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A Sanskrit-English
Dictionary



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J. L. Postgate

King Edward's School

Birmingham

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A

SANSKRIT-ENGLISH DICTIONARY.



A SANSKRIT-ENGLISH DICTIONARY

ETYMOLOGICALLY AND PHILOLOGICALLY ARRANGED

WITH SPECIAL REFERENCE TO

GREEK, LATIN, GOTHIC, GERMAN, ANGLO-SAXON,

AND OTHER COGNATE INDO-EUROPEAN LANGUAGES

BY

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PREFACE.

A WORK of the kind here submitted to the students of Sanskrit must be left to prove its usefulness by actual experiment. Nevertheless the plan of the present Dictionary is so novel that I must crave permission to introduce it with a longer explanation than might otherwise be needed. To conduce to greater clearness I propose distributing my prefatory statements under the following separate heads :

1. Reasons for undertaking a New Sanskrit Dictionary.
2. Plan and Arrangement of the Present Work.
3. Extent of Sanskrit Literature comprehended.
4. Alphabet and System of Transliteration employed.
5. Principal Sources drawn upon in the Process of Compilation.
6. Aids and Encouragements received.
7. Defects and Inconsistencies acknowledged.

SECTION I.

Reasons for undertaking a New Sanskrit Dictionary.

In the forefront must be placed the growing importance assigned by philologists to the oldest branch of the great Indo-European speech-stem, of which English is a modern offshoot. An intricate language destined to occupy the foremost rank throughout Europe as an instrument of linguistic training needs greater facilities for its acquisition. Some may smile at the idea of any Oriental language acquiring greater weight as an instrument of training among Occidental peoples whose vigorous mental faculties require a more suitable discipline for their development. Be it remembered, however, that Sanskrit is, in one sense, the property of Europe as well as of India. Its relationship to some of our own languages is as close as to some of the Hindū dialects. It is a better guide than either Greek or Latin to the structure, historical connection, and correlation of the whole Indo-European family. It is a more trustworthy authority in the solution of recondite philological problems. Its study involves a mental discipline not to be surpassed.

Not even the most superficial observer can possibly be blind to the educational movement now spreading everywhere. Perhaps, however, some of us, trained under the old system, are scarcely yet alive to the forces which are at work for infusing new blood (if I may be allowed the phrase) into the whole body of our teaching. Not only must Greek and Latin be taught more thoroughly and scientifically, if they are to hold their own as the best trainers of thought and enforcers of accuracy*, but modern languages and modern literature can no longer be thrust aside or only employed to fill up the gaps in our system of instruction. All the nations of the

* Thoroughness in our teaching of Greek and Latin will never be effected until we lead our pupils to look more into the intimate internal constitution of these languages in their correlation to each other and to the other members of the Aryan family. To this end Sanskrit is indispensable. French again will never be taught as it ought to be till our boys are made to under-

stand its connection with Latin in every part of its grammatical structure. I hail such an excellent work as the 'Historical Grammar of the French Tongue by Auguste Brachet,' translated by the Rev. G. W. Kitchin, as an evidence that we are beginning to realize the defects in our present system of linguistic training.

civilized world are being drawn into closer intercommunion. The rapid advance of science in England, Germany, France, and Italy has forced natural science upon us as a necessary element of all mental culture, making also an interchange of thought between these countries indispensable. Eastern languages too, both Semitic and Āryan, are pressing peremptorily on the attention of our Universities*. Hebrew and Aramaic must now be studied by all our younger clergy, if they are to hold their own in the conflict of theological parties or present a bold front towards sceptical assailants. A knowledge of Arabic is essential to a right understanding of the literature, religion, and social institutions of the millions of our Muslim fellow-subjects. Some of the dialects of India must be mastered by all who have communication with the tens of millions of our Hindū brethren. Lastly, all the branches of the two great stems of speech are now proved to be so closely interdependent, and the permutations of sounds in passing through the varying organs of varying types of the human family are shewn to obey such curiously definite laws, that a new science has been established†. This science has for its field of investigation not any one particular language, but the whole area of human speech, and as it inquires into the laws governing the living organs of utterance as well as the living organic growth of the actual sounds themselves, may be said to trench not only on Ethnology, but even on Biology. This 'science of language' might with more propriety be called 'Glossology' than Philology. In its method of investigation it has much in common with the natural sciences, and though its analogy to these ought not to be strained beyond a mere analogy, yet as a veritable science dealing with one of the grandest distinctive attributes of human nature, it can no more be left out of any modern educational programme than any of the natural sciences properly so called. With the 'Glossologist' every spoken word is like a plant or animal in the hands of a Biologist; its birth, growth, transformations, and decay must all be accounted for; its whole structure dissected limb by limb; every appendage traced to its appropriate use and function; its deepest internal constitution analyzed.

Will it be denied, then, that Sanskrit is destined to increasing cultivation, as the one typical scientific language whose structure is a master-key to the structure of all languages, whose very name implies 'Synthesis,' and whose literature, commencing with the Ṛig-veda about 1500 B.C., extends in a continuous line for nearly 3000 years, throwing a flood of light on the operation of linguistic laws?

In point of fact the Hindūs may be said to be the original inventors of the 'science of language.' Like the Greeks, they are the only nation who have worked out for themselves the laws of thought and of grammar independently. If their system of logic is inferior to that of Aristotle, they are unequalled in their examination into the constitution of speech. The name Vyākaraṇa, which they give to their grammar, implies 'decomposition' or 'resolution of a compound into its parts,' just as Saṅskaraṇa implies the re-composition or re-construction of the same decomposed elements. Every single word in their classical language is referred to a Dhātu or Root, which is also a name for any constituent elementary substance, whether of rocks or living organisms. In short, when we follow out their grammatical system in all the detail of its curious subtleties and technicalities, we seem to be engaged, like a Geologist, in splitting solid substances, or, like a Chemist, in some elaborate process of analysis.

* See the notes on the Semitic and Āryan languages at pp. viii, ix of this Preface. Cambridge is at this moment engaged in establishing both a Semitic and Indian languages Tripos. Although our system of 'Schools' at Oxford is somewhat different, yet, I hope, we shall not be behind the Sister University in our encouragement of these languages.

† The debt which we English scholars owe to Professor Max Müller for having first introduced us to this science by his well-

known lectures, is too universally acknowledged to require notice here. I am not sure whether twelve lectures on the principles of linguistic science by William Dwight Whitney, Professor of Sanskrit in Yale College, are quite so well known in this country. If they are not, I here commend them to all interested in the study of language, merely remarking that their excellence is too obvious to require any praise from me.

Having said so much in support of an effort to facilitate and generalize the study of Sanskrit, I have now to state my reasons for having addressed myself to a task like the present.

It may not be generally known that the late Professor H. H. Wilson once intended the compilation of a Dictionary not wholly dissimilar in character and plan to that here offered to the students of Sanskrit and its cognate languages. This I have heard from himself was what he intended by the last words of the Preface to his second edition, in which he stated that it would be his wish as Boden Professor to offer to the cultivators of Sanskrit 'other and better assistance.'

It is perhaps also not known that he actually made some progress in carrying out this intention, though eventually debarred from its prosecution by his other numerous literary labours. He therefore, about the year 1852, when I had completed the printing of the English-Sanskrit Dictionary compiled by me for the East-India Company, made over a large manuscript volume, containing the commencement of his new work, to me, with a request that I would continue it on the plan sketched out by himself. At the same time he generously presented me with a copious selection of examples and quotations made by Pandits at Calcutta, under his direction, from a considerable range of Sanskrit literature. It has become necessary for me to state these circumstances at the risk of being charged with egotism, because the publication of the first part of Professor Goldstücker's Dictionary has made Orientalists aware that Professor Wilson entrusted the printing of a third edition of his Dictionary to that learned scholar, whose recent death is felt by all Sanskritists to be an irreparable loss*. From what I have now notified, however, it will, I trust, be quite understood that the work committed to me by one who was first my master, and afterwards my wisest guide and truest friend, was not a new edition of his Dictionary, but an entire remodelling of his scheme of lexicography, consisting of a re-arrangement of all the words under Roots, according to native principles of etymology, with addition of the examples collected as above described. Having already completed the English-Sanskrit part of a Dictionary of my own, I naturally undertook as a sequel the work thus assigned me, especially as the plan commended itself to my own judgment and predilections. Moreover, I actually carried on the task for a considerable period between the intervals of other undertakings. Soon, however, it began to be manifest that the third edition of Professor Wilson's Dictionary was assuming, under Professor Goldstücker's editorship, almost interminable proportions, so as to become no longer a new edition of a previous Lexicon, but rather a many-volumed Encyclopædia of Sanskrit learning, which no one scholar, however persistent, could hope to carry beyond the letter A. At the same time the Sanskrit-German Wörterbuch of Professors Böhtlingk and Roth, though conducted by two of the most energetic scholars of the day, and put forth with singular perseverance, appeared to be expanding into vast dimensions, so as to be quite beyond the compass of ordinary English students. These circumstances having forced themselves upon my observation, I suddenly determined to abandon the design of a wholly Root-arranged Dictionary—which could only be useful, like the works above-named, to the highest class of scholars—and to commence a work on a more

* It is stated in a notice of the late Professor Goldstücker's life, which appeared in a recent number of a well-known scientific periodical, that many thousands of notes and references for the new edition of Wilson's Sanskrit Dictionary and other works, the result of an unremitting study of the MSS. treasures at the India House &c., are left behind by Professor Goldstücker. With reference to this matter, I ought in justice to the present learned and courteous librarian of the India Office, as well as in justice to my own Dictionary, to put on record, that soon after his appointment, Dr. Rost offered to allow me also the use of any of these MSS. treasures if I would name any likely to be useful to myself. Knowing, however, that about eighty MSS., including those I

needed most, were doing good service at the house of Professor Goldstücker, aiding him day by day in the elaboration of his Dictionary, I did not feel justified in interrupting the prosecution of so large a work for the sake of any advantage that might have accrued to my own less weighty performance. Moreover, I felt that I could not in justice interrupt the continuity of Professor Goldstücker's labours, when I had the use of the Wilsonian Collection belonging to the Bodleian, which, however inferior to those at the India Office in the departments required by a lexicographer, were still freely placed at my command by our own learned and obliging librarian, the Rev. H. O. Coxe.

practical plan, which, although raised as far as my powers went, to the level of modern scholarship, so as to be a sufficiently trustworthy aid in studying the chief departments of literature, including the Veda, should yet be procurable at a moderate cost, and not extend beyond the limits of one compact volume. This leads me therefore to

SECTION 2.

Plan and Arrangement of the Present Work.

Those who appreciate the value of Sanskrit in its bearing on the philosophy of language will understand my motive in endeavouring so to arrange this lexicon as to exhibit most effectively that peculiarity of construction which distinguishes the highest type of the great Indo-European line of speech. Such persons will comprehend without much explanation the plan pursued by me throughout these pages in the collocation of words connected by mutual affinities. For the benefit, however, of younger students, I now proceed briefly to point out the one grand distinctive peculiarity of the Āryan dialects which the arrangement of the present Dictionary is intended to demonstrate—a peculiarity separating them by a sharp line of demarcation from the other great family of human speech usually called Semitic*.

Happily it is now a familiar fact to most educated persons that the Indo-European or Aryan languages (of which Sanskrit is the eldest sister †, and English one of the youngest) proceeded from a common but nameless and unknown parent, whose very home in Asia cannot be absolutely fixed, though the locality may conjecturally be placed somewhere in the region of Bokhāra, near the river Oxus. From this centre radiated, as it were, eight principal lines of speech; first, the two Asiatic lines, 1. Indian, 2. Irānian, (the former eventually comprising Sanskrit, Pāli, Prākṛit, and the modern Prākṛits or spoken languages of the Hindūs, such as Hindī, Marāṭhī, Gujarātī, Bengālī, &c.; the latter comprising (a) Zand, old Persian, Pahlavī, modern Persian, and Pushtū; (b) Armenian); and then the six European lines, viz. 1. Keltic, 2. Hellenic, 3. Italic, 4. Teutonic, 5. Slavonic, 6. Lithuanian, each branching into various sub-lines or ramifications as exhibited in the present languages of Europe ‡. Now, if the question be asked, What most striking feature distinguishes all

* I use the term 'Semitic' out of deference to established usage, though it leads to some confusion of ideas, because if 'Semitic,' or more properly 'Shemitic,' be used for the languages of the descendants of Shem, then 'Japhetic' (instead of 'Āryan') should be used for the descendants of Japhet. We cannot, however, give up the epithet Āryan (from the Sanskrit *ārya*, 'noble') for our own Indo-European languages, suited as it certainly is to that noblest of all families of speech. The Rev. F. W. Farrar suggests adopting the term 'Syro-Arabian' as well as Semitic for the other family. Still the name Semitic may well be applied to Hebrew, Aramaic [including perhaps one set of cuneiform inscriptions, Chaldee and Syriac], and Arabic, because in the tenth chapter of Genesis, Shem is represented as father of Elam (who peopled Elymais), Assur (Assyria), Lud (Lydia), Aram (Syria), and of Arphaxad, grandfather of Eber, from whom came the Hebrews—or Trans-Euphratian race, the name Hebrew really meaning 'one who lives beyond a river'—and Joktan, father of Sheba, father of Himyar, whence came the Arabians. Mr. Farrar states in his useful lectures that the Semitic nations may number about 40 millions, compared with about 400 millions of the Indo-Europeans. Among Semitic races come the people of Abyssinia. These have special languages of their own, viz. the Ethiopic or Geez, which is their sacred and literary language only, and the spoken dialects called Tigré, Tigriña, for the north and north-east, and Amharic, for the centre and south; the former being nearer to Ethiopic than the latter, and all being

connected with the Semitic, as derived through the ancient Himyaritic Arabic of South Arabia (Yaman).

† Though the younger sisters sometimes preserve older forms,

‡ As this is the first Oriental Dictionary put forth by any English scholar which attempts to introduce abundant comparisons between the various members of the Indo-European family, I here append a brief account of the Āryan cognate languages beginning with the Indian. 1. By Pāli or Pāli is meant one of the oldest forms of the ancient provincial Hindū language of which Sanskrit is the learned form, (see p. xiii of Preface.) It must have been spoken either in Magadha or in some district not far from Oude, where Buddha flourished, and being carried by the Buddhists into Ceylon became their sacred language, and is preserved in their canonical scriptures called Tri-pitaka. Prākṛit is the name given to other and later provincial forms of Sanskrit, which were the precursors and parents of the present Hindū dialects, Hindī, Marāṭhī, &c., see note, p. xvii. These latter may be called modern Prākṛits. 2. Now as to the Irānian: (a) Zand or Zēnd (old Bactrian) is to old Persian and Pahlavī what Sanskrit is to Pāli and Prākṛit. It is that ancient language of Persia in which the sacred books are written, called Zand Avastā, belonging to the Pārsīs (or fugitives from Persia scattered on the coast of India, and still believers in the religion founded by Zardusht or Zoroaster). Old Persian is a name given to the dialect preserved in one set of cuneiform inscriptions, about contemporaneous with Zand. Pahlavī (sometimes written

these languages from the Semitic? My answer is, that the main distinction lies in the character of their roots or radical sounds; for although both Āryan and Semitic forms of speech are called 'inflective *,' it should be well understood that the inflectiveness of the root in the two cases implies two wholly different processes.

Let me first briefly advert to the Semitic form. A Semitic root then may be described as a kind of hard frame-work consisting generally of three consonants which resemble three sliding but inflexible upright limbs, moveable hither and thither to admit on either side the intervenient vowels and certain merely ancillary consonants, usually called 'servile.' These subservient letters are, it is true, of the utmost importance to the diverse colouring of the radical idea, and the perfect precision of their operation is noteworthy, but their presence within and without the rigid frame of the root is, so to speak, almost overpowered by the ever prominent consonantal skeleton. In illustration of this we may take the Arabic trilateral root KTB, using capitals for these radical consonants to indicate their prominence; the third pers. sing. past tense is KaTaBa, 'he wrote,' and from the same three consonants, by means of various vowels and servile letters, are developed a number of other forms, of which the following are specimens: KaTB, writing; KāTiB, a writer; maKTūB, written; taKTiB, causing to write; muKāTaBat, corresponding by letter; iKTāB, dictating; taKāTuB, writing to one another; mutaKāTiB, one who keeps up a correspondence; maKTaB, the place of writing, a writing-school; KiTāB, a book; KiTBat or KiTāBat, inscription†.

Pehlevī) is a later Irānian dialect, which once possessed an extensive literature. A more recent Irānian dialect is Pārsī or Pāzand, leading to the modern Persian which sprang up in Persia not long after the Muhammadan conquest (about A. D. 1000), the earliest form of which, as represented in the Shāh-nāmah of Firdausī, has little admixture of Arabic, while the later is flooded with it. Pushtū is the present language of Afghānistān. (b) Armenian is of course the language of Armenia; it has two forms, the old Armenian or literary language, which is dead, and the modern Armenian, said to be split into four dialects containing many Turkish words. Connected with these is the Ossetic of the Ossetes, a Caucasian tribe. We now come to the six European lines: 1. The Keltic or Celtic (of the Κελτοί, Herod. II. 33) is the oldest of the Āryan family in Europe, and as it has had the longest life, so it presents the greatest divergence from Sanskrit: it has been driven into a corner of the continent, viz. Brittany, by Romanic French, and into the extremities of Cornwall, Wales, Ireland, and the Highlands of Scotland by Germanic English: it has two lines, (a) the principal Keltic or Gaelic (of the Galli), comprising the Irish, Highland-Scotch, and Manx, of which the Irish is most interesting in relation to Sanskrit; (b) the Kymric form of Keltic, including Welsh, Cornish (now extinct), and Armorican, which last is the name given to the language of Brittany. 2. The Hellenic comprises ancient Greek with its dialects (most interesting in its close affinity to Sanskrit, and most important in its bearing on the original of the New Testament, though far less remarkable in its bearing on other European languages than Latin), and modern Greek, usually called Romaic (infinitely nearer to the ancient Greek than the Romanic languages are to Latin). 3. The Italic comprises, of course, Latin with its Romanic (or Romance) offspring, viz. Italian, French, Spanish, Portuguese, Wallachian, and Provençal; and includes some old Italian dialects, such as the Oscan of the Samnites in southern Italy, Umbrian spoken in north-eastern Italy and Sabine. 4. The Teutonic comprises (a) Gothic, which is the Sanskrit of the Teutonic languages, especially of Low German; it was spoken by the ancient Gothic peoples who belonged to the Germanic race, and were divided into eastern and western Goths; a part of the latter being allowed by the Romans to settle in the province of Mesia, near the mouth of the Danube, became converts to Christianity, and happily their bishop Ulfilas

fixed their language by translating nearly all the Bible; a remnant of his translation has been preserved, otherwise this dialect, sometimes called Mæso-Gothic, would have been lost, and with it a most important key to Teutonic philology: (b) German, divided into two branches, viz. 1st, Low German, which is subdivided into four, viz. Saxon (sometimes called Old Saxon), leading to Anglo-Saxon and English; Frisian, once largely spoken by the Frisian tribes (Lat. *Frisii*) who dwelt on the north-west coast of Germany, and closely connected with English; Dutch, current of course in Holland; Flemish, spoken in that part of Belgium called Flanders; 2ndly, High German, subdivided into old, middle, and new, the last bringing us to modern German: (c) Scandinavian, divided into four, viz. Norse, i. e. old and new Icelandic (nearly alike and most valuable as preserving the original structure of the whole Scandinavian group), Swedish, Norwegian, and Danish, the two latter only differing in pronunciation. 5. The Slavonic comprises (a) old Slavonic or old Bulgarian, being to the Slavonic what Gothic is to the Teutonic, and similarly preserved in a translation of the Bible made by Cyril: (b) Russian, divided into Russian proper, Little Russian: (c) Polish, with other less noticeable Slavonic dialects, viz. Polabian, Bohemian, Sorbian, Servian, Kroatian, and Slovenian. 6. The Lithuanian is sometimes regarded as a branch of the Slavonic line, to which it is more nearly related than to the Teutonic; it is interesting as coming nearer to Sanskrit in some of its forms than any other member of the Āryan family, and as having a dual, like the Gothic, and seven cases; it is still spoken by a limited number in Russian and Prussian provinces on the coast of the Baltic, but is disappearing before Russian and German; a more modern form of it is Lettish, spoken in Livonia: another kindred dialect is Old Prussian, once spoken in north-eastern Prussia, but now extinct.

* As distinguished from 'monosyllabic,' like the Chinese; and 'agglutinative,' like the Drāviḍian, Turkish, and other members of an immense class of languages in which the termination is easily separable from the body of the word. These are still called by some Tūrānian (from Tūr, eldest son of Farīdūn, to whom he assigned Turkistān, thence called Tūrān).

† For a further insight into these Arabic formations, the student is referred to a chapter on the use of Arabic words in my 'Practical Hindūstānī Grammar,' published by Longman & Co.

An Āryan root on the other hand, as best typified by a Sanskrit radical, is generally a single monosyllable, which may be compared to a malleable substance capable of being drawn out to express every modification of an original conception. And this malleability, as it were, arises chiefly from the circumstance that the vowel is recognized as a constituent part of the radical, blending with its very substance, and even sometimes standing alone as itself the only root. Sanskrit exhibits better than any other member of the Āryan line of speech this characteristic root-expansibility. More than this, it exemplifies better than any other that excessive *root-accretiveness* (if I may use the term) by which not only terminations and prefixes are grafted upon or welded into the original monosyllabic stock, but affix is affixed to affix, prefix is prefixed to prefix, derivative is derived from derivative, compound is compounded with compound in an almost interminable chain. In illustration of this the student is referred to such roots as 1. *krī*, p. 245 ; 1. *bhū*, p. 714 ; 1. *śru*, p. 1026 ; 1. *sthā*, p. 1145 of this volume.

Hence it becomes evident that the original plan of Professor Wilson, by which every single word would have been represented in regular sequence, growing, as it were, from its own parent stem, would have realized the true conception of a perfect Sanskrit Dictionary. Verily if Greek lexicography has been occasionally so treated, much more has Sanskrit, the great type of linguistic constructiveness, a right so to be.

I have now to show how far the present work satisfies this ideal. It is sometimes calculated, that there are about two thousand distinct roots in this language. If it be supposed that there are about eighty thousand distinct words growing out of these two thousand roots, a Dictionary on the usual alphabetical plan must have consisted of a series of eighty thousand monographs, each independent of the other ; and, indeed, such a Dictionary might have been thought most agreeable to the common notion of a really practical work. It seemed to me, however, that a Dictionary so planned would have afforded little effective aid to the study of Sanskrit, in its connection with comparative philology. On the other hand, it must be confessed that the idea of taking root by root, and writing, as it were, two thousand biographies, each giving a connected history of a distinct family allied together by a common pedigree was a philological dream too impractical to be wholly realized. Some middle course, therefore, satisfying the requirements both of philology and of ordinary practice seemed most to be desired, and the following publication, though not answering the perfect philological ideal, is intended as an attempt at combining a partial root-arrangement with a convenient alphabetical order suited to ready reference.

In unison with this design, the roots of the language—always brought prominently before the eye by large Nāgarī type—will be found treated more exhaustively in the present work, both as regards the meanings given and the forms exhibited, than in any other Sanskrit-English Dictionary yet published*. It is evident that a great many of these roots, or Dhātus, as they are called by native lexicographers, are not really elementary radicals, but compounds or developments of simpler elements. I have not always ventured to pronounce categorically as to which of two or more roots is the simplest form, but when roots are evidently allied, their connection is conspicuously indicated in the following pages. Thus I hope to have drawn attention to a point which English scholars have hitherto greatly overlooked†.

* I cannot sufficiently acknowledge my debt to Westergaard's Radices. The copy I have had for about thirty years tells a tale of constant reference. Indeed we have to thank Danish, quite as much as German scholars, for what they have done towards promoting linguistic culture.

† The number of distinct radical forms in Wilkins' collection is 1750, but as many forms having the same sound have different meanings, and are conjugated differently, they are held to be

distinct roots, and the number is thereby swelled to 2490. Probably, the real number of elementary radicals in Sanskrit might be reduced to a comparatively small catalogue. Some roots containing dentals have been cerebralized or vice versâ, and both forms are allowed to co-exist, as *bhan* and *bhān*, *dhan* and *dhan* ; others whose initials are aspirated consonants have passed into other aspirated consonants or retained only the aspirate ; and all forms co-exist in *bhṛi*, *dhṛi*, *dhvṛi*, *hṛi*, &c. Again, such a

Furthermore, the plan now first carried out of arranging all verbs formed from roots by prefixing prepositions in their proper alphabetical order and at the head of their own derivatives, will be noted as a marked feature of originality and individuality. The labour entailed by the simple process of thus re-arranging the verbs in a language so rich in prepositions, can only be understood by other lexicographers*. But even this re-arrangement has not caused so much difficulty as the attempt to exhibit what may be termed *the kinship of words*, by distributing the greater part of the vocabulary of the language in families, or rather, if I may so express myself, in family-groups†. These groups are, as far as possible, collected under roots or leading words, which stand, as it were, at the head of the family, and are always distinguished from the rest by Nāgarī type in the manner more fully explained in the table of directions at the end of the Preface. Such a re-distribution of the vocabulary has often necessitated the separation of roots and homonyms under two, three, or more heads, each with its train of derivatives, subderivatives, and associated words, which in other Dictionaries would be brought together under one article‡. An abundant return, however, has been reaped, if philological precision has been thus promoted, and facility afforded for viewing synoptically and comparing together the etymological history of the words so collocated.

Besides the obvious advantage of this arrangement to the philologically-minded student, great saving of space has been thus effected; all necessity for repeating derivations under each head being thus avoided, and the power gained of leaving many meanings to be inferred from one or other member of a group, instead of constantly reiterating them. For it must be borne in mind that all the series included under the same heading in Nāgarī type are to be regarded as cohering; so that all derivatives, whether primary or secondary, and all compound words following in regular sequence, may be studied in their mutual bearing and correlation both as illustrating each other and as contributing to throw light on the modifications of meaning evolved from the radical idea. These meanings, too, have not been thrown together in a heap, as they have been hitherto in some Oriental Dictionaries, but an attempt has been made to set them forth according to their logical development. The further advantage gained in space by the free use of Roman type will be explained under Section 4.

Conspicuously, again, in an enumeration of the more noteworthy features of the present publication, should certainly be placed the introduction of abundant comparisons from cognate languages, which no other Lexicon published by English scholars has, I believe, hitherto attempted to the same extent. I must at once distinctly notify that for these comparisons I have not trusted to my own judgment, but have followed the authority of the eminent German scholars whose names will be mentioned subsequently.

Another distinctive characteristic of this Dictionary consists in the articles on mythology, literature, religion, and philosophy, which will be found scattered everywhere throughout its pages. By consulting Professor Aufrecht's catalogues, Dr. Ballantyne's works, Dr. Fitz-Edward Hall's writings, Dr. Muir's Sanskrit Texts, Professor M. Müller's Ancient Sanskrit Literature, Dr. Weber's Indische Studien, Wilson's Vishṇu-Purāṇa, some Oriental Articles in Chambers' Encyclopædia—written, I believe, by the late Professor Goldstücker,—and my own collection of notes, I have been able to furnish the student with much valuable information on many subjects not hitherto treated of in any

root as *svad* is probably nothing but a compound of *su* and root *ad*, and such roots as *stubh*, *stumbh*, *stambh* are plainly mere modifications of each other.

* Why should not Sanskrit lexicons have been brought into harmony with Greek in this respect long ere this? Greek is almost as free in its use of prepositions, e.g. *συμπαράβαλλω*, *συμπαράκαθίζομαι*.

† Even in English this might advantageously be done, as, for

example, it would be very instructive to see such words as *share*, *shire*, *shore*, *shears*, &c. arranged under '*shear*,' to cut off, separate. Richardson in his great Dictionary has to a certain extent carried out this idea. See on this subject 'Archbishop Trench on the Study of Words.'

‡ See, for example, the roots 1. *su*, 2. *su*, 3. *su*, 4. *su*, at p. 1117, and 1. *kāla*, 2. *kāla*, at pp. 224, 225.

Dictionary. Let him observe, for instance, what is written under the words Vishṇu, Śiva, Veda, Manas, Sāman, Soma, Sāṅkhya, Sāptika-parvan. It will be doubtless said that too many names of persons, places, and books are introduced. In excuse I have to plead that greater liberty ought to be allowed to a Sanskrit Dictionary in this respect than to Greek and Latin Lexicons, because Oriental alphabets have no capital letters. As to the names of books, it may often be useful to have attention drawn to works, still unprinted, ascertained to exist either in Europe or India.

It may perhaps be objected that there are too many compound words; but again it may be urged that a Sanskrit Dictionary must not be tried by ordinary laws in this respect, for here again Sanskrit stands eminently forth as the grand typical representative of the whole Āryan line of speech, which is throughout distinguished by its love of composition. To exclude compounds from a Sanskrit Lexicon, would be, so to speak, to 'Unsanskritize' it. Not only are there certain compounds quite peculiar to Sanskrit, but in the grammar composition almost takes the place of syntax, and the various kinds of compound words are classified and defined with greater subtlety and minuteness than would be possible in any other known language of the world. When a student is in doubt whether to translate compounds like *Indra-śatru* as Bāhuvrīhis or Tatpuruṣas, the Dictionary is surely bound to aid in clearing up his perplexities. Moreover, as few examples are given or passages quoted in the present work, a limited admission of compounds, under certain restrictions, serves to illustrate the use of a leading word; for to such words, let it be observed, they have always been subordinated. After I had formulated my plan, and a large portion of the work was in type, the Sanskrit Dictionary of Professor Benfey appeared*, and I was glad to find that, working independently, I had devised a system supported in some of these particulars by that philologist. All must agree that as Sanskrit exceeds every other language in its infinite capacity for composition, no Sanskrit Lexicon, if it admits compounds at all, ought to treat them as if they were independent entities entitled to a separate existence of their own.

Nevertheless I could never have followed Professor Benfey in placing compound words under their last member. This method, however philosophical, seems to sacrifice at the shrine of logical propriety what I have set before myself as a paramount consideration in arranging my own Dictionary—*facility of reference*. For a further explanation of points of detail the student is referred to the table of directions at the end of the Preface. I now therefore pass on to my third point.

SECTION 3.

Extent of Sanskrit Literature comprehended.

I have sometimes been gravely asked by men learned in all the classical lore of Europe, Has Sanskrit any literature? Such a question proves the urgent need for a work like the present, which aims at facilitating and making more general the study of a language closely allied to our own, and still more closely connected with the spoken dialects of our great Indian Empire—a language, therefore, about whose history every well-educated Englishman ought surely to know something.

Conscious, then, as my present office has made me of the general ignorance prevalent on Indian subjects, I may be excused if I preface this part of my Introduction by stating precisely what I conceive to me implied by the words Sanskrit and Sanskrit literature. By Sanskrit, then, is not meant any really spoken language of India or even, I hold, any once generally spoken language. What the word Sanskrit properly represents is, I conceive, *a certain form* of the

* The Sanskrit-French Dictionary of M. Emile Burnouf, which also appeared after much of my work was in type, is an independent working out of some ideas similar to my own.

language brought by the Indian branch of the great Āryan race into India, the ancient spoken language of the Hindūs being more suitably styled Hindū-ī, just as its principal later development is called Hindī*. For in fact that happened in India which has come to pass in all civilized countries. The spoken vernacular of the people has separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned†. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses and the desire of a bigoted priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Paṇḍits as the end itself, and was subtilized into an intricate science, fenced round by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-ī, or 'the speech of the Hindūs,' and adopted an artificial designation, viz. Sanskrita, or 'the perfectly constructed speech,' to denote its complete severance from the common tongue (called by contrast Prākṛita), and its exclusive dedication to literary and religious purposes. This of itself is a remarkable circumstance; for although something similar has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present two names for the common and literary languages of modern nations. These remarks will perhaps conduce to a right appreciation of the nature of a literature which, although elaborated by a learned caste, is still the only real literature of the Hindū race, the vernaculars having hitherto produced little worthy of consideration.

Sanskrit literature, it should be remembered, embraces two distinct periods, Vedic and post-Vedic. The former, beginning with the Ṛig-veda, and extending through the other three Vedas (viz. the Yajur-veda, Sāma-veda, and Atharva-veda), with their Brāhmaṇas, Upanishads, and Sūtras, is most valuable to philologists as presenting them with the nearest approach to the original Āryan language, its earlier works being composed in an ancient form of Sanskrit, which is to the later what Chaucer's writings are to modern English. The latter commencing with the Code of Manu, with its train of subsequent important law-books, and extending through the six systems of philosophy‡, the vast grammatical literature, the immense epics||, the lyric, erotic, and didactic poems, the Nīti-śāstras, moral tales and apothegms, the dramas, the various treatises on mathematics, rhetoric, prosody, music, medicine, &c., brings us at last to the eighteen Purāṇas with their succeeding Upa-Purāṇas, and the more recent Tantras, all of which are worthy of study as the great repositories of the modern mythologies and popular creeds of India. No one person, indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named, with the single exception of Historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some

* I use the word Hindū-ī as a convenient term for the ancient Bhāshā of the Āryan settlers in the neighbourhood of the Sindhu or rather of the Hapta Hendu = *sapta sindhavas*. It may be thought that this Bhāshā was identical with the language of the Vedic hymns. But even Vedic Sanskrit represents a considerable amount of elaboration scarcely compatible with the notion of a vernacular dialect (as, for example, in the use of complicated grammatical forms like Intensives). Pāṇini, in distinguishing between the common language and the Vedic, uses the terms Bhāshā and Loka.

† Of course the provincialized Prākṛits, though not, as I conceive, derived directly from the learned language, borrowed largely from the Sanskrit after it was thus elaborated.

‡ The systems of philosophy are properly only three: 1. the Nyāya by Gautama, which is the most practical, and contains

the Hindū system of logic; 2. the Sāṅkhya by Kapila, which is dualistic, asserting the separate existence of soul and matter; 3. the Vedānta by Vyāsa or Bādarāyaṇa, which asserts the unity of all being: but of each of these respectively there are branches, viz. (a) the Vaiśeṣika by Kaṇāda; (b) the Yoga by Patañjali; (c) the Pūrva-mīmāṃsā by Jaimini.

|| Some idea of the extent of Sanskrit literature may be gained by comparing the two great epic or heroic poems called the Mahā-bhārata and Rāmāyaṇa with the Iliad and Odyssey, as I have attempted to do in the small volume called 'Indian Epic Poetry,' published by Messrs. Williams and Norgate. The Mahā-bhārata, printed at Calcutta, contains 107,389 verses, each verse being supposed to consist of two lines. See also my edition of the 'Story of Nala,' published at the Clarendon Press.

subjects too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in the wisdom, depth, and shrewdness of their moral apothegms they are unrivalled. More than this, the learned Hindūs had probably made great advances in astronomy, algebra, arithmetic, botany, and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by the most ancient nations of Europe. Hence it has happened that I have been painfully reminded during the progress of this Dictionary that a Sanskrit lexicographer ought to aim at a kind of quasi omniscience. Nor will any previous classical education, such at least as has been hitherto usual, enable him to explain correctly the scientific expressions which—not borrowed from the Greeks—are liable to be brought before him. To pretend therefore that the present work, although probably containing nearly three times as much matter as any other Sanskrit Dictionary yet published (excepting of course the great Thesaurus of Professors Böhtlingk and Roth, and that of Rādhākānta-deva), is competent to satisfy the student in every branch of Sanskrit literature, would manifestly display either ignorance or conceit. Perhaps the departments in which it must be admitted to be weakest are those of the Veda and philosophy with their respective native commentaries. Still an attempt has been made to supply what has hitherto been almost entirely neglected by English lexicographers.

In truth, I have felt that no modern Lexicon ought to exclude Vedic words, important as these are in their philological bearings. I must nevertheless plainly confess that the interpretation of these words is often so doubtful—often so purely tentative—that I have been sorely perplexed in my efforts to furnish the student with trustworthy renderings. Of course with the Veda, as with every other profoundly obscure subject, there is a natural craving for an infallible guide. At the same time no priestly infallibility is here thought to be attainable; for although the great Brāhman and Ācārya, Sāyaṇa, lived about five hundred years ago at Vijaya-nagara, an ancient Indian capital and seat of learning, yet this eminent authority has been altogether put out of court by modern philological critics. When, however, it is found that modern scholars themselves frequently differ as much from each other as they do from that once trusted and certainly most learned Brāhman, it seems hopeless to expect security from error in any particular sect or section of modern critics and philologists. Notwithstanding these perplexities, I cannot express too strongly my appreciation of what German scholars have effected in this difficult field of research, and my gratitude for the aid received from the interpretations of Professors Böhtlingk and Roth. The authority of these scholars has been generally followed by me, though I have been careful to give, in addition, the renderings of Sāyaṇa (according to Professor Max Müller's edition*), feeling, as I do, rather enthusiastically that this great native commentator, even if he occasionally misleads, ought never to be ignored.

The foregoing sketch of the nature of Sanskrit literature will, I trust, explain the impossibility of covering its vast area by any Dictionary in one volume. It will also explain my non-admission into my pages of the ample store of examples made over to me by my predecessor, the late Professor H. H. Wilson. These would, at least, have swelled out my one compact volume to an inconvenient size, if they had not expanded it into two. For the same reason I have been obliged, as a rule, to forego authenticating my meanings by more than a few scattered references either to passages in

* It should be mentioned, however, that for the latter part of the Ṛig-veda I have not had the advantage of Professor Max Müller's editorial skill. The first volume of his edition of this work, with Sāyaṇa's commentary, was brought out under the patronage of the East India Company in 1849. Three other volumes have since appeared, completing as far as the end of the eighth Maṇḍala. For the remainder I have been obliged to

trust to an imperfect MS. of Sāyaṇa's commentary in the Wilsonian Collection belonging to the Bodleian Library. This is the only Ṛig-veda MS. of any value that I have had it in my power to employ, as I have not been able to consult the excellent MSS. belonging to the India Office Library, which others had a greater right to use than myself. I am informed that a fifth volume of the Ṛig-veda is about to appear.

the literature or to the modern authorities on which I have depended for guidance. In this I had better ground for abstention than my predecessor, seeing that the great work of Professors Böhtlingk and Roth, the completion of which may be looked for in a few years, will provide advanced scholars with abundant examples and references to every department of the literature. I should add that as my main object has been to facilitate and generalize the study of a difficult language, I have of course abstained from complicating the typography of this volume by placing accents on Vedic words*. For a knowledge of these the scholar must again apply to the great German Wörterbuch.

I come in the next place to a feature in the present publication which, as the four Governments of India have liberally patronized this work, demands an ample explanation.

SECTION 4.

Alphabet and System of Transliteration employed.

I fear the great Indian Paṇḍits, if they deem this Dictionary worthy of their notice, will be somewhat surprised that a work intended as an aid to the study of their literature should exhibit their venerable Sanskrit clothed in a modern European dress†. Let me then crave leave to remind them that the Romanized character employed in these pages will be found, if its history be investigated, to be neither modern nor European, and may possibly turn out to be even more ancient than their sacred Nāgarī, and even more suited to the expression of their sacred Sanskrit.

After all, we English are not only Eastern in our origin, but in many of our most important surroundings. First, we have received our religion and our Bible through an Eastern people; next, our language is certainly Asiatic in its affinities; thirdly, we are known to have derived our invaluable decimal notation, commonly called the ten Arabic numerals, from India through the Arabs; lastly, the written symbols which I am now employing, and by which this useful vernacular of ours is, as it were, materialized and sent to the ends of the earth, are certainly Asiatic too.

The East is, we must candidly own, the first source of all our light. We cannot, indeed, localize in Asia the precise spot whence issued the springs of that grand flow of speech which spread in successive waves—commencing with the Keltic—over the whole area of Europe; but the local source of the first alphabet, without which each of these waves of speech must have been in the end swallowed up and lost in its successor, is well known to have been Phœnicia. The great centre of the commerce of antiquity naturally gave birth to what was felt to be indispensable to the intercommunion of national as well as individual life. By the very necessities of trade Phœnicia invented the first, so to speak, locomotive power which enabled language, embodied in a kind of material form, to be in a manner exported to distant countries and bartered, like any other commodity, for language imported in return.

Probably the first Phœnician graphic signs were, like the Chinese, of an ideographic character, but of this there is said to be no certain evidence. However that may be, it is tolerably clear that the first Phœnician graphic system, about which we know anything, had not advanced beyond

* See the note on Vedic accents, p. xix of this Preface.

† Though some Sanskrit books—such as Professor Aufrecht's R̥g-veda—printed in the Roman character are much used by European scholars, it is doubtful whether these have obtained even a limited circulation in India. I trust, therefore, that when this volume falls into the hands of any great Paṇḍit, to whom one of our Indian Governments may present it, he will not consider that I am degrading Sanskrit like the man who pollutes cow's milk by putting it into a dog's skin. *Nahi pūtaṃ syād go-kshiraṃ śva-dṛitau dhṛitam*; cf. Muir's Sanskrit Texts, vol. ii. p. 53, note 97. Of course I know that many native books are printed in

which Sanskrit words are transliterated by Roman letters, but my desire is to see some standard texts accurately printed in this character and circulated throughout India. At present the loose and careless way in which the Roman alphabet is applied tends to bring the whole system into disrepute. This is exemplified in writing the names of places and persons as well as in books. A little work called the Durga-puja [sic] by Pratāpachandra Ghosha has just been received by me from Calcutta. It contains much useful information, but here we have Sanskrit words transliterated without any attempt at exactness, e.g. *Devī, Durga, puja, Purana, ashtami, Kṛṣṇa, Savitṛi*, and numberless others.

the second stage of alphabetic progress. It was, in fact, essentially syllabic, and even to this day the Semitic alphabets coming immediately from it—viz. the Hebrew, Syriac, and Arabic—are very little better than syllabic systems. Such an alphabet then, though well suited to Eastern calligraphic tastes, was manifestly imperfect. It provided chiefly for consonants, as if they were the lords of sound, instead of its dependents, and often its impediments. The real want for civilized nations, eager for intercommunication, was a phonetic alphabet, by which neither ideas nor consonants, but rather *sounds* should be symbolized. As therefore vowels are the only real representatives of sound, and indeed the very life of the word which without them would be a mere hard and helpless skeleton, it was essential to an effective phonetic system of graphic symbols that vowels should have at least as prominent a position in a written word as their attendant consonants. This was very soon felt by the Greeks, who no sooner received a consonantal alphabet from Phœnicia than they began to remedy its defects, and forthwith invented a system by which the vowel sounds were properly symbolized and distributed side by side with their consonantal fellows—not as mere appendages, but as close companions. The Greek expansion of the Phœnician alphabet was still further developed by the more practical Romans, and by them spread everywhere throughout Europe*.

Now, although the Semitic origin of Indian alphabets has not yet been satisfactorily proved, it is still probable that the Eastern branch of the Āryan stock which settled down in India, derived their first idea of symbolizing language by written marks indirectly from Phœnicia through some neighbouring country whose system was borrowed from Semitic models†. They appear also, like the Greeks, to have felt the defects of a syllabic or merely consonantal method, and just as they worked out for themselves their own theory of grammar, so they elaborated for themselves their own 'vowelized' system of writing. Note, however, how the subtle-minded Hindūs, working out their own ideas in their own philosophical way, have produced an alphabet, not only free from the defects of the Semitic, but so overdone in its abundance of vowel symbols and its theory of the mutual relationship of vowels and consonants, that this very elaboration becomes practically a serious hindrance.

Let me for the benefit of those who may use this Dictionary for philological purposes, without having acquired a complete familiarity with the Nāgarī letters, briefly point out the most conspicuous merits and demerits of the European and Indian systems.

From what I have before advanced, it will, I think, be clear that it ought to be a fixed rule in all good alphabets, 1st, That every vowel, short and long, should be properly symbolized and admitted to close companionship with its consonant, no vowel symbol being ever allowed to stand for any other vowel sound but its own. For example, the 'a' sound of 'ka' should be properly symbolized; it should not be supposed to inhere in 'k'; nor should it be represented by a mere dot or stroke, above or below the 'k,' as if it were a simple appendage to the consonant, as in Semitic alphabets. Nor should the symbol 'a' be allowed to stand for different vowel sounds short and long, as in 'tape,' 'tap,' 'tall,' 'tar,' 'mortar,' in every one of which the vowel ought to be variously symbolized. 2ndly, That every simple consonant should have one single fixed symbol, and never more than one. For example, the symbol 'k' should not be interchangeable with 'c' to express the same consonantal power as in 'cap' and 'keep.' 3rdly, That modifications of any particular simple

* The Romans, however, having no proper aspirated consonantal sounds, rejected the Greek θ , ϕ , χ , and to represent these unhappily originated the clumsy *th*, *ph*, *ch*, writing also *ps* for ψ .

† According to Mr. Edward Thomas (Prinsep's Indian Antiquities, vol. ii. p. 42), the theory by which Professor Weber has sought to establish a Phœnician origin for the Indian alphabets is untenable. There are, however, two sets of Buddhist inscrip-

tions, and that of Kapurdigiri is decidedly traceable to a Phœnician source. Those on the rock of Gīrnar (Giri-nagara) in Kattywar, Gujarāt, which are said to be most important in their relation to the present Indian alphabets, are not so clearly traceable. Mr. Thomas appears to have good ground for thinking that many of the Nāgarī letters were derived from the Drāviḍians of the South.

vowel or consonantal power should not be represented by two letters, but by some modification of a single symbol. For example, the long form of the vowels *a*, *i*, *u* should not be denoted by two letters, as in our word 'hoop,' but by some mark or stroke placed over these vowels (so that 'hoop' should be written 'hūp'). Similarly, the aspiration of *k*, *t*, *p*, ought not to be represented by two letters as in *kh*, *th*, *ph*, but by some mark attached to *k*, *t*, *p*; thus such a word as *phala* should be written *p̄ala*, and *dhana*, *d̄ana*; or perhaps according to the Anglo-Saxon method with a horizontal stroke above, as in *ð* for the *dh* sound of *the*.

Tried by these rules, the Nāgarī alphabet shows itself in many respects superior to the old Roman alphabet, and certainly to our use or *abuse* of the Roman symbols commonly called the English alphabet. But tried by the same rules, it will be found, I believe, inferior to the Indo-Romanic system, by which name I call the modification of Sir William Jones' method of applying the Roman alphabet to the languages of India, adopted in the present Dictionary.

The fact of the matter is, that Hindū grammarians have so overdone the true theory of the necessary vocalization of consonants, that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark √, called a Virāma or stop, must be employed. Moreover, the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel 'a' must always be pronounced after it. Hence, such a word as 'bind,' would have to be pronounced 'binada,' unless a conjunct symbol be employed, compounding *u* and *d* into one letter, the use of the Virāma or stop, except at the end of a sentence, being an infraction of orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed. More than this, the excessive elaboration of their vowel-system by the Hindūs necessitates the introduction of two new vowels, *ṛi* and *ḷi*. Again, each of the fourteen vowels (except *ā*) has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture, and increasing the general complication. So that with unusually numerous vowel-symbols, with thirty-five consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskrit fount amounts to about 500 (see the table opposite to page 1).

Now will any one maintain, that in these days of railroads, electric telegraphs, cheap printing, and the Suez canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed Sanskrit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow-subjects; but on this very account it requires every facility to be conceded to its acquisition, and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindūs will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same speech-stem. But because we cannot change the organs of speech or fuse the twenty-two languages* of India into one common

* Viz. Sanskrit, with its kindred Hindī, Marāṭhī, Gujarātī, Bengālī, Uriya, Asamese, Panjābī, Gurumukhī, Sindhī, Nepalese, Kāśmīrī, the Singhalese of Ceylon; the Pushtū of Afghānistān; the five Drāviḍian languages, Tamil, Malayālam, Telugu, Kanarese, Tulu; the half Drāviḍian Brahū-i; the composite Urdū or Hindūstānī current throughout India; and lastly Burmese.

tongue, are we therefore not to do what we really can to promote intercourse and communion between kindred races united under one government and descended from the same ancestors? If our great Indian Paṇḍits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labour, and money? In short, is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages?—a system, be it thoroughly understood, not to be confounded with our English 'free and easy' abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Āryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nāgarī than that Nāgarī is from the characters prevalent in India when Sanskrit was first committed to writing*. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nāgarī.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical facts is against them. Is any nation more tenacious of everything national than the Jews? and yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races, done the same? Have not the Hindūs themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces. Even in the very matter of alphabets the facts of their own history are also against them, for if they deny the foreign origin of their venerated Nāgarī, they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindūstānī. Now, Hindūstānī, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindi—the language of 'pakka' Hindūstān—as English with its flood of Norman French is of Anglo-Saxon. Surely then all must admit that Hindūstānī, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers, than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system, be it noted, is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Āryan structure of a Persianized Āryan dialect.

If after what I have thus advanced, our great Indian Paṇḍits remain, as I fear some of them will, unconvinced, let any ordinary scholar who consults the pages of this work say whether they do not derive much of their typographical clearness from certain apparently trifling, but really important contrivances, possible in our Indo-Romanic, impossible in the usual Nāgarī type. One of these, of course, is the power of leaving spaces between the words of the Sanskrit examples given. Will any student say that such an example as *sādhu-mitrāny akūśalād vārayanti* does not gain in clearness by being properly spaced†? Again, the power of using capitals and what are called italics (to say nothing of 'Egyptian' and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith—brown and Brown—bath and Bath? And will any one examine the pages of this Dictionary, and then compare those of the Śabda-kalpadruma, without admitting the advantage gained in the power of employing italic type? Lastly, the

* It is certainly remarkable that the whole Vyākaraṇa of Pāṇini, unlike the Greek grammar or *γρᾶμμα*, appears to ignore written symbols, as if Sanskrit was never intended to have any peculiar graphic system of its own. In South India Sanskrit is written in different characters; and the first inscriptions found on rocks are in Pāli and Prākṛit, not in Sanskrit. They are referred to the Buddhist sovereigns who possessed political power in India about

three centuries B.C. The present form of Nāgarī is thought to be little older than the tenth or eleventh century of our era.

† What should we think of an English Dictionary which, disdaining to aid our overtried vision by any typographical contrivances at the supposed sacrifice of euphonic propriety, should insist on presenting the corresponding example in proper phonetic conjunction thus—'goodfriendsguardfromevil'?

power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words *, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *su-tapa* and *suta-pa*, which could not be done in Nāgarī type, it is manifest that even the simplest compounds, like *sad-asad-viveka*, *sv-alpa-keśin*, would have required without its use an extra line to explain their analysis †.

Notwithstanding all my advocacy of the Indo-Romanic graphic system, it is still my duty to point out that so long as the natives of India continue to use their own alphabets, so long is it incumbent upon us Englishmen who study Sanskrit in its bearing upon the Indian vernaculars, to master the Nāgarī character. Under any circumstances there must be a long transition period during which the Indian and Romanic systems will co-exist, and however the struggle between them may terminate, the end is not likely to be witnessed by the existing generation. For this reason the Nāgarī alphabet is by no means ignored in these pages. On the contrary, it is pressed into the service of the Romanic, and made to minister to a most useful purpose, being employed to distinguish the leading word of a group in a manner best calculated to strike the eye and arrest the attention.

Fairness, moreover, demands that a few of the obvious defects of the system of transliteration adopted in this volume should be specified. In certain cases it confessedly offends against philosophical exactness; nor does it always consistently observe the rules stated in a preceding paragraph. The vowels *ṛi* and *ṛī* ought to be represented by some one symbol—such as that used by many German scholars—though *r*, *ṛ* seem to me somewhat unsuitable for vowel sounds. So again the aspirated consonants ought not to be represented by a second letter attached to them. In the case of *ch* employed by Sir W. Jones for च् and *chh* for च्च, the inconvenience appeared to me so great that in the third edition of my Sanskrit Grammar, I ventured to adopt *č* for च्, the pronunciation, however, being the same as *ch* in *church*, which might therefore be written *čurč*. Had I dared to innovate further, I should have written *k'* for *kh*, *t'* for *th*, *p'* for *ph*; and so with the other aspirated consonants, *c* being then employed for च्. The fact, of course, is that an aspirated consonant is merely a consonant pronounced with an emphatic emission of the breath, much as an Irishman would pronounce *p* in *penny*, and to indicate this, a stroke placed on one side or over the letter seems more appropriate than the mark of the Greek hard breathing adopted by Bopp, which may well be used alone to utter a vowel, but is scarcely suitable to emphasize a consonant ‡.

I also prefer the symbol *š* for the cerebral sibilant. Should a second edition of this Dictionary be ever called for, some of these improvements may possibly be adopted. With regard to the letter *ṛ*, I have discarded it, and retained only *v*, because the Nāgarī only possesses one character for the labial semivowel, viz. व, and to transliterate this or any other single Oriental character by two Roman representatives must certainly lead to confusion. As to the German method of using

* Forster gives an example of one compound word consisting of 152 syllables. I rather think this might be matched by even longer specimens from Campū composition.

† At any rate, it is to be hoped that the hyphen will not be denied to Sanskrit for the better understanding of the more complex words, such, for example, as *vaiddika-manv-ādi-praṇīta-smṛitī-vāt*, *karma-phala-rūpa-śarīra-dhāri-jīva-nirmītatvābhāva-mātreṇa*, taken at hap-hazard from Dr. Muir's Texts. We may even express a hope that German scholars and other Europeans, who speak forms of Āryan speech, all of them equally delighting in composition, may condescend more frequently to the employment of the hyphen for some of their own Sesquipedalia Verba, thereby imi-

tating the practical Englishman in his Parliamentary compounds, such, for example, as *habeas-corpus-suspension-act-continuance-Ireland-bill*.

‡ A hint might be taken from Anglo-Saxon *ð*, as before observed, especially if *ʌ* be used for long vowels. The mark *ʹ* is perhaps too much like that required for accentuation. I hope, however, that the system of accentuating classical Sanskrit will never be allowed. Why complicate a subject already sufficiently intricate by introducing another element of perplexity which native scholars themselves do not sanction? Let accentuation be kept for the Veda; and in Vedic words a more upright and conspicuous stroke might, in my opinion, be used with advantage.

k, *kh* for *č*, *čh*, and *g*, *gh* for *j*, *jh*, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs now generally agreed upon and still further to be improved hereafter, may be adapted to the Āryan languages of India quite as completely and appropriately as to the Āryan languages of Europe.

Having felt obliged by the form in which this Dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskrit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian officer of eminence who appreciated the real bearing of this matter upon native education, and the first writer who in his able minute, dated Calcutta, January 1834*, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of 'the Times' newspaper. To him and to 'the Times' I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by missionaries in India †, and the form in which the present Sanskrit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

SECTION 5.

Principal Sources drawn upon in the Process of Compilation.

I have now to enumerate the various works consulted by me in compiling this Dictionary. My only reason for not indicating these authorities in the body of the various articles as they have been written, has been that the volume—which even now has outgrown the dimensions originally fixed—would have thereby lost much of its convenient compactness, and could not have been produced at a moderate cost. The eye, too, would have been confused in passing from one meaning to another. Justice, however, requires that before commencing my enumeration, I should specially record my debt to particular authorities most frequently consulted and relied upon. I do so with a deep consciousness that nothing I am about to state can add to the celebrity of any one of the eminent scholars to whom I owe most. Indeed, it is impossible for me to express adequately my sense of obligation to the great work of Professors Böhtlingk and Roth. Although I have referred to every other dictionary, glossary, and vocabulary, including those of Professor Benfey and Westergaard and the eight-volumed Encyclopædia of Rādhākānta-

* This will be found at p. 3 of the 'Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India,' edited by me at the request of Sir Charles Trevelyan in 1859, and published by Messrs. Longman. I commend this volume to every one interested in the diffusion of education among the natives of our Indian Empire.

† Amongst other publications the Rīg-veda itself, edited by Professor Aufrecht, has been printed and published in the Roman character; also part of the Kathā-sarit-sāgara by Dr. Hermann Brockhaus. Dr. Muir in his Sanskrit Texts has also extensively used the Indo-Romanic system, as well as Dr. Weber in the Indische Studien, where some of the Upanishads are so trans-

literated. Let any one compare Professor Aufrecht's one compact and cheap octavo volume with the six massive quartos to which the Rīg-veda will extend, now being edited in the native character. Even if the Romanized edition had the commentary, it would probably not extend beyond two moderate octavo volumes. With regard to the series of valuable Hindustāni works printed in the Anglo-Hindustāni character by missionaries in India, a full account of them will be found in Sir Charles Trevelyan's 'Original Papers' referred to in a previous note. The whole Bible has been beautifully printed in this form, and carried through the press by the Rev. R. Cotton Mather; also a glossary to part of the Bible by his son Mr. Cotton Mather.

deva, commonly called the Śabda-kalpa-druma*, and although I have striven to weigh and verify for myself all the words and meanings given by my fellow lexicographers, yet I have always considered an appeal to the St. Petersburg Wörterbuch as the most satisfactory available means for deciding doubtful questions.

Naturally, I have kept Professor H. H. Wilson's Dictionary on my working-table, and have constantly had recourse to its pages. Indeed, I must own that I commenced by looking to my predecessor's labours as my chief authority. And let me here assert most emphatically, not only that, considering the condition of Sanskrit scholarship when it was compiled, Professor Wilson's was a wonderful production, but that, like many other scholars, I could never have learnt Sanskrit at all without its aid. Nevertheless, sincerity obliges me to confess, what other lexicographers may perhaps admit to be not without a parallel in their own mental history, that my mind has had to pass through a kind of painful discipline involving a gradual weakening of faith in the performances of my fellow men, not excepting those of my own venerated teacher. I began, indeed, with much confidence in the thought that one man existed on whom I could lean as an almost infallible guide; but as the work grew under my hands and my sensitiveness to error sharpened, I discovered to my surprise that I was compelled to reject much of his teaching as doubtful. Moreover, the truth must be told, that as I advanced further my trustfulness in others, besides my old master, began to experience occasional disagreeable and unexpected shocks; till now that I am arrived at the end of my work, I find myself left with my confidence in the accuracy of human beings generally—certainly not excepting myself—rather painfully disturbed. Nevertheless, I am bound thankfully to acknowledge that my faith in the general scholarlike exactness of the great German authorities already named has never been materially shaken. I ought also to make particular mention of Dr. John Muir's 'Sanskrit Texts,' which have been constantly referred to by me, and have been found by experience to be invaluable, both for their general accuracy and for the judgment the author has displayed in his interpretation of Vedic words.

To these acknowledgments of special obligations I now subjoin an alphabetical list of all the principal works (not including of course all the mere texts and manuscripts) consulted by me, or in any way drawn upon for information, during the progress of my labours.

Andrew's (E. A.) Latin-English Dictionary.	Banerjea's Kumāra-sambhava (with notes).	Brockhaus' (Hermann) Kathā-sarit-sāgara.
Asiatic Researches.	Benfey's Chrestomathie (with vocabulary).	Burgess' translation of the Sūrya-siddhānta.
Asiatic Society's (Royal) Journal.	— Sāma-veda (with vocabulary).	Burnouf's (Eugène) Bhāgavata-Purāṇa (books I-III, translated by Burnouf).
Aufrecht's (Th.) Catalogue of Sanskrit MSS. in the Bodleian Library, Oxford.	— Sanskrit-English Dictionary.	Burnouf's (Émile) Sanskrit-French Dictionary.
— Catalogue of Sanskrit MSS. in the Library of Trinity College, Cambridge.	— Sanskrit Grammar.	
— Halāyudha's Vocabulary.	Böhtlingk's (and Roth's) Sanskrit-Wörterbuch.	
— Ṛig-veda-saṃhitā.	Böhtlingk's Indische Sprüche.	Chambers' Encyclopædia.
— Uṇādi-sūtras.	— edition of Pāṇini's Grammar.	Colebrooke's Amara-kosha.
	— edition of Vopa-deva's Grammar.	— Indian Algebra.
Ballantyne's (James) various lectures on Hindū Philosophy, and translations of some of the Aphorisms.	— (and Rieu's) Hemaçandra's Glossary.	— Essays on the Religion and Philosophy of the Hindūs.
— translation of the Sāhitya-darpaṇa.	Bombay edition of the Mahā-bhārata.	— Dāya-bhāga.
— Laghu-kaumudī.	— of the Rāmāyaṇa.	— Mitāksharā.
Banerjea's (K. M.) Hindū Philosophy.	Bopp's Glossary (first and second editions).	Cowell's (E. B.) Kusumāñjali (with translation).
	— Comparative Grammar (Eastwick).	
	Bosworth's (Dr. J.) Anglo-Saxon Dictionary and Grammar.	

* A fine copy of this valuable work, now very difficult to procure in its perfect state, was searched for, some years ago, at Calcutta and most kindly presented to me by my friend Mr. Walter Scott Seton-Karr, Foreign Secretary to the Governments of Lord Lawrence and Lord Mayo, and Vice-Chancellor of the Calcutta University.

Cowell's (E. B.) translation of the Vi- kramorvaṣī.	Lassen's Sanskrit Anthology (with glos- sary).	Stenzler's edition of the Raghu-vaṇśa. — Yājñavalkya.
— edition of Elphinstone's History of India.	Liddell's and Scott's Greek-English Lexicon.	Tāranātha Tarkavācāspati's Dhātu- rūpādarsa.
Curtius' (Georg) Grundzüge der Griechischen Etymologie.	Ludvig's Infinitiv im Veda.	Thompson's (J. C.) Bhagavad-gītā (with translation).
Farrar's (F. W.) Families of Speech.	Molesworth's (James T.) Murathee Dictionary.	Thornton's Gazetteer.
Foucaux's (Ph. Ed.) Episodes of the Mahā-bhārata.	Moor's Hindū Pantheon.	Troyer's Rāja-taranginī.
Goldstücker's (Theodor) Sanskrit- English Dictionary (parts I-VI).	Müller's (Max) Ancient Sanskrit Litera- ture.	Vigfusson's (G.) Cleasby's Icelandic Dictionary.
Griffith's (Ralph T. H.) Specimens of Old Indian Poetry.	— Chips from a German Workshop.	Weber's (Albrecht) Vājasaneyi-saṃ- hitā.
Hall's (Fitz-Edward) edition of the Sūrya-siddhānta.	— Hymns to the Maruts.	— Śatapatha-Brāhmaṇa.
— Contribution towards an Index to the Bibliography of the Indian Philosophical Systems.	— Lectures on the Science of Language.	— Kātyāyana-śrauta-sūtra.
— translation of Nīlakaṇṭha's Rational Refutation of the Hindū Philoso- phical Systems.	— Ṛig-veda-saṃhitā.	— Indische Studien.
— Sāṅkhya-pravācāna-bhāṣya.	— Ṛig-veda-prātiśākhya.	— Indische Streifen.
— edition of Wilson's Viṣṇu-Purāṇa.	— Sanskrit Grammar.	Westergaard's Radices Linguae San- seritæ.
Haughton's (Graves C.) Bengālī Dic- tionary.	Muir's (John) Original Sanskrit Texts (five volumes).	Whitney's (W. D.) Atharva-veda-prā- tiśākhya.
Haug's (Martin) Aitareya-Brāhmaṇa (with translation.)	Prinsep's (James) Indian Antiquities (edited with notes and addenda by Edward Thomas).	— (and Roth's) Atharva-veda-saṃhitā.
Hilpert's (J. D.) German Dictionary.	Rādhākānta - deva's Śabda - kalpa- druma.	— Language and the Study of Language (twelve lectures).
Johnson's (Francis) Hitopadeśa (first and second editions, with transla- tion and vocabulary).	Rājendralāla-Mitra's notices of Sanskrit MSS.	Wilson's (H. H.) Glossary of Indian Terms.
— Selections from the Mahā-bhārata (with vocabulary).	Regnier's Étude sur l'idiome des Védas.	— Sanskrit-English Dictionary.
— Megha-dūta (1st and 2nd editions, with vocabulary).	— Rīgveda-prātiśākhya.	— Sanskrit Grammar.
Jones' (Sir William) translation of Manu.	Rieu's (and Böhlingk's) Hemaśandra.	— Sāṅkhya-kārikā.
Journal of the Royal Asiatic Society.	Röer's (E.) Upanishads (with transla- tions).	— Theatre of the Hindūs.
	— (and Montriou's) Hindū Law.	— translation of the Ṛig-veda (vols. I-IV).
	Roth's (and Böhlingk's) Sanskrit-Wör- terbuch).	— translation of the Viṣṇu-Purāṇa.
	Roth's Nirukta.	
	— (and Whitney's) Atharva-veda- saṃhitā.	Yates' (W.) octavo edition of Wilson's Sanskrit Dictionary with addenda (partly edited by J. Wenger).
	Schlegel's (A. G.) Rāmāyaṇa.	
	Scott's and Liddell's Greek-English Lexicon.	Zeitschrift der Deutschen morgenländ- ischen Gesellschaft.

SECTION 6.

Aids and Encouragements received.

My first acknowledgments are due to the Delegates of the Clarendon Press, without whose kind patronage this work could never have been published. It does not become me to commend the efforts these gentlemen are making for the furtherance of education, except so far as to say that they fitly represent the mind and wishes of the University of Oxford. Nor does the Clarendon Press itself need any monument of my rearing. Let those who desire proofs of its efficiency look around and note the series of valuable educational books constantly issuing from its founts, models of clear and accurate typography, in almost every department of science.

Perhaps, however, I may be permitted to mention specially the name of one who has recently left us, but who was a member of the Press-Delegacy when the publication of this

Dictionary was undertaken, the late Master of Balliol and now Dean of Rochester, Dr. Robert Scott. He has been one of my kindest friends and wisest counsellors ever since the day I went to him for advice during my first undergraduate days at Balliol, on receiving an appointment in the Indian Civil Service. It is not too much, I think, to aver that without his support, encouragement, and sympathy,—all the more prized as coming from an experienced fellow-labourer, able to estimate the difficulties of a less experienced disciple,—I could not have persevered in this work to its termination.

My next acknowledgments must be tendered to the Representatives of the Governments of Bengal, Madras, Bombay, and the North-West Provinces of India, as well as of the India Office, for the substantial aid received from them in the patronage they have accorded to this undertaking.

I have in the third place to express in the most cordial manner my thanks to each and all of the gentlemen who have aided me in the compilation of this Dictionary.

No one but those who have taken part in similar labours can at all realize the amount of tedious toil—I might almost say drudgery—involved in the daily routine of small details, such as verifying references and meanings, making indices and lists of words, sorting and sifting an ever-increasing store of materials, revising old work, arranging and re-arranging new, correcting and re-correcting proofs, writing and re-writing and interlineating ‘copy,’ till reams upon reams of paper have been filled, putting the eye-sight, patience, and temper of compilers, readers, and compositors to a severe trial. I mention these matters, not to magnify the labours undergone, but to show that I could not have prosecuted them persistently single-handed. This statement may also give an idea of what I owe to the persevering co-operation of my kind assistants, whose names in the chronological order of their services are as follow: the Rev. J. Wenger, who is now I believe engaged in valuable literary work connected with the Baptist Mission in Calcutta; Dr. Franz Kielhorn, who is now Superintendant of Sanskrit Studies in Deccan College, Poona; Dr. Hermann Brunnhofer (whose assistance was not of very long duration); Mr. A. E. Gough, M.A., of Lincoln College, Oxford, now Professor of Sanskrit at the Government College, Benares; lastly, Mr. E. L. Hogarth, M.A., of Brasenose College, and formerly Head Master of the Government Provincial School at Calicut, who has been my constant and painstaking assistant for about three years and a half, continuing with me to the termination of the work. I must also thank my old friend Professor Francis Johnson, who was one of my first instructors in Sanskrit when a student at Haileybury, and afterwards my colleague as Professor, for the kind interest he has shown in my labours, and the aid I have received from him at various times, including recently a list of words collected by himself in preparing a new volume of Selections from the Mahā-bhārata, shortly to be published.

Finally, I must express my gratitude for the extreme care with which the reading of my often intricate manuscript has been conducted by the Oriental Reader, and the printing of the whole book executed by the Managers of the Clarendon Press.

SECTION 7.

Defects and Inconsistencies acknowledged.

When some one pointed out to Dr. Johnson the imperfections of his great Dictionary, he is said to have retorted on his critics that mere fault-finding was often an indication of ignorance. His work was too large, he affirmed, not to take in errors, and the quicksightedness to these was a symptom of the dulness which could not comprehend the merit of the performance as a whole. Without imitating this convenient way of disposing of criticism in my own case,

I may yet request leave to inform any mere *Āhidrānveshin*, of whom it may be said *āhidraṃ nirūpya sahasā praviśati*, that no one can be more keenly alive to the flaws and defects of this volume than I am myself. No one, indeed, can be more desirous to criticize it, with a view to its improvement in a future edition.

If any real scholars—always considerate and temperate even if severe—having had practical experience of lexicography, will aid me in my efforts to attain greater accuracy, I shall be thankful. From them I do not fear but rather court criticism. Such critics will quite understand how a compiler's sense of responsibility may grow with the growth of a work like this, putting him out of conceit with his own performance, and filling him with earnest cravings after an accuracy more than human. Such critics will appreciate the difficulties besetting the production of so many closely printed pages abounding with countless dots and diacritical marks. Nor will they be surprised at inequalities of execution and occasional inconsistencies in a work representing efforts spread over numerous years. Nor will they need to be reminded that occasional distractions, trials of health and weariness of spirit, are incident not only to a human compiler but to his human assistants. Indeed it is no disparagement to those who have contributed to the detail of this work to assume that a compilation which has passed through many different hands must reflect the infirmities of all. No other apology will here be attempted for its errors and inadvertencies; nor do I ask that the blame be laid at the door of any one but myself, who alone am responsible. Some explanation, however, of a few intentional inconsistencies and almost unavoidable defects is here appended.

In the first place, there has not been absolute consistency in the collocation of words connected by a common etymology. I have not bound myself in this respect by any fixed rules. Hence some words are given in the usual alphabetical order of the Nāgarī type which might be expected to fall under a previous classification in the Indo-Romanic order. Facility of reference has been my only guide in this matter.

Again, in the arranging of a whole chain of words etymologically allied, some formations have been placed under compounds which ought properly to have a separate line assigned to them. Others again have separate lines which ought more consistently to come under compounds. For example, abstract nouns formed with the affixes *tā* and *tva*, and possessive adjectives formed with *vat*, *mat*, &c. are placed in the order of the compounds, when they are really not compounds at all. Still it is plain that such a word as *svāmi-tā*, 'ownership,' is really equivalent to *svāmi-bhāva*, and such a word as *śrī-mat*, 'possessed of fortune,' to *śrī-yukta*. In these cases my motive for sacrificing absolute consistency has rather been to gain space. Other liberties indulged in with regard to the use of the hyphen are noticed in the table of directions following the Preface.

With regard to the nominative cases of adjectives and of a few participles—such as those of Parasmai-pada Intensives—and even of a few substantives, I fear this Dictionary cannot always be quite trusted; though it may perhaps be conceded that I have improved upon my predecessor in this respect. In point of fact it has not been possible to settle with certainty the nominative cases, especially in the feminine forms, of all adjectives. The German Wörterbuch avoids exhibiting the nominative cases of adjectives and participles, and rarely gives their feminines, leaving also the nominative cases of substantives to be inferred from their gender. Although I studied Pāṇini's chapter on feminine formations with great care, I was unable to discover either in his Grammar or in any other Grammar or Dictionary a solution of all my difficulties. My rule has been to give the nominative cases both of substantives and adjectives in all their genders wherever there was ground for certainty or for a reasonable inference,

and in other rare cases to exhibit only the crude base. Sometimes I have merely given the nominative case masculine of adjectives, omitting the feminine when that alone appeared doubtful, and leaving the neuter to be inferred; but throughout the Dictionary the omission of a nominative case has been quite an exception. Thus I have endeavoured to increase the usefulness of this publication even at the risk of occasionally misleading.

Another point requires a few words of explanation. I shall probably be told that meanings and synonyms are needlessly multiplied; but before the book is hastily censured on this score, let it be fairly tested by a repeated and extended application to various branches of the literature. I can with truth affirm that having myself constantly put these pages to a trial during their progress through the press, so far from having to regret any superfluity or surplusage, I have too often had to lament sins of omission, and have frequently discovered, when too late, that some one meaning has been rejected, because thought to be a mere synonym, when this very apparent synonym was really the precise word required to suit a particular passage.

With reference to the philological comparisons given throughout this work, I fear that occasional inconsistencies and violations of orthography will be found. For indeed I do not pretend to even a limited knowledge of some of the numerous languages compared, and my private library has not furnished the means of verifying all the words. It should be noted that I have not generally indicated the cognate English words with the Anglo-Saxon, because these are self-evident, and will generally be found among the meanings. As to other comparisons, I can only say that when I commenced my compilation, Bopp was considered the chief authority in comparative philology. I have not generally adopted what more modern scholars substitute for his teaching, because some of these later writers have themselves yet to undergo the full test of an extended criticism, which may not always support their opinions. Besides trusting to Bopp, I have generally followed Professors Benfey and Curtius, and I request that the comparisons given be accepted on the authority of these three scholars, subject to the understanding that more recent views have been propounded on many points.

Most of the errors and omissions hitherto discovered, whether typographical or caused by my own want of knowledge, have, I trust, been corrected and supplied in the supplementary matter at the end of the volume.

With these explanations I close my present labours, profoundly conscious of their imperfection, but full of thankfulness that my life has been spared to bring them, such as they are, to a completion.

MONIER WILLIAMS.

OXFORD, *May* 1872.

DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY.

THERE are two alphabetical orders: 1. that in the Nāgarī; 2. that in the Indo-Romanic type.

Roots are always in large Sanskrit type.

Verbs formed by prefixing prepositions to roots are arranged in the alphabetical order of the prepositions so affixed, e.g. *anu-kṛi* must *not* be looked for under the root *kṛi*, as in other Sanskrit Dictionaries, but in its own alphabetical order, as in Greek lexicons, and at the head of its own group of derivatives. See p. 32, col. 1.

All the Sanskrit words in Indo-Romanic type arranged in alphabetical order under a leading word—which leading word is always either a root in large Nāgarī type or some other word in small Nāgarī type—must be regarded as mutually connected. They must be supposed to form a family of words bound together by a common origin or dependent on each other by some tie of relationship. The derivation or etymology is generally given in a parenthesis after the leading word in Sanskrit type, and this etymology is supposed to apply to all the group which follows, until a new classification of words is introduced by a *new word in Nāgarī type*. Other derivations are sometimes noticed when authorities differ in explaining the etymology of particular words.

The Nāgarī type is thus employed to strike the eye and direct it to the leading word in each group. By this means also a repetition of the etymology is avoided.

All the meanings of a word belonging to a group are not always given in full, if they may be manifestly gathered from its other members; this applies especially to participles and participial formations, e.g. the meaning 'charged with,' which belongs to *ā-ropita*, p. 128, col. 3, may readily be inferred from *ā-ropa*, which stands above it in the same classification.

Again, all the derivatives from a Radical or Verb at the head of a family are not always given when they may be readily supplied; this applies especially to participles, and occasionally to verbal nouns, e.g. under *vi-hiṃs* at the head of a group, p. 952, it is easy to supply *vi-hiṃsana*, *am*, n. the act of injuring.

Observe, that meanings which appear to be mere amplifications of preceding meanings are separated by a comma, whereas those which do not clearly run into each other are divided by a semicolon. All remarks upon meanings and all descriptive and explanatory statements are given between (); comparisons, between [].

Compound words are always arranged in alphabetical order *under the first word* in the compounds, a hyphen marking the division of each member of the compound, and when the final and initial vowel of two members of a compound blend, the separation of these vowels is denoted by a hyphen in brackets, (see, for example, *kṛitodaka* for *kṛita-udaka*, p. 248, col. 1, line 4.) For greater clearness, some words are thus treated, which are formed by Taddhita affixes, *supposed to be added to the whole word*, and which therefore ought not strictly to have a hyphen at all.

Compound words divided by a hyphen or hyphens have no etymology given because the employment of the hyphen makes their several elements manifest at once, so that it is always easy to refer to the separate members of the compound for the several etymologies, e.g. *an-oka-śāyin* is manifestly separable into *an + oka + śāyin*, to each of which it is easy to refer for an explanation of the several etymologies.

When no etymology of a simple word is exhibited its derivation is either unknown or too doubtful to deserve recording.

The nominative cases of all nouns, substantive and adjective, and of all participles, are given immediately after the crude base, except in the cases explained at the end of the preceding Preface. Thus *guru*, *us*, *vī*, *u*, means that the adjective *guru* makes in its nominative case masc. fem. and neut., *gurus*, *gurvī*, *guru*; similarly *vividvas*, *ān*, *uśī*, *at* (p. 919, col. 2), stands for nom. masc. fem. and neut., *vividvān*, *vividuśī*, *vividvat*.

Under roots and verbs the 3rd pers. singular of the various tenses is given, other forms being noticed in parentheses. The names of the tenses are generally left to be inferred, except when an unusual tense, like the Precative, is given, and the form of the 1st Future can always be inferred from the Infinitive: thus the Infinitive being *veditum*, the 1st Future 3rd pers. sing. will be *veditā*; similarly from *dagdhum* will be inferred 1st Future 3rd pers. sing. *dagdhā*.

When words really dissimilar appear similar either in Roman or Nāgarī type, the figures 1, 2, 3, &c. are placed before them; see, for example, 1. *sa*, 2. *sa*, 3. *sa*, 4. *sa*, 5. *sa*; 1. *suta-pa*, 2. *su-tapa*; 1. *sam-āna*, 2. *samāna*; 1. *saha*, 2. *saha*; 1. *sv-ap*, 2. *svap*.

It is believed that few common words or meanings likely to be met with in the classical literature have been omitted in this work; nevertheless the Supplement at the end of the volume should occasionally be consulted: thus in the two pages, 623, 624, one or two words and the common meaning 'affix,' belonging to *praty-aya*, have accidentally dropped out, but are supplied in the supplementary pages.

ABBREVIATIONS AND SYMBOLS USED IN THIS DICTIONARY.

[In the progress of a work extending over several years it has been found almost impossible to preserve uniformity in the use of symbols, but it is hoped that most of the inconsistencies are noticed in the following table.]

<p>A. = Ātmane-pada ; the long mark over the A. has been omitted for convenience in printing.</p> <p>abl. or abl. c. = ablative case.</p> <p>acc. or acc. c. = accusative case.</p> <p>accord. = according.</p> <p>Ādi-p. = Ādi-parvan of the Mahā-bhārata.</p> <p>adj. = adjective.</p> <p>Æol. = Æolic.</p> <p>alg. = algebra.</p> <p>Angl. Sax. = Anglo-Saxon.</p> <p>anom. = anomalous, irregular.</p> <p>Aor. = Aorist.</p> <p>Arab. = Arabic.</p> <p>arithm. = arithmetic.</p> <p>Arm. or Armor. = Armoric or the language of Brittany.</p> <p>Armen. = Armenian.</p> <p>astrol. = astrology.</p> <p>astron. = astronomy.</p> <p>Atharva-v. = Atharva-veda, edited by Roth and Whitney.</p> <p>Bhāgavata-P. = Bhāgavata-Purāṇa, Burnouf's edition, or Bombay edition for the later books.</p> <p>Bhaṭṭi-k. = Bhaṭṭi-kāvya, Calcutta edition.</p> <p>Boh. or Bohem. = Bohemian.</p> <p>B. R. = Böhtlingk and Roth.</p> <p>Br. = Brāhmaṇa.</p> <p>Bret. = Breton.</p> <p>Buddh. = Buddhist.</p> <p>c. = case.</p> <p>Cambro-Brit. = the language of Wales.</p> <p>Caus. = Causal.</p> <p>cf. = confer, compare.</p> <p>chap. = chapter.</p>	<p>cl. = class.</p> <p>Class. = Classical.</p> <p>col., cols. = column, columns.</p> <p>comm. = commentator or commentary.</p> <p>comp., comps. = compound, compounds.</p> <p>compar. = comparative degree.</p> <p>Cond. or Condit. = Conditional.</p> <p>cons. = consonant.</p> <p>dat. or dat. c. = dative case.</p> <p>defect. = defective.</p> <p>Desid. = Desiderative.</p> <p>dimin. = diminutive.</p> <p>Dor. = Doric.</p> <p>du. = dual number.</p> <p>ed. or edit. = edition.</p> <p>e. g. = exempli gratiā.</p> <p>Eng. = English.</p> <p>Ep. or ep. = Epic, i. e. such works as the Mahā-bhārata, Rāmāyaṇa, &c.</p> <p>epith. = epithet.</p> <p>esp. = especially.</p> <p>etym. = etymology.</p> <p>explet. = expletive.</p> <p>f. or fem. = feminine.</p> <p>fr. = from.</p> <p>Fut. = Future.</p> <p>Gael. = Gælic.</p> <p>gen. or gen. c. = genitive case.</p> <p>gend. = gender.</p> <p>geom. = geometry.</p> <p>Germ. = German or High-German.</p> <p>Goth. = Gothic.</p> <p>Gr. = Greek.</p> <p>Gram. = A Practical Sanskrit Grammar by Monier Williams, third edition, published at the Clarendon Press.</p>	<p>gram. = grammar.</p> <p>Hib. = Hibernian or Irish.</p> <p>Hind. = Hindī.</p> <p>Icel. = Icelandic.</p> <p>i. e. = id est.</p> <p>impers. = impersonal, i. e. used impersonally.</p> <p>Impf. = Imperfect tense.</p> <p>Impv. = Imperative.</p> <p>ind. = indeclinable, either an indeclinable participle or an adverb or a case used adverbially.</p> <p>Inf. or infin. = Infinitive mood.</p> <p>inst. or inst. c. = instrumental case.</p> <p>Intens. = Intensive.</p> <p>Ion. = Ionic.</p> <p>Island. = the German form of Icelandic.</p> <p>Kirāt. or Kirātārj. = Kirātārjuniya.</p> <p>Kumāra-s. = Kumāra-sambhava.</p> <p>Lat. = Latin.</p> <p>lat. = latitude.</p> <p>Lett. = Lettish.</p> <p>lit. = literally.</p> <p>Lith. = Lithuanian.</p> <p>loc. or loc. c. = locative case.</p> <p>long. = longitude.</p> <p>m. or masc. = masculine gender.</p> <p>Mahā-bh. &c. = Mahā-bhārata, Calcutta edition.</p> <p>mathem. = mathematics.</p> <p>medic. = medicine.</p> <p>Megh. = Megha-dūta, Johnson's second edition.</p> <p>Mod. = Modern.</p> <p>MS., MSS. = manuscript, manuscripts.</p> <p>N. = Name.</p>	<p>n. or neut. = neuter gender.</p> <p>Naigh. = Naighaṇṭuka.</p> <p>neg. = negative.</p> <p>Nir. = Nirukta.</p> <p>Nom. or nom. = Nominal verb.</p> <p>nom. or nom. c. = nominative case.</p> <p>num. or numb. = number.</p> <p>obs. = obsolete.</p> <p>occ. = occasionally.</p> <p>Osc. or Osk. = Oscan or Oscan.</p> <p>Osset. = Ossetic (see p. ix).</p> <p>P. = Parasmai-pada.</p> <p>p. = page.</p> <p>-p. = parvan or section of the Mahā-bhārata.</p> <p>Pāṇ. = Pāṇini.</p> <p>Part. or part. = Participle.</p> <p>Pass. = Passive voice.</p> <p>patron. = patronymic.</p> <p>Perf. = Perfect tense.</p> <p>Pers. = Persian.</p> <p>pers. = person.</p> <p>phil. = philosophy.</p> <p>pl. or plur. = plural number.</p> <p>poet. = poetry, poetic license.</p> <p>Pol. = Polish.</p> <p>Pot. = Potential.</p> <p>Pr. = proper.</p> <p>Prāk. = Prākṛit.</p> <p>Prep. = Preposition.</p> <p>Pres. = Present tense.</p> <p>priv. = privative.</p> <p>pronom. = pronominal.</p> <p>Pruss. = Prussian.</p> <p>q. v. = quod vide.</p> <p>Raghu-v. = Raghu-vaṇśa.</p> <p>Reflex. = Reflexive or used reflexively.</p> <p>Rīg-v. = Rīg-veda.</p> <p>rt., rts. = root, roots.</p> <p>Russ. = Russian.</p>	<p>Sabda-k. = Sabda-kalpadruma.</p> <p>Sabin. = Sabine or Sabellian (old Italic dialect).</p> <p>Sāma-v. = Sāma-veda.</p> <p>Sans. = Sanskrit.</p> <p>Sax. = Saxon.</p> <p>Sāy. = Sāyaṇa or according to Sāyaṇa.</p> <p>Schol. = Scholiast or Commentator.</p> <p>scil. = scilicet.</p> <p>Scot. = Scotch or Highland-Scotch.</p> <p>sing. = singular number.</p> <p>Slav. = Slavonic or Slavonian.</p> <p>subst. = substantive.</p> <p>superl. = superlative degree.</p> <p>s. v. = sub voce.</p> <p>Them. = Thema or base.</p> <p>Umbr. = Umbrian.</p> <p>Unādi-s. = Unādi-sutras (Auffrecht's edition).</p> <p>usu. = usually.</p> <p>Vājasaneyi-s. = Vājasaneyi-samhitā.</p> <p>Vārt. or Vārtt. = Vārttika.</p> <p>Ved. = Vedic or Veda.</p> <p>Vish.-Pur. = Vishṇu-Purāṇa.</p> <p>voc. or voc. c. = vocative case.</p> <p>=, equal, equivalent to, the same as, explained by.</p> <p>+ plus.</p> <p>&c. = et cetera.</p> <p>◊ denotes that a vowel or syllable is to be noted as short.</p> <p>- that a vowel or syllable is long.</p> <p>◊ that the rest of a word is to be supplied, e. g. ◊ri-in◊ after karindra is for kari-indra.</p>
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THE DICTIONARY ORDER OF THE NĀGARĪ LETTERS

WITH THEIR INDO-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION EXEMPLIFIED BY
ENGLISH WORDS.

VOWELS.	CONSONANTS.	
Initial, Medial, Equivalents and Pronunciation.	Equivalents and Pronunciation.	Equivalents and Pronunciation.
अ — a in mica, rural.	क k in kill, seek.	द d in dice (more like <i>th</i> in <i>this</i>).
आ ā ,, tar, father (tār, fāther).	ख kh ,, ink-horn (inkhorn).	ध dh ,, adhere (but more dental).
इ i ,, fill, lily.	ग g ,, gun, get, dog.	न n ,, not, nut, in.
ई ī ,, police (police).	घ gh ,, log-hut (loghut).	प p ,, put, sip.
उ u ,, full, bush.	ङ n- ,, sing, king, sink (sirk).	फ ph ,, uphill.
ऊ ū ,, rude (rūde).	च् é ,, dolée (in music).	ब b ,, bear, rub.
ऋ ṛi ,, merrily (merrily).	छ éh ,, church-hill (éuréhill).	भ bh ,, abhor.
ॠ ṛī ,, marine (maṛīne).	ज j ,, jet, jump.	म् m ,, map, jam.
ल ḷi ,, revelry (revelṛi).	झ*jh ,, hedge-hog (hejhog).	य y ,, yet, loyal.
लृ ḷī ,, the above prolonged.	ञ ñ ,, singe (sinj).	र r ,, red, year.
ए e ,, prey, there.	ट t ,, true (true).	ल् l ,, lull, lead.
ऐ ai ,, aisle.	ठ ṭh ,, ant-hill (anṭhill).	ऋ ! ,, (sometimes for इ ḍ in Veda).
ओ o ,, go, stone.	ड ḍ ,, drum (ḍrum).	ॠ ḷh ,, (sometimes for द ḍh in Veda).
औ au ,, Haus (German).	ढ ḍh ,, red-haired (reḍhaired).	व v ,, ivy (but like <i>w</i> after cons.).
SIGNS OR SYMBOLS.	ण ṇ ,, none (none).	श ś ,, sure, scssion (śure, session).
	त t ,, water (in Ireland).	ष sh ,, shun, bush.
	थ th ,, nuthook (more dental).	स s ,, saint, sin, hiss.
		ह h ,, hear, hit.

* Sometimes printed in the form रु, see pp. 147, 354.

Note—The conjunct consonants are too numerous to be exhibited above, but the most common will be found at the end of ‘A Practical Sanskrit Grammar by Monier Williams,’ published by the Delegates of the Clarendon Press, third edition.

For the correct pronunciation of the aspirated consonants, *kh, éh, ṭh, th, ph, &c.*, see p. xix of the preceding Preface.

THE DICTIONARY ORDER OF THE INDO-ROMANIC LETTERS

WITHOUT THEIR NĀGARĪ EQUIVALENTS.

a, ā; i, ī; u, ū; ṛi, ṛī; ḷi, ḷī; e, ai; o, au;—ṇ or ṁ, ḥ;—k, kh; g, gh; n;—é, éh; j, jh; ñ;—t, ṭh; ḍ, ḍh; ṇ;—p, ph; b, bh; m;—y, r, l, ḷ, ḷh, v;—ś, sh, s;—h.

Observe—*ṇ* represents the true Anusvāra in the body of a word before the sibilants and *h*, as in *anśa, aṇsa, aṇhati*: *ṁ* as the symbol of any nasal will often be found at the end of a word, as in *dāṇaṁ éa*; but may also represent Anusvāra, when final *m* is followed by initial sibilants and *h*, and in words formed with preposition *saṁ*, like *saṁ-śaya, saṁ-hata*: in the word Sanskrit the second *s* is not initial, but introduced into the body of the word, so that we might properly write *Saṁskṛit*. Visarga as a substitute for final *s* is a distinctly audible aspirate, so that the *h* at the end of *devaḥ* must be clearly heard.

अ १. *a*, the first letter of the alphabet; the first short vowel inherent in consonants. — *A-kāra*, *as*, *n*, the letter or sound *a*.

अ २. *a*, ind. an interjection of pity (Ah!).

अ ३. *a* (before a vowel *au*), a prefix corresponding to Gr. *ἀ*, *av*, Lat. *in*, Goth. and Germ. *in*, Eng. *in* or *un*, and having a negative or privative or depreciative sense; e.g. *eka* one, *an-eka* not one; *anta* end, *an-anta* endless; *paśyat* seeing, *a-paśyat* not seeing. Sometimes this prefix denotes comparison. It is occasionally an expletive.

अ ४. *a*, the base of some pronouns and pronom. forms; (substituted for *idam*, in *asya*, *atra*, &c.)

अ ५. *a*, the augment prefixed to the root in the formation of the imperfect, aorist, and conditional tenses, by some considered as connected with ३. *a*, and by others as connected with ४. *a*.

अ ६. *a*, *as*, *m*, *N*. of Viṣṇu (especially as the first of the three sounds in the sacred syllable *om*), also of Brahmā, Siva, and Vaiśvānara; (*au*), *n*. Brahma.

अञ्चिन् *a-ñchin*, *i*, *inī*, *i*, free from debt.

अंश *aṁś*, cl. १०. P. *aṁśayati*, *-yitum*, to divide, distribute; also occasionally *A. aṁśayate*; also *aṁśāpāyati*.

Aṁśa, *as*, *m*, a share, portion, part, party; partition, inheritance; a share of booty; earnest money; a fraction; the denominator of one; a degree of lat. or long.; *N*. of an Āditya; the shoulder or shoulder-blade, more usually spelt *aṁśa*, q. v. [cf. Old Germ. *ahsala*; Mod. Germ. *achsel*; Lat. *axilla*]. — *Aṁśa-karaṇa*, *am*, *n*. act of dividing. — *Aṁśa-bhāj*, *k*, *k*, *k*, one who has a share, an heir, a co-heir. — *Aṁśa-vat*, *ān*, *m*. a species of the Soma plant. — *Aṁśa-savarpaṇa*, *am*, *n*. reduction of fractions. — *Aṁśa-svara*, *as*, *m*. the key-note. — *Aṁśa-hara*, *as*, *ā* or *i*, *am*, or *aṁśa-hārin*, *i*, *inī*, *i*, one who takes a share, a sharer. — *Aṁśāṁśa* (*śa-aṁ*), *as*, *m*. part of a portion (of a deity), a secondary incarnation. — *Aṁśāṁśi*, ind. share by share. — *Aṁśāvataraṇa* (*śa-aṁ*), *am*, *n*. descent of parts of the deities; partial incarnation; title of sections 64-67 of the first book of the Mahā-bhārata.

Aṁśaka, *as*, *ā* or *ikā*, *am*, having a share; *m*. *f*. a co-heir, a relative; *m*. a share; *n*. a day.

Aṁśana, *am*, *n*. the act of sharing or dividing.

Aṁśaniya or *aṁśayitavya*, *as*, *ā*, *am*, divisible.

Aṁśayitṛi, *tā*, *trī*, *trī*, a divider, sharer.

Aṁśala. See *aṁśala* next col.

Aṁśita, *as*, *ā*, *am*, divided, shared.

Aṁśin, *i*, *inī*, *i*, a sharer, co-heir.

Aṁśu, *us*, *m*, a filament, especially of the Soma plant; end of a thread; a minute particle; a point or end; a garment, decoration; a ray, light, the sun; *N*. of a Rishi or of a prince. — *Aṁśu-jāla*, *am*, *n*. a collection of rays, a blaze of light. — *Aṁśu-dhara*, *as*, *m*. the bearer of rays, the sun. — *Aṁśu-patṭa*, *am*, *n*. a kind of cloth. — *Aṁśu-patṭi*, *is*, or *-bhārtri*, *tā*, *m*. the lord of rays, the sun. — *Aṁśu-mat*, *ān*, *atī*, *at*, fibrous, rich in filaments; radiant, luminous; pointed; (*ān*), *m*. the sun, the moon; *N*. of various persons, especially of a prince of the solar race, son of A-samajīas, grandson of Sagara; (*tī*), *f*. the celestial river Yamunā; a plant, Hedysarum Gangeticum. — *Aṁśumat-phalā*, *f*. a plant, Musa Paradisiaca. — *Aṁśu-mālā*, *f*. a garland of light, halo. — *Aṁśu-mālin*, *i*, *m*. the sun. — *Aṁśu-vāṇa*, *as*, *m*. having rays for arrows, the sun. — *Aṁśu-hasta*, *as*, *m*. having rays in his hand, the sun.

Aṁśuka, *am*, *n*. a leaf; cloth; fine or white cloth; muslin, an upper garment; a mantle.

Aṁśula, *as*, *ā*, *am*, radiant; (*as*), *m*, *N*. of the sage Cāṇakya.

Aṁśya, *as*, *ā*, *am*, divisible.

अंस *aṁś*, cl. १०. P. *aṁśayati*, &c., = *aṁś*.

अंस *aṁśa*, *as*, *m*. (fr. rt. *am*), the shoulder, shoulder-blade; *N*. of a king; a share, see *aṁśa*; (*au*), *m*. du. the two shoulders or angles of an altar [cf. Goth. *amsa*; Gr. *ἄσπλλα*; Lat. *humerus*, *ansa*]. — *Aṁśa-kūṭa*, *as*, *m*. a bull's hump, the protuberance between the shoulders of the Indian ox. — *Aṁśa-tra*, *au*, *n*. armour to protect the shoulder; a bow. — *Aṁśa-dhri*, *f*. a cooking vessel (?). — *Aṁśa-phalaka*, *as*, *m*. upper part of the spine. — *Aṁśa-bhāra* or *aṁśe-bhāra*, *as*, *m*. a yoke or burden put upon the shoulder. — *Aṁśa-bhārika* or *aṁśe-bhārika*, *as*, *i*, *am*, or *aṁśa-bhārin* or *aṁśe-bhārin*, *i*, *inī*, *i*, bearing a yoke.

Aṁśala, *as*, *ā*, *am*, lusty, strong.

Aṁśya, *as*, *ā*, *am*, belonging to the shoulder.

अंह *aṁh* (allied to *aṁgh*), cl. १. *A. aṁhate*, *-hātum*, to go, set out, commence; to approach. [cl. १०. P. *aṁhayati*, to send; to speak; to shine. The rt. *aṁh* seems to have had originally another meaning, viz. to press together, strangle; = Gr. *ἀγχω*.]

Aṁhati, *is*, *f*. (probably fr. the preceding rt., said to be here a substitute for *han*), anxiety, distress, trouble, illness [cf. Lat. *ango*]; a gift, (in this sense also *aṁhati*, *f*.)

Aṁhas, *n*. (said to be connected with rt. *am*), anxiety, trouble; sin [cf. *agha*, *āgas*; Gr. *ἄγνομαι*, *ἄγος*, *ἄγος*]. — *Aṁhasas-pati*, *is*, *m*, Ved. lord of the perplexity, i. e. an intercalary month. — *Aṁhas-vat*, *ān*, *atī*, *at*, sinful. — *Aṁho-muṭ*, *k*, *k*, *k*, Ved. delivering from distress.

Aṁhiti, *is*, *f*. a gift, donation. See *aṁhati*.

Aṁhu, *us*, *us*, *n*. Ved. strait, narrow; (*us*), *m*, *N*. of an Asura; (*u*), *n*. anxiety, distress; Pudendum Muliebri [cf. Gr. *ἐγγύς*; Goth. *aggrus*; Lat. *angustus*, *anxius*, &c.]. — *Aṁhu-bhedī*, *f*. having a narrow slit, having the pudendum divided.

Aṁhura, *as*, *ā*, *am*, straitened, distressed; sinful.

Aṁhūraṇa, *as*, *ā*, *am*, distressing, sinful; (*am*), *n*. sin, distress.

Aṁhoyu, *us*, *us*, *u*, Ved. troublesome; freed from sin.

Aṁhri, *is*, *m*. a foot, the root of a tree [cf. *anghri*]. — *Aṁhri-pa*, *as*, *m*. a tree (foot-drinker). — *Aṁhri-skandha*, *as*, *m*. a part of the foot between the ankle and the heel.

अकु *ak*, cl. १. P. *akati*, *akitum*, to move tortuously, like a snake [cf. Gr. *ἀγκή*, *ἀγκά*, *ἀγκών*; Lat. *angulus*]. Compare rt. *ag*. *Aka*, *as*, *ā*, *am*, moving tortuously; (*am*), *n*. pain, trouble, sin (also derived from *a*, not + *ka*, happiness).

अकच *a-kaṭa*, *as*, *ā*, *am*, destitute of hair, bald; (*as*), *m*, *N*. of Ketu, the dragon's tail or descending node, the symbol of which is a headless trunk.

अकशटक *a-kaṣṭaka*, *as*, *ā*, *am*, free from thorns, troubles, difficulties, or enemies.

अकथयन *a-katthana*, *as*, *ā*, *am*, not boastful.

अकथ्य *a-kathya*, *as*, *ā*, *am*, unspeakable; not to be uttered or mentioned.

अकनिष्ठ *a-kanishṭha*, *as*, *ā*, *am*, not the youngest; elder, superior; (*as*), *m*. a deified Buddhist saint, Buddha. — *Akanishṭha-ga*, *as*, *m*. Buddha.

अकन्या *a-kanyā*, *f*. no virgin.

अकपीवत् *akapivat*, *ān*, *m*, *N*. of a Rishi.

अकम्पित *a-kampita*, *as*, *ā*, *am*, unshaken, firm; (*as*), *m*, *N*. of a Jaina saint, a pupil of the last Tirtha-kara.

A-kampya, *as*, *ā*, *am*, not to be shaken.

अकर *a-kara*, *as*, *ā* or *i*, *am*, handless, maimed; exempt from tax or duty, privileged; not acting; (*ā*), *f*. Emblem Myrobalan, Phyllanthus Emblica.

अकरा *a-karaṇa*, *am*, *n*. absence of action.

A-karaṇi, *is*, *f*. non-accomplishment, failure, disappointment (used in imprecations, e.g. *tasyākarāṇir evāstu*, may he experience a failure!).

A-karaṇīya, *as*, *ā*, *am*, not to be done.

अकरुण *a-karṇa*, *as*, *ā*, *am*, merciless, relentless. — *Akaruṇa-tva*, *am*, *n*. harshness, cruelty.

अकर्कश *a-karkaśa*, *as*, *ā*, *am*, not hard, not rugged, soft, tender.

अकरी *a-karṇa* or *a-karṇaka*, *as*, *ā*, *am*, without ears, deaf.

A-karṇya, *as*, *ā*, *am*, not fit for the ears; not in the ears.

अकर्णधार *a-karṇadhāra*, *as*, *ā*, *am*, without a helmsman, destitute of a pilot.

अकर्तन *a-kartana*, *as*, *m*, a dwarf (?).

अकर्तृ *a-kartṛi*, *tā*, *m*. not an agent; an inferior agent. — *Akartṛi-tva*, *am*, *n*. condition of an inferior agent, a subordinate station.

अकर्मन् *a-karman*, *ā*, *ā*, *a*, without work, idle; inefficient; disqualified for performing essential rites, destitute of good works; (in grammar) intransitive; (*a*), *n*. absence of work; absence of essential observances; improper work, crime. — *Akarma-bhoga*, *as*, *m*. renunciation of self-righteousness; enjoyment of freedom from the fruits of action. — *A-karmānvita* (*ma-aṁ*), *as*, *ā*, *am*, unoccupied, disqualified; criminal. *A-karmaka*, *as*, *ā*, *am*, (in grammar) intransitive. *A-karmāyā*, *as*, *ā*, *am*, improper to be done; unfit for work; inefficient.

अकल *a-kala*, *as*, *ā*, *am*, not in parts, entire.

अकल्क *a-kalka*, *as*, *ā*, *am*, free from sediment; pure; sinless; (*ā*), *f*. moonlight. — *Akalka-tā*, *f*. honesty.

अकल्कन *a-kalkana* or *a-kalkala*, *as*, *ā*, *am*, free from pride, modest, honest.

अकल्प *a-kalpa*, *as*, *ā*, *am*, not subject to rules, uncontrolled; incomparable; unable, weak. *A-kalpita*, *as*, *ā*, *am*, not manufactured, not artificial, not pretended; natural, genuine.

अकल्मष *a-kalmasha*, *as*, *ā*, *am*, sinless, faultless.

अकल्माष *a-kalmāsha*, *as*, *m*, *N*. of a son of the fourth Manu.

अकल्य *a-kalya*, *as*, *ā*, *am*, unwell, ill, sick. *A-kalyāṇa*, *as*, *ā*, *am*, not prosperous, inauspicious; (*am*), *n*. adversity.

अकव *a-kava*, *as*, *ā*, *am* (fr. १. *ku*, q. v.), Ved. not contemptible, not bad. — *A-kavāri* (*va-ari*), *is*, *is*, *i*, Ved. not contemptible as an enemy, or to his enemies, or in his enemies; not having weak enemies.

अकवच *a-kavaṭa*, *as*, *ā*, *am*, Ved. without a coat of mail.

अकवि a-kavi, is, is, i, Ved. unwise.

अकस्मात् a-kusmāt, ind. without a why or a wherefore, accidentally, suddenly.

अकण्ठ a-kāṇḍa, as, ā, am, 'without a trunk,' causeless, unexpected. — *Akāṇḍa-pāta-jāta*, as, ā, am, dying as soon as born. — *Akāṇḍa-sāla*, am, n. sudden attack of colic.

A-kāṇḍe, ind. causelessly, unexpectedly.

अकार a-kāra, as, ā, am, not down-hearted, cheerful, hearty.

अकाम a-kāma, as, ā, am, without desire or affection, without intention; unintentional, reluctant; (in grammar) the Sandhi which causes the dropping of a final *r* before a succeeding *r*; (as), m. absence of desire or affection. — *A-kāma-karṣana*, as, m., Ved. not disappointing desires. — *A-kāma-tas*, ind. unintentionally, unwillingly. — *A-kāma-tā*, f. freedom from desire or affection or intention. — *A-kāma-luta*, as, ā, am, not smitten with desire or affection; free from desire, calm.

A-kāmīn, ī, inī, i, the same as a-kāma.

अकाय a-kāya, as, ā, am, incorporeal.

अकारण a-kāraṇa, as, ā, am, causeless; (am), n. absence of a cause; ind. causelessly. — *A-kāraṇoppanna* (°ṇa-uf°), as, ā, am, produced spontaneously.

A-kārīn, ī, inī, i, inactive, not performing.

अकार्षेयिक a-kārṣeṣṭhika, as, ī, am, not adapted for ear-rings. See *kārṇa-veṣṭhaka*.

अकार्य a-kārya, as, ā, am, not to be done, impracticable, improper; (am), n. a criminal action. — *A-kārya-kārīn*, ī, inī, i, an evil-doer; one who neglects his duty.

अकार्प्य a-kārṣṇya, am, n. absence of blackness.

अकाल a-kāla, as, m. a wrong or bad or inauspicious time; (as, ā, am), unseasonable. — *A-kāla-kushmāṇḍa*, as, m. a pumpkin produced out of season; a useless birth. — *A-kāla-kusuma*, am, n. a flower blossoming out of season. — *A-kāla-ja* or *akāla-jāta* or *a-kālotpanna* (°ṭa-uf°), as, ā, am, born or produced at a wrong time, unseasonable. — *A-kāla-jaladodaya* (°da-uf°) or *akāla-meghodaya* (°gha-uf°), as, m. unseasonable rise of clouds; a mist. — *A-kāla-velā*, f. unseasonable or unusual time. — *A-kāla-saha*, as, ā, am, unable to bide one's time. — *A-kāhya*, as, ā, am, unseasonable.

अकिञ्चन a-kiñcānu, as, ā, am, without anything, utterly destitute, poor; disinterested; (am), n. that which is nothing, or worth nothing. — *A-kiñcāna-tā*, f. voluntary poverty (as the duty of a Jaina ascetic).

A-kiñcāniman, ā, m. destitution, poverty.

अकितव्य a-kitava, as, m. no gambler.

अकिन्वय a-kiṇvaya, as, ā, um, sinless, faultless.

अकीर्ति a-kīrti, is, f. bad reputation. — *A-kīrtti-kara*, as, ā, um, disreputable.

अकुण्ठ a-kunṭha, as, ā, am, not blunted or worn out; fresh, vigorous, fixed. — *A-kunṭha-dhishya*, am, n. heaven.

A-kunṭhita, as, ā, am, — *akunṭha* above.

अकुतम् a-kutas, ind. (usually found in composition), not from anywhere or any cause. — *A-kutaś-cala*, as, m. not moveable from any cause; a title of Śiva. — *A-kuta-bhaya*, as, ā, am, not afraid or threatened from any quarter, secure.

A-kutra or *a-kutā*, ind., Ved. nowhere, i.e. astray.

अकुत्सित a-kutsita, us, ā, am, reproached.

अकुप्य a-kudhyañ, an, dhri, ak (ku-

dhri for kudha for kula = kutra), Ved. going nowhere, coming to nothing; (Sāy.) fruitless, worthless.

अकुप्य a-kupya, am, n. 'not base metal,' gold or silver; any base metal, (see 3. a at end.)

अकुमार a-kumāra, as, m. not a boy; an epithet of Viṣṇu.

अकुल a-kula, as, ā, am, not of a good family, low; (as), m., N. of Śiva; (ā), f., N. of Pārvatī. — *Akula-tā*, f. lowness of family.

A-kulina, as, ā, am, not of a good family.

अकुशल a-kuśala, as, ā, am, inauspicious, evil; not clever; (am), n. evil, an inauspicious or evil word.

अकुसीद a-kuśīda, as, ā, am, not wishing for interest or gain; (also a-kuśīda.)

अकुसुम a-kusuma, as, ā, am, destitute of flowers or blossoms.

अकुह a-kula, as, m. no deceiver.

अकूपार a-kū-pāra, as, ā, am (probably fr. *akū* for *a-ku*, not bad, not contemptible, and *pāra*, opposite shore or limit), having a good issue or effect; unbounded; (as), m. the sea; the sun; the king of tortoises, who upholds the world; any tortoise or turtle. — *A-kūvara* = *a-kū-pāra* above.

अकूच a-kūca, as, ā, am, guileless; (as), m. Buddha.

अकृच्छ्र a-kriśhṛa, as, am, m. n. absence of difficulty; facility.

A-kriśhṛin, ī, inī, i, free from trouble.

अकृत a-kṛta, as, ā, am, undone, unperformed; not made, uncreated; not prepared, not ready, incomplete; one who has done no works; (am), n. an unperformed act; an unheard-of action or crime; (ā), f. a daughter not placed on a level with sons. — *A-kṛta-kāram*, ind. as has not been done before. — *A-kṛta-jāta*, as, ā, am, ungrateful. — *A-kṛta-jāta-tā*, f. ingratitude. — *A-kṛta-buddhi*, is, is, i, having an unformed mind. — *A-kṛtabuddhi-tva*, am, n. ignorance. — *A-kṛta-vraṇa*, as, m., N. of an expounder of the Purāṇas. — *A-kṛtātman* (°tā-āt°), ā, ā, a, having an unformed mind; not yet identified with the supreme spirit. — *A-kṛtārtha* (°tā-ar°), as, ā, am, having one's object unaccomplished, unsuccessful. — *A-kṛtāstra* (°tā-as°), as, ā, am, unpractised in arms. — *A-kṛtāninas* (°tā-an°), ās, ās, as, innocent. — *A-kṛtadvāhu* (°tā-ud°), as, ā, am, unmarried. — *A-kṛtin*, ī, inī, i, unfit for work, clumsy. — *A-kṛti-tva*, am, n. unfitness for work. — *A-kṛitya*, us, ā, am, not to be done, criminal; (am), n. crime. — *A-kṛitya-kārīn*, ī, inī, i, evil-doer.

अकृत्त a-kṛtta, as, ā, am, unpaired.

— *A-kṛtta-ruṣṭ*, k, k, possessing unpaired splendour.

अकृत्रिम a-kṛtrima, as, ā, am, inartificial, unfeigned, natural.

अकृत्स्न a-kṛtsna, as, ā, am, incomplete.

अकृप a-kṛpa, as, ā, am, merciless, unkind.

अकृपण a-kṛpaṇa, as, ā, am, not miserly.

अकृश a-kṛśa, as, ā, am, not slender or emaciated; strong, full. — *A-kṛśa-lakṣaṇī*, is, is, i, enjoying full prosperity. — *A-kṛśāśva* (°śa-as°), as, m., N. of a king of Ayodhyā.

अकृषीवल a-kṛṣhivala, as, ā, am, not agricultural.

अकृष्ट a-kṛṣṭa, as, ā, am, unploughed, untilled; not drawn. — *A-kṛṣṭa-paṇya*, as, ā, am, ripening in unploughed land, growing wild.

अकृष्णकर्मन् a-kṛṣṇa-karman, ā, ā, a, free from black deeds, guiltless, virtuous.

अकेतन a-keṭana, as, ā, am, houseless.

अकेतु a-keṭu, us, us, u, Ved. shapeless, unrecognisable; (Sāy.) unconscious.

अकेश a-keśa, as, ā, am, destitute of hair.

अकोट a-koṭa, as, m. the Areca or Betel-nut palm, ('without a bend.')

अकोपन a-kopana, as, ā, am, not irascible.

अकोविद a-kovida, as, ā, am, unwise, stupid, ignorant.

अकौशल a-kaushala, am, n. want of dexterity or skill; evil [cf. *a-kuśala*].

अक्का akkā, f. a mother. [Supposed to be a term of foreign origin; cf. Lat. *Acca*.]

अक्त् 1. akta, as, ā, am (part. of rt. *aić* or *aij*) in the sense 'to go'), gone.

अक्त् 2. akta, as, ā, am (part. of rt. *aij*), smeared over; diffused; bedaubed, tinged, characterized. It is often the last part of a compound word; as, *raktākta*, tinged with red or blood; (ana), n. oil, ointment.

Aktā, f., Ved. night.

Aktu, us, f. (m.?), Ved. ointment; tinge, ray, light, star(?); dark tinge, darkness, night.

Aktos, *aktubhis*, ind., Ved. at night.

Aktvā (ind. part. of rt. *aij*), having besmeared.

अक्ना akna, as, ā, am (fr. rt. *aić*), bent.

1. akra, as, ā, am, Ved. violent [Lat. *acer*?].

अक्त् 2. a-kra, as, ā, am (fr. 3. a and rt. 1. *kri*?), Ved. inactive, bootless.

अक्रतु a-kṛatu, us, us, u, Ved. destitute of will or energy; powerless, foolish; (Sāy.) without sacrifices.

अक्रम a-krama, as, m. want of order, confusion.

अक्रविहस्त a-kṛavi-hasta, as, ā, am, Ved. not having bloody hands; (Sāy.) not having nigardly hands, not close-fisted.

अक्रयाद a-kṛayaḍa, as, ā, am, or a-kra-ryād, t, t, t, not carnivorous, not eating flesh.

अक्रान्त a-kṛānta, as, ā, am, unpassed, unsurpassed, unconquered; (ā), f. the Egg plant.

अक्रिय a-kṛiya, as, ā, am, without works; inactive, torpid; abstaining from religious rites; good for nothing; (ā), f. inactivity; neglect of duty.

अक्रीडत् a-kṛīḍat, an, antī, at, not playing.

अक्रूर a-kṛūra, as, ā, am, not cruel, gentle; (as), m., N. of Kṛṣṇa's paternal uncle and friend.

अक्रोध a-kroḍha, as, m. suppression of anger, one of the chief virtues among Hindūs; (us, ā, am), free from anger.

A-krodhana, as, ā, am, free from anger; (as), m., N. of a prince, son of Ayutāyu.

अक्लम a-klama, us, m. freedom from fatigue.

अक्लिका aklīkā, f. the Indigo plant.

अक्लिष्ट a-kliṣṭa, as, ā, am, untroubled; undisturbed; unwearied. — *Akliṣṭa-karman*, ā, ā, a, or *akliṣṭa-kārīn*, ī, inī, i, unwearied in action. — *Akliṣṭa-vrata*, as, ā, am, unwearied in keeping religious vows.

A-kleśa, as, m. freedom from trouble.

अक्लेद्य a-kledya, as, ā, am, incapable of moisture, not to be wetted.

अक्ष aksh (probably not a simple rt., perhaps a kind of old Desid. form of rt. 1. *uṣ*), cl. 1. P. *akṣhati*, cl. 5. *akṣhyoti*, *ānakṣha*, *akṣishyati*, *akṣhyati*, *akṣhit*, *akṣhitum* or *akṣhmn*, to reach; to pass through, penetrate, pervade, embrace; to accumulate (to form the cube ?): Caus. *akṣhayati*,

-yitum, ācīkshat, to cause to pervade: Desid. ācīkshishati or ācīkshati.

अक्ष 1. aksha, as, m. (fr. rt. 1. *aś* or *aj* ?), an axle, axis, pivot, (in this sense also *am*, n.); a wheel, car, cart; pole of a car; the beam of a balance or string which holds the pivot of the beam; a snake; terrestrial latitude; the lower part of the temples [cf. Lat. *axis*; Gr. *ἄξω*; Old Germ. *aksu*; Mod. Germ. *Achse*; Lith. *asis*]. — *Aksha-karṇa*, *as*, m. the hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow; (in astronomy) argument of the latitude. — *Aksha-ja*, *as*, m. a diamond; a thunderbolt; a N. of Vishnu. — *Aksha-dhūr*, *ūr*, f. the yoke attached to the fore part of the pole of a car. — *Aksha-dhūrtīla*, *as*, m. a bull, an ox, i. e. yoked to the pole of a cart. — *Aksha-piṇḍā*, *f*, N. of a plant. — *Aksha-bhāga*, *as*, m. a degree of latitude. — *Aksha-bhāra*, *as*, m. cart-load, carriage-load. — *Akshāṅga* ('*śha-āṅ*'), *as*, m. a degree of latitude. — *Akshāgra* ('*śha-ag*'), *am*, n. the end of an axle; the anterior end of the pole of a car; an axle. — *Akshāgra-kīla* or *-kīlaka*, *as*, m. a linchpin; the pin which fastens the yoke to the pole. — *Akshā-nah*, *t*, *t*, *t*, Ved. tied to a cart or its pole.

अक्ष 2. aksha, as, m. (said to be from rt. 1. *aś*), a die for playing with; a cube; a seed of which rosaries are made (in compound words, like *Indrā-ksha*, *Rudrā-ksha*); a shrub producing that seed (*Eleocarpus Ganitrus*); a weight called *karsha*, equal to 16 māśas; Beleric Myrobalan (*Terminalia Belerica*), the seed of which is used as a die; (*am*), n. sochal salt; blue vitriol (from its crystallized shape). — *Aksha-kusāla*, *as*, *ā*, *am*, skilled in dice. — *Aksha-glaḥa*, *as*, m. gambling, playing at dice. — *Aksha-jña*, *as*, *ā*, *am*, skilled in gambling. — *Aksha-tatteu*, *am*, n. science of dice. — *Akshattatva-vid*, *t*, *t*, *t*, skilled in the principles of gambling. — *Aksha-devina*, *am*, n. gambling, dice-playing. — *Aksha-devin*, *i*, m. a gamester. — *Aksha-dyū*, *ūs*, m. a gambler, a dice-player. — *Aksha-dyūta*, *as*, m. a gambler, a dice-player; (*am*), n. gambling. — *Aksha-dyūtika*, *am*, n. dispute at play. — *Aksha-drugha*, *as*, *ā*, *am*, hated by, i. e. unlucky at dice. — *Aksha-dhara*, *as*, *ā* or *i*, *am*, one who has dice; (*as*), m. a plant, *Trophis Aspera*; see *sākhota*. — *Aksha-dhūrta*, *as*, m. a gamester, a gambler, i. e. a dice-rogue. — *Aksha-naipūṇa* or *-naipūṇya*, *am*, n. skill in gambling. — *Aksha-parā-jaya*, *as*, m. loss in gambling. — *Aksha-pāta*, *as*, m. cast of dice. — *Aksha-pātana*, *am*, n. act of casting dice. — *Aksha-priya*, *as*, *ā*, *am*, fond of dice, or (perhaps) favoured by the dice, lucky. — *Aksha-māda*, *as*, m. intoxicating passion for dice. — *Aksha-mātra*, *am*, n. dice, anything as big as dice; the twinkling of an eye, a moment of time. — *Aksha-mālā*, *f*, a rosary, a string or necklace of beads, especially of the seeds of the *Eleocarpus*; a N. of Arundhati, wife of Vasishtha, for her wearing a rosary; (*us*, *ā*, *am*), or *Aksha-mālin*, *i*, *inī*, *i*, wearing a rosary of seeds. — *Aksha-rāja*, *as*, m. the king of dice, the die called *Kali*. — *Aksha-vat*, *ān*, *atī*, *at*, having dice, relating to dice, gambling; (*tī*), *f*, a game of dice. — *Aksha-rāma*, *as*, m. an unfair gambler. — 1. *aksha-vid*, *t*, *t*, *t*, skillful in gambling. — *Aksha-vritta*, *as*, *ā*, *am*, what has occurred in gambling. — *Aksha-sauṇḍa*, *as*, *ā*, *am*, fond of gambling. — *Aksha-sūtra*, *am*, n. a string or rosary of *Eleocarpus* seeds. — *Aksha-stusha*, *as*, m. Beleric Myrobalan. — *Aksha-hridaya*, *am*, n. innermost nature of dice, perfect skill in gambling. — *Akshahridaya-jña*, *as*, *ā*, *am*, perfectly skilled in gambling. — *Akshāvāpana* ('*śha-āv*'), *am*, n. a dice-board. — *Akshāvāpa* or *akshāvāpa* ('*śha-at*'), *as*, m. the keeper of the dice, or of a gambling table.

Akshaka or *akshika*, *as*, m. the tree *Dalbergia Oujeinensis*.

अक्ष 3. aksha, am, n. (fr. rt. 1. *aś* ?), an organ of sense, an object of sense; (*as*), m. the soul; knowledge, religious knowledge; the law; a lawsuit; a person born blind; N. of Garuḍa, of a son of Rāvaṇa, of a son of Nara, &c. — *Aksha-darśaka*, *as*,

m. a judge, i. e. one who sees lawsuits; also *aksha-drīś*, *k*. — *Aksha-patula*, *am*, n. court of law; depository of legal document. — *Aksha-pāta*, *as*, m. an arena, a wrestling ground, place of contest. — *Akshu-pātaku* or *akshu-pātika*, *as*, m. a judge, i. e. arranger of a lawsuit. — *Akshu-pāda*, *as*, m. a follower of the Nyāya or logical system of philosophy; N. of the Rishi Gotama. — *Akshu-vāta*, see *aksha-pāta*. — 2. *aksha-vid*, *t*, *t*, *t*, versed in law.

अक्ष 4. aksha, am, n. the eye, especially substituted for *akshī* at the end of adjective compounds, the fem. being *akshī* [cf. Gr. *ὄσσο*, *ὄκκο*, for *ὄξο*; Lat. *oculus*; Germ. *Auge*; Russ. *oko*].

अक्षय a-kshaya, as, ā, am, inopportune.

अक्षत a-kshata, as, ā, am, not crushed; uninjured, unbroken, whole; (*as*), m. Siva; thrashed and winnowed rice which has been dried in the sun; barley; (*us*, *am*), m. n. an eunuch; (*ā*), *f*, a virgin; N. of a plant, *Karkatāstringi* or *Kaukadāstringi*; (*am*), n. and (*ās*), m. pl. whole grain, fried grain. — *Akshatayoni*, *i*, *f*, a virgin, an unblemished maiden.

अक्षत्र a-kshatra, as, ā, am, destitute of the Kshatriya caste, apart from the Kshatriya caste.

अक्षन् akshan, substituted for akshī, the eye, in the weakest cases, see Gram. I 22 [cf. Goth. *augan*]. — *Akshan-vat*, *ān*, *atī*, *at*, having eyes.

अक्षम a-kshama, as, ā, am, unable to endure, impatient; incompetent. — *A-kshamā* or *akshama-tā*, *f*, impatience, envy; incompetence.

अक्षय a-kshaya, as, ā, am, exempt from decay, undecaying; (*as*), m., N. of the twentieth year in the cycle of Jupiter; (*ā*), *f*, the seventh day of a lunar month, if it fall on Sunday or Monday; the fourth, if it fall on Wednesday. — *Akshaya-guṇa*, *as*, *ā*, *am*, possessing imperishable qualities; (*us*), m. Siva. — *Akshaya-tā*, *f*, or *akshaya-tva*, *am*, n. imperishableness. — *Akshaya-tritīyā*, *f*, a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed. — *Akshaya-purushūta*, *as*, m. Siva. — *Akshaya-mati*, *i*, m., N. of a Bodhi-satva. — *Akshaya-loka*, *as*, m. the undecaying world, heaven. — *Akshaya-lalitā*, *f*, festival observed by women on the seventh day of the second half of Bhādra.

A-kshayin, *i*, *inī*, *i*, undecaying; (*inī*), *f*, N. of Siva's wife.

A-kshayya, *as*, *ā*, *am*, undecaying.

अक्षर a-kshara, as, ā, am, imperishable; unalterable; (*as*), m. a sword; Siva; Vishnu; (*am*), n. a syllable; the syllable *om*; a letter; a vowel, a sound; a word; speech; Brahma; final beatitude; abiding merit, religious austerity; sacrifice; right, justice; the sky; water; a plant (*Achyranthes Aspera*). — *Akshara-śāci* or *akshara-śāci*, *us*, or *akshara-śāci* or *akshara-śāci*, *as*, m. a writer, scribe. — *Akshara-śāci*, *as*, n. metre regulated by the number and quantity of syllables. — *Akshara-janani*, *f*, a reed or pen. — *Akshara-jivaka* or *akshara-jivika*, *as*, or *akshara-jivin*, *i*, m. a scribe. — *Akshara-jur*, *ūr*, m. a sage, one who knows and enjoys Brahma. — *Akshara-tūlikā*, *f*, a reed or pen. — *Akshara-nyāsa* or *akshara-rināsa*, *as*, m. array of syllables or letters, writing; scripture; the alphabet. — *Akshara-pankti*, *i*, *is*, *i*, containing five syllables; (*is*), *f*, N. of a metre of four lines, each containing one dactyl and one spondee; also called *pankti* or *hansa*. — *Akshara-bhāj*, *k*, *k*, *k*, Ved. entitled to a share in the syllables (of a prayer). — *Akshara-mukha*, *as*, m. having the mouth full of syllables, a student, scholar. — *Akshara-rināsa*, see *akshara-nyāsa*. — *Akshara-śas*, ind. syllable by syllable. — *Akshara-śūnya*, *as*, *ā*, *am*, inarticulate. — *Akshara-saṁsthāna*, *am*, n. scripture, writing. — *Aksharāṅga* ('*ra-āṅga*'), *am*, n. part of a syllable.

Aksharaka, *am*, n. a vowel.

Aksharya, *as*, *ā*, *am*, relating to syllables or letters.

अक्षानि a-kshānti, is, f. impatience, jealousy, intolerance.

अक्षार a-kshāra, as, ā, am, free from factitious salt; (*as*), m. natural salt. — *Akshāra-lavaṇa* or *akshārālavaṇa*, *am*, n. natural salt; food that may be eaten at a season unfit for performing religious duties.

अक्षि akshī, n. (fr. rt. 1. *aś* or *anj* ?) Instr. *akshīṇā*, Dat. *akshīṇe* &c., fr. *akshan*, substituted for *akshī* in the weakest cases. At the end of comp. *aksha* is substituted, see 4. *aksha*, the eye; the number two; (*i*), du., Ved. the sun and moon [cf. Lith. *aki-s*]. — *Akshī-kūta* or *akshī-kūṭaka*, *am*, n. the eyeball, the pupil of the eye. — *Akshī-gata*, *as*, *ā*, *am*, visibly present, seen; hated. — *Akshī-gola*, *as*, m. the eyeball. — *Akshī-jāha*, *am*, n. the root of the eye. — *Akshī-tārā*, *f*, the pupil of the eye. — *Akshī-pakshman*, *a*, n. the eyelash. — *Akshī-pātala*, *am*, n. a coat of the eye. — *Akshī-pat*, *t*, *t*, Ved. (falling into the eyes), hurtful; (*t*), ind. as much as could fall into the eyes, a little. — *Akshī-bhū*, *ūs*, *ūs*, *u*, visible, perceptible, manifest, present. — *Akshī-bheshaja*, *am*, n. a medicament for the eyes, collyrium, &c.; (*as*), m. a tree, Red Lodhi. — *Akshī-bhrwa*, *am*, n. the eyes and eyebrows together. — *Akshī-mat*, *ān*, *atī*, *at*, provided with eyes. — *Akshī-loman*, *a*, n. the eyelash. — *Akshī-vikūṇṭa*, *am*, n. a glance, a look with the eyelids partially closed.

Akshiku or *akshika*, *as*, m. the tree *Dalbergia Oujeinensis*. See *akshaka*.

अक्षिणी akshīṇī, f. (fr. 3. *aksha* ?), one of the eight conditions or privileges attached to landed property.

अक्षित a-kshita, as, ā, am, undecayed, uninjured; undecaying; (*am*), n. water. — *Akshītā-rasa*, *us*, m., Ved. epithet of Indra (possessed of epithet of wealth). — *Akshītōti* ('*tu-ūtī*'), *i*, m., Ved. epithet of Indra (granting permanent help).

A-kshīti, *i*, *f*, imperishableness; (*is*, *is*, *i*), imperishable.

अक्षियत् a-kshiyat, an, atī, at, Ved. not inhabiting, destitute of a dwelling, unsettled; (*Sāy*.) not decreasing (in riches).

अक्षिव akshiva or akshiva, as, m. a plant, *Guilandina* or *Hyperanthera Moringa*; (*am*), n. sea salt.

अक्षीक akshika, as, m. See *akshika*.

अक्षिव a-kshiva, as, ā, am, not intoxicated, sober. See also *akshiva*.

अक्षु akshu, us, m., Ved. a kind of net.

अक्षुण्ण a-kshuṇṇa, as, ā, am, unbroken, uncurtailed, unconquered; inexperienced, inexperienced. — *Akshuṇṇa-tā*, *f*, uncurtailed condition; inexperience.

अक्षुद्र a-kshudra, as, ā, am, not small.

अक्षुध् a-kshudh, t, f, Ved. satiety.

A-kshudhya, *as*, *ā*, *am*, not liable to hunger.

अक्षेत्र a-kshetra, as, ā, am, destitute of fields, uncultivated; (*am*), n. not a proper field, a bad field; not a proper geometrical figure. — *Akshetra-jña*, *as*, *ā*, *am*, or *akshetra-vid*, *t*, *t*, *t*, destitute of spiritual knowledge.

A-kshetrin, *i*, *inī*, *i*, having no fields.

Akshaitrajña, *am*, n. spiritual ignorance.

अक्षोट akshoṭa, as, m. a walnut (*Pistacia nut* ?); N. of a tree, *Pilu*; of another tree, *Aleurites Triloba*. Also spelt *akshoḍa*, *akshoḍaka*, *akshoṭa*, *akshoḍaka*, *ākshoṭa*.

अक्षोभ a-kshobha, as, ā, am, unagitated, unmoved; (*as*), m. the post to which an elephant is tied; freedom from agitation, imperturbability.

A-kshobhya, *as*, *ā*, *am*, immovable, imperturbable; (*as*), m., N. of a Buddha; an immense number, said by Buddhists to be 100 vivaras.

अक्षौहिणी akshauhiṇī, f. an army consisting

of ten anikinis, or 21,870 elephants, 21,870 chariots, 65,610 horse, and 109,350 foot. (The anikini consists of 27 vāhinis; and 27 being the cube, *akṣha*, of 3, it is probable that *akṣhaikini* is a compound from *akṣha* and *vāhini*.)

अक्षय *akṣha*, *am*, n. (fr. rt. 1. *as*), Ved. time (= *a-kṣhaṇḍa* Schol. to *Uṇ-sūtras*).

अक्षयया *akṣhayā* (probably the Instr. of an obs. word *akṣhā*, fr. *añ*), ind., Ved. circuitously (like a wheel), in a tortuous way; wrongly. — *Akṣha-yā-druh*, -*dhruk*, *k*, *k*, Ved. seeking to injure in a tortuous manner. — *Akṣha-yāvan*, *ā*, *arī*, *ā*, Ved. going across; (Sāy.) going through, penetrating.

अक्षट्ट *akṣaṭṭa*, *as*, m., N. of a tree, *Buchanania Latifolia*.

अक्षट्टि *akṣaṭṭi*, *is*, m. childish whim.

अक्षदं *a-kṣaṇḍa*, *as*, *ā*, *am*, not fragmentary, entire, whole; (*am*), n. time (?). — *A-kṣaṇḍa dvādaśi* is the twelfth day of the first half of the lunar month Mārgaśīrṣa.

A-kṣaṇḍana, *am*, n. not breaking; leaving entire; non-refutation, admission; (*as*), m. time.

A-kṣaṇḍita, *as*, *ā*, *am*, not reduced to pieces, unbroken, undivided, unimpaired; unrefuted. — *Akṣaṇḍitartu* (°*ta-ritu*), *us*, *us*, *u*, bearing fruit every season. — *Akṣaṇḍitotsava* (°*ta-ut*), *as*, *ā*, *am*, ever festive.

अखर *a-khara*, *as*, *ā*, *am*, not hard, soft.

अखर्व *a-kharva*, *as*, *ā*, *am*, not short, not stunted, not small, not dwarfish.

अखात *a-khāta*, *as*, *ā*, *am*, not dug (by man); unburied; (*as*, *am*), m. n. a natural pond or lake, a pool before a temple.

अखाद्य *a-khādyā*, *as*, *ā*, *am*, uneatable.

अखिद्र *a-khidra*, *as*, *ā*, *am*, unwearied. — *A-khidra-yāman*, *ā*, *ā*, *u*, Ved. unwearied in course.

अखिल *a-khila*, *as*, *ā*, *am*, without a gap, complete, whole. — *Akhilātman* (°*lu-āl*), *ā*, m. the universal spirit, Brahma.

Akhilena, ind. completely.

अखेटिक *akṣetika* or *ākṣetika*, *as*, m. a dog trained to the chase.

अखेदिन् *a-khedīn*, *i*, *inī*, *i*, not wearisome; unwearied. — *Akhedi-tva*, *am*, n. continuous flow (of speech); one of the *vāgguṇas* of the Jains.

अखल *akṣkṣala*, ind., Ved. an exclamation of joy. — *Akhkhalī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, Ved. to utter the exclamation *akṣkṣala*.

अख्यात *a-khyāta*, *as*, *ā*, *am*, not famous, unknown, obscure; infamous.

A-khyāti, *is*, f. want of fame; infamy, bad repute. — *Akhyāti-kara*, *as*, *ā*, *am*, disreputable.

अग *ag*, cl. 1. P. *agati*, *āga*, *agitum*, to move tortuously, wind: Caus. *agayati*, -*gitum*, to cause to move tortuously [cf. rt. *ang*]. 1. *aga*, *as*, m. a snake; the sun; a water-jar.

अग 2. *a-ga*, *as*, *ā*, *am* (fr. rt. *gam*), unable to walk; unapproachable; (*as*), m. a mountain, a tree; (in arithm.) seven. — *Aga-jā*, *us*, *ā*, *am*, produced on a mountain, or from a tree; (*am*), n. bitumen. — *Agātmaṇā* (*aga-āt*), f., N. of Pārvatī, the daughter of Himālaya. — *Agāvaha* (*aga-āv*), *as*, m., N. of a son of Kṛṣṇa and of others. — *Agaukṣa* (*aga-ok*), *ās*, m. a lion; a bird; the śarabha, a fabulous animal with eight legs.

A-gaccha, *as*, *ā*, *am*, not going; (*us*), m. a tree.

अगणित *a-gaṇita*, *as*, *ā*, *am*, uncounted. — *Agaṇita-lajja*, *as*, *ā*, *am*, disregarding shame.

अगत *a-gata*, *as*, *ā*, *am*, not gone; unrequented; (*am*), n., Ved. not coming, non-return (?). *A-gati*, *is*, f. want of resort or resource, necessity.

A-gattka or *a-gatika*, *as*, *ā*, *am*, destitute of resort or of resources. — *Agatika-gati*, *is*, f. the resort of one who has no resort, a last resource.

अगद *a-gada*, *as*, *ā*, *am*, free from disease, healthy, salubrious; free from judicial affliction; (*as*), m. freedom from disease, health; a medicine, medicament, drug; the science of antidotes. — *Agadar-kāra*, *as*, *i*, m. f. a physician, ('who makes well.') *Agadya*, nom. P. *agadyati*, to have good health.

अगदित *a-gadita*, *as*, *ā*, *am*, untold.

अगम *a-gama*, *as*, *ā*, *am*, not going, unable to go; (*as*), m. a mountain, a tree [cf. 2. *a-ga*].

A-gamya or *a-gantarya*, *as*, *ā*, *am*, unfit to be walked in, or to be approached; inaccessible (physically or metaphorically), inapproachable; unattainable, incomprehensible, unsurpassable. — *Agamya-rūpa*, *as*, *ā*, *am*, of unsurpassed form, nature, or beauty. — *Agamya-gamana*, *am*, n. illicit sexual intercourse. — *Agamyāgamaniya*, *as*, *ā*, *am*, relating to illicit intercourse. — *Agamyā-gāmin*, *i*, *inī*, *i*, practising illicit intercourse.

अगरी *a-garī*, f. a kind of grass, commonly called Deotar, *Andropogon Serratus* [cf. *garī*].

अगरु *agaru*, *us*, *u*, m. n. Agallochum, *Amyris Agallocha*.

अगर्व *a-garva*, *as*, *ā*, *am*, free from pride.

अगर्हित *a-garhita*, *as*, *ā*, *am*, undespised, unapproached, blameless.

अगव्यूति *a-gavyūti*, *is*, *is*, *i*, Ved. without good pasturage for cattle, barren.

अगस्ति *agasti*, *is*, m. (said to be fr. 2. *a-ga*, a mountain, and *asti*, fr. rt. 2. *as*, thrower), N. of a Rishi, author of several Vedic hymns, (he is said to have been the son of both Mitra and Varuṇa by Urvāsi; to have been born in a water-jar; to have been of short stature; to have swallowed the ocean, and compelled the Vindhya mountains to prostrate themselves before him; to have conquered and civilized the South; to have written on medicine, &c.); the star Canopus, of which Agastya is the regent; a plant, *Sesbana* (or *Æschynomene*) *Grandiflora*. — *Agasti-dru*, *us*, f. a plant, *Sesbana Grandiflora*. *Agastayan*, n. pl. the descendants of Agastya.

Agasti, f. a female descendant of Agastya. *Agastīya*, *as*, *ā*, *am*, relating to Agasti. *Agastya*, *am*, = *agasti*, N. of Siva. — *Agastya-gītā*, *ās*, f. pl. Agastya's hymns, forming part of the *Ādī-vārāha-Purāṇa*. — *Agastya-cāra*, *as*, m. the course of Canopus. — *Agastya-saṃhitā*, f. Agastya's collection (of law). — *Agastyodaya* (°*ya-ud*), *as*, m. the rise of Canopus; the seventh day of the second half of Bhādra.

अगा *a-gā*, *ās*, m. f., Ved. not going.

अगाध *a-gādha*, *as*, *ā*, *am* (see *gādha*), very deep, unfathomable, bottomless; (*as*, *am*), m. n. a hole, chasm; (*as*), m., N. of one of the five fires at the Svāhākāra [cf. Gr. *āyabōs* and Goth. *gōths*, fr. the crude form *gōda*]. — *Agādha-jala*, *as*, *ā*, *am*, having deep water; (*as*), m. a deep lake.

अगार *a-gāra*, *as*, *am*, n. n. house, apartment [cf. *ā-gāra*].

अगिन् *agīna*, *as*, m. the sun (?). See *agira*.

अगिर *agira*, *as*, m. (fr. rt. *ag*), the sun; fire; a Rākṣasa.

अगिरौकस् *a-giraukas*, *ās*, *ās*, *as* (fr. *a + girā*, Instr. of *gir* and *okas*), Ved. not to be stopped by threatening shouts (lit. 'having no station by speech'), epithet of the Maruts.

अगु *a-gu*, *us*, *us*, *u* (fr. *go* with *a*), Ved. destitute of cows, or of rays; poor; destitute of hymns, wicked; (*us*), m., N. of Rāhu or the ascending node.

A-go, *aus*, *aus*, *n*, Ved. destitute of cows. — *Ago-tā*, f. want of cows.

अगुण *a-guṇa*, *as*, *ā*, *am*, destitute of qualities or attributes (sometimes said of the supreme being); destitute of good qualities; (*as*), m. a fault. — *Aguṇa-tā*, f. absence of good qualities. — *Aguṇa-vat*, *ān*, *atī*, *at*, destitute of qualities, especially of good qualities. — *Aguṇa-vādīn*, *i*, *inī*, *i*, fault-finding, censorious. — *Aguṇa-śīla*, *as*, *ā*, *am*, of a worthless character.

अगुप्त *a-guṇṭa*, *as*, *ā*, *am*, unhidden, unconcealed; unprotected; not keeping a secret.

अगुरु *a-guru*, *us*, *ū* or *vī*, *u*, not heavy, light; (in prosody) short as a short vowel alone or before a single consonant; (*us*, *u*), m. n. the fragrant Aloe wood and tree, *Aquiluria Agallocha*; the Śiśu tree; the tree which yields *Bdellium*, *Amyris Agallocha*. — *Aguru-siṃśapā*, f. the Śiśu tree, (probably distinct words, *siṃśapā* being added to explain *aguru*.)

अगूढ *a-gūḍha*, *as*, *ā*, *am*, unconcealed, manifest. — *Agūḍha-gandha*, *as*, *ā*, *am*, having an unconcealed smell; (*am*), n. *Asa Foetida*. — *Agūḍha-bhāva*, *as*, *ā*, *am*, having a transparent disposition.

अगृभीत *a-grībhīta*, *as*, *ā*, *am*, Ved. not seized or taken, unsubdued. — *Agrībhīta-śośis*, *is*, *is*, *is*, Ved. having inconceivable splendor; (Sāy.) of unsubdued splendor.

अगृह *a-griha* or *a-graha*, *as*, m. a houseless man, a Vānaprastha or Brāhman of the third order.

अगोचर *a-gočara*, *as*, *ā*, *am*, not obvious, imperceptible by the senses; (*am*), n. anything that is beyond the cognizance of the senses; Brahma; the not being seen, absence.

अगोपा *a-gopā*, *ās*, *ās*, *am*, Ved. without a cowherd, not tended by one.

अगोरुध *a-go-rudha*, *as*, *ā*, *am*, Ved. not repulsing the cow; (Sāy.) not repelling or disdaining praise.

अगोद्य *a-gohya*, *as*, *ā*, *am*, Ved. unconcealable, not to be covered, bright.

अगौकस् *agaukas*. See 2. *a-ga*, col. 1.

अगनायी *agnāyī*. See p. 6, col. 1.

अग्नि *agni*, *is*, m. (fr. rt. *ang* or *ag* or *aij*?), fire; sacrificial fire of three kinds, *Gārhapatya*, *Āhavanīya*, and *Dakṣiṇa*; the number three; the god of fire; the fire of the stomach, the digestive faculty; the gastric fluid; bile; gold; N. of various plants, *Semecarpus Anacardium*, *Plumbago Zeylanica* and *Rosea*, *Citrus Acid*; mystical substitute for the letter *r* [cf. Lat. *igni*-s; Lith. *ugnai*-s; Slav. *ognj*; Goth. *athni*-s; *afyln* and *āylnas* may be related to *agni*]. — *Agnā-marutau*, m. du. Agni and Marut. — *Agnā-vishnū*, m. du. Agni and Vishnu. — *Agni-kāṇa*, *as*, m. a spark. — *Agni-karman*, *a*, n. action of fire or of Agni; cauterization. — *Agni-kārikā*, f. and *agni-kārya*, *am*, n. kindling or feeding the sacrificial fire with clarified butter, &c. — *Agni-kāṣṭha*, *am*, n. Agallochum. — *Agni-kukkuṭa*, *as*, m. a lighted wisp of straw, firebrand. — *Agni-kūṇḍa*, *am*, n. a hole or enclosed space for the consecrated fire. — *Agni-kumāra*, *as*, m. a particular preparation of various drugs. — *Agni-kṛita*, *as*, *ā*, *am*, made by fire, offered by fire. — *Agni-kṛita*, *us*, m., N. of a Rākṣasa. — *Agni-kopa*, *as*, m. the south-east quarter, ruled over by Agni. — *Agni-kriyā*, f. obsequies or any other religious act performed by means of fire. — *Agni-kṛidā*, f. firework, illumination, &c. — *Agni-garbhā*, *as*, *ā*, *am*, pregnant with fire; (*as*), m. a geni supposed to contain and give out solar heat, *śūryakānta*; N. of a plant, *Agnījāra*; (*ā*), f., N. of a plant, *Mahājyotiṣmati*. — *Agni-grīha*, *am*, n. house or place for keeping the sacred fire. — *Agni-grantha*, *as*, m., N. of a work. — *Agni-dāya*, *as*, m. a heap of fire. — *Agni-dāyana*, *am*, n. or *agni-ñiti*, *is*, f. or *agni-ñityā*, f. arranging or preparing the sacred or sacrificial fire-place. — *Agni-ñit*, ind., Ved. like Agni;

(t), m. one who has arranged a sacred fire-place. — *Agnīcit-vat*, ān, atī, at, having householders or inhabitants that have prepared a sacred fire-place. — *Agnī-jā* or *agnī-jāta*, as, ā, am, produced by fire, born of or in fire; digestive; (as), m., N. of Vishnu; a medicinal plant, Agnījāra. — *Agnī-janman*, ā, m. Skanda, the god of war. — *Agnī-jāra* or *agnī-jāla*, as, m. a medicinal plant. — *Agnī-jihva*, as, ā, am, having a fiery tongue; (ā), f. a tongue or flame of fire; a tongue of Agni (who is said to have seven tongues); a medicinal plant, Lāngali. — *Agnī-jāla-tēja*, as, ā, am, having a point hardened in fire. — *Agnī-jālā*, f. glow or flame of fire; a plant with red blossoms, used by dyers, Griseola Tomentosa; another plant with red blossoms, Jalapipalli. — *Agnī-tap*, p. Ved. enjoying the warmth of a fire. — *Agnī-tapas*, ās, ās, as, hot as fire, glowing. — *Agnī-tapta*, as, ā, am, heated by fire, glowing. — *Agnī-tā*, f. the state of fire. — *Agnī-tejas*, ās, ās, as, having the power of fire or of Agni; (ās), m., N. of one of the seven Rishis of the eleventh Manvantara. — *Agnī-traya*, am, n. or *agnī-tretā*, f. the three sacred fires, called respectively Gārhapatya, Ahavanīya, and Dakṣhiṇya. — *Agnī-trāṣ*, ās, ās, am, Ved. protected by Agni. — *Agnī-da* or *agnī-dāyaka*, as, ā, am, supplying with fire, stomachic, tonic, incendiary. — *Agnī-dagdha*, as, ā, am, burnt with fire; burnt at the funeral pile; burnt at once, without having fire put into the mouth, because destitute of issue; (ās), m. pl. a class of Pitrīs or those who on earth maintained the sacred fire. — *Agnī-datta*, as, m., N. of a prince. — *Agnī-danawī*, f. a narcotic plant, Solanum Jacquinī. — *Agnī-dāyaka*, see *agnīda*. — *Agnī-dāha*, as, m., N. of a disease. — *Agnī-dīs*, k, f. Agni's quarter, i. e. the south-east. — *Agnī-dīpana*, as, i, am, stimulating digestion. — *Agnī-dīpta*, as, ā, am, blazing, glowing; (ā), f., N. of a plant, Mahājyotiṣmatī. — *Agnī-dīpti*, is, f. active state of digestion. — *Agnī-dūta*, as, ā, am, Ved. having Agni for a messenger. — *Agnī-dūshita*, as, ā, am, branded. — *Agnī-deva*, as, m. Agni; a worshipper of Agni; (ā), f. the third lunar mansion, i. e. the Pleiades. — *Agnī-devatā*, f. the deity Agni. — *Agnī-devatya* or *agnī-davata* or *agnī-davata*, as, ā, am, referring to Agni or to his divinity. — *Agnīdh* or *agnīdh*, t, m. (fr. *agnī-idh*), Ved. the priest who kindles the sacred fire. — *Agnī-dhāna*, am, n. the receptacle for keeping the sacred fire. — *Agnī-nakshatra*, am, n. the third lunar mansion, the Pleiades. — *Agnī-nayana* or *agnī-praṇayana*, am, n. bringing out the sacrificial fire. — *Agnī-nīryāsa*, as, m. a medicinal plant, Agnījāra. — *Agnī-nunna*, as, ā, am, Ved. struck by Agni or lightning. — *Agnī-netra*, as, ā, am, Ved. having Agni for a guide. — *Agnī-pakva*, as, ā, am, cooked with fire. — *Agnī-pada*, am, n., N. of a plant or a man. — *Agnī-parikriyā*, f. care of the sacred fire. — *Agnī-parīchada*, as, m. the whole apparatus used in a sacrifice with fire. — *Agnī-paridhāna*, am, n. enclosing the sacrificial fire with a kind of screen. — *Agnī-parīkshā*, f. ordeal by fire. — *Agnī-parvata*, as, m. a volcano. — *Agnī-puṭha*, as, am, m. n. end or extinction of the fire, lit. tail of the fire. — *Agnī-purāṇa*, am, n., N. of a Purāṇa. — *Agnī-purogama*, as, ā, am, having Agni for a leader. — *Agnī-praṇayana*, am, n. bringing out the sacrificial fire. — *Agnī-praṇayaniya*, as, ā, am, referring to the bringing out that fire. — *Agnī-pratishthā*, f. consecration of fire, especially the nuptial fire. — *Agnī-praveśa*, as, m. or *agnī-praveśana*, am, n. entering the fire; self-immolation of a widow on the funeral pile of her husband. — *Agnī-prastara*, as, m. stone producing fire; flint. — *Agnī-bāhu* or *agnī-vāhu*, us, m. smoke; N. of a son of the first Manu; N. of a son of Priyavrata and Kāmyā. — *Agnī-bha*, am, n. (shining like fire), gold. — *Agnī-bhu*, u, n. water. — *Agnī-bhū*, ās, m. Skanda; N. of a teacher, Kāśyapa, who was taught by Agni; (in arithm.) six. — *Agnī-bhūti*, is, m., N. of a pupil of the last Tīrthakara, being one of the eleven chiefs of the Jaina Rishis. — *Agnī-bhrājas*, ās, ās, as, Ved. possessing fiery splendour. — *Agnī-maṇi*,

is, m. the sun-stone or sūryakānta. — *Agnī-mat*, ān, atī, at, having a fire, enjoying it; maintaining a sacrificial fire, having a good digestion. — *Agnī-mantha*, as, ā, am, producing fire by friction; (as), m., N. of a plant, Premna Spirosta. — *Agnī-manthana*, am, n. production of fire by friction. — *Agnī-manthaniya*, as, ā, am, referring to such friction. — *Agnī-maya*, as, i, am, fiery. — *Agnī-māhara*, as, m., N. of an expounder of the Rīg-veda. — *Agnī-māndya*, am, n. dyspepsia. — *Agnī-māruti*, is, m., N. of Agastya. — *Agnī-mitra*, as, m., N. of a prince of the Sunga dynasty. — *Agnī-mūlha*, as, m. the priest who kindles the sacrificial fire. — *Agnī-mukha*, as, m. a deity; a Brāhmaṇa; a tonic medicine; N. of two plants, Semicarpus Anacardium and Plumbago Zeylanica. — *Agnī-mukhī*, f. Semicarpus Anacardium; Gloriosa Superba. — *Agnī-mūḍha*, as, ā, am, Ved. made insane by Agni or lightning. — *Agnī-yuta*, as, m., N. of the author of a hymn in the Rīg-veda. — *Agnī-yojana*, am, n. causing the sacrificial fire to blaze up. — *Agnī-rakshaṇa*, am, n. preservation of the sacred (especially the domestic) fire. — *Agnī-ruja*, as, or *agnī-rujas*, ās, m. a scarlet insect. — *Agnī-ruhasya*, am, n. mystery of Agni, the title of the tenth book of the Śatapatha Brāhmaṇa. — *Agnī-rāśi*, is, m. a heap of fire, a burning pile. — *Agnī-ruḥā*, f. a plant, Māsarohiṇī. — *Agnī-rūpa*, as, i, am, fire-shaped. — *Agnī-retasa*, as, ā, am, sprung from the seed of Agni. — *Agnī-rohiṇī*, f. a hard inflammatory swelling in the arm-pit. — *Agnī-loka*, as, m. the world of Agni. — *Agnī-vat*, ān, atī, at, having or enjoying a fire, maintaining a sacrificial fire, having a good digestion; (vat), ind. like Agni, fire. — *Agnī-varāṣas*, ās, m., N. of a teacher of the Purāṇas. — *Agnī-varya*, as, ā, am, having the colour of fire; closely related to fire, hot, fiery; (as), m., N. of a prince, the son of Sudarśana; (ā), f. a kind of strong liquor. — *Agnī-vardhaka*, as, ā or i, am, feeding or exciting fire; tonic; (as), m. a tonic, stomachic. — *Agnī-vallabha*, as, m. a tree, Shorea Robusta; the resinous juice of it. — *Agnī-vāṇa*, as, m. a fiery arrow, a rocket. — *Agnī-vāṣas*, ās, ās, as, wearing a fiery or red garment. — *Agnī-vāha*, as, m. the vehicle of fire, i. e. smoke. — *Agnī-vāhu*, us, m. = preceding; N. of two men, see *agnī-bāhu*. — *Agnī-vimolana*, am, n. the ceremony of lowering the sacrificial fire. — *Agnī-visarpa*, as, m. spread of inflammation, pain arising from an inflamed tumour. — *Agnī-viharaṇa*, am, n. removing the sacrificial fire from the Agnidhra to the Sadas Maṇḍapa. — *Agnī-vīja* or *agnī-vīrya*, am, n. gold. — *Agnī-vriddhi*, is, f. improved digestion. — *Agnī-veśa*, as, m., N. of an early medical authority. — *Agnīvaiśya*, as, ā, am, descended from Agniveśa. — *Agnī-sāraṇa* or *agnī-sāla*, am, n. or *agnī-sālā*, f. house or place for keeping the sacrificial fire. — *Agnī-sīkha*, as, ā, am, having a crest of fire, fiery; (as), m. a lamp; a fiery arrow, rocket; an arrow; the Safflower plant; saffron; N. of Vararuci's father; (am), n. saffron, gold. — *Agnī-sīkhā*, f. a flame; N. of two plants, Gloriosa Superba and Menispermum Cordifolium. — *Agnī-sūśrūṣhā*, f. careful attention to the sacrificial fire. — *Agnī-sēkhara*, am, n. saffron. — *Agnī-śeṣa*, as, m. appendix to the chapter on Agni in the Taittirīya Samhitā. — *Agnī-śrī*, is, ī, i, Ved. visiting Agni or fire. — *Agnī-śhṛut*, t, m. (laudatory of Agni), the first day of the Agnīshōma sacrifice; one day of the Satta Pañcadaśarātra. — *Agnī-śhubbh*, p, m. son of the sixth Manu, Cākshusha, by Nadvāl; see the next. — *Agnī-śhōma*, as, m. (praise of Agni), N. of a protracted ceremony or sacrifice, extending over several days in spring, and forming an essential part of the Jyotiṣhōma; a passage of the Sāma-veda chanted at the Agnīshōma; the first day of the Satta Pañcadaśarātra; a species of the Soma plant; N. of the son of the sixth Manu; see *agnīshubbh*. — *Agnīshōma-yājīn*, i, ī, i, one who has performed the Agnīshōma. — *Agnī-śhṭha*, as, ā, am, placed in, or over, or near the fire; (as), m. an iron frying-pan; in the Aśvamedha sacrifice, the eleventh Yūpa or sacrificial post which, of all the twenty-one, is nearest the fire;

(ā), f. the corner of the sacrificial post which, of all the eight, is nearest the fire. — *Agnī-shrēṭṭa* or *agnī-srēṭṭa*, as, ā, am, tasted by the funeral fire; (ās), m. pl. Manes, especially of those who on earth neglected the sacrificial fire. — *Agnī-saṅskāra*, as, m. the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of the dead body. — *Agnī-sankāśa*, as, ā, am, resplendent like fire. — *Agnī-saṅcāya*, as, m. preparing the sacrificial fire-place, see *agnīcāyana*. — *Agnī-sakha*, as, m. the wind. — *Agnī-sambhara*, as, ā, am, sprung from fire; (as), m. wild safflower; the result of digestion, lymph. — *Agnī-sahāya*, as, m. the wind; a wild pigeon. — *Agnī-sākshika*, as, ā, am, taking Agni, or the domestic or nuptial fire, for a witness. — *Agnīśākshika-maryāda*, as, ā, am, one who, taking Agni for a witness, gives a solemn promise of conjugal fidelity. — *Agnī-sāra*, am, n. a medicine for the eyes, a collyrium. — *Agnī-sāvayī*, is, m., N. of a Manu. — *Agnī-sīkha*, as, m., N. of the father of the seventh black Vāsudeva. — *Agnīśīha-nandana*, as, m. the son of Agnīśīha. — *Agnī-sūtra*, am, n. thread of fire; a girdle of sacrificial grass put upon a young Brāhmaṇa at his investiture. — *Agnī-stambha*, as, m. the (magical) quenching of fire. — *Agnī-stoka*, as, m. a spark. — *Agnī-srēṭṭa*, see *agnī-shrēṭṭa*. — *Agnī-hut*, t, t, t, or *agnī-huta*, as, ā, am, sacrificed by fire. — *Agnī-hotri*, tā, m., Ved. sacrificing to Agni, or having Agni for a priest; see *agnī-hotrin*. — *Agnī-hotra*, as, m., Ved. oblation to Agni; the sacred fire; (am), n. an oblation to Agni, chiefly of milk, oil, and sour gruel;—there are two kinds of Agnihotra, one is *nitya*, i. e. of constant obligation; the other *kāmya*, i. e. optional;—the sacred fire; the maintenance of it; the placing the sacrificial fire on the ground prepared for it, see *agny-ādāna*; (as, i, am), Ved. sacrificing to Agni; destined for the Agnihotra, or connected with it. — *Agnīhotra-havani*, f. a ladle used for sacrificial libations. — *Agnī-hotra-hut*, t, Ved. offering the Agnihotra. — *Agnī-hotrahūti* ('tra-āh'), is, f. invocation connected with the Agnihotra. — *Agnī-hotrin*, i, ī, i, practising the Agnihotra; maintaining the sacrificial fire; one who has prepared the sacred fire-place, or conveyed the sacrificial fire to it. — *Agnīhotrośchishṭa* ('tra-uc'), am, n. that which is left of the Agnihotra. — *Agnīdh* ('ni-idh'), t, m. the priest who kindles the fire. — *Agnīdhra*, as, m. = the preceding; N. of two men, see *agnī-bāhu*. — *Agnīdhri*, f. feeding the sacrificial fire. — *Agnīndra* ('ni-in'), au, m. du., Ved. Agni and Indra. — *Agnīndhana* ('ni-indh'), am, n. kindling or feeding the fire. — *Agnī-parjanya*, au, m. du., Ved. Agni and Parjanya. — *Agnī-varuṇa*, au, m. du., Ved. Agni and Varuṇa. — *Agnī-shoma*, au, m. du. Agni and Soma. — *Agnīshoma-praṇayana*, am, n. bringing out the fire and the Soma, a ceremony in the Jyotiṣhōma sacrifice. — *Agnī-shomīya* or *agnī-shomya*, as, ā, am, relating or sacred to Agni and Soma. — *Agnīshomīya-nirvāpa*, as, m. making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrnamāsa sacrifice. — *Agnīshomīya-paśu*, us, m. a victim, generally a sheep or goat, sacred to Agni and Soma. — *Agnīshomīyapaśu-anvishṭhāna*, am, n. the proceedings with that victim, at the Jyotiṣhōma sacrifice. — *Agnīshomīya-puroḍāśa*, as, m. cake sacred to Agni and Soma, which must be baked in eleven bowls. — *Agnīshomīya-yāga*, as, m. one of the three sacrifices of the Pūrnamāsa. — *Agnīshomīyākāśa-kapāla* ('ya-ek'), as, m. cake sacred to Agni and Soma, see above. — *Agnī-shomya*, see *agnī-shomīya*. — *Agnī-agāra* or *agny-āgāra*, as, m. house or place for keeping the sacred fire. — *Agnī-abhāva*, as, m. lack or loss of the sacred fire; loss of appetite. — *Agnī-astra*, am, n. fire serving as a weapon, a rocket, fire-arms (?). — *Agnī-āgāra*, see *agnī-agāra*. — *Agnī-ātmaka*, as, ā, am, Ved. having Agni's nature. — *Agnī-ādhāna* or *agnī-ādheya*, am, n. or *agnī-āhiti*, is, f. placing the fire on the sacrificial fire-place or ground previously prepared. — *Agnī-ālaya*, as, m. a house or place for

keeping the sacred fire; a cavity with several compartments, for the several sacred fires. — *Agny-āhita*, *as*, m. one who has performed the Agnyādhāna. — *Agny-utpāta*, *as*, m. a fiery portent, meteor, a comet. — *Agny-udhāraṇa*, *am*, n. taking the sacred fire from its usual place, previous to a sacrifice. — *Agny-upasthāna*, *am*, n. worship of Agni, at the conclusion of the Agnihotra, &c. — *Agny-eḥha*, *as*, m. an incendiary.

Agnāyī, *f*, the wife of Agni, and goddess of fire; the Tretā-yuga.

Agnika, *as*, m. an insect of scarlet colour, Coccinella.

Agnisāt, ind. to the state of fire, used in composition with *kṛi* and *bhu*, as *agnisāt kṛi*, to reduce to fire, to subject to fire.

Agnigra, *as*, *ā*, *am*, referring to fire or to Agni, fiery.

अग्नम् *agman*, *a*, n. conflict, battle; see *ajman*, with which it is connected.

अग्र *agra*, *as*, *ā*, *am* (said to be fr. rt. *ang*, the nasal being dropped), foremost; anterior, first; chief; prominent, best; projecting, supernumerary, excessive; much; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point, and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim, resting-place; multitude, assemblage; a weight, equal to a pala; a measure of food given as alms; (in astronomy) the sun's amplitude; (*am*), ind. in front, before, ahead of, chiefly in answer to the question whither? [cf. Gr. ἄκρον]. — *Agra-kara*, *as*, m. the fore part of the hand or arm; the right hand; the fore part of rays, the focal point. — *Agrā-kāya*, *as*, m. the fore part of the body. — *Agra-ga*, *as*, m. a leader. — *Agra-gaṇya*, *as*, *ā*, *am*, that should be counted or regarded as the foremost, best, principal. — *Agra-gāmin*, *i*, *inī*, *i*, preceding, taking the lead. — *Agra-ja*, *as*, *ā*, *am*, or *agra-jā*, *ās*, *ā*, *am*, Ved. born first or earlier; (*as*), m. the first-born; an elder brother; a Brāhman; Vishnu; (*ā*), f. an elder sister. — *Agra-janghā*, *f*, the fore part of the thigh. — *Agra-janman*, *ā*, m. the first-born; an elder brother; a Brāhman; a member of one of the three highest castes; Brāhmā. — *Agra-jātaka*, *us*, or *agra-jāti*, *is*, m. a Brāhman. — *Agra-jihva*, *am*, n. the tip of the tongue. — *Agra-jyā*, *f*, (in astron.) the sine of the amplitude. — *Agra-jū*, *is*, *i*, taking the lead, foremost, first. — *Agra-nīti*, *is*, *f*, Ved. the first offering. — *Agra-dānī*, *i*, m. a degraded Brāhman who receives presents from Śūdras, or takes things previously offered to the dead. — *Agra-nakha*, *as*, m. the tip of the nail. — *Agra-nāśikā*, *f*, the tip of the nose. — *Agra-nirāpaya*, *am*, n. determining beforehand, predestination, prophecy. — *Agra-pari*, *i*, cowardice, Carpopogon Pruriens. — *Agra-pāni*, *is*, or *agra-hasta*, *us*, m. the fore part of the hand or arm; the right hand. — *Agra-pūjā*, *f*, the first or highest mark or act of reverence. — *Agra-peya*, *am*, n. precedence in drinking. — *Agra-lhāga* or *ayrāṇśū* ('*ra-an*'), *as*, m. part of the top, &c., fore part; (in astron.) degree of amplitude. — *Agra-bhuj*, *k*, *k*, *k*, having the precedence in eating. — *Agra-bhūmi*, *is*, *f*, the place aimed at, goal, object. — *Agra-nahishī*, *f*, the principal queen. — *Agra-māṇsa*, *am*, n. the heart; morbid protuberance of the liver. — *Agra-yāna*, *am*, n. stepping in front to defy the enemy. — *Agra-gāyini*, *i*, *inī*, *i*, going before, taking the lead; (*i*), m. a leader. — *Agra-gāru*, *ā*, *ā*, *a*, Ved. going before. — *Agra-yodhinī*, *i*, m. the foremost man or leader in a fight; a champion. — *Agra-lūhitā*, *f*, a kind of pot-herb, red pepper (?). — *Agra-vija*, *us*, *ā*, *am*, (said of a plant) propagating itself by means of the top; (*us*), m. a viviparous plant, according to Hindū notions. — *Agra-vira*, *as*, m. the principal hero. — *Agra-sandhānī*, *f*, the register of human actions, kept by Yama. — *Agra-sandhyā*, *f*, early dawn. — *Agra-sara*, *as*, *i*, *am*, going in front, taking the lead; (in Bengālī), going ahead, advancing. — *Agra-sānu*, *us*, n. the front part of a table land.

— *Agra-sārā*, *f*, a compendious method of counting immense numbers. — *Agra-sena*, *as*, m., N. of Janamejaya's son. — *Agra-hasta*, *as*, m. = *agra-pāni*, the tip of an elephant's trunk. — *Agra-hāyaṇa*, *as*, m. commencement of the year; N. of a Hindū month, commencing about the 12th of November. — *Agra-hāra*, *as*, m. royal donation of land to Brāhman; land thus given. — *Agrāṇśa*, see *agra-bhāga*. — *Agrāṇśu* ('*ra-an*'), *us*, m. the end of a ray of light, the focal point. — *Agrākshaṇ*, *ā*, or *agrākṣhī* ('*ra-ak*'), *i*, n. the fore part of the eye, sharpness of vision. — *Agrānguli* ('*ra-ang*'), *is*, m. the tip of the finger. — *Agrādevan* ('*ra-al*'), *ā*, *ā*, *a*, having precedence in eating. — *Agrāṇika* ('*ra-an*'), *as*, *am*, m. n. the front of an army, vanguard. — *Agrāyaṇīya*, ('*ra-ay*'), *am*, n. title of the second of the fourteen oldest Jaina books. — *Agropakarāṇya* ('*ra-up*'), *am*, n. first or principal supply. — *Agropakarāṇīya*, *as*, *ā*, *am*, that which has to be first or principally supplied.

Agratus, ind. in front of, before, in the presence of; at the head, first. — *Agrataḥ-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to place in front or at the head, to consider most important. — *Agrataḥ-sara*, *as*, *i*, *am*, going in front, taking the lead; (*as*), m. a leader.

Agrima, *as*, *ā*, *am*, foremost; prior, preceding; elder, eldest; principal, best; furthest advanced, first ripe; further; (*ā*), *f*, a fruit, Annona Reticulata.

Agriya, *as*, *ā*, *am*, foremost, oldest, best; (*as*), m. elder brother; (*am*), n. the first fruits, the best part.

Agriya, *us*, *ā*, *am*, Ved. same as the preceding.

Agre, ind. (loc. of *agra*), in front; before; in the presence of; at the head; first; ahead, beyond, further on, i. e. subsequently to. — *Agre-ga*, *as*, *ā*, *am*, going in front or before; (*as*), m. a leader. — *Agre-gā*, *ās*, or *agre-gū*, *ūs*, or *agre-nī*, *is*, m. a leader. — *Agre-tvan* ('*gra-it*'), *ā*, *ari*, *a*, Ved. going in front or before. — *Agre-dialishu*, *us*, m. a man belonging to one of the first three classes, who at his first marriage takes a wife that was married before; (*us* or *ā*, *ūs*), *f*, a married woman whose elder sister is still unmarried. — *Agre-pā*, *ās*, *ās*, or *agre-pū*, *ūs*, *ūs*, m. f. having the precedence in drinking. — *Agre-bhrū*, *ūs*, m. roaming in front. — *Agre-raṇa*, *am*, n. the border of a forest. — *Agre-vaulha*, *as*, m. hitting or killing whatever is in front. — *Agre-sara*, *as*, *ā* or *i*, *am*, going in front, preceding, taking the lead. — *Agre-sara* or *agre-sarika*, *as*, m. a leader.

Agrya, *as*, *ā*, *am*, foremost, topmost, principal, best, proficient; pointed, i. e. intent, closely attentive; (*us*), m. an elder or eldest brother; (*am*), n. a roof.

अग्रभर्म *a-grabhana*, *as*, *ā*, *am* (fr. *grabh*, old form of rt. *grah*), Ved. having nothing which can be grasped.

A-graha, *as*, m. non-acceptance. — *A-graha* or *a-griha*, *as*, m. a houseless man, i. e. a Vānaprastha, a Brāhman of the third class.

A-grāhin, *i*, *iṇī*, *i*, not taking, (said of a leech) not holding.

A-grāhya, *as*, *ā*, *am*, unfit or improper to be received, accepted, perceived, obtained, admitted, trusted; deserving to be rejected or refused.

अग्राम्य *a-grāmya*, *as*, *ā*, *am*, not rustic, town-made; not tame, wild.

अग्रु *agru*, *us*, m. unmarried; (*ū*), *f*, a finger; a river [cf. Zend *agru*].

अग्र *agh*, cl. 10. P. *aghayati*, -yitum, to go wrong, sin.

Agha, *am*, n. a going wrong; mishap, evil; misdeed, a fault; sin; passion; impurity; pain, suffering; (*us*, *ā*, *um*), evil, bad, sinful, subject to passion, miserable, unclean; (*as*), m., N. of an Asura, the general of Kansa; (*ā*), *f*, the goddess of sin; (*ās*), *f*, pl. the constellation usually called Maghā. — *Agha-kṛit*, *t*, *t*, *t*, doing evil or harm, an evil-doer. — *Agha-dṛkṣta*, *as*, *ā*, *am*, Ved. hated by the wicked. — *Agha-nāśaku*, *as*, *ā*, *am*, or *agha-ghnu*, *as*, *i*, *am*, or *aghu-nāśana*, *as*, *i*, *am*, sin-destroying, expiatory;

(*as*), m. an expiator; an epith. of Vishṇu. — *Agha-nishkṛita*, *as*, *ā*, *am*, freed from guilt. — *Agha-maya*, *as*, *i*, *am*, sinful. — *Agha-marshaṇa*, *as*, *ā*, *am*, expiatory, usually applied to a particular prayer daily offered by Brāhman; (*as*), m., N. of the author of that prayer, son of Madhučchandas. — *Agha-malāpaha* ('*la-ap*'), *as*, *ā*, *am*, removing the filth of sin. — *Agha-māra*, *as*, *ā*, *am*, Ved. fearfully fatal. — *Agha-rud*, *t*, *t*, *t*, fearfully howling. — *Agha-val*, *ān*, *at*, *at*, *at*, [voc. *aghaman* or *aghos*, see s. v.] — *Agha-risha*, *as*, *ā*, *am*, Ved. fearfully venomous. — *Agha-sansa*, *as*, *ā*, *am*, wicked; sin-destroying; (*as*), m. a wicked man. — *Agha-sansa-han*, *ā*, *m*, slaying the wicked. — *Agha-sansin*, *i*, *inī*, *i*, Ved. reporting sin. — *Agha-karaṇa*, *am*, n. removal of guilt. — *Agha-hāra*, *as*, m., Ved. remover of guilt, pious (?); or, a wicked (notorious) robber (?). — *Aghāśva* ('*gha-as*'), *as*, m. a bad or vicious horse; N. of a snake. — *Aghāsura* ('*gha-as*'), *as*, m. Agha, Kansa's general. — *Aghāha* ('*gha-ah*'), *as*, m. an inauspicious day, time of impurity from the death of a relative, &c. — *Aghaugh-marshaṇa* ('*gha-ogha*'), *as*, *ā*, *am*, destroying the mass or whole of sin.

Aghala, *as*, *ā*, *am*, Ved. evil, sinful.

Aghāya, nom. P., Ved. *aghāyati*, -yitum, to be malicious, to sin, to threaten. — *Aghāya*, *us*, *us*, *v*, malicious, wicked.

अघटमान *a-ghaṭamāna*, *as*, *ā*, *am*, incoherent, incoherent.

अघन *a-ghana*, *as*, *ā*, *am*, not dense or solid, liquid.

अघर्म *a-gharma*, *as*, *ā*, *am*, not hot, cool. — *Agharma-dhāman*, *ā*, m. the moon, whose light is supposed to be cool.

अघातिन *a-ghātin*, *i*, *inī*, *i*, not fatal, not injurious, harmless.

अघारिन् *a-ghārin*, *i*, *iṇī*, *i*, not anointing.

अघृण *a-ghṛiṇa*, *as*, *ā*, *am*, destitute of compassion. — *A-ghṛiṇin*, *i*, *inī*, *i*, not contemptuous, not disdainful.

अघोर *a-ghora*, *as*, *ā*, *am*, not terrific: (*as*), m. a euphemistic title of Śiva; a worshipper of Śiva and Durgā; (*ā*), *f*, the fourteenth day of the dark half of Bhādra, which is sacred to Śiva. — *Aghora-ghora-rūpa*, *as*, m. a name of Śiva ('*having a form or nature both not terrific and terrific*'). — *Aghora-pathin*, -*uthān*, or *aghora-mārya*, *as*, m. a follower of Śiva. — *Aghora-pramāṇa*, *am*, n. a terrific oath.

अघोष *a-ghosha*, *as*, m. (in grammar) the hard sound of a consonant; (*us*, *ā*, *am*), hard-sounding; destitute of cowherds.

अघोस् *aghos*, ind. a vocative particle: properly another form for *aghaman*, voc. of *agharat*, q. v.

अघ्नत् *a-ghnat*, *an*, *antī*, *at* (fr. rt. *han*), not killing, not injurious.

A-ghnya, *as*, *ā*, *am*, improper to be killed; (*as*), m. Brāhmi; a bull; (*ā*), *f*, a cow; a cloud (?).

अग्रेय *a-ghreya*, *as*, *ā*, *am* (fr. rt. *ghrā*), improper to be smelled at.

अङ्क *ank*, cl. 1. A. *ankate*, *ānankē*, *ankishyate*, *ankitum*, to move in a curve; to mark; cl. 10. P. *aukagati*, -yitum, to move in a curve; to mark, stamp, brand; (this rt. is related to *auē*.)

अङ्क *anka*, *as*, m. (fr. rt. *auē*, but connected with preceding rt. *ank*), a hook; a curve or bend; the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindū mothers or nurses (hence often equivalent to the English breast or lap); the side or flank; the body; proximity, place; the bend in the arm; any hook or crooked instrument; a curved line; a nu-

merical figure, cipher; a figure or mark branded on an animal, &c.; any mark, line, stroke, ornament, stigma; a number; the number nine; a coefficient; an act of a drama; a drama; a military show or shani-light; a misdeed, a sin; moving in a curve [cf. Gr. *ὄγκος* and Lat. *uncus*]. — *Anka-karaṇa*, *am*, n. the act of marking or stamping. — *Anka-taneta*, *am*, n. title of a book treating of magical marks or figures. — *Anka-dhāraṇa*, *f*. manner of holding the body, figure. — *Anka-parivartana*, *am*, n. turning the body, turning on the other side. — *Anka-pādevratā*, *am*, n. title of a chapter in the Bhaviṣhyotara Purāṇa. — *Anka-pālī*, *is*, *f*. or *anka-pālīkā*, *f*. embracing, an embrace. — *Anku-pālī*, *f*. an embrace; a nurse; a plant, Piring or Medicago Esculetia. — *Anka-pāṣa*, *as*, m. a peculiar concatenation of numerals or numbers. — *Ankapāṣa-vyavahāra*, *as*, m. the use of that concatenation. — *Ankapāṣā-dhāyā* (*śa-adh*), *as*, m. the study or use of that concatenation. — *Anka-bandhu*, *as*, m. branding with a mark that resembles a headless body. — *Anka-bhāj*, *k*, *k*, an infant carried on the hip; forced fruit, nearly ripe, early ripe. — *Anka-mukha*, *om*, n. the act of a drama which gives a clue to the whole plot. — *Anka-lodha*, *as*, m., N. of a plant or its root, ginger, Cīñchoda or Cīñchotaka. — *Anku-vidyā*, *f*. arithmetic. — *Ankāṅka* (*ka-an*), *am*, n., Ved. water. — *Ankāvatara* (*ka-an*), *as*, m. the closing part of a dramatic scene.

Ankati, *is*, m. wind; fire; Brahman; a Brahman who maintains the sacred fire.

Ankana, *am*, n. the act of marking, stamping, branding, ciphering, writing; (*as*, *ā*, *am*), marking. — *Ankas*, *as*, n. tortuous motion, a mark; the body. — *Ankasa*, *am*, n. the flanks (?) or the trappings of a horse.

Ankita, *as*, *ā*, *am*, marked, branded; numbered, counted, calculated.

Ankin, *i*, *inī*, *i*, having an *anka*, q. v.; (*i*), m. a small drum; (*inī*), *f*. a number of marks, &c.

Anki, *f*. a small drum.

Ankuṣa, *as*, m. a key.

Ankupa, *am*, n., Ved. water.

Ankura or *ankūra*, *as*, m. a sprout, shoot, blade; a hair; blood; water; a swelling, a tumour.

Ankuraka, *as*, m. a nest.

Ankurita, *as*, *ā*, *am*, sprouted.

Ankuṣa, *as*, *am*, m. n. a hook, especially an elephant-driver's hook; (*ā*) or (*i*), *f*. one of the twenty-four Jaina goddesses [cf. Gr. *ἄγκιστρον*; Germ. *Angel*]. — *Ankuṣa-graha*, *as*, m. an elephant-driver. — *Ankuṣa-durdhara*, *as*, m. a restive elephant.

Ankuṣita, *as*, *ā*, *am*, urged on by the hook.

Ankuṣin, *i*, *inī*, *i*, having a hook, laying hold of with a hook.

Ankūyat, *an*, *anti*, *at*, Ved. (fr. a nom. *ankūya*, related to *anka*), moving tortuously (to escape).

Ankūra, *as*, m. a sprout. See *ankura*.

Ankūsha, *as*, *am*, m. n. a hook; an ichneumon.

Ankya, *as*, *ā*, *am*, fit or proper to be marked or counted; (*as*), m. a small drum [cf. *ankī*].

अङ्कार *ankāra*, *as*, m. diminution in music.

अङ्कोट *ankōṭa* or *ankōṭha* or *ankola* or *ankolaka*, *as*, m. a plant, Alangium Hexapetalum. — *Ankola-sāra*, *as*, m. a poison, probably prepared from the plant called *Ankola*, &c.

अङ्कोलिका *ankolikā*, *f*. (a corruption of *anka-pālīkā*, q. v.), an embrace.

अङ्क *anktā*, ind. (part. fr. rt. *anj*), having besmeared.

अङ्क *ankh*, cl. 10. P. *ankhayati*, -*yitum*, to move slowly, to crawl; to cling to, to hold back.

अङ्ग *ang*, cl. 1. P. *angati*, *ānanga*, *angitum*, to walk, go round (connected with rt. *ag*); cl. 10. P. *angayati*, -*yitum*, to walk, go round; to mark (in the last sense connected with rt. *ank*); [cf. Gr. *ἄγγος*, *ἄγγιστος*].

Angana, *am*, n. walking; place to walk in, yard; see s. v.

अङ्ग 1. *anga*, ind. a particle implying attention, assent or desire, and sometimes impatience; it may be rendered by well; indeed, true; please; rather; quick. It is often used (changed to *angī*, q. v.) to form compound words, as *angī-kartum*, to assent, promise; see under *angī* [cf. *ἄγγι*].

अङ्ग 2. *anga*, *am*, n. (said to be fr. rt. *am*, but rather fr. rt. *ang*), a round limb; a member; the body; a division or department, especially of a science, as the six Vedāṅgas; science; a subdivision, a supplement; (in grammar) the base of a word; (in rhetoric) an illustration; (in the drama) the whole of the subordinate characters; an expedient; a mental organ, the mind; the number six; (*as*), m. sing. or (*ās*), m. pl., N. of Bengal proper, near Bhagalpur, or its inhabitants; in the sing. it may denote the name of a king of Anga; (*as*, *ā*, *am*), having members or divisions, contiguous. — *Anga-kartana*, *am*, n. cutting off a limb. — *Anga-karman*, *a*, n. or *anga-kriyā*, *f*. a supplementary sacrificial act. — *Anga-graha*, *as*, m. seizure of a limb, i. e. spasm. — *Anga-ja*, *as*, *ā*, *am*, produced from or on the body; ornamental; produced by a supplementary ceremony; (*as*), in a son; hair of the head; love personified; intoxicating passion; drunkenness; a disease; (*ā*), *f*. a daughter; (*am*), n. blood. — *Anga-janus*, *us*, m. a son. — *Anga-jāta*, *as*, *ā*, *am*, produced from or on the body, ornamental, produced by a supplementary ceremony. — *Anga-jevara*, *as*, *ā*, *am*, Ved. causing fever. — *Anga-dēpa*, *as*, m. one of the six minor Dvīpas. — *Anga-nyāsa*, *as*, m. ceremony of touching certain parts of the body. — *Anga-pālī*, *is*, *f*. an embrace. — *Anga-prāyāścitta*, *am*, n. expiation of bodily impurity, especially that arising from death in a family. — *Anga-bheda*, *as*, *ā*, *am*, Ved. causing rheumatism. — *Anga-marda* or *anga-marika*, *as*, m. or *anga-marlin*, *i*, m. a servant who has to shampoo his master's body. — *Anga-marsha*, *as*, m. pain in the limbs, rheumatism. — *Angamarsha-prasamana*, *am*, n. alleviation of, or medicine for, rheumatism. — *Anga-yāga*, *as*, m. a subordinate sacrificial act. — *Anga-rakta*, *as*, m. a plant, Guṇḍāroṣāni. — *Anga-rakshaṇī* or *anga-rakshīṇī*, *f*. a body-protector, i. e. a coat of mail, cloak, garment. — *Anga-rāga*, *as*, n. application of scented unguents or cosmetics to the body, especially after bathing; scented cosmetic. — *Anga-rāj*, *i*, or *anga-rāja*, *as*, m., N. of Karna, the king of Anga. — *Anga-rājya*, *am*, n. the kingdom of Anga. — *Anga-ruha*, *as*, *ā*, *am*, what grows on the body, as hair, wool, down, &c. — *Anga-lipi*, *is*, *f*. written character of Anga. — *Anga-loka*, *as*, m. the country called Anga.

Anga-lodha, *as*, m. a sort of grass, ginger, or its root, commonly *ĉenērā*. — *Anga-rāk-pāni-mat*, *ān*, *atī*, *at*, possessing mind (?), speech, and hands. — *Anga-vikṛiti*, *is*, *f*. change of bodily appearance, collapse; fainting, apoplexy. — *Anga-vikṣepa*, *as*, m. gesticulation; a kind of dance with movement of the arms. — *Anga-vidyā*, *f*. knowledge of lucky or unlucky marks on the body. — *Anga-vaiṛita*, *am*, n. a wink, nod, sign. — *Anga-saṅskāra*, *as*, m. or *anga-saṅskriyā*, *f*. embellishment of person, doing what is needed to secure a fine personal appearance, as bathing, perfuming, and adorning the body. — *Anga-saṅhati*, *is*, *f*. compactness, symmetry or strength of the body. — *Anga-saṅga*, *as*, m. bodily contact, coition. — *Anga-skandha*, *as*, m. a subdivision of a science. — *Anga-sparsa*, *as*, m. bodily contact. — *Anga-hāra*, *as*, or *anga-hāri*, *is*, m. gesticulation. — *Anga-hīna*, *as*, *ā*, *am*, mutilated; incorporeal; (*as*), m. Kāmadeva. — *Angāṅgi* (*ga-an*), ind. (lit. limb and limb), jointly or reciprocally, in consequence of being related, as one limb to another or to the body. — *Angāṅgi-tā*, *f*. intimate relation, as between the limbs, or a limb and the body, or the subordinate and the principal. — *Angāṅgi-bhāva*, *as*, m. existence or working of such intimate relation. — *Angādhipa* (*ga-adh*), *as*, m. Kāma, the king

of Anga. — *Angāṇulepana* (*ga-an*), *am*, n. anointing the body. — *Angāpūru* (*ga-ap*), *am*, n. effect of a secondary sacrificial act. — *Angesvaro* (*ga-is*), *as*, m. the king of Anga. — *Anga-shikha*, *ās*, *ās*, *am*, Ved. situated in a member or in the body.

Angaka, *am*, n. a limb, member, body; (*ikā*), *f*. a bodice, a jacket.

Angin, *i*, *inī*, *i*, having limbs, corporeal, having subordinate parts, principal; having expedients.

Angīya, *as*, *ā*, *am*, referring to the Anga country. — *Angga*, see s. v.

अङ्गण *angana*, *ana*, n. (a place to walk in), a yard, court, area; see *angana* below.

अङ्गति *angati*, *is*, m. (fr. rt. *ag*), fire; a Brāhman who maintains a sacred fire; Brahman; Vishnu.

अङ्गद *anga-da*, *as*, m. (fr. *anga* + *da*), N. of a brother of Rāma; of a son of Gada; of an ape son of Bālī; (*ā*), *f*. the female elephant of the south (or the north?); (*am*), n. a bracelet worn on the upper arm.

अङ्गन *angana*, *am*, n. (fr. rt. *ang*, q. v.), the act of walking; place to walk in, yard, court, area; (*ā*), *f*. a woman with well-rounded limbs; any woman or female; (in astronomy) Virgo; the female elephant of the north. — *Anganā-yaṇa*, *as*, m. a number of women. — *Anganā-jana*, *as*, m. a female person. — *Anganā-priya*, *as*, m. (lit. dear to women), N. of the tree Jonesia Asoca.

अङ्गव *angava*, *as*, m. (fr. *angu*?, a corruption of *agni*), dried or withered fruit.

अङ्गस् *angas*, *as*, n. (fr. rt. *anj*?), a bird.

अङ्गार *angāra*, *as*, m.; (rarely *am*), n. (said to be fr. rt. *ag* or *ang*, cf. *agni*), charcoal, either heated or not heated; (*as*), m. the planet Mars; N. of a prince of the Maruts; a plant, Hitāvalī; (*ās*), m. pl., N. of a people and country [cf. Lith. *anglīs*; Russ. *ūgolj*; also Germ. *Kohle*; Old Germ. *col* and *colo*; Engl. *coal*]. — *Angāra-kushthaka*, *as*, m. a plant, Hitāvalī. — *Angāra-dhāni* or *angāra-dhānikā*, *f*. a portable fire-place. — *Angāra-paripācīta*, *am*, n. roasted food. — *Angāra-parṇa*, *as*, m. an epith. of Cītaratha, the chief of the Gandharvas. — *Angāra-pātri*, *f*. a portable fire-place. — *Angāra-pushpa*, *as*, m. a plant, Irūdi; Vulg. *Ingua*. — *Angāra-majjari* or *angāra-majji*, *f*. a shrub, *Cesalpinia Banducella*. — *Angāra-vallari* or *angāra-ralli*, *f*. N. of various plants; *Galedupa Arborea*; *Ovieda Verticalata*; Bhārgi; Guñjā. — *Angāra-śukāṭi*, *f*. a portable fire-place or wheels. — *Angāra-setu*, *us*, m. N. of a prince, father of Gāndhāra. — *Angāra-rakshayaṇa* (*ra-an*), *am*, n. vessel or receptacle for extinguishing coals.

Angāraka, *as*, m. charcoal; heated charcoal; the planet Mars; Tuesday; N. of a prince of Sauvira; also of a Rudra; N. of two planets, Eclipta (or Veresina) Prostrata, and white or yellow Amarant; (*am*), n. a medicated oil in which turmeric and other vegetable substances have been boiled. — *Angāraka-dīna*, *as*, *am*, m. n. a festival of Mars on the fourteenth of the latter half of Caitra. — *Angāraka-maṇi*, *is*, m. coral (amber). — *Angāraka-vāra*, *as*, m. Tuesday.

Angārakita, *as*, *ā*, *am*, charred, roasted, burnt.

Angārti, *is*, *f*. a portable fire-place.

Angārikā, *f*. the stalk of the sugar-cane; the bud of the Kīṣūka or Butea Frondosa.

Angārīnī, *f*. a small fire-place; the region heated by the sun, though no longer exposed to its rays; N. of a creeper.

Angārīta, *as*, *ā*, *am*, charred, roasted, burnt; (*ā*), *f*. a portable fire-place; a bud; N. of a creeper; of a river; (*am*), n. the early blossom of the Kīṣūka. — *Angārīya*, *as*, *ā*, *am*, fit for making charcoal of. — *Angāryā*, *f*. a heap of charcoal.

अङ्गिका *angikā*, f. a bodice, a jacket. See *angaka*.

अङ्गिर *angir*, *ir*, m. (fr. rt. *arg* ?), N. of a Rishi, who received the Brahmayidya from Atharvan, and imparted it to Satyavāha, the teacher of Angiras.

Angira, as, or usually *angiras*, ās, m. (related to ἄγγερος or ἄγγαρος?), a celebrated mythological name, usually ascribed to a Rishi, the author of a number of hymns in the Rig-veda, of a code of laws, and of a treatise on astronomy; he is said by some to have been born from Brahmā's mouth, and to have been the husband of Smṛiti, of Śraddhā, of two daughters of Maitreya, of several daughters of Dakṣha, &c.; he is considered as one of the seven Rishis of the first Manvantara, as a Prajāpati, as a teacher of the Brahmayidya, which he had learnt from Satyavāha, a descendant of Bharadvāja, &c. Among his sons, the chief is Agni, others are Saṁvarta, Utathya, and Bṛhaspati; among his daughters are mentioned Sinivālī, Kūhū, Rākā, and Anumati; but the Rīcās (or Vedic hymns), the manes of Havishmat, and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major. (*asas*), m. pl. descendants of Angiras or of Agni, mostly personifications of luminous objects; the hymns of the Atharva-veda; priests who, by using the magical formulas of those hymns, protect the sacrifice against the effects of inauspicious accidents. — *Angiras-tama*, as, ā, am, very rapid, especially (like Agni) in devouring food. — *Angiras-vat*, ind. like Angiras; (*ān*, *at*, *at*), connected with or accompanied by the Angirasas.

Angirasa, as, m. an enemy of Viṣṇu in his incarnation of Paraśurāma.

Angirasam-ayana, am, n. a Sattra sacrifice.

अङ्गी *angī* (substituted for *anga* in compound words) implies assent.

Angī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to agree to, promise, confess.

Angī-karaṇa, am, n. act of assenting, agreeing, promising.

Angī-kāra, as, m. agreement, promise.

Angī-kṛta, as, ā, am, agreed to, promised.

Angī-kṛiti, is, f. agreement, promise.

अङ्गुरि *anguri*, is, or *angurī*, f. (for *anguli*, q. v.), a finger; a toe. — *Anguriya* or *angurīyaka*, us, am, m. n. a finger-ring; the ring-finger (?).

अङ्गुल *angula*, as, m. (for rt. *ag* or *arg*), a finger; the thumb; a finger's breadth, a measure equal to eight barley-corns, twenty angulas making a vitasti or span, and twenty-four a hasta or cubit; (in astron.) a digit, or twelfth part; N. of the sage Cāṇakya. — *Angula-pramāṇa* or *angula-māna*, am, n. the measure or length of an angula; (*as*, ā, am), having the length of an angula.

Angulaka at the end of compounds = *angula*, i. e. so many angulas or fingers long.

Anguli, is, or *angulī*, f. a finger; a toe; the thumb; the great toe; the finger-like tip of an elephant's trunk; the measure angula. — *Anguli-torāṇa*, am, n. a sectarian mark on the forehead consisting of three fingers or lines shaped like an arch or doorway (*torāṇa*), drawn with sandal or the ashes of cow-dung. — *Anguli-tra*, am, n. or *anguli-trāṇa*, as, am, m. (?), n. a finger-protector, a contrivance like a thimble, used by archers to protect the thumb or finger from being injured by the bow-string. — *Angultṛa-rat*, ān, at, at, provided with such a finger-protector. — *Anguli-mukha* or *anguli-mukha*, am, n. the tip of the finger. — *Anguli-mudrā* or *anguli-mudrikā*, f. a seal-ring. — *Anguli-moṭana*, am, n. snapping or cracking the fingers. — *Anguli-shamya*, as, m. contact of the fingers; act of finger-joining; (*as*, ā, am), sticking to the fingers. — *Anguli-sandēṣa*, as, m. snapping or cracking the fingers as a sign. — *Anguli-sphoṭana*, am, n. snapping or cracking the fingers. — *Anguli-paṇḍaka*, am, n. the

five fingers. — *Anguli-parvan*, a, n. a finger-joint. — *Anguli-sambhūta*, as, m. produced from or on the finger, i. e. a finger nail.

Angulika or *anguliya* or *anguliyaka*, as, am, m. n. a finger-ring.

अङ्गुष्ठ *angushṭha*, as, m. (the smallest *anga* or limb?), the thumb; the great toe; a thumb's breadth, usually regarded as equal to an *angula*. — *Angushṭha-mātra*, as, ī, am, or *angushṭha-mātraka*, as, ikā, am, having the length or size of a thumb.

Angushṭhya, as, m. the thumb nail.

अङ्गुष्प *angūsha*, as, m. (rapid in motion, fr. rt. *ang* or *ag*), an ichneumon; an arrow.

अङ्गोपिन् *angoshin*, ī, inī, ī, Ved. resonant (?), praiseworthy (?).

अङ्ग्य *angya*, as, ā, am (fr. *anga*), belonging to or connected with the limbs of the body, corporeal, &c.

अङ्घ्र *angh*, cl. 1. A. *anghate*, ānanghe, *anghitum*, to go, set out, set about, commence; to hasten; to speak hastily, scold, blame.

Angha (not in use, but equivalent to *agha*), evil, sin. — *Anghas*, as, n. sin. — *Anghārī* (°gha-ari), is, m. (an enemy to sin or evil), epith. of Soma, and of a particular altar.

Anghi, or better *anghri*, is, m. a foot; the root of a tree [cf. *anhrī*]. — *Anghri-nāmaka*, as, m. or *anghri-nāman*, a, n. a synonym of *anghri*, a root. — *Anghri-pa*, as, m. (drinking with the foot or root), a tree. — *Anghri-parṇi* or *anghri-valli*, is, or *anghri-vallikā*, f. a plant, *Hedysarum Lagopodioides*. — *Anghri-pāna*, as, ā, am, sucking his foot or toes (as an infant). — *Anghri-skandha*, as, m. the ankle.

अच् *ac* (connected with *añc*, q. v.), cl. 1. P. A. *acāti*, *añcāti*, -te, ānañca, -e, *añcītum*, to go, move, tend; to honour; to make round or carved; to request, ask; to speak indistinctly. See 2. *acīta*, *acīṣṭu*.

अचक्र *a-čakra*, as, ā, am, having no wheels; immovable; not vacillating; automatic (?).

अचक्षुस् *a-čakshus*, us, n. a bad or miserable eye, no eye; (*us*, *us*, *us*), blind. — *A-čakshur-vishaya*, as, ā, am, not or no longer within reach of the eyes, invisible. — *A-čakshuṣ-ṭra*, am, n. blindness. — *A-čakshuṣhka*, as, ā, am, destitute of eyes, blind.

अचण्ड *a-čaṇḍa*, as, ā or ī, am, not of a hot temper, gentle, tractable; (*ī*), f. a tractable cow.

अचतुर *a-čatura*, as, ā, am, destitute of four, having less than four; not cunning, not dexterous.

अचन्द्र *a-čandra*, as, ā, am, moonless.

अचपल *a-čapala*, as, ā, am, not oscillating or vibrating; unmovable, steady.

A-čapalya, am, n. freedom from unsteadiness, firmness.

अचर *a-čara*, as, ā, am, or *a-čarat*, an, *anti*, at, immovable.

अचरम *a-čarama*, as, ā, am, not last, not least.

अचल *a-čala*, as, ā, am, not staggering or moving, immovable; (*as*), m. a mountain or rock; a bolt or pin; the number seven; N. of Śiva and of the first of the nine deified persons, called 'white Balas' among the Jains; (*ā*), f. the earth; one of the ten earths of the Buddhists. — *A-čala-kilā*, f. the earth. — *A-čala-trish*, ī, m. the Kokila or Indian cuckoo. — *A-čala-dhṛiti*, is, f. a metre of four lines, of sixteen short syllables each, also called *Gīṭyāryā*. — *A-čala-bhṛatṛī*, tā, m., N. of a Brāhmin from Oude, who became one of the eleven heads of Gaṇas among the Jains. — *A-čala-matī*, is, m., N.

of a Rākṣasa. — *A-čala-śreṣṭha*, as, m. chief of mountains. — *A-čalādhīpa* (°la-adhī), as, m. (king of mountains), the Himālaya. — *A-čalā-saptamī*, f. title of a book in the Bhaviṣhyottara Purāṇa.

अचार *a-čāru*, us, *vī*, u, not pretty, inelegant.

अचिक्रण *a-čikṛaṇa*, as, ā, am, not smooth, rough.

अचित् 1. *a-čit*, t, t, t (fr. rt. *cit*), without understanding.

A-čikīras, ān, *uṣhī*, as, Ved. not knowing, ignorant of.

A-čitta, as, ā, am, unnoticed, unexpected; not an object of thought; inconceivable; destitute of intellect or sense.

A-čitti, is, f., Ved. want of sense, infatuation; an infatuated man (?).

अचित् 2. *a-čit*, t, t, t (fr. *cit* or *čiti*, a pile; rt. *či*), neglecting the Agničayana, irreligious.

1. *a-čita*, as, ā, am, not collected.

अचित 2. *acīta*, as, ā, am (fr. rt. *ac*), gone. *Acīṣṭu*, us, *us*, u, Ved. going everywhere.

अचित् *a-čitra*, as, ā, am (not variegated), undistinguishable, indistinct.

अचिन्ता *a-čintā*, f. thoughtlessness, disregard.

A-čintita, as, ā, am, not thought of, unexpected, disregarded.

A-čintya, as, ā, am, surpassing all thought or conception; (*as*), m., N. of Śiva. — *A-čintya-karman*, ā, ā, a, having or performing inconceivable actions. — *A-čintya-rūpa*, as, ā or ī, am, possessing inconceivable beauty.

अचिर *a-čira*, as, ā, am, not of long duration, brief; not of long date, recent. — *A-čira-dyuti*, is, f. or *acīra-prabhā*, f. lightning. — *A-čira-prasūtā*, f. (having recently brought forth), a cow that has recently calved. — *A-čira-bhās*, ās, f. lightning. — *A-čira-mṛita*, as, ā, am, recently deceased. — *A-čira-roṣṭis*, is, f. or *acīraṇṣu* (°ra-anṣ), us, f. or *acīrabhā* (°ra-ābhā), f. lightning.

A-čiram or *acīrāt* or *acīreṇa*, ind. not long, not for long; not long ago; soon, speedily.

Acīrā, f. the mother of the Jaina-saint Śānti.

अचिष्टु *acīṣṭu*, Ved. See under 2. *acīta*.

अचेतन *a-četana*, as, ā, am, or *a-četas*, ās, ās, as, destitute of consciousness, inanimate; (of men) inconscient, insensible, senseless, fainting, &c.

A-četāna, as, ā, am, Ved. thoughtless, infatuated.

A-čaitanya, am, n. unconsciousness; insensibility; senselessness, ignorance in spiritual things; that which is destitute of consciousness, i. e. the material world; matter.

अचेष्ट *a-čeṣṭa*, as, ā, am, effortless, motionless. — *A-čeṣṭa-tā*, f. loss of motion from fainting, &c.

अचोदस् *a-čodas*, ās, ās, as, Ved. free from compulsion or external stimulus, spontaneous.

अच्छ 1. *a-čcha*, as, ā, am (not shaded or covered, fr. *u* + *cha* for *chad* or *chāyā*, rt. *chad*), pellucid, transparent, clear; (*as*), m. a crystal. — *A-čchoda* (*acchā-uda*), as, ā, am, having clear water; (*ā*), f., N. of a river; a covering or garment of Viṣṇu (?); (*am*), u., N. of a lake in the Himālaya formed by the river *Acchoda*.

A-čchāya, as, ā, am, without shadow, casting no shadow.

अच्छ 2. *accha*, as, m. (corruption of *riksha*), a bear. — *Accha-bhalla*, as, m. a bear; (*bhalla* itself means 'a bear.')

अच्छ 3. *accha* or usually *acchā*, rarely *accham*, ind., Ved. to, towards (governing the accusative and

rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

Accha-i, cl. 2. P. -*eti*, -*tum*, or *acchā-gam*, cl. 1. P. -*gaṇṇhati*, -*gantum*, to attain, go towards.

Accha-naksh, cl. 1. P. A. Ved. -*nakshati*, -*te*, -*kshītum*, to go, to shed, approach.

Accha-naś, cl. 1. P., Ved. -*naśati*, -*śītum*, to come near.

Acchu-nu, cl. 1. P., Ved. -*nyati*, -*netum*, to lead towards or to.

Acchu-nu, cl. 2. P., Ved. -*navitum* or -*navitum*, to call out, to cheer.

Accha-pat, cl. 1. P., Ved. -*patati*, -*titum*, and Caus. P. -*patayati*, -*yitum*, to fly towards.

Accha-rail, cl. 1. P., Ved. -*radati*, -*ditum*, to salute.

Acchā-vat, cl. 2. P., Ved. -*vukti*, -*ktum*, to invite.

Acchā-vāka, as, m. 'the inviter,' title of a particular priest or Ritiṅi, one of the sixteen required to perform the great sacrifices with the Soma juice.

Acchāvākiya, as, ā, am, referring to the *Acchāvāka*; containing the word *acchāvāka*.

Accheta (*cha-ita*), as, ā, am, Ved. approached, attained.

Acchokti (*cha-uk*), is, f., Ved. invitation.

अच्छिद्र *a-cchidra*, as, ā, am (free from clefts or flaws), unbroken, uninterrupted, uninjured; (am), n. unbroken or uninjured condition, an action free from defect or flaw; (*ena*), ind. uninterrupted, from first to last. — *Acchidra-kānda*, am, n. title of a chapter of the Taittiriya-Brahmaṇa. — *Acchidroti* (*dra-ūt*), is, is, i, affording perfect protection.

Acchidrodhni (*ra-ūll*), f., Ved. (a cow) having a faultless udder.

Acchidyamāna, as, ā, am, uncut, uncurtailed; not fragile.

Acchima, as, ā, am, uncut, uncurtailed, uninjured; undivided, inseparable. — *Acchima-patra*, as, ā, am (of a bird, or, in the Vedas, of an altar shaped like a bird), having the wings uncurtailed, uninjured; having uninjured leaves. — *Acchima-parjya*, as, i, am, having uninjured leaves.

Acchedika or *a-cchaidika*, as, ā or i, am, not fit or needing to be cut.

Acchedya, as, ā, am, improper or impossible to be cut, indivisible.

अच्छुमा *a-cchuptā*, f. (not touched by sin), N. of one of the sixteen Vidyādevīs of the Jains.

अच्छोटन *acchoṭana*, am, n. hunting.

अच्युत *a-cyuta*, as, ā, am, what has not given way or fallen; firm, solid; imperishable, permanent; not leaking or dripping; (as), m., N. of Vishnu or Kṛishṇa; also of a physician; N. of a plant, Morinda Tinctoria; N. of a gift to Agni. — *Acyuta-kshiti*, t, m., Ved. having solid ground, an epithet of Soma. — *Acyuta-cyut*, t, t, t, Ved. throwing down that which is fixed. — *Acyuta-ja*, ās, n. pl. of a class of Jaina deities produced by Vishnu. — *Acyuta-jallakīn*, i, m., N. of a commentator of the Amara-Kosha. — *Acyuta-danta* or *acyutamā*, as, m., N. of the ancestor of a warrior tribe called *Ācyutadanti* or *Ācyutanti*, though possibly the names refer to two distinct persons and tribes. — *Acyuta-mūrti*, is, m., N. of Vishnu. — *Acyuta-rush*, f, f. inveterate hatred. — *Acyuta-vāsa*, as, m. the sacred fig-tree, Ficus Religiosa. — *Acyuta-shala*, am, n., N. of a place in the Pāñjāb. — *Acyutāgraja* (*ta-ag*), as, m. (Vishnu's elder brother), Balarāma; Indra. — *Acyuto-pādhyāya* (*ta-up*), as, m. = *acyuta-jallakīn*. q. v.

अज् *aj*, cl. 1. P. (defect. verb, supplemented fr. rt. *vi*), *ajati*, *ājīti*, *ajitum*, to go, to drive, propel, throw, cast : Desid. *ajīshati*, to be desirous of driving [cf. Gr. *áγω*; Lat. *ago*].

1. *aja*, as, m. a drove; a driver, mover, instigator, leader; epithet given in the Vedas to Indra, Rudra, one of the Maruts, Agni, and the sun; in later works to Brahmā, Vishnu, Śiva, and Kāma see also 2 *a-ja*; the leader of a flock; a he-goat or ram [cf. Gr. *aiḡ*,

aiḡós; Lith. *oḡys*]; the sign Aries; the vehicle of the sun; N. of a descendant of Viśvāmitra, and of Daśaratha's or Dīrghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (as), m. pl., N. of a class of Rishis; of a people mentioned in the Vedas; (ā), f., N. of Prakṛiti or Nature, of Māyā or Illusion; a she-goat; N. of a plant whose bulbs resemble the udder of a goat. — *Aja-karya*, as, m. a goat's ear; a plant or tree, Terminalia Alata Tomentosa. — *Aja-karyaka*, as, m. the Sal-tree, Shorea Robusta. — *Aja-kūla*, f., N. of a town of the Bodhis. — *Aja-kshira*, am, n., Ved. goat's milk. — *Aja-gandha*, as, m. smell of a he-goat; (as, ā, am), smelling like a goat. — *Aja-gandhā* or *ajagandhikā*, f. shrubby basil, Ocimum Gratiissimum. — *Aja-gandhīni*, f. a plant, also called *ajasyimṇi*, q. v. — *Aja-gira*, as, m. (that swallows a goat), a huge serpent, probably boa constrictor; (T), f., N. of a plant. — *Aja-gullikā*, f. 'goat's cheek,' an infantile disease. — *Aja-jiva* or *aja-jivika*, as, m. 'who lives by goats,' a goat-herd. — *Aja-tā*, f. a multitude of goats; the being a goat. — *Aja-tra* or *ajā-tra*, am, n. the being a goat. — *Aja-dyūḍi*, f. a plant, also called *brahmadāyūḍi*. — *Aja-devatā*, ās, f. pl. the 25th lunar mansion. — *Aja-nāmaka*, as, m. (named Aja or Vishnu), a mineral substance. — *Aja-pa*, us, m. a goat-herd. — *Aja-patha*, as, m. 'goat's road,' probably synonymous with *aja-vithi*, q. v. — *Aja-pala* or *aja-pāla*, as, ā, am, goat-footed. — *Aja-pāl*, t, m., Ved. epithet of the divinity called *Aja*. — *Aja-pārśva*, as, m. (having black sides like a goat), epithet of Svetakāma's son Rājivalocana. — *Aja-pāla*, as, m. a goat-herd; N. of Daśaratha's father. — *Aja-lhaskha*, as, m. 'goat's food,' N. of a plant, Varvūra. — *Aja-nāya*, us, m., Ved. bleating like a goat. — *Aja-māra*, as, m., N. of a tribe or a prince. — *Aja-mīḍha* or *aja-mīḍha*, as, m., N. of a son of Suhotra, the author of some Vedic hymns; of a grandson of Suhotra; surname of Yudhishtira. — *Aja-mukha*, as, i, am, goat-faced; (T), f., N. of a Rākshasi. — *Aja-meru*, N. of a place, Ajmir(?). — *Aja-modā*, as, m. or *aja-modā* or *aja-modikā*, f. 'goat's delight,' N. of various plants, common Caraway, the species called Ajwaen (Ligusticum Ajwaen), and especially a species of Parsley, Apium Involucratum. — *Ajarashba* (*ja-rish*), as, m. the best goat. — *Aja-lambana*, am, n. antimony. — *Aja-loman*, ā, m. or *aja-loni*, f., N. of a plant, Cowage, Carpopogon Pruriens; (a), n. goat's hair. — *Aja-rasti*, is, m., N. of a tribe; (*ayas*), m. pl. the members of that tribe. — *Aja-rāha*, as, m., N. of a district. — *Aja-vithi*, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon and planets move, comprehending the asterisms *mūla*, *pūrvaśāḍha*, and *uttarāśāḍha*. — *Aja-śringi*, f. 'goat's horn,' N. of a shrub, Odina Wodier, used as a charm and as a remedy for sore eyes, — the fruit resembles a goat's horn. — *Aja-stunda*, am, n., N. of a town. — *Aja-hā*, f. Cowage, Carpopogon Pruriens. — *Aja-kripāniya*, as, ā, am, like the goat and shears in the fable. — *Aja-kshira*, am, n. goat's milk. — *Aja-gala*, as, m. goat's neck. — *Ajāgala-stana*, as, m. nipple or fleshy protuberance on the neck of some Indian goats, and an emblem of any useless or worthless object or person. — *Aja-jiva*, as, m. (who lives by goats), a goat-herd. — *Aja-taulvali*, is, m., N. of a Muni who lived on the milk of goats; (given by grammarians as an example of compounds in which the middle term is left out). — *Ajāda* (*oja-ada*), as, m. 'goat-eater,' the ancestor of a warrior tribe. — *Ajādanti* (*ja-ad*), f. a species of prickly night-shade. — *Ajāntri* (*ja-an*), f. a pot-herb, Convolvulus Argenteus. — *Ajāpayas*, as, n. goat's milk. — *Ajā-pālaka*, as, ā, am, tending goats; (as), m. a goat-herd. — *Ajārika* (*aja-ar*), am, n. goats and sheep. small cattle. — *Ajāśva* (*aja-as*), am, n. goats and horses; (as), m. Pūshan or the Sun who has goats for horses. — *Ajāikapād* (*aja-ek*), t, m. epithet of Vishnu; of one of the eleven Rudras. — *Ajāidaka* (*aja-ed*), am, n. goats and rams.

Ajaka, as, m., N. of a descendant of Purūravas; also of a king of Magadha; *ajakā* or *ajikā*, f. a young she-goat; a disease of the pupil of the eye, small reddish tumours (compared to kids), protruding through the transparent cornea and discharging pus. — *Ajakā-jāta*, am, n. the same disease of the eyes.

Ajama, *ajani*, *aji*, *ajma*, &c., see s. v.

अज 2. a-ja, as, ā, am, not born, existing from all eternity; (as), m. Brahmā, Vishnu, Śiva, Kāma; (ā), f. Prakṛiti or Nature, Māyā or Illusion (see also 1. *aja*, s. v. *aj* and 1. *ajana*).

अजकव *ajakava*, as, m. (etymology unknown), Śiva's bow. — *Ajakāva*, as, am, m. n. Śiva's bow; (as), m. a venomous kind of vermin, centipede or scorpion; (am), n. sacrificial vessel dedicated to Mitra and Varuṇa. — *Ajagara* or *ajagāra*, am, n. Śiva's bow; the southern portion of the path of the sun, moon, and planets; N. of a snake priest.

अजघन्य *a-jaghanya*, as, ā, am, not last; not least.

अजघ्नवम् *a-jaghnivas*, ān, ushī, at (perf. part. fr. rt. *han*), not having killed.

अजटा *a-jaṭā*, f. a plant, Flacourtia Cata-phracta; also *ajadā* and *ajhaṭā*.

अजट *a-jaṭa*, as, ā, am, not torpid or stupid; (ā), f., N. of two plants; see *Ajaṭā* and *Kapikāṭhu*, Carpopogon Pruriens. — *Ajāda-dhi*, is, is, i, of a vigorous mind, energetic, bold.

अजथ्या *ajathyā*, f. yellow jasmin (fit for goats?).

अजन 1. ajana, as, m. (fr. rt. *aj*), Brahmā 'the agitator,' (am), n. act of instigating or moving. — *Ajana-yoni-ja*, as, m. (born fr. *Ajana*, i. e. Brahmā); N. of Dakṣha.

Ajani, is, f. a path, road; see also *aji*.

अजन 2. a-jana, as, ā, am (rt. *jan*), destitute of living beings, especially of men; desert; (as), m. an insignificant person.

Ajanani, is, f. privation of birth, cessation of existence; *ajanani astu tasya*, 'may he cease to exist!'

Ajanya, as, ā, am, improper to be produced or born; unfit or unfavourable for mankind; (am), n. any potent or natural phenomenon unfavourable to mankind, as an earthquake.

अजप 1. a-japa, as, m. (rt. *jap*), one who does not repeat prayers; a reader of heterodox works; (ā), f. the mantra or formula called *haṣa*, which consists of a number of inhalations and exhalations.

अजप 2. a-ja-pa, as, m. a goat-herd. See s. v. 1. *aja*.

अजमीढ *aja-mīḍha*, as, m. See s. v. 1. *aja*.

अजम्भ *a-jambha*, as, m. (toothless), a frog.

अजय *a-jaya*, as, m. non-victory, defeat; (as, ā, am), unconquered, unsurpassed, invincible; (as), m., N. of Vishnu; of a lexicographer; of a river; (ā), f. hemp; N. of a friend of Durgā; Māyā or Illusion. — *Ajaya*, as, ā, am, invincible, improper to be won at play.

अजर *a-jara*, as, ā, am (rt. *jri*), not subject to old age, undecaying, ever young; (ā), f., N. of two plants, Aloe Perfoliata and Jirṇapañjhi. — *Ajāramarat* (*ra-am*), ind. as if undecaying and immortal.

Ajarat, am, antī, at, not suffering from old age, not decaying.

Ajarayu, us, us, u, not subject to old age or decay.

A-jaras, another form for *ajara*, used only in some cases.

A-jarya, as, ā, am, not friable, not digestible; not subject to old age or decay; (am), n. friendship.

अजवम् *a-javas*, ās, ās, as, Ved. not quick, inactive.

अजस्र *a-jasra*, *as, ā, am* (rt. *jas*, 'to injure' not to be killed or interrupted), perpetual. — *Ajasram* or *ajusreṇa*, ind. perpetually, for ever, ever.

अजहत् *a-jahat* (pres. part. fr. rt. *hā* with *a*), not dropping or losing (used in compounds). — *Ajahat-svāṭhā*, *f.*, N. of a rhetorical figure, an elliptical use of words in which their original meaning is not dropped, as "white ones" for "white horses", "lances" for "men with lances." — *Ajahat-līṅga*, *us*, m. (in grammar) said of a noun not dropping its original gender, when used like an adjective.

अजा *ajā*, *f.* a goat; Prakṛiti; Māyā. See s.v. *i. aja*, where the compounds of *ajā* will also be found.

अजागर *a-jāgara*, *as, ā, am*, not awake, not wakeful; (*us*), a plant, Eclipta or Verbesina Prostrata.

अजाजि *ajā-jī*, *is*, or *ajā-jī*, *f.* (*ajā* with rt. *jī*?, that overcomes goats): Cumin seed, Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

अजात *a-jāta*, *as, ā, am*, unborn, not yet born, not yet developed. — *Ajāta-kakul*, *t.* m. a young bull whose hump (*kakul*) is yet undeveloped. — *Ajāta-pakṣha*, *as, ā* or *i*, *am*, having undeveloped wings. — *Ajāta-ryanjana*, *as, ā, am*, having an undeveloped beard. — *Ajāta-ryarabāra*, *as*, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-śatru*, *us, us, u*, having no enemy; having no adversary of equal standing; (*us*), m., N. of Śiva, of Yudhishtira, of a king of Kāśī, of a son of Śamika, of a son of Vidmisāra or Bimbisāra, and contemporary of Śākyamuni. — *Ajātānuśaya* (*ta-anu*), *us, ā, am*, having no regret. — *Ajātāri* (*ta-ari*), *is*, m. (having no enemy), Yudhishtira.

अजानत *a-jānat*, *an, atī, at* (pres. part. of rt. *jñā* with *a*), not knowing, unaware.

अजानि *a-jāni*, *is*, or *a-jānika*, *as*, m. having no wife.

अजानेय *ajāneya*, better *ājāneya*, *as, ā, am* (from *ājāna*, *ājāni*, birth, descent), of high breed; undaunted, fearless; (*us*), m. a horse of high breed.

अजामि *a-jāmi*, *is, is, i*, Ved. not of kin, not related; unfriendly; (in grammar) not corresponding. — *Ajāmi-tā*, *f.*, Ved. absence of connection, friendliness, or similarity.

अजायमान *a-jāyamāna*, *as, ā, am* (rt. *jan*), not being born, not subject to birth.

अजि *aji*, *f.* (fr. *aj*, q. v.), a road.

अजिका *ajikā*, *f.* (fr. *ajā*), a young goat [cf. *i. aja*].

अजित *a-jita*, *as, ā, am*, not conquered, unsubdued, unsurpassed, invincible, irresistible; (*us*), m., N. of an antidote, a poisonous sort of rat; N. of various persons, viz. Viṣṇu; Śiva; one of the Saptarṣhis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avastarpiṇi, a descendant of Ikṣvāku; the attendant of Suvīdhi, who is the ninth of those Arhats; (*ās*), m. pl. a class of deified beings in the first Manvantara. — *Ajita-keśa-kumbhā*, *as*, m., N. of a Brāhman. — *Ajita-balā*, *f.*, N. of a Jaina deity, who acts under the direction of the Arhat Ajita. — *Ajita-vīramā*, *as*, m. (having invincible power), epithet of king Candragupta the second. — *Ajitātman* (*ta-āt*), *ā, ā, a*, having an unsubdued self or spirit. — *Ajitāpida* (*ta-āp*), *as*, m. having an unsurpassed crown; N. of a king. — *Ajitendriya* (*ta-ind*), *as, ā, am*, having an unsubdued sensuous nature, whose passions are not controlled.

अजिन *ajina*, *am*, n. (probably at first the skin of a goat, *aja*, with the hair on, then any skin which would answer the same purpose); the hairy skin of an antelope, especially a black antelope, which serves the religious student for a couch, seat,

covering, &c.; the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Prithu. — *Ajina-patrā* or *ajina-patrī* or *ajina-patrickā*, *f.* a bat. — *Ajina-pulā*, *f.*, N. of a plant (?). — *Ajina-yoat*, *is*, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin*, *i, ī, i*, clad in a skin. — *Ajina-sundha*, *as*, m. (who joins or prepares skins), a furrier.

अजिर *ajira*, *as, ā, am* (fr. rt. *aj*), agile, quick, rapid; (*us*), m., N. of a snake priest; (*ā*), *f.*, N. of Durgā, and of a river; (*am*), n. place to run or fight in, area, court [Lat. *ager*?]; the body; any object of sense, air, wind; a frog; (*am*), ind. quickly. — *Ajira-vatī*, *f.*, N. of the river on which the town Srāvastī was situated. — *Ajira-śocis*, *is*, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhirāja* (*ra-adh*), *as*, m., Ved. an agile emperor, epithet of death.

Ajirāya, nom. A. *ajirāyate*, -*yitum*, Ved. to be agile or quick.

Ajiriya, *as, ā, am*, connected (by proximity or ownership &c.) with an ajira or court &c.

अजिह्व *a-jihva*, *as, ā, am*, not crooked, straight, straightforward, upright; (*as*), m. a frog, a fish; see *a-jihva*, of which this may be a corruption. — *Ajihvā-ga*, *as, ā, am*, going straight on; (*as*), m. an arrow. — *Ajihmāgra* (*hma-ag*), *as, ā, am*, having a straight point.

अजिह्व *a-jihva*, *as, ā, am*, tongueless; (*as*), m. a frog.

अजीकव *ajikava*, *am*, n. Śiva's bow. See *ajakava*.

अजीगर्त *a-jigarta*, *as*, m. (that has nothing to swallow), N. of a Rishi, Sunahṣepha's father.

अजीत *a-jita*, *as, ā, am* (rt. *jyā* usually makes *jina*), not faded, not faint. — *Ajita-punarva-rya*, *am*, n., Ved. (unfaded and recoverable), N. of a twofold rite to be performed by Kṣatriyas.

A-jit, *is, f.*, Ved. unfadingness; freedom from decay, prosperity.

अजीरि *a-jirṇa*, *as, ā, am* (rt. *jri*), not decomposed; unimpaired; undigested; (*am*), n. freedom from decay, indigestion.

A-jirṇi, *is, f.* indigestion.

A-jirṇi, *i, ī, i*, suffering from indigestion.

अजीव *a-jīva*, *as*, m. (non-life), non-existence, death; (*as, ā, am*), lifeless.

A-jivat, *an, anī, at*, not living, destitute of a livelihood.

A-jivana, *am*, n. non-existence, death; (*as, ā, am*), destitute of a livelihood.

A-jivāni, *is, f.* non-existence, death; *ajivāni tasya bhūyāt*, 'may death befall him!'

A-jivita, *am*, n. non-existence, death.

अजुगुप्सित *a-jugupsita*, *as, ā, am*, not blamed.

अजुर *a-jura* or *a-jurya*, *as, ā, am* (rt. *jūr*), Ved. not subject to old age or decay.

अजुष्ट *a-jushta*, *as, ā, am*, Ved. not enjoyed, unsatisfactory.

A-jushti, *is, f.*, Ved. non-enjoyment, feeling of disappointment.

अजेतव्य *a-jetavya*, *as, ā, am*, invincible, insuperable, irresistible.

A-jeja, *as, ā, am*, invincible; (*am*), n., N. of an antidote.

अजेकपाद *ajaikapād* (*aja-eka*), *t*, or *ajai-kapāda*, *as*, m. an epithet of Viṣṇu; N. of one of the eleven Rudras.

अजेडक *ajoidaka* (*aja-eḍeka*), *am*, n. goats and sheep.

अजोप *a-josha*, *as, ā, am*, Ved. not gratified, not yet satisfied. — *A-josha*, *as, ā, am*, Ved. not easily gratified, never satisfied.

अजुका *ajjukā*, *f.* (in the drama) a courtesan; (corruption of *arjukā*).

अज्जटा *ajjhaṭā*, *f.* a plant, Flacourtia Cataphracta. (Also *ajātā* and *ajadā*.)

अज्जला *ajjhala*, *as*, m. (corruption of *ajjvala*?), a burning coal; (*am*), n. a shield (?).

अज्ञ *a-jñā*, *as, ā, am* (fr. *a* and rt. *jñā*), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — *Ajña-tva*, *am*, n. or *ajña-tā*, *f.* ignorance.

Ajñākā or *ajñikā*, *f.* diminutive form for *ajñā*, an ignorant woman.

A-jñāta, *as, ā, am*, unknown; unexpected; unaware. — *Ajñāta-kula-śīla*, *as, ā, am*, whose lineage and character are unknown. — *Ajñāta-kṛta*, *as, ā, am*, Ved. having unknown or secret designs. — *Ajñāta-bhaktā*, *as, ā, am*, eaten unawares. — *Ajñāta-yakṣhuā*, *as*, m., Ved. (insidious consumption?), N. of a disease. — *Ajñāta-vāsa*, *as, ā, am*, whose dwelling is unknown. — *Ajñāta-śīla*, *as, ā, am*, whose character is unknown.

Ajñātaka, *as, ā, am*, unknown, unaware.

A-jñāti, *is*, m. not a kinsman, not related.

A-jñātvā, ind. not having known or ascertained.

अज्ञान *a-jñāna*, *am*, n. non-cognisance; ignorance, especially (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three Guṇas (fetter or qualities) *sattva*, *rajas*, and *taṇas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to Prakṛiti or Nature, and termed a divine Sakti (power), synonymous with Māyā, Illusion; (*as, ā, am*), ignorant, unwise. — *Ajñāna-tas* or *ajñānāt*, ind. unawares, ignorantly, inadvertently. — *Ajñāna-kṛta*, *us, ā, am*, done inadvertently. — *Ajñāna-tva*, *am*, n. or *ajñāna-tā*, *f.* ignorance. — *Ajñāna-bandhana*, *am*, n. the bond of ignorance. — *A-jñānti*, *i, ī, i*, ignorant, unwise. — *A-jñās*, *as*, m., Ved. not a kinsman. — *A-jñeya*, *as, ā, am*, baffling or passing knowledge, unfit to be known.

अजम *ajma*, *as*, m. (fr. rt. *aj*), Ved. career, march, battle [cf. *ḡmos*]. — *Ajman*, *a, n.*, Ved. career, passage, battle; a house, a habitation [Lat. *agmen*].

अज्यानि *a-jyāni*, *is, f.*, Ved. undecaying nature.

अज्येष्ठ *a-jyeshtha*, *as, ā, am*, not the oldest or best; having no elder brother. — *Ajyeshtha-vṛitti*, *is, is, i*, not behaving as the eldest brother ought to behave, or (*ajyeshtha-vṛitti*) behaving like one who has no elder brother.

अज्र *ajra*, *as*, m., Ved. a field, a plain; (*as, ā, am*), Ved. agile, quick [Lat. *ager*; Gr. *ἀγρός*; cf. *ajira*].

Ajrya, *as, ā, am*, Ved. being in or connected with a field or plain.

अज्विन *ajvin*, *i, ī, i* (fr. rt. *aj*), Ved. active, agile.

अञ्च 1. *añc* (connected with *aē*, q. v.). cl. 1. P. A. *añcati*, -*te*, *ānāncu*, -*c*, *añcī-shyati*, -*te*, *añcītum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. *añcayati*, -*yitum*, to unfold, make clear, produce: Desid. P. A. *añcīṣhātī*, -*te*, to be desirous of bending: Pass. *añcyate* or *ācyate*, to be bent.

2. *añc* (at the end of compounds), turned to, going or directed towards; see *akulbryānc*, *avānc*, *udānc*, *deradryānc*, &c. It may also mean honouring, see *prānc*.

Añcā, *as*, m. (only used as the last part of compound words), curling, as in *romāñcā*, sensation of the hairs of the body curling, thrill of rapture.

Añcati, *ts*, m. or *añcati*, f. wind; fire.

Añcana, *am*, n. act of bending or curving.

Añcala, *as*, m. (perhaps also *am*), n. the border or corner of a garment, especially of a woman's garment, of a veil, shawl. (In Bengālī, a strip of country, district.)

Añcala, *as*, *ā*, *am*, bent, curved, curled, arched, handsome; gone, walked in; revered, honoured, distinguished. — *Añcita-patru*, *as*, m. lotus with curved leaves. — *Añcītapatṛakṣha* ('*ra-akṣha*'), *as*, *i*, *am*, having lotus eyes. — *Añcita-bhrū*, *ās*, f. woman with arched or handsome eyebrows. — *Añcīta-lāṅgūla*, *as*, *ā*, *am*, having a curved tail (as a monkey).

अञ्ज *añj*, cl. 7. P. A. *anakti*, *ankte*, *ānuñja*, *añjishyati* or *ankshyati*, *añjīt*, *añjītum* or *anktum*, to apply an ointment or pigment, smear with, anoint; to decorate, prepare; to honour, celebrate; to cause to appear, to make clear, distinguish, represent; to be beautiful; to go: Caus. *añjayati*, *-yītu*, *añjīyat*, to smear with; to speak, shine, to cause to go [cf. Lat. *ungō*].

Añjaka, *as*, m., N. of a son of Vipracitti; of a son of Yadu.

Añjana, *as*, m. a kind of domestic lizard; N. of a fabulous serpent; of a tree; of a mountain; of a king of Mithilā; of the elephant of the west or south-west quarter; (*am*), n. act of applying an ointment or pigment, embellishing, &c.; black pigment or collyrium applied to the eye-lashes or the inner coat of the eyelids; special kind or material of this pigment, as lamp-black, Antimony, an extract of Ammonium, Xanthorrhiza, &c.; paint, especially as a cosmetic; magic ointment; ink; night; fire. (In rhetoric) suggesting the special meaning alluded to in an expression, as in a pun, &c. — *Añjana-keśī*, f., N. of a vegetable perfume. — *Añjana-nāmikā*, f. a swelling of the eyelid, sty. — *Añjana-rat*, ind. like collyrium. — *Añjanādhikā* ('*na-adh*'), f. a species of lizard. — *Añjanāmbhas* ('*na-am*'), *as*, n. eye-water. *Añjanaka*, *as*, m. portion of the Vedas containing the word *añjana*. — *Añjanakī*, f., N. of a medicinal plant.

Añjanā, f., N. of Hanumat's mother; of Pravara-sena's mother. — *Añjanā-giri*, *is*, m., N. of a mountain. — *Añjanā-ratī*, f. the female elephant of the north-east (or the west?) quarter.

Añjanika, *as*, *ā*, *am*, connected with collyrium; (*ā*), f. a species of lizard; a small mouse.

Añjanī, f. a woman fit for the application of ointments, pigments, sandal, &c.; N. of two medicinal plants. *Añjala*, *añjali*, see s. v. below.

Añjas, *as*, n., Ved. ointment, preparation (?); smoothness, sliding, speed (?); a good fit, adaptation (?); (according to others, *ās*, *ās*, *as*), level, straight, right. — *Añjas-pā*, *ās*, *ās*, *am*, Ved. drinking the Soma preparation. — *Añjah-sava*, *as*, m. rapid preparation of Soma.

Añjasa, *as*, *ā*, *am*, straight, straightforward, honest; (*i*), f., Ved., N. of a heavenly river.

Añjāsā or *añjas*, ind. straight on, right, truly, justly; quickly, soon, instantly.

Añjāsāyana ('*śā-ay*'), *as*, *i*, *am*, having a straight course, going straight on.

Añjāsina, *as*, *ā*, *am*, Ved. going straight on, straightforward.

Añjī, *is*, *is*, *i*, applying an ointment or pigment; ointment, brilliancy, unctuous, slimy; shining, brilliant; (*is*, *i*), m. n. the sexual organ, i. e. distinguishing the sex; (*is*), m. a sender, commander. — *Añjī-mat*, *ān*, *atī*, at, Ved. coloured, bright, adorned. — *Añjī-saktha*, *as*, m. (a victim) that has coloured thighs.

Añjin, *i*, *inū*, *i*, Ved. making clear or manifest.

Añjīva, *as*, *ā*, *am*, Ved. slippery, smooth.

Añjishtha, *as*, m., Ved. (highly brilliant), the sun; also *añjishnu*, *as*, m.

अञ्जल *añjala* (only at the end of compounds), another form for *añjali*, q. v.

अञ्जलि *añjali*, *is*, m. (fr. rt. *añj*), the open

hands placed side by side and slightly hollowed, as if by a beggar to receive food; hence when raised to the forehead, a mark of supplication, reverence, salutation or benediction; a libation; a measure of corn, sufficient to fill both hands when placed side by side, equal to a kuḍava. — *Añjali-karman*, *a*, n. making the *añjali* or respectful salutation. — *Añjali-kārikā*, f. an earthen doll, making the *añjali*; N. of a plant, probably Mimosa Natans. — *Añjali-puṭa*, *as*, *am*, m. n. cavity produced in making the *añjali*. — *Añjali-banūhana*, *am*, n. salutation with the *añjali* raised to the forehead. — *Añjali-kṛita*, *as*, *ā*, *am*, (hands) placed together to form the *añjali*.

Añjalika, *as*, *am*, m. n., N. of one of Arjuna's arrows; see *Karṇa-parva*, 4788; (*ā*), a young mouse.

अञ्जिक *añjika*, *as*, m., N. of a son of Yadu. See *añjaka*.

अञ्जिहिषा *añjishā*, f. (fr. Desid. of rt. *añh*), desire of going.

अञ्जो *añjō*, f. a blessing (?).

अञ्जोर *añjōra*, *am*, n. a species of fig-tree (Ficus Oppositifolia); a fig. (In Bengālī) a guava. (*Añjōra* is a Persian word.)

अट *aṭ*, cl. 1. P. A. *aṭati*, *-te*, *āṭa*, *aṭishyati*, *āṭit*, *aṭītum*, to roam, wander about (sometimes with acc.), frequently used of religious mendicants: Intens. *aṭāyate*, to roam or wander about zealously or habitually, especially as a religious mendicant: Desid. *aṭīshati*, to be desirous of roaming.

Āṭa, *as*, *ā*, *am*, roaming, wandering; (*ā*), f. the act or habit of roaming or wandering about, especially as a religious mendicant.

Āṭaka, *as*, *i*, *am*, roaming.

Āṭana, *am*, n. act or habit of wandering about.

Āṭanī, *is*, f. or *āṭanī*, f. the notched extremity of a bow.

Āṭamāna, *as*, *ā*, *am*, roaming about, vagabond.

Āṭarī, *is*, or *āṭarī*, f. (place to roam in), a forest.

— *Āṭarī-sikhara*, *ās*, m. pl., N. of a people or country.

Āṭarika, better *āṭarika*, *as*, m. a woodman, forester.

Āṭāṭa, f. (habit of) roaming or wandering about.

Āṭāṭamāna, *as*, *ā*, *am*, roaming excessively.

Āṭāṭyā, f. (habit of) roaming.

Āṭāya, nom. A. *aṭāyate*, to enter upon a roaming life, to become a religious mendicant.

Āṭyā, f. act or habit of roaming about as a religious mendicant.

अटनि, **अटवि**, **अटाद्या**, &c., see under *aṭ* above.

अटरुप *aṭarusha* or *aṭarīsha* or *aṭarūshaka*, *as*, m., N. of the shrub *Justicia Adhatoda*.

अटल *a-ṭala*, *as*, *ā*, *am*, not shaky, firm, solid.

अट्ट *aṭṭ*, cl. 1. A. *aṭṭate*, *āṇaṭṭe*, *aṭṭitum*, to exceed, kill; cl. 10. P. *aṭṭayati*, *-yītu*, to condemn, lessen, diminish.

Aṭṭa, ind. high, lofty, loud; (*as*), m. top-heavy (?), exceeding; shaking; injuring; N. of a Yaksha; (*as*, *am*), m. n. addition to a building, apartment on the roof, upper story; tower, buttress, back of a building; (corruption of *haṭṭa*), a market, a market-place; (*ā*), f. overbearing conduct (?); (*am*), n. (corruption of *anna* ?), boiled rice, food; (*as*, *ā*, *am*), dried, dry. — *Aṭṭa-pati-bhāgākhyā-griha-kṛitya* ('*gā-ākḥ*'), *am*, n. business of the house called the market-master's department (an office in Kashmir). — *Aṭṭa-sthalī*, f. (site of an *aṭṭa*), a name. — *Aṭṭa-hasita*, *am*, n. loud laughter, a horse-laugh. — *Aṭṭa-hāsa*, *as*, m. idem; a name of Siva. — *Aṭṭa-hāsaka*, *as*, m., N. of a shrub, *Jasminum Multiflorum* or *Hirsutum*. — *Aṭṭa-hāsin*, *i*, m. epithet of Siva. — *Aṭṭa-hāsya*, *am*, n. loud laughter; a horse-laugh. — *Aṭṭaṭṭa-hāsa* ('*ṭṭa-aṭṭ*'), *as*, m. very loud laughter. *Aṭṭaka*, *as*, m. an apartment on the roof. *Aṭṭaṭṭa*, ind. very high, very loud.

Aṭṭana, *am*, n. a weapon shaped like a discus.

Aṭṭā, f. overbearing conduct (?), excess (?).

Aṭṭāya (nom. fr. *aṭṭā*), A. *aṭṭāyate* (meaning doubtful), to be overbearing (?).

अट्टाल *aṭṭāla*, *as*, or *aṭṭālaka*, *as*, m. an apartment on the roof, an upper story; (*ikā*), f. a house of two or more stories, a lofty house, palace; N. of a country. — *Aṭṭālikā-kāra*, *as*, m. a bricklayer, mason. — *Aṭṭālikā-bandho*, *as*, m. (in architecture) a kind of base.

अट्टिलिका *aṭṭilikā*, f., N. of a town.

अट्टार *aṭṭāra*, *as*, m. a king of Kośala.

अट्ट्या *aṭṭyā*, f.; see under rt. *aṭ*.

अट् *aṭ*, cl. 1. P. A. *aṭhati*, *-te*, to go.

अटिल्ला *aṭhillā*, f., N. of a Prākṛit metre.

अड् 1. *aḍ*, cl. 1. P. *aḍati*, to endeavour.

अड् 2. *aḍ*, cl. 5. P., Ved. *aḍnoti*, to pervade, attain; various reading for *oh* (?).

अडकवती *aḍakavati*, N. of a fabulous palace on Meru; also of a city.

अड् *aḍḍ*, cl. 1. P. *aḍḍati*, *āṇaḍḍa*, *aḍḍitum*, to join; to infer, argue, meditate, discern; to attack.

Aḍḍana, *am*, n. a shield.

अण 1. *aṇ*, cl. 1. P. *aṇati*, *āṇa*, *aṇitum*, to sound.

अण 2. *aṇ*, cl. 4. A. *anyate*, to breathe; another form of rt. *an*, q. v.

Aṇaka, *as*, *ā*, *am*, insignificant, small, contemptible. *Aṇakiya*, *as*, *ā*, *am*, connected with what is insignificant, &c.

Aṇarya, *am*, n. a field of (*aṇu*) Panicum Miliaceum; see *aṇu*.

Aṇī, *is*, m. or *aṇī*, f. the point of a needle; the linch-pin; the pin or bolt at the end of the pole of a carriage; the corner or part of a house which serves for slaughtering; a bound, boundary, limit. — *Aṇī-māṇḍarya*, *as*, m., N. of a Rishi said to have been impaled on an *aṇī* or linch-pin.

Aṇiman, *ā*, m. (fr. *aṇu*, q. v.), minuteness, fineness, thinness; atomic nature; the superhuman power of becoming as small as an atom; (*ti*), n., Ved. the smallest particle.

Aṇishtha, *as*, *ā*, *am* (fr. *aṇu*, q. v.), most minute. *Aṇiyas*, *ān*, *asī*, *as* (fr. *aṇu*, q. v.), or *aṇiyaska*, *as*, *ā*, *am*, more minute than usual.

Aṇu, *us*, *us* or *vī*, *u*, fine, minute, atomic; (*us*), m. an atom of matter; an atom of time; the 54,675,000th part of a muhūrta (of 48 minutes); N. of a grain, Panicum Miliaceum; N. of Siva; (*u*), n. (in prosody) the fourth part of a mātrā.

— *Aṇu-tara*, *as*, *ā*, *am*, very fine or minute, gentle.

— *Aṇu-taila*, *am*, n., N. of a medical oil. — *Aṇu-tra*, *am*, n. or *aṇu-tā*, f. minuteness, atomic nature.

— *Aṇu-bhā*, f. lightning. — *Aṇu-madhya-vīja*, *am*, n. title of a hymn. — *Aṇu-mātra*, *as*, *i*, *am*, having the size of an atom. — *Aṇu-mātrika*, *as*, *ā*, *am*, having the size of an atom; containing the atomic elements (mātrā) of the body. — *Aṇu-reṇu*, *us*, m. f. atomic dust (as seen in sun-beams). — *Aṇu-reṇu-jāla*, *am*, n. an aggregate of such atomic dust.

— *Aṇu-revati*, f., N. of a plant, Croton Polyandrum.

— *Aṇu-vedānta*, *am*, n. title of a book. — *Aṇu-vrīhi*, *is*, m., N. of a fine sort of rice. — *Aṇu-śas*, ind. into or in minute particles. — *Aṇu-bhū*, cl. 1. P. *bhāvati*, *-vītu*, to become minute or atomic.

— *Aṇu-bhāva*, *as*, m. the becoming an atom. — *Aṇv-anta*, *as*, m. a hair-splitting question.

Aṇuka, *as*, *ā*, *am*, fine, minute, atomic; acute, clever, subtle.

Aṇva, *am*, n., Ved. fine interstice or hole in the strainer used for the Soma juice.

Aṇvī, f., Ved. a finger.

अणुह *aṇuḥ*, as, m., N. of a son of Vibhārja.

अणु *aṇu* or *aṇ*, cl. 1. A. *aṇthate*, *āṇanthe*, *aṇhitum*, to go, move, tend. *Aṇhita*, as, ā, am, gone; pained.

अण्ड *aṇḍa*, as, am, m. n. (fr. rt. *am*), an egg, a testicle; the scrotum; the musk bag; Semen Virile; epithet of Siva, from his being identified with the Brahmāṇḍa or mundane egg. — *Aṇḍa-kūṭāha*, as, m. the shell of the mundane egg. — *Aṇḍa-kotāra-puṣpi*, f., N. of a plant, *Convolvulus Argenteus* (?). — *Aṇḍa-koṣa* or *aṇḍa-kosha* or *aṇḍa-koshaka*, as, m. the scrotum. — *Aṇḍa-ja*, as, ā, am, born from an egg; (as), m. a bird; a fish; a snake; a lizard; (ā), f. musk. — *Aṇḍajēśvara* ('*ja-iś*'), as, m. Garuḍ, the king of birds. — *Aṇḍa-dhara*, as, m. epithet of Siva. — *Aṇḍa-vardhana*, am, n. or *aṇḍa-vridhī*, īs, f. swelling of the scrotum, hydrocele. — *Aṇḍa-sū*, ūs, f. oviparous. — *Aṇḍakārshaya* ('*ḍa-āk*'), am, n. castration. — *Aṇḍākāra* ('*ḍa-āk*'), as, ā, am, egg-shaped, oval, elliptical; (as), m. an ellipsis. — *Aṇḍākṛiti* ('*ḍa-āk*'), īs, īs, i, egg-shaped, oval, elliptical; (īs), f. an ellipsis. — *Aṇḍaka*, as, m. the scrotum; (am), n. a small egg, an egg.

Aṇḍara, as, ī, am, N. or epithet of a tribe. — *Aṇḍarāja*, nom. A. *aṇḍarājate*, -*yitum*, to behave like an Aṇḍara.

Aṇḍālu, as, m. a fish (full of eggs).

Aṇḍīra, as, m. a full male, a man; strong.

अत् 1. *at*, ind. a prefix said to imply 'surprise,' probably a contraction of *ati*, meaning 'extraordinary.' — *At-bhuta*, as, ā, am, extraordinary, mysterious, wonderful; see s. v.

अत् 2. *at*, cl. 1. P. *atati*, *āta*, *atishyati*, *ātiti*, *atitum*, sometimes A. *atate*, &c., to go constantly, walk, run; to obtain.

Atana, as, m. a passer on; (am), n. act of passing on. — *Atana-val*, ān, m. one who wanders.

Atasi, atka, see s. v.

अतञ्ज *a-taṇḥ-jā* (for *a-tad-jā*), as, ā, am, ignorant of (*tad*) that, i. e. Brahma and the soul's identity with it.

अतट *a-taṭa*, as, ā, am, having no beach or shore, precipitous; (as), m. a precipice; the third hell.

अतत्त्वविद् *a-tattva-vid*, t, t, t, ignorant of (*tattva*) the soul's identity with Brahma.

A-tattvārtha-val ('*tra-ar*'), ān, atī, at, not conformable with the nature of truth.

अतथा *a-tathā*, ūs, m., Ved. not such, different; saying *a-tathā*, 'not so,' 'no,' refusing; careless. — *A-tathocēta* ('*thā-u*'), as, ā, am, not deserving of such (a fate), not thus deserving, not used to this (with gen.).

A-tathya, as, ā, am, untrue, unreal, not really so.

अतर्ह *a-tad-arha*, as, ā, am, not deserving that; (am), ind. undeservedly, unjustly.

A-tad-guṇa, as, m. (in rhetoric) the use of predicates not descriptive of the essential nature of the object.

अतन्त्र *a-tantra*, as, ī, am, having no ropes or no (musical) strings; unrestrained; (am), n. not the object of a rule or of the rule under consideration.

अतन्द्र *a-tandra*, as, ā, am, or *a-tandrita*, as, ā, am, or *a-tandrin*, ī, īnī, ī, free from lassitude, alert, unwearied.

अतप *a-tapa*, as, ā, am (rt. *tap*), not hot, not excited, not eager; cool; impassible, unostentatious; unemployed; (ās), m. pl. a class of deities among the Buddhists.

A-tapas, ān, ās, as, or *a-tapaska*, as, ā, am, or *a-tapasya*, as, m. one who neglects *tapas* or the practice of ascetic austerities; an irreligious character.

A-tapta, as, ā, am, not heated, cool. — *Atapta-tanū*, ūs, m., Ved. whose body or mass is cool.

— *Atapta-tapas*, ās, m. whose ascetic austerity has not been (fully or properly) endured.

A-tapyamāna, as, ā, am, not suffering.

अतमिष *a-tamiṣa*, as, ā, am, not dark, not benighted.

अतमेरु *a-tameru*, us, us, u, Ved. not languid.

अतर्क *a-tarka*, as, m. an illogical reasoner; bad logic.

A-tarkita, as, ā, am, unconsidered, unthought of; unexpected; (am), ind. unexpectedly.

A-tarkya, as, ā, am, baffling or surpassing thought or reasoning. — *Atarkya-sahasra-śakti*, īs, m. incomprehensibly endowed with a thousand powers.

अतल *a-tala*, am, n. bottomless; N. of a hell beneath the earth; (as), m. Siva. — *Atala-sparsa*, as, ā, am, or *atala-spriś*, k, k, k, touching the *atala*; bottomless; (or it may be *a-tala-sparsa*, whose bottom cannot be touched or reached.)

अतव्य *a-tavyas*, ān, asī, as, Ved. not stronger, not very strong.

अतस् *atas*, ind. (ablative of the pronom. base *a*, synonymous with *asmāt*), from this, than this; hence; henceforth, from that time; from this (or from that) cause or reason. — *Ata-ārdhram*, ind. henceforth, afterwards. — *Ata-era*, ind. for this very reason; therefore. — *Ata-paraṃ*, ind. henceforth, further on. — *Ata-nimitam*, ind. on this ground, for this reason. — *Ato-nya* (*tas-an*), as, ā, at, differing from this. — *Ato-rtham* (*tas-ar*'), ind. for this object.

अतस *atasa*, as, m. (fr. rt. अत्), wind, air; the soul; a (missile) weapon; a garment made of the fibre of (*atasī*) flax; (n.), m., Ved. shrubs.

Atasi, f. common flax, *Linum Usitatissimum*; Saja, Bengal sun used as hemp, *Crotalaria Juncea*.

अतसि *atasi*, is, m. (fr. rt. अत्), Ved. a wandering mendicant.

Atasāyya, as, ā, am, Ved. to be got by begging.

अति *ati*, ind. [probably neut. of an obsolete adj. *atim*, passing, going, beyond; see rt. at and cf. Old Germ. *anti*, *unti*, *indi*, *unde*, *indi*, &c.; Eng. *and*; Germ. *und*; Gr. *ἐν*, *ἀντί*; Lat. *ante*; Lith. *ant*; Arm. *ti*; Zend *ati*]. As a prefix to verbs and nouns, expresses beyond, over; too far past; as *atikramitum*, to overstep. — *Ati-krama*, transgression.

When prefixed to nouns, not derived from verbs, it expresses beyond, surpassing; as *ati-kasā*, past the whip; *ati-mānsha*, superhuman, &c.; see s. v.

As a separable adverb or preposition (with acc.), Ved. beyond.

Ati is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very. — *Ati-kathora*, as, ā, am, very hard, too hard. — *Ati-kathā*, f. an exaggerated tale; (as, ā, am), exaggerated; see also s. v. — *Ati-karshaya*, am, n. excessive exertion. — *Ati-kalyan*, ind. very early, too early. — *Ati-kānta*, as, ā, am, excessively beloved. — *Ati-kāya*, as, ā, am, of extraordinary body or size, gigantic; (as), m., N. of a Rākshasa. — *Ati-kūṣita*, as, ā, am, greatly despised. — *Ati-kulva*, as, ā, am, Ved. too bald. — *Ati-kiçhra*, as, m. extraordinary pain or hardship; extraordinary penance. — *Ati-kṛita*, as, ā, am, overdone, exaggerated. — *Ati-kṛiṣa*, as, ā, am, very thin, emaciated. — *Ati-kṛishya*, as, ā, am, very or too dark, very or too deep blue. — *Ati-kraddha*, as, ā, am, excessively angry. — *Ati-krusha*, am, n. extraordinary cry or wailing. — *Ati-khara*, us, ā, am, very pungent or piercing. — *Ati-gaṇḍa*, as, ā, am, having large cheeks or temples; (as), m., N. of the *yoga* (or index), star of the 6th lunar mansion. — *Ati-gandha*, as, ā, am, having an overpowering smell; (as), m. sulphur; lemon-grass (*Andropogon Schenanthus*);

the Champac flower (*Michelia Champaca*); a kind of jasmīn. — *Ati-gandhālu*, us, m., N. of a creeper, *Putrādātri*. — *Ati-gariyas*, as, n. (compar. of *ati-guru*), a higher price. — *Ati-garvita*, as, ā, am, very conceited. — *Ati-gahana*, as, ā, am, very impenetrable. — *Ati-guṇa*, as, ā, am, having extraordinary qualities. — *Ati-gupta*, as, ā, am, closely concealed, very mysterious. — *Ati-guru*, us, us or *vī*, u, very heavy. — *Ati-go*, aus, f. an excellent cow. — *Ati-grāhya*, as, ā, am, very acceptable; (as), N. of three successive libations made (or cups filled) at the Jyotishōma sacrifice. — *Ati-āṇḍa*, as, ā, am, very violent. — *Ati-āraṇa*, am, n. excessive practice. — *Ati-āpadya*, am, n. extraordinary mobility or unsteadiness. — *Ati-āchatra* or *ati-āchattraka*, as, m. (extraordinary parasol), a mushroom; (ā), f. Anise, principally Anisum or Anethum Sowa; another plant, *Barleria Longifolia*. — *Ati-jara*, as, ā, am, or (as a supplementary form) *ati-jaras*, ūs, ās, as, very aged. — *Ati-jala*, as, ā, am, well watered. — *Ati-java*, as, m. extraordinary speed; (as, ā, am), very fleet. — *Ati-jāgara*, as, ā, am, very wakeful; (as), m. the black curlew. — *Ati-jirṇa*, as, ā, am, very aged. — *Ati-jirṇa-tā*, f. extreme old age. — *Ati-jīva*, as, ā, am, quite alive, very lively. — *Ati-ḍina*, am, n. extraordinary flight (of birds). — *Ati-tapasvin*, ī, īnī, ī, very ascetic. — *Ati-tikshya*, as, ā, am, very sharp. — *Ati-tīva*, as, ā, am, very sharp, pungent or acid; (ā), f. dūb grass. — *Ati-tiṇṇa*, as, ā, am, seriously hurt. — *Ati-tripti*, īs, f. too great satiety. — *Ati-trishṇā*, f. excessive thirst, rapacity; (as, ā, am), excessively thirsty, rapacious. — *Ati-trasnu*, us, us, u, very timid, over timid. — *Ati-dagda*, as, ā, am, badly burnt; (am), n. (in medicine) N. of a bad kind of burn. — *Ati-darpa*, as, m. excessive conceit; N. of a snake; (as, ā, am), excessively conceited. — *Ati-darsin*, ī, īnī, ī, very far-sighted. — *Ati-dātri*, tā, m. a very liberal man. — *Ati-dāna*, am, n. munificence. — *Ati-dārṇa*, as, ā, am, very terrible. — *Ati-dāha*, as, m. great heat; violent inflammation. — *Ati-dīrgha*, as, ā, am, very long, too long. — *Ati-dukkhīta* or *ati-dushkhīta*, as, ā, am, greatly afflicted, very sad. — *Ati-dūṣṭa*, as, ā, am, very hard to bear, quite unbearable. — *Ati-durgata*, as, ā, am, very badly off. — *Ati-durdharsha*, as, ā, am, very hard to approach, very haughty. — *Ati-durlambha*, as, ā, am, very hard to attain or obtain. — *Ati-dushkara*, as, ā, am, very difficult. — *Ati-dūra*, as, ā, am, very distant; (am), n. a great distance. — *Ati-doshā*, as, m. a great fault. — *Ati-dharala*, as, ā, am, very white. — *Ati-dhenu*, us, us, u, distinguished for his cows. — *Ati-nidrā*, f. excessive sleep; (as, ā, am), given to (or overpowered by) excessive sleep; (am), ind. past (or after) sleeping time. — *Ati-nṛjṇa*, as, ā, am, very able or skilful. — *Ati-nīca*, as, ā, am, excessively low. — *Ati-pāthin*, anthās, m. a better road than common. — *Ati-pada*, as, ā, am, (in prosody) too long by one *pada* or foot. — *Ati-paroksha*, as, ā, am, far out of sight, i. e. no longer discernible. — *Ati-paroksha-vṛitti*, īs, īs, ī, (in grammar) having a nature that is no longer discernible, i. e. obsolete. — *Ati-pātaka*, am, n. a very heinous sin, incest. — *Ati-purusha* or *ati-pūrusha*, as, m. a first-rate man or hero. — *Ati-piṇḍa*, as, ā, am, quite purified; refined to excess. — *Ati-peśālu*, as, ā, am, very dexterous or clever. — *Ati-prakāśa*, as, ā, am, Ved. very manifest, notorious. — *Ati-prage*, ind. very early. — *Ati-praṇaya*, as, m. excessive kindness, partiality. — *Ati-praṇudya*, ind. having pushed far forward. — *Ati-prabāndha*, as, m. complete continuity. — *Ati-pravaraya*, am, n. excess in choosing. — *Ati-pravṛitti*, īs, f. issuing abundantly or too freely. — *Ati-pravṛiddha*, as, ā, am, enlarged to excess, overbearing. — *Ati-praśna*, as, m. an extravagant question, a question regarding transcendental objects. — *Ati-praśnya*, as, ā, am, fit to be asked such an extravagant question. — *Ati-prasakti*, īs, f. or *ati-prasanga*, as, m. excessive attachment; unwarrantable stretch of a rule or principle. — *Ati-prasiddha*, as, ā, am, very famous, notorious.

— *Ati-prauḍha*, *as*, *ā*, *am*, full-grown. — *Ati-prauḍha-yauvana*, *as*, *ā*, *am*, being in the full enjoyment of youth. — *Ati-bala*, *as*, *ā*, *am*, very strong or powerful; (*as*), m. an active soldier; N. of a king; (*ā*), f., N. of a medicinal plant (*Sidouia Cordifolia* and *Rhomifolia*, or *Annona Squamata*); N. of a powerful charm; N. of one of Dakṣa's daughters. — *Ati-bāla*, *as*, m. an infant; (*as*, *ā*, *am*), childish. — *Ati-bāhu*, *us*, m. 'having extraordinary arms'; N. of a Rishi of the fourteenth Manvantara. — *Ati-bibhatsa*, *as*, m. excessive aversion. — *Ati-brahmaṛjya*, *am*, n. excessive abstinence or continence. — *Ati-bhara*, usually *ati-bhāra*, *as*, m. an excessive burden; excessive obscurity (of a sentence); N. of a king. — *Ati-bhāra-ga*, *as*, m. a mule. — *Ati-bhī*, *is*, m. (very terrific), lightning. — *Ati-bhīṣhāna*, *as*, *ā*, *am*, very terrific or formidable. — *Ati-bhṛta*, *as*, *ā*, *am*, well filled. — *Ati-bhojana*, *am*, n. eating too much; morbid voracity. — *Ati-bhrū*, *ās*, *ūs*, *u*, having extraordinary eyebrows. — *Ati-mungalya*, *as*, *ā*, *am*, very auspicious; (*as*), m. a fruit, *Egle* or *Craterva Marmelos*. — *Ati-mati*, *is*, f. haughtiness. — *Ati-madhyandina*, *am*, n. the height of noon. — *Ati-marṣa*, *as*, m. close contact. — *Ati-māna*, *as*, m. great haughtiness. — *Ati-mānin*, *i*, *ini*, *i*, very haughty. — *Ati-māni-tā*, f. great haughtiness. — *Ati-māruta*, *as*, *ā*, *am*, very windy; (*as*), m. a hurricane. — *Ati-mukta*, *as*, *ā*, *am*, entirely liberated; quite free from sensual or worldly desire; seedless, barren; (*as*), m., N. of a tree, *Dalbergia Oujeinensis*; of a creeper, *Gærtneria Racemosa*. — *Ati-muktaka*, *as*, m. = the preceding; mountain ebony; a tree called *Harimantaka*. — *Ati-mukti*, *is*, f. final liberation (from death). — *Ati-mūrti*, *is*, f. 'highest shape', N. of a ceremony. — *Ati-maithuna*, *am*, n. excess of sexual intercourse. — *Ati-moksha*, *as*, m. final liberation (from death). — *Ati-moḍā*, f. extraordinary fragrance; N. of a tree, *Jasminum Arboreum*. — *Ati-yara*, *as*, m. a sort of barley. — *Ati-yaśa*, *as*, *ā*, *am*, or *ati-yaśas*, *ās*, *ās*, *as*, very celebrated or illustrious. — *Ati-yāya*, *as*, m. 'great sacrificer', N. of a Rishi. — *Ati-yuvan*, *vā*, *ra*, or *ūni*, *va*, very youthful. — *Ati-yoga*, *as*, m. (in medicine) excessive union, excess. — *Ati-rapḥas*, *ās*, *ās*, *as*, extremely rapid. — *Ati-akta*, *as*, *ā*, *am*, very red; (*ā*), f. one of Agni's seven tongues. — *Ati-ratha*, *as*, m. a very great warrior fighting from a car. — *Ati-rabhasa*, *as*, m. excessive or extraordinary speed. — *Ati-rasā*, f. (very succulent); N. of various plants, as *Mūrā*, *Rāsā*, *Klītanaka*. — *Ati-rājan*, *ā*, m. an extraordinary or excellent king; one who surpasses a king [cf. also s. v.]. — *Ati-ruḍra*, *as*, *ā*, *am*, very lovely; (*ā*), f., N. of two metres, one a variety of the *Ati-jagati*, the other also called *Chāḍikā* or *Culikā*. — *Ati-rush*, *i*, *i*, *i*, very angry. — *Ati-rūpa*, *as*, *ā*, *am*, very beautiful; (*am*), n. extraordinary beauty. — *Ati-roga*, *as*, m. consumption. — *Ati-romaśa*, *as*, *ā*, *am*, very hairy, too hairy; (*as*), m. a wild goat, or a kind of monkey. — *Ati-lakṣmī*, *is*, *is*, *i*, very prosperous; (*is*), f. extraordinary prosperity. — *Ati-larghana*, *am*, n. excessive fasting. — *Ati-lamba*, *as*, *ā*, *am*, very extensive. — *Ati-lubha* or *ati-lobha*, *as*, *ā*, *am*, very greedy or covetous. — *Ati-lulita*, *as*, *ā*, *am*, closely attached or adhering. — *Ati-lobha*, *as*, m. or *atilobha-tā*, f. excessive greediness or covetousness. — *Ati-loma* or *ati-lomaśa*, *as*, *ā*, *am*, very hairy, too hairy. — *Ati-lomaśā*, f. a pot-herb, *Convolvulus Argenteus*. — *Ati-lohita*, *as*, *ā*, *am*, very red. — *Ati-lavilya*, *am*, n. excessive eagerness or desire. — *Ati-vaktri*, *ā*, *rī*, *rī*, very loquacious. — *Ati-vakra*, *as*, *ā*, *am*, very crooked or curved; (*ā*), f. one of the eight descriptions of planetary motion. — *Ati-vartula*, *as*, *ā*, *am*, very or quite round; (*as*), m., N. of a grain or pot-herb. — *Ati-vāta*, *as*, m. high wind, a storm. — *Ati-vāda*, *as*, m. extraordinary, i. e. abusive language; (reproof); N. of a Vedic verse recited on certain occasions. — *Ati-vādin*, *i*, *ini*, *i*, talkative. — *Ati-vāḍaka*, *as*, *ā*, *am*, childish; (*as*), m. an infant. — *Ati-vāhana*, *am*, n. excessive toiling. — *Ati-vīkaṭa*, *as*, *ā*, *am*, very fierce; (*as*), m. a vicious ele-

phant. — *Ati-vipṭa*, *as*, *ā*, *am*, having many forests. — *Ati-vilambin*, *i*, *ini*, *i*, very dilatory. — *Ati-vīrabhila-narodhā* ('*va-ūdhā*'), f. a fond but port young wife. — *Ati-rishu*, *as*, *ā*, *um*, exceedingly poisonous; counteracting poison; (*ā*), f. a very poisonous yet medicinal plant, *Aconitum Ferrox*. — *Ati-vṛddhī*, *is*, f. extraordinary growth or increase. — *Ati-vṛṣhī*, *is*, f. excessive rain. — *Ati-vṛṣhī-hati*, *as*, *ā*, *am*, injured by heavy rain. — *Ati-repathu*, *us*, m. excessive tremor; (*us*, *us*, *u*), or *atirepathu-mat*, *ān*, *ati*, *at*, trembling excessively. — *Ati-rūḍhakaṣhaya*, *am*, n. great proficiency. — *Ati-rūḍhā*, *as*, *ā*, *am*, very adverse or destructive. — *Ati-ryuthana*, *am*, n. infliction of (or giving) excessive pain. — *Ati-ryathā*, f. excessive pain. — *Ati-ryaya*, *as*, m. lavish expenditure. — *Ati-ryāpta*, *as*, *ā*, *am*, stretched too far (as a rule or principle). — *Ati-ryāpti*, *is*, f. unwarrantable stretch (of a rule or principle). — *Ati-sakta*, *as*, *ā*, *am*, or *ati-sakti*, *is*, *i*, *i*, very powerful; (*is*), f. or *atisakti-tā*, f. great power or valour. — *Ati-sakti-bhāj*, *k*, *k*, *k*, possessing great power. — *Ati-sāṅkā*, f. excessive timidity. — *Ati-sarvara*, *am*, n., Ved. the dead of night. — *Ati-sūta*, *as*, *ā*, *am*, very excellent. — *Ati-sūkra*, *as*, *ā*, *am*, too bright. — *Ati-sūkla*, *as*, *ā*, *am*, very white, too white. — *Ati-sobhana*, *as*, *ā*, *am*, very handsome, distinguished. — *Ati-srī*, *is*, *i*, *i*, very prosperous. — *Ati-saṅskṛita*, *as*, *ā*, *am*, highly finished or adorned or educated. — *Ati-sakti*, *is*, f. excessive attachment. — *Ati-sakti-mat*, *ān*, *ati*, *at*, excessively attached. — *Ati-saṅcāya*, *us*, m. excessive accumulation, a hoard. — *Ati-santapta*, *as*, *ā*, *am*, greatly afflicted. — *Ati-sandheya*, *as*, *ā*, *am*, easy to be settled or conciliated. — *Ati-samartha*, *as*, *ā*, *am*, very competent. — *Ati-samipā*, *as*, *ā*, *am*, very near. — *Ati-samparka*, *as*, m. excessive sexual intercourse. — *Ati-sādhava*, *am*, n. excessive fear or alarm. — *Ati-sāntapana*, *am*, n. a species of severe penance, inflicted especially for eating unclean animal food. — *Ati-sāyama*, ind. very late or in the dusk. — *Ati-sūhlī*, *is*, f. great perfection or proficiency. — *Ati-sujana*, *as*, *ā*, *am*, very moral, very friendly, very respectable. — *Ati-sundara*, *as*, *ā*, *am*, very handsome, very beautiful; (*as*, *ā*), m. f. a metre belonging to the class *Ashṭi*, also called *Citra* or *Caṇḍalā*. — *Ati-sulabha*, *as*, *ā*, *am*, very easily obtainable. — *Ati-suhita*, *as*, *ā*, *am*, excessively kind, over-kind. — *Ati-srīṣṭi*, *is*, f. an extraordinary or excellent creation. — *Ati-sevā*, f. excessive indulgence (of a habit). — *Ati-saurabha*, *as*, *ā*, *am*, very fragrant; (*am*), n. extraordinary fragrance. — *Ati-sauhitya*, *am*, n. excessive fondness, or the effect of it, e. g. being spoiled, stuffed with food, &c. — *Ati-stuti*, *is*, f. extraordinary praise. — *Ati-sthira*, *as*, *ā*, *am*, very stable or durable. — *Ati-sthūla*, *as*, *ā*, *am*, excessively thick, or stout, or big, or clumsy; excessively stupid. — *Ati-sṅgḍha*, *as*, *ā*, *am*, very smooth, very nice, very affectionate. — *Ati-sparsa*, *as*, m. too marked contact (of the tongue and palate) in pronunciation. — *Ati-sphira*, *as*, *ā*, *am*, very tremulous. — *Ati-svapna*, *as*, m. excessive sleep; (*am*), n. excessive tendency to dreaming. — *Ati-srasta*, *as*, *ā*, *am*, enjoying excellent health. — *Ati-hasita*, *am*, n. or *ati-hāsa*, *as*, m. excessive laughter. — *Ati-hrasa*, *as*, *ā*, *am*, excessively short. — *Ati-agni*, *is*, m. morbidly rapid digestion. — *Ati-adbhuta*, *as*, *ā*, *am*, very wonderful. — *Ati-adhvan*, *ā*, m. a long way or journey, excessive travelling. — *Ati-amārshin*, *i*, *ini*, *i*, quite out of temper. — *Ati-amla*, *as*, *ā*, *am*, very acid; (*as*), m. a tree, *Spondias Mangifera*; (*ā*), f. a tree, a species of citron. — *Atyamla-parṇi*, f. having very acid leaves, N. of a medicinal plant or creeper. — *Ati-alpa*, *as*, *ā*, *am*, very little. — *Ati-aśana*, *am*, n. immoderate eating. — *Ati-aśnat*, *am*, *ati*, *at*, eating too much. — *Ati-asama*, *as*, *ā*, *am*, very uneven, very rough. — *Ati-ādara*, *as*, m. excessive deference. — *Ati-ādāna*, *am*, n. taking away too much. — *Ati-āpti*, *is*, f. complete attainment. — *Ati-ārūḍhi*, *is*, f. mounting too high. — *Ati-āsā*, f. extravagant hope. — *Ati-āhāra*, *as*, m. excess in eating. — *Ati-āhārin*, *i*, *ini*, *i*, eating immoderately, gluttonous. — *Ati-āhita*, *am*, n. great calamity; great danger; facing great danger; a daring

action. — *Aty-ukti*, *is*, f. excessive talking; exaggeration; hyperbole. — *Aty-ugra*, *as*, *ā*, *am*, very fierce; very pungent; (*am*), n. *Asa Foetida*. — *Aty-uccāis*, ind. very loudly. — *Aty-uccāis-lhvan*, *is*, m. a very loud sound; a very high note. — *Aty-utkaṭa*, *as*, *ā*, *am*, very imposing, immense, extraordinary. — *Aty-utsāha*, *as*, m. (in medicine) excessive vigour or activity. — *Aty-ulāra*, *as*, *ā*, *am*, very liberal. — *Aty-ulbana* or *aty-ulvana*, *as*, *ā*, *am*, very conspicuous, immense, excessive. — *Aty-ushṇ*, *as*, *ā*, *am*, very hot.

अतिकथ *ati-katha* or *iti-katha*, *as*, *ā*, *am*, past tradition or law, deviating from the rules of his caste, lawless; (see also under *ati*.)

अतिकन्द *ati-kandaka*, *as*, m., N. of a plant or tree, *Hastikanda*.

अतिकश *ati-kaśa*, *as*, *ā*, *am*, past the whip, i. e. unmanageable.

अतिकुप *ati-kup*, cl. 4. P. -*kupyati*, -*kopitum*, to become very angry.

अतिकूर्द *ati-kūrd*, cl. 1. P. -*kūrdati*, -*ditum*, to jump about.

अतिकृति *ati-kṛiti* or *abhikṛiti*, *is*, f., N. of a metre of four lines, each containing twenty-five syllables.

अतिकृष् *ati-kṛish*, cl. 1. P. -*karshati*, -*karshṭum* or -*krashṭum*, to drag over or beyond.

अतिकेशर *ati-keśara*, *as*, m. an aquatic plant, *Trapa Bipinosa*.

अतिक्रम *ati-kram*, cl. 1. P. A., 4. P. -*krāmati*, -*te*, -*krāmyati*, -*krāmitum*, to step or go or get beyond or over or across; to pass, cross; to surpass, excel, overcome; to pass by, neglect; to overstep, transgress, violate; to pass on or away; to step out; to part from, lose; Caus. -*krāmayati* or -*kramayati*, -*yitum*, to allow to pass, to leave unnoticed.

Ati-krama, *as*, m. act of passing or overstepping; lapse (of time); overcoming, surpassing, conquering; excess, imposition, transgression, violation; neglect; determined onset.

Ati-kramaṇa, *am*, n. passing, surpassing, overstepping; excess; spending (time).

Ati-kramaṇya, *as*, *ā*, *am*, proper or practicable to be passed by or neglected or overcome.

Ati-kramin, *i*, *ini*, *i*, exceeding, violating, &c.

Ati-kramya, ind. having passed beyond, behind, &c.

Ati-kṛānta, *as*, *ā*, *am*, having passed or transgressed; exceeded, surpassed, overcome. — *Ati-kṛānta-nishedha*, *as*, *ā*, *am*, guilty of neglecting a prohibition. — *Ati-kṛāmaka*, *as*, *ā*, *am*, exceeding, transgressing, &c.

अतिकशर *ati-kshaṛ*, cl. 1. P., Ved. -*kshaṛati*, -*ritum*, to overflow.

अतिकृष्प *ati-kship*, cl. 6. P. -*kshipati*, -*kshiptum*, to throw beyond.

Ati-kshipta, *as*, *ā*, *am*, thrown beyond; (*am*), n. (in medicine) sprain or dislocation of a particular kind.

अतिकृष्ट *ati-khaṭva*, *as*, *ā*, *am*, past the bedstead, able to do without a bedstead.

अतिकृत्या *ati-khyā*, cl. 2. P., Ved. -*khyāti*, -*khyātum*, to survey, overlook, neglect, abandon, repudiate.

अतिगम् *ati-gam*, cl. 1. P. -*gacchati*, -*gantum*, or *ati-gā*, cl. 3. P. -*jigāti*, -*gātum*, to pass, overcome, succeed; to escape; to pass by, pass over, neglect; to pass away, die.

Ati-ga, *as*, *ā*, *am* (used at the close of compounds), exceeding, overcoming, surpassing; as *sokātiga* ('*ka-at*'), overcoming grief.

Ati-gata, *as*, *ā*, *am*, having passed; being past.

अतिगव *ati-gava*, *as*, *ā*, *am*, having passed or surpassed a cow.

अतिगाह् *ati-gāh*, cl. 1. A. -*gāhate*, -*hitum*, or -*gādhum*, to emerge over; to rise upon.

अतिगुर *ati-gur*, cl. 6. P., Ved. -*gurati*, -*ritum*, to shout, exclaim (?).

अतिगुहा *ati-guhā*, f. a plant, Hemionites Cordifolia.

अतिग्रह *ati-grah*, cl. 9. P., Ved. -*grihñāti* or -*grihñāti*, -*grahītum*, to take beyond or over the usual measure; to overtake, surpass.

Ati-graha, as, m. act of overtaking or surpassing; one who takes or seizes to an extraordinary extent; (in philosophy) the same as *atigrāha*.

Ati-grāha, as, m. object of a *graha*, i.e. of an apprehensive organ; there are eight such *grahas*, viz. *prāṇa*, 'inhaling or nose'; *vāc*, 'speech'; *jīhvā*, 'tongue'; *akṣhus*, 'eye'; *śrotra*, 'ear'; *manas*, 'mind'; *hastā*, 'hand'; *teac*, 'skin'; these have eight corresponding *ati-grāhas* or objects, viz. *apāna*, 'exhaling substance'; *nāman*, 'name'; *rasa*, 'sap or taste'; *rūpa*, 'form'; *śabda*, 'sound'; *kāma*, 'desire'; *karman*, 'action'; and *sparsa*, 'touch.'

Ati-grāhya, as, m., Ved., N. of three successive libations made (or cups filled) at the Jyotiṣṭoma sacrifice; (very acceptable; see under *ati*.)

अतिघा *ati-gha*, as, m. (fr. *ati* and rt. *han*, 'very destructive'), a weapon, a bludgeon; wrath.

Ati-ghna, as, ī, am, Ved. very or utterly destructive; (ī), f., Ved. a happy state of utter oblivion or profound sleep obliterating all that is disagreeable in the past.

Ati-ghnya, as, ā, am, Ved. overpowering, overcoming (?).

अतिघ्नू *ati-ghnū*, ūs, ūs, u, victorious over armies.

अतिचर *ati-car*, cl. 1. P. -*carati*, -*ritum*, to pass or pass by; to overtake, surpass; to transgress, offend, be unfaithful to.

Ati-cāra, as, ā, am, transient, changeable; (ā), f., N. of the shrub Hibiscus Mutabilis.

Ati-cāraṇa. See s. v. *ati*.

Ati-cāra, as, m. act of passing, overtaking, surpassing; accelerated motion, especially of planets.

Ati-cārin, ī, inī, ī, surpassing, transgressing.

अतिचृत् *ati-črit*, cl. 1. P. -*čartati*, -*titum*, to stick on, fasten together.

अतिचेष्ट *ati-česht*, cl. 1. A. -*česhtate*, -*titum*, to make extraordinary or excessive efforts.

अतिच्छन्द *ati-čchanda*, as, ā, am, past worldly desires, free from them.

Ati-čchandus, ās, ās, as, Ved. past worldly desires, free from them; (ās, as), f. n., N. of two extensive classes of metres; (as), n., N. of a particular brick in the sacrificial fire-place.

अतिजगती *ati-jagatī*, f., N. of a genus of metres (belonging to the class *Ati-čchandas*), of four lines, each containing thirteen syllables.

अतिजन *ati-jana*, as, ā, am ('past men'), uninhabited.

अतिज्ञात *ati-jāta*, as, ā, am, superior to his parentage.

अतिजि *ati-ji*, cl. 1. P. -*jayati*, -*jetum*, to conquer.

अतिजीव *ati-jīva*, cl. 1. P. -*jīvati*, -*ritum*, to survive; to surpass in the mode of living.

अतिस्त *ati-tata*, as, ā, am (fr. *ati-tan*), far-stretched, making one's self very big, conceited.

अतिताप *ati-tap*, cl. 1. P. -*tapati*, -*taptum*, to be very hot; to heat; to affect greatly: Caus. -*tāpayati*, -*yitum*, to heat much.

अतितराम *ati-tarām*, ind. (compar. of *ati*),

above in rank (with acc.); better, higher, more (with abl.); very much, exceedingly, excessively.

अतितृद् *ati-trid*, cl. 7. P. -*triṇatti*, -*tarditum*, to pierce, penetrate.

अतितृप् *ati-trip*, cl. 4. P. -*tripyati*, -*tarp-tum* or -*traptum*, to be or become satisfied, satiated or gluttoned.

अतित्रि *ati-tri*, cl. 1. P. -*tarati*, -*taritum* or -*taritum*, to pass, cross, get over, overcome, escape; to attain: Desid. -*titirishati*, to be desirous of crossing or overcoming.

Ati-tārtin, ī, inī, ī, crossing.

Ati-tārya, as, ā, am, proper or practicable to be got over or overcome.

अतित्यद् *ati-tyad*, surpassing that; (a fictitious compound coined by grammarians.)

अतित्रम् *ati-tram*, surpassing thee; (a grammatical compound, see the last); *atitvām*, *atitvān* (acc. sing. and pl.), him that surpasses thee, them that surpass thee.

अतित्रवर् *ati-tvar*, cl. 1. A., occasionally P., -*tvarate*, -*ti*, -*ritum*, to hasten greatly.

अतिथि *atithi*, is, ī, i, m. f. n. (etymology uncertain; if, according to native authorities, fr. rt. *at*, it would then first mean 'a traveller'; if fr. *a* and *tithi*, the first idea would be 'one who has no fixed time for coming or staying'; if from *ati* and *sthā*, 'one who has the pre-eminence over the members of the household'), a guest, entitled to hospitality; (is), m. wrath; N. of Agni or an attendant of Soma; N. of Suhotra, king of Ayodhyā, and grandson of Rāma. - *Atithi-kriyā*, f. hospitality, as (religiously) due to a guest. - *Atithi-gva*, as, m. ('to whom guests should go'), an epithet of Divodāsa. - *Atithi-tra*, am, n. condition of a guest, hospitality. - *Atithi-deva*, as, ā or ī, am, treating the guest as a divinity. - *Atithi-dvesha*, as, m. inhospitality. - *Atithi-dharma*, as, m. title to hospitality. - *Atithi-dharmin*, ī, inī, ī, entitled to hospitality. - *Atithi-pati*, is, m. the host or entertainer of a guest. - *Atithi-pūjana*, am, n. or *atithi-pūjā*, f. honourable and religious reception of a guest. - *Atithi-vat*, ind. like a guest. - *Atithi-satkāra*, as, m. honourable treatment of a guest. - *Atithi-sevā*, f. attention paid to a guest. *Atithin*, ī, inī, ī (fr. rt. *at*). Ved. travelling; (ī), m., N. of a king, also called Suhotra and Atithi, q. v.

अतिदत्त *ati-datta*, as, m., N. of a brother of Datta and son of Rājādhiveya.

अतिदह *ati-dah*, cl. 1. P., poet. also A., -*dahati*, -*te*, -*dagdhum*, to burn or blaze across; to burn or distress greatly.

अतिदा *ati-dā*, cl. 3. P. -*dadāti*, -*dātum*, to surpass in giving; to pass over or neglect in giving.

अतिदान *ati-dānta*, as, m., N. of a prince.

अतिदिव् *ati-dir*, cl. 4. P. -*divyati*, -*devitum*, to play high, lose at play.

अतिदिश *ati-diś*, cl. 6. P. -*diśati*, -*deshtum*, to assign, make over, transfer: Pass. -*diśyate*, (in grammar) to be overruled or attracted or assimilated.

Ati-diśhta, as, ā, am, overruled, attracted, influenced, inferred, substituted.

Ati-deśa, as, m. transfer, extended application, inference, analogy, overruling influence, assimilation; a rule providing for more than the usual rule; putting one thing instead of another, substitution; *rūpāti-deśa*, such a rule as affecting the form of a word; (as, ā, am), overruling, previously stated.

अतिदीप्य *ati-dīpya*, as, m. (very brilliant), a plant, Plumbago Rosea.

अतिद्रुप् *ati-drip*, cl. 4. P. -*dripyati*, -*darptum* or -*draptum*, to be excessively conceited.

अतिद्रुश् *ati-driś*, cl. 1. P., Ved. -*paśyati*, -*drashtum*, to look beyond, look through.

अतिदेव *ati-deva*, as, m. a superior god; surpassing the gods.

अतिधन्वन् *ati-dhanvan*, ā, m., N. of a descendant of Sunaka.

अतिधाव् *ati-dhāv*, cl. 1. P. -*dhāvati*, -*ritum*, to run or rush over.

अतिधृति *ati-dhṛiti*, is, f., N. of a genus of metres belonging to the class *Ati-čchandas*, and consisting of four lines, each containing nineteen syllables; (in arithm.) nineteen.

अतिनम् *ati-nam*, cl. 1. P. -*namati*, -*nantum*, to bend aside, keep on one side.

अतिनामन् *ati-nāman*, ā, m., N. of a Saptarshi of the sixth Manvantara.

अतिनाष्ट *ati-nāṣṭra*, as, ā, am, past danger, out of danger.

अतिनिचृत् *ati-nicrit* or *ati-nivrit*, t, f., N. of a Vedic metre of three pādas, containing respectively seven, six and seven syllables.

अतिनिद्रम् *ati-nidram*, ind. past sleeping time. See s. v. *ati*.

अतिनिष्टन् *ati-nish-tan* (-*nis-tan*), cl. 8. P., Ved. -*tanoti*, -*nitum*, to penetrate.

अतिनी *ati-nī*, cl. 1. P. -*nayati*, -*netum*, to lead over or beyond, to help a person over anything; to allow to pass away: Intens. A. -*neniyate*, to bring forward.

अतिनु *ati-nu*, Caus. -*nāvayati*, -*yitum*, to turn away.

अतिनुद् *ati-nud*, cl. 6. P. A., Ved. -*nudati*, -*te*, -*nottum*, to drive by.

अतिनेद् *ati-ned*, cl. 1. P., Ved. -*nedati*, -*ditum*, to stream or flow over, to foam over.

अतिनौ *ati-nau*, aus, aus, u, disembarked.

अतिपञ्चा *ati-pañcā*, f. a girl who is past five.

अतिपटीक्षेप *ati-paṭikshepa* or *a-paṭikshepa*, as, m. omission of removing the theatrical curtain.

अतिपथ *ati-paṭh*, Pass. -*paṭhyate*, to be proclaimed, named or celebrated.

अतिपत् *ati-pat*, cl. 1. P. -*patati*, -*titum*, to fall or fly by, past, beyond, over; to neglect: Caus. -*pāyati*, -*yitum*, to cause to fly by; to drag away; to make effectless.

Ati-patana, am, n. act of falling or flying beyond, passing, missing, transgressing.

Ati-patita, as, ā, am, missed, transgressed, past. *Ati-pāta*, as, m. passing away, lapse; neglect, transgression; ill-usage, opposition, contrariety.

Ati-pātita, as, ā, am, quite displaced or broken; (am), n. (in medicine) complete fracture of a bone.

Ati-pātn, ī, inī, ī, overtaking, excelling in speed; (in medicine) running a rapid course, acute.

Ati-pātya, as, ā, am, fit or proper to be neglected.

अतिपत्र *ati-pattra*, as, m. the Teak tree; another tree, Hastikanda.

अतिपद् *ati-pad*, cl. 4. A. -*padayate*, -*pattum*, to go beyond (with acc.), jump over, neglect, transgress: Caus. -*pādāyati*, -*yitum*, to allow to pass by. *Ati-patti*, is, f. going beyond, passing, lapse; *kriyātipatti*, the passing by of an action unaccomplished.

Ati-panna, as, ā, am, gone beyond, transgressed, missed; past.

अतिपर *ati-pāra*, as, ā, am, having overcome his enemy or enemies; (as), m. a great enemy.

अतिपा *ati-pā*, Caus. P. -*pāyayati*, -*yitum*, to give to drink in great quantity.

अतिपादनिचृत् *ati-pādanicṛit* or *ati-pādanirṛit*, t, f., N. of a Vedic metre of three pādas, containing respectively six, eight and seven syllables.

अतिपितृ *ati-pitri*, -*tā*, m. surpassing his own father. — *Ati-pitānaha*, as, n. surpassing his own paternal grandfather.

अतिपू *ati-pū*, cl. 9. P., Ved. -*punāti*, -*paritum*, to purify by overflowing.

अतिपृ *ati-pṛi*, P., Ved. -*pṛiṇāti* (?), Caus. -*pārāyati*, -*yitum*, to convey across.

अतिप्रकृति *ati-pra-kiṭ* or -*ṭit*, cl. 3. A., Ved. -*ṭekite*, to be distinct or distinguishable.

अतिप्रच्यु *ati-pra-ṭyu*, cl. 1. A. -*ṭyavate*, -*ṭyotum*, to pass by: Caus. -*ṭyāvayati*, -*yitum*, to cause or allow to pass by.

अतिप्रणश *ati-pra-ṇas* (rt. *nas*), cl. 4. P. -*ṇasayati*, -*ṇasitum* or -*ṇansṣṭum*, to be deprived of (with acc.).

अतिप्रणी *ati-pra-ṇi* (rt. *ni*), cl. 1. P. -*ṇayati*, -*ṇetum*, to lead past.

अतिप्रणुद *ati-pra-ṇud* (rt. *nud*), cl. 6. P. A. -*ṇudati*, -*ṭe*, -*ṇotum*, to press a person very strongly.

अतिप्रमाण *ati-pramāṇa*, as, ā, am, past measure, immense.

अतिप्राणम् *ati-prāṇam*, ind. above life. — *Atiprāṇa-priya*, as, ā, am, dearer than life.

अतिप्रेषित *ati-preshita*, am, n. the time after the ceremony in which the Praisha Mantras are used.

अतिब्रह्मन् *ati-brahman*, ā, m., N. of a king.

अतिब्रू *ati-brū*, cl. 2. P. -*bravīti*, -*vaktum*, to insult, abuse.

अतिभू *ati-bhū*, cl. 1. P. -*bharati*, -*vitum*, to excel, overcome. — *Ati-bhāva*, as, m, superiority; overcoming.

अतिभूमि *ati-bhūmi*, is, f. extensive land; culmination, eminence, superiority; excess.

अतिभूष *ati-bhūṣh*, cl. 10. A. -*bhūṣhayate*, -*yitum*, to precede in adorning oneself.

अतिमनुष्यबुद्धि *ati-manushya-buddhi*, is, is, ī, having a superhuman intellect.

अतिमर्य *ati-martya*, as, ā, am, superhuman.

अतिमर्याद *ati-maryāda*, as, ā, am, exceeding the proper limit; (am), ind. beyond bounds.

अतिमात्र *ati-mātra*, as, ā, am, exceeding the proper measure; (am), ind. or *atimātra*-*śas*, ind. beyond measure.

अतिमानुष *ati-mānusha*, as, ī, am, superhuman, divine.

अतिमाम *ati-mām* (acc. of *aty-aham*, q. v.), him or her that surpasses me.

अतिमाय *ati-māya*, as, ā, am, emancipated from Māyā or Illusion; finally liberated.

अतिमार *ati-māra* or *ati-bhāra*, as, m., N. of a prince.

अतिमित 1. *ati-mita*, as, ā, am, over measured, beyond measure, exceeding.

अतिमित 2. *a-timīta*, as, ā, am, not moistened, not wet.

अतिमुक्त *ati-mukta* and *ati-muktaka*, as, m. (rt. *muc*), N. of certain shrubs or trees; see under *ati* (surpassing pearls in whiteness).

Ati-mukti, īs, f. final liberation. See under *ati*. — *Ati-mucya*, ind. part. having dismissed or given up.

अतिमृषु *ati-mṛityu*, us, us, u, overcoming death.

अतिया *ati-yā*, cl. 2. P. -*yāti*, -*tum*, to pass by.

अतिपूयम् *ati-yūyam* (nom. pl. of *ati-tram*, q. v.), persons surpassing thee.

अतिराजन् *ati-rājan*, ā, m. an extraordinary king; superior to a king. — *Ati-rājakunāri*, īs, īs or ī, ī, superior to a princess.

Atirājaya, nom. P. *atirājayati*, -*yitum*, to surpass a king.

Ati-rājūi, f. (a woman) superior to a king.

अतिरात्र *ati-rātra*, as, ā, am, Ved. prepared or performed over-night; (as), m. an optional part of the Jyotishṭoma sacrifice; commencement and conclusion of certain sacrificial acts; concluding Vedic verse chanted on such occasions; N. of a son of Cākshusha the sixth Manu. — *Atirātra-savanīya-paśu*, us, m. the victim sacrificed at the Atirātra.

अतिरि *ati-ri*, neut. of *ati-rai*, q. v.

अतिरिच *ati-riṭ*, Pass. -*riṭyate*, to be left with a surplus, to surpass (in a good or bad sense with abl. or acc.).

Ati-rikta, as, ā, am, left with or as a surplus, left apart; redundant, unequalled. — *Atirikta-lā*, f. redundancy, &c. — *Atiriktāṅga* ('*ta-an*'), as, ā, am, having a redundant limb or finger or toe; (am), n. a redundant limb or finger or toe.

Ati-reka or *ati-reka*, as, m. surplus, excess; redundancy; difference; (as, ā, am), redundant.

Ati-rektn, ī, īnī, ī, surpassing.

अतिरुच *ati-ruṭ*, cl. 1. P. -*roṭati*, -*ṭitum*, to outshine.

Ati-ruṭ, k, m. a horse's fetlock or knee.

अतिरे *ati-rai*, ās, ās, ī ('exceeding one's income'), extravagant.

अतिलिहा *atilihā* or *aṭhillā*, f. (etymology uncertain), N. of a Prākṛit metre of four lines, each containing sixteen Mātras.

अतिवयम् *ati-vayam* (nom. pl. of *aty-aham*, q. v.), persons surpassing me.

अतिवर्तन *ati-vartana*. See under *ati-vṛit*.

अतिवलित *ati-valita*, as, ā, am, well surrounded or covered (?), full of folds (?), well supplied (?).

अतिवह *ati-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to carry over or across: Caus. -*vāhayati*, -*yitum*, to let time pass, spend.

Ati-vāhana, am, n. excessive toiling or enduring. — *Ati-vāhita*, as, ā, am, swifter than the wind; (according to Colebrooke) an epithet of the Sūkshma-śarīra, also (according to Carey) of the Preta-śarīra, or misery-enduring body, which is of the size of a thumb; (as), m. an inhabitant of the lower world.

Ati-vāhya, as, ā, am, practicable or proper to be passed (as time, &c.); (am), n. the passing of time.

Ati-voḍhṛt, ḍhā, m. one who carries over or across.

अतिवास *ati-vāsa*, as, m. fast on the day before performing the Srāddha.

अतिविद्ध *ati-viddha*, as, ā, am (rt. *vyadh*), transfixed, badly wounded. — *Ati-viddha-bheshaja*, as, ī, am, curing deep wounds.

अतिविश्व *ati-viśva*, as, m. ('superior to all or to the universe'), N. of a Muni.

अतिवृत् *ati-vṛit*, cl. 1. A. -*vartate*, -*titum*, to pass, surpass, cross; to get over, overcome; to transgress, violate, offend, especially by unfaithfulness; to pass away; to delay.

Ati-vartana, am, n. a pardonable offence or misdemeanour.

Ati-vartin, ī, īnī, ī, crossing, passing; guilty of a pardonable offence or of pardonable irregularity.

Ati-vṛitti, īs, f. surpassing; hyperbolic meaning; (in medicine) excessive action.

अतिवेल *ati-vela*, as, ā, am, passing its proper boundary, excessive; (am), ind. excessively.

अतिव्याधिन् *ati-vyādhin*, ī, īnī, ī (rt. *vyadh*), piercing, wounding.

Ati-vyādhya, as, ā, am, vulnerable.

अतिशक्करी *ati-śakkārī* or *ati-śakvarī*, f. a class of metres of four lines, each containing fifteen syllables. It has eighteen varieties.

अतिशक्र *ati-śakra*, as, ā, am, superior to Indra.

अतिशङ्क *ati-śank*, cl. 1. A. -*śankate*, -*kitum*, to suspect; to be concerned about.

अतिशय *atiśaya*, &c. See under *ati-śi* below.

अतिशस्त्र *ati-śastra*, as, ā, am, superior to weapons or missiles.

अतिशङ्क *atiśākhā*, as, ā, am, written in or connected with the Ati-śakvarī metre.

अतिशी *ati-śi*, cl. 2. A. -*śete*, -*śayitum*, to precede in lying down; to surpass, excel, exceed; to act as an incubus, annoy.

Ati-śaya, as, m. pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to Jaina Arhats; (as, ā, am), pre-eminent, superior, abundant. — *Atiśayam* or *atiśayena*, ind. eminently, very. — *Atiśayokti* ('*ya-uk*'), īs, f. hyperbolic language; extreme assertion; verbosity.

Ati-śayana, as, ā, am, eminent, abundant; (am), ind. excessively. — *Ati-śayanī*, f., N. of a metre of four lines, also called *Cūtrakṣhā*.

Ati-śayita, as, ā, am, superior.

Ati-śayin, ī, īnī, ī, excelling, abounding.

Ati-śāyana, am, n. act of excelling; excessiveness.

Ati-śayin, ī, īnī, ī, excelling, abounding; excessive.

Ati-śeta, as, ā, am, excelling, exceeding; superior.

अतिशीतम् *ati-śitam*, ind. past the cold, after the winter.

अतिशेष *ati-śeṣa*, as, m. remainder, remnant, especially of time.

अतिश्रेष्ठ *ati-śreṣṭha*, as, ā, am, superior to the best, best of all. — *Atiśreṣṭha-tva*, am, n. pre-eminence.

Ati-śreyasī, īs, m. a man superior to the most excellent woman.

अतिश्लिप् *ati-ślish*, cl. 4. P. -*ślishyati*, -*ślesṣṭum*, to fasten or tie over.

अतिश्व *ati-śva*, as, ī, am, superior to, or worse than, a dog; (ā), m., N. of a tribe.

अतिशेल *ati-śel* (rt. *sel* or *śel*), Caus. P. -*śelayati*, -*yitum*, to make one go to a great distance.

अतिष्कड्वरी *ati-śkadvarī*, f. (rt. *skand*), (transgressor), a dissolute woman.

अतिष्ठत् *a-tiṣṭhat*, an, antī, at, not standing, unstable.

अतिष्ठा *ati-śṭhā* (rt. *sthā*), cl. 1. P. -*tiṣṭhati*, -*śṭhātum*, to excel.

Ati-śṭhā, f. precedence, superiority; (ās), m. f., Ved. or *ati-śṭhāvan*, ā, m. or *atiśṭhāvat*, ān, atī, at, superior in standing, surpassing.

अतिसन्धा *ati-san-dhā* (-*sam-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to overreach, deceive.

Ati-sandham, ind. in violation of an agreement or of the settled order.

Ati-san-dhāna, *am*, n. overreaching, cheating.
Ati-san-dhita, *as*, *ā*, *m*, overreached, cheated.
Ati-san-dheya, *as*, *ā*, *am*, easy to be conciliated or settled.

अतिसर्व *ati-sarva*, *as*, *ā*, *am*, superior to all; (*as*), *m*, the supreme.

अतिमास *ati-sāvatara*, *as*, *i*, *am*, extending over more than a year.

अतिसाम्या *ati-sāmyā*, *f*, the sweet juice of the Bengal Madder, *Rubia Manjith*.

अति *ati-sri*, *Caus. P.* -*sārayati*, -*yitum*, to extend; to exert (?).

Ati-sara, *as*, *m*, Ved. effort, exertion.
Ati-sāra or *ati-sāra*, *as*, *m*, violent straining at stool, dysentery.

Ati-sārakīn or *ati-sārakīn* or *ati-sārīn* or *ati-sārīn*, *i*, *in*, *i*, afflicted with dysentery.

अतिसृज *ati-srij*, *cl. 6. P.* -*srijati*, -*sraśtum*, to dismiss, abandon; to leave as a remnant; to remit, forgive; to give away.

Ati-sarga, *as*, *m*, act of parting with, dismissal, giving away, granting permission.

Ati-sarjana, *am*, n. liberality, granting, engaging, a gift; sending out of the world, killing.

Ati-srijya, *ind. part.* having dismissed, &c.; excessively.

अतिसृप *ati-srip*, *cl. 1. P.* -*sarpati*, -*sarptum* or -*sraptum*, to glide over, get over.

अतिसेन *ati-sena*, *as*, *m*, N. of a prince, a son of Sambara.

अतिसौपर्ण *ati-sauparna*, *as*, *i*, *am*, superior to Suparna's or Garuda's (vision, &c.).

अतिस्त्रि *ati-stri*, *is*, *is* or *i*, *i*, surpassing a woman; Gram. 123. *b*. The feminine may end in *i*.

अतिहस्त *ati-hastaya*, *Nom. (fr. ati-hasta)*, *P. atihastayati*, -*yitum*, to stretch out the hands; (*fr. atihastin*), to overtake on an elephant.

अतिहिम *ati-himam*, *ind.* after the cold or the frost.

अती *atī (ati-i)*, *cl. 2. P.* *aty-eti*, -*tum*, to pass, elapse, pass over, overflow; to pass on; to get over; to defer; to enter; to overcome, overtake, outdo; to pass by, neglect; to overstep, violate; to be redundant; to die: *Intens. atiyate*, to overcome.

Atīta, *as*, *ā*, *am*, gone by, past, passed away, dead; having gone through, having got over or beyond, having passed by, having neglected; negligent; passed, left behind; excessive; (*as*), *m*, modern N. of a particular Śaiva sect; (*am*), *n*, the past. — *Atīta-kāla*, *as*, *m*, the past time or tense. — *Atīta-nauka*, *as*, *ā*, *am*, landed.

Atitvari ('*ti-ti*'), *f*, Ved. (transgressor), a bad woman. — *Aty-aya*, *aty-āya*, see *s. v*.

अतीक्ष्ण *a-tikṣha*, *as*, *ā*, *am*, not sharp, blunt, dull.

अतीन्द्रिय *atindriya (ati-in°)*, *as*, *ā*, *am*, beyond the cognisance of (*indriya*) the senses; (*as*), *m*, in the Sāṅkhya phil. the soul or *puruṣa*; (*am*), *n*, in the Sāṅkhya phil. nature or *pradhāna*; in the Vedānta phil. the mind or *manas*.

अतीरेक, **अतीसार**. See under *ati-riḍ*, *ati-sri*.

अतीव *atīva (ati-iva)*, *ind.* exceedingly, very; excessively, too; quite; surpassing (with the acc.).

अतीव्र *a-tivra*, *as*, *ā*, *am*, not sharp, blunt; not pungent.

अतुङ्ग *a-tunga*, *as*, *ā*, *am*, not tall, short, dwarfish.

अतुन्द *a-tunda*, *as*, *ā*, *am*, not stout, thin, lank.

अतुर *a-tura*, *as*, *ā*, *am*, Ved. not liberal, not rich.

अतुल *a-tula*, *as*, *ā*, *am*, unequalled; (*as*), *m*, (destitute of weight), the Sesamum seed and plant. — *A-tulya*, *as*, *ā*, *am*, unequalled.

अतुष *a-tusha*, *as*, *ā*, *am*, without husks.

अतुषारकर *a-tushāra-kara*, *as*, *m*, (having not cold rays), the sun.

अतुष्टि *a-tuṣṭi*, *is*, *f*, displeasure, discontent.

अतुहिन *a-tuhina*, Ved. not cold; used in compounds, thus *atuhina-dhāman*, *ā*, or *atuhina-raśmi*, *is*, or *atuhina-ruḍi*, *is*, *m*, the sun.

अतुतुजि *a-tūtuji*, *is*, *is*, *i*, Ved. not quick, slow.

अतूर्त *a-tūrta*, *as*, *ā*, *am*, Ved. not in a hurry; not outrun or outdone or obstructed; unhurt; (*am*), *n*, illimited space. — *Atūrta-dakṣha*, *as*, *m*, Ved. having designs that cannot be obstructed (epithet of the Aśvins). — *Atūrta-pathin*, *anthās*, *m*, Ved. having a path that cannot be obstructed.

अतृणाद *a-triṇāda (°na-ada)*, *as*, *m*, (not an eater of grass), a newly-born calf.

अतृण्या *a-triṇyā*, *f*, a small quantity or short supply of grass.

अतृदिल *a-tridila*, *as*, *ā*, *am*, Ved. not fragile, solid, or 'having no holes.'

अतृप *a-trīpa*, *as*, *ā*, *am*, Ved. not satisfied. *Atrīpnavat*, *ān*, *atī*, *at*, Ved. insatiable.

A-trīpta, *as*, *ā*, *am*, unsatisfied, insatiable, eager.

— *Atrīpta-driṣ*, *k*, *k*, *k*, looking with eagerness.

A-trīpti, *is*, *f*, unsatisfied condition, insatiability.

अतृषित *a-trishita*, *as*, *ā*, *am*, Ved. not thirsty, not greedy.

A-trishṇaj, *k*, *k*, *k*, Ved. not thirsty.

A-trishya, *as*, *ā*, *am*, Ved. beyond the reach of thirst.

A-trishyat, *an*, *antī*, *at*, Ved. not thirsting after, not greedy, not eager.

अतृजम् *a-tejas*, *n*, absence of brightness or vigour; dimness, shade, shadow; feebleness, dullness, insignificance; (*ās*, *ās*, *as*), or *a-tejaska*, *as*, *ā*, *am*, or *a-tejavin*, *i*, *in*, *i*, not bright, dim, not vigorous.

अतोषणीय *a-toshanīya*, *as*, *ā*, *am*, impossible or improper to be pleased or appeased.

अत्क *atka*, *as*, *ā*, *am* (*fr. rt. at*), travelling; (*as*), *m*, a traveller; a limb or member; (Ved.) water, liquid; lightning; armour, mail; garment; N. of an Asura.

अत्कील *atkīla* or *utkīla*, *as*, *m*, N. of the author of some Vedic hymns, a descendant of Viśvā-mitra.

अत्तलि *attali*, *is*, *m*, N. of a man.

अत्तव्य *attavya*, *as*, *ā*, *am* (*fr. rt. ad*), fit or proper to be eaten.

Attī, *is*, *m*, Ved. an eater; *f*, see also *s. v. attā*.

Attri, *tū*, *m*, an eater.

अत्ता *attā*, *f*, (etym. uncertain, probably a word borrowed from the Deccan, occurring chiefly in dramas); a mother; mother's sister; elder sister; (in Prākṛit) a mother-in-law. See *akkā*.

Attī, *is*, or *attikā*, *f*, elder sister.

अत्त, **अत्ति**, **अत्तिन्**, *attra*, &c. See **अत्त**,

अत्ति, **अत्तिन**.

अत्त *atua*, *as*, or *atnu*, *us*, *m*, (*fr. at*), the sun. *Atya*, *as*, *m*, Ved. a courser, steed.

अत्यहम् *aty-aṅhas*, *ās*, *ās*, *as*, Ved. beyond the reach of (or emancipated from) sin or evil.

अत्यग्नि *aty-agni*, *is*, *m*, morbidly rapid digestion, see *s. v. ati*; (*is*, *is*, *i*), surpassing fire. — *Aty-agni-somārka* ('*ma-ar*'), *as*, *ā*, *am*, brighter than fire or the moon or the sun.

अत्यग्निष्टोम *aty-agnishṭoma*, *as*, *m*, N. of the optional second part of the Jyotiṣṭoma sacrifice; the Vedic verse chanted at the close of that ceremony.

अत्यङ्कुश *aty-ankuśa*, *as*, *ā*, *am*, past the (elephant-driver's) hook, unmanageable.

अत्यङ्गुल *aty-aṅgula*, *as*, *ā*, *am*, exceeding an angula (finger's breadth).

अत्यतिक्रम *aty-ati-kram*, *cl. 1. P.* -*krāmati*, -*kramitum*, to approach for sexual intercourse.

अत्यनिल *aty-anila*, *as*, *ā*, *am*, surpassing the wind.

अत्यन्त *aty-anta*, *as*, *ā*, *am*, past its proper end or limit; excessive, very great or strong, &c.; endless, unbroken, perpetual; absolute, perfect; (*am*), *ind.* excessively, exceedingly; in perpetuity; absolutely, completely; to the end. — *Atyanta-kopana*, *as*, *ā*, *am*, very passionate, outrageous. — *Atyanta-ga*, *as*, *ā*, *am*, going or walking very much or very fast. — *Atyanta-gata*, *as*, *ā*, *am*, completely pertinent; always applicable. — *Atyanta-gati*, *is*, *f*, complete accomplishment; (in grammar) the sense of 'completely.' — *Atyanta-gāmin*, *i*, *in*, *i*, going or walking very much or very fast. — *Atyanta-guṇin*, *i*, *in*, *i*, having extraordinary qualities. — *Atyanta-tiraskṛita-vācya-dhvanī*, *is*, *f*, (in rhetoric) a metaphoric or hyperbolic use of depreciating language. — *Atyanta-piḍana*, *am*, *n*, act of giving excessive pain. — *Atyanta-rāsin*, *i*, *m*, a Brāhmaṇ who perpetually lodges as a student with his teacher. — *Atyanta-samyoga*, *as*, *m*, (in grammar) immediate proximity. — *Atyanta-saṃparka*, *as*, *m*, excessive sexual intercourse. — *Atyanta-sukumāra*, *as*, *i*, *am*, very tender; (*as*), *m*, a kind of grain, Panicum Italicum. — *Atyautābhāra* ('*tu-ah*'), *as*, *m*, absolute non-existence.

1. *atyantika* or *atyantina*, *as*, *ā*, *am*, going much or fast or far.

अत्यन्तिक 2. *aty-antika*, *as*, *ā*, *am*, too close, too near, very close; (*am*), *n*, too great nearness.

अत्यय *aty-aya*, *as*, *m*, (*fr. rt. i* with *ati*, see *atī*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking; overcoming, mastering (mentally); a class.

Atyayika, better *ātyayika*, *as*, *ā*, *am*, temporary, occasional.

Atyayin, *i*, *in*, *i*, passing, surpassing.

अत्यराति *aty-arāti*, *is*, *m*, N. of a son of Janantapa.

अत्यथ *aty-artha*, *as*, *ā*, *am* (beyond its proper worth), exorbitant, excessive. — *Atyartham*, *ind.* excessively, exceedingly.

अत्यर्द *aty-ard*, *cl. 1. P.* -*ardati*, -*ditum*, to press hard, to distress greatly.

अत्यर्ह *aty-arh*, *cl. 1. P.* -*arhati*, -*hitum*, to excel in worth.

अत्यवि *aty-avi*, *is*, *m*, Ved. passing over or through the strainer, which consisted of sheep's wool or a sheep's tail (an epithet of Soma).

अत्यश् *aty-aś*, *cl. 9. P.* -*aśnāti*, -*aśitum*, to precede in eating.

अत्यष्टि *aty-aṣṭi*, *is*, *f*, a metre of four lines, each containing seventeen syllables; the number seventeen. — *Atyashṭi-sāmagrī*, *f*, title of a particular book.

अत्यस् १. *aty-as* (*ati-as*), cl. 2. P. -*asti*, to excel, surpass.

अत्यस् २. *aty-as* (*ati-as*), cl. 4. P. -*asyati*, -*situm*, to shoot beyond or at, overpower (with arrows).

Atyasta, *as*, *ā*, *am*, having shot beyond, having surpassed.

अत्यहम् *aty-aham*, surpassing me, (a fictitious word coined by grammarians.)

अत्यह *aty-ahna*, *as*, *ā*, *am*, exceeding a day in duration.

अत्याकार *aty-ā-kāra*, *as*, m. (rt. *kṛi*), contempt, blame.

अत्याक्रम *aty-ā-kram* (*ati-ā°*), cl. 1. P. -*krāmati*, -*krāmitum*, to walk past.

अत्याचार *aty-ācāra*, *as*, m. performance of works of supererogation; (*as*, *ā*, *am*), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya*, *as*, *ā*, *am*, surpassing the sun.

अत्याधान *aty-ā-dhāna*, *am*, n. act of imposing or placing upon; imposition, deception.

अत्यानन्दा *aty-ānandā*, f. morbid indifference (of a wife) to the pleasure of sexual intercourse.

अत्याय *aty-āya*, *as*, m. (fr. rt. *i* with *ati*), transgression, excess; (*as*, *ā*, *am*), going beyond, transgressing.

अत्यायत् *aty-ā-yat* (*ati-ā°*), cl. 1. A. -*yatate*, -*titum*, to make extraordinary efforts.

अत्याल *aty-āla*, *as*, m., N. of a plant, Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin*, ī, m. (superior to the four Āśramas), an ascetic of the highest degree.

अत्यास *aty-āsa*, *as*, m. act of allowing to elapse; only used in the acc. as the concluding part of compound words, thus *deyāhātayāsam*, after an interval of two days.

अत्युक्ता *aty-uktā* or *aty-ukthā*, f., N. of a class of metres of four lines, each containing two syllables.

अत्युक्ष *aty-uksh* (*ati-uksh*), cl. 1. P. -*ukshati*, -*kshītum*, to surpass.

अत्युक्रम *aty-ut-kram* (*ati-ut°*), cl. 1. P. -*krānuati*, -*krāmitum*, to surpass, excel.

अत्युपथ *aty-upadha*, *as*, *ā*, *am*, superior to any test, tried, trustworthy.

अत्युह *aty-uh*. See *aty-ūh*.

अत्युमशा *aty-ūmaśā*, ind. (etym. unknown), particle of abuse, used in comp. with *as*, *bhū*, *kṛi*.

अत्युर्मि *aty-ūrmi*, *is*, *is*, *i*, Ved. overflowing, bubbling over.

अत्युह *aty-ūh* (*ati-ūh*), cl. 1. P. *ūhati*, -*hitum*, to convey across. Spelt *aty-uh* in some forms.

अत्युह *aty-ūha*, *as*, m. close meditation; a gallinule, a peacock; (*ā*), f. a plant, *Jasminum Villosum* or *Nyctanthus* Tristis.

अत्युञ्ज *aty-riḥ* (*ati-riḥ*), cl. 1. P. A. -*arjati*, -*te*, -*jitum*, to convey across, admit; to remove.

अत्येष *aty-esh*, cl. 1. P. -*eshati*, -*shitum*, to glide over.

अत्र १. *a-tra* or Ved. *a-trā*, ind. (fr. pronominal base *a* substituted for *etad*; the word *atra*

being often used for the loc. case *etasmā*), in this matter, in this respect; in this place, here; at this time; there; then. — *Atra-dughna*, *as*, ī, *am*, reaching so far up, having this (or that) stature. — *Atra-bharat*, *ān*, *atī*, *at*, honourable (used chiefly in dramatic language, to indicate a person who is present).

Atratya, *as*, *ā*, *am*, connected with this place, produced or found here.

अत्र २. *a-tra*, *as*, *ā*, *am* (rt. *trai*), Ved. not enjoying (or not affording) protection.

अत्र ३. *atra*, *as*, m. (for *at-tra*, fr. rt. *ad*), Ved. a devourer, demon; a Rākshasa; (*am*), n., Ved. food.

Atri, *is*, m. (etymologically *at-tri*, fr. rt. *ad*), a devourer; N. of a great Rishi, author of a number of Vedic hymns; (in astronomy) one of the seven stars of the Great Bear. — *Atrayas*, pl. m. the descendants of Atri. — *Atri-śatruha*, *as*, m. (the four days of Atri), N. of a sacrifice. — *Atri-jāta*, *as*, m. the moon, said to have been produced by Atri's look; for *a-tri-jāta*, see below. — *Atri-dṛiḥ*, *ja*, *atri-netra-ja* or *atri-netra-prasūta* or *atri-netra-prabhava* or *atri-netra-sūta*, *as*, or *atri-netra-lhū*, *ūs*, m. the moon; (in arithm.) the number one. — *Atri-bhāradvājikā*, f. marriage of Atri and Bhāradvājī. — *Atri-rat*, ind. like Atri. — *Atri-saṃkṛitā*, *ā*, or *atri-saṃkṛitā*, *is*, f. the code ascribed to Atri.

Atrin, ī, m. a devourer, demon; a Rākshasa.

अत्रप *a-trapa*, *as*, *ā*, *am*, destitute of shame.

अत्रवस् *atrasas*, ind. (a doubtful word), the year before last.

अत्रसु *a-trasnu*, *us*, *us*, *u*, or *a-trāsa*, *as*, *ā*, *am*, fearless.

अत्रिजात *a-tri-jāta*, *as*, *ā*, *am* (not born thrice, but twice); a man belonging to one of the first three classes [for *atri-jāta*, see s. v. *atri*].

अत्रैव *atraiva* (*atra-eva*), ind. on this very spot.

अत्रवच् *a-tvač*, *k*, *k*, *k*, skinless.

अत्रव *a-tvarā*, f. freedom from or absence of haste.

अथ *atha* or Ved. *athā*, ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle, often not easily expressed in English; now; then; moreover; rather; certainly; but; else; what? how else? &c. — *Atha-kim*, ind. how else? what else? certainly, assuredly, sure enough. — *Atha-kimū*, ind. how much more; so much the more. — *Atha-cha*, ind. moreover, and likewise. — *Atha-tu*, ind. but, on the contrary. — *Atha-vā*, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — *Athavāpi* (*vā-apī*), ind. or, rather. — *Athātas* (*tha-at°*), ind. now. — *Athānantaram* (*tha-an°*), ind. now. — *Athāpi* (*tha-apī*), ind. so much the more; moreover; therefore; thus.

Atho, ind. (has much the same meaning as *atha*, and probably the same etymology), now; likewise; next; therefore. — *Atho-vā*, ind. the same as *atha-vā*.

अथरि *athari*, *is*, or *atharī*, f. (generally in the plural; etymology doubtful; said to be fr. rt. *at*, to go, or fr. an obsolete rt. *ath*), meaning doubtful, probably spark or flame having a pointed shape; (according to others) the point of a lance; (according to others) a finger.

Atharya, *as*, m., Ved. lambent; moving constantly; or (according to some) pointed like a lance; or (according to some) shooting forth points like those of a lance.

Atharya, nom. P. *atharyatī*, Ved. to move constantly.

Atharyu, *us*, m., Ved. = *atharya*, *as*.

अथर्वन् *atharvan*, *ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with

fire and Soma; a Brāhman; N. of the priest who is said to have been the first to obtain fire and offer Soma and prayers: he is represented as a Prajāpati, as Brahman's eldest son, as the first learner and earliest teacher of the Brahman-vidyā, as the author of the Atharva-veda, as identical with Angiras, as the father of Agni, &c.: epithet of Śiva, Vasiṣṭha, Soma, Prāṇa; (*ā*, *a*), m. n. the fourth or Atharva-veda, consisting chiefly of formulas intended to obviate the effects of any mistake or untoward incident attending the performance of a sacrifice. — *Atharvāṇus*, pl. m. descendants of Atharvan, often coupled with those of Angiras and Bhṛigu; the hymns of the Atharva-veda. — *Atharva-bhūta*, *ās*, m. pl. (who have become Atharvans), epithet of the twelve Mahārshis. — *Atharva-rat*, ind. like Atharvan or his descendants. — *Atharva-vid*, t, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brāhmanas). — *Atharva-veda*, *as*, m., N. of the fourth Veda, which strictly speaking is not a Veda at all, like the Rīg, Yajur, and Sāma-vedas, but a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. — *Atharva-sikhā*, f. title of an Upanishad. — *Atharva-sīras*, n. = preceding; (*ās*), m. an epithet of Mahāpuruṣa. — *Atharva-hṛidayam*, *am*, n. title of a Pāṇīśhita.

Atharva, *as*, m., N. of Brahman's eldest son, to whom he revealed the Brahman-vidyā. See *atharvan*.

Atharvaṇa, *as*, m., N. of Śiva.

Atharvaṇi, *is*, better *ātharvaṇi*, m. a Brāhman versed in the Atharva-veda; a family priest.

Atharvāṅgiras (*va-an°*), *ās*, m. a member of the sacerdotal race or class called *Atharvāṅgirasas*, m. pl., i. e. the descendants of Atharvan and of Angiras; this latter word is also a name of the hymns of the Atharva-veda.

Atharvāṅgirasas, *as*, ī, *am* (fr. the preceding), connected with the sacerdotal class called *Atharvāṅgiras*; (*am*), n. the work or office of the *Atharvāṅgiras*; (*ās*), m. pl. the hymns of the Atharva-veda.

Atharvāṇa, *am*, n. the work, i. e. ritual of the Atharva-veda. — *Atharvāṇa-vid*, t, m. one versed in that ritual.

Atharvī, f., Ved. (doubtful) not moving (?); pierced by a lance (?); surrounded by fire (?).

अद् *ad*, cl. 2. P. *atti*, *āda*, *atsyati*, *attum*, to eat, devour; to destroy [cf. Lith. *edmi*; Slav. *jamj* for *judmj*; Gr. *ēdo*; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*].

Ad, t, t, t, at the end of compounds, eating; as *matsyād*, t, t, t, eating fish.

Ada or *adaka*, *as*, *ā*, *am*, eating.

1. *adat*, an, *atī*, *at*, eating. (For *a-dat*, see below.)

Adana, *am*, n. act of eating; food.

Adanīya, *as*, *ā*, *am*, to be eaten, what may be eaten.

Attarya, *atti*, *attri*, *adman*, *adya*, *advan*, &c., see s. v.

अदक्ष *a-daksha*, *as*, *ā*, *am*, not handy, unskilful, awkward.

अदक्षिण *a-dakṣiṇa*, *as*, *ā*, *am*, not handy; not right, left; not giving or bringing in a dakṣiṇā or present to the priest. — *Adakṣiṇa-iva*, *am*, n. awkwardness; peculiarity of not bringing in a dakṣiṇā. — *Adakṣiṇīya* or *adakṣiṇīya*, *as*, *ā*, *am*, not entitled to a dakṣiṇā.

अदग्ध *a-dagdha*, *as*, *ā*, *am*, not burnt, not scorched.

अदण्ड *a-daṇḍa*, *as*, *ā*, *am*, free from punishment; (*am*), n. impunity.

A-daṇḍya or *a-daṇḍanīya*, *as*, *ā*, *am*, not deserving punishment; exempt from it.

अदत् २. *a-dat*, *an*, *atī*, *at*, or *adatkan*, *as*, *ā*, *am*, toothless. (For *adat*, see above.)

अदत्त *a-datta*, *as*, *ā*, *am*, not given; given unjustly; not given in marriage; having given nothing;

(ā), f. an unmarried girl; (*am*), n. a donation which is null and void.

A-dattvā, ind. not having given, without having given.

A-datrayā, ind., Ved. not through a present.

अदद्र्यच्च *adadry-añc*, *an*, *īñi*, *ak* (a word coined by grammarians, fr. *adas* + *añc*), inclining or going to that.

अदन *adana*, *adaniya*. See under *ad*.

अदन 1. *a-danta* or *a-dantaka*, *as*, *ā*, *am*, toothless; (*as*), m. a leech.

A-dantya, *as*, *ā*, *am*, not suitable for the teeth; not dental; injurious to the teeth; (*am*), n. toothlessness.

अदन 2. *ad-anta*, *as*, *ā*, *am*, (in gram.) ending in *at*, i. e. in the short inherent vowel *a*.

अदभ *a-dabdhā*, *as*, *ā*, *am* (rt. *dambh* or *dabh*), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — *Adabdhā-ikṛti*, *is*, *is*, *i*, Ved. whose works are unimpaired. — *Adabdhā-vrata*, *as*, m., Ved. whose devotions or religious observances are unbroken. — *Adabdhā-vrata-pramati*, *is*, m., Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — *Adabdhāyus* (°*dha-āyus*), *us*, m., Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — *Adabdhāsu* (°*dha-asu*), *us*, *us*, *u*, Ved. having a pure life.

A-dabha, *as*, *ā*, *am*, Ved. free from deceit, unimpaired.

A-dabhra, *as*, *ā*, *am*, not scanty, plentiful.

A-dambha, *as*, *ā*, *am*, free from deceit, straightforward; (*as*), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.

A-dambhī-tva, *am*, n. sincerity.

अदमुद्यच्च *adamudy-añc*, *an*, *īñi*, *ak*, inclining or going to that. (Like *adadryañc*, coined by grammarians from *adas* + *añc*.)

Adamuy-añc or *adamūy-añc* = the preceding.

अदम्य *a-damya*, *as*, *ā*, *am*, untameable.

अदय *a-daya*, *as*, *ā*, *am* (rt. *day*), merciless, unkind; (*am*), ind. ardently.

A-dayātu, *us*, *us*, *u*, unkind.

अदर *a-dara*, *as*, *ā*, *am*, not little, much. — *Adaraka*, *as*, m., N. of a man.

अदरी 1. *a-darśa* (for *ār-darśa*), *as*, m. a mirror.

अदरी 2. *a-darśa*, *as*, m. day of new moon. — *Adarśana*, *am*, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (*as*, *ā*, *am*), invisible, latent. — *Adarśana-patha*, *am*, n. a path beyond the reach of vision.

A-darśanīya, *as*, *ā*, *am*, invisible; (*am*), n. invisible condition.

अदल *a-dala*, *as*, *ā*, *am*, leafless; (*as*), m. a plant, *Eugenia* (or *Barringtonia*) *Acutangula*; (*ā*), f. *Socotrine Aloe*, a *Perfoliata* or *Indica*.

अदशन् *a-dāśan*, *a*, not ten. — *A-dāśa-māsyā*, *as*, *ā*, *am*, not ten months old.

अदम् 1. *adas*, m. *asau*, f. *asau*, n. *adas*, pron. that; a certain. — *Adas*, ind. thus, so; ever. — *Adah-kṛtya*, having done that. — *Ado-bhavati*, he becomes that. — *Ado-maya*, *as*, *i*, *am*, made of that, containing that. — *Ado-mūla*, *as*, *ā*, *am*, rooted in that. — *Adasya*, nom. P. *adasyati*, to become that.

अदम् 2. *adas*, eating, (only at the close of compound words.)

अदक्षिण्य *a-dākṣhiṇya*, *am*, n. unkindness, rudeness.

अदत्त *a-dātri*, *tā*, *trī*, *tri*, not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदादि *ad-ādi*, *is*, *is*, *i*, having *ad* at the head, i. e. belonging to the second class of roots headed by *ad*.

अदान *a-dāna*, *am*, n. (rt. *dā*), not giving, act of withholding; (*as*, *ā*, *am*), not giving.

A-dānya, *as*, *ā*, *am*, not giving, miserly.

A-dāman, *ā*, *ā*, *a*, Ved. not liberal, miserly.

A-dāyān, *i*, *īñi*, *ī*, not giving.

A-dāsu, *us*, *us*, *u*, Ved. or *a-dāsuri*, *is*, m. or *a-dāsvas*, *ān*, m. not giving, not sacrificing, impious.

1. *a-diti*, *is*, f., Ved. having nothing to give, destitution; for 2. *aditi*, 3. *a-diti*, see below.

अदान *a-dānta*, *as*, *ā*, *am*, unsubdued.

अदाभ्य *a-dābhya*, *as*, *ā*, *am*, Ved. free from deceit, trusty; not to be trifled with; (*as*), m., N. of a libation (*graha*) in the Jyotiṣhōma sacrifice.

अदायाद *a-dāyāda*, *as*, *ā*, *am*, not entitled to be an heir; destitute of heirs.

A-dāyika, *as*, *i*, *am*, unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार 1. *a-dāra*, *as*, m. having no wife.

अदार 2. *a-dāra*, *as*, m. (rt. *dṛī*), non-injuring. — *Adāra-sṛit*, *t*, *t*, *t*, Ved. escaping unhurt.

अदास *a-dāsa*, *as*, m. (not a slave), a free man.

अदास्य *a-dāhya*, *as*, *ā*, *am*, incombustible.

अदिक *a-dikka*, *as*, *ā*, *am*, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. *aditi*, *is*, m. (fr. rt. *ad*), Ved. devourer, i. e. death; for 1. *a-diti*, see above.

अदिति 3. *a-diti*, *is*, *i*, *i* (rt. 4. *dā* or *do*, *dyati*), for 1. *a-diti*, see above, not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (*is*), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; *Aditi*, the mother of the *Ādityas*, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — *Aditi*, *du*, Ved. heaven and earth. — *Aditi-ja* or *aditi-nandana*, *as*, m. a son of *Aditi*, an *Āditya*, a divine being. — *Aditi-tva*, *am*, n. the condition of *Aditi*, or of freedom, unbrokenness, &c.

अदित्सत् *a-ditsat*, *an*, *anti*, *at*, or *a-ditsu*, *us*, *us*, *u* (Desid. fr. rt. *ādī*), not inclined to give.

अदिप्रभृति *adi-prabhṛti*, *is*, m., *ad* &c., i. e. belonging to the second class of roots [cf. *ad-ādi*].

अदीक्षित *a-dikṣita*, *as*, *ā*, *am*, one who has not performed the consecrating ceremony (*dikṣā*) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन *a-dīna*, *as*, *ā*, *am*, not depressed; not low; noble-minded; rich, happy; (*as*), m., N. of a prince, also called *Ahina*. — *Adīna-satva*, *as*, *ā*, *am*, possessing undepressed (or unimpaired) goodness or mettle. — *Adīnātmou* (°*na-āt*), *ā*, *ā*, *a*, undepressed in spirit; high-spirited.

अदीपित *a-dīpita*, *as*, *ā*, *am*, not illuminated.

अदीर्घ *a-dīrgha*, *as*, *ā*, *am*, not long. — *Adīrgha-sūtra*, *as*, *ā*, *am*, not dilatory, not tedious, prompt.

अदुःख *a-duḥkha*, *as*, *ā*, *am* (free from evil or trouble), propitious. — *Aduḥkha-navamī*, f. the propitious ninth day in the first fortnight of Bhādra-pada, when the women worship *Devī* to avert evil for the ensuing year.

अदुग्ध *a-dugdha*, *as*, *ā*, *am*, not milked out, not sucked out.

अदुच्छुन *a-duccṣhana*, *as*, *ā*, *am*, Ved. free from evil, propitious.

अदुर्ग *a-durga*, *as*, *ā*, *am*, not difficult of access; destitute of a strong hold or fort. — *Adurga-vishaya*, *as*, m. an unfortified country.

अदुर्मख *a-durmakha*, *as*, *ā*, *am*, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल *a-darmangala*, *as*, *ā*, *am*, Ved. not inauspicious.

अदुर्वृत्त *a-durvṛtta*, *as*, *ā*, *am*, not of a bad character or disposition.

अदुष्ट *a-duṣṭa*, *as*, *ā*, *am*, not vitiated, not bad, not guilty; innocent. — *Aduṣṭa-tva*, *am*, n. the being not vitiated; innocence.

अदू *a-dū*, *ūs*, *ūs*, *u*, Ved. dilatory, without zeal, not worshipping.

अदून *a-dūna*, *as*, *ā*, *am* (rt. *da*), uninjured, unimpaired.

अदूर *a-dūra*, *as*, *ā*, *am*, not distant, near; (*am*), n. vicinity. — *Adūre* or *adūrāt* or *adūrātas*, ind. (with abl. or gen.) not far, near; soon. — *Adūra-bhava*, *as*, *ā*, *am*, situated at no great distance.

अदूषित *a-dūṣita*, *as*, *ā*, *am*, unvitiated; unspotted, irreproachable. — *Adūṣita-dhī*, *is*, m. possessing an uncorrupted mind.

अदृढ *a-dṛidha*, *as*, *ā*, *am*, not firm; not decided, irresolute.

अद्रिपित *a-dṛipita*, *as*, *ā*, *am* (rt. *dṛip*), Ved. not treated haughtily (?), not thoughtless.

Adripta, *us*, *a*, *am*, Ved. not conceited, not vain.

— *Adripta-kratu*, *us*, *us*, *u*, having not vain designs; sober-minded.

Adripyat, *am*, *anti*, *at*, Ved. not conceited.

अदृश् *a-dṛiṣ*, *k*, *k*, *k* (rt. *dṛiṣ*), sightless, blind.

A-dṛiṣya, *as*, *ā*, *am*, invisible, latent; not fit to be seen. — *A-dṛiṣya-kurāṇa*, *am*, n. act of rendering invisible; title of a part of a treatise on magic.

A-dṛiṣyat, *am*, *anti*, *at*, invisible; (*i*), f. N. of *Vasishtha's* daughter-in-law.

A-dṛiṣṭa, *as*, *ā*, *am*, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (*as*), m., Ved. N. of some venomous substance or vermin; (*am*), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness; especially the merit or demerit attaching to a man's conduct in one state of existence (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — *Adṛiṣṭa-kurman*, *ā*, *ā*, *a*, one who has not seen practice.

— *Adṛiṣṭa-kāma*, *as*, m. passionate attachment to an object that has never been seen. — *Adṛiṣṭa-ja*, *as*, *ā*, *am*, produced or resulting from fate. — *Adṛiṣṭa-nara* or *adṛiṣṭa-purusha*, *as*, m. (no third person or mediator being seen), a treaty concluded by the parties personally. — *Adṛiṣṭa-pura-sāmarthyā*, *as*, m. one who has not experienced the power of an enemy. — *Adṛiṣṭa-pūra*, *as*, *ā*, *am*, never seen before. — *Adṛiṣṭa-phala*, *as*, *ā*, *am*, having consequences that are not yet visible; (*am*), n. result or consequence which is not yet visible, i. e. hidden in the future. — *Adṛiṣṭa-rūpa*, *as*, *ā*, *am*, having an invisible shape. — *Adṛiṣṭa-vat*, *ān*, *atī*, *at*, connected with or coming from destiny; lucky or unlucky; fortunate. — *Adṛiṣṭa-han*, *ā*, m., Ved. destroyer of venomous vermin. — *Adṛiṣṭārtha* (°*ta-ar*), *as*, *ā*, *am*, having a transcendental object, metaphysical, having an object not evident to the senses (as a science). — *Adṛiṣṭāśruta-pūrvatva* (°*ta-as*), *am*, n. quality of never having been seen or heard before.

A-dṛiṣṭi, *iṣ*, or *a-dṛiṣṭikā*, f. a displeased or malicious look, an evil eye.

अदेय *a-deya*, *as*, *ā*, *am*, improper or unfit to be given; (*am*), n. an object which, in law, it is either not right or not necessary to give or surrender. — *Adeya-dānu*, *am*, n. an illegal gift.

अदेव *a-dera*, *as*, *ā*, *am* (rt. *dir*), not divine, not of divine origin, not referring to any deity; godless, impious; (*as*), m. one who is not a god. — *Adeva-mātrika*, *as*, *ā*, *am*, not having the gods as mothers, not suckled by any deity, i. e. not reared upon.

A-devaka, *as*, *ā*, *am*, not referring to or intended for any deity.

A-devatā, f. one who is not a deity.

A-devatra or *a-devatrā*, ind., Ved. not towards the gods.

A-devayat, *an*, *antī*, *at*, or *aderayu*, *us*, *as*, *u*, Ved. indifferent to the gods, irreligious.

A-daiṭa, *as*, *i*, *am*, not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृमी *a-devri-gmī*, f., Ved. not destructive to her brother-in-law.

अदेश *a-deśa*, *as*, m. (rt. *diś*), a wrong place, an improper place. — *A-deśa-kāla*, *am*, n. wrong place and time. — *A-deśa-ja*, *as*, *ā*, *am*, grown in a wrong place. — *A-deśa-sṭha*, *as*, *ā*, *am*, out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, *as*, *ā*, *am*, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद *a-doma-da* or *a-doma-dha*, *as*, *ā*, *am*, Ved. not occasioning inconvenience.

अदोमय *ado-maya*, &c. See *adas*.

अदोह *a-doha*, *as*, m. (rt. *duh*), season when milking is impracticable.

A-dogdhri, *dhā*, *dhrī*, *dhri* (not milking), not exacting; considerate.

अदग *adga*, *as*, m. (fr. rt. *ad*), a sacrificial cake, also called *puroḍāśa*; (according to others) an oblation of clarified butter.

अदृ *adṛ* or *अदृ* *adṛ*. See s. v. *atṛ*.

अद्वा *ad-dhā*, ind. (fr. *ad* or *a*, this). Ved. in this way; manifestly; certainly, truly. — *Ad-dhā-tamām*, ind., Ved. most certainly. — *Ad-dhā-purusha*, *as*, m., Ved. a veritable or true man. — *Ad-dhā-bodheya*, *ās*, m. pl. adherents of a particular Śākhā or recension of the white Yajur-veda.

Ad-dhātī, *iṣ*, m., Ved. a wise man, a seer.

अद्वालोहकरी *addhyā-loha-karṇa*, *as*, *ā* or *i*, *am*, Ved. having ears quite red (?).

अद्भुत *adbhuta*, *as*, *ā*, *am* (perhaps corrupted from *ati-bhūta*, 'exceeding that which is'; see s. v. *at*), transcendental, supernatural, prodigious, wonderful, marvellous; (*as*), m. the marvellous (in style); surprise; N. of the Indra of the ninth Manvantara; (*am*), n. a marvel, a wonder, a prodigy.

— *Adbhuta-karman*, *ā*, *ā*, *a*, performing wonderful works; exhibiting wonderful workmanship. — *Adbhuta-kṛatu*, *us*, *us*, *u*, Ved. possessing wonderful intelligence. — *Adbhuta-gandha*, *as*, *ā*, *am*, having a wonderful smell. — *Adbhuta-tama*, *am*, n. an extraordinary wonder. — *Adbhuta-tva*, *am*, n. wonderfulness. — *Adbhuta-darsana*, *as*, *ā*, *am*, having a wonderful aspect. — *Adbhuta-dharma*, *as*, m. a system or series of marvels or prodigies. — *Adbhuta-brāhmaṇa*, *am*, title of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *Adbhuta-bhima-karman*, *ā*, *ā*, *a*, performing wonderful and fearful works. — *Adbhuta-rasa*, *as*, m. the marvellous style (of poetry). — *Adbhuta-rāmāyaṇa*, *am*, n. title of a work ascribed to Vālmiki. — *Adbhuta-rūpa*, *as*, *ā*

or *i*, *am*, having a wonderful shape. — *Adbhuta-sānti*, *iṣ*, m. or f. (?), N. of the sixty-seventh Pāṇisṣṭa of the Atharva-veda. — *Adbhuta-zakāśa*, *as*, *ā*, *am*, resembling a wonder. — *Adbhuta-sāra*, *as*, m. the wonderful resin (of the Khadira tree, *Mimosa Catechu*); title of a book on the "Essence of Prodigies." — *Adbhuta-svama*, *as*, m. (having a wonderful sound or voice), a N. of Śiva. — *Adbhutainas* ('*ta-en*'), *ās*, *ās*, *us*, Ved. one in whom no fault is visible. — *Adbhutottarakāṇḍa* ('*ta-utt*'), *am*, n., N. of a work, an appendix to or rather an imitation of the Rāmāyaṇa. — *Adbhutopama* ('*ta-up*'), *as*, *ā*, *am*, resembling a wonder.

अदमन् *adman*, *a*, n. (fr. rt. *ad*), Ved. eating; a meal; a house. — *Adma-sud*, *i*, m., Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — *Admasadya*, *am*, n., Ved. the condition of an *admasud*. — *Admasudrau*, *ā*, *ā*, *a*, Ved. fit to be a companion at a meal.

Admani, *iṣ*, m. fire.

Admara, *as*, *ā*, *am*, gluttonous.

1. *adya*, *as*, *ā*, *am*, fit or proper to be eaten; (*am*), n. food, anything eatable.

अद्य 2. *a-dya* or Ved. *adyā*, ind. (fr. pronom. base *a*, this, with *dya* for *dya*, Lat. *ho-die*), to-day; now-a-days; now. — *Adya-dina* or *adya-dīna*, *as*, *am*, m. n. the present day. — *Adya-pūrvam*, ind. before now. — *Adya-prabhṛti*, ind. from and after to-day. — *Adya-sīma*, *as*, *ā*, *am*, likely to happen to-day or (*śvas*) to-morrow; (*ā*), f. a female near delivery. — *Adya-sutyā*, f. preparation and consecration of the Soma on the same day. — *Adyāpi* ('*ya-api*'), ind. even now, just now; to this day; down to the present time; henceforth. — *Adyāvadhi* ('*ya-av*'), *iṣ*, *iṣ*, *i*, beginning or ending to-day; from or till to-day. — *Adyāva* (*adya-eva*), ind. this very day.

Adyatana, *as*, *i*, *am*, extending over or referring to to-day; occurring or current to-day or now-a-days, modern; (*as*), m. the period of a current day, either from midnight to midnight, or from dawn to dark; (*i*), f. (in gram.) the aorist tense from its relating what has occurred on the same day. — *Adyatana-bhūta*, *as*, m. the aorist.

Adyataniya, *as*, *ā*, *am*, extending over or referring to to-day; current now-a-days.

अद्यु *a-dyu*, *us*, *us*, *u*, Ved. blunt.

अद्युत *a-dyut*, *t*, *t*, *t*, Ved. destitute of brightness.

अद्युत *a-dyūtya*, *am*, n., Ved. unlucky gambling; (according to others) the watch just before the dawn; (*as*, *ā*, *am*), not derived from gambling, honestly obtained.

अद्रव *a-drava*, *as*, *ā*, *am*, not liquid.

अद्रव्य *a-dravya*, *am*, n. a nothing, a worthless thing.

अद्रि *adri*, *iṣ*, m. (said to be fr. rt. *ad*, but perhaps from *a*, not, and *drī*, to split, not liable to be split), a stone, a rock, a mountain; a stone for pounding Soma with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of Indra); a tree; the sun; N. of a measure; the number seven; N. of a grandson of Pṛithu. — *Adri-karṣi*, f. a plant, *Clitoria Ternatea* Lin. — *Adri-kilā*, f. the earth. — *Adri-kṛita-sṭhālī*, f., N. of an Apsaras. — *Adri-ja*, *ās*, *ā*, *am*, produced from or found among rocks or mountains; (*ā*), f., N. of a plant, *Saindhali*; N. of Pārvaṭī or Durgā; (*am*), n. red chalk. — *Adri-jā*, *ās*, m., Ved. produced from (the friction of) stones. — *Adri-jāta*, *as*, *ā*, *am*, Ved. excited by (the friction of) stones. — *Adri-tanayā*, f. the mountain-daughter, i. e. Pārvaṭī; N. of a metre of four lines, each containing twenty-three syllables. — *Adri-dugdha*, *as*, *ā*, *am*, Ved. milked,

i. e. expressed with stones. — *Adri-drish*, *t*, m. the enemy of mountains or clouds, i. e. Indra. — *Adri-nandinī*, f., N. of Pārvaṭī. — *Adri-pati*, *iṣ*, m. the Himālaya as the lord of mountains. — *Adri-barhas*, *ās*, *ās*, *as*, Ved. mountain-high. — *Adri-budha*, *as*, *ā*, *am*, Ved. rooted in or produced on a rock or mountain. — *Adri-bhūl*, *t*, *t*, Ved. splitting mountains or clouds; (*t*), m., N. of Indra. — *Adri-bhū*, *ūs*, *ūs*, *u*, mountain-born, found or living among mountains; (*ūs*), f. a plant, probably *Salvinia Cucullata*. — *Adri-mātri*, *tā*, *trī*, *trī*, Ved. having a rock or mountain for a mother. — *Adri-mūrdhan*, *ā*, m. the head or summit of a mountain. — *Adri-rāj*, *t*, or *adri-rāja*, *as*, m. Himālaya as the king of mountains. — *Adri-rat*, *ān*, voc. *as*, m., Ved. armed with stones or thunderbolts. — *Adri-vahni*, *iṣ*, m. fire on or in a mountain or rock. — *Adri-sayya*, *as*, m. having the mountain for his couch, i. e. Śiva. — *Adri-śringa*, *am*, n. a mountain-peak. — *Adri-śhuta*, *as*, *ā*, *am*, Ved. prepared with stones. — *Adri-saṅghata*, *as*, *ā*, *am*, Ved. expressed with stones. — *Adri-sānu*, *us*, *us*, *u*, Ved. lingering on the mountains. — *Adri-sāra*, *as*, m. essence of stones, i. e. iron. — *Adri-sāra-maya*, *as*, *i*, *am*, made of iron. — *Adri-dra* ('*dri-in*') or *adriṣa* ('*dri-iṣ*'), *as*, m. the lord of mountains, i. e. Himālaya.

Adrikā, f., N. of an Apsaras.

अद्रुह *a-druh*, *dhruk*, *k*, *k*, or *adruhan*, *ā*, *ā*, *a* (rt. *druh*), Ved. free from malice or treachery.

A-drogha, *as*, *ā*, *am*, Ved. free from falsehood, true; (*am*), ind. without falsehood. — *Adrogha-vāc*, *k*, *k*, *k*, Ved. free from malice or treachery in speech. — *Adrogharitu* ('*gha-av*'), *as*, *ā*, *am*, Ved. loving freedom from malice or treachery.

A-droha, *as*, m. freedom from malice or treachery. — *Adroha-vṛitti*, *iṣ*, f. conduct free from malice or treachery.

A-drohin, *i*, *inī*, *i*, free from malice or treachery.

अद्रुन *adrav*, *ā*, *ā*, *a* (fr. rt. *ad*), eating; (used at the end of compound words.)

अद्रव्य *a-dravya*, *as*, *ā*, *am*, not two, without a second, only, unique; (*as*), m., N. of Buddha; (*am*), n. non-duality, unity; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth. — *Adrava-vādin* or *advaita-vādin*, *i*, m. Buddha; a Jaina; one who teaches *advaya* or identity. — *Advayānanda* ('*ya-ān*'), *as*, m., N. of an author, and of a founder of the Vaishnava sect in Bengal, who lived at the close of the fifteenth century.

A-dravat, *an*, or *a-dravay*, *ās*, m., Ved. free from duplicity.

A-dravārin, *i*, or *a-dravyu*, *us*, m., Ved. free from double dealing or duplicity.

अद्वार *a-dvāra*, *am*, n. a place without a door; an entrance which is not the proper door.

अद्रिज *a-drija*, *as*, *ā*, *am*, destitute of Brāhman.

अद्रितीय *a-dṛitiya*, *as*, *ā*, *am*, without a second, sole, unique; matchless.

अद्रिषेय *a-dṛiṣeṇya*, *as*, *ā*, *am* (rt. *dṛiṣ*), Ved. not to be disliked; not malevolent.

A-dvesha, *as*, *ā*, *am*, Ved. not malevolent. — *A-dvesha-rāgin*, *i*, *inī*, *i*, free from malevolence and passionate desire.

Advasha, ind., Ved. without malevolence, without opposition.

Advashin, *i*, *inī*, *i*, free from malevolence.

Advashtri, *ā*, m. not an enemy; a friend.

अद्वैत *a-dvāita*, *as*, *ā*, *am*, destitute of duality, having no duplicate; peerless; sole, unique; epithet of Viṣṇu; (*am*), n. non-duality; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an Upanishad. — *Advaitena*, ind. solely. — *Advaitānanda* ('*ta-ān*'), *as*, m. =

advayānanda, q. v. — *Advaitopanishad* (°*ta-up*°), t, f, N. of an Upanishad.

अध *adha* or *adhā*, ind., Ved. (much the same as *atha*, used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly. — *Adha-adha*, as well as, partly-partly. — *Adha-priya*, as, ā, am, or *adha-prī*, is, is, i, Ved. pleased or glad then.

अधः *adhā*, &c. See **अधस्**.

अधन *a-dhana*, as, ā, am, destitute of wealth or property.

A-dhanya, as, ā, am, not richly supplied with corn or other produce; not prosperous; unhappy, wretched.

अधम *adhama*, as, ā, am (see etymology of *adhara*), lowest, vilest, worst; very low or vile or bad; often used at the close of comp., as in *narā-dhama*, the vilest or worst of men; (as), an unblushing paramour; (ā), a low or bad mistress [cf. Lat. *infimus*]. — *Adhama-bhrita* or *adhama-bhritaka*, as, m. a servant of the lowest class, a porter. — *Adhamarjā* (°*ma-rj*°), as, or *adhamarjika*, as, m. one reduced to inferiority by debt, a debtor. — *Adhama-sūkha*, as or am (?), m. or n. (?), N. of a region. — *Adhamānya* (°*ma-an*°), am, n. (the lowest member), the foot. — *Adhamācāra* (°*ma-āc*°), as, ā, am, guilty of vile conduct. — *Adhamārtha* (°*ma-ar*°), am, n. the lower half, the lower part. — *Adhamārthya*, as, ā, am, connected with or referring to the lower part.

अधमर्त्य, **अधमर्तिक**, &c. See above, under *adhama*.

अधर *adhara*, as, ā, am (said to come from *adhas* or from a base *adh*, whence *adhas* may be derived), lower, inferior; tending downwards; low, vile; worsted, silenced; prior; (as), m. the lower lip, the lip; (ā), f. the lower region, nadir; (am), n. the lower part; a reply; Pudendum Muliebre [Ossetic, *dalag*; Goth. *dalathrō*! Lat. *inferus*]. — *Adhara-tas* or *adhara-stāt* or *adharasāt* or *adharāt* or *adhareya*, ind. below, beneath; in the lower region. — *Adhara-kauṭha*, as, am, m. n. the lower neck. — *Adhara-kāya*, as, m. the lower part of the body. — *Adhara-pāna*, am, n. drinking the lower lip, kissing. — *Adhara-madhu*, u, n. the moisture of the lips. — *Adhara-svastika*, am, n. the nadir. — *Adharā-nṛita* (°*ra-an*°), am, n. the nectar of the lips. — *Adharāraṇi* (°*ra-ar*°), is, f., Ved. the lower of the two pieces of wood used in producing fire by friction. — *Adharāvalopa* (°*ra-av*°), as, m. biting the lip. — *Adharottara* (°*ra-ul*°), as, ā, am, lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. — *Adharoshtha* or *adharavshtha* (°*ra-osh*°), as, m. the lower lip; (am), n. the lower and upper lip.

Adharāk, ind. beneath, in the lower region.

Adharācīna or *adharācya*, as, ā, am, or *adharācī*, ā, ācī, āk, Ved. tending downwards, to the nadir or the lower region, tending towards the south (or west?).

Adharāttāt, ind., Ved. below, beneath.

Adharī-kṛta, as, ā, am, worsted; invalidated.

Adharīna, as, ā, am, vilified.

Adharī-bhūta, as, ā, am, worsted; invalidated.

Adhare-dya, ind. the day before yesterday; on a previous day.

Adharya, as, ā, am, inferior in quality or worth.

अधर्म *a-dharma*, as, m. unrighteousness, injustice, irreligion, wickedness; demerit, guilt; N. of a Prajāpati, son of Brahmā, husband of Hignā or Mṛghā; N. of an attendant of the sun; (ā), f. unrighteousness personified and represented as the bride of death. — *Adharma-cārin*, i, ī, i, practising wickedness. — *Adharma-tas*, ind. unrighteously, unjustly. — *Adharma-dandana*, am, n. unjust punish-

ment. — *Adharma-maya*, as, i, am, made up of wickedness; downright wicked. — *Adharmātman* (°*ma-āt*°), ā, ā, a, having a wicked spirit or disposition. — *Adharmāstikāya* (°*ma-as*°), as, m. the category (*astikāya*) of *adharma*.

Adharmīn, i, ī, i, i, unrighteous, wicked, impious.

Adharmishtha, as, ā, am, most wicked, impious.

Adharmya, as, ā, am, unlawful, contrary to law or religion, wicked.

अधवा *a-dhavā*, f. a widow (usually *vidhavā*, without a husband).

अधस् *adhas*, ind. (said to come from *adh*, see *adhara*), below, down; in the lower region; beneath, under; from under (with acc., gen., and abl.); also applied to the lower region and to the Pudendum Muliebre [cf. Lat. *infra*]. — *Adhas-tarava*, ind. very far down. — *Adha-upāśana*, am, n. sexual intercourse. — *Adha-kara*, as, m. the lower part of the hand. — *Adha-kāya*, as, m. the lower part of the body.

— *Adha-kṛta*, as, ā, am, put down, east down.

— *Adha-kṛishṇājina* (°*na-aj*°), ind. under the black skin. — *Adha-khanana*, am, n. undermining. — *Adha-padma*, am, n. (in architecture) a certain part of the cupola. — *Adha-pāta*, as, m. a downfall. — *Adha-pushpi*, f. (having flowers looking downwards), N. of two plants, Pimpinella Anisum and Elephantopus Scaber (or Hieracium?). — *Adha-pravāha*, as, m. a downward current. — *Adha-prastara*, as, m. seat or bed of turf or grass for persons in a state of impurity. — *Adha-prāre-sāyin*, i, ī, i, i, sleeping on the ground, towards the east.

— *Adha-cāra*, as, m. a thief ('creeping on the ground'). — *Adha-sāya*, as, ā, am, sleeping on the ground. — *Adha-sāya*, as, ā, am, having a peculiar couch on the ground; (ā), f. act of sleeping on the ground and on a peculiar couch. — *Adha-sīras*, ās, ās, as, holding the head downward; head foremost; (as), n., N. of a hell. — *Adhas-tala*, am, n. the room below anything. — *Adhas-pada*, am, n. the place under the feet. — *Adhaspadam*, ind. under foot. — *Adha-stha*, as, ā, am, placed low or below; inferior. — *Adha-shtha*, as, ā, am, standing below; situated below. — *Adha-svastika*, am, n. the nadir.

— *Adho-nṣuka*, am, n. a lower garment. — *Adho-ksha* or *adho-aksha*, as, ā, am, Ved. (situated) below the axle or under a car; (am), ind. under the axle.

— *Adho-ksha-ja*, as, m. an epithet of Vishnu or Krishna; the sign Sravaṇa. — *Adho-gaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-gati*, as, ā, am, gone down, descended. — *Adho-gati*, is, f. or *adho-gama*, as, m. or *adho-gamana*, am, n. descent, downward movement, degradation. — *Adho-gati*, is, is, i, going downwards, descending. — *Adho-gāmin*, i, ī, i, i, preceding. — *Adho-gaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-nga*, am, n. the anus, Pudendum Muliebre. — *Adho-jānu*, ind. below the knee. — *Adho-jihvika*, f. the uvula. — *Adho-dāru*, u, n. the under timber. — *Adho-diś*, k, f. the lower region, the nadir. — *Adho-dṛishṭi*, is, f. a downcast look; (is, is, i), having a downcast look. — *Adho-deśa*, as, m. the lower or lowest part, especially of the body. — *Adho-dēva*, am, n. the anus, Pudendum Muliebre. — *Adho-nābham*, ind. below the navel. — *Adho-para*, am, n. the anus. — *Adhokāśa* (°*dhas-aj*°), as, m., Ved. sexual intercourse. — *Adho-handana*, as, m. an under girth. — *Adho-bhakta*, am, n. a dose of medicine to be taken after eating. — *Adho-bhara*, as, ā, am, lower. — *Adho-bhāga*, as, m. the lower or lowest part, especially of the body. — *Adho-bhāga-dosha-hara*, as, ā, am, curing or strengthening the lower part of the body. — *Adho-bhavana*, am, n. the lower world. — *Adho-bhūmī*, is, f. lower ground; land at the foot of a hill. — *Adho-bhūman*, u, n. the anus. — *Adho-mukha*, as, ā or i, am, having the face downwards; headlong; upside down; (as), m. Vishnu; (ā), f. a plant, Prenna Esculentā; (am), n. a division of hell. — *Adho-yanta*, am, n. the lower part of an apparatus; a still. — *Adho-raktapitta*, am, n. discharge of blood from the anus and the urethra. — *Adho-rāma*, as, m., Ved. (a goat) having

peculiar white or black marks on the lower part of the body. — *Adho-lāmba*, as, m. a plummet; the perpendicular; (as), m. the lower world. — *Adho-vadana*, as, ā, am, the same as *adho-mukha*. — *Adho-varāṣa*, ās, ās, as, powerful in the lower regions. — *Adho-vaśa*, as, m. the bottom, Pudendum Muliebre. — *Adho-vāyu*, us, m. vital air passing downwards; flatulency. — *Adho-vekshī* (*adhas* + *ava* + *īkshin*), looking down. — *Adho-sra-pitta*, see *adho-raktapitta*. — *Adho-svam*, ind. under the horse.

Adhastana, as, i, am, lower, being underneath.

Adhastāt, ind. the same as *adhas*, q. v.

Adhastād-diś, k, f. the lower region, the nadir.

अधा *adhā*, Ved. See *adha*.

अधामार्गव *adhāmārgava*, as, m. a plant, Achyranthes Aspera.

अधाराक *a-dhāraṇaka*, as, ā, am, unable to support, unremunerative.

अधार्मिक *a-dhārmika*, as, i, am, unjust, unrighteous, wicked.

अधार्थ *a-dhārya*, as, ā, am, unfit or improper to be held or carried or kept up.

अधि 1. *adhi*, is, m. (better **आधि**, q. v.), anxiety, perplexity; f. a woman in her courses.

अधि 2. *adhi*, ind., as a prefix to verbs and nouns, expresses above, over and above, besides.

As a separable adverb or preposition; (with abl.) Ved. over; from above; from; from the presence of; for; (with gen.) Ved. among; (with loc.) Ved. over; on; at; subject to; (with acc.) over, upon, concerning. — *Adhy-adhāt*, ind. on high, just above.

Adhika, as, ā, am, additional; subsequent, later; surpassing (in number or quantity or quality), superior, more numerous; abundant; excellent; supernumerary, redundant; secondary, inferior; intercalated; (am), n. surplus; abundance; redundancy; hyperbole: ind. exceedingly; too much; more. — *Adhikam-tu*, more-over. — *Adhika-kshaya-kārin*, i, ī, i, i, causing excessive waste. — *Adhika-tā*, f. or *adhika-tra*, am, n. addition, excess, redundancy, preponderance. — *Adhika-tithi*, is, m. f. an intercalary lunar day. — *Adhika-danta* or *adhi-danta*, as, m. a redundant tooth which grows over another. — *Adhika-dina* or *adhi-dina*, am, n. an intercalated day. — *Adhika-mānsārman* (°*sa-ar*°), a, n. proud flesh in the eye; see *adhimānsa*. — *Adhika-māsa*, as, m. an intercalated month. — *Adhikavāddhi* (°*ka-rū*°), is, is, i, abundantly prosperous. — *Adhika-vākyokṭi* (°*kyak*°), is, f. exaggeration, hyperbole. — *Adhika-shāstika*, as, i, am, (containing or costing) more than sixty. — *Adhika-saṃvatsara*, as, m. an intercalated month. — *Adhika-sāptatika*, as, i, am (containing or costing) more than seventy. — *Adhikānga* (°*ka-an*°), as, ā or i, am, having some redundant member or members; (am), n. belt worn over the coat of mail.

— *Adhikādhika* (°*kha-adh*°), as, ā, am, outdoing one another. — *Adhikārtha* (°*ka-ar*°), as, ā, am, exaggerated. — *Adhikārtha-vaśana*, am, n. exaggeration, hyperbole.

अधिकर्मकर *adhi-karmakara*, as, m. or *adhi-karmakṛit*, t, m. an overseer of workmen.

अधिकल्पिन् *adhi-kalpin*, i, m., Ved. a sharp gambler.

अधिकर्म *adhi-karma*, am, n., N. of some place unknown.

अधिकृ *adhi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to place at the head, appoint; to aim at, regard; to refer or allude to; to superintend, be at the head of; A. -*kurute*, to be or become entitled to; to be or become superior to.

Adhi-karaṇa, am, n. the act of placing at the head or of subordinating government, supremacy, magistracy, court of justice; a receptacle, support; a claim; a topic, subject; (in philosophy) a

substratum; a subject (e.g. *ātmā* is the *adhi-karaṇa* of knowledge); a category; a relation; (in grammar) regimen, government, comprehension, location, the sense of the locative case; relationship of words in a sentence, which agree together, either as adjective and substantive, or as subject and predicate, or as two substantives in apposition; (in rhetoric) a topic; a paragraph or minor section; (*as, ī*), n. f. one who has to superintend. — *Adhikaraṇa-bhojaka*, *as, m.* a judge. — *Adhikaraṇa-mudapa*, *as, am, m. n.* the hall of justice. — *Adhikaraṇa-siddhānta*, *as, m.* a syllogism or conclusion which involves others. — *Adhikaraṇaitāvattra* (*pa-el*), *am, n.* fixed quantity of a substratum.

Adhi-karaṇika or better *ādhi-karaṇika*, *as, m.* a government official; a judge or magistrate.

Adhi-karaṇya, *am, n.* authority, power.

Adhi-karmaṇ, *a, n.* superintendence. — *Adhi-karmakṛit* or *adhi-karmakara*, see s. v. — *Adhi-karma-kṛita*, *as, m.* person appointed to superintend an establishment.

Adhikarmika, *as, m.* the overseer of a market.

Adhi-kāra, *as, m.* authority; office; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; claim, right, especially to perform sacrifices with benefit; privilege; ownership; possession; property; reference, relation; exertion, effort; a topic, subject; a paragraph or minor section; (in grammar) government; a heading-rule; (*as, ī*), m. f. having much to superintend. — *Adhikāra-stha*, *as, ā, am*, established in an office. — *Adhikāraṇīya* (*ra-ādh*), *as, ā, am*, invested with authority.

Adhi-kārin, *ī, hī, ī*, possessing authority; entitled to; fit for; (*ī*), m. a superintendent, governor; an official; a rightful claimant; a proprietor, master; one possessing the right of sacrificing; a nian proficient in the Vedānta; man as the lord of creation. — *Adhikāritva*, *am, n.* or *adhikāritā*, f. authority; rightful claim; ownership, &c.

Adhi-kṛita, *as, ā, am*, placed at the head of; appointed; ruled, administered; claimed; (*as*), m. a superintendent, especially a comptroller of public accounts. — *Adhikṛita-tva*, *am, n.* the being engaged in or occupied with.

Adhi-kṛiti, *is, f.* a right, privilege; possession.

Adhi-kṛitya, ind. having placed at the head, having made the chief subject; regarding; concerning; with reference to.

अधिक्रम *adhi-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to ascend, mount up to; to attack, scale. *Adhi-krama*, *as, m.* an invasion, attack.

Adhi-kramaya, *am, n.* act of invading or scaling.

अधिक्षि *adhi-kshi*, cl. 6. or cl. 2. P., Ved. -*kshiyati* or -*ksheti*, -*kshetum*, to be settled in or over, rest upon; to inhabit, to obtain; (occasionally *adhi-kship* occurs for this rt. by mistake.)

अधिक्षित् *adhi-kshit*, *t, m.*, Ved. a lord, ruler (fr. rt. 2. *kshi* and not fr. *adhi-kshi* above).

अधिक्षिप् *adhi-kship*, cl. 6. P. -*kshipati*, -*kshiptum*, to lay upon; to bespatter; to insult, abuse, scold; to superinduce (disease); (occasionally this rt. appears to be used by mistake for *adhi-kshī*, q. v.)

Adhikshipad-ajya-netra, *as, ā* or *ī, am*, having eyes which eclipse the lotus.

Adhi-kshipta, *as, ā, am*, insulted; scolded; thrown down; placed, fixed; despatched.

Adhi-kshēpa, *as, m.* abuse, contempt; dismissal.

अधिगण *adhi-gaṇ*, cl. 10. P. -*gaṇayati*, -*yitum*, to enumerate, to value highly.

अधिगम् *adhi-gam*, cl. 1. P. -*gaṇṇati*, -*gantum*, to go up to, approach, overtake; to have sexual intercourse with; to fall in with; to meet, find, discover, obtain; to accomplish; to study, read; Desid. P. *adhi-jigamishati*, to seek; A. *adhi-jigāṇsate*, to be desirous of studying or reading.

Adhi-gata, *as, ā, am*, found, obtained, acquired; gone over, studied, learnt.

Adhi-ganturya, *as, ā, am*, attainable.

Adhi-gantṛi, *t, ā, m.* one who attains or acquires.

Adhi-gama, *as, m.* the act of attaining, acquisition; acquirement, mastery, study, knowledge; mercantile return, profit, &c.

Adhi-gamana, *am, n.* acquisition; finding; acquirement, reading, study; marriage, copulation.

Adhi-gamanīya or *adhi-gamya*, *as, ā, am*, attainable, practicable to be learnt.

अधिगर्त्य *adhi-gartya*, *as, ā, am*, Ved. (found) on the driver's seat.

अधिगव *adhi-gava*, *as, ī, am*, Ved. (found) on or in a cow, derived from a cow.

अधिगा *adhi-gā*, cl. 2. P. A. or cl. 3. P. -*gāti*, -*te*, -*jigāti*, -*gātum*, to fall in with, obtain; to notice, to go over, learn, read, study, remember; to attempt, resolve; Caus. P. *adhi-gāpayati*, -*yitum*, to cause to go over or teach; Desid. of the Caus. *adhi-jigāpayishati*, to be desirous of teaching.

अधिगुण *adhi-guṇa*, *as, ā, am*, possessing superior qualities.

अधिगुप्त *adhi-gupta*, *as, ā, am*, protected, guarded.

अधिचक्रम *adhi-čankrama*, *as, ā, am*, Ved. walking or creeping over something.

अधिचर् *adhi-čar*, cl. 1. P. -*čarati*, -*ritum*, to walk or move on or over something.

Adhi-čaraṇa, *am, n.* the act of walking or moving or being on or over something.

अधिचि *adhi-čī*, cl. 5. P. -*čīnoti*, -*četum*, to pile or build upon.

अधिजन् *adhi-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be born.

Adhi-ja, *as, ā, am*, born, superior by birth.

Adhi-janana, *am, n.* birth.

अधिजानु *adhi-jānu*, ind. on the knees.

अधिजि *adhi-ji*, cl. 1. P. -*jayati*, -*jetum*, to win in addition, conquer.

अधिजिह्व *adhi-jihva*, *as, m.* or *adhi-jihvikā*, f. a peculiar swelling of the tongue or epiglottis.

अधिज्य *adhi-jya*, *as, ā, am*, having the bowstring (*jyā*) up or stretched, i. e. strung.

अधिन्योतिषम् *adhi-nyotisham*, ind. on the subject of light or the mundane luminaries (a chapter in the Upanishads).

अधितिष्ठति *adhi-tiṣṭhati*. See *अधिष्ठा*.

अधित्य *adhitya*, *as, ā, am* (fr. *adhi*), being above.

Adhityakā, f. land on the upper part of a mountain, table land.

अधिदण्डनेत्र *adhi-daṇḍa-netṛi*, *tā, m.* (ruler appointed to punish), epithet of Yama.

अधिदन्त *adhi-danta*, *as, m.* a redundant tooth which grows over another.

अधिदार्व *adhi-dārva*, *as, ī, am* (fr. *dāru*), wooden.

अधिदिन *adhi-dina*, *am, n.* an intercalated day.

अधिदेव *adhi-deva*, *as, m.* or *adhi-devatā*, f. a presiding or tutelary deity. — *Adhi-devam* or *adhi-devatam*, ind. concerning the gods or the deity.

अधिदेवन *adhi-devana*, *am, n.*, Ved. part of the house allotted to gambling; the table or board for gambling.

अधिदैव *adhi-daiva* or *adhi-daivata*, *am, n.* a presiding or tutelary deity; the supreme deity; the

divine agent operating in material objects. — *Adhi-dāivam* or *adhidaivatam*, ind. on the subject of the deity or the divine agent.

Adhi-dāivika, *as, ī, am*, spiritual.

अधिधा *adhi-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to give, present; A. -*dhatte*, to acquire additionally.

अधिधृ *adhi-dhṛi*, Caus. P. -*dhūrayati*, -*yitum*, to carry over or across.

अधिताय *adhi-nātha*, *as, m.*, N. of the author of the Kālyoga-śāstra.

अधिनिधा *adhi-ni-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to deposit, impart.

अधिनिर्णिञ् *adhi-nirṇij*, *k, k, k*, Ved. veiled.

अधिनिरवस् *adhi-ni-ras*, cl. 1. P. -*vasati*, -*vastum*, to dwell.

अधिनो *adhi-nī*, cl. 1. P. -*nayati*, -*netum*, to lead away from (with abl.); to raise above the ordinary measure, enhance.

अधिनृत् *adhi-nṛit*, cl. 4. P. -*nṛityati*, -*nartitum*, to dance upon (with acc.).

अधिप *adhi-pa*, *as, m.* a ruler, commander, regent, king.

Adhi-pati, *is, m.* same as *adhi-pa*, (in medic.) a particular part of the head, where a wound proves instantly fatal. — *Adhipati-ratī*, f., Ved., N. given to certain female divinities.

Adhi-patni, f. a female sovereign or ruler.

Adhi-pā, *ās, m.*, Ved. a ruler, king, sovereign.

अधिपथम् *adhi-patham*, ind. over or across a road.

अधिपांगुल *adhi-pāṇśula*, *as, ā, am*, become dusty from above; dusty. Also *adhi-pāṇśula*.

अधिपुरुष *adhi-purusha*, *as, m.* the supreme spirit.

अधिपू *adhi-pū*, cl. 9. P., Ved. -*punāti*, -*paritum*, to besprinkle, to sprinkle.

अधिपूतभृत् *adhi-pūta-bhṛit*, ind., Ved. over the (vessel) full of purified Soma.

अधिपेषण *adhi-pēṣaṇa*, *as, ā, am*, serving to pound or grind upon.

अधिप्रजन् *adhi-prajam*, ind. on the subject of procreation as a means of preserving the world (a chapter in the Upanishads).

अधिप्रष्टियुग *adhi-prasṭī-yuga*, *am, n.* yoke laid upon the *prasṭī* or foremost of three horses, used on certain sacrificial occasions, to which a fourth horse could be attached; (*as*), m. the fourth horse thus attached (?).

अधिवाथ *adhi-bādh*, cl. 1. A. -*bādhate*, -*dhitum*, to vex, annoy.

अधिब्रू *adhi-brū*, cl. 2. P. -*bravīti*, -*vaktum*, to give orders to.

अधिभुज् *adhi-bhuj*, cl. 7. A. -*bhunkte*, -*bhoktum*, to enjoy.

अधिभू *adhi-bhū*, *ūs, m.* (rt. *bhū* with *adhi*), a master, a superior.

Adhi-bhūta, *am, n.* the spiritual or fine substratum of material or gross objects; the all-penetrating influence of the supreme spirit; the supreme spirit himself; nature. — *Adhi-bhūtam*, ind. on the subject of material objects (a chapter in the Upanishads).

Adhi-bhāutika (better *ādhibhāutika*, q. v.), *as, ī, am*, natural (?).

अधिभोजन *adhi-bhojana*, *am, n.* an additional gift.

अधिमन्य *adhi-mantha* or *adhi-mantha*, *as, m.* (churning of the eyes), severe ophthalmia.

Adhi-manthana, *am*, n., Ved. friction for producing fire; (*as*, *ā*, *am*), suitable for such friction (as wood).

Adhi-manthita, *as*, *ā*, *am*, suffering from ophthalmia.

अधिमांस *adhi-māṃsa* or *adhi-māṃsaka*, *as*, m. proud flesh or cancer, especially in the eyes or the back part of the gums. — *Adhimāṃsārman* ("sarar"), *a*, n. ophthalmic disease produced by proud flesh or cancer.

अधिमात्र *adhi-mātra*, *as*, *ā*, *am*, past or above measure, excessive; (*am*), ind. on the subject of prosody. — *Adhimātra-kāruṇika*, *as*, m. (exceedingly merciful), N. of a Mahā-brāhmaṇa among the Buddhists.

अधिमास *adhi-māsa*, *as*, m. an intercalary month.

अधिमुक्ति *adhi-mukti*, *is*, f. (with Buddhists) intuition (?); implicit faith (?). — *Adhimukti-sāra*, *as*, *ā*, *am*, wholly given to intuition or to implicit faith (?).

Adhi-muktika, *as*, m. (with Buddhists) an epithet of Mahā-kāla.

अधिमुस *adhi-muḥya*, *as*, m., N. of Śākya-muni in one of his thirty-four former births.

अधियज्ञ *adhi-yajña*, *as*, m. the chief or principal sacrifice; influence or agency affecting a sacrifice; (*as*, *ā*, *am*), relating to a sacrifice; (*am*), ind. on the subject of sacrifices.

अधियत् *adhi-yat*, cl. 1. A., Ved. -*yatate*, -*titum*, to fasten, fix, stick.

अधियम् *adhi-yam*, cl. 1. P. -*yaēhati*, -*yantum*, to give, present.

अधिया *adhi-yā*, cl. 2. P. -*yāti*, -*tum*, to escape.

अधियाङ्ग *adhiyāṅga*, *am*, n. a redundant limb; (better *adhikāṅga*.)

अधियोध *adhi-yodha*, *as*, m. a warrior who fights in the first lines (?).

अधिरज्जु *adhi-rajju*, *us*, *us*, *u*, Ved. carrying a rope, fastening, fettering.

अधिरथ *adhi-ratha*, *as*, *ā*, *am*, being upon or over a car; (*as*), m. a charioteer; N. of a charioteer who was a prince of Anga and Karna's foster-father; (*am*), n. a cart-load.

Adhi-rathi, *is*, m. (various reading for *uda-rathi*), the sun (?); the sea (?).

Adhi-rathyam, ind. on the high road.

अधिराज *adhi-rāj*, *ṭ*, m. a supreme king, emperor.

Adhi-rāja, *as*, or *adhi-rājān*, *ā*, m. an emperor.

Adhi-rājya or *adhi-rāṣṭra*, *am*, n. supremacy, imperial dignity; an empire; N. of a country. — *Adhirājya-bhāj*, *k*, m. possessor of imperial dignity.

अधिरुक्म *adhi-rukma*, *as*, *ā*, *am*, wearing gold.

अधिरुह *adhi-ruh*, cl. 1. P. or poet. A. *adhi-rohati*, -*te*, -*rodhum*, to rise above, to ascend, mount; Caus. -*ropayati*, -*yitum*, to raise, place above.

Adhi-rūḍha, *as*, *ā*, *am*, ascended, mounted.

— *Adhirūḍha-sauādhi-yoga*, *as*, *ā*, *am*, engaged in profound meditation.

Adhi-ropaya, *au*, n. the act of raising or causing to mount.

Adhi-ropita, *as*, *ā*, *am*, raised, placed above.

Adhi-roha, *as*, m. ascent, mounting, overtopping.

Adhi-rokaṇa, *am*, n. act of ascending or mounting or rising above; (*i*), f. a ladder, flight of steps.

Adhi-rohin, *i*, *iṇi*, *i*, rising above, ascending, &c.; (*iṇi*), f. a ladder, flight of steps.

अधिर्लोकम् *adhi-lokam*, ind. on the subject

of the universe (a chapter in the Upanishads). — *Adhi-loka-nātha*, *as*, m. lord of the universe.

अधिवच् *adhi-vač*, cl. 2. P., Ved. -*vakti*, -*vaktum*, to speak in favour of; to advocate; to side with. *Adhi-vakti*, *tā*, m., Ved. an advocate; a comforter; an orator.

Adhi-vačana, *am*, n. advocacy; speaking in favour of; an appellation, epithet.

Adhi-vāka, *as*, m., Ved. advocacy, protection.

अधिवप् *adhi-vap*, cl. 1. A., Ved. -*rapate*, -*vaptum*, to put on; to shatter.

अधिवस् 1. *adhi-vas*, cl. 1. P. -*vasati*, -*vastum*, to inhabit; to settle or perch upon.

1. *adhi-vāsa*, *as*, m. an inhabitant, a neighbour; one who dwells above; a habitation, abode, settlement, site; sitting before a person's house without taking food till he ceases to oppose or refuse a demand, commonly called 'sitting in dharṇā'; pertinacity; (for 2. 3. *adhi-vāsa*, see below.) — *Adhi-vāsa-bhūmi*, *is*, f. a dwelling-place, settlement.

1. *adhi-vāsana*, *am*, n. act of causing the divinity to take up its abode in an image; sitting in dharṇā [cf. s. v. *adhi-vāsa* above]. (For 2. *adhi-vāsana*, see below.)

Adhi-vāsān, *i*, *inī*, *i*, inhabiting, settled in. — *Adhi-vāst-tā*, f. settled residence.

Adhi-vāṣita, sec. s. v.

अधिवस् 2. *adhi-vas*, cl. 2. A. -*vaste*, -*vasitum*, to put on or over (as clothes &c.).

Adhi-castra, *as*, *ā*, *am*, clothed.

2. *adhi-vāsa* or *adhi-vāsa*, *as*, m. an upper garment, mantle.

1. *adhi-vāsita*, *as*, *ā*, *am*, invested with, clothed with; see also s. v. *adhi-vās* below.

अधिवान्य *adhi-vānya*, *am*, n., N. of a country; correctly *adhi-rājya*.

अधिवाम् *adhi-vās*, cl. 10. P. -*vāsayati*, -*yitum*, to scent, perfume.

3. *adhi-vāsa*, *as*, m. application of perfumes or fragrant cosmetics. (For 1. 2. *adhi-vāsa*, see above.)

2. *adhi-vāsana*, *am*, n. application of perfumes, &c.; touching a vessel containing fragrant objects, that have been presented to an idol, as a ceremony; preliminary purification of the image.

2. *adhi-vāsita*, *as*, *ā*, *am*, scented.

अधिवाहन *adhi-vāhana*, *as*, m., N. of a man, said to be a son of Anga.

अधिविकर्तन *adhi-vi-kartana*, *am*, n. the act of cutting off.

अधिविक्रम *adhi-vi-kram*, cl. 1. A. -*kramate*, -*mitum*, to step forth towards or for some one.

अधिविद् *adhi-vid*, cl. 6. P. -*viudati*, -*veditum*, to obtain; to marry in addition to.

Adhi-viṇnā, f. a wife whose husband has married again; a neglected or superseded wife.

Adhi-vettaryā or *adhi-vedanīyā* or *adhi-vedyā*, f. a wife in addition to whom it is proper to marry another.

Adhi-vettri, *tā*, m. a husband who marries an additional wife.

Adhi-vedma, *am*, n. marrying an additional wife.

अधिविद्यम् *adhi-vidyam*, ind. on the subject of science (a chapter in the Upanishads).

अधिवेदम् *adhi-vedam*, ind. concerning the Veda.

अधिशी *adhi-śī*, cl. 2. A. -*śete*, -*śayitum*, to lie down upon, to lie upon, to sleep upon.

Adhi-śayana, *as*, *ā*, *am*, lying on, sleeping on.

Adhi-śayita, *as*, *ā*, *am*, recumbent upon; used for lying or sleeping upon.

अधिष्ठी *adhi-śrī*, cl. 1. P. -*śrayati*, -*yitum*, Ved. -*śrayitavat*, to ascend; to put on fire, make hot.

Adhi-śraya, *as*, m. a receptacle.

Adhi-śrayaṇa, *am*, n. act or ceremony of putting (a kettle) on the fire; (*i*), f. a fire-place, oven. — *Adhi-śrayaṇiya*, *as*, *ā*, *am*, relating to or connected with the *Adhi-śrayaṇa*.

Adhi-śrita, *as*, *ā*, *am*, put on the fire (as a pot).

अधिशवरा *adhi-shavaṇa*, *am*, n. (fr. rt. *su* with *adhi*), Ved. hand-press for extracting and straining the Soma juice; (*as*, *ā*, *am*), used for extracting and straining the Soma juice.

अधिष्ठा *adhi-śthā* (*adhi-śthā*), cl. 1. P. or poet. A. -*tishthati*, -*te*, -*śthātum*, to stand upon, depend; to inhabit, abide; to be, stand; to superintend, govern; to step over or across; to overcome; to ascend, mount.

Adhi-śthātṛi, *tā*, *trī*, *tri*, superintending, presiding, governing, tutelary; (*ā*), m. a ruler; especially the supreme ruler, or Providence personified and identified with one or another of the Hindu gods; a chief; a protector.

Adhi-śthāna, *am*, n. standing by, being at hand, approach; standing or resting upon; a basis, base; a wheel (as the basis of a car); a position, site, residence, abode, seat; a settlement, town; government, authority, power, dominion; a precedent, rule; a benediction. — *Adhiśthāna-śarira*, *am*, n. (in Sāṅkhya phil.) a body which forms the medium between the subtle and the gross body.

Adhi-śthāyaka, *as*, *ā*, *am*, governing, superintending, guarding.

Adhi-śthāta, *as*, *ā*, *am*, settled; inhabited; superintended; regulated; appointed; superintending.

अधिस्रि *adhi-śtri*, ind. concerning a woman or a wife. — *Adhi-śtrī*, f. a superior or distinguished woman.

अधिहरि *adhi-hari*, ind. concerning Hari.

अधी *adhi* (*adhi-i*), cl. 2. P. *adhi-eti*, -*tum*, to meet with, attain, notice; observe, understand; to mind, remember, care for, long for; to know, know by heart; to go over; study, learn, read, recite, declare; A. *adhīte*, to study, learn by heart, read, recite, declare; Caus. P. *adhi-āpayati*, -*yitum*, to make one read or study, teach, instruct; Desid. of the Caus. *adhi-āpīyishati*, to be desirous of teaching; Desid. *adhīshishati*, to be desirous of teaching.

Adhita, *as*, *ā*, *am*, attained; studied, read; well read, learned. — *Adhita-veda*, *as*, m. one who has studied the Vedas or whose studies are finished.

Adhiti, *is*, f. perusal, study; Ved. desire, recollection.

Adhiti, *i*, *inī*, *i*, well read, proficient.

Adhitya, ind. having gone over, having studied.

Adhityat, *an*, *atī*, *at*, remembering, proficient in study.

Adhityāna, *as*, m. a student; one who goes over the Veda either as a student or a teacher.

Adhi-ayana, *adhi-āpaka*, *adhi-āpana*, *adhi-etarya*, *adhi-ētrī*, &c., see s. v.

अधीकार *adhi-kāra* = *adhi-kāra*, q. v.

अधीक्ष *adhiksh* (*adhi-iksh*), cl. 1. A. *adhikshate*, -*kshitum*, to discover.

अधीन *adhina*, *as*, *ā*, *am* (fr. *adhi*), subject, subservient (generally forming the last member of a compound). — *Adhina-tā*, f. or *adhina-tva*, *am*, n. subjection, dependence.

अधीमन्थ *adhī-mantha* = *adhi-mantha*, q. v.

अधीर *a-dhira*, *as*, *ā*, *am*, not fixed, moveable; confused; deficient in calm self-command; excited, excitable; fitful, capricious; querulous; weak-minded, foolish; (*ā*), f. lightning; a capricious or bellicose mistress. — *Adhira-tā*, f. want of confidence.

अधीवास *adhi-vāsa* = *adhi-rāsa*, q. v.

Adhi-rāsa, ind. over the garment.

अधीश *adhīśa* (*adhi-īśa*), *as*, m. a lord, a master over (others).

Adhiśvara (*adhi-īś*), *as*, m. a supreme lord or king, an emperor; (among the Jains) an Arhat.

udder, with *adhi*), a tubular vessel above the udder, or above the scrotum, i. e. urethra (?).

अधूपिवस् *adhy-ūshivas*, *ān*, *ushī*, *as* (perf. part. of *rt. vas* with *adhi*), having inhabited.

अधूह *adhy-ūh*, cl. 1. P. -*ūhati*, -*hitum*, to lay on, overlay; to place upon, to raise above.

Adhy-ūhana, *am*, n. putting on a layer (of ashes or cinders).

अधूध *adhy-ūdh*, cl. 5. P. -*ūdhnoti*, -*ardhitum*, to expand.

अधेतय *adhy-etarya* or *adhy-eya*, *as*, *ā*, *am* (fr. *rt. i* with *adhi*, see *adhi*), fit or proper to be studied or read.

Adhy-etrī, *t*, *ā*, m. a student, reader.

Adhy-eshyamāna, *as*, *ā*, *am* (fut. part.), intending to study.

अध्यध *adhy-edh*, cl. 1. A. -*edhate*, -*dhitum*, to increase, prosper.

अध्येषण *adhy-eshana*, *am*, *ā*, n. f. (fr. *rt. 3. ish* with *adhi*), solicitation, entreaty.

अधि *a-dhi*, *is*, *is*, *i* (rt. *dhri*), unrestrained, irresistible. — **Adhri-gu**, *us*, plur. *āvas*, m., Ved. irresistible; N. of a heavenly killer of victims; N. of a formula concluding with an invocation of Agni. — **Adhri-ja**, *as*, *ā*, *am*, Ved. irresistible. — **Adhri-pushpalikā**, f. a species of the Pāṇ plant, Piper Betel.

Adhriyamāna, *as*, *ā*, *am* (pres. pass. part. of *rt. dhri* with *a*), not held; not to be got hold of, not forthcoming, not surviving or existing, dead.

अध्रुव *a-dhruva*, *as*, *ā*, *am*, not fixed, not permanent; uncertain, doubtful; separable, admitting of severance without disastrous effects.

अध्रुष *adhrusha*, *as*, m. quinsy, a kind of sore throat (etymology doubtful).

अध्वन् *adhvan*, *ā*, m. (said to be from *ad*, 'to eat', *d* being changed to *dh*, or fr. *rt. at*), a road, way, orbit; a journey, course; distance; time; means, method, resource; the zodiac (?), sky, air; a place; a recession of the Vedas and the school upholding it; assault (?). **Adhvan** becomes *adhva*, *as*, at the end of some compounds. — **Adhva-ga**, *as*, *ā*, *am*, travelling; (*as*), m. a traveller; a camel; a mule; the sun; (*ā*), f. Gangā (the river). — **Adhva-gat**, *t*, m. a traveller. — **Adhva-gaty-anta** or **adhva-gantar-ga**, *as*, m. measure of length applicable to roads. — **Adhva-gbhogya**, *as*, m. (traveller's delight), N. of a tree (Spondias Mangifera). — **Adhva-gamana**, *am*, n. act of travelling. — **Adhva-gāmin**, *i*, *ini*, *i*, wayfaring. — **Adhva-jā**, f. a plant, also called *Svarijūti*. — **Adhva-pati**, *is*, m. (lord of the orbits or of the zodiac), the sun. — **Adhva-ratha**, *as*, m. a travelling car. — **Adhva-sūya**, *as*, m. a plant, Achyranthes Aspera. — **Adhvādhīpa** ('*va-adh*') or **adhveśa** ('*va-ish*'), *as*, m. officer in charge of the police on the public roads.

Adhvanina or **adhvanya**, *as*, *ā*, *am*, speeding on a journey; (*as*), a traveller.

Adhvat, *an*, *anti*, *at*, Ved. running, quick.

अध्वर *a-dhvara*, *as*, *ā*, *am* (fr. *a*, not, and *dhvara*, crookedness, injury), Ved. not crooked, unbroken, uninterrupted; durable; sound; intent; (*as*), m. a religious or liturgical service, a sacrifice, especially the Soma sacrifice; N. of a Vasu; of the chief of a family; (*am*), n. sky or air. — **Adhvara-karman**, *a*, n. performance of the Adhvara or connected with it. — **Adhvara-kalpā**, f., N. of an optional sacrifice (Kāmyeshi). — **Adhvara-kāṇḍa**, *am*, n. title of the book in the Satpatha-Brāhmaṇa which refers to Adhvaras. — **Adhvara-kṛit**, *t*, m. performing an Adhvara. — **Adhvara-ga**, *as*, *ā*, *am*, intended for an Adhvara. — **Adhvara-dikshauyā**, f. consecration connected with the Adhvara. — **Adhvara-prāyashcitti**, *is*, f. expiation connected with the Adhvara. — **Adhvara-vat**, *ān*, *atī*, *at*, containing the word Adhvara.

— **Adhvara-srī**, *is*, m., Ved. glory (i. e. patron) of the Adhvara. — **Adhvara-samishṭa-yajus**, *us*, n., N. of an aggregate of nine libations connected with the Adhvara. — **Adhvara-stha**, *as*, *ā*, *am*, or **adhvare-shthā**, *ās*, *ās*, *am*, Ved. standing at (or engaged in) an Adhvara.

Adhvarya, etymological substitute for *adhvaru*.

Adhvariya or **adhvarya**, nom. (fr. *adhvara*), P. **adhvariyaṭi** or **adhvariyaṭi**, P. to be desirous of having an Adhvara performed; to institute one (?).

Adhvaryu, *us*, m. one who institutes an Adhvara; any officiating priest; technical name of a priest of a particular class (as distinguished from the *Hotri*, the *Udgātṛi*, and the *Brahman* classes). The Adhvaryas "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it." Whilst engaged in these duties, they had to repeat, without interruption or mistake, the hymns of the Yajur-veda; hence that Veda itself is also called Adhvaryu or Adhvarayas, and the latter word also means adherents of the Yajur-veda. — **Adhvaryu-kāṇḍa**, *am*, n. title of a book of mantras or prayers intended for Adhvarayas. — **Adhvaryu-kṛatu**, *us*, m. sacrificial act performed by the Adhvaryu. — **Adhvaryu-veda**, *as*, m. the Yajur-veda.

अध्वस्मन् *a-dhvasman*, *ā*, *ā*, *a*, Ved. imperishable (?); not causing to fall (?); unveiled, open to the light (?).

अध्वान *a-dhvānta*, *an*, n. (not positive darkness), twilight, gloom, shade. — **Adhvānta-sātrava**, *as*, m. a plant, Cassia Fistula or Bignonia Indica (not an enemy to darkness, i. e. blossoming in the shade).

अन् 1. *an-*, occasionally **अन** *ana-*, (before a vowel) the substitute for 3. *a*, or a privative. (Before terminations commencing with vowels) the substitute for the pronominal base *a*, as in *anenu* (*ana-ina*).

अन् 2. *an*, cl. 2. P. *aniti* or Ved. *anati*, *āna*, *anishyati*, *ānī*, *anītum*, to breathe, gasp, move, go, live [cf. Gr. *ἀνέμω*; Lat. *animus*]: Caus. *anayati*, -*yitum*: Desid. *anīshati*.

Ana, *as*, m. breath, spiration.

Anana, *am*, n. breathing, living.

अनंश *an-aṇśa*, *as*, *ā*, *am*, or *an-aṇśin*, *i*, *inī*, *i*, portionless; not entitled to a share in an inheritance.

अनंशुमत्फला *an-aṇśumat-phalā*, f. a plantain (the same as *aṇśumat-phalā*).

अनक *anaka*, *as*, *ā*, *am*, inferior = *anaka*, q. v.

अनकुन्दुभ *anaka-dundubha*, *as*, m. a name of Kṛishṇa's grandfather. — **Anaka-dundubhi** or better **anakadundubhi**, *is*, m. a name given to Kṛishṇa's father, Vasudeva; (a name said to be derived from the beating of drums at his birth.)

अनकस्मात् *an-akasmāt*, ind. not without a cause or an object; not accidentally, not suddenly.

अनक्ष *an-aksh*, *k*, *k*, *k*, Ved. or *an-aksha*, *as*, *i*, *am*, sightless, blind.

An-akshī, n. a bad eye.

अनक्षर *an-akshara*, *as*, *ā*, *am*, unfit to be uttered; unable to articulate.

अनक्षस्तम्भ *an-aksha-stambham*, ind. so as not to interfere with the axle-tree.

अनगार *an-agāra*, *as*, m. (houseless), an ascetic who has adopted a houseless or vagrant condition.

An-agārikā, f. the houseless life of such an ascetic.

अनग्न *a-nagna*, *as*, *ā*, *am*, not naked. — **Anagna-tā**, f. the not being naked.

अनग्नि *an-agni*, *is*, m. non-fire; substance

differing from fire; absence of fire; (*is*, *is*, *i*), requiring no fire or fire-place; not maintaining the sacred fire, irreligious; unmarried; dispensing with the use of fire; dyspeptic. — **An-agni-tra**, *as*, *ā*, *am*, or **an-agni-trā**, *ās*, *ās*, *am*, not maintaining the sacred fire, irreligious (?); not enjoying Agni's protection (?). — **An-agni-dagdha**, *as*, *ā*, *am*, not burnt with fire; not burnt on the funeral pile (but buried); (*ās*), m. pl., N. of a class of manes. — **Anagni-shvāta**, *as*, m. pl. = preceding; see *agni-dagdha* and *agni-shvāta* under *agni*.

अनघ *an-gha*, *as*, *ā*, *am*, sinless, innocent; faultless; handsome; (*as*), m. white mustard; N. or epithet of various persons, especially Siva. — **Ana-ghāshṭamī** ('*gha-ash*'), f., N. of the fifty-fifth Adhyāya of the Bhavishyottara-Purāṇa.

अनकुश *an-ankuśa*, *as*, *ā*, *am*, unrestrained, ungovernable.

अनङ्ग *an-anga*, *as*, *ā*, *am*, incorporeal; (*as*), m. Love, N. of Kāma, the god of love, so called because he was reduced to ashes by a flash from the eye of Siva, for having attempted to disturb his penance by filling him with love for Pārvatī; (*am*), n. the ether, air, sky; the mind, *manas*; that which is not the *anga*, q. v. — **Ananga-kṛidā**, f., N. of a metre of two verses, the first containing sixteen long syllables, the second thirty-two short ones. — **Ananga-devī**, f., N. of a queen-consort of Kashmir. — **Ananga-pāla**, *as*, m., N. of a king's chamberlain at Kashmir. — **An-angam-cjaya**, *as*, *ā*, *am*, not shaking the body (?). — **Ananga-ranga**, N. of an erotic work. — **Ananga-lekhā**, f. a love letter; N. of a queen of Kashmir. — **Ananga-śekhara**, *as*, m., N. of a metre of four verses, each containing fifteen iambs. — **An-anga-senā**, f., N. of a dramatic personage. — **An-angāpīḍa** ('*ga-āp*'), *as*, m., N. of a king of Kashmir. — **Anangāsuhṛid** ('*ga-as*'), *t*, m. Kāma's enemy, i. e. Siva.

An-angaka, *am*, n. the mind.

अनङ्गुरि *an-anguri*, *is*, *is*, *i*, destitute of fingers.

अनच्छ *an-ačcha*, *as*, *ā*, *am*, not pellucid, turbid.

अनजका *an-ajakā* or *an-ajikā*, f. a miserable little goat.

अनञ्जन *an-anjana*, *as*, *ā*, *am*, free from collyrium or pigment or paint; (*am*), n. the sky, atmosphere; Vishṇu.

अनुदुह *anad-uh*, *dvān*, m. (fr. *anas*, a cart, q. v., and *vah*, to drag), an ox; bull; the sign Taurus. — **Anaduh-jīhvā**, f. a plant, also called *Gojihvā*. Elephantopus Scaber. — **Anadul-da**, *as*, m. donor of a bull or ox. — **Anaduli** or **anadrāhi**, f. a cow.

Anadutka, *as*, *ā*, *am*, having oxen (?).

Anaduha, *as*, m., N. of the chief of a certain Gotra.

अनगु *an-agn*, *us*, *us* or *vī*, *u*, not minute or fine, coarse; (*us*), m. coarse grain, peas, &c.

अनत *a-nata*, *as*, *ā*, *am*, not bent, not bowed down; erect; stiff; haughty.

अनति *an-ati*, not very-, not too-, not past-. (Words commencing with *an-ati* are so easily analysed by referring to *ati*, &c., that few need be enumerated). — **An-ati-krama**, *as*, m. moderation, propriety. — **An-atikramanīya**, *as*, *ā*, *am*, not to be avoided, not to be transgressed, inviolable. — **An-atidṛṣya**, *as*, *ā*, *am*, Ved. not transparent, opaque; (or equivalent to *aty-adṛṣya*), quite indiscernible. — **An-atidhṛta**, *as*, m., Ved. unsurpassed. — **An-atirīṭhi**, *is*, f. congruity. — **An-atirīyādhyā**, *as*, *ā*, *am*, Ved. invulnerable. — **An-atyanta-gatī**, *is*, f. the sense of "not exceedingly," sense of diminutive words. — **An-atyaya**, *as*, *ā*, *am*, unperishable, unbroken. — **An-atyudya**, *as*, *ā*, *am*, Ved. (equivalent to *aty-an-udya*), quite unfit to be mentioned.

अनदत् *an-adat*, *an*, *atī*, *at*, not eating, not consuming.

अनद्धा *an-addhā* or (with part. *u*) *an-addho*, ind., Ved. not truly, not clearly. — *Anaddhā-purusha*, *as*, *m.*, Ved. one who is not a true man, one who is of no use either to gods or men or the manes.

अनद्य *an-adya*, *as*, *ū*, *am*, not fit to be eaten; (*as*), *m.* white mustard.

अनद्यतन *an-adyatana*, *as*, *m.* tense which is not applicable to the current day.

अनधिक *an-adhika*, *as*, *ā*, *am*, incapable of being enlarged or excelled; boundless; perfect.

अनधिकार *an-adhikāra*, *as*, *m.* absence of authority or right or claim. — *Anadhikāra-śarā*, *f.* intermeddling, officiousness.

An-adhikārtin, *i*, *inī*, *i*, not entitled to.

An-adhikṛita, *as*, *ā*, *am*, not placed at the head of, not appointed.

अनधिगत *an-adhigata*, *as*, *ā*, *am*, not obtained, not acquired; not studied. — *Anadhigata-manoratha*, *as*, *ā*, *am*, disappointed. — *Anadhigata-sāstra*, *as*, *ā*, *am*, unacquainted with the Śāstras.

An-adhigamya, *as*, *ā*, *am*, unattainable.

अनधिष्ठान *an-adhiṣṭhāna*, *am*, *n.* want of superintendence.

An-adhiṣṭhita, *as*, *ā*, *am*, not appointed; not present.

अनधीन *an-adhīna* or *an-adhīnaka*, *as*, *ā*, *am*, independent; (*as*), *m.* an independent carpenter who works on his own account, see *kauṣṭa-takṣha*.

अनध्यक्ष *an-adhyakṣa*, *as*, *ā*, *am*, not observable; destitute of a superintendent.

अनध्ययन *an-adhyayana*, *am*, *n.* not studying; intermission of study.

An-adhyāya, *as*, *m.* = the preceding; time when there is or ought to be an intermission of study. — *Anadhyāya-dīvasa*, *as*, *m.* a vacation day.

अनन *anana*, *am*, *n.* (fr. *rt. an*), breathing, living.

अननङ्गमेजय *an-anarṅgamejaya*, *as*, *ā*, *am*, not leaving the body unshaken; see under *an-anga*.

अननुज्ञात *an-anujñāta*, *as*, *ā*, *am*, not agreed to, not permitted, denied.

अननुभावक *an-anubhāvaka*, *as*, *i*, *am*, unable to comprehend. — *Ananubhāvaka-tā*, *f.* non-comprehension; unintelligibility.

अननुभाषण *an-anubhāṣaṇa*, *am*, *n.* not repeating (for the sake of challenging) a proposition; tacit assent.

अननुभूत *an-anubhūta*, *as*, *ā*, *am*, not perceived, not experienced, unknown.

अननुमत *an-anumata*, *as*, *ā*, *am*, not honoured, not liked, disagreeable, unfit.

अननुपङ्क्ति *an-anushargin*, *i*, *inī*, *i*, not attached to, indifferent to.

अननुष्ठान *an-anuṣṭhāna*, *am*, *n.* non-ob-servance, neglect; impropriety.

अननुक्त *an-anūkta*, *as*, *ā*, *am*, not recited or studied; not responded to.

अनन्त *an-anta*, *as*, *ā*, *am*, endless, boundless, eternal, infinite; (*as*), *m.*, *N.* of many persons, particularly of Viṣṇu; of Viṣṇu's couch, the snake king Śeṣha; of Śeṣha's brother Vāsuki; of Kṛishṇa; of his brother Baladeva; of Śiva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Śravaṇa; a silken cord tied round the right arm at a particular

festival; the letter *ā*; a periodic decimal fraction?; (*ā*), *f.* the earth; the number one; *N.* of various females, especially of Pārvatī; *N.* of various (perennial?) plants, particularly one also called Śārivā, Periploca Indica or Asclepias Pseudosarsa (or Asthmatica), the root of which supplies a valuable medicine; (*am*), *n.* the sky, atmosphere; Talc. — *Ananta-kara*, *as*, *i*, *am*, rendering endless, magnifying indefinitely.

— *Ananta-ga*, *as*, *ā*, *am*, going or moving for ever or indefinitely. — *Ananta-guṇa*, *as*, *ā*, *am*, having boundless excellencies. — *Ananta-śatruśāṣṭi*, *f.* the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-śāritra*, *as*, *m.*, *N.* of a Bodhisattva. — *Ananta-jit*, *t*, *m.*, *N.* of the fourteenth Jaina Arhat of the present Avasarpīyū.

— *Ananta-tā*, *f.* or *ananta-tra*, *am*, *n.* eternity, infinity. — *Ananta-tāna*, *as*, *ā*, *am*, extensive.

— *Ananta-tīrtha*, *as*, *n*, *N.* of an author. — *Ananta-tīrtha-kṛit*, *t*, *m.* the same as Anantajit. — *Ananta-tritīyā*, *f.* the third day of Bhādra, said to be sacred to Viṣṇu. — *Ananta-tritīyā-vrata*, the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-dṛiṣṭi*, *is*, *m.* epithet of Śiva. — *Ananta-deva*, *as*, *m.*, *N.* of various persons, especially of a king of Kashmir.

— *Ananta-nemi*, *is*, *m.*, *N.* of a king of Mālava, a contemporary of Śākyamuni. — *Ananta-pāra*, *as*, *ā*, *am*, of boundless width. — *Ananta-pāla*, *as*, *m.*, *N.* of a warrior chief in Kashmir. — *Ananta-bhaṭṭa*, *as*, *m.*, *N.* of a man. — *Ananta-mat*, *is*, *n*, *N.* of a Bodhisattva. — *Ananta-māyīn*, *i*, *inī*, *i*, endlessly illusory or delusive or deceitful. — *Ananta-mūla*, *as*, *m.* a medicinal plant, also called Śārivā.

— *Ananta-rāma*, *as*, *m.*, *N.* of a man. — *Ananta-rāṣi*, *is*, *n*, *(in arithm.)* an infinite quantity; a periodic decimal fraction(?). — *Ananta-rūpa*, *as*, *ā* or *i*, *am*, having innumerable forms or shapes. — *Ananta-vat*, *ān*, *atī*, *at*, eternal, infinite; (*ān*), *m.* (in the Upanishads) one of Brahmā's four feet, earth, intermediate space, heaven, and ocean. — *Ananta-varman*, *ā*, *m.*, *N.* of a king. — *Ananta-rāta*, *as*, *m.* a disease of the head, somewhat like tetanus.

— *Ananta-vikramin*, *i*, *m.*, *N.* of a Bodhisattva. — *Ananta-vijaya*, *as*, *m.*, *N.* of Yuddhiṣṭhira's conch-shell. — *Ananta-vīrya*, *as*, *m.*, *N.* of the twenty-third Jaina Arhat of a future age. — *Ananta-vrata*, *am*, *n.* ceremony or festival in honour of Ananta or Viṣṇu on the day of the full moon in Bhādra; title of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-śakti*, *is*, *is*, *i*, omnipotent; (*is*), *m.*, *N.* of a king. — *Ananta-śayana*, *am*, *n.* Travancore. — *Ananta-śīrṣha*, *f.*, *N.* of the snake king Vāsuki's wife.

— *Ananta-śūshma*, *as*, *ā*, *am*, Ved. possessing boundless strength(?); endlessly blowing(?). — *Anantātman* (*ta-āt*), *ā*, *m.* the infinite spirit. — *Anantāśrama*, *anantēśvara*, &c., names of persons unknown.

Anantaka, *as*, *ā*, *am*, endless, boundless, eternal, infinite; (*am*), *n.* (among the Jinas) the eternal (i. e. the aggregate of spirit and matter); the infinite (i. e. infinite space).

Anantya, *as*, *ā*, *am*, infinite, eternal; (*am*), *n.* infinity, eternity.

अनन्तर *an-antara*, *as*, *ā*, *am*, having no interior; having (or leaving) no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (*am*), *n.* contiguousness; Brahma, the supreme soul, as being of one entire essence; (*am*), ind. immediately after; after; afterwards.

Anantara-ja, *as*, *m.* (next-born), the son of a Kṣatriyā or Vaiśyā mother by a father belonging to the caste immediately above the mother's. — *Anantara-jāta*, *as*, *m.* = preceding; also the son of a Sūdrā mother by a Vaiśyā father.

An-antarāyam, ind. without a break.

An-antarita, *as*, *ā*, *am*, not separated by any interstice; unbroken.

Anantariya, *as*, *ā*, *am*, concerning (or belonging to) the next of kin, &c.

अनन्तर्हित *an-antar-hita*, *as*, *ā*, *am* (past

part. Pass. of *antar-dhā*, *q. v.*, with *an*), not concealed, manifest; not separated by a break.

अनन्द *a-nanda*, *as*, *ā*, *am*, joyless, cheerless; (*ās*), *m.* pl., Ved., *N.* of a purgatory.

अनन्न *an-anna*, *am*, *n.* rice or food underserving of its name.

अनन्य *an-anya*, *as*, *ū*, *am*, no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted. — *Ananya-gati*, *is*, *f.* sole resort or resource. — *Ananya-gati*, *is*, *i*, *i*, or *ananya-gatika*, *as*, *ā*, *am*, having only one (or no other) resort or resource left. — *Ananya-gāmin*, *i*, *inī*, *i*, going to no other. — *Ananya-śūta*, *as*, *ā*, *am*, or *ananya-śūta*, *ās*, *ās*, *as*, giving one's undivided thought to, (with loc.). — *Ananya-śodita*, *as*, *ā*, *am*, self-impelled. — *Ananya-ja*, *as*, *m.* epithet of Kāma or Love. — *Ananya-tā*, *f.* or *ananyatra*, *um*, *n.* identity. — *Ananya-dṛiṣṭi*, *is*, *is*, *i*, gazing intently. — *An-anya-deva*, *as*, *ā*, *am*, having no other god. — *Ananya-nishpādya*, *as*, *ā*, *am*, (requiring) to be accomplished by no other. — *An-anya-pūrvā*, *f.* a female who never belonged to another, a virgin. — *Ananya-pratikriya*, *as*, *ā*, *am*, having no other means of resistance or redress.

— *Ananya-bhava*, *as*, *ā*, *am*, originating in or with no other. — *Ananya-bhāva*, *as*, *ā*, *am*, thinking of the only one, i. e. of the supreme spirit. — *Ananya-manas*, *ās*, *ās*, *as*, or *ananya-manaska*, *as*, *ā*, *am*, or *ananya-mānasa*, *as*, *i*, *am*, exercising undivided attention. — *Ananya-yoga*, *as*, *m.* not suitable to any others. — *Ananya-vishaya*, *as*, *ā*, *am*, exclusively applicable. — *Ananya-vishayātman* (*ya-āt*), *ā*, *ā*, *a*, having the mind fixed upon one (or the sole) object. — *Ananya-vṛtti*, *is*, *is*, *i*, closely attentive.

— *An-anya-kṛita*, *as*, *ā*, *am*, not carried off by another, safe. — *Ananyānubhava* (*ya-an*), *as*, *m.*, *N.* of the teacher of Prakāśātman. — *Ananyārtha* (*ya-ar*), *as*, *ā*, *am*, not subservient to another object; principal. — *Ananyāśrita* (*ya-āś*), *as*, *ā*, *am*, not having resorted to another; independent; (*am*), *n.* (in law) unencumbered property.

An-anyāḍṛiṣa, *as*, *i*, *am*, not like others, singular.

अनन्य *an-anaya*, *as*, *m.* want of connexion; (in rhetoric) comparison of an object with its own ideal, (as, a lady-like lady.)

An-anvita, *as*, *ā*, *am*, unconnected, inconsecutive, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

अनप *an-apa*, *as*, *ā*, *am*, destitute of water.

अनपकरण *an-apakaraṇa*, *am*, *n.* (rt. *kṛi*), not injuring; (in law) non-payment, non-delivery.

An-apakarman, *a*, *n.* or *anapakriya*, *f.* = preceding.

An-apakāra, *as*, *m.* harmlessness.

An-apakārin, *i*, *inī*, *i*, innocuous.

An-apakṛita, *as*, *ā*, *am*, unharmed.

अनपक्वे *an-apakarsha*, *as*, *m.* (rt. *kṛiṣh*), *m.* non-degradation, superiority.

अनपग *an-apaga*, *as*, *ā*, *am*, not departing from.

अनपच्युत *an-apacyuta*, *as*, *ā*, *am*, Ved. not fallen off, not declined; not displaced.

अनपजय्य *an-apajayya*, *as*, *ā*, *am* (rt. *ji*), Ved. impossible to have its victorious character reversed or neutralized.

अनपत्य *an-apatya*, *as*, *ā*, *am*, childless; Ved. causing childlessness, unpropitious; (*am*), *n.* childlessness. — *Anapatya-tā*, *f.* childlessness. — *Anapatya-vat*, *ān*, *atī*, *at*, Ved. childless.

Anapatyaka, *as*, *ā* or *i*, *am*, childless.

अनपत्तप *an-apatrapa*, *as*, *ā*, *am*, shameless.

अनपनिहित *an-apanihita*, as, ā, am, Ved. not curtailed or mutilated.

अनपयति *an-apayati*, ind., Ved. (before the sun makes a start); very early. (*Apayati* is said to be fr. rt. *i* with *apa*, perhaps the loc. of the pres. part.)

अनपर *an-apara*, as, ā, am, without another; having no follower; sole (as an epithet of Brahma).

अनपराद्ध *an-aparāddha*, as, ā, am, having sustained no injury; (am), ind. without injury.

An-aparādha, as, m. innocence, innocuousness; (as, ā, am), innocent, faultless; free from defects. — *Anaparādha-tva*, am, n. freedom from fault. *Anaparādhin*, ī, inī, ī, innocent.

अनपलाशुक *an-apalāshuka*, as, ā, am, not thirsty.

अनपवाचन *an-apavācana*, as, ā, am, Ved. impossible to be talked away or wished away.

अनपवृत्त्य *an-apavṛtṭya*, as, ā, am, Ved. clear of objects that should be shunned as impure.

अनपव्ययत् *an-apavyayat* (*apa-vy-ayat*), am, anī, at, Ved. unremitting, not letting go, able.

अनपसर *an-apasara*, as, ā, am (having no hole to creep out of), inexcusable, unjustifiable; (as), m. an usurper.

An-apasaraṇa, am, n. absence of an outlet.

अनपस्पृग् *an-apasprīś*, k, k, k, Ved. not refusing, not obstinate.

अनपस्मुर *an-apasphur*, ūs, or *an-apasphura*, as, ā, am, or *an-apasphurat*, an, anī, at, Ved. (a cow) not withdrawing, i. e. not refusing to be milked.

अनपहतपाप्मन *an-apahata-pāpman*, ā, ā, a, Ved. not freed from evil (epithet of the Pitṛis).

अनपहत *an-apahṛita*, as, ā, am, not carried off, not stolen.

अनपाकरण *an-apākaraṇa*, am, n. or *an-apākarmaṇ*, a, n. (in law) non-payment, non-delivery.

अनपाय *an-apāya*, as, ā, am, free from loss, undiminished; not passing away, imperishable; (as), m. freedom from loss or from wear and tear; permanence, imperishable nature; epithet of Śiva. *Anapāyin*, ī, inī, ī, not transient, imperishable; unfailing.

अनपावृत्त *an-apāvṛit*, ind., Ved. not turned away, unremittingly.

अनपात्रय *an-apāśraya*, as, ā, am, not dependent.

अनपुंसक *a-napuṃsaka*, am, n. (in gram.) not a neuter.

अनपूपीय *an-apūpiya* or *an-apūpya*, as, ā, am, unfit for (*apūpa*) cakes. See *apūpa*.

अनपेक्ष *an-apeksha*, as, ā, am, regardless, careless; indifferent; impartial; irrespective; irrelevant; (ā), f. disregard, carelessness, indifference; (am), ind. without regard to; regardlessly, carelessly, accidentally. — *Anapeksha-tva*, am, n. disregard; irrelevance; irrespectiveness; (*-trāt*), from having no reference to, since (it) has no reference to.

An-apekshita, as, ā, am, disregarded; unheeded; unexpected.

An-apekshin, ī, inī, ī, regardless, careless; indifferent, &c.

An-apekshya, ind. disregarding, irrespective of.

अनपेत *an-apeta*, as, ā, am, not gone off, not past; not separated, faithful to, possessed of.

अनप्त *an-apta*, as, ā, am, Ved. not watery.

अनप्तस् *an-apnas*, ās, ās, as, Ved. destitute of means (?), merit (?), shape (?), [cf. Lat. *inops*.]

अनप्सरस् *an-apsaras*, ās, f. unlike an Apsaras, unworthy of an Apsaras.

अनफा *anaphā*, f. a particular configuration of the planets. [Gr. ἀναφή.]

अनभिज्ञ *an-abhijña*, as, ā, am, unacquainted with, ignorant.

अनभिद्रुह *an-abhidruh*, dhruk, k, k, Ved. not malicious.

अनभिप्रेत *an-abhipreta*, am, n. something different from (or the reverse of) what was intended.

अनभिभूत *an-abhibhūta*, as, ā, am, not overcome, unsurpassed; not beset, unobstructed.

अनभिमत *an-abhimata*, as, ā, am, not to one's mind, disliked.

अनभिम्लान *an-abhimlāta*, as, ā, am, unfaded. — *Anabhimlāta-varṇa*, as, ā, am, Ved. of unfaded colour or brightness.

An-abhimlāna, as, m. (non-fading), N. of the chief of a Gotra.

अनभिरूप *an-abhirūpa*, as, ā or ī, am, not handsome, not pleasing.

अनभिलक्षित *an-abhilakṣita*, as, m. destitute of (masonic?) marks or symbols, an impostor.

अनभिलाष *an-abhilāṣa*, as, m. non-relish; want of appetite; want of desire.

An-abhilāṣin, ī, inī, ī, not desirous.

अनभिव्यक्त *an-abhivyakta*, as, ā, am, indistinct.

अनभिज्ञस्त *an-abhiśasta*, as, ā, am, or *an-abhiśasti*, is, is, ī, or *an-abhiśastya*, as, ā, am, Ved. blameless, faultless. — *Anabhiśaste-nī*, is, is, ī, Ved. leading to perfection or to heaven.

अनभिषङ्ग *an-abhishanga* or *an-abhishraṅga*, as, m. absence of connection or attachment.

अनभिसन्धान *an-abhisandhāna*, am, n. or *an-abhisandhi*, is, is, ī, or *an-abhisandhya*, as, ā, am, Ved. blameless, faultless. — *Anabhisandhi-kṛita*, as, ā, am, done undesignedly.

अनभिसम्बन्ध *an-abhisambandha*, as, ā, am, unconnected.

अनभिस्नेह *an-abhisneha*, as, ā, am, not affectionate, impassible.

अनभिहित *an-abhihita*, as, ā, am, not named; (Ved.) not fastened; (as), m., N. of the chief of a Gotra.

अनभीशु *an-abhiśu*, us, us, u, Ved. unbridled; epithet of the sun.

अनभ्यनुज्ञा *an-abhyanuñjā* (*abhy-anu-jñā*), f. non-permission.

अनभ्यारूढ *an-abhyārūḍha*, as, ā, am, not ascended, not mounted.

अनभ्याश *an-abhyāśa* or *an-abhyāsa*, as, ā, am, not near, distant. — *Anabhyāsam-itya*, as, ā, am, improper to be approached.

अनभ्यास *an-abhyāsa*, as, m. want of practice or skill.

अनभ्रक *an-abhraka*, as, m. 'cloudless'; N. of a class of Bauddha divinities (generally in m. pl.).

अनभ्रि *an-abhri*, is, is, ī, Ved. (requiring) no shovel or scraper; epithet of rain-water.

अनम *a-nama*, as, m. one who needs not make a salutation to others; a Brāhman.

A-namasya, as, ā, am, unworthy of a salutation.

अनमितम्यच *an-amitam-pāca*, as, ā, am, (the same as *mitam-pāca*), not cooking what has not first been weighed, niggardly, miserly.

अनमित्र *an-amitra*, as, ā, am, having no enemies; (am), n. condition of having no enemies; (as), m., N. of various persons, particularly a king of Ayodhyā.

अनमोव *an-amīva*, as, ā, am, Ved. free from disease, well, comfortable; salubrious, salutary; sinless; (am), n. good health, happy state, comfort, prosperity.

अनम्वर *an-ambara*, as, ā, am, wearing no clothing, naked; (as), m. a Buddhist mendicant.

अनय 1. *a-naya*, as, m. bad management; bad conduct (gambling, &c.).

अनय 2. *an-aya*, as, m. evil course, ill luck; misfortune, adversity. — *Anayan-gata*, as, ā, am, unfortunate.

अनरथ *an-aranya*, as, m., N. of a king of Ayodhyā, said by some to have been Prithu's father.

अनरुस *an-arus*, us, us, us, Ved. not sore or wounded, healed, well, sound.

अनर्गल *an-argala*, as, ā, am, free from bars, free, licentious.

अनर्थ *an-argha*, as, ā, am, priceless, invaluable; (as), m. wrong value. — *Anargha-rāghava*, am, n. title of a drama by Mūrāri, treating of Rāma.

An-arghya, as, ā, am, priceless, not to be had at any price; anything but valuable. — *Anarghya-tva*, am, n. pricelessness.

अनर्थ *an-artha*, as, m. non-value; a worthless or useless object; disappointing occurrence, reverse, evil; nonsense; (as, ā, am), worthless, useless; unfortunate; having no meaning; having not that (but another) meaning; nonsensical. — *Anartha-kara*, as, ī, am, doing what is useless or worthless; unprofitable; producing evil or misfortune. — *Anartha-tva*, am, n. uselessness, &c. — *Anartha-darśin*, ī, inī, ī, minding useless or worthless things. — *Anartha-nāśin*, ī, m. (destroyer of evil), Śiva. — *Anartha-buddhi*, is, is, ī, having a nonsensical intellect. — *Anartha-bhāva*, as, ā, am, malicious. — *Anartha-lupta*, as, ā, am, freed from all that is worthless. — *An-artha-saṃśaya*, as, m. not a risk of one's money; safety of one's money or wealth.

An-arthaka, as, ā, am, useless, vain, worthless; meaningless, nonsensical.

An-arthya, as, ā, am, worthless, useless.

अनर्पण *an-arpaṇa*, am, n., Ved. non-surrendering, not giving up.

अनर्च *an-arva*, as, ā, am, or *an-arvan*, ā, ā, a, Ved. not liable to be stayed or limited; unobstructed; irresistible; permanent.

अनर्विश 1. *an-ar-viś*, ī, m., Ved. seated on the car (*anva*) or cart; a driver.

अनर्विश 2. *an-ar-viś*, ī, m. (ar for aram, rt. *ri*), one who fails to reach his destination.

अनर्शनि *an-arśani*, is, m., Ved., N. of a demon slain by Indra; (etym. doubtful.)

अनर्शरति *an-arśa-rāti*, is, is, ī, Ved. giving of uninjurious things, one whose gifts do not hurt.

अनर्ह *an-arha*, as, ā, am, or *an-arhat*, an, anī, at, undeserving of punishment or of reward; unworthy; inadequate, unsuitable.

Anarhya-tā, f. condition of not being properly estimated; inadequacy, unsuitableness.

अनल *anala*, as, m. (fr. rt. *an*, q. v.), fire;

Agni, the god of fire; digestive power, gastric juice, bile; wind; N. or epithet of Vasudeva; of a certain Muni; of one of the eight Vasus; of a certain monkey; N. of various plants, as Plumbago Zeylanica and Rosea, and Semicarpus Anacardium; the letter *r*; the number three; (in astron.) the fiftieth year of Brihaspati's cycle; the third lunar mansion or Kṛttikā(?). — *Anala-dīpana*, *as*, *ā*, *am*, stomachic. — *Anala-prabhā*, *f*, a plant, Halicacabum Cardiospermum. — *Anala-priyā*, *f*, Agni's wife. — *Anala-rāṭa*, *as*, *m*, N. of ancient Pattana. — *Anala-sāda*, *as*, *m*, N. of dyspepsia. — *Anālānāṇu* ('*la-ān*'), *as*, *m*, N. of a Vedantic writer, author of the Vedāntakalpataru.

अनलङ्करीण *an-alankarishṇu*, *us*, *us*, *u*, not given to the use of ornaments; not ornamented.

अनलम् *an-alam*, ind. not enough; insufficiently.

अनलस *an-alasa*, *as*, *ā*, *am*, not lazy, active.

अनलि *anali*, *is*, *m*, a tree, Sesbana Grandiflora.

अनल्प *an-alpa*, *as*, *ā*, *am*, not a little, much, numerous. — *Analpa-gḥoṣa*, *as*, *ā*, *am*, very clamorous, very noisy. — *Analpa-manyu*, *us*, *us*, *u*, greatly enraged.

अनव *anava*, *as*, *m*, N. of a man or a tribe, = *anu*.

अनवकाश *an-avakāśa*, *as*, *ā*, *am*, having no opportunity; uncalled for (there being no "occasion" for it), inapplicable.

अनवगाहिन् *an-avagāhin*, *i*, *inī*, *i* (rt. *gāh*), not dipping into, not studying.

An-avagāhya, *as*, *ā*, *am*, unfathomable.

अनवगीत *an-avagīta*, *as*, *ā*, *am*, not made an object of a contemptuous song, not blamed

अनवग्रह *an-avagraha*, *as*, *ā*, *am*, resistless; not to be intercepted.

अनवगायत् *an-avaglāyat*, *an*, *antī*, *at*, Ved. not growing remiss.

अनवच्छिन्न *an-avacchinna*, *as*, *ā*, *am*, not intersected, uninterrupted; not marked off, unbounded, unlimited, immoderate; undefined, indiscriminated. — *Anavacchinna-kāsa*, *as*, *m*, continuous or immoderate laughter.

अनवत् *ana-rat*, *ān*, *atī*, *at* (fr. *ana*, see under *rt. an*), endowed with breath or life. — *Anavāt-tva*, *am*, *n*, condition of being endowed with life.

अनवतप्त *an-avatapta*, *as*, *m*, (among Buddhists) N. of a serpent king; N. of a lake, = Rāvaṇa-hrada.

अनवद्य *an-avadya*, *as*, *ā*, *am*, irreproachable, faultless; unobjectionable; (*ā*), *f*, N. of an Apsaras. — *Anavadya-tā*, *f*, or *anavadya-tva*, *am*, *n*, faultlessness. — *Anavadya-rūpa*, *as*, *ā* or *i*, *am*, of faultless form or beauty. — *Anavadyāṅga* ('*ya-an*'), *as*, *ā* or *i*, *am*, having faultless body or limbs.

अनवद्राण *an-avadrāṇa*, *as*, *ā*, *am* (rt. *drā*), Ved. not going to sleep, not sleepy.

अनवधर्म *an-avadharshya*, *as*, *ā*, *am*, Ved. not to be defied.

अनवधान *an-avadhāna*, *am*, *n*, inattention, inadvertence; (*as*, *ā*, *am*), inattentive, careless. — *Anavadhāna-tā*, *f*, inadvertency.

अनवधि *an-avadhi*, *is*, *is*, *i*, unlimited.

अनवधृष्य *an-avadhrishya*, *as*, *ā*, *am*, impossible to be put down or injured.

अनवन *an-avana*, *as*, *ā*, *am*, affording no help or protection.

अनवनमितवैजयन्त *an-avanāmīta-vaijayan-*

ta, *as*, *m*, (having victorious banners unlowered, ever prosperous; Buddhist term for) a future universe.

अनवपृष्ण *an-avapriṇa*, *as*, *ā*, *am* (rt. *priṇ*), Ved. not closely united, but spreading all around.

अनवबुध्यमान *an-avabudhyamāna*, *as*, *ā*, *am*, deranged.

अनवब्रव *an-avabrava*, *as*, *ā*, *am*, Ved. not speaking without effect; speaking authoritatively; or irreproachable(?).

अनवध *an-avabhra*, *as*, *ā*, *am*, Ved. not carried off(?); undiminished(?); enduring(?). — *An-avabhra-rāṭhas*, *ās*, *ās*, *as*, Ved. having undiminished (or durable) wealth; able to give a lasting reward.

अनवम *an-avama*, *as*, *ā*, *am*, not low; exalted.

अनवमर्शम् *an-avamarśam*, ind. without touching.

अनवर *an-avara*, *as*, *ā*, *am*, not inferior; excellent.

अनवरत *an-avarata*, *as*, *ā*, *am*, incessant; (*am*), ind. incessantly.

अनवरथ *an-avaratha*, *as*, *m*, N. of a son of Madhu and father of Kuruvatsa.

अनवरार्थ *an-avarārthya*, *as*, *ā*, *am*, chief, principal.

अनवलम्ब *an-avalambā*, *as*, *ā*, *am*, having no prop or support.

An-avalambana, *am*, *n*, independence.

An-avalambita, *as*, *ā*, *am*, not propped up, not supported, not dependent.

अनवलेप *an-avalepa*, *as*, *ā*, *am*, free from (moral) veneer, unvarnished, unassuming.

अनवल्लोभन *an-avalobhana*, *am*, *n*, ('non-longing'), N. of a ceremony to be observed by a pregnant woman; title of a particular treatise in an Upanishad.

अनवस *an-avasa*, *as*, *ā*, *am*, Ved. not stopping to eat by the way.

अनवसर *an-avasara*, *as*, *ā*, *am*, having no interval of leisure, busy; coming when there is no such interval, inopportune; (*as*), *m*, absence of leisure; unseasonableness.

अनवसाद्य *an-avasādyā*, ind. (part. of Caus. of *ava-sad* with 3. *ā*), without annoying.

अनवसान *an-avasāna*, *as*, *ā*, *am* (rt. *so*), having no setting, free from death; endless.

An-avasita, *as*, *ā*, *am*, not set, not terminated; (*ā*), *f*, N. of a species of the Trishtubh metre, consisting of four lines with eleven feet in each.

An-avasyat, *an*, *antī*, *at*, unceasing.

अनवस्कार *an-avaskara*, *as*, *ā*, *am*, free from dirt, clean, cleansed.

अनवस्थ *an-avastha*, *as*, *ā*, *am*, unsettled, unstable; (*ā*), *f*, unsettled condition or character; instability, unsteady or loose conduct; (in phil.) non-finality (of a proposition), endless series of statements, *An-avasthāna* *as*, *ā*, *am*, unstable, fickle; (*as*), *m*, wind; (*am*), *n*, instability; unsteadiness or looseness of conduct.

An-avasthāyin, *i*, *inī*, *i*, transient.

An-avasthita, *as*, *ā*, *am*, unsettled, unsteady, loose in conduct. — *Anavasthita-ṭṭa*, *as*, *ā*, *am*, or *an-avasthitātman* ('*ta-āt*'), *ā*, *ā*, *am*, unsteady-minded. — *Anavasthita-ṭṭa-tva*, *am*, *n*, unsteadiness of mind. — *Anavasthita-tva*, *am*, *n*, unsteadiness, instability.

An-avasthiti, *is*, *f*, instability; unsteadiness; looseness of character.

अनवस्यत् *an-ava-syat*. See *an-avasāna*.

अनवहित *an-arahita*, *as*, *ā*, *am*, heedless, inattentive.

अनवह्र *an-avahvara*, *as*, *ā*, *am*, Ved. not crooked, straightforward.

अनवाच *an-avāc*, *k*, *k*, *k*, not speechless, the reverse of speechless.

अनवाञ्च *an-avāñc*, *ān*, *ācī*, *āk*, not inclining downwards, looking up or straightforward.

अनवानम् *an-avānam*, ind. without breathing (between), in one breath, without interruption, *uno tenore*. — *Anavāna-tā*, *f*, uninterruptedness, continuity.

अनवाप्त *an-avāpta*, *as*, *ā*, *am*, not obtained. *An-avāpti*, *is*, *f*, non-attainment.

अनवायम् *an-avāyam*, ind., Ved. uninterruptedly, unyieldingly.

अनविध्य *an-arithya*, *as*, *ā*, *am* (fr. *ari*, *q. v.*), not suited to sheep.

अनवेक्ष *an-aveksha*, *as*, *ā*, *am*, regardless; (*am*), ind. irrespectively; without regard to; (*ā*), *f*, or *an-avekshāna*, *am*, *n*, regardlessness.

अनव्रत *an-avrata*, *as*, *ā*, *am*, not (wholly) destitute of ascetic performances; (*as*), *m*, a Jain devotee of that description.

अनशन *an-aśana*, *am*, *n*, abstinence from food, fasting, especially as a form of suicide adopted from vindictive motives; (*as*, *ā*, *am*), fasting. — *Anaśana-tā*, *f*, not eating.

An-aśanāya, *as*, *ā*, *am*, Ved. not hungry.

An-aśita, *am*, *n*, condition of not having eaten, fasting.

An-aśnat, *an*, *atī*, *at*, not eating, not enjoying.

— *Anaśnant-sāṅgamaṇa*, *as*, *m*, Ved. the sacrificial fire in the Sabhā (which is approached before breakfast).

An-aśnāna, *as*, *ā*, *am*, not eating.

अनश्रु *an-aśru*, *us*, *us*, *u*, tearless.

अनश्व *an-aśva*, *as*, *ā*, *am*, having no horse or horses; (*as*), *m*, something that is not a horse. — *An-aśva-dā*, *ās*, *ās*, *am*, Ved. one who does not give horses.

अनश्नन् *an-aśvan*, *ā*, *m*, N. of Parīkshit's father.

अनश्वर *a-naśvara*, *as*, *i*, *am*, imperishable.

An-aśhta, *as*, *ā*, *am*, undestroyed, unimpaired.

— *Anaśhta-paśu*, *us*, *us*, *u*, Ved. having his cattle unimpaired. — *Anaśhta-vedas*, *ās*, *ās*, *as*, Ved. having his property unimpaired.

अनस् *anas*, *as*, *n*, (said to be fr. *rt. an*), a cart; a mother; birth; offspring, living creature; boiled rice. — *Anas-rat*, *ān*, *atī*, *at*, Ved. yoked to a cart.

Anaḍ-uh, *anar-viś*, see *s. v.* (*s* changed to *ḍ* and *r*).

अनसूय *an-asūya*, *as*, *ā*, *am*, not spiteful, not envious; (*ā*), *f*, freedom from spite; absence of ill-will or envy; N. of a daughter of Dakṣha, and of one of Sakuntalā's friends.

An-asūyaka, *as*, *ā*, *am*, or *an-asūyu*, *us*, *us*, *u*, not spiteful or envious.

अनसूरि *an-a-sūri*, *is*, *is*, *i*, Ved. not unwise, wise.

अनस्तमित *an-astam-ita*, *as*, *ā*, *am*, not gone down; not subject to setting or declining.

अनस्थ *an-astha*, *as*, *ā*, *am*, or *an-asthi*, *is*, *is*, *i*, or *anasthika*, *as*, *ā*, *am*, or *anasthi-mat*, *ān*, *atī*, *at*, boneless.

अनहङ्कार *an-ahankāra*, *as*, *m*, (non-ego-tism), absence of or freedom from self-conceit, or the tendency to regard self as something distinct from

the supreme spirit; freedom from pride; (*as, ā, am*), free from self-conceit or pride.

An-ahankṛita, as, ā, am, or an-aham-vādin, ī, inī, i, free from self-conceit or pride.

An-ahankṛiti, is, f. = *an-ahankāra*; (*is, is, ī*), free from self-conceit or pride.

अनहन् *an-ahan, as, n.* a day which is no day, an evil or unlucky day.

अना *anā, ind.*, Ved. (inst. of pronom. base *a*), hereby, thus, indeed; also said to be a substitute for *an* or *ana*, 'not,' in one or two words.

अनाकार *an-ākāra, as, ā, am*, shapeless.

अनाकारित *an-ākārita, as, ā, am*, not claimed, not exacted.

अनाकाल *an-ākāla, as, m.* unseasonable time; famine. — *Anākāla-bhṛita, as, m.* a slave who became one voluntarily to avoid starvation in a time of scarcity; also spelt *anuākāla-bhṛita*.

अनाकाश *an-ākāśa, as, ā, am*, having no transparent atmosphere, differing from it; opaque, dark; (*us, am*), *m.* n. air or atmosphere undeserving of its name.

अनाकुल *an-ākula, as, ā, am*, not beset; not confused; unperplexed, calm, consistent, regular.

अनाकृत *an-ākṛita, as, ā, am*, Ved. unreclaimed, unreclaimable.

अनाक्रान्त *an-ākṛānta, as, ā, am*, unassailed, unassailable; (*ā*), *f.* a plant, Prickly Nightshade, *Solanum Jacquinii*.

अनाक्षारित *an-ākṣhārita, as, ā, am*, unapproached.

अनाक्षित *an-ākṣhit, t, t, t*, Ved. not residing or resting.

अनाग *an-āga, as, ā, am*, Ved. sinless; see *an-āgas*; (*ā*), *f.*, *N.* of a river.

अनागत *an-āgata, as, ā, am* (rt. *gam*), not come, not arrived; future; not attained, not learnt; unknown; (*am*), *n.* the future. — *Anāgata-vat, ān, atī, at*, connected with or relating to the future. — *Anāgata-vihātri, ā, m.* (disposer of the future), provident; *N.* of a fish. — *Anāgatābādha* ('*ta-āb*'), *as, m.* future trouble. — *Anāgatārtavā* ('*ta-ārt*'), *f.* a girl who has not yet attained to puberty. — *Anāgatāveśkṣaṇa* ('*ta-av*'), *am, n.* act of looking at that which is to come next.

An-āgati, is, f. non-arrival; non-attainment, non-accession.

An-āgama, as, m. non-arrival, non-attainment; (*us, ā, am*), not come, not present; (in law) not constituting an accession to previous property, but possessed from time immemorial, and therefore without documentary proof. — *Anāgamopabhoga* ('*na-up*'), *as, m.* enjoyment of such property.

An-āgamīkṣyat, an, antī, at, one who will not approach.

An-āgamyā, as, ā, am, unapproachable, unattainable.

An-āgāmin, ī, inī, i, not coming, not arriving; not future, not subject to returning; (*ī*), *m.* epithet of the third among the four Buddhist orders.

An-āgāmika, us, ā, am, not in the habit of coming, not likely to come.

अनागम *an-āgas, ās, ās, as*, sinless, blameless; conferring sinlessness or bliss. — *Anāgās-tra, am, n.*, Ved. sinlessness. — *Anāgo-hatyā, f.* murder of an innocent person.

अनाचरा *an-ācāra, am, n.* or better *an-ācāra, as, m.* improper behaviour; departure from that which is customary or right.

An-ācāra, us, ā, am, or anācārīn, ī, inī, i, improper in behaviour; regardless of custom or propriety or law; unprincipled.

अनाचार्यभोगीन *an-ācārya-bhogīna, as, ā, am*, unfit or improper for a spiritual teacher to eat or enjoy.

अनाज्ञप्त *an-ājñapta, as, ā, am* (rt. *jñā*), not commanded. — *Anājñapta-kārīn, ī, inī, i*, doing what has not been commanded.

अनाज्ञात *an-ājñāta, as, ā, am*, unknown, surpassing all that has ever been known.

अनाद्य *an-ādya, as, ā, am*, not wealthy, poor. — *An-ādhyam-bhaviṣṭu, us, us, u*, not becoming wealthy; becoming poor (?).

अनातत *an-ātata, as, ā, am*, not stretched or strung (as a bow).

अनातप *an-ātapa, as, m.* freedom from the blaze of the sun; shade; coolness.

अनानुर *an-ātura, as, ā, am*, Ved. free from suffering or weariness; well.

अनात्मन् *an-ātman, ā, m.* not self, another; something different from spirit or soul; (*ā, ā, a*), not spiritual, corporeal; destitute of spirit or mind. — *An-ātma-jña, as, ā, am*, destitute of spiritual knowledge or true wisdom. — *Anātma-pratyavekṣhā, f.* (with Buddhists) reflection that there is no spirit or self. — *An-ātma-rat, ān, atī, at*, not self-possessed; (*rat*), *ind.* unlike one's self.

An-ātmaka, as, ā, am, (with Buddhists) unreal. *An-ātmavān, ās, ā, am*, not adapted to self; disinterested.

An-ātmya, as, ā, am, impersonal; (*am*), *n.* want of affection for one's own family.

अनात्यन्तिक *an-ātyantika, as, ī, am*, not perpetual, not final; intermittent, recurrent.

अनाथ *a-nātha, as, ā, am*, having no master or natural protector; widowed; fatherless; helpless, poor; (*am*), *n.*, Ved. want of a protector, helplessness. — *Anātha-piṇḍa-da* or *a-nātha-piṇḍika, as, m.* ('giver of cakes or food to the poor'), *N.* of a merchant, in whose garden Śākyamuni used to instruct his disciples. — *Anātha-sabhā, f.* a poor-house.

अनाद *a-nāda, as, m.* absence of sound (in pronouncing aspirated letters).

A-nādin, ī, inī, i, not sounding.

अनाददान *an-ādadaṇa, as, ā, am*, not accepting.

अनादर *an-ādara, as, m.* disrespect, contemptuous neglect; (*us, ā, am*), Ved. not awestruck, calm; indifferent.

An-ādaraṇa, am, n. disrespectful behaviour, neglect. *An-ādarin, ī, inī, i*, disrespectful, irreverent.

अनादि *an-ādi, is, is, i*, having no beginning, existing from eternity. — *Anādi-tra, am, n.* state of having no beginning. — *An-ādi-nidhana, as, ā, am*, having neither beginning nor end, eternal. — *Anādi-mat, ān, atī, at*, having no beginning. — *An-ādi-matḥyānta* ('*dyu-an*'), *as, ā, am*, having no beginning, middle or end. — *Anādy-anta, us, ā, am*, without beginning and without end. — *An-ādyanta, as, ā, am*, without beginning and end; (*as*), *m.*, *N.* of Śiva.

अनादिष्ट *an-ādishṭa, as, ā, am*, not indicated; not commanded or instructed; not allowed.

अनादीनय *an-ādīnaya, as, ā, am*, faultless.

अनादृत *an-ādṛita, as, ā, am*, not respected, disrespected, despised.

An-ādṛitya, ind. without respecting, regardless of.

अनादेय *an-ādeya, as, ā, am*, unfit or improper to be received, unacceptable, inadmissible.

अनादेशकर *anādeśa-kara, as, ā, am*, doing what is not commanded or not allowed.

अनाद्य 1. *an-ādya, as, ā, am*, = *an-ādi*, having no beginning.

अनाद्य 2. *an-ādya, as, ā, am*, = *an-adya*, not eatable.

अनाद्यृष *an-ādṛiṣ, k, k, k* (rt. *dhṛiṣ*), Ved. not checking.

An-ādṛiṣṭa, as, ā, am, Ved. unchecked, unimpaird, invincible, perfect.

An-ādṛiṣṭī, is, m. ('superior to any check'), *N.* of a son of Śūra; also of a son of Ugrasena and general of the Yādava.

An-ādṛiṣṭya, as, ā, am, Ved. invincible, not to be meddled with.

अनानत *an-ānata, as, ā, am*, Ved. unbent, not humbled; (*as*), *m.*, *N.* of a Rishi.

अनानुकृय *an-ānukṛitya, as, ā, am* (rt. *kṛi* with *ānu* for *anu*), Ved. inimitable, unparalleled.

अनानुद *an-ānuda, as, ā, am* (rt. *dā* with *ānu* for *anu*), Ved. not giving way, unyielding, obstinate; unaided (?), unsurpassed in giving (?).

अनानुदिष्ट *an-ānudiṣṭa, as, ā, am* (rt. *dis* with *ānu* for *anu*), Ved. unsolicited.

अनानुपूर्य *an-ānupūrya, am, n.* separation of the different parts of a compound word by the intervention of others; the not coming in regular order, tmesis. — *An-ānupūrya-saṃhitā, f.* the manner of constructing a sentence with the above tmesis.

अनानुभूति *an-ānubhūti, is, f.*, Ved. inattention, neglect; (*tanjas*), *pl.* neglectful or irreligious people.

अनापद् *an-āpad, t, f.* absence of misfortune or calamity.

अनापन्न *an-āpanna, as, ā, am*, not realized, unattained.

अनापान *an-āpāna, as, m.*, *N.* of a prince, son of Arga.

अनापि *an-āpi, is, is, i*, Ved. having no kindred or friends (epithet of Indra).

अनापूयित *an-āpūyita, as, ā, am*, Ved. not stinking.

अनाप्त *an-āpta, as, ā, am*, unattained, unobtained; unsuccessful in the effort to attain or obtain; not apt, unfit; (*as*), *m.* a stranger.

An-āpti, is, f. non-attainment.

An-āpya, as, ā, am, unattainable, unobtainable.

अनाप्लुत *an-āpluta, as, ā, am*, unbathed, unwashed. — *An-āplutāṅga* ('*ta-an*'), *as, ā* or *ī, am*, having an unwashed body.

अनावाध *an-ābādha, as, ā, am*, free from obstacles or troubles.

अनाभयिन् *an-ābhayin, ī, inī, i*, Ved. fearless (epithet of Indra).

अनाभृ *an-ābhṛ, ūs, ūs, u*, Ved. neglectful, disobliging, irreligious.

अनाशुदयिक *an-ābhuyadayaika, as, ī, am*, inauspicious, ill-omened, unlucky.

अनामन् *a-nāman, ū, ā, a*, nameless; infamously; (*ā*), *m.* the ring-finger. — *Anāma-tra, am, n.* namelessness.

A-nāmaka, as, ā, am, nameless, infamous; (*as*), *m.* the intercalary month; (*am*), *n.* piles, haemorrhoids. *A-nāmikā, f.* the ring-finger.

अनामय *an-āmayā, as, ā, am*, free from disease, healthy, salubrious; (*us*), *m.* Śiva; (*anu*), *n.* health.

An-āmayat, an, antī, at, Ved. not causing pain, not hurting; (*t*), *n.*, Ved. health.

- *An-āmayitnu*, *us*, *us*, *u*, Ved. salubrious, curative.

अनामिन् *a-nāmin*, *ī*, *inī*, *i*, Ved. unbending.
A-nāmya, *as*, *ā*, *am*, impossible to be bent.

अनामिष *an-āmisha*, *as*, *ā*, *am*, without flesh; bootless, profitless.

अनामृण *an-āmṛiṇa*, *as*, *ā*, *am*, Ved. having no enemy that can injure.

अनामृत *an-āmṛita*, *as*, *ā*, *am*, immortal.

अनायक *a-nāyaka*, *as*, *ā*, *am*, having no leader or ruler, disorderly.

अनायत *an-āyata*, *as*, *ā*, *am*, unchecked, unrestrained; not propped or supported; close, continuous, unseparated; unextended, having no length.

अनायतन *an-āyatana*, *am*, n. that which is not really a resting-place or an altar; (*as*, *ā*, *am*), having no resting-place or altar. — *Anāyatana-val*, *ān*, *atī*, *at*, = the last.

अनायत *an-āyatta*, *as*, *ā*, *am*, independent, uncontrolled. — *Anāyatta-vṛitti*, *is*, *is*, *i*, having an independent livelihood. — *Anāyattavṛitti-tā*, *f*. independence.

अनायसाग्र *an-āyasāgra* (°*sa-ag*°), *as*, *ā*, *am*, having no iron point.

अनायास *an-āyāsa*, *as*, m. absence of exertion, facility, ease, idleness, neglect; (*as*, *ā*, *am*), easy, ready; (*ena*), ind. easily. — *Anāyāsa-kṛita*, *as*, *ā*, *am*, done readily or easily; (*am*), n. an infusion prepared extemporaneously (in medicine).

अनायुध *an-āyudha*, *as*, *ā*, *am*, Ved. weaponless; having no implements (for sacrifice).

अनायुषा *an-āyushā*, *f*. or *an-āyus*, *f*, *N*. of the mother of Bala and Vṛita.

An-āyushya, *as*, *ā*, *am*, not imparting long life, fatal to long life.

अनारत *an-ārata*, *as*, *ā*, *am*, eternal; (*am*), ind. eternally.

अनारभ्य 1. *an-ārabhya*, *as*, *ā*, *am*, improper or impracticable to be commenced or undertaken. — *Anārabhya-tva*, *am*, n. impossibility of being commenced.

2. *an-ārabhya*, ind. without commencing: this is used in compounds in the sense 'detached'; thus, *an-ārabhya-vāda*, *as*, m. a detached remark (upon sacrifices, &c.); *anārabhyādhita* (°*ya-adh*°), *as*, *ā*, *am*, taught or studied or read as a detached subject (not as part of a regular or authoritative treatise).

An-āranbha, *as*, m. absence of beginning, non-commencement, not attempting or undertaking; (*as*, *ā*, *am*), having no commencement.

अनारम्भण *an-ārambaṇa*, *as*, *ā*, *am*, Ved. (for *anālambana*) having no support.

अनारम्भण *an-ārambhaṇa*, *as*, *ā*, *am*, Ved. without support (?), or intangible (?).

अनारुह *an-āruhya*, ind. not having surmounted.

अनारोग्य *an-ārogya*, *am*, n. sickness; (*as*, *ā*, *am*), unhealthy. — *Anārogya-kara*, *as*, *ā* or *ī*, *am*, unwholesome, unhealthy, causing sickness.

अनार्जव *an-ārjava*, *am*, n. crookedness, moral or physical; disease.

अनार्तव *an-ārtava*, *as*, *ī*, *am*, unseasonable.

अनार्विजो *an-ārviṇa*, *as*, *ā*, *am*, unfit or unsuitable for a priest.

अनार्य *an-ārya*, *as*, *ā*, *am*, not respectable, vulgar, unworthy, inferior, bad, vile; destitute of Āryas; (*as*), m. not an Ārya. — *Anārya-karmīn*, *ī*, m. doing work unbecoming an Ārya or becoming only a non-Ārya. — *Anārya-ja*, *as*, *ā*, *am*, of vile or unworthy origin; (*am*), n. Agallochum, being a pro-

duce of the country of Mlecchas or barbarians. — *An-ārya-jushṭa*, *as*, *ā*, *am*, practised, observed, or possessed by men who are not Āryas. — *Anārya-tā*, *f*. or *anārya-tva*, *am*, n. vileness, unworthiness, baseness. — *Anārya-tikṭa*, *as*, m. a medicinal plant, a kind of Gentian (Gentiana Cheryatia Rox).
An-āryaka, *am*, n. Agallochum or Aloe wood (Aquila Agallocha Rox).

अनार्ष *an-ārsha*, *as*, *ī*, *am*, not referring or belonging to a Rishi or to the genuine text of a Vedic hymn; e.g. the word *itī*, added for grammatical purposes in the Pada-pāṭha to certain words, which in the Saṁhitā-pāṭha are not followed by *itī*; not applied to a Rishi, not added to his name, as an affix.
An-ārshya, *as*, *ī*, *am*, the same as the last.

अनारलम्ब *an-ālamba*, *as*, *ā*, *am*, unsupported, without stay or support; (*as*), m. want of support; despondency.
An-ālambana, *as*, *ā*, *am*, unsupported; desponding.
An-ālambī, *f*. Siva's lute.

An-ālambukā or *an-ālambukā*, *f*. a woman during menstruation.

अनारालप *an-ālāpa*, *as*, *ā*, *am*, reserved, taciturn; (*as*), m. reserve, taciturnity.

अनारलोचित *an-ālocita*, *as*, *ā*, *am*, unseen, unbeld; unweighed, unconsidered, rash, imprudent.
An-āloṇya, ind. not having considered.

अनावया *an-āvayā*, *ās*, *ās*, *am*, Ved. unyielding, not desisting.

अनावर्ति *an-āvartī*, *is*, *f*. non-return, i. e. final emancipation. See *an-āvṛit* below.

अनाविद्ध *an-āviddha*, *as*, *ā*, *am*, not wounded, unhurt, unmoved by.

अनाविल *an-āvila*, *as*, *ā*, *am*, not turbid, clear, pure, not marshy.

अनावृत् *an-āvṛit*, *t*, *t*, *t*, Ved. not returning.
An-āvṛita, *as*, *ā*, *am*, not turned about or round; not retreating; not frequented or approached; not chosen.
An-āvṛitti, *is*, *f*. non-return; final emancipation.

अनावृत *an-āvṛita*, *as*, *ā*, *am*, uncovered, undressed, uninclosed, open.

अनावृष्टि *an-āvṛiṣṭi*, *is*, *f*. want of rain, drought.

अनावेदित *an-āvedita*, *as*, *ā*, *am*, not notified, not made known.

अनायाध *an-āyādha*, *as*, *ā*, *am*, Ved. impossible to be broken or forced open.

अनावस्क *an-āvṛaska*, *as*, m. (rt. *vraśc*), uninjured condition; (*as*, *ā*, *am*), not injurious.

अनाश 1. *an-āśa*, *as*, *ā*, *am* (fr. *āśā*), hopeless, despairing.

अनाश 2. *a-nāśa*, *as*, *ā*, *am* (rt. *naś*), undestroyed, living.

A-nāśin, *ī*, *inī*, *ī*, imperishable.

A-nāśya, *as*, *ā*, *am*, indestructible.

अनाशक *an-āśaka*, *am*, n. fasting, abstaining from food even to death. — *Anāśaka-nṛvṛita*, *as*, m. one who has abandoned the practice of fasting. — *Anāśakāyana* (°*ka-ay*°), *am*, n. a course of fasting (as a penance).

अनाशस्त *an-āśasta*, *as*, *ā*, *am*, not praised; not commendable (?), inglorious (?), hopeless (?).

अनाशीदा *an-āśīr-dā*, *ās*, m. not giving a blessing; ungrateful.

अनाशु 1. *an-āśu*, *us*, *us*, *u*, not quick, slow.

अनाशु 2. *an-āśu*, *us*, *us*, *u* (rt. *as*), not diffusive, not pervading.

अनाशु 3. *a-nāśu*, *us*, *us*, *u*, Ved. indestructible.

अनाश्रय *an-āścarya*, *as*, *ā*, *am*, not wonderful.

अनाश्रमिन् *an-āśramin*, *ī*, m. one who does not belong to or follow any of the four Āśramas or religious orders to which Brāhmins at different periods of life are bound to attach themselves.

An-āśrama-vāsa or *an-āśrame-vāsa*, *as*, m. one who does not belong to the Āśramas; non-residence in a religious retreat.

अनाश्रय *an-āśraya*, *as*, m. absence or want of any person or thing to depend upon; defencelessness, self-dependence, isolation; (*us*, *ā*, *am*), defenceless; unprotected; isolated.

An-āśrita, *as*, *ā*, *am*, detached; disengaged; unconnected with, independent; non-inherent.

अनाश्रयस् *an-āśvas*, *vān*, *ushī*, *vat*, not having eaten, fasting.

अनाश्र *a-nāshṭra*, *as*, *ā*, *am*, free from dangers or dangerous opponents.

अनास् *an-ās*, *ās*, m. f. having no mouth or face.

अनास *a-nāsa*, *as*, *ā*, *am*, Ved. without a nose (epithet of demons).

A-nāsika, *as*, *ā*, *am*, noseless.

अनासादित *an-āsādita*, *as*, *ā*, *am*, not met with, not found or obtained, not encountered or attacked; not occurred; not having happened; non-existent. — *Anāsādita-vigraha*, *as*, *ā*, *am*, unused to war.

अनास्था *an-āsthā*, *f*. unfixedness, want of confidence; disrespect; want of consideration; want of faith or devotedness; unconcern, indifference.

An-āsthāna, *as*, *ā*, *am*, having or yielding no basis or fulcrum; without a fixed seat or site.

अनास्वाद *an-āsvāda*, *as*, m. want of taste, insipidity; (*as*, *ā*, *am*), without taste, insipid.

An-āsvādita, *as*, *ā*, *am*, untasted.

अनाहत *an-āhata*, *as*, *ā*, *am*, unbeaten, unwounded, intact; new and unbleached (as cloth); produced otherwise than by beating; not multiplied; (*as*), m. the fourth of the mystical *cakras* or circles of the body. — *Anāhata-nāda*, *as*, m. a sound produced otherwise than by beating; the sound *om*.

अनाहार *an-āhāra*, *as*, m. abstinence, not taking food; non-seizure; non-production; (*as*, *ā*, *am*), one who abstains from food.

An-āhārin, *ī*, *inī*, *ī*, not taking (food); fasting.

An-āhārya, *as*, *ā*, *am*, not to be seized or taken, not producible; not to be eaten.

अनाहिताग्नि *an-āhitāgni* (°*ta-ag*°), *is*, m. a householder who has neglected to perform the Agnyādhāna.

अनाहृति *an-āhuti*, *is*, *f*. non-sacrificing; a sacrifice unworthy of its name.

अनाहूत *an-āhūta*, *as*, *ā*, *am*, uncalled, uninvited. — *Anāhūtopajalpīn* (°*ta-up*°), *ī*, m. an uncalled-for boaster. — *Anāhūtopaviṣṭa* (°*ta-up*°), *as*, *ā*, *am*, seated as an uninvited guest.

अनाह्लाद *an-āhlāda*, *as*, m. absence of joy; (*as*, *ā*, *am*), gloomy, not cheerful.

An-āhlādita, *as*, *ā*, *am*, not exhilarated.

अनिःशस्त *a-niḥśasta*, *as*, *ā*, *am*, unpraised.

अनिकामतस् *a-nikāmatas*, ind. involuntarily, unintentionally.

अनिकेत *a-niketa* or *a-niketana*, *as*, *ā*, *am*, houseless.

अनिक्षिप्तभूर *a-nikṣipta-dhūra*, *as*, m., N. of a Bodhisattva or deified Buddhist saint.

अनिशु *an-ikshu*, *us*, m. not (true) sugarcane; a sort of long grass or reed, Saccharum Spontaneum. (*An* may here denote 'comparison,' see 3. a.)

अनिगीर्ण a-nigirṇa, as, ā, am, not swallowed, not supplied (as an ellipsis).

अनिग्रह a-nigraha, as, ā, am, unrestrained; (as), m. non-restraint; non-refutation; not owning one's self refuted. — *Anigraha-sthāna*, am, n. (in philosophy) occasion of non-refutation.

अनिघातेषु a-nighāteshu (°ta-ishu), us, m., N. of a man (having arrows that strike no one).

अनिङ्ग्य an-ingya, as, ā, am, not divisible; a word not divisible.

अनिच्छ an-ičcha or an-ičchaka, as, ā, am, or an-ičchat, an, anti or ati, at, or an-ičchu, us, us, u, or an-ičchuka, as, ā, am, undesirous, averse, unwilling; not intending.

An-ičchā, f. absence of wish or design, indifference.

अनिजक a-nijaka, as, ā, am, not one's own, belonging to another.

अनित anita, as, ā, am (etym. doubtful), destitute of. — *Anita-bhā*, f., Ved. not endowed with splendor, N. of a river (?).

अनित्य a-nitya, as, ā, am, not everlasting, transient; occasional, incidental; irregular, unusual; unstable; uncertain; (am), ind. occasionally. — *Anitya-kurman*, a, n. or *anitya-kriyā*, f. an occasional act of worship, sacrifice for a special purpose. — *Anitya-tā*, f. or *anitya-tva*, am, n. transient or limited existence. — *Anitya-datta* or *anitya-dattaka* or *anitya-datrima*, as, m. a son surrendered by his parents to another for temporary or preliminary adoption. — *Anitya-pratyavekshā*, f. (Buddhist) consciousness that all is passing away. — *Anitya-bhāva*, as, m. transitoriness. — *Anitya-sama*, as, ā, m. f. sophism, consisting in generalizing what is exceptional (as perishableness). — *Anitya-sama-prakarana*, am, n. a section in the Nyāya discussing that sophism. — *Anitya-samāsa*, as, m. a compound, the sense of which may be equally expressed by resolving it into its constituent parts.

अनिदान a-nidāna, as, ā, am, causeless, groundless.

अनिद्र a-nidra, as, ā, am, sleepless, awake; (ā), f. sleeplessness.

Anidrita, as, ā, am, not asleep, awake.

अनिधृष्ट a-nidhrishta, as, ā, am, unchecked, unsubdued.

अनिधम an-idhma, as, ā, am, having or requiring no fuel.

अनिन an-ina, as, ā, am, Ved. having no master.

अनिन्दित a-nindita, as, ā, am, irreproachable, not despised, pious, virtuous, free.

Anindya or *a-ninduniya*, as, ā, am, unblamable, faultless.

अनिन्दु an-indra, as, ā, am, deprived of Indra; dispensing with or disregarding Indra.

अनिन्दिय an-indriya, am, n. that which is not the senses, the soul, the reason.

अनिपद्यमान a-nipadyamāna, as, ā, am, not falling down (to sleep), untiring.

अनिपात a-nipāta, as, m. (not a fall), continuance of life.

अनिपुण a-nipuna, as, ā, am, unskilled, not clever or conversant.

अनिबद्ध a-nibaddha, as, ā, am, not tied down, not bound, unattached, incoherent, unconnected. — *Anibaddha-pralāpīn*, ī, inī, ī, chattering incoherently, talking at random.

अनिबाध a-nibādha, as, ā, am, unobstructed, unimpeded; (as), m. liberty.

अनिभूत a-nibhūta, as, ā, am, not private, not reserved, immodest, bold, public.

अनिभृष्ट a-nibhrishta, as, ā, am, Ved. unabated; unimpaired; undefeated. — *Anibhrishta-tavi* hi, is, m., Ved. having unabated power.

अनिभ्य a-nibhya, as, ā, am, not wealthy.

अनिमन् animan, ā, m. a mote. See *animan*.

अनिमन्त्रित a-nimantrita, as, ā, am, uninvited. — *A-nimantrita-bhojin*, ī, inī, ī, eating without being invited.

अनिमान a-nimāna, as, ā, am, Ved. unbounded, immense.

अनिमित्त a-nimitta, as, ā, am, having no adequate occasion, causeless, groundless; (am), n. absence of an adequate cause or occasion, groundlessness. — *Animitta-tas*, ind. groundlessly. — *A-nimitta-nirākṛita*, as, ā, am, groundlessly rejected. — *Animitta-linga-nāsa*, as, m. (unaccountable loss of distinct vision); N. of an ophthalmic disease, ending in total blindness, perhaps amaurosis.

अनिमिष a-nimish, f., Ved. absence of winking (only used in acc. and inst. cases). — *Animisham* or *animishā* or *animesham*, ind., Ved. without winking, i. e. vigilantly or incessantly.

A-nimisha or *a-nimesha*, as, ā, am, not winking, looking steadily, vigilant; open as eyes or flowers; (as), m. not winking; a god; a fish. — *Animishāksha* (°sha-ak°), as, ī, m. f. one whose eyes are fixed. — *Animishācārya* (°sha-āc°), as, m., N. of Vṛihaspati.

Animishīya, as, ā, am, relating to those who do not wink (i. e. to the gods).

अनियत a-niyata, as, ā, am, not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual. — *A-niyata-punkā*, f. a woman irregular or unchaste in conduct. — *Aniyata-vṛitti*, is, is, ī, having no fixed or regular employment or income. — *Aniyatānka* (°ta-an°), as, m. (in arithm.) an indeterminate digit. — *A-niyatātman* (°ta-āt°), ā, m. one whose self or spirit is not regulated or under proper control.

A-niyama, as, m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (as, ā, am), having no rule, irregular.

A-niyamita, as, ā, am, having no rule or law; irregular.

अनियुक्त a-niyukta, as, ā, am, not appointed, not authoritative; (as), m. an assessor at a court who has not been formally appointed and is not entitled to vote.

A-niyogin, ī, inī, ī, not attached or clinging to.

अनिर au-ira, as, ā, am, Ved. destitute of food (or vigour?), or of a sacrificial offering; (ā), f. want of food (languor?).

अनिराकरिष्णु a-nirākarishṇu, us, us, u, not obstructive, not censorious.

A-nirākṛita, as, ā, am, unobstructed.

अनिरुक् a-nirukta, as, ā, am, unuttered, not articulated, not clearly explained, unspeakable, not plain, vague. — *Anirukta-gāna*, am, n. indistinct singing; humming (of hymns), a particular mode of chanting the Sāma-veda.

अनिरुद्ध a-niruddha, as, ā, am, unobstructed, ungovernable, self-willed; (as), m. a spy, a secret emissary (?); the son of Pradyumna, a form of Kāma, and husband of Ushā; Siva; N. of an Arhat contemporary of Sākyaniuni; N. of a descendant of Vṛishni; (am), n. the rope for fastening cattle. — *A-niruddha-patha*, am, n. an unobstructed path; the atmosphere, ether. — *A-niruddha-bhāvinī*, f. Aniruddha's wife.

अनिरूपित a-nirūpita, as, ā, am, not determined, undefined.

अनिर्जित a-nirjita, as, ā, am, unconquered, unvanquished.

अनिर्णय a-nirṇaya, as, m. uncertainty, want of decision.

A-nirṇita, as, ā, am, unascertained, undetermined.

A-nirṇeya, as, ā, am, not to be decided.

अनिर्देश a-nirdaśa or a-nir-daśāha (°śa-ah°), as, ā, am, within the ten days of impurity after childbirth or a death; (am), ind. = preceding, used adverbially.

अनिर्दिष्ट a-nirdishṭa, as, ā, am (rt. diś), unexplained, undefined.

A-nirdēśa, as, m. absence or unsatisfactoriness of rule or direction.

A-nir-deśya or *a-nirdiśya*, as, ā, am, undefinable, inexplicable, incomparable.

अनिर्धारित a-nirdhārita, as, ā, am, undetermined, unascertained, undefined.

A-nirdhārya, as, ā, am, undeterminable, not to be agreed upon.

अनिर्भर a-nirbhara, as, ā, am, little, slight, light.

अनिर्भेद a-nirbheda, as, m. (the act of not blurring out), not revealing.

अनिर्मल a-nirmala, as, ā, am, dirty, foul, turbid.

A-nirmālyā, f. a plant (Mendicago Esculenta, Rox).

अनिर्लोचित a-nirlocita, as, ā, am, not carefully looked at, not considered.

अनिर्वचनीय a-nirvacāniya or a-nirvācya, as, ā, am, unutterable, indescribable; improper to be mentioned.

अनिर्वर्त्यमान a-nirvartyamāna, as, ā, am, not being brought to a close.

अनिर्वण a-nirvāṇa, as, ā, am, unextinguished.

अनिर्वाह a-nirvāha, as, m. non-accomplishment, non-completion; inconclusiveness; insufficiency of income, the state of being straitened in means.

A-nirvāhya, as, ā, am, difficult to be managed.

अनिर्विण a-nirviṇṇa, as, ā, am, not down-cast.

A-nirvid, t, t, t, free from causes of depression.

A-nirveda, as, m. non-depression, self-reliance.

अनिर्वृत a-nirvṛita or a-nirvṛita, as, ā, am, unaccomplished, unfulfilled; discontented; unhappy, ill at ease, quiet, discomposed.

A-nirvṛiti or *a-nirvṛitti*, is, f. incompleteness, discontent, misery.

अनिर्वेश a-nirvēśa, as, ā, am, destitute of employment, wretched.

अनिल anila, as, m. (fr. rt. an, cf. Irish *anal*), air or wind, considered also as a deity; one of the subordinate deities, forty-nine of whom form the class of Anilas or winds; one of the eight demi-gods, called Vasus; wind, as one of the humors or *rasas* of the body; rheumatism, paralysis, or any affection referred to disorder of the wind; N. of a Rishi and other persons; the letter y; the number forty-nine; (i), f. the fifteenth Nakshatra (?). — *Anila-kumāra*, ās, m. pl. among the Jains, a class of deities. — *Anila-ghna*, as, ī, am, or *anila-han*, hā, -ghnī, ha, or *anila-hrit*, t, t, t, or *anilāpaha* (°la-ap°), as, ā, am, curing disorders arising from wind. — *Anila-ghnaka*, as, m. a large tree (Terminalia Belerica). — *Anila-paryaya* or *anila-paryāya*, as, m. pain and swelling of the eyelids and outer parts of the eye. — *Anila-prakṛiti*, is, is, ī, having an airy or windy nature. — *Anila-vyādhī*,

is, m. derangement of the (internal) wind. — *Anila-sakha*, as, m., N. of fire (the friend of wind). — *Anilāmaja* ('la-āt'), as, m. the son of the wind, Hanumat or Bhīma. — *Anilāntaka* ('la-an°), as, m., N. of a plant, Ingudi or Angāra-pushpa (wind-destroying). — *Anilāmaya* ('la-ām°), as, m. morbid affection of the wind, flatulence, rheumatism. — *Anilāyana* ('la-ay°), am, n. way or course of the wind. — *Anilāsin* ('la-ās°), ī, inī, i, fasting, lit. feeding on the wind.

अनिलम्भसमाधि *a-nilambha-samādhī*, is, m. (i. e. unpropped meditation), N. of a peculiar kind of meditation among Buddhists.

अनिलयन *a-nilayana*, as, ā, am, having no (fixed) home.

अनिलोचित *a-niloçita*. See *anirloçita*.

अनिलोडित *a-niloḍita*, as, ā, am, inexperienced.

अनिवर्तन *a-nivartana*, as, ā, am, not turning away, firm, steadfast; improper to be abandoned, right. — *Anivartin*, ī, inī, i, not turning back, brave, not returning. — *Anivarti-tva*, am, n. not turning back, brave resistance.

अनिवारित *a-nivārita*, as, ā, am, unchecked, unimpeded, unopposed, unforbidden.

A-nivārya, as, ā, am, not to be warded off, inevitable, unavoidable, irresistible.

अनिविशमान *a-nivīśamāna*, as, ā, am, Ved. not retiring to rest, restless.

अनिवृत *a-nivṛita*, as, ā, am, unchecked, not impeded.

अनिवेदित *a-nivedita*, as, ā, am, untold, unmentioned. — *Anivedita-vijñāta*, as, ā, am, known without being told.

A-nivedya, ind. not having announced.

अनिवेशन *a-niveśana*, as, ā, am, Ved. having no place of rest.

अनिश *a-niśa*, as, ā, am, Ved. nightless, i. e. sleepless, uninterrupted, incessant. — *Aniśam*, ind. incessantly.

A-niśita, as, ā, am, Ved. incessant. — *Aniśita-sarga*, as, ā, am, Ved. having an incessant flow.

अनिश्चित *a-niśçita*, as, ā, am, unascertained, not certain.

A-niśçitya, ind. not having ascertained.

अनिश्चिन्त्य *a-niśçintya*, as, ā, am, not to be comprehended (by thought), inconceivable.

अनिपङ्ग *a-nisharga*, as, ā, am, Ved. having no quiver, unarmed.

अनिपश्य *a-nishavya*, as, ā, am, Ved. not to be killed.

अनिषिद्ध *a-nishiddha*, as, ā, am, unprohibited, unforbidden.

A-nisheddhra, as, ā, am, Ved. unimpeded, unchecked.

अनिषु *an-ishu*, us, us, u, having no arrows, having bad arrows.

अनिष्कृत *a-nishkṛita*, as, ā, am, not done with, unfinished, not settled. — *Anishkṛitainas* ('ta-en°), ās, ās, as, having one's guilt not settled, i. e. unexpiated.

अनिष्ट 1. *an-ishṭa*, as, ā, am (rt. ish), unwished, undesirable, disadvantageous, disagreeable, unfavourable; bad, wrong, evil, unlucky, ominous; (ā), f. a plant, Sida Alba; (am), n. evil, detriment, disadvantage, calamity, crime. — *Anishṭa-graha*, as, m. an evil planet. — *Anishṭa-dusṭa-dhī*, īs, īs, i, having an evil and corrupt mind. — *Anishṭa-prasarga*, as, m. connection with a wrong object or a wrong argument or a wrong rule. — *Anishṭa-phala*, am, n. evil result.

— *Anishṭa-sankā*, f. foreboding or fear of evil or misfortune. — *Anishṭa-sūçaka*, as, ikā, am, foreboding evil, ominous. — *Anishṭa-hetu*, us, m. an evil omen. — *An-ishṭāpādāna* ('ta-āp°), am, n. not obtaining what is desired or (fr. *anishṭa* and *āpādāna*) obtaining what is not desired. — *An-ishṭāpti* ('ta-āp°), īs, f. = preceding. — *Anishṭāśāsin* ('ta-ās°), ī, inī, i, indicating or boding evil. — *Anishṭolprekshaṇa* ('ta-ul°), am, n. expectation of evil.

अनिष्ट 2. *an-ishṭa*, as, ā, am (rt. yaj), not offered in sacrifice, not honoured with a sacrifice.

An-ishṭin, ī, m. one who does not sacrifice or has not sacrificed.

अनिष्टृत *a-nishṭṛita*, as, ā, am, Ved. unhurt, unchecked.

अनिष्टा *a-nishṭhā*, f. unsteadfastness, unsteadiness.

अनिष्टुर *a-nishṭhura*, as, ā, am, not harsh, not scurrilous.

अनिष्ठात *a-nishṭhāta*, as, ā, am, unskilled.

अनिष्पत्ति *a-nishpatti*, īs, f. non-accomplishment, incompletion.

A-nishpanna, as, ā, am, imperfect, incomplete.

अनिष्पन्नम् *a-nish-patram*, ind. so that the arrow does not come out (on the other side), i. e. not with excessive force.

अनिसर्ग *a-nisarga*, as, ā, am, unnatural, unnaturally affected.

अनिस्तब्ध *a-nistabdhā*, as, ā, am, not rendered immoveable or stiff; not paralysed; not fixed.

अनिस्तोत्र *a-nistīrṇa*, as, ā, am, not crossed over; not set aside; not rid of; unanswered, unrefuted. — *Anistīrṇābhīyoga* ('ṇa-ah°), as, m. (a defendant) who has not yet (by refutation) got rid of a charge.

अनीक *anika*, as, am, m. n. (fr. rt. an), face; appearance, splendor; edge, point; front, row, array, march; army, forces; war, combat. — *Anika-vat*, ān, m., Ved. having a face, or constituting the face, or occupying the front or foremost rank (epithet of Agni). — *Anika-vidāraṇa*, as, m. (shatterer of armies), N. of a man. — *Anika-śas*, ind. in rows or marching columns. — *Anika-sṭha*, as, m. a warrior or combatant; an armed or royal guard, a sentinel; the trainer of an elephant, an elephant-driver; a mark, a sign, signal; a military drum.

Anikini, f. an army, a host, forces; a certain force; three Camūs or one-tenth of an Akshauhini, i. e. a complete army; 2187 elephants and as many cars, 6561 horses, and 10935 foot; a lotus.

अनीक्षण *an-ikṣhaṇa*, am, n. not seeing or looking at.

अनीच *a-nīca*, as, ā, am, not low, decent, respectable; not pronounced with the Anudātta accent. — *A-nīcānurvartin* ('ca-an°), ī, inī, i, not keeping low company; (ī), m. a faithful lover or husband. — *A-nīci-darsin*, ī, m., N. of a Buddha saint (?). — *Anīcāts*, ind. not in a low voice, loudly.

अनीड *a-nīḍa*, as, ā, am, having no nest or settled abode, i. e. incorporeal; (as), m. an epithet of Agni or fire.

अनीति 1. *a-nīti*, īs, f. impropriety, immorality, injustice; impolicy, foolish conduct, indiscretion. — *Anīti-jña*, as, ā, am, or *anīti-rīd*, t, t, i, clever in immoral conduct or (fr. *a* and *nīti*) ignorant of morality or policy, not politic or discreet.

अनीति 2. *an-īti*, īs, f. freedom from a calamitous season.

अनीदृश *an-idṛśa*, as, ī, am, unlike, dissimilar.

अनीप्सित *an-īpsita*, as, ā, am, undesired.

अनीरसन *a-nīrasana* (*a-nir-rasana*), as, ā, am, not destitute of a waistband.

अनीश *an-īśa*, as, ā, am, one who has not a lord or superior, paramount; powerless, unable; (as), m. Vishnu; (ā), f. powerlessness, helplessness. — *Anīśa-tva*, am, n. powerlessness.

An-īśvara, as, ā, am, without a superior; unchecked, uncontrolled, paramount; without power, powerless, unable; not belonging to the deity; atheistical. — *Anīśvara-tā*, f. or *anīśvara-tva*, am, n. absence of a supreme ruler. — *An-īśvara-vādīn*, ī, m. an atheist, one who denies a supreme ruler of the universe.

अनीह *an-īha*, as, ā, am, listless, indifferent; (as), m., N. of a king of Ayodhyā.

An-īhā, f. indifference, apathy, disinclination.

An-īhita, as, ā, am, disagreeable, displeasing, unwished; (am), n. displeasure.

अनीळ *a-nīla*, Ved. See *a-nīla*.

अनु 1. *anu*, us, vi, u. See *anu*.

अनु 2. *anu*, us, m., Ved. man; N. of a king, one of Yayāti's sons; (possibly) N. of a non-Āryan tribe.

अनु 3. *anu*, ind. as a prefix to verbs and nouns, expresses after, along, alongside, lengthwise, near to, under, subordinate to, with.

(When prefixed to nouns, especially in adverbial compounds) it implies repetition, according to, severally, each by each, orderly, methodically.

(As a separable preposition, with accusative) after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to.

(As a separable adverb) after, afterwards, thereupon, again, further, then, next.

अनुक *anu-ka*, as, ā, am, lustful (fr. *anu-kam*, q. v.; or, according to others, fr. 3. *anu* with affix *ka*).

अनुकथ *anu-kath*, cl. 10. P. *-kathayati*, -yitum, to relate after (some one else); to repeat (what has been heard).

Anu-kathana, am, n. orderly narration, discourse, conversation.

Anu-kathita, as, ā, am, related, repeated.

अनुकनीयस् *anu-kaniyas*, ān, asī, as, the next youngest.

अनुकम् *anu-kam*, Caus. P. *-kāmayati*, -yitum, to desire.

Anu-ka, us, ā, am, libidinous; see s. v. above.

Anu-kāma, as, m., Ved. desire; (as, ā, am), according to one's desire, agreeable; (am), ind. as desired, at pleasure; wish after wish (?), after one's wish (?). — *Anukāma-kṛit*, t, t, i, Ved. fulfilling one's desire.

Anukāmīna, as, m. one who acts as he pleases.

अनुकम्प *anu-kamp*, cl. 1. A. *-kampate*, -pitum, to sympathize with, compassionate: Caus. *-kampayati*, -yitum, = the same.

Anu-kampaka, as, m. (sympathizer), N. of a king; (as, ā, am), (at the close of compounds) sympathizing with, compassionating.

Anu-kampana, am, n. or *anu-kampā*, f. sympathy, compassion.

Anu-kampayin, ī, inī, i, condoling.

Anu-kampita, as, ā, am, compassionated. — *Anu-kampitātman* ('ta-āt°), ā, ā, a, having a compassionate spirit.

Anu-kampin, ī, inī, i, sympathizing with, compassionating.

Anu-kampya or *anu-kampāniya*, as, ā, am, pitiable, worthy of sympathy; (as), m. an ascetic; a courier.

अनुकर्ष *anu-karsha*. See under *anu-kṛish*.

अनुकल्प *anu-kalpa*. See under *अनुकूप*.

अनुकाङ्क्ष anu-kāṅksh, cl. 1. P. A. -kāṅ-
kshati, -te, -kshītum, to long for, desire, seek.
Anu-kāṅkshā, f. desire after.
Anu-kāṅkshīn, ī, iñī, ī, longing for.

अनुकाल anu-kāla, as, ā, am, opportune,
occasional; (am), ind. opportunely, occasionally, on a
proper occasion.

अनुकीर्तन anu-kīrtana. See anu-kṛit.

अनुकुञ्चित anu-kuñcita, as, ā, am, bent,
made crooked.

अनुकुप anu-kush, cl. 9. P. -kushyati,
-koṣhitum, to pull or drag along (to lift?).

अनुकुञ्ज anu-kuñj, cl. 1. P. -kūjati, -jītum,
to follow in cooing or singing or groaning.

अनुकूल anu-kūla, as, ā, am, following the
bank (kūla), slope or declivity, according to the current,
favourable, agreeable; conformable to; friendly, kind,
well-disposed; (as), m. a faithful or kind and obliging
husband; (ā), f. Croton Polyandrum; N. of a metre;
(am), n. favour, kindness (often in an ironical sense).
—Anukūla-tā, f. concord, good-will, favour, con-
formity, consent; prosperity. —Anukūla-nāyaka, as,
m. a kind husband or lover. —Anukūla-vāyu, us,
m. a favourable wind.

Anukūlaya, nom. P. anukūlayati, -yītum, to
act in a friendly way.

अनुकृ anu-kṛi, cl. 8. P. or poet. A. -karoti,
-kurute, -kartum, to do afterwards, to follow in do-
ing, imitate, equal, requite, adopt: Caus. -kārāyati,
-yītum, to cause one to imitate.

Anu-kara, as, ā, am, imitating; (as), m. an
assistant.

Anu-karāṇa, am, n. imitation, following an ex-
ample; resemblance, similarity.

Anu-kartṛi, tā, trī, tri, an imitator, imitating;
(tā), m. a mimic, actor, performer.

Anu-karman, a, n. imitation; a subsequent rite
or ceremony.

Anu-kāra, as, m. imitation, resemblance.

Anu-kārin, ī, iñī, ī, imitating, an imitator, acting,
mimicing.

Anu-kārya, as, ā, am, fit to be imitated or
(dramatically) acted; (am), n. subsequent business;
subsequent duty (?).

Anu-kṛita, as, ā, am, copied, imitated, made or
done like.

Anu-kṛitti, is, f. imitation, a copy, compliance.

Anu-kṛitya, as, ā, am, fit to be imitated or
represented.

Anu-kṛiyā, f. imitation, doing anything subse-
quently or in like manner; a subsequent rite.

Anu-kṛi, f. a subsequent rite or ceremony.

अनुकृत anu-kṛit, cl. 6. P. -kṛintati, -karti-
tum, to go on shattering or destroying.

अनुकृप anu-kṛip, cl. 6. A., Ved. -kṛipate,
to mourn; nom. A. -kṛipāyate, -yītum, to com-
passionate, condole with.

अनुकृष anu-kṛish, cl. 1. P. -karshati,
-karshītum, or -krashītum, to drag after one's self,
attract: Caus. -karshayati, -yītum, =the same; to
subject.

Anu-karska, as, m. or anu-karshaya, am, n.
attraction, drawing; invoking, summoning by incan-
tation; the bottom or the axle-tree of a carriage;
grammatical attraction; including a subsequent in a
preceding rule; lagging behind in a ceremony; de-
clayed performance of a duty.

Anu-karshan, ā, m. the bottom of a carriage.

Anu-karshita, as, ā, am, attracted; included or
implied in a subsequent rule.

अनुकृ anu-kṛi, cl. 6. P. -kirati, -karitum,
-ritum, to scatter along, to crowd: Pass. -kiryate,
to become crowded or filled.

Anu-kīrṇa, as, ā, am, crowded.

अनुकृत anu-kṛit, cl. 10. P. -kīrtayati,
-yītum, to relate after (or in order), to narrate.

Anu-kīrtana, am, n. act of proclaiming or pub-
lishing.

अनुकृप anu-kṛip, cl. 1. A. -kalpate,
-kalpītum, -kalptum, to follow duly: Caus. -kalpa-
yati, -yītum, to get (others) to follow or imitate
duly.

Anu-kalpa, as, m. permission to adopt an alter-
native or substitute, as "instead of Kuśa grass you
may use Dūrbā."

Anu-kalpita, as, ā, am, followed, attended.

अनुक्त an-ukta, as, ā, am (rt. vač), un-
uttered, unsaid, unheard of, extraordinary. —Anukta-
nīrmitta, am, n. a reason which is unuttered or un-
heard of or extraordinary; (as, ā, am), having such
a reason.

An-ukti, is, f. the not speaking, improper speech.

अनुकथ an-uktha, as, ā, am, Ved. hymn-
less, not singing hymns.

अनुक्रकच anu-krakača, as, ā, am, serrated,
dentated like a saw.

अनुक्रन्द anu-krand, cl. 1. A. -krandate,
-ditum, to shout or cry after one.

अनुक्रम anu-kram, cl. 1. P. -krāmati,
-kramitum, to go on, go after, follow; to go through
in order, enumerate, supply with an abstract or index.

Anu-krama, as, m. succession, arrangement, order,
method; an index showing the successive contents
of a book; (am), ind. in due order.

Anu-kramaṇa, am, n. proceeding methodically or
in order; following.

Anu-kramaṇikā or anu-kramaṇi, f. a table or
chapter of contents, especially of the collection of
hymns &c. in Vedic books.

Anu-krānta, as, ā, am, gone over, read, or done
in due order.

अनुक्रीड anu-kṛiḍ, cl. 1. A. -kṛiḍate, -ḍitum,
to play.

अनुक्रुश anu-kṛuś, cl. 1. P. -krośati,
-krośītum, to shout at: Caus. -krośayati, -yītum,
to join in lamenting, show sympathy.

Anu-krośa, as, m. tenderness, compassion.

अनुक्षणम् anu-kṣhaṇam, ind. momentarily,
perpetually, every instant.

अनुक्षत्र anu-kṣhatṛi, tā, m. the door-
keeper's or charioteer's mate or attendant.

अनुक्षपम् anu-kṣhapam, ind. night after
night.

अनुक्षर anu-kṣhar, cl. 1. P. -kṣharati,
-ritum, to flow into or upon.

अनुक्षि anu-kṣhi, cl. 6. P., Ved. -kṣhiyati,
-kṣhetum, to overspread, reach: Pass. -kṣhiyate, to
decay or vanish gradually.

अनुक्षेत्र anu-kṣhetra, am, n. stipend (in
commutation probably of the proceeds of an endow-
ment) given to temple-servants in Orissa.

अनुखञ्ज anu-khañja, as, m., N. of a
country.

अनुख्या anu-khyā, cl. 2. P., Ved. -khyāti,
-tum, to descry.

Anu-khyāti, is, f. act of descrying or revealing or
reporting.

Anu-khyātṛi, tā, m. a discoverer, revealer, re-
porter.

अनुगङ्गम् anu-gaṅgam, ind. along the
Ganges.

अनुगण anu-gaṇ, cl. 10. P. -gaṇayati,
-yītum, to count over.

Anu-gaṇita, as, ā, am, counted over.

Anu-gaṇitā, ī, inī, ī, one who has counted over.

अनुगम anu-gam, cl. 1. P. -gačhati, -gan-
tum, to go after, follow, seek, approach, visit, arrive;
to practise, observe, obey, imitate; to enter into; to
die out, be extinguished: Caus. -gamayati, -yītum,
to imitate, cause to die out.

Anu-ga, as, ā, am, going after, following, cor-
responding with, adapted to; a companion; a follower,
a servant; (at the close of compounds) having fol-
lowers, as *balānuga*, having a force following him,
i. e. leader of a force or army; (ā), f., N. of an
Apsaras.

Anu-gata, as, ā, am, followed (lit. or fig.), as by
a dependant; covered (as by a dress hanging behind);
following; a follower; acquired; extinguished; tally-
ing with; (am), n. moderate time in music. —Anu-
gatārtha ("ta-ar"), as, ā, am, having a corresponding
(easily discoverable) meaning.

Anu-gutika, as, m. a follower, an imitator.

Anu-gantarya or anu-gamya, as, ā, am, proper
to be followed (especially in death); worthy of being
imitated.

Anu-gama, as, m. or anu-gamana, am, n. fol-
lowing, going after in life or death; postcremation of
a widow; imitating, approaching.

Anu-gamya, as, ā, am, to be followed or imi-
tated.

Anu-gāmin, ī, inī, ī, following, a follower, a
companion.

Anu-gāmuka, as, ā, am, habitually or constantly
following or attending.

अनुगर्ज anu-garj, cl. 1. P. anu-garjati,
-jītum, to shout or roar after.

Anu-garjita, am, n. roaring echo.

अनुगवम् anu-gavam, ind. so as to suit the
oxen.

अनुगवीन anu-gavīna, as, m. a cowherd.

अनुगा anu-gā, cl. 3. P. -jigāti, -gātum, to
go after, follow, seek, be guided by.

अनुगादिन् anu-gādin, ī, inī, ī, following
in speaking, echoing.

अनुगाह anu-gāh, cl. 1. A. -gāhate, -gāhitum,
-gādhum, to plunge after, be immersed in.

Anu-gādha, as, ā, am, plunged, immersed.

अनुगिरम् anu-giram, ind. on the moun-
tain.

अनुगु anu-gu, ind. behind the oxen or
cows.

अनुगुण anu-guṇa, as, ā, am, having similar
qualities, congenial with; according or suitable to;
(am), ind. naturally; (as), m. natural peculiarity.

अनुगुप anu-gup, cl. 1. P. -gopāyati, -gop-
tum, to protect.

Anu-gupta, as, ā, am, protected, sheltered, con-
cealed.

अनुगृध anu-gridh, cl. 4. P. -gridhyati,
-gardhitum, to be greedy after.

अनुगृ anu-grī, cl. 9. P. -grīnāti, -garītum,
-rītum, Ved. to join in praising; to rejoin, answer,
repeat.

अनुगे anu-gai, cl. 1. P. -gāyati, -gātum, to
sing after or to (a person or a tune); to celebrate in
song: Caus. -gāpayati, -yītum, to make one sing
after or to.

Anu-gūti, is, f., N. of a metre of two verses, the
first containing twenty-seven, the second thirty-two
mātrās.

अनुग्रह *an-ugra*, as, ā, am, not harsh or violent, mild, gentle.

अनुग्रह *anu-grah*, cl. 9. P. -*grīhṇāti* or Ved. -*grīhṇāti*, or cl. 9. A. -*grīhṇite*, -*grahitum*, to follow in taking or plundering; to support; uphold; to receive, welcome; treat with kindness, favour, oblige; foster.

Anu-grīhita, as, ā, am, favoured, obliged.

Anu-graha, as, m. or *anu-grahāya*, am, n. favour, kindness, showing favour, conferring benefits, promoting or furthering a good object; assistance; facilitating by incantations; rear-guard; (in the Purāṇas) N. of the eighth or fifth creation. — *Anugraha-kātura*, as, ā, am, anxious to please or for favour. — *Anugraha-sarya*, as, m. (in Sāṅkhya phil.) creation of the feelings or mental conditions.

Anu-grahin, ī, m., Ved. proficient in magic skill. *Anu-grāhaka*, as, ikā, am, favouring, furthering, facilitating; favourable, kind, gracious.

Anu-grāhita or *anu-grahita* (?), as, ā, am, favoured.

Anu-grāhin, ī, inī, ī, gracious, favourable.

Anu-grāhya, as, ā, am, fit or deserving to be favoured or furthered.

Anu-jighṛikṣhā, f. desire to show favour or kindness.

अनुग्रामम् *anu-grāmam*, ind. village after village.

अनुग्रामक *anu-grāsaka*, as, m. a mouthful (of boiled rice), the equivalent of a mouthful.

अनुघट्ट *anu-ghaṭṭ*, cl. 10. P. -*ghaṭṭayati*, -*yitum*, to stroke, rub lengthwise.

अनुघुप् *anu-ghush*, cl. 1. P., Ved. -*ghoshati*, -*shitum*, to name aloud.

अनुचक्ष *anu-śakṣ*, cl. 2. A., Ved. -*śakṣte*, -*śakṣtum*, to look at or up to.

अनुचर *anu-śar*, cl. 1. P. -*śarati*, -*ritum*, to walk or move after or along, to follow, pursue, traverse, seek after; to follow out, adhere to, attend, to behave: Caus. -*śarayati*, -*yitum*, to let or cause to traverse.

Anu-śara, as, ī, am, following, attending; (as), m. companion, follower, servant; (ā or ī), f. a female attendant.

Anu-śāraka, as, m. a follower, attendant; (ā), f. a female follower or attendant.

Anu-śārin, ī, inī, ī, following, attending.

अनुचर्चि *anu-śarči*, is, is, i, Ved. reciting or repeating (in a chorus).

अनुचि 1. *anu-śi*, cl. 5. P. -*śinoti*, -*śetum*, to set or place along or in regular order.

1. *anu-śita*, as, ā, am, set or placed along or lengthwise or in rows.

अनुचि 2. *anu-śi*, cl. 3. P., Ved. -*śiketi*, to remember.

अनुचित 2. *an-uśita*, as, ā, am, improper, wrong, unusual, strange. — *Anuśitārtha* ('ta-ar'), as, m. an unusual meaning.

अनुचिन्त *anu-śint*, cl. 10. P. -*śintayati*, -*yitum*, to meditate, consider, recall to mind: Caus. to make to consider.

Anu-śintā, f. or *anu-śintana*, am, n. thinking of, meditating upon, recalling, recollecting; anxiety. *Anu-śintita*, as, ā, am, recollected, recalled, thought of.

अनुच्च *an-uśā*, as, ā, am, not high, low, humble.

An-uśāis, ind. not aloud, in a low voice.

अनुच्चार *an-uśāra*, non-pronunciation, skipping words. See *uś-car*.

अनुच्छाद *anu-śchāda*, as, m. (fr. rt. *śhad* with *anu*), a garment which hangs down, or probably

that part of the lower garment which hangs down in front from the waist to the feet.

अनुच्छिन्ति *an-uś-chitti*, is, f. or *an-uś-cheda*, as, m. (rt. *śhid* with *ud*), not cutting off, non-extirpation, non-destruction, indestructibility. — *Anuś-chitti-dharmān*, ā, ā, a, possessing the virtue (or law) of being indestructible.

1. *an-uś-chindat*, an, atī, at, not destroying.

An-uś-chinna, as, ā, am, not cut off, unextirpated, undestroyed.

An-uś-chedya, as, ā, am, indestructible, not severable.

अनुच्छिद् *anu-śchid* (*anu-śhid*), cl. 7. P. -*śchinatti*, -*śchettum*, to cut along or lengthwise.

2. *anu-śchindat*, an, atī, at, cutting lengthwise.

अनुच्छिष्ट *an-uś-chishṭa*, as, ā, am (rt. *śish* with *ud*), not rejected, pure (by austerity and devotion).

अनुच्छो *anu-ścho* (*anu-śho*), cl. 4. P. -*śhyati*, -*śhātum*, to cut open or cut up.

अनुजन *anu-jan*, cl. 4. A. -*jāyate*, -*janitum*, to follow in being born or produced or arising; to take after (one's parents).

Anu-jā, as, ā, am, born after, later, younger; (as), m. a younger brother, a cadet; N. of a plant, also called *Trāyamāṇa*; (ani), n., N. of a plant, also called *Prapaṇḍarika*; (ā), f. a younger sister.

Anu-janman, ā, m. a younger brother, younger.

Anu-jātu, as, ā, am, after-born, later, younger; taking after (the parents); after teething (?); born again, i. e. invested with the sacred cord; (as), m. a younger brother; (ā), f. a younger sister.

अनुजनम् *anu-janam*, ind. according to people, popularly.

अनुजप *anu-jap*, cl. 1. P. -*japati*, -*pitum*, to follow or imitate in muttering.

अनुजल्प *anu-jalp*, cl. 1. P. -*jalpati*, -*pitum*, to follow in talking; A. -*jalpate*, to entertain by conversation.

अनुजागृ *anu-jāgri*, cl. 2. P. -*jāgati*, -*jāgaritum*, to watch as an attendant.

अनुजि *anu-ji*, cl. 1. P. -*jayati*, -*jetum*, to subdue: Desid. -*jigishate*, to be desirous of subduing.

अनुजिघृक्षा *anu-jighṛikṣhā*. See under *anu-grah*.

अनुजीव *anu-jīv*, cl. 1. P. -*jīvati*, -*vitum*, to follow or imitate in living; to live for any one; to live by or upon something; to live submissively under: Caus. -*jīvayati*, -*yitum*, to restore to life.

Anu-jīvin, ī, inī, ī, living by or upon; dependent; (ī), m. a dependent, follower. — *Anujīvi-sāt-kṛita*, as, ā, am, made wholly subservient.

Anu-jīrya, as, ā, am, to be followed in living.

अनुजुप् *anu-jush*, cl. 6. A., Ved. -*jushate*, -*joshitum*, to seek.

अनुजृ *anu-jrī*, cl. 4. P. -*jīryati*, or cl. 1. P., Ved. -*jarati*, -*jaritum*, -*ritum*, to follow in getting old or decaying.

Anu-jīrṇa, as, ā, am, grown old or decayed after or in consequence of.

अनुज्झत् *an-ujjhat*, an, antī or atī, at, not quitting, not leaving.

An-ujjhita, as, ā, am, undiminished, unimpaired, not left or lost.

अनुज्ञा 1. *anu-jñā*, cl. 9. P. rarely A. -*jñāti*, -*jñāte*, -*jñātum*, to permit, grant, allow, consent; to excuse, forgive; to authorize; to allow one to take leave, dismiss, bid farewell; to treat; to behave kindly: Caus. -*jñāpayati*, -*yitum*, to request, ask permission, ask for leave, to take leave: Desid. -*jñāśati* or -*te*, to be willing to grant.

2. *anu-jñā*, f. or *anu-jñāna*, am, n. assent, assenting, permission; leave to depart; allowance made for faults; an order or command. — *Anujñā-prārthanā* or *anujñāishapā* ('jñā-esh'), f. asking permission, taking leave.

Anu-jñāta, as, ā, am, assented to, permitted, allowed; ordered, directed, instructed; accepted; authorized, honoured; allowed to depart, dismissed.

Anu-jñāpaka, as, m. one who commands or enjoins.

Anu-jñāpana, am, n. or *anu-jñāpti*, is, f. authorization; issuing an order or permission.

अनुज्येष्ठ *anu-jyeshṭha*, as, ā, am, next eldest; (am), ind. after the eldest, according to seniority.

अनुतक्ष *anu-takṣ*, cl. 1. P., Ved. -*takshati*, -*kshītum*, -*takṣum*, to sharpen or stimulate by offerings.

अनुतन् *anu-tan*, cl. 8. P. -*tanoti*, -*tanitum*, to extend along, to carry on, continue, develop.

अनुतप *anu-tap*, cl. 1. P. -*tapati*, -*taptum*, to heat, to vex, annoy: Pass. -*tapyate* or poet. -*tapyati*, to suffer afterwards, repent; to desiderate, miss: Caus. -*tāpayati*, -*yitum*, to distress.

Anu-tapta, as, ā, am, heated; filled with regret. *Anu-tāpa*, as, m. repentance, heat.

Anu-tāpana, as, ī, am, occasioning remorse, repentance or sorrow.

Anu-tāpin, ī, inī, ī, penitent, regretting.

अनुतर *anu-tara*. See *anu-trī* below.

अनुतर्क *anu-tark*, cl. 10. P. or poet. A. -*tarkayati*, -*te*, -*yitum*, to follow in thought, to regard as or take for.

अनुतर्ष *anu-tarsha*, as, m. thirst, wish, desire; a drinking vessel, one used for drinking spirituous liquors.

Anu-tarshaṇa, am, n. a vessel from which spirituous liquor is drunk; distributing liquor.

अनुतिलम् *anu-tilam*, ind. grain after grain (of Sesamum), i. e. very minutely or by grains.

अनुतिष्ठमान *anu-tiṣṭhamāna*. See *anu-shṭhā*.

अनुतुन्न *anu-tunna*, as, ā, am (rt. *tud*), Ved. depressed or repressed (in sound), muffled.

अनुतूलय *anu-tūlaya*, nom. P. -*tūlayati*, -*yitum*, to rub lengthwise (with a brush or cotton ?).

अनुतृद् *anu-trīd*, cl. 7. P. -*trīṇatti*, -*tarditum*, to let go, let out; split, sever, open.

अनुतृप् *anu-trīp*, cl. 4. A. -*trīpyate*, -*tarpitum*, -*tarptum*, -*traptum*, to take one's fill (or refreshment) after or later than another.

अनुतृ *anu-trī*, cl. 1. P. -*tarati*, -*ritum* or -*ritum*, to follow across or to the end; to stretch lengthwise or prostrate: Pass. -*tīryate*, to be laid or lay one's self lengthwise.

Anu-tara, am, n. fare, freight.

अनुत्तम् *an-utka*, as, ā, am, free from regret, not regretting, self-complacent, not repenting of.

अनुत्कर्ष *an-utkarsha*, as, m. inferiority, non-elevation.

अनुत्त *a-nutta*, as, ā, am, Ved. not cast down, invincible; (or, not moistened, = *an-utta* ?). — *Anutta-manyu*, us, m. of invincible wrath, i. e. Indra.

अनुत्तम *an-uttama*, as, ā, am, unsurpassed, incomparably the best or chief, excellent; not the best; (in gram.) not used in the *uttama* or first person. — *An-uttamāmbhas* ('ma-am'), as, n. (in Sāṅkhya phil.) indifference to and consequent absti-

nence from sensual enjoyment, as fatiguing. — *Anuttamāmbhasika*, *am*, n. indifference to and abstinence from sensual enjoyment as involving injury to external objects.

अनुत्तर *an-uttara*, *as, ā, am*, chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (*am*), n. a reply which is coherent or evasive and therefore held to be no answer; (*as*), m. a class of gods among the Jains. — *Anuttara-yoga-tantra*, *am*, n. title of the last of the four Bauddha-tantras. — *An-uttaropapātika* (*°ra-up°*), *ās*, m. pl. the same class of gods. — *Anuttaropapātika-dasā*, *ās*, f. pl. title of a book treating of those gods.

अनुत्थान *an-utthāna*, *as, ā, am*, lying with the face towards the ground; not supine.

अनुत्थान *an-utthāna*, *am*, n. (rt. *sthā*), the not rising, want of exertion.

An-utthāta, *as, ā, am*, not risen, not grown up (as grain).

अनुत्पत्ति *an-utpatti*, *is, f.* failure, non-production; (*is, is, i*), or *an-utpattika*, *as, i, am*, not (yet) produced. — *Anutpattika-dharma-kshānti*, *is, f.* (with Buddhists) acquiescence in the state (and moral condition) which is still future, preparation for a future state. — *Anutpatti-sama*, *as, ā, m. f.* (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

An-utpanna, *as, ā, am*, unborn, unproduced; uneffected, unaccomplished.

An-utpāda, *as, m.* the not coming into existence; the not taking effect. — *Anutpāda-kshānti*, *is, f.* acquiescence in not having to undergo another birth.

An-utpādana, *am*, n. not producing, non-production.

An-utpādyā, *as, ā, am*, not to be produced or created, i. e. eternal.

अनुत्साह *an-utsāha*, *as, m.* want of adequate effort; want of energy or determination; listlessness; (*as, ā, am*), deficient in determination. — *Anutsāhātā*, *f.* want of determination.

अनुत्सुक *an-utsuka*, *as, ā, am*, not eager, calm, retiring; moderate. — *Anutsuka-tā*, *f.* moderateness.

अनुत्सूत *an-utsūtra*, *as, ā, am*, not anomalous.

अनुत्सेक *an-utseka*, *as, m.* absence of arrogance or highmindedness.

An-utsekīn, *i, inī, i*, not arrogant or puffed up.

अनुदक *an-udaka*, *as, ā, am*, waterless.

अनुदग *an-udagra*, *as, ā, am*, not lofty, low; not projecting.

अनुदय *an-udaya*, *as, m.* non-rising, the not rising (of a luminary).

I. an-udita, *as, ā, am*, not risen, not appeared. (For 2. *an-udita*, see next column.)

अनुदर *an-udara*, *as, ā, am*, thin, lank.

अनुदह *anu-dah*, cl. 1. P. -*dahati*, -*dagdham*, to burn over again, to burn up.

अनुदा *anu-dā*, cl. 3. P. -*dadāti*, -*dātum*, to give back, restore, give way, yield, grant, remit; to pay one out (?).

Anu-da, *as, ā, am*, Vcd. yielding, emulating others in giving, a follower.

Anu-datta, *as, ā, am*, granted, remitted, given back.

Anu-drya, *as, ā, am*, to be given back or restored. *Anu-deyī*, *f.*, Vcd. restitution; a female follower or companion.

अनुदास *an-udāsa*, *as, ā, am*, not ruined,

not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low: the term *Anudātta* is used by Pāṇini both for the grave or non-elevated accent (explained by him as *sannatara*, q. v.) which immediately precedes the Udātta, and also for the general accentless, neutral tone, neither high nor low, explained as *eka-śruti*, i. e. the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (*as*), m. one of the three accents to be observed in reading the Vedas, the grave accent. — *Anudātta-tara*, *as*, m. more than *Anudātta*, still lower in sound than *Anudātta*, i. e. the very *Anudātta* accent (or a syllable having this accent) which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary *Anudātta*. — *Anudātātālī* (*°ta-āl°*), *n.* (in gram.) a nominal base of which the first syllable is *Anudātta*. — *Anudātēt* (*°ta-īt°*), *t, m.* a verbal root having for its Anubandha the *Anudātta* accent to indicate that it takes the *Ātmanē-pada* terminations only; also *anudāttopa-deśa*. — *Anudātōdaya* (*°ta-ud°*), *am*, n. a syllable immediately preceding the *Anudātta* accent.

अनुदार 1. *an-udāra*, *as, ā, am*, niggardly, mean; liberal, munificent.

अनुदार 2. *anu-dāra*, *as, ā, am*, adhered to or followed by a wife.

अनुदित 2. *an-udita*, *as, ā, am*, unsaid, unuttered, interdicted (see 1. *an-udita* under *an-udaya*).

अनुदिनम् *anu-dinam* or *anu-divasam*, ind. daily, every day.

अनुदिश *anu-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, to assign.

Anu-diśam, ind. in every quarter.

Anu-deśa, *as, m.* a rule or injunction, especially one that points back to a previous rule; reference to something prior.

Anu-deśin, *i, inī, i*, pointing back, referring back; being the object of an *Anudeśa*.

अनुदृभ *anu-dribh*, cl. 6. P., Ved. -*dribhati*, -*darbhītum*, to make into bundles or chains.

अनुदृश् *anu-drīś*, cl. 1. P. -*paśyati*, -*draśhtum*, to survey, behold; to keep in view or in mind, to foresee: Caus. P. -*darśayati*, -*yitum*, to show, tell, teach: Pass. -*drīśyate*, to become or be visible.

Anu-darśana, *am*, n. consideration, regard, reference.

Anu-darśin, *i, inī, i*, considering, foreseeing.

Anu-drīśkī, *is, f.*, N. of the ancestress of *Anu-drīśhtinceya*.

Anu-drashṭavya, *as, ā, am*, capable of being observed, visible.

अनुदृ *anu-drī*, Pass. -*diriyate*, to break through after (another); to be scattered or confused (in consequence of the confusion of others).

अनुदेहम् *anu-deham*, ind. behind the body.

अनुदैर्घ्य *anu-dairghya*, *as, ā, am*, longitudinal.

अनुदोर्ण *an-udgīrṇa*, *as, ā, am*, not vomited forth, not disdained; not spurned.

अनुद्धत *an-uddhata*, *as, ā, am* (rt. *han*), not lifted up, humble, unsurpassed, unequalled, unopposed.

अनुद्धरण *an-uddharaya*, *am*, n. (rt. *hri*), non-removal; not offering, not establishing or proving. — *An-uddhāra*, *as, m.* non-partition, not taking a share; non-removal.

An-uddhṛita, *as, ā, am*, non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. — *An-udhṛitābhystanaya* (*°ta-abhī*), *as, m.* sunset (*abhy-*

astamaya), taking place whilst the *Āhavanīya* fire continues (*an-uddhṛita*) unremoved from the *Gārhapatya*.

अनुद्धट *an-udbhaṭa*, *as, ā, am*, not exalted, unassuming.

अनुद्य *an-udya*, *as, ā, am*, unutterable.

अनुद्यत *an-udyata*, *as, ā, am* (rt. *yam*), inactive, idle, destitute of perseverance.

अनुद्योग *an-udyoga*, *as, m.* absence of exertion or effort, inactivity, laziness.

An-udyogin, *i, inī, i*, inactive, lazy, indifferent.

अनुद्र *an-udra*, *as, ā, am*, waterless.

अनुद्रु *anu-dru*, cl. 1. P. -*dravati*, -*drotum*, to run after, follow; accompany; to pursue.

Anu-druta, *as, ā, am*, followed, pursued; (*am*), n. a measure of time in music, half a *Druta*, or one-fourth of a *Mātrā* or of the time taken to articulate a short vowel.

अनुद्वाह *an-udvāha*, *as, m.* non-marriage, celibacy.

अनुद्विग्न *an-udvigna*, *as, ā, am*, free from apprehension or perplexity, easy in mind.

An-udvega, *as, ā, am*, free from anxiety; (*as*), m. freedom from uneasiness. — *An-udvega-kara*, *as, i, am*, not causing apprehension, not overawing.

अनुधा *anu-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to welcome, receive kindly.

अनुधाव् 1. *anu-dhāv*, cl. 1. P. -*dhāvati*, -*ritum*, to run after, to run up to.

Anu-dhāvat, *an, anti, at*, running after.

I. anu-dhāvana, *am*, n. chasing, pursuing, running after; close pursuit of any object, going after a mistress.

Anu-dhāvita, *as, ā, am*, pursued, run after, literally or figuratively.

अनुधाव् 2. *anu-dhāv*, cl. 1. P. A. -*dhavati*, -*te*, -*ritum*, to cleanse.

2. *anu-dhāvana*, *am*, n. cleansing, purification.

अनुध्ये *anu-dhyai*, cl. 1. P. -*dhyāyati*, -*dhīyātum*, to consider attentively, to think of, to muse, to be anxious.

Anu-dhyāna, *am*, n. meditation, religious contemplation, solicitude.

Anu-dhyāyin, *i, inī, i*, contemplating, meditating.

अनुनद् *anu-nad*, cl. 1. P. -*nadati*, -*ditum*, to sound towards (with acc.): Caus. P. -*nālayati*, -*yitum*, to make resonant or musical.

Anu-nāla, *as, m.* sound, vibration, reverberation, echo.

Anu-nādita, *as, ā, am*, made to resound.

Anu-nālin, *i, inī, i*, resounding, echoing, resonant.

अनुनम् *anu-nam*, cl. 1. P. -*namati*, -*nantum*, to incline to.

अनुनय *anu-naya*, *anu-nayin*, &c. See *anu-nī*.

अनुनासिक *anu-nāsika*, *as, ā, am*, nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y, v, l*, under certain circumstances; in the case of vowels and semivowels, the mark *ṃ* is used to denote this nasalization); the nasal mark *ṃ*; (*am*), n. a nasal twang. — *Anunāsika-tva*, *am*, n. nasality. — *Anunāsika-lopa*, *as, m.* dropping of a nasal sound or letter. — *Anunāsikātva* (*°ka-āt°*), *am*, n. nasal pronunciation of *ā*. — *Anunāsikāli* (*°ka-āli*), *is, m.* a compound letter commencing with a nasal. — *Anunāsikānta* (*°ka-an°*), *as, m.* a radical ending in a nasal. — *Anunāsikopadha* (*°ka-up°*), *as, ā, am*, having a nasal penultimate; succeeding a syllable with a nasal sound.

अनुनिक्कम् *anu-ni-kram*, cl. 1. P. -*krūmati*, -*kramitum*, to follow in the steps.

अनुनिष् *anu-niksh*, cl. 1. P., Ved. -*nikshati*, -*kshītum*, to pierce along.

अनुनिदुद् *anu-ni-tud*, cl. 6. P. -*tudati*, -*tottum*, to wound with a stab, to goad.

अनुनिपद् *anu-ni-pad*, cl. 4. A. -*padyate*, -*patum*, to lie down by the side of.

अनुनिर्जहान *anu-nir-jahāna*, as, ā, am (rt. *hā*), proceeding out of (?).

अनुनिर्दह *anu-nir-dah*, cl. 1. P. -*dahati*, -*daglhum*, to burn down in succession.

अनुनिर्देश *anu-nirdeśa*, as, m. description or relation following a previous model.

अनुनिर्वाप *anu-nirvāpa*, as, m. subsequent libation (with clarified butter).

अनुनिर्वाप्या *anu-nirvāpyā*, f. ceremony connected with this subsequent libation.

अनुनी *anu-nī*, cl. 1. P. -*nayati*, -*netum*, to bring near, to lead after; to persuade, induce, win over, conciliate, to coax, pacify, supplicate.

अनुनाया *anu-naya*, as, m. conciliation, salutation, courtesy, civility, showing respect or adoration to a guest or a deity; humble entreaty or supplication, reverential deportment; regulation of conduct, discipline, tuition; (as, ā, am), conciliatory, kind; (am), ind. fitly, becomingly. — **अनुनाया-प्रतिष्ठा-प्राहणा**, am, n. (with Buddhists) abandoning the obstacles to conciliatory behaviour. — **अनुनायामन्त्राणा** (*°ya-ām*), am, n. conciliatory address.

अनुनायामाना *anu-nayamāna*, as, ā, am, conciliating, honouring, showing respect.

अनुनायिन *anu-nayin*, ī, īnī, ī, courteous, humble, supplicating.

अनुनायिका *anu-nāyika*, as, ikā, am, submissive, humble. **अनुनायिका**, f. a female character, subordinate to a *nāyikā* or leading female character in a drama.

अनुनिनिक्षु *anu-ninīshu*, us, us, u, desirous of conciliating or gratifying.

अनुनीता *anu-nīta*, as, ā, am, trained, disciplined, obtained, acquired, taught, respected; pleased, pacified, appeased, humbly entreated.

अनुनीति *anu-nīti*, is, f. conciliation, courtesy, supplication. **अनुनेया** *anu-neya*, as, ā, am, easily conciliated.

अनुनु *anu-nu* or *anū*, cl. 6. and cl. 2. P., Ved. -*nuvati* or -*navti*, -*navitum* or -*navitum*, to praise again and again: Intens. -*nonavitt*, to cheer after.

अनुनृत *anu-nṛit*, cl. 4. P. -*nṛityati*, -*nartitum*, to dance after (with acc.); to dance before (with acc.).

अनुन्नत *anu-unnata*, as, ā, am, not elevated, not lifted up. — **अनुन्नता-गत्रा**, as, ā, am, (with Buddhists) having limbs that are not too stout, prominent or protuberant. — **अनुन्नतानता** (*°ta-ān*), as, ā, am, not raised nor lowered, level.

अनुमत्त *anu-unmatta* or *an-unmadita* or *an-unmāda*, as, ā, am, sane, sober, not wild, not mad.

अनुप *anupa*, as, ā, am, watery, marshy; see *anūpa*. — **अनुपा-जा** or better *anūpa-ja*, am, n. ginger (in its undried state).

अनुपकारिन् *an-upakārin*, ī, īnī, ī, not assisting, disobliging, ungrateful, not making a return for benefits received; unserviceable, useless. **अनुपक्रिता** *an-upakṛita*, as, ā, am, unassisted.

अनुपक्षित *an-upakṣhita*, as, ā, am, uninjured, undestroyed.

अनुपगीत *an-upagīta*, as, ā, am, not praised or celebrated (?); not accompanied in singing (?); (am), ind. so that no other person accompanies in singing.

अनुपघाताजित *an-upaghātārjita* (*°ta-arj*), as, ā, am, acquired without detriment (to the paternal estate).

अनुपगृह्णत *an, atī, at*, not detrimental (to the paternal estate).

अनुपक्व *anu-paṭ*, cl. 1. P. -*paṭati*, -*paktum*, to make ripe by degrees: Pass. -*paṭyate*, to become ripe by degrees.

अनुपजीवनीय *an-upajīvanīya*, as, ā, am, yielding (or granting) no livelihood; having no livelihood.

अनुपठ *anu-paṭh*, cl. 1. P. -*paṭhati*, -*ṭhitum*, to say after, repeat.

अनुपठिता *an, ā, am*, read through (aloud), recited. **अनुपठितिन** *ī, m.* (one who has read through or recited), proficient.

अनुपत *anu-pat*, cl. 1. P. -*patati*, -*titum*, to fly to (with acc.); fly after, run after, go after, follow: Caus. -*pātayati*, -*yitum*, to fly to; to throw a person down together with oneself.

अनुपताना *am, n.* falling on or upon; following; (in mathem.) proportion.

अनुपतिता *as, ā, am*, fallen, descended; followed.

अनुपता, see s. v.

अनुपति *anu-pati*, ind. after the husband.

अनुपथ *anu-patha*, as, ā, am, following the road; having favourable roads?; (as), m. a road; (am), ind. along the road.

अनुपद् 1. *anu-pad*, cl. 4. A. -*padyate*, -*patum*, to follow, attend, be fond of; to enter; to enter upon; to notice, understand; to handle. 2. *anu-pad*, t, t, t, Ved. coming to pass; or (t), f. food (?).

अनुपदा *as, ā, am*, following closely; (as), m., N. of a man or tribe; (am), n. a chorus, burden of a song or words sung again after regular intervals; (am), ind. step by step, word for word; on the heels of, close behind or after. — **अनुपदा-सूत्रा**, *an, n.* title of a commentary explaining the text (of a Brāhmaṇa) word for word. **अनुपदवि**, f. a way. **अनुपदिन**, ī, m. a searcher, an inquirer, one who follows or seeks for. **अनुपदिन**, f. a boot, a buskin.

अनुपदस्वत् *an-upadasvat*, ān, atī, at, Ved. not drying up, not decaying (?).

अनुपदिष्ट *an-upadiṣṭa*, as, ā, am, untaught, uninstructed. **अनुपदेशत्रि**, ī, m. one who does not point out or teach.

अनुपदह *an-upadha*, as, m. (having no penultimate), a letter or syllable (as a sibilant or *h*) when not preceded by another.

अनुपदिशेप *an-upadhi-śeṣa*, as, m. that in which there is no longer a condition of individuality (?).

अनुपनाह *an-upanāha*, as, m. (with Buddhists) want of close attachment or adherence (?).

अनुपन्यस्त *an-upanyasta*, as, ā, am, not laid down clearly, not established.

अनुपन्यासा *as, m.* failure of proof or determination, uncertainty, doubt.

अनुपपत्ति *an-upapatti*, is, f. non-accomplishment, failure, inconclusive argumentation; irrelevancy, inapplicability, impossibility, insufficiency of means, penury, adversity.

अनुपपान्ना *as, ā, am*, not done, unaccomplished, uneffected; unproved, undemonstrated; irrelevant, inconclusive, inapplicable, impossible, inadequately supported.

अनुपप्रादुका *ās, m. pl.* (having no material parent), N. of a class of Buddhas, called Dhyāni-buddhas.

अनुपप्रच *an-upaplava*, as, ā, am, free from any overwhelming calamity.

अनुपप्लुता *as, ā, am*, not overwhelmed (with calamity).

अनुपवाध *an-upabādha*, as, ā, am, Ved. unobstructed, unimpaired.

अनुपभुक्त *an-upabhukta*, as, ā, am, unenjoyed, unpossessed.

अनुपभुज्यामाना *as, ā, am*, not being enjoyed.

अनुपम *an-upama*, as, ā, am, incomparable, matchless; excellent, best; (ā), f. the female elephant of the south-east or of the north-east. — **अनुपामा-मति**, is, m., N. of a contemporary of Śākya-muni. **अनुपामिता** *as, ā, am*, uncomparated, matchless. **अनुपामेया** *as, ā, am*, incomparable.

अनुपमर्दन *an-upamardana*, am, n. non-demolition or refutation of a charge.

अनुपयुक्त *an-upayukta*, as, ā, am, unsuited, unsuitable, improper; useless, unserviceable.

अनुपयुगा *as, m.* unserviceableness, uselessness. **अनुपयुगिन**, ī, īnī, ī, unsuitable, useless.

अनुपरत *an-uparata*, as, ā, am, uninterrupted, not stopped.

अनुपरापत *anu-parā-pat*, cl. 1. P. -*patati*, -*titum*, to fly or hasten by the side of another.

अनुपरिकृ *anu-pari-kṛī*, cl. 6. P. -*kirati*, -*kartum*, -*ritum*, to scatter alongside, to bestrew.

अनुपरिक्रम *anu-pari-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to walk round in order, to make the circuit of, visit in a regular round.

अनुपरिगा *anu-pari-gā*, cl. 3. P. -*jigāti*, -*gātum*, to make the round of, traverse.

अनुपरिणी *anu-pari-ṇī* (-*nī*), cl. 1. P. -*ṇayati*, -*netum*, to lead or carry about.

अनुपरिधि *anu-paridhi*, ind. along or at the three Pāṇḍhis of the sacrificial fire.

अनुपरिश्रित *anu-parīśrit*, ind. along or at the surrounding fence.

अनुपरी *anu-parī* (-*pari-ī*), cl. 2. P. -*paryati*, -*tum*, to follow in going round, to make the round of.

अनुपरे *anu-pare* (-*parā-ī*), cl. 2. P. -*paraiti*, -*tum*, to follow in walking off.

अनुपर्यागा *anu-paryā-gā*, cl. 3. P. -*jigāti*, -*gātum*, to revolve, accomplish a revolution.

अनुपर्ये *anu-parye* (-*pari-ā-ī*), cl. 2. P. -*paryaiti*, -*tum*, to make the whole round of.

अनुपलक्षित *an-upalakṣhita*, as, ā, am, untraced, unperceived, unmarked, indiscriminated.

अनुपलक्ष्या *as, ā, am*, not to be traced. — **अनुपलक्ष्या-वर्तमान**, ā, ā, a, having ways (or a way) that cannot be traced.

अनुपलब्ध *an-upalabdha*, as, ā, am, unobtained, unperceived, unascertained.

अनुपलब्धि, is, f. non-perception, non-recognition. — **अनुपलब्धि-समा**, as, ā, m. f. sophism, trying to establish a fact (e. g. the reality and eternity of sound) from the impossibility of perceiving the non-perception of it.

अनुपलब्ध्यामाना *as, ā, am*, not being perceived.

अनुपलम्भा *as, m.* non-perception. **अनुपलम्भाना**, am, n. want of apprehension or knowledge.

अनुपवीतिन् *an-upavītin*, ī, m. one who does not wear the sacred cord, uninvested with the sacrificial thread.

अनुपशय *an-upaśaya*, as, m. any aggravating thing or circumstance that increases a disease.

अनुपशान्त *an-upaśānta*, as, ā, am, not calm; (as), m., N. of a Buddhist mendicant.

अनुपश्य *anu-paśya*, as, ā, am, following with his looks, keeping in view or in mind.

अनुपसर्ग *an-upasarga*, as, m. a word that is not an Upasarga, that has not the force of one, that is destitute of one; that which needs no additions or supplements (as a divine being).

अनुपसेचन *an-upasecana*, as, ā, am, having nothing (e. g. no sauce) for moistening.

अनुपस्कृत *an-upaskṛita*, as, ā, am, unfinished, unpolished; not cooked, i. e. genuine, blameless; unrequited.

अनुपस्थान *an-upasthāna*, an, n. absence, the net being at hand.

अनुपस्थāpana, am, n. not producing, not offering, not placing; not having ready or at hand.

अनुपस्थāpayat, an, antī, at, not presenting, not having at hand.

अनुपस्थāpita, as, ā, am, not ready, not at hand, not offered or produced.

अनुपस्थāyīn, ī, inī, i, absent, distant.

अनुपस्थāta, as, ā, am, not come near, not present, not at hand, not current; (am), n. a word not *upasthāta* (q. v.) in the grammatical sense of that term.

अनुपस्थīti, is, f. absence, not being at hand.

अनुपहत *an-upahata*, as, ā, am, unimpaired, uninvited; not rendered impure. — *An-upahata-kṛuṣṭa*, as, ā, am, (with Buddhists) neither affected by injury nor by anger.

अनुपहृत *an-upahūta*, as, ā, am, not called upon or invited; not called upon aloud; not accompanied with invitations.

अनुपा 1. *anu-pā*, cl. 1. P. -*pibati*, -*pātum*, to drink after or thereupon, follow in drinking, drink at: Caus. -*pāyayati*, -*yitum*, to cause to drink afterwards.

अनु-pāna, am, n. a fluid vehicle in medicine; drink taken with or after medicine; drink close at hand.

अनु-pānīya, am, n. drink close at hand; (as, ā, am), fit to be drunk after; serving as a liquid vehicle of medicine.

अनुपा 2. *anu-pā*, Caus. P. A. -*pālayati*, -*te*, -*yitum*, to preserve, keep.

अनु-pālana, am, n. preserving, keeping up. **अनु-pālayat**, an, antī, at, keeping, maintaining. **अनु-pālita**, ī, inī, i, preserving, keeping up. **अनु-pālita**, n., N. of a plant, wild Calladium (?).

अनुपाकृत *an-upākṛita*, as, ā, am, not rendered fit for sacrificial purposes. — *Anupākṛita-mūṣa*, am, n. flesh of an animal not prepared for sacrifice.

अनुपाख्य *an-upākhyā*, as, ā, am, not clearly discernible.

अनुपात *anu-pāta*, as, m. falling subsequently upon, alighting or descending upon in succession; following; going, proceeding in order, or as a consequence; a degree of latitude opposite to one given, the Anteci (?); proportion (in arithm.); arithmetical progression, rule of three.

अनु-pātaka, am, n. a heinous crime, as falsehood, fraud, theft, adultery.

अनु-pātum, ind. in succession.

अनु-pātin, ī, inī, i, following as a consequence or result.

अनुपान *anu-pāna*. See s. v. 1. *anu-pā*.

अनुपानक *an-upānaka*, as, ā, am, shoeless.

अनुपायिन् *an-upāyin*, ī, inī, i, not using means or expedients.

अनुपार्श्व *anu-pārśva*, as, ā, am, lateral; along or by the side.

अनुपावृत्त *an-upāvṛtta*, ās, m. pl., N. of a people.

अनुपासन *an-upāsana*, am, n. want of attention to.

अनु-pāsita, as, ā, am, not attended to, neglected.

अनुपुरुष *anu-purusha*, as, m. the before-mentioned man, a follower.

अनुपुष्य *anu-pushpa*, as, m. a kind of reed (*Saccharum Sara Roxb.*).

अनुपूर्व *anu-pūrva*, as, ā, am, regular, orderly, successive, from the preceding. **अनुपूर्वेण** or **अनुपूर्वा-śas**, ind. in regular order or succession, from the first, from the beginning, from above downwards. — **अनुपूर्वा-keśa**, as, m. one who has regular hair. — **अनुपूर्वा-gātra**, as, m. one who has regularly shaped limbs. — **अनुपूर्वा-ja**, as, ā, am, descended in a regular line. — **अनुपूर्वा-danśhṛa**, as, ā, am, having regular teeth. — **अनुपूर्वा-nābhī**, is, m. having a regularly shaped navel. — **अनुपूर्वा-pāri-lekha**, as, ā, am, having regular lines in the hands. — **अनुपूर्वा-vatsā**, f. a cow which calves regularly.

अनुपूर्वेय, as, ā, am, regular, orderly, successive.

अनुपृक्त *anu-pṛikta*, as, ā, am, mixed with.

अनुपृष्ट *anu-pṛiṣṭhya*, as, ā, am (held or extended), lengthwise.

अनुपृ *anu-pṛi*, Caus. P. -*pūrayati*, -*yitum*, to fill, to fulfil.

अनुपेत *an-upeta*, as, ā, am, not endowed with, not invested with (the sacred cord).

अनुपोषण *an-upoṣhaṇa*, am, n. not fasting.

अनुम *an-upta*, as, ā, am (rt. *vap*), unsown (as seed). — **अनुप्ता-śasya**, as, ā, am, fallow, meadow (ground, &c.).

अनु-uttrima, as, ā, am, grown without being sown.

अनुप्रकम्प *anu-pra-kamp*, Caus. A. -*kampayate*, -*yitum*, to follow in swinging or agitating.

अनुप्रच्छ *anu-pracch*, cl. 6. P. -*pṛicchatī*, -*prashṭum* (with two acc. cases of the person and thing), to ask, to inquire after.

अनुpraśna, see s. v.

अनुप्रजन *anu-pra-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be born after; to procreate again and again: Caus. -*janayati*, -*yitum*, to cause to be born subsequently.

अनुप्रज्ञ *anu-pra-jñā*, cl. 9. P. -*jñāti*, -*jñātum*, to track, trace, discover.

अनु-prajñāna, am, n. tracking, tracing.

अनुप्रणुद *anu-pra-nud* (-*nud*), cl. 6. P. A. -*ṇuḍati*, -*te*, -*ṇottum*, to push away from one's self; to frighten away, put to flight.

अनुप्रतिक्रम *anu-prati-kram*, cl. 1. P. -*krāmāti*, -*kramitum*, to return.

अनुप्रथ *anu-prath*, cl. 1. A. -*prathate*, -*thitum*, to praise, celebrate.

अनुप्रदा *anu-pra-dā*, cl. 3. P. -*dadāti*, -*dātum*, to surrender, make over.

अनु-pradāna, am, n. a gift, donation.

अनुप्रधाव *anu-pra-dhāv*, cl. 1. P. -*dhāvati*, -*vitum*, to rush after.

अनु-pradhāvita, as, ā, am, hurried, eager.

अनुप्रपत् *anu-pra-pat*, cl. 1. P. -*patati*, -*titum*, to fly towards.

अनु-prapātam, ind. going in succession.

अनुप्रपद् *anu-pra-pad*, cl. 4. A. -*padyate*, -*patum*, to follow.

अनु-prapanna, as, ā, am, following after, conformed to.

अनु-prapādam, ind. going in succession.

अनुप्रपा *anu-pra-pā*, cl. 1. P. A. -*pibati*, -*te*, -*pātum*; P. to drink one after the other; A. to drink after another (with acc.).

अनुप्रमाण *anu-pramāṇa*, as, ā, am, having a suitable size or length.

अनुप्रयुज् *anu-pra-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to employ, apply.

अनु-prayujyamāna, as, ā, am, employed in addition.

अनु-prayoktarya, as, ā, am, proper to be joined or employed in addition.

अनु-prayoga, as, m. additional use.

अनुप्ररोह *anu-praroha*, as, ā, am, coming up or growing in accordance with.

अनुप्रवह *anu-pra-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to drag (or carry) about.

अनुप्रविश *anu-pra-viś*, cl. 6. P. -*viśati*, -*veshṭum*, to follow in entering, to attack, enter; to sleep with.

अनु-praviśya, ind. having entered.

अनु-praveśa, as, m. or *anu-praveśana*, am, n. return, entrance; imitation.

अनु-praveśauīya, as, ā, am, connected with returning or with entering.

अनुप्रशुच *anu-pra-śuc*, cl. 1. P. -*śocati*, -*śitum*, to regret or mourn deeply.

अनुप्रश्न *anu-praśna*, as, m. (fr. *anu-pracch*), a subsequent question having reference to what has been previously said by the teacher.

अनुप्रसक्त *anu-prasakta*, as, ā, am, strongly attached, closely connected.

अनु-prasakti, is, f. close connection with.

अनुप्रस्थ *anu-prastha*, as, ā, am, latitudinal; according to width, following the breadth or latitude.

अनुप्रहरण *anu-praharaya*, am, n. knocking into or throwing into.

अनुप्राण *anu-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇīti*, -*ṇitum*, to breathe after.

अनुप्राप *anu-prāp* (-*pra-āp*), cl. 5. P. -*āpnōti*, -*āptum*, to come or go up to, reach, attain, overtake (?); to arrive, to get, obtain; to get back; to imitate.

अनु-prāpta, as, ā, am, arrived, returned; obtained; having reached, having got.

अनुप्रास् *anu-prās* (-*pra-as*), cl. 4. P. -*asyati*, -*asitum*, to throw or shoot after.

अनु-prāsa, as, m. alliteration, repetition of similar letters, syllables, and words.

अनुप्रे *anu-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to follow; to follow in death; to seek after.

अनुप्रेक्ष *anu-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*kshittum*, to follow with the eyes.

अनुप्रेष *anu-presh* (-*pra-ish*), Caus. P. -*preṣhayati*, -*yitum*, to send forth after.

अनुप्रव *anu-plava*, as, m. (rt. *plu*), a companion or follower.

अनुबन्ध *anu-bandh*, cl. 9. P. *-badhnāti*, *-bandh*, to attach, tie; to bind (by an obligation); to stick, adhere, follow, endure.

Anu-baddha, *as*, *ā*, *am*, bound to, obliged to, connected with, related to, belonging to.

Anu-bandha, *as*, *m*, binding, connection, attachment, the encumbrance or clog of a family; uninterrupted succession; sequence, consequence, result; intention, design, motive or cause of an action; obstacle; the inseparable adjunct or sign of anything, secondary or symptomatic affection, supervening on the principal disease; an indicatory letter or syllable, marking some peculiarity in the inflection of the word to which it is attached (for instance, an *i* attached to roots, denotes the insertion of a nasal before their final consonant); a child or pupil, who imitates an example set by the parent or preceptor; commencement, beginning; anything small or little, a part, a small part; (in arithm.) the junction of fractions; (in phil.) an indispensable element of the Vedānta; (*i*), *f*, hiccup; thirst.

Anu-bandhaka, *as*, *ikā*, *am*, connected, allied; related.

Anu-bandhana, *am*, *n*, binding, connection, succession, unbroken series.

Anu-bandhin, *i*, *inī*, *i*, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhit-tva*, *am*, *n*, the state of being accompanied.

Anu-bandhya, *as*, *ā*, *am*, principal, primary, what may receive an adjunct, as a root, a disease; (*as*), *m*, one of the three principal sacrificial animals at the Jyotishoma sacrifice.

अनुबल *anu-bala*, *am*, *n*, rear-guard, or an auxiliary army following another.

अनुबाध *anu-bād*, cl. 1. A. *-bādhatē*, *-dhitum*, to press closely, pursue.

अनुबुध् *anu-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to awake, to recollect, to learn (by information).

Anu-bodha, *as*, *m*, reviving the scent of a faded perfume, replacing perfumes removed by bathing; an after-thought.

Anu-bodhana, *am*, *n*, recollecting.

Anu-bodhita, *as*, *ā*, *am*, informed or convinced by recollection.

अनुब्राह्मण *anu-brāhmaṇa*, *am*, *n*, a work resembling a Brāhmaṇa.

Anu-brāhmaṇika (or perhaps more correctly *ānu-brāhmaṇika*), *as*, or *anu-brāhmaṇin*, *i*, *m*, a knower of an *anu-brāhmaṇa*.

अनुब्रू *anu-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to pronounce, utter, vow.

अनुभाष् *anu-bhāsh*, cl. 1. A. *-bhāshate*, *-shitum*, to pronounce clearly, to confess.

Anu-bhāshana, *am*, *n*, repeating what has been said; repeating a proposition in order to refute it.

अनुभास *anu-bhāsa*, *as*, *m*, a species of crow.

अनुभिद् *anu-bhid*, cl. 7. P. *-bhinatti*, *-bhettum*, to split, break.

Anu-bhitti, *ind*, along a cleft.

अनुभुञ्ज *anu-bhuṅ*, cl. 7. A. *-bhunkte*, *-bhoktum*, to suffer the due consequence of one's actions.

Anu-bhoga, *as*, *m*, (in law) enjoyment, a grant of hereditary land in return for service.

अनुभू *anu-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to be after, to notice, perceive, understand; to experience, to attempt.

Anu-bhava, *as*, *m*, perception, apprehension, fruition; understanding; impression on the mind not derived from memory; experience, knowledge derived from personal observation or experiment; result, consequence. — *Anubhava-siddha*, *as*, *ā*, *am*, established

by experience or perception. — *Anubhavarūḍha* (*°va-ār*), *as*, *ā*, *am*, subjected to trial or experiment.

Anu-bhāva, *as*, *m*, a sign or indication of a feeling (*bhāva*) by look or gesture; dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief.

Anu-bhāvaka, *as*, *ikā*, *am*, causing to apprehend, making to understand. — *Anubhāvaka-tā*, *f*, understanding.

Anu-bhāvana, *am*, *n*, the act of indicating feelings by sign or gesture.

Anu-bhāvin, *i*, *inī*, *i*, perceiving, knowing, an eye-witness; showing signs of feeling.

Anu-bhū, *ūs*, *ūs*, *u*, perceiving, understanding.

Anu-bhūta, *as*, *ā*, *am*, perceived, understood, judged, experienced, apprehended; resulted, followed as a consequence; that has experienced, tasted, tried or enjoyed.

Anu-bhūti, *in*, *f*, perception, apprehension; knowledge from any source but memory; (in phil.) knowledge from four sources, viz. perception by the senses, inference, comparison, and verbal knowledge; dignity, consequence. — *Anubhūti-prakāśa*, *as*, *m*, title of a metric paraphrase of the twelve principal Upanishads, by Vidyāraṇya-muni. — *Anubhūti-vararūpācārya* (*°pa-āc*), *as*, *m*, *N*, of the author of the grammar Śāstravai-prakriyā.

Anu-bhūya, *ind*, having perceived, having experienced.

Anu-bhūyamāna, *as*, *ā*, *am*, under trial, under enjoyment.

अनुभृ *anu-bhṛi*, cl. 1. P., Ved. *-bharati*, *-bhartum*, to praise conformably (?), to commit to, throw into.

Anu-bhartṛi, *tā*, *trī*, *trī*, Ved. praising conformably, imitating.

अनुभ्राज् *anu-bhrāj*, cl. 1. P. *-bhrājati*, *-jitum*, to illuminate.

अनुभ्रातृ *anu-bhrātrī*, *tā*, *m*, a younger brother.

अनुमद् *anu-mad*, cl. 1. P., Ved. *-madati*, *-ditum*, to rejoice over, to gladden, to praise.

Anu-matta, *as*, *ā*, *am*, intoxicated (with joy, &c.); recovered from intoxication (?).

Anu-mādyā, *as*, *ā*, *am*, to be praised in succession, to be granted with acclamation or praise.

अनुमध्यमम् *anu-madhyamam*, *ind*, next oldest to the middle.

अनुमन् *anu-man*, cl. 4. A. *-manyate*, *-mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati*, *-yitum*, to ask for permission, to honour.

Anu-mata, *as*, *ā*, *am*, approved, assented to, permitted, allowed; agreeable, pleasant; loved, beloved; concurred with, being of one opinion; (*am*), *n*, consent, permission, approbation. *Anumate*, loc. c. with consent of. — *Anumata-karma-kārin*, *i*, *inī*, *i*, doing what is allowed, acting according to an agreement.

Anu-mati, *is*, *f*, assent, permission, approbation; the fifteenth day of the moon's age, on which it rises one digit less than full, when the gods or manes receive oblations with favour; the former personified as a goddess and worshipped especially in the Rājasthya sacrifice; oblation made to this goddess. — *Anumati-pattra*, *am*, *n*, (in law) a deed expressing assent.

Anu-manana, *am*, *n*, assenting; independence.

Anu-mantri, *tā*, *trī*, *trī*, consenting to, permitting.

Anu-manyamāna, *as*, *ā*, *am*, minding, assenting.

अनुमन्त्र *anu-mantr*, cl. 10. A. (P. ?) *-mantrayate*, *-ti*, *-yitum*, to accompany with or consecrate by magic formulas; to dismiss with a blessing.

Anu-mantrana, *am*, *n*, consecration by hymns and prayers. — *Anumantrana-mantra*, *as*, *m*, a hymn used in consecrating.

Anu-mantrita, *as*, *ā*, *am*, so consecrated.

अनुमरण *anu-maraṇa*. See *anu-mṛi*.

अनुमरु *anu-maru*, *us*, *m*, a country next to a desert.

अनुमा 1. *anu-mā*, cl. 3. A. *-mimite*, *-mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-miyate*, to be inferred or supposed.

2. *anu-mā*, *f*, inference, a conclusion from given premises.

Anu-māna, *am*, *n*, the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining knowledge (*pramāṇa*) according to the Sāṅkhya or Nyāya systems, but not according to the Vedānta. — *Anumāna-khaṇḍa*, *am*, *n*, *N*, of a work on inference, by Cintāmaṇi. — *Anumāna-prakāśa*, *as*, *m*, a similar work by Rūcīdatta. — *Anumāna-maṇi-dūhiti*, *is*, *f*, a similar work by Raghunātha. — *Anumānōkti* (*°na-uk*), *is*, *f*, reasoning, logic.

Anu-māpaka, *as*, *ikā*, *am*, causing an inference, as an effect.

Anu-māta, *as*, *ā*, *am*, inferred, conjectured.

Anu-miti, *is*, *f*, inference, conclusion from given premises.

Anu-mimāna, *as*, *ā*, *am*, concluding, inferring.

Anu-miyamāna, *as*, *ā*, *am*, being inferred.

Anu-meyā, *as*, *ā*, *am*, inferable, to be inferred, proved or conjectured.

अनुमाद्य *anu-mādyā*. See under *anu-mad*.

अनुमापम् *anu-māsham*, *ind*, like a kidney bean.

अनुमास *anu-māsa*, *as*, *m*, the following month.

अनुमुद् *anu-mud*, cl. 1. A. *-modate*, *-ditum*, to join in rejoicing, to sympathize with, to rejoice; to allow with pleasure, to express approval, applaud, permit. *Anu-moda*, *as*, *m*, a subsequent pleasure, the feeling of pleasure from sympathy.

Anu-modaka, *as*, *ikā*, *am*, assenting, showing sympathetic joy.

Anu-modana, *am*, *n*, pleasing, causing pleasure, applauding; assent, acceptance; sympathetic joy.

Anu-modita, *as*, *ā*, *am*, pleased, delighted, applauded; agreeable, acceptable.

अनुमुह *anu-muh*, cl. 4. P. *-muhyati*, *-mogdhum* or *-modhum*, to feel distressed at, to be troubled about.

अनुमृ *anu-mṛi*, cl. 6. A. *-mriyate*, *-martum*, to follow in death.

Anu-maraṇa, *am*, *n*, following in death; post-cremation of a widow whose husband's corpse is not on the spot, and with part of whose dress she therefore ascends the pile; this is prohibited to Brāhmaṇ women: it is often synonymous with the opposite term *saha-maraṇa*, con-cremation or burning with the body.

Anu-marishyat, *an*, *atī* or *antī*, *at*, about to follow in death.

Anu-mṛtā, *f*, the woman who burns with a part of her husband's dress.

अनुमृयाशु *anumṛigyā-dāśu*, *us*, *m*, (rt. *mṛig* and *dā*), granting all that is sought.

अनुमृज् *anu-mṛij*, cl. 2. P. *-mārshṭi*, *-mārjitum* or *-mārshṭum*, to purify.

अनुमृश् *anu-mṛiś*, cl. 6. P. *-mṛiśati*, *-mārshṭum* or *-mārshṭum*, to consider, think of, reflect.

Anu-marśam, *ind*, having repeatedly considered.

अनुम्लोचा *anu-mlocā* or *anu-mlochantī*, *f*, *N*, of an Apsaras.

अनुयजुस् *anu-yajus*, *ind*, (rt. *yaj*), according to the Yajur-veda.

Anu-yāga, *as*, *m*, a subsequent or after-sacrifice.

Anu-yāja, *as*, *m*, a secondary or final sacrifice or offering. — *Anuyāja-prasava*, *as*, *m*, permission to

perform an Anuyāja. — *Anuyāja-praisha*, *ās*, m. pl. the formulas belonging to the Anuyāja. — *Anuyāja-rat*, *ān*, *atī*, *at*, having secondary sacrifices. — *Anuyājānumantraṇa* (*°ja-an°*), *am*, n. reciting those formulas. — *Anuyājārtha* (*°ja-ar°*), *as*, *ā*, *am*, belonging to or used at an Anuyāja.

अनुयम् *anu-yam*, cl. 1. P., Ved. -*yaśēhati*, -*yantum*, to covet.

अनुयवम् *anu-yavam*, ind. like barley.

अनुया 1. *anu-yā*, cl. 2. P. -*yāti*, -*tum*, to follow, attend; to take (off) seriatim.

2. *anu-yā*, *ās*, *am*, following; (*ās*), f., Ved. food. *Anu-yata*, *as*, *ā*, *am*, followed, pursued, practised. *Anu-yātavya*, *as*, *ā*, *am*, to be followed. *Anu-yātri*, *tā*, m. a follower, companion. *Anu-yātra*, *am*, *ā*, n. f. retinue, attendance, that which is required for a journey.

Anu-yātrika, *as*, *ā*, *am*, following as attendant. *Anu-yāna*, *am*, n. going after, following. *Anu-yāgin*, *i*, *inī*, *i*, going after; a follower, a dependant or attendant; following, consequent upon. — *Anuyāgi-tā*, f. or *anuyāgi-tra*, *am*, n. the state of being a follower, succession.

अनुयुज् *anu-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to examine, question, put upon trial; to order; to join; to select (a husband).

Anu-yukta, *as*, *ā*, *am*, ordered, enjoined; asked, inquired; examined, questioned, reprehended, censured.

Anu-yuktin, *i*, m. one who has enjoined, examined.

Anu-yugam, ind. according to the Yugas or four ages.

Anu-yoktri, *tā*, m. an examiner, inquirer, teacher.

Anu-yoga, *as*, m. a question, examination, asking, solicitation; censure, reproof; religious meditation, spiritual union. — *Anuyoga-kṛt*, *t*, m. an Ācārya or spiritual teacher.

Anu-yogin, *i*, *inī*, *i*, what combines or unites; connected or combined with, situated in or on, questioning, examining.

Anu-yojana, *am*, n. question, questioning, examining.

Anu-yojya, *as*, *ā*, *am*, to be examined or questioned; to be enjoined or ordered; censurable; a servant, agent, delegate.

अनुयूपम् *anu-yūpam*, ind. along the Yūpa or sacrificial post.

अनुरक्ष *anu-raksh*, cl. 1. P. -*rakshati*, -*śhitum*, to preserve.

Anu-rakshaṇa, *am*, n. the act of preserving.

अनुरज्जु *anu-rajju*, ind. along the rope.

अनुरञ्ज *anu-rañj*, cl. 4. A. -*rajyate*, -*rank-tum*, to be attached or devoted; P. -*rajyati*, to blush, be deeply affected; Caus. P. -*rañjayati*, -*yītum*, to win, conciliate, gratify.

Anu-rakta, *as*, *ā*, *am*, fond of, attached or devoted to, pleased; beloved. — *Anurakta-praja*, *as*, *ā*, *am*, beloved by his subjects. — *Anurakta-loka*, *as*, m. a person to whom every one is attached.

Anu-rakti, *is*, f. affection, attachment, love, devotion.

Anu-rāijaka, *as*, *ikā*, *am*, attaching, conciliating, causing affection, gratifying, pleasing.

Anu-rāijana, *am*, n. attachment, the act of attaching or conciliating affection, love; pleasing, giving delight to.

Anu-rāijita, *as*, *ā*, *am*, conciliated, inspired with affection, pleased, delighted.

Anu-rāga, *as*, m. attachment, affection, love, passion, goodwill. — *Anurāga-rat*, *ān*, *atī*, *at*, affectionate, attached, in love with. — *Anurāgerigita* (*°gu-ing°*), *am*, n. gesture expressive of passion.

Anu-rāgin, *i*, *inī*, *i*, impassioned, attached, enamoured, causing love; (*inī*), f. personification of a

musical note. — *Anurāgi-tā*, f. the state of being in love with.

अनुराण *anu-raṇa*, *am*, n. sounding conformably to.

अनुरत *anu-rata*, *as*, *ā*, *am*, fond of, attached, devoted to.

Anu-rati, *is*, f. love, affection; attachment, goodwill.

अनुरथ *anu-ratha*, *as*, m., N. of a son of Kuruvatsa and father of Puruhotra.

Anu-rathyā, f. a path along the margin of a road; a side road, the margin of a street.

अनुरस *anu-rasa*, *as*, m. (in poetry) a subordinate feeling or passion; (in medic.) a secondary flavour, as a little sweetness in a sour fruit, &c.

अनुरहस *anu-rahasa*, *as*, *ā*, *am*, solitary, private; (*am*), ind. in secret, apart.

अनुरात्रम् *anu-rātram*, ind. every night.

अनुराद्ध *anu-rāddha*, *as*, *ā*, *am* (rt. *rādh*), effected, accomplished.

Anu-rādha, *as*, *ā*, *am*, causing welfare; see *anū-rādha*; born under the asterism Anurādhā; (*ā*), f. the seventeenth of the twenty-eight Nakshatras or lunar mansions, a constellation described as a row of oblations. — *Anurādha-grāma*, *as*, m. or *anu-rādha-pura*, *am*, n. the ancient capital of Ceylon founded by a man named Anurādha.

अनुरी *anu-rī*, cl. 4. A. -*riyate*, -*retum*, to flow after.

अनुरु *an-uru*, *us*, *us* or *vī*, *u*, not great, not large.

अनुरुच *anu-ruç*, Caus. P. -*roçayati*, -*yītum*, to choose, prefer.

अनुरुद् *anu-rud*, cl. 2. P. -*roditi*, -*tum*, to lament.

अनुरुध 1. *anu-rudh*, cl. 7. P. -*ruṇaddhi*, -*rodīlum*, to retain, keep back; cl. 4. A. -*rudhyate* or poet. P. -*rudhyati*, to love, to be fond of or to spare; to coax, soothe, entreat (especially in Bengal).

Anu-ruddha, *as*, *ā*, *am*, checked, restrained, opposed; soothed, coaxed, pacified; (*as*), m., N. of a cousin of Śākya-muni.

2. *anu-rudh*, *t*, *t*, *t*, Ved. loving, adhering to, favouring.

Anu-rudha, *as*, m. or *anu-rodhana*, *am*, n. obliging another or fulfilling his wishes; obligingness, compliance, gratification, satisfaction, conformity, consideration, respect; reference or bearing of a rule.

Anu-rodhaka, *as*, *ikā*, *am*, or *anu-rodhin*, *i*, *inī*, *i*, complying with, compliant, obliging, conforming to, having respect or regard to. — *Anurodhi-tā*, f. the state of being so.

अनुरुहा *anu-ruhā*, f., N. of a grass (Cyperus Pertenius).

अनुरुप *anu-rūpa*, *as*, *ā*, *am*, following the form, conformable, corresponding, like, resembling; fit, suitable; adapted to, agreeable to, according to; (*as*), m. the Antistrophe which has the same metre as the Stotriya or Strophe (understand *prayātha* or *trīṇa*); the second of three verses recited together; (*am*), n. conformity, suitability. *Anurūpam* or *anurūpa* or *anurūputas*, ind. conformably, agreeably to, according. — *Anurūpa-śeṣa*, *as*, *ā*, *am*, endeavouring to act becomingly.

अनुरेवती *anu-revati*, f., N. of a plant.

अनुरग्न *anu-lagna*, *as*, *ā*, *am*, attached to; followed; intent on, pursuing after.

अनुला *anulā*, f., N. of a female Arhat or Buddhist saint; also of a queen of Ceylon.

अनुलाप *anu-lāpa*, *as*, m. (rt. *lap*), repetition of what has been said, tautology.

अनुलास *anu-lāsa*, *as*, m. or *anu-lāśya*, *as*, m. a peacock.

अनुलिप् *anu-lip*, cl. 6. P. -*limpati*, -*leptum*, to anoint, besmear; cl. 6. A. -*līmpate*, to anoint one's self (previous to or after bathing); to bathe: Caus. -*lepayati*, -*yītum*, to get one anointed.

Anu-līpta, *as*, *ā*, *am*, smeared, anointed. — *Anu-līptāṅga* (*°ta-an°*), *as*, *ā*, *am*, having the limbs anointed.

Anu-lepa, *as*, m. unction, anointing, smearing, bedaubing.

Anu-lepaka, *as*, *ikā*, *am*, or *anu-lepin*, *i*, *inī*, *i*, anointing the body with unguents, who or what anoints.

Anu-lepana, *am*, n. anointing the body; unguent so used; oily or emollient application.

अनुलुभ् *anu-lubh*, Caus. -*lobhayati*, -*yītum*, to entice; to go astray (?).

अनुलोम *anu-loma*, *as*, *ā*, *am*, in a natural direction, in regular order, regular, successive, with the hair (*loman*) or grain (opposed to *prati-loma*); (*ā*), f. a woman of a lower caste than that of the man's with whom she is connected; (*ās*), pl. mixed castes. — *Anuloma-kalpa*, *as*, m. the thirty-fourth of the Pāriśiṣṭas belonging to the Atharva-veda. — *Anuloma-kṛishṭa*, *as*, *ā*, *am*, ploughed in the regular direction (with the grain). — *Anuloma-ja*, *as*, *ā*, *am*, produced or born in due gradation; applied especially to the mixed tribes; or offspring of a mother inferior in caste to the father, as the Mūrdhāvasikta of a Brāhman father and Kshatriyā mother, and so on with the Ambashṭha, Nishāda or Pāraśava, Māhishya, Ugra, Karaṇa. — *Anuloma-pariñitā*, f. married in regular gradation. — *Anulomāya* (*°ma-aya*), *as*, *ā*, *am*, having fortune favourable.

Anu-lomana, *am*, n. due regulation, sending or putting in the right direction; (in medicine) carrying off by the right channels, purging.

Anu-lomaya, nom. P. *anu-lomayati*, -*yītum*, to stroke or rub with the hair or the grain, to go with the grain, to send in the right direction or carrying off by the right channels.

अनुल्यण *an-ulbāṇa* or *an-ulvaṇa*, *as*, *ā*, *am*, not excessive, not prominent, smooth (?), free from disturbing circumstances.

अनुवंश *anu-vanśa*, *as*, m. a genealogical list or table; (*am*), ind. according to race or family, a new family.

Anuvāṇya, *as*, *ā*, *am*, relating to a genealogical list or table.

अनुवक्र *anu-vakra*, *as*, *ā*, *am*, somewhat crooked or oblique. — *Anuvakra-ga*, *as*, *ā*, *am*, having a somewhat oblique course (as a planet, &c.).

अनुवच् *anu-vaç*, cl. 2. P. -*vakti*, -*tum*, to repeat, reiterate, recite, speak after, reply.

Anu-vaktavya, *as*, *ā*, *am*, to be repeated.

Anu-vaktṛi, *tā*, *trī*, *trī*, speaking after, repeating, replying.

Anu-vaçana, *am*, n. or *anu-vāt*, *k*, f. speaking after, repetition, reciting, reading; lecture; a chapter, a section; recitation of certain texts (*mantra*) in consequence of and in connection or conformity with injunctions (*praisha*) spoken by other priests.

Anu-vaçanīya, *as*, *ā*, *am*, referring to the *anu-vaçana*.

Anu-vāka, *as*, m. saying after, reciting, repeating, reading; a chapter of the Vedas, a subdivision or section; a compilation from the Rīg or Yajur-vedas. — *Anuvāka-saṅkhyā*, the fourth of the eighteen Pāriśiṣṭas of the Yajur-veda. — *Anuvākānukramāṇi* (*°ka-an°*), f. a work referring to the Rīg-veda, attributed to Sāunaka.

Anu-vākya, f. the verse to be recited by the Hotṛi priest, in which the god is invoked to partake of the

offering intended for him. — *Anuvākya-vat* or *anuvākya-vat*, *ān*, *atī*, *at*, furnished or accompanied with an *Anuvākya*.

Anuvācāna, *am*, n. the act of causing to recite; the recitation of mantras or passages of the *Rig-veda* by the *Hotṛi* in obedience to the injunction (*praiṣha*) of the *Adhvaryu* priest. — *Anuvācāna-praiṣha*, *as*, m. an injunction to recite as above.

Anuvācīta, *as*, *ā*, *am*, before-mentioned, before-named.

Anūkta, &c. See s. v., p. 42.

अनुवत्सर *anu-vatsara*, *as*, m. a year; (in astronomy) the fifth of five cycles of twelve years in the *Vṛiṣaspati* cycle. — *Anu-vatsaram*, ind. every year, yearly.

अनुवद् *anu-vad*, cl. 1. P. -*vadati* (with acc.), or A. -*vadate*, -*ditum* (with gen.), to initiate in speaking, to mock, to repeat.

Anu-vādu, *as*, m. saying after or again, repeating by way of explanation, explanatory repetition or reiteration with corroboration or illustration, explanatory reference to anything already said, translation; any portion of the *Brāhmaṇas* which comments on, explains or illustrates an injunction (*vidhi*) previously propounded, and which does not itself propound rules (such a passage is sometimes called *anuvāda-vācāna*); confirmation; report, rumour, on dit; slander, reviling.

Anu-vādaka, *as*, *ikā*, *am*, or *anu-vādin*, *i*, *inī*, i, repeating with comment and explanation, corroboration, concurrent, conformable, in harmony with. The masculine of the last is also the name of any one of the three notes of the gamut.

Anu-vādyā, *as*, *ā*, *am*, to be explained by an *Anuvāda*, to be made the subject of one; (*am*), n. the subject of a predicate. — *Anuvādyā-iva*, *am*, n. the state of requiring to be explained by an *Anuvāda*.

Anūdīta. See s. v., p. 42.

अनुवनम् *anu-ranam*, ind. along side of the wood.

अनुवर्ण *anu-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to mention, describe, recount.

अनुवर्तेन, *अनुवर्तिन्*, &c. See *anu-vṛti*.

अनुवश *anu-vaśa*, *as*, m. obedience to the will of another; (*as*, *ā*, *am*), obedient to the will of another.

अनुवषट्कार *anu-vashatkāra*, *as*, m. or *anu-vashatkṛita*, *am*, n. a secondary exclamation of *vashaṭ*, on making an oblation to a deity.

अनुवस् *anu-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell near to; to inhabit along with.

Anu-vāsin, *i*, *inī*, *i*, residing, resident.

अनुवसित 1. *anu-vasita*, *as*, *ā*, *am* (fr. rt. *vas*, to put on), dressed up, wrapped.

अनुवसित 2. *anu-va-sita*, *as*, *ā*, *am* (for *anu-ava-sita*, rt. *si*), fastened to, bound to, attached.

अनुवह *anu-vaha*, *as*, m. (rt. *vah*), one of the seven tongues of fire; ('bearing after.')

अनुवा *anu-vā*, cl. 2. P. -*vāti*, -*tum*, to blow upon, fan.

Anu-vāte, ind. with the wind blowing in the same direction, with the wind from behind, to windward.

अनुवाक *anu-vāka*. See under *anu-vāc*.

अनुवारम् *anu-vāram*, ind. time after time, repeatedly.

अनुवास *anu-vāsa*, *as*, m. or *anu-vāsana*, *am*, n. (rt. *vās*), perfuming the clothes, especially dipping the ends of the clothes in perfumes; perfuming, scenting in general; an oily enema; administering oily enemata.

Anu-vāṣita, *as*, *ā*, *am*, scented, perfumed, fumigated; prepared or administered as an enema.

Anu-vāṣya, *as*, *ā*, *am*, or *anu-vāṣanīya*, *as*, *ā*, *am*, to be scented or fumigated, requiring an enema.

अनुविकम् *anu-vi-kus*, cl. 1. P. -*kasati*, -*situm*, to blow, expand, as a flower.

अनुविकृ *anu-vi-kṛi*, cl. 8. P. -*karoti*, -*kar-tum*, to follow in shaping.

अनुविकृ *anu-vi-kṛi*, cl. 6. P. -*kirati*, -*kari-tum*, -*ritum*, to bestrew.

अनुविक्रम् *anu-vi-kram*, cl. 1. A., Ved. -*kramate*, -*mitum*, to walk after, follow.

अनुविचर् *anu-vi-čar*, cl. 1. P. -*čarati*, -*ritum*, to walk or pass through, to walk up to.

अनुविचल् *anu-vi-čal*, cl. 1. P. -*čalati*, -*litum*, to follow in changing place.

अनुविचाकृ *anu-vi-čākṛ*, Intens., Ved. -*čākṛati*, to penetrate with one's vision.

अनुविचिन् *anu-vi-čint*, cl. 10. P. -*čintayati*, -*yitum*, to recollect to mind.

अनुवितन् *anu-vi-tan*, cl. 8. A. -*tanute*, -*nitum*, to extend all along or all over.

अनुविद् 1. *anu-vid*, cl. 2. P., Ved. -*veti*, -*reditum*, to know thoroughly.

अनुविद् 2. *anu-vid*, cl. 6. P. A. -*vindati*, -*te*, -*reditum*, to find, discover; to deem; to marry.

Anu-vitta, *as*, *ā*, *am*, found.

Anu-vitti, *is*, f. finding, obtaining.

अनुविदृश् *anu-vi-dṛśi*, cl. 1. P. -*paśyati*, -*drashṭum*, to perceive, view.

अनुविधा *anu-vi-dhā*, cl. 3. P. -*dadhāti*, -*dhātum*, to regulate, lay down a rule: Pass. -*dhiyate*, to be trained to follow rules; to obey.

Anu-vidhātavya, *as*, *ā*, *am*, to be performed according to an order.

Anu-vidhāna, *am*, n. obedience, acting conformably to order.

Anu-vidhāyīn, *i*, *inī*, *i*, conforming to, compliant, obedient.

अनुविन्द *anu-vi-nad*, Caus. P. -*nādayati*, -*yitum*, to make resonant or musical.

अनुविन्दे *anu-vi-nard*, cl. 1. P. -*nardati*, -*ditum*, to answer with roars.

अनुविनश् *anu-vi-naś*, cl. 4. P. -*naśyati*, -*naśitum* or -*naśṣṭum*, to disappear, perish, vanish after or with another.

Anu-vi-nāśa, *as*, m. perishing after.

अनुविन्द *anu-vinda*, *as*, m., N. of a king of Oujein.

अनुविपत् *anu-vi-pat*, cl. 1. P. -*patati*, -*titum*, to fly away towards (with acc.).

अनुविमृश् *anu-vi-mṛśi*, cl. 6. P. -*mṛśati*, -*marshṭum*, -*mraśṭum*, to consider, think over.

अनुविग् *anu-viś*, cl. 6. P. -*viśati*, -*vesṣṭum*, to follow.

Anu-veśa, *as*, m. or *anu-veśana*, *am*, n. entering after, following.

अनुविश्व *anu-viśva*, *ās*, m. pl., N. of a people in the north-east.

अनुविष्टम्भ *anu-viśṭambha*, *as*, m. the being impeded in consequence of.

अनुविष्णु *anu-viṣṇu*, ind. after *Vishṇu*.

अनुवी *anu-vi* (-*vi*), cl. 2. P. -*vyeti*, -*tum*, to follow or join in going off or separating.

अनुवीक्ष *anu-vikṣ* (-*vi-ikṣ*), cl. 1. A. -*vikṣate*, -*kkṣitum*, to survey, examine.

अनुवीज् *anu-vij*, cl. 10. P. -*vijayati*, -*yitum*, to fan.

अनुवृत् *anu-vṛit*, cl. 1. A. -*vartate*, poet. P. -*varlati*, -*titum*, to go after; to follow, pursue; to attend; obey, respect, imitate; to resemble; to assent, to expect: Caus. P. -*vartayati*, -*yitum*, to roll after or forward; to follow up, carry out.

Anu-vartana, *am*, n. obliging, serving or gratifying another; compliance, obedience; following, attending; concurring; consequence, result; continuance; supplying from a previous rule.

Anu-vartanīya, *as*, *ā*, *am*, to be supplied from a previous rule.

Anu-vartin, *i*, *inī*, *i*, following, compliant, obedient, resembling. — *Anuvarti-tva*, *am*, n. the state of being so.

Anu-vartman, *ā*, *ā*, *a*, following, attending.

Anu-vṛtta, *as*, *ā*, *am*, following, obeying, complying; rounded off; (*am*), n. obedience, conformity, compliance.

Anu-vṛtti, *is*, f. following, acting suitably to, having regard or respect to, complying with, the act of continuance, continued course or influence of a preceding rule or assertion on what follows; reverting to; imitating, doing or acting in like manner.

अनुवृध् *anu-vṛdh*, cl. 1. A. -*vardhate*, -*dhi-tum*, to grow, increase.

Anu-vṛddhi, *is*, *is*, *i*, Ved. increasing (as in clearness or emphasis) in regular ratio.

अनुवेदि *anu-vedi*, ind. along the ground prepared for sacrifice. — *Anu-vedy-antam*, ind. along the edge of this sacrificial ground.

अनुवेलम् *anu-velam*, ind. constantly.

अनुवेल्लित *anu-vellita*, *am*, n. (rt. *vel* or *vell* or *vell*), bandaging, securing with bandages (in surgery); a kind of bandage applied to the extremities; (*as*, *ā*, *am*), bent in conformity with, bent under.

अनुवैनेय *anuvaineya*, N. of a country.

अनुव्यञ्जन *anu-vyañjana*, *am*, n. a secondary mark or token.

अनुव्यध *anu-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-dum*, to follow in striking; to hit again and again; to wound.

Anu-viddha, *as*, *ā*, *am*, pierced; obstructed, checked, variegated; full of, abounding in; set (as a jewel).

Anu-vedha or *anu-vyādha*, *as*, m. piercing; obstructing; blending.

अनुव्यम् *anu-vyam*, ind. (rt. *vī* with *anu*), Ved. behind, after, following.

अनुव्यवगा *anu-vy-ava-gā* (-*vi-ava-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come between successively or in succession to another.

अनुव्यवे *anu-vy-ave* (-*vi-ava-i*), cl. 2. P. -*avāiti*, -*tum*, to follow in intervening or coming between.

अनुव्यश *anu-vy-aś* (-*vi-aś*), cl. 3. A. -*vyāś-nute*, -*situm*, to overtake, reach.

अनुव्याख्या *anu-vy-ā-khyā* (-*vi-ā-khyā*), cl. 2. P. -*khyāti*, -*tum*, to explain further.

Anu-vyākhyāna, *am*, n. that portion of a *Brāhmaṇa* which explains or illustrates difficult *Sūtras*, texts, or obscure statements occurring in another position.

अनुव्याहरण *anu-vyāharaṇa* (-*vi-ā-haraṇa*), *am*, n. or *anu-vyāhāra*, *as*, m. cursing, execration; repeating, repeated utterance.

Anu-vyāhārin, *i*, *inī*, *i*, execrating, cursing.

अनुव्युच्चर *anu-vy-uc-ṣar* (-*vi-ud-ṣar*), cl. 1. P. -*ṣarati*, -*ritum*, to follow in going forth or stepping forward.

अनुव्यूह *anu-vy-ūh* (-*vi-ūh*), cl. 1. P. -*vy-ūhati*, -*hītum*, to distribute.

अनुव्रज *anu-vraj*, cl. 1. P. -*vrajati* or poet. A. -*vrajate*, -*jītum*, to follow, especially a departing guest, as a mark of respect; to visit seriatim; to obey, do homage.

Anu-vrajana, *am*, n. or *anu-vrajyā*, f. following as above.

Anu-vrājya, *as*, *ā*, *am*, to be followed, as by the relatives of a dead person to the cemetery.

अनुव्रत *anu-vrata*, *as*, *ā*, *am*, devoted to, faithful to, ardently attached to; (*as*), m. a particular kind of Jaina devotee.

अनुशक् *anu-śak*, Desid. Caus. P. -*śikshayati*, -*yītum*, to teach, instruct.

Anu-śikshān, *i*, *inī*, *i*, exercising one's self in, practising.

अनुशक्तिक *anu-śatika*, *as*, *ā*, *am*, accompanied with or bought for a hundred (the derivative *ānuśatika* has Vṛiddhi in both members).

अनुशय *anu-śaya*, &c. See under *anu-śi*.

अनुशर *anu-śara*, *as*, m. (rt. *śrī* with *anu*), a Rākshasa, a sort of demon.

अनुशस्त्र *anu-śastra*, *am*, n. anything used in place of a regular surgical instrument, as a finger-nail or bamboo; any subsidiary weapon or instrument.

अनुशास *anu-śās*, cl. 2. P. or poet. A. -*śāsti*, -*te*, -*sītum*, to rule, govern; to order; to teach, direct, advise, address; to punish, chastise, correct.

Anu-śāsaka, *as*, *ikā*, *am*, or *anu-śāsin*, *i*, *inī*, *i*, or *anu-śāstri*, *tā*, *trī*, *tri*, one who governs, instructs, directs or punishes.

Anu-śāsat, *t*, *ti*, *t*, instructing, ruling.

Anu-śāsana, *am*, n. instruction, direction, command, giving rules, order, precept, law. — *Anuśāsanapara*, *as*, *ā*, *am*, obedient.

Anu-śāsaniya or *anu-śāsya*, *as*, *ā*, *am*, to be instructed.

Anu-śāśita, *as*, *ā*, *am*, directed, governed, defined by rule.

Anu-śāśtri, *tā*, *trī*, *tri*, niling, governing, commanding, directing, a ruler.

Anu-śi-ṣhṭa, *as*, *ā*, *am*, taught, revealed; adjudged, done conformably to law.

Anu-śi-ṣhṭi, *ṭi*, f. instruction, teaching, ordering.

Anu-śi-ṣhya, ind. part. having ruled or ordered.

अनुशिक्षिन् *anu-śikshin*. See *anu-śak*.

अनुशिख *anu-śikha*, *as*, m., N. of a serpent which at a certain sacrifice officiated as Potṛi priest.

अनुशिवम् *anu-śivam*, ind. after Śiva.

अनुशिषु *anu-śiśu*, *us*, f. (an animal) followed by its young (as by a foal, &c.).

अनुशी *anu-śī*, cl. 2. A. -*śete*, -*śayitum*, to sleep or spend the night with, to lie along or close, to adhere closely to.

Anu-śiṅga, *as*, m. close connection as with a consequence, close attachment to any object; (in phil.) the consequence itself, the evil result of an act which clings to it and causes the soul after enjoying the temporary freedom from transmigration, which is the reward of its good deeds, to enter other bodies; repentance, regret; hatred; ancient or intense enmity; (*i*), f. a disease of the feet, a boil or abscess on the upper part; also one on the head. — *Anuśaya-rat*, *ān*, *at*, *at*; see *anu-śayin*.

Anu-śayāna, *as*, *ā*, *am*, repenting, regretting;

(*ā*), f. a particular kind of heroine or female character.

Anu-śayitavya, *as*, *ā*, *am*, to be regretted.

Anu-śayin, *i*, *inī*, *i*, having the consequence of an act, connected as with a consequence; devotedly attached to, faithful; repentant, penitent, regretful, sorry for; hating deeply.

Anu-śāyin, *i*, *inī*, *i*, adhering to, lying along or upon.

अनुशीलन *anu-śilana*, *am*, n. constant study or pursuit (of a science, &c.), repeated and devoted service.

Anu-śīlita, *as*, *ā*, *am*, studied carefully, attended to.

अनुशुच् *anu-śuc*, cl. 1. P. -*śocati*, -*ṣitum*, to mourn over, regret, bewail: Caus. P. -*śocayati*, -*yītum*, to mourn over.

Anu-śucikā, f. any ceremony enjoined by the Vedas? (This word, given by Wilson, is very doubtful.)

Anu-śoka, *as*, m. sorrow, repentance, regret.

Anu-śoṣaka, *as*, *ikā*, *am*, grieving, one who repents; occasioning repentance.

Anu-śoṣana, *am*, n. sorrow, repentance.

Anu-śoṣita, *as*, *ā*, *am*, regretted, repented of.

Anu-śoṣin, *i*, *inī*, *i*, penitent, regretful, sorrowful.

अनुशोभिन् *anu-śobhin*, *i*, *inī*, *i*, shining.

अनुश्रु *anu-śru*, cl. 5. P. -*śṛṇoti*, -*śrotum*, to hear repeatedly, especially from a sacred authority: Desid. A. -*śuśrūṣate*, to obey.

Anu-śrava, *as*, m., Vedic tradition (acquired by repeated hearing).

Anu-śruta, *as*, *ā*, *am*, handed down by Vedic tradition.

अनुषज्ज *an-śanj* (-*sanj*), cl. 1. A. or Pass. -*śhajate*, -*śhajyate*, -*śhajktum*, to cling to, adhere, be attached to.

Anu-śhak or *anu-śhaṭ*, ind. in continuous or close order; one after the other [cf. *ānu-śhak*].

Anu-śakta, *as*, *ā*, *am*, closely connected with, supplied from something preceding.

Anu-śhanga, *as*, m. close adherence, connection, association, conjunction, coalition, commixture; connection of word with word, or effect with causes; necessary consequence, the connection of a subsequent with a previous act; the nasals connected with certain roots ending in consonants (such as *trīṃph*); tenderness, compassion.

Anu-śhargika, *as*, *i*, *am*, consequent, following as a necessary result; connected with, adhering to, inherent, concomitant.

Anu-śhargin, *i*, *inī*, *i*, addicted or attached to; connected with; common, prevailing.

Anu-śhajjana, *am*, n. connection with what follows, concord; grammatical relation.

Anu-śhajjanīya, *as*, *ā*, *am*, to be connected, supplied.

अनुषाड *anushaṇḍa*, *as* or *am* (?), m. or n. (?), N. of a place or country (?).

अनुषिच् *anu-śiṣṭ*. See *anu-śiṣṭ*.

Anu-śikṭa, *as*, *ā*, *am*, re-watered or sprinkled. *Anu-śheka*, *as*, m. or *anu-śheṣana*, *am*, n. re-watering or sprinkling over again.

अनुषिध् *anu-śidh* (-*siddh*), Ved., Intens. -*śsidhṭi*, to bring back.

अनुश्रुति *anu-śṛuti*, *is*, f. (rt. *stu*), praise.

अनुश्रुभ् 1. *anu-śṛubh* (-*stubh*), cl. 1. P., Ved. -*śṛobhati*, -*bhitum*, to praise after, to follow in praising.

2. *anu-śṛubh*, p. f. following in praise or invocation; speech; Sarasvatī; a kind of metre consisting of four Pādas or quarter-verses of eight syllables each (so called because it *anushṛobhati* follows with its praise the Gāyatrī, which consists of three Pādas); in later metrical systems, the *Anushṛubh* constitutes a whole class of metres, consisting of four times eight syllables.

— *Anushṛubh-garbhā*, f. a metre in the Vedas of the class *Ushṇih*.

Anu-śṛobhana, *am*, n. praising after.

अनुश्रु *an-ushṛa*, *as*, m. no camel, i. e. a bad camel.

अनुश्रुति *anu-śṛtā* (-*sthā*), cl. 1. P. -*tishṭhati*, -*śṛhātum*, to stand near or by, to follow out, to carry out, attend to, perform, do, practise; to govern, rule, superintend; to appoint: Pass. -*śṛhīyate*, to be done, to be followed: Desid. -*tishṭhāsatī*, to be desirous of doing, &c.

Anu-tishṭhāmāna, *as*, *ā*, *am*, following, performing, attending to.

Anu-śṛṭha, *as*, *ā*, *am*, standing after, i. e. in succession.

Anu-śṛhātavya, *as*, *ā*, *am*, to be done or accomplished.

Anu-śṛhātṛi, *tā*, m. the undertaker of any work.

Anu-śṛhāna, *am*, n. commencing, undertaking; doing or engaging in any work, performance, religious practice; acting in conformity to; (*i*), f. performance, action. — *Anushṛhāna-krama*, *as*, m. the order of performing religious ceremonies. — *Anushṛhāna-sārira*, *am*, n. (in Sāṅkhya phil.) a body presumed to be intermediate between the *liṅga-sārira* or *śūkshma-sārira* and the *ethūla-sārira*. — *Anu-śṛhāna-smāraka*, *as*, *ikā*, *am*, reminding of religious ceremonies.

Anu-śṛhāpaka, *as*, *ikā*, *am*, causing to perform.

Anu-śṛhāpana, *am*, n. the causing to perform an act.

Anu-śṛhāyin, *i*, *inī*, *i*, doing, performing an act.

Anu-śṛhī, *is*, f., Ved. proper order, succession; only used in inst. *anu-śṛhīyā*.

Anu-śṛhīta, *as*, *ā*, *am*, done, practised; effected, executed, accomplished; followed, observed; done conformably.

Anu-śṛhīu, *us*, f., Ved. proper order, succession; only used in inst. *anu-śṛhīyā*; (*u*), ind. in proper order, in regular succession, properly.

Anu-śṛhīya, *as*, *ā*, *am*, to be effected, done or accomplished; to be observed; to be proved or established.

अनुष्ण *an-ushṇa*, *as*, *ā*, *am*, not hot, cold, chilly, apathetic; lazy, sluggish; (*am*), n. a blue lotus, *Nymphaea Caeulea*; (*ā*), f., N. of a river. — *Anushṇa-gu*, *us*, m. (having cold rays), the moon. — *Anushṇa-rullikā*, f., N. of a plant, *Nila-dūrbā*. — *Anushṇāśita* (°*ṣa-aś*), *as*, *ā*, *am*, neither hot nor cold.

An-ushṇaka, *as*, *ā*, *am*, not hot, cold, chilly, &c.

अनुष्यन्द *anu-śhyanda*, *as*, m. (rt. *syand*), a hind-wheel.

अनुष्यध *anu-śvādha*, *as*, *ā*, *am*, accompanied by food; (*am*), ind. according to food, through food; after food; after every sacrifice; according to one's will, voluntary.

अनुसंया *anu-saṃ-yā*, cl. 2. P. -*yāti*, -*tum*, to advance against seriatim, attack one after the other.

अनुसंरक्ता *anu-saṃrakta*, *as*, *ā*, *am*, attached or devoted to.

अनुसंवत्सरम् *anu-saṃvatsaram*, ind. year after year.

अनुसंविचर *anu-saṃ-vi-ṣar*, cl. 1. P. -*ṣarati*, -*ritum*, or Ved. -*rulhyai*, -*ritave*, -*rāse*, to visit successively, make the round of.

अनुसंविश *anu-saṃ-viś*, cl. 6. P. -*viśati*, -*reshṭum*, to follow in retiring for sleep.

अनुसंसर्पम् *anu-saṃsarpam*, ind. at each occasion of approaching.

अनुसंसृ *anu-saṃ-sri*, Caus. P. -*sārayati*, -*yītum*, to dismiss.

अनुसम् *anu-saṁ-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember, to long for (the dead or absent).

अनुसंहितम् *anu-saṁhitam*, ind. according to the Saṁhitā text.

अनुसङ्गल *anu-saṁ-kal* (-*saṁ-kal*), cl. 10. P. -*kālayati*, -*yitum*, to follow in driving.

अनुसङ्क्रम *anu-saṁ-kram* (-*saṁ-kram*), cl. 1. P. -*krāmāti*, -*kramitum*, to walk or go up to, to reach.

अनुसङ्ख्या *anu-saṁ-khyā* (-*saṁ-khyā*), Caus. P., Ved. -*khyāpayati*, -*yitum*, to show, to cause one to observe.

अनुसङ्ग्रह *anu-saṁ-grah* (-*saṁ-grah*), cl. 9. P. -*grihṇāti*, -*grahitum*, to oblige, favour; to salute one by laying hold of the feet.

अनुसञ्चर *anu-saṁ-śar* (-*saṁ-śar*), cl. 1. P. -*śarati*, -*ritum*, Ved. -*radhyai*, -*ritave*, -*rāse*, to walk along side, to follow, join; to visit; to pursue, seek after; to penetrate, traverse, cross; to become assimilated; Caus. P. -*śarāyati*, -*yitum*, to join, become identified or assimilated with.

Anu-saṁśarāṇam, ind. at each occasion of coming.

अनुसञ्चिन् *anu-saṁ-śint* (-*saṁ-śint*), cl. 10. P. -*śintayati*, -*yitum*, to meditate.

अनुसञ्ज्वर *anu-saṁ-jvar* (-*saṁ-jvar*), cl. 1. P. -*jvarati*, -*ritum*, to take after (another) in feeling distressed, to be troubled, become envious.

अनुसन्तन् *anu-saṁ-tan* (-*saṁ-tan*), cl. 8. P. -*tanoti*, -*nitum*, to overspread, diffuse, extend everywhere, to join on, continue.

अनुसन्तृ *anu-saṁ-tri* (-*saṁ-tri*), cl. 1. P. -*tarati*, -*ritum*, Ved. -*taradhyai*, to follow to the end.

अनुसन्द्ह *anu-saṁ-dah* (-*saṁ-dah*), cl. 1. P. -*dahati*, -*dagdhum*, to burn up along the whole length.

अनुसन्दिश *anu-saṁ-diś* (-*saṁ-diś*), cl. 6. P. -*diśati*, -*teshṭum*, to assign, to make over.

अनुसन्दृश *anu-saṁ-driś* (-*saṁ-driś*), cl. 1. P. -*paśyati*, -*śraśṭum*, to consider successively.

अनुसन्धा *anu-saṁ-dhā* (-*saṁ-dhā*), cl. 3. P. A. -*ādadhāti*, -*dhatte*, -*dhātum*, to explore, ascertain, inspect, plan, arrange, calm, compose, set in order, aim at.

Anu-sandhātavya, as, ā, am, to be explored, to be investigated, to be looked after, &c.

Anu-sandhāna, am, n. investigation, inquiry, searching into, close inspection, setting in order, arranging, planning, aiming at, plan, scheme, congruous or suitable connection; (in the Vaiśeṣika phil.) the fourth step in a syllogism, i. e. the application.

Anu-sandhāvin or *anu-sandhāyin*, ī, īnī, ī, investigating, searching, skilful at concerting plans or continuing schemes.

Anu-sandheya, as, ā, am, to be investigated, worthy of inquiry or scrutiny, &c.

अनुसन्ध्यम् *anu-sandhyam*, ind. evening after evening, every twilight.

अनुसमय *anu-samaya*. See under *anu-sam-i* next col.

अनुसमश *anu-sam-aś*, cl. 5. A. -*aśnute*, -*aśitum* or -*aśṭum*, to overtake, reach.

अनुसमस् *anu-sam-as*, cl. 4. P. -*asyati*, -*situm*, to add further.

अनुसमाचर *anu-sam-ā-śar*, cl. 1. P. -*śarati*, -*ritum*, Ved. -*radhyai*, -*ritave*, -*rāse*, to carry out, accomplish.

अनुसमाधा *anu-sam-ā-dhā*, cl. 3. P. A. -*ādadhāti*, -*dhatte*, -*dhātum*, to calm, compose.

अनुसमाप् *anu-sam-āp*, Caus. P. -*āpayati*, -*yitum*, to complete or accomplish further or subsequently.

Anu-samāpana, am, n. regular completion.

अनुसमि *anu-sam-i*, cl. 2. P. -*eti*, -*tum*, to visit conjointly or successively; to join in following or being guided by; to join, become assimilated with.

Anu-samaya, as, m. regular connection (as of words).

अनुसमीक्ष *anu-sam-ikṣ*, cl. 1. A. -*ikṣhate*, -*kṣhitum*, to keep in view, have in view.

अनुसमुद्रम् *anu-samudram*, ind. along the sea.

अनुसम्प्राप् *anu-sam-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*prāptum*, to arrive, reach, get.

Anu-samprāpta, as, ā, am, arrived, come.

अनुसम्बद्ध *anu-sambaddha*, as, ā, am (rt. *bandh*), connected with, accompanied by.

अनुसवनम् *anu-savanam*, ind., Ved. at every sacrifice.

अनुसातम् *anu-sātam*, ind. according to delight.

अनुसाम *anu-sāma*, as, ā, am, conciliated, appeased, friendly.

अनुसायम् *anu-sāyam*, ind. evening after evening, every evening.

अनुसार *anu-sāra*, *anu-sārin*, &c. See under *anu-sri* below.

अनुसिच *anu-siś*, cl. 6. P. -*siñcati*, -*sektum*, to water or sprinkle consecutively; (better spelt *anu-siś*, q. v.)

अनुसीतम् *anu-sītam*, ind. along the furrow.

अनुसीरम् *anu-sīram*, ind. along the plough.

अनुसू *anu-sū*, ūs, m., N. of a work.

अनुसूचक *anu-sūcaka*, as, ikā, am (rt. *sūc*), indicative of, pointing out.

Anu-sūcāna, am, n. pointing out, indication.

अनुसूपम् *anu-sūpam*, ind. in every condition.

अनुसृ *anu-sri*, cl. 1. P. -*sarati*, -*sartum*, to follow; Caus. P. -*śarāyati*, -*yitum*, to pursue.

Anu-sara, as, m. a companion.

Anu-saraṇa, am, n. following, going after; conformity to, consequence of; custom, habit, usage.

Anu-sāra, as, m. going after, following; custom, usage; nature, natural state or condition of anything; prevalence, currency; received or established authority, especially of codes of law; conformity to usage; consequence, result. — *Anusāra-tas* or *anusāreṇa*, ind. conformably to.

Anu-sāraka, as, ā, am, or *anu-sārin*, ī, īnī, ī, following, attendant on, according or conformable to; penetrating, scrutinizing, investigating.

Anu-sāryaka, am, n. a fragrant substance.

Anu-sṛita, as, ā, am, followed, conformed to.

Anu-sṛiti, īs, f. going after, following, conforming to; N. of a woman (?).

अनुसृप् *anu-srip*, cl. 1. P. -*sarpati*, -*sarp-tum* or -*srap-tum*, to glide after or towards, to approach.

Anu-sarpa, as, m. a serpent-like being.

अनुसृष्ट *anu-sriṣṭa*, as, ā, am (rt. *sṛi*), Ved. created in succession.

अनुसेव *anu-ser*, cl. 1. A. -*sevate*, -*vitum*, to practise, observe.

Anu-sevin, ī, īnī, ī, practising, observing, habitually addicted.

अनुसैन्य *anu-sainya*, am, n. the rear of an army.

अनुसोमम् *anu-somam*, ind. near the Soma, as with the Soma.

अनुस्कन्दम् *anu-skandam*, ind. having gone into in succession.

अनुस्तरण *anu-staraṇa*, as, ī, am (rt. *strī*), strewing round; (ī), f. the cow sacrificed at the funeral ceremony.

अनुस्तोत्र *anu-stotra*, am, n. praising after; N. of a treatise relating to the Sāma-veda.

अनुस्नेहम् *anu-sneham*, ind. after (adding) oil.

अनुस्पष्ट *anu-spasṭa*, as, ā, am, plain, manifest.

अनुस्फुर *anu-sphura*, as, ā, am, Ved. whizzing (as an arrow).

अनुस्मृ *anu-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember, recollect; Caus. P. -*smārayati* or -*smarāyati*, -*yitum*, to remind (painfully).

Anu-smaraṇa, am, n. remembering, repeated recollection.

Anu-smṛita, as, ā, am, remembered.

Anu-smṛiti, īs, f. cherished recollection, recalling some idea to the exclusion of all others.

अनुस्यूत *anu-syūta* or *anu-shyūta*, as, ā, am (rt. *siv*), sewed consecutively, strung together or connected regularly and uninterruptedly.

अनुस्रयामन् *an-usra-yāman*, ā, m., Ved. not going (in a waggon drawn) by oxen.

अनुस्वान *anu-svāna*, as, m. sounding conformably.

अनुस्वार *anu-svāra*, as, m. (rt. *svri*), after-sound, the nasal sound which is marked by a dot above the line, and which always belongs to a preceding vowel. — *Anusvāra-rat*, ān, atī, at, having the Anusvāra. — *Anusvāra-ryavāya*, as, m. separation between two sounds caused by an Anusvāra. — *Anusvārāgama* ("ra-āg"), as, m. an augment consisting in the addition of an Anusvāra.

अनुह *anuha*, as, m., N. of a son of Vibhāra and father of Brahma-datta.

अनुहव *anu-hava*, as, m. (rt. *hvā* for *hve*), Ved. inviting, stirring up.

अनुहा *anu-hā*, cl. 3. A., Ved. -*jihūte*, -*hātum*, to grant.

अनुहुङ्क *anu-huṅ-kṛi*, cl. 8. A. -*kurute*, -*kartum*, to roar in imitation of.

अनुहृ *anu-hri*, cl. 1. P. -*harati*, -*hartum*, to imitate, to exhibit; A. -*harate*, to take after (one's parents).

Anu-haraṇa, am, n. or *anu-hāra*, as, m. imitation; resemblance.

Anu-harat, an, antī, at, imitating; (an), m., N. of a man (?); (the deriv. *ānuhārati* takes Vṛiddhi in both members.)

Anu-haramāya, as, ā, am, imitating.

Anu-hāraka, as, ikā, am, imitating.

Anu-hārya, as, ā, am, to be imitated; (as), m. monthly obsequies on the day of the new moon.

अनुहोड *anu-hoḍa*, as, m. a cart (?); (the deriv. *ānuhauḍika* takes Vṛiddhi in both members.)

अनुह्राद *anu-hrāda* or *anu-hlāda*, as, m., N. of a son of Hiranya-kaśipu.

अनूक *anūka*, as, am, m. n. (fr. *anūc* with *anu*), the backbone, spine; the back part of the altar; a former state of existence; (*am*), n. race, family; peculiarity of race, disposition, character; (*ā*), f., N. of an Apsaras.

Anūkyā, am, n. backbone; flesh on the skull.

अनूकाश *anū-kāśa*, as, m. (rt. *kāś*), reflection (of light), clearness; regard, reference.

अनूक्ष *anūksh* (*anu-uksh*), cl. 1. A. *anū-kshate*, -*kshītum*, to sprinkle, bedew.

अनूचीन *anūcīna*, as, ā, am (fr. *anv-anūc*), coming after, successive; *anūcīnāham*, on the following day. — *Anūcīna-garbhā*, as, ā, am, born in successive order.

1. *anūcya*, am, n., Ved. the board on the side of a couch. (For 2. *anūcya*, see below.)

अनूच्यते *anūcyate* (*anu-uc*), Pass. of *anuvac*, q. v., p. 38.

Anūktā, as, ā, am, spoken after, recited after; occurring in the (sacred) text; studied; (*am*), n. = the next.

Anūkti, is, f. mentioning after, repeated mention, repetition by way of explanation; study of the Veda. — *Anūkti-tva*, am, n. state of requiring repetition or explanation.

Anūcāna, as, ā, am, devoted to study; one so well versed in the Vedas and Vedāngas as to be able to repeat them; one who repeats his lesson after his master; well-behaved.

2. *anūcya*, as, ā, am, to be studied.

अनूजि *anūji* (*anu-ud-jī*), cl. 1. P. *-jayati*, *-jetum*, to follow in being victorious.

अनूढ *an-ūḍha*, as, ā, am (rt. *vah*), not borne, not carried; unmarried; (*ā*), f. an unmarried woman. — *Anūḍha-māna*, as, ā, am, bashful. — *Anūḍhā-gamana*, am, n. fornication. — *Anūḍhā-bhrātrī*, tā, m. the brother of an unmarried woman; the brother of the concubine of a king.

अनूति *an-ūti*, is, f., Ved. not helping, not coming to aid.

अनूक्रम *anūt-kram* (*anu-ud-kram*), cl. 1. P. *-krāmāti*, -*kramītum*, to follow in going up or out.

अनूत्त *anūtta*, as, ā, am (for *anu-datta*, rt. *dā*), given back.

अनूत्था *anūttā* (*anu-ud-sthā*), cl. 1. P. *anūttīshṭhāti*, *anūttīhātum*, to follow in rising; Ved. to approach.

अनूत्पत *anūt-pat* (*anu-ud-pat*), cl. 1. P. *-patati*, -*tītum*, to fly up after another (with acc.), raise one's self into the air, jump up afterwards.

अनूपा *anūt-pā* (*anu-ud-pā*), cl. 1. P., Ved. *-pibati*, -*pātum*, to empty by drinking after another.

अनूदक *an-ūdaka*, am, n. (for *an-udaka*), want of water, aridity.

अनूदस् *anūd-as* (*anu-ud-as*), cl. 4. P. *-asyati*, -*sītum*, to toss up behind or after.

अनूदि *anūd-i* (*anu-ud-i*), cl. 2. P. *-eti*, -*tum*, to follow in going up or out.

अनूदित *anūdita* (*anu-ud*), as, ā, am (rt. *vud*), spoken after, spoken according to.

1. *anūdyā*, as, ā, am, to be spoken to afterwards or in reply to.

2. *anūdyā*, ind. having said in reply. *Anūdyamāna*, as, ā, am, spoken in reply to, according to.

अनूदे *anūd-e* (*anu-ud-ā-i*), cl. 2. P. *anūd-aiti*, -*tum*, to follow in coming up or rising.

अनूदेश *anūddeśa* (*anu-ud*), as, m. (rt. *diś*), describing, mentioning according to or conformably with.

अनूधस् *an-ūḍhas*, ās, f., Ved. udderless.

अनून *an-ūna* or *an-ūnaka*, as, ā, am, whole, entire; having full power; not less, not inferior; (*ā*), f., N. of an Apsaras. — *Anūna-guru*, us, us or vi, u, of undiminished weight, very heavy. — *Anūna-varāas*, ās, m., Ved. having full splendor.

अनूनी *anūn-nī* (*anu-ud-nī*), cl. 1. P. *-nayati*, -*netum*, to take out and fill after another.

अनूप 1. *anūpa*, as, ā, am (fr. *ap*, q. v., with *anu*), situated near the water, watery, wet, a watery country; (*as*), m. pond, bank of a river; a buffalo; N. of a king. — *Anūpa-jā*, am, n. moist ginger. — *Anūpa-leśa*, as, m. a marshy country. — *Anūpa-prāya*, as, ā, am, marshy. — *Anūpa-vilāsa*, as, m. title of a work.

Anūpya, as, ā, am, being in ponds or bogs (as water).

अनूप 2. *anūpa*, as, ā, am (fr. *anu-vap*), Ved. bestowing in order. (For 1. *anūpa*, see above.)

अनूपदस् *anūpa-das* (*anu-upa-das*), cl. 4. P. *-dasyati*, -*sītum*, to fail (or become extinct) in consequence.

अनूपसदस् *anūpasadam* (*anu-up*), ind. at every Ūpasad (a kind of religious ceremony).

अनूबन्ध *anū-bandhya*, as, ā, am (rt. *bandh*), Ved. to be fastened (as a sacrificial animal); see also *anu-bandhya*, p. 37.

अनूयाज *anū-yāja*. See *anu-yāja*, p. 37.

अनूराध *anū-rādha*, as, ā, am, Ved. causing welfare, happiness; (*ā*), f. = *anu-rādha*, q. v., p. 38.

अनूरु *an-ūru*, us, us u, thighless; (*us*), m. the charioteer of the sun, the dawn. — *Anūru-sāra-thī*, is, m. whose charioteer is Anūru, i. e. the sun.

अनूर्जित *an-ūrjita*, as, ā, am, not strong, weak; not proud.

अनूर्ध्व *an-ūrdhva*, as, ā, am, not high, low. — *Anūrdhva-bhās*, ās, m., Ved. one whose splendor does not rise, who lights no sacred fires.

अनूर्मि *an-ūrmi*, is, is, i, Ved. not waving, not fluctuating; inviolable.

अनूला *anūlā*, f., N. of a river in Kāśmīra.

अनूवृत् *anū-vṛj*, t, m. f. (?), Ved. a part of the body near the ribs.

अनूपर 1. *an-ūshara*, as, ā, am (fr. *ūshara* with 3. a as an expletive or denoting comparison), saline.

अनूपर 2. *an-ūshara*, as, ā, am, not saline.

अनूपित *anūshita*, as, ā, am (rt. *vas* with *anu*), living near another.

अनूपपर *an-ūshma-para*, as, ā, am, (in gram.) not followed by a sibilant.

अनूह *an-ūha*, as, ā, am, thoughtless, careless.

अनूक्क *an-ṛikka*. See *an-ṛic* below.

अनूक्षर *an-ṛikshara*, as, ā, am, Ved. thornless (as a path or a couch).

अनूच *an-ṛic*, k, k, k, or *an-ṛīca*, as, ā, am, not containing a verse from the Rīg-veda, hymnless, not conversant with the Rīg-veda.

An-ṛikka or *an-ṛīcka*, as, ā, am, containing no Rīc.

अनूनु *an-riju*, us, us, u, not straight, crooked, perverse, wicked.

अनृण *an-ṛiṇa*, as, ā, am, free from debt. — *Anṛiṇa-tā*, f. or *anṛiṇa-tva*, am, n. freedom from debt.

An-ṛiṇin, ī, inī, ī, undebted, free from debt.

अनृत *an-ṛita*, as, ā, am, not true, false; (*am*), n. falsehood, lying, cheating; agriculture. — *Anṛita-deva*, as, m., Ved. one whose gods are not true; playing unfairly (?). — *Anṛita-dvish*, t, t, t, Ved. persecuting untruth. — *Anṛita-maya*, as, ī, am, full of untruth, false. — *Anṛita-vadana*, am, n. or *anṛita-bhāshaya*, am, n. or *anṛitākhyāna* (*ta-ākḥ*), am, n. speaking falsehood, lying. — *Anṛita-vādin*, ī, inī, ī, or *anṛita-vāc*, k, k, k, speaking untruth. — *Anṛita-vrata*, as, ā, am, false to vows or engagements.

Anṛitin, ī, inī, ī, one who tells untruths, lying, a liar.

अनृतु *an-ṛitu*, us, m. unfit season. — *Anṛitukanyā*, f. a girl before menstruation.

अनृशंस *a-nṛīśaṇsa*, as, ā, am, not cruel, mild. — *Anṛīśaṇsa-tā*, f. mildness, kindness.

अनेक *an-eka*, as, ā, am, not one, many, much; separated. — *Aneka-kālam*, ind. a long time, for a long time. — *Anekakālāvadāt* (*la-av*), ind. long since. — *Aneka-kṛit*, t, m. doing much, epithet of Śiva. — *Aneka-gotra*, as, m. having more families than one, i. e. two, belonging to two families (or to one as an adopted son). — *Aneka-čara*, as, ā, am, gregarious. — *Aneka-čitta-mantra*, as, m. one whose counsels are many-minded. — *Aneka-ja*, as, ā, am, born more than once; (*as*), m. a bird. — *Aneka-tā*, f. or *aneka-tva*, am, n. muchness, manifold condition. — *Aneka-tra*, ind. in many places. — *Aneka-dharma-kathā*, f. different exposition of the law. — *Aneka-dhā*, ind. in various ways, often. — *Aneka-dhā-prayoga*, as, m. using several times. — *Aneka-pa*, as, ā, am, drinking oftener than once; (*as*, ā), m. f. an elephant, because he drinks with his trunk and with his mouth. — *Aneka-bhārya*, as, ā, am, having more wives than one. — *Aneka-mukha*, as, ā, am, having several faces, having different ways. — *Aneka-yuddha-vijayin*, ī, m. victorious in many battles. — *Aneka-randhira*, as, ā, am, having many holes, weaknesses or troubles. — *Aneka-rūpa*, as, ā, am, multiform; of various kinds or sorts; fickle, of variable mind. — *Aneka-locana*, as, m. having several (three) eyes. N. of Śiva. — *Aneka-vačana*, am, n. the plural number. — *Aneka-varṇa*, (in arithmetic compounded with various words to denote) many unknown quantities (colours representing x, y, z, &c.), e. g. *aneka-varṇa-guṇana*, multiplication of many unknown quantities. (Similarly, if for *guṇana* be substituted *bhājana* 'division,' *madhyamāharaṇa* 'taking away the middle term,' *vyavakalana* 'subtraction,' *saukalana* 'addition,' other algebraical processes may be expressed). — *Aneka-nāram*, ind. many times, repeatedly. — *Aneka-rūlha*, as, ā, am, of many kinds, in different ways, various. — *Aneka-śapha*, as, ā, am, cloven-hoofed. — *Aneka-sūda*, as, ā, am, expressed by several words, synonymous. — *Aneka-śas*, ind. in great numbers, several times, repeatedly, by large numbers or quantities. — *Anekā-kāra* (*ka-āk*), as, ā, am, multiform. — *Anekā-kshara* (*ka-ak*), as, ā, am, polysyllabic, having more than one syllable. — *Anekāgra* (*ka-ag*), as, ā, am, engaged in various pursuits. — *Anekāc* (*ka-ac*), having more than one vowel or syllable (*ac* in gram. being the technical term for vowel). — *Anekārtha* (*ka-ar*), as, ā, am, having more than one meaning (as a word). — *Anekārtha-dhvani-mānjari*, f. and *anekārtha-saṅgraha*, as, m. titles of two works on such words. — *Anekāl* (*ka-al*), consisting of more than one *al* or letter (in the technical phras. of gram.). — *Anekāśraya* (*ka-āś*), as, m. or

anekāśrita ('ka-āś'), *as*, *ā*, *am*, (in Vaiśeṣika phil.) dwelling, abiding in more than one.

An-ekākin, *i*, *ī*, *ī*, *i*, not alone, accompanied by. *An-ekānta*, *as*, *ā*, *am*, not alone and excluding every other, uncertain. — *Anekānta-va*, *am*, n. uncertainty. — *Anekānta-vāda*, *as*, *m*, scepticism. — *Anekānta-vādin*, *i*, *m*, a sceptic; a Jaina, an Arhat of the Jains.

Anekī-karaṇa, *am*, n. making manifold. *Anekī-bhava*, *an*, *antī*, *at*, being manifold, i. e. divided in two.

Anekiya, *as*, *ā*, *am*, having several.

अनेजत् *an-ejat*, *an*, *antī*, *at* (rt. *ej* with *an*), not moving, immoveable.

अनेउ *an-eḍa*, *as*, *m*, (*an* being an expletive or denoting comparison), stupid, foolish.

An-eḍa-mūka, *as*, *ā*, *am*, deaf and dumb; blind; wicked, fraudulent.

अनेद्य 1. *a-nedya*, *as*, *ā*, *am* (rt. *nid*), Ved. not to be blamed.

अनेद्य 2. *a-nedya*, *as*, *ā*, *am* (fr. *a* and *nedyas*, a contraction of *nediyas* f), Ved. not near, infinite.

अनेन 1. *an-ena*, *as*, *ā*, *am*, Ved. (according to native authorities) sinless, faultless; (according to German scholars) without a variegated set (of horses). See *eta*.

An-enas, *ās*, *ās*, *as*, blameless, sinless, not liable to error; N. of various personages.

An-enasya, *am*, n. freedom from fault, sin.

अनेन 2. *anena*, *as*, *m*, (fr. *ina* and *ana* for *an*), 'this doubtful word may signify one who has no superior, 'a sovereign or paramount lord;' see *ina* and *ana* for *an*.

अनेमन् *a-neman*, *ā*, *ā*, *a*, Ved. to be praised.

अनेव *an-eva*, ind. otherwise (?), or (?).

अनेहस् *an-eḥas*, *ā*, *ā*, *as* (fr. rt. *ih* with *an*), Ved. without a rival, incomparable, unattainable; unmenaced, unobstructed; (*ā*), *m*, time.

अनेकान्त *an-aikānta*, *as*, *ā*, *am* (fr. *ekānta*), variable, unsteady; (in logic) occasional, as a cause not invariably attended by the same effects.

An-aikāntika, *as*, *i*, *am*, unsteady, variable, having many objects or purposes. — *Anaikāntika-tva*, *am*, n. unsteadiness, uncertainty.

अनैक्य *an-aikya*, *am*, n. (*eka*), want of oneness, plurality, the existence of many; want of union, anarchy.

अनैपुण्य *a-naipuṇa* or *a-naipūnya*, *am*, n. unskilfulness. See *ānaipuṇa*.

अनैश्वर्य *an-aiśvarya*, *am*, n. weakness. See *ānaiśvarya*.

अनो *ano*, ind. no, not. (An unusual form of *no*.)

अनोक्तायिन *an-oka-sāyin*, *i*, *m*, not sleeping in a house (as a beggar).

An-oka-ha, *as*, *m*, not quitting the house, a tree; (*oka* is for *okas*, q. v.)

अनोक्त *an-on-kṛta*, *as*, *ā*, *am*, not accompanied by the holy syllable *om*.

अनोदित *anodita* (*ana-ud*°), *as*, *ā*, *am*, unaddressed (?).

अनोवाह *ano-vāhya*, *as*, *ā*, *am*, to be carried on a carriage.

अनौचित्य *an-auçitya*, *am*, n. unfitness.

अनौजस्य *an-aujasya*, *am*, n. want of vigour.

अनौद्वय *an-auddhatya*, *am*, n. freedom from haughtiness.

अनौपम्य *an-aupamyā*, *as*, *ā*, *am*, unparalleled.

अनौरस *an-aurasa*, *as*, *m*, not one's own son, adopted.

अन् *ant*, cl. 1. P. *antati*, -*titum*, to bind [cf. *aul*, *int*].

अन्त *anta*, *as*, *m*, (fr. rt. *am*°), end, limit, boundary, term; end of a texture; end, conclusion; end of life, death, destruction (in these latter senses sometimes neut.); a final syllable, termination; last word of a compound; pause, settlement, definite ascertainment, certainty; whole amount; border; nearness, proximity, presence (e. g. *grāmānte*, in the neighbourhood of the village); inner part, inside; condition, nature; *ante*, loc. c. in the end, at last; in the inside; *antum* at the end of a compound means 'as far as,' thus *ulakāntem*, as far as the water; (*as*, *ā*, *am*), near, handsome, agreeable [cf. Goth. *anteis*, Theme *antja*; Germ. *Ende*; Eng. *end*: with *anta* are also compared the Greek *ἄντα*, *ἀντί*; Lat. *ante*; the Goth. *anda* in *anda-vaurd*, &c.; and the Germ. *ent*, e. g. in *entsagen*]. — *Anta-kara*, *as*, *i*, *am*, or *anta-karaya*, *as*, *i*, *am*, or *anta-kārin*, *i*, *ī*, *i*, causing death, mortal, destructive. — *Anta-kāla*, *as*, *m*, time of death, death. — *Anta-kṛit*, *t*, *t*, *t*, making an end; (*t*), *m*, death. — *Antakṛit-daśā*, *ās*, *f*, pl. a sacred book of the Jains, containing ten chapters. — *Anta-ga*, *as*, *ā*, *am*, going to the end, thoroughly conversant with. — *Anta-gati*, *is*, *ts*, *i*, or *anta-gāmini*, *i*, *ī*, *i*, going to the end, perishing. — *Anta-gamana*, *am*, n. the going to the end of something, finishing; the going to the end, dying. — *Anta-āra*, *as*, *i*, *am*, going to the frontiers, walking about the frontiers. — *Anta-jā*, *as*, *ā*, *am*, last born. — *Anta-jātī*, see *antya-jātī*. — *Anta-tas*, ind. from the end, from the term; lastly, finally; in the lowest way; in part; within. — *Anta-tipaka*, *am*, n. a figure in rhetoric. — *Anta-pāla*, *as*, *m*, a frontier-guard. — *Anta-bhava*, *as*, *ā*, *am*, being at the end, last. — *Anta-bhāj*, *k*, *k*, *k*, standing at the end (of a word). — *Anta-rata*, *as*, *ā*, *am*, delighting in destruction. — *Anta-lina*, *as*, *ā*, *am*, hidden, concealed. — *Anta-lopa*, *as*, *m*, the dropping of the final of a word (in grammar). — *Anta-rat*, *ān*, *atī*, *at*, having an end or term, limited, perishable; (-*rat*), ind. like the end. — *Antarut-ta*, *am*, n. limited existence, perishableness. — *Anta-rakṣi*, *is*, *m*, the fire of the end, by which the world is to be burnt. — *Anta-vāsin* or *ante-vāsin*, *i*, *ī*, *i*, dwelling near the boundaries, dwelling close by; (*i*), *m*, a pupil who dwells near or in the house of his teacher; a Cāṇḍāla (who lives at the end of the town). — *Anta-velā*, *f*, hour of death. — *Anta-sāyā*, *f*, a bed or mat on the ground; death; the place for burial or burning; bier. — *Anta-satkrīyā*, *f*, the funeral ceremonies. — *Anta-sad*, *t*, *m*, a pupil (who dwells near his teacher). — *Anta-stha*, *as*, *ā*, *am*, standing at the end; see also *antaḥ-stha*. — *Anta-svarita*, *as*, *m*, the Svarita accent on the last syllable of a word; (*am*), *n*, a word thus accented. — *Antādi* ('*ta-ādi*'), *i*, *du*, *m*, end and beginning. — *Antāvasāyin* or *antāvasāyin* ('*ta-av*'), *i*, *m*, a barber; a Cāṇḍāla; N. of a Muni or saint; see *antya-vasāyin*. — *Ante-vāsa*, *as*, *m*, a neighbour, a companion, a pupil. — *Ante-vāsi*, ind. in statu pupillari; see *anta-vāsin* above. — *Antodātta* ('*ta-ud*°'), *as*, *m*, the acute accent on the last syllable; (*as*, *ā*, *am*), having the acute accent on the last syllable.

Antaka, *as*, *m*, border, boundary; (*as*, *ā*, *am*), making an end, causing death; (*as*), *m*, death; Yama, king or lord of death. — *Antaka-druh*, -*dhruk*, *k*, *k*, Ved. offending or provoking destructive demons, or death, or Yama.

Antaki, *ts*, *m*, wind (?).

Antama, *as*, *ā*, *am*, next, nearest, intimate (as a friend); Ved. last.

Antaya, nom. P. *antayati*, -*yitum*, to make an end of.

Antika, *antima*, *antya*, &c. See *antika*, p. 45.

अन्तः *antaḥ*. See *antar* below.

अन्तःस्था *antaḥ-khyā* (*antar-khyā*), cl. 2. P., Ved. -*khyāti*, -*tum*, to deprive of, keep back, conceal.

अन्तम *antama*. See s. v. *anta* last col.

अन्तर *antar*, ind. within, between, amongst, in the middle or interior; a particle of assent.

(As a prep. with loc.) in the middle, in, between, into; (with acc.) between; (with gen.) in, in the middle. (When used at the end of a compound) in, into, in the middle of, between, out of the midst of [cf. Zend *antarē*; Lat. *inter*; Goth. *undar*].

Sometimes *antar* is compounded with a following word like an adjective, meaning interior, internal, intermediate. — *Antaḥ-karaya*, *am*, n. the internal and spiritual part of man, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul. — *Antaḥ-kulpa*, *as*, *m*, a certain number of years (in Buddhism). — *Antaḥ-kūṭila*, *as*, *ā*, *am*, internally crooked; fraudulent; (*as*), *m*, a couch. — *Antaḥ-kṛim*, *is*, *m*, a disease caused by worms in the body. — *Antaḥ-koṭara-push-pi*, a various reading for *anda-koṭara-push-pi*, q. v. — *Antaḥ-koṇa*, *as*, *m*, the inner corner. — *Antaḥ-kopa*, *as*, *m*, inward wrath. — *Antaḥ-koṣa*, *am*, n., Ved. the interior of a store-room. — *Antaḥ-pāṭa*, *as*, *am*, *m*, n. a cloth held between two persons who are to be united (as bride and bridegroom, or pupil and teacher) until the right moment of union is arrived. — *Antaḥ-padam*, ind. in the middle of an inflected word. — *Antaḥ-parikhāna*, *am*, n. the innermost garment. — *Antaḥ-parikhā*, ind. in the inside of an enclosure. — *Antaḥ-parśavya* or *antaḥ-pārśvya*, *as*, *ā*, *am*, being between the ribs (as flesh). — *Antaḥ-paritra*, the Soma when in the straining-vessel (?). — *Antaḥ-paśu*, ind. from evening till morning (while the cattle is in the stables). — *Antaḥ-pāṭa* or *antaḥ-pāṭya*, *as*, *m*, (in gram.) insertion of a letter; a post fixed in the middle of the place of sacrifice. — *Antaḥ-pāṭita*, *as*, *ā*, *am*, or *antaḥ-pāṭin*, *i*, *ī*, *i*, inserted, included in. — *Antaḥ-pātra*, *am*, n., Ved. the interior of a vessel. — *Antaḥ-pādam*, ind. within the Pāda of a verse. — *Antaḥ-pāṭa*, *as*, *m*, one who watches the inner apartments of a palace. — *Antaḥ-pura*, *am*, n. the king's palace, the female apartments, gynæceum; those who live in the female apartments; a queen. — *Antahpura-āra*, *as*, *m*, guardian of the women's apartments. — *Antahpura-jana*, *as*, *m*, the women of the palace. — *Antahpura-pracāra*, *as*, *m*, the gossip of the women's apartments. — *Antahpura-rakshaka*, *as*, *m*, or *antaḥpura-vartin*, *i*, *m*, or *antahpurādhyaksha* ('*ra-adh*°'), *as*, *m*, superintendent of the gynæceum, chamberlain. — *Antaḥ-pura-sahāya*, *as*, *m*, belonging to the gynæceum (as an eunuch, &c.). — *Antaḥ-purika*, *as*, *m*, superintendent of the gynæceum; (*ā*), *f*, a woman in the gynæceum. — *Antaḥ-pūya*, *as*, *ā*, *am*, ulcerous. — *Antaḥ-peya*, *am*, n., Ved. supping up, drinking. — *Antaḥ-prakṛiti*, *is*, *f*, the heart, the soul, the internal nature or constitution of a man. — *Antaḥ-prajña*, *as*, *ā*, *am*, internally wise, knowing one's self. — *Antaḥ-pratishāhina*, *am*, n. residence in the interior. — *Antaḥ-pratishāhita*, *as*, *ā*, *am*, residing inside. — *Antaḥ-sāra*, *as*, *m*, an internal arrow or disease. — *Antaḥ-sarira*, *am*, n. the internal and spiritual part of man. — *Antaḥ-sālya*, *as*, *ā*, *am*, having a pin or extraneous body sticking inside. — *Antaḥ-silā*, *f*, N. of a river. — *Antaḥ-slesha*, *as*, *m*, or *antaḥ-sleshana*, *am*, n., Ved. internal support. — *Antaḥ-saṁjña*, *as*, *ā*, *am*, internally conscious. — *Antaḥ-sattvā*, *f*, a pregnant woman; the marking nut (*Semecarpus Anacardium* L.). — *Antaḥ-sada-sam*, ind. in the middle of the assembly. — *Antaḥ-sāra*, *as*, *ā*, *am*, having internal essence; (*as*), *m*, internal treasure, inner store or contents. — *Antaḥ-sukha*, *as*, *ā*, *am*, internally happy. — *Antaḥ-senani*, ind. into the midst of the armies. — *Antaḥ-stha*, *as*, *ā*, *am*, being in the midst or between; a term applied to the semivowels, as standing between the consonants and vowels; (*ā*), *f*, the god of the vital

organs; an epithet of one of the Rig-veda mantras. — *Antaḥstha-mudgara*, *as*, *m*, (in anatomy) the malleus of the ear. — *Antaḥ-sveda*, *as*, *m*, an elephant. — *Antar-aṇṣa* or *antarāṇṣa* ("rā-ṇṣ"), *as*, *am*, *m*, *n*, the part of the body between the shoulders, the breast. — *Antar-agni*, *is*, *m*, the interior fire, digestive force. — *Antar-arga*, *as*, *ā*, *am*, interior, proximate, related, being essential to, or having reference to the essential part of the *arga* or base of a word. — *Antaranga-tara*, *as*, *ā*, *am*, not essential to the base of a word, lit. beyond or external to it. — *Antaranga-tva*, *am*, *n*, the state or condition of an Antaranga. — *Antar-avayava*, *as*, *m*, an inner limb or part. — *Antar-ākāśa*, *as*, *m*, the sacred ether or Brahman in the interior part or soul of man. — *Antar-ākūta*, *am*, *n*, hidden intention. — *Antar-āgama*, *as*, *m*, an additional augment between two letters (in gram.). — *Antar-āgāra*, *as*, *m*, the interior of a house. — *Antar-ātman*, *ā*, *m*, the soul, the inherent supreme spirit; the internal feelings, the heart or mind. — *Antar-ānesh*, *akam* ("nan-ish"), ind. in the space between one's self and the (sacrificial) bricks. — *Antar-āpaṇa*, *as*, *m*, a market inside (a town). — *Antarāya*, *sec antar-ī*. — *Antar-ārāma*, *as*, *ā*, *am*, rejoicing in one's self (not in the exterior world). — *Antar-āla* or *antar-āḷaka*, *am*, *n*, intermediate space; *antarāle*, in the midst, in midway; (*āla* is probably for *ālaya*). — *Antar-andriya*, *am*, *n*, an internal organ, of which there are four, *vā. manas, buddhi, ahankāra, and citta*. — *Antar-īpa*, *as*, *am*, *n*, *n*, (fr. *ap*), an island, a promontory. — *Antar-ushya*, *am*, *n*, (rt. *vas*), Ved. a secret abode. — *Antar-gangā*, *f*, the Ganges, as supposed to communicate under-ground with a sacred spring in Mysore. — *Antar-guḍu*, *us*, *us*, *u*, unprofitable, useless (filled with worms). — *Antar-gaṭa*, &c.; see under *antar-gam*. — *Antar-garbha*, *as*, *ā*, *am*, inclosing young; pregnant. — *Antar-gīram* or *antar-gīri*, ind. among the mountains. — *Antar-gula-vālaya*, *as*, *m*, (in medicine) the sphincter muscle. — *Antar-gūḍha-risha*, *as*, *ā*, *am*, having hidden poison within. — *Antar-grīha*, *am*, *n*, an inner apartment of the house; *antar-grīham* or *antar-geham*, ind. in the interior of a house. — *Antar-ghaṇa*, *as*, or *antar-ghana*, *as*, *m*, a place between the entrance-door and the house; *N*, of a village. — *Antar-ghāta*, *as*, *m*, striking in the middle. — *Antar-ja*, *as*, *ā*, *am*, bred in the interior (of the body, as a worm). — *Antar-jathara*, *am*, *n*, the stomach. — *Antar-janman*, *a*, *n*, inward birth. — *Antar-jambha*, *as*, *m*, the inner part of the jaws. — *Antar-jala-cāra*, *as*, *ī*, *am*, going in the water. — *Antar-jāta*, *as*, *ā*, *am*, inborn, inbred, innate. — *Antar-jānu*, ind. between the knees; (*us*, *us*, *u*), being between the knees. — *Antar-jāna*, *am*, *n*, inward knowledge. — *Antar-jyotiḥ*, *is*, *is*, *is*, having the soul enlightened, illuminated. — *Antar-jvalana*, *am*, *n*, internal heat, inflammation. — *Antar-dagdha*, *as*, *ā*, *am*, burnt inwardly. — *Antar-dadhana*, *am*, *n*, the distillation of spirituous liquor, or a substance used to cause fermentation. — *Antar-dadhāna*, *as*, *ā*, *am*, vanishing, disappearing, hiding one's self [cf. *antar-dhā*]. — *Antar-dasā*, *f*, a technical term in astrology. — *Antar-dasāha*, *am*, *n*, an interval of ten days; so *antar-dasāhāt*, before the end of ten days. — *Antar-dāva*, *us*, *ā*, *am*, Ved. containing fire. — *Antar-dāha*, *as*, *m*, internal heat, or fever. — *Antar-duḥkha*, *as*, *ā*, *am*, afflicted in mind, sad. — *Antar-duḥṣṭa*, *as*, *ā*, *am*, internally bad, wicked, vile. — *Antar-dīṣṭi*, *is*, *is*, *is*, looking into one's own soul. — *Antar-dēśa*, *as*, *m*, Ved. an intermediate region of the compass. — *Antar-dvāra*, *am*, *n*, a private or secret door within the house. — *Antar-dhā*, &c.; see *s. antar-dhā*, p. 45. — *Antar-dhyāna*, *am*, *n*, profound inward meditation. — *Antar-nagara*, *am*, *n*, the palace of a king. — *Antar-nivīṣṭa*, *as*, *ā*, *am*, gone within, being within. — *Antar-nishtha*, *as*, *ā*, *am*, engaged in internal reflection. — *Antar-bhāra*, *am*, *n*, the interior of a house. — *Antar-bhāva*, &c.; see *antar-bhū*, p. 45. — *Antar-bhāvānā*, *f*, inward meditation or anxiety; a technical term in arithmetic; rectification of numbers by the differences

of the products. — *Antar-bhāmī*, *is*, *f*, the inner part of the earth. — *Antar-bhāma*, *as*, *ā*, *am*, being in the interior of the earth; subterranean. — *Antar-manas*, *ās*, *ās*, *as*, sad, perplexed. — *Antar-mukha*, *as*, *ā*, *am*, going into the mouth; (*am*), *n*, a kind of scissors used in surgery. — *Antar-mudra* (?), sealed inside; *N*, of a certain form of devotion. — *Antar-mṛta*, *as*, *ā*, *am*, still-born. — *Antar-yāma*, *as*, *m*, the suppression of the breath and voice; a Soma libation during this act. — *Antar-yāma-graha*, *as*, *m*, the Soma libation *Antar-yāma*; the performing of such a libation. — *Antar-yāmin*, *ī*, *m*, checking or regulating the internal feelings; the soul; providence; the supreme spirit as regulating and guiding mankind; Brahman. — *Antar-yoga*, *as*, *m*, deep thought, abstraction. — *Antar-lamba*, *as*, *ā*, *am*, acute-angular; (*as*), *m*, a triangle in which the perpendicular falls within, an acute-angled triangle. — *Antar-līna*, *as*, *ā*, *am*, inherent. — *Antar-loma*, *as*, *ā*, *am*, covered with hair on the inner side. — *Antar-raṇṣa*, *as*, *m*, the gynæceum; see *antah-pura*. — *Antar-raṇṣika*, *as*, *m*, superintendent of the women's apartments. — *Antar-raṇa*, *as*, *ā*, *am*, situated in a forest; (*am*), ind. within a forest. — *Antar-rat*, *ān*, *atī*, *at*, being in the interior. — *Antar-ratī*, Ved. or *antar-ratnī*, *f*, a pregnant woman. — *Antar-rāmī*, *is*, *m*, flatulence, indigestion. — *Antar-ratnī*, *ī*, *inī*, *ī*, or *antar-rasat*, *am*, *antī*, *at*, internal, included, dwelling in. — *Antar-rasni*, *us*, *m*, *N*, of a Soma sacrifice. — *Antar-rastra*, *am*, *n*, an under garment. — *Antar-rāni*, *is*, *is*, *is*, skilled in sacred sciences. — *Antar-rāval*, *ān*, *antī* or *atī*, *at*, Ved. abounding internally with precious things, hidden; (*rat*), ind. inwardly. — *Antar-rāshpa*, *as*, *m*, suppressed tears; (*as*, *ā*, *am*), containing tears. — *Antar-rāsa*, *as*, *n*, an inner or under garment. — *Antar-rigāhama*, *am*, *n*, entering within. — *Antar-ridrās*, *rān*, *ushī*, *ras*, Ved. knowing (the paths) between (earth and heaven); knowing exactly. — *Antar-vega*, *as*, *m*, internal uneasiness or anxiety; inward fever. — *Antar-veḍi*, *is*, *is*, *ī*, belonging to the inside of the sacrificial ground; (*ī*), ind. within this ground; (*is* or *ī*), *f*, the Doab or district between the Gangā and Yamunā rivers. — *Antar-veśman*, *a*, *n*, the inner apartment, the interior of a building. — *Antar-veśmika*, *as*, *m*, superintendent of the women's apartments. — *Antar-hayana*, *am*, *n*, striking in the middle. — *Antar-hanana*, *as*, *m*, *N*, of a village. — *Antar-ha-tam*, ind. in the hand, within reach of the hand. — *Antar-hastina*, *as*, *ā*, *am*, being in the hand or within reach. — *Antar-hāsa*, *as*, *m*, laughing inwardly; suppressed laughter; (*am*), ind. with suppressed laugh. — *Antar-hita*, see *antar-dhā*, p. 45. — *Antar-hṛdaya*, *am*, *n*, the interior of the heart. — *Antar-tapta*, *as*, *ā*, *am*, internally heated or harassed. — *Antar-tāpa*, *as*, *m*, inward heat; (*as*, *ā*, *am*), burning inwardly, burning with passion. — *Antar-tushāra*, *as*, *ā*, *am*, having dew in the interior. — *Antar-toya*, *as*, *ā*, *am*, containing water. — *Antar-patha*, *as*, *ā*, *am*, Ved. going within the clefts or hollows (of mountains), being on the way.

Antastya, *am*, *n*, intestines, bowels, entrails.

अनर antara, *as*, *ā*, *am*, being in the interior, interior; near, proximate, related, intimate; lying adjacent to; distant; different from; exterior; (*am*), *n*, the interior; a hole, opening; the interior part of a thing, the contents; soul, heart, supreme soul; interval, in immediate space or time; period; term; opportunity, occasion; distance, absence; difference, remainder; property, peculiarity; weakness, weak side; representation; surety, guaranty; respect, regard; (at the end of compounds) different, other, another, e. g. *deśāntaram*, another country [cf. Goth. *anarh*, Theme *anarh*; Lith. *antrė*, 'the second'; Lat. *alter*]. — *Antaram* or *antara-tas*, ind. in the interior, within. — *Antara-cakra*, *am*, *n*, a technical term in augury. — *Antara-jia*, *as*, *ā*, *am*, knowing the interior, prudent, provident, foreseeing. — *Antara-tat*, *t*, *t*, *t* (rt. *tan*), spreading death or destruction. — *Antara-tama*, *as*, *ā*, *am*, nearest;

immediate, intimate, internal; like, analogous; (*as*), *m*, a congenial letter, one of the same class. — *Antara-tara*, *as*, *ā*, *am*, nearer, more intimate. — *Antara-da*, *as*, *ā*, *am* (rt. *dā* for *do*), cutting or hurting the interior or heart. — *Antara-diṣā*, *f*, or *antarā-diṣ*, *k*, *f*, or *antar-dēśa*, *as*, *m*, an intermediate region or quarter of the compass. — *Antara-pūruṣa*, *as*, *m*, the internal man, the soul. — *Antara-prabhava*, *as*, *ā*, *am*, of mixed origin or caste. — *Antara-prasna*, *as*, *n*, an inner question; a question which is contained in and arises from what has been previously stated. — *Antara-stha*, *as*, *ā*, *am*, or *antara-sthāyin*, *ī*, *inī*, *ī*, or *antara-ssthā*, *as*, *ā*, *am*, interposed, internal, situated inside, inward; separate, apart. — *Antarāpatyā* ("ra-ap"), *f*, a pregnant woman. — *Antar-rābhara*, *as*, *m*, Ved. (if fr. *antara* and *ābhara*) taking away intervals; (if fr. *antarā* and *bhara*) bringing into the midst or near; procuring.

Antarā, ind. in the middle, in the interior, inside, within, among, between; on the way, by the way; in the neighbourhood, near, nearly, almost; in the meantime, now and then; for some time; (with acc. and loc.) between, during, without. — *Antarāṇsa*, see under *antar*. — *Antarā-bhava-dēha*, *as*, *m*, or *antarā-bhava-sattva*, *am*, *n*, the soul in its middle existence between death and regeneration. — *Antarā-vedi*, *is* or *ī*, *f*, a veranda resting on columns.

— *Antarā-sṅgingam*, ind. between the horns.

Antariya, *am*, *n*, an under or lower garment.

Antare, ind. amidst, among, between.

Antareya, ind. amidst, between; (with acc.) within, between, amidst, during; except, without, with regard to, with reference to, on account of.

Antarya, *as*, *ā*, *am*, interior.

अनरि antar-aij, cl. 7. P., Ved. -*anakti*, -*anktum*, -*aijītum*, to assume, take upon one's self.

अनरय, अनराय, &c. See *antar-ī*.

अनराल antar-āla. See under *antar*.

अनरि antar-ī, cl. 1. P. -*ayati*, -*etum*, to come between; cl. 2. P. -*eti*, -*tum*, to stand in any one's way, to separate; to exclude from (with abl.); to pass over, omit; to disappear; Ved., Intens. or Pass. -*iyate*, to walk to and fro between (as a mediator).

Antar-aya, *as*, *m*, impediment, hindrance.

Antar-ayana, *am*, *n*, going under, disappearing.

Antar-āya, *as*, *ā*, *am*, going between; (*as*), *m*, intervention, obstacle, impediment.

Antar-ita, *as*, *ā*, *am*, gone within, interior, hidden, concealed, screened, shielded; departed, retired, withdrawn, disappeared, vanished, perished, dead; separated, detached; impeded, hindered; (*am*), *n*, (?) remainder (in arithmetic); a technical term in architecture.

अनरिक्ख antariksha or **antariksha**, *am*, *n*, (either fr. *antar*, 'within', and *iksh*, 'to see', or fr. *aulari*, loc., and *ksha*, 'dwelling within bodies'; *ksha* being fr. rt. *kshī*), the intermediate space between heaven and earth; (in the Veda) the middle of the three spheres or regions of life; the atmosphere or sky; the air; talc. — *Antariksha-kshī*, *t*, *t*, *t*, dwelling in the atmosphere. — *Antariksha-ga* or *antariksha-cara*, *as*, *m*, a bird. — *Antariksha-prā*, *ās*, *ās*, *m*, *f*, Ved. filling the sky, irradiating the firmament; travelling through the atmosphere (?). — *Antariksha-pru*, *t*, *t*, *t* (rt. *pru* for *plu*), Ved. floating over the atmosphere. — *Antariksha-loka*, *as*, *m*, the intermediate region or sky as a peculiar world. — *Antariksha-saṁsita*, *as*, *ā*, *am*, sharpened in the atmosphere. — *Antariksha-sad*, *t*, *t*, *t*, Ved. dwelling in the atmosphere. — *Antariksha-satiya*, *am*, *n*, Ved. residence in the atmosphere. — *Antarikshodara* ("ksha-ud"), *as*, *ā*, *am*, having an interior as comprehensive as the atmosphere. — *Antariksha-ga*, *as*, *ā*, *am*, going in the atmosphere; (*as*), *m*, a bird. — *Antariksha-cara*, *as*, *ī*, *am*, moving through the atmosphere. — *Antariksha-jala* or *antariksha-jala*, *am*, *n*, the water of the atmosphere. — *Antarikshya*, *as*, *ā*, *am*, atmospheric, aerial.

अन्तरुपाती antar-upāti (-upa-ati-i), cl. 2. P. -upātyeti, -tum, to enter over a threshold or boundary.

अन्तरगम् antar-gam, cl. 1. P. -gačchati, -gantum, to go between (so as to exclude from, with abl.); to disappear.

Antar-gata, as, ā, am, or antar-gāmin, ī, ini, ī, gone between or into, being in, included in; being in the interior, internal, hidden, secret; disappeared, perished; slipped out of the memory, forgotten. — **Antargata-manas**, ās, ās, as, whose mind is turned inwards, engaged in deep thought, sad, perplexed. — **Antargatopamā** ('ta-up'), f. a concealed simile (the particle of comparison being omitted).

अन्तर्गा antar-gā, cl. 3. P. -jigāti, -gātum, to go between, separate (so as to exclude from; with abl.).

अन्तरदृश antar-driś, cl. 1. P., Ved. -paśyati, -draśhṭum, to look between or into.

अन्तरधी 1. antar-dhā, cl. 3. A. -dhatte, -dhātum, to place within, deposit; to receive within; to hide, conceal, obscure; to hide one's self: Pass. -**dhīyate**, to be received within, to be absorbed; to be rendered invisible; to disappear, vanish; to cease: Caus. -**dhāpayati**, -yitum, to render invisible, to cause to disappear.

2. antar-dhā, f. concealment, covering, disappearing. **Antar-dhāna**, am, n. disappearance, invisibility; antardhānam ī or gam, to disappear; (as), m., N. of a son of Prithu. — **Antardhāna-gata**, as, ā, am, disappeared. — **Antardhāna-čara**, as, ī, am, going invisibly.

Antar-dhāpita, as, ā, am, rendered invisible. **Antar-dhāyaka**, as, ikū, am, rendering invisible, concealing.

Antar-dhī, īs, m. concealment, covering, disappearance.

Antar-hita, as, ā, am, placed between, separated; covered, concealed, hidden, made invisible, vanished, invisible; hidden from (with abl.). — **Antar-hitātman** ('ta-āt'), ā, m. epithet of Śiva ('of concealed mind').

अन्तर्भू antar-bhū, cl. 1. P. -bharati, -vitum, to be (contained or inherent or implied) in.

Antar-bhava, as, ā, am, being within, inward, internal, generated internally.

Antar-bhavana, antar-bhāvanā. See s.v. antar. **Antar-bhāva**, as, m. the being included by, internal or inherent nature or disposition.

Antar-bhāvita, as, ā, am, included, involved, implicated.

Antar-bhūta, as, ā, am, being within, internal, inner. — **Antarbhūta-tva**, am, n.; see antar-bhāva.

Antar-bhūmi. See under antar.

अन्तरचार antas-čar (antar-čar), cl. 1. P. A. -čarati, -te, -ritum, Ved. -radhyai, to move between, to move within.

अन्तरिक्षद antas-čhid (antar-čhid), cl. 7. P. -čhinatti, -čhettum, to cut off, to intercept.

अन्तस् antas. See antar.

अन्ति 1. anti, ind. before, in the presence of, near; (with gen.) within the proximity of, to [cf. Lat. ante, Gr. ἄντι]. — **Anti-grīha**, am, n., Ved. a house near one's own dwelling; a place before the house, the neighbourhood of the house. — **Anti-tama**, as, ā, am, very near. — **Anti-tas**, ind., Ved. from near. — **Anti-dēva**, as, ā, am, Ved. being in the presence of the gods, near the gods; playing against another, an adversary (at dice). — **Anti-mitra**, as, ā, am, Ved. near or at hand with friendship. — **Anti-vāma**, as, ā, am, Ved. near with wealth or loveliness. — **Anti-shad**, t, t, t, Ved. sitting near. — **Anti-śhumna**, as, ā, am, Ved. near with happiness or kindness. — **Anti-ūti**, īs, īs, ī, Ved. near with help.

1. **antika**, as, ā, am, (with gen. or abl.) near, proximate; compar. **nedīyas**, superl. **nedīshṭha**; (am), n. vicinity, proximity, near, e.g. **antika-stha**, remaining near; (am), ind. (with abl., gen., or as last member of a compound) until, near to, into the presence of; (āt), ind. from the proximity; near, close by; within the presence of; (e), ind. (with gen. or as last member of a compound) near, close by, in the proximity or presence of; (ena), ind. (with gen.) near. — **Antika-gati**, īs, f. going near. — **Antika-tā**, f. nearness, vicinity, contiguity. — **Antikāśraya** ('ka-āś'), as, m. contiguous support (as that given by a tree to a creeper).

1. **antima**, as, ā, am, immediately following (in this sense as the last member of a compound, e.g. **dasāntima**, 'the eleventh'); very near.

Antiya, as, ā, am, Ved. near; (am), n. a proximate place.

अन्ति 2. anti, īs, f. an elder sister (in theatrical language). For 1. anti, see last col.

Antikā, f. an elder sister (in theatrical language; perhaps a corruption of **attikā**); a fire-place; a plant, Echites Scholarius.

Antī, f. an oven.

अन्तिक 2. antika, as, ā, am (fr. anta), reaching to the end of, reaching to (e.g. **nāsāntika**, reaching to the nose), lasting till, until.

2. **antīma**, as, ā, am, final, ultimate, last. — **Antīmāntika** ('ma-ant'), as, m. the last unit, nine.

Antya, as, ā, am, last in place, in time, or in order; immediately following (used as the last member of a compound, e.g. **aśṭamāntya**, 'the ninth'); lowest in place or condition, undermost, inferior, belonging to the lowest caste; (as), m., N. of the plant *Cyperus Hexastachyus Communis*; (am), n. the number 1000 billions; the twelfth sign of the zodiac; the last member of a mathematical series. — **Antya-karman**, a, n. or **antya-kriyā**, f. funeral rites.

— **Antya-jā**, as, ā, am, younger, latest born; of the lowest caste; (as), m. a Śūdra; a man of one of seven inferior tribes; a washerman, currier, mimic, Varuḍa, fisherman, Meda or attendant on women, and mountaineer or forester. — **Antyaja-gamana**, am, n. intercourse (between a woman of the higher caste) with a man of the lowest caste. — **Antya-janman**, ā, ā, a, or **antya-jāti**, īs, īs, ī, or **antya-jātiya**, as, ā, am, of the lowest caste. — **Antyaja-gamana**, am, n. intercourse (between a man of the higher caste) with a woman of the lowest caste. — **Antya-dhana**, am, n. last member of an arithmetical series. — **Antya-pada** or **antya-mūla**, am, n. (in arithm.) the last or greatest root (in the square). — **Antya-bha**, am, n. the last Nakshatra (Revati); the last sign of the zodiac, the sign Pisces. — **Antya-yuga**, as, m. the last or Kali age. — **Antya-yoni**, īs, f. the lowest source; (is, īs, ī), of the lowest origin. — **Antya-varṇa**, as, ā, m. f. a man or woman of the last tribe, a Śūdra. — **Antya-vipulā**, f., N. of a metre. — **Antyacasāyini** ('ya-av'), ī, ini, m. f. a man or woman of low caste, the son of a Cāṇḍāla by a Niśādi, especially one of the following classes: Cāṇḍāla, Svapača or executioner, Kshatṛi, Sūta, Vaidehaka, Māgadha or bard, and Ayogava. — **Antyāhuti** ('ya-āh'), īs, f. funeral oblation or sacrifice. — **Antyeshṭi** ('ya-īsh'), īs, f. funeral sacrifice. — **Antyeshṭi-kriyā**, f. funeral ceremonies.

Antyaka, as, m. a man of the lowest tribe.

अन्त antra, am, n. (contraction of **antara**; or fr. rt. am?; Gr. ἔντροπον), entrail, intestine; (ī), f., N. of a plant, either *Convulvolus Argeuteus* or *Ipomoea Pes Caprae* Roth (?). — **Antra-kūja**, as, m. or **antra-kūjana**, am, n. or **antra-vikūjana**, am, n. rumbling of the bowels. — **Antran-dhmi**, īs, f. indigestion, inflation of the bowels from wind. — **Antra-pācaka**, as, m., N. of a plant, *Æschynomene Grandiflora*. — **Antra-maya**, as, ī, am, consisting of entrails. — **Antra-vridhī**, īs, f. inguinal hernia, rupture. — **Antra-silā**, f., N. of a river. — **Antra-sraj**, k, f. a kind of garland worn by Naga-siṃha.

— **Antrāda** ('ra-ād'), as, m. worms in the intestines.

अन्द् and, cl. 1. P. **andati**, -ditum, to bind.

Anda, as, m. binding.

Anda, us, f. or **andū**, ūs, f. or **anduka** or **andūka**, as, m. the chain for an elephant's feet; a ring or chain worn on the ankle.

अन्दिका andikā, f. (for **antikā**, q. v.), fire-place.

अन्दोलय andolaya, nom. P. **andolayati**, -yitum, to agitate, to swing.

Andolana, am, n. swinging, oscillating.

Andolita, as, ā, am, agitated, swung.

अन्द्रक andraka, as, m., N. of a king.

अन्ध anth, cl. 10. P. **andhayati**, -yitum, to be or become blind.

Andha, as, ā, am, blind; making blind, preventing the sight, dark; (am), n. darkness; turbid water, water; (ās), m. pl., N. of a people. — **Andha-kāra**, as, am, m. n. darkness. — **Andhakāra-maya**, as, ī, am, dark. — **Andhakāra-saūcāya**, as, m. intensity of darkness. — **Andha-kārita**, as, ā, am, made dark, dark. — **Andha-kūpa**, as, m. a well of which the mouth is hidden; a well over-grown with plants, &c.; a particular hell. — **Andhan-karaṇa**, as, ī, am, making blind. — **Andha-tamasa** or **andha-tāmāsa** or **andhā-tamasa**, am, n. great darkness. — **Andha-tā**, f. or **andha-tva**, am, n. blindness. — **Andha-tāmisra**, as, m. complete darkness of the soul; (am), n. a division of Tartarus, the second or eighteenth of the twenty-one hells; doctrine of annihilation after death. — **Andha-dhī**, īs, īs, ī, mentally blind. — **Andha-pūtanā**, f. a female demon causing diseases in children. — **Andha-mūshā**, f. a small covered crucible with a hole in the side. — **Andha-mūshikā**, f., N. of a grass, *Lepeocercis Serrata*. — **Andham bhāvuka**, as, ā, am, or **andha-bhaviṣṭu**, us, us, u, becoming blind. — **Andha-rātri**, f., Ved. dark night. — **Andhārajī** ('dha-aj'), f. a blind boil, one that does not suppurate. — **Andhāhi** ('dha-ahī'), īs, or **andhāhika**, as, m. a blind snake, not poisonous; (is, īs), m. f., N. of a fish, commonly called kučikā.

Andhaka, as, ā, am, blind; (as), m., N. of an Asura, a son of Kāśyapa and Diti; N. of a descendant of Yādu and ancestor of Kṛishṇa and his descendants; N. of a Muni. — **Andhaka-ghātini**, ī, m. or **andhaka-ripu**, us, m. or **andhakāri** ('ka-ari'), īs, m. or **andhakāsūhrid** ('ka-as'), m. epithet of Śiva, the slayer or enemy of the Asura Andhaka. — **Andhaka-varta**, as, m., N. of a mountain. — **Andhaka-vriṣṭi**, ayas, pl. m. descendants of Andhaka and Vriṣṇi.

1. **andhas**, as, n., Ved. darkness, obscurity.

Andhikā, f. night; a kind of game, blindman's buff; a woman of a particular character; one of the classes of women; a disease of the eye; another disease; see *sarshapi*.

Andhī-kri, cl. 8. P. -karoti, -kartum, to make blind, to blind. — **Andhī-kṛita**, as, ā, am, made or become blind. — **Andhīkṛitātman** ('ta-āt'), ā, ā, a, blinded in mind.

Andhī-gu, us, m., N. of a Rishi.

Andhī-bhū, cl. 1. P. -bharati, -vitum, to become blind. — **Andhī-bhūta**, as, ā, am, become blind.

अन्धस 2. andhas, as, n. (fr. rt. ad, to eat?; Gr. ἄνθος), food, Soma, ghee, boiled rice; herb in general, herb of the Soma plant, Soma juice, juice; grassy ground. (For 1. *andhas*, see above.)

अन्धु andhu, us, m. (fr. rt. am or andh?), a well.

अन्धुल andhula, as, m., N. of a tree, *Acacia Sirissa*.

अन्ध्र andhra, as, m., N. of a people, probably modern Telingana; N. of a dynasty; a man of

a low caste, the offspring of a Vaideha father and Kārāvāra mother, who lives by killing game. — *Andhra-jāti*, *is*, f. the Andhra tribe. — *Andhra-jātiya*, *as*, *ā*, *am*, belonging to this tribe. — *Andhra-bhṛītya*, *ās*, m. pl. a dynasty of the Andhras.

अन्न 1. *anna*, *as*, m. (fr. rt. *at* or *am*?), the sun.

अन्न 2. *anna*, *as*, *ā*, *am* (fr. rt. *ad*), eaten; (*am*), n. food or victuals in general; food in a mystical sense, or the lowest form in which the supreme soul is manifested, the coarsest envelope of the supreme spirit; boiled rice; bread corn; Ved. water; Vishnu; earth. — *Anna-kāma*, *as*, *ā*, *am*, desirous of food. — *Anna-kāla*, *as*, m. meal-time, proper hour for eating. — *Anna-koshthaka*, *as*, m. cupboard, granary; Vishnu; the sun. — *Anna-gati*, *is*, f. the oesophagus, gullet. — *Anna-gandhi*, *is*, m. dysentery, diarrhoea. — *Anna-ja* or *anna-jāta*, *as*, *ā*, *am*, springing from or occasioned by food as the primitive substance. — *Anna-jala*, *am*, n. food and water, bare subsistence. — *Anna-jit*, *t*, *i*, t, Ved. obtaining food by conquest. — *Anna-jīvanā*, *as*, *i* (?), *am*, living by food. — *Anna-tejas*, *ās*, *as*, Ved. having the vigour of food. — *Anna-dā*, *as*, *ā*, *am*, or *anna-dātri*, *tā*, *trī*, *trī*, or *anna-dāyin*, *i*, *inī*, *i*, or *anna-prada*, *as*, *ā*, *am*, giving food; epithet of Siva and Durgā. — *Anna-dāna*, *am*, n. the giving of food. — *Anna-devatā*, f. the divinity supposed to preside over articles of food. — *Anna-dosha*, *as*, m. a fault committed by eating prohibited food. — *Anna-dvesha*, *as*, m. want of appetite, dislike of food. — *Anna-puti*, *is*, m. possessor of food, an epithet of Savitṛi, Agni, Siva. — *Anna-pū*, *ūs*, m., Ved. purifying food, epithet of the sun. — *Anna-pūrṇa*, *as*, *ā*, *am*, filled with or possessed of food; (*ā*), f. a goddess, a form of Durgā. — *Anna-pūrvā* (?), *i*, f. N. of Durgā. — *Anna-peya*, *am*, n., Ved. another name for the Vāja-peya sacrifice. — *Anna-pralaya*, *as*, *ā*, *am*, being resolved into food or the primitive substance after death. — *Anna-prāsa*, *as*, m. or *anna-prāsana*, *am*, n. putting rice into a child's mouth for the first time, after oblations to fire, a ceremony performed between the fifth and eighth month: it is one of the sixteen Saṅskāras mentioned in the second book of Manu. — *Anna-bubhukshu*, *us*, *us*, u, desirous of eating food. — *Anna-brahman*, *a*, n. or *annātman* ('*na-āt*'), *ā*, m. Brahman as represented by food. — *Anna-bhāksha*, *as*, m. or *anna-bhākshana*, *am*, n. or *anna-bhukti*, *is*, f. eating of food. — *Anna-bhūga*, *as*, m., Ved. a share of food. — *Anna-bhuj*, *k*, *k*, eating food; (*k*), m. an epithet of Siva. — *Anna-maya*, *as*, *i*, *am*, made from food, composed of food or of boiled rice; (*am*), n. plenty of food. — *Annamaya-kośa* or *annamaya-kosha*, *as*, m. the gross material body, that which is sustained by food (the *sthūla-sarīra*). — *Anna-mala*, *am*, n. excrement; spirituous liquor. — *Anna-rakshā*, f. caution in eating food. — *Anna-rasa*, *as*, m. essence of food, chyle; meat and drink, nutriment, taste in distinguishing food. — *Anna-lipsā*, f. desire for food, appetite. — *Anna-rat*, *āt*, *atī*, *at*, possessed of food. — *Anna-rostra*, *am*, n. food and clothing, the necessities of life. — *Anna-rāhi-srotas*, *as*, n. the oesophagus, gullet. — *Anna-rīkṣa*, *as*, m. transformation of food; disorder of the stomach from indigestion; the seminal secretion. — *Anna-vid*, *t*, *t*, t, Ved. knowing food; possessed of food. — *Anna-śeṣa*, *as*, m. leavings, offal. — *Anna-saukṣāra*, *as*, m. consecrating of food. — *Anna-hartṛi*, *tā*, *trī*, *trī*, taking away food. — *Anna-homa*, *as*, m. a sacrifice connected with the *Āśva-medhi*. — *Annākāla*, see *anākāla*. — *Annācchādana* ('*na-ācch*'), *am*, n. food and clothing. — *Annātri* ('*na-at*'), *tā*, m. or *annādū* ('*na-ād*'), *i*, *inī*, *i*, eating food. — *Annāda* ('*na-ad*'), *as*, *ā*, *am*, eating food; (*as*), m., N. of Vishnu. — *Annādāna* ('*na-ad*'), *am*, n. eating of food. — *Annādya* ('*na-ad*'), *am*, u. food in general, proper food. — *Annādya-kāma*, *as*, m. desirous of food. — *Annāyu* or *annāyus* ('*na-āy*'), *us*, m. living by food, desirous of food. — *Annārthin*

('*na-ar*'), *i*, *inī*, *i*, asking for food. — *Annā-vṛdh* (final *a* lengthened), *t*, *i*, t, Ved. increasing food. — *Annāhārīn* ('*na-āh*'), *i*, *inī*, *i*, eating food.

अन्नम्भट्ट *annambhaṭṭa*, *as*, m., N. of the author of the Tarka-saṅgraha, or compendium of the Nyāya philosophy, especially the Vaiśeṣika branch.

अन्य *anya*, *as*, *ā*, *at* (according to native authorities fr. rt. *an*, but more probably from a pronom. base *a* or *am*), other, different; (with abl. or as the last member of a compound) other than, different from, opposed to; another; another person; one of a number; *anya* *anya* or *eka* *anya*, the one, the other [cf. Zend *anya*; Armen. *ail*; Lat. *alius*; Goth. *aljis*, Them. *alja*; Gr. ἄλλος for ἄλλος-*o*; cf. also *énioi*]. — *Anyā-kāma*, *as*, *ā*, *am*, loving another. — *Anyā-kārukā*, f. a worm bred in excrement. — *Anyā-kṛita*, *as*, *ā*, *am*, or *anya-kārita*, *as*, *ā*, *am*, done by another. — *Anyā-kṣetra*, *am*, n. another territory or sphere. — *Anyā-ga*, *as*, *ā*, *am*, or *anya-gāmin*, *i*, *inī*, *i*, going to another, adulterous. — *Anyā-gotra*, *as*, *ā*, *am*, of a different family. — *Anyā-ditta*, *as*, *ā*, *am*, whose mind is fixed on some one or something else. — *Anyā-śodita*, *as*, *ā*, *am*, moved by another. — *Anyā-śā* ('*ya-śā*'), ind. and another, besides, moreover, on the contrary. — *Anyā-ja* or *anya-jāta*, *as*, *ā*, *am*, born of another (family, &c.), of a different origin. — *Anyā-janman*, *a*, n. another birth, being born again, metempsychosis. — *Anyā-tā*, f. difference. — *Anyā-kāma*, *as*, *ā*, *am*, desirous of something else. — *Anyā-kṛi*, to make a mistake in reading, &c. — *Anyā-dartha* or *anyārtha* ('*ya-ar*'), *as*, *ā*, *am*, having another meaning, purpose, sense. — *Anyā-durva*, *as*, *ā*, *am*, difficult to be borne by another. — *Anyā-devata* or *anya-devatya* or *anya-daivata*, *as*, *ā*, *am*, having another divinity, i. e. addressed to another divinity. — *Anyā-dharma*, *as*, m. different characteristic; characteristic of another; (*as*, *ā*, *am*), having different characteristics. — *Anyā-dhī*, *is*, *is*, *i*, one whose mind is alienated (from God). — *Anyā-nāhi*, *is*, *is*, *i*, of another family. — *Anyā-para*, *as*, *ā*, *am*, devoted to something else, zealous in something else. — *Anyā-puṣṭa* or *anya-bhṛita*, *as*, *ā*, m. f. the kokila or Indian cuckoo, supposed to be reared by the crow. — *Anyā-pūrvā*, f. a woman previously promised or betrothed to one and married to another. — *Anyā-bhṛit*, *t*, m. a crow ('nourishing another'; the crow being supposed to sit upon the eggs of the kokila). — *Anyā-manas*, *ās*, *ās*, *as*, or *anya-manaska* or *anya-mānasa*, *as*, *ā*, *am*, one whose mind is fixed on something else, absent, fickle, versatile; having another mind in one's self, possessed by a demon. — *Anyā-mātri-ja*, *as*, m. a half-brother, who has the same father but another mother. — *Anyā-rājan*, *ā*, *ā*, *a*, having another for king, subject to another. — *Anyā-rāshṭṛiya*, *as*, *ā*, *am*, from another kingdom, belonging to another kingdom. — *Anyā-rūpa*, *am*, n. another form; (*cya*), in another form, disguised; (*as*, *ā*, *am*), changed, altered. — *Anyā-rūpi*, *i*, *inī*, *i*, having another shape. — *Anyā-linga* or *anya-lingaka*, *as*, *ā*, *am*, having the gender of another (word, viz. of the substantive), an adjective. — *Anyā-varṇa*, *as*, *ā*, *am*, having another colour. — *Anyā-vāya*, *as*, m. the kokila or Indian cuckoo ('sowing for others', i. e. leaving his eggs in the nests of other birds). — *Anyā-vija-ja* or *anya-vija-samulbhava* or *anya-vijotpanna* ('*ja-ul*'), *as*, m. ('born from the seed of another'), an adopted son. — *Anyā-vrata*, *as*, m., Ved. following other (than Vedic) observances; devoted to other (gods), infidel, unbelieving. — *Anyā-sākhaka*, *as*, m. a Brāhman who has left his school; an apostate. — *Anyā-saṅgama*, *as*, m. intercourse with another, adulterous intercourse. — *Anyā-sādharāṇa*, *as*, *ā*, *am*, common to others. — *Anyā-stṛi-ja*, *as*, m. going to another's wife, an adulterer. — *Anyā-dṛikṣa*, *as*, *ā*, *am*, or *anya-dṛiś*, *k*, *k*, or *anya-dṛiṣṭa*, *as*, *i*, *am*, of another kind, like another. — *Anyādhīna* ('*ya-adh*'), *as*, *ā*, *am*, subject to others, dependent. — *Anyāśrayaṇa* ('*ya-āś*'), *am*,

n. going to another (as an inheritance). — *Anyā-śṛita* ('*ya-āś*'), *as*, *ā*, *am*, gone to another. — *Anyāśakta* ('*ya-āś*'), *as*, *ā*, *am*, intent on something else. — *Anyāśādhārāṇa* ('*ya-āś*'), *as*, *i*, *am*, not common to another, peculiar. — *Anyodhā* ('*ya-ūdh*'), f. married to another, another's wife. — *Anyopanna* ('*ya-ul*'), *as*, *ā*, *am*, begotten by another. — *Anyodarya* ('*ya-ul*'), *as*, *ā*, *am*, born from another womb; (*as*), m. a step-mother's son.

Anyaka, *as*, m. another, other.

Anyatama, *as*, *ā*, *am*, any one of many, either, any.

Anyatara, *as*, *ā*, *at*, either of two, other, different; *anyatara anyatara*, the one, the other; *anyatarasyām*, loc. f. either way. — *Anyataratas*, ind. on one of two sides. — *Anyatarato-danta*, *as*, *ā*, *am*, having teeth on one side (only). — *Anyatāre-dyus*, ind. on either of two days.

Anyataś, ind. from another; from another motive; on one side (*anyataś anyataś*, on the one, on the other side); elsewhere; on the other side, on the contrary, in one direction; towards some other place. — *Anyata-eta*, *etas*, *enī*, m. f., Ved. variegated on one side. — *Anyataś-kṣhyut*, *t*, *i*, t, Ved. sharp on one side. — *Anyataś-plakṣhā*, f., N. of a Lotus pond in Kurukṣetra. — *Anyato-ghātin*, *i*, m., Ved. striking in one direction. — *Anyato-rānya* ('*ta-ar*'), *am*, n., Ved. a land which is woody here and there, or only on one side (?). — *Anyato-rāta*, *as*, m. a certain disease of the eye.

Anyatastya, *as*, m. opponent, adversary.

Anyatra, ind. (equivalent to *anyasmin*, loc. of *anya*), elsewhere, in another place (with abl.); on another occasion; (as last member of a comp.) at another time than; otherwise, in another manner; to another place; except, without [cf. Goth. *aljaharō*]. — *Anyatra-manas*, *ās*, *ās*, *as*, whose mind is directed to something else, inattentive.

Anyathā, ind. otherwise, in a different manner (with *atas*, *itas* or *tatas*—in a manner different from this; *anyathā anyathā*, in one way, in another way); inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise [cf. Lat. *aliter*]. — *Anyathā-kāra*, *as*, m. doing otherwise, changing; (*am*), ind. otherwise, in a different manner. — *Anyathā-kṛi*, to act otherwise, alter, violate (a law), destroy (a hope), &c. — *Anyathā-kṛita*, *as*, *ā*, *am*, changed. — *Anyathā-khyāti*, *is*, f. erroneous conception of spirit; title of a philosophical work. — *Anyathā-tva*, *am*, n. an opposite state of the case, difference. — *Anyathā-lhāra*, *as*, m. alteration, difference. — *Anyathā-bhūta*, *as*, *ā*, *am*, changed. — *Anyathā-vādin* or *anya-vādin*, *i*, *inī*, *i*, speaking differently; (*i*), m. speaking inconsistently; (in law) prevaricating or a prevaricator. — *Anyathā-vṛitti*, *is*, *is*, *i*, altered, disturbed by strong emotion. — *Anyathā-siddha*, *as*, *ā*, *am*, wrongly defined, wrongly proved or established; effected otherwise, unessential. — *Anyathā-siddha-tva*, *am*, n. or *anyathā-siddhi*, *is*, f. wrong arguing, wrong demonstration; that demonstration in which arguments are referred to which are not the true causes. — *Anyathā-stotra*, *am*, n. irony. (From *anyathā* comes the nom. verb *anyathayati*, P. *anyathayati*, -yitum, to alter.)

Anyā-dā, ind. at another time; sometimes; one day, once; in another case [cf. Old Slav. *inegda*, *inūda*].

Anyādiya, *as*, *ā*, *am*, belonging to another.

Anyarhi, ind. at another time.

Anyedya, ind. on the other day, on the following day; the other day, once. — *Anyedyushka*, *as*, *ā*, *am*, occurring every other day, daily, diurnal; (*as*), m. a quotidian fever.

Anyonyā or anyo-nya, *as*, *ā*, *am*, one another, mutual [this word is said to be fr. *anyas*, nom. sing. m., and *anya*; cf. *paraspara*. In most cases, accordingly, it will be found that the first *anya* may be regarded as the subject of the sentence, while the latter assumes the acc., inst., gen., or loc. cases as required by the verb; there are many instances, however, in which the first *anya*, originally a nominative, must

be regarded as equivalent to an oblique case]; *anyonyam* or *anyonya-tas*, ind. mutually. — *Anyonya-kalaha*, *as*, m. mutual quarrel. — *Anyonya-ghāta*, *as*, m. mutual conflict, killing one another. — *Anyonya-paksha-nayana*, *am*, n. transposing (of numbers) from one side to another. — *Anyonya-bhāda*, *as*, m. mutual division or enmity. — *Anyonya-mithuna*, *am*, n. mutual union; (*as*), m. united mutually. — *Anyonya-vibhāga*, *as*, m. mutual partition (of an inheritance). — *Anyonya-vṛitti*, *is*, m. mutual effect of one upon another. — *Anyonya-vyatikāra*, *as*, m. reciprocal action, relation or influence. — *Anyonya-saṃśraya*, *as*, m. reciprocal relation (of cause and effect). — *Anyonya-sāpeksha*, *as*, *ā*, am, mutually relating. — *Anyonya-hārābhihata* (*ra-abh*), *as*, *ā*, am, (two quantities) mutually multiplied by their denominators. — *Anyonyāpakṣita* (*ya-ap*), *as*, *ā*, am, taken or secreted from one another, taken secretly. — *Anyonyābhāna* (*ya-abh*), *as*, m. mutual non-existence, mutual negation, relative difference. — *Anyonyāśraya* (*ya-ās*), *as*, m. mutual or reciprocal support, connection or dependence; mutually depending. — *Anyonyāśrita* (*ya-ās*), *as*, *ā*, am, mutually supported or depending. — *Anyonyokti* (*ya-uk*), *is*, f. conversation.

अन्यङ्ग *a-nyāṅga*, *as*, *ā*, am, Ved. spotless. — *A-nyāṅga-śrēta*, *as*, *ā*, am, Ved. white and without spot (as a sacrificial animal).

अन्यच्च, **अन्यतम्**, **अन्यथा**, **अन्यदा**, **अन्योन्य**. See under *anya*.

अन्या *a-nyā*, f., Ved. (*nyā* contracted fr. *niyā*?), not drying up (as the milk of a cow?); or *anyā*, f. of *anya*, other (the accent being altered?).

अन्याय *a-nyāya*, *as*, m. unjust or unlawful action; impropriety, indecorum; irregularity, disorder. — *Anyāya-vartin*, *i*, *ēti*, *i*, or *anyāya-vṛitta*, *as*, *ā*, am, acting unjustly; following evil courses. — *A-nyāyīn*, *i*, *ēti*, *i*, or *a-nyāyīya*, *as*, *ā*, am, unjust, improper, indecorous, unbecoming.

अन्यून *a-nyūna*, *as*, *ā*, am, not defective, entire, complete. — *A-nyūnādhika* (*na-adh*), *as*, *ā*, am, not too little and not too much; neither deficient nor excessive.

अन्योकम् *a-ny-okas*, *ās*, *ās*, *as*, not remaining in one's own (*okas*) habitation.

अन्यक्ष *anv-aksha*, *as*, *ā*, am (fr. *aksha*, the eye, with *anu*), following; (*am*), ind. afterwards; immediately after; directly.

अन्यक्षारसन्धि *anv-akshara-sandhi*, *is*, m. a kind of Sandhi in the Vedas, euphonic conjunction of a vowel and consonant.

अन्यङ्गम् *anv-angam*, ind. after every member or part.

अन्यच्च *anv-āc*, *an*, *ūcī*, *ak* (fr. rt. *āc* with *anu*), following the direction of another, going after, following; lying lengthwise; *anūcī*, loc. c. in the rear, behind; (*ak*), ind. afterwards. — *Anv-āc-bhāvam*, ind. afterwards; friendly disposed. — *Anv-āc-bhūya*, ind. becoming friendly disposed.

अन्यती *anv-atī* (*anu-ati-i*), cl. 2. P. -*atyeti*, -*tum*, to follow in crossing or passing.

अन्यध्यायम् *anv-adhyāyam*, ind. according to the chapters (especially of the Veda), according to the sacred texts.

अन्यय *anv-aya*, *as*, *am*, m. n. (fr. rt. *i* with *ana*, see *anv-i*), following, succession; (*as*), m. connection, association, being linked to or concerned with; the natural order or connection of words in a sentence, syntax, construing; logical connection of words; logical connection of cause and effect, or proposition and conclusion; drift, tenor, purport; descendants, race, lineage, family. — *Anvaya-jña*, *as*, m. a genealogist. — *Anvaya-val*, *ān*, *atī*, *at*, having

a connection (as a consequence), following, agreeing with; belonging to race or family. — *Anvaya-val*, ind. in connection with, in the sight of. — *Anvaya-ryatireka*, *am*, n. a positive and negative proposition; agreement and contrariety; species and difference; rule and exception; logical connection and disconnection. — *Anvaya-ryatirekin*, *i*, *īnī*, *i*, (in phil.) affirmative and negative. — *Anvaya-ryatī*, *is*, f. an affirmative argument.

Anvaytu, *i*, *īnī*, *i*, connected (as a consequence). — *Anvayī-tva*, *am*, n. the state of being a necessary consequence.

अन्यर्च *anv-arē* (*anu-arē*), cl. 1. P. -*arēti*, -*citum*, to honour with shouts or songs of jubilee.

अन्यर्ज *anv-arj* (*anu-arj*), cl. 1. P. -*arjati*, -*jītum*, to let go.

अन्यर्तितु *anv-artitri*, *tā*, m. (fr. *anu-art* for *anu-arth*), Ved. an inviter, one who allows to take.

अन्यर्थ *anv-artha*, *as*, *ā*, am, having the meaning obvious, intelligible, clear. — *Anvārtha-grahana*, *am*, n. the literal acceptance of the meaning of a word (as opposed to the conventional). — *Anvārtha-sañjñā*, f. a term whose meaning is intelligible in itself (opposed to such technical terms as *bha*, *ghu*, &c.).

अन्यव *anv-av* (*anu-av*), cl. 1. P. -*avati*, -*ritum*, to encourage.

अन्यवक्त्र *anv-ava-kṛi* (*anu-ava*), cl. 6. P. -*kirati*, -*karitum* or -*ritum*, to scatter or strew about; Caus. P. -*kirayati*, -*yītum*, to make one scatter about. — *Anv-ava-kirāṇa*, *am*, n. scattering about successively.

अन्यवक्त्रम् *anv-ava-kram* (*anu-ava*), cl. 1. P. -*krāmati*, -*kramitum*, to descend or enter in succession.

अन्यवगा *anv-ava-gā* (*anu-ava*), cl. 3. P. -*jigāti*, -*gātum*, to go and join another.

अन्यवचर *anv-ava-čar* (*anu-ava*), cl. 1. P. -*čarati*, -*ritum*, to insinuate one's self into, enter stealthily.

Anv-ava-čāra, *as*, m., Ved. descending and going after.

अन्यवपा *anv-ava-pā*, cl. 1. P. -*pibati*, -*pātum*, to drink after others.

अन्यवसर्ग *anv-avasarga*, *as*, m. (fr. rt. *srij* with *anu* and *ava*), letting down, slackening; friendly invitation; permission to do as one likes.

अन्यवसित *anv-avasita*, *as*, *ā*, am (fr. rt. *si* with *ana* and *ava*), fastened to, bound to, attached; see *anavasita*.

अन्यवर्ज *anv-avārj* (*anu-ava-arj*), cl. 1. P. -*avārjati*, -*jītum*, to cause to go after or in a particular direction; to visit with anything.

अन्यवे *anv-ave* (*anu-ava-i*), cl. 2. P. -*avaiti*, -*tum*, to follow, walk up to or get into.

Anv-avāya, *as*, m. race, lineage.

Anv-avāyana, *am*, n., Ved. descending and going after.

अन्यवेक्ष *anv-aveksh* (*anu-ava-iksh*), cl. 1. A. -*avekshate*, -*kshitum*, to look at, inspect.

Anv-avekshā, f. regard, consideration.

अन्यश *anv-aś* (*anu-aś*), cl. 5. P. A. -*aśnoti*, -*nate*, -*aśītam* or -*aśītam*, to reach, come up to, equal.

अन्यष्टका *anv-aśṭakā*, f. the ninth day in the latter half of the three months following the full moon in Āgrahāyana, Pausa, Māgha, Phālguna.

Anv-aśṭakya, *am*, n. a Śrāddha or funeral ceremony performed on the Anv-aśṭakās.

अन्यस् *anv-as* (*anu-as*), cl. 2. P., Ved. -*asti*, to be at hand, to reach.

अन्यस्त *anv-asta*, *as*, *ā*, am (fr. rt. 2. *as*, *asyati*), shot along, shot; interwoven (as in silk), chequered.

अन्यह *anv-ah* (*ana-ah*), perf. -*āha*, to pronounce, especially a ceremonial formula (Gram. 384. b).

अन्यहम् *anv-aham* (*anu-aham*), ind. day after day, every day.

अन्यक्रम *anv-ā-kram* (*ana-ā*), cl. 1. A. -*kramate*, -*mitum*, to ascend towards or to; P. -*krāmati*, to visit in succession.

अन्याख्या *anv-ā-khyā* (*anu-ā*), cl. 2. P. -*khyāti*, -*tum*, to enumerate.

Anv-ā-khyāna, *am*, n. enumeration; section; chapter.

अन्यगम् *anv-ā-gam* (*anu-ā*), cl. 1. P. -*gačhati*, -*gantum*, to follow, come after; Desid. -*jigānsati*, to wish or intend to follow.

अन्यगा *anv-ā-gā* (*anu-ā*), cl. 3. P., Ved. -*jigāti*, -*gātum*, to follow.

अन्यचक्ष *anv-ā-čaksh* (*anu-ā*), cl. 2. A. -*čashṭe*, Ved. Inf. -*čakshase*, to name after.

अन्यचम् *anv-ā-čam* (*anu-ā*), cl. 1. P. -*čāmati*, -*čāmitum*, to follow in rinsing the mouth.

अन्यचय *anv-ā-čaya*, *as*, m. (rt. *či*), laying down a rule of secondary importance after that which is *pradhāna* or primary; connecting of a secondary action with the main action (e.g. the conjunction *ca* is sometimes used *anv-ā-čaye*). — *Anv-ā-čaya-śiṣṭa*, *as*, *ā*, am, propounded as a rule or matter of secondary importance.

Anv-ā-čita, *as*, *ā*, am, secondary, inferior.

अन्यचर *anv-ā-čar* (*anu-ā*), cl. 1. P. -*čarati*, -*ritum*, to follow or imitate in doing.

अन्याने *anv-ā-je* (fr. *anu* and *aj*?), only used in connection with rt. *kṛi*, e.g. *anv-ā-je kṛi*, to support, aid, assist.

अन्यातन् *anv-ā-tan* (*anu-ā*), cl. 8. P. -*tanoti*, -*nitum*, to extend, spread; to overspread, extend over.

अन्यादा *anv-ā-dā* (*anu-ā*), cl. 3. A. -*datte*, -*dātum*, to resume.

अन्यादिश *anv-ā-diś* (*anu-ā*), cl. 6. P. -*diśati*, -*deshītum*, to name or mention afresh; to employ again.

Anv-ā-diśṭa, *as*, *ā*, am, mentioned after or according to, employed again; inferior.

Anv-ā-deśa, *as*, m. mentioning after, a repeated mention, referring to what has been stated previously, re-employment of the same word in a subsequent part of a sentence, the employment again of the same thing to perform a subsequent operation.

अन्याधान *anv-ādhāna*, *am*, n. (fr. rt. *dhā* with *anu* and *ā*), putting fuel (on the three sacred fires), depositing.

1. *anv-ādhī*, *is*, m. a bail or deposit delivered to a third person, see *anv-ādhī* below; a second deposit.

Anv-ādhya or *anv-ādhya*, *am*, n. property presented after marriage to the wife by her husband's family.

Anv-ādhīta, *as*, *ā*, am, deposited with a person to be delivered ultimately to the right owner.

अन्याधि 2. *anv-ādhī*, *is*, m. (rt. *dhyai*), repentance, remorse, melancholy reflection after (the commission of a bad act).

Anv-ādhya, *as*, m. a kind of divinity.

अन्यानी *anv-ā-nī*, cl. 1. P. -*nayati*, -*netum*, to lead to, to lead along.

अन्वानु *anv-ā-nu*, Intens., Ved. -*nonaviti*, to sound through.

अन्वान्य *anv-ānrya*, as, ā, am, Ved. being in the entrails.

अन्वायतन *anv-āyatana*, as, ā, am, latitudinal.

अन्वायत्त *anv-āyatta*, as, ā, am (fr. rt. *yāt* with ā and *anu*), Ved. following after, in accordance with.

अन्वायाता *anv-āyātā*, f. a deity invoked by the verb *anv-ā-yā*.

अन्वारम्भ *anv-ā-rabh* (*anu-ā°*), cl. 1. A. -*rabhate*, -*rabdhum*, to commence; to receive; to touch.

Anv-ārabdhā, as, ā, am, in contact with.

Anv-ārabhya, as, ā, am, to be touched, tangible.

Anv-ārambha, as, m. or *anv-ārambhaṇa*, am, n. touching, contact.

Anv-ārambhaṇiṣṭā, f. an initiatory ceremony.

अन्वारुह *anv-ā-ruh* (*anu-ā°*), cl. 1. P. -*rohati*, -*roḍhum*, to follow or join by ascending. *Anv-ārohana*, am, n. (a widow's) ascending the funeral pile after or with the body of a husband.

Anv-ārohaṇiṣṭā, as, ā, am, belonging to the *Anvārohana*, or rite of cremation.

अन्वाविश *anv-ā-riś* (*anu-ā°*), cl. 6. P. -*riśati*, -*reshum*, to enter, occupy, possess, engross.

अन्वाश्रित *anv-ā-śri* (*anu-ā°*), cl. 1. P. -*śrayati*, -*yitum*, to resort to, repair, to go (or come) up to.

अन्वास *anv-ās* (*anu-ās*), cl. 2. A. -*āste*, -*situm*, to follow in taking a seat; to be seated at or near or round; to be engaged in (especially in a religious act).

Anv-āsana, am, n. sitting down after (another), service; regret, affliction; a place where work is done, a manufactory, a house of industry; an unctuous or cooling enema.

Anv-āsita, as, ā, am, made to sit down after or alongside.

Anv-āsina, as, ā, am, sitting down after, seated alongside of.

Anv-āśyamāna, as, ā, am, being accompanied by, attended by.

अन्वास्था *anv-ā-sthā* (*anu-ā°*), cl. 1. P. -*tiśhṭhāti*, -*sthātum*, to go towards, to meet.

अन्वाहय *anv-āharya*, as, am, m. n. or *anv-āharyaka*, am, n. (rt. *hṛi*), a certain gift presented to the priests; (*am* or *akam*), n. the monthly *Śrāddha* or funeral repast in honour of the manes, held on the day of new moon; according to Manu, it should be of meat eaten after the presentation of a *Pinḍa* or ball of rice. — *Anvāharya-paśāna*, as, m. the southern sacrificial fire, used in the *Anvāharya* sacrifice.

अन्वाहिक *anv-āhika*, as, i, am, daily, diurnal.

अन्वाहित *anv-āhita*. See *anv-ādhāna*, p. 47.

अन्वि *anv-i* (*anu-i*), cl. 2. P., Ved. -*eti*, -*tum*, -*tave*, -*tavai*, to go after or alongside, to follow; to seek; to be guided by; to fall to one's share. *Anv-aya*. See s. v., p. 47, col. 1.

Anv-ita or *anv-ita*, as, ā, am, joined, attended, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired, reached by the mind, understood; following; connected as in grammar or construction. — *Anv-itārtha* (*°ta-ar*), as, ā, am, having a clear meaning understood from the context, perspicuous.

Anv-iti, is, f. following after; food (as the companion of the body?).

Anv-ityamāna, as, ā, am, being followed.

अन्विथ *anv-ith* or *anv-ith* (*anu-indh*), cl. 7. or cl. 1. A. -*tiwdhe* or -*indhate*, -*dhitum*, to kindle.

अन्विप् 1. *anv-ish* (*anu-ish*), cl. 1. P. -*icṣhati*, -*eshitum*, -*eshum*, to desire, seek, seek after, search, aim at.

अन्विप् 2. *anv-ish* (*anu-ish*), cl. 4. P. -*ishyati*, -*eshitum*, to go after, seek, search: Caus. -*eshayati*, -*yitum*, to seek.

Anv-iṣṭa or *anv-iṣhyamāna*, as, ā, am, sought, required.

Anv-ēsha, as, m. or *anv-ēshaṇa*, am, ā, n. f. seeking for, searching, investigating.

Anv-ēshaka, as, ikā, am, or *anv-ēshin*, i, ī, ī, i, or *anv-ēshṛi*, tā, trī, trī, searching, enquiring.

Anv-ēshṭarya or *anv-ēshya*, as, ā, am, to be searched, to be investigated.

अन्वीक्ष *anv-iksh* (*anu-iksh*), cl. 1. A. -*ikshate*, -*shitum*, to follow with one's looks, to keep looking or gazing, to keep in view.

Anv-ikshaṇa, am, n. or *anv-ikshā*, f. reflection, meditation, searching.

अन्वीप *anvīpa*, as, ā, am (fr. *ap*, q. v., with *anu*), near the water; or (fr. rt. *āp* with *anu*), attainable; friendly (?).

अन्वृ *anv-ṛi* (*anu-ṛi*), cl. 3. P. -*iyarti*, -*artum* or -*aritum* or -*aritum* (?), to follow; to follow in rising.

अन्वृचम् *anv-ṛicam*, ind. verse after verse.

अन्वृथ *anv-ṛidh* (*anu-ṛidh*), cl. 6. P., Ved. -*ṛidhati*, -*ardhitum*, to carry out, accomplish.

अन्वे *anv-e* (*anu-ā-i*), cl. 2. P. -*aiti*, -*tum*, to come after, to follow as an adherent or attendant.

अप *ap* (in the Vedas used in sing. and plur., but in the classical language only in plur.), *āpas*, f. water; air, the intermediate region; the star δ Virginis. Sometimes, particularly in the Vedas, the *Āpaḥ* are considered as divinities. As the last member of a compound, *ap* may become *apa*, *īpa*, *ūpa*. [Cf. Lat. *aqua*; Goth. *ahva*, 'a river'; Old Germ. *aha*, and *ajfa* at the end of compounds; Lith. *uppl*, 'a river'; perhaps Lat. *amnis*, 'a river', for *apnis*; cf. also *āpōs*]. — *Apa-vat*, ān, alī, at, Ved. watery. — *Apaḥ-samvarta*, as, m. (Buddh.) destruction (of the world) by water. — *Āpām-vatsa*, as, m., N. of a star ('calf of the waters'). — *Āpām-napāt*, t, or *apām-napṛi*, tā, or *apām-garbhā*, as, or *apām-napāt*, or *ap-napāt*, t, &c., m., Ved., N. of Agni or fire as sprung from water. — *Āpām-napṛi* or *apām-napṛi* or *ap-napṛi* or *ap-napṛi*, as, ā, am, Ved. relating to Agni. — *Āpām-nālha*, as, m. the ocean. — *Āpām-nūdhī*, is, m. the ocean. — *Āpām-pati* or *ap-pati*, is, m. the ocean; N. of Varuṇa. — *Āpām-pitta* or *ap-pitta*, am, n. fire; a plant. — *Ap-kṛtsna*, am, n. deep meditation performed by means of water. — *Ap-tara*, as, m. an aquatic animal. — *Ap-saras*, see s. v.

Aptya, *apya*. See s. v.

Apsara, *apsarya*, *apṣā*. See s. v.

Apsu, for words beginning thus. See *apsu*.

Ab-, for words beginning thus. See *ab-indhana*, &c.

अप *apa*, ind. (as a prefix to nouns and verbs, expresses) away, off, back (opposed to *upa*, *anu*, *sam*, *pra*), down (opposed to *ul*).

When prefixed to nouns, it may sometimes = the neg. particle *a*, e. g. *apa-bhī*, fearless; or may express deterioration, inferiority, &c., e. g. *apa-pāṭha*, q. v.

(As a separable preposition or adverb, with abl.) away from, on the outside of, without, with the exception of. It is separated only in the Vedas [cf. Gr. *ἀπὸ*; Lat. *ab*; Goth. *af*; Eng. *of*].

अपकर्ण *apa-karṇa*, as, ā, am, cruel.

अपकलङ्क *apa-kalanṅka*, as, m. an indelible disgrace, a deep stain.

अपकल्मष *apa-kalmasha*, as, ā, am, stainless.

अपकप् *apa-kash*, cl. 1. P. -*kashati*, -*shitum*, to scrape off.

अपकाम *apa-kāma*, as, m., Ved. aversion, abhorrence; abominableness; deprivation of what is dear; (*am*), ind. against one's liking, unwillingly.

अपकीर्ति *apa-kīrti*, is, f. infamy, disgrace.

अपकुक्षि *apa-kukshi*, is, m. a bad or ill-shaped belly (?). This word may also be used as a *Bahuvrīhi* and as an *Aryayī-bhāva*.

अपकुञ्ज *apa-kunja*, as, m., N. of a younger brother of the serpent king *Sesha*.

अपकृ *apa-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to carry away, remove, drag away; (with gen. or acc.) to hurt, wrong, injure (any one): Caus. -*kārayati*, -*yitum*, to hurt, wrong.

Apa-karaṇa, am, n. acting improperly; doing wrong; ill-treating, offending, injuring.

Apa-kartri, tā, trī, trī, injurious, offensive, hostile, inimical, an enemy.

Apa-karman, a, n. discharge (of a debt); evil doing, improper conduct, wickedness; oppression, violence; laziness, incompetence; any impure or degrading act or rite.

Apa-kāra, as, ā, am, acting wrong, offending; (*as*), m. wrong, offence, injury, hurt; wickedness; oppression, enmity. — *Apakāra-gir*, is, f. or *apakāra-śabda*, as, m. an offending or menacing speech. — *Apakāra-tā*, f. wrong, offence. — *Apakārārthīn* (*°ra-ar*), ī, īnī, t, malicious, malevolent.

Apa-kāraka, as, ikā, am, or *apa-kārīn*, ī, īnī, i, (with gen.) acting wrong, doing ill (to any one), offending, injuring.

Apa-kṛita, as, ā, am, done wrong, maliciously, offensively or wickedly committed; observed or practised as a degrading or impure act, as servile duties, funeral rites, &c.; (*am*), n. injury, offence.

Apa-kṛtī, is, f. oppression, wrong, injury; enmity, opposition; any degrading or impure act or rite.

Apa-kṛitya, am, n. damage, injury, hurt.

Apa-kṛiyā, f. delivery, clearing off (debts); offence; any impure act or rite.

अपकृत *apa-kṛit*, cl. 6. P. -*kṛintati*, -*kar-titum*, to cut off.

अपकृष *apa-kṛish*, cl. 1. and 6. P. A. -*karshati*, -*te*, -*kṛishati*, -*te*, -*karshum* or -*krashum*, to draw off or aside, drag down, carry away, take away, remove; to omit, diminish; to put away; to anticipate something which occurs later (as a word of a sentence); to bend (a bow); to detract, debase, dishonour: Caus. -*karshayati*, -*yitum*, to remove, diminish, detract.

Apa-karsha, as, m. drawing or dragging off or down, detraction, deficiency, diminution, decay; lowering, deterioration, depression; decline, degradation, inferiority, infamy; anticipated performance of a duty; (in poetry) anticipation of a word occurring later. — *Apakarsha-sama*, as, ā, m. f. a sophism in the *Nyāya*, e. g. 'sound has not the quality of shape as a jar has, therefore sound and a jar have no qualities in common.'

Apa-karshaka, as, ikā, am, drawing down, detracting (with gen.).

Apa-karshaṇa, as, ī, am, taking away, forcing away, removing, diminishing; (*am*), n. taking away, depriving of; drawing down; abolishing, denying.

Apa-kṛiṣṭa, as, ā, am, drawn away, taken away, removed, lost; dragged down, brought down, depressed; low, vile, inferior; (*as*), m. a crowd. — *Apakṛiṣṭa-śelana*, as, ā, am, mentally debased. — *Apakṛiṣṭa-jāti*, is, is, i, of a low tribe. — *Apakṛiṣṭa-tā*, f. or *apakṛiṣṭa-tva*, am, n. inferiority, vileness.

अपक् *apa-krī*, cl. 6. P. -*kirati*, -*karitum*, -*ritum*, to spout out, spurt, scatter; to throw down; to scrape with the feet.

अपकौशली *apa-kaśālī*, f. news, information.

अपक्नि *a-pakti*, is, f. (rt. *pać*), immaturity; indigestion.

A-pakea, as, ā, am, unripe, immature; undigested. — *Apakeva-tā*, f. immaturity; incompleteness. — *Apakeva-buddhi*, is, is, f. of immature understanding. — *Apakeśāsi* ('*vu-ās*'), i, iui, f. eating raw, uncooked food.

अपक्रम *apa-kram*, cl. 1. P. -*krāmati*, poet. A. -*kramate*, -*mitum*, to go away, fly, retreat, retire from; to glide away; to measure off by steps.

Apā-krama, as, m. going away; passing off or away; flight, retreat.

Apā-kramaṇa, am, n. or *apa-krama*, as, m. passing off or away, retiring.

Apā-kramin, i, iui, i, going away, retiring.

अपक्री *apa-kri*, cl. 9. P. A. -*kriṇāti*, -*ṇīte*, -*kretum*, to buy, purchase.

अपक्रुश *apa-kruś*, cl. 1. P. -*krośati*, -*krośtum*, to revile.

Apā-krośa, as, m. reviling, abusing.

अपक्ष *a-paksha*, as, ā, am, without wings; not on the same side or party; adverse, opposed to. — *Apaksha-tā*, f. opposition, hostility. — *A-paksha-pāta*, as, m. impartiality.

अपक्षि *apa-kshi*, cl. 5. 9. or 1. P. -*kshinoti*, -*kshināti*, -*kshayati*, -*kshetum*, to destroy, annihilate; bring to an end: Pass. -*kshiyate*, to decline, wane (as the moon).

Apā-kshaya, as, m. decline, decay, wane.

Apā-kshita, as, ā, am, waned.

Apā-kshīya, as, ā, am, declined, decayed, diminished.

अपक्षिप् *apa-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw away or down, take away, remove.

Apā-kshipta, as, ā, am, thrown or cast down or away.

Apā-kshepaṇa, am, n. casting away, throwing down.

अपगम् *apa-gam*, cl. 1. P. -*gaćhati*, -*gan-tum*, to go away, depart; to give way, vanish.

Apā-ga, as, ā, am, going away, turning away; (ā), f. a river.

Apā-gata, as, ā, am, gone, departed, remote, gone off; dead, diseased. — *Apagata-ryādhi*, is, is, i, one who has recovered from a disease.

Apā-gama, as, m. or *apa-gamana*, am, n. going away; giving way; separation, departure, death.

अपगर *apa-gara*, as, m. (rt. *grī*), reviler.

अपगर्जित *apa-garjita*, as, ā, am, thunderless (as a cloud).

अपगल्भ *apa-galbha*, as, m., Ved. failing in boldness; abortive; being on the side (not in the middle?); separated from the oldest by one.

अपगा *apa-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go away, vanish, retire.

अपगुर *apa-gur*, cl. 6. A. -*gurate*, sometimes P. -*gurati*, -*ritum*, to reject, disapprove, threaten; to inveigh against any one; to deprive of(?): part. of the Intens. *apa-jargurāṇa*, as, ā, am, Ved. rejecting, &c.

Apā-gāram or *apa-goram*, ind. having raised.

अपगुह *apa-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum*, -*gōdhum*, to conceal, hide.

Apā-goha, as, m., Ved. hiding place; secret.

अपगोपुर *apa-gopura*, as, ā, am, without gates (as a town).

अपग्रह *apa-grah*, cl. 9. P. A. -*grihāti*, -*ṇīte*, -*grahitum*, to take away, disjoin, tear off.

अपघन *apa-ghana*, as, m. (fr. rt. *han* with *apa*), a limb or member, as a hand or foot.

Apā-ghāta, as, m. striking or cutting off; warding off; killing; a violent death.

Apā-ghātuka, as, ikā, am, warding off.

Apā-ghātin, i, iui, i, murderous, killing. See *apa-han*.

अपङ्क *apanktya*. See *apārktya*.

अपच *a-paća* or *a-paćamāna*, as, m. not cooking; not being able to cook; a bad cook.

अपचर् *apa-ćar*, cl. 1. P. -*ćarati*, -*ritum*, to depart; to act wrongly.

Apā-ćarita, as, ā, am, gone away, departed, dead; (am), n. fault, offence.

Apā-ćaru, as, m. want, absence; defect; fault, improper conduct, offence; unwholesome or improper regimen.

Apā-ćārin, i, iui, i, doing wrong, wicked, bad.

अपचाय् *apa-ćay*, cl. 1. P. A. -*ćayati*, -*te*, -*yitum*, to fear; to respect, honour.

Apā-ćāyita, as, ā, am, honoured, respected.

अपचि 1. *apa-ći*, cl. 3. P., Ved. -*ćiketi*, -*ćetum*, to pay attention to, to respect; to invite respectfully.

1. *apa-ćita*, as, ā, am, honoured, respected, saluted; (am), n. honouring, esteeming.

1. *apa-ćiti*, is, f. honouring, worship, reverence. — *Apā-ćiti-mat*, ān, atī, at, honoured.

अपचि 2. *apa-ći*, cl. 5. P. A. -*ćinoti*, -*nute*, -*ćetum*, to gather, collect: Pass. -*ćiyate*, to be injured in health or prosperity; to grow less; to wane; (with abl.) to lose anything.

Apā-ćaya, as, m. diminution, decay, decrease, loss, privation, decline; N. of several planetary mansions.

2. *apa-ćita*, as, ā, am, diminished, expended, wasted; emaciated, thin.

2. *apa-ćiti*, is, f. loss; expense; exclusion; compensation; punishing; N. of a daughter of Marīci.

Apā-ći, f. a disease consisting in an enlargement of the glands of the neck.

Apā-ćētri, tā, m. a spendthrift.

अपचिकीर्षी *apa-ćikīrshā*, f. (rt. *kri* in Desid.), desire of hurting any one.

अपचित् 1. *apa-ćit*, Caus. P. A. -*ćetayati*, -*te*, or Ved. -*ćitayati*, -*te*, -*yitum*, to become faithless: Desid. -*ćikitsati*, -*te*, to wish to leave or to abandon any one.

2. *apa-ćit*, t, f., Ved. a noxious flying insect.

अपच्छत्र *apa-ćchattra*, as, ā, am, not having a parasol.

अपच्छाय *apa-ćchāya*, as, ā, am, shadowless, having no shadow, as a deity or celestial being; having a bad or unlucky shadow; (ā), f. an unlucky shadow, a phantom, apparition.

अपच्छेद *apa-ćcheda*, as, m. or *apa-ćchedana*, am, n. (rt. *chid*), cutting off or away; loss; interruption.

अपच्यु *apa-ćyu*, cl. 1. A. -*ćyavate*, poet. P. -*ćyavati*, -*ćyotum*, to fall off, to perish, to go off, desert, withdraw: Caus. -*ćyāvayati*, to expel.

Apā-ćyava, as, m., Ved. going or coming out; moving down (as a pestle?).

Apā-ćyuta, as, ā, am, fallen off, departed, gone away, perished.

अपजात *apa-jāta*, as, m. a bad son who has turned out ill.

अपजि *apa-ji*, cl. 1. P. -*jayati*, -*jetum*, to defeat, conquer, to ward off, keep off or out.

Apā-jaya, as, m. defeat, discomfiture, overthrow.

Apā-jayya, as, ā, am, conquerable, to be defeated.

अपजिघांसु *apa-jighāṇsu*, us, us, u (fr. *apa-han* in Desid.), desirous of keeping off, wishing to avert.

अपजिहीषु *apa-jihirshu*, us, us, u (fr. *apa-kri*, q.v., in Desid.), wishing to carry off or take away.

अपज्ञा *apa-jñā*, cl. 9. A. -*jñāte*, -*jñātum*, to deny, repudiate; to dissemble, conceal; to cause not to be recognized.

Apā-jñāna, as, ā, am, denying, concealing.

अपञ्चीकृत *a-pañćī-kṛita*, am, n. simple elementary substance, not compounded of the five (*pañćān*) gross elements; the five subtle elements.

अपटानर *a-paṭāntara* ('*ta-ant*'), as, ā, am, not separated by a curtain; adjoining, contiguous.

अपटी *apaṭī*, f. a screen or wall of cloth, especially the *kanāt* or screen surrounding a tent. — *Apāṭī-kshepa* or *apaṭā-kshepa*, as, m. tossing aside the curtain; *apaṭī-kshepeṇa*, with a toss of the curtain, precipitate entrance on the stage, indicating hurry and agitation.

अपटु *a-paṭu*, us, us or *vī*, u, not clever, awkward, uncouth; ineloquent; sick, diseased. — *Apāṭu-tā*, f. or *apaṭu-tva*, am, n. awkwardness; sickness.

अपठ *a-paṭha*, as, m. unable to read, not reading.

अपठित *a-paṭita*, as, ā, am, unlearned, illiterate.

अपण्य *a-paṇya*, as, ā, am, unsaleable, unfit for sale.

अपतश् *apa-taksh*, cl. 1. P., Ved. -*takshati*, -*shitum* or -*tashtum*, to chip off.

अपतन्त्रक *apa-tantraka*, as, m. spasmodic contraction of the body or stomach, emprosthotonos.

अपतानक *apa-tānaka*, as, m. spasmodic contraction.

Apā-tānakin, i, inī, i, affected with spasmodic contraction.

अपति *a-pati*, is, m., Ved. not a husband or master; (is, is, i), without a husband or master, unmarried. — *A-pati-ghnī*, f. not killing the husband. — *Apāti-tā*, f. state of being without a husband.

— *Apāti-putra*, as, ā, am, without a husband and children. — *A-pati-eratā*, f. an unfaithful or unchaste wife.

A-patika, as, ā, am, without a husband.

अपतीर्थ *apa-tīrtha*, as, am, m. n. a bad or improper Tīrtha, q. v.

अपतृप् *apa-trip*, Caus. P. -*tarpayati*, -*yi-tum*, to starve, cause to fast.

Apā-tarpaṇa, am, n. fasting (in sickness).

अपत्र *a-pattra*, as, ā, am, leafless; (ā), f., N. of a plant.

अपत्नीक *a-patnika*, as, ā, am, without a wife.

अपत्य *apatya*, am, n. (fr. *apa* or according to native etym. fr. rt. *pat* with *a*, because a family is by offspring prevented from falling into decay); offspring, child, descendant; a patronymical affix. — *Apātya-kāma*, as, ā, am, desirous of offspring. — *Apātya-jīva*, as, m., N. of a plant. — *Apātya-tā*, f. state of childhood. — *Apātya-da*, as, ā, am, giving offspring; (ā), f., N. of various plants. — *Apātya-patha*, as, m. the vulva. — *Apātya-pratyaya*, as, m. a patronymical affix. — *Apātya-vat*, ān, atī, at, possessed of offspring. — *Apātya-vikrayin*, i, m. a seller of his offspring; a father who receives a gratuity from his son-in-law. — *Apātya-śatru*, us, m. 'having his de-

scendants for enemies,' a crab (said to perish in producing young). — *Apatya-sāc*, *k*, *k*, *k*, Ved. accompanied with offspring. — *Apatyārtha-sabda* (°*ya-ar*°), *us*, *m*, a patronymic.

अपत्रप *apa-trap*, cl. 1. A. or poet. P. *-trapate*, *-ti*, *-trapitum*, *-trapitum*, to be ashamed or bashful, turn away the face.

Apa-trapaṇa, *am*, *n*, or *apa-trapā*, *f*, bashfulness; embarrassment.

Apa-trapishku, *us*, *us*, *u*, bashful.

अपत्रस *apa-tras*, cl. 1. 4. P. *-trasati*, *-syati*, *-situm*, to be deterred, to be afraid of, to flee from in terror.

Apa-trasta, *as*, *ā*, *am*, (with abl.) afraid of, fleeing or retiring from in terror.

अपथ *a-patha*, *am*, *n*, not a way, absence of a road, pathless state, irregularity, deviation; heresy, heterodoxy; the vulva; (*as*, *ā*, *am*), pathless, roadless; (*ā*), *f*, *N*, of various plants. — *Apatha-gāmin*, *i*, *inī*, *i*, going by a wrong road, pursuing bad practices, heretical. — *Apatha-prapanna*, *as*, *ā*, *am*, out of place, in the wrong place, misapplied.

A-pathin, *-nīhās*, *m*, absence of road, pathless state.

A-pathya, *as*, *ā*, *am*, unfit; unsuitable; inconsistent; (in medic.) unwholesome as food or drink in particular complaints. — *Apathya-nimitta*, *as*, *ā*, *am*, caused by unfit food or drink. — *Apathya-bhuj*, *k*, *k*, *k*, eating what is forbidden.

अपद *a-pad*, *t*, *t*, *t*, or *āt*, *āt* or *adi*, *āt*, Ved. footless, having no feet; going on a road which does not exist or is unknown (?).

A-pada, *as*, *ā*, *am*, footless; having no office; (*us*), *m*, a reptile; (*am*), *n*, no place, no abode; the wrong place or time; ether. — *A-pada-rukhā* or *a-pada-rohiṇī*, *f*, *N*, of a parasitical plant, Epidendron Tesselloides. — *A-pada-stha*, *as*, *ā*, *am*, out of office. — *A-padāntara* (°*da-an*°), *as*, *ā*, *am*, not separated by a foot, adjoining, contiguous; (*am*), *n*, proximity.

अपदक्षिणम् *apa-dakṣiṇam*, ind. away from the right, to the left side.

अपदम् *apa-dama*, *as*, *ā*, *am*, without self-restraint; of wavering fortune.

अपदव *apa-dava*, *as*, *ā*, *am*, free from forest-fire. — *Apadavāpāl* (°*va-āp*°), *t*, *t*, *t*, free from the calamity of fire.

अपदश *apa-daśa*, *as*, *ā*, *am*, (any number) off ten.

अपदस् *apa-das*, cl. 4. P., Ved. *-dasyati*, *-situm*, to fail, i. e. become dry.

अपदह *apa-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to burn up, to burn out so as to drive out.

अपदान *apa-dāna* or *apa-dānaka*, *am*, *n*, (rt. *dai*), correct or pure conduct, approved occupation; a great or noble work; work well or completely done (for *avādāna*, q. v.).

अपदार्थ *a-padārtha* (°*da-ar*°), *as*, *m*, non-entity, nothing.

अपदिग् *apa-diś*, cl. 6. P. *-diśati*, *-deshtum*, to assign, to point out, indicate, betray, to pretend, hold out as a pretext or disguise.

Apa-diśam, ind. in an intermediate region (of the compass), half a point.

Apa-diśta, *as*, *ā*, *am*, assigned as a reason or pretext.

Apa-deśa, *as*, *m*, turning away, refusal; pretence, feint, pretext, disguise, contrivance; the second step in a syllogism, according to the Vaiśeṣikas, i. e. the statement of the reason, adducing a reason or cause; a butt or mark; place, quarter; fame, reputation.

Apa-deśin, *i*, *inī*, *i*, assuming the appearance or semblance of.

Apa-deśya, *as*, *ā*, *am*, to be shown, to be stated.

अपद्रु *apa-drī*, used in part. of Intens., Ved. *apa-dārdrat*, *at*, *atī*, *at*, tearing open.

अपदेवता *apa-devatā*, *f*, an evil spirit, a goblin.

अपदोष *apa-dosha*, *as*, *ā*, *am*, free from blame.

अपद्रव्य *apa-dravya*, *am*, *n*, any bad thing.

अपद्वार *apa-dvāra*, *am*, *n*, a side-entrance (not the regular door).

अपधा *apa-dhā*, *f*, Ved. hiding, shutting up.

अपधाव् *apa-dhāv*, cl. 1. P. *-dhāvati*, *-ritum*, to depart (from a previous statement), prevaricate.

अपधूम *apa-dhūma*, *as*, *ā*, *am*, free from smoke.

अपधृ *apa-dhri*, Caus. P. *-dhūrayati*, *-yitum*, to carry off.

अपध्मा *apa-dhmā*, cl. 1. P. *-dhamati*, *-dhmātum*, to blow away or off.

अपध्ये *apa-dhyai*, cl. 1. P. *-dhyāyati*, *-dhyātum*, to have a bad opinion of, to curse mentally. *Apa-dhyāna*, *am*, *n*, evil thoughts, wickedness.

अपध्वंस *apa-dhvāns*, cl. 1. P., better A., *-dhvānsati*, *-te*, *-situm*, to scold, revile, repel; to fall away, be degraded.

Apa-dhvānsa, *as*, *m*, falling away, degradation, disgrace; concealment. — *Apadhvānsa-ja*, *as*, *m*, a man of a mixed or impure caste (whose father belongs to a lower caste than his mother's).

Apa-dhvānsin, *i*, *inī*, *i*, causing to fall, destroying, abolishing.

Apa-dhvasta, *as*, *ā*, *am*, reviled, cursed; abandoned, pounded or pounded badly; (*as*), *m*, a vile wretch lost to all sense of right.

अपध्वान्त *apa-dhvānta*, *as*, *ā*, *am* (rt. *dhvan*), sounding wrong.

अपनत *apa-nata*, *as*, *ā*, *am*, bulging out.

अपनग् *apa-naś*, cl. 4. P. *-naśyati*, *-naśitum* and *-nānshktum*, to disappear, go away.

अपनस *apa-nasa*, *as*, *ā*, *am*, without a nose.

अपनह *apa-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to unbind; to loosen.

अपनामन् *apa-nāman*, *a*, *n*, a bad name; (*ā*, *ā*, *a*), having a bad name.

अपनिद्र *apa-nidra*, *as*, *ā*, *am*, sleepless.

अपनिर्वीण *apa-nirvāṇa*, *as*, *ā*, *am*, not yet extinct.

अपनी *apa-nī*, cl. 1. P. *-nayati*, *-netum*, to lead away or off; to rob, steal, take or drag away; to remove, frighten away; to put off or away (as garments, ornaments, or fetters); to extract, take from; to deny; to except, exclude from a rule; Desid. *-ninīshatī*, to wish to remove.

Apa-naya, *as*, *m*, leading away, taking away; bad policy.

Apa-nayama, *am*, *n*, taking away, withdrawing, removing; destroying, healing; acquittance of a debt or obligation.

Apa-nīta, *as*, *ā*, *am*, taken away, removed; paid, discharged; led away from, contradictory; badly executed, spoiled; (*am*), *n*, imprudent or bad behaviour.

Apa-netri, *tā*, *m*, a remover, taking away.

अपनुद् *apa-nud*, cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to remove.

Apa-nutti, *is*, *f*, or *apa-noda* or *apa-nodaka*, *as*, *n*, removing, taking or sending away; expiation.

Apa-nuda, *as*, *ā*, *am*, removing, driving away.

Apa-nunutsu, *us*, *us*, *u*, desirous of removing, expiating.

Apa-nodana, *as*, *i*, *am*, removing, driving away; (*am*), *n*, removing, destroying.

Apa-nodya, *as*, *ā*, *am*, to be removed.

अपनगृह *a-panna-griha*, *as*, *ā*, *am*, Ved. having an indestructible house.

अपपद् *apa-pad*, cl. 4. A. *-padyate*, *-pattum*, to escape, run away.

अपपाठ *apa-pāṭha*, *as*, *m*, a mistake in reading; a wrong reading in a text.

अपपात्र *apa-pātra*, *as*, *ā*, *am*, using separate vessels (from which no one else will eat); of low caste.

Apa-pātrita, *as*, *m*, a person not allowed by his kindred to eat or drink from a common vessel; a person who has lost his caste.

अपपादत्र *apa-pādātra*, *as*, *ā*, *am*, having no protection for the feet, shoeless.

अपपान *apa-pāna*, *am*, *n*, a bad or improper drink.

अपपित्त *apa-pitva*, *am*, *n*, (for *apa-apitva*, fr. rt. *āp* or *ap* with *apa*), Ved. severance; turning away, separation.

अपपूत *apa-pūta*, *au*, *m*, du. badly formed buttocks; (*as*, *ā*, *am*), having badly formed buttocks.

अपपृ *apa-prī*, cl. 3. P., Ved. *-piparti*, to take away, remove.

अपप्रजाता *apa-prajātā*, *f*, a female that has had a miscarriage.

अपप्रदान *apa-pradāna*, *am*, *n*, a bribe.

अपप्रे *apa-pre* (°*pra-i*°), cl. 2. P. *-praiti*, *-tum*, to go away, to withdraw.

अपप्रोपित *apa-proshita* (°*pra-ush*°, rt. *vas*), *am*, *n*, Ved. the having departed, a wrong departure or evil caused thereby.

अपवध् *apa-badh* or *apa-vadh* (defect. verb), to repel, avert.

अपवर्हिस् *apa-barhis*, *is*, *is*, *is*, not having the portion constituting the Barhis.

अपवाध् *apa-bādh*, cl. 1. A. *-bādhate*, *-lhitum*, to drive away, repel, remove.

अपवादुक *apa-bāhuka*, *as*, *m*, a bad arm, stiffness in the arm.

अपभय *apa-bhaya*, *as*, *ā*, *am*, or *apa-bhī*, *is*, *is*, *i*, fearless, undaunted.

अपभरणी *apa-bharaṇī*, *f*, (fr. rt. *bhri* with *apa*), the last lunar mansion.

Apa-bhartri, *tā*, *trī*, *trī*, Ved. taking away, destroying.

अपभाप् *apa-bhāsh*, cl. 1. A. *-bhāshate*, *-skhitum*, to revile.

Apa-bhāshaṇa, *am*, *n*, abuse, bad words, vituperation.

अपभू *apa-bhū*, cl. 1. P. *-bhavati*, *-ritum*, to be absent.

Apa-bhūti, *is*, *f*, Ved. defect, damage.

अपभ्रंश *apa-bhraṇśa* or *apa-bhrayśa*, *as*, *m*, falling down or away; a bad fall; a corrupted word, a corruption; ungrammatical language, the most corrupt of the Prākṛit dialects. (The spelling *apa-bhraṇśa* is incorrect according to some grammarians.)

Apa-bhraṇśta, *as*, *ā*, *am*, fallen away, corrupted (as a Prākṛit dialect).

अपम *apama*, *as*, *ā*, *am* (fr. *apa*), Ved. the

most distant, the last; (*as*), m. the declination in astronomy; the ecliptic. — *Apama-kshetra*, see *krānti-kshetra*. — *Apama-jyā*, f. the sine of the ecliptic. — *Apama-maṇḍala* or *apa-maṇḍala* or *apama-vṛtta*, *am*, n. the ecliptic.

अपमन्यु *apa-manyu*, *us*, *us*, *u*, free from grief.

अपमर्द *apa-marda*, *as*, m. (rt. *mṛid*), what is swept away, dirt.

अपमर्श *apa-marśa*, *as*, m. (rt. *mṛś*), touching, grazing.

अपमान *apa-māna*, *as*, *am*, m. n. (rt. *man*), disrespect, contempt, disgrace.

Apamānita, *as*, *ā*, *am*, dishonoured, disgraced.

Apamānita, *i*, *inī*, *i*, dishonouring, despising.

Apamānya, *as*, *ā*, *am*, disreputable, dishonourable.

अपमार्ग *apa-mārga*, *as*, m. a by-way.

अपमित्य 1. *apa-mitya*, *as*, *ā*, *am* (rt. *mi*?), Ved. to be thrown away; see under *apa-me* below.

अपमुख *apa-mukha*, *as*, *ā*, *am*, having the face averted; having an ill-formed face or mouth; (*am*), ind. except or without the face, &c.

अपमूर्धन् *apa-mūrdhan*, *ā*, *ā*, *a*, headless.

अपमृज् *apa-mṛij*, cl. 2. P. -*mārshṭi*, -*mārshjunt*, to wipe off, remove.

Apamānjana, *am*, n. cleansing; shaving, paring, chips.

Apamrisha, *as*, *ā*, *am*, cleansed.

अपमृत्यु *apa-mṛityu*, *us*, m. sudden death, dying by some accident, not of sickness or decay; a great danger or illness, from which a person, contrary to expectation, recovers.

अपमृषित *apa-mṛishita*, *as*, *ā*, *am*, unintelligible (as a speech).

अपमे *apa-me*, cl. I. A. -*mayate*, -*mātum*, to change.

2. *apa-mitya* or *apa-mityaka*, *am*, n. debt.

अपयशस *apa-yaśas*, *as*, n. disgrace, infamy.

— *Apayasas-kara*, *as*, *i*, *am*, occasioning infamy, disgraceful.

अपया *apa-yā*, cl. 2. P. -*yāti*, -*tum*, to go away, to depart, fall off, go over to.

Apayāta, *as*, *ā*, *am*, gone away, having retired.

Apayātavya, *am*, n. to be gone away (used impersonally).

Apayāna, *am*, n. retreat, flight.

अपयु *apa-yu*, cl. 3. P., Ved. -*yuyoti*, to repel, disjoin.

अपर 1. *a-para*, *as*, *ā*, *am*, having nothing beyond or after, having no rival or superior. — *Apara-val*, *ān*, *ati*, *at*, having nothing following.

अपर 2. *apara*, *as*, *ā*, *am* (fr. *apa*), posterior, hinder, later, latter (opposed to *pūra* and often occurring as the first member of a comp.); following; western; inferior, lower (opposed to *para*); other, another (opposed to *sva*); different (with *abl.*); distant, opposite. Sometimes *apara* is used as a conjunction to connect words or sentences, e. g. *aparāñca*, moreover. (*as*), m. the hind foot of an elephant; (*ā*), f. the west; the hind quarter of an elephant; the womb; (*i*), f., Ved. the future times, future; (*am*), n. the future; the hind quarter of an elephant; (*am*), ind. in future, for the future; again, moreover; (*ena*), ind. (with *acc.*) behind, west, to the west of [cf. Goth. and Old Germ. *afar*; and the Mod. Germ. *aber*, in such words as *Aber-mal*, *Aber-witz*]. — *Apara-kānyakubja*, *as*, *i*, *am*, situated in the western part of Kānyakubja. — *Apara-kāya*, *as*, m. the hind part of the body. — *Apara-kāla*, *as*, m. another or later period. — *Apara-godāna*, *am*, n. (in Buddhist cosmogony) a country west of

the Mahā-nieru. — *Apara-ja*, *as*, m., Ved. born later, or at the end of the world (the destroying fire). — *Apara-jana*, *as*, m. an inhabitant of the west. — *Apara-tā*, f. or *apara-tra*, *am*, n. distance; posteriority (in place or time); opposition, contrariety, relativity; nearness. — *Apara-tra*, ind. in another place; *akutra*, *aparatra*, in one place, in the other place. — *Apara-dakṣiṇam*, ind. south-west. — *Apara-nidāgha*, *as*, m. the latter part of the summer. — *Apara-pakṣha*, *as*, m. the latter half of the month, the other or opposing side, the defendant. — *Apara-pakṣhiya*, *as*, *ā*, *am*, belonging to the latter half of the month. — *Apara-pañcāla*, *ās*, m. pl. the western Pañcālas. — *Apara-para*, *ās* or *e*, *ās*, *ānt*, pl. one and the other, various. — *Apara-praṇya*, *as*, *ā*, *am*, easily led by others; tractable. — *Apara-bhāva*, *as*, m. existing after, succession, continuation. — *Apara-rātra*, *as*, m. the latter half of the night, the end of the night, the last watch. — *Apara-loka*, *am*, n. another world, paradise. — *Apara-rakṣā*, f. a kind of metre of four lines, having every two lines the same. — *Apara-rat*, ind. like what comes after. — *Apara-varṣhā*, *ās*, f. pl. the latter part of the rains. — *Apara-sarad*, f. the latter part of the autumn. — *Apara-sakṭha*, *am*, n. the hind thigh. — I. *aparas-para*, *as*, *ā*, *am*, one after another; continued, uninterrupted. — *Apara-svastika*, *am*, n. the western point in the horizon. — *Apara-hemanta*, *as*, *am*, m. n. the latter part of winter. — *Apara-haimana*, *as*, *i*, *am*, belonging to the latter half of the winter season. — *Aparāgni* (*ra-ag*), *i*, m. du. the *lakṣhiya*, i. e. southern, and *gārhapatya*, i. e. western fire (of a sacrifice). — *Aparānta* (*ra-an*), *as*, *ā*, *am*, living at the western border; (*as*), m. the western extremity, the country or the inhabitants of the western border; the extreme end or term; death. — *Aparāntaka*, *as*, m. the same as *aparānta*; N. of a song; (*ikā*), f. a metre consisting of four times sixteen mātrās. — *Aparānta-jñāna*, *am*, n. prescience of one's latter end. — *Aparāpara* (*ra-ap*), *ās* or *e*, *ās*, *ānt*, pl. another and another, various. — *Aparārka* (*ra-ar*), *as*, m. the oldest known commentator of Yājñavalkya's law-book. — *Aparārka-āndrikā*, f. the name of his comment. — *Aparārka* (*ra-ar*), *as*, m. the latter, the second half.

Aparāhṇa (*ra-ah*), *as*, m. afternoon, the last watch of the day. — *Aparāhṇatama* or *aparāhṇetana*, *as*, *i*, *am*, belonging to or produced in the close of the day.

Aparetarā (*ra-ite*), f. opposite to or other than the west, the east.

Apare-dyus, ind. on the following day.

अपरक्त *apa-rakta*, *as*, *ā*, *am*, colourless, bloodless, pale.

अपरति *apa-rati*, *is*, f. (rt. *ram*), stopping, ceasing.

अपरव *apa-rava*, *as*, m. contest, dispute; discord. — *Aparavojhita* (*ra-uj*), *as*, *ā*, *am*, free from dispute, undisturbed, undisputed.

अपरस्पर 2. *a-paraspara*, *as*, *ā*, *am*, not reciprocal, not one (by) the other. — *A-paraspara-sambhūta*, *as*, *ā*, *am*, not produced one by the other; or (fr. I. *aparas-para* above), produced by an uninterrupted series (?).

अपरगा *apa-rāga*, *as*, m. (rt. *rañj*), aversion, antipathy, enmity.

अपराच् *a-parāc*, *ān*, *ācī*, *āk*, not averted, i. e. fronting, in front. — *A-parān-mukha*, *as*, *ā* or *i*, *am*, with unaverted face, not turned away; presenting a firm front.

अपराजित *a-parājita*, *as*, *ā*, *am* (rt. *jī*), unconquered, unsurpassed; (*as*), m. a poisonous insect; Viṣṇu; Siva; one of the eleven Rudras; a class of divinities, constituting one portion of the so-called Anuttara divinities of the Jains; N. of a sage; (*ā*), f. Durgā; a name applied to several plants, *Clitoria Ternatea*, *Marsilea Quadrifolia*, *Ses-*

bania *Ægyptiaca*; a species of the Sārkārī metre of four lines, each containing fourteen syllables. — *Aparājita-dīś*, *k*, f. the north-east quarter.

A-parājishnu, *us*, *us*, *u*, or *a-parājeya*, *as*, *ā*, *am*, unconquerable, invincible.

अपराध *apa-rādh*, cl. 4. or 5. P. -*rādhyati*, -*rādhnōti*, -*rādhnūm*, to wrong (with *gen.*), to offend, sin; to annoy, prohibit.

Apa-rādha, *as*, *ā*, *am*, sinned; criminal, guilty; erring. — *Aparādhu-prīshatka*, *as*, or *aparādhesku* (*dha-ish*), *us*, m. an archer whose arrows always miss the mark.

Apa-rādhi, *i*, *s*, f. wrong, mistake.

Apa-rādhi, *dhā*, *dhri*, *dhri*, offending, an offender.

Apa-rādha, *as*, m. offence, transgression, fault; mistake; e. g. *aparādham kṛi*, (with *gen.*) to offend any one. — *Aparādha-bhājana*, *as*, m. the destroyer of sin, epithet of Siva. — *Aparādhabhājana-stotra*, *am*, n. a poem of Saṅkarācārya, in praise of Siva.

Apa-rādhi, *i*, *inī*, *i*, offending; criminal; guilty. — *Aparādhi-tā*, f. or *aparādhi-tva*, *am*, n. criminality, guilt.

अपरापरण *a-parāparaṇa*, *as*, m. not having descendants or offspring.

अपरामृष्ट *a-parāmṛiṣṭa*, *as*, *ā*, *am*, not touched.

अपरिकलित *a-parikalīta*, *as*, *ā*, *am*, unknown, unseen.

अपरिक्रम *a-parikrama*, *as*, *ā*, *am*, unable to walk round.

Aparikramam, ind. without going about, standing still.

अपरिक्रन्न *a-pariklinna*, *as*, *ā*, *am*, not moist, not liquid, dry.

अपरिगण्य *a-pariganya*, *as*, *ā*, *am*, incalculable.

अपरिगत *a-parigata*, *as*, *ā*, *am*, unobtained, unknown.

अपरिग्रह *a-parigraha*, *as*, m. non-acceptance, renouncing; deprivation, destitution, poverty; (*us*, *ā*, *am*), destitute of or without attendants.

Aparigrāhya, *as*, *ā*, *am*, unfit or improper to be accepted, not to be taken.

अपरिचयिन् *a-paricayin*, *i*, *inī*, *i* (rt. *ēi*), having no acquaintances, misanthropic.

Aparicīta, *as*, *ā*, *am*, unacquainted with, unknown to.

Aparicēya, *as*, *ā*, *am*, unsociable.

अपरिच्छद *a-paricchada*, *as*, *ā*, *am* (rt. *chad*), without retinue, not wealthy, poor.

A-paricchanna or *a-paricchādita*, *as*, *ā*, *am*, uncovered, unclothed.

अपरिच्छन्न *a-paricchinna*, *as*, *ā*, *am*, without interval or division, continuous, connected, undistinguished.

A-pariccheda, *as*, m. want of distinction or division; want of arrangement or order; want of discrimination or discernment; want of judgment; continuance.

अपरिज्यानि *a-parijyāni*, *is*, f. not growing old; not losing; *iṣṭāpūrtasāparijyāni* (*ya-ap*), *is*, f., N. of a sacrificial ceremony.

अपरिणयन *a-pariṇayana*, *am*, n. (rt. *nī*), celibacy.

Apariṇātā, f. an unmarried woman.

अपरिणाम *a-pariṇāma*, *as*, m. (rt. *nam*), unchangeableness. — *A-pariṇāma-darśin*, *i*, *inī*, *i*, not providing for a change, improvident.

Apariṇāmin, *i*, *inī*, *i*, unchanging.

अपरितोष *a-paritoshā*, *as*, *ā*, *am*, unsatisfied, discontented.

अपरिपक्व *a-paripakva*, as, ā, am, not quite mature.

अपरिपर *a-paripara*, as, ā, am, Ved. not going by a tortuous course.

अपरिमाण *a-parimāṇa*, as, ā, am, without measure, immeasurable, immense.

A-parimīta, as, ā, am, unmeasured, unlimited, unbounded. — *Aparimīta-guṇa-guṇa*, as, ā, am, of unbounded excellences.

A-parimeya, as, ā, am, immeasurable, illimitable.

अपरिम्लान *a-parimlāna*, as, ā, am, not withering, not decaying; (as), m., N. of a plant, Gomphrena Globosa.

अपरियाणि *a-pariyāṇi*, is, f. not walking about (used in excretions only); a various reading has *a-paripāṇi*.

अपरिलोप *a-parilopa*, as, m. non-violation.

अपरिवर्तनीय *a-parivartaniya*, as, ā, am, not to be exchanged.

अपरिवाद्य *a-parivādyā*, as, ā, am (rt. vad), not to be reprimanded.

अपरिविष्ट *a-pariviṣṭa*, as, ā, am, Ved. not enclosed, unbounded.

अपरिवृत *a-parivṛita*, as, ā, am, uninclosed, unsurrounded.

अपरिशेष *a-pariśeṣa*, as, ā, am, not leaving a remainder, all-surrounding, all-enclosing.

अपरिष्कार *a-pariṣkāra*, as, m. want of polish or finish, moral or physical; coarseness, rudeness.

A-pariṣkṛita, as, ā, am, unpolished, unadorned, coarse, rude, morally or physically.

अपरिसमाप्त *a-parisamāptika*, as, ā, am (rt. āp with *pari* and *sam*), not ending, endless.

अपरिसर *a-parisara*, as, ā, am, non-contiguous, distant.

अपरिस्कन्द *a-pariskanda*, as, ā, am, not moving, motionless.

अपरिहरणीय *a-pariharaṇīya* or *a-parihārya*, as, ā, am, not to be avoided, inevitable; not to be abandoned or lost; not to be degraded.

अपरिहृत *a-parihṛita*, as, ā, am, Ved. unafflicted, not endangered; going straightforward.

अपरोक्षित *a-parikṣhita*, as, ā, am (rt. ikṣh), inconsiderate; untried, unproved.

अपरोत *a-parīta*, as, ā, am (rt. ī), Ved. unobstructed, irresistible; (as), m., N. of a nation.

अपरुप *a-paruṣha*, as, ā, am, not rough, not harsh.

अपरूप *apa-rūpa*, as, ā or ī, am, deformed, ugly, ill-looking, ill-made, strange, odd-shaped; (am), n. monstrosity, deformity.

अपरेद्युस *aparedyus*. See under *apara*.

अपरोक्ष *a-parokṣha*, as, ā, am, not invisible; perceptible; (am), ind. (with gen.) in the sight of; (āt), ind. perceptibly, manifestly.

Aparokṣhaya, nom. P. *aparokṣhayati*, -yitum, to make perceptible.

अपरोध *apa-rodha*, as, m. (rt. rudh), exclusion, prohibition.

अपण *a-parṇa*, as, ā, am, leafless; (ā), f. N. of Durgā or Pārvatī; (the goddess not having even leaves for food during her performance of religious austerities.)

अपणु *aparnu* (*apa-ṛitu*), us, us, u, Ved. untimely, unseasonable.

अपर्यन्त *a-paryanta*, as, ā, am, unbounded, unlimited.

अपर्याप्त *a-paryāpta*, as, ā, am (rt. āp), incomplete, unable, insufficient; not enough; unlimited, unbounded.

अपर्याय *a-paryāya*, as, m. want of order or method.

अपर्यन् *a-parvan*, a, n. no joint or point of junction; a day which is not a *parvan*, i.e. a certain day in the lunar month, as the full and change of the moon, and the eighth and fourteenth of each half month; (ā, ā, a), without a joint. — *Aparvadaṇḍa*, as, m. a kind of sugar-cane.

A-parvaka, as, ikā, am, jointless.

अपल 1. *apala*, am, n. a pin or bolt.

अपल 2. *a-pala*, as, ā, am, fleshless.

अपलप *apa-lap*, el. 1. P. or poet. A. -*lapati*, -*le*, -*pitum*, to explain away, to deny, refuse, conceal; to detract from slander: Caus. A. -*lāpayate*, -*yitum*, to outwit.

Apa-lapana, am, n. or *apa-lāpa*, as, m. denial or concealment of knowledge, evasion, turning off the truth, detraction; concealing, hiding; affection, regard; (in medic.) the part between the shoulder and the ribs. — *Apalāpa-danḍa*, as, m. (in law) a fine laid on one who denies his conviction.

Apa-lapita, as, ā, am, denied, concealed.

Apa-lāpin, ī, inī, ī, one who denies, evades; concealing (with the object in the gen. case).

अपलाल *a-palāla*, as, m., N. of a Rakshas or of a Nāga ('not fond of flesh?').

अपलाश *a-palāśa*, as, ā, am, Ved. leafless.

अपलापिका *apa-lāshikā* or *apa-lāsikā*, f. thirst.

Apa-lāshin, ī, inī, ī, or *apa-lāshuka*, as, ā, am, thirsty; free from desire.

अपालित *a-palita*, as, ā, am, not grey.

अपलुप *apa-lup*, used in the aec. case *apa-lupam* as Ved. inf. of the verb *apa-lup*, to cut off.

अपलूलनकृत *a-palyūlana-kṛita*, as, ā, am, not cleaned by cleansing substances. Some read *palpūlana*.

अपवक्तु *apa-vaktri*, tō, m., Ved. speaking away, i.e. warning off, averting.

Apa-vācana, am, n. the act of speaking away or warning off, removing.

अपवद् *apa-vad*, el. 1. P. A. -*vadati*, -*te*, -*ditum*, to revile, abuse; (A. only) to disown, deny, contradict: Caus. -*vādayati*, -*yitum*, to oppose as unadvisable.

Apa-vadamāna, as, ā, am, (with dat.) reviling.

Apa-vaditri. See *apa-vaktri*.

Apa-vāda, as, m. evil speaking, reviling, blaming (with the gen.); denial, refutation, contradiction; a special rule setting aside a general one; exception (opposed to *utsarga*); order, command. — *Apa-vāda-pratyaya*, as, m. an exceptional affix. — *Apa-vāda-sthala*, am, n. case for a special rule or exception.

Apa-vādaka, as, ikā, am, or *apa-vādin*, ī, inī, ī, reviling, blaming, defaming; opposing, objecting to; excepting, excluding.

Apa-vādita, as, ā, am, blamed, censured; opposed, objected to.

Apa-vādyā, as, ā, am, to be censured, to be excepted.

अपवध *apa-vadh* (defective in most of its tenses, see *rudh*), to repel, avert.

अपवन 1. *a-pavana*, as, ā, am, without air, sheltered from wind.

अपवन 2. *apa-vana*, am, n. a grove.

अपवरक *apa-varaka*, *apa-varaṇa*, *apa-vāraṇa*. See *apa-vri* below.

अपवर्ग *apa-varga*, *apa-varjita*. See *apa-vrij* below.

अपवर्त *apa-varta*, &c. See under *apa-vrit*.

अपवह *apa-vah*, el. 1. P. -*vahati*, -*vodhum*, to carry off; to deduct: Caus. P. -*vāhayati*, -*yitum*, to have (something) carried off or taken away.

Apa-vāha, as, m. or *apa-vāhana*, am, n. deduction, subtraction (of fractions); N. of a metre; N. of a people.

Apa-vāhya, as, ā, am, to be carried away.

Apodha. See s. v., p. 56.

अपवाद *apa-vāda*, &c. See *apa-vad* above.

अपवास *apa-vāsa*, as, m. (rt. *vas*), Ved. disappearance, going away, vanishing; N. of a plant.

अपविक्षत *apa-vikṣhata*, as, ā, am, unwounded; unviolated.

अपविघ्न *apa-vighna*, as, ā, am, unobstructed, unimpeded; (am), ind. free from obstruction.

अपवित *a-pavitra*, as, ā, am, impure, unclean.

अपविद्ध *apa-viddha* and *apa-vedha*. See *apa-vyadh*, p. 53.

अपविष *apa-visha*, as, ā, am, free from poison; (ā), f. a species of grass, Kyllingia Monoccephala.

अपविष्णु *apa-vishṇu*, ind. except or without Vishṇu.

अपवीण *apa-viṇa*, as, ā, am, having a bad or no lute; (ā), f. a bad lute; (am), ind. without a lute.

अपवीरवत् *a-pavīra-vat*, ān, atī, at, Ved. not armed with a lance.

अपवृ *apa-vri*, el. 5. P. -*vriṇoti*, -*varitum*, -*ritum*, to open, uncover, exhibit.

Apa-varaka, as, m. an inner apartment, the lying-in chamber.

Apa-varaṇa, am, n. covering, screening; garment.

Apa-vāraṇa, am, n. covering, concealment, disappearance.

Apa-vārita, as, ā, am, covered, concealed, disappeared.

Apa-vāritaka, am, n. concealed, secret manner; *apavāritakena*, (in theatrical language) apart, aside (speaking so that only the addressed person may hear; opposed to *prakāśam*).

Apa-vārya, ind. apart, aside; having concealed.

Apa-vṛita, as, ā, am, uncovered, opened.

Apa-vṛiti, is, f. uncovering; concealing (?).

अपवृज् *apa-vrij*, Caus. P. -*varjayati*, -*yitum*, to quit, get rid of, to pay, to fulfil.

Apa-varga, as, m. completion, end (e.g. *pañcā-pavarga*, coming to an end in five days); exception (to a rule); gift, donation; the emancipation of the soul from the body and exemption from further transmigration; final beatitude. — *Apavarga-da*, as, ā, am, conferring final beatitude.

Apa-varjana, am, n. abandoning, abandonment; gift or donation, making good a promise, discharging a debt or obligation; final emancipation or beatitude.

Apa-varjanīya or *apa-vrijīya*, as, ā, am, to be abandoned, to be avoided.

Apa-varjita, as, ā, am, abandoned, quitted, got rid of, given or cast away; made good as a promise, discharged as a debt.

Apa-varjya, ind. excepting, except.

Apa-vrikta, as, ā, am, finished, completed.

Apa-vrikti, is, f. fulfilment, completion.

अपवृत्त *apa-vrit*, cl. 1. A. -*vartate*, -*titum*, to turn away, depart; to turn back, to come to an end.

Apa-varta, as, n. taking away; (in arithmetic or algebra) reduction to a common measure; the divisor, which is applied to both or either of the quantities of an equation.

Apa-vartaka, as, m. a common measure.

Apa-vartana, am, n. taking away; removal; transferring from one place to another; abbreviation, abridging; reduction of a fraction to its lowest terms; division without remainder; divisor.

Apa-vartita, as, ā, am, taken away; removed; divided by a common measure without remainder.

Apa-vritta, as, ā, am, reversed, inverted, overturned; ended; (am), n. ediptic (in astronomy).

Apa-vritti, is, f. end.

अपव्यध *apa-ryadh*, cl. 4. P. -*vidhyati*, -*ryaddhum*, to pierce badly, to throw away, to neglect.

Apa-vūlha, as, ā, am, pierced; thrown away, rejected, dismissed, removed. — *Apariddha-putra*, as, m. a son rejected by his natural parents and adopted by a stranger; one of the twelve objects of filiation in law. — *Apaviddha-loka*, as, ā, am, dead.

Apa-vedha, as, m. piercing anything in the wrong direction or manner (spoiling a jewel by so piercing it).

अपव्यय *apa-vyaya*, as, m. (rt. i with *apa* and *vi*), prodigality.

Apa-vyayat, an, anti, at, going away.

Apa-vyayamāna, as, ā, am, squandering; denying a debt.

Apa-vyayān, ī, īnī, 4, squandering, wasting, prodigal.

अपव्यादा *apa-vy-ā-dā* (-*vi-ā-dā*), cl. 3. P. -*dadāti*, -*dātum*, to open.

अपव्रत *apa-vrata*, as, ā, am, Ved. disobedient, unfaithful; not performing holy acts, irreligious; perverse.

अपशकुन *apa-śakuna*, am, n. a bad omen.

अपशङ्क *apa-śanka*, as, ā, am, fearless, having no fear or hesitation; (am), ind. fearlessly.

अपशद *apa-śada* or *apa-sada*, as, m. a low man.

अपशब्द *apa-śabda*, as, m. common or vulgar speech; a bad word; any form of language not Sanskrit; ungrammatical language. See *apabhraṇṣa*.

अपशम *apa-śama*, as, m. cessation.

अपशिरस *apa-śiras*, ās, ās, as, or *apa-śir-śha*, as, ā, am, or *apa-śirśhan*, ā, ā, a, headless.

अपशु *apa-śu*, us, m. not cattle; (us, us, u), deprived of cattle, poor. — *Apaśu-han*, hā, ghnī, ha, not killing cattle.

अपशुच 1. *apa-śuc*, Intens. P., Ved. -*śokti*, to disappear, vanish.

2. *apa-śuc*, k, m. (without sorrow), the soul.

Apa-śoka, as, ā, am, sorrowless; (as), m. a tree, *Jonesia Asoka*.

अपश्चादधुन *a-paścādaghan* or *a-paścād-daghan*, ā, m., Ved. not staying behind; not coming short of, not being a loser.

अपश्चिम *a-paścima*, as, ā, am, not having another in the rear, last; having no end.

अपश्य *a-paśya*, as, ā, am Ved., or *a-paśyat*, an, anti, at, not seeing.

Apaśyanā, f. not seeing (?).

अपश्रय *apa-śraya*, as, m., Ved. a bolster; see *upa-śraya*.

अपश्री *apa-śrī*, is, is, i, deprived of beauty.

अपश्र्वास *apa-śrāsa*, as, m. one of the five vital airs; see *apāna*.

अपश्र्थ *apa-śr̥tha*, am, n. (rt. *sthā*), the end or point of the hook for driving an elephant.

Apa-śr̥thu, us, us, u, contrary, opposite; perverse; left; (u), ind. contrary, perversely, badly; well, properly; handsomely; (us), n. time.

Apa-śr̥thura or *apa-śr̥thula*, as, ā, am, opposite, contrary.

अपस *apas*, as, n. (fr. obs. rt. *ap*), Ved. work, action; sacred act, sacrificial act; water; (ās), n. f. (asas), m. f. pl., Ved. active, skilful in any art; *apasas*, f. pl., is a name of the hands and fingers which are busy in kindling the sacred fire and in performing the sacrifices; also a name of the three goddesses of sacred speech, or of the three divinities, fire, wind, and sun; also of the active or running waters [cf. Lat. *opus*].

Apas-tama, as, ā, am (superl.), Ved. most active or rapid.

1. *apasya*, as, ā, am, active, fit for an act, running away; watery; (ā), f. a kind of brick (twenty are used in building the sacrificial altar); activity; water.

2. *apasya*, nom. P. *apasyati*, to be active.

Apasyu, us, us, u, Ved. active.

अपसद *apa-sada*, as, m. the children of six degrading connections, viz. of a Brāhman with the women of the three lower classes, of a Kshatriya with women of the two lower, and of a Vaiśya with one of the Sūdra; a low man; an outcast (in this sense generally as last member of a comp., e.g. *brāhmaṇāpasada*).

अपसमम् *apa-samam*, ind. last year (?).

अपसर्जन *apa-sarjana*, am, n. (rt. *sr̥j*), abandonment; gift or donation; final emancipation of the soul [cf. *apa-vr̥j*].

अपसलवि *apa-salavi*, ind., Ved. to the left (opposed to *pra-salavi*); the space between the thumb and the forefinger (sacred to the Manes).

अपसव्य *apa-savya*, as, ā, am, or *apa-savyaka*, as, ikā, am, not on the left side, right; opposite, contrary; (am), ind. to the right; the same as *apa-salavi*. — *Apasavyam kṛi* = *pradak-śiṇam kṛi*, to circumambulate a person keeping the right side towards him; to put the sacred cord on the right shoulder. — *Apasavya-val*, ān, atī, at, having the sacred thread worn on the right shoulder, (as during a Śrāddha, &c.)

अपसिद्धान्त *apa-siddhānta*, as, m. (rt. 1. *sidh*), an erroneous conclusion.

अपसिध *apa-sidh*, cl. 1. P. -*sedhati*, -*sed-dhum*, -*sedhītum*, to ward off, remove, drive away.

अपसृ *apa-sri*, cl. 1. P. -*sarati*, -*sartum*, to walk off, go away: Caus. -*sarayati*, -*yītum*, to make or let one go away, to remove.

Apa-sara, as, m. excuse, apology.

Apa-saraṇa, am, n. going away, retreating; egress.

Apa-sāra, as, m. going out; egress, passage for going forth; escape.

Apa-sāraṇa, am, n. removing to a distance.

Apa-sārīta, as, ā, am, removed, put away, thrown aside.

अपसृप *apa-srip*, cl. 1. P. -*sarpati*, -*sarp-tum*, -*srap-tum*, to glide or move off.

Apa-sarpa or *apa-sarpaka*, as, m. a secret emissary or agent, spy.

Apa-sarpaṇa, am, n. going back, retreating.

Apa-sr̥pti, is, f. going away.

अपस्कम्भ *apa-skambha*, as, m., Ved. fastening, making firm.

अपस्कर *apa-skara*, as, m. any part of a carriage, a wheel, &c.; faeces; anus; vulva.

Apa-skāra, as, m. the root or under part of the knee.

अपस्खल *apa-skhalā*, as, m. leaping off, jumping off; outside of a threshing floor(?).

अपस्तम *apas-tama*. See under *apas*.

अपस्तम्भ *apa-stambha*, as, m. a vessel in the side of the breast containing vital air.

Apa-stambhinī, f, N. of a plant.

अपस्नात *apa-snāta*, as, ā, am, bathed or bathing after death or mourning, or upon the death of a connection, preparatory to other ceremonies.

Apa-snānta, am, n. funeral bathing, upon the death of a connection, after mourning, &c.; impure bathing, or bathing in water in which a person has previously washed.

अपस्पति *apas-pati*, is, m., N. of a son of Uttānapāda.

अपस्पृक्ष 1. *apa-spr̥ś*, cl. 6. P. -*spr̥śati*, -*sparśhītum*, -*spr̥śhītum*, to touch.

Apa-sparśa, as, ā, am, having no touch, insensible.

2. *apa-spr̥ś*, k, k, k, Ved. not letting one's self be touched.

अपस्पृक्ष 3. *a-paspr̥ś*, k, k, k, Ved. not touching, not hurting.

अपस्फिगा *apa-sphiga*, as, ā, am, one who has badly formed buttocks; (am), ind. except the buttocks.

अपस्फुर *apa-sphur*, ūs, ūs, ūs, or *apa-sphura*, as, ā, am, or *apa-sphurat*, an, anti, at, Ved. bounding or bursting forth, swelling, increasing. According to native authorities, both *apa-sphura* and *apa-sphurat* may mean 'injured.'

अपस्मार *apa-smāra*, as, m. or *apa-smṛiti*, is, f. forgetfulness; epilepsy, falling sickness.

Apa-smārīn, ī, īnī, i, epileptic, convulsed.

Apa-smṛiti, is, is, i, forgetful.

अपस्य *apasya*, *apasyu*. See under *apas*.

अपस्वर *apa-svara*, as, m. an unmusical note or sound.

अपहन् *apa-han*, cl. 2. P. -*hanti*, -*tum*, to beat off, ward off, repel, destroy.

Apa-ha, as, ā, am, keeping back, repelling, removing, destroying (e.g. *śokāpaha*, as, ā, am, removing sorrow).

Apa-hata, as, ā, am, destroyed, warded off, killed.

Apa-hatī, is, f. removing, destroying.

Apa-hanana, am, n. or *apa-ghāta* (q. v.), warding off.

Apa-hantri, tā, m. beating off, destroying.

Apa-ghātīn, *apa-jighānsu*. See s. v.

अपहल *apa-hala*, as, ā, am, having a bad plough.

अपहस *apa-has*, cl. 1. P. -*hasati*, -*situm*, to deride: Caus. P. -*hāsayati*, -*yītum*, to deride, ridicule.

Apa-hasita, am, n. or *apa-hāsa*, as, m. silly or causeless laughter.

Apa-hāsyā, as, ā, am, to be laughed at.

अपहस्त *apa-hasta*, am, n. taking or throwing away or off; stealing, plundering.

Apa-hastaya, nom. P. *apa-hastayati*, -*yītum*, to throw away, lose.

Apa-hastita, as, ā, am, thrown away, lost, parted with.

अपहा 1. *apa-hā*, cl. 3. A. -*jihīte*, -*hātum*, to go off, come to an end.

अपहा 2. *apa-hā*, cl. 3. P. *-jahāti*, *-hātum*, to leave, abandon.

Apā-hāna, *as*, *ā*, *am* (or fr. 1. *apa-hā*?), leaving, abandoning; also written *apa-hāyana*.

Apā-hāni, *is*, f. leaving; leaving off, abandonment, stopping, vanishing; exception, exclusion.

Apā-hāya, ind. leaving out of view, excepting, except, besides.

अपहङ्गार *apa-hin-kāra*, *as*, *ā*, *am*, without the syllable *him*, which is pronounced in singing the Sāma verses.

अपहृ *apa-hri*, cl. 1. P. A. (?) *-harati*, *-te*, *-hartum*, to snatch away, carry off, plunder; to remove, to throw away: *Caru. -hārayati*, *-yitum*, to have (anything) carried off.

Apā-haraṇa, *am*, n. taking away, carrying off; stealing.

Apā-haraṇīya or *apa-hartavya* or *apa-hārya*, *as*, *ā*, *am*, to be taken away, carried off, stolen, &c.; to be taken back or resumed.

Apā-hartri, *tā*, m. (with gen. or acc.) taking away; expiating.

Apā-hāra, *as*, m. taking away, stealing; spending another person's property; secreting, concealment; e. g. *ātmāpahāraṃ kṛi*, to conceal one's real character.

Apā-hāraka, *as*, *ikā*, *am*, or *apa-hārin*, *i*, *inī*, *i*, one who takes away, seizes, steals, &c.; a plunderer, a thief.

Apā-hāraṇa, *am*, n. causing to take away, spoiling.

Apā-hṛita, *as*, *ā*, *am*, taken away, carried off, stolen, &c.; taken back, resumed. — *Apā-hṛita-vijñāna*, *as*, *ā*, *am*, bereft of sense.

अपहेला *apa-helā*, f. disrespect, contempt.

अपहृ *apa-hnu*, cl. 2. A. *-hnute*, *-hnotum*, to conceal, disguise; to refuse, deny, disown.

Apā-hnava, *as*, m. concealment of knowledge; denial of or turning off of the truth; dissimulation; appeasing, satisfying; affection, love.

Apā-hnuta, *as*, *ā*, *am*, concealed, denied.

Apā-hnuti, *is*, f. denial, concealment of knowledge; a figure of rhetoric, applying a description or simile to other than its obvious application.

Apā-hnūvāna, *as*, *ā*, *am*, concealing, denying.

Apā-hnotri, *tā*, *tri*, *tri*, one who conceals or denies or disowns.

अपह्रास *apa-hrāsa*, *as*, m. diminishing, reducing.

अपाक् *apāk*, ind. westward, southward; see *apāc* next col.

अपाक 1. *apāka*, *as*, *ā*, *am* (fr. *apa*), situated aside or behind; distant; coming from a distant place; incomparable. — *Apāka-śuklas*, *ās*, m., Ved. looking or shining far; of incomparable brightness.

Apākā or *apākāt*, ind., Ved. aside, distant. — *Apāke-stha*, *as*, *ā*, *am*, Ved. standing behind.

Apāktāt, ind., Ved. from behind, from the west.

अपाक 2. *a-pāka*, *as*, *ā*, *am* (rt. *paē*), immature, raw, unripe, undigested; (*as*), m. immaturity, indigestion. — *A-pāka-ja*, *as*, *ā*, *am*, not produced by cooking or ripening; original; natural. — *Apāka-śāka*, *am*, n. ginger.

A-pākin, *i*, *inī*, *i*, unripe, undigested.

अपाकृ *apā-kṛi* (*apa-ā*), cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, or Ved. *-kartos*, to remove, drive away, keep away; to take away; to reject (an opinion); to cast off, reject; to desist from, to drop; to free one's self from; to pay.

Apā-karaṇa, *am*, n. driving away, removal; payment, liquidation.

Apā-karishnu, *us*, *us*, u, driving away; excelling.

Apā-karman, *a*, n. payment, liquidation.

Apā-kṛita, *as*, *ā*, *am*, taken away, removed, destroyed, void of; paid.

Apā-kṛiti, *is*, f. taking away, removal.

अपाकृ *apā-kṛish* (*apa-ā*), cl. 1. 6. P. A. *-karshati*, *-te*, *-kṛishati*, *-te*, *-karshṭum*, *-krashṭum*, to turn off or away, to avert.

अपाकृ *apā-kṛi* (*apa-ā*), cl. 6. P. *-kirati*, *-karitum*, *-ritum*, to throw any one off; to abandon, to contemn.

अपाक्रम *apā-kram* (*apa-ā*), cl. 1. P. poet. A. *-krāmati*, *-kramate*, *-kramitum*, to retire from.

अपाक्ष *apāksha* (*apa-ak*), *as*, *ā*, *am*, present, perceptible; (*as*, *i*, *am*), eyeless, having bad eyes.

अपाङ्ग *a-pāṅkta* or *a-pāṅkteya* or *a-pāṅktya*, *as*, *ā*, *am*, not in a line or row; not in the same degree or class, unworthy, inadmissible into society, ejected from caste, excluded, outcast. — *A-pāṅktyopahanta* (**ya-up*), *as*, *ā*, *am*, defiled or contaminated by the presence of impure or improper persons.

अपाङ्ग *apāṅga* (*apa-an*) or *apāṅgaka*, *as*, *ā*, *am*, maimed, crippled; wanting or deformed in some limb; (*as*), m. the outer corner of the eye (sometimes as last member of a feminine comp. ending in *ā* or *i*); a sectorial mark or circlet on the forehead; N. of Kāma, the god of love; a plant, Achyranthes Aspera. — *Apāṅga-darśana*, *am*, n. a side glance, a leer, a wink. — *Apāṅga-deśa*, *as*, m. the place round the outer corner of the eye. — *Apāṅga-netra*, *as*, *ā*, *am*, having eyes with beautiful outer angles.

अपाच् *apāc* or *apāñc*, *n*, *ēi*, *k* (fr. *anē* with *apa*), going or situated backwards, behind; western (opposed to *prāñc*); southern (opposed to *udāñc*); (*k*), ind. behind, westward, southward.

Apāci, f. the south. — *Apācītara* (**ēi-it*), f. the north, i. e. other than the south.

Apācīna, *as*, *ā*, *am*, situated backwards, behind; western; turned back; southern.

Apācya, *as*, *ā*, *am*, western, southern.

अपान् *apāj* (*apa-aj*), cl. 1. P. *apājati*, *-jītum*, to drive away.

अपान्च *apāñc* (*apa-anē*), cl. 1. P. A. *apāñc-ati*, *-te*, *-cītum*, to push away, to drive away.

अपाटव *a-pāṭava*, *am*, n. awkwardness, inelegance; sickness, disease.

अपाठ्य *a-pāṭhya*, *as*, *ā*, *am*, illegible.

अपाणिग्रहण *a-pāṇigrahaṇa*, *am*, n. celibacy.

A-pāṇi-pāda, *as*, *ā*, *am*, without hands and feet.

अपात्र *a-pātra*, *am*, n. a worthless or common utensil; an inferior, undeserving or worthless person, unfit as a recipient, unworthy to receive gifts.

— *A-pātra-kṛtyā*, f. or *a-pātri-karaṇa*, *am*, n. acting unbecomingly, doing degrading offices (as for a Brāhman to receive wealth improperly acquired, to trade, to serve a Sūdra, and to utter an untruth); excommunication, disqualification. — *Apātra-dāyin*, *i*, *inī*, *i*, giving to the undeserving. — *Apātra-bhṛit*, *t*, *t*, *t*, supporting the unworthy, cherishing the undeserving.

अपाद् *a-pād*, footless. See *apad*, p. 50.

A-pādya, *us*, *ā*, *am*, anything (as water) unfit for the feet.

अपादा *apā-dā* (*upa-ā*), cl. 3. A. *-datte*, *-dātum*, to take off or away, to remove.

Apā-dāna, *am*, n. taking away, removal, ablation; a thing from which another thing is removed; the sense of the fifth or ablative case.

अपादादिभान् *a-pādādi-bhāj* (**da-ūl*), *k*, *k*, *k*, not standing at the beginning of a Pāda.

A-pādāntīya, *as*, *ā*, *am*, not standing at the end of a Pāda.

अपाध्वन् *apādhvan* (*apa-adh*), *ā*, m. a bad road.

अपान् *apān* (*apa-an*), cl. 2. A. *apāniti*, *-nītum*, to breathe out or away, to expire, respire.

Apāna, *as*, m. expiration, breathing out (opposed to *prāṇa*); that of the five vital airs which goes downwards and out at the anus; (*am*), n. the anus; ventris crepitus. — *Apāna-dā*, *ās*, m., Ved. giving the vital air Apāna. — *Apāna-dēva*, *am*, n. the anus. — *Apāna-pavana*, *as*, m. the vital air Apāna. — *Apāna-pā*, *ās*, m., Ved. protecting the Apāna. — *Apāna-bhṛit*, *t*, f. cherishing the vital air, a sacrificial brick. — *Apāna-vāyu*, *us*, m. the air Apāna; ventris crepitus.

अपानुद् *apā-nud* (*apa-ā*), cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to remove, repel, repudiate.

अपानृत *apānrita* (**pa-an*), *as*, *ā*, *am*, free from falsehood, true.

अपान्नपान् *apān-napāt* or *apaṇ-napāt*, &c. See under *ap*, p. 48.

अपाप *a-pāpa*, *as*, *ā*, *am*, or *a-pāpin*, *i*, *inī*, *i*, sinless, virtuous, pure. — *A-pāpa-kāśin*, *i*, *inī*, *i*, not ill-looking; not revealing evil. — *A-pāpa-kṛit*, *t*, *t*, *t*, not committing sin. — *A-pāpa-vasyasa*, *am*, n., Ved. non-increase of evil; health, prosperity. — *A-pāpa-viddha*, *as*, *ā*, *am*, not afflicted with evil.

अपाम् *apām*. See under *ap*, p. 48.

अपामार्ग *apā-mārga*, *as*, m. (rt. *mrij*), N. of a plant (Achyranthes Aspera), employed very often in incantations, in medicine, in washing linen, and in sacrifices.

Apā-mārjana, *am*, n. cleansing, keeping back, removing (of diseases and other evils).

अपामृत्यु *apā-mṛityu*, *us*, m. sudden death; see *apa-mṛityu*.

अपाय *apāya*. See under *ape*.

अपार *apār* (*apa-ri*), cl. 5. P. *apārṇoti*, *apārtum*, *-ritum* or *-ritum* (?), to remove; to open.

अपार 1. *apāra*, *am*, n. the opposite bank of a river; the same as *pāra*, q. v.

अपार 2. *a-pāra*, *am*, n. (in the Sān-khya) a bad shore, i. e. a kind of mental indifference or acquiescence (*tushṭi*); it may also mean the reverse of *pāra* or of *pārapāra*, i. e. the reverse of mental acquiescence; (*as*, *ā*, *am*), shoreless, unbounded, boundless, interminable; an epithet of heaven and earth; out of reach; inexhaustible. — *A-pārapāra*, *am*, n. non-acquiescence.

A-pāraka, *as*, *ikā*, *am*, or *a-pārayat*, *an*, *antī*, *at*, incompetent, impotent.

A-pārāṇiya, *as*, *ā*, *am*, out of reach.

अपारमार्थिक *a-pāramārthika*, *as*, *i*, *am*, not concerned about the highest truth.

अपार्ह *apārēh* (*apa-riēh*), cl. 6. P. *apārēh-ati*, *-chitum*, to go away, retire.

अपार्जित *apārjita*, *as*, *ā*, *am* (rt. *rij* with *apa*), flung away.

अपारी *apārī*, *as*, *ā*, *am* (rt. *ard*), distant, far.

अपार्थ *apārtha* (*apa-ar*), *as*, *ā*, *am*, or *apārthaka*, *as*, *ikā*, *am*, without any object, useless, unprofitable; unmeaning; (*am*), n. incoherent argument. — *Apārtha-karaṇa*, *am*, n. a false plea in a lawsuit.

अपाल *a-pāla* or *a-pālana* or *a-pālita*, *as*, *ā*, *am*, unguarded, unprotected, undefended.

अपालङ्क *apālanka*, *as*, m., N. of a plant, Cassia Fistula.

अपालम्ब *apā-lamba*, *as*, m., Ved. the

hinder part of a carriage; mechanism to stop a carriage (?).

अपालि *apāli* (*apa-ali*), *is, is, i*, free from *ali* or bees, &c.

अपावृ *apā-vri* (*apa-ā°*), cl. 5. P., Ved. *-vriṇoti*, *-varitum*, *-ritum*, to open; to cover; (in the first sense *apā-vri* is said to be for *apa-vri*, the final of *apa* being lengthened.)

Apā-vrita, *as, ā, am*, open, laid open; covered, concealed, enclosed; unrestrained, self-willed.

Apā-vriti, *is, f.* or *apā-varaṇa*, *am*, n. laying open, enclosing, surrounding; covering, concealing, screening.

अपावृत् *apā-vrit* (*apa-ā°*), cl. 1. A. *-vartate*, *-titum*, to turn away, to return, to abstain from, to come to nought.

Apā-vartana, *am*, n. turning away or from; retreat, returning; repulse.

Apā-vrit, *t, l, t, Ved.* returning.

Apā-vritta, *as, ā, am*, (with *abl.*) turned away from; averted; abstaining from, rejecting, despising; reversed, repelled; (*am*), n. the rolling on the ground (of a horse).

Apā-vritā, *is, f.* retreat, returning; repulse.

अपाश्या *a-pāśyā*, *f.* no great number of nooses or fetters (i. e. a few).

अपाश्रय 1. *apāśraya* (*apa-āś°*), *as, ā, am*, helpless, destitute.

अपाश्रि 1. *apā-sri* (*apa-ā°*), cl. 1. P. *-śrayati*, *-yitum*, to resort to; to use, practice.

2. *apā-sraya*, *as, m.* refuge, recourse, the person or thing to which recourse is had for refuge; an awning spread over a court or yard.

Apā-srita, *as, ā, am*, resting on; resorting to.

अपाष्टि *apāṣṭi*, *is, f.*, Ved. the heel.

अपाश *apā-shṭha*, *as, m.*, Ved. barb of an arrow; (*am*), n. what remains of the Soma plant after it has been pressed out. — *Apāshṭha-vaṭ*, *ān, atī, at*, Ved. having barbs; (*vaṭ*), ind. like the remainder of the Soma plant (?).

अपास *apās* (*apa-as*), cl. 4. P. *apāsyati*, *-ṣṭum*, to fling away, throw away or off, to discard; to scare, drive away; leave behind, leave in a deserted condition; to desert, to take no notice of, disregard; reject.

Apāsana, *am*, n. throwing away; quitting, foregoing, discarding; killing, slaughter.

Apāsita, *as, ā, am*, thrown or cut down, injured, destroyed.

Apāsta, *as, ā, am*, thrown off, set aside; driven away, expelled; abandoned, discarded; disregarded, contemned.

Apāsya, ind. having thrown away or discarded, having left, having disregarded, having excepted.

Apāsyaṭ, *an, anṭi, at*, discarding, throwing off, &c.

अपासङ्ग *apā-saṅga*, *as, m.* (rt. *saṅj*), a quiver; also *upāsanga*.

अपासया *apā-saraṇa*, *am*, n. (rt. *sri*), departing, departure, removal.

Apā-srita, *as, ā, am*, gone, departed, gone away.

अपासि *apāsi* (*apa-asi*), *is, is, i*, having a bad or no sword.

अपासु *apāsu* (*apa-asu*), *us, us, u*, lifeless.

अपाहा *apā-hā* (*apa-ā°*), cl. 3. P. *-jahāti*, *-hātum*, to leave, omit, reject.

Apā-hāya, ind. excepting; except.

अपि *api*, or sometimes *pi* (as a particle or preposition prefixed to verbs and nouns), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. [cf. Gr. *ἐπὶ*; Zend *api*; Germ. and Eng. prefix *be*]; in later Sanskrit its place seems frequently supplied by *abhi*.

(As a separable adv.) and, also, moreover, besides, assuredly, surely; *api api* or *api-ēa*, as well as; *na vāpi* or *na apīrā* or *na načāpi*, neither, nor; *ēāpi*, (and at the beginning of a sentence) *api-ēa*, moreover.

Api is often used to express emphasis, in the sense of even, also, very; e. g. *anyaul api*, also another, something more; *adyapi*, this very day, even now; *tathāpi*, even thus, notwithstanding; *yady api*, even if, although; *yadyapi tathāpi*, although, nevertheless; *na kadācid api*, never at any time: sometimes in the sense of but, only, at least, e. g. *mukhūrtam api*, only a moment.

Api may be affixed to an interrogative to make it indefinite, e. g. *ko'pi*, any one; *kutrāpi*, anywhere. *Api* imparts to numerals the notion of totality, e. g. *catvarṇām api varṇānām*, of all the four castes.

Api may be interrogative at the beginning of a sentence.

Api may strengthen the original force of the potential, or may soften the imperative, like the English 'be pleased to:' sometimes it is a mere expletive.

Api tu, but, but yet.

Api-iva, *am, n.*, Ved. having part, share. — *Api-trin*, *i, īnī, i*, Ved. having part, sharing.

Api-nāma, perhaps, in all probability.

अपिकक्ष *api-kaksha*, *as, m.*, Ved. the region of the arm-pits and shoulder-blades, especially in animals; N. of a man; (*ās*), m. pl. the descendants of this man.

Api-kakshya, *as, ā, am*, Ved. connected with the region of the arm-pits, or that which binds to the *kaksha*.

अपिकर्ष *api-karṣa*, *am, n.*, Ved. the region of the ears.

अपिकृत् *api-krit*, cl. 6. P. *-krīntati*, *-kar-titum*, to cut off.

अपिक्षि *api-kshi*, Caus. *-kshāpayati*, *-yitum*, to annihilate, to make away with.

अपिगम् *api-gam*, cl. 1. P. *-gačhati*, *-gantum*, to go into, enter, approach, join; to approach a woman.

Api-gata, *as, ā, am*, gone into, entered, come near, approached, joined.

अपिगा *api-gā*, cl. 3. P. *-jigāti*, *-gātum*, to enter, get into, mingle with.

अपिगीर्ष *api-girṣa*, *as, ā, am*, praised, celebrated.

अपिग्रह *api-grah*, cl. 9. P. A. *-grihṇāti*, *-ṇite*, *-grahitum*, to receive; to stop; to close (the mouth, nose, &c.).

Api-grihya Ved., or *api-grāhya*, *as, ā, am*, to be received.

अपिघस *api-ghas*, cl. 1. P. *-ghasati*, *-ghas-tum*, to eat off or away.

अपिच्छिल *a-pičhila*, *as, ā, am*, clear, free from sediment or soil.

अपिज *api-ja*, *as, m.* born after, born again; epithet of several divinities.

अपिराड *a-piṇḍa*, *as, ā, am*, without funeral cakes.

अपित् 1. *a-pit*, *t, t, t* (rt. *pi*), Ved. not swelling, dry; waterless.

अपित् 2. *a-pit*, *t, t, t*, (in gram.) not having the *it* or Anu-bandha p.

अपितृ *a-pitri*, *tā, m.* not a father.

A-pitrika, *as, ā, am*, not ancestral or paternal, uninherited; fatherless.

A-pitrya, *as, ā, am*, uninherited, not ancestral or paternal.

अपिदह *api-dah*, cl. 1. P., Ved. *-dahati*, *-dagdhum*, to singe.

अपिद्रुम् *api-dribh*, cl. 6. P., Ved. *-dribhati* or *-dribhāti*, *-darbhītum*, to rely upon.

अपिदो *api-do*, cl. 4. P., Ved. *-dyati*, *-dātum*, to cut off.

अपिधा *api-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put to, shut, close, cover, conceal.

Apt-dhāna or *pi-dhāna*, *am*, n. covering, concealment; a cover, a lid, a cloth for covering. — *Apt-dhānu-vaṭ*, *ān, atī, at*, Ved. having a cover; concealed.

Api-dhi, *is, m.* concealment.

Api-hita or *pi-hita*, *as, ā, am*, shut, covered, concealed.

अपिनह *api-nah* or *pi-nah*, cl. 4. P. *-nahyati*, *-naddhum*, to tie on, fasten.

Api-naddha or *pi-naddha*, *as, ā, am*, tied on; clothed, accoutred.

अपिनी *api-nī*, cl. 1. P. *-nayati*, *-netum*, to lead towards or to, bring to a state or condition.

अपिपद् *api-pad*, cl. 4. A. *-padyate*, *-pattum*, to go in, enter.

अपिपास *a-pipāsa*, *as, ā, am*, free from thirst; satisfied.

अपिपृच *api-prič*, cl. 7. P. A., Ved. *-priṇakti*, *-priṇkte*, *-parčitum*, to mix with.

अपिप्राण *api-prāṇa*, *as, i, am*, Ved. breathing upon, vivifying, animating (?).

अपिबद्ध *api-baddha*, *as, ā, am*, fastened; connected with.

अपिभाग *api-bhāga*, *as, ā, am*, Ved. having part in, sharing in.

अपिमृष *api-mṛish*, cl. 4. P. A. *-mṛishyati*, *-te*, *-marshitum*, to forget, neglect.

अपिवृ *api-vri*, cl. 5. P. *-vriṇoti*, *-varitum*, *-ritum*, to conceal.

Api-vrita, *as, ā, am*, concealed, covered.

अपिव्रत *api-vrata*, *as, m.* sharing in the same religious acts, related by blood.

अपिशर्व *api-sarvara*, *as, ā, am*, Ved. contiguous to the night; being at the beginning or end of the night; (*am*), n. evening-time or morning-time.

अपिशल *apiśala*, *as, m.*, N. of a man; (*ās*), m. pl. the descendants of *Apiśala*.

अपिशस् *api-śas*, *f.* (only used in *abl.*), Ved. slitting, ripping up.

अपिशुन *a-piśuna*, *as, ā, am*, unmalicious, upright, honest.

अपिशृत *api-shṭuta*, *as, ā, am* (rt. *stu*), praised.

अपिसिच *api-siç*, cl. 6. P. *-siñcati*, *-sektum*, to sprinkle with.

अपिहित *api-hita*. See *api-dhā*.

अपी *api* (*api-i*), cl. 2. P. *apy-eti*, *-tum*, to go in or near, to enter into or upon; to come near, approach; to partake, have a share in; to suffer; to join; to pour out (as a river); to dissolve; to enter the other world, to die.

Api-yat, *an, atī, at*, coming near.

1. *apīta*, *as, ā, am*, gone into, entered, approached.

Apiti, *is, f.*, Ved. entering into, encountering, joining battle, junction; dissolving.

Apy-aya, coming near, union. See s. v.

अपीच्य *apīcya*, *as, ā, am* (fr. *api-añç*), Ved. secret, hidden (incorrectly for *apīcya*, q. v.).

अपीजू *apī-jū*, *ūs*, *ūs*, *u*, Ved. stirring up, impelling.

अपीडन *a-pīḍana*, *am*, *n*. or *a-pīḍā*, *f*. not giving pain, gentleness, kindness.

अपिडायत, *an*, *atī*, *at*, without distressing, not paining.

अपीत 2. *a-pīta*, *as*, *ā*, *am*, not drunk.

अपित्वा, *ind*. not having drunk, without drinking.

अपीनस *apī-nasa* or *pī-nasa*, *as*, *m*. (*apī* for *apī* and *nasa* for *nāsikā*), dryness of the nose, want of the pituitary secretion and loss of smell, cold.

अपीवृत *apī-vṛita* = *apī-vṛita*, *as*, *ā*, *am*, covered.

अपीव्य *apīvya*, *as*, *ā*, *am*, very handsome, most excellent (?).

अपुंस *a-puṁs*, *-pumān*, *m*. not a man, a eunuch. — *Apuṁs-tva*, *am*, *n*. the state of a eunuch. *A-puṁskā*, *f*. without a husband.

अपुच्छ *a-pučha*, *as*, *ā*, *am*, tailless; (*ā*), *f*. the tree *Dalbergia Sisiū*.

अपुण्य *a-puṇya*, *as*, *ā*, *am*, unclean, impure, wicked, bad. — *Apuṇya-kṛt*, *t*, *t*, *t*, acting wickedly, wicked, bad.

अपुत्र *a-putra*, *as*, *m*. not a son; (*as*, *ā*, *am*), or *a-putraka*, *as*, *ikā*, *am*, having no son, sonless. — *Aputra-tā*, *f*. sonlessness.

अपुत्रिकā, *f*. the daughter of a sonless father, who herself has no male offspring; (*as*), *m*. the father of such a daughter.

अपुनर *a-punar*, *ind*. not again, once for ever. — *A-punah-prāpya*, *as*, *ā*, *am*, irrecoverable. — *A-punar-anvaya*, *as*, *ā*, *am*, not returning, dead. — *A-punar-īrṣṭi*, *is*, *f*. final exemption from life or transmigration. — *A-punar-dīyamāna*, *as*, *ā*, *am*, not being given back. — *A-punar-bhava*, *as*, *m*. not being again; exemption of the soul from further transmigration, final beatitude. — *A-punar-bhāva*, *as*, *m*. not being born again.

अपुराण *a-purāṇa*, *as*, *ā*, *am*, or *a-purātana*, *as*, *ī*, *am*, not old, modern, new.

अपुरुष *a-purusha*, *as*, *ā*, *am*, unmanly. — *A-purushārtha* (*śha-ar*), *as*, *m*. a rite which is not for the benefit of the sacrificer; not the chief object of the soul.

अपुरोऽनुवाक्यक *a-puro-²nūvākya*, *as*, *akā* or *ikā*, *am*, without a Puroṇvākya.

अपुरुरुक्का, *as*, *ā*, *am*, without a Puroruc.

अपुष्कल *a-puṣkala*, *as*, *ā*, *am*, not eminent; mean, low.

अपुष्ट *a-puṣṭa*, *as*, *ā*, *am*, unnourished, lean; soft.

अपुष्प *a-puṣpa*, *as*, *ā*, *am*, not flowering; (*as*), *m*. the glomerous fig tree. — *A-puṣpa-phala* or *a-puṣpa-phala-da*, *as*, *ā*, *am*, bearing fruits without flowering; having neither flowers nor fruits; (*as*), *m*. the jack tree, *Artocarpus Integrifolia*, the glomerous fig tree.

अपुस *apus*, *us*, *n*. Ved. shape; the same as *vapus*, *q*. v.

अपूजक *a-pūjaka*, *as*, *ikā*, *am*, irreverent, irreligious.

अपूजा, *f*. irreverence, disrespect.

अपूजित, *as*, *ā*, *am*, not revered or worshipped, contemned, disregarded.

अपूज्या, *as*, *ā*, *am*, not to be worshipped or revered.

अपूत *a-pūta*, *as*, *ā*, *am*, impure; not having received the invocatory rite.

अपूप *apūpa*, *as*, *m*. cake of flour, meal, &c.; a sort of bread; wheat; honey-comb (?). — *Apūpa-nābhi*, *is*, *m*. Ved. having a navel which consists of or is decorated with cake. — *Apūpa-maya*, *as*, *ī*, *am*, consisting of cake. — *Apūpa-vat*, *an*, *atī*, *at*, accompanied with cake. — *Apūpāpīḥita* (*pa-ap*), *as*, *ā*, *am*, covered with cake.

अपूप्या, *as*, *ā*, *am*, belonging to cake.

अपूप्या, *am*, *n*. flour, meal.

अपूरणी *apūrāṇi*, *f*. the silk cotton tree, *Bombax Heptaphyllum*.

अपूरुष *a-pūrusha*, *as*, *ā*, *am*, lifeless, inanimate; soulless; unpeopled. — *A-pūrusha-ghna*, *as*, *m*. Ved. not killing men.

अपूर्या *a-pūrṇa*, *as*, *ā*, *am*, not full or entire, imperfect, incomplete, deficient; (*am*), *n*. an incomplete number, a fraction. — *Apūrṇa-kāla*, *as*, *ā*, *am*, premature; (*as*), *m*. incomplete time. — *Apūrṇa-kāla-ja*, *as*, *ā*, *am*, born before the proper time, abortive. — *Apūrṇa-tā*, *f*. incompleteness.

अपूर्यामāna, *as*, *ā*, *am*, not being full, incomplete.

अपूर्व *a-pūrva*, *as*, *ā*, *am*, unprecedented, unprecedented; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in Pāṇini) preceded by *a* or *ā*; (*am*), *n*. the remote or unforeseen consequence of an act, as heaven of religious rites; a consequence not immediately preceded by its cause. — *Apūrva-karmaṇ*, *a*, *n*. a religious rite or sacrifice, the power of which on the future is not before seen. — *Apūrva-tā*, *f*. or *apūrva-tva*, *am*, *n*. the being unprecedented, not having existed before, incomparableness, &c. — *A-pūrva-pati*, *is*, *f*. one who has had no husband before. — *Apūrva-val*, *ind*. singularly, unlike anything else. — *A-pūrevā*, *ind*. never before.

अपूर्व्या, *as*, *ā*, *am*, referring to the remote or unforeseen consequence of an act.

अपूर्व्या, *as*, *ā*, *am*, Ved. unprecedented, first; having nothing similar before one's self, incomparable, unheard of.

अप्रिक्त *a-prikta*, *as*, *ā*, *am*, unmixed, uncombined; (*as*), *m*. (in Pāṇini) a word or an affix consisting of a single letter, i. e. of one not combined with another; (in the Prātiśākyas) the preposition *ā* and the particle *u*.

अप्रिणत *a-prīṇat*, *an*, *atī*, *at*, Ved. not filling, not propitiating by gifts; stingy.

अप्रिथक् *a-prīthak*, *ind*. not separately, with, together with, collectively. — *Aprīthag-dharma-sīla*, *as*, *ā*, *am*, of the same religion. — *Aprīthag-dhī*, *is*, *is*, *ī*, regarding God in all things.

अप्रिष्ट *a-prīṣṭa*, *as*, *ā*, *am*, unasked, undressed, not spoken to.

अपे *ape* (*apa-i*), *cl*. 2. P., *cl*. 1. A. *apaiti*, *apāyate*, *apaitum*, to go away, withdraw, retire, run away, escape, vanish; to be wanting, to be omitted; to start.

Apāya, *as*, *m*. going away, departure; destruction, death, annihilation; injury, detriment, loss; misfortune, evil, ill, calamity, danger; end (of a word).

Apāyin, *ī*, *inī*, *ī*, going away, departing, vanishing, perishable.

Apeta, *as*, *ā*, *am*, escaped, departed, gone; having retired from, free from (with *abl*. or as last member of a comp.). — *Apeta-bhī*, *is*, *is*, *ī*, one whose fear is gone. — *Apeta-rākṣasī*, *f*. N. of a plant, *Ocimum Sanctum*.

Apeya, *as*, *ā*, *am*, removed (?).

Apēkṣ. See *s. v.* next col.

अपेक्ष *apeksh* (*apa-iksh*), *cl*. 1. A. *apekshate*, *-shitum*, to look away, to look round, to look about for something; to have some design; to have regard to, to respect; to look for, wait for,

expect, hope; to require, to have an eye to; with *na*, not to like.

Apekshāṇa, *am*, *n*. or *apekshā*, *f*. looking round or about; (with the object either in loc. or as the preceding member of a compound) consideration, reference, regard; connection of cause with effect or of individual with species; expectation, hope, desire, need, requirement. — *Apekshayā*, with reference to. — *Apekshā-buddhi*, *is*, *f*. a mental process in the Vaiśeṣika philosophy, the faculty of arranging and methodising; clearness of understanding.

Apekshāṇiya or *apekshātavya* or *apekshya*, *as*, *ā*, *am*, to be considered or regarded, to be looked for or expected, to be wished, desired, or required; desirable.

Apekshita, *as*, *ā*, *am*, considered, regarded, referred to, looked for, expected; wished, hoped, required; (*am*), *n*. consideration, reference, regard.

Apekshin, *ī*, *inī*, *ī*, (with the object in gen. or as the preceding member of a compound) considering, respecting, regarding, looking to; looking for, expecting, hoping, requiring.

Apekshya, *ind*. having considered, having regard to, with regard or reference to.

अपेज् *apej* (*apa-ej*), *cl*. 1. A. *apejate*, *-jitum*, to remove, drive away. (See Gram. 784. a.)

अपेन्द्र *apendra* (*pa-in*), *as*, *ā*, *am*, without Indra.

अपेय *a-peya*, *as*, *ā*, *am*, unfit for drinking, undrinkable.

अपेशल *a-peśala*, *as*, *ā*, *am*, not clever, inexpert.

अपेसस् *a-peśas*, *ūs*, *ās*, *as*, Ved. formless, shapeless.

अपेष् 1. *apesh* (*apa-ish*), *cl*. 4. A. *apeshyate*, *-shitum*, to strive after, aspire to.

अपेष् 2. *apesh* (*apa-ish*), *cl*. 1. A. *apeshate*, *-shitum*, to withdraw from, to retire.

अपेहि *apehi* (imperative of *rt. i* with *apa*), at the beginning of several compounds, means excluding, expelling, denying admission; e.g. *apehi-prākāśa*, *f*. a ceremony where people are not admitted. — *Apehi-bāṇijā*, *f*. a ceremony from which merchants are excluded. — *Apehi-vātā*, *f*. N. of a plant useful in expelling wind (Poederia).

अपैशुन *a-paiśuna*, *am*, *n*. integrity, honesty, uprightness.

अपोगण्ड *a-pogaṇḍa*, *as*, *ā*, *am*, not under sixteen years of age; a child or infant; timid, fearful; flaccid; having a limb too many or too few.

अपोच्छद् *apočchad* (*apa-ud-čhad*), *cl*. 10. P. A. *-čhādayati*, *-te*, *-yitum*, to uncover.

अपोद *apodha*, *as*, *ā*, *am* (fr. *rt. vah* with *apa*), carried off, removed, taken away.

अपोत्कृप् *apot-kṛish* (*apa-ud-kṛish*), *cl*. 1. 6. P. A. *-karṣatī*, *-te*, *-kṛishati*, *-te*, *-karṣtum*, *-krashum*, to separate, disjoin.

अपोदक *apodaka* (*pa-ud*), *as*, *ā*, *am*, waterless, water-tight; not watery, not fluid; (*ikā*), *f*. a pot-herb, *Basella Rubra* or *Lucida*.

अपोदि *apod-i* (*apa-ud-i*), *cl*. 2. P. *-eti*, *-tum*, to go away altogether, to give way, to withdraw.

Apodītya, *as*, *ā*, *am*, to be completely gone away from or left.

अपोद्धार्य *apod-dhārya*, *as*, *ā*, *am* (fr. *rt. hṛi* with *apa* and *ud*), liable to have something taken away.

अपोनपात् *apo-napāt*, &c. See under *ap*.

अपोभ *apobh* (*apa-ubh*), *cl*. 6. P., Ved. *apobhati*, *-ombhati*, *-bhitum*, to bind, fetter.

अपोरुणि *aporuṇi* (*apa-ūrṇu*), cl. 2. P. A. *aporuṇi*, -*noti*, -*rule*, -*navitum*, -*uritum*, to uncover, to unveil, to open; A. to uncover one's self.

अपोष *aposh* (*apa-ush*), cl. 1. P., Ved. *aposhati*, *apocēhati*, to dispel darkness (said of the dawn).

अपोह *apoh* (*apa-ūh*), cl. 1. P. A. *apohati*, -*te*, -*hitum*, to strip off, to push away, to frighten away; to remove, to heal (sickness); A. to keep away from one's self, to avoid, to give up; (in disputation) to object, to deny, to reason, argue.

Apoha, as, m. or *apohana*, am, n. pushing away, removing; removal of doubt by the exercise of the reasoning faculty; reasoning, arguing.

Apohanīya or *apohya*, as, ā, am, to be taken away, or removed, or expiated.

Apohita, as, ā, am, taken away, removed; established by reason.

अपौरुष *a-pauruṣa*, am, n. unmanliness, cowardice; superhuman power; (as, ā, am), unmanly, cowardly; superhuman.

अपौकल्य *a-pauṣhalya*, am, n. immaturity.

अप्त *apta*, as, ā, am (fr. obs. rt. *ap* for later *āp*), Ved. obtained; watery (?).

Aptas, as, n. a sacrificial act.

Aptu, us, m., Ved. busy, active, diligent; the body; Soma; a sacrificial animal.

Aptur, ūs, m., Ved. active, busy; giving water; running as water.

Aptūrya, am, n., Ved. zeal, activity; the giving of water.

Aptor-yāma, as, or *aplor-yāman*, ā, m., Ved., N. of a sacrificial ceremony, and of a verse in the Śāma-veda closing that ceremony [cf. *vairāja*].

Aptya, as, ā, am, active, spacious; watery (?).

Apna, as, m. or *apnas*, as, n., Ved. possession, property; work, sacrificial act; progeny; shape [cf. Lat. *ops*]. — *Apnaś-stha*, as, m., Ved. superintending work. — *Apna-rāj*, ī, m., Ved. possessing property; illustrious through work. — *Apnas-vat*, ān, atī, at, Ved. productive, having sacrificial acts or work.

Apnavāna, as, m., Ved. having progeny; the arm; N. of a Rishi; poor (?).

Apya, as, ā, am, obtainable, to be reached; active, belonging to or connected with work or sacrificial acts, watery.

अप्प *appa*, as, m., N. of an author of a book on prosody.

अप्पति *appati*, is, m. See under *ap*.

अप्यदीक्षित *appadikṣhita* or *apyadikṣhita* or *apyayadikṣhita*, as, m., N. of an author of the sixteenth century.

अप्यिन्न *ap-pitta*, am, n. fire; see under *ap*.

अप्यच् *apy-ac*, yan, īḥ, yak (rt. *anē*), reaching, gone into, hidden.

अप्यत्यजे *apy-aty-arj* (*api-atī*), cl. 1. P., Ved. -*arjati*, -*jītum*, to add over and above.

अप्यय *apy-aya*, as, m. (fr. rt. *i* with *api*, see *apī*), approach, meeting, joining; pouring out; entering, vanishing; junction; (e.g. *svāpyaya*, entering into one's self, absorption). — *Apyaya-dikṣhita*, as, m., N. of a Drāviḍa saint and writer, the author of various works, celebrated as a Śaiva, and thought to be an incarnation of Śiva; (also *apyāya* or *apyai*, &c.)

Apy-ayana, am, n. union, joining; copulating.

अप्यर्थम् *apy-ardham*, ind., Ved. within proximity, near.

अप्यस् *apy-as* (*api-as*), cl. 2. P. -*asti*, (with loc. or with an adv. of place) to be in anything; to be closely connected with, to belong to.

अप्युत *apy-uta* = *api* and *uta*, q. v.

अप्रकट *a-prakaṭa*, as, ā, am, unmanifested, unapparent, obscure.

अप्रकम्प *a-prakampa*, as, ā, am, unshaken, literally and metaphorically; firm, steady; unanswered, unrefuted. — *Aprakampa-tā*, f. firmness, stability, unanswerableness.

अप्रकर *a-prakara*, as, ā, am, not acting excellently.

A-prakaraṇa, am, n. not the principal topic, not relevant to the main subject.

A-prakṛita, as, ā, am, not principal, not relevant to the main topic under discussion, not chief; occasional or incidental, not natural.

A-prakṛiti, is, f. not the inherent or inseparable property, accidental property or nature; spiritual being.

अप्रकर्षित *a-prakarṣhita*, as, ā, am, not exceeded, not more than; unsurpassed.

A-prakṛishṭa, as, ā, am, low, vile; (as), m. a crow.

अप्रकल्पक *a-prakalpaka*, as, ikā, am, not prescribing as obligatory.

A-prakṛipta, as, ā, am, not explicitly enjoined.

अप्रकाण्ड *a-prakāṇḍa*, as, ā, am, stemless; (as), n. a bush, a shrub.

अप्रकाश *a-prakāśa*, as, ā, am, not shining, dark; self-illuminated; not visible, hidden, secret; not manifest or evident; (am), ind. in secret; (as), m. indistinctness, secrecy, a secret.

A-prakāśaka, as, ikā, am, not rendering bright; making dark.

A-prakāśamāna or *a-prakāśīta*, as, ā, am, not manifested, undivulged, unrevealed, not evident or public.

A-prakāśya, as, ā, am, not to be manifested or divulged.

अप्रकेत *a-praketa*, as, ā, am, Ved. indiscriminate, unrecognizable.

अप्रक्षित *a-prakṣhita*, as, ā, am, Ved. undiminished, undecayed.

अप्रखर *a-prakhara*, as, ā, am, dull, obtuse; bland, mild.

अप्रगम *a-pragama*, as, ā, am, going too fast for others to follow, not to be surpassed.

अप्रगल्भ *a-pragalbha*, as, ā, am, not arrogant, modest.

अप्रगीत *a-pragīta*, as, ā, am, not chaunted aloud.

अप्रगुण *a-praguṇa*, as, ā, am, confounded, perplexed.

अप्रग्राह *a-pragrāha*, as, ā, am, unrestrained, unbridled.

अप्रचक्ष्ण *a-pracankṣa*, as, ā, am, Ved. without power of seeing; not beautiful (?).

अप्रचुर *a-pracura*, as, ā, am, little, few.

अप्रचेतस् *a-pracetas*, ās, ās, as, Ved. deficient in understanding, foolish.

A-pracetita, as, ā, am, unknown.

अप्रचोदित *a-pracōdita*, as, ā, am, undesired, not bidden or commanded; undeclared, not said; unasked.

अप्रच्छेद्य *a-pracchedya*, as, ā, am, inscrutable.

अप्रच्युत *a-pracyuta*, as, ā, am, unmoved; (with abl.) not fallen or deviating from, observing, following.

अप्रज *a-praja*, as, ā, am (rt. *jan*), without progeny, childless; unborn; unpeopled; (ā), f. not bearing, unprolific, having no child.

1. *a-prajajñi*, is, is, ī (rt. *jan*), without progeny.

A-prajas, ās, ās, as, without progeny, childless. — *Aprajas-tā*, f. or *aprajas-tea* or *aprajās-tva*, am, n. childlessness.

A-prajāta, as, ā, am, childless, having no progeny.

अप्रजज्ञि 2. *a-prajajñi*, is, is, ī (rt. *jñā*), Ved. inexperienced, inexpert.

अप्रणीत *a-praṇīta*, as, ā, am (rt. *nī*), unconsecrated, profane, common; (am), n. the act of frying clarified butter without consecrated water.

अप्रणीय *a-praṇodya*, as, ā, am (rt. *nud*), not to be turned away.

अप्रत *a-prat*, n, tī, t (rt. *prā*), Ved. not affluent; *apratā*, inst. c. without wealth.

अप्रतर्क्य *a-pratarkya*, as, ā, am, not to be discussed; incomprehensible by reason, undefinable.

अप्रताप *a-pratāpa*, as, m. want of brilliancy, dulness; meanness, want of dignity.

अप्रति *a-prati*, is, is, ī, Ved. without opponents, irresistible; unequalled; (ī), ind. irresistibly. — 1. *apratī-rūpa*, as, ā, am, of unequalled form, incomparable [cf. 2. *a-pratīrūpa*, p. 58]. — *Apratīrūpa-kathā*, f. incomparable or unanswerable discourse. — *Apratī-vīrya*, as, ā, am, of irresistible power.

अप्रतिकर *a-pratikara*, as, ā, am, trusted, trusting, confidential.

A-pratikarman, ā, ā, a, of unparalleled deeds.

A-pratikāra or *a-pratikāra*, as, m. not remedying, non-require, non-retaliation; (as, ā, am), irremediable, helpless, defenceless.

A-pratikārin, ī, īṇī, ī, not remedying, not counteracting.

अप्रतिगृह्य *a-pratigrīhya*, as, ā, am, one from whom one must not accept anything.

A-pratigrāhaka, as, ikā, am, not accepting.

A-pratigrāhya, as, ā, am, not to be taken, unacceptable.

अप्रतिघ *a-pratigha*, as, ā, am (rt. *han*), not to be kept off, not to be vanquished.

अप्रतिद्वन्द्व *a-pratidvandva*, as, ā, am, not having an adversary in battle; not to be vanquished; irresistible. — *Apratidvandva-tā*, f. unrivalledness.

अप्रतिधुर *a-pratidhura*, as, ā, am, Ved. without a match in carrying burdens or the yoke (said of a horse).

अप्रतिधृष्ट *a-pratidhrīṣṭa*, as, ā, am, not to be opposed, irresistible. — *Apratidhrīṣṭa-śavas*, ās, ās, as, Ved. of irresistible power.

A-pratidhrīshya, as, ā, am, Ved. irresistible.

अप्रतिपक्ष *a-pratipakṣa*, as, ā, am, without a rival or opponent.

अप्रतिपल्य *a-pratipanya*, as, ā, am, not to be bartered or exchanged.

अप्रतिपत्ति *a-pratipatti*, is, f. non-ascertainment; non-performance, failure; neglect, disregard. — *A-pratipad*, t, t, t, not stopping; not to be depended on.

A-pratipanna, as, ā, am, unascertained, unaccomplished, neglected.

अप्रतिबन्ध *a-pratibandha*, as, m. absence of obstruction; (as, ā, am), unimpeded, undisputed, direct (inheritance), not collateral or presumptive.

अप्रतिबल *a-pratibala*, as, ā, am, of unequalled power.

अप्रतिबोधवत् *a-pratibodhavat*, ān, atī, at, without the sense of personal consciousness.

अप्रतिवृत् *a-pratibruvat*, am, atī, at, Ved. not speaking against, not contradicting.

अप्रतिभ *a-pratibha*, as, ā, am, modest, bashful; (ā), f. shyness, timidity.

अप्रतिम *a-pratima*, as, ā, am, unequalled, incomparable, without a match.

अप्रतिमन्यमान *a-pratimanyūyamāna*, as, ā, am, Ved. being unable to show one's resentment to another, or to retaliate anger for anger.

अप्रतियत्न *a-pratiyatna*, as, m. natural or spontaneous state or condition.

अप्रतियोगिन् *a-pratiyogin*, ī, inī, i, without adversary; not opposed (to one another), having no opposite.

अप्रतिरथ *a-pratiratha*, as, m. having no antagonist, an invincible warrior; N. of a Rishi; (am), n., N. of a hymn composed by Apratiratha.

अप्रतिरव *a-pratirava*, as, ā, am, uncontested, undisputed.

अप्रतिरूप 2. *a-pratirūpa*, as, ā, am, not corresponding with, unfit. (For 1. see under *a-prati*.)

अप्रतिलभकाम *a-pratilabdha-kāma*, as, ā, am, unsatisfied in one's desires.

अप्रतिषिद्ध *a-pratishiddha*, as, ā, am (rt. 2. *sidh*), unprohibited, unforbidden.

A-pratishedha, as, m. non-prohibition, non-negation.

अप्रतिष्कृत *a-pratishkuta*, as, ā, am, Ved. not to be kept off, not to be resisted, not contradicted, not refused.

अप्रतिष्ठ *a-pratishṭha*, as, ā, am, having no solid ground, fluctuating; thrown away, unprofitable; infamous, disreputable; (as), m., N. of a hell; (ā), f. instability, absence of reputation, ill-fame, dishonour.

A-pratishṭhāna, as, ā, am, Ved. without solid or firm ground; (am), n. instability.

A-pratishṭhita, as, ā, am, unsettled, unfixed; unconsecrated; uncelebrated, obscure.

अप्रतिसङ्क्रम *a-pratisankrama*, as, ā, am, having no intermixture.

अप्रतिसङ्ख्या *a-pratisankhya*, as, ā, am, unobserved. — *Apratisankhya-nirodha*, as, m. the unobserved nullity or annihilation of an object.

अप्रतिहत *a-pratihata*, as, ā, am, uninterrupted, unobstructed, irresistible; unaffected, unimpaired, indestructible, uninjured; not disappointed. — *Apratikata-netra*, as, m., N. of a Buddhist deity (whose eyes are unimpeded).

अप्रतीकार *a-pratikāra*. See under *a-pratikara*, p. 57.

अप्रतीक्षाम् *a-pratiksham*, ind. without looking backward.

अप्रतीति *a-pratīti*, as, ā, am (rt. i with *prati*), unapproached, unattackable; unopposed; unintelligible, not understood. — *Apratīti-tā*, f. unintelligibility.

A-pratīti, is, f. the state of not being understood; mistrust, want of confidence.

अप्रतीति *a-pratīti*, as, ā, am (for *a-pratīlatta*, fr. rt. *dā* with *prati*), Ved. not given back.

अप्रतीप *a-pratīpa*, as, m., N. of a king of Magadha.

अप्रतुल *a-pratula*, as, m. want of weight, want, necessity.

अप्रत्त *a-pratta*, as, ā, am (for *a-pradatta*, fr. rt. *dā* with *pra*), not given away; (ā), f. not given away in marriage, a girl.

अप्रत्यक्ष *a-pratyaksha*, as, ā, am, not present to the sight, invisible, imperceptible; unknown. — *Apratyaksha-tā*, f. imperceptibility. — *A-pratyaksha-śiṣṭa*, as, ā, am, not distinctly taught.

अप्रत्यय *a-pratyaya*, as, m. distrust, disbelief, doubt; not an affix; (as, ā, am), distrustful (with loc.); having no affix. — *A-pratyaya-etha*, as, ā, am, (in gram.) not pertaining to an affix.

अप्रत्याख्यात *a-pratyākhyāta*, as, ā, am, uncontradicted, unrefuted, assented to.

A-pratyākhyāna, am, n. non-refutation.

A-pratyākhyeya, as, ā, am, not to be contradicted, undeniable.

अप्रत्युत *a-pratyūta*, as, ā, am, not attacked.

अप्रयित *a-prathita*, as, ā, am, unpublished; unnoted, unknown, not celebrated.

अप्रदीप्ताग्नि *a-pradiptāgni* (°ta-ag°), is, is, i, dyspeptic.

अप्रदुग्ध *a-pradugdha*, as, ā, am, Ved. not milked to the end.

अप्रदृषित *a-pradṛṣita*, as, ā, am, Ved. not proud, not arrogant; not humbled, not careless (?).

अप्रधान *a-pradhāna*, as, ā, am, not principal, subordinate, secondary. — *Apradhāna-tā*, f. or *apradhāna-tva*, am, n. subordination, inferiority.

अप्रधृष्य *a-pradhrishya*, as, ā, am, not to be vanquished, invincible.

अप्रपदन *a-prapadana*, am, n., Ved. a bad place of refuge.

अप्रबल *a-prabala*, as, ā, am, inefficacious, weak.

अप्रभ *a-prabha*, as, ā, am, without radiance, obscure; dull; mean.

अप्रभु *a-prabhu*, us, us, u, wanting power, unable, incompetent (with loc.). — *Aprabhu-tva*, am, n. want of power, insufficiency.

A-prabhūta, as, ā, am, insufficient, inadequate.

A-prabhūti, is, f. little effort.

अप्रमत्त *a-pramatta*, as, ā, am, not careless, careful, attentive, vigilant, sober.

A-pramāda, as, m. care, vigilance; (as, ā, am), careful, cautious, steady; (am), ind. attentively, carefully; without interruption.

A-pramādin, ī, inī, i, careful, attentive.

अप्रमद *a-pramada*, as, ā, am, without pleasure, joyless.

अप्रमय *a-pramaya*, as, ā, am, Ved. unlimited, imperishable.

अप्रमा *a-pramā*, f. a rule which is no authority (see *a-pramāṇa*); incorrect knowledge.

अप्रमाणा *a-pramāṇa*, as, ā, am, immeasurable, unlimited; without weight or proof, without authority; (am), n. a rule which is no standard of action. — *A-pramāṇa-vid*, t, t, t, incapable of weighing evidence. — *Apramāṇa-śubha*, ās, m. pl. of immeasurable virtue; N. of a class of Buddhist divinities.

— *Apramāṇābha* (°na-ābha), ās, m. pl. of unlimited splendor; N. of a class of divinities in Buddhism.

A-pramāṇika, as, ā, am, unauthorized; properly *a-prāmāṇika*, q. v.

A-pramita, as, ā, am, unbounded, unmeasured; not proved, not established by authority.

A-prameya, as, ā, am, immeasurable; unfathomable, inscrutable; not to be proved. — *Aprameyātman* (°ya-āt°), ā, m. of inscrutable spirit, an epithet of Śiva. — *Aprameyānubhāra* (°ya-an°), as, ā, am, of unlimited energy.

अप्रमायुक *a-pramāyuka*, as, ā, am, Ved. not dying suddenly (?), immeasurably long (?).

अप्रमोय *a-pramīya*, as, ā, am, Ved. not to be killed.

अप्रमूर *a-pramūra*, Ved. or *a-pramūrēchita*, as, ā, am, not foolish, prudent.

अप्रमृष्य *a-pramrīshya*, as, ā, am, not to be destroyed, indestructible.

अप्रमोद *a-pramoda*, am, n. inability to remove pain.

अप्रयत्न *a-prayatna*, as, m. absence of effort, indifference, laziness; (as, ā, am), not energetic, indifferent, apathetic, not devoted to (with loc.).

अप्रयाणि *a-prayāṇi*, is, f. not going, not moving.

A-prayāpaṇi or *a-prayāpani*, is, f. not causing to go on; not allowing to progress.

अप्रयावम् *a-prayāvam*, ind. (rt. *yu*), Ved. without interruption, attentively.

A-prayucchat, an, anti, ai, Ved. unceasing, careful, attentive.

A-prayuta, as, ā, am, Ved. unaltered, continual. *A-prayutvan*, ā, ā, a, Ved. not separate, combined, careful.

अप्रयास *a-prayāsa*, as, m. ease, absence of trouble.

अप्रयोग *a-prayoga*, as, m. non-applicability, bad application.

A-prayojaka, as, ikā or akā, am, inapplicable, causeless, irrelevant.

अप्रलम्ब *a-pralamba*, as, ā, am, not slow, quick, expeditious.

अप्रवर्तक *a-pravartaka*, as, ikā, am, abstaining from action, inert; not exciting to action.

A-pravartana, am, n. the act of refraining from, not engaging in; not exciting to any action.

A-pravrīta, as, ā, am, not acting, not engaged in, not commenced, not instigated.

A-pravrīti, is, f. not proceeding; abstaining from action, inaction; non-excitement; (in medic.) suppression of the natural evacuations, constipation, ischury, &c.

अप्रवीण *a-pravīṇa*, as, ā, am, unskilful.

अप्रवीत *a-pravīta*, as, ā, am, Ved. unapproached; not approaching (to impregnate); not impregnated.

अप्रवृद्ध *a-pravṛddha*, as, ā, am, not excessively grown.

अप्रवेद *a-praveda*, as, ā, am, Ved. difficult to be found or obtained; silent (?).

अप्रशक्त *a-prasakta*, *a-prasakti*, probably for *a-prasakta*, *a-prasakti*, q. v. below.

अप्रशस्त 1. *a-prasasta*, as, ā, am (rt. *śas*), not praised, worthless, contemptible; not approved, forbidden.

A-prasasya, as, ā, am, not praiseworthy, not good.

अप्रशस्त 2. *a-prasasta*, as, ā, am (rt. *śas*), Ved. indocile, disobedient.

अप्रसक्त *a-prasakta*, as, ā, am (rt. *sañj*), not addicted, not attached to; moderate, temperate.

A-prasakti, is, f. or *a-prasarga*, as, m. non-addiction, non-attachment, moderation.

अप्रसन्न *a-prasanna*, as, ā, am (rt. *sad*), not quiet, not clear, turbid, muddy; displeased, dissatisfied, unfavourable.

A-prasāda, as, m. disfavour, disapprobation.

A-prasādyā, as, ā, am, not to be propitiated; unappeasable, implacable.

अप्रसव *a-prasava*, as, ā, am (rt. *sa* or *sū*), not being prolific; (as), m. the not being born.

A-prasūta, as, ā, am, not having offspring, barren, childless.

अप्रसह्य *a-prasahya*, as, ā, am, intolerable, insufferable.

अप्रसिद्ध a-prasiddha, as, ā, am, not settled or established; unknown, uncelebrated; unusual, uncommon, of no real existence, not current or generally known. — *Aprasiddha-pada*, am, n. an obsolete word.

अप्रस्तुत a-prastuta, as, ā, am, unconnected with, irrelevant, unsuitable to the time or subject; not principal, not being the chief subject-matter; accidental or extraneous; not ready.

A-prastāvika, as, ī, am, irrelevant to the subject-matter.

अप्रहत a-prahata, as, ā, am, unhurt, intact; untitled, waste; uncultivated.

A-prahan, ā, ā, a, or *a-prahantri*, tā, trī, trī, not hurting.

अप्रहित a-prahita, as, ā, am, Ved. not stirred up, not sent out, unassailed (by foes).

अप्राकृत a-prākṛita, as, ā, am, not principal; not original; special, particular; not vulgar.

अप्राग्य a-prāgrya, as, ā, am, secondary, subordinate.

अप्राचीन a-prācīna, as, ā, am, modern, recent; not eastern, western.

अप्राज्ञ a-prājña, as, ā, am, unlearned, ignorant; unconscious. — *Aprājña-tā*, f. ignorance, unconsciousness.

अप्राण a-prāṇa, as, ā, am, or *a-prāṇin*, ī, īnī, ī, inanimate, lifeless.

अप्राप्य a-prādhānya, am, n. inferiority, subordination.

अप्राप्त a-prāpta, as, ā, am (rt. āp with pra), unobtained; unarrived; unproved. — *Aprāpta-kāla*, as, ā, am, out of season, inopportune, ill-timed; under age; (am), n. an irregular debate. — *Aprāpta-yauvana*, as, ā, am, not arrived at puberty. — *Aprāpta-ryavahāra* or *aprāpta-rayas*, ās, ās, as, a minor in law; under age, not of years to engage in law or public business. — *Aprāptāvasara* ('*la-av*'), as, ā, am, unseasonable, inopportune.

A-prāpti, īs, f. non-attainment, non-acquisition, scarcity.

A-prāpya, ind. not having found; (as, ā, am), unobtainable, unattainable, scarce.

अप्रामाणिक a-prāmāṇika, as, ī, am, unauthentic, unwarranted, unauthoritative, unworthy of being trusted or believed.

A-prāmāṇya, am, n. absence or insufficiency of proof or authority.

अप्रामिसत्य a-prāmi-satya, as, ā, am (rt. mī with pra), Ved. of unimpaired truthfulness; unalterably true.

अप्रायस a-prāyatya, am, n. impurity, un-governableness.

अप्रायु a-prāyu, us, us, u, Ved. assiduous, unceasing, not going forth (?).

A-prayus, us, m., Ved. not ceasing; with undeparted life, with unimpaired or ever brilliant vigour.

अप्रिय a-priya, as, ā, am, disagreeable, disliked; unkind, unfriendly; (as), m. a foe, an enemy; N. of a Yaksha; (ā), f. a sort of skate fish, *Silurus Pungentissimus*. — *Apriya-kara*, as, ā or ī, am, or *apriya-kārin*, ī, īnī, ī, doing an unkindness; unfriendly, ill-disposed. — *Apriya-bhāgin*, ī, īnī, ī, unfortunate. — *Apriya-vādīn*, ī, īnī, ī, or *apriyam-eada*, as, ā, am, speaking unkindly or harshly.

A-priti, īs, f. dislike, aversion, unfriendliness, enmity; pain. — *Apriti-kara*, as, ī, am, unkind, adverse; disagreeable, offensive. — *Aprity-ātmaka*, as, ikā, am, consisting of pain.

अप्रेतराक्षस apreta-rākṣasī, f., N. of a plant, *Ocimum Sanctum*; see *apeta-rākṣasī*, p. 56.

अप्रेमन् a-preman, a, n. dislike, aversion; (ā, ā, a), unfriendly.

अप्रेष a-praisha, as, ā, am, not invoked with a *praisha* (q. v.) mantra.

अप्रोषिवस् a-proshiras, -vān, -shushī, -vat (rt. *vas*, perf. part.), Ved. not gone away, staying.

अप्रीद a-praudha, as, ā, am, not arrogant, timid, gentle; (ā), f. an unmarried girl, or one very recently married and not come to womanhood.

अप्रव a-plava, as, ā, am, without a ship; not swimming. — *A-plaveśa* ('*va-īśa*'), as, ā, am, unable to swim.

अप्रवा aprā, f. (fr. *apa* or fr. obs. rt. *ap* ?), disease; danger; the region of the throat or neck.

अप्स 1. *ap-sa*, as, m., Ved. giving or yielding (ap) water [cf. *ap-sā* below].

अप्स 2. *a-psa*, as, m., Ved. not destroying.

अप्सर ap-sara, as, m. water-gocer, any aquatic animal (see etym. of next).

अप्सरस् apsaras, ās, or *apsarā*, f. (fr. *ap*, q. v., and rt. *sri*, 'going in the waters or between the waters of the clouds'); certain female divinities, who reside in the sky and are the wives of the Gandharvas; they have the faculty of changing their shapes, are very fond of bathing, and are said to have been produced at the churning of the ocean. — *Apsara-rah-pati*, īs, m. Indra, lord of the Apsaras. — *Apsaras-tirtha*, am, n. a pool in which the Apsaras bathe. — *Apsarā-pati*, īs, m. lord of the Apsaras; N. of the Gandharva Sīkhaṇḍin.

Apsarāya, nom. A. *apsarāyate*, -yitum, to behave like an Apsaras.

अप्सव apsava, as, ā, am, Ved. (if from *apsas*) possessed of form or shape; (if from *ap*) giving water.

Apsavya, as, ā, am, fit for water, being in the water.

अप्सस् apsas, as, n. (fr. obs. rt. *ap*), Ved. cheek; shape, beauty (?).

अप्सा ap-sā, ās, m. (fr. *ap* and rt. *san*), Ved. giving water.

अप्सु 1. *a-psu*, us, us, u, Ved. without food; not beautiful (?).

अप्सु 2. *apsu* (loc. pl. of *ap*, q. v.), in the water or waters. This word forms the first member of various compounds, thus:—*apsu-kṣhit*, t, m., Ved. dwelling within the clouds, in the region between heaven and earth. — *Apsu-cara*, as, ī, am, Ved. going in the waters. — *Apsu-ja*, as, ā, am, or *apsu-jā*, ās, ās, m. f., Ved. born in the waters. — *Apsu-jit*, t, t, t, Ved. vanquishing between the waters or in the region of the clouds. — *Apsu-mat*, ān, atī, at, possessed of what is in the waters; not losing one's nature in the water (e. g. the lightning does not lose his fiery nature in the clouds); containing the word *apsu*. — *Apsu-yoga*, as, m. the connecting power in water. — *Apsu-yoni*, īs, m., Ved. born from the waters. — *Apsu-vāh*, t, m., Ved. driving in water. — *Apsu-shad*, t, t, t, Ved. dwelling in the waters. — *Apsu-skoma*, as, m. Soma in water; a cup filled with water. — *Apsu-saṁśita*, as, ā, am, Ved. raised or excited in the waters.

अफल a-phala, as, ā, am, unfruitful, barren; vain, unproductive; deprived of virility; (as), m., N. of a plant, *Tamarix Indica*; (ā), f. the Aloe plant, *Aloes Perfoliata*; another plant, *Flacourtia Catephracta*. — *A-phala-kānkshtin*, ī, īnī, ī, disinterested, not looking to beneficial consequences. — *Aphala-tā*, f. or *aphala-tea*, am, n. barrenness, unprofitableness. — *A-phala-prepsu*, us, us, u, one who desires no recompense.

अफल्यु a-phalgy, us, us, u, not vain, productive, profitable.

अफुल्ल a-phulla, as, ā, am, unblown.

अफेन 1. *a-phena*, as, ā, am, frothless, without scum or foam.

अफेन 2. *a-phena*, am, n. (corruption of *ahi-phena*, foam of a snake?), opium.

अबद्ध a-baddha, as, ā, am, or *a-baddhaka*, as, ikā, am (rt. *bandh*), unbound, at liberty; unmeaning, nonsensical. — *Abaddha-mukha*, as, ā, am, foul-mouthed, scurrilous; mendacious.

1. *a-badhya*, as, ā, am, unmeaning, nonsensical. *A-bandhaka*, as, ikā, am, not binding; (as), m., N. of a man; (ās), m. pl. the descendants of this man.

A-bandhana, as, ā, am, without fetters, free.

A-bandhya. See s. v. below.

A-bandhna, as, ā, am, Ved. without bonds or ligatures, falling asunder.

अबध a-badha, as, m. (rt. *badh*), not killing; (ā), f. a segment of the base of a triangle, see *a-vaulha*. — *Abadhārha* ('*dha-ar*'), as, ā, am, not worthy of death.

2. *a-badhya*, as, ā, am, not to be killed, inviolable; see also *a-vadhya*. — *Abadhyu-bhāva*, as, m. immunity, sacredness of character, as that of an ambassador.

अबन्धु a-bandhu, us, us, u, without kindred, without companions, friendless. — *Abandhu-kṛt*, t, t, t, Ved. causing want of companions.

A-bāndhava, as, ā, am, having no relation or kindred, lone, unacknowledged, unowned.

अबन्ध्य a-bandhya, as, ā, am, not barren, not unfruitful, fruitful, productive.

अबल a-bala, as, ā, am, weak, feeble, infirm; (as), m., N. of a plant, *Tapia Cratæva*; N. of a king of Magadha; (ā), f. a woman; one of the ten Buddhist earths; (am), n. want of strength, weakness [with *abala* have been compared, Goth. *ubils*, Them. *ubila*; Mod. Germ. *ubel*; Eng. 'evil']. — *Abala-dhanvan*, ā, ā, a, possessing a weak bow. — *Abalābala* ('*la-ab*'), as, m. 'neither powerful nor powerless'; an epithet of Siva.

A-balāsa, as, ā, am, not consumptive.

Abaliyas, ān, asī, as, weaker.

A-balya, am, n. weakness, sickness.

अबहु a-bahu, us, us, or *vī*, u, not many, few. — *Abahv-akshara*, as, ā, am, or *abahv-ac*, ā, ā, c, having not more than two syllables.

अबाध a-bādha, as, ā, am, unobstructed, unrestrained; free from pain; (ā), f. segment of the base of a triangle [cf. *a-badhā* under *badha* above]. *A-bādha*, as, ikā, am, or *a-bādhitā*, as, ā, am, unimpeded, unobstructed; unrefuted.

A-bādhya, as, ā, am, improper to be opposed or pained.

अबान्धव a-bāndhava. See *a-bandhu*.

अबालिश a-bāliśa, as, ā, am, not childish.

अबालेन्दु a-bālendu ('*la-in*'), us, m. full moon.

अबाह्य a-bāhya, as, ā, am, not exterior, internal; without an exterior.

अविन्ध्य ab-indhana, as, m. 'having (ap) water for fuel,' submarine fire.

अबिभोवस् a-bibhivas, ān, bhyushī, at, or *a-bibhyat*, at, atī, at, Ved. fearless, confident.

अबुद्ध a-buddha, as, ā, am, unwise, foolish. — *A-buddha-tva*, am, n. foolishness.

A-buddhi, īs, f. want of understanding; ignorance; stupidity; (īs, īs, ī), ignorant, stupid. — *A-buddhi-pūrvā* or *a-buddhi-pūrvaka*, as, ā, am, not

preceded by intelligence; beginning with non-intelligence; (*am*), ind. ignorantly. — *Abuddhi-mat*, *ān*, *atī*, *at*, unwise, ignorant, foolish.

A-budh, *bhūt*, *t*, *t*, or *a-budha*, *as*, *ā*, *am*, stupid, foolish; (*as*), *m*, a fool.

A-budhya, *as*, *ā*, *am*, Ved. not to be perceived; not to be awakened.

A-budhyamāna, *as*, *ā*, *am*, not being awake.

A-bodha, *as*, *m*, ignorance, stupidity; (*as*, *ā*, *am*), ignorant, stupid; puzzled, perplexed. — *A-bodha-gamya*, *as*, *ā*, *am*, incomprehensible.

A-bodhaniya, *as*, *ā*, *am*, unintelligible; not to be understood or aroused.

अबुध्म *a-budhna*, *am*, *n*, Ved. 'having no bottom or root,' the air or intermediate region.

अज *ab-ja*, *as*, *ā*, *am* (fr. *ap* and rt. *jan*), born in water; (*as*), *m*, the conch; the moon; the tree *Barringtonia Acutangula*; *Dhanvantari*, physician of the gods, produced at the churning of the ocean; *N*, of a son of *Viśala*; (*am*), *n*, a lotus; a large number of millions. — *Abja-ja*, *as*, *m*, an epithet of *Brahmā* (sprung at the creation from the lotus, which arose from the navel of *Viṣṇu*). — *Abja-dṛiṣ*, *k*, *k*, or *abja-nayana*, *as*, *ā*, *am*, or *abja-netra*, *as*, *ā*, *am*, lotus-eyed, having large fine eyes. — *Abja-bāndhava*, *as*, *m*, the sun (friend of the lotus). — *Abja-bhava*, *as*, *m*, *Brahmā*, a *Brāhman*. — *Abja-bhoga*, *as*, *m*, the root of a lotus. — *Abja-yont*, *is*, *m*, epithet of *Brahmā* [cf. *abja-ja*]. — *Abja-vāhana*, *as*, *m*, epithet of *Siva*, 'carrying the moon' on his forehead. — *Abja-hasta*, *as*, *m*, the sun (represented as holding a lotus in one hand).

Ab-jā, *ās*, *m*, Ved. born in water.

Abjini, *f*, a multitude of lotus flowers. — *Abjini-patī*, *is*, *m*, the sun.

अजस्र *abjas*, *as*, *n*, shape, beauty [cf. *apsas*].

अजित् *ab-jit*, *t*, *t*, *t* (fr. *ap* and rt. *ji*), Ved. conquering waters.

अब्द *ab-da*, *as*, *ā*, *am* (fr. *ap* and rt. *dā*), giving water; (*as*), *m*, a cloud; a year; the grass *Cyperus Rotundus*; *N*, of a mountain. — *Abda-tautra*, *am*, *n*, *N*, of an astronomical work. — *Abda-vāhana*, *as*, *m*, *N*, of *Siva* (? borne on a cloud or bearing the clouds). — *Abda-sata*, *am*, *n*, a century. — *Abda-sahasra*, *am*, *n*, a thousand years. — *Abda-sāra*, *as*, *m*, a kind of camphor. — *Abdārdha* ('*da-ar*'), *am*, *n*, a half year.

Abdayā, ind., Ved. out of desire of giving water.

Ab-di, *is*, *m*, Ved. a cloud. — *Abdi-mat*, *ān*, *atī*, *at*, Ved. possessed of clouds, giving water, impregnating (?).

अदुर्ग *ab-durga*, *am*, *n*, (see *ap*), a fortress surrounded by a moat or lake.

अदेवताक *ab-devatāka* or *ab-daivata*, *as*, *ā*, *am* (see *ap*), having the waters as divinities, praising the waters.

अभि *ab-dhi*, *is*, *m*, (fr. *ap* and rt. *dhā*), a pond, lake; the ocean; sometimes used to denote the numerals 4 or (?) 7. — *Abdhi-kapka*, *as*, *m*, cuttle fish bone, being considered as the froth of the sea. — *Abdhi-ja*, *as*, *ā*, *am*, born in the ocean; (*am*), *m*, the *Āsvins*; (*ā*), *f*, spirituous liquor. — *Abdhi-jhaska*, *as*, *m*, a sea-fish. — *Abdhi-dīpā*, *f*, earth; an island surrounded by the ocean. — *Abdhi-nagori*, *f*, *N*, of *Dvārakā*, the capital of *Kṛishṇa*. — *Abdhi-nāvanitaka*, *as*, *m*, the moon. — *Abdhi-phena*, *as*, *m*, cuttle fish bone. — *Abdhi-unpādūki*, *f*, the pearl oyster. — *Abdhi-sagava*, *as*, *m*, *N*, of *Viṣṇu*, sleeping on the ocean at the periods of the destruction and renovation of the world. — *Abdhi-sāra*, *as*, *m*, a gem. — *Abdhi-agni*, *is*, *m*, submarine fire.

अभक्ष *ab-bhaksha*, *as*, *ā*, *am* (fr. *ap* and rt. *bhaks*), living upon water; (*as*), *m*, a snake.

Ab-bhakehana, *am*, *n*, living upon water, a kind of fasting.

अभ्र *ab-bhra*. See *abhra*, &c.

अब्रह्मचर्य *a-brahmacārya*, *as*, *ā*, *am*, unchaste.

A-brahma-cāryaka, *am*, *n*, incontinence, coition.

अब्रह्मण्य *a-brahmanyā*, *am*, *n*, act not proper for a *Brāhman*; an unbrahmanical or sacrilegious act; in theatrical language an exclamation, meaning 'help!' 'to the rescue!' 'a disgraceful deed is perpetrated!'

A-brahman, *ā*, *ā*, *am*, Ved. unaccompanied by devotion or devotional hymns, wanting in knowledge or divine wisdom; separated from the *Brāhmans*.

— *Abrahma-tā*, *f*, Ved. want of devotion or true divine knowledge. — *A-brahma-vid*, *t*, *t*, *t*, not knowing *Brahma* or the supreme spirit.

A-brāhmanā, *as*, *m*, not a *Brāhman*; (*as*, *ā*, *am*), without *Brāhmans*.

A-brāhmanyā, *am*, *n*, violation of sanctity, or of the duty of a *Brāhman*.

अब्रुवत् *a-bruvat*, *an*, *atī*, *at*, not speaking, silent.

अब्रूकृत *abrū-kṛita*, *am*, *n*, making (*abrū*) a growling; indistinctness of speech caused by shutting the lips.

अबलिङ्ग *ab-linga*, *am*, *n*, (see *ap*), a *Sūkta* or verse addressed to the waters.

अब्रिन्दु *ab-rindu*, *us*, *m*, (see *ap*), a tear.

अम् *abh*. See *ambh*.

अभक्त 1. *a-bhakta*, *as*, *ā*, *am*, unbelieving, not devoted, not worshipping; not attached to, detached, unconnected with; not accepted.

A-bhakti, *is*, *f*, want of devotion to, want of faith, unbelief, incredulity. — *Abhakti-mat*, *ān*, *atī*, *at*, undevoted to, unbelieving.

अभक्त 2. *a-bhakta*, *as*, *ā*, *am*, not eaten. — *A-bhakta-cchandasa*, *as*, *n*, or *a-bhakta-ruṣ*, *k*, *f*, want of appetite.

अभक्ष *a-bhaksha*, *as*, *m*, or *a-bhakshaṇa*, *am*, *n*, not eating anything, fasting.

A-bhakshya, *as*, *ā*, *am*, not to be eaten. — *A-bhakshya-bhakshaṇa*, *am*, *n*, eating of prohibited food. — *Abhakshya-bhakshin*, *i*, *inī*, *i*, eating forbidden food.

अभग *a-bhaga*, *as*, *ā*, *am*, without enjoyment, unfortunate.

अभग्न *a-bhagna*, *as*, *ā*, *am*, unbroken, entire; uninterrupted.

A-bhagura, *as*, *ā*, *am*, unbroken; firm; undisturbed.

A-bhagjyamāna, *as*, *ā*, *am*, not being detached, associated, attended with.

अभद्र *a-bhadra*, *as*, *ā*, *am*, not good, bad, wicked; (*am*), *n*, badness, sin, wickedness.

अभय *a-bhaya*, *as*, *ā*, *am*, unfeared, not dangerous, secure; fearless, undaunted; (*as*), *m*, *N*, of *Siva*; a son of *Dharma*; (*ā*), *f*, a plant, *Terminalia Citrina*; (*am*), *n*, absence or removal of fear, peace, safety, security; *N*, of a sacrificial hymn; the root of a fragrant grass, *Andropogon Muricatum*.

— *Abhaya-giri-vāsin*, *i*, *m*, dwelling on the mountain of safety; *N*, of the disciples of *Kātyāyana*'s pupils.

— *Abhaya-giri-vihāra*, *as*, *m*, Buddhist monastery on the *Abhayagiri*. — *Abhayan-kara*, *as*, *ā*, *am*, or *abhayan-kṛit*, *t*, *t*, *t*, causing peace or safety.

— *Abhaya-jāta*, *as*, *m*, *N*, of a man. — *Abhaya-dīdima*, *as*, *m*, a war-drum. — *A-bhaya-da* or *abhayan-dadu* or *abhayan-prada*, *as*, *ā*, *am*, giving fearlessness or safety; (*as*), *m*, an *Arhat* of the *Jainas*; *N*, of a king, the son of *Manasyu* and father of *Su-dhanvan*. — *Abhaya-dakshiyā*, *f*, promise or present of protection from danger; a gift to a *Brāhman*, which he may receive even from a *Sūdra*.

— *Abhaya-dāna* or *abhaya-pradāna*, *am*, *n*, giving assurance of safety or protection. — *Abhaya-patra*, *am*, *n*, (a modern term), a written document or paper granting assurance of safety, a safe conduct. — *Abhaya-vācana*, *am*, *n*, or *abhaya-vāc*, *k*, *f*, assurance of safety, encouragement. — *Abhaya-sant*, *is*, *i*, *i*, Ved. giving safety. — *Abhayananda* ('*ya-ān*'), *as*, *m*, *N*, of a man.

अभर्तुका *a-bhartrikā*, *f*, an unmarried woman; a widow.

अभव *a-bhava*, *as*, *m*, non-existence; destruction, end of the world.

A-bhavanīya or *a-bhavitārya*, *as*, *ā*, *am*, what is not to be, what will not be.

A-bhavan-mata-yoga or *a-bhavan-mata-sambandha*, *as*, *m*, (in rhetoric) a defect in composition; want of harmony between the ideas, which are to be expressed, and the words by which they are expressed.

A-bhavya, *as*, *ā*, *am*, not to be, not predestined; what ought not to be, improper, inauspicious.

अभस्त्र *a-bhastra*, *as*, *ā*, *am*, without bellows. — *A-bhastrākā* or *a-bhastrikā* or *a-bhastrākā*, *f*, a badly made or inferior pair of bellows. The former two are said to mean also, 'a small woman who has no bellows.'

अभाग *a-bhāga*, *as*, *ā*, *am*, or *a-bhāgin*, *i*, *inī*, *i*, not sharing or dividing.

A-bhāgya, *as*, *ā*, *am*, unfortunate, wretched.

अभाव *a-bhāva*, *as*, *m*, non-existence, absence; non-entity, negation, nullity, the seventh category in *Kaṇāda*'s system; annihilation, death.

A-bhāvanā, *am*, *f*, *n*, absence of judgment or right perception; absence of religious meditation or contemplation.

A-bhāvanīya, *as*, *ā*, *am*, not to be inferred or contemplated, inconceivable.

A-bhārayitṛi, *tā*, *trī*, *trī*, not perceiving, not inferring, not comprehending.

A-bhāvin, *i*, *inī*, *i*, or *a-bhārya*, *as*, *ā*, *am*, what is not to be or will not be, not destined to be.

अभाषण *a-bhāṣaṇa*, *am*, *n*, not speaking, silence.

अभि *abhi*, ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon.

(As a prefix to verbs of motion) it expresses the notion of moving or going towards, approaching, &c.

(As a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e.g. *abhi-tāma*, *abhi-nava*, *q*, *v*.

(As a separable adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; in, into, to; for, for the sake of; on account of; on, upon, with regard to; by, before, in front of; over. It may even express one after the other, severally; e.g. *vrīksham vrīksham abhi*, tree after tree [cf. *Gr. ἀπὸ*; *Lat. ob*; *Zend aibi*; *Goth. hi*; *Old High Germ. bi*].

Abhika, *as*, *ā*, *am*, lustful, libidinous; (*as*), *m*, a lover, a husband. Some regard this as derived from *abhi-kam* [cf. *anuka*].

Abhi-tarām, *abhi-tas*. See *s*, *v*.

अभिकम् *abhi-kam*, perf. -*śakame*, -*kamitum*, to desire, love.

Abhi-kāma, *as*, *m*, affection, desire; (*as*, *ā*, *am*), affectionate, loving, desirous, with obj. in acc. or gen.; (*am*), ind. with desire.

Abhi-kāmika, *as*, *ā*, *am*, voluntary.

अभिकम्प *abhi-kamp*, cl. 1. *ā*. -*kampate*, -*pitum*, to tremble vehemently, to shake: *Caus. kampayati*, -*yitum*, to stir, allure.

अभिकाङ्क्ष *abhi-kāṅksh*, cl. 1. *P*. -*kāṅkshati*.

-*śikṣtum*, to ask, request, long for, desire; to strive.

Abhi-kāṅkshā, *f*, longing, wish, desire.

Abhi-kāṅkshita, *as*, *ā*, *am*, longed for, wished, desired.

Abhi-kāṅkshin, ī, īni, ī, longing for, wishing, desiring.

अभिकाल *abhi-kāla*, as, m., N. of a town; see Rāmāyaṇa II. 68.

अभिकाग *abhi-kāś*, Intens., Ved. -*čākaśīti*, -*čākaśyate*, to illuminate, irradiate; to look on, to perceive.

अभिकुत्स *abhi-kuts*, cl. 10. P. A. -*kutsayati*, -*te*, -*yitum*, to revile, to inveigh against.

अभिकुष *abhi-kush*, cl. 9. P. -*kushṇāti*, -*koshitum*, to pull, to tear.

अभिकूज *abhi-kūj*, cl. 1. P. -*kūjati*, -*jitum*, to twitter, warble, coo.

अभिकृ *abhi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to do with reference to or in behalf of; to procure, effect; to render, make: Desid. -*čikīrshati*, to wish to do; to long for.

Abhi-karana, am, n. effecting; incantation. *Abhi-kṛīti*, īs, f., N. of a metre, containing one hundred syllables.

Abhi-kṛitean, vā, varī, m. f., Ved. magical; a magician, a spirit (producing diseases?).

अभिकृष *abhi-kṛish*, cl. 1. 6. P. A. -*karshati*, -*te*, -*kṛishati*, -*te*, -*karshṭum* or -*krashṭum*, to overpower, to pull down.

अभिकृ *abhi-kṛi*, cl. 6. P. -*kirati*, -*karitum* or -*ritum*, to pour over, throw over, cover; to fill.

अभिकृष *abhi-kṛip*, cl. 1. A. -*kalpate*, -*pitum* or -*ptum*, to be adequate to, to answer; to have the same meaning: Caus. -*kalpayati*, -*yitum*, to put in order.

Abhi-kṛīpta, as, ā, am, prepared, produced.

अभिकृष *abhi-kṛi*, cl. 1. A. -*knūyate*, -*yitum*, to bemoisten, bedew.

अभिक्रतु *abhi-kṛatu*, us, m., Ved. insolent, haughty (as an enemy).

अभिक्रन्द *abhi-kṛand*, cl. 1. P. -*kṛandati*, -*ditum*, to shout at, roar at, to neigh or whinny at. *Abhi-kṛanda*, as, m. a shout.

अभिक्रम *abhi-kṛam*, cl. 1. P. A., cl. 4. P. -*krāmāti*, -*kṛamāte*, -*krāmīyati*, -*kṛamitum*, to step or go near to, approach; to fly at, attack; to step upon; to undertake, begin: Caus. -*kṛamayati*, -*yitum*, to bring near.

Abhi-kṛama, as, m. assault, attack; ascending, mounting; undertaking, attempt, beginning. — *Abhi-kṛama-nāśa*, as, m. unsuccessful effort.

Abhi-kṛamaṇa, am, n. or *abhi-kṛānti*, īs, f. stepping near, approaching.

Abhi-kṛānta, as, ā, am, approached; attacked, begun.

Abhi-kṛāntin, ī, īni, ī, one who has undertaken; conversant with (with loc.).

Abhi-kṛānam, ind. having stepped near.

अभिक्री *abhi-kṛi*, cl. 9. P. A. -*kṛīṇāti*, -*ṇīte*, -*kṛetum*, to buy for a certain purpose.

अभिकृध *abhi-kṛudh*, cl. 4. P. -*kṛudhyati*, -*kṛoddhum*, to be angry with (with acc.).

अभिकृश *abhi-kṛuś*, cl. 1. P. -*kṛośati*, -*kṛośṭum*, to cry out at, call out to; to call to any one in a scolding manner; to lament with tears, to bemoan.

Abhi-kṛośaka, as, m. a reviler, one who calls out; a herald (?).

अभिकृष *abhi-kṛishatṛi*, tā, m., Ved. murderer, destroyer.

अभिकृषा *abhi-kṛshadā*, f., Ved. (according to native interpretation) destroying, a destroyer. It is better, perhaps, to divide thus, *a-bhikṛshadā*, ās, m. giving without having been asked.

अभिक्षम् *abhi-ksham*, cl. 1. A. -*kshamate*, -*kshantum*, to be gracious, propitious, to allow, to pardon.

अभिक्षर *abhi-kshar*, cl. 1. P. A. -*ksharati*, -*te*, -*ritum*, Ved. -*radhyai*, to flow near or round, to pour on.

अभिक्षिप *abhi-kship*, cl. 6. P. -*kshipati*, -*ksheptum*, to fling at (as the lash of a whip at a horse), to insult; to excel.

Abhi-kshipat, an, atī or antī, at, surpassing.

अभिखन् *abhi-khan*, cl. 1. P. A. -*khanati*, -*te*, -*nitum*, to dig up, to turn up (the soil).

अभिख्या 1. *abhi-khyā*, cl. 2. P., Ved. -*khyāti*, -*tum*, to see, view, perceive; to cast a kind or gracious look upon any one, to be gracious: in later Sanskrit the rt. *khyā* conveys the idea of telling, making known: Caus. -*khyāpayati*, -*yitum*, to make known. 2. *abhi-khyā*, f. look, view; splendor; beauty; fame, glory; notoriety; telling; calling, addressing; a name, appellation.

Abhi-khyāta, as, ā, am, become known, manifested.

Abhi-khyātṛi, tā, trī, trī, Ved. looking, supervising, superintending.

Abhi-khyāna, am, n. fame, glory.

अभिगम् *abhi-gam*, cl. 1. P. -*gačhati*, -*gau-tum*, to go near to, approach (with acc.); to follow; to meet with, to find; to cohabit, have intercourse with a woman; to undertake; to get, gain, obtain: Caus. -*gamayati*, -*yitum*, to cause to obtain, to cause to apprehend, to explain.

Abhi-gačhat, an, antī, at, approaching, &c.

Abhi-gata, as, ā, am, approached, &c.

Abhi-gantrī, tā, m. one who approaches, one who has intercourse with a woman; one who understands.

Abhi-gama, as, m. or *abhi-gamana*, am, n. approaching, visiting; sexual intercourse.

1. *abhi-gamyā*, as, ā, am, to be visited; accessible; inviting.

2. *abhi-gamyā*, ind. having approached.

Abhi-gāmin, ī, īni, ī, having intercourse with.

अभिगर *abhi-gara*. See *abhi-gṛi* below.

अभिगर्ज *abhi-garj*, cl. 1. P. -*garjati*, -*jitum*, to roar at, to bawl at; to raise savage or ferocious cries. *Abhi-garjana*, am, n. ferocious roaring, uproar. *Abhi-garjita*, am, n. a savage cry, uproar.

अभिगा *abhi-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go near to, to approach, arrive at; to get, gain.

अभिगाह *abhi-gāh*, cl. 1. A. -*gāhate*, -*hitum*, -*gādhum*, to penetrate into.

अभिगुप् *abhi-gup*, cl. 1. P. -*gopāyati*, -*gop-tum*, or Caus. -*gopayati*, -*yitum*, to guard, protect. *Abhi-gupta*, as, ā, am, guarded, protected, hidden, concealed.

Abhi-gupṭi, īs, f. guarding, protecting.

Abhi-gopṭṛi, tā, trī, trī, guarding, protecting.

अभिगुर *abhi-gur*, cl. 6. P. A. -*gurati*, -*te*, -*ritum*, to assent, agree, approve of.

Abhi-gūrta, as, ā, am, approved of, destined for (an offering, &c.), accompanied with applause (?).

Abhi-gūrti, īs, f., Ved. making resolution or effort, song of praise, hymn (?).

अभिगृ *abhi-gṛi*, cl. 9. P. A., Ved. -*gṛīṇāti*, -*ṇīte*, -*garitum* or -*ritum*, to call to or address with approbation; to join in; to welcome, praise; to approve of, to accept propitiously, to allow.

Abhi-gara, as, m., Ved. song of praise; praising.

अभिगै *abhi-gai*, cl. 1. P. -*gāyati*, -*gātum*, to call to, to sing to; to fill with song; to enchant; to sing, celebrate in song.

अभिग्रस् *abhi-gras*, cl. 1. A. -*grasate*, -*si-tum*, to overcome.

Abhi-grasta, as, ā, am, subdued, overcome.

अभिग्रह *abhi-grah*, Ved. -*grabh*, cl. 9. P. A. -*grhṇāti*, -*ṇīte*, Ved. -*grihṇāti*, -*ṇīte*, -*grahitum*, to seize, catch, take hold of; accept; to set (as a blossom); to lay together, to fold; to receive (as a guest): Caus. -*grāhayati*, -*yitum*, to catch, surprise in the act; to let one's self be caught; e. g. *rāpābhi-grāhita*, as, ā, am, taken in the very act.

Abhi-grihita, as, ā, am, seized, taken hold of. — *Abhi-grihita-pāṇi*, īs, īs, ī, having the hands joined.

Abhi-graha, as, m. attack, onset; defiance, challenge; seizing, robbing, plundering; authority, weight. *Abhi-grahaṇa*, am, n. robbing, seizing anything in presence of the owner.

अभिघर्ष *abhi-gharshaṇa*, am, n. (rt. *ghrīsh*), rubbing, friction; possession by an evil spirit.

अभिघात *abhi-ghāta*, as, m. (rt. *han*), striking, attack, infliction of injury, damage; striking back, driving away, warding off; abrupt or vehement articulation of Vedic texts; (*am*), n. the combination of the fourth letter of any class with the first or third letter; of the second with the first letter; and of the third with the second letter of any class.

Abhi-ghātaka, as, ikā, am, keeping back, removing.

Abhi-ghātin, ī, īni, ī, striking, attacking, hurting; inflicting injury; (*ī*), m. an assailant, enemy.

अभिघृ *abhi-ghṛi*, Caus. P. -*ghṛayati*, -*yitum*, to cause to trickle down; to sprinkle with.

Abhi-ghāra, as, m. ghee or clarified butter, dropping it on the oblation.

Abhi-ghāraṇa, am, n. the act of sprinkling ghee, besprinkling.

Abhi-ghārita, as, ā, am, sprinkled (as ghee), dropped upon.

Abhi-ghārya, as, ā, am, to be sprinkled.

अभिघ्रा *abhi-ghrā*, cl. 1. P. -*jighṛati*, -*ghṛātum*, to snuffle, smell at; to bring the nose close to another's forehead in caressing, or as a token of affection.

अभिचक्ष *abhi-čaksh*, cl. 2. A. -*čashṭe*, -*shṭum*, to look at, view, perceive; to oversee; to cast a kind or gracious look upon any one; to address, to assail with harsh language; to call.

Abhi-čakshaya, am, n., Ved. caution, means of defence; magic remedy; (*ā*), f., Ved. viewing, indicating (?).

Abhi-čakshya, as, ā, am, to be spoken of everywhere.

अभिचर *abhi-čar*, cl. 1. P. -*čarati*, -*ritum*, Ved. -*ritave*, -*vai*, -*rāse*, -*radhyai*, to act wrongly towards any one; to be faithless (as a wife); to charm, enchant, exorcise; to possess.

Abhi-čara, as, m. a servant.

Abhi-čaraṇa, am, n. enchanting, exorcising.

Abhi-čaraṇīya, as, ā, am, fit for enchanting or exorcising.

Abhi-čarat, an, antī, at, employing spells or enchantments.

Abhi-čaritu, us, f., Ved. enchanting. — *Abhi-čarītos*, to enchant.

Abhi-čāra, as, m. exorcising, incantation, employment of spells for a malevolent purpose; magic, one of the Upapātakas or minor crimes. — *Abhi-čāra-kalpa*, as, m. title of a work on incantations, belonging to the Atharva-veda. — *Abhi-čāra-jvara*, as, m. a fever caused by magical spells. — *Abhi-čāra-mantra*, as, m. a formula or prayer for working a charm, an incantation. — *Abhi-čāra-yajña* or *abhi-čāra-homa*, as, m. a sacrifice for the same purpose.

Abhi-čāraka, as, ikā, am, or *abhi-čārin*, ī, īni, ī, enchanting, exorcising, conjuring; a conjurer, a magician.

Abhi-čāraṇīya or *abhi-čārya*, as, ā, am, to be enchanted.

Abhi-čārīta, as, ā, am, enchanted, charmed.

अभिचाकशीति *abhi-čākaśīti*. See *abhi-kās*, p. 61, col. 1.

अभिचिन्त *abhi-čint*, cl. 10. P. *-čintayati*, *-yitum*, to reflect on.

अभिचिह्नय *abhi-čihnayā*, nom. P. *-čihnayati*, *-yitum*, to mark, characterize.

अभिचुद *abhi-čud*, Caus. P. *-čodayati*, *-yitum*, to impel, drive; to inflame, animate, embolden; to invite; to fix, settle; to announce, inquire for.

अभिचैद्य *abhi-čaidya*, as, m., N. of Śiśupāla.

अभिच्छद् *abhi-čchad* (*-čhad*), cl. 10. P. *-čchādayati* or *-čchadayati*, *-yitum*, to cover over.

अभिच्छायम् *abhi-čchāyam*, ind., Ved. in darkness.

अभिजग्मिवस् *abhi-jagmivas*, vān, *mushī*, vat, perf. part. of *abhi-gam*, q. v., p. 61, col. 2.

अभिजन् *abhi-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be born for or to; to claim as one's birth-right; to be born or produced; to be reproduced or born again; to become.

Abhi-ja, as, ā, am, produced all around.

Abhi-jana, as, m. family, race; descendants; ancestors; noble descent; the head or ornament of a family; native country; fame, notoriety. — *Abhi-janavat*, ān, atī, at, of noble descent.

Abhi-jantū, us, f., Ved. the being born or produced. — *Abhi-janitos*, to produce.

Abhi-jāta, as, ā, am, produced all around; born in consequence of; born, produced; noble, well-born; obtained by birth, inbred; fit, proper; wise, learned; handsome; (am), n. nativity. — *Abhi-jāta-tā*, f. high birth, nobility.

Abhi-jāti, is, f. descent, birth.

अभिजप *abhi-jap*, cl. 1. P. *-japati*, *-pitum*, to mutter over or whisper to.

अभिजम् *abhi-jabh*, Intens., Ved. *-janjabh-yate*, to try to swallow, open the mouth to do so.

अभिजल्प् *abhi-jalp*, cl. 1. P. *-jalpati*, *-pitum*, to address, to accompany with remarks; to advocate, to settle by conversation.

अभिजि *abhi-ji*, cl. 1. P. *-jayati*, *-jetum*, to conquer completely, to acquire by conquest: Desid. *-jigishati*, to try to win, to attack.

Abhi-jaya, as, m. conquest, complete victory.

Abhi-jit, t, t, t, victorious; born under the constellation Abhijit; (t), m., N. of Viṣṇu; of a Soma sacrifice, part of the great sacrifice Gavām-ayana; N. of a son of Punarvasu, or of his father; (t), f., N. of a star (α Lyrae); one of the Nakshatras or lunar mansions; (t), u. the eighth Muhūrta of the day; midday. — *Abhi-jin-muhūrta*, as, m. the eighth Muhūrta, or period comprising twenty-four minutes before and twenty-four after midday.

Abhi-jita, as, m., N. of an asterism.

Abhi-jiti, is, f., Ved. victory, conquest.

अभिजिघ्रण *abhi-jighraṇa*, am, n. the act of smelling at or touching the forehead of another with the nose. See *abhi-ghrā*, p. 61, col. 3.

अभिजुष *abhi-jush*, cl. 6. A., or Ved. P. *-jushate*, *-ti*, *-joshitum*, to visit, to frequent, to be pleased with, to be contented with, to like.

Abhi-jusha, as, ā, am, visited, frequented, surrounded by, possessed of.

अभिजुम्भ *abhi-jrumbh*, cl. 1. A. *-jrumbhate*, *-bhittum*, to open the mouth wide (for swallowing).

अभिज्ञा *abhi-jñā*, cl. 9. P. A. *-jñāti*, *-nīte*, *-jñātum*, to recognize, perceive, know, be or become aware of; to acknowledge, agree to, own.

Abhi-jñā, us, ā, am, knowing, skillful, clever; (with gen.) one who understands or is conversant with;

(ā), f. remembrance, recollection, recognition; supernatural science or faculty, of which five are enumerated, viz. 1. taking any form at will; 2. hearing to any distance; 3. seeing to any distance; 4. penetrating men's thoughts; 5. knowing their state and antecedents.

Abhi-jñāna, am, n. remembrance, recollection; knowledge; ascertainment; a sign or token of remembrance. — *Abhi-jñāna-patra*, am, n. certificate.

— *Abhi-jñāna-sakuntala*, am, n. title of a play of Kālidāsa, i. e. (the *nāṭaka* or play) on the subject of 'token-(recognized)-Sakuntalā.'

Abhi-jñāpaka, as, ikā, am, making known, informing.

Abhi-jñāya, ind. having recognized.

अभिजु *abhi-jñu*, ind., Ved. on the knees, up to the knees.

अभिज्वल् *abhi-jval*, cl. 1. P. *-jvalati*, *-litum*, to blaze forth, burst into flame.

अभिडीन *abhi-ḍina*, am, n. (rt. *ḍi*), act of flying towards.

अभितप्त *abhi-taps*, cl. 1. 10. P., Ved. *-tapsati*, *-situm*, *-sayati*, *-yitum*, to shake out of, to rob.

अभितड् *abhi-taḍ*, cl. 10. P. *-tādayati*, *-yitum*, to thump, hit, knock, beat, wound, bruise; (in astron.) to eclipse the greater part of a disk.

Abhi-tāḍita, as, ā, am, knocked, struck.

अभितन् *abhi-tan*, cl. 8. P. *-tanoti*, *-nitum*, to stretch or spread in front of or across or over; to place in front of.

अभितप *abhi-tap*, cl. 1. P. *-tapati*, *-ptum*, to irradiate with heat, to heat; to pain, distress: Pass. *-tapyate*, to suffer intensely: Caus. *-tāpayati*, *-yitum*, to distress.

Abhi-tapta, as, ā, am, scorched, burnt, afflicted.

Abhi-tāpa, as, m. extreme heat; agitation, affliction, emotion; great pain.

अभितराम् *abhi-tarām*, ind. (compar. fr. *abhi*), nearer to.

अभितर्ज *abhi-tarj*, cl. 1. P. or poet. A. *-tarjati*, *-te*, *-jitum*; cl. 10. P. or poet. A. *-tarjayati*, *-te*, *-yitum*, to scold, abuse.

अभितस् *abhi-tas*, ind. (Lat. *apud*, Eng. *about*), near to, towards; near, in the proximity or presence; (with acc.) on both sides; before and after; on all sides, everywhere, about, round; quickly; entirely. — *Abhi-to-hhāva*, as, m. the state of being on both sides. — *Abhi-to-rātram*, ind., Ved. near the night, i. e. either just at the beginning or end. — *Abhi-to-'sthi* ('*tas-as*'), is, is, i, surrounded by bones.

अभिताम्र *abhi-tāmra*, as, ā, am, dark-red, very red, murky-coloured.

अभित्तिमरशिम् *abhi-tigmaraśmi*, ind. towards the sun.

अभितृद् *abhi-trid*, cl. 7. P., Ved. *-trīṇatti*, *-tarditum*, to burst open; to let out; get at, procure.

अभितृप् *abhi-trip*, Caus. P. *-tarpayati*, *-yitum*, to satiate, refresh.

Abhi-tripta, as, ā, am, satiated, refreshed.

अभितृ *abhi-tri*, cl. 1. P. *-torati*, *-ritum* or *-ritum*, to overtake, get up to.

अभिहि *a-bhitti*, is, f. not splintering or breaking.

अभित्व *abhi-trar*, cl. 1. A. *-trarate*, *-ritum*, to be in haste.

अभित्स् *abhi-tsar*, cl. 1. P., Ved. *-tsarati*, *-ritum*, to catch, entrap.

अभिदक्षिणम् *abhi-dakṣiṇam*, ind. to or towards the right.

अभिदधत् *abhi-dadhat*, at, atī, at, addressing. See I. *abhi-dhā* below.

अभिदर्शन *abhi-darśana*. See *abhi-dṛś* below.

अभिदष्ट *abhi-dashṭa*, as, ā, am (rt. *daṣṭ*), bitten.

अभिदह *abhi-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to singe, burn.

अभिदा *abhi-dā*, cl. 3. P. *-dadāti*, *-dātum*, to give, bestow (for a purpose).

Abhi-dāpana, am, n. the being trampled on by elephants as a punishment (?).

अभिदास् *abhi-dās*, cl. 1. P., Ved. *-dāsati*, *-situm*, to consider and treat as an enemy.

अभिदिग्ध *abhi-digdha*, as, ā, am (rt. *dih*), besmeared, especially with poison.

अभिदिप्सु *abhi-dipsu*, us, us, u (*dips*, Desid. of rt. *dambh*), Ved. wishing to deceive, inimical, cunning.

अभिदिश *abhi-diś*, cl. 6. P. *-diśati*, *-deshtum*, to point out.

Abhi-diśṭa, as, ā, am, pointed out.

अभिदुष *abhi-dush*, cl. 10. or Caus. P. *-dūshayati*, *-yitum*, to contaminate, to wound.

Abhi-dusha, as, ā, am, contaminated, polluted.

Abhi-dūshita, as, ā, am, wounded, injured.

अभिदूति *abhi-dūti*, ind. to or towards a female messenger.

अभिदृश *abhi-dṛś*, cl. 1. P. *-paśyati*, *-draśkum*, to look at: Caus. P. *-darśayati*, *-yitum*, to show, point out; to show one's self, i. e. appear: Pass. *-dṛśyate*, to be visible, be in view, appear; to be considered or thought.

Abhi-darśana, am, n. seeing; becoming visible, appearance.

अभिद्यु *abhi-dyu*, us, us, u, Ved. directed to heaven, tending or going to heaven; heavenly, bright; (us), m. a half month.

अभिद्युत् *abhi-dyut*, cl. 1. A. *-dyotate*, *-titum*, to burn.

अभिद्रु *abhi-dru*, cl. 1. P. and poet. A. *-dravati*, *-te*, *-drotum*, to run up to or near; to attack, overrun, infest.

Abhi-druta, as, ā, am, run towards, attacked.

Abhi-drutya, ind. having attacked.

अभिद्रुह 1. *abhi-druh*, cl. 4. P. *-druhyati*, *-drogdkum*, *-droghum*, to hate, seek to injure or maliciously assail.

Abhi-drugdha, as, ā, am, injured, oppressed.

2. *abhi-druh*, *-dhruk*, k, k, Ved. seeking to injure, inimical, cunning.

Abhi-drukyamāna, as, ā, am, being injured or oppressed.

Abhi-droha, as, m. injuring, hurting, oppression, cruelty.

अभिधन्व *abhi-dhauv*, cl. 1. P. A., Ved. *-dhanvati*, *-te*, *-ritum*, to come up in haste.

अभिधर्म *abhi-dharma*, as, m. the supreme truth according to the Buddhists, the dogmas of Buddhist philosophy or metaphysics. — *Abhi-dharma-kośa*, as, m. title of a work on the preceding. — *Abhi-dharma-piṭaka*, as, m. 'basket of metaphysics,' title of that section of Buddhist writings which contains the *abhi-dharma*.

अभिधर्षण *abhi-dharṣaṇa*, am, n. (rt. *dhṛish*), possession by demoniac spirits.

Abhi-dhṛishṇu, us, us, u, Ved. overpowering, subduing (with acc.).

अभिधा 1. *abhi-dhā*, cl. 3. P. A. *-dadhāti*.

-*dhate*, -*dhātum*, to set forth, explain, tell, speak to, address, say, name; A., Ved. to receive; P. (corruption of *abhi-dhāvati* ?), to assail: Pass. -*dhīyate*, to be named or called.

2. *abhi-dhā*, f. name, appellation; the literal power or sense of a word; a word, sound; (*āś*, *āś*), m. f., Ved. naming; praised; invoked (?). — *Abhidhā-dhvanī*, *ī*, *inī*, *i*, losing one's name. — *Abhidhā-mūla*, *as*, *ā*, *am*, founded on the literal meaning of a word.

Abhi-dhātavya, *as*, *ā*, *am*, to be told or named, to be manifested.

Abhi-dhāna, *am*, n. telling, naming, speaking, speech, manifesting; (*as*, *am*), m. n. a name, title, appellation, expression, word; a vocabulary, a dictionary. — *Abhidhāna-cintāmaṇi*, *is*, m. title of Hemacandra's vocabulary of synonyms (the jewel that gives every word that can be imagined). — *Abhidhāna-tva*, *am*, n. the state of being used as a name or expression. — *Abhidhāna-māla*, *f*, a dictionary. — *Abhi-dhāna-ratnamālā*, *f*, title of Halayudha's vocabulary.

Abhi-dhānaka, *am*, n. a sound, a noise.

Abhi-dhānī, *f*, Ved. a halter, a rope.

Abhi-dhānīya, *as*, *ā*, *am*, to be named.

Abhi-dhāya, ind. having said, having called.

Abhi-dhāyaka, *as*, *ikā*, *am*, or *abhi-dhāyīn*, *ī*, *inī*, *i*, naming, expressing, expressive of, denominating; telling, speaking. — *Abhidhāyaka-tva*, *am*, n. the state of being expressive.

Abhi-dhāyam, ind. expressing.

Abhi-dhātā, *f*, desire of expressing or naming.

Abhi-dheya, *as*, *ā*, *am*, to be named or mentioned; to be expressed, to be spoken of; (*am*), n. signification, meaning. — *Abhidheya-rahita*, *as*, *ā*, *am*, having no sense or meaning, unmeaning, nonsensical. *Abhi-hita*, *abhi-hiti*. See s. v. below.

अभिधाव् *abhi-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*vitum*, to run up towards, to rush upon, attack. *Abhi-dhāvaka*, *as*, *ikā*, *am*, running up, hastening towards, assailing; an assailant.

Abhi-dhāvana, *am*, n. running up, pursuit, chase, attack.

अभिधृ *abhi-dhṛi*, Caus. P. -*dhārayati*, -*yitum*, to uphold, maintain.

अभिधे *abhi-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to consider, reflect, meditate upon.

Abhi-dhyā, *f*, coveting another's property; desire, wish, longing for in general.

Abhi-dhyāna, *am*, n. desiring, longing for; wish; meditation, profound thought.

Abhi-dhyāyat, *an*, *anti*, *at*, coveting, desiring. *Abhi-dhyāyamāna*, *as*, *ā*, *am*, being meditated on.

अभिधन् *abhi-dhṛan*, cl. 1. P. -*dhṛanati*, -*nitum*, to resound, shout.

अभिधक्ष् *abhi-naksh*, cl. 1. P. -*nakshati*, -*kshitum*, to encompass; Ved. to bring, to approach, come to, arrive at.

अभिधद् *abhi-nad*, cl. 1. P. -*nadati*, -*ditum*, to sound towards a person (with acc.); to sound, raise a noise: Caus. -*nādayati*, -*yitum*, to cause to sound, fill with noise: Pass. to resound.

अभिधद्ध *abhi-naddha*, *as*, *ā*, *am* (rt. *nah*), bound, tied round, fastened on or upon. — *Abhi-naddhāksha* ("dha-ak"), *as*, *ī*, *am*, blindfold.

अभिधन्द *abhi-nand*, cl. 1. P. A. -*nandati*, -*te*, -*ditum*, to rejoice at, salute, welcome, address, congratulate; to praise, applaud, approve, respect, care for; to acknowledge: Caus. -*nandayati*, -*yitum*, to gladden.

Abhi-nanda, *as*, m. rejoicing, delighting; applauding; wish, desire; N. of a commentator or commentary on the Amara-kosha; N. of another author; (*ā*), *f*, delight, wish.

Abhi-nandana, *am*, n. delighting, rejoicing; praising, applauding, approving; wish, desire; (*as*), m. the fourth Jaina Arhat of the present Avastarpiṇi.

Abhi-nandaniya or 1. *abhi-nandya*, *as*, *ā*, *am*, to be acknowledged or applauded.

Abhi-nandita, *as*, *ā*, *am*, delighted, made happy, saluted, applauded, &c.

Abhi-nandin, *ī*, *inī*, *i*, rejoicing at, wishing, desiring, &c.

2. *abhi-nandya*, ind. having rejoiced at, having gladdened.

अभिनभ्यम् *abhi-nabhyam*, ind., Ved. towards the clouds or heaven.

अभिनम् *abhi-nam*, cl. 1. P. -*namati*, -*namtum*, to bow, bend, curve; to turn towards a person. *Abhi-nata*, *as*, *ā*, *am*, bent, inclined.

Abhi-namra, *as*, *ā*, *am*, bent, deeply bowed or curved.

अभिनय *abhi-naya*. See 1. *abhi-nī*, p. 64.

अभिनर्द *abhi-nard*, cl. 1. P., ep. also A. -*nardati*, -*te*, -*ditum*, to roar towards.

अभिनव *abhi-nava*, *as*, *ā*, *am*, quite new or young, very young, fresh; not having experience.

— *Abhinava-cāṇḍrārya-vilhi* ("ra-ar"), *is*, m. a ceremony performed at the time of the new moon.

— *Abhinava-yauvana*, *as*, *ā*, *am*, youthful. — *Abhi-nava-vaityākaraṇa*, *as*, m. one who has just begun grammar. — *Abhinavobhūdh* ("va-ud"), *t*, m. a new bud.

Abhinavi-bhū, cl. 1. P. -*bhavati*, -*vitum*, to become new. — *Abhinavi-bhūta*, *as*, *ā*, *am*, renewed.

अभिनश् *abhi-naś*, cl. 1. P. A., Ved. -*naśati*, -*te*, -*śitum*, to attain, seize; to assail.

अभिनह् *abhi-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind up (as the eyes).

Abhi-nahana, *am*, n. a bandage (especially over the eyes.)

अभिनासिकाविवरम् *abhi-nāsikāvivaram*, ind. to the opening of the nose.

अभिनिःस्तन् *abhi-niḥ-stan* (-*nir-stan*), cl. 1. P. -*stanati*, -*nitum*, to sound.

Abhi-niḥṭāna, *as*, m. a sound which dies away; the Visarga; a letter of the alphabet.

अभिनिक्कम् *abhi-ni-kram*, cl. 1. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to tread down.

अभिनिगद् *abhi-ni-gad*, cl. 1. P. -*gadati*, -*ditum*, to speak to.

अभिनिधन् *abhi-nidhana*, *am*, n., N. of certain verses of the Sāma-veda.

अभिनिधान *abhi-nidhāna*, *am*, n. putting on; an euphonic suppression or weakening (in the pronunciation of words), especially the suppression of an initial *a* after *e*, *o*.

Abhi-nidhiyamāna, *as*, *ā*, *am*, being suppressed.

अभिनिधे *abhi-ni-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to investigate.

अभिनिनी *abhi-ni-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to pour out (water &c.) upon.

अभिनिनृत् *abhi-ni-nṛit*, cl. 4. P., Ved. -*nṛitayati*, -*nartitum*, to accomplish step by step, repeat separately.

अभिनिपत् *abhi-ni-pat*, Caus. P. -*pāyati*, -*yitum*, to throw down.

अभिनिपीड *abhi-ni-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to press, squeeze, trouble.

Abhi-nipīḍita, *as*, *ā*, *am*, exceedingly pained, tormented.

अभिनिमुञ्च *abhi-ni-muñc*, cl. 1. P. -*mlocati*, -*citum*, to set (as the sun) upon a person (while some act is being done by him).

अभिनिमुक्त *abhi-niyukta*, *as*, *ā*, *am* (rt. *yuj*), occupied in.

अभिनिर्गम् *abhi-nir-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go out, go away from.

अभिनिर्जित *abhi-nir-jita*, *as*, *ā*, *am* (rt. *ji*), conquered.

अभिनिर्नुद् *abhi-nir-nud* (-*nir-nud*), cl. 6. P. A. -*ṇudati*, -*te*, -*ṇottum*, to drive out, frighten away, remove.

अभिनिर्दिश *abhi-nir-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point out, indicate, appoint, characterize.

अभिनिर्भर्त्स *abhi-nir-bharts*, cl. 10. A. or P. -*bhartsayate*, -*ti*, -*yitum*, to scold, threaten.

अभिनिर्मित *abhi-nir-mita*, *as*, *ā*, *am* (rt. *mā*), made, created.

अभिनिर्मुक्त *abhi-nirmukta*, *as*, *ā*, *am* (rt. *muḥ*), left, quitted (by the sun when it sets), i. e. one asleep at sunset.

अभिनिर्गय *abhi-nir-yā*, cl. 2. P. -*yāti*, -*tum*, to march out.

Abhi-niryāṇa, *am*, n. march of an assailant, invasion.

अभिनिर्वृत्त *abhi-nirvṛtta*, *as*, *ā*, *am*, accomplished.

Abhi-nirvṛttī, *ts*, *f*, accomplishment.

अभिनिवर्त *abhi-nivarta*, *as*, m. turning towards; (*am*), ind. having turned towards.

अभिनिविश *abhi-ni-viś*, cl. 1. A. -*viśate*, -*reshum*, to enter into possession of; to sit down in or be settled in, to occupy: Caus. -*veśayati*, -*yitum*, to make one enter into or sit down, apply, &c.

Abhi-nivishṭa, *as*, *ā*, *am*, well versed or proficient in, conversant or familiar with; intent on; attentive, engrossed; endowed with; determined; (*am*), n. persevering. — *Abhinivishṭa-tā*, *f*, state of being so.

Abhi-niveśa, *as*, m. application, perseverance, intentness, study, affection, devotion; determination to effect a purpose or attain an object; tenacity, adherence; ignorant fear causing death (?).

Abhi-niveśita, *as*, *ā*, *am*, made to enter into, plunged into.

Abhi-niveśin, *ī*, *inī*, *i*, intent upon, devoted to, determined.

अभिनिशम् *abhi-ni-śam*, cl. 4. P. -*śamyati*, -*śamitum*, or Caus. P. -*śamayati*, -*yitum*, to observe, perceive.

अभिनिश्चित *abhi-niścita*, *as*, *ā*, *am* (rt. *ci*), quite convinced of.

अभिनिष्कारिन् *abhi-niṣ-kārin*, *ī*, *inī*, *i* (rt. *kri*), Ved. intending anything evil against, injuring.

Abhi-niṣkṛita, *as*, *ā*, *am*, directed against (as an evil action).

अभिनिष्क्रम *abhi-niṣ-kram* (-*niṣ-kram*), cl. 1. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to go out or forth, to lead towards.

Abhi-niṣkramāṇa, *am*, n. going forth; (with Buddhists) leaving the house in order to become an anchorite.

Abhi-niṣkṛānta, *as*, *ā*, *am*, gone out or forth.

अभिनिष्पान *abhi-niṣṭāna*. See *abhi-niḥ-stan* last col.

अभिनिष्यत् *abhi-niṣ-pat* (-*niṣ-pat*), cl. 1. P. -*patati*, -*titum*, to fly away, rush out; to spring forth, shoot forth.

Abhi-niṣpatana, *am*, n. issuing, sallying.

अभिनिष्यद् *abhi-niṣ-pad* (-*niṣ-pad*), cl. 4. A. -*padayate*, -*pattum*, to come to; to enter into, become (with acc.); to appear: Caus. -*pādayati*, -*yitum*, to bring to, help to.

Abhi-niṣpatti, *is*, *f*, completion, end, termination; appearance (?).

Abhi-nishpanna, as, ā, am, finished, completed.

अभिनिहव *abhi-nihava*, as, m. (rt. *hnu*), denial.

अभिनी 1. *abhi-nī*, cl. 1. P. *-nayati*, -*netum*, to bring near, conduct towards, adduce, introduce, quote; represent dramatically, act.

Abhi-naya, as, m. indication of a passion or purpose by look, gesture, &c.; acting, dramatic action expressive of sentiment, dramatic personification.

Abhi-nīta, as, ā, am, brought near, adduced; performed; highly finished or ornamented; fit, proper; friendly, kind, patient; impatient, passionate (?).

Abhi-nīti, ts, f. gesture, expressive gesticulation; friendship, civility, kindness.

Abhi-nīyamāna, as, ā, am, being brought near, &c.

Abhi-nctarya or *abhi-neya*, as, ā, am, to be represented dramatically.

Abhi-netri, tā, trī, m. f. an actor, an actress.

अभिनी 2. *abhi-nī* (*abhi-nī-i*), cl. 2. P. *-nyeti*, -*tum*, to go in to, to approach a woman.

अभिनील *abhi-nīla*, as, ā, am, very black, very dark.

अभिनु 1. *abhi-nu*, cl. 2. 6. P. *-nauti*, -*navati*, -*navitum* or -*navitum*, to extol, praise.

अभिनु 2. *abhi-nu*, cl. 1. A., Ved. *-navate*, to turn one's self towards.

अभिनुद् *abhi-nud*, cl. 6. P. A. *-nudati*, -*te*, -*nottum*, to push, press: Caus. *-nodayati*, -*yitum*, to excite, to spur or urge on.

अभिन्न *a-bhinna*, as, ā, am (rt. *bhid*), uncut, unbroken; unchanged, unaltered, not different; undivided, one; same, identical; (as), m. an integer, a whole number (in arithmetic).—*Abhinna-tā*, f. wholeness, identity.—*Abhinna-parikarmāṣṭaka* ('ma-uṣṭ'), am, n. eight processes in working integers or whole numbers.—*Abhinmātman* ('nu-āt'), ā, ā, a, of undaunted spirit, firm.

अभिन्न्यम् *abhi-ny-as* (*-ni-as*), cl. 4. P. *-asyati*, -*situm*, to depress.

Abhi-nyāsa, as, m. a kind of fever.

अभिन्नुज् *abhi-ny-ubj* (*-ni-ubj*), cl. 6. P. *-ubjati*, -*yitum*, to press down, to hold down.

अभिपच् *abhi-pac*, cl. 1. P. A. *-pacati*, -*te*, -*paktum*, to boil up (as milk).

अभिपठित *abhi-paṭhita*, as, ā, am, denominated, named.

अभिपत 1. *abhi-pat*, cl. 1. P. *-patati*, -*titum*, to fly near, hasten near; to assail; to fall down, fall; to fall into, come into; to overtake in flying: Caus. *-pātayati*, -*yitum*, to throw on or down.

Abhi-patana, am, n. approaching, assailing, seizing; falling into.

अभिपत 2. *abhi-pat*, cl. 4. A., Ved. *-patyate*, to be master or lord over, to possess.

अभिपद् *abhi-pad*, cl. 4. A. *-padyate*, -*patum*, to draw near, approach; to come up (as an auxiliary), assist; to honour; to seize, catch, overpower, master; to take possession of; to accept; to undertake, devote one's self to anything.

Abhi-patti, is, f. drawing near, approaching.

Abhi-panna, as, ā, am, gone near; approached, obtained; flown, fugitive; seeking refuge; subdued; unfortunate, calamitous; guilty; removed to a distance, dead.

अभिपद्म *abhi-padma*, as, ā, am, exceedingly handsome (lit. superior to the lotus).

अभिपरिलान *abhi-pariglāna*, as, ā, am (rt. *glai*), tired, exhausted.

अभिपरिप्लु *abhi-pari-plu*, cl. 1. A. *-plavate*,

to stream or flow so as to inundate, to overflow.

Abhi-paripluta, as, ā, am, overwhelmed, overflowed, filled with; shaken; attacked, affected by.

अभिपरिष्वञ्ज *abhi-pari-shvañj* (*-svañj*), cl. 1. A. *-shvajate*, -*shvanktum*, to embrace.

अभिपरीत *abhi-parīta*, as, ā, am (rt. *i* with *abhi-pari*), surrounded, overpowered by, overwhelmed with.

अभिपरे *abhi-pare* (*-parā-i*), cl. 2. P. *-paraiti*, -*tum*, to go away towards.

अभिपर्ये *abhi-pary-e* (*-pari-ā-i*), cl. 2. P. *-paryaiti*, -*tum*, to go about; glide away, pass away.

अभिपा 1. *abhi-pā*, cl. 1. P. *-pibati*, -*pātum*, to drink of.

Abhi-pīta, as, ā, am, watered (as cattle), filled with drink.

अभिपा 2. *abhi-pā*, cl. 2. P. *-pāti*, -*tum*, to protect: Caus. P. *-pālayati*, -*yitum*, to protect, to assist.

अभिपित्त *abhi-pitva*, am, n. (for *abhi-apitva*, fr. obs. rt. *ap*; see *apa-pitva*), Ved. approaching, visiting, putting up (for the night at an inn), close or departure of day, evening; dawn; sacrifice.

अभिपीड *abhi-pīd*, cl. 10. P. *-pīdayati*, -*yitum*, to oppress, torment, afflict.

Abhi-pīdita, as, ā, am, harassed.

अभिपुय् *abhi-puth*, Caus. P. *-pothayati*, -*yitum*, to throw with violence; dash against.

अभिपुष्प *abhi-pushpa*, as, ā, am, covered with flowers; (am), n. an excellent flower.

अभिपू *abhi-pū*, cl. 1. A., Ved. *-pavate*, -*vitum*, to be cleared, to flow purified towards or for; to blow against; to make bright, glorify.

अभिपूज् *abhi-pūj*, cl. 10. P. *-pūjayati*, -*yitum*, to honour, approve, assent to.

Abhi-pūjita, as, ā, am, honoured; approved.

Abhi-pūjyamāna, as, ā, am, being greatly revered.

अभिपूर्वम् *abhi-pūrvam*, ind. one after the other.

अभिपूय *abhi-pūy*, cl. 6. P. *-pūyati*, -*par-tum*, to be filled; to be glad.

अभिपू *abhi-pū*, cl. 3-9. P. *-piparti*, -*priṇāti*, -*paritum* or -*ritum*, to fill: Pass. *-pūryate*, to fill one's self, become full: Caus. *-pūrayati*, -*yitum*, to fill, make full; to load with, cover with; to present with; to master completely.

Abhi-pūraṇa, am, n. filling.

Abhi-pūra, as, ā, am, full of (with inst. or gen.); filled; fraught; laden.

अभिपूये *abhi-pūyai*, cl. 1. A., Ved. *-pyāyate*, -*pyātum* or -*pyāyitum*, to swell, to abound with.

अभिप्रकम्प *abhi-pra-kamp*, Caus. P. *-kampayati*, -*yitum*, to stir, allure.

अभिप्रकाञ् *abhi-pra-kāś*, cl. 1. 4. A. *-kāśate*, -*kāśyate*, -*sītum*, to become visible, to show one's self.

अभिप्रक्रम *abhi-pra-kram*, cl. 1. P. A., cl. 4. A. *-krāmati*, -*kramate*, -*krāmyati*, -*kramitum*, to go up to, approach.

अभिप्रक्षर *abhi-pra-kshar*, cl. 1. P. A. *-ksharati*, -*te*, -*ritum*, Ved. *-rudhyai*, to stream towards a place.

अभिप्रक्षल् *abhi-pra-kshal*, cl. 10. P. *-kshāl-ayati*, -*yitum*, to clean thoroughly, polish up.

अभिप्रगाह *abhi-pra-gāh*, cl. 1. A. *-gāhate*,

-*hitum*, -*gāḍhum*, to penetrate, dip or plunge into, join: Caus. *-gāhayati*, -*yitum*, to immerse, dip.

अभिप्रगे *abhi-pra-gai*, cl. 1. P. *-gāyati*, -*gātum*, to begin to praise.

अभिप्रचक्ष *abhi-pra-śaksh*, cl. 2. A., Ved. *-śakṣte*, -*śkṣum*, to throw light upon; to see (?).

अभिप्रचुद् *abhi-pra-śud*, Caus. P. *-śodayati*, -*yitum*, to impel, induce, persuade.

अभिप्रच्यु *abhi-pra-śyu*, cl. 1. A. *-śyavate*, -*śyotum*, to move towards, arrive at.

अभिप्रश् *abhi-praś*, cl. 6. P. *-pricṣhati*, -*prashṭum*, to ask or inquire after.

अभिप्रजन् *abhi-pra-jan*, Caus. P. *-janayati*, -*yitum*, to beget for (a purpose).

अभिप्रज्वल् *abhi-pra-jval*, cl. 1. P. *-jvalati*, -*litum*, to flare up.

अभिप्रणक्ष *abhi-pra-ṇaksh* (*-naksh*), cl. 1. P., Ved. *-ṇakshati*, -*śhittum*, to overpower.

अभिप्रणद् *abhi-pra-ṇad* (*-nad*), cl. 1. P. A. *-ṇadati*, -*te*, -*ditum*, to shout at, to scream; to begin to roar or sound.

अभिप्रणम् *abhi-pra-ṇam* (*-nam*), cl. 1. P. A. *-ṇamati*, -*te*, -*ṇantum*, to bow before (with dat. or acc.).

Abhi-praṇata, as, ā, am, bent, bowing before.

अभिप्रणी *abhi-pra-ṇī* (*-nī*), cl. 1. P. *-ṇayati*, -*netum*, to lead forth; bring towards.

Abhi-praṇaya, as, m. propitiation; affection, favour.

Abhi-praṇita, as, ā, am, brought, attracted; consecrated; invoked, propitiated.

अभिप्रणु *abhi-pra-ṇu* (*-nu*), cl. 2. 6. P., Ved. *-ṇauti*, -*ṇuvati*, -*ṇavitum* or -*ṇuvitum*, to praise highly, extol.

अभिप्रतप्त *abhi-pratapta*, as, ā, am (rt. *tap*), intensely heated; dried up; exhausted with pain or fever.

अभिप्रतारिन् *abhi-pratārin*, ī, m., N. of a descendant of Kaksha-sena.

अभिप्रतिगृ *abhi-prati-grī*, cl. 9. P. A. *-griṇāti*, -*ṇile*, -*garitum* or -*ritum*, to call out to; to welcome; to answer in singing; to assent.

अभिप्रतिपद् *abhi-prati-pad*, cl. 4. A. *-pad-yate*, -*pattum*, to begin with or at.

अभिप्रतिपिष् *abhi-prati-pish*, cl. 7. P., Ved. *-pinashṭi*, -*pcshṭum*, to dash or crush out.

अभिप्रत्यवे *abhi-praty-ave* (*-prati-ava-i*), cl. 2. P. *-pratyaraiti*, -*tum*, to step down towards.

अभिप्रत्ये *abhi-praty-e* (*-prati-ā-i*), cl. 2. P. *-pratyaiti*, -*tum*, to come back towards, return.

अभिप्रथन *abhi-prathana*, am, n. (rt. *prath*), spreading or extending over.

अभिप्रदक्षिणम् *abhi-pra-dakṣiṇam*, ind. to the right; (e.g. with *kṛt*, to circumambulate keeping the object on the right.)

अभिप्रदिश *abhi-pra-diś*, Caus. P. *-deśayati*, -*yitum*, to urge on.

अभिप्रदृग् *abhi-pra-dṛś*, cl. 1. P., Ved. *-paśyati*, -*drashṭum*, to look at, look out for.

अभिप्रदृ *abhi-pra-dṛi*, Pass. *-diryate*, to be scattered or divided asunder.

अभिप्रपच् *abhi-pra-pac*, cl. 1. P. A. *-pacati*, -*te*, -*paktum*, to cause to cook, ripen; to develope.

अभिप्रपद् *abhi-pra-pad*, cl. 4. A. *-padyate*,

-*pattum*, to come towards, enter, hasten towards, resort to (with acc.); to undertake.

Abhi-prapanna, as, ā, am, approached, attained.

अभिप्रपीड *abhi-pra-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to cause pain, torture.

अभिप्रपृ *abhi-pra-prī*, Pass. -*pūryate*, to be filled, fill one's self completely.

अभिप्रभङ्गिन् *abhi-pra-bhaṅgin*, ī, īṇī, ī (rt. *bhañj*), Ved. breaking completely.

अभिप्रमन्द *abhi-pra-mand*, cl. 1. P., Ved. -*mandati*, -*ḍitum*, to gladden.

अभिप्रमृ *abhi-pra-mur*, ūr, ūr, ūr, Ved. (if fr. rt. *murch* or *mur*) completely raised, surrounded; (if fr. rt. *mri*) destroying (?).

अभिप्रमृश *abhi-pra-mṛś*, cl. 6. P., Ved. -*mṛśati*, -*marshṭum*, -*mrashṭum*, to offer, grant.

अभिप्रया *abhi-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to march against.

Abhi-prayāyam, ind. by approaching, having approached.

अभिप्रवृत् *abhi-pra-vṛt*, cl. 1. A. -*vartate*, -*titum*, to advance up to; to flow or fall into; to become conversant with.

Abhi-pravartana, am, n. coming forth, flowing; advancing up to.

Abhi-pravṛtta, as, ā, am, advancing; occurring; occupied or engaged in.

अभिप्रवृष *abhi-pra-vṛṣ*, Caus. P. -*vardh-ayati*, -*yitum*, to enlarge, render prosperous.

अभिप्रवृष *abhi-pra-vṛṣ*, cl. 1. P. -*varshati*, -*shitum*, to pour down rain.

अभिप्रशंस *abhi-pra-śaṁs*, cl. 1. P. -*śaṁsati*, -*situm*, to praise highly.

अभिप्रश्न *abhi-praśn*, ī, īṇī, ī (rt. *praśh*), desirous of asking many questions.

अभिप्रसद् *abhi-pra-sad*, cl. 1. P., Ved. -*sīdati*, -*sattum*, to come near, approach: Caus. P. -*sād-ayati*, -*yitum*, to propitiate, make happy, console.

अभिप्रस्था *abhi-pra-sthā*, cl. 1. P. -*tishṭhāti*, -*sthātum*, to step up towards.

अभिप्रहत *abhi-prahata*, as, ā, am (rt. *han*), struck at, hurt.

अभिप्राण *abhi-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇitī*, -*ṇitum*, to exhale, breathe forth.

Abhi-prāṇana, am, n. exhaling (opposed to *apānana*, q.v.).

अभिप्रातर *abhi-prātar*, ind., Ved. towards morning, early.

अभिप्राप् *abhi-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to reach, obtain, arrive at.

Abhi-prāpta, as, ā, am, reached, obtained, arrived.

Abhi-prāpti, īs, f. reaching, obtaining, arrival.

Abhi-prepsu, us, us, u, desirous of gaining, &c.

अभिप्राय *abhi-prāya*. See *abhi-pre*.

अभिप्राच *abhi-prāc* (-*pra-aré*), cl. 1. P. -*prārācātī*, -*ḥitum*, to celebrate in song.

अभिप्राथ *abhi-prārth* (-*pra-arth*), cl. 10. A. -*prārthayate*, -*yitum*, to long for, desire.

अभिप्रास *abhi-prās* (-*pra-as*), cl. 4. P. -*prāsyati*, -*prāsītum*, to throw on or upon.

अभिप्री *abhi-prī*, īs, īs, ī, Ved. gladdening, pleasing, gaining.

Abhi-prīti, īs, f. rejoicing in; wish, desire.

अभिप्रुष *abhi-pruṣh*, cl. 5. A., 1. P., Ved. -*pruṣhate*, -*pruṣhāyati*, -*proṣhitum*, to sprinkle with.

अभिप्रे *abhi-pre* (-*pra-i*), cl. 2. P. -*praiti*,

-*tum*, to go near to, approach; to approach with one's mind, to think of, aim at, intend.

Abhi-prāya, as, ā, am, going near, approaching; aiming at; (as), m. aim, purpose, intention, wish, desire; goal; meaning, sense, reference.

Abhi-preta, as, ā, am, meant, intended; wished; accepted, approved; wishing, desirous.

Abhi-pretya, ind. aiming at, intending, meaning by.

अभिप्रेक्ष *abhi-preksh* (-*pra-iksh*), cl. 1. A.

-*prekshate*, -*shitum*, to look at, to see, view.

Abhi-prekshya, ind. having looked at or towards.

अभिप्रेषु *abhi-prepsu*. See *abhi-prāp* above.

अभिप्रेर *abhi-prer* (-*pra-ir*), Caus. -*prerayati*, -*yitum*, to drive forward, impel towards; Pass. -*preryate*, to be impelled towards.

Abhi-preryamāṇa, as, ā, am, being driven towards.

अभिप्रेष *abhi-presh* (-*pra-ish*), cl. 4. P.

-*preshyati*, -*shitum*, to summon, command.

अभिप्रोक्ष *abhi-prokshaṇa*, am, n. (rt. *uksh*), sprinkling upon, affusion.

अभिप्लु *abhi-plu*, cl. 1. A. -*plavate*, -*plotum*, to overflow, to overwhelm.

Abhi-plava, as, m., N. of a religious ceremony, performed as part of the sacrifice *Gavām-ayana*.

Abhi-pluta, as, ā, am, overflowed, overrun; filled with; overwhelmed, affected by, labouring under.

अभिवल *abhi-bala*, am, n. an agreement to meet at some place of rendezvous in disguise (the technical name of a dramatic scene in rhetoric).

अभिवुद्धि *abhi-buddhi*, īs, f. a Buddhindriya or organ of apprehension.

अभिभङ्ग *abhi-bhaṅga*, as, m. (rt. *bhañj*), Ved. breaking down, one who destroys.

Abhi-bhañyat, an, atī, at, breaking down, &c.

अभिभर्तृ *abhi-bhartri*, ind. to a lover, before a husband.

अभिभर्त्स *abhi-bharts*, cl. 10. A. P. -*bhartsayate*, -*ti*, -*yitum*, to scold at, threaten so as to terrify.

अभिभव *abhi-bhava*. See *abhi-bhū* below.

अभिभा 1. *abhi-bhā*, cl. 2. P. -*bhāti*, -*tum*, to glitter (around).

2. *abhi-bhā*, f., Ved. apparition, phenomenon, inauspicious omen; state of being overpowered, calamity; act of overpowering, superiority. — *Abhiḥbhāyatana* ('*bhā-āy*'), am, n. abode of superiority; N. of the eight sources of superiority with Buddhists.

अभिभार *abhi-bhāra*, as, ā, am, very heavy.

अभिभाष *abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*shitum*, to address, converse with, speak to, confess.

Abhi-bhāshaṇa, am, n. the act of addressing or speaking to.

Abhi-bhāshamāṇa, as, ā, am, speaking to.

Abhi-bhāshita, as, ā, am, addressed, spoken to.

Abhi-bhāshin, ī, īṇī, ī, addressing, speaking to.

Abhi-bhāshya, as, ā, am, to be addressed.

Abhi-bhāshyamāṇa, as, ā, am, being addressed.

अभिभू 1. *abhi-bhū*, cl. 1. P. -*bharati*, -*vitum*, to overcome, overpower, predominate, conquer, surpass, overspread; to attack, defeat, humiliate.

Abhi-bhava, as, ā, am, overpowering; (as), m. addition; prevailing, overpowering, excessive power, predominance; defeat, subjugation; disregard, disrespect; humiliation, mortification, disgrace.

Abhi-bhavana, am, n. overpowering, overcoming.

Abhi-bhavanīya, as, ā, am, to be overcome or surpassed.

Abhi-bhāvaka, as, ikā, am, or *abhi-bhāvin*, ī, īṇī, ī, or *abhi-bhāvuka*, as, ā, am, overpowering, surpassing, overspreading.

Abhi-bhāvana, am, n. causing to overcome, making victorious.

Abhi-bhu, us, or 2. *abhi-bhū*, ūs, m., Ved. one who surpasses, a superior.

Abhi-bhūta, as, ā, am, surpassed, defeated, subdued, humbled; overcome, aggrieved, injured.

Abhi-bhūti, īs, f. superior power, overpowering, defeating; disrespect, disgrace, humiliation; (īs, īs, ī), Ved. overpowering, superior. — *Abhiḥbhūty-ojas*, as, n., Ved. superior power; (ās, ās, as), having superior power.

Abhi-bhūya, am, n., Ved. superiority.

Abhi-bhāvan, vā, varī, m. f., Ved. superior, victorious over.

अभिभद् *abhi-mad*, cl. 1. P., Ved. -*madati*, -*ḍitum*, to gladden, inebriate.

Abhi-māda, as, m. intoxication, inebriety.

Abhi-mādyat, an, atī, at, being inebriated.

Abhi-mādyatka, as, ā, am, partially intoxicated, half-drunk, stammering.

अभिभन् *abhi-man*, cl. 8. A. -*manute*, -*ntum*,

to think one's self equal to, to think of self; cl. 4. A. and poet. P. -*manyate*, -*ti*, to assent to, approve of; to covet, desire; to consider, imagine, fancy, think.

Abhi-mata, as, ā, am, admitted, assented to; agreed, accepted; wished, desired; honoured, respected; (am), n. desire, wish. — *Abhimata-tā*, f. agreeableness, desirableness; desire, love.

Abhi-manas, ās, ās, as, having the mind directed towards; desirous of, longing for.

Abhi-manāya, nom. A. -*nāyate*, -*yitum*, to be desirous of, to long for.

Abhi-mantavya, as, ā, am, to be considered; to be desired.

Abhi-mantu, us, f. injuring, destroying. — *Abhi-mantos*, ind., Ved. to injure.

Abhi-mantri, tā, tri, tri, admonishing, longing for, referring all objects to self, self-conceited.

Abhi-manyamāṇa, as, ā, am, conceiving, imagining, regarding.

Abhi-māna, as, m, high opinion of one's self, self-conceit, pride, haughtiness, honourable feeling; consciousness; referring all objects to self (as the act of *Ahankāra* or personality); conception, conceit; affection, love, desire; laying claim to; injury, hurting. — *Abhi-māna-tā*, f. pride, arrogance. — *Abhi-māna-rat*, ān, atī, at, conceiving or having ideas about self; proud, arrogant. — *Abhi-māna-śūnya*, as, ā, am, void of conceit, humble.

Abhi-mānita, am, n. the condition of an egotist; copulation, sexual intercourse.

Abhi-mānin, ī, īṇī, ī, thinking of one's self, proud, self-conceited, arrogant; imagining; (ī), m., N. of a deity. — *Abhi-māni-tā*, f. or *abhi-māni-tva*, am, n. the state of self-conceitiveness.

Abhi-mānuka, as, ā, am, Ved. striving to hurt.

अभिभन्त *abhi-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to consecrate or accompany with Mantras or magic formulas; to address, invite.

Abhi-mantraṇa, am, n. calling out to, addressing, inviting; counselling; charming, consecrating; making anything sacred by a special formula, called *abhi-mantraṇa-mantra*.

Abhi-mantrita, as, ā, am, consecrated, charmed; made sacred by a certain formula.

अभिभन्ध *abhi-mantha*, as, m. ophthalmia, disease of the eyes.

अभिभन्तु *abhi-manyu*, us, m., N. of a son of Manu *Cākshusha*; of a son of Arjuna by Subhadra; of two kings. — *Abhi-manyu-pura*, am, n., N. of a town. — *Abhi-manyu-svāmīn*, ī, m., N. of a temple.

अभिभार *abhi-mara*, as, m. (rt. *mri*), killing, slaughter; war, combat; treachery, danger from one's own party or friends; binding, confinement.

अभिभर्द *abhi-marda*. See *abhi-mṛid*, p. 66.

अभिभर्षन्. See *abhi-mṛś* next col.

अभिमाति *abhi-māti*, īs, īs, ī (rt. *mā* = man),

Ved. striving to injure, hurting, inimical; (*is, is*), m. f. striving to injure, hurting, plotting against; an enemy, foe. — *Abhimāti-jit*, *t, t, t*, Ved. subduing enemies. — *Abhimāti-shāh*, *t, t, t*, Ved. conquering enemies. — *Abhimāti-hau*, *ā, m.*, Ved. striking, destroying one's enemies.

Abhi-mātin, *i, m.*, Ved. injuring; an enemy.

अभिमाद *abhi-māda*. See *abhi-mad* above.

अभिमान *abhi-māna*. See *abhi-man* above.

अभिमाय *abhi-māya*, *as, ā, am*, perplexed, bewildered, stupid, ignorant.

अभिमिस्र *abhi-mihya*, *as, ā, am* (rt. *mih*), Ved. to be wetted (by urining upon).

अभिमीलित *abhi-milita*, *as, ā, am*, closed (as the eyes).

अभिमुख *abhi-mukha*, *as, ā* or *i, am*, with the face directed towards; turned towards, facing; going near, approaching; disposed to, intending to, ready for; taking one's part; nearly related to; friendly disposed; (*i*), f. one of the ten earths of Buddhists; (*am*), ind. towards, in the direction of, in front or presence of, near to. — *Abhimukha-tā*, f. presence, proximity.

Abhimukhī-karāna, *am*, n. causing to turn the face towards, addressing.

Abhimukhī-lhūta, *as, ā, am*, being in presence of or facing.

अभिमूर्च्छित *abhi-mūrccita*, *as, ā, am*, distracted, utterly confused.

अभिमृद *abhi-mṛid*, cl. 1. P. -*mardati*, -*ditum*, to oppress, to devastate.

Abhi-marda, *as, m.* rubbing, friction; oppression, devastation of a country &c. by an enemy; war, battle; spirituous liquor.

Abhi-mardana, *as, ā, am*, oppressing; (*am*), n. oppression.

Abhi-mardin, *i, inī, i*, oppressing, one who devastates.

अभिमृश *abhi-mṛśi*, cl. 6. P. -*mṛśati*, -*marsham* or -*marsham*, to touch, stroke, come in contact with.

Abhi-marśa, *as, m.* or *abhi-marśana*, *am*, n. (less correctly) *abhi-marśa*, *as, m.* or *abhi-marśana*, *am*, n. touching, contact; (*as, ā, am*), rubbing, destroying.

Abhi-marśaka or (less correctly) *abhi-marśaka*, *as, ikā, am*, touching, coming in contact with.

Abhi-mṛśita, *as, ā, am*, touched, rubbed, brought close to, grazing.

अभिमेयिका *abhi-methikā*, f. (rt. *meth*), Ved. insulting or injurious speech; obscene expression; imprecation.

अभिमात *abhi-māta* or *abhi-māna*, *as, ā, am* (rt. *mlai*), Ved. altogether withered, faded; decayed.

अभियज्ञगाथा *abhi-yajña-gāthā*, f. a sacrificial verse.

अभिया 1. *abhi-yā*, cl. 2. P. -*yāti*, -*tum*, to go up to, approach, encounter, attack, assail.

2. *abhi-yā*, *ās, as*, m. f. going up to, approaching, assailing.

Abhi-yāt, *ān, āi* or *ānti, āt*, assailing, an assailant.

Abhi-yāta, *as, ā, am*, approached, attacked.

Abhi-yāti, *is, m.* or *abhi-yātin*, *i, m.* or *abhi-yātrī, tā, m.* an assailant, foe, enemy.

Abhi-yāna, *am*, n. coming near, approaching, attacking.

Abhi-yājīn, *i, inī, i*, coming near, approaching, attacking.

अभियाच *abhi-yāc*, cl. 1. A. or ep. P. -*yācate*, -*ti*, -*ktum*, to ask for, solicit, request.

Abhi-yācna, *am*, n. or *abhi-yācā*, f. asking for, entreaty, request.

Abhi-yācā, *as, ā, am*, asked for, requested.

अभियुज् 1. *abhi-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to apply to, exert effort, make one's self ready; to encounter, attack, assail; to accuse; to hurt: Pass. -*yujyate*, to be accused, &c.

Abhi-yukta, *as, ā, am*, applied, intent on, diligent, absorbed in meditation, versed in; appointed; said, spoken; attacked by an enemy, assaulted, assailed; blamed, rebuked; (in law) charged, prosecuted, a defendant.

Abhi-yugvan, *ā, m.*, Ved. hurting, attacking; an enemy.

2. *abhi-yuj*, *k, f.* attacking; an enemy.

Abhi-yujyamāna, *as, ā, am*, being prosecuted (as a defendant).

Abhi-yoktavya or *abhi-yojya*, *as, ā, am*, to be reproved or rebuked; to be prosecuted, indictable; assailable.

Abhi-yoktri, *tā, trī, tri*, assailing, attacking; (*tā*), m. an enemy; a plaintiff, a claimant, a pretender, an accuser; a stronger party.

Abhi-yoga, *as, m.* application; energetic effort, exertion, perseverance, learning; attack, assault, challenging to fight, war, battle; (in law) a plaint, a charge, an accusation. — *Abhiyoga-patra*, *am*, n. a petition or writing of complaint.

Abhi-yogin, *i, inī, i*, intent upon, absorbed (in meditation); attacking; (*i*), m. a plaintiff, a prosecutor.

Abhi-yogya, *as, ā, am*, assailable.

Abhi-yojana, *am*, n. Ved. harnessing (one horse) on to another.

अभियुध *abhi-yudh*, cl. 4. A. P. -*yudhyate*, -*ti*, -*yodhūm*, to fight against, to acquire by fighting, to conquer for (another).

अभिरक्ष *abhi-raksh*, cl. 1. P. or ep. A. -*rakshati*, -*te*, -*shitum*, to succour, to protect, to preserve; to govern or command.

Abhi-rakshā, f. universal protection, wide benevolence.

Abhi-rakshita, *as, ā, am*, protected, preserved, guarded; governed.

Abhi-rakshitri, *tā, trī, tri*, preserving, protecting, guarding.

Abhi-rakshya, *as, ā, am*, to be protected or governed.

अभिरञ्ज *abhi-rañj*, cl. 4. A. or Pass. -*rañjate*, -*ranktum*, to be coloured, to be flushed with pleasure: Caus. P. -*rañjayati*, -*yitum*, to colour.

Abhi-rañjita, *as, ā, am*, tinted, flushed, kindly affected.

अभिरम् *abhi-ram*, cl. 1. A. -*ramate*, -*rantum*, to delight in, to be delighted.

Abhi-rata, *as, ā, am*, pleased or contented with, satisfied; engaged in; attentive to; performing, practising.

Abhi-rati, *is, f.* pleasure, delighting in; occupation, practice.

Abhi-ramaṇa, *am*, n. delighting in, delighting.

Abhi-ramaṇiya, *as, ā, am*, to be delighted in, delightful.

Abhi-rāma, *as, ā, am*, pleasing, delightful, agreeable, beautiful; an epithet of Siva; (*am*), ind., see s. v. next col. — *Abhirāma-tā*, f. or *abhirāma-tva*, *am*, n. loveliness, beauty, splendour.

अभिरम्भित *abhi-rambhita*, *as, ā, am*, obtained (?).

अभिराज् 1. *abhi-rāj*, cl. 1. A. -*rājate*, -*jītum*, to shine, be brilliant.

2. *abhi-rāj*, *i, f, t*, reigning everywhere.

Abhi-rāja, *as, m.*, N. of a Burmese king.

Abhi-rāshtra, *as, ā, am*, Ved. one who has gained dominion.

अभिराध *abhi-rādh*, Pass. -*rādhyate*, to be rendered propitious.

अभिरामम् *abhi-rāmam*, ind. referring to Rāma (see also under *abhi-ram* last col.).

अभिरुच *abhi-ruç*, Caus. P. -*roçayati*, -*yitum*, to long for, desire, be inclined to, have a taste for, to like.

Abhi-ruçī, *is, f.* desire, delight, taste, relish, pleasure; desire of fame, ambition; splendour.

Abhi-ruçita, *as, ā, am*, pleased, delighted, delighting in.

Abhi-ruçira, *as, ā, am*, very pleasant, desirable or pretty.

अभिरुत *abhi-ruta*, *as, ā, am* (rt. *ru*), sounded; cooed, vocal (as the voices of birds, &c.).

अभिरुह *abhi-ruh*, cl. 1. P. -*rohati*, -*rodhum*, to ascend, mount.

Abhi-ruhya, ind. having ascended.

अभिरूप *abhi-rūpa*, *as, ā, am*, corresponding with; conformable to, congruous; in accordance with; pleasing, handsome, desirable, well formed, beautiful; wise, learned; (*as*), m. the moon; Siva; Vishṇu; Kāmadeva. — *Abhirūpa-pati*, *is, m.* having an agreeable master (a rite) to secure such a master in the next world.

Abhi-rūpaka, *as, ā, am*, corresponding; pleasing, handsome; learned.

अभिरुद *abhi-roruda*, *as, ā, am* (Intens. of rt. *rud*), Ved. causing tears (of earnest desire).

अभिलक्षित *abhi-lakshita*, *as, ā, am*, marked with signs, bearing marks.

Abhi-lakshya, *as, ā, am*, to be marked or noted; (*am*), ind. towards a mark or aim.

अभिलङ्घ *abhi-largh*, cl. 10. P. -*langha-yati*, -*yitum*, to jump across or over.

Abhi-larghana, *am*, n. jumping across or over.

अभिलभ *abhi-labh*, Desid. A. or poet. P. -*lipsate*, -*ti*, to desire to obtain, covet.

Abhi-lambhana, *am*, n. obtaining transition (?).

Abhi-lipsā, f. desire of obtaining.

अभिलष *abhi-lash*, cl. 1. 4. P. -*lashati*, -*lashyati*, -*shitum*, to desire or wish for, covet, crave.

Abhi-lashana, *am*, n. craving after, desiring.

Abhi-lashanīya, *as, ā, am*, desirable, to be coveted.

Abhi-lashita, *as, ā, am*, desired, wished; (*am*), n. desire, wish, will, pleasure.

Abhi-lāsha or (less correctly) *abhi-lāsa*, *as, m.* desire, wish, covetousness, affection, love.

Abhi-lāshaka, *as, ikā, am*, or *abhi-lāshin*, *i, inī, i*, or *abhi-lāshuka*, *as, ā, am*, or (less correctly) *abhi-lāsin*, *i, inī, i*, wishing, desiring, desirous, covetous, greedy.

अभिलाप *abhi-lāpa*, *as, m.* (rt. *lap*), expression, word, speech; declaration of the object of a vow or religious obligation.

अभिलाव *abhi-lāva*, *as, m.* (rt. *lū*), cutting, reaping, mowing.

अभिलिखित *abhi-likhita*, *as, ā, am*, inscribed, inserted in writing.

Abhi-lekhana, *am*, n. writing upon, inscribing.

अभिलीन *abhi-līna*, *as, ā, am* (rt. *lī*), adhering to, shrouding; embraced; embracing.

अभिलुप्त *abhi-lupta*, *as, ā, am*, disturbed, injured.

अभिलुलित *abhi-lulita*, *as, ā, am*, playful, unsteady; agitated, disturbed, injured.

अभिलूता *abhi-lūta*, f. an insect, a kind of spider.

अभिवच् *abhi-vaç*, cl. 2. P. -*rakti*, -*ktum*, to speak to, address; to tell.

अभिवञ्चित *abhi-vañcita*, *as, ā, am* (rt. *vañc*), cheated, deceived.

अभिवत् *abhi-vat*, *ān*, *atī*, *at*, containing the word *abhi*.

अभिवद् *abhi-rad*, cl. 1. P. A. -*radati*, -*te*, -*ditum*, to address or salute with reverence: Caus. -*rādāyati*, -*te*, -*yitum*, to address or salute reverently; to salute through another person; to play on an instrument.

Abhi-rādāna, *am*, n. addressing, salutation. **Abhi-rāda**, *as*, m. reverential salutation; (for *atī-rāda*), opprobrious or unfriendly speech, abuse.

Abhi-rādaka, *as*, *ikā*, *am*, a saluter, saluting, offering salutation; civil, polite.

Abhi-rādāna, *am*, n. respectful salutation, including sometimes the name or title of the person so addressed and followed by the mention of the person's own name; salutation of a superior or elder by a junior or inferior, and especially of a teacher by his disciple; (in general it is merely lifting the joined hands to the forehead and saying *aham abhivādāye*, I salute). - **Abhivādāna-śīla**, *as*, *ā*, *am*, one who habitually salutes, respectful.

Abhi-rādāyitrī, *tā*, *trī*, m. f. a respectful saluter. **Abhi-rādita**, *as*, *ā*, *am*, saluted respectfully.

Abhi-rādīn, *i*, *inī*, *i*, telling, enunciating, describing. **Abhi-rādya** or **abhi-rādānīya**, *as*, *ā*, *am*, to be respectfully saluted.

अभिवन्द *abhi-rand*, cl. 1. A. -*randate*, -*ditum*, to salute respectfully.

Abhi-randana, *am*, n. saluting respectfully.

अभिवप् *abhi-vap*, cl. 1. P., Ved. -*vapati*, -*ptum*, to join, come together.

अभिवयस् *abhi-vayas*, *ās*, *ās*, *as*, Ved. very youthful, fresh; possessed of food.

अभिवर्त *abhi-varta*, &c. See *abhi-vṛit*.

अभिवर्षण *abhi-varshaṇa*, &c. See *abhi-vṛish*.

अभिवस् *abhi-vas*, Caus. P. -*vāsāyati*, -*yitum*, to clothe, cover.

Abhi-vāsa, *as*, m. or *abhi-vāsana*, *am*, n. covering. **Abhi-vāsas**, ind. over the cloth or covering.

अभिवह *abhi-vaha*, *as*, *ā*, *am*, conveying near or towards, driving near.

Abhi-vahana, *am*, n. conveying towards or near. **Abhi-vāhya**, *as*, *ā*, *am*, to be carried near; (*am*), n. conveyance, transmission; presentation, offering.

अभिवान *abhi-vā*, cl. 2. P. -*vāti*, -*tum*, to blow upon or towards.

Abhi-vātam, ind. towards the wind, windwards.

अभिवान्छ *abhi-vāñch*, cl. 1. P. -*vāñchati*, -*chitum*, to long for, desire.

अभिवान्या *abhi-rānyā* or *abhivānya-ratsā*, f. (fr. *abhivā*, obtained?, and *anya*), Ved. a cow who suckles an adopted calf.

अभिविख्या *abhi-vi-khyā*, cl. 2. P. -*khyāti*, -*tum*, Ved. to look at, view. In later Sanskrit, to tell, to call.

Abhi-vikhyāta, *as*, *ā*, *am*, universally known, renowned, known as, called.

अभिविचक्ष *abhi-vi-śakṣ*, cl. 2. A. -*śaṣṭe*, Ved. to look towards. In later Sanskrit the idea of speaking is usually inherent in *śakṣ*.

अभिविचर् *abhi-vi-śar*, cl. 1. A. -*śarate*, -*ritum*, Ved. -*tave*, -*tavai*, -*rase*, -*radhyai*, to approach; cl. 10. P. -*śarāyati*, -*yitum*, to discuss.

अभिविजह *abhi-vi-jah* Ved., Intens. 3rd sing. -*jangahe*, to twitch convulsively.

अभिविज्ञा *abhi-vi-jñā*, cl. 9. P. -*jñāti*, -*jñātum*, to be aware, to know, perceive.

Abhi-vijnapta, *as*, *ā*, *am*, notified, made known.

अभिविज्जल *abhi-vi-jval*, cl. 1. P. -*jvalati*, -*litum*, to flame or blaze against or opposite to.

अभिवितन् *abhi-vi-tan*, cl. 8. P. A., Ved. -*tanoti*, -*nute*, -*nitum*, to stretch (the string) over or across (the bow); to stretch over, cover.

अभिविद् *abhi-vid*, cl. 6. P. A. -*vindati*, -*te*, -*veditum*, to find, obtain; to seek.

अभिविदृश् *abhi-vi-dṛś*, cl. 1. P., Ved. -*paśyati*, -*drakṣum*, to look at, behold.

अभिविधि *abhi-vidhi*, *is*, m. complete coincidence, complete comprehension or inclusion.

अभिविनद् *abhi-vi-nad*, cl. 1. P. -*nadati*, -*ditum*, to raise a loud noise.

अभिविनी *abhi-vi-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to inform, instruct.

Abhi-vinīta, *as*, *ā*, *am*, well-behaved; well-disciplined; pious, pure, devout.

अभिविनुद् *abhi-vi-nud*, Caus. P. -*nodayati*, -*yitum*, to gladden, cause to rejoice.

अभिविभा *abhi-vi-bhā*, cl. 2. P., Ved. -*bhāti*, -*tum*, to illuminate.

अभिविमान *abhi-vimāna*, *as*, *ā*, *am*, of unlimited dimensions.

अभिविया *abhi-vi-yā*, cl. 2. P., Ved. -*yāti*, -*tum*, to approach, visit.

अभिविराज् *abhi-vi-rāj*, cl. 1. A. -*rājate*, -*jitum*, to shine, be radiant.

अभिविशङ्किन् *abhi-vi-śankin*, *i*, *inī*, *i*, afraid.

अभिविश्रुत *abhi-vi-śruta*, *as*, *ā*, *am*, widely celebrated.

अभिविश्वस् *abhi-vi-śvas*, Caus. P. -*śvāsāyati*, -*yitum*, to render confident or secure.

अभिवी *abhi-vī* (-*vi-i*), cl. 2. P. -*vyeti*, -*tum*, to come together towards, meet together in.

अभिवीक्ष *abhi-vi-kṣ* (-*vi-ikṣ*), cl. 1. A. -*vikṣhate*, -*kṣhitum*, to look at, view, perceive; to aim at, to examine; to be affected towards.

Abhi-vikṣhita, *as*, *ā*, *am*, seen, perceived.

Abhi-vikṣhya, ind. having seen or observed.

अभिवीर *abhi-vīra*, *as*, m., Ved. surrounded by men or heroes.

अभिवृत् *abhi-vṛit*, cl. 1. A. -*vartate*, -*titum*, to go towards, to face, to approach, come up, attack, to turn up, arise.

Abhi-vartin, *i*, *inī*, *i*, going towards, approaching, attacking.

Abhi-vṛitta, *as*, *ā*, *am*, gone towards; turning towards.

अभिवृत् *abhi-vṛita*, *as*, *ā*, *am* (rt. *vṛi*), chosen, selected.

अभिवृध् *abhi-vṛidh*, cl. 1. A. -*vardhate*, -*dhitum*, to increase, prosper.

Abhi-vṛiddha, *as*, *ā*, *am*, increased, augmented.

Abhi-vṛiddhī, *is*, f. increase, addition, success.

अभिवृष् *abhi-vṛish*, cl. 1. P. -*varshati*, -*shitum*, to rain upon, water, bedew, cover with a shower (e. g. of blossoms); to shower down; to cause to rain.

Abhi-varshaṇa, *am*, n. watering, bedewing; raining upon.

Abhi-varshin, *i*, *igī*, *i*, bedewing; raining upon.

Abhi-vriṣṭa, *as*, *ā*, *am*, bedewed; rained upon.

अभिवेग *abhi-vega*, *as*, m. (rt. *vij*), consideration, determination.

अभिव्यञ्ज *abhi-vy-anj* (-*vi-anj*), cl. 7. P. -*anakti*, -*anjitum* or -*anktum*, to manifest, reveal.

Abhi-vyakta, *as*, *ā*, *am*, manifest, evident, distinct,

plain; declared, revealed; (*am*), ind. manifestly, plainly.

Abhi-vyakti, *is*, f. manifestation, distinction; declaration, revelation.

Abhi-vyanga, *as*, *ā*, *am*, to be manifested or made clear.

Abhi-vyajyamāna, *as*, *ā*, *am*, being manifested.

Abhi-vyānjaka, *as*, *ikā*, *am*, revealing, manifesting; indicative, showing.

Abhi-vyāñjana, *am*, n. making manifest, act of revealing.

अभिव्यन् *abhi-vy-an* (-*vi-an*), cl. 2. P. -*aniti*, -*nitum*, to breathe through, to fill with breath.

अभिव्यादा *abhi-vy-ā-dā* (-*vi-ā-dā*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to open one's mouth (for swallowing).

Abhi-vyādāna, *am*, n. suppressed sound; repetition of the same sound.

अभिव्याधिन् *abhi-vyādhin*, *i*, *inī*, *i* (rt. *vyadh*), striking at, hurting much, injuring greatly.

अभिव्याप् *abhi-vy-āp* (-*vi-āp*), cl. 5. P. -*āpmoti*, -*āptum*, to extend to, to comprehend, include, pervade, surround.

Abhi-vyāpaka, *as*, *ikā*, *am*, or *abhi-vyāpin*, *i*, *inī*, *i*, including, comprehending.

Abhi-vyāpta, *as*, *ā*, *am*, included, comprehended, co-extended, &c.

Abhi-vyāpti, *is*, f. co-extending, universal pervasion, inclusion, comprehension.

1. *abhi-vyāpya*, ind. up to a certain point inclusive.

2. *abhi-vyāpya*, *as*, *ā*, *am*, to be included; (*am*), n. validity of a rule (?).

अभिव्याह *abhi-vy-ā-hṛi* (-*vi-ā-hṛi*), Caus. P. -*hārayati*, -*yitum*, to utter, pronounce, tell, explain.

Abhi-vyāharapa, *am*, n. or *abhi-vyāhāra*, *as*, m. pronunciation, utterance; an articulate significant word or phrase.

Abhi-vyāhārin, *i*, *inī*, *i*, pronouncing, telling.

Abhi-vyāhṛita, *as*, *ā*, *am*, pronounced, spoken, told.

अभिव्युक्ष *abhi-vy-ukṣ* (-*vi-ukṣ*), cl. 1. P. -*ukṣhati*, -*shitum*, to sprinkle towards.

अभिव्लङ्ग *abhi-vlāṅga*, *as*, m. (rt. *vlāṅ*), Ved. assault, shaking off.

अभिशंस *abhi-śaṅs*, cl. 1. P. -*śaṅsati*, -*situm*, to accuse, blame, calumniate, abuse.

Abhi-śaṅsaka, *as*, *ikā*, *am*, or *abhi-śaṅsin*, *i*, *inī*, *i*, accusing; insulting; abusive.

Abhi-śaṅsana, *am*, n. accusation; insult.

1. *abhi-śas*, *as*, f., Ved. accusation, imprecation, solicitation (?). For 2. see next col.

1. *abhi-śasta*, *as*, *ā*, *am*, falsely accused, calumniated; defamed, infamous; sinful, wicked. See next col.

Abhi-śastaka, *as*, *ikā*, *am*, falsely accused, cursed; caused by imprecation.

Abhi-śasti, *is*, f. imprecation; curse, damnation; effect of imprecation, misfortune, evil; one who curses or injures; calumny, defamation, scandal; asking, begging. - **Abhiśasti-śātana**, *as*, m., Ved. keeping off imprecation. - **Abhiśasti-pā**, *ās*, or *abhiśasti-pāvan*, *ā*, m., Ved. defending from insults or imprecations.

अभिशक् *abhi-śak*, Desid. Caus. -*śikṣhayati*, -*yitum*, to teach.

अभिशङ्क *abhi-śank*, cl. 1. A. -*śankate*, -*kitum*, to doubt, suspect, be suspicious.

Abhi-śankā, f. doubt, alarm, suspicion.

Abhi-śankita, *as*, *ā*, *am*, doubtful, frightened, alarmed.

अभिशप् *abhi-śap*, cl. 1. P. A. -*śapati*, -*te*, -*śaptum*, to execrate, curse.

Abhi-śapana, *am*, n. or *abhi-śāpa*, *as*, m. curse,

imprecation; charge, accusation; false accusation, calumny. — *Abhiśāpa-jvara*, *as*, *m*, fever caused by a curse.

Abhi-sāpta, *as*, *ā*, *am*, cursed, accursed; falsely accused, calumniated; reviled.

Abhi-sāpana, *am*, *n*, pronouncing a curse or malediction.

अभिशादित *abhi-sābdata*, *as*, *ā*, *am*, declared, announced.

अभिशाप्त 2. *abhi-sās*, *cl. 1. P. -śasati*, *-situm*, to hurt, injure, attack. (See under *abhi-sāns*.)

3. *abhi-sās*, *f*, Ved. injuring (?). For 1. *abhi-sās*, see under *abhi-sāns*, p. 67, col. 3.

2. *abhi-sāsta*, *as*, *ā*, *am*, injured, hurt, attacked. *Abhi-sāstri*, *tā*, *tri*, *tri*, an injurer, an enemy.

अभिशास्त, **अभिशास्ति**. See *abhi-sāns* and *abhi-sās*.

अभिशान्त *abhi-sāntv*, *cl. 10. P. -sāntvayati*, *-yitum*, to pacify, appease, reconcile, comfort. See *abhi-sāntv*.

Abhi-sāntva, *am*, *n*, graciousness, complaisance.

अभिशीत *abhi-śīta* or *abhi-śyāta*, *as*, *ā*, *am* (*rt. śyati*), cold, chilly.

Abhi-śīna or *abhi-śyāna*, *as*, *ā*, *am*, coagulated, congealed.

अभिशोक 1. *abhi-śoka*, *as*, *m*, (*rt. 1. śuc*), Ved. intense grief.

1. *abhi-śoca*, *as*, *ā*, *am*, Ved. causing great grief. *Abhi-śocana*, *am*, *n*, great grief, pain; a tormenting spirit or demon.

1. *abhi-śocayishnu*, *us*, *us*, *u*, tormenting.

अभिशोक 2. *abhi-śoka*, *as*, *m*, (*rt. 2. śuc*), Ved. ardour.

2. *abhi-śoca*, *as*, *ā*, *am*, shining, glowing with heat.

2. *abhi-śocayishnu*, *us*, *us*, *u*, glowing with heat.

अभिशौरि *abhi-śauri*, *ind.* towards Śauri or Kṛishṇa.

अभिश्चरण *abhi-śravaṇa*, *am*, *n*, (*rt. śru*), repeating Vedic texts, sitting down to a Śrāddha.

Abhi-śrāva, *as*, *m*, hearing, becoming renowned.

अभिश्चि *abhi-śri*, *cl. 1. P. -śrayati*, *-yitum*, to resort to.

Abhi-śrī, *īś*, *īś*, *m*, *f*, (from *śrī* connected with *śrī*), Ved. joining, connecting one's self with, mixing; combining, holding together, arranging, putting in order, united, approaching; having recourse to, worthy to be had recourse to; respected; shining; powerful.

अभिश्चिप् *abhi-śrish* or *abhi-ślish*, *ṭ* (*rt. ślish*), Ved. a ligature.

Abhi-śleshana, *am*, *n*, a bandage, ligature.

अभिश्वास *abhi-śvas*, *as*, *m*, Ved. one who breathes upon or towards.

Abhi-śvāsa, *as*, *m*, Ved. breathing forth or on, cruciation.

Abhi-śvāsa, *as*, *m*, breathing upon or towards, blowing into a flame.

अभिश्चञ्ज *abhi-shañj* (*-śañj*), *cl. 1. P. -shajati*, *-shanktum*, to be in contact with; to revile, curse.

Abhi-shakta, *as*, *ā*, *am*, possessed by evil spirits, humiliated, defeated, reviled, cursed.

Abhi-shangu, *as*, *m*, or *abhi-shanjana*, *am*, *n*, complete contact, union; connection, copulation, association, company; embracing; possession by evil spirits; oath; curse or imprecation; false accusation, calumny; defeat, blow, shock, sudden affliction. — *Abhiśhāpa-jvara*, *as*, *m*, a fever supposed to be caused by evil spirits.

अभिषव *abhi-shava*. See *abhi-shu*.

अभिषह *abhi-shah* (*-śah*), *cl. 1. A. -shahate*, *-hitum* or *-shodhūm*, to attack.

Abhi-shahya, *ind.* violently, by force, insolently.

अभिषाच *abhi-shāc*, *k*, *k*, *k* (*rt. sac*), Ved.

following; honouring, paying attention to, devoted; defeating.

अभिषिच *abhi-shiç* (*-siç*), *cl. 6. P. A.*

-shinçati, *-te*, *-shektum*, to sprinkle; to water, wet; to consecrate, anoint, appoint by consecration; *A.* to be consecrated or inaugurated: Desid. *-shishikshati*, to be desirous of watering, &c.: Caus. *-sheçayati*, *-yitum*, to have (another) consecrated.

Abhi-shikta, *as*, *ā*, *am*, sprinkled; anointed, installed, inaugurated, enthroned.

Abhi-shishikshat, *an*, *anti*, *at*, desiring to inaugurate.

Abhi-sheka, *as*, *m*, sprinkling, anointing; inaugurating or consecrating by sprinkling water; inauguration of a king, royal unction; the water or liquid used at an inauguration; religious bathing; ablution; bathing of the divinity to whom worship is offered.

— *Abhi-sheka-sālā*, *f*, the hall of coronation. — *Abhi-shekārdrā-sīras* (*ka-ār*), *ās*, *ās*, *as*, wet on the head with the royal unction. — *Abhi-sheka* (*ka-ah*), *as*, *m*, day of inauguration.

Abhi-shektri, *tā*, *m*, an anointer, one who inaugurates.

Abhi-sheçana, *am*, *n*, sprinkling; initiation, inauguration.

Abhi-sheçanīya or *abhi-sheçya* or *abhi-sheçya*, *as*, *ā*, *am*, worthy of inauguration; belonging to inauguration; (*-niyas*), *m*, *N.* of a sacrificial ceremony performed at the inauguration of a king.

Abhi-sheçita, *as*, *ā*, *am*, caused to be sprinkled, inaugurated.

अभिषु *abhi-shu* (*-su*), *cl. 5. P. -shuṇoti*,

-shotum, to express the Soma juice or any other juice; to moisten.

Abhi-shava, *as*, *m*, or *abhi-shavaṇa*, *am*, *n*, pressing out the juice of the Soma plant; distillation; religious bathing, ablution preparatory to religious rites; drinking Soma juice, sacrifice; ferment, yeast, any substance producing vinous fermentation; (*am*), *n*, sour gruel.

Abhi-shavaṇi, *f*, an apparatus for pressing the Soma.

Abhi-shavaṇīya, *as*, *ā*, *am*, to be expressed as Soma juice.

Abhi-shāvaka, *as*, or *abhi-shotri*, *tā*, *m*, the priest or any one who expresses the Soma juice.

Abhi-shāvakiya, *nom. P. -yati*, *-yitum*, to long for such a priest.

Abhi-shuta, *as*, *ā*, *am*, expressed as Soma juice; (*am*), *n*, sour gruel.

अभिषुक *abhi-shuka*, *as*, *m*, *N.* of a plant.

अभिषेण *abhi-sheya*, *as*, *m*, Ved. approaching as an enemy with an army; directing arrows against.

Abhi-sheçana, *am*, *n*, march to attack or repel an enemy.

Abhi-sheçaya, *nom. P. -sheçayati*, *-yitum*, to approach with an army, to march with an army against the enemy. — *Abhi-shishheçayishu*, *us*, *us*, *u*, desirous of approaching with an army.

अभिषो *abhi-sho* (*-so*), *cl. 4. P. -shyati*, *-shātum*, to put an end to, to destroy.

Abhi-shyat, *an*, *anti*, *at*, destroying, killing.

अभिषटन *abhi-shṭana*, *as*, *m*, (*rt. stan*), Ved. roaring, bawling, a shout.

अभिषिष्ट *abhi-shṭi*, *is*, *m*, (*fr. 1. abhy-as*; according to other authorities *fr. abhi-sh* or *fr. abhi-shṭā*, *q. v.*), Ved. an assistant, a protector; one who is to be praised or worshipped (as a protector); one who approaches in order to assist, one who approaches to attack; one who assails an enemy, one who overpowers an enemy, one who approaches in order to obtain; desiring, desire; (*īś*), *f*, assistance, protection; favour, help, worshipping, praising; a sacrifice, a hymn; approach-

ing in order to assist, approaching in general, access. — *Abhiṣṭi-krit*, *t*, *t*, *t*, Ved. assisting; granting desires. — *Abhiṣṭi-dyumna*, *as*, *ā*, *am*, Ved. giving happiness. — *Abhiṣṭi-pā*, *ās*, *m*, Ved. guarding from enemies, keeping off enemies. — *Abhiṣṭi-mat*, *an*, *ati*, *at*, Ved. desirable, favourable. — *Abhiṣṭi-saras*, *ās*, *m*, Ved. rendering assistance, able to overcome enemies.

अभिषु *abhi-shṭu* (*-stu*), *cl. 2. P. -shṭauti*, *-shṭotum*, to praise, extol.

Abhi-shṭara, *as*, *m*, praise, eulogy.

Abhi-shṭuta, *as*, *ā*, *am*, praised.

Abhi-shṭuvat, *an*, *ati*, *at*, praising.

अभिषा *abhi-shṭhā* (*-sthā*), *cl. 1. P. -tishṭhati*, *-shṭhātum*, to trample upon, destroy.

अभिष्यात् *abhi-shyat*. See under *abi-sho*.

अभिष्यन्द *abhi-shyanda* or *abhi-syanda*, *as*, *m*, (*rt. syand*), oozing or flowing; weakness of or running at the eyes; great increase or enlargement.

Abhi-shyandin or *abhi-syandin*, *i*, *in*, *i*, oozing, trickling; laxative; causing defluxions or serous effusion. — *Abhi-shyandi-ramaṇa* or *abhi-shyandi-ramaṇa*, *am*, *n*, a suburb, a smaller city appended to a larger one.

अभिष्वङ्ग *abhi-shvanga*, *as*, *m*, (*rt. svaij*), intense attachment or affection.

अभिसंयोग *abhi-samyoga*, *as*, *m*, intimate union, close contact.

अभिसंरभ *abhi-sam-rabh*, *cl. 1. A.*, Ved. *-rabhate*, *-rabdhum*, to support one's self on.

अभिसंरुह *abhi-sam-rudh*, *cl. 7. P. -ruṇaddhi*, *-roddhum*, to ward off.

अभिसंवृत *abhi-samvṛita*, *as*, *ā*, *am* (*rt. vṛi*), covered, clad, clothed.

अभिसंशीन *abhi-samśīna* or *abhi-samśyāna*, *as*, *ā*, *am* (*rt. śyati*), coagulated, congealed.

अभिसंश्रय *abhi-samśraya*, *as*, *m*, (*rt. śri*), refuge.

अभिसंसार *abhi-samsāra*, *as*, *m*, (*rt. sri*), approaching together or in multitudes; (*am*), *ind.* having approached together.

अभिसंस्कृ *abhi-sams-kṛi* (*-sam-kṛi*), *cl. 8. P. -karoti*, *-kartum*, to shape, form; to make, render; to consecrate.

Abhi-saṅskāra, *as*, *m*, imagination; vain or profitless performance.

अभिसंस्तम्भ *abhi-sam-stambh*, *cl. 5. P. -stabhnoti*, *-stambhitum*, to support, render firm.

अभिसंस्तव *abhi-samstava*, *as*, *m*, (*rt. stu*), praise, praising highly.

Abhi-samstuta, *as*, *ā*, *am*, highly praised.

अभिसंस्पृञ् *abhi-sam-sprīś*, *cl. 6. P. -sprīśati*, *-sprashṭum*, *-sparshṭum*, to wash one's self.

अभिसंस्मृ *abhi-sam-smṛi*, *cl. 1. P. -smarati*, *-smartum*, to recollect.

अभिसंहन् *abhi-sam-han*, *cl. 2. P. -hanti*, *-tum*, to surround, enclose.

Abhi-samhata, *as*, *ā*, *am*, joined, united.

अभिसंहित. See under *abhi-sandhā*.

अभिसंक्रुष *abhi-sam-krudh* (*-sam-krudh*), *cl. 4. P. -krudhyati*, *-krodadhūm*, to be angry with. *Abhi-sankrudha*, *as*, *ā*, *am*, angry with (with gen.).

Abhi-sankrudhyat, *an*, *anti*, *at*, being angry with (with acc.).

अभिसंक्रुञ्ज *abhi-sam-kruś* (*-sam-kruś*), *cl. 1. P. -krośati*, *-kroshṭum*, to call out to.

अभिसङ्क्षिप् अभि-san-kship (-sam-kship), cl. 2. P. -kshipati, -kshiptum, to compress, to crowd together in a small space.

Abhi-sankshipta, as, ā, am, thrown together or at; casting, throwing, shooting, aiming or aimed at. **Abhi-sankshepa**, as, m. compressing, comprehending.

अभिसङ्ख्या अभि-san-khyā (-sam-khyā), cl. 2. P. -khyāti, -tum, to enumerate; infer. **Abhi-sankhya**, as, ā, am, inferable, clearly ascertainable.

Abhi-sankhyeya, as, ā, am, to be enumerated.

अभिसङ्गम् अभि-san-gam (-sam-gam), cl. 1. P. -gačhati, -gantum, to approach together; to join in welcoming; to meet with.

अभिसङ्गम् अभि-sangupta, as, ā, am, guarded, protected.

अभिसङ्ग अभि-san-grī (-sam-grī), cl. 9. P. A. -grīnāti, -nīte, -guritum, -ritum, to promise.

अभिसङ्गह अभि-san-grah (-sam-grah), cl. 9. P. A. -grīhāti, -nīte, -grahitum, to grasp at once with all the fingers.

अभिसच् अभि-sac, cl. 1. A., Ved. -sačate, -čitum, to follow; to revere, favour.

अभिसच्चर अभि-saṅ-čar (-sam-čar), cl. 1. P. -čarati, -ritum, Ved. -ritave, -rase, -radhyai, to go up to, to seek for, to move or wander about.

Abhi-saṅčārīn, ī, īnī, ī, moving in every direction, inconstant, changeable.

अभिसञ्चि अभि-saṅ-či (-sam-či), cl. 5. P. A. -čīnoti, -nute, -čētum, to arrange with reference to (anything).

अभिसञ्चिन् अभि-saṅ-čint (-sam-čint), cl. 10. P. -čintayati, -yitum, to remember.

अभिसञ्जात अभि-saṅjāta, as, ā, am (rt. jan), produced, coming into existence.

अभिसञ्ज्ञा अभि-saṅ-jñā (-sam-jñā), cl. 9. A. -jñānīte, -jñānītum, to allow, acquiesce in.

अभिसञ्ज्वर अभि-saṅ-jvar (-sam-jvar), cl. 1. P. -jvarati, -ritum, to envy, regard with spite.

अभिसत्वन अभि-satvan, ā, m., Ved. surrounded by brave beings or heroes.

अभिसन्तन् अभि-san-tan (-sam-tan), cl. 8. P., Ved. -tanoti, -nitum, to spread or stretch across, to use for bridging over or stretching across.

Abhi-santata, as, ā, am, stretched across, spread over, covering.

अभिसन्तप अभि-san-tap (-sam-tap), cl. 1. P. -tapati, -ptum, to press hard on all sides.

Abhi-santapta, as, ā, am, tormented.

Abhi-santāpa, as, m. war, battle.

अभिसन्त अभि-san-trī (-sam-trī), cl. 1. P. -tarati, -ritum, -ritum, to cross over towards.

अभिसन्त्यज अभि-san-tyaj (-sam-tyaj), cl. 1. P. -tyajati, -tyaktum, to abandon, give up, desist from.

अभिसन्वस्त अभि-santrasta, as, ā, am (rt. tras), terrified, much alarmed.

अभिसन्दष्ट अभि-sandashṭa, as, ā, am (rt. laṅs), compressed, tightened.

अभिसन्देह अभि-sandeha, as, m. (rt. diḥ), exchange; organ of generation. In the last sense also written **abhi-sandoha**.

अभिसन्धा 1. **abhi-san-dhā** (-sam-dhā), cl. 3. P. -dadhāti, -dhātum, to aim at; overcome; deceive; calumniate; declare; add; prefer.

Abhi-saṁdhita, as, ā, am, agreed, contracted; attached to, interested, following any object eagerly.

Abhi-sandha or **abhi-sandhaka**, as, m. a deceiver, a calumniator.

2. **abhi-sandhā**, f. speech, declaration, promise.

Abhi-sandhāna, am, n. speech, deliberate declaration; attachment or interest in any object; special agreement; cheating, deceiving; making peace or alliance.

Abhi-sandhāya, ind. having aimed at, shooting at. **Abhi-sandhi**, ī, m. speaking or declaring deliberately, purpose, intention, object, meaning; special agreement; cheating, deceiving; making peace or alliance; joint, junction. — **Abhisandhi-kṛita**, as, ā, am, done intentionally or on purpose.

अभिसन्तम् अभि-san-nam (-sam-nam), cl. 1. P. -namati, -nantum, to inflect.

अभिसन्वह अभि-san-nah (-sam-nah), cl. 4. P. A. -nahyati, -te, -naddhūm, to bind or string together; to arm one's self against (?).

Abhi-sannaddha, as, ā, am, accoutred, armed.

अभिसन्तो अभि-san-nī (-sam-nī), cl. 1. P. A. -nayati, -te, -netum, to lead to or upon.

अभिसन्तु अभि-san-nu (-sam-nu), cl. 2. P., Ved. -nauti, -naritum, -nuritum, to rejoice or cheer together at or towards.

अभिसमवाय अभि-samavāya, as, m. (rt. i), union, association.

अभिसमगम् अभि-sam-ā-gam, cl. 1. P. -gačhati, -gantum, to approach together, come to.

अभिसमापद् अभि-sam-ā-pad, cl. 4. A. -pad-yate, -pattum, to approach, enter upon.

अभिसमि अभि-sam-i, cl. 2. P. -eti, -tum, to come together or meet at (a particular place); to invade.

अभिसमिच्छ अभि-sam-iksh, cl. 1. A. -īkshate, -shitum, to see, look at, have in view; to comprehend, examine.

अभिसमोर् अभि-sam-īr, Caus. P. -īrayati, -yitum, to put in motion.

अभिसमूह अभि-sam-ūh, cl. 1. P. A. -ūhati, -te, -hitum, to cover by bringing together.

अभिसम् अभि-sam-ri, cl. 5. A., Ved. -rīṇute, -artum, -ritum, -ritum, to reach, seize.

अभिसमे अभि-sam-e (-ā-i), cl. 2. P. -aiti, -tum, to join in coming near or approaching, to go in quest of.

अभिसम्यच् अभि-sam-pač, Pass. -pačyate, to become ripe at a certain time (with acc.).

अभिसम्यत् अभि-sam-pat, cl. 1. P. -patati, -titum, to fly to, hasten to, jump upon; to fly along.

Abhi-sampāta, as, m. concourse, war, battle.

अभिसम्पद् 1. **abhi-sam-pad**, cl. 4. A. -pad-yate, -pattum, to become anything, become similar to, be changed to; to come to, arrive at; to obtain: Caus. -pādūyati, -yitum, to make equal, change into. **Abhi-sampatti**, īs, f. becoming or being effected completely; transition.

2. **abhi-sampad**, t, f. becoming complete, complete number.

Abhi-sampanna, as, ā, um, complete, completely effected.

अभिसम्पराय अभि-samparāya, as, m. (rt. i with parā and sam), futurity.

अभिसम्पूज अभि-sam-pūj, cl. 10. P. -pūj-yati, -yitum, to honour, revere greatly.

अभिसम्पवद् अभि-sam-pra-pad, cl. 4. A. -padyate, -pattum, to come towards, share in.

अभिसम्प्राप् अभि-sam-prāp (-pra-āp), cl. 5. P. -āpnōti, -āptum, to reach, come to, arrive at, get, obtain.

अभिसम्प्रेक्ष अभि-sam-preksh (-pra-īksh), cl. 1. A. -prekshate, -shitum, to look at, perceive.

अभिसम्बन्ध अभि-sam-bandh, Pass. -bandhyate, to be connected with, to relate or refer to. **Abhi-sambuddha**, as, ā, am, connected with, referring to.

Abhi-sambandha, as, m. connection; contact, conjunction, relation; sexual connection.

अभिसम्बाध अभि-sambādha, as, ā, am, very confined or contracted.

अभिसम्भू अभि-sam-bhū, cl. 1. P., Ved. -bho-vati, -ritum, to be near to, to enjoy.

अभिसम्मुख अभि-sammukha, as, ā or ī, am, fronting, facing; looking respectfully towards.

अभिसर अभि-sara, **abhi-sarga**, &c. See **abhi-sri**, **abhi-srij**.

अभिसर्पण अभि-sarpaṇa, am, n. (rt. srip), coming near.

अभिसान्त् अभि-sāntv or better **abhi-sāntv**, cl. 10. P. -sāntvayati, -yitum, to conciliate, pacify, comfort.

Abhi-sāntva or **abhi-sāntva**, as, m. consolation, conciliation.

अभिसायम् अभि-sāyam, ind. about evening, at sunset.

अभिसावक अभि-sāvaka, &c. See **abhi-shu**.

अभिसुसृष्ट अभि-susūsh, ūs, ūs, ūs, or **abhi-soshyat**, an, atī or antī, at, desirous of expressing Soma juice. See **abhi-shu**.

अभिसूच अभि-sūč, cl. 10. P. -sūčayati, -yitum, to point out, show.

Abhi-sūčita, as, ā, am, pointed out.

अभिसूद् अभि-sūd, cl. 10. P. -sūdāyati, -yitum, to kill outright, destroy utterly.

अभिसृ अभि-sri, cl. 1. P. -sarati, -sartum, to approach, go towards, advance in order to meet, to attack: Caus. P. -sārayati, -yitum, to visit, approach. **Abhi-sara**, as, m. a companion, a follower; N. of a people.

Abhi-sarāṇa, am, n. approaching, meeting, rendezvous, going to meet.

Abhi-sarat, an, antī, at, going to meet, attacking.

Abhi-sartri, tā, tri, tri, attacking, assailant.

Abhi-sāra, as, m. attack, assault; meeting, rendezvous; companion, follower; war, battle; a purificatory rite; going to meet a lover, an assignation, appointment; (ās), m. pl., N. of a people; (ī), f., N. of a town.

Abhi-sārikā, f. a woman who goes to meet her lover or keeps an assignation.

Abhi-sārīn, ī, īnī, ī, going to meet, visiting, attacking; (īnī), f. a woman who keeps an assignation or goes to meet her lover; N. of a species of the Trishubh metre, in which two Pādas contain twelve instead of eleven syllables, and which therefore is said to approach another metre called Jagatī.

Abhi-sāryamāṇa, as, ā, am, being approached.

Abhi-srītya, ind. having gone near.

अभिसृज अभि-srij, cl. 6. P. -srijati, -sra-shtum, to pour forth, to give.

Abhi-sarga, as, m. creation.

Abhi-sarjana, am, n. gift, donation; killing (?).

Abhi-srīṣṭa, as, ā, am, given.

अभिसेवन अभि-sevana, am, n. practising, cultivating.

अभिसैक्य अभि-skanda, as, m., Ved. assault; an assailant; (am), ind. by assailing.

अभिस्थिरम् अभि-sthiram, ind. very firmly.

अभिसेह अभि-sneha, as, m. attachment, affection, desire.

अभिस्फुरित *abhi-sphurita*, as, ā, am, ex-
panding to the full (as a blossom).

अभिस्मि *abhi-smi*, cl. 1. A., poet. P. -*sma-*
yate, -*ti*, -*smetum*, to smile upon.

अभिस्यन्द *abhi-syanda*, &c. See *abhi-*
shyanda, &c.

अभिस्वयमातृयाम् *abhi-svayamātrīyam*, ind.,
Ved. on the brick (used in sacrifices and called) *sva-*
yam-ātrīya (perforated in itself, i. e. full of holes).

अभिस्व *abhi-svri*, cl. 1. P., Ved. -*svarati*,
-*svartum*, -*ritum*, to approve, praise, invoke.

Abhi-svar, ar, f., Ved. invocation; calling into
(one's) presence; a hymn or song of praise.

Abhi-scartri, tā, m., Ved. invoking, praising, an
invoker.

अभिहन् *abhi-han*, cl. 2. P. -*hanti*, -*tum*, to
thump at, strike, kill; to beat off, drive off.

Abhi-hata, as, ā, am, struck; beaten; smitten;
killed; humbled, subdued, broken down; obstructed;
multiplied.

Abhi-hati, is, f. striking; (in arithm.) multiplication.
Abhi-hanyamāna, as, ā, am, being smitten, kill-
ed, &c.

Abhi-ghāta. See s. v.

अभिहव 1. *abhi-hava*, as, m. (rt. *hve*), in-
vocation; (for 2. see under *abhi-hu* below.)
Abhi-hūti, is, f. invocation, worshipping.

अभिहस्य *abhi-hasya*, as, ā, am (rt. *has*),
Ved. ridiculous, laughable.

Abhi-hāsa, as, m. jest, joke, mirth.

अभिहित *abhi-hita*, as, ā, am (fr. *abhi-dhū*,
q. v.), held forth, said, declared, spoken; determined;
spoken to, addressed, accosted; whispered, prompted
to say; placed upon; (as), m., N. of a chief; (am),
n., a name, expression, word. — **Abhikita-tva**, am, n.,
the state of being said or spoken; a holding forth,
declaration; authority, test.

Abhi-hīti, is, f. telling, manifesting, title. See
abhi-dhāna.

अभिहु *abhi-hu*, cl. 3. P. -*juhōti*, -*hotum*,
Ved. -*hotavai*, to make an oblation, sacrifice.

2. **abhi-hava**, as, m. oblation, sacrifice. See above.
Abhi-homa, as, m. making the oblation of clarified
butter.

अभिहृ *abhi-hri*, cl. 1. P. -*harati*, -*hartum*,
to snatch away, carry off; to bring; Caus. P. -*hāra-*
yati, -*yitum*, to make a sudden attack.

Abhi-hara, as, ā, am, carrying off, removing.
Abhi-haraya, am, n. bringing near, conveying,
robbing.

Abhi-harāyīya or **abhi-hartavya** or **abhi-hārya**,
as, ā, am, to be brought near.

Abhi-hartri, tā, tri, tri, one who snatches away,
seizes, takes by violence; a ravisher.

Abhi-hāra, as, m. robbing, seizing anything in
the owner's presence; a brisk attack; effort; arming,
taking up arms; mingling together.

अभिहृत् *abhi-hrūt*, t, t, t (rt. *hrī*), Ved.
bending, causing crookedness, acting injuriously; (t),
f. fall, defeat, damage.

Abhi-hruti, is, f. causing to lall; defeat, damage,
offence; offensive, injurious.

Abhi-hvara or **abhi-hvāra**, as, ā, am, falling
off; crookedness, sin.

अभो 1. *a-bhī*, is, is, i, without fear, fearless.

अभो 2. *abhi* (*abhi-i*), cl. 2. P. *abhy-eti*,
-*tum*, to come near, approach; to go up to or
towards (with acc.); to go along, go after; to go into,
enter; to join; to go over to; to reach; to come
to, to fall to one's share (with acc.); to get; to fall
into; Ved. Intens. or Pass. -*igate*, to ask, request;
sakāśam or *sumipam* *abhi*, to go near.

1. *abhiti*, is, f., Ved. approach, assault. See next col.

Abhitvan, vā, vari, m. f., Ved. approaching, at-
tacking; also written *abhitvara*, as, i, am.

Abhy-aya. See s. v., p. 71, col. 2.

अभो 1. *abhika*, as, ā, am (= *abhika*, q. v.,
fr. *abhi*), longing after; lustful, libidinous; anxious,
desirous; (as), m. a lover, a husband, a master.

अभो 2. *abhika*, am, n. (fr. *abhi-ac*; cf.
anāka, *apāka*, *pratika*), Ved. meeting together, close-
ness, nearness; collision, combat, opposition; *abhike*,
ind. in the neighbourhood, at the same place or time,
at the right time, just in time; in a moment, instan-
taneously; (with abl.) from, out of; on account of,
with regard to; from (in connection with verbs ex-
pressing defending from, &c.).

अभो 3. *a-bhika*, as, ā, am (fr. *bhī*), fear-
less; (as), m. a poet; a master.

अभोक्ष *abhiksh* (*abhi-iksh*), cl. 1. A. -*ik-*
shate, -*shītum*, to look towards.

अभोक्ष्ण *abhikshṇa*, as, ā, am (contraction
of *abhi-kshaya*), repeated, frequent; constant, per-
petual; (am), ind. repeatedly, again and again;
perpetually, constantly; very, exceedingly; quickly.
— **Abhikshṇa-sas**, ind. repeatedly.

अभोघात *abhi-ghāta*. See *abhi-ghāta*.

अभोज्य *abhijya*, as, ā, am (rt. *yaj*), to be
sacrificed to, one to whom sacrifice is offered; (as),
m. a god.

अभोत *a-bhūta*, as, ā, am, not terrified,
fearless. — **Abhūta-vat**, ind. as one not afraid, fear-
lessly.

2. *a-bhūti*, is, f. fearlessness. See last line first col.

अभिन्ध *abhinḍh* (*abhi-indh*), cl. 7. A.
-*inddhe*, -*indhitum*, to surround with flames, to in-
flame.

Abhiddha, as, ā, am, inflamed, shining.

अभिपत् *abhipat*, m. (fr. *abhi* and *ap*;
cf. *anūpa*), Ved. a pond or any spot in which water
collects; favour (?).

अभिपतस् *abhipatas*, ind. (fr. rt. *āp* with
abhi), Ved. according to the event, at the right time (?).

अभिप्सित *abhipsita*, as, ā, am (*ips*, Desid.
of rt. *āp*; see *abhy-āp*), desired, wished.

Abhipsin, i, inī, i, or *abhipsu*, us, us, u, de-
sirous of obtaining, wishing.

अभीम *a-bhīma*, as, ā, am, unterrific, causing
no fear; (as), m., N. of Vishnu.

अभीमान *abhi-māna*, as, m. (rt. *man*),
pride, &c. See *abhi-māna* under *abhi-man*.

अभीमोद *abhi-moda*, as, m. (rt. *mud*), joy.
— **Abhimoda-mud** (only used in pl.), Ved. intense
joy and pleasure; or *abhi-modamud*, excessively
joyful (fr. irreg. intens. of rt. *mud*).

अभीर *abhīra*, as, m. a cowherd; N. of a
people; (ī), f. the language of this people; (am), n.,
N. of a metre, containing four Pādas with eleven
Mātrās in each Pāda.

अभीरणी *abhīraṇi*, f. (rt. *īr*?), a kind of
serpent.

अभीराज्ञी *abhīrājī*, f. a kind of poisonous
insect.

अभीरु *a-bhīru*, us, us or ūs, u, unterrific;
fearless, undaunted; (us), m., N. of Bhairava or Siva;
(us or ūs), f., N. of a plant, Asparagus Racemosus.
— **Abhīru-pattri**, f. a plant, the leaves of which are
like those of the plant *Abhīru* (see above); the plant
Abhīru.

A-bhīruya, as, ā, am, unterrific, fearless, innocent.
A-bhīlu, us, us, u (for *a-bhīru*), or *abhiluka*,
as, ā, am, fearless.

अभीरुच् *abhi-ruć*. See *abhi-ruć*.

अभीलापल् *abhilāpa-lap* (only used in
pl.), Ved. discourse and talk; or *abhi-lāpalap*, talk-
ing excessively, whimpering (fr. irreg. intens. of rt.
lap, cf. *abhi-modamud* last col.).

अभीवर्ग *abhi-varga*, as, m. (rt. *vrij*), circuit,
compass.

अभीवर्त *abhi-varta*, as, m. (fr. *abhi-vrit*,
q. v.), Ved. existing everywhere, going towards, ap-
proaching, attacking successfully; successful assault,
victory; a hymn recited in attacking the enemy.

Abhi-vrit, t, t, t, Ved. abiding everywhere.

अभीवृत *abhi-vṛita*, as, ā, am (rt. *vri*),
covered, surrounded.

अभीशाप *abhi-śāpa*, as, m. (rt. *śap*), curse,
imprecation. See *abhi-śāpana*.

अभीशु *abhiśu* or less correctly *abhiśhu*, us,
m. (rt. *is* or *i. as* with *abhi*?), Ved. rein, bridle; arm,
finger; ray of light. — 1. *abhiśhu-mat*, ān, atī, at,
splendid, brilliant.

अभीष् *abhiśh* (*abhi-ish*), cl. 6. P. *abhić-*
chatī, *abhy-eshitum*, -*shītum*, to seek for, long for,
endeavour to gain.

Abhićchat, an, atī or antī, at, wishing, desiring.
Abhiśhu, us, m. attachment, love, lust, passion
[cf. *abhiśhu* above]. — 2. *abhiśhu-mat*, ān, atī, at,
attached, enamoured.

Abhiśhta, as, ā, am, wished, desired; acceptable,
dear, favourite, darling; optional; (ā), f. a mistress;
betel. — **Abhiśhta-tā**, f. state of being desired.
— **Abhiśhta-devatā**, f. beloved goddess, favourite
deity. — **Abhiśhta-tābha**, as, m. or *abhiśhta-sid-*
dhī, is, f. the gaining a desired object.

अभीषङ्ग *abhi-shanga*, as, m. curse, im-
precation. See *abhi-shaṅj*.

अभीषया *a-bhiśhayā*, ind. (inst. case of
abhiśhā), fearlessly.

अभीषाह *abhi-shāh*, t, t, t, Ved. over-
powering; (t), f. immense power.

अभुक् *a-bhukta*, as, ā, am (rt. *bhuj*), un-
eaten; unenjoyed, unused, unexpended; one who
has not eaten, enjoyed or expended. — **Abhukta-
vat, ān, atī, at, one who has not eaten.**

A-bhuj, k, k, k, Ved. one who has not experi-
enced or enjoyed, one who does not keep (a promise).
A-bhujat, an, atī, at, not eating; Ved. not allow-
ing to enjoy; not protecting.

अभुग्न *a-bhugua*, as, ā, am, not bent,
straight; well, free from disease.

अभुज *a-bhuja*, as, ā, am, armless, maimed.

अभुजिष्य *a-bhujishya*, as, ā, m. f. not a
slave, not a servant.

अभू *a-bhū*, ūs, m. unborn; an epithet of
Vishnu.

A-bhūta, as, ā, am, non-existent, whatever is not
or has not been. — **Abhūta-tadbhāva**, as, m. the
coming into being of that which has not existed before.
— **A-bhūta-pūrra**, as, ā, am, unprecedented. — **A-
bhūta-prādurbhāva, as, m. the becoming manifest
of what has not been before. — **Abhūta-rajas**, as, as,
m. pl., N. of some deities supposed to have existed
in the fifth Manvantara. — **A-bhūta-satru**, us, us, u,
having no enemy.**

A-bhūti, is, f. non-existence; want of power; poverty.

अभूमि *a-bhūmi*, is, f. non-earth, anything
but earth; no proper object, unfit place or object.
— **Abhūmi-ja**, as, ā, am, produced in unfit or un-
suitable ground.

अभूयिष्ठ *a-bhūyishṭha*, as, ā, au, few,
scanty.

अभूरि *a-bhūri*, is, is, i, few, some, several.

अभूष a-bhūṣa or a-bhūṣita, as, ā, am, unadorned.

अभृत a-bhṛita or a-bhṛitrima, as, ā, am, not receiving hire, not hired, not paid.

अभृश a-bhṛiṣa, as, ā, am, not much, little, few.

अभेद a-bheda, as, m. absence of difference or distinction; identity; not breaking, compactness, closeness of array; (as, ā, am), undivided, identical, alike.

A-bhedaka, as, ikā, am, not dividing, not distinguishing.

A-bheliya, as, ā, am, or a-bhaidika, as, ī, am, not to be divided or broken or pierced; indivisible; (-yam), n. a diamond. — **Abhedyatā**, f. indivisibility, impenetrability.

अभोक्तृ a-bhoktri, tā, trī, tri, or a-bhogin, ī, inī, i, not enjoying, not using, abstemious.

A-bhoktarya, as, ā, am, not to be enjoyed or used.

A-bhoga, as, m. non-enjoyment, not making use of.

A-bhogya, as, ā, am, not to be enjoyed.

A-bhoj, k, m., Ved. not affording enjoyment (to the gods, i. e. refusing to sacrifice). — **Abhog-ghan**, ā, m., Ved. killing the stingy (who will not sacrifice).

A-bhojana, am, n. not eating, fasting, abstinence.

A-bhojita, as, ā, am, not fed, not feasted.

A-bhojin, ī, inī, i, not eating, fasting.

A-bhojya, as, ā, am, not to be eaten, prohibited as food, impure. — **A-bhojyāna** ("ya-an"), as, ā, am, one whose food is not allowed to be eaten.

अभौतिक a-bhautika, as, ī, am, not elemental, not relating to or produced by the gross elements, mental.

अभ्यग्नि abhy-agni, is, m., N. of a son of

Etāsa or Aitāsa; (ī), ind. towards the fire.

अभ्यग्रा abhy-agra, as, ā, am, near; fresh, new; (am), n. proximity.

अभ्यङ्ग abhy-arka, as, ā, am, recently marked.

अभ्यज् abhy-aj (abhi-aj), cl. 1. P. -ajati, -jitum, to unite, join.

अभ्यञ्ज abhy-añj (abhi-añj), cl. 7. P. -anakti, -anjitum, -anaktum, to smear, anoint; to decorate.

Abhy-akta, as, ā, am, oiled, anointed.

Abhy-arga, as, m. rubbing with unctuous substances, smearing the body with oil, inunction; unguent, liniment.

Abhy-anjana, am, n. smearing the body with oil, inunction; oil; applying collyrium to the eyelashes; ornament; embellishment.

अभ्यत् abhy-at (abhi-at), cl. 1. P. -atati, -titum, to visit.

अभ्यतिक्रम abhy-ati-kram (abhi-ati°), cl. 1. P. A., cl. 4. P. -krāmāti, -kramate, -krāmyati, -kramitum, to step over, to walk through; to overpower; to transgress; to violate.

अभ्यतिक्षर abhy-ati-kshar (abhi-ati°), cl. 1. P. A. -ksharati, -te, -ritum, Ved. -radhyai, to flow over to.

अभ्यतिनी abhy-ati-nī (abhi-ati°), cl. 1. P. A. -nayati, -te, -netum, to mix with (?).

अभ्यती abhy-ati (abhi-ati-i), cl. 2. P. abhy-uty-eti, -tum, to go past, glide away; to pass over; to get through.

Abhy-atita, as, ā, am, dead, passed away.

अभ्यधिक abhy-adhika, as, ā, am, surpassing (in number, power, kind); exceeding the common measure, excellent; pre-eminent, extraordinary; superior, more excellent, having more authority or power; (am), ind. exceedingly.

अभ्यध्वम् abhy-adhvam, ind. towards the way, on the way; (e), ind. on the way, near.

अभ्यनुज्ञा 1. abhy-anu-jñā (abhi-anu°), cl. 9. P. -jñānāti, -jñātam, to allow, permit; to authorize, direct; to allow one to depart, dismiss; to take leave: Caus. -jñāpayati, -yitum, to ask for leave to depart, to take leave.

2. abhy-anujñā, f. or abhy-anujñāna, am, n. assent, permission; granting leave of absence, dismissing; order, command.

Abhy-anujñāta, as, ā, am, allowed, permitted, assented to, dismissed; ordered, commanded.

अभ्यनुम्र abhy-anu-prach (abhi-anu°), cl. 6. P. -pričhati, -prachum, to inquire after, ask for.

अभ्यनुमुद् abhy-anu-mud (abhi-anu°), Caus. P. -modayati, -yitum, to permit one to leave, to dismiss.

अभ्यनुक्त abhy-anukta (-anu-uk°), as, ā, am (rt. vač), said conformably to what was declared before.

अभ्यन्तर abhy-antara, as, ā, am, interior, being inside; initiated in, conversant with; next, nearly related, intimate; (am), n. inner part, interior, inside, middle; included space; (um or atas), ind. in the interior, inwards. — **Abhyantara-karaṇa**, see antahkaraṇa. — **Abhyantara-kalā**, f. the secret art or the art of coquetry. — **Abhyantarāyama** ("ra-āy°), as, m. curvature of the spine by spasm; emprosthenos.

Abhy-antaraka, as, ni. an intimate friend.

Abhyantari-kri, cl. 8. P. -karoti, -kartum, to initiate, inaugurate; to make a near friend (of a person); to familiarize. — **Abhyantari-karaṇa**, am, n. initiating in, inaugurating; making a near friend (of a person). — **Abhyantari-kṛita**, as, ā, am, put between, made interior; initiated; made intimate or familiar with.

अभ्यपक्रम abhy-apa-kram (abhi-apa°), cl. 1. P. A., cl. 4. P. -krāmāti, -kramate, -krāmyati, -kramitum, to go away to, to go up to.

अभ्यपान् abhy-apān (abhi-apa-an), cl. 2. P., Ved. -apānāti, -nitum, to breathe on.

अभ्यम् abhy-am (abhi-am), cl. 1. P., Ved. -amati, -mitum, to advance violently against, to attack, to pain, hurt; to be angry with; to overcome.

Abhy-amana, am, n. attacking, assault, disease. — **Abhyamana-va**, ān, atī, at, with assaults or attacks, with diseases.

Abhy-amita, as, ā, am, diseased, sick.

Abhy-amīn, ī, inī, i, attacking, inclined to attack.

Abhy-ānta. See s. v.

अभ्यमित abhy-amitra, am, n. assault on an enemy; (am), ind. towards or against the enemy.

Abhy-amītrina or **abhy-amītrīya** or **abhy-amītrya**, as, m. a soldier who faces the enemy valiantly.

अभ्यय abhy-aya, as, m. (fr. abhi-i, see abhi), going near, approaching, arriving; entering; setting (of the sun).

अभ्ययि abhy-ari, ind. towards or against the enemy.

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अभ्यर्थ abhy-arth (abhi-arth), cl. 10. A. -arthayate, -yitum, to ask, request.

Abhy-arthanam, am, ā, n. f. petition, request.

Abhy-arthanīya or **abhy-arthya**, as, ā, am, to be requested or asked. — **Abhy-arthayamāna**, as, ā, am, asking, one who asks.

Abhy-arthita, as, ā, am, asked, invited.

Abhy-arthin, ī, inī, i, asking.

अभ्यर्द abhy-ard (abhi-ard), cl. 1. P. -ardati, -ditum, to oppress, afflict, pain.

Abhy-ardita, as, ā, am, distressed, oppressed.

अभ्यर्ध abhy-ardha, as, ā, am (fr. ardha for ard with abhi, cf. abhy-arṇa), Ved. being on this side; proximate, near; increasing; (am), n. the being situated on this side, near. — **Abhyardha-yajvan**, ā, m., Ved. granting gifts; increasing the worshipper's prosperity.

अभ्यर्ष abhy-arsh (abhi-arsh), cl. 1. P. -arshati, -shatūm, to flow near, to run near (with acc.); to cause to flow near.

अभ्यर्हणीय abhy-arhaṇīya, as, ā, am (rt. arh), to be greatly honoured, venerable. — **Abhy-arhaṇīya-tā**, f. honourableness, honour.

Abhy-arhita, as, ā, am, greatly honoured, venerable; fit, proper, becoming.

अभ्यलङ्क abhy-alankṛi (abhi-alam-kṛi), cl. 8. P. -karoti, -kartum, to decorate.

Abhy-alankṛita, as, ā, am, decorated.

अभ्यवकषण abhy-avakarṣaṇa, am, n. (rt. kṛiṣh), extraction, drawing out.

अभ्यवकाश abhy-avakāśa, as, m. (rt. kās), an open space.

अभ्यवक् abhy-ava-kṛi (abhi-ava°), cl. 6. P. -kirati, -karitum, -ritum, to throw or cast on, to pour on, to cover.

अभ्यवच abhy-ava-čar (abhi-ava°), cl. 1. P. -čarati, -ritum, Ved. -tave, -tavai, -rase, -radhyai, to press on, penetrate: Caus. -čarayati, -yitum, to send away.

अभ्यवतन् abhy-ava-tan (abhi-ava°), cl. 8. P., Ved. -tanoti, -nitum, to extend along or to.

अभ्यवदान्य abhy-avadānya, as, ā, am, Ved. withholding gifts, not liberal.

अभ्यवदो abhy-ava-do (abhi-ava°), cl. 4. P. -dyati, -dātum, to divide into pieces for any purpose.

अभ्यवधा abhy-ava-dhā (abhi-ava°), cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to lay down on all sides, overlay.

Abhy-avahita, as, ā, am, allayed, laid, e. g. dust.

अभ्यवतन् abhy-ava-nam (abhi-ava°), Caus. P. -nāmayati, -yitum, to bow, incline.

अभ्यवनिज abhy-ava-nij (abhi-ava°), cl. 3. P. A. -nenekti, -nenikte, -nektum, to wipe or wash off, clean: Caus. -nejayati, -yitum, to cause to wash off.

अभ्यवनी abhy-ava-nī (abhi-ava°), cl. 1. P. A. -nayati, -te, -netum, to lead down, pour into.

अभ्यवपत् abhy-ava-pat (abhi-ava°), cl. 1. P. -patati, -titum, to fly or fall down.

अभ्यवमन् abhy-ava-man (abhi-ava°), cl. 4. A. -manyate, -mantum, to despise, scorn, reject.

अभ्यवस्कन्द abhy-ava-skand (abhi-ava°), cl. 1. P. -skandati, -skantum, to jump up (or out?).

Abhy-avaskanda, as, m. or **abhy-avaskandana**, am, n. impetuous assault, facing an enemy; striking so as to disable an enemy.

अभ्यवह abhy-ava-hṛi (abhi-ava°), Caus.

-*hārayati*, -*yitum*, to get one to oppose another; to cause one to take or eat.

Abhy-avaharaṇa, *am*, n. throwing away or down; taking food, eating.

Abhy-avahāra, *as*, m. taking food, eating, enjoying; food.

Abhy-avahārya, *as*, *ā*, *am*, eatable, fit for eating; (*am*), n. food, eating.

Abhy-avahrīta, *as*, *ā*, *am*, taken (as food), devoured.

अभ्यवास *abhy-avās* (*abhi-ava-as*), cl. 4. P. -*asyati*, -*situm*, to throw upon.

अभ्यवे *abhy-ave* (*abhi-ava-i*), cl. 2. P. -*aveati*, -*tum*, to go down; to descend; to get an insight, to condescend; to perceive.

Abhy-avāyana, *am*, n. going down, descending. *Abhy-aveta*, *as*, *ā*, *am*, descended, immersed.

अभ्यवेक्ष *abhy-aveksh* (*abhi-ava-iksh*), cl. 1. A. -*avekshate*, -*shitum*, to look at or upon.

अभ्यवस *abhy-as* (*abhi-as*), cl. 5. P. A. -*as-noli*, -*nute*, -*asitum*, -*ashtum*, to pervade, reach to, gain; to make one's self master of.

Abhy-āsana, *am*, n. reaching to, pervading, gaining.

Abhy-āsa, *as*, m. reaching to, pervading; proximity, neighbourhood, result, consequence, prospect, hope of gaining; (*as*, *ā*, *am*), near, proximate (also written *abhy-āsa*). *Abhy-āsana* or *abhy-āsa*, ind. near (also written *abhy-āsa*). *Abhy-āsād-āgata*, *as*, *ā*, *am*, arrived from near at hand.

अभ्यस 1. *abhy-as* (*abhi-as*), cl. 2. P. -*asti*, to fall to one's share; to be over; to excel; to reign over, tyrannize over.

अभ्यस 2. *abhy-as* (*abhi-as*), cl. 4. P. -*asyati*, -*asitum*, to throw down, throw to, heap one on the other, accumulate, to shoot off at, to concentrate one's attention in one direction; to repeat, practice, exercise; to study, read, recite; to learn by heart.

Abhy-asana, *am*, n. concentrating of the faculties of the mind in one direction; practice, exercise; repetition, study.

Abhy-asānīya or *abhy-asitavya* or *abhy-asya*, *as*, *ā*, *am*, to be studied, to be repeated or reduplicated.

Abhy-asta, *as*, *ā*, *am*, accumulated, practised, exercised; learnt by heart, repeated, studied; multiplied; reduplicated in grammar; (*am*), n. the reduplicated base of a root.

Abhy-asyat, *an*, *antī*, *at*, studying, practising.

Abhy-āsa, *as*, m. repetition; practice, military practice, permanent or repeated exercise, discipline, use, habit, custom; repeated reading, reciting, study; learning by heart; education; practising archery; (in grammar) repeating twice, reduplication; the first syllable of a reduplicated radical; (in poetry) repetition of the last verses of a stanza; (in arithmetic) multiplication; see also under *abhy-as*. — *Abhy-āsāgata*, *as*, *ā*, *am*, approached, gone near (see *abhy-āsa* above). — *Abhy-āsā-tā*, f. constant practice, use, habit. — *Abhy-āsā-nimitta*, *am*, n. the cause of the reduplication in grammar. — *Abhy-āsā-parivartin*, *i*, *inī*, *i*, wandering about or near, for *abhy-āsā*. — *Abhy-āsā-yoga*, *as*, m. the practice of frequent and repeated meditation on any deity or on abstract spirit, repeated recollection. — *Abhy-āsā-ryavāya*, *as*, m. interval caused by the reduplication-syllable.

Abhy-āsin, *i*, *inī*, *i*, practising, repeating.

Abhy-āse, ind. near; more correctly written *abhy-āsā*.

अभ्यसूय *abhy-asūya*, nom. P. A. -*asūyati*, -*te*, -*yitum*, to show indignation, to detract.

Abhy-asūya, *as*, *ā*, *am*, angry, vexed, impatient. *Abhy-asūyaka*, *as*, *ikā*, *am*, detracting, a detractor, calumniator; envious.

Abhy-asūyā, f. detraction, envy, calumny.

अभ्यस्तमि *abhy-astam-i*, cl. 2. P. -*eti*, -*tum*,

or *abhy-astan-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go down or set (as the sun) during or with reference to (some act).

Abhy-astamaya, *as*, m. setting of the sun during or with reference to.

Abhy-astamita, *as*, *ā*, *am*, one on whom the sun has gone down while asleep.

अभ्याकर्ष *abhy-ākarsa*, *as*, m. (rt. *krish*), a striking of the flat of the hand upon the breast in defiance (a practice common to wrestlers and pugilists).

अभ्याकाङ्क्षित *abhy-ākāṅkshita*, *am*, n. a groundless complaint, a false accusation.

अभ्याकृ *abhy-ākṛi* (*abhi-ā*), cl. 8. P. -*karoti*, -*kartum*, to draw near to one's self, attract.

Abhy-ākāram, ind. by or in drawing near to one's self.

अभ्याक्रम *abhy-ākram* (*abhi-ā*), cl. 1. P. A., cl. 4. P. -*krāmati*, -*kramate*, -*krānyati*, -*kramitum*, to step near.

Abhy-ākramam, ind. by or in stepping near or mutually, in stepping rapidly.

अभ्याक्रुज *abhy-ākruṣ* (*abhi-ā*), cl. 1. P. -*krośati*, -*krośtum*, to assail with harsh language, to revile.

अभ्याख्यात *abhy-ākhyāta*, *as*, *ā*, *am*, accused falsely, calumniated.

Abhy-ākhyāna, *am*, n. a false or groundless accusation, calumny.

अभ्यागम *abhy-āgam* (*abhi-ā*), cl. 1. P. -*gačhati*, -*gantum*, to come near to, approach, visit; to come to, fall into.

Abhy-āgata, *as*, *ā*, *am*, come, arrived; (*as*), m. a guest, a visitor.

Abhy-āgama, *as*, m. or *abhy-āyamana*, *am*, n. approaching, arrival, visit, visitation; neighbourhood; arriving at or enjoying a result; rising, getting up; war, battle; encountering, striking, killing; enmity.

अभ्यागा *abhy-āgā* (*abhi-ā*), cl. 3. P. -*jigāti*, -*gātum*, to come to, approach, arrive.

अभ्यागारिक *abhy-āgarika*, *as*, *ā*, *am* (fr. *āgāra*, q. v., with *abhi*), diligent in supporting a family.

अभ्याघात *abhy-āghāta*, *as*, m. (rt. *han*), assault, attack.

Abhy-āghātīn, *i*, *inī*, *i*, attacking, assailing.

अभ्याचक्ष *abhy-ācaksh* (*abhi-ā*), cl. 2. A. -*čakṣhe*, -*chktum*, to look at; to speak.

अभ्याचर् *abhy-ācar* (*abhi-ā*), cl. 1. P. A. -*čarati*, -*te*, -*ritum*, Ved. -*itave*, -*itavai*, -*rase*, -*radhyai*, to approach, practice.

Abhy-ācāra, *as*, m., Ved. approaching (as an enemy), disturbing.

अभ्याज *abhy-āj* (*abhi-ā-aj*), cl. 1. P. -*ājati*, -*jitum*, to drive near.

अभ्याज्ञाय *abhy-ājñāya*, *as*, m. (rt. *jñā*), Ved. order, command.

अभ्यातन् *abhy-ātan* (*abhi-ā*), cl. 8. A., Ved. -*tanate*, -*nitum*, to take aim at, shoot.

Abhy-ātāna, *as*, m. spreading over; expansion.

अभ्यातप *abhy-ātap* (*abhi-ā*), cl. 1. P. -*tapati*, -*ptum*, to distress, torment.

अभ्यातृ *abhy-ātṛi* (*abhi-ā*), cl. 1. P. -*tarati*, -*ritum*, -*ritum*, to come up.

अभ्यात्म *abhy-ātma*, *as*, *ā*, *am*, Ved. directed towards one's self; (*am*), ind. towards one's self. — *Abhy-ātma-taram*, ind. more towards one's self.

अभ्यादा *abhy-ādā* (*abhi-ā*), cl. 3. A. -*datte*, -*dātum*, to seize, snatch away; to put on; to take up the conversation, or commence speaking after another.

Abhy-ātta, *as*, *ā*, *am* (for *abhy-ādatta*), obtained; having gained, encompassing.

Abhy-ādāna, *am*, n. beginning, commencement; first beginning.

अभ्यादिश *abhy-ā-diś* (*abhi-ā*), cl. 6. P. -*diśati*, -*deshtum*, to aim at (in talk), to have in view.

अभ्याधा *abhy-ā-dhā* (*abhi-ā*), cl. 3. P. -*dhātī*, -*dhātum*, to lay on (fuel, &c.), to add, apply.

Abhy-ādāna, *am*, n. laying or placing on, adding. *Abhy-āhita*, *as*, *ā*, *am*, laid on, put on. — *Abhy-āhita-paśu*, *us*, m. a present usual in some districts of India.

अभ्यानी *abhy-ā-nī* (*abhi-ā*), cl. 1. P. A. -*nyati*, -*te*, -*netum*, to pour into, mix with.

अभ्यानृत *abhy-ā-nṛit* (*abhi-ā*), cl. 4. P., Ved. -*nṛityati*, -*nartitum*, to dance towards, to hasten near.

अभ्यान्त *abhy-ānta*, *as*, *ā*, *am* (fr. rt. *am* with *abhi*, see *abhy-ant*), sick, diseased.

अभ्याप *abhy-āp* (*abhi-āp*), cl. 5. P. -*āpnōti*, -*ptum*, to reach to, to get, to obtain: Caus. -*āpāyati*, -*yitum*, to bring to an end: Desid. -*āpsati*, to strive to reach, to ask for, to desire.

Abhyāpsita, *as*, *ā*, *am*, desired, acceptable, dear.

अभ्यापत *abhy-ā-pat* (*abhi-ā*), cl. 1. P. -*patati*, -*titum*, to jump on, to hasten near to, rush towards.

Abhy-āpāta, *as*, m. calamity, misfortune.

अभ्यापद् *abhy-ā-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, to approach.

अभ्यामर्दे *abhy-āmarda*, *as*, m. or *abhy-āmardana*, *am*, n. (rt. *mṛid*), war, battle, fighting.

अभ्यायम् *abhy-ā-yam* (*abhi-ā*), cl. 1. P. -*yačhati*, -*yantum*, to restrain.

Abhy-āyayasya, *as*, m., Ved. to be restrained; to be made subject.

अभ्याया *abhy-ā-yā* (*abhi-ā*), cl. 2. P. -*yāti*, -*tum*, to come up to, attain.

अभ्यायम् *abhy-ā-rabh* (*abhi-ā*), cl. 1. A. or P. -*rabhate*, -*ti*, -*rabhtum*, to commence.

Abhy-āraumbha, *as*, m. beginning, commencement.

अभ्यारम् *abhy-āram*, ind. (rt. *ṛi*), near, at hand, by coming near.

अभ्यारूढ *abhy-ārūḍha*, *as*, *ā*, *am* (rt. *ruh*), ascended; gone up to; surpassed.

Abhy-āroha, *as*, m. or *abhy-ārohaṇa*, *am*, n. going up to, ascending; transition from one place to another; progress; ascending in devotion, praying.

Abhy-ārohaṇīya, *as*, m., N. of a sacrificial ceremony.

Abhy-ā-rohya, *as*, *ā*, *am*, to be ascended, to be gained.

अभ्यावृत् *abhy-ā-vṛit* (*abhi-ā*), cl. 1. A., Ved. P. -*vartate*, -*ti*, -*titum*, to come up to, come towards, approach.

Abhy-āvarta, *as*, m. repetition; a hymn, the verses of which are repeated in singing; (*am*), ind. repeatedly, by repeating.

Abhy-āvartīn, *i*, *inī*, *i*, repeatedly coming; (*i*), m., N. of a king.

Abhy-āvṛitā, *as*, *ā*, *am*, come near to, approached, repeated.

Abhy-āvṛitti, *is*, f. repetition.

अभ्याश *abhy-āśa*, *as*, m. See *abhy-as*.

अभ्यास *abhy-āsa*. See 2. *abhy-as*.

अभ्यासद *abhy-ā-sad* (*abhi-ā*), cl. 1. P. -*śidati*, -*sattum*, to attain, obtain.

Abhy-āsādana, *am*, n. striking so as to disable an enemy, facing an enemy.

अभ्याहन् *abhy-ā-han* (*abhi-ā*), cl. 2. P. *-hanti*, *-tum*, to strike, wound, smite, impede.

Abhy-āhata, as, ā, am, struck, wounded, impeded.
Abhy-āhanana, am, n. striking, hurting, killing, impeding.

अभ्याहित *abhy-āhita*. See under *abhy-ā-lhā*, p. 72, col. 3.

अभ्याहृ *abhy-ā-hri* (*abhi-ā*), cl. 1. P. *-hara-ti*, *-hartum*, to bring towards, bring near; to give, hand over.

Abhy-āhāra, as, m. bringing near; robbery.

Abhy-āhārya, as, ā, am, to be eaten.

अभ्युक्त *abhy-ukta*, as, ā, am (rt. *vaé*), declared with reference to (some particular point).

अभ्युक्ष *abhy-uksh* (*abhi-uksh*), cl. 6. 1. P. A. *-ukshati*, *-te*, *-shītum*, to sprinkle over, besprinkle.

Abhy-ukshana, am, n. sprinkling over, wetting.

Abhy-ukshita, as, ā, am, besprinkled.

Abhy-ukshya, ind. having sprinkled over.

अभ्युच *abhy-uc* (*abhi-uc*), cl. 4. P. *-ucyati*, *-cītum*, to like, to take pleasure in visiting.

अभ्युचित *abhy-ucita*, as, ā, am, usual, customary.

अभ्युच्चगामिन *abhy-uccā-gāmin*, ī, inī, i, going exceedingly high; (ī), m., N. of a Buddha.

अभ्युच्चय *abhy-uccāyā*, as, m. (rt. *ci*), increase, augmentation.

Abhy-uccāta, as, ā, am, increased, augmented.

अभ्युच् *abhy-uc* (*abhi-uc*), cl. 1. P. *-carati*, *-ritum*, Ved. *-tare*, *-tavai*, *-rase*, *-radhyai*, to rise over.

अभ्युच्छित *abhy-ucchrīta*, as, ā, am (fr. rt. *śri* with *abhi* and *ud*), raised aloft, elevated. — *Abhy-ucchrīta-kara*, as, ā, am, with uplifted proboscis.

अभ्युज्जीव *abhy-uj-jīva* (*abhi-ud*), cl. 1. P. *-jivati*, *-vītum*, to live for others.

अभ्युक्रम *abhy-ut-kram* (*abhi-ud*), cl. 1. P. A. cl. 4. P. *-krānati*, *-kramate*, *-krāmyati*, *-kramitum*, to go up to; Caus. P. *-kramayati*, *-yītum*, to cause to go up to, to cause to ascend.

अभ्युक्रुश *abhy-ut-krus* (*abhi-ud*), cl. 1. P. *-krosati*, *-krosh* *tum*, to raise loud acclamations.

Abhy-utkrushā, as, ā, am, applauded with loud acclamations.

Abhy-utkrośana, am, n. loud acclamation. — *Abhy-utkrośana-māntra*, as, m. a hymn of applause.

अभ्युत्तर *abhy-ut-tri* (*abhi-ud*), cl. 1. P., Ved. *-tarati*, *-ritum*, *-vītum*, to cross over towards, penetrate to.

अभ्युत्था *abhy-ut-thā* (*abhi-ud-sthā*), cl. 1. P. *-tishthati*, *-thātum*, to rise, rise from a seat to do any one honour.

Abhy-utthāna, am, n. rising from a seat through politeness; rising, elevation, obtaining a high position, gaining authority, dignity, respectability; sunrise.

Abhy-utthāyin, ī, inī, i, rising from a seat to do any one honour.

Abhy-utthāta, as, ā, am, risen, arisen, elevated, exalted. — *Abhyutthitāśra* (**ta-as*), as, m., N. of a prince descended from Daśaratha.

Abhy-utthēya, as, ā, am, to be greeted reverentially, i. e. by rising from one's seat.

अभ्युत्पत् *abhy-ut-pat* (*abhi-ud*), cl. 1. P. *-patati*, *-titum*, to fly up to, jump up to; Caus. *-pātayati*, *-yītum*, to cause to fly up to (with acc.).

Abhy-utpatana, am, n. springing or leaping against any one.

अभ्युत्सद् *abhy-ut-sad* (*abhi-ud*), Caus. P., Ved. *-sādayati*, *-yītum*, to destroy (?).

अभ्युत्सह *abhy-ut-sah* (*abhi-ud*), cl. 1. A. *-sahate*, *-sahitum*, *-sodhūm*, to feel competent, to venture, to dare.

अभ्युस्मि *abhy-ut-smi* (*abhi-nd*), cl. 1. A. or poet. P. *-smayate*, *-ti*, *-smetum*, to smile.

अभ्युदन् *abhy-ud-an* (*abhi-ud*), cl. 2. P. *-aniti*, *-anati*, *-anitum*, to breathe on or upon.

अभ्युदाहरण *abhy-udāharana*, am, n. (rt. *hri*), an example or illustration of a thing by its reverse.

अभ्युदि *abhy-ud-i* (*abhi-ud*), cl. 2. P. *-eti*, *-tum*, to go up; to rise over; to happen; to engage in combat with.

Abhy-udaya, as, ā, am, rising; (as), m. the rise of luminaries (especially with reference to some other occurrence), sunrise; beginning, commencing; elevation, increase, prosperity; happiness; good result; a festival, any religious celebration; accident, occurrence. — *Abhyudayeshṭi* (**ya-ish*), īs, f., N. of a particular expiatory sacrifice.

Abhy-udayin, ī, inī, i, rising, arising.

1. *abhy-udita*, as, ā, am, risen (as the sun); arisen, happened; elevated, exalted; asleep at sunrise; celebrated as a festival; (ā), f., N. of a religious ceremony; (am), n. rising, sunrise.

अभ्युदित 2. *abhy-udita*, as, ā, am (rt. *vad*), mentioned, referred to.

अभ्युदीक्ष *abhy-ud-iksh* (*abhi-ud*), cl. 1. A. *-ikshate*, *-shitum*, to look towards.

अभ्युदीर् *abhy-ud-ir* (*abhi-ud*), Caus. P. *-irayati*, *-yītum*, to raise (one's voice); to speak aloud; to incite, stir up.

Abhy-udirita, as, ā, am, thrown over or upon.

अभ्युदह *abhy-ud-ūh* (*abhi-ud*), cl. 1. P. A. *-ūhati*, *-te*, *-hitum*, to move or push farther out.

अभ्युदे *abhy-ude* (*abhi-ud-āi*), cl. 2. P. *-aiti*, *-tum*, to go up to, approach.

अभ्युद्गम *abhy-ud-gam* (*abhi-ud*), cl. 1. P. *-gačhati*, *-gantum*, to extend; to go out to meet.

Abhy-udga, as, ā, am, rising, uprisen.

Abhy-udgata, as, ā, am, extended; gone out in order to meet (another); risen, elevated. — *Abhy-udgata-rāja*, as, m., N. of a Buddhist Kalpa.

Abhy-udgama, as, m. or *abhy-udgamana*, am, n. rising from a seat to honour any one; setting out to pay a visit.

अभ्युद्गा *abhy-ud-gā* (*abhi-ud*), cl. 3. P. *-jigāti*, *-gātum*, to rise over or before.

अभ्युद्गृष्ट *abhy-udgrīṣṭa*, am, n. (rt. *dris*), the becoming visible (of a star); (ā), f., N. of a ceremony.

अभ्युद्ध *abhy-ud-dhri* (*abhi-ud-hri*), cl. 1. P. *-uddharati*, *-rtum*, to take up, take out; to destine, set apart; Caus. *-uddhārayati*, *-yītum*, to snatch away.

Abhy-uddhrita, as, ā, am, taken out, taken up, delivered.

अभ्युद्यम् *abhy-ud-yam* (*abhi-ud*), cl. 1. P. *-yāčhati*, *-yantum*, to bring, offer; to lift up.

Abhy-udyata, as, ā, am, brought or given unsolicited; prepared, exerting one's self, lifted up.

अभ्युन्द *abhy-und* (*abhi-und*), cl. 7. P. *-unati*, *-unditum*, to wet, bedew; flow over.

Abhy-undat, an, atī, at, bedewing, wetting; flowing over.

अभ्युन्नत *abhy-unnata*, as, ā, am (rt. *nam*), raised, elevated; projecting upwards, very high or full.

Abhy-unnati, īs, f. great elevation or prosperity.

अभ्युन्नी *abhy-un-ni* (*abhi-ud-ni*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, to pour upon, scoop towards.

अभ्युपगम् *abhy-upa-gam* (*abhi-upa*), cl. 1. P. *-gačhati*, *-gantum*, to go near to, approach, arrive at; to obtain; to assent, agree to, promise, believe; Caus. *-gamayati*, *-yītum*, to prevail on any one to assent.

Abhy-upagata, as, ā, am, gone near to, approached, arrived at; promised, agreed, assented to; admitted, implied; inferred, probable; similar, analogous.

Abhy-upagantavya, as, ā, am, to be approached or assented to, to be admitted.

Abhy-upagantri, tū, trī, tri, one who approaches or assents, &c.

Abhy-upagāma, as, m. going near to, approaching, arriving at; a promise, an agreement, contract; granting, allowing, admitting, believing; probable ascertainment; supposition, inference, analogy, affinity. — *Abhyupagama-siddhānta*, as, m. an admitted axiom.

Abhy-upagāmīta, as, ā, am, made to consent, obtained by assent or free consent; (as), m. a slave for a fixed term.

अभ्युपपत् *abhy-upa-pad* (*abhi-upa*), cl. 4. A. *-padyate*, *-pattum*, to approach in order to help; to deliver; to honour, to comfort; to ask for help; to furnish with.

Abhy-upapatti, īs, f, approaching in order to assist, protection, defence; favour, the conferring of a benefit or kindness, affection; agreement, assent; impregnation of a woman (especially of a brother's widow, as an act of duty).

Abhy-upapanna, as, ā, am, protected, rescued, delivered, agreed to, agreeing to, proved, admitted.

अभ्युपयुक्त *abhy-upayukta*, as, ā, am (rt. *yuj*), employed, used.

अभ्युपशान्त *abhy-upaśānta*, as, ā, am (rt. *śam*), allayed, calmed.

अभ्युपसेव *abhy-upa-sev* (*abhi-upa*), cl. 1. A. *-sevate*, *-vītum*, to observe religiously.

अभ्युपस्था *abhy-upa-sthā* (*abhi-upa*), cl. 1. P. *-tishthati*, *-sthātum*, to accompany, attend, assist.

Abhy-upasthita, as, ā, am, accompanied, attended, assisted by.

अभ्युपाकृत *abhy-upākṛita*, as, ā, am, summoned to take part (in a ceremony?).

अभ्युपागम *abhy-upāgam* (*abhi-upa-ā-gam*), cl. 1. P. *-gačhati*, *-gantum*, to come to.

अभ्युपादा *abhy-upādā* (*abhi-upa-ā-dā*), cl. 3. A. *-latte*, *-dātum*, to pick up.

अभ्युपावृत्त *abhy-upāvṛtta*, as, ā, am (rt. *vṛt*), approached, come to.

अभ्युपे 1. *abhy-upe* (*abhi-upa-i*), cl. 2. P. *-upaithi*, *-tum*, to go near, approach, arrive at, enter; to enter a state or condition; to agree with, approve of; to be faithful, obey, submit.

Abhy-upāya, as, m. an agreement, a promise, an engagement; a means, an expedient.

Abhy-upāyana, am, n. a bribe, douceur, complimentary gift, an inducement.

Abhy-upeta, as, ā, am, approached; promised, assented or agreed to (as by contract, &c.), admitted. — *Abhyupetārthakṛitya* (**ta-ar*), as, ā, am, pledged to the performance of a required act.

Abhy-upetavya or *abhy-upeya*, as, ā, am, to be admitted or assented to.

Abhy-upetya, ind. having arrived at, having assented or agreed to. — *Abhyupetyāśūsṛśhā* (**tya-as*), f. a head or piece of law, breach of engagement or contract between master and servant.

Abhy-upeyīvas, vān, yushī, vat, (having) arrived at.

अभ्युपे 2. *abhy-upe* (*abhi-upa-ā-i*), cl. 2. P. *-upati*, *-tum*, to go towards, approach.

अभ्युपेक्ष *abhy-upeksh* (*abhi-upa-iksh*), cl. 1. A. *-upēkshate*, *-shitum*, to leave, abandon.

अभ्युष *abhy-usha* or *abhy-ūsha* or *abhy-usha*, as, m. (rt. *ush*), a kind of cake of grain &c. half dressed, slightly scorched, or parched so as to be eaten from the hand; bread.

Abhyushāya or *abhyūshāya* or *abhyushya* or *abhyūshya* or *abhy-ushāya* or *abhy-ūshāya*, as, ā, am, consisting of, or belonging to, or fit for the above cake or preparation of parched grain.

अभ्युषित *abhy-ushita*, as, ā, am (rt. 1. *vas*), dwelling near to, dwelling with.

अभ्युद 1. *abhy-ūdha*, as, ā, am (fr. rt. *vah* with *abhi*), brought near.

अभ्युगो *abhy-ūrṇu* (*abhi-ūrṇu*), cl. 2. P. A. *-ūrṇoti*, *-rute*, *-ūrṇatitum* or *-rūvitum*, to cover, hide, conceal; to cover one's self (?).

अभ्युह *abhy-ūh* (*abhi-ūh*), cl. 1. P. A. *-ūh-ati*, *-te*, *-ūhitum*, to cover over, to clothe; A. *-ūhate*, Ved. *-ohate*, to watch for, to form a plot against; to infer, to guess.

2. *abhy-ūdha*, as, ā, am, reasoned upon, concluded, inferred.

Abhy-ūha, as, m. discussion, reasoning, deduction, inference; supplying an ellipsis; understanding.

Abhy-ūhitavya or *abhy-ūhāya*, as, ā, am, to be inferred or guessed.

Abhy-ūkyā (the *u* being shortened after *abhi* before the *ya* of the ind. part., but sometimes wrongly written with long *ū*), ind. having concluded or inferred, having reasoned; having supplied an ellipsis.

अभ्यु *abhy-ri* (*abhi-ri*), cl. 3. 5. P. *abhiyarti*, *-rīṇoti*, *-artum*, *-ritum*, *-ritum*, to go to, to pervade. *Abhy-arna*. See s. v., p. 71, col. 2.

अभ्युक्ष *abhy-riḥ* (*abhi-riḥ*), cl. 6. P. *-riḥḥati*, *-chitum*, to come to, to visit or afflict with; to strive against, to strive to overpower.

अभ्युञ्ज *abhy-riñj* (*abhi-riñj*), cl. 6. P. A. *-riñjati*, *-te*, *-jītum*, to stretch out the hand for, to hasten to or towards.

अभ्युष *abhy-riṣh* (*abhi-riṣh*), cl. 1. P. *-arsh-ati*, *-shitum*, to flow or run towards a place; to let flow or run towards a place.

अभ्ये *abhye* (*abhi-ā-i*), cl. 2. P. *-aiti*, *-tum*, to go near, to come to.

Abhy-etya, ind. having approached, having come to.

अभ्येषण 1. *abhy-eshāṇa*, am, n. (rt. 3. *ish*), desiring, wishing for.

Abhy-eshāṇīya, as, ā, am, to be desired.

अभ्येषण 2. *abhy-eshāṇa*, am, n. (rt. 1. *ish*), going towards, attacking.

अभ्र *abhr*, cl. 1. P. *abhrati*, *abhrītum*, to go; to err or wander about.

अभ्र *abhra* (sometimes spelt *abhbha*, according to the derivation *ab-bhru*, 'water-bearer'), am, n. cloud; sky, atmosphere, ether, heaven; dust (?); talc, mica; gold; camphor; the ratan (Calamus Rotang); Cypripis Rotundus; (in arithmetic) a cypher; [cf. Gr. *ἄμβρος* and Lat. *imber*.] = *Abhrahāṇīya*, as, ā, am, cloud-licking; what touches or sweeps the clouds; sky-scraper; (*us*), m. wind. = *Abhrahāṇīya*, as, ā, am, thickly covered with clouds. = *Abhrahāṇīya*, as, ā, am, grazing (hurting) the clouds, very high; (*as*), m. air, wind, a mountain. = *Abhrahāṇīya*, as, ā, am, Ved. born from clouds, caused by vapours. = *Abhrahāṇīya*, as, m. one of the elephants supporting the globe. = *Abhrahāṇīya* or *Abhrahāṇīya*, as, m. sky-demon, N. of Rāhu, the descending node personified. = *Abhrahāṇīya*, as, m.,

N. of a cane, Calamus Rotang; (*am*), n. water; a flower in the clouds, castle in the air, anything impossible. = *Abhrahāṇīya*, f, f, Ved. the sprinkling of the clouds, rain. = *Abhrahāṇīya*, f, N. of a plant, Valeriana Jatāmānsi. = *Abhrahāṇīya*, as, m. Airāvata, Indra's elephant. = *Abhrahāṇīya*, f, a line or succession of clouds. = *Abhrahāṇīya*, am, n. Lapis Lazuli. = *Abhrahāṇīya*, as, ā, am, overspread with clouds. = *Abhrahāṇīya*, as, ā, am, Ved. pouring water from the clouds. = *Abhrahāṇīya*, as, m., N. of a plant, Spondias Magnifera. = *Abhrahāṇīya*, as, n. a head formed of the sky. = *Abhrahāṇīya* (*Ṛa-nv*), as, m. fall of rain, clouds as the only shelter. = *Abhrahāṇīya*, as, ā, am, or *Abhrahāṇīya*, i, i, i, exposed to the rain (and so doing penance), not seeking shelter from the rain, having the clouds for shelter, open to the sky. = *Abhrahāṇīya* (*Ṛa-ul*), as, m. sky-born, i. e. Indra's thunderbolt.

Abhrahāṇīya, am, n. talc, mica; the same as *abhra*, q. v. = *Abhrahāṇīya*, am, n. calx of talc. = *Abhrahāṇīya*, am, n. steel.

Abhrahāṇīya, nom. A. *abhrāyate*, *-yitum*, to create clouds, make cloudy.

Abhrahāṇīya, as, ā, am, clouded, covered with clouds. *Abhrahāṇīya*, as, ā, am, belonging to or produced from clouds; (*as*), m. lightning; (*am*), n. a collection of thunder-clouds.

Abhrahāṇīya, as, m. a naked ascetic, who is clothed only by the air.

अभ्रम *a-bhrama*, as, ā, am, not blundering; steady, clear; (*as*), m. steadiness, composure.

A-bhramu, as, f. the female elephant of the east, the mate of Airāvata. = *Abhramu-priya* or *Abhramu-vallabha*, as, m. the male elephant of the east or Airāvata.

अभ्रातृ *a-bhrātri*, tā, trī, Ved. or *a-bhrātrika*, as, ā, or *a-bhrātri-mat*, ān, atī, m. f. brotherless. = *A-bhrātri-han*, hā, ghnī, m. f., Ved. not killing a brother.

अभ्रातृव्य *a-bhrātrivya*, as, ā, am, having no rival, without an enemy.

अभ्रान्त *a-bhrānta*, as, ā, am, unperplexed, not mistaken or in error, clear, composed.

A-bhrānti, is, f. absence of perplexity or error.

अभ्रि *abhrī* or *abhbhrī*, is, or *abhrī*, f. (fr. rt. *abhr*), a wooden scraper or shovel for cleaning a boat, a spatula, a spade, a pointed stick. = *Abhri-khūta*, am, n., Ved. dug up with the above instrument, as a ploughed field.

अभ्रेश *a-bhresha*, as, m. non-deviation, fitness, propriety.

अभ्र *a-bhva*, as, ā, am (etymology doubtful, *bhva* = *bhava* or *bhruva*), Ved. huge, immense, mighty; monstrous, terrible; (*as*), m. a powerful man, applied to an enemy; (*am*), n. immense power, monstrosity, the great pervading principle of the universe; embarrassed state, great calamity; sultriness (?); a monster; offspring; water, a cloud.

अम् 1. *am*, ind. quickly, a little.

अम 2. *am*, cl. 1. P. *amati*, *-mitum*, Ved. *amiti* or *amiti*, to go; to go to or towards; to serve or honour; to sound: Caus. *amayati*, *-yitum*, to afflict with sickness or pain from disease; to be afflicted or sick.

1. *ama*, as, m., Ved. going, pressure, heavy weight, violence, strength, power, depriving of sensation, fright, terror; disease, sickness; a servant; companion; (*as*, ā, am), unripe; unfortunate (?). = *Ana-rat*, ān, utī, at, Ved. impetuous, violent, strong; powerful, bold, persevering, constant; attended by ministers, attended by diseases, possessed of self; (*vat*), ind. impetuously. = *Ana-hata*, as, ā, am, injured by disease, &c. = *Ana-hni*, hā, ghnī, ha, destroying diseases, &c. 1. *amata*, as, m. sickness; disease; death; time. 1. *amati*, is, m. moon, time; (*is*), f., Ved. form,

shape, a splendid shape; splendor, glitter; (*is*, *is*, *i*), Ved. poor, indigent; (*is*), f. want, indigence.

1. *amati-ran*, ā, m., Ved. poor, indigent. *Amatra*, *amani*, *amavishṇu*. See s. v.

अम 2. *ama*, as, m. (connected with *amu*), this; self; (*ā*), f. soul.

Anā, ind., Ved. at home, in the house; with; together with; near: see also p. 75, col. 3. = *Anā* *kṛi*, to take or carry with one's self.

1. *amāt*, ind., Ved. from near at hand, from the neighbourhood. (For 2. see p. 75, col. 3.)

अम 3. *a-ma*, as, m. or *a-mā*, f. (rt. *mā*), unmeasured state.

2. *a-mati*, is, is, i, Ved. of unmeasured lustre (the sun).

अमङ्गल *a-mangala* or *a-mangalya*, as, ā, am, inauspicious, unlucky, evil; (*las*), m. the castor oil tree, Ricinus Communis; (*am*), n. inauspiciousness, ill-luck.

अमराज *amaraṇḍa*, as, m. the castor oil tree, Ricinus Communis.

अमरिडत *a-maṇḍita*, as, ā, am, unadorned.

अमत 2. *a-mata*, as, ā, am (rt. *man*), not felt, not perceptible by the mind; (for 1. *amata*, see under 2. *am*). = *Amata-parārtha*, as, ā, am, incompatible with the principal subject or subject-matter.

अमति 3. *a-mati*, is, f. unconsciousness, ignorance, feebleness of intellect, absence of forethought, knowledge or intention; (*is*, *is*, *i*), evil-minded, unworthy of credit, depraved. = *Amati-pūra*, as, ā, am, unconscious, unintentional, without forethought.

2. *amati-ran*, ā, m., Ved. evil-minded, weak-minded.

अमत् *amatra*, as, ā, am (rt. *am*), Ved. overpowering, overcoming, strong, violent, impetuous; (*am*), n., Ved. strength, power; a vessel, a utensil. *Amatrin*, i, i, i, Ved. strong, powerful; having a drinking-vessel.

अमत्सर *a-matsara*, as, ā, am, unenvious, charitable.

अमद *a-mada*, as, ā, am (rt. *mad*), cheerless, grave, sorrowful.

A-matta, us, ā, am, not inebriated, sober, sane, not mad.

अमधव्य *a-madhavya*, as, ā, am, not worthy of the sweetness (of the Soma).

अमधुपर्क *a-madhuparka*, as, ā, am, not worthy of the *madhu-parka*, q. v.

अमध्यम *a-madhyama*, as, ā, am, non-central, not being in the middle.

अमध्यस्थ *a-madhyastha*, as, ā, am, not indifferent.

अमनस् *a-manas*, as, n. not the organ of desire, non-perception, want of perception; (*ās*, *ās*, *as*), = the next.

A-manaska, as, ā, am, without the organ of desire, without perception; without intellect, unconscious. = *A-manashrin*, i, i, i, unintelligent, inhuman (as a Rākshasa).

अमनाक् *a-manāk*, ind. not little, much, greatly.

अमनि *amani*, is, f. (fr. rt. *am*), a road, a way.

अमनुष्य *a-manushya*, as, ā, am, not human, unfrequented by men; (*as*), m. not a man, a demon. = *Amanushya*, f, f, unmanliness. = *Amanushya-nishchita*, as, ā, am, not inhabited by men.

अमनोगत *a-manogata*, as, ā, am, unthought of, unknown.

अमनोज्ञ *a-manojña*, as, ā, am, unwelcome to the mind, disagreeable, disliked.

अमनोनीत *a-manonīta*, *as*, *ā*, *am*, disapproved; reprobate.

अमनोयोग *a-manoyoga*, *as*, *m*, inattention. *A-manoyogin*, *i*, *ini*, *i*, inattentive.

अमनोहर *a-manohara* or *a-manoramya*, *as*, *ā*, *am*, or *a-manohārīn*, *i*, *ini*, *i*, disagreeable, displeasing, unattractive.

अमनव्य *a-mantavya* or *a-mananīya*, *as*, *ā*, *am* (rt. *man*), not to be regarded, inadmissible. *A-mantu*, *us*, *us*, *u*, Ved. unwise, foolish, indocile; (for *ava-mantu*), despising.

अमन्त्र *a-mantra*, *as*, *m*, not a Vedic verse or text; (*as*, *ā*, *am*), or *a-mantraku*, *as*, *ikā*, *am*, unaccompanied by Vedic verses or texts; unentitled to or not knowing Vedic texts, as a Sūdra, a female, &c. — *A-mantra-vid*, *t*, *t*, *t*, not knowing the formulas or texts of the Veda; (*t*), *m*, *N*, of a man.

अमन्द *a-manda*, *as*, *ā*, *am*, not slow, active, violent; not stupid; not little, important; (*as*), *m*, *N*, of a tree.

अमन्यमान *a-manyamāna*, *as*, *ā*, *am*, Ved. not understanding, offering no homage; not expecting, not being aware of.

अमन्युत *a-manyuta*, *as*, *ā*, *am*, Ved. not affected with secret anger, not bearing ill-will against a person.

अमम *a-mama*, *as*, *ā*, *am*, without egotism, devoid of all selfish or wordly attachment or desire; (*as*), *m*, the twelfth Jaina saint of a future Utsarpiṇī. — *Amama-tā*, *f*, or *amama-tva*, *am*, *n*, disinterestedness, indifference.

अममृ *a-mamuri*, *is*, *i*, *i* (rt. *mri*), Ved. immortal, undying.

अमर *a-mara*, *as*, *ā*, *am* (rt. *mri*), undying, immortal, imperishable; (*as*), *m*, a god, a deity; *N*, of a Marut; a plant, Euphorbia Tirucalli; another plant, Tiardium Indicum; a species of pine; quicksilver, gold; *N*, of Amara-siṅha; of a mountain; mystical signification of the letter *u*; the number 33, such being the number of gods according to the later mythology; (*ā*), *f*, the residence of Indra; the umbilical cord; the womb; a house-post; *N*, of several plants, Panicum Dactylon, Cocculus Cordifolius, &c.; (*i*), *f*, the same as *amarā* in many of its senses. — *A-mara-kapṭaka*, *am*, *n*, 'peak of the immortals,' *N*, of part of the Vindhya range near the source of the Soṇā and Narmadā. — *Amara-kota*, *as*, *m*, the fortress of immortals; *N*, of the capital of a Rājput state. — *Amara-kosha*, *as*, *m*, *N*, of the Sanskrit dictionary of Amara or Amara-siṅha. — *Amara-kosha-kaumudī*, *f*, title of a commentary on Amara-siṅha's dictionary. — *Amara-gaṇa*, *as*, *m*, the assemblage of immortals. — *Amara-candra*, *as*, *m*, *N*, of the author of the Bāla-bhārata. — *Amara-ja*, *as*, *m*, *N*, of a plant. — *Amara-taṭiṇi*, *f*, river of the gods; an epithet of the Ganges. — *Amara-tā*, *f*, or *amara-tva*, *am*, *n*, immortality; the condition of the gods. — *Amara-datta*, *as*, *m*, *N*, of a lexicographer. — *Amara-dāru*, *us*, *m*, *N*, of a tree (Pinus Deodaru Roxb.). — *Amara-deva*, *as*, *m*, a *N*, of Amara-siṅha. — *Amara-dvīpa*, *as*, *m*, a Brāhmaṇ who lives by attending a temple or idol; superintending a temple. — *Amara-patī*, *is*, *m*, the lord of the gods; an epithet of Indra. — *Amara-pura*, *am*, *n*, the residence of the immortals, paradise; *N*, of various towns. — *Amara-pushpa* or *amara-pushpaka*, *as*, *m*, *N*, of several plants; a kind of grass, Saccharum Spontaneum, Pandanus Odoratissimus, Magnifera Indica. — *Amara-pushpikā*, *f*, a kind of anise, Anethum Sowa Roxb. — *Amara-prakya* or *amara-prabha*, *as*, *ā*, *am*, like an immortal. — *Amara-prabhu*, *us*, *m*, 'lord of the immortals,' one of the thousand names of Viṣṇu. — *Amara-bhartṛi*, *tā*, *m*, lord of the gods; an epithet of Indra. — *Amara-mālā*, *f*, title of a dictionary, said to be by the same

author as the Amara-kosha. — *Amara-ratna*, *am*, *n*, crystal. — *Amara-rāja*, *as*, *m*, king of the gods; an epithet of Indra. — *Amara-rāja-śatru*, *us*, *m*, an enemy of the king of the gods; an epithet of Rāvaṇa. — *Amara-loka*, *us*, *m*, the abode of the gods, heaven. — *Amara-loka-tā*, *f*, the bliss of heaven. — *Amara-rat*, *ind*, like an immortal. — *Amara-rallari*, *f*, *N*, of a plant, Cassya Filiformis Lin. — *Amara-śakti*, *is*, *m*, *N*, of a king. — *Amara-sarīt*, *t*, *f*, the river of the gods; epithet of the Ganges. — *Amara-siṅha*, *us*, *m*, 'god-lion,' *N*, of a renowned lexicographer; he was a Buddhist, and is supposed to have adorned the court of Vikramāditya, being included among the nine genis. — *Amara-strī*, *f*, an Apsara or nymph of heaven. — *Amara-cārya* ('*ra-āc*'), *us*, *m*, Vṛihaspati, teacher of the gods. — *Amaraṅganā* ('*ra-aṅg*'), *f*, a nymph of Indra's heaven. — *Amara-dri* ('*ra-ad*'), *is*, *n*, the mountain of the gods; an epithet of the mount Sumeru or Meru. — *Amara-dhīpa* ('*ra-adhī*'), *as*, *m*, lord of the gods; an epithet of Indra. — *Amara-puṇā* ('*ra-ap*'), *f*, the river of the gods; an epithet of the Ganges. — *Amarejya* ('*ra-ij*'), *as*, *m*, *N*, of Vṛihaspati. — *Amareśa* ('*ra-iś*'), *as*, *m*, lord of the gods; an epithet of Siva or Indra. — *Amareśvara* ('*ra-iś*'), *as*, *m*, an epithet of Viṣṇu, Siva, or Indra. — *Amarottama* ('*ra-ut*'), *as*, *ā*, *am*, best of the immortals. — *Amaraopama* ('*ra-up*'), *as*, *ā*, *am*, like an immortal. — *A-maraṇa*, *am*, *n*, the not dying, immortality. — *A-maraṇiya*, *as*, *ā*, *am*, immortal. — *A-maraṇiya-tā*, *f*, immortality.

Amara-ratī, *f*, the abode of the immortals, residence of Indra; *N*, of a town in Bcar.

A-marishṇu, *us*, *us*, *u*, Ved. immortal.

A-marta, *as*, *ā*, *am*, Ved. immortal.

A-martya, *as*, *ā*, *am*, immortal, imperishable, divine; (*as*), *m*, god. — *Amartya-tā* or *amartya-tva*, *am*, *n*, immortality. — *Amartya-bhuvana*, *am*, *n*, the world of the immortals, heaven.

अमरु *amaru*, *us*, *m*, *N*, of a king, the author of the *Amara-śataka*, *am*, *u*, or the hundred verses of Amaru.

अमरुत *a-maruta*, *as*, *ā*, *am*, without wind, calm.

अमर्दित *a-mardita*, *as*, *ā*, *am* (rt. *mṛid*), unthreshed, unsubdued, not trodden down.

अमर्धत *a-mardhat*, *an*, *anti*, *at*, Ved. not injuring; indefatigable(?).

• **अमर्मन्** *a-marman*, *ā*, *m*, Ved. not a vital part of the body, without a joint, having no joint, having no vital part. — *A-marma-jāta*, *as*, *ā*, *am*, not produced in a vital organ. — *A-marma-velkīn*, *i*, *ini*, *i*, not injuring vital organs, mild.

अमर्याद *a-maryāda*, *as*, *ā*, *am*, having no limits, transgressing every bound; (*ā*), *f*, the transgressing or overstepping due bounds; disrespect, impropriety of conduct; violation of decorum or due reverence; forwardness or pertness.

अमरष *a-marsha*, *as*, *m*, (rt. *mṛish*), non-endurance; impatience; impetuosity, determination of purpose; anger, passion; (*as*, *ā*, *am*), unenduring, not bearing; (*as*), *m*, *N*, of a prince. — *A-marsha-ja*, *as*, *ā*, *am*, springing from impatience or indignation. — *A-marsha-kāsa*, *as*, *m*, an angry laugh, a sarcastic sneer.

A-marshaṇa, *as*, *ā*, *am*, or *amarsha-vat*, *ān*, *atī*, *at*, or *a-marshita*, *as*, *ā*, *am*, or *a-marshīn*, *i*, *ini*, *i*, not suffering, not bearing; impatient, intolerant; passionate, wrathful, angry, impetuous, determined.

अमल *a-mala*, *as*, *ā*, *am*, spotless, stainless, clean, pure, shining, white; (*ā*), *f*, *N*, of the goddess Lakshmi; the umbilical cord; *N*, of a tree, Emblica Officialis Gaertn.; *N*, of a plant; (*am*), *n*, purity; the supreme spirit; talc. — *A-mala-garbha*, *as*, *m*, *N*, of a Bodhi-sattva. — *Amala-patrin*, *i*, *ini*, *m*,

f, the wild goose. — *Amala-ratna*, *am*, *n*, or *amala-maṇi*, *is*, *m*, *f*, crystal. — *Amalātman* ('*la-āt*'), *ā*, *ā*, *a*, of undefiled mind.

Amalaya, *nomi*, *P*, *amalayati*, *-yitum*, to make spotless.

A-malina, *as*, *ā*, *am*, stainless, free from dirt, clean.

अमलानक *amalānaka*, *am*, *n*, globe-amaranth (Gomphrena Globosa). See *amīlātaka*.

अमवत् *ama-vat*, *ān*, *atī*, *at*. See under 1. *ama*.

अमविष्णु *anavishṇu*, *us*, *us*, *u* (fr. *rt. am*), going in different directions, up and down.

Amasa, *us*, *m*, disease; stupidity, a fool, time.

अमसृण *a-masṛiṇa*, *as*, *ā*, *am*, not soft, harsh, hard; violent, intense.

अमस्तक *a-mastuka*, *as*, *ā*, *am*, headless.

अमस्तु *a-mastu*, *n*, curds. See *mastu*.

अमा 1. *amā*, *f*, day of conjunction of sun and moon or new moon; see *amā-vasī*, p. 76, col. 1. — *Amānta* (*amā-anta*), *as*, *m*, the end of the day of new moon.

अमा 2. *amā*, *ind*, at home, in the house; see also under 2. *ama*, p. 74. — *Amākta* (*amā-akta*), *as*, *ā*, *am*, Ved. met, come together. — *Amā-jur*, *ūr*, *f*, Ved. living at home during life, growing old at home; being without husband in the same dwelling with her parents (as a maiden).

अमांस *a-māṇsa*, *am*, *n*, not flesh, anything but flesh; (*as*, *ā*, *am*), without flesh, feeble, thin. — *A-māṇsaudanika* ('*sa-od*'), *as*, *i*, *am*, not relating to a preparation of rice with meat.

अमात् 2. *a-māt*, *ān*, *ātī* or *anti*, *āt*, not measuring. (For 1. see p. 74, col. 3.)

अमातृक *a-mātrika*, *as*, *ā*, *am*, without a mother, motherless.

A-mātā-putra, *as*, *m*, having neither mother nor son.

A-mātrībhogīṇa, *as*, *ā*, *am*, not fit for the use of a mother.

अमात्य *amātya*, *as*, *m*, (fr. 2. *amā* above), inmate of the same house, belonging to the same house or family; a companion, follower, counsellor, minister.

अमात्र *a-mātra*, *am*, *n*, non-measure, not a measure or quantity (said of the universal spirit); (*as*, *ā*, *am*), boundless; not whole or entire; not elementary; having the measure or quantity of the letter *a*. — *Amātrav-tva*, *am*, *n*, deficiency, defect; spirit, spiritual essence.

अमानन *a-mānana*, *am*, *n*, disrespect, contempt, disobedience.

अमानव *a-mānava*, *as*, *ā*, *am*, not human, animal; superhuman.

अमानस्य *a-mānasya*, *am*, *n*, pain.

अमानिता *a-mānitā*, *f*, or *a-mānitva*, *am*, *n*, (rt. *man*), modesty, humility.

A-mānīn, *i*, *ini*, *i*, humble, modest.

A-māṇya or *a-mānīṭavya* or *a-mānanīya*, *as*, *ā*, *am*, to be disrespected.

अमानुष *a-mānusha*, *as*, *i*, *am*, not human, anything but man; supernatural, inhuman, a monster; not well disposed towards man.

A-mānushya, *as*, *ā*, *am*, not human, superhuman, &c.

अमामसी *amā-masī* or *amā-māsī* for *amā-vasī*, p. 76, col. 1.

अमाय *a-māya*, *as*, *ā*, *am*, not cunning, not sagacious; free from error or deceit, guileless,

sincere; (*ā*), f. absence of delusion, deceit, or guile; knowledge of the truth; sincerity, honesty.

A-māyika, *as*, *ā*, *am*, or *a-māyīn*, *ī*, *inī*, *i*, without illusion or deceit, void of trick or guile; true, honest; real.

अमार *a-māra*, *as*, *m*, not dying.

अमार्ग *a-mārga*, *as*, *m*, want of a road; (*as*, *ā*, *am*), pathless, without a road.

अमार्गित *a-mārgita*, *as*, *ā*, *am*, unsought, not hunted after.

अमार्जित *a-mārjita*, *as*, *ā*, *am*, uncleansed, unwashed, unadorned.

अमावसु *amā-vasu*, *us*, *m*, N. of a son of Purūrasas, of a son of Kūśa and others.

अमावास्या *amā-vāsyā*, *f*, (fr. *rt. vas*, 'to dwell,' with *amā*, 'together,' i.e. *rātri*, night of new moon), the first day of the first quarter on which the moon is invisible; a sacrifice offered at that time; the sacrificial cake?; (*as*, *ā*, *am*), or *amā-vāsyaka*, *as*, *ā*, *am*, produced in a night of new moon.

Amā-vasī or *amā-vasyā* or *amā-vāsi*, *f*, the night of new moon; that night during which the moon dwells together with or in the same quarter as the sun.

अमाष *a-māsha*, *as*, *ā*, *am*, or *a-māshaka*, *as*, *ikā*, *am*, having no kidney-beans.

अमित 1. *amita*, *as*, *ā*, *am* (fr. *rt. am*), gone, served, honoured, sounded.

अमित 2. *a-mīta*, *as*, *ā*, *am* (rt. *mā*), unmeasured, boundless, infinite; without a certain measure; neglected; unpolished, unclean. — *Amīta-kṛatu*, *us*, *m*, Ved. of unbounded wisdom; of unbounded energy. — *Amīta-gati*, *is*, *m*, N. of a Jaina author. — *Amīta-tejas*, *ās*, *ās*, *as*, of boundless glory. — *Amīta-dyuti*, *is*, *is*, *i*, of infinite splendor. — *Amīta-dhvaṇya*, *as*, *m*, N. of a son of Dharmadhvaṇya. — *Amīta-vikrama*, *as*, *m*, of unbounded valour, a N. of Viṣṇu. — *Amīta-vīrya*, *as*, *m*, of immense strength. — *Amīta-kṣara* ('*ta-ak*'), *as*, *ā*, *am*, not containing a fixed number of syllables, unbound, prosaic. — *Amītabhā* ('*ta-abh*'), *as*, *ā*, *am*, of unmeasured splendor; (*as*), *m*, a kind of deity; N. of a Dhyāni-buddha. — *Amīta-yus* ('*ta-ay*'), *us*, *m*, N. of a Dhyāni-buddha. — *Amīta-ujas* ('*ta-uj*'), *ās*, *ās*, *as*, of unbounded energy, all-powerful, almighty.

अमित्र *a-mitra*, *as*, *ā*, *m*, f. not a friend, an enemy, adversary, foe. (According to some authorities this is not derived from *a* and *mitra*, a friend, but fr. *rt. am*, 'to attack.') — *Amītra-khāda*, *as*, *m*, Ved. swallowing or devouring his enemies; an epithet of Indra. — *Amītra-gaṇa-sūdana*, *as*, *ā*, *am*, destroying the hosts of one's enemies. — *Amītra-ghāta*, *as*, *ā*, *am*, Ved. killing enemies; (*as*), *m*, a N. of Vindusāra, the son of Candragupta. — *Amītra-ghātīn*, *ī*, *inī*, *i*, or *amītra-ghna*, *as*, *ā* or *i*, *am*, the same as the preceding. — *Amītra-jit*, *i*, *m*, conquering one's enemies; a son of Suvarjya. — *Amītra-tā*, *f*, enmity. — *Amītra-lambhana*, *as*, *ā*, *am*, Ved. hurting enemies. — *Amītra-sāha*, *as*, *m*, Ved. enduring or overcoming enemies; epithet of Indra. — *Amītra-senā*, *f*, hostile arrow. — *Amītra-han*, *ā*, *m*, Ved. killing enemies. — *Amītra-yudh*, *i*, *t*, *t*, Ved. subduing one's enemies.

Amītraya or *amītrāya*, *nom*, *amītrayati*, *-trāyate*, *-yitum*, to act like an enemy, have hostile intentions, to hate.

A-mītrin, *ī*, *inī*, *i*, hostile, an adversary, enemy.

A-mītrīya, *as*, *ā*, *am*, or *a-mītrya*, *as*, *ā*, *am*, hostile; inimical.

अमिथित *a-mithita*, *as*, *ā*, *am*, Ved. not reviled; unprovoked.

अमिथ्या *a-mithyā*, *ind*, not falsely, truthfully.

अमिन् *amin*, *ī*, *inī*, *i* (fr. *ama*, see *am*), sick, diseased.

1. *amīna*, *as*, *ā*, *am* (fr. *rt. am*), Ved. going everywhere, violent, tempestuous (?); loved by all (?).

अमिन 2. *a-mīna*, *as*, *ā*, *am*, Ved. unmeasured, unparalleled, inviolable.

अमिनत् *a-mīnat*, *an*, *atī*, *at* (rt. *mī*), Ved. not hurting; unhurt.

अमिलातक *amīlātaka*, *am*, n. globe-amaranth.

अमिश्र *a-mīśra*, *as*, *ā*, *am*, unmixed, mixing; without participation of others.

A-mīśraṇīya, *as*, *ā*, *am*, immiscible.

A-mīśrita, *as*, *ā*, *am*, unmixed, unblended.

अमिष 1. *amisha*, *am*, n. luxury, object of enjoyment, flesh. See *āmisā*.

अमिष 2. *a-misha*, *am*, n. honesty, simplicity, absence of fraud; dishonesty (?).

अमीतवर्ण *a-mīta-varṇa*, *as*, *ā*, *am* (*mīta* fr. *rt. mī*), Ved. of infinite hue; of unhurt or unexquisite colour.

अमीमांसा *a-mīmāṃsā*, *f*, (rt. *man*), absence of reasoning or interpretation.

A-mīmāṃsya, *as*, *ā*, *am*, not to be reasoned about or discussed, not to be demonstrated by reason.

अमीवा *amīvā*, *f*, (fr. *rt. am*), pain, distress, terror, fright; tormenting spirit, demon; affliction, disease; (*as*), *m*, an enemy, one who afflicts; (*am*), *n*, affliction, pain, grief. — *Amīva-ātana*, *as*, *i*, *am*, Ved. driving away pains, diseases, enemies, or tormenting spirits. — *Amīva-han*, *ā*, *m*, Ved. killing evil spirits, destroying pains.

अमु *amu*, a pronominal base, used in the declension of the pronoun *adās*.

Amuka, *as*, *ā*, *am*, a certain person or thing, anything or person referred to without a name.

Amutas, *ind*, from there, there; from that place, from above, i.e. from the other world, from heaven; hereupon, upon this; henceforth.

Amutra, *ind*, there; there, i.e. in what precedes or has been said; there above, i.e. in the other world, in the life to come; here. — *Amutra-bhūya*, *am*, *n*, Ved. being there above or in the other world; dying.

Amutatya, *as*, *ā*, *am*, belonging to a future state, being of the next world.

Amuthā, *ind*, thus, in that manner, like that; *amuthā* *as*, to be thus, a euphemistic expression used in the sense of, to fare very ill.

Amuyā, *ind*, Ved. in that manner, thus or thus; (with *rt. as* or *bhū*) to be thus; to be gone, to be lost.

Amurhi, *ind*, at that time, then.

Amu-va, *ind*, like a person or thing referred to without name.

Amushmin (loc. sing. of *adās*), in the other world.

Amushya (gen. sing. of *adās*), of such a one.

Amushya-kula, *as*, *ā*, *am*, belonging to the family of such a one. — *Amushya-putra*, *as*, *i*, *m*, f. the son or daughter of such a one; of a good family, of known origin. — *Amushyāyana* ('*ya-ay*'), *as*, *ā*, *m*, f. offspring of such a one; of respectable birth, of known origin.

Amū-driś, *k*, *k*, *k*, or *amū-driśa*, or *amū-driksha*, *as*, *ā*, *am*, like that, such like, such a one, of such form or kind.

अमुक्त *a-mukta*, *as*, *ā*, *am*, not loosed, not let go; not liberated from birth and death; (*am*), *n*, a weapon that is always grasped and not thrown, as a knife, a sword, &c. — *Amukta-hasta*, *as*, *ā*, *am*, one whose hand is not open (to give); sparing; stingy; frugal, prudent.

A-mukti, *is*, *f*, non-liberation; want of freedom or liberty.

A-muś, *k*, *f*, Ved. non-liberation.

A-muśi, *f*, Ved. not unbinding, not setting at liberty (epithet of an evil spirit).

अमुख *a-mukha*, *as*, *ā*, *am*, having no mouth.

A-mukhya, *as*, *ā*, *am*, not chief, inferior, ordinary.

अमुग्ध *a-mugdha*, *as*, *ā*, *am*, not confounded, not perplexed, not foolish.

अमूढ *a-mūḍha*, *as*, *ā*, *am* (rt. *muh*), not infatuated, wise; not perplexed.

अमूर् *a-mūra*, *as*, *ā*, *am* (for *a-mūḍha*, q.v.), Ved. without error or mistake, infallible, not ignorant, not bewildered.

अमूर्त *a-mūrta*, *as*, *ā*, *am*, formless, shapeless, incorporeal, unembodied; (*as*), *m*, N. of Śiva. — *Amūrta-rajasa*, *ās*, or *amūrta-rajasa*, *as*, *m*, a son of Kūśa by Vaidarbhi.

A-mūrṭi, *is*, *f*, shapelessness, absence of shape or form; (*is*, *is*, *i*), formless; (*is*), *m*, N. of Viṣṇu; (*-ayas*), *m*, pl. a class of Manes, who have no definite form. — *Amūrṭi-mat*, *ān*, *atī*, *at*, formless.

अमूल *a-mūla* or *a-mūlaka*, *as*, *ā*, *am*, rootless, baseless; without support; without authority; without material cause or origin; not fixed in the earth; having locomotive powers; (*ā*), *f*, N. of a plant, Methonica Superba Lam.

अमूल्य *a-mūlya*, *as*, *ā*, *am*, invaluable, not to be purchased, priceless.

अमृक्त *a-mṛikta*, *as*, *ā*, *am*, Ved. unhurt, unharmed, safe.

अमृगाल *a-mṛigāla*, *am*, n. the root of a fragrant grass, used for tates or screens, &c., commonly called Kaskas, Andropogon Muricatus.

अमृत *a-mṛita*, *as*, *ā*, *am*, not dead; immortal, imperishable, causing immortality; beautiful, beloved, desired; (*as*), *m*, a god, an immortal; N. of Indra, of the sun, of Prajāpati, of the soul, of Viṣṇu, of Śiva, of Dhanvantari as physician of the gods, &c.; N. of a plant, Phaseolus Trilobus Ait.; N. of the root of a plant; (*ā*), *f*, spirituous liquor; N. of several plants, Emblica Officialis, Terminalia Citrina Roxb., Cocculus Cordifolius, Piper Longum, Ocimum Sanctum, &c.; N. of the mother of Parikshit; (*am*), *n*, immortality; the collective body of immortals; the world of immortality, heaven, paradise, eternity; the immortal light; the nectar conferring immortality, ambrosia; the Soma juice; antidote against poison; a drug; the residue of a sacrifice; unsolicited alms; water; clarified butter; milk; food; boiled rice; anything sweet, a sweetmeat; property; gold, quicksilver; poison; splendor; final emancipation; N. of a sacred place; N. of various conjunctions of planets supposed to confer long life; the number 'four.' — *Amṛita-kuṇḍa*, *am*, n. the vessel containing the Amṛita or nectar. — *Amṛita-keśava*, *as*, *m*, N. of a temple, built by Amṛita-prabhā. — *Amṛita-kṣāra*, *am*, n. sal ammoniac. — *Amṛita-gatī*, *is*, *f*, N. of a metre consisting of four times ten syllables. — *Amṛita-garhva*, *as*, *m*, Ved. the immortal fetus, i.e. sleep; (*as*, *ā*, *am*), filled with nectar. — *Amṛita-ṭīti*, *is*, *f*, the accumulation or arrangement of sacrificial bricks conferring immortality. — *Amṛita-jā*, *as*, *ā*, *am*, produced by the Amṛita; (*ā*), *f*, N. of a plant, Yellow Myrobalan. — *Amṛita-jaṭā*, *f*, N. of a plant, Valeriana Jaṭāṃgusi. — *Amṛita-taranghī*, *f*, moonlight. — *Amṛita-tā*, *f*, or *amṛita-tra*, *am*, n. immortality. — *Amṛita-dīdhiti* or *amṛita-dyuti*, *is*, *m*, the moon. — *Amṛita-dhara*, *as*, *ā*, *am*, shedding ambrosia. — *Amṛita-dhāra*, *as*, *ā*, *am*, shedding or distilling ambrosia; (*ā*), *f*, N. of a metre. — *Amṛita-nāḍopariśad* ('*da-up*'), *t*, *f*, N. of an Upanishad, lit. 'the sound of immortality.' — *Amṛita-pa*, *as*, *ā*, *am*, drinking nectar; (*as*), *m*, a deity.

— *Amrita-paksha*, as, m. the immortal or golden wing (of sacrificial fire); having immortal or golden wings. — *Amrita-prabhā*, f., N. of several women. — *Amrita-phala*, as, am, m. n., N. of a plant, *Trichosanthes Dioca*, Roxb.; (ā), f. a bunch of grapes; the plant *Embellica Officialis* Gaertn. — *Amritā-bandhu*, us, m., Ved. friend of immortality, keeper of immortality; a horse (so called because a horse was produced in the ocean along with the Amrita). — *Amrita-bharana*, am, n., N. of a monastery. — *Amrita-bhuj*, k, m. an immortal, a deity. — *Amrita-bhū*, ūs, ūs, u, free from birth and death. — *Amrita-mati*, īs, f., N. of the metre *Amritagati*. — *Amrita-manthana*, am, n. the churning for the Amrita. — *Amrita-maya*, as, i, am, immortal; consisting of or full of Amrita. — *Amritamālīnī*, f., N. of Durgā. — *Amrita-rasa*, as, m, nectar, ambrosia; (ā), f. dark-coloured grapes. — *Amrita-latā* or *amrita-latikā*, f. a nectar-giving creeping plant. — *Amrita-rapasa*, us, m. of immortal form, Siva. — *Amrita-varsha*, as, m. a shower of nectar. — *Amrita-vallari* or *amrita-valli*, f. a creeping plant, *Cocculus Cordifolius*. — *Amrita-rākā*, f. a kind of bird. — *Amrita-vindūpanishad* ('du-up'), t, f., N. of an Upanishad of the Atharva-veda, lit. 'drop of nectar'. — *Amrita-sambhava*, f. a creeping plant, *Cocculus Cordifolius*. — *Amrita-sāra*, as, m. essence of ambrosia. — *Amritasāra-ja*, as, m. raw sugar, molasses. — *Amrita-sū*, ūs, m. the moon (as distilling nectar). — *Amrita-sodara*, as, m. a horse, lit. 'brother of nectar,' born together with the Amrita at the churning of the ocean. — *Amrita-sravā*, f., N. of a plant and tree. — *Amrita-srut*, t, t, t, shedding nectar. — *Amritākara* ('ta-āk'), as, m. 'a mine of nectar,' N. of a man. — *Amritākshara* ('ta-āk'), as, ā, am, immortal and imperishable. — *Amritā-nanda* ('ta-ān'), as, m., N. of a man. — *Amritān-dhas* ('ta-an'), ās, m. a deity, whose food is ambrosia. — *Amritā-phala*, am, n. the fruit of the *Trichosanthes*. — *Amritāśa* ('ta-āśa'), as, m., N. of Vishnu. — *Amritāsana* ('ta-aś'), as, or *amritāśin* ('ta-aś'), i, m, eating ambrosia; a deity. — *Amritāsanga* ('ta-aś'), am, n. a collyrium, extracted from the *Ammonium Anthoriza*. — *Amritāsu* ('ta-asu'), us, us, u, whose soul is immortal. — *Amritāharaya* ('ta-āh'), as, m., N. of Garuḍa, the bird of Vishnu, who upon one occasion stole the Amrita. — *Amritāhva* ('ta-āh'), am, n. a kind of fruit. — *Amritēsa* or *amritēśvara* ('ta-iś'), as, m. epithet of Siva. — *Amritēśaya*, as, m. sleeping on the Amrita, epithet of Vishnu. — *Amriteshṭakā* ('ta-iś'), f. a kind of sacrificial brick, shaped like golden heads (of men, animals, &c.). — *Amritotpatti* ('ta-ut'), is, f. the production of the Amrita. — *Amritotpannā* ('ta-ut'), f. a fly; (am), n. a kind of collyrium. — *Amritodana* ('ta-od'), as, m., N. of a son of Sindhavanu. — *Amritodhava* ('ta-ud'), am, n. a kind of collyrium. — *Amritaka*, am, n. the nectar of immortality. — *Amritāya*, nom. A. *amritāyate*, -yitum, to be like nectar.

अमृत्यु *a-mṛityu*, us, m. not death, immortality; (us, us, u), immortal, causing immortality.

अमृध *a-mṛidhra*, as, ā, am, Ved. uninjured, not to be impaired, invulnerable; unremitting, unceasing, indefatigable (?).

अमृषा *a-mṛishā*, ind. not falsely, certainly, surely; rightly. — *Amṛishā-bāshin*, i, iñi, i, speaking truly.

अमृष्ट *a-mṛishṭa*, as, ā, am (rt. *mṛij*), not rubbed. — *Amṛishṭa-mṛija*, as, ā, am, of unimpaired purity.

अमृष्य *a-mṛishya*, as, ā, am, unbearable, insufferable.

A-mṛishyamāya, as, ā, am, not enduring, not bearing or tolerating.

अमेक्षणा *a-mekshana*, as, ā, am, having no *mekshana* or mixing-instrument.

अमेघ *a-megha*, as, ā, am, cloudless.

अमेदस्क *a-medaska*, as, ā, am, without fat, lean.

अमेधस् *a-medhas*, ās, ās, as, foolish; an idiot.

अमेध्य *a-medhya*, as, ā, am, not able or not allowed to sacrifice, not fit for sacrifice, impure, unholy, nefarious, foul; (am), n. feces, excrement; an unlucky omen. — *Amedhya-kunapāsini* ('pa-ās'), i, iñi, i, feeding on carrion. — *Amedhya-tā*, f. or *amedhya-tra*, am, u. impurity, foulness, filthiness. — *A-medhya-yukta*, as, ā, am, filthy, foul. — *A-medhya-lipta*, as, ā, am, smeared with ordure, foul, defiled. — *Amedhya-lepa*, as, m. smearing with ordure. — *Amedhyākta* ('ya-ak'), as, ā, am, soiled by ordure.

अमेन *a-mena*, as, m., Ved. having no wife, a widower.

अमेनि *a-meni*, is, is, i, Ved. not shooting, not able to shoot, not injuring.

अमेय *a-meya*, as, ā, am, immeasurable. — *Ameiyātman* ('ya-āt'), ā, ā, a, possessing extraordinary powers of mind, magnanimous; (ā), m. a N. of Vishnu.

अमेष्ट *ameshṭa* ('mā-ish'), as, ā, am, Ved. sacrificed at home. See 2. *amā*, p. 75.

अमोक *a-mokya*, as, ā, am (rt. *muć*), Ved. that cannot be unloosed.

A-moćana, am, u. not loosening or letting go; non-liberation.

A-moćaniya, as, ā, am, not to be liberated, not to be let go.

A-moćita, as, ā, am, not liberated, confined.

अमोक्ष *a-moksha*, as, ā, am (rt. *moksh*), unliberated, unloosed; (as), m. want of freedom, bondage, confinement; non-liberation from mundane existence.

अमोघ *a-mogha*, as, ā, am, unerring, unfailing, not vain, efficacious, succeeding, reaching the mark; productive, fruitful; (as), m. the not erring, the not failing; unerringness; N. of Siva and Vishnu; N. of a river; (ā), f. trumpet flower, *Bignonia Suaveolens*, Roxb.; a plant of which the seed is used as a vermifuge, *Erycibe Paniculata*, Roxb.; *Terminalia Citrina*, Roxb.; N. of a spear; N. of Siva's wife; mystical name of the double consonant *kṣh*. — *Amogha-danda*, as, m. (unerring in punishment), N. of Siva. — *Amogha-darśin*, i, m., N. of a Bodhi-sattva. — *Amogha-dṛishṭi*, is, is, i, of unerring view or mind. — *Amogha-bala*, as, ā, am, of never-failing strength. — *Amogha-bhūti*, is, m., N. of a king of the *Pañjāb*. — *Amogha-rāja*, as, m., N. of a Bhikshu. — *Amogha-vāć*, k, f. words that are not vain or idle. — *Amogha-vāćchita*, as, ā, am, never disappointed. — *Amogha-vikrama*, as, m. of unerring valour; N. of Siva. — *Amogha-siddha*, as, m., N. of the fifth Dhyāni-buddha. — *Amoghācārya* ('gā-āć'), as, m., N. of an author.

अमोत *amota* (amā-nta), as, ā, am, Ved. woven at home, taken care of at home; see 2. *amā*. — *Amota-putrakā*, f., Ved. a maiden protected at home.

Amotaka, as, m., Ved. protected at home (a child); a weaver (?).

अमौत्रौत *a-mautra-dhauta*, as, ā, am, not washed by a washerman.

अमौन *a-mauna*, am, n. non-silence; knowledge of soul.

अमसम् *amnas* (liable to become *amnar*), Ved. unawares, quickly; at present; a little. (The etymology is doubtful, but cf. 1. *am*.)

अम्ब *amb*, cl. I. P. *ambati*, -bitum, to go; cl. I. A. *ambate*, to sound.

Amba, as, m. a father; sound, the Veda, one who

sounds; (ā), f. a mother, see *ambā*; (am), n. the eye; water?; (u), ind. a particle of affirmation, well! well now! — *Amba-sthala*, am, u., N. of a mountain peak.

Ambaka, am, n. a father (?), an eye [cf. *try-ambaka*]; copper?; (ika, f.), see under *ambā*.

Ambayā, f., Ved. mother, good woman (as a respectful title?), conveying water (?).

अम्बर *ambara*, am, n. (fr. rt. *amb*? or rt. *vṛi*, to surround, with am prefixed), circumference, compass; surrounding country, neighbourhood; clothes, apparel; cotton; sky, atmosphere, ether; saffron; tale; a perfume (Ambergris); N. of a people. — *Ambara-ga*, as, ā, am, sky-going. — *Ambara-da*, am, n. cotton. — *Ambara-yuga*, am, n. the two principal female garments, or upper and lower cloths or mantles. — *Ambara-saila*, as, m. a high mountain touching the sky. — *Ambara-sthali*, f. the earth. — *Ambarānta* ('ra-an'), as, m. the end of a garment; the horizon. — *Ambaraukas* ('ra-ok'), ās, m, dwelling in heaven; a god.

Ambarya, nom. P. *ambaryati*, -yitum, to bring together.

अम्बरीष *ambarisha*, as, am, m. n. (fr. rt. *amb*?), a frying-pan (in this sense also written with short i, *ambarisha*); one of the hells; remorse, war, battle; (as), m. a young animal, a colt; the sun; the hog-plum plant, *Spondias Magnifera*; N. of Vishnu; of Siva; of a king of the solar race, celebrated as a worshipper of Vishnu. — *Ambarishaputra*, as, m. son of Ambarisha, whence the N. of a country.

अम्बु *amba-shṭha*, as, m. (fr. *amba* and *stha*?), N. of a country and of its inhabitants; the offspring of a man of the Brāhman and a woman of the Vaiśya tribe, a man of the medical caste; (ā), f., N. of several plants, *Jasminum Auriculatum*, *Clypea Hernandifolia*, *Oxalis Corniculata*; (ā) or (i), f. an Ambastha woman.

Ambashṭhakī, f. the plant *Clypea Hernandifolia*.

Ambashṭhikā, f. the plant *Clerodendrum Siphonanthus*.

अम्बा *ambā*, f. (fr. rt. *amb*? the voc. case in the Veda is *ambe* or *amba*; in later Sanskrit *amba* only), a mother, good woman (as a title of respect); N. of a plant; N. of Durgā, the wife of Siva; N. of an Apsaras; N. of a daughter of a king of Kāśi; a sister of Pāṇdu's mother; a term in astrology to denote the fourth condition (?). In the South-Indian languages, *ambā* is corrupted into *ammā*, and is often affixed to the names of goddesses, and females in general [with *ambā* has been compared the Germ. *Amme*, 'a nurse'; Old Germ. *amma*, Them. *ammōn*, *ammān*]. — *Ambā-gangā*, f. a river in Ceylon. — *Ambā-janman*, a, n., N. of a Tirtha.

Ambādā or *ambālā* or *ambāyu*, us, f. mother.

Ambālikā, f. mother, good woman (as a term of respect); N. of a plant; N. of a daughter of a king of Kāśi, wife of Viśvitra-vīrya, and mother of Pāṇdu.

Ambi, is, f., Ved. water; woman, mother, nurse. — *Ambi-tanā*, f., Ved. the best of waters or mothers.

Ambikā, f. mother, good woman (as a term of respect); N. of the plant *Wrightia Antidysenterica*; a sister of Rudra; N. of Pārāti, the wife of Siva; the wife of Rudra Ugraretas; one of the female domestic deities of the Jains; daughter of a king of Kāśi, wife of Viśvitra-vīrya, and mother of Dhṛita-rāshṭra; N. of a place in Bengal. — *Ambikā-pati*, is, m., N. of Siva. — *Ambikā-putra*, as, m., N. of Dhṛita-rāshṭra.

Ambikeya or *ambikeyaka*, as, m., N. of Gapeśa, Kārttikeya, and Dhṛita-rāshṭra. See *āmbikeya*.

अम्बु *ambu*, n. (fr. rt. *amb*?), water; the watery element of the blood [cf. *ἄμβρος*, *imber*]; the plant *Andropogon Schoenanthus*; N. of a metre; a term in astrology = *ambā*. — *Ambu-kaya*, as, m. a drop of water. — *Ambu-kaṇṭaka*, as, m. the short-

nosed alligator. — *Ambu-kirāta*, as, m. an alligator. — *Ambu-kiśa* or *ambu-kārma*, as, m. a porpoise, especially the Gangetic, Delphinus Gangeticus. — *Ambu-keśara*, as, m. lemon tree. — *Ambu-kriyā*, f. a funeral rite = *jala-kriyā*. — *Ambu-ga*, as, ā, am, water-goer, living in water. — *Ambu-ghana*, as, m. hail, frozen rain. — *Ambu-śara*, as, ī, am, moving in the water, aquatic. — *Ambu-śamara*, am, n. water-chowri, an aquatic plant, Valisneria. — *Ambu-śārīn*, ī, inī, ī, moving in water, as a fish, &c. — *Ambu-jā*, as, ā, am, produced in water, water-born, aquatic; (as), m. N. of a plant, Barringtonia Acutangula Gartin; a lotus, Nymphaea Nelumbo; the thunderbolt of Indra. — *Ambu-janman*, a, n. a lotus, Nymphaea Nelumbo. — *Ambuja-bhū*, ūs, m. the god Brahmā. — *Ambuja-stha*, as, ā, am, sitting on a lotus. — *Ambu-taskara*, as, m. water-thief, the sun. — *Ambu-tāla*, as, m. the plant Valisneria. — *Ambu-ḍa*, as, ā, am, shedding or giving water; (as), m. a cloud; the plant Cyperus Hexastichus Communis. — *Ambu-dhara*, as, m. a cloud. — *Ambu-dhi*, īs, m. (receptacle of waters), the ocean; the number 'four.' — *Ambudhi-sravā*, f., N. of a plant, Aloe Perfoliata. — *Ambu-nidhi*, īs, m. (treasury of waters), the ocean. — *Ambu-pa*, as, ā, am, drinking or imbibing water; (as), m. a plant, Cassia Tora or Alata. — *Ambu-patrā*, f., N. of a plant, Cyperus Hexastichus Communis Nees. — *Ambu-paddhati*, īs, f. or *ambu-pāta*, as, m. current, stream, flow of water. — *Ambu-prasāda*, as, m. or *ambu-prasādāna*, am, n. the clearing nut tree, Strychnos Potatorum: the nuts of this plant are generally used in India for purifying water; they are rubbed upon the inner surface of a vessel, and so precipitate the impurities of the fluid it contains. — *Ambu-bhrīṭ*, t, m. a cloud; the ocean (?); a grass, Cyperus Pertenuis; talc. — *Ambu-mat*, ān, atī, at, watery, having or containing water; (tī), f., N. of a river. — *Ambu-nātra-jā*, as, ā, am, produced only in water; (as), m. a bivalve shell. — *Ambu-muc*, k, m. a cloud. — *Ambu-rāja*, as, m. the ocean; N. of Varuṇa. — *Ambu-rāśi*, īs, m. (heap of waters), the ocean. — *Ambu-ruha*, am, n. the lotus; (ā), f. Hibiscus Mutabilis. — *Ambu-rohinī*, f. the lotus. — *Ambu-vācī*, f. four days in Āśhāḍha, the tenth to the thirteenth of the dark half of the month, when the earth is supposed to be unclean, and agriculture is prohibited. — *Ambu-vācī-tyāga*, the thirteenth of the same. — *Ambu-vācī-prada*, am, n. the tenth in the second half of the month Āśhāḍha. — *Ambu-vāstū* or *ambu-vāśī*, f. the trumpet flower, Bignonia Sueaeolens. — *Ambu-rāha*, as, m. a cloud; the grass Cyperus Pertenuis; a water-carrier; talc; the number 'seventeen.' — *Ambu-rāhin*, ī, inī, ī, carrying or conveying water; (inī), f. a wooden baling vessel; N. of a river. — *Ambu-retasa*, as, m. a kind of cane or reed growing in water. — *Ambu-sirīśhikā*, f., N. of a plant. — *Ambu-sitā*, f., N. of a river. — *Ambu-sarpīnī*, f. a leech. — *Ambu-śeṇānī*, f. a wooden baling vessel.

Ambū-kṛta, as, ā, am, pronounced indistinctly, so that the words remain too much in the mouth; spattered (as speech, accompanied with emission of saliva).

अम्ब्य ambhya, as, m., Ved. a chanter.

अम्भ ambh, cl. 1. A. ambhate, -bhitum, to sound.

अम्भम् 1. ambhas, n. also ind., power, splendor, fruitfulness; a philos. term = *tushṭi*: (the etymology is doubtful; perhaps connected with obs. *ty*, or fr. *bhā*, 'to shiue,' with prefix *am*.)

अम्भम् 2. ambhas, n. (said to be fr. rt. *āp*; perhaps connected with 1. ambhas or with *ap*, *ab-bha*, *ambu*), water; the sky; the fourth sign of the zodiac; collective N. for gods, men, manes, and Asuras; mystical name of the letter *v* [cf. *ṁBpos*, *amber*]. — *Ambhaḥ-sāra*, am, n. a pearl. — *Ambhaḥ-sū*, ūs, m. smoke; cloudiness. — *Ambhaḥ-stha*, as, ā, am, what holds or contains water; abiding in water. — *Ambhasā-kṛta*, as, ā, am, done by water. — *Ambu-jā*, as, ā, am, produced in water, water-

born, aquatic; (as), m. the moon; the *sārasa* or Indian crane; (am), n. the lotus. — *Ambhoja-khaṇḍa*, am, n. a group of lotus flowers. — *Ambhoja-janman*, ā, m. or *ambhoja-janī*, īs, m. or *ambhoja-yonī*, īs, m. an epithet of Brahmā, being born secondarily from a lotus. — *Ambhojinī*, f. an assemblage of lotus flowers or a place where they abound. — *Ambho-da*, as, m. a cloud; the plant Cyperus Hexastichus Communis Nees. — *Ambho-dhara*, as, m. a cloud. — *Ambho-dhi*, īs, m. (receptacle of waters), the ocean. — *Ambhodhi-vallabha*, as, m. coral. — *Ambho-nidhi* or *ambho-rāśi*, īs, m. a pool, the ocean. — *Ambho-ruh*, t, n. or *ambho-ruha*, am, n. the lotus; (as), m. the Indian crane.

अम्भिणी ambhinī, f., Ved., N. of an instructor, who transmitted the white Yajur-veda to Vāc (speech).

अम्भृण 1. ambhṛiṇa, as, ā, am (connected with 1. ambhas), Ved. powerful, great, violent [cf. *ṁBpos*, *ṁBpos*].

अम्भृण 2. ambhṛiṇa, as, ā, am (fr. rt. *bhraṇ*), crying violently, roaring terribly.

अम्भृण 3. ambhṛiṇa, as, m. (rt. *bhri* with *am*), Ved. a vessel used in preparing the Soma juice; N. of a Rishi, the father of Vāc. See *āmbhṛiṇī*.

अमय am-maya, as, ī, am (for *ap-maya*), formed from or consisting of water, watery.

अम्यक् amyak, ind., Ved. (rt. *ac* with *am*, *t* being inserted), towards, here (?).

अम्र amra, as, m. (fr. rt. *am*), the mango tree. See *āmra*.

अम्रता or अम्रताका, as, m. a species of Spondias or hog-plum, Spondias Magnifera. See *āmra*.

अम्ल amla, as, ā, am (fr. rt. *am*, to make sick), sour, acid; (as), m. sourness; acidity; vinegar; wood sorrel, Oxalis Corniculata; (i), f. Oxalis Corniculata; (am), n. sour curds. — *Amla-kāṇḍa*, am, n., N. of a plant. — *Amla-keśara*, as, m. citron tree. — *Amla-ṅkrikā*, f. or *amla-ṅḍa*, as, m. a kind of sorrel. — *Amla-jambīra*, as, m. lime tree. — *Amla-tā*, f. sourness. — *Amla-nāyaka*, as, m. sorrel. — *Amla-nimbūka*, as, m. the lime. — *Amla-nisā*, f., N. of a plant, Curcuma Zerumbet, Roxb. — *Amla-paiṇḍaka* or *umla-paiṇḍa-phala*, am, n. a collection of five kinds of sour vegetables and fruits. — *Amla-patrā*, as, m., N. of the plant Oxalis, and other plants. — *Amla-panasa*, as, m. a tree, Artocarpus Lacucha, Roxb. — *Amla-pitta*, am, n. acidity of stomach. — *Amla-phala*, as, m. the tamarind tree, Magnifera Indica; (am), n. the fruit of this tree. — *Amla-bheda*, as, m. sorrel. — *Amla-nicha*, as, m. a urinary disease. — *Amla-rasa*, as, ā, am, sour, having a sour taste; (as), m. sourness, acidity. — *Amla-ruhā*, f. a kind of betel. — *Amla-loṇikā* or *amla-loṇī* or *amla-lolikā*, f. wood sorrel, Oxalis Corniculata. — *Amla-varga*, as, m. a class of plants with acid leaves or fruits, as the lime, orange, pomegranate, tamarind, sorrel, and others. — *Amla-rallī*, f., N. of a plant, Pythonium Bulbiferum Schott. — *Amla-vāṭaka*, as, m. hog-plum, Spondias Magnifera. — *Amla-vāṭkā*, f. a sort of betel. — *Amla-vāṭika*, am, n. sorrel. — *Amla-vriksha*, as, m. the tamarind tree. — *Amla-retasa*, as, m. a kind of dock or sorrel, Rumex Vesicarius. — *Amla-sāka*, as, m. a sort of sorrel, commonly used as a pot-herb. — *Amla-sāra*, as, m. the lime; a sort of sorrel; (am), n. rice water after fermentation. — *Amla-haridrā*, f. the plant Curcuma Zerumbet, Roxb. — *Amlākta* (*la-ak*), as, ā, am, acidulated. — *Amlāṅkaśa* (*la-an*), as, m. a kind of sorrel. — *Amlādhyushita* (*la-adh*), am, n. a disease of the eyes. — *Amlodyāra* (*la-ud*), as, m. sour eructation.

Amlaka, as, m. the plant Artocarpus Lacucha.

Amlikā or *amlikā*, f. a sour taste in the mouth, acidity of stomach; the tamarind tree; wood sorrel,

Oxalis Corniculata. — *Amlikā-vaṭaka*, as, m. a sort of cake.

Amlīman, ā, m. sourness.

Amlī-bhūta, as, ā, am, become sour.

Amla, as, m. sourness.

अम्लान a-mlāna, as, ā, am (rt. *mlai*), not withered, clean, clear; bright, unclouded; (as), m. globe-amaranth, Gomphrena Globosa L.

A-māni, īs, f. vigour, freshness, verdure; (is, īs, ī), vigorous, unfading.

A-mānīn, ī, inī, ī, clean, clear; (inī), f. an assemblage of globe-amaranth.

अय ay (connected with rt. *i*, q. v.), cl. 1.

A. ayate, -yitum, to go.

Aya, as, m. (fr. rt. *i*), going; a move towards the right at chess; good luck, favourable fortune; a die; N. of a Prajāpati; (as, ā, am), going, moving. — *Ayatā*, f. good luck. — *Aya-rat*, ān, atī, at, happy. — *Aya-sobhin*, ī, inī, ī, bright with good fortune. — *Ayānṛita* (*aya-an*), as, ā, am, fortunate, lucky. — *Ayatha*, am, n., Ved. a leg, foot (?).

Ayana, as, ā, am (fr. rt. *i*), going; especially at the end of a compound, e. g. *samudrāyana*, going to the ocean; (am), n. going, walking, walk; a road, a path; a place, a site (?); course, circulation, period; final emancipation; a commentary, treatise; N. of certain sacrificial performances; the sun's road north and south of the equator, the half year; the equinoctial and solstitial points; way, progress, manner; a Śāstra or inspired writing. — *Ayana-kāla*, as, m. the interval between the equinoxes. — *Ayana-dēvatā*, f. a deity or an idol placed near a road (?). — *Ayana-bhāga*, as, m. or *ayana-nāṣa* (*na-an*), as, m. the arc between the vernal equinoctial point and the beginning of the fixed zodiac or first point in Aries. — *Ayana-valana*, am, n. deviation of the ecliptic. — *Ayana-irīta*, am, n. the ecliptic.

अयस्स a-yakshma, as, ā, am, Ved. not consumptive; not sick, healthy; causing health; (am), n. health. — *Ayakshma-karaṇa*, as, ī, am, Ved. producing health. — *Ayakshma-tāti*, īs, f. or *ayakshma-tea*, am, n., Ved. freedom from consumption; health.

अयस्मारा a-yakshyamāra, as, m. not wishing or not about to sacrifice.

अययुष्क a-yajushka, as, ā, am, Ved. without a sacrificial formula or verse.

अयज्ञ a-yajña, as, m. no sacrifice; a bad sacrifice; (as, ā, am), not offering sacrifice. — *A-yajña-sāc*, k, k, k, Ved. not performing a sacrifice, performing worthless sacrifices.

A-yajñaka, as, ā, am, unfit for sacrifice.

A-yajñiya, as, ā, am, not fit for sacrifice; not worthy of sacrifice, profane, common.

A-yajny, us, u, Ved. not sacrificing, impious, profane, wicked.

A-yujraṇ, ā, ā, ā, Ved. not offering sacrifice, profane.

अयज्ञदत्त a-yajñadatta, as, m. not Yajñadatta, i. e. the vile Yajñadatta.

अयत् a-yat, t, t, t (rt. *yam*), not making efforts.

A-yata, as, ā, am, unrestrained, uncontrolled, unchecked.

A-yatn, ī, inī, ī, of unsubdued appetite; incontinent.

Ayatna, as, m. absence of effort or exertion; *ayatnena* or *ayatnāt* or *ayatuatas*, without effort or exertion. — *A-yatna-kāriṇ*, ī, inī, ī, making no exertion, indifferent, idle. — *A-yatna-kṛta* or *u-yatna-ju*, as, ā, am, easily or readily produced, spontaneous. — *Ayatna-rat*, ān, atī, at, inactive, indifferent, idle.

अयथा a-yathā, ind. not as it should be, unfitly, unsuitably. — *A-yatham*, Ved. without effort. — *A-yathā-tatha*, as, ā, am, not so as it should be,

unfit, unsuitable; useless, unprofitable, vain; (*am*), ind. unfitly, unsuitably. — *A-yathā-tathya*, *am*, n. unsuitableness, unprofitableness, incompatibility. — *A-yathā-dyotana*, *am*, n. intimation of something unexpected. — *A-yathā-pūrva* or *a-yathā-pura*, *as*, *ā*, *am*, unprecedented. — *A-yathā-balam*, ind. not according to one's power. — *A-yathā-mitra*, *as*, *ā*, *am*, not according to measure. — *A-yathā-mukhina*, *as*, *ā*, *am*, having the face turned away. — *A-yathārtha* (*thā-ar*), *as*, *ā*, *am*, not according to the sense or object, incongruous, unmeaning, nonsensical; improper, unfitting. — *A-yathā-va*, ind. inaccurately, erroneously. — *A-yathāśāstra-kārtā*, *i*, *inī*, *i*, not acting in accordance with the scripture. — *A-yathashta* (*thā-ish*), *as*, *ā*, *am*, not as wished; disliked, disapproved of; insufficient, not enough. — *A-yathotīta* (*thā-ut*), *as*, *ā*, *am*, unworthily, unsuitably.

अयदीक्षित *aya-dikshita*, *as*, *m*, N. of an author.

अयन *ayana*, &c. See under *ay*, p. 78.

अयन्त्र *a-yantra*, *am*, n., Ved. non-restraint, not a means of restraining; having no restraint; a powerful weapon for restraining enemies.

A-yantrita, *as*, *ā*, *am*, unhindered, unrestrained, self-willed.

अयमित *a-yamita*, *as*, *ā*, *am*, unchecked, untrimmed, unpaired, unclipped.

अयव 1. *ayava*, *as*, *ā*, *am*, deficient; (*as*), *m*, N. of a worm bred in the intestines.

अयव 2. *a-yava*, *as*, *m*, or *a-yavan*, *ā*, *m*, or *a-yavas*, *as*, *n*, the dark half of the month.

अयव 3. *a-yava*, *as*, *ā*, *am*, or *a-yaraka*, *as*, *ikā*, *am*, having worthless or no barley.

A-yavya, *as*, *ā*, *am*, unfit for barley.

अयशस *a-yasas*, *as*, *n*, infamy; (*ās*, *ās*, *as*), infamous, disagreeable. — *Ayasas-kara*, *as*, *ā*, *am*, disgraceful, degrading.

A-yasasya, *as*, *ā*, *am*, infamous.

अयस *ayas*, *ās*, *ās*, *as* (fr. rt. *i*), going, nimble; (*as*), *n*, iron, steel, gold, metal [cf. Lat. *as*, *as*-*is* for *as*-*is*; Goth. *ais*, Them. *alsa*; Old Germ. *ēr*, 'iron'; Goth. *eisarn*; Mod. Germ. *Eisen*]; (*ās*), *m*, fire. — *Ayah-pāna*, *am*, n. a particular hell. — *Ayah-pratimā*, *f*, iron image. — *Ayah-sanku*, *us*, *m*, N. of an Asura. — *Ayah-saya*, *as*, *ā*, *am*, Ved. lying in iron, made of iron (said of fire). — *Ayah-sīpra*, *as*, *ā*, *am*, Ved. having jaws or a nose of iron. — *Ayah-sīras*, *ās*, *m*, N. of an Asura. — *Ayah-sīrsha*, *ā*, *ā*, *a*, Ved. having a head of iron. — *Ayah-sūla*, *am*, n. an iron lance; fraudulent or cunning artifice. — *Ayah-sthūna* or *ayas-sthūna* or *aya-sthūna*, *as*, *i*, *am*, Ved. having iron pillars or spikes; (*as*), *m*, N. of a Rishi. — *Ayas-cūrṇa*, *am*, n. iron filings. — *Ayas-kāṇḍa*, *as*, *am*, m. n. an iron goblet. — *Ayas-kāṇḍa*, *as*, *am*, m. n. an iron arrow. — *Ayas-kānta*, *as*, m. a precious stone, the loadstone. — *Ayas-kāra*, *as*, m. a blacksmith; the upper part of the thigh (?). — *Ayas-kīṭa*, *am*, n. rust of iron. — *Ayas-kumbha*, *as*, *i*, m. f. an iron pot or boiler. — *Ayas-kuśa*, *f*, a rope partly consisting of iron. — *Ayas-kṛit*, *is*, *f*, preparation of iron. — *Ayas-tāpa*, *as*, *ā*, *am*, making iron red-hot. — *Ayas-pātra*, *am*, n. an iron vessel. — *Ayas-maya*, *as*, *i*, *am*, Ved. made of iron or of metal; (*as*), *m*, N. of a son of Manu Svārociṣa; (*i*), *f*, N. of one of the three residences of the Asuras.

For compounds beginning *ayo*, see s. v. *ayo-guḍa*. *Ayasa* may be used for *ayas* at the end of compounds, as *kṛishṇāyasa*, q. v.

अया *ayā*, ind. (fr. pronominal base *a* = *anayā*), Ved. in this manner, thus.

अयाचक *a-yācaka*, *as*, *ikā*, *am* (rt. *yāc*), one who does not ask or solicit.

A-yācīta, *as*, *ā*, *am*, unasked, unsolicited; *ayā-*

cītam, ind. without being asked; (*as*), *m*, N. of the Rishi Upavarsha. — *Ayācīta-vṛttī*, *is*, *f*, or *ayācīta-vṛata*, *am*, n. subsisting on alms without begging.

A-yācīn, *i*, *inī*, *i*, not soliciting.

अयाज्य *a-yājya*, *as*, *ā*, *am* (rt. *yaj*), a person or thing for whom or for which one must not offer sacrifices; outcast, degraded; not competent to offer sacrifice; incapable of or inadmissible to religious ceremonies. — *Ayājya-tva*, *am*, n. the state of an outcast. — *Ayājya-yājana* or *ayājya-samyājya*, *am*, n. sacrificing for an outcast.

अयातपूर्व *a-yāta-pūrva*, *as*, *ā*, *am*, following, subsequent to, succeeding.

अयातयाम *a-yātayāna*, *as*, *ā*, *am*, Ved. not weak; not worn out by use; fresh; (*am*), *n*, N. of certain texts of the Yajur-veda, revealed to Yājñavalkya. — *Ayātayāma-tā*, *f*, Ved. unweakened strength, freshness.

A-yātayāman, *ā*, *mī*, *a*, Ved. not weak, fresh.

अयातु *a-yātu*, *us*, *us*, *u*, Ved. not demoniacal; free from evil spirits; (*us*), *m*, not a demon, the opposite of an evil spirit.

अयाथार्थिक *a-yāthārthika*, *as*, *i*, *am*, improper, unjust; not genuine, not real, incongruous, absurd. — *A-yāthārthya*, *am*, n. impropriety, unfitness, absurdity, nonsense.

अयान *a-yāna*, *am*, n. not moving, halting, stopping; natural disposition or temperament: (in the last sense the etymology is doubtful.)

अयानय *ayānaya* (*ya-an*), *am*, n. good and bad luck; (*as*), *m*, a particular position of the pieces on a chess or backgammon board.

Ayānayāna, *as*, *m*, a piece at chess or backgammon so moved.

अयावक *a-yāvaka*, *as*, *ā*, *am*, unstained with lac-dye, naturally red.

अयावन *a-yāvana*, *am*, n. not causing to unite.

अयाशु *a-yāśu*, *us*, *us*, *u*, Ved. unfit for copulation.

अयास *a-yās* (?), *ās*, *m*, (rt. *yas*), Ved. agile (without effort), dexterous, nimble; (*ās*), ind. fire (?).

A-yāśya, *as*, *ā*, *am*, Ved. not to be obtained by effort, indefatigable; valiant; enterprising; (*as*), *m*, N. of an Angiras; mystical name of the chief vital air.

अयासोमय *ayāsomiya*, *am*, n., N. of some verses of the Sāma-veda.

अयि *ayi*, ind. a vocative particle; a particle of encouragement or introducing a kind enquiry.

अयिन् *ayin*, *i*, *inī*, *i* (rt. *i*), at the end of compounds, going, e. g. *atyayin*, q. v.

अयुक्त *a-yukta*, *as*, *ā*, *am* (rt. *yuj*), not yoked, not joined, not united, not married; not harnessed; not connected; not suited, unfit, unsuitable; not attentive, not devout; negligent, not dexterous, unpractised, untrue, wrong; indecent. — *A-yukta-kṛit*, *t*, *t*, committing wrong acts. — *A-yukta-cāra*, *as*, *m*, (a king &c.) who does not appoint spies. — *A-yukta-tva*, *am*, n. the not being used. — *A-yukta-padārtha*, *as*, *m*, the sense of a word to be supplied. — *A-yukta-rūpa*, *as*, *ā*, *am*, unfit, unsuitable.

A-yukti, *is*, *f*, disunion, separation; unreasonable-ness, want of conformity to correct principles or to analogy; impropriety, unfitness.

A-yuga or *a-yugala*, *as*, *ā*, *am*, separate, single, odd. — *Ayugārṇis* (*ga-ar*), *is*, *m*, fire.

A-yugapad, ind. not at once, gradually, seriatim. — *Ayugapad-grahana*, *am*, n. apprehending gradually and not simultaneously. — *Ayugapad-bhāra*, *as*, *m*, successiveness.

A-yugma, *as*, *ā*, *am*, not in couples, separate, single; odd, uneven. — *Ayugma-ēchada*, *as*, *m*, N. of the plant Alstonia Scholaris. — *Ayugma-netra*, *as*, *m*, N. of Siva. — *Ayugma-sūra*, *as*, *m*, N. of the god of love ('having an odd number of arrows').

A-yuj, *k*, *k*, *k*, not existing in couples; odd, uneven. — *Ayuk-chada*, *as*, *m*, N. of a plant, Alstonia Scholaris. — *Ayuk-palāśu*, *us*, *m*, N. of a tree. — *Ayuk-pāla-yamaka*, *am*, n. a kind of alliteration, viz. the same syllables in the first and third Pāda of a word in a different sense. — *Ayuk-sakti*, *is*, *m*, N. of Siva. — *Ayug-ishni*, *us*, *m*, N. of Kāma, from his having five arrows; see *pañcēshu*. — *Ayug-dhātu*, *us*, *us*, *u*, having an odd number of elements. — *Ayug-rāna*, *as*, *m*, N. of Kāma. — *Ayur-netra* or *ayug-aksha*, *as*, *m*, N. of Siva, from his having three eyes; see *tri-netra*.

A-yuja, *as*, *ā*, *am*, Ved. without a companion, not having an equal; not existing by pairs, separate, odd.

A-yoga, *as*, *m*, separation, disjunction; interval; unfit, unsuitableness, unconformity; inefficacy of a remedy; medical treatment counter to the symptoms; non-application or mis-application of remedies; vigorous effort, exertion; a widower, an absent lover or husband; inauspicious conjunction of the planets; a conjunction of two planets; (*as*, *ā*, *am*), unconnected with; indistinctly connected with; making vigorous efforts. — *Ayoga-rāha*, *as*, *m*, a term for Anusvāra, Visarjaniya, Upadhāniya, and Jihvāmūliya, as standing between vowels and consonants. (For *ayo-ga*, hammer, see *ayo-gra* below.)

A-yogyā, *as*, *ā*, *am*, unfit, unsuitable, useless; immaterial; (in phil.) not ascertainable &c. by the senses. — *Ayogyā-tā*, *f*, or *ayogyā-tva*, *am*, n. unfit, unsuitableness.

A-yojana, *am*, n. disunion, separation.

A-yauktika, *as*, *i*, *am*, not conformable to, inconsistent with.

A-yaugapadya, *am*, n. unctemporaneous existence, unsimultaneity.

A-yaugika, *as*, *i*, *am*, having no regular derivation.

अयुङ्ग *a-yunga*, *as*, *ā*, *am*, Ved. not existing in couples; odd, uneven.

अयुत 1. *a-yuta*, *as*, *ā*, *am* (rt. 2. *yu*), Ved. not disturbed or interrupted; (*as*), *m*, N. of a son of Rādhika. — *Ayuta-siddha*, *as*, *ā*, *am*, proved to be not separated or interrupted, proved to be inherent. — *Ayuta-siddhi*, *is*, *f*, proof that certain things or notions are not separable.

A-yura, *as*, *ā*, *am*, Ved. undisturbed, unshaken.

अयुत 2. *a-yuta*, *as*, *ā*, *am* (rt. 1. *yu*, to mix), disjoined, detached, not counted; (*am*), *n*, ten thousand, a myriad. — *Ayuta-jit*, *t*, *m*, N. of a son of Bhajamāna. — *Ayuta-nāyin*, *i*, *m*, N. of a king. — *Ayuta-śas*, ind. by myriads. — *Ayuta-homa*, *as*, *m*, a kind of sacrifice. — *Ayutādhyāpaka* (*ta-adh*), *as*, *m*, a good teacher. — *Ayutāyus* (*ta-ay*), *us*, *m*, N. of a son of Jayasena Arāvin; of a son of Srutavat. — *Ayutāśva* (*ta-as*), *as*, *m*, N. of a son of Sindhu-dvīpa.

अयुद्ध *a-yuddha*, *as*, *ā*, *am* (rt. *yudh*), Ved. unconquered; not fighting; (*am*), *n*, not war, absence of war, peace. — *A-yuddha-sena*, *as*, *m*, Ved. whose arrows or armies are unconquered, irresistible.

A-yuddhī, ind., Ved. without fighting.

A-yudha, *as*, *m*, a non-fighter.

A-yudhya, *as*, *ā*, *am*, unconquerable.

A-yudhrin, *i*, *m*, Ved. not conquering, not a valiant warrior.

A-yoddhri, *dhā*, *m*, no warrior, a bad fighter; unmatched by other warriors.

A-yodhya, *as*, *ā*, *am*, Ved. not to be warred against, irresistible; (*ā*), *f*, the capital of Rāma, the modern Oude, on the river Sarayu. — *Ayodhyādhī-pati* (*ya-adh*), *is*, *m*, the sovereign of Ayodhyā. — *Ayodhyā-rāsin*, *i*, *inī*, *i*, inhabiting Ayodhyā.

A-yaudhika, *as*, *m*, not a warrior.

अयूप a-yūpa, as, m. no sacrificial post.

अये aye, ind. a vocative particle, an interjection of surprise, recollection, fatigue, fear, passion; used also in the same meanings as *ayi*.

अयोगव ayogava, as, ā or ī, m. f. or ayo-gū? (etymology uncertain; perhaps connected with *ayas*, iron, or fr. a-yoga), the offspring of a Sūdra man and Vaisya woman, whose business is carpentry. See *āyogava*.

अयोगुड ayo-guḍa, as, m. (ayo for *ayas*, iron), a chalybeate pill, one made of some preparation of iron; an iron ball.

Ayo-gra or ayo-graka (ayas-ay°), am, n. a hammer, a forge hammer; a mace or club tipped with iron; a pestle for cleaning grain. (A form ayo-ga, as, m., is also given in the sense 'iron hammer'.)

Ayo-ghana, as, m. a hammer, a forge hammer.

Ayo-chishṭa (ayas-ud°?), am, n. rust of iron.

Ayo-jāla, as, ā, am, furnished with iron nets; (am), n. iron net-work.

Ayo-daṣṭra, as, ā, am, Ved., or ayo-dat, at, atī, at, iron-toothed, having iron weapons.

Ayo-dāha, as, m. the burning quality of iron.

Ayo-pāshṭi (ayas-ap°), is, is, ī, Ved. furnished with iron claws or heels.

Ayo-maya, as, ī, am, made of iron. See also s. v. *ayas*.

Ayo-mala, am, n. rust of iron.

Ayo-mukha, as, ā, am, having an iron mouth, face, or beak; tipped or pointed with iron; (as), m. an arrow; N. of a Dānava; N. of a mountain.

Ayo-raja, am, n. or ayo-rajas, as, n. rust of iron.

Ayo-rava, as, m. iron rust or filings.

Ayo-rutsa, as, m., N. of a man.

Ayo-vikāra, as, m. iron-work, any iron fabric.

Ayo-hata, as, ā, am, Ved. embossed in iron-work; made or performed by a priest &c. who wears a golden ring on his finger.

Ayo-hanu, us, us, u, Ved. iron-jawed.

Ayo-hridaya, as, ā, am = ayoṇija, q. v. relenting.

अयोद्ध, अयोध. See a-yuddha, p. 79, last col.

अयोनि a-yoni, is, f. not the womb; anything but the womb; not a particular verse of the Sāma-veda; (is, is, ī), without origin; not born from the womb, born in a manner not approved by law or religion; (is), m., N. of Brahmā and Siva; a pestle (for ayo-gra above?). — A-yoni-ja, as, ā, am, not born from the womb, not produced in the ordinary course of generation, generated equivocally; (am), n., N. of a Tirtha. — A-yoni-ja-tva, am, n. the state of not being born from a womb. — A-yonijesa (ja-isa), as, m., N. of Siva. — A-yonijeshvara (ja-isa°) or a-yonijeshvara-tirtha, am, n., N. of a Tirtha. — A-yoni-sambhava, as, ā, am = a-yonija, q. v.

A-yonika, as, ā, am, without the verse containing the word *yoni*.

अरा, as, ā, am (fr. rt. ri), swift, speedy; little; (at end of comp.) going; (as, am), m. n. the spoke or radius of a wheel, see also *aram*, col. 3; (as), n. a spoke of the time-wheel, viz. a Jaina division of time, the sixth of an Avasarpini or Utsarpini; the eighteenth Jaina saint of the present Avasarpini; N. of an ocean in Brahmā's world. — A-ra-ghaṭṭu or ara-ghaṭṭaka, as, m. a wheel or machine for raising water from a well (Hind. *ارحط*); a deep well. — A-ra-nemi, is, m., N. of Brahma-datta, king of Kośala. — Arāntaresku (ra-ant°), loc. pl. in the intervals of the spokes.

Araka, as, m. the spoke of a wheel; a Jaina division of time [cf. *aru*]; the plant Blyxa Octandra; another plant, Gardenia Eimeandra.

अरक्षम् a-rakshas, ās, ās, as, Ved. harmless, honest; not disturbed &c. by evil spirits.

अरक्षित a-rakshita, as, ā, am, unprotected, undefended; not preserved, not kept.

अरगराट aragarāṭa, as, m., Ved. a valley (?).

अरङ्क arāṅkī, cl. 8. P., Ved. -karoti, -kartum, to prepare, make ready; serve. See *aram*, col. 3. Arāṅkī, ī, ī, t, Ved. acting satisfactorily; preparing, serving as a worshipper.

Aran-kṛita, as, ā, am, Ved. prepared, ready; gratified.

Aran-kṛiti, is, f., Ved. service, gratification.

अरङ्गम् arāṅgam, cl. 1. P., Ved. -gacchati, -gantum, to be present, come near (in order to help), become visible, appear. See *aram*, col. 3.

Aran-gama, as, ā, am, Ved. coming near or into the presence, appearing (in order to help), becoming visible.

अरङ्गर arāṅgara, as, m., Ved. praising readily (?); factitious or made up poison. See *aram*.

अरङ्गिन् a-rāṅgin, ī, inī, ī, passionless.

— Arāṅgi-sattva, as, m. a passionless being, a class of gods with Buddhists.

अरङ्गुप arāṅghuṣa, as, ā, am, Ved. praising readily, sounding aloud. See *aram*, col. 3.

अरजम् a-rajās, ās, ās, as, or a-raja or a-rajaska, as, ā, am, dustless; free from passion or desire; clean, pure; not having the monthly courses; (ās), f. a young girl.

Arājāya, nom. A. arājāyate, -yitum, to become dustless; to lose the monthly courses.

अरज्जु a-rajju, us, us, u, Ved. not consisting of cords; not furnished with cords.

अरट् arāṭu or arāḍu, us, m., N. of the tree Calosanthus Indica Bl.

Arāṭa, as, ā, am, made of the wood of the above tree; (as), m., N. of a man.

अरण 1. arāṇa, as, ī, am (rt. ri), Ved. departed, gone away; strange, foreign; distant; (am), n. moving, entering; being inserted; a refuge.

1. arāṇi, is, ī, m. f. the wood of the Ficus Religiosa used for kindling fire by attrition; the lower one (adharaṇi) of the two Araṇis; (ī), du. the two pieces of wood used in kindling the sacred fire; (is), m., N. of several plants, especially Premna Integrifolia; the sun; fire; a flint?; (is), f. a way, a path. — Arāṇi-mat, ān, atī, at, related to the two Araṇis; to be produced by the Araṇis. — Arāṇi-ketu, us, m. the Premna Integrifolia.

अरण 2. a-raṇa, as, ā, am, not fighting, without fighting.

अरणि 2. a-raṇi, is, f., Ved. stinginess.

अरण्य aranya, as, am, m. n. (fr. rt. ri), land neither cultivated nor grazed; a wilderness, desert, forest; N. of a plant; N. of a Sādhyā.

— Aranya-kaṇā, f. wild cumin seed. — Aranya-kadali, f. the wood or wild plantain. — Aranya-kāṇḍu (?), am, n. title of the third book of the Rāmāyaṇa. — Aranya-kārpāsi, f. the wild cotton. — Aranya-kulathikā, f., N. of the plant Glycine Labialis Lin. — Aranya-kusumbha, as, m., N. of the plant Carthamus Tinctorius. — Aranya-gaja, as, m. a wild elephant. — Aranya-gata, as, ā, am, gone into a forest. — Aranya-gāna (?), am, n. one of the four Gānas or hymn-books of the Sāma-veda. — Aranya-gholi, f., N. of a plant. — Aranya-ṭaṭaka, as, m. a wild pigeon. — Aranya-ṭara, as, ī, am, living in forests, wild. — Aranya-ja, as, ā, am, produced or born in a forest. — Aranya-jādrakā (ja-ard°), f. wild ginger. — Aranya-jira, as, m. wild cumin. — Aranya-jiva, as, ā, am, living in a forest. — Aranya-damana, as, m. a wild plant, called Dona. — Aranya-drādaṣi, f. or aranyadrādaṣi-vrata, am, n., N. of a ceremony performed on the twelfth day of the month Mārgaśīrṣa. — Aranya-

dharmā, as, m. forest usage, wild or savage state. — Aranya-dhānya, am, n. wild rice. — Aranya-nṛipati, is, m. king of the forest. — Aranya-bhava, as, ā, am, growing in a forest, wild. — Aranya-makshikā, f. the gad-fly. — Aranya-mā-jāra, as, m. wild cat. — Aranya-mudga, as, m. a kind of bean. — Aranya-yāna, am, n. going into a forest. — Aranya-rakshaka, as, m. forest-keeper, superintendent of a forest district. — Aranya-rāj, ī, m. king of the forest; epithet of a lion or tiger. — Aranya-rājya, am, n. the sovereignty of the forest. — Aranya-rudita, am, n. weeping in a forest, i. e. weeping in vain, with no one to hear. — Aranya-rat, ind. like a wilderness. — Aranya-vāyasa, as, m. a raven. — Aranya-vāsa, as, m. a hermitage. — Aranya-vāsin, ī, inī, ī, living in a forest, wild; (ī), m. forest-dweller, a hermit, anchorite; (mī), f., N. of a plant. — Aranya-vāstuka or aranya-vāstuka, as, m., N. of a plant. — Aranya-sālī, is, m. wild rice. — Aranya-sūkara, as, m. a wild hog. — Aranya-sūraṇa, as, m., N. of a plant. — Aranya-svan, ā, m. a wolf. — Aranya-shashthi, f., N. of a festival celebrated by females in the month Jyāishṭha. — Aranya-sabhā, f. a forest court. — Aranyādhyakṣa (ya-adh°), as, m. forest-keeper or ranger, a head-man or superintendent of a forest district. — Aranyāyana (ya-ay°), am, n. going into the forest, becoming a hermit. — Aranye-tilaka, as, m. wild sesamum growing in a forest and containing no oil; hence, anything which disappoints expectation. — Aranye-nūcya (ye-an°), as, m., Ved. a kind of oblation. — Aranyaukas (ya-ok°), ās, m. living in a forest, a Brahman who has left his family and become an anchorite.

Aranyaka, am, n. a forest, a desert; N. of a plant. Aranyāni, is, or aranyāni, f. a wilderness, desert, large forest; the goddess of the wilderness and desert, and mother of wild animals.

Aranyiya, as, ā, am, containing a forest, near to one.

अरत a-rata, as, ā, am (rt. ram), dull, languid, apathetic; disgusted, discontented; (am), n. non-copulation. — A-rata-trapa, as, ā, am, not ashamed of copulation; (as), m. a dog.

1. a-rati, is, f. dissatisfaction, discontent; absence of pleasure, pain; dullness, languor; anxiety, distress, regret; a bilious disease; (is, is, ī), discontented, unhappy; dull, languid, restless. — Arati-jña, as, ā, am, dull, spiritless.

अरति 2. arati, is, m. (fr. rt. ri, cf. ara, aram), Ved. going, approaching; moving quickly; moving flame; occupying; attacking; a servant, assistant, manager, administrator; a master; an intelligent being of all-piercing intellect; anger, passion; anxiety.

अरति aratī, is, m. (said to be fr. rt. ri), the elbow, a corner; a cubit of the middle length, from the elbow to the tip of the little finger, a fist. — Aratni-mātra, as, ī, am, one ell in length.

Aratnika, as, m. the elbow.

अरथ a-ratha, as, ā, am, having no carriage.

Arathin, ī, m. a warrior who does not fight in a car, or owns no car.

Arathī, is, m., Ved. not a charioteer.

अरथ a-radhra, as, ā, am, Ved. not lazy; not to be subdued; unprosperous.

अरनुक arantuka, as, m., N. of a Tirtha.

अरप a-rapa, as, ā, am, Ved. unhurt; sinless, pure.

Arapas, ās, ās, as, Ved. unhurt, safe; not hurting, beneficial, charitable; sinless, pure.

अरपचन arapačana, as, m. a mystical collective N. of the five Buddhas, each being represented by a letter.

अरम् aram, ind. (fr. rt. ri, see ara), Ved. swiftly, at hand, near, present; readily, fitly, suitably, so as to answer a purpose; enough, sufficient [cf. *alam*].

and Gr. *āpa*]. — *Aran-kṛi* and *aran-gam*, see p. 80, col. 2. — *Aramāṇas*, *ās*, *ās*, *as* (for *aram-m*), Ved. ready to serve, obedient, devoted to the worship of God; (according to native interpretation) having hostile intentions. — *Aramati*, *is*, *f*. (for *aram-m*), Ved. readiness to serve, obedience, devotion; a goddess, described in the Vedas as protecting the worshippers of the gods and pious works in general; (according to others) not resting, active, going everywhere; splendour. — *Aram-ish*, *t*, *t*, *t*, Ved. hastening near (?).

अरमण *a-ramaṇa*, *as*, *i*, *am* (rt. *ram*), not gratifying, not pleasing.

A-ramaṇīya, *as*, *ā*, *am*, unpleasant, disagreeable. — *Aramaṇīya-tā*, *f*. disagreeableness.

A-ramamāṇa, *as*, *ā*, *am*, not gratifying; Ved. unremitting, unceasing.

A-ramayitri, *tā*, *tri*, *tri*, not causing gratification.

अरमुडि *aramuḍi*, *is*, *m*. a king of Nepāl.

अरर *arara*, *am*, *n*. a covering, a sheath; (*as*, *i*, *am*), *m*. *f*. *n*. the leaf of a door, a door; the sheath of the shoot of a bamboo; (*as*), *m*. an awl; a part of a sacrifice; fighting, war.

Arari, *is*, *i*, *m*. *n*. a door; a door-leaf.

अररका *ararakā*, *f*., *N*. of the ancestress of a celebrated Hindī family.

Ararakya, *as*, *m*. a descendant of Ararakā.

अररिन्द *ararinda*, *am*, *n*., Ved. water; a vessel used in preparing the Soma juice (?).

अररिवस् *a-rarivas*, *vān*, *ushī*, *m*. *f*. (rt. *rā*), Ved. not offering; envious, hard, cruel, unfriendly; an epithet of evil spirits, who strive to disturb the happiness of man; an enemy.

1. *a-raru*, *us*, *m*. = the preceding; *N*. of an Asura; (*us*), *m*. *f*. (?) a weapon.

अररु 2. *araru*, *us*, *us*, *u* (rt. *ri*), Ved. moving.

अरे *arare*, *ind*. a vocative particle, expressing haste.

अरये *ararya*, *nom*. *P*. *araryati*, *-yitum*, to work with an awl; to try, put to the proof (?).

अरलु *aralu*, *us*, or *araluka*, *as*, *m*. a plant, *Bignonia Indica*.

अरव *a-rava*, *as*, *ā*, *am* (rt. *ru*), noiseless.

अरविन्द *aravinda*, *am*, *n*. (fr. *a*, 'like,' and *ravinda*, *q. v.*, for *ravi-da*), a lotus, *Nelumbium Speciosum* or *Nymphaea Nelumbo*; (*as*), *m*. the Indian crane; copper. — *Aravinda-dala-prabha*, *am*, *n*. copper. — *Aravinda-nābhi*, *is*, *m*. Vishnu, from whose navel sprung the lotus that bore Brahmā at the creation. — *Aravinda-sad*, *t*, *m*, *N*. of Brahmā, 'sitting on a lotus.'

Aravindinī, *f*. an assemblage of lotus flowers.

अरश्मन् *a-raśman*, *ā*, *ā*, *a*, Ved. having no ropes or reins.

अरस *a-rasa*, *as*, *ā*, *am*, sapless, tasteless; weak, effectless, having no strength; dull, flat; insipid; (*as*), *m*. no juice, absence of juice. — *Arasāśa* ('*sa-āśa*'), *as*, *m*. the eating of sapless food; maceration of the body. — *Arasāśin* ('*sa-āś*'), *i*, *inī*, *i*, eating sapless food; macerating the body.

A-rasika, *as*, *ā*, *am*, devoid of taste, unfeeling, dull; insipid, flavourless.

अरहस् *a-rahās*, *as*, *n*. absence of secrecy. *Arahāya*, *nom*. *A*. *-yate*, *-yitum*, to become public.

अरहित *a-rahita*, *as*, *ā*, *am*, not deprived of, possessed of, having.

अराग *a-rāga*, *as*, *ā*, *am*, or *a-rāgin*, *i*, *inī*, *i*, unimpassioned, cool.

अराजक *a-rājaka*, *as*, *ā*, *am*, having no king or governor, anarchical.

A-rājan, *ā*, *m*, Ved. not a king.

A-rājabhogīna, *as*, *ā*, *am*, not fit for the enjoyment or use of a king.

A-rājasthāpita, *as*, *ā*, *am*, not allowed or licensed by government.

A-rājini, *i*, *inī*, *i*, Ved. having no splendour; unchecked, uncontrolled.

अराटकी *arāṭakī*, *f*., Ved., *N*. or epithet of the plant *Ajaśīngi*.

अराति *a-rāti*, *is*, *f*. (rt. *rā*), Ved. the non-offering (of sacrifices); stinginess, hardness, disfavour, severity; malignity, malevolence; failure; adversity; malignity personified; particular evil spirits, who frustrate the good intentions and disturb the happiness of man; (*is*), *m*, an enemy; the number 'six.' — *Arāti-dūshaya*, *as*, *i*, *am*, or *arāti-dūshi*, *is*, *is*, *i*, or *arāti-ha*, *as*, *ā*, *am*, Ved. destroying enemies or adversity. — *Arāti-bhanga*, *as*, *m*. defeat of a foe.

Arātiya or *arātiya*, *nom*. *P*, Ved. *-yati*, *-yitum*, to desire not to offer; to act like an enemy. — *Arātiyat*, *an*, *antī*, *at*, Ved. envious, unfriendly, not offering; behaving like an enemy, striving to cause adversity.

Arātiya, *us*, *us*, *u*, Ved. not in the habit of offering.

Arāti-van, *ā*, *m*, Ved. not offering, not giving; unfriendly, malicious.

अराद्धि *a-rāddhi*, *is*, *f*., Ved. transgression, sin, envy.

अराधस् *a-rādhas*, *ās*, *ās*, *as*, Ved. too poor to perform sacrifices, not making oblations, unkind, hard, stingy, selfish.

अराय *a-rāya*, *as*, *m*, Ved. too poor to make oblations, obstructing a sacrifice; niggard, stingy; (*as*, *i*), *m*. *f*. any evil spirit. — *Arāya-kshayaṇa*, *as*, *i*, *am*, Ved. overpowering malignant spirits; (*am*), *n*. destruction of malignant spirits. — *Arāya-cātana*, *as*, *i*, *am*, Ved. destroying evil spirits; (*am*), *n*. destruction of evil spirits.

अराल *arāla*, *as*, *ā*, *am* (connected with *ara*, fr. rt. *ri*; Intens. for *arāra*), crooked, curved; spreading like the spokes of a wheel; (*as*), *m*. a bent or crooked arm; the resin of the plant *Shorea Robusta*; an elephant in rut; (*ā*), *f*. a disloyal or unchaste woman; a modest woman. — *Arāla-pakshmanayana*, *as*, *ā*, *am*, whose eyelashes are curved.

अरावन् *a-rāvan*, *ā*, *vñi*, *a*, Ved. not offering, envious, inimical, odious; an epithet of evil spirits.

अराष्ट्र *a-rāshṭra*, *am*, *n*., Ved. loss of royal power or of a kingdom.

अरि 1. *ari*, *is*, *is*, *i* (fr. rt. *ri*), Ved. going, moving; reaching, obtaining, making an effort to get; aspiring after; desiring, sacrificing, devoted to; (*is*), *m*. the wind; a lord, a master; a pious man. — *Ari-gūrta*, *as*, *m*, Ved. praised by devoted men or by worshippers; (according to others) ready for the destruction of enemies. — *Ari-dhāyas*, *ās*, *ās*, *as*, Ved. willingly yielding milk (as a cow); (according to others) to be held by lords only, very precious. — *Ari-shṭuta*, *as*, *ā*, *am*, Ved. praised with zeal.

अरि 2. *a-ri*, *is*, *m*. (rt. *rā*; but by some written *ari*, and identified with 1. *ari*), Ved. ungenerous, malicious; not worshipping; inimical, hostile; an enemy; a species of *Khadira* or *Mimosa*; *N*. of the numeral 'six'; *N*. of a condition in astronomy. — *Ari-karshana*, *as*, *m*. tamer of enemies. — *Ari-kula*, *am*, *n*. family of an enemy. — *Ari-kshīpa*, *as*, *m*, *N*. of a son of Svaphalka. — *Ari-ghna*, *as*, *m*. a destroyer of enemies. — *Ari-cīntana*, *am*, *n*. or *ari-cīntā*, *f*. a plot directed against an enemy, administration of foreign affairs. — *Ari-tā*, *f*. or *ari-tva*, *am*, *n*. enmity. — 1. *ari-tra*, *as*, *ā*, *am*, protecting from enemies (for 2. see next col.). — *Ari-dānta*, *as*, *m*. enemy-subdued; *N*. of a man. — *Ari-nandana*, *as*, *ā*, *am*, gratifying an enemy, affording triumph to an enemy; an enemy's joy. — *Ari-nipāta*, *as*, *m*. an invasion made by enemies. — *Ari-nūta*,

as, *ā*, *am*, praised even by enemies. — *Arin-dama*, *as*, *ā*, *am*, conquering, victorious; (*as*), *m*. a conqueror of enemies; *N*. of a man; *N*. of a Muni. — *Ari-pura*, *am*, *n*. an enemy's town or country. — *Ari-marda*, *as*, *m*, *N*. of a plant. — *Ari-mardana*, *as*, *ā*, *am*, foe-trampling, enemy-destroying; (*as*), *m*, *N*. of a son of Svaphalka. — *Ari-mitra*, *as*, *m*. an ally or friend of an enemy. — *Arim-ajaya*, *as*, *m*, *N*. of a son of Kuru, or of Svaphalka. — *Ari-meda*, *as*, *m*. a fetid *Mimosa*, *Vachellia Farnesiana*; *N*. of a country. — *Ari-meduka*, *as*, *m*, *N*. of an insect. — *Ari-rāshṭra*, *am*, *n*. an enemy's country. — *Ari-loka*, *as*, *m*. a hostile tribe or an enemy's country. — *Ari-shūhānaka*, *am*, *n*. consternation, defeat. — *Ari-sūdana* or *ari-hīnaka*, *as*, *m*. destroyer of foes. — *Art-ha*, *as*, *m*. a son of Avācīna, a son of Devātithi.

अरिक्त *a-rikta*, *as*, *ā*, *am*, not empty.

अरिक्थभाज *a-riktha-bhāj*, *k*, *k*, *k*, not entitled to a share of property, not an heir.

A-rikthīya, *as*, *ā*, *am* = the preceding.

अरिणिन् *ariṇin*, *i*, *m*. a cock.

अरितृ *aritrī*, *tā*, *m*. (fr. rt. *ri*), Ved. a rower; a helmsman [cf. Gr. *ῥέτης*, *ῥετοῦν*, &c.; Lat. *ratīs*, *remex*, &c.].

2. *aritra*, *as*, *ā*, *am*, Ved. propelling, driving; (*am*), *n*. an oar; a rudder, helm; a ship, a boat; a part of a carriage; a Soma vessel; (*as*), *m*. a Soma vessel; *N*. of a person. [For 1. see under 2. *a-ri*; also cf. Lat. *aratum*.] — *Aritra-gāḍha*, *as*, *ā*, *am*, oar-deep, shallow. — *Aritra-paraṇa*, *as*, *i*, *am*, Ved. passing over by means of oars.

अरिन् *arin*, *i*, *n*. a wheel, a discus.

अरिपु *a-ripu*, *us*, *m*. the father of Nala.

अरिप्र *a-ripa*, *as*, *ā*, *am*, Ved. spotless, clean, clear; faultless, blameless.

अरिफित *a-riphita*, *as*, *ā*, *am*, not changed to *r*, said of Visarga.

A-repha, *as*, *ā*, *am*, without the letter *r*.

अरिषय *a-rishanya*, *as*, *ā*, *am* (rt. *rish*), Ved. not hurting, defending from injury.

A-rishanyat, *am*, *anti*, *at*, Ved. not being hurt.

A-rishṭa, *as*, *ā*, *am*, unhurt; unharmed; perfect; secure, safe; (*as*), *m*. a heron; a crow; *N*. of several plants, the soap-berry tree, *Sapindus Detergens* Roxb.; *Azadirachta Indica*; garlic; a distilled mixture; *N*. of an Asura, son of Bali, slain by Kṛishṇa (Vishnu); *N*. of a son of Manu Vaivasvata; (*ā*), *f*. a bandage; a medical plant; *N*. of a daughter of Daksha and one of the wives of Kāśyapa; (*am*), *n*. bad or ill-luck, misfortune; a natural phenomenon boding misfortune; sign or symptom of approaching death; good fortune, happiness; buttermilk; vinous spirit; a woman's apartment, the lying-in chamber. — *A-rishṭa-karman*, *ā*, *m*, *N*. of a king of the Andhra dynasty. — *A-rishṭa-gātu*, *us*, *us*, *u*, Ved. having a secure residence. — *A-rishṭa-gu*, *us*, *us*, *u*, Ved. whose cattle are unhurt. — *A-rishṭa-grīha*, *am*, *n*. a lying-in chamber. — *A-rishṭa-grāma*, *as*, *m*, Ved. whose troop is complete in number (said of the Maruts). — *A-rishṭa-tāti*, *is*, *f*, Ved. safeness, security; (*is*, *is*, *i*), auspicious, making fortunate or happy. — *A-rishṭa-dushṭa-dhī*, *is*, *is*, *i*, apprehensive of death, alarmed at its approach. — *A-rishṭa-nemī*, *is*, *is*, *i*, Ved. the felly of whose wheel is unhurt; an epithet of Tārksya; the twenty-second of the twenty-four Jaina Tīrthakāras of the present Avasarpinī. — *A-rishṭa-pura*, *am*, *n*, *N*. of a town. — *A-rishṭa-bharman*, *ā*, *m*, Ved. yielding security. — *A-rishṭa-mathana*, *as*, *m*. Vishnu (Śiva?) as killer of the Asura. — *A-rishṭa-ratha*, *as*, *m*, Ved. whose carriage is unhurt. — *A-rishṭa-vīra*, *as*, *m*, Ved. whose heroes are unhurt. — *A-rishṭa-sanyā*, *f*. a lying-in couch. — *A-rishṭa-sūdana*, *as*, *m*. or *arishṭa-han*, *ā*, *m*. Vishnu as killer of the Asura. — *A-rishṭa-śrīta-pura* ('*śa-ās*'), *am*, *n*, *N*. of a town. — *A-rishṭāsu* ('*śa-asu*'), *us*, *us*, *u*, Ved. whose vital power is unhurt.

A-rishṭaka, *as*, m. the same as *arishṭa*, m. above.

A-rishṭi, *is*, f., Ved. safeness, security.

A-rishyat, *an*, *antī*, *at*, Ved. not being hurt.

अरीह *a-rīha*, *as*, *ā*, *am* (for *a-rīdha*, *rt. rīh* = *līh*), Ved. not ticked.

अरु *aru*, *us*, m. the sun; N. of a plant.

अरुपिका *arupikā*, f. scab on the head.

अरुक् *a-ruṭ*, *k*, *k*, *k*, Ved. having no light, lightless.

अरुचि *a-ruṭi*, *is*, f. aversion, dislike; want of appetite, disrelish, disgust.

A-ruṭāra, *as*, *ā*, *am*, disagreeable, disgusting.

A-ruṭya, *as*, *ā*, *am*, disagreeable.

अरुज *a-ruj*, *k*, *k*, *k*, not breaking, not suppurating, not festering; free from disease, sound, healthy.

A-ruṇa, *as*, *ā*, *am*, not broken, not diseased.

A-ruja, *as*, *ā*, *am*, not breaking; not suppurating; sound; (*as*), m., N. of a plant, Cassia Fistula; N. of a Dānava.

अरुण *aruṇa*, *as*, *ā* or *i*, *am* (said to be fr. *rt. rī*), reddish-brown, tawny, red; ruddy; the colour of the morning opposed to the darkness of night; perplexed; dumb; (*as*), m. red colour, the colour of the dawn; dawn; the dawn personified as the charioteer of the sun; the sun; a kind of leprosy, with red spots and insensibility of the skin; a little poisonous animal; N. of a plant, Rottleria Tinctoria; molasses; N. of several persons; (*ā*), f., N. of several plants; a plant Betula; madder, Rubia Manjith; another plant, commonly Tēori; a black kind of the same; Colocynth or bitter apple; the plant that yields the red and black berry used for the jewellers' weight, called Retti; N. of a river; (*i*), f. a red cow; the dawn; (*am*), n. red colour; gold. — *Arūṇa-kamala*, *am*, n. the red lotus. — *Arūṇa-jyotiḥ*, *is*, m. an epithet of Siva. — *Arūṇa-tā*, f. red colour. — *Arūṇa-datta*, *as*, m., N. of an author. — *Arūṇa-dūrva*, f. reddish fennel. — *Arūṇa-prtyā*, f., N. of an Apsaras. — *Arūṇa-psu*, *us*, *us*, *u*, Ved. having a red shape. — *Arūṇa-babhru*, *us*, *us*, *u*, Ved. reddish-yellow. — *Arūṇa-yaj*, *k*, *k*, *k*, Ved. furnished with red (rays of light), an epithet of the dawn. — *Arūṇa-locana*, *as*, *ā*, *am*, red-eyed; (*as*), m. a pigeon. — *Arūṇa-sārathi*, *is*, m. whose charioteer is Arūṇa; epithet of the sun. — *Arūṇa-graja* (*ṇa-ag*), *as*, m. Garuda, the bird of Vishnu. — *Arūṇa-majja* (*ṇa-āt*), *as*, m., N. of Jaṭāyu, a fabulous bird, said by some to be the son of Arūṇa, but more generally of Garuda. — *Arūṇārcis* (*ṇa-ar*), *is*, m. the sun. — *Arūṇāvara-ja* (*ṇa-av*), *as*, m. the younger brother of Arūṇa, a N. of Garuda. — *Arūṇāśva* (*ṇa-aś*), *as*, m., Ved. driving with red horses, an epithet of the Maruts. — *Arūṇekshaṇa* (*ṇa-ik*), *as*, *ā*, *am*, red-eyed. — *Arūṇoda* (*ṇa-ul*), *as*, *am*, m. n., N. of a lake. — *Arūṇodaya* (*ṇa-ul*), *as*, m. break of day, dawn, the period preceding sunset. — *Arūṇopala* (*ṇa-up*), *as*, m. a ruby.

Arūṇila, *as*, *ā*, *am*, reddened, dyed red, impurpled.

Arūṇiman, *ā*, m. redness, ruddiness.

Arūṇi-kṛita, *as*, *ā*, *am*, reddened, turned or become red.

Arūṇīya or *arūṇīya-yoga*, *us*, m. the twenty-fifth Upanishad of the Atharva-veda.

अरुतनु *a-ruta-hann*, *us*, *us*, *u*, Ved. whose cheeks or jaws cannot be broken.

अरुद्ध *a-ruddha*, *as*, *ā*, *am* (rt. *rudh*), not obstructed, not hindered.

अरुनुद *arunūda*, *as*, *ā*, *am*, inflicting wounds, causing torments; sharp, corrosive; acrimonious, sour (as disposition). — *Arūṇūda-tra*, *am*, n. infliction of pain; acrimoniousness, causticity.

अरुन्धती *a-rundhatī*, f. (rt. *rudh*), a medi-

cinal climbing plant; the wife of Vasishṭha; the wife of Dharmā; the morning star, personified as the wife of Vasishṭha or of the seven Rishis; also one of the Pleiades. At marriage ceremonies Arundhati is invoked as a pattern of conjugal excellence by the bridegroom. — *Arundhati-jāni*, *is*, or *arundhati-nātha*, *as*, m. Vasishṭha, one of the seven Rishis or saints, and stars in the great bear.

अरुमैष *arur-magha*, *as*, m., Ved., N. of certain miserly evil spirits (as the Papis, &c.).

अरुशहन् *aruśa-han*, *ā*, m. (*aruśa* = *aru-sha*?), Ved. striking the red (clouds), an epithet of Indra.

अरुष *a-rush*, *t*, *t*, *t*, not angry, good-tempered.

A-rushṭa, *as*, *ā*, *am*, not angry, calm.

अरुष *aruśa*, *as*, *i*, *am* (said to be fr. *rt. rī* and connected with *aruṇa*), Ved. red, reddish; the colour of Agni and his horses; (*as*), m. the red horse of Agni, flame; the sun, the day; the red storm-cloud; (*i*), f. the dawn; a red horse; flame; N. of the wife of Bhṛigu and the mother of Aurva. — *Arusha-stūpa*, *as*, *ā*, *am*, Ved. having brilliant masses of flame.

Arusha or *arushya*, nom. P. *arushati* or *arushyati*, *-shītum*, *-yitum*, to go.

अरुस् *arus*, *us*, *us*, *us* (fr. *rt. rī*), wounded, sore; (*us*), n. a sore or wound; ind. a joint. — *Arush-kara*, *as*, *ā*, *am*, causing wounds, wounding; (*as*), m. the plant Semecarpus Anacardium; the nut of this tree. — *Arush-kṛita*, *as*, *ā*, *am*, wounded. — *Arush-srāya*, *am*, n., Ved. a kind of medical preparation for wounds.

Arushka, *as*, m., N. of a tree, Semecarpus Anacardium.

Arusikā, f. eruptions on the scalp with acute pain(?).

Arū-kṛi, cl. 8. P. *-karoti*, *-kartum*, to wound.

अरुहा *a-ruhā*, f., N. of a plant.

अरुक्ष *a-rūksha*, *as*, *ā*, *am*, Ved. soft. — *Arūksha-tā*, f., Ved. softness.

A-rūkshita, *as*, *ā*, *am*, Ved. soft, supple.

A-rūkshya, *as*, *ā*, *am*, Ved. soft, tender.

अरूप *a-rūpa*, *as*, *ā*, *am*, formless, shapeless; ugly, ill-formed; dissimilar, unlike. — *Arūpa-tā*, f. shapelessness, ugliness; dissimilarity. — *Arūpa-rat*, *ān*, *atī*, *at*, shapeless, ugly.

A-rūpaka, *as*, *ā*, *am*, without figure or metaphor, not figurative, literal.

A-rūpin, *i*, *inī*, *i*, shapeless.

अरुष *arūṣa*, *as*, m. (fr. *rt. rī*), the sun, a kind of snake.

अरे *are*, ind. interjection of calling.

अरेणु *a-reṇu*, *us*, *us*, *u*, Ved. not dusty, not touching the dust (of the earth); (*n*), n. what is not dusty, the ether.

अरेतस् *a-retas*, *ās*, *ās*, *as*, or *a-retaska*, *as*, *ā*, *am*, seedless, not receiving seed.

अरेपस् *a-repas*, *ās*, *ās*, *as*, Ved. spotless, clear, clean, shining.

अरेरे *arere*, ind. interjection of calling to inferiors or of calling angrily.

अरोक *a-roka*, *as*, *ā*, *am* (rt. *ruṭ*), darkened, obscured, dimmed. — *Aroka-dat*, *at*, *atī*, *at*, or *aroka-danta*, *as*, *ā*, *am*, having black or discoloured teeth, having bad teeth.

अरोग *a-roga*, *as*, *ā*, *am*, free from disease, healthy, well; (*as*), m. health.

A-rogaṇa, *as*, *ā*, *am*, Ved. not rendering sick, freeing from disease.

A-rogin, *i*, *inī*, *i*, or *a-rogya*, *as*, *ā*, *am*, healthy.

— *Arogi-tā* or *arogyā-tā*, f. healthiness, health.

अरोचक *a-roṇaka*, *as*, *ikā*, *am* (rt. *ruṭ*), not shining; causing want of appetite or disgust; (*as*), m. want or loss of appetite, disgust, indigestion.

A-roṇakin, *i*, *inī*, *i*, suffering from want of appetite or indigestion.

A-roṇamāna, *as*, *ā*, *am*, not shining.

A-roṇishnu, *us*, *us*, *u*, dark, disagreeable, ugly.

अरोदन *a-rodana*, *am*, n. (rt. *rud*), not weeping.

अरोध्य *a-rodhya*, *as*, *ā*, *am* (rt. *rudh*), not to be hindered or obstructed, unobstructed.

अरोपण *a-ropana*, *am*, n. (rt. *ruh*), not planting or fixing.

अरोष *a-rosha*, *as*, m. calmness, gentleness.

अरौद्र *a-raudra*, *as*, *i*, *am*, not formidable or fierce.

अर्क *ark*, cl. 10. P. *arkayati*, *-yitum*, to heat or warm; to praise.

अर्क *arka*, *as*, m. (fr. *rt. arṭ*), a ray, flash of lightning; the sun; fire; crystal; copper; a N. of Indra; Sunday; membrum virile; N. of the plant Calotropis Gigantea; a religious ceremony; praise, hymn; praising; a singer; a learned man; an elder brother; food. — *Arka-kāntā*, f., N. of the plant Polanisia Icosandra W. — *Arka-kshetra*, *am*, n. 'the field of the sun'; N. of a sacred place in Orissa. — *Arka-tikitsā*, f. 'the medical art of the sun', title of a work on medicine. — *Arka-ja*, *au*, m. du. the two sons of Sūrya or the sun and Aśvinī, and physicians of Svarga or heaven. — *Arka-tanaya*, *as*, m. offspring of the sun, an epithet of Kārṇa, Manu Vaivasvata, Manu Sāvarṇi, and Sani; (*ā*), f. an epithet of the rivers Yamunā and Tapatī. — *Arka-tva*, *am*, n. brightness, &c. — *Arka-trish*, *t*, f. a ray of light, the light of the sun. — *Arka-dīna*, *am*, n. a solar day. — *Arka-nandana*, *as*, m. a son of the sun; a N. of the planet Saturn; an epithet of Kārṇa. — *Arka-nayana*, *as*, m., N. of an Asura. — *Arka-pattra*, *as*, m., N. of the plant Calotropis Gigantea; (*ā*), f. a kind of birth-wort, Aristolochia Indica; (*am*), n. the leaf of the plant Calotropis Gigantea. — *Arka-parva*, *as*, m. the plant Calotropis Gigantea; (*am*), n. the leaf of this plant. — *Arka-pādapa*, *as*, m., N. of the tree Melia Azadirachta Lin. — *Arka-putra*, *as*, m. the child of the sun, i. e. Kārṇa. — *Arka-pushpikā*, f., N. of the plant Gynandropsis Pentaphylla. — *Arka-pushpī*, f., N. of the plant Kutumbini. — *Arka-prakāśa*, *as*, m. 'the revelation of the sun', title of a work on medicine and jurisprudence. — *Arka-priyā*, f., N. of the plant Hibiscus Rosa Sinensis L. — *Arka-bandhu*, *us*, or *arka-bāndhava*, *as*, m. a N. of Buddha Sākyamuni. — *Arka-bhaktā*, f., N. of the plant Polanisia Icosandra W. and A. — *Arka-māṇḍala*, *am*, n. the disc of the sun. — *Arka-mūla*, f. a kind of birth-wort, Aristolochia Indica. — *Arka-reto-ja*, *as*, m. Revanta, the son of Sūrya. — *Arka-lūsha*, *as*, m., N. of a man. — *Arka-val*, *ān*, *atī*, *at*, containing flashes of lightning. — *Arka-varsha*, *as*, m. a solar year. — *Arka-ralla-bha*, *as*, m., N. of the plant Pentapetes Phœnicea Lin. — *Arka-vedha*, *as*, m., N. of a plant. — *Arka-rata*, *as*, m. the rule or law of the sun; i. e. levying taxes, subjecting the people to imposts, or drawing their wealth as imperceptibly as the sun evaporates water. — *Arka-soka*, *as*, m., Ved. brilliancy of rays. — *Arka-sāti*, *is*, f., Ved. invention of hymns, poetical inspiration. — *Arka-sānu*, *us*, m. son of the sun, an epithet of Yama. — *Arka-sodara*, *as*, m. Airāvata, the elephant of Indra. — *Arka-hitā*, f., N. of the plant Polanisia Icosandra W. — *Arkāṇṣa* (*ṇa-an*), *as*, m. a digit or the twelfth part of the sun's disc. — *Arkāśman* (*ṇa-aś*), *ā*, m. heliotrope, girasol, crystal. — *Arkāhva* (*ṇa-āh*), *as*, m. swallow wort. — *Arkudu-saṅgama* (*ṇa-in*), *as*, m. the instant of conjunction of the sun and moon. — *Arkopala* (*ṇa-up*), *as*, m. the sun-stone, a ruby.

Arkin, *i*, *inī*, *i*, Ved. shining; praising.

Arkiya or *arkya*, *as*, *ā*, *am*, belonging to *arka*.

अर्गड *argaḍa*, *as*, *ā*, *m. f.* (for *argala*), an impediment.

अर्गल *argala*, *as*, *ā* or *i*, *am*, *m. f. n.* (said to be fr. *rt. arj*), a wooden bolt or pin for fastening a door or the cover of a vessel; a bar; a wave or billow. *Argalikā*, *f.* a small door pin, a bolt.

Argalita, *as*, *ā*, *am*, fastened by a bolt or pin.

Argaliya or *argulya*, *as*, *ā*, *am*, belonging to a bolt or pin.

अर्घ *argh*, *cl. 1. P. arghati*, *-ghitam*, to be worth, to cost; to hurt? [cf. Germ. *arg*, *ärgern*; Old Germ. *arg*, *ark*, and with a inserted, *arag*, *arak*, miserly, wicked, impious; *arg*, evil].

अर्घ *argha*, *as*, *m.* (fr. *rt. arh*), worth, value, price; a respectful offering of various ingredients to a god or Brāhman. — *Argha-dāna*, *am*, *n.* presentation of a respectful offering. — *Argha-bālābala* ('*la-ab*'), *am*, *n.* rate of price, proper price, the cheapness or dearness of commodities. — *Argha-sankhyāpana*, *am*, *n.* fixing the price of commodities, appraising, assize: it is the act of the king or ruler, in concert with the traders, and should be done once a week or once a fortnight. — *Arghārha* ('*gha-ar*'), *as*, *ā*, *am*, worthy of or requiring a respectful offering, a superior. — *Arghāshṭa-puraka* ('*gha-ash*'), *am*, *n.* N. of a town. — *Arghīśa* ('*gha-īśa*'), *as*, *m.* a N. of Siva.

Arghya, *as*, *ā*, *am*, valuable; venerable; deserving a respectful oblation; (*am*), *n.* a respectful oblation to gods or venerable men, of rice, dūrva-grass, flowers, &c., with water; or of water only in a small boat-shaped vessel; a kind of honey. — *Arghya-tas*, *ind.* of true value.

अर्घट *arghaṭa*, *am*, *n.* ashes. See *pārghaṭa*.

अर्च *arṇ*, *cl. 1. P. arṇati*, *ānarṇa*, *arṇish-yati*, *arṇit*, *arṇitum*, to shine; to praise; to honour or treat with respect, to worship; to salute: Caus. *arṇayati*, *-te*, *-yitum*, to cause to shine; to praise; to honour; worship, salute: Desid. *arṇishati*, to wish to honour: Ved. Pass. *riṇyate*.

Arṇa, *as*, *ā*, *am*, Ved. shining. See also *arṇā* below. *Arṇaka*, *as*, *ā*, *am*, worshipping; (*as*), *m.* a worshipper.

Arṇatṛi, *is*, *is*, *i*, Ved. sounding, neighing, roaring. *Arṇatṛya*, *as*, *ā*, *am*, Ved. to be praised.

Arṇad-dhūma, *as*, *ā*, *am*, Ved. whose smoke is shining.

Arṇana, *as*, *i*, *am*, praising, celebrating with praise; (*ā* or *am*), *f. n.* worship, the homage paid to deities and to superiors. — *Arṇanāsa* ('*na-an*'), *ās*, *m.*, Ved., N. of a Rishi ('he who has a sounding carriage'). *Arṇaniya*, *as*, *ā*, *am*, to be worshipped, respectable, venerable, adorable.

Arṇā, *f.* worship, adoration; an image or idol destined to be worshipped. — *Arṇā-vat*, *ān*, *atī*, *at*, worshipped. — *Arṇā-vidambana*, *am*, *n.* false or feigned worship.

Arṇi, *is*, *m.* ray, flame (of fire or of the dawn, &c.). — *Arṇi-keṭu*, *us*, *m.*, N. of a man. — *Arṇi-netrā-dhīpati* ('*ra-adh*'), *is*, *m.*, N. of a Yaksha. — *Arṇi-mat*, *ān*, *atī*, *at*, shining, blazing; (*ān*), *m.*, N. of a man. — *Arṇi-vaṭ*, *ān*, *atī*, *at*, Ved. blazing.

Arṇita, *as*, *ā*, *am*, honoured, worshipped, respected, saluted; offered with reverence.

Arṇitā, *i*, *inī*, *i*, honouring.

Arṇitṛi, *tā*, *m.* a worshipper.

Arṇin, *i*, *inī*, *i*, Ved. praising, honouring; shining (as a ray of light), radiating; (*i*), *m.*, N. of a man; a ray of light.

Arṇis, *is*, *f. n.* ray of light, flame; light, lustre; (*is*), *f. n.* of the wife of Kṛiśāśva and mother of Dhūmaketu. — *Arṇish-mat*, *ān*, *atī*, *at*, brilliant, resplendent; (*ān*), *m.* fire, the god of fire; (*atī*), *f.* one of the ten earths with Buddhists.

1. *Arṇya*, *as*, *ā*, *am*, to be honoured or worshipped.

2. *Arṇya*, *ind.* having honoured or worshipped.

अर्ज 1. *arj*, *cl. 1. P. arjati*, *ānarja*, *arjish-yati*, *-jittum*, to procure; to acquire, reach, gain, *cam*: Caus. *arjayati*, *-yitum*, to procure, acquire; to work or manufacture; to make or prepare.

Arjaka, *as*, *ikā*, *am*, procuring, acquiring; (*as*), *m.*, N. of several plants, *Ocymum Gratiissimum* L., &c.

Arjana, *am*, *n.* procuring; acquiring, gaining, earning; gathering.

Arjita, *as*, *ā*, *am*, acquired, gained, earned.

अर्ज 2. *arj* (a doubtful root, probably distinct from the last, and connected with *raḥ*, *rāj*, and *arē*), to shine, to be white (?).

Arjuna, *as*, *ā* or *i*, *am*, white, clear, the colour of day; of silver; (*as*), *m.* the white colour; a peacock; cutaneous disease; the tree *Terminalia Arjuna* W. and A.; a N. of Indra; N. of the third of the Pāṇḍava princes, who was a son of Indra and Kuntī; N. of a son of Kṛitavīrya, who was slain by Paraśurāma; N. of a Śākya; N. of a country; the only son of his mother; (*i*), *f.* a procuress, a bawd; cow; a kind of serpent; Ushā, wife of Aniruddha; N. of a river, more commonly called Bāhūdā or Karatoyā; (*nyuu* or *nyas*), *du*, or *pl.*, N. of the constellation Phalgunī; (*am*), *n.* silver; gold; slight inflammation of the conjunctiva or white of the eye; grass; (*ās*), *m.* pl. the descendants of Arjuna. — *Arjuna-kāṇḍa*, *as*, *ā*, *am*, Ved. having a white appendage. — *Arjuna-cchavi*, *is*, *is*, *i*, of a white colour, white. — *Arjunatas*, *ind.* on the side or party of Arjuna. — *Arjuna-dhvaḥ*, *as*, *m.* having a white banner, an epithet of Hanumat. — *Arjuna-pāki*, *f.*, N. of a plant and its fruits. — *Arjunāśiṣṭa-saichanna* ('*na-ar*'), *as*, *ā*, *am*, covered with Arjuna and Nimb trees. — *Arjunopama* ('*na-up*'), *as*, *m.* the teak tree, *Tectona Grandis* L.

Arjunaka, *as*, *ā*, *am*, belonging to Arjuna; (*as*), *m.* a worshipper of Arjuna.

Arjunasa, *as*, *ā*, *am*, overgrown with Arjuna plants.

अर्ण *arṇa*, *as*, *ā*, *am* (fr. *rt. ri*), being in motion, agitated; foaming, effervescent; restless; (*as*), *m.* a wave, flood, stream; the teak tree, *Tectona Grandis* L.; a letter; N. of a metre, comprising ten feet, and belonging to the class called *Danḍaka*; N. of a man; (*am*), *n.* tumult or din of battle. — *Arṇa-sāti*, *is*, *f.*, Ved. tumult of battle.

Arṇava, *as*, *ā*, *am*, being agitated; foaming; restless; (*as*), *m.* a wave, flood, stream; the foaming sea, high water; the ocean of air; N. of a metre; title of a work on jurisprudence. — *Arṇava-ja*, *as*, *ā*, *am*, sea-born, marine; (*as*, *am*), *m.* *n.* cuttle fish. — *Arṇava-pota*, *as*, *m.* a boat or ship. — *Arṇava-mandira*, *as*, *m.* an epithet of Varuṇa, regent of the waters. — *Arṇava-yāna*, *am*, *n.* a boat or ship. — *Arṇavānta* ('*va-an*'), *as*, *m.* the extremity of the ocean. — *Arṇavodbhava* ('*va-ud*'), *as*, *m.*, N. of a plant.

Arṇas, *as*, *n.* a wave, flood, stream; the sea, ocean; the ocean of air; river, water. — *Arṇas-vaṭ*, *ān*, *atī*, *at*, Ved. containing many waves. — *Arṇo-da*, *as*, *m.* a cloud; N. of the plant *Cyperus Rotundus*. — *Arṇo-bhava*, *as*, *m.* a shell. — *Arṇo-vṛit*, *t*, *i*, *t*, Ved. including the waters.

अर्तगल *arta-gala*, *as*, *m.*, N. of a plant, *Barleria Cærulea* Roxb.

अर्तन *artana*, *as*, *ā*, *am* (rt. *rit*), blaming, reviling; (*am*), *n.* censure, approach, abuse.

Artuka, *as*, *ā*, *am*, Ved. provoking, contentious, quarrelsome.

अर्ति *arti*, *is*, *f.* (a weakened form of *ārti*, fr. *rt. ri* being *ā*), pain; the end of a bow.

अर्तिका *artikā*, *f.* an elder sister (in theatrical language), [cf. *attikā* and *antikā*].

अर्थ *arth*, *cl. 10. A. arthayate*, *-yitum*, Aor. *ārtihata*, *ep. cl. 1. A. arthate*,

-thitum, to strive to obtain, to desire, wish, request; to supplicate or entreat any one, to sue.

Artha, *as*, *am*, *m. n.*, in Rīg-veda generally *n.*, but in later Sanskrit only *m.* (said to be fr. *rt. ri*, but connected with *rt. arth*), object; purpose; cause, motive, reason; advantage, use, utility; thing; substance, wealth, property, opulence; affair, concern; request, suit, petition; asking, begging, want, need; sense, meaning, notion; manner, sort, kind; prohibition, prevention, abolition; price; N. of a son of Dharma. (*Artha* in some of its first senses may govern an inst. case; e. g. *ko me jīvitena arthah*, 'what concern have I with life?'). — *Arthakara*, *as*, *ā* or *i*, *am*, producing or yielding advantage or wealth; useful; enriching. — *Arthakarman*, *a*, *n.* a principal or main action. — *Arthakāma*, *au*, *m. du.* utility and desire, wealth and pleasure; (*as*, *ā*, *am*), desirous of wealth. — *Arthakṛicchra*, *am*, *n.* a difficult matter. — *Artha-kṛit*, *t*, *i*, *t*, causing profit, useful. — *Artha-kṛityā*, *am*, *f. n.* an action aiming at profit. — *Artha-gata*, *as*, *ā*, *am* (= *galārtha*), without an object, useless. — *Arthagariyas*, *ān*, *asī*, *as*, highly significant. — *Arthaghuṇa*, *as*, *i*, *am*, wasteful, extravagant. — *Arthajāta*, *as*, *ā*, *am*, significant, full of meaning; worth the money. — *Artha-jña*, *as*, *ā*, *am*, understanding the meaning of anything. — *Artha-tattva*, *am*, *n.* truth, the real object, nature or cause of anything; the true state of the case, the fact of the matter.

— *Artha-tas*, *ind.* towards a particular object; with reference to the meaning; in fact, really, truly; namely, that is to say; on account of, (at the end of a compound). — *Artha-du*, *as*, *ā*, *am*, conferring advantage; profitable, useful, compliant, favourable; liberal, munificent. — *Artha-dūṣhaṇa*, *am*, *n.* spoiling of another's property; unjust seizure of property, or a withholding of what is due; waste, prodigality, extravagance; finding fault with the meaning of a passage. — *Artha-nibandhana*, *as*, *ā*, *am*, having its cause in wealth, contingent on affluence and respectability. — *Artha-niścaya*, *as*, *m.* determination, decision. — *Artha-pati*, *is*, *m.* the lord of riches; a king; an epithet of Kuvera; N. of a man. — *Arthapara*, *as*, *ā*, *am*, intent on gaining wealth; parsimonious, niggardly. — *Artha-prayoga*, *as*, *m.* application of wealth, as to trade, usury, &c.; the profession of usury. — *Artha-prāpti*, *is*, *f.* acquisition of wealth; attainment of an object. — *Artha-bandha*, *as*, *m.* that which binds together the sense; the text. — *Arthabuddhi*, *is*, *is*, *i*, selfish. — *Artha-bodha*, *as*, *m.* indication of the real import. — *Artha-bhāj*, *k*, *k*, *k*, entitled to a share in the division of property. — *Arthabhṛta*, *as*, *ā*, *am*, having high wages (as a servant).

— *Artha-bheda*, *as*, *m.* distinction, difference of meaning. — *Artha-mātra*, *ā*, *am*, *f. n.* property, money. — *Artha-lābha*, *as*, *m.* acquisition of wealth. — *Arthabudha*, *as*, *ā*, *am*, greedy of wealth, covetous, niggardly. — *Artha-leśa*, *as*, *m.* a little wealth. — *Arthaloḥha*, *as*, *m.* desire of wealth, avarice. — *Arthavat*, *ān*, *atī*, *at*, wealthy, rich; significant, full of sense or meaning; (*ān*), *m.* a man; (*-vat*), *ind.* according to a purpose. — *Arthavat-tva*, *am*, *n.* significance, importance. — *Arthavarjya*, *as*, *ā*, *am*, concerning the category of objects. — *Artha-vāda*, *as*, *m.* explanation of an affair, explanatory remark, exegesis; affirmation or narrative; declaration of purpose or object; speech or expression having a certain object; sentence; praise, eulogium. — *Arthavijñāna*, *am*, *n.* comprehension of meaning, one of the six exercises of the understanding. — *Artha-vid*, *t*, *i*, *t*, sagacious, sensible, wise. — *Artha-vintśaya*, *as*, *m.* title of a Buddhist Sūtra work. — *Artha-vṛiddhi*, *is*, *f.* accumulation of wealth. — *Artha-vaikalpa*, *am*, *n.* deviation from truth, perversion or disguise of fact; pervariation. — *Artha-vyaya*, *as*, *m.* expenditure. — *Artha-vyaya-jña*, *as*, *ā*, *am*, liberal in giving and using. — *Artha-vyaya-saha*, *as*, *ā*, *am*, prodigal. — *Artha-sāstra*, *am*, *n.* institutes of the science of what is useful in life; science of polity or moral and political government. — *Artha-śauca*, *am*, *n.* purity, honesty in money matters. — *Artha-sam-*

sthāna, *am*, n. accumulation of wealth; treasury. — *Artha-sangraha*, *as*, m. accumulation of wealth; treasury. — *Artha-sañcaya*, *as*, m. acquisition of wealth; wealth, property. — *Artha-sambandha*, *as*, m. connection of the sense with the word or sentence. — *Artha-sādhaka*, *as*, m. bringing any matter to a conclusion; N. of a minister of king Daśaratha. — *Artha-sāra*, *as*, m. a considerable property. — *Artha-siddhaka*, *as*, m., N. of the plant Vitex Negundo L. — *Artha-siddhi*, *is*, f. success. — *Arthahara*, *as*, *ā*, *am*, inheriting or taking wealth. — *Artha-hīna*, *as*, *ā*, *am*, unmeaning, nonsensical; poor, deprived of wealth; failing. — *Arthāgama* (*tha-ag*), *as*, m. receipt or collection of property; income, acquisition of wealth. — *Arthādhikāra* (*tha-adh*), *as*, m. office of treasurer, charge of money or property. — *Arthādhikārin* (*tha-adh*), *i*, m. a treasurer, a paymaster. — *Arthātara* (*tha-an*), *am*, n. another matter, a different or new circumstance, a new affair; a different meaning; opposite or antithetical meaning; difference of meaning or purport. — *Arthāntara-nyāsa*, *as*, m. antithesis. — *Arthānvita* (*tha-an*), *as*, *ā*, *am*, possessed of wealth, rich; significant. — *Arthāpatti* (*tha-ap*), *is*, f. an inference from circumstances; one of the five arguments of the Mīmāṃsaka; presumption, supposition. — *Arthārthin* (*tha-ar*), *i*, *inī*, *i*, one who solicits wealth, or endeavours to gain any object. — *Arthel* (*tha-it*), *t*, *t*, *t*, Ved. active, industrious; hasty. — *Arthepsu* (*tha-īp*), *us*, *us*, *u*, desirous of wealth. — *Arthepstū*, *f*, desire of wealth. — *Arthehā* (*tha-ihā*), *f*, desire of wealth. — *Arthopama* (*tha-up*), *am*, n. a simile in which the object of comparison is stated without any particle of comparison, e.g. 'he is a dog.' — *Arthopārjana* (*tha-up*), *am*, n. acquisition of wealth or property. — *Arthoshman* (*tha-ush*), *a*, n. wealth, the glow or pride of wealth, the condition of being wealthy; (so, Anglice, 'a warm man'). — *Arthaugha* (*tha-ogh*), *as*, m. a treasure.

Arthanā, *f*, request, begging, asking, entreaty. — *Arthaniya*, *as*, *ā*, *am*, to be requested, asked, &c. — *Artham* or *arthe*, *ind*. (generally at the end of compounds) on account of, in behalf of, for the sake of. — *Arthāt*, *ind*. according to the state of the case, according to the circumstances, as a matter of fact; in fact; that is to say.

Arthāpayā, *nom*. P. *arthāpayati*, -*yitum*. See *rt*, *arth*.

Arthāya, *ind*. on account of, for the sake of.

Arthika, *as*, m. a crier, a watchman, a minstrel, a servant, whose duty it is to announce, by song or music, fixed periods of the day, such as the hours of rising and going to rest.

Arthita, *as*, *ā*, *am*, asked, desired, requested; (*am*), n. wish, desire, supplication, petition.

Arthitarya, *as*, *ā*, *am*, to be asked, requested.

Arthin, *i*, *inī*, *i*, one who seeks to effect or gain a purpose or object; one who asks or begs for anything (with inst.); desirous of (with inst.); supplicating or entreating any one (with gen.); a beggar, a petitioner, suitor; a plaintiff, a prosecutor; a servant; a follower, a companion or partizan. — *Arthi-tā*, *f*, the condition of a beggar, asking, wishing; begging. — *Arthi-tva*, *am*, n. the condition of a suppliant. — *Arthi-sāt*, *ind*. with *kṛi*, to dispose of anything in favour of one who asks or begs for it.

Arthiya, *as*, *ā*, *am*, (as last member of a compound) destined for; relating to.

Arthe, *ind*. on account of; see *artham*. — *Arthekṛi*, to act on behalf of (?).

Arthya, *as*, *ā*, *am*, proper, fit; rich; to be asked or sought for; intelligent, wise; (*am*), n. red chalk.

अर्थ *ard* cl. 1. P. *ardati*, *āvarda*, *ārdi-* *shyati*, *ārdit*, *ārditum*, Ved. 3 pl. *impv.* *fidantu* and cl. 7. P. *riṇatti*, to move; to be moved; to be scattered as dust; to dissolve; to go; to ask, beg; to torment, hurt, kill: Caus. *ardayati*, -*yitum*, to make agitated or restless; to stir up, shake vehemently; to distort; to torment, distress; to strike, hurt, kill: Desid. *ardidiṣhatt* [cf. Lat. *ardere*].

Ardana, *as*, *ā*, *am*, moving restlessly; disturbing, distressing; (*ā*), *f*. going; asking, begging, giving pain, killing; (*am*), n. pain, trouble, excitement, disturbance.

Ardani, *is*, m. sickness, disease; asking, begging; fire.

Ardita, *as*, *ā*, *am*, gone; asked, requested, begged; killed, injured, pained, afflicted; (*am*), n. a disease, spasm of the jaw-bones; trismus, tetanus; or hemiplegia, i.e. paralysis of the muscles on one side of the face and neck.

Arditin, *i*, *inī*, *i*, having spasms of the jaw-bones. — *Ardyamāna*, *as*, *ā*, *am*, being distressed.

अर्थ 1. *ardha*, *as*, m. (said to be fr. *rt. ridh*), Ved. side, part; place, region, country [cf. Lat. *ordo*, Germ. *ort*]. The accent is on the first syllable.

2. *ardha*, *as*, *ā*, *am*, half, halved, forming a half [cf. Osset. *ardag*]; *ardha ardha*, one part, the other part; (*as*, *am*), m. n. the half; one part of two, a part, a party; half a short syllable. The accent is on the last syllable. (*Ardha* may be compounded in a peculiar way with an ordinal, e.g. *ardha-tritiya*, containing (two and) the third (only) half, i.e. two and a half; *ardha-catarttha*, three and a half, &c.)

— *Ardha-kāla* or *ardha-kūla*, *as*, m. an epithet of Siva. — *Ardha-kṛita*, *as*, *ā*, *am*, half-done, half-performed. — *Ardha-keṭu*, *us*, m., N. of a Rudra.

— *Ardha-koṭi*, *f*, half a crore, five millions. — *Ardha-kosha*, *as*, m. a moiety of one's treasure.

— *Ardha-krośa*, *as*, m. half a league. — *Ardha-khāra*, *am*, *n*, n. f. a measure, half a khāri. — *Ardha-gaṅgā*, *f*, N. of the river Kāveri. — *Ardha-garbha*, *as*, *ā*, *am*, Ved. in the middle of the womb. — *Ardha-guṇḍa*, *as*, m. a necklace of twenty-four strings. — *Ardha-gola*, *as*, m. a hemisphere. — *Ardha-śakravartin* or *ardha-śakrin*, *i*, m. half a śakravartin; N. of the nine black Vāsudevas and the nine enemies of Viṣṇu. — *Ardha-candra*, *as*, m. half-moon; the semicircular marks on a peacock's tail; the semicircular scratch of the finger nail; an arrow, the head of which is like a half-moon; the hand bent into a semicircle or the shape of a claw, as for the purpose of seizing or clutching anything; (*ā*), *f*, N. of the plant *Convolvulus Torpetum*; (*as*, *ā*, *am*), crescent-shaped, of a semilunar form. — *Ardha-candrākāra* (*ra-āk*), *as*, *ā*, *am*, or *ardha-candrakṛiti*, *is*, *is*, *i*, half-moon-shaped, crescent-shaped; (*as*), m. or (*iś*), *f*. a meniscus. — *Ardha-candrikā*, *f*, N. of a climbing plant. — *Ardha-śalaka*, *as*, m. a short bodice. — *Ardha-jāhuvi*, *f*, N. of the river Kāveri. — *Ardha-tannu*, *us*, *f*. half a body. — *Ardha-tikta*, *as*, m., N. of a plant. — *Ardha-tūra*, *as*, m. a particular kind of musical instrument. — *Ardha-dagdha*, *as*, *ā*, *am*, half-burnt. — *Ardha-dīvasa*, *as*, m. half a day, midday; a day containing one half of a whole day, a day of twelve hours. — *Ardha-deva*, *as*, m., Ved. demi-god. — *Ardha-dhāra*, *am*, n. a knife or lancet with a single edge, the blade two inches long, the handle six. — *Ardha-nārāyaṇa*, *as*, m. a form of Viṣṇu. — *Ardha-nārīśa* (*ri-īśa*), *as*, m. one of the forms of Siva (half male and half female). — *Ardha-nāva*, *am*, n. half a boat. — *Ardha-nīśa*, *f*. midnight. — *Ardha-paiśāṭa*, *f*. twenty-five. — *Ardha-pana*, *am*, n. a measure containing half a pana. — *Ardha-paṭha*, *am*, n. half-way; (*e*), *ind*. midway. — *Ardha-pādika*, *as*, *ā*, *am*, having only half a foot. — *Ardha-pārā-rata*, *as*, m. a kind of pigeon. — *Ardha-pulāyita*, *am*, n. a half-gallop, canter. — *Ardha-pūrṇa*, *as*, *ā*, *am*, half-full. — *Ardha-prahara*, *as*, m. half a watch, one hour and a half. — *Ardha-bṛīhātī*, *f*, Ved. half the usual breadth. — *Ardha-bhāga*, *us*, m. a half; a part. — *Ardha-bhāgika*, *us*, *i*, *am*, or *ardha-bhāgīn*, *i*, *inī*, *i*, taking or sharing half. — *Ardha-bhāj*, *k*, *k*, *k*, taking or sharing half; (*k*), m. a sharer, companion. — *Ardha-bhāskara*, *as*, m. midday. — *Ardha-bhoṭikā*, *i*, a kind of cake. — *Ardha-māgadhi*, *f*. a variety of the Māgadhi dialect. — *Ardha-māyara* or *ardha-māyavaka*, *as*, m. a necklace of twelve strings. — *Ardha-mātrā*, *f*, half a short syllable.

ble. — *Ardha-mārga*, *ind*. half-way, midway. — *Ardha-māsa*, *as*, m. half a month; *ardhamāsa-śas*, *ind*. every half month, or fortnight. — *Ardhamāsa-tama*, *as*, *ā*, *am*, or *ardhamāstka*, *as*, *ā*, *am*, done or happening every half month; lasting half a month, or a fortnight. — *Ardha-muṣṭī*, *is*, m. *f*. a half-clenched hand. — *Ardha-yāma*, *as*, m. half a watch, an hour and a half. — *Ardha-ratha*, *as*, m. a warrior who fights on a car along with another. — *Ardha-rātra*, *as*, m. midnight; a night containing half a whole day of twenty-four hours. — *Ardha-rātra-samaya*, *as*, m. the time of midnight. — *Ardharātrārddhadivasa* (*ra-tra-ardha*), *am*, n. the equinox. — *Ardharca* (*dha-ri-ca*), *as*, *am*, n. n. half a verse or hemistich. — *Ardharcaśas*, *ind*. in every hemistich. — *Ardha-vastra-samvita*, *as*, *ā*, *am*, clothed or enveloped in half-garments. — *Ardha-visarga*, *as*, m. the sound Visarga before *k*, *kh*, *p*, *ph*, so called because its sign (ॡ) is the half of that of Visarga (ॢ). — *Ardha-vikṣaṇa*, *am*, n. a side-look, a glance, a leer. — *Ardha-vṛiddha*, *as*, *ā*, *am*, middle-aged. — *Ardha-vatnāsika*, *as*, m., N. of the followers of Kaṇḍa ('arguing half-perishableness'). — *Ardha-ryāsa*, *as*, m. the radius of a circle. — *Ardha-śata*, *as*, m. n. fifty; one hundred and fifty. — *Ardhāsana*, *am*, for *ardhāsana* (*dha-as*), *am*, n. half a meal. — *Ardha-saphara*, *as*, m. a kind of fish. — *Ardha-sabda*, *as*, *ā*, *am*, having a low voice. — *Ardha-śeṣa* or *ardhāśeṣa* (*dha-av*), *as*, *ā*, *am*, having only half left. — *Ardha-śyāma*, *as*, *ā*, *am*, half-clouded. — *Ardha-śloka*, *as*, m. half a Sloka. — *Ardha-sañjāta-śasya*, *as*, *ā*, *am*, having its crops half-grown. — *Ardha-sīrṇ*, *i*, m. a cultivator, a ploughman, who takes half the crop for his labour. — *Ardha-hāra*, *as*, m. a necklace of sixty-four or of forty strings. — *Ardha-hrasva*, *am*, n. half a short syllable. — *Ardhāṇśa* (*dha-an*), *as*, m. a half, the half. — *Ardhāṇśin* (*dha-an*), *i*, *inī*, *i*, sharing a half. — *Ardhākāra* (*dha-a*), *as*, m. half the letter *a*; another name for *avagraha*, q. v. — *Ardhāṅga* (*dha-an*), *am*, n. half the body. — *Ardhārtha* (*dha-ar*), *as*, m. half of a half, a quarter; half and half. — *Ardhāvabheda* (*dha-av*), *as*, m. pain in half the head, hemiplegia; (*am*), n. dividing in equal parts. — *Ardhāśeṣa* (*dha-av*), *as*, *ā*, *am*, having only one half left. — *Ardhāsana* (*dha-as*), *am*, n. half a meal. — *Ardhāsana* (*dha-as*), *am*, n. half a seat (it is considered a mark of high respect to make room for a guest on the same seat with one's self); greeting kindly or with respect; exemption from censure. — *Ardhendu* (*dha-in*), *us*, m. a half-moon or crescent; the semicircular impression of a finger nail; an arrow with a crescent-shaped head; the hand expanded in a semicircular form like a claw. — *Ardhendu-mauli* (*dha-in*), *is*, m. Siva, whose diadem is a half-moon. — *Ardhendra* (*dha-in*), *as*, *ā*, *am*, that of which a half belongs to Indra. — *Ardhokta* (*dha-nk*), *as*, *ā*, *am*, half-uttered, said imperfectly or indistinctly. — *Ardhokti* (*dha-nk*), *is*, *f*. speaking indistinctly or incompletely, broken or interrupted speech. — *Ardhodaya* (*dha-ud*), *as*, m. the rising of the half-moon. — *Ardhodita* (*dha-ud*), *as*, *ā*, *am* (rt. *i* with *ud*), half-risen; (rt. *rad*), half-uttered. — *Ardhokta* (*dha-uru*), *as*, *ā*, *am*, reaching to the middle of the thighs; (*am*), n. a short petticoat.

Ardhaka, *as*, *am*, m. n. the same as *ardha*. — *Ardhaka-ghātīn*, *i*, m., N. of Rudra.

Ardhan-kṛi, cl. 8. P., Ved. -*karoti*, -*kartum*, to prefer, to favour.

Ardhika, *as*, *i*, *am*, measuring a half, relating to a half.

Ardhin, *i*, *inī*, *i*, entitled to half or sharing a half.

अर्थुक *ardhuka*, *as*, *ā*, *am* (fr. *rt. ridh*), Ved. succeeding, prospering.

Ardhya, *as*, *ā*, *am*, to be accomplished; to be obtained.

अर्थपय *arpaya*, Caus. of *rt. ṛi*; *arpayati*,

-*yitum*, to throw, cast; insert, fix; pierce, place in or upon; offer, deliver, consign, entrust, give back.

Arpaṇa, *am*, n. throwing, casting; inserting, fixing; piercing; placing in or upon; offering, delivering, consigning, entrusting; giving back.

Arpaṇiya, *as*, *ā*, *am*, to be delivered, to be placed.

Arpita, *as*, *ā*, *am*, delivered, consigned; placed in or upon. — *Arpita-kara*, *as*, *i*, *am*, extending or giving the hand; married.

Arpisa, *as*, m. the heart.

Arpya, *as*, *ā*, *am*, to be delivered, consignable.

अर्ब *arb*, cl. 1. P. *arbatī*, *ānarba*, *arbitum*, to go, to go to or towards; to hurt or kill.

अर्बुद *arbuda*, *as*, *am*, m. n. (said to be fr. the preceding *rt.*), a serpent; a serpent-like demon conquered by Indra; a long round mass; a swelling, a tumour, a polypus; a hundred millions; N. of a mountain in the west of India, commonly called Abū, a place of pilgrimage, especially of the Jains; N. of a people; N. of a hell.

Arbudi, *is*, m., Ved. a serpent-like demon conquered by Indra.

Arbudin, *i*, *inī*, *i*, afflicted with swelling or tumour.

अर्भ *arbha*, *as*, *ā*, *am* (said to be fr. *rt.* *ṛi*), little, small, unimportant; (*as*), m. child, pupil [cf. Lat. *orbis*; Gr. *ὀρβας*].

Arbhaka, *as*, *ā*, *am*, small, minute; weak, little; emaciated; young, childish; like, similar; (*as*), m. a boy, a child, the young of any animal; a fool, an idiot.

Arbhaga, *as*, *ā*, *am*, Ved. youthful.

अर्भ *arua*, *as*, *am*, m. n. (said to be fr. *rt.* *ṛi*), a disease of the eyes.

Arnaka, *as*, *ā*, *am*, narrow, thin; (*am*), n. narrowness.

Arnaṇa, *as*, m. a measure of one droṇa.

Arman, *a*, n. a disease of the eyes.

अर्य *arya*, *as*, *ā*, *am* (fr. *rt.* *ṛi*), attached to, true, devoted, dear; kind; excellent; (*as*), m. a master, lord; an Āryan; a man of the third tribe, a Vaiśya; (*ā*), f. a woman of the third tribe, the wife of a Vaiśya. — *Arya-jārā*, f., Ved. the mistress of an Āryan. — *Arya-patnī*, f., Ved. wife of a true, legitimate husband. — *Arya-varya*, *as*, m. a Vaiśya of rank. — *Arya-śveta*, *as*, m., N. of a man.

Aryaman, *ā*, m., Ved. a bosom friend, play-fellow, companion, especially a friend who asks a woman in marriage for another; N. of an Āditya, who is commonly invoked together with Varuṇa and Mitra; N. of the chief of the manes; the sun; the Asclepias plant. — *Aryama-datta*, *as*, m., N. of a man. — *Aryama-dēva*, f., N. of the twelfth lunar mansion.

Aryamya, *as*, *ā*, *am*, Ved. intimate, very friendly; (*as*), m. bosom friend, companion.

Aryayāni, f. a multitude of women of the Vaiśya tribe (?).

Aryānī, f. a mistress; a woman of the third or Vaiśya tribe.

अर्व *arv*, cl. 1. P. *arvati*, *ānarva*, *arvitum*, to hurt, kill.

अर्व *arva*, (in comp.) hither, towards, near to. — *Arva-vasu*, *us*, m. one of the seven principal rays of the sun.

अर्वट *arvaṭa*, *am*, n. (said to be fr. *rt.* *arv*), ashes.

अर्वन् *arvan*, *ā*, m. (fr. *rt.* *ṛi*), going, running; epithet of a horse or its driver; a horse; one of the ten horses of the moon; epithet of Indra; a short span; (*ī*), f. a mare; a bawd, a procuress; (*ā*, *atī*, *at*), low, contemptible, inferior, vile. — *Arvanas*, *ās*, *ās*, *as*, whose nose is like that of a horse.

Arvaśa, *as*, *ā*, *am*, Ved. possessed of coursers, quick.

अर्वाच् *arvāc*, *vān*, *vācī*, *vāk* (fr. *rt.* *arh* with *arva*; cf. *arvan*), coming hitherward; turned towards, coming to meet any one; being on this side

(as the bank of a river); being below or behind, turned down or downwards; following, subsequent.

Arvāk, ind. (with abl.) hitherward; on this side; from a certain point; before, after; on the lower side of, behind, downwards; (with loc.) within; near. — *Arvākkālīka*, *as*, *ā*, *am*, belonging to proximate time, modern. — *Arvākkālīka-tā*, f. modernness, posteriority of time. — *Arvāk-kūla*, *am*, n. the near bank of a river. — *Arvāk-sāman*, *ā*, *ā*, *a*, Ved. epithet of three days, during which a Soma sacrifice is performed. — *Arvāk-srotas*, *ās*, *as*, N. of a creation of beings in which the current of nutriment tends downwards. — *Arvāg-bila*, *as*, *ā*, *am*, Ved. having the mouth hitherward. — *Arvāg-vasu*, *us*, *us*, Ved. offering riches.

Arvāke, ind., Ved. in the proximity of, near to.

Arvācīna, *as*, *ā*, *am*, turned towards; favouring; being on this side or below (with abl.); born afterwards, posterior, recent, modern; reverse, contrary. — *Arvācīna-tā*, f. or *arvācīna-tva*, *am*, n. state of being posterior, recent or contrary.

Arvācīnam, ind. (with abl.) on this side of; thenceforward, thence onward; less than.

अर्वावत् *arvāvat*, *t*, f., Ved. proximity [cf. *parāvat*]; being near.

अर्वावसु *arvāvasu*, *us*, m., Ved., N. of the Hotṛi; N. of the Brahman of the gods.

अर्वुक *arvuka*, *as*, m., N. of a tribe or people in the Mahā-bhārata.

अर्श *arśa*, *as*, m. (fr. *rt.* *ṛiś*), damage, hurt; hemorrhoids, piles.

Arśas, *as*, n. piles, hemorrhoids. — *Arśo-ghna*, *as*, *i*, *am*, destroying the hemorrhoids; (*as*), m., N. of the plant *Anomorphallus Campanulatus* Blume; one part of buttermilk with three parts of water; (*i*), f., N. of the plant *Curculigo* Archioides Lin. — *Arśo-yuj*, *k*, *k*, *k*, afflicted with hemorrhoids. — *Arśo-roga*, *as*, m. the hemorrhoids. — *Arśoroga-yuta*, *as*, *ā*, *am*, or *arśorogin*, *i*, *inī*, *i*, afflicted with hemorrhoids, having hemorrhoids. — *Arśo-hita*, *as*, m. the marking nut plant, *Semecarpus Anacardium*.

Arśasa, *as*, *ā*, *am*, afflicted with hemorrhoids. *Arśasāna*, *as*, *ā*, *am*, Ved. striving to hurt, malicious; (*as*), m. fire.

Arśin, *i*, *inī*, *i*, afflicted with hemorrhoids.

अर्षण *arshaṇa*, *as*, *ā*, *am* (fr. *rt.* *ṛiśh*), flowing, movable.

Arshaṇi, f., Ved. a pricking or piercing pain.

अर्शस् *arśas*, *as*, n. hemorrhoids. See *arśas* above.

अर्ह *arh*, cl. 1. P., ep. A. *arhati*, -*te*, *ānarha*, *arhīyati*, *ārhit*, *arhitum*, Ved. *arhase*, to deserve, merit, be worthy; to have a claim to anything, to be entitled to (with acc.); to be allowed to do anything (with inf.); to be obliged or required to do anything (with acc.); to be worthy; to be worth; to counterbalance; to be able; (the 2nd pers. pres. of *arh* with an infinitive is often used as a softened form of imperative; e.g. *dātum arhasi*, 'be pleased to give'; *śrotum arhasi*, 'deign to listen', for *śṛiṇu*): Caus. *arhayati* (aor. *ārjihat*), -*yitum*, to honour: Desid. *arjīhishati* [cf. Gr. *ἀρῃω*].

Arha, *as*, *ā*, *am*, meriting, deserving, worthy of, having a claim or being entitled to (with acc. or inf.); being required, obliged, or allowed (with inf.); becoming, proper, fit; worth (in money), costing; (*as*), m. a N. of Indra; (*ā*), f. worship; (*ānī*), Ved. n. pl. worship.

Arhaṇa, *am*, *ā*, n. f. worship, adoration, honour, treating with veneration or respect; (*ā*), ind., Ved. according to what is due; according to one's means. *Arhat*, *an*, *anti*, *at*, deserving, entitled to; able, allowed to; worthy; venerable, respectable; praised, celebrated; (*an*), m. a Buddha; the highest rank in the Buddhist hierarchy; an Arhat or superior divinity with the Jains. — *Arhat-tama*, *as*, *ā*, *am*, most worthy, best, most venerable.

Arhanta, *as*, *ā*, *am*, worthy; (*as*), m. a Buddha; a Buddhist mendicant; N. of Śiva.

Arhita, *as*, *ā*, *am*, honoured, worshipped, saluted.

Arhya, *as*, *ā*, *am*, worthy; respectable; right, fit.

अर्हिरिष्यति *arhari-ṣraṇi*, *is*, *is*, *i*, Ved. making enemies (*arhari*) cry aloud; (if formed by redupl. of *hrīṣh* with affix *vanī*) exultant.

अल् *al*, cl. 1. P. *alati*, *alitum*, to adorn; to be competent or able; to prevent. See *alam*.

अल *ala*, *am*, n. (said to be fr. *rt.* *al*), the sting in the tail of a scorpion; yellow orpiment. See *āla*.

अलक *alaka*, *as*, *am*, m. n. (said to be fr. *rt.* *al*), a curl, lock; (*as*), m. a mad dog [cf. *alarka*]; (*ā*), f. a girl from eight to ten years of age; N. of the capital of Kuvera, situated on a peak of the Himālaya inhabited also by Śiva. — *Alaka-tva*, *am*, n. the state of a curl or tress. — *Alaka-nandā*, f. a young girl from eight to ten years old; N. of the Gaṅgā river; N. of a river that runs from the Himālaya mountains and falls into the Gaṅgā. — *Alaka-prabhā*, f. the capital of Kuvera. — *Alaka-priya*, *as*, m., N. of the plant *Terminalia Tomentosa* W. and A. — *Alaka-samhā*, *i*, *is*, f. rows of curls. — *Alakā-dhīpa* (*ka-udh*), *as*, m. or *alakādhipati* (*ka-adh*), *is*, m. a N. of Kuvera. — *Alakānta* (*ka-an*), *as*, m. the end of a curl, a ringlet. — *Alakṣvara* (*ka-iś*), *as*, m. a N. of Kuvera.

अलकम् *alakam*, ind., Ved. in vain, for nothing.

अलक *alakta* or *alakta*, *as*, m. (said to be for *a-rakta*), the red resin of certain trees; or perhaps the cochineal or its red sap. — *Alakta-rasa*, *as*, m. the Alakta juice [cf. the preceding].

अलक्षणा *a-lakṣhaṇa*, *am*, n. (rt. *lakṣh*), a bad, inauspicious sign; (*as*, *ā*, *am*), having no signs or marks; without characteristic, having no good marks, inauspicious, unfortunate.

A-lakṣhita, *as*, *ā*, *am*, unseen, unperceived, unobserved, unlooked for; uncharacterized, having no particular mark. — *Alakṣhitāntaka* (*ta-an*), *as*, *ā*, *am*, suddenly dead. — *Alakṣhitopasthita* (*ta-up*), *as*, *ā*, *am*, one who has approached unobserved.

A-lakṣhya or *a-lakṣhāṇya*, *as*, *ā*, *am*, invisible; unmarked, not indicated; having no particular marks, insignificant in appearance; (*as*), m., N. of a certain weapon. — *Alakṣhya-gati*, *is*, *is*, *i*, moving invisibly. — *Alakṣhya-linga*, *as*, *ā*, *am*, disguised, incognito.

अलक्ष्मी *a-lakṣmī*, *is*, f. evil fortune, bad luck, distress, poverty.

अलखान *alakhāna*, *as*, m., N. of a king of Gurjara.

अलगर्द *alagarda* or *alagardha*, *as*, m. a water-serpent, the black variety of the Cobra de Capello (Coluber Nāga); (*ā*), f. a large poisonous leech (etymology doubtful).

अलग्न *a-lagna*, *as*, *ā*, *am* (rt. *lag*), not joined or connected.

अलग्न *a-lagla*, *as*, *ā*, *am*, speaking unconnectedly; stammering.

अलग्न *a-laghu*, *us*, *vī*, *u*, not light, heavy; not short, long; weighty; serious, solemn; intense, violent. — *Alaghu-pratiṣṭhā*, *as*, *ā*, *am*, solemnly pledged or promised. — *Alaghūpala* (*ghu-up*), *as*, m. a rock. — *Alaghūshman* (*ghu-ush*), *ā*, m. intense heat.

अलङ्करण *alankaraṇa*, *alankāra*. See under *alam*, p. 86, col. 1.

अलङ्घन *a-langhana*, *am*, n. (rt. *langh*), not surmounting, not transgressing, not passing over or beyond.

A-lungghāṇya or *a-langhya*, *as*, *ā*, *am*, insurmountable, impassable, not to be crossed; not to be

transgressed, inviolable, venerable. — *Alāṅghaniyā-tā* or *alāṅghyā-tā*, f. impassableness, insurmountableness, inaccessibility; inviolability; respectability; authoritative or absolute rule; superiority.

अलज *alaja*, as, m. a kind of bird.

अलजी *alajī*, f. inflammation of the eye, at the edge of the cornea.

अलज्ज *a-lajja*, as, ā, am, shameless.

अलज्जर *alājara*, as, m. an earthen water-jar. See *alījara*.

अलति *alati*, is, m. a kind of song.

अलपत् *a-lapat*, an, anti, at, not speaking.

अलभ *a-labha*, as, ā, am (rt. *labh*), unobtainable. — *Alabdhā-nātha*, as, ā, am, friendless, without a patron. — *Alabdhābhīpsita* (°*dha-abh*°), as, ā, am, disappointed in one's desire.

A-labhamāna, as, ā, am, not gaining, &c.

A-labhya, as, ā, am, unobtainable, unattainable.

अलम् *alam*, ind. (said to be fr. rt. *al*), enough, sufficient, adequate, equal to, competent, able. (*Alam* may govern a dat., e.g. *alam jīvanāya*, sufficient for living; also a loc. or inf., e.g. *alam vijāne* or *vijānātum*, able to conceive; also inst., e.g. *alam śunkayā*, enough, i.e. away with fear! It may be used with the future tense, e.g. *alam hanishyati*, he will be able to kill; or with an indecl. part., e.g. *alam bhuktvā*, enough of eating, i.e. do not eat more; *alam vicārya*, enough of consideration.)

Alar-kṛi, cl. 8. P. -*karoti*, -*kartum*, to prepare, make ready; to ornament, decorate; to prevent from, impede (with gen.).

Alar-karapa, am, n. preparation, the act of decorating, decoration; ornament.

Alar-karishnu, us, us, v, fond of ornament; decorating, skilled in decorating; ornamented; (us), m. an epithet of Śiva.

Alar-kartṛi, tā, trī, trī, decorating, skilled in decoration, a decorator.

Alankarmīṇa, as, ā, am, competent to any act, skilful, clever.

Alar-kāra, as, m. the act of decorating; ornament, decoration; a figure or rhetorical expression. — *Alar-kāra-āndrikā*, f. title of a commentary on Kuvalayaṇanda. — *Alar-kāra-vat*, ān, atī, at, decorated, ornamented; (tī), f. title of the ninth Lambaka in the Kathāsaritāgama; (vat), ind. like an ornament. — *Alar-kāra-sāstra*, am, n. a manual or text-book of rhetoric. — *Alar-kāra-suvarya*, am, n. gold used for ornaments. — *Alar-kāra-sūra*, as, m., N. of a kind of meditation in Buddhism. — *Alar-kāra-hīna*, as, ā, am, unadorned.

Alar-kāraka, as, m. ornament, decoration.

Alar-kṛta, as, ā, am, prepared, made ready; ornamented, adorned.

Alar-kṛitī, is, f. ornament; rhetorical ornament, figure or rhetorical expression.

Alar-kṛiyā, f. adorning, ornamenting.

Alar-gāmtā, ī, iū, ī, going after or following in due or proper manner.

Alar-jivika, as, ā, am, sufficient for livelihood.

Alar-jusha, as, ā, am, sufficient, adequate to.

Alar-tama, as, ā, am, able, sufficient, having power.

Alar-dhana, as, ā, am, possessing sufficient wealth.

Alar-dhūma, as, m. thick smoke, smoke enough. 1. *alam-paṭa*, as, m. the interior of a house; woman's apartment.

Alar-paṣu, us, us, n, able to keep cattle.

Alar-purushika, as, ā, am, fit for a man, becoming a man; sufficient for a man.

Alar-bala, as, n. strong enough, having sufficient power; an epithet of Śiva.

Alar-bhūshṇu, us, us, n, able, competent.

अलम्पट 2. *a-lampata*, as, ā, am, not libidinous, chaste.

अलम्बुष *alambusha*, as, m. (etymology doubtful, though connected with *alam* above), the palm of the hand with the fingers extended; vomiting; N. of a Rākshasa or evil spirit; (ā), f. a barrier, a line or anything not to be crossed; a sort of sensitive plant; N. of an Apsaras.

अलप *a-laya*, as, m. (rt. *li*, to be dissolved, or to rest, cling to), non-dissolution, permanence; (as, ā, am), houseless, homeless; vagrant.

अलक *alarka*, as, m. (etymology doubtful), a mad dog or one rendered furious; a fabulous animal, like a hog with eight legs; N. of the plant *Calotropis Gigantea* Alba; N. of a prince.

अलर्षि *alarshi*. See s. v. *ri*.

Alarshi-rāti, is, is, i, Ved. eager to bestow, ready to grant gifts, one whose gifts are granted quickly.

अललाभवत् *alalā-bhavat*, an, anti, at, Ved. becoming active or lively.

अलले *alale*, ind. a word of no import occurring in the dialect or gibberish of the Piśācas, a class of imps or goblins, introduced in plays, &c.

अलवाल *alavāla* or *alavāla*, am, n. a basin for water at the root of a tree.

अलस् *a-las*, as, as, as (rt. *las*, to shine), not shining.

अलस *a-lasa*, as, ā, am (rt. *las*, to labour), inactive, without energy, lazy, idle, indolent, tired, faint; (as), m. sore or ulcer between the toes; N. of a small poisonous animal; N. of a plant; (ā), f., N. of the climbing plant *Vitis Pedata* Wall. — *Alasa-tā*, f. or *alasa-tva*, am, n. idleness. — *Alasekshaṇā* (°*sa-ik*°), f. a woman with languishing looks.

A-lasaka, as, ā, am, indolent; (as), m. tympanitis, flatulence, intumescence of the abdomen, with constipation and wind.

A-lāsyā, as, ā, am, idle, lazy.

अलासु *alāṇḍu*, us, m., N. of a small noxious insect or other animal.

अलात *alāta*, am, n. a fire-brand, coal.

अलातृण *a-lātrīṇa*, as, m. (rt. *lā* = *rā*°), Ved. not granting anything; a cloud.

अलाबु *a-lābu*, us or ū, ūs, f. (fr. a, 'not,' and *lab*, 'to sink?'), the bottle-gourd, *Lagenaria Vulgaris* Ser; (us, u), m. n. a vessel made of the preceding. — *Alābu pātra*, am, n. a jar made of the bottle-gourd. — *Alābu-maya*, as, ī, am, made of a bottle-gourd. — *Alābu-kaṭa*, am, n. the down of the bottle-gourd.

अलाभ *a-lābha*, as, m. (rt. *labh*), non-acquirement; loss.

अलाय *alāyā*, as, m. (fr. rt. *ri*°), Ved. epithet of Indra or N. of a man; an assailant.

अलार *alāra*, am, n. (said to be fr. rt. *ri*°), a door.

अलास *a-lāsa*, as, m. (said to be fr. a + *lāsa*, saliva), inflammation and abscess at the root of the tongue.

अलास्य *a-lāsyā*. See *a-lasa* above.

अलि *ali*, is, m. (fr. rt. *al*°), a crow; the Indian cuckoo; a scorpion; a large black bee; spirituous liquor. — *Ali-kala*, am, n. a flight or number of bees. — *Ali-kulu-sankula*, as, m. the water plant *Trapa Bisposita*. — *Ali-jihvā* or *ali-jihrikā*, f. the uvula or soft palate. — *Ali-dūrēā*, f., N. of a plant. — *Ali-patrikā*, f., N. of a shrub. — *Ali-parvī*, f., N. of the plant *Tragia Involuerata* Lin. — *Ali-priya*, am, n. the red lotus, *Nymphaea Rubra*; (ā), f. the trumpet flower, *Bignonia Suaveolens*. — *Ali-mālā*, f. a flight of bees. — *Ali-modā*, f., N. of a plant, *Prenna*

Spinosa. — *Ali-virāva*, as, m. or *ali-viruta*, am, n. song or hum of the bee.

Alin, ī, m. a scorpion; a large black bee.

Alinī, f. a swarm of bees.

अलिश *aliśa*, as, m., Ved. a kind of demon.

अलिक *alika*, am, n. (fr. rt. *al*°), the forehead.

अलिक्व *aliklava*, as, m., Ved. a kind of carrion bird.

अलिगर्द *aligarda*, as, m. a snake. See *alagarda*.

अलिङ्ग *a-linga*, am, n. absence of marks; (as, ā, am), having no marks; (in gram.) having no gender.

Alī-ṅin, ī, inī, ī, an impostor, a pretended ascetic or student, one wearing the usual frontal marks, skin, staff, &c., without belonging to a religious order.

अलिज्जर *alījara*, as, m. a small earthen water-jar.

अलिन *alina*, as, m., Ved., N. of a tribe(?).

अलिन्द *alinda* or *alindaka*, as, m. (fr. rt. *al*°), a terrace before a house-door; (ās), pl., N. of a people.

अलिपक *alipaka*, as, m. a dog; the Indian cuckoo; a bee.

अलिप्सा *a-lipsā*, f. (Desid. of rt. *labh*), freedom from desire or cupidity.

अलिमक *alimaka* or *alimpaka* or *alimbaka*, as, m. the Indian cuckoo; a frog; a bee; N. of the plant *Bassia Latifolia*, the filaments of the lotus.

अलीक *alika*, as, ā, am (said to be fr. rt. *al*, 'to adorn,' i.e. dress out in false colour; perhaps fr. a, 'not,' and *lika*, but the latter does not occur), unpleasing, disagreeable; untrue; false; small, little; (am), n. anything displeasing; falsehood, untruth; the forehead; heaven. — *Alīka-lā*, f. falsehood, vanity. — *Alīka-matsya*, as, m. a kind of dish resembling the taste of fish ('mock-fish'), made of the flour of a sort of bean fried with Sesamum oil. — *Alīkayū*, us, m., N. of a Brāhman.

Alīkāya, nom. A. *alīkāyate*, -*yitum*, to be deceived.

Alīkin, ī, inī, ī, disagreeable; false, deceiving. — *Alīkya*, as, ā, am, belonging to falsehood, false.

अलीगर्द *aligarda*, as, m. a snake. See *aligarda*.

अलु *alu*, us, f. a small water-pot. See *ālu*.

अलुप्त *a-lupta*, as, ā, am (rt. *lup*), not cut off, undiminished. — *Alupta-mahiman*, ā, ā, as, of undiminished glory.

अलुभ *a-lubha*, as, ā, am, or *a-lubhyat*, an, anti, at (rt. *lubh*), Ved. moderate, content, not covetous. — *Alubha-tva*, am, n. freedom from covetousness, moderation, contentment.

A-lubha, as, m. non-confusion; right process(?); absence of cupidity, moderation.

A-lubhin, ī, inī, ī, not wanting or desiring anything.

अलुक्ष *a-lūksa*, as, ā, am, soft. See *a-rūksa*.

अलून *a-lūna*, as, ā, am (rt. *lū*), uncut, unshorn.

अले *ale* or *alele*, ind. unmeaning words in the dialect of the demons or Piśācas, introduced in plays, &c.

अलेपक *a-lepaka*, as, ikā, am, stainless.

अलेश *a-leśa*, as, ā, am, not little, much, large; (am), ind. not at all. — *A-leśaija* (°*śa-aij*°), as, ā, am, firm, steady.

अलोक a-loka, as, m. (rt. lok), not the world; the end of the world; the immaterial or spiritual world; not the people; (as, ā, am), not having space, finding no place.

A-lokana, am, n. invisibility, disappearance.

A-lokaniya, as, ā, am, invisible, imperceptible.

A-lokita, as, ā, am, unseen.

A-lokya, as, ā, am, unusual, unallowed. — Alokya-tā, f. unfitness for heaven.

A-laukika, as, i, am, not current in the world, not relating to this world, uncommon, supernatural; (in gram.) not current in the usual language; unusual, rare; theoretical: Vedic (as opposed to the later usage of a word). — A-laukika-tva, am, n. rare occurrence of a word.

अलोपाङ्ग a-lopāṅga (°pa-an°), as, ā, am, Ved. not defective in a single limb.

अलोमहर्षण a-lomaharṣaṇa, as, ā, am, not causing erection of the hair of the body (from joy).

अलोल a-lola, as, ā, am, unagitated, firm, steady, tranquil; (ā), f., N. of a metre containing four lines, each of fourteen syllables. See *lolā*.

A-lola, us, us, u, indifferent to sensual objects. — A-lolu-tva, am, n. indifference to sensual objects.

अलोलुप a-lolupa, as, ā, am, free from desire; not greedy or covetous, apathetic.

अलोह aloha, as, m., N. of a person? (Gaṇa to Pāṇini IV. 2, 97).

अलोहित a-lohita, as, ā, am, bloodless; (am), n. Nymphæa Rubra.

अलौकिक a-laukika. See above.

अल्क alka, as, m. (a doubtful word), a tree; a member of the body.

अल्प alpa, as, ā, am (fr. rt. al? perhaps connected with *arbhā*), small, minute, trifling; little; seldom, rare; of short existence. — *Alpam*, ind. little; *alpāt*, ind. without much trouble, easily; *alpna*, ind. easily [cf. Lith. *alpstn*, *ap-alpstu*, 'to faint']. — *Alpa-kārya*, am, n. small matter. — *Alpa-keśi*, f., N. of a plant; or perhaps the root of sweet flag. — *Alpa-kṛita*, as, ā, am, bought for little money, cheap. — *Alpa-gaṇḍha*, am, n. the red lotus. — *Alpa-śeṣhita*, as, ā, am, inert. — *Alpa-śhāda*, as, ā, am, scantily clad. — *Alpa-jña*, as, ā, am, knowing little, ignorant, shallow, superficial. — *Alpa-tanu*, us, us, u, small-bodied; short, thin. — *Alpa-tā*, f. or *alpa-tva*, am, n. smallness, minuteness; inferiority, insignificance. — *Alpa-dakṣhiṇa*, as, ā, am, defective in presents (as a ceremony). — *Alpa-dṛiṣhti*, is, is, i, of confined views, narrow-minded. — *Alpa-dhana*, as, ā, am, of little wealth, not affluent. — *Alpa-dhi*, is, is, i, weak-minded, having little sense, foolish. — *Alpa-pattra*, as, m., N. of a plant, a species of the Tulasi. — *Alpa-padma*, am, n. the red lotus. — *Alpa-parivāra*, as, ā, am, having a small train or retinue. — *Alpa-paśu*, us, us, u, Ved. having a small number of cattle. — *Alpa-puṇya*, as, ā, am, whose religious merits are small. — *Alpa-praja*, as, ā, am, having few descendants or few subjects. — *Alpa-prabhāva*, as, ā, am, of little weight or consequence, insignificant. — *Alpa-prabhāva-tva*, am, n. insignificance. — *Alpa-pramāṇa* or *alpapramāṇaka*, as, ā, am, of little weight or measure; of little authority, resting on little evidence; (as), m. common cucumber, *Cucumis Sativus*. — *Alpa-prayoga*, as, ā, am, of rare application or use. — *Alpa-prāṇa*, as, m. (in gram.) slight breathing or weak aspiration; the effort in uttering the vowels, the semivowels *y*, *r*, *l*, *v*, the consonants *k*, *c*, *t*, *p*, *g*, *j*, *d*, *b*, and the nasals, is said to be accompanied with slight aspiration, but practically *alpa-prāṇa* is here equivalent to unspirited, as opposed to *mahā-prāṇa*, q. v.; (as, ā, am), having little or short breath, asthmatic. — *Alpa-bala*, as, ā, am, of little strength, feeble. — *Alpa-*

bādha, as, ā, am, causing little annoyance or inconvenience. — *Alpa-buddhi*, is, is, i, weak-minded, unwise, ignorant, silly. — *Alpa-bhāgya*, as, ā, am, having little fortune. — *Alpa-bhāṣin*, i, inī, i, speaking little, taciturn. — *Alpa-mudhyama*, as, ā, am, thin-waisted. — *Alpa-mātra*, am, n. a little, a little merely; a short time, a few moments. — *Alpa-mārisha*, as, m. a kind of amaranth, *Amaranthus Polygamus*. — *Alpa-mūrti*, is, is, i, small-bodied, diminutive; (is), f. a small figure or object. — *Alpa-mūlya*, as, ā, am, of small value. — *Alpa-medhas*, as, ā, am, of little understanding, ignorant, silly. — *Alpa-m-paśa*, as, ā, am, cooking little, stingy. — *Alpa-vayas*, as, ā, am, young in age. — *Alpa-rādin*, i, inī, i, speaking little, taciturn. — *Alpa-rividya*, as, ā, am, ignorant, ill-taught, uneducated. — *Alpa-vishaya*, as, ā, am, of limited range or capacity, engaged in trifling matters. — *Alpaśaṅkanti*, is, f., N. of a metre. — *Alpa-śakti*, is, is, i, of little strength, weak, feeble. — *Alpa-śas*, ind. in a low degree, a little; separately; seldom, now and then. — *Alpa-sarusa*, as, n. a basin, a small pond, one which is shallow or dry in the hot season. — *Alpa-snāyu*, us, us, u, having few sinews. — *Alpākāṅkṣin* (°pa-āṅk°), i, inī, i, desiring little, contented or satisfied with little. — *Alpāñji* (°pa-ñj°), is, is, i, Ved. covered with minute spots. — *Alpāyus* (°pa-āy°), us, us, us, short-lived; young, of few years; (us), m. a goat. — *Alpārambha* (°pa-ār°), as, m. a gradual beginning. — *Alpālpa* (°pa-al°), as, ā, am, very little, minute; little by little. — *Alpāhāra* (°pa-āh°), as, m. the taking little food; moderation, abstinence; (as, ā, am), abstinent. — *Alpāhārin* (°pa-āh°), i, inī, i, eating little, moderate, abstemious. — *Alpēcchu* (°pa-ić°), us, us, u, moderate in wishes, seeking little. — *Alpetara* (°pa-ić°), as, ā, am, large, lit. other than small. — *Alpeśākhya* (°pa-iśa-ākhyā), as, ā, am, named after an insignificant chief or master, of low origin. — *Alpona* (°pa-ūn°), as, ā, am, slightly defective, not quite complete or not finished. — *Alpopāya* (°pa-up°), as, m. small means.

Alpaka, as, ikā, am, small, minute, trifling; (am), ind. little; (as), m., N. of a plant, *Hedysarum Alhagi*.

Alpita, as, ā, am, diminished.

Alpishtha, as, ā, am, least, smallest, very small.

Alpishtha-kirti, is, is, i, of little note.

Alpī-kri, cl. 8. P. -karoti, -kartum, to make small.

Alpī-kṛita, as, ā, am, made small; comminuted; reduced in number.

Alpī-bhūta, as, ā, am, become small; diminished, reduced in number.

Alpīyas, ān, asī, as, smaller, less, very small.

अमा allā, f. a mother; voc. *alla*.

अव av, cl. 1. P. *avati*, *āva*, *āvīt*, *aviśhyati*, *aritum*, to be glad, to enjoy one's self, to satisfy one's self with (with loc.); to do good to any one; to satisfy, to fill; to like, wish, desire, love; to be pleased with, to bestow great care upon; to favour, promote, animate; to help, guard, defend, protect. (The following meanings are doubtful): to move; to know or apprehend; to enter; to be near; to have a right; to obey; to shine; to embrace; to kill or hurt; to take; to be; to grow, to burn, to divide: Caus. P. *āvayati*, -*yitum*, to consume, devour [cf. Lat. *aveo*; Gr. *ἔω*].

1. *ava*, as, ā, am, Ved. desiring, loving.

Avana, *avanti*, &c. See s. v.

अव 2. *ava* or sometimes *va*, ind. (as a prefix to verbs and nouns expresses) off, away, down; implying sometimes depreciation, disrespect, diminution, &c.

(As a separable adverb or preposition with abl.) away, off, away from or down [cf. the Zend pron. *ava*, to which corresponds the Slav. *oro*, *ova*, 'this', that: cf. also the syllable *av* in *av-rās*, *av*, *avī*, *avīṣis*, *avīris*, *avīre*, *avīrāp*; Lat. *au-t*, *au-tem*, &c.].

Avakaṭa, as, ā, am, opposite, contrary; backwards, downwards; (am), n. opposition, contrariety, reverse.

Avakāṭikā, f. dissimulation.

Avakuṭāra, as, ā, am, opposite, contrary; backwards, downwards; (am), n. reverse, contrariety.

Avakuṭārikā, f. dissimulation.

अवश a-vaśa, as, m. a low or despised family; (am), n., Ved. that which has no beams or support, the ether.

अवकट, **अवकुटार**. See above.

अवकलित *ava-kalita*, as, ā, am, seen, observed; wicked, perverse (?).

अवका *avakā*, f. a grassy plant growing in marshy land, *Blyxa Octandra* Rich; otherwise called *Saivāla*. — *Avakāda* (°kā-ada), as, ā, am, Ved. eating the plant *Blyxa* Oct. R. — *Avakolba* (°kā-ul°), as, ā, am, covered or surrounded with *Avakā* plants.

अवकाश *ava-kāśa*, cl. 1. 4. A. -*kāśate*, -*kāśyate*, -*śitum*, to be visible, to be manifest: Caus. P. -*kāśayati*, -*yitum*, to cause to look at: Intens. part. -*kāśat*, at, atī, at, shining; seeing.

Avakāśa, as, m. a glance cast on anything; N. of certain verses, during the recitation of which the eyes must be fixed on certain objects; place, space, open or wide space, room, occasion, opportunity; interval, aperture; intermediate time; *avakāśam* *kṛi* or *dā*, to make room, to give way, to admit; *avakāśam* *labh*, to get a footing; to obtain a favourable opportunity; to find scope, happen, take place; *avakāśam* *rudh*, not to give way; to hinder, impede. — *Avakāśa-rat*, ān, atī, at, spacious.

Avakāśya, as, ā, am, admitted in the recitation of the *Avakāśa* verses.

अवकुञ्चन *ava-kuiṇāna*, am, n. bending, curving, flexure, contraction.

अवकुट्टित *ava-kutṭita*, as, ā, am, vexed, inflamed; cut off.

अवकुलान *ava-kunṭhana*, am, n. investing, surrounding; attracting.

Avakunṭhita, as, ā, am, invested, surrounded, attracted.

अवकुत्स *ava-kuts*, cl. 10. P. A. -*kutsayati*, -*te*, -*yitum*, to blame, revile, contemn.

Avakutsita, as, ā, am, reviled, despised; (am), n. blame, censure.

अवकुम्प *ava-kush*, cl. 9. P. -*kushṇāti*, -*koshitum*, to draw or rub downwards; to prove (?); to display (?).

अवकुल *ava-kūl*, cl. 10. P. -*kūlayati*, -*yitum*, to singe, burn.

अवकृत *ava-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut off or away: Caus. P. -*kartayati*, -*yitum*, to cause to cut off.

Avakarta, as, m. a part cut off, a strip.

Avakartana, am, n. cutting off, excision.

Avakartan, i, inī, i, cutting off, cutting out.

अवकृण *ava-kṛiṣ*, Caus. -*karṣayati*, -*yitum*, to emaciate, make lean or meagre or mean-looking; to deform.

अवकृप् *ava-kṛiṣh*, cl. 1. P. -*karshati*, -*karshṭum*, -*krashṭum*, to draw off or away, to pull off or out, to extract, to take off; to drag down.

Avakarṣhaṇa, am, n. taking or pulling out, off or down, extraction; expulsion.

Avakṛiṣṭa, as, ā, am, drawn away or down, sent away, removed, dropped; expelled, turned out; dragged down; being below; inferior, low; degraded, outcast; (as), m. a servant who performs the lowest office, a sweeper, a waterman, &c.

Avakṛiṣhya, ind. having drawn away or down.

अवक् *ava-kṛi*, cl. 6. P. -*kirati*, -*karitum*,

-*ritum*, to pour out or down, to spread, to scatter; to shake off, throw off, leave; to bestrew, pour upon, cover with, fill: A. -*kirate*, to extend; to fall asunder; to pass away, fall off, become faithless.

Ava-kara, as, m. dust or sweepings.

Ava-kirṇa, as, ā, am, thrown off, left; scattered, disregarded, violated, coarsely pounded.

Ava-kirṇin, ī, īnī, i, violating a vow or engagement of chastity, continence, temperance, &c.; (ī), m. a religious student who has committed an act of incontinuity. — *Avakirṇi-vrata*, am, n. penance for an act of incontinuity.

Ava-kiryamāṇa, as, ā, am, being scattered or strewn.

अवकल्प *ava-kalp*, cl. 1. A. -*kalpate*, -*pitum*, -*ptum*, to correspond with, to answer; to be right; to be fit; to help to, to serve: Caus. -*kalpayati*, -*yitum*, to put in order; to prepare, make ready; to employ becomingly; to consider as possible: Desid. of Caus. -*ctkalpayishati*, to wish to prepare or to make ready.

Ava-kalpita, as, ā, am, corresponding with, right, fit.

Ava-klīpti, is, f. considering as possible; possibility, suitability.

अवकेश *ava-keśa*, as, ā, am, Ved. having the hair hanging down.

Ava-keśin, ī, īnī, i, unfruitful, barren; (ī), m. a tree without fruit.

अवकोकिल *ava-kokila*, as, ā, am, called down to by the koil (singing in a tree above?).

अवकोल *avakolba*. See s. v. *avakū*.

अवक्तव्य *a-vaktavya*, as, ā, am (rt. *vac*), not to be said, improper; indescribable.

अवक्त्र *a-vaktra*, as, ā, am, having no mouth (as a vessel).

अवक्र *a-vakra*, as, ā, am, not crooked, straight, upright, honest.

अवक्रक्षिन् *ava-krakshin*, ī, īnī, i (rt. *kraksh* connected with *krish*?), Ved. dashing down, over-coming.

अवक्रन्द *ava-krand*, cl. 1. P. A. -*krandati*, -*te*, -*ditum*, or Caus. P. -*krandayati*, -*yitum*, to cry out, roar.

Ava-kranda, as, m., Ved. roaring, neighing.

Ava-krandana, am, n. crying out, weeping aloud.

अवक्रम *ava-kram*, cl. 1. 4. P. -*krāmati*, -*krāmayati*, -*krānitum*, to step down or away, run away, escape; to tread down, overcome; to descend: Caus. P. -*kramayati*, -*yitum*, to cause to go down.

Ava-krānti, is, f. descending, descent; approach.

Ava-krānīn, ī, īnī, i, Ved. running away, escaping.

अवक्रिया *ava-kriyā*, f. neglect, omission, non-performance of prescribed acts.

अवक्री *ava-kri*, cl. 9. P. A. -*krīṇāti*, -*ṇite*, -*kretum*, to purchase; to let out to hire; to bribe. *Ava-kriya*, as, m. letting out to hire; rent; revenue; price.

अवक्रोड *ava-krūd*, cl. 1. P. A. -*krūḍati*, -*te*, -*ditum*, to play (?).

अवक्रुश *ava-kruś*, cl. 1. P. -*krośati*, -*krosh-tum*, to call down to; to revile.

Ava-kruśha, as, ā, am, sounded ill or badly; reviled, abused.

Ava-krośa, as, m. a discordant noise; a curse, an imprecation; abuse.

अवक्लम *ava-klam*, ? Caus. P. -*klamayati*, -*yitum*, to bring water for washing; (this word, given by Westergaard, is doubtful.)

अवक्लेद *ava-kleda*, as, m. (rt. *klid*), trickling, descent of moisture; ichor, malignant or fetid discharge.

Ava-kledana, am, n. trickling, falling as dew or moisture.

अवक्लप *ava-kvaṇa*, as, m. a discordant or false note.

अवक्लाप *ava-kvātha*, as, m. imperfect digestion or decoction.

अवक्षर *ava-kshar*, Caus. P. -*kshārayati*, -*yitum*, to cause to flow down upon.

अवक्षल् *ava-kshal*, cl. 10. P. -*kshālayati*, -*yitum*, to wash by dipping in.

अवक्षाम *ava-kshāma*, as, m., Ved. propitiatory offering, satisfaction of claims, compensation.

अवक्षि *ava-kshi*, cl. 9. 5. 1. P. -*kshīṇāti*, -*ṇōti*, -*kshayati*, -*kshetum*, to remove: Pass. -*kshīyate*, to waste away.

Ava-kshaya, as, m. destruction, waste, loss.

Ava-kshayaṇa, am, n. a means for extinguishing (a fire, &c.).

Ava-kshīṇa, as, ā, am, wasted, emaciated.

अवक्षिप *ava-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshēptum*, to throw down; to cause to fly down or away; to hurl; to reprimand, revile any one; to grant, yield: Caus. P. -*kshēpayati*, -*yitum*, to cause to fall down.

Ava-kshipta, as, ā, am, thrown down, badly thrown; said sarcastically, imputed, insinuated; blamed, reviled.

Ava-kshēpa, as, m. blaming, reviling, scolding.

Ava-kshēpaṇa, am, n. throwing down, overcoming; censure, blame; despising; (ṇī), f. rein, bridle.

अवक्षु *ava-kshu*, cl. 2. P. -*kshanti*, -*kshavitum*, to sneeze upon.

Ava-kshūta, as, ā, am, sneezed upon.

अवक्षुद *ava-kshud*, cl. 1. P. -*kshodati*, -*ditum*, to stamp or pound; to rub to pieces.

अवक्षे *ava-kshai*, cl. 1. P. -*kshāyati*, -*kshā-tum*, to burn down or to the end.

Ava-kshāṇa, as, ā, am, burnt down.

अवक्षुण् *ava-kshṇ*, cl. 2. P. -*kshṇauti*, -*kshṇatūm*, to rub to pieces.

अवखण्ड *ava-khaṇḍ*, cl. 10. P. -*khaṇḍayati*, -*yitum*, to divide, annihilate, destroy.

Ava-khaṇḍana, am, n. dividing, destroying.

अवखाद *ava-khāda*, as, m., Ved. a bad or contemptible meal, eating to no purpose, an unworthy oblation.

अवख्या *ava-khyā*, cl. 2. P., Ved. -*khyāti*, -*khyātum*, to look down, perceive: Caus. P. -*khyāpayati*, -*yitum*, to cause to look at.

अवगण *ava-gaṇ*, cl. 10. P. -*gaṇayati*, -*yitum*, to disregard, disrespect, pay no attention; to despise.

Ava-gaṇana, am, n. contempt, disregard.

Ava-gaṇita, as, ā, am, disregarded, despised.

अवगण *ava-gaṇa*, as, ā, am, separated from one's companions, isolated, alone.

अवगण्ड *ava-gaṇḍa*, as, m. a boil or pimple upon the face.

अवगथ *ava-gatha*, as, ā, am (rt. *gā*, to go), bathing or bathed early in the morning.

अवगदित *ava-gadita*, as, ā, am (rt. *gad*), unsaid, unuttered.

अवगम *ava-gam*, cl. 1. P. -*gaṁcṇāti*, -*gantum*, to go down, descend; to come to, visit; to go near, undertake; to reach, obtain; to hit upon, think of, conceive; to learn, understand, assure one's self, be convinced; to recognize, consider: Caus. P. -*gamayati*, -*yitum*, to bring near, procure; to cause to know, teach.

Ava-gata, as, ā, am, gone, gone away; obtained,

conceived, known, learnt, understood, comprehended; assented, promised.

Ava-gatī, is, f. perception, knowledge, comprehension.

Ava-gantarya or *ava-gamya*, as, ā, am, to be known or understood, to be judged, intended to be understood, meant.

Ava-gama, as, m. or *ava-gamana*, am, n. going near, descending, understanding, comprehension, intelligence; knowledge, getting acquainted with.

अवगर्हित *ava-garhita*, as, ā, am, despised.

अवगल् *ava-gal*, cl. 1. P. -*galati*, -*litum*, to fall down, slip down.

अवगल्भ *ava-galbha*, cl. 1. A. -*galbhate*, -*blitum*, to be brave, valiant.

अवगाद *avagāda*, as, m. a small wooden basin for baling water out of a boat; (etym. doubtful.)

अवगाह *ava-gāh*, cl. 1. A. -*gāhate*, -*gāhitum*, -*gādhum*, to plunge into; to go deep into, to be absorbed in (with loc. or acc.).

Ava-gāḍha, as, ā, am, immersed, bathed, plunged into; that in which one bathes; deepened, low; concealed, curdling (as blood). — *Avagāḍha-vat*, ān, atī, at, bathing, plunging, diving.

Ava-gāha, as, m. plunging, bathing; a bucket (?). *Ava-gāhana*, am, n. immersion, plunging, diving, bathing.

Ava-gāhita, as, ā, am, bathed, immersed.

अवगुण्ठ *ava-guṇṭh*, cl. 10. P. -*guṇṭhayati*, -*yitum*, to cover with; to draw over, conceal.

Ava-guṇṭhana, am, n. hiding, veiling, a veil; a peculiar joining of the fingers in certain religious ceremonies; sweeping. — *Avaguṇṭhana-vat*, ān, atī, at, covered with a veil.

Ava-guṇṭhikā, f. a veil.

Ava-guṇṭhita, as, ā, am, covered, concealed, veiled, screened. — *Avaguṇṭhita-mukha*, as, ī, am, having the face veiled.

अवगुण्ठित *ava-guṇḍita*, as, ā, am, pounded, ground, pulverulent.

अवगुर *ava-gur*, cl. 6. A. -*gurate*, -*ritum*, to assail with threats, to attack, to raise a weapon for the purpose of striking a blow.

Ava-goraṇa, am, n. menacing, assaulting with intent to kill, assaulting with weapons.

अवगुह *ava-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum*, -*godhum*, to cover; to hide, conceal; to put into or inside; to embrace.

Ava-gūhana, am, n. hiding, concealing, embracing.

अवगृ *ava-grī*, cl. 6. A. -*girate* or -*gilate*, -*garitum* or -*galitum*, -*garitum* or -*galitum*, to swallow up.

Ava-gīṇa, as, ā, am, swallowed up.

अवगै *ava-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing in a discordant tone, sing depreciatingly, satirize in song, reproach, revile.

Ava-gīta, as, ā, am, sung in a discordant tone, sung badly; sung depreciatingly, satirized in song, destroyed by incantation; reproached, abused, censured; wicked, vile; seen frequently (= *muhur-dīṣhṭa*), sung of frequently, well known, 'decantatus'; (am), n. satire in song; reproach, blame, bad or discordant singing.

अवग्रह *ava-grah*, cl. 9. P. A. -*grīhṇāti*, -*ṇite*, or Ved. -*grībhṇāti*, -*ṇite*, -*grahitum*, to let loose, to let go; to divide; (in gram.) to break off, separate, discontinue; to distinguish: Caus. P. -*grāhayati*, -*yitum*, to knead, make dough.

Ava-grīhita, as, ā, am, obstructed, impeded, restrained.

1. *ava-grīhya*, as, ā, am, (in gram.) separable.
2. *ava-grīhya*, ind. having separated, laying hold with the feet, leaning against with force or violence.

Ava-graha, as, m. separation of the component parts of a compound, or of other grammatical forms, occurring in some Pāṭhas, e.g. in the Pada-text of the Vedas; the mark or the interval of such a separation; the syllable or letter after which the separation occurs; the chief member of a word so separated; obstacle, impediment, restraint; drought; nature, original temperament; a sort of knowledge, a false idea (?); an imprecation or term of abuse; an elephant's forehead; a herd of elephants; an iron hook with which elephants are driven.

Ava-grahana, am, n. obstacle, impediment, restraint, disrespect.

Ava-grāha, as, m. breaking off, discontinuing; obstacle, impediment, imprecation; drought; the forehead of an elephant.

Ava-grāham, ind. in breaking off or discontinuing.

अवघट् *ava-ghaṭṭi*, cl. 1. A. -*ghaṭṭate*, -*ṭṭitum*, cl. 10. P. -*ghaṭṭayati*, -*yitum*, to push or brush away or off; to touch, feel, rub; to stir up.

Ava-ghaṭṭa, as, m. a hole in the ground, a cave, a cavern.

Ava-ghaṭṭana, am, n. rubbing away or off.

Ava-ghaṭṭita, am, n. pushing or rubbing together; rubbing off.

अवघात *ava-ghāta*, as, m. (rt. *han*), striking, hurting, killing; a violent or fatal blow; threshing corn by bruising it with a wooden pestle in a mortar of the same material.

Ava-ghātin, ī, inī, ī, striking, killing.

अवघुष् *ava-ghuṣh*, cl. 1. P. -*ghoṣhati*, -*shitum*, to proclaim aloud; to convoke, send for, summon; to fill with cries or clamour.

Ava-ghuṣhā, as, ā, am, proclaimed, summoned.

Ava-ghoṣhaṇa, am, n. crying, proclaiming, denouncing.

अवघूर्ण *ava-ghūrṇ*, cl. 1. P. A. -*ghūrṇati*, -*te*, -*yitum*, to whirl round, brandish, move to and fro.

Ava-ghūrṇa, as, m. a whirling round; a whirlpool.

Ava-ghūrṇana, am, n. rolling or whirling round.

Ava-ghūrṇita, as, ā, am, whirled round.

अवघृष् *ava-ghrīṣh*, cl. 1. P. A. -*gharshati*, -*te*, -*shitum*, to rub off, rub to pieces: Caus. -*gharshayati*, -*yitum*, to rub off, scratch off.

Ava-gharshaṇa, am, n. rubbing off, scrubbing.

Ava-gharshita, as, ā, am, rubbed off, scrubbed.

अवघोषित *ava-ghoṣita*, as, ā, am (rt. *ghuṣ*), cf. rt. *gunṭh* with *ava*), covered, concealed.

अवघ्रा *ava-ghrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell at, to touch with the mouth; to kiss: Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

Ava-ghrāṇa, am, n. the act of smelling at.

Ava-ghrāta, as, ā, am, smelled, smelled at; kissed.

अवच *avača*, lower. This word is connected with *ava* as *uśā* is with *uś*, but only found in *uśārača*, q. v.

अवचक्ष *ava-čakṣh*, cl. 2. A. -*čashṭe*, -*čash-tum*, to look down upon, to perceive.

Ava-čakṣhaṇa, am, n. looking down upon? (Gāṇa to Pāṇini VIII. 1. 27, 57).

अवचन *a-vačana*, am, n. absence of assertion, silence, taciturnity; (as, ā, am), not speaking, silent. — *Avačana-kara*, as, ā, am, not doing what one is bid, disobedient.

A-vačanīya, as, ā, am, not to be spoken, improper. — *Avačanīya-tā*, f. or *avačanīya-tra*, am, n. impropriety of speech.

A-vačas-kara, as, ā or ī, am, silent, not speaking, taciturn.

अवचन्दमस *ava-čandramasa*, am, n., Ved. the looking down of the moon.

अवचर *ava-čar*, cl. 1. P. A. -*čarati*, -*te*, -*ritum*, Ved. -*ritave* or -*vai*, -*rāse*, -*radhyai*, to move or come down; to go down towards: Caus.

-*čārayati*, -*yitum*, to cause to move or descend upon; to employ.

Ava-čara, as, ā, am, going or moving down or in or upon; (as), m. place of descent, road, field of action.

Ava-čāraṇa, am, n. employing, application, mode of proceeding.

Ava-čārya, as, ā, am, to be cast down, to be given, to be put on or applied.

अवचि 1. *ava-či*, cl. 3. P., Ved. -*čiketi*, -*četum*, to worship, honour, respect.

अवचि 2. *ava-či*, cl. 5. P. A. -*čīnoti*, -*nute*, -*četum*, to gather, pick off; to take off; to let down (one's cloak) behind, to open (one's cloak).

Ava-čaya, as, m. gathering, especially flowers, fruits, &c.

Ava-čāyin, ī, inī, ī, gathering, picking off.

Ava-čita, as, ā, am, gathered; filled, inhabited.

अवचूड *ava-čūḍa*, as, m. the pendent crest or streamer of a standard. See *ava-čūla*.

अवचूर्ण *ava-čūrṇ*, cl. 10. P. -*čūrṇayati*, -*yitum*, to sprinkle with meal, dust, &c.; to cover.

Ava-čūrṇana, am, n. sprinkling with powder; pounding, reducing to powder.

Ava-čūrṇita, as, ā, am, sprinkled with powder; coarsely pounded, ground, crushed.

अवचूल *ava-čūla*, as, m. (fr. *čūla* for *čūḍa*), an ornament hanging downwards from the top of a banner, the top ornaments (such as streamers, peacocks' tails, &c.) of a standard hanging downward; a chowri.

Ava-čūlaka, as, m. a chowri or brush, formed of a cow's tail, peacock's feathers, &c., for fanning off flies.

अवचृत *ava-črit*, cl. 6. P. -*čritati*, -*čartitum*, to let loose.

अवच्छद् *ava-čchad* (-*čhad*), cl. 10. P. -*čchādayati*, -*yitum*, to cover over, overspread; to conceal, to obscure, leave in darkness.

Ava-čchāda, as, m. a cover, covering.

Ava-čchanna, as, ā, am, covered over, overspread, filled.

Ava-čchāḍya, ind. having covered over; having obscured.

अवच्छिद् *ava-čchid* (-*čhid*), cl. 7. P. A. -*čchinatti*, -*čchinte*, -*čchettum*, to cut off, detach, separate, to tear in pieces, break asunder; to excerpt, distinguish, discriminate; to interrupt.

Ava-čchinna, as, ā, am, cut off, separated, divided, detached, excerpted; broken; (in logic) predicated, i. e. separated from everything else by the properties predicated; bounded.

Ava-čcheda, as, m. anything cut off; part, portion; separation, distinction; discrimination; distinguishing; boundary, limit; a predicate, the property of a thing by which it is distinguished from everything else. — *Avačchedāvačcheda* (*ḍa-av*), as, m. generalising, removing distinctions.

Ava-čchedaka, as, ikā, am, separating, distinguishing, particularising, determining; bounding, separating one thing from another; peculiar; (as), m. that which distinguishes, &c.; a predicate, characteristic, property; boundary, limit.

Ava-čchedana, am, n. cutting off; separating, dividing; discriminating, distinguishing.

Ava-čchedya, as, ā, am, to be cut off, separated, &c.

अवच्युरित *ava-čchurita* or *ava-čchuritaka*, am, n. (fr. rt. *chur*, 'to split,' with *ava*, 'that which splits one's sides?'), a horse-laugh.

अवच्छो *ava-čcho* (-*čho*), cl. 4. P. -*čchyati*, -*čchātum*, to cut off or away, to flay, to skin, to reap.

Ava-čchāta, as, ā, am, cut off, flayed, emaciated by abstinence; reaped.

अवजनि *ava-janita*, as, ā, am (rt. *jan*), born, brought forth.

अवजि *ava-ji*, cl. 1. P. -*jayati*, -*jetum*, to spoil (i. e. deprive by conquest), to win; recover; to ward off; conquer: Desid. -*jigīṣhati*, to wish to win or recover.

Ava-jaya, as, m. the act of overcoming, victory.

Ava-jāta, as, ā, am, conquered; contemned, disregarded.

अवजुष्ट *ava-juṣṭa*, as, ā, am (rt. *jush*), visited.

अवज्ञा 1. *ava-jñū*, cl. 9. P. -*jñāti*, -*jñātum*, to disesteem, have a low opinion of, despise, treat with contempt.

2. *ava-jñā*, f. or *ava-jñāna*, am, n. contempt, disesteem, disrespect (with obj. in loc. or gen.). — *Ava-jñopahata* (*ṣṣjā-up*), as, ā, am, treated with contempt, humiliated, degraded.

Ava-jñāta, as, ā, am, despised, disrespected.

Ava-jñeya, as, ā, am, contemptible, to be treated with disrespect, disreputable.

अवज्युत् *ava-jyut* (rt. *jyut* for *dyut*), Caus. -*jyotayati*, -*yitum*, to light up or bring a light to bear upon, to illumine.

Ava-jyotyā, ind. having lighted (a lamp).

अवज्जल *ava-jjal*, Caus. -*jvūlayati*, -*yitum*, to set on fire.

अवट *avaṭa*, as, m. (fr. 2. *ava*, q. v.), a hole, a vacancy; a hole in the ground, a chasm, a pit; any depressed part of the body, a cavity, a fosse, a sinus; a well; a juggler; N. of a man. — *Avaṭa-kačchapa*, as, m. a tortoise in a hole (said of an inexperienced man, who has seen nothing of the world). — *Avaṭa-virodhana*, am, n. a particular hell.

Avaṭi, īs, m. a hole in the ground; a sinus; a hollow, a cavity.

Avaṭita, as, ā, am, flat-nosed.

Avaṭu, us, m. f. the back or nape of the neck; a hole in the ground; a well; N. of a tree; (u), n. a hole, a rent. — *Avaṭu-ja*, as, m. a hind curl, the hair on the back of the head.

Avaṭya, as, ā, am, Ved. being in a hole.

Avaṭa, as, m., Ved. a well, a cistern.

अवडङ्ग *avaḍaṅga* or *avaḍraṅga* or *avaṭaṅka* (?) or *avaṭaṅga* (?), as, m. a market, a mart.

अवडीन *ava-ḍīna*, am, n. (rt. *ḍī*), the flight of a bird, flying downwards.

अवराड *a-vaṇḍa*, as, ā, am, Ved. not without a tail.

अवतंस *ava-taṇsa* or *ava-taṇsaka*, as, am, m. n. (rt. *taṇs*), a garland; a ring-shaped ornament, ear-ring, crest.

Ava-taṇsita, as, ā, am, having a garland or ear-ring, crested.

अवतक्ष्ण *ava-takṣhaṇa*, am, n. (rt. *takṣh*), anything cut in pieces; chopped straw.

अवतड् *ava-taḍ*, Caus. P. -*tāḍayati*, -*yitum*, to strike downwards.

अवतन् *ava-tan*, cl. 8. P. -*tanoti*, -*nitum*, to stretch or extend downwards; to overspread, cover; to loosen, undo, especially a bowstring.

Ava-tata, as, ā, am, overspread, canopied, covered; loosened. — *Avatata-dhanvan*, ā, m., Ved. whose bow is unbent.

Ava-tati, īs, f. stretching, extending.

Ava-tāna, as, m. stretching, extending; unbending of a bow; cover; awning.

अवतप *ava-tap*, cl. 1. P. -*tapati*, -*taptum*, to radiate heat (or light) downwards: Caus. -*tāpayati*, -*yitum*, to irradiate; to heat; to illumine.

Ava-tapta, as, ā, am, heated. — *Avatapte-nakula-sthita*, am, n. an ichneumon's standing on hot ground (metaphorically said of the inconstancy of man).

Ava-tāpin, ī, *inī*, *i*, a place where the sun strikes vertically down.

अवतमस *ava-tamasa*, *am*, *n*. slight darkness, obscurity.

अवतरम् *ava-taram*, *ind.* (fr. *ava* with compar. affix), Ved. farther away, more distantly.

Ava-tas, *ind.* below, in the lower world.

अवतर्पण *ava-tarpaṇa*, *am*, *n.* (rt. *trip*), soothing remedy.

अवतृद् *ava-trīd*, *cl. 7. P.*, Ved. -*trīṇatti*, -*triditum*, to chip off, sever; to silence.

अवनृ *ava-trī*, *cl. 1. P.* -*tarati*, -*taritum* or -*ritum*, to descend (especially as a deity in becoming incarnate); to alight; to betake one's self to; to make one's appearance; to undertake, overcome: Caus. -*tārayati*, -*iyitum*, to make or let one descend, to bring or fetch down; to pour down, take down, take off, remove; to bring down towards; to introduce, set a-going, render current; to descend (?).

Ava-taraṇa, *am*, *n.* descending, alighting; rushing along, sudden disappearance; crossing; translating.

Ava-taraṇikā, *f.* the short prayer (e.g. *gaṇeśāya namaḥ*) at the beginning of a work, which causes the divinity so addressed to descend from heaven.

Ava-tarilavya, *as*, *ā*, *am*, to be descended.

Ava-tāra, *as*, *m.* descent (especially of a deity from heaven), the appearance of any deity upon earth, but more particularly the incarnations of Viṣṇu in ten principal forms, viz. the fish, tortoise, boar, man-lion, dwarf, the two Rāmas, Kṛishṇa, Buddha, and Kalki; any new and unexpected appearance; (any distinguished person in the language of respect is called an *Avatār* or incarnation of a deity); aiming at an object (with gen.); a landing-place, a Tirtha or sacred place; a pond; translation, translating, crossing; *ava-tāraṃ labh*, to gain one's aim or object with regard to anything (with gen.).—*Avatāra-kathā*, *f.* account of an *Avatāra*; *N.* of a chapter in the work entitled 'Sankara-vijaya,' supposed to have been composed by Anantānanda-giri.—*Avatāra-dvādaśa-kīrtana*, *am*, *n.* title of a chapter of the work 'Urdhvamāyā-samhitā'.—*Avatāra-mantra*, *as*, *m.* a prayer causing the descent of a deity.—*Avatāra-vādārati*, *f.*, *N.* of a controversial work by Puruṣhottama.

Ava-tāraka, *as*, *ikā*, *am*, making one's appearance; making a descent.

Ava-tāraṇa, *am*, *n.* causing to descend; translation; worship, adoration; possession by an evil spirit; the ends or border of a garment.

Ava-tārīta, *as*, *ā*, *am*, taken off or out, laid down or aside; descended; translated.

Ava-tārīn, ī, *inī*, *i*, making one's appearance; making a descent.

Ava-tārīya, *ind.* having caused to alight.

Ava-tīrya, *as*, *ā*, *am*, descended, alighted; crossed, passed over; translated.—*Avatīryarṇya* (°*ya-rjini*), *as*, *ā*, *am*, freed from debt.

Ava-tīrya, *ind.* having alighted or descended.

अवतोका *ava-tokā*, *f.* a woman or a cow miscarrying from accident.

अवतक *avataka*, *am*, *n.* (fr. *avata*, q. v.). Ved. a small well.

अवन्न, **अवन्नन्**. See under *ava-do*.

अवतस्त *ava-trasta*, *as*, *ā*, *am* (rt. *tras*), terrified.

अवत्विप् *ava-tvish*, *cl. 1. P.* -*tveshati*, -*tvish-tum*, to glitter, shine; to move (?); to take (?).

अवत्सम् *ava-tsar*, *cl. 1. P.* -*tsarati*, -*ritum*, to fly away.

Ava-tsāra, *as*, *m.*, *N.* of a descendant of Kaśyapa.

अवत्सीय *a-vatsiya*, *as*, *ā*, *am*, not suitable for a calf.

अवदंश *ava-daṇśa*, *as*, *m.* any pungent food which excites thirst; a stimulant.

अवदत्त *ava-datta*, *as*, *ā*, *am* (fr. rt. *dā* with *ava*), given away; finished, accomplished.

अवदय् *ava-day*, *cl. 1. A.* -*dayate*, -*yitum*, to give or pay an instalment (for the purpose of silencing or keeping one off).

अवदल् *ava-dal*, *cl. 1. P.* -*dalati*, -*litum*, to burst, to crack asunder.

Ava-dalita, *as*, *ā*, *am*, burst, cracked, destroyed.

अवदह *ava-dah*, *cl. 1. P.* -*dahati*, -*dagdhum*, to burn down, destroy.

Ava-dāgha, *as*, *m.* (Gaṇa to Pāṇini VII. 1. 3, 53.)

Ava-dāha, *as*, *m.* burning down, the root of the fragrant grass *Andropogon Muricatus*.—*Avadā-heshka* ('*ha-ish*'), *am*, *n.* = the last.

अवदात *ava-dāta*, *as*, *ā*, *am*, or *ava-dātaka*, *as*, *ā*, *am* (fr. rt. *dāi* with *ava*), clean, clear; white; yellow; beautiful; (*as*), *m.* white colour.

1. *ava-dāna*, *am*, *n.* a pure or approved occupation; an act accomplished; a great or glorious act, achievement; object of a legend.

अवदान 2. *ava-dāna*, *am*, *n.* See under *ava-do*.

अवदान्य *a-vadānya*, *as*, *ā*, *am*, niggardly, stingy [cf. *abhy-avadānya*].

अवदावद *a-vadāvada*, *as*, *ā*, *am*, Ved. having no bad reputation.

अवदिश *ava-diś*, *cl. 6. P.* -*disati*, -*deshtum*, to show or practice (kindness &c.): Caus. -*deśayati*, -*yitum*, to inform.

अवदिह *ava-dih*, *cl. 2. P.* -*degdhi*, -*dhum*, to besmear.

अवदृश *ava-driś*, *cl. 1. P. A.* -*paśyati*, -*te*, -*drashṭum*, *P.* to look at, observe; *A.* to see, live to see: Pass. -*driśyate*, to be inferred or inferable.

अवदृ *ava-drī*, *cl. 9. P.* -*driṇāti*, -*daritum* or -*ritum*, to split or force open, to rend or tear asunder: Caus. -*dārayati*, -*yitum*, to cause to burst, to rend or split: Pass. -*driyate*, to be split, to burst.

Ava-daraṇa, *am*, *n.* breaking (as a boil &c.), bursting, separating.

Ava-dāraṇa, *am*, *n.* tearing, dividing; a spade or hoe.

Ava-dārīta, *as*, *ā*, *am*, torn off or away, rent.

Ava-dīrya, *as*, *ā*, *am*, torn, rent; melted, fused, liquefied; bewildered.

अवदो *ava-do*, *cl. 4. P.* -*dyati*, -*dātum*, to cut off, divide; Ved. *A.* to take away (anger), pacify.

Ava-tta, *as*, *ā*, *am*, cut off, divided.

Avattin, ī, *inī*, *i*, (after a cardinal num.) dividing into so many parts; e.g. *pañcāvattin*, dividing into five parts.

2. *ava-dāna*, *am*, *n.* cutting or dividing into pieces, a part, portion; the root of a fragrant grass, see *ava-dāha*. (For 1. *ava-dāna*, see under *ava-dāta*.)

अवदोह *ava-doka*, *as*, *m.* (fr. rt. *doh* with *ava*), milk.

अवद्य *a-vadya*, *as*, *ā*, *am* (rt. *rad*), not to be praised; low, inferior; disagreeable, blamable, disliked; (*am*), *n.* anything blamable, or not to be spoken of with praise; want, imperfection, vice, sin; blame, censure; shame, reproach.—*Avadya-gokana*, *as*, *ā*, *am*, Ved. concealing or keeping off want.—*Avadya-bhī*, *is*, *f.*, Ved. fear of vices or sin.—*Avadya-val*, *ān*, *ati*, *at*, Ved. disgraceful, lamentable.

अवद्योतिन् *ava-dyotin*, ī, *inī*, *i* (rt. *dyut*), shining down upon, illuminating [cf. *ava-jyut*].

अवदङ्ग *avadraṅga*, *as*, *m.* a market. See *avadanga*.

अवध *a-vadha*, *as*, *m.* (rt. *radh* or *badh*), no murder; (*as*, *ā*, *am*), Ved. inviolable, invulnerable; see *a-badha*.—*A-vadhārha* ('*dha-ar*'), *as*, *ā*, *am*, not worthy of death.

A-vadhya, *as*, *ā*, *am*, not to be killed, inviolable.—*Avadhya-tā*, *f.* or *avadhya-tva*, *am*, *n.* inviolability.

अवधर्ष्य *ava-dharshya*, *as*, *ā*, *am* (rt. *dhrish*), to be defied.

अवधा *ava-dhā*, *cl. 3. A.* -*dhatte*, -*dhātum*, to place down, deposit, apply (as the mind &c.); to be attentive: Pass. -*dhīyate*, to be placed, applied or directed (as the mind).

Ava-dhātavya or *ava-dhāniya* or *ava-dheya*, *as*, *ā*, *am*, to be attended to, deserving attention and care.

Ava-dhāna, *am*, *n.* attention, attentiveness, interest; care, carefulness, devotion.—*Avadhāna-tā*, *f.* or *avadhāna-tva*, *am*, *n.* attentiveness.

Ava-dhānīn, ī, *inī*, *i*, attentive.

Ava-dhī, *is*, *m.* application, attention, care; a term, a limit, conclusion, termination; a district, division, department; period, time; agreement, engagement; a hole, a pit.—*Avadhī-tā*, *f.* or *avadhī-tva*, *am*, *n.* limit, limitation.—*Avadhī-mat*, *ān*, *ati*, *at*, limited, bounded.

Ava-dhīyamāna, *as*, *ā*, *am*, being placed down or in, deposited.

Ava-dhīta, *as*, *ā*, *am*, deposited, applied; attentive, careful, done with care; celebrated, known.—*Avadhīta-karaṇa-kalāpa*, *as*, *ā*, *am*, having all the senses at rest, imperturbable.—*Avadhīta-tā*, *f.* application, attention.—*Avadhī-tānjali* ('*ta-anj*'), *is*, *is*, *i*, with joined hands.

अवधाव् *ava-dhāv*, *cl. 1. P. A.* -*dhāvati*, -*te*, -*ritum*, to run down, drop down; to run after.

1. *ava-dhāvana*, *am*, *n.* running after, pursuing; seizure.

Ava-dhāvanīya, *as*, *ā*, *am*, to be run after.

1. *ava-dhāvita*, *as*, *ā*, *am*, chased, pursued.

अवधावन 2. *ava-dhāvana*, *am*, *n.* (rt. 2. *dhāv*), cleaning, washing.

2. *ava-dhāvita*, *as*, *ā*, *am*, cleaned, cleansed.

अवधीर् *avadhīr*, *cl. 10. P.* -*dhīrayati*, -*yitum*, to disregard, disrespect; to despise, repudiate.

Avadhīraṇa, *am*, *n.* treating with disrespect, despising, repudiating.

Avadhīrita, *as*, *ā*, *am*, disrespected, disregarded, despised.

Avadhīrin, ī, *inī*, *i*, despising, scorning, excelling.

अवधृ *ava-dhū*, *cl. 5. P. A.* -*dhūnoti*, -*dhū-nute*, -*dhavritum* or -*dhotum*, to shake off or out, shake, toss; to discard; to lie down (?): Caus. -*dhūnayati*, -*yitum*, to shake.

Ava-dhūta, *as*, *ā*, *am*, shaken off, removed, shaken, tossed, compelled; discarded, rejected, spurned; trodden upon; separated from worldly feeling and obligation.—*Avadhūta-praṇipāta*, *as*, *ā*, *am*, rejecting an act of homage.—*Avadhūta-veśa*, *as*, *ā*, *am*, undressed, naked.

Ava-dhūnana, *am*, *n.* shaking, causing to shake; expelling; agitation, trembling; trampling on, treading on.

अवधूक *a-vadhūka*, *as*, *m.* having no wife.

अवधूपित *ava-dhūpita*, *as*, *ā*, *am*, perfumed with incense.

अवधृ *ava-dhri*, Caus. *P.* -*dhārayati*, -*yitum*, to consider, ascertain, determine accurately, make out, limit, restrict.

Ava-dhāra, *as*, *m.* accurate determination, limitation.

Ava-dhāraka, *as*, *ikā*, *am*, determining accurately, restricting one's self to anything.

Ava-dhāraṇa, *am*, n. ascertainment, affirmation, emphasis; stating or holding with positiveness or assurance, accurate determination, limitation (of the sense of words); restriction to a certain instance or instances with exclusion of any other; (*as, ā, am*), restrictive.
Ava-dhāraṇiya or *ava-dhārya*, *as, ā, am*, to be ascertained, determined or known.
Ava-dhārīta, *as, ā, am*, ascertained, known, certain.

अवध *a-vadhya*. See *a-radha*.

अवधे *ava-dhyai*, cl. 1. P. (*A.?*) *-dhyāyati*, *-te*, *-dhyātum*, to think ill of, despise.
Ava-dhyāta, *as, ā, am*, spurned, disdained.

अवध *a-vadhra*, *as, ā, am*, Ved. innoxious, beneficent.

अवध्वंस *ava-dhvans*, Caus. P. *-dhvansayati*, *-yitum*, to cast down.

Ava-dhvansa, *as, m*, falling off or from; sprinkling; meal, dust; abandoning, quitting; disrespect, censure, blame.

Ava-dhvasta, *as, ā, am*, sprinkled; pounded coarsely; abandoned, quitted; censured; scattered.

अवन *avana*, *am*, n. (rt. *av*), satisfaction; joy, happiness; desire; favour, preserving, protection, defence; speed; going, obtaining, asking; seizing, killing; power; increase; existence; adorning; embracing; bearing; entrance.

Avani, *is*, f. (said to be fr. rt. *av*, but rather connected with ? *ava*, down), course, bed of a river; stream, river; the earth; a finger.—*Avanir-gata*, *as, ā, am*, prostrate on the ground.—*Avani-śara*, *as, ā, am*, roving over the earth, vagabond.—*Avani-pati*, *is*, m. lord of the earth, a king; Vishnu; Yudhishtira.—*Avani-pāla*, *as, m*, protector of the earth, a king.—*Avani-maṇḍala*, *am*, n. the globe.—*Avani-ruh*, *f*, m. a tree.

1. *avani*, f. the earth; N. of a plant.—*Avanī-pati*, *is*, m. or *avanīśa* or *avanīśvara* ("nī-īś"), *as, m*, lord of the earth, a king. (For 2. see next col.)

अवनक्ष *ava-naksh*, cl. 1. P., Ved. *-nakshatī*, *-shitum*, (with gen.) to overtake (a person).
Ava-nakshatra, *aut*, n. the disappearance of the stars.

अवनम् *ava-nam*, cl. 1. P. *-namati*, *-nān-tum*, to bow down, to bend down, bend: Caus. *-nāmayati*, *-yitum*, to bend down, bend.

Ava-nata, *as, ā, am*, bowed; bent down, downcast; bending, stooping, deepened, not projecting.—*Avanata-kāya*, *as, ā, am*, bending the body, crouching down.—*Avanata-mukha*, *as, i, am*, with downcast countenance.—*Avanata-sirshan*, *ā, ā, a*, bowing the head.

Ava-nati, *is*, f. bowing down, stooping; setting.

Ava-nanra, *as, ā, am*, bowed, bent.

Ava-nāma, *as, m*, causing to bend down, bending, bowing.

Ava-nāmaka, *as, ikā, am*, what depresses or causes to bow or bend.

Ava-nāmtin, *i, inī, i*, bending or bowing down.

अवनर्द *ava-nard*, cl. 1. P. *-nardati*, *-ditum*

(a technical term applicable to chanting in the Hindū ritual), to slur or trill, &c.

अवनश् *ava-naś*, cl. 4. P. *-naśyati*, *-naśi-tum* and *-naśh-tum*, to disappear, perish.

अवनह *ava-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind on, tie on, put over, cover with.
Ava-naddha, *as, ā, am*, bound on, tied, covered; (*am*), n. a drum.

Ava-nāha, *as, m*, binding, girding, putting on.

अवनट *ava-nāṭa*, *as, ā, am*, flat-nosed; (*am*), n. the condition of having a flat nose.

अवनि *avani*. See *avana*.

अवनिज *ava-nij*, cl. 3. P. A. *-nenekti*,

-nenikte, *-nektu*, to wipe or wash off, purify, clean; A. to wash one's self: Caus. *-nejayati*, *-yitum*, to cause to wash off.

Ava-nejya, *as, ā, am*, used for washing off.
Ava-nejana, *am*, n. washing, washing off, ablution; water for washing, foot-bath.

अवनिनी *ava-ni-ni*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to put or bring into (water); to pour down.

अवनिश्रय *ava-niśāya*, *as, m*, deduction, ascertainment.

अवनिष्ठि *ava-ni-shthiv* (or *-shthiv*), cl. 1. P. *-shthivati*, *-shthivitum*, to spit upon.
Ava-niśthivana, *am*, n. spitting upon.

अवनी 2. *ava-ni*, cl. 1. P. *-nayati*, *-netum*, to lead or bring down, to push into, to cause to descend or to flow; to lead away; to pour down or over.
Ava-naya or *ava-nāya*, *as, ni*, causing to descend; throwing down, precipitating.

Ava-nayana, *am*, n. leading down, pouring down.
Ava-nāyaka, *as, ikā, am*, causing to descend.

अवनु *ava-nu*, cl. 1. A., Ved. *-navate*, to move or go towards.

अवनुद् *ava-nud*, Caus. *-nodayati*, *-yitum*, (with two acc.) to cause a person to drive away another.

अवन्ति *avanti*, *is*, m., N. of a country and its inhabitants; N. of a city, the modern Oujein (one of the seven sacred cities of the Hindūs, to die at which secures eternal happiness); N. of a river.—*Avanti-khaṇḍa*, *am*, n. a portion of the Skandapurāṇa.—*Avanti-deva*, *as, m*, = *avanti-varman*, q.v.—*Avanti-pura*, *am*, n. the city of the Avantis, Oujein; N. of a town in Kāśmīra, built by Avanti-varman; (7), f. Oujein.—*Avanti-brahma*, *as, m*, N. of a district inhabited by Brāhmins.—*Avanti-bhīpāla*, *as, m*, the king of Avanti, i. e. Bhoja.—*Avanti-varman*, *ā, m*, N. of a king; also of a poet.—*Avanti-soma*, *as, m*, sour gruel, prepared from the fermentation of rice-water.
Avantikā, f. the modern Oujein.

Avanti, f. Oujein; the queen of Oujein; N. of a river.—*Avanti-deśa*, *as, m*, the region of Avanti.—*Avantiśvara* ("tī-īś"), *as, m*, N. of a sanctuary built by Avanti-varman.

अवन्य *avandhya*, *as* (?) or (*ā*), m. f., N. of a place.

अवपद् *ava-paṭ*, cl. 10. P. *-pāṭayati*, *-yitum*, to split: Pass. *-pāṭyate*, to split one's self; to be split.
Ava-pāṭikā, f. laceration of the prepuce.

अवपत् *ava-pat*, cl. 1. P. *-patati*, *-titum*, to fly down, jump down, fall down, alight: Caus. *-pātayati*, *-yitum*, to throw down.

Ava-pātana, *am*, n. alighting, descending.
Ava-pāta, *as, m*, falling down; descent, descending; flying down; a hole or pit for catching game in.
Ava-pātana, *am*, n. felling, knocking or throwing down.

अवपद् *ava-pad*, cl. 4. A. *-padyate*, *-pattum*, to go down, glide down, descend; to be deprived of (with abl.); to fall, meet with an accident: Caus. *-pādāyati*, *-yitum*, to cause to glide or go down.
Ava-panna, *as, ā, am*, fallen on or into; descended, alighted; thrown down.

अवपाक *a-vapāka*, *as, ā, am*, without a net.

अवपात्रित *ava-pātrita*, *as, ā, am*, a person not allowed by his kindred to eat or drink from a common vessel; one who has lost his caste [cf. *apa-pātrita*].

अवपान *ava-pāna*, *am*, n., Ved. drinking, giving to drink; a pond or pool for watering.

अवपालित *ava-pālita*, *as, ā, am* (fr. *pāl*, Caus. of rt. 3. *pā* with *ava*), unprotected, neglected.

अवपाशित *ava-pāśita*, *as, ā, am*, snared, having a snare laid over.

अवपीड *ava-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*, to press down, compress.

Ava-pīḍa, *as, m*, pressing down; a sternutatory; any drug producing sneezing.
Ava-pīḍana, *am*, n. the act of pressing down; a sternutatory; (*ā*), f. damage, violation.

अवपूर्ण *ava-pūrṇa*, *as, ā, am* (rt. *pri*), full of, filled.

अवप्रज्जन *ava-projjana*, *as, m*, (rt. *prij*), the end of the warp of a web.

अवप्लु *ava-plu*, cl. 1. A. *-plavate*, *-plotum*, to jump down or off.
Ava-plutya, ind. having jumped down.

अवफ *ava-pha*, *as, m*, flatulence, wind from the bowels.

अववधा *ava-badhā*, f. segment of the base of a triangle [cf. *a-badhā* and *ā-bādḥā*].

अववन्ध *ava-bandha*, *as, m*, falling or palsy of the eyelids, Blepharoptosis.

अववाहुक *ava-bāhuka*, *as, m*, spasm in the arm.

अवबुध *ava-budh*, cl. 4. A. *-budhyate*, *-boddhum*, to awake, become sensible or aware of, perceive, know: Caus. *-bodhayati*, *-yitum*, to make one aware of, inform, explain.

Ava-bodha, *as, m*, waking, being awake; perception, knowledge; discrimination, judgment; teaching.
Ava-bodhaka, *as, m*, an awakener, a teacher.
—*Avabodhaka-tva*, *am*, n. instruction, guidance, explanation.

Ava-bodhana, *am*, n. perception, knowledge, &c.

अवब्रव *ava-brava*, *as, m*, (rt. *brū* with *ava*), ill report, defamation.

अवभञ्ज *ava-bhañj*, cl. 7. P. *-bhanakti*, *-bhanaktum*, to break off, smash.

Ava-bhajya, ind. having broken off.

Ava-bhanjana, *am*, n. breaking off, tearing.

अवभर्त्स *ava-bharts*, cl. 10. P. (or A.?) *-bhartsayati*, *-yitum*, to deter by scolding or threatening, to menace.

अवभा *ava-bhā*, cl. 2. P. *-bhāti*, *-tum*, to shine downwards.

अवभाषण *ava-bhāṣaṇa*, *am*, n. speaking.

अवभास *ava-bhās*, cl. 1. A. *-bhāsatē*, *-situm*, to shine forth, become manifest: Caus. *-bhāsayati*, *-yitum*, to illuminate.

Ava-bhāsa, *as, m*, splendor, lustre, light; appearance, manifestation; space, reach, compass.—*Avabhāsa-kara*, *as, m*, N. of a divinity.—*Avabhāsa-prabha*, *ās, m*, pl., N. of a whole class of deities.—*Avabhāsa-prāpta*, N. of a world.

Ava-bhāsaka, *as, ikā, am*, irradiating, luminous.

—*Avabhāsaka-tva*, *am*, n. luminousness.

Ava-bhāsita, *as, ā, am*, illumined, lighted, radiant; evident, manifest.

Ava-bhāsin, *i, inī, i*, shining, bright; (*nī*), f. the outer skin or cuticle.

अवभिद् *ava-bhid*, cl. 7. P. *-bhinatti*, *-bhet-tum*, to break off, shatter.

Ava-bhinna, *as, ā, am*, broken off, pierced, divided.

Ava-bhedin, *i, inī, i*, breaking off, shattering, dividing.

अवभुज *ava-bhuj*, cl. 6. P. *-bhujati*, *-bhok-tum*, to bend down, curve.

Ava-bhugna, *as, ā, am*, contracted, bent.

अवभृष *ava-bhṛitha*, *as, m*, (fr. rt. *bhṛi* with

(ava), carrying off, removing; purification by bathing of the sacrificer and the sacrificial vessels after a sacrifice; the water of purification; a supplementary sacrifice to atone for defects in a principal and preceding one. — *Avabhṛtha-snāna*, *am*, n. bathing or ablution after a sacrificial ceremony.

Ava-bhṛa, *as*, m. abduction, carrying off.

अवध्रट *ava-bhṛaṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. state of having a flat nose.

अवम *avama*, *as*, *ā*, *am* (fr. 2. *ava*), undermost, inferior, lowest, base; next, intimate; last, youngest; growing less, decreasing; (*am*), n. a lunar day exactly coinciding with a solar one.

अवमन् *ava-man*, cl. 4. A. or poet. P. -*manyate*, -*ti*, -*mantum*, to despise, treat contemptuously: Caus. -*mānayati*, -*yitum*, to despise, &c.

Ava-mata, *as*, *ā*, *am*, despised, disregarded, contemned. — *Avamatāṅkuśa* (*ta-an°*), *as*, m. a restive elephant that disdains the hook, one in rut.

Ava-mati, *is*, m. a master, an owner; (*is*), f. aversion, dislike; disregard, contempt.

Ava-matya, ind. having scorned, despising.

Ava-mantavya or *ava-manya*, *as*, *ā*, *am*, contemptible, to be treated with disrespect.

Ava-mantrī, *tā*, *trī*, *trī*, despising; contemptuous, disrespectful; arrogant.

Ava-māna, *as*, m. disrespect, contempt. — *Avamāna-tū*, f. or *avamāna-tva*, *am*, n. dishonourableness, contempt.

Ava-mānana, *am*, *ā*, n. f. disrespect.

Ava-mānaniya or *ava-mānya*, *as*, *ā*, *am*, to be disrespected, contemptible, despicable.

Ava-mānita, *as*, *ā*, *am*, disrespected, despised.

Ava-mānti, *i*, *inī*, *i*, contemning, despising, behaving disrespectfully. — *Avamāni-tā*, f. or *avamāni-tva*, *am*, n. disrespectfulness.

अवमन्य *ava-mantha* or *ava-manthaka*, *as*, m. (rt. *manth*), swellings caused by boils or contusions.

अवमर्श *ava-marśa*, *as*, m. See *ava-mṛśi*.

अवमर्षण *ava-marśaṇa*, *am*, n. (rt. *mṛśi*), intolerance, impatience; effacing, obliterating, banishing from recollection.

अवमुच *ava-muṭ*, cl. 6. P. -*muñcati*, -*moktum*, to loosen; to let go; to take off (a garment, &c.); to unharness.

Ava-muṭya, ind. having unloosed or unharnessed.

Ava-moṭana, *am*, n. letting go, loosening; setting at liberty.

अवमूत्र *ava-mūtr*, cl. 10. P. -*mūtrayati*, -*yitum*, to urinate upon.

Ava-mūtrayāt, *am*, *anti*, *at*, urinating upon.

अवमूर्धशय *ava-mūrdha-śaya*, *as*, *ā*, *am*, lying with the head hanging down.

अवमृज् *ava-mṛj*, cl. 2. P. -*mārṣti*, -*mārjī-tum* or -*mārṣh-tum*, to wipe or rub off, to strip off, remove; to efface.

Ava-mārjana, *am*, n., Ved. what is stripped or rubbed off.

Ava-mṛjya, ind. having stripped, having pulled off; having wiped away.

अवमृद *ava-mṛd*, cl. 9. P. -*mṛidnāti*, -*mardī-tum*, to grind down, to reduce by friction (or otherwise); to crush, to tread down; to rub.

Ava-marda, *as*, m. trampling, oppression, driving one into straits; giving pain; devastation, inflicting pain or punishment on an enemy by laying his country waste, &c.

Ava-mardana, *as*, *ā*, *am*, treading down, grinding, crushing, oppressing; (*am*), u. rubbing, washing; oppression.

Ava-mardita, *as*, *ā*, *am*, ground, rubbed, crushed, oppressed.

अवमृश *ava-mṛśi*, cl. 6. P. -*mṛśati*, -*marsh-tum*, -*mraśh-tum*, to touch.

Ava-marśa, *as*, m. touch, contact.

Ava-mṛśya, *as*, *ā*, *am*, to be touched.

अवय *avaya*. See *śātāvaya*.

अवयज् *ava-yaj*, cl. 1. A. -*yajate*, -*yashtum*, to expiate; not to worship, to abandon.

Ava-yajana, *am*, n., Ved. expiating; purification.

Ava-yāj, *ās*, f., Ved. a particular portion of a sacrifice; m. a kind of priest. Gram. 176. f.

अवयव *ava-yava*, *as*, m. (fr. rt. 1. *yu* with *ava*), a limb, a member; a part, a portion; a member or component part of a logical argument or syllogism. — *Avayava-śas*, ind. part by part, severally. — *Avayavārtha* (*va-ar°*), *as*, m. the meaning of the component parts of a word.

Avayavin, *i*, *inī*, *i*, limbed, having limbs; having portions or subdivisions; a whole; (*i*), m. a syllogism, a logical argument.

अवया 1. *ava-yā*, cl. 2. P. A. -*yāti*, -*te*, -*yātum*, to go down, to give way, desist; to remove.

2. *ava-yā*, *ās*, *as*, *am*, Ved. giving way, desisting, ceasing.

Avayāta-heṭas, *ās*, m., Ved. one whose anger is appeased.

Ava-yātrī, *tā*, m., Ved. turning away; appeasing, one who appeases.

Ava-yāna, *am*, n. going down, retreat; appeasing, expiation.

अवयुन *a-vayuna*, *as*, *ā*, *am*, Ved. not to be recognized; indistinct, confused.

अवर *avara*, *as*, *ā*, *am* (fr. 2. *ava*), below, inferior; low, mean, unimportant, of small value; posterior, hinder, later, last, younger; western; nearer; (at the end of a compound signifying quantity) the least, the lowest degree, lowest value; (*ā*), f. the hind thigh of an elephant; a N. of Durgā; (*am*), n. the hind thigh of an elephant; [with *avara* have been compared Gr. *oṓpā*, *oṓpos*, *oṓpov*, *oṓpos*, *oṓpos*; Lat. *curus*; also the Lat. *aver-nus*]. — *Avara-ja*, *as*, *ā*, *am*, of low birth, inferior; younger, junior; (*as*), m. a Sūdra; a younger brother; (*ā*), f. a younger sister.

— *Avara-tas*, ind. behind, afterwards, hinder, posterior, downwards. — *Avara-param*, ind., Ved. one after another. — *Avara-paruṣa*, *ās*, m. pl. the descendants. — *Avara-vara*, *as*, m. a low or despised tribe; (*as*, *ā*, *am*), belonging to a low caste or tribe; a Sūdra, a man or woman of the fourth tribe.

— *Avara-varaṇa* or *avara-vara-ja*, *as*, *ā*, *am*, belonging to or born in a low tribe. — *Avara-vrata*, *as*, m. the sun [cf. *arka-vrata*]. — *Avara-śīlā*, f., N. of a Buddhist monastery. — *Avara-sāila*, *ās*, m. pl., N. of a Buddhist school. — *Avara-para*, *as*, *ā*, *am*, Ved. having the last first, or the hindmost foremost; inverted, confused. — *Avārādha* (*ra-ar°*), *as*, m. the least part, the minimum; the last half; (*am*), ind. in a certain succession of parts; successively. — *Avārādha-tas*, ind. from below. — *Avārādha*, *as*, *ā*, *am*, being on the lower or nearer side; beginning from below; belonging to the last half; (*am*), n. the least or smallest part, the minimum. — *Avārāvara* (*ra-ar°*), *as*, *ā*, *am*, lowest, most inferior of all. — *Avārakta* (*ra-uk°*), *as*, *ā*, *am*, named last.

Avārastāt, ind. behind, hinder, posterior; below, downwards.

Avārīṇa, *as*, *ā*, *am*, degraded, debased; censured, blamed.

Avareṇa, ind. (with acc.) below.

Avarya, nom. P. *avaryati*, -*yitum*, to become lower.

अवरङ्गमाह *avaranga-sāha*, the Sanskrit form of the Muhammadan name Aurangzeb. (*Sāha* = the Persian شاه).

अवरम् *ava-ram*, cl. 1. A. -*ramate*, -*rantum*, to leave off, cease.

Ava-rata, *as*, *ā*, *am*, stopped, ceased, desisted from.

Ava-rati, *is*, f. stopping, ceasing, cessation, relaxation, repose, end.

अवरीयस् *a-varīyas*, *ān*, m., N. of a son of Manu Sāvarnā.

अवरुज् *ava-ruj*, cl. 6. P. -*rujati*, -*roktum*, to break off, to break.

Ava-rujya, *as*, *ā*, *am*, broken off, torn; diseased.

Ava-rujya, ind. having broken off.

अवरुध् *ava-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*rundhe*, -*roddhum*, to obstruct, restrain, hinder, shut up, besiege; to keep back: Pass. -*rudhyate*: Intens. P. -*rorodddhi*, to injure, hurt.

Ava-ruddha, *as*, *ā*, *am*, checked, stopped, hindered; shut up or in, enclosed; imprisoned, secluded, as in the inner apartments. — *Avāruddha-dha*, *as*, *ā*, *am*, incarcerated.

Ava-rudhī, *is*, f. restraint, besieging; gaining.

Ava-rudhyamāna, *as*, *ā*, *am*, being enclosed or surrounded.

1. *ava-rodha*, *as*, m. hindrance, obstruction; restraint; an enclosure, confinement, besieging, a siege; a covering, lid; a fence, a pen; a watchman; the inner apartments of a palace, the queen's or women's apartments; a palace; pl. the wives of a king. (For 2. *ava-rodha*, see below under *ava-ruh*.) — *Avārōdhāyana* (*dha-ay°*), *am*, n. a seraglio.

Ava-rodhaka, *as*, *ikā*, *am*, obstructive, hindering, impeding; (*as*), m. a guard; (*ikā*), f. a female of the inner apartments; (*am*), n. a barrier, a fence.

1. *ava-rodhana*, *am*, n. siege, blockade; hindering, obstructing; obstacle, impediment; a closed or private place, the innermost part of anything; the inner or women's apartments in a royal palace. (For 2. *ava-rodhana*, see below under *ava-ruh*.)

Ava-rodhika, *as*, *i*, *am*, obstructive, impeding; (*as*), m. a guard of the queen's apartments.

Ava-rodhinī, *i*, *inī*, *i*, obstructing, hindering.

अवरुह *ava-ruh*, cl. 1. P. -*rohati*, -*roddhum*, to descend, alight, dismount: Caus. -*ropayati* or -*rohayati*, -*yitum*, to cause to descend; to bring down; to lower, lessen.

Ava-rūḍha, *as*, *ā*, *am*, descended, dismounted, alighted.

2. *ava-rodha*, *as*, m. (rt. *rudh* for *ruh*), Ved. moving down, descending; a shoot sent out by the root of a plant, a slip (for planting), the pendent shoots of the Indian fig tree.

2. *ava-rodhana*, *am*, n. (rt. *rudh* for *ruh*), Ved. descending motion, descending.

Ava-ropaṇa, *am*, n. causing to descend; uprooting; taking away, depriving, diminishing; descending; setting (as of the sun).

Ava-ropita, *as*, *ā*, *am*, caused to descend; uprooted, deprived of, curtailed, diminished, lost.

Ava-ropya, ind. having made to descend; rooting up.

Ava-roha, *as*, m. descent, passing from or over; mounting, ascending (?); a shoot sent out by a plant; a pendent branch, one that strikes fresh root into the earth, as those of the Indian fig tree; the growth of a creeping plant or vine; a creeping plant climbing up to the top of a tree; heaven or Svarga. — *Avārōhara*, *āt*, n. or *avārōha-kāyīn*, *i*, m. the Indian fig tree.

Ava-rohaya, *am*, n. alighting, descending, dismounting; ascending.

Ava-rohikā, f., N. of the plant *Physalis Flexuosa* L.

Ava-rohinī, *i*, *inī*, *i*, descending, what descends, what ascends; (*i*), m. the Indian fig tree.

अवरूप *ava-rūpa*, *as*, *ā*, *am*, mis-shapen, deformed; degenerated.

अवरोकिन *ava-rokin*, *i*, *inī*, *i* (fr. rt. *ruṭ* with *ava*), Ved. shining, brilliant.

Ava-roṭaka, *as*, m. want of appetite.

अवर्चस् *a-varṇas*, *ās*, *ās*, *as*, Ved. without splendor, insignificant in form, mean-looking.

अवजिवस् *a-varjivas*, *ān*, *jushī*, *āt*, Ved. not hindering, not being able to prevent.

अवर्णी *a-varṇa*, *as*, *ā* or *i*, *am*, colourless; having no marks; bad, low, destitute of good qualities; (*as*), m. blame, censure. — *Avārṇa-vāda*, *as*, m. censure, blame, reproach.

अवर्तन *avartana*, N. of an *upa-dvīpa* or island, mentioned in the Purāṇic descriptions of the earth.

अवर्तमान *a-varṭamāna*, *as*, *ā*, *am*, non-existent, not present, absent.

अवर्ति *avartī*, *is*, f. (*ava-riti*, fr. rt. *ṛi* with *ava*), Ved. bad fortune, poverty, distress, want.

अवर्त *a-varṭa*, *as*, *ā*, *am*, Ved. (rt. *ṛi*), not turning back; (if fr. rt. *ṛi*) not to be kept back.

अवर्धमान *a-rardhamāna*, *as*, *ā*, *am*, not increasing, not growing, not thriving.

अवर्मन् *a-varman*, *ū*, *ā*, *a*, Ved. having no armour.

अवर्ष *a-varsha*, *as*, m. or *a-varshaṇa*, *am*, n. want of rain, drought.

अवर्शुका, *as*, *ā*, *am*, Ved. not raining. *Avarshya*, *as*, *ā*, *am*, Ved. being active in rainless bright weather.

अवलक्ष *avalaksha* or *valaksha*, *as*, *ā*, *am*, white; (*as*), m. the white colour.

अवलग्न *ava-lagna*, *as*, *ā*, *am* (rt. *lag*), hanging down; placed contiguously, impressed, attached, &c.; (*as*, *am*), m. n. the waist.

अवलङ्घ *ava-lanḡh*, cl. 10. P. *-lanḡhayati*, *-te*, *-yitum*, to pass (time), spend.

अवलम्ब *ava-lamb*, cl. 1. A. or poet. P. *-lambate*, *-ti*, *-bitum*, to hang, glide or slip down, descend; to catch hold of, cling to, hang to, hold on or support one's self by; rest upon as a support, to depend upon; Caus. *-lambayati*, *-yitum*, to make one rest upon or catch hold of.

आवा-लम्बा, *as*, m. hanging down; hanging on or from; depending; resting upon; asylum, dependence, support; a prop, a stay; suspender; an appendage; a perpendicular.

आवा-लम्बाका, *as*, m., N. of a metre.

आवा-लम्बाना, *am*, n. depending upon, dependence; hanging on or from; a prop.

आवा-लम्बिता, *as*, *ā*, *am*, hanging on or upon, suspended from, clinging to; depending upon, trusting to, supported by, protected, cherished; alighting, descending; expeditious (?).

आवा-लम्बितार्या, *as*, *ā*, *am*, to be caught hold of or grasped, to be clung to; expeditious, quick.

आवा-लम्बिन, *i*, *inī*, *i*, hanging down so as to rest upon, hanging on or from, depending on; clinging to, reclining, resting upon.

आवा-लम्ब्या, ind. leaning on, having depended or relied on, supporting one's self; trusting to; waiting.

अवलम्ब *ava-lipta*, *as*, *ā*, *am* (rt. *lip*), anointed, plastered, smeared; proud, arrogant, vain. — **आवालिप्ता-ता**, f. or **आवालिप्ता-त्रा**, *am*, n. unction; pride, arrogance, vanity.

आवा-लेपा, *as*, m. smearing, anointing; ornament; union, association; pride, haughtiness.

आवा-लेपाना, *am*, n. anointing; proud behaviour; daring, proud or arrogant purpose.

अवललिह *ava-lih*, cl. 2. P. A. *-ledhī*, *-lidhe*, *-ledhum*, to lick off, to lick, to lap; Intens. *-leledhī*, to lick again and again.

आवा-लिहा, *as*, *ā*, *am*, licked, lapped; devoured, destroyed; (*ā*), f. disregard, contempt.

आवा-लेहा, *as*, m. or *ava-lehikā*, f. licking, lapping; an extract, an electuary, confection.

आवा-लेहाना, *am*, n. licking with the tongue, lapping.

आवा-लेह्या, *as*, *ā*, *am*, to be licked; thick, viscid.

अवलली *avu-lī*, cl. 4. A. *-liyate*, *-letum* or *-lātum*, to stick to, hang to.

आवा-लिना, *as*, *ā*, *am*, sticking to, cleaving to.

अवललीला *ava-lilā*, f. sport, play, mirth.

अवल्लुञ्च *ava-luñc*, cl. 1. P. *-luñcati*, *-cītum*, to pull down or out.

आवा-ल्लुञ्चाना, *am*, n. tearing or cutting off, pulling out.

अवल्लुण्ठन *ava-luñḥana*, *am*, n. (rt. *luñḥ*), robbing; rolling or wallowing on the ground.

आवा-ल्लुण्ठिता, *as*, *ā*, *am*, robbed; rolled on the ground.

अवल्लुप् *ava-lup*, cl. 6. A. or P. *-lumpate*, *-ti*, *-loptum*, to rush or dash upon as a wild beast on its prey, to burst or break in upon.

आवा-ल्लुपाना, *am*, n. leaping on suddenly.

आवा-ल्लुप्या, *as*, *ā*, *am*, that can be broken in upon or assailed with a sudden rush.

अवल्लून *ava-lūna*, *as*, *ā*, *am*, cut off.

अवल्लेख *ava-lekha*, *as*, m. (rt. *likh*), anything scraped off.

आवा-ल्लेखाना, *am*, i. n. f. scraping off.

आवा-ल्लेख, f. rubbing; adorning the person.

अवल्लेप *ava-lepa*. See under *ava-lipta* last col.

अवलोक *ava-lok*, cl. 1. A. *-lokate*, *-kitum*, or cl. 10. P. *-lokeyati*, *-yitum*, to look down upon, look at, view, behold, see, consider.

आवा-लोका, *as*, m. sight, seeing; looking down upon with compassion.

आवा-लोकका, *as*, *ikā*, *am*, looking at, wishing to see.

आवा-लोकाना, *am*, n. act of looking at; beholding; sight; seeing; review.

आवा-लोकयित्वा, *tā*, *trī*, *trī*, looking upon, considering.

आवा-लोकिता, *as*, *ā*, *am*, seen; (*as*), m., N. of a Bodhi-sattva; (*am*), n. a look, a glance. — **आवा-लोकितेष्टवरा** ('*ta-iṣ*'), *as*, m., N. of a Bodhi-sattva, worshipped by the northern Buddhists.

आवा-लोकिन, *i*, *inī*, *i*, looking at, beholding; considering.

अवलोभन *ava-lobhana*, *am*, n. (rt. *lubh*), sensual desire.

अवलगुज *a-valgu-ja*, *as*, m., N. of the plant Vernonia Anthelmintica.

अवलगुली *avalgulī*, f., N. of a poisonous insect.

अववाद *ava-vada*, *as*, m. or *ava-vadana*, *am*, n. (rt. *rad*), evil report or reputation.

आवा-वादित्रि, *tā*, m., Ved. one who speaks finally or decisively (?), an adjudicator.

आवा-वादा, *as*, m. evil report or reputation; censure, reproach; a command, an order; trust, confidence; information.

अववर्षण *ava-varshaṇa*, *am*, n. raining upon.

अववा *ava-vā*, cl. 2. P., Ved. *-vāti*, *-tum*, to radiate (?), to prevail (?), to rage (as fire ?).

अवविद्ध *ava-riddha*, *as*, *ā*, *am* (rt. *vyadh*), cast down.

अवव्रश्च *ava-vraśc*, cl. 6. P. *-vriścati*, *-vraścītum*, *-vraśṭum*, to splinter, cut off.

आवा-व्राश्चा, *as*, m. splinter, chip.

अववा *a-vaśa*, *as*, *ā*, *am* (rt. *vaś*), unsubmitive to another's will; independent, unrestrained, free; not having one's own free will; doing something against one's liking or unwillingly; necessary, certain. — **आवाśan-gama, *as*, *ā*, *am*, not submitting to another's will. — **आवाśendriya-śīta** ('*śa-in*'), *as*,**

ā, *am*, whose mind and senses are not held in subjection.

आवाśa-bhūta, *as*, *ā*, *am*, unrestrained, independent; uninfluenced by magic.

आवाśya, *as*, *ā*, *am*, untameable, ungovernable, inevitable; (*am*), ind. necessarily, inevitably, certainly, at all events, by all means; *avaśyam eva*, most surely. If compounded with a fut. pass. part. the final nasal is dropped; e. g. *avaśya-pācya*, to be necessarily cooked; *avaśya-kārya*, to be necessarily done; but retained in *avaśyan-kārin*, doing what is necessary; *avaśyam-bhāvin*, necessarily being.

आवाśyaka, *as*, *ā*, *am*, necessary, inevitable, indispensable. — **आवाśyaka-tā, f. or *avaśyaka-tea*, *am*, n. necessity, obligation, certainty.**

अववाक्थिका *ava-śakthikā*, f. a cloth tied round the legs and knees of a person sitting on his hams [cf. *ava-sakthikā*].

अववाśम् *ava-śas*, *as*, f. (rt. *śaps*), Ved. wrong desire.

अववाśा *a-vaśā*, f., Ved. not a cow, a bad cow.

अववाśातन *ava-śātana*, *am*, n. (Caus. of rt. *śad*), withering, drying up.

अववाśिरास् *ava-śiras*, *ās*, *ās*, *as*, or *ava-śirshaka*, *as*, *ā*, *am*, having the head turned down.

अववाśिष् *ava-śish*, Pass. *-śishyate*, to be left last or as a remnant, to remain over.

आवा-śiṣṭa, *as*, *ā*, *am*, left, remaining; (*am*), n. or *ava-śiṣṭaka*, *am*, n. rest, remainder.

आवा-śeṣa, *as* (*am* ?), m. (n. ?) leavings, remainder; end, close, termination. Frequently as the last member of a compound; thus, *ardhāraśeṣa*, having only one half left; *kathāraśeṣa-tā*, the condition of one who survives only in narrations.

आवा-śeṣita, *as*, *ā*, *am*, left remaining.

अववाśी *ava-śrī*, Pass. *-śīryate*, to be shattered.

अववाś्या *ava-śyā*, f. (rt. *śyai* with *ava*), hoar-frost; a fog or mist.

आवा-śīna, *as*, m. a scorpion.

आवा-śyāya, *as*, m. hoar-frost; white dew; pride.

अववाśयण *ava-śrayaṇa*, *am*, n. (rt. *śrī*), taking (anything) from off the fire (opposed to *adhi-śrayaṇa*, q. v.).

अववाśसम् *ava-śvasam*, ind. (rt. *śvas*), Ved. as if blown away.

अववाśयणी *avashkayaṇī*, f. (= *vashkayaṇī*), a cow that bears a calf after a long interval.

अववाśम्भ *ava-śṭambh* (*-stambh*), cl. 5. g. P. *-śṭabhoṇi* or *-nāti*, *-śṭambhittum*, to lean or rest upon; to be contiguous or near; to be astounded or bewildered.

आवा-śṭabdhā, *as*, *ā*, *am*, supported, rested on, protected; hanging from or upon; stopped, obstructed, stayed; paralysed; bound, tied, attached; wrapped up, enfolded; opposed; surpassed, overcome; near.

आवा-śṭabhya, ind. leaning upon, resting on, holding; stopping, arresting.

आवा-śṭambha, *as*, m. leaning or resting upon, having recourse to any one; stopping, standing still, staying; self-confidence, resoluteness; commencement, beginning; excellence; obstruction, impediment; support, stay; paralysis; a post or pillar; gold. — **आवा-śṭambha-maya, *as*, *i*, *am*, golden, made of gold.**

आवा-śṭambhana, *am*, n. resting upon, having recourse to; supporting, protecting; stopping, staying; paralysing; a pillar or post.

अववाśन् *ava-shvan* (*-svan*), cl. 1. P. *-shvaṇati*, *-yitum*, to smack (one's lips) or otherwise make a noise in eating.

आवा-śhvāna, *as*, m. noisy eating, smacking.

अववस् 1. *avas*, n. (fr. rt. *av*), Ved. satisfac-

tion, pleasure, enjoyment; wish, desire, aspiring; favour, furtherance, protection, assistance. — *Avas-vat*, *ān*, *ali*, *at*, Ved. striving, desirous.

Avasa, *am*, *n*., Ved. refreshment, food, provisions, viaticum; preserving, protecting; (*as*), *m*. a king; the sun.

अवसम् 2. *avas*, ind. (fr. 2. *ava*), Ved. adv. below, downwards, hitherward.

(As a prep. with inst. or abl. it expresses) below, at the lowest place of; without, on the outside.

Avastāt. See s. v.

अवसक्थिका *ava-sakthikā* or *ava-saktikā*, *f*. a cloth tied round the legs and knees of a person sitting on his hams; a wrapper; a girth or band [cf. *ava-sakthikā*].

अवसज्ज *ava-sajj*, cl. 1. P. -*sajati*, -*sanktum*, to suspend, attach, cling to.

Ava-sakta, *as*, *ā*, *am*, suspended from, attached to or by, in contact with, bound round, begirt; engaged in, intent on, eager, placed upon.

Ava-sañjana or *ava-sajjana*, *am*, *n*. embracing, clinging.

अवसङ्गीन *ava-saṅgīna*, *am*, *n*. (rt. *ḍi*), the united downward flight of birds.

अवसथ *a-vasatha*, *as*, *m*. (for *ā-vasatha*, q. v.), habitation; a village; a college, a school; (*am*), *n*. a house. See *ā-vasatha*.

Avasathya, *as*, *m*. a college, a school.

अवसद् *ava-sad*, cl. 1. P. -*sīdati*, -*sattum*, to sink down, to faint; to become disheartened, be exhausted, perish, come to an end: Caus. -*sādāyati*, -*yitum*, to cause to sink, dispirit, render downhearted, to ruin.

Ava-sanna, *as*, *ā*, *am*, sunk down, bowed, bent; languid, enervated; melancholy, dispirited, unhappy; ended, terminated, separated; non-suited. — *Ava-sanna-tā*, *f*. or *avasanna-tra*, *am*, *n*. affliction, low spirits; dejection; termination, completion.

Ava-sāda, *as*, *m*. sitting down; sinking, fainting; exhaustion, fatigue, lassitude, want of energy or spirit, especially as proceeding from doubtful or unsuccessful love; (in law) badness of a cause; end, termination.

Ava-sādaka, *as*, *ikā*, *am*, causing to sink, frustrating; exhausting, tiresome, wearisome; ending, finishing.

Ava-sādana, *as*, *m*. oppressing, disheartening; finishing; an escharotic; removing proud flesh by escharotic applications.

Ava-sādhita, *as*, *ā*, *am*, made to sink, exhausted, faint, languid.

अवसभ *ava-sabha*, *as*, *ā*, *am*, Ved. excluded from society.

अवसर *ava-sara*, *as*, *m*. (fr. rt. *sri* with *ara*), descent, place of descent; descent of water; rain, raining; occasion, moment, favourable opportunity; leisure, advantageous situation; consultation in private; a year. — *Avasara-kāle*, at a favourable opportunity, at a time of leisure.

Ava-sāraṇa, *am*, *n*. removing, causing to move.

अवसर्ग *ava-sarga*. See *ava-srij*.

अवसर्प *ava-sarpa*, *as*, *m*. (rt. *srip*), a spy, a secret emissary.

Ava-sarpana, *am*, *n*. stepping down.

Ava-sarpin, *i*, *inī*, *i*, stepping down; (*inī*), *f*. a long period of time with the Jains.

अवसय *ava-sarya*, *as*, *ā*, *am*, not left, right.

अवसान 1. *a-vasāna*, *as*, *ā*, *am* (rt. 2. *vas*), Ved. not dressing. (For 2. *ava-sāna*, see under *ava-sa* next col.)

अवसिच *ava-sic*, cl. 6. P. -*siñcati*, -*sektum*, to sprinkle, bedew, bespatter.

Ava-sikta, *as*, *ā*, *am*, sprinkled. — *Avasiktāṅga* ('*ta-av*'), *as*, *i*, *am*, having the limbs sprinkled.

Ava-seka, *as*, *m*. sprinkling, irrigating, bedewing. *Avasekima*, *as*, *m*. a kind of cake, pulse ground and fried with oil or butter.

Ava-secana, *am*, *n*. sprinkling, water used for sprinkling; bleeding.

अवसुप्त *ava-supta*, *as*, *ā*, *am* (rt. *scap*), asleep.

अवसृज् *ava-srij*, cl. 6. P. -*srijati*, -*srash-tum*, to let off, to let loose, let go, fling down, pour out, dismiss, remit, liberate.

Ava-sarga, *as*, *m*. letting off, letting go, emission, remission, laxity, relaxation, following one's own inclinations, independence.

Ava-sarjana, *am*, *n*., Ved. liberation.

Ava-srisha, *as*, *ā*, *am*, dismissed, let go.

अवसो *ava-so*, cl. 4. P. -*syati*, -*sātum*, to finish, accomplish; to destroy: Caus. -*sāyayati*, -*yitum*, to destroy; to cause to be completed.

Ava-sā, *f*. Ved. liberation, setting free, deliverance.

Ava-sātri, *tā*, *m*., Ved. a deliverer, liberator.

2. *ava-sāna*, *am*, *n*. place of dismounting from a horse or alighting from a carriage, stopping, resting-place, residence; conclusion, termination, cessation; death; boundary, limit; (in gram.) the last part of a word or period, disjunction of letters; a pause; the end of a verse or the verse itself: (for 1. *a-vasāna*, see last col.) — *Avasāna-darśa*, *as*, *ā*, *am*, Ved. looking at one's place of destination or residence.

Ava-sānaka, *as*; *ikā*, *am*, coming to an end, perishing.

Avasānya, *as*, *ā*, *am*, Ved. belonging to the end of a verse.

1. *ava-sāya*, *as*, *m*. conclusion, end; termination, completion; remainder; determination, ascertainment, certainty.

2. *ava-sāya*, ind. having finished; having loosened, having set free.

Ava-sāyin, *i*, *inī*, *i*, residing, dwelling in.

Ava-sāyja, ind. having caused to be completed.

Ava-sita, *as*, *ā*, *am*, having settled in a place, residing; ended, terminated; finished, completed; standing in a pause; known, understood; stored (as grain, &c.); gone; (*am*), *n*. a dwelling-place. — *Ava-sita-mati*, *is*, *is*, *i*, frustrated, disappointed.

Ava-seya, *as*, *ā*, *am*, to be destroyed, destructible, perishable.

अवस्कन्द *ava-skand*, cl. 1. P. -*skandati*, -*skantum*, to storm, to assault.

Ava-skanda, *as*, *m*. assault, attack, storm; a camp; descending, bathing.

Ava-skandana, *am*, *n*. attacking, assaulting, storm; refutation; descending; bathing.

Ava-skandita, *as*, *ā*, *am*, attacked; gone down; refuted; bathed, bathing.

Ava-skandin, *i*, *inī*, *i*, leaping upon, covering; attacking, assaulting.

अवस्कर *avas-kara*, *as*, *m*. (fr. rt. *kṛi* with *aras*), something to be concealed or swept away; a privy; ordure, feces; dirt; sweepings; the privities; a place for feces, &c. — *Avaskara-mandira*, *am*, *n*. a privy, water-closet.

Avas-karaka, *as*, *m*. existing in the feces, an insect; a sweeper; a brush, broom, &c.

अवस्कव *ava-skava*, *as*, *m*. a kind of worm.

अवस्तान् *avastāt*, ind. (fr. 2. *avas*, q. v.), below, from below, downwards, hitherwards; (with gen.) below. — *Avastāt-prapadana*, *as*, *ā*, *am*, (anything) attained from below (as heaven, &c.).

अवस्तु *a-rastu*, *u*, *n*. a worthless thing; nothing; insubstantiality, the un reality of matter. — *Avastu-tā*, *f*. or *avastu-tra*, *am*, *n*. insubstantiality, unreality.

अवस्तृ *ava-stri*, cl. 9. P., Ved. -*striṇāti*, -*startum*, -*startum* or -*ritum*, to cover; to spread or lay down a covering.

Ava-starana, *am*, *n*. spreading out or laying down a covering.

Ava-slara, *as*, *m*. a screen or wall of cloth surrounding a tent.

अवस्त्र *a-vastra*, *as*, *ā*, *am*, without clothes, garmentless, naked. — *Avastra-tā*, *f*. nakedness.

अवस्था *ava-sthā*, cl. 1. A. -*tishṭhate*, -*sthātum*, to take one's stand, remain standing; to stay, abide, stop, stand apart, stand by or near; Ved. to place: Caus. -*sthāpayati* or -*te*, -*yitum*, to cause to stand or stop, to place, fix, settle, set, array.

Ava-stha, *as*, *m*. membrum virile, see *upa-stha*; (*ā*), *f*. appearance (in a court of justice); stability, consistence; state, condition, situation, circumstance of age or position; degree, proportion; the female organ of generation. — *Avasthā-catustaya*, *am*, *n*. the four periods or states of human life, viz. childhood, youth, manhood, and old age. — *Avasthā-traya*, *am*, *n*. the three states, or waking, dreaming, and sound sleep. — *Avasthā-draya*, *am*, *n*. the two states of life, viz. happiness and misery.

Ava-sthāna, *am*, *n*. standing on or placing one's self on (anything), residing, abiding, dwelling; residence, abode; place or period of abiding or staying; situation, station.

Ava-sthāpana, *am*, *n*. fixing, settling.

Ava-sthāpita, *as*, *ā*, *am*, fixed.

Ava-sthāpya, ind. having fixed, placed, set or put.

Ava-sthāya, ind. having stayed or remained.

Ava-sthāyin, *i*, *inī*, *i*, staying, residing in; placed.

Ava-sthita, *as*, *ā*, *am*, standing on or in, remaining, staying, abiding, residing, lasting, remaining firm or fixed, &c.; firm of purpose, steady; engaged in, prosecuting, following. — *Avasthita-mati*, *is*, *is*, *i*, of fixed mind.

Ava-sthiti, *is*, *f*. abiding; residence; following, practising.

अवस्पृ *ava-spri*, cl. 5. P., Ved. -*sprīṇoti*, -*spartum*, to defend, preserve from.

Ava-spartri, *tā*, *m*., Ved. a preserver, saviour.

अवस्य *avasya* (fr. 1. *avas*), nom. P. *avasyati*, Ved. to seek favour or assistance.

Avasyu, *us*, *us*, *u*, Ved. desiring favour or assistance.

अवसंसन *ava-sraṇsana*, *am*, *n*. falling off or down.

अवसन् *ava-scan*, cl. 1. P. -*sranati*, -*nitum*, to sound, to smack (the lips) or otherwise make a noise in eating. See *ava-shean*.

Ava-svanya, *as*, *ā*, *am*, Ved. roaring, boisterous.

अवहन् *ava-han*, cl. 2. P. -*hañti*, -*tum*, to strike, hit, beat off.

Ava-hata, *as*, *ā*, *am*, beaten, bruised; threshed, winnowed.

Ava-hanana, *am*, *n*. threshing, pounding of rice, winnowing; the lungs.

अवहस् *ava-has*, cl. 1. P. -*hasati*, -*situm*, to smile at, laugh at, deride.

Ava-hāsa, *as*, *m*. jest, joke.

Ava-hāsyā, *as*, *ā*, *am*, to be derided, exposed to jest, ridiculous.

अवहस्त *ava-hasta*, *as*, *m*. the back of the hand.

अवहा *ava-hā*, Pass. -*hiyate*, to be left remaining.

अवहालिका *avahālikā*, *f*. (rt. *hal*), a wall, a bound hedge.

अवहित *ava-hita*. See under *ava-dhā*.

अवहित्या *a-vahi-tthā*, *f*., *am*, *n*. (corrupted fr. *a-vahiṭ-sthā*), dissimulation.

अवहृ *ava-hri*, cl. 1. P. -*harati*, -*hartum*, to lay aside, throw away, take away; Ved. to throw or knock down (?).

Ava-haraṇa, *am*, n. throwing away; taking away; stealing, plundering; taking back, redeeming; fining, mulcting.

Ava-hāra, *as*, m. truce, suspension of arms, cessation of gambling, fighting, &c.; a thief; a shark; a water elephant; summoning, inviting; any object fit or able to be brought near; apostasy, abandoning a sect or cast; re-delivery.

Ava-hāraṇa, *as*, *ikā*, *am*, one who stops fighting, &c.; (*as*), m. a shark, a marine monster.

Ava-hārya, *as*, *ā*, *am*, to be made to restore or compensate; finable, punishable; recoverable, redeemable; (anything) which one is compelled to restore.

Ava-hṛita, *as*, *ā*, *am*, taken off, back, or away; seized; stolen; fined.

अवहेल *ava-hela*, *am*, *ā*, n. f. or *ava-helana*, *um*, n. (fr. rt. *hel* for *hed* with *ava*), disrespect.

Ava-hṛita, *as*, *ā*, *am*, disrespected; (*am*), n. disrespect.

अवहर *ava-hara*, *as*, m. (rt. *hṛi*), a crooked way; trick; deceit.

अवाकिन् *a-vākin*, *i*, *inī*, *i* (rt. *vac*), not speaking.

1. *a-vākka*, *as*, *ā*, *am*, Ved. speechless.

1. *a-vāc*, *k*, *k*, *k*, speechless, dumb. — *Arāk-śruti*, *is*, *is*, *i*, deaf and dumb.

1. *a-vācya*, *as*, *ā*, *am*, not to be addressed; improper to be uttered; vile, bad; not distinctly expressed. — *Arācya-tā*, *f*, or *arācya-tra*, *am*, n. impropriety; reproach, calumny. — *Arācya-deśa*, *as*, m. unmentionable region, the vulva.

अवाकृ *avā-kṛi* (*ava-ā-kṛi*), cl. 8. 5. P. *-karoti*, *-kṛiyoti*, *-kartum*, to remove.

अवाकृ *avā-kṛi* (*ava-ā-kṛi*), cl. 6. P. *-kirati*, *-karitum*, *-rītum*, to strew, pour upon.

Avā-kara, *as*, m. a mint (?).

अवाक्ष *avāksha*, *as*, *i*, *am* (fr. 2. *aksha* for *akshī* with *ava*), who or what looks down upon or defends, a guardian, a keeper.

अवाग्र *avāgra* (*ava-ag°*), *as*, *ā*, *am*, having a bent top; stooping, bending, bowed.

अवाच् 2. *avāc*, *ān*, *ācī*, *āk* (fr. 2. *ava* and *au*), turned downwards, being or situated below, lower than (with abl.); looking downwards, headlong; south; (*i*), f. the south quarter, the lower regions [with *avāc* has been compared the Lat. *au-ster* for *ava-ster*].

Arāk, ind. downwards; south, southward, southern. — *Arāk-puṣkpi*, *f*, N. of the plant Anethum Sowa Roxb. — *Arāk-sākha*, *as*, *ā*, *am*, having the branches turned downwards; epithet of the Ficus Religiosa. — *Arāk-sīras*, *ās*, *ās*, *as*, having the head downwards, headlong. — *Arāg-bhāga*, *as*, m. the part below. — *Avār-mukha*, *as*, *i*, *am*, looking down or away, having the face turned downwards, headlong; (*as*), m., N. of a weapon. — *Avān-jñāna*, *am*, n. disrespect.

2. *avākka*, *as*, *ā*, *am*, Ved. a word formed for the etymology of *avākā*.

Avācīna, *as*, *ā*, *am*, down-looked, headlong; south, southern; descended, gone down; (*as*), m., N. of a king.

2. *avācya*, *as*, *ā*, *am*, southern, southerly.

अवाचि *avā-či* (*ava-ā-či*), cl. 5. P. A. *-cīnoti*, *-nute*, *-cētum*, to heap up, accumulate, gather.

अवाच्छिद् *at-ā-čhid* (*ava-ā-čhid*), cl. 7. P. A. *-čhinatti*, *-čchinte*, *-čchittum*, to tear or snatch away.

Avā-čhidya, ind. having snatched away.

अवान् *avāj* (*ava-aj*), cl. 1. P. *avājati*, *-jī-**tum*, to drive down, to throw down.

अवाजिन् *a-vājin*, *i*, m., Ved. a bad horse.

अवात *avāt* (*ava-at*), cl. 1. P., Ved. *avātati*, *-titum*, to go down; (formed for the etym. of *avata*, q. v.)

Arātita (*ava-at*), *us*, *ā*, *am*, gone down.

अवात 1. *a-vāta*, *as*, *ā*, *am*, Ved. windless, not moved by wind, calm.

अवात 2. *a-vāta*, *as*, *ā*, *am* (rt. *van*, whence the part. pass. *vāta*), Ved. unattacked, untroubled, untouched; unconquered.

अवातुल *a-vātula*, *as*, *ā*, *am*, not flatulent.

अवाद *arād* (*ava-ad*), cl. 2. P., Ved. *avātti*, *-ttum*, to cause to eat food.

अवादिन् *a-rādin*, *i*, *inī*, *i*, no speaker, no disputer, one who does not prosecute or bring an action, peaceable.

अवान् *avān* (*ava-an*), cl. 2. P. *avāniti*, *-nitum*, to breathe or inhale.

1. *arānu*, *as*, m. breathing, inhaling.

अवान 2. *a-vāna*, *as*, *ā*, *am* (for *an-arāna*?), dried, dry. See *vāna*.

अवान्तर *avāntara* (*ava-an°*), *as*, *ā*, *am*, situated between; included, involved. — *Avāntara-dīś*, *k*, or *arāntara-dīśā*, *f*, an intermediate region of the compass. — *Avāntara-deśa*, *as*, m. a place situated in an intermediate region.

Avāntarām, ind., Ved. between.

अवाप् *arāp* (*ava-āp*), cl. 5. P. A. *-āpnoti*, *-nute*, *-āptum*, to reach, enter; to receive; to attain, obtain, gain; to get, suffer.

Arāpta, *as*, *ā*, *am*, reached, received, obtained, got. — *Arāpta-val*, *ān*, *atī*, *at*, reaching, obtaining, receiving, taking; entertaining (as a belief).

Arāptavya, *as*, *ā*, *am*, to be obtained or gained.

Arāpti, *is*, *f*, obtaining, getting, receiving.

1. *avāpya*, ind. having obtained.

2. *avāpya*, *as*, *ā*, *am*, to be obtained or gained; unattainable, unobtainable (?).

अवापित *a-vāpita*, *as*, *ā*, *am* (rt. *vap*), not sown (as grain) but planted.

अवापोह *avāpoh* (*ava-apa-ūh*), cl. 1. P. A. *avāpohati*, *-te*, *-hītum*, to remove.

अवाय *avāya*, *as*, *ā*, *am* (fr. rt. *i* with *ava*), giving way, yielding, complying.

अवार *avāra*, *as*, *am*, m. n. (fr. 2. *ava* or 2. *avas*, *as* *pāra* fr. *para* or *paras*, q. v.), this side, the near bank of a river. — *Avāra-tas*, ind., Ved. to this side. — *Avāra-pāra*, *as*, m. the ocean. — *Avāra-pāriṇa*, *as*, *ā*, *am*, belonging to the ocean; crossing a river.

Avārīṇa, *as*, *ā*, *am*, crossing a river.

1. *avārya*, *as*, *ā*, *am*, being on the near side of a river.

अवाराण *a-vāraṇa*, *as*, *ā*, *am* (rt. *vri*), incurable, not to be remedied.

1. *avārāṇya*, *as*, *ā*, *am*, treating of incurable sicknesses.

2. *a-vārāṇya*, *as*, *ā*, *am*, not to be warded off.

Avārīkā, *f*, N. of the plant Coriandrum Sativum.

A-vārīta, *as*, *ā*, *am*, unimpeded, unobstructed; innumerable. — *Avārīta-dvāra*, *as*, *ā*, *am*, having open doors.

A-vārītavya, *as*, *ā*, *am*, not to be impeded or hindered, not to be kept off.

2. *a-vārya*, *as*, *ā*, *am*, unrestrainable, irresistible; not to be warded off; incurable. — *A-vārya-kratu*, *us*, *us*, *u*, Ved. of irresistible courage. — *Avārya-tā*, *f*, incurableness.

अवार्छ *avārṣh* (*ava-ṛiṣh*), cl. 6. P., Ved. *avārṣhāt*, *-ṣhītum*, to unharness, to fall down.

अवार्ज *arārj* (*ava-arj*), cl. 1. P., Ved. *avārjati*, *-jītum*, to dismiss.

अवालोच् *avā-loc* (*ava-ā-loc*), cl. 1. A. *-locate*, *-cītum*, to consider.

अवावट *avāvaṭa*, *as*, m. the son of a woman by any other man than her first husband.

अवावन् *avāvan*, *ā*, m. (fr. rt. *on*), a thief.

अवाश्य *a-vāśya*, *as*, *ā*, *am* (rt. *vaś*), undesirable.

अवास *avās* (*ava-as*), cl. 4. P. *avāsyati*, *-situm*, to throw down.

अवासस् *a-vāsas*, *ās*, *ās*, *as*, unclothed, naked.

अवास्तव *a-vāstava* or *a-vāstarika*, *as*, *i*, *am*, unsubstantial, unreal; fictitious; unfounded, irrational (as an argument).

अवास्तु *a-vāsta*, *us*, *us*, *u*, Ved. having no dwelling, homeless.

अवाहन *a-vāhana*, *as*, *ā*, *am*, Ved. having no team or carriage, not driving in a carriage.

अवि *avi*, *is*, *is*, *i* (fr. rt. *an*), Ved. favourable, attached to, kindly disposed; (*is*), m. f. a sheep; the woollen Soma strainer; (*is*), m. a master; the sun; air, wind; a mountain; a wall or enclosure; a cover made of the skin of mice; a rat; a blanket; the shawl goat; (*is*), f. an ewe; a woman in her courses [cf. Lith. *avi-s*; Slav. *ovja*; Lat. *ovi-s*; Gr. *ōis*; Goth. *avīstr*]. — *Avi-kaṭoraṇa*, *as*, m. a kind of tribute (perhaps consisting of sheep). — *Avi-gandhikā*, *f*, N. of a plant = *Aja-gandhā*. — *Avi-dugdha* or *avi-dūsa* or *avi-marīsa* or *avi-sodha*, *am*, n. the milk of an ewe. — *Avi-paṭa*, *as*, m. sheep's skin, woollen cloth. — *Avi-pāla*, *as*, m. a shepherd. — *Avi-priya*, *as*, m. 'liked by sheep,' N. of the grass Oplismenus Frumentaceus; (*ā*), *f*, N. of another plant. — *Avi-mat*, *ān*, *atī*, *at*, Ved. possessing sheep. — *Avi-sthala*, *am*, n. 'sheep-place,' N. of a town.

Avika, *as*, m. a sheep; (*ā*), *f*, an ewe; (*am*), n. a diamond.

Avikaṭa, *as*, m. a flock of sheep.

Avitā, *f*, an ewe, a sheep.

Avithya. See below, s. v.

अविकच *a-vikaṭa*, *as*, *ā*, *am*, closed, shut (as a flower).

A-rikaṭa, *as*, *ā*, *am*, unblown.

अविकथ *a-vikatha*, *as*, *ā*, *am*, not boasting, not talking vainly or idly.

A-vikathana, *as*, *ā*, *am*, one who does not boast; (*am*), n. not boasting.

अविकर्प *a-rikarsha*, *as*, m. absence of separation.

A-rikṛishā, *as*, *ā*, *am*, not drawn apart, not separated.

अविकल *a-rikala*, *as*, *ā*, *am*, unimpaired, perfect, entire; regular, orderly, consistent.

अविकल्प *a-vikalpa*, *as*, m. absence of doubt or alternative, positive act or precept; (*as*, *ā*, *am*), unchangeable; (*am*), ind. without any doubt.

अविकार *a-vikāra*, *as*, *ā*, *am*, or *a-vikārya*, *as*, *ā*, *am*, immutable, unchangeable; permanent; (*am*), n. unchangeableness.

A-vikṛita, *as*, *ā*, *am*, unchanged, permanent.

A-vikṛiya, *as*, *ā*, *am*, showing no alteration or difference, unchangeable, always alike.

अविक्रम *a-vikrama*, *as*, *ā*, *am*, powerless, feeble, without courage; (*as*), m. cowardice.

A-vikṛānta, *as*, *ā*, *am*, unsurpassed; feeble, powerless.

अविक्रय *a-vikraya*, *as*, m. (rt. *krī*), non-sale. *A-vikṛita*, *as*, *ā*, *am*, unsold; one who has not sold.

A-vikreya, as, ā, am, unsaleable, not to be sold.

अविक्रम *a-vikrama*, as, m. vigour, freshness, absence of fatigue.

A-viklānta, as, ā, am, unwearied, vigorous.

अविक्रव *a-viklava*, as, ā, am, calm, composed, firm.

अविक्षत *a-vikshata*, as, ā, am, undiminished, entire; unhurt.

अविक्षित *a-vikshit*, t, m., N. of a king.

A-vikshita, as, ā, am, Ved. undiminished, unhurt.

अविक्षिप *a-vikshipa*, as, m. unable to distribute, dispense, &c.; distributing badly; different from one who distributes; one who is no distributor.

A-vikshipta, as, ā, am, not thrown away, retained; attentive, composed.

अविक्षोभ *a-vikshobha*, as, m. (rt. *kshubh*), quiet, quiescence.

A-vikshobhita, as, ā, am, undisturbed, tranquil.

अविखण्डित *a-vikhaṇḍita*, as, ā, am, undisturbed. — *Avikhaṇḍita-manas*, ās, ās, am, imperturbable.

अविगत *a-vigata*, as, ā, am, unseparated, retained, present.

A-vigama, as, ā, am, unseparated, unremoved; (as), m. non-separation, association, inherence, presence.

अविगर्हित *a-vigarhita*, as, ā, am, unreproached.

अविगीत *a-vigīta*, as, ā, am, uncensured, unreplicated.

अविगुण *a-viguṇa*, as, ā, am, compatible, consistent with, not contrary to.

अविग्न *a-vigna*, as, m., N. of the fruit tree *Carissa Carandas* L.

अविग्रह *a-vigraha*, as, ā, am, bodiless, incorporeal.

अविघात *a-vighāta*, as, ā, am (rt. *han*), unimpeded, having no obstacle. — *Avighāta-gati*, īs, īs, i, unimpeded or unobstructed in (its) course.

A-vighna, as, ā, am, uninterrupted, unimpeded; (am), n. undisturbedness, want of obstacle; *avighnena*, ind. without obstacle, uninterruptedly.

अविचक्षण *a-vicākṣhaṇa*, as, ā, am, unlearned, ignorant.

अविचल *a-vicāla*, as, ā, am, immovable.

अविचल *a-vicācala*, as, ā, am, or *a-vicācalat*, at, atī, at, or *a-vicācalī*, īs, īs, i, Ved. not staggering or fluctuating, standing firmly.

अविचार *a-vicāra*, as, ā, am, indiscriminating, ill-judging, unwise; unhesitating, prompt; (as), m. want of judgment or discrimination, error, folly; promptitude.

A-vicārīta, as, ā, am, ill-judged, badly investigated, unconsidered; determined, certain, clear, not requiring deliberation. — *Avicārīta-nṛaya*, as, m. prejudice.

A-vicārin, ī, īnī, i, unthinking, inconsiderate.

A-vicārya, ind. without considering, inconsiderately, unreflectingly.

अविचालित *a-vicāḥita*, as, ā, am, unmoved; unshaken; victorious.

अविचृत *a-vicṛitya*, as, ā, am, Ved. not to be loosened.

अविचेतन *a-vicētaṇa*, as, ā, am, Ved. unintelligible.

अविच्छिन्न *a-vicchīna*, as, ā, am, unseparated, undivided, uninterrupted. — *A-vicchīna-pātā*, ind. fallen on one's knees.

A-viccheda, as, ā, am, uninterrupted; undivided, entire, whole; (as), m. the not being separated, entireness; connection, continuity. — *Avicchedena*, ind. uninterruptedly.

अविच्युत *a-vicṛyuta*, as, ā, am, not deviated from, observed, followed; eternal, permanent.

अविजात *a-vijāta*, as, ā, am (rt. *jan*), Ved. not having brought forth, not having offspring.

A-vijātiya, as, ā, am, of the same species.

अविजानत *a-vijānat*, an, atī, at (rt. *jūā*), Ved. not understanding.

A-vijā, as, ā, am, ignorant, untaught; clumsy, stupid. — *Avijā-tā*, f. or *avijā-tra*, am, n. ignorance, folly.

A-vijāta, as, ā, am, unknown; undistinguished, unintelligible, indistinct, doubtful. — *Avijāta-gati*, īs, m., N. of a son of Anila and Sīvā. — *Avijāta-gada*, as, ā, am, Ved. speaking in an unintelligible manner.

A-vijāyā, ind. not having understood, without distinguishing.

A-vijñeya, as, ā, am, undistinguishable, undiscernible, unintelligible, not to be recognized or known.

अविजित *a-vijitya*, ind. not having conquered.

अविडीन *a-viḍīna*, am, n. a direct flight.

अवित *avita*, as, ā, am (rt. *av*), preserved, protected.

Avitṛi, tā, trī, m. f., Ved. a favourer, patron, protector.

अवितथ *a-vitatha*, as, ā, am, not untrue, true; not vain, not false or futile; effective; (am), n. truth; a species of the Atyashti metre; (am), ind. not falsely, according to truth.

अवितारिन् *a-vitārin*, ī, īnī, i (rt. *trī*), Ved. not passing away, not departing, remaining.

अवितृप्त *a-vitṛipta*, as, ā, am, unsatisfied.

— *Avitṛipta-kāma*, as, ā, am, having the desires unsatisfied.

अवित्त *a-vitta*, as, ā, am (rt. *vid*, to find), not found; unknown, poor.

A-vitti, īs, f., Ved. the not finding, the not possessing, poverty.

अवितयज *a-vityaja*, as, am, m. n. quicksilver.

अविथुर *a-vithura*, as, ā, am, Ved. not staggering; not fragile.

अविथ्य *avithya*, as, ā, am (fr. *avi*), fit or suited to a sheep.

अविदग्ध *a-vidagḍha*, as, ā, am (rt. *dah*), unlearned, inexperienced, stupid; undigested.

A-vidāhin, ī, īnī, i, imperfectly digested, producing heartburn.

अविदस्य *a-vidasya*, as, ā, am (rt. *das*), Ved. not ceasing, inexhaustible.

A-vidāsin, ī, īnī, i, perennial, perpetual.

अविदित *a-vidita*, as, ā, am, unknown.

A-viditā, ind. not knowing, without having ascertained.

अविदीधयु *a-vidīdhayū*, us, us, u (rt. *dhī*), Ved. not deliberating, not delaying; shining, resplendent.

अविदूर *a-vidūra*, as, ā, am, not very distant, near, contiguous; (am), n. proximity; (am), ind. near to. — *Avidūrāt* or *avidūra-tas* or *avidūre*, ind. near, not far off (with abl.).

अविद्ध *a-viddha*, as, ā, am, unpierced. — *Aviddha-karpā* or *aviddha-karpī* (also *viddha-karpī*), f., N. of the plant *Cissampelos Hexandra*.

— *Aviddha-d*, īs, k, k, k, all-seeing. — *Aviddha-varcās*, ās, ās, as, of unimpaired glory.

अविद्य *a-vidya*, as, ā, am (rt. 1. *vid*, to know), unlearned, unwise, foolish; not relating to knowledge; (ā), f. ignorance, spiritual ignorance, illusion, personified illusion or Māyā; (with Buddhists) ignorance together with non-existence. — *Avidyā-maya*, as, ī, am, caused by ignorance or illusion.

A-vidras, ān, uśhī, as, unwise, unlearned.

अविद्यमान *a-vidyamāna*, as, ā, am (rt. 2. *vid*, to find), not present, absent; non-existent.

अविद्रिय *a-vidriya*, as, ā, am (rt. *drī*), Ved. without a rent; impenetrable, solid, dense.

अविद्रिष *a-vidriṣh*, t, t, t (rt. *drish*), not hating, not an enemy.

A-vidreṣha, as, m., Ved. absence of hatred or hostility.

अविधवा *a-vidhavā*, f. not a widow.

अविधा *avidhā*, ind. an interjection corresponding to the Prakṛit *avihā* or *aviha*, used in calling for help in danger.

अविधान *a-vidhāna*, am, n. (rt. *dhā*), deviation from or absence of fixed rule, irregularity. — *Avidhāna-tas*, ind. irregularly.

A-vidhi, īs, īs, i, void of or contrary to rule; (is), f. irregularity. — *A-vidhi-pūrcaka*, as, ā, am, not according to rule.

अविन *avina*, as, m. (rt. *av*), a sacrificer, one who performs a sacrifice or causes it to be performed; an officiating priest at a sacrifice.

अविनय *a-vinaya*, as, ā, am (rt. *nī*), without proper training, ill-behaved, indecorous; (as), m. want of good manners or modesty; bad training; rude behaviour; indecorum, impropriety, fault; incivility, disrespect; offence, crime.

A-vinita, as, ā, am, badly trained, badly brought up, ill-mannered, misbehaving, acting ill or improperly, wicked, vile; (ā), f. an immodest, unchaste, or disloyal woman.

अविनश्यर *a-vinaśvara*, as, ī, am, or *a-vinaśya*, as, ā, am, indestructible.

A-vinaśyat, an, atī, at, not perishing.

A-vināśa, as, m. non-destruction, preservation.

A-vināśin, ī, īnī, i, indestructible.

अविनाभाव *a-vinābhāva*, as, m. inherent and essential character.

अविनिगम *a-vinigama*, as, m. an illogical conclusion.

अविनिर्मोक *a-viirmoka*, as, ā, am, without an exception.

अविनिवर्तिन् *a-vinivartin*, ī, īnī, i, not turning back, holding on, advancing.

अविन्ध्य *avindhya*, as, m., N. of a minister of Rāvaṇa; (ā), f., N. of a river.

अविपक्व *a-vipakva*, as, ā, am (rt. *pac*), not ripe, immature, undigested. — *Avipakva-buddhi*, īs, īs, i, inexperienced.

A-vipāka, as, m. indigestion; immaturity; not suffering the consequence of actions in a former life; (as, ā, am), suffering from indigestion.

अविपक्ष *a-vipaksha*, as, ā, am, having no adversary, unopposed.

अविपद् *a-vipad*, t, f. (rt. *pad*), prosperity, ease.

A-vipanna, as, ā, am, uninjured, unhurt; not soiled or contaminated, pure, clean.

अविपश्चित् *a-vipaścit*, t, t, t, unwise, ignorant.

अविपुल *a-vipula*, as, ā, am, small, insignificant, slender.

अविप्र *a-vipra*, *as, ā, am*, Ved. not spiritually excited, not inspired; not a worshipper, not a praiser.

अविप्रकृष्ट *a-viprakṛiṣṭa*, *as, ā, am*, not remote, near.

अविप्रिय *avi-priya*. See under *avi*.

अविप्रुत *a-vipluta*, *as, ā, am*, undeviating, steadily observing; unviolated, observed without deviation.

अविफल *a-viphala*, *as, ā, am*, fruitful, productive.

अविफुल्ल *a-viphulla*, *as, ā, am*, unblown.

अविभक्त *a-vibhakta*, *as, ā, am* (rt. *bhag*), undivided, unpartitioned; unseparated, joint, not sharing (applied to co-heirs who have not divided their inheritance).

A-vibhāga, *as, ā, am*, unpartitioned, unportioned; (*as*), m. undivided inheritance.

A-vibhāgin, *i, inī, i*, one who does not share; not sharing, not dividing.

A-vibhājya, *as, ā, am*, not to be divided, not to be partitioned. — *A-vibhājya-tā*, *f.* or *avibhājya-tra*, *am*, n. indivisibility, unfitness for partition.

अविभावना *a-vibhāvanā*, *f.* or *a-vibhāvana*, *am*, n. (rt. *bhū*), non-perception, non-discrimination, imperceptibility, disappearance.

A-vibhāvanīya, *as, ā, am*, imperceptible, undistinguishable.

A-vibhāvita, *as, ā, am*, unperceived, unobserved.

A-vibhāvya, *as, ā, am*, undistinguishable, imperceptible.

अविभ्रान्त *a-vibhrānta*, *as, ā, am*, uninterrupted.

अविमत्त *a-vimatta*, *as, m.*, N. of a man (?).

अविमल *a-vimala*, *as, ā, am*, not clear, foul, turbid.

अविमुक्त *a-vimukta*, *as, ā, am* (rt. *muṣ*), unloosed, not quitted; (*as*), m., N. of a Tirtha near Benares. — *Avimuktāpīḍa* (*ṭa-āp*), *as, m.*, N. of a king. — *Avimuktesvara* (*ṭa-iś*), *as, m.* a celebrated Śiva-linga at Benares.

A-vimokya, *as, ā, am*, Ved. not to be loosened.

अविमुक्त *a-viyukta*, *as, ā, am* (rt. *yuj*), undivided, conjoined; not separated or absent.

A-viyoga, *as, m.* conjunction, association; the not being parted or absent, presence. — *A-viyoga-trīṇīyā*, *f.*, N. of a certain festival or holiday. — *A-viyogatri-ṭīyā-vrata*, N. of the sixteenth Adhyāya of the Bhaviṣyottara-Purāṇa.

अविरक्त *a-virakta*, *as, ā, am*, not indifferent or estranged; attached to, interested in.

अविरण *a-viraṇa*, *as, m.*, Ved. continuation.

अविरत *a-virata*, *as, ā, am* (rt. *ram*), not desisting from (with abl.); uninterrupted, continual, eternal; abandoned; (*am*), ind. eternally, continually. *A-virati*, *iṣ*, *f.* incontinence, intemperance.

A-virāma, *as, ā, am*, uninterrupted, continuous; (*as*), m. uninterrupted succession, continuance; (*am*), ind. uninterruptedly.

अविरल *a-virala*, *as, ā, am*, contiguous, close; coarse, gross, substantial; uninterrupted; (*am*), ind. contiguously, closely. — *Avirala-dhārāsāra*, *as, m.* incessant down-pour of heavy rain.

अविरहित *a-virahita*, *as, ā, am*, not separated from, abounding in.

अविराधयत् *a-virādhayat*, *an, anti, at*, Ved. not withdrawing one's self, not avoiding; not desisting.

अविरुद्ध *a-viruddha*, *as, ā, am* (rt. *rudh*), unobstructed, unimpeded; allowed, permitted, proper; compatible, consistent with.

A-virodha, *as, m.* absence of impediment; assent, concurrence, non-opposition; consistency, compatibility.

A-virodhīta, *as, ā, am*, unimpeded, unobstructed.

अविरिचन *a-virecana*, *am*, n. anything which constipates or stops the passage of the food.

A-virecya, *as, ā, am*, not to be purged.

अविरक्षित *a-vilakṣita*, *as, ā, am*, concealed, veiled.

अविरलङ्घन *a-vilanghana*, *am*, n. non-transgression, not exceeding, not trespassing.

A-vilanghaniya, *as, ā, am*, not to be exceeded or transgressed; prescribed, fixed.

अविरलम्ब *a-vilamba* or *a-vilambana*, *as, ā, am*, not delaying, prompt, quick, expeditious; (*bas*), m. non-delay. — *A-vilambam* or *a-vilambena*, ind. without delay, quickly.

A-vilambīta, *as, ā, am*, not delaying, not slow, quick, expeditious; (*am*), ind. going quickly, a swift pace.

अविला *avilā*, *f.* an ewe. See under *avi*.

अविलास *a-vilāsa*, *as, ā, am*, free from caprice, faithful, constant.

अविलिख *a-vilikha*, *as, m.* unable to write or paint, writing or painting badly; different from one who writes or paints; one who is not a writer or painter.

अविलुप्त *a-vilupta*, *as, ā, am*, uninterrupted.

अविरक्षित *a-virakṣita*, *as, ā, am* (rt. *vaṣ*), not intended to be said, unasserted, undeclared.

A-virākya, *as, ā, am*, not admitting censure or correction; N. of the tenth day of a certain Soma sacrifice.

अविवाद *a-vivāda*, *as, m.* non-disagreement, concurrence, consent.

A-vivādin, *i, inī, i*, uncontentious, quiet, peaceable.

अविवाहित *a-vivāhita*, *as, ā, am* (rt. *vah*), unmarried,

A-vivāhin, *i, inī, i*, not marrying, single; not relating to marriage; interdicted as to marriage.

अविविक्त *a-vivikta*, *as, ā, am* (rt. *viṣ*), undiscriminated, uninvestigated; indiscriminate, confounded; common, public. — *A-vivikta-dṛiṣ*, *k, k, k*, viewing all as one with God.

A-viveka, *as, ā, am*, without judgment or discrimination; (*as*), m. absence of discrimination or judgment, ignorance. — *A-viveka-kṛita*, *as, ā, am*, done thoughtlessly. — *Aviveka-tā*, *f.* or *aviveka-tea*, *am*, n. want of judgment, inconsiderateness, imprudence.

A-vivekin, *i, inī, i*, or *a-vivekāka*, *as, ikā, am*, undiscriminating, ignorant, having no judgment, superficial, short-sighted.

A-vivekānā, *f.* want of judgment or discrimination.

अविवेन *a-vivena*, *as, ā, am*, Ved. not disaffected; (*am*), ind., Ved. not disaffectedly, favourably.

अविशङ्क *a-viśanka*, *as, ā, am* (rt. *śank*), having no fears or doubts, fearless; (*ā*), *f.* unapprehensiveness, confidence, certainty. — *A-viśankena*, ind. undoubtingly, without hesitation.

A-viśankita, *as, ā, am*, unapprehensive, confiding, trusting.

अविशस्त *a-viśastri*, *tā, m.*, Ved. an unskilful cutter up or killer (of animals at a sacrifice).

अविशुद्ध *a-viśuddha*, *as, ā, am*, pure, clear, free from fault or defect; valid, perfect, unimpeached.

अविशेष *a-viśeṣa*, *as, ā, am*, uniform, alike, without any difference; (*am*), n. equability, uniformity. — *A-viśeṣa-jña*, *as, ā, am*, not perceiving the difference in things, indiscriminating.

अविश्रान्त *a-viśrānta*, *as, ā, am*, unwearying.

अविश्रमिन्व *a-viśvam-inva*, *as, ā, am*, Ved. not all-embracing, not pervading everything.

अविश्रुत *a-viśru-cinna*, *as, ā, am*, Ved. not perceived everywhere.

अविश्रुत *a-viśvāsa*, *as, ā, am* (rt. *śvas*), not causing confidence, mistrusted; (*as*), m. mistrust, suspicion; (*ā*), *f.* a cow calving after long intervals.

A-viśvasta, *as, ā, am*, not trusted, suspected, doubted.

A-viśvāsin, *i, inī, i*, mistrustful, unbelicving.

अविष *a-viṣa*, *as, ā, am*, not poisonous, anti-venomous, antidote; (*as*), m. the ocean; sky; (*ā*), *f.*, N. of the plant Curcuma Zedoaria; (*i*), *f.* a river; the earth; heaven.

अविषक्त *a-viṣakta*, *as, ā, am*, unimpeded, unrestrained, unchecked.

अविषय *a-viṣaya*, *as, ā, am*, unperceived, invisible; insensible; disregarding objects of sense; (*as*), m. disappearance; absence; disregard of objects of sense. — *A-viṣaya-karaṇa*, *am*, n. the not making anything an object.

अविपाद *a-viśhāda*, *as, ā, am*, not dejected, unwearied, persevering; (*as*), m. cheerfulness.

अविष्ट *aviṣṭha*, *as, ā, am* (superl. of rt. *av*), Ved. gladly accepting; very attentive.

अविष्ठा *aviṣhyā*, *f.* (fr. *avi*), Ved. wish, desire, ardour; wish to go.

Aviṣhyu, *us, us, u*, Ved. assailing; desirous, vehement, violent; wishing to eat; wishing to protect.

अविस् *avis*, *iṣ*, m. an extender, enlarger(?).

अविसंवादिन् *a-viśamvādin*, *i, inī, i*, not contradictory.

अविसर्गिन् *a-viśargin*, *i, inī, i*, not quitting, retaining, adhering to; (*i*), m. an intermittent fever.

अविसोढ *avi-soḍha*. See under *avi*.

अविस्तर *a-viṣṭara*, *as, ā, am* (rt. *strī*), of small extent or circuit.

A-viṣṭāra, *as, m.* absence of amplification.

A-viṣṭirṇa, *as, ā, am*, not extended, not amplified, contracted.

A-viṣṭṛita, *as, ā, am*, compact, compressed, close.

अविस्पष्ट *a-viśpaṣṭha*, *as, ā, am*, not clear or plain, indistinct, obscure; (*am*), n. indistinct speech.

अविस्मरण *a-viśmaraṇa*, *am*, n. or *a-viśmṛiti*, *iṣ*, *f.* not forgetting, remembering, recollection.

अविहत *a-vihata*, *as, ā, am*, unobstructed, unimpeded. — *A-vihata-gati*, *iṣ, iṣ, i*, one whose course is unobstructed.

अविहृत्यतक्रतु *a-viharyata-kratu*, *us, us, u*, Ved. whose will cannot be averted; (Sāy.) doer of acts undesired (by his foes).

अविहित *a-vihita*, *as, ā, am*, undone, unaffected; unprescribed, not directed or ruled.

अविहृत *a-vihṛuta*, *as, ā, am* (rt. *hvṛi*), Ved. unbent, unbroken; not curved.

A-viharat, *an, anti, at*, Ved. not slipping, not falling; undeviating.

अविहल *a-vihvala*, *as, ā, am*, unagitated, composed, calm.

अवी 1. *avi*, wrong reading for *ambya*, q. v.

अवी 2. *a-vī*, *iṣ, f.* (fr. rt. *vī* with *a*), a woman in her courses.

अवीक्षण *a-vikṣaṇa*, *am*, n. (rt. *ikṣh*), not looking at, not regarding.

A-vikshita, as, ā, am, unseen, unbeheld.

अवीचि *a-vīci*, is, is, i, waveless; (is), m. a particular hell. — *Avīci-maya*, as, m. a hell, the place of punishment for liars.

अवीज *a-vīja*, as, ā, am, seedless, impotent; (am), n. bad seed, bad grain; absence of seed.

A-vījaka, as, ā, am, seedless; unsown.

अवीर *a-vīra*, as, ā, am, unmanly, effeminate, weak; helpless; having no sons; destitute of men; (ā), f. a woman who has neither husband nor son. — *Avira-tā*, f., Ved. want of sons. — *A-vira-han*, ā, ghnī, a, Ved. not killing men, not pernicious to men.

A-vīrya, as, ā, am, Ved. weak, ineffective.

अवृक *a-vṛika*, as, ā, am, Ved. not hurting, inoffensive, true; unendangered, safe; free from one who obscures; (am), n. safety, peace; quiet.

अवृक्ष *a-vṛiksha* or *a-vṛikshaka*, as, ā, am, treeless; destitute of trees.

अवृजिन *a-vṛijina*, as, ā, am, Ved. not intriguing, straightforward, sincere, not deserting (friends), an epithet of the Ādityas.

अवृत *a-vṛita*, as, ā, am, Ved. unchecked, unimpeded; unsubdued; unselected; uncovered, unprotected.

अवृत्ति *a-vṛitti*, is, f. inadequate support, absence of subsistence or allowance; want; (is, is, i), not existing, not present. — *Avṛitti-tva*, am, n. non-existence.

अवृथा *a-vṛithā*, ind. not in vain, successfully, profitably. — *Avṛithārtha* (°thā-ar°), as, ā, am, successful, gaining one's object.

अवृद्धिक *a-vṛiddhika*, as, ī, am (rt. *vṛidh*), not augmentative; not bearing interest.

A-vṛidha, as, ā, am, Ved. not promoting, not honouring.

अवृष्टि *a-vṛiṣṭi*, is, f. want of rain, drought; famine.

अवृह *a-vṛiha* or *a-bṛiha*, ās, m. pl. (rt. *vṛih*), a class of Buddhist divinities.

A-vṛihita, as, ā, am, few, not much or large.

अवे *ave* (ava-i), cl. 2. P. *avaiti*, -tum, to go away, to move away; to go to (with acc.); to come down upon, rush upon; to look upon, consider; perceive, conceive, understand, learn, know: Intens. or Pass. *aveyate*, to beg pardon for, conciliate.

Aveṭa, as, ā, am, clapsed, past; one who has gained, obtained, attained; joined with.

अवेक्ष *aveksh* (ava-iksh), cl. 1. A. *avekshate*, -skhitum, to look towards, look at, consider; to perceive, observe, experience; to have in view, aim at; to have regard to, respect; to expect, hope for: Caus. *avekshayati*, -jityum, to cause to look at.

Avekshana, am, n. looking towards or at; the act of considering, attention, observation.

Avekshaniya, as, ā, am, to be looked at, to be respected.

Avekshamāna, as, ā, am, looking at, inspecting, examining.

Avekshā, f. seeing, looking at; observation, care, regard, attention to (with loc.); agreement, engagement.

Avekshita, as, ā, am, looked at, perceived, regarded.

अवेक्षि, ī, iñī, i, observing, seeing, looking at. 1. *avekshya*, as, ā, am, to be regarded, to be respected.

2. *avekshya*, ind. having beheld, having regarded.

अवेणि *a-veni*, is, is, i, not braided, having no braid of hair; not commingled (as the waters of rivers).

अवेद्यान *a-vedayāna*, as, ā, am (rt. 1. *vid*), not knowing, not ascertaining.

A-veda-vīd, t, m. a Brāhman who has not studied the Vedas.

A-veda-vihita, as, ā, am, not enjoined in the Vedas, unscriptural.

1. *a-vedya*, as, ā, am, not to be known; unascertainable, secret.

अवेद्य 2. *a-vedya*, as, ā, am (rt. 2. *vid*), not to be married; (as), m. a calf.

अवेनत् *a-venat*, an, antī, at, Ved. unconscious, not perceiving.

अवेन्व *avenv* (ava-inv), cl. 1. P., Ved. *aven-rati*, -ritum, to send away.

अवेल् *avela* (ava-ilā°), as, m. denial or concealment of knowledge; (ā), f. chewed betel.

अवेष्टि *aveshti*, is, f. (fr. rt. *yaj* with *ava*), Ved. appeasing or expiation by sacrifices.

अवेदिक *a-voidika*, as, ī, am, not Vedic, not belonging to the Veda.

अवेध *a-voidha*, as, ī, am, irregular, heterodox, contrary or not conformable to rule.

अवेधव्य *a-voidhavya*, as, ā, am, free from widowhood.

अवेरह्य *a-vairahatyā*, am, n., Ved. the non-destruction of men, security from slaughter.

अवोक्ष *avokshaṇa*, am, n. (fr. rt. *uksh* with *ava*), Ved. besprinkling, bedewing.

अवोद *avoda*, as, m. (fr. rt. *ud* with *ava*), dripping down, sprinkling, moistening; (as, ā, am), wet, moist.

अवोदेव *avo-deva*, as, ā, am (fr. 2. *avas*, q. v.), Ved. bringing down the gods.

अवोह *avoh* (ava-ñh), cl. 1. P. A. *avohati*, -te, -hitum, to push down.

अव् *avda*, as, m. (= *abda*), a cloud; a year.

अव्य *avya*, as, ā, am (fr. *avi*), Ved. coming from or belonging to sheep.

अव्यक्त *a-vyakta*, as, ā, am (rt. *añj*), unapparent, indistinct, not manifest, not to be discerned, invisible, imperceptible, unperceived, undetermined; (in algebra) unknown as quantity or number; (as), m. a fool; primary matter which has not yet entered into real existence; N. of Vishnu; of Siva; of Kāma or Kāndarpa; (am), n. the supreme being or universal spirit; (in Sāṅkhya phil.) 'the undiscrete,' the primary germ of nature, the primordial element or productive principle whence all the phenomena of the material world are developed; the soul; nature, temperament; (am), ind. imperceptibly, indistinctly, secretly. — *Avyakta-kriyā*, f. algebraic calculation; any act of an indistinct character or aim. — *Avyakta-gati*, is, is, i, going imperceptibly. — *Avyakta-pada*, as, ā, am, inarticulate. — *Avyakta-mūrti*, is, is, i, whose form is incomprehensible. — *Avyakta-rāga*, as, m. dark-red, the colour of the dawn. — *Avyakta-rāśi*, is, f. an unknown number or indistinct quantity (in algebra). — *Avyakta-lukshana* or *avyakta-ryakta*, as, m. epithet of Siva, whose qualities are not perceptible. — *Avyakta-vartman*, ā, ā, a, or *avyakta-mārga*, as, ā, am, mysterious in his ways. — *Avyakta-vāc*, k, k, speaking indistinctly. — *Avyakta-sāmya*, am, n. equation of unknown quantities. — *Avyaktādi* (°ta-ādī), is, is, i, whose beginning is inscrutable. — *Avyaktānukaraya* (°ta-an°), am, n. the imitating of unarticulated or unmeaning sound.

A-vyājījana, as, ā, am, indistinct; plain, not figurative; (as), m. an animal without horns, though of an age to have them.

अव्यग्र *a-vyagra*, as, ā, am, steady, cool, deliberate; indifferent, undisturbed; attentive.

अव्यङ्ग *a-vyanga*, as, ā, am, not mutilated, sound, perfect; not figurative, plain; (ā), f., N. of the plant *Carpopogon Pruriens* Roxb. [cf. *Zend airiyanhanem*]. — *Avyangānga* (°ga-anga), as, i, am, well made, symmetrical, perfect, entire.

अव्यचस् *a-vyacas*, ās, ās, as, Ved. not spacious.

अव्यञ्ज *avyañḍa*, f. (for *adhy-aṇḍa*°), N. of the plant *Carpopogon Pruriens* Roxb.

अव्यति *avyati*, is, f. (fr. rt. *av*), Ved. the act of satiating, satisfaction; desire.

अव्यतिकीर्ण *a-vyatikīrṇa*, as, ā, am, unmixed, unblended, distinct, specific, separate.

अव्यथ *a-vyatha*, as, ā, am (rt. *vyath*), free from pain; not inflicting pain, merciful; (as), m. a snake; (ā), f., N. of the plant *Terminalia Citrina* Roxb., and of the plant *Hibiscus Mutabilis* L.; Ved. firmness, steadiness, absence of tremor.

A-vyathamāna, as, ā, am, Ved. not moving unsteadily, not trembling.

A-vyathi, is, is, i, Ved. not tremulous, not tottering; not unsteady, stepping firmly and safely, sure-footed, undaunted; epithet of the horses of the Āsvin; (is), f. a firm step, sure-footedness; undauntedness. — *A-vyathi-dhī*, is, f. the earth; night.

A-vyathin, ī, iñī, i, free from pain, not inflicting pain.

A-vyathisha, as, m. the ocean; the sun; (i), f. the earth; midnight.

A-vyathya, as, ā, am, free from pain, not giving pain, not paining.

अव्यनत् *a-vyanat*, an, atī, at (rt. *an*), Ved. not breathing, lifeless.

अव्यपदेश्य *a-vyapadeśya*, as, ā, am, not to be defined.

अव्यभिचार *a-vyabhičāra*, as, m. steadiness, consistency, constancy.

A-vyabhičārin, ī, iñī, i, not going astray, constant; virtuous, moral; steady, steadfast, permanent, faithful.

अव्यय 1. *avyaya*, as, ī, am (fr. *ati*, q. v.), Ved. coming from sheep, made of sheep's skin.

अव्यय 2. *a-vyaya*, as, ā, am (rt. *i* with *a* and *vi*), not liable to change, imperishable, undecaying, immutable, eternal; unexpended, unwasted; economical, parsimonious; (as), m. a N. of Vishnu or of Siva; N. of a son of Manu Raivata; (as, am), m. n. an indeclinable word, a particle; (am), n. (in the Vedānta) a member or corporeal part of an organized body. — *Aryaya-tra*, am, n. imperishableness. — *Aryaya-varga*, as, m. the class of indeclinables. — *Aryayātman* (°ya-āt°), ā, ā, a, imperishable, eternal; (ā), m. soul, spirit.

Aryayi-bhāva, as, m. unchangeable state, imperishableness; an indeclinable compound.

अव्यये *a-vyartha*, as, ā, am, not useless, profitable, fruitful; effectual, efficacious.

अव्यलीक *a-vyalika*, as, ā, am, not false, true, veracious, not disagreeable.

अव्यवधान *a-vyavadhāna*, as, ā, am (rt. *dhā*), close, contiguous, immediate; not screened, not concealed, open, careless. — *Aryavadhāna-tā*, f. or *aryavadhāna-tra*, am, n. contiguity, carelessness.

A-vyarahita, as, ā, am, adjoining, contiguous.

अव्यवसाय *a-vyavasāya*, as, m. (rt. *so*), negligence, inactivity. — *Aryavasāya-vat*, ān, atī, at, negligent, inactive, remiss.

A-ryavasāyin, ī, iñī, i, negligent, inactive, remiss.

अव्यवस्था *a-vyavasthā*, f. (rt. *sthā*), irre-

gularity, deviation from established rule; incorrect legal opinion.

A-ryavasthita, *as, ā, am*, not conformable to law or practice; unacquainted with the law or custom; ill-regulated; displaced, disordered, not in due order, unmethodical.

अव्यवहार्य *a-ryavahārya, as, ā, am* (rt. *hri*), unactionable, not to be discussed in law.

A-ryavahrta, *as, ā, am*, not determined or investigated by law; not spoken.

अव्यवप *a-ryarāya, as, m.* absence of interval, non-separation.

अव्यसन *a-ryasana, as, ā, am*, or *a-ryasanin*, *i, īnī, ī*, free from evil practices, not vicious, moral, correct, steady.

अव्यस्त *a-ryasta, as, ā, am*, undecomposed, simple; not separated, undispersed, collected.

अव्याकुल *a-ryākula, as, ā, am*, not disturbed, composed, calm, firm.

अव्याकृत *a-ryākṛita, as, ā, am*, undecomposed, simple; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma.

अव्याख्या *a-ryākhyā, f.* (rt. *khyā*), want of clearness of explanation, obscurity.

A-ryākhyāta, *as, ā, am*, unexplained, obscure.

A-ryākhyāna, *am, n.* non-explanation, absence of explicitness.

A-ryākhyeya, *as, ā, am*, inexplicable, unintelligible; not requiring to be explained, easy.

अव्याज *a-ryāja, as, m.* absence of fraud, simplicity, honesty.

अव्यापक *a-ryāpaka, as, ā, am* (rt. *āp*), not spread over or pervading the whole, not an invariable concomitant, special, individual, peculiar. — **A-ryāpaka-tā**, *f.* or **avyāpaka-tva**, *am, n.* non-comprehensiveness or generalization, speciality, individuality.

A-ryāpīn, *i, īnī, ī*, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited. — **A-ryāpī-tā**, *f.* or **avyāpī-tva**, *am, n.* non-generalization, speciality.

A-ryāpta, *as, ā, am*, not pervaded with, peculiar, individual, limited.

A-ryāpti, *is, f.* inadequate pervasion or extent (of a definition); e. g. 'a man is a cooking animal,' which does not extend to savages who eat raw food.

A-ryāpya, *as, ā, am*, not to be pervaded generally, not extending to the whole circumstances, peculiar; (*a*), ind. not pervading. — **A-ryāpya-vṛitti**, *is, is, ī*, (in logic) a category of limited application, partial inheritance, with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.

अव्यापन्न *a-ryāpanna, as, ā, am*, not dead, not quite extinct, just alive.

अव्यापार *a-ryāpāra, as, m.* vacation from work, state of being unemployed; a business not practised or understood, not one's own business.

अव्यायाम *a-ryāyāma, as, m.* (rt. *yam*), non-exertion, absence of lassitude or of fatigue from exertion.

A-ryāyata, *as, ā, am*, not occupied, not detached, holding firm (?).

अव्यावर्तन *a-ryāvartana, am, n.* not returning, not coming back, not circulating.

अव्याहत *a-ryāhata, as, ā, am*, unresisted, unimpeded; not disappointed.

अव्याहारिन् *a-ryāhārin, ī, īnī, ī*, not uttering (?).

अव्याहित *a-ryāhita, as, ā, am*, undisputed.

अव्युच्छिन्न *a-ry-učchinna, as, ā, am*, not interrupted.

अव्युत्पन्न *a-ryutpanna, as, ā, am*, not accomplished, not proficient, inexperienced.

अव्युष्ट *a-ryushṭa, as, ā, am*, Ved. not yet shining (as the dawn).

अव्यृद्धि *a-ryṛiddhi, is, f.*, Ved. not failing.

अव्येयत् *a-ryeshyat, an, atī or antī, at* (rt. *i*), Ved. not disappearing, not vanishing.

अव्रण *a-vraṇa, as, ā, am*, without rents or scars, without splinters; unhurt, unscarred, sound; *avranam śukram*, a peculiar disease of the eyes.

अव्रत *a-vrata or a-vratika, as, ā, am*, lawless, disobedient, wicked; not observing religious rites or obligations, uninitiated.

Avratya, *am, n.*, Ved. offence against the rule of an ascetic, violation of a religious obligation.

A-vrātya, *as, m.*, Ved. one who is not a Vratya.

अव्रजिन् *a-vrājīn, ī, īnī, ī*, not wandering or travelling as a mendicant (?).

अश 1. *aś, cl. 5. P. A.* (in classical Sanskrit A. only), *asnoti, -nute, āśa, ānāśa, ānāśe, aśishyate or akshyate, āśishṭa and āśhta, aśitum*, to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśīṣat*: Desid. *aśīṣishate*: Intens. *aśāśyate*.

Āśan, *ā, m.*, Ved. a missile-stone, or stone for slinging, stone, rock; a cloud.

1. *aśana, as, ā, am*, reaching, reaching across.

Āśanī, *is, m. f.* a missile, especially the thunderbolt and flash of lightning; the tip of a missile; N. of a warrior-tribe. — **Āśanī-prabhu**, *as, m.*, N. of a Rākshasa. — **Āśanī-mat**, *ān, atī, at*, Ved. throwing the thunderbolt, endowed with it.

1. *aśitra, as, m.* a thief.

Āśin, *i, īnī, ī*, reaching far, enduring; Vedic superlative *aśtama* and *aśishṭha*.

अश 2. *aś, cl. 9. P. aśnāti, āśa, aśishyati, āśit, aśitum*, to eat, consume; to taste, enjoy: Caus. *āśayati, -yitum*, to cause to eat, to give to eat, to feed: Desid. *aśīṣishati*, to wish to eat: Intens. *aśāśyate*.

2. *aśana, am, n.* eating, feeding; food (often at the end of compounds, e. g. *mūla-phalāśana, as, ā, am*, having roots and fruit for food). — **Āśana-kṛit**, *t, t, t*, Ved. preparing food. — **Āśana-pati**, *is, m.*, Ved. lord of food. — **Āśana-vat**, *ān, atī, at*, Ved. possessed of food.

Āśanāya, nom. P. *-yati, -yitum*, to desire food, to be hungry.

Āśanāyā, *f.* hunger.

Āśanāyita or **āśanāyuka**, *as, ā, am*, Ved. hungry.

Āśita, *as, ā, am*, eaten, satisfied. — **Āśitar-gavina** or **āśitar-gavīna**, *as, ā, am*, formerly grazed by cattle.

Āśitarya, *as, ā, am*, to be eaten.

Āśitri, *tā, m.* eating, an eater.

2. *aśitra, am, n.* an oblation of rice, &c.

Āśita, *as, ā, am*, fed, satiated, satiate; given to eat; (*am*), n. food.

अशकुन *a-śakuna, am, n.* an inauspicious omen.

अशकुम्भी *aśa-kumbhī, f.*, N. of the aquatic plant Pistia Stratiotes Lin.

अशक्त *a-śakta, as, ā, am* (rt. *śak*), unable, incompetent. — **Āśakta-lā**, *f.* or **āśakta-tva**, *am, n.* weakness, inability.

A-śakti, *is, f.* inability, incapability, weakness, impotence.

A-śakya, *as, ā, am*, impossible, impracticable; not to be done. — **Āśakyārtha** ('*ya-ar*'), *as, ā, am*, unavailing.

अशग *aśaga, as, m.*, N. of the author of the Śāntipūraṇa.

अशङ्क *a-śanka, as, ā, am* (rt. *śank*), fearless, undaunted; secure, certain.

A-śankita, *as, ā, am*, certain, undoubted; fearless.

अशठ *a-śaṭha, as, ā, am*, virtuous, sincere.

अशत्रु *a-śatru, us, us, u*, Ved. one who has no adversary; one whom no enemy defies; without opposition from enemies; (*us*), m. the moon; (*u*), n. condition of having no enemy.

अशन 3. *aśana, as, m.* = *asana*, N. of the tree Terminalia Tomentosa W. and A. — **Āśana-parṇī** or **asana-parṇī**, *f.*, N. of a plant.

अशन, अशानि. See under 1. *aś*, 2. *aś*.

अशपत् *a-śapat, an, anti, at*, Ved. not cursing, not imprecating.

अशम् *a-śam, ind.* (rt. *śam*), Ved. non-welfare, harm, mischief.

A-śama, *as, m.* disquietude, uneasiness.

A-śānta, *as, ā, am*, unappeased, indomitable, violent, wild; restless, anxious, unresigned; unconsecrated, not sacred, irreligious, profane. — **Āśānta-tā**, *f.* want of tranquillity, passionateness.

A-śānti, *is, f.* restlessness, anxiety. — **Āśānti-kara**, *as, ī, am*, causing anxiety.

A-śāmya, *as, ā, am*, unappeasable.

अशरण *a-śaraṇa, as, ā, am*, destitute of refuge, defenceless.

अशरीर *a-śarīra, as, ā, am*, bodiless, incorporeal; (*as*), m. a N. of Kāma, the god of love.

A-śarīrīn, *i, īnī, ī*, incorporeal.

अशर्मन् *a-śarman, a, n.* unhappiness, pain, affliction; (*ā, ā, a*), unhappy, afflicted.

अशस् *a-śas, as, as, as* (rt. *śas* for *sas*), Ved. not blessing, not wishing well, not praising, cursing, hating.

A-śasta, *as, ā, am*, Ved. inexpressible, ineffable, not esteemed, hated, ill-starred. — **Āśasta-vāra**, *as, ā, am*, Ved. having indescribable treasures; (*Sāy.*) who is not asked for wealth, i. e. who grants it of his own accord.

A-śasti, *is, f.*, Ved. not wishing well, imprecation, evil design, curse; a curser, hater. — **Āśasti-han**, *ā, ghnī, a*, Ved. averting imprecations or curses.

अशस्त्र *a-śastra, as, ā, am* (rt. *śas*, to hurt), weaponless, unarmed.

अशाखा *a-śakhā, f.*, N. of a grass.

अशारीरिक *a-śarīrika, as, ī, am*, not relating to or endowed with body, incorporeal.

अशाश्वत *a-śāśvata, as, ī, am*, perishable, transient, temporary.

अशासन *a-śāsana, am, n.* (rt. *sās*), want of government, anarchy, disorder.

A-śāsaniya or **a-śāśya**, *as, ā, am*, ungovernable.

A-śāśta, *as, ā, am*, ungoverned, undisciplined.

A-śāstra, *as, ā, am*, unscriptural, not conformable to sacred authority, heterodox. — **A-śāstra-vihīta** or **a-śāstra-siddha**, *as, ā, am*, not enjoined by the Śāstras.

A-śāstriya, *as, ā, am*, unscriptural, heterodox, illegal, immoral, irreligious.

अशिक्षित *a-śikṣhita, as, ā, am*, untaught.

अशित *aśita, aśitavya, &c.* See under 2. *aś*.

अशित *aśitra*. See under 1. *aś*, 2. *aś*.

अशियल *a-śithila, as, ā, am*, not loose, firm, tight, hard.

अशिन *aśin*. See under 1. *aś*.

अशिपद् *a-śipada, as, ā, am*, Ved. not causing the sickness called śipada.

अशिमिद *a-śimida, as, ā, am*, Ved. not destructive like a Śimida.

अशिमिविद्विष् *asimi-vidvish*, *t, t, t*, Ved. epithet of the seven Parjanya or rain-clouds (perhaps the true reading may be *Simi-vidvish*, 'hater of the Simis').

अशिर *aśira*, *as*, *m.* (fr. rt. 2. *aś*), fire; a N. of the sun, 'consumer or devourer'; N. of a Rākshasa or goblin; (*ā*), *f.*, N. of the wife of this Rākshasa; (*am*), *n.* a diamond.

अशिरस् *a-śiras*, *ās*, *ās*, *as*, or *a-śiraska*, *as*, *ā*, *am*, headless [cf. *ἀκεφαλος*]. — *A-śiraś-nāna*, *am*, *n.* bathing the whole body except the head.

अशिव *a-śiva*, *as*, *ā*, *am*, unfriendly, unkind, envious; pernicious, dangerous; causing or threatening mischief; unlucky, unfortunate; (*as*), *m.*, N. of a certain divine being; (*i*), *f.* a female demon or goblin; (*am*), *n.* ill-luck, evil fortune, mischief.

अशिशिर *a-śiśira*, *as*, *ā*, *am*, not cold, warm. — *Aśiśira-tū*, *f.* heat, warmth.

अशिशिषु *aśiśishu*, *us*, *us*, *u* (fr. rt. 2. *aś*, in Desid.), hungry.

अशिशु *a-śiśu*, *us*, *vī*, *u*, childless, without young ones. — *Aśiśvi* or *aśiśvikā*, *f.* a childless woman.

अशिश्ट *a-śiṣṭa*, *as*, *ā*, *am* (rt. *sās*), untrained, badly trained, ill-regulated, ill-behaved, rude, barbarous, profligate. — *Aśiṣṭa-tā*, *f.* or *aśiṣṭa-tva*, *am*, *n.* rudeness. — *Aśiṣṭācāra* ('*ta-āc*'), *as*, *m.* bad behaviour, rudeness, profligacy.

A-śiṣhya, *as*, *ā*, *am*, not to be taught, not to be informed.

अशिश्र *aśiśhṛ*, *as*, *ā*, *am* (superl. of *aśin*, see I. *aś*), Ved. reaching very far.

अशीति 1. *aśita*, *as*, *i*, *am*, the eightieth. *Aśiti*, *i*, *f.* eighty. — *Aśiti-bhāga*, *as*, *m.* the eightieth part, one part out of eighty.

Aśitka, *as*, *ā*, *am*, an octogenarian, one eighty years of age.

अशीत 2. *a-śita*, *as*, *ā*, *am*, not cold, warm, hot. — *Aśita-kara*, *as*, or *aśita-ruć*, *k*, *m.* the sun, 'having hot rays.'

A-śitala, *as*, *ā*, *am*, hot.

अशीरी *a-śirī*, *as*, *ā*, *am*, undecayed, unimpaired.

अशीरधेन *a-śirshan*, *ā*, *ā*, *a*, Ved. or *a-śirshika*, *as*, *ā*, *am*, headless.

अशील *a-śila*, *as*, *ā*, *am*, ill-behaved, vulgar, offensive; indifferent; (*am*), *n.* bad manners, bad conduct, depravity.

अशील *a-śūci*, *is*, *is*, *i* (rt. 2. *śuc*), foul, impure; (*iś*), *f.* impurity, disgrace, degradation. — *Aśūci-tā*, *f.* or *aśūci-tva*, *am*, *n.* impurity.

A-śūca, *am*, *n.* impurity, foulness; legal impurity, contamination, defilement contracted by the death of a relation, or by the commission of prohibited acts, &c. — *Aśūca-tva*, *am*, *n.* impure or abandoned nature or disposition; defilement, contamination.

अशुद्ध *a-śuddha*, *as*, *ā*, *am* (rt. *śudh*), impure; inaccurate; unknown, unascertained. — *Aśudha-vānaka*, *as*, *m.* a vagrant, a suspicious character.

A-śuddhi, *is*, *i*, *impure*; (*iś*), *f.* impurity.

A-śodhana, *am*, *n.* uncleanness; inaccuracy.

A-śodhita, *as*, *ā*, *am*, uncleansed, unclean; inaccurate, uncorrected, unrevised.

अशुभ *a-śubha*, *as*, *ā*, *am*, unlucky, inauspicious; (*am*), *n.* sin, a shameful deed, misfortune.

— *Aśubhodaya* ('*bha-ul*'), *as*, *m.* inauspicious omen.

अशुश्रूषा *a-śuśrūṣā*, *f.* inattention, neglect of service or respect.

अशुष *aśuṣa*, *as*, *ā*, *am* (fr. rt. 2. *aś*), Ved. eating, consuming, voracious; (Sāy.) not causing to dry up, not extinguished (as if fr. rt. *śuṣh*).

अशुष्क *a-śuṣka*, *as*, *ā*, *am* (rt. *śuṣh*), not dry, moist, fresh, green.

A-śoṣhāṇi or *a-śoṣhya*, *as*, *ā*, *am*, not to be dried up.

अशूद्र *a-śūdra*, *as*, *m.* one who is not a *Sūdra*.

अशून्य *a-śūnya*, *as*, *ā*, *am*, not empty. — *Aśūnya-śayana*, *am*, *n.*, *aśūnyaśayana-dvitiyā*, *f.*, *aśūnyaśayana-vrata*, *am*, *n.*, N. of certain ceremonies.

अशूला *a-śūlā*, *f.* the tree *Vitex Alata*.

अशृङ्ग *a-śringa*, *as*, *ā*, *am*, having no horn or top.

अशृण्य *a-śrīṇya*, *as*, *ā*, *am*, untameable, unbridled.

अशृत *a-śrita*, *as*, *ā*, *am*, not cooked, unripe.

अशृथित *a-śrithita*, *as*, *ā*, *am* (rt. *śrath*), Ved. not loosened.

अश्व *a-śva*, *as*, *ā*, *am*, Ved. pernicious, dangerous, not causing pleasure.

अशेष *a-śeṣa*, *as*, *ā*, *am*, without remainder, entire, perfect, all, whole, every; infinite, endless; (*as*), *m.* non-remainder; *aśesham* or *aśeshena* or *aśeshatas*, ind. entirely, wholly. — *Aśeṣa-tā*, *f.* totality. — *Aśeṣa-sāmrajya*, *as*, *m.* an epithet of *Siva*. — *Aśeshaya*, nom. P. *aśeshayati*, -*yitum*, to finish entirely.

A-śeṣas, *ās*, *ās*, *as*, Ved. without offspring or descendants.

अशैक्ष *a-śaiksha*, *as*, *m.* an Arhat (lit. 'no longer a pupil').

अशोक 1. *a-śoka*, *as*, *ā*, *am* (rt. 2. *śuc*), Ved. without heat.

अशोक 2. *a-śoka*, *as*, *ā*, *am* (rt. 1. *śuc*), without sorrow, not feeling or not causing sorrow; (*as*), *m.*, N. of the tree *Jonesia Aśoka* Roxb. (it is a tree of moderate size, belonging to the leguminous class, with magnificent red flowers); N. of a minister of king Daśaratha; N. of a king in Pāṭaliputra; (*ā*), *f.*, N. of a medicinal plant; one of the female domestic deities of the Jains; (*am*), *n.* the blossom of the *Aśoka* plant; quicksilver. — *Aśoka-taru*, *us*, *m.* or *aśoka-naga*, *as*, *m.* or *aśoka-vriksha*, *as*, *m.* an *Aśoka* tree. — *Aśoka-trirātra*, *as*, *m.*, N. of a feast which lasts during three nights. — *Aśoka-datta* or *aśoka-vega*, *as*, *m.*, N. of a man. — *Aśoka-pūrnimā*, *f.*, N. of a certain holiday. — *Aśoka-nūjārī*, *f.*, N. of a metre. — *Aśoka-rohīṇī*, *f.*, N. of a medicinal plant. — *Aśoka-vardhana*, *as*, *m.*, N. of a king. — *Aśoka-sha-hṭhī*, *f.*, N. of a certain holiday. — *Aśokārī* ('*ka-ari*'), *iś*, *m.*, N. of the plant *Nauclia Kadamba* Roxb. — *Aśokāṣṭanū* ('*ka-aṣh*'), *f.* the eighth day in the first half of the month *Caitra*.

A-śoka, *as*, *m.* absence of care or vanity; content, tranquillity, modesty.

A-śocyā, *as*, *ā*, *am*, not to be sorrowed for.

अशोधन *a-śodhana*. See under *a-śuddha*.

अशोषणीय, **अशोष**. See under *a-śuṣka*.

अशौच *a-śauca*. See under *a-śuci*.

अशौर्य *a-śaurya*, *am*, *n.* want of heroism, cowardice.

अश्र 1. *aśra*, *as*, *ā*, *am* (fr. rt. 2. *aś*), Ved. voracious; (*as*), *m.*, N. of a demon.

Aśrayā, *f.*, Ved. hunger.

Aśrita-pibatā, *f.* invitation to eat and to drink.

— *Aśritapibatīyati*, nom. he invites to eat and drink.

1. *aśman*, *ā*, *m.*, Ved. eating.

अश्र 2. *aśna*, *as*, *m.* (fr. rt. 1. *aś*?), Ved. a stone; a cloud.

Aśma, *as*, *m.* a mountain, a rock; Ved. a cloud.

Aśmaka, *as*, *i*, *m.*, N. of several persons.

2. *aśman*, *ā*, *m.* a stone, especially one fit for slinging; flint; hard stone, rock; a cloud; thunderbolt; sky (?); N. of a Brāhman [cf. *Zend aśman*; Pers. *aśmān*; Lith. *akmū*, Them. *akmen*; Slav. *kamy*, Them. *kamen*]. — *Aśma-kadalī*, *f.*, N. of a plant. — *Aśma-kuṭṭa* or *aśma-kuṭṭaka*, *as*, *ā*, *am*, breaking or bruising anything with a stone, bruised or broken by stones. — *Aśma-ketu*, *us*, *m.*, N. of a plant.

— *Aśma-gaṇḍhā*, *f.*, N. of a plant. — *Aśma-garbha*, *am*, *n.* or *aśmagarbha-ja*, *am*, *n.* an emerald.

— *Aśma-ghna*, *as*, *m.*, N. of a plant. — *Aśma-ṣakra*, *as*, *ā*, *am*, Ved. furnished with a disk of stone. — *Aśma-ja*, *am*, *n.* red chalk; iron. — *Aśma-jatuka*, *am*, *n.* bitumen. — *Aśma-dāraṇa*, *as*, *m.* an axe or crow for breaking stones; (*am*), *n.* splitting stones or rocks. — *Aśma-didyū*, *us*, *us*, *u*, Ved. throwing rocks or thunderbolts; (Sāy.) one who has obtained a weapon, having Adamantine weapons.

— *Aśman-maya*, *as*, *i*, *am*, Ved. made of stone. — *Aśman-vat*, *ān*, *atī*, *at*, Ved. of stone, stony.

— *Aśma-pushpa*, *am*, *n.* benzoin (styrax). — *Aśma-bhāla*, *am*, *n.* a mortar of stone or iron. — *Aśma-bhid*, *t*, *m.* the plant *Coleus Scutellarioides*, supposed to dissolve stone in the bladder. — *Aśma-bheda* or *aśma-bhedaka*, *as*, *m.* the same. — *Aśma-maya*, *as*, *i*, *am*, made or consisting of stone, stony. — *Aśma-yoni*, *is*, *m.* an emerald. — *Aśma-vat*, *ān*, *atī*, *at*, stony, of stone. — *Aśma-varman*, *a*, *n.*, Ved. a wall or shield of stone. — *Aśma-vraja*, *as*, *ā*, *am*, Ved. included in rocks. — *Aśma-sāra*, *as*, *am*, *m.* *n.* iron; sapphire. — *Aśma-sāra-maya*, *as*, *i*, *am*, made or consisting of iron. — *Aśma-hanman*, *a*, *n.*, Ved. a stroke of the thunderbolt. — *Aśmāśya* ('*man-aś*'), *as*, *ā*, *am*, Ved. having a stone-mouth or stone-source, i. e. flowing from a rock. — *Aśmottha* ('*man-ul*'), *am*, *n.* asphalt, bitumen.

Aśmara, *as*, *ā*, *am*, stony, rocky, appertaining to stone or rock; (*i*), *f.* strangury, stone or gravel (the disease). — *Aśmarī-ghna*, *as*, *m.*, N. of the tree *Crataeva Roxburghii* R. Br., used as a lithontriptic.

— *Aśmarī-bhedana*, *am*, *n.* a lithontriptic. — *Aśma-rī-hara*, *as*, *m.*, N. of the tree *Pentaptera Arjuna*, used as a lithontriptic.

Aśmīra, *as*, *am*, *m.* *n.* stone or gravel (the disease).

अश्मन्त *aśmanta*, *am*, *n.* (fr. 2. *aśman*?), a fire-place; a field; a plain; death; (*as*, *ā*, *am*), un- auspicious, unlucky; unbounded, unlimited; (*as*), *m.*, N. of a Marut; [with this word compare Gr. *καμινος* and Lat. *camīnus*.]

Aśmantaka, *am*, *n.* a fire-place; a shade for a lamp; (*as*), *m.*, N. of a plant, from the fibres of which a Brāhman's girdle may be made.

अश्र 1. *aśra*, *as*, *m.* (fr. rt. 1. *aś*, wrongly spelt *asra*), a corner [cf. *āśrī*].

अश्र 2. *aśra*, *am*, *n.* = *aśru*, a tear, *q. v.*

Aśrāya, uon. A. *aśrāyate*, -*yitum*, to shed tears.

Aśrin, *i*, *īnī*, *i*, having tears, in tears.

अश्र 3. *aśra*, *am*, *n.* = *asra*, blood, *q. v.*

— *Aśra-pa*, *as*, *m.* fiend, a cannibal, 'a blood-drinker.'

अश्रद्ध *a-śraddha*, *as*, *ā*, *am* (rt. *dḥā* with *śrad*), not trusting in (with loc. c.); unbelieving; (*ā*), *f.* want of trust, unbelief.

A-śraddhāhāna, *as*, *ā*, *am*, unbelieving, incredulous, having no faith.

A-śraddheya, *as*, *ā*, *am*, not to be believed, incredible.

A-śraddha, *as*, *ā*, *am*, not performing funeral rites, not entitled to them, not belonging or relating to them; (*as*), *m.* non-performance of funeral rites.

— *A-śraddha-bhojin*, *i*, *īnī*, *i*, one who has taken the vow not to eat during the performance of the *Śrāddha* ceremonies.

अश्रम a-śrama, as, m. (rt. śram), freedom from fatigue, freshness; absence of toil, laziness; (as, ā, am), Ved. indefatigable.

A-śramaya, as, ā, am, Ved. indefatigable; (as), m. one who is not an ascetic or Buddhist mendicant.

A-śrānta, as, ā, am, untired, unwearied, eternal, continual; (am), ind. unweariedly, continually, uninterruptedly.

अश्रवण a-śravāṇa, am, n. (rt. śru), loss of hearing, deafness.

A-śravya, as, ā, am, not to be heard, unfit to be heard, not to be spoken of.

अश्रातस a-śrātas, ind. (rt. śrā), Ved. in an uncooked manner, raw.

अश्रि aśri, is, or aśrī, f. (fr. rt. i. aś?), the sharp side of anything, a corner, angle of a room or house; the edge of a sword [cf. Lat. *acies*, *acer*; Lith. *asmiū*]. — Aśri-mat, ān, atī, at, comered.

अश्रित a-śrita, as, ā, am, Ved. unapproached, difficult of access; not stopping (?).

अश्रिन् aśrin. See under 2. aśra.

अश्रीक a-śrika, as, ā, am (fr. śrī, q. v.), unlucky, unpropitious.

A-śrimat, ān, atī, at, unfortunate, inglorious.

A-śrira, as, ā, am, Ved. unpleasant, ugly.

A-śrīla, as, ā, am, unprosperous, unlucky.

A-ślika, as, ā, am (ślī substituted for śrī), unlucky, unpropitious.

A-ślīla, as, ā, am, unpleasant, ugly; coarse, vulgar; abusive, blackguard; (am), n. rustic language, untruth, low abuse.

अश्रु aśru, u, n. a tear [supposed to stand for daśru fr. rt. daś: cf. Gr. *δάκρυ*; Lat. *lacryma* for *daeryma*; Goth. *taigrs*, Them. *taigra*; Eng. *tear*; Mod. Germ. *Zähre*; Lith. *asara*]. — Aśru-kalā, f. a tear-drop. — Aśru-nālī, f. Fistula Lachrymalis. — Aśru-paripūrṇāksha (‘na-ak’), as, i, am, whose eyes are filled with tears. — Aśru-paripluta, as, ā, am, bathed in tears. — Aśru-pāta, as, m. flow of tears. — Aśru-pūrṇa, as, ā, am, filled with tears. — Aśru-pūrṇākula (‘na-ak’), as, ā, am, troubled and filled with tears. — Aśru-pūrṇāksha (‘na-ak’), as, i, am, whose eyes are filled with tears. — Aśru-mukha, as, i, am, having tears on the face. — Aśru-locana, as, ā, am, having tears in the eyes. — Aśru-puhata (‘ru-up’), as, ā, am, affected by tears.

अश्रुत a-śruta, as, ā, am (rt. śru), unheard, inaudible; contrary to the Vedas; (as), m., N. of a son of Kṛishṇa, also of Dyutimat. — Aśruta-rat, ind. as if it were not heard. — Aśruta-vraṇa, as, m., N. of a man.

A-śruti, is, f. not hearing, forgetfulness; not being directed by the Vedas. — A-śruti-dhara, as, ā, am, not striking the hearing; not knowing the Veda.

अश्रेयस a-śreyas, ān, aśi, as, not the better, inferior, worse; worthless, useless, unprofitable, bad; (as), n. mischief, unhappiness.

A-śreshṭha, as, ā, am, not the best, inferior, worse; bad, vile.

अश्रमन् a-śreshman, ā, ā, a, Ved. without bands (?).

अश्रोत्रिय a-śrotriya, as, m. a Brāhman who has not read the Vedas; not a theologian.

अश्लाघा a-ślāghā, f. (rt. ślāgh), absence of self-applause, modesty, reserve.

A-ślāghya or a-ślāghaniya, as, ā, am, undeserving of honour or praise, worthless; base, mean.

अश्लेषा a-śleshā, f. (rt. ślish), the ninth Nakshatra or lunar mansion, containing five stars; disunion, disjunction. — Aśleshā-bhava, as, or aśleshā-bhū, ās, a N. of Ketu, i. e. the descending

node or dragon's tail; (as formed of the lower extremities of the Daitya Saighika, who was cut in two by Vishṇu at the churning of the ocean.)

अश्लोन् a-ślona, as, ā, am, Ved. not lame, not crippled.

अश्व 1. aśva, as, m. (rt. i. aś?), a horse, especially a stallion; the number 'seven' (that being the number of the horses of the sun); a race of men horse-like in strength; N. of a son of Citraka, also of a Dānava; (ā), f. a mare; (au), du. a horse and a mare [cf. Zend *aspa*; Lat. *equus*; Gr. *ἵππος*; Lith. *aswa*; Old Sax. *chusale*]. — Aśva-kundikā, f., N. of the plant *Physalis Flexuosa*. — Aśva-kurṇa, as, m. the ear of a horse; N. of the tree *Vatica Robusta* W. and A., so called from the shape of its leaves; a term in surgery for a particular fracture of the bones; N. of a mountain. — Aśva-kurṇaka, as, m. = the preceding in all but its last sense. — Aśva-kufī, f. a stable for horses. — Aśva-kuśala or aśva-kovīla, as, ā, am, skilled in horses. — Aśva-kranda, as, m., N. of a bird. — Aśva-khura, as, m. a horse's hoof; a perfume, apparently a dried shell-fish; (ā or ī), f. the plant *Clitoria Ternatea* Lin. — Aśva-yati, is, f. the pace of a horse; N. of a metre containing four verses of sixteen syllables each. — Aśva-gandhā, f. the plant *Physalis Flexuosa* Lin. — Aśva-jogya, am, n. a pair of horses. — Aśva-yoshṭha, am, n. a stable. — Aśva-grīva, as, m. 'horse-neck,' N. of a demon, a foe of Vishṇu, more commonly called Haya-grīva. — Aśva-ghāma, as, m., N. of a place. — Aśva-ghāsa, as, m. pasture for horses. — Aśva-ghosha, as, m., N. of a Buddhist. — Aśva-ghna, as, m. 'horse-bane,' N. of a kind of Oleander, *Nerium Odorum* Ait. — Aśva-śulana-sālā, f. a riding-house. — Aśva-cikitsaka, as, m. a farrier, a veterinary surgeon. — Aśva-cikitsā, f. farriery. — Aśva-jaghana, as, m. a kind of centaur, a being with lower limbs like those of a horse. — Aśva-jit, i, t, i, Ved. gaining horses by conquest; (t), m., N. of a Buddhist Bhikshu. — Aśva-tīrtha, am, n., N. of a place of pilgrimage near Kānyakubja on the Gaṅgā. — Aśva-da, as, ā, am, giving horses. — Aśva-dānshtrā, f. the plant *Tribulus Lanuginosus* Lin. — Aśva-dā, ās, m., Ved. or aśva-dāvan, ās, m., Ved. giving horses. — Aśva-dūta, as, m. a riding messenger. — Aśva-nadī, f., N. of a river. — Aśva-nāya, as, m. a horse-herd, i. e. one who has the charge of a drove of grazing horses. — Aśva-nābandhika, as, m. lit. 'a horse-fastener,' a groom. — Aśva-nirṇij, k, k, k, Ved. decorated or embellished with horses. — Aśva-pa, as, m., Ved. a groom. — Aśva-pati, is, m., Ved. lord of horses; N. of several persons, of a king of Madra and father of Śavitrī; and of an Asura. — Aśva-parṇa, as, ā, am, Ved. having horses for wings. — Aśva-pastya, as, ā, am, Ved. having horses for (its) home or seat or source, consisting in horses (?), depending on horses (?). — Aśva-pāda, as, ā, am, horse-footed. — Aśva-pāla, as, m. a groom. — Aśva-pucchī, f. the plant *Glycine Debilis* Ait. — Aśva-prishṭha, am, n. horseback. — Aśva-peśas, ās, ās, as, Ved. decorated or embellished with horses. — Aśva-badava or aśva-badava, am, n. horses and mares; (au), m. du. a horse and a mare. — Aśva-bandha, as, m. lit. 'a horse-fastener,' a groom, an ostler. — Aśva-bandhana, am, n. fastening of horses; (as, i, am), used for fastening horses. — Aśva-balā, f., N. of a vegetable. — Aśva-bāla or aśva-vāla, as, m. tail or hair of a horse; a kind of reed, *Saccharum Spontaneum* Lin. — Aśva-bāhu, us, m., N. of a son of Citraka. — Aśva-budhna, as, ā, am, Ved. based on horses, having its origin in horses, standing on horses, i. e. on a carriage drawn by horses. — Aśva-budhya, as, ā, am, Ved. based on horses, having its origin in horses (as wealth), distinguished by horses. — Aśva-bhā, f. lightning. — Aśva-mahishikā, f. the natural enmity of a horse and a buffalo. — Aśva-māra or aśva-māraka, as, or aśva-hantṛi, tā, m. 'horse-destroying,' a kind of Oleander, *Nerium Odorum*. — Aśva-māla, as, m. a kind of serpent. — Aśvam-ishi, is, is, i,

Ved. seeking or wishing for horses; procuring horses, an epithet of Agni; (Śāy.) whose rites are pervasive, or who desires quick worship. — Aśva-mukha, as, i, am, having the head or countenance of a horse; (as), m. a Kinnara or celestial chorister (so represented); according to others, a kind of demi-god distinct from the preceding; N. of a peculiar race of people. — Aśva-muc, k, m. a horse-stealer. — Aśva-medha, as, m. the horse-sacrifice; (a celebrated ceremony, the antiquity of which reaches back to the Vedic period. For example, hymns 162 and 163 in the first Maṇḍala of the Rīg-veda were used at this sacrifice. In later times its efficacy was so exaggerated, that a hundred such sacrifices entitled the sacrificer to displace Indra from the dominion of Svarga; kings who engaged in it spent enormous sums in gifts to the Brāhmins. It is said that the horse was sometimes not immolated, but kept bound during the ceremony); N. of a son of Bharata. — Aśvamedita-kāṇḍa, am, n., N. of the thirteenth book of the Śatapatha-Brāhmayā. — Aśva-medha-datta, as, m., N. of a king. — Aśvameditika or aśvameditiya, as, ā, am, relating to the horse-sacrifice; (as), m. a horse fit for the sacrifice, called Aśva-medha. — Aśva-yuj, k, k, k, Ved. harnessing horses; having horses put to (as a carriage); (k), f., N. of a constellation, the head of Aries; the first lunar mansion; m. the month Āśvina (Sept.-Oct.); (k, k, k), born under the constellation Āśvayuj. — Aśva-yuja, as, m. the month Āśvina. — Aśva-yūpa, as, m., Ved. the post to which the sacrificial horse was bound. — Aśva-yoga, as, ā, am, Ved. causing the yoking of horses, joining or reaching as quickly as horses. — Aśva-raksha, as, m. the keeper or rider of a horse, a groom. — Aśva-rutha, as, m. a carriage drawn by horses; (ā), f., N. of a river. — Aśva-rādhas, ās, ās, Ved. furnishing horses. — Aśva-rothaka, as, m., N. of the plant *Nerium Odorum* Ait. — Aśva-lalitā, N. of a species of the *Vikṛiti* metre. — Aśva-lālā, f. a kind of snake. — Aśva-loman, ā, m. horse-hair; a kind of snake. — Aśva-raktra, as, m. a Kinnara or Gandharba. — Aśva-vaḍava, am, n. a stud of horses and mares; (au), m. du. a horse and a mare; (ās), m. horses and mares, see aśva-badava. — 1. aśva-rat, ind. like a horse. — 2. aśva-rat, or Ved. aśva-rat, ān, atī, at, possessed of horses, consisting of horses. — Aśva-radana, as, m., N. of a people. — Aśva-raha, as, m. a horseman. — Aśva-rāra or aśva-rāla, as, m. a horseman, a groom. — Aśva-rāra, as, m., N. of the Bos Gavæus. — Aśva-rāra or aśva-rāhaka, as, m. a horseman. — Aśva-vikrayin, i, m. a horse-dealer. — Aśva-vid, t, t, i, skilled in taming horses, an epithet of Nala; a jockey; Ved. procuring horses. — Aśva-vriṣha, as, m., Ved. a stallion. — Aśva-vaidya, as, m. a farrier, a veterinary surgeon. — Aśva-śaka, am, n., Ved. excrements of a horse. — Aśva-śakṛit, t, n. excrements of a horse, horse-dung; N. of a river. — Aśva-sanku, us, m., N. of a Dānava. — Aśva-sālā, f. a stable. — Aśva-sāva, as, m. a foal, a colt. — Aśva-sāstra, am, n. a manual or text-book of veterinary science. — Aśva-śras, as, n. a horse's head; (ās, ās, as), having the head of a horse, an epithet of Nārāyaṇa; (ās), m., N. of a Dānava. — Aśva-śrīgālikā, f. the natural enmity between the horse and the jackal. — Aśva-sāndra, as, ā, am, Ved. causing joy (by means of) horses; brilliant with horses. — Aśva-shangava, am, n. a set or team of six horses. — Aśva-sani, is, is, i, Ved. or aśva-sā or aśva-shā, ās, ās, am, Ved. gaining or procuring horses. — Aśva-sāda, as, or aśva-sādān, i, m. a horseman, a rider, a horse-soldier. — Aśva-sārathya, am, n. management of horses and cars, horsemanship and driving, coachmanship, charioteership. — Aśva-sūkti, is, m., N. of an author of Vedic hymns. — Aśva-sūrita, as, ā, am, Ved. praised sincerely (for the gift of) horses; whose praise for (giving) horses is agreeable and true. — Aśva-sena, as, m., N. of a Nāga. — Aśvasena-nṛpa-nandana, as, m., N. of a king and saint, also Sanatsumāra.

— *Āśvastomīya*, *as*, *ā*, *am*, Ved. relating to the praise of the sacrificial horse. — *Āśva-sthāna*, *am*, n. a stable or stall for horses; (*as*, *ā*, *am*), born in a stable. — *Āśva-haya*, *as*, *ā*, *am*, Ved. driving or spurring a horse. — *Āśva-hāraka*, *as*, m. a horse-stealer. — *Āśva-hridaya*, *am*, n. horse-manship. — *Āśvāksha* ('*va-ak*'), *as*, m., N. of a plant. — *Āśvājanī* ('*va-aj*'), f. a whip. — *Āśvādika* ('*va-adh*'), *as*, *ā*, *am*, strong in cavalry, superior in horses. — *Āśvādhyaksha* ('*va-adh*'), *as*, m. a guardian of horses. — *Āśvā-mayha*, *as*, *i*, *am*, Ved. rich in horses. — *Āśvāyur-veda* ('*va-ay*'), *as*, m. veterinary science. — *Āśvārī* ('*va-ari*'), *i*, m. a buffalo. — *Āśvārūha* ('*va-ār*'), *as*, *ā*, *am*, mounted, sitting on horseback. — *Āśvāroha* ('*va-ā*'), *as*, *ā*, *am*, riding or mounted on a horse; (*as*), m. a horseman; (*ā*), f., N. of the plant *Āśvagandhā*. — *Āśvārohaka* ('*va-ār*'), *as*, m., N. of the plant *Āśvagandhā*. — *Āśvārohin* ('*va-ār*'), *i*, *ini*, *i*, mounted or riding on horseback. — *Āśvā-val*, *an*, *ati*, *at*, furnished with horses. — *Āśvāvarohaka* ('*va-av*'), *as*, m., N. of the plant *Āśvagandhā*. — *Āśveshita* ('*va-ish*'), *as*, *ā*, *am*, hurried along by horses. — *Āśvorasa* ('*va-ur*'), *as*, *i*, *am*, broad-chested like a horse.

2. *āśva*, nom. P. *āśvati*, to behave like a horse. *Āśvaka*, *as*, *ā*, *am*, horse-like, acting like a horse, &c.; (*as*), m. a small horse; a bad horse; a hack; a stray horse, one whose owner is not known; any horse. *Āśvakini*, f. the first Nakshatra or lunar mansion. *Āśvatara*, *as*, *ā*, *am*, swift, speedy; (*as*, *i*), m. f. a mule; (*as*), m. a male calf; N. of a Gandharva; one of the chiefs of the Nāgas or serpent-race, inhabiting the regions under the earth.

Āśvattha, *as*, m. the holy fig tree, *Ficus Religiosa* L. (under which horses stand; (*tha*=*stha*); Ved. a vessel made of its wood; N. of another tree (= *garula-bhāṇḍa*); the fruit of the *Ficus Religiosa*; the time at which it bears; an epithet of the sun; N. of a man; N. of a people; (*ā*), f. day of full moon in the month *Āśvina*, in which month the fruits of the *Ficus Religiosa* generally become ripe; day of full moon; (*i*), f., N. of a plant. — *Āśvattha-kupa*, *as*, m. the fruit season of the holy fig tree. — *Āśvattha-bheda*, *as*, m., N. of a tree, *Bignonia Suaveolens*.

Āśvatthaka, *as*, *ā*, *am*, to be given or to be done &c. when the *Āśvattha* tree bears; (*am*), n. the petals of the Arabian jasmine.

Āśvatthāman, *ā*, m. (*sthāman* for *sthāman*?), N. of a saint and warrior, the son of Droṇa and one of the chiefs of the Kurus.

Āśvatthikā, f., N. of a plant.

Āśvaya, nom. P. *āśvayati*, -*yitum*, to wish for horses.

Āśvayā, f., Ved. desire to get horses.

Āśvaya, *us*, *us*, *u*, Ved. desiring horses.

Āśvata, *as*, m., N. of the Hotri-priest of Janaka, king of Videha.

Āśvasya, nom. P. *āśvasyati*, -*yitum*, to wish for the stallion.

Āśvāya, nom. P. *āśvayati*, -*yitum*, Ved. to wish for horses.

Āśvika, *as*, *i*, *am*, drawn by horses, carried by horses.

Āśvin, *i*, *ini*, *i*, Ved. possessed of horses, consisting of horses; (*i*), m. a cavalier, a horse-tamer; (*mai*), m. du. the two charioteers; N. of two divinities, who appear in the sky before the dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; in later times they are considered as the physicians of Svarga or heaven; (in astronomy) they are the twins of the zodiac; (*ini*), f. a nymph, considered in later times as the mother of the *Āśvins*; she was the wife of *Sūrya* or the sun, who concealed herself in the form of a mare; (in astronomy) the head of Aries or the first of the twenty-eight Nakshatras or lunar mansions; (*i*), n., Ved. richness in horses. — *Āśvī-deratāka*, *as*, *ā*, *am*, whose divinities are the *Āśvins*. — *Āśvī-kumāra* or *āśvīnī-putra* or *āśvīnī-suta*, *an*, m. du. the twin sons of *Saijñā*, the sun's wife, in the form of *Āśvin*, commonly called the *Āśvins*. — *Āśvī-mat*,

ān, *atī*, *at*, (any Mantra &c.) containing the word *Āśvin*. — *Āśvī-sālokyā*, *am*, n. the heaven or station of the *Āśvins*, to which the giver of a horse is raised.

Āśvīya, *as*, *ā*, *am*, Ved. referring to horses; (*ā*), Ved. neut. pl. a troop of horses.

Āśvīna, *as*, *ā*, *am*, distant a day's journey for a horse; more usually *Āśvīna*.

Āśvīya, *as*, *ā*, *am*, belonging or relating to a horse, conducive to horses; (*am*), n. a number of horses.

Āśvya, *as*, *ā*, *am*, Ved. belonging to or coming from horses; consisting of horses; (*am*), n., Ved. a number of horses, possession of horses; (*as*), m., N. of *Vaśa*, the son of *Āśva*.

अश्वन्त *aśvanta*, *am*, n. (connected with *aśmanta*, q. v.), death; a field; a fire-place; termination, limit; (*as*, *ā*, *am*), unlucky, inauspicious, unbounded, unlimited. [In the first sense *aśvanta* may be for *asu-anta*, 'end of life.']

अश्वस्तन *aśvastana*, *as*, *i*, *am*, or *aśvastanika*, *as*, *ā*, *am*, of to-day, not of or not for to-morrow; one who makes no provision for to-morrow. — *Aśvastana-vid*, *t*, *t*, *t*, ignorant of the future.

अश् *ash*, cl. I. P. A. *ashati*, -*te*, -*shitum*, to go or move; to take or receive; to shine.

अषडक्षीय *aṣṭakṣhīya*, *am*, n. (fr. *a*, *shash*, *akṣhī*), anything not seen by six eyes, i. e. known or determined by two persons to the exclusion of a third; a secret.

अषतर *aṣṭatara*, *as*, *ā*, *am*, Ved. (fr. *a* positive, which is not preserved, but may be referred to rt. I. *aś*), more accessible or acceptable.

अषाढ *a-shāḍha*, or Ved. *a-shāḥa*, *as*, *ā*, *am*, not to be overcome, invincible; born under the constellation *Aśhāḍhā*; (*as*), m. the month *Aśhāḍha* (or *Āśhāḍha*), commencing with the sun's entrance into Gemini (June-July); a staff made of the wood of *Palāśa*, carried by a student during the performance of certain vows; N. of a teacher; N. of the Malaya mountain; (*ā*), f., N. of a sacred brick; N. of a constellation; pl. the eighteenth and nineteenth or twentieth and twenty-first lunar mansions.

Aśhāḍhaka, *as*, m. the month *Aśhāḍha* (or *Āśhāḍha*).

अष्टन् *aṣṭan*, *a* or *an* (but *aṣṭan* is more common for nom., acc., and voc. cases), pl. eight [cf. Lat. *octo*; Gr. *ὀκτώ*; Goth. *ahtau*; Mod. Germ. *acht*; Eng. *eight*; Lith. *astūni*; Slav. *osm*]; in comp. with other numerals often *aṣṭā*, e. g. *aṣṭā-daśan*, eighteen; *aṣṭādaśa*, *as*, *i*, *am*, the eighteenth, divided into eighteen parts; *aṣṭādaśa-dhā*, eighteen-fold; *aṣṭā-viṃśati*, twenty-eight; *aṣṭā-viṃśa*, *as*, *i*, *am*, the twenty-eighth, divided into twenty-eight parts; *aṣṭāvīṃśa*, *as*, *i*, *am*, the thirty-eighth, containing thirty-eight; *aṣṭā-catevīṃśa*, *as*, *i*, *am*, the forty-eighth. — *Aṣṭa-karya*, *as*, *ā*, *am*, one who has the number eight as a mark burnt in his ear; (*as*), m. eight-eared, an epithet of *Brahmā*, who is supposed to have four heads; (*i*), m., N. of a man. — *Aṣṭa-kṛitras*, ind. eight times. — *Aṣṭa-koṇa*, *as*, m. an octagon. — *Aṣṭa-khaṇḍa*, *as*, m. title of a collection of several sections of the *Rig-veda*. — *Aṣṭa-gava*, *am*, n. a flock of eight cows. — *Aṣṭa-gādh* (?), *t*, m. a fabulous animal (called *Sarabha*), supposed to have eight legs; a spider (?). — *Aṣṭa-guṇa*, *as*, *ā*, *am*, eight-fold; (*am*), n. the eight qualities. — *Aṣṭa-guṇāśraya* ('*ṇa-ās*'), *as*, *ā*, *am*, endowed with the eight qualities, epithet of a king. — *Aṣṭa-lea*, *am*, n. condition of eight. — *Aṣṭa-daṣṭra*, *as*, m., N. of a son of *Virūpa*, author of a hymn of the *Rig-veda*; N. of a *Dānava*. — *Aṣṭa-dala*, an octagon. — *Aṣṭa-dik-pāla*, *ās*, m. pl. the regents of the cardinal points, as *Indra* of the East, *Agni* of the North, the S. E., *Yama* of the South, *Naiṛṛita* of the S. W., *Varuṇa* of the West, *Marut* of the N. W.,

Kuvera of the North, and *Īśa* or *Siva* of the N. E. — *Aṣṭa-diś*, *k*, f. the eight cardinal points of the compass collectively. — *Aṣṭa-dhā*, ind. eight-fold, eight times, in eight parts or sections. — *Aṣṭa-dhātu*, *u*, n. the eight metals collectively, as gold, silver, copper, tin, lead, brass, iron, and steel. — *Aṣṭa-pada*, *as*, m. a Vedic metre of eight Padas. — *Aṣṭa-pād*, *t*, *t*, *t*, having eight legs; (*t*), m. a spider; a fabulous animal with eight legs. — *Aṣṭa-pāda*, *as*, *ā*, *am*, having eight legs; (*as*), m. a kind of spider with a small body and long legs. — *Aṣṭa-pādikā*, f., N. of the plant *Vallisria Dichotomus* Wall. — *Aṣṭa-mangala*, *as*, m. a horse with a white face, tail, mane, breast, and hoofs; (*am*), n. a collection of eight lucky things to be assembled on certain occasions (such as a coronation &c.), e. g. a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet, and a lamp; or, according to others, a *Brahmā*, a cow, fire, gold, ghee, the sun, water, and a king. — *Aṣṭa-māna*, *am*, n. a measure, one *kudava*. — *Aṣṭa-māsika*, *as*, *ā*, *am*, occurring once in eight months. — *Aṣṭa-mūrti*, *i*, m. eight-formed, an epithet of *Siva* (as identified with the five elements, mind, egotism, and matter; or, according to the opening of the *Sakuntalā*, with the five elements, the sun and moon and the sacrificing priest). — *Aṣṭamūrti-dhara*, *as*, m. possessing eight forms, an epithet of *Siva*. — *Aṣṭa-ratna*, *am*, n. the eight jewels, title of a collection of eight *Slokas* on ethics. — *Aṣṭa-rasāśraya* ('*sa-ās*'), *as*, *ā*, *am*, endowed or furnished with the eight rasas or sentiments of poetry. — *Aṣṭa-rāca* ('*tan-ri*'), *as*, m. a palm or hymn consisting of eight verses. — *Aṣṭa-lohaka*, *am*, n. a class of eight metals, gold, silver, copper, tin, lead, the magnet, *muṇḍaloha* (?), and *tikṣhṇaloha* or steel (?). — *Aṣṭa-varga*, *as*, m. a class of three principal medicaments (mostly the roots of plants from the hills), named *Rishabha*, *Jivaka*, *Medā*, *Mahamedā*, *Riddhi*, *Vridhi*, *Kākoli*, and *Kṣhīrakākoli*. — *Aṣṭa-vīdha*, *as*, *ā*, *am*, eight-fold, of eight kinds. — *Aṣṭa-sata*, *am*, n. eight hundred. — *Aṣṭa-sravya*, *as*, or *aṣṭa-sravas*, *ās*, m., N. of *Brahmā* (eight-eared, see *aṣṭa-karya*). — *Aṣṭasāhasrika*, *as*, *ā*, *am*, consisting of eight thousand. — *Aṣṭa-kapāla*, *as*, *i*, *am*, (an oblation) prepared or offered in eight pans; (*as*), m. a sacrifice in which ghee or clarified butter is offered in eight pans. — *Aṣṭākṣhara* ('*tan-ak*'), *as*, *ā*, *am*, containing eight syllables; (*as*), m., N. of an author. — *Aṣṭa-gava*, *am*, n. a car or wain, one drawn by eight oxen. — *Aṣṭāṅga* ('*tan-an*'), *am*, n. eight parts of the body with which very profound obeisance is performed (viz. the hands, breast, forehead, eyes, throat, and middle of the back; or the first four, with the knees and feet; or these six, with the speech and mind); the eight parts of a court, or the law, the judge, assessors, scribe, and astrologer, gold, fire, and water; any whole consisting of eight parts or members; a die, dice; (*as*, *ā*, *am*), consisting of eight parts or members. — *Aṣṭāṅga-naya*, *as*, m. = *aṣṭāṅga*. — *Aṣṭāṅga-pāta* or *aṣṭāṅga-praṇāma*, *as*, m. prostration of the eight parts of the body as in reverence. — *Aṣṭāṅga-hridaya*, *am*, n. title of a medicinal work. — *Aṣṭāṅgārghya* ('*ga-an*'), *as*, m. an offering of eight articles, water, milk, kuśa grass, curds, ghee, rice, barley, and mustard; or honey, red oleander flowers, and sandal are substituted for the last three. — *Aṣṭā-daṣṭra* = *aṣṭa-daṣṭra*, q. v. — *Aṣṭādaśa-bhujā*, f., N. of the wife of *Siva*. — *Aṣṭādaśāṅga* ('*śau-an*'), *as*, m. a decoction of eighteen ingredients. — *Aṣṭādhyaṇī* ('*tan-adh*'), f. title of the eleventh *Kāṇḍa* of the *Satapatha-Brahmāya*, consisting of eight lectures. — *Aṣṭānavata*, *as*, *i*, *am*, the ninety-eighth. — *Aṣṭa-pāda*, *as*, m. a spider; a worm; a fabulous animal with eight legs, the *Sarabha*; a wild sort of jasmīn; a pin or bolt; the mountain *Kailāsa* or abode of *Kuvera*; (*as*, *am*), m. n. a kind of chequered cloth or board for drafts, dice, &c.; gold. — *Aṣṭā-pāda-pattra*, *am*, n. gold-leaf; a sheet of gold. — *Aṣṭā-pād*, *t*, -*padī*, m. f., Ved. having eight legs, consisting of eight members; (in

ritual language) a term for a pregnant animal; (*paṭi*), f. a wild sort of jasmine. — *Aṣṭā-pāda*, *as*, *ā*, *am*, quartered by eight, having eight for the root. — *Aṣṭā-pādya*, *as*, *ā*, *am*, eight-fold. — *Aṣṭāra-śakra-vat* (^{°tan-ar}), *ān*, m. having a wheel with eight spokes, an epithet of Mañju-śrī, a Jaina saint and ruler. — *Aṣṭā-ratha*, *as*, m., N. of a son of Bhīma-ratha. — *Aṣṭā-rakṣa*, *as*, m., N. of a Brāhman, a son of Kahodā. — *Aṣṭāśra* (^{°tan-as}), *am*, n. an octagon. — *Aṣṭāśraya* (^{°tan-as}), *as*, *ā*, *am*, octangular. — *Aṣṭāha* (^{°tan-ah}), *as*, *ā*, *am*, lasting eight days.

Aṣṭaka, *as*, *ā*, *am*, consisting of eight parts, eight-fold; one who studies or is acquainted with the eight books of Pāṇini's grammar or the formulas of the Veda; (*as*), n. the eighth part, e. g. of the Rīg-veda; N. of a son of Viśvāmitra; (*ā*), f. the eighth day after full moon; especially the eighth day of three months, on which the progenitors or manes are worshipped; worship of the progenitors or manes on certain days, vegetables, flesh, and cake being severally offered upon these occasions, and the Brāhman feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Aṣṭakāṅga* (^{°ka-an}), *am*, n. a kind of board or cloth for playing with dice on, having eight divisions.

Aṣṭakīn, *i*, m. one who performs an Aṣṭakā.

Aṣṭataya, *am*, n. a conjunction or aggregate of eight.

Aṣṭama, *as*, *i*, *am*, the eighth; (*as*), m. the eighth part; (*i*), f. (scil. *rātri*), the eighth day (night) in a half-month; N. of the medicinal plant *Kṣhīrakākolī*, the last of a class of eight medicinal plants. — *Aṣṭama-kālīka*, *as*, *ā*, *am*, one who omitting seven meals partakes only of the eighth. — *Aṣṭamāṅśa* (^{°ma-an}), an eighth part.

Aṣṭamaka, *as*, *ā*, *am*, the eighth.

Aṣṭamikā, f. a śukti or weight of four tolas.

Aṣṭātaya, *as*, *i*, *am*, consisting of eight parts; (*am*), n. collection of eight things.

1. *aṣṭi*, *i*, f., N. of a metre consisting of sixty-four syllables.

Aṣṭin, *i*, *inī*, *i*, consisting of eight members or syllables.

अष्टि 2. *aṣṭi*, *i*, f. (fr. rt. 1. *as*), Ved. reaching.

अष्ट्रा *aṣṭrā*, f. (fr. rt. 1. *as*), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zend *astrā*; Lith. *akstinas*.] — *Aṣṭrā-vin*, *i*, *inī*, *i*, Ved. obeying the goad.

अष्टि *aṣṭhi*, *i*, f. (fr. rt. 1. *as*), connected with *āśan* and *āśman*, seed; a kernel, a stone.

Aṣṭhīlā, f. a globular body; a round pebble or stone; kernel; seed-corn; a globular swelling below the navel, produced by wind; contusion.

Aṣṭhīlikā, f. a kind of abscess; a pebble.

Aṣṭhī-rat, *vān*, *rat*, m. n. the knee, knee-bone; (by native grammarians derived fr. *aṣṭhi*.)

अस् 1. *as*, cl. 2. P. *asti*, (2nd sing. *asi*, Impf. *āsī*, Pot. *syāt*, Impv. *astu*, 2nd sing. *edhi*, Perf. *āsa*), to be, live, exist, be present; to take place, happen; to belong to, be in the possession of (e. g. *īasya na kinēti svam asti*, there is no property belonging to him); to fall to the share of, to happen to any one (with gen.); to abide, dwell, stay; to turn out, tend towards any result, prove (with dat.); to be sufficient for (with dat.); to become: *na as*, to be lost, to perish; [cf. Gr. *es-ti*; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*; Slav. *jes-tj*.]

अस् 2. *as*, cl. 4. P. *asyati*, *āsa*, *asishyati*, *āsthat*, *asitum*, to throw, cast, shoot at (with dat., loc., or gen. of the mark); to drive or frighten away; to throw away, take away, let go, leave. *Asana*, *am*, n. the act of throwing, &c. See s.v.

अस् 3. *as*, cl. 1. P. A. *asati*, -*te*, -*situm*, to go; to shine; to take.

असंयत् *a-samyat*, *an*, *atī*, *at* (rt. *i*), Ved. not entering, not pleasing.

असंयत्त *a-samyatta*, *as*, *ā*, *am* (rt. *yat*), Ved. undisturbed, (various reading for *a-samyata*.)

असंयम *a-samyama*, *as*, m. (rt. *yam*), absence of check or restraint, especially of the senses.

A-samyata, *as*, *ā*, *am*, unrestrained, unassailed. — *A-samyatātman* (^{°ta-āt}), *ā*, *ā*, *a*, having the soul uncontrolled.

असंयुक्त *a-samyukta*, *am*, n. (rt. *yuj*), non-combination, hiatus (in Vedic grammar).

A-samyoga, *as*, m. absence of union or connection.

असंयुत *a-samyuta*, *as*, m. unmixed, unblended; an epithet of Viṣṇu.

असंरुद्ध *a-saṃruddha*, *as*, *ā*, *am*, unobstructed.

असंलग्न *a-saṃlagna*, *as*, *ā*, *am*, disjoined, detached, separate.

असंवत्सरभूत *a-saṃvatsara-bhṛita*, *as*, *ā*, *am*, Ved. not supported a whole year (as a sacred fire).

A-saṃvatsarabhṛitīn, *i*, *inī*, *i*, Ved. one who does not support (a fire) a whole year.

असंविदान *a-saṃvidāna*, *as*, *ā*, *am*, ignorant, unwise; not promising or covenanting.

असंवृत *a-saṃvṛita*, *as*, *ā*, *am*, uncovered, exposed; imperfectly or scarcely covered.

असंय्यवहितम् *a-saṃryavahitam*, ind. immediately, without interval.

असंशय *a-saṃśaya*, *as*, m. absence of doubt; (*as*, *ā*, *am*), free from doubt, certain. — *A-saṃśaya*, ind. without doubt, certainly, verily.

असंश्रव *a-saṃśrava*, *as*, m. (rt. *śru*), the being out of hearing; (*e*), ind. out of the hearing of; (*as*, *ā*, *am*), out of hearing, inaudible.

A-saṃśrāvaṃ, ind. inaudibly, out of the hearing of (with gen. of the person).

असंश्लिष्ट *a-saṃślishta*, *as*, m. not joined, not in contact, an epithet of Śiva.

असंसक्त *a-saṃsakta*, *as*, *ā*, *am*, not attached to, not joined together, disunited, indifferent to.

असंसिद्ध *a-saṃsiddha*, *as*, *ā*, *am*, unaccomplished, incomplete.

असंसूक्तगिल *a-saṃsūkta-gila*, *as*, *ā*, *am*, Ved. swallowing whole or without chewing (said of Rudra's dogs).

असंसृति *a-saṃsṛiti*, *i*, f. not returning to a new course of existence, absorption into the supreme spirit.

असंसृष्ट *a-saṃsṛishta*, *as*, *ā*, *am*, unmixed with, separate, not living in common.

असंस्कृत *a-saṃskṛita*, *as*, *ā*, *am*, not perfect, unpolished, rude, common; uninitiated, not having gone through the proper rites of caste, state, sex, or age.

असंस्तुत *a-saṃstuta*, *as*, *ā*, *am*, unknown, unacquainted, not known as acquaintances; not on terms of friendship.

असंस्थान *a-saṃsthāna*, *am*, n. (rt. *sthā*), absence of cohesion or configuration; disorder, confusion; want, destitution.

A-saṃsthita, *as*, *ā*, *am*, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

A-saṃsthiti, *i*, f. disorder, confusion; want, destitution.

असंहत *a-saṃhata*, *as*, *ā*, *am*, not joined;

scattered, loose, straggling, uncompressed; (*am*), n. a form of array, loose or open order of troops.

असंहार्य *a-saṃhārya*, *as*, *ā*, *am*, irresistible, insuperable.

असंहित *a-saṃhita*, *as*, *ā*, *am*, not included in the *Saṃhitā* of the Veda.

असकल *a-sakala*, *as*, *ā*, *am*, not all, not entire, a part.

असकृत् *a-sakrit*, ind. not once, oftener than once, again and again, repeatedly. — *A-sakrit-samādhi*, *i*, m. repeated meditation. — *A-sakṛid-garbha-vāsa*, *as*, m. repeated birth.

असक्त *a-sakta*, *as*, *ā*, *am*, detached, disunited; detached from worldly feelings or passions; not interested in, unattached to, indifferent to.

असक्थ *a-saktha*, *as*, *ā*, *am*, without thighs, thighless.

असक्र *a-sakra*, *as*, *ā*, *am* (rt. *śaś*), Ved. not ceasing to flow, not drying up; not going elsewhere.

असखि *a-sakhi*, *ā*, m. an untrustworthy friend.

A-sakhin, *ā*, m. an enemy, an adversary.

असगोत्र *a-sagotra*, *as*, *ā*, *am*, of a different family.

असङ्कल्प *a-saṅkalpa*, *as*, *am*, m. n. absence of predetermination, absence of interested purpose, sincerity.

A-saṅkalpita, *as*, *ā*, *am*, not purposed, not resolved or determined on.

असङ्कसुक *a-saṅkasuka*, *as*, *ā*, *am*, not fickle, unfluctuating, firm, steady.

असङ्कीर्ण *a-saṅkīrṇa*, *as*, *ā*, *am*, unmixed, uncompounded, uncollected.

असङ्कुल *a-saṅkula*, *as*, *ā*, *am*, not crowded, open, clear, broad; (*as*), m. a broad road.

असङ्केत *a-saṅketa*, *as*, *ā*, *am*, not appointed, not agreed upon.

A-saṅketita, *as*, *ā*, *am*, uninvited.

असङ्ख्या *a-saṅkhyā*, *as*, *ā*, *am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *Asaṅkhyā-tā*, f. or *asaṅkhyā-tva*, *am*, n. innumerableness, immensity, infinity.

A-saṅkhyāta, *as*, *ā*, *am*, uncounted, innumerable.

A-saṅkhyeya, *as*, *ā*, *am*, innumerable; (*as*), m. an epithet of Śiva; (*am*), n., Ved. an innumerable multitude; an exceedingly large number. — *Asaṅkhyeya-guṇa*, *as*, *ā*, *am*, innumerable, unnumbered. — *Asaṅkhyeya-tā*, f. innumerableness.

असङ्ग 1. *a-saṅga*, *as*, m. (rt. *saṅj*), non-attachment; (*as*, *ā*, *am*), not attached, having no attachment or inclination for or interest in, independent, free from ties, not hindered, moving without hindrance. — *Asaṅga-vat*, *ān*, *atī*, *at*, not attached to.

A-saṅgin, *i*, *inī*, *i*, not attached to the world.

A-saṅjitātman (^{°ta-āt}), *ā*, *ā*, *a*, having a soul free from attachments.

असङ्ग 2. *a-saṅga*, *as*, *ā*, *am* (rt. *gam* with *saṃ* and a prefixed), not united, unassociated, solitary; (*as*), m., N. of a son of Yuyudhāna.

A-saṅgata, *as*, *ā*, *am*, ununited, unaccompanied, unassociated with; uneven, unequal; improbable, inconsistent; unpreferred, disesteemed; unbecoming, unseemly; rude, ill-mannered, unpolished, clownish. — *Asaṅgatācāraṇa* (^{°ta-āc}), *am*, n. inconsistent conduct.

A-saṅgati, *i*, f. not associating; incongruity, improbability.

A-saṅgama, *as*, m. not associating with; separation, disunion; incongruity; inequality.

असचट्टिप a-saṭa-dvish, *t, t, t*, Ved. persecuting those who are not (his) worshippers; having no enemies.

असच्छाखा asaṭa-ṭhākhā, *asaj-jana*, &c. See under *asat*.

असजात a-sajāta, *as, ā, am*, Ved. not related by blood.

A-sajātya, *as, ā, am*, Ved. without consanguinity.

असंज्ञ a-sañjña, *as, ā, am*, insensible; (*ā*), *f.*, Ved. disunion, disagreement, discord.

A-sañjii-sattva, *ās, m.* pl. a class of Buddhist divinities (otherwise *a-rangi-sattva*).

असत् a-sat, *an, atī, at*, not being, not existing, unreal; not as it should be, not answering its purpose, untrue, wrong, wicked, bad, vile; (*ī*), *f.* an unfaithful or unchaste wife; (*n*), *m.* Indra; (*t*), *n.* non-existence, non-entity; untruth, falsehood, a lie; evil. — **Asaṭ-ṭhākhā** (*asat-sākhā*), *f.*, Ved. an unreal branch, a seeming member (?). — **Asaṭ-ṭhāstra** (*asat-sāstra*), *am*, *n.* heretical or heterodox doctrine. — **Asaj-jana**, *as, m.* a bad, wicked, or contemptible man. — **Asaj-jāti-mīśra**, *as, m.*, *N.* of a person. — **Asat-kalpanā**, *f.* an untrue action, or one which never took place; fabrication of falsehood. — **Asat-tā**, *f.* non-existence; untruth; wickedness. — **Asat-tva**, *am*, *n.* non-existence; untruth; wickedness. — **Asat-patha**, *as, m.* a bad road; evil practice or doctrine. — **Asat-parigraha**, *as, m.* receiving unfit presents, or from improper persons. — **Asat-putra**, *as, m.* a childless man; a wicked or disreputable son. — **Asat-samsarga**, *as, m.* evil company. — **Asat-saṅga**, *as, ā, am*, attached to evil; (*as*), *m.*, *N.* of a doorkeeper or porter in the Prabodha-ṇḍrodaya. — **Asat-adhyetṛi**, *tā, m.* a Brāhman who reads heterodox works; a heterodox student. — **Asat-ācāra**, *as, ā, am*, following evil practices, wicked; (*as*), *m.* evil practice. — **Asat-ācārin**, *ī, īnī, i*, one who follows bad or heterodox practices, wicked, vile. — **Asat-graha** or **asat-grāha**, *as, m.* mischievous or wicked trick; caprice, idle or childish desire. — **Asadgrahin**, *ī, īnī, i*, performing mischievous or malicious tricks. — **Asat-dṛiś**, *k, k, k*, evil-eyed. — **Asad-bhāva**, *as, m.* non-existence, absence; an evil temperament or disposition. — **Asad-vṛitti**, *is, f.* low or degrading occupation or profession; wickedness. — **Asad-vyavahāra**, *as, ā, am*, following evil practices; (*as*), *m.* civil practices. — **Asadvyavahārin**, *ī, īnī, i*, following evil courses. — **Asan-muntra**, *as, m.*, Ved. untrue or false counsel or speech.

A-satāyī, *f.* wickedness.

A-satī, *f.* an unfaithful or unchaste wife. See above.

Asatī-suta, *as, m.* the son of an unchaste wife, a bastard.

Asat-kṛi, *cl. 8, P.* -karoti, -kartum, to do no good, to harm, injure, dishonour.

Asat-karman, *ā, ā, n*, wicked; (*a*), *n.* wickedness.

Asat-kāra, *as, m.* offence, doing injury; (*a-sat-kāra*), *not* honouring.

Asat-kṛita, *as, ā, am*, ill-done, done from improper motives or in an unbecoming manner; (*a-sat-kṛita*), *not* honoured; (*am*), *n.* wicked deed.

Asat-kṛitya, *as, ā, am*, one who has done evil or wicked actions.

2. **a-sattva**, *as, ā, am*, strengthless, without energy; (for 1. *asat-tva*, see under *a-sat* above.)

A-satyā, *as, ā, am*, false, untrue; lying, a liar; (*am*), *n.* untruth, falsehood. — **Asatyā-rādin**, *ī, īnī, i*, speaking falsely, giving false evidence, a liar.

Asatyā-samīha, *as, ā, am*, treacherous, base, wicked. — **A-satyā-samībha**, *as, ā, am*, improbable, unlikely.

असदृश a-sadṛiśa, *as, ī, am*, unlike, dissimilar. — **Asadṛiśa-vyavahārin**, *ī, īnī, i*, behaving improperly.

असद्यस् a-sadyas, *ind.* not on the same day, not immediately.

असन् asan, the base of some of the cases of *asṛjī*, blood, *q.v.*; thus, *inst. asnā*, *gen. asnas*, &c.

असना asana, *am, n.* (*fr. rt. 2. as*), throwing, sending; a shot; (*as*), *m.*, *N.* of the tree Terminalia Tomentosa, see *āsana*. — **Asana-parṇī**, *f.*, *N.* of the plant Marsilea Quadrifolia, see *āsana-parṇī*. — **Asanā**, *f.*, Ved. a missile, an arrow.

असन्ति a-santati, *is, is, i* (*rt. tan*), childless, having no posterity; (*is*), *f.* want of posterity.

A-santāna, *as, ā, am*, childless; (*as*), *m.* want of posterity.

असनाप a-santāpa, *as, ā, am* (*rt. tap*), Ved. not suffering pain or sorrow; not causing pain or sorrow.

असनुष्ट a-santushṭa, *as, ā, am* (*rt. tush*), discontented, displeased.

A-santosha, *as, m.* displeasure.

असन्दिग्ध a-sandigdha, *as, ā, am* (*rt. diḥ*), not indistinct; not vanished; certain, confident; undoubted, unsuspected; (*am*), *ind.* without any doubt, certainly.

असन्दिता a-sandita or a-sandina, *as, ā, am* (*rt. 4. dā*, to bind), Ved. unbound, unrestrained.

असन्दिष्ट a-sandishṭa, *as, ā, am* (*rt. diś*), unapprised, uncommunicated.

असन्धान a-sandhāna, *am, n.* (*rt. dhā*), want of aim or object, disjunction.

A-sandhi, *is, m.* want of union or connection.

A-sandhita, *as, ā, am*, untied, unbound, at liberty, loose.

A-sandheya, *as, ā, am*, not to be made peace with.

असन्न a-sanna, *as, ā, am*, Ved. restless, without rest or repose.

असन्नद्ध a-sannaddha, *as, ā, am* (*rt. nah*), unarmed; born, produced; pretending to knowledge, concealed as a Pāṇḍit or teacher; proud.

असन्निकर्ष a-sannikarsha, *as, m.* (*rt. krish*), non-perception of objects, not bringing them to the mind, remoteness.

A-sannikṛishṭa, *as, ā, am*, unperceived, undistinguished; not near, remote.

असन्निधि a-sannidhi, *is, m.* or *a-sannidhāna*, *am, n.* (*rt. dhā*), absence, distance; confidence, absence of doubt.

A-sannihita, *as, ā, am*, not near, far.

असन्न्यस्त a-sannyasta, *as, ā, am*, one who has not renounced the world.

असन्मान a-sannāna, *am, n.* disrespect, impropriety.

असपत्न a-sapatna, *as, ī, am*, Ved. without another wife, without a rival; not attacked; without an adversary; not rivalling; (*am*), *n.* undisturbed condition, peace.

असपिण्ड a-sapiṇḍa, *as, ā, am*, unconnected by funeral offerings.

असबन्धु a-sabandhu, *us, us, u*, Ved. not related.

असभ्य a-sabhyā, *as, ā, am*, unfit for an assembly, vulgar, low.

असम a-sama, *as, ā, am*, uneven, unequal either in surface or number; odd; unequalled, individual, without a fellow or equal; (*as*), *m.* a *N.* of Buddha or a Buddha. — **Asama-ratha**, *as, ā, am*, Ved. possessed of an unequalled chariot. — **Asamarāṇa** or **asama-sāyaka**, *as, m.* or **asameshu** (*°ma-īśh*), *us, m.* having an odd number of arrows, i. e.

the five-arrowed, an epithet of Kāma. — **Asamaujas** (*°ma-oj*), *ās, m.*, *N.* of a person.

A-samana, *as, ā, am*, going asunder or in different directions; uneven, unequal; (*if*, according to Sāy., derived *fr. manas*), of different minds, of different colours.

A-samāna, *as, ā, am*, not the same, not homogeneous, not of equal birth; unlike, unequal, different. — **Asamāna-kāraṇa**, *as, ā, am*, not having the same cause.

असमक्ष a-samaksha, *as, ā, am*, not visible, not present, absent.

असमग्र a-samagra, *as, ā, am*, incomplete, untire, partial, part.

असमञ्ज a-samāja, *as, or a-samanjas, ās, m.*, *N.* of a descendant of Ikshvāku, a son of Sagara by Keśini and father of Anśumat.

A-samānjasa, *as, ā, am*, unequal, unlike; (*am*), *n.* unconformity, disparity, difference; (*am*), *ind.* unfitly, unbecomingly; in a fluctuating or confused manner.

असमद् a-samad, *t, f.*, Ved. non-conflict, harmony, concord.

असमय a-samaya, *as, m.* unseasonableness; unfit or unfavourable time.

असमर्थ a-samartha, *as, ā, am*, unable, incompetent; feeble, weak.

असमर्पण a-samarpaṇa, *am, n.* non-delivery, not committing or intrusting anything to another.

A-samarpita, *as, ā, am*, unconsigned, undelivered, undelivered.

असमवायिन् a-samavāyīn, *ī, īnī, i* (*rt. i* with *sam* and *ava*), accidental, not inherent, not intimate and inseparable. — **Asamavāyī-kāraṇa**, *am, n.* (in logic) accidental cause, not intimate or inherent relation (e. g. the separable conjunction of two different objects). — **Asamavāyī-tva**, *am, n.* the condition of something that is not inherent and inseparable.

A-samaveta, *as, ā, am*, not classed together, not connected, incoherent. — **Asamaveta-rūpan**, *ind.* incoherently.

असमष्टकाय a-samashṭa-kāya, *as, ā, am*, Ved. of unattainable wisdom.

असमस्त a-samasta, *as, ā, am*, uneompounded, separate, several; uncollected; incomplete, imperfect.

असमाति a-samāti, *is, is, i*, Ved. having nothing equal, unparalleled; (*is*), *m.*, *N.* of a king. — **Asamāty-ojas**, *ās, ās, as*, Ved. of unequalled strength.

असमान a-samāna. See *a-sama* above.

असमापित a-samāpita or a-samāpta, *as, ā, am*, unfinished, unaccomplished, incomplete.

A-samāpti, *is, f.* incompleteness.

असमावर्तक a-samāvartaka, *as, or a-samāvṛittika*, *as, m.* a religious student who has not completed the period of his residence with his teacher.

असमाहार a-samāhāra, *as, m.* non-recovery of anything; disjunction, disconnection.

A-samāhārya, *as, ā, am*, irrecoverable, not to be combined or united.

असमीक्ष्य a-samīkshya, *ind.* not having considered. — **Asamīkshya-kārin**, *ī, īnī, i*, acting inconsiderately.

असमीचीन a-samīcīna, *as, ā, am*, improper, incorrect.

असमृद्ध a-samṛiddha, *as, ā, am*, Ved. not increased, not prosperous; one whose wishes are frustrated.

A-samṛiddhi, *is*, *f.* non-increase; failing, perishing; (*is*, *is*, *i*), unfortunate.

असम्पत्ति *a-sampatti*, *is*, *f.* (rt. *pad*), ill-luck, want of success; non-accomplishment, failure.

A-sampanna, *us*, *ā*, *am*, uneffected, unaccomplished.

असम्पर्क *a-samparka*, *as*, *ā*, *am* (rt. *pric*), destitute of contact, without connection or relation.

A-samparkīya, *as*, *ā*, *am*, unconnected with, not belonging to.

असम्पूर्ण *a-sampūrṇa*, *as*, *ū*, *am*, incomplete, not entire.

असम्प्रति *a-samprati*, *ind.*, Ved. not according to the moment or to present circumstances.

असम्प्राप्य *a-samprāpya*, *ind.* without reaching.

असम्बद्ध *a-sambaddha*, *as*, *ā*, *am* (rt. *bandh*), not closely associated, distant, not related; unconnected, incoherent, unmeaning; improper, wrong; speaking unconnectedly or unmeaningly.

A-sambandha, *as*, *ā*, *am*, unconnected, not relating or belonging to; (*as*), *m.* non-connection.

असम्बाध *a-sambādha*, *as*, *ā*, *am* (rt. *bādha*), unconfined, spacious, wide, large; open, accessible; (*ā*), *f.* a species of the Sārkaṛi metre, consisting of fifty-six syllables; (*am*), *n.*, Ved. non-confinement, open space.

असम्भव *a-sambhava*, *as*, *ā*, *am* (rt. *bhū*), inconsistent, improbable, unlikely; non-existent; (*am*, *ā*), *n.* *f.* any extraordinary event; non-existence.

A-sambhavyam, *ind.*, Ved. in an incomprehensible or extraordinary manner.

A-sambhāvanā, *f.* difficulty or impossibility of conceiving or comprehending.

A-sambhāvanīya or *a-sambhāveya*, *as*, *ā*, *am*, inconceivable, incomprehensible, impossible. — *Asambhāyam*, *ind.* in an incomprehensible or impossible manner.

A-sambhūta, *as*, *ā*, *am*, unproduced.

A-sambhūti, *is*, *f.*, Ved. non-existence, the not being born again.

असम्भोग *a-sambhoga*, *as*, *m.* non-enjoyment, not using or enjoying.

असम्भ्रम *a-sambhrama*, *as*, *ā*, *am*, free from flurry, composed, cool; (*as*), *m.* calmness, steadiness.

असम्मत *a-sammata*, *as*, *ā*, *am* (rt. *man*), disapproved, despised; dissentient, differing from; averse, contrary. — *Asammataḍḍayān* (*ṭa-āṭ*), *i*, *ini*, *i*, taking without the consent of the possessor; a thief.

A-sammati, *is*, *f.* dissent, difference of opinion; dislike, aversion.

A-sammāna, *am*, *n.* disrespect, disgrace.

असम्मिता *a-sammīta*, *as*, *ā*, *am*, Ved. not measured, immeasurable.

असम्मूढ *a-sammūḍha*, *as*, *ā*, *am* (rt. *muh*), calm, deliberate, cool, clear seeing, judging well.

A-sammoha, *as*, *m.* steadiness, calmness, composure.

असम्मृष्ट *a-sammṛiṣṭa*, *as*, *ā*, *am*, Ved. unpurified, uncleansed.

असम्मोष *a-sammōsha*, *as*, *m.* the allowing nothing to escape (one's cognizance?).

असम्यक् *a-samyak*, *myan*, *mīcī*, *myak*, improper, incorrect; imperfect, incomplete. — *Asamyak-kārin*, *i*, *ini*, *i*, acting unskillfully, inept, incompetent; acting improperly, ill-conducted, profligate.

असरु *asaru*, *us*, *m.* (rt. 2. *as*), the medicinal plant *Blumea Lacera*.

असर्वज्ञ *a-sarva-jña*, *as*, *ā*, *am*, not knowing everything.

असर्ववीर *a-sarva-vīra*, *as*, *ā*, *am*, Ved. not having all one's men collected round.

असल *asala*, *am*, *n.* iron; arms; a mantra.

असवर्ण *a-savarṇa*, *as*, *ā*, *am*, of a different caste, of a different colour.

असवस् *asavas*, *m.* pl. (of *asu*, *q. v.*), the vital airs or breath.

असञ्चत् *a-saścat*, *an*, *antī*, *at* (rt. *saśc*), Ved. not ceasing, not sticking, not closed up, not drying up, untouched (as by any one attempting to enter a door). — *Asaścatas*, *f.* pl. (i. e. *dhārās*), inexhaustible streams. — *Asaścatā*, *ind.* in an inexhaustible manner.

A-saścivas, *ān*, *śuśhī*, *as*, Ved. not ceasing, not drying up.

अससत् *a-sasat*, *an*, *atī*, *at*, Ved. not sleeping.

असह *a-saha*, *as*, *ā*, *am* (rt. *sah*), not bearing, not enduring, intolerant, impatient; (*am*), *n.* the middle of the breast.

A-sahava, *as*, *ā*, *am*, unenduring, envious, jealous; (*as*), *m.* an enemy; (*am*), *n.* intolerance, impatience.

A-sahanīya or *a-sahitavya* or *a-sahya*, *as*, *ā*, *am*, unbearable, insufferable, insuperable. — *Asahya-pīḍa*, *as*, *ā*, *am*, causing intolerable pain.

A-sahamāna, *as*, *ā*, *am*, impatient, not bearing, not enduring.

A-saśhīya, *us*, *us*, *u*, impatient, unenduring, envious; quarrelsome. — *Asaśhīya-tā*, *f.* impatience, envy.

असहाय *a-sahāya*, *as*, *ā*, *am*, without companions, friendless, lonely, solitary. — *Asahāya-tā*, *f.* or *asahāya-tva*, *am*, *n.* loneliness, solitude, the life of a hermit; friendlessness, being without a friend or patron. — *A-sahāya-vat*, *ān*, *atī*, *at*, without companions, friendless.

A-sahita, *as*, *ā*, *am*, unassociated, unaccompanied.

असाक्षात् *a-sākṣhāt*, *ind.* [cf. 2. *akṣha* and *akṣhi*, the eye], not before the eyes, invisible, imperceptible; not present.

A-sākṣhika, *as*, *i*, *am*, unattested, unwitnessed.

A-sākṣhīn, *i*, *ini*, *i*, incompetent as a witness, not an eye-witness.

A-sākṣhya, *am*, *n.* want of evidence.

असाह्य *a-sātmya*, *as*, *ā*, *am*, unwholesome, disagreeing (as food?).

असाद *a-sāda*, *as*, *ā*, *am*, Ved. seatless, not sitting.

असाधन *a-sādhana*, *as*, *ā*, *am* (rt. *sādh*), without means, destitute of means, resources, materials, instruments or implements; (*am*), *n.* non-accomplishment, not proving or establishing.

A-sāadhanīya or *a-sādhya*, *as*, *ā*, *am*, not to be effected or completed, not proper or able to be accomplished; incurable, irremediable, not susceptible of proof.

A-sādhita, *as*, *ā*, *am*, unaccomplished.

असाधारण *a-sādhāraṇa*, *as*, *ā*, *am*, not common, special, specific; (*am*), *n.* speciality, species, special property.

असाधु *a-sādhu*, *us*, *us* or *vī*, *u*, not good, wicked, bad; (*vī*), *f.* an unchaste wife. — *Asādhutā*, *f.* or *asādhutva*, *am*, *n.* wickedness. — *Asādhuvṛttā*, *f.* an unchaste woman.

असान्द्र *a-sāndra*, *as*, *ā*, *am*, not close, fine, delicate but with interstices, transparent.

असान्निध्य *a-sānnidhya*, *am*, *n.* non-proximity, distance.

असामयिक *a-sāmayika*, *as*, *i*, *am*, unseasonable.

असामर्थ्य *a-sāmarthya*, *am*, *n.* weakness.

असामान्य *a-sāmānya*, *as*, *ā*, *am*, peculiar, not common; (*am*), *n.* peculiar or special property.

असामि *a-sāmi*, *is*, *is*, *i*, Ved. not half, entire, whole, complete; (*i*), *ind.* completely. — *Asāmiśvaas*, *ān*, *ān*, *as*, Ved. having complete strength.

असाम्प्रत *a-sāmprata*, *as*, *i*, *am*, not fit, not becoming, improper. — *A-sāmpratam*, *ind.* unfitly, improperly, inopportune.

असाम्य *a-sāmya*, *am*, *n.* (*fr.* *a-sama*), difference, dissimilarity; unsuitableness (in medicine or diet), unwholesomeness; disagreeableness.

असार *a-sāra*, *as*, *ā*, *am*, sapless; without genuine strength and value; without vigour, spoiled, unfit, vain, unprofitable; weak, feeble, infirm, fragile; (*as*), *m.*, *N.* of the plant Ricinus Communis or castor-oil tree; (*am*), *n.* Agallochum. — *Asāra-tā*, *f.* saplessness; unfitness, fragility.

असावधान *a-sāvadhāna*, *as*, *ā*, *am*, careless, inadvertent. — *Asāvadhāna-tā*, *f.* or *asāvadhānātva*, *am*, *n.* carelessness.

असाहस *a-sāhasa*, *am*, *n.* absence of violence, gentleness.

A-sāhasika, *as*, *i*, *am*, not violent, peaceable, gentle.

असाहाय्य *a-sāhāyya*, *am*, *n.* want of assistance or co-operation.

असि *asi*, *is*, *m.* (*fr.* rt. 2. *as*), a sword, a cimeter, a knife used for killing animals. — *Asi-gaṇḍa*, *as*, *m.* a small pillow for the cheek. — *Asi-danṣhtra* or *asi-danṣhtraka*, *as*, *m.* the marine monster Makara, painted on the banner of Kāmadēva. — *Asi-danta*, *as*, *m.* a crocodile. — *Asi-dhārā*, *f.* the edge of a sword. — *Asi-dhārā-vrata*, *am*, *n.* a vow of standing on the edge of a sword, used figuratively for any hopelessly difficult task. — *Asi-dhāva* or *asi-dhāvaka*, *as*, *m.* an armourer, a furbisher, a sword or tool cleaner. — *Asi-dhenu*, *us*, or *asi-dhenukā*, *f.* a knife. — *Asi-pattra*, *as*, *am*, *m.* *n.* the blade of a sword; a sheath, a scabbard; (*as*, *ā*, *am*), whose leaves are swords, having sword-shaped leaves; (*as*), *m.* the sugar-cane, Scirpus Kysoor Roxb.; a kind of tree which grows in the lower world; a hell paved with swords. — *Asi-patraka*, *as*, *m.* sugar-cane. — *Asi-pattra-rana*, *am*, *n.* a hell where the trees have leaves as sharp as swords. — *Asi-patha*, *am*, *n.*, Ved. the course of a sacrificial knife (?). — *Asi-pūcchaka*, *as*, *m.* the Gangetic porpoise, Delphinus Gangeticus. — *Asi-putrikā* or *asi-putrī*, *f.* a knife, lit. daughter of a sword. — *Asi-mat*, *ān*, *atī*, *at*, Ved. furnished with knives or daggers. — *Asi-medā*, *as*, *m.* the fetid Mimosa Vachellia Farnesiana W. and A. — *Asi-loman*, *ā*, *m.*, *N.* of a Dānava. — *Asi-hatya*, *am*, *n.* fighting with knives or swords. — *Asi-hell*, *is*, *m.* a swordsman or soldier armed with a sword. — *Asy-asī*, *ind.* sword to sword, sword against sword.

Asika, *am*, *n.* (*fr.* *asi* ?), the part of the face between the underlip and the chin.

असिक्नी *asiknī*. See 2. *asita*.

असित 1. *a-sita*, *as*, *ā*, *am* (rt. *si*), Ved. unbound.

असित 2. *asita*, *as*, *f.* *asitā* or Ved. *f.* *asiknī*, *am*, (*sita*, 'white,' appears to have been formed from this word, which is probably original, and not a compound of *a* and *sita*; cf. the formation of *suru* fr. *asura*), dark-coloured, black, dark-blue; (*as*), *m.* the black colour; *N.* of the planet Saturn; the dark fortnight of a lunar month; *N.* of a being presiding over darkness and magic; *N.* of a descendant of Kāśyapa and several other persons; *N.* of a mountain; a black snake; (*tā*), *f.* the indigo plant; *N.* of an Apsaras; (*asiknī*), *f.*, Ved. 'the dark one,' the night; a girl attending upon the inner or women's apartments (whose hair is not whitened by age); *N.* of a

daughter of Virāṇa and wife of Dakṣha; N. of the river Akesines (afterwards Candra-bhāga) in the Pañjāb. — *Asita-keśānta*, *as*, *ā*, *am*, having black locks. — *Asita-griva*, *as*, *ā*, *am*, Ved. having a black neck. — *Asita-jinū*, *us*, *ūs*, *u*, Ved. having black knees. — *Asita-nayana*, *as*, *ā*, *am*, black-eyed. — *Asita-bhrū*, *ūs*, *ūs*, *u*, having black eyelids. — *Asita-mrighu*, *as*, *m*, N. of a family. — *Asitābhra-śekhura* ("ta-abh"), *as*, *m*, N. of a Buddha. — *Asitāmburuha* ("ta-am"), *as*, *m*, the blue lotus. — *Asitārcis* ("ta-ar"), *is*, *m*, fire. — *Asitālu* ("ta-āl"), *us*, *m*, N. of a plant. — *Asitāśman* ("ta-aś"), *ā*, *m*, the lapis lazuli; any black or dark-blue stone. — *Asitōtpala* ("ta-ul"), *am*, *n*, the blue lotus, Nymphaea Cærulea. — *Asitopala* ("ta-up"), *am*, *n*, lapis lazuli.

Astknikā, *f*, a woman-servant [cf. *asiknī*].

Astikā, *f*, N. of a plant.

असिद्ध *a-siddha*, *as*, *ā*, *am*, imperfect, incomplete; unaccomplished, uneffected; unproved; unripe.

A-siddhi, *is*, *f*, imperfect or incomplete accomplishment, failure; (in logic) want of proof, conclusion not warranted by the premises.

असिन्व *a-sinva*, *as*, *ā*, *am*, or *a-sinvat*, *an*, *atī*, *at*, Ved. insatiable.

असिर *asira*, *as*, *m*, (fr. rt. 2. *as*, to throw), Ved. a beam, a ray; an arrow, a bolt.

Asishtha, *as*, *ā*, *am*, (superl.) Ved. most skilful in shooting (arrows &c.).

असी *asī*, *f*, N. of a river, = *asi*.

असीमकृष्ण *asīma-kṛṣṇa*, *as*, *m*, N. of a prince.

असु *asu*, *us*, *m*, (fr. rt. 1. *as*, to be), breath, life, spiritual life; life of the spiritual world or departed spirits; water?; [cf. *āśw*, *śōṭha*]; (*asavas*), nom. pl. the five vital breaths or airs of the body; animal life; (*u*), *n*, reflection, thought or the heart as the seat of it; grief. — *Asu-dhārāṇa*, *am*, *n*, life, existence. — *Asu-nīta*, *am*, *n*, Ved. the world of spirits, or (*as*), *m*, the lord of the spirits. — *Asu-nīti*, *is*, *f*, Ved. the life or the world of spirits; that life personified as a female deity invoked for the preservation of life, or as Yama, lord of the dead. — *Asu-bhanga*, *as*, *m*, breaking of life; fear about life; danger of life. — *Asu-bhrī*, *t*, *m*, breathing, living, a creature. — *Asu-mat*, *ān*, *atī*, *at*, living, breathing; (*mān*), *m*, life, the principle of vitality, the portion of spirit connected with the attributes of existence. — *Asu-sana*, *as*, *ā*, *am*, dearly loved, as dear as life; (*as*), *m*, a husband, a lover.

Asura, *as*, *ā*, *am*, Ved. living, alive, spiritual; an epithet of the supreme spirit; Varuṇa; incorporeal, superhuman, divine; (*as*), *m*, spirit; an incorporeal being of an evil kind; an evil spirit, a demon; a ghost or spectre; a general name for the chief of the Asuras [these Asuras are often regarded as the children of Diti by Kaśyapa, see *daitya*; as such they are demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākṣhasas or imps who animate dead bodies and disturb sacrifices]; the sun; Rāhu; an elephant; N. of a warrior-tribe; (according to Śāy.) a cloud?; (*ā*), *f*, night; a zodiacal sign; a prostitute; (*ī*), *f*, a female demon, the wife of an Asura; N. of the plant *Sinapis Racemosa* Roxb. [Observe, in later Sanskrit, *sura* has been formed from *asura*, as *nīta* from *asita*, q. v.] — *Asura-kumāra*, *ās*, *m*, pl. a class of deities belonging to the Bhavanādīśas. — *Asura-kṣayana*, *as*, *ā*, *am*, or *asura-kṣiti*, *is*, *is*, *i*, Ved. destroying the Asuras. — *Asura-tra*, *am*, *n*, Ved. spirituality, supernatural or divine dignity. — *Asura-māyā*, *f*, Ved. demoniacal magic. — *Asura-rakṣasa*, *ānī*, *n*, pl., Ved. the Asuras and Rākṣhasas; (*am*), *n*, sing. a demoniacal being, partaking of the qualities of both the classes of evil spirits. — *Asura-rāj*, *f*, *m*, king of the Asuras,

epithet of the Asura Baka. — *Asura-rīpu*, *us*, *m*, enemy of the Asuras, epithet of Viṣṇu. — *Asura-sūdana*, *as*, *m*, destroyer of the Asuras, epithet of Viṣṇu. — *Asura-han*, *ā*, *ghnī*, *a*, Ved. destroying the Asuras, epithet of Agni, Indra, &c. — *Asura-cārya* ("ra-āc"), *as*, *m*, teacher of the Asuras; epithet of the regent of the planet Venus. — *Asura-dhṛpa* ("ra-adh"), *as*, *m*, lord of the Asuras; N. of Bali Vairocana and of Mayādhara. — *Asurāhva* ("ra-āh"), *am*, *n*, bell-metal, named after an Asura.

Asurya, *as*, *ā*, *am*, Ved. incorporeal, spiritual, divine; demoniacal, belonging to the Asuras; (*am*), *n*, spirituality, divine nature; the incorporeal, the collective body of spiritual beings; (according to Śāy.) the water of the clouds.

असुकर *a-sukara*, *as*, *ā*, *am*, not easy to be done, difficult, arduous.

असुक्ष्ण *asukṣhaṇa*, a various reading for *asūkṣhaṇa*, q. v.

असुख *a-sukha*, *as*, *ā*, *am*, unhappy, sorrowful, melancholic; (*am*), *n*, sorrow, pain, affliction. — *Asukha-jivikā*, *f*, a joyless life. — *Asukha-pīḍita*, *as*, *ā*, *am*, pained with grief. — *Asukhāva* ("kha-āv"), *as*, *ā*, *am*, producing unhappiness. — *Asukhā-vishṭa* ("kha-āv"), *as*, *ā*, *am*, afflicted with grief, pain, or unhappiness. — *Asukhodaya* ("kha-ud"), *as*, *ā*, *am*, causing or ending in unhappiness. — *Asukhodarka* ("kha-ud"), *as*, *ā*, *am*, productive of or ending in unhappiness.

A-sukhī, *ī*, *inī*, *i*, unhappy, sorrowful, afflicted.

असुगम *a-sugama*, *as*, *ā*, *am*, difficult of attainment or accomplishment, hard, unattainable; difficult to be understood.

असुत 1. *a-suta*, *as*, *ā*, *am* (rt. 2. *su*), Ved. not pressed out, not cleared or purified, not ready (as the Soma juice).

A-sunva, *as*, *ā*, *am*, or *a-sunvat*, *an*, *atī*, *at*, or *a-sushvi*, *is*, *is*, *i*, Ved. not pressing out the Soma juice, not worshipping the gods, wicked.

असुत 2. *a-suta*, *as*, *ā*, *am* (rt. 1. *su*), childless. See *a-sū*.

असुतर *a-sutura*, *as*, *ā*, *am* (rt. *trī*), not to be easily passed.

असुतृप *a-sutrip*, *p*, *p*, *p*, Ved. insatiable, not easily satiated.

असुनिरस *a-sunirasa*, *as*, *ā*, *am*, disagreeable, unpleasant, offensive.

असुन्दर *a-sundara*, *as*, *ā* or *ī*, *am*, plain, ugly; improper, unbecoming.

असुप्त *a-supta*, *as*, *ā*, *am*, not asleep. — *A-supta-dṛś*, *k*, *k*, *k*, never closing the eyes in sleep, ever-seeing.

असुम्न *a-sumna*, *as*, *ā*, *am*, Ved. contrary, adverse.

असुर *asura*. See under *asu*.

असुरक्ष *a-surakṣa*, *as*, *ā*, *am*, perishable, volatile, transitory.

A-surakṣya, *as*, *ā*, *am*, difficult of retention or preservation.

असुरसा *a-surasā*, *f*, the plant *Basilicum Pilosum* Benth.

असुलभ *a-sulabha*, *as*, *ā*, *am*, difficult of attainment.

असुष्वि *a-sushvi*. See under 1. *a-suta*.

असुस्थ *a-sustha*, *as*, *ā*, *am*, unwell, indisposed, not well placed, uncomfortable. — *Asustha-tā*, *f*, indisposition, sickness.

असुहृद् *a-suhṛid*, *t*, *m*, not a friend, an enemy.

असू *a-sū*, *ūs*, *ūs*, *m*, *f*, (rt. 1. *su*, to bring forth), Ved. not bringing forth, barren.

A-sūta or *a-sūtika*, *as*, *ā*, *am*, Ved. one who has not brought forth, barren.

A-sūti, *is*, *f*, non-production; obstruction, removal; barrenness.

A-sūsu, *us*, *us*, *u*, Ved. not bringing forth, barren.

असूक्ष्ण *asūkṣhaṇa* or *asukṣhaṇa* or *asur-kṣhaṇa* or *asūrīkṣhaṇa* or *astarkṣhaṇa*, *am*, *n*, (etymology doubtful), disrespect.

असूक्ष्म *a-sūkṣma*, *as*, *ā*, *am*, not fine, not minute, large, thick, gross.

असूय *asūya* (fr. *asu*), nom. P. A. *asūyati*, -*te*, -*yitum*, to murmur at, to detract from, depreciate; to envy, scorn, be displeased or discontented with, or grumble at (with dat. or acc.): Caus. *asūyayati*, -*yitum*, to cause to murmur or be displeased or discontented.

Asūyaka, *as*, *ikā*, *am*, detracting, envious, calumnious, discontented, displeased; (by some written *asūka*?).

Asūyana, *am*, *n*, calumny, detraction.

Asūyayitvā, ind. having scorned, having cursed.

Asūyā, *f*, displeasure, indignation, especially at the merits or the happiness of another, envy, jealousy; calumny, detraction; aversion; N. of the wife of Atri.

Asūyitrī, *tā*, *trī*, *trī*, murmuring, detracting, displeased.

Asūyu, *us*, *us*, *u*, envious, displeased; (*us*), *m*, calumny.

असूर *a-sūra*, *am*, *n*, Ved. absence of a person to press out the Soma juice; (Śāy.) a place or country devoid of praise or worship.

असूक्ष्ण *asūrīkṣhaṇa*, *am*, *n*, disrespect. See *asūkṣhaṇa*.

असूर्त *a-sūrta*, *as*, *ā*, *am*, Ved. not moving, remote(?).

असूर्य *a-sūrya*, *as*, *ā*, *am*, Ved. sunless.

A-sūryam-paśyā, *f*, the wife of a king who being shut up in the inner apartments never sees the sun; a chaste and loyal wife.

असृज् *asṛij*, *k*, *n*, (said to be fr. rt. *sṛij* with *a*, which may stand for *ava* or *ā*), blood; saffron; (*k*), *m*, a kind of religious abstraction; [cf. Lat. *sanguis*]. — *Asṛik-kara*, *as*, *m*, the essence of the body, lymph, serum, &c. — *Asṛik-pa*, *as*, *m*, a Rākṣhasa or imp of malicious propensities, who drinks blood. — *Asṛik-pāta*, *as*, *m*, the falling of blood; (*ās*), *m*, pl. drops of blood, as from a wound. — *Asṛik-pāvan*, *ā*, *ā*, *a*, Ved. drinking blood. — *Asṛik-śrāra*, *as*, *m*, bleeding, letting blood. — *Asṛik-śrāvin*, *ī*, *inī*, *i*, bleeding, who or what takes away blood. — *Asṛig-dara*, *as*, *m*, irregular or excessive menstruation, menorrhagia. — *Asṛig-doha*, *as*, *ā*, *am*, shedding blood, bleeding. — *Asṛig-dharā*, *f*, the skin. — *Asṛig-dhārā*, *f*, a stream of blood; the skin. — *Asṛig-rahā*, *f*, a blood-vessel. — *Asṛig-vimokṣhaṇa*, *am*, *n*, blood-letting, bleeding. — *Asṛit-miśra*, *as*, *ā*, *am*, mixed or covered with blood. — *Asṛit-mukha*, *as*, *ī*, *am*, Ved. whose face is bloody. — *Asṛi-pāta*, *as*, *ī*, *m*, *f*, (for *asṛik-pāta*), a stream of blood.

असृणि *a-sṛiṇi*, *is*, *is*, *i*, unrestrained.

असृष्ट *a-sṛiṣṭa*, *as*, *ā*, *am* (rt. *sṛij*), uncreated; undistributed, not presented; continued. — *Asṛiṣṭāna* ("ta-an"), *as*, *ā*, *am*, one who does not distribute food.

असेचन *a-seṇana* or *a-seṇanaka*, *as*, *ā*, *am*, that on which one cannot look enough; charming, lovely [cf. *a-seṇanaka*].

असेन्य *a-seṇya*, *as*, *ā*, *am*, Ved. not worthy of an army; not striking, not wounding(?).

असेवन *a-sevana*, *am*, *n*, or *a-sevā*, *f*, (rt.

sev), disregarding, neglecting; not following or practising, shunning; disregard, inattention, disobedience.

A-sevita, *as*, *ā*, *am*, neglected, unattended to, disobeyed; abstained from, disused. — *A-sevitesvara-dvāru* ('*ta-iś*'), *as*, *ā*, *am*, not waiting at the doors of the great.

A-sevya, *as*, *ā*, *am*, not to be served or attended to; not to be used or practised, not to be eaten, drank, &c.

असौकृ *asau-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to do such and such a thing.

Asau-nāmun, *ā*, *ā*, *a*, Ved. having such and such a name.

असौन्दर्य *a-saundarya*, *am*, n. ugliness.

असौम्य *a-saumya*, *as*, *ā*, *am*, ugly, unlovely; disagreeable, displeasing. — *Asaumya-sarau*, *as*, *ā*, *am*, having a bad or croaking voice.

असौष्ठव *a-saushṭhava*, *am*, n. ugliness, deformity; demerit, worthlessness.

अस्कन्ध *a-skanna*, *as*, *ā*, *am* (rt. *skand*), Ved. not spilt, not effused, not fallen; not sprinkled, not covered; permanent, durable.

A-skundita, *as*, *ā*, *am*, not spilt, not fallen, not gone, not attacked. — *A-skandita-rata*, *as*, *ā*, *am*, true to vows.

अस्कम्भन *a-skambhana*, *am*, n., Ved. want of a pillar or support.

अस्कृयो *a-skṛihoyu*, *us*, *us*, *u*, Ved. not narrow or deficient, abundant.

अस्खलित *a-skhalita*, *as*, *ā*, *am*, unshaken, unyielding, firm, permanent; not stumbling or slipping, undeviating. — *A-skhalita-prayāna*, *as*, *ā*, *am*, not stumbling in progress, with unfaltering step.

अस्त 1. *asta*, *as*, *ā*, *am* (fr. rt. 2. *as*), thrown, cast; expelled, sent away; sent, despatched; removed, laid or set aside; finished; (*ā*), f., Ved. a missile, an arrow. — *Asta-kopa*, *as*, *ā*, *am*, whose anger is laid aside. — *Asta-dhi*, *is*, *is*, *i*, foolish. — *Asta-rat*, *ān*, *atī*, *at*, obstructed (?). — *Asta-vyasta*, *as*, *ā*, *am*, scattered hither and thither, confused, disordered, irrelevant. — *Asta-sankhya*, *as*, *ā*, *am*, innumerable. — *Astri*, *tā*, m., Ved. throwing, a shooter.

अस्त 2. *asta*, *am*, n. (fr. rt. 1. *as*?), Ved. home; death, end; (*as*), m. the western mountain, behind which the sun is supposed to set; sunset; (in astronomy) the seventh lunar mansion. — *Astam*, ind. at home, home. — *Astam i* or *gam* or *yā*, to go home; to go down, to set; *astam nī* or *vah*, to conduct or lead home; to lead to setting, to cause to set; *astam gam* or *i* or *prāp*, to go to one's eternal home, to cease, to vanish, to die. — *Asta-gata*, *as*, *ā*, *am*, set (as the sun). — *Asta-gamana*, *am*, u. setting. — *Asta-giri*, *is*, m. the western mountain. — *Astam-aya*, *as*, m. or *astam-ayana*, *am*, n. disappearance, setting. — *Astam-ila*, *as*, *ā*, *am*, set (as the sun). — *Astācala* ('*ta-ad*'), *as*, m. the western mountain. — *Astācalāvalambin* ('*ta-av*'), *i*, *inī*, *i*, reclining on the western mountain, about to set. — *Astādri* ('*ta-ad*'), *is*, m. the western mountain. — *Astācalambana* ('*ta-av*'), *am*, n. the resting of a heavenly body on the western part of the horizon. — *Astācalambin*, *i*, *inī*, *i*, setting as the sun, on the point of setting.

Astaka, *am*, n., Ved. home; (*as*), m. going to one's eternal home, beatitude, eternal felicity.

Astatāti, *is*, f., Ved. home.

Astamatī, f. (perhaps a corruption of *aṇṣu-matī*), the plant *Desmodium Gangeticum*.

Astamana, *am*, n. corruption of (*astam-ayana*), setting.

Astamike, ind., Ved. at home, near.

Astā, ind., Ved. at home.

अस्तब्ध *a-stabdha*, *as*, *ā*, *am*, not firm or self-possessed, confounded. — *Astabdha-tva*, *am*, n. being confused or confounded, want of self-possession.

अस्तर्क्ष *astarkshaṇa*, *am*, n. disrespect. See *asūkshaṇa*.

अस्ताग *astāga*, *as*, m., N. of the fifteenth Arhat of the past Utsarpiṇī.

अस्ताघ *astāgha*, *as*, *ā*, *am*, very deep. See *asthāgha*.

अस्ति *asti*, ind. (3rd sing. pres. of rt. 1. *as*), being, existent, present; (*is*), f., N. of a sister of Prāpti, daughter of Jarāsandhas and wife of Kapsa. — *Asti-kāya*, *as*, m. a category or predicament. — *Asti-kṣhira*, *as*, *ā*, *am*, having milk. — *Asti-tva*, *am*, n. existence. — *Asti-nāsti* ('*na-as*'), ind. doubtful, partly true and partly not. — *Astināsti-tva*, *am*, n. or *astināsti-tā*, f. uncertain or doubtful existence; partial existence. — *Asti-pravāda*, *am*, n. title of the fourth of the fourteen Pūrvas or older writings of the Jainas. — *Asti-mat*, *ān*, *atī*, *at*, possessed of property, wealthy, opulent.

Astu (3rd sing. impv. of rt. 1. *as*), let it be, be it so, implying assent, also reluctance and pain. — *Astur-kāra*, *as*, *ā*, *am*, efficacious, as a medication; (*astum* is here the acc. of *astu*, 'producing that which the physician promises shall be.') — *Astr-eam*, ind. be it so.

अस्तुत *a-stuta*, *as*, *ā*, *am* (rt. *stu*), Ved. not praised, not deserving praise; not recited in prayer.

A-stuti, *is*, m. the absence of praise.

अस्तृत *a-strita*, *as*, *ā*, *am*, Ved. not overcome, invincible, indestructible. — *Astrita-yajvan*, *ā*, *ā*, *u*, Ved. sacrificing indefatigably or invincibly.

अस्तेन *a-stena*, *am*, or *a-steya*, *am*, n. absence of theft, honesty.

अस्त्य *astyā*, *am*, n., Ved. a house. See 2. *asta*.

अस्त्यान *a-styāna*, *am*, n. reproach, blame.

अस्त्र *astra*, *am*, n. (fr. rt. 2. *as*), a missile weapon, bolt, arrow; bow; a weapon in general, a sword; [with *astra* cf. Gr. *ἄστρον* and *ἀστέρ*, perhaps that which throws out or emits rays of light.] — *Astra-kantaka*, *as*, m. an arrow. — *Astra-kāraka* or *astra-kāru*, *as*, or *astra-kārīn*, *i*, m. an armourer, maker of weapons. — *Astra-kṣhepaka*, *as*, *ā*, *am*, shooting arrows. — *Astra-ēkītsaka*, *as*, m. a surgeon. — *Astra-ēkītsā*, f. surgery. — *Astra-jit*, *t*, n., N. of a plant. — *Astra-jiva*, *as*, m. a soldier, a warrior. — *Astra-dhāraṇa*, *am*, n. the bearing of arms. — *Astra-dhārīn*, *i*, m. one who bears arms, a soldier. — *Astra-nivāraṇa*, *am*, n. warding off a blow. — *Astra-mārja* or *astramārjaka*, *as*, m. an armourer, a sword-polisher or tool-cleaner, furbisher. — *Astra-yuddha*, *as*, m. fighting with weapons. — *Astra-lāghava*, *am*, n. dexterity in arms. — *Astravid*, *t*, *t*, *t*, skilled in the science of arms or war. — *Astra-vidyā*, f. the military science. — *Astra-vīdras*, *ān*, *uśī*, *as*, skilled in the use of arms. — *Astra-vṛṣṭi*, *is*, f. shower of arrows. — *Astra-veda*, *as*, m. the science of arms and war. — *Astra-śastra*, *am*, n. all sorts of arms (as arrows and swords). — *Astra-śikṣā*, f. military exercise, passage of arms. — *Astra-sāyaka*, *as*, m. an iron arrow. — *Astra-hīna*, *as*, *ā*, *am*, unarmed, defenceless. — *Astrāgāra* ('*tra-āg*'), *as*, m. an arsenal, an armoury. — *Astrāghāta* ('*tra-āgh*'), *as*, m. a wound, a cut. — *Astrāhata* ('*tra-āh*'), *as*, *ā*, *am*, struck, wounded, killed.

Astrin, *i*, *inī*, *i*, fighting with a missile weapon, an archer.

अस्त्री *a-strī*, f. not a woman; (in gram.) the masculine and neuter genders.

A-strika, *as*, *ā*, *am*, having no wife, without a woman.

A-straiṇa, *as*, *i*, *am*, Ved. without a wife.

अस्थन् *asthan*, the base of some of the cases of *asthi*, 'a bone,' q.v.; thus, inst. *asthnā*, &c.

Astha = *asthi* at the end of some compounds.

अस्थला *a-sthalā*, f., N. of an Apsaras.

अस्थ्या *asthā*, f. (?), Ved. a thunderbolt.

अस्थ्याग *asthāga*, *as*, *ā*, *am* (rt. *sthā* with a ?), very deep; also written *astāga*, *asthāgha*, *asthāna*, *asthāra*.

अस्थान *a-sthāna*, *as*, *ā*, *am* (rt. *sthā*), very deep; (*am*), n. no place, a place where there is no firm footing, a bad or wrong place; (*am*), ind. unsuitably, unseasonably; *a-sthāne*, ind. unseasonably, inopportunately.

A-sthāyīn, *i*, *inī*, *i*, not permanent, perishable, transient.

A-sthāvara, *as*, *ā*, *am*, moveable, moving, not fixed; (in law) personal, as property, money, cattle, &c., opposed to land.

A-sthita, *as*, *ā*, *am*, not standing still, not fixed.

A-sthiti, *is*, f. want of place or condition, want of firm continuance.

अस्थि *asthi*, *i*, Ved. *asthan*, *a*, n. (said to be fr. rt. 2. *as*; perhaps fr. *a-sthā* for *ā-sthā*), a bone; the kernel or stone of a fruit. At end of compounds *asthu* is found, e.g. *an-astha*, q.v. The weakest cases of *asthi* are derived from *asthan*, q.v.; the Veda has also *asthāni*, *asthabhis*, &c. [cf. Lat. *os*, *ossis*, assimilated fr. *ostis*; Gr. *ὀστέον*; Slav. *kostī*, with *k* prefixed]. — *Asthan-rat*, *ān*, *atī*, *at*, Ved. having bones, bony. — *Asthi-kṛit*, *t*, *t*, *t*, m. f. n. marrow. — *Asthi-ēchalita*, *am*, n. a particular fracture of the bones. — *Asthi-jā*, *as*, *ā*, *am*, Ved. produced in the bones; (*us*), m. marrow; the thunderbolt; in the last sense a various reading for *aksha-jā*. — *Asthi-jā*, *as*, m. marrow. — *Asthi-tuṇḍa*, *as*, *ā*, m. f. a bird (whose mouth or beak consists of bone). — *Asthi-tejas*, *as*, n. marrow. — *Asthi-toda*, *as*, m. pain in the bones. — *Asthi-teac*, *k*, f. the periosteum. — *Asthi-dhanvan*, *ā*, m. a N. of Śiva. — *Asthi-paijara*, *as*, m. a skeleton; lit. a cage of bones. — *Asthi-bhaksha*, *as*, m. a dog (eating bones). — *Asthi-bhanga*, *as*, m. fracture of the bones; N. of the plant *Vitis quadrangularis*. — *Asthi-bhuḥ*, *k*, m. a bone-eater, a dog. — *Asthi-bhūyas*, *ān*, *uśī*, *as*, Ved. consisting chiefly of bones, dried up. — *Asthi-bheda*, *as*, m. fracturing, breaking or wounding a bone; a sort of bone, a bone. — *Asthi-bhedaka*, *as*, *ā*, *am*, a bone-breaker, who or what breaks bones. — *Asthi-mat*, *ān*, *atī*, *at*, having bones, vertebrated. — *Asthi-maya*, *as*, *i*, *am*, bony, consisting of bones. — *Asthi-mālā*, f. a necklace of bones. — *Asthi-mālin*, *i*, m. an epithet of Śiva (this deity being commonly represented with a necklace of skulls). — *Asthi-yoga*, *as*, m. the joining of a broken bone. — *Asthi-rat*, *ān*, *atī*, *at*, bony, osseous. — *Asthi-rigraha*, *as*, m. a N. of Bhṛngin, one of Śiva's attendants. — *Asthi-śṛīṅkhālā*, f. or *asthi-samhāra*, *as*, *i*, m. f., N. of the plant *Heliotropium Indicum*. — *Asthi-śoṣa*, *as*, m. dryness and decay of the bones. — *Asthi-samhāra*, *as*, m. 'bone-seizer,' the adjutant bird. — *Asthi-saṅcāya*, *as*, m. collecting the bones or their ashes after burning a corpse. — *Asthi-sandhi*, *is*, m. a joint, an articulation; uniting of a broken bone. — *Asthi-samarpaṇa*, *am*, n. throwing the bones of a dead body into the Ganges. — *Asthi-sāra*, *as*, m. marrow. — *Asthi-sthūṇa*, *as*, m. the body, 'having the bones for its pillars.' — *Asthi-sneha*, *as*, m. marrow. — *Asthi-sraṇa*, *as*, *i*, *am*, Ved. causing the bones to fall asunder.

Asthika, *am*, n. a bone; used at the end of compounds, e.g. *an-asthika*, *as*, *ā*, *am*, boneless.

अस्थिर *a-sthira*, *as*, *ā*, *am*, unsteady; trembling, shaking; uncertain, unascertained; unworthy of confidence. — *Asthira-tā*, f. or *asthira-ta*, *am*, n. unsteadiness, fickleness, mutability. — *Astheyas*, *ān*, *asī*, *as*, unsteady, not firm. — *Asthairya*, *am*, n. instability, unsteadiness.

अस्थूरि *a-sthūri*, *is*, *is*, *i*, Ved. furnished with more than one horse; not one-sided.

अह *aha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयाति, **अहंयु**, &c. See under *aham*.

अहो *a-hata*, *as*, *ā*, *am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), n. unwashed or new clothes.

A-hati or *a-hanti*, *is*, *f*., Ved. safeness.

A-hatrā, ind. not having killed.

A-hanavya or *a-hantavya*, *us*, *ā*, *am*, not to be killed.

A-hantya or *a-hantra* or *a-hanya*, *us*, *ā*, *am*, Ved. indestructible, invincible.

अहन् *ahan* and *ahas*, n. (said to be fr. 2. *hā* with *a*, 'not'; according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e. g. *ahabhyas*, *ahabhis*); a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; N. of a Tirtha; *ahany-ahant* or *ahar-ahah*, day by day, daily; *ahanti*, du. day and night; *tad ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, m., rarely n., but sometimes also in the form *ahan*, e. g. *punyāha*, *akāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.)—*Ahaḥ-pati*, *is*, m. lord of the day, the sun; see *ahar-pati*.—*Ahaḥ-śeṣa*, *am*, n. evening.—*Ahar-āyama*, *as*, m. the approach of day.—*Ahar-gaṇa*, *us*, m. a series of sacrificial days; a month; any calculated term.—*Ahar-jara*, *us*, m., Ved. the year (as making days become old).—*Ahar-jāta*, *as*, *ā*, *am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness.—*Ahar-dīva*, *as*, *ā*, *am*, Ved. existing every day; (*am*), ind. daily, day by day.—*Ahar-divi*, ind., Ved. day by day, every day, constantly.—*Ahar-dris*, *k*, *k*, Ved. beholding the day, living.—*Ahar-nīsa*, *am*, n. day and night, a whole day; (*am*), ind. day and night, during the whole day, continually.—*Ahar-pati*, *is*, m., Ved. lord of the day; the sun; epithet of Śiva; also written *ahāḥ-pati*.—*Ahar-bāndhava*, *as*, m. the sun.—*Ahar-bhāj*, *k*, *k*, Ved. partaking of the day.—*Ahar-maṇi*, *is*, m. the sun.—*Ahar-mukha*, *am*, n. commencement of the day, morning, dawn.—*Ahar-loka*, *as*, *ā*, *am*, Ved. taking the place of day.—*Ahar-vid*, *t*, *t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season.—*Ahas-śas*, ind., Ved. every day.—*Ahas-kara*, *as*, m. the sun.—*Ahas-pati*, *is*, m. the sun; swallow wort.

Aho-rātra, &c. See s. v.

अहान *ahana*. See 2. *ah*.

अहम् *aham*, nom. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. Zend *azem*; Gr. *ἐγών*, *ἐγώ*, *ἰών*; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*; Cambro-brit. *ym*; Bret. *am*, *em*].

Aham-yāti, *is*, m., N. of a son of Saṃyāti.

Aham-yu, *us*, *us*, *u*, selfish, proud, haughty; (*us*), m. a warrior.

Aham-vādin, *i*, *inī*, *i*, speaking only of one's self, presumptuous, haughty.

Aham-sreyas, *as*, or *aham-sreyasa*, *am*, n. claiming superiority for one's self.

Aham-sana, *as*, *ā*, *am*, Ved. gaining for one's self, obtaining for one's self.

Ahan-kartavya, *as*, *ā*, *am*, to be referred to self; (*am*), n. the object of *Ahankāra*.

Ahar-kāra, *as*, m. the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sāṃkhya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization.—*Ahankāra-vat*, *ān*, *atī*, *at*, conscious, selfish, proud.

Ahan-kārin, *i*, *inī*, *i*, self-important, proud.

Ahar-kārya, *am*, n. that which is to be done by one's self, any personal object, business or matter.

Ahan-kṛita, *us*, *ā*, *am*, egotistic; proud, haughty; conscious.

Ahan-kṛiti, *is*, *f*. egotism, high opinion of one's self, pride.

Aham-agrikā, *f*. or *aham-uttara*, *am*, n. a contest for superiority, rivalry.

Aham-ahantkā, *f*. assertion or conceit of superiority, boasting, egotism; military vaunting.

Aham-pūreṣa, *as*, *ā*, *am*, Ved. desirous of being first.

Aham-pūreikā, *f*. or *aham-prathamikā*, *f*. emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

Aham-bhadrā, *am*, n. self-conceit, a high notion of one's own superiority.

Aham-matī, *is*, *f*. or *aham-māna*, *am*, n. self-illusion, spiritual ignorance, conceit, self-love.

अहर *a-hara*, *as*, m. (rt. *hri*), N. of the twelfth Manu; a Dānava.

A-haraṇīya, *as*, *ā*, *am*, not to be taken away.

A-hārin, *i*, *inī*, *i*, not taking (?).

A-hārya, *us*, *ā*, *am*, not to be stolen, not to be removed; (*as*), m. a mountain.—*Ahārya-tā*, *f*. or *ahārya-tra*, *am*, n. the state of not being liable to be taken away, security.

अहरित *a-harita*, *as*, *ā*, *am*, Ved. not yellow.

अहर्ष *a-harsha*, *as*, *ā*, *am* (rt. *hṛish*), unhappy, gloomy, sorrowful.

A-harshita, *as*, *ā*, *am*, unhappy, sorrowful.

अहल *a-hala*, *as*, *ā*, *am*, or *a-hali*, *is*, *is*, *i*, unploughed, unfurrowed.

A-halya, *as*, *ā*, *am*, not arable, unploughed; (*ā*), *f*. N. of an Apsaras; N. of the wife of Gautama or Śaradvat; N. of a sea.

अहल्लिक *ahallika*, *as*, m., Ved. a talker, tattler (?).

अहवनीय *a-havanīya*, *as*, *ā*, *am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

A-havis, *is*, *is*, *is*, Ved. without oblations, sacrificeless.

अहस्त *a-hasta*, *as*, *ā*, *am*, handless.

अहह *ahaha* or *ahahā*, ind. a particle or interjection, as Ah! Aha! &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्य *a-hārya*, &c. See under *a-hara*.

अहावस् *ahāvas*, Ved., said to be a sound like a flourish at the end of a hymn.

अहि *ahi*, *is*, m. (fr. rt. *ayh*; according to Sāy. fr. rt. *han* with *ā* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon Vṛitra; a cloud; water; lead; a traveller; the sun; a N. of Rāhu, the ascending node; the navel; [cf. *agha* and *anhu*, pp. 1, 6; Lat. *anguis*; Gr. *ἔχιν*, *ἔχιδνα*, *ἔχιν*-*lus*, and *ὄφιν*; Lith. *ungury-s*; Russ. *úgorj*; Armen. *ōz*; Germ. *unc*; Mod. Gr. *ἄχελυ*].—*Ahi-kānta*, *as*, m. air, wind; (snakes being supposed to feed upon air).—*Ahi-kosha*, *as*, m. the slough or cast skin of a snake.—*Ahi-kshatra* and *ahi-kshetra*, *as*, m., N. of a country.—*Ahi-gopa*, *as*, *ā*, *am*, Ved. guarded by a serpent.—*Ahi-ghna*, *am*, n., Ved. the slaying of the serpent or demon (Vṛitra) who ob-

structs the heavenly waters.—*Ahi-ghnī*, *is*, m., Ved. killing snakes.—*Ahi-ēchatra*, *as*, m. a kind of vegetable poison; the plant *Gymnema Sylvestre* (?); N. of a country; (*ā*), *f*. sugar; the city of *Ahi-ēchatra*.—*Ahi-ēchatraka*, *am*, n. a mushroom.—*Ahi-jūt*, *t*, m., N. of Kṛishna, also of Indra.—*Ahi-tuṇḍika*, *as*, m. a snake-catcher or exhibiter; see *āhituṇḍika*.—*Ahi-dat*, *an*, *atī*, *at*, or *ahi-danta*, *as*, *i*, *am*, having the teeth of a serpent.—*Ahi-driṣh*, *t*, *t*, *t*, enemy of the serpents or of Vṛitra; (*t*), m. an ichneumon; a peacock; Garuda, the bird of Vishnu; Indra.—*Ahi-nakullkā*, *f*. the natural enmity between a snake and an ichneumon.—*Ahi-nāma-bhṛit*, *t*, m., N. of Baladeva (as identified with Sesha).—*Ahi-nirmoka*, *as*, m. or *ahinirvāyānī*, *f*. the cast off skin of a snake.—*Ahi-patāka*, *as*, m. a kind of snake, not venomous.—*Ahi-pati*, *is*, m., N. of Sesha, sovereign of the snakes, also of Vāsuki and others; any large serpent.—*Ahi-putraka*, *as*, m. a kind of boat.—*Ahi-pūtana*, *as*, *ā*, *m*. *f*. sores on the hinder part of the body (of children).—*Ahi-phena*, *am*, n. opium, the saliva or venom of a snake [cf. 2. *a-phena*].—*Ahi-bradhna*, *as*, m., N. of Śiva; one of the Rudras; corrupted fr. *ahir-budhnyas*.—*Ahi-bradhna-devatā*, *f*. the twenty-sixth lunar mansion.—*Ahi-bhaya*, *as*, m. fear of a lurking snake; apprehension of treachery.—*Ahibhaya-lā*, *f*. N. of the plant *Flacourtia Cataphracta* Roxb.—*Ahi-bhānu*, *us*, *us*, *u*, Ved. shining like serpents; epithet of the Maruts.—*Ahi-bhuj*, *k*, m. Garuda, the bird of Vishnu; a peacock; N. of a plant.—*Ahi-bhṛit*, *t*, m. 'carrying serpents', N. of Śiva.—*Ahi-manyu*, *us*, *us*, *u*, Ved. enraged like serpents, epithet of the Maruts; (Sāy.) 'endowed with destructive anger,' or 'with unimpaired knowledge'.—*Ahi-mardani*, *f*. N. of a plant.—*Ahi-māya*, *as*, *ā*, *am*, Ved. multifarious or versatile like a snake, showing the same variety of colour and shape.—*Ahi-māra* or *ahimelaka*, *us*, m., N. of a plant.—*Ahi-ripu*, *us*, m. a peacock.—*Ahir-budhna*, *us*, m., N. of Śiva; corrupted fr. *ahir-budhnyas*.—*Ahirbudhna-devatā*, *as*, *f*. pl. the twenty-sixth lunar mansion.—*Ahir-bradhna*, *as*, m., N. of a Rudra.—*Ahi-latā*, *f*. the plant Betel; another plant.—*Ahi-locana*, *as*, m., N. of a servant of Śiva.—*Ahi-ridashta*, *as*, *ā*, *am*, snake-bitten.—*Ahi-vidiṣh*, *t*, m. Garuda; Indra.—*Ahi-sushmasattvan*, *ā*, *m*, Ved. one whose men (the Maruts) hiss like serpents; epithet of Indra; (according to Sāy. *ahi-sushma* means 'of all-pervading strength,' and is to be separated from *sattvan*).—*Ahi-hatya*, *am*, n. the slaying of the serpent or demon (Vṛitra) who obstructs the heavenly waters.—*Ahi-han*, *ā*, m., Ved. killing serpents or Vṛitra.—*Ahy-arshu*, *us*, *us*, *u*, Ved. gliding like a snake.

1. *ahika*, *as*, m. a blind snake, not venomous, see *andhāhika*; (*ā*), *f*. N. of the silk-cotton tree, *Bombax Heptaphyllum Salmalia Malabarica*. (For 2. *ahika*, see below.)

अहिंसक *a-hinsaka*, *as*, *ā*, *am*, or *a-hinsat*, *an*, *anti*, *at*, or *a-hinsāna*, *as*, *ā*, *am* (rt. *hins*), Ved. not hurting, harmless, innocuous.

A-hinsā, *f*. harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jainas; security, safeness.—*Ahinsā-nīrata*, *as*, *ā*, *am*, devoted to harmlessness or gentleness.

A-hinsita or *a-hinsyamāna*, *as*, *ā*, *am*, Ved. uninjured, being unharmed.

A-hinsra, *as*, *ā*, *am*, innocuous, innocent, harmless; (*am*), n. harmless behaviour; (*ā*), *f*. N. of the plant *Momordica Cochinchinensis*, Spreng, (commonly called Kūrkavāli.)

अहिक 2. *ahika*, *as*, *ā*, *am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e. g. *daśāhika*, lasting for ten days. See 1. *ahika* above.

अहिर्मुका *ahirdukā*, *f*. a kind of small poisonous animal.

अहित *a-hita*, *as*, *ā*, *am* (rt. *dhā*), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin*, *i*, *inī*, *i*, adverse, inimical, acting unkindly. — *A-hita-nāman*, *ā*, *ā*, *a*, Ved. having as yet no name. — *A-hita-manas*, *ās*, *ās*, *as*, not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vicāra-sūnya-buddhi*, *is*, *is*, *i*, whose intellect is incapable of discriminating between good and evil. — *Ahiteddhu* ('*ta-ic*'), *us*, *us*, *u*, not wishing well, malevolent.

अहिमकर *a-hima-kara*, *as*, or *a-hima-tejas*, *ās*, or *a-hima-ruṭ*, *is*, or *a-himānsu* ('*ma-an*'), *us*, m. the sun.

अही *ahī*, *is*, m., Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (7), du. heaven and earth.

अहीन 1. *ahīna*, *as*, *ā*, *am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; one lasting twelve days (i. e. *stoma* or *yajña*).

अहीन 2. *ahīna*, *as*, m. (fr. *ahi*, q. v.), a large snake (?).

अहीन 3. *a-hīna*, *as*, *ā*, *am* (rt. 2. *hā*), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hīna-gu*, *us*, m., N. of a prince, son of Devānīka. — *A-hīna-vādīn*, *i*, m. a witness capable of giving evidence.

अहीर *ahīra*, *as*, m. a cowherd. See *abhīra*.

अहीरणि *ahīraṇi*, *is*, or *ahīraṇin*, *i*, m. a kind of snake, said to be two-headed.

अहीगुव *ahīguva*, *as*, m., Ved., N. of a demon conquered by Indra.

अहु *ahu*, *us*, *vī*, *u*, (in compounds) narrow. See *anhu*.

अहुत *a-huta*, *as*, *ā*, *am* (rt. *hu*), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, considered as one of the five great sacraments, otherwise called Brahma-yajña. — *A-hutād* ('*ta-ad*'), *t*, *t*, *t*, Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

अहूत *a-hūta*, *as*, *ā*, *am* (rt. *hve*), uncalled, unsummoned, unchallenged. (The form *a-huta* with the sense 'uncalled,' given by Wilson, is very questionable.)

अहृणान *a-hṛṇāna*, *as*, *ā*, *am*, Ved. not being angry, friendly.

A-hṛṇiyamāna, *as*, *ā*, *am*, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

अहृद्य *a-hṛidyā*, *as*, *ā*, *am*, not desired, not agreeable. — *Ahṛidyā-kṛt*, *t*, *t*, *t*, disagreeable, causing disgust.

अहे *ahē*, ind. a particle implying reproach, rejection, separation.

अहेतु *a-hetu*, *us*, m. absence of cause or reason. — *Ahetu-tā*, *f*, or *ahetu-tea*, *am*, n. absence of cause, reason, or necessity.

A-hetuka, *as*, *ā*, *am*, causeless, groundless.

A-haituka, *as*, *i*, *am*, having no reason or foundation; causeless, having no motive, disinterested.

अहेरु *aheru*, *us*, f. the plant *Asparagus Racemosus*.

अहेलत *a-helat*, *an*, *antī*, *at*, or *a-helamāna*, *as*, *ā*, *am*, or *a-helayat*, *an*, *antī*, *at* (rt. *hed*, Ved. *hel* with *a*), Ved. not angry, not displeased, favourable.

अहो *aho*, ind. (as a particle and inter-

jection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

Aho-purushikā, *f*, self-confidence; boasting.

अहोतृ *a-hotṛi*, *tā*, m., Ved. not sacrificing; not competent to sacrifice.

अहोरात्र *aho-rātra*, *as*, *am*, m. n. (fr. *ahan*, q. v. + *rātri*, q. v.), a day and night, *νυχθημερον*; a day of twenty-four hours or thirty *Muhūrtas*, from sunrise to sunrise; a day and night of the *Pitṛis* = a month of the gods = a year of *Brahmā* = 2000 *Yugas* of the gods; (*am*), ind. day and night, continually, always.

Aho-rūpa, *am*, n. the appearance of day.

अहोवत *ahovata*, ind. a particle of calling, of compassion, of fatigue.

अहोही *ahohī*, ind. in a variegated or wonderful manner (?).

अह्न *ahna*, *as*, m. as last member of a compound = *ahnu*, a day, q. v.; e. g. *madhyāhna*, midday; *aparāhṇa*, afternoon.

Ahnāya, ind. formerly; instantly; soon, speedily.

Ahnika, *as*, *ā*, *am*, as last member of a compound = *ahun*; e. g. *divy-ahnika*, *as*, *ā*, *am*, lasting two days.

Ahnī, *f*, and *ahnīya*, *as*, *ā*, *am*, or *ahnaya*, *as*, *ā*, *am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhnaya*, *am*, n. the daily journey of a chariot.

अह्नवाय *a-hnavāya*, *as*, *ā*, *am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Śāy. the N. of a king.

अहर्षु *ahy-arshu*. See under *ahi*.

अह्रय *a-hraya* or *a-hrayāna*, *as*, *ā*, *am* (fr. *hrī*, shame, q. v.), Ved. luxurious, proud, bold, conscious of one's own power.

A-hrī, *is*, *is*, *i*, Ved. luxurious, fat.

A-hrī, *is*, *is*, *i*, Ved. shameless, importunate.

A-hrīka, *as*, *ā*, *am*, shameless; (*as*), m. a Buddhist mendicant.

अहृत *a-hruta*, *as*, *ā*, *am* (rt. *hṛi*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu*, *us*, *us*, *u*, Ved. of straight or upright appearance.

अहृला *a-hvalō*, *f*, Ved. not fluctuating, not stumbling, firmness; the plant *Semecarpus Anacardium*.

आ

आ 1. *ā*, the second letter of the alphabet, corresponding to *a* long, as in *far*.

आ 2. *ā*, (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās*; (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

आ 3. *ā*, a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-kramati*, he goes towards. When prefixed to roots like *gam*, *yā*, and *i*, to go, and *dā*, to give, it reverses the action; e. g. *ā-gacchati*, he comes; *ā-datte*, he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as),

or the limit inceptive (from, from thence or that time); e. g. *ā-marāṇam*, till death; *ā-kumāram*, from childhood [cf. *a puero*]; *ā-gopālā dvijātayaḥ*, the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu*, a little pale; *ā-pakva*, half-cooked.

(As a separable adverb *ā* implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas *ā* gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī paṇishṭha ā*, 'your greatness, O Indra and Agni, is praiseworthy indeed'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jātis*, as far as a hundred births; *ā samudrāt*, as far as the ocean: (with abl.) away from, from; out of, of, from among; e. g. *ā mūlāt*, from the beginning; *bahubhya ā*, from among many: (with loc.) in, at; e. g. *dama ā*, in a house.

आ 4. *ā*, *ās*, m., N. of Śiva; (*ā*), *f*, N. of Lakshmi.

आ-इ *ā-i*. See *e*.

आ-इन्ध *ā-indh*. See *endh*.

आ-इन्व *ā-inv*. See *env*.

आ-इष् *ā-ish*. See *esh*.

आ-इक्ष *ā-iksh*. See *eksh*.

आ-इर् *ā-ir*. See *er*.

आ-ईष् *ā-ish*. See *esh*.

आ-उ *ā-u*. See *o*.

आ-उक्ष *ā-uksh*. See *oksh*.

आ-ऊर्णु *ā-ūrṇu*. See *orṇu*.

आ-ऊह *ā-ūh*. See *oh*.

आ-ऋ *ā-ṛi*. See *ār*.

आ-ऋक्ष *ā-ṛich*. See *ārch*.

आ-ऋञ्ज *ā-ṛiñj*. See *ārñj*.

आ-ऋध *ā-ṛidh*. See *ōrdh*.

आकच् *ā-kač*, cl. 1. A. -*kačate*, -*čitum*, to tie on, to fasten on.

आकथ्यन *ā-katthana*, *as*, *ā*, *am*, boasting, swaggering.

आकन् *ā-kan*, cl. 1. P. -*kanati*, -*nitum*, or Intens. -*čakanti*, to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

आकम्प *ā-kamp*, cl. 1. A. -*kampate*, -*pitum*, to tremble; Caus. -*kampayati*, -*yitum*, to cause to tremble.

Ā-kampa, *as*, m. or *ā-kampava*, *am*, n. trembling motion, shaking, trembling.

Ā-kampita or *ā-kampra*, *as*, *ā*, *am*, shaken, trembling; moved, agitated.

आकर *ā-kara*, *ōkariu*, &c. See under *ā-kṛi*.

आकरण *ā-karaṇa*. See under *ā-kṛi*.

आकर्ण *ā-karṇ*, cl. 10. P. -*karṇayati*, -*yitum*, to give ear to, listen to, hear.

Ā-karṇa, up to the ear, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

Ā-karṇana, *am*, n. hearing, listening.

Ā-karṇita, *as*, *ā*, *am*, heard, listened to; overheard.

Ā-karṇya, ind. having heard or listened to.

आकर्ष *ā-karṣa*, *ā-karṣin*, &c. See under *ā-kṛish*.

आकल् ā-kal, cl. 10. P. -kalayati, -yitum, to shake, agitate, throw, cast; to lay hold of, seize; to tie, fasten; to surrender, transfer; to observe, take into consideration; to consider [cf. Gr. ὀκέλλω].

Ā-kalana, am, n. binding, confinement; counting, reckoning; laying hold of; wish, desire.

Ā-kalita, as, ā, am, bound; counted, reckoned; seized, held.

आकल् ā-kalpa, as, m. (rt. klṛip with ā), adding to, improving, increasing; ornament, decoration; sickness, disease.

Ā-kalpaka, as, m. remembering with regret, missing; joy; fainting, loss of sense or perception; darkness; a knot or joint.

Ā-kalpam, ind. till the end of a kalpa.

आकल् ākalya, am, n. (fr. a-kālya), sickness, disease.

आकप ā-kasha, as, m. (fr. rt. kash, 'to rub,' with ā), a touchstone.

Ā-kashaka, as, ikā, am, cutting, rubbing, or testing with a touchstone, touching, assaying.

Ā-kashika, as, ī, am, touching, testing.

आकस्मिक ākasmika, as, ī, am (fr. a-kasmāt), causeless, unforeseen, unexpected, sudden. — **Ākasmika-tva**, am, n. suddenness, &c.

आकङ्क्ष ā-kāṅksh, cl. 1. P. A. -kāṅkshati, -te, -śītum, to desire, long for, hope for, endeavour to gain, expect (with acc.); to endeavour to reach a place, turn to; (in gram.) to require some word or words to be supplied for the completion of the sense.

Ā-kāṅksha, as, ā, am, desiring, wishing; (in gram.) requiring a word or words to complete the sense; (ā), f. desire, wish; (in gram.) the requiring of a word or period for the completion of the sense; looking at or towards; purpose, intention; enquiry, asking; the significance of a word.

Ā-kāṅkshāṇi or **ā-kāṅkshītarya**, as, ā, am, to be desired or expected, desirable.

Ā-kāṅkshat, an, anti, at, wishing, expecting; looking at, looking to or towards.

Ā-kāṅkshita, as, ā, am, wished, desired; asked, enquired; regarded, looked at; wanted, necessary.

Ā-kāṅkshin, ī, iṇī, i, wishing, desirous, wishful, hopeful; asking, enquiring, expectant.

Ā-kāṅkshya, as, ā, am, desirable; (am), n. need of supplying a word or words for the completion of the sense.

आकाय ā-kāya, as, m. (fr. rt. ēi with ā), a funeral pile; abode, residence.

आकाय्य ā-kāyya, as, ā, am (fr. rt. ki with ā), Ved. desirable; in every way praiseworthy or commendable.

आकार ā-kāra. See under ā-kṛi.

आकाल ā-kāla, as, m. the right time; (for a-kāla) wrong or inauspicious time.

Ākālika, as, ā or ī, am, not filling a space of time, momentary, instantaneous; unseasonable; (ī), f. lightning. — **Ākālika-tva**, am, n. unseasonableness, suddenness.

आकाश ā-kāś, cl. 1. A. -kāśate, -śītum, to shine, be bright; to view, recognize.

Ākāśa, as, am, m. n. (in Ved. m.) light, clearness; a free space, vacuity; the ether, the sky or atmosphere considered as the fifth element; Brahma as identical with ether. **Ākāśa** is the subtle and ethereal fluid, supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. **Ākāśe**, ind. in the air; a stage direction implying something said by or to a person out of sight. — **Ākāśa-kakshā**, f. the horizon, 'girdle of the sky.' — **Ākāśa-ga**, as, ā, am, going through the atmosphere. — **Ākāśa-garbha**, as, m., N. of a Bodhisattva. — **Ākāśa-cāmasa**, as, m. the moon, ('a cup

or vessel with ether.') — **Ākāśa-ja**, as, ā, am, produced in the sky. — **Ākāśa-jananin**, ī, m. a loop-hole, a casement, an embrasure. — **Ākāśa-dīpa** or **ākāśa-pratīpa**, as, m. a lamp or torch lighted in honour of Lakshmi or Vishnu and elevated on a pole in the air at the Divāli (Dīpālī) festival, in the month Kārttika; a beacon, a lantern on a pole. — **Ākāśa-pratīśthita**, as, m., N. of a Buddha. — **Ākāśa-buddha-laksha**, as, m. (in theatrical language) fixing the gaze on some object out of sight of the audience. — **Ākāśa-bhāṣita**, am, n. (in dramatic language) speaking outside or off the stage; a supposed speech, which is replied to as if it had been spoken; a voice or sound in the air. — **Ākāśa-maṇḍala**, am, n. the celestial sphere; the atmosphere. — **Ākāśa-maya**, as, ī, am, consisting of ether. — **Ākāśa-māṇṣi**, f. the plant *Nardostachys Jatāmāṇṣi*. — **Ākāśa-mūli**, f. the aquatic plant *Pistia Stratiotes*. — **Ākāśa-yāna**, am, n. a heavenly car, one moving through the air. — **Ākāśa-rakshin**, ī, m. a warder, a watchman on the outer battlements. — **Ākāśa-rat**, ān, atī, at, filling a certain place, spacious, extensive. — **Ākāśa-vartman**, a, n. the atmosphere, the firmament, the air. — **Ākāśa-vallī**, f. a sort of creeper, a parasite, *Cassyta Filiformis*. — **Ākāśa-vāṇi**, f. a voice from heaven; m., N. of the author of a *Hanumat-stotra*. — **Ākāśa-salila**, am, n. rain. — **Ākāśa-stha**, as, ā, am, abiding in the sky, aerial. — **Ākāśa-sphatika**, as, m. a kind of crystal supposed to be formed in the atmosphere. It is of two kinds, *Sūrya-kānta* and *Candra-kānta*, q.v. — **Ākāśānāntayāyātana** ('śā-anantya-āy'), am, n. abode of infinity or of infinite space; N. of a world with Buddhists. — **Ākāśeśa** ('śa-īś'), as, m. epithet of Indra, as ruler of the firmament; (in law) any helpless person, as a child, a woman, a pauper or invalid (who has no other possession than the air).

Ākāśīya, as, ā, am, or **ākāśin**, ī, iṇī, i, atmospheric.

Ākāśya, as, ā, am, being in the atmosphere.

आकिञ्चन ākiñcana or **ākiñcanya**, am, n. (fr. a-kiñcana), want of any possession, poverty.

आकिदन्ति ākidanti, is, and **ākidantiya**, as, m., N. of a warrior-tribe and its chief.

आकीम् ā-kim, ind., Ved. (with abl.) from.

आकुञ्च ā-kuñc, cl. 6. P., 1. A. -kuñcati, -kuñcate, -citum, to bend: Caus. -kuñcayati, -yitum, to draw together, contort, contract; to bend inwards, shorten.

Ā-kuñcana, am, n. compression, contraction, shrinking; collecting, heaping; curving, flexure; contortion.

Ā-kuñcita, as, ā, am, bent, contorted, contracted; twisted, crooked.

आकुण्ठित ā-kuṇṭhita, as, ā, am, confounded, abashed.

आकुर्वती ā-kurvati. See under ā-kṛi.

आकुल ā-kula, as, ā, am (rt. kul, to compact or compress together), filled, full, overburdened with (with inst.); confounded, confused, agitated, flurried; confused (in order), disordered; taken out of one's natural condition; incoherent, contradictory; (am), n. an inhabited place. — **Ākula-tā**, f. or **ākula-tva**, am, n. accumulation, multitude; perplexity, confusion, bewilderment. — **Ākulendriya** ('la-in'), as, ā, am, confused in mind.

Ākulaya, nom. P. **ākulayati**, -yitum, to confound, make disordered.

Ākuli, īs, m., N. of an Asura priest.

Ākulita, as, ā, am, confounded; bewildered, flurried, agitated; distressed.

Ākuli-kṛi, cl. 8. P. -karoti, -kartum, to fill with; to confound. — **Ākuli-karaṇa**, am, n. confounding. — **Ākuli-kṛita**, as, ā, am, confounded; perplexed, bewildered.

Ākuli-bhū, cl. 1. P. -bhavati, -vitum, to become

perplexed. — **Ākuli-bhūta**, as, ā, am, perplexed, confounded.

आकुष्ठ ā-kushṭa, as, ā, am, expelled, extracted.

आकुञ्ज ā-kūj, cl. 1. P. -kūjati, -jitum, to twitter, warble, coo.

आकूत ā-kūta, am, n. (rt. kū or ku, to sound), meaning, intention, purpose; wish, desire.

Ā-kūti, īs, f. intention, wish, desire; N. of a daughter of Manu Svāyambhuva and of Satarūpā. — **Ākūti-pra**, as, ā, am, Ved. accomplishing one's intentions.

आकूवार ākūvāra, as, m. = a-kū-pāra, q.v.

आकृ ā-kṛi, cl. 8. 5. P. -karoti, -kṛiṇoti, -kartum, to bring near or towards, to bring down, to make or form wholly; to drive near to or together: Caus. P. -kārayati, -yitum, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear: Desid. -kīrīkshati, to intend to accomplish: Intens. -karikrati, 3rd pl., Ved. to attract repeatedly towards one's self.

Ā-kāra, as, m. form, figure, shape, stature, appearance, aspect, behaviour, external gesture or aspect of the body, the expression of the face, as furnishing a clue to the disposition of mind; hint, sign, token; the letter ā. — **Ā-kāra-guṇti**, īs, f. or **ākāra-gopana**, am, n. dissimulation, suppressing all sign or inclination of the feelings. — **Ā-kāra-rat**, ān, atī, at, having a shape, embodied, symmetrical, handsome, well-formed. — **Ā-kāra-varṇa-suslakṣṇa**, as, ā, am, delicate in shape and colour.

Ā-kāraṇa or **ā-karaṇa**, am, ā, n. f. calling, inviting, a call or summons; challenging, a challenge.

Ā-kāraṇiya, as, ā, am, to be called.

Ā-kārita, as, ā, am, called, summoned; stipulated, agreed; demanded, exacted.

Ā-kurvati, f., N. of a certain rocky hill, (Rām. II. 71. 3.)

Ā-kṛita, as, ā, am, Ved. brought near to; being near.

Ā-kṛiti, īs, f., Ved. a constituent part; form, figure, shape, appearance, aspect; character, specimen; the body; tribe, species; a metre consisting of four lines with twenty-two syllables to each line. — **Ā-kṛiti-gaṇa**, as, m. a list of specimens, a collection of words belonging to a certain grammatical rule, which does not exhibit every word belonging to that rule, but only specimens; whereas a simple Gaṇa exhibits every word; (explained by native authorities to mean a list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.) — **Ā-kṛiti-śhatrā**, f. the plant *Achyranthes Aspera*. — **Ā-kṛiti-mat**, ān, atī, at, having shape, embodied.

आकृष् ā-kṛish, cl. 1. P., 6. P. A. -karshati, -kṛishati, -te, -karshṭum or -krashṭum, to draw towards, attract, put on, draw away; to bend (e.g. *ēṇam*, a bow); to draw or tear off, draw out of; to withdraw, deprive of, take away; to borrow: Caus. -karshayati, -yitum, to draw near to one's self.

Ā-karsha, as, m. drawing or attracting towards one's self, pulling to or towards, dragging, attracting, hawling; drawing the bow; attraction, fascination; spasm; playing with dice; a die or dice; a board for such a game; an organ of sense; magnetic attraction; a magnet, a loadstone; N. of a prince.

Ā-karshaka, as, ikā, am, attractive, what draws or attracts; (as), m. a magnet or loadstone; (ikā), f., N. of a town.

Ā-karshaṇa, am, n. pulling, drawing, attracting; (ī), f. a crooked stick for pulling down fruit, &c.; any instrument for pulling.

Ā-karshika, as, ī, am, magnetic, attractive.

Ā-karshita, as, ā, am, drawn, attracted.

Ā-karshin, ī, iṇī, i, attractive; (ī), f. a rod with a hook at the end for pulling down boughs in order to gather fruit.

Ā-kṛiṣṭha, as, ā, am, drawn, pulled, attracted.
—Ā-kṛiṣṭha-mānava, as, ā, am, distracted in mind.
—Ā-kṛiṣṭha-val, ān, ati, at, pulling, dragging, pulling up or out; pulling to, attracting; charming, fascinating.

Ā-kṛiṣṭi, is, f. attracting, drawing near, bending of a bow. —Ā-kṛiṣṭi-mantra, as, m. an incantation by which another person is attracted.

Ā-kṛiṣhya, ind. having drawn, extracted, pulled or dragged.

Ā-kṛiṣhyamāṇa, as, ā, am, being drawn or attracted.

आकृ ā-kṛi, el. 6. P. -kṛati, -kṛitum or -rītum, to scatter or sprinkle over, fill, fill up, give abundantly, cover, replenish, heap up, accumulate.

Ā-kara, as, m. one who scatters over or fills; accumulation, collection, plenty, multitude; a mine, a rich source of anything; best, excellent; N. of a country; N. of the Mahā-bhāṣya.

Ākarin, i, inī, i, produced in a mine, mineral.

Ā-kirṇa, as, ā, am, scattered, spread; overspread, filled; crowded; impervious; covered, surrounded.
—Ā-kirṇa-tā, f. or ā-kirṇa-tva, am, n. fulness, crowd, multitude.

आके āke, ind. (fr. rt. anē with ā), Ved. hitherward, near, in the neighbourhood. —Āke-nipa, as, ā, am, Ved. considering or regarding from a near place; wisc; (Sāy.) falling down near at hand, advancing near (as rays of light).

आके ā-kai, el. 1. P. A., Ved. -kāyati, -te, -kātum, to implore, appeal to, solicit; praise.

आकोकेर ākokera, as, m. the constellation Capricornus (Aṅgurepws).

आकौशल ākaśala, am, n. (fr. a-kuśala), inexperience, want of skill or practice.

आक्रा ākra, as, ā, am (rt. ac or anē), bent, curved.

आक्रन्द ā-krand, el. 1. P. A. -krandati, -te, -ditum, to shout at, roar at; to invoke; to cry with sorrow, lament, weep; Caus. P. -krandayati, -yitum, to cause to weep or cry; inspire courage by its sound (as a drum?); to shout at, roar at; to cry without interruption.

Ā-kraṇḍa, as, m. calling, crying, crying out; shouting; weeping, sobbing; sound; war-cry; furious or violent combat; war, battle; violence; a friend; a brother; a king, a lord; usurper; a king who prevents an ally from aiding another; (as, ā, am), one who checks or restrains.

Ā-kraṇḍana, am, n. lamentation, weeping.
Ā-kraṇḍika, as, i, am, going to where cries of distress are heard.

Ā-kraṇḍita, as, ā, am, roaring, crying wofully; invoked; (am), n. a cry, a roar; lamentation.

Ā-kraṇḍin, i, inī, i, shouting at; invoking in a weeping tone, weeping.

आक्रम ā-kram, el. 1. P. A., el. 4. P. -krāmati, -kramate, -krāmyati, -krāmitum, to step near to; to come towards, approach; to enter; to visit; arrive at; to step or tread upon, to lie heavily on, to press; to hold fast with the hands, seize; to attack, invade, take possession of, become master of, conquer, overcome; to undertake, begin; to rise, mount, ascend; to cover: Caus. P. -kramayati, -yitum, to cause to come or step near: Desid. -cikraṇḍate, to wish to ascend.

Ā-krama, as, m. coming near, approaching, arriving, attaining; overcoming, obtaining; invading, attacking, falling upon, an attack; spreading or going over or upon, surpassing, overloading; might, valour.

Ā-kramaya, as, ā, am, Ved. coming near, approaching, stepping upon; (am), n. attacking, marching against, invading; overpowering, subduing; spreading or extending over or upon; going over or beyond; attacking.

1. ā-kramya or ā-kramayāya, as, ā, am, to be

approached; to be attacked; to be ascended or surpassed or overcome, to be seized.

2. ā-kramya, ind. having attacked, invaded, seized upon, overrun or encroached.

Ā-kṛānta, as, ā, am, come near; obtained; possessed; overspread; overcome, overrun; attacked; surpassed, surmounted; accompanied, attended; agitated or overcome by (any feeling); pained, distressed.
—Ā-kṛānta-mati, is, is, i, mentally overcome or overpowered; having the mind engrossed or deeply impressed.

Ā-kṛānti, is, f. ascending, rising; stepping upon; going over or beyond; overpowering; might, valour.

Ā-kṛāmaka, as, ikā, am, an invader, attacker.

आक्रो ā-kṛi, cl. 9. P. A. -kṛiṇāti, -nīte, -kretum, to purchase.

Ā-kṛaya, as, m., Ved. a dealer, small trader, pedlar.

आक्रोइ ā-kṛiḍ, cl. 1. P. A. -kṛiḍati, -te, -ḍitum, to play, sport, take one's pleasure.

Ā-kṛiḍa, as, m. a play, sport, pleasure; (as, am), m. n. a playing-place, pleasure-grove, garden, royal garden; (as), m., N. of a son of Karutthāma.

Ā-kṛiḍana, am, n. sporting, taking pleasure.

Ā-kṛiḍin, i, inī, i, sporting, playing.

आक्रुष् ā-kṛuṣ, el. 1. P. -kṛoṣati, -kṛoṣṭum, to cry out at, call out aloud to; to call to any one in an abusive manner, to assail with angry and menacing words; to scold at any one; to curse, revile, express displeasure.

Ā-kṛuṣṭa, as, ā, am, scolded, reviled; vociferated; abused, calumniated, accused; cursed; (am), n. calling out.

Ā-kṛoṣa, as, m. calling or crying out, vociferation; scolding, reviling, blanning, censuring, abuse; a curse or oath.

Ā-kṛoṣaka, as, i, am, vociferous, abusing, abusive.
Ā-kṛoṣana, am, n. assailing with harsh language, scolding, censuring; imprecation, curse.

Ā-kṛoṣanīya or ā-kṛoṣitavya or ā-kṛoṣya, as, ā, am, censurable, to be reviled or cursed.

Ā-kṛoṣita, as, ā, am, cursed, abused.

Ā-kṛoṣhṭri, tā, m. a reviler; one who vociferates.

आक्ली ā-kṛi, an undeclinable word joined to the roots as, kṛi, and bhū. See Gaṇa to Pāṇini I. 4. 61.

आक्लेद ā-kṛeda, as, m. moistening, sprinkling.

आक्षयूतिक ākshadyūtika, as, i, am, effected or completed by gambling. See aksha-dyūta under 3. aksha.

आक्षपण ā-kshapaṇa, am, n. (rt. 1. kshap), fasting, purification by fasting, abstinence.

आक्षपाटिक ākshapāṭika, as, m. a judge. See aksha-pāṭaka under 2. aksha.

आक्षपाद ākshapāda, as, m. a follower of the Nyāya doctrine; a logician. See under 2. aksha.

आक्षभारिक ākshabhārika. See Gaṇa to Pāṇini V. 1. 50.

आक्षर् ā-kshar, el. 10. P. -ksharayati, -yitum, to abuse, revile, accuse, punish. (Sometimes regarded as a nom. fr. the next.)

Ā-kshāra, as, m. calumny, accusation.
Ā-kshārāya, am, ā, n. f. abuse; calumnious accusation (especially of adultery).

Ā-kshārita, as, ā, am, calumniated, falsely accused; accused of adultery or fornication; guilty, criminal; reviled, abused.

आक्षि ā-kshi, el. 2. 6. P. -ksheti, -kshiyati, -kshetum, to abide, dwell in, stay at (with acc.); to inhabit; to exist; to possess, take possession of (with acc.).

Ā-kshīt, t, t, t, Ved. abiding, dwelling in, staying at.

आक्षिक ākshika, as, i, am (fr. 3. aksha), relating or belonging to a die or to gambling, &c.; won at dice; (am), n. a gambling debt, money lost at play; (as), m., N. of the tree Morinda Tinctoria. —Ākshika-paṇa, as, m. a stake, a wager, a bet.

आक्षिप् ā-kship, el. 6. P. A. -kshipati, -te, -kshiptum, to cast or throw at or down; to strike with a bolt; to draw near or together, to contract, convulse, cause to tremble; to draw or take off or away, withdraw; to chase or drive out of a place; to hang out or expose to view; put into; point to, apply to, refer to, hint, indicate; to refuse, not to have regard to, refuse as wrong; to insult, deride; to say or state ironically; Caus. P. -kshipayati, -yitum, to cause to throw down.

Ā-kshipat, an, ati or anti, at, casting, striking, tossing, sending; reviling, abusing; excelling so as to reproach or put to shame.

Ā-kshipta, as, ā, am, cast, thrown, tossed; thrown down or away; taken away; borne, carried; insulted, reviled, abused, blamed, ridiculed; equal or equivalent to.

Ā-kshiptikā, f. a particular air or song which is sung by a person approaching the stage.

Ā-kshīpya, ind. having spurned, having insulted.

Ā-kshēpa, as, m. throw, toss, drawing together or near to one's self, attraction, convulsion, palpitation; hinting; applying, laying on (as a colour); throwing away, giving up; sustaining (as a sound); reviling, abuse, censure, blame, reproach; objection; doubt, irony (as a figure in rhetoric).

Ā-kshēpaka, as, ikā, am, blaming, censuring, reviling; (as), m. a thrower, a detractor, a calumniator or accuser; sickness, disease; convulsion, spasm.

Ā-kshēpana, am, n. throwing, tossing.

Ā-kshēpin, i, inī, i, applying to, concerning; (also = ā-kshēpaka.)

आक्षीव ākshīva, as, m., N. of the plant Morunga Guilandina and Hyperanthera. See akshīva.

आक्षैत्र्य ākshaitrajñya, am, n. (fr. a-kshētrajña, q. v.), spiritual ignorance.

आक्षोट ākshoṭa or ākshoḍa, as or am (?), m. or n. (?) a walnut (Pistacio nut?); N. of a tree, Plu; also of another tree, Aleurites Triloba. See akshoṭa.

आक्षोदन ākshodana, am, n. hunting (also ācchodana).

आक्षुण् ā-kshuṇ, el. 2. P. -kshuṇati, -kshuṇvitum, to rub, polish up; sharpen.

आक्ष्यन् ākshyat, an, anti, at (fut. part. fr. aksh or as with ā ?); ākshyanti āhāni, days leading to completion, complementary days; the N. of certain days on which the ceremony Ayana, performed for the Ādityās and Angirasas, is finished.

आखया ākhaṇa, as, ā, am, hard.

आखरादयित् ā-khaṇdayitṛi, tā, m. (rt. khaṇḍ), a breaker, a destroyer.

Ā-khaṇḍa, as, ā, am, breaking, destroying; destroying enemies; (as), m. a N. of Indra.

आखन् ā-khan, el. 1. P. -khaṇati, -nitum, to dig. (It is doubtful whether ā-khan is used as a verb, but the nouns which follow are all derived from it.)

Ā-kha, as, m. a spade, a hoe.
Ā-khana, as, m. a digger, a ditcher.
Ā-khanika, as, m. a digger, aatcher, a miner; a thief; a hog; a rat; a mouse; a spade. —Ākhanika-baka or ākhanika-vaka, as, m. a stork in relation to a mouse; (metaphorically) a man who behaves as an hero towards a weak person; a digger, a spade.

Ā-khara, as, m., Ved. the hole or cover of any animal; a stable; a spade, a digger. — Ākhare-shtha, as, ā, am, Ved. abiding or dwelling in a hole.

Ā-khāta, as, am, m. n. a natural pond. See ā-khāta.

Ā-khāna, as, m. a spade, a digger.

Ā-khu, us, m. a mouse, a rat, a mole; the grass *Lipocercis serrata*; a thief; a hog; a digger, a spade. — Ākhu-karisha, am, n., Ved. a mole-hill. — Ākhu-karū, f., N. of the plant *Salvinia cucullata*. — Ākhu-ga, as, m. (riding on a rat), an epithet of Gaṇeśa and of Kārttikeya. — Ākhu-ghāta, as, m. a Sūdra or man of low caste and profession, lit. 'a rat-catcher'. — Ākhu-parīkā or ākhu-parī, f., N. of the plant *Salvinia cucullata* Roxb. (?) — Ākhu-pā-shāna, as, m. a kind of mineral, a loadstone. — Ākhu-bhuj, k, m. 'a mouse-eater', a cat. — Ākhu-ratha, as, m. a N. of Gaṇeśa, 'having a rat for his vehicle'. — Ākhu-risha-hā, f. a kind of grass, *Andropogon serratus*, considered as a remedy for a rat's bite. — Ākhūtara ('khu-ul'), as, m. a mole-hill. — Ākhūttha ('khu-ul'), as, m. the rising up or appearance of rats or moles, a swarm of rats or moles.

आखाद ā-khād, cl. 1. P. -khādati, -ditum, to chew, to bite into pieces; to eat, consume.

आखिद् ā-khid, cl. 6. P., Ved. -khidati, Class. -khindati, -khetum, to take away and appropriate to one's self, to draw to one's self.

आखित्य ākhitya, am, n. (fr. ā-khila), the whole.

आखेत ā-kheṭa, as, m. (rt. khit?), chase, hunting; terror, fright. — Ākheṭa-sīrshaka, am, n. a cavern, a mine.

Ā-kheṭaka, as, ā, am, hunting, a hunter; frightening, frightful; (am), n. hunting, chase.

Ākhetika, as, ī, am, who or what hunts; terrible, frightful; (as), m. a hound; a hunter.

आखोत ākhoṭa, as, m. the walnut tree. See akhoṭa.

आख्या 1. ā-khyā, cl. 2. P. -khyāti, -tum, Ved. to look at; to count, number; to recite; to tell, notify; inform, communicate, declare, make known; to announce; to call, signify (with two acc.); Caus. P. -khyāpayati, -yitum, to make known, declare; A. to cause to tell.

Ā-khyas, ās, m., N. of Prajāpati, the lord of creation. 2. ā-khyā, f. appellation, name; (as, ā, am), often at the end of a compound in the sense of 'named', 'called'.

Ā-khyāta, as, ā, am, counted, recited; said, spoken; called; declared, made known; inflected, declined, conjugated; (am), n. a verb.

Ā-khyātavya, as, ā, am, to be told; to be declared, to be made known.

Ā-khyāti, is, f. telling, communication, publication of a report; fame; name, appellation.

Ākhyātika, adj. fr. ā-khyāta. Pāṇini IV. 3. 72. Ā-khyātrī, tā, m. one who tells or speaks.

Ā-khyāna, am, n. saying, declaring; speech; a tale, story, legend.

Ākhyānaka, am, n. a tale, a short narrative; (ī), f., N. of a metre, being a combination of the *Indravajrā* and *Upendravajrā*.

Ā-khyāpana, am, n. causing one to tell, making known.

Ā-khyāyaka, as, m. a messenger, a teller, an announcer or relater; (ikā), f. a tale or short narrative; a true or probable story.

Ā-khyāyini, ī, inī, ī, telling, declaring, informing.

Ā-khyeya, as, ā, am, to be told or related; fit or proper to be said.

आग 1. āga = āgas in an-āga, q. v.

आगम् ā-gam, cl. 1. P. -gacchati, -gantum, to come; to make one's appearance; to come near, go towards or to into; to arrive at, attain, reach,

strike; to return; to fall into (any state of mind); have recourse to: Caus. P. -gamayati, -yitum, to cause to come near; to lead towards; to convey; to announce the arrival (of any one); to obtain information about anything, ascertain (with acc.); A. to wait for, to have patience: Intens. Ved. -gamiganti, to approach repeatedly: Desid. -jigamishati, to be about to come.

2. ā-ga, as, ā, am, accidental; happening accidentally. — Āga-tra, am, n. accident, chance.

Ā-gata, as, ā, am, come, arrived; occurred, happened; living or residing in; returned; fallen to one's share; fallen into; received, obtained; passed; (am), n. occurrence, event [cf. an-āgata, sv-āgata].

— Āgata-kshobha, as, ā, am, confounded, perplexed.

— Āgata-sādhrasa, as, ā, am, terrified, afraid.

Ā-gati, is, f. arrival, coming; return; origin; accident, chance.

Ā-gatyā, ind. having come, having arrived.

Ā-gantarya, as, ā, am, to be arrived, what is likely to arrive; to be come to (with acc. or loc. of the place); obliged to come.

Ā-gantu, us, us, u, coming, arriving; what is added, adhering; coming from the outside, external; adventitious, incidental; (us), m. a new comer, a stranger, a guest; an accident, any accidental hurt or wound. — Āgantu-ja, as, ā, am, arising accidentally.

Āgantuka, as, ā or ī, am, coming, arriving; arriving of one's own accord; stray; incidental, accidental, adventitious (as pleasure, pain, ornament, &c.); (as), m. a new comer, a stranger, a guest; an interpolated pātha or various reading (which has crept in without authority).

Ā-gama, as, ā, am, coming near, approaching, supplying; (as), m. arrival, appearance; coming, approach; addition; course; the mouth of a river; supply of money, income, revenue; increase of property (especially in the compound *arthāgama*), lawful acquisition of anything; increase of knowledge (especially in the compound *vidyāgama*); knowledge, science, intelligence; a traditional doctrine or precept, a collection of such doctrines or precepts, a sacred work, scripture; a manual; an affix; the interpolation of a letter in grammar, a grammatical augment, a meaningless syllable or letter inserted in any part of the radical word; record, title-deed, legal title, a voucher or written testimony; (am), n. a Tantra or any work inculcating the mystical worship of Śiva and Śakti. — Āgama-nirapeksha, as, ā, am, independent of a written voucher or title. — Āgama-nīta, as, ā, am, studied, read, examined. — Āgama-rahita, as, ā, am, devoid of a written title or a voucher; without a Śāstra. — Āgama-rat, ān, atī, at, having an augment or addition of any kind; having approached for sexual intercourse. — Āgama-sāpeksha, as, ā, am, with or supported by legal vouchers. — Āgamā-pāyin ('ma-ap'), ī, inī, ī, transient, of short duration. — Āgamāvartā ('ma-āv'), f., N. of the plant *Tragia involucrata* Lin.

Ā-gamana, am, n. coming, approaching, arriving; returning; arising; approaching a woman for sexual intercourse. — Āgamana-kāraṇa, am, n. reason of one's coming. — Āgamana-tas, ind. on account of an arrival.

Ā-gamayya, ind. having explored or discovered.

Ā-gamita, as, ā, am, read over, perused, studied; understood, ascertained.

Ā-gamin, ī, inī, ī, (in gram.) receiving an augment.

Ā-gamishtha, as, ā, am (superl.), Ved. coming with pleasure or very quickly.

1. ā-gamya, as, ā, am, to be approached, accessible; to be acquired.

2. ā-gamya, ind. having arrived or come.

Ā-gāntu, us, m. a guest. See ā-gantu.

Ā-gāmika, as, ā, am, relating or belonging to the future.

Ā-gāmin, ī, inī, ī, coming, about to come, arriving, impending; future. — Āgāmī-kāla, as, m. future time.

Ā-gāmuka, as, ā, am, coming, arriving; future.

आगर āgara, Ved. = ā-gāra (?).

आगलित ā-galita, as, ā, am, drooping, languishing, dejected.

आगविद् ā-gaviśṭha, as, ā, am (either a false reading for ā-gamishtha or fr. an adj. ā-gu), Ved. coming near (?).

आगवीन ā-gavina, as, ā, am, occupied with any business till the return of the cows.

आगस āgas, as, n. (said to be fr. rt. i with āga substituted), transgression, offence, sin, fault [cf. Gr. ἄγος]. — Āgas-kṛta, as, ā, am, offending; offended.

आगस्त्य āgastya, as, ā, am, referring to the sage Agastī, q. v.; originating from the plant *Agastī Grandiflorum*.

Āgastīya, as, ā, am, relating to or tending to the advantage of Agastī.

आगा 1. ā-gā, cl. 2. P. -gāti, -tum, to come towards or into; to approach, make one's appearance; to meet with; to visit.

2. ā-gā, ās, ās, am, coming towards, &c.

आगाध āgādha = a-gādha, q. v.

आगार ā-gāra, am, n. (probably fr. ā-grī, 'to swallow down', and denoting first any inner receptacle), room, covered place, dwelling, house, receptacle [cf. ā-gāra]. — Āgāra-godhikā, f. a lizard (?). — Āgāra-dāha, as, m. arson, setting a house on fire. — Āgāra-dāhin, ī, m. an incendiary. — Āgāra-dhūma, as, m., N. of a plant.

आगुर 1. ā-gur, cl. 6. A. -gurate, -ritum (gur = rt. grī, see ā-grī), to approve, to agree or assent to, to promise, to pronounce the Āgura.

2. ā-gur, ār, f., Ved., N. of a class of plauditory or approving exclamations or formulae used by the priests in sacrificial rites; assent, an agreement.

Ā-guraṇa or ā-gūraṇa or ā-gūrṇa, am, n. recitation of the Āgura.

Ā-gū, ūs, f. an agreement (?).

Ā-gūrtin, ī, inī, ī, Ved. performing or pronouncing the Āgura.

आगुरव āgurava, as, ī, am (fr. ā-guru), originating from or formed of *Agallochum*. See ā-guru.

आगृ ā-grī, cl. 9. P. A., Ved. -griṇāti, -ṇite, -garitum or -ritum, to approve, to praise.

आगे ā-gai, cl. 1. P., Ved. -gāyati, -gātum, to sing to, to obtain by singing.

Ā-gātri, tā, trī, trī, obtaining by singing.

Ā-gāna, am, n. the act of obtaining by song.

आगनापौषा āgnāpausha, as, ī, am, Ved. belonging or referring to Agni and Pūshan.

Āgnāvaishya, as, ī, am, Ved. belonging or referring to Agni and Vishṇu.

आग्निक् āgnika, as, ī, am (fr. agnī), fiery, belonging to fire or to a sacrifice performed with fire.

Āgnīmāruta, as, ī, am, belonging or referring to Agni and the Maruts; (as), m. an epithet of Agastya; (am), n. a hymn praising Agni and the Maruts [cf. Pāṇini VII. 3. 21; VI. 3. 28].

Āgnivārūna, as, ī, am, belonging or referring to Agni and Varuṇa.

Āgniveśya and āgniveśyāyana, as, m., N. of two teachers.

Āgnishṭomika, as, ī, am, belonging to the Agnishṭoma; one who recites or is conversant with the Agnishṭoma.

Āgnihotra, as, ī, am, fit for the Agnihotra.

Āgnīdhra, as, ā, am, Ved. originating from or belonging to the Āgnīdh, i. e. to the priest who kindles the fire; (as), m. the priest who kindles the fire; (ā), f. care of the sacred fire; (am), n. the place

where a sacrificial fire is kindled; the function of the priest who kindles the sacred fire.

Āgnīdhriya, *as, ā, am*, being within the *Āgnīdhra* or the place where a sacrificial fire is kindled; (*as*), m. the fire (*agni*) within the *Āgnīdhra*; the fire-place (*dīkṣiṣṭya*) within the *Āgnīdhra*.

Āgnīdhrya, *as, ā, am*, belonging to the *Āgnīdhra* or the priest who kindles the sacred fire.

Āgneyudra, *as, ī, am*, Ved. consecrated to *Agni* and *Indra*.

Āgneya, *as, ī, am*, fiery, belonging or relating or consecrated to fire or its deity *Agni*; similar to fire or *Agni*; belonging to *Agnāyī*, wife of *Agni*; (*as*), m. epithet of *Skanda*; of *Agastya*; (*ās*), m. pl., N. of a people; (*ī*), f., N. of *Agnāyī*, wife of *Agni*; the wife of *Uru* and daughter of *Agni* (?); the south-east quarter, of which *Agni* is the regent; (*am*), n. blood; ghee or boiled butter; gold; N. of a region. — *Āgneya-kīṭa*, *as, m.* an insect (*kīṭa*) which flies into the fire (applied to a thief who breaks into a room and extinguishes the lamp). — *Āgneya-purāṇa*, *am*, n. the same as the *agnī-purāṇa*, q. v.

Āgnyādheyika, *as, ā, am*, belonging to the *Āgnyādheya*. See under *agnī*.

आग्रन्थ *ā-granth*, cl. 9. 1. P. -*grathnāti*, -*granthati*, -*thitum*, to wind round, to intertwine.

आग्रभोजनिक *āgrabhojanika*, *as, ī, am* (fr. *agra-bhojana*), one to whom food is first offered.

आग्रयण *āgrayaṇa*, *as, m.* (fr. *agra*), the first Soma libation at the *Agnishtoma* sacrifice (see *graha*); a form of *Agni*; (*ī*), f. an oblation consisting of first-fruits or firstlings; (*am*), n. oblation consisting of first-fruits at the end of the rainy season.

आग्रस्त *ā-grasta*, *as, ā, am*, bored, perforated.

आग्रह *ā-grah*, Ved. -*grabh*, cl. 9. P. A. -*grihṇāti*, -*ṇite*, Ved. -*gribhṇāti*, -*ṇite*, -*grahītum*, to seize, take hold of; to draw tight (as reins).

Ā-graha, *as, m.* seizing, taking; attack; surpassing, surmounting; favour; patronage; power, ability; moral power, courage.

Āgrahikā, f. favour, patronage, help.

आग्रहयण *āgrahayana*, *as, ī, am*, belonging to the month *Agra-hayana* (= *āgra-hāyana*, q. v.).

Āgrahāyana, *as, m.* 'commencement of the year', N. of a Hindu month commencing about the 12th of November, see *āgra-hāyana*; (*ī*), f. the day of full moon (*puṇyamāṣī*) in the month *Agra-hāyana*; a particular kind of *Pāka-yajña*, q. v.; N. of a constellation consisting of three stars, one of which is *λ* Orionis, figured by an antelope's head, hence also called *Mṛiga-śiras*.

Āgrahāyana, *as, ī, am*, to be paid (a debt &c.) on the day of full moon in the month *Agra-hāyana*.

Āgrahāyana, *as, m.* the month *Agra-hāyana*; (*as, ī, am*), to be paid on the day of full moon in the month *Agra-hāyana*.

आग्रहारिक *āgrahārīka*, *as, ī, am*, one who appropriates to himself an *Agra-hāra*, viz. an endowment of lands or villages conferred upon *Brāhmins*.

आग्रायण *āgrayaṇa*, *as, m.*, N. of a grammarian; a sacrifice offered when the new rice or wheat ripens; (see *āgrayaṇa*, which is the correct reading.) — *Āgrayaṇeshī* (*ṇa-īś*), *is, f.* the ceremony *Āgrayaṇa*.

आघट्टक *ā-ghaṭṭaka*, *as, m.* (rt. *ghaṭ* or *ghat*), a rubber; anything which causes friction; the plant *Desmodium atropurpurea*.

Ā-ghaṭṭana, *am*, n. friction, rubbing, contact, shaking.

Ā-ghaṭṭita, *as, ā, am*, rubbed, touched, shaken.

Ā-ghāṭa, *as, m.*, Ved. a musical instrument used for accompanying a dance; a cymbal or rattle; boundary, limit; the plant *Achyranthes Aspera*; (at the end of some compounds) = *ā-ghāta*, see next col.

Ā-ghāṭi, *is, is, m. f.* Ved. a musical instrument which sounds on being shaken, a cymbal or rattle.

आघर्ष *ā-gharsha*, *as, m.* (rt. *ghṛish*), rubbing, friction.

Ā-gharṣaṇa, *as, ī, am*, scratching, rubbing; (*am*), n. rubbing, friction; (*ī*), f. a brush, a rubber.

Ā-gharṣita, *as, ā, am*, rubbed, brushed.

आघात *ā-ghāta*, *as, m.* (fr. rt. *han* with *ā*), striking, a blow, a wound; killing; a beater, striker; retention of urine; misfortune, pain; a slaughter-house, a place for killing animals or victims.

Ā-ghātana, *am*, n. striking, killing; a slaughter-house.

Ā-ghnat, *an, aī, at*, striking, beating.

आघार *ā-ghāra*. See under *ā-ghṛi*.

आघुष *ā-ghuṣh*, cl. 1. P. -*ghoshati*, -*ghoshitum*, to make one's self audible; to cry aloud, to proclaim; to praise; to listen to; Caus. -*ghoshayati*, -*yitum*, to make a noise, to cause to sound; to proclaim or cause to proclaim aloud; to complain continually.

Ā-ghosha, *as, m.* calling out to, invocation.

Ā-ghoshana, *am, ā, n. f.* a crying or proclaiming, public announcement.

आघूर्ण *ā-ghūrṇ*, cl. 6. P., 1. A. -*ghūrṇati*, -*ghūrṇate*, -*ṇitum*, to fluctuate, stagger; to roll, whirl.

Ā-ghūrṇana, *am*, n. rolling, tossing; fluctuating, whirling round.

Ā-ghūrṇita, *as, ā, am*, rolled, rolling; whirled round, fluctuating.

आघृि *ā-ghṛi*, cl. 1., and Ved. cl. 3. P. -*gharati*, -*jigharti*, -*ghartum*, to sprinkle towards or upon; Caus. -*ghārayati*, -*yitum*, to sprinkle.

Ā-ghāra, *as, m.* sprinkling, sprinkling clarified butter upon the fire at certain sacrifices; ghee or clarified butter.

आघृि *ā-ghṛiṇi*, *is, is, ī*, Ved. glowing with heat; endowed with spender; epithet of the god *Pūshan*. — *Āghṛiṇi-rasu*, *us, us, u*, Ved. rich with heat, epithet of *Agni*; (*Sāy.*) having splendid wealth.

आग्रा *ā-ghrā*, cl. 1. P. -*jighrati*, -*ghrātum*, to smell, to kiss; Caus. -*ghrāpayati*, -*yitum*, to cause to smell at.

Ā-ghrāṇa, *am*, n. smelling; satisfaction, satiety; (*as, ā, am*), satisfied, satiated.

Ā-ghrāta, *as, ā, am*, smelled, scented; satisfied, satiated; surmounted, surpassed.

Ā-ghreya, *as, ā, am*, to be smelled at.

आङ्गुशयन *āṅkusāyana*, adj. formed fr. *āṅkusa*. See *Gaṇa* to *Pāṇini* IV. 2, 80.

आङ्गुति *āṅgūti*, *is, m.*, N. of a prince.

आङ्गी *āṅgī*, f. a musical instrument, a tabor.

आङ्ग *āṅga*, *as, ī, am* (fr. 2. *anga*), relating to the base (*anga*) of a word in grammar; bodily, corporeal; having limbs or parts or relating to them; relating to the inferior persons of a drama, to a portion of the Vedas, &c.; (*am*), n. a soft delicate form or body; (*as, ī, am*, pl. *āṅgās*), produced or born in the country *Ānga*; a prince of that country.

Āngaka, *as, m.* the ruler of the country *Ānga*; an inhabitant of the same.

Āngavidyā, *as, ī, am*, occurring in or being familiar with chironancy or the knowledge of lucky and unlucky marks on the body. See *ānga-vidyā*.

Āngika, *as, ī, am*, bodily, corporeal; gesticulated, expressed by bodily action (dramatic sentiment, passion &c., exhibited by attitude, gesture &c.); (*as*), m. a player on a tabor or drum.

आङ्गदी *āṅgādī*, f., N. of the capital of *Āngada's* kingdom.

आङ्गार *āṅgāra*, *am*, n. (fr. *angāra*), a multitude of firebrands.

आङ्गिरस *āṅgīrasa*, *as, ī, am* (fr. *angiras*), descended from or belonging to or referring to the *Angīrasas* or to *Angiras*; (*as*), m. a descendant of *Angiras*; especially a N. of *Vṛihaspati*, the preceptor of the gods; a *Kshatriya* by will of *Brahmā* and by profession.

आङ्गुलिक *āṅgulika*, *as, ī, am* (fr. *anguli*, q. v.), like a finger.

आङ्गुष *āṅgūsha*, *as, m.*, Ved. praising aloud, a hymn [cf. *āṅūsha*, *āṅgoshin*].

Āṅgūshya, *as, ā, am*, Ved. praising aloud, sounding; fit for praise.

आङ्गेयी *āṅgeyī* probably = *āṅgī*. See *āṅga*.

Āṅga, adj. fr. *anga*, q. v.

आच 1. *ā-ča*, *as, m.*, N. of a man.

आच 2. *ā-ča*, in the words *ā-ča-parā-ča* and *ā-čopa-ča*, 'turned towards and away from' (?).

आचक्ष *ā-čaksh*, cl. 2. A. -*čashṭe*, -*shṭum*, to look at, inspect; to tell, relate, make a communication about anything (with acc.); to announce, declare; to make known, confess; to acquaint, introduce to; to address any one (with acc.); to call, name.

Ā-čakshamāṇa, *as, ā, am*, saying, declaring.

Ā-čakshus, *us, m.* a learned man, a *Paṇḍit*.

आचतुर्म् *ā-čaturam*, ind. till the fourth generation.

आचतुर््य *ā-čaturya*, *am*, n. (fr. *a-čatura*), clumsiness, stupidity.

आचम् *ā-čam*, cl. 1. P. -*čamati*, -*čamitum*, to sip; to rinse the mouth (with inst. of the thing); to lap up, lick up, to cause to disappear (as the wind licks up moisture); Caus. -*čamayati*, -*yitum*, to cause to sip water.

Ā-čama, *as, m.* rinsing the mouth.

Ā-čamana, *am*, n. rinsing the mouth, sipping water (before religious ceremonies, before meals &c., from the palm of the hand). It is usual to spit the water out again; the ceremony also includes touching the body in various parts; gargling the throat; the water used for rinsing the mouth.

Ā-čamanaka, *as, m.* a spitting pot.

Ā-čamanīya, *as, ā, am*, used for rinsing the mouth; (*am*), n. water for rinsing the mouth, a gargle.

Ā-čamyā, ind. having rinsed the mouth, having sipped and ejected a little water.

Ā-čanta, *as, ā, am*, sipped and ejected (as water); one who has rinsed his mouth.

Ā-čāma, *as, m.* sipping water, rinsing the mouth; the water or foam of boiled rice.

Ā-čāmaka, *as, ā, am*, rinsing the mouth.

Ā-čāmanaka, *as, m.* a spitting pot.

Ā-čāmyā, *am*, n. rinsing the mouth, water so used, a gargle; (*as, ā, am*), to be rinsed.

आचय *ā-čaya*, *as, m.* (fr. rt. *či* with *ā*), collection, plenty.

Ā-čayaka, *as, ā, am*, collecting, skilful in collecting.

आचर *ā-čar*, cl. 1. P. ep. A. -*čarati*, -*te*, -*ritum*, Ved. -*radhyai*, -*ritave*, -*rasc*, to come near to, approach; to step upon, pass through; to proceed, manage, behave one's self towards (with loc.); to treat; to have intercourse with, frequent; to act, undertake, do, exercise, practice, perform; to devour, eat into; to help forward, put into.

Ā-čaraṇa, *am*, n. approaching, arrival; following, observing, conduct, usage, practice; an institute, rite or rule of conduct; a cart, carriage.

Ā-čaraṇīya, as, ā, am, to be done or performed; to be followed or observed, right, proper.

Ā-čarat, an, anti, at, following, practising, observing.

Ā-čarita, as, ā, am, observed, practised, as a rite or usage; usual, customary; enjoined, fixed by rule.

Ā-čaritaṇya, as, ā, am, to be performed in a customary manner; to be done or performed.

Ā-čarya, as, ā, am, to be gone to or approached; to be done or performed.

Ā-čāra, as, m. conduct, manner of action; behaviour; good conduct, good behaviour; custom, practice, usage; an established rule of conduct, an ordinance, an institute, a precept; manner of conducting one's self, diet; rule; [cf. Hib. *acara*, 'convenience, convenience, use'.]—*Ā-čāra-candrikā*, f. title of a work on the religious customs of the Sūtras.—*Ā-čāra-tantra*, am, n. one of the four classes of Tantras with Buddhists.—*Ā-čāra-dīpa*, as, m. 'lamp of religious customs,' title of a work.—*Ā-čāra-bhṛaṣṭha*, as, ā, am, fallen from established usage, apostate.—*Ā-čāra-mayūkha*, as, m. 'ray of religious customs,' title of a work.—*Ā-čāra-vat*, ān, anti, at, well-conducted, virtuous.—*Ā-čāra-varjita*, as, ā, am, irregular, out of rule; outcast.—*Ā-čāra-viruddha*, as, ā, am, contrary to custom.—*Ā-čāra-vedi*, f. 'altar of religious customs,' a N. of Āryāvarta.—*Ā-čāra-hīna*, as, ā, am, deprived of established ordinances, outcast.—*Ā-čārāṅga* ('ra-an'), am, n. title of the first of the twelve sacred books of the Jains.—*Ā-čārādarsa* ('ra-ād'), as, m. 'looking-glass of religious customs,' title of a work.—*Ā-čārārka* ('ra-ar'), as, m. 'sun of religious customs,' title of a work.—*Ā-čārōllāsa* ('ra-ull'), as, m. 'light of religious customs,' title of a work.

Ā-čārīka, as, ī, am, conformable to rule or practice, prescriptive, authorized; (am), n. rules for the preservation of health, habit of life, regimen, diet.

Ā-čārīn, ī, inī, i, following established rites or practice.

Ā-čārī, f. the plant Hingṭsha Repens, also called Hilamotikā.

Ā-čārya, as, m. lit. 'one to whom one must have recourse' or 'one who is to be attended to or waited on' or 'one whose precepts are to be followed' or 'one who knows the *ā-čāra* or rules,' a spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries (Manu 2. 140, 171); an epithet of Droṇa the teacher of the Pāṇḍus; (ā), f. a spiritual preceptor.

The title *ā-čārya* affixed to names of learned men is rather like our Dr.; e. g. *Rāghavā-čārya*, &c.

—*Ā-čārya-karaṇa*, am, n. acting as teacher.—*Ā-čārya-tā*, f. or *ā-čārya-tva*, am, n. the office or proficiency of a holy teacher.—*Ā-čārya-deva*, as, m. one whose preceptor is his god.—*Ā-čārya-bhoga*, as, ā, am, delighting the holy teacher.

—*Ā-čārya-miśra*, as, ā, am, venerable, honourable.

—*Ā-čārya-vat*, ān, anti, at, one who has a teacher.

—*Ā-čāryopāsana* ('ya-up'), am, n. waiting upon or serving the spiritual preceptor.

—*Ā-čāryaka*, as, ā, am, originating from a spiritual teacher; (am), n. the proficiency of a holy teacher.

—*Ā-čāryānī*, f. (with dental *n*), Pāṇini IV. 1. 49. Vart. 6), the wife of an Ā-čārya or holy teacher.

—*Ā-čārṇa*, as, ā, am (anom. past pass. part.), devoured, eaten into.

—*आचरण्य ā-čaraṇya* (nom. fr. *čaraṇa*), P. *-čaraṇyati*, -yitum, to move one's self, to move or extend towards.

—*आचल ā-čal*, Caus. P. *-čālayati*, -yitum, to move, draw away from one's place, stir up.

—*आचान्न आचाम*. See under *ā-čam*.

—*आचि ā-či*, cl. 5. P. A. *-čīnoti*, -nute, -čētum, to accumulate; to collect; to heap up, load with; to cover.

—*आचित ā-čit*, cl. 1. 3. P. *-četati*, -čiketti, A. *-čikite*, -čettum, to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self: Desid. *-čikitsati*, -te, to wait for, watch clandestinely, lurk.

2. *ā-čit*, t, f, Ved. taking notice or cognizance, attention to; (according to Sāy. the form *ā-čitā* may stand for *ā-čite* fr. *ā-čita* above.)

—*आचीरी ā-čīrṇa*, as, ā, am. See under *ā-čar* last col.

—*आचूषण ā-čūṣaṇa*, am, n. suction; sucking out; application of cupping-glasses to the skin.

—*आचृत ā-črit*, cl. 6. P. *-čritati*, -čartitum, to fasten, tie, affix.

—*आचेष्टर ā-čeṣṭara* ('ō-ē-iṣ'), as, m., N. of a sanctuary built by Ā-čā.

—*आचेष्ट ā-čeṣṭ*, cl. 1. P. A. *-čeṣṭati*, -te, -ṭitum, to undertake; to do.

—*आचोपच ā-čopācā*. See 2. *ā-čā*.

—*आच्छद् ā-čhad* (-čhad), cl. 10. P. *-čhadayati* or *-čchādayati*, -yitum, to cover, hide; to clothe, to dress, put on clothes; to conceal.

2. *ā-čhad*, t, f, Ved. a cover, covering; a sheath. —*Ā-čhad-vidhāna*, am, n., Ved. an arrangement made for defence, a means of covering; or (as, ā, am), one who has such means.

—*Ā-čhanna*, as, ā, am, covered, concealed, clothed.

—*Ā-čhāda*, as, m. cloth, clothes.

—*Ā-čhādaka*, as, ā, am, concealing, hiding.

—*Ā-čhādāna*, am, n. covering, concealing, hiding; disappearance; a covering, a sheath; cloth, clothes; mantle, cloak, &c.; the wooden frame of a roof.

—*Ā-čhādita*, as, ā, am, covered, clothed.

—*Ā-čhādīn*, ī, inī, i, covering, concealing.

1. *ā-čhādya*, ind. having clothed or put on.

2. *ā-čhādya*, as, ā, am, to be covered or clothed.

—*आच्छाक ā-čchāka*, as, m., N. of the tree *Morinda Tinctoria*; (better *ā-čchuka*, q. v.)

—*आच्छिद् ā-čchid* (-čhid), cl. 7. P. A. *-čchinnati*, *-čchinte*, *-čchettum*, to tear or cut off; to cut or break in pieces; to take out of; to draw off; remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

—*Ā-čchīda*, ind. cutting off; cutting, excluding, disregarding; setting aside, in spite of, notwithstanding.

—*Ā-čchinna*, as, ā, am, cut, cut off.

—*Ā-čcheda*, as, m. cutting, cutting off, excision.

—*Ā-čchedana*, am, n. excision, cutting off, exclusion.

—*आच्छुक ā-čchuka*, as, m., N. of the plant *Morinda Tinctoria*. See *ākshika* and *ātchāka*.

—*आच्छुरित ā-čchurita*, as, ā, am (fr. rt. *čhur* with ā), scratched; irritated; (am), n. making a noise with the finger-nails by rubbing them on one another; a horse-laugh.

—*Ā-čchurita*, am, n. a scratch with a finger-nail; a horse-laugh.

—*आच्छृद् ā-čchrid* (-čhrid), cl. 7. P. A. *-čchṛipatti*, *-čchrinte*, *-čcharditum*, to pour upon, to fill.

—*आच्छो ā-čcho* (-čho), cl. 4. P. *-čchyati*, *-čchātum*, to skin, to flay.

—*आच्छोदन ā-čchodana*, am, n. (rt. *čhud* for *čud*?), hunting, the chase. See *ā-čchoṭana*, *ākshodana*.

—*आच्य ā-čyu*, Caus. P. A. *-čyāvayati*, -te, -yitum, to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

—*आच्युतदन्ति ā-čyutadanti* (fr. *ā-čyutadanta*) or *ā-čyutanti* (fr. *ā-čyutanta*), ayas, m. pl., N. of a warrior-tribe.

—*आज्ज āj* (ā-aj), cl. 1. P. A. *ājati*, -te, -ṭitum, to drive or bring towards; to procure; to drive near, i. e. to come near in a carriage.

—*Ājani*, īs, f, Ved. a stick for driving.

1. *ājī*, īs, m. f. (Ved. m.), a running-match; (*ājim* aj or i or *dhāv* or *sri*, to run with or against any one for the prize); a fighting-match, fighting, combat, battle, war; place for running, course, level ground; abuse, invective; an instant; [cf. Scot. *agh*, 'fight'; Hib. *agh*.]—*Ājī-kṛit*, t, t, t, Ved. running or fighting for a prize; making war.—*Ājī-kriyā*, f. fighting, making war.—*Ājī-tur*, ūr, ūr, ūr, Ved. victorious in battles.—*Ājī-pati*, īs, m., Ved. lord of the battle.—*Ājy-anta*, as, m. the goal in a race-course.

—*आज्ज āja*, as, ī, am (fr. 1. *aja*), coming from goats, belonging to goats, produced by goats; (as), m. a vulture; (am), n. boiled or clarified butter; ghee.

—*Ājaka*, am, n. a flock of goats.

—*आजकार ājakāra*, as, m. Śiva's bull.

—*आजगर ājagara*, as, ī, am (fr. *aja-gara*), treating of the boa or large serpent; (a chapter in the Mahā-bhārata.)

—*आजगव ājagava*, as, m. the bow of Śiva [cf. *ajakāva*].

—*आजन् ā-jan*, cl. 4. A., Ved. *-jāyate*, *-janitum*, to be born or come into existence, to be produced or born from; to beget, cause to be born, render prolific.

—*Ā-janana*, am, n. birth, origin.

—*Ā-janna*, ind. from birth, since birth.—*Ā-jannasurabhi-pattra*, as, m., N. of a plant (the leaves of which are fragrant from their first appearance).

—*Ā-jāti*, īs, f. birth, origin.

—*Ā-jāna*, am, n. birth, descent, species; birth-place.

—*Ā-jāni*, īs, f, Ved. birth, descent; noble birth; (Sāy.) a mother.

—*Ā-jāneya*, as, ī, am, of noble origin, of good breed (as a horse), fearless, undaunted; (as), m. a well-bred horse.

—*Ā-jāneyya*, as, ā, am, Ved. of good breed, well-bred.

—*आजप् ā-jap*, cl. 1. P. *-japati*, -ṭitum, to mutter or whisper to.

—*आजमीढ ājamīḍha*, as, m., N. of a king in the Mahā-bhārata.

—*आजसम् ā-jarasam* or *ā-jarasāya*, ind., Ved. till old age.

—*आजवन ā-javana*, am, n. (fr. rt. *ju* with ā), rushing at, attacking, fighting.

—*आजवस्तेय ājavasteya* (patronymic fr. *aja-vasti* Pāṇini IV. 1. 136).

—*आजवाह ājavāha* or *ājavāhaka* fr. *aja-vāha* Pāṇini IV. 2. 133.

—*आजातशत्रव ājātaśatrava*, as, m. (fr. *ajā-ta-śatru*), epithet of Bhadrāsena in the Satapatha Brāhmaṇa V. 5. 5, 14.

—*आजाद्य ājādyā*, as, ā, am, originating from the warrior-tribe called Ajādas or a chief of that tribe.

—*आजान ā-jāna*, *ājāneya*. See under *ājān*.

—*आजि āji*. See under *āj* above.

अजि 2. ā-ji, cl. 1. P. *-jayati*, *-jetum*, to conquer, win, acquire: Desid. *-jigīshati*, to try or desire to conquer or win.

Ā-jayana, *am*, n. conquering.

Ā-jigīshu, *us*, *us*, *u*, ambitious, wishing to excel or overcome.

अजिग्रह ā-jigraha, *as*, *ā*, *am* (rt. *grah*), who or what takes or seizes.

अजिज्ञामेय ā-jijñāsenya, *as*, *ā*, *am* (fr. Desid. of rt. *jñā* with *ā*), Ved. liable to investigation; (*ās*), f. pl., N. of a short section of the Kuntāpa hymns in the Aitareya-Brāhmaṇa; (the word *ricas* must be supplied.)

अजिहीषु ā-jihīshu, *us*, *us*, *u* (fr. Desid. of rt. *hṛt* with *ā*), about to bring towards (with acc.); wishing to take.

अजीकूल ā-jīkūla, N. of a region.

अजीगर्ति ā-jīgarti, a patronymic fr. *ājī-garta*.

अजीव ā-jīva, cl. 1. P. *-jīvati*, *-vitum*, to live by; to have the use or enjoyment of; to subsist. *Ā-jīva*, *as*, m. livelihood, subsistence; a Jain beggar.

Ā-jīvaka, *as*, m. a beggar, one who obtains his livelihood everywhere.

Ā-jīvana, *am*, n. livelihood, subsistence. — *Ā-jīva-nārtha* ('*na-ar*'), *as*, m. (*am*, n. ?) means of livelihood or subsistence, business, profession.

Ā-jīvin, *i*, m. having a livelihood; a peculiar kind of beggar.

Ā-jīvya, *as*, *ā*, *am*, to be practised as a means of living; fit for or affording a livelihood; habitable, fertile; fruitful; (*am*), n. means of living.

आजुर् ā-jur, *ur*, f. or *ā-jū*, *ūs*, f. (fr. rt. *jṛ* with *ā* ?), unpaid labour, working without wages; consigning to hell; infirm age (?).

आज्ञा 1. ā-jñā, cl. 9. P. *-jñāti*, *-jñātum*, to know, understand, learn, obtain information, ascertain, notice, perceive: Caus. *-jñāpayati*, *-yitum*, to publish, order, command, direct; to assure.

Ā-jñapta, *as*, *ā*, *am*, ordered, commanded.

Ā-jñapti, *is*, f. order, injunction, command.

2. *ā-jñā*, f. an order, a command; allowance, permission; [cf. Hib. *agna*, 'wisdom']. — *Ā-jñā-kara*, *as*, *i*, *am*, executing an order, obeying, obedient; (*as*), m. a servant. — *Ā-jñā-karava*, *am*, n. execution of orders, obedience. — *Ā-jñā-kara-teva*, *am*, n. the office of a servant. — *Ā-jñā-kārin*, *i*, *inī*, *i*, one who obeys or executes orders, obedient, ministrant. — *Ā-jñā-śakra*, *am*, n. a mystical circle or diagram, one of six described by the Tantras. — *Ā-jñā-nuyāytn* or *ājñānūvartin* ('*jñā-an*'), *i*, *inī*, *i*, obeying or executing orders, obedient. — *Ā-jñānū-sārīn* ('*jñā-an*'), *i*, *inī*, *i*, executing orders, obedient. — *Ā-jñā-patru*, *am*, n. an edict, written order. — *Ā-jñā-pratighātu*, *as*, m. disobedience, rebellion. — *Ā-jñā-bharya*, *as*, m. disobedience, insubordination, disloyalty. — *Ā-jñā-vaha*, *as*, *ā*, *am*, obedient, subject, ministrant. — *Ā-jñā-sampādīn*, *i*, *inī*, *i*, executing an order, obedient, submissive.

Ā-jñāta, *as*, *ā*, *am*, ordered, commanded; (*as*), m., N. of one of the first five pupils of Śākyamuni.

Ā-jñātrī, *tā*, m., Ved. one who orders or directs.

Ā-jñānu, *am*, n. the act of noticing, perceiving.

Ā-jñāpaka, *as*, *ā*, *am*, giving orders, commanding, a commander.

Ā-jñāpana, *am*, n. ordering, commanding, making known.

Ā-jñāpita, *as*, *ā*, *am*, ordered, commanded.

Ā-jñāpya, *as*, *ā*, *am*, to be directed or commanded.

Ā-jñāytn, *i*, *inī*, *i*, perceiving, understanding.

आज्य ājya, *am*, n. (fr. rt. *āj* with *ā*), melted or clarified butter used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered; (in a wider

sense) oil and milk used instead of clarified butter at a sacrifice; N. of a sort of chant or religious service; turpentine. — *Ājya-pa*, *as*, *ā*, *am*, Ved. drinking the clarified butter; (*ās*), m. pl. a class of Manes who are the sons of Pulastya and the ancestors of the Vaiśya order. — *Ājya-pātra*, *am*, n. a vessel or dish to hold clarified butter. — *Ājya-bhāga*, *as*, m. a portion of clarified butter; (*au*), m. du. the two portions of clarified butter belonging to Agni and Soma; (*as*, *ā*, *am*), partaking of the clarified butter; offering clarified butter at certain ceremonies. — *Ājya-bhuj*, *k*, m. 'consumer of clarified butter', epithet of Agni. — *Ājya-vāri*, *is*, m. 'sea of clarified butter', one of the seven seas. — *Ājya-sthālī*, *f*, see *ājya-pātra*.

आञ्च āñc (*ā-añc*), cl. 1. P. A. *āñcati*, *-te*, *-cītum*, to bend, crook, curve.

Āñcana, *am*, n. partial extraction of thorns or arrows and the like from the body.

आञ्छ āñch, cl. 1. P. *āñchati*, *āñcha* or *āñchāncha*, *āñchitum*, to make straight; to lengthen or stretch; to regulate, draw into the right position; to set (a bone or leg).

Āñchana, *am*, n. setting (a bone or leg), bringing back into the right place by stretching, bending, or drawing.

आञ्ज āñj (*ā-añj*), cl. 7. P. *āñakti*, *āñjī-tum* or *āñktum*, to anoint; to smooth, polish, prepare; to honour, receive respectfully.

Āñjana, *am*, *i*, n. f. ointment, especially for the eyes; fat. — *Āñjanābhyanjanīya* ('*na-abhy*'), *am*, *ā*, n. f., N. of a certain ceremony. — *Āñjanī-kāri*, *f*, a woman who anoints or makes ointments.

आञ्जनेय āñjaneya, *as*, m. (fr. *añjanā*, his mother), N. of the monkey Hanumat.

आञ्जलिक्य āñjalikya (fr. *añjalika*). See Gaṇa to Pāṇini V. 1, 128.

आञ्जिक āñjika, *as*, m., N. of a Dānava.

आञ्जिनेय āñjineya, *as*, m. an insect, a kind of lizard, *Lacerta Unjinensis*. See *añjana* and *ai-jamika*.

आट āta, *as*, m., N. of a serpent.

आटरूप ātarūsha, *as*, m., N. of the tree *Justicia Adhenatoda*. See *atarūsha* or *atarūshaka*.

आटविक ātavika, *as*, m. (fr. *ātavi*), the inhabitant of a forest; a woodman, a pioneer.

Ātavi, *f*, N. of a town in the Mahā-bhārata (2. 1175).

आटव्य ātavya, *as*, m., N. of a teacher in the Vāyu-Purāṇa.

आटि āti, *is*, f. (rt. *at*, to wander), N. of the bird *Turdus Ginginianus* [cf. *āṭi* and *ātī*]. — *Āṭi-mukha*, *as* or *am*?, m. n. ? a surgical instrument employed in blood-letting, the top of which is like the beak of the bird *āti*.

Ātika, *as*, *i*, *am*, able to wander; (*i*), f., N. of the wife of Ushasti.

Ātika, *as*, *ā*, *am*, being on a voyage.

आटीकन ā-ṭikana or *ā-ṭilaka*, *am*, n. (fr. rt. *ṭik* with *ā*), the leaping motion of a calf [cf. *ātthilaka* and *āṭṭhaka*].

Ā-ṭikara, *as*, m. a bull (etym. probably the same as the last).

आटोप ātopa, *as*, m. (said to be fr. *a* Sautra rt. *tup* with *ā*), puffing, swelling; flatulence, borborygmi; pride, self-conceit.

आटस्थलक āṭasthalaka (fr. *ātta-sthālī*) Gaṇa to Pāṇini IV. 2, 127.

आटनार āṭnāra, *as*, m. (fr. *atnāra*), Ved., N. of Para in the Satapatha-Brāhmaṇa; (*as*, *ā*, *am*), fond of wandering (?).

आडम्बर ādambara, *as*, m. (etym. doubtful, probably rt. *damb* with *ā*), a drum used in battle; charge sounded by musical instruments; the sounding of a trumpet as a sign of attack; the roaring of elephants; pride, arrogance (in this sense perhaps connected with *saṃrambha*?); commencement (in this sense perhaps connected with *ārambha*?); anger, passion; happiness, pleasure; the eyelid; (*am*), n. rubbing and kneading the body; (sometimes this word is written *ādampara*). — *Ādambarāghāta* ('*ra-agh*'), *as*, m., Ved. one who beats a drum.

Ādambarān, *i*, *inī*, *i*, arrogant, proud.

आडि āḍi, *is*, f. a bird, the *Sarālī* (*Turdus Ginginianus*); a kind of fish. See *āṭi*.

आडु āḍu, *us*, *us*, *u* (fr. rt. *ad*), striving to obtain anything.

आडू āḍū, *ūs*, m. (or f. ?) a raft, a float. See *ātu*.

आढक āḍhaka, *as*, *am*, m. n. (etym. doubtful), a measure of grain, the 4th of a *droṇa* and equal to 4 *prasthas* = 16 *kudavas* = 64 *palas* = 256 *karshas* = 4096 *māshas*; or containing nearly 7 lbs. 11 ozs. *avoirdupois*. In Bengal an *āḍhaka* is equal to two *mans* or 164 lbs. *avds.*; (*i*), f. a kind of pulse, *Cajanus Indicus* Spreng.; a kind of fragrant earth. — *Āḍhaka-jambu*, N. of a country. — *Āḍhakajambuka*, *as*, *i*, *am*, relating to that country.

Āḍhakika, *as*, *i*, *am*, or *āḍhakina*, *as*, *ā*, *am*, holding or containing an *āḍhaka*; sown with an *āḍhaka* of seed, as a field &c.

आढीलक āḍhilaka, a various reading for *ā-ṭilaka*. See *ā-ṭikana*.

आढ्य āḍhya, *as*, *ā*, *am* (etym. doubtful, perhaps for *ārdhya* fr. *ridh*), opulent, wealthy, rich; (with an inst. or as last member of a comp.) rich in, abounding in, productive; possessing abundantly; mixed with, watered with; abundant, existing in abundance. — *Āḍhyakulīna*, *as*, *ā*, *am*, descended from a rich family. — *Āḍhyam-karaṇa*, *as*, *i*, *am*, enriching; (*am*), n. the means of enriching, wealth, prosperity. — *Āḍhya-śara*, *as*, *i*, *am*, once opulent (?). — *Āḍhyatā*, *f*, opulence, wealth. — *Āḍhyam-bhaviṣṭu*, *us*, *us*, *u*, or *āḍhyam-bhāvuka*, *as*, *i*, *am*, becoming rich or eminent. — *Āḍhya-vāta*, *as*, m. (abundant wind), a convulsive or rheumatic palsy of the loins. — *Āḍhyāḍu* ('*ḍhya-āḍu*'), *us*, *us*, *u*, striving to get wealth.

Āḍhyaka, *am*, n. wealth, opulence, abundance.

आणक āṇaka, *as*, *ā*, *am* (fr. *āṇu*, q. v.), low, inferior. See *āṇaka*.

Āṇava, *am*, n. exceeding smallness; (*as*, *i*, *am*), very small, fine (?).

Āṇavina, *as*, *ā*, *am*, bearing or fit to bear *Panicum Miliaceum*.

आणि āṇi, *is*, m. f. [cf. *āṇi*], the pin of the axle of a cart, the linch-pin; the part of the leg just above the knee; the corner of a house; a limit, a boundary; the edge of a sword.

आण्ड āṇḍa, *am*, n. (fr. *āṇḍa*, q. v.), an egg; a multitude of eggs, a brood; (*au*), m. du., Ved. the testicles [cf. *oṇḍa*]. — *Āṇḍa-ja*, *as*, *ā*, *am*, born from an egg. — *Āṇḍa-rat*, *am*, *ātī*, *at*, possessed of eggs or testicles. — *Āṇḍāt* ('*ḍa-ud*'), *t*, n., Ved. one who eats eggs, N. of a demon.

Āṇḍi, *f*, Ved. a testicle.

Āṇḍika, *as*, *ā*, *am*, Ved. bearing eggs, as a plant with egg-shaped fruits or bulbs.

Āṇḍira, *as*, *ā*, *am*, having many eggs.

आत āt, ind. (fr. *a*, *a*), Ved. afterwards, then; (in which senses it is often used in a concluding paragraph antithetically to *yadī*, *yadā*, *yadī*, being then sometimes strengthened by the particles *aha*, *iḥ*, *im*, *u*; e.g. *yadad ayukta haritah sadhasthād ād rātri vāsas tanute śmasmā*, 'at the very time when he has unyoked his coursers from his car, then

night extends the veiling darkness over all; *Vṛitram* *yad Indra śaśasāvadhīr ahim ād it sūryam* *divy ārohayo drishe*, 'when, O Indra, thou didst slay with thy power the dragon Vṛitra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and.' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u*, *nu*, *anya*, &c.; e.g. *ya eku id apratir manyamāna āt asmād anyo ajaniṣṭa taryān*, 'he who considered himself alone irresistible, another was born mightier even than he'; *Kim āt pra bravāma*, 'How can we at all proclaim?'

आत āta, *as*, *ā*, *m*. f. (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Śāy.) a quarter of the sky.

आतस ā-tas, Caus. A., Ved. *-tausayate*, *-yitum*, to shake out; (Śāy) to decorate from all sides.

आतक ātaka, *as*, *m*., N. of a Nāga.

आतक्ष ā-taksh, cl. 1. P. A., Ved. *-takshati*, *-te*, *-kshītum*, *-tashṭum*, to bring from all sides, to procure.

आतञ् ā-tañē, cl. 7. P. *-tanakti*, *-tanṅtum* or *-tāñitum*, to cause to shrink or contract, to coagulate.

Ā-tanka, *as*, *m*. (this word may also be connected with *rt. tank*, q. v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

Ā-tāñana, *am*, *n*. casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying, satisfying; making fat.

आतड् ā-taḍ, cl. 10. P. *-tāḍayati*, *-yitum*, to thump, strike.

आतन् ā-tan, cl. 8. P. *-tanoti*, *-nitum*, to extend over, stretch over, penetrate, to spread, over-spread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. *-tānayati*, *-yitum*, to stretch (a bow); [cf. *rt. tāy*, with which some of the following forms are connected.]

Ā-tata, *as*, *ā*, *am*, spread, extended, stretched (as a bow), &c.

Ā-tāyīn, *i*, *inī*, *i*, one whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — *Ā-tāyī-tā*, *f*. or *ātāyī-tva*, *am*, *n*. persecuting, murdering, destroying, stealing.

Ā-tā-vin, *i*, *inī*, *i*, Ved. one whose bow is stretched. See *ātāyīn*.

Ā-tana, *am*, *n*. spreading, expanding; sight, view. *Ā-tani*, *is*, *is*, *i*. Ved. spreading, penetrating. *Ā-tāna*, *as*, *m*, Ved. an extended cord, string, &c. *Ā-tāyīn*, *i*, *m*. a falcon, a kite. See *ātāpīn*.

आतप् 1. ā-tap, cl. 1. P. *-tapatī*, *-taptum*, to radiate heat; to blaze, to heat; to cause to glow; Pass. *-tapyate*, to suffer pain, be afflicted; to inflict (austerities) upon one's self.

2. *ā-tap*, *p*, *f*, Ved. heat. *Ā-tapa*, *as*, *ā*, *am*, Ved. causing pain or affliction; (*as*), *m*. heat of the sun, sunshine. — *Ā-tapa-tra*, *am*, *n*. a large umbrella of silk or leaves used in the East as a parasol. — *Ā-tapatraka*, *am*, *n*. a small umbrella, a mat or basket carried on the head as one. — *Ā-tapa-rat*, *ān*, *ali*, *at*, irradiated by the sun. — *Ā-tapa-varshya*, *as*, *ā*, *am*, Ved. (water &c.) produced by rain during sunshine. — *Ā-tapa-vārāna*, *am*, *n*. a parasol. — *Ā-tapa-śushka*, *as*, *ā*, *am*, dried in

the sun, evaporated by the solar heat. — *Ā-tapābhāva* ('*pa-abh*'), *as*, *m*. non-existence of sunshine, shadow.

Ā-tapana, *as*, *m*. causing heat, an epithet of Siva.

Ā-tapīya, *as*, *ā*, *am* (adj. fr. *ā-tapa*), sunshiny (?).

Ā-tapya, *as*, *ā*, *am*, Ved. being in the sunshine.

आतम् ā-tam, cl. 4. P. *-tāmyati*, *-tanitum*, to faint, to swoon, to become senseless; to despond, to languish, fade away.

आतमाम् ā-tamām? (a superlative form fr. 3. *ā*?).

आतर ā-tara. See under *ā-trī*.

आतर्ज् ā-tarj, cl. 10. P. *-tarjayati*, *-yitum*, to scold, abuse.

आतर्दन ā-tardana. See under *ā-trīd*.

आतर्षण ā-tarṣaṇa. See under *ā-trīp*.

आतव ātara, a proper N. (whence the patron. *Ā-tavāyana* Pāṇini IV. 1, 110. Gaṇa.)

आतान ā-tāna. See under *ā-tan*.

आतापिन् ātāpin or *ātāyīn*, *i*, *m*., N. of the bird Falco Cheela. See under *ā-tan*.

आतार ā-tāra, *ā-tārya*. See under *ā-trī*.

आताली ātālī, an indeclinable word compounded with *as*, *bhū*, and *kṛi* (see Pāṇini I. 4, 61).

आति āti, *is*, *m*. f. (fr. *rt. at*), Ved. a kind of water-bird; the bird Turdus Ginginianus (see *āti*); going.

आतिथेय ātithēya, *as*, *i*, *am* (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*i* or *am*), *f*. n. hospitality.

Ātithya, *as*, *ā*, *am*, proper for a guest, hospitable, attentive to a guest; (*as*), *m*. a guest; (*am*), *n*. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshṭi*. — *Ātithyārūpa*, *as*, *ā*, *am*, Ved. being in the place of the *Ātithya* rite. — *Ātithya-satkāra*, *as*, *m*. the rites of hospitality.

आतिदेशिक ātidesika, *as*, *i*, *am*, (in gram.) connected with an *ati-deśa*, q. v.; having reference to substitution or putting one thing for another.

आतिरश्चिन् ā-tiraścīna, *as*, *ā*, *am*, a little transverse or across.

आतिरेक्य ātiraiṅkyā, *am*, *n*. (fr. *ati-reka*), superfluity, excess.

आतिविज्ञान्य ātiviljñānya, *as*, *i*, *am* (fr. *ativiljñāna*), surpassing the perception or understanding.

आतिशय्य ātiśayya, *am*, *n*. (fr. *ati-śaya*), excess, quantity.

आतिष्ठ ātiṣṭha, *am*, *n*. (fr. *ati-ṣṭha*), Ved. the being placed at the head of something, being a universal ruler.

आतु ātu, *us*, *m*. (said to come fr. *ā-trī* next col.; but probably fr. *rt. at*), a raft, a float. See *āqū*.

आतुच् ā-tuē, *k*, *f*, Ved. growing dusk, evening.

आतुञ् 1. ā-tuj, cl. 1. 6. P., Ved. *-tojati*, *-tujati*, *-tojitum*, to bring near, to procure.

2. *ā-tuj*, *m*. (Śāy.) destroyer of enemies, or giver of wealth.

Ā-tujī, *is*, *is*, *i*, Ved. rushing on, hastening towards; carrying off (as booty), injuring.

आतुद् ā-tud, cl. 6. P. A. *-tudati*, *-te*, *-totum*, to strike, to push, spur on, stir up.

Ā-todīn, *i*, *inī*, *i*, Ved. striking, pushing, pricking.

Ā-todya, *am*, *n*. 'to be struck,' a musical instrument.

आतुर ā-tura, *as*, *ā*, *am* (fr. *rt. turn* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

आतुल् ā-tul, cl. 10. P. *-tolayati*, *-yitum*, to lift up, raise, elevate.

आतृद् ā-trīd, cl. 7. P. *-trīṇatti*, *-tarditum*, to split, sever, pierce; to push open, open; A. *-trinte*, to become split or severed, to sever one's self.

Ā-tarditana, *am*, *n*. pushing open, opening.

Ā-trīṇa, *am*, *n*. an opening, hole; an open wound.

आतृप् ā-trīp, cl. 4. 5. 6. P. *-trīpyati*, *-trīpnoti*, *-trīmpati*, *-tarpum* or *-traptum*, to be satisfied: Caus. *-tarpayati*, *-yitum*, to satisfy.

Ā-tarṣaṇa, *am*, *n*. satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

Ā-trīṇya, *as*, *ā*, *am*, satisfiable, to be satisfied; (*as*), *m*. the custard apple tree *Annona Reticulata*; (*am*), *n*. the fruit of this tree.

आतृद् ā-trī, cl. 1. P., Ved. *-tarati*, *-taritum* or *-ritum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

Ā-tara, *as*, *m*. fare for being ferried over a river, passage money, freight.

Ā-tāra, *as*, *m*. landing, coming to shore, fare, freight.

Ā-tārya, *as*, *ā*, *am*, to be crossed; (Ved.) landing, coming to shore, relating to landing.

आत् ā-tta, *as*, *ā*, *am* (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — *Ātta-gandha*, *as*, *ā*, *am*, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — *Ātta-garva*, *as*, *ā*, *am*, whose pride has been taken down, humiliated, degraded. — *Ātta-manaska*, *as*, *ā*, *am*, whose mind is transported or carried away (with joy). — *Āttalakṣmī*, *is*, *is*, *i*, stripped of wealth. — *Ātta-vaśas*, *as*, *as*, *as*, Ved. destitute of speech.

आत्थ āttha, thou saidst. See under *rt. 3. ah*.

आत्मन् ātman, *ā*, *m*. (fr. *rt. an*, to breathe, or *at*, to go; or, according to some, fr. *rt. ah* and connected with *āham*, I; or, according to others, a contraction of *avatman* fr. *rt. av = vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e.g. *ātman* Ved. loc. *dhātte*, 'he places in himself, he makes his own'; *ātmanā vi-yuj*, 'to lose one's life'; *ātmanā saptamas*, 'made the seventh by one's self,' i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e.g. *ātmānam sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e.g. *putram ātmanah sprīṣhvā nipetatuh*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātmāna* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahma*; Old Germ. *ātum*. Them. *ātuma*; Angl. Sax. *ædhum*; Mod. Germ. *Athem*, *Odem*; Hib. *adhmu*, 'knowledge,' and *adhma*, 'knowing'; Gr. *ἄνθρωπος*, *ἄνθρωπος* (?); *ἄνθρωπος*, *ἄνθρωπος* (?); cf. also *rt. āw* &c. = *rt. vā*.] — *Ātma* is used at the end of

some compounds for *ātman*; e. g. *pratyayātma*, *as, ā, am*, whose natural disposition is confidence. — *Ātma-karman*, *a, n.* one's own act. — *Ātma-kāma*, *as, ā, am*, loving one's self, possessed of self-conceit; loving Brahman, the supreme spirit. — *Ātma-kāmeya*, *as, m. pl., N.* of a people. — *Ātma-kāmeya*, *as, ā, am*, inhabited by the Ātmakāmeyas. — *Ātma-kārya*, *am, n.* one's own business, private affairs. — *Ātma-kṛta*, *as, ā, am*, self-executed, done of one's self; done against one's self. — *Ātma-gatam*, ind. lit. 'gone to one's self,' aside (used in theatrical language, like the English 'aside,' to denote that the words which follow are supposed to be spoken privately, as if to the speaker's self and not in the hearing of any one but the audience). — *Ātma-gatī*, *is, f.* course of the soul's existence, life of the spirit; one's own course. — *Ātma-gatyā*, ind. by one's own act (without the intervention of another). — *Ātma-guptā*, *f., N.* of the plant *Mucuna Pruriens* Hook.; (according to others) Cowach or Cowhage. — *Ātma-guṇṭī*, *is, f.* a cave, the hiding-place of an animal. — *Ātma-grāhīn*, *i, inī, i*, selfish, greedy, taking care of one's self, appropriating, taking for one's self. — *Ātma-ghāta*, *as, m.* suicide; heresy, schism. — *Ātma-ghātīn*, *i, inī, i*, a suicide, a heretic, a schismatic, one who disregards moral or religious institutions. — *Ātma-ghoṣha*, *as, m.* a crow; a cock ('one who calls out to himself'). — *Ātma-ja*, *as, m.* a son; (*ā*), *f.* a daughter; a descendant; the reasoning faculty, understanding. — *Ātma-janman*, *a, n.* the birth of one's self, i. e. the birth of a son; (*ā*), *m.* a son. — *Ātma-jaya*, *as, m.* one's own victory; victory over one's self. — *Ātma-jñā*, *as, m.* a sage, one who knows his own nature and that of spirit, self-knowing. — *Ātma-jñāna*, *am, n.* knowledge of the soul or supreme spirit, spiritual knowledge, philosophical knowledge of the spiritual principle in creation; self-knowledge, true wisdom. — *Ātma-tattva*, *am, n.* the true nature of the soul or of the supreme spirit. — *Ātmatattva-jñā*, *as, m.* a sage versed in the Vedānta doctrines. — *Ātma-tā*, *f.* or *Ātma-tva*, *am, n.* identity with self, spirituality. — *Ātma-tyāga*, *as, m.* self-sacrifice, giving up one's own life, suicide. — *Ātma-tyāgin*, *i, m.* one who gives up his own life, a suicide; a heretic, an unbeliever. — *Ātma-trāṇa*, *am, n.* self-preservation, a body-guard. — *Ātma-darśa*, *as, m.* 'self-shower,' a mirror. — *Ātma-darśana*, *am, n.* seeing one's self; knowledge of man's real nature, spiritual knowledge. — *Ātma-dā*, *as, ā, am*, Ved. granting personal existence or life. — *Ātma-dāna*, *am, n.* gift of self, self-sacrifice, resignation. — *Ātma-dūṣhī*, *is, is, i*, Ved. corrupting the soul, soul-destroying. — *Ātma-devatā*, *f.* a tutelary deity. — *Ātma-drohin*, *i, inī, i*, self-tormenting, fretful, miserable. — *Ātma-nitya*, *as, ā, am*, constantly in the heart, greatly endeared to one's self. — *Ātma-nivāṇa*, *f.* self-reproach. — *Ātma-niveḍana*, *am, n.* offering one's self as a living sacrifice to the deity. — *Ātman-vaṭ*, *ān, atī, at*, Ved. having a soul, animated, alive, personal. — *Ātman-vin*, *i, inī, i*, Ved. animated, having a soul. — *Ātma-parājita*, *as, ā, am*, Ved. one who has lost himself. — *Ātma-paritāga*, *as, m.* self-sacrifice. — *Ātma-prabodha*, *as, m.* cognition of soul or supreme spirit; title of an Upanishad. — *Ātma-prabha*, *as, ā, am*, shining by one's own light, self-illuminated. — *Ātma-pravāda*, *as, m.* conversation about the soul or supreme spirit; N. of the seventh of the fourteen Pūrvas or most ancient sacred writings of the Jāinas. — *Ātma-prakāśa*, *f.* self-applause. — *Ātma-prīti*, *is, f.* self-enjoyment, self-indulgence. — *Ātma-badha*, see *Ātma-vadha*. — *Ātma-bandhu*, *m, m.* one's own kinsman, a first cousin or father's sister's son, mother's brother's son, mother's sister's son. — *Ātma-buddhi*, *is, f.* self-knowledge. — *Ātma-bodha*, *as, m.* knowledge of soul or supreme spirit; self-knowledge; N. of a work of Saṅkarācārya; N. of one of the Upanishads of the Atharva-veda; (*as, ā, am*), possessed of a knowledge of soul or the supreme spirit. — *Ātma-bhava*, *as, m.* becoming or existing of one's self; (*as, ā, am*), produced in one's self, caused by one's self. — *Ātma-*

bhāva, *as, m.* existence of the soul; the self, proper or peculiar nature; the body. — *Ātma-bhū*, *us, m.* self-born, self-existent; an epithet of Brahmā, Vishnu, Śiva, and Kāmadeva, the god of love. — *Ātma-bhūta*, *as, ā, am*, self-produced, become one's self, own, peculiar, belonging to; attached to, faithful. — *Ātma-bhūya*, *am, n.* peculiarity, own nature. — *Ātma-maya*, *as, i, am*, spiritual. — *Ātma-mātrā*, *f.* a particle of the supreme spirit. — *Ātma-mānīn*, *i, inī, i*, self-honouring, self-respecting, decorous, respectable. — *Ātma-mūla*, *as, ā, am*, self-existent; (*i*), *f.*, the plant *Alhagi Maurorum* ('striking root in self'). — *Ātma-mbhari*, *is, is, i*, self-nourishing, one who takes care only of his own person, selfish, greedy. — *Ātma-yajin*, *i, inī, i*, sacrificing for one's self; one who sacrifices himself; (*i*), *m.* a wise or learned man, one who studies his own nature and that of the soul. — *Ātma-yonī*, *is, m.* one whose birth-place is self; an epithet of Brahmā, Vishnu, Śiva, and Kāmadeva, the god of love. — *Ātma-rakṣhā*, *f.* the plant *Cucumis Colocynthis* or *Trichosanthes Bracteata* (a creeper with a poisonous fruit). — *Ātma-rāma-yogendra* (*ga-ti*), *as, m.*, N. of a man. — *Ātma-loman*, *a, n.* the hair of the body; the beard. — *Ātma-vaiśṇava*, *as, ā, am*, self-deceiver. — *Ātma-vaiśṇava*, *f.* self-delusion. — *Ātma-vaṭ*, *ān, atī, at*, self-possessed, composed, prudent; knowing spirit; (*i*), ind. like one's self. — *Ātma-vaṭ-tā*, *f.* self-possession, self-regard, prudence; self-resemblance, proportion, analogy. — *Ātma-vadha*, *as, m.* or *Ātma-vadhyā*, *f.* suicide. — *Ātma-vaśa*, *as, m.* subjection of the mind, self-control, self-government; (*as, ā, am*), depending on one's own will. — *Ātma-vikraya*, *as, m.* sale of one's self, sale of one's liberty. — *Ātma-vid*, *t, m.* a wise man, a sage, one who knows the nature of the soul or spirit; a sensible man, one who knows himself; a N. of Śiva. — *Ātma-vidyā*, *f.* knowledge of soul or the supreme spirit; spiritual knowledge. — *Ātma-vivṛddhi* or *ātma-vivṛddhi*, *is, f.* self-advantage. — *Ātma-vīra*, *as, ā, am*, existent, sentient; appropriate, good for one's self, suitable as diet &c.; (*as*), *m.* a mighty man; a son; a wife's brother; the jester or Viśvashaka in a play. — *Ātma-vṛttānta*, *as, m.* one's own story, account of one's self, autobiography. — *Ātma-vṛtti*, *is, f.* one's own circumstances; practising one's own duties or occupation. — *Ātma-śakti*, *is, f.* inherent or own power or effort. — *Ātma-salyā*, *f.* the plant *Asparagus Racemosus* Willd. — *Ātma-sūddhi*, *is, f.* self-purification. — *Ātma-slaṅghā*, *f.* self-praise, boasting. — *Ātma-samyama*, *as, m.* self-restraint, stoicism. — *Ātma-sad*, *t, t, t*, Ved. dwelling in self. — *Ātma-sani*, *is, is, i*, Ved. granting the breath of life. — *Ātma-sandha*, *as, m.* internal doubt, personal risk. — *Ātma-sambhava*, *as, m.* a son; (*ā*), *f.* a daughter. — *Ātma-sāt*, ind. one's own; (used in connection with *rt, kṛt*, see *ātmāsāt-kṛt* next col.). — *Ātma-siddhi*, *is, f.* personal aggrandizement, self-advantage. — *Ātma-sukha*, *as, m.*, N. of a man. — *Ātma-stuti*, *is, f.* self-praise. — *Ātma-hatyā*, *f.* self-destruction, suicide. — *Ātma-han*, *ā, m.* one who kills his soul, or does not concern himself about the welfare of his soul; a heretic, an unbeliever; a self-murderer, a suicide; a priest in a temple, a servant or attendant upon an idol; (the priest subsisting by appropriating to himself offerings to deities, for which future punishment is assigned). — *Ātma-hanana*, *am, n.* suicide. — *Ātma-hita*, *as, ā, am*, beneficial to one's self; (*am*), *n.* one's own profit or advantage. — *Ātmā-dishṭa* (*ma-āṭ*), *as, ā, am*, self-counselled; (*as*), *m.* a treaty dictated by the party wishing it himself. — *Ātmādhīna* (*ma-adh*), *as, ā, am*, depending on self, independent; sentient, existent; (*as*), *m.* a son; a wife's brother; the jester or Viśvashaka in a play, see *ātmādhīna* and *ātmā-vīra*. — *Ātmāpārādha* (*ma-ap*), *as, m.* own offence, personal transgression. — *Ātmāpāhāra* (*ma-ap*), *as, m.* an impostor, one who pretends to belong to a higher class than his own. — *Ātmābhilāṣa* (*ma-abh*), *as, m.* the soul's desire. — *Ātmārtha* (*ma-ar*), *as, ā, am*, for one's own sake, for the sake of one's self. — *Ātmāsīn* (*ma-ās*), *i, m.* a fish, supposed to eat its young.

— *Ātmāśraya* (*ma-ās*), *as, m.* self-dependance; innate idea, abstract knowledge which is independent of the thing to be known. — *Ātmēśvara* (*ma-is*), *as, m.* master of one's self, self-possessed; God. — *Ātmodaya* (*ma-ud*), *as, m.* self-advantage or elevation. — *Ātmodbhava* (*ma-ud*), *as, ā, am*, born or produced from one's self; (*as*), *m.* a son; (*ā*), *f.* a daughter; N. of the plant *Glycine Debilis* Roxb. — *Ātmopajīvin* (*ma-up*), *i, inī, i*, one who lives by his own labour; one who lives by his wife; a public performer, actor, singer, dancer, &c.; a day-labourer. — *Ātmopaniṣad* (*ma-up*), *t, f.* title of an Upanishad which treats of the supreme spirit. — *Ātmopama* (*ma-up*), *as, ā, am*, like one's self. — *Ātmāupama* (*ma-aup*), *am, n.* likeness to self, analogy to one's own self.

Ātmaka, *as, ikā, m. f.* = *ātman*, essence, nature, character, property, peculiarity; (*as, ā, am*), belonging to the nature or essence of a thing, of the same nature as. *Ātmaka* often occurs as the last member of a compound; e. g. *sarkalpātma*, whose characteristic is *sarkalpa*; *pañcātma*, five-fold, composed of five; *viśvātma*, poisonous; *Rig-ātma*, belonging to the Rig-veda.

Ātmākīya or *ātmīya*, *as, ā, am*, belonging to one's self, one's own, own; cognate, related of kin. Used reflexively for all three persons.

Ātmanīna, *as, ā, am*, belonging to self, own; appropriate, good for, fit for, suitable (as diet &c.), existent, sentient; (*as*), *m.* a son; any living being; a wife's brother; the jester or Viśvashaka (q. v.) in a drama.

Ātmanepada, *am, n.* 'word to one's self,' form for one's self; that form of the verb which implies an action belonging or reverting to self; that voice which corresponds to the Greek middle; the terminations of that voice.

Ātmanepadīn, *i, inī, i*, taking the terminations of the middle voice, inflected in this voice.

Ātmanepādī, *f.* the Sanskrit middle voice.

Ātmāsāt-kṛt, to make one's own, to acquire or gain for one's self, to place upon one's self.

Ātmāsāt-kṛta, *as, ā, am*, made one's own, appropriated.

Ātmābhāva, *as, m.* becoming part of the supreme spirit.

Ātmya, *as, ā, am*, belonging to self, personal; (at the end of a comp.) having the nature of.

आत्यन्तिक *ātyantika*, *as, i, am* (fr. *aty-anta*). continual, uninterrupted, infinite, endless; excessive, superlative, abundant; supreme. — *Ātyantika-pralaya*, *as, m.* the grand or universal destruction of the world.

आत्ययिक *ātyayika*, *as, i, am* (fr. *aty-aya*). having a rapid course, rushing quickly to a termination, not suffering delay, pressing, urgent; destructive, disastrous, distressing, painful, ill-omened, unpropitious.

आत्यय *ātyāya*, *as, m.* a gallinule. See *dātyāya*.

आत्रेय *ātreya*, *as, i, am* (fr. *atri*), originating from Atri; (*as*), *m.* a descendant of Atri; a priest who is closely related to the Sadasya (perhaps because this office was generally held by a descendant of Atri); an epithet of Śiva; an essential humor or juice of the body; (*i*), *f.* a female descendant of Atri; a woman in her courses; any woman of the Brāhmanical order; N. of a river in the north of Bengal, otherwise called *Tistā*. — *Ātreya-putra*, *as, m.*, N. of a teacher.

Ātreyikā, *f.* a woman in her courses.

आथर्वण *ātharvaṇa*, *as, i, am* (fr. *atharvan*), originating from, or belonging or relating to Atharvan or the Atharvans; (*as*), *m.* a descendant of Atharvan; a priest whose ritual is comprised in the Atharva-veda; a Brāhman versed in the Atharva-veda; a house-priest; the Atharva-veda; (*am*), *n.* a private apartment in which, after a sacrifice, the sacrificer is informed of the happy event of the sacrifice by the officiating Brāhman.

Ātharvaṇika, *as*, m. a Brāhman who has studied the *Ātharva-veda*.

Ātharvaṇiya-rudropanishad (°*ra-up*°), *t*, *f*, *N*. of an Upanishad.

आद् *ād* (*ā-ad*), *cl.* 2. *P.*, *Ved.* *ātti*, *āttum*, to eat.

आदंश् *ā-daṇṣ*, *cl.* 1. *P.* -*daṇṣati*, -*daṇṣtūm*, to nibble, bite or peck at.

Ā-daṇṣa, *as*, m. a bite, a wound caused by biting. *Ā-lashṭa*, *as*, *ā*, *am*, nibbled, pecked at.

आदम् *ā-daghma*, *as*, *i*, *am* (fr. *ās-d*°), *Ved.* reaching up to the mouth (as water).

आदम्भ *ā-dambh*, *cl.* 5. *P.*, *Ved.* -*dabhnoti*, -*dambhitum*, to harm, hurt, injure, treat injuriously.

आदर *ā-dara*. See under *ā-dri*.

आदश *ā-darśa*. See under *ā-driś*.

आदह *ā-dah*, *cl.* 1. *P.* -*dahati*, -*dagdhum*, to burn, burn up; *Caus.* -*dāhayati*, -*yitum*, to cause to burn; *Caus. Pass.* -*dāhyate*, to be burnt.

Ā-dahana, *am*, *n.*, *Ved.* a place where anything is burnt.

आदा 1. *ā-dā*, *cl.* 3. *A.* (*Ved.* sometimes *P.*) -*datte*, -*dadāti*, -*dātum*, to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with *punar*) : *Caus.* -*dāpayati*, -*yitum*, to cause one to take; *Desid. A.* -*dātsate*, to desire to take, to be on the point of taking or seizing.

Ā-da, *as*, *ā*, *am*, (at the end of some compounds) taking, receiving.

Ā-datta, *as*, *ā*, *am* (sometimes contracted to *ātta*, *q. v.*), taken, seized, put on; agreed to, undertaken, begun.

Ā-dadāna, *as*, *ā*, *am*, taking, accepting, undertaking, beginning.

Ā-dadī, *is*, *is*, *i*, *Ved.* procuring, gaining; taking or carrying away or off.

Ā-dātavya, *as*, *ā*, *am*, to be taken or received. *Ā-dātṛi*, *tā*, *m.* a receiver.

1. *ā-dāna*, *am*, *n.* taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom: (for 2. *ā-dāna* see below under 2. *ā-dā*). -*Ā-dāna-rat*, *ān*, *atī*, *at*, one who receives something.

Ā-dāni, *f.*, *N.* of a plant, commonly called *hastighoshā*.

Ā-dāpana, *am*, *n.* inviting or causing another to accept something.

1. *ā-dāya*, *as*, *ā*, *am*, receiving, taking.

2. *ā-dāya*, *ind.* having taken. -*Ā-dāya-cara*, *as*, *ā*, *am*, one who goes away after having taken anything.

Ā-dāyamāna, *as*, *ā*, *am* (epic form for *ā-dadāna*), taking, seizing.

Ā-dāyin, *i*, *inī*, *i*, receiving, inclined to receive (gifts), taking gifts for one's self.

Ā-dēya, *as*, *ā*, *am*, to be taken or received, receivable, leviable.

आदा 2. *ā-dā*, *cl.* 2. 4. *P.* -*dāti*, -*dyati*, -*dātum*, to bind, fasten.

2. *ā-dāna*, *am*, *n.*, *Ved.* binding, fettering; a horse's trappings. (For 1. *ā-dāna* see under 1. *ā-dā*.)

आदादिक *ādādika*, *as*, *i*, *am* (fr. *ad-ādī*), belonging to that class of roots of which the first is *ad*, i. e. to the second class.

आदि *ādī*, *is*, *m.* (fr. 1. *ā-dā*°), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cetera, and so on (e. g. *Indrādayah surāh*, the gods beginning with Indra, i. e. Indra &c.; *grihādī-yukta*, possessed of houses, &c.; *evam-ādīni ras-*

tāni, such and similar things; *sayyā khaṭvādīh*, the word *sayyā* means a bed &c.); *ādau*, *ind.* in the commencement or beginning, at first; [with this word has been compared the Slav. *jedn*, 'one.'] -*Ādi-kara*, *as*, *m.* the creator; an epithet of Brahṁā. -*Ādi-karṭri*, *tā*, *m.* the creator; an epithet of Brahṁā, Kṛishṇa or Viṣṇu. -*Ādi-karman*, *a*, *n.* (in gram.) the beginning or commencement of an action (as in the example *sūryah pradhyotitah*, 'the sun has begun to shine'; see Gram. 895. *a*).

-*Ādi-kavi*, *is*, *m.* the first poet; an epithet of Brahṁā, or of Vālmiki. -*Ādi-kāṇḍa*, *am*, *n.* first part or chapter; title of the first book of the Rāmāyaṇa. -*Ādi-kāraṇa*, *am*, *n.* a primary cause; analysis, algebra -*Ādi-kāla*, *as*, *m.* primitive time, remote antiquity. -*Ādi-kārya*, *am*, *n.* the first poem, an epithet of the Rāmāyaṇa. -*Ādi-kṛit*, *t*, *m.* the creator; see *ādi-karṭri* above. -*Ādi-keśava*, *as*, *m.* the first keśava, an epithet of Viṣṇu. -*Ādi-tas*, *ind.* from the beginning, from the first, in the beginning, at first, at the head of (with gen.). -*Ādi-tā*, *f.* or *ādi-tva*, *am*, *n.* priority, precedence.

-*Ādi-deva*, *as*, *m.* the first god, the creator; *N.* of Brahṁā, Viṣṇu or Kṛishṇa, or Nārāyaṇa; the sun. -*Ādi-daitya*, *as*, *m.* epithet of Hiraṇyakaśipu. -*Ādi-nātha*, *as*, *m.*, *N.* of Ādi-buddha; *N.* of an author. -*Ādi-parvan*, *a*, *n.* first section or chapter, title of the first book of the Mahā-bhārata. -*Ādi-purāṇa*, *am*, *n.* the primitive Purāṇa, *N.* of the Brahṁa-Purāṇa. -*Ādi-purusha* or *ādi-pūruṣha*, *as*, *m.* the first male or progenitor, usually applied to Viṣṇu; the primeval spirit. -*Ādi-balu*, *am*, *n.* generative power (first vigour). -*Ādi-buddha*, *as*, *ā*, *am*, perceived in the beginning; (*as*), *m.* the primitive Buddha, the chief deity of the northern Buddhists. -*Ādi-bhava*, *as*, *ā*, *am*, produced at first; (*as*), *m.* epithet of Brahṁā. -*Ādi-bhūta*, *as*, *ā*, *am*, first-born or existent; (*as*), *m.*, a *N.* of Brahṁā.

-*Ādi-mat*, *ān*, *atī*, *at*, having a beginning -*Ādi-mūla*, *am*, *n.* primitive foundation, primeval cause. -*Ādi-yogācārya* (°*ga-āc*°), *as*, *m.* primitive teacher of devotion; an epithet of Śiva. -*Ādi-rasa*, *as*, *m.* the first or chief of the eight rasas, the principal sentiment or emotion, i. e. sringāra or love. -*Ādirasa-sloka*, *as*, *m.*, *N.* of a poem supposed to be written by Kālidāsa. -*Ādi-rāja*, *as*, *m.* the first king; an epithet of Manu; of a son of Kuru; of Pṛithu. -*Ādi-vaṇṣa*, *as*, *m.* primeval race, primitive family. -*Ādi-varāha*, *as*, *m.* the first boar; *N.* of Viṣṇu, alluding to his incarnation in that form. -*Ādivārāha*, *as*, *i*, *am*, relating to the first boar. -*Ādi-ripulā*, *f.*, *N.* of a metre. -*Ādi-śurira*, *am*, *n.* the primitive body. -*Ādi-sarga*, *as*, *m.* primitive creation. -*Ādi-sūra*, *as*, *m.*, *N.* of a prince. -*Ādi-svara* (°*dī-is*°), *as*, *m.*, *N.* of a prince. -*Ādy-anta*, *as*, *ā*, *am*, having beginning and end; from the beginning to the end; (*ant*), *n.* beginning and end, first and last. -*Ādyanta-vat*, *ān*, *atī*, *at*, having beginning and end, finite. -*Ādy-antāntara-vartin*, *i*, *inī*, *i*, containing beginning, end, and middle; being all in all. -*Ādy-uddāta*, *as*, *ā*, *am*, having the acute accent on the first syllable. -*Ādyudāt-ta-tva*, *am*, *n.* the condition of having the acute accent on the first syllable. -*Ādyopāntam* (°*dya-up*°), *ind.* from first to last.

Ādika, *as*, *ā*, *am*, (used like *ādī*, *q. v.*, at the end of compounds) beginning with, et cetera, and so on. *Ādima*, *as*, *ā*, *am*, first, prior, primitive, original.

1. *ādya*, *as*, *ā*, *am*, being at the beginning, first, primitive; beginning with (used in this sense like *ādī*; e. g. *Indrādyah surāh*, the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. *ekādaśādya*, immediately before the eleventh, i. e. the tenth; *sanjyuktādyā*, immediately preceding a double consonant); being at the head, unparalleled, unprecedented, excellent; (*am*), *n.* the beginning; *ādye*, in the beginning; (*ās*), *m.* pl., *N.* of a class of deities; (*ā*), *f.* an epithet of Durgā. -*Ādya-kavi*, *is*, *m.* the first poet, a *N.* of Vālmiki, the author of the Rāmāyaṇa. -*Ādya-māshaka*, *as*, *m.* a māsha, a weight equal to five gujia or retti

seeds, about 17½ grains Troy. -*Ādya-vija*, *am*, *n.* a primary cause.

आदिग्ध *ā-digdha*, *as*, *ā*, *am* (rt. *dih*), be-smeared.

आदिनेय *āditeya*, *as*, *m.* (fr. *aditi*), a son of Aditi; a god, a deity, a divinity.

Āditya, *as*, *ā*, *am*, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (*us*), *m.* a son of Aditi. In the earliest times this is the *N.* of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya. The names of six of the seven are Varuṇa, Mitra, Aryaman, Bhaga, Dakṣha, and Agṣā; that of the seventh is not clearly ascertained. Sometimes their number is supposed to be eight; and in the period of the Brāhmaṇas twelve, as representing the sun in the twelve months of the year. The name Āditya was afterwards applied to any god, though especially applicable to Sūrya, the sun; *N.* of Viṣṇu in his Vāmana or dwarf avatār, as son of Kaśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; *N.* of a man; (*au*), *m.* du., *N.* of a constellation, the seventh lunar mansion. -*Āditya-keṭu*, *us*, *m.*, *N.* of a son of Dhṛita-rāshṭra. -*Āditya-garbha*, *as*, *m.*, *N.* of a Bodhi-sattva. -*Āditya-cūndrau*, *m.* du., sun and moon. -*Āditya-dāsa*, *as*, *m.*, *N.* of a man. -*Āditya-pattra*, *as*, *m.* a plant = *arka-pattra*. -*Āditya-parjñinī*, *f.* a creeping plant with gold-coloured flowers, growing near the banks of water. -*Āditya-purāṇa*, *am*, *n.*, *N.* of an Upa-purāṇa. -*Āditya-pushpikā*, *f.* red swallow wort. -*Āditya-prabha*, *as*, *m.*, *N.* of a king. -*Āditya-lhaktā*, *f.* = *arka-lhaktā*, *q. v.* -*Āditya-maṇḍala*, *am*, *n.* the disc or orb of the sun. -*Āditya-vat*, *ān*, *atī*, *at*, surrounded by the Ādityas. -*Āditya-vanī*, *is*, *is*, *i*, *Ved.* winning the (favour of the) Ādityas. -*Āditya-varṇa*, *as*, *ā*, *am*, having the colour of the sun; (*as*), *m.*, *N.* of a man. -*Āditya-varman*, *ā*, *m.*, *N.* of a king. -*Āditya-vrata*, *am*, *n.* = *arka-vrata*, *q. v.* -*Āditya-saṅgrāṣa*, *as*, *i*, *am*, like the sun. -*Āditya-sānu*, *us*, *m.*, son of the sun; *N.* of Sugriva, the monkey-king; of Yama, Saturn, Śaṅkṛi Manu, and Vaivasvata Manu. -*Āditya-sena*, *as*, *m.*, *N.* of a king of Ujjayinī. -*Ādityācārya* (°*tya-āc*°), *as*, *m.*, *N.* of an author.

आदिता *ā-ditsā*, *f.* (fr. *Desid.* of 1. *ā-dā*), desire to seize or take.

Ā-ditsu, *us*, *us*, *u*, wishing to take or have (with acc.).

आदिन् *ādin*, *i*, *inī*, *i* (rt. *ad*), eating (used at the end of compounds; cf. *annādin* &c.).

आदिनव *ādinava*, *am*, *n.* (?), *Ved.* misfortune, hindrance, want of luck (in dice); see *ādinava*. -*Ādinava-darśa*, *as*, *ā*, *am*, *Ved.* having evil designs towards a fellow-player at dice.

आदिश 1. *ā-diś*, *cl.* 6. *P. A.* -*dīśati*, -*te*, -*deshṭum*, to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretell; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty : *Caus.* -*dēśayati*, -*yitum*, to indicate, announce.

2. *ā-diś*, *k*, *f.*, *Ved.* aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

Ā-diśya, *ind.* announcing, apprising, aiming at.

Ā-diṣṭa, *as*, *ā*, *am*, advised, enjoined; directed, commanded; said; (*am*), *n.* command, order; fragments or leavings of a meal.

Ā-diṣṭin, *i*, *inī*, *i*, or (*i*), *m.* one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

Ā-deśa, *as*, *m.* account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

letter, &c.; (in astrology) event, result, consequence of stellar conjunctions. — *Ādeśa-kārin*, *i*, *inī*, *i*, obedi-ent.

Ā-deśana, *am*, *n*. the act of instructing, commanding or prescribing.

Ā-deśin, *i*, *inī*, *i*, ordering, commanding, instigating, exciting (e.g. *kapola-pāṭalādeśin*, exciting a glow on the cheek); (*i*), *m*. a commander, a director; an astrologer, a fortune-teller.

Ā-deśya, *as*, *ā*, *am*, to be ordered or commanded.

Ā-deśhtri, *tā*, *m*. an adviser, a director, a commander; an employer of priests.

आदीनय ādinava, *as*, *m*. distress, pain, uneasiness; fault, transgression; an afflicter of distress.

आदीप् ā-dip, *Caus. P. -dipayati*, *-yitum*, to cause to blaze, kindle, set on fire, illuminate.

Ā-dipana, *am*, *n*. setting on fire, inflaming, exciting, embellishing; whitening the wall, floor or seat &c. upon festival occasions.

Ā-dipita, *as*, *ā*, *am*, illuminated, inflamed.

Ā-dipta, *as*, *ā*, *am*, set on fire, blazing up.

आदु ā-du, *cl. 5. P. A. -dunoti*, *-te*, *-dotum*, to feel pain.

आदृ ā-dri, *cl. 6. A. or poet. P. -driyate*, *-ti*, *-drtam*, to feel timid from veneration; to respect, mind; to honour, reverence; to enjoy honour, be honoured.

Ā-dara, *as*, *m*. respect shown to a person or thing, notice, care; reverence; commencement, beginning; [cf. Hib. *adharadh*, 'adoration'; *adharach*, 'one who adores.']

Ā-darāṇa, *am*, *n*. notice, respect.

Ā-darāṇya, *as*, *ā*, *am*, venerable, respectable; to be attended to.

Ā-dartavya, *as*, *ā*, *am*, to be respected or regarded.

Ā-darya, *as*, *ā*, *am*, venerable, respectable.

Ā-dāra, *as*, *m*. Ved. allurements, attraction; (Sāy.) an instigator; *N.* of a plant used instead of the Soma plant, if this cannot be had. — *Ā-dāra-bimbī*, *f.*, *N.* of a plant.

1. *ā-dārin*, *i*, *inī*, *i*, Ved. attracting, alluring; (Sāy.) destroying (as if fr. *ā-drī*).

1. *ā-durī*, *is*, *is*, *i*, Ved. careful, attentive. (For 2. *ā-durī* see under *ā-drī* below.)

Ā-dṛta, *as*, *ā*, *am*, respected, honoured, worshipped; zealous, diligent; respectful.

1. *ā-dṛitya*, *as*, *ā*, *am*, venerable, respectable.

2. *ā-dṛitya*, *ind.* having respected, having honoured.

आदृश् ā-dṛś, *cl. 1. P.*, Ved. *-paśyati*, *-drashṭum*, to look at: *Caus. P. -darśayati*, *-yitum*, to show, exhibit.

Ā-darśa, *as*, *m*. a looking-glass, a mirror; copy of a work; the original manuscript from which a copy is taken; a commentary; *N.* of a son of the eleventh Manu; *N.* of a country. — *Ā-darśa-maṇḍala*, having mirror-like spots; *N.* of a snake.

Ā-darśaka, *as*, *m*. a mirror.

Ā-darśana, *am*, *n*. showing, making apparent or seen; a mirror.

Ā-darśita, *as*, *ā*, *am*, shown, made apparent.

Ā-dṛishṭi, *is*, *f*. looking at, power of looking.

आदृ ā-dṛ, *cl. 9. P. A. -driyati*, *-ṇite*, *-daritum* or *-ritum*, to crush, to force or split open, make accessible, bring to light: *Intens. -dardariti*, to crush.

Ā-dardarī, *is*, *is*, *i*, Ved. crushing, splitting.

2. *ā-dārin*, *i*, *inī*, *i*, crushing, destroying.

Ā-diryā, *ind.* having split, showing fissures.

2. *ā-dart*, *is*, *is*, *i*, Ved. crushing, bruising.

आदय ā-deya. See under 1. *ā-dā* last page.

आदेय ā-devaka, *as*, *i*, *am* (fr. rt. *div* with *ā*), one who sports or plays.

Ā-devata, *am*, *n*. a place for playing.

1. *ā-dyina*, *as*, *ā*, *am*, shamelessly voracious (said to come fr. *ā-dṛ*, but the connection of this meaning with rt. *dṛ* is not very apparent). For 2. *ādy-ina* see next col.

आदो ā-do, *cl. 4. P. -dyati*, *-dātum*, to reduce to pieces or fragments; to tie, fetter. (In this last sense, the rt. is better written *dā*; see 2. *ā-dā*.)

आद्य 2. ādya, *as*, *ā*, *am* (fr. rt. *ad*), to be eaten, edible; (*am*), *n*. grain, food. (For 1. *ādya* see s. v. *ādī* last page, col. 2.)

आद्यून 2. ādy-ūna, *as*, *ā*, *am*, without beginning. (For 1. *ā-dyūna* see last col.)

आद्योत ā-dyota, *as*, *m*. (rt. *dyut*), light, brilliance.

आद्रिसार ādriśura, *as*, *i*, *am* (fr. *adri-sāra*), made of iron, iron.

आद्रु ā-dru, *cl. 1. P.*, Ved. *A. -dravati*, *-te*, *-drotum*, to run towards, to hasten towards, to approach running; to bring running.

आद्वादशम् ā-dvādaśam, *ind.*, Ved. up to twelve.

आधमन ā-dhamana, *am*, *n*. (fr. *ā-dhā* below or fr. *ā-dham* for *ā-dhmā* ?), a deposit, pledge; fraudulent puffing of goods at a sale (?).

आधमर्य्य ā-dhamaryya, *am*, *n*. (fr. *adha-marṇa*), the state of being indebted.

आधर्मिक ādharmika, *as*, *i*, *am* (fr. *a-dharma*), unjust, unrighteous.

आधर्षण ā-dharṣaṇa. See *ā-dhṛish*.

आधा ā-dhā, *cl. 3. P. A. -dadhāti*, *-dhatte*, *-dhātam*, to place, deposit, apply, appoint, direct, propose, supply, give, make, constitute; (only *A.*) to appropriate to one's self, hold, possess, take.

Ā-dadhāna, *as*, *ā*, *am*, having, possessing.

Ā-dhāna, *am*, *n*. putting near or upon, placing; taking, having; receiving, recovering; the containing anything, the being in possession of a thing; a ceremony performed with consecrated fire (see *agnyā-dhāna*); a ceremony performed previous to conception (see *gurbhādhāna*); a pledge, a deposit; a surety; assigning, attributing, employing; the place in which anything is deposited or rests; a receptacle; enclosure, circuit.

Ādhāntika, *am*, *n*. a ceremony performed after cohabitation to procure or favour conception.

Ā-dhōya, *ind.* having deposited or placed.

Ā-dhāyaka, *as*, *ikā*, *am*, placing, assigning, attributing, applying.

1. *ā-dhi*, *is*, *m*. (for 2. *ā-dhi* see under *ā-dhyai*), place, situation; a pledge, deposit; a pawn, a mortgage; location fixing, site; definition, epithet. — *Ā-dhī-tva*, *am*, *n*. the nature or circumstance of a pledge. — *Ādhīteopādhi* ('*tva-up*'), *is*, *m*. the object or purpose with which a pledge is given, the conditions or terms of a mortgage. — *Ādhi-bhoga*, *as*, *m*. enjoyment or use of a deposit, use of a horse, cow, &c., when pledged.

Ādhī-kṛt, *cl. 8. P. -karoti*, *-kartum*, to pledge, mortgage, pawn, make a deposit.

Ādhī-karaya, *am*, *n*. pledging, mortgaging, a pledge.

Ādhī-kṛta, *as*, *ā*, *am*, pledged, pawned, mortgaged.

Ādhī-kṛtya, *ind.* having pledged, mortgaged, &c.

Ā-dhīyamāna, *as*, *ā*, *am*, being placed, being deposited. — *Ādhīyamāna-ṣṭṭa*, *as*, *ā*, *am*, having the heart applied or intent on.

Ā-dheya, *as*, *ā*, *am*, to be deposited or placed; to be pledged or mortgaged; what is put down or has a place assigned to it; to be assigned, attributed or given; to be received, held or supported; (*am*), *n*. — *ā-dhāna*, *q. v.*

आधार ā-dhāra. See under *ā-dhṛi*.

आधाव् ā-dhāv, *cl. 1. P. -dhāvati*, *-vitum*, to come running, to run towards.

Ā-dhāvamāna, *as*, *ā*, *am*, running, rushing onwards or at.

आधि ā-dhi. See under *ā-dhā* above for 1. *ā-dhī*, and under *ā-dhyai* for 2. *ā-dhi*.

आधिकारण्य ādhikāraṇya, *am*, *n*. (fr. *adhi-karanya*), possession, location.

Ādhikārika, *as*, *i*, *am* (fr. *adhi-kāra*), supreme, superior, relating or belonging to anything or person in authority; official, relating to any office or duty.

आधिक्य ādhikya, *am*, *n*. (fr. *adhika*), excess, abundance, superabundance. high degree, overweight, preponderance; superiority.

आधिदैविक ādhidāivika, *as*, *i*, *am* (fr. *adhi-deva*), relating to a tutelary or presiding deity.

आधिपत्य ādhipatyā, *am*, *n*. (fr. *adhi-pati*), supremacy, sovereignty, power.

आधिभौतिक ādhibhautika, *as*, *i*, *am* (fr. *adhi-bhūta*), relating to beings; elementary, derived or produced from the primitive elements, material.

आधिराज्य ādhirājya, *am*, *n*. (fr. *adhi-rājan*), royalty, royal government, supreme sway.

आधिवेदनिक ādhivedanika, *am*, *n*. (fr. *adhi-vedana*), property, gifts &c. given to a first wife upon marrying a second.

आधु ā-dhu or *-dhū*, *cl. 5. 9. P. -dhunoti*, *-dhunāti* or *-dhūnāti*, *-nāti*, *-dhavitam* or *-dhotum*, to stir, agitate.

Ā-dhava, *as*, *m*. Ved. one who stirs up or agitates; that which is agitated, mixture; throwing; also = *ā-dhavanīya* (?).

Ā-dhavana, *am*, *n*. agitating, moving.

Ā-dhavanīya, *as*, *m*. a vessel in which the Soma plant is shaken and cleansed.

Ā-dhāva, *as*, *m*. Ved. that which is shaken or cleansed by shaking.

Ā-dhuta or *ā-dhūta*, *as*, *ā*, *am*, shaken, agitated, trembling.

आधुनिक ādhanika, *as*, *i*, *am* (fr. *adhuuā*), new, recent, of the present moment.

आधूर्य्य ādhūrya, *am*, *n*. weakness (?).

आधृ ā-dhṛi, *cl. 1. P. -dharati*, *-dhartum*, to hold, keep, support: *Caus. P. -dhārayati*, *-yitum*, to bring, supply: *Pass. -dhriyate*, to be brought.

Ā-dhāra, *as*, *m*. support, prop, stay; the power of sustaining, or the support given, aid, patronage, assistance; that which contains; a vessel or receptacle; a dike, dam; a canal; a basin round the foot of a tree; comprehension, location, the sense of the location case; relation. — *Ādhārādheya-bhāva* ('*radh*'), *as*, *m*. the influence or action of the support or recipient upon the thing received or supported.

Ā-dhāraka, *as*, *m*. foundation.

Ā-dhāraya, *am*, *n*. bearing, holding, supporting.

Ā-dhārya, *as*, *ā*, *am*, to be located, that to which a location is to be assigned. — *Ādhāryādihāra-sambanulha*, *as*, *m*. the relation of the recipient or receptacle and the thing to be received or located.

Ā-dhīta, *as*, *ā*, *am*, Ved. contained, supported.

आधृप् ā-dhṛish, *cl. 5. P.*, Ved. *-dhrishyoti*, *-dharshitum*, to assail, defy, injure, overcome; *cl. 10. P. -dharshayati*, *-yitum*, to injure, hurt, overcome, defy; refute, convict: *Intens. Ved. -dadhar-shati* or *Leṭ* of *Caus.* to overcome.

Ā-dharṣaṇa, *am*, *n*. conviction of crime or error; sentence, refutation; injuring, annoying.

Ā-dharṣhṭa, *as*, *ā*, *am*, convicted, sentenced; refuted in argument, disproved, injured, aggrieved.

Ā-dhṛishṭa, *as*, *ā*, *am*, checked, overcome.

Ā-dhṛishṭi, *is*, *f*. assailing, attacking.

आधेनव ādhenava, *am*, *n*. (fr. *a-dheuu*), want of cows.

आधोरण ādhorāṇa, *as*, *m*. the rider or driver of an elephant.

आध्मा ā-dhṃā, *cl. 1. P. -dhamati*, *-dhmātum*, to inflate, puff up; to sound.

Ā-dhmāta, as, ā, am, sounded, sounding; inflated, burnt; (as), m. flatulence, borborygmi, swelling of the abdomen with noise, war, battle.

Ā-dhmāna, am, n. blowing, inflation, boasting; a bellows; intumescence, swelling of the body, dropsy.

Ā-dhmāpāta, am, n. a means of inflating.

आध्यक्ष्य ādhyakshya, am, n. (fr. adhy-aksha), Ved. superintendence.

आध्यक्षि ādhyakṣi, N. of a place.

आध्यात्मिक ādhyātmika, as, ī, am (fr. adhy-ātman), relating to self (as ādhyātmikī rīd, a hymn sung by any deity or other personage in praise of himself); relating to the supreme spirit; spiritual, holy.

आध्याना ā-dhyāna. See under ā-dhyai.

आध्यापक ādhyāpaka, as, m. a teacher, a scriptural preceptor; = adhy-āpaka, q. v.

आध्यायिक ādhyāyika, as, ī, am (fr. adhy-āya, q. v.), occupied or employed with reading or studying.

आध्या ā-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to think on, meditate on, remember.

2. ā-dhi, is, m. (for 1. see under ā-dhā), thought, care, anxious reflection, mental agony, anxiety, pain; misfortune; reflection on religion or duty; hope, expectation; a man solicitous for his family's livelihood. — Ādhi-ja, as, ā, am, produced by pain, &c. — Ādhi-jia, as, ā, am, suffering pain, distressed; crooked. — Ādhi-manyu, avas, n. pl. feverish heat or burning. — Ādhi-māna, as, ā, am, withered with anxiety. — Ādhi, f., Ved. thinking, longing, care. — Ādhi-parṇa, as, ā, am, Ved. winged with longing or hope.

Ā-dhīta, as, ā, am, Ved. reflected or meditated upon; (am), n. the object or subject of one's thoughts, anything intended or hoped for.

Ā-dhyā, f. recollection, remembering especially with regret.

Ā-dhyāna, am, n. remembering with regret, pensive or sorrowful recollection, dwelling or meditating upon, &c.

आध्र ādhra, as, ā, am (rt. dhrai?), Ved. poor, destitute, indigent, weak.

आध्वनिक ādhvanika, as, ī, am (fr. adhvan), being on a journey.

आध्वरिक ādhvarika, as, ī, am (fr. a-dhvara), belonging to a Soma sacrifice.

आध्वर्यव ādhvaryava, as, ī, am (fr. adhvaryu), belonging to the Adhvaryu or to the Yajurveda; (am), n. service at a sacrifice, especially the office of an Adhvaryu priest.

आना āna, as, m. (fr. rt. an), inhalation, breath inspired; Ved. mouth, nose; breathing, blowing.

Ānana, am, n. the mouth, the face. — Ānanābja ("na-ab"), am, n. face-lotus (i. e. lotus-like face).

आनक ānaka, as, m. (fr. rt. an?), a large military drum beaten at one end, a double drum, a small drum or tabor; the thunder-cloud or a cloud to which the noise of the thunder is ascribed. — Ānaka-dundubhi, is, m. (a patronymic fr. anaka-dundubha, q. v.), an epithet of Vasudeva the father of Kṛishṇa; (is, ī), m. f. a large drum beaten at one end, a large dhol, a kettle-drum. — Ānaka-sthali, f., N. of a country.

आनक्य ānaka, as, m. (?), N. of a sage (for Cāṇakya?).

आनक्ष ā-naksh, cl. 1. P. -nakshati, -shitum, to approach, obtain, reach, present.

आनुहु ānāduha, as, ī, am (fr. anad-uh), originating from a bull; (am), n., N. of a Tirtha.

आनद् ā-nad, Caus. P. -nādayati, -yitum, to make resonant, cause to sound.

Ā-nādayat, an, anti, at, causing to sound, making to ring.

आनद्ध ā-naddha. See under ā-nah.

आनन ānana. See s. v. āna above.

आनन्तर्य ānantarya, am, n. (fr. an-antara), immediate consequence or succession; proximity, absence of interval.

आनन्त्य ānantya, am, n. (fr. an-anta), infinity; immortality, future happiness.

आनन्द ā-nand, cl. 1. P. -nandati, -ditum, to rejoice; Caus. P. -nandayati, -yitum, to gladden; A. to amuse one's self.

Ā-nanda, as, m. happiness, joy, enjoyment, sensual pleasure; N. of the forty-eighth year of the cycle of Jupiter; an epithet of Śiva; N. of a Bala-rāma according to the Jaina doctrine of many Kṛishṇas and many Bala-rāmas; N. of a cousin and a zealous follower and favourite disciple of Buddha Śākyamuni, compiler of the Sūtras; (ā and ī), f., N. of two plants; (am), n. God, the supreme spirit according to the Vedānta. — Ānanda-giri, is, or ānanda-jñāna, as, or ānanda-jñāna-giri, is, m., N. of an annotator on Sankarācārya. — Ānanda-tā, f. joyfulness, joy. — Ānanda-tīrtha, as, m., N. of a scholiast. — Ānanda-da or ānanda-kara, as, ā, am, exhilarating, delighting. — Ānanda-datta, as, m. membrum virile. — Ānanda-paṭa, am, n. a bridal garment. — Ānanda-pūrṇa, as, m., N. of a man. — Ānanda-prabhava, am, n. the seminal fluid. — Ānanda-bodhendra ("dha-in"), as, m., N. of a scholiast. — Ānanda-bhairava, as, ā, am, causing both enjoyment and fear. — Ānanda-maya, as, ī, am, blissful, made up or consisting of happiness; (am), n. the supreme spirit. — Ānandamaya-kosha, as, m. the innermost case of the body, or causal frame enshrining the soul. — Ānanda-rāma, as, m., N. of a man. — Ānanda-lahari, is, or ī, f. 'wave of enjoyment,' title of a hymn by Sankarācārya, addressed to Pārvatī. — Ānanda-rana, as, m., N. of a scholiast. — Ānanda-vardhana, as, ā, am, enhancing enjoyment; (as), m., N. of a poet. — Ānanda-ralli, f. title of the second part of the Taittiriya-Upanishad. — Ānanda-veda, as, m., N. of a man. — Ānandānandana ("da-an"), as, m. a king. — Ānandāśraṇa ("da-ās"), as, m., N. of a scholiast.

Ā-nandaka, as, ā, am, gladdening, rejoicing. — Ā-nandathu, us, us, u, happy, joyful; (us), m. happiness, joy.

Ā-nandana, am, n. delighting, making happy; civility, courtesy, courteous treatment of a friend or guest at meeting and parting; what gives or occasions delight.

Ā-nandayitavya, am, n. the object of enjoyment or sensual pleasure.

Ā-nandayitri, tā, m. one who gladdens or makes joyful.

Ā-nandi, is, ī, m. f. happiness, enjoyment, pleasure.

Ā-nandita, as, ā, am, rejoiced, delighted, happy; (as), m., N. of a man.

Ā-nandin, ī, inī, i, happy, joyful.

आनपत्य ānapatyā, am, n. (fr. an-apatya), childlessness.

आनभिज्ञात ānabhijñāta, as, m. a descendant of An-abhimlāta.

आनम् ā-nam, cl. 1. P. -namati, -nantum, to bend, bend down, bow, incline; to humble; to salute reverently; Caus. P. -nāmayati, -yitum, to cause to bend.

Ā-nata, as, ā, am, bending, stooping, bowed; pacified, conciliated; bumbled; submissive, obedient; saluted reverently. — Ānata-ja, ās, m. pl. a class of divine beings.

Ā-nati, is, f. bending, bowing, stooping; saluting.

Ā-nama, as, m. bending, stretching (a bow).

Ā-namita, as, ā, am, bent, bowed down.

1. ā-namya or ā-nāmya, as, ā, am, to be bent.

2. ā-naniya or ā-natyā, ind. having bent.

Ā-namra, as, ā, am (3. ā prefixed in the sense of diminution), a little bent, bowing, stooping, bowed down.

आनय ā-naya, &c. See under ā-ni.

आनर्त ā-narta, as, m. (fr. ā-nrit, q. v.), a stage, a theatre; war; N. of a country and its inhabitants in the peninsula Gujarat with its capital Dvārakā or Kuśasthali. — Ānarta-nagarī, f. the capital of Ānarta.

Ānartiya, as, ā, am, belonging to or coming from Ānarta; (as), m., N. of a man.

आनर्थक्य ānarthakya, am, n. (fr. an-arthaka), unfitness, impropriety; uselessness, unprofitableness.

आनलवि ānalavi, is, m., N. of a man.

आनव ānava, as, ī, am (fr. anu), Ved. kind to men, benevolent (?); human; (as), m. men, people; foreign men or people.

आनस ānasa, as, ī, am (fr. anas), Ved. belonging to a waggon.

आनह ā-nah, cl. 4. P. A. -nahyati, -te, -naddhum, to bind to; A. to be stopped up.

Ā-naddha, as, ā, am, bound, tied, costive; (am), n. a drum in general, dressing, putting on clothes or ornaments. — Ānaddha-vasti-tā, f. retention of urine.

Ā-nāha, as, m. epistaxis, suppression of urine, or constipation; length, especially of cloth.

Ānāhika, as, ī, am, to be used in cases of epistaxis.

आनाय्य ānāthya, am, n. (fr. a-nātha), state of being unprotected or without a guardian, orphanism.

आनिरहत ānirhata, as, ī, am (fr. a-nirhata), Ved. indestructible nature; (according to Mahī-dhara) wholly gone out of the world.

आनिल ānila, as, ī, am (fr. anila), proceeding from or produced by wind, windy; (as), m., N. of Hanumat and Bhīma; (ī), f., N. of the fifteenth lunar mansion.

Ānili, is, m., N. of Hanumat and Bhīma.

आनी ā-nī, cl. 1. P. -nayati, -netum, to lead towards or near; to bring, fetch, bring back or take back; Caus. P. -nāyayati, -yitum, to have anything brought, to cause to be fetched: Pass. -niyate, to be brought or fetched.

Ā-naya, as, m. bringing, investiture with the sacred thread.

Ā-nayana, am, n. bringing or leading near to; investiture with the sacred thread.

Ā-nayitavya, as, ā, am, to be brought or led near.

1. ā-nāya, as, m. a net.

2. ānāya, nom. A. ānāyate, -yitum, to form or represent a net.

Ānāyin, ī, m. a fisherman, a fisher.

1. ā-nāyya, as, ā, am, to be brought near; (as), m. consecrated fire, taken from the Gārhapatya or household fire, and placed on the south side, whence it is called Dakṣiṇāgni.

2. ā-nāyya, ind. having caused to be brought, having caused to be introduced, having brought together, having convened.

Ā-nīta, as, ā, am, taken, brought, obtained.

Ā-nīti, is, f. leading near.

Ā-nīya, ind. having taken, having brought.

Ā-netavya or ā-neya, as, ā, am, to be brought, to be fetched.

Ā-netri, tā, m. a bringer, bringing.

आनील ā-nīla, as, ā, am, darkish; slightly black or blue; (as), m. a black horse.

आनु ā-nu, cl. 2. P. -nauti, -navitum or -navitum, Ved. 1. A. -navate, to sound, scream, warble: Intens. Ved. -navinoti, to sound through.

आनुकल्पिक ānukalpika, as, m. one who knows the anu-kalpa, q. v.

आनुकूलिक ānukūlika, as, ī, am (fr. *anu-kūla*), favourable, conformable.

आनुकूल्या, am, n. conformity, suitableness; favour, kindness.

आनुकृष्ट ānukṛṣṭa = *anu-kṛṣṭa*, q. v.

आनुगत्य ānugatyā, am, n. (fr. *anu-gata*), acquaintance, familiarity.

आनुगतिका, as, ī, am, relating to a follower.

आनुगादिक ānugādika = *anu-gādin*, q. v.

आनुग्रामिक ānugrāmika, as, ī, am (fr. *anu-grāma*), about or belonging to a village, rustic, rural.

आनुजावर ānujāvara, as, ī, am (fr. *anu-jāvara*, rt. *jan*), Ved. posthumous.

आनुदृष्टिनेय ānudṛṣṭineya, as, m. a patronymic from *anu-dṛṣṭi*, q. v.

आनुनासिक्य ānunāsikya, am, n. (fr. *anu-nāsika*), nasality (of a sound).

आनुपदिक ānupadika, as, ī, am (fr. *anu-pada*), following, pursuing, tracking.

आनुपूर्व ānupūrva, am, ī, n. f. (fr. *anu-pūrva*), order, series, succession; (in law) direct order of the castes; (in logic) a conclusion, regularly or syllogistically deduced. — *Ānupūrveṇa* or *ānupūr-ryā*, ind. one after the other, in due order.

Ānupūrva, am, n. order, series, succession.

आनुमत ānumata, as, ī, am (fr. *anu-mata*, rt. *man*), relating to the consent or favour (of another).

आनुमानिक ānumānika, as, ī, am (fr. *anu-māna*, rt. *mā*), relating to a conclusion; derived from inference, subject to inference, inferable, inferred. — *Ānumānika-tva*, am, n. the state of being inferable.

आनुरक्ति ānurakti, is, f. passion, affection; the same as *anu-rakti*, q. v.

आनुलोम्य ānulomya, as, ī, am (fr. *anu-loma*), in the direction of the hair, produced in natural or direct order; (*am*), n. a direction similar to that of the hairs, natural or direct order; favourable direction, fit disposition, favourableness; regular series or succession; bringing to one's right place.

Ānulomika, as, ī, am, regular, orderly, in due course or series; favourable.

आनुविधित्ता ānuvidhītsā, f. (corrupted fr. *an-anuvidhītsā* fr. rt. *dhā*?), ingratitude.

आनुवेश्य ānuveśya, as, m. (fr. *anu-veśa*), a neighbour who lives in the same house.

आनुशासनिक ānuśāsānika, as, ī, am (fr. *anu-śāsana*), relating to or treating of instruction.

आनुशूक ānuśūka, as, ī, am (fr. *anu-śūka*), being with or within the awns (as rice).

आनुश्रविक ānuśravika or ānuśrāvika, as, ī, am (fr. *anu-śrava*), according to hearing, resting on tradition.

आनुश्रविक ānushak, ind. (fr. *anu-saij*, q. v.), Ved. in continuous order, uninterruptedly, one after the other.

आनुश्रविका, as, ī, am, connected with, concomitant, necessarily following, adherent, inherent, implied; proportionate, like, analogous, relative; necessary as a result or consequence, inevitable; (in gram.) elliptical, including or agreeing with words not comprised in the sentence.

आनुश्रविक ānushaṇḍa or ānushaṇḍaka, as, ī, am. See *Gaṇa* to Pāṇini IV. 2, 133. 134.

आनुशूक ānushūka, as, ī, am (either = *ānu-śūka* or fr. rt. *śū*?), promoting, driving forward.

आनुशुभ ānushubha, as, ī, am (fr. *anu-shubh*), consisting of Anushubhs, formed like the Anushubh metre (e. g. composed of four divisions).

आनुसूय ānusūya, as, ī, am, coming from Anusūyā.

आनूकम् ānūkam, ind. (fr. *ā-anūkam*?), Ved. in abundance.

आनूप ānūpa, as, ī, am (fr. *anūpa*), wet, watery, marshy; (*as*), m. any animal frequenting watery or marshy places, as a buffalo, &c. — *Ānūpa-māṇsa*, as, m. the flesh or meat of animals frequenting marshes.

Ānūpaka, as, ī, am, living or happening in marshy places.

आनुष्य ānūṣya, am, n. (fr. *an-ṛiṣa*), acquittance of debt or obligation, the not being indebted to (with gen.).

आनृत ā-nṛit, cl. 4. P. -*nṛityati*, -*nartitum*, to dance towards, hasten near, dance: Caus. P. -*nartayati*, -*yitum*, to agitate gently.

Ā-narta, as, m. a stage, theatre; war. See s. v.

आनृत ānṛita, as, ī, am (fr. *an-ṛita*), untruthful; (*as*), m., N. of a people (?).

Ānṛitaka, as, ī, am, inhabited by the Ānṛitas.

आनृशंस ānṛiśaṇsa or ānṛiśaṇsya, am, n. (fr. *a-nṛiśaṇsa*), mildness, kindness, mercy, compassion; cruelty (?).

आनेतय्य ā-netarya, ā-neya. See under *ā-nī*.

आनैपुण्य ānaipuṇya, am, n. (fr. *a-nipuṇa*), clumsiness, stupidity; = *a-naipuṇya*, q. v.

आनैश्वर्य ānaiśvarya, am, n. (fr. *an-īśvara*), absence of power or supremacy. See *an-aiśvarya*.

आन 1. ānta, as, ā, am (fr. rt. *am*), gone.

आन 2. ānta, as, ī, am (fr. *anta*), final, terminal, relating to the end.

Āntya, as, m., Ved. one who finishes; personified as Bhauvana.

आन्तम् āntam, ind. (fr. *ā + antam*), to the end, completely, from head to foot.

आन्तरतम्य āntaratamya, am, n. (fr. *antaratama*), nearest or closest relationship (as of two letters).

Āntarya, am, n. (fr. *antara*), near relationship (of two letters).

आन्तरिक्ष āntariksha or āntarīksha, as, ī, am (fr. *antariksha*), belonging to the intermediate space between earth and heaven, atmospheric, heavenly, celestial, produced in the atmosphere; (*am*), n. the firmament, the intermediate region between earth and sky.

आन्तरंगिक āntarāṅgika, as, ī, am (fr. *antar-gaṇa*), included, comprehended (as in a class or troop).

आन्तरंगिक āntarāṅgika, as, ī, am (fr. *antar-gaṇa*), being inside a house.

आन्तरैश्मिक āntaraiśmika, as, ī, am (fr. *antar-aiśman*), produced or occurring within a house.

आन्तिका āntikā, f. an elder sister. See *antikā*.

आन्त ānta, am, n., Ved. the bowels, entrails.

Āntrika, as, ī, am, visceral, within, or relating to the bowels.

आन्द ānda, as, m., N. of a despised class of men.

आन्दोल्य āndolay, cl. 10. P. *āndolayati*, -*yitum*, to swing. See *andolay*.

Āndola, as, m. swinging.

Āndolana, am, n. swinging, a swing; trembling, oscillation.

Āndolita, as, ā, am, swung, shaken.

आन्धस āndhasa, as, m. (fr. *andhas*, q. v.), the scum of boiled rice.

Āndhasika, as, m. a cook.

आन्ध्या āndhya, am, n. (fr. *andha*), blindness.

आन्ध्र āndhra, ās, m. pl. the Telugu country, Telingana, see *andhra*; (*as*, ā, am), anything relating to this country (as the Telugu language).

आन्न ānna, as, ī, am (fr. *anna*), fed, having food; relating to food, derived from it, &c.

आन्यतरेय ānyatareya, as, m., N. of a grammarian.

आन्ययिक ānvayika, as, ī, am (fr. *anv-aya*), of a good family, well born; orderly, according to order or arrangement.

आन्वाहिक ānvāhika, as, ī, am (fr. *anv-aham*), daily.

आन्वोक्षिकी ānvīkshikī, f. (fr. *anv-īkshā*), logic, logical philosophy, metaphysics.

आप āp, cl. 5. 1. P. *āproti* or *āpati*, *āpa*, *āpsyati*, *āpat*, *āptum*, to reach, overtake, meet with, fall upon; to obtain, gain, take possession of, undergo, suffer; to enter, pervade, occupy, to equal: Pass. *āpyate*, to be reached, found, met with, obtained; to arrive at one's aim or end, become filled: Caus. P. *āpayati*, -*yitum*, aor. *āpipat*, to cause to reach or obtain or gain; to cause any one to feel; to hit: Desid. P. *īpsati*, to strive to reach or obtain: Desid. of the Caus. *āpipayishati*, to strive to reach; [cf. Lat. *apio*, *apto*; *adipiscor*: Old Germ. *uoban*: Mod. Germ. *üben*.]

1. *āpa*, as, ā, am, at the end of compounds; e. g. *dur-āpa*, difficult to be obtained.

Āpana, am, n. reaching, obtaining; pepper.

Āpaneya, as, ā, am, to be reached or obtained.

Āpayitṛi, *tā*, *trī*, *trī*, one who procures, procuring.

Āpi, is, m., Ved. an ally, a friend, an acquaintance.

— **Āpi-tva**, am, n., Ved. confederation, friendship.

Āpta, as, ā, am, reached, overtaken, equalled; got, gained, obtained; reaching to, extending; abundant, full; apt, fit, true, exact, clever, trusted, trustworthy, confidential; intimate, related, acquainted; appointed; generally received; commonly used; authentic; accused, prosecuted; (*as*), m. a fit person, a credible person, a warranter, guarantee; a friend; an Arhat; N. of a Nāga; (*ā*), f. a twisted band or lock of hair; (*am*), n. a quotient; equation of a degree. — **Āpta-kāma**, as, ā, am, one who has gained his wish, satisfied. — **Āpta-kārin**, ī, īnī, ī, managing things in a fit or confidential manner; (*ī*), m. a trusty agent, a confidential servant. — **Āpta-garbhā**, f. a pregnant woman. — **Āpta-gurva**, as, ā, am, proud, arrogant. — **Āpta-dakṣiṇya**, as, ā, am, having proper gifts, or furnished with gifts. — **Āpta-rāṇa**, am, n. received text, revelation, authority. — **Āpta-vajra-sūci**, is, f., N. of an Upanishad. — **Āpta-vākya**, am, n. a correct sentence. — **Āpta-rād**, k, f. the evidence of a credible person; (*k*), ni. one whose evidence is credible. — **Āptokti** (**ta-uk*), is, f. augment or affix; a word of received acceptance and established by usage only.

Āptarya, as, ā, am, to be reached, obtainable.

Āpti, is, f. reaching, meeting with; obtaining, gain, acquisition; binding, connection, relation, fitness, aptitude; (*ayam*), f. pl., N. of twelve sacrificial verses beginning with *āpāye* (dat. case of *āpi*).

1. *āpya*, as, ā, am, obtainable. See *āptarya*.

2. *āpya*, am, n., Ved. confederation, alliance, relationship, friendship.

आप 2. *āpa*, as, m. (probably connected with *ap*, *āpas*, q. v.), N. of one of the eight demigods called Vasus. (For 1. *āpa* see above.)

आपकर āpakara, as, ī, am (fr. apa-kara), offensive, mischievous, unfriendly.

आपकृ ā-pakṛa, as, ā, am (rt. pać with 3, ā, implying diminution), half-baked, crude, raw; nearly ripe, not quite ripe; undressed, what is eaten without further preparation (as bread &c.).

आपगा āpagā, f. (fr. rt. gā with apa?), a river, a stream; N. of a stream.

आपगेय āpageya, as, m. the son of a river; an epithet of Kṛishṇa or Bhīma.

आपट ā-paṭ, cl. 10. P. -pāṭayati, -yitum, to split; to sever.

आपण ā-paṇa, as, m. (rt. paṇ with ā), a market, a shop.

आपणिका āpaṇika, as, ī, am, mercantile, relating to traffic, to a market &c.; (as), m. a merchant, a dealer, a shop-keeper; tax on markets or shops; assize, market-rate.

आपत् ā-pat, cl. 1. P. -patati, -titum, to fly towards, to come flying, to come in haste, to rush in or on; to assail; to approach; to fall to one's share, to befall, happen: Caus. P. -pātayati, -yitum, to throw down, let fall, shed; -patayati, -yitum, to go towards, approach.

Ā-patat, an, anti, at, approaching, preparing to assail.

Ā-patana, am, n. coming, approaching; descending, alighting, happening.

Ā-pati, is, īs, ī, Ved. coming in haste, rushing on.

Ā-patika, as, ī, am, accidental, unforeseen, sent from heaven; (as), m. a hawk, a falcon.

Ā-patita, as, ā, am, happened, befallen; alighted, descended.

Ā-pāta, as, ā, am, rushing upon, attacking, approaching; (as), m. rushing upon, pressing against, falling, descending; throwing down; causing to descend; happening, becoming apparent, appearance; the instant, the current moment; (atas), ind. at the first attack, instantly, immediately.

Ā-pātīn, ī, īnī, ī, falling on, descending, happening.

आपतालिका āpatālikā, f. (fr. apa-tūla?), N. of a metre.

आपत्य āpatya, as, ī, am (fr. apatya), relating to offspring; (in gram.) relating to the formation of patronymic nouns.

आपथि ā-pathi, is, is, ī (fr. pathin with ā), Ved. being on the way or on a voyage.

Ā-pathī, īs, or ā-pathya, as, m., Ved. a traveller, wanderer.

आपट 1. ā-pad, cl. 4. A. -padyate, -pattum, to come, walk towards; to enter into, attain; to get into trouble, fall into misfortune; to happen: Caus. P. -pādayati, -yitum, to bring on, bring to pass.

Ā-patti, is, f. entering into a state or condition, entering into relationship with anything, changing into; obtaining, procuring; misfortune, calamity, fault, transgression; remonstrance, expostulation.

2. ā-pad, t, f. misfortune, calamity; [cf. Hib. āpadh, 'death'; āphach, 'mortal']—**Āpat-kāla**, as, m. season of distress.—**Āpatkālīka**, as, ā or ī, am, occurring in a time of calamity, belonging to such a time.—**Āpat-prāpta**, as, ā, am, unfortunate, unhappy, afflicted.—**Āpad-gata**, as, ā, am, fallen into misfortune.—**Āpad-grasta**, as, ā, am, seized by misfortune, unfortunate, unhappy, in misfortune.—**Āpad-dharma**, as, m. practice or profession other than that proper to caste, but allowable in time of distress.

Ā-padā, f. misfortune, calamity.

Ā-panna, as, ā, am, gained, obtained, acquired; afflicted, unfortunate.—**Āpanna-sattva**, as, ā, am, impregnated, pregnant; (ā), f. a pregnant woman.—**Āpannārti-praśamana-phala** (°na-ār°), as, ā, am, fruitful in the relieving of the pains of the afflicted.

Ā-pāda, as, m. reward, remuneration.

Ā-pādāna, am, n. causing to arrive at, leading to.

आपन āpana, āpaneya. See under rt. āp.

आपनिक āpanika, as, m. an emerald; a kirāta or barbarian.

आपमित्यक āpamityaka, as, ī, am (fr. apamitya, rt. mā with apa; cf. apa-mityaka), received by barter; (am), n. property &c. obtained by barter.

आपया āpayā, f., Ved., N. of a river near the Sarasvatī.

आपयितु āpayitri. See under rt. āp.

आपराह्निक āparāhṇika, as, ī, am (fr. aparāhṇa), occurring in the afternoon.

आपतुक āpartuka, as, ī, am (fr. apa-ritu), not bound to fixed times, not restricted to particular seasons.

आपव āpava, as, m. an epithet of Vāśiṣṭha.

आपवर्ग्य āpavargya, as, ī, am (fr. apavargya), conferring final beatitude.

आपस् āpas, n. a religious ceremony; water (see ap); sin [cf. apas].

आपस्कार āpaskāra, am, n. (fr. apa-skara), the root or extremity of the trunk or body.

आपस्तम्ब āpastamba, as, m., N. of a renowned sage and writer on ritual.

Āpastambi, is, m. a patronymic from the preceding.

आपस्तम्भिनी āpastambhinī, f., N. of a plant, perhaps Eriocaulon Quinquangulare Lin.

आपा ā-pā, cl. 1. P. -pibati or -pivati, -pātum, to drink up, to drink out of or at; to drink with the ears or eyes, hear, see: Caus. -pāyayati, -yitum, to cause to drink.

Ā-pāna, am, n. a drinking-party, a banquet; a tavern, a liquor shop, a place for drinking in company.

Āpanta-manyu, us, us, u, Ved. giving zeal or courage when drunk (said of the Soma juice).

Ā-pāyin, ī, īnī, ī, fond of drinking.

1. ā-pīta, as, ā, am, drunk up, exhausted.

आपाक ā-pāka, as, m. (fr. rt. pać with ā), a baking oven, a potter's kiln.—**Āpāke-stha**, as, ā, am, Ved. standing in an oven.

आपाङ्ग āpāṅga, am, n. (fr. apāṅga), anointing the corners of the eyes.

आपाङ्गुर ā-pāṅdura, as, ā, am, slightly pale, palish.

आपात ā-pāta. See under ā-pat.

आपाद ā-pāda, ā-pādana. See under ā-pad.

आपालि ā-pāli, is, m. a louse.

आपि āpi. See under rt. āp.

आपिञ्जर ā-piñjara, as, ā, am, somewhat red, reddish.

आपिश ā-piś, cl. 6. P., Ved. -piñśati, -peśitum, to shape, configure; to decorate, ornament.

आपिशलि āpiśali, is, m., N. of an old grammarian.

Āpiśala, as, ī, am, originating from Āpiśali; (as), m. a pupil of Āpiśali.

आपिष् ā-piśh, cl. 7. P., Ved. -pinashṭi, -peśhṭum, to press, touch.

आपी āpi, **आपीन** ā-pīna. See ā-pyai.

आपीड ā-pīḍ, cl. 10. P. -pīḍayati, -yitum, to press, weigh down; to press hard, give pain, perplex.

Ā-pīḍa, as, m. compressing, squeezing; giving

pain, hurting; a chaplet tied on the crown of the head; (ā), ī, N. of a metre.

Ā-pīḍana, am, n. compressing, squeezing, tying or drawing tightly; embracing, clasp; giving pain, hurting.

Ā-pīḍita, as, ā, am, compressed, squeezed; bound tightly, embraced; hurt; decorated with chaplets.

आपीत 2. ā-pīta, as, ā, am, yellowish; (am), n. a pyritic mineral. (For 1. ā-pīta see under ā-pā.)

आपू ā-pū, cl. 1. A. -pavate, -vitum, to be pure; to flow towards after purification; to carry towards in its course (said of a stream).

आपूपिक āpūpika, as, ī, am (fr. apūpa), selling cakes; accustomed to eat cakes; fond of cakes, eating cakes (with benefit); a good maker of cake; (as), m. a baker; a confectioner; (am), n. a multitude of cakes.

Āpūpya, am, n. flour, meal.

आपूय ā-pūy, cl. 1. P. -pūyati, -yitum, to be putrescent, putrify.

आपूष āpūsha, am, n. tin.

आपृच् ā-prić, cl. 7. P. A. -priñakti, -priñkte, -parćitum, to fill, pervade; A. to satiate one's self; to mix with.

Ā-prik, ind., Ved. in a mixed manner, confusedly.

आपृच्छा ā-prićchā, &c. See under ā-prach.

आपू ā-pri, Caus. P. -pūrayati, -yitum, to fill, fulfil: Pass. -pūryate, to be filled, become full.

Ā-pūra, as, ā, am, becoming full.

Ā-pūraṇa, as, ā, am, becoming full; (as), m., N. of a Nāga; (am), n. filling, making full.

Ā-pūrti, is, f. filling; fullness, satisfaction.

Ā-pūrya, ind. filling, having filled.

Ā-pūryamāṇa, as, ā, am, becoming full, being filled.—**Āpūryamāṇa-pakṣa**, as, m. the crescent or waxing moon.

आपेक्षिक āpekshika, as, ī, am (fr. apekshā), raising expectations.

आपोक्लिम āpoklima, as, m., in astronomy = Gr. ἀποκλιμα.

आपोमय āpo-maya, as, ī, am (fr. āpas, nom. pl. of ap, q. v.), consisting of water.—**Āpo-mātrā**, f. the subtle elementary principle of water.—**Āpo-mūrti**, is, m., N. of a deity under Manu Svārocīsha, one of the seven Rishis of the tenth Manvantara.

आपोशान āpośāna, as, m., N. of a kind of prayer spoken before and after eating; perhaps contracted from āpo 'śāna, 'drink the water,' with which words the prayer began.

आप्त, आप्ति, आप्नोक्ति, &c. See under rt. āp.

आप्तोर्यामन् āptor-yāman. See aptor-yāma.

आप्त्य āptya, as, m., Ved., N. of a class of deities, and especially of the deity Trīta, as one of that class.

आप्य 3. āpya, as, ā, am (fr. ap), belonging or relating to water; watery; consisting of water; living in water. (For 1. 2. āpya see under rt. āp.)

आप्य 4. āpya, as, m. (for āptya), N. of a class of deities in the sixth Manvantara.

आप्य 5. āpya, am, n., N. of a plant, a kind of Costus. See vāpya.

आप्यै ā-pyai, cl. 1. A. -pyūyate, -pyātum, to grow fat or comfortable, to increase, become full, enlarge: Caus. P. -pyāyayati, -yitum, to make fat or comfortable; to enlarge.

Āpi, īs, f. the twentieth Nakṣatra or lunar mansion.

Ā-pīna, as, ā, am, stout, fat; (as), m. a well;

(*am*), n. an udder. — *Āpina-vat*, *ān*, *atī*, *at*, Ved. containing the rt. *pyat* with *ā* (said of a *ric* or verse).

Ā-pyāna, *as*, *ā*, *am*, stout, robust.

Ā-pyāya, *as*, *m*, becoming full or fat.

Āpyāyana, *as*, *ā*, *am*, causing fullness or stoutness, increasing welfare; (*am*), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-sīla*, *as*, *ā*, *am*, satisfying.

Āpyāyita, *as*, *ā*, *am*, satisfied, increased, improved, pleased, gratified; stout, fat.

आप्र *āpra*, *as*, *ā*, *am* (fr. rt. *prī* with *ā*?), Ved. busy, zealous; (*Sāy.*) able to reach.

आप्रच्छ *ā-prach*, cl. 6. A. or poet. P. -*prīchate*, -*ti*, -*prashṭum*, to bid farewell; to salute on receiving or parting with a visitor; to extol.

Ā-prīchā, *f*, conversation, speaking to or with; bidding farewell.

1. *ā-prīchya*, *as*, *ā*, *am*, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-prīchya*, ind. having saluted, having bid adieu. (In *Rāmāyaṇa* I. 72, 20, a form *ā-prīṣṭvā* occurs.) *Ā-prāchana*, *am*, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

आप्रतिनिवृत्त *ā-pratinivṛtta*, *as*, *ā*, *am*, prevented, turned back (?).

आप्रदिवम् *ā-pradivam*, ind., Ved. for ever.

आप्रपद *ā-prapada*, *am*, n. a dress reaching to the feet; (*am*), ind. to the end of the foot, reaching to the feet.

Āprapadina, *as*, *ā*, *am*, reaching from the shoulders to the feet (as a dress).

Āprapadinaka, *am*, n. a dress reaching to the feet.

आप्रवृषम् *ā-prāvṛṣam*, ind. until the rainy season.

आप्रि *ā-prī*, *f*. (fr. rt. *prī* with *ā*), Ved. gaining one's favour, conciliation, propitiation; (*ā-prīya*), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real *āpīs* or *āpriyas*; whence the hymns themselves are called *āpri* hymns. The objects invoked are in a series of twelve verses, as follows: 1. Su-samiddha (or the fuel); 2. and 3. Tanūnapāt and Nārāṇsa (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *idā*); 5. Barhis (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called *Pracetasas*, who preside over and protect the sacrificial rite; 9. The three goddesses, *Ilā* (see under *idā*), *Sarasvatī* (goddess of eloquence), and *Mahī* (a form of *Bhārati* or speech); 10. *Tvaṣṭī* (the maker or creator); 11. *Vanas-pati* (the tree or wooden column to which the victim is tied); 12. *Svāhā* (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by *Sāy.* regarded as forms of *Agni*. See *Rig-veda* I. 13.

Ā-prīta-pā, *ās*, *m*, Ved. epithet of *Vishnu*, 'guarding those who have appeased his anger.'

आप्लु *ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to bathe, wash, immerse one's self; to jump up, dance; Caus. P. -*plāvayati*, -*yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. -*plāvayate*, to bathe.

Ā-plava, *as*, *m*, bathing, sprinkling with water. — *Āplava-vratin*, *i*, n. an initiated householder,

who has passed through the first order (*Brahma-čārin*), and is admitted into the second. See *snātaka*.

Ā-plavana, *am*, n. immersing, bathing, sprinkling with water.

Ā-plāva, *as*, *m*, bathing, sprinkling, wetting; a submerging; a flood, an inundation.

Ā-plāvita, *as*, *ā*, *am*, inundated, overflowed.

Ā-plāva, ind. having wetted or sprinkled.

Ā-pluta, *as*, *ā*, *am*, bathed; wetted, sprinkled.

In comp. sometimes used figuratively (e.g. *snehā-pluta*, overflowing with affection); (*as*), *m*, an initiated householder, see *āplava-vratin*; (*am*), n. bathing. — *Āpluta-vratin*, *i*, *m*, an initiated householder; see *āplava-vratin*. — *Āplutāṅga* (*°ta-av°*), *as*, *i*, *am*, bathed all over.

Ā-plutya, ind. having bathed, having washed; having jumped up.

आप्वन् *āpvan*, *ā*, *m*. (fr. rt. *āp*), air, wind.

Āpva, *f*, the neck.

आप्सव *āpsava*, *as*, *m*. (fr. *apsu*, loc. pl. of *ap*), epithet of a *Manu*.

आमूक *āphūka*, *am*, n. opium. See 2. *a-phena*.

आबन्ध *ā-bandh*, cl. 9. P. -*badhnāti*, -*bandhum*, to bind or tie on.

Ā-baddha, *as*, *ā*, *am*, tied, bound, joined; (*as*), *m*, a binding, a yoke; ornament; affection. — *Ābad-dha-māla*, *as*, *ā*, *am*, forming a wreath.

Ā-bandha, *as*, *m*, Ved. binding.

Ā-bandha, *as*, *m*, a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection. *Ā-bandhana*, *am*, n. tying, binding on or round.

आबयु *ābayu*, *us*, Ved., perhaps the N. of a plant.

आवर्ह *ā-barha*, *as*, *ā*, *am* (rt. *vrih* or *brih* with *ā*), having the property or power of tearing or pulling out; (*as*), *m*, tearing out.

Ā-barhana, *am*, n. the act of tearing out.

Ā-barhin, *i*, *iṇi*, *i*, fit for tearing out.

आबल्य *ābalya*, *am*, n. (fr. *a-bala*), weakness.

आबाध *ā-bādh*, cl. 1. A. -*bādhatē*, -*dhitum*, to check, rein in, restrain; to interrupt, molest, attack.

Ā-bādha, *as*, *m*, Ved. attack; molestation, trouble, interruption, damage; (*ā*), *f*, pain, distress, segment of the base of a triangle.

आबाल्य *ā-bālyā*, *am*, n. age ending with infancy.

आबिलम् *ā-bilam*, ind., Ved. to the hole or aperture [cf. *vila*].

आवुन्न *ābutta*, *as*, *m*. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

आबुध *ā-budh*, cl. 1. P., Ved. -*bodhati*, -*boddhum*, to perceive, notice, understand.

Ā-bodhana, *am*, n. knowledge, understanding; instructing, informing.

आब्दिक *ābdika*, *as*, *i*, *am* (fr. *abda*), annual, yearly.

आभज *ā-bhaj*, cl. 1. P., Ved. -*bhajati*, -*bhaktum*, to make one share, cause one to partake.

Ā-bhaga, *as*, *m*, Ved. a partaker of (with loc.); (*Sāy.*) to be shared in.

आभरण *ā-bharaṇa*, *am*, n. See under *ā-bhri*.

आभा 1. *ā-bhā*, cl. 2. P. -*bhāti*, -*tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, *f*, splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (*as*, *ā*, *am*, at the end of compounds)

like, resembling, appearing; e.g. *hemābha*, *as*, *ā*, *am*, shining like gold; [cf. Hib. *aoibh*, 'likeness, similitude; *aoibe*, 'neatness, elegance; *aoibheal*, 'a spark of fire.']

Ā-bhāt, *is*, *f*, splendor, light; shade.

आभाष *ā-bhāsh*, cl. 1. A. -*bhāshate*, -*shitum*, to address, speak to; to talk, shout.

Ā-bhāsha, *as*, *m*, addressing; introduction, preface. *Ā-bhāshana*, *am*, n. addressing, speaking to.

1. *ā-bhāshya*, *as*, *ā*, *am*, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

आभास 1. *ā-bhās*, cl. 1. A. -*bhāsate*, -*situm*, to shine, blaze; to be bright; Caus. -*bhāsayati*, -*yitum*, to illuminate.

2. *ā-bhās*, *f*, splendor, lustre, light.

Ā-bhāsa, *as*, *m*, splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kinds).

Ā-bhāsana, *am*, n. illuminating, making apparent or clear.

Ā-bhāsura, *as*, *m*, N. of a class of deities or demigods, sixty in number.

Ā-bhāsvara, *as*, *m*, a demi-god, of a class consisting of sixty-four.

आभिचारणिक *ābhicāraṇika*, *as*, *i*, *am* (fr. *abhi-čaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

Ābhicārika, *as*, *i*, *am* (fr. *abhi-čāra*), magical, relating to magic; (*am*), n. incantation, magic.

आभिजन *ābhijana*, *as*, *i*, *am* (fr. *abhi-jana*, rt. *jan*), relating to descent; (*am*), n. loftiness of birth.

Ābhijātya, *am*, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

आभिजित *ābhijita*, *as*, *i*, *am* (fr. *abhi-jit*), born under the constellation *Abhijit*.

आभिधा *ābhidhā*, *f*, or *ābhidhātaka*, *am*, n. a sound, a word, a name. See *ābhi-dhā*.

Ābhidhānika, *as*, *i*, *am*, contained in a dictionary, lexicographical; (*as*), *m*, a lexicographer.

Ābhidhāniyaka, *as*, *i*, *am* (fr. *abhi-dhāna*), relating or belonging to a name or word; (*am*), n. the property of a name.

आभिप्रविक *ābhipravika*, *as*, *i*, *am* (fr. *abhi-plava*), relating to the religious ceremony called *Abhi-plava*.

आभिमुख्य *ābhimukhya*, *am*, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

आभिषेचनिक *ābhishecanika*, *as*, *i*, *am* (fr. *abhi-shecana*), relating to the inauguration of a king; serving for it.

आभिहारिक *ābhikārika*, *as*, *i*, *am* (fr. *abhi-hāra*), taken by force or fraud; (*am*), n. a room.

आभीक *ābhika*, *am*, n., N. of a *Sāma* melody.

आभीक्ष्ण *ābhikṣhṇa*, *as*, *i*, *am* (fr. *ābhikṣhṇa*), much, exceeding, eternal; (*am*), ind. exceedingly, eternally.

Ābhikṣhṇya, *am*, n. continued repetition.

आभीय *ābhiya*, *as*, *ā*, *am* (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of *Pāṇini* which ends with *bha*.

आभीर *ābhira*, *as*, *m*, N. of a people; a cowherd sprung from a *Brahman* and female of the

Ambashtha or medical tribe; N. of a metre; (i), f. a cowherd's wife or woman of the Ābhīra tribe; the language of the Ābhīra. — *Ābhīra-palli*, is or ī or ikā, f. a station of herdsmen, a village inhabited by cowherds only, an abode of cowherds &c.

आभील ā-bhīla, as, ā, am (fr. rt. bhī with ā), formidable, fearful; suffering pain; (am), n. bodily pain; [cf. Hib. *abhēil*, 'terrible, dreadful.']

आभु ābhu, us, us, u, Ved. empty; one whose hands are empty; stung; (Sāy.) pervading, reaching.

Ābhūka, as, ā, am, Ved. empty, having no contents, powerless.

आभुग ā-bhuga, as, ā, am (rt. 1. bhuj with 3. ā implying diminution), a little curved or bent.

आभू 1. ā-bhū, cl. 1. P. -*bhāvati*, -*ritum*, to be present, continue one's existence.

2. ā-bhū, ūs, ūs, u, Ved. strong, sufficient, efficacious; (Sāy.) approaching (as a praiser); a prison, a place of confinement; applied according to rule (as a hymn); very prosperous.

Ābhūtī, īs, ī, Ved. capability, efficiency; (Sāy.) overpowering strength; (īs), m., N. of a man.

Ābhūshenya, as, ā, am, Ved. to be obeyed; (Sāy.) praiseworthy.

आभूष ā-bhūsh, cl. 1. P., Ved. -*bhūshati*, -*shritum*, to adorn, to adorn with one's presence, i. e. to come.

आभू ā-bhū, cl. 1. P., Ved. -*bharati*, -*bhartum*, to bring; to carry; to bear; to support.

Ābharaṇa, am, n. ornament, decoration (as jewels &c.); act of nourishing; title of several works.

Ābharat, an, antī, at, bringing. — *Ābharat-rasu*, us, us, u, Ved. bringing property, goods, &c.; (us), m., N. of a man.

आभेरी ābherī, f. one of the Rāgiṇīs or modes of music, personified as a female.

आभोग 1. ā-bhoga, as, m. (fr. rt. 1. bhuj, to curve, bend, with prep. ā), winding, curving, curve, crease; crumpling; circuit, circumference, environs, extension, fulness, expanse; a serpent; the expanded hood of the Cobra Capella (used by Varuṇa as his umbrella); effort, pains.

आभोग 2. ā-bhoga, as, m. (fr. rt. 2. bhuj, to eat, enjoy), enjoyment, satiety, fulness, completion.

Ābhogaya, am, n., Ved. means of supporting life, livelihood; (Sāy.) to be enjoyed (as Soma juice).

Ābhogī, īs, ī, Ved. living, supporting life; (Sāy.) enjoyment.

आभ्यन्तर ābhyantara, as, ī, am (fr. *abhy-antara*), being inside, interior, inner.

आभ्यवकाशिक ābhyavakāśika, as, ī, am (fr. *abhy-avakāśa*), living in the open air.

आभ्याशिक ābhyāśika, as, ī, am (fr. *abhy-āśa*), being near to each other, neighbouring; (less correctly in this sense written *ābhyāśika*.)

आभ्यासिक ābhyāsika, as, ī, am (fr. *abhy-āśa*), resulting from practice, practising, repeating.

आभ्युदयिक ābhyudayika, as, ī, am (fr. *abhy-udaya*), connected with the rising or beginning of anything; relating to or granting prosperity; high, exalted, important; (am), n. a S'rāddha or offering to ancestors on occasions of rejoicing.

आधिक ābhika, as, ī, am (fr. *abhri*), one who digs with a spade or a hoe.

आम् ām, ind. an interjection of assent or recollection, (a vocative following this particle is *anu-dātta*.)

आम 1. āma, as, ā, am (fr. rt. 2. am?), raw, uncooked (the opposite to *pakva*, q.v.; in the Veda

often an epithet of the cow considered as the raw material which produces the milk); unbaked, unannealed; undressed; unripe, immature; undigested; (am), n. condition of being raw; constipation, passing hard and unhealthy excretions; grain freed from chaff; [cf. Gr. *ἀμύς*; Hib. *amh*, 'raw, unsodden, crude, unripe.']. — *Āma-kumbha*, as, m. a water-jar of unbaked clay. — *Āma-gundhi*, n. the smell of raw meat or of a burning corpse. — *Āma-yandhika*, am, n. the smell of raw meat. — *Āma-tā*, f. rawness, unreadiness. — *Āma-tvad*, k, k, k, tender-skinned. — *Āma-pātra*, am, n. an unannealed vessel. — *Āma-pīnasa*, am, n. running at the nose, defluxion. — *Āma-māṇsa*, as, m. raw flesh. — *Āmamāṇsāśin* (°sa-ās°), ī, m. a cannibal, eater of raw flesh. — *Āma-rakta*, as, m. dysentery. — *Āma-rasa*, as, m. imperfect chyme. — *Āma-vāta*, as, m. constipation or torpor of the bowels with flatulence and intumescence. — *Āma-sūta*, as, m. the cholice, pain arising from indigestion. — *Āmātisāra* (°ma-at°), as, m. dysentery or diarrhoea produced by vitiated mucus in the abdomen; the excretion being mixed with hard and fetid matter. — *Āmād* (°ma-at), t, t, t, eating raw flesh or food. — *Āmāṇna* (°ma-an°), am, n. undressed rice. — *Āmāśaya* (°ma-ās°), as, m. the receptacle of the undigested food, the upper part of the belly to the navel, the stomach.

Āmaka, as, ā, am, raw, uncooked, &c. See 1. āma.

Āmisha, am, n. flesh. See s. v. next col.

आम 2. āma, as, m. or āmana, am, n. (fr. rt. 2. am), sickness, disease.

Āmaya, as, m. damage, hurt; disease, sickness; indigestion; (am), n., N. of the medical plant *Costus Speciosus*.

Āmayārin, ī, inī, ī, sick, diseased, affected with indigestion, dyspeptic. — *Āmayāri-tva*, am, n. indigestion, dyspepsia.

आमण्ड āmaṇḍa, as, m. the castor-oil plant [cf. *amaṇḍa* and *maṇḍa*].

आमन ā-mana, am, n. (rt. man), Ved. friendly disposition, inclination, affection.

Ā-manas, ās, ās, as, friendly disposed, kind, favourable.

आमनस्य āmanasya or āmānasya, am, n. (fr. *a-manas*), pain.

आमन्त्र ā-mantr, cl. 10. A. -*mantrayate*, -*yitum*, to address, especially in saluting and in bidding farewell; to ask, invite.

Ā-mantraṇa, am, ā, n. f. addressing, speaking to, calling or calling to; greeting, courtesy, welcome, bidding adieu, taking leave; inviting, invitation; deliberation, interrogation; the vocative case.

Ā-mantraṇiya, as, ā, am, Ved. to be addressed or asked, to be asked for advice or consulted.

Ā-mantrayitṛi, tā, trī, trī, asking, inviting, calling; (tā), m. an inviter, entertainer, especially of Brāhmins.

Ā-mantrita, as, ā, am, invited, summoned, called; (am), n. addressing; the vocative case.

1. *ā-mantrya*, as, ā, am, to be addressed or called to; to be invited; (am), n. a word standing in the vocative case.

2. *ā-mantrya*, ind. having taken leave, bidding farewell.

आमन्थ ā-manth or ā-math, cl. 1. P. -*manthati*, -*thitum*, to agitate.

आमन्द्र ā-mandra, as, ā, am, having a slightly deep tone, making a low muttering sound (like thunder).

आमरणान्त ā-maraṇānta, as, ā, am, or ā-maraṇāntika (°na-an°), as, ī, am, having death as the limit, continuing till death, lasting for life.

आमरित ā-maritṛi, tā, m. (rt. mṛi or mṛin with ā), Ved. one who hurts or destroys; a destroyer.

आमर्ष, आमर्दिन्. See under *ā-mṛid*.

आमर्ष ā-marsha, as, m. (for *a-marsha*, q. v.), impatience, anger, wrath. (For *ā-marśa* see under *ā-mṛś*.)

Ā-marshaṇa, am, n. anger.

आमलक āmalaka, as, ī, am, m. f. n. the plant Emblic Myrobalan, *Embolica Officialis* Gært. n.; (as), m. another plant, *Gendarussa Adhatoda*; (am), n. the fruit of the Emblic Myrobalan.

आमहीया āmahīyā, f. designation of a particular (ric) verse of the Rīg-veda (viz. Rīg-veda VIII. 48, 3).

Āmahīyava, as, m., N. of a Rishi.

आमा ā-mā, cl. 3. A. -*mimīte*, -*mātum*, to effect, accomplish.

आमात्य āmātya, as, m. a minister, a counsellor, an adviser; a general. See *amātya*.

आमालक āmalaka, as, am, m. n. land near a mountain (?).

आमावास्य āmāvāsya, as, ī, am (fr. *amā-rāsyā*), belonging to the new moon or its festival; born at the time of new moon; occurring on the day of conjunction; (am), n. the new moon oblation.

आमिक्षा āmikshā, f. curd of two-milk whey, a mixture of boiled and coagulated milk.

Āmikshya or *āmikshīya*, as, ā, am, suitable for the preparation of *Āmikshā*; made of curds.

आमित्र āmitra, as, ī, am (fr. *a-mitra*), produced by an enemy, inimical, odious.

आमिश्र ā-miśra, as, ā, am, Ved. having a tendency to mix, readily mixing.

आमिष āmiṣa, am, n. (connected with 1. āma), flesh, enjoyment; an object of enjoyment, a pleasing or beautiful object &c.; a bribe; coveting, longing for; lust, desire; food; form. — *Āmiṣa-priya*, as, ā, am, fond of flesh-meat, carnivorous; (as), m. a heron. — *Āmiṣa-bhuj*, k, k, k, carnivorous. — *Āmiṣāśin* (°sha-ās°), ī, inī, ī, carnivorous, eating flesh and fish.

Āmiś, m. (occurring in loc. c. *āmīśhī*), Ved. raw flesh, meat; a dead body.

आमी ā-mī, cl. 9. P., Ved. -*mināti*, -*mātum*, to destroy, neutralize, curtail; A. -*minīte*, to destroy or neutralize mutually.

आमीक्षा āmikshā, f. = *āmikshā*, q. v.

आमील ā-mīl, cl. 1. P. -*mīlati*, -*litum*, to close the eyes.

Ā-mīlana, am, n. closing of the eyes.

आमीवत् ā-mīvat, an, antī, at, or *āmīvatka*, as, ā, am, Ved. attacking, pressing.

आमुख ā-mukha, am, n. commencement; prelude, prologue; (am), ind. to the face.

आमुच् ā-muṭ, cl. 6. P. -*muñcati*, -*moktum*, to loosen, let go; to put on a garment.

Ā-mukta, as, ā, am, loosed, let go; liberated; discharged, cast, shot off; put on as clothes or armour; dressed, accoutred.

Ā-mukti, īs, f. liberation, the being let loose; final liberation; (ī), ind. to the end of existence.

Ā-moṇana, am, n. the act of loosing, liberating; emitting, shedding, letting forth, putting or tying on.

आमुप āmupa, as, m. the cane *Bambusa Spinosa* Hamilt. Roxb.

आमुर ā-mur, ūr, or ā-muri, is, m. (fr. rt. mṛi with ā), Ved. destroying, hurting.

आमुष्मिक āmushmika, as, ī, am (fr. *amush-min*, loc. of 1. *adas*), of that state, being there, belonging to the other world.

Āmushyakulaka, *am*, n., āmushyaputrika, *am*, n., Gāṇa to Pāṇini V. 1, 133.

Āmushyāyana, *as*, m. (fr. *amushya*, gen. of 1. *adas*), son or descendant of such a one, son or descendant of an illustrious person; (*as*, ī, *am*), well-born, well descended.

आमूलम् ā-mūlam, ind. to the root, by the root, entirely, radically.

आमृज् ā-mṛij, cl. 1. 2. P. -mārjati, -mārshṭi, -mārjītum, -mārshṭum, to wipe, rub.

Ā-mṛijya, ind. having wiped or rubbed.

Ā-mṛishṭa, *as*, ā, *am*, wiped, rubbed.

आमृण ā-mṛiṇa, *as*, ā, *am*, vulnerable. See *an-āmṛiṇa*.

आमृत ā-mṛita, *as*, ā, *am* (fr. rt. *mṛi* with ā), mortal.

आमृत्योस् ā-mṛityos, ind. until death.

आमृद् ā-mṛid, cl. 9. P. -mṛidnāti, -mardītum, to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, *as*, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardīn, ī, īnī, ī, crushing; pressing.

आमृश ā-mṛiś, cl. 6. P. -mṛiśati, -marshṭum or -marshṭum, to touch, handle roughly, rub, injure.

Ā-marśa, *as*, m. advice, counsel.

Ā-marśana, or less correctly ā-marśaṇa, *am*, n. rubbing, wiping.

आमेय ā-mēya, *as*, ā, *am* (fr. *meni* with ā), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्षण ā-mokṣaṇa, *am*, n. the act of fixing or tying on or to.

आमोचन ā-moṇa. See under ā-muṇ.

आमोद ā-moda, *as*, ā, *am* (fr. rt. *mud* with ā), gladdening, cheering up; (*as*), m. joy, serenity, pleasure; fragrance, a diffusive perfume; strong smell.

Ā-modana, *am*, n. rejoicing, delighting.

Ā-modita, *as*, ā, *am*, pleased, delighted, fragrant.

Ā-modin, ī, īnī, ī, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. *kāṇḍambāmodin*, perfumed with kadambas; (ī), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष ā-moṣa, *as*, m. (fr. rt. *mush* with ā), robbing, stealing.

Ā-moṣin, ī, īnī, ī, who or what steals, a thief.

आमोहनिका ā-mohanikā, f. (fr. rt. *muh* with ā), a particular fragrant odour.

आम्रा ā-mnā, cl. 1. P. Ved. -manati, -mnātum, to keep in mind, to repeat, commit to memory, hand down in sacred texts; to celebrate, to hail.

Ā-mnāta, *as*, ā, *am*, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, *am*, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, *as*, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. — Ā-mnāya-sārīn, ī, īnī, ī, observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आम्रत्य ām-pratyaya, *as*, ā, *am*, having ām for its affix (e. g. a root like īś).

आमुरीषपुत्रक āmurīṣaputraka, *as*, m. a country inhabited by the Ambarīṣa-putras.

आमृष्ट āmbaśṭha, *as*, m. an inhabitant of Ambaśṭha.

आम्बिकेय āmbikēya, *as*, m. (fr. *ambikā*), an epithet of Dhṛita-rāshṭra; also of Kārttikeya.

आम्बस āmbhasa, *as*, ī, *am* (fr. 2. *ambhas*), watery, fluid.

Āmbhaśika, *as*, ī, *am*, living in water, aquatic; (*as*), m. a fish.

आम्बृणी āmbṛiṇī, f. a N. of Vāc, the daughter of the Rishi Ambhṛiṇa. See 3. *ambṛiṇa*.

आम्ब्र āmra, *as*, m. (said to be fr. rt. 2. *am*), the mango tree, Mangifera Indica; (*am*), n. the fruit of the mango tree. — Āmra-kūta, *as*, m., N. of a mountain. — Āmra-gandhaka, *as*, m., N. of a plant. — Āmra-gupta, *as*, m., N. of a man. — Āmra-pālī, f., N. of a woman. — Āmra-peśī, f. a portion of dried mango fruit. — Āmra-maya, *as*, ī, *am*, made of mangoes (as sauce). — Āmra-vaṇa, *am*, n. a mango forest. — Āmrāvarta (°ra-āv°), *as*, m. inspissated mango juice.

Āmrāta, *as*, m. the hog-plum, Spondias Mangifera.

Āmrātaka, *as*, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvatī, f., N. of a town.

Āmrīman, ā, m., Gāṇa to Pāṇini V. 1, 123.

आम्बेन ā-mreḍana, *am*, n. tautology, reiteration of words or sounds.

Ā-mreḍita, *as*, ā, *am*, reiterated, repeated; (*am*), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्ल āmla, *as*, ā, m. f. (fr. *amla*), the tamarind tree, Tamarindus Indica; (*am*), n. sourness, acidity. — Āmla-vetasa, *as*, m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlikā, f. the tamarind tree.

आय āya, *as*, m. (fr. rt. ī with ā), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. — Āya-ryaya, *am* or *au*, n. or m. du. receipt and disbursement, income and expenditure. — Āya-sthāna, *am*, n. a place where revenues are collected.

1. ā-yat, *am*, atī, at, coming, approaching. — Āyati-gavam, ind. at the time when the cows come home. — Āyad-vasu, *us*, *us*, *u*, Ved. one to whom goods come.

Āyana, *am*, n., Ved. coming.

Āyīn, ī, īnī, ī, Ved. driving near.

आयःशूलिक āyaḥśūlika, *as*, ī, *am* (fr. *ayaḥśūla*), active, diligent, indefatigable; (*as*), m. a man who, in order to obtain an object, uses forcible instead of gentle means; as, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् ā-yaj, cl. 1. A. -yajate, -yashṭum, to honour (the gods); to give, present.

Ā-yajī, īś, īś, ī, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, *as*, ā, *am*, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, *us*, *us*, *u*, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāya, *as*, m. a gift given at a sacrifice. — Āyāya-bhūta, *as*, ā, *am*, obtained by sacrifice.

आयत् 2. ā-yat, cl. 1. A. -yatate, -tītum, to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatama, *am*, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatana); the

cause of disease. — Āyatana-tva, *am*, n. state of being an altar or seat. — Āyatana-vat, ān, atī, at, Ved. having a certain seat or home; (ān), m., N. of the fourth foot of Brahmā.

Ā-yatta, *as*, ā, *am*, dependant, tractable, docile. — Āyatta-tā, f. or āyatta-tva, *am*, n. dependence, humility, tractableness, docility.

Ā-yatti, īś, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for ā-yati below); majesty, dignity; future time (? for ā-yati); continuance in the right way, steadiness of conduct.

आयथातय्य āyathātathya, *am*, n. (fr. *a-ya-thātatha*), unsuitableness, unfitness, incompatibility.

आयम् ā-yam, cl. 1. P. -yačhati, -yantum, to stretch, lengthen out, extend, restrain; A. -yačchate, to stretch one's self or be stretched, to grow long; to grasp, possess: Caus. -yāmayati, -te, -yitum, to lengthen, &c.

Ā-yata, *as*, ā, *am*, long; diffuse, prolix; (*as*), m. an oblong figure (in geometry). — Āyata-ēchadā, f. the plantain tree Musa Paradisiaca Lin. — Āyata-stū, īś, m. a panegyrist. — Āyatākṣa (°ta-ak°), *as*, ī, *am*, having large eyes or long eyelids. — Āyatā-pārga (°ta-ap°), *as*, ī, *am*, having a long-cornered eye. — Āyatāyati (°ta-āy°), īś, f. long continuance, remote futurity. — Āyatārāha (°ta-ardh°), *as*, m. (in geometry) half an oblong. — Āyatekṣhaṇa (°ta-ik°), *as*, ā, *am*, long-eyed, having long or large eyes.

Ā-yati, īś, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run'; majesty, dignity; restraint of mind; N. of a daughter of Meru. — Āyati-mat, ān, atī, at, long, extended; stately, dignified; self-restrained.

Ā-yantī, tā, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, *am*, n. stretching (as a bow).

1. ā-yamya, *as*, ā, *am*, to be stretched; to be restrained.

2. ā-yamya or ā-yatyā, ind. having restrained, suppressed or stretched.

Ā-yāma, *as*, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). — Āyāma-vat, ān, atī, at, extended, long.

Ā-yāmita, *as*, ā, *am*, lengthened out, extended.

Ā-yāmin, ī, īnī, ī, one who restrains, long in space or time.

आयह्ण āyallaka, *am*, n. impatience, longing for, missing, regretting (etym. doubtful).

आयवन ā-yavana, *am*, n. (fr. rt. *yu* with ā), Ved. a spoon for stirring, any similar implement.

आयवस ā-yavasa, *as* or *am* (?), m. n., Ved. pasture-ground, place for feeding; (*as*), m., N. of a nian (?).

आयस् ā-yas, cl. 4. P. -yasyati, -situm, to exert one's self, to weary one's self, become exhausted: Caus. -yāsaya, -te, -yitum, to weary, worry.

Ā-yasta, *as*, ā, *am*, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, *as*, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, *as*, ī, *am*, causing effort, fatigue or weariness.

Ā-yāśin, ī, īnī, ī, making exertion, active, laborious; exhausted by labour, wearied.

आयस āyasa, *as*, ī, *am* (fr. *ayas*), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous (?); (ī), f. armour for the body, a breastplate, a coat of mail; (*am*), n. iron; anything made of iron; a weapon; a wind-instrument.

आयस्कार āyaskāra, as, m. the upper part of the thigh of an elephant. See *ayas-kāra*.

आया ā-yā, cl. 2. P. -yāti, -tum, to come, arrive, approach, reach, attain; Ved. to bring.

Ā-yāta, as, ā, am, come; (am), n. excess, superabundance.

Ā-yāti, is, f. coming near, arrival; (is), m., N. of a son of Nabusha.

Ā-yāna, am, n. coming, arrival; the natural temperament or disposition.

Ā-yāpana, am, n. causing to come, inviting.

आयाचित ā-yācīta, as, ā, am (rt. yāt), urgently requested or desired.

आयु āyu, us, us, u (perhaps fr. rt. an, but said to be fr. rt. ay. to go), Ved. living, movable; (us), m. a living being, man; living beings collectively; mankind; the human race; the first nian; life, duration of life; wind; a son, descendant, offspring; the son of Purūras and Urvaśi; N. of a man persecuted by Indra, also of one protected by him; N. of a Rishi; of a son of Hrada; of a king of frogs. — *Āyushak*, ind. (shak fr. rt. sac), Ved. joined with men, with the co-operation of men; (Sāy.) attached to.

Āyus, n. life, vital power, health, duration of life, long life, vital power; N. of a ceremony, commonly called Āyushtoma, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. aies; perhaps also aīw]; (us), m. the son of Purūras and Urvaśi. — *Āyush-sēsha*, as, m. end of life, death. — *Āyush-sēsha-tā*, f. the state of having nothing left but life. — *Āyur-dad*, t, t, t, or *āyur-dā*, ās, ās, am, or *āyur-dāvan*, ā, ā, a, Ved. giving life. — *Āyur-dravya*, am, n. a medicament. — *Āyur-veda*, as, m. the science of health or medicine; it is classed among sacred sciences, and considered as a supplement of the Atharva-veda; it contains eight departments: 1. Salya, surgery; 2. Sālākya, inquiry into diseases of the head and its organs; 3. Kāya-chikitsā, treatment of diseases affecting the whole body; 4. Bhūta-vidyā, treatment of diseases of the mind supposed to be produced by demoniacal influence; 5. Kaumāra-bhṛitya, treatment of children; 6. Āgāda-tantra, doctrine of antidotes; 7. Rāsāyana-tantra, doctrine of elixirs; 8. Vājīkaraṇa-tantra, rules for increasing generative power. — *Āyurveda-drīś*, k, m. a physician. — *Āyurveda-māya*, as, i, am, acquainted with medical science. — *Āyurvedtka*, as, m. acquainted or familiar with medical science, a physician. — *Āyurvedin*, i, inī, i, belonging to medicine, of the medical profession, medical, medicinal, &c.; (i), m. a practitioner of physic, a physician or surgeon. — *Āyush-kāma*, as, ā, am, wishing for life or health. — *Āyush-kṛit*, t, t, t, Ved. producing or creating life. — *Āyushstoma*, as, m. (fr. āyus-stoma), a sacrifice to obtain longevity. — *Āyush-pā*, ās, ās, am, Ved. preserving life. — *Āyush-pratarāṇa*, as, i, am, Ved. prolonging life. — *Āyush-mat*, ān, āt, at, possessed of vital power, healthy, long-lived; alive, living; lasting; old; (ān), m. the third of the twenty-seven Yogas or divisions of the eudiptic; the Yoga star in the third lunar mansion; N. of a son of Uttanpāda, also of Samhāda. — *Āyush-kāra*, as, ā or i, am, promoting longevity, supporting life. — *Āyus-tejas*, ās, m., N. of a Buddha.

Āyusha, am, n. (at the end of some compounds) = āyus, life.

Āyushka, (with Jainas) union or connection with the body or person; that which proclaims (kāyate) age (āyus) or duration of life.

Āyushya, as, ā, am, giving long life, vital, preservative of life, for the sake of life, relating or belonging to it; (am), n. vital power, abundance of life; 'vivifying,' N. of a ceremony performed after a child's birth.

आयुज् 1. ā-yuj, cl. 7. P. A. -yunakti, -yunkte, -yoktum, to yoke to (anything); to join; to appoint.

Ā-yukta, as, ā, am, appointed, charged with; united, joined, obtained; (as), m. a minister, an agent or deputy.

2. ā-yuj, k, k, k, Ved. uniting, joining.

Ā-yoga, as, m. appointment; action, the performance of an act; presenting or offering flowers, perfumes, &c.; a shore or bank, a quay to which boats are attached.

Ā-yojana, am, n. effort, exertion; taking, seizing; collecting.

Ā-yojita, as, ā, am, collected together.

आयुत ā-yuta, as, ā, am (rt. yu), melted, mixed, mingled; (am), n. (with ā implying diminution), half-melted butter.

Ā-yuramāna, as, ā, am, Ved. mixing, mingling.

आयुध ā-yudh, cl. 4. P. A. -yudhyati, -te, -yoddhum, to war against, attack, oppose: Caus. -yodhayati, -te, -yitum, to attack, oppose.

Ā-yudha, as, am, m. n. a weapon; Ved. a vessel; (ānī), n. pl., Ved. water; (am), n. gold used for ornaments. — *Āyudha-jīvin*, i, inī, i, living by one's weapon; (i), m. a warrior. — *Āyudha-dharmīnī*, f. the plant Scsbania Ægyptiaca, commonly called Jayanti. — *Āyudhāgāra* (°dha-āg°), am, n. an armoury, arsenal.

Āyudhika, as, i, am, relating to arms; (as), m. a soldier, warrior.

Āyudhin, i, inī, i, bearing weapons; (i), m. a warrior.

Āyudhiya, as, ā, am, relating to or connected with arms; (as), m. a warrior.

Ā-yodhana, am, n. war, battle; slaughter, killing; battle-field.

आये āye, ind. an interjection of calling, expressive of affection.

आयोगव āyogava, as, m. a man belonging to the tribe of Ayogu; a man of a mixed tribe sprung from a Sūdra man and a Vaisya woman; his business is carpentry &c.; (i), f. a woman of this tribe.

आयोद āyoda, as, m., N. of a Rishi.

आर 1. ār, āryati Ved. to praise; (Sāy.) to approach or to make master of.

आर 2. ār (ā-ri), cl. 3. P. eyarti, or cl. 5. P. ārṇoti, ārtum, āritum or āritum, to come; to reach, obtain, fall into; to inflict; to insert, place in: Caus. ārpayati, -yitum, to cause to partake of; to fix, settle, annex; to ordain.

1. āra, as, am, m. n. (? fr. rt. ri), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (as), m. the planet Mars, Aps; the planet Saturn; (ā), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — *Āra-kūṭa*, as, am, m. n. brass. — *Ārāgra* (°rā-ag°), am, n. the point of an awl; the iron thong at the end (of a whip); the edge of a semicircular arrow-head; (as, ā, am), sharpened, sharp at the top and broad at the bottom like an awl. — *Ārāvali* (°rā-āv°), f., N. of a chain of mountains, a spur of the Vindhya.

Ārta, as, ā, am, afflicted, pained. See s. v.

Ārṇita, as, ā, am, fastened to, annexed; depending on.

आर 2. āra (contained in ārāt, āre, q. v.), distance; proximity (?).

Ārakāt, ind., Ved. (with abl.) far from.

आर 3. āra, probably a wrong reading for ara, a spoke, q. v.

आरक्त ā-rakta, as, ā, am (see 3. ā), reddish.

आरक्ष ā-raksha, as, ā, am (rt. raksh), preserved, defended, proper or worthy to be preserved; (as), m. protection, guard, preservation; the junction of the frontal sinuses of an elephant; the part of the forehead below this junction.

Ā-rakshaka, as, ā, am, who or what guards or protects; (as), m. a watchman; see the next.

Ā-rakshika, as, m. a watchman, a patrol; a village or police magistrate.

Ā-rakshya, as, ā, am, to be preserved or guarded.

आरग्व ārag-badha, as, m. the tree Cathartocarpus (Cassia) Fistula; (am), n. its fruit.

आरङ्गर ārangara, as, m., Ved. epithet of a bee.

आरचित ā-raçita, as, ā, am (rt. raç), arranged, prepared.

आरट āraṭa, am, n. flesh. (This word is also one of the Gāya gaurādi Pāṇini IV. 1, 41.)

आरट्ट āraṭṭa, ās, m. pl., N. of a people and country in Pañcā-nada or the Panjāb. — *Āraṭṭa-ja*, as, ā, am, born in Āraṭṭa; (as), m. an inhabitant of this country; a horse from it.

आरडव āraḍava, as, i, am (fr. araḍu), Pāṇini IV. 2, 71.

आरण āraṇa, am, n. (probably related to 1. araṇa), Ved. depth, abyss, precipice.

आरणज āraṇaja, ās, m. pl., N. of a class of deities forming part of the Kalpa-bhavas.

आरणि āraṇi, is, m. an eddy.

आरण्ये āraṇya, as, i, am (fr. araṇi, q. v.), relating to the Āraṇis or two pieces of wood by the attrition of which sacred fire is kindled; (am), n. or āraṇya-parvan, a, n. title of the last section of the third book of the Mahā-bhārata.

आरण्य āraṇya, as, ā, am (fr. aranya), forest, relating to a forest, forest-born, wild; (ās), m. pl. wild animals. — *Āraṇya-gāna*, am, n. one of the four Gānas or psalm-books of the Sāma-veda. — *Āraṇya-parvan*, a, n., N. of the third book of the Mahā-bhārata, more usually called *vana-parvan*. — *Āraṇya-paśu*, us, m. a wild or forest animal (as a buffalo, monkey, &c.). — *Āraṇya-mudgā*, f. a kind of bean, Phaseolus Trilobus Ait. — *Āraṇya-rāsi*, is, m. (in the zodiac) the sign Leo; Aries and Taurus; the former half of Capricorn.

Āraṇyaka, us, ā, am, forest, wild, forest-born, produced in a forest, relating to a forest; the āraṇyakam parva of the Mahā-bhārata is either the whole third book or only the first section of it; (as), m. a forester, an inhabitant of the woods; (am), n. an āraṇyaka, i. e. one of a class of religious and philosophical writings (closely connected with the Brāhmaṇas) which are either composed in forests or must be studied there; the Upanishads are considered to be attached to them. — *Āraṇyaka-kāṇḍa*, am, n. title of the third book of the Rāmāyaṇa and of the fourteenth book of the Śatapatha-Brāhmaṇa.

आरद्ध āradḍha, as, or āradvat, ān, m., N. of a son of Setu.

आरनाल āranāla or āranāla, am, n. sour gruel made from the fermentation of boiled rice.

आरम् ā-rabh, cl. 1. A. -rabhate, -rabdhum, to commence, begin, undertake; to be active or energetic; to rely, obtain.

Ā-rabdha, as, ā, am, begun, commenced.

Ā-rabdhī, is, f. beginning, commencement.

Ā-rabhaṭa, as, m. an enterprising, courageous man; (as, i), m. f. boldness, confidence; (i), f. a branch of the dramatic art, the machinery of the drama, the representation of supernatural and horrible events on the stage.

Ā-rabhamāṇa, as, ā, am, beginning, commencing resolutely with a determination to finish.

Ā-rabhya, ind. having begun, beginning from.

Ā-rabhyamāṇa, as, ā, am, being commenced.

Ā-rambha, as, m. an undertaking, beginning; a thing begun; commencement; haste, speed; effort, exertion; pride; killing, slaughter; an introduction, a prologue, &c. — *Ārambha-tā*, f. beginning.

Ā-rambhaka, as, i, am, undertaking, beginning.

Ā-rambhaṇa, *am*, n. taking hold of, seizing, using; the place of seizing, a handle. — *Ārambhaṇa-val*, *ān*, *atī*, *at*, seizable.

Ā-rambhaṇīya, *as*, *ā*, *am*, that with which one must begin, forming the commencement.

Ā-rambhān, *ī*, *īnī*, *ī*, enterprising, one who makes many new projects.

आरम्भ ā-ram, cl. 1. P. -*ramati*, -*rantum*, to delight in; to rest; to leave off.

Ā-rati, *as*, *ā*, *am*, quiet, gentle.

Ā-rati, *is*, f. stopping, ceasing; waving lights before an image.

Ā-ramaṇa, *am*, n. taking delight; cessation, pause; resting-place.

Ā-rāma, *as*, m. delight, pleasure; place of pleasure, a garden, a grove; [with this word cf. ἄρμα and ἔρμος.] — *Ārāma-sitālā*, f., N. of a fragrant plant. *Ārāmika*, *as*, m. a gardener.

आरम्भ्य ā-rambhaṇa, *am*, n. (= ā-lambana), support.

आरव, आराव. See under 1. ā-ru.

आरस् ā-ras, cl. 1. P. -*rasati*, -*situm*, to bewail, to lament.

आरस्य ā-rasya, *am*, n. (fr. *a-rasa*), insipidity, want of flavour or spirit.

आरा ā-rā, f. a probe, an awl. See under 2. ār.

आराग ā-rāga, *as*, m. (fr. rt. *rañj* with *ā*), one of the seven suns at the end of a period of the world.

आराज्ञी ā-rājñī, f. (fr. *rājan* with 3, *a*), N. of a region.

आराड ā-rāḍa, *as*, m. with the epithet *kālāpa*, N. of a teacher of Śākya-muni.

आराधि ā-rādhi, *is*, m. a patronymic of a teacher named Saugata in the Āitareya-Brahmaṇa.

आरात ā-rāt, ind. (see 2. āra), from a distant place; distant; to a distant place; far from (with abl.); near; directly, immediately.

Ā-rātiya, *as*, *ā*, *am*, remote; near, proximate.

Ā-rātāt, ind., Ved. from a distant place.

आराति ā-rāti, *is*, m. an enemy. See *a-rāti*.

आरात्रिक ā-rātrika, *am*, n. the light or the vessel containing it which is waved at night before an idol; N. of this ceremony; N. of another ceremony.

आराध ā-rādḥ, cl. 5. P. -*rādḥmoti*, -*rāddhum*, or Caus. P. -*rādḥayati*, -*yitum*, to conciliate, propitiate; strive to obtain the favour of; to honour, worship; to deserve, merit; Pass. -*rādḥyate*, to be effected or accomplished.

Ā-rādḥaka, *as*, *ā*, *am*, who or what worships, a worshipper.

Ā-rādḥana, *am*, n. propitiating, rendering favourable to one's self; (*am*), n. accomplishment, undertaking; cooking; acquirement, attainment; gratifying, propitiating, worshipping; (*ā*), f. service; (*ī*), f. worship, adoration, propitiation of the deities.

Ā-rādḥanīya or ā-rādḥātīya, *as*, *ā*, *am*, to be worshipped or adored, to be conciliated or propitiated.

Ā-rādḥayātrī, *tā*, *trī*, *trī*, endeavouring to conciliate or propitiate.

Ā-rādḥayishnu, *us*, *us*, *u*, propitiatory; = the preceding.

Ā-rādḥita, *us*, *ā*, *am*, accomplished, effected; propitiated, pleased; worshipped, honoured, revered.

Ā-rādḥya, *as*, *ā*, *am*, to be made favourable, to be worshipped.

Ā-rādḥyamāna, *as*, *ā*, *am*, being in course of fulfilment, being accomplished; being worshipped, receiving worship.

Ā-rirādḥayishu, *us*, *us*, *u*, endeavouring to gain one's favour, desirous of worshipping.

आरालिक ā-rālika, *as*, *ī*, m. f. a cook, (etymology doubtful, said to be fr. *arāla*, i. e. bending over dishes.)

आरावली ā-rāvalī, f. See under 2. ār.

आरिच् ā-rič, cl. 7. P. A. -*riṇakti*, -*rinkte*, -*rektum*, to empty.

Ā-reka, *as*, m. emptying, doubt.

Ā-reṭā, *as*, *ā*, *am*, emptied, contracted, mixed.

आरित्रिक ā-ritrika, adj. fr. *aritra*. Pāṇini IV. 2, 116.

आरिन्दम ā-rindama, *as*, m. patronymic of the prince Sana-śruta.

आरी ā-rī, cl. 4. A. -*riyate*, -*retum*, to trickle or flow upon, to flow over, water.

आरु 1. ā-ru, cl. 2. P. -*ruti* or -*ravīti*, -*ravitum*, to shout, to cry out; to praise.

Ā-rava, *as*, m. cry, crying, howling, crash, sound; N. of a people.

Ā-rāva, *as*, m. ery, crying; humming (of bees &c.); sound.

Ā-rāvin, *ī*, m. epithet of Jayasena.

आरु 2. ā-ru, *us*, m. a hog; a crab; the tree *Lagerstrœmia Regina*; (*us*), f. a pitcher.

आरुक ā-ruka, *am*, n. a medicinal plant of cooling properties growing on the Himālaya mountains.

आरुच् ā-ruč, Caus. -*roçayati*, -*yitum*, to regard as pleasant, to choose.

Ā-roka, *as*, m. shining through; small points of light between the threads of a web.

Ā-roçana, *as*, *ā*, *am*, shining.

आरुज् ā-ruj, *k*, *k*, *k* (rt. *ruj*), breaking.

Ā-rūja, *as*, *ā*, *am*, Ved. breaking, destroying; (*as*), m., N. of a Rakshas attendant on Rāvaṇa.

Ā-rūjatnu, *us*, *us*, *u*, Ved. breaking.

Ā-roga, *as*, m., N. of a sun [cf. ā-rāga].

आरुणपरजिन् ā-ruṇaparājīn, *ī*, m., N. of an ancient Kalpa work on the ritual of the Brāhmaṇas.

आरुणि ā-ruṇī, *is*, m. (fr. *aruṇa*), N. of Uddālaka, a renowned Brāhmaṇa teacher, son of Aruṇa Aupaveśi and father of Svetaketu; N. of Uddālaka, i. e. of Svetaketu; of Suparṇeya, son of Ptajāpati; of Vainateya, son of Vinatā.

Ā-ruṇeya, *as*, m. epithet of Svetaketu.

आरुणिन् ā-ruṇin, *inas*, m. pl., N. of a school derived from Vaiśāṃpāyana Āruṇī.

आरुणी ā-ruṇī, f., Ved. 'the red one,' a N. given to the horses of the Maruts, which are females. See *aruṇa*.

आरुध् ā-rudh, cl. 7. P. -*ruṇaddhi*, -*roddhum*, to keep off; Caus. -*rodḥayati*, -*yitum*, to obstruct, impede.

Ā-rodhana, *am*, n., Ved. secret place, innermost part.

आरुषी ā-ruṣī, f. (fr. *arusha*), N. of a daughter of Manu and mother of Aurva.

आरुष्कर ā-ruṣh-kara, *am*, n. the fruit of the *Senecarpus Anacardium*.

आरुह 1. ā-ruh, cl. 1. P. -*rohati*, -*rodḥum*, to ascend, mount, bestride; to venture upon, undertake; to attain, gain; Caus. -*rohayati* or -*ropayati*, -*yitum*, to cause to mount or ascend, raise; to cause to grow; to plant; to place, fasten; to attribute.

Ā-rurukṣhamāṇa, *as*, *ā*, *am* (Desid.), wishing to ascend.

Ā-rurukṣhu, *us*, *us*, *u*, desirous to rise or ascend or advance, &c.

2. ā-ruh, *k*, *k*, *k*, Ved. ascending; (*k*), f. excrescence, shoot (of a plant).

Ā-ruha, *as*, *ā*, *am*, leaping up, mounting, ascending; (*as*), m. ascent.

Ā-rukya, ind. having mounted, having ascended.

Ā-rūḍha, *as*, *ā*, *am*, mounted, ascended, risen; raised up, elevated on high: often used in compounds, e. g. *indriyārūḍha*, brought under the cognizance of the senses, perceived. — *Ārūḍha-val*, *ān*, *atī*, *at*, mounting, rising.

Ā-rūḍhi, *is*, f. ascent, mounting, ascending.

Ā-rodhavya, *as*, *ā*, *am*, to be ascended or mounted.

Ā-roḍhri, *dhā*, *ḍhri*, *ḍhri*, who or what mounts or rides, &c.

Ā-ropa, *as*, m. imposing (as a burden), burdening with, charging with; placing in or on; assigning or attributing to; relating to; superior position.

Ā-roṇaka, *as*, *ā*, *am*, planting, fixing, causing to ascend.

Ā-roṇaṇa, *am*, n. the act of placing or fixing in or on; causing to mount or ascend, raising to heaven; planting; trusting, delivering; the stringing of a bow.

Ā-roṇāṇya, *us*, *ā*, *am*, to be made to ascend; to be raised, placed, &c.

Ā-roṇita, *as*, *ā*, *am*, raised, elevated; fixed, placed, made; strung (as a bow); deposited, intrusted; consecrated; accidental, adventitious.

1. ā-roṇya, *as*, *ā*, *am*, to be placed or fixed on or in. 2. ā-roṇya, ind. having made to ascend, having caused to mount, having placed upon.

Ā-roṇyamaṇa, *as*, *ā*, *am*, being strung, being tried to be strung.

Ā-roha, *as*, m. one who mounts or ascends, a rider (on a horse &c.), one who is seated in a carriage; ascent, rising, creeping up, mounting, riding; haughtiness, pride; elevation, elevated place, altitude; a heap, mountain; a woman's waist, the buttocks; length; measure; descending (= *ava-roha*); a mine.

Ā-rohaka, *as*, *ā*, *am*, ascending; rising; raising up; (*as*), m. a rider; a tree.

Ā-rohana, *am*, n. the act of rising, ascending; the rising or growing of new shoots, growing (of plants); Ved. a carriage; an elevated stage for dancing; a ladder, a staircase; riding on (a horse &c.).

Ā-rohaṇika, *as*, *ī*, *am*, relating to ascent or mounting.

Ā-rohin, *ī*, *īnī*, *ī*, ascending, mounting; one who mounts or rides.

आरु ā-rū, *ūs*, *ūs*, *u*, of a tawny colour; (*ūs*), m. tawny (the colour).

आरे ā-re, ind. (see 2. āra), Ved. far, far from (with abl.); near. — *Āre-āgha*, *as*, *ā*, *am*, Ved. having evil far removed. — *Āre-avadya*, *as*, *ā*, *am*, Ved. one from whom blame or insult is far removed. — *Āre-satru*, *us*, *us*, *u*, Ved. one whose enemies are driven far away.

आरेवत ā-revata, *as*, m. a tree, = *ārag-badha*, q. v.; (*am*), n. the fruit of this tree.

आरेह्य ā-rehaṇa, *am*, n. (fr. rt. *rih* for *lih* with *ā*), Ved. licking, kissing.

आरोग्य ā-rogya, *am*, n. (fr. *a-roga*), freedom from disease, health.

आर्कि ā-ṛki, *is*, m. a son of Arka or the sun; epithet of the planet Saturn.

आर्क्ष ā-ṛksha, *as*, *ī*, *am* (fr. *ṛiksha*), stellar, regulated by the stars or constellations; (*as*), m. a son or descendant of Riksha; epithet of Āśvamedha, of Śrutarvan, of Saṇivarapa. — *Ārksha-varsha*, *as*, m. a stellar year or revolution of a constellation.

Ārkshya, patronymic of *ṛiksha* Pāṇini IV. 1, 105.

आर्क्षोद ā-ṛkshoda, *as*, *ī*, *am*, inhabiting the mountain Rikshoda.

आर्गल ārgala, *as*, *ī*, m. f. a bolt or bar. See *argala*.

आर्गध ārgadha, *as*, m. = *ārag-badha*, q. v.

आर्घ्य ārgḥā, f. a sort of yellow bee.

Āryha, as, ā, am, relating to this bee; (am), n. its honey.

आर्य्य *ārēa*, as, ī, am (fr. *arēā* or fr. *riē*), devout, worshipping; relating to the Rīc or Rīg-veda. *Ārēka*, as, ī, am, relating to the Rīg-veda; (am), n. an epithet of the Sāma-veda.

आर्य्यत्क *ārēatka*, as, m. a patronymic of Sara.

आर्य्यभिन *ārēabhīn*, inas, m. pl., N. of a school, founded by a pupil of Vaiśampāyana.

आर्य्य *ārēh* (ā-*riēh*), cl. 6. P. *ārēchati*, -*chitum*, to fall into (mischievous); to obtain; to partake of.

आर्य्य *ārjāva*, am, n. (fr. *riju*), straightness, straight direction; rectitude, propriety of act or observance; honesty, open behaviour; sincerity.

आर्य्यीक *ārjīka*, as, m. (cf. *rijīka*), Ved. originally perhaps a milk-vessel. This word probably denotes a celestial vessel, in which the heavenly Soma is purified, or one of the rivers which it forms in the sky; (Sāy.) a lake in the country Rījīkā.

Ārjīkiya, as, m. = the preceding; (ā), f. a terrestrial river; N. of the river Vipāśā.

आर्य्यनायन *ārjunāyana*, ās, m. pl. (fr. *arjuna*), N. of a people.

Ārjunāyanaka, as, ī, am, inhabited by the Ārjunāyanas.

आर्य्यनि *ārjuni*, is, m. a patronymic from Arjuna.

Ārjuneya, as, m. a patronymic of Kutsa.

आर्य्य *ārjī* (ā-*riijī*), cl. 1. A. *ārjijate*, -*jītum*, to strive after, to endeavour to obtain, to wish to possess.

आर्य्य *ārta*, as, ā, am (probably past pass. part. of rt. *ri* with prep. *ā*, but according to some fr. rt. *rit*, and according to others an irreg. formation fr. rt. *ard*, which ought to form *arṇa* with prep. *sam*, *nī* and *ri*, and *ardita* in other cases), struck by calamity, afflicted, pained, disturbed; injured; oppressed, suffering, sick, unhappy. — *Ārta-gala*, as, m., N. of the plant *Barleria Cærulea*. — *Ārta-tara*, as, ā, am, extremely pained, disturbed, confounded. — *Ārta-tā*, f. state of affliction, pain. — *Ārta-nāda* or *ārta-svara*, as, m., a cry of pain. — *Ārta-bandhu*, us, m. friend of the distressed.

Ārti, is, f. painful occurrence, pain, injury, mischief, evil; sickness; the end of a bow [cf. *arti* and *artni*]. — *Ārti-mat*, ān, atī, at, having or suffering pain; (ān), m., N. of a serpent. — *Ārti-han*, ā, ā, a, or *ārti-hara*, as, ā, am, destroying pain. — *Ārty-apaharaṇa*, am, n. the relieving of distress, pain, &c.

आर्य्यना *ārtanā*, f. (according to Sāy. derived fr. *ārta* above), Ved. a destructive combat; (as an adj.?) uncultivated, wild ground (? connected with *āra*, *araṇa*, *araṇya*, &c.).

आर्य्यपति *ārta-parṇi*, is, m. the son of Rīta-parṇa, a patronymic of Sudāsa.

आर्य्यभाग *ārta-bhāga*, as, m. son of Rīta-bhāga, a patronymic of Jarat-kārava.

आर्य्यव *ārta-va*, as, ā or ī, am (fr. *ritu*), belonging or conforming to the seasons or periods of time, seasonable; menstrual, relating to or produced by this discharge; (as), m. a section of the year, a combination of several seasons; (ī), f. a mare; (am), n. the menstrual discharge, certain days after the menstrual discharge fit for generation; fluid discharged by the female of an animal at the time of rut; a flower.

Ārtveyī, f. a woman during her courses.

आर्य्यी *ārtī*, f., Ved. the end of a bow, the place where the string or sinew is fastened; (*kopārvī*).

आर्य्यिनी *ārtvijina*, as, ī, am (fr. *ritvij*), fit for the office of a priest.

Ārtvijya, am, n. the office or business of a sacrificing priest, his rank or order.

आर्य्य *ārtvya*, as, m. a patronymic of Dvi-mūrdhan, a kind of Asura.

आर्य्य *ārtha*, as, ī, am (fr. *artha*), relating to a thing or object; material, significant (opposed to *śābda*, q. v.).

Ārthapatya, am, n. (fr. *artha-pati*), power over or possession of a thing.

Ārthika, as, ī, am, significant, wise, rich; substantial, real, pertaining to the true substance of a thing.

आर्य्य *ārdra*, as, ā, am (said to be fr. rt. *ard*), wet, moist, damp; fresh, not dry, succulent, green (as a plant), living; fresh, new; soft, tender, full of feeling, warm; loose, flaccid; (as), m., N. of a grandson of Prithu; (ā), f. the fourth or sixth Nakshatra or lunar mansion. — *Ārdra-kāshtha*, am, n. green wood, timber not dry. — *Ārdra-tā*, f. or *ārdra-tva*, am, n. wetness, moisture; freshness, greenness; softness, tenderness. — *Ārdra-dānu*, us, ā, u, Ved. granting moisture. — *Ārdra-nayana*, as, ā, am, moist-eyed, weeping, suffused with tears. — *Ārdra-parv*, is, is, i, Ved. having moist or dripping fellies (said of a carriage). — *Ārdra-pavitra*, as, ā, am, Ved. having a wet strainer; epithet of the Soma. — *Ārdra-māshā*, f. a leguminous shrub, *Glycine Debilis*. — *Ārdra-sāka*, am, n. fresh ginger. — *Ārdra-hasta*, as, ā, am, Ved. moist-handed. — *Ārdrā-lubdhaka*, as, m. the dragon's tail or descending node.

Ārdraka, am, n. ginger in its undried state; (as, ī, am), bom under the constellation Ārdra; (as), m., N. of a son of Vasumitra.

Ārdraya, nom. P. *ārdrayati*, -*yitum*, to make wet, moisten.

आर्य्य *ārdh* (ā-*riḍh*), Desid. A. *ertsate*, to wish to obtain or to collect.

आर्य्य *ārdha* (fr. *ardha*), used at the beginning of compounds to express 'half.'

Ārdhadraupika, as, ī, am, bought with half a drona, containing it, &c.

Ārdhadhātuka, as, ī, am, applicable to half the root or to the shorter form of the verbal base; this is the name of those terminations and affixes which belong to the six non-conjugational or general tenses. These terminations are supposed to be affixed immediately to the root or with the interposition only of an augment, such as the inserted *l*.

Ārdhaprasthika, as, ī, am, bought &c. with half a prastha.

Ārdhamāsika, as, ī, am, lasting &c. for half a month; observing or practising (continence &c.) for a fortnight.

Ārdharātrika, ās, m. pl. (fr. *ardha-rātra*), N. of an astronomical school who reckoned the beginning of the motions of the planets from midnight.

Ārdhika, as, ī, am, sharing half, an equal partner; relating to half; (as), m. one who ploughs the ground for half the crop.

आर्य्य *ārdhuka*, as, ī, am (fr. rt. *riḍh*), Ved. conducive to success, useful, beneficial.

आर्य्य *ārpay*, Caus. fr. rt. *ri* with *ā*. See 2. *ār*. *Ārpayitri*, tā, m., Ved. one who injures or hurts.

आर्य्य *ārbhava*, as, ī, am (fr. *riḍhu*), belonging or sacred to the Rībhū.

आर्य्य *ārya*, as, ā, m. f. (fr. *arya*, rt. *ri*), a loyal or faithful man, a man of one's own race; one who is faithful to the deities of his country; N. of the Hindū and Iranian people (opposed to *an-ārya*, *dasyu*, *dāsa*); in later times N. of the first three castes (opposed to *śūdra*); a man highly esteemed, a respectable, honourable man; a master, an owner; a friend; a Vaiśya; Buddha; (with Buddhists) a man who has thought on the four chief principles of Buddhism and lives according to them; a son of Manu Sāvārṇa;

(as, ā or ī, am), Āryan, favourable to the Āryan people; behaving like an Āryan, worthy of one, honourable, respectable, noble; of a good family; excellent; wise; suitable; (ā), f. a name of Pārvatī; a kind of metre of two lines, each line consisting of seven and a half feet; each foot containing four instants, except the sixth of the second line, which contains only one, and is therefore a single short syllable; hence there are thirty instants in the first line and twenty-seven in the second; [with *ārya* cf. the Old Germ. *ēra* and Mod. Germ. *ēhre*.] — *Ārya-grīhya*, as, ā, am, easily to be got by honourable men, to be received with honour by noble men; decorous, respectable, right. — *Ārya-tā*, f. or *ārya-tva*, am, n. honourable behaviour. — *Ārya-deva*, as, m., N. of a pupil of Nāgārjuna. — *Ārya-deśa*, as, m. a region inhabited by Āryans or followers of the Āryan laws. — *Āryadeśya*, as, ā, am, originating from such a region. — *Ārya-putra*, as, m. son of an Āryan or honourable man; the son of a spiritual preceptor; honorific designation of the son of an elder brother; of a husband by his wife; of a prince by a general; a husband (in theatrical language). — *Ārya-prāya*, as, ā, am, inhabited by Āryan people; abounding with respectable persons. — *Ārya-bhaṭṭa*, as, m., N. of a renowned astronomer, the inventor of algebra, among the Hindūs. — *Ārya-bhāva*, as, m. honourable character or behaviour. — *Ārya-mārga*, as, m. the way of the honourable, the respectable way. — *Ārya-miśra*, ās, m. pl. an assembly of respectable or honourable men; (as, ā, am), distinguished, respectable; (as), m. a gentleman, a man of consequence. — *Ārya-yuvan*, ā, m. an Āryan youth. — *Ārya-rāja*, as, m., N. of a king. — *Ārya-rūpa*, as, ā, am, one who has only the form of an Āryan; a hypocrite, an impostor. — *Āryalingin*, ī, īnī, ī, one who bears the external semblance of an Āryan or honourable man, an impostor. — *Ārya-varman*, ā, m., N. of a king. — *Ārya-vṛtta*, am, n. the behaviour of an Āryan or noble man; (as, ā, am), behaving like an Āryan; virtuous, good, pious. — *Ārya-veśa*, as, ā, am, dressed like an Āryan, well clothed, fine. — *Ārya-vrata*, as, ā, am, one who observes the laws and ordinances of the Āryans or honourable men. — *Ārya-sangha*, as, m. the whole body of the Āryans, the collective body of noblemen; N. of a renowned philosopher, founder of the school of the Yogākāras. — *Ārya-satya*, am, n. a noble or sublime truth; four such truths form the four chief principles of Buddhism. — *Ārya-siṅha*, as, m., N. of a Buddhist patriarch. — *Ārya-hṛīdyā*, as, ā, am, beloved by the noble. — *Ārya-gīti*, is, f. a variety of the Āryā metre, containing eight equal feet or thirty-two syllabic instants in each verse of the couplet. — *Āryāvarta* ('*ya-āv*'), as, m. abode of the noble or excellent; the sacred land or place of residence of the Āryans; N. of the land extending from the eastern to the western sea, and bounded on the north and south by the Himālaya and Vindhya mountains. — *Āryā-vilāsa*, as, m. title of a work. — *Āryāśṭasata* ('*ya-ashṭa-śa*'), am, n. title of a work of Ārya-bhaṭṭa, consisting of eight hundred distichs.

Āryaka, as, m. an honourable, respectable man; a grandfather; N. of a cowherd who became king; of a Nāga. — *Āryakā* or *āryikā*, f. a respectable woman; (*ikā*), f., N. of a Nakshatra; (*akam*), n. a ceremony performed to the manes, the vessel &c. used in sacrifices made to the manes.

Āryāṇaka, N. of a country.

आर्य्य *ārēak*, ind. after, afterwards, behind. See *ārēak*.

आर्य्य *ārśa*, as, ī, am (fr. *riśya*), Ved. belonging to the antelope.

आर्य्य *ārsha*, as, ī, am (fr. *riṣhī*), relating or belonging to or derived from Rīshis, i. e. the poets of the Vedic and other old hymns, archaic; (as), m. a form of marriage derived from the Rīshis, the father of the bride receiving one or two pairs of kine from the bridegroom; (am), n. the speech of a

Rishi, the holy text, the Vedas; sacred descent; the derivation (of a poem) from a Rishi author; (ā), f. a class of Vedic metres. — *Ārshodhā* (°sha-ūdh°), f. a wife married according to the Ārsha form.

Ārshēja, as, ī, am, relating or belonging to or derived from a Rishi, of sacred descent; venerable, respectable; (am), n. sacred descent. — *Ārshēja-vat*, ān, atī, at, Ved. connected with sacred descent.

आषभ *ārshabha*, as, ī, am (fr. *ṛishabha*), derived from a bull, produced by one.

Ārshabhī, īs, m., N. of the first Cakravartin in Bhārata; a son of the first Tirthakṛit Rishabha.

Ārshabhya, as, ā, am, a steer sufficiently full-grown to be used or one fit to be castrated.

आर्षिषेण *ārshṭiṣheṇa*, as, m. a patronymic of Devāpi.

आर्हत *ārhatā*, as, ī, am (fr. *arhat*), belonging to the doctrine of Jina or the Jains; (as), m. a Jaina, a follower of the doctrines of Jina.

Ārhatya, am, n. the quality or practice of an Ārhat or Jain saint.

आल *āla*, am, n. spawn, any discharge of venomous matter from poisonous animals; yellow arsenic, orpiment; (as, ā, am), not small, large, extensive. — *Ālākta* (°la-ak°), as, ā, am, Ved. anointed with poison (as an arrow).

आलक्ष *ālaksh*, cl. 10. P. A. -*lakshayati*, -te, -yitum, to descry, behold.

1. *ā-lakshya*, as, ā, am, to be observed, visible, apparent.

आलक्ष्य *ālakshya*, am, n. (fr. *a-lakshya*), misfortune, crime.

आलक्ष्य 2. *ā-lakshya*, as, ā, am (3rd ā prefixed in the sense of diminution), scarcely visible.

आलगर्द *ālagarda*, as, m. a species of Cobra. See *ālagarda*.

आलप *ā-lap*, cl. 1. P. -*lapati*, -pitum, to address, speak to, converse: Caus. -*lāpayati*, -yitum, to engage (another) in conversation, to question.

Ā-lāpa, as, m. speaking to, addressing, speech, conversation, communication; statement of the question in an arithmetical or algebraic sum; a question. — *Ā-lāpa-vat*, ān, atī, at, speaking, addressing.

Ā-lāpana, as, ā, am, causing to speak or converse about; (am), n. speaking to, conversing with.

Ā-lāpanīya or *ā-lāpya*, as, ā, am, to be said or spoken, to be spoken to or addressed.

Ā-lāpīn, ī, inī, ī, speaking or conversing with; (inī), f. a lute made of a gourd.

आलभ *ā-labh*, cl. 1. A. -*labhate*, -labdhum, to take hold of, touch, handle.

Ā-labhana, am, n. taking hold of, bringing (?).

1. *ā-labhya*, as, ā, am, Ved. fit to be killed or sacrificed.

2. *ā-labhya*, ind. having received or obtained.

Ā-lambha, as, m. taking hold of, seizing, touching; tearing off, rooting out (of plants); the killing of the animal at a sacrifice.

Ā-lambhana, am, n. taking hold of, touching; killing.

Ā-lambhanīya, as, ā, am, to be taken hold of or handled, to be touched.

Ā-lambhin, ī, inī, ī, touching, taking hold of.

Ā-lambhya, as, ā, am, obtainable, to be obtained; fit or proper to be killed.

आलम्ब *ā-lamb*, cl. 1. A. -*lambate*, -bitum, to rest or lean upon; to hang from; to depend; to lay hold of, support, seize; to strike up (a tune or note).

Ā-lamba, as, ā, am, hanging down; (as), m. that on which one rests or leans; support; receptacle; a prop; an asylum; depending on or from; a perpendicular; (ā), f., N. of a plant with poisonous leaves.

Ā-lambana, am, n. depending on or resting upon,

hanging from; supporting, sustaining; fundament, base; reason, cause; (in rhetoric) the natural and necessary connection of feeling with the cause which excites it; the mental exercise practised by the Yogi in endeavouring to realize the gross form of the eternal; silent repetition of a prayer; (with Buddhists) the five attributes of things corresponding to the five senses, viz. form, sound, smell, taste, and touch; also dharma or law corresponding to *manas*.

Ālambāyana or *ālambāyāni-putra*, as, m., N. of a teacher.

Ā-lambi, īs, m., N. of a pupil of Vaiśampāyana.

Ā-lambita, as, ā, am, pendent, suspended, hanging from or on; supported, upheld; protected.

Ā-lambin, ī, inī, ī, hanging from, resting or leaning upon; depending on or from; laying hold of, supporting, maintaining; wearing; (inas), m. pl. N. of a school.

Ā-lambya, ind. having supported; supporting, sustaining; taking by the hand.

आलय *ā-laya*. See under 2. *ā-lī*.

आलर्क *ālarka*, as, ī, am (fr. *alarka*), caused by or relating to a mad dog.

आलवण्य *ālavanya*, am, n. (fr. *a-lavana*), ugliness, insipidity.

आलवाल *ālavāla*, am, n. a basin for water round the root of a tree. See *ālavāla*, *āvāla*.

आलस *ālasa*, as, ī, am (fr. *a-lasa*), idle, slothful, lazy.

Ālasya, as, ī, am, idle, slothful, apathetic; (am), n. idleness, sloth, want of energy. — *Ālasya-nibandhana*, as, ā, am, originating in indolence.

आलार्क *ālārka*. See under *āla*.

आलाल्य *ālālyā*, as, ā, am (rt. *laṭ* for *raṭ*), Ved. being amongst the breakers of the sea (?).

आलात *ālāta*, am, n. a firebrand; a coal burning or extinguished. See *ālāta*.

आलान *ālāna*, am, n. (etym. doubtful), the post to which an elephant is tied; the rope that ties him; a fetter, a tie; a rope or string; tying, binding; (as), m., N. of a minister of Śiva.

Ālānka, as, ā, am, serving as a post to which an elephant is tied.

आलाप *ā-lāpa*, &c. See under *ā-lap*.

आलाबु *ālābu*, us, or *ālābū*, ūs, f. a pumpkin gourd. See *ā-lābu*.

आलावर्त *ālāvarta* (°la-āv°?), am, n. a fan made of cloth.

आलाम्य *ālāmya* (°la-ās°), as, m. a crocodile ('poison-mouthed'; see *ālā*).

आलि *ālī*, is, m. (see *ali*), a scorpion; a bee; (īs), f. a woman's female friend; a row, range, continuous line [cf. *āvalī*]; a ridge or mound of earth crossing ditches, dividing fields, &c.; a dike; a line, a race, family; (īs, īs, ī), useless, idle, unmeaning; pure, honest, sincere.

Ālin, ī, m. a scorpion [cf. *alin*].

Ālī, f. a female friend, row, range, line, &c.

आलिख *ā-likh*, cl. 6. P. -*likhati*, -lekhitum, to write, delineate.

Ā-likhat, am, n. scratching; N. of an evil spirit.

Ā-likhya, ind. portraying, delineating, sketching.

Ā-lekhana, as, ā, am, scratching, painting; (as), m., N. of a teacher; (ī), f. a brush, a pencil; (am), n. scratching, writing, painting.

Ā-lekhyā, as, ā, am, to be written, to be delineated or painted; (am), n. a painting, writing. — *Ā-lekhyā-lekhā*, f. painting. — *Ā-lekhyā-śeṣa*, as, ā, am, having nothing left but a painting, deceased.

आलिगी *ālīgī*, f., Ved., N. of a serpent.

आलिङ्ग *ā-liṅg*, cl. 1. P. A. -*liṅgati*, -te,

-gtum, or cl. 10. P. -*liṅgayati*, -yitum, to clasp, join the limbs closely; to encircle, embrace.

Ā-linga, as, m. embracing; a kind of drum.

Ā-lingana, am, n. clasp, embracing, an embrace.

Ā-lingita, as, ā, am, embraced; (am), n. an embrace. — *Ā-lingita-vat*, ān, atī, at, one who has embraced.

Ā-lingin, ī, inī, ī, embracing; (ī), m. a small drum, shaped like a barley corn and carried upon the breast.

1. *ā-lingya*, as, ā, am, to be embraced; (as), m. a small drum.

2. *ā-lingya*, ind. having embraced.

आलिञ्जर *ālīnjara*, as, m. a large clay water-jar.

आलिन्द *ālinda* or *ālindaka*, as, m. a terrace before a house, a raised place or terrace for sleeping upon. See *ālinda*.

आलिप *ā-lip*, cl. 6. P. -*limpati*, -leptum, to anoint, besmear.

Ā-līpta, as, ā, am, anointed, smeared, plastered.

Ā-līpana, am, n. whitening or painting the floor, wall, &c., on festival occasions.

Ā-lepa, as, m. smearing, plastering, anointing; liniment.

Ā-lepana, am, n. smearing, plastering; liniment.

आली 1. *ālī*, f. See under *ālī* last col.

आली 2. *ā-lī*, cl. 4. A. -*liyate*, -letum or -lātum, to settle down upon; to melt; faint.

Ā-laya, as, am, m. n. a house, a dwelling, a receptacle, an asylum; (frequently at the end of a compound, e. g. *hīmālaya*, the abode of snow.)

Ā-līna, as, ā, am, melted, fused.

Ālinaka, am, n. tin; lead (from its melting easily).

आलीढ *ā-līdha*, as, ā, am (rt. *lih*), eaten, licked, lapped by the tongue, scraped; (as), m., N. of a man; (am), n. an attitude in shooting, the right knee advanced, the left leg retracted.

आलीढक *ālīdhaka*, am, n. the frolic of a calf; (etym. doubtful, perhaps for *ādhilaka*.)

आलु *ālu*, us, m. (said to be for *āru* fr. rt.

ṛi), an owl; an esculent root, *Arum Campanulatum*; in the modern dialects this name is applied to the yam, potato, &c.; ebony, black ebony; (us or ūs), f. a pitcher, a small water-jar; (u), n. a raft, a float.

Āluka, as, m. a kind of ebony; an epithet of Śeṣha, the chief of the Nāgas or serpent race; (am), n. the esculent root of *Amorphophallus Campanulatus*.

आलुञ्चन *ā-luñcana*, am, n. (rt. *luñc*), tearing in pieces, rending.

आलुङ् *ā-luḍ*, cl. 1. P. -*loḍati*, -loḍitum, to stir up, mix, agitate.

Ā-loḍana, am, n. mixing, blending; stirring, shaking, agitating.

Ā-loḍita, as, ā, am, mixed, blended, shaken, agitated.

आलून *ā-lūna*, as, ā, am (rt. *lū*), cut, cut off.

आलुखन *ā-lekhana*, &c. See under *ā-likh*.

आलोक *ā-lok*, cl. 1. A., 10. P. -*lokate*, -kitum, -lokayati, -yitum, to look forth; to behold;

to consider, contemplate, regard.

Ā-loka, as, m. looking, seeing, beholding, sight, aspect; light, lustre, splendor; flattery, praise, complimentary language, panegyric; section, chapter.

Ā-lokana, am, n. seeing, looking, sight, beholding.

Ā-lokaniya, as, ā, am, visible; to be considered, regarded. — *Ālokaniya-tā*, f. the being visible.

Ā-lokita, as, ā, am, seen, beheld.

Ā-lokīn, ī, inī, ī, seeing, beholding.

Ā-lokya, ind. having seen or looked at, beholding.

आलोच *ā-loc*, cl. 1. A. -*locate*, -cītum, to behold, view, perceive, consider, reflect.

Ā-loṇaka, as, ā, am, beholding; causing to see; (am), n. the faculty of vision or the cause of sight.
Ā-loṇana, am, ā, n. f. seeing, perceiving; considering, reflecting.

Ā-loṇita, as, ā, am, seen, beheld, considered.
1. ā-loṇya or ā-loṇaniya, as, ā, am, to be seen, thought of or considered.
2. ā-loṇya, ind. having considered, having reflected.

आलोल ā-lola, as, ā, am, trembling slightly, rolling (as an eye); shaken, agitated; (as), n. trembling, agitation.
Ā-lolita, as, ā, am, shaken, agitated.

आव āva, the base of the dual cases of the pronoun of the 1st person; Nom. Acc. āvām (Ved. āvam); Inst. Dat. Abl. āvābhyām; Gen. Loc. āvayos.

आवच् ā-vac, cl. 3. P., Ved. -vīakti, -vak-tum, to invoke.

आवत् ā-vat, t, f. (fr. 3. ā), Ved. proximity, (opposed to parā-vat.)

आवद् ā-vad, cl. 1. P., Ved. -vadati, -ditum, to shout at, invoke, celebrate.

आवनेय āvaneya, as, m. (fr. avani), son of the earth; epithet of the planet Mars.

आवन्तिक āvantika, as, i, am (fr. avanti), coming from or belonging to Avanti or the district of Oujein; (ās), m. pl., N. of a Buddhist school; (ā), f., N. of the daughter of a Brāhman.

Āvantya, as, ā, am, coming from or being in the country Avanti; (as), m. a prince or an inhabitant of Avanti or of Oujein; the offspring of a degraded Brāhman.

आवप् ā-vap, cl. 1. P. A. -vapati, -te, -vap-tum, to sow, scatter; to pour out; to offer: Caus. P. -vāpayati, -yitum, to shave, cut off, trim.

Ā-vapana, am, n. the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, wearing; (i), f., Ved. a vessel, a jar.

Ā-vapantika, as, ā, am, Ved. scattering.

Ā-vāpa, as, ā, am, scattering, throwing; (as), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Ā-vāpaka, as, m. a bracelet of gold, &c.

Ā-vāpana, am, n. a loom, an implement for weaving; a reel or frame for winding thread.

Ā-vāpika, as, ā, am, additional, inserted, supplementary.

आवय 1. āvaya, am, n. (fr. 2. a-vī), Ved. non-conception, barrenness.

आवय 2. āvaya, as, ā, m. f. water.

आवयान् āvayāṅ, s, m. (fr. ava-yāṅ), Ved. one who expiates or averts by means of sacrifice; (Sāy. as if from rt. vī with ā) one who causes the sacrifice to go to the gods.

आवरसमक āvarasamaka, as, i, am (fr. avara-sama), to be paid in the following year.

आवर्जित ā-varjita. See under ā-vrij.

आवर्त ā-varta, &c. See under ā-vrit.

आवर्हित ā-varhita, as, ā, am, eradicated, plucked up by the roots.

आवलि āvali, is or ī, f. (fr. rt. val with ā?), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग ā-valg, cl. 1. P. A. -valgati, -te, -gītum, to spring, to jump, to leap up.

आवल्गुज āvalguja, as, i, am (fr. a-valgu-ja), produced from the plant Vernonia Anthelmintica.

आवशीर āvaśira, ās, m. pl., N. of a people.

आवश्य āvaśya, am, n. (fr. avāśya), necessity, inevitable act or conclusion.

Āvaśyaka, as, i, am, necessary, inevitable: (am), n. necessity, inevitable act or conclusion; (āvaśyaka-kṛi, to do what nature makes necessary.)—Ā-vaśyaka-tva, am, n. or āvaśyaka-tā, f. necessity, inevitability.

आवस् ā-vas, cl. 1. P. -vasati, -vastum, to inhabit, be occupied or engaged in (with acc.): Caus. P. -vāsyati, -yitum, to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place. Ā-vasatt, is, f. the night, i. e. the time during which one rests.

Ā-vasatha, as, m. a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, as, i, am, inhabiting a house, household, domestic; keeping a sacred fire in one's house. Āvasathya, as, ā, am, being in a house; (as), m. the sacred fire kept in a house; (as, am), m. n. a dwelling for pupils and ascetics; (am), n. placing a sacred fire within a house.

Ā-vāsa, as, m. abode, residence, dwelling, house.

आवसायिन् āvasāyin, i, inī, i (fr. avasa-āyin), Ved. going after a livelihood or provisions.

आवसित āvasita, as, ā, am, stored (as grain), winnowed; ripe, full-grown. See ava-sita.

आवस्थिक āvasthika, as, i, am (fr. 2. avasthā), founded on circumstances, suitable, adapted to.

आवह् ā-vah, cl. 1. P. -vahati, -vodhūm, to bring, to bring to pass: Caus. P. -vāhayati, -yitum, to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, as, ā, am, bringing, bringing to pass, producing; what bears or conveys; (as), m., N. of one of the seven winds or bands of air, that which is usually assigned to the bhūvar-loka or atmospheric region between the bhūr-loka and svar-loka; one of the seven tongues of fire.

Ā-vahat, an, anti, at, bringing, receiving.

Ā-vahana, am, n. bringing near.

Ā-vahamāna, as, ā, am, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, as, m. marrying; N. of a son of Svapalka.

Ā-vāhana, am, n. sending for, inviting, calling; offering oblations with fire; (i), f. a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, as, ā, am, invoked, invited.

आवा ā-vā, cl. 2. P. -vāti, -tum, to blow from all quarters, to blow upon: Desid. P. A. -vīvāsati, -te, to care for, be attentive to, favour.

Ā-vāt, ān, āti or ānti, at, blowing.

आवाथा ā-vādhā, f. (see ā-bādhā), pain, distress; segment of the base of a triangle.

आवाप āvāpa, &c. See under ā-vap.

आवाल āvāla, am, n. a basin of water round the foot of a tree. See ālavāla.

आवास ā-vāsa. See under ā-vas.

आविक ārika, as, i, am (fr. avi), relating to or derived from sheep; woollen; (am), n. a woollen cloth, blanket.—Āvika-sautrika, as, i, am, made of woollen thread.

आविक्षित āvikṣhita, as, m. (fr. a-vikṣhit), a patronymic of Marutta.

आविग्न āvigna, as, m. the fruit tree Carissa Carandas L. See a-vigna.

आविज्ञान्य āvijñānya, as, i, am (fr. a-vijñā-na), Ved. undistinguishable.

आवितन् ā-vi-tan, cl. 8. A. -tanute, -nitum, to diffuse light over, illuminate.

आविद् 1. ā-vid, Caus. P. -vedayati, -yitum, to make known, report, declare, announce.

2. ā-vid, t, f., Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with āvis and āvitta.

Ā-vidvas, ān, uṣhī, as, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, as, ā, am, making known, reporting, announcing; (as), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, am, n. representation, stating a complaint, addressing or apprising respectfully.

Ā-vedaniya, as, ā, am, to be declared or reported or announced.

Ā-vedtta, as, ā, am, made known, communicated, represented.

Ā-vedin, i, inī, i, announcing, declaring.

1. ā-vedya, ind. having made known.

2. ā-vedya, as, ā, am, to be represented or made known.

Ā-vedyamāna, as, ā, am, being made known, stated or represented.

आविदूर्य āvidūrya, am, n. (fr. a-vidūra), proximity.

आविभा ā-vi-bhā, cl. 2. P., Ved. -bhāti, -tum, to kindle on all sides (with dat. of the thing kindled, Rīg-veda I. 71, 6).

आविभाव āvir-bhāva. See under āvis.

आविल āvila, as, ā, am (said to be fr. rt. vil with ā), turbid (as a fluid), foul, not clear.—Āvilakanda, as, m., N. of a root.

Āvilaya, nom. P. āvilayati, -yitum, to make turbid, to blot.

आविश ā-viś, cl. 6. P. -viśati, -veshṭum, to go towards, approach; to enter; to take possession of; to arise: Caus. -veśayati, -yitum, to cause to enter.

Ā-viśat, an, ati or anti, at, approaching, entering.

Ā-viśhta, as, ā, am, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent.—Āviśhta-linga, as, ā, am, (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. pradhānam, upa-sarjanam, &c.).

Ā-veśa, as, m. joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniacal frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apoplectic or epileptic giddiness.

Ā-veśana, am, n. entering, entrance; possession by devils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, as, i, am, own, peculiar; inherent; (as, i, am), m. f. n. a guest, a visitor; (am), n. entering into; hospitable reception, hospitality.

आविष् ā-viśh, cl. 3. P. A., Ved. -veveshti, -veviśhte, -veshṭum, to pervade, penetrate, visit, go through.

आविस् āvis, ind. (said to be connected with vahiś and ava; or, according to others, fr. ā-vid: cf. Gr. εἶ; Lat. ex?), before the eyes, openly, manifestly, evidently; (very often joined to the roots as, bhū, and kṛi.)

Āvir-bhū, cl. 1. P. -bhavati, -vītum, to be or become apparent or visible, to appear, become manifest, be present before the eyes.—Āvir-bhāva, as, m. manifestation, becoming visible, presence.—Āvir-bhūta, as, ā, am, manifest, become visible, appeared.

Āviśh-kṛi, cl. 8. P. -karoti, -kartum, to make

apparent, reveal, uncover, show. — *Āviṣh-karaṇa*, *am*, n. or *āviṣh-kāra*, *as*, m. making visible, manifestation. — *Āviṣh-kṛta*, *as*, *ā*, *am*, made visible, revealed, uncovered, evident, manifest, known.

Āviṣhṭya, *as*, *ā*, *am*, Ved. apparent, manifest.
Āviṣ-tarām, ind., Ved. in a more manifest way.

आवी 1. *ā-vī*, cl. 2. P., Ved. -*veti*, -*tum*, to go towards, approach, enter.

2. *ā-vī*, f. the pangs of child-birth. (For *āvi*, f. of *āvya*, see *āvya* next col.)

Āvita, *as*, *ā*, *am*, entered, passed, gone; placed, hung; (*as*), m. the sacrificial cord worn in a particular manner.

Āvitān, *i*, m. a Brāhman who wears the sacrificial cord in a particular manner, especially on the right shoulder.

आवुक *āvuka*, *as*, m. a father (in theatrical language).

आवृ *ā-vri*, cl. 5. 9. P. A. -*vṛiṇoti*, -*vṛiṇute*, -*vṛiṇā*, -*ṇite*, -*voritum* or -*ritum*, to choose, desire; to cover, hide, conceal; fill, surround; to enclose, comprehend, shut, hem in; to keep off: Caus. P. -*vārayati*, -*ṇitum*, to cover, enclose, ward off, keep off.

Ā-varaka, *as*, *ā*, *am*, what covers or conceals, a cover, a veil.

Ā-varaṇa, *as*, *ā*, *am*, covering, hiding, concealing; (*am*), n. covering, concealing, hiding; shutting, enclosing; an obstruction, interruption; a covering, a garment, cloth; anything that protects, an outer bar or a fence, a wall; a shield; a bolt, lock; mental blindness. — *Āvaraṇa-sakti*, *is*, f. the power of illusion, that which veils the real nature of things.

Ā-vāra, enclosing, keeping off, in the words *dur-āvāra*, *skandhāvāra*, q. q. v. v.

Ā-vārī, *is*, m. a shop, a stall.

Ā-vārya, ind. having enclosed, having covered; concealing; warding off.

Ā-vṛita, *as*, *ā*, *am*, enclosed, encompassed, surrounded (by a ditch, wall, &c.); covered, screened, concealed; invested, involved; spread, overspread, overcast; filled with, abounding with; (*as*), m. a man of mixed origin, the son of a Brāhman by a woman of the Ugra caste.

Ā-vṛiti, *is*, f. covering, enclosing, hiding.

आवृज् *ā-vrij*, cl. 1. A. -*varjate*, -*ṇitum*, to bestow, give: Caus. P. -*varjayati*, -*ṇitum*, to turn over, incline, bend, pour out, to cause to yield, overcome.

Ā-varjita, *as*, *ā*, *am*, inclined, poured down, made to flow downwards.

Ā-varjya, ind. turning down slantwise, inclining, pouring out.

आवृत् 1. *ā-vṛit*, cl. 1. A. -*vartate*, -*titum*, to turn or go towards, to turn round, turn back, revolve, return: Caus. P. -*vartayati*, -*ṇitum*, to cause to turn; to roll; to cause to roll down, shed; to attract: A. -*vartayate*, to turn round or back.

Ā-varta, *as*, m. turning, winding, turning round, revolving; whirl, gulf, whirlpool; deliberation, revolving (in the mind); a lock of hair that curls backwards, especially on a horse; the two depressions of the forehead above the eyebrows; a crowded place where many men live close together; a kind of jewel; N. of a form of cloud personified; (*ā*), f., N. of a river; (*am*), n. a mineral substance, pyrites, marcasite.

Ā-vartaka, *as*, m. a kind of poisonous insect; N. of a form of cloud personified; depression above the frontal ridge or over the eyebrows; whirlpool; revolution; revolution of the mind from the influence of the senses; a curl of hair; (*i*), f., N. of a creeping plant.

Ā-vartana, *as*, *ā*, *am*, Ved. turning round or towards; revolving; (*am*), n. turning, turning round, returning; circular motion, gyration, churning, stirring anything in fusion; melting metals together, aligation; the time when the sun begins to cast shadows towards the east or when shadows are cast in an

opposite direction; repeating, doing over again; study, practising; (*i*), f. a crucible. — *Āvartana-maṇi*, *is*, m. a gem of secondary order, generally known as *Rājāvarta*.

Ā-vartanīya, *as*, *ā*, *am*, to be turned round or whirled; to be reversed; to be repeated.

Ā-vartamāna, *as*, *ā*, *am*, going round, revolving; advancing, proceeding.

Ā-vartita, *as*, *ā*, *am*, turned round, stirred round.

Ā-vartita, *i*, *inī*, *i*, what whirls or turns upon itself; returning; (*i*), m. a horse having curls of hair on various parts of his body, considered as a lucky mark; (*inī*), f. a whirlpool; N. of the plant *Odina Pinnata*.

2. *ā-vṛit*, *t*, f. turning towards or round, entering; (*Sāy.*) causing to turn towards; turn of a path or way, course, process, direction; progress of an action, occurrence, a series of actions, order, method. — *Āvṛit-va*, *ān*, *atī*, *at*, Ved. turned or turning towards.

Ā-vṛita, *as*, *ā*, *am*, turned round, stirred, whirled; reverted, averted; retreated, fled.

Ā-vṛitti, *is*, f. turning towards, entering, turning back or from, reversion, retreat, flight; recurrence to the same point; repetition; turn of a way, course, direction; occurrence; revolving, going round; worldly existence, the revolution of births; use, employment, application. — *Āvṛitti-dīpaka*, *am*, n. (in rhetoric) laying stress upon a word by repeating it.

Ā-vṛitya, ind. having turned, turning towards.

आवृध् *ā-vṛidh*, cl. 1. A. -*vardhate*, -*dhitum*, to increase.

आवृष *ā-vṛiṣh*, cl. 1. P. A., Ved. -*varshati*, -*te*, -*ṣhitum*, to rain, to pour out (a libation).

Ā-vṛiṣṭi, *is*, f. raining, pouring.

आवेग *ā-vega*, *as*, m. (rt. *vij*), hurry, haste produced by excitement; flurry, agitation; (*i*), f. the plant *Convolvulus Argenteus*.

आवेणिक *āveṇika*, *as*, *i*, *am* (fr. *a-veṇi*), not connected with anything else; independent.

आवेदक, **आवेदन**, &c. See under 1. *ā-vid*.

आवेश *ā-veśa*, &c. See under *ā-viś*.

आवेश *ā-veshṭa*, *as*, m. (rt. *veshṭ*), surrounding, covering with.

Ā-veshṭaka, *as*, m. a wall, a fence, an enclosure.

Ā-veshṭana, *am*, n. wrapping round, binding, tying; a wrapper, an envelope, a bandage; an enclosure.

Ā-veshṭita, *as*, *ā*, *am*, surrounded, enveloped, inclosed, bound or tied.

आव्य *āvya*, *as*, f. *āvī*, *am*, Ved. belonging to sheep; woollen.

आव्यध *ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-āḥum*, poet. -*veddhum*, to shoot at, to throw; to hit, pierce, wound; to pin on.

Ā-viddha, *as*, *ā*, *am*, cast, thrown, sent; pierced, wounded; disappointed; crooked; false, fallacious; stupid, foolish. — *Āviddha-karṇī* or *āviddha-karṇikā*, f., N. of a plant.

Ā-viddha, *as*, m. an awl, a drill, a kind of gimlet worked by a string.

Ā-vēdhya, *as*, *ā*, *am*, to be pierced, pinned on, put on.

Ā-vyādhin, *i*, *inī*, *i*, Ved. wounding, attacking; (*inī*), f. a band of robbers.

आव्युषम् *ā-vyusham* Ved., ind. till the dawn.

आव्रज् *ā-vraj*, cl. 1. P. A. -*vrajati*, -*te*, -*ṇitum*, to walk towards or up to; to return.

आव्रश् *ā-vraś*, cl. 6. P., Ved. -*vriśati*, -*vraścitum* or -*vraśṭum*, to tear off, cut off, tear in pieces, interrupt.

Ā-vraścana, *am*, n., Ved. the stump of a tree.

Ā-vraśka, *as*, m., Ved. the being torn off or tearing itself off.

आश 1. *āś* (*ā-aś*), cl. 5. P. A. (Class. only A.) *āśnoti*, -*nute*, *āśitum*, to reach to; to obtain, gain; to addict one's self to.

आश 2. *āś* (*ā-aś*), cl. 9. P. *āśnāti*, *āśitum*, to eat: Caus. *āśayati*, -*ṇitum*, to give to eat.

आश *āśa*, *as*, *ā*, *am* (fr. rt. 2. *āś*), an eater, eating; often in this sense at the end of compounds; (*as*), m. eating.

Āśaka, *am*, n. eating.

Āśayitṛi, *tā*, *trī*, *trī*, feeding, a feeder, one who gives food; protecting, a protector.

1. *āśi*, *is*, f. the act of eating food.

Āśita, *as*, *ā*, *am*, eaten; given to eat; voracious. — *Āśitan-gavina*, *as*, *ā*, *am*, formerly grazed by cattle. — *Āśitum-bhava*, *as*, *ā*, *am*, satiating; (*am*), n. food, victuals; (*as* or *am*), m. n. satisfaction, satiety.

Āśitṛi, *tā*, *trī*, *trī*, voracious, gluttonous, eating excessively.

Āśin, *i*, *inī*, *i*, eating.

1. *āśtra*, *as*, *ā*, *am*, voracious; (*as*), m. fire; a Rakshas. (For 2. *āśira* see under *āśir*.)

आशंस *ā-śaṁs*, cl. 1. P. -*śaṁsati*, -*ṇitum*, to tell; A. or ep. P. -*śaṁsate*, to hope for, desire, believe: Caus. P. Ved. -*śaṁsayati*, -*ṇitum*, to render famous or celebrated.

Ā-śaṁsana, *am*, n. expecting, wishing; declaring, asserting.

Ā-śaṁsā, f. wish, desire, hope; speech, declaration. *Ā-śaṁsita*, *as*, *ā*, *am*, wished, hoped, expected; declared, said.

Ā-śaṁsitrī, *tā*, *trī*, *trī*, wishing, desiring; asserting.

Ā-śaṁsin, *i*, *inī*, *i*, declaring, announcing.

Ā-śaṁsu, *us*, *us*, u, wishing, hoping, desiring.

Ā-śas, *as*, f., Ved. wish, desire, hope; (*Sāy.*) praise.

1. *ā-śā*, f. wish, desire, hope, expectation, prospect; hope personified as the wife of a Vasu: (for 2. *āśā* see next page.) — *Āśā-kṛta*, *as*, *ā*, *am*, lit. 'made expectation,' attended with the expectation (of being gratified) or hope of success. — *Āśānvita* (*śā-an*), *as*, *ā*, *am*, having hope. — *Āśā-piśācika*, f. fallacious hopes. — *Āśā-prāpta*, *as*, *ā*, *am*, successful, possessing the object hoped for. — *Āśā-bandha*, *as*, m. band of hope, confidence, trust, expectation; a spider's web. — *Āśā-bhanga*, *as*, m. disappointment. — *Āśā-vat*, *ān*, *atī*, *at*, hoping, having hope, trusting. — *Āśā-vaha*, *as*, m. bringing hope; N. of a son of heaven; of a Vṛishpi. — *Āśā-ribhinna*, *as*, *ā*, *am*, disappointed in expectation. — *Āśā-hina*, *as*, *ā*, *am*, one who has lost all hope, despairing, despairing.

आशक् *ā-śak*, cl. 5. P., Ved. -*śaknoti*, -*śak-tum*, to render one capable, to make one master or possessor of: Desid. Ved. -*śikshatī*, to render one master of, impart.

Ā-śakta, *as*, *ā*, *am*, able, powerful, capable.

Ā-śakti, *is*, f. power, ability, might.

Ā-śikshā, f., Ved. desire of learning.

आशङ्क *ā-śaṅk*, cl. 1. A. -*śaṅkate*, -*kitum*, to fear, suspect, doubt, hesitate.

Ā-śaṅkaniya, *as*, *ā*, *am*, to be doubted; to be apprehended; questionable.

Ā-śaṅkamāna, *as*, *ā*, *am*, fearing, apprehending.

Ā-śaṅkā, f. fear, apprehension; doubt, uncertainty; distrust, suspicion. — *Āśaṅkānvita* (*śā-an*), *as*, *ā*, *am*, apprehensive, doubting, uncertain; afraid.

Ā-śaṅkita, *as*, *ā*, *am*, feared, dreaded; doubted.

Ā-śaṅkin, *i*, *inī*, *i*, fearing, doubting, hesitating.

Ā-śaṅkya, ind. having suspected, fearing, apprehending, doubting.

आशद् *ā-śad*, cl. 6. A. -*śiyate*, -*śattum*, to go.

आशान *āśana*, *as*, m., N. of the tree *Pentaptera Tomentosa*. See 3. *āśana*.

आशय *āśaya*. See under 3. *ā-śi*.

आशयाश āśayāśa. See under ā-śaya below.

आशर ā-sāra, as, m. (rt. śrī), fire; a Rakshas, a goblin; the wind? [cf. 1. āśira].

Ā-sarika, as, m., Ved., N. of a disease, violent and acute pain in the limbs.

आशल āśala, as, m. a trec. See *jiraka*.

आशव āśava, am, n. (fr. āśu), speed, quickness; (for ā-sava, q.v.) a spirit distilled from molasses.

आशमन ā-śasana, am, n. (rt. śas), Ved. cutting up an animal when killed.

आशा 2. āśā, f. (fr. rt. 1. āś; for 1. ā-sū see last page under ā-śans), space, region, quarter of the compass, an intermediate region. — **Āśā-gaja**, as, m. an elephant of a quarter or point of the compass, supporting one division of the globe. — **Āśā-dāman**, ā, m., N. of a king. — **Āśālitya** (°śā-ād) or **āśārka** (°śā-ar), as, m., N. of a commentator. — **Āśā-pāla**, as, m., Ved. a defender or guardian of the regions or quarters. — **Āśā-pura**, am, n., N. of a town. — **Āśā-pura-guggulu**, us, or **āśā-pura-sambhara**, as, m. a kind of Beldium.

आशाद āśādha for āśhādha, q.v.

आशार ā-sāra, as, m. (fr. rt. śrī with ā), shelter. — **Āśaraiśin** (°ra-esh), ī, iñi, i, Ved. seeking shelter.

आशास् ā-śās, cl. 2. P. -śāsti, -śāsitum, to order, command, relate: A. -śāste, to wish well towards, pray for; to praise; to desire.

Ā-śāya, as, ā, am, to be wished, desirable; (am), n. wish, benediction.

1. **ā-śis**, is, f. asking for, prayer, wish; blessing, benediction; bestowing or praying for a blessing upon others; one of the eight chief medicaments. — **Āśir-vāda** or **āśir-vāda**, as, m. expression of a prayer or wish, benediction. — **Āśir-geya**, am, n. a song accompanied with benedictions. — **Āśir-dā**, f., Ved. the offering of a prayer. — **Āśir-vačana**, am, n. a blessing, a benediction.

1. **ā-śī**, f. wishing or bestowing a blessing.

आशि 2. ā-śī, cl. 3. P. Ved. -śīseti, -śetum, to incite. (For 1. āśī see under āśa last page.)

आशिक्षा ā-śikshā. See under ā-śak.

आशिक्षित ā-śinjita, as, ā, am, tinkling (as of the ornaments worn on the hands and feet).

आशित, **आशिन**, **आशिर**. See under āśa last page.

आशिन āśina, as, ā, am (fr. 1. āś), Ved. aged; (reaching to many years.)

आशिमन् āśiman. See under āśu next col.

आशिर् āśir, is, f. (fr. rt. śrī for śrī with ā), Ved. the milk which is mixed with the Soma juice to purify it (e.g. *dadhyaśtraḥ Somasāḥ* = Soma offerings purified by mixture with thickened milk). — **Āśir-vat**, ān, atī, at, Ved. mixed with milk (as Soma).

2. **āśira**, a form sometimes used for āśir. See also under āśa.

आशिरःपदम् ā-śiraḥ-padam, ind. from head to foot.

आशिस 2. āśis, is, f. (fr. rt. 1. āś), a serpent's fang: (for 1. ā-śis see above.) — **Āśir-visha**, as, m. a snake (having venom in its fang).

2. **āśī**, f. a serpent's fang; a kind of venom, the venom of a snake. — **Āśī-visha**, see **āśir-visha**.

आशी 3. ā-śī, cl. 2. A. -śete, -śayitum, to lie or sleep on, pass (the night) in sleep; to inhabit, have for one's home.

Ā-śaya, as, m. bed-chamber, resting-place, seat, place, an asylum, an abode or retreat; a receptacle; any recipient, any vessel or viscus of the body (e.g. *raktāśaya*, the heart; *āmāśaya*, the stomach, &c.);

the stomach in particular; the seat of feelings and thoughts, the mind, heart; the thought lying in the mind, meaning, intention; disposition of mind, mode of thinking; will or pleasure; virtue, vice; fate, fortune; property, possessions; a miser, a niggard; N. of the plant *Artocarpus Integrifolia*. — **Āśayāśa** (°ya-āśa), as, m. fire; [cf. *āśrayāśa* under 1. ā-śrī.]

आशु āśu, us, us, u (said to be fr. 1. āś), fast, quick, going quickly; (u), ind. quickly, quick, immediately, directly; (as), m., Ved. the quick one, a horse; (us or u), m. n. rice ripening quickly in the rainy season; [cf. Gr. *ὠκύς*, *ὠκύτος*; Lat. *acu* in *accipere*, *deissimus* : of the same origin may be the Lat. *aquila* and *accipiter*.] — **Āśu-kārti**, ī, iñi, ī, doing anything quickly, smart, active; (in medic.) operating speedily. — **Āśu-kopin**, ī, iñi, ī, easily provoked, irritable. — **Āśu-kriyā**, f. quick procedure. — **Āśu-ga**, as, ā, am, going or moving quickly, swift, fleet; (as), m. the wind; the sun; an arrow; N. of one of the first five followers of Śākya-muni. — **Āśu-gāman**, ī, iñi, ī, going or moving quickly; (ī), m. an epithet of the sun. — **Āśu-ga**, as, m., Ved. N. of an animal, perhaps a bird; going to the horse (?). — **Āśu-tosha**, as, ā, am, easily pleased or appeased; (as), m., N. of Śiva. — **Āśu-tra**, am, n. quickness. — **Āśu-patṛī**, f. a tree which yields frankincense, *Boswellia serrata*. — **Āśu-patvan**, ā, m., Ved. flying quickly. — **Āśu-phala**, as, m. a kind of weapon. — **Āśu-bodha**, 'easily understood,' 'teaching quickly,' title of a grammar. — **Āśu-mat**, ān, atī, at, Ved. quick; (at), ind. quickly. — 1. **āśu-yā**, ās, ās, am, Ved. (Sāy.) going quickly. — **Āśu-ratha**, as, ā, am, Ved. possessing a fast chariot. — **Āśu-rīhi**, is, m. rice ripening quickly in the rainy season. — **Āśu-sheṇa**, us, ā, am, Ved. having swift arrows. — **Āśu-heman**, ā, m., Ved. urged to fast course, running on quickly; inciting his horses (as an epithet of Agni, especially when regarded as *Apām-napit*). — **Āśu-hesha**, ās, ās, am, Ved. having neighing horses; (Sāy.) having quick horses or quickly praised; epithet of the Āśvins. — **Āśv-apaś**, ās, ās, am, Ved. acting quickly. — **Āśv-aśva**, as, ā, am, Ved. possessed of quick horses; an epithet of the Maruts. — **Āśvaśya**, am, n., Ved. possession of quick horses.

Āśiman, ā, m. quickness, rapidity; = **āśara**, q.v. 2. **āśuyā**, ind., Ved. quickly, rapidly.

आशुशुद्धि ā-śuśukshāṇi, is, is, i (fr. rt. *śuś* with ā), Ved. shining forth; (Sāy.) 'being worshipped on account of shining very quickly' or 'causing sorrow (to one's enemies)'; (is), m. fire, wind; air.

आशेकुटिन āśekutiṇ, ī, m. a mountain (etymology doubtful).

आशोषण ā-śoṣaṇa, am, n. the act of drying.

आशौच āśauca, am, n. (fr. a-śuci), impurity.

आश्रये 1. āścārya, as, ā, am (fr. rt. *car* with ā, with a sibilant inserted), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary; (am), ind. rarely, wonderfully; (am), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment. — **Āścārya-tā**, f. or **āścārya-tva**, am, n. wonderfulness, wonder, astonishment. — **Āścārya-bhūta**, as, ā, am, having a marvellous appearance, wonderful. — **Āścārya-maya**, as, ī, am, wonderful, marvellous, miraculous.

2. **āścārya**, nom. P. (?) -yati, -yitum, to be wonderful.

आश्रोतन ā-ścātana or ā-ścyātana, am, n. (fr. rt. *ścūt* or *ścyūt* with ā), aspersion, sprinkling; applying ghee &c. to the eyelids.

आश्म āśma, as, ī, am (fr. *āśman*), stony, made of stone. — **Āśmabhāṛika**, as, ī, am (fr. *āśma-bhāra*), having a mass of stones. — **Āśmarathya**, as, m., N. of a teacher of ritual.

Āśmana, as, ī, am, stony, made of stone; (as), m., N. of Aruṇa, the charioteer of the sun.

Āśmarika, as, ī, am, suffering from stone in the bladder.

Āśmika, as, ī, am, made of stone, consisting of stone, &c.

आश्ये ā-śyai, cl. 1. A. -śyāyate, -śyātum, to become coagulated or congealed, to congeal, to become dry.

1. **ā-śyāna**, as, ā, am, consolidated, coagulated, -congealed.

2. **ā-śyāna**, as, ā, am (ā implying diminution), partially dried.

आश्रपण ā-śrapaṇa, am, n. (rt. *śrī* with ā), the act of cooking slightly.

आश्रम ā-śrama, as, am, m. n. (fr. rt. *śram* with ā), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages; a period in the religious life of a Brāhman, of which there are four referable to the different periods of life (viz. 1st, that of the Brāhma-čārin or student; 2nd, that of the Gṛiha-stha or householder; 3rd, that of the Vāna-prastha or anchorite; and 4th, that of the Bhikṣu or beggar: in some places the law-givers mention only three such periods of religious life, the first period being then omitted); a college, a school; a wood or thicket. — **Āśrama-guru**, us, m. the head of a religious order, a preceptor, a principal. — **Āśramadharma**, as, m. the special duty or duties of each order or period of life. — **Āśrama-pada**, am, n. a hermitage; a period in the religious life of a Brāhman. — **Āśrama-parvan**, a, n. the first section of the fifteenth book of the Mahā-bhārata. — **Āśrama-bharaśta**, as, ā, am, fallen or apostatising from an āśrama or religious order. — **Āśramat-maṇḍala**, am, n. the circle of a hermitage, a hermitage. — **Āśramavāśika**, as, ī, am, relating to residence in a hermitage; **āśramavāśikam parva**, title of the fifteenth book of the Mahā-bhārata. — **Āśrama-vāsin**, ī, or **āśramasād**, t, m. an inhabitant of a hermitage, an ascetic. — **Āśrama-sthāna**, am, n. the abode of hermits, a hermitage. — **Āśramālaya** (°ma-āl), as, m. an inhabitant of a hermitage, an ascetic. — **Āśramopantśad** (°ma-up), t, f. title of an Upanishad.

Āśramika, as, ī, am, or **āśramin**, ī, iñi, ī, belonging to one of the four orders or periods of religious life; belonging to a hermitage, a hermit, an anchorite, &c.

आश्रव 1. ā-śrava, as, m. (more correctly written *ā-srava*, q.v.), stream, flow, river; distress, fatigue; fault, transgression. (For 2. ā-śrava see under ā-sru next page.)

आश्रि 1. ā-śrī, cl. 1. P. A. -śrayati, -te, -yitum, to resort to, betake one's self to; seek refuge in, enter, inhabit; depend on, choose, prefer; to assist, adhere to, be subject to, keep in mind.

Ā-śraya, as, m. that to which anything is annexed, or with which anything is closely connected, or on which anything depends or rests; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place; dwelling, asylum, place of refuge, shelter; depending on, having recourse to; help, assistance, protection; authority, sanction, warrant; a plea, an excuse; being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependence, contiguity, vicinity; relation; connection; appropriate act or one consistent with the character of the agent; (in gram.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with *manas* or mind (the six together being the recipients of the *āśrita* or objects which enter them by way of their *ālabana* or qualities); source, origin. **Āśraya** may occur at the end of compounds in the sense of 'depending on, resting on, endowed or furnished with' (e.g. *ashā-guṇāśraya*, see under *ashā*). — **Āśraya-tas**, ind. in consequence of the proximity. — **Āśraya-tva**, am, n. the state of ā-śraya above. — **Āśraya-bhuj**, k, m. fire; see *āśrayāśa*. — **Āśraya-bhūta**, as, ā, am, one who is the refuge

or support of another person, protecting, supporting. — *Āśraya-linga*, *as*, *ā*, *am*, a word the gender of which must agree with the gender of the word to which it is referred, an adjective. — *Āśraya-rat*, *an*, *atī*, *at*, having help or support. — *Āśrayāśa* (°*ya-āśa*), *as*, *ā*, *am*, consuming everything with which (it) comes in contact; (*as*), m. fire; a forfeiter of an asylum, one who by misconduct &c. loses patronage or protection.

Āśrayaṇa, *as*, *ī*, *am*, resorting to, seeking refuge in; relating to; (*am*), n. betaking one's self to; joining, accepting, choosing; refuge, asylum, means of protection or security.

Āśrayaṇīya, *as*, *ā*, *am*, to be had recourse to, to be practised or followed.

Āśrita, *as*, *ā*, *am*, inhabiting, dwelling in, resorting to as a retreat or asylum; having recourse to; following, practising, observing; using, employing; receiving anything as an inherent or integral part; taking one's station at a window or seat &c.; dependant on, a dependant; (*āni*), n. pl. the objects perceived by the senses and *manas* or mind. — *Āśrita-tva*, *am*, n. dependence.

Āśritya, ind. having sought or obtained an asylum; having recourse to, employing, practising.

आश्रि *āśri*, *is*, f. the edge of a sword. See *asrī*.

आश्रु *āśru*, cl. 5. P. -*śrīṇoti*, -*śrotum*, to listen to, to hear; to accept, promise: Caus. -*śrāvayati*, -*ṇitum*, to cause to hear, to call, to tell: Desid. -*śrūṣhati*, to wish to hear; to listen.

2. *āśruva*, *as*, *ā*, *am*, obedient, compliant; (*as*), m. a promise, an engagement. (For 1. *āśruva* see last page.)

Āśrāvaṇa, *am*, n. calling out so as to make one listen; designation of certain short words uttered at ceremonies.

Āśrāvya, *as*, m., N. of a man.

Āśruta, *as*, *ā*, *am*, heard, promised, agreed; (*am*), n. calling so as to make one listen.

Āśruti, *is*, f., Ved. hearing; range of hearing.

Āśrut-karṇa, *as*, *ī*, *am*, Ved. one whose ears listen all around.

आश्लिष *āślish*, cl. 4. P. A. -*ślishyati*, -*te*, -*śleshṭum*, to embrace.

Āśreṣha, *as*, m. (for *āśreṣha*), Ved. one who embraces; N. of an evil spirit or goblin; (*ās*), f. pl., N. of the seventh Nakṣatra or lunar mansion.

Āśliṣṭa, *as*, *ā*, *am*, embraced; embracing, who or what embraces; connected, interwoven, blended; attaching to, joining, who or what adheres to; invested, spread; connected as a consequence, deduced, concluded.

Āśleṣha, *as*, m. embracing, embrace, intertwining; intimate connection, contact; site of any act; (*ās*), f. pl., N. of the seventh Nakṣatra.

आश्व *āśva*, *as*, *ī*, *am* (fr. *āśva*), relating or belonging to a horse, equestrian, coming from a horse (e.g. *āśvam mūtram*, 'the urine of a horse'); drawn by horses (e.g. *āśvo rathah*, 'a chariot drawn by horses'); (*am*), n. a number of horses, a chariot drawn by horses; the state or action of a horse. — *Āśva-ghṇa*, *as*, m., Ved., N. of a man.

Āśvataru, *as*, m. (fr. *āśva-taru*), patronymic of Buḍiḷa (Bulīḷa); a descendant of Āśvataru, son of Āśva.

Āśvattha, *as*, *ī*, *am* (fr. *āśvattha*), taken from or made of the tree *Ficus Religiosa*; relating to the fruit-bearing season of this tree; (*am*), n. the fruit of the holy fig tree.

Āśvatthika, *as*, *ī*, *am*, relating to or produced by the Āśvattha tree; relating to its fruit-bearing season.

Āśvapreṣṭin, *īyas*, m. pl. (fr. *āśva-peṣa*), the pupils or followers of Āśva-peṣa.

Āśvabala, *as*, *ī*, *am* (fr. *āśva-bala*), produced by the plant *Āśva-bālā*.

Āśvabāla or *āśvabālā*, *as*, *ī*, *am* (fr. *āśva-bālā*), made of the cane *Āśva-bālā*.

Āśvamedhika, *as*, *ī*, *am* (fr. *āśva-medha*), belonging to the horse-sacrifice; (*āśvamedhikam parva*) is the N. of the fourteenth book of the Mahābhārata.)

Āśvayuja, *as*, *ī*, *am* (fr. *āśva-yuj*), born under the constellation Āśvayuj; belonging to or occurring in the month Āśvina; (*as*), m. the month Āśvina; (*ī*), f. the day of full moon in Āśvina.

Āśvayujaka, *as*, *ī*, *am*, sown at the day of full moon in the month Āśvina.

Āśvaratha, *as*, *ī*, *am* (fr. *āśva-ratha*), belonging to a chariot drawn by horses.

Āśvalakṣanika, *as*, *ī*, *am* (fr. *āśva-lakṣaṇa*), knowing the marks of horses; (*as*), m. a farrier, a groom.

Āśvayana, *as*, m. (fr. *āśva + ayana*), a descendant of Āśva.

Āśvika, *as*, *ī*, *am*, equestrian, cavalier, relating to a horse, drawn by horses.

Āśvina, *as*, *ī*, *am*, (if fr. 1. *āśvina*) Ved. like riders; belonging to or devoted to the Āśvins; (if fr. rt. 1. *āś*, to pervade), pervading, penetrating; (*as*), m., N. of a month of the rainy season, during which the moon is near to the constellation Āśvini; (*ī*), f., N. of certain (*īṣṭakā*) bricks; (*am*), n. a day's journey for a horse or rider.

Āśvineya, *as*, m. (a patronymic fr. *āśvinau*, the fathers of the twins Nakula and Sahadeva), N. of Sahadeva, the youngest of the Pāṇḍava princes; (fr. their mother *Āśvini*), an epithet of either of the two Āśvins.

Āśvina, *as*, *ī*, *am*, passed over by a horse in one day; (*am*), n. a day's journey for a horse.

Āśvīya, *am*, n. a number of horses.

Āśveya, *as*, m. a patronymic from Āśva.

आश्वप *āśvapas*, &c. See under *āśu*.

आश्वलायन *āśvalāyana*, *as*, m. (patronymic fr. *āśvala*), N. of the author of a ritual work, called the Āśvalāyana Sūtras; he was a disciple of Saunaka; (*as*, *ī*, *am*), belonging to Āśvalāyana.

आश्वस् *āśvas*, cl. 2. P. -*śvasiti*, -*situm*, to breathe, breathe again, breathe freely, take breath, recover breath, take heart or courage; to revive: Caus. P. -*śvasayati*, -*ṇitum*, to cause one to take breath; to encourage, comfort, cheer up; to conciliate.

Āśvasat, *an*, *atī*, *at*, taking breath, breathing anew; reviving; recovering.

Āśvasita, *as*, *ā*, *am*, encouraged, cheered, consoled.

Āśvāsa, *as*, m. breathing again, taking breath, breathing freely, recovery; cheering up, consolation; a chapter or section, the division of a book; a probable story; cessation, completion.

Āśvāsaka, *as*, *īkā*, *am*, consolatory, consoling, comforting; (*as*), m. clothing.

Āśvāsana, *am*, n. making or letting one take breath, consoling, encouraging, reviving; cheering up.

Āśvāsaya, *an*, *atī*, *at*, encouraging, animating.

Āśvāsita, *as*, *ā*, *am*, encouraged, animated, comforted, consoled.

Āśvāsīn, *ī*, *inī*, *ī*, breathing freely, reviving, becoming cheerful; consoling.

Āśvāsya, ind. having consoled, having cherished; having recovered or revived.

आश्वद्ध *āśvadhā*, *as*, m. (fr. *a-shādhā*), N. of a month, corresponding to part of June and July, in which the full moon is near the constellation Āśvadhā; a staff of the wood of the *Palāśa*, carried by an ascetic during certain vows in the month Āśvadhā; N. of a prince; the Malaya mountain; (*ā*), f. the twenty-first and twenty-second lunar mansions, commonly compounded with *pārva* and *uttara*; (*ī*), f. the day of full moon in the month Āśvadhā. — *Āśvadhā-bhava*, *as*, *ā*, *am*, produced in the month Āśvadhā; (*as*), m. the planet Mars. — *Āśvadhā-bhūti*, *is*, m., N. of a man. — *Āśvadhā-*

bhū, *ās*, m. produced in the month Āśvadhā; the planet Mars.

Āśvadhaka, *as*, m. the month Āśvadhā; N. of a man.

Āśvadhikā, f., N. of a Rākṣasi.

Āśvadhīya, *as*, *ā*, *am*, born under the constellation Āśvadhā.

आष्टक *āṣṭaka*, N. of a region.

आष्टम *āṣṭama*, *as*, m. (fr. *āṣṭama*), the eighth part.

आष्ट *āṣṭra*, *am*, n. (fr. rt. 1. *āṣ*), ether, sky, atmosphere.

आष्टी *āṣṭrī*, f., Ved. kitchen, fire-place; (if fr. rt. 1. *āṣ*, according to Sāy.) an extensive forest.

आष्टा *āṣṭhā*, f. [cf. 2. *āśā*], region, quarter.

आस 1. *ās*, ind. (an interjection implying joy, anger, menace, pain, affliction, recollection) Ah! Oh! &c.

आस 2. *ās* (*ā-as*), cl. 4. P., Ved. *āsyati*, -*situm*, to enclose, border; to admit (as water) into.

3. *ās* (fr. 2. *ās* above? or fr. rt. 2. *as*; cf. Lat. *os*), mouth, face; only used in two forms, as follows: *āsas*, abl., Ved. from mouth to mouth, in close proximity; *āsā*, inst., Ved. before one's eyes; by word of mouth, personally; present; in one's own person; immediately. — *Ās-pātra*, *am*, n., Ved. a vessel which is as it were the mouth of the gods.

आस 4. *ās*, cl. 2. A. *āste* (Ved. and poet. also cl. 1. A. *āstate*), *āsānī*-*akre*, *āśishyate*, *āśishṭa*, -*situm*, to sit, sit down, rest, lie; to be present, to exist, to inhabit, dwell in; to make one's abode in; to sit quietly, abide, remain, continue; to cease, have an end; to solemnize, celebrate; to do anything without interruption, to continue doing anything, to continue in any situation, to last. It is used in the sense of 'continuing,' with a participle, adj., or subst. (e.g. *etat sāma gāyann āste*, 'he continues singing this verse'); with an indeclinable participle in *tvā*, *ya*, or *am* (e.g. *uparullhya arim āsita*, 'he should continue blockading the foe'); with an adverb (e.g. *tūshṇim āste*, 'he continues quiet'; *sukham āsya*, 'continue well'); with an inst. case (e.g. *sukhena āste*, 'he continues well'); with a dat. case (e.g. *āstām tushṭaye*, 'may it be to your satisfaction'); Caus. *āsayati*, -*ṇitum*, to cause any one to sit down: Desid. *āsisishate*; [cf. Gr. ἤ(σ)-μαι, ἤσ-ται: Lat. *ās* changed to *āra*; *ā-nus* for *ās-nus*.]

1. *āsa*, seat (e.g. in the compound *svāsa-sṭha*, 'staying in one's own seat'); (*am*), n. the seat or lower part of the body; proximity.

1. *āsana*, *am*, n. sitting, sitting down; sitting in peculiar postures, according to the custom of devotees, (five or, in other places, even eighty-four postures are enumerated; see *padmāsana*, *bhadrāsana*, *vajrāsana*, *vīrāsana*, *svastikāsana*: the manner of sitting forming part of the eight-fold observances of ascetics); halting, stopping, encamping; abiding, dwelling; seat, place, stool; the withers of an elephant, the part where the driver sits; maintaining a post against an enemy; (*ā*), f. stay, abiding; (*ī*), f. stay, abiding, sitting; a shop, a stall; a small seat, a stool.

Āsita, *as*, *ā*, *am*, seated, at rest, one who has sat down, one who is seated or dwells; (*am*), n. sitting, sitting down; a seat; place where one has lived, place of abode, a city; *dur-āsita*, an improper way of sitting.

Āsina, *as*, *ā*, *am*, sitting, seated. — *Āsina-praśalāyita*, *am*, n. nodding, nodding when seated, falling asleep.

Āsyā, f. sitting, abiding, abode, state of rest.

आस 5. *ās* (*ā-ās*), cl. 2. P., Ved. *āste*, -*situm*, to sit down upon.

आस 2. *āsa*, *as*, m. (fr. rt. 2. *as*, to throw),

Ved. ashes, dust which easily flies away; (*as*, *am*), m. n. a bow. (For 1. *āsa* see under 4. *ās*.)

2. *āsana*, *am*, n. throwing; (*as*), m., N. of a tree. See *asana*.

आसंसार *ā-saṃsāra*, *as*, *ā*, *am* (rt. *sṛi*), liable to continuous flow, progress or alteration; (*am*), ind. as long as the world goes on, till the end of the world.

आसङ्ग *āsaṅgatyā*, *am*, n. (fr. *a-saṅgata*), detachment, disunion.

आसज्ज *ā-saṃj*, cl. 1. P. *-sajati*, *-sanktuni*, to fasten on, attach, fix; to fasten on one's self, put on (as dress, armour, &c.); to take up: Caus. *-sañjyati*, *-yitum*, to cause to attach, have (anything) fastened or put on: Pass. *-sajyate*, to adhere, cohere, to be attached.

Āsakta, *as*, *ā*, *am*, attached strongly to or intent on; zealously following or pursuing; trusting to, confiding in, eternal; (*am*), ind. eternally. — *Āsaktā-śitta*, *as*, *ā*, *am*, having the mind deeply engaged in, intent on, devoted to, absorbed in. — *Āsaktā-śetas*, *ās*, *ās*, *as*, having the mind fixed or intent on any object. — *Āsaktā-manas*, *ās*, *ās*, *as*, having the mind fixed upon any object.

Āsakti, *is*, f. devotedness or attachment (as to one object or pursuit), diligence, application; Ved. lying wait for, way-laying; (*i*), ind., Ved. purposely, intentionally.

Āsanga, *as*, m. fastening to, fixing; association, connection; attachment to any object; proximity, contact; Ved. way-laying; N. of a man; (*am*), n. a kind of fragrant earth; (*as*, *ā*, *am*), uninterrupted, eternal; (*am*), ind. without interruption; eternally.

Āsāṅgnī, f. a whirlwind.

Āsāṅgima, *as*, m. (in surgery) a kind of bandage.

Āsāṅjana, *am*, n., Ved. putting on (dress, armour, ornaments, &c.); fastening to, fixing; a handle, a hook. — *Āsāṅjana-rat*, *ān*, *atī*, *at*, having a handle, hook, loop, &c.

आसद् *ā-sad*, cl. 1. P. *-sīdati*, *-sattum*, to sit down, sit near; to place; to approach, meet with, find; encounter, attack, commence, undertake; cl. 10. P. *-sādāyati*, *-yitum*, to approach, meet with, find; encounter, attack; commence, undertake; Ved. to make one sit down.

Āsatti, *is*, f. intimate union, meeting, junction; gain, profit, acquirement; (in logic) connection or relation between two or more proximate terms and the sense they convey.

Āsādāna, *am*, n. the act of sitting down; a seat.

Āsanna, *as*, *ā*, *am*, near, proximate; (*as*), m. the setting sun. — *Āsanna-kāla*, *as*, m. the hour of death; one whose last hour is at hand. — *Āsanna-tara*, *as*, *ā*, *am*, nearer. — *Āsannatara-tā*, f. greater nearness. — *Āsanna-prasava*, *as*, *ā*, *am*, near parturition, about to bring forth or to lay eggs.

Āsāda, *as*, m., Ved. a cushion.

Āsādāna, *am*, n. putting or laying down; attacking, making war upon; going to or towards; meeting with; obtaining, attaining; accomplishing.

Āsādāyitavya, *as*, *ā*, *am*, to be attacked, to be encountered; attainable.

Āsādīta, *as*, *ā*, *am*, obtained, acquired, gained, reached, gone to; spread, extended, overspread; effected, completed; met with, attacked.

1. *ā-sādya*, *as*, *ā*, *am*, attainable, obtainable.

2. *ā-sādya*, ind. having attained or reached; having obtained, according to.

Ā-sisādāyishu, *us*, *us*, *u*, about to attack; wishing to attack.

आसन् *āsan*, n. [cf. 2. *ās* and *āsyā*], Ved. the mouth, the jaws; (this word occurs in inst., dat., abl., loc. sing., and inst. plur.) — *Āsann-īshu*, *us*, *us*, *u*, Ved. one who has arrows in his mouth.

Āsanya, *as*, *ā*, *am*, Ved. being in the mouth.

आसन *āsana*. See under 4. *ās* and 2. *āsa*.

आसन्द *āsanda*, *as*, m. (fr. rt. *sad* with *ā*?),

an epithet of Vishnu; (*i*), f. a small couch or oblong chair, the seat of which is made of basket work; a chair, arm-chair. — *Āsandi-rat*, *ān*, m., N. of a country.

आसन्वत् *āsanvat*, *ān*, *atī*, *at* (fr. rt. 1. *as*?), Ved. what exists or is present (?).

आसमुद्रात् *ā-samudrāt*, ind. as far as the ocean.

आसम्बाध *ā-sambādha*, *as*, *ā*, *am*, blocked up, obstructed, confined.

आसया *āsayā*, ind. (irreg. inst. case fr. 3. *ās*, q. v.), Ved. together with, from mouth to mouth, near to, in the presence of.

आसव *ā-sava*. See under *ā-su*.

आसात् *āsāt*, ind. (fr. 1. *āsa*), Ved. from or in the proximity, near.

आसाधन *ā-sādhana*, *am*, n. (rt. 1. *sidh*), accomplishment, attainment.

1. *ā-siddha*, *as*, *ā*, *am*, accomplished, effected. (For 2. *ā-siddha* see below.)

आसार *ā-sāra*, *as*, m. (rt. *sṛi*), surrounding an enemy; incursion; attack; a hard shower; the army of an ally or of a king, whose dominions are separated by other intervening states; provision, food.

आसाय *ā-sāya*. See under 2. *ā-su*.

आसिक *āsika*, *as*, m. (fr. *asi*), a swordsman.

आसिका *āsikā*, f. (fr. rt. 4. *ās*), turn or order of sitting; sitting; (*as*, *ā*, *am*), one who sits.

आसिच 1. *ā-siç*, cl. 6. P. *-siñçati*, *-sektum*, to pour in or on, besprinkle, wet, water: Caus. *-seçayati*, *-yitum*, to have (anything) poured in.

2. *āsikta*, *as*, *ā*, *am*, poured in or on; sprinkled.

2. *ā-siç*, k, f., Ved. a dish, vessel; (Say.) an oblation which is poured out.

Ā-seka, *as*, m. wetting, sprinkling, pouring in.

Ā-secana, *am*, n. the act of pouring into, wetting, sprinkling; Ved. a reservoir or vessel for fluids; (*as*, *i*, *am*), charming, lovely, beloved [cf. *a-secana*, for which it may be a substitute]. — *Āsecana-rat*, *ān*, *atī*, *at*, containing a reservoir or cavity, hollow, concave.

Āsecanaka, *as*, *ā*, *am* (?), beloved, desired, charming [cf. *a-secana*].

आसिद्ध 2. *ā-siddha*, *as*, *ā*, *am* (rt. 2. *sidh*), put under restraint, imprisoned. (For 1. see above.)

Ā-seddhri, *dhā*, m. one who confines or arrests another.

Ā-sedha, *as*, m. arrest, custody, legal restraint of four kinds, viz. *kālāsedha*, limitation of time; *sthānāsedha*, confinement to a place; *pravāśāsedha*, prohibition against removal or departure; *karmāsedha*, restriction from employment.

Ā-sedhaka, *as*, *ā*, *am*, restraining, confining.

Ā-sedhaniya or *ā-sedhya*, *as*, *ā*, *am*, to be placed in custody, restrained, confined, prohibited, interrupted.

आसु 1. *ā-su*, cl. 5. P., Ved. *-sunoti*, *-sotum*, to press out Soma juice, to distil.

1. *ā-sava*, *as*, m. distilling, distillation; decoction; rum, spirit distilled from sugar or molasses, spirituous liquor in general: (for 2. *ā-sava* see next col.) — *Āsava-dru*, *us*, m., N. of the Palmyra tree, *Borassus Flabelliformis*; (its juice on fermenting affording a spirituous liquor.)

Ā-sāva, *as*, m., Ved. one who presses out the Soma juice; (Sāy.) a praiser (?).

1. *ā-suti*, *is*, f. distilling; decoction; a draught so prepared; distillation: (for 2. *ā-suti* see next col.) — *Āsuti-vala*, *as*, m. a sacrificing priest; a sacrificer at the full and change of the moon; one who prepares or sells spirituous liquors, a distiller; one who sells female slaves (?).

आसु 2. *ā-su*, cl. 2. P., Ved. *-sauti*, *-sotum*, to bring forth, excite.

2. *ā-sava*, *as*, m., Ved. exciting, enlivening.

Ā-savitri, *tā*, *trī*, *trī*, Ved. exciting, an exciter.

Ā-sāvya, *as*, *ā*, *am*, to be born.

2. *ā-suti*, *is*, f., Ved. exciting, enlivening.

आसुर *āsura*, *as*, *i*, *am* (fr. *asura*), spiritual, divine; belonging to or devoted to evil spirits; belonging or relating to the Asuras; infernal, demoniacal; (*as*), m. an Asura or demon; a form of marriage in which the bridegroom purchases the bride from her father and paternal kinsmen; (*ās*), m. pl. the stars of the southern hemisphere; a prince of the warrior-tribe Asura; (*i*), f. a division of medicine, surgery, curing by cutting with instruments, applying the actual cautery; N. of the plant *Sinapis Ramosa*; (*am*), n. blood; black salt.

Āsurāyāna, *as*, m., N. of a teacher.

Āsuri, *is*, m. (patron. fr. *asura*), N. of a teacher.

— *Āsuri-vāsin*, *i*, m. an epithet of Prāśnīputra.

Āsuriya, *as*, *ā*, *am*, belonging to or coming from *Āsuri*.

आसू *ā-sū*, cl. 6. P., Ved. *-suvati*, *-savitum*, to bring or send quickly, yield, grant.

आसूत्रित *ā-sūtrita*, *as*, *ā*, *am*, tied on or round, forming or wearing a garland.

आसृज् *ā-sṛij*, cl. 6. P., Ved. *-srijati*, *-srash-tum*, to pour out upon, pour in.

आसेध *ā-sedha*. See 2. *ā-siddha* last col.

आसेव *ā-sev*, cl. 1. A. or poet. P. *-sevaite*, *-ti*, *-ritum*, to attend to, accomplish; carry out, practice, perform assiduously; to indulge in, enjoy.

Ā-sevana, *am*, n. assiduous practice or performance of any action.

Ā-sevā, f. zealous cultivation of any pursuit; commerce, intercourse.

Ā-sevin, *i*, *inī*, *i*, performing assiduously, acting.

आस्कन्द *ā-skand*, cl. 1. P. *-skandati*, *-skan-tum*, to invade, attack.

Ā-skanda, *as*, m. ascending, mounting; assault, attack; an assailant.

Ā-skandana, *am*, n. going towards, assailing, attack; battle, war; reproach, abuse; effacing, destroying; drying (?).

Ā-skandita or *ā-skanditaka*, *am*, n. the walk of an horse.

Ā-skandin, *i*, *inī*, *i*, jumping upon, assailing; causing to flow; granting.

आस्कु *ā-sku*, cl. 5. P., Ved. *-skunoti*, *-skotum*, to snatch up.

आस्क्र *ā-skra*, *as*, *ā*, *am* (fr. *skṛi* = rt. *kṛi* ?), Ved. joined, united; (Sāy.) attacking, assailing enemies, approaching.

आस्तर, **आस्तरण**, &c. See under *ā-stri*.

आस्ताव *ā-stāva*, *as*, m. (rt. *stu*), Ved. the place of reciting a particular hymn.

आस्तिक *āstika*, *as*, *i*, *am* (fr. *asti*, 3rd pers. sing. of rt. 1. *as*), a believer in sacred tradition; one who believes in God and another world; believing, pious, faithful; (*as*), m., N. of a Muni or saint, more correctly written *āstika*, q. v. — *Āstika-tā*, f. or *āstika-tva*, *am*, n. belief in God.

Āstikārthada or *āstikārthada* (°*ka*-*artha*-*da*), *as*, m. an epithet of king Janam-ejaya (who granted the request of the sage Āstika, and spared the Nāga Takshaka from the destruction to which he had doomed the serpent-race).

Āstikya, *am*, n. belief in God, piety, faithfulness, a believing nature or disposition.

Āstika, *as*, m., N. of an old saint, the son of Jarat-kāru; (*as*, *i*, *am*), relating to or treating of that saint; *āstikam parva*, a section of the first

book of the Mahā-bhārata. — *Āstika-janani*, f. the wife of Jarat-kāru and mother of Āstika.

Āstikya, *am*, n. (? error for *āstikya*), belief.

आस्तु ā-stri or *ā-stri*, cl. 5. Ṗ. A. -*stri*-*noti*, -*nute*, -*nāti*, -*nūte*, -*startum*, -*ritum*, -*ritum*, to spread (as a carpet &c.), deck, bestrew, scatter over, cover.

Ā-stara, *as*, m. a covering, coverlet, blanket thrown over the back of a horse or elephant; a carpet, bed; spreading (clothes &c.); N. of a man.

Ā-staraṇa, *am*, ī, n. f. the act of spreading; a carpet, a rug, a cushion, a quilt, bed-clothes; a bed; a layer of sacred grass spread out at a sacrifice; an elephant's housings, a painted cloth or blanket worn on his back. — *Āstaraṇa-vat*, *ān*, *atī*, *at*, covered with a cloth or carpet.

Āstaraṇika, *as*, ā, *am*, resting on a cloth or carpet.

Ā-stāra, *as*, m. spreading, strewing, scattering. — *Āstāra-paṅkti*, *iṣ*, f., N. of a metre, the first verse of which consists of two Pādas of eight syllables each, the second of two Pādas of twelve syllables each.

Ā-stīra, *as*, ā, *am*, spread, strewed, scattered.

Ā-stīra, *as*, ā, *am*, spread, covered, strewed.

आस्त्रबुध āstrabudhna, *as*, m., Ved., N. of a man.

आस्या 1. *ā-sthā*, cl. 1. Ṗ. or poet. A. -*tīshthati*, -*te*, -*sthātum*, to stand or remain on or by; to stay near, go towards, resort to; to ascend, mount; to undertake, perform, do, carry out, practise, use; to behave; to exhibit, aim at; to undertake, i. e. promise.

2. *ā-sthā*, f. consideration, regard, care, care for (with loc., e. g. *mayi āstha*, care for me); assent, promise; confidence, hope; prop, stay, support; place or means of abiding; an assembly; state, condition.

Ā-sthātri, *tā*, *trī*, *trī*, Ved. standing on, mounting on.

Ā-sthāna, *am*, n. place, site, ground, base; an assembly; a hall of audience; (ī), f. an assembly. — *Āsthāna-grīha*, *am*, n. an assembly-room.

Ā-sthāpana, *am*, n. placing, fixing, causing to stay or remain; a strengthening remedy; an enema of oil, ghee, &c.

Ā-sthāpita, *as*, ā, *am*, placed, fixed, &c.

Ā-sthāya, ind. having recourse to, using, employing; having ascended; standing, standing by.

Ā-sthāyikā, f. audience; (e. g. *āsthāyikāṃ dā*, to give an audience.)

Ā-sthila, *as*, ā, *am*, stayed, dwelt, abiding, abode; having recourse to; applied to; occupied, engrossed by, engaged in; spread, overspread; obtained; observing, adhering to, following, practising.

Ā-stheya, *as*, ā, *am*, to be approached, to be seized, to be applied or practised.

आस्नान ā-snāna, *am*, n. (rt. *snā*), Ved. water for washing, a bath.

आस्नेय āsneya, *as*, ā, *am* (fr. *asan*), Ved. bloody, being in blood.

आस्पद āspada, *am*, n. (fr. *pada* with ā prefixed, s being inserted), place, site, seat, office; rank, station; dignity, authority; business, affair. Often used in comp.; e. g. *āhankārāspadam*, the seat of consciousness.

आस्पन्दन ā-spandana, *am*, n. trembling, throbbing.

आस्पृषी ā-spardhā, f. emulation, rivalry, endeavour after.

Ā-spardhin, ī, *īnī*, ī, emulous, striving after.

आस्पृशी ā-sparsā, *as*, m. (rt. *sprīś*), contact; *āsparsā-tas*, by the contact.

आस्पृष्ट ās-pātra. See 3. *ās*.

आस्फल् ā-sphal or *ā-sphul*, Caus. -*sphāla*-*yati*, -*yitum*, to cause to flap, rock or shake.

Ā-sphāla, *as*, m. striking, rubbing, causing to move gently; flapping, clapping; the flapping motion of an elephant's ear.

Ā-sphālana, *am*, n. rubbing, stirring, flapping, moving gently; striking; pride, arrogance.

Ā-sphālita, *as*, ā, *am*, struck gently, rubbed, touched, stirred; flapped, elapped, struck together.

आस्फाय ā-sphāy, cl. 1. A. -*sphāyate*, -*yitum*, to grow, increase.

आस्फुजित āsphujit = *Ἀσφροδίτη*, N. of the planet Venus.

आस्फुल् ā-sphul. See *ā-sphal* above.

आस्फोट ā-sphota, *as*, m. (rt. *sphuṭ*), moving or flapping to and fro, quivering, trembling, shaking, the sound of clapping or striking on the arms as made by combatants, wrestlers, &c.; a plant, see *ā-sphota*; (ā), f. a wild variety of Jasmin.

Ā-sphotaka, *as*, m., the plant *Careya Arborea*.

Ā-sphotana, *am*, n. moving to and fro, flapping, trembling; shaking; blowing, expanding; contracting, closing, sealing; slapping or clapping the arms, or the noise made by it; (ī), f. a gimlet or auger.

Ā-sphota or *ā-sphotika*, *as*, m. (probably an incorrect form of *ā-sphota*), N. of several plants, *Calotropis Gigantea*, *Bahinia Variegata* L., *Echites Dichotoma* Roxb.; (ā), f., N. of several plants, *Jasminum Sambac*, *Clitoria Terneata*, *Echites Frutescens* or *Echites Dichotoma*.

आस्माक āsmāka, *as*, ī, *am*, or *āsmākina*, *as*, ā, *am* (fr. *asmākam*), our, ours.

आस्य āsya, *am*, n. (see 3. *ās*), mouth, jaws; face; a part of the mouth as the organ of pronouncing letters; mouth, opening; (*as*, ā, *am*), belonging or relating to the mouth or face. — *Āsyan-dhaya*, *as*, ī, *am*, drinking the mouth, kissing. — *Āsya-pattra*, *am*, n. a lotus. — *Āsya-lāngala*, *as*, m. 'whose face is a plough'; a hog, a boar. — *Āsya-loman*, *a*, n. the hair of the face, the beard. — *Āsyaśava* (*ya-śāś*), *as*, m. spittle, saliva.

आस्यन्दन ā-syandana, *am*, n. flowing near. — *Āsyandana-vat*, *ān*, *atī*, *at*, flowing near.

आस्यहाय āsyahātya, *as*, ā, *am*, containing the word *asyahatya* (a chapter).

आस्या āsyā, f. See under 4. *ās*.

आस्रप āsropa, *as*, m. (fr. *asra-pa*), the nineteenth lunar mansion.

आस्रव ā-srava, *as*, m. (fr. rt. *sru* with prep. ā), the foam on boiling rice; flowing, running, discharge; distress, pain, affliction; (with Jains) that which directs the embodied spirit towards eternal objects, (viz. the occupation or employment of the senses or organs on sensible objects; or the association or connection of body with right and wrong deeds.)

Ā-srāva, *as*, m. flow, issue, running, discharge; pain, affliction; a disease of the body. — *Āsrava-bheshaja*, *am*, n., Ved. a medicament, medicine.

Āsravin, ī, *īnī*, ī, flowing, emitting fluid, discharging humor; an epithet of the elephant (a fluid issuing from its temples during the rutting-time).

आस्रस्त ā-srasta, *as*, ā, *am*, fallen off, loose.

आस्रद ā-srad or *-svād*, cl. 1. A. -*svadate* or *-svādute*, -*ditum*, to taste, eat.

Ā-svāda, *as*, ā, *am*, tasting, eating; (*as*), m. tasting, enjoying, eating; flavour. — *Āsradā-vat*, *ān*, *atī*, *at*, having a good taste, palatable; delicious in flavour.

Ā-svādaka, *as*, ikā, *am*, tasting, enjoying.

Ā-svādana, *am*, n. tasting, enjoying, eating.

Ā-svādita, *as*, ā, *am*, tasted, enjoyed, possessed; eaten.

Ā-svādya, *as*, ā, *am*, to be tasted or enjoyed, to be eaten; having a good taste, palatable, delicious. — *Āsvādya-toya*, *as*, ā, *am*, having sweet or palatable water.

आस्वन् ā-svan, cl. 1. Ṗ. -*svanati*, -*nitum*, to sound.

Ā-svanita or *ā-svānta*, *as*, ā, *am*, sounded.

आह 1. *āha*, ind. (an interjection implying reproof, severity, command, casting, sending) Ah! Aha! &c.

आह 2. *āha*. See rt. 3. *ah*.

आहक āhaka, *as*, m. a peculiar disease of the nose, inflammation of the Schneiderian membrane.

आहङ्कार्य āhankārya, *am*, n. (fr. *ahan-kāra*), conceitedness.

आहन् ā-han, cl. 2. Ṗ. A. -*hanti*, -*hate*, -*hantum*, to strike at, hit, beat, kill; commit slaughter.

Ā-hata, *as*, ā, *am*, struck, beaten; injured, killed; multiplied; known, understood; uttered falsely; (*as*), m. a drum; (*am*), n. old cloth or raiment; new cloth or clothes; assertion of an impossibility. — *Āhata-lakshana*, *as*, ā, *am*, noted for good qualities.

Ā-hati, *iṣ*, f. hitting, striking, a blow, a hit; killing.

Ā-hanana, *am*, n. the act of striking at, beating; killing of an animal.

Āhananya, *as*, ā, *am*, Ved. making one's self known by beating (a drum &c.).

आहन्स āhanas, *ās*, *ās*, *as* (fr. rt. *han*?), Ved. swelling, tumid, crammed full; fat, luxuriant, lascivious; (Sāy.) to be beaten or pressed out (as Soma).

Āhanasya, *am*, n., Ved. luxuriancy, lasciviousness; (*ās*), f. pl. verses (*ṛcās*) of a lascivious character. — *Āhanasya-vādin*, ī, *inī*, ī, Ved. uttering lascivious words.

आहलक् āhalak, ind., Ved. a smacking sound.

आहव, आहवन, आह्व, &c. See under *ā-hu* and *ā-hve*.

आहिक āhika, *as*, m. (fr. *ahi*), the descending node; an epithet of the grammarian Pāṇini.

आहिकम् āhikam, a particle = *ā hi kam* (?).

आहिह् अ-hiṇḍ, cl. 1. A. -*hiṇḍate*, -*ḍitum*, to roam about.

आहिरिहिक āhirihika, *as*, m. a man of mixed origin, the son of a Nishāda father and a Vaidehī mother, employed as a watchman on the outside of galls &c.

आहित ā-hita, *as*, ā, *am* (fr. rt. *dhā* with prep. ā), placed, deposited; entertained, felt; comprising, containing; performed, done. — *Āhita-kāma*, *as*, ā, *am*, exhausted. — *Āhita-lakshaya*, *as*, ā, *am*, noted or known for good qualities; [cf. *āhata-lakshaya*]. — *Āhita-vyatha*, *as*, ā, *am*, pained, grieved. — *Āhita-svana*, *as*, ā, *am*, uttering or making a sound, noisy. — *Āhitāgni* (*ta-ag*), *iṣ*, *iṣ*, ī, one who has placed the sacred fire upon the altar, a sacrificer; a Brahman who has kept alive a sacred fire perpetually in a family &c. — *Āhitānka* (*ta-an*), *as*, ā, *am*, marked, spotted, stained.

Ā-hiti, *iṣ*, f., Ved. placing on; anything placed on.

आहितुरिहिक āhiturihika or *ahiturdika*, *as*, m. (fr. *ahi-turid*), a snake-catcher, a juggler.

आहीरणिन् āhiraṇin, ī, m. a two-headed snake.

आहु ā-hu, cl. 3. Ṗ. A. -*juhote*, -*juhute*, -*hotum*, to sacrifice, to offer an oblation, to worship.

1. *ā-hava*, *as*, m. sacrificing, sacrifice. (For 2. *ā-hava* see under *ā-hve*.)

Ā-havana, *am*, n., Ved. offering an oblation, offering sacrifice, sacrifice.

Ā-havanīya, *as*, *ā*, *am*, to be offered as an oblation; (*as*), m. a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

Ā-havanīyaka, *as*, *ā*, *am*, fit for a burnt offering; (*as*), m. a consecrated fire.

1. *ā-hāva*, *as*, m., Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

Ā-huta, *am*, n. an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindus.

1. *ā-huti*, *is*, f. offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. *ā-huti* see under *ā-hve*).—*Āhuti-vṛddh*, *t*, *t*, Ved. delighting in sacrifices.

आहक āhuka, *as*, m., N. of a prince, great-grandfather of Kṛishna, a son or grandson of Abhijit; (*i*), f. a sister of this prince; (*ās*), m. pl., N. of a people.

आहुल्य āhulya, *am*, n., N. of the leguminous shrub *Tabernaemontana Coronaria*.

आह ā-hri, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. P. *-hārayati*, *-yitum*, to make one pay or give or offer or bring; to exact; to exert, exhibit: Desid. A. *-jīhīrshate*, to seek to recover or get back.

Ā-hara, *as*, *ā*, *am*, (at the end of compounds) bringing, fetching; (*as*), m. taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

Ā-harāṇa, *as*, *ā*, *am*, taking away, robbing; (*am*), n. taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

Āharanī-kṛi, cl. S. P. *-karoti*, *-kartum*, to give as a present.

Ā-hartri, *tā*, *trī*, *trī*, one who takes, seizes, brings or procures; inducing, causing; offering; (*tā*), m. a copy holder (in law).

Ā-hāra, *as*, *ā* or *i*, *am*, bringing near, procuring; going to fetch; (*as*), m. taking, fetching, bringing near; employing; taking food, food (e.g. *āhāraṇi kṛi*, to take food, eat).—*Āhāra-virāha*, *as*, m. want of food.—*Āhāra-sambhava*, *as*, m. the juice of the body, chyle, lymph, serum.—*Āhārārthin* (*°ra-ar*), *i*, *inī*, *i*, begging or seeking for food.

Ā-hāraka, *as*, *ā*, *am*, going to fetch.

Ā-hārīka, (with Jains) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

Ā-hārya, *as*, *ā*, *am*, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessory, incidental; to be eaten; (*as*), m. a kind of bandage; (*am*), n. any disease to be treated by the operation of extracting; extraction; a vessel; the ornamental part of the drama, the dress, decorations, &c.—*Āhārya-sobhā*, f. adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

Ā-hṛita, *as*, *ā*, *am*, brought, taken, collected.—*Āhṛita-yajña-kṛatu*, *us*, *us*, *u*, Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act(?).

Ā-hṛitya, ind. having taken or received, having brought.

आहेय āheya, *as*, *i*, *am* (fr. *ahi*), belonging or relating to a snake.

आहो āho, ind. (an interjection of doubt and of asking) or, perhaps.—*Āho-purushikā*, f. great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of

one's power.—*Āho-srit*, ind. a particle implying doubt.

आह् āhna, *as*, *am*, m. n. (fr. *ahan*), a series of days, many days.

Āhnika, *as*, *i*, *am*, daily, diurnal, performed on a day, performed every day; (*am*), n. a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c.—*Āhnikācāra* (*°ka-āc*), *as*, m. daily observance, the prayers and practices necessary for bodily and mental purification.

Āhneya, *as*, m. a patronymic of Sāvā.

आह्लाद् ā-hlād, Caus. P. *-hlādayati*, *-yitum*, to gladden.

Ā-hlāda, *as*, m. joy, delight.—*Āhlāda-lugha*, *as*, *ā*, *am*, conferring delight.

Ā-hlādāṇa, *am*, n. gladdening.

Ā-hlādī, *is*, m., N. of a son of Babhru.

Ā-hlādīta, *as*, *ā*, *am*, delighted, rejoiced.

आह् ā-hṛi, cl. 1. P., Ved. *-hvarati*, *-hvar-tum*, to make crooked, to injure.

Ā-hūrya, *as*, *ā*, *am*, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. rt. *hve*).

Ā-hruta, *as*, *ā*, *am*, injured.—*Āhruta-bheshaja*, *as*, *ā*, *am*, Ved. curing what is bent or injured.

Ā-hvara, *as*, m., N. of a fortress of the Uśīnaras.

Ā-hvaraka, *as*, m. a low or expelled man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

Āhvāraka, *ās*, m. pl. the *Āhvārakas*, a recension of the black Yajur-veda (distinct from the Taittirīya) named from *Āhvāra* or *Āhvāra*.

Ā-hṛīti, *is*, m., N. of a prince.

आह् ā-hve, cl. 1. P. or poet. A. *-hvyati*, *-te*, *-hvātum*, to call near; to summon; to invite, ask; A. to provoke, challenge, emulate: Caus. *-hvāyati*, *-yitum*, to send for; to cause to invite or summon or challenge; provoked: Desid. *-juhūshati*, to wish to call near or invite: Intens. *-johāvīti*, to call.

2. *ā-hava*, *as*, m. challenge, provoking, calling; war, battle.—*Āhava-kāmya*, f. desire of war: (for 1. *ā-hava* see under *ā-hu*, page 136, col. 3.)

2. *ā-hāva*, *as*, m. calling, invoking; battle, war.

2. *ā-huti*, calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form *ā-hūti*. For 1. *ā-huti* see under *ā-hu* last col.)

Ā-huva, *as*, *ā*, *am*, Ved. (Sāy.) to be invoked.

Ā-hū, f., Ved. calling, invoking.

2. *ā-hūta*, *as*, *ā*, *am*, called, summoned, invoked, invited.—*Āhūta-prapālāyīn*, *i*, m. a defendant or witness absconding or not appearing when summoned.

Ā-hūti, *is*, f. calling, invoking.

Ā-hūya, ind. having invited.

Ā-hva, *as*, *ā*, *am*, who or what calls, a crier; named, called; (*ā*), f. a name, appellation.

Ā-hvaya, *as*, m. a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

Ā-hvayat, *an*, *anti*, *at*, calling, challenging.

Ā-hvayana, *am*, n. appellation, name.

Ā-hvāyitavya, *as*, *ā*, *am*, to be summoned or invited.

Ā-hvāna, *am*, n. calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula.—*Āhvāna-darsana*, *am*, n. day of trial.

Āhvānaya, nom. P. *āhvānayati*, *-yitum*, (in law) to summon.

Ā-hvāya, *as*, m. a summons, a name.

Ā-hvāyaka, *as*, m. a messenger, a courier.

Ā-hvāyayitavya, *as*, *ā*, *am*, to be called before a tribunal.

इ

इ 1. *i*, the third vowel of the alphabet, corresponding to *i* short, and pronounced as that letter in *kill* &c.—*I-kāra*, *as*, m. the letter or sound *i*.

इ 2. *i*, ind. an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. *i*, pronominal base of the 3rd person; [cf. *itara*, *itas*, *iti*, *il*, *ilam*, *idā*, *tyat*, *iva*, *iha*: cf. also Lat. *il*; Goth. *ita*; Eng. *it*; Old Germ. *iz*; Mod. Germ. *es*.]

इ 4. *i*, *is*, m. a N. of Kāmadeva.

इ 5. *i*, cl. 2. P., 1. P. A. *eti*, *ayati*, *-te*, *iyāya*, *eshyati*, *etum*, Ved. *etave*, *etavai*, *etos*, to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e.g. *tasmīn yuktasya eti pretakṛityā*, 'the funeral ceremony of one engaged in that goes on well or prospers'); to be employed in, go on with, be in any condition or relation (with a part, or inst., e.g. *Asura-rakshasāni mṛidyamānāni yanti*, 'the Asuras and Rakshas are being trampled upon'; *Gavāmāyana* *iyuh*, 'they were engaged in the Gavāmāyana'); Intens. or cl. 4. A. *iyati*, inf., Ved. *iyadhyai*, to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. *āyayati*, *-yitum*, to cause to come; [cf. Gr. *ei-mi*, *i-mev*; Lat. *eo*, *imus*; Lith. *ei-mi*, 'I go'; Slav. *i-dā*, 'I go', *i-ti*, 'to go'; Goth. *i-dilja*.]

It, (at the end of a few compounds) going; cf. *arthet*.

Ita, *as*, *ā*, *am*, gone; returned; obtained; remembered; (*am*), n. way.—*Itāsu* (*°ta-as*), *us*, *us*, *u*, Ved. whose vital spirits have departed.

1. *iti*, *is*, f., Ved. going, moving.

Itya, *as*, *ā*, *am*, to be gone to or towards.

Ityā, f., Ved. going, a way; a litter, a palanquin.

Itvan, *ā*, *ā*, *a*, going.

Itvara, *as*, *i*, *am*, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (*i*), f. a disloyal or unchaste woman.

इक्क *ikkaṭa*, *as*, m. a kind of reed. See *ikkaṭa*.

इक्कवाल *ikkavāla* in astrology = *اقبال* *iqbāl*, good fortune, prosperity.

इक्षु *ikshu*, *us*, m. (fr. rt. 3. *ish*?), the sugarcane (twelve species of it are enumerated); N. of a river.—*Ikshu-kāṇḍa*, *as*, *am*, m. n. the stem or cane of the Saccharum Officinale, the sugar-cane; (*as*), m., N. of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L.—*Ikshu-kuttaka*, *as*, m. a gatherer or reaper of sugar-cane.—*Ikshu-gandha*, *as*, m. Saccharum Spontaneum; a kind of Asteracantha Longifolia; (*ā*), f. Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata.—*Ikshu-gandhikā*, f. Batatas Paniculata.—*Ikshu-ja*, *as*, *ā*, *am*, coming from sugar-cane.—*Ikshu-tulyā*, f. Saccharum Spontaneum.—*Ikshu-daṇḍa*, *am*, n. the stem or cane of the Saccharum Officinale.—*Ikshu-darbha*, f. a kind of grass or sugar-cane.—*Ikshu-dā*, f., N. of a river; see *ikshulā*, *ikshu-mālīnī*, *ikshu-mālāvī*.—*Ikshu-netra*, *am*, n. a kind of sugar-cane.—*Ikshu-pattra*, *as*, m. the grain Pennicillaria Spicata.—*Ikshu-pāka*, *as*, m. molasses.—*Ikshu-pṛa*, *as*, m. the plant Saccharum Sara.—*Ikshu-bālikā*, f. Saccharum Spontaneum, = *ikshu-tulyā*.—*Ikshu-bhakshikā*, f. a meal of sugar or

molasses. — *Ikshu-matī*, f., N. of a river in Kurukshetra. — *Ikshu-mālavī* or *ikshu-mālīnī*, f., N. of a river; see *ikshu-dā*. — *Ikshu-mūla*, am, n. a kind of sugar-cane; the root of sugar-cane. — *Ikshu-meha*, as, m. diabetes or diabetes mellitus; see *mūdhumeha*. — *Ikshumehin*, i, tñi, i, diabetic. — *Ikshu-yandira*, am, n. a sugar-mill. — *Ikshu-yonh*, as, m. Saccharum Officinatum. — *Ikshu-rasa*, as, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontaneum. — *Ikshurasakvātha*, as, m. raw or unrefined sugar, molasses. — *Ikshurasoda* ('sa-ud'), as, m. the sea of syrup. — *Ikshu-vapa*, am, n. a sugar-cane wood. — *Ikshu-vallārī* and *ikshu-vallī*, f. Batatas Paniculata. — *Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinatum, the common yellow cane. — *Ikshu-vārī*, is, m. the sea of syrup, one of the seven seas. — *Ikshu-vikāra*, as, m. sugar, molasses; any sweetmeat. — *Ikshu-veshtana*, as, m. a kind of sugar-cane. — *Ikshu-sākata* or *ikshu-sākina*, am, n. a kind of sugar-cane. — *Ikshu-samudra*, as, m. the sea of syrup, one of the seven seas. — *Ikshu-sāra*, as, m. molasses, raw or unrefined sugar. — *Ikshvārī*, is, m. (for *ikshu-vārī*?), Saccharum Spontaneum. — *Ikshvāṭika*, as, m. (for *ikshu-bālīka*), Saccharum Spontaneum; (ā), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

Ikshuka, as, m. sugar-cane.
Ikshukīyā, f. a region abounding in sugar-cane.
Ikshura, as, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontaneum.
Ikshuraka, as, m. Capparis Spinosa; Saccharum Spontaneum.
Ikshulā, f., N. of a river. See *ikshu-dā*.

इक्षु *ikshu*, cl. 1. P. *ekhati*, *iyekha*, *ekhishyati*, *ekhitum*, to go, move; [cf. Gr. *εἶκω*, *οἶχομαι*?].

इक्षार *in-kāra* and *in-kṛita* = *hin-kāra*, *hin-kṛita*, q. v.

इह *inkh*, cl. 1. P. *inkhati*, *inkhān-āṭkāra*, *inkhishyati*, *inkhitum*, to go, move; [cf. Hib. *imchīm*, 'I go on, proceed, march'.]

इङ्ग *ing*, cl. 1. P., ep. A. *ingati*, -*le*, *ingān-āṭkāra*, *ingishyati*, *ingitum*, to go, go to or towards; to move or agitate; Caus. P. *ingayati*, -*yitum*, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya*; see below; [cf. Hib. *ing*, 'a stir, a move'.]

इग्ग *igga*, as, ā, am, movable, locomotive; surprising, wonderful; (as), m. a hint or sign, an indication of sentiment by gesture, knowledge; (ā), f. a kind of counting.

इग्गाम *igga*, am, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

इग्गिता *igga*, am, n. palpitation, change of the voice, internal motion, motion of various parts of the body as indicating the intentions; hint, sign, gesture; aim, intention, real but covert purpose. — *इग्गिताकुविला* or *ingita-jiva*, as, ā, am, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

इग्ग्या *iggya*, as, ā, am, movable from its place; in the Prātiśākhya a term for those words or rather parts of a compound word which in certain grammatical

operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

इङ्गिड *ingida*, N. of a plant, = *inguda* (?).

इङ्गद *inguda*, as, ī, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrajiva Roxburghii Wall.; (am), n. the nut of the tree Terminalia Catappa.

इङ्गला *ingula*, as, ī, m. f., N. of the tree Terminalia Catappa.

इचिकिल *icikila*, as, m. a pond, mud, mire.

इचक 1. *icchaka*, as, m. the citron, Citrus Medica L.

इचक 2. *icchaka*, *इच्चा* *icchā*, &c. See under 3. *ish* at page 142.

इज्जल *ijjala*, as, m. a small tree growing in wet and saline soil, or on low grounds near the sea, Barringtonia Acutangula Gaertn.

इज्य *ijya*, as, m. (fr. rt. *yaj*), a teacher; an epithet of Bṛihaspati the teacher or Guru of the gods; (ā), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress. — *Ijyā-sīla*, as, m. a frequent sacrificer.

इचाक *incāka*, as, m. a shrimp or prawn.

इट *iṭ*, cl. 1. P. *etati*, *etitum*, to go, to go to or towards; Ved. to make haste, to err.

इट *iṭa*, as, m., Ved. cane or grass; a web made of it, a mat. — *Iṭa-sūna*, am, n., Ved. a texture of reed, a mat.

इटत *iṭata*, as, m., N. of a Bhārgava, author of a hymn of the Rīg-veda.

इटचर *iṭ-čara*, as, m. (fr. 4. *ish* and *čara*), a bull or steer allowed to go at liberty.

इतिमिका *itihimikā*, f. title of a section of the Kāthaka recension of the Yajur-veda.

इड *iḍ*, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas*; or, according to the spelling of the Rīg-veda, *iḍā* and *iḍas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḍas*), pl. the object of devotion, addressed in the third or fourth verses of the Āpṛi hymns, (so used only in Rīg-veda 3, 4, 3; but also erroneously referred to in the Brāhmaṇas &c. as if etymologically connected with the words *īdya*, *īdita*, *īdita*, 'the praiseworthy,' 'the praised,' which are used in the third or fourth verses of the other Āpṛis as the designation of the same object of worship.) — *Iḍas-pati*, is, m., N. of Vishnu. — *Iḍa-devatā*, f. deity of the libation. — *Iḍas-pati*, is, m., Ved. a N. of Pūshan. — *Iḍas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

इडा *iḍa*, as, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

इदā, f. or (in Rīg-veda) *iḍā*, (not to be confounded with the iust. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drank by the priest and sacrificers; (metaphorically cf. *iḍ*) stream or flow of praise and worship, personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Āpṛi hymns together with Sarasvatī and Mahī or Bhārati; (Sāy.) the earth, food; (*iḍā*), as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow.' The goddess *iḍā* or

Ilā is the daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Purū-ravas; in another aspect she is called Maitrāvaruṇī as daughter of Mitra-Varuṇa, two gods who were objects of the highest and most spiritual devotion. *Ilā* is also a N. of Durgā, of a daughter of Dakṣa and wife of Kaśyapa, of a wife of Vasudeva and of the Rudra, Rīta-dhvaja; heaven; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Ilāyās-pade*, at the place of Idā, i. e. of worship and libation, earth. — *Idā-vaṭ*, ān, atī, at, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

Idācīkā, f. (fr. *iḍā*?), a wasp.

Idikā, f. the earth.

इडिक *iḍikka*, as, m. a wild goat.

इडुर *iḍura*, as, m. a bull fit to be set at liberty. See *iṭ-čara*.

इरडीन्ध *iṛdīntha*, as, m. a knife (?).

इरडु *iṛḍa*, am, n., Ved. (used in du.) two round small plates made of Muñja reed, used as coverings for the hands in taking the fire-pans from the fire.

इरवीन्दु *iṛvīndu*, us, m. the tree Trochis Aspera (?).

इरवरिका *iṛverikā*, f. a kind of cake.

इतर *i-tara*, as, ā, at, Ved. am (comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *itara itara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā*, to victory or defeat; so in Dvandva compounds, *sukhetāreshu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakṣhiṇetara*, the left hand.) — *Itara-jana*, ās, m. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kuvera belongs to them. — *Itara-tas*, ind. otherwise than, different from; *itāśčetarāśčā*, hither and thither. — *Itara-thā*, ind. in another manner, in a contrary manner; per-
versely; on the other hand, else.

Itarā, f., N. of the mother of Aitareya.

Itaretara, as, ā, am (occurring chiefly in oblique cases of sing. and in comp.; fr. *itara-itara*, which may be for *itaras-itarā*, cf. *anyōṇa*, *paraspara*), one another, one with another, mutual, respective, several; (am), n. or adv. mutually, &c. — *Itaretara-kāmyā*, f. respective or several fancies or inclinations. — *Itaretarāśraya* ('ra-āś'), as, ā, am, affecting or concerning mutually.

Itare-dyus, ind. at another or different day.

Itama, as, ā, at (superlative form of 3. *i*), another (of many ?).

इतम् *i-tas*, ind. (fr. 3. *i* with affix *las*, used like the abl. case of the pronoun *idam*), from hence, hence, here (opposed to *amu-tas* and *amu-tra*); from this point; from this world, in this world; *itas itas*, here—there; *itāśčetarāśčā*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore. — *Ita-ūti*, is, is, i, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help. — *Itas-tatas*, ind. here and there, hither and thither.

इति 2. *iti*, ind. (fr. pronominal base 3. *i*), in this manner, thus. In its original signification *iti* refers to something that has been said or thought, or lays stress on what precedes. In the Brāhmaṇas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c., supposed to be known to him.

In quotations of every kind *iti* means that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (e.g. *ity uktrā*, having so said; *iti kṛitvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo 'pi nāvamanantaryo manushya iti bhūmipukh*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *iti tathā karoti* = after these words he acts so.

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *ijyādhyayanaśāstrāni tapas satyaṃ kṣamā damah aloha itī mārgo 'yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire,' this course of conduct, &c.).

Iti is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavatyīva evam*, her he may call 'lady,' thus).

Iti may form an adverbial compound with the name of an author (e.g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (lo I behold I), something additional (as in *ity-ādi*, et cetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *anudātta-nita ity Ātmanepadam bharati*, according to the rule of Pāṇini 1. 3, 12, the Ātmanepada takes place). *Kim iti* = *kim*, wherefore, why? (In the Sata-patha-Brahmana *ti* occurs for *iti*; cf. Prakṛit *ti* and *iti*). — *Iti-katha*, *as*, *ā*, *am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), *f*, unmeaning or nonsensical discourse; (? for *ati-katha*, *q. v.*) — *Iti-karaṇa*, *am*, *n*, or *iti-kāra*, *as*, *m*, the word *iti*. — *Iti-kartavya*, *as*, *ā*, *am*, proper or necessary to be done according to certain conditions; (*am*), *n*, duty, obligation. — *Itikartavya-tā*, *f*, or *itikārya-tā* or *itikṛitya-tā*, *f*, any proper or necessary measure, obligation. — *Itikartavyatā-mūḍha*, *as*, *ā*, *am*, embarrassed, dumbfounded, wholly at a loss what to do. — *Iti-tha*, *as*, *ī*, *am*, Ved. such a one, such, e.g. *pureti-thyayī* (? *rātryat* dat. sing.) *marishyayī*, before such and such a day thou wilt die. — *Iti-mātra*, *as*, *ā*, *am*, of such extent or quality. — *Iti-rat*, *ind*, in the same manner. — *Iti-rvita*, *am*, *n*, occurrence, event. — *Ity-artham*, *ind*, for this purpose. — *Ity-ādi*, *is*, *is*, *i*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Ity-ukta*, *am*, *n*, information, report, narrative.

Iti-ha, *ind*, thus indeed, (according to tradition.)

Iti-hāsa, *as*, *m*, (*iti-ha-āsa*, 'so indeed it was'), talk, legend, tradition, history, traditional accounts of former events, heroic history, as the Mahā-bhārata.

इतिहास *iti-hāsa*. See under 2. *iti* above.

इतीक *itika*, *as*, *m*, *N*, of a people.

इक्का *ikaṭa*, *as*, *m*, a kind of reed or grass. See *ikkaṭa*.

इक्किला *ikilā*, *f*, *N*, of a perfume. See *roṣaṇā*.

इथ *itha*, *am*, *n*, in astronomy = *ixθvs*.

इथम् *itham*, *ind*, (fr. *id*, *q. v.*), thus, in this manner; [cf. Lat. *item*]. — *Ittham-viḍha*, *as*, *ā*, *am*, of such a kind, endowed with such qualities. — *Ittham-kāram*, *ind*, in this manner. — *Ittham-bhāva*, *as*, *m*, the being thus endowed. — *Ittham-bhūta*, *as*, *ā*, *am*, become thus, being thus or in such manner; so circumstanced.

इथशास *ithasāla*, (in astrology) *N*, of the third Yoga, = Arabic **إِثْبَال**.

इथा *ithā*, *ind*, Ved. thus; (often used in the Rīg-veda, and sometimes only to lay stress on a following word; therefore by native etymologists

considered as a particle of affirmation.) *Itthā* is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really; especially with *itthi* as an adjective. Hence *Itthā-dhī* = such, i. e. true (*satya*) or real worship. Similarly, *itthā-itthi*, *is*, *is*, *i*, so devout, so pious, i. e. very devout; (Sāy.) performing such or true works.

इथात् *ithāt*, *ind*, (= *itham*), Ved. thus, in this way.

इद् *id*, *ind*, Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation), even, just, only; (especially in strengthening an antithesis, e.g. *yathā vasantī devās tathā id asat*, as the gods wish it, thus indeed it will be; *dip-santa id riparo nāha dehbuh*, the enemies wishing indeed to hurt were in nowise able to hurt.)

Id is often added to words expressing excess or exclusion (e.g. *viśva it*, everyone indeed; *śaśvad it*, constantly indeed; *eka it*, one only). At the beginning of sentences it often adds emphasis to pronouns, prepositions, particles (e.g. *tram it*, thou indeed; *yuli it*, if indeed, &c.).

Id occurs often in the Rīg-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskrit by *eva* and other particles.

इद्म् *idam*, *ayam*, *iyam*, *idam* (fr. *id*, a kind of neut. of the pronom. base 3. *i* with *am*; cf. Lat. *is*, *ea*, *id*, and *idem*: the regular forms are partly derived from the pronom. base *a*; see Gram. 224). The Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā*, and gen. loc. du. *ayos*; fr. the base *ima*, a gen. sing. *imasya*, &c.: the forms derived fr. *a* are used enclitically if they take the place of the third personal pronoun, do not stand at the beginning of a verse or period, and have no peculiar stress laid upon them), this, this here, referring to something near the speaker; known, present; (opposed to *adas*, e.g. *ayam lokah* or *idam viśvam* or *idam sarvam*, this earthly world, this universe; *ayam agniḥ*, this fire which burns on the earth; but *asāv agniḥ*, that fire in the sky, i. e. the lightning: so also *idam* or *iyam* alone signifies 'this earth'; *ime snah*, here we are.)

Idam often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvā etad idam ūcuh*, having heard that they said this).

Idam occurs connected with *yad*, *tad*, *etad*, *kim*, and a personal pronoun, partly to point out anything more distinctly and emphatically, partly pleonastically (e.g. *tad idam vākyam*, this speech here following; so *yam Viśvashakah*, this Viśvashaka here).

Idam, *ind*, Ved. here, to this place; now, even, just; there; with these words. — *Idam-rūpa*, *as*, *ā*, *am*, Ved. having this shape. — *Idam-viḍ*, *t*, *t*, *t*, knowing this or conversant with this. — *Idam-kāryā*, *f*, the plant Hedysarum Alhagi. — *Idad-vasu*, *us*, *us*, *u*, Ved. rich in this and that. — *Idan-tā*, *f*, identity. — *Idam-prakāram*, *ind*, in this manner. — *Idam-prathamā*, *as*, *ā*, *am*, doing anything for the first time. — *Idam-maya*, *as*, *ī*, *am*, Ved. made or consisting of this.

Idamnyu, *us*, *us*, *u*, wishing this.

इदा *i-dā*, *ind*, (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *ahan*, e.g. *iḍā ahaṇ* or *ahna iḍā*, this present day, 'now-a-days'; and with *hyas*, e.g. *iḍā hyah*, only yesterday.) — *Idā-vatsara*, *as*, *m*, originally perhaps 'the present or current year'; then one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. — *Idā-vatsariya*, *as*, *ī*, *am*, belonging to such a year. — *Idu-vatsara* and *id-vatsara* = *iḍā-vatsara* above. — *Id-vatsariya* = *iḍāvatsariya* above.

I-dānīm, *ind*, now, at this moment, in this case, just, even; (with gen. of *ahan*, e.g. *iḍānīm ahaṇ*,

this present day, 'now-a-days'; *iḍānīm eva*, just now; immediately; *iḍānīm api*, in this case too; *tata iḍānīm*, thereupon, then.) In rare cases it is an expletive, affecting but slightly the sense. *Idānīm* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e.g. *yāvanty Etarhiḥ tāva-nti pañcadasakṛitva Idānīm*, as many Etarhis, so many Idānims fifteen times repeated). — *Idānīm-tana*, *as*, *ī*, *am*, present, momentary, of the present moment.

इद्, **इध्**, &c. See under *indh*.

इन् *in*, cl. 8. P., Ved. *inoti*, *ainoti*, 1st pl. sing. impv. *inuhi* or *inu*, cl. 9. P., 2nd pl. *inimasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invire*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; dispose; to be lord or master of a thing or an art. See *inv*.

Ina, *as*, *ā*, *am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), *m*, a lord, a master; a king; the sun; the lunar mansion Hasta. — *Ina-sabha*, *am*, *n*, a royal court or assembly.

इनक्ष *inaksh*, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

इनानी *ināni*, *f*, *N*, of a plant (= *Vatapattri*).

इनु *inu*, *us*, *m*, *N*, of a Gandharva.

इन्थिहा *inthihā*, *f*, an astrological term taken from the Arabic.

इन्द् *ind*, cl. 1. P. *indati*, *aindat*, *indām-babhūva*, *inditum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, *q. v.*)

इन्दम्वर *indambara*, *am*, *n*, the blue lotus, Nymphaea Cærulea. See *indī-vara*.

इन्दिन्द्रि *indindira*, *as*, *m*, a large bee.

इन्दिरा *indirā*, *f*, epithet of Lakshmi, wife of Vishnu. — *Indirā-mandira*, *as*, *m*, epithet of Vishnu. — *Indirālaya* ('*rā-āl*'), *am*, *n*, (lit. 'the abode of Indirā or Lakshmi'), the blue lotus, Nymphaea Stellata and Cyanea. (The goddess Indirā issued at the creation from the petals of the flower.) — *Indirā-vara*, *am*, *n*, = preceding.

इन्दीवर *indī-vara* or *indī-vāra* or *indī-vara*, *am*, *m*, (contracted fr. *indirā-vara*), the blue lotus, Nymphaea Stellata and Cyanea, see *indirā*; (?), *f*, the plant Asparagus Racemosus; (*ā*), *f*, *N*, of another plant.

Indivariṇī, *f*, a group of blue lotuses.

इन्दु *indu*, *us*, *m*, (said to be fr. rt. *und*; perhaps connected with *vindu*, which last is unknown in the Rīg-veda), Ved. a drop, especially of Soma, Soma; a bright drop, a spark; the moon; (*avas*), *m*, pl. the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), *m*, camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskrit to the word *Soma*, although the latter has properly only the sense 'Soma juice'.) — *Indu-kamala*, *am*, *n*, the white lotus. — *Indu-kalā*, *f*, a digit of the moon; *N*, of several plants, Coccilus Cordifolius, Sarcostema Viminalis, Ligusticum Ajowan. — *Indu-kalikā*, *f*, the plant Pandanus Odoratissimus. — *Indu-kānta*, *as*, *m*, the lunar gem, the moon-stone; (*ā*), *f*, night. — *Indu-ja*, *as*, *m*, epithet of the planet mercury, 'son of the moon'; (*ā*), *f*, *N*, of the river Revā or Narmadā in the Dekhan. — *Indu-janaka*, *as*, *m*, the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as*, *m*, a portion of the moon, a digit, crescent. — *Indu-putra*, *as*, *m*, epithet

of the planet Mercury. — *Indu-pushpikā*, f. the plant *Methonica Superba*. — *Indu-bhrit*, t, m. epithet of Siva, 'bearing the crescent on his forehead.' — *Indu-mani*, is, m. the moon-stone. — *Indu-maṇḍala*, am, n. the orb or disc of the moon. — *Indu-mat*, ān, m., Ved. (in liturgical language) an epithet of Agni, because in the verses in which he is addressed the word *indu* occurs; (tī), f. day of full moon; N. of the sister of Bhoja and wife of Aja; N. of a river. — *Indu-mauli*, is, m. epithet of Siva; see *Indu-bhrit*. — *Indu-ratna*, am, n. a pearl. — *Indu-rāj*, t, m. the moon, king of the stars. — *Indu-rekhā*, f. a digit of the moon. — *Indu-lekhā*, f. a digit of the moon; the plant *Menispermum Glabrum*; the moon-plant *Asclepias Acidia*; a kind of loveage, *Ligusticum Ajwain*. — *Indu-lohaka*, am, n. silver. — *Indu-vadanā*, f. a metre of four verses of which each contains fourteen syllables. — *Indu-vallī*, f. the plant *Sarcostemma Viminalis*. — *Induvāra* in astrology = the Arabic *إدبار*. — *Indu-vrata*, am, n. a religious observance depending on the age of the moon; diminishing the quantity of food by a certain portion daily, for a fortnight or a month, &c. — *Indu-śekhara*, as, m. 'moon-crested,' an epithet of Siva.

Induka, as, m., N. of a plant, = *aśmantaka*.

इन्दुर *indūra*, as, m. a rat, a mouse [cf. *undura*, *unduru*].

इन्द्र *indra*, as, m. (fr. rt. in or *ind* or obsolet rt. *id*), the god who in Vedic mythology reigns over the deities of the intermediate region or atmosphere; he fights against and conquers with his thunderbolt (*vajra*) the demons of darkness, and is in general a symbol of generous heroism; (*Indra* was not originally lord of the gods of the sky, but his deeds were most useful to mankind, and he was therefore addressed in prayers and hymns more than any other deity, and ultimately superseded the more lofty and spiritual Varuṇa. In the later mythology *Indra* is subordinated to the triad *Brahmā*, *Viṣṇu*, and *Siva*, but remained the chief of all other deities in the popular mind; he is also regent of the east quarter, and considered one of the twelve *Ādityas*: in the *Vedānta* he is identified with the supreme being); the first, the chief (of any class of objects); a prince; the pupil of the right eye (that of the left being called *Indrājī* or *Indra's* wife); N. of the plant *Wrightia Antidysenterica*, &c. (see *kūṭaja*); a vegetable poison; N. of the twenty-sixth Yoga or division of a circle on the plane of the ecliptic; the Yoga star in the twenty-sixth Nakṣatra, γ Pegasi; the human or animal soul, the portion of spirit residing in the body; night; one of the nine divisions of Jambu-dvīpa or the known continent; best, excellent (in compounds); (ā), f. the wife of *Indra*, see *indrāṇī*; N. of a plant, *Marjoram* (?), see *phapijghava*. — *Indra-ṛṣṭabha*, as, ā, am, Ved. having *Indra* as a bull, or impregnated by *Indra*, epithet of the earth. — *Indra-karman*, ā, m. epithet of *Viṣṇu*, 'performing *Indra's* deeds.' — *Indra-kīla*, as, m., N. of a mountain; a rock. — *Indra-kūjāra*, as, m. *Indra's* elephant; see *airāvata*. — *Indra-kūla*, as, m., N. of a mountain. — *Indra-kṛṣṭha*, as, ā, am, ploughed by *Indra*, growing in a wild state. — *Indra-keṭu*, us, m. *Indra's* banner; N. of a man. — *Indra-koṣa* or *indra-koṣa* or *indrakoshaka*, as, m. a platform, a scaffold; a projection of the roof of a house, forming a kind of balcony or terrace; a pin or bracket projecting from the wall. — *Indra-giri*, is, m., N. of a mountain. — *Indra-guṇḍa*, as, ā, am, Ved. guarded or protected by *Indra*; (us), m., N. of a *Brāhman*. — *Indra-guru*, us, m. teacher of *Indra*; an epithet of *Kaśyapa*. — *Indra-gopa*, as, or ā, ās, m., Ved. having *Indra* as one's protector; (us), n. the insect cochineal of various kinds; in this sense also *indragopaka*. — *Indra-ghoṣa*, as, m., Ved. noise of *Indra* personified; having the name *Indra*. — *Indra-śandana*, am, n. = *hari-śandana*. — *Indra-śāpa*, as, n. *Indra's* bow, a rainbow. — *Indra-śrībhiṭi*, f., N. of a plant. — *Indra-śchandus*, n. a

necklace consisting of 1008 strings. — *Indra-janana*, am, n. *Indra's* birth. — *Indra-jananiya*, as, ā, am, treating of *Indra's* birth. — *Indra-jā*, ās, ās, am, Ved. originating from *Indra*. — *Indra-jānu*, us, m., N. of a monkey. — *Indra-jāla*, am, n., Ved. the net of *Indra*; a weapon employed by *Arjuna*, stratagem or trick in war; deception, cheating; conjuring, juggling. — *Indra-jālaka*, as, ī, am, a juggler, a conjurer; deceptive, unreal. — *Indra-jālin*, ī, m., N. of a *Bodhi-sattva*. — *Indra-jit*, t, m. 'conqueror of *Indra*,' N. of the son of *Rāvapa*; of a *Dānava*; of the father of *Rāvapa* and king of *Kāśmīra*; an author of the seventeenth century. — *Indra-jāyayin*, ī, m. 'conqueror of *Indrajit*,' an epithet of *Lakṣmana*. — *Indra-jūta*, as, ā, am, Ved. promoted, excited, or procured by *Indra*. — *Indra-jyeshtha*, as, ā, am, Ved. whose chief is *Indra*, led by *Indra*. — *Indra-tama*, as, ā, am, Ved. most *Indra*-like, mighty, powerful. — *Indra-tā*, f. power and dignity of *Indra*. — *Indra-tāpana*, as, m., N. of a *Dānava*. — *Indra-tūla* or *indrātūlaka*, am, n. a flock of cotton, a flocculent seed &c. blown about in the air. — *Indra-toyā*, f., N. of a river. — *Indra-tva*, am, n. *Indra's* power and dignity; kingship. — *Indra-tvota*, as, ā, am (fr. *indra-tvā-tvā*), Ved. favoured or protected by thee, O *Indra*. — *Indra-datta*, as, m., N. of a *Brāhman*. — *Indra-dāru*, us, m., the tree *Pinus Devadāru*. — *Indra-devī*, f., N. of the wife of king *Meghavāhana*, who built a monastery called *indradevi-bhavana*. — *Indra-dyuma*, as, m., N. of a man with the patronymic *Bhāllaveya*; (am), n., N. of a lake. — *Indra-dru*, us, m. the plants *Terminalia Arjuna* and *Wrightia Antidysenterica*. — *Indra-druma*, as, m. the plant *Terminalia Arjuna*. — *Indra-dvīpa*, as, am, m. n. one of the nine dvīpas or divisions of the known continent. — *Indra-dhanus*, us, n. *Indra's* bow, the rainbow. — *Indra-dheva*, as, m., N. of a *Tathāgata* or of a *Nāga*. — *Indra-nakṣatra*, am, n., Ved., *Indra's* lunar mansion; an epithet of *Phalgunī*. — *Indra-nīla*, as, m. a sapphire. — *Indranīlaka*, as, m. an emerald. — *Indra-patnī*, f., Ved. the wife of *Indra*. — *Indra-paruṇi*, f., N. of a plant, perhaps *Methonica Superba*. — *Indra-parvata*, as, m., N. of a mountain. — *Indra-pātama*, as, ā, am, Ved. drunk by *Indra* with more pleasure than by any one else. — *Indra-pānu*, as, ā, am, Ved. drunk by *Indra* (anything which serves as his drink). — *Indra-pālita*, as, m. 'protected by *Indra*,' N. of a king; also of a *Vaiśya*. — *Indra-pīta*, as, ā, am, Ved. drunk by *Indra*. — *Indra-putrā*, f., Ved. daughter of *Indra*. — *Indra-purogama*, as, ā, am, preceded or led on by *Indra*, having *Indra* as leader. — *Indra-purohitā*, f. the asterism *Pushya*. — *Indra-pushpā* or *indra-pushpikā* or *indra-pushpī*, f. the medicinal plant *Methonica Superba*. — *Indra-pramati*, is, m. a descendant of *Vasiṣṭha*, author of some verses of the *Rig-veda*. — *Indra-pramada*, as, m., N. of a man. — *Indra-prasūta*, as, ā, am, Ved. caused or impelled by *Indra*. — *Indra-prastha*, as, am, m. n., N. of a city on the *Yamunā* (now *Delhi*), the residence of the *Pāṇḍavas*. — *Indra-praharaṇa*, am, n. *Indra's* weapon, the thunderbolt. — *Indra-brāhmaṇa*, as, m., N. of a man. — *Indra-bhagīnī*, f. 'Indra's sister,' epithet of the wife of *Siva*. — *Indra-bhūti*, is, m., N. of one of the eleven *Gaṇādhīpas* of the *Jainas*. — *Indra-bheshaja*, am, n. dried ginger. — *Indramaha*, am, n., N. of a ceremony beginning with the words *indram aham*. — *Indramaha-kāmuka*, as, m. a dog. — *Indra-mādana*, as, ā, am, Ved. animating or delighting *Indra*. — *Indra-mārga*, as, m., N. of a *Tirtha*. — *Indra-medni*, ī, inī, ī, Ved. whose friend or ally is *Indra*. — *Indra-yava*, am, n. *Indra*-grain; the seed of the *Wrightia Antidysenterica*. — *Indra-yoga*, as, m., Ved., *Indra's* union or uniting power. — *Indra-lupta*, as, am, m. n. or *indra-luptaka*, am, n. morbid baldness of the head; loss of beard. — *Indra-loka*, as, m. *Indra's* world; *Svarga* or paradise. — *Indralokāgamana* ('ka-āy'), am, n. (*Arjuna's*) approach to *Indra's* world. — *Indralokēśa* ('ka-īś'), as, m. the lord of *Indra's* world, i. e. *Indra*; a guest (as conferring paradise on his

host). — *Indra-varṣā*, f. a metre of four lines, each of which contains twelve syllables. — *Indra-vajrā*, f. a metre of four lines occurring frequently in epic poetry; each line contains eleven syllables. — *Indra-vat*, or in some cases *indrā-vat*, ān, āti, at, Ved. associated with or accompanied by *Indra*. — *Indra-varman*, ā, m., N. of a warrior. — *Indra-vallari* or *indra-vallī*, f. the plant *Cucumis Colocynthis* (?). — *Indra-vasti*, ts, m. f. (?) the calf (of the leg). — *Indra-vātātama*, as, ā, am, Ved. much desired by *Indra*. — *Indra-vāyu*, ū, m. du. *Indra* and *Vāyu*. — *Indra-vārūṇikā* or *indra-vārūṇī*, f. *Colocynthis*, a wild bitter gourd, *Cucumis Colocynthis*; the favourite plant of *Indra* and *Varuṇa*. — *Indra-vāḥ*, t, m., Ved. carrying *Indra*. — *Indra-vija*, am, n. the seed of the *Wrightia Antidysenterica*. — *Indra-vikṣha*, as, m. = *indra-dāru*. — *Indra-viddhā*, f. a kind of abscission. — *Indra-vriddhika*, as, m. a kind of horse. — *Indra-vaidūrya*, am, n. a kind of precious stone. — *Indra-vrata*, am, n. 'Indra's rule of conduct,' one of the duties of a king, viz. to distribute benefits, as *Indra* pours down rain. — *Indra-śakti*, ts, f. *Indrāṇī* the wife or personified energy of *Indra*. — *Indra-satru*, us, us, u, Ved. whose enemy or conqueror is *Indra*, conquered by *Indra* (with the *Udatta* on the first syllable; differently accented the word might mean 'an enemy of *Indra*'); (us), m. 'Indra's enemy,' epithet of *Prahlāda*. — *Indra-śalabha*, as, m., N. of a man. — *Indra-śalla*, as, m., N. of a mountain. — *Indra-śreṣṭha*, as, ā, am, Ved. having *Indra* as chief, led by *Indra*; see *indra-jyeshtha*. — *Indra-sakhī*, ā, m., Ved. one whose ally or companion is *Indra*. — *Indra-sandhā*, f. connection or alliance with *Indra*. — *Indra-sārathī*, ts, is, ī, Ved. driving in the same carriage with *Indra*, an epithet of *Vāyu*. — *Indra-sāvarnī*, is, m., N. of the fourteenth *Manu*. — *Indra-sūta*, as, m. 'son of *Indra*,' N. of the monkey-king *Bali*; also an epithet of *Arjuna* and *Jayanta*. — *Indra-surasā*, as, m. a shrub, the leaves of which are used in discutient applications, *Vitex Negundo*. — *Indra-sūrā*, f. or *indra-surisa*, as, m., N. of the same plant (?). — *Indra-sūnu*, us, m. 'the son of *Indra*,' epithet of the monkey-king *Bali*. — *Indra-sena*, as, m., N. of several men; N. of a *Nāga*; (ā), f., N. of several women. — *Indrasena-dvītiya*, as, ā, am, attended by *Indrasena*. — *Indrasenā*, f., Ved., *Indra's* missile. — *Indra-stut*, t, m. or *indra-stoma*, as, m. 'praise of *Indra*,' N. of particular hymns to *Indra* in certain ceremonies. — *Indras-āt*, ān, āti, at, Ved. similar to *Indra*; (Sāy.) accompanied by *Indra*, possessed of power (?). — *Indra-hava*, as, m., Ved. invocation of *Indra*. — *Indra-hasta*, as, m. a kind of medicament. — *Indrāgni-devatā* ('ra-ag'), f. the sixteenth lunar mansion. — *Indrāgni-dhūma*, as, m. frost, snow. — *Indrāṇija* ('ra-an'), as, m. 'the younger brother of *Indra*,' an epithet of *Viṣṇu* or *Kṛṣṇa*. — *Indrābha* ('ra-ābh'), as, m., N. of a grandson (?), of *Dhṛita-rāṣṭra*. — *Indrāyudha* ('ra-āy'), am, n. *Indra's* weapon, the rainbow; (as), m., N. of a horse; a horse marked with black about the eyes; (ā), f. a kind of leech having rainbow tints on the back. — *Indrāyudha-sikṭhā*, ī, m., N. of a *Nāga*. — *Indrārī* ('ra-ar'), is, m. *Indra's* enemy, an Asura or demon. — *Indrāvajra* ('ra-ar'), as, m. 'the younger brother of *Indra*,' an epithet of *Viṣṇu* or *Kṛṣṇa*. — *Indrāsana* ('ra-as'), as, m. henip, dried and chewed; the shrub which bears the seed used as a jeweller's weight, *Albus Precatorius*. — *Indrāsana* ('ra-as'), am, n. the throne of *Indra*, any throne; a foot of five short syllables. — *Indrejiya* ('ra-t'), as, m., N. of *Vijahspati*, the preceptor of the gods. — *Indreshita* ('ra-ishi'), as, ā, am, Ved. sent or driven or instigated by *Indra*. — *Indrota* ('ra-ita'), as, m., N. of a son of *Riksha* and of *Devāpi*. — *Indrotsaru* ('ra-ut'), as, m. a festival honouring *Indra*.

Indraka, am, n. an assembly-room, a hall.

Indraya, nom. A., Ved. *indrayate*, -yitmi, to behave like *Indra*.

Indrayu, us, us, u, Ved. longing for or wishing to approach *Indra*.

Indrāṇikā, f. the plant *Vitex Negundo*.

Indrāṇi, f. the wife of Indra; N. of Durgā, reckoned as one of the eight mothers (*mātrikā*) or divine energies; a kind of coitus; the plant *Vitex Negundo*.

Indriya, as, ā, am, fit for or belonging to or agreeable to Indra; (*as*), m. a companion of Indra; (*am*), n. power, force, the quality which belongs especially to the mighty Indra; exhibition of power, powerful act; bodily power, power of the senses; virile power; semen virile; faculty of sense, sense, organ of sense; the number five as symbolical of the five senses. (In addition to the five organs of perception, *buddhīndriyāṇi* or *jñānendriyāṇi*, i. e. eye, ear, nose, tongue, and skin, the Hindūs enumerate five organs of action, *karmendriyāṇi*, i. e. larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ. In the Vedānta, *manas*, *buddhi*, *ahankāra*, and *śitta* form the four inner or internal organs, *antarīndriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *nyāntri*; thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two Aśvins, the tongue by Praçetas, the skin by the Wind, the voice by Fire, the hand by Indra, the foot by Viṣṇu, the anus by Mitra, the parts of generation by Prajāpati, *manas* by the Moon, *buddhi* by Brahman, *ahankāra* by Śiva, *śitta* by Viṣṇu as Ācūta. In the Nyāya philosophy each organ is connected with its own peculiar element, the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether. The Jains divide the whole creation into five sections, according to the number of organs attributed to each being.)—*Indriya-kāma*, as, ā, am, Ved. desiring or endeavouring to obtain power.—*Indriyagocara*, as, ā, am, perceptible, capable of being ascertained by the senses.—*Indriya-grāma*, as, m. the assemblage of the organs, the senses or organs of sense collectively.—*Indriya-jñāna*, am, n. the faculty of perception, sense, consciousness.—*Indriya-nigraha*, as, m. restraint of the organs of sense.—*Indriya-buddhi*, is, f. perception by the senses, the exercise of any sense, the faculty of any organ.—*Indriya-bodhana*, as, ā, am, exciting power, arousing or sharpening the senses; (*am*), n. any excitement of sense, an object of perception, a stimulus, &c.—*Indriya-varga*, as, m. the assemblage of organs, the organs of sense collectively.—*Indriya-vipratipatti*, is, f. perversion of the organs, erroneous or perverted perception.—*Indriya-svāpa*, as, m. sleep of the senses, unconsciousness, insensibility; the end of the world.—*Indriyagocara* (*ya-a-goc*), as, ā, am, imperceptible.—*Indriyatman* (*ya-āt*), ā, m. an epithet of Viṣṇu.—*Indriyāyatana* (*ya-āy*), am, n. the residence of the senses; the body.—*Indriyārtha* (*ya-ar*), as, m. an object of sense (as sound, smell, &c.), anything exciting the senses.—*Indriyā-vat*, ān, atī, at, or *indriyā-vin*, ī, inī, i, Ved. powerful, mighty; sometimes also *indriya-vat*.—*Indriya-saṅga* (*ya-a-s*), as, m. non-attachment to sensual objects, stoicism, philosophy.

इन्द्रिय indriya. See above.

इन्ध *indh*, cl. 7. A. *inddhe*, *indhān-śakre* or *idhe*, *indhishyate*, *aindhishṭa*, *indhītum*, to kindle, light, set on fire: Pass. *indhate*, to be lighted; to blaze, flame; [with *indh* cf. Gr. αἰθω, αἰθρός; αἰθρῶ, Αἰτρη; *Hφ-αω-τος: Lat. *es-tus*, *es-tas*: Old Germ. *eit*, 'fire.']

Idha, as, ā, am, kindled, lighted, alight; shining, glowing, blazing; clean, clear, bright; wonderful; obeyed, unresisted?; (*am*), n. sunshine, light, heat; a wonder.—*Idha-manyu*, us, us, u, having the anger excited or kindled.—*Idhāgni* (*dha-ag*), is, is, i, Ved. one whose fire burns.

Idh, (at the end of compounds) lighting; [cf. *agnidh*.]

Idhma, as, am, m. n. fuel, especially that which

is used for the sacred fire; [cf. Hib. *adhmad*; Zend *aisma*.]—*Idhma-jihva*, as, n., N. of a son of Priya-vrata.—*Idhma-praerāṣana*, as, m. a hatchet, an axe.—*Idhma-bhṛiti*, is, is, i, Ved. bringing fuel.—*Idhma-vāha*, as, m. epithet of Driḍhasyu or Driḍhadasyu.

Idhyā, f. kindling, lighting. See *vājalyā*.

Idha, as, ā, am, lighting, kindling.

Indhana, am, n. kindling, lighting; [cf. *agnīndhana*]; fuel; wood, grass &c. used for this purpose.—*Indhana-vat*, ān, atī, at, possessed of fuel.—*Indhan-van*, ā, ā, a, Ved. possessed of fuel; flaming.

इन्व *inv*, cl. 6. P. *invati*, *invān-śakāra*, *invishyati*, *ainvit*, *invitum*, to pervade, surround, embrace, seize, take possession of; to invigorate, gladden. See *in*.

Inva, as, ā, am, pervading (in *viśvam-inva*).

इन्वका *invakā*, ās, f. pl. stars in the head of Orion.

इभ *ibha*, as or am?, m. or n.? (said to be fr. rt. *i*, to go), Ved. servants, dependants, domestics, household, family; (Sāy.) fearless power; (*us*, ā, am), followed by attendants; (*as*), m. an elephant; (*i*), f. a female elephant; [with this word cf. the Gr. ἑλ-έφας and the Lat. *ebur*.]—*ibha-kaṇṇā*, f. a plant with an aromatic seed, Scindapsus Officialis.—*ibha-keśara*, as, m. the tree Mesua Roxburghii.—*ibha-gandhā*, f., N. of a poisonous fruit.—*ibha-dantā*, f. the plant Tiardium Indicum.—*ibha-nimlikā*, f. smartness, shrewdness, sagacity (like that of an elephant).—*ibha-pālaka*, as, m. the driver or keeper of an elephant.—*ibha-poṭā*, f. a young elephant, a cub.—*ibham-ācala*, as, m. a lion.—*ibha-yurati*, is, f. an elephant's cub.—*ibhākhyā* (*bha-ākḥ*), as, m. the plant Mesua Roxburghii.—*ibhāri* (*bha-ar*), is, m. a lion ('enemy of the elephant').—*ibha-śaṇā* (*bha-ush*), f. a kind of aromatic plant.

ibhya, as, ā, am, Ved. belonging to one's servants or attendants; wealthy, opulent, having many attendants; (Sāy.) (*as*), m. an enemy; (*ā*), f. a female elephant; N. of the Olibanum tree, Boswellia Serrata.—*ibhya-tilvala*, as, ā, am, Ved. abundantly possessed of household requisites.

इम *ima*, a pronominal base. See *idam*.

Imaka, as, ā, am, diminutive of *ima*.

Imathā, ind., Ved. as in this place, as here, as now.

इयक्ष *iyaksh* (Anomalous Desid. of rt. *yaj*), Ved. occurring only in the part. pres. *iyakshat* and *iyakshamāna*, and in impf. subj. *iyakshān*, to go towards, approach; to request, endeavour to gain; to long for, seek.

Iyakshu, us, us, u, Ved. longing for, seeking to gain.

इयत् *iyat*, ān, atī, at (fr. pronominal base 3. *i*), so large, only so large; so much, only so much; [with *iyat* cf. the syllable *iens* or *ies* in such Lat. words as *totiens*, *toties*, *quotiens*, *quoties*, and in numeral adverbs as *quingies*.]—*Iyat-tā*, f. or *iyat-tva*, am, n. quantity, fixed measure or quantity, so much.

Iyattaka, as, ikā, am, Ved. so small, very small, wee.

इयस्य *iyasya* (Anomalous Intens. of rt. *yas*), A., Ved. *iyasyate*, to relax, weaken; to vanish. *Iyasā*, f., Ved. lassitude, dejection, low spirits.

इर *ir*, cl. 6. P. *irati*, to go; [cf. *il*.]

इरज्य *irajya* (Anomalous Intens. of *raj*, *rāj*), P. rarely A., Ved. *irajyati*, -te, to order, prepare, arrange; to lead; to dispose, be master of; (Sāy.) to grow.

Irāju, us, us, u, Ved. busy with preparations for the sacrificial rite.

इरण *irana*, desert; salt or barren (soil); = *irina*, q. v.

इरध *iradh* (Anomalous Intens. of *rādh*), *iradhate* and *iradhyati*, Ved. to endeavour to gain; (Sāy.) to worship. The inf. *iradhyai* is by some referred to this form, and regarded as a shortened form of *iradhadyai*; but Sāy. refers it to rt. *ir*.

इरमद *iram-mada*, as, m., Ved. delighting in drink; an epithet of Agni, in the form of lightning and Apān-napāt; a flash of lightning or the fire attending the fall of a thunderbolt; submarine fire.

इरस्य *irasya*, P., Ved. *irasyati*, to behave insolently, be angry; (with dat.) to be ill-affected towards; [cf. Lat. *irasci*.]

Irasyā, f., Ved. ill-will, malevolence; (Sāy.) wish for food.

इरा *irā*, f. (closely allied to *idā* and *ilā*), Ved. any drinkable fluid; a draught (especially of milk); refreshment, comfort, enjoyment; N. of an Apsaras, a daughter of Daksha and wife of Kaśyapa; water; ardent spirits; the earth; speech; the goddess of speech, Sarasvatī; [cf. *idā*.]—*Irā-kṣhira*, as, ā, am, Ved. whose milk is a refreshment or enjoyment.—*Irā-śara*, am, n. hail; (*as*, ā or i, am), earth-born, terrestrial, aquatic.—*Irā-ja*, as, m. a N. of Kāma, god of love, 'born from water'.—*Irā-mukha*, am, n., N. of an Asura-town near Meru.—*Irā-vat*, ān, atī, at, Ved. granting drink or refreshment, satiating, giving enjoyment; endowed with provisions; comfortable; (*ān*), m., N. of a son of Arjuna; the ocean, a cloud; a king; (*i*), f., N. of a plant; N. of Durgā, the wife of Rudra, daughter of the Nāga Śuśravas; N. of a river in the Pañjāb, now called Rāvi.—*Irā-cellikā*, f. pimples or pustules on the head.—*Ireśu* (*rā-iś*), as, m. a N. of Viṣṇu; a king, a sovereign; Varuṇa.

इरिका *irikā*, f., N. of a plant or tree.—*Irikā-vana*, am, n. a grove of such trees.

इरिया *iriya*, am, n. (said to be fr. rt. *ri*, to go; connected with *irā*), Ved. a water-course, a rivulet, a well; any incision in the ground, a hollow, hole; a desert, an inhospitable region; a bare plain, barren soil; salt soil.

Irīya, as, ā, am, Ved. belonging or relating to a desert &c.

इरिन् *irin*, ī, īṇi, i (connected with *ina*?), Ved. powerful, violent; an overbearing fellow; (Sāy.) an instigator; [cf. *irasya* &c.]

इरिमेद *irimeda*, as, m., N. of a plant, = *art-meda*.

इरिविद्धि *irimbithi*, is, m., N. of a man of the family of Kāṇva, author of several hymns of the R̥g-veda.

इरिविह्वा *irivillā* or *irivellikā*, f. pimples or pustules on the head.

इर्य *irya*, as, ā, am, Ved. active, powerful, energetical; epithet of Pūshan and of the Aśvins; (Sāy.) instigating; destroying enemies; a lord.

इर्वारु *irvāru*, us, m. f., N. of an eatable cucumber, Cucumis Utilissimus; of another kind, Cucumis Colocynthis; see *irvālu*, *irvāru*, *urvāru*.—*Iravāru-śuktikā*, f. a kind of melon, commonly Sphuti or Sphut, Cucumis Momordica.

Iravāruka, as, m. an animal living in caves.

Irvalū, us, m. f. Cucumis Utilissimus Roxb. or Cucumis Colocynthis.

इल् *il*, cl. 6. P. *ilati*, *iyela*, *elishyati*, *ailit*, *ditum*, or d. 10. P. *ilayati* or *elayati*, -yitum, aor. *ailital* or *ailayit*, to keep still, not to move; to become quiet; to send, to cast; to sleep; to move, to go; [a various reading has the form *il*: cf. Old Germ. *illu*, *illo*, for *ilju*; Mod. Germ. *Eile*; Cambro-Brit. *il*, 'progress, motion'; Gr. ἔλδω.]

Ilaya, as, ā, am, Ved. resting, motionless.

इलव *ilava*, as, ā, am, Ved. sounding, noisy, loud; [cf. *ailaba*.]

इलविल *ilavila*, as, m., N. of a son of Daśaratha; (ā), f., N. of a daughter of Tṛiṇavindu, wife of Viśrava and mother of Kuvera.

इला *ilā*, f. flow, speech, the earth, &c.; see *idā*. — *Ilā-gola*, am, n. the earth, the globe. — *Ilā-tala*, am, n. the fourth place in the circle of the zodiac; the surface of the earth. — *Ilā-dadhā*, as, m., N. of a certain sacrifice. — *Ilān-da*, am, n. 'granting refreshment or food,' N. of a ceremony or of a verse; N. of a Sāman. — *Ilā-vṛita*, as, m., N. of a son of Agnīdhra, who received the Varsha *ilā-vṛita* as his kingdom; (am), n. one of the nine Varshas or divisions of the known world, comprehending the highest and most central part of the old continent.

Ilīkā, f. the earth.

इलिनी *ilīnī*, f., N. of a daughter of Medhātithi.

इली *ilī*, f. a cudgel, a stick shaped like a sword or a short sword. See *ilī*.

इलीविश *ilībiśa*, as, m., Ved., N. of a demon conquered by Indra.

इलीश *ilīśa*, as, m. (said to be fr. *il*, to go), a fish, commonly the hilsa or sable, *Clupea Alosa*; the fish being one of high flavour, and very abundant at certain seasons, is generally eaten both by the natives of Bengal and by Europeans residing there; [cf. *ilīśa*.]

इलूष *ilūṣa*, as, m., N. of the father of Kavasha. See *ailūṣa*.

इल्य *ilpa*, as, m., N. of a wonderful tree in the other world.

इल्लक *illaka*, as, m., N. of a merchant's son.

इल्लल *illala*, as, m., N. of a bird.

इल्लिश *ilīśa*, as, m. the fish *Clupea Alosa*; [cf. *ilīśa*.]

इल्वका *ilvakā*, ās, f. pl. the five stars in Orion's head. See *ilvala*.

इल्वल *ilvala*, as, m. a kind of fish; N. of a Daitya, the brother of Vātāpi; (ās), f. pl., N. of the five stars in Orion's head.

इव *iva*, ind. (fr. pronominal base 3, *i*), like, in the same manner as (in this sense = *yathā*, and used correlatively to *tathā*); as it were (after a metaphorical expression, e. g. *pathā iva yantau*, on a path going as it were); in a certain manner, in some measure, a little, perhaps (in qualification or mitigation of a strong assertion); nearly, almost, about (e. g. *muhūrtam iva*, almost an hour); so, just so, just exactly, indeed, very (especially after words which involve some restriction, e. g. *ishad iva*, just a little; *kinēd iva*, just a little bit; and after a negation, e. g. *načirād iva*, very soon). *Iva* is connected vaguely, and somewhat pleonastically, with an interrogative pronoun or adverb (e. g. *kim iva*, what? *katham iva*, how could that possibly be? *kveva*, where, I should like to know?). In the Pāda texts of the Rīg, Yajur, and Atharva-veda, and by native grammarians, *iva* is considered to be compounded with the word after which it stands, and is therefore enclitic.

इवीलक *ivilaka*, as, m., N. of a son of Lambodara.

इशीका *īśikā*, f. an elephant's eyeball. See *īśhikā*.

इष 1. *ish*, cl. 4. P. *ishyati*, *iyēsha*, *eshishyati*, *aishit*, *eshitum*, to move, to cause to move; to let fly, to throw, cast; to raise (as one's voice); to sprinkle; cl. g. P. *ishyāti*, to cause to

move quickly, to cast, let fly, swing; to strike; to fly off, escape; to impel, incite, animate, promote: Caus. P. *eshayati*, *-yitum*, to bring, offer: Desid. *eshishishati*.

2. *ish*, (at the end of some compounds) moving quickly, speedy. See *aram-ish*.

Ishanaya, nom. (from the next) A., Ved. *ishanayate*, *-yitum*, to move, excite.

1. *ishanī*, īs, f., Ved. impulse, desire. (For 2. see under 3. *ish*.)

Ishanya, nom. P., Ved. *ishanyati*, *-yitum*, to cause to make haste, to excite, drive.

Ishanyā, f., Ved. impulse, desire.

Ishavya, as, ā, am (fr. *ishu* below), Ved. skilled in archery.

Ishikā = *īshikā* and *īshikā*, q. v.

Ishita, as, ā, am, moved, driven, tossed, sent; caused, excited, animated; quick. — *Ishita-tratā*, ind., Ved. by impulse or excitement.

Ishika, as, m., N. of a people, = *atshika*; (ā), f. reed, rush, stem or stalk of grasses; an arrow; a sort of sugar-cane, Saccharum Spontaneum; a brush; a small stick of wood or iron used for trying whether or not the gold in a crucible is melted; the eyeball of an elephant; see *īshikā*, *īshikā*, *īshikā*, *īshikā*. — *Ishika-tūla*, am, n. the point or upper part of a reed.

Ishu, us, m. f. an arrow; (in mathematics) a versed sine; N. of a Soma ceremony. — *Ishu-kāra*, as, or *ishu-kṛtī*, t, m., Ved. an arrow-maker. — *Ishu-dhara*, as, m. an archer. — *Ishu-dhi*, see s. v. below. — *Ishu-pa*, as, m., N. of an Asura, who appeared on earth as king Magna-jit. — *Ishu-patha*, as, m. the range of an arrow. — *Ishu-pushpā*, f., N. of a plant. — *Ishu-bala*, as, ā, am, Ved. powerful by arrows. — *Ishu-bhrīt*, t, t, t, carrying arrows, an archer. — *Ishu-mat*, ān, atī, at, Ved. possessed of arrows. — *Ishu-mātra*, as, ī, am, having the length of an arrow, i. e. about five short spans or three feet; (am), ind. as far as the range of an arrow. — *Ishu-trikāṇḍā*, f. the threefold arrow, N. of a constellation, perhaps the girdle of Orion. — *Ishu-hasta*, as, ā, am, 'arrow-handed,' carrying arrows in the hand. — *Ishu-agra*, am, n. the point of an arrow. — *Ishu-anika*, am, n. the point of an arrow. — *Ishvarga*, as, m. (for *ishu-varga*), Ved. one who averts arrows, a shield-bearer. — *Ishv-asana* or *ishv-astra*, am, n. a bow ('arrow-thrower'). — *Ishv-āyudha*, am, n., Ved. arrow and weapons. — *Ishv-āsa*, as, ā, am, throwing arrows; (as), m. a bow; an archer, a warrior.

Ishuka, as, ī, am, arrow-like; (ā), f., Ved. an arrow.

Ishu-dhi, īs, m. f. (rt. *dhā*), a quiver. — *Ishudhi-mat*, ān, atī, at, Ved. possessed of a quiver.

Ishudhya, nom. P., Ved. *-dhyati*, *-yitum*, to be a quiver, to contain arrows; to implore, request; (Sāy.) to desire oblations.

Ishudhyā, f., Ved. imploring, request.

Ishudhyu, us, us, u, Ved. imploring, requesting; (Sāy.) going.

1. *īshī*, īs, f. impulse, acceleration, hurry; invitation, order, despatch.

Ishmin, ī, iṇī, ī, Ved. going quickly, speedy, impetuous; an epithet of the winds.

इष 3. *ish*, cl. 6. P., cp. also A. *īśhati*, *-te*, *iyēsha*, *eshishyati*, *aishit*, *eshitum* or *eshitum*, to endeavour to obtain, strive, seek for; to endeavour to make favourable; desire, wish, long for; to request; to be willing, to be about to do anything, to intend; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect anything from any one; to assent; to be favourable; to ask anything (acc.) from any one (loc.); to acknowledge, to regard: Pass. *ishyate*, to be wished or liked; to be asked, requested, prescribed; to be approved, acknowledged, accepted, regarded as; to be worth; to be wanted as a desideratum, see 2. *īshī*: Caus. P. *eshayati*, *-yitum*, *aishishat*: Desid. *eshishishati*; [with *ish* cf. Old Germ. *iscōm*, 'I ask'; Mod. Germ. *heische*: cf.

also Gr. *πρωτσομαι*, *προ-ίκτης*, *προ-ίξ*; and perhaps Gr. *λό-της* and *ἱ-μερος*.]

īśhaka, as, *ikā*, am, wishing, desirous of; (as), m. demand, the sum sought (in arithmetic).

īśchat, an, atī or antī, at, wishing, wishful, desirous.

īścha-tā, f. or *īścha-tva*, am, n. desire, wishfulness.

īśchā, f. wish, desire, inclination; (in mathematics) a question or problem; (in gram.) the desiderative form; *īśchayā*, according to one's wish or desire; *īśchām ni-grah*, to suppress one's desire. — *īśchā-dāna*, am, n. the granting or gratification of a wish.

— *īśchā-nivṛitti*, īs, f. suppression of desire. — *īśchānrita* (*īśchā-an*), as, ā, am, having a desire, wishing, wishful. — *īśchā-phala*, as, m. (in mathematics) the solution of a question or problem. — *īśchāvat*, ān, atī, at, wishing, wishful, desirous; (tī), f. a woman desirous of anything. — *īśchā-vasu*, us, m. an epithet of Kuvera ('possessing wealth according to wish'). — *īśchā-sampad*, t, f. fulfilment or attainment of wishes.

īśchu, us, us, u, wishing, desiring (with acc. or inf.).

īśchuka, as, ā or ī, am, wishing, desirous.

4. *ish*, ī, f. wish; [cf. *it-āra*.]

2. *īshuṇī*, īs, f., Ved. wish, desire. (For 1. see under 1. *ish*.)

Ishūya, P., Ved. *ishūyati*, *-yitum*, to request, ask; (Sāy.) to wish for food, wish to approach.

1. *īshā*, as, ā, am (for 2. see next page), sought; wished, desired; liked, beloved; agreeable; cherished; worshipped, revered, respected; regarded as good, approved; valid; (as), m. a lover, a husband; the plant *Ricinus Communis*; (ā), f., N. of a plant; (am), n. wish, desire; (am), ind. voluntarily. — *īshā-karman*, a, n. (in arithmetic) rule of supposition, operation with an assumed number. — *īshā-kāpa-tha*, as, m. the root of the fragrant grass *Andropogon Muricatus*. — *īshā-kāma-duh*, dhuk, f. 'granting the wished-for desires,' epithet of the cow of plenty. — *īshā-gandha*, as, ā, am, fragrant; (as), m. any fragrant substance; (am), n. sand. — *īshā-jana*, as, m. a beloved person, man or woman; a loved one. — *īshā-tama*, as, ā, am, most desired, best beloved, beloved, dearest. — *īshā-tara*, as, ā, am, more desired, more dear, dearer. — *īshā-tas*, ind. according to one's wish or desire. — *īshā-tā*, f. or *īshā-tva*, am, n. desirableness, the state of being beloved or revered. — *īshā-deva*, as, m. or *īshā-devatā*, f. a chosen or tutelary deity, a favourite god, one particularly worshipped. — *īshā-yāman*, ā, ā, a, Ved. going according to one's desire. — *īshā-raśmi*, īs, īs, ī, Ved. having desired or best reins or bridles. — *īshā-vrata*, as, ā, am, Ved. obeying one's wish; (Sāy.) that by which good works succeed. — *īshā-kṛta*, am, n., Ved. wish and deed, i. e. accomplishment of a wish (?); N. of a certain sacrificial ceremony. — *īshā-pūrta*, am, n., Ved. wish and fulfilment, i. e. fulfilment of one's wishes; any religious duty or pious act, as oblation, sacrifice, penance, holy study, digging a well, planting a tree, &c. — *īshārtha* (*īshā-ar*), as, m. anything desired or agreeable. — *īshārthodyukta* (*īshā-ut*), as, ā, am, zealously active, diligent for a desired object. — *īshāśva* (*īshā-as*), as, ā, am, Ved. having desired or best horses.

2. *īshī*, īs, f. seeking, endeavouring to obtain; wish, request, desire; any desired object, a desired rule, a desideratum (a term applied to Patañjali's additions to Pāṇini's rules); (īś), m., Ved. seeking, going after, guarding.

īshu, us, f. wish, desire.

īshma, as, m. the spring; love or the deity Kāma.

īshya, as, am, m, n. the spring season.

īshva, as, m. a spiritual teacher. See *īshva*.

इष 5. *ish*, ī, f., Ved. that which is drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence.

īsha, as, m. one who possesses sap and strength;

the month Āśvina (September–October); strength, vigour (?). — *Isha-vat*, *ān*, *atī*, *at*, Ved. vigorous. — *Isha-stut*, *t*, m., Ved. a praiser of the desired (Sun); (*t*), f. praise of comfort.

Ishaya, nom. P. A., Ved. *ishayati*, -*te*, -*yitum*, to be succulent, swell; to be fresh, active, powerful; to refresh, strengthen, animate.

Ishira, *as*, *ā*, *am*, Ved. succulent, refreshing, fresh, flourishing; vigorous, active, quick; [cf. Gr. *īpós*]; (*as*), m. fire?; (*am*), ind. quick.

Ishetvāka, *as*, *ā*, *am* (an Adhyāya or Anuvāka), containing the words *ishe tvā*, 'for rain thee.'

इषु *ishu*, *ishu-dhi*, &c. See 1. *ish* last page.

इष्कृ *ish-kṛi*, cl. 8. P. Ved. -*karoti*, -*kar-tum*, to arrange, set in order, prepare.

Ish-kartri, *tā*, *trī*, *tri*, Ved. arranging, preparing, setting in order.

Ish-kṛita, *as*, *ā*, *am*, Ved. arranged. — *Ishkṛitā-hāva* ('*ta-āh*'), *as*, *ā*, *am*, Ved. whose Soma vessel is prepared or ready.

इष्ट 2. *ishṭa*, *as*, *ā*, *am* (fr. rt. *yaj*; for 1. *ishṭa* see last page), sacrificed, worshipped with sacrifices; (*as*), m. sacrifice; (*am*), n. sacrificing; sacred rite, sacrament. — *Ishṭa-yajus*, *us*, *us*, Ved. one to whom sacrificial verses have been offered or addressed. — *Ishṭā-vat*, *ān*, *atī*, *at*, possessed of sacrifices.

Ishṭakā, f. a brick, especially one used in building the altar of a sacrifice. — *Ishṭakā-griha*, *am*, n. a brick house. — *Ishṭakā-ṭita*, *as*, *ā*, *am*, built of bricks. — *Ishṭakā-nyāsa*, *as*, m. laying the foundation of a house. — *Ishṭakā-rāśṭ*, *is*, m. a pile of bricks.

3. *ishṭi*, *is*, f. sacrificing, sacrifice; oblation consisting of butter, fruits, &c., opposed to the sacrifice of an animal or of Soma. — *Ishṭi-pāda*, *as*, or *ishṭi-mush*, *t*, m. an Asura, a demon. — *Ishṭi-ayana*, *am*, n. a series of oblations, a sacrifice lasting a long time.

Ishṭikā, f. a brick, especially one used in building the sacrificial altar. See *ishṭakā* above.

Ishṭin, *i*, *inī*, *i*, one who has sacrificed.

Ishṭvā, ind. having sacrificed or worshipped.

इष्टि *ishṭani*, *is*, *is*, *i*, Ved. (if fr. rt. *yaj*), to be worshipped; (if instead of *nī-ishṭani*, fr. rt. *stan*), rustling, rushing.

इस् *is*, ind. an interjection of anger, pain, or sorrow.

इह *iha*, ind. (fr. pronom. base 3. *i*), in this place, here; to this place; in this world; in this book or system; in this case (e.g. *tena iha na*, 'therefore not in this case,' i.e. the rule does not apply here); now, at this time; [cf. Zend *iha*, 'here'; Gr. *idā* or *idai* in *idā-gerhōs* and *idai-gerhōs*; Goth. *ith*; perhaps Lat. *igtur*.] — *Iha-kāla*, *as*, m. this life. — *Iha-kṛatu*, *us*, *us*, *u*, or *iha-ṭita*, *as*, *ā*, *am*, Ved. whose intentions or thoughts are in this world or place. — *Iha-tra*, ind. here, in this world. — *Iha-bhōjana*, *as*, *ā*, *am*, Ved. whose goods and gifts come hither. — *Iha-loka*, *as*, m. this world, this life; (*e*), ind. in this world. — *Iha-samaye*, ind. here, now, on the present occasion, at such a time as this. — *Iha-śtha*, *as*, *ā*, *am*, standing here. — *Iha-sthāna*, *as*, *ā*, *am*, whose place or residence is on the earth; (*e*), ind. in this place. — *Ihāgata* ('*ha-āg*'), *as*, *ā*, *am*, come or arrived hither. — *Ihāmūtra* ('*ha-am*'), ind. here and there, in this world and in the next. — *Iheha* (*tha-iha*), ind. here and there, now and then, repeatedly. — *Iheha-mātri*, *tā*, m., Ved. of whose mothers one is here and one there; (Say.) whose mother is here and there, i.e. everywhere.

Ihatya, *as*, *ā*, *am*, or *ihatyaka*, *as*, *ikā*, *am*, being here.

इ

ई 1. *i*, the fourth letter of the alphabet, corresponding to *i* long, and having the sound of *ee* in *feel*.

ई 2. *i*, *is*, m., N. of Kandarpa, the god of love; *i* or *is*, f., N. of Lakshmi.

ई 3. *i*, ind. an interjection of pain, anger, consciousness or perception, consideration, compassion.

ई 4. *i* for rt. *i*. See under 5. *i*.

ईक्ष *iksh*, cl. 1. A. *ikshate*, *ikshān-ṭakre*, *ikshishyate*, *aiikshishṭa*, *ikshitum*, to see, look, view, behold, look at, gaze at (with acc. or rarely loc.); to see in one's mind, think, have a thought, regard, consider; to look to the welfare of any one (with dat.): Caus. *ikshayati*, -*yitum*, to make one look at (with acc.). (This root is perhaps connected with *akshī*, q.v.)

Ikshaka, *as*, m. a spectator, a beholder.

Ikshāṇa, *am*, n. a look, view, aspect, sight; regarding, looking after, caring for; an eye.

Ikshāṇika, *as*, *ā*, m. f. a looker into the future, a fortune-teller.

Ikshāmāṇa, *as*, *ā*, *am*, looking at, surveying.

Ikshā, f. sight, viewing, considering.

Ikshita, *as*, *ā*, *am*, seen, beheld, regarded.

Ikshitrī, *tā*, *trī*, *tri*, seeing, beholding, a beholder.

Ikshenya, *as*, *ā*, *am*, Ved. deserving to be seen, curious.

Ikshyamāṇa, *as*, *ā*, *am*, being beheld, being viewed.

ईक्ष् *ikkh* or *ikkh*, cl. 1. P. *ekhati*, *iyekha*, or *ikhati*, *ikhān-ṭakāra*, *ekhitum* or *ekhitum*, to go, move: Caus. *ikshayati*, -*yitum*, to move backwards and forwards, to move up and down, to swing.

ईक्ष् *ikkh* or *ikkh*, cl. 1. P. *inkhati*, *inkhān-ṭakāra*, or *inkhati*, *inkhān-ṭakāra*, *inkhitum* or *inkhitum*, to go, move: Caus. *inkhayati*, -*yitum*, to move backwards and forwards, to move up and down, to swing.

ईज् *ij* or *inj*, cl. 1. P. *ijati*, *ijān-ṭakāra*, *ijitum* or *inijati*, &c., to go; to blame or censure.

ईजिक *ijika*, *ās*, m. pl., N. of a people.

ईड् 1. *id*, cl. 2. A. *itte* (2nd sing. pres. *idishē*, Ved. *īlishē*), *idān-ṭakre*, *idishyate*, *aidishṭa*, *iditum*, Ved. *īle*, &c., to implore, request, ask for (with two acc.); to praise: Caus. P. *īdayati*, -*yitum*, to ask; to praise.

Idana, *am*, n. the act of praising.

Idā, f. praise, commendation.

Idita or *īlita*, *as*, *ā*, *am*, praised, commended.

Idēnya or *īlēnya* or *īdya*, *as*, *ā*, *am*, Ved. to be invoked or implored, to be praised or glorified, praiseworthy, laudable.

Idyamāna, *as*, *ā*, *am*, being praised.

ईड् 2. *id*, *it*, f., Ved. = *id*, refreshment, libation.

ईड् *idha*, *as*, *ā*, *am* (? fr. *ih*), sought (?).

इति *iti*, *is*, f. (fr. 4. *i?*), plague, distress, any calamity of the season (as drought, excessive rain, swarm of rats, foreign invasion, &c.); infectious disease; an affray; travelling in foreign countries, sojourning.

ईदृक्ष *īdṛiksha*, *as*, *i*, *am* (fr. *id*, neut. of pronom. base 3. *i*, and *dṛiksha*, rt. *dṛi*, dropping one *d* and lengthening the preceding *i*, as in *tādṛiksha* from *tad*, &c.), of this aspect, of such a kind, endowed with such qualities, such like.

I-dṛis, *k*, Ved. *n*, endowed with such qualities, such; (*k*), n., Ved. such a condition, such occasion.

— *Idṛik-tā*, f. quality.

Idṛisa, *as*, *i*, *am*, or *īdṛisaka*, *as*, *ikā*, *am*, endowed with such qualities, such; [with the final syllables *dṛis* and *dṛisa* of these words cf. the Gr. *λεῖον ἐμψυλῆς*, *λεῖον ἐμψυλῆς*, &c.; Goth. *leika* in *hvēleiks*, 'welcher', *svaleik-s*, 'such'; Mod. Germ. *solcher*; Slav. *liko*, nom. *lik*, e. g. *tolik*, 'such'; Lat. *li* in *tālis*, *quālis*.]

ईन्त् *int*, cl. 1. P. *intati*, -*titum*, to bind; [cf. *ant* and *and*.]

ईप्स् *ips* (Desid. of rt. *āp*, q.v.), to wish to obtain.

Ipāna, *am*, n. desiring, wishing to obtain.

Ipā, f. asking, desire, wish to obtain.

Ipāta, *as*, *ā*, *am*, wished, desired.

Ipau, *us*, *us*, *u*, striving to obtain; wishing to get or obtain, desirous of (with acc.). — *Ipau-yajña*, *as*, m. a particular Soma sacrifice.

ईम् *im*, ind. (fr. pronominal base 3. *i*), Ved. a particle of affirmation and restriction, generally after short words at the beginning of a period, or after the relative pronouns, the conjunction *yad*, prepositions and particles such as *āt*, *uta*, *atha*, &c. *Im* has also the sense 'now' (= *idānim*), and is by Śāy. sometimes considered as an acc. case for *enam*.

ईयचक्षस् *īya-ṭakshas*, *ās*, *ās*, *as* (*īya* fr. rt. *i*), Ved. one whose eyes go or look about everywhere; (Śāy.) of pervading sight.

Īyivas, *ān*, -*yushī*, *as*, gone, having gone, having obtained.

ईर् *ir*, cl. 2. A. *irte*, *irān-ṭakre*, *irishyati*, *airishṭa*, *iritum*, Ved. inf. *iradhyai*, to go, move, rise, arise from; to go away, retire; to agitate, elevate, raise (one's voice): Caus. P. *īrayati*, -*yitum*, to agitate, throw, cast; to excite; to cause to rise; to bring to life; to raise one's voice, utter, pronounce, proclaim, cite; to elevate; A. to raise one's self. *Īraya*, *as*, *ā*, *am*, agitating, driving; (*as*), m. the wind.

Īrita, *as*, *ā*, *am*, sent, despatched; said, uttered. — *Īritakūta* ('*ta-āk*'), *am*, n. declared purpose or intention.

Īrya, *as*, *ā*, *am*, to be excited. — *Īrya-tā*, f., Ved. the condition of one who is to be excited.

Īryā, f. wandering about as a religious mendicant. — *Īryā-patha*, *as*, m. the observances of a religious mendicant; the four positions of the body, viz. going, standing upright, sitting and lying down.

ईरामा *īrāmā*, f., N. of a river.

ईरिण *īriṇa*, *as*, *ā*, *am* (fr. rt. *ir?*), desert; (*am*), n. salt and barren soil. See *īriṇa*.

ईरिन् *irin*, *i*, m., N. of a man; (*inas*), m. pl. the descendants of this man.

ईर्ष्य *īrkshy*. See *īrshy*.

ईर्म 1. *irma*, ind., Ved. in this place, here, to this place; (Śāy.) going constantly, or instigating everything.

ईर्म 2. *irma*, *as*, m., Ved. the arm, the fore-quarter of an animal; (*am*), n. a sore or wound.

ईर्मन्त *irmānta*, *as*, *ā*, *am*, Ved. epithet of a team of horses or of the horses of the sun's car; full-haunched (lit. full-ended); thin-haunched; (perhaps) having the biggest horses on both sides of the team.

ईर्वारु *īrvāru*, *us*, m. a cucumber, Cucumis Utilissimus. See *īrvāru*.

ईर्ष्य *īrshy* or *īrkshy*, cl. 1. P. *īrshyati*, *īrshyān-ṭakāra*, *īrshyitum* or *īrkshyati*, &c., to envy, to feel impatient at another's prosperity (with dat.): Desid. *īrshyishṭi* or *īrshyiyṭshati*. *Irshā*, f. impatience, envy of another's success; more properly read *īrshyā*.

Irshālu, *us*, *us*, *u*, impatient of another's success, envious.

Irshita, *as*, *ā*, *am*, envied; (*am*), n. envy.

Irshūta, *as*, *ā*, *am*, to be envied.

Irshu, *us*, *us*, *u*, envious, jealous.

Irshya, *as*, *ā*, *am*, envious, envying; (*ā*), f. envy or impatience of another's success; spite, malice. — *Irshyā-vat*, *ān*, *atī*, *at*, or *īrshyā-maya*, *as*, *i*, *am*, envious, spiteful. — *Irshyā-vaśa*, *as*, *ā*, *am*, overcome with envy.

Irshyaka, as, ā, am, envious, envying.
Irshyamāna, as, ā, am, envying, envious.
Irshyātū, us, us, u, envious, jealous.
Irshyān, ī, īnī, ī, envious, spiteful.
Irshyu, us, us, u, Ved. zealous.

इलिन *ilina*, as, m., N. of a son of Tansu and father of Dushyanta.

इली *ilī* or *ilī*, is, f. a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

इळ *il*, *ilā*, &c. See under *il*.

इवत् *i-vat*, ān, atī, at (fr. pronominal base 3, i), Ved. so large, so stately, so magnificent, so much.

इश् 1. *īś*, cl. 2. A. *īshṭe*, or Ved. *īše*, *īśān-čakre*, *īśishyati*, *īśitum*, to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *aigan*, 'to have'; Old Germ. *eigan*, adj. *eigan*, 'own'; Mod. Germ. *eigen*.]

2. *īś*, f, m., Ved. master, lord, the supreme spirit. — *Īśā-vānya*, am, n. 'to be clothed or pervaded by the supreme,' a title of the *Īśā-upanishad*, which commences with that expression.

Īśa, as, ā, am, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), m. a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of *Śiva* as regent of the north-east quarter; (*ā*), f. faculty, power, dominion. — *Īśa-tva*, am, n. supremacy, superiority. — *Īśa-sakhī*, ā, m. *Śiva's* friend, an epithet of Kuvera. — *Īśādhyāya* (*śa-adh*), as, m., N. of the *Īśā-upanishad*. — *Īśopaniśhad* (*śa-up*), t, f., N. of an *Upanishad*.

Īśana, am, n. commanding, reigning.

Īśāna, as, ā, am, owning, possessing, wealthy; reigning; (*as*), m. a ruler, master, one of the older names of *Śiva-Rudra*; one of the Rudras; the sun as a form of *Śiva*; a *Sādhyā*; epithet of *Viṣṇu*; N. of a man; (*i*), f. an epithet of *Durgā*; (*as* or *i*), m. or f. the silk-cotton tree, *Bombax Heptaphyllum*; (*am*), n. light, splendor. — *Īśāna-kṛit*, t, t, l, Ved. acting like a competent person, making use of one's possessions or faculties; (*Sāy*.) rendering one a master or ablc. — *Īśāna-candra*, as, m., N. of a physician. — *Īśāna-jā*, ās, m. pl. a class of deities forming a section of the *Kalpa-bhavas*. — *Īśāna-devī*, f., N. of a woman.

Īśṭrī, tū, m. a master, an owner or proprietor; a king.

Īśn, ī, īnī, ī, commanding, reigning; (*īnī*), f. supremacy. — *Īśī-tā*, f. or *īśī-tva*, am, n. superiority, supremacy, one of the eight attributes of *Śiva*.

Īśvara, as, ā, am, ablc to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as*, i), m. f. master, lord, prince, king, mistress, queen; (*as*), m. a husband; god, the supreme, especially *Śiva*, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *i*), f., N. of *Durgā*; of *Lakṣmī* or of any other of the *Saktis* or female energies of the deities.

— *Īśvara-kṛishṇa*, as, m., N. of the author of the *Sāṅkhya-kārikā*. — *Īśvara-gītā*, f. pl. a section of the *Kūrma-Purāṇa*. — *Īśvara-tā*, f. or *īśvara-tva*, am, n. superiority, supremacy. — *Īśvara-datta*, as, m., N. of a prince. — *Īśvara-nisholka*, as, m. atheism. — *Īśvara-nishtha*, as, ā, am, trusting in God. — *Īśvara-pūjaka*, as, ā, am, pious. — *Īśvara-pūjā*, f. worship of God. — *Īśvara-prasāda*, as, m. divine grace. — *Īśvara-bhāva*, as, m. royal or imperial state. — *Īśvara-satman*, a, n. a temple. — *Īśvara-sahha*, am, n. a royal court or assembly. — *Īśvara-sevā*, f. the worship of God. — *Īśvarādhipā* (*śa-adh*), as, ā, am, subject to a king, dependant on a master or on God. — *Īśvarādhipā-tā*, f. or *īśvarādhipā-tva*,

am, n. dependance upon God, subjection to a ruler.

— *Īśvarānanda* (*śa-an*), as, m., N. of a scholiast.

इष् *ish*, cl. 1. A. (*ishate*, *-ti*, *īshān-čakre* or *-čakāra*, and Ved. *īshe*, *īshitum*, to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

Īshāna, as, ā, am, hastening; (*ā*), f. haste.

Īshapān, ī, īnī, ī, hastening.

ईष *īsha*, as, m. the month *Āsvinā*; see *īsha*; a son of the third *Manu*; a servant of *Śiva*.

ईषत् *īshat*, ind. (said to be a pres. part. fr. rt. *īsh*), little, a little, slightly. — *Īshat-čhrāsa*, as, ā, am, slightly resounding. — *Īshaj-jala*, am, n. shallow water, a little water. — *Īshat-kara*, as, ī, am, doing little; easy to be accomplished. — *Īshat-kārya*, as, ā, am, connected with slight effort. — *Īshat-pāṇḍu*, us, m. a pale or light brown colour. — *Īshat-pāna*, as, ā, am, that of which a little is drunk; (*am*), n. a little draught. — *Īshat-purusha*, as, m. a mean man. — *Īshat-pralambha*, as, ā, am, to be gained for little. — *Īshat-prishṭa*, as, ā, am, slightly touched (applied to the semivowels). — *Īshad-ushṇa*, as, ā, am, tepid, slightly warm. — *Īshad-ina*, as, ā, am, not quite complete or entire. — *Īshad-guṇa*, as, ā, am, of little merit. — *Īshad-darśana*, am, n. a glance, a slight inspection. — *Īshad-dhāsa* (*īshat-hāsa*), as, m. slight laughter, a smile. — *Īshad-rakta*, as, ā, am, pale red. — *Īshad-vivṛita*, as, ā, am, slightly open. — *Īshan-nāda*, as, ā, am, slightly sounding (applied to unspirated soft consonants). — *Īshan-nimaya*, as, ā, am, exchanged for a little. — *Īshal-labha*, as, ā, am, to be obtained for a little.

ईषा *īshā*, f. (said to be fr. *ish*), the pole or the shafts of a carriage or plough; (*e*), du. the double or fork-shaped pole. — *Īshā-danḍa*, as, m. the handle of a plough. — *Īshā-danta*, as, m. an elephant with a large tusk or tooth, the tusk of an elephant. — *Īshādadhāra* (*śhā-adh*), as, m., N. of a *Nāga*.

ईषिका *īshikā*, f. an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *īshikā* and *īshikā*.

ईषिर *īshira*, as, m. fire. See *īshira*.

ईषीका *īshikā*, f. a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īshikā*.

ईष्म *īshma* and *īshva*, as, m. *Kāmadeva*; spring. See *īshma* and *īshva*.

ईष्वा *īshva*, as, m. a spiritual teacher.

ईह *ih*, cl. 1. A. *ihate*, *ihān-čakre*, *īshiyate*, *ihitum*, rarely P. *ihati*, &c., to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.): Caus. *īhayati*, -*yitum*, to impel.

Iha, as, ni. attempt (e.g. *ūrdhva*, attempt to rise). *Ihamāna*, as, ā, am, attempting, undertaking, performing.

Ihā, f. effort, exertion, activity; request, desire, wish. — *Ihā-tas*, ind. diligently, energetically, by or with labour or exertion. — *Ihā-nṛiga*, as, m. a wolf; a division of the drama. — *Ihārthin* (*ihā-ar*), ī, īnī, ī, aiming at any object, seeking wealth. — *Ihā-erika*, as, m. a wolf.

Ihita, as, ā, am, sought, attempted, striven for, wished, desired; (*am*), n. desire, request, wish, effort.

उ

उ 1. *u*, the fifth letter and third short vowel of the alphabet, pronounced as the *u* in *full*. — *U-kāra*, as, ni. the letter or sound *u*.

उ 2. *u*, ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. *u*, ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su*, equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *ya u*, he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva*, especially after prepositions or demonstrative pronouns, in conjunction with *nu*, *va*, *hi*, *cid*, &c. (e.g. *ayam u vām purutamo jōhaviṁi*, I this very person invoke you constantly). It is especially used in the figure of speech called *Anaphora*, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam grīṇiṣhe*, him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt*, that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tac čiketa*, who, I ask, should know that?).

Pāṇini calls this particle *u* to distinguish it from the interrogative *u*. In the *Pada-pāṭha* it is written *ūp*.

In the classical language *u* occurs only after *atha*, *na*, and *kim*, with a slight modification of the sense, and often only as an expletive (see *kṛm*); *u-u* or *u-uta*, on the one hand—on the other hand; partly—partly; as well—as.

उ 4. *u*, cl. 1. A. *avate*, *ūve*, *ośyate*, *aushṭa*, *otum*, to sound, to make a noise; to roar, below: Caus. P. *āvayati*, -*yitum*, to cause to sound.

उ 5. *u*, cl. 5. P., Ved. *unoti*, *otum*, to animate, ask, demand.

उ 6. *u*, us, m., N. of *Śiva*; also of *Brahmā*.

उकनाह *ukanāha*, as, m. a horse of a red and yellow or red and black colour, a bay or chestnut horse.

उकुण *ukuṇa*, as, m. a bug; also *utkuṇa*.

उक्ता *ukta*, as, ā, am (past pass. part. of rt. *vac*), uttered, said, spoken; (*am*), n. word, sentence; (*am*, ā), n. f. a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *ukhta*.] — *Ukta-tva*, am, n. the being spoken or uttered. — *Ukta-nirvāha*, as, m. maintaining an assertion. — *Ukta-puṅska*, a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gargā* is not *ukta-puṅska*, whereas the word *śobhanā* is so; cf. *bhāṣita-puṅska*). — *Ukta-pratyakṣa*, am, n. speech and reply, discourse, conversation. — *Ukta-vat*, ān, atī, at, one who has spoken. — *Ukta-varjam*, ind. except the cases mentioned. — *Ukta-vākya*, as, ā, am, one who has given an opinion; (*am*), n. a dictum, a decree. — *Uktānukta* (*ta-an*), as, ā, am, spoken and not spoken. — *Uktopasamphāra* (*ta-up*), as, m. any brief or compendious phrase or description.

Ukti, is, f. sentence, proclamation, speech, expression, word.

Uktvā, ind. having spoken or said.

Uktha, am, n. a saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the *Sāstras*. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Trīca*), recited at the end of the *Agnīcāyana*; a N. of the *Sāma-veda*; (*ā*), f. a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), m. a form of *Agni*; N. of a prince. — *Uktha-pattra*, as, ā, am, Ved. having verses as wings. — *Uktha-pātra*, am, n. vessels or libations offered during the recitation of an *uktha*. — *Uktha-bhṛt*, t, t, l, Ved. offering

ukthas, = *Uktha-vat*, *ān*, *atī*, *at*, Ved. connected with an *uktha*. = *Uktha-varidhana*, *as*, *ā*, *am*, Ved. strengthening one's self by or delighting in praise; (Sāy.) to be celebrated in praise. = *Uktha-vāhas*, *ās*, *as*, *as*, Ved. offering verses; one to whom verses are offered. = *Uktha-sānsin*, *i*, *inī*, *i*, Ved. praising; uttering the *ukthas*. = *Uktha-sās*, *as*, *as*, or *uktha-sās*, *ās*, *as*, m. f. or *uktha-sāsa*, *as*, *ā*, *am*, Ved. uttering a verse, praising. = *Uktha-sushma*, *as*, *ā*, *am*, Ved. loudly resonant with verses, moving on with the sound of verses (as with the roaring of waters), accompanied by sounding verses; (Sāy.) whose strength is praise. = *Ukthā-mada*, *am*, *n*, Ved. praise and rejoicing. = *Ukthārka* (°*tha-ar*°), *am*, *n*, Ved. recitation and hymn. = *Ukthā-rī*, *is*, *i*, Ved. fond of verses. = *Ukthā-sastra*, *am*, *n*, Ved. recitation and praise.

Ukthīn, *i*, *inī*, *i*, Ved. uttering verses, praising, lauding; accompanied by praise, or (in ritual) by *ukthas*.

Ukthya, *as*, *ā*, *am*, Ved. accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising; accompanied by *ukthas*; (*as*), m. a libation (*graha*) at the morning and midday sacrifice; (scil. *kratu*) N. of a liturgical ceremony, forming part e. g. of the *Jyotishōma*; a Soma-yajña.

उक्ष *uksh*, cl. 1. 6. P. A. *ukshati*, -*te*, *ukshān-śākāra* (Ved. *vavaksha*, -*she*), *ukshitum*, to sprinkle, moisten, wet; to sprinkle or scatter in small drops, to emit; to throw out, scatter (as sparks); to clean; [cf. Lith. *ākana*: Hib. *uisg*, *uisge*, 'water, a river'; *uisgeach*, 'aquatic, watery, fluid, moist, pluvial'.]

1. *uksha*, *as*, *m*. (at the end of some compounds) = *ukshan* below; (*as*, *ā*, *am*), clean (?).

Ukshāya, *am*, *n*. sprinkling, consecrating.

Ukshāya, nom. P., Ved. *ukshanyati*, to do or behave like *Ukshan*; (Sāy.) to desire one who pours down riches &c.

Ukshānyāyana, *as*, *m*, Ved. a patronymic from *Ukshāya*.

Ukshanyu, *us*, *us*, *u*, Ved. behaving or doing like *Ukshan*; (Sāy.) desirous of one who pours down riches &c.

Ukshan, *ā*, *m*. an ox or bull (especially as drawing the chariot of Ushas or dawn); epithet of the Soma (as sprinkling or scattering small drops); of the Maruts; of the sun and Agni; one of the eight chief medicaments (*rishabha*); N. of a man; (*ā*, *ā*, *a*), large (?); [cf. Zend *ukshan*; Goth. *auhsa* and *auhsu*; Armen. *em*.] = *Uksha-tara*, *as*, *m*. a small bull or ox; a large bull. = *Uksha-rasa*, *as*, *m*, Ved. a bull-calf, male calf. = *Uksha-rehat*, *at*, *m*, Ved. an impotent bull (?). = *Ukshāna* (°*ksha-an*°), *as*, *ā*, *am*, Ved. one whose food is oxen.

1. *ukshita*, *as*, *ā*, *am*, sprinkled, moistened, cleansed, perfumed.

उक्ष 2. *uksh*, cl. 1. P., Ved. *ukshati*, *vavaksha*, and A. *vavakshe*, *ukshitum*, to grow up, to grow strong; A. to strengthen one's self; become strong: Caus. *ukshayate*, -*yitum*, to strengthen.

2. *uksha*, *as*, *ā*, *am*, large.

Ukshāla, *as*, *ā*, *am* (?), swift, excellent, terrible, high, much; (*as*), *m*. a monkey (?).

2. *ukshita*, *as*, *ā*, *am*, adult, of full growth, strong; old.

उक्ख *ukh*, cl. 1. P. *okhati*, *uvokha*, *okhitum*, to go, move.

उक्ख *ukha*, *as*, *m*. (fr. rt. *khan* with *ud* ?), Ved. a boiler, a pot, a vessel; N. of a pupil of Tittiri; (*ā*), f. a boiler, any saucepan, a pot or vessel which can be put on the fire; a part of the body. = *Ukha-śchid*, *t*, *t*, Ved. breaking the pot.

Ukhyā, *as*, *ā*, *am*, Ved. being in a dish; boiled, dressed in a pot (flesh, &c.).

उक्खवत् *ukharvala* or *ukhala*, *as*, *m*. a kind of grass, a sort of Andropogon.

उखुली *ukhulī*, f., N. of a deity.

उगण *ugana*, *as*, *ā*, *am* (corrupted fr. *ud-gana* or *uru-gana* ?), Ved. consisting of extended troops (used as an epithet of *senā*, an army).

उग्र *ugra*, *as*, *ā*, *am* (said to be fr. rt. *uś*, but probably fr. a rt. *uj* or *vaj*, fr. which also *ojas*, *vāja*, *vajra*, may be derived; comparative *ugra-tara* and *ojiyas*; superl. *ugratama* and *ojishtha*), powerful, violent, mighty, strong beyond measure, huge, formidable, terrible; high, noble; cruel, fierce, ferocious, savage; angry, passionate, wrathful; hot, sharp, pungent, acrid; (*as*), *m*, N. of Rudra or Śiva; N. of a mixed tribe, from a Kshatriya father and Sūdra mother, (the employment of this caste, according to Manu, is the killing or catching of animals that live in holes, as of snakes &c.; but according to the Tantras the Ugra is an encomiast or bard); the tree Hyperanthus Moringa; N. of a Dānava; a son of Dhṛita-rāshṭra; the Guru of Narendrāditya, who built a temple called Ugreśa; a group of asterisms (viz. *pūrva-phālgunī*, *pūrva-śādhā*, *pārvahādrapada*, *maghā*, *bharāṇi*); N. of the Malabar country; (*ā*), N. of different plants, Artemisia Stemutatoria, Coriandrum Sativum, &c.; (*i*), f. a being belonging to the class of demons; (*am*), n. a certain poison, the root of Aconitum Ferox; wrath, anger; [cf. Zend *ugra*.] = *Ugra-karman*, *ā*, *ā*, a, fierce in action, violent, cruel. = *Ugra-kāṇḍa*, *as*, *m*. a sort of gourd, Momordica Charantia. = *Ugra-gandha*, *as*, *ā*, *am*, strong-smelling; (*as*), n. the plant Michelia Champaca; garlic; (*ā*), f. orris root; a medicinal plant; Artemisia Sternutatoria; Pimpinella Involucrata; the common caraway (Carum Carui, &c.); Ligusticum Ajowan; (*am*), n. Asa Foetida. = *Ugragandhin*, *i*, *inī*, *i*, strong-smelling. = *Ugra-dāya*, *as*, *m*. strong desire. = *Ugra-bārīṇi*, f., N. of Durgā. = *Ugra-jātī*, *is*, *i*, base-born. = *Ugra-jit*, *t*, f., Ved., N. of an Apsaras. = *Ugra-tā*, f. or *ugra-tva*, *am*, n. violence, passion, anger; pungency, acrimony. = *Ugra-tejas*, *ās*, *as*, *as*, endowed with great or terrible energy; (*ās*), *m*, N. of a Nāga; of a Buddha; of another divine being. = *Ugra-dānshṭra*, *as*, *ā*, *am*, having terrific teeth. = *Ugra-dāṇḍa*, *as*, *ā*, *am*, lit. 'stern-scepter' or holding a terrible rod; relentless, remorseless. = *Ugra-darsana*, *as*, *ā*, *am*, of a frightful appearance, frightful, terrible. = *Ugra-duhitṛi*, *tā*, f. daughter of a powerful man. = *Ugra-dhanvan*, *ā*, *ā*, a, Ved. having a powerful bow, epithet of Indra. = *Ugra-nāsika*, *as*, *ā*, *am*, large-nosed. = *Ugra-putra*, *as*, *m*. son of a powerful man; (*as*, *ā*, *am*), having mighty sons. = *Ugra-bāhu*, *us*, *us*, *u*, Ved. whose arms are large or powerful. = *Ugram-paśya*, *as*, *ā*, *am*, frightful, hideous, fierce looking; malignant, wicked; (*ā*), f., N. of an Apsaras. = *Ugra-retas*, *ās*, *m*. a form of Rudra. = *Ugra-vira*, *as*, *ā*, *am*, Ved. having powerful men. = *Ugra-vīrya*, *as*, *ā*, *am*, terrible in might. = *Ugravega*, *as*, *ā*, *am*, of terrible velocity. = *Ugra-vyagra*, *as*, *m*, N. of a Dānava. = *Ugra-śakti*, *is*, *m*, N. of a son of king Amara-śakti. = *Ugra-sāsana*, *as*, *ā*, *am*, severe in command, strict in orders. = *Ugra-śekharā*, f. 'crest of Śiva', N. of the Gangā. = *Ugra-soka*, *as*, *ā*, *am*, sorely grieving. = *Ugra-sravaṇa-darsana*, *as*, *ā*, *am*, terrible to hear and see. = *Ugra-sravas*, *ās*, *m*, N. of a man. = *Ugrasena*, *as*, *m*, N. of several princes, e. g. of a brother of Janam-ejaya; (*ā*), f., N. of the wife of Akṛūra. = *Ugrasena-ja*, *as*, *m*. a N. of Kaśpa, the uncle and enemy of Kṛishṇa. = *Ugrācārya* (°*gra-ac*°), *as*, *m*, N. of an author. = *Ugrā-deva*, *as*, *m*, Ved. having mighty deities, N. of a Rishi. = *Ugrāyudha* (°*gra-ay*°), *as*, *ā*, *am*, Ved. having powerful weapons; (*as*), *m*, N. of a prince. = *Ugreśa* (°*gra-is*°), *as*, *m*, the mighty or terrible lord, an epithet of Śiva; N. of a sanctuary built by Ugra.

Ugraka, *as*, *m*, N. of a Nāga.

उक्कार *un-kāra*, *as*, *m*, N. of a companion of Viṣṇu.

उकुण *unkuṇa*, *as*, *m*. a bug. See *ut-kuṇa*.

उच *uc*, cl. 4. P. *ucyati*, *uvoča*, *uśishyati*, *nūitum*, to take pleasure in; to delight in, to be fond of; to be accustomed, to be suitable, to suit, to fit.

Ucīta, *as*, *ā*, *am*, delightful, pleasurable, agreeable; customary, usual; proper, suitable, convenient; acceptable, fit or right to be taken; known, understood; intrusted, deposited; measured, adjusted, accurate; delighting in, used to.

उचथ *ucatha*, *am*, n. (fr. rt. *vac*), Ved. verse, praise.

Ucathya, *as*, *ā*, *am*, Ved. deserving praise; (*as*), *m*, N. of an Āngirasa, author of some hymns of the Rīg-veda.

उच्चा *ucca*, *as*, *ā*, *am* (said to be fr. 1. *ud* with *ca* fr. rt. *anē*), high, lofty, elevated; tall; deep; high-sounding, loud, pronounced with the Udātta accent; intense, violent; (*as*), *m*, the apex of the orbit of a planet; [cf. Hib. *uchdan*, 'a hillock'; Cambro-Brit. *uched*, 'cave'.] = *Uccā-tama*, *as*, *ā*, *am*, highest. = *Uccā-tara*, *as*, *ā*, *am*, higher, more lofty. = *Uccā-taru*, *us*, *m*, the cocoa-nut tree; any lofty tree. = *Uccā-tā*, f. or *uccā-tva*, *am*, n. height, superiority. = *Uccā-tāla*, *am*, n. music and dancing at feasts, drinking parties, &c. = *Uccā-deva*, *as*, *m*. an epithet of Viṣṇu or Kṛishṇa. = *Uccā-devatā*, f. time personified, chronos. = *Uccā-dhva*, *as*, *m*, N. of Śākya-muni as teacher of the gods among the Tushitas, q. v. = *Uccā-nīca*, *as*, *ā*, *am*, high and low, variegated, heterogeneous; (*am*), n. the upper and lower station of the planets; change of accent. = *Uccā-pada*, *am*, n. a high situation, a high office. = *Uccā-bhāshana*, *am*, n. speaking aloud. = *Uccā-bhāshin*, *i*, *inī*, *i*, speaking with a loud voice, shouting, brawling. = *Uccā-lalāṭa* or *-ikā*, f. a woman with a high or projecting forehead. = *Uccāvalā*, *as*, *ā*, *am* (fr. *ucca* = *ud* + *ca* and *ava* + *ca* ?), high and low, great and small, variegated, heterogeneous; various, multifarious; uneven, irregular, undulating.

Uccakāś, ind. excessively lofty; tall; loud.

Uccā, ind., Ved. above (in heaven), from above, upwards; *uccā kri*, to carry upwards. = *Uccā-ākra*, *as*, *ā*, *am*, Ved. having a wheel above (epithet of a well). = *Uccā-budhna*, *as*, *ā*, *am*, Ved. having the bottom upwards.

Uccāś, ind. (used adjectively in comp.) aloft, high, above, upwards, from above; loud, accentuated; intensely, much, powerfully. = *Uccāś-kara*, *as*, *ā*, *am*, making acutely accented. = *Uccāś-kula*, *am*, n. a high family; (*as*, *ā*, *am*), of high family. = *Uccāś-ghuṣṭa*, *am*, n. making a loud noise, clamour. = *Uccāś-ghoṣa*, *as*, *ā*, *am*, Ved. sounding aloud, crying, neighing, roaring, rattling. = *Uccāś-bhujatara*, *us*, *us*, *u*, having trees like outstretched arms. = *Uccāś-śiras*, *ās*, *as*, *as*, carrying one's head high, a man of high rank. = *Uccāś-śravas*, *ās*, *m*. long-eared or neighing aloud; epithet of the horse of Indra, produced at the churning of the ocean, (regarded as the prototype and king of horses). = *Uccāś-śravasa*, *as*, *m*. = the same. = *Uccāś-svara*, *as*, *m*. a loud sound or voice; (*as*, *ā*, *am*), making a loud sound. = *Uccāś-tama*, *as*, *ā*, *am*, very high, tall or lofty; very loud. = *Uccāś-tamām*, ind. exceedingly high; on high; loudly, aloud. = *Uccāś-tara*, *as*, *ā*, *am*, higher, very high, loftier, louder; pronounced with a higher accent. = *Uccāstara-tva*, *am*, n. state of being too high. = *Uccāś-tva*, *am*, n. height. = *Uccāś-sthāna*, *am*, n. a high place; (*as*, *ā*, *am*), of high rank or family. = *Uccāś-stheya*, *am*, n. lofty, firmness (of character).

उक्क *uc-śak* (ud-śak), cl. 1. P. A. *śakati*, -*te*, -*kitum*, to look up at, behold.

उक्कुषु *uc-śakshus* (ud-śa°), *us*, *us*, *us*, whose eyes are directed upwards.

उच्चयन *uccaghana*, *am*, n. laughter in the mind not expressed in the countenance.

उचद् *uċ-ċaṭ* (*ud-ċaṭ*), cl. 1. P. -*ċaṭati*, -*ṭi*-*tum*, to go away, disappear; Caus. P. -*ċaṭayati*, -*yitum*, to drive away, expel, scare.

Uċ-āṭana, *am*, n. eradicating (as a plant), expulsion; ruining (an adversary), causing a person to quit his occupation by means of magical incantations, exciting disgust for one's profession.

Uċ-ċātaniya, *as*, *ā*, *am*, to be driven away.

Uċ-ċāṭita, *as*, *ā*, *am*, driven away.

उचटो *uċċaṭā*, f. (perhaps connected with *uċċa* or in some senses fr. *uċ-ċaṭ* above), pride, arrogance; habit, usage; N. of different plants, a species of cyperus, a kind of garlic, *Abrus Precatorius*, *Flacourtia Cataphracta*.

उचराड *uċ-ċaṇḍa* (*ud-ċaṇḍ*), *as*, *ā*, *am*, quick, expeditious; passionate, violent; hanging down.

उचन्द्र *uċ-ċandra* (*ud-ċaṇḍ*), *as*, m. the moonless period of the night, the last watch of the night.

उचर *uċ-ċar* (*ud-ċar*), cl. 1. P. -*ċarati*, -*ritum* (ep. sometimes -*ċartum*), Ved. -*ritave* or -*vai*, -*rase*, -*radhyai*, to go upwards, ascend, rise (as the sun), issue forth, go forth; to rise (as the voice); to let the contents (of anything) issue out, to empty the body by evacuations; to emit (sounds), utter, pronounce; to quit, leave; to sin against, to be unfaithful to a husband; to transgress against; Caus. -*ċaraya*, -*yitum*, to cause to go forth, to evacuate the body by excretion, to discharge feces, to emit, to cause to sound, utter, pronounce, declare.

Uċ-ċaraṇa, *am*, n. going up or out, uttering, articulating.

Uċ-ċaraṇya, nom. P. -*ċaraṇyati*, -*yitum*, to move out, stretch out to.

Uċ-ċarita, *as*, *ā*, *am*, gone up or out, risen; uttered, articulated; (*am*), n. excrement, dung.

Uċ-ċāra, *as*, m. feces, excrement; discharge; pronunciation, utterance.

Uċ-ċāraka, *as*, *ā*, *am*, pronouncing, making audible.

Uċ-ċāraṇa, *am*, n. pronunciation, articulation, enunciation; making audible. — **Uċ-ċāraṇa-jīva**, *as*, m. a linguist, one skilled in utterances or sounds. — **Uċ-ċāraṇa-sthāna**, *am*, n. the part of the throat whence certain sounds such as nasals, gutturals &c. proceed. — **Uċ-ċāraṇārtha** (*ṇa-ar*), *as*, *ā*, *am*, useful for pronunciation; necessary for pronunciation, a redundant letter &c. only used to make pronunciation easy.

Uċ-ċārāṇya, *as*, *ā*, *am*, to be pronounced.

Uċ-ċārīta, *as*, *ā*, *am*, pronounced, uttered, articulated; having excrements.

1. *uċ-ċārīya*, ind. having spoken, uttered.

2. *uċ-ċārīya*, *as*, *ā*, *am*, to be spoken, to be pronounced.

Uċ-ċāryamāna, *as*, *ā*, *am*, being uttered or pronounced.

उचल *uċ-ċal* (*ud-ċal*), cl. 1. P. -*ċalati*, -*litum*, to go or move away from; to free one's self from, loosen one's self from.

Uċ-ċala, *am*, n. the mind, the understanding.

Uċ-ċalana, *am*, n. going off or out, moving away.

Uċ-ċālita, *as*, *ā*, *am*, gone up or out, winnowed.

उचि *uċ-ċi* (*ud-ċi*), cl. 5. P. A. -*ċinoti*, -*nute*, -*ċetum*, to gather, collect.

Uċ-ċaya, *as*, m. gathering, picking up from the ground; adding to, annumeration; collection, heap, plenty, multitude; the knot of the string or cloth which fastens the lower garments round the loins tied in front; the opposite side of a triangle. — **Uċ-ċayā-paṭaya** (*ya-ap*), *au*, m. du. prosperity and decline, rise and fall.

उचिङ्गट *uċċiṅgaṭa*, *as*, m. a passionate or angry man; a kind of crab; a sort of cricket. See *uċċiṅga*, *ċiṅgaṭa*, *ċiṅciṅga*.

उचिङ्गि *uċċiṅga*, *as*, m. a small poisonous animal living in water, a crab; [cf. the last.]

उचूड *uċ-ċūḍa* or *uċ-ċūḷa*, *as*, m. (fr. *uċ* +

ċūdā), the flag or pennon of a banner; an ornament tied on the top of a banner.

उच्यु *uċ-ċyu* (*ud-ċyu*), Caus. P. -*ċyāvayati*, -*yitum*, to loosen, make free from, emancipate.

उच्छद् *uċ-ċhad* (*ud-ċhad*), cl. 10. P. -*ċhādāyati*, -*yitum*, to uncover (one's body), undress.

Uċ-ċhādya, ind. having undressed.

उच्छन्न *uċċhanna*, *as*, *ā*, *am* (for *ut-sanna* by a Prakṛit corruption?), destroyed.

Uċ-ċhādāna, *am*, n. (for *ut-sādāna*), cleaning or rubbing the body with perfumes.

उच्छल् *uċ-ċhal* (*ud-ċal*), cl. 1. P. A. -*ċhalati*, -*te*, -*litum*, to fly upwards or away, to move onwards.

Uċ-ċhalat, *an*, *atī*, *at*, flying up or away; going or moving on or against.

Uċ-ċhalana, *am*, n. moving upwards, going on or against.

Uċ-ċhālita, *as*, *ā*, *am*, moved, waved, waved above; gone; shaken.

उच्छास् *uċ-ċhās* (*ud-ċūs*), cl. 2. P., Ved. -*ċhāsti*, -*situm*, to clean or purify thoroughly.

उच्छास्त्रवर्तिन *uċ-ċhāstra-vartin* (*ud-ċāstra-ra*), *ī*, *inī*, *i*, deviating from the law-books, transgressing the ritual-books.

उच्छिख *uċ-ċikhka*, *as*, *ā*, *am* (fr. *ud* + *śikhā*), having the flame pointed upwards; flaming, blazing up; radiant; high-crested; (*as*), m., N. of a Nāga ('with erected crest').

उच्छिङ्गन *uċ-ċiṅghana*, *am*, n. (fr. *ud-śiṅgh*), breathing through the nostrils, snuffing, snoring; (the word is also written *uċċiṅghana*.)

उच्छिद् *uċ-ċhid* (*ud-ċhid*), cl. 7. P. A. -*ċhinatti*, -*ċhinte*, -*ċhetum*, to cut out or off, extirpate, destroy; to interfere, interrupt, stop; Caus. P. -*ċhedayati*, -*yitum*, to cause to extirpate or destroy; Pass. -*ċhidyate*, to be cut off, stopped, or interrupted; to cease, be deficient, fail.

Uċ-ċhitti, *is*, f. extirpation, destroying, destruction.

Uċ-ċhīdya, ind. having cut off, destroyed, killed, &c.

Uċ-ċhinna, *as*, *ā*, *am*, cut out or off; destroyed, killed; abject, vile; (*as*), m. peace obtained by ceding valuable lands.

Uċ-ċhettri, *tā*, m. an extirpator, a destroyer.

Uċ-ċheda, *as*, m. cutting off or out; extirpation; destruction; cutting short, putting an end to; excision.

Uċ-ċhedana, *am*, n. cutting off, extirpating, destroying, destruction.

Uċ-ċhedāniya, *as*, *ā*, *am*, to be cut off.

Uċ-ċhedin, *ī*, *inī*, *i*, destroying.

Uċ-ċhedya, *as*, *ā*, *am*, to be cut off, to be destroyed.

उच्छिरस् *uċ-ċhiras* (*ud-ċiṇḍ*), *ās*, *ās*, *as*, having the head elevated, with upraised head, N. of a mountain also called *Urumuṇḍa*.

उच्छिलोद् *uċ-ċilindra* (*ud-ċiṇḍ*), *am*, n. a mushroom.

उच्छिष *uċ-ċish* (*ud-ċish*), cl. 7. P. -*ċhinashī*, -*ċheshtum*, to leave (as a remainder), to reject; Pass. -*ċhiṣhyate*, to be left remaining.

Uċ-ċishṭa, *as*, *ā*, *am*, left, rejected, stale; having the remains of food on the mouth or hands, one who has not washed his hands and mouth and therefore is considered impure; (*am*), n. leavings, fragments, remainder (especially of a sacrifice or of food). — **Uċ-ċishṭa-kalyāṇā**, f. a stale invention. — **Uċ-ċishṭa-gaṇapati**, *is*, m. (opposed to *śuddha-gaṇapati*), Gaṇeśa as worshipped by the *Uċċishṭas* or men who leave the remains of food in their mouth during prayer. — **Uċ-ċishṭa-tā**, f. the being left, state of being a remnant or remainder. — **Uċ-ċishṭa-bhojana**, *am*, n. eating the leavings of another man; (*as*), m. one who eats another's leavings; the attendant upon an idol, whose food is the leavings of offerings. — **Uċ-ċishṭa-bhojin**, *ī*, *inī*, *i*, or *uċċishṭa-*

bhoktri, *tā*, *trī*, *tri*, an eater of leavings, a mean person. — **Uċċishṭa-modana**, *am*, n. wax. — **Uċċishṭāṇna** (*ṭa-an*), *as*, *ā*, *am*, leavings, offal.

Uċ-ċhesha, *as*, m. or *uċ-ċheshaṇa*, *am*, n. rest, remainder; leavings.

उच्छिषिक *uċ-ċirishaka* (*ud-ċiṇḍ*), *as*, *ā*, *am*, having the head raised; (*am*), n. a pillow ('that which raises the head').

उच्छुष *uċ-ċush* (*ud-ċush*), Caus. -*ċoshayati*, -*yitum*, to dry up, make dry.

Uċ-ċushka, *as*, *ā*, *am*, dry, dried up, withered.

Uċ-ċoshana, *as*, *ā*, *am*, drying up, making dry; (*am*), n. drying up, parching.

Uċ-ċoshuka, *as*, *ā*, *am*, drying up, making dry.

उच्छुष्म *uċ-ċushma*, *am*, n. or *uċ-ċushman*, *a*, n. (fr. rt. *śvas* with *uċ*?), confusion.

उच्छुडा *uċ-ċhūḍa*, f. (see the more correct *uċ-ċūḍa*), the head of a banner or part above the flag.

उच्छुन *uċ-ċhūna*, *as*, *ā*, *am* (fr. rt. *śvi* with *uċ*), swollen, turgid; lofty, high; fat, bulky.

उच्छुल *uċ-ċhrīkhalā* (*ud-ċrīṇ*), *as*, *ā*, *am*, unbridled, uncurbed, unrestrained, perverse, self-willed; irregular, desultory, unmethodical.

उच्छोचन *uċ-ċhoṇana*, *as*, *ā*, *am* (fr. *ud-śuċ*), Ved. burning.

उच्छोषण *uċ-ċoshana*. See *uċ-ċush* above.

उच्छ्रि *uċ-ċhri* (*ud-śrī*), cl. 1. P. A. -*ċhrayati*, -*te*, -*ċhrayitum*, P. to raise, erect, extol; A. to rise, be erected.

Uċ-ċhraya, *as*, m. rising, raising, erecting; elevation of a tree, mountain, &c.; rising of a planet, &c.; height; growth, increase, intensity; the upright side of a triangle. — **Uċ-ċhrayopeta** (*ya-up*), *as*, *ā*, *am*, possessing height, high, lofty, elevated.

Uċ-ċhrayana, *am*, n. raising, erecting.

Uċ-ċhrāya, *as*, m. rising upwards, elevation, height; growth, increase, intensity; (*i*), f. an up-raised piece of wood, plank.

Uċ-ċhrāyīn, *ī*, *inī*, *i*, high, raised, lofty.

Uċ-ċhrīta, *as*, *ā*, *am*, raised, lifted up; high, tall; advancing, increasing, prosperous; born, produced; increased in size or bulk, grown. — **Uċ-ċhrīta-pāṇi**, *is*, *is*, *i*, with outstretched hand.

Uċ-ċhrīti, *is*, f. rising upwards, elevation, increase; the upright side of a triangle; the upright elevation or height of a figure.

Uċ-ċhreya, *as*, *ā*, *am*, high, lofty.

उच्छ्लक *uċċhaka*, *as*, m., Ved. a part of the human body, (used only in du.)

उच्छ्रङ्क *uċċhranka*, *as*, m. (fr. rt. *śrañc* with *uċ*), Ved. gaping, cleaving open, forming a fissure.

उच्छ्रस् *uċ-ċhras* (*ud-śvas*), cl. 2. P. -*ċhrasiti*, -*situm*, to breathe, take a deep breath, sigh, pant, respire.

Uċ-ċhrasat, *an*, *atī*, *at*, breathing hard, panting.

Uċ-ċhrasana, *am*, u. breathing, sighing; taking a deep breath.

Uċ-ċhrasita, *as*, *ā*, *am*, heaving, beating, breathed, inspired, blown, expanded; blooming, enlivened, gladdened; (*am*), n. sighing.

Uċ-ċhrāsa, *as*, m. breath, breathing, deep inspiration; sigh; breathing out, expiring, dying; consolation, encouragement; division of a book, pause in a narration; an air-hole.

Uċ-ċhrāsita, *as*, *ā*, *am*, breathless, out of breath, much, excessive, loosened, released, desisted from, disjointed, divided.

Uċ-ċhrāsin, *ī*, *inī*, *i*, breathing, inhaling air; sighing, breathing out, expiring; pausing; rising, coming forward.

उच्छ *uċ*, cl. 1. Ḍ. P. *uċċati*, *uċċhān-*
ḍakāra, *uċċhitum*, to finish; to bind; to abandon, transgress.

उज्जन् *uj-jan* (*ud-jan*), cl. 3. P. *-jajanti*, *-janitum*, to beget, produce; cl. 4. A. *-jāyate*, to be born, originate.

उज्जयन् *uj-jayana*, &c. See s.v. *uj-ji* below.

उज्जस *uj-jas* (*ud-jas*), Caus. *-jāsayaṭi*, *-yitum*, to destroy, extirpate (with gen.).

Uj-jāsana, am, n. killing, slaughter.

उज्जानक *ujjānaka*, as, m., N. of a Tirtha; also spelt *ujjālaka*.

उज्जि *uj-ji* (*ud-ji*), cl. 1. P. *-jayati*, *-jetum*, to win, conquer, acquire by conquest; to be victorious: Caus. *-jāpayati*, *-yitum*, to assist any one to win; to cause to conquer (with two acc.): Desid. *-jigishati*, to wish to conquer.

Uj-jayana, as, m., N. of a man; (f), f. *Ujjayini* or *Oujein*, the Gr. *Οὔνη*, a city so called in *Avanti* (*Mālava*), formerly the capital of *Vikramāditya*; it is one of the seven sacred cities of the *Hindūs*, and the first meridian of their geographers, from which they calculate longitude; the modern *Oujein* is about a mile south of the ancient city.

Uj-jayanta, as, m., N. of a mountain in *Surāshtra* in the west of India, part of the *Vindhya* range. See *raivata*.

Uj-jayini, f. the city *Oujein*. See *uj-jayani*.

Uj-jiti, is, f., Ved. victory; N. of certain verses in the *Vājasaneyi-Samhitā*, so called because the words *udajayat tam ujjesham* occurs in them.

Uj-jesha, as, ā, am, Ved. victorious. — *Uj-jeshavāt*, ān, atī, at, Ved. containing the word *ujjeshā*.

उज्जिहान *ujjihāna*, N. of a region.

उज्जिहीषी *uj-jihirshā*, f. (fr. Desid. of rt. *hri* with *ud*), wishing to take or seize.

उज्जीव *uj-jiv* (*ud-jiv*), cl. 1. P. *-jivati*, *-vītum*, to revive, return to life: Caus. P. *-jīrayati*, *-yitum*, to restore to life, animate.

Uj-jivin, ī, m., N. of a counsellor of *Meghavarna*, the king of the crows.

उज्जम्भ *uj-jimbh* (*ud-jimbh*), cl. 1. A., poet. P. *-jimbhate*, *-ti*, *-bhitum*, to gape, to open; to part asunder; to show one's self, become visible, come forth, break forth, expand, arise.

Uj-jimbha, as, ā, am, gaping, parting asunder, open, apart; blown, expanded.

Uj-jimbhaṇa, am, n. the act of gaping, opening the mouth.

Uj-jimbhāta, as, ā, am, opened, stretched; expanded, blown; (am), n. effort, exertion.

उज्ज्य *uj-jya*, as, ā, am (fr. *ud* + *jiyā*), having the bow-sinew loosened.

उज्ज्वल *uj-jval* (*ud-jval*), cl. 1. P., ep. A. *-jvalati*, *-te*, *-litum*, to blaze up, flame, shine: Caus. P. *-jvalayati*, *-yitum*, to light up, cause to shine, illuminate.

Uj-jvala, as, ā, am, blazing up, luminous, splendid, light; burning; clean, clear; lovely, beautiful; blown, expanded; (as), m. love, passion; (am), n. gold; (ā), f. splendor, clearness, brightness; a form of the *Jagati* metre. — *Uj-jvala-tā*, f. or *ujjvala-tra*, am, n. splendor, radiance; beauty. — *Uj-jvala-datta*, as, m., N. of the author of a commentary on the *Upādi-sūtras*.

Uj-jvalana, am, n. burning, shining; fire, gold (?).

Uj-jvalita, as, ā, am, lighted, shining, flaming, &c.

उज्ज् *ujj*, cl. 6. P. *ujjhati*, *ujjhān-ka-kāra*, *ujjhitum*, &c., to leave, abandon, quit; to avoid, escape.

Ujjha, as, ā, am, quitting, forgetting.

Ujjhaka, as, m. a cloud, a devotee.

Ujjhana, am, n. abandoning, removing.

Ujjhita, as, ā, am, left, abandoned; left off, discontinued.

Ujjhitrī, tā, trī, trī, who or what leaves.

उज्जटित *uj-jhātita*, as, ā, am (rt. *jhat*), perplexed, bewildered.

उज्जु *ujj*, cl. 1. 6. P. *ujjhati* (cl. 1. and 6. differing only in the accent), *ujjhitum*, to gather, glean.

Ujjha, am, n. gleanings, gathering grains. — *Ujjha-vṛitti*, is, is, f, one who lives by gleanings, a gleaner. — *Ujjha-śīla*, am, n. gleanings corn or grains. — *Ujjha-śīla*, as, ā, am, one who lives by gleanings &c.

Ujjhana, am, n. gleanings, gathering grains of corn in market-places &c.

उत *uta*, as, m. leaves, grass, &c., used in making huts, thatches, &c. — *Uta-ja*, as, am, m. n. a hut made of leaves, the residence of hermits or saints; a house in general.

उत् *uṭh* or *ūṭh*, cl. 1. P. *oṭhati* or *ūṭhati*, *-ṭhitum*, to strike or knock down.

उदु *udu*, us, u, f. n. a lunar mansion or constellation in the moon's path; (u), n. water. — *Udu-pa*, as, am, m. n. a raft or float; (as), m. the moon, (the half-moon being formed like a boat.) — *Udu-pati*, is, m. or *udu-rāj*, t, m. the moon; the *Soma*. — *Udu-patha*, as, m. the ether, firmament (the path of the stars). — *Udu-rāj*, t, m. the moon. — *Udu-loman*, ā, m., N. of a man. — *Udu-pa*, as, am, m. n. a raft, a float; (as), m. the moon.

उदुम्बर *udumbara*, as, m. (in Ved. written with *d*, in Class. generally with *ḍ*), the tree *Ficus Glomerata*; a species of leprosy with coppery spots; the threshold of a house; a eunuch; a kind of worm supposed to be generated in the blood and to produce leprosy; (am), n. the fruit of the tree *Ficus Glomerata*; copper; a karsha, a measure of two tolas. — *Udumbara-dalā* or *udumbara-parṇi*, f. the plant *Croton Polyandra*. — *Udumbarā-valī*, f., N. of a river; see also *udumbara*.

उदुदामर *udḍāmara*, as, ā, am (fr. *ud-dā*° ?), excellent, respectable, of high rank or consequence.

उदुदी *ud-dī* (*ud-dī*), cl. 1. 4. A. *-dayate* or *-ḍiyate*, *-ḍayitum*, to fly up: Caus. *-ḍapayati* (*-ḍapayati*?), to scare.

Ud-dayana, am, n. flying up, flying, soaring.

Ud-dīna, as, ā, am, flown up, flying up; (am), n. flying as a bird; flying up, soaring.

Ud-dīyana, am, n. flying up, soaring.

Ud-dīyamāna, as, ā, am, flying up, soaring, one who flies or soars.

उदुदीश *udḍīśa*, as, m. a work so called, containing charms and incantations; a N. of *Siva*.

उदु *udra*, ās, m. pl., N. of a people.

उदुक् *uduka*, as, m. a texture, a net; a part of the body, the peritoneum?; (this word is perhaps connected with *udupa*.)

उदुदरक *udḍeraka*, as, m. a ball of flour, a roll, a loaf. — *Udḍeraka-sraj*, k, f. a string of rolls, balls of meal or flour upon a string.

उत *ut*, ind. a particle of doubt or deliberation = how, what (?), either, or; see 2. *uta*. (For the prep. *ud* see 1. *ud*, page 153.)

उत 1. *uta*, as, ā, am (fr. rt. *ve*), sewn, woven.

उत 2. *uta*, ind. (as a particle of doubt or deliberation) and, also, even, or. Often used for the sake of emphasis, especially at the end of a line after *iti* or a verb (e.g. *sarva-bhūtāni tam pārtha sadā paribhavanty uta*, all creatures, O king, certainly always despise him).

(As an interrogative particle, generally at the beginning of the second or following part of a double interrogation) or, utrum-an (e.g. *katham nirṇīyate kim eyaṇ nishkāraṇo bandhur uta viśvāsa-gḥā-*

takah, how can it be decided whether he be a friend without a motive or a violator of confidence?). In this sense it may be strengthened by *āho* (e.g. *kaṭṭit tram asi mānushī utāho surāṅganā*, art thou a mortal woman or divine?), or by *āho-svit* (e.g. *Sālihotraḥ kim nu syād utāhosvid rājā Nalaḥ*, can it be *Sālihotra* or king *Nala*?). Rarely *kim* is repeated before *uta* used in this sense (e.g. *kim nu svargāt prāptā tasyā rūpeṇa kimuta unyā āgatā*, has she arrived from heaven or has another come in her form?).

(As a particle of wishing, especially at the beginning of a sentence followed by a potential) would that I utinam! (e.g. *uta adhiyita*, would that he would read I).

(*Uta* preceded by *kim*) on the contrary, how much more, how much less (e.g. *samartho 'si sahasram api jetum kimuta ekam*, thou art able to conquer even a thousand, how much more one?).

(*Uta* preceded by *prati*) on the contrary, rather (e.g. *esha prishṭo 'smābhir na jalpati hanti pratyuta pāshāṇaiḥ*, this one questioned by us does not speak, but rather throws stones at us). *Uta vā*, or else, and (e.g. *samudrād uta vā purishāt*, from the sea or from the moisture in the air); *vā-uta vā* or *utāho vāpi-vā*, either—or; *uta-uta*, both—and (e.g. *uta balavān uta abalaḥ*, both the strong and the weak); *kim-uta vā*, whether—or else.

उतङ्क *utanka*, as, m., N. of a *Rishi*. — *Utanka-megha*, as, m. a kind of cloud named after that *Rishi*.

उतथ्य *utathya*, as, m., N. of a son of *Angiras* and elder brother of *Bṛihaspati*. — *Utathya-tanaya*, as, m. an epithet of *Gautama*. — *Utathyā-nuja*, as, m. or *utathyānvanman* ('*ya-anu-ja*'), ā, m. a N. of *Bṛihaspati*, regent of the planet *Jupiter* (younger brother of *Utathya*).

उताहो *utāho*, ind. (fr. 2. *uta* + *āho*), a particle of doubt or deliberation = either, or; see under 2. *uta* above. — *Utāho-svit*, see under 2. *uta*.

उतूल *utūla*, ās, m. pl., N. of a people; also *kulāṭa* or *ulūṭa*.

उत्क *utka*, as, ā, am (fr. 1. *ud*), excited by the desire of obtaining anything; wishing for (with inf.), desirous of, longing for; regretting, sad, sorrowful; absent, thinking of something else; (as), m. desire; opportunity, occasion. — *Utkā-tā*, f. a state of longing or regret; the plant *Pothos Officinalis* having aromatic seeds.

Utkāya, nom. A. *-yate*, *-yitum*, to long for.

उत्कच *ut-kaṭa*, as, ā, am, having the hairs erect.

उत्कळा *ut-kaṭṭhā*, f. a metre of six verses, each verse containing eleven syllabic instants.

उत्कचुक *ut-kaṇṭuka*, as, ā, am, having no coat of mail, without bodice or jacket.

उत्कट *ut-kaṭa*, as, ā, am (fr. 1. *ud*), exceeding the usual measure, important; richly endowed with, abounding in; drunk, mad, furious; excessive, much; superior, high, proud, haughty; uneven; difficult; (as), m. fluid dropping from the temples of an elephant in rut; the plant *Saccharum Sara*, or a similar kind of grass; intoxication, pride; (ā), f. the plant *Laurus Cassia*; N. of a town; (am), n. the fragrant bark of *Laurus Cassia*.

उत्कटकासन *utkaṭkāsana*, am, n. sitting on the hams, squatting.

उत्कणिका *ut-kaṇikā*, f. a raised particle.

उत्कराद 1. *ut-kaṇṭha*, as, ā, am, having the neck uplifted, on the point of doing anything; (as or ā), m. f. longing for a beloved person or thing; regretting, missing anything or person.

2. *utkaṇṭha*, nom. A. *utkaṇṭhate*, *-ṭhitum*, to long

for, regret, sorrow for: Caus. *utkaṇṭhayati*, -yitum, to excite longing, inspire with tender emotions.

Utkaṇṭhita, as, ā, am, regretting, wishing or sorrowing for, distressed, sorrowful; (ā), f. a woman longing after her absent lover or husband.

उत्कन्द *ut-kand* (ud-skand), cl. 1. P. -*kandati*, -kantum, to leap, jump over.

Ut-kandaka, as, m. a kind of disease.

उत्कन्धर *ut-kandhara*, as, ā, am, having the neck erect or uplifted; (am), n. bending back the neck.

उत्कम्प *ut-kamp* (ud-k°), cl. 1. A. -*kampate*, -pitum, to tremble: Caus. P. -*kampayati*, -yitum, to cause to tremble; to cause to swing upwards, agitate, shake.

Ut-kampa, as, ā, am, trembling, tremor, agitation; (as), m. trembling.

Ut-kampana, am, n. the act of trembling, agitation.

Ut-kampin, i, inī, ī, trembling, agitating, causing to tremble.

उत्कर *ut-kara*. See under *ut-kṛi*.

उत्कर्कर *ut-karkara*, as, m. a kind of musical instrument.

उत्कर्ण *ut-karṇa*, as, ā, am, having the ears erect; (as), m. an erect ear.

उत्कर्ष *ut-karsha*, &c. See under *ut-kṛish*.

उत्कल 1. *ut-kal* (ud-k°), cl. 10. P. -*kala-yati*, -yitum, to unbind, loosen.

Ut-kalita, as, ā, am, unbound, loosened; opened, blossoming; prosperous, rising, increasing; regretting, grieving for.

उत्कल 2. *ut-kal* (ud-k°), cl. 10. P. -*kālā-yati*, -yitum, to drive out, expel.

उत्कल *utkala*, ās, m. pl., N. of the inhabitants of Orissa, in the south of India; a subdivision of Brāhmins, derived from *Utkala*, a son of Sudyumna; (as, ā, am), m. f. n. a porter, one who travels with a burden or load; (as), m. a fowler, a bird-catcher.

उत्कलाप *ut-kalāpa*, as, ā, am, having the tail erect and expanded.

Utkalāpaya, nom. P. -*payati*, -yitum, to cause the peacock to spread its tail, to cause any one to be proud; to inspire conceit by an acknowledgment of merit; to return thanks(?).

उत्कलि *utkali*, is, m., N. of a deity; (a various reading has *utkharin*.)

उत्कलिका *utkalikā*, f. (fr. 1. *ut-kal*?), longing for, regretting, missing anything or person; wanton sportfulness, dalliance; a bud, an unblown flower; a wave. — *Utkalikā-prāya*, (prose) abounding in compound words.

उत्कषण *ut-kashaṇa*, am, n. (rt. *kash*), tearing or pulling up, drawing through (as a plough).

उत्कम् *ut-kas* (ud-k°), cl. 1. P., Ved. -*kasati*, -situm, to gape, to open.

उत्काका *ut-kākā*, f. a cow calving every year.

उत्काश *ut-kāś* (ud-k°), cl. 1. A. -*kāśate*, -situm, to flash upwards, shine.

Utkāśana, am, n. giving orders, commanding.

उत्कास *utkāsa*, as, m., N. of a man.

उत्कासन *ut-kāsana*, am, n. (rt. *kās*), hemoing, clearing the throat of mucus.

उत्कीर्ण *ut-kīrṇa*. See under *ut-kṛi* 3rd col.

उत्कीर्त *ut-kīrt*. See *ut-kṛit* 3rd col.

उत्कीर्तन *ut-kīrtana*, &c. See *ut-kṛit*.

उत्कील *utkila*, as, m., N. of a man.

उत्कुच *ut-kuč* or *ut-kuñc* (ud-k°), cl. 6. P., 1. A. -*kučati*, -kuñcate, -kuñcītum, to bend upwards; to bend aside, to bend from the right course, to go or lead any one astray, to corrupt.

Ut-kuñcikā or *ut-kuñcītā*, f. the plant *Nigella Indica*.

Ut-koča, as, m. a bribe.

Utkočaka, as, ikā, am, corrupted with bribes; (as), m. the receiver of a bribe, a bribe; N. of a Tirtha.

उत्कुट *ut-kuṭ* (ud-k°), Caus. -*koṭayati*, -yitum, to bend upwards.

Ut-kuṭa, am, n. lying stretched out on the back, lying with the face upwards, sleeping with the head erect.

Ut-kuṭaka, as, ā, am, stretched out on the back with the face upwards, erect. — *Utkuṭaka-prahāna*, am, n. avoiding the above position. — *Utkuṭakāsana* ('ka-ās°), am, n. a position like that just described.

उत्कुण *ut-kuṇa*, as, m. a bug; a louse.

उत्कुल *ut-kula*, as, ā, am, degenerating, dishonouring one's family.

उत्कूज *ut-kūj* (ud-k°), cl. 1. P. -*kūjati*, -jītum, to utter monotonous sounds.

Ut-kūja, as, m. the singing of the kokila.

उत्कूट *ut-kūṭa*, as, m. an umbrella or parasol.

उत्कूर्द *ut-kūrd* (ud-k°), cl. 1. P. A. -*kūr-dati*, -te, -lītum, to jump up, spring upwards.

Ut-kirdana, am, n. jumping up, springing upwards.

उत्कूल *ut-kūla*, as, ā, am, Ved. being on an elevation, going up-hill; (am), ind. up-hill.

Ut-kūlita, as, ā, am, brought to the bank or shore.

उत्कृ *ut-kṛi* (ud-k°), cl. 8. A. -*kurute*, -kartum, to inform against.

Ut-kṛiti, is, f. a metre of four times twenty-six syllables.

उत्कृत् *ut-kṛit* (ud-k°), cl. 6. P. -*kṛintati*, -kartitum, to cut out or off, to tear out or off; to cut up, cut in pieces, carve, butcher.

Ut-kartana, am, n. cutting up, cutting to pieces, cutting off.

Ut-kṛitya, ind. having cut off or up, having cut out.

Ut-kṛityamāna, as, ā, am, being cut to pieces, being cut up.

उत्कृष् *ut-kṛish* (ud-k°), cl. 1. P. sometimes A. -*karshati*, -te, -karshitum or -krashitum, to draw or drag or pull up; to raise; to draw or take out, to extract; to pull or put off; to bend (as a bow); to tear asunder: Caus. -*karshayati*, -yitum, to elcvate, raise, increase: Pass. -*kṛishyate*, to be lifted or drawn up, to be raised, to rise, become powerful, become eminent.

Ut-karsha, as, ā, am, superior, eminent; much, excessive; exaggerated, boastful; attractive; (as), m. pulling upwards, drawing, pulling; elevation, increase, rising to something better, prosperity; excellence, eminence; excess, abundance; self-conceit; boasting; joy, pleasure(?).

Ut-karshaka, as, ikā, am, drawing upwards, raising.

Ut-karshaya, am, n. drawing upwards, taking off.

Ut-karshita, as, ā, am, drawn upwards, elevated.

Ut-kṛishṭa, as, ā, am (opposed to *apa-kṛishṭa* and *ava-kṛishṭa*), drawn up or out; attracted; extracted; taking a high position; excellent, eminent; superior, best; much, most, excessive; *jñānothkṛishṭa* ('na-n°), as, ā, am, eminent through knowledge.

— *Utkṛishṭa-tā*, f. or *utkṛishṭa-tva*, am, n. excellence, superiority, eminence. — *Utkṛishṭa-bhūma*, as, m. a good soil. — *Utkṛishṭa-vedana*, am, n. marrying a man of a higher caste; the best or most respectable form of marriage(?). — *Utkṛishṭopādhitā* ('ta-up°), f. state of high illusion.

उत्कृ *ut-kṛi* (ud-k°), cl. 6. P. A. -*kirati*, -te, -karitum or -ritum, to scatter upwards, pile up, heap up; to dig up or out, excavate; to engrave.

Ut-kara, as, ā or ī, am, what piles or heaps, what makes up or raises; (as), m. what is dug out, rubbish; heap, multitude; a pile, a stack.

Ut-karikā, f. a sort of sweetmeat made with milk, treacle, and ghee.

Utkariya, as, ā, am, relating or belonging to a heap &c.

Ut-kāra, as, m. winnowing corn; piling it up.

Ut-kārikā, f. a poultice.

Ut-kirṇa, as, ā, am, heaped up, scattered, dug out, perforated.

उत्कृत् *ut-kṛit* (ud-k°), cl. 10. P. -*kīrtayati*, -yitum, to proclaim, celebrate, praise, promulgate.

Ut-kīrtana, am, n. crying out, proclaiming; praising, celebrating.

Ut-kīrtita, as, ā, am, proclaimed, promulgated; praised, celebrated, renowned.

उत्कृप् *ut-klrip* (ud-k°), Caus. P. -*kalpayati*, -yitum, to form, fashion, create.

उत्कोच *ut-koča*. See under *ut-kuč*.

उत्क्रम *ut-kram* (ud-k°), cl. 1. P. A., 4. P.

-*krāmati*, -kramate, -krāmyati, -kramitum, to step up, go up, ascend; to step out, go out or away; to pass away, die; to go over; pass over; omit; not to notice; to neglect, transgress: Caus. P. -*kramayati*, -yitum, to cause to go up or ascend: Desid. Ved. -*čikramishati* or -*čikramishyati*, to wish to go up or out.

Ut-krama, as, m. going up or out; progressive increase; going astray, acting improperly, deviation, transgression.

Ut-kramaṇa, am, n. going up or out, soaring aloft, stepping out; surpassing, exceeding; (*prānot-kramaṇa*, am, n. the flight of the soul.)

Ut-kramāṇiya, as, ā, am, to be abandoned, to be given up.

Ut-kṛānta, as, ā, am, gone forth or out, gone over or beyond, passed, surpassed; trespassing, exceeding.

Ut-kṛānti, is, f. stepping up to, going out.

Utkṛāntin, i, inī, ī, passing, passing away, gone, departed.

Ut-kṛāma, as, m. going from or out, going above, surpassing, deviating from propriety, transgression; opposition, contrariety.

Ut-kṛāmat, an, antī, at, going out, going over or above, surpassing.

उत्क्रुश *ut-kruś* (ud-k°), cl. 1. P. -*krośati*, -krośhum, to cry out, to call to (with acc.), exclaim; proclaim.

Ut-krushṭa, as, ā, am, crying, speaking out or aloud; (am), n. crying out, calling, exclaiming, conversation.

Ut-krośa, as, m. clamour, outcry, proclamation; an outcry.

उत्क्रोद *ut-kroda*, as, m. (fr. *krud* = *kurd* with *ud*?), Ved. exultation(?); cf. *ut-kūrd*.

उत्क्लिष *ut-klīś* (ud-k°), cl. 9. P. -*klīśnāti*, -klesitum or -kleshitum, to feel uneasy, to be uncomfortable or distressed: Caus. P. -*klesayati*, -yitum, to excite, stir up, expel.

Ut-klesā, as, m. excitement, disquietude; disorder or corruption of the humors (of the body); sickness, nausea.

Ut-klesaka, as, m. a kind of poisonous insect.

Ut-klesāna, as, ā, am, or *ut-klesin*, i, inī, ī, exciting, stirring up, causing disorder (e. g. *kaphot-klesin*, exciting phlegm).

उत्क्लेद *ut-kleda*, as, m. (fr. rt. *klid* with *ud*), the becoming wet or moist.

Ut-kledin, i, inī, ī, wet, becoming moist.

उत्क्वथ *ut-kvath* (ud-k°), cl. 1. P. -*kvathati*, -thitum, to boil out, extract by boiling &c.

उत्क्षिप् ut-kship (ud-k^o), cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw up, raise, set up, erect; to throw away, reject, get rid of, vomit up.

Ut-kshipita, as, *ā*, *am*, thrown upwards, tossed, raised; thrown out, ejected; vomited; rejected, dismissed; (*as*), m. the thorn apple (*Datura Metel* and *Fastuosa*).

Ut-kshiptikā, f. an ornament in the shape of a crescent worn in the upper part of the ear.

Ut-kshepa, as, m. throwing or tossing up; throwing away; sending, despatching; bringing up, vomiting; the region above the temples; N. of a country; also of a man.

Ut-kshepaka, as, *ā*, *am*, throwing, a thrower, who or what elevates or raises; one who sends or orders; (*as*), m. a stealer of clothes &c.

Ut-kshepana, *am*, n. throwing upwards, tossing; sending, sending away; vomiting, taking up; a kind of basket or bowl used for cleaning corn; a fan; a measure of sixteen *panas*.

उत्खचित ut-khaṭita, as, *ā*, *am*, intermixed with.

उत्खन् ut-khan (ud-kh^o), cl. 1. P. A. -*khanati*, -*te*, -*nitum*, to dig up or out, to excavate; to tear out by the roots, root up; to draw or tear out; to destroy entirely.

Ut-khāta, as, *ā*, *am*, dug up; excavated, eradicated, pulled up by the roots; destroyed, annihilated; (*am*), n. a hole, a cavity, a deepening, uneven ground.

Utkhātin, i, *inī*, i, having cavities or holes, uneven; destructive.

उत्खरिन् ut-kharin, i, m., N. of a deity; (a various reading has *utkalī*.)

उत्खला utkhalā, f. (fr. *ud* and *khala* ?), a kind of perfume.

उत्खिद् ut-khid (ud-kh^o), cl. 6. P. -*khidati* (Ved. -*khidati*), -*khettum*, to draw out, extract.

उत्त utta, as, *ā*, *am*, wet, moistened. See 2. *ud*, page 153.

उत्तंस ut-taṇsa, as, *am*, m. n. (rt. *taṇsa*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

Uttansika, as, m., N. of a Nāga.

Uttansita, as, *ā*, *am*, having earrings, crested.

उत्तश् ut-taksh (ud-t^o), cl. 1. 5. P. Ved. -*takshati*, -*kshnoti*, -*kshitum* or -*takṣum*, to form (anything) out of any other thing; (Sāy.) to take (anything) out of any other thing.

उत्तङ्ग uttanga, as, m., N. of a servant of Siva.

उत्तट ut-taṭa, as, *ā*, *am*, overflowing its banks (as a river).

उत्तन् ut-tan (ud-t^o), cl. 8. P. A. -*tanoti*, -*nute*, -*nitum*, to stretch upwards, stretch out; endeavour to rise.

Ut-tāna, as, *ā*, *am*, stretched out, spread out, lying on the back, sleeping supinely or with the face upwards; upright; turned so that the mouth or opening is uppermost (as a vessel), concave; spreading out over the surface; shallow; open. — *Uttāna-kūrmaka*, *am*, n. a particular posture in sitting. — *Uttāna-patraka*, as, m. a species of *Ricinus*. — *Uttāna-pad*, f. Ved. one whose legs are extended (in parturition or creation); epithet of a peculiar creative agency described in Rīg-veda X. 72; (Sāy.) vegetation, the whole creation of upward-germinating plants. — *Uttāna-parṇa*, as, *ā*, *am*, Ved. having extended leaves. — *Uttāna-pāda*, as, m. the star β in the little bear, personified as son of Vira or Manu Svāyambhuva and father of Dhruva, the polar-star. — *Uttānapāda-ja*, as, m. a N. of Dhruva or the polar-star. — *Uttāna-barhiṣ*, ts, m., N. of a prince. — *Uttāna-sāya*, as,

ā, *am*, lying on the back, sleeping with the face upwards; (*as*, *ā*), m. f. a little child. — *Uttāna-sīvan*, *ā*, *arī*, a, Ved. lying extended, stagnant. — *Uttāna-hasta*, as, *ā*, *am*, Ved. having the hands extended, extending them in prayer; (*am*), m. du. the two hands with the fingers stretched out, but with the backs towards the ground.

Uttānaka, as, m. a species of *Cyperus* grass.

Uttānikā, f., N. of a river.

उत्तप् ut-tap (ud-t^o), cl. 1. P. rarely A. -*tapati*, -*te*, -*ptum*, to make warm or hot, to heat thoroughly; to pain, to torment; to excite, urge on, press hard: Caus. P. -*tāpayati*, -*yitum*, to warm up, heat.

Ut-tapta, as, *ā*, *am*, burnt, seared; bathed, washed; anxious, excited; (*am*), n. dried flesh.

Ut-tāpa, as, m. great heat, affliction, distress, anxiety, excitement, ardour, effort, energy.

Ut-tāpita, as, *ā*, *am*, heated, made hot, pained, distressed, roused, excited.

उत्तम् ut-tam (ud-t^o), cl. 4. P. -*tāmyati*, -*tanitum*, to be distressed, to lose heart, to faint.

उत्तम ut-tama, as, *ā*, *am* (superlative fr. 1. *ud*; opposed to *axama*, *adhama*, &c.; cf. *an-uttama*), uppermost, highest, chief; most elevated, principal; best, excellent (often at the end of compounds, e. g. *divijottamas*, best of the twice-born); first, greatest; the highest (tone); the most removed or last in place, order, or time; (*am*), ind. most, in the highest degree; (*as*), m. the last person (= in European grammars the first person); N. of a brother of Dhruva, son of Uttāna-pāda and nephew of Priya-vrata; a son of Priya-vrata and third Manu; the twenty-first Vyāsa; (*ās*), m. pl., N. of a people; (*ā*), f. a kind of pidakā or pustule; the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — *Uttama-gandhādhyā* (°*dha-ādhyā*), as, *ā*, *am*, possessing abundantly the most delicate scent or delicious fragrance. — *Uttama-tā*, f. or *uttama-tva*, *am*, n. excellence, superiority; goodness, good quality. — *Uttama-pada*, *am*, n. a high office. — *Uttama-puruṣa* or *uttama-pūruṣa*, as, m. the last person in verbal conjugation, i. e. I, we two, we (= in European grammars the first person, our third person being regarded in Hindū grammars as the *prathama-puruṣa*, q. v.; cf. also *madhyama-puruṣa*); the supreme spirit; an excellent man. — *Uttama-phalini*, f. the plant *Oxystelma Esculentum* (*Asclepias Rosea* Roxb.). — *Uttamarṇa* (°*ma-rṇa*), as, m. a creditor; (*ās*), m. pl., N. of a people. — *Uttamarṇika*, as, m. a creditor. — *Uttamarṇin*, i, m. a creditor. — *Uttama-lābha*, as, m. great profit, a double return. — *Uttama-veśa*, as, m. 'having the most excellent dress,' N. of Siva. — *Uttama-sākha*, as, m., N. of a region. — *Uttama-sangraha*, as, m. intriguing with another man's wife, addressing her privately, casting amorous looks &c. — *Uttama-sāhasa*, *am*, n. the highest of the three fixed mulcts or fines; a fine of 1,000 or of 80,000 *panas*; capital punishment, branding, banishment, confiscation, mutilation, and death. — *Uttama-sukha*, as, m., N. of a man. — *Uttamārṇa* (°*ma-ār*), *am*, n. the highest or chief part of the body, the head. — *Uttamādhama* (°*ma-adhyā*), as, *ā*, *am*, high and low. — *Uttamādhama-madhyama*, as, *ā*, *am*, good, bad, and indifferent; high, low, and middling. — *Uttamārṇa* (°*ma-ār*), f. the plant *Asparagus Racemosus*. — *Uttamārṇa* (°*ma-ār*), as, m. the last half or part; the best half. — *Uttamārṇya*, as, *ā*, *am*, relating to or connected with the last part or the best half. — *Uttamāha* (°*ma-ah*), as, m. the last or latest day, a fine day (?), a lucky day (?). — *Uttamopapāda* (°*ma-up*), as, *ā*, *am*, one to whom the best term is applicable, best, good. — *Uttamauijas* (°*ma-oj*), *ās*, m. 'of excellent valour,' N. of one of the warriors of the Mahā-bhārata.

Uttamāyya, as, *ā*, *am* (fut. pass. part. fr. a nom. *uttamāya* ?), Ved. to be raised or celebrated,

Uttamūya, as, *ā*, *am*, uppermost, highest, chief, best.

1. *ut-tara*, as, *ā*, *am* (comparative fr. 1. *ud*; opposed to *adhara*; declined Gram. 238. a), upper, higher, superior (e. g. *uttare dantās*, the upper teeth); northern (because the northern part of India is high); left (opposed to *dakṣiṇa* or right, because in praying the face being turned to the east the north would be on the left-hand); later, following, subsequent, latter, concluding, posterior, future (opposed to *pūrva*, &c., e. g. *uttaraḥ kālūḥ*, future time; *uttaram vākyaṃ*, a following speech, answer, reply; *phalam uttaram*, subsequent result, future consequence; *varshottareṣu*, in future years); superior, chief, excellent, dominant, predominant, more powerful; better, more excellent; (*as*), m., N. of a son of Virāṭa; a king of the Nāgas; N. of a mountain; (*ā*), f. the north (i. e. the northern *diś* or quarter); N. of a daughter of Virāṭa and daughter-in-law of Arjuna; (*am*), n. upper surface or cover; the north; the following member, the last part of a compound; answer, reply; (in law) a defence, a rejoinder; (in the Mimāṃsā philosophy) the answer, the fourth member of an *adikarāṇa* or case; superiority, excellence, competency; result, the chief or prevalent result or characteristic, what remains or is left, conclusion, remainder, excess, over and above, (often at the end of a compound, e. g. *śaśtyuttaram sahasraṃ*, one thousand with an excess of sixty, i. e. 1060; *saptottaram śatam*, 107; *bhayottara*, attended with danger, having danger as the result; *dharmottara*, chiefly characterized by virtue); remainder, difference (in arithmetic); N. of a song; (*am*), ind. at the conclusion, at the end, e. g. *bhavad-uttaram*, with the word 'bhavad' at the end; *asrotaram ikṣhātā*, looked at with tears at the end, i. e. with a glance ending in tears; [cf. Gr. *ὑστερος*.] — *Uttara-kāṇḍa*, *am*, n. following or concluding book; the seventh book of the Rāmāyaṇa. — *Uttara-kāya*, as, m. the upper part of the body. — *Uttara-kāla*, as, m. future time; time reckoned from full moon to full moon. — *Uttara-kuru*, us or u, m. n. one of the nine divisions of the world, the country of the northern Kurus, situated in the north of India, and described as the country of eternal beatitude. — *Uttara-kośalā*, f. the city Ayodhyā, the modern Oude. — *Uttara-kriyā*, f. the last sacred action, funeral rites, obsequies. — *Uttara-khaṇḍa*, *am*, n. last section; the concluding book of the Padma-purāṇa, also of the Śiva-purāṇa. — *Uttara-khaṇḍa*, *am*, n. cutting off a reply, refutation. — *Uttara-grantha*, as, m. title of a supplement of the Yoni-grantha. — 1. *uttaraṇ-ga*, *am*, n. a wooden arch summounting the door frame. — *Uttara-śhāda*, as, m. a cover, what is thrown over anything. — *Uttara-ja*, as, *ā*, *am*, born in the latter (or last-mentioned kind of wedlock); born subsequently or afterwards, posterity. — *Uttara-jyā*, f. the versed sine of an arc, or rather the second half of the chord halved by the versed sine. — *Uttara-jyotiṣa*, *am*, n., N. of a country. — *Uttara-tantra*, *am*, n. 'concluding doctrine,' N. of a supplementary section in the medical manual of Sūśruta. — *Uttara-tara*, as, *ā*, *am* (compar. fr. *uttara*), still further removed, still more distant, still higher. — *Uttara-tas*, ind. at the top, above, from the north, northward, to the left (opposed to *dakṣiṇa-tas*); afterwards; behind. — *Uttarataḥ-paścāt*, ind. north-westward (with gen.). — *Uttara-tāpaniya*, title of the second part of the Nṛsiṅha-tāpani-yopaniṣad. — *Uttara-tra*, ind. in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrvatra uttara*, in the first case or place—in the second.) — *Uttara-dāyaka*, as, *ā*, *am*, replying, giving an answer, impertinent. — *Uttaralikṣṭha*, as, *ā*, *am*, situated in the north, northern. — *Uttara-diś*, k, f. the north quarter. — *Uttara-deśa*, as, m. the country towards the north, the up-country. — *Uttara-dheya*, as, *ā*, *am*, to be done subsequently. — *Uttara-paksha*, as, m. the northern or left wing (side); second or following part of an argument, the reason *pro*, the reply, refutation;

the answer to the first or objectionable argument, the right argument, demonstrated truth, or conclusion; the minor proposition in a syllogism. — *Uttarapaksha-tā*, f. or *uttarapaksha-tva*, am, n. conclusion, demonstration, reply. — *Uttara-pāta*, as, m. an upper garment. — *Uttara-patha*, as, m. the northern way, the way leading to the north. — *Uttarapathika*, as, ī, am, inhabiting the northern country. — *Uttara-pada*, am, n. the last member of a compound word. — *Uttarapādika*, as, ī, am, or *uttara-pādikiya*, as, ā, am, relating to or studying the last word or term. — *Uttara-parvata*, as, m. the northern mountain. — *Uttara-pāścārḍha* ('*ēa-ar*'), as, m. the north-western half. — *Uttara-pāścīma*, as, ā, am, north-western; (*ā*), f. the north-west (scil. *dis*). — *Uttara-pāda*, as, m. a division of legal practice, that part which relates to the reply or defence, four divisions being admitted in every suit. — *Uttara-purastāt*, ind. north-eastward (with gen.). — *Uttara-purusha*, as, m. = *uttama-purusha* (?). — *Uttara-pūrva*, as, ā, am, north-eastward; one who takes the north for the east. — *Uttara-pracchada*, as, m. a coverlid, a quilt. — *Uttara-pratyuttara*, am, n. a dispute, an altercation, a discussion; the pleadings in a law-suit. — *Uttara-phalgunī* or *uttara-phālgunī*, f. the twelfth lunar mansion, containing two stars, figured by a bed. — *Uttara-bhādrapad*, t, f. or *uttara-bhādrapadā*, f. the twenty-sixth lunar mansion, figured by a couch, and comprehending two stars, of which one is a Andromedæ. — *Uttara-math*, īs, m., N. of a man. — *Uttara-mandrā*, f. a loud but slow manner of singing. — *Uttara-nātra*, am, n. a mere reply, even a reply. — *Uttara-mānasa*, am, n., N. of a Tirtha. — *Uttara-mīmāṃsā*, f. the Vedānta philosophy, an inquiry into the Jñāna-kāṇḍa or second portion of the Veda (opposed to *pūrva-mīmāṃsā*; see *mīmāṃsā*). — *Uttara-rahita*, as, ā, am, devoid of reply, having no answer. — *Uttara-rāma-carita* or *-caritra*, am, n. 'the further or later deeds of Rāma,' title of a drama of Bhavabhūti. — *Uttara-lakṣhaṇa*, am, n. the indication of an actual reply; (*as, ā, am*), marked on the left side. — *Uttara-toman*, ā, ā, am, having the hairs turned upwards or outwards. — *Uttara-vaṣaṣa*, am, n. the latter or declining years of life. — *Uttara-vāṭī*, f. title of the second section of the Kāthakopaniṣad when divided into two Adhyāyas. — *Uttara-vāṭī*, īs, f. a small syringe, a urethra injection pipe. — *Uttara-vastra*, am, n. an upper garment. — *Uttara-vādin*, ī, m. a replicant; a defendant; one whose claims are of later date than another's. — *Uttara-vāsa*, as, n. an upper garment. — *Uttara-veḍī*, īs or ī, f., Ved. the northern altar made for the sacred fire. — *Uttara-saktha*, am, n. the left thigh. — *Uttara-saṅgiṭa*, as, ā, am, designated in the reply (a witness &c.); hear-say evidence, see the next. — *Uttara-sākṣin*, ī, m. witness for the defence; a witness testifying from the report of others. — *Uttara-sādhaka*, as, ā, am, finishing what remains or follows, assisting at a ceremony, befriending; an assistant, a helper, a friend; who or what establishes a reply. — *Uttara-hanu*, us, m., Ved. the upper jaw-bone. — *Uttarādhara* ('*ra-adh*'), as, ā, am, superior and inferior, higher and lower; (*am*), n. the upper and under lip; the lips; see *uttharottara*. — *Uttarādhikāra* ('*ra-adh*'), as, m. right to property &c. in succession to another person, heirship, inheritance. — *Uttarādhikāri-tā*, f. or *uttarādhikāri-tva*, am, n. right of succession. — *Uttarādhikārin*, ī, īnī, ī, an heir or claimant subsequent to the death of the original owner, an heir who claims as the second in succession. — *Uttarānṛta* ('*rā-an*'), as, ā, am, accompanied by Uttarā. — *Uttara-patha*, am, n. the northern road or direction, the northern country, north. — *Uttarābhāsa* ('*ra-abh*'), as, m. a false, indirect or prevaricating reply. — *Uttarābhāsa-tā*, f. or *uttarābhāsa-tva*, am, n. inadequacy of a reply, the semblance without the reality. — *Uttarāyaya* ('*ra-ay*'), am, n. the progress (of the sun) to the north; the period of the sun's progress to the north of the equator, the summer solstice. — *Uttarāyayī* ('*ra-ar*'), īs or ī, m. f. the upper *aranyī* (q. v.) which

by cutting becomes the *pramantha* or churner. — *Uttarārtha* ('*ra-ar*'), as, ā, am, for the sake of what follows. — *Uttarārḍha* ('*ra-ar*'), am, n. the upper part (of the body); the northern part; the latter half; the further end. — *Uttarārdhya*, as, ā, am, Ved. being on the northern side. — *Uttarā-vat*, ān, atī, at, Ved. victorious, overpowering. — *Uttarāsā* ('*ra-asā*'), f. the northern quarter, the north. — *Uttarāsādhikṛt* ('*śā-adh*') or *uttarāsā-pati*, īs, m. the regent of the northern quarter, an epithet of Kuvera. — *Uttarāsman* ('*ra-as*'), ā, m., N. of a rocky river in the north. — *Uttarāśādhā* ('*ra-ash*'), f. the twenty-first of the lunar mansions, figured by an elephant's tooth or a bed, and containing two stars, one of which is β in Sagittarius. — *Uttarāsaṅga* ('*ra-as*'), as, m. an upper or outer garment. — *Uttarāha* ('*ra-ah*'), as, m. the following day. — *Uttarātarā* ('*ra-it*'), f. the southern quarter. — *Uttarārottara* ('*ra-ut*'), as, ā, am, more and more, higher and higher, further and further; always increasing, always following; (*am*), ind. higher and higher, more and more, in constant continuation, one on the other; (*am*), n. reply to an answer, reply on reply; conversation; a rejoinder; excess, exceeding quantity or degree; succession, gradation; descending. — *Uttarottarin*, ī, īnī, ī, constantly increasing; one following the other. — *Uttaroshṭha* or *uttarawṣṭha* ('*ra-osh*'), as, m. the upper lip.

Uttaram, ind. further on, forward; hereafter, in the following part (of a book).

Uttarā, ind. north, northerly, northward (with gen. or abl.). — *Uttarā-sad*, t, t, t, Ved. seated northward or on the left.

Uttarāt, ind. from the left, from the north, northward.

Uttarāttāt, ind., Ved. from the north.

Uttarāhi, ind. northerly, from the north (with abl.).

Uttarin, ī, īnī, ī, superior.

Uttariya or *uttariyaka*, am, n. an upper or outer garment.

Uttareṇa, ind. (with gen., abl., acc., or at the end of a compound) northward, on the left side of; posterior, subsequent.

Uttare-dyus, ind. a subsequent day, a day following, to-morrow.

उत्तमणी uttamaṇa. See under *ut-tama*.

उत्तम्भ ut-tambh (*ud-stambh*), cl. 5. 9. P. *-tabhnoti*, *-nāti*, *-tambhī*, to stay, prop, support.

Ut-tambhana, am, n. upholding, staying, supporting; stopping, arresting; a prop, a stay.

Ut-tambhita, as, ā, am, upheld, supported; stopped, arrested; erect (as the hair of the head), standing on end.

Ut-tambhīṭaya, as, ā, am, to be upheld.

उत्तर ut-tara. See above and under *ut-tṛi*.

उत्तरङ्ग 2. ut-taraṅga, as, ā, am (for 1. see under 1. *ut-tara*, p. 149), flooded, inundated, washed over by waves.

उत्तरज ut-tarjana, am, n. violent threatening.

उत्तान ut-tāna. See under *ut-tan*, p. 149.

उत्ताप ut-tāpa. See under *ut-tap*, p. 149.

उत्तार ut-tāra. See under *ut-tṛi* next col.

उत्ताल ut-tāla, as, ā, am (fr. *ud* and *tāla*?), great, strong; formidable; arduous, difficult; speedy, swift, best, excellent; elevated, lofty, tall, loud; (*as*), m. an ape; (*am*), n. a particular number.

उत्तिज ut-tij (*ud-t*), Caus. P. *-tejayati*, *-yitum*, to excite, stimulate, incite, instigate, urge on, stir up, animate.

Ut-tejaka, as, ā, am, instigating, stimulating.

Ut-tejana, am, ā, n. f. incitement, instigation, exciting, animating; sending, despatching; urging, driving; whetting, sharpening, refurbishing, polishing; an inspiring or exciting speech; an incentive, inducement, stimulant.

Ut-tejita, as, ā, am, incited, animated, excited, urged; sent, despatched; whetted, sharpened, refurbished, polished; (*am*), n. an incentive, inducement; sidling, one of a horse's five paces; moderate velocity in a horse's pace.

उत्तु ut-tu (*ud-tu*), cl. 2. P., Ved. *-taviti* or *-tauti*, *-totum* or *-tavitum*, to effect, bring about; (*Sāy.*) to increase, prosper.

उत्तुङ्ग ut-tunga, as, ā, am, lofty, high, tall, swollen (as a stream). — *Uttunga-tā*, f. or *uttunga-tva*, am, n. height, loftiness, elevation.

उत्तुङ्गित ut-tuṅḍita, am, n. the head of a thorn &c. which has entered the skin.

उत्तुद् ut-tud (*ud-t*), cl. 6. P. A., Ved. *-tutati*, *-te*, *-tottum*, to push up, tear up, stir up, push open.

Ut-tuda, as, m., Ved. one who stirs up.

उत्तुल् ut-tul (*ud-t*), cl. 10. P. *-tolayati* or *-tulayati*, *-yitum*, to raise up (by means of a counterpoise), to erect, set up; to weigh.

Ut-tolana, am, n. lifting up, raising, elevating (by means of a counterpoise or balance).

Ut-tolita, as, ā, am, raised, lifted up.

उत्तुष ut-tusha, as, m. fried grain; (freed from the husks.)

उत्तृद् ut-trid (*ud-t*), cl. 7. P. A. *-trīṇatti*, *-trīṇte*, *-tarditum*, to split, cut through.

उत् ut-tṛi (*ud-t*), cl. 1. 6. P. *-tarati*, *-tirati*, *-taritum* or *-ritum*, to pass out of (especially *jalāt*, the water &c., with abl. c.), to disembark, to come out of; to escape from (a misfortune, affliction, &c.); to come down, descend, alight, put up at; to pass over; to cross (as a river, with acc.), to vanquish; to give up, leave; to elevate, strengthen, increase: Caus. *-tārayati*, *-yitum*, to cause to come out, to deliver, assist, rescue; to make any one alight, take down, take off; to cause to pass over, to convey or transport across, land, disembark; to vomit up: Desid. *-titīrshati*, to wish to cross.

2. *ut-tara*, as, ā, am (for 1. see p. 149, col. 3), crossing over; to be crossed (in the word *dur-attara*, difficult to be come out of or escaped from).

Ut-taraṇa, as, ā, am, coming out of, crossing over; (*am*), n. coming forth or out of (especially out of water), landing, disembarking; crossing rivers &c.

Ut-tarat, am, anī, at, coming out of (water &c.), crossing, going over.

Ut-tarikā, f., N. of a river.

Ut-tāra, as, m. transporting over; landing; delivering, rescuing; ejecting, getting rid of; vomiting; passing away, instability; (*as, ā, am*), surpassing others, excellent, pre-eminent. — *Uttāra-loṭama*, as, ā, am, having the eyes turned up.

Ut-tāraka, as, m. a deliverer, epithet of Śiva.

Ut-tāraṇa, as, ā, am, transporting over, bringing over, rescuing; (*am*), n. the act of landing, delivering, rescuing, helping to cross over or escape, transportation.

Ut-tārin, ī, īnī, ī, transporting across; unsteady; inconstant, changeable, tremulous, sick.

Ut-tārya, as, ā, am, to be made to land, to be ejected, to be thrown up by vomiting.

Ut-titīrshu, us, us, u, about to pass out of (water), wishing to land.

Ut-tīram, ind. on the bank, on land, ashore.

Ut-tīraṇa, as, ā, am, landed, crossed, traversed; rescued, liberated, escaped; released from obligation; thrown off; one who has completed his studies, experienced, clever.

Ut-tīrya, ind. having crossed, having landed.

उत्तरित utterita, am, n. (said to be fr. *ut-tṛi*, but perhaps connected with *rt. ṛt*), one of the five paces of a horse in Hindū jockeyship.

उत्तोरण ut-toraṇa, as, ā, am, decorated with raised or upright arches.

उत्तोलन ut-tolana. See under *ut-tul*.

उत्त्यक्त ut-tyakta, as, ā, am (fr. rt. *tyaj* with *ud*), abandoned, left; thrown, tossed; free from passion or affection.

Ut-tyāga, as, m. abandonment, quitting; throwing, throwing up; secession from worldly attachments.

उत्त्रस् ut-tras (*ud-t°*), Caus. P. -*trāsayati*, *-yitum*, to frighten, alarm.

Ut-trasta, as, ā, am, frightened.

Ut-trāsa, as, m. fear, terror.

उत्त्रिपद् ut-tripada, am, n. an upright tripod.

उत्था ut-thā (*ud-sthā*), cl. 1. P. A. -*tishthati*, -*te*, -*thātum*, to stand up, rise, raise one's self; come forth, arise, originate from; to rise (from the dead); to become animated; to be active or brave; to make efforts, take pains with, to excel: Caus. -*thāpayati*, -*yitum*, to cause to stand up, raise, set up, erect; to lift up; to arouse, awaken, raise to life, make alive.

Ut-tishthāyāna, as, ā, am, standing up, rising; increasing, augmenting.

Ut-tha, as, ā, am, (generally at the end of a compound) rising, arising; coming forth, originating, derived from; standing up; (*as*), m. arising, coming forth; [cf. *Zend usta*.]

Ut-thātri, tā, m., Ved. one who rises; resolving.

Ut-thāna, am, n. the act of standing up or rising; rising (of the moon &c.); resurrection; rising up to depart; leaving off; starting on a warlike expedition; rise, origin; effort, exertion; manly exertion, manhood; evacuating (by stool &c.); an army; joy, pleasure; a book; a court-yard; a shed where sacrifices are offered; a term, a limit; business of a family or realm, the care of subjects or dependants; reflection; proximate cause of disease; (*as, ā, am*), causing to arise or originate. — *Ut-thāna-vat, ān, atī, at*, ready for action. — *Ut-thānaikādasi* (*na-ek°*), f. the eleventh day in the light or former half of the month Kārtikā, when Vishnu rises from his sleep.

Ut-thāpaka, as, ā, am, lifting up, causing to get up, who or what raises &c.; exciting, animating.

Ut-thāpana, am, n. causing to rise or get up; raising, elevating; causing to leave (a house &c., with acc. of the person made to leave); causing to come forth, bringing forth; exciting, instigating; bringing about; causing to cease, finishing; (in mathem.) the finding of the quantity sought, answer to the question, substitution of a value; (*i*), f. a concluding verse (*śloka*).

Ut-thāpita, as, ā, am, raised, lifted up, elevated; made to get up (from a seat, bed, &c.); aroused, instigated.

1. *ut-thāpya, iud.* having raised or caused to rise, having roused or instigated.

2. *ut-thāpya, as, ā, am*, to be raised; Ved. to be sent away.

Ut-thāya, ind. having risen (from a seat &c.); having risen (in rank &c.). — *Ut-thāyothāya* (*°ya-ut°*), every time one rises (from one's bed).

Ut-thāyān, ī, inī, ī, rising, coming forth, becoming visible.

Ut-thāta, as, ā, am, risen or rising (as from a seat &c.); arisen, born, produced; happened, occurring; endeavouring, striving; advancing, increasing; high, lofty, eminent; extended; N. of a Pragātha consisting of ten Pādas. — *Ut-thāta-tā, f.* state of activity or of readiness to serve others. — *Ut-thātan-gulī* (*°ta-an°*), *is, m.* the palm of the hand with the fingers extended.

Ut-thāti, is, f. elevation, rising up.

उत्पक्षन् ut-pakshman, ā, ā, a, or *ut-pakshma, as, ā, am*, with upraised eyelids.

उत्पचिष्णु ut-pachishnu, us, us, u, apt to ripen or cook.

उत्पद् ut-paḍ (*ud-p°*), Caus. -*pāḍayati*, -*yitum*, to tear up or out, root up, eradicate, extirpate.

Ut-paḍa, as, m. sap issuing from the cleft of a tree.

Ut-pāta, as, m. pulling up by the roots, destroying; a disease of the external ear.

Ut-pātaka, as, m. the above discase; (*ikā*), f. the external bark of a tree.

Ut-pāṇa, an, n. pulling up by the roots, eradicating; destroying, destruction.

Ut-pāṭita, as, ā, am, pulled up by the roots, eradicated, torn out.

Ut-pāṭiu, ī, inī, ī, (often at the end of compounds) eradicating, extirpating.

Ut-pāṭya, ind. having plucked up.

उत्पत् ut-pat (*ud-p°*), cl. 1. P. -*patati*, -*tittum*, to fly or jump up, to rise, to be produced, originate: Caus. -*pāṭayati*, -*yitum*, to cause to fly up.

Ut-pata, as, m. a bird; going upwards or up. — *Ut-pata-nipatā, f.* flying up and down.

Ut-patat, an, anti, ut, flying upwards or onwards.

Ut-patana, am, n. rising, ascending, going up; birth, production.

Ut-patita, as, ā, am, springing up, risen, ascended.

Ut-patitavya, as, ā, am, to be flown upwards.

Ut-patitri, tā, tri, tri, rising, jumping up, going upwards.

Ut-patishnu, us, us, u, rising, jumping up.

Ut-pāta, as, m. flying up, a spring, jump; an unusual or startling event boding calamity, a portent, prodigy, phenomenon; any public calamity, as an eclipse, meteor, earthquake. — *Ut-pāta-vāta, as, n.* a whirlwind, a hurricane.

Ut-pātaka, as, m. a fabulous animal with eight legs, (written also *ut-pādaka*, q. v.); N. of a Tirtha.

उत्पातक ut-pātaka, as, ā, am, with raised flags; with uplifted banners; (*ā*), f. a raised banner or flag. — *Ut-pātaka-dhvaja, as, ā, am*, with raised banners and flags.

उत्पथ ut-patha, as, m. wrong road, bad way, error, evil; (*am*), ind. astray, on the wrong road.

उत्पद् ut-pad (*ud-p°*), cl. 4. A. -*padyate*, -*pattum*, to arise, rise, originate, be produced: Caus. -*pāḍayati*, -*yitum*, to produce, beget, generate, cause, effect; to cause to issue or come forth, bring forward.

Ut-patti, is, f. arising, birth, production, origin; becoming visible, coming into existence; production in general, profit, productiveness; producing as an effect or result, giving rise to or generating as a consequence; resurrection. — *Ut-patti-kālina, as, ā, am*, taking place at the time of birth. — *Ut-patti-prayoga, as, m.* production by the joint operation of cause and effect; purport, meaning. — *Ut-patti-mat, ān, atī, at*, produced, born. — *Ut-patti-rājajaka, as, m.* a type of birth (as investiture); a mark of the twice-born.

Ut-panna, as, ā, am, risen, gone up; arisen, born, produced; produced unexpectedly; acquired, gained; occurred, happened; effected, accomplished; known, ascertained. — *Ut-panna-tantu, us, us, u*, having a line of descendants. — *Ut-panna-tva, am, n.* origin, production. — *Ut-panna-bhakshin, ī, inī, ī*, living from hand to mouth. — *Ut-panna-rināśin, ī, inī, ī*, perishing as soon as produced.

Ut-pāda, as, m. coming forth, birth, production. — *Ut-pāda-pūrva, am, n.* title of the first of the fourteen Pūrvas or older sacred writings of the Jains. — *Ut-pāda-sayana*, see s. v. next col.

Ut-pādaka, as, ā, am, bringing forth, producing, productive, effective; (*as*), m. a producer, a generator; a fabulous animal, called Śarabha, with eight legs; written also *utpātaka*; (*ikā*), f. a certain insect, perhaps the white ant (termes); N. of the pot-herb Enhydra Hingstha, also of Basilla Rubra or Lucida; (*am*), n. origin, cause.

Ut-pādana, as, ā, am, bringing forth, producing, productive; (*am*), n. producing, generating, begetting, causing.

Ut-pādita, as, ā, am, produced, effected; generated, begotten.

Ut-pādin, ī, inī, ī, produced, born; (at the end of compounds) bringing forth, producing.

Ut-pāḍya, ind. having produced; having begotten; having inspired.

Ut-pāḍyamāna, as, ā, am, being produced or generated.

उत्पल 1. utpala, am, n. (fr. rt. *pal* for *paḍ* with *ud*, to burst upwards as a blossom?), the blue lotus, Nymphaea Caerulea, a seed of the Nymphaea; the plant Costus Speciosus; any water-lily; a plant in general; (*as*), m., N. of a man who built a sanctuary, of an astronomer; N. of a lexicographer; (*ā*), f., N. of a river; (*ī*), f. a kind of cake made with unwinnowed corn. — *Utpala-ganṭhika, am, n.* a species of sandal of the colour of brass and very fragrant. — *Utpala-lakshus, us, us, us*, lotus-eyed, fine-eyed. — *Utpala-pattra, am, n.* the leaf of a Nymphaea; a wound caused by the finger-nail of a woman; a Tilaka or mark on the forehead, made with sandal &c. by the Hindūs; a broad-bladed knife or lancet. — *Utpala-patraka, am, n.* a broad-bladed knife or lancet used by surgeons. — *Utpala-pura, am, n.*, N. of a town built by Utpala. — *Utpala-bhedyaka, as, m.* a kind of bandage. — *Utpala-mālā, f.*, N. of a lexicon. — *Utpala-rāja, as, m.*, N. of a poet. — *Utpala-ratī, f.*, N. of a river. — *Utpala-rarūḍā, f.*, N. of a woman. — *Utpala-śaka, as, m.*, N. of a plant. — *Utpala-śārtvā, f.* the plant Ichocarpus Frutescens. — *Utpalāksha* (*°ta-ak°*), *as, m.*, and *utpalāpida* (*°ta-āp°*), *as, m.*, N. of two princes. — *Utpalābha* (*°ta-ābh°*), *as, ā, am*, lotus-like, resembling a lotus. — *Utpalāvana, am, n.*, N. of a region in Pañcāla.

Utpalaka, as, m., N. of a man; of a king of the Nāgas.

Utpalin, ī, inī, ī, abounding in lotus flowers; (*inī*), f. an assemblage of lotus flowers; a species of the Atijagati metre, the same as Candrikā; N. of a river; title of a dictionary.

उत्पल 2. ut-pala, as, ā, am (fr. *ud* and *pala*, flesh), fleshless, emaciated; (*am*), n., N. of a hell.

उत्पवन ut-pavana. See under *ut-pū*.

उत्पश्य ut-paśya, as, ā, am, looking up or upwards.

उत्पादशयन ut-pāda-śayana, as, m. a kind of partridge, Parra Jacana or Gonsis, (sleeping with legs erect.)

उत्पारण ut-pāraṇa, am, n. Ved. transporting over, transportation.

उत्पाली utpālī, f. health (etym. doubtful).

उत्पिञ्जर ut-piñjara, as, ā, am, uncaged, unconfined.

Ut-piñjala, as, ā, am (*l* substituted for *r*), out of order, disordered, excessively confused; uncaged.

उत्पित्सु ut-pitsu, us, us, u (Desid. of *ut-pat*, q. v.), desirous of rising or flying away or proceeding.

उत्पिष् ut-pish (*ud-p°*), cl. 7. P. -*pinashṭi*, -*peshtum*, to rub together; to crush, grind.

Ut-pishṭa, as, ā, am, rubbed, ground; (*am*), n. a disease, a grating of the bones or of the joints upon each other.

उत्पीड ut-pīḍ (*ud-p°*), cl. 10. P. -*pīḍayati*, -*yitum*, to press upwards, to press out of.

Ut-pīḍa, as, m. pressing out, pressure; foam, froth, a gush.

Ut-pīḍana, am, n. the act of pressing out.

उत्पुच्छय ut-pučchaya, nom. (fr. *ud-pučcha*) A. *utpučchayate*, to raise or cock the tail; P. *-yati*, to make one raise the tail.

उत्पुटक ut-putaka, as, m. a disease of the external ear; [cf. *ut-pāta*.]

उत्पलक ut-pulaka, as, ā, am, joyful, delighted.

उत्पू ut-pū (ud-pū), cl. 9. P. A. -punāti, -punite, -pavitum, to cleanse, purify; to extract anything that has been purified.

Ut-pavana, am, n. cleaning, cleansing; straining liquids for domestic or religious uses; any implement for cleaning; the act of sprinkling clarified butter or other fluids on the sacrificial fire with two blades of Kuśa grass, the ends of which are held in either hand and the centre dipped into the liquid.

Ut-pavitrī, tā, trī, trī, purifying; a purifier.

Ut-pāva, as, m. purifying ghee &c.

उत्पोषध ut-poshadha, as, m., N. of an old king.

उत्प्रभ ut-prabha, as, ā, am, flashing forth or diffusing light, shining.

उत्प्रसव ut-prasava, as, m. abortion.

उत्प्रास ut-prāsa, as, m. (fr. rt. 2. as with pra and ud), hurling, throwing afar; violent burst of laughter; ridicule, derision; excess.

Ut-prāsana, am, n. = the preceding.

उत्प्रुष ut-prush, t, f., Ved. that which bubbles up, a bubble.

उत्प्रेक्ष ut-preksh (ud-pra-iksh), cl. 1. A. -prekshate, -shitum, to look up to with attention (as a pupil to his teacher); to perceive; to transfer (with loc.); to compare one thing with another, illustrate by a simile.

Ut-prekshana, am, n. looking into, perceiving, foreseeing, comparing.

Ut-prekshā, f. overlooking, disregarding, carelessness, indifference; (in rhetoric) comparison in general, simile, illustration, metaphor; a parable; an ironical comparison. — **Ut-prekshā-vallabha**, as, m., N. of a poet.

Ut-prekshita, as, ā, am, compared (as in a simile).

Ut-prekshya, as, ā, am, that with which anything is compared.

उत्प्लु ut-plu (ud-p^o), cl. 1. A. -plavate, -plotum, to jump up, leap up; to bound; to spring or jump upon; to float upon.

Ut-plava, as, m. a jump, leap, bound; (ā), f. a boat.

Ut-plavana, am, n. jumping or leaping up, springing upon; skimming off impure oil or ghee, or any dirt floating on a fluid, by passing a blade of Kuśa grass over it.

Ut-pluta, as, ā, am, jumped up or upon, sprung upon suddenly.

Ut-plutya, ind. having sprung up or jumped upon.

उत्फल ut-phal (ud-ph^o), cl. 1. P. -phalati, -litum, to spring; to part asunder, to expand (as a flower); Caus. P. -phālayati, -yitum, to open, open wide, cause to expand.

Ut-phāla, as, m. a jump, a spring, leaping up or out of, moving or shuffling of feet.

Ut-phulla, as, ā, am (phulla pass. part. of rt. phal), widely opened (as the eyes); blown as a flower; swollen, increased in bulk; sleeping supinely; (am), n. a kind of coitus.

उत्फल ut-phala, am, n. excellent fruit.

उत्स utsa, as, m. (fr. 2. ud), Ved. a spring, a fountain (metaphorically applied to the clouds). — **Utsa-dhi**, is, m., Ved. the receptacle of a spring, a well.

उत्सक्य ut-saktha, as, i, am, Ved. opening the thighs.

उत्सङ्ग nt-sanga, as, m. (fr. rt. sanj with ud), embrace, association, union; slope, side; the haunch or part above the hip; the lap; the activity or edge of a hill; the roof of a house; the bottom or deep part of an ulcer; a high number = 100 Vivāhas.

Ut-sangita, as, ā, am, associated, combined, joined.

Ut-sangin, i, inī, i, associating or combining with, an associate, a partner; deep-seated, as an ulcer; (i), m. an ulcer, a deep sore; (inī), f. pimples on the inner edge of the eyelids.

Ut-sanjana, am, n. leading upwards.

उत्सद ut-sad (ud-s^o), cl. 1. P. -sīdati, -sat-tum, to sink, settle down, fall into ruin or decay; to leave off; to rise up: Caus. P. -sādayati, -yitum, to destroy, overturn.

Ut-sanna, as, ā, am, decayed, in ruins; destroyed, overturned; disused, fallen into disuse; risen, increased. — **Utsanna-dharma**, as, or **utsanna-yajña**, as, m. an interrupted or suspended sacrifice.

Ut-sāda, as, m., Ved. a particular part of the sacrificial animal.

Ut-sādaka, as, ā, am, destroying, overturning.

Ut-sādana, am, n. destroying, overturning; suspending, interrupting, omitting; cleaning the person with perfumes, rubbing or chafing the limbs; healing a sore, causing it to fill up; going up, ascending, rising; raising, elevating; ploughing a field twice or thoroughly.

Ut-sādaniya, as, ā, am, to be destroyed; to be effected; to be gone up or ascended; (am), n. any application to a sore producing granulations.

Ut-sādita, as, ā, am, destroyed, overturned; cleansed, purified with oil, perfumes, &c.; risen, ascended; raised, elevated.

Ut-sādīlavya or **ut-sādya**, as, ā, am, to be destroyed.

उत्सर, **उत्सारक**, &c. See under **ut-sri**.

उत्सर्ग ut-sarga. See under **ut-srij**.

उत्सव utsava, as, m. (fr. rt. 2. su with ud^o), enterprise, beginning; a festival, a jubilee; joy, gladness; merry-making; height, elevation, insolence; passion, wrath; wish; rising of a wish; a section of a book. — **Utsava-sanketa**, ās, m. pl., N. of a people.

उत्सह ut-sah (ud-s^o), cl. 1. A. -sahate, -sahitum or -sodhum, to be able, to be adequate, to have power (with inf., or with dat. of an abstract noun); to act with courage or energy: Caus. -sāhayati, -yitum, to animate, encourage, excite; Desid. of the Caus. -sisāhayishati, to wish to excite.

Ut-sāha, as, m. power, strength, strength of will, resolution; effort, perseverance, strenuous and continued exertion, energy; firmness, fortitude; happiness; a thread. — **Utsāha-rat**, ān, atī, at, active, energetic, persevering. — **Utsāha-varadhana**, as, m. the heroic rasa or feeling; (am), n. increase of energy, heroism. — **Utsāha-sampanna**, as, ā, am, active, persevering.

Ut-sāhana, am, n. effort, perseverance.

Utsāhin, i, inī, i, active, persevering.

उत्सिच् ut-sic (ud-s^o), cl. 6. P. A. -siñcati, -te, -sektum, to sprinkle, pour, to spread; to make proud: Pass. -siñyate, to spout or foam up or over; to be puffed up; to overflow, increase.

Ut-sikta, as, ā, am, sprinkled; flooded, abundantly furnished; elevated, raised, haughty, proud, rude; enlarged, increased; disordered, disturbed in mind &c.

Ut-siñyamāna, as, ā, am, foaming or spouting up, showering; increasing, overflowing, growing.

Ut-seka, as, m. sprinkling, pouring; foaming upwards, spouting out or over, showering; overflow, increase, enlargement; haughtiness, pride.

Utsēktin, i, inī, i, overflowing; proud, haughty, puffed up.

Ut-secana, am, n. the act of showering or spouting upwards, boiling or foaming over.

उत्सुक utsuka, as, ā, am (fr. 1. ud and snka; the latter does not stand separately, but may be derived from the particle su, as anuka fr. am, abhika fr. abhi; cf. also utka), restless, uneasy, unquiet, anxious; anxiously desirous, zealously active, striving

or making exertions for any object (e.g. *jayotsuka*, anxiously striving for victory); eager for, fond of, attached to; regretting, repining, missing, sorrowing for; (as), m. (?) longing for. — **Utsuka-tā**, f. or **utsuka-tva**, am, n. restlessness, uneasiness, inquietness, zeal; attachment, affection; sorrow, regret.

Utsukāya, nom. A. **utsukāyate**, to become unquiet &c.

उत्सूत ut-sūtra, as, ā, am, unstrung; irregular, out of rule, loose, detached.

उत्सूर ut-sūra, as, m. evening, twilight (when the sun sets).

Utsūrya. See under **otsūryam**.

उत्सृ ut-sri (ud-sri), Caus. P. -sārayati, -yitum, to expel, turn out, drive away.

Ut-sara, as, m. a species of the Ati-śakvarī metre, consisting of four verses of fifteen syllables each.

Ut-saryā, f. a cow when grown up and fit to take the bull.

Ut-sāraka, as, m. one who drives away the mob from a person of rank, a policeman; a guard, a guardian.

Ut-sāraṇa, am, n. moving, causing to move, removing, keeping at a distance, driving out of the way; assisting any one to step out (of a palanquin &c.); reception of a guest.

उत्सृज् ut-srij (ud-s^o), cl. 6. P. -srijati, -srashitum, to pour out, emit, send forth; to let loose; to cast forth or away; to lay aside, quit, leave, abandon, avoid, eschew; to abolish (a rule &c.).

Ut-sarga, as, m. pouring out, pouring forth, emission, dejection, excretion, voiding by stool &c.; laying aside, abandoning, resigning, quitting, retiring from, suspending; loosening, delivering; oblation, libation; presentation of anything promised to a god or Brāhman with suitable ceremonies; giving, donation; a particular ceremony on suspending a Vedic lecture; (in gram.) any general precept or rule (opposed to *apavāda*, special rule or exception, and so called because only abolished in express cases by a substitute). — **Utsarga-tas**, ind. generally, i. e. without any special limitation.

Utsargin, i, inī, i, leaving out or off; omitting, abandoning, quitting.

Ut-sarjana, am, n. letting loose, abandoning, leaving, &c.; gift, donation, oblation; suspending (a lecture in the Veda), a ceremony connected with it.

Ut-sisrikshu, us, us, u, wishing to create.

Ut-srija, ind. having abandoned, having quitted.

Ut-srishṭa, as, ā, am, left, abandoned; given up, given, presented; poured forth, cast into or upon.

— **Utsrishṭa-paśu**, us, m. a bull set at liberty upon particular occasions, as on a marriage &c., and allowed to go about at will. — **Utsrishṭa-rat**, ān, atī, at, one who has let fall, who has shed (a tear &c.).

Ut-srishṭi, is, f. abandonment, letting go, emission.

Utsrashṭu-kāma, as, ā, am, wishing to let go or put down.

उत्सृप ut-srip (ud-s^o), cl. 1. P. -sarpati, -sarptum or -sraptum, to go, glide or soar upwards, to spread out.

Ut-sarpa, as, m. going or gliding upwards; swelling, heaving.

Ut-sarpaṇa, am, n. gliding upwards; swelling, heaving.

Ut-sarpita, as, ā, am, gliding or going upwards; heaving, heaved, undulating.

Ut-sarpin, i, inī, i, moving or gliding upwards; rising; soaring; (inī), f. a Jaina division of time, a long period described as ten crores of crores of oceans of years; this period alternates with one of similar duration. See **ara-sarpinī**.

उत्सेध ut-sedha, as, m. (fr. rt. 1. sidh with ud), height, elevation; thickness, fatness, obesity; intumescence; excelling, sublimity; the body; (am), n. killing, slaughter.

उत्थल *ut-sthala*, *am*, *n.*, *N.* of an island.

उत्सि *ut-smi* (*ud-s°*), *cl. 1. A.* -*smayate*, -*smetum*, to smile at, deride: *Caus. P.* -*smāyayati*, -*yitum*, to make a fool of one.

Ut-smaya, *as*, *m.*, a smile.

Ut-smayat, *an*, *anī*, *at*, smiling.

उत्स *utsya*, *as*, *ā*, *am* (*fr. utsa*), *Ved.* coming from a well or fountain (as water).

उत्सप्राय *utsapnāya*, *nom.* (*fr. ud-svapna*) *A. utsapnāyate*, to talk in one's sleep; to dream uneasily.

उद् 1. *ud*, a particle and prefix to verbs and nouns. (As implying superiority in place, rank, station, or power) up, upwards; upon, on; over, above. (As implying separation and disjunction) out, out of, from, off, away from, apart. (According to native authorities *ud* may also imply publicity, pride, indisposition, weakness, helplessness, binding, losing, existence, acquisition.)

Ud is not used as a separable adverb or preposition; in those rare cases, in which it appears in the *Veda* uncompounded with a verb, the latter has to be supplied from the context (e.g. *ud utsam satahāram*, out (pour) a fountain of a hundred streams).

Ud is sometimes repeated in the *Veda* to fill out the verse (e.g. *kim na ud u harshase*).

[*Cf. Zend us*; *Hib. uas* and in composition *os*, *ois*, e.g. *os-car*, 'a leap, bound,' &c. See also *ut-tama*, *I. ut-lara*, &c.]

उद् 2. *nd* or *und*, *cl. 7. P.* *unalli*, *undān*-*akāra*, *undishyati*, *anulī*, *unditum*, to flow or issue out, to spring (said of water); to wet, bathe: *Caus. undayati*, *aor. aundidat*: *Desid. undīdīshati*; [*Cf. Gr. ὑδω*; *Lat. unda*; *Goth. wato*; *Lit. wamū*.]

Uda, *am*, *n.* (only at the beginning or end of a compound) water. — *Uda-kirya* or *ula-kirya*, *as*, *m.* the tree *Galedupa Piscidia*, the bark of which is rubbed and scattered into water to stun the fishes.

— *Uda-kumbha*, *as*, *m.* a water-jar, a jar with water.

— *Uda-grābha*, *as*, *m.*, *Ved.* holding water. — *Uda-āmasa*, *as*, *m.* a cup containing water. — 1. *uda-ja*, *as*, *ā*, *am* (for 2. see *ud-aj* 3rd col.), aquatic, watery, produced in or by water. — *Uda-ja*, *as*, *m.*, *N.* of a man. — *Uda-dhāna*, *as*, *ā*, *am*, containing water.

— *Uda-dhi*, *is*, *is*, *i*, *as*, *Ved.* containing water; (*is*), *m.* a water-jar, a reservoir for water; a cloud; a lake; the ocean. — *Udadhi-kumāra*, *ās*, *m.* pl. a class of divinities, belonging to the *Bhavanādhiśās*.

— *Udadhi-krama*, *as*, *m.* or *udadhi-kra*, *ās*, *m.*, *Ved.* a voyager, a mariner. — *Udadhi-mala*, *as*, *m.* cuttle-fish bone. — *Udadhi-mekhalā*, *f.* the earth (girdled by the ocean). — *Udadhi-rāja*, *as*, *m.* the king of the waters, the ocean. — *Udadhi-sutā*, *f.* the daughter of the ocean; an epithet of *Lakshmi*; and of *Dvārakā*, the capital of *Krishna*. — *Uda-pa*, *as*, *ā*, *am*, crossing the water, as a boat. — *Uda-pātra*, *am*, *i*, *n.* f. a water-jug, a ewer. — *Uda-pāna*, *as*, *am*, *m.* n. a well. — *Udapāna-maṇḍuka*, *as*, *m.* a frog in a well; (metaphorically) an inexperienced man of limited ideas who knows only his own neighbourhood. — *Uda-pū*, *is*, *is*, *u*, *Ved.* cleansing one's self with water, purified with water. — *Uda-pesha*, *am*, *n.* a paste, anything ground with water; (*am*), *ind.* by grinding in water. — *Uda-prut*, *t, t, t*, *Ved.* swimming or splashing in water; (Say.) causing water to flow. — *Uda-pluta*, *as*, *ā*, *am*, *Ved.* swimming in water. — *Uda-bhāra*, *as*, *m.* a water-carrier, a cloud.

— *Uda-bhrija* and *uda-majja*, *as*, *m.*, *N.* of two men. — *Uda-mantha*, *as*, *m.* barley-water. — *Uda-megha*, *as*, *m.* a watery cloud; a shower of rain.

— *Uda-lāvaṇika*, *as*, *i*, *am*, salted, prepared with brine. — *Uda-rajra*, *as*, *m.* a thunder-shower, a water-spout. — *Uda-rāpa*, *as*, *m.*, *N.* of a man. — *Uda-vāsa*, *as*, *m.* residence in water; (*am*), *n.* a house on the margin of a stream or pond, a marine grotto &c. — *Uda-vāha*, *as*, *ā*, *am*, *Ved.* bringing water; epithet of the *Maruts*. — *Uda-vāhana*, *am*, *n.* any

water-vessel; a cloud. — *Uda-vindu*, *us*, *m.* a drop of water. — *Uda-viradha*, *as*, *m.* a yoke for carrying water. — *Uda-vraja*, *as*, *m.*, *N.* of a man. — *Uda-sarāva*, *as*, *m.* a jar filled with water. — *Uda-suddha*, *as*, *m.* a water-jar. — *Uda-srīt*, *l*, *n.* two portions of buttermilk and one portion of water. — *Uda-sthālī*, *f.* a caldron, a kettle. — *Uda-haraya*, *as*, *m.* a vessel for drawing water. — *Uda-hāra*, *as*, *i*, *am*, *Ved.* fetching or carrying water; (*as*), *n.* a water-carrier, a cloud. — *Ududana*, see *ulakaudana*.

Udaka, *am*, *n.* water; *ulakam* *dā* or *pradā* or *kr̥t*, to offer a libation of water to a dead person (with *gen.* or *dat.* of the person); *udakam upa-sprīṣ*, to touch certain parts of the body with water, as prescribed by law; (the word *ulaka* may be used alone to express this ceremony, e.g. *ulakārtham*, for the sake of the *udaka* ceremony.) — *Udaka-karmaṇ*, *a*, *n.* or *ulaka-kriyā*, *f.* presentation of water to dead ancestors as far as the fourteenth degree. — *Udaka-kārya*, *am*, *n.* a religious ceremony performed with water; ablution of the body; oblations to the dead. — *Udaka-kumbha*, *as*, *m.* a water-jar. — *Udaka-kriḍana*, *am*, *n.* sporting about in water. — *Udaka-gāha* or *ula-gāha*, *as*, *m.* entering the water. — *Udaka-giri*, *is*, *m.* a mountain abounding in streams of water. — *Udaka-āntra*, a kind of magic. — *Udaka-dā*, *as*, *ā*, *am*, a giver of water, yielding water, offering water to the manes; (*as*), *m.* an heir, a near kinsman. — *Udaka-dātṛt*, *tā*, or *ulaka-dāyīn*, *i*, *m.* one who presents libations of water to the manes, an heir or kinsman. — *Udaka-dāna*, *am*, *n.* gift of water, especially to the manes, as a religious or obsequial rite. — *Udaka-dānika*, *as*, *ā*, *am*, referring to the above obsequial rite. — *Udaka-dhara*, *as*, *m.* 'water-holder,' a cloud. — *Udaka-parvata*, *as*, *m.*; see *udaka-giri*. — *Udaka-pūrvakam*, *ind.* preceded by the water-rite, i.e. by pouring water on the hand as preparatory to or confirmatory of a gift or promise. — *Udaka-pratikāśa*, *as*, *ā*, *am*, like water, watery, fluid. — *Udaka-bhāra*, *as*, *m.* a yoke for carrying water. — *Udaka-bhūma*, *as*, *m.* humid soil. — *Udaka-manjari*, *f.* title of a work on medicine. — *Udaka-maṇḍala*, *us*, *m.*, *Ved.* a water-pitcher. — *Udaka-mantha* or *ula-mantha*, *as*, *m.* a kind of peeled grain. — *Udaka-meha*, *as*, *m.* a sort of diabetes, passing watery urine. — *Udakamehin*, *i*, *ini*, *i*, suffering from this disease. — *Udaka-vajra*, *as*, *m.* a thunder-shower, a thunderstorm with rain; [*cf. uda-rajra*]. — *Udaka-vat*, *an*, *atī*, *at*, furnished with water. — *Udaka-vindu*, *us*, *m.* a drop of water. — *Udaka-rivadha*, *as*, *m.* a yoke for carrying water; [*cf. uda-rivadha*]. — *Udaka-sāka*, *am*, *n.* any aquatic herb. — *Udaka-sānti*, *is*, *f.* sprinkling consecrated water over a sick person to allay fever. — *Udaka-saktu*, *us*, *m.* ground rice moistened with water. — *Udaka-sparsa*, *as*, *ā*, *am*, touching different parts of the body with water; touching water in confirmation of a promise. — *Udaka-hāra*, *as*, *m.* a water-carrier. — *Udakātman* (*ka-āt*), *ā*, *ā*, *am*, chiefly consisting of water, whose chief substance is water. — *Udakādhāra* (*ka-ād*), *as*, *m.* a reservoir, a cistern, a well. — *Udakānta* (*ka-an*), *as*, *m.* margin of water, bank, shore. — *Udakārthīn* (*ka-ar*), *i*, *ini*, *i*, desirous of water, thirsty. — *Udakāhāra* (*ka-āh*), *as*, *m.* the drawing up of water. — *Udake-āra*, *as*, *ā*, *am*, moving or living in or inhabiting water. — *Udake-viśṛṇa*, *as*, *ā*, *am*, dried in water, (a metaphorical expression for anything unheard of or impossible.) — *Udakodanija* (*ka-ud*), *as*, *m.* a water-jar. — *Udakodara* (*ka-ud*), *am*, *n.* dropsy. — *Udakodarin*, *i*, *ini*, *i*, dropsical. — *Udakaudana* (*ka-od*), *as*, *m.* rice boiled with water.

Udakala, *as*, *ā*, *am*, watery, containing water.

Udakila, *as*, *ā*, *am*, watery, containing water.

Udakyā, *as*, *ā*, *am*, being in water; (*ā*), *f.* a woman in her courses (requiring water for purification).

1. *ulan*, *n.* (not used in the *nom. sing. du. plur.* and the *acc. sing. and du.*) *Ved.* a wave, water.

— *Udan-rat*, *ān*, *atī*, *at*, *Ved.* wavy, watery, abounding in water; (*ān*), *m.* the ocean; *N.* of a *Rishi*.

Udani-mat, *ān*, *atī*, *at*, *Ved.* abounding in waves or water.

1. *udanya*, *nom. P.*, *Ved.* *udanyati*, to irrigate; to thirst, be thirsty.

2. *udanya*, *as*, *ā*, *am*, *Ved.* watery; (*ā*), *f.* thirst. — *Udanya-ja*, *as*, *ā*, *am*, *Ved.* born in or living in water.

Udanu, *us*, *us*, *u*, *Ved.* liking or seeking water, walking in water.

Udana, *unna*, &c. See under *und*, p. 159.

उदक् *udak*. See under 2. *ud-ānē*.

उद्ग्र *ud-agra*, *as*, *ā*, *am*, with elevated top, having the top upwards, over-topping, towering or pointing upwards; projecting; high, tall, long; advanced (in age); increased, large, vast, fierce, intense; excited, enraptured. — *Udagra-dal*, *an*, *atī*, *at*, having projecting teeth, large-toothed; (*an*), *m.* an elephant with a large tusk.

उद्ज *ud-aj*, *cl. 1. P. A.* -*ajati*, -*te*, -*ajitum*, to drive out, expel, pull off.

2. *ul-aja*, *as*, *m.* (for 1. see under *uda* 1st col.), the driving out or forth (of cattle &c.).

Ud-aja, *as*, *m.* leading up or out.

उद्जलक *udajalaka*, *as*, *m.*, *N.* of a wheelwright in the *Pañca-tantra*.

उद्च् 1. *ud-ānē* or *ud-āē*, *cl. 1. P. A.* -*anē*-*catī*, -*te*, -*ēitum*, to elevate, raise up, lift up, throw up; to send forth, utter, cause to resound.

Ud-akta, *as*, *ā*, *am*, gone up, raised up, risen, ascended; sent forth; uttered.

Ud-anka, *as*, *m.* a vessel or bucket (for oil &c., but not for water); *Pāṇini* III. 3, 123, *N.* of a man.

2. *ud-ānē* or *ud-āē*, *an*, *icī*, *ak*, turned or going upwards; upper, upwards; turned to the north, northern (opposed to *udharānē* and *dakṣiṇa*); subsequent, posterior; (*k*), *ind.* above; northward; subsequently; *udīci*, the northern *diś* or quarter, the north. — *Udaktāt*, *ind.*, *Ved.* towards the north, northward. — *Udak-patha*, *as*, *m.* the northern country. — *Udak-pravaya*, *as*, *ā*, *am*, sloping towards the north; proceeding well (as a sacrifice?). — *Udak-sena*, *as*, *m.*, *N.* of a prince. — *Udag-adri*, *is*, *m.* the northern mountain; the *Himālaya* mountain to the north of *Hindūstan*. — *Udag-ayana*, *am*, *n.* the sun's progress north of the equator, the half-year from the winter to the summer solstice. — *Udag-dāsa*, *as*, *ā*, *am*, having the border turned upwards or to the north. — *Udag-bhūma*, *as*, *m.* fertile soil (turned upwards or towards the north). — *Udag-bhūmi*, *is*, *n.* good or fertile soil. — *Udan-mukha*, *as*, *i*, *am*, facing the north.

Ud-āncana, *am*, *n.* a bucket, a pail for drawing water out of a well; (*am*), *n.* directing or throwing upwards; rising, ascending; a cover or lid.

Ud-ācīta, *as*, *ā*, *am*, raised up, thrown up, tossed; worshipped.

Ud-āncu, *us*, *m.*, *N.* of a man.

उद्जलि *ud-ajali*, *is*, *is*, *i*, hollowing the palms and then raising them.

उदगपाल *ud-aga-pāla*, *as*, *m.* a kind of fish; a sort of snake.

उदधि *uda-dhi*. See under *uda*.

उद्न् 2. *ud-an*, *cl. 2. P.* -*aniti*, -*nitum*, to breathe upwards, emit the breath in an upward direction; to breathe.

Ud-āna, *as*, *m.* breathing upwards, breathing, breath; one of the three or five vital airs, that which rises up the throat and passes into the head; (with *Buddhists*) an expression of joy or praise; the navel; an eyelash; a kind of snake.

उदन *ud-anta*, *as*, *ā*, *am*, reaching to the end or border of anything; (*as*), *m.* 'telling to the end,' full tidings, intelligence; news; a pure and virtuous man; supporting one's self by sacrificing for others; one who gets a livelihood by a trade &c.

Udantaka, *as*, m. news, tidings, intelligence.

Ud-antika, *f.* satisfaction, satiety.

Udantya, *as*, *ā*, *am*, living beyond a limit or boundary.

उदय udanya. See under *2. ud*.

उदय ud-aya, &c. See under *ud-i* 3rd col.

उदर udara, *am*, *n.* (fr. *rt. ri* with *ud?*), the belly; a cavity, the interior or inside of anything (e. g. *udare*, inside, in the interior); enlargement of the abdomen from dropsy or flatulence, any morbid abdominal affection, as liver, spleen, &c., a class of eight different diseases; the thick, inner side of the *angushtha* or thumb; slaughter; [cf. Lat. *uterus*.]

— *Udara-granthi*, *is*, *m.* disease of the spleen, lit. 'knot of the belly' (a chronic affection of this organ not uncommon in India). — *Udara-trāṇa*, *am*, *n.* a cuirass, armour covering the front of the body; a girth, a belly-band. — *Udara-dāra*, *as*, *m.*, Ved. a particular disease of the belly. — *Udara-pisāca*, *as*, *m.* a glutton, voracious, one who devours everything, flesh, fish, &c. — *Udara-pūram*, *ind.* till the belly is full. — *Udara-poshaka*, *am*, *n.* feeding the belly, supporting life. — *Udara-bharaṇa-mātra-kevalacchu* ('*la-ic*'), *us*, *us*, *u*, desirous only of the mere filling of the belly. — *Udaram-bhari*, *is*, *is*, *i*, nourishing only one's own belly, selfishly voracious, gluttonous. — *Udara-vat*, *ān*, *atī*, *at*, having a large belly, corpulent. — *Udara-śaya*, *as*, *ā*, *am*, sleeping on the face or belly. — *Udara-śāṇṭīya*, *as*, *m.*, *N.* of a sage. — *Udara-sarvasva*, *as*, *m.* an epicure, a glutton. — *Udarādhmāna* ('*ra-ādh*'), *am*, *n.* flatulence of the body. — *Udarāmaya* ('*ru-ām*'), *as*, *m.* disease of the belly, dysentery, diarrhoea. — *Udarāmayin*, *i*, *inī*, *i*, suffering from dysentery or diarrhoea. — *Udarāvarta* ('*ru-āv*'), *as*, *m.* the navel. — *Udarāveshṭa* ('*ru-āv*'), *as*, *m.* tape worm.

Udaraka, *as*, *i*, *m.* abdominal.

Udarika, *as*, *ā*, *am*, having a large belly.

Udarin, *i*, *inī*, *i*, having a large belly, fat, corpulent; abdominal; (*inī*), *f.* a pregnant woman.

Udarila, *as*, *ā*, *am*, fat, corpulent.

Udarya, *as*, *ā*, *am*, belonging to the belly; (*am*), *n.*, Ved. contents of the belly or what forms the belly.

उदरपि ud-arathi, *is*, *m.* (fr. *rt. ri* with *ud?*), the sun; the ocean.

उदके ud-arka. See under *ud-ric* at p. 155.

उदचिम् ud-arāś, *is*, *is*, *is*, shining or blazing upwards, luminous; (*iś*), *m.* a *N.* of fire; of Śiva, of Kandarpa.

उदने ud-arj, *cl. 1. P.*, Ved. -*arjati*, -*jītum*, to drive out, remove.

उदहे ud-ard, *cl. 1. P.* -*ardati*, -*ditum*, to strike or beat upon.

Ud-arda, *as*, *m.* (in medic.) erysipelas.

उदहे ud-ardha, *as*, *m.* (fr. *rt. ridh* with *ud*), scarlet fever.

उदल udala, *as*, *m.*, *N.* of a man.

उदव ud-ar, *cl. 1. P.* -*arati*, -*ritum*, to regard, attend to; to wait for; to promote, impel.

उदयग्रह ud-avagraha, *as*, *m.* a Svarita accent depending on an Udātta which stands in the *ava-graha* (q. v.). See *tairovirāma*.

उदयसानीय ud-ayasaṇīya, *as*, *ā*, *am* (fr. *rt. so* with *ava* and *ud*), Ved. concluding, final.

Ud-avastita, *am*, *n.* a house, dwelling.

उदग ud-aś, *cl. 5. P. A.* -*aśuati*, -*nute*, -*aśitum* or -*aśtum*, to reach to the top of, reach, attain; to be able, be master of.

उदश्रु ud-aśru, *us*, *us*, *u*, one whose tears gush forth, weeping.

उदस् ud-as, *cl. 4. P.* -*asyati*, -*situm*, to cast

or throw up; to raise, erect, elevate; to throw out, expel.

Ud-asana, *am*, *n.* throwing up, raising, erecting.

Ud-asta, *as*, *ā*, *am*, thrown or cast up, raised, thrown; cast out, expelled; removed, scattered, humbled, shamed.

Ud-asya, *ind.* having cast up, having tossed upwards, having thrown; having expelled, having scattered; having made efforts, having taken pains.

Ud-āsa, *as*, *m.* throwing or directing upwards, elevation.

उदाकृ ud-ā-kṛi, *cl. 8. 5. P. A.* -*kṛiṇoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to expel; to fetch out; to select; *A.* to overpower.

उदाख्या ud-ā-khyā, *cl. 2. P.* -*khyāti*, -*tum*, to relate aloud; enunciate.

उदाग ud-ā-gā, *cl. 3. P.* -*jigāti*, -*gātum*, to come up or out towards.

उदाचक्ष ud-ā-śaksh, *cl. 2. A.* -*śashte*, to declare aloud.

उदाचर ud-ā-śar, *cl. 1. P.*, Ved. -*śarati*, -*ritum*, -*ritum*, Ved. -*śarite*, -*śarai*, -*rase*, -*radh-ya*, to rise from or out of.

उदाजन् ud-ā-jan, *cl. 4. A.*, Ved. -*jāyate*, -*janitum*, to arise from; to become visible above.

उदातन् ud-ā-tan, *cl. 8. P. A.* -*tanoti*, -*nute*, -*nitum*, to erect one's self, to rise.

उदादा ud-ā-dā, *cl. 3. P.*, Ved. -*dadāti*, -*dātum*, to lift up, elevate.

Ud-āta, *as*, *ā*, *am* (for *ud-ā-datta*), elevated, high, praised, lofty; highly or acutely accented; great, illustrious; generous, gentle, and bountiful; giving, a donor; dear, beloved; (*as*), *m.* the acute accent, a high or sharp tone; a gift, donation; a kind of musical instrument, a large drum; an ornament or figure of speech in rhetoric; work, business; (*am*), *n.* an ornament or figure in rhetoric. — *Ud-āttara*, *as*, *ā*, *am*, more elevated, more acute. — *Ud-āttatva*, *am*, *n.* the state of having the acute accent. — *Ud-āttamaya*, *as*, *i*, *m.* similar to the high tone or accent. — *Ud-āttarāghava*, *am*, *n.* title of a drama. — *Ud-āttarāval*, *ān*, *atī*, *at*, pronounced with the acute accent. — *Ud-āttarūti*, *is*, *is*, *i*, pronounced with the Udātta accent. — *Ud-āttarūti-tā*, *f.* the state of being pronounced with the acute accent.

उदाद्यन् ud-ādy-anta, *as*, *ā*, *am*, preceded and followed by an Udātta.

उदान ud-āna. See under *2. ud-an*, p. 153.

उदानी ud-ā-nī, *cl. 1. P. A.* -*nayati*, -*te*, -*netum*, to lead up (out of water); to elevate.

उदाप ud-āp, *cl. 5. P.*, Ved. -*āpuoti*, -*āptum*, to reach up to, reach, attain.

उदापि ud-āpi, *is*, *m.*, *N.* of a son of Sahadeva.

उदाप्यम् ud-āpyam, *ind.*, Ved. up the stream, against stream.

उदायम् ud-ā-yam, *cl. 1. P.* -*yaśchati*, -*yan-tum*, to show, to make known.

उदायम् ud-āyasa, *as*, *m.*, *N.* of a prince.

उदायुष ud-āyusha, *as*, *ā*, *am*, with uplifted weapon, upraising weapons.

उदार ud-āra, *as*, *ā* or *i*, *am* (fr. *rt. ri* with *ud*), high, lofty, exalted, noble, illustrious, generous, liberal, gentle, munificent, great, best; upright, honest, sincere; proper, right; eloquent; unperplexed; Ved. causing to rise, exciting, driving forth; (*am*), *ind.* aloud; (*as*), *m.*, Ved. a rising fog or vapour; a sort of grain with long stalks; a figure in rhetoric, attributing nobleness to an inanimate object; (*ās*), *pl.* nebulous forms, spirits (?). — *Ud-āra-śarita*, *as*, *ā*, *am*, of a generous disposition, noble-minded. — *Ud-āra-*

śetas, *ās*, *ās*, *as*, high-minded, magnanimous. — *Ud-āra-tā*, *f.* liberality, generosity. — *Ud-āra-dhī*, *is*, *is*, *i*, highly intelligent, wise, sagacious, noble-minded. — *Ud-āra-vīrya*, *as*, *ā*, *am*, of great power. — *Ud-āra-sattva*, *as*, *ā*, *am*, generous-minded.

Udāraka, *as*, *m.*, *N.* of a man.

उदारपि ud-ārathi, *is*, *is*, *i* (fr. *rt. ri* with *ud?*), Ved. steaming (as a hot dish); (*Śāy*.) rising, or enlightening the organs of sense; (*iś*), *m.* an epithet of Viṣṇu.

उदावत्सर udāvatsara, *as*, *m.* a year, one of the five years forming a period. See *idāvatsara*.

उदावर्त ud-āvarta, *as*, *m.* a class of diseases, marked by the retention of the excrements; disease of the bowels, iliac passion; (*ā*), *f.* painful menstruation with foamy blood.

Udāvartin, *i*, *inī*, *i*, suffering from such diseases.

उदावसु udāvasu, *us*, *m.*, *N.* of a king of Videha, a son of Janaka; [cf. *upāvasu*.]

उदावह ud-ā-vah, *cl. 1. P. A.* -*vahati*, -*te*, -*voḍhum*, to extol, to praise; to draw, lead along; to marry.

उदास ud-ās, *cl. 2. A.* -*āste*, -*āsītum*; *tō sit* separate or away from, to sit on one side or apart, not to share in, not to show interest in; to be unconcerned about, to be indifferent or passive.

2. ud-āsa, *as*, *ā*, *am* (for *1. see under ud-as*), indifferent, unconcerned, apathetic; (*as*), *m.* a stoic, a philosopher; indifference, apathy, stoicism.

Ud-āsītri, *tā*, *tri*, *tri*, indifferent, disregarding, stoical, one void of concern or affection.

Ud-āstin, *i*, *inī*, *i*, indifferent, disregarding; (*i*), *m.* a stoic, a philosopher; one who has no passion nor affection for anything; in popular acceptance, a religious mendicant in general, or one of a particular order.

Ud-āsīna, *as*, *ā*, *am*, sitting apart, indifferent, free from affection; (in law) not involved in the dispute; (*as*), *m.* a stranger, a neutral, a common acquaintance, a person neither a friend nor a foe. — *Ud-āsīna-tā*, *f.* indifference, apathy.

उदास्थित ud-āsthita, *as*, *m.* (fr. *rt. sthā* with *ā* and *ud*), a superintendent, a doorkeeper; a spy, an emissary, an ascetic who has given up his vow; (*as*, *ā*, *am*), set over.

उदाहित ud-āhita, *as*, *ā*, *am* (fr. *rt. dhā* with *ā* and *ud*), elevated, raised.

उदाह ud-ā-hri, *cl. 1. P. A.* -*harati*, -*te*, -*hartum*, to relate, declare, announce; illustrate.

Ud-āharaṇa, *am*, *n.* relating, saying, declaring, declaration; referring a general rule to a special case, an example or illustration; an apposite argument, the third of the five premises of rhetorical reasoning; the example or third member in a fivefold syllogism.

Ud-āhāra, *as*, *m.* an example or illustration; the beginning of a speech.

Ud-āhārya, *as*, *ā*, *am*, to be referred as a general rule to a special case.

Ud-āhrita, *as*, *ā*, *am*, said, illustrated, called, named, entitled.

Ud-āhṛti, *is*, *f.* an example, an illustration.

उदि ud-i, *cl. 2. P.* -*eti*, -*etum*, to go up or proceed; to rise (e. g. as a star), to come up (as a cloud); to go out of; to come out or arise from; to escape; to start up; to rise up against.

Ud-aya, *as*, *ā*, *am*, (in gram.) following, coming after or upon (as one letter, accent &c. upon another); (*as*), *m.* going upwards; rising (of the sun or planets or of a cloud); the eastern mountain behind which the sun is supposed to rise; coming forth, creation, production, becoming visible, appearance, development; light, splendor; conclusion, result, consequence; rising, reaching one's aim, elevation; profit, advantage, income, revenue, interest; outlet, exit; *N.* of the seventh Arhat of the future Utsarpiṇi, = Udayā-

śva; a son of Yājñika; a follower of Śākya-muni. — *Udaya-gupta*, as, m., N. of a man. — *Udaya-jit*, t, m., N. of a son of Gupala. — *Udaya-dhavalā*, as, m., N. of a prince. — *Udaya-parvata*, as, m. or *udaya-gīrti*, is, m. or *udaya-sūila*, as, m. or *udayaśūla* (°ya-āḥ), as, m. or *udayādri* (°ya-āḥ), is, m. the eastern mountain behind which the sun rises. — *Udaya-pura*, am, n., N. of the capital of Marvar. — *Udaya-prastha*, as, m. the plateau of the mountain behind which the sun rises. — *Udaya-rāja*, as, m., N. of a man. — *Udaya-vat*, ān, atī, at, risen. — *Udaya-sīnha*, as, m., N. of a king. — *Udayāditya* (°ya-āḥ), as, m., N. of a man. — *Udayāśva* (°ya-ās), as, m., N. of a grandson of Ajāta-satru. — *Udayat*, an, anti, at, going upwards, rising. — *Udayana*, am, n. rising, ascending (of the sun); exit, result; conclusion, end; (as), m. an epithet of Agastya; N. of a king of Vatsa; N. of a Purohita of king Suddhodana. — *Udayana* or *Udayanācārya*, as, m. a philosopher and violent persecutor of the Buddhists. — *Udayana-carita*, as, m. title of a play. — *Udayaniya*, as, ā, am, belonging to an end or conclusion, finishing (as a ceremony).

Udayin, ī, ini, ī, rising, ascending, prosperous, flourishing; (ī), m., N. of a man. — *Udayi-bhadra*, as, m., N. of a son of Ajāta-satru. — *Udaya*. See s.v. *try-udāya*.

1. *ud-ita*, as, ā, an, risen, ascended, being above; high, tall, lofty; grown, augmented, born, produced; incurred; experienced. — *Udita-homin*, ī, ini, ī, Ved. sacrificing after sunrise.

1. *ud-iti*, is, f., Ved. ascending, rising (of the sun); going away or down, setting (of the sun).

Ud-ityamāna, as, ā, am, rising.

उदिङ्ग *ud-ing*, Caus. P. -*ingayati*, -*yitum*, to impart a tremulous motion, to vibrate; to utter with a whirring or vibratory sound; to cause to whirl (said of the pronunciation of certain letters).

उदिता 2. *udita*, as, ā, am (fr. rt. *vad*), said, spoken. — *Uditodita*, as, ā, am (fr. 2. *udita* with 1. *ud-ita*), well-grounded in the Śāstras.

2. *uditi*, is, f., Ved. speech.

उदिता 3. *udita*, as, ā, am (incorrectly spelt for *ud-dita*, see 4. *dā*), bound, tied.

उदिनक्ष *ud-inaksh* (irreg. Desid. of rt. *naksh*), Ved. -*inakshati*, to attain, obtain, reach; to wish to gain, to pretend to.

उदिक्ष *ud-iksh*, cl. 1. A. -*ikshate*, -*shitum*, to look up to; to look at, regard, view, behold; to wait, to delay, to expect: Caus. -*ikshayati*, -*yitum*, to cause to look up.

Ud-ikshaya, am, n. looking up, seeing, beholding. — *Ud-ikshya*, ind. having looked up at, having seen.

उदिचीन *udīcīna*, as, ā, am (fr. 2. *ud-ānē*), turned towards the north, northern.

Udīcya, as, ā, am, being or living in the north; (as), m. the country to the north and west of the river Sarasvatī, the northern region; (ās), m. the inhabitants of this country; (am), n. a kind of perfume. — *Udīcya-vṛitta*, am, n. the metre of the inhabitants of the northern country, a species of the Vaitāliya metre.

उदीप *ud-īpa*, as, m. (fr. 1. *ud* and *ap*, water), high water, an inundation; (as, ā, am), flooded.

उदीर *ud-ir*, cl. 2. A. -*irte*, -*iritum*, to rise; to start (in order to go or to come); to move upwards, ascend; to arise, originate: Caus. -*irayati*, -*yitum*, to cause to rise or move; to throw or cast upwards, to cast, throw, discharge, to drive forward; to rouse up, excite; to raise one's voice; to utter, speak; to effect; to make visible: Pass. -*iriyate*, to be cast or thrown upwards; to be excited; to be uttered, announced, enunciated; to sound; to issue forth.

Ud-irāna, am, n. throwing, casting, discharging (a missile); speaking, saying.

Ud-irita, as, ā, am, said, uttered; excited, ani-

mated. — *Udīrita-dhī*, is, is, ī, whose mind is active, acute-minded.

Ud-irya, as, ā, am, issued out, excited, increased, intense; generous, great, excellent. — *Udīrya-tā*, f. excitement, activity, agility. — *Udīrya-didhiti*, is, is, ī, intensely bright. — *Udīrya-vega*, as, ā, am, impetuous in its course (as a torrent), violent.

1. *ud-irya*, as, ā, am, to be raised, uttered, spoken.

2. *ud-irya*, ind. having uttered, having spoken.

Ud-iryamāna, as, ā, am, being cast or discharged; being spoken or uttered.

उदीप् *ud-īsh*, cl. 1. A. -*īshate*, -*īshitum*, to rise.

Ud-īshita, as, ā, am, risen, elevated.

उदुक्ष *ud-uksh*, cl. 1. P., Ved. -*ukshati*, -*shitum*, to sprinkle upwards or outwards.

उदुब्ज *ud-ubj*, cl. 6. P. -*ubjati*, -*jitum*, to cleave asunder (?); to set up, erect.

उदुम्बरा *udumbara*, as, m. (Ved. written with *d*, in later books generally with *ḍ*), the glomerous fig tree, Ficus Glomerata; a kind of leprosy; a threshold; a cunuch; (am), n. the fruit of the glomerous fig tree; copper; the weight karsha. — *Udumbara-parṇi* or *ulumbara-dalā*, f., N. of the plant Croton Polyandra. — *Udumbarā-rati*, f., N. of a river.

Udumbala, as, ā, am, Ved. copper-coloured? (Say.) of extended power (for *uru-bala*; said of the two dogs, the messengers of Yama).

Udumbhara, a word coined for the etymological explanation of *udumbara*.

उदुप् *ud-ush*, cl. 1. P. -*oshati*, -*shitum*, to expel by heat.

Udushta-mukha, as, ā, am, Ved. having a red mouth (as a horse).

उदुखल *udūkhala*, as, am, m. n. a wooden mortar used for pounding rice and separating the husk; any mortar; bdellium; a mortar-shaped joint.

उदुह *ud-ūḥa*, as, ā, am (fr. rt. *vah* with *ud*), married; coarse, gross, heavy, fat; material, substantial; much, exceeding.

उदुह *ud-ūh*, cl. 1. P. A. -*ūhati*, -*te*, -*hitum*, to push or press upwards, move or bear upwards.

उदृ *ud-ri*, cl. 3. P. -*iyarti* (Ved. aor. A. -*ārta*), -*artum*, -*aritum* or -*ritum*, to start up, rise; to move up, raise, excite: Caus. -*arpayati*, -*yitum*, to cause to rise.

उदृच् *ud-rić*, k; f. (fr. rt. *rić* with *ud*), Ved. that which reaches beyond (the present time) or what follows, future time; remainder, conclusion, end, aim; concluding part or hymn (?).

Ud-arka, as, m. reaching or extending beyond, surpassing; the future result of actions; consequence, futurity, future time; a remote consequence, reward; conclusion, end; elevation of a building, a tower, look-out place; the plant Vanguiera Spinosa.

उदृप् *ud-rish*, cl. 6. P., Ved. -*rishati*, -*arshitum*, to split, pierce through.

उदे *ud-e* (ud-ā-i), -*aiti*, -*tum*, to come up, come out of, arise from; to step up (to an altar), to go out.

उदेज् *ud-ej*, cl. 1. P. -*ejati*, -*ejitum*, to move, rise, shake, tremble.

Ud-ejaya, as, ā, am, shaking, making tremble.

उदोजस *ud-ojas*, ās, ās, as, Ved. exceedingly powerful or violent.

उद्गन्धि *ud-gandhi*, is, is, ī, fragrant.

उद्गम् *ud-gam*, cl. 1. P. -*gaćhati*, -*gantum*, to go up, rise, ascend; to shoot up; to go out, come from, break out, depart; to spread.

Ud-gata, as, ā, am, gone up, risen, ascended; gone, departed; proceeded forth or from; vomited, cast up; (ā), f. a stanza of four lines, with ten syllables in the first three and thirteen in the last. — *Ud-gata-śringa*, as, ā, am, (a calf) whose horns are just appearing. — *Udgatāsu* (°ta-asu), us, us, u, deceased, dead.

Ud-gati, is, f. going up, rising, ascent; coming forth; bringing up, vomiting.

Ud-gama, as, m. going up, rising, ascending, elevation (as of a mountain); rising (of the stars); going out or away; coming forth, becoming visible, production, creation; shoot (of a plant); bringing up, vomiting.

Ud-gamana, am, n. rising, ascending; coming forth, becoming visible.

Ud-gamaniya, as, ā, am, to be gone up or ascended; (am), n. a pair of bleached cloths or sheets.

उद्गल *ud-gal*, cl. 1. P. -*galati*, -*litum*, to trickle out, ooze out; issue in drops.

उद्गा *ud-gā*, cl. 3. P. -*jigāti*, -*gātum*, to rise (as the sun &c.); to come forward, to begin.

उद्गातृ *ud-gātri*, &c. See *ud-gai* below.

उद्गार *ud-gāra*, &c. See *ud-gri* below.

उद्गाह *ud-gāh*, cl. 1. A. -*gāhate*, -*gāhitum* or -*gādhum*, to emerge.

Ud-gāḥa, as, ā, am, excessive, violent, much; (am), ind. excessively, much.

उद्गुर *ud-gur*, cl. 6. A. -*gurate*, -*ritum*, to raise the voice in a threatening manner.

Ud-gūrṇa, as, ā, am, raised, lifted, held up; erected, excited.

उद्गुह *ud-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum* or -*godhum*, to pierce through and through, to twist through.

उद्गृ *ud-gri*, cl. 6. P. -*girati* or -*gilati*, -*garitum* or -*litum*, or -*garitum* or -*litum*, to eject (from the mouth), spit out, vomit out or up, belch out, pour out, discharge; breathe out; to rise from: Caus. P. -*gīrayati*, -*yitum*, to cause to pour forth, to raise (a sound), to cause to utter sounds.

Ud-gāra, as, m. spitting out, ejecting anything from the mouth, vomiting; belching, eructation; relating repeatedly; spittle, saliva; speaking in the throat, sound, roaring, hissing.

Ud-gārin, ī, ini, ī, ejecting, spitting, vomiting.

Ud-gīraṇa, am, n. vomiting; ejecting anything (as saliva &c.) from the mouth, slaverling.

Ud-gīrṇa, as, ā, am, vomited forth, ejected, cast forth, breathed out, exhaled, disdained.

उद्गै *ud-gai*, cl. 1. P. -*gāyati*, -*gātum*, to begin to sing; to sing or chant (applied especially to the singing or chanting of the Sāma-veda, from which one order of priests take the name of Udgātri); to announce, to celebrate in song; to sing before any one (with acc.); to fill with song.

Udgātu-kāma, as, ā, am, wishing to sing.

Ud-gātri, tā, m. one of the four chief-priests, viz. the one who chants the hymns of the Sāma-veda; a chanter.

Ud-gāthā, f. a variety of the Āryā measure, the same as the Giti, a stanza of four half-lines, containing alternately twelve and eighteen instants.

Ud-gīti, is, f. singing; chanting of the Sāma-veda; a variety of the Āryā metre, a verse of four half-lines, containing twelve, fifteen, twelve, eighteen instants.

Ud-gītha, as, m. chanting of the Sāma-veda, the office of the Udgātri; the second part of the Sāma-veda; N. of a son of Bhava; N. of a commentator of Vedic texts; designation of Om or the trilateral name of God.

उद्ग्रन्थ *ud-granth*, cl. 9. 1. P. A. -*grathnāti*, -*nīte*, or -*granthati*, -*te*, -*granthitum*, to bind up, tie into bundles; to tie up, truss; to fasten, wind; to unbind, loosen.

Ud-grathita, as, ā, am, interlaced; unbound, loosened.

Ud-grantha, as, m. a section, chapter.

Ud-granthi, is, īs, ī, untied, free from worldly ties.

उद्धृष ud-grah, cl. 9. P. A. -*grīhṇāti* or Ved. -*grīhṇāti*, -*nīte*, -*grahitum*, to take or lift up; to set up, erect, elevate; to take out, draw out, take away; to take away from, to preserve; to cease, especially to cease to rain; to break off, discontinue (speaking); A. to raise one's self: Caus. -*grāhayati*, -*yitum*, to cause to take up or out, to cause to pay; to extol, extol with praise.

Ud-grāhita, as, ā, am, taken up, turned up, up-raised.

Ud-grāhaya, am, n. Ved. taking up, raising.

Ud-graha, as, m. taking up; any object that may be accomplished by religious or other acts.

Ud-grahana, am, n. taking up, lifting up, taking away or out.

Ud-grāha, as, m. Ved. raising, elevating.

Ud-grāha, as, m. taking up or away; (in the Prātiśākhya) the rule of Sandhi which causes the change of the terminations *ah*, *e*, and *o*, to *a* before a following vowel; replying in argument; objection. — *Ud-grāha-padavṛtti*, is, f. the Sandhi called *Udgrāha* before a long vowel. — *Udgrāha-vat*, ind. (in the Prātiśākhya) 'like the *Udgrāha*,' a term applied to that kind of Sandhi by which final *a* and *ā* appear as *ā* before *ri*.

Udgrāhanikā, f. replying in argument.

Ud-grāhita, as, ā, am, taken away, lifted up; deposited, delivered; seized; bound, tied; excellent, exalted; recalled, remembered.

उद्धृष ud-grīva, as, ā, am, or *ud-grīvin*, ī, īnī, ī, one who lifts up or raises the neck (in trying to see anything).

उद्ध ud-gha, as, m. (fr. rt. *han* with *ud*), excellence, happiness; the hollow hand; fire; a model, a pattern; organic air in the body.

Ud-ghana, as, m. a carpenter's bench, a plank on which he works.

Ud-ghāta, as, m. striking, wounding, inflicting a hurt; a wound, a blow; slipping, tripping; raising, elevation; a beginning, a thing begun; breathing through the nostrils as a religious exercise; a club, a mallet, a weapon; the division of a book, a chapter, a section.

Udghātīn, ī, īnī, ī, uneven, having elevations, rough.

उद्ध ud-ghaṭ, Caus. -*ghāṭayati*, -*yitum*, to open, unlock, unfasten; to peel, shell; to reveal, expose; to undertake, commence; to rub over, stroke, tickle.

Ud-ghāṭa, as, m. a watch or guard-house.

Ud-ghāṭaka, as, m. an opener, the instrument or implement for opening anything, a key; (am), n. the rope and bucket of a well, a leather bucket used for drawing water.

Ud-ghāṇa, am, n. opening, unlocking; an opener, the instrument or means of opening, a key, &c.; the rope and bucket of a well, a leather bucket used for drawing water; hoisting, raising, lifting up.

Ud-ghāṭanīya, as, ā, am, to be opened.

Ud-ghāṭita, as, ā, am, opened, manifested; undertaken, commenced; raised, hoisted or lifted up; done with effort, exerted. — *Udghāṭita-jina*, as, ā, am, wise, intelligent. — *Udghāṭitāṅga* ('*ta-an*'), as, ā, am, naked; intelligent, wise.

Ud-ghāṭin, ī, īnī, ī, opening, commencing.

उद्धृक् ud-ghaṭṭaka, as, m. (fr. rt. *ghaṭṭ* with *ud*), a kind of time (in music).

Ud-ghaṭṭana, am, n. kicking of a horse(?); friction; opening, opening upwards as a lid.

Ud-ghaṭṭita, as, ā, am, opened, unlocked.

उद्धम ud-ghasa, as, m. (fr. rt. *ghas*), flesh.

उद्धृष ud-ghush, cl. 1. P. -*ghoshati*, -*shitum*, to sound, cry out, fill with cries: Caus. -*ghoshayati*,

-*yitum*, to cause to sound aloud, to declare aloud; proclaim, noise abroad.

Ud-ghusha, as, ā, am, sounded out; proclaimed; (am), n. sound, noise.

Ud-ghosha, as, m. announcing or proclaiming aloud; popular talk, general report.

उद्धृष ud-ghrish, cl. 1. P. -*gharshati*, -*shitum*, to rub, comminute by rubbing; to rub over, strike against.

Ud-gharshaya, am, n. rubbing, rubbing up; rubbing the skin with hard substances, as vitrified brick &c.; a cudgel.

Ud-ghrishṭa, am, n. a peculiar fault in pronunciation.

उद्धृष ud-daṇṣa, as, m. (rt. *daṇṣ*), a bug; a mosquito, a gadfly.

उद्धृष ud-daṇḍa, as, ā, am, whose staff is raised, whose stalk is erect; raised on a staff or pole. — *Uddaṇḍa-pāla*, as, m. a punisher, whether king or magistrate; a sort of snake, a kind of fish; [cf. *ud-aṇḍa-pāla*.]

उद्धृष ud-dantura, as, ā, am, large-toothed, having projecting teeth; high, tall; terrific, formidable.

उद्धृष ud-dam, cl. 4. P. -*dāmyati*, -*damitum*, cl. 10. P. -*damayati*, -*yitum*, to subdue, to overpower, become master of.

Ud-dama, as, m. subduing, overpowering.

Ud-dāuta, as, ā, am, energetic, humble, elevated; (? for *ud-vānta*), vomited by an elephant.

उद्धा ud-dā, cl. 3. P. -*dadāti*, -*dātum*, to take away, snatch away.

उद्धान ud-dāna, am, n. (fr. rt. 4. *dā*, to bind, with *ud*), binding, confinement; taming, subduing; the middle, the waist; a fire-place; submarine fire; entrance of the sun into a sign of the zodiac.

Ud-dāma, as, ā, am (fr. *ud* and *dāman*, a bond), unrestrained, unbound, set free; self-willed; unlimited, extraordinary; proud, haughty; large, great; (as), m. an epithet of Yama ('whose noose is raised'); an epithet of Varuṇa; (am), ind. in an unrestrained manner, without any limits.

Ud-dāta, as, ā, am, bound, tied.

उद्दाल ud-dāla, as, m. (fr. *dṛi* with *ud*?), the plant *Cordia Myxa* or *Latifolia*; also *Paspalum Frumentaceum*. — *Uddāla-rat*, ān, m., N. of a Gandharva.

Uddālaka, as, m., N. of the above plants; N. of a teacher; (am), n. a kind of honey. — *Uddātuka-pushpa-bhāvīkā*, f. 'breaking of Uddālaka flowers,' a sort of game played by people in the eastern districts. *Uddālīn*, ī, m., N. of a teacher.

उद्धृषी ud-didhīrshā. See under 1. *ud-dhri*.

उद्धिन ud-dina, am, n. midday.

उद्धृष 1. ud-diś, cl. 6. P. A., 3. P. -*diśati*, -*te*, -*diśeshi*, -*deshtum*, to show or direct towards; to point out, signify, declare, determine; to enunciate, prophesy; to mean; to aim at, intend, destine; to explain, instruct, teach.

2. *ud-diś*, k, f, Ved. a particular direction or quarter of the sky.

Ud-diśya, ind. having shown or explained; stipulating for, demanding; aiming at, in the direction of, with reference to; towards; with regard to, for, for the sake of, in the name of.

Ud-diśhita, as, ā, am, mentioned, particularized, described, promised.

Ud-deśa, as, m. pointing to or at, direction; ascertainment; brief statement; exemplification, illustration, explanation; mentioning a thing by name; assignment, prescription; stipulation, bargain; quarter, spot, region, place; an object, a motive; upper region, high situation; (in Nyāya phil.) the enunciation of a thing that is to be further discussed and elucidated;

(at the end of compounds) relative to. — *Uddeśa-tas*, ind. pointedly, distinctly; by way of explanation.

Ud-deśaka, as, ā, am, illustrative, explanatory; (as), m. an illustration, an example; an illustrator, a guide; (in mathematics) a question, problem.

Ud-deśya, as, ā, am, to be illustrated or explained; anything to which one refers or which one has in view; (am), n. the end in view, an incentive.

Ud-deshtṛi, tā, trī, trī, pointing out &c.; one who acts with a certain scope or design.

उद्धृष ud-dih, cl. 2. P. A., Ved. -*degdhi*, -*digdhe*, -*degdhum*, to throw or heap up.

Ud-dehika, as, m., N. of a people; (ā), f. the white ant.

उद्धृष ud-dip, cl. 4. A. -*dipyate*, -*dipitum*, to flame, blaze up, be kindled: Caus. -*dipayati*, -*yitum*, to light up, inflame, illuminate, excite, animate.

Ud-dīpa, as, m. inflaming, lighting; an inflamer; animating, who or what animates; (am), n. a gummy and resinous substance, bdellium.

Ud-dīpaka, as, ā, am, inflaming, exciting, rendering more intense; lighting, setting alight.

Ud-dīpana, am, n. inflaming (as passion), exciting, animating; illuminating; burning of a body &c.; any aggravating thing or circumstance, giving poignancy to feeling or passion.

Ud-dīpamāna, as, ā, am, lighting up, brightening, becoming light.

Ud-dīpta, as, ā, am, lighted, set on fire or alight; shining; inflamed, aggravated (as passion).

Ud-dīpra, am, n. bdellium.

उद्धृष ud-driś, cl. 1. P. -*paśyati*, -*drashṭum*, to see above (in the sky), to look upwards; to look into the future, expect; to become aware of; to doubt: Caus. -*darśayati*, -*yitum*, to make visible, cause to appear.

Ud-darsana, as, m., N. of a king of the Nāgas.

उद्धृष ud-dri, cl. 9. P. -*driṇāti*, -*daritum* or -*ritum*, to tear out.

उद्धृष ud-dyut, cl. 1. A. -*dyotate*, -*titum*, to blaze up, shine: Caus. -*dyotayati*, -*yitum*, to cause to shine: Intens. Ved. -*darīdyutī*, to shine intensely.

Ud-dyota, as, ā, am, flashing up, shining; (as), m. light, lustre; revelation.

Ud-dyotita, as, ā, am, lighted up, emblazoned.

उद्धृष ud-drava, as, m. (rt. *dru*), flight, retreat, going upwards; (as, ā, am), running away.

Ud-druta, as, ā, am, fled, retreated, run away; ascended; gone up or upwards.

उद्धृष ud-dhan (ud-han), cl. 2. P. -*dhanti* (Ved. cl. 1. P. -*dhanati*), -*dhantum*, to raise up, elevate.

Ud-dhata, as, ā, am, raised, elevated; exceeding, excessive; haughty, vain, puffed up; excited, intense; rude, ill-behaved; (as), m. a king's wrestler. — *Ud-dhata-manasa*, ās, ās, as, or *ud-dhata-manaska*, as, ā, am, high-minded, haughty, proud. — *Uddhata-manaska-tra*, am, n. pride, arrogance. — *Uddhatār-nara-nisvana* ('*ta-ar*'), as, ā, am, raising a noise like the ocean.

Ud-dhātī, is, f. elevation; pride, haughtiness; a stroke, shaking.

उद्धम ud-dhama. See under *ud-dhmā*.

उद्धृष ud-dhaya, as, ā, am (fr. rt. *dhe* with *ud*), who or what drinks.

उद्धर ud-dhara, &c. See 2. *ud-dhri*.

उद्धर्ष 1. ud-dharsha, as, m. (fr. rt. *dhrish* with *ud*), courage to undertake a thing.

1. *ud-dharshaya*, as, ā, am (or fr. next?), animating, encouraging; (am), n. animating, encouraging.

उद्धर्ष 2. ud-dharsha, as, m. (fr. rt. *hrish* with *ud*), great joy; a festival (especially a religious one).

2. *ud-dharṣaṇa*, *am*, n. erection of the hair of the body, occasioned by great pleasure.

Ud-dharṣin, *ī*, *inī*, *ī*, Ved. whose hair is erected; (*inī*), *f*, N. of a metre of four verses, of fourteen syllables each.

उद्धव *ud-dhava*, *as*, *m*. (fr. rt. *hu* with *ud*), a sacrificial fire; a festival, a holiday; N. of a Yādava, the friend and counsellor of Kṛṣṇa. — *Uddhava-dūta*, and *uddhava-sandēśa*, *as*, *m*. title of two poems. — *Uddhava-brāhmaṇa*, *as*, *m*, N. of a copyist.

उद्धस्त *ud-dhastā*, *as*, *ā*, *am* (fr. *hastā* and *ud*), extending the hands, raising the hands.

उद्धा 1. *ud-dhā*, cl. 3. P., Ved. -*dadhāti*, -*dhātum*, to abandon or expose (an infant); to set up, erect, build up.

Ud-dhā, *is*, *m*, Ved. a particular part of a carriage, perhaps the part which rests on the axles; an earthen stand on which the Ukhā rests.

Ud-dhāta, *as*, *ā*, *am*, set up, erected.

उद्धा 2. *ud-dhā* (*ud-hā*), cl. 3. A. *uj-jihite*, *ud-dhātum*, to go upwards, move upwards; to raise; to go away from.

1. *ud-dhāna*, *as*, *ā*, *am*, gone up, ascended.

उद्धान 2. *uddhāna*, *as*, *ā*, *am* (for *ud-vānta*, *ud-dhātum*, and *ud-dhāna* ?), ejected, vomited; inflated, corpulent; (*am*), n. ejecting, vomiting; a fire-place.

उद्धान *uddhānta*, *as*, *ā*, *am* (for *ud-vānta* ?), ejected, vomited; (*as*), *m*. an elephant out of rut (from whose temples the juice ceases to flow).

उद्धुर *ud-dhura*, *as*, *ā*, *am* (fr. *ud* and *dhur*), freed from a yoke or burden; ceasing from, leaving off; unrestrained, lively, cheerful; heavy, thick, gross, firm; high.

उद्धृषण *uddhushaṇa*, a corruption of 2. *ud-dharṣaṇa*, q. v.

उद्धृ *ud-dhū*, cl. 5. P. A. -*dhūnoti* or -*dhūnoti*, -*nute*, -*dharitum* or -*dhotum*, to rouse up, shake up, move; to disturb, excite; to shake off, throw off; to expel.

Ud-dhūta, *as*, *ā*, *am*, shaken off, fallen from or off; tossed up, scattered above; exalted; high, loud. — *Uddhūta-pāpa*, *as*, *ā*, *am*, one who has shaken off (his) sins.

उद्धृपन *ud-dhūpana*, *am*, n. fumigating.

उद्धूलय *uddhūlaya*, *nom*. P. -*dhūlayati*, -*yitum*, to powder, sprinkle with dust or powder.

उद्धृषण *uddhūshaṇa*, *am*, n. horripilation; also *uddhushaṇa*. See 2. *ud-dharṣaṇa*.

Uddhūshita, *as*, *ā*, *am*, having the hairs erected.

उद्धृ 1. *ud-dhri*, cl. 1. P. A. -*dharati*, -*te*, -*dhartum*, to draw out, raise up, make honoured.

Ud-didhīrshā, *f*. wish to remove.

उद्धृ 2. *ud-dhri* (*ud-hri*), cl. 1. P. A. -*dharati*, -*te*, -*dhartum*, to draw out, take out, to extricate, deliver; to tear out, pull out, eradicate; to extend, elevate, raise: Caus. -*dhārayati*, -*yitum*, to cause to draw out; to raise: Desid. *uj-jihīrshati*, to wish to elevate or draw out, to elevate.

Ud-dhara, *as*, *m*, N. of a Rakshas; (*as*, *ā*, *am*) = *ud-dhura* (?).

Ud-dharaṇa, *am*, n. the act of drawing out, taking out, tearing out; taking off (clothes); extricating, delivering, rescuing; raising, lifting; eradication; extermination; act of destroying; taking a part or share; taking from the Gārhapatya fire to supply the other sacred fires; vomiting, bringing up; vomited food; final emancipation; (*as*), *m*, N. of the father of king Santanu, the author of a commentary on a portion of the Mārkaṇḍeya-Purāṇa.

Ud-dharaṇīya, *as*, *ā*, *am*, to be raised or taken up, to be extracted.

Ud-dhartarya, *as*, *ā*, *am*, to be drawn out.

Ud-dhartṛtā, *tā*, *trī*, *trī*, one who raises or lifts up; a sharer, a coheir; one who recovers property; (*tā*), *m*. a destroyer, exterminator; redeemer, deliverer.

Ud-dhāra, *as*, *m*. raising, elevating, lifting up; drawing out, extraction, deliverance, redemption, extrication; taking away; deduction, a part to be set aside, selected part; a portion, share, a surplus given by the Hindū law to the eldest son beyond the shares of the younger ones; the first division of a patrimony; the sixth part of booty taken in war which belongs to the prince; debt, especially a debt not bearing interest, obligation; recovering property; selecting (a passage), quoting; (*ā*), *f*. the plant *Cocculus Cordifolius*; (*am*), *n*. a fire-place. — *Uddhāra-vibhāga*, *as*, *m*. division of shares, partition.

Ud-dhāraka, *as*, *ā*, *am*, who or what raises or lifts, drawing out.

Ud-dhāraṇa, *am*, n. raising, elevating; drawing out (of a danger), delivering; sharing, dividing.

Ud-dhārīta, *as*, *ā*, *am*, taken out, drawn forth, extricated, released.

Ud-dhṛita, *as*, *ā*, *am*, drawn up or out as water from a well &c., raised, elevated; lifted up, thrown up or upwards; extracted, pulled up or out, eradicated or broken off; separated, set apart; divided, partitioned; selected, taken from or out of, recovered; uncovered; dispersed, scattered; holding, containing; vomited. — *Uddhṛita-sneha*, *as*, *ā*, *am*, skimmed (as milk). — *Uddhṛitāri* (*‘ta-ari*), *is*, *is*, *i*, destroying an enemy. — *Uddhṛitoddhāra* (*‘ta-ud*), *as*, *ā*, *am*, one who has received his share; that from which a share has been deducted.

Ud-dhṛiti, *is*, *f*. drawing out; extraction, an extract; delivering, rescue.

Ud-dhṛitya, *ind*. having raised up or drawn out.

उद्धृ *ud-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to breathe out, to puff, to pant, to blow; to inflate, to make known by blowing (a trumpet &c.).

Ud-dhama, *as*, *ā*, *am*, who or what blows; (*as*), *m*. breathing hard, panting; blowing, sounding.

Ud-dhmāna, *am*, *n*. a stove.

Ud-dhmāya, *ind*. breathing out &c.

उद्धृ *uddhya*, *as*, *m*. (fr. rt. *ujjh* ?), a river; N. of a river.

उद्धंस *ud-dhransa*, *as*, *m*. (rt. *dhransa*), hoarseness.

उद्धन् *ud-bandh*, cl. 9. P. -*badhnāti*, -*bandhum*, to tie up, hang.

Ud-baddha, *as*, *ā*, *am*, tied up, hung.

Ud-bandha, *as*, *m*. or *ud-bandhana*, *am*, *n*. tying up, hanging; hanging one's self.

Ud-bandhuka, *as*, *ā*, *am*, Ved. one who hangs up.

उद्धल *ud-bala*, *as*, *ā*, *am*, strong, powerful.

उद्धृ *ud-bāhu*, *us*, *us*, *u*, having the arms raised; extending the arms; having the trunk up-raised (as an elephant).

उद्धिल *ud-bila*, *as*, *ā*, *am*, out of the hole, (an animal) that has quitted its hole.

उद्धृ *ud-budh*, cl. 1. P. A., Ved. -*bodhati*, -*te*, -*bodhitum*, to awaken, arouse, excite, remind.

Ud-buddha, *as*, *ā*, *am*, awakened, excited, reminded, made to think of, recalled; blown, budded. — *Udbuddha-saṅskāra*, *as*, *m*. association of ideas, recalling anything to remembrance.

Ud-bodha, *as*, *m*. awaking, reminding, incipient knowledge.

Ud-bodhaka, *as*, *ā*, *am*, exciting; reminding, what reminds or calls to remembrance; discovering, exhibiting.

Ud-bodhana, *am*, *n*. awaking, arousing; recalling, reminding.

उद्धत *uddhata*, *as*, *ā*, *am*, excellent; exalted, magnanimous; (*as*), *m*. a tortoise; a fan for winnowing corn; the sun (?).

उद्भव *ud-bhava*. See 1. *ud-bhū* below.

उद्भा *ud-bhā*, cl. 2. P. -*bhāti*, -*tum*, to become visible, appear.

उद्भास् *ud-bhās*, Caus. P. -*bhāsayati*, -*yitum*, to illuminate, render beautiful.

Ud-bhāsa, *as*, *m*. radiance, splendor. — *Udbhāsa-rat*, *ān*, *atī*, *at*, shining, radiant.

Ud-bhāsayati, *an*, *antī*, *at*, lighting up, irradiating.

Ud-bhāśita, *as*, *ā*, *am*, lighted up, illuminated, splendid; ornamented, graced, beautified.

Ud-bhāśin, *ī*, *inī*, *i*, or *ud-bhāśura*, *as*, *ā*, *am*, shining, radiant.

उद्भिद् 1. *ud-bhid*, cl. 7. P. A. -*bhinatti*, -*bhinte*, -*bhettum*, to break out, burst forth.

2. *ud-bhid*, *t*, *t*, *t*, breaking forth, sprouting, germinating; penetrating, coming to the top, destroying; (Sāy.) causing to come forth; (*t*), *m*. a sprout or shoot of a plant, a plant; a spring, a fountain; a kind of sacrifice. — *Udbhij-ja* (*‘bhid-ja*), *as*, *ā*, *am* (less correctly *udbhija*), sprouting, germinating (as a plant or some lower animals). — *Udbhid-vidyā*, *f*. the science of plants, botany.

Ud-bhīda, *as*, *ā*, *am*, sprouting, germinating; (*am*), *n*. culinary salt.

Ud-bhīna, *as*, *ā*, *am*, opened, burst, budded.

Ud-bheda, *as*, *m*. breaking through or out, becoming visible; a spring of water; treason.

Ud-bhedana, *am*, *n*. a spring of water, fountain.

उद्भू 1. *ud-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to exist, spring from, arise: Caus. -*bhāvayati*, -*yitum*, to cause to exist; to produce; to use, employ.

Ud-bhava, *as*, *m*. existence, generation, production, birth, springing from, growing. (Often at the end of adj. compounds, e.g. *medhya-vrikshodbhāvāt phalāni*, fruits produced by pure trees.) — *Ud-bhava-kara*, *as*, *ā* or *i*, *am*, productive.

Ud-bhāra, *as*, *m*. production, generation; magnanimity.

Ud-bhāvana, *am*, *n*. passing over, inattention, neglect, disregard; saying, speaking.

Ud-bhāvayitṛi, *tā*, *trī*, *trī*, raising upwards, exalting, lifting up.

Ud-bhāvita, *as*, *ā*, *am*, neglected, disregarded; said, declared.

2. *ud-bhū*, *ūs*, *ūs*, *u*, Ved. having persistency, lasting.

Ud-bhūta, *as*, *ā*, *am*, born, produced; lofty, literally or figuratively; visible, perceptible, present. — *Ud-bhūta-rūpa*, *am*, *n*. visible shape or form.

Ud-bhūti, *is*, *f*. elevation, increase.

उद्भृ *ud-bhri*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bībharti*, -*bībhrite*, -*bhartum*, to carry off, bear away.

उद्भस *ud-bhyasa*, *as*, *ā*, *am*, Ved. raising, elevating.

उद्भ्रम् *ud-bhram*, cl. 1. 4. P. -*bhramati*, -*bhrāmyati*, -*bhramitum*, to move about in a wide space, wander, err.

Ud-bhrama, *as*, *m*. whirling, flourishing; regret; N. of a class of beings attending on Śiva.

Ud-bhramaṇa, *am*, *n*. moving or wandering about, ascending, rising.

Ud-bhrānta, *as*, *ā*, *am*, agitated, bewildered, distressed; whirled, flourished, waved (as a sword); (*am*), *n*. waving a sword.

Udbhrāntaka, *am*, *n*. rising into the air.

उद्भन *udman*, *a*, *n*. (fr. rt. *ud*), Ved. surging, flooding.

उद्य *udya*, *as*, *m*. a river; [cf. *uddhya*.]

उद्यत *ud-yat*, *an*, *atī*, *at* (fr. *ud-i*, q. v.), rising; (*an*), *m*. a star; N. of a mountain.

उद्यम् *ud-yam*, cl. 1. P. -*yaśchati*, -*yantum*, to raise, elevate, uplift, raise in a menacing manner;

to offer; to strive, be diligent: Intens. Ved. -*yamyami*, to raise.

Ud-yata, *as*, *ā*, *am*, raised, held up; active, persevering, labouring diligently and incessantly; trained, exercised, disciplined; eager, prepared, ready; (*as*), m. time (in music); a section, a chapter, the division of a book. — *Ud-yata-kārmuka*, *as*, *ā*, *am*, with raised bow. — *Ud-yata-gaḍa*, *as*, *ā*, *am*, with uplifted mace. — *Ud-yata-sūla*, *as*, *ā*, *am*, with raised spear. — *Ud-yata-sruḍ*, *k*, *k*, *k*, Ved. raising the ladle to offer a libation. — *Ud-yatāyudha* ('*ta-āy*'), *as*, *ā*, *am*, with uplifted weapon or weapons.

Ud-yatī, *is*, *f*, Ved. raising, elevation.

Ud-yantṛi, *tā*, *trī*, *trī*, raising, elevating.

Ud-yama, *as*, m. raising or lifting up, elevation; raising the hands for work, undertaking anything; strenuous and continued effort, exertion, perseverance. — *Ud-yama-bhanga*, *as*, m. breaking the efforts, discouragement, dissuasion; desisting. — *Ud-yama-bhṛit*, *t*, *t*, *t*, bearing or undergoing exertions.

Ud-yamuna, *am*, n. raising, elevation.

Ud-yamīn, *i*, *inī*, *i*, undertaking, persevering, making effort, active.

Ud-yamīyas, *ān*, *asī*, *as*, Ved. extending more widely; (Sāy.) excessively raising.

1. *ud-yamyā*, *as*, *ā*, *am*, requiring exertion.

2. *ud-yamyā*, ind. having lifted or taken up, having made exertion.

Ud-yāma, *as*, m. erecting, stretching out; a rope, cord.

उद्या *ud-yā*, cl. 2. P. -*yāti*, -*tum*, to go up or out, to rise, originate.

Ud-yāna, *am*, n. going out; walking out; a garden, a royal garden, a park; purpose, motive; N. of a country to the north of India. — *Ud-yāna-pāla*, *as*, m. a gardener; the master or owner or keeper of a garden. — *Ud-yāna-pālaka*, *as*, *ikā*, m. f. a gardener; superintendent or keeper of a garden. — *Ud-yāna-rak-ṣaka*, *as*, m. a keeper of a garden; a gardener.

Ud-yānaka, *am*, n. a garden, a park.

Ud-yāpana, *am*, n. bringing to a conclusion, finishing, performing, accomplishing.

Ud-yāpita, *as*, *ā*, *am*, brought to a conclusion, finished, accomplished.

उद्याय *ud-yāva*, *as*, in. (rt. 1. *yu*), mixing, joining.

उद्यास *ud-yāsa*, *as*, m. (rt. *yas*), Ved. exertion, effort.

उद्युज् *ud-yuj*, cl. 7. P. A. -*yunakti*, -*yunakte*, -*iyoktum*, to excite, incite, make active or quick, stimulate to exertion.

Ud-yukta, *as*, *ā*, *am*, zealously active, labouring for some desired end.

Ud-yoga, *as*, m. undertaking anything, exertion, perseverance, strenuous and continuous endeavour; active preparation. — *Ud-yoga-parvan*, *a*, n. title of the fifth book of the Mahābhārata. — *Ud-yoga-samartha*, *as*, *ā*, *am*, capable of exertion.

Ud-yogin, *i*, *inī*, *i*, active, laborious, persevering, energetic, one who makes effort.

उद्रा *udra*, *as*, m. (fr. 2. *ud*), a kind of aquatic animal, perhaps a crab, or an otter; (at the end of some compounds = *ulaka*) water; see *an-udra*. — *Udra-pāraka*, *as*, m., N. of a Nāga.

Udraka, *as*, m., N. of a Rishi.

Udrin, *i*, *inī*, *i*, Ved. springing (said of water), abounding in water.

उद्राङ्क *udraṅka* or *udranga*, *as*, m., N. of the town of Hariścandra, floating in the air; a town in general, = *dranga*.

उद्रथ *ud-ratha*, *as*, m. the pin of the axle of a carriage; a cock.

उद्राव *ud-rāva*, *as*, m. (fr. rt. *ru*), a loud noise.

उद्रिष् *ud-riṣ*, Pass. -*riṣyate*, to excel, increase, exceed, preponderate; to abound in: Caus. -*reḍyati*, -*yitum*, to cause to excel, augment.

Uil-rtkta, *as*, *ā*, *am*, increased, augmented; distinct; evident.

Uil-rika, *as*, m. excess, preponderance, increase, overplus, abundance, commencement; (*ā*), f. the plant Melia Sempervirens. — *Udrika-bhanga*, *as*, m. the stifling or discouraging a thing at the outset.

Udrekin, *i*, *inī*, *i*, (at the end of compounds) abounding in, giving preponderance.

उद्रुज् *ud-ruja*, *as*, *ā*, *am* (rt. *ruj*), destroy- ing, breaking down; undermining, rooting up.

उद्रोधन *ud-rodhana*, *am*, n. (rt. *rudh* = *ruh*), rising, growing.

उद्रत् *ud-rat*, *t*, f. (fr. 1. *ud*), Ved. elevation, a hill.

उद्रत्सर *ud-vatsara*, *as*, m. a year; (a wrong reading for *id-vatsara*, q. v.)

उद्रप् *ud-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vap- tum*, to pour out; to raise, elevate.

Ud-rapana, *am*, n. pouring out, shaking out.

Ud-rāpa, *as*, m. ejection; (in logic) non-existence of a subsequent resulting from the absence of an antecedent.

उद्रम् *ud-vam*, cl. 1. P. -*vamati*, -*mitum*, to throw up, eject, vomit.

Ud-vamāt, *an*, *antī*, *at*, casting up, vomiting.

Ud-vamana, *am*, n. ejecting, emitting, vomiting.

Ud-vānta, *as*, *ā*, *am*, vomited; (*as*), m. an elephant out of rut.

Ud-vānti, *is*, f. ejecting, vomiting.

उद्रयस् *ud-vayas*, *ās*, *as*, Ved. (perhaps) exciting or increasing the strength.

उद्रते *ud-varta*, &c. See *ud-vṛit* next col.

उद्रधन *ud-vardhana*, *am*, n. sly or suppressed laughter.

उद्रहित *ud-varhita*. See under *ud-vṛih*.

उद्रस् *ud-vas*, Caus. P. -*vāsayati*, -*yitum*, to cause to live away, to banish, expel.

1. *ud-vāna*, *as*, m. (for 2. see next col.), banishment, exile; abandonment, setting free; carrying out for slaughter, killing.

Ud-vānana, *am*, n. taking out of or away (from the fire); expelling, banishing; quitting, abandoning; taking out in order to kill, killing, slaughter.

Udvāsa, *as*, *ā*, *am*, relating to the killing of a sacrificial animal.

उद्रह् *ud-vah*, cl. 1. P. A. -*vahati*, -*te*, -*vo- dhum*, to carry out or away, elevate; to take or lead away; to bear up, raise up, elevate; to marry; to vomit (?) : Caus. P. -*vābayati*, -*yitum*, to cause to marry, to allow any one to expel his wife.

Ud-vaḥa, *as*, *ā*, *am*, carrying or leading up, carrying away, taking up or away; continuing, propagating; eminent, superior, best; (*as*), m. son, offspring; the fourth of the seven winds or courses of air, viz. that of the Nakshatras supporting these lunar constellations and causing their revolution; the vital air that conveys nourishment upwards; one of the seven tongues of fire; N. of a prince; (*ā*), f. a daughter.

Ud-vahāt, *an*, *antī*, *at*, upholding, supporting, bearing, containing; having, possessing, assuming.

Ud-vahana, *am*, n. lifting or bringing up; carrying; drawing; being carried on, riding; possessing; leading home, marrying.

Ud-vāba, *as*, m. bearing up, supporting, marriage, wedding. — *Udvāha-kurman*, *a*, n. the marriage ceremony. — *Udvāha-tatva*, *am*, n., N. of a work of Raghunandana on marriage ceremonies; [cf. *dvāha-tatva*.]

Ud-vāhana, *as*, *ā*, *am*, drawing up, that which raises or draws up; (*am*), n. lifting up; ploughing a field twice; anxiety, anxious regret; marriage; (*i*), f. a cord, rope; the small shell used as a coin, a cowrie.

Udvāhika, *as*, *ā*, *am*, relating to marriage, matrimonial.

Ud-vāhita, *as*, *ā*, *am*, raised, lifted or pulled up; eradicated.

Ud-vāhin, *i*, *inī*, *i*, what raises or draws up; who or what marries, relating to marriage; (*inī*), f. a rope.

Udvōdhu-kāma, *as*, *ā*, *am*, desirous of marrying.

उद्वाचन *ud-vācana*, *as*, *ā*, *am*, Ved. crying out (?).

उद्वादन *ud-vādana*, *am*, n. crying aloud.

उद्वाह *udvāna*, *as*, *ā*, *am* (probably a corrupt form), ejected, vomited; (*am*), n. ejecting, vomiting; a stove; [cf. *uddhāna*, *ud-dhāna*, *ud-vānta*.]

उद्वाप *ud-vāshpa*, *as*, *ā*, *am*, shedding tears. — *Udvāshpa-tva*, *am*, n. the act of shedding tears.

उद्रास 2. *ud-vāsa*, *as*, *ā*, *am*, or *ud-vāsas*, *ās*, *as*, one who has put off his clothes. (For 1. *ud-vāsa* see under *ud-vas*.)

उद्रिघुप् *ud-vi-ghush*, Caus. P. -*ghoshayati*, -*yitum*, to declare or proclaim aloud, to cause to declare aloud.

उद्रिज् *ud-vij*, cl. 6. A. (ep. also cl. 6. P. and cl. 1. P. A.) -*vijate*, -*ti*, -*vejati*, -*te*, -*vejitum*, to tremble, shake; to be agitated, grieved, or afflicted; to fear, be afraid of (with abl. or gen.); to grieve, afflict, frighten: Caus. P. -*vejayati*, -*yitum*, to terrify, frighten.

Ud-vigna, *as*, *ā*, *am*, sorrowful, anxious, grieving for an absent lover. — *Udvigna-titta*, *as*, *ā*, *am*, or *udvigna-manas*, *ās*, *as*, as, depressed in mind, sorrowful, anxious, distressed.

Ud-vijamāna, *as*, *ā*, *am*, agitated, afraid.

Ud-vega, *as*, *ā*, *am*, going swiftly, an express messenger, a runner, a courier, &c.; steady, composed, tranquil; ascending, mounting, going up or upwards; an ascetic whose arms by long habit continue always raised above the head; (*as*), m. trembling, waving, shaking; agitation, anxiety; regret, fear, distress occasioned by separation from a beloved object; admiration, astonishment; *udvegam kri*, to disturb, to be disturbed in mind; (*am*), n. the fruit of the Arca Faufel; the Arca nut, called betel nut because eaten with the betel leaf.

Udvegin, *i*, *inī*, *i*, causing anxiety or agitation of mind; suffering distress, anxious, unhappy.

Ud-vejaka, *as*, *ā*, *am*, agitating, distressing, annoying, causing pain or sorrow.

Ud-vejana, *as*, *ā*, *am*, causing to shake with terror, hurting the feelings; (*am*), n. shaking with terror, agitation, anxiety, affliction; infliction of pain, torture; regret, sorrowing for one absent. — *Udvejana-kura*, *as*, *ā* or *i*, *am*, inflicting pain, punishing, torturing, painful.

Udvejaniya, *as*, *ā*, *am*, causing terror or shaking (with gen. of the person).

Ud-vejita, *as*, *ā*, *am*, grieved, pained, afflicted.

उद्रोक्ष *ud-viksh* (*ud-vi-iksh*), cl. 1. A. -*vik- shate*, -*shitum*, to look up or upwards, view, look at, perceive; to examine, consider.

Ud-vikshana, *am*, n. looking up or upwards; seeing, looking at.

Ud-vikshya, ind. having looked upwards.

उद्रोञ्ज *ud-vij*, cl. 10. P. -*vi-jayati*, -*yitum*, to blow upon, blow towards; to fan upon.

उद्रृ *ud-rri*, cl. 5. 9. 1. P. A. -*rriyoti*, -*ṛute*, -*rriyāti*, -*ṛite*, -*varati*, -*te*, -*varitum* or -*ritum*, to elect, select, choose.

उद्रृण *ud-rriṇaṇa*, *am*, n. increase.

उद्रृत् *ud-rṛit*, cl. 1. A. -*vartate*, -*titum*, to go upwards, rise, ascend, swell; to be puffed up with pride, to be haughty: Caus. -*vartayati*, -*yitum*, to cause to come out, extirpate, eradicate, destroy.

Ud-varta, *as*, *ā*, *am*, superfluous, redundant, plentiful; left over as a remainder; (*as*), m. a remainder, a surplus.

Ud-vartaka, *as*, *ā*, *am*, causing to rise, increasing; rubbing and cleaning the body, who or what does so; (*as*), *m.* a mathematical term, the quantity assumed for the purpose of the operation.

Ud-vartana, *am*, *n.* going up, rising, ascending; prosperity, elevation; springing up of plants or grain &c.; drawing out metal, laminating, wire drawing; grinding, pounding; rubbing or kneading the body; rubbing and cleaning it with fragrant unguents; the unguents used for that purpose or to relieve pains in the limbs &c.; bad behaviour, bad conduct.

Ud-vartita, *as*, *ā*, *am*, risen, elevated; sprung up, drawn out; perfumed, scented, rubbed, kneaded, shampooed.

Ud-vṛtta, *as*, *ā*, *am*, raised, elevated; exalted, prosperous; vomited up; left as a remainder; ill-conducted, ill-mannered.

उद्वृह *ud-vṛhi*, cl. 6. P. *-vṛhati*, *-vṛhitum* or *-vṛdhum*, to raise up, elevate; to draw up, pull out by the roots, eradicate.

Ud-vṛhita, *as*, *ā*, *am*, raised, drawn or lifted up, eradicated.

उद्वेग *ud-rega*. See under *ud-rig*, p. 158.

उद्वेदि *ud-vedi*, *is*, *is*, *i*, furnished with an elevated altar.

उद्वेप *ud-rep*, cl. 1. A. *-repate*, *-pitum*, to tremble, to be agitated.

उद्वेल *ud-vela*, *as*, *ā*, *am*, overflowing its banks (as a river).

उद्वेलित *ud-vellita*, *as*, *ā*, *am*, tossed up.

उद्वेष्ट *ud-veshta*, *as*, *ā*, *am*, investing, enveloping, surrounding; (*as*), *m.* surrounding, enclosing; investing a town, besieging or surrounding it.

Ud-veshtana, *am*, *n.* the act of surrounding; oppressing; an enclosure; pain in the back of the body; (*hrīdayadveshtana*, convulsive pain in the heart); (*as*, *ā*, *am*), unbound, unfettered, freed from bonds or ties.

Ud-veshtāniya, *as*, *ā*, *am*, to be unbound or unfettered.

Ud-veshṭita, *as*, *ā*, *am*, surrounded, invested, enclosed.

उधस् *udhas*, *as*, *n.* an udder. See *ūdhas*.

उध्या *udhya*, *as*, *m.*, *N.* of a river.

उध्रस् *udhras* (another form of *rt. dhras*, *q.v.*), cl. 9. 10. P. *udhrasṇāti*, *udhrāsati*, to glean or gather by little at a time; to throw or cast upwards.

उद् *und*. See 2. *ud*, p. 153.

Undana, *am*, *n.* moistening.

Unna, *as*, *ā*, *am*, wetted, wet, moist; kind, humane.

उन्दरु *undaru*, *us*, or *undura*, *as*, or *unduru*, *us*, *m.* a rat. — *Unduru-karṇikā* or *unduru-karṇi*, *f.* the plant *Salvinia cucullata*.

उन्नट *un-naṭ* (*ud-naṭ*), Caus. P. *-nāṭayati*, *-yitum*, to play a trick upon (with gen.).

उन्नत *un-nata*. See *un-nam* below.

उन्नद् *un-nad* (*ud-nad*), cl. 1. P. *-nadati*, *-ditum*, to cry out, sound, roar.

Un-nāda, *as*, *m.* crying out, humming, chirping.

उन्नम् *un-nam* (*ud-nam*), cl. 1. P. *-namati*, *-nantum*, to rise, ascend; to bend up, raise, elevate, erect; Caus. P. *-namayati*, *-yitum*, to bend upwards, raise, erect.

Un-nata, *as*, *ā*, *am*, raised, held or lifted up; high, tall; projecting, plump, full; great, eminent; (*as*), *m.* a boa (*aja-gara*); *N.* of a Buddha; (*am*), *n.* elevation, ascension. — *Unnata-śaraṇa*, *as*, *ā*, *am*,

with uplifted paws, rampant. — *Unnata-tva*, *am*, *n.* height, sublimity, majesty. — *Unnata-nābhi*, *is*, *is*, *i*, having a projecting navel, i. e. corpulent. — *Unnata-śiras*, *as*, *ā*, *as*, holding up the head, carrying the head high; with head upraised. — *Unnatānata* (*ṭa-ān*), *as*, *ā*, *am*, elevated and depressed, uneven, undulating, wavy.

Un-nati, *is*, *f.* elevation, height; rising, ascending; increase, advancement, prosperity; *N.* of a daughter of Dakṣa and wife of Dharmā; the wife of Garuḍa. — *Unnati-mat*, *ān*, *ati*, *at*, elevated, projecting, plump; high, sublime. — *Unnatīśa* (*ṭi-īśa*), *as*, *m.* a *N.* of Garuḍa.

Un-namanu, *am*, *n.* bending upwards, raising, lifting up.

Un-namayya, *ind.* having raised.

Un-namita, *as*, *ā*, *am*, raised, elevated, lifted or pulled up; heightened, increased.

Un-namra, *as*, *ā*, *am*, erect, upright, elevated, lofty, high. — *Unnamra-tā*, *f.* erectness, uprightness (of the body).

Un-nāma, *as*, *m.* bending upwards, raising, lifting up.

उन्नय *un-naya*. See under 1. *un-ni* below.

उन्नयनपङ्क्ति *un-nayana-pankti*, *is*, *is*, *i*, having the line of the eyelids uplifted.

उन्नस् *un-nasa* (*ud-nas*), *as*, *ā*, *am*, having a prominent nose.

उन्नह *un-nah* (*ud-nah*), cl. 4. P. *-nahyati*, *-naddhum*, to tie up, bind up.

Un-naddha, *as*, *ā*, *am*, tied up; swelled, increased; unbound.

Un-nāha, *as*, *m.* sour gruel made from the fermentation of rice.

उन्नाभ *un-nābha*, *as*, *m.* (fr. *ud* + *nābhi*), *N.* of a prince.

उन्नद्रु *un-nidra* (*ud-n*), *as*, *ā*, *am*, sleepless, awake; expanded as a flower; budded, blown; shining (as the moon, supposed to be awake when others are asleep). — *Unnidra-tā*, *f.* sleeplessness.

उन्नी 1. *un-nī* (*ud-nī*), cl. 1. P. *-nayati*, *-netum*, to lead upwards or up, bring up; to set up, erect; to bring out of, free from, help, rescue, redeem; to draw up (as water); to lead away; to stroke, smooth; to lead out; press out, extract; to find out, ascertain by inference, infer; lead off (in singing); Desid. A. *-ninīshate*, to intend or wish to lead out &c.

Un-naya, *as*, *m.* raising, elevating, hoisting, leading upwards; analogy, resemblance, consequence.

Un-nayana, *am*, *n.* raising, elevating, lifting up; taking out of, drawing water; the vessel out of which a fluid is taken; leading away; making straight, smoothing; deliberation, discussion, logic, reasoning, inference.

Un-nāya, *as*, *m.* raising, elevating.

Un-nāyaka, *as*, *ā*, *am*, what raises; what leads to an inference or conclusion.

2. *un-nī*, *is*, *is*, *i*, bringing or leading upwards.

Un-nīta, *as*, *ā*, *am*, led up, led away, inferred.

Un-netri, *tā*, *m.* one who pours a fluid out of one vessel into another, especially the priest who pours the Soma juice into the cups.

Unnetra, *am*, *n.* the office of the Unnetri.

Un-neya, *as*, *ā*, *am*, to be inferred, to be ascertained by analogy.

उन्मज्ज *un-majj* (*ud-m*), cl. 6. P. *-majjati*, *-manktum*, to emerge; Caus. *-majjayati*, *-yitum*, to cause to emerge.

Un-majjana, *as*, *m.*, *N.* of an attendant of Śiva.

उन्मत्त *un-matta*. See *un-mad* next col.

उन्मथ *un-math* or *un-manth* (*ud-m*), cl. 1. 9. P. *-mathati* or *-manthati*, *-mathnāti*, *-manthitum*, to shake up, disturb, excite; to shake, tear, or cut off; to strike, kill.

Un-mathana, *am*, *n.* shaking off, throwing off or down, slaughter.

Un-mathita, *as*, *ā*, *am*, shaken, agitated.

Un-mantha, *as*, *m.* agitation; killing, slaughter; a disease of the outer ear.

Un-manthaka, *as*, *ā*, *am*, shaking up or off, agitating, stirring; throbbing, beating; (*as*), *m.* inflammation of the outer ear.

Un-manthana, *am*, *n.* the act of shaking or agitating; hurting, killing; probing, stirring a weapon &c. lodged in the body.

Un-manthita, *as*, *ā*, *am*, shaken up, moved, agitated, distressed.

Un-mātha, *as*, *ā*, *am*, destroying, killing; (*as*), *m.* shaking; killing, slaughter; a snare or trap.

Un-māthin, *i*, *inī*, *i*, shaking, agitating.

उन्मद् *un-mad* (*ud-m*), cl. 4. P. *-mādyati*, *-maditum*, to be or become mad; Caus. P. *-madayati* or *-mādayati*, *-yitum*, to madden, inebriate, render drunk.

Un-matta, *as*, *ā*, *am*, insane, frantic, mad; drunk, intoxicated; (*as*), *m.* the thorn-apple, *Datura Metel* and *Fastuosa*; another tree, *Pterospermum Acerifolium*; *N.* of a Rakṣas. — *Unmatta-kīrti*, *is*, *m.* an epithet of Śiva. — *Unmatta-gaṇa*, *am*, *n.*, *N.* of a region ('where the Gaṅgā roars'). — *Unmattu-tā*, *f.* or *unmatta-tva*, *am*, *n.* insanity, intoxication.

— *Unmatta-darsana* or *unmatta-rūpa*, *as*, *ā*, *am*, maniac-like, mad. — *Unmatta-pralapita*, *as*, *ā*, *am*, spoken in drunkenness or madness. — *Unmatta-bhairava-tantra*, *am*, *n.*, *N.* of a Tantra. — *Unmatta-lirgin*, *i*, *inī*, *i*, feigning madness. — *Unmatta-vat*, *ind.* like one mad, as if mad, like a maniac. — *Unmatta-veśa*, *as*, *m.* an epithet of Śiva. — *Unmattā-vanti* (*ṭa-av*), *is*, *m.*, *N.* of a prince.

Unmattaka, *as*, *ā*, *am*, insane, mad; drunk.

Un-māda, *as*, *ā*, *am*, mad, furious, extravagant; drunk, intoxicated; (*as*), *m.* insanity, either morbid or as the effect of temporary excitement, intoxication, ecstasy.

Un-madana, *as*, *ā*, *am*, inflamed with love.

Un-madishyū, *us*, *us*, *u*, mad, insane, crazed, intoxicated; in rut (as an elephant).

Un-māda, *as*, *ā*, *am*, mad, insane, extravagant; (*as*), *m.* madness, extravagance; (in medicine) mania. — *Unmāda-vat*, *ān*, *ati*, *at*, mad, insane, wild, extravagant.

Un-mādana, *as*, *ā*, *am*, maddening, exciting, intoxicating; (*as*), *m.* one of the five arrows of the god of love.

Unmādn, *i*, *inī*, *i*, mad, intoxicated; (*nī*), *f.*, *N.* of a princess.

Un-māduka, *as*, *ā*, *am*, Ved. fond of drinking.

उन्मनस् *un-manas*, *ās*, *ās*, *as*, or *un-manaska* (*ud-ma*), *as*, *ā*, *am*, excited or disturbed in mind, perplexed, disturbed; regretting, missing, repining for a lost or departed friend.

Unmanāya, *nom.* A. *unmanāyate*, *-yitum*, to become excited or disturbed in mind, to repine.

Unmani-kṛi, cl. 8. P. *-karoti*, *-kartum*, to make excited, to excite, disturb.

Unmani-bhū, cl. 1. P. *-bhavati*, *-vitum*, to become disturbed in mind, to repine.

उन्मयूख *un-mayūkha* (*ud-m*), *as*, *ā*, *am*, shining, radiant.

उन्मर्दन *un-mardana*, *am*, *n.* (fr. *rt.* *mṛid* with *ud*), rubbing off, rubbing; a fragrant essence used for this purpose.

उन्मा *un-mā*, *f.* (fr. *rt.* *mā* with *ud*), Ved. a measure.

Un-māna, *am*, *n.* a measure of size or quantity; price.

Un-mīta, *as*, *ā*, *am*, meted, measured.

Un-mīti, *is*, *f.* measure, price.

Un-meya, *as*, *ā*, *am*, to be weighed, what is weighed; (*am*), *n.* weight.

उन्मार्ग *un-mārga* (*ud-m*), *as*, *ā*, *am*, *m.f.* *n.*

a wrong road, deviation from the right way, improper conduct, an evil course, error. — *Unmārga-gata*, *as*, *ā*, *am*, erred, erred, going wrong. — *Unmārga-gamanā*, *am*, *n*, going on a wrong road, following evil courses. — *Unmārga-gāmin*, *i*, *īnī*, *ī*, or *unmārga-vartin*, *i*, *īnī*, *ī*, going wrong, erring, following evil courses; taking a wrong road. — *Unmārga-jala-rāhin*, *i*, *īnī*, *ī*, carrying its waters on a wrong way.

Unmārgin, *i*, *īnī*, *ī*, going astray, finding an outlet.

उन्मार्जन *un-mārjana*. See *un-mṛij* below.

उन्मिश्र *un-miśra* (*ud-m°*), *as*, *ā*, *am*, mixed with, variegated.

उन्मिष *un-miṣ* (*ud-miṣ*), cl. 6. P. *-miṣati*, *-miṣitum*, to open the eyes.

Un-miṣa, *as*, *m*, opening the eyes.

Un-miṣat, *an*, *atī* or *anti*, *at*, opening the eyes, drawing up the eyelids, looking at, seeing.

Un-miṣkita, *as*, *ā*, *am*, opened (as the eye); blown as a flower.

Un-miṣa, *as*, *n*, opening the eyes, looking at; winking, twinkling or upward motion of the eyelids; blowing or blossoming of a flower; awaking, becoming visible.

Un-miṣaṇa, *am*, *n*, awaking, becoming visible.

उन्मील *un-mīl* (*ad-mīl*), cl. 1. P. *-mīlati*, *-mīlitum*, to open the eyes; to open; to expand, be diffused: Caus. P. *-mīlayati*, *-yitum*, to open.

Un-mīla, *as*, *m*, opening of the eyes, awaking, becoming visible.

Un-mīlana, *am*, *n*, winking, twinkling, opening of the eye; awaking, becoming visible; blowing, expanding.

Un-mīlita, *as*, *ā*, *am*, opened (as the eyes); blown as a flower; (*am*), *n*, unconcealed or open reference or allusion (to anything, in rhetoric).

उन्मुख *un-mukha* (*ud-m°*), *as*, *ī*, *am*, raising the face, looking at; waiting for, expecting; near to; (*as*), *m*, *N*, of an antelope (in the *Hari-vagśa*, in former births a hunter and a Brāhman). — *Unmukha-tā*, *f*, the state of one whose face is raised; state of watching or expectancy.

उन्मुखर *un-mukhara* (*ud-m°*), *as*, *ā*, *am*, loud-sounding, noisy.

उन्मुच *un-muṣ*, cl. 6. P. A. *-muṇṇati*, *-te*, *-muktum*, to unfasten, pull off; take off (clothes &c.); to loosen, liberate; to elevate, raise: Caus. P. *-moṣayati*, *-yitum*, to loosen, deliver.

Un-muṣa, *as*, *m*, *N*, of a nian.

Un-moṣana, *am*, *n*, unfastening, loosening.

उन्मुद् *un-mudra* (*ud-m°*), *as*, *ā*, *am*, unsealed, opened; blown as a flower.

उन्मूल *un-mūla* (*ud-m°*), *as*, *ā*, *am*, eradicated, pulled up by the root.

Un-mūlana, *am*, *n*, eradicating, pulling up by the roots; destroying.

Unmūlaya, *nom*, P. *unmūlayati*, *-yitum*, to eradicate, pull up by the roots; to extirpate, destroy.

Un-mūlita, *as*, *ā*, *am*, eradicated, pulled up by the roots; destroyed.

उन्मृज *un-mṛij* (*ud-m°*), cl. 2. P. *-mārṣṭi*, *-mārṣitum* or *-mārṣṭum*, to rub off, wipe off; efface; blot out.

Un-mārjana, *as*, *ā*, *am*, rubbing or wiping off.

Unmṛijāvamṛijā (*°ja-av°*), *f*, repeatedly rubbing up and down.

Un-mṛiṣṭa, *as*, *ā*, *am*, worn off, blotted out, effaced.

उन्मृष *un-mṛiṣya*, *as*, *ā*, *am* (rt. *mṛiṣ* with *ul*), Ved. to be reached, to be touched.

उन्मेदा *un-medā*, *f*, (fr. rt. *mid* with *ud*), corpulence, fatness.

उप *upa*, a prefix to verbs and nouns (ex-

pressing) towards, near to (opposed to *apa*, away), by the side of, with, together with, under, down (e.g. *upagam*, to go near, undergo; *upa-gamana*, approaching. In the Veda the verb has sometimes to be supplied from the context, and sometimes *upa* is placed after the verb with which it ought to have been compounded, e.g. *āyayur upa = upāyayuh*, they approached).

(As unconnected with verbs and prefixed to nouns *upa* expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority (e.g. *upa-kanishṭhikā*, the finger next to the little finger; *upa-purāṇam*, a secondary or subordinate Purāṇa; *upa-daśa*, nearly ten); sometimes forming with the nouns to which it is prefixed compound adverbs (e.g. *upa-mūlam*, at the root; *upa-pūrva-rātram*, towards the beginning of night; *upa-kūpe*, near a well), which adverbs lose their adverbial terminations if they are again compounded with nouns (e.g. *upakūpa-jalāśaya*, a reservoir in the neighbourhood of a well). Prefixed to proper names *upa* may express in classical literature 'a younger brother' (e.g. *Upendra*, 'the younger brother of Indra'), and in Buddhist literature 'a son.'

(As a separable adverb *upa* rarely expresses) thereto, further, moreover (e.g. *tatra upa brahma yo veda*, who further knows the Veda).

(As a separable preposition with locative) near to, towards, in the direction of, under, below (e.g. *upa āśāḥ*, towards the regions); near to, at, on, upon; at the time of, upon, up to, in, above (with loc., e.g. *upa sānuṣu*, on the tops of the mountains); with, together with, at the same time with, according to (with inst., e.g. *upa dharmabhiḥ*, according to the rules of duty).

Besides the meanings given above *upa* is said to imply disease, extinction; ornament; command; reproof; undertaking; giving; killing; diffusing; wish; power; effort; resemblance, &c.; [cf. Gr. *ὑπὸ*; Lat. *sub*; Goth. *ap*; Old Germ. *oba*; Mod. Germ. *ob* in *obdach*, *obliegen*, &c.]

Upaka, *as*, *m*, a diminutive of all proper names beginning with *upa*.

उप-ञ्च *upa-ṛi*. See *upār*.

उपकक्ष *upa-kaksha*, *as*, *ā*, *am*, Ved. reaching to the shoulder.

उपकण्ठम् *upa-kaṇṭham*, *ind*, upon the neck, near the throat; in the proximity of; (*am*), *n*, proximity, neighbourhood, contiguous space; space near a village or its boundary; one of a horse's paces; (*as*, *ā*, *am*), near, proximate.

उपकथा *upa-kathā*, *f*, a short story, tale.

उपकनिष्ठिका *upa-kanishṭhikā*, *f*, the last finger but one; the finger next to the little finger.

उपकन्यापुरम् *upa-kanyāpuram*, *ind*, near the women's apartments.

उपकरण, उपकार, &c. See *upa-kṛi* next col.

उपकर्णम् *upa-karṇam*, *ind*, close to the ear, into the ear, (whispered &c.)

Upakarṇikā, *f*, what goes from ear to ear, rumour, report.

उपकल्पन *upa-kalpana*. See *upa-kṛi*, p. 161.

उपकान्तम् *upa-kāntam*, *ind*, near a friend.

उपकाल *upa-kāla*, *as*, *m*, *N*, of a king of the Nāgas.

उपकिरण *upa-kiraṇa*. See *upa-kṛi* next col.

उपकीचक *upa-kīcaka*, *as*, *m*, *n* relation or follower of the Kīcakas.

उपकुञ्चि *upa-kunṭi*, *is*, or *upa-kunṭikā*, *f*, the plant *Nigella Indica*; small cardamoms.

उपकुम्भ *upa-kumbha*, *as*, *ā*, *am*, near, proximate; solitary, lonely, retired; (*am*), *ind*, near the water-jar.

उपकुर्वी *upa-kurvāna*. See *upa-kṛi* below.

उपकुल्या *upa-kulyā*, *f*, the plant *Piper Longum*; a canal, a trench, a ditch.

उपकुश *upa-kaśa*, *as*, *m*, gum-boil; *N*, of a Cakravartin, a son of Kuśa.

उपकूञ् *upa-kūj*, cl. 1. P. *-kūjati*, *-jīlam*, to fill with cooing, to make resonant.

Upa-kūjita, *as*, *ā*, *am*, made to resound (with cooing).

उपकूपे *upa-kūpe*, *ind*, near a well; (*am*), *n*, a well (?). — *Upakūpa-jalāśaya*, *as*, *m*, a trough near a well for watering cattle.

उपकूलम् *upa-kūlam*, *ind*, on the shore.

Upakūlaka, *as*, *m*, *N*, of a man.

उपक् *upa-kṛi*, cl. 5. 8. P. A. *-kṛiṇoti*, *-ṇute*, *-karoti*, *-kurute*, *-kartum*, to place or bring near, to furnish with, provide; to assist, serve; favour, benefit; to foster, take care of; to serve, render homage to (with acc.); to undertake, begin, set about anything (with dat.); to place under, subdue; *upa-s-kṛi* (*s* inserted) A. to add, supply; to furnish with; to elaborate, prepare, furnish with anything beautiful, to adorn, ornament; to care for, take care of (with acc.); to furnish badly, deform; corrupt; to bring together.

Upa-karaṇa, *am*, *n*, doing anything for another, doing a service or favour, helping, assisting; instrument, implement, machine, engine, apparatus, paraphernalia, as the vessels and offerings at a sacrifice; anything added over and above, contribution, expedient, means of subsistence, anything supporting life; object of art or science, fabricating, composing, &c.; the insignia of royalty; the attendants of a king. — *Upakaraṇa-vat*, *an*, *atī*, *at*, furnished with means, instruments or implements, competent to do anything.

Upa-karṭṛi, *tā*, *trī*, *tri*, doing one a favour, assisting, befriending, one who helps or befriends.

Upa-kāra, *as*, *m*, help, assistance, benefit, service, favour, use, advantage, (*upakāre vṛit*, to be of service to another); preparation, ornament, garlands suspended at gateways as an embellishment on festivals, a flower &c.; (*ī*), *f*, a royal tent, a palace, a caravansera. — *Upakāra-para*, *as*, *ā*, *am*, beneficent, diligent in doing good. — *Upakārapākārau* (*°ra-av°*), *m*, *du*, kindness and injury.

Upa-kāraka, *as*, *ikā*, *am*, doing a service or favour, assisting, protecting, befriending; (*ikā*), *f*, a protectress, a female assistant; a palace, a caravansera; a kind of cake. — *Upakāraka-tra*, *am*, *n*, assistance, protection.

Upa-kārin, *i*, *īnī*, *ī*, helping, assisting, doing one a favour, a benefactor; subsidiary, subservient; (often used in comp., e.g. *paropakārīn*, helping others.) — *Upakāri-tā*, *f*, or *upakāri-tva*, *am*, *n*, aid, succour, protection.

Upa-kārya, *as*, *ā*, *am*, deserving assistance or favour; to be assisted; (*ā*), *f*, a king's house, a palace, a caravansera; a royal tent.

Upa-kurvāna, *as*, *m*, a Brāhman when passing from the state of a pupil (*Brahma-čārin*) to that of a householder (*Grtha-stha*).

Upa-kṛita, *as*, *ā*, *am*, assisted, benefited; rendered as assistance, done kindly or beneficently; (*am*), *n*, a favour, a benefit.

Upa-kṛiti, *is*, *f*, aid, assistance, favour, kindness. *Upa-kṛitīn*, *i*, *īnī*, *ī*, or *upakṛitī-nat*, *an*, *atī*, *at*, one who has done a favour to any body.

Upa-kṛiyā, *f*, service, favour.

उपकृत् *upa-kṛit*, cl. 6. P. *-kṛintati*, *-karti-tum*, to trim, clip off, carp at.

उपकृष *upa-kṛiṣ*, cl. 1. P. *-karṣhati*, *-karṣhum* or *-krāṣṭum*, to draw towards, take; to take away, remove, set aside.

उपक् *upa-kṛi*, cl. 6. P. *-kirati*, *-karitum* or *-ṇitum*, to scatter or throw down, to scatter upon,

pour upon, besprinkle, bestrew. — *Upa-s-kṛi*, to cut up, split, hurt.

Upa-kīraṇa, *am*, n. scattering or throwing over, covering up (with earth &c.), burying.

Upa-kīraṇa, *as*, *ā*, *am*, besprinkled, strewed with, covered.

उपकल्प *upa-klp*, cl. 1. A. -*kalpate*, -*kalpitum* or -*kalptum*, to be fit for; to be ready at hand; to serve as, lead to (with dat.); to take shape or form, become, be: Caus. -*kalpayati*, -*yitum*, to prepare, make ready, equip; to bring near, to fetch; to allot, assign; to set up, exhibit; to render (homage), to communicate; to assume.

Upa-kalpana, *am*, *ā*, n. f. preparation, preparing articles of food, medicine, &c.; fabricating, making, substituting.

Upa-kalpita, *as*, *ā*, *am*, prepared, made; secondary, substituted.

Upa-kṛipta, *as*, *ā*, *am*, brought near, at hand, ready, prepared, equipped, adapted, fitted for; formed, produced.

उपकोशा *upa-kośā*, f., N. of a daughter of Upa-varsha and wife of Vararuci.

उपकोसल *upa-kosala*, *as*, m., N. of a man.

उपक्रम *upa-kram*, cl. 1. P. A., 4. P. -*krāmati*, -*kramate* (ep. also -*krāmate*), -*krāmyati*, -*kramitum*, to go near, approach, come to; to go against, attack; to step over, stride; to approach with any object, have recourse to, to undertake, begin, set about (with acc. or dat. or inf.), to treat, act towards, attend on (as a physician).

Upa-krantri, *tā*, *trī*, *tri*, a beginner, one who undertakes.

Upa-krama, *as*, m. going near to, approach; undertaking; commencement, beginning; enterprise, planning, original conception, plan; what leads to any result, a means, an expedient, a stratagem, exploit; attendance (on a patient), treatment, practice of medicine, application of remedies, physicking; a particular ceremony preparatory to reading the Vedas; trying the fidelity &c. of a counsellor or friend; retreating from flight, retreat (?).

Upa-kramaya, *am*, n. approaching, undertaking, attendance (on a patient), treatment.

Upakramaniya, *as*, *ā*, *am*, to be gone to, to be approached, to be commenced or undertaken; relating to the attendance (on a patient).

Upa-kramitavya, *as*, *ā*, *am*, to be undertaken, to be commenced.

Upa-kramitri, *tā*, *trī*, *tri*, one who begins &c.

Upa-kṛmiya, *as*, *ā*, *am*, to be attended, to be treated.

उपक्रो *upa-kṛi*, cl. 9. P. A. -*kṛiṇāti*, -*ṇīte*, -*kṛetum*, to purchase.

Upa-kṛiṇa, ind. having bought or purchased.

उपक्रोड *upa-kṛiḍ*, cl. 1. P. (ep. also A.) -*kṛiḍati*, -*te*, -*ḍitum*, to approach playing, play around.

Upa-kṛiḍā, f. place for playing, play-ground.

उपक्रुष *upa-kṛuṣya*, ind. (rt. *kṛuṣ*), chiding, blaming, affecting to be angry.

Upa-krośa, *as*, m. censure, reproach.

Upa-krośana, *am*, n. censuring, blaming.

Upa-krośtri, *tā*, m. a censurer, a reprover; an ass (which brays).

उपक्रण *upa-kvaṇa*, *as*, m. (rt. *kvaṇ*), the sound of a lute.

उपक्रम *upa-kvasa*, *as*, m., Ved. a kind of worm or insect.

उपक्षर *upa-kshar*, cl. 1. P. (ep. also A.) -*ksharati*, -*te*, -*ritum*, Ved. -*radhyai*, to flow or stream towards.

उपक्षि 1. *upa-kshi*, Pass. -*kshiyate*, to waste away, decay, be consumed, be exhausted, disappear.

Upa-kshaya, *as*, m. waste, decay, loss, expenditure, outlay.

Upa-kshīya, *as*, *ā*, *am*, decayed, exhausted, consumed, disappeared.

उपक्षि 2. *upa-kshi*, cl. 2. 6. P. -*ksheti*, -*kshiyati*, -*kshetum*, to stay or dwell near or at (with acc.).

Upa-kshil, *t*, *l*, *t*, Ved. dwelling near; clinging to, attached to.

Upa-kshetri, *tā*, *trī*, *tri*, Ved. one who dwells near, attached to, a follower; (Sāy.) one who approaches.

उपक्षिप *upa-kship*, cl. 6. P. A., 4. P. -*kshipati*, -*te*, -*kshipyati*, -*kshiptum*, to throw at, hurl against; to throw down; to strike with words, insult, accuse, insinuate, charge with (a crime).

Upa-kshēpa, *as*, m. throwing at, mention, allusion, threatening; poetical or figurative style in composition.

Upa-kshēpaṇa, *am*, n. throwing down, casting down, accusing.

उपस्था *upa-khyā*, cl. 2. P., Ved. -*khyāti*, -*tum*, to see.

उपगण *upa-gaṇa*, *as*, *ā*, *am*, constituting a small or subordinate class; (*as*), m. a small or inferior class; a small number less than a troop; N. of a man.

उपगन्ध *upa-gandha*, *as*, m. perfume, scent.

उपगम् *upa-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go near to, come towards, approach, arrive at, visit, reach, attain; to come upon, attack; to occur, happen, present itself; to undertake, begin; to approach a woman (for intercourse); to enter any state or relation, undergo; suffer, participate in, make choice of; to admit, agree to, allow, confess: Caus. -*gamayati*, -*yitum*, to cause to come near or approach: Desid. -*jigamishati*, to wish to approach, desire to go.

Upa-ga, *as*, *ā*, *am*, (at the end of a compound) approaching, following, joining; receiving.

Upa-gata, *as*, *ā*, *am*, gone to, met, approached, near at hand, approximate, arrived, occurred, happened, attained, obtained; undergone, experienced; become; furnished with; promised, agreed; feeling, suffering, entertaining; passed away, dead; (*am*), n. receipt, acquittance. — *Upagata-vat*, *ān*, *atī*, *at*, going to, having gone to or approached; possessing; feeling, suffering (as sorrow &c.); promising.

Upa-gati, *is*, f. going near, approach; undergoing.

Upa-gama, *as*, m. approach, approximation, coming to; obtaining; having; acquaintance, society, intercourse (as of the sexes); undergoing; suffering, feeling; agreement, promise; a particular high number.

Upa-gamana, *am*, n. coming to, obtaining; undertaking, addicting one's self to.

1. *upa-gamya*, *as*, *ā*, *am*, approachable, to be approached, attainable.

2. *upa-gamya* or *upa-gatya*, ind. having approached.

Upa-gamin, *i*, *tnī*, *i*, coming near, approaching.

उपगहन *upa-gahana*, *as*, m., N. of a Ṛishi.

उपगा 1. *upa-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go near to, arrive at, come into, undergo.

उपगाह *upa-gāh*, cl. 1. A. -*gāhate*, -*gāhitum* or -*gādhum*, to penetrate, force one's way into.

उपगिरम् *upa-giram*, ind. at a mountain.

Upa-giri, *is*, m. a country near a mountain; (*i*), ind. near a mountain.

उपगु *upa-gu*, *us*, m. (fr. *upa* and *go*), N. of a prince; (*u*), ind. near a cow.

उपगुप्त *upa-gupta*, *as*, *ā*, *am*, hidden, concealed; (*as*), m., N. of a man, the son of Gupta.

— *Upagupta-vitta*, *as*, *ā*, *am*, of concealed resources.

उपगुरु *upa-guru*, *us*, m. an assistant teacher; N. of a prince; (a various reading has *upa-gu*.)

उपगुह *upa-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum* or -*goḍhum*, to hide, cover, conceal, clasp, embrace.

Upa-gūḍha, *as*, *ā*, *am*, hidden, concealed; lulled, suppressed; embraced; (*am*), n. an embrace. — *Upa-gūḍha-vat*, *ān*, *atī*, *at*, one who has embraced.

Upa-gūḥana, *am*, n. hiding, concealing; embracing, an embrace; astonishment, surprise.

Upa-gohya, *as*, m. a kind of fire considered as impure (and therefore to be hidden).

उपगृ 1. *upa-grī*, cl. 9. P. A., Ved. -*grīṇāti*, -*ṇīte*, -*garitum* or -*ritum*, to call out to, invoke with hymns of praise; to approach with praise (with acc. of the person).

उपगृ 2. *upa-grī*, cl. 6. P. -*girati* or -*gilati*, -*garitum*, -*lītum* or -*ritum*, -*lītum*, to swallow down.

उपगै *upa-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing to any one (with dat. or acc.), to join in singing; to sing before any one (with acc.); to fill with song, praise in song, sing, celebrate.

2. *upa-gā*, f. accompaniment of a song.

Upa-gātri, *tā*, m. one who accompanies the song or recitation of the Udgātri priest, a chorister.

Upa-gīta, *as*, *ā*, *am*, celebrated, proclaimed, sung by bards &c.

Upa-gītī, *is*, f. a variety of the Āryā metre, a stanza of four lines, containing twice 12 + 15 syllabic instants.

Upa-gīya, ind. having sung, having celebrated.

Upa-gīyamāna, *as*, *ā*, *am*, being celebrated.

Upa-gīya, *as*, *ā*, *am*, to be sung or celebrated.

उपग्रन्थ *upa-granth*, cl. 9. 1. 10. P. -*grathnāti*, -*granthati*, -*granthayati*, -*granthitum*, -*yi-tum*, to intertwine or wind round.

Upa-grantha, *as*, m. title of a writing or of a class of writings.

उपग्रस् *upa-gras*, cl. 1. P. A. -*grasati*, -*te*, -*grastum*, to swallow down, devour; to eclipse.

उपग्रह *upa-grah*, cl. 9. P. A. -*grīhṇāti*, -*ṇīte* (Ved. -*grībhṇāti*, -*ṇīte*), -*grahitum*, to collect (a fluid by holding one vessel under another), to hold under; to seize from below; to seize, take possession of, take, obtain; to subdue, become master of; to bring near to (one's self), take as one's ally, conciliate, make favourable; to conceive with one's mind (*dhiyā*); to decide, to determine; to accept, approve.

Upa-graha, *as*, m. seizure, confinement; a prisoner; subjoining, annexing; making favourable, appeasing, favour, encouragement, assistance; peace purchased by the cession of everything; the voice or pada of a verb; a heap of Kuśa grass; the presiding spirit or cause directing a planet's motion; (with *upa* implying inferiority) a minor planet or any heavenly body of a secondary kind, as a comet, a meteor, a falling star, &c.

Upa-grahāṇa, *am*, n. holding up, seizing from below; the taking any one prisoner, seizure, capture, taking, supporting, forwarding, promoting; holy study, reading the Vedas after initiation.

Upa-grāha, *as*, m. oblation, present, (what is accepted.)

Upa-grāhya, *as*, *am*, m. n. a present, an offering to a king or great man, a Nazr.

उपघात *upa-ghāta*, *as*, m. (fr. rt. *han* with *upa*), a stroke, injury, damage, offence; touch, contact, especially with intent to injure; personal violence, assault; disease, sickness; a kind of oblation offered in small portions at a time.

Upa-ghātaka, *as*, *ikā*, *am*, or *upa-ghātīn*, *i*, *inī*, *i*, injuring, hurting, offending.

Upa-ghna, *as*, m. contiguous support; a contiguous resting-place, shelter, support, stay, protection; what rests upon or is supported by.

उपघुष् *upa-ghush*, cl. 1. P. -*ghoshati*, -*shittum*, to fill with noise, make resonant.

Upa-ghuṣṭa, *as*, *ā*, *am*, resounding with; resonant; sounding.

Upa-ghoṣhaṇa, *am*, n. proclaiming, publication, making known.

उपग्रा *upa-ghrā*, cl. 1. P. *-jighrati*, *-ghrātum*, to smell, smell at; to kiss: Caus. *-ghrāpayati*, *-yitum*, to cause to smell at or kiss.

उपचक्र *upa-čakra*, as, m. a variety of the ruddy goose, Cakra or Cakravāka.

उपचतुर *upa-čatura*, ās, ās, āpi, pl. almost four, nearly four.

उपचय *upa-čaya*. See 1. *upa-či*.

उपचर *upa-čar*, cl. 1. P. A. *-čarati*, *-te*, *-čartum*, Ved. *-ritave*, *-vat*, *-rase*, *-radhyai*, to come near, approach, go towards; to approach with the intention of serving, to assist, serve, attend, wait on (with acc.); to attend on a patient, to tend, nurse; to undertake; begin: Pass. *-čaryate*, to be used figuratively or metaphorically, to be applied figuratively to any one (with loc.).

Upa-čara, as, m. approach; attendance, cure.

Upa-čaraṇa, am, n. going near to, approaching.

Upa-čarita, as, ā, am, waited on, served, adored.

1. *upa-čarya*, as, ā, am, to be served or waited on, to be worshipped; (ā), f. service, attendance; practice of medicine, physicking.

2. *upa-čarya*, ind. having approached or attended to; having groomed or tended (horses).

Upa-čara, as, m. approach, service, attendance, act of civility, obliging or polite behaviour; proceeding, practice; profession, usage; physicking, the practice of medicine, tending the sick, nursing; behaviour, conduct; a ceremony, presenting offerings of water, betel, flowers, &c.; a present, a bribe; solicitation, request; incomplete act; a figure of speech, pretence, pretext, ellipsis, metaphor (e. g. *upa-čārāt*, metaphorically); occurrence of *s* and *sh* in the place of Visarga in grammar; N. of a Parīśiṣṭa of the Sāma-veda. — *Upa-čāra-karaṇa*, am, n. or *upa-čāra-karman*, a, n. or *upa-čāra-kriyā*, f. offering presents, especially of perfumes, flowers, &c.; attention, service. — *Upa-čāra-pāra*, as, ā, am, diligent in service, serving diligently. — *Upa-čāra-paribhrashta*, as, ā, am, void of civility, destitute of kindness, churlish, uncourteous.

Upa-čarin, ī, īni, i, attending, serving.

Upa-čarya, as, m. practice of medicine.

उपचर्म *upa-čarma* or *am*, ind. on the skin, near the skin.

उपचार *upa-čāru*, us, m. and *upa-čāru-mat*, ān, m., N. of two Cakravartins.

उपचि 1. *upa-či*, cl. 5. P. A. *-cinoti*, *-nute*, *-cetum*, to gather together; to heap up, collect, hoard up, accumulate, increase, strengthen; to cover over with: Pass. *-čiyate*, to be heaped together or accumulated, to increase, become strong; to better one's circumstances, be prosperous; to gain advantage, succeed, to be covered with.

Upa-čaya, as, m. accumulation, increase, growth, prosperity; quantity, heap; elevation, excess; addition; the third, sixth, tenth, and eleventh degrees from the first of a zodiacal sign. — *Upa-čaya-bhavana*, am, n. (?) according to some, a species of the Daṇḍaka metre. — *Upa-čaya-jāpāyana* (*upa-ap*), m. du. prosperity and decay, rise and fall.

Upa-čāyini, ī, īni, i, increasing, being in good circumstances.

Upa-čāyina, as, m. a certain sacrificial fire; a place for holding sacrificial fire, a hearth, an altar.

Upa-či, ī, īni, i, Ved. a kind of disease, perhaps a swelling.

Upa-čita, us, ā, am, collected, gathered together, heaped up, increased, assembled; thriving, increasing; abundantly furnished with, plastered, smeared; burnt (?). — *Upa-čita-rasa*, as, ā, am, augmented in feeling.

Upa-čitt, īs, f. accumulation, collection, abundance.

Upa-čyamāna, as, ā, am, being collected or filled.

Upa-čaya, as, ā, am, to be collected or heaped up.

उपचि 2. *upa-či*, cl. 3. P., Ved. *-čiketi*, *-cetum*, to honour, worship.

उपचिन्नचित्त *upa-čitta-činta*, as, m., N. of a son of Pāpiyas.

उपचित *upa-čitra*, as, m., N. of a man; (ā), f. the plants *Salvinia Cucullata* and *Croton Polyandra*; N. of several metres, namely, 1. a variety of Mātrāsamaka, containing 4 × 16 syllabic instants; 2. a metre of four lines of eleven syllables each; 3. a metre of two lines of twenty-two syllables each.

उपचूलन *upa-čūlana*, am, n. heating, burning (?).

उपचृत *upa-črit*, cl. 6. P. *-čritati*, *-čartitum*, to fasten, tie, bind on.

उपच्छद् 1. *upa-čchad* (*upa-čhad*), cl. 10. P. A. *-čchādayati*, *-te*, *-yitum*, to cover, hide, conceal, keep secret.

Upa-čchanna, as, ā, am, secret, concealed.

उपच्छद् 2. *upa-čchad* or *-čchand* (*upa-čhad*), Caus. *-čchandayati*, *-yitum*, to present any one (acc.) with anything (inst.); to persuade a person to do anything; to coax, to seek to seduce a person; to conciliate.

Upa-čchandana, am, n. persuasion, persuading, coaxing.

उपचय *upa-čyava*, as, m. (rt. *čyu*), Ved. pressing close to (in sexual intercourse); (Sāy.) going into (the chamber).

उपजगतौ *upa-jagati*, f. a variety of the Trisṭubh metre, in which three Pādas contain twelve syllables instead of eleven.

उपजन *upa-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be produced in addition, to be born, originate; to happen, become visible, appear; to be born again; to exist, be: Caus. *-janayati*, *-yitum*, to produce, cause.

Upa-ja, as, ā, am, being produced in addition, increasing; (as), m., N. of a divine being (?).

Upa-jana, as, m. additional production, addition, increase; appendage; addition of a letter in the formation of words; letters, syllables or affixes added.

Upa-jā, f., Ved. distant or not immediate posterity.

Upa-jāta, as, ā, am, produced, engendered, aroused. — *Upa-jāta-kopa* or *upa-jāta-krodha*, as, ā, am, provoked, excited, moved to anger. — *Upa-jāta-viśvāsa*, as, ā, am, believing, confiding, confident, trusting.

Upa-jāti, īs, f. a mixed metre, especially a conjunction of Indravajrā and Upendravajrā, and a conjunction of Vagśasṭha and Indravajrā.

उपजप् *upa-jap*, cl. 1. P. *-japati*, *-japitum*, to whisper into the ears (of another), to bring over to one's own party by secretly suggesting anything in the ear, to instigate to rebellion or treachery; to make mischief.

Upa-jāpya, as, ā, am, to be brought over or instigated to rebellion by secret suggestions or whispering in the ear.

Upa-jāpa, as, m. the act of whispering into the ears, rousing to rebellion, bringing over to one's own party; treason, treachery; disunion, separation.

Upa-jāpaka, as, ā, am, whispering anything into the ears, rousing to rebellion; a traitor, treacherous; a mischief-maker, one who foments quarrels.

उपजरसम् *upa-jarasam*, ind. towards old age, in old age.

उपजला *upa-jalā*, f., N. of a river.

उपजल्प *upa-jalp*, cl. 1. P. *-jalpati*, *-pitum*, to talk to, chatter, advise.

Upa-jalpita, am, n. talk.

Upa-jalpin, ī, īni, i, talking to a person, giving advice.

उपजायम् *upa-jāyam*, ind. near a wife.

उपजगमिषु *upa-jigamishu*, us, us, u (fr. Desid. of rt. *gam*), desirous of going near.

उपजिहीषा *upa-jihirshā*, f. (fr. Desid. of rt. *hri* with *upa*), desire, intention to rob.

उपजिह्वा *upa-jihvā* or *upajihvikā*, f. the uvula or soft palate, the epiglottis; enlargement of the under side of the tongue; a kind of ant.

उपजीक *upajika*, as, m., Ved. a water deity.

उपजीव *upa-jīu*, cl. 1. P. *-jivati*, *-vitum*, to live or exist upon (food), subsist, support one's self on, be supported by, derive profit from, make use of (with acc.); to live under, be dependant on, to serve; to live for a profession, practice.

Upa-jīva, as, ā, am, Ved. living on &c. (?).

Upa-jīvaka, as, ā, am, living upon, subsisting by (with inst.); living under, depending upon, subject to, a dependant; (am), n. means of subsistence, act.

Upa-jivana, am, n. means of living, subsistence.

Upa-jivānīya, as, ā, am, granting means of subsistence, affording a livelihood.

Upa-jivikā, f. subsistence, livelihood.

Upa-jīvin, ī, īni, i, living on, subsisting by (with acc. or gen.); living in dependance, dependant, subject.

Upa-jīrya, as, ā, am, that by which one lives, affording a livelihood; (am), n. means of subsistence, cause.

उपजोषम् *upa-josham*, ind. (rt. *jush*), according to one's desire or pleasure, quietly; an expression indicative of joy.

Upa-joshana, am, n. enjoying, frequenting.

उपज्ञा 1. *upa-jñā*, cl. 9. A. *-jānīte*, *-jñātum*, to ascertain; excogitate, invent, find out, hit upon: Desid. A., ep. also P. *-jijñāsate*, *-ti*, to seek to ascertain or invent.

Upa-jijñāsyā, as, ā, am, Ved. enigmatical, unintelligible, mysterious.

2. *upa-jñā*, f. a knowledge obtained by one's self and not handed down by tradition, primitive or untaught knowledge, invention; commencement of a thing not previously done; (at the end of a compound used in neut., e. g. *Pāṇiniy-upajñam*, the grammar invented by Pāṇini.)

उपजम् *upa-jman*, ā, m., Ved. striding or stepping upon (?).

उपज्योतिष *upa-jiyotiṣa*, N. of a region.

उपजि *upa-jri*, cl. 1. P., Ved. *-jrayati*, *-jretum*, to extend to; (Sāy.) to go near to, approach.

उपज्वलित *upa-jvalita*, as, ā, am, lighted up.

उपदीक् *upa-dhauk*, Caus. P. *-dhaukayati*, *-yitum*, to present an offering, make a respectful offering; carry out, accomplish.

Upa-dhaukana, am, n. a respectful offering or present, a Nazir.

उपतक्ष *upa-taksha*, as, m., N. of a certain semi-divine being, belonging to the class of Gandharvas or of Nāgas.

उपतटम् *upa-taṭam*, ind. near the skirt; (as), m. (?) the skirt.

उपतप् *upa-tap*, cl. 1. P. *-tapati*, *-taptum*, to make warm, to heat; to feel pain, become sick; to afflict, befall (as an illness); sometimes used impersonally with gen. or acc.: Pass. *-tapyate*, to feel pain, become ill, be afflicted with; to be emaciated with penance (*tapas*): Caus. *-tāpayati*, *-yitum*, to kindle, ignite, burn, consume; to cause pain, macerate the body by penance; torment, hurt, offend, oppress.

Upa-tapat, am, m., Ved. (scil. *agni*) interior heat, a disease.

Upa-tapta, as, ā, am, heated, parched; distressed, pained.

Upa-taptṛi, tā, m. morbid heat; any cause of heat, burning or inflammation.

Upa-tapyamāna, as, ā, am, being distressed.
Upa-tāpa, as, m. heat, warmth, heating, paining, pain, trouble, misfortune; sickness, disease, injury; haste, hurry.
Upa-tāpana, am, n. heating, distressing.
Upa-tāpin, i, īnī, i, heating, inflaming, exciting, causing pain; suffering heat or pain, sick.

उपतारक *upa-tāraka*, as, ikā, am (rt. *trī*), overflowing.

उपतिष्य *upa-tishya*, as, m., N. of a son of Tishya by Śārikā.

उपतीरम् *upa-tīram*, ind. on the shore.

उपतुष्य *upa-tush*, Caus. -*toshayati*, -*yitum*, to content, satisfy.

उपतूलम् *upa-tūlam*, ind. at the cotton.

उपतृष्य *upa-trīya*, as, m., Ved. epithet of a snake (lurking in grass).

उपत्य *upatyā*, as, ā, am (fr. *upa*), situated under or below.

Upatyakā, f. low-land, land at the foot of a hill or mountain; a forest at the foot of a mountain; a vale, valley.

उपदंश *upa-dagś*, cl. 1. P. -*daśati*, -*daṣsh-tum*, to bite or eat anything as a relish.

Upa-dāśa, as, m. a relish, anything to excite drinking or appetite, anything eaten in addition; biting, stinging; the venereal disease, chancre; a tree, the scraped root of which is used for horse-radish, Morunga Hyperanthera.

Upadagśin, ī, inī, i, afflicted with the above disease.

उपदधि *upa-dadhi*. See under 1. *upa-dhā*.

उपदम्भ *upa-dambh*, Caus. P., Ved. -*dambhayati*, -*yitum*, to lessen, diminish, destroy.

उपदश *upa-daśa*, ās, ās, āni, pl. almost ten, nearly ten.

उपदस्य *upa-das*, cl. 4. P. -*dasyati*, -*situm*, to fail, be wanting, be extinguished, be exhausted, dry up; (in Ved. used impersonally with inst. or abl.): Caus. P. -*dāsayati*, -*yitum*, to cause to fail or cease, extinguish.

Upa-dāsuka, as, ā, am, Ved. failing, wanting.

उपदह *upa-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, set fire to.

उपदा 1. *upa-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give in addition, offer, grant, give; to add: Ved. cl. 1. A. -*dadate*, to take upon one's self; to erect, support.

2. *upa-dā*, ās, ās, am, Ved. giving a present; (ā), f. a present, an offering to a king or great man &c.; a Nazr.

Upa-dāna or *upadānaka*, am, n. an oblation, a present; a gift which is for the purpose of procuring favour or protection.

उपदानवी *upa-dānavī*, f., N. of the daughter of the Dānava Vṛisha-parvan and mother of Dushmanta.

उपदिग्ध *upa-digdha*, as, ā, am (fr. rt. *dih* with *upa*), smeared, covered; spotted over.

Upa-deha, as, m. a cover; liniment, ointment; (*upa* implying inferiority) a minor or secondary body growing on diseased parts of the body.

Upa-dehikā, f. a kind of ant; [cf. *upajihetkā*.]

उपदिश्य 1. *upa-diś*, cl. 6. P. A. -*diśati*, -*te*, -*deśh-tum*, to point out; to indicate, specify, explain, instruct, teach; advise, admonish; to assign the right place to anything, arrange; to mention, exhibit; to inform; to settle, prescribe; to dictate, command, govern; to name: Pass. -*diśyate*, to be taught &c., to be called.

2. *upa-diś*, k, or *upa-diśā*, f. an intermediate region, as north-east &c.

Upa-diśa, as, m., N. of a son of Vasu-deva.

Upa-diśya, ind. having advised or instructed.

Upa-diśhā, as, ā, am, specified, particularized; taught, instructed, advised; assigned as a plea or reason; initiated; (*am*), n. council, advice.

Upa-deśa, as, m. pointing out, to instruction, teaching, informing, advice, prescription; specification; plea, pretext; initiation, communication of the initiatory Mantra or formula; (in gram.) a form in a rule, an indicative form, i. e. a root, base, affix, augment, or any other word or part of a word furnished with indicative letters (anubandhas) which serve as a guide to the application of particular grammatical rules and are rejected when the word or part of a word is ready for use. — *Upadeśa-tā*, f. the state of being a precept or rule; injunction; manner of instructing; doctrine. — *Upadeśa-sahasrī*, f. title of a work of Sankara on philosophy. — *Upadeśārthavakya* (°śa-ar°), am, n. a parable.

Upa-deśaka, as, ā, am, giving instruction, instructing, instructive, didactic; (*as*), m. an instructor, a guide, especially a spiritual guide.

Upa-deśana, am, n. advising, instructing; (*ā*), f. information, doctrine.

Upa-deśin, ī, inī, i, advising, instructing, informing; (*ī*), m. a teacher, adviser; a word or affix &c. in the shape in which it appears in grammatical works.

Upa-deśya, as, ā, am, Ved. to be taught; that which is to be taught or learnt.

Upa-deśharya or *upa-deśanīya*, as, ā, am, to be taught or advised, fit or proper to be taught.

Upa-deśhṛī, tā, trī, trī, one who points out, an adviser, teacher; a Guru or spiritual guide.

उपदी *upadī*, f. the plant Vanda Roxburghii or Aërides Tesselata.

उपदीका *upadikā*, f. a kind of ant; also *upa-dehikā*.

उपदीक्षित *upa-dikshita*, ī, inī, i, sharing in an initiatory or other religious rite; a near relation.

उपदीप *upa-dip*, Caus. P. -*diplayati*, -*yitum*, to kindle, set fire to.

उपदृश्य 1. *upa-driś*, cl. 1. P. -*paśyati*, -*draśh-tum*, to look at; to perceive, observe: Pass. -*driśyate*, to be or become visible, appear: Caus. -*dāśayati*, -*yitum*, to cause to see, show, exhibit; to present a false show, impose upon another person by sham appearances; to illude; to explain, illustrate.

Upa-darsaka, as, m. a guide, one who shows the way, a door-keeper.

Upa-darśana, am, n. a commentary.

Upa-darśita, as, ā, am, perceived, distinguished.

2. *upa-driś*, k, f., Ved. a view, aspect.

Upa-driśhṛī, īs, f. aspect, view, show.

Upa-draśhṛī, tā, trī, trī, Ved. a supervisor, inspector; overseeing, overlooking; (*tā*), m. a witness.

उपदृषद् *upa-driśhad* or *upa-driśhadam*, ind. near a boundary stone.

उपदेव *upa-deva*, as, m. an inferior deity; N. of a son of Akūrā; also of Devaka; (*ī*), f., N. of the wife of Vasu-deva; of daughter of Devaka.

Upa-devatā, f. a minor deity, as a Yaksha, Gandarbha, Apsaras, &c.

उपदेश *upa-deśa*, &c. See under 1. *upa-diś*.

उपदोह *upa-doha*, as, m. (fr. rt. *duh* with *upa*), a nipple of the udder of a cow.

उपद्रु *upa-dru*, cl. 1. P. -*dravati*, -*drotum*, to run near to, run towards, run at, rush at, assault, attack.

Upa-drava, as, m. that which befalls suddenly, an unhappy accident, misfortune, calamity, mischief; national distress (whether the act of the seasons or the king, famine, exaction, &c.); national commotion, rebellion; violence, outrage; a symptom, a super-

venient disease, one brought on whilst a person labours under another.

Upa-dravin, ī, inī, i, attacking, falling on; tyrannical, violent, factious; (*ī*), m. a tyrant, an oppressor, a rebel.

Upa-druta, as, ā, am, visited by calamities, oppressed, attacked, persecuted, tyrannized over; (in astron.) eclipsed; boding evil, inauspicious; (*am*), n. a term of the Bāshkalas for that kind of Sandhi, which is also called *udgrāharat*, q. v.

उपद्वीप *upa-dvīpa*, as, m. an island.

उपधर्म *upa-dharma*, as, m. a minor or subordinate duty; a by-law; a heretic, a schismatic.

उपधा 1. *upa-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or lay upon, place near to, put into; to place, lay; to put to (as horses to a carriage); to impose, lay upon, bestow upon, charge with (as a duty); to lay a command upon, enjoin, instruct in (with acc.); to place under one's self, to lie down upon; to place over, cover, conceal; to locate; to place in addition, to add; to communicate, cause to share in; (in gram.) to lie or be placed close to, to precede without the intervention of another syllable.

Upa-dadhī, īs, īs, i, Ved. placing upon.

2. *upa-dhā*, f. imposition, forgery, fraud, deceit, trick, a false pretence; trial or test of honesty &c., of four kinds, viz. of loyalty, disinterestedness, continence, and courage; (in gram.) a penultimate letter. — *Upadhā-bhṛita*, as, m. a servant who has been guilty of dishonesty. — *Upadhā-rañjana*, am, n. nasalization of the penultimate (?). — *Upadhā-śuci*, īs, īs, i, approved, tried, of approved loyalty &c.

Upa-dhāna, am, n. placing or resting upon; that on which one rests, a pillow, cushion; individuality, peculiarity; affection, kindness; religious observance or obligation; poison; excellence, excellent quality; (*as*, ā, am), employed in placing upon, i. e. used (as a Mantra) in the putting up (of the sacrificial bricks).

Upadhānīya, am, n. a pillow, cushion.

Upa-dhāya, ind. having placed or rested upon.

Upa-dhāyān, ī, inī, i, placing under.

Upa-dhī, īs, m. the part of a wheel between the nave and the circumference; fraud, circumvention; fear, terror; foundation, (with Buddhists) substratum (?).

Upadhīka, as, m. a cheat, a knave, especially one who imposes by threats, fraud.

Upa-dhīyamāna, as, ā, am, being preceded by.

Upa-dheya, as, ā, am, to be placed upon.

Upa-hita. See p. 170, col. 3.

उपधातु *upa-dhātu*, us, m. an inferior mineral, a semi-metal, (seven are specified; pyrites, sulphate of copper, talc, antimony, red orpiment, yellow orpiment, and calx of brass); secondary secretion of the body, as the milk, menses, adeps, sweat, teeth, hair, and lymph.

उपधारण *upa-dhāraṇa*. See under *upa-dhṛi* below.

उपधाव *upa-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*vitum*, to run near to, approach hastily; have recourse to for assistance; A. to run, glide, soar.

Upa-dhāvana, as, m. a follower.

उपधि *upa-dhi*. See *upa-dhā* above.

उपधूपित *upa-dhūpita*, as, ā, am, fumigated; one to whom decline or death is near; being at the point of death; suffering extreme pain.

उपधृ *upa-dhṛi*, Caus. P. -*dhārayati*, -*yitum*, to hold up, support, bear, carry; to hold as, consider as, regard as; to hold in the mind, to comprehend, perceive, hear, experience, observe; to reflect or meditate on.

Upa-dhāraṇa, am, n. considering, consideration, reflection.

Upa-dhāya, ind. having taken or held up.

Upa-dhṛitī, īs, f. a ray of light.

उपये *upa-dhe*, Caus. A., Ved. -*dhāpayate*, -*yitum*, to rear by suckling.

उपमा 1. *upa-dhmā*, cl. 1. P. -*dhāmati*, -*dhmātum*, to blow or breathe at or upon, fan.

2. *upa-dhmā*, f. blowing upon, breathing; the effort of the voice which produces the sound *Upa-dhmānya*.

Upa-dhmāna, am, n. blowing upon, breathing. *Upadhmanin*, ī, inī, i, blowing upon, fanning, breathing.

Upa-dhmānya, as, m. the aspirate Visarga before the letters *p* and *ph*.

उपधै *upa-dhyai*, cl. 1. P., ep. also A. -*dhyāyati*, -*te*, -*dhyātum*, to think of, remember.

उपध्वस्त *upa-dhvasta*, as, ā, am (fr. rt. *dhvas* with *upa*), Ved. spotted.

उपनक्षत्र *upa-nakshatra*, am, n., Ved. a secondary star.

उपनख *upa-nakha*, am, n. a disease of the finger-nails, whitlow, agnail.

उपनगर *upa-nagara*, am, n. a suburb.

उपनति *upa-nati*. See under *upa-nam*.

उपनदम् *upa-nadam* and *upa-nadi*, ind. near a river.

उपनन्द *upa-nanda*, as, m., N. of a son of Vasu-deva; a pupil of Śākya-muni; a king of the Nāgas.

Upa-nandaka, as, m., N. of a son of Dhṛitarāshtra.

उपनम् *upa-nam*, cl. 1. P. A. -*namati*, -*te*, -*namtum*, to bend towards, tend towards, approach; to come to, arrive at; to fall to the share of; share in (with acc., dat., or gen.): Caus. -*nāmāyati*, -*yitum*, to lead towards or into the presence of (with gen.), introduce to; to offer.

Upa-nata, as, ā, am, bent towards, bent inwards; brought under, subjected, surrendered; dependent on (for protection &c.); brought near to; fallen to one's share; approached, approximate, near (either in time or space); brought about, produced, existing.

Upa-nati, is, f., Ved. inclination, affection.

Upa-nāmuka, as, ā, am, Ved. bending towards.

उपनय *upa-naya*. See under 1. *upa-ni*.

उपनर *upa-nara*, as, m., N. of a king of the Nāgas.

उपनह *upa-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*nadhūm*, to tie up, tie together; to make up into a bundle, bind together; to inlay; to set with: Caus. -*nāhayati*, -*yitum*, to cause to bind together.

Upa-nahana, am, n., Ved. a cloth in which anything is bound up.

Upa-nāha, as, m. a bundle; a plaster, an unguent applied to a wound or sore; the tie of a lute, the lower part of the tail-piece where the wires are fixed; inflammation of the ciliary glands, sty.

Upa-nāhana, am, n. putting a plaster upon, applying an unguent, unction, anointing, plastering.

उपनामन् *upa-nāman*, a, n. a nickname, surname.

उपनासिक *upa-nāsika*, am, n. the part surrounding the nose, that which is near the nose.

उपनिक्षिप *upa-ni-kship*, cl. 6. P. A., 4. P. -*kshipati*, -*te*, -*kshipyati*, -*kshiptum*, to throw down, place down, deposit.

Upa-nikshepa, as, m. a deposit sealed or covered up so that the contents are unknown; any article intrusted to one's keeping.

उपनिगम् *upa-ni-gam*, cl. 1. P. -*gaṇthati*, -*gantum*, to meet with, fall into, fall upon, fall into any state.

उपनिग्रह *upa-ni-grah*, cl. 9. P. A. -*grih-ṇāti*, -*ṇīte* (Ved. -*grihṇāti*, -*ṇīte*), -*grahitum*, to press down upon, bring near to.

उपनिधा *upa-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put or place near, to put down, place before any one (as a meal &c.), bring near, lead near to; to produce, cause; to deposit, to intrust.

Upa-nidhātri, tā, tri, tri, putting down, laying down.

Upa-nidhāna, am, n. a deposit.

Upa-nidhi, is, m. a deposit, pledge, property put under the care of a creditor, friend, &c.; in law this word ordinarily implies especially a sealed deposit, but according to some, any article intrusted to a friend which he may use whilst in his keeping; N. of a son of Vasu-deva.

Upa-nidhāta, as, ā, am, deposited with, intrusted to; placed near to; offered, presented.

उपनिपत *upa-ni-pat*, cl. 1. P. -*patati*, -*titum*, to fly down to; to take place in addition; to be mentioned incidentally.

Upa-nipāta, as, m. sudden and unexpected attack.

Upa-nipātin, ī, inī, i, falling into; attacking suddenly.

उपनिपीड *upa-ni-pīd*, cl. 10. P. -*pīdayati*, -*yitum*, to oppress, disturb.

उपनिमन्त्र *upa-ni-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to invite, consecrate, inaugurate.

Upa-nimantraṇa, am, n. invitation, inauguration.

उपनिवपन *upa-nivapana*, am, n. (rt. *vap*), scattering or pouring down upon.

उपनिवेशिन *upa-niveśin*, ī, inī, i (rt. *viś*), attached to, inherent, annexed.

उपनिषद् *upa-nishad*, t, f. (rt. *sad* with *upa* and *ni*, implying originally sitting down at the feet of another in order to listen to his words, and hence confidential information given in this manner; but according to native authorities *upa-ni-shad* means 'to destroy ignorance by revealing the knowledge of the supreme spirit'; esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery &c.; certain mystical writings attached to the Brāhmanas, the aim of which is the ascertainment of the secret sense of the Veda, (they are more than a hundred in number, and are said to have been the source of the six darśanas or systems of philosophy; perhaps the most celebrated is the Bṛihad-āraṇyaka-upaniṣad attached to the Sāta-patha-Brahmana); true knowledge; a neighbouring mansion; a lonely place; (at the end of compounds *upanishad* sometimes becomes *upanishada*). — *Upānīśat-kṛi*, to regard as a mystical or secret doctrine.

Upa-nishādin, ī, inī, i, sitting at the feet of a person; subjected.

उपनिष्कर *upa-nishkura*, am, n. (rt. *kṛi*), a street, a principal or royal road.

उपनिष्क्रम *upa-nish-kram* (-*nis-kram*), cl. 1. P. A., 4. P. -*krāmati*, -*kramate* (cp. also -*krāmate*), -*krāmyati*, -*kramitum*, to go out towards, step out, go out.

Upa-nishkramaṇa, am, n. going out towards; a particular religious rite, one of the Śaṅskāras, taking a child in the fourth month of its age for the first time into the open air (see Manu II. 34); a main or royal road.

उपनी 1. *upa-ni*, cl. 1. P. A. -*nyati*, -*te*, -*netum*, to lead near to, bring near, bring, adduce, offer; bring information, communicate; to bring about, produce; to employ, to bring into any state, bring into one's possession, lead away, lead; to bring near to one's self (as a teacher receives a pupil for instruction), to invest with the sacred thread, initiate; A. to take into one's service: Caus. -*nāyayati*, -*yitum*, to cause (a master) to receive (a pupil), to cause to invest with the sacred thread.

Upa-naya, as, m. bringing near, procuring; attaining, gaining; employing; the fourth member in a fivefold syllogism, the application to the special case in question; leading a youth of the three first castes to a teacher; initiation; investiture with a peculiar thread or cord worn over the left shoulder and under the right, by which act spiritual birth is conferred and the youth is reckoned a member of the twice-born classes; (the cord of the Brāhman is of cotton, Munja or Kuśa grass; of the Kshatriya, of Sana or hemp; and of the Vaiśya, of wool: the youths should be invested, respectively, from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.)

Upa-nayana, am, n. leading to, bringing; leading to a teacher, initiation. See *upa-naya*.

Upa-nāya, as, m. or *upa-nāyana*, am, n. leading to a teacher, initiation. See the preceding.

Upa-nāyika, as, ā, am, leading to; N. of a Sūtra work.

Upa-nīta, as, ā, am, brought near, approximated; presented; known; obtained, attained; cited, adduced; (as), m. the youth led to a teacher and invested with the characteristic cord.

Upa-nīya, ind. having led towards or brought, having invested (with the sacred thread).

Upa-nīyamāna, as, ā, am, being initiated.

Upa-nētarya, as, ā, am, to be brought near; to be employed or observed.

Upa-nētri, tā, m. one who leads or brings near.

उपनी 2. *upa-ni* (*upa-ni-ī*), cl. 2. P. -*nyeti*, -*tum*, to enter into, penetrate.

उपनुद् *upa-nud*, cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to drive or waft near, impel towards.

Upa-nunna, as, ā, am, sent, despatched; wafted, driven (by the wind).

उपनृत् *upa-nrit*, cl. 4. P. A. -*nṛityati*, -*te*, -*nartitum*, to dance before any one (with acc.), to dance before any one with insulting gestures.

Upa-nṛitya, am, n. a place for dancing.

उपन्यस *upa-ny-as* (-*ni-as*), cl. 4. P. -*asyati*, -*asitum*, to lay upon, place down, put down, deposit, intrust to any one (with dat.), commit to the care of; to explain minutely, describe in detail; suggest, plead, put forth or adduce arguments, state.

Upa-nyasta, as, ā, am, placed near to or upon; pledged, intrusted, deposited; given, communicated; brought forward as an example &c., adduced, hinted, suggested.

Upa-nyasya, ind. having delivered up, delivering up.

Upa-nyāsa, as, m. placing near to, juxta-position; intrusting, a deposit, pledge, a pawn, a hostage; statement, suggestion, hint, pretext, an exordium or introduction; a precept, a law.

Upa-nyāśya, as, ā, am, to be adduced or stated.

उपन्याचर *upa-ny-ā-car* (-*ni-ā-*), cl. 1. P. A. -*carati*, -*te*, -*ritum* (Ved. -*ritave*, -*vai*, -*rāse*, -*ra-dhyai*), to enter into, penetrate.

उपपक्ष *upa-paksha*, as, m., Ved. the shoulder.

Upa-pakshya, as, ā, am, Ved. near the shoulder.

उपपत् *upa-pat*, cl. 1. P. -*patati*, -*titum*, to fly near, hasten towards.

Upa-pāta, as, m. accident, occurrence, misfortune, unlucky accident.

Upa-pātaka, am, n. (with *upa* implying inferiority) a crime or sin in the second degree (as killing a cow, selling a daughter, &c.).

Upapātakin, ī, inī, i, one who has committed a crime in the second degree; a sinner in any but the first degree.

Upa-pātin, ī, inī, i, falling into, hastening towards.

उपपति *upa-pati*, is, m. a paramour, a gallant.

उपपथम् *upa-patham*, ind. near the road.

उपपद् *upa-pad*, cl. 4. A. -*padyate*, -*pattum*, to go near, approach, come to, arrive at, to be obtained or gained, fall to one's share; to go against, attack; to take place, occur, to be produced, to be present, to be possible, to be adapted, to be fit for or adequate for (with loc.); put in a word or statement: Caus. -*pādayati*, -*yitum*, to bring into any state, cause to arrive or be obtained, offer, present any one (acc.) with (inst.); to cause to occur or happen; to accomplish, effect, cause; to make a statement, mention; to justify; to make fit or adequate for, to make conformable to; to furnish with; to pronounce, declare; to find out, ascertain; examine.

Upa-patti, *is*, f. happening, occurring, becoming visible, appearance, production, birth; gaining, effecting, accomplishing; cause, reason; termination, end; fitness, propriety; association, connection, possession; religious abstraction; proof, ascertained or demonstrated conclusion; (in arithm. or geom.) proof, demonstration; *upapattiyā*, ind. suitably, in a fit manner. — *Upapatti-mat*, *ān*, *atī*, *at*, or *upapattiyukta*, *as*, *ā*, *am*, right, fit, reasonable, proper; united, associated.

Upa-panna, *as*, *ā*, *am*, produced, effected, obtained, gained, demonstrated, proved, manifested, offered, presented, endowed with, possessed of, furnished with (e.g. *gunopapanna*, endowed with good qualities); fit, suited to the occasion, adequate; physicked, cured.

Upa-pādaka, *as*, *ā*, *am*, producing, effecting, making visible.

Upa-pādana, *am*, n. effecting, doing, causing to appear; giving, delivering, presenting; proving or establishing by argument; explaining; examination; (*as*, *ā*, *am*), examining.

Upa-pādita, *as*, *ā*, *am*, effected, accomplished, performed, done; given, delivered, presented; proved, demonstrated.

1. *upa-pāduka*, *as*, *ā*, *am*, self-produced; (*as*), m. a superhuman being, a god, a demon, &c.; hell(?).

Upa-pādya, *as*, *ā*, *am*, to be effected, done, shown or proved; being produced, coming into existence.

उपपद *upa-pada*, *as*, m. a secondary word of a sentence (as for instance a subordinate word in a compound generally forming the first member; or a preposition, particle &c. prefixed to a verb or a noun derived from a verb qualifying or determining the idea contained in the verb; or a secondary word of any kind which is governed by or limits the general idea contained in the principal word); small, diminutive; a little.

उपपरीक्षण *upa-parīkṣaṇa*, *am*, n. or *upa-parīkṣhā*, f. (fr. rt. *īkṣh* with *pari* and *upa*), inquiring into, investigation, examination.

उपपरे *upa-pare* (-*parā-i*), cl. 2. P. -*paraiti*, -*tum*, to go towards, approach.

उपपर्चन *upa-parcāna*, *as*, *ā*, *am* (rt. *prīc*), closely touching; in close contact; (*am*), n., Ved. admixture; (Sāy.) impregnation.

Upa-prīc, *k*, *k*, Ved. closely attached, in close contact with.

उपपर्शुका *upa-parśukā*, f. the false ribs.

उपपत्तो *upa-patī* (for *upa-pari-i*), cl. 2. P. -*palyeti*, -*tum*, to return, turn back.

उपपादुक 2. *upa-pāduka*, *as*, *i*, *am*, having shoes, shod.

उपपाप *upa-pāpa*, *am*, n. a crime in the second degree; [cf. *upa-pātaka*.]

उपपार्श्व *upa-pārśva*, *as*, *am*, m. n. a shoulder; flank; the lesser ribs, the lesser flank; the opposite side.

उपपालित *upa-pālita*, *as*, *ā*, *am* (fr. rt. 2. *pā*), protected, nurtured.

उपपीड *upa-pīḍ*, cl. 10. P. -*pīdayati*, -*yitum*, to press down, disturb, distress; (in astron.) to eclipse.

Upa-pīḍana, *am*, n. pressing down, oppressing, devastating, laying waste; inflicting pain; pain, agony, torture.

Upa-pīḍita, *as*, *ā*, *am*, devastated; tortured, pained, distressed.

उपपुर *upa-pura*, *am*, n. a suburb, 'near the city.'

Upapurika, *as*, *i*, *am*, belonging to a suburb.

उपपुराण *upa-purāṇa*, *am*, n. a secondary or minor Purāṇa, a number of writings subordinate to the eighteen principal Purāṇas: viz. Ādi (by Sanat-kumāra), Nṛsiṅha, Vāyu, Sivadharma, Durvāsas, Nārada, Nandikeśvara, Uśana, Kapila, Varuṇa, Śāmba, Kālikā, Maheśvara, Padma, Deva, Parāśara, Marīcā, Bhāskara.

उपपुष्पिका *upa-pushpikā*, f. yawning, gaping.

उपपौर्णमासम् *upa-paurṇamāsam* or *upa-paurṇamāsi*, ind. at the time of full moon.

उपप्रागा *upa-pra-gā*, cl. 3. P. -*jigāti*, -*gātum*, to come near to, approach.

उपप्राश्न *upa-praśh*, cl. 6. P. -*prīcchati*, -*prashtum*, to ask a person (acc.) about anything.

उपप्राजन् *upa-pra-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be born in addition.

उपप्राजिन् *upa-pra-jinv*, cl. 1. P. -*jinvati*, -*ritum*, to impel, stir up; (Sāy.) to gratify or please in approaching.

उपप्रातृ *upa-pra-trī*, Caus. -*tārayati*, -*yitum*, to convey or transport across.

उपप्रादर्शन *upa-pradarśana*, *am*, n. pointing out, showing, indication.

उपप्रादा *upa-pra-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to deliver over, commit to (any one). **Upa-pradāna**, *am*, n. delivering over, presenting; a present, a bribe.

उपप्राया *upa-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to approach, attack.

उपप्रलोभन *upa-pralobhana*, *am*, n. (rt. *lubh*), seducing, alluring.

उपप्राण *upa-prāṇa*, *as*, m. a secondary or inferior vital air belonging to the body.

उपप्राप् *upa-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to come near, approach.

उपप्राया *upa-prā-yā* (-*pra-ā-yā*), cl. 2. P., Ved. -*yāti*, -*tum*, to go near, approach.

उपप्रुत *upa-prut*, *t*, *t*, *t*, Ved. flowing or rushing near; (Sāy.) approaching.

उपप्रे *upa-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to go near, approach, invade; to undertake, begin; to set about anything (with acc. or dat.).

उपप्रेक्ष *upa-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*shitum*, to overlook, pass over unnoticed, disregard.

Upa-prekshāṇa, *am*, n. overlooking, looking at without interest, disregarding.

उपप्रेष *upa-presh* (-*pra-ish*), cl. 4. P. -*preshyati*, -*preshitum*, to drive, impel; to invite or request (a priest to do anything at a sacrifice), to summon.

Upa-praisha, *as*, m. invitation, summons.

उपप्लु *upa-plu*, cl. 1. A. -*plavate*, -*plotum*, to assault violently, assail.

Upa-plava, *as*, m. (fr. rt. *plu* with *upa*), violent

assault or attack; unlucky accident, misfortune, great calamity, disturbance; a portent or natural phenomenon, especially an eclipse; a N. of Rāhu, the ascending node, the author of eclipses; N. of Śiva.

Upaplavin, *i*, *inī*, *i*, one who has met with a calamity.

Upa-plavya, *am*, n., N. of the capital of Virāṭa's country, Matsya.

Upa-pluta, *as*, *ā*, *am*, violently assaulted, assailed, beset; distressed, pained; harassed (by Rāhu &c.), eclipsed; marked by prodigies; wet, moistened; (*ā*), f. morbid sensibility of the uterus. — *Upaplutākṣha* (°*ta-ak*), *as*, *i*, *am*, weeping.

उपबन्ध *upa-bandha*, *as*, m. (rt. *bandh*), connection; an affix; a mode of sitting.

Upa-baddha, *as*, *ā*, *am*, connected.

उपबर्ह *upa-barha*, *as*, m. (rt. *brih* or *br̥iṇh*; cf. *upa-vṛiṇh*, p. 168), a pillow.

Upa-barhaṇa, *am*, n., Ved. a cushion, coverlet, covering.

Upa-br̥iṇhīn, *i*, *inī*, *i*, supplementary, additional.

उपबहु *upa-bahu*, *us*, *us*, *u*, a few, a tolerable number.

उपबाहु *upa-bāhu*, *us*, m. the lower arm (from the elbow to the wrist); N. of a man.

उपब्ध *upabda*, *as*, or *upabdi*, *is*, m., Ved. noise, sound, rattling, clanking. — *Upabdi-mat*, *ān*, *atī*, *at*, Ved. noisy, loud.

उपब्रू *upa-brū*, cl. 2. P. A. -*brāvīti*, -*brūte*, to praise, celebrate.

उपभङ्ग *upa-bhanga*, *as*, m. (rt. *bhaij*), a division or member (of a verse).

उपभाषा *upa-bhāṣhā*, f. a secondary dialect.

उपभुज् *upa-bhuj*, cl. 7. P. A. -*bhunkti*, -*bhunkte*, -*bhoktum*, to enjoy, eat, possess, use; make use of, receive (as a reward).

Upa-bhukta, *as*, *ā*, *am*, enjoyed, used, possessed. — *Upabhukta-dhana*, *as*, *ā*, *am*, one who has enjoyed or makes use of his riches; (*as*), m., N. of a merchant's son.

Upa-bhujjāna, *as*, *ā*, *am*, enjoying, using.

Upa-bhoktrī, *tā*, *trī*, *trī*, an enjoyer, enjoying, possessing.

Upa-bhoga, *as*, m. enjoyment, use, eating; usufruct; pleasure, satisfaction, cohabitation.

Upa-bhogin, *i*, *inī*, *i*, enjoying, using.

Upa-bhogyā or *upa-bhoktavyā* or *upa-bhojanīyā*, *as*, *ā*, *am*, to be enjoyed, to be used; (*am*), n. object of enjoyment.

Upa-bhojin, *i*, *inī*, *i*, eating, enjoying.

Upa-bhojya, *as*, *ā*, *am*, serving as food.

उपभू *upa-bhū*, cl. 1. P., Ved. -*bhavati*, -*vitum*, to be near to.

उपभृत् *upa-bhṛit*, *t*, f., Ved. a sacrificial vessel made of wood; a cup of round shape, made of the wood of the banian tree, and used in sacrifices.

उपम 1. *upama*, *as*, *ā*, *am* (fr. *upa*), Ved. uppermost, highest; nearest, next, first; most excellent, eminent, best. — *Upama-śravas*, *ās*, *ās*, *as*, Ved. of highest fame; (*ās*), m., N. of a son of Kuru-śravaṇa and grandson of Mitrāthī.

1. *upamā*, ind., Ved. in the closest proximity or neighbourhood.

Upamām, ind., Ved. in the highest degree.

उपम 2. *upama*, at the end of compounds. See under 3. *upa-mā*.

उपमद्गु *upa-madgu*, *us*, m., N. of a son of Svaphalka and younger brother of Madgu.

उपमन्त्र *upa-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to address, invoke, invite, persuade.

Upa-mantraṇa, *am*, n. the act of addressing, inviting, persuading.

Upa-mantrin, ī, iñī, ī, inviting, persuading.

उपमन्थनी *upa-manthanī*, f. (rt. *math*), a staff for stirring.

Upa-manthitri, tā, trī, tri, Ved. stirring up.

उपमनु *upa-manyu*, us, us, u, Ved. zealous, striving after; (Sāy.) knowing, understanding, intelligent; (us), m., N. of a pupil of Dharmya Ayoda.

उपमा 2. *upa-mā*, cl. 2. P., 3 or 4. A. -*māti*, -*mīṃte*, -*māyate*, -*mātum*, to measure one thing by another, compare; Ved. to give, grant.

3. *upa-mā*, f. resemblance, equality, similarity; a resemblance, as a picture, portrait, image, &c.; a simile; comparison, a particle of comparison; (as, ā, am, at the end of a Bahuvrīhi compound) like, similar to, resembling (e. g. *amaropama*, resembling an immortal). — *Upamā-dravya*, am, n. any object used for a comparison. — *Upamā-rūpaka*, am, n. a figure in rhetoric combining comparison and metaphor. — *Upameta* (Cāṭṭa ī), as, ā, am, compared with?; (as), m., N. of the tree *Vatica Robusta*.

1. *upa-mātri*, tā, m. an image-maker, a portrait-painter.

Upa-māna, am, n. comparison, resemblance, analogy; a simile; that with which anything is compared; a particle of comparison; (in the Nyāya phil.) recognition of likeness, comparison, the third of the four pramāṇas or means of correct knowledge.

— *Upamāna-cintāmaṇi*, īs, m. title of a philosophical work. — *Upamānopameya-bhāva* (Cāṇ-up), as, m. the connection between the subject of comparison and the comparison adduced.

Upa-mīta, as, ā, am, compared, illustrated by comparison, similar.

Upa-mīti, īs, f. resemblance, comparison, a likeness, a picture, image, &c.; analogy; knowledge of things derived from analogy or resemblance; inference, induction.

Upa-meya, as, ā, am, (with inst. or as last member of a compound) to be compared, comparable with; (am), n. the subject of a comparison, that which is compared (opposed to *upa-māna*, that with which it is compared). — *Upameyopamā* (Cāṇ-up), f. the resemblance of any object to that compared with it; reciprocal comparison, as of the moon to a beautiful face.

उपमाति *upa-māti*, īs, f. (fr. rt. *man* with *upa*), Ved. approaching with a prayer; addressing, address; (Sāy.) comparison; (īś), m. approaching in a friendly way; obliging; one who may be addressed, affable, especially an epithet of Agni; (Sāy.) granting wealth. — *Upamāti-vanī*, īs, īs, ī, Ved. one who receives addresses in a friendly way; (Sāy.) destroyer of an enemy. *Upa-mīmāṃsā*, f., Ved. deliberation, investigation, consideration.

उपमातृ 2. *upa-mātrī*, tā, f. (a second mother), a wet nurse; a near female relative.

उपमाद *upa-māda*, as, m., Ved. enjoyment, delight.

उपमारण *upa-māraṇa*, am, n. (fr. rt. *mṛi*), Ved. submerging (in water &c.).

उपमालिनी *upa-mālīnī*, f. a species of the *Ati-śakvari* metre.

उपमास्य *upa-māsyā*, as, ā, am, Ved. occurring every month, monthly.

उपमित *upa-mit*, t, f., Ved. a prop, a stay.

उपमूलम् *upa-mūlam*, ind. at the root.

उपमृद् *upa-mṛid*, cl. 9. P. -*mṛidnāti*, -*marditum*, to crush, bruise, dash to pieces, destroy; rub down.

Upa-marīda, as, m. friction, rubbing down, bruising; destruction; reproach, abuse, refutation of a charge.

Upa-marīdaku, as, ā, am, crushing, destroying, destructive; (us), m. refutation of a charge.

उपयन् *upa-yaj*, d, f., Ved., N. of eleven additional formulas at a sacrifice.

Upa-yashtrī, tā, m., Ved. the priest who utters these verses.

Upa-yāja, as, m. additional formulas at a sacrifice; N. of a younger brother of Yāja.

उपयन्त *upa-yantr*, cl. 10. P. -*yantrayati*, -*ṇitum*, to solicit or compel any one to do anything.

उपयम् *upa-yam*, cl. 1. P. A. -*yaśhṭhati*, -*te*, -*yantum*, to take a wife, marry; to seize, take, receive, hold; to offer.

Upa-yantri, tā, m. a husband.

Upa-yantra, am, n. (with *upa* implying inferiority) a minor surgical instrument or implement; a secondary application of any kind, as actual cautery, escharotics, &c.

Upa-yama, as, m. marriage, marrying.

Upa-yamana, am, n. marrying; taking a wife; (ī), f. any support of stone, clay, gravel &c. for holding fire-wood; a sacrificial ladle; (as, ā, am), that upon which anything is placed, a support.

Upa-yāma, as, m., Ved. taking up with a ladle; a ladle (?); the verses or formulas uttered in ladling out the Soma juice; marriage.

उपया *upa-yā*, cl. 2. P. -*yāti*, -*tum*, to approach, undergo.

Upa-yāta, as, ā, am, arrived; (am), n. arrival, return.

Upa-yāna, am, n. coming near, approaching.

Upa-yājñi, ī, iñī, ī, coming towards, approaching.

उपयाचक *upa-yācaka*, as, ā, am (rt. *yāc*), an asker, solicitor, begging.

Upa-yācanta, am, n. soliciting, approaching with a request or prayer.

Upa-yācīta, as, ā, am, requested, solicited; offered, especially to the deities to render them propitious; (am), n. prayer, request (to a deity).

उपयिचारिक *upayicārika*, as, m. any one employed to guard a Vihāra; a wrong reading for *upavihārika* (?).

उपयुज् *upa-yuj*, cl. 7. P. A. -*yunakti*, *yunkte*, -*yoktum*, to harness (as horses to a carriage); to occupy, take possession of; to use, employ, apply; to bestow upon; to attach one's self to, be devoted to; to appropriate, consume, eat.

Upa-yukta, as, ā, am, attached, adapted, suitable, appropriate, useful; worthy, serviceable; proper, right; taken, eaten, touched.

Upa-yuijāna, as, ā, am, attaching, taking, appropriating.

Upa-yuyukshu, us, us, u, about to employ or apply.

Upa-yuktarya, as, ā, am, to be employed.

Upa-yoga, as, m. application, employment, use, service, utility; administration of medicines, preparation of them; fitness, suitability; contact, proximity; any act tending to effect a desired object; good conduct, observing established practices. — *Upayogam gam* or *vraj*, to be employed or used.

Upa-yogin, ī, iñī, ī, employing, using; what is employed, conducive or contributing to, serviceable, useful, convenient; appropriate; favourable, propitious; touching, in contact with. — *Upayogi-tā*, f. or *upayogi-tva*, am, n. usefulness; fitness, suitability; occasion, need; favour, propitiousness.

Upa-yojana, am, n. harnessing a horse (by the side of another); a team.

Upa-yojya, as, ā, am, to be employed or used.

उपयोषम् *upa-yosham*, ind. a word expressing great pleasure; [cf. *upa-yosham*.]

उपर *upara*, as, ā, am (fr. *upa*), Ved. situated below, under; posterior, later; nearer, approximate; *uparāsu* (loc. fem. pl.), in the proximity of, near to; (as), m. the lower stone on which the Soma is laid that it may be ground by means of other stones held in the hands; the lower part of the sacrificial post; a cloud; region (?). — *Upara-tāt*, ind., Ved. in the proximity or circumference.

उपरक्त *upa-rakta*, as, ā, am (fr. rt. *rañj*

with *upa*), afflicted, overtaken by calamity; (as), m. eclipsed (as sun or moon), Rāhu the ascending node.

Upa-rāga, as, m. colour; darkening, an eclipse of the sun or moon; Rāhu the ascending node; an inauspicious event, calamity, affliction; misbehaviour, ill conduct; reproach, abuse.

उपरक्षण *upa-rakṣhaṇa*, am, n. a guard, an outpost.

उपरचित *upa-raṭita*, as, ā, am, made, prepared.

उपरत्न *upa-ratna*, am, n. a secondary or inferior gem, a diamond of low value.

उपरम् *upa-ram*, cl. 1. P. A. -*ramati*, -*te*, -*rantum*, to cease, end, terminate, be finished; to desist; to cause to cease or desist: Caus. -*ramayati*, -*ṇitum*, to cause to cease or desist, stop, render quiet.

Upa-rata, as, ā, am, ceased, stopped; dead; withdrawn or retired from. — *Uparata-karmaṇa*, ā, ā, a, ceasing from works or from relying on them.

— *Uparata-rāsa*, as, ā, am, ceasing to dance or play. — *Uparata-vishayābhilāsha* (Cāṇ-abh), as, ā, am, ceasing from all desire after worldly things.

— *Uparata-sprīha*, as, ā, am, void of desire. — *Uparatāri* (Cā-ari), īs, īs, ī, having no foe, being at peace with all.

Upa-rati, īs, f. ceasing, stopping; death; refraining from sensual enjoyment, abstaining from prescribed acts; great or exquisite pleasure (?).

Upa-rama, as, m. stopping, ceasing; abstaining from, giving up; death.

Upa-ramaṇa, am, n. abstaining from the pleasures of sense or from ceremonial acts (with abl.); ceasing, discontinuance.

Upa-rāma, as, m. ceasing, stopping.

उपरव *upa-rava*, as, m. (fr. rt. *ru* with *upa*), a sound-hole, (designation of certain holes which increase the sound of the stones when the Soma is being ground.)

उपरस *upa-rasa*, as, m. a secondary mineral, as red chalk, bitumen, &c.; a secondary passion or feeling; a subordinate flavour.

उपराज *upa-rāja*, as, m. a viceroy.

Upa-rājam, ind. near a king.

उपरि *upari*, ind. (as a separable adverb) above, upon, on, upwards, towards the upper side of (opposed to *adhas* and *nīcā*, e. g. *upari yā*, to go upwards; sometimes written with a following word as if compounded with it, e. g. *upari-śhīṃta*, marked above); besides, in addition to, further (*śahasraṃ satāny upari śhīṃtau*, 1000 and 800 in addition); afterwards (e. g. *upari payaḥ pibati*, he should drink milk afterwards); *upari upari*, higher and higher; repeatedly, continuously.

(As a separable preposition, with acc., loc., or gen.) over, above, upon, on, at the head of, on the upper side of, beyond (e. g. *upari śailaṃ gam*, to go over the mountain; *upari Lankāyām samprāptaḥ sah*, he arrived over Lankā; *upari upari sarveśham atishṭhat*, he stood at the very head of all; *ātmanāṃ tasya upari kṣhīptā*, having thrown himself upon him); in connection with, with reference to, with regard to, towards (with gen., e. g. *manu upari vīkṛitah*, changed in feeling with regard to me; *putrasya upari kruidhah*, enraged towards his son); after (with abl., e. g. *muhūrtād upari*, after a minute); [cf. *Zend upara*; Goth. *ufar*; Old Germ. *obar*; Mod. Germ. *über*; Eng. *over*; Gr. *ἐπὶ*; Lat. *super*.]

Upari may also be used at the end of a compound; e. g. *tadupari gantum*, to fall upon him, to attack him.

Upari often stands at the beginning of a compound, as in the following examples. — *Upari-gata*, as, ā, am, gone up, ascended. — *Upari-čara*, as, m. epithet of the king Vasu ('walking in the air'). — *Upari-ṭita*, as, ā, am, piled over or above.

— *Upari-ja*, as, ā, am, growing up, produced above, elevated, high. — *Upari-nihita*, as, ā, am, laid over. — *Upari-purusha*, as, ā, am, having a man above. — *Upari-prut*, t, t, Ved. coming from above. — *Upari-babhrava*, as, m., N. of a teacher of the ritual. — *Upari-budhna*, as, ā, am, Ved. raised above the ground. — *Upari-bhāga*, as, m. the upper portion or side. — *Upari-bhāva*, as, m. the being above or higher. — *Upari-bhūmi*, is, f. the ground above. — *Upari-bhram*, cl. 1. 4. P. -*bhramati*, -*bhrāmyati*, -*bhrāmitum*, to wander over or above. — *Upari-martya*, as, ā, am, Ved. above men. — *Upari-sayana*, am, n., Ved. a place of rest. — *Upari-srenika*, as, ā, am, being in the upper series. — *Upari-sad*, t, t, Ved. sitting or dwelling above. — *Upari-sadya*, am, n., Ved. the act of sitting above. — *Upari-etha*, as, ā, am, staying or being above, upper. — *Upari-sthāpana*, am, n. placing upon or above. — *Upari-sthita*, as, ā, am, standing above, being above, upper. — *Upari-sprīṣ*, k, k, k, Ved. raised, elevated. — *Uparitaka* (‘ri-it’), as, m. a kind of coitus. — *Upary-āsana*, am, n. sitting on high. — *Uparitana*, as, i, am, upper (opposed to *adhas-tana*).

Uparishāt, ind. (as an adverb) above, from above; behind (opposed to *purastāt*), further on (in a book), later; afterwards; (as a preposition) over, upon, down upon (with acc. and gen.); behind (with gen.). — *Uparishāt-jyotishmatī*, f., N. of a Vedic metre consisting of forty-three or forty-four syllables, the end of which is like the beginning of the metre *Jyotishmatī*. — *Uparishāt-jyotiṣ*, is, f. a verse of the *Trishubh* metre, the last *Pāda* of which consists of eight syllables. — *Uparishāt-brihati*, f., N. of a Vedic metre consisting of four *Pādas*, the first of which contains twelve, each of the three others only eight syllables.

Uparuṣ *upa-ruṣ*, cl. 1. A. -*roṣate*, -*roṣitum*, to shine, be brilliant.

Uparudh *upa-rudh*, cl. 7. P. A. -*ruṣadhi*, -*ruddhe*, -*ruddhum*, to obstruct, hinder, molest, trouble, disturb; to prevent; to conceal.

Uparuddha, as, ā, am, obstructed, impeded, molested, disturbed; covered, spread; protected, favoured.

Uparudhya, ind. having kept in check or obstructed, having blockaded or hemmed in.

Uparudhyamāna, as, ā, am, being besieged, besieged.

Uparodha, as, m. surrounding, blockading; obstruction, impediment, opposition, check, refusal; trouble, disturbance; binding, tying, taking hold of; protection, favour. — *Uparodha-kārin*, i, inī, i, causing trouble, obstructing.

Uparodhaka, am, n. an inner room, a private apartment.

Uparodhana, am, n. obstruction, impediment. — *Uparodhin*, i, inī, i, obstructing, impeding; obstructed, impeded.

Uparuh *upa-ruh*, cl. 1. P. -*rohati*, -*rodhum*, to ascend, rise.

Uparuhya, ind. having ascended.

Uparūpa *upa-rūpa*, am, n. a drama of an inferior class, of which eighteen are enumerated.

Upala *upala*, as, m. (connected with *upara*, q. v.), a rock or stone; a precious stone or jewel; (ā), f. the upper and smaller mill-stone which rests on the *drishad*; refined or candied sugar; [cf. Gr. *ὀπάλος*; Lat. *opalus*.] — *Upala-prakṣhī*, i, inī, i, Ved. arranging stones; (Sāy.) throwing grain on the mill-stone. — *Upala-bhedī*, i, m., N. of a plant.

Upalaka, as, m. a stone.

Upalakṣ *upa-lakṣ*, cl. 10. P. A. -*lakṣhayati*, -*te*, -*yitum*, to look at, observe, behold; to regard as, value as; to imply in addition: Pass. -*lakṣyate*, to be observed &c.; to be likely.

Upalakṣhaka, as, ā, am, observing, designating.

Upa-lakṣhaṇa, am, n. looking at; observation; designation; implying something that has not been expressed, implying something in addition or any analogous object where only one is specified, using a term in a generic sense, metaphorical or elliptical expression, synecdoche of a part for the whole, of an individual for the species or of a quality for that in which it resides; mark. — *Upalakṣhaṇa-tva*, am, n. the being implied.

Upa-lakṣhayitavya, as, ā, am, to be observed.

Upa-lakṣhita, as, ā, am, comprehended, discovered, included, implied, metaphorically expressed, understood, characterized.

Upa-lakṣhya, as, ā, am, inferable; (as), m. a prop, stay, support, asylum; an inference.

उपलधिप्रिय upaladhipriya, as, m. the Bos grunniens; perhaps a wrong form for *bāladhipriya*, ‘valued for its tail.’

उपलभ *upa-labh*, cl. 1. A. -*labhate*, -*labdhum*, to acquire, receive, accept, obtain, find; to conceive, become pregnant; to perceive, observe, hear, understand; [cf. Gr. *ὀπλομαβάνω*.]

Upa-labha, as, ā, am, obtained, received; conceived; perceived, understood, known, guessed. — *Upalabdhā-sukha*, as, ā, am, one who has experienced pleasure. — *Upalabdhārtha* (‘dha-ar’), as, ā, am, having the meaning understood; (ā), f. a tale, a true or probable story.

Upa-labdhavya, as, ā, am, to be observed.

Upa-labdhī, is, f. obtaining, acquisition, gain; observation, perception, knowledge (especially religious), understanding, mind; a guess; appearance, perceptibility; [cf. Gr. *ὀπλόησις*.] — *Upalabdhimat*, ān, atī, at, perceptible, intelligible.

1. *upa-labhya*, as, ā, am, obtainable, perceivable, to be understood.

2. *upa-labhya*, ind. having perceived or observed. — *Upa-labhyamāna*, as, ā, am, being perceived. — *Upalabhyamāna-tva*, am, n. the being known.

Upa-lambha, as, m. acquisition; apprehension, conception, comprehension otherwise than from memory. — *Upa-lambhaka*, as, ā, am, causing to observe, reminding.

Upa-lambhana, am, n. apprehension.

Upa-lambhya, as, ā, am, obtainable, to be acquired; respectable, commendable, praiseworthy.

Upa-lābha, as, m., Ved. seizing or taking hastily.

Upa-lipsā, f. desire of obtaining.

Upa-lipsita, as, ā, am, wishing to take or seize.

Upa-lipsu, us, us, u, wishing to obtain or know.

उपलालिका upalālīkā, f. thirst, oppression (?).

उपलिङ्ग upa-linga, as, m. a portent, a natural phenomenon considered as boding evil.

उपलिप *upa-lip*, cl. 6. P. A. -*limpati*, -*te*, -*leptum*, to defile, anoint, smear, besmear: Caus. -*lepayati*, -*yitum*, to cause to anoint or besmear.

Upa-lipta, as, ā, am, anointed, smeared, plastered.

Upa-lepa, as, m. smearing, anointing, plastering; obstruction, the being concealed; becoming deadened or dull.

Upa-lepana, am, n. smearing, anointing, plastering; an ointment, an unguent.

Upa-lepin, i, inī, i, serving as an ointment; anointing, smearing, obstructing.

उपलिसा upa-lipsā. See *upa-labh* above.

उपलेख upalekha, as, m. (fr. rt. *likh* with *upa*), title of a grammatical work connected with the *Prātiśākhya*s.

उपवक्तृ upa-vakṭri, tā, m., Ved. one who directs and animates by his words; animating.

उपवङ्ग upa-vanga, ās, m. pl., N. of a country.

उपवाञ्च upa-vañc, Caus. -*vañcayati*, -*yitum*, to deceive; to repudiate.

उपवट upa-vaṭa, as, m. the tree *Buchanania Latifolia*.

उपवद् *upa-vad*, cl. 1. A. -*vadate*, -*ditum*, to talk over, conciliate; to flatter, cajole.

Upa-vāda, as, m., Ved. censure, blame.

Upa-vādin, i, inī, i, Ved. censuring, blaming.

उपवन upa-vana, am, n. a small forest, a grove, a garden; a planted forest.

उपवण *upa-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to tell or describe copiously.

Upa-varṇa, as, m. minute description, detail.

Upa-varṇana, am, n. description, minute description, delineation.

Upa-varṇita, as, ā, am, described.

उपवर्त upa-varta. See under *upa-vṛit*.

उपवर्ष upa-varsha, as, m., N. of a son of *Sankara-svāmin* and younger brother of *Varṇa*, author of writings on the *Mīmāṃsa* philosophy.

उपवलिगतनयन upavalgita-nayana, as, ā, am, swollen or dimmed with tears; (a various reading has *apavalgita*.)

उपवल्ली upa-vallikā, f., N. of a plant.

उपवल्ह upa-valha, as, m., Ved. emulation, rivalry.

उपवस् *upa-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell in or at; to abide in a state of abstinence, abstain from food, to fast: Caus. -*vāsayati*, -*yitum*, to cause to fast.

Upa-vasatha, as, m., Ved. a fast-day, day of preparation for the Soma sacrifice, the day preceding a Soma sacrifice, day of a Soma sacrifice; a village (?).

Upavasathīya or *upavasathya*, as, ā, am, Ved. selected for an *Upavasatha* (as a day), belonging to or prepared for a Soma sacrifice.

Upa-vasṭa, am, n. a fast, fasting.

Upa-vasṭri, tā, tri, tri, one who fasts.

Upa-vāsa, as, am, m. n. a fast, fasting (as a religious act comprising abstinence from all sensual gratification, from perfumes, flowers, unguents, ornaments, betel, music, dancing, &c.); kindling a sacred fire, a fire altar.

Upa-vāsaka, am, n. a fast, fasting.

Upa-vāsin, i, inī, i, fasting, one who observes a fast.

Uposhana, *uposhita*, *uposhya*. See p. 173.

उपवह *upa-vah*, cl. 1. P. A. -*vahati*, -*te*, -*rodhum*, to bear or lead near, to lead towards, lead back; to bring about, commence.

Upa-vaha, am, n., Ved. anything placed on the neck of an ox under the yoke, to raise it to the right level for a yoke-fellow of greater height.

Upa-vāhana, am, n. carrying, bringing back.

Upa-vāhin, i, inī, i, flowing or streaming towards.

Upa-vāhya, as, ā, am, to be drawn or led near to; (as), m. a king's elephant, any royal vehicle.

Upohyamāna, as, ā, am, being brought near, being commenced; [cf. *upoh*, fr. which this participle may also be derived.]

उपवा upa-vā, f., Ved. blowing at.

उपवाक 1. *upa-vāka*, as, m. (fr. rt. *vaé* with *upa*), Ved. addressing, speaking to, praise.

Upavākya or *upa-vācya*, as, ā, am, Ved. to be addressed or praised.

उपवाक 2. *upavāka*, as, ā, m. f., Ved., *Indra-grain* (see *Indra-yava*).

उपवाजन upa-vājana, am, n. (said to be derived fr. rt. *vā*), a fan.

उपवाद upa-vāda. See under *upa-vad*.

उपवासन upa-vāsana, am, n. (rt. 2. *vas*), Ved. a dress, a garment, a cover.

उपविद् *upa-vid*, t, f., Ved. investigating, inquiring into.

Upa-vidyā, f. profane science, inferior sort of knowledge.

Upa-veda, as, m. secondary knowledge, a class of writings subordinate or appended to the four Vedas. According to the Bhāgavata-Purāṇa their number is four, viz. *Āyur-veda*, *Dhanur-veda*, *Gāndharva-veda*, and *Śthāpatya-veda*, or medicine, military art, music, and mechanics.

उपविन्दु *upa-vindu*, us, m., N. of a man.

उपविपाशम् *upa-vipāśam*, ind. at or near the river Vipāśā.

उपविश *upa-viś*, cl. 6. P. -*viśati*, -*veshṭum*, to sit down, take a seat; to pitch a camp; to enter; to seize, take possession of: Caus. -*veśayati*, -*yitum*, to cause to sit down.

Upa-viśya, ind. having sat down, sitting down.

Upa-viśṭa, as, ā, am, seated, sitting; arrived, entered.

Upa-veśa, as, m. sitting down, sitting, resting; fixing one's mind upon, being attached to; voiding by stool.

Upa-veśana, am, n. sitting down, resting; causing to sit down; devoting one's self to; voiding by stool.

Upa-veśita, as, ā, am, made to sit; seated.

Upa-veśin, ī, inī, i, sitting down; fixing one's mind upon, devoting one's self to.

Upa-veśya, ind. having seated or caused to sit.

Upa-veśṭri, tṛ, trī, trī, he who sits, a sitter, sitting down.

उपविष *upa-viṣa*, am, n. factitious poison; a narcotic, any detestable drug, as opium, datura, &c.; (ā), f. a plant, Atis, Aconitum or Betula. Sec *atī-viṣhā*.

उपवीक्ष *upa-vīksh* (-*vi-iksh*), cl. 1. A. -*vīkshate*, -*shitum*, to look at or towards.

उपवीञ्च *upa-vīj*, cl. 10. P. -*vījayati*, -*yitum*, to blow upon, fan.

उपवीणय *upavīṇaya*, nom. (fr. *upa-vīṇā*) P. -*vīṇayati*, -*yitum*, to play on the Vīṇā or Indian lute before or in the presence of any one.

उपवीत *upa-vīta*, am, n. (fr. rt. *vye* with *upa*), investiture with the sacred thread; the thread or cord worn by the first three classes of the Hindūs over the left shoulder and under the right arm.

Upavītin, ī, inī, i, wearing the string in the usual manner, or over the left shoulder and under the right arm.

उपवीर *upa-vīra*, am, n. a kind of demon.

उपवृ *upa-vṛi*, Intens. P., Ved. -*varvarti*, to put or place over or upon.

उपवृंह *upa-vṛiṅh* or -*vṛih*, Caus. P. -*vṛiṅhayati*, -*yitum*, to increase.

Upa-vorha, as, m. apilow; [cf. *upa-barha*, p. 165.] **Upa-vṛiṅhaya**, am, n. increasing, increase, collection.

Upa-vṛiṅhita, as, ā, am, increased, collected from, possessed of.

उपवृत् *upa-vṛit*, cl. 1. A. -*vartate*, -*titum*, to go towards, approach; to return.

Upa-varta, as, m. a particular high number.

Upa-vartana, am, n. a place for exercise, a country inhabited or not; a division, a district or Pergaua; a kingdom.

Upa-vṛitti, is, f. motion towards.

उपवेणा *upa-veṇā*, f., N. of a river.

उपवेद *upa-veda*. See under *upa-vid*.

उपवेशि *upaveśi*, is, m., N. of a man.

उपवेष *upa-vesha*, as, m. (fr. rt. *vish* with

upa), Ved. a stick (of green wood) used for stirring the sacrificial fire.

उपवेश *upa-veshṭ*, cl. 1. A. -*veshṭate*, -*ṭitum*, to surround, cover, dress.

उपवेणव *upavainava*, am, n. (fr. *upa-veṇu*?), the three periods of the day, morning, midday, and evening.

उपव्याख्यान *upa-vyākhyāna*, am, n. subsidiary or supplementary explanation or interpretation.

उपव्याघ्र *upa-vyāghra*, as, m. the small hunting leopard.

उपशक् *upa-śak*, Desid. P. -*śikshati*, to learn.

Upa-śikshamāṇa, as, ā, am, training.

Upa-śikshā, f. learning, desire of learning, training.

Upa-śikshita, as, ā, am, learnt, studied, trained.

उपशम *upa-śam*, cl. 4. P. -*śamyati*, -*śamitum*, to become calm or quiet, to cease: Caus. -*śamayati*, -*yitum*, to calm, tranquillize, appease, pacify, assuage, mitigate, make quiet, extinguish, kill.

Upa-sama, as, m. becoming quiet, assuagement, ceasing, stopping, cessation, relaxation, intermission; tranquillity, calmness, patience. — **Upa-sama-śīla**, as, ā, am, placid, calm.

Upa-samaka, as, ā, am, calming, affording repose, making patient.

Upa-samana, am, n. quieting, calming, appeasing, mitigation, ceasing to burn, extinction; an anodyne.

Upa-samanīya, as, ā, am, to be made quiet, to be appeased.

Upa-sānta, as, ā, am, calmed, appeased, pacified; calm, tranquil; intermitted, diminished. — **Upa-sāntātman** ('*ta-ā*'), ā, ā, a, one whose mind is pacified, placid.

Upa-sānti, is, f. cessation, intermission, remission; appeasing, allaying, assuaging; abatement; tranquillity, calm.

Upa-sāntin, ī, inī, i, appeased, tame, tranquil, calm; (ī), m. a tame elephant.

उपशय *upa-śaya*, &c. See *upa-śi* below.

उपशरद्म् *upa-śaradam*, ind. at the time of autumn.

उपशस्य *upa-śalya*, am, n. an open place before a town or village (lit. 'a place where archers practice'?).

उपशाखा *upa-śākhā*, f. a secondary branch.

उपशान्त् *upa-śāntv*, cl. 10. P. -*śāntvayati*, -*yitum*, to appease, console, tranquillize.

Upa-śāntvāna, am, n. appeasing, making quiet.

उपशाल *upa-śāla*, am, n. a place near a house, a court before a house; (am), ind. near a house.

उपशास्त्र *upa-śāstra*, am, n. a minor science or treatise.

उपशिक्षा *upa-śikshā*. See *upa-śak* above.

उपशिङ्ग *upa-śiṅgh*, cl. 1. P. -*śiṅghati*, -*ghitum*, to kiss.

Upa-śiṅhana, am, n. (fr. rt. *śiṅgh* with *upa*), anything given to snuff at (in medicine).

उपशिष्य *upa-śishya*, as, m. the pupil of a pupil.

उपशी *upa-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie near.

Upa-śaya, as, ā, am, Ved. lying by the side of, lying down; productive of happiness or rest; (ā), f. a prepared piece of clay, i.e. *myrid*; (as), m. lying by the side of; ascertainment of disease or diagnosis by the effect of certain articles of food or medicine; allaying disease by diet, regimen, &c.

Upa-śāya, as, m. turn or rotation for sleeping with (another).

Upa-śāyin, ī, inī, i, lying near to; lying, sleeping; going to bed; allaying, tranquillizing, what calms &c.; (in medicine) composing, narcotic. — **Upa-śāyi-tā**, f. or *upaśāyi-tva*, am, n. tranquillizing, calming; secondary means of cure, as diet &c.

उपशुनम् *upa-śunam*, ind. near a dog.

उपशुभ *upa-śubh*, Caus. P. -*śobhayati*, -*yitum*, to adorn, ornament.

Upa-śobhana, am, n. adorning, ornamenting.

Upa-śobhita, as, ā, am, ornamented, adorned.

उपशुष् *upa-śush*, Caus. P. -*śoshayati*, -*yitum*, to make dry, dry up.

Upa-śoshaya, as, ā, am, drying up.

उपश्रुत *upa-ścyut* or -*ścut*, cl. 1. P. -*ścyotati*, -*titum*, to ooze or trickle down, fall in drops.

उपश्रि *upa-śri*, cl. 1. A. -*śrayate*, -*yitum*, to approach, go towards, go against; to attack; to surround.

Upa-śrī, f. a covering, anything thrown over.

उपश्रु *upa-śru*, cl. 5. P. -*śṛiṇoti*, -*śrotum*, to listen to, give ear to, to hear.

Upa-śrūta, as, ā, am, listened to; promised, agreed.

Upa-śruti, is, f. giving ear to, listening to; range of hearing; a supernatural voice heard at night and personified as a nocturnal deity revealing the future; judicial astrology, aspect of the stars, fortune-telling; promise, assent.

Upa-śrutya, ind. listening to.

Upa-śroti, tṛ, trī, trī, a listener, hearer, listening to.

उपश्लिष *upa-ślish*, cl. 4. P. -*ślishyati*, -*śleshṭum*, to embrace: Caus. -*śleshayati*, -*yitum*, to cause to lay hold of, bring near, place at hand.

Upa-ślishṭa, as, ā, am, placed near, contiguous, adjoining.

Upa-ślesha, as, m. juxta-position, contiguity, an embrace.

उपश्लोक्य *upaślokaya*, nom. (fr. *upa-śloka*) P. -*ślokayati*, -*yitum*, to praise in ślokas.

उपश्रस *upa-śvasa*, as, ā, am, Ved. sounding, roaring.

उपश्रुत *upa-śhṛut*, ind. (fr. rt. *stu* with *upa*), Ved. at command, (ready) at one's call.

उपसंयम *upa-samyama*, as, m. the end of the world.

उपसंयोग *upa-samyoga*, as, m. (rt. *yuj*), a secondary or subordinate connection, a modification.

उपसंरोह *upa-samroha*, as, m. (rt. *ruh*), growing over, growing together, cicatrizing.

उपसंवाद *upa-samvāda*, as, m. (rt. *rad*), agreeing together, agreement.

उपसंयान *upa-samyāna*, am, n. an under garment.

उपसंव्रज *upa-sam-vraj*, cl. 1. P. -*vrajati*, -*yitum*, to enter, go towards, approach.

उपसंस्क्र *upa-saṃs-kṛi* (-*saṃ-kṛi*), cl. 5. 8. P. A. -*kṛiṇoti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to prepare (as a meal); to ornament.

Upa-saṃskṛita, as, ā, am, cooked, dressed (as a meal).

उपसंह *upa-saṃ-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw together, bring together, collect, to contract; to withdraw, take away, withhold.

Upa-samharana, am, n. withdrawing, taking away; excluding; refusing, withholding; attacking, invading.

Upa-samharat, an, antī, at, withdrawing, taking away; refusing, excepting; going against, invading.

Upa-samhāra, as, m. drawing towards one's self,

drawing in or together, contracting; drawing away, taking away, withholding, excepting, excluding; collection, assemblage, winding or summing up, a compendium, brevity, conciseness, résumé; perfection; subduing, destruction, death, end; attacking, invading; (in logic) refutation; N. of the fourth section of the Vāyu-purāṇa.

Upa-samhārin, *i*, *inī*, *i*, comprehending; exclusive; non-exclusive (?).

Upa-samhṛita, *as*, *ā*, *am*, withheld, refused, denied; excepted; excluded, compressed, comprehended, dead.

Upa-samhṛiti, *is*, *f*. comprehension, seizing, taking; a compound expressive of various meanings (?).

उपसङ्कूप *upa-san-klīp* (-*saṃ-kṛ*^o), Caus. P. -*kalpayati*, -*yitum*, to fix, deposit, settle; to appoint, choose.

Upa-sankṛipta, *as*, *ā*, *am*, placed over, built over.

उपसङ्क्रम *upa-san-kram* (-*saṃ-kṛ*^o), cl. 1. P. A. -*krāmati*, -*kramate* (ep. also -*krāmate*), -*krāmyati*, -*kranitum*, to go near to, approach; Caus. P. -*kramayati*, -*yitum*, to cause to approach.

उपसङ्क्षेप *upa-sankshepa*, *as*, *m*. (rt. *kship*), a concise abridgment, a summary; an abstract, compendium.

उपसङ्ख्यान *upa-sankhyāna*, *am*, *n*. (rt. *khyā*), annumeration, adding, addition; further enumeration; (in gram.) a substitute in form or sense, a consignificant term or affix.

उपसङ्गम *upa-san-gam* (-*saṃ-gṛ*^o), cl. 1. P. -*gaśhati*, -*gantum*, to approach together, join in approaching, to enter into any condition or relation.

उपसङ्गृह *upa-san-grah* (-*saṃ-gṛ*^o), cl. 9. P. A. -*grihyāti*, -*grīte* (Ved. -*grihhyāti*, -*grīte*), -*grahitum*, to clasp or embrace; to take upon one's self, to experience, suffer; to receive, accept; to seize, take into custody; to win over, conciliate, make favourable.

Upa-sangrihya, *ind*. having clasped, having taken, holding.

Upa-sangraha, *as*, *m*. clasping (e. g. the feet of a person as a mark of great respect), respectful salutation; polite address; obeisance; bringing together, collecting, joining.

Upa-sangrahana, *am*, *n*. respectful salutation (by clasping the feet of a person with the hands), polite address.

Upa-sangrāhya, *as*, *ā*, *am*, to be saluted reverentially, respectable, venerable.

उपसञ्चर *upa-saṅ-car* (-*saṃ-cṛ*^o), cl. 1. P. A. -*carati*, -*te*, -*caritum*, Ved. -*ritave*, &c., to enter, approach; to have sexual intercourse with.

Upa-saičara, *as*, *m*. manœuvre, flattery (?).

उपसद् 1. *upa-sad*, cl. 1. 6. P. -*sidati*, -*satum*, to sit near to, to go near to, approach; to worship; to obtain.

Upa-satti, *is*, *f*. connection with, union; service, worship; gift, donation.

Upa-sattri, *tā*, *tri*, *tri*, one who approaches, a worshipper; an inhabitant.

2. *upa-sad*, *t*, *t*, *t*, Ved. one who goes near to, serving, attending, waiting upon; (*t*), *f*. siege, assault; laying up, accumulating; service; N. of a ceremony lasting several days and forming part of the Jyotish-toma ceremony. — *Upasad-van*, *ā*, *ā*, *a*, Ved. one who has attendants or worshippers, one who is worshipped. — *Upasad-vratin*, *i*, *inī*, *i*, observing the rules of the Upasad, viz. drinking milk in certain quantities, sleeping on the bare earth, chastity, silence, &c.

Upa-sada, *as*, *ā*, *am*, going near to; (*as*), *m*. approach; gift, donation; N. of a ceremony. See 2. *upa-sad*.

Upa-sadana, *am*, *n*. approaching, going to (a teacher), sitting near (a master), becoming a pupil;

going near to, being present at, partaking of; a neighbouring abode, a neighbourhood.

Upa-sadī, *f*. Ved. attendants collectively (?).

Upa-sadya, *as*, *ā*, *am*, to be attended on or worshipped.

Upa-sanna, *as*, *ā*, *am*, approached, approximate; worshipped. — *Upasanna-tā*, *f*. or *upasanna-tra*, *am*, *n*. proximity, approach.

Upa-sādita, *as*, *ā*, *am*, approached, come near to.

उपसन्तन् *upa-san-tan* (-*saṃ-tṛ*^o), cl. 8. P. A. -*tanoti*, -*nute*, -*nitum*, to bring into immediate connection with.

Upa-santāna, *as*, *m*. immediate connection, joining together; a descendant.

उपसन्धा *upa-san-dhā* (-*saṃ-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put together, add, increase; to join, connect, cause to partake of; to aim at.

Upa-samhita, *as*, *ā*, *am*, connected with, furnished with, accompanied or surrounded by; having regard or reference to, attached to one another.

उपसन्ध्यम् *upa-sandhyam*, *ind*. near or towards evening.

उपसन्त्यास *upa-sannyāsa*, *as*, *m*. (rt. 2. *as*), laying down, giving up.

उपसमश् *upa-sam-aś*, cl. 5. P. A. -*aśnoti*, -*nute*, -*sītum*, to reach, obtain.

उपसमस *upa-sam-as*, cl. 4. P. -*asyati*, -*situm*, to put or place upon.

उपसमाकृ *upa-sam-ā-kṛi*, cl. 5. 8. P. A. -*kṛi*, -*noti*, -*nute*, -*karoti*, -*kurute*, -*kartum*, to connect, combine together.

उपसमाधा *upa-sam-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put on (as wood on a fire), to place in order, arrange.

Upa-samādhāna, *am*, *n*. placing in or on, laying one upon the another.

उपसमाहार्ये *upa-samāhārya*, *as*, *ā*, *am* (rt. *hṛi*), to be brought together, to be arranged.

उपसमि *upa-sam-i*, cl. 2. P. -*eti*, -*tum*, to approach together.

उपसमिद् *upa-samid* or *upa-samidham*, *ind*. near the fire-wood.

उपसमूह *upa-sam-ūh*, cl. 1. P. -*ūhati*, -*hitum*, to draw together, contract, to collect together, to bring near.

उपसमे *upa-sam-e* (-*ā-i*), cl. 2. P. -*aiti*, -*tum*, to meet, meet with (with acc.).

उपसम्पद् *upa-sam-pad*, cl. 4. A. -*padyate*, -*patum*, to come to, arrive at; Caus. P. -*pādayati*, -*yitum*, to bring near to, lead near, to give, grant; (with Buddhists) to receive into the order of priests, to ordain.

Upa-sampatti, *is*, *f*. approaching, arriving at, entering into any condition.

Upa-sampanna, *as*, *ā*, *am*, arrived at; gained, obtained; furnished with; familiar with; finished; enough, sufficient; dead, deceased; immolated, sacrificed as a victim &c.; dressed, cooked.

उपसम्प्रच्छ *upa-sam-praśh*, cl. 6. P. -*priśh*, -*chat*, -*prashṭum*, to ask a person about anything.

उपसम्प्राप *upa-sam-prāp* (-*pra-āp*), cl. 5. P. -*āpnōti*, -*ptum*, to reach, obtain, approach.

Upa-sampṛāpya, *ind*. having arrived at.

उपसम्भाषा *upa-sambhāṣā*, *f*. talking over, friendly persuasion.

उपसर *upa-sara*. See *upa-sṛi* next col.

उपसर्ग *upa-sarga*. See *upa-sṛij* next col.

उपसर्पण *upa-sarpaṇa*. See *upa-sṛip* next col.

उपसान्त् *upa-sāntv*. See *upa-sāntv*.

उपसि *upasi*, *ind*., Ved. in the lap, on the hip.

उपसुन्द *upa-sunda*, *as*, *m*., N. of a Daitya, son of Nīlumbha and younger brother of Sunda.

उपसूर्यक *upa-sūryaka*, *am*, *n*. the disk of the sun.

उपसृ *upa-sṛi*, cl. 1. and Ved. 3. P. -*sarati*, -*sīrti*, -*sartum*, to go towards, approach, go against, attack; to have intercourse (as a woman with a man).

Upa-sura, *as*, *ā* or *i*, *am*, who or what approaches; (*as*), *m*. approaching (a cow); the first pregnancy or impregnation of a cow.

Upa-saraṇa, *am*, *n*. going or flowing towards, rapid flowing of the blood towards the heart in sickness; what is approached as a refuge.

Upa-sartavya, *as*, *ā*, *am*, to be approached for help, to be had recourse to.

Upa-saryā, *f*. 'to be approached,' a cow fit for a bull.

Upa-sārya, *as*, *ā*, *am*, to be approached or gone to. *Upa-sṛitya*, *ind*. having gone towards, having approached.

उपसृज् *upa-sṛij*, cl. 6. P. -*sṛijati*, -*srashtum*, to pour out or on, to offer, make an oblation; to join, attach, connect with; to beset with, oppress; to eclipse.

Upa-sarga, *as*, *m*. addition; trouble, misfortune; a portent, a natural phenomenon supposed to forbid future evil, an eclipse; a disease, possession by an evil spirit; change occasioned by any disease; indication or symptom of death; a disease superinduced on another; an inseparable particle or preposition prefixed to roots; see *karma-pravacāniya*. — *Upa-sarga-vṛitti*, *is*, *is*, *i*, having the character of a preposition, to be treated like one.

Upa-sarjana, *am*, *n*. pouring on; misfortune, inauspicious phenomenon, portent, eclipse; passing by, leaving, eclipsing; any person or thing subordinate or subsidiary to another, a substitute, a representative; (in gram.) a word which by composition or derivation loses its original independence, while it also determines the sense of another word; for instance, in the derivative *Apiśāla*, a pupil of *Apiśāli*, *Apiśāli* has become the *upasarjana*; so also in the compound *vāja-purusha* (fr. *rājan* and *purusha*) the first loses its independent character when compounded and is therefore the *upasarjana*; (*i*), *f*. an infusion.

Upa-sṛishṭa, *as*, *ā*, *am*, joined, attached, connected to or with, attended by or accompanied with; seized or possessed by (evil demons &c.); eclipsed, as the sun or moon; furnished with an *upasarga* or preposition (e. g. the root *dā* with *ā* prefixed is said to be *upasṛishṭa*); (*am*), *n*. coition, copulation.

उपसृप् *upa-sṛip*, cl. 1. P. A. -*sarpati*, -*te*, -*sarptum* or -*srapum*, to creep near, approach; move onward, attack; [cf. *ὀφείπω*.]

Upa-sarpa, *as*, *m*. approach, access, following a person.

Upa-sarpaṇa, *am*, *n*. approaching, advancing towards.

Upa-sarpin, *i*, *inī*, *i*, creeping near, approaching.

Upa-sarpya, *ind*. having approached.

उपसेकृ *upa-sekṛi*, *tā*, *m*. (rt. *śic*), Ved. one who sprinkles or pours one thing on another.

Upa-sečana, *as*, *ā*, *am*, pouring or sprinkling one thing on another; (*am*), *n*. pouring or sprinkling upon, watering; infusion, juice; (*i*), *f*. a ladle or cup for pouring.

उपसेन *upa-sena*, *as*, *m*., N. of a pupil of Śākya-muni.

उपसेव् *upa-sev*, cl. 1. A. -*sevate*, -*vitum*, to serve, worship, honour; to practise, pursue, culti-

vate, study, make use of, be addicted to, frequent, inhabit.

Upa-sevaka, *as*, *ā*, *am*, worshipping, following, practising.

Upa-sevana, *am*, n. worshipping, honouring; service, addiction to; using, enjoying.

Upa-seva, *f*. service, worship, honour.

Upa-sevin, *i*, *ini*, *i*, serving, worshipping, honouring; liking, pleased with.

उपसृक् *upa-s-kri* (*s* inserted, see *upa-kri*), cl. 8. A. -*kurute*, -*kartum*, to prepare, elaborate, perfect, adorn, &c.

Upas-kara, *us*, *m*. any article which serves to make complete, an ingredient, condiment, spice or seasoning (mustard, pepper, &c.); an appurtenance, utensil, implement or instrument; an article of household use (as a broom, a basket, &c.), apparatus; blame, censure.

Upas-kāra, *as*, *m*. anything additional, a supplement.

Upas-kṛita, *as*, *ā*, *am*, prepared; blamed, censured.

Upas-kṛit, *is*, *f*. a supplement, anything additional.

उपस्तम्भ *upa-stambh*, cl. 5. 9. P. -*stabhnōti*, -*nāti*, -*stabilhum*, to stay, prop, support.

Upa-stambha, *as*, *m*. (also written *upa-shfam-bha*?), stay, support, support of life (as food, sleep, and government of the passions); encouragement, incitement; base, basis, ground, occasion.

Upa-stambhaka, *as*, *ā*, *am*, supporting, promoting, encouraging.

Upa-stambhana, *am*, *n*. Ved. a support.

उपस्तरण *upa-staraṇa*. See *upa-stri* below.

उपस्ति *upa-sti*, *is*, *m*. (fr. rt. 1. *as* with *upa*), Ved. an attendant, a follower, a servant, a subject.

उपस्तु *upa-stu*, cl. 2. P. A. -*stauti* or -*stāviti*, -*stute* or -*stuvite*, -*stotum*, to praise, invoke.

Upa-stut, *t*, *f*. Ved. invocation, praise, invitation.

Upa-stuta, *as*, *ā*, *am*, invoked, praised; (*as*), *m*. N. of a Rishi.

Upa-stuti, *is*, *f*. Ved. invocation, praise.

Upa-stutya, *as*, *ā*, *am*, to be praised or invoked.

उपस्त्रि *upa-stri* or -*strī*, cl. 5. 9. P. A. -*stri-noti*, -*nute*, -*nāti*, -*nute*, -*startum*, -*ritum* or -*rī-tum*, to spread, arrange, set in order; [cf. Lat. *subalternus*.]

Upa-staraṇa, *am*, *n*. Ved. spreading out, scattering; what is spread out; a covering.

Upa-strī, *f*. Ved. scattering about, spreading; what is spread; a covering.

Upa-strīṇa, *as*, *ā*, *am*, spread out, arranged.

उपस्त्री *upa-strī*, *f*. a concubine.

उपस्था 1. *upa-sthā*, cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to stand near, stand by the side of in order to serve, wait on, attend on, serve (with acc.); to be or remain near; stay with; to come near, approach; to approach a god with prayer, worship; to stand under in order to support; to approach for intercourse, have intercourse with; to approach for assistance; to approach with hostile intentions, attack; to occur, come to pass, arise, be present; to meet with, obtain; to fall to one's share, come to the possession of; to conciliate. Caus. P. -*sthāpayati*, -*yitum*, to cause to stand near, to provide, present, furnish with, place upon or near; to produce.

Upa-stha, *as*, *m*. the lap, middle part in general, a secure place; (*as*, *am*), *m*. n. the organs of generation, especially of a woman; the anus; the hamch or hip; (*as*, *ā*, *am*), near, proximate; *upasthāna-kṛi*, to sit down with the legs bent, make a lap; *upasthe kṛi*, to take on one's lap. = *Upasthā-daghna*, *as*, *i*, *am*, reaching to the lap. = *Upastha-nigraha*, *as*, *m*. restraint of sensual appetite; continence. = *Upastha-patra*, *as*, *m*. the Indian fig tree. = *Upastha-sul*, *t*, *t*, Ved. sitting in the fig tree.

2. *upa-sthā*, *ās*, *ās*, *am*, Ved. standing on.

Upa-sthātṛi, *tā*, *m*. an attendant, servant.

Upa-sthāna, *am*, *n*. standing near, presence, proximity, nearness; approaching, appearing, coming into the presence of, introducing one's self; worshipping, waiting on; attendance; obeisance; abode; an assembly; any object approached with respect, a sanctuary; obtaining, getting; *upasthānam kṛi*, to give access or scope for action. = *Upasthāna-sālā*, *f*. the assembly-room of a Buddhist monastery.

Upa-sthāniya, *as*, *ā*, *am*, to be stayed with or near, to be kept near; to be attended on or served.

Upa-sthāpaka, *as*, *ā*, *am*, placing or bringing near, causing to obtain; explaining, teaching, a teacher.

Upa-sthāpana, *am*, *n*. placing near; attendance, service.

Upa-sthāpanīya or *upa-sthāpayitṛya*, *as*, *ā*, *am*, to be placed near.

Upa-sthāpita, *as*, *ā*, *am*, placed near, attended.

Upa-sthāpya, *as*, *ā*, *am*, to be placed near, to be produced or made visible.

Upa-sthāya, *ind*. having approached, having brought near to or assembled.

Upa-sthāyaka, *as*, *m*. a servant; (with Buddhists) a follower of Buddha.

Upa-sthāyin, *i*, *ini*, *i*, standing near, being present, appearing.

Upa-sthāvara, *as*, *ā*, *am*, Ved. stopping, not moving.

Upa-sthita, *as*, *ā*, *am*, approached, arrived, arisen, appeared, present; staying by or near at hand, impending, ready; received, obtained, gained; accomplished, taken place, happened; caused, occasioned; felt; known; clean, cleansed; (in Ved. gram.) in the Pada text followed by the particle *iti*; (*am*), *n*. the particle *iti* used in this manner; the position of words before and after *iti*; (*ā*), *f*. N. of a metre of four lines of ten syllables each; N. of another metre of four lines of eleven syllables each. = *Upasthita-pracupita*, N. of a metre consisting of four lines and fifty-one syllables. = *Upasthita-vaktri*, *tā*, *m*. a ready speaker, an eloquent man. = *Upasthita-samprahāra*, *as*, *ā*, *am*, about to engage in a battle, having battle at hand.

Upa-sthiti, *is*, *f*. standing near, approach, presence, proximity, arrival; obtaining, getting; effecting, accomplishing; remaining.

Upa-stheya, *as*, *ā*, *am*, to be attended to, to be worshipped.

उपस्नेह *upa-sneha*, *as*, *m*. (rt. *snih*), moistening, attracting moisture.

उपस्मिज् *upa-spij* (only used in acc. -*jam*), Ved. inconsiderate curiosity or jest (?).

उपस्पृग् 1. *upa-sprīś*, cl. 6. P. -*sprīśati*, -*sprashlum* or -*sparshlum*, to touch (water); to wash or rinse the mouth; to sip water, to sprinkle; to wash off; to gnash (the teeth).

Upa-sparśat, *as*, *m*. touching, contact; washing, bathing, ablution; rinsing the mouth, sipping water and ejecting it.

Upa-sparśana, *am*, *n*. touching; bathing; rinsing the mouth.

Upa-sparśin, *i*, *ini*, *i*, touching, sipping water.

2. *upa-sprīś*, *k*, *k*, Ved. touching.

Upa-sprīśya, *ind*. having sipped water.

Upa-sprīśita, *as*, *ā*, *am*, touched, sipped.

उपस्मृति *upa-smṛiti*, *is*, *f*. a minor law-book; eighteen such books are mentioned.

उपस्रवण *upa-sraṇa*, *am*, *n*. (rt. *sru*), flowing, the periodical flow of a woman.

उपस्रव *upasru-tva*, *am*, *n*. revenue, profit, what is derived from land or other capital.

Upasrāvat, *ān*, *m*. N. of a son of Satrājīta.

उपस्वेद *upa-sveda*, *as*, *m*. (rt. *svid*), moisture.

उपहन *upa-han*, cl. 2. P. -*hanti*, -*tum*, to kill, injure, destroy, disturb, vex; to waste.

Upa-kata, *as*, *ā*, *am*, injured, impaired, evilly affected by; struck by lightning &c.; pained, hurt;

destroyed; infected, polluted, vitiated; impure. = *Upa-hata-dṛiś*, *k*, *k*, *k*, dazzled, blinded. = *Upahata-dhī*, *is*, *is*, *i*, infatuated. = *Upahatātman* (*ta-āt*), *ā*, *ā*, *a*, agitated in mind, mentally affected as by passion.

Upahataka, *as*, *ā*, *am*, ill-fated, unfortunate, unlucky.

Upa-hatnu, *us*, *us*, *u*, Ved. assailing.

Upa-hatyā, *f*. dazzling of the eyes.

Upa-hantavya, *as*, *ā*, *am*, to be killed.

Upa-hantṛi, *tā*, *trī*, *trī*, having a contrary effect, disturbing.

उपहरण *upa-haraṇa*. See under *upa-hri*.

उपहस *upa-has*, cl. 1. P. -*hasati*, -*situm*, to laugh at, deride.

Upa-hasita, *am*, *n*. satirical laughter, laughing; (*as*, *ā*, *am*), laughed at, derided.

Upa-hasvan, *ā*, *ā*, *a*, Ved. laughing at, a derider.

Upa-hāsa, *as*, *m*. fun, play, ridicule, derision, laughing at any one, satirical laughter. = *Upahāsa-spada* (*sa-ās*), *am*, *n*. a laughing-stock.

Upa-hāsaka, *as*, *ā*, *am*, ridiculing others, jocular; (*as*), *m*. a jester.

Upa-hāsyā, *as*, *ā*, *am*, to be laughed at, ridiculous, laughable. = *Upahāsyā-tā*, *f*. ridiculousness.

= *Upahāsyā-tām gam*, to expose one's self to laughter.

उपहस्तिका *upahastikā*, *f*. (fr. *upa-hasta*), a small bag or box containing condiments or betel.

उपहा *upa-hā*, cl. 3. A. -*jihite*, -*hātum*, to go down, descend.

उपहालक *upahālaka*, *ūs*, *m*. pl., N. of a country, part of the peninsula of India.

उपहिंस *upa-hins*, cl. 7. 1. P. -*hinasti*, -*hin-sati*, -*situm*, to injure, hurt, wound; to overpower.

उपहित *upa-hita*, *as*, *ā*, *am* (past pass. part. of 1. *upa-dhā*, p. 163), placed, deposited, placed in or upon; preceded by; laid aside, joined; mixed; ready, deputed to act as a spy, connected with. = *Upahita-bhara*, *as*, *ā*, *am*, having the weight carried; (a better reading has *apa-hṛita*.)

उपहृ *upa-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring near, offer; to take away, destroy; Caus. -*hārayati*, -*yitum*, to cause to offer; Desid. -*jihīrshati*, to wish to offer.

Upa-haraṇa, *am*, *n*. bringing near; offering gifts to superiors; presenting victims; distributing or serving out food; taking, seizing.

Upa-haraṇīya or *upa-hartavya*, *as*, *ā*, *am*, to be presented, to be offered as a victim.

Upa-hartṛi, *tā*, *trī*, *trī*, offering victims, serving out food &c.

Upa-hāra, *as*, *m*. oblation; a complimentary gift, a present to a superior &c.; an offering to a deity, a victim &c.; honour; tribute, indemnification, presents as the price of peace; food distributed to guests &c.; exultation, mirth (consisting in laughter, dance, song, bellowing as a bull, bowing, recital of prayer &c.).

Upa-hāraka, *as*, *m*. an oblation &c.

Upa-hārin, *i*, *trī*, *i*, giving, presenting; sacrificing.

Upahārī-kṛi, cl. 8. P. A. -*karoti*, -*karute*, -*kartum*, to make an oblation, to offer.

Upa-hṛita, *as*, *ā*, *am*, offered, presented; immolated, offered as a victim; served out as food; taken, collected, gathered.

उपहोम *upa-homa*, *as*, *m*. a supplementary sacrifice.

उपह्व *upa-hvāra*, *us*, *m*. (rt. *hvri*), Ved. bend, curve, arch, slope; declivity; the curved form of the Soma vessel; (*am*), *n*. proximity; a solitary or private place; (*us*), *m*. a car, a carriage; (*e*), *ind*. in the proximity of, near to, in a private place.

उपह्वे *upa-hve*, cl. 1. P. A. -*hṛayati*, -*te*, -*hrātum*, to invoke, call near to.

Upa-hava, *as*, *m*. calling to, inviting, invitation; summoning, invoking; *upahavam ish*, to wish to

receive an invitation from (with loc., e.g. *tasmīn* *Indra upaharam aśēhata*, Indra wished to receive an invitation from him).

Upa-harya, as, m., N. of a ceremony.

Upa-hūta, as, ā, am, invoked, invited.

Upa-hūya, ind. having invoked or called or addressed.

Upa-hvāna, am, n. act of inviting.

उपांशु *upāṃśu*, ind. in a low voice, in a whisper; secretly, in secret (e.g. *upāṃśu-vrata*, a vow observed in secret); (us), m. a prayer uttered in a low voice; muttering prayers, reciting them in a low voice so as not to be overheard; N. of a Soma offering. — *Upāṃśu-kṛdita*, as, ā, am, played with in secret, made the companion of (a king's) private amusements.

उपाक *upāka*, as, ā, am (fr. rt. *anē* with *upa*), Ved. brought near to one another, joined, approximate; (e), Ved. du. an epithet of night and morning; (c), ind. in the next neighbourhood, in the presence of, before. — *Upāka-śaśas*, ās, ās, as, Ved. standing present before the eyes.

उपाकृ *upā-kṛi* (*upa-ā-kṛi*), cl. 5. 8. P. A. -*kṛiṇoti*, -*ṇite*, -*karoti*, -*kurute*, -*kartum*, to bring near or towards, to fetch; to summon, invite; to deliver, commit to, offer, grant, bestow; to acquire, obtain; to bring about, make preparations for a sacred action; to undertake, begin; to enter.

Upā-karāṇa, am, n. bringing near, inviting, invitation to begin; a term applied to certain sentences, called *Praishas* &c., with which one priest invites another to perform a sacrifice; immolation, sacrifice of an animal duly consecrated; preparation, beginning; commencement of reading the Veda after the performance of a preparatory rite.

Upā-karman, a, n. preparation, beginning; a ceremony performed before reading the Vedas; beginning to read the Vedas.

Upā-kṛita, as, ā, am, brought near, invited, addressed with invitational sentences; (as), m. a sacrificial animal killed during the recitation of prescribed prayers; attended with evil omens, disastrous, calamitous; (as), m. misfortune; a portent, a phenomenon announcing calamity.

उपाक्रम *upā-kram* (*upa-ā-kram*), cl. 1. P. A., 4. P. -*kṛāmati*, -*kramate* (ep. also -*kṛāmate*), -*kṛāmyati*, -*kramitum*, to advance against in order to seize, to fall upon, take possession of.

उपाक्षम् *upāksham* (*upa-ak^o*), ind. before the eyes.

उपाख्या *upā-khyā* (*upa-ā-*), cl. 2. P. -*khyāti*, -*tum*, to tell a story, narrate; to relate or give an account about anything (with acc.); to observe(?).

Upā-khya, as, ā, am, observable by the eyes; [cf. *nir-upākhyā*]; (as), m., N. of a man.

Upākhyāna (*upa-ākh^o*), am, n. a tale, a short narrative, an episode; telling or repetition of a story already heard from another.

Upākhyānaka, am, n. a short tale.

उपागम *upā-gam* (*upa-ā-*), cl. 1. P. -*gačchati*, -*gantum*, to go near or towards, to approach, visit; to return; to pass into any condition or relation; to undergo, suffer, endure; to occur, to come or fall to one's share.

Upā-gata, as, ā, am, approached, arrived; occurred, happened; promised; suffering, feeling.

Upā-gama, as, m. approach, arrival; occurrence; promise, agreement; the state of suffering, feeling.

Upā-gamya or *upā-gatya*, ind. having approached, having gone near or towards.

उपाग *upā-gā* (*upa-ā-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come near, approach, come to.

उपाग्नि *upāgni* (*upa-agni*), ind. near a fire.

उपाग्र *upāgra* (*upa-ag^o*), am, n. the part which is next to the end or top; a secondary member.

उपाग्रह *upā-grah* (*upa-ā-grah*), cl. 9. P. A. -*grihṇāti*, -*ṇite* (Ved. -*grīhṇāti*, -*ṇite*), -*grahītum*, to comprehend, embrace.

Upā-grahaṇa, am, n. reading the Vedas after initiation.

उपाग्रहायणम् *upāgrahāyaṇam* or *upāgrahāyaṇi* (*upa-ag^o*), ind. towards the day of full moon in the month *Agrahāyaṇa*.

उपाग्रा *upā-ghrā* (*upa-ā-ghrā*), cl. 1. P. -*jighrati*, -*ghrātum*, to smell at; to kiss.

उपाङ्क *upāṅkya*, as, ā, am (fr. *upa-anka*), to be marked.

उपाङ्ग *upāṅga* (*upa-an^o*), am, n. a subdivision; any minor limb or member; a subsidiary or supplementary work of low value; a supplement of a supplement; secondary portion of science; (twelve *Angas* and *Upāṅgas* constitute the sacred writings of the Buddhists); the sectarian mark made with Sandal &c. on the forehead. — *Upāṅga-gīta*, am, n. a kind of song.

उपाचर *upā-čar* (*upa-ā-*), cl. 1. P. A. -*čarati*, -*te*, -*ritum*, Ved. -*čare*, &c., to come near to; to attend upon, be attached to, to wait on, serve; to be obedient; to treat.

Upā-čarita, as, ā, am, attached to any one's service, obedient; (in gram.) that rule of Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

Upā-čara, as, m. position (as of a word in a sentence); procedure; Sandhi by which the sound *Visarga* becomes *s* before *k* and *p*.

उपाच्छिद् *upā-čchid* (*upa-ā-čhid*), cl. 7. P. A. -*čchinatti*, -*čchinte*, -*čchettum*, to tear away from, cut off from.

उपाज् *upāj* (*upa-aj*), cl. 1. P. A., Ved. *apā-jati*, -*te*, -*jītum*, to bring near to.

Upāje-kṛi, to support. — *Upāje-kṛitya* or *upāje-kṛitvā*, having supported.

उपाच् *upā-č* (*upa-ā-č*) or *upāč* (*upa-ač*), cl. 1. P. A. *upā-čati*, -*te*, or *upāčati*, -*te*, -*čitum*, to draw (water).

उपाञ्जन *upāñjana*, am, n. (fr. rt. *añj* with *upa*), anointing, plastering the ground with cow dung &c.

उपातिगम् *upāti-gam* (*upa-ati-gam*), cl. 1. P. -*gačchati*, -*gantum*, to pass over, cross (a river).

उपाती *upāti* (*upa-ati-i*), cl. 2. P. *upātyati*, -*tum*, to pass over; to be added as a surplus.

Upāty-aya, as, m. neglect or disobedience of customs; disorderly behaviour.

उपादा *upā-dā* (*upa-ā-dā*), cl. 3. A. -*dutte*, -*dātum*, to receive, accept; to gain, acquire; to take, appropriate to one's self; to take away or off, carry off, steal; to seize, lay hold of, gather; to draw (water); to assume a form; to feel, perceive, consider, regard; to take in addition, include, comprise; to employ, apply, use; to undertake, begin; to mention, enumerate; Caus. -*dāpayati*, -*ṇitum*, to cause to employ or apply; to make use of; Desid. P. -*lītsati*, to strive to obtain.

Upā-tta, as, ā, am, received, accepted, acquired, gained, obtained; appropriated; taken away; seized, gathered; shaped; felt, perceived, regarded; comprised; employed, used; begun; enumerated; allowed in argument, granted, conceded; (as), m. an elephant out of rut. — *Upātta-raṇhas*, ās, ās, as, acquiring speed, quick, fleet. — *Upātta-śastra*, as, ā, am, taking up arms, armed.

Upā-dāna, am, n. taking, acquiring, taking away, abduction, appropriating to one's self, accepting, employment, using, becoming familiar with; mentioning, enumeration; saying, speaking; including, containing; abstraction, withdrawing the organs of sense and perception from the outer world; cause, motive; imme-

diate or proximate cause; the formal or distinct form, the material cause; a double meaning, an expression conveying a sense besides that which appears intended; (with Buddhists) conception; effort or exertion of body or speech. — *Upādāna-kāraṇa*, am, n. a proximate cause.

Upā-dāya, ind. having seized, containing; including, inclusive of; together with; by means of.

Upā-dēya, as, ā, am, to be taken or received, acceptable, admissible; to be chosen; to be selected, excellent, admirable.

उपादिक *upādika*, as, m. a sort of insect; [cf. *upādaka*.]

उपादिश *upā-diś* (*upa-ā-*), cl. 6. P. A. -*diśati*, -*te*, -*deśhṭum*, to advise, show, point out, to indicate, inform, declare; to prescribe, give an order.

उपाद्रु *upā-dru* (*upa-ā-*), cl. 1. P. -*dravati*, -*drotum*, to run near to.

उपाधा *upā-dhā* (*upa-ā-*), cl. 3. P. A. -*dhāti*, -*dhate*, -*dhātum*, to place near, place upon; to offer; render, make, effect, fix; to keep, hold.

1. *upā-dhi*, is, m. (for 2. see below), deceit, deception, disguise (in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit); that which more closely defines, a discriminative or distinguishing property, an attribute, a peculiarity, an indispensable condition; limitation (e.g. *an-upādhi-ramaṇiyo deśah*, a country beautiful without limitation, i.e. altogether beautiful); a title, a discriminative appellation, a nickname; a purpose, an occasion, an object; (in logic) a special cause for a general effect; (in rhetoric) the natural character of species, quality or action. *Upādhi-tas*, ind. in consequence of a peculiarity. (At the end of a compound the affix *ka* may be added to *upādhi*, e.g. *asty-upādhi-ka*, having 'is' as an attribute.)

Upā-dhita, as, ā, am, deposited, placed; put on, worn; joined, annexed; agreed upon, made or done mutually; (as), m. a fiery portent, a meteor, a comet.

उपाधि 2. *upā-dhi*, is, m. (fr. rt. *dhyai* with *upa-ā*), reflection on duty; virtuous reflection; a man who is careful to support his family. (For 1. see under *upā-dhā* above.)

उपाधिक *upādhi-ka* (*upa-adh^o*), as, ā, am, exceeding, supernumerary.

उपाध्याय *upādhy-āya*, as, m. (fr. rt. 5. i with *upa-adhi*), a sub-teacher who instructs in a part only of the Veda or in grammar and the other Vedāṅgas, and is therefore inferior to the *Ācārya* who instructs in the whole Veda with the *Kalpa* and *Upanishads* (see *Manu* II. 141); a spiritual teacher, a teacher in general; (ā), f. a female preceptor; (ī), f. a female teacher or the wife of a teacher.

Upādhyāyāni, f. the wife of a teacher.

उपानस *upānasa*, as, ā, am (fr. *upa* and *anas*), Ved. being on a carriage; (am), n. the space in a carriage; carriage-load; anything placed on a carriage.

उपानह *upā-nah*, t, f. (rt. *nah*), a sandal, a shoe. — *Upānad-gūḍha*, as, ā, am, covered with a shoe.

उपानी *upā-nī* (*upa-ā-*), cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī*.]

उपानुवाक्य *upānuvākya* (*upa-an^o*), as, ā, am, Ved. an epithet of Agni; (am), n., N. of a section of the *Taittiriya-Samhitā*.

उपान्त *upānta* (*upa-an^o*), am, n. proximity to the edge or margin, border, edge; the angle of the eye; immediate proximity; the last letter but one; (as, ā, am), near to the end, last but one; near. — *Upānta-sarpin*, i, ī, ī, coming near.

Upāntika, *as, i, am*, near, proximate, neighbouring; (*am*), n. proximity.

Upāntya, *as, ā, am*, last but one; (*as*), m. the corner of the eye; (*am*), n. vicinity.

उपाप *upāp* (*upa-āp*), cl. 5. P. -*ūpnoti*, -*ptum*, to reach, to arrive at: Desid. *upepsati*, to wish to reach, to desire to win over or conciliate.

Upāpa in *dur-upāpa*, *as, ā, am*, difficult to be obtained.

Upāpti, *is*, f. reaching, obtaining.

Upepsā, f. desire to obtain.

उपाप्रक्ष *upā-prach* (*upa-ā-*), cl. 6. P. -*pric-chati*, -*prashṭum*, to take leave of.

उपाभृति *upā-bhṛiti*, *is*, f. (fr. rt. *bhṛi* with *upa-ā*), Ved. act of bringing near.

उपाभ्रम्य *upā-mantrya* (*upa-ā-*), ind. having taken leave, having received permission to go.

उपाय *upāya*. See under 1. *upe* 3rd col.

उपाया *upā-yā* (*upa-ā-*), cl. 2. P. -*yāti*, -*tum*, to approach, arrive at.

Upā-yāta, *as, ā, am*, approached; (*am*), n. arrival; an event, an accident.

उपार *upār* (*upa-rī*), cl. 3. P., Ved. *npe-yarti*, *upārtum*, -*ritum* or -*ritum*, to offend against, make a mistake; to injure: Caus. P. *upārpayati*, -*yitum*, to bring near.

Upāra, *as*, m. or *upārāya*, *am*, n., Ved. a mistake, offence, sin.

उपारम् *upā-rām* (*upa-ā-*), cl. 1. A. -*ramate*, -*rantum*, to sport, take one's pleasure, delight in; to cease; to rest.

Upā-rata, *as, ā, am*, delighted; engaged in, occupied with; frequenting, resorting to.

Upā-rama, *as*, m. engaging in, going to or in.

उपाराध *upā-rādh* (*upa-ā-*), cl. 5. P. -*rādhnōti*, -*rādhdum*, to serve, wait upon.

Upā-rādhyā, ind. having served, having waited on.

उपारुद् *upā-rud* (*upa-ā-*), cl. 2. P. -*roditi*, -*roditum*, to weep, deplore.

उपारुह *upā-ruh*, *k*, f. (rt. *ruh* with *upa* and *ā*), Ved. the shoot of a plant.

Upā-rūḥa, *as, ā, am*, grown, increased. — **Upā-rūḥa-sucha**, *as, ā, am*, whose affection has increased.

उपार्ज *upārj* (*upa-arj*), cl. 1. P. *npārjati*, -*jitum*, to bring near to: Caus. *upārjayati*, -*yitum*, to cause to bring near, convey near, acquire, gain.

Upārjaka, *as, ikā, am*, acquiring, obtaining, earning, gaining.

Upārjāna, *am*, n. bringing near to, acquiring.

Upārjāniya, *as, ā, am*, to be acquired, to be earned.

Upārjita, *as, ā, am*, gained, acquired, earned.

उपार्थ *upārtha* (*upa-ar°*), *as, ā, au*, of little worth.

उपार्थ *upārth* (*upa-rīdh*), Desid. P. *upert-sati*, to wish to accomplish, persevere, hold out.

उपार्थ *upārsh* (*upa-rish*), cl. 6. P. *upārshati*, -*ṣhitum*, to pierce, prick, goad.

उपालभ *upā-labh* (*upa-ā-*), cl. 1. A. -*labhate*, -*labdhum*, to obtain; to censure, revile, abuse, scold.

Upā-labtha, *as, ā, am*, reproached, reviled.

Upā-labhya, *as, ā, am*, censurable, blamable.

Upā-lambha, *as*, m. or *upā-lambhana*, *am*, n. abuse, reviling, censure; deferring, delaying.

Upā-lambhya, *as, ā, am*, Ved. to be taken in addition.

उपालि *upāli*, *is*, m., N. of a man who arranged the Buddhist Vinaya.

उपाय *upāv* (*upa-av*), cl. 1. P. -*vati*, -*ritum*,

to cherish, behave friendly towards; to encourage (with dat. or acc.).

Upāvi, *is, is, i*, Ved. encouraging; attractive.

उपावरुह *upāva-ruh* (*upa-ava-*), cl. 1. P. -*rohati*, -*rodhum*, to descend towards.

उपावर्तन *upā-vartana*. See under 1. *upā-vrt* below.

उपावसायिन *upāva-sāyin*, *i, inī, i* (fr. rt. 80 with *upa-ava*), Ved. submissive, compliant, obeying, accommodating.

उपावसु *upā-vasu*, *us, us, u*, Ved. bringing riches, granting wealth.

उपावह *upāva-hṛi* (*upa-ava-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring or lead down towards. **Upāva-haraṇa**, *am*, n. taking down, bringing down.

उपावृत् 1. *upā-vṛit* (*upa-ā-*), cl. 1. A. -*vartate*, -*titum*, to turn towards, go towards, approach; to turn away, return: Caus. P. -*vartayati*, -*yitum*, to cause to turn, lead back.

Upā-vartana, *am*, n. turning round, revolving; turning back, returning; approaching; ceasing.

2. *upā-vṛit*, *t, f*, Ved. return.

Upā-vṛitta, *as, ā, am*, turned round, rolling on the ground; ceased, ceasing, refraining; come, arrived; fit, proper; (*as*), m. a horse rolling on the ground; (*ās*), m. pl., N. of a people.

उपावे *upāve* (*upa-ava-i*), cl. 2. P., Ved. -*vaiti*, -*tum*, to go down, descend (into a bath &c.); to join in (singing &c.); to assent, show one's self willing.

उपावेक्ष *upāveکش* (*upa-ava-iksh*), cl. 1. A. -*shate*, -*shṭum*, to look at, look down at.

उपाव्याध *upā-vyādha*, *as*, m. (rt. *vyadh*), Ved. a vulnerable or unprotected spot.

उपाश 1. *upās* (*upa-as*), cl. 5. P. A. -*śnoti*, -*śnute*, -*śitum*, to obtain, become master of.

उपाश 2. *upās* (*upa-as*), cl. 9. P. -*śnāti*, -*śitum*, to eat, consume; to taste, enjoy.

उपाशंसनीय *upā-śaṁsaniya*, *as, ā, am*, to be expected (as anything future).

उपाश्रि *upā-śri* (*upa-ā-*), cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to have recourse to.

Upā-śraya, *as*, m. recourse (for aid), asylum, support; reliance, dependance upon.

Upā-śrita, *as, ā, am*, relying on or depending upon; supporting (literally or figuratively), bearing, holding, protecting.

उपास् 1. *upās* (*upa-as*), cl. 2. P., Ved. *upāsti*, to be near to or in.

उपास् 2. *upās* (*upa-as*), cl. 4. P. *apūsyati*, -*ṣitum*, to throw near or upon or among, cast down upon.

1. *upāsana*, *am*, n. injuring, hurting; archery.

उपास 3. *upās* (*upa-as*), cl. 2. A. *upāste*, -*ṣitum*, to sit near to (with acc.), sit at the side of (as a mark of submission and respect); to sit; to occupy, reside, abide in, be present at; to approach, go towards, invest (as an enemy's town); to be intent upon, be engaged in; to undergo, suffer; to remain or continue in any action (with indecl. part., e. g. *kṛitvā upāsata*, they continued doing); to remain in expectation, expect, wait for; to approach respectfully, to serve, worship, honour; attach one's self to; to respect, recognize, acknowledge; to regard as; to employ, make subservient.

Upāsaka, *as, ikā, am*, serving, a servant; a Śūdra, a low fellow; worshipping, a worshipper, a follower; (with Buddhists) a worshipper of Buddha (as distinguished from the *Bhikkhu* or Buddhist priest). — **Upāsaka-dāsa**, *as*, m. pl. title of the seventh of the twelve sacred books of the Jains.

2. *upāsana*, *am*, n. sitting by the side of; being intent on, engaging in, serving, service, attendance, worship, respect, adoration; regarding as, reflecting on, religious meditation; the sacred fire; (*ā*), f. service, worship, adoration. — **Upāsānārtha** (*na-ar°*), *as, ā, am*, worthy of attendance.

Upāsāniya, *as, ā, am*, to be attended on, worthy of attendance.

Upāsā, f. religious reflection or meditation; service, worship.

Upāsita, *as, ā, am*, served, honoured, worshipped; serving, paying worship or service.

Upāsītavya, *as, ā, am*, to be served or worshipped; to be attended to, to be accomplished; to be regarded or considered.

Upāsītri, *tā, trī, trī*, a worshipper.

Upāsina, *as, ā, am*, sitting near to, occupying.

Upāstī, *is*, f. service, especially of a deity, worship, veneration.

1. *upāsya*, *as, ā, am*, to be served or worshipped; to be attended to or accomplished; to be respected; to be regarded or considered. — **Upāsya-tā**, f. or *upāsya-tva*, *am*, n. respectability, placability.

2. *upāsya*, ind. having served or worshipped; having associated (?).

Upāsyamāna, *as, ā, am*, being served, waited upon, attended, worshipped, receiving homage.

उपासङ्ग *upā-saṅga*, *as*, m. (rt. *saṅj*), proximity; a quiver.

उपास्तमन *upāstamana*, *am*, n. sunset.

Upāstamayam (*upa-as°*), ind. about the time of sunset.

उपास्त्र *upāstra* (*upa-as°*), *am*, n. a secondary or minor weapon.

उपास्या *upā-sthā* (*upa-ā-*), cl. 1. P. A. -*tishthati*, -*te*, -*sthātum*, to stand near, go near to, have intercourse with.

उपाह *upā-hṛi* (*upa-ā-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to offer; to make, prepare.

Upāhāra (*upa-āh°*), *as*, m. slight refreshment (consisting of fruits, sweetmeats, &c.).

Upā-hṛita, *as, ā, am*, offered, prepared; seized.

उपाह्वे *upā-hve* (*upa-ā-*), cl. 1. P. A. -*hva-yati*, -*te*, -*hvatum*, to challenge, invite.

उपे 1. *upe* (*upa-i*), cl. 2. P. *upaiti*, -*tnm*, to go near, approach (as a friend or enemy); come near to, arrive at, reach; to go to (a master), become a pupil; to undergo, perform, undertake, devote one's self to; to pass into any state, to fall into (misfortune &c.), incur, be present at; to obtain; to fall to one's share; to befall; to regard as, admit, acknowledge.

Upāya, *as*, m. approaching, approach; that by which one reaches an aim, a means, an expedient, a way, stratagem; a means of success against an enemy (four of which are usually enumerated, sowing dissension, negotiation, bribery, and open attack); joining (in singing &c.). — **Upāya-śatashūṣaya**, *am*, n. the four expedients against an enemy; see above. — **Upāya-śīlā**, f. devising an expedient, thinking of a resource. — **Upāya-jāna**, *as, ā, am*, fertile in expedients, contriving, provident. — **Upāya-tas**, ind. by some means or expedient. — **Upāya-turiya**, *as*, m. a fourth means, punishment. — **Upāya-tva**, *am*, n. state of being provided with means. — **Upāya-yoga**, *as*, m. application of means or combination of expedients. — **Upāyāntara** (*ya-an°*), *am*, n. a remedy.

Upāyana, *am*, n. approaching, going near to, going to a teacher, becoming a pupil, engaging in any religious observance; undertaking, accepting; a present, a gift, a complementary or respectful gift.

Upāyika, *as, i, am*, conducive to.

Upāyina, *i, inī, t*, approaching; having sexual intercourse with; expert in the use of means.

Upāyina, *us, us, u*, Ved. going near to, approaching.

Upāya, *as, ā, am*, come near, approached, arrived at, come near to, present, existent; accompanied by,

endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

Upeti, *is*, f. Ved. approach, arrival.

Upetri, *tā*, *trī*, *tri*, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

Upetya, ind. having approached, having gone near.

Upēya, *as*, *ā*, *am*, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

Upēyāsa, *ān*, *yushī*, *at*, accompanied or followed by, associated with, united; obtained, got.

उपे २. *upe* (*upa-ā-i*), cl. 2. P. *upaīti*, -*tum*, to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

उपेक्ष् *upeksh* (*upa-iksh*), cl. 1. A. *upekshate*, -*shitum*, to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

Upeksha, *as*, m., N. of a son of Svaphalka.

Upekshaka, *as*, *ā*, *am*, disregarding, neglecting, looking at inattentively, disdain; patient, enduring.

Upekshaya, *am*, n. overlooking, looking at without interest or attention, disregarding, neglecting, disdain; leaving, abandoning.

Upekshaniya, *as*, *ā*, *am*, to be neglected or disregarded.

Upekshā, f. overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

Upekshita, *as*, *ā*, *am*, disregarded, disesteemed, neglected, disdained.

Upekshitavya, *as*, *ā*, *am*, to be looked at, to be regarded, to be examined; to be disregarded.

Upekshya, *as*, *ā*, *am*, to be regarded or examined; to be disregarded or neglected.

उपेन् *upen* (*upa-in*), cl. S. P. *upenoti* (cl. 6. P. fr. *īn*, *upenoti*), to press in, force in.

Upenita, *as*, *ā*, *am*, driven or pressed in, turned in.

उपेन्द्र *upendra*, *as*, m. (fr. *upa-in*), N. of Vishnu or Krishna as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), f., N. of a river. — *Upendra-datta*, *as*, m., N. of a man. — *Upendra-bala*, *as*, m., N. of a man. — *Upendra-vajrā*, f. a metre of four lines of eleven syllables each.

उपेप्सा *upepsā*. See under *upāp*.

उपेष् 1. *upesh* (*upa-ish*), cl. 1. A., Ved. *upeshate*, -*shitum*, to attack.

उपेष् 2. *upesh* (*upa-ā-ish*), cl. 1. A., Ved. *upeshate*, -*shitum*, to approach with a request &c., to request.

उपेष् 3. *upesh* (*upa-esh*), cl. 1. P. *upeshati*, -*shitum*, to creep near, approach.

उपोक्ष् *upoksh* (*upa-uksh*), cl. 6. P. *upokshati*, -*shitum*, to sprinkle in addition.

उपोढ 1. *upodha*, *as*, *ā*, *am* (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

उपोढ 2. *upodha*. See *upoh* next col.

उपोती *upotī*, f. the pot-herb Basella Rubra or Lucida. See *upodikā*.

उपोत्क्रम *upot-kram* (*upa-ud-kram*), cl. 1. and 4. P. *krāmati*, -*krāmyati*, -*kramitum*, to go up towards, rise upwards, ascend.

उपोत्तम *upottama* (*upa-utl*), *as*, *ā*, *am*, last but one; (*am*), n. (scil. *aksharam*) the last vowel but one.

उपोत्थित *upot-thita*, *as*, *ā*, *am* (rt. *sthā*), risen up.

उपोद् *upod* (*upa-ud*), cl. 7. P. *uponatti*, *uponlitum*, to moisten.

उपोदक *upodaka* (*upa-ud*), *as*, *ā*, *am*, near to water; (*akī* or *ikā*), f. the plant Basella Cordifolia.

उपोदयम् *upodayam* (*upa-ud*), ind. about the time of sunrise.

उपोदि *upod-i* (*upa-ud-i*), cl. 2. P. -*eti*, -*tum*, to approach.

उपोदीका *upodikā*, f. the plant Basella Cordifolia. See *upodikā*.

उपोदे *upode* (*upa-ud-ā-i*), cl. 2. P. -*aiti*, -*tum*, to go up towards, go up to.

उपोद्ग्रह *upod-grah* (*upa-ud-grah*), cl. 9. P. A. -*grihñāti*, -*ñīte* (Ved. -*grihñāti*, -*ñīte*), -*grahitum*, to erect, set up.

उपोद्घात *upod-ghāta*, *as*, m. (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — *Upodghāta-pāda*, *as*, m., N. of the third part of the Vāyu-purāṇa.

उपोद्बल *upodbala* (fr. *upa-udbala*), nom. P. -*balayati*, -*yitum*, to confirm.

Upodbalaka, *as*, *ā*, *am*, confirming.

उपोपविश *upopa-viś* (*upa-upa-viś*), cl. 6. P. -*viśati*, -*veshṭum*, to sit down near, to take a seat near.

उपोष् *uposh* (*upa-ush*), cl. 1. P. -*oshati*, -*shitum*, to burn down, burn.

उपोषय *uposhaya*, *am*, n. (fr. rt. 1. *vas* with *upa*), a fast, fasting.

Uposhita, *as*, *ā*, *am*, fasted; (*am*), n. fasting.

Uposhya, ind. having fasted.

उपोषथ *uposhadha*, *as*, m., N. of a Brāhman.

उपोह *upoh* (*upa-ūh*; in some of its senses connected with *upa-vah*), cl. 1. P. *upohati*, -*hitum*, to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate*, to be brought about, to advance, begin.

2. *upodha*, *as*, *ā*, *am*, brought near, brought about, advanced, commenced.

Upoha, *as*, m., Ved. adding, accumulating.

Upokhyamāna, *as*, *ā*, *am*, being brought about or commenced.

उप्ता *upta*, *as*, *ā*, *am* (past pass. part. of rt. *vap*), sown (as seed). — *Upta-kṛishṭa*, *as*, *ā*, *am*, ploughed after sowing.

Upti, *is*, f. sowing seeds. — *Upti-vil*, *t*, m. an agriculturist.

Uptima, *as*, *ā*, *am*, sown, cultivated.

Upya, *as*, *ā*, *am*, to be scattered or sown.

Upyamāna, *as*, *ā*, *am*, being sown.

उब्ज् *ubj*, cl. 6. P. *ubjati*, *ubjñā-śakāra*, -*ubjishyati*, *ubjñt*, *ubjñtum*, to press down, subdue, keep under; to make straight: Desid. *ubjishyati*.

Ubja, *as*, m., N. of a man.

Ubjita, *as*, *ā*, *am*, pressed down, subdued.

उभ् *ubh* or *umbh*, cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati*, *ubhnāti*, *unapti*, impf. *aunap*, *uobha* or *ubhnān-śakāra*, *ubhitum* or *umbhitum*, to compact together; to confine; to cover over, fill with; (Sāy.) to break.

उभ *ubha*, pron. (nom. du. *ubhau*, pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. *ἄμφο*; Lat. *ambo*; Slav. *oba*; Lith. *abbū*; Goth. *baī*, *ba*), both.

Ubhaya, *as*, *i*, *am*, (pl. m. f. n. c. *ās*, *āni*, only used in sing. and pl., but by some authorities also in dual), both. — *Ubhaya-guṇa*, *as*, *ā*, *am*, possessed of both qualities. — *Ubhayan-kara*, *as*, *ā*, *am*, Ved. effecting or accomplishing both. — *Ubhaya-āra*, *as*, *ā*, *am*, moving in or on both; living in water and on land or in the air, amphibious. — *Ubhaya-dyus*, ind., Ved. on both days, on two subsequent days; the day past and to come. — *Ubhaya-bhāga-kara*, *as*, *ā*, *am*, applicable to two purposes, taking two shares or parts; (*am*), n. a medicine that acts in two ways, as an emetic and a purge. — *Ubhaya-vat*, *ān*, *atī*, *at*, Ved. furnished with or containing both. — *Ubhaya-vitā*, f. the twofold science, i.e. religious knowledge and acquaintance with worldly affairs. — *Ubhaya-viśha*, *as*, *ā*, *am*, appearing under two forms. — *Ubhaya-vipulā*, f., N. of a metre. — *Ubhaya-velana*, *as*, *ā*, *am*, serving two masters, receiving wages from both. — *Ubhaya-vyājina*, *as*, *ā*, *am*, having the marks of both sexes. — *Ubhaya-sambhava*, *as*, m. a dilemma. — *Ubhayātmaka* (*ya-āt*), *as*, *ā*, *am*, belonging to both. — *Ubhayānumata* (*ya-an*), *as*, *ā*, *am*, agreed to or accepted mutually or on both sides. — *Ubhayārtham* (*ya-ar*), ind. for a double object, as for prosperity on earth and happiness in heaven.

Ubhayatas, ind. from both sides, on both sides, to both sides; in both cases. — *Ubhayatah-kshrut*, *t*, *t*, Ved. two-edged. — *Ubhayato-dat*, *an*, *atī*, *at*, having a double row of teeth (man, animal, &c.). — *Ubhayato-mukha*, *as*, *i*, *am*, looking either way, two-faced. — *Ubhayato-kṛasva*, *as*, *ā*, *am*, having a short vowel on both sides, (an accented vowel) produced by two short vowels.

Ubhayatra, ind. in both places, on both sides; in both cases, both times. — *Ubhayatrodātta* (*ra-ud*), *as*, *ā*, *am*, having an Udātta accent on both sides; resulting from the blending of two Udātta accents.

Ubhayathā, ind. in both ways; in both cases.

Ubhayā, ind., Ved. in both ways. — *Ubhayā-dat*, *an*, *atī*, *at*, Ved. having teeth on both sides. — *Ubhayā-rin*, *i*, *īnī*, *i*, Ved. being on both sides, partaking of both. — *Ubhayā-hasti*, ind., Ved. as much as may be grasped with both hands. — *Ubhayā-hastya*, *as*, *ā*, *am*, Ved. filling both hands.

Ubhayīya, *as*, *ā*, *am*, belonging to both.

Ubhayē-dyus, ind. on both days, on two subsequent days.

उम् *um*, ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

उम *uma*, *as*, m. a city, a town; a wharf, a landing-place.

उमा *umā*, f. (in the first sense perhaps fr. rt. *ve*), flax (Linum Usitatissimum); the plant Curcuma; N. of the daughter of Himavat and Menā, and wife of Rudra or Siva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the Kumāra-sambhava I. 26, the name *Umā* is derived from *u mā*, O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — *Umā-kaṭa*, *as* or *am*, m. or n. the pollen of flax. — *Umā-guru*, *us*, m., N. of the mountain Himālaya as father of Umā. — *Umāguru-nadī*, f., N. of a river. — *Umā-pati*, *is*, m. epithet of Siva as husband of Umā. — *Umā-pati-dhara*, *as*, m., N. of a poet. — *Umā-pati-sectn*, *i*, *īnī*, *i*, worshipping Siva. — *Umā-rana*, *am*, n., N. of the town Vana-pura or Devī-koṭa (Devi Cote). — *Umā-sahāya*, *as*, m., N. of Siva as companion of Umā. — *Umā-suta*, *as*, m., N. of Kārtikeya as son of Umā. — *Umeśa* (*umā-īśa*), *as*, m., N. of Siva as lord of Umā.

Umya, *am*, n. a field of linseed or of Curcuma.

उम्बर *umbara*, *as*, m. the upper timber of a door frame; N. of a Gandharva.

उम्ब्री *umbī*, f. the stalks of wheat or barley dried over a fire of wet grass, considered as a tonic.

उम्बुर *umbura*, as, m. the upper timber of a door frame; [cf. *umbara*.]

उम्बोचा *umlocā*, f., N. of an Apsaras.

उर *ur*, to go; (a Sautra root, i. e. one occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.)

उर *ura*, as, m., N. of a Rishi said to be of the family of Vāta.

उरक *uraka*, as, m., N. of one of Siva's attendants.

उरग *ura-ga*, as, m. (fr. *ura* = *uras* and rt. *gam*), a snake ('going on the breast'); in mythology a Nāga or semi-divine serpent usually represented with a human face of great beauty; lead; (ṛ), f. a female snake; (ā), f., N. of a town. — *Uragapratīśara*, as, ā, am, having a serpent for a wedding ring. — *Uragabhūṣaṇa*, as, m. an epithet of Siva, whose ornaments consist of snakes. — *Uragarāja*, as, m. the king of snakes, Sesha or Vāsuki. — *Uragasāra-candana*, as, am, m. n. a kind of sandal-wood. — *Uragasāthāna*, am, n. the abode of the Nāgas, i. e. Pātāla, a region below the earth (not to be confounded with hell). — *Uragāri* (*ga-ari*), is, m. Garuḍa, the bird of Vishṇu; a large crane; (lit. 'the enemy of the snakes'). — *Uragāsuna* (*ga-as*), as, m., N. of Garuḍa; a gigantic crane; ('whose food consists of serpents'). — *Uragāsya* (*ga-as*), am, n. a kind of spade. — *Uragandra* (*ga-in*), as, m. the king of the snakes, Sesha or Vāsuki.

Uran-ga and *uran-gama*, as, m. a snake.

उराण *uraṇa*, as, m. (said to be fr. rt. 4. ṛi), a ram, a sheep, a young ram; a certain demon slain by Indra; a cloud?; (ṛ), f. a ewe. — *Uraṇāksha* (*ṇa-ak*) or *uraṇākshaka*, as, m. the plant Cassia Alata or Tora. — *Uraṇākhyā* (*ṇa-āk*) or *uraṇākhyaka*, as, m. the plant Tora.

Uraṇaka, as, m. a ram; a cloud.

उरभ *urabhra*, as, m. (fr. *ura* = *urāṇ* and rt. *bhṛi*?), a ram; a kind of poisonous insect.

उररी *urari*, ind. (perhaps connected with *uru*; cf. *urī*, *urī*, *urari*), a particle implying assent, admission, extension, expansion, diffusion; often compounded with the roots *as*, *bhū*, and *kṛi*.

Urari-kṛi, to allow, admit, assent. — *Urari-kāra*, as, m. a promise, agreement; admission. — *Urari-kṛita*, as, ā, am, promised, agreed; spread, extended, diffused.

उरास *urāsa*, as, m., N. of a country inhabited by a warrior-tribe; (ā), f., N. of a town; also *urasā*.

उरस *uras*, n. (fr. rt. *vṛi*, to cover; cf. *uru*), the breast, the bosom; (*ās*, *ās*, *as*), best, excellent; *urasi kṛi*, to press any one to one's breast; to assent. — *Urah-kṣhata*, am, n. injury to the chest, breaking a blood-vessel in the chest, consumption. — *Urah-sūtrikā*, f. a pearl necklace hanging over the breast. — *Urah-athala*, am, n. the breast, the bosom. — *Urah-ādhā*, as, m. a cuirass, breastplate, armour, mail. — *Uraśi-ju* or *urast-ruha*, as, m. the female breast (lit. 'produced on the chest'). — *Uraśi-toman*, ā, ā, u, having hairs on the breast. — *Uras-kata*, as, m. the sacrificial thread hung round the neck and upon the breast, as sometimes worn. — *Uras-tas*, ind. from the breast, in the direction of the breast. — *Uras-trāṇa*, am, n. a breastplate, cuirass, coat of mail. — *Uras-rat*, ān, atī, at, broad-chested, full-breasted, strong. — *Uro-gāmin*, ī, imī, i, going on the breast (as a reptile), creeping, crawling. — *Uro-graha*, as, m. disease of the chest, pleurisy. — *Uro-ghāta*, as, m. striking or beating the breast; pain in the chest. — *Uro-ju*, as, n. the female breast (lit. 'born on the chest'). — *Uro-hṛihati*, f., N. of a metre. — *Uro-bhūṣaṇa*, am, n. an ornament of the breast.

Urasa, as, ā, am, having a strong broad breast;

(am), n. (at the end of compounds) best, most excellent.

Urasīla, as, ā, am, broad-chested, having a full or broad breast.

1. *urasya*, nom. P. *urasyati*, -yitum, to be strong.

2. *urasya*, as, ā, am, situated in the breast; pectoral; (labour or exertion) requiring an effort of the chest; legitimate (as a son or daughter); one born from a married couple of the same tribe or caste; excellent (i. e. the very heart, the breast or best part).

उरा *urā*, f. (fr. rt. *vṛi*?), Ved. a ewe. — *Urā-mathi*, is, is, i, Ved. killing sheep.

उराह *urāha*, as, m. a horse of a pale colour with dark legs; (probably a foreign word.)

उरी *urī*, ind. (cf. *urari*, *urari*, *urī*), a particle implying (especially in composition with the roots *as*, *bhū*, and *kṛi*) promise, assent, admission, extension, diffusion, &c.

Urī-kṛi, to promise, allow, admit, assent. — *Urī-kāra*, as, m. promise, admission, extension. — *Urī-kṛita*, as, ā, am, promised, extended, spread.

उरु *uru*, us, us or *vī*, u (fr. rt. *vṛi*, to cover), wide, spacious; extended, great, large; much, excessive; excellent, precious, valuable; (u), n., Ved. wide space, space, room; *uru kṛi*, to grant space or scope, give opportunity; (u), ind. far, far off; (*vī*), f. the wide earth, see *urvi* next col.; comparative *varīyas*, superlative *varīṣṭha*; [cf. Gr. *eûpús*; Hib. *ur*, 'very'; *ur-ard*, 'very high'; *uras*, 'power, ability']. — *Urūkālā* or *urukālaka*, as, m. the creeper Cucumis Colocynthis. — *Uru-kṛit*, t, t, t, Ved. making room, granting space. — *Uru-krama*, as, ā, am, Ved. far-stepping, making wide strides; of high rank; (*as*), m. an epithet of Vishṇu. — *Uru-kṣhaya*, as, m., Ved. a spacious dwelling, a wide habitation; (*as*, ā, am), occupying spacious dwellings, an epithet of Mitra and Varuṇa and the Maruts; (*as*), m., N. of a prince. — *Uru-kṣhiti*, is, f., Ved. a spacious or comfortable dwelling. — *Uru-kṣhepa*, as, m., N. of a prince. — *Uru-gavyūti*, is, is, i, Ved. having a wide domain or territory. — *Uru-gāya*, as, ā, am (*gāya* fr. rt. *gā*), Ved. far-going, far-striding; an epithet of Vishṇu, the Aśvins, Soma, and Indra; offering wide space or scope for movement; (Sāy.) praised by the great; (*as*), m. an epithet of Vishṇu; (*am*), n. wide space, scope for movement or free and unconfined motion. — *Urugāya-vat*, ān, atī, at, offering ample space for motion, unconfined. — *Uru-gūḷā* (?), f., Ved., N. of a snake. — *Uru-ākra*, as, ā, am, Ved. having wide wheels. — *Uru-ākṛi*, is, is, i, Ved. allowing unrestrained motion; (Sāy.) granting ample assistance. — *Uru-ākṣhas*, ās, ās, as, Ved. far-seeing; epithet of Mitra-Varuṇa and of the Ādityas. — *Uru-jman*, ā, ā, u, Ved. having a wide path or range. — *Uru-jrayas*, ās, ās, as, or *uru-jri*, is, is, i, Ved. moving in a wide course, extending over a wide space; (Sāy.) of great impetuosity, of mighty impetus; epithet of Agni and of Indra. — *Uru-lanu*, as, ā, am, widest, greatest. — *Uru-tara*, as, ā, am, wider, greater, larger. — *Uru-tā*, f., Ved. wideness; opening. — *Uru-tāpa*, as, m. great heat. — *Uru-tva*, am, n. magnitude, vastness. — *Uru-dhāra*, as, ā, am, Ved. giving a broad stream (of milk, as a cow). — *Uru-pruthas*, ās, ās, as, Ved. wide-spreading, widely extended, far-spread. — *Uru-bhla*, as, i, am, Ved. having a wide opening. — *Uruha* (*uru-ulja* ?), as, ā, am, Ved. widely opened; (Sāy.) excellent, pre-eminent. — *Uru-mārga*, as, m. a long road. — *Uru-muḍa*, as, m., N. of a mountain. — *Uru-yuga*, as, ā, am, Ved. furnished with a broad yoke. — *Uru-loka*, as, ā, am, Ved. containing wide space, widely extended; (Sāy.) widely illuminating. — *Uru-vikrama*, as, ā, am, valiant, mighty. — *Uru-vindu*, us, m., N. of a Flamingo (in the Hari-vagśa, whose condition was that of a hunter in a former birth). — *Uru-vitrā*, f., N. of a village. — *Uruvitrā-kalpa*, N. of a place. — *Uru-vyācas*, ās, ās, as, Ved. occupying wide space, widely extending, widely capacious; (*āś*), m. a ma-

lignant spirit, an imp or goblin. — *Uru-vyāc*, an, *urūcī*, ak, Ved. extending far; far-reaching, capacious; perceived in a distant place (as a sound); containing wide spaces. — *Uru-vraja*, as, ā, am, Ved. having a wide domain or territory. — *Uru-saṇsa*, as, ā, am, Ved. praising aloud; (Sāy.) to be praised by many; reigning over a wide territory; (Sāy.) praised by many; epithet of Varuṇa, Pūshan, the Ādityas, Indra, and Soma. — *Uru-sarman*, ā, ā, a, Ved. finding refuge everywhere throughout the universe, widely pervading. — *Uru-shā*, ās, ās, am (rt. *san*), Ved. granting wide space or free scope; (Sāy.) granting much. — *Uru-sattva*, as, ā, am, magnanimous, of a generous or noble nature. — *Uru-svana*, as, ā, am, stentorian. — *Uru-hāra*, as, a, a, a, Ved. a valuable necklace. — *Uru-nasa*, as, ā, am, Ved. broad-nosed, having a good scent (as a hound). — *Uru-anga*, as, m. 2 mountain; the ocean. — *Uru-ajra*, as, m., Ved. an extensive field.

Uruvu, us, m. or *uruvuka*, as, m. or *uruvūka*, as, am, m. n. the plant Ricinus Communis.

Urushya, nom. P., Ved. *urushyati*, to desire wide scope or freedom, to escape from (with acc.); to protect, preserve, secure, defend from (with abl.), to avert.

Urushyā, f., Ved. (only in inst.) with protecting hands; (Sāy.) with desire to protect.

Urushyu, us, us, u, Ved. going to a distant place; (Sāy.) desiring to protect.

Urūla, as, ā, am, liking space; fond of expatiating; free, unrestrained, disobedient.

Urviyā, ind., Ved. far, far off, far and near, widely.

Urvi, f. the wide earth, the earth, the soil; space, the open space or great expanse comprising the six spaces, viz. the four quarters of the sky with the upper and lower spaces; a river; (*vī*), du., Ved. the two worlds, or heaven and earth. — *Urvi-dhara*, as, m. a mountain; the serpent Sesha. — *Urvi-pati*, is, m. a king. — *Urvi-bhṛit*, t, m. a mountain. — *Urvi-ruha*, as, m. a tree, 'growing on the earth.' — *Urviṣa* (*vī-īśa*), as, m. a king.

Urēyā, f. protection, security.

Urvi-ūti, is, is, i (fr. *urviyā-ūti* ?), Ved. able to help or defend far and near; (Sāy.) granting extensive protection.

उरुगड *uruṇḍa*, as, m., N. of a demon; also of a man.

उरुरी *ururī*, ind. a particle of assent and admission. See *urari*.

उरुक *urūka*, as, m. an owl; [cf. *ulūka*.]

उरुचो *urūcī*. See *uru-vyāc* under *uru*.

उर्रित *urjita*, as, ā, am (fr. rt. *vrij*), abandoned, left.

उर्रिहाना *urjihānā*, f., N. of a town.

उर्रिनाम *urṇa-nābha*, as, m. a spider; [cf. *urṇa-nābha*.]

उर्रा *urṇā*, f. wool, felt, the hair of camels &c.; a circle of hair between the eyebrows. See *urṇā*.

उर्द *urd*, cl. 1. A. *ūrdate*, *ūrdāu-ākṛe*, *ūrdishyate*, *aurdishya*, *ūrditum*, to measure; to play; to be easy or cheerful.

उर्द *urdra*, as, m. an otter. See *udra*.

उर्व *urv*, cl. 1. P. *urvati*, *ūrvān-ākāra*, *ūrvitum*, to kill or hurt.

उर्व *urva*, as, m., N. of a man.

उर्वत *urvaṭa*, as, m. a year.

उर्वरा *urvarā*, f., Ved. fertile soil, yielding every kind of crop, field sown with corn; land in general; a mixed mass of fibres, wool, &c.; jocular term for curled hairs; N. of an Apsaras. — *Urvarā-jit*, t, t, t, Ved. acquiring fields. — *Urvarā-pati*, is, m., Ved. master of the fields sown with corn. — *Urvarā-sā*, ās, ās, am, Ved. granting fields.

Urvarī, f., Ved. tow, fibres drawn out of the distaff.

Urvarya, as, ā, am, Ved. belonging to a field which is sown with corn.

उर्वशी *urvāśī*, f. (fr. *uru-vaśī*), Ved. wish, ardour, hot desire; N. of an Apsaras or nymph of Indra's heaven, who became the wife of Purūravas; she is also identified with the Gaṅgā. — *Urvāśī-nāma-mālā*, f., N. of a glossary of synonymous words by an anonymous author. — *Urvāśī-ramaṇa*, as, m. epithet of Aila or Purūravas, the second king of the lunar race and the husband of the Apsaras Urvāśī. — *Urvāśī-vallabha* or *urvāśī-sahāya*, as, m. epithet of Purūravas; see the preceding.

उर्वारु *urvāru*, us, m. a kind of cucumber, Cucumis Usitatissimus. See *trvāru*.

Urvārūka, am, n. the fruit of the above plant. *Urvārū*, ūs, f., Ved. = the preceding.

उल् *ul*, *ulati*, to burn; (a Sautra root, i. e. one mentioned only in grammatical Sūtras but not occurring in the Dhātu-pāṭha.)

उल *ula*, as, m., Ved. a kind of wild animal; N. of a man.

उलप *ulapa*, as, m., Ved. a shrub, bush; a wick; the stalk of a shrub used as a wick (?); a creeping plant, a spreading creeper; the grass or reed Saccharum Cylindricum; N. of a pupil of Kalāpin.

Ulapya, as, ā, am, Ved. connected with or referring to a shrub &c.

उलिन्द *ulinda*, as, m., N. of a country; an epithet of Siva.

उलुप *ulupa*, as, am, m. n. a spreading creeper; (as), m. the reed Saccharum Cylindricum. See *ulapa*.

उलुपिन् *ulupin* or *ulapin* or *ulūpin*, ī, m. a guinea-pig, a porpoise or fish resembling it.

उलुलि *ululī*, is, is, i or is, m., Ved. ululation, howling, a howl; [cf. Lat. *ululabilis*, *ululatus*.]

उलूक *ulūka*, as, m. (said to be fr. rt. *val*), an owl; N. of a country and people (pl.), and of their king, who appears in the Mahā-bhārata as a hero on the side of the Kurus; a son of Viśvā-mitra; of Sakuni; an epithet of Indra; N. of a king of the Nāgas; (am), n., N. of the reed Saccharum Cylindricum; [cf. Lat. *ulula*; Germ. *Eule*; Old Germ. *uwila*, *ūla*; Eng. *owl*; Fr. *hulotte*.] — *Ulūka-yātu*, us, m., Ved. a demon in the shape of an owl. — *Ulūkāśrama* ('ka-āś'), as, m. Indra's hermitage.

उलूखल *ulūkhala*, am, n. a wooden mortar used for cleansing rice from the husk &c.; bdellium, a gummy substance; (as), m. a staff of Udumbara wood, carried on certain occasions; N. of an evil spirit. — *Ulūkhala-suta*, as, ā, am, Ved. pressed out or pounded in a mortar.

Ulūkhālaka, am, n., Ved. a mortar; bdellium, a gummy substance, or the plant which produces it. *Ulūkhālaka*, as, ā, am, pounded in a mortar, cleansed from the husk; (at the end of a compound) using as a mortar (e. g. *dantolūkhālaka*, using the teeth as a mortar).

उलूट *ulūṭa* or *utūla* or *kulūṭa*, ās, m. pl., N. of a people.

उलूत *ulūta*, as, m. a large snake, the Boa.

उलूप *ulūpa*, as, m. a spreading creeper; (am), n. a sort of grass; (ī), f., N. of a daughter of Nāga Kauravya, married to Arjuna.

उलूलु *ulūlu*, us, us, u or us, m. ululation, howling. See *ululī*.

उल्का *ulkā*, f. (said to be fr. rt. *i. uṣh*), a fiery phenomenon in the sky, a meteor, fire falling from heaven; a firebrand; torch; fire, a flame, title of a grammar; [cf. Cambro-Brit. *ulw*, 'ashes'.] — *Ulūkā-jihva*, as, m., N. of a Rakshas. — *Ulūkā-dhārīn*, ī,

īnī, f., a torch-bearer. — *Ulūkā-pāta*, as, m. the fall of a meteor. — *Ulūkā-mālin*, ī, m., N. of one of Siva's attendants. — *Ulūkā-mukha*, as, m. a demon or goblin (with a face or mouth of fire who eats what is vomited, having been a negligent Brāhman in his lifetime); N. of a descendant of Ikshvāku; (ī), f. a fox.

Ulkushī, f. a fiery phenomenon in the sky, a meteor; firebrand. — *Ulkushī-mat*, ān, atī, at, Ved. accompanied by fiery phenomena.

Ulmuka, am, n. a firebrand, wood burning or burnt as charcoal; N. of a son of Bala-rāma.

Ulmukya, as, ā, am, belonging to or connected with a firebrand.

उल्ब *ulba* or *ulva*, am, n. (fr. rt. *vri*), Ved. the bag which surrounds the embryo; the vulva; the womb; a cave; [cf. Lat. *alvus*, *vulva*; Lith. *urva*, *ūla*; Hib. *uile*, 'a corner'.]

Ulbaṇa or *ulvaṇa*, as, ā, am, thick, clotted, abundant; much, exceeding, superfluous, immense, strong, powerful; abundantly furnished with; manifest; (as), m., N. of a son of Vasishṭha.

Ulbya, as, ā, am, with *āpaḥ*, the fluid connected with the embryo; (am), n. excess and vitiation of any of the three humors of the body, bile, phlegm or wind; any calamity.

उल्लकसन *ullakasana*, am, n. horripilation, erection of the hairs of the body.

उल्लग्न *ullagna*, as, m. the lagna (q. v.) of any particular place.

उल्लङ्घ *ul-langh* (ud-l^o), cl. 1. P. A. -*lan-*ghati, -te, -gḥtūm, to leap over, pass over or beyond, to cross over; transgress, exceed, violate, spurn. *Ullanghana*, am, n. leaping or passing over or beyond; transgression, exceeding.

Ullanghaniya, as, ā, am, to be transgressed. *Ullanghita*, as, ā, am, jumped over or across, passed over or beyond; exceeded, transgressed, violated, apostatized. — *Ullanghita-sāsana*, as, ā, am, transgressing orders, rebellious, disobedient. — *Ullanghitādhan* ('ta-adh'), ā, ā, a, having passed over the road.

Ullanghya, as, ā, am, to be passed over or beyond, to be crossed; to be disregarded or neglected.

उल्लभ *ul-labh* (ud-labh), cl. 1. A. -*labhate*, -labdhūm, to obtain.

उल्लम्बित *ul-lambita* (ud-l^o), as, ā, am, erected, elevated.

उल्लल *ul-lala*, as, ā, am (rt. *lal*), covered with thick hair; shaking, trembling.

Ullalat, an, antī, at, shaking, trembling; moving irregularly or convulsively.

Ullalita, as, ā, am, shaken, trembling, agitated.

Ullāla, N. of a metre of two verses, each containing 15 + 13 syllabic instants.

उल्लस् *ul-las* (ud-las), cl. 1. P. -*lasati*, -*situm*, to jump up, sport, play, dance, flash, shine; Caus. P. -*lāsayati*, -*yitum*, to cause to jump up or play; to cause to shine; to divert, delight.

Ullasa, as, ā, am, sporting, bright, shining; merry, happy; going out, issuing. — *Ullasa-tā*, f. splendor, brilliancy; mirth, happiness, going forth, issuing.

Ullasat, an, antī, at, sporting, dancing, brilliant, shining; wantoning.

Ullasita, as, ā, am, shining, bright, splendid; happy; ejected, brought to the top or surface, drawn up, uplifted, brandishing. — *Ullasita-harīṇa-ketana*, as, ā, am, having its deer-marked banner gleaming or fluttering.

Ullāsa, as, m. jumping or leaping up, happiness, joy; light, splendor; (in rhetoric) giving prominence to any subject by comparison or opposition; division of a book, chapter, section (e. g. *ācārallāsa*, a chapter treating of customs and observances).

Ullāsana, as, ā, am, causing to leap or dance; (am), n. splendor.

Ullāṣita, as, ā, am, delighted, overjoyed, rejoicing.

उल्लाघ *ullāgha*, as, ā, am (said to be fr. rt. *lāgh*); in some of its senses perhaps related to *laghu*, recovered from sickness, convalescent; dextrous, clever, intelligent; pure; happy, delighted; wicked; black.

उल्लाप *ul-lāpa*, as, m. (fr. rt. *lap* with *ud*), calling out in a loud voice; change of voice in grief, sickness, &c.

Ullāpika, as, ā, am, betraying, indicating.

Ullāpin, ī, inī, ī, calling out.

Ullāpya, am, n. a kind of drama.

उल्लिख *ul-likh* (ud-likh), cl. 6. P. -*likhati*, -*lekhitum*, to scratch, scrape, cut up, scarify.

Ullikhat, an, atī or antī, at, scratching, scraping; scarifying, making lines or streaks above or on high; painting, writing; bearing, raising.

Ullikhita, as, ā, am, scraped, scratched; scarified; thrown up, tossed; painted, delineated; written over or above; pared, made thin.

Ullikha, as, m. description; (in rhetoric) description of an object according to the different impressions caused by its appearance; speaking, utterance, pronunciation.

Ullikhana, am, n. scraping, scratching, scarifying, paring; digging; vomiting; raising up, elevating; uttering, utterance; writing, painting.

Ullikhya, as, ā, am, to be scraped or pared; to be written.

उल्लिङ्गित *ul-lingita* (ud-l^o), as, ā, am, discriminated, distinguished, known.

उल्लुञ्चन *ul-luñcana*, am, n. plucking out the hair; cutting the hair; pulling.

उल्लुगदा *ul-luṅghā*, f. (fr. rt. *luṅgh* with *ud*), irony.

उल्लू *ul-lū*, ūs, ūs, u (fr. rt. *lū* with *ud*), cutting up.

उल्लेख *ul-lekha*. See *ul-likh* above.

उल्लोच *ul-loca*, as, m. (rt. *loc*), an awning, a canopy.

उल्लोप *ul-lopya*, am, n. (rt. *lup*), N. of a song.

उल्लोल *ul-lola* (ud-l^o), as, m. a large wave or billow; a surge.

उल्व *ulva* and *ulvaṇa*. See *ulba* and *ulbaṇa*.

उवट *uwaṭa*, as, m., N. of a scholiast on Vedic works.

उशङ्गव *uśangava*, as, m., N. of a king.

उशत *uśat*, an, atī, at (fr. rt. *vaś*, to desire), loving, desirous, auspicious, pleasant.

Uśa-dhak, Ved. only in connection with *vana*, wood (fr. *uśa*, i. e. rt. *vaś* and *dhaj*, i. e. rt. *dhe*?; according to native etym. connected with rt. *dak*), (fire) consuming (wood &c.) with desire (?); (Sāy.) desiring and burning.

Uśanas, ā, m., N. of a sage mentioned in the Veda and having the epithet *kāya* (*uśanā kāyayā*); in the epic poems he is identified with Sukra, the regent of the planet Venus, and described as the preceptor of the Asuras or Daityas, and possessor of vast knowledge; N. of the author of a Dharma-śāstra.

Uśanā, ind., Ved. with desire, joyfully, with haste. *Uśanā*, f., Ved. the desired one; N. of a plant, from which the Soma juice is produced.

Uśij, k, k, k, Ved. desiring, striving earnestly; devoted to, willing; (k), m. ghee or boiled butter; fire; (k), f., N. of a female slave, the mother of Kakshīvat.

Uśita, as, ā, am, wished, desired.

Uśā, īs, f. wish, desire.

Uśenya, as, ā, am, Ved. to be wished, to be longed for.

उशती *uśatī*, f. (for *ruśatī*, scil. *vāṭ*), injurious discourse; cutting speech.

उशनस् *uśanas*. See under *uśat*.

उशीनर *uśinara*, ās, m. pl., N. of a people or country, Kandahar; (*as*), m. the king of this country.

उशीर *uśira*, as, am, m. n. (said to be fr. rt. *vas*), the fragrant root of the plant *Andropogon Muricatus*; (*i*), f. a sort of grass, a small sort of *Saccharum*. — *Uśira-giri*, īs, m., N. of a mountain. — *Uśira-vija*, as, m., N. of a mountain.

Uśiraka, am, n. the fragrant root of the plant *Andropogon Muricatus*.

Uśirika, as, ī, am, trading in or selling *Uśira*.

उष 1. *ush*, cl. 1. P. *oshati*, *auśhat*, *uwośha* or *oshān-śakāra*, *oshishyati*, *auśhū*, *oshitum*, to burn; to punish; to consume; to kill, injure; Caus. *oshayati*, -*yitum*: Desid. *oshishishati*: [cf. Lat. *uro*, *ustus*; Gr. *αῦω*, *αῦος*; Hib. *usga*, 'incense.'] 1. *usha*, as, m. bdellium; saline earth; (*am*), n. fossile salt. See *ūsha*.

Uśhapa, am, n. black pepper; the root of *Piper Longum*; (*ā*), f. *Piper Longum*; *Piper Chaba*; dried ginger. See *ūshapa*.

Uśhapa, as, m. fire; the sun.

1. *ushā*, f. burning, scorching. (For 2. see next col.)

1. *ushita* or *ushā*, as, ā, am, burnt; quick, expeditious. (For 2. see next col.)

Uśhā, as, ā, am (opposed to *śita*), hot, warm; pungent, acrid; sharp, active; impetuous, warm, passionate; (*as*, *am*), m. n. heat, warmth, the hot season (June and July); sunshine; a deep or feverish sigh; (*as*), m. an onion; N. of a prince; (*ā*), f. heat; consumption; bile. — *Uśhā-kara*, as, m. the sun ('having hot rays'). — *Uśhā-kāla*, as, m. the hot season. — *Uśhā-ga*, as, m. the hot season. — *Uśhā-gu*, as, m. the sun ('having hot rays').

— *Uśhān-karāṇa*, as, ī, am, making hot or warm, heating. — *Uśhā-tā*, f. or *ushā-tea*, am, n. heat, warmth. — *Uśhā-didhiti*, īs, m. the sun ('having hot rays'). — *Uśhā-nadi*, f. the hot river; N. of the *Vaitaraṇī* or river of hell. — *Uśhā-raśmī* or *ushā-ruci*, īs, m. the sun ('having hot rays'). — *Uśhā-vāraṇa*, as, am, m. n. an umbrella or parasol, a chattar. — *Uśhā-vāṣpa*, as, m. hot vapour, steam; tears. — *Uśhā-vīrya*, as, m. *Delphinus Gangeticus*.

— *Uśhā-veṭālī*, f., N. of a female deity. — *Uśhāṇṣu* ('*na-an*'), us, m. the sun ('having hot rays'). — *Uśhāṇāgama* ('*na-āg*'), as, m. approach of the heat, the hot season, consisting of two months, about June and July. — *Uśhābhūyana* ('*na-abh*'), as, m. the hot season. — *Uśhāṇaka* ('*na-us*'), as, m. the cold season. — *Uśhāḍaka* ('*na-ud*'), am, n. warm or hot water, to be drunk on certain occasions; it belongs to the six *prāṇa-karāṇi*. — *Uśhāṇopagana* ('*na-up*'), as, m. the hot season, summer.

Uśhāka, as, ā, am, sharp, smart, active; suffering pain; sick of fever; warming, heating; bent, inclining, stooping; (*as*), m. the heat, the hot season (lasting for two months, about June and July); revolving, turning round.

Uśhāṭa, us, us, u, suffering from heat.

Uśhāṭikā, f. rice-gruel.

Uśhāṭnam, ā, m. heat.

Uśhāṇī-kṛt, cl. 8. 5. P. A. -*karoti*, -*kurute*, -*kriṇoti*, -*nule*, -*kurtum*, to make warm.

Uśhāṇī-gaṅgā, the hot *Gaṅgā*, i.e. the *Badarī*, having hot sources; (perhaps merely a wrong reading for *tūshyāṅgāṅgā*).

Uśhma, as, m. heat; the hot season (June and July); spring (April and May); anger, warmth of temper; ardour, eagerness; [cf. *ushman* and *ūshman*]. — *Uśhma-tā*, f. — *ushma-tā*, q. v. — *Uśhma-pā*, ā, m. a spirit of an inferior order, a deceased

ancestor; [cf. *ūshma-pa*.] — *Uśhma-bhās*, s, m. the sun ('having hot beams'). — *Uśhma-val, ān, atī, at*, heated, burning, smoking. — *Uśhma-vedā*, as, m. a vapour bath. — *Uśhmāgama* ('*ma-āg*'), as, m. the hot season. — *Uśhmāṇvita* ('*ma-an*'), as, ā, am, enraged. — *Uśhmopagama* ('*ma-up*'), as, m. the hot season.

Uśhmaka, as, m. the hot season.

Uśhman, ā, m. heat, ardour, steam; the hot season.

Uśhmāya, nom. A. *ushmāyate*, to emit heat or steam. See *ūshmāya*.

Uśhmāyaka, as, m. the hot season.

उष 2. *ush* (connected with rt. 3. *vas*, to shine; used as a noun but only in the form *ushas*), Ved. light, morning, dawn; *ushas tisrah*, morning, midday, and evening. (The words *ushas* and *ushā* below are connected by native authorities with 1. *ush*.)

2. *usha*, as, ā, am, Ved. shining, brilliant; (*as*), m. early morning, dawn, day-break.

Ushas, ās, f. morning light, dawn, morning; personified as the daughter of Heaven and sister of the *Ādityas*; evening light; *ushasau* or *ushāsau*, du. the two dawns, i.e. night and day; the other passage of the ear; the *Malaya* range; (*śi*), f. the end of the day, twilight; [cf. Gr. *ἠώς*; Lat. *aurora*; Lith. *ausra*; Goth. *uh-tvō*; Old Germ. *uohta*.] — *Ushar-budh*, bhut, l, l, Ved. awaking with the morning light, early awaked. — *Ushar-budha*, as, m. fire; a child. — *Uśhāsā-naktā*, f. du. Ved. dawn and night. — *Usho-devatyā*, as, ā, am, whose deity is the dawn.

1. *ushasya*, nom. P. *ushasyati*, -*yitum*, to become day.

2. *ushasya*, as, ā, am, sacred to the dawn.

2. *ushā*, f. morning light, dawn, morning; twilight, night; a cow; N. of a wife of *Bhava* (who was a manifestation of *Rudra*); of a daughter of *Bāṇa* and wife of *Aniruddha*; (*ā*), ind. at day-break; at night; at twilight (?). — *Uśhā-kāla*, as, m. a cock. — *Uśhā-pati*, īs, m. an epithet of *Aniruddha*, the son of *Kāmadeva* and husband of *Uśhā*. — *Uśhā-ramaṇa*, as, m. an epithet of *Aniruddha*. — *Uśheśa* (*ushā-īśa*), as, m. the same.

1. *usra*, as, ā, am, Ved. relating to or seen in the morning; bright; shining; clear; (*Sāy. utsarāṇa-śīla*) rising on high; (*as*), m. a ray of light; (*ā*), f. morning light, dawn, morning; light, bright sky. — *Usra-dhanvan*, ā, m. having a bright bow; an epithet of *Indra*. — *Usra-yāman*, ā, ā, a, Ved. going out in the early morning light (as the carriage of the *Aśvins*); going out at daylight.

Usriyā, f., Ved. brightness, light.

उष 3. *usha*, as, ā, am (connected with rt. *vas*), wishing, desiring; (*as*), m. a lover.

Ushat, an, m., N. of a son of *Suyajñā*.

उषह् *ushangu*, us, m. an epithet of *Siva*; [cf. *ustargava*.]

उषती *uśatī*, f. injurious discourse; cutting speech. See *uśatī*.

उषतु *ushadgu*, us, m., N. of a son of *Svāhi*.

उषद्रथ *ushadratha*, as, m. a son of *Titikshu*.

उषस्त *ushasta*, as, m., N. of a man, with the patronymic *śākṛāyana*.

उषित 2. *nshita*, as, ā, am (rt. 1. *vas*), inhabited, dwelt; fixed, remaining in or on; stale. — *Ushitan-gavīna*, as, ā, am, formerly inhabited by cattle.

Ushitvā, ind. having resided in.

Ushya, ind. (irreg. form for *ushitvā*), having resided or dwelt.

उपीर *ushira*, as, am, m. n. the root of *Andropogon Muricatum*. See *uśira*.

उष *ushtra*, as, m. (said to be fr. 1. *ush*), a buffalo; a bull with a hump; a camel; a cart, a waggon; N. of an *Asura*; (*i*), f. a she-camel; an earthen vessel in the shape of a camel. — *Ushtra-karṇika*, ās, m. pl., N. of a people. — *Ushtra-*

kāṇḍī, f. a flower of a red colour. — *Ushtra-krośin*, ī, īnī, ī, making a noise like a camel. — *Ushtra-goyuga*, am, n. a couple of camels. — *Ushtra-grīva*, as, m. hemorrhoids. — *Ushtra-dhūsara-puśchikā*, f. the plant *Tragia Involucrata*. — *Ushtra-pādikā*, f. the plant *Jasminum Sambac*. — *Ushtra-yāna*, am, n. a camel-litter, a vehicle drawn by camels. — *Ushtra-śiro-dhara*, am, n. hemorrhoids, piles, bleeding piles. — *Ushtra-sthāna*, am, n. a stable for camels; (*as*, ā, am), born in a camel-stable.

Ushtrī, fā, m., Ved. a bull drawing a plough.

Ushtrikā, f. a she-camel; an earthen vessel of the shape of a camel.

उषा *ushya*. See under 1. *ush* 1st col.

उषिह *ushnih*, k, f. (fr. *ud-snih*?), N. of a Vedic metre of three *Pādas*, the first two containing eight each, and the third twelve syllables; a classical metre of four *Pādas* of seven syllables; a brick sacred to the metre *Ushnih*. — *Ushnikchandasaka*, as, ā, am, having the metre *Ushnih*. — *Ushnih-garbha*, f., N. of a *Gāyatrī* of three *Pādas* of six, seven, eleven syllables respectively.

Ushnikā, f. the metre *Ushnih*; (*ās*), pl., Ved. the nape of the neck.

उषीष *ushīsha*, as, am, m. n. (said to be connected with *ushna*), anything wound round the head; a turban, a diadem; a bandage of any kind; a distinguishing mark; the hair with which a Buddha is born and which indicates his future sanctity. — *Ushīsha-dhārīn*, ī, īnī, ī, wearing a turban, turbaned.

Ushīshin, ī, īnī, ī, furnished with a turban; an epithet of *Siva*.

उष्म *ushma*. See under 1. *ush*.

उष्य *ushya*. See under 2. *ushita*.

उष्यल *ushyala*, am, n., Ved. the frame (of a bed).

उस 2. *usra*, as, m. a bull; (*ā*), f. a cow; the plant *Antericum Tuberosum*. (For 1. see last col.)

Usri, īs, f., Ved. a cow (?).

Usrika, as, m., Ved. a small ox.

Usriya, as, ā, am, Ved. belonging to or coming from a cow or ox; (*as*), m. an ox; (*ā*), f. a cow; a calf; milk.

Usriya, nom. P. *usriyati*, -*yitum*, to desire or wish for a cow.

उह *uh*, cl. 1. P. *ohati*, *uoha*, *ohitum*, to hurt or give pain; to kill, to destroy. See *ūh*.

Uhan, Ved. a wrong reading for *udan*.

Uhāna, as, m., N. of a country.

उह *uhū*, ūs, ūs, u (fr. rt. *vah*), Ved. bearing, carrying.

Uhyamāna, as, ā, am, being conveyed, borne along.

उहगान *uhyagāna*, a various reading for *ūhyagāna*, q. v.

ऊ

ऊ 1. *ū*, the sixth letter of the alphabet, corresponding to *u* long, and having the sound of that letter in the word *rule*. — *Ū-kāra*, as, m. the letter or sound *ū*.

ऊ 2. *ū*, ind. an interjection of compassion, of regard; an incipient particle used at the beginning of a sentence.

ऊ 3. *ū*, ūs, m. the moon; epithet of *Siva*.

ऊ 4. *ū* (fr. rt. *av*), 'a preserver' (?).

1. *ūta*, as, ā, am, being conveyed, preserved, promoted, loved.

1. *ūti*, īs, f. favouring, protecting, promoting, aid, assistance, help, favour, kindness, friendly feeling, affection, wish, desire, striving after, hastening towards, delight, enjoyment, sport, play, distillation; (*ayas*), pl. objects of enjoyment, as food &c.

Ūma, as, m., Ved. a good friend, an affectionate companion, an intimate associate; (am), n., N. of a town or country.

उषट् uṣaṭ, a various reading for uṣaṭa, q. v.

उट् uṭh, a various reading for uṭh, q. v.

उट् 1. ūṭha, as, ā, am (fr. rt. vah or 1. ūh, for 2. ūḥa see 2. ūh), carried as a load or burden; married; (ā), f. a bride, a wife espoused according to the ritual. — Ūṭha-karkāṭa, as, ā, am, armed, mailed. — Ūṭha-bhārya, as, ā, am, one who has married a wife. — Ūṭha-vayas, ās, m. a young man. Ūṭhaya, nom. (fr. ūḥa or ūḥi) P. ūṭhayati, aor. auṣadhat or auṣidhat, or auḍidhat, to carry (?). Ūṭhi, is, f. carrying, bearing.

ऊणीतेजस् ūṇi-tejas, ās, in., N. of a Buddha; (a various reading has ūṇitejas.)

ऊत 2. ūta, as, ā, am (fr. rt. ve), woven.

2. ūti, is, f. weaving, sewing.

ऊधन् ūdhan and udhar, forms used in the Veda for some of the cases of ūdhas below.

ऊधस् ūdhas, n. (said to be fr. rt. vah. In the Veda the forms ūdhar and ūdhan are used for some of the cases, e. g. sing. nom. ūdhar, gen. abl. ūdhas, loc. ūdhan or ūdhanī; pl. inst. ūdhābhis, loc. ūdhassu), an udder; a covered secret place where only friends are admitted; the bosom; the breast of a mother; the udder of the sky, i. e. the clouds. In classical Sanskrit the form ūdhan appears only in the fem. of adjective compounds, cf. adhy-ūdhni, kuyūdhni, ghaṭūdhni, pinodhni; [cf. Gr. oḍhap; Lat. uber; Germ. ūtar, euter; Angl. Sax. uder; Eng. udder; Hib. uít, uítche.] — Ūdhas-vatī, f. having a full udder.

Ūdhanya, as, ā, am, produced from the udder; (am), n. milk.

Ūdhasya, am, n. milk, 'produced from the udder.'

ऊन् ūna, as, ā, am (said to be fr. rt. av and opposed to pārṇa, atī-rikta, adhika), wanting, deficient, defective, short of any quantity, less than the right number, not sufficient; less (in number, size, or degree), minus, fewer, smaller, inferior, &c. (e. g. ūna-dvāvarsha, not quite two years old; dvābhyām ūna, less by two; alpona, 'less by a little,' 'a little less.' Prefixed to any even decimal numeral from twenty up to a hundred, ūna serves to denote one less than the even ten, e. g. ūna-vinśati, twenty minus one or nineteen; ūna-triṃśat, thirty minus one; ūnatrīṣa, the thirtieth minus one or twenty-nine; so also with other numerals prefixed, e. g. pañcōna-triṃśat, thirty minus five or twenty-five; chonacātrāriṃśa, the fortieth minus one or thirty-nine.)

Ūnaka, as, ā, am, not sufficient, less, inferior.

Ūnaya, nom. P. ūnayati, -yitum, to leave deficient or unfinished; to deduct or lessen; to mete out in small quantities; to measure.

Ūnita, as, ā, am, lessened by subtraction or deduction, less, fewer, &c.

ऊम् ūm, ind. an interjection of interrogation; of anger; of reproach, abuse, envy, and arrogance.

ऊम् ūma. See under 4. ū.

ऊय ūy, cl. 1. A. ūyate = ve, vayati, to weave, sew.

ऊरि ūrari, ind. a particle of assent and diffusion; ūrari-kṛta, as, ā, am, allowed, promised. See ūrari.

Ūri, ind. = ūrari; see ūri. — Ūri-kṛtya, ind. having promised, agreed, assented to.

ऊरु ūru, us, m. (said to be fr. ūrṇu), the thigh; N. of a son of Manu Cākshusha; (vī), f. the middle of the thigh or a principal vein situated there. When ūru is used at the end of a compound the fem. form may end in either short or long u, but

more properly in the latter (e. g. vāmorus or vāmora, a beautiful-thighed woman; rambhōru and ravoru, O beautiful-thighed one; voc. cases of ravorū and rambhōrū). — Ūru-glāni, is, f. weakness of the thigh. — Ūru-ja, as, ā, am, born from the thigh; (as), m. a Vaiśya. — Ūru-dagha or ūru-dvayasa or ūru-mātra, as, ī, am, reaching to the thighs, as high as the thighs. — Ūru-parvan, ā or a, m. n. the knee. — Ūru-phalaka, am, n. the thigh-bone, the hip-bone. — Ūru-bhīna, as, ī, am, having a rent in the thigh (according to Pāṇini IV. 1, 52, used as a Bahu-vrīhi). — Ūru-sambhava, as, ā, am, sprung from the thigh. — Ūru-stambha, as, m. paralysis of the lower extremities, rheumatism of the thigh; (ā), f. the plantain tree. — Ūrūdhava (ūru-ud'), as, ā, am, sprung from the thigh. — Ūrva-ashthīva, am, n. thigh and knee.

Ūravya, as, m. a man of the third or Vaiśya tribe as born from the thighs of Brahmā.

ऊरुरि ūrurī, ind. a particle implying assent, admission, promise, diffusion, &c.; [cf. ūrari.]

ऊर्ज ūrj, k, f. (fr. rt. vrj; cf. Eng. work), food, strength, vigour, sap, juice; often occurring in conjunction with ish (e. g. ishām ūrjam aśyuh, 'may they obtain food and strength'); [cf. Gr. ὀρῡς and ὀρῡς; Lat. urgeo; Hib. orc, 'a prince, a hero,' orcaim, 'I kill, I destroy.']

Ūrja, as, m., N. of the month Kārtika, i. e. November-December (as imparting food or strength); power, strength; effort, exertion; procreative power; life, breath; N. of a son of the second Manu; of Satyāhita; of Vatsara; of the sons of Hiranya-garbha who are reckoned among the seven Rishis of the third Manvantara; (ā), f. food, strength, sap; N. of a daughter of Dakṣha and wife of Vasishtha; (am), n. water. — Ūrja-yoni, is, m., N. of a son of Viśvā-mitra. — Ūrja-vāha, as, m., N. of a son of Śuci. — Ūrja-samī, is, is, i, Ved. granting strength. — Ūrja-stambha, as, m., N. of one of the seven Rishis of the second Manvantara. — Ūrjād (jā-ud), t, t, Ved. an eater of strengthening food. — Ūrjāvat, ān, atī, at, abounding in food. — Ūrjāhuti (jā-āl'), is, is, t, Ved. offering nourishing or strength-giving sacrifices.

Ūrjaya, nom. P. ūrjayati, -yitum, to feed, strengthen; A. to become strong, to be powerful.

Ūrjaya, an, anti, at, Ved. strong, full of sap or juice, succulent; feeding, strengthening, nourishing.

Ūrjarya, as, ā, am, Ved. abounding in food or strength.

Ūrjas, a form for ūrj, used in compounds and with affixes, thus ūrjas-kara, as, ā, am, causing strength. — Ūrjas-vat, ān, atī, at, rich in food, abounding in sap or juice, juicy, succulent, powerful, vigorous, robust, strong; (tī), f. N. of a daughter of Dakṣha and wife of Dharma; of a daughter of Priya-vrata and wife of Uśanas; wife of Prāna. — Ūrjas-vala, as, ā, am, strong, powerful. — Ūrjas-vin, i, inī, i, strong, powerful; (i), n. a figure of rhetoric, speaking of anything with disdain.

Ūrjāni, f., Ved. ūrjā personified.

Ūrjita, as, ā, am, powerful, strong, mighty, great, excellent, exceeding, much; (as), m., N. of a prince. — Ūrjitāśraya ('ta-ās'), as, ā, am, spirited, magnanimous.

Ūrjin, i, inī, i, abounding in food.

ऊर्ण ūrṇa, am, ā, n. f. (fr. rt. vri, to cover, and connected with rt. ūrṇu next col.), wool; (ā), f. a circle of hair between the eyebrows; N. of the wife of Citra-ratha and mother of Samrāj; [cf. Lat. villus, vellus; Goth. vulla; Old Germ. wolla; Mod. Germ. Wolle; Eng. wool; Lith. vilna; Russ. vōlna; Gr. ἔπος, ἔπιον, ἔπέα, ἔπος, ἔπιον; Hib. olaun.] — Ūrṇa-nābha, as, m. a spider (as having wool on the navel or belly); N. of a son of Dhṛita-rāshtra; of a Dānava. — Ūrṇa-paṭa, as, m. a spider. — Ūrṇa-mradas, ās, ās, as, or ūrṇa-mrada, as, ā, am, soft as wool. — Ūrṇa-vāhi, is, m. a spider ('wool-woof?'; perhaps the original form of ūrṇa-nābhi, derived from

an obsolete rt. vabh, to weave). — Ūrṇa-deśa, as, m., N. of a country. — Ūrṇa-piṇḍa, as, m. a ball of wool. — Ūrṇa-maya, as, i, am, woollen, made of wool. — Ūrṇa-vat, ān, atī, at, woollen; (ān), m., N. of a man. — Ūrṇa-vala, as, ā, am, woollen. — Ūrṇa-sūtra, am, n., Ved. a thread of wool. — Ūrṇa-stukā, f., Ved. a tuft of wool.

Ūrṇāyu, us, us, u, woollen; (us), m. a ram; a woollen blanket; a spider; N. of a Gandharva.

ऊर्ण ūrṇu (connected with rt. vri), cl. 2.

P. A. ūrṇoti and ūrṇauti, ūrṇute, ūrṇu-nāva, ūrṇunuvē, ūrṇavishyati, -te, ūrṇavishyati, -te, aurṇāvīt, aurṇavīt, aurṇavīt, aurṇavishṭa, aurṇavishṭa, ūrṇavitum, ūrṇavitum, to cover, surround, hide; A. to cover one's self; Caus. ūrṇā-vayati, aor. aurṇunuvāt; Desid. ūrṇunūshatī, -te, ūrṇunavishatī, -te, ūrṇunuvishatī, -te; Intens. ūrṇunūgate, ūrṇonavīt, ūrṇonauti.

Ūrṇuta, as, ā, am, covered.

ऊर्द ūrd, a various reading for rt. urd, q. v.

ऊर्द ūrdara, as, m. (said to be in some of its meanings fr. ūrj and rt. dṛi), Ved. a vessel for measuring corn, a bushel; a hero, a champion; a Rakshas, a goblin or fiend.

ऊर्ध ūrdha and ūrdhaka, a wrong reading for ūrdhva and ūrdhvaka.

ऊर्ध्व ūrdhva, as, ā, am (fr. rt. vṛidh), rising upwards, tending upwards, raised, elevated, erected, erect, upright; being above; above, high, superior, upper. In classical Sanskrit an example of the uncompounded adjective as in ūrdhvaish pādath, 'with raised feet,' is rare. (am), n. elevation, height, anything situated above; (am), ind. upwards, towards the upper part, aloft, above, in the upper regions, on the upper side of (with abl.); in the sequel (as of a book, the upper leaves of a MS. being read last); subsequent, after (with abl.); in a high tone, aloud; ūrdhvaṃ dvitīyād acāh, after the second vowel; ūrdhvaṃ pituh, after the father's death; samvat-sarād ūrdhvaṃ, after a year; ata ūrdhvaṃ, henceforward, from that time forward, hereafter; ūrdhvaṃ gam, to go upwards, to die; [cf. Gr. ὀρθός; Lat. arduus; Gaël. ard.] — Ūrdhva-kāca, as, m. an epithet of Ketu (whose hair streams upwards in the sky). — Ūrdhva-kāṇṭha, ās, m. pl., N. of a people; (i), f., N. of a plant. — Ūrdhva-karṇa, as, ā, am, having the ears pricked up or erect. — Ūrdhva-karman, a, n. motion or action tending upwards; (ā), m., N. of Vishnu (going upwards). — Ūrdhva-kāya, as, m. the upper part of the body. — Ūrdhva-kṛishana, as, ā, am, Ved. effervescing, fermenting; epithet of the Soma; (Sāy.) having its sharp qualities stirred up. — Ūrdhva-ketu, us, m., N. of a son of Sanad-rāja. — Ūrdhva-keśa, as, ā, am, having the hair erect. — Ūrdhva-kṛtyā, f. motion or action tending upwards. — Ūrdhva-ga, as, ā, am, going upwards, ascending, hovering; being on high. — Ūrdhva-gata, as, ā, am, gone up, risen, ascended. — Ūrdhva-gati, is, is, i, going upwards; (is), f. ascent, elevation. — Ūrdhva-ga-pura, am, n. the city of Hariścandra, who with his subjects is supposed to be suspended in the atmosphere. — Ūrdhva-gama, as, m. upward motion of any kind. — Ūrdhva-gamana, am, n. going upwards, ascending; elevation in the scale of being. — Ūrdhva-gāmin, i, inī, i, going up or above, ascending. — Ūrdhva-grāvan, ā, ā, a, Ved. raising the stones to press out the Soma plant. — Ūrdhva-čaraṇa, as, ā, am, supine, having the feet upwards. — Ūrdhva-čit, t, t, t, Ved. piling up, heaping up. — Ūrdhva-jānu, us, us, u, or ūrdhva-jna, as, ā, am, or ūrdhva-jnu, us, us, u, raising the knees, sitting on the hams; long-shanked. — Ūrdhva-tilakin, i, inī, i, having a sectarian mark on the forehead. — Ūrdhva-tva, am, n. or ūrdhva-tā, f. height, elevation. — Ūrdhva-thā or ūrdhva-dhā, ind., Ved. upwards, erect. — Ūrdhva-danshrā-keśa, as, m. whose teeth and hair are erect; an epithet of Siva. — Ūrdhva-dṛiṣṭhi,

is, is, i, looking upwards, of high views, aspiring. — *Ūrdhva-deva*, as, m. a superior deity; an epithet of Vishṇu. — *Ūrdhva-deha*, am, n. ('the body gone above'), a funeral ceremony. — *Ūrdhva-nabhas*, ās, ās, as, Ved. being above in the clouds. — *Ūrdhva-dama*, as, ā, am, going upwards, erected, exalted, elevated; (perhaps a wrong reading for *ūrdhva-gama*). — *Ūrdhva-patha*, as, m. the upper region, the ether. — *Ūrdhva-pātana*, am, n. causing to ascend, sublimation. — *Ūrdhva-pātra*, am, n. a sacrificial vessel. — *Ūrdhva-pāda*, as, ā, am, heels upwards; (as), m. a fabulous animal with eight legs; see *śarabha*. — *Ūrdhva-puṇḍra* or *ūrdhva-puṇḍra-ka*, am, n. a perpendicular line on the forehead of a Brāhman made with sandal &c., a Vaiṣṇava mark. — *Ūrdhva-pūram*, ind. full to the brim, full to overflowing. — *Ūrdhva-prīṇi*, is, is, i, Ved. spotted above. — *Ūrdhva-barkhā*, is, is, is, Ved. being over the sacrificial grass. — *Ūrdhva-bāla*, as, ā, am, having the hair erect. — *Ūrdhva-bāhu*, us, us, u, having the arms raised; (us), m. a devotee who holds his arms above his head constantly till they are fixed in that position; N. of one of the seven Rishis of the fifth Manvantara; one of the seven Rishis of the south; one of the seven sons of Vasiṣṭha. — *Ūrdhva-buddha*, as, ā, am, Ved. bottom upwards, upside down. — *Ūrdhva-brihatī*, f, N. of a metre. — *Ūrdhva-bhāga*, as, m. the upper part; any part of a word coming after another part. — *Ūrdhva-bhāj*, k, k, k, partaking of the upper part; a N. of Baḍa-vāgni or submarine fire. — *Ūrdhva-mantlān*, living in perpetual chastity; see *ūrdhva-retas*. — *Ūrdhva-māna*, am, n. an instrument for measuring altitudes. — *Ūrdhva-māya*, us, us, u, giving forth a loud noise. — *Ūrdhva-māruta*, am, n. pressure of the wind (of the body) upwards. — *Ūrdhva-mukha*, as, i, am, having the mouth or opening turned upwards. — *Ūrdhva-mauhārtika*, as, i, am, happening after a short time. — *Ūrdhva-rekhā-savala*, as, ā, am, variegated with lines above. — *Ūrdhva-retas*, ās, ās, as, 'having the semen above,' abstaining from sexual intercourse, one who lives in perpetual chastity; a N. of Śiva, also of Bhīṣma. — *Ūrdhva-roman*, ā, ā, a, having the hairs of the body erect; N. of a mountain. — *Ūrdhva-lingu*, as, m., N. of Śiva. — *Ūrdhva-loka*, as, m. the upper world, the world above, heaven. — *Ūrdhva-vartman*, ā, m. the atmosphere, heaven. — *Ūrdhva-vāta*, as, m. or *ūrdhva-vāyu*, us, m. the wind in the upper part of the body. — *Ūrdhva-vṛta*, as, ā, am, put on above, put on over the head or shoulder (as the sacred thread of the Brāhman). — *Ūrdhva-sāyin*, i, i, i, sleeping upright; epithet of Śiva. — *Ūrdhva-sodhana*, am, n. 'purifying upwards,' i. e. vomiting. — *Ūrdhva-śo-śam*, ind. so as to dry (anything) above. — *Ūrdhva-śvāsa*, as, m. expiration. — *Ūrdhva-sānu*, us, us, u, Ved. carrying the neck high, with lofty or uplifted neck; (Sāy.) rising higher and higher. — *Ūrdhva-sṭha*, as, ā, am, being above, superior, situated on high. — *Ūrdhva-sṭhita*, as, ā, am, being or standing above. — *Ūrdhva-sṭhiti*, is, f. the rearing of a horse; a horse's back, the part where the rider sits; elevation, superiority. — *Ūrdhva-srotas*, ās, ās, as, N. of a creation of beings whose stream of life or current of nutriment tends upwards. — *Ūrdhvāngulī* ('va-an'), is, is, i, with raised finger. — *Ūrdhvānmāya-samhitā* ('va-an'), f. the doctrines of a particular Vaiṣṇava sect. — *Ūrdhvāyana* ('va-ay'), as, m. pl. N. of a caste in Plakṣha-dvipa. — *Ūrdhvāvarta* ('va-āv'), as, m. rearing of a horse. — *Ūrdhvāsita* ('va-ās'), as, m. the plant Momordica Charantia. — *Ūrdhveku* ('va-īha), as, m. motion or tendency upwards.

Ūrdhva-ka, as, m. a kind of drum.

Ūrdhvasāna, as, ā, am, Ved. rising, erecting one's self.

Ūrdhri-kṛi, cl. 5. 8. P. A. -*kṛiṇoti*, -*unde*, -*karoti*, -*kurute*, -*kartum*, to raise aloft, to elevate.

ऊर्मि ūrmi, is, m. f. (fr. rt. *vṛi*), a wave; a current, the flowing of water; human infirmity (as

grief, illusion, hunger, thirst, decay, death); speed, velocity; a fold or plait in a garment; a line, a row; manifestation, light; mental suffering, distress, uneasiness, pain; missing, regretting; association, number, quantity; [cf. Lith. *vilni-s*; Old Germ. *wella*; Mod. Germ. *Welle*; Eng. *well*]. — *Ūrmt-nat*, ān, āti, at, wavy, undulating, billowy; crooked; plaited, curled (as hair). — *Ūrmitat-tā*, f. undulation; crookedness. — *Ūrmitālīn*, i, i, i, wreathed with waves, adorned with waves; (i), m. the ocean.

Ūrmikā, f. a wave; a plait or fold in a garment; a finger ring; regret, sorrowing for anything lost; the buzzing of a bee.

Ūrmtā, i, i, i, Ved. having waves, undulating.

Ūrmlā, f, N. of a daughter of Janaka and wife of Lakṣmāya, mother of Gandharvi Somadā.

Ūrmya, as, ā, am, Ved. undulating, having waves, agitated; (ā), f. night.

ऊर्व 1. *ūrva*, as, m. (fr. rt. *vṛi*), Ved. a receptacle (for water), a reservoir; a cloud; an enclosed place, a stable for cattle; a prison, captivity (?); an epithet of the Pitrīs or manes of deceased ancestors.

Ūrva, as, ā, am, Ved. being in reservoirs, lakes, &c.

ऊर्व 2. *ūrva*, as, m. (fr. *ūru*), N. of a saint from whose thighs sprang Aurva, a fiery being received by the ocean; the submarine fire; N. of a prince.

ऊर्वरा *ūrvarā*, f. fertile soil, land bearing any and every crop. See *ūrvarā*.

ऊर्वशी *ūrvaśi*, f, N. of an Apsaras. See *urvaśi*.

ऊर्वशीव *ūrvaśhiva*. See under *ūru*.

ऊर्वी *ūrvi*. See under *ūru*.

ऊर्व्यङ्ग *ūrvyanga*, am, n. (said to be fr. *ūrvi* = *urvi*, 'earth,' and *auḡa*), a mushroom.

ऊर्षा *ūrshā*, f. a kind of grass, Andropogon Serratum.

ऊलुपिन् *ulupin*, i, m. a porpoise. See *ulupin*.

ऊलूक *ulūka*, as, m. an owl. See *ulūka*.

ऊवट *ūvaṭa*, a various reading for *ūvaṭa* and *ūvaṭa*, q. v.

ऊवध *ūvadhya* or *ūbadhya*, am, n., Ved. undigested grass &c. in the stomach (of an animal).

ऊष् *ūsh*, cl. 1. P. *ūshati*, -*shitum*, to be diseased or disordered, to be sick or ill.

ऊष *ūsha*, as, m. (fr. rt. 1. *ush* or fr. *ūsh* above?), salt ground, soil impregnated with saline particles; a cleft, a hole; the cavity of the ear; dawn, day-break (in the latter sense neut. according to some); the mountain Malaya; (i), f. soil impregnated with saline particles or not fertile. — *Ūsha-pmā*, am, n. particles of salt wrapped up in paper. — *Ūsha-vat*, ān, āti, at, consisting of saline soil.

Ūshaka, am, n. salt, pepper; dawn, day-break.

Ūshaga, am, n. black pepper; (ā), f. long pepper.

Ūshara, as, ā, am, impregnated with salt; (am), n. a barren spot with saline soil. — *Ūshara-ja*, am, n. salt produced from salt soil; a kind of magnet.

ऊषा *ūshā*, f, N. of the wife of Aniruddha. See *ushas*, &c.

ऊष्मन् *ūshman*, ā, m. (fr. rt. 1. *ush*), heat, steam, vapour, exhalation; ardour, passion, violence; the hot season; (in grain.) the sounds *ś, sh, s, h; shk, shp, aṇ, ah*, and more especially the first four of these sounds. — *Ūshma-pa*, as, ā, am, imbibing the steam of hot food; (ān), m. pl. a class of names or deceased ancestors; (as), m. fire. — *Ūshma-para*, as, ā, am, followed by an Ūshman. — *Ūshma-prakṛiti*, is, is, i, produced from an Ūshman. — *Ūshma-vat*, ān, āti, at, hot, steaming. — *Ūshmantā* ('ma-an'), as, ā, am, ending in an Ūshman. — *Ūshmantāṣṭha* ('ma-un'), ās, m. pl. the sounds called Ūshman and

the semivowels. — *Ūshmopagama* ('ma-up'), as, m. the approach of the heat.

Ūshmaya or *ūshmanya*, as, ā, am, Ved. steaming. *Ūshmāya*, nom. A. *ūshmāyate*, -*yitam*, to emit heat or steam, to steam, perspire.

ऊह 1. *ūh*, cl. 1. P. (with prep. also A.) *ūhati*, -*te*, *auhit*, *ūhitum*, to change, modify; (with prep.) to push, thrust, move, remove, touch lightly. (This root is connected with rt. *vah*; and it is often difficult to decide to which of these two roots forms like 1. *ūdha*, p. 177, are to be assigned.)

1. *ūha*, as, m. change, modification. — *Ūha-gāna*, am, n. or *ūha-giti*, is, f, N. of the third Gāna or song book of the Sāma-veda.

Ūhani, f. a broom.

Ūhya-gāna, am, n., N. of the fourth Gāna or song book of the Sāma-veda.

ऊह 2. *ūh*, cl. 1. P. A. *ūhati*, -*te* (Ved. *ohate*), *ūhe* and *ūhān-ākre*, *ūhishyate*, *auhishṭa*, *ūhitum*, to observe, mark, note, attend to (with acc.): to reckon on (with loc.); to wait for; to comprehend, conceive, conjecture, suppose, infer, reason, deliberate about; to be regarded as: Caus. *ūhayati*, -*yitum*, aor. *aujihat*, to cause to think, reason, infer, or conjecture; to attend to (?); to do, accomplish (?): Desid. *ūjishate*; [cf. Hib. *uige*; Lat. *augeo*; Goth. *auka*; Hib. *ugtar*, 'augmentation.']

2. *ūdha*, as, ā, am, observed, inferred, &c.

2. *ūha*, as, m. deliberation, examination; reasoning; understanding; completing a defective sentence or verse, supplying an ellipsis; [cf. Hib. *uga*, 'choice, election.']

Ūhana, am, n. reasoning, inferring, concluding.

Ūhān, i, i, i, who or what reasons; who or what assembles, infers, or conjectures; (i), f. an assemblage, a collection; arrangement, a multitude reduced to order; [cf. *akṣhaṇḍī*.]

Ūhya, as, ā, am, inferrible, to be investigated, requiring to be supplied, elliptical.

च

च 1. *ṛi*, the seventh vowel of the Sanskrit alphabet and peculiar to it, resembling the sound of *ṛi* in *merrily*. — *Ṛi-kāra*, as, m. the letter or sound *ṛi*.

च 2. *ṛi*, ind. an interjection of abuse, laughter; a sound inarticulate or reiterated as in stammering.

च 3. *ṛi*, ā, f. a N. of Aditi.

च 4. *ṛi*, cl. 1. 9. (Ved. also 3. 4. 5. P.) *ṛicṇati*, *ṛiyati* (Ved. *iyarti*, *āryate*, *ṛi-ṇoti* or *ṛiyati*), āra or arān-āḥāra, *arishyati* or *arishyati* (?), ārat, artum, aritum or aritum (?), (Ved. 3rd pl. impf. *raṇata*), to rise, tend upwards; to go, move; to meet with, fall upon or into, reach, obtain; to fall to one's share (with acc.); to move, excite, raise, raise (in singing, e.g. *vācam iyarti*, he raises his voice; *stomān iyarti*, he sings hymns); to display; to injure, hurt; Caus. *aripayati*, -*yitum*, to throw, cast; to put, place, insert, fix, fasten; to direct towards, cast upon; to pierce; to place on, apply; to offer, give, give up, surrender; to give back, restore: Intens. Ved. 2nd pers. *alarshi*, 3rd pers. *alarti*, to move, come, strive, make effort, exert one's strength: Intens. Class. *arāryate*, to wander about; to run or fly towards: Desid. *aririshati*; [cf. Goth. *airus*, 'a messenger'; Hib. *ria* or rather *do ria*, 'he will come or arrive'; *ria*, 'running, speed'; *riach*, 'he came'; *riachtain*, 'I arrive'; ar, 'guiding, conducting.' With the Caus. have been compared Old Germ. *arhjan*, 'to inherit'; *ki-erpi*, 'possession'; Goth. *arbi*, Them. *arbia*, 'inheritance'; cf. also Lat. *aro*; Goth. *arja*; Old Germ. *erru*; Lith. *arū*; Lith. *orjā*; Gr. *alpo*; Hib. *ar*, 'slaughter, destruction, plague, the slain in fight'; aor, 'a satire, a course.']

चक्रस् rik-čas. See under 2. *ṛic*.

चक्र 1. *rikṇa*, as, ā, am (for *vrīkṇa* fr. rt. *vrāś*), wounded. — *Rikṇa-vaha*, as, ā, am, whose shoulders are wounded or made sore by drawing.

चक्र 2. *rikṇa* = *rikṭha* below.

चक्र *rikṭha*, am, n. (fr. rt. *rić*), property, wealth, possessions, effects (especially left at death); gold; see *rikṭhu*. — *Rikṭha-grahaṇa*, am, n. receiving or inheriting property. — *Rikṭha-grāha*, as, ā, am, an inheritor or receiver of property; (as), m. inheriting or receiving property. — *Rikṭha-jāta*, as, ā, am, formed into property, accumulated (as property). — *Rikṭha-bhāga*, as, m. division of property, inheritance, partition, a share. — *Rikṭha-bhāgin*, ī, *inī*, ī, an heir, a coheir; inheriting or sharing property. — *Rikṭha-hara*, as, ī, am, an heir, a coheir. — *Rikṭha-hārin*, ī, *inī*, ī, inheriting or sharing property; an heir. — *Rikṭhādāna* ('*tha-ād*'), us, m. an inheritor.

चक्र *rikra*, as, ā, am, or *rikran*, ā, ā, a (fr. rt. *arć*), Ved. praising, rejoicing.

चक्र *riksh*, cl. 5. P. *rikshṇoti*, to kill; to hurt or seek to hurt; (a doubtful root.)

चक्र 1. *riksha*, as, ā, am, Ved. bald, bare.

चक्र 2. *riksha*, as, m. (fr. preceding rt. *riksh*? or fr. rt. *riś*? or fr. rt. *vrāś*?, cf. 1. *rikṇa*; or fr. rt. *rić* connected with rt. *ark*, to shine?; connected with *rakshas*?), Ved. one who hurts or destroys (?); a bear (as having a shining coat?); (ī), f. a female bear; (*ās*), m. pl. the seven stars, the Pleiades, Ἀρκτος, Ursa; in later times the seven Rishis; (as, am), m. n. a star, a constellation in general, a lunar mansion; the particular star in the twenty-seven mansions of the moon under which a person happens to be born; (as), m., N. of the plant *Bignonia Indica*, and of a similar species; N. of a man, a son of Ajamiṭha, or Ariha, or Vidūratha, or Revata; of Akrodhana; a descendant of Bhṛigu, identified with Valmiki; N. of a mountain; (*ā*), f., N. of the wife of Ajamiṭha; [cf. Gr. Ἀρκτος; Lat. *ursus*; Hib. *art*; Lith. *lokys* for *olkys*; Armen. *arg*']. — *Riksha-gandhā*, f. the plant *Argyrea Argentea*. — *Riksha-gandhikā*, f. the plant *Batatas Puniculata*. — *Riksha-grīva*, as, m., Ved. a kind of imp or demon. — *Riksha-nātha*, as, m. lord of the stars, an epithet of the moon. — *Riksha-nemi*, īs, m. a N. of Vishnu. — *Riksha-rāja*, as, m. the king of the bears; king of the stars, an epithet of the moon. — *Riksha-vat*, ān, m., N. of a mountain. — *Riksha-vanta*, am, n., N. of a town. — *Riksha-ribhāvana*, am, n. observing the stars. — *Riksha-hariśvara* ('*riś*'), as, m. the lord of bears and apes. — *Riksheśa* ('*sha-īśa*'), as, m. lord of the stars, an epithet of the moon. — *Riksheshṭi* ('*sha-īś*'), īs, f. offering worship to the planets and stars. — *Rikshoda* ('*sha-uda*'), as, m., N. of a mountain.

Rikshikā, f., Ved., N. of certain demons or evil spirits.

चक्र 3. *riksha*, as, ā, am (perhaps a wrong reading for *rikṇa*), pierced, cut, divided.

चक्र *rikshara*, as, m. (fr. rt. 1. or 2. *riśh*?), a thorn; a family priest; (am), n. a shower, a stream.

चक्र *rikshalā*, f., Ved. a fetter; [cf. *rićcharā*.]

चक्र *riḡhāya*, nom. P. A. (fr. an obsolete noun *riḡha*), Ved. *riḡhāyati*, -te, -yitum, to tremble; to tremble with passion, rage, rave; [cf. Zend *ereghata*; Germ. *arg*.]

Riḡhā-vat, ān, atī, at, Ved. raving, impetuous.

चक्र 1. *rić* (connected with rt. *arć* and with rt. *ark*, q. q. v. v.), d. 6. P. *rićati*, *ānarāa*, *arćishyati*, *arćitum*, Ved. inf. *rićase*, to praise, extol, laud, celebrate; to cover, screen; to shine (?).

2. *rić*, k, f. (fr. preceding rt. or fr. rt. *arć*), lustre, splendor; a hymn; a single verse, stanza or text, especially verses recited or spoken at a sacrifice or religious ceremony (whereas the verses called *sāman* [pl. *sāmāni*] are sung, and the verses called *yajus* [pl. *yajūṣhi*] are some of them not metrical and are muttered in a peculiar manner; these three kinds of verse constitute the Mantra and are considered as sacred speech); a verse of the Rīg-veda, the particular verse or text on the authority of which a ceremony is prescribed and to which the explanation in the Brāhmaṇa refers; the collective body of the Rīć, i. e. the Rīg-veda (but in this sense generally pl. *rićus*). — *Rik-cha* or *rik-sas*, ind. verse by verse, one verse after the other.

— *Rik-tantra-vyākaraṇa*, am, n. one of the Parīśiṣṭas of the Sāma-veda. — *Rik-tus*, ind. from a Rīć, with reference to a Rīć. — *Rik-prātiśākhya*, am, n. the Prātiśākhya of the Rīg-veda. — *Rik-sūta*, am, n. a hundred texts. — *Rik-shuma* (fr. *rić* and *sama*), as, ā, am, Ved. similar to a Rīć; N. of a Sāman. — *Rik-samśita*, us, ā, am, Ved. instigated by the Rīć. — *Rik-samlitā*, f. the arranged collection of the hymns of the Rīg-veda. — *Rik-sama*, as, ā, am, Ved. similar to a Rīć (as a Sāman). — *Rik-sāma*, e, n. du., Ved. the verses called Rīć and Sāman. — *Rik-sāman*, a, n., N. of a Sāman. — *Rik-sāma-srīnga*, as, m. an epithet of Vishnu. — *Rik-āvanam*, ind. (*āvanam* fr. rt. *ve* with ā), Ved. connecting one Rīć with another, not interrupting their continuance. — *Riḡ-gāthā*, f., N. of a certain song. — *Riḡ-bhāḡ*, k, k, k, partaking of a Rīć, as a deity who is addressed with it. — *Riḡ-yajuh-sāma-vedin*, ī, m. one who is familiar with the Rīḡ, Yajur, and Sāma-veda. — *Riḡ-vihāna*, am, n. title of a work of Saunaka. — *Riḡ-veda*, as, m. the Rīg-veda; the collective body of sacred verses which as being recited are called Rīćas and differ from Sāmāni and Yajūṣhi in the manner described above; the arranged collection of these hymns as the most ancient sacred book of the Hindūs. (The Rīg-veda consists of ten books or Maṇḍalas; the first eight books contain groups of hymns, each group ascribed to one author or to the members of one family; the ninth book contains the songs recited at the Soma ceremonies; the tenth contains hymns of a very different character, composed by a greater variety of individual authors. In its wider sense the term Rīg-veda comprehends the Brāhmaṇas and the Sūtra works on the ritual connected with the hymns.) — *Riḡveda-prātiśākhya*, am, n. the Prātiśākhya of the Rīg-veda, attributed to Saunaka. — *Riḡveda-vid*, ī, m. a Brāhmaṇa familiar with the Rīg-veda. — *Riḡvedānukramanikā* ('*da-an*'), f. the index of the Rīg-veda, attributed to Kātyāyana. — *Riḡvedin*, ī, *inī*, ī, conversant with the Rīg-veda. — *Rinmaya*, as, ī, am, consisting of Rīćas.

Riḡma, as, ā, am, Ved. having the character of a Rīć.

Riḡmān, ī, *inī*, ī, Ved. praising, exulting with joy, jubilant with praise.

Riḡmīya, as, ā, am, Ved. deserving praise, laudable.

Rīcā (at the end of some compounds) = *Rīć*; (as), m., N. of a prince, a son of Sunika.

चक्र *rićika*, as, m., N. of the father of Jamadagni, a son of Heaven; N. of a country.

चक्र *rićisha*, am, n. a frying-pan; (as), m. a hell.

चक्र *rićishama*, as, ā, am, Ved. (Sāy. fr. *rić* and *sama*) equal to the Rīć; epithet of Indra; (perhaps this word is related to *riḡisha*, *riḡishin*, q. v.)

चक्र *rićeyu*, us, m., N. of a man; a son of Raudrāśva.

चक्र *rićh*, cl. 6. P. *rićhati*, *ānarāccha*, *arćhitum*, to go, move; to fail in faculties; to become hard or stiff; [cf. Lat. *rigere*.]

चक्र *rićchakā*, f. (fr. rt. 4. *ri*), wish, desire.

चक्र *rićchārā*, f., Ved. a fetter; a harlot, a courtesan.

चक्र 1. *riḡ*, cl. 1. P. *arjati*, *ānarja*, *ar-jitum*, to bring near, obtain, get, acquire: Caus. *arjayati*, -yitum, to obtain, get, acquire.

चक्र 2. *riḡ*, cl. 1. A. *arjate*, -jitum, to go; to stand or be firm; to acquire; to be healthy or strong; [cf. Lat. *rego*, *rectus*; Goth. *raihls*; Mod. Germ. *recht*; Gr. ῥέγω; Hib. *riḡhim*, 'I reach, arrive, stretch.']

चक्र *riḡipya*, as, ā, am (fr. rt. 2. *riḡj*?), Ved. going quick, striving upwards; [cf. Zend *ērēijfa*.]

चक्र *riḡiśvan*, ā, m., Ved., N. of a man (protected by Indra) who has the epithet Vaidathina.

चक्र *riḡika*, as, ā, am (fr. 2. *arj*), Ved. coloured, variegated; mixed with; polluted; (as), m. smoke; an epithet of Indra; N. of a mountain.

Riḡiti, īs, īs, ī, Ved. burning, sparkling.

चक्र *riḡisha*, as, ā, am (fr. rt. 2. *riḡj*?), Ved. epithet of Indra, carrying or driving away, (or perhaps = *riḡishin* below); (am), n. the sediment or residue of Soma; a frying-pan; N. of a hell; (Sāy.) water.

Riḡishin, ī, *inī*, ī, Ved. hastening towards, seizing; consisting of or receiving the sediment or residue of Soma.

चक्र *riḡu*, us, us, u (fr. rt. 2. *riḡj*), tending in a straight direction, straight; straight metaphorically as in morals, right, honest, upright; (in Ved. = *sādhu* and opposed to *vrījina*; in classical Sanskrit opposed to *jihma* and *tiryac*); comparative *riḡiyas*, Ved. *rajīyas*; superlative *riḡishtha*, Ved. *ruḡishtha*; (us), m., N. of a son of Vasu-deva; [cf. Hib. *aroeh*; Zend *ērēśu*.] — *Riḡu-kāya*, as, ā, am, having a straight body; (as), m., N. of the saint Kaśyapa. — *Riḡu-kratu*, us, us, u, Ved. intending what is honest; (Sāy.) acting honestly. — *Riḡu-ga*, as, ā, am, Ved. going straight. — *Riḡu-gātha*, as, ā, am, Ved. singing correctly. — *Riḡu-tū*, f. or *riḡu-tu*, am, n. straight direction, straightness; uprightness, sincerity, honesty. — *Riḡu-dāsa*, as, m., N. of a son of Vasu-deva. — *Riḡu-dhā*, ind. straight, right. — *Riḡu-niti*, īs, f., Ved. right conduct. — *Riḡu-mitāksharā*, f. title of a commentary on Yājñavalkya's law-book, generally called *Mitāksharā*. — *Riḡu-mushka*, as, ā, am, Ved. having straight generative organs; (Sāy.) strong and muscular. — *Riḡu-raśmi*, īs, īs, ī, Ved. having straight rope-traces (said of a chariot). — *Riḡu-rohita*, am, n. the straight red bow of Indra. — *Riḡu-vanī*, īs, īs, ī, Ved. striving straightforward; (Sāy.) granting auspicious gifts. — *Riḡu-saṇsa*, as, ā, am, Ved. desiring what is right. — *Riḡu-sarpa*, as, m. a kind of snake. — *Riḡu-hasta*, as, ā, am, Ved. extending the hand. — *Riḡu-nas*, ās, m., N. of a man.

Riḡūka, as, m., N. of a mountain.

Riḡu-kri, cl. 8. P. *-karoti*, -kartum, to straighten, rectify. — *Riḡu-karaṇa*, am, n. straightening. — *Riḡu-krita*, as, ā, am, made straight.

Riḡūya, nom. Ved. *riḡūyati*, -te, -yitum, to walk straightforward, on the right or honest way; to direct one's way towards anything.

Riḡūyā, ind., Ved. in a straight line.

Riḡūya, us, us, u, Ved. honest; upright.

Riḡvac, ān, ūci (?), ak, Ved. going straightforward.

चक्र 1. *riḡra*, as, ā, am (rt. 2. *arj*), Ved. reddish, dark red, reddish brown.

Riḡriya, as, ā, am, Ved. reddish, red.

चक्र 2. *riḡra*, as, m. (fr. rt. 2. *riḡj*?), a leader. — *Riḡrāśva* ('*ra-aś*'), as, m., N. of a man.

चक्र 1. *riḡj*, cl. 1. A. *riḡjate*, *riḡjūn*-cakre, -jitum, to fry.

चक्र 2. *riḡj*, cl. 6. P. A. *riḡjati*, -te, -yitum, to spring forward, run; to strive after, long for; (Sāy.) to decorate.

Riḡjasāna, as, ā, am, running towards, striving after; (as), m. a cloud.

चक्र *riṇa*, as, ā, am (said to be fr. rt. 4. *ri*;

cf. Lat. *reus*), Ved. guilty; (*am*), n. guilt; obligation, debt (opposed to *dhana* and *riktha*, 'property'); a fort, a stronghold; water; a negative quantity, minus; (*as*), m. a N. of Vyāsa; *antyaṃ ṛinaṃ*, the last debt, a debt to the manes, i. e. the generation of a son; *ṛinaṃ kṛt*, to get into debt; *ṛinaṃ dhṛi*, to be indebted; *ṛinaṃ dā* or *prayaṃ* or *saṃ-ni*, to pay a debt; *ṛinaṃ prap*, to become indebted; *ṛinaṃ parip* (Desid. fr. rt. *āp* with *pari*), to require payment of a debt, call in a debt. — *ṛina-kartri*, *tā*, *trī*, *trī*, getting into debt, indebted. — *ṛina-kāti*, *is*, *is*, *i*, Ved. requiring payment of debts, 'taking revenge'; (Sāy.) one to whom praise is due as a debt, or one who receives praise as a debt to be repaid in benefits. — *ṛina-grasta*, *as*, *ā*, *am*, indebted, involved in debt. — *ṛina-graha*, *as*, m. borrowing; a borrower. — *ṛina-grāhin*, *i*, *inī*, *i*, borrowing; a borrower. — *ṛina-ṣit*, *t*, *t*, *t*, Ved. punishing offences or guilt; (Sāy.) acknowledging (praise) as an obligation to be paid for. — *ṛina-ḥyut*, *t*, *t*, *t*, Ved. granting quittance of a debt or an offence. — *ṛina-ḥaya*, *as*, m., N. of a prince of the Rūṣamas; N. of an author of a hymn in the Rīg-veda (IX. 108). — *ṛina-da*, *as*, *ā*, *am*, or *ṛina-dātri*, *tā*, *trī*, *trī*, or *ṛina-dāyin*, *i*, *inī*, *i*, one who pays a debt. — *ṛina-dāna*, *am*, n. payment of a debt. — *ṛina-dāsa*, *as*, m. lit. 'a debt-slave', i. e. one who becomes a slave to his creditor till his debt is paid. — *ṛina-matkuṇa*, *as*, m. a security, a bail (which sticks to the debtor like an insect). — *ṛina-māryana*, *as*, m. a security. — *ṛina-mukta*, *as*, *ā*, *am*, released from debt. — *ṛina-mukti*, *is*, f. discharge of a debt. — *ṛina-moksha*, *as*, m. paying a debt. — *ṛina-yā*, *ās*, *as*, *am*, or *ṛina-yāvan*, *ā*, *ā*, *a*, Ved. punishing or prosecuting guilt; keeping off debt or guilt. — *ṛina-vat*, *an*, *atī*, *atī*, one who is in debt, one who is under obligation (to another), indebted. — *ṛina-nan*, *ā*, *ā*, *a*, Ved. guilty, indebted; obliged, under obligation (to another). — *ṛina-śo-dhana*, *am*, n. payment or discharge of a debt. — *ṛinādāna* ('*ṇa-ān*'), *am*, n. recovery of a debt, receipt of money &c. lent (as one of the eighteen titles or subjects of judicial procedure). — *ṛinātaka* ('*ṇa-an*'), *as*, m. the planet Mars (as the patron of debtors). — *ṛināpanayana* ('*ṇa-ap*'), *am*, n. discharge of a debt. — *ṛināpanodana* ('*ṇa-ap*'), *am*, n. payment of a debt. — *ṛināpākaraṇa* ('*ṇa-ap*'), *am*, n. paying off a debt. — *ṛināpa* ('*ṇa-rī*'), *am*, n. debt of a debt, compound interest; [cf. Grām. 38. d.]. — *ṛinodgrahana* ('*ṇa-ud*'), *am*, n. recovering a debt in any way from the creditor by friendly or legal proceedings, by stratagem or by arrest.

ṛinika, *as*, m. a debtor.
ṛinīn, *i*, *inī*, *i*, a debtor, one under any obligation (to another), indebted, of or belonging to a debt; [cf. *an-ṛinīn*.]

चुत् *rit*, A. *ṛitiyate*, to reproach, condemn, pity; to rival, have power, domineer; hate; go; (a Sautra root, i. e. a root occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.) [To this root have been referred Goth. *rit*, *lith* in *litha*, *lath*, *lithum*; Hib. *rit*, 'course, flight, gallop, race'; *ritim*, 'I run, range, rush'.]

चुत् *ṛita*, *as*, *ā*, *am* (fr. rt. 4. *ri*), proper, right; honest, brave, competent; true; worshipped, respected; enlightened, luminous; gone, risen, moved, affected by; (*am*), ind. right, duly, properly, energetically; *ṛitani* *i*, to go the right way, to live virtuously; (*as*), m., N. of a Rudra; of a prince; (*am*), n. fixed or settled order, law, rule (especially in religion); sacred or pious custom, pious action; divine law, faith, divine truth; (Sāy.) water, sacrifice, sacrificial rite; the sun (e. g. *ṛitam brihat*, the great divine law, supreme truth, or according to Sāy. a great sacrifice; *ṛitasya garbha* or *prajā*, the offspring of divine truth, or according to Sāy. the offspring of the water or of sacrifice, as an epithet of Agni, of Soma, or of Vishnu; *prathamajā ṛitasya*, the first-born of divine truth or Prajāpati; *ṛitasya satvanam* or *satva* or *satma* or *padam* or *nābhik*,

the seat or centre of religious faith, as the altar &c., or according to Sāy. the seat of water or of the sun; *ṛitasya yonih*, water; *ṛitasya gopā* or *netā* or *ratih* or *patih*, the protector or leader or lord of divine truth, or according to Sāy. of the sacrifice, as an epithet of Agni, of Soma, of the Ādityas, and other gods, or sometimes applied to men who are guardians of the truth; truth in general, right (e. g. *pathyā* or *panthā* *ṛitasya*, the path of truth, the right way, a virtuous life, or according to Sāy. the way of the water); truth personified (as an object of worship, and hence enumerated among the sacred objects in the last chapter of the Nighaṇṭas. In later Sanskrit he is regarded as a child of Dharma); gleanings, i. e. the lawful and right means of getting a livelihood for Brāhmins as opposed to the cultivation of the ground (this latter being metaphorically called *an-ṛita*, improper). — *ṛita-ṣit*, *t*, *t*, *t*, Ved. observing the sacred law, conversant or familiar with it; (Sāy.) knowing the sacrifice or water. — *ṛita-jā*, *ās*, *as*, *am*, or *ṛita-jāta*, *as*, *ā*, *am*, Ved. happening at the right time, of a true nature, sprung from sacred truth, according to sacred truth. — *ṛita-jāta-satya*, *as*, *ā*, *am*, Ved. realizing what is according to the sacred law; (Sāy.) born for the sake of the sacrifice and having true result. — *ṛita-jit*, *t*, *t*, *t*, Ved. gaining the right. — *ṛita-jur*, *ar*, *ar*, *ar*, Ved. grown quite old; (Sāy.) growing old in religious worship. — *ṛita-jñā*, *ās*, *as*, *am*, Ved. well informed; familiar with the sacred law; (Sāy.) knowing the sacrifice. — *ṛita-jya*, *as*, *ā*, *am*, Ved. furnished with a good bow-string; (Sāy.) whose string is truth, truth-strung (said of a bow). — *ṛita-dyuma*, *as*, *ā*, *am*, Ved. filled with sacred strength. — *ṛita-dhāman*, *ā*, *ā*, *a*, Ved. of true or pure nature; (*ā*), m., N. of Vishnu; of the thirteenth Manu; of the Indra in the twelfth Manvantara. — *ṛita-dhiti*, *is*, *is*, *i*, Ved. of true or sacred position; epithet of the gods; (Sāy.) receiving true praise; whose actions are unobstructed. — *ṛita-dhaya*, *as*, m. epithet of Rudra; N. of a sage; a son of Kaṅka; epithet of Pratardana. — *ṛita-ni*, *is*, *is*, *i*, Ved. leading in the right way; (Sāy.) leader of truth (as the Ādityas). — *ṛita-parṇa*, *as*, m., N. of a prince (son of Ayutājit and friend of Nala). — *ṛita-pā*, *ās*, *as*, *am*, Ved. observing the truth; observing the law; (Sāy.) protecting truth or the sacrifice. — *ṛita-peya*, *as*, m., N. of a certain ceremony. — *ṛita-peśas*, *ās*, *as*, *as*, Ved. having a perfect shape; epithet of Varuṇa; (Sāy.) one whose form consists of water. — *ṛita-prajāta*, *as*, *ā*, *am*, Ved. happening at the right time, of true nature, born from sacred truth, according to sacred truth; (Sāy.) produced from water. — *ṛita-pravīta*, *as*, *ā*, *am*, Ved. conceived in the right manner; (Sāy.) invested with truth, or with water, or with the sacrifice. — *ṛita-psu*, *us*, *us*, *u*, Ved. having a perfect shape or aspect; (Sāy.) whose form is truth, or who consumes the sacrificial food. — *ṛita-bhāga*, *as*, m., N. of a man, 'Aṇṇaśāṅga'. — *ṛita-bhara*, *as*, *ā*, *am*, bearing the truth in one's self, an epithet of Brahmā, also of Vishnu; (*ā*), f. intellect; N. of a river. — *ṛita-yukti*, *is*, *f*, Ved. right union; (Sāy.) true application of a hymn. — *ṛita-yuj*, *k*, *k*, *k*, Ved. well harnessed; well allied; (Sāy.) going to the sacrifice. — *ṛita-vat*, *an*, *atī*, *atī*, being right, saying the truth. — *ṛita-vāka*, *as*, m., Ved. true or pious speech, speaking of truth. — *ṛita-vālin*, *i*, *inī*, *i*, Ved. saying right, speaking truth. — *ṛita-vrata*, *ās*, m. pl., N. of the inhabitants of Śākadvīpa. — *ṛita-sat*, *t*, *t*, *t*, Ved. dwelling or seated in truth; (Sāy.) dwelling in the sacrifice. — *ṛita-sadana*, *am*, *i*, n. f., Ved. the right or usual seat. — *ṛita-sāp*, *p*, *p*, *p*, Ved. practising pious acts, of a pious disposition; steady in religious belief; (Sāy.) pervading truth. — *ṛita-stubh*, *p*, m., 'praising in the right manner', N. of a Rishi. — *ṛita-sthā*, *ās*, *as*, *am*, Ved. standing right. — *ṛita-pati*, *is*, m., Ved. lord of divine truth; an epithet of Vāyu; (Sāy.) lord of sacrifices. — *ṛita-sprīṣ*, *k*, *k*, *k*, Ved. loving sacred truth; an epithet of the Ādityas and of Mitra-Varuṇa; (Sāy.) touching water. — *ṛitāṇṛita* ('*ta-an*'), *am*, n. truth and falsehood. — *ṛitā-van*, *ā*,

arī, *a*, Ved. of true nature or character, according to fixed order, epithet of any object in nature subject to fixed laws (e. g. of the moon, of plants, of waters, the dawn, &c.); true to sacred law; just, pious, faithful, believing; epithet of Agni, as always present at and presiding over sacrificial rites and the worship of the deities; epithet of Brihaspati, of Sarasvatī, of Soma, and especially of the Ādityas; (Sāy.) bestowing food; possessed of sacrifice. — *ṛitā-vrādh*, *t*, *t*, *t*, Ved. rejoicing in justice and piety, holy-minded, especially as an epithet of the Ādityas; (Sāy.) increasers of water, or of sacrifice, or of truth. — *ṛitā-shah*, *-shāl*, *t*, *t*, Ved. maintaining the sacred law. — *ṛitokti* ('*ta-uk*'), *is*, *f*, speaking truth. — *ṛitodya* ('*ta-ud*'), *am*, n., Ved. true speech, truth; (Sāy.) born for sacrifice or religious rites.

ṛitaya, nom. P. A. *ṛitayati*, *-te*, *-yitum* (generally used in pres. part. *ṛitayati* or *ṛitāyat*), to submit to divine ordinances, to act piously; to observe the sacred law, be obedient or pious; (Sāy.) to desire sacrifice.

ṛitayā, inst., Ved. in right manner; (Sāy.) through desire of reward.

ṛitayu or *ṛitāyu*, *us*, *us*, *u*, Ved. observing the sacred law, obedient, pious; (Sāy.) desirous of sacrifice.

ṛitāyin, *i*, *inī*, *i*, Ved. observing the sacred law. See *ṛitayu*.

Rite, ind. except, excepting, with the exception of, to the exclusion of, besides, without (with abl. or acc.); sometimes used at the beginning of a compound, e. g. *rite-rakshas*, *ās*, *as*, *as*, (any rite &c.) from which the Rakshasas are excluded. — *Rite-karmam*, ind., Ved. acting according to fixed rule or settled law; (Sāy.) granting rain. — *Rite-jā*, *ās*, *as*, *am*, Ved. living in truth, true to the law.

Ṛitena, ind. according to settled law, duly, properly, rightly, regularly, in the prescribed manner, justly, strictly, fairly, truly, honestly.

चुत्ति *riti*, *is*, *f*. (fr. rt. 4. *ri*), and therefore connected with *rita* above), going, motion; assault, combat; abuse, censure, reproach; emulation, envy; manner of proceeding, manner; road, way; prosperity, felicity; fitness, truthness (?); remembrance; protection; misfortune; (some of the latter meanings are only found in lexicons); [cf. Hib. *ratth*, 'prosperity, increase, profit, benefit, good'; *raite*, 'ways, passages, road'.] — *Riti-kara*, *as*, *i*, *am*, unfortunate, propitious. — *Riti-shah*, *-shāt*, *t*, *t*, Ved. enduring an assault, able to resist, enduring; (Sāy.) subduing an assailant.

Ritiya, nom. A. P. *ṛitiyate*, *-ti*, *-yitum*, to quarrel, litigate; to be in discord with one's self, be ashamed.

Ritiyā, *f*. censure, reproach; (according to others) shame.

चुत्तु *ritu*, *us*, m. (fr. rt. 4. *ri* ?), any settled point of time, a fixed time, time appointed for sacrifices and other regular worship, right time, fit season (especially in the inst. pl. *ritubhis*, at the right time or at the appointed time for sacrifice or for a festival); an epoch, a period, a period of the year, a season; (the number of seasons is sometimes limited to three, or sometimes to five, viz. Vasanta, 'spring'; Grishma, 'the hot season'; Varsha, pl. 'the rains'; Surad, 'the autumn'; Hemanta-śisira, du. 'the cold and dewy season'; but is more commonly reckoned as six, Hemanta and Śisira being regarded as distinct: occasionally as seven, or even as twelve, in the latter case each season lasting one month. The Ritus or seasons are occasionally addressed in the Veda and libations offered to them); the menstrual evacuation, the time favourable for procreation, or sixteen days in each month; fixed order, order, rule; light, splendor; the number six (from the six seasons); a kind of collyrium; N. of the twelfth Manu; [cf. Hib. *raithe*, 'a quarter of a year'; *alt*, 'time, a joint, an article'.] — *Ritu-kāla*, *as*, m. the duration of a season; the period of menstruation, the period favourable for procreation, sixteen days of each month. — *Ritu-gaṇa*, *as*, m. the

seasons collectively. — *Ritu-gāmin*, *i*, m. having intercourse with a wife after the period of menstruation. — *Ritu-graha*, *as*, m., Ved. a libation offered to the seasons. — *Ritu-jit*, *t*, m., N. of a prince of Mithilā. — *Ritu-dhāman*, *ā*, m. epithet of Vishnu; N. of the Indra of the twelfth Manvantara. — *Ritupati*, *is*, m., Ved. lord of the seasons; an epithet of Agni. — *Ritu-parṇa*, *as*, m., N. of a king of Ayo-dhyā. — *Ritu-paryāya*, *as*, m. the revolution of the seasons. — *Ritu-pā*, *ās*, *am*, Ved. drinking or conning to the libation regularly or at the appointed seasons. — *Ritu-pātra*, *am*, n., Ved. the cup in which the libation to the seasons is offered. — *Ritu-prāpta*, *as*, *ā*, *am*, productive in due season, fruitful, fertile. — *Ritu-mat*, *ān*, *atī*, *at*, Ved. observing regular times, coming at regular times; enjoying the seasons; (*tī*), *f*. a woman during her courses, a woman during menstruation or in the period favourable for procreation; (*tī*), *n*., N. of Varuṇa's grove or garden. — *Ritu-maya*, *as*, *i*, *am*, consisting of the seasons. — *Ritu-mukha*, *am*, *n*., the beginning or first day of a season. — *Ritu-yāja*, *as*, m., sacrifice offered to the seasons; N. of a ceremony of the Prātaḥ-savana, just before the Ājya-śastra. — *Ritu-rāja*, *as*, m. the spring (king of the seasons). — *Ritu-līṅga*, *am*, n. characteristic or sign of the season; symptom of menstruation. — *Ritu-ṛitti*, *is*, m. revolution of the seasons, a year. — *Ritu-velā*, *f*. the period of menstruation; the period favourable for procreation, sixteen days of each month. — *Ritu-śas*, *ind*., Ved. in order, duly; at the right or fixed time. — *Ritu-śhā* and *ritu-śhā*, *ās*, *ā*, *am*, Ved. fixed at the proper seasons. — *Ritu-saṃhāra*, *as*, m. 'collection of the seasons,' title of a poem ascribed to Kālidāsa in praise of the six seasons. — *Ritu-sandhi*, *is*, m. the interval or junction between two seasons, the last seven days of one season and the first seven of the next. — *Ritu-samaya*, *as*, m. the period favourable for procreation. — *Ritu-sātmya*, *am*, n. diet &c. suited to the season. — *Ritu-śthalā*, *f*, N. of an Apsaras. — *Ritu-śnātā*, *f*. a woman who has bathed after menstruation and so prepared herself for sexual intercourse. — *Ritu-śnāna*, *am*, n. bathing after menstruation. — *Ritu-anta*, *as*, m. the close of a season, the termination of menstruation.

Ritavya, *as*, *ā*, *am*, devoted to the seasons, one who worships them as divinities, relating to the season, seasonable.

Rituthā, *ind*. in order, duly; distinctly, precisely, exactly; (Sāy.) at a right or fixed time.

Ritv-ij, *k*, *k*, *k* (*ij* fr. *iyaj*), Ved. sacrificing at the proper seasons, sacrificing regularly; (*k*), m. a priest; (the four chief Ritvijas or priests are the Hotṛi, Udgātṛi, Adhvaryu, and Brahman; sometimes eight are enumerated, and at very grand ceremonies sixteen, viz. Hotṛi, Udgātṛi, Adhvaryu, Brahman, Brāhmaṇācchānsin, Pra-stōtṛi, Maitrā-varuṇa, Prati-prasthātṛi, Potṛi, Prati-harṛi, Acchāvāka, Neshṭṛi, Agnidhī, Subrahmanya, Grāva-stut, and Un-netṛi.)

1. *ritviya*, *as*, *ā*, *am*, due, regular; happening at fixed or regular times; conforming to ceremonial rules, familiar with those rules. — *Ritviyā-vat*, *ān*, *atī*, *at*, Ved. conformable to law or rule, formal.

2. *ritviya* or *ritviya*, *as*, *ā*, *am*, menstruating; being in the period most favourable for procreation; (*am*), *n*. menstruation.

चृते *rite*. See under *ṛita*, p. 180.

चृत्विन् *ritv-ij*. See above.

चृदूदर *ṛidūdara*, *as*, *ā*, *am* (perhaps related to *mṛidu*), Ved. mild, soft, kind, gracious.

Ridūpā, *f*. (for *mṛidu-pā*?), Ved. a bee or any other insect fond of sweets.

Ridū-vidh, *t*, *t*, *t*, Ved. rejoicing in sweets.

चृध *ridh*, *cl*. 4. 5. 7. P. *ṛidhyati*, *ṛidh-noti*, *ṛidh* (and in some forms *cl*. 2, as pres. 2nd du. *ṛidhāthe*, pot. 1st pl. *ṛidhyāma*, impf. 1st pl. *ārūhma*), *ānārda*, *ardhishyati*, *ārūdhī*, *ardhitum*, to succeed, prosper; to grow, increase, flourish; to be prosperous and happy, to

make prosperous, cause to succeed; to accomplish; to gratify, satisfy: Caus. *ardhayati*, *-yitum*, to cause to prosper, accomplish; to satisfy: Desid. *iribati*; [cf. Lat. *ol-esco*, *al-ul-tus*, *radix*; Goth. *aurti*, 'plant,' in *aurti-gards*; Lat. *alo*; Gr. *ālbalvo*; Goth. *alja*; Hib. *alt*, 'nursing,']

Riddiha, *as*, *ā*, *am*, prosperous; increased; thriving, rising; stored, as grain; (*am*), *n*. stored grain; a demonstrated conclusion, a distinct result.

Riddhi, *is*, *f*. success, prosperity, good fortune, affluence, increase, growth, accomplishment; perfection, supernatural power or supremacy; N. of a medicinal plant; prosperity personified as the wife of Kuvera; N. of the goddess Pārvatī. — *Riddhi-kāma*, *as*, *ā*, *am*, desiring increase or prosperity. — *Riddhi-mat*, *ān*, *atī*, *at*, being in a prosperous state, prosperous, wealthy, respectable, rich; making a fine appearance, bringing happiness. — *Riddhi-sākshāt-kṛtyā*, *f*. manifestation of supernatural power.

Ridhat, *an*, *atī*, *at* (pres. part. from a form in *cl*. 2), prospering, thriving, &c. — *Ridhad-rī*, *is*, m. (*rī* = *ru*), N. of a man. — *Ridhad-vāra*, *as*, *ā*, *am*, Ved. increasing one's goods; (Sāy.) having desirable or prosperous wealth.

Ridhila, *as*, m., N. of a man.

चृधक *ridhak*, *ind*. (related to *ardha*), Ved. separately; aside, apart; singly, one by one; in a distinguished manner, particularly. — *Ridhan-mantra*, *as*, *ā*, *am*, Ved. one who is destitute of speech.

चृधुक *ridhuka*, *as*, *ā*, *am*, short (?).

चृफ *riph* or *rinph* or *rimph*, *cl*. 6. P. *riphati*, *ānarpha* or *rimphān-cākara*, to injure, kill; [cf. *rt. riph*.]

चृवीस *ribisa*, *am*, n., Ved. a fissure, rent, gulf, abyss; warmth of the earth.

चृभु *ribhu*, *us*, *us*, *u* (fr. *rt. rabh*), Ved. clever, skilful, inventive, prudent (often as an epithet of the gods Indra, Agni, and the Ādityas); handy (as a weapon), easy to be used; (Sāy.) shining far, diffusing light; (*us*), m. an artist, one who works in iron, a smith, a builder (especially of carriages); N. of three semi-divine beings (called Ribhu, Vibhvan, and Vāja, sons of Su-dhanvan, a descendant of Angiras, and called Ribhus from the name of the elder. Through their performance of good works [*sv-apas*] they obtained divinity, exercised superhuman powers, and became entitled to worship. They are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Āsvins, and the miraculous cow of Bṛihaspati; they made their aged parents young, and constructed four cups at a sacrifice from the one cup of Tvashtṛi who, as the proper artificer of the gods, was in this respect their rival; they appear generally as accompanying Indra, especially at the evening sacrifice. In later mythology Ribhu is a son of Brahmā; a deity, a divinity in general; [cf. 'Ορφεύς.] — *Ribhumat*, *ān*, *atī*, *at*, Ved. clever, skilful, prudent; connected with or accompanied by the Ribhus; (Sāy.) wide-shining.

Ribhuksha, *as*, m. Indra; Indra's heaven or paradise; the thunderbolt of Indra. (This word does not seem to be used, but appears to owe its origin to the next.)

Ribhukshin, *ās*, m. (in the Ved. only the following forms occur, nom. sing. *-kshās*, acc. sing. *-kshānam*, nom. pl. *-kshās* and *-kshānas*), the first of the three Ribhus, who is the Ribhu par excellence; a Ribhu in general; a N. of Indra; N. of the Maruts; (the word means, according to the scholiasts, 'governing far or reigning over the Ribhus.')

Ribhva, *as*, *ā*, *am*, Ved. attacking, assailing, courageous, determined; extending far; clever; skilful.

Ribhvan, *ā*, *ā*, *a*, or *ribhvas*, *ās*, *as*, Ved. attacking, assailing, courageous, determined; (Sāy.) shining widely or far extended.

चृलक *ṛillaka*, *as*, m. a player on a kind

of musical instrument; (perhaps a wrong reading for *jhallaka*.)

Ṛillari, *f*. a kind of musical instrument.

चृष्य *riśya* or *riśa*, *as*, m. the male of a species of antelope, the painted or white-footed antelope; [cf. *riśhya* and *riśya*.] — *Ṛiśya-ktu*, *us*, m. an epithet of Aniruddha; (a various reading for *viśva-ktu*). — *Ṛiśya-ila*, *as*, m. (*da* fr. *rt*. 4. *dā*, 'to bind'), a pit for catching antelopes. — *Ṛiśya-pad*, *āt*, *adi*, *at*, Ved. having the feet of an antelope.

चृष 1. *ṛish* (connected with *rt. ṛrish*), *cl*. 1. P. *arshati*, *ānarsha*, *arshitum*, to flow, flow quickly; to bring anything near by flowing; to glide, to move with a gliding or quick motion; [cf. Goth. *airz-ja*; Old Germ. *irru*; Lat. *erro*.]

Rishad-gu, *us*, m., N. of a son of Vṛjiniivat.

Rishabha, *us*, m. (fr. *rt. ṛish* as *ṛrishabha* fr. *ṛrish*, 'to sprinkle,' the idea of impregnating being involved), a bull, a young bull; (in comp. with other names of animals) the male animal; (in comp. with other nouns) the best or most excellent of any species or race (e. g. *purusharshabha*, an excellent man; *Bharatarshabha*, the most eminent of the Bharata race); the second of the seven notes of the Hindū gamut, in abbreviation *Ṛi*; the hollow of the ear; a boar's tail; a crocodile's tail; a dried plant, one of the eight principal medicaments; N. of an antidote; N. of a ceremony; N. of a king of the Śviknas; of a descendant of Viśvā-mitra and author of several hymns of the Rīg-veda; of a Nāga; of a prince, a son of Nābhi and Meru; of a son of Kuśāgra; of one of the seven Rishis of the second Manvantara; of the first Arhat of the present Avasarpīṇī, a son of Nābhi and Marudevā; of a mountain; (*tī*), *f*. a woman with masculine peculiarities, as with a beard &c.; a widow; the plant Carpopogon Pruriens; N. of another plant; [cf. Zend *arshan*; Gr. *ῥῆσιν*.] — *Rishabhakūṭa*, *as*, m., N. of a mountain. — *Rishabha-gajavilasita*, *am*, n., N. of a metre consisting of four lines of sixteen syllables each. — *Rishabha-tara*, *as*, m. a small bull. — *Rishabha-dāyīn*, *i*, *ini*, *i*, giving a bull. — *Rishabha-dvīpa*, *as*, m., N. of a country. — *Rishabha-dhvaja*, *as*, m. an epithet of Śiva; N. of an Arhat or Jaina saint.

Rishabhaka, *as*, m., N. of a medicinal plant.

चृष 2. *ṛish*, *cl*. 6. P. *ṛishati*, *ānarsha*, *arshishyati*, *ārshī*, *arshitum*, to push; to pierce; to go, approach.

चृषि *ṛishi*, *is*, m. (said to be either fr. *rt. dṛis*, 'to see,' or fr. 1. *ṛish*; perhaps related to *ard* or *riś*, 'to praise'), a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song, especially in song of a sacred character (e. g. the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuśika, Vasishṭha, Vy-āśva, who were regarded by later generations as patriarchal sages or saints, occupying the same position in Indian history as the heroes and patriarchs of other countries. These Rishis constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, Asuras, &c.; they are the authors or rather seers of the Vedic hymns, i. e. according to orthodox Hindū ideas they are the inspired personages to whom these hymns were revealed, and such an expression as 'the Rishi says' is equivalent to 'so it stands in the sacred texts.' Seven Rishis, *sapta ṛishayah* or *saptarishayah* or *saptarshayah*, are often mentioned in the Brāhmaṇas and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in the Śatapatha-Brāhmaṇa their names are given as follows, Gotama, Bharadvāja, Viśvā-mitra, Jamadagni, Vasishṭha, Kaśyapa, and Atri; in the Mahā-bhārata thus, Marīci, Atri, Angiras, Pulaha, Kratu, Pulastya, Vasishṭha; in Manu they are called Prajāpatis or patriarchs, and are reckoned as ten, three other names being added, viz. Pracetas or Daksha, Bhṛigu, and Nārada, these ten being created by Manu Svāyambhuva

for the production of all other beings including gods and men. The seven Rishis form in astronomy the constellation of 'the Great Bear.' Metaphorically, the seven Rishis may stand for the seven senses or the seven vital airs of the body; in later times a saint or sanctified sage in general, an ascetic, an anchorite, (sometimes three orders of these Rishis are enumerated, viz. Devarshis, Brahmarshis, and Rājāshis; sometimes seven, four others being added, viz. Maharshis, Paramarshis, Śrutarshis, and Kāṇḍarshis); a ray of light; an imaginary circle; the fish *Cyprinus Rishi*; [cf. Hib. *arsan*, 'a sage, a man old in wisdom'; *arrach*, 'old, ancient, aged.']. — *Rishikulyā*, f. 'the river of the Rishis,' a sacred river, as the Sarasvatī or Gāṅgā; a river in general; N. of the wife of Bhūman and mother of Udgitha. — *Rishikrit*, t, t, Ved. rendering a poet inspired, inspiring; (Śāy.) making one's appearance, appearing. — *Rishigayā*, as, m. a company or number of sages, the host of patriarchal sages. — *Rishigiri*, t, m., N. of a mountain in Magadha. — *Rishigupta*, as, m., N. of a Buddha. — *Rishi-śodana*, as, ā, am, Ved. inspiring the singer. — *Rishi-śchandas*, as, n. the metre of a Rishi. — *Rishi-jāṅgala*, as, m. or *rishi-jāṅgalikī*, f. the plant *Convolvulus Argenteus*. — *Rishi-tarpana*, am, n. libation offered to the Rishis. — *Rishi-tva*, am, n. the order or state of a Rishi. — *Rishi-deva*, as, m., N. of a Buddha. — *Rishidvish*, t, t, Ved. hating an inspired poet. — *Rishipācāmī*, t, N. of a festival on the fifth day in the second half of the month Bhādra. — *Rishi-patana*, N. of a country near Vārāṇasī. — *Rishi-putra*, as, m., N. of an author. — *Rishi-pratishṭa*, as, ā, am, Ved. instructed by the Rishi. — *Rishi-proktā*, f. the plant *Glycine Debilis*. — *Rishi-bandhu*, us, us, v, Ved. related to a Rishi, connected with a Rishi. — *Rishi-brāhmaṇa*, am, n. title of a work. — *Rishimanas*, ās, ās, as, Ved. having the mind of a sacred poet, inspired. — *Rishi-mukha*, am, n. the beginning of a Maṇḍala composed by a Rishi. — *Rishi-yajña*, as, m. sacrifice offered to a Rishi, consisting of a prayer uttered in a low voice. — *Rishi-loka*, as, m. the world of the Rishis. — *Rishi-vat*, ind., Ved. like a Rishi. — *Rishi-vadana*, N. of a country; see *rishipatana*. — *Rishi-vaha*, as, ā, am, bearing or conveying a Rishi. — *Rishi-shah, shāt*, t, t, Ved. intoxicating and inspiring the singer, as the Soma. — *Rishi-chena*, as, m., N. of a man. — *Rishi-shruta*, as, ā, am, praised by the sacred poets. — *Rishi-sattama*, as, m. best or most excellent of the sages. — *Rishistoma*, as, m. praise of the Rishis. — *Rishi-śvara*, as, ā, am, Ved. praised by a Rishi. — *Rishi-tata*, as, ā, am, celebrated by the sacred singers. — *Rishivan*, ā, ā, a, Ved. equal to the Rishis; (Śāy.) accompanied by Rishis.

Rishika, ās, m. pl., N. of a people; (as), m. sing. a prince of this people; (ā), f., N. of a river.

Rishishāpa, as, ā, am, Ved. attracted by the pious singer; (Śāy.) worshipped by the praiser.

रिषु *rishu* (occurring only in gen. plur. *rishūṇām*), Ved. a firebrand; glowing fire; (Śāy.) one who approaches, a Rishi.

रिषि *rishi*, is, m. f. (fr. rt. 2. *rish*'), a spear, a lance, a sword, the weapon of the Maruts; [cf. *rishi*]. — *Rishi-mat*, ān, atī, at, Ved. furnished with spears as the Maruts. — *Rishi-vidyut*, t, t, Ved. casting spears like lightning; (Śāy.) shining with weapons. — *Rishi-śheṇa*, as, m., N. of a man.

रिष्या *rishya*, as, m. [cf. *riśya*], the painted or white-footed antelope; N. of a son of Devātithi; (am), n. a kind of leprosy. — *Rishya-ketana*, as, and *rishya-keta*, us, m., N. of Anuruddha. — *Rishya-jatā*, f. the plant *Asparagus Racemosus*. — *Rishya-gandhā*, f. the plant *Convolvulus Argenteus*. — *Rishya-jihva*, am, n. a kind of leprosy. — *Rishya-proktā*, t, t, N. of several plants, *Carpopogon Pruriens*, *Asparagus Racemosus*, *Sida Cordifolia* or *Rhombifolia*. — *Rishya-mika*, as, m. a mountain in the Dekhan, the temporary abode of Rāma with the monkey-chief

Sugriva. — *Rishya-śringa*, as, m., N. of a personage (son of the Rishi Vibhāṇḍaka) whose story is told in Rāmāyana I. 9; N. of a legislator. — *Rishyāuka* (*ya-an*'), as, m. an epithet of Anuruddha.

रिष्याका *rishyaka*, as, m. the painted or white-footed antelope.

रिष्व *rishva*, as, ā, am (fr. rt. 1. *rish*), Ved. elevated, high, sublime, great; epithet of several deities, especially of Agni and Indra. — *Rishva-vira*, as, ā, am, Ved. inhabited by sublime beings (as the sky). — *Rishvaujas* (*va-oj*'), ās, ās, as, Ved. possessing high power.

रिहत् *rihat*, an, atī, at, Ved. small, weak, powerless.

रु ल लृ

No Sanskrit word begins with any of these vowels; *rī* appears only in the gen. plur. of nouns terminating in *rī*, in the acc. plur. of fem. nouns of relationship in *rī*, and in the nom. and acc. plur. of neuter nouns in *rī*. As to the vowel *lī* it occurs only in some forms of the root *klrip*. The long *lī* is a mere invention of grammarians.

रु 1. *rī*, ind. a particle uttered at the beginning of a speech; an interjection of warding off reproach and terror; (*rīs* or *rī*), f. the mother of the gods; also of the demons; recollection; (ā), m. a N. of Bhairava; a Dānava or demon; the breast; motion, going. — *Rī-kāra*, as, m. the letter or sound *rī*.

रु 2. *rī* for rt. 4. *rī*, q. v.

लृ *lī*, ind. the earth; a mountain; the mother of the gods; the divine nature; a mystical letter. — *Lī-kāra*, as, m. the letter or sound *lī*. — *Lī-varṇa*, am, n. the vowel *lī*.

लृ *lī*, ind. a mother; a divine female; female nature; (*līs*), m. a N. of Siva; (*līs*), f. the mother of the Dānavas; wife of a Daitya; the mother of the all-bestowing cow of plenty; ind. a mystical letter used once or repeatedly in Mantras or mystical formularies; (the letters *rī* and *lī* are employed in the same manner; they have apparently no significance, but are personified and invested with mystical properties in the Tantras.)

ए

ए 1. *e*, the eleventh vowel of the alphabet, corresponding to the letter *e* as pronounced in most languages, and having the sound of *e* in *prey*, *grey*. In English, however, this sound is rarely given to *e*. — *E-kāra*, as, m. the letter or sound *e*.

ए 2. *e*, ind. an interjection of remembering, addressing, censure or contempt, and compassion.

ए 3. *e*, es, m. a N. of Viṣṇu.

ए 4. *e* (*ā-i*), cl. 2. P. *aiti*, -*tum*, to come, come near, come to, to fall to one's share (with acc.); to arrive at, enter; to add to one's self; to fall into; to gain. Intens. Ved. *eyate*, to hasten towards; to request, to obtain by entreaty.

एक *eka*, as, ā, am (said to be fr. rt. 5. *i*; perhaps fr. the pronom. base *e* contained in *etad*), one, alone, solitary, single, happening only once; the same, one and the same, identical; single of its kind, unique, singular, chief, pre-eminent, excellent; one of two or many [cf. *eka-tara*, *eka-tama*]; in later Sanskrit used as an indefinite article; (as), m., N. of a man, the son of Raja.

Eka follows the declension of pronominals (see Gram. 209, 237), and may be declined in the plural (e.g. *eke*, some, several; *eke*—*eke* or *gke*—*apare* or *eke*—*anyotake*—*eke*—*apare* or *eke*—*anyo*—*eke*—*apare*—*apare*, some—others). Sometimes *eka* may be repeated in the sense of 'the one—the other, one—another' (e.g. *eka*—*eka*—*eka*—*anya* or *eka*—*dvitīya*,

one—the other), or in the sense of 'one after another' (e.g. *eka ekaḥ puruṣah*, one man after another). It is often used in the middle of compounds either substantively or adverbially (e.g. *punyaika-karmā*, practising only virtue; *svargaika-sammukhī*, f. looking only up to the sky; *kara-pādaika-hīna*s, deprived of one foot and one hand). In Vedie Sanskrit it may sometimes be placed, together with *na*, before a deced to lessen it by one, being then used in the inst. or acc. fem., inst. or abl. neut. (e.g. *ekayā na trīṣat* or *ekām na trīṣat*—twenty-nine; *ekena na vīṣatiḥ* or *ekād na vīṣatiḥ*—nineteen). In compounds and derivatives *eka* never appears in its fem. form *ekā* (e.g. *ekasyāḥ kshīram*, the milk of one female, is compounded into *eka-kshīram* not *ekā-kshīram*); [cf. Lith. *nī-ēkas*, 'no'; Hib. *each*, 'any'; *neach*, 'any one, one, some one, he'; *neachtar*, 'neither'; *neachtarach*, 'neutral'; Gr. *ēka*—*tepos*; *ēka*—*στος*: Lat. *ēquus*, *c-ocles* fr. *ēc-ocles*: Goth. *ka* in compounds, as *haihs*, Them. *haiha*, *ha-ihā*, 'one-eyed'; *ka-nfs*, Them. *ka-nfa*, 'one-handed'; *halls*, Them. *ha-lta*, 'lame'; *ha-lbs*, Them. *ha-lba*, 'half.']. — *Eka-rīkthīn*, &c.; see *eka-rīkthīn*, &c. — *Eka-kapāla*, as, ā, am, consisting of one cup, contained in one cup. — *Eka-kara*, as, ī, am, doing only one thing; (as, ā, am), one-handed, one-rayed. — *Eka-karmakāra*, as, ā, am, doing the same thing, of the same profession. — *Eka-kārya*, am, n. sole business, the same business or work; (as, ā, am), performing the same work, answering the same end. — *Eka-kāla*, as, m. one time, the same time; (am), ind. at one time, only once; (e), ind. at the same time, at once. — *Eka-kāla-bhojana*, am, n. eating but one meal in any given time. — *Eka-kālīta*, as, ā, am, happening only once; happening once a day. — *Eka-kālīna*, as, ā, am, contemporary, coeval, simultaneous. — *Eka-kūṇḍala*, as, m. an epithet of Kuvera; of Balabhadra; and of Sesha, the king of the Nāgas. — *Eka-kushtha*, am, n. a kind of leprosy, ichthyosis. — *Eka-kshīra*, am, n. the milk of one (nurse &c.). — *Eka-guru*, us, or *eka-guruka*, as, m. a spiritual brother, pupil of the same preceptor; having the same preceptor. — *Eka-grāma*, as, m. the same village. — *Eka-grāmiṇa* or *eka-grāmiya*, as, ā, am, inhabiting the same village. — *Eka-ākra*, as, ā, am, having only one wheel; passed over by the wheel (of the carriage) of only one (king), i. e. governed by only one king; (as), m., N. of a Dānava; (ā), f., N. of a town of the Kīcakas. — *Eka-ākara-vartī-tā*, f. state of being sole master of the whole earth. — *Eka-ākara-vartin*, ī, m. sole master of the whole earth. — *Eka-āttrā-rīṣa*, as, ī, am, the forty-first. — *Eka-āttrā-rīṣat*, t, f. forty-one. — *Eka-āra*, as, ā, or ī, am, wandering or living alone, not living in company, segregarious, solitary, alone; having one follower; going together or at the same time; gregarious; (as), m. a rhinoceros. — *Eka-āraṇa*, as, ā, am, having only one foot; (ās), m. pl., N. of a fabulous race. — *Eka-āraṇi*, ī, īyī, f. living alone, not in society; going alone or with one follower only; (ī), m. a Pratyeka-buddha; a follower of Buddha; (īyī), f. a loyal wife. — *Eka-ānta*, am, n. fixedness of thought on one object; one and the same thought, unanimity; (as, ā, am), thinking of one thing only, intent upon, absorbed in (e.g. *tad-eka-ānta*, f. thinking only of him); having the same thought, of one mind, agreeing, concurring. — *Eka-ānta-tā*, f. fixedness of mind, agreement, unanimity. — *Eka-ānti-bhūya*, ind. having become unanimous. — *Eka-āntana*, am, n. thinking of only one thing. — *Eka-ānṛṇi*, is, m., N. of an author. — *Eka-āntas*, ās, ās, as, of one mind, unanimous. — *Eka-ādana*, am, n. mentioning in the singular number; (as, ā, am), resting upon one rule. — *Eka-ādhāya*, as, ā, am, having only shadow, quite dark. — *Eka-ja*, as, ā, am, Ved. born alone or single, produced alone; growing alone (said of a tree); alone of its kind; of one kind, unchanging. — *Eka-janman*, ā, m. a king, a sovereign (whose birth is pre-eminent); once-born, a Sūdra (opposed

to *dvī-janman*, 'twice-born'. — *Eka-jāta*, *as*, *ā*, *am*, of one parentage, born of the same parents. — *Eka-jāti*, *is*, *is*, *i*, once-born; belonging to the same family or kind, of the same caste; (*is*), *m*, a *Sūdra*. — *Eka-jāti-pratibaddha*, *as*, *ā*, *am*, bound only to one birth, not born again. — *Eka-jātiya*, *as*, *ā*, *am*, belonging to the same family or kind; of the same kind. — *Eka-jyā*, *f*, the cord of an arc; sine of 30° or of the radius. — *Eka-jyotis*, *is*, *m*, an epithet of Siva. — *Eka-tama*, *as*, *ā*, *at*, one of many; one of two; one (used sometimes as an indefinite article). — *Eka-tara*, *as*, *ā*, *am* (neut. *am* not at by Pāṇini VII. 1, 26), one of two, either, other, different; one of many; [Gr. *ἑκάτερος*; Hib. *n'cachtar*, 'neither of two.']. — *Eka-tā*, *f*, oneness, unity, union, coincidence, identity. — *Eka-tāna*, *as*, *ā*, *am*, directed to one object only, having the mind fixed on one object only, closely attentive; (*as*), *m*, attention fixed on only one object; musical harmony, (? a various reading for the next.). — *Eka-tāla*, *m*, *m*, harmony, union, the accurate adjustment of song, dance, and instrumental music; (*i*), *f*, an instrument for beating time, any instrument having but one note. — *Eka-tīrthīn*, *i*, *inī*, *i*, bathing in the same holy water, inhabiting the same hermitage; (*i*), *m*, an associate in religious offices or objects, a spiritual brother. — *Eka-tejana*, *as*, *ā*, *am*, Ved. having one shaft (as an arrow). — *Eka-trīṣa*, *as*, *i*, *am*, the thirty-first. — *Eka-trīṣat*, *t*, *f*, thirty-one. — *Eka-trika*, *as*, *m*, *N*, of a ceremony. — *Eka-tva*, *am*, *n*, oneness, unity, union, coincidence, identity; (in gram.) the singular number. — *Eka-danṣhtra*, *as*, *m*, single-toothed or tusked; a *N*, of Gaṇeśa, as having one tusk, the fellow-tusk being broken off in a scuffle by Kārttikeya, or according to another legend by Paraśu-rāma. — *Eka-danḍīn*, *i*, *inī*, *i*, having only one stick; designation of a class of beggars; [cf. *tri-danḍīn*]. — *Eka-danta*, *as*, *m*, a *N*, of Gaṇeśa; [cf. *eka-danṣhtra*]. — *Eka-diś*, *f*, the same region. — *Eka-duḥkha-sukha*, *as*, *ā*, *am*, sympathizing, having the same joys and sorrows. — *Eka-dṛśī*, *k*, *k*, *k*, one-eyed; (*k*), *m*, a crow (as having excellent sight); an epithet of Siva (as having one eye in his forehead). — *Eka-dṛṣya*, *as*, *ā*, *am*, alone worthy of being beheld, the sole object of vision. — *Eka-dṛṣhti*, *is*, *f*, gaze fixed upon one object. — *Eka-devata* or *eka-devatya*, *as*, *ā*, *am*, devoted or offered to one deity; directed to one deity. — *Eka-deśa*, *as*, *m*, one spot; a part, a portion or division of a whole; (*ena*), inst. partly; (*as*, *ā*, *am*), occupying the same place. — *Eka-deśa-stha*, *as*, *ā*, *am*, situated in the same region. — *Eka-deśīn*, *i*, *inī*, *i*, consisting of parts or portions, divided into parts (as a whole). — *Eka-deha*, *as*, *ā*, *am*, having only one body, single-bodied, consisting of only one individual; elegantly formed; (*as*), *m*, the planet Mercury. — *Eka-dyū*, *is*, *m*, *N*, of a son of Nodhas (mentioned R̥g-veda VIII. 69, 6. Anukram.). — *Eka-dhana*, *am*, *n*, an excellent gift, an honorific offering; (*as*), *m*, a kind of jug with which water is taken up at certain religious ceremonies; (*ās*), *f*, pl. (scil. *āpah*) the water taken up by means of these vessels. — *Eka-dhana-vid*, *t*, *t*, *t*, Ved. taking or obtaining the vessels of water called Eka-dhana; obtaining an honorific offering. — *Eka-dhanīn*, *i*, *inī*, *i*, Ved. carrying the vessels called Eka-dhana. — *Eka-dharmīn*, *i*, *inī*, *i*, having the same properties, of the same kind, professing the same religion. — *Eka-dhur*, *ur*, *f*, a particular load or conveyance(?). — *Eka-dhura* or *ekadhurā-va* or *ekadhurīṇa*, *as*, *ā*, *am*, fit for but one kind of labour, or for only one yoke; cattle for special burden. — *Eka-naksha-tra*, *am*, *n*, a lunar mansion consisting of only one star. — *Eka-naṭa*, *as*, *m*, the principal actor in a drama, the manager, who recites the prologue. — *Ekanavata*, *as*, *i*, *am*, the ninety-first. — *Ekanavati*, *is*, *f*, ninety-one. — *Ekanavati-tama*, *as*, *i*, *am*, the ninety-first. — *Eka-nātha*, *as*, *ā*, *am*, having one master: (*as*), *m*, sole master or lord; *N*, of a copyist. — *Eka-nāyaka*, *as*, *m*, an epithet of Siva. — *Eka-niśāya*, *as*, *m*, general agreement

or conclusion; (*as*, *ā*, *am*), having come to the same conclusion or resolution, having the same aim. — *Eka-nishtha*, *as*, *ā*, *am*, intently fixed on one object. — *Eka-niḍa*, *as*, *ā*, *am*, having only one seat; having a common home. — *Eka-netra*, *as*, *m*, an epithet of Siva ('one-eyed'). — *Eka-nemi*, *is*, *is*, *i*, Ved. having one circumference. — *Eka-paksha*, *as*, *ā*, *am*, of the same side or party, an associate, a firm partisan; partial, taking one view only; (*as*), *m*, one side; (*e*), ind. in one point of view. — *Eka-pañcāśa*, *as*, *i*, *am*, the fifty-first. — *Eka-pañcāśat*, *t*, *f*, fifty-one. — *Eka-pañcāśat-tama*, *as*, *i*, *am*, the fifty-first. — *Eka-patika*, *as*, *ā*, *am*, having the same husband. — *Eka-patrikā*, *f*, the plant Ocimum Gratissimum. — *Eka-patni*, *is*, *is*, *i*, having only one wife. — *Eka-patnī*, *f*, only one wife; the wife of one man, a faithful wife, one devoted to her husband; the wife of a man who has no other wives; the wife of the same man. — *Eka-pad* or *eka-pād*, *pāt*, *pādī*, *pat*, having only one foot, limping, lame, incomplete; (*pādī*), *m*, an epithet of Siva or of Vishnu; *N*, of a Dānava; (*pādī*), *f*, a foot-path; a path, a way, a road. (*Aja ekapād*, *t*, *m*, Ved. 'the one-footed driver,' probably a deity presiding over storms; according to the commentator a *N*, of the sun.) — *Eka-pada*, *am*, *n*, only one step; a simple word, a simple nominal formation; present time, same time; (*e*), ind. at the same moment, at once, suddenly; (*as*, *ā*, *am*), having only one foot; consisting of a single word, named with a single word; (*as*), *m*, a kind of coitus; (*ā*), *f*, (scil. *ric*) a verse consisting of only one Pāda or quarter-stanza; (*ās*), *m*, pl., *N*, of a fabulous race. — *Eka-pada-rat*, ind. like one word. — *Eka-pada-stha*, *as*, *ā*, *am*, standing in the same word. — *Eka-pādī*, ind. upon one foot, with one foot. — *Eka-para*, *as*, *ā*, *am*, Ved. deciding by one (mark of the dice), an epithet of the dice in which one is decisive or of pre-eminent importance. — *Eka-pari*, ind. one over or under, a term at dice. — *Eka-parṇā*, *f*, *N*, of a younger sister of Durgā and wife of Asita-Devala; an epithet of Durgā. — *Eka-parvataka*, *as*, *m*, the same mountain, or *N*, of a certain mountain. — *Eka-palāśu*, *as*, *m*, a single Butea Frondosa. — *Eka-pālāś*, *f*, *N*, of a younger sister of Durgā and wife of Jaigishavya; an epithet of Durgā. — *Eka-pāṇa*, *as*, *m*, a single wager or stake. — *Eka-pāta*, *as*, *ā*, *am*, happening at once, sudden, rapid, coming suddenly. — *Eka-pātin*, *i*, *inī*, *i*, standing alone or solitary, independent; (*inī*), *f*, (scil. *ric*) a verse to be taken by itself or regarded independently of the hymn to which it belongs. — *Eka-pāda*, *as*, *m*, one foot; one and the same Pāda; (*as*, *ā*, *am*), having only one foot; standing on one foot, using only one foot; (*ās*), *m*, pl., *N*, of a fabulous race. — *Eka-pādikā*, *f*, title of the second book of the Satapatha-Brahmana. — *Eka-pādika*, *as*, *m*, pl., *N*, of a fabulous race ('wearing only one shoe'). — *Eka-piṅga* or *eka-piṅgala*, *as*, *m*, an epithet of Kuvera ('having a yellow mark in the place of one of his eyes'). — *Eka-piṇḍa*, *as*, *ā*, *am*, related, near of kin, united by the offering of the funeral cake. — *Eka-piṇḍa-tā*, *f*, or *ekapṇḍa-tva*, *am*, *n*, connection by the funeral cake, consanguinity. — *Eka-putra*, *as*, *m*, having only one son. — *Eka-purusha*, *as*, *m*, the one supreme spirit; (*as*, *ā*, *am*), consisting of only one man. — *Eka-pushpā*, *f*, *N*, of a plant. — *Eka-prithaktra*, *am*, *n*, unity and distinctness. — *Eka-prakāśa*, *as*, *ā*, *am*, of the same kind. — *Eka-prakhyā*, *as*, *ā*, *am*, singularly like, pre-eminently similar. — *Eka-prabhūta*, *am*, *n*, the sovereignty of one, monarchy. — *Eka-prayātina*, *as*, *m*, one effort (of the voice). — *Eka-prahārika*, *as*, *ā*, *am*, killed by one blow. — *Eka-prāṇa-yoga*, *as*, *m*, union in one breath. — *Eka-phala*, *as*, *ā*, *am*, having one or a principal result or object; (*ā*), *f*, *N*, of a plant. — *Eka-buddhi*, *is*, *is*, *i*, having only one thought; (*is*), *m*, *N*, of a frog in the Pañca-tantra. — 1. *eka-bhakta*, *as*, *ā*, *am*, serving one and the same master; worshipping one deity. — 2. *eka-bhakta*, *as*, *ā*, *am*, eating together; (*am*), *n*, eating but one meal (a day). — *Eka-bhakta-vrata*,

am, *n*, eating but once a day as a religious obligation. — 1. *eka-bhakti*, *is*, *is*, *i*, of one faith, believing in one deity. — 2. *eka-bhakti*, *is*, *f*, eating but one meal (a day). — *Eka-bhāva*, *as*, *ā*, *am*, of the same nature; of a simple or single nature or temperament; (*as*), *m*, becoming one, oneness, agreement. — *Eka-bhukta*, *as*, *ā*, *am*, eating but one meal (a day &c.); eating together. — *Eka-bhūta*, *as*, *ā*, *am*, being one, undivided; not distracted, closely attentive. — *Eka-bhojana*, *am*, *n*, eating one meal a day; eating in common, feeding together. — *Eka-mati*, *is*, *f*, the mind fixed upon one object; (*is*, *is*, *i*), unanimous. — *Eka-manas*, *as*, *ā*, *as*, fixing the mind upon one object, having only one thought, attentive; unanimous. — *Eka-maya*, *as*, *i*, *am*, consisting of one. — *Eka-mātra*, *as*, *ā*, *am*, of one syllabic instant. — *Eka-mukha*, *as*, *ā* or *i*, *am*, having the face directed towards one spot, having the same aim; having one chief or head, having one overseer. — *Eka-mūrdhan*, *ā*, *ā*, *a*, Ved. having the face directed to one spot, directed towards the same aim. — *Eka-mūlā*, *f*, the plants Linum Usitatissimum and Desmodium (Hedysarum) Gangeticum. — *Eka-yakara*, *as*, *ā*, *am*, containing only one *y*. — *Eka-yashti*, *is*, *f*, a single string of pearls. — *Eka-yashtikā*, *f*, a single string of flowers, pearls, &c. — *Eka-yāvan*, *ā*, *m*, *N*, of a man. — *Eka-yoni*, *is*, *is*, *i*, of the same womb, uterine; of the same mother, family or caste. — *Eka-rajya*, *as*, *m*, the plant Verbesina Scandens; see *bhrīnga-rāja*. — *Eka-rasa*, *as*, *m*, the only flavour, the only pleasure; (*as*, *ā*, *am*), of one flavour, relishing or finding pleasure in only one thing. — *Eka-rasika*, *as*, *ā*, *am*, influenced by one feeling, relishing one thing only. — *Eka-rāj*, *f*, *t*, *t*, shining alone; (*t*), *m*, single or absolute king, the king by himself as distinct from the people. — *Eka-rāja*, *as*, *m*, an absolute king. — *Eka-rātra*, *as*, *m*, a ceremony lasting one night; (*am*), *n*, duration of one night, one night, a night. — *Eka-rātrika*, *as*, *ā*, *am*, sufficient for one night (or day). — *Eka-rāśī*, *is*, *f*, a heap, a crowd. — *Eka-rāśī-bhūta*, *as*, *ā*, *am*, heaped or collected together. — *Eka-rikthīn*, *i*, *m*, a coheir. — *Eka-rūpa*, *am*, *n*, one form, one kind; (*as*, *ā*, *am*), uniform, of one kind, one-coloured. — *Ekarūpa-tas*, ind. in one form, unalterably. — *Ekarūpa-tā*, *f*, uniformity, unvariableness. — *Ekarūpya*, *as*, *ā*, *am*, formed or arising from one. — *Ekarāca* (*eka-rāca*), *as*, *ā*, *am*, consisting of one verse; (*am*), *n*, Ved. a hymn consisting of only one verse. — *Ekaruta* (*eka-ritu*), *us*, *m*, Ved. one time or season. — *Ekarshi* (*eka-rishi*), *is*, *m*, the only or chief Rishi. — *Eka-lārya*, *as*, *m*, *N*, of a son of Hiranya-dhanus and king of the Nishādas. — *Eka-linga*, *am*, *n*, a place or district in which for five Kṛośas there is but one Phallus, an isolated Linga; (*as*), *m*, an epithet of Kuvera; [cf. *eka-piṅga*]. — *Eka-lū*, *is*, *m*, *N*, of a man. — *Eka-vaktra*, *as*, *m*, *N*, of a Dānava; perhaps a wrong form for *eka-śakra*. — *Eka-vaśana*, *am*, *n*, the singular number. — *Eka-vat*, ind. like one, simple. — *Eka-vad-bhāva*, *as*, *m*, an aggregate of many, as in grammar, the formation of a compound noun of several nouns. — *Eka-varṇa*, *as*, *ā*, *am*, of one colour, one-coloured; identical; of one tribe, of one caste; consisting of only one letter; of one quality; (*i*), *f*, beating time, marking musical measure by clapping the hands, or the instrument which does so, a castanet; see *eka-tāli*. — *Eka-varṇa-rat*, ind. like one letter. — *Eka-varṇa-samīkaraṇa*, *am*, *n*, an equation involving only one unknown quantity; uniliteral equation. — *Eka-varṇika*, *as*, *ā*, *am*, of one colour, of one caste. — *Eka-varshikā*, *f*, a heifer one year old. — *Eka-vasana*, *as*, *ā*, *am*, having only one garment or robe. — *Eka-vastra*, *as*, *ā*, *am*, having only one garment, in one dress. — *Eka-vastra-tā*, *f*, the state of having only one garment. — *Eka-vastra-saṃvīta*, *as*, *ā*, *am*, clothed in one garment. — *Eka-vastrārddha-saṃvīta*, *as*, *ā*, *am*, clothed in half a single garment. — *Eka-vākya*, *am*, *n*, one opinion. — *Eka-vākya-tā*, *f*, unanimity. — *Eka-vāṇa-rat*, ind. as one arrow. — *Eka-vādya*, *as*, *m*, a musical instrument, a kind of drum or tabor. — *Eka-vādyā*, *f*, Ved. a kind

of imp or demon.—*Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly.—*Eka-vāsa*, *as*, *ā*, *am*, having one house or one residence.—*Eka-vāsa*, *ās*, *ās*, *as*, having only one garment, in one dress.—*Eka-vīṇsa*, *as*, *i*, *am*, the twenty-first; consisting of twenty-one; connected with the *Ekaviṇśa-stoma*; (*as*), *m*, the *Ekaviṇśa-stoma*; *N*, of one of the six *Prishṭha-stomas*.—*Ekaviṇśaka*, *as*, *i*, *am*, the twenty-first; containing twenty-one.—*Ekaviṇśat*, *t*, or *eka-viṇśati*, *is*, *f*, twenty-one, a combination or collection of twenty-one.—*Ekaviṇśatitama*, *as*, *i*, *am*, the twenty-first.—*Ekaviṇśatī-dhā*, ind. twenty-one-fold, in twenty-one parts.—*Eka-viṇśa-val*, *ān*, *atī*, *at*, Ved. connected with the *Ekaviṇśa-stoma*.—*Ekaviṇśa-stoma*, *as*, *m*, Ved. a *Stoma* consisting of twenty-one parts.—*Eka-vidha*, *as*, *ā*, *am*, of one kind, simple.—*Eka-vilōcana*, *as*, *ā*, *am*, one-eyed; (*ās*), *m*, pl., *N*, of a fabulous race of people.—*Eka-vishayin*, *i*, *m*, having one common object or end, a rival.—*Eka-vira*, *as*, *m*, a pre-eminent hero or warrior; *N*, of a plant.—*Eka-vriksha*, *as*, *m*, an isolated tree; a desert place in which but one tree is seen for four *Krośas*.—*Eka-vrit*, *t*, *t*, *t*, Ved. simple.—*Eka-vrinda*, *as*, *m*, a peculiar disease of the throat.—*Eka-vriśha*, *as*, *m*, Ved. the chief bull, the master of the herd.—*Eka-veṇī*, *is* or *i*, *f*, a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid.—*Eka-veśman*, *a*, *n*, a solitary house or room.—*Eka-vyavasāyin*, *i*, *m*, following the same employment.—*Eka-vṛtya*, *as*, *m*, Ved. the chief or principal *Vṛtya*.—*Eka-sata*, *am*, *n*, 101; (*as*, *i*, *am*), the 101st.—*Eka-satātama*, *as*, *i*, *am*, the 101st.—*Eka-satā-dhā*, ind. 101-fold; in 101 parts.—*Eka-satā-vidha*, *as*, *ā*, *am*, 101-fold.—*Eka-śapha*, *as*, *ā*, *am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), *m*, *n*, any animal whose hoof is not cloven; (*as*), *m*, a horse.—*Eka-śaraṇa*, *am*, *n*, one only hope or refuge, especially applied to a deity.—*Eka-śarīra*, *as*, *ā*, *am*, of one body or blood; consanguineous.—*Eka-śarīrāṇvaya* (*ra-an*), *as*, *m*, consanguineous descent.—*Eka-śarīrāmbha* (*ra-ān*), *as*, *m*, commencement of consanguinity by the union of father and mother.—*Eka-śarīrāvayava* (*ra-av*), *as*, *m*, a descendant in a right line, a blood-kinsman.—*Eka-śarīrāvayava-tva* (*ra-av*), *am*, *n*, consanguineous descent or connection.—*Eka-śālha*, *as*, *m*, a *Brahman* of the same branch or school.—*Eka-śāla*, *am*, *n*, *N*, of a town.—*Eka-sīti-pāl*, *pāl*, *pāl*, Ved. having one white foot.—*Eka-śrīkhan*, *ā*, *ā*, *a*, Ved. having the face turned towards the same place.—*Eka-śīla-samācara*, *as*, *ā*, *am*, one who leads one manner of life, whose manners are always the same.—*Eka-śunga*, *as*, *ā*, *am*, Ved. having one sheath.—*Eka-śringa*, *as*, *ā*, *am*, having only one horn; (*as*), *m*, a unicorn, a rhinoceros, an epithet of *Viṣṇu*; (*ās*), *m*, a class of *Pitris*; (*ā*), *f*, *N*, of the mind-born daughter of the *Pitris* called *Sukālas*.—*Eka-śepa*, *as*, *m*, *N*, of a man.—*Eka-śeśha*, *am*, *n*, 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e.g. the dual *rāman* is the one remainder of *rāmah* & *rānah*).—*Eka-śruta*, *as*, *ā*, *am*, once heard.—*Eka-śruta-dhara*, *as*, *ā*, *am*, keeping in mind what one has heard once.—*Eka-śrutadhara-tva*, *am*, *n*, state of such a person.—*Eka-śrutī*, *is*, *f*, the hearing of only one sound, monotony; the neutral accentless tone; (*i*), ind. in a monotonous manner.—*Eka-śruṣṭi*, *is*, *i*, *am*, Ved. obedient to one command.—*Eka-śaṣṭha*, *as*, *i*, *am*, the sixty-first; connected with sixty-one.—*Eka-śaṣṭi*, *is*, *f*, sixty-one.—*Eka-śaṣṭitama*, *as*, *i*, *am*, the sixty-first.—*Eka-saptata*, *as*, *i*, *am*, the seventy-first.—*Eka-saptati*, *is*, *f*, seventy-one.—*Eka-saptatama*, *as*, *i*, *am*, the seventy-first.—*Eka-sabha*, *am*, *n*, a common or general place of meeting.—*Eka-sarga*, *as*, *ā*, *am*, closely attentive, having the mind intent upon one object.—*Eka-sahara*, *am*, *n*, 1001.—*Eka-sākhika*, *as*, *ā*, *am*, witnessed by one.—*Eka-sārtham*, ind. to-

gether, in one company.—*Eka-sūtra*, *am*, *n*, a small double drum played by a string and ball attached to the body of it.—*Eka-sūnu*, *us*, *m*, an only son.—*Eka-stoma*, *as*, *m*, 'consisting of one *Stoma*,' *N*, of a *Soma* ceremony.—*Eka-sṭha*, *as*, *ā*, *am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled.—*Eka-sṭhāna*, *am*, *n*, one place, the same place.—*Eka-hansa*, *as*, *m*, the chief or highest *Hansa* (an allegorical designation of the soul); *N*, of a *Tirtha*.—*Eka-hāyana*, *as*, *i*, *am*, one year old; (*i*), *f*, a heifer one year old; (*am*), *n*, the period of one year.—*Ekaṅśa* (*cha-an*), *as*, *m*, a distinct or separate part, a part in general.—*Eka-ksha* (*eka-ak*), *as*, *i*, *am*, having only one axle; one-eyed; having an excellent eye; (*as*), *m*, a crow; an epithet of *Śiva*; *N*, of a *Dānava*.—*Eka-kshara* (*eka-ak*), *am*, *n*, a monosyllable; the sacred monosyllable *om*.—*Eka-kshara-ksha*, *as*, *m*, a vocabulary of monosyllabic words by *Purushottamadeva*.—*Eka-kshara-gaṇapati-stotra*, *am*, *n*, a hymn in honour of *Gaṇeśa*, a portion of the *Rudrayāmala*.—*Eka-ksharībhāva*, *as*, *m*, the production of only one syllable, contraction.—*Eka-gra* (*eka-ag*), *as*, *ā*, *am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), *m*, (in mathematics) the whole of the long side of a figure which is subdivided.—*Eka-gra-citta*, *as*, *ā*, *am*, having the mind intent on one object.—*Eka-grata*, ind. with undivided attention.—*Eka-gra-tā*, *f*, or *eka-gra-tva*, *am*, *n*, intentness in the pursuit of one object, close and undisturbed attention.—*Eka-gra-drishṭi*, *is*, *is*, *i*, fixing one's eyes on one spot.—*Eka-gra-manas*, *as*, *n*, intentness.—*Eka-grya*, *as*, *ā*, *am*, closely attentive; (*am*), *n*, close attention.—*Ekaṅga* (*eka-an*), *am*, *n*, a single member, a single part; (*as*), *m*, a body-guard; the planet Mercury; the planet Mars; an epithet of *Viṣṇu*; (*am*), *n*, sandal-wood.—*Ekaṅgikā*, *f*, a preparation made with sandal-wood.—*Ekaṭapatra* (*cha-āt*), *as*, *ā*, *am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia).—*Ekaṭma-tā*, *f*, the unity of spiritual essence, the doctrine of one universal spirit.—*Ekaṭman* (*eka-āt*), *ā*, *m*, the one spirit; (*ā*, *ā*, *am*), depending solely on self, solitary.—*Ekaṭmya*, *as*, *ā*, *am*, only, alone, homogeneous.—*Ekaṭdāsa*, *as*, *i*, *am*, the eleventh; consisting of eleven, lasting eleven months; (*i*), *f*, the eleventh day of the half month, especially sacred to *Viṣṇu*, when fasting is very efficacious; presentation of offerings to deceased ancestors or *Pitris* on the eleventh day after his decease, on which occasion *Brahmans* are fed and the period of impurity for a *Brahman* terminates; (*am*), *n*, the number eleven.—*Ekaṭdaśaka*, *as*, *ā*, *am*, consisting of eleven, consisting of eleven parts; (*am*), *n*, the number eleven.—*Ekaṭdaśa-kṛitvas*, ind. eleven times.—*Ekaṭdaśan*, *a*, *pl*, eleven.—*Ekaṭdaśama*, *as*, *i*, *am*, the eleventh.—*Ekaṭdaśa-vidha*, *as*, *ā*, *am*, eleven-fold.—*Ekaṭdaśāhu* (*śa-aha*), *as*, *m*, a sacrifice lasting eleven days.—*Ekaṭdaśin*, *i*, *in*, *i*, consisting of eleven; (*in*), *f*, Ved. the number eleven.—*Ekaṭdaśha*, *as*, *ā*, *am*, belonging to eleven (?).—*Ekaṭdaśi-tattva*, *am*, *n*, part of the *Smṛiti-tattva*.—*Ekaṭdaśi-vratam*, *am*, *n*, fasting on the eleventh day.—*Ekaṭdaśottam* (*śa-ut*), *as*, *m*, chief of eleven; epithet of *Śiva* (chief among the eleven *Rudras*).—*Ekaṭdāsa* (*eka-āt*), *as*, *m*, one substitute for two or more letters (e.g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one).—*Ekaṭdhṛipati* (*eka-adh*), *is*, *m*, a sole monarch.—*Ekaṭanvāsa* (*cha-an-anvāsa*), *f*, 'the only (day) receiving no part (of the moon),' an epithet of *Kuṭh* or the day of the new moon personified as a daughter of *Angiras* and identified with *Durgā*, born together with *Krishṇa*, worshipped with *Krishṇa* and *Baladeva*.—*Ekaṭanvishṭa* (*eka-an*), *am*, *n*, (scil. *śrādh*) a funeral ceremony performed for only one ancestor recently dead; (*as*, *ā*, *am*), left as a funeral feast; one who

has recently partaken of it.—*Ekaṅta* (*eka-an*), *as*, *m*, the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily; alone, apart, privately; much, exceedingly; (*as*, *ā*, *am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart.—*Ekaṅta-karṇa*, *as*, *ā*, *am*, very compassionate, weakly charitable.—*Ekaṅta-tas*, ind. solely, only exclusively, apart; see *Ekāntam*.—*Ekaṅta-tva*, *am*, *n*, exclusive worship.—*Ekaṅta-duḥshamā* (*duḥ-samā*), *f*, 'containing only bad years,' with *Jainas* an epithet of two spokes in the wheel of time, the sixth of the *Avasarpinī* and the first of the *Utsarpinī*.—*Ekaṅta-bhūta*, *as*, *ā*, *am*, being alone or solitary.—*Ekaṅta-mati*, *is*, *is*, *f*, devoted to one object.—*Ekaṅtara* (*eka-an*), *as*, *ā*, *am*, separated by one intermediate member, next but one.—*Ekaṅta-rāj*, *t*, *m*, *N*, of a *Bodhi-sattva*.—*Ekaṅta-vihārīn*, *i*, *in*, *i*, a solitary wanderer.—*Ekaṅta-sushamā* (*śu-samā*), *f*, 'containing exclusively good years,' with *Jainas* an epithet of two spokes in the wheel of time, the first of the *Avasarpinī* and the sixth of the *Utsarpinī*.—*Ekaṅta-shūta*, *as*, *ā*, *am*, staying or remaining alone or apart.—*Ekaṅtika*, *as*, *ā*, *am*, final, conclusive.—*Ekaṅtika-tva*, *am*, *n*, the being devoted to one object.—*Ekaṅti-tva*, *am*, *n*, devotion to one (with loc.).—*Ekaṅtin*, *i*, *in*, *i*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.).—*Ekaṅna* (*eka-an*), *am*, *n*, one and the same food; (*as*), *m*, a mess-mate.—*Ekaṅma-bhuj*, *k*, *m*, a mess-mate.—*Ekaṅnādin* (*cha-an-na-ād*), *i*, *in*, *i*, eating a supply of food from one person only.—*Ekaṅbdā* (*eka-ab*), *f*, a heifer one year old.—*Ekaṅyana* (*eka-ay*), *am*, *n*, a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; *N*, of a *Sākhā* or branch of the *Veda*; (*as*, *ā*, *am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent.—*Ekaṅyana-gata*, *as*, *ā*, *am*, one who has fixed all his thoughts on one object.—*Ekaṅyu* (*eka-ay*), *us*, *us*, *u*, Ved. assembling or collecting all living beings; the first living being; (*Sāy*.) providing the most excellent food.—*Ekaṅyava* (*eka-ar*), *as*, *am*, *m*, *n*, a general inundation.—*Ekaṅtha* (*eka-ar*), *as*, *m*, the same object; (*as*, *ā*, *am*), having one or the same aim or object; having one meaning; *N*, of a glossary; expressing one thing, forming only one notion.—*Ekaṅtha-tā*, *f*, or *ekaṅtha-tva*, *am*, *n*, state of having only one aim or object.—*Ekaṅtha-samupeta*, *as*, *ā*, *am*, arrived at one object.—*Ekaṅtī-bhāva*, *as*, *m*, the having one meaning.—*Ekaṅama* (*eka-av*), *as*, *ā*, *am*, inferior or less by one.—*Ekaṅayava* (*eka-av*), *as*, *ā*, *am*, made up of the same members or constituent parts.—*Ekaṅvali* (*eka-āv*), *f*, a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate.—*Ekaṅsita*, *as*, *i*, *am*, the eighty-first.—*Ekaṅsītī* (*eka-as*), *is*, *f*, eighty-one.—*Ekaṅsītī-tama*, *as*, *i*, *am*, the eighty-first.—*Ekaṅsrama* (*cha-ās*), *as*, *m*, a solitary hermitage.—*Ekaṅsrita* (*cha-ās*), *as*, *ā*, *am*, resting upon or clinging to one object.—*Ekaṅsrita-guṇa*, *as*, *m*, a simple attribute or predicate, as form, taste, smell, &c.—*Ekaṅshakā* (*eka-ash*), *f*, the first or chief *Ashṭakā*, either the first *Ashṭakā* after full moon (= *Ashṭakā*) or the first *Ashṭakā* of a year or a longer period of time.—*Ekaṅshī*, *f*, a pod or one seed of cotton.—*Ekaṅshīla* (*eka-ash*), *as*, *ā*, *am*, having one kernel; (*as*), *m*, *N*, of the plant *Agati Grandiflora* Desv.; (*ā*), *f*, the plant *Clypea Hernandifolia*.—*Ekaṅsanika*, *as*, *ā*, *am* (fr. *eka* and *āsana*), having only one seat.—*Ekaṅha* (*cha-aha*), *as*, *m*, the period of one day; a ceremony or sacrifice lasting only one day, a *Soma* sacrifice in which *Soma* is only once prepared; (*am*), ind. during one day.

— *Ekāha-gama*, as, m. a day's journey. — *Ekāhāra* (*eka-āh*), as, ā, am, taking food only once a day. — *Ekesha* (*eka-īshā*), as, ā, am, Ved. furnished with one pole. — *Ekaika* (*eka-eka*), as, ā, am, one by one, single, every single one; (*am*), ind. singly, one by one. — *Ekaika-tara*, as, ā, am, one by one (of many). — *Ekaika-vṛitti*, is, iv, i, existing in every single one. — *Ekaikaśas*, ind. one by one, severally, seriatim. — *Ekaikaśya*, am, n. single state, severally; (*ena*), ind. severally. — *Ekaishikā* (*eka-esh*), f., N. of a medicinal plant. — *Ekoṭī* (*eka-uk*), is, f. a single expression, a single word. — *Ekoṭtara* (*eka-ut*), as, ā, am, greater or more by one, increasing by one. — *Ekoṭtarikā*, f. title of the fourth Āgama of the Buddhists. — *Ekoḍaka* (*eka-ut*), as, ā, am, connected (as relatives) by the offering of funeral oblations of water to the same deceased ancestor. — *Ekoḍatta* (*eka-ut*), as, ā, am, having one Udatta accent. — *Ekoḍiṣṭa* (*eka-ut*), am, n. (scil. *śrāddha*) the Śrāddha or funeral rite performed for one definite individual deceased, not including other ancestors. — *Ekoṇa* (*eka-āna*), as, ā, am, less by one, minus one; (used in composition with *vin-* *sati* and the following decads, e. g. *ekonaviṁśati* = nineteen.) — *Ekoṣikā*, f. the plant *Cissampelos Hexandra* (?). — *Ekaugha-bhūta* (*eka-ogha-bh*), as, ā, am, collected into one mass, heaped or crowded together.

Ekaka, as, ā, am, single, alone, solitary.
Ekata, as, m., N. of a deity [cf. *dvita* and *trita*], one of the seven Dharmarājartivys; N. of a Brāhman.
Ekatas, ind. from one side, on one side, on one part; singly, one by one; used sometimes as an abl. c. of *eka* (e. g. *ekato 'pi padāt*, 'after the same word'); *ekatas*—*ekatas*, on the one hand—on the other hand, on the one side—on the other side, here—there. — *Ekato-dat*, an, atī, at, having teeth on only one side.

Ekatra, ind. in one place, on one spot, in close connection; in a combined manner, together; used sometimes as a loc. c. of *eka* (e. g. *ekatra kare*, 'on one hand'); *ekatra*—*aparatra* or *ekatra*—*anyasmin*, on the one side—on the other side, here—there.

Ekadā, ind. at the same time, at once; once, sometimes; once on a time, one day; at one time.

Ekadhā, ind. simply, singly; in one way, together; at once, once.

Ekala, as, ā, am, alone, solitary.
Ekaśas, ind. one by one, singly.

Ekākin, ī, inī, i (fr. *eka* and rt. *anī*?), alone, solitary.

Eki-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to unite, associate, join together; combine.

Eki-bhū, cl. 1. P. -*bhāvati*, -*bhūm*, to become one, to join together, blend, combine, mingle. — *Eki-bhāvāt*, an, atī, at, blending together, contracted. — *Eki-bhāva*, as, m. becoming one, combination, association; common nature or property. — *Eki-bhāvin*, ī, inī, i, relating to the blending of vowels or accents.

Ekiya, as, ā, am, belonging to one, proceeding from one; belonging to the same party; a partisan or associate, a companion.

एकान, एकैक, &c. See under *eka* above.

एक्ष *eksh* (*ā-iksh*), cl. 1. A. *ekshate*, -*shitum*, to look at.

एज *ej*, cl. 1. P. A. *ejati*, -*te*, *ejān-ākre*, *ejishyati*, *ejitum*, to stir, move, tremble, shake; A. to shine: Caus. *ejayati*, -*yitum*, to move: Desid. *ejijishati*.

Ejaka, as, ā, am, shaking.

Ejat, t, n., Ved. anything moving or living.

Ejatka, as, ā, am, trembling; (*as*), m., Ved. a kind of insect.

Ejathu, us, m., Ved. trembling, shaking (of the earth).

Ejana, am, n. trembling, shaking.

Ejaya, as, ā, am, or *ejayat*, an, atī, at, causing to shake or tremble, driving away.

Ejūta, as, ā, am, shaken, agitated, trembling.

Ejitavya, as, ā, am, to be shaken.

Ejītri, tā, trī, trī, a shaker, shaking, trembling.

एजि *ejī*, is, m., N. of a man.

एज्य *ejya*, as, ā, am (fr. rt. *yaj* with ā), Ved. to be offered (as an oblation or sacrifice).

एह *ēh*, cl. 1. A. *ēhate*, to annoy, resist or oppose.

एड *ēḍa*, as, ā, am, deaf; (*as*), m. a kind of sheep. — *ēḍa-gaja*, as, m. the medicinal plant *Cassia Tora* or *Alata*, used for the cure of ring-worm. — *ēḍa-mūka*, as, ā, am, deaf and dumb; wicked, perverse.

ēḍaka, as, m. a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), f. a ewe.

एडुक *ēḍuka*, am, n. or *ēḍika* or *ēḍoka*, as, am, m. n. a building constructed of rubbish, bones, &c., or of hard substances resembling bones; a wall enclosing bones, a tomb, &c.; (with Buddhists) a sanctuary filled with relics.

एण *ēṇa*, as, ī, m. f. or *ēṇaka*, as, m. a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. — *ēṇa-tīlaka*, as, m. the moon; (the marks of an antelope being fancifully visible on its disk.) — *ēṇa-dṛiś*, k, m. Capricorn. — *ēṇa-bhrī*, t, m. the moon. — *ēṇājina* (*ēṇa-aṇ*), am, n. deer-skin. — *ēṇi-paṇama*, ās, m. pl., N. of a race (cooking antelopes for food). — *ēṇi-pada*, as, m. a kind of snake; (*ī*), f. a kind of poisonous insect.

एत 1. *eta*, *etas*, *etā* or *enī*, *etum* (said to be fr. rt. 5. i), of a variegated colour, shining, varying the colours; (Sāy.) going, flowing; (*as*), m. a deer or antelope; the hide of one; a variegated colour; (*nī*), f., Ved. a river.

ēṭayta, as, ā, am, Ved. of a variegated or dark colour; (Sāy. also) going on their way; epithet of the horses of the gods.

ēṭaśa, as, ā, am, Ved. of variegated colour, shining; epithet of *Brahmaṇaspati*; (*as*), m. a horse of variegated colour, a dappled horse, especially the horse or horses of the sun; N. of a favourite of Indra, who defends him from *Sūrya*; N. of one of the seven sons of *Vātaraśana*, author of two *Rig-veda* hymns; a Brāhman.

ēṭaśas, ās, m. a Brāhman.

एत 2. *eta*, as, ā, am (rt. 5. i with ā), arrived, come.

ēṭi, is, f., Ved. arrival, approach.

ēṭya, ind. having gone near to or approached.

एतद् *etad*, *eshas*, *eshā*, *etad* (fr. *e* with pro-nom. base *ta*). The vowel *e* appears also in *eka*, *eva*, &c.; and just as the simple base *ta* substitutes *sa* for the nom. sing. m. and f., so '*eta* makes *eshas*, *eshā*; but *eta* appears in all the other cases, and the neut. *etad* is used as the base to form derivatives such as *etādīya* &c., and at the beginning of compounds), this, this here, here, especially as pointing to what is nearest to the speaker (e. g. *esha yāni*, this arrow here in my hand; *esha yāni panthāh*, here goes the way; *esha kālāh*, here, i. e. now, is the time; *etad*, this here, i. e. this world here below). *Etad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esho 'ham*, I this very person here) or with omission of those pronouns (e. g. *esha tvām svargam nayāni*, I standing here will convey you to heaven; *etau pravishtau svah*, we two here have entered). *Etad* as the subject of a sentence agrees in gender and number with the predicate without reference to the noun to be supplied (e. g. *etad me dhanam*, this [scil. cow] is my wealth); but may sometimes remain in the neut. sing. (e. g. *etad gurusu vṛittih*, this is the custom among Gurus).

Etad often refers to what precedes, especially when it is associated with *idam*, the latter then referring to what follows (e. g. *esha prathamah kalpaḥ*—

anukalpas to ayam jñeyah, this before-mentioned is the first rule, but this following may be considered a secondary rule).

Etad may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha śaiva gurur dharmo yam pravakshyāmy aham tava*, this is the important law, which I will proclaim to you).

Etad, ind. in this manner, thus, so, here, at this time, now (e. g. *etad sūptah*, asleep in this manner; *na vā u etad mriyase*, not at this time dost thou die).

Etad appears at the beginning of compounds, as in the following examples. — *Etaj-jā*, as, ā, am, arising from this. — *Etat-kāla*, as, m. the present time; (*e*), ind. now. — *Etatkālina*, as, ā, am, belonging to the present time. — *Etat-kṣaṇāt*, ind. from this moment, henceforth; (*e*), ind. now. — *Etat-tulya*, as, ā, am, similar to this. — *Etat-prathama*, as, ā, am, one who does anything for the first time. — *Etat-sama*, as, ā, am, equal to this. — *Etad-atirikta*, as, ā, am, besides this. — *Etad-anantaram*, ind. immediately after this. — *Etad-anta*, as, ā, am, terminating with this, ending thus. — *Etad-artha*, as, m. this matter; (*am* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat*, for this end—that. — *Etad-avadhi*, ind. to this limit, so far. — *Etad-avastha*, as, ā, am, of such a state or condition. — *Etad-ātmya*, as, ā, am, being in this Ātma or supreme soul. — *Etad-ādī*, is, is, i, beginning thus, and so forth. — *Etad-eva*, ind. this very same. — *Etad-dettīya*, as, ā, am, one who does anything for the second time. — *Etad-yonin*, ī, inī, i, residing or having one's origin in that. — *Etad-vat*, ind. like this, thus. — *Etan-na*, ind. not so. — *Etan-maya*, as, ī, am, consisting of this, of such a kind; [cf. *Zend aīsa*, *aita*: Old Pers. *aita*; Armen. *aīs*, *aīd*; Osk. *ēiso*; Hib. *ise*, 'he, himself'; *isa* and *isi*, 'she, herself']

Etādīya, as, ā, am, belonging to this.

Etarkhī, ind., Ved. (very often in the Brāhmaṇas), now, at this time, at present, now-a-days; then (correlative to *yarkhī*); a certain measure of time = fifteen *idānims* or one fifteenth of a *kṣhipra*.

Etādrīksha, as, ī, am, Ved., or *etādrīś*, k, k, k, or *etādrīśa*, as, ī, am, such, such like; so formed, of this kind, similar to this.

Etāvat, ān, atī, at, so great, so much, so many, of such a measure or compass, of such extent, so far, of such quality or kind; often found in connection with a relative clause, in which case the latter generally follows (e. g. *etāvān eva purusho yaj jāyātmā prajeti ha*, a man is of such a measure as [i. e. is made complete by] himself, his wife, and his progeny); (*vat*), ind. so far, thus far, so much, in such a degree, thus, &c. — *Etāvat-tva*, am, n. quantity, number; greatness; (with following *yad*) such a state or condition that; such extent.

एतन *etana*, as, m. expiration, breathing out, discharging air from the lungs; the fish *Silurus Pelorius*.

एतृ *etṛi*, tā, m. (rt. 5. i), Ved. going, approaching, asking, requesting.

Ema, as, m. or *eman*, a, n., Ved. a course, way.

एदिधिपुःपति *edidhishukpati*, is, m., Ved. the husband of a younger sister, whose elder sister has not yet been married. See *didhishu*.

एध *edh* (connected with rt. *ridh*), cl. 1. A. (rarely P.) *edhate*, *edhān-ākre*, *edhishyate*, *aidhishya*, *edhitum*, to prosper, increase, grow, become happy, grow strong, become great; to extend; to swell, rise (as waters): Caus. *edhayati*, -*yitum*, to cause to prosper, increase, celebrate, honour: Desid. *edidhishate*; [said to be related to Gr. *oīdōs*, *oīdōw*; perhaps also to Lat. *œculus*.]

1. *edhatu*, us, m. (for 2. see *endh* next page), Ved. prosperity, happiness; a man; (*us*, *us*, *u*), increased, grown.

Edhaniya or *edhitavya* or *edhya*, *as*, *ā*, *am*, to be increased or enlarged.

Edhamāna, *as*, *ā*, *am*, prospering, increasing. — *Edhamāna-dvish*, *f*, *f*, *f*, Ved. hating the prosperous, especially those rendered insolent by prosperity; (Sāy.) hating the impious who prosper.

1. *edhas*, *as*, *n*. (in comp.) prosperity.

Edhā, *f*. happiness, prosperity.

Edhita, *as*, *ā*, *am*, grown, increased.

Edhitṛt, *tā*, *trī*, *trī*, increasing, growing, enlarging.

एन *ena*, a pronom. base (used for certain cases of the 3rd personal pronoun, and occurring only in the acc. sing. du. pl. (*enam*, *enām*, *enad*, &c.), inst. sing. (*enena*, *enayā*), gen. loc. du. (*enayos*, Ved. *enos*); the other cases are formed fr. the pronom. base *a*, see under *idam*), he, she, it; this, that. This pronoun is enclitic and cannot begin a sentence. It is generally used alone, so that *enam purusham*, 'that man,' would be very unusual if not incorrect. Grammarians assert that the substitution of *enam* for *imam* or *etam* takes place in case of the re-employment of these pronouns in the subsequent part of a sentence; see Gram. 836; [cf. Gr. *ἐν*, *οὗτος*; Goth. *ains*; Old Pruss. *ains*; Lat. *oīnos*, *unus*.] *Enā*, ind., Ved. in this manner, thus; here, there; then, at that time; *para enā*, further on; *para enā prithivya*, beyond the earth here.

एनस् *enas*, *as*, *n*. (fr. in, but said to be fr. rt. 5. ī), mischief, crime; curse, unhappiness; sin, offence, fault; censure, blame. — *Enas-vat*, *ān*, *atī*, *at*, or *enas-vin*, *i*, *ini*, *i*, wicked, sinful, a sinner.

Enasya, *as*, *ā*, *am*, Ved. caused by crime; sinful, wicked, wrong.

एनी *enī*. See under *i. eta*.

एन्ध *endh* (*ā-indh*), cl. 7. A. *endhe*, *endhitum*, to kindle, inflame; to be inflamed, to flame.

Edha, *as*, *ā*, *am* (fr. simple rt. *indh*), kindling, one who kindles, cf. *agny-edha*; (*as*), m. fuel, as wood, grass, &c.; [cf. Gr. *αἰδός*.] — *Edhāhāra* (*edha-āh*), *as*, m. one who collects fuel.

2. *edhatu*, *us*, m. fire.

2. *edhas*, *as*, *n*. fuel.

एन्व *env* (*ā-inv*), cl. 1. P. *envati*, *-vitum*, to bring near, to bestow.

एम *ema*. See under *etṛi* above.

एमूष *emūsha*, *as*, m., Ved. corrupted from *emusham*, the part. perf. of rt. *am*.

एर (*ā-ir*), cl. 2. A. *erte*, *eritum*, to go to or into; Caus. *crayati*, *-te*, *-yitum*, to bring near, procure; to obtain; to raise (the voice in singing &c.).

एरक *eraka*, *as*, m., N. of a Nāga; (*ā*), *f*. a sort of grass of emollient and diluent properties; (in the Mausala-parva of the Mahā-bh. this grass when plucked by Kṛishṇa and his family turned to clubs); (*am*), *n*. a woollen carpet; [cf. *airakya*.]

एरङ्ग *eranga*, *as*, m. a kind of fish; [cf. *clanga*.]

एराण्ड *eraṇḍa*, *as*, m. the castor-oil plant, Palma Christi or Ricinus Communis; (*ā*), *f*. long pepper. — *Braṇḍa-pattikā*, *f*. or *eraṇḍa-phalā*, *f*. the plant Croton Polyandrum.

Braṇḍaka, *as*, m. the plant Ricinus Communis.

एरमन्नक *eramattaka*, *as*, m., N. of a inan.

एरु *eru*, a word of doubtful meaning in Atharva-veda VI. 22, 3.

एरत्स *erts*, Desid. of *ārdh*, *q. v*.

एर्वारु *ervāru*, *us*, m. *f*. or *ervāruka*, *as*, m. a kind of cucumber, Cucumis Utilissimus.

एरल *ela*, *am*, *n*. a particular number.

Elada, *am*, *n*. a particular number.

एलक *elaka*, *as*, m. a rain. See *elaka*.

एलङ्ग *elanga*, *as*, m. a kind of fish; [cf. *eranga*.]

एलपुर *elapura*, *am*, *n*, N. of a town.

एलवालु *elavālu*, *n*. or *elavāluka* or *elavāluka*, *am*, *n*. the fragrant bark of Feronia Elephantum; a granular substance, apparently a vegetable of a reddish-brown colour (it is used as a drug and perfume).

एलविल *elavila*, *as*, m. an epithet of Kuvēra. See *ailavila*.

एला *elā*, *f*. cardamoms, the seed of the Elettaria Cardamomum or Alpinia Cardamomum, it applies to both the large and small cardamom, but more commonly to the former; N. of a river; N. of a metre consisting of four lines of fifteen syllables each. — *Elā-pattra*, *as*, m., N. of a Nāga. — *Elā-parṇī*, *f*. the plant Mimosa Octandra. — *Elā-pura*, *am*, *n*, N. of a town.

Elāka, *as*, m., N. of a man.

Elīkā, *f*. small cardamoms.

एलाय *elāya* (less correctly *ilāya*), nom. P. *elāyātī*, *-yitum*, to be wantonly mischievous or wild in behaviour, to be merry.

एलु *elu*, *n*. a particular number.

एलुक *eluka*, N. of a medicinal substance or plant.

एलूक *elūka*, *am*, *n*. probably identical with *edūka*, a wall enclosing bones.

एव 1. *eva* (fr. pronom. base *e*, see *etad*, Zend *aiva*), so, just so, exactly so (e. g. *ya evedam itī bravat*, who may say 'it is so'; in this sense *eva* = the more modern word *evam*); like (e. g. *tvam eva yantā*, a driver like you; but examples of *eva* in the sense of *tva* are rare); indeed, truly, really (often in this sense found in the Veda at the beginning of a verse in conjunction with other particles of affirmation, especially with *id*, *id nu kam*, *hi*, &c., e. g. *evennu kam tatāra*, be most certainly crossed; *evā hy aśi virayuh*, thou art indeed hero-like).

(In its most frequent use of strengthening the idea expressed by any word, *eva*, if translatable, must be variously rendered by such adverbs as) just, exactly, very, merely, only, even, at the very moment, immediately on, scarcely, still, already, &c. (e. g. *tāvatim eva rātrim*, just so long a night; *evam eva*, exactly so; *tān eva*, these very persons; *naśirād eva*, in no very long time; *apaś sprishṭvaiva*, by merely touching water; *japyenatva*, by sole repetition; *abhuḥkṛtaiva*, even without having eaten; *itī vadann eva*, at the very moment of saying so; *nānni kirtita eva*, scarcely had the name been mentioned; *sa jivann eva*, he while still living).

Eva may often be connected with other adverbs in the sense of 'also,' 'likewise,' &c., as in the following examples: *tathaira*, so also; *tathaiva* *ā*, and so likewise; *eva ā*, and also; *āiva*, and also; *eva vā*, or also; *na tv eva*, but not also. Grammarians assert that *eva* cuts off the final of *kva* when it follows that adverb, as *kv-eva*, where possible? i. e. nowhere. Lexicographers affirm that *eva* may imply emphasis, affirmation, detraction, diminution, command, restraint; or be used as an expletive; [cf. Goth. *aiv*, Them. *aiva*; Old Germ. *eo*, *io*; Mod. Germ. *je*: perhaps also Lat. *avum*; Goth. *ibuz*; Old Germ. *ebaner*; Mod. Germ. *ebener*, *eben*.]

Evathā, ind., Ved. indeed, certainly, even; (Sāy. either fr. rt. 5. ṭ) assailing the strongholds of enemies, going to war; (or fr. rt. *av*) protecting, protection, assistance.

एव 2. *eva*, *as*, *ā*, *am* (fr. rt. 5. ī), Ved. going, moving, speedy, quick; (*as*), *m*. a course, way, (often in inst. pl., e. g. *sanād divam pari bhūmā vebhir evair aktośā* *āratāh*, from all eternity day and night move round heaven and earth in their accustomed course); earth, world? (Sāy.) a courser, a

fleet horse; (*ās*), *m*. pl. way or manner of acting, mode of proceeding, custom, usage, habit; (Sāy.) desire, a hymn which goes or is directed to the object of praise (e. g. *abhi śashte sūro aya evān*, the sun sees into the conduct of the worshipper; or according to Sāy. the sun being a lord makes manifest or grants desires). When the inst. c. is used, the meaning is hardly to be distinguished from that in the first example (e. g. *evair evaiḥ*, in his usual way of proceeding; *pūryebhir evaiḥ*, in the ancient mode; or according to Sāy. with ancient hymns). — *Eva-yā*, *ās*, *as*, *am*, Ved. going in ways or courses, i. e. either going quickly or going the usual way; epithet of Viṣṇu; (Sāy.) granting protection. — *Evayā-marut*, Ved., (Sāy.) N. of the author of a R̥g-veda hymn, but perhaps rather an exclamation meaning either *eva-yā*, i. e. 'Viṣṇu (cf. the preceding word) and the Maruts' or 'moving Maruts.' — *Eva-yāvan*, *ā*, *ā*, *a*, Ved. going quickly, or going the usual way; epithet of Viṣṇu and of the Maruts; (Sāy.) going with horses; granting desires.

एवम् *evam*, ind. (cf. 1. *eva* and *etad*), so, thus, in this way, in such a manner, such. *Evam* is not found in the oldest hymns of the Veda, where its place is taken by *eva*, but occurs in later hymns and in the Brāhmaṇas, especially in connection with the rt. *vid*, 'to know,' and its derivatives (e. g. *ya evam veda*, he who knows so; cf. *evam-vid* below). In classical Sanskrit *evam* occurs very frequently, especially in connection with the roots *vac*, 'to speak,' and *śru*, 'to hear,' and refers to what precedes as well as to what follows (e. g. *evam ukṭvā*, having so said; *evamevaitat*, this is so; *evam astu* or *evam bhavatu*, be it so, I assent; *asty evam*, it is so; *yady evam*, if this be so; *kim evam*, how so? what is the meaning of it? what does this refer to? *maivam*, not so! *evam—yathā* or *yathā—evam*, so—as). *Evam* is often used like an adjective (e. g. *evam te vadane ratah*, rejoicing in such words of thine; where *evam* = *evam-vidhe*). Sometimes *evam* is merely an expletive. According to lexicographers *evam* may imply likeness (so); sameness of manner (thus); assent (yes, verily); affirmation (certainly, indeed, assuredly); command (thus, &c.); and be used as an expletive. — *Evam-rūpa*, *as*, *ā*, *am*, of such a form or kind. — *Evam-rāda*, *as*, m. such an expression. — *Evam-vid*, *t*, *t*, *t*, or *evam-vidvas*, *ān*, *ushī*, *as*, Ved. knowing so or such, well instructed, familiar with what is right. — *Evam-vidha*, *as*, *ā*, *am*, of such a kind, in such form or manner, such. — *Evam-virya*, *as*, *ā*, *am*, strong in such a manner, possessing such a power. — *Evam-vritta*, *as*, *ā*, *am*, behaving or acting thus, of such a kind. — *Evam-vṛtti*, *is*, *is*, *i*, behaving thus. — *Evam-kāram*, ind. in this manner. — *Evam-kāla*, *as*, *ā*, *am*, containing so many syllabic instants. — *Evam-kratu*, *us*, *us*, *u*, Ved. thus minded. — *Evam-gata*, *as*, *ā*, *am*, being in such a condition or state, so circumstanced, of such kind; (*e*), ind. under such circumstances. — *Evam-guṇa*, *as*, *ā*, *am*, possessing such qualities or such good qualities. — *Evam-duḥsaha*, *as*, *ā*, *am*, so hard to bear. — *Evam-nāman*, *ā*, *ā*, *a*, Ved. so called. — *Evam-avastha*, *as*, *ā*, *am*, so situated. — *Evam-ādī*, *is*, *is*, *i*, or *evam-ādya*, *as*, *ā*, *am*, having such a beginning, of such qualities or kind. — *Evam-prakāra* or *evam-prāya*, *as*, *ā*, *am*, of such a kind. — *Evam-prabhāva*, *as*, *ā*, *am*, possessed of such power. — *Evam-bhūta*, *as*, *ā*, *am*, of such quality, of such a description, in such a manner, so, such. — *Evam-bhūta-vat*, *ān*, *atī*, *atī*, *f*, furnished with anything similar. — *Evam-bhūmi*, *is*, *f*. such a place, a place like the one just described.

एवार *evāra*, *as*, *ā*, *am* (fr. 1. *eva* and *aram*?), Ved. so prepared, ready; (Sāy.) N. of a man.

एवावद *evā-vada*, *as*, *ā*, *am*, Ved. so speaking, true; (*as*), *m*, (Sāy.) N. of a man.

एष् 1. *esh* (*ā-ish*), cl. 6. P. *ecchati*, *aishitum* or *-shṭum*, to wish, desire.

Eshā, as, ā, am, desired, wished.

एष 2. *esh* (ā-ish), cl. 1. P. A., Ved. *eshati*, -te, *eshitum*, to hasten near to or towards; to fly at; to attack any one; to endeavour to reach or gain; to desire; to request.

Eshī, ia, f., Ved. seeking to go towards, desire, wish; (Sāy.) wishing; (or fr. rt. *yaj*) worshipping.

एष 3. *esh*, cl. 1. P. A. *eshati*, -te, *eshān-cakāra*, *eshān-cakre*, *eshitum*, to creep, glide; to go or approach: Caus. *eshayati*, -yitum, to probe.

1. *esha, as, ā, am*, Ved. gliding, running; an epithet of Vishnu; (Sāy.) to be desired, desirable; to be obtained.

एष 2. *esha*. See *etad*.

एष 3. *esha, as, ā, am* (fr. rt. 3. *ish*), seeking; (as), m. running or hastening towards; (according to Sāy. *eshe* is an inf. fr. rt. *i*, 'to go') seeking; wish, election; (ā), f. wish. — *Eshaishya* (*esha-esh*), as, ā, am, Ved. to be sought, desirable.

Eshaṇa, as, ā, am, seeking; (as), m. an iron arrow; (am), n. driving, pressing; seeking; probing; wish, desire; (ā), f. seeking, wish, desire, begging, solicitation, request; (ī), f. an iron or steel probe; a goldsmith's balance, assay scales.

Eshaṇikā, f. a goldsmith's balance.

Eshaṇin, i, inī, i, seeking, striving.

Eshaṇiya, as, ā, am, to be desired, desirable; to be aimed at; (at the end of a compound) relating to medical examination.

Eshitrī, tā, trī, trī, wishing, desirous.

Eshin, i, inī, i, driving, impelling; (at the end of compounds) seeking, desiring, desirous of, wishing (e. g. *hitaishin*, well-wishing).

Eshāva, as, ā, am, to be sought, desirable, wished.

Eshtrī, tā, trī, trī, seeking, desiring.

Eshya, as, ā, am, to be sought for; to be investigated or probed.

एषवीर *esha-vīra, as, m.* designation of a despised Brāhmaṇic family.

एष्यत् *eshyat, an, atī* or *antī, at* (fut. part. fr. rt. 5. *i*), what is to come, future. — *Eshyatkāliya, as, ā, am*, future.

एह *eha, as, ā, am* (fr. rt. *ih*), Ved. desirous, wishing.

Ehas, as, n., Ved. anger.

एहि *ehi* (imperative of rt. 5. *i* with *ā*), come!

एहिमाय *ehimāya, as, ā, am*, Ved., = *ahimāya*, q. v., an epithet of the Viśvedevās; (Sāy.) of all-pervading intelligence; or these deities may be so named because they uttered on one occasion the words 'Come near, do not go away' (*ehi mā yāsīh*). See R̥g-veda I. 3, 9).

ऐ

ऐ 1. *ai*, the twelfth vowel of the alphabet, having the sound of *ei* in *height*. — *Ai-kāra, as, m.* the letter or sound *ai*.

ऐ 2. *ai*, ind. (an interjection of calling or summoning) *Hola, Ho, Heigh*; (and of remembering) *Aye, Ha*.

ऐ 3. *ai, ais*, m. an epithet of Śiva.

ऐक्य *aikadhyā, am, n.* (fr. *ekadhā*), singleness of time or occurrence; (*am* or *atas*), ind. at once, together.

Aikapatya, am, n. (fr. *eka-patī*), the sovereignty of one, absolute monarchy; supreme authority.

Aikapadika, as, i, am (fr. *eka-pada*), belonging to a simple word; consisting of single words; the N.

given to the Naigama section of Yāska's commentary on the Nighaṇṭavas, or collection of Vedic words.

Aikapadya, am, n. unity of words.

Aikabhāva, am, n. (fr. *eka-bhāva*), singleness of nature.

Aikamatya, am, n. (fr. *eka-matī*), unanimity, sameness of doctrine or of opinion, agreement, consent, concurrence, confederation; (*as, i, am*), connected with sameness of opinion.

Aikarāja, am, n. (fr. *eka-rāj*), monarchy.

Aikalavya, as, m. a patronymic fr. *eka-lū*.

Aikaśatika, as, i, am (fr. *eka-śata*), provided with 101.

Aikaśapha, as, i, am (fr. *eka-śapha*), produced by or belonging to animals with unclown hoofs.

Aikaśrutya, am, n. (fr. *eka-śruti*, q. v.), the one accentless monotonous tone, monotony.

Aikasaṅkṣika, as, i, am (fr. *eka-saṅkṣa*), provided with 1001.

Aikasaṅkṣa, am, n. (fr. *eka-saṅkṣa*), oneness of accent (as in the case of a compound which has only one accent, though the separate members when un-compounded are each accented).

Aikāgārika, as, i, m. f. (fr. *eka-āgāra*), a thief, a robber breaking into lonely houses; the possessor of one residence.

Aikāgrya, am, n. (fr. *ekāgrya*), intentness on one object.

Aikānga, as, m. (fr. *ekānga*), a soldier of the body-guard.

Aikātmya, am, n. (fr. *eka-ātman*), unity of the soul, unity of being; oneness with the supreme spirit.

Aikādaśākṣha, as, m. (fr. *ekādaśa + akṣha*), N. of a man.

Aikādaśina, as, i, am (fr. *ekādaśinī*), Ved. belonging to a collection or association of eleven.

Aikādhitkaranya, am, n. (fr. *eka + adhitkaranya*), oneness of relation.

Aikāntika, as, i, am (fr. *ekānta*), absolute, complete, perfect.

Aikāntika, as, i, am (fr. *eka + anyā*), one who commits a single error in reading (who makes one thing another or otherwise than right).

Aikārthya, am, n. (fr. *ekārtha*), oneness of aim or intention.

Aikāhika, as, i, am (fr. *ekāha*), ephemeral, quotidian, of one day, of the same day; belonging to a ceremony which lasts one day, belonging to a simple oblation.

Aikya, am, n. (fr. *eka*), oneness, unity, singleness, identity, harmony, sameness; the identity of the human soul or of the universe with the Deity; an aggregate, whole, total; (in alg.) the product of the length and depth of the portions, or of the little excavations differing in depth.

ऐक्ष्व *aikshava, as, i, am* (fr. *ikshu*), produced from or relating to the sugar-cane, sugary; (*am*), n. sugar.

Aikshavya, as, i, am, Ved. produced from or relating to the sugar-cane.

Aikshuka, as, i, am, suitable for sugar-cane; bearing sugar-cane; (*as*), m. a carrier of sugar-canes; (*ās*), m. pl. the inhabitants of Ikshukīyā.

Aikshubhārika, as, i, am (fr. *ikshu-bhāra*), carrying a load of sugar-canes.

ऐक्ष्वाक *aikshvāka, as, i, am* (fr. *ikshvāku*), belonging to Ikshvāku, of the family of Ikshvāku; (*as*), m. a descendant of Ikshvāku; epithet of Purukutsa, and of Daśaratha.

Aikshvāku, us, m. a descendant of Ikshvāku; epithet of Trisanku, and of Rāma.

ऐङ्गुद *ainguda, as, i, am*, produced from the Inguda plant; (*am*), n. scil. *phalam*, the fruit of the Inguda plant.

ऐच्छिक *aicchika, as, i, am* (fr. *icchā*), optional, voluntary, arbitrary, at will.

ऐड *aīda, as, i, am* (fr. *iḍā*), Ved. containing anything refreshing or strengthening; containing

the word *iḍā*; (*as*), m. the son of Iḍā, epithet of Purūravas; [cf. *aīla*.]

ऐडक *aīdaka, as, i, am* (fr. *edaka*), produced from the animal Eḍaka; (*as*), m. a species of sheep.

ऐडविड *aīdaviḍa, as, m.* an epithet of Kuvera; N. of a son of Daśaratha; also *aīdaviḍa*; [cf. *aīlavila*.]

ऐडुक *aīduka or aīḍuka, am, n.* a wall &c. of bones and rubbish. See *eduka*.

ऐण *aīṇa, as, i, am* (fr. *eṇa*), produced from or belonging to the male black antelope.

Aīṇika, as, i, am, hunting black antelopes, a deer-killer.

Aīṇya, as, i, am (fr. *eṇī*), produced from the black doe or female antelope; produced from anything belonging to a black doe or female antelope; (*as*), m. the black antelope; (*am*), n. a kind of coitus.

ऐरिडनेय *aīrdineya, ās, m. pl.*, N. of a Śākhā or branch of the Veda.

ऐतदात्म्य *aitadātmya, am, n.* (abstr. noun of *etadātman*), the state of having this property or peculiarity.

ऐतरेय *aitareya, as, m.* a descendant of Itarā, to whom the Aitareya-Brāhmaṇa and Āraṇyaka were revealed; (*as, i, am*), originating from Aitareya. — *Aitareya-brāhmaṇa* or *aitareyaka, am, n.* (scil. *brāhmaṇa*) title of a Brāhmaṇa attached to the R̥g-veda and prescribing the duties of the Hotrī priest. It consists of forty Adhyāyas, divided into eight Pañcīkās. — *Aitareyopanishad* (*°ya-up*), t, f., N. of an Upanishad forming part of the Aitareya-Āraṇyaka. — *Aitareyopanishad-bhāṣya, am, n.* a commentary on the last by Sankarācārya. — *Aitareyopanishadbhāṣya-tippaṇī, f.*, N. of a commentary on the last work by Anantānandagiri.

Aitareyin, i, m. a follower of Aitareya, a reader of the Aitareya-Brāhmaṇa.

ऐतश *aitaśa, as, m.*, N. of a Muni of the family of Aurva (Bhṛigu), author of the Aitaśa-pralāpa forming part of the Kuntāpa hymns of the Atharva-veda and used with these hymns in the ritual belonging to the R̥g-veda.

Aitāśāyana, ās, m. pl. the descendants of Aitāśa.

Aitāśāyana, as, m., N. of a teacher.

ऐतिहासिक *aithāsika, as, i, am* (fr. *iti-hāsa*), derived from ancient legends, legendary, historical, traditional; (*as*), m. one who relates or knows ancient legends, an historian.

ऐतिह्य *aithiya, am, n.* (fr. *iti-ha*; see under *iti*, p. 139), traditional instruction.

ऐदंयुगीन *aīdaṇyugina, as, ā, am* (fr. *idaṇyuga*), fit for this yoke or team.

ऐध *aīdh, f.* or *aīdha, as, m.* or *aīdhā, f.* (fr. rt. *indh* with *ā*), Ved. flaming, a flame, splendor.

ऐन *aīna, ās, m. pl.*, N. of a people.

ऐनस *aīnasa, am, n.* (fr. *enas*), sin.

ऐन्द्र *aīndava, as, i, am* (fr. *indu*), lunar, belonging or relating or similar to the moon; (*i*), f. the plant *Serratula Anthelminthica*; (*am*), n. the asterism Mṛigaśīras.

ऐन्द्र *aīndra, as, i, am* (fr. *indra*), belonging to or sacred to Indra, proceeding from Indra, similar to Indra; (*as*), m. the part of a sacrifice offered to Indra; (*i*), f. (scil. *ṛic*) a verse addressed to Indra; (scil. *diś*) the east quarter, of which Indra is regent (e. g. *aīndryām diśi*, in the east); the eighteenth lunar mansion; the eighth day in the second half of the month Mārgaśīrsha, and of the month Pausa; Indra's energy, personified as his wife and by some identified with Durgā; epithet of Durgā; misfortune,

misery (personified); N. of a plant, a kind of cucumber, *Cucumis Madraspatanus*; (*am*), n. the eighteenth lunar mansion (*jyeshthā*); wild ginger.

Aindrajālīka, *as*, *ī*, *am* (fr. *indra-jāla*), familiar with or relating to magic, magical, deceptive, illusory; (*as*), m. a juggler.

Aindraturīya, *as*, *ī*, *am*, a libation (*graha*) &c., the fourth part of which is offered to Indra.

Aindradyumna, *as*, *ī*, *am*, relating to Indradymna; N. of a country.

Aindrāluptika, *as*, *ī*, *am* (fr. *indra-lupta*), afflicted with morbid baldness of the head.

Aindravāyava, *as*, *ī*, *am*, Ved. belonging to Indra and Vāyu.

Aindraśira, *as*, m. a species of elephant.

Aindrāgna, *as*, *ī*, *am*, Ved. sacred to or belonging to Indra and Agni, proceeding from Indra and Agni.

Aindrānairīta, *as*, *ī*, *am*, belonging to Indra and Nirīti.

Aindrāpaushya, *as*, *ī*, *am*, belonging to Indra and Pūshan.

Aindrābharaspatya, *as*, *ī*, *am*, belonging to Indra and Brihaspati.

Aindrāmāruta, *as*, *ī*, *am*, belonging to Indra and the Maruts.

Aindrāyudha, *as*, *ī*, *am*, relating to Indra's bow or the rainbow.

Aindrāvaruṇa, *as*, *ī*, *am*, sacred to Indra and Varuṇa.

Aindrāvaiṣṇava, *as*, *ī*, *am*, belonging to Indra and Viṣṇu.

Aindrāsavmya, *as*, *ī*, *am*, belonging to Indra and Soma.

Aindri, *is*, m. a patronymic of Jayanta, the son of Indra; N. of Arjuna; N. of the monkey-king Bālī; a crow.

Aindriya, *as*, *ī*, *am* (fr. *indriya* and connected with *indra*, q. v.), relating to or belonging to the senses, sensual; perceptible, perceived, present; (*am*), n. the world of the senses; a section of the *Āyur-veda* treating on the senses.

Aindriyaka, *as*, *ī*, *am*, relating to the senses; perceptible.

Aindriye-illī, *is*, *is*, *i*, thinking only of sensual pleasure.

ऐन्धन *aindhana*, *as*, *ī*, *am* (fr. *indhana*), consisting of fuel; an epithet of the sun.

ऐभावत *aibhāvata*, *as*, m. (fr. *ibhā-vat*), a patronymic of Pratiḍarśa.

ऐभी *aibhī*, f., N. of a plant; = *ibhyā*?

ऐयस *aiyatya*, *am*, n. (fr. *iyat*), quantity, number, value.

ऐरमद *airammada*, *as*, m. (fr. *irammada*), a patronymic of Deva-muni, author of a *Ṛg-veda* hymn.

Airāṇṇadiya, *am*, n., N. of a sea in Brahman's world.

ऐरावण *airāvaṇa*, *as*, m. (fr. *irā-van* = *irā-val*, 'possessed of or proceeding from water'), N. of a king of the Nāgas; Indra's elephant, produced at the churning of the ocean.

Airāvata, *as*, m. a patronymic of a fabulous serpent-like being called Dhṛita-rāṣṭra; a serpent, one of the chiefs of the Nāgas or serpent-race, inhabiting the lower world or Pātāla; N. of the elephant of Indra, produced at the churning of the ocean, and the prototype of the elephant race, considered also as the elephant of the east quarter; [cf. *nāga*, which means both serpent and elephant]; an excellent elephant; (*as*, *am*), m. n. a kind of rainbow, considered as the long and unbenched bow of Indra; a kind of lightning; (*as*), m. the orange tree; another tree, *Artocarpus Lacucha*; (*as*, *am*), m. n. a vast and waterless region; (*āni*), n. pl., N. of a Varsha; N. of the northern path of the moon; the fruit of the tree *Artocarpus Lacucha*; (*i*), f. the female of Indra's elephant; lightning; N. of a plant; N. of the Ravi

river in the Pāṭjāb; N. of a particular portion of the moon's path.

ऐरिण *airiṇa*, *am*, n. (fr. *iriṇa*), fossil or rock salt.

ऐरेय *aireya*, *am*, n. (fr. *irā*), a spirituous liquor.

ऐर्म्य *airmya*, *as*, *ī*, *am* (fr. *irmā*), good for healing wounds, (a plaster &c.)

ऐल *aila*, *as*, m. (= *aīda*), N. of Purūravas as son of Ilā; (*am*), n. a particular number. — *Ailadhāna*, *am*, n., N. of a town.

ऐलव *ailaba*, *as*, m., Ved. noise, roaring, cry. — *Ailaba-kāra*, *as*, ā, *am*, Ved. making a noise, roaring (epithet of Rudra's dogs).

ऐलवृद् *ailabrīda*, *as*, ā, *am*, Ved. bringing food; (perhaps related to *ailaba*.)

ऐलवालुक *ailavāluka*, *am*, n. a perfume. See *elavālu*.

ऐलविल *ailavīla*, *as*, m., N. of Kuvera as son of Ilavīlā; (also *aīdavidā*, *aīdavīla*, and *elavīla*); N. of a king.

ऐलूष *ailūsha*, *as*, m. (fr. *ilūsha*), a patronymic of Kavasha, the author of two *Ṛg-veda* hymns.

ऐलेय *aileya*, *am*, n. a perfume; = *elavālu*.

ऐश *aīśa*, *as*, *ī*, *am* (fr. *īśa*), proceeding from or relating to Śiva; divine, supreme, regal.

Aīśāna, *as*, *ī*, *am* (fr. *īśāna*), belonging to Śiva; (*ī*), f. (scil. *diś*) the quarter of Śiva, the north-east quarter. — *Aīśāna-ja*, ās, m. pl. = *īśāna-ja*, q. v.

Aīśika, *as*, *ī*, *am*, belonging to Śiva; divine, heavenly; royal, regal.

Aīśvara, *as*, *ī*, *am* (fr. *īśvara*), fit for or belonging to or produced by a master, or by the supreme lord; mighty, majestic; divine, relating to God; supreme, royal; belonging to Śiva.

Aīśvarika, *as*, m. (with Buddhists) a theist.

Aīśvarya, *am*, n. power, might, sway; dominion; supremacy; superhuman power; the divine faculties of omnipresence, omnipotence, invisibility, &c. (sometimes their number is given as five, with reference to the five elements). — *Aīśvarya-val*, ān, *atī*, *at*, endowed with superhuman faculties, possessed of supernatural powers, connected with them.

ऐषमस *aishamas*, ind. (*ai* related to *e* or *i* in *etad* or *idam*, and *samas* from *samā*, 'year'), during this year, in the present year; [cf. Gr. *σήμερον*, *σήμερον*.]

Aishamastana, *as*, *ī*, *am*, or *aishamastya*, *as*, ā, *am*, of or belonging to the present year.

ऐषावीर *aishāvīra*, *as*, *ī*, *am* (fr. *ēsha-vīra*?), Ved. weak, powerless.

ऐषीक *aishika*, *as*, *ī*, *am* (fr. *īshikā*), consisting of stalks made of reeds or cane; (*ā**), m. pl., N. of a people; *aishikam parva*, a section of the tenth book or Sautika-parva of the Mahā-bhārata (Adhyāya 10-18).

ऐषुकारि *aishukāri*, *ayas*, m. pl. (fr. *ishukāra*), N. of a tribe or caste. — *Aishukāri-bhakta*, *am*, n. the country inhabited by this tribe.

ऐष्टक *aishṭaka*, *am*, n. (fr. *īshṭakā*), Ved. the sacrificial bricks collectively.

ऐष्टिक *aishṭika*, *as*, *ī*, *am* (fr. 3. *īshṭi*), sacrificial, ceremonial.

Aishṭikapavrtika, *as*, *ī*, *am*, belonging to the *Ishtāpūrta*, ceremonial and meritorious.

ऐहलौकिक *aihalaukika*, *as*, *ī*, *am* (fr. *iha-loka*), of this world, happening in this world, terrestrial, sublunary; (opposed to *pāralaukika*.)

Aihika, *as*, *ī*, *am* (fr. *iha*), of this place, of this world, temporal, worldly, secular, local; (opposed to *āmushmika*). — *Aihika-darsin*, *ī*, *inā*, *i*, worldly-minded, concerned about worldly affairs.

ओ

ओ 1. *o*, the vowel *o*, the thirteenth letter of the alphabet. — *O-kāra*, *as*, m. the letter or sound *o*.

ओ 2. *o*, ind. a vocative particle, Oh; an interjection of calling, Ho, Holla; of reminiscence, Ho, Ah; of compassion, Ah, Oh.

ओ 3. *o*, *aus*, m. a N. of Brahman.

ओ 4. *o* (*ā-u*), only occurring in the past pass. part. — 1. *ota*, *as*, ā, *am*, Ved. invoked, summoned.

ओक *oka*, *as*, m. (fr. rt. *uś*), a house; an asylum, a refuge (see *okas* below); a bird?; [cf. Lith. *akis*, 'a dwelling'; *akininkas*: Gr. *oikos* belongs to rt. *vis*.]

Okas, *as*, n. gratification, pleasure; place of happiness or pleasure, a resting-place, a home, house; an asylum, a refuge.

Okivas, ān (irreg. perf. part. Par.?), Ved. delighting in anything; (Sāy.) meeting together, united.

Okya, *as*, ā, *am*, Ved. favourable to the (inmates of a) house; good for a house, kind to a household; (*am*), n. gratification, pleasure; a comfortable place; a resting-place, a house.

ओकाण *okaṇa*, *as*, or *okaṇi*, *is*, m. a bug. See *okodanī*.

ओकुल *okula*, *as*, m. a cake of flour.

ओकोदनी *okodanī* or *okaṇi*, f. a bug. See *okaṇa*.

ओक्ष *oksh* (*ā-uksh*), cl. 1. P. *okshati*, -*shitum*, to sprinkle over or upon.

ओख *okh*, cl. 1. P. *okhati*, *okhān-śakāra*, *okhitum*, to be dry or arid; to be able or competent; to adorn, suffice; to refuse, prevent, ward off: Caus. *okhayati*, -*yitum*: Desid. *okikhishati*.

ओगण *ogaṇa*, *as*, ā, *am* (fr. *ava-gaṇa*?), Ved. repudiated by one's companions, solitary, despised; (Sāy.) collected, united.

ओगीयस *ogiyas* = *ojīyas*, comparative of *ugra*, q. v.

ओघ *ogha*, *as*, m. (fr. rt. *vah*), flood, stream; a torrent, a rapid flow of water, an inundation; a heap or quantity, flock, multitude, abundance; the whole; quick time in music; tradition, traditional advice or instruction; [cf. Gr. *ὄχλος*?]. — *Ogha-ratha*, *as*, m., N. of a son of Oghavat and brother of Oghavāt. — *Ogha-val*, ān, *atī*, *at*, having a strong stream; (*ān*), m., N. of a prince, father-in-law or brother-in-law of Sudarśana; (*tī*), f., N. of a daughter of Oghavat; N. of the river Sarasvatī.

ओकार *onkāra*. See under *om*.

ओज *oj* (connected with *ojas* below), cl. 1. 10. P. *ojati*, *ojitum*, or *ojayati*, -*yitum*, to be strong or able; to increase, to have vital power.

ओज *oja*, *as*, ā, *am*, odd (as the first, third, fifth, &c., in a series).

ओजस *ojas*, *as*, n. (fr. *uj* = *raj*; see *ugra*), bodily strength, vigour, energy, ability; vitality, the principle of vital warmth and action diffused throughout the body; virility, the generative faculty; support, stay; (in rhetoric) a form of style, elaborate style, abounding with compounds; (in astrology) each alternate sign of the zodiac (as the first, third, fifth, &c.); water; light, splendor; metallic lustre;

manifestation, appearance; *oṣā*, with strength, resolutely, energetically (sometimes used at the beginning of a compound, e.g. *oṣā-kṛita*, done energetically); [cf. *amitaujas*, *uttamaujas*, &c. : cf. also Gr. *ὄνις*; Zend *auṣo*; Hib. *og*, 'young, juvenile, fresh'; *olg*, 'a champion'; *oighe*, 'entireness, virginity.']
— *Oṣa-tara*, *as*, *ā*, *am* (comparative), more strong.
— *Oṣa-vat*, *ān*, *atī*, *at*, or *oṣa-vin*, *ī*, *inī*, *i*, vigorous, powerful, strong, energetic; splendid, bright.
— *Oṣa-vitā*, *f*, strength, power.
— *Oṣo-dā*, *ās*, *ā*, *am*, Ved. granting power, strengthening, possessed of strength.
— *Oṣo-bālā*, *f*, (with Buddhists) N. of a goddess of Bodhidruma.

Oṣasīna, *as*, *ā*, *am*, Ved. showing strength, powerful.
Oṣasya, *as*, *ā*, *am*, showing strength, powerful.
Oṣāya, nom. A. *oṣāyate*, *-yitum*, to exhibit strength or energy, to make effort; to be strong.
Oṣishtha, *as*, *ā*, *am* (regarded as superlative of *ugra*, q. v.), strongest, most vigorous or vehement.
Oṣiyas, *ān*, *asī*, *as* (regarded as comparative of *ugra*, q. v.), stronger, more vigorous or vehement.
Oṣman, *ā*, *m*, Ved. strength; (Sāy.) speed; an instigator.

ओड *oḍa*, *as*, *m*, N. of a minister of Prati-pāditya.

ओडक *oḍaka* or *oḍava*, *as*, *m*, a musical mode which omits two of the notes of the scale, *Ṛi* and *Pa*.

ओडिका *oḍikā* or *oḍi*, *f*, wild rice.

ओड्र *oḍra*, *ās*, *m*, pl., N. of a people and country, the northern part of Orissa; (*as*), *m*, the China rose.
— *Oḍra-pushpa*, *am*, *n*, Hibiscus Rosa Sinensis, and its flowers.
— *Oḍrākhyā* (*°ra-ākḥ*), *f*, the China rose.

ओढ *oḍha*, *as*, *ā*, *am* (past pass. part. of *ā-rah*, q. v.), brought or carried near.

ओण *oṇ*, cl. 1. P. *oṇati*, *oṇān-ākāra*, *-oṇitum*, to remove, take away, drag along; Caus. *oṇayati*, *-yitum*, *auṇāṇat*: Desid. *auṇīṣhati*.

ओणि *oṇi*, *is*, *m* or *f*, (generally in du. *ī*; said to be fr. preceding *rt.*), Ved. a vessel used in the preparation of the Soma juice, and said to consist of two pieces (?), heaven and earth; preserving power; protection.

ओत 1. *ota*. See 4. o.

ओत 2. *ota*, *as*, *ā*, *am* (fr. *rt.* *ve* with *ā*), woven, sewn with the threads across; [cf. *prōta*.]
— *Ota-prōta*, *as*, *ā*, *am*, sewn crosswise and lengthwise, extending to every quarter? (*am*), ind. crosswise and lengthwise, vertically and horizontally.

Otu, *us*, *m*, the wool or cross-threads of a web; (*us*), *m*, *f*, a cat, (in this sense said to be fr. *rt.* *av*.) In a compound a final *a* preceding may optionally be dropped (e.g. *sthūlotu* or *sthūlautu*, a fat cat.)

ओत्स *otsa*, *as*, *m*, N. of an Agrahāra.

ओदती *odatī*, *f*, (part. of *rt.* 2. *ud*), Ved. flowing forth, issuing out, rising upwards; epithet of the dawn.

Odana, *as*, *am*, *m*, *n*, grain mashed and cooked with milk, boiled rice; a cloud; (*nī*), *f*, the plant *Sida Cordifolia*. When a name is given to a pupil to indicate his attachment to any particular master, *odana* may be prefixed to denote that the pupil's object is rather food than instruction (e.g. *odana-pāṇinīyah*, a pupil of Pāṇini whose object is only to be fed by Pāṇini).
— *Odanāhtayā* (*°na-āḥ*) or *odanāhvā* or *odanikā*, *f*, N. of a plant.

Odaniya, nom. P. *odaniyati*, *-yitum*, to wish to make mashed food of anything.

Odma, *as*, *m*, or *odman*, *a*, *n*, flowing, flooding; wetting, moistening.

ओधस् *odhas*, *as*, *n*, an udder; = *ūdhas*.

ओपश *opaśa*, *as*, *m*, (fr. *rt.* *paś*?), Ved.

an ornament of the head, lock of hair, curl; tuft of hair?; (Sāy.) a horn (fr. *upa-sī* with *ā*).

Opasīn, *ī*, *inī*, *i*, Ved. adorned with curls.

ओम् *om*, ind. (said to be fr. *rt.* *av*; perhaps originally *om*, which may be derived fr. *ām*, and this fr. *ā*), a word of solemn affirmation and respectful assent (sometimes translated by yes, verily, so be it, and in this sense compared with Amen). It is placed at the commencement of most Hindū works, and as a sacred exclamation may be uttered (but not so as to be heard by ears profane) at the beginning and end of a reading of the Vedas or previously to any prayer. It is also regarded as a particle of auspicious salutation (Hail!). *Om* appears first in the Upanishads as a mystic monosyllable, and is there set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a*, *u*, *m*, of which it consists. In later times *om* is the mystic name for the Hindū triad, and represents the union of the three gods, viz. *a* (Viṣṇu), *u* (Śiva), *m* (Brahmā). It may also be typical of the three Vedas. *Om* is usually called *praṇava*, more rarely *akṣaram* or *ekākṣaram*, and only in later times *om-kāra*. The Buddhists use *om* at the commencement of their *vidyā* *śaṣṭ-akṣarī* or mystical formula in six syllables (viz. *om māṇi padme hūṃ*). Lexicographers affirm that besides the above uses, *om* may imply command or injunction, removal or warding off (Away! Hence!), and be used as an inceptive particle. Grammarians assert that before *om* a preceding *a* or *ā* at the end of a word should be cut off (e.g. *vijayaukārāḥ* for *vijayaaukārāḥ* (*°ya-ou*), thanksgiving for victory; see Gram. 38. b). — *Om-kāra*, *as*, *m*, the sacred and mystical syllable *om*; the exclamation *om*; pronouncing the syllable *om*; (*ā*), *f*, a Buddhist Śakti or female personification of divine energy.
— *Om-kāra-grantha*, *as*, *m*, title of a work of Nārāyaṇa.
— *Om-kāra-tīrtha*, *N*, of a Tīrtha.
— *Om-kāra-bhaṭṭa*, *as*, *m*, N. of a man.

ओम *oma*, *as*, *m*, (fr. *rt.* *av*, cf. 4. *ū*), Ved. a protector; any one favourably disposed (towards another); any one worthy of favour or protection.

Oman, *ā*, *m*, Ved. protection, assistance; favour, kindness; a kind person.
— *Oman-vat*, *ān*, *atī*, *at*, Ved. friendly, agreeable; favourable, kind; satiating.
Omātrā, *f*, Ved. protection, assistance, kindness, readiness to help.

Omyā, *f*, Ved. favour, protection.
— *Omyā-vat*, *ān*, *atī*, *at*, Ved. friendly, favourable.

ओमिल *omila*, *as*, *m*, N. of a man.

ओरिमिका *orimikā*, *f*, title of a section of the Kāthaka Recension of the Yajur-veda.

ओरु *oru* (*ā-ūrṇu*), cl. 2. P. A. *oruoti* or *-nauti*, *-nute*, *-navitum* or *-nūvitum*, to cover.

ओल *ola* or *olla*, *as*, *ā*, *am*, wet, damp; (*as*), *m*, an esculent root, *Arum Campanulatum*.

ओलराड् *olauḍ*, cl. 10. P. *olauḍayati*, *-yitum*, to cast upwards, throw up; (various readings have *olaj* and *olj*.)

ओशिश्तहन् *ośishtha-han*, *ā*, *ghnī*, *a* (fr. *ośi-shtha* = *ośishtha* and *han*), Ved. striking very quickly; [cf. *ośishtha-dāvan*.]

ओष *oṣa*, *as*, *m*, (fr. 1. *uṣh*), burning, combustion; [cf. Goth. *azg*; Angl. Sax. *asca*; Old Germ. *asga*; Mod. Germ. *asche*; Eng. *ashes*.]

Oṣaṇa, *as*, *m*, pungency, biting or pungent taste, sharp flavour; (*ī*), *f*, a pot-herb, commonly called *Pūrya*.

ओषधि *oṣadhi*, *is*, or *ī*, *f*, (a contraction fr. *avasa* and *dhī*, 'containing refreshment or food?') according to Pāṇini VI. 3, 132, the form in *ī* is only used for the oblique cases in the Veda; but this restriction does not seem to be universal, a herb, a plant, medicinal plant; an annual plant or herb, one that dies after becoming ripe.
— *Oṣadhi-garbha*, *as*, *m*,

the moon (as containing the herbs in its interior).
— *Oṣadhi-ja*, *as*, *ā*, *am*, Ved. born or living among herbs; produced from plants.
— *Oṣadhi-pati*, *is*, *m*, a physician (master of the medicinal plants); the moon.
— *Oṣadhi-pruṣṭha*, *as*, *m*, N. of a mythic town, the town of Himavat.
— *Oṣadhi-pati*, *is*, *m*, the moon.
— *Oṣadhi-mat*, *ān*, *atī*, *at*, Ved. connected with herbs.
— *Oṣadhiśa* (*°dhi-śa*), *as*, *n*, the moon (presiding over the plants).
— *Oṣadhi-saṃśīta*, *as*, *ā*, *am*, Ved. impelled or influenced by herbs.
— *Oṣadhi-sūktā*, *am*, *n*, N. of a hymn.

ओषम् *oṣam*, ind. (fr. *rt.* 1. *uṣh*?), Ved. quickly, immediately.

Oṣishtha-dāvan, *ā*, *ā*, *am*, Ved. giving very quickly.

ओष्ठ *oṣṭha*, *as*, *m*, (contracted fr. *ava-sṭha*), the down-hanging lip, i.e. the upper lip (opposed to *adhara*), a lip in general; *oṣṭhau* or *dvāv oṣṭhau*, *du*, the lips, the two lips; (*ī*), *f*, a creeper bearing a red flower, to which the lip is commonly compared (*Coccinia Grandis*); [cf. *bimba*: cf. also Slav. *usta*, neut. pl.; *ustna*, *f*: Lat. *ostium*.] In compounds a final *a* or *ā* before *oṣṭha* may be optionally dropped (e.g. *bimba + oṣṭha* becomes either *bimbo-sṭha* or *bimbausṭha*, 'red-lipped,' and the fem. of the comp. adj. may be formed in *ā* or *ī*).
— *Oṣṭha-karṇaka*, *ās*, *m*, pl., N. of a fabulous race who have their ears and lips very near each other.
— *Oṣṭha-kopa* or *oṣṭha-prakopa*, *as*, *m*, a disease of the lips.
— *Oṣṭha-ja*, *as*, *ā*, *am*, produced by the lips, labial.
— *Oṣṭha-jāha*, *am*, *n*, the root of the ear.
— *Oṣṭha-pallava*, *am*, *n*, a lip or the lips.
— *Oṣṭha-puṭa*, *am*, *n*, the cavity made by opening the lips.
— *Oṣṭha-pushpa*, *am*, *n*, the plant *Pentaptera Tomentosa*.
— *Oṣṭha-roga*, *as*, *n*, any morbid affection of the lips.
— *Oṣṭhādharma* (*°tha-adh*), *au*, *du*, or *am*, *n*, the upper and lower lip.
— *Oṣṭhopama-phalā* (*°tha-upamā-ph*), *f*, the creeper *Byronia Grandis*, whose flower resembles a lip.

Oṣṭhaka (at the end of compounds) = *oṣṭha*; (*as*, *ā*, *am*), taking care of the lips.

Oṣṭhya, *as*, *ā*, *am*, being at the lips; belonging to or fit for the lips, labial (as the sounds *u*, *ū*, *o*, *au*, *y*, *ph*, *b*, *bh*, *m*, *v*, and the Upadhmāniya).
— *Oṣṭhya-yoni*, *is*, *ī*, *ī*, *ī*, produced from labial sounds.
— *Oṣṭhya-sthāna*, *as*, *ā*, *am*, pronounced with the lips, as *o* and *au*.

ओष्ण *oṣṇa*, *as*, *ā*, *am* (fr. *ā*, implying diminution, and *uṣṇa*), a little warm, tepid.

ओह *oh* (rt. 2. *ūh* with *ā*), cl. 1. A. *ohate*, *-hitum*, to understand, admit, receive.

Oha, *as*, *n*, (fr. 2. *ūh*), Ved. meditation; (Sāy.) bringing, performing; reaching.
— *Oha-brahman*, *ā*, *m*, Ved. really a Brāhman, a Brāhman valued as one; (Sāy.) one who has sacred knowledge.

Ohala, *as*, *m*, N. of a man.

Ohas, *as*, *n*, Ved. idea, true notion; (Sāy.) praise.

Ohāna, *as*, *ā*, *am*, considering, reflecting on.

औ

औ 1. *au*, the fourteenth letter of the alphabet, having the same sound as *ou* in *our*.
— *Au-kāra*, *as*, *m*, the letter or sound *au*.

औ 2. *au*, ind. an interjection of calling, Ho, Hola; of addressing, Oh; of prohibition and of asseveration.

औ 3. *au*, *aus*, *m*, sound; an epithet of Śeṣha or Ananta; (*aus*), *f*, the earth.

औक्थिक *aukthika*, *as*, *m*, (fr. *uktha*), a Brāhman acquainted with the Ukthas, reciting them.
Aukthikya, *am*, *n*, the text of the Ukthas.
Aukthya, *am*, *n*, a peculiar mode of recitation.

औक्ष *auksha*, *as*, *ī*, *am* (fr. *ukshan*), Ved.

relating to an ox, derived from one, &c. — *Auksha-gandhi*, *is*, f., N. of an Apsaras.

Aukshaka, *am*, n. a multitude of oxen.

Aukshya, *as*, *i*, *am*, relating to an ox, derived from one; (*as*), m. a patronymic from Ukshan.

औक्षीय *aukhiya*, *ās*, m. pl. the followers of Ukha.

औख्य *aukha*, *as*, *ā*, *am* (fr. *ukhā*), boiled or dressed in a pot.

औग्रसेनि *augraseni*, *is*, m. or *augrasenya*, *as*, m. a patronymic fr. *ugra-sena*.

Augrasatnya, *as*, m. an epithet of Yudhāmsraushti.

Augrya, *am*, n. (fr. *ugra*), horribleness, dreadfulness, fierceness.

औघ *augha*, *us*, m. (fr. rt. *vah*), a flood; [cf. *ogha*.]

औच्य *aučatya*, *as*, m. (fr. *učatya*), a patronymic of Dirgha-tamas of the family of Angiras; [cf. *autatya*.]

औचित्य *aučitya*, *am*, n. or *aučitī*, f. (fr. *uči*), aptness, fitness, propriety, suitability; taking pleasure in anything, habituation.

औचैःश्रवस *aučaiḥśravasa*, *as*, m. (fr. *učiḥśravasa*), N. of Indra's horse.

औजस *aujasa*, *am*, n. (fr. *ojas*), gold.

Aujastka, *as*, *i*, *am*, energetic, vigorous, acting with strength or energy; (*as*), m. a hero.

Aujasya, conducive to vitality or energy; (*am*), n. freshness or vigour of life, energy.

औज्जिहायनक *aujjihāyanaka*, *ās*, m. pl., N. of a grammatical school.

औज्ज्वल्य *aujvalya*, *am*, n. (fr. *uj-jvala*), brightness, brilliancy.

औडवि *auḍavi*, *ayas*, m. pl., N. of a warrior-tribe.

Auḍaviya, *as*, m. a prince of this tribe.

औडुपिक *auḍupika*, *as*, *i*, *am* (fr. *uḍupa*), crossing in a boat; (*as*), m. a passenger, one going in a raft or boat.

औडुम्बर *auḍumbara*. See *audumbara*.

औडुलोमि *auḍulomi*, *is*, m. (fr. *uḍuloman*), N. of a philosopher.

औड *auḍra*, *ās*, m. pl., N. of a people and the country inhabited by them. See *oḍra*.

औतङ्क *autanka*, *as*, *i*, *am*, belonging to Utanka.

औतथ्य *autathya*, *as*, m. (fr. *utatha*), an epithet of Dirgha-tamas.

औत्कण्ठ्य *autkaṇṭhya*, *am*, n. (fr. *utkaṇṭha*), desire, longing for. — *Autkaṇṭhya-vat*, *ān*, *atī*, *at*, desirous, longing for.

औत्कर्ष्य *autkarshya*, *am*, n. (fr. *ut-karsha*), excellence, superiority.

औत्तमि *uttami*, *is*, m. (fr. *uttama*), epithet of the third Manu.

Autamika, *as*, *i*, *am*, relating to the gods who are in the highest place (in the sky).

औत्तर *uttara*, *as*, *i*, *am* (fr. *i*. *uttara*), living in the north.

Autarapathika, *as*, *i*, *am* (fr. *uttara-patha*), going or coming in a northerly direction.

Autarapadika, *as*, *i*, *am* (fr. *uttara-pada*), comprehending the last word or term (?).

Autaravedika, *as*, *i*, *am*, belonging to the Utara-vedi.

Autarādharma, *am*, n. (fr. *uttarādharma*), state of being below and above.

Autarāha, *as*, *i*, *am* (fr. *uttarāha*), of or belonging to the following day.

Autareya, *as*, m., N. of a son of Uttarā.

औत्तानपाद *auttānapāda*, *as*, and *auttānapādī*, *is*, m. (fr. *uttāna-pāda*), a N. of Dhruva; (in mythology) the son of Uttāna-pāda, and grandson of the first Manu; (in astronomy) the polar star or the north pole itself.

औत्पत्तिक *autpattika*, *as*, *i*, *am* (fr. *ut-patti*), inborn, innate; natural; produced at the same time.

औत्पात *autpāta*, *as*, *i*, *am* (fr. *ut-pāta*), treating of portents.

Autpātika, *as*, *i*, *am*, portentous, prodigious, astounding, calamitous; (*am*), n. a portent.

औत्पाद *autpāda*, *as*, *i*, *am* (fr. *ut-pāda*), relating to or treating of birth or production.

औत्पुटिक *autputika*, *as*, *i*, *am* (fr. *utputa*), receiving anything with the mouth or beak turned upwards.

औत्र *autra*, *as*, *i*, *am* (for *uttara*?), gross, rough, inexact.

औत्स *autsa*, *as*, *i*, *am* (fr. *utsa*), born or produced in a well or fountain.

औत्सङ्गिक *autsangika*, *as*, *i*, *am* (fr. *ut-sarga*), carried or placed upon the hip or flank.

औत्सर्गिक *autsargika*, *as*, *i*, *am* (fr. *ut-sarga*), that which is abandoned (*utsrjyate*) or liable to be abolished in exceptional cases, but valid generally (as a rule of grammar); general as opposed to special, not particular, not restricted, abandoning, omitting, leaving; terminating, completing, relating or belonging to a final ceremony by which a rite is dismissed; natural, inherent; produced directly and naturally; derivative. — *Aut-sargika-tva*, *am*, n. the generality of a rule.

औत्सुक्य *autsukya*, *am*, n. (fr. *utsuka*), anxiety, disquietude, uneasiness, regret; ardent desire, longing, eagerness, zeal.

औदक *audaka*, *as*, *i*, *am* (fr. *udaka*), aquatic, watery, of or belonging to water. — *Audaka-ja*, *as*, *ā*, *am*, produced by aquatic plants.

Audaki, *ayas*, m. pl., N. of a warrior-tribe.

Audakīya, *as*, m. a prince of this warrior-tribe.

औदङ्कि *audanki*, *ayas*, m. pl., N. of a warrior-tribe.

Audankīya, *as*, m. a prince of this tribe.

औदञ्चन *audaṇcana*, *as*, *i*, *am* (fr. *ud-aṇcana*), contained in a pitcher.

औदनिक *audanika*, *as*, *i*, *am* (fr. *odana*), one who knows how to cook mashed grain &c., a cook; one to whom mashed grain is given at regular times.

Audanya, *as*, m. a patronymic of Muṇḍibha.

औदपान *audapāna*, *as*, *i*, *am* (fr. *uda-pāna*), raised from wells or drinking fountains (as a tax); coming from the village Uḍapāna.

औदमेघीय *audameghīya*, *as*, *i*, *am*, belonging to Audameghi.

औदयक *audayaka*, *ās*, m. pl. (fr. *ud-aya*), a school of astronomers who reckoned the first motion of the planets from sunrise.

औदरिक *audarika*, *as*, *i*, *am* (fr. *udara*), greedily voracious, gluttonous.

Audarya, being in the womb.

औदल *audala*, a patronymic from Uḍala; N. of a Sāman.

औदवापि *audarāpi*, a patronymic from Uḍa-vāpa.

Audavāpiya, *as*, *ā*, *am*, belonging to Audavāpi.

औदवाहि *audavāhi*, a patronymic from Uḍa-vāha; N. of a teacher.

औदश्रित *audaśrita* or *audaśvitka*, *as*, *i*, *am* (fr. *uda-śrit*), made of buttermilk; (*am*), n. buttermilk with an equal proportion of water.

औदस्थान *audasthāna*, *as*, *i*, *am* (fr. *uda-sthāna*), accustomed to stand in water.

औदात्त्य *audāttya*, *am*, n. (fr. *udātta*), the state of having the high tone.

औदारिक *audārika*, (with Jains) the gross body which invests the soul.

औदार्य *audārya*, *am*, n. (fr. *udāra*), generosity, nobility, magnanimity, greatness.

औदासीन्य *audāsīnya*, *am*, n. (fr. *ud-āsīna*), indifference, apathy.

Audāsya, *am*, n. indifference, stoicism, philosophy, solitariness, loneliness.

औदुम्बर *audumbara*, *as*, *i*, *am* (fr. *udumbara*), coming from the Udumbara tree, made of its wood; (*as*), m., N. of a region abounding in Udumbara trees; a form of Yama, the regent of death; (*ās*), m. pl., N. of a people; (*i*), f. (scil. *sākhā*) a branch of the Udumbara tree; (*am*), n. the wood of the Udumbara tree or a piece of the wood; the Udumbara fruit; a kind of leprosy; copper.

Audumbaraka, *as*, m. the country inhabited by the Udumbaras.

Audumbarāyaṇa, *as*, m., N. of a grammarian.

Audumbarī, *is*, m. a prince of the Udumbaras.

औद्गात्र *udgātra*, *as*, *i*, *am* (fr. *ud-gātri*), relating to the Udgātri priest; (*am*), n. the office of the Udgātri priest. — *Audgātra-sāra-sangraha*, *as*, m., N. of a commentary of Rudraskanda on the Drāhyāyaṇa Sūtras.

औद्गर्भण *audgrabhāṇa*, *am*, n. (fr. *ud-grabhāṇa*; scil. *yajus*), N. of certain sentences recited at the Dikshā.

औद्दालक *uddālaka*, *am*, n. (fr. *uddāla* or *uddālaka*; scil. *madhu*), a bitter and acid substance like honey, said to be found in the nest of the white ant; N. of a Tirtha.

Auddālaki, *is*, m. an epithet of Svetaketu, of Kusravinda, and of Ārupi.

औद्देशिक *auddeśika*, *as*, *i*, *am* (fr. *ud-deśa*), pointing out, showing, indicative of; enumerating.

औद्ध्य *uddhatya*, *am*, n. (fr. *ud-dhata*), arrogance, insolence, overbearing manner, disdain.

औद्धारिक *auddhārika*, *as*, *i*, *am* (fr. *ud-dhāra*), belonging to a portion or share, selected, portionable, heritable; (*am*), n. a portion or inheritance.

औद्भित्य *audbilya*, *am*, n. (fr. *udbila*), joyful excitement.

औद्भारि *audbhāri*, *is*, m. (fr. *ud-bhāra*), a patronymic of Khaṇḍika.

औद्भिज्ज *audbhijja*, *as*, m. (fr. *udbhijja*), N. of a man; (*am*), n. fossil salt.

Audbhīda, *as*, *i*, *am* (fr. *ud-bhīd*), springing forth, issuing (as from a well); forcing one's way towards an object, victorious; (*am*), n. spring water; fossil salt, rock or sambher salt.

Audbhīdyā, *am*, n. Ved. forcing one's way to victory, victoriousness.

औद्वाहिक *audvāhika*, *as*, *i*, *am* (fr. *ud-vāha*), relating to marriage; (*am*), n. a gift made to a woman at her marriage.

औधस *audhasa*, *as*, *i*, *am* (fr. *ūdhas*), being in the udder, contained in the udder (as milk).

शोधय *audheya*, ās, m. pl., N. of a family; N. of a school.

शोधय *annatya*, am, n. (fr. *un-nata*), height.

शोधय *aunnetra*, am, n. (fr. *un-netri*), the office of the Un-netri.

शोधय *aupakarika*, as, ī, am (fr. *upa + karna*), being near the ears.

शोधय *aupakalāpya*, as, ū, am (fr. *upa + kalāpa*), being near the girdle.

शोधय *aupakārya*, am, n. (fr. *upa-kārya*), a residence; a tent.

Aupakurvāṇaka, as, ī, am (fr. *upa-kurvāṇa*, q. v.), belonging to the Upa-kurvāṇa.

शोधय *aupagava*, as, ī, am (fr. *upa-gu*), belonging to Upagu; a patronymic from Upagu.

Aupagavaka, as, ī, am, belonging to the Aupagavas, coming from the Aupagavas; worshipping Aupagava; (am), n. an assemblage of Aupagavas.

शोधय *aupagrastika*, as, m. (fr. *upa-grasta*) or *aupagrahika*, as, m. (fr. *upa-graha*), an eclipse, the sun or moon in eclipse.

शोधय *aupačārika*, as, ī, am (fr. *upa-čāra*), metaphorical; figurative.

शोधय *aupačchandasika*, am, n. (fr. *upa + chandas*), N. of a metre of two lines, each containing 16 + 18 syllabic instants or 12 + 13 feet; see Gram. 970.

शोधय *aupajandhani*, is, m. a patronymic, N. of a teacher; also spelt *aupačandhani*.

शोधय *aupajānuka*, as, ī, am (fr. *upa + jānu*), being upon or near the knees.

शोधय *aupatasvini*, is, m. patronymic of a Rāma mentioned in the Satapatha-Brāhmaṇa.

शोधय *aupadeśika*, as, ī, am (fr. *upa-deśa*), living by teaching.

शोधय *aupadravika*, as, ī, am (fr. *upa-drava*), relating to symptoms, treating of them.

शोधय *aupadrashtrya*, am, n. (fr. *upa-drashtri*), Ved. the state of being an eye-witness; superintendence.

शोधय *aupadharmya*, am, n. (fr. *upa-dharma*), false doctrine, heresy; inferior virtue.

शोधय *aupadhika*, as, ī, am (fr. *upa-dhi*), deceitful, deceptive.

शोधय *aupadhenava*, as, m. (fr. *upa + dhenu*), N. of a physician.

शोधय *aupadheya*, as, ī, am (fr. *upa-dhi*), serving for the part of the wheel of a carriage, called Upadhi; (am), n. the wheel of a carriage.

शोधय *aupanāyanika*, as, ī, am (fr. *upa-nāyana*), relating to or serving for the rite of investiture, belonging to it.

शोधय *aupanāsika*, as, ī, am (fr. *upa + nāsa*), being near the nose.

शोधय *aupanidhika*, as, ī, am (fr. *upa-nidhi*), forming a deposit, relating to a deposit, deposited; (am), n. a deposit, the thing pledged or deposited.

शोधय *aupanishatka*, as, ī, am (fr. *upa-nishad*), living by an Upanishad.

Aupanishada, as, ī, am, contained in or taught in an Upanishad, scriptural, theological; (as), m. the follower of an Upanishad.

शोधय *aupanivika*, as, ī, am (fr. *upa +*

nivi), being near the Nivi, i. e. a cloth with which women cover their loins.

शोधय *aupapakshya*, as, ā, am (fr. *upa-paksha*), being in the arm-hole.

शोधय *aupapattika*, as, ī, am (fr. *upa-patti*), present, ready, at hand, within reach, fit, proper, answering a purpose.

शोधय *aupapātika*, as, ī, am, one who has committed an Upa-pātaka, q. v.; (am), n. title of a Jaina Upānga.

शोधय *aupapūduka*, as, ī, am (fr. *upa-pāduka*), produced by one's self.

शोधय *aupabhṛta*, as, ī, am, belonging to or being in the ladle called Upa-bhṛit.

शोधय *aupamanyava*, as, m. a patronymic from Upa-manyu; N. of Mahāśāla Jābāla; of Prācīnaśāla; of a grammarian.

शोधय *aupamika*, as, ī, am (fr. 3. *upa-mā*), serving for or forming a comparison.

Aupanya, am, n. condition of resemblance or equality, similitude, comparison; often used in composition (e.g. *an-aupamya*, having no equal, unparalleled).

शोधय *aupayaja*, us, ī, am, belonging to the sentences called Upa-yaj.

शोधय *aupayika*, as, ī, am (fr. *upāya*), leading to an object, answering a purpose, proper, fit, right; (am), n. a means, an expedient.

शोधय *aupayauṅika*, as, ī, am (fr. *upa-yoga*), relating to the employment or application of (a remedy &c.).

शोधय *aupara*, as, m. (fr. *upara*), a patronymic of Daṇḍa.

शोधय *auparājika*, as, ā or ī, am (fr. *upa-rāja*), relating to a viceroy.

शोधय *auparishṭa*, as, ī, am (fr. *upa-rishṭā*), being above, produced above.

Auparishṭaka, am, n. part of the Kāma-sūtra, an amatory work by Vātsyāyana.

शोधय *auparaidhika*, as, m. (fr. *upara + edha*?; scil. *daṇḍa*), a staff made of the wood of the Pīlu tree.

शोधय *auparaudhika*, as, ī, am (fr. *upa-rodha*), proceeding from or relating to kindness or favour; opposing, impeding, connected with or relating to a check or hindrance; (as), m. a staff of the wood of the Pīlu tree (used in guarding the women's apartments?).

शोधय *aupala*, as, ī, am (fr. *upala*), stony, of stone; raised from stones (as a tax).

शोधय *aupavasathika*, as, ī, am, or *aupavasathya*, as, ā, am (fr. *upa-vasatha*), designed for or belonging to the Upa-vasatha; (am), n., N. of a Pāriśiṣṭa of the Sāma-veda.

Aupavasta, am, n. (fr. *upa-vasta*), fasting, a fast.

Aupavastra, am, n. fasting; food suitable for a fast.

Aupavastraka, am, n. food suitable for a fast.

Aupavāsa, as, ī, am, given during fasting, to be done during fasting.

Aupavāsika, as, ī, am, proper for fasting, able to fast.

Aupavāsyā, am, n. fasting.

शोधय *aupavāhya*, as, ā, am (fr. *upa-vāha*), designed for driving in a carriage or for riding; (a carriage) drawn for pleasure; (as), m. a king's elephant, any royal vehicle.

शोधय *aupavindavi*, is, m. a patronymic from Upavindu.

शोधय *auparēsi*, is, m. (fr. *upa-veśa*), Ved. a patronymic of Aruṇa.

Auparēsika, as, ī, am, living by entire devotion to any employment.

शोधय *aupaśivi*, is, m. a patronymic of Upaśiva; N. of a grammarian.

शोधय *aupaśleshika*, as, ī, am (fr. *upa-slesha*), relating to close or immediate contact.

शोधय *aupasankramaṇa*, as, ī, am, anything presented or proper to be done at the Upa-sankramaṇa.

शोधय *aupasankhyūnika*, as, ī, am (fr. *upa-sankhyūna*), depending on the authority of any addition or supplement, mentioned in one; supplementary.

शोधय *apasada*, as, ī, am, an Adhyāya or Anuvāka in which the word Upasad occurs; (as), m., N. of an Ekāha ceremony.

शोधय *apasargika*, as, ī, am (fr. *upa-sarga*), superior to adversity, able to cope with calamity; portentous; relating to change &c.; superinduced, produced in addition to (or out of another disease); connected with a preposition, prepositive; (as), m. irregular action of the humors of the body, producing cold sweats &c.

शोधय *apasārya*, as, ā, am (fr. *upa + sāra*), being near a plough.

शोधय *aupasthūna*, as, ī, am (fr. *upa-sthāna*), one whose business is to serve, wait on, or worship.

Aupasthānika, as, ī, am, living by waiting on or worshipping.

Aupasthika, as, ī, am (fr. *upa-stha*), living by fornication.

Aupasthya, am, n. cohabitation, sexual enjoyment.

शोधय *aupasthūnya*, as, ā, am (fr. *upa + sthūnā*), being near a post.

शोधय *aupastvati*, f. a patronymic of a woman. = *Aupastvati-putra*, as, m., N. of a teacher.

शोधय *aupahastika*, as, ī, am, living by Upa-hasta (?).

शोधय *aupahārika*, am, n. (fr. *upa-hāra*), an offering, oblation.

शोधय *aupādhika*, as, ī, am (fr. *upā-dhi*), conditional; pertaining to attributes or properties, an effect produced, a property or quality communicated (as colour, taste, &c.).

शोधय *aupādhyāyaka*, as, ī, am (fr. *upādhy-āya*), preceptal, of or relating to a spiritual teacher, coming from a teacher.

शोधय *aupānahya*, as, ā, am (fr. *upā-nah*), used for making shoes; to be tied or bound on (as grass, leather, &c.).

शोधय *aupāyika* = *aupayika*, q. v.

शोधय *aupāvi*, is, m. (fr. *upāva*), a patronymic of Jānaśruteya.

शोधय *aupāsana*, as, m. (fr. *upāsana*; scil. *agnī*), the fire used for domestic worship; (scil. *piṇḍa*), a small cake offered to the manes; (as, ī, am), performed with the fire called Aupāsana; connected with or belonging to worship or service, devotional, holy.

शोधय *aupeya*, a patronymic from Upeya (?).

शोधय *aupoditi*, is, m. (fr. *upodita*), Ved. a patronymic of Tumiṭja.

Aupoditeya, as, m., N. of the son of Upoditā.

अम्र *aum*, ind. the sacred syllable of the Sūtras; [cf. *om*.]

अम्रा *auma* or *aumaka* or *aumika*, *as*, *i*, *am* (fr. *umā*), flaxen, made of flax.

अम्रिना *am*, *n*. a field of flax.

अम्रग *auraga*, *as*, *i*, *am* (fr. *ura-gā*), serpent, serpentine, relating or belonging to a snake; (*am*), *n*. the constellation Āśleṣhā.

अम्रभ्रा *aurabhra*, *as*, *i*, *am* (fr. *ura-bhra*), belonging to or produced from a ram or sheep; (*as*), *m*. a coarse woollen blanket; *N*. of a physician; (*am*), *n*. mutton, the flesh of sheep; woollen cloth.

अम्रभ्रका *am*, *n*. a flock of sheep.

अम्रभ्रिका *as*, *i*, *am*, relating to, produced by, &c., sheep; (*as*), *m*. a shepherd.

अम्रश *aurasā*, *as*, *m*. (fr. *uraśā*), an inhabitant of Uraśā.

अम्रस 1. *aurasa*, *as*, *i*, *am* (fr. *uras*), belonging to or being in the breast; produced from the breast, i. e. the seat of manly strength, produced by one's self; legitimate; (*as*, *i*), *m*. f. a legitimate child, i. e. one by a wife of the same caste.

अम्रस्का *as*, *i*, *am*, excellent, distinguished; [cf. *urasya*.]

अम्रस्या (?), belonging to or being in the breast; legitimate.

अम्रस 2. *aurasa*, *as*, *i*, *am* (fr. *uraśā* or *urāsā*), coming from Uraśā.

अम्रुक्षयस *aurukshayasa*, a patronymic from Uru-kshaya = Uru-kshaya.

अम्रि *auri* or *auriṇaka*, *as*, *i*, *am* (fr. *ūrṇā*), made of wool, woollen.

अम्रिनाब्हा, a patronymic from Ūrṇa-nābha.

अम्रिनाब्हाका *as*, *i*, *am*, inhabited by the tribe of the Ūrṇa-nābhas.

अम्रिनाब्हा, a patronymic of Ūrṇa-vābhi; *N*. of a grammarian.

अम्रिका *as*, *i*, *am*, woollen.

अम्रिक्कालिक *aurdhvakālika*, *as*, *ā* or *i*, *am* (fr. *ūrdhva-kāla*), relating to subsequent or later time.

अम्रिक्कालिका *am*, *n*. (fr. *ūrdhva + deha*), a funeral ceremony.

अम्रिक्कालिका *as*, *ā*, *am*, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funeral, funeral; (*am*), *n*. the obsequies of a deceased person; funeral solemnities; whatever is given or performed on a person's decease, as burning of the body, offering cakes, distributing alms, &c.

अम्रिक्कालिका *as*, *i*, *am*, funeral, funeral.

अम्रिक्कालिका *am*, *n*. (fr. *ūrdhva + sadman*), *N*. of a Sāman.

अम्रिक्कालिका *as*, *i*, *am* (fr. *ūrdhva-srotas*), a *N*. of Śiva, 'above whom or in whose head is the river or the Ganges', a Śaiva or adherent of the sect which gives Śiva the pre-eminence in the Hindū triad.

अम्रि *aurva*, *as*, *m*. (a patronymic fr. *urva*), *N*. of a Rishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Ṛig-veda VIII. 102. 4. (This Aurva, who is called Bhārgava and described in Mahā-bh. I. 2610. as a son of Cyavana by his wife Ārushi and therefore grandson of Bhṛigu, is the subject of a legend told in Mahā-bh. I. 6802. There it is said that the sons of Kṛitavīrya, wishing to destroy the descendants of Bhṛigu in order to recover the wealth left them by their father, slew even the children in the womb. One of the women of the family of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (*ūru*), whence the child at its birth was named Aurva; on beholding whom, the sons of Kṛitavīrya were struck with blindness, and from whose wrath proceeded a flame that threatened to destroy the world, had not Aurva at the persuasion of the

Bhārgavas cast it into the ocean, where it remained concealed, and having the face of a horse. Aurva was afterwards preceptor to Sagara and gave him the Āgneyāstram, with which he conquered the barbarians who invaded his possessions; cf. *badāvā-mukha*, *badāvāgni*); a *N*. of a son of Vasishṭha; (*as*, *i*, *am*), produced by Aurva, relating to Aurva; (*as*), *m*. submarine fire; (*am*), *n*. fossil salt. — **अम्रिक्कालिका** (*va-an*), *as*, *m*. submarine fire.

अम्रिक्कालिका *as*, *i*, *am*, an Adhyāya or Anuvāka containing the word Urvaśi.

अम्रिक्कालिका *as*, *m*. an epithet of Agastya, the son of Urvaśi.

अम्रिक्कालिका *aulapi*, *ayas*, *m*. pl. (a patronymic fr. *ulapa*), *N*. of a warrior-tribe.

अम्रिक्कालिका *aulapin*, *inas*, *m*. pl., *N*. of a school.

अम्रिक्कालिका *aulapiya*, *as*, *m*. a prince of the Aulapis.

अम्रिक्कालिका *aulāna*, Ved. a reservoir for water (?), a sacrificial oblation (?).

अम्रिक्कालिका *aulūka*, *am*, *n*. (fr. *ulūka*), a number of owls.

अम्रिक्कालिका *Aulūkyā*, a patronymic from Ulūka; (*as*), *m*. a follower of the Vaiśeṣika doctrine; ('like an owl'; this etymology, and perhaps the epithet itself, owes its origin to controversial animosity.) — **अम्रिक्कालिका** *aulūkyadarśana*, *am*, *n*. *N*. of the system of these philosophers treated of in the Sarvadarśana-saṅgraha.

अम्रिक्कालिका *aulūkhala*, *as*, *i*, *am* (fr. *ulūkhala*), coming from a mortar; ground or pounded in a mortar.

अम्रिक्कालिका *aulvanya*, *am*, *n*. excess, superabundance.

अम्रिक्कालिका *auveṇaka*, *am*, *n*. *N*. of a song (Gītaka).

अम्रिक्कालिका *auśana* or *auśanasa*, *as*, *i*, *am*, originating from Uśanas, peculiar to him; (*as*, *i*), *m*. f. a patronymic from Uśanas; (*am*), *n*. (scil. *sāstra*) the law-book of Uśanas; *N*. of an Upa-purāṇa; *N*. of a Tirtha.

अम्रिक्कालिका *auśija*, *as*, *i*, *am* (fr. *uśij*), Ved. desirous, zealous, wishing; a patronymic of Kakshivāt and others; (*as*), *m*. *N*. of a Muni.

अम्रिक्कालिका *auśinara*, *as*, *i*, *m*. f. a prince of the Uśīnara; (*i*), *f*. the wife of Purūravas.

अम्रिक्कालिका *Auśinari*, *is*, *m*. a prince of the Uśīnara.

अम्रिक्कालिका *auśira*, *as*, *am*, *m*. *n*. ('made of Uśira'), the stick which serves as a handle to the cow's tail used as a fan or chowri; the cow's tail used as a fan, the chowri; (*am*), *n*. a bed, used also as a seat; a seat, a chair or stool; the root of a fragrant grass, Andropogon Muricatum; an unguent, made of Uśira.

अम्रिक्कालिका *Auśrikā*, *f*. the shoot (of a plant); a basin, a bowl.

अम्रिक्कालिका *auṣaṇa*, *am*, *n*. (fr. *uṣṇa*), pungency; black pepper.

अम्रिक्कालिका *auśhadaśvi*, *is*, *m*. (fr. *ośhadaśva*), a patronymic of Vasumat.

अम्रिक्कालिका *auśhadhā*, *as*, *i*, *am* (fr. *ośudhi*), consisting of herbs; (*am*), *n*. a herb, herbs collectively; herbs used in medicine, a medicament, a drug, a medicine in general; a vessel for herbs; a mineral. — **अम्रिक्कालिका** (*dha-ān*), *f*. a medical work composed by Prānakṛishna.

अम्रिक्कालिका *Auśadhi*, *is* or *i*, *f*. a herb, a plant, a medicinal herb, an annual or deciduous plant, as grass &c.; a plant in general, = *ośadhi*, *q. v.*; (*i*), *f*. *N*. of a goddess. — **अम्रिक्कालिका** *Auśadhi-pati*, *is*, *m*. an epithet of the Soma, lord of the plants.

अम्रिक्कालिका *Auśadhi-kṛt*, *cl*. S. P. A. -*karoti*, -*kurate*, -*kar-tum*, to reduce to a medicament.

अम्रिक्कालिका *Auśadhiya*, *as*, *i*, *am*, medicinal, consisting of herbs, herby.

अम्रिक्कालिका *aushara* or *ausharaka*, *am*, *n*. (fr. *ūshara*), fossil salt; iron stone.

अम्रिक्कालिका *aushasa*, *as*, *i*, *am* (fr. *ushas*), relating to dawn, early, matutinal; (*i*), *f*. day-break; morning.

अम्रिक्कालिका *Aushasya*, *as*, *ā*, *am*, sacred to Ushas or the dawn.

अम्रिक्कालिका *Aushika*, *as*, *i*, *am* (fr. 2. *uśā*), walking out at day-break; early, matutinal, &c., with the dawn.

अम्रिक्कालिका *aushija* or *aushija*, desirous &c.; = *ausija* above.

अम्रिक्कालिका *aushtra*, *as*, *i*, *am* (fr. *ushtra*), derived from or relating to a camel; abounding in camels; (*am*), *n*. the camel genus or species, camel-nature.

अम्रिक्कालिका *Aushtraka*, *as*, *i*, *am*, coming or derived from a camel; (*am*), *n*. a herd or multitude of camels.

अम्रिक्कालिका *Aushtrāratha*, *as*, *i*, *am* (fr. *ushtra-ratha*), belonging to a carriage drawn by camels.

अम्रिक्कालिका *Aushtrāṁshi*, *is*, *m*. (fr. *ushtra + aksha*), epithet of a teacher.

अम्रिक्कालिका *Aushtrika*, *as*, *i*, *am*, coming from or relating to a camel.

अम्रिक्कालिका *auṣṭha*, *as*, *i*, *am* (fr. *oṣṭha*), lip-shaped.

अम्रिक्कालिका *auṣṇiḥa*, *as*, *i*, *am*, Ved. in the Uṣṇiḥ metre.

अम्रिक्कालिका *auṣṇika*, perhaps a wrong reading for *auṣṇiḥa*, = *uṣṇiḥiṇ*.

अम्रिक्कालिका *auṣṇya*, *am*, *n*. (fr. *uṣṇa*) or *auṣhmya*, *am*, *n*. (fr. *uṣhman*), heat, warmth; burning.

क

क 1. *ka*, the first consonant of the alphabet, and the first of the guttural letters, corresponding in sound to *k* in *keep* or *king*. — **क** *ka-kāra*, *as*, *m*. the letter or sound *ka*. — **क** *Kakāra-varga*, *as*, *m*. the guttural consonants collectively.

क 2. *ka*, *kas*, *kā*, *kim*, interrog. pron. (see *kim* and 2. *kad*, and cf. the following words in which the interrogative base *ka* appears, *katama*, *katara*, *kati*, *katham*, *kadā*, *karhi*, *kā*, &c.), who? which? what? In its declension *ka* follows the pronoun *tad* (Gram. 223) except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskrit; but the old form *kad* is found in the Veda.

The interrogative sentence introduced by *ka* is often terminated by *iti* (e. g. *kaśya sa putra iti kathayātām*, let it be said, 'whose son is he?'), but *iti* may be omitted and the sentence lose its direct interrogative character (e. g. *kaśya sa putro na jñāyate*, it is not known whose son he is). *Ka* with or without *as*, 'to be', may express 'how is it possible that?' 'what power have I, you, they, &c.?' (e. g. *ke mama dhanvino'nye*, what can the other archers do against me? *ke āvām paritrātum*, what power have we to rescue you?). *Ka* is often connected with a demonstrative pron. (e. g. *ko'yaṁ āyāti*, who comes here?) or with the potential (e. g. *ko Hariṇ ninda*, who will blame Hari?). *Ka* is sometimes repeated (e. g. *kaḥ ko'ira*, who is there? *kān kān*, whom? whom? i. e. which of them? cf. Gram. 53. a), and the repetition is often due to a kind of attraction (e. g. *keśhām kim sāttram adhyayanīyam*, which book is to be read by whom? Gram. 836. a). When *kim* is connected with the inst. c. of a noun or with the indecl. participle it may express 'what is gained by doing so, &c.?' (e. g. *nirujah kim auśhadhāḥ*, what is the use of medicine to the healthy? *kim vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *kim pauruṣaṇaḥ halvā sūptam*, what manliness is there in killing one asleep?).

Ka is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *svīd*, some of which serve merely to generalize the interrogation (e.g. *kim iva etad*, what can this be? *ka u śraṇat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nv ayaṃ*, who is this? *kim nu kāryam*, what is to be done? *ko vā devād anyah*, who possibly other than a god? *kasya svīd hridayam nāsti*, of what person is there no heart?).

Ka is occasionally used alone as an indefinite pronoun, especially in negative sentences (e.g. *na kasya ko vallubhaḥ*, no one is a favourite of any one; *nānyo jānāti kaḥ*, no one else knows; *katham sa ghātayati kam*, how does he kill any one? More usually, however, *ka* is only made indefinite when connected with the particles *ēa*, *ēana*, *ēid*, *vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e.g. *ye ke ēa*, any persons whatsoever; *yaśaiḥ kasya ēa devatāyāi*, to any deity whatsoever; *yāni kāni ēa mitrāṇi*, any friends whatsoever; *yat kiṇēa*, whatever). The particle *ēana*, being composed of *ēa* and *na*, properly gives a negative force to the pronoun (e.g. *yasmād Indrāiḥ rīte kiṇēana*, without which Indra there is nothing), but the negative sense is generally dropped (e.g. *kaśēana*, any one; *na kaśēana*, no one), and a relative is sometimes connected with it (e.g. *yat kiṇēana*, anything whatsoever). Examples of *ēid* with the interrogative are common; *vā* and *api* are not so common, but the latter is often found in classical Sanskrit (e.g. *kaśēid*, any one; *keḥid*, some; *na kaśēid*, no one; *na kiṇēid api*, nothing whatsoever; *yaḥ kaśēid*, any one whatsoever; *keḥid—keḥit*, some—others; *yasmin kasmīn vā dēse*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

Ka may sometimes be used, like 2. *kaḍ*, at the beginning of a compound. See *ka-pūya*, &c.

क 3. *ka*, *as*, *m*. the Who? the Inexplicable, the Unknown. By a forced and erroneous interpretation of the interrogative pronoun occurring in a hymn of the R̥g-veda (X. 121. *kasmaḥ devāya havishā vidhma*, what god shall we worship with oblations?) the word *ka* is applied as a name to any chief god or object of worship, as Prajāpati, Brahmā, Vishṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Dakṣa (a clever or dexterous man?); a knot, joint; the king of the birds; a prince in general; the body; time; wealth, property; sound; light, splendor.

क 4. *ka*, *am*, *n*. (also regarded as ind.), happiness, joy, pleasure; water; the head, hair; a head of hair. (Perhaps this word has arisen from a far-fetched etymology of the word *nāka*, 'pleasure,' i. e. *na-a-ka*, 'not-not-pleasure.')—*Ka-ja*, *ās*, *ā*, *am*, produced in or by water, watery, aquatic; (*am*), *n*. a lotus.—*Ka-ḍa*, *as*, *m*. 'giving water,' a cloud. *Kam*, ind. See 1. *kam*, s. v.

क 5. *ka*, a Taddhita affix much used in forming adjectives. It may also be added to nouns to express diminution, deterioration, or similarity (e.g. *putraka*, a little son; *aśvaka*, a bad horse or like a horse).

कंय *kaṃya*, *as*, *ā*, *am*, or *kaṃyū*, *us*, *us*, *u* (fr. 1. *kam*), happy, prosperous; according to other authorities also written *kaṃya* or *kaṃyu* or *kaṃva*.

कंबूल *kaṃvūla* or *kavūla*, *am*, *n*., N. of the eighth Yoga, = Arabic *قبول*.

कंश *kaṃśa*, *as*, *am*, *m*. *n*. = *kaṃśa*, *q. v*.

कंस् *kaṃs*, cl. 2. A. *kaṃste*, -*situm*, to go; to command; to destroy. See *kas*.

कंस *kaṃsa*, *as*, *am*, *m*. *n*. (said to be fr. rt. *kaś*), according to others fr. the last), a vessel made of metal, a drinking vessel, a cup, a goblet (a noun ending in *as* followed by *kaṃsa* in a compound does not change its final, e.g. *ayas-kaṃsa*, *payas-*

kaṃsa, &c.); a particular measure; a metal, tutanag or white copper, brass, bell-metal; cf. *kāṃsāsthī* and *kāṃśya*; (*us*), *m*., N. of a king of Mathurā, son of Ugra-sena and cousin of the Devakī who was mother of Kṛṣṇa, (Ugra-sena being brother of Devaka, who was father of Devakī.) He is usually called the uncle, but was really a cousin of Kṛṣṇa, and became his implacable enemy because it had been prophesied to him that he would be killed by a child of Devakī (Vish. Pur. p. 493); as the foe of the deity he is identified with the Asura Kālānemi; and, as he was ultimately slain by Kṛṣṇa, the latter receives epithets like *Kāṃsa-jit*, the conqueror of Kāṃsa, &c.; (*ā*), *f*. N. of a daughter of Ugra-sena and sister of Kāṃsa.—*Kāṃsa-kāra*, *as*, *ī*, *m*. *f*. a worker in pewter or white brass, a bell-founder, considered as an intermediate caste.—*Kāṃsa-jit*, *t*, *m*. an epithet of Kṛṣṇa, the conqueror of Kāṃsa.—*Kāṃsa-bauj*, *k*, *m*. a brazier or seller of brass vessels.—*Kāṃsa-badhā*, *as*, *m*. the slaying of Kṛṣṇa; title of a comedy of Śeṣha-Kṛṣṇa.—*Kāṃsa-mākṣhika*, *am*, *n*. a metallic substance in large grains, a sort of pyrites.—*Kāṃsa-yajña*, *as*, *m*. a particular sacrifice.—*Kāṃsa-vatī*, *f*. N. of a daughter of Ugra-sena and sister of Kāṃsa and Kāṃsā.—*Kāṃsa-han*, *ā*, *m*. an epithet of Kṛṣṇa, the destroyer of Kāṃsa.—*Kāṃsa-hanana*, *am*, *n*. the slaying of Kāṃsa.—*Kāṃsārāt* (*śa-ar*), *is*, or *kaṃsāri* (*śa-ari*), *is*, *m*. epithet of Kṛṣṇa, the enemy of Kāṃsa.—*Kāṃsāsthī* (*śa-as*), *i*, *n*. tutanag, white copper, any alloy of tin and copper.—*Kāṃsodbhavā* (*śa-ud*), *f*. a fragrant earth. *Kāṃsaka*, *am*, *n*. a mineral substance, a salt of iron used as an application to the eyes. *Kāṃsika*, *as*, *ī*, *am*, made of bell-metal &c. *Kāṃsiya*, *as*, *ā*, *am*, fit for or relating to a cup; (*am*), *n*. bell-metal.

कसार *kaṃ-sāra*, *as*, *ā*, *am*, Ved. (rice) the grain of which hardens in the centre.

कक *kak*, cl. 1. A. *kakate*, *śakake*, *kakī-tum*, to be unsteady; to be proud; to be thirsty; [cf. Lat. *vacillo* for *qvacillo*.]

ककजाकृत *kakajā-kṛta*, *as*, *ā*, *am*, Ved. mutilated, torn to pieces.

ककन्द *kakanda*, *as*, *m*. gold; N. of a king.

ककर *akara*, *as*, *m*., Ved. a kind of bird.

ककर्दु *kakardu*, *us*, *m*. (?), Ved. destruction of enemies.

ककाटिका *kakāṭikā*, *f*. Ved. a part of the back of the human head, (enumerated together with *mastishka*, *lalāṭa*, and *kapāla*.)

ककुञ्जल *kakuñjala*, *as*, *m*. the bird Cātaka; [cf. *kapūñjala*.]

ककुत्सल *kakutsala*, *as*, *m*., Ved. an expression of endearment applied to a child (?).

ककुद् *kakud*, *t*, *f*. a peak or summit (culmen); chief, head; any projecting corner; the hump on the shoulders of the Indian bull; a horn; an ensign or symbol of royalty, as the white parasol &c.; N. of a daughter of Dakṣa and wife of Dharma. (According to native grammarians *kakud* is the form which must be substituted for *kakuda* at the end of compounds, e.g. *tri-kakud*, three-peaked.)—*Kakut-stha*, *as*, *m*., N. of a grandson of Ikṣvāku and son of Saśāda, said to be so called because in a battle he stood on the hump of Indra, who had been changed into a bull; according to the Rāmāyaṇa he is a son of Bhagīratha.—*Kakud-mat* or *kakun-mat*, *ān*, *atī*, *at*, running high (as a wave); furnished with a hump; (*ān*), *m*. a mountain; a buffalo with a hump on his shoulders; N. of a medicinal plant; (*tī*), *f*. the hip and loins; N. of a metre; [cf. Lat. *caecumen* and *culmen* for *caeculmen*.]—*Kakudmī-kanyā*, *f*. a river ('mountain-daughter').—*Kakud-mīn*, *ī*, *ini*, *ī*, peaked, humped; (*mī*), *m*. a mountain; a buffalo with a hump on his shoulders; an epithet of Vishṇu;

N. of a prince of the Ānartas; (*ini*), *f*., N. of a river.—*Kakudruma*, *as*, *m*. (for *kakud-drumu*), N. of a jackal in the Pāṇicatānta.—*Kakud-vat*, *ān*, *m*. a buffalo with a hump on his shoulders; (*tī*), *f*., N. of the wife of Pradyumna.

Kakuda, *as*, *am*, *m*. *n*. the summit of a mountain; chief, pre-eminent; the hump on the shoulders of the Indian bull; a species of serpent; an ensign or symbol of royalty, as the white parasol, &c.—*Kakula-kātyāyana*, *as*, *m*., N. of a Brāhman who was a violent adversary of Śākya-muni.—*Kakulāksha* (*da-ak*), *as*, *m*., N. of a man.

ककुन्दर *kakundara*, *am*, *n*. the cavities of the loins; (*kakudmatī-dara*); cf. *kakudmatī* and *kakundara*.)

ककुम् *kakubh*, *p*, *f*. (connected with *kakud*), a peak or summit (cacumen); space, region or quarter, as east, west, &c.; N. of a metre of three Pādas consisting of eight, twelve, and eight syllables respectively, so called because the second Pāda exceeds the others by four syllables; unornamented hair or the hair hanging down as a tail; a wreath of Campaka flowers; splendor, beauty; a Śāstra or sacred treatise; a Rāgiṇī or personified mode of music; the personified quarter of the sky; a daughter of Dakṣa and wife of Dharma.

Kakubha, *as*, *ā*, *am*, Ved. excelling, distinguished; (*as*), *m*. a kind of goblin or evil spirit; the tree Terminalia Arjuna; a part of a lute called the belly, a wooden vessel covered with leather placed under its neck to render the sound deeper, or a crooked piece of wood at the end of the lute; one of the Rāgas or personified musical modes; N. of a man; N. of a mountain; (*ā*), *f*. space, region, quarter; one of the Rāgiṇīs or female personifications of music.—*Kakubhādani* (*bhā-ud*), *f*. 'food of the sky,' a kind of fragrance or perfume; [cf. *nalī*.]

Kakuha, *as*, *ā*, *am*, Ved. eminent, excelling others, excellent; (*as*), *m*., Ved. a part of a carriage, perhaps the seat.

ककरुक *kakeruka*, *as*, *m*. a worm in the stomach.

कक्क *kakk*, a various reading for *kakh*, *q. v*.

कक्कट *kakkaṭa*, *as*, *m*., Ved. a species of animal, perhaps a kind of bird.

ककुल *kakkula*, *as*, *m*., N. of a Bhikshu.

कक्कोल *kakkola*, *as*, *m*., N. of a plant bearing a berry, the inner part of which is a waxy and aromatic substance; (*am*), *n*. or *kakkolaka*, *am*, *n*. a perfume prepared from the berries of this plant.

कक्कुल *kakkvalla*, *as*, *m*. a patronymic of Guṇācandra.

कक्क *kakkh*, a various reading for *kakh*, *q. v*.

कक्कखट *kakkhaṭa*, *as*, *ā*, *am*, hard, solid; (*ī*), *f*. chalk.—*Kakkhaṭa-patraka*, *as*, *m*. the plant Corchorus Olitorius; (rope is made from its fibre.)

कक्ष *kaksha*, *as*, *m*. (said to be fr. rt. *kash*), a lurking or hiding-place; an inner recess, the interior of a forest; a forest of dead trees, a dry wood (the lair of wild beasts), grass, dry grass; a spreading creeper, a climbing plant; the armpit (as the most concealed part of the human body); the side or flank; the orbit of a planet or the circle anciently termed a deferent; sin; a buffalo; a gate; the Beleric Myrobalan or Terminalia Belerica; (*ā*), *f*. painful boils in the armpit, side, shoulder, &c.; an elephant's rope, the string round his neck, also his girth; a woman's girdle or zone; a surrounding wall, a wall; a place surrounded by walls; a court or court-yard; an enclosure; a secluded portion of an edifice; a private or inner chamber, the private apartment for women &c., a room in general; a particular part of a carriage;

resemblance, similarity; objection or reply in argument; emulation, rivalry, object of emulation; the jeweller's weight, the Retti; (*as, ā*), m. f. the end of the lower garment which, after the cloth is carried round the body, is brought up behind and tucked into the waistband; a border, lace; the scale or basin of a balance; (*am*), n. a star, a constellation (perhaps a wrong reading for *riksha*); (*ās*), m. pl., N. of a people. — *Kaksha-dhara, am*, n. the part of the body where the upper arm is connected with the shoulder, the shoulder-joint. — *Kaksha-pa, as*, m. one of the nine treasures of Kuvera; [cf. *kaśhapa*.] — *Kaksha-puṭa, as*, m. the armpit; title of a work on magic. — *Kaksha-rukā, f*, a fragrant grass, Cyprus. — *Kaksha-sāya, as*, m. a dog; [cf. *kakṣāṣāya*.] — *Kaksha-sena, as*, m., N. of a Rājāshi. — *Kaksha-stha, as, ā, am*, situated on the side, seated on the hip or flank. — *Kakshādhyāya* ('*śha-adh*'), *as*, m., N. of a part of a commentary by Bhūdhara on the Sūrya-siddhānta. — *Kakshāntura* ('*śha-an*'), *am*, n. the inner or private apartment. — *Kakshā-paṭa, as*, m. a cloth passed between the legs to cover the privities. — *Kakshā-puṭi, is*, m., N. of a physician; (wrong reading for *kakshaputī*?). — *Kakshāveśhaka, as*, m. (*kakshā + aveśhaka* fr. rt. *ikṣh* with *ava*), a guard of the inner or queen's apartments; keeper of a royal garden; a door-keeper; a poet; a debauchee; a player, a painter; warmth of feeling, strength of sentiment. — *Kakshī-kṛtā, as, ā, am*, assented, promised, (touching the armpit with the hand was perhaps a manner of affirming anything; cf. *urasi kṛi* under *uras*). — *Kakshotthā* ('*śha-ut*'), f. a fragrant grass, Cyprus.

Kakshaka, as, m., N. of a Nāga.

Kakshatu, us, m., N. of a plant.

Kakshāya, nom. A. *kakshāyate*, -*yitum*, to wait for any one in a hidden place, lie in ambush; to intend anything wicked.

Kakshivat, an, m. (fr. *kakshyā*), N. of a renowned Rishi, sometimes called Pajriya; he is the author of several hymns of the Rīg-veda, and is described in legends as a son of Uśij and Dīrgha-tamas; (*antas*), m. pl. the family or the descendants of Kakshivat.

Kaksheyu, us, m., N. of a son of Raudrāśva and Ghṛitāci.

Kakshya, as, ā, am, Ved. consisting of shrubs or dry grass; secret; (Sāy.) filling the girth, as a well-fed horse; (*ā*), f. the girth of an elephant or horse, consisting of rope or leather; a woman's girdle or zone; metaphorically the fingers (encircling the Soma cup); an upper garment, the border or lace of one; the enclosure of an edifice, i. e. either the wall &c. so enclosing it, or the court or chamber constituting the enclosure, the inner apartment of a palace; similarity; effort, exertion; a shrub yielding the black and red berry that serves as a jeweller's weight, the Retti or Gunja, Abrus Precatorius; (*am*), n. the cup or receptacle of a balance; a part of a carriage. — *Kakshya-pu, as, ā, am*, Ved. filling the girth (as a well-fed horse). — *Kakshyāvat, an, atī, at*, furnished with a girth. — *Kakshyāveśhaka, as*, m. = *kakshāveśhaka*, q. v. — *Kakshyā-stotra, am*, n., N. of a hymn by Divākara-vatsa.

कख *kakh*, cl. 1. P. *kakhati*, -*khitum*, to laugh, laugh at or deride; Caus. P. *kakhayati*, -*yitum*, to cause to laugh; [cf. Lat. *cachinnare*; Gr. *καχάζω, καγχαζω*.]

कख्या *kakhyā*, f. an enclosure, a division of a large building; (a wrong reading for *kakshyā*).

कग *kay*, cl. 1. P. *kagati*, -*gitum*, to act, perform.

कङ्क *kank*, cl. 1. A. *kankate*, -*kitum*, to go; [cf. Hib. *cicet*, 'walking'; *cicatr*, 'a way, a road'; Lith. *kankū*; *ifs-kankū*, 'to come to.']

कङ्क *kanka*, *as*, m. a heron (a bird of prey); a kind of mango; an epithet of Yama; N. of a king; a Vṛjishi; a son of Ugra-sena, a son of Sūra;

pl., N. of a people; a title of Yudhishtira (from his assuming the disguise of a Brāhman before king Virāṭa); a false or pretended Brāhman; a man of the second or military tribe (perhaps a man of that caste pretending to be a Brāhman); one of the eighteen divisions of the continent; the brother of Kaṇsa; (*ā*), f. a sort of sandal; scent of the lotus; N. of a daughter of Ugra-sena and sister of Kanka. — *Kanka-āt, t, t, t*, Ved. collected into a heap resembling a heron. — *Kanka-tuṇḍa, as*, m., N. of a Rakshas. — *Kanka-troṭa, as*, or *kanka-troṭi, is*, m. a kind of fish, commonly *kānkilā*; Esox *Kankilā*. — *Kanka-pattra, am*, n. a heron's feather fixed on an arrow; (*as, ā, am*), furnished with the feathers of a heron; (*as*), m. an arrow furnished with heron's feathers. — *Kankapatrin, ī, inī, i*, furnished with heron's feathers. — *Kanka-parvam, ā, m.*, N. of a serpent. — *Kanka-mālā, f*, a kind of musical instrument; beating time by clapping the hands. — *Kankamukha, as, ī, am*, shaped like a heron's mouth; (*as, am*), m. n. a pair of tongs, a sort of forceps. — *Kanka-śatru, us*, m. the plant *Desmodium Gangeticum*. — *Kanka-sāya, as*, m. a dog (sleeping like a heron).

कङ्कट *kankaṭa* or *kankaṭaka, as*, m. (said to be fr. rt. *kank*), mail, defensive armour; an iron hook to goad an elephant.

कङ्कटरी *kankatēri*, f. turmeric.

कङ्कण *kankaṇa, as, am*, m. n. (said to be fr. rt. *kāṇ*), a bracelet, an ornament of the wrist (used also as a weapon); a string or ribbon tied round the wrist; an ornament round the foot of an elephant; any ornament or trinket; a crest; (*i*), f. a small bell or tinkling ornament; an ornament furnished with bells; see *kinkinī*; [cf. Lith. *kankala-s*.] — *Kankaṇa-pura, am*, n., N. of a town, called from *Kankaṇa-varsha*. — *Kankaṇa-priya, as*, m., N. of a servant of Siva. — *Kankaṇa-bhūshaṇa, as, ā, am*, adorned with tinkling ornaments. — *Kankaṇa-maṇi, f*, the jewel in a bracelet. — *Kankaṇa-varsha, as*, m., N. of an alchemist; epithet of the king Kshemagupta.

Kankaṇin, ī, inī, i, ornamented with a bracelet.

Kankaṇikā, f, an ornament furnished with bells; a string tied round the wrist.

कङ्कत *kankata, as, ī, am*, m. f. n. or *kankatikā, f*, a comb, a hair-comb; (*as*), m. a tree; (according to Sāy.) a poisonous animal, a slightly venomous reptile (mentioned in a verse of Rīg-veda I. 191, used as a mystical spell against poison).

Kankatiya, ās, m. pl., N. of a family.

कङ्कर *kankara, as, ī, am*, vile, bad; (*am*), n. buttermilk mixed with water; a high number, = 100 nyūtas.

कङ्करोल *kankarola, as*, m. the plant *Alanium Hexapetalum*. See *nīkōlaka*.

कङ्कलोड्य *kankalodya, am*, n. a kind of drug, = *alkalodya*.

कङ्काल *kankāla, as, am*, m. n. a skeleton; [cf. Mod. Gr. *kankalon*.] — *Kankāla-ketu, us*, m., N. of a Dānava. — *Kankāla-bhairava-tantra, am*, n., N. of a Tantra. — *Kankālamālin, ī, m*, an epithet of Siva, whose necklace is formed of bones.

कङ्कालय *kankālaya* or *kalkālaya, as*, m., N. of an author.

कङ्कु *kanku, us*, m. = *kangu*, N. of a son of Ugra-sena and brother of Kaṇsa.

कङ्कुष *kankushtha, as*, m. a medicinal earth, described as of two colours, one of a silvery and one of a gold colour, or one of a light and one of a dark yellow.

कङ्कुष *kankūsha, (?)* Atharva-veda IX. 8, 2.

कङ्करु *kankeru, us*, m. a kind of crow.

कङ्कल *kankella, as*, m. the tree *Jonesia Aśoka*; a kind of pot-herb, *Chenopodium Esculentum*. *Kankalli, is*, m. *Jonesia Aśoka*.

कङ्कोल *kankola, as*, m. a king of the Nāgas; N. of the author of a hymn called Gaṇapatyārādhana.

कङ्क *kankha, am*, n. enjoyment, fruition; (perhaps a combination of *ka* and *kha*.)

कङ्गु *kangu, us*, f. or *kangunī, f*, a kind of Panic seed, *Panicum Italicum*; several varieties of it are cultivated and form articles of food for the poor. — *Kangunī-pattra, f*, a kind of grass, = *paryāndhā*.

कङ्गुल *kangula, as*, m. the hand; [cf. *angult*.]

कच *kaś, cl. 1. A. kaśate, śakaśe, kaśitum*, to bind; to shine; P. *kaśati*, to sound, cry; [cf. *kaśi*; cf. also Hib. *cacht*, 'a strait, a narrow place'; bonds, fetters.]

Kaśa, as, m. the hair (especially of the head); a cicatrix, a dry or healed sore, a scar; a binding, band; the hem of a garment; a cloud; N. of a son of Brīhaspati; N. of a place; (*ā*), f. a female elephant; beauty, brilliancy; [cf. *a-kaśa, ut-kaśa, &c.*] — *Kaśapa, as*, m. 'cloud-drinker,' grass; a leaf; (*am*), n. a vessel for vegetables; a leaf of a vegetable (?). — *Kaśa-pakṣha* or *kaśa-pāśa, as*, m. thick or ornamented hair. — *Kaśa-māla, as*, m. smoke; (perhaps a wrong reading for *khatamāla*?). — *Kaśa-ripu-phalā, f.*, N. of a tree; see *śamī*. — *Kaśa-hasta, as*, m. thick or ornamented hair, a beautiful head of hair. — *Kaśā-kaśi, ind.* hair against hair, pulling each other's hair. — *Kaśāḍṭṭa* ('*śa-aḍ*'), *as, ā, am*, having long or dishevelled hair. — *Kaśāmōda* ('*śa-ām*'), *am*, n. a fragrant ointment for the hair.

कचङ्गन *kaśangana, am*, n. a free market, a place of sale paying no duty or custom; [cf. *kaśāngana, angana*, and *angana*.]

कचङ्गल *kaśangala, am*, n. the ocean; N. of a region.

कचाकु *kaśaku, us, us, u*, ill-disposed, wicked; intolerable, difficult to be borne; difficult to be attained; (*us*), m. a snake.

कचादुर *kaśātura, as*, m. a gallinule. See *dātyūha*.

कचु *kaśu, us*, f. an esculent root, *Arum Colocasia* and other kinds, many of which are cultivated for food. See *kaśvī*.

कचेल *kaśela, am*, n. a string or cover containing and keeping together the leaves of a manuscript; (perhaps a various reading for *kāśana*.)

कचट *kaśaṭa, am*, n. an aquatic plant, = *jalyatppālī*.

कचर *kaśara* (*kaś-āra*), *as, ā, am*, dirty, foul; spoiled, spoiled by dirt; vile, wicked, bad; (*am*), n. buttermilk diluted with water; [cf. *kankara, kaśura, &c.*]

कचिद् *kaś-īd* (= *kaś-īd*). Secunder 2. *kaś*.

कच्छ *kaścha, as, am*, m. n. (in the first sense a Prākṛit form for *kaksha*; cf. *kaśchaṭikā*), the hem or end of a lower garment tucked into the girdle or waistband; (according to some m. f. n. in the next senses, according to others only m.) a bank or any ground bordering on water, as the margin of a river, lake, tank, &c.; a mound or causeway, watery soil, marshy ground, a marsh, a morass, low or flat land skirting mountains; N. of several places; (*ās*), m. pl. the people inhabiting them; (*as*), m. a part of a boat; a particular part of a tortoise; a tree, the timber of which is used for making furniture &c., *Cedrela Toona* or common Tūn; another tree, *Libiscus Populnoides*; (*ā*), f. a cricket; the plant *Lycopodium Imbricatum*; see *vārākū*. — *Kaścha-*

deśa, as, m., N. of a place. — *Kačcha-pa*, as, m. a turtle, a tortoise (as inhabiting marshy places); a tumour on the palate; an apparatus used in the distillation of spirituous liquor, a flat kind of still; an attitude in wrestling; the tree *Cedrela Toona*; one of the nine nidhis or treasures of Kuvera; N. of a Nāga; a son of Viśvā-mitra; N. of a country; (i), f. a female tortoise or a small species of tortoise; a cutaneous disease, wart or blotch; a kind of lute, also the lute of Sarasvatī (so named from being similar in shape to the tortoise). — *Kačcha-pa-deśa*, as, m., N. of a place. — *Kačcha-bhū*, ūs, f. marshy ground, a swamp, a morass. — *Kačcha-rukhā*, f. a kind of grass, *Dūrva*, *Agrostis* *Lincariss*, *Panicum* *Dactylon*. — *Kačcha-vihāra*, as, m., N. of a marshy region. — *Kačchānta* (°cha-an°), as, m., the border of a lake or stream. — *Kačcheśvara* (°cha-iś°), as, m., N. of a town.

Kačchāṭikā or *kačchāṭikā* or *kačchāṭī*, f. the end or hem of a lower garment or cloth gathered up behind and tucked into the waistband.

Kačchapikā, f. a pimple, a blotch or wart; a wart accompanying gonorrhoea.

Kačchara, ās, m. pl. N. of a people.

Kačchoṭikā, f. = *kačchāṭikā*, q. v.

कच्छिय *kačchiya*, ās, m. pl., N. of a people; (various readings have *kaksha* and *kačcha*.)

कच्छु *kačchu*, us, or *kačchū*, ūs, f. (said to be fr. rt. *kash*), itch, formation of watery pustules on the hands &c., scab. (The form *kačchū* is the older and more correct form.) — *Kačchu-ghnī*, f. the plant *Trichosanthes Diocaea*; another plant, = *hapuyābheda*. — *Kačchū-matī*, f. the plant *Carpopogon Pruriens*, said to cause itching on being applied to the skin.

Kačchura, as, ā, am, scabby, itchy; unchaste, libidinous; (ā), f. the plant *Alhagi Maurorum*; a species of *Curcuma*; the plant *Carpopogon Pruriens*.

Kačchora, am, n. a kind of *Curcuma*.

कचु *kačvī*, f. a plant with an esculent root (*Arum Colocasia*) cultivated for food.

कज *kaj*, cl. 1. P. *kajati*, -jitum, to be happy; to be confused with joy, pride or sorrow; to grow, (in the last sense a Sāutra root.)

कज *ka-ja*. See under 4. *ka*.

कजिङ्ग *kajinga*, ās, m. pl., N. of a people.

कज्जल *kajjala*, as, m. (in the first sense from *kaḍ-jala*), a cloud; (am), n. lampblack, considered as a collyrium and applied to the eyelashes or eyelids medicinally or as an ornament, also sulphuret of lead or antimony so used; (ā, ī), f. the fish *Cyprinus Atratus*, or any kind peculiar to stagnant waters, whence the name; (ī), f. sulphuret of mercury, Æthiops mineral; ink. — *Kajjala-dhvaja*, as, m. a lamp. — *Kajjala-roḍaka*, as, am, m. n. the wooden stand or tripod on which a lamp is placed, a candlestick. — *Kajjali-tirtha*, am, n., N. of a Tirtha.

Kajjalita, as, ā, am, covered with lampblack or with a collyrium prepared from it.

कज्जल *kajjala*, am, n. lampblack, especially considered as an application to the eyes; [cf. *kajjala*.]

कञ्च *kañc*, cl. 1. A. *kañcate*, *čakañce*, *kañcītum*, to bind; to shine; [cf. *kač* and *kāñc*.]

कञ्चट *kañcaṭa*, as, m. the aquatic plant *Commelina Salicifolia* and *C. Bengalensis*.

Kañcaṭa, as, m. the plant *Commelina Bengalensis*.

कञ्चार *kañcāra*, as, m. the sun.

कञ्चिका *kañcikā*, f. a small boil; the branch of a bamboo.

कञ्चुक *kañcuka*, as, m. (fr. rt. *kañc*?), a dress fitting close to the upper part of the body; armour, mail; a bodice, jacket; the skin of a snake; cloth, clothes; a kind of drawers or short breeches; a strap

of leather; the cast-off skin of a snake; (ī), f., N. of a plant.

Kañcūkūlu, us, m. a snake.

Kañcūkītu, as, ā, am, furnished with armour or mail.

Kañcūkin, ī, inī, ī, furnished with armour or mail; (ī), m. an attendant on or overseer of the women's apartments, a chamberlain; a libidinous man, a debauchee, one addicted to women; a serpent; N. of several plants, *Agallochum*, barley, *Ciccr Arietinum*. — *Kañcūkī-reḍuka*, au, m. du. the chamberlain and the forester.

Kañcūlikā, f. a bodice or jacket.

Kañcūla, as, am, m. n. an article of female dress, perhaps a bodice.

कन *kañ-ja*, as, m. (fr. *kañ* = head), the hair; (fr. *kañ* = water), an epithet of *Brahmā*; (am), n. a lotus; the *Amṛita* or food of the immortals; (as, ā, am), produced in or from water; (in composition *kañja* may follow or precede the term compounded with it, e.g. *kañja-valana* or *valana-kañja*, a lotus-face). — *Kañja-ja*, as, m. an epithet of *Brahmā* (born from a lotus). — *Kañja-nābha*, as, m. an epithet of *Viṣṇu*.

कनक *kañjaka*, as, m. a kind of bird, *Gracula Religiosa*.

Kañjana, as, m. the bird *Gracula Religiosa*, the bird of *Kandarpa*; N. of *Kandarpa*, the deity of love.

Kañjala, as, m., N. of the bird *Gracula Religiosa*.

कनर *kañjara*, as, m. the belly; an elephant; the sun; an epithet of *Brahmā*.

Kañjāra, as, m. (said to be fr. rt. *kaj*), a peacock; the belly; an elephant; a Muni or holy sage, an hermit; the sun; an epithet of *Brahmā*; also = *vyajjana* (?).

कन्या *kañjāna*, as or am, m. or n. (?), N. of a place.

कञ्जिका *kañjikā*, f. the plant *Siphonanthus Indica*.

कट 1. *kaṭ* or *kaṇṭ*, cl. 1. P. *kaṭati* or *kaṇṭati*, -ṭitum, to go.

कट 2. *kaṭ*, cl. 1. P. *kaṭati*, *čakūta*, *kaṭitum*, to rain; surround; to encompass, to cover or screen.

Kaṭa, as, m. a twist of straw or grass, a straw mat; a screen of straw; the hip; the hollow above the hip or the loins; the hip and loins; the temples of an elephant; a particular throw of the dice in hazard; (at the end of some compounds) much, excessive (but in the words *avakaṭa*, *utkaṭa*, *prakaṭa*, and *sarkaṭa* considered as an affix); N. of a Rakshas; a corpse; a hearse, a bier, a bed &c. used for conveying a dead body; a place where dead bodies are burnt or buried, a place of sepulture; a time or season; excess, superabundance; the plant *Saccharum Sara*; an annual plant; grass; a thin piece of wood, a plank; (am), n. (considered as an affix at the end of compounds), dust of flowers; (ī), f. long pepper; (as, ī, am), an agent in any action. — *Kaṭa-khāḍaka*, as, ā, am, eating much, one who eats voraciously; (as), m. a jackal; a crow; a glass vessel, a tumbler or bowl. — *Kaṭa-ghoṣa*, as, m., N. of a region in the east of India. — *Kaṭa-nagara*, N. of a place in the East. — *Kaṭa-pallikūcikā*, f. a straw hut (?). — *Kaṭa-paṭala*, N. of a place in the East. — *Kaṭa-pūṭana*, as, m. a kind of demon (a Kshatriya not performing his duties is born after his death as such a goblin); a kind of Preta or inhabitant of the lower regions; see *pūṭana* and *andhapūṭana*. — *Kaṭa-prū*, ūs, m. a worm; one who gambles or plays with dice; an epithet of *Śiva* or *Mahādeva*; a Rakshas, an imp or goblin; a kind of demi-god, one of the class of *Vidyādhara*s. — *Kaṭa-protha*, as, m. the buttocks. — *Kaṭa-bhanga*, as, m. gleaming, plucking or gathering corn with the hands; the destruction of a prince; royal misfortune, as deposeure, defeat, &c. — *Kaṭa-bhī*, f., N. of several plants, *Cardiospermum Halicacabum* (an annual plant);

Clitoria Ternatea = *aparājītā*; N. of a tree. — *Kaṭa-mālinī*, f. wine or any vinous liquor. — *Kaṭam-bhara*, as, m. the plant *Bignonia Indica*; another plant, = *kaṭabhī*; (ā), f. several plants, *Pæderia Fetida*; a medicinal plant, *Kaṭuki*; a sort of cucumber, *Cucumis Madraspatanus*; *Berhavia Diffusa*, *Aletris Hyacinthoides*; hog-weed; a female elephant; red arsenic. — *Kaṭa-vraṇa*, as, m. 'wounding in the hips,' a N. of *Bhima-sena*. — *Kaṭa-śarkarā*, f. a fragment of a mat broken off, or of straw; the plant *Guilandina Bonducella*; [cf. *kaṭa-karajū*.] — *Kaṭa-ṣṭhala*, am, n. the hip and loins, an elephant's temples. — *Kaṭāksha* (°ta-aḥ°), as, m. a glance or side look, a leer. — *Kaṭāksha-kshetra*, N. of a place. — *Kaṭāksha-muṣṭha*, as, ā, am, caught by a glance. — *Kaṭāksha-viśikha*, as, m. an arrow-like look of love. — *Kaṭākshāveckshaya* (°sha-av°), am, n. casting lewd or amorous glances, ogling. — *Kaṭāgnī* (°ta-ag°), is, m. a fire kept up with dry grass or straw; the straw placed round a criminal who is to be burnt.

Kaṭuka, as, am, m. n. a string; a ring placed as an ornament upon an elephant's tusk; a bracelet of gold or of shell &c.; a zone; the link of a chain; a mat; the side or ridge of a hill or mountain; table land; a circle, a wheel, an army, a camp; a royal metropolis, a city or town, a village, a house or dwelling; N. of the capital of *Orissa* (*Cuttack*); sea-salt.

Kaṭukin, ī, m. a mountain.

Kaṭasi, f. a cemetery.

Kaṭāyana, am, n. the plant *Andropogon Muricatus*.

Kaṭī, is, f. the hip. See below.

Kaṭin, ī, inī, ī, matted, screened; having handsome loins &c.; (ī), m. an elephant.

कटक *kaṭaka*. See above

कटक *kaṭakaṭa*, as, m. an epithet of *Śiva*. See *kaṭankaṭa*.

कटकटा *kaṭakaṭā*, an onomatopoeic word supposed to represent the noise of rubbing together. *Kaṭakaṭāpaya*, nom. P. *kaṭakaṭāpayati*, -gitum, to rub together, utter a creaking or grating noise.

कटकोल *kaṭakola*, as, m. a spitting-vessel.

कटकुट *kaṭankaṭa*, as, m. an epithet of *Śiva* or *Gaṇeśa*; [cf. *kaṭakaṭa*, *kaṭātanka*.]

कटकुटेरो *kaṭankaṭerī*, f. turmeric; yellow saunders; [cf. *dāru-haridrā*.]

कटन *kaṭana*, am, n. roof or thatch of a house.

कटम्ब *kaṭamba*, as, m. (said to be fr. rt. 2. *kaṭ*), a kind of musical instrument; an arrow.

कटम्बरा *kaṭambarā*, f. a medicinal plant. See *kaṭu-rohiṇī*.

कटाकु *kaṭāku*, us, m. a bird.

कटाक्ष *kaṭāksha*. See under *kaṭa* above.

कटाटङ्क *kaṭātanka*, as, m. an epithet of *Śiva*. See *kaṭankaṭa*.

कटार *kaṭāra*, as, m. a libidinous man, a lecher.

कटाह *kaṭāha*, as, m. (according to the Schol. m. f. n.), a frying-pan, a boiler or a frying-vessel of a semispheroidal shape and with handles; a shallow boiler for oil or butter; a turtle's shell; a well; a winnowing basket; a hill of earth; hell, the infernal regions; a young female buffalo whose horns are just appearing; a dvīpa or division of the known continent, so called, (perhaps the *Katai* of the *Muham-medans* or *China*.)

Kaṭāhaka, am, n. a pan, a pot.

कटि *kaṭī*, is, or *kaṭī*, f. (fr. rt. 2. *kaṭ*?), the hip; the buttocks; an elephant's cheek; (ī), f. long pepper. — *Kaṭī-kushtha*, am, n. leprosy of the hip. — *Kaṭī-kūpa*, as, m. the hollow above the hip, the loins. — *Kaṭī-taṭa*, am, n. the loins, the hip. — *Kaṭī-tra*, am, n. anything to protect the hips; a cloth tied

round the loins; a zone; an ornament of small bells worn round the loins; armour for the hip or loins.

—*Kaṭi-deśa*, *as*, *m*. the loins. —*Kaṭi-protha* or *kaṭi-protha*, *as*, *m*. the buttocks; [cf. *kaṭa-protha*.] —*Kaṭi-mālikā*, *f*. a woman's zone. —*Kaṭi-rohaka*, *as*, *m*. the rider of an elephant who sits upon the hinder parts of the elephant, as distinct from the driver or the person sitting upon the loins. —*Kaṭi-srīhaka*, *as*, *m*. the hip (as projecting like a head); the hip and loins or the hollow above the hip. —*Kaṭi-srīṅkhala*, *f*. a girdle of small bells. —*Kaṭi-sūtra*, *am*, *n*. a female zone or waistband.

Kaṭikā, *f*. the hip.

—*Kaṭira*, *as*, *am*, *m*. n. the cavity of the loins or the iliac region; (*as*), *m*. Mons Veneris; a cave; (*am*), *n*. a hip.

Kaṭiraka, *am*, *n*. the posteriors.

कटिल्लक *kaṭillaka*, *as*, *m*. a species of the balsam apple, *Momordica Charantia*; [cf. *kaṭhillaka*.]

कटीतल *kaṭitala*, *as*, *m*. a crooked sword; a sabre or scymitar; [cf. *kaṭitula*.]

कटु *kaṭu*, *us*, *us* or *vi*, *u* (said to be fr. rt. *kaṭ*), pungent, acrid, sharp (one of the six kinds of flavour); pungent, stimulating (smell); strong-scented, ill-smelling; bitter, caustic (words); displeasing, disagreeable; fierce, impetuous, hot; envious; (*us*), *m*. pungency, acerbity (as a flavour); the plants *Michelia Champaca*, *Trichosanthes Dioeca*, *camphor*, &c.; (*us*), *f*. various plants, = *kaṭu-rohiṇi*, a medicinal plant; *Sinapis Ramosa*; (*vi*), *f*. N. of a plant; (*u*), *n*. an improper action, an act which ought not to have been done; blaming, reviling, scandal. — *Kaṭu-kandu*, *as*, *am*, *m*. n. ginger, the fresh root or the plant; garlic; the plant *Hyperanthera Moringa*. — *Kaṭu-karanja*, *as*, *m*. the plant *Guilandina Bonducella*. — *Kaṭu-kita* or *kaṭukitaka*, *as*, *m*. a gnat or mosquito. — *Kaṭu-kvāṇa*, *as*, *m*. a species of chicken, *Parra Jacana* or *Gaensis* (making a sharp or piercing noise). — *Kaṭu-granthi*, *i*, *n*. dried ginger; the root of long pepper. — *Kaṭu-ṭatūrjātaka*, *am*, *n*. an aggregate of four acid substances, as of cardamoms, the bark and leaves of *Laurus Cassia* and of black pepper. — *Kaṭu-ṭhāda*, *as*, *m*, *n*. of a tree with pungent leaves; [cf. *tagara*.] — *Kaṭu-ja*, *as*, *ā*, *am*, prepared from acid substances, as a kind of drink. — *Kaṭu-tikkita*, *as*, *m*. the plants *Gentiana Cheryta* and *Cannabis Sativa*; (*ā*), *f*. N. of a plant. — *Kaṭu-tundikā* and *kaṭu-tundi*, *f*. N. of a plant, = *tikta-tundi*, commonly *kaṭutarāi*. — *Kaṭu-tumbi*, *f*. a kind of bitter gourd. — *Kaṭu-traya*, *am*, *n*. the aggregate of three black substances or spices, ginger, black and long pepper. — *Kaṭu-dalā*, *f*. N. of a plant, = *karkuṭi*. — *Kaṭu-nishplāva*, *as*, *m*. grain not inundated. — *Kaṭu-pattra*, *as*, *m*. the medicinal plant *Oldenlandia Biflora*, and of another plant *Sitārjaka*. — *Kaṭu-patirikā*, *f*. N. of a tree, = *kārī*. — *Kaṭu-padra*, *N*. of a place. — *Kaṭu-pāka*, *as*, *ā*, *am*, or *kaṭu-pākin*, *i*, *inā*, *i*, producing acrid humors in digestion. — *Kaṭu-phala*, *as*, *m*. a sort of cucumber, *Trichosanthes Dioeca*. — *Kaṭu-badārī*, *f*. N. of a plant and of a village called from this plant. — *Kaṭu-bhanga*, *as*, *m*. dried ginger. — *Kaṭu-bhadra*, *am*, *n*. dried ginger, or ginger in general. — *Kaṭu-maṇjariṭkā*, *f*. the plant *Achyranthes Aspera*. — *Kaṭu-moda*, *am*, *n*. a certain perfume. — *Kaṭu-rava*, *as*, *m*. a frog. — *Kaṭu-rohiṇi*, *f*. the medicinal plant *Helleborus Niger*. — *Kaṭu-vārtāki*, *f*. a variety of *Solanum*. — *Kaṭu-vipāka*, *as*, *ā*, *am*, producing acrid humors in digestion. — *Kaṭu-vijā*, *f*. long pepper. — *Kaṭu-srīngala*, *am*, *n*. N. of a vegetable. — *Kaṭu-sucha*, *as*, *m*. the mustard-seed plant, *Sinapis Dichotoma*. — *Kaṭutaka* (*tu-ut*), *as*, *m*. ginger. — *Kaṭut-kafaka*, *am*, *n*. dry ginger. — *Kaṭuphala*, *as*, *m*. (for *kaṭu-ph*), a small tree found in the north-west of Hindūstan, the bark and seeds of which are used in medicine, and as aromatics; the fruit also is eaten; the common name is *Kāyaphal*; (*ā*), *f*. N. of several plants, as of *Gmelina Arborea* and different kinds of

Solanum, = *devadālī* and *mrigervāru*. — *Kaṭu-anga*, *as*, *m*. the tree *Calosanthos Indica*; an epithet of *Dilipa*.

Kaṭuka, *as*, *ā*, *am*, sharp, pungent, bitter, fierce, impetuous, hot; (*as*), *m*. pungency, acerbity; N. of several plants, *Trichosanthes Dioeca*, a fragrant kind of grass; gigantic swallow wort, *Calotropis Gigantea*; a plant the bark and seed of which have an acrid and bitter taste, and are used in medicine for worms, dysentery, &c., *Wrightia Antidysenterica*; *Sinapis Dichotoma* or *Ramosa*; N. of a man; (*ā*), *f*. N. of several plants, = *kaṭvi* and *kaṭu-rohiṇi*; *Areca Fautel* or *Catechu*; *Ruellia Longifolia*; (*i*), *f*. = *kaṭu-rohiṇi*; (*am*), *n*. pungency, acerbity (at the end of compounds in a bad sense, e. g. *dadhi-kaṭukam*, bad coagulated milk); a compound of pungent substances, as black pepper, long pepper, dry ginger. — *Kaṭuka-traya*, *am*, *n*. an aggregate of three pungent substances, as black pepper, long pepper, and ginger. — *Kaṭuka-tva*, *am*, *n*. pungency. — *Kaṭuka-phala*, *am*, *n*. N. of a perfume prepared from the berries of the plant *Kakkola*. — *Kaṭuka-bhakhshin*, *i*, *m*, *N*. of a man. — *Kaṭuka-rohiṇi*, *f*. = *kaṭu-rohiṇi*. — *Kaṭuka-vallī*, *f*. = *kaṭvi*. — *Kaṭukālābu* (*ka-al*), *us*, *m*. a kind of bitter gourd, *Trichosanthes Dioeca*.

कटुकता *kaṭunkatā*, *f*. rough manners.

कटुर *kaṭura*, *am*, *n*. buttermilk mixed with water, = *talra*; [cf. *kankara*, *kaṭāra*, *kaṭvara*, *kaḍara*, *kaḍvara*.]

कटरकग्राम *kaṭeraka-grāma*, *as*, *m*, *N*. of a village.

कटोदक *kaṭodaka*, *am*, *n*. (fr. *kaṭa* = *karta* = *garta*? and *udaka*), water for a funeral libation, a funeral rite.

कटोरा *kaṭorā*, *f*. a shallow cup.

कटोल *kaṭola*, *as*, *m*. (said to be fr. rt. *kaṭ*), a pungent flavour; a man of an inferior and degraded tribe, a *Caṇḍāla*, a *Pariah*, &c.; (*as*, *ā*, *am*), pungent. — *Kaṭola-viṇā*, *f*. a kind of lute played by the common people or *Caṇḍālas*.

कट्टार *kaṭṭāra*, *as*, *m*. a weapon, a dagger.

कट्टर *kaṭṭara*, *as*, *ā*, *am*, despised; (*am*), *n*. the skim or whey of curds; buttermilk with water; a sauce, condiment; [cf. *kankara*, *kaṭāra*, *kaṭura*, *kaḍara*, *kaḍvara*.]

कटुङ्ग *kaṭvāṅga*, a wrong reading for *kaṭvāṅga*, *q. v*.

कठ *kaṭh*, *cl*. 1. *P*. *kaṭhati*, -*ṭhitum*, to live in distress.

कठ *kaṭha*, *as*, *m*, *N*. of a sage, a pupil of *Vaiśampāyana* and founder of a branch of the *Yajurveda*, called after him; a *Brāhman*; a note or simple sound; (*as*), *m*. pl. the followers or pupils of *Kaṭha*; (*i*), *f*. a female follower of *Kaṭha*; the wife of a *Brāhman*. — *Kaṭha-kālāpāṭh*, the schools of *Kaṭha* and *Kālāpin*. — *Kaṭha-kauṭhūmāḥ*, the schools of *Kaṭha* and *Kuthumin*. — *Kaṭha-dhūrta*, *as*, *m*. a *Brāhman* skilled in the *Kaṭha* branch of the *Yajurveda*. — *Kaṭha-vallī* or *kaṭhavallī-upanishad*, *t*, or *kaṭha-sruti*, *is*, or *kaṭhupanishad* (*ṭha-up*), *t*, *f*. N. of an *Upanishad* consisting of two *Adhyāyas* of three *Vallī* each. — *Kaṭha-sākhā*, *f*. a branch of the *Yajurveda*; also of the *Rig-veda* (?). — *Kaṭha-sātha*, *as*, *m*, *N*. of a man; *Kāṭhasāṭhin*, *inas*, *m*. pl. N. of a school. — *Kaṭha-srotriya*, *as*, *m*. a *Brāhman* who has studied the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhādhyāpaka* (*ṭha-adh*), *as*, *m*. a teacher of the *Kaṭha* branch of the *Yajurveda*. — *Kaṭhupanishad-bhāṣhya* (*ṭhā*), *f*. a commentary by *Anantānanda* on a *Kaṭhupanishadbhāṣhya*. — *Kaṭhupanishadbhāṣhyatikā-vivaraṇa*, *am*, *n*. a commentary by *Vyāsārthita* on the last.

कठमदै *kaṭhamarda*, *as*, *m*. an epithet of *Siva*; (fr. *kaṭha*, distress? *marā*, dissipating.)

कठर *kaṭhara*, *as*, *ā*, *am*, hard; [cf. *kaṭhina* and *kaṭhōra*.]

कठल्य *kaṭhalya* or *kaṭhalla*, *as* or *am*, *m*. or *n*. (?), gravel.

कठाकु *kaṭhāku*, *us*, *m*. (said to be fr. rt. *kaṭh*), a bird (or more probably a particular bird).

कठाहक *kaṭhāhaka*, *as*, *m*. a gallinule. See *dātyūha*.

कठिका *kaṭhikā*, *f*. chalk; the plant commonly called *Tulasi*; [cf. *kaṭhīni* and *kaṭhīnjara*.]

कठिन्नर *kaṭhīnjara*, *as*, *m*. the tree *Ocyrum Sanctum*, commonly *Tulasi*.

कठिन *kaṭhina*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, stiff (opposed to *mridu*); inflexible; violent, as pain; (*as*), *m*. a thicket; (*ā*), *f*. crystallized sugar, a sweetmeat made with refined sugar; (*i*), *f*. chalk; (*am*), *n*. an earthen vessel for cooking (according to some also *f*.); [cf. Lat. *catinum*; Gr. *κόφινος*.] — *Kaṭhina-tā*, *f*. or *kaṭhina-tva*, *am*, *n*. hardness, firmness; severity; difficulty, obscurity. — *Kaṭhina-prishtha* or *kaṭhina-prishthaka*, *as*, *m*. a tortoise. — *Kaṭhina-hridāya* or *kaṭhina-ṭitta*, *as*, *ā*, *am*, hard-hearted, cruel, unkind. — *Kaṭhīnāntah-karaṇa* (*na-an*), *as*, *ā*, *am*, harsh, cruel, severe. — *Kaṭhīnikā*, *f*. chalk.

Kaṭhīni-bhūta, *as*, *ā*, *am*, hardened, indurated.

कठिल *kaṭhilla*, *as*, *m*. the plant *Momordica Charantia*.

Kaṭhillaka, *as*, *m*. the plant *Momordica Charantia*; *Ocyrum Sanctum* [cf. *kaṭhīnjara*]; *Boerhavia Diffusa*.

कठेर *kaṭhera*, *as*, *m*. (said to be fr. rt. *kaṭh*), a needy or distressed man, a pauper.

कठेरणि *kaṭheraṇi*, *is*, *m*, *N*. of a man; (*ayas*), *m*. pl. the descendants of this man.

कठेरु *kaṭheru*, *us*, *m*, *N*. of *Kuvera* (?).

कठोर *kaṭhōra*, *as*, *ā*, *am* (said to be fr. rt. *kaṭh*), hard, solid, stiff; offering resistance; sharp, piercing; severe, cruel, hard-hearted; full, complete, full-grown; full (as the moon); [cf. *kaṭhina*.] — *Kaṭhōra-giri-māhātmya*, *am*, *n*. a portion of the *Brahmāṇḍa-Purāṇa*. — *Kaṭhōra-tā*, *f*. or *kaṭhōra-tva*, *am*, *n*. hardness, firmness; severity, rigour.

Kaṭhōra, *as*, *ā*, *am*, resisting, hard, &c., = *kaṭhōra*.

कड *kaḍ*, *cl*. 1. *P*. *kaḍati*, -*ḍitum*, to be confused or disturbed by pleasure or pain, to be elated or intoxicated; *cl*. 6. *P*. *kaḍati*, to consume; *cl*. 10. *P*. *kāḍayati*, -*yitum*, to break off a part, to tear, to separate or detach; to remove the chaff or husk of grain &c.; to preserve; [cf. *kaṇḍ*.]

Kaḍa, *as*, *ā*, *am* (said to be fr. preceding), dumb, hoarse; ignorant, stupid; [cf. *jaḍa*.] — *Kaḍan-kara* or *kaḍan-gara*, *as*, *m*. straw, the stalks of various sorts of pulse &c. (rendering hoarse). — *Kaḍankariya* or *kaḍankariya*, *as*, *ā*, *am*, to be fed with straw.

कडक *kaḍaka*, *am*, *n*. sea-salt obtained by evaporation.

कडङ्ग *kaḍaṅga*, *as*, *m*. (fr. rt. *kaḍ*?), a spirituous liquor, a kind of rum.

कडल *kaḍatra*, *am*, *n*. (said to be fr. rt. *gaḍ*), a kind of vessel or receptacle. See *kalatra*.

कडन्दिका *kaḍandikā*, *f*. science, = *kalan-dikā*, *kalinidikā*.

कडम्ब *kaḍamba*, *as*, *m*. (said to be fr. rt. *kaḍ*), the end or point; the stalk of a pot-herb; (*i*), *f*. the pot-herb *Convolvulus Repens*. See *kalamba*.

कडार *kaḍāra*, *as*, *i*, *am* (said to be fr. rt. *gaḍ*), tawny; (*as*), *m*. tawny (the colour); a servant.

कडितुल kaḍitula, as, m. a sword, a scymitar, a sacrificial knife; [cf. kaṭi-tala.]

कड़ kaḍḍ, cl. 1. P. kaḍḍati, -ḍitum, to be hard, rough; to be harsh or severe.

करा kaṛ, cl. 1. P. kaṛati, ḥakāya, kaṇishyati, akāṇit or akāṇit, kaṇitum, to become small; to sound, cry as in distress; to go or approach; Caus. kṛṇayati, -yitum, aor. akṛṇat and akṛṇat, to sigh, sound; cl. 10. P. kṛṇayati, -yitum, to wink; to close the eye with the lids or lashes.

Kaṇita, am, n. crying out with pain.

करा kaṛa, as, m. (said to be fr. rt. kaṇ; according to others related to kaṇā, kaṇishṭha, kaṇiyas, kanyā, in all of which the notion of smallness prevails), a grain, a single seed; a grain or particle of dust; flake (of snow); a drop of water; a spark of fire, the spark or facet of a gem; an ear of corn; an atom, a minute particle; small, minute; (ā), f. a kind of fly, commonly kumārāpōkā; long pepper; cummin seed; (ī), f. a drop, an atom; the plant Premna Spinosa or Longifolia; a kind of corn; see kaṇikā. — **Kaṇa-guggulu**, us, m., N. of a plant; [cf. gaudharāja, svarṇakarna, and others.] — **Kaṇa-jira**, as, m. a white kind of cummin seed. — **Kaṇa-jiraka**, am, n. small cummin seed. — **Kaṇa-bhaksha**, as, m. 'eating atoms or grains' (?), i.e. living on minute particles of food; a nickname of the philosopher Kaṇāda. — **Kaṇa-bhakshaka**, as, m. a kind of bird; [cf. bhārīta, śyāmadātaka, śaīśira.] — **Kaṇa-bhakshana**, am, n. the eating of grains. — **Kaṇa-bhuj**, k, m. nickname of Kaṇāda; see kaṇa-bhaksha. — **Kaṇa-lābha**, as, m. a whirlpool. — **Kaṇa-sas**, ind. in small parts, in minute particles. — **Kaṇanna** ('na-an'), as, ā, am, one whose food consists of grains. — **Kaṇanna-tā**, f. the state of one who is made to feed on grains (of rice).

Kaṇika, as, m. a grain, an ear of corn; the meal of parched wheat, the heart of wheat (commonly suji or semoule); a small particle, as a crystal &c.; an enemy; N. of a purificatory ceremony, viz. whirling round lamps at sacrificial rites [cf. nīrājana]; N. of a minister of king Dhṛita-rāshṭra; (ā), f. a drop, an atom, a small particle; small, minute; the plant Premna Spinosa or Longifolia; a kind of corn or rice.

Kaṇīśa, as, am, m. n. an ear or spike of corn.

Kaṇishṭha, as, ā, am [cf. kaṇishṭha], the smallest, the most minute.

Kaṇika, as, ā, am, small, diminutive.

Kaṇiyas, ān, asī, as, very small; young, younger; [cf. kaniyas.]

कराप kaṇapa, as, m. a kind of spear or lance; (various readings have kaṇaya and kanaya.)

कराभ kaṇabha, as, m. a kind of fly with a sting; [cf. kaṇā.]

कराटीन kaṇāṭina or kaṇāṭira or kaṇāṭiraka, as, m. a wagtail.

कराद kaṇāda, as, m., N. of a celebrated sage, considered as the author of the Vaiśeṣika philosophy, a branch of the Nyāya. He is also called Kāśyapa, and considered as a Devarshi; the nicknames kaṇa-bhaksha and kaṇa-bhuj refer to the etymology of this name kaṇa-ada, 'eating atoms or grains'; a goldsmith; [cf. kaḍāda.]

कणित kaṇita. See under kaṇ.

कणीच kaṇīci, is, and kaṇīci, f. a sound; a tree (pallavin); a creeper in flower; the plant Abrus Precatorius; a cart; [cf. kaṇīci.]

करूक्य kaṇūkaya, nom. P. (connected with rt. kaṇ), Ved. to desire to utter words of blame or censure.

कणे kaṇe, ind. a particle expressing the satisfying of a desire. — **Kaṇe-hatya**, ind. (rt. han),

satiating one's self (e.g. kaṇe-hatya payaḥ pibati, he drinks milk till he is satiated.)

कणे kaṇera, as, m., N. of a tree, Cascaria Ovata [cf. kaṇikāra]; (ā), f. a she-elephant; a courtizan.

काणेर, us, m., N. of a tree; f. a she-elephant; a courtesan.

करा kaṇṭ, cl. 1. P. kaṇṭati, -ṭitum, to go, to move.

कराद kaṇṭaka, as, am, m. n. (fr. rt. kaṇṭ?), a thorn; anything pointed, the point of a pin or needle, a prickle, sting; a fish-bone; a finger-nail [cf. kara-kaṇṭaka]; the erection of the hair of the body in thrilling emotions, horripilation; any troublesome seditious person who is, as it were, a thorn to the state and an enemy of order and good government, a paltry foe (kṣudra-śatru); a sharp stinging pain, symptom of a disease; a vexing or injurious speech; any annoyance or source of vexation; a term in the Nyāya philosophy implying refutation of argument, detection of error, &c.; impediment, obstacle; the first, fourth, seventh, and tenth lunar mansion; (as), m., N. of a barber; N. of the horse of Śākya-muni (a wrong form for kaṇṭhaka); N. of an Agra-hāra; (according to lexicographers also) a bamboo; a workshop, a manufactory; fault, defect; N. of Makara or the marine monster, the symbol of Kāma-deva; (ī), f. a species of Solanum. (Kaṇṭaka takes the form kaṇṭa at the beginning of some compounds and in kaṇṭala, kaṇṭālu, kaṇṭin; cf. Gr. κεντέω, κεντός, κέντρον.) — **Kaṇṭaka-druma**, as, m. a tree with thorns, a thorn bush; the Sālmali or silk-cotton tree, Bombax Heptaphyllum. — **Kaṇṭaka-prāvritā**, f. the plant Aloe Perfoliata. — **Kaṇṭaka-phala**, as, m. the Jaka or bread-fruit tree, Artocarpus Integrifolia; another plant, Ruellia Longifolia (commonly called Go-kshura); the castor-oil tree; the Datura; the term is applicable to any plant the fruit of which is invested with a hairy or thorny coat; [cf. kaṇṭaki-phala.] — **Kaṇṭaka-bhuj**, k, m. a camel ('eating thorns'). — **Kaṇṭaka-mardana**, as, ī, am, treading down thorns; suppressing disturbances, annoyances, &c.; (am), n. the act of beating or treading down thorns; suppressing disturbances &c. — **Kaṇṭaka-yukta**, as, ā, am, having thorns, thorny. — **Kaṇṭaka-vṛntāki**, f. the plant Solanum Jacquinii, a species of nightshade with thorny leaves. — **Kaṇṭaka-śreṇī**, f. the Solanum Jacquinii; a porcupine. — **Kaṇṭaka-śthali**, f, N. of a region. — **Kaṇṭakā-khya** ('ka-ākhya'), as, m. the plant Trapa Bispinosa. — **Kaṇṭakāgāra** ('ka-ag'), as, m. a kind of lizard; a porcupine. — **Kaṇṭakāsana** ('ka-as'), as, m. the camel (eating thorns, thistles, &c.; cf. kaṇṭaka-bhuj). — **Kaṇṭakāshṭhila** ('ka-ash'), as, m. a kind of fish, having many bones. — **Kaṇṭakī-kāri**, f, Ved. working in thorns. — **Kaṇṭakī-druma**, as, m. Acacia Catechu. — **Kaṇṭakī-phala** = **kaṇṭaki-phala**. — **Kaṇṭa-kuraṇṭa**, as, m. = jhīntī, Barleria Cristata. — **Kaṇṭakodharana** ('ka-ud'), am, n. weeding, extracting thorns &c.; removing annoyances; extirpating thieves, rogues, &c., or all national and public nuisances. — **Kaṇṭa-tanu**, us, f. a species of Solanum. — **Kaṇṭa-dalā**, f. the plant Pandanus Odoratissimus. — **Kaṇṭa-pattra**, as, m. the plant Flacourtia Sapida. — **Kaṇṭa-pattra-phalā**, f, N. of a plant, = brahmaṇḍī. — **Kaṇṭa-pāda** = **kaṇṭa-pattra**. — **Kaṇṭa-phala**, as, m., N. of several plants, = gokshura; bread-fruit tree, Datura Fastuosa, = latākarajī = tejahkhala (?); Ricinus Communis; (ā), f. = devadāililā. — **Kaṇṭa-valli**, f. = śrīvallī-vriksha. — **Kaṇṭa-vriksha**, as, m. = tejahphala-vriksha. — **Kaṇṭa-phala**, as, m. = **kaṇṭa-phala**. — **Kaṇṭārtagalā** ('ta-ār'), f. the plant Barleria Cærulea. — **Kaṇṭāhvaya** ('ta-āh'), am, n. the tuberos root of the lotus.

Kaṇṭakāra, as, m., N. of a plant; (ī), f, N. of several plants, Solanum Jacquinii; Bombax Heptaphyllum, the silk-cotton tree; Flacourtia Sapida.

Kaṇṭakārikā, f. Solanum Jacquinii; also the fruit of this plant.

Kaṇṭakāla, as, m. = **kaṇṭaka-phala**, q. v.

Kaṇṭakāluka, as, m. Hedysarum Alhagi.

Kaṇṭakita, as, ā, am, thorny; covered with erect hairs.

Kaṇṭakin, ī, inī, ī, thorny, prickly; vexatious, annoying; (ī), m., N. of several thorny plants, Acacia Catechu; Vangueria Spinosa; Ruellia Longifolia; Zizyphus Jujuba, bamboo; a fish; (nī), f, N. of several plants, Solanum Jacquinii, red amaranth. — **Kaṇṭaki-ja**, as, ā, am, produced from a fish; produced by the Mimosa tree. — **Kaṇṭaki-phala**, as, m. the Indian bread-fruit tree or Jaka; see **kaṇṭaka-phala**. — **Kaṇṭaki-latā**, f. a gourd.

Kaṇṭakila, as, m. a thorny kind of bamboo, Bambusa Spinosa.

Kaṇṭala, as, m. the plant Mimosa Arabica; generally **Vāvala**, a tree yielding a species of Gum Arabic; the branches are prickly, whence the name.

Kaṇṭālu, us, m., N. of different plants; Solanum Jacquinii; another species of Solanum; a bamboo.

Kaṇṭin, ī, m., N. of several plants, Achyranthes Aspera; Acacia Catechu; Ruellia Longifolia.

करा kaṇṭh, cl. 1. P. A., 10. P. kaṇṭhati, -te, -ṭhitum, kaṇṭhayati, -yitum, to mourn; to long for; [cf. utkaṇṭh; cf. also Gr. πένθος, πόθος; Lat. patior.]

करा kaṇṭha, as, am, m. n. (said to be fr. rt. kaṇ), the throat, the neck (e.g. ākaṇṭha-tripta, filled up to the throat, quite satiated); the voice (e.g. sanna-kaṇṭhena, with broken voice); sound, especially guttural sound; the neck (of a pitcher or other vessel); the opening of the womb; metaphorically a bud on a stalk; immediate proximity; the space of an inch from the edge of the hole in which sacrificial fire is deposited; the tree Vangueria Spinosa; N. of a Maharshi; (ī), f. neck, throat; a rope or leather round the neck of a horse; a necklace, a collar; [cf. adhara-kaṇṭha, ut-kaṇṭhā; cf. also Lat. collum?]. — **Kaṇṭha-kubja**, as, m. a kind of fever. — **Kaṇṭha-kubja-pratikāra**, as, m. the cure of the preceding disease. — **Kaṇṭha-kūṇikā**, f. the Viṇā or Indian lute. — **Kaṇṭha-ga**, as, ā, am, reaching or extending to the throat. — **Kaṇṭha-gata**, as, ā, am, being at or in the throat; approaching or reaching the throat. — **Kaṇṭha-tata**, as, am, m. n. the side of the neck. — **Kaṇṭha-talāsikā** ('la-as'), f. the leather or rope passing round the neck of a horse. — **Kaṇṭha-daghna**, as, ī, am, reaching to the neck. — **Kaṇṭha-dhāna**, ās, m. pl., N. of a people. — **Kaṇṭha-nidaka**, as, m. Falco Cheela, a kite. — **Kaṇṭha-nilaka**, as, m. a torch, a whisp of lighted straw &c. (= ulkā, commonly masāla). — **Kaṇṭha-paṇḍita**, as, m., N. of a poet. — **Kaṇṭha-pāśaka**, as, m. a halter; a rope passing round an elephant's neck. — **Kaṇṭha-bandha**, as, m. a rope tied round an elephant's neck. — **Kaṇṭha-bhūṣhā**, f. a collar or short necklace. — **Kaṇṭha-maṇi**, is, m. a jewel worn on the throat, a dear or beloved object. — **Kaṇṭha-rava**, as, m., N. of an author; N. of a certain medical writer. — **Kaṇṭha-lagna**, as, ā, am, fastened or suspended round the throat; clinging to, embracing. — **Kaṇṭha-latā**, f. a collar; a horse's halter. — **Kaṇṭha-vartīn**, ī, inī, ī, being in the throat; [cf. kaṇṭha-gata.] — **Kaṇṭha-sāṅka**, am, n. a hard tumour in the throat. — **Kaṇṭha-śuṇḍī**, f. swelling of the tonsils. — **Kaṇṭha-śośha**, as, m. drying the throat; fruitless expostulation. — **Kaṇṭha-sruty-upanishad**, t, f, N. of an Upanishad belonging to the Atharva-veda. — **Kaṇṭha-sajjana**, am, n. hanging on or round the throat. — **Kaṇṭha-sūtra**, am, n. a kind of embrace. — **Kaṇṭha-sṭha**, as, ā, am, sticking in the throat; being in or upon the throat; guttural; being in the mouth ready to be repeated by rote, learnt and ready to be recited. — **Kaṇṭhāgata** ('ṭha-āg'), as, ā, am, come to the throat (as the breath or soul of a dying person). — **Kaṇṭhāgni** ('ṭha-ag'), is, m. a bird (digesting in the throat or gizzard). — **Kaṇṭhā-**

bharāṇa (°*tha-ābh*°), *am*, n. a neck-ornament, a necklace; a shorter N. of the work called *Sarasvatī-kaṇṭhābharāṇa*. — *Kaṇṭhābharāṇa-darpaṇa*, *as*, m. a commentary of Rāmasiṃha-deva on the last. — *Kaṇṭhābharāṇa-mārjana*, a commentary by Hari-nātha on the same work. — *Kaṇṭhāvasakta* (°*tha-av*°), *as*, *ā*, *am*, clinging to the neck, embracing. — *Kaṇṭhi-rava*, *as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (i), f. the plant *Gendarussa* *Vulgaris*. — *Kaṇṭhe-kāla*, *as*, m. an epithet of Śiva ('blue on the neck'). — *Kaṇṭhe-viddha*, *as*, m., N. of a man. — *Kaṇṭheśvara-tīrtha* (°*tha-iś*°), N. of a Tīrtha. — *Kaṇṭhokta* (°*tha-uk*°), *ana*, n. personal testimony.

Kaṇṭhaka, *as*, m., N. of a horse of Śākya-muni; [cf. *kaṇṭhaka*.]

Kaṇṭhataṣ, ind. from the throat, with distinct words, explicitly.

Kaṇṭhikā, f. a necklace of one string or row.

Kaṇṭhin, *i*, *ini*, *i*, belonging to the throat.

Kaṇṭhya, *as*, *ā*, *am*, being at or in the throat; suitable to the throat; belonging to the throat, pronounced from the throat, guttural; (according to the Prātiśākhya the guttural letters are *a*, *h*, and the *śihvāmūliya*; according to Pāṇini *a*, *k*, *kh*, *g*, *gh*, *ṛ*, and *h*; according to Vopadeva also *e*). — *Kaṇṭhya-varṇa*, *as*, m. a guttural letter. — *Kaṇṭhya-svara*, *as*, m. a guttural vowel, i. e. *a* and *ā*.

काण्डल *kaṇṭhāla*, *as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, *Arum Campanulatum*; a camel [cf. *kaṇṭakāśana* and *kaṇḍola*]; a churning-vessel; (*ā*), f. a churning-vessel.

Kaṇṭhāla, *as*, m. a camel; (*as*, *ā*), m. f. a churning-vessel.

काण्ड *kaṇḍ*, cl. 1. P. A. *kaṇḍati*, -*te*, -*ditum*, to be glad; cl. 10. P. *kaṇḍayati*, -*yitum*, to separate the chaff from the grain; to protect; [cf. *kaḍ*: cf. also Lith. *kāndu*, 'to bite'; Cambro-Brit. *cat*, 'a fragment.']

Kaṇḍana, *am*, n. threshing, separating the chaff from the grain in a mortar; that which is separated from the grain, chaff; (i), f. a wooden bowl or mortar in which the cleaning or threshing of grain is performed.

काण्डरा *kaṇḍarā*, f. a sinew (of which sixteen are considered to be in the human body); a principal vessel of the body, a large artery, vein, &c.

काण्डरीक *kaṇḍarika*, *as*, m., N. of a son of Kauśika.

काण्डानक *kaṇḍānaka*, *as*, m., N. of a servant of Śiva.

काण्डिका *kaṇḍikā*, f. a short section, the shortest subdivision in the arrangement of certain Vedic compositions, as in the White Yajur-veda; [cf. *kāṇḍu* and *kāṇḍikā*.]

काण्डु *kaṇḍu*, *us*, m. f. or usually *kaṇḍū*, *ūs*, f. (fr. rt. *kaṇḍ*), scratching; itching; the itch; (*us*), m., N. of a Rishi. — *Kaṇḍū-karī*, f. the plant *Mucuna Pruritus*. — *Kaṇḍū-ghṛa*, *as*, m. the plant *Cathartocarpus* (Cassia) *Fistula*; white mustard. — *Kaṇḍūmakā*, f. (*makā* = *makshikā* or *masaka*), a kind of insect with a poisonous bite. — *Kaṇḍū-mat*, *an*, *ati*, *at*, scratching, itching. — *Kaṇḍū-ādī*, *ayas*, m. pl. the nominal verbs, in the list of which *kaṇḍūyati* is the first.

Kaṇḍuka, *as*, m., N. of a barber.

Kaṇḍura, *as*, *ā*, *am*, scratching; (*as*), m. the plant *Momordica Charantia*, a species of reed; (*ā*), f. the plants *Mucuna Pruritus* and *Aty-amlaparni*.

Kaṇḍūti, *iś*, f. scratching; itching, the itch.

Kaṇḍūya, nom. P. A. *kaṇḍūyati*, -*te*, -*yitum*, to scratch, scrape, rub: Desid. *kaṇḍūyiyishati*.

Kaṇḍūyat, *an*, *anti*, *at*, scratching, rubbing.

Kaṇḍūyana, *am*, n. scratching, scraping, rubbing, itching; (i), f. a brush for rubbing.

Kaṇḍūyanaka, *as*, *i*, *am*, scratching, scraping; (*as*), m. a tickler, one who tickles or scratches.

Kaṇḍūyamāna, *as*, *ā*, *am*, scratching.

Kaṇḍūyā, f. scratching, itching.

Kaṇḍūyita, *am*, n. scratching.

Kaṇḍūyitri, *tā*, *tri*, *tri*, scratching, a scratcher.

Kaṇḍūrā, f. the plant *Mucuna Pruritus*; 'what causes itching,' alluding to the irritating property of this plant.

Kaṇḍāla, *as*, *ā*, *am*, having or feeling the itch, itchy; (*as*), m. an esculent root (*Arum Campanulatum*).

काण्डोल *kaṇḍola*, *as*, m. a basket for holding grain, made of bamboo or canes; a safe, any place in which provisions are kept; a camel; [cf. *kaṇṭhāla*; (i), f. the lute of the Cāṇḍāla; [cf. *kaṭola*, *gaṇḍola*.] — *Kaṇḍola-rīṇā*, f. the lute of the Cāṇḍāla, a vulgar lute.

Kaṇḍolaka, *as*, m. a basket, a safe, a store-room.

काण्डोष *kaṇḍoṣa*, *as*, m. a caterpillar.

काण्व *kaṇva*, *as*, *ā*, *am* (said to be fr. rt. *kaṇ*), deaf; (*as*), m., Ved. a peculiar class of evil spirits, against whom charms are used; a praiser; N. of a renowned Rishi, author of several hymns of the Rīg-veda; he is called a son of Ghora and is said to belong to the family of Angiras; (*ās*), m. pl. the family or descendants of Kaṇva; (besides the celebrated Rishi there occur a Kaṇva Nārshada, Kaṇva Śrāyasa, Kaṇva Kāśyapa; the founder of a Vedic school; a prince, son of Pratiṛatha and father of Medhātithi; a son of Apratiratha; a son of Ajamīdha and father of Medhātithi; the author of a law-book; a grammarian.) The name *Kaṇva* was perhaps originally mythic, and afterwards transferred to a human family, as was the case with the name Angiras; (*am*), n. sin, evil. — *Kaṇva-jambhāna*, *as*, *i*, *am*, Ved. consuming or destroying the evil spirits called Kaṇvas. — *Kaṇva-tama*, *as*, *ā*, *am*, Ved. very much like Kaṇva, very wise. — *Kaṇva-mat*, *an*, *ati*, *at*, Ved. prepared after the manner of the Kaṇvas (as Soma); (Sāy.) united with praisers or with the Kaṇvas (as Indra). — *Kaṇva-val*, ind. like Kaṇva. — *Kaṇva-sukhī*, *ā*, m., Ved. a friend of the Kaṇvas, friendly disposed towards them. — *Kaṇva-hotṛī*, *tā*, m., Ved. one whose Hotṛi priest is a Kaṇva.

Kaṇvāya, nom. A. *kaṇvā-yate*, -*yitum*, to do mischief; perhaps originally 'to act like a Kaṇva or evil spirit.'

कत *kata*, *as*, m. the clearing nut plant; see the following; N. of a Muni or saint. — *Kata-phala*, *as*, m. the clearing nut plant.

Kataka, *as*, m. the clearing nut plant, *Strychnos Potatorum*, (one of the seeds of this plant being rubbed upon the inside of the water-jars used in Bengal occasions a precipitation of the earthly particles diffused through the water and removes them.)

कतम *katama*, *as*, *ā*, *at* (superlative of 2. *ka*; declined as a pronom., Gram. 236), who or which of many? (e. g. *katamena pathā yātās te*, by which road have they gone?). *Katama* is often a mere strengthened substitute for *ka*, the superlative affix imparting emphasis. Hence it may occasionally be used for 'who or which of two?' (e. g. *tuyok katamasmāi*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamah Kaṭhaḥ* or *katama-kaṭhaḥ*, which *Kaṭha* out of many?). When followed by *ca* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whosoever,' 'any whatsoever,' &c. (e. g. *yatamaul eva katamaul ca vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *ānu* or *katama* with *api* = not even one, none at all (e. g. *na katamaul-ānāhaḥ*, not even on a single day, on no day at all). In addition to the above uses *katama* is said to mean 'best,' 'excessively good-looking;' [cf. 3. *ka*.] — *Katamoraga* ('*ma-ur*'), *as*, m., N. of a man.

Katara, *as*, *ā*, *at* (comparative of 2. *ka*; declined

as a pronom., Gram. 236), who or which of two? whether of two? Analogously to *katama* above *katara* may occasionally be used to express 'who or which of many' (e. g. *kataraśyām diśi*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kaṭhaḥ* or *katara-kaṭhaḥ*). In negative sentences *katara* with *ānu* = neither of the two (e. g. *na kataras-ānu jigyē*, neither of the two was conquered; [cf. Gr. *πότερος*, *kótepos*; Goth. *hrathar*; Eng. *whether*; Lat. *uter*; Old Germ. *kuedar*; Slav. *kotoryi*.])

Kataratas, ind. on which of the two sides?

1. *kati* (fr. 2. *ka*, declined in pl. only, Gram. 227. *a*, all the cases except the nom. voc. and acc. taking terminations, whereas the correlative *iti* has become fixed as an indeclinable adverb), how many? quot? several (e. g. *kati devāḥ*, how many gods? *kati vyāpādāyati kati vā lādayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *cid* or *api* (e. g. *katicid ahāni*, for several or some days). *Kati* may be used as an adverb with *cid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katicit stutaḥ*, much or often praised). *Kati-kṛitras*, ind. how many times? *kati-vīlha*, *as*, *ā*, *am*, of how many kinds? *kati-śas*, how many at a time?

Katītha, *as*, *i*, *am*, to what place or stage or degree advanced? (the how-maniest?) with *cid* = advanced to such and such a point (e. g. *aham katīthasid āsa*, I was so far advanced on to such and such a point).

Katīdhā, ind. in how many places? in how many parts? how often? *katīdhā cit*, everywhere.

Katipaya, *as*, *ā* or *i*, *am* (pl. m. *e* and *ās*), several, some; a certain number, so many; *kati-payena ahargayena*, after some days; also *kati-payatr ahobhīḥ*, *katipayāhasya*, &c. — *Katipayena* or *kattipayāt*, ind. with some exertion; [the affix *payā* has been compared with Gr. *πῶιός*.]

Katipayatha, *as*, *i*, *am*, advanced to a certain place or degree.

कतमाल *katamāla*, *as*, m. fire; the right form is *khatamālu*; [cf. also *kaṭamāla* and *karamāla*.]

कति 2. *kati*, *iś*, m., N. of a sage, son of Viśva-mitra and ancestor of Kātyāyana. (For 1. see above.)

Katīka or *katikā*, f., N. of a town.

कतिमुष *katimusha*, *am*, n., N. of an Agra-hāra.

कत्ताशब्द *kattā-śabda*, *as*, m. the rattling sound of dice.

कत्तृण *kat-triṇa*, *kat-toya*, *kat-tri*. See under 2. *kaḍ*.

कथ *katth*, cl. 1. A. *katthate*, -*thitum*, to boast; to mention with praise, to praise or celebrate; to flatter or coax; to abuse, revile.

Kathana, *as*, *ā*, *am*, boasting, praising; a praiser; (*am*), n. boasting.

कथय *kat-payā*, *as*, *ā*, *am* (fr. 2. *kaḍ* and *payu* fr. *pī* = *pyai*), Ved. swelling, rising; (Sāy.) one whose waters cause happiness.

कच्च *katr*, cl. 10. P. *katrayati*, -*yitum*, to loosen, slacken, remove.

कत्सवर *katsavara*, *am*, n. the shoulder, the shoulder-blade.

कथ *kath* (this rt. is perhaps connected with *katham*), cl. 10. P., ep. also A. *kathayati*, -*te*, aor. *acākathat* or *acikathat*, -*yitum*, to converse with any one (with inst. c. alone or after *saka*); to tell, relate, narrate, report, inform, speak about, declare, explain (with acc. of the thing or person spoken about); to describe; to denounce, betray; to suppose, state: Pass. *kathate*, to be

called; be regarded or considered as: Desid. *ṭikathayishati*, to desire to tell; [cf. Goth. *qrath*; Eng. *quoth* and *quote*; Gr. *κατῆλος*, *κατῆλλω*.]

Kathaka, *as*, *ā*, *am*, a narrator, a relater, one who recites a story or who publicly reads and expounds the Purāṇas &c., one who speaks or tells; (*as*, *ā*), m. f. the speaker of a prologue or monologue; a professional story-teller; chief actor; (*as*), m., N. of a man.

Kathana, *as*, *ā*, *am*, telling, talkative; (*am*), n. the act of telling, narration, relating, informing.

Kathanīya, *as*, *ā*, *am*, to be said, to be told or declared; worthy of relation, to be named.

Kathayāna, *as*, *ā*, *am*, telling, speaking.

Kathayitavya, *as*, *ā*, *am*, to be told, to be mentioned, to be communicated.

1. *kathā*, f. conversation, speech, tale; a fable, a feigned story; talk, mention; (in phil.) disputation; *kā kathā* (with gen. or more commonly with loc. and sometimes with *prati*), what should one say of? how should one speak of? (e.g. *eko 'pi kriśṇrūd varṭeta, bhūyasām kathaiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?).

— *Kathākrama* (*ṭhā-āl*), *as*, m. the commencement of a conversation. — *Kathā-chala*, *am*, n. the device of a fable. — *Kathā-java*, *as*, m., N. of a man. — *Kathānūrāga* (*ṭhā-an*), *as*, m. attention, taking pleasure in a discourse. — *Kathānta* (*ṭhā-an*), *as*, m. end of a conversation. — *Kathāntara* (*ṭhā-an*), *am*, n. the course of a conversation.

— *Kathā-piṭha*, N. of the first Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-prabandha*, *as*, m. a narrative, a tale, a composed story, a fiction. — *Kathā-prasaṅga*, *as*, m. connection of speeches or discourse, talking, conversation, speaking to or with, rumour, report; (*as*, *ā*, *am*), talkative, talking much and foolishly, half-witted, foolish; a conjuror, a dealer in antidotes &c. — *Kathā-prāṇa*, *as*, m. an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-māya*, *as*, i. am, consisting of tales. — *Kathā-mukha*, *am*, n. the introduction to a tale; N. of the second Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-yoga*, *as*, m. conversation, talk, discourse. — *Kathā-rambha* (*ṭhā-ār*), *as*, m. beginning of a story or narrative, story-telling. — *Kathārambha-kāla* (*ṭhā-ār*), *as*, m. story-beginning-time. — *Kathārāma* (*ṭhā-ār*), *as*, m. garden of fable. — *Kathārṇava* (*ṭhā-ar*), *as*, m., N. of a collection of stories attributed to Sivadāsa. — *Kathālāpa* (*ṭhā-āl*), *as*, m. speech, conversation. — *Kathāvaśeṣa* (*ṭhā-av*), or *kathā-śeṣa*, *as*, *ā*, *am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāvaśeṣatām gataḥ*, deceased, dead. — *Kathā-virakta*, *as*, *ā*, *am*, reserved, taciturn, disliking conversation.

— *Kathā-saṅgraha*, *as*, m. a collection of tales or fables. — *Kathā-sarīt-sāgara*, *as*, m. the ocean of the rivers of stories; title of a work of Somadeva. — *Kathodaya* (*ṭhā-ul*), *as*, m. the beginning of a tale, introduction to a tale. — *Kathodghāta* (*ṭhā-ul*), *as*, m. the opening of a drama by the character that first enters overhearing and repeating the last words of the prelude. — *Kathopakathana* (*ṭhā-up*), *am*, n. conversation, conference, narration. — *Kathopākhyāna* (*ṭhā-up*), *am*, n. narration, narrative, relation, telling a story.

Kathānaka, *am*, n. a small tale; [cf. *krayāṇaka*, *bhāyāṇaka*, &c.]

Kathāpayā, nom. P. *kathāpayati*, -yitum, to tell, relate, &c.

Kathika, *as*, i. am, a narrator, a relater, a story-teller by profession.

Kathita, *as*, *ā*, *am*, told, said, related; (*am*), n. a conversation, discourse. — *Kathita-pada*, *am*, n. repetition, tautology.

Kathī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to transform into a tale. — *Kathī-kṛita*, *as*, *ā*, *am*, transformed into a tale, deceased, dead (e.g. *kathī-kṛitam vapuḥ*, a body of which one can only give a history, a deceased body).

Kathya, *as*, *ā*, *am*, to be spoken about, to be told, fit to be mentioned.

Kathyamāna, *as*, *ā*, *am*, being told or mentioned, under narration.

कथम् katham (fr. 2. *ka*), ind. how? in what manner? whence? (e.g. *katham etat*, how is that? *katham ilānīm*, how now? what is now to be done? *katham mārātmake trayi rīśvāsah*, how can there be reliance on thee of murderous mind? *katham utsrija tvām gaṇḍheyam*, how can I go away deserting you? *katham buddhvā bhavishyati sā*, how will she be when she awakes? *katham urityuḥ prabhavati velavēlām*, whence is it that death has power over those that know the Veda? *katham avagamyate*, whence is it inferred?). Sometimes *katham* merely introduces an interrogation (e.g. *katham ātmānām nivedayāmī katham vā ātmā-pahāram karomi*, shall I declare myself or shall I withdraw?).

Katham is often found in connection with the particles *iva*, *nāma*, *nu*, *seid*, which appear to generalize the interrogation (how possibly? &c.); with *nu* it sometimes = *kīmu* or *kutas* (e.g. *katham nu*, how much more! *na katham nu*, how much less!).

Katham is often connected, like *kim*, with the particles *ēna*, *ēl*, and *api*, which give an indefinite sense to the interrogative (e.g. *katham ēna*, in no way, not at all). When not itself negative *katham ēna* = in some way, some how; scarcely, with difficulty; *na katham ēna*, in no way; *kathanēit*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathanēit*, not at all, in no way whatever; *na kathanēid na*, in no way not, i. e. most decidedly; *yathā kathanēit*, in any way whatsoever; *kathanēid yadi jīvati*, it is with difficulty that he lives; *katham api*, some how or other, with some difficulty, scarcely, a little; *katham api na*, by no means, not at all. In addition to the above senses lexicographers assert that *katham* may imply 'amazement, surprise, pleasure, abuse;' [with *katham* cf. Gr. *κατά*.]

At the beginning of an adjective compound *katham* may have the same sense as *kim*. — *Katham-rūpa*, *as*, *ā*, *am*, of what shape? — *Katham-vīrya*, *as*, *ā*, *am*, of what power? — *Kathan-kathika*, *as*, *ā*, *am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathan-kathika-tā*, f. questioning, inquiring, inquisitiveness. — *Kathan-kathita* (?), *as*, m. an interrogant, one who puts questions. — *Kathan-karman*, *ā*, *ā*, a, how acting? — *Kathan-kāram*, ind. in which manner? — *Kathan-tā*, f. enquiry, question, demand. — *Katham-pramāṇa*, *as*, *ā*, *am*, of what measure? — *Katham-bhāva*, *as*, m. what state? — *Katham-bhūta*, *as*, *ā*, *am*, how being? of what kind?

2. *kathā*, ind. (for *katham*), Ved. how? whence? why? Sometimes merely a particle of interrogation (e.g. *ka kathā śṛṇoti Indraḥ*, does Indra hear? *yathā kathā ēa*, in any way whatsoever).

कद 1. *kad*, cl. 1. A. *kadate*, -ditum, perf. *ēakāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *ēakāda kadanam*, he accomplished a destruction; [cf. Gr. *κῆδος*; Goth. *hatan*: cf. also *kand*.]

Kadana, *am*, n. destruction, killing, slaughter; war, sin. — *Kadana-pura*, *am*, n., N. of a town. — *Kadana-priya*, *as*, *ā*, *am*, loving slaughter.

कद 2. *kad*, ind. (originally the neuter form of the interrogative pronoun *ka*), Ved. a particle of interrogation, where? *Kad* is used, like *kim*, with the particles *ēna* and *ēl* (e.g. *na kaṇḍana upabdhīḥ śṛṇve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *veti dīvaḥ kaṇḍid ā*, he comes from heaven now and then). *Kaṇḍid* is sometimes used, like the simple *kad*, as a particle of interrogation (e.g. *kaṇḍid drishtā tvayā Damayanti*, was Damayanti seen by thee?). *Kaṇḍid* may some-

times be equivalent to 'I hope that' (e.g. *vyādhir na kaṇḍit te śarīram pratibādhate*, I hope no illness afflicts thy body).

Kad at the beginning of a compound marks the uselessness, badness or defectiveness of anything; as in the following examples. — *Kat-triṇa*, *am*, n. a fragrant grass; the plant *Pistia Stratiotes*. — *Kat-toya*, *am*, n. an intoxicating drink, wine or vinous spirit. — *Kat-trī*, *ayas*, m. pl. three inferior articles. — *Kad-akshara*, *am*, n. a bad letter, bad writing. — *Kad-agni*, *is*, m. some or a little fire. — *Kad-adhvan*, *ā*, m. a bad road. — *Kad-anna*, *am*, n. bad food. — *Kad-upatya*, *am*, n. bad posterity; bad children. — *Kad-abhyāsa*, *as*, m. a bad habit. — *Kad-artha*, *as*, m. a useless thing; (*as*, *ā*, *am*), useless, unmeaning; having what purpose or aim? — *Kadarthana*, *am*, *ā*, n. f. tormenting, torture. — *Kadarthaya*, nom. P. *Kadarthayati*, -yitum, to despise, to estimate lightly; to torment, torture, trouble. — *Kadarthita*, *as*, *ā*, *am*, despised, disdained, rejected; rendered useless. — *Kadarthī-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to disdain, despise, to estimate at small value. — *Kudarthī-kṛita*, *as*, *ā*, *am*, despised, disdained, rendered useless and unavailing. — *Kad-arya*, *as*, *ā*, *am*, avaricious, miserly; little, insignificant, mean; bad, disagreeable; (*as*), m. a miser. — *Kadarya-tā*, f. or *kadarya-tva*, *am*, n. avarice; insignificance; badness. — *Kadarya-bhāva*, *as*, m. avarice, stinginess. — *Kad-asva*, *as*, m. a bad horse. — *Kad-ākāra*, *as*, *ā*, *am*, ill-formed, ugly. — *Kad-ākhyā*, *am*, n. the plant *Costus Speciosus* ('having a bad name,' i. e. *kushtha* or *dushta*). — *Kad-ācāra*, *as*, *ā*, *am*, wicked, abandoned, following evil practices; (*as*), m. bad conduct. — *Kad-indriya*, *āni*, n. pl. bad organs of sense. — *Kad-ushtra*, *as*, m. a bad camel. — *Kad-ushna*, *as*, *ā*, *am*, tepid, lukewarm; (*am*), n. warmth, lukewarmness, gentle warmth; [cf. *karoshṇa*, *koshṇa*.] — *Kad-ratha*, *as*, m. a bad carriage. — *Kad-rat*, *ān*, *atī*, *at*, containing the word *ka*. — *Kad-rada*, *as*, *ā*, *am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kal-lola*, see s. v.

कद *ka-da*, *as*, m. a cloud. See 4. *ka*.

कदक *kadaka*, *as*, m. an awning; [cf. *kandaka*.]

कदन *kadana*. See under 1. *kad*.

कदम्ब *kadamba*, *as*, m. (said to be fr. 1. *kad*), the tree *Nauclea Cadamba*, a tree with orange-coloured fragrant blossoms; the mustard-seed plant, *Sinapis Dichotoma*; a kind of grass, *Andropogon Serratus*; a particular mineral substance; turmeric; (*ī*), f., N. of a plant; (*am*), n. a multitude, an assemblage or collection. — *Kadamba-pushpā* or *ī*, f. a plant, the flowers of which resemble those of the *Kadamba*, commonly called *Mandiri*. — *Kadamba-vāyu*, *us*, m. a fragrant breeze. — *Kadambānila* (*ba-an*), *as*, m. a fragrant breeze, spring.

Kadambaka, *as*, m. the plant *Nauclea Cadamba*, *Sinapis Dichotoma*, = *harīdru*; (*am*), n. a multitude.

Kadambada, *as*, m. the mustard-seed plant, *Sinapis Dichotoma*.

कदर *kadara*, *as*, m. a saw; an iron goad for guiding an elephant; N. of a tree, which may be substituted for *Khadira* as a sacrificial post; a white sort of *Mimosa*; (*as*, *am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankara*, *kaṇḍara*, *kaṭura*, &c.]

कदल *kadala*, *as*, i. m. f. the plantain tree (*Musa Sapientum*), called also *banana*. It has a soft perishable stem, poetically a symbol of the frailty of human life; (*ā*), f., N. of several plants, *Pistia Stratiotes*; *Bombax Heptaphyllum*; (*ī*), f. a kind of deer, the hide of which is used as a seat &c.; a flag, a banner, a flag carried by an elephant. — *Kadali-skandha*, *as*, m. a kind of illusion.

Kadalaka, *as*, m. the plantain or banana tree, *Musa Sapientum*.

Kadalin, ī, m. a kind of antelope.

कदलीयता *kadalīkṣhatā*, f. a sort of cucumber; a fine woman.

कदा *kadā*, ind. (fr. 2. *ka*), when? at what time? (with following fut. or pres. tense); how? *Kadā* is sometimes found with a following *ca* and preceding *yadā* (e.g. *yadā kadā ca sunavāma somam*, let us press out the Soma as often as may be or at all times); *kadā cāna*, (though originally negative, generally =) at some time, one day, once; *na kadā cāna*, never at any time; *kadā cit*, at some time or other, sometimes, once; *na kadā cit*, never; *kadāpi* (*kadā-api*), sometimes, now and then; *na kadāpi*, never; [cf. Gr. *κότε* and *πότε*; Lat. *quando*; Lith. *kadā*; Slav. *kogda*.] — *Kadā-matta*, as, m., N. of a man.

कदूहि *kadūhi*, is, m., N. of a man.

कद्रु *kadru*, us, us or ūs, u (said to be fr. rt. *kav*), tawny, reddish-brown; (*us*), m. tawny (the colour); N. of a Rishi; (*ās*), f. a Soma vessel (?); a personification described in certain legends which relate to the bringing down of the Soma from heaven, according to the Brāhmaṇas; the earth personified; N. of a daughter of Dakṣa, wife of Kaśyapa and mother of the Nāgas or the serpent-race; N. of a plant. — *Kadru-putra*, as, m. or *kadru-suta*, as, m. a serpent.

कद्र्यच् *kadryac*, ān, *kadričī*, ak (fr. 2. *ka* and rt. *aič*), Ved. turned towards what?

कद्रत् *kad-vat*. See under 2. *kad*.

कद्वर *kadvara*, am, n. whey; buttermilk mixed with water; [cf. *kanhara*, *kačāra*, *kaṭura*, *kaṭvara*, and *kadara*.]

कदप्रिय *kadha-priya*, as, ā, am, or *kadha-pri*, īs, īs, ī, Ved. friendly towards whom? (Sāy.) fond of praise.

कन *kan*, cl. 1. P., Ved. *kanati*, *čakāna*, *akānit*, *kantum* (of the simple root only the aor. is used), to be satisfied; to be contented with, to accept anything (acc.) with satisfaction; (Sāy.) to love, wish, desire; to shine; to go: Intens. *čakanti*, impf. *čākan*, perf. *čākana* and *čake*, to be satisfied, to like, enjoy anything (with loc., gen., or inst.); to be liked, wished, desired (with gen.); to strive after, seek, desire (with acc. or dat.); [cf. *kam* and *can*: cf. also Lat. *canus*, *cane*, *candeo*, *candela*; Hib. *canu*, 'full moon.']

कन *kana*, a substitute for *alpa*, little, small, not occurring alone, but regarded as the source of the following derivatives; [cf. *kaṇa*.]

Kanaya, nom. P. *kanayati*, -*yitum*, to make less or smaller, diminish.

Kanā, f., Ved. a girl.

Kanishṭha, as, ā, am, the smallest, least (opposed to *bhūyishṭha*); the youngest, younger born (opposed to *jyeshṭha* and *viddha*); (*ā*), f. (with or without *argulī*) the little finger; (*ās*), m. pl., N. of a class of deities of the fourteenth Manvantara; (*ā*), f. a kind of heroine. — *Kanishṭha-tā*, f. or *kanishṭhā-tva*, am, n. the state of being younger or smaller. — *Kanishṭha-padā* or *kanishṭha-mūla*, am, n. the least or first root; that quantity of which the square multiplied by the given multiplicator and having the given addend added or subtrahend subtracted is capable of affording an exact square root.

Kanishṭhaka, as, *ikā*, am, Ved. the smallest; (*ā*), f. the little finger; (*am*), n. a kind of grass.

Kanī, f. a girl, a maiden.

Kanina, as, ā, am, Ved. young; (*ī*), f. the pupil of the eye; the little finger.

Kaninaka, as, m. a boy, a youth; the pupil of the eye; the caruncula lacrymalis; (*ā*), f. a maiden, a young girl, a virgin; the pupil of the eye; (*ikā*), f. the pupil of the eye; the little finger.

Kanīyas, ān, *avī*, as (opposed to *bhūyas*, *jyāyas*,

uttama), smaller, less; younger, a younger brother or sister, a younger son or daughter.

Kanīyasa, as, ā, am, smaller, less; younger; (*am*), n. copper ('of less value'); [cf. *kanyasa*.]

Kanyākā, *kanyā*. See s. v.

कनक *kanaka*, am, n. (said to be fr. rt. *kan*), gold; N. of several plants, *Datura Metel* and *Fastuosa*, thorn apple; *Mesua Ferrea*; *Michelia Champaka*; *Butea Frondosa*; *Bauhinia Variegata*; a black sort of *Agallochum* or sandal-wood; (*as*), m., N. of a prince, a son of Durdama; N. of a son of a goddess; N. of a minister of Narendrāditya; (*ās*), m. pl., N. of a people; (*ā*), f. one of the seven tongues of fire.

— *Kanaka-kundālā*, f. the mother of Harikēśa. — *Kanaka-kshara*, as, m. borax. — *Kanaka-giri*, is, m., N. of the founder of a sect. — *Kanaka-lukka*, as, m. a golden hatchet. — *Kanaka-tālābha* (*ṭa-ābhā*), as, ā, am, bright as a golden palm tree.

— *Kanaka-daṇḍaka*, as, m. the royal parasol (golden-sticked). — *Kanaka-datta*, as, m. the son of Nidhipati. — *Kanaka-dhvaja*, as, m., N. of a son of Dhṛita-rāshtra. — *Kanaka-parāga*, as, m. gold-dust. — *Kanaka-pala*, as, m. a Pala, a weight of gold and silver equal to sixteen Māshakas, or about 280 grains troy. — *Kanaka-pīrṅgala*, N. of a Tirtha.

— *Kanaka-pura*, am, ī, n. f., N. of a town. — *Kanaka-prabhā*, f., N. of a plant; N. of a metre consisting of four lines of thirteen syllables each; N. of a princess; (*as*, ā, am), bright as gold. — *Kanaka-prasavā*, f., N. of a plant. — *Kanaka-bhanga*, as, m. a piece of gold. — *Kanaka-maya*, as, ī, am, golden, consisting of made of gold. — *Kanaka-muni*, is, m., N. of a Buddha. — *Kanaka-rambhā*, f., N. of a plant. — *Kanaka-rasa*, as, m. fluid gold; a yellow orpiment. — *Kanaka-rekhā*, f., N. of a daughter of Kanaka-prabhā. — *Kanakalodbhava*, as, m. (fr. *kanaka-kula-udbhava* ?), resin of the plant *Shorea Robusta*. — *Kanaka-vatī*, f., N. of the residence of king Kanaka-varṇa; [cf. *kanakā-vatī*.]

— *Kanaka-varṇa*, as, m., N. of a king supposed to be a former manifestation of Śākya-muni. — *Kanaka-vāhinī*, f., N. of a river ('gold stream'). — *Kanaka-vīgraha*, as, m., N. of a king of Viśālapuri. — *Kanaka-śakti*, is, m. an epithet of Kārtikeya; [cf. *śakti-dhara*.] — *Kanaka-sūtra*, am, n. a gold cord. — *Kanaka-stumbha-ručira*, as, ā, am, shining with columns of gold. — *Kanaka-sthalī*, f. a gold mine, golden soil. — *Kanakāngada* (*'ka-an'*), as, m., N. of a son of Dhṛita-rāshtra. — *Kanakācala* (*'ka-ač'*), as, m. the golden mountain; an epithet of the mountain Sumeru. — *Kanakādri-khaṇḍa* (*'ka-ač'*), am, n. a section of the Skanda-purāṇa. — *Kanakādhyaksha* (*'ka-adh'*), as, m. the treasurer or superintendent of the gold. — *Kanakāyu* (*'ka-āyu*), us, m., N. of a son of Dhṛita-rāshtra; (a various reading has *karakāyu*). — *Kanakālūkā* (*'ka-āl'*), f. a golden jar or vase. — *Kanakā-vatī*, f. a proper name. — *Kanakāvatī-mādhava*, as, m. title of a work. — *Kanakāhva* (*'ka-āh'*), am, n. the blossom of the tree *Mesua Ferrea*. — *Kanakāhvaya*, as, m. the thorn apple; *Mesua Ferrea*; N. of a Buddha. — *Kanakeśvara-tirtha* (*'ka-iś'*), am, n., N. of a Tirtha.

Kanakāraka, as, m. the tree *Bauhinia Variegata* Lin.; [cf. *kāñcanāra* and *kāntāra*.]

कनकक *kanaknaka*, as, ā, am, Ved. epithet of a kind of poison.

कनखल *kanakhala*, am, n. and (*ās*), m. pl., N. of a Tirtha and the mountains surrounding it.

कनटी *kanatī*, f. red arsenic, = *kunatī*.

कनदेव *kanadeva*, as, m., N. of a Buddhist patriarch.

कनन *kanana*, as, ā, am, one-eyed; [cf. *kāṇa*.]

कनप *kanapa*, a various reading for *kanapa*, q. v.

कनवक *kanavaka*, as, m., N. of a son of Sūra.

कनाठ *kanāṭha*, as, m., N. of a man.

कनिक्रद *kanikrada*, as, ā, am (an Intens. form of rt. *krand*), Ved. neighing.

कनिष्क *kanishka*, as, m., N. of an Indo-scythic king, celebrated in the history of Buddhism. — *Kanishka-pura*, am, n., N. of a town founded by Kanishka.

कनिष्ठ, कनी, कनीन, कनीयस्. See under *kanu*.

कनीचि *kanīci*, is, f. a cart; a creeping plant with blossoms; the plant *Abrus Precatorius*.

कनुज *kanūja*, a corruption of *kanyā-kubja*, q. v. — *Kanāja-deśa*, as, m. the country round *Kanyā-kubja*.

कनेरा *kanerā*, f. a female elephant; a harlot. See *kaṇerā*.

कन्त *kanta*, as, ā, am, or *kanti*, is, is, ī (fr. 1. *kam*), happy.

Kantu, us, us, u, happy; (*us*), m. the heart as the seat or faculty of perception and feeling; *Kāma-deva*, the deity of love; a granary.

कन्थक *kanthaka*, as, m., N. of a man.

कन्थरी *kantharī*, f., N. of a tree. See *kanthā*, *kanthārī*, *krūragandhā*, *tilishyakaṇṭakā*, &c.

कन्था *kanthā*, f. a rag, a patched garment, especially one worn by certain ascetics; a wall; a town (in composition the word is neuter if the compound imply a town of the Uśīnāras); a kind of tree; N. of a country. — *Kanthā-dhāraṇa*, am, n. wearing a patched garment as practised by certain Yogis. — *Kanthā-dhārin*, ī, īnī, m. f. a Yogi, a religious mendicant. — *Kantheśvara-tirtha* (*'thā-iś'*), am, n., N. of a Tirtha.

कन्थारी *kanthārī*, f., N. of a tree.

कन्द *kand*, cl. 1. P. *kandati*, -*ditum*, to cry, utter lamentations; A. *kandate*, to be confounded, confound; [cf. 1. *kad*, *krand*, *kland*.]

कन्द *kanda*, as, am, m. n. (said to be fr. rt. *kan*), a bulbous or tuberous root; a bulb; the bulbous root of *Amorphophallus Campanulatus*; garlic; a lump, swelling, knot; an affection of the feminine organ, considered as a fleshy excrescence, but apparently prolapsus uteri; N. of a metre of four lines of thirteen syllables each; a cloud (in this sense fr. *kam*, water, and *da*). — *Kanda-guḍūci*, f., N. of a plant, = *kanda-rohūci*, &c. — *Kanda-ja*, as, ā, am, growing from bulbs. — *Kanda-dā*, as, ā, am, giving or forming bulbs. — *Kanda-phalā*, f., N. of a plant. — *Kanda-bukūla*, f., N. of a plant. — *Kanda-mūla*, am, n. a radish. — *Kanda-latā*, f., N. of a plant with a bulbous root. — *Kanda-vat*, ān, m. a species of the Soma plant. — *Kanda-rardhana*, as, m. the esculent root of *Amorphophallus Campanulatus*. — *Kanda-vallī*, f., N. of a plant. — *Kanda-sūraṇa*, as, m. the plant *Amorphophallus Campanulatus*. — *Kanda-svijā*, am, n. prolapsus uteri; [cf. *kanda*.] — *Kanda-sambhava*, as, ā, am, growing from bulbs. — *Kanda-sāra*, am, n. the garden or grove of Indra. — *Kandādhya*, (*'da-ād'*), as, m. a kind of tuberous plant. — *Kandāmṛitā* (*'da-am'*), f., N. of a plant, = *kanda-guḍūci*. — *Kandārha* (*'da-ar'*), us, m. the plant *Amorphophallus Campanulatus*. — *Kandolbhavā* (*'da-ud'*), f., N. of a plant, = *kanda-guḍūci*.

Kandālu, us, m., N. of several plants; an esculent root; a sort of *Arum* &c.

Kandīn, ī, īnī, ī, having a bulbous root; (*ī*), m. the plant *Amorphophallus Campanulatus*.

कन्दक *kandaka*, as, m. a palanquin, = *kadaka*.

कन्दट *kandaṭa*, am, n. the white esculent water-lily; [cf. *kandoṭa* and *kandota*.]

कन्दर *kandara*, *as*, *ā* or *i*, *am*, m. f. n. (perhaps fr. *kam-dara*), an artificial or natural cave; a glen, a defile, a valley; (*as*), n. a hook for driving an elephant; (*am*), n. dry ginger (in this sense fr. *kanda*, 'consisting of bulbs?'). — *Kandara-vat*, *ān*, *atī*, *at*, containing caves or valleys (as a mountain). — *Kandarākāra* (*°ra-āk°*), *as*, m. a mountain. — *Kandarāntara* (*°ra-an°*), *am*, n. the interior of a cave. — *Kandarāla* (*°ra-āla = ālaya*), *as*, m., N. of several plants, Hibiscus Populneoides; Ficus Infectoria. — *Kandarālaka*, *as*, m. the tree Ficus Infectoria. — *Kandarodbhava* (*°ra-ud°*), f., N. of a plant.

कन्दर्प *kandarpa*, *as*, m. (fr. *kam-darpa*, 'how haughty' or, according to others, 'the inflamer even of the chief of gods'; see 3. *ka*), N. of the deity Kāma, or the god of love, the Cupid of the Hindū mythology; love; (*ā*), f. one of the presiding female deities of the Jains executing the orders of the fifteenth Arhat. — *Kandarpa-kūpa*, *as*, m. pudendum muliebre, ('a well of love'). — *Kandarpa-ketu*, *us*, m., N. of a prince. — *Kandarpa-kli*, *is*, m., title of a work. — *Kandarpa-jīta*, *as*, m., N. of a plant. — *kāma-ṛiddhi*. — *Kandarpa-jvara*, *as*, m. passion, desire. — *Kandarpa-dahana*, *am*, n. a section of the Siva-purāṇa. — *Kandarpa-musala*, *as*, m. membrum virile. — *Kandarpa-sṛinkhala*, *as*, m. a kind of coitus. — *Kandarpa-siddhānta*, *as*, m., N. of a scholiast on *Supadma*.

कन्दल *kandala*, *as*, *ā*, *am*, m. f. n. the skull (= *kapāla*); the cheek, or the cheek and temple; a new shoot or sprig; a low soft tone; a portent, a natural phenomenon supposed to forbode evil; reproach, censure; (*as*), m. gold; war, battle; (*i*), f. a species of deer of which the hide is used; a plant, the plantain tree or banana tree (*Musa Sapientum*; see *kadalī*); lotus seed; a flag, a banner; (*am*), n. the flower of *Musa Sapientum*; perhaps a mushroom. — *Kandalī-kāra*, *as*, m., N. of an author. — *Kandalī-kusuma*, *am*, n. a mushroom.

Kandalita, *as*, *ā*, *am*, covered with mushrooms (?); budded, blown; put forth, emitted.

Kandalin, *i*, *inī*, *i*, covered with mushrooms; (*i*), m. a kind of antelope (?).

कन्दरी *kandirī*, f. the plant *Mimosa Pudica*.

कन्दु *kandu*, *us*, m. f. (said to be fr. *rt. skand*), a boiler, a saucepan, or other cooking utensil of iron; an oven, or vessel serving for one; (*us*), m., N. of a Muni. — *Kandupakra*, *as*, *ā*, *am*, parched, roasted (as grain), fried &c. in a pan, dressed without water.

कन्दुक *kanduka*, *as*, *am*, m. n. (said to be fr. the preceding), a ball of wood or pith for playing with; (*am*), n. a pillow; a germ (?). — *Kanduka-prastha*, *as*, m., N. of a town. — *Kanduka-tīlā*, f. any game with a ball, fives. — *Kandukeśa* (*°ka-śa*), *as*, m., N. of a man. — *Kandukeśvara-linga* (*°ka-śa°*), *am*, n., N. of a Linga.

कन्दोट *kandoṭa*, *as*, m. the white lotus, *Nymphaea Esculenta*; (*am*), n. the blue lotus.

Kandota, *as*, m. the white lotus, *Nymphaea Esculenta*. See *kandata*.

कन्य *kan-dha*, *as*, m. (fr. *kam*, water, and *dha* fr. *rt. dhā*), a cloud.

Kan-dhara, *as*, *ā*, m. f. (fr. *kam*, head, and *dha* fr. *rt. dhā*), the neck; (*as*), m. the plant *Amaranthus Oleraceus*; (*kam* = water), a cloud.

Kan-dhī, *śis*, m. (fr. *kam*, water, and *dhi* fr. *rt. dhā*), the ocean; (*śis*), f. (*kam* = head), the neck.

कन *kanna*, *as*, m., N. of a Rishi; (*am*), n. fainting, falling in a fit or state of insensibility; sin; (a various reading has *kalla*.)

कन्यका *kanyakā*, f. (see *kana*), a girl, a

maiden; a young virgin; a daughter; the constellation Virgo in the zodiac; the plant *Aloe Perfoliata*. — *Kanyakā-guṇa*, *ās*, m. pl., N. of a people. — *Kanyakā-chala*, *am*, n. beguiling a maiden, seduction, betrayal. — *Kanyakā-jana*, *as*, m. a maiden. — *Kanyakā-jāta*, *as*, m. the son of an unmarried woman. — *Kanyakā-pati*, *śis*, m. a daughter's husband.

Kanyānā or *kanyalā*, f., Ved. a girl.

Kanyā, f. (the gen. pl. in *Rig-veda* is *kanīnām*), a girl, a virgin, a daughter; (*kanyām dā* or *pra-dā* or *pra-yam* or *upa-pad* in Caus., to give one's daughter in marriage; *kanyām prati-grah* or *hri* or *vah*, to receive a girl in marriage, to marry); the sign of the zodiac Virgo; an epithet of Durgā; N. of a metre of four lines, each of them containing four long syllables; an annual plant; N. of several plants, the plant *Aloe Perfoliata*, a tuberous plant growing in Kāśmīra; large cardamoms; [cf. *Zend kainē*; Hib. *cain*, 'chaste, undefiled'; *caille*, 'a country-woman, a harlot'; *cailenmhuil*, 'girlish, effeminate.']. — *Kanyā-kāla*, *as*, m. the time of virginity. — *Kanyā-kubja* or *kanya-kubja*, *am*, n., N. of an ancient city of great note, in the north of Hindūstan, situated on the *Kālī nadi*, a branch of the Ganges, in the modern district of Furruckabad. The popular spelling of the name presents, perhaps, greater variations than that of any place in India (e.g. *Kunnoj*, *Kunnoj*, *Kinoge*, *Kinnoge*, *Kinnauj*, *Kanoj*, *Kannauj*, *Kunorj*, *Canowj*, *Canoge*, *Canauj*, &c.). In antiquity this city ranks next to Ayodhyā in Oude. It is known to classical geography as *Canogyza*; but the name applies also to its dependencies and the surrounding district; the etymology (*kanyā*, a girl, and *kubja*, round-shouldered or crooked) refers to a legend relating to the hundred daughters of Kuśanābha, the king of this city, who were all rendered crooked by Vāyu for non-compliance with his licentious desires. The ruins of the ancient city are said to occupy a site larger than that of London. — *Kanyā-kubja-deśa*, *as*, m. the country round Kanyākubja. — *Kanyā-kumārī* or *kanya-kumārī*, *is*, f. the youthful goddess, an epithet of Durgā. — *Kanyā-kūpa*, *as*, m., N. of a Tirtha. — *Kanyā-gata*, *as*, *ā*, *am*, inherent in or pertaining to a virgin; the position of a planet in the sign Virgo. — *Kanyā-garbha*, *as*, m. the offspring of an unmarried woman.

— *Kanyā-grahana*, *am*, n. taking a girl in marriage. — *Kanyāṭa* (*°yā-āta*), *as*, *ā*, *am*, following after young girls; (*as*), m. the middle of a house, the inner or private apartments for women. — *Kanyā-tīrtha*, *am*, n., N. of a Tirtha. — *Kanyā-tva*, *am*, n. virginity. — *Kanyā-dātri*, *tā*, m. a father who gives a girl in marriage. — *Kanyādāna* (either *°yā-d°* or *°yā-ād°*), *am*, n. giving a girl in marriage; receiving a girl in marriage. — *Kanyā-dūshaka*, *as*, m. the violator or defiler of a virgin; the calumniator of a girl. — *Kanyā-dūshana*, *am*, n. defiling a virgin, calumniating a girl. — *Kanyā-doshā*, *as*, m. a blemish in a virgin, disease, bad repute, &c. — *Kanyā-dhana*, *am*, n. a portion, dowry. — *Kanyā-pati*, *is*, m. a daughter's husband. — *Kanyā-pāla*, *as*, m. a dealer in slave girls; the father of a maiden; [cf. *kalyā-pāla*]. — *Kanyā-putra*, *as*, m. the offspring of an unmarried daughter.

— *Kanyā-pura*, *am*, n. the women's apartments. — *Kanyā-pradāna*, *am*, n. giving a daughter in marriage. — *Kanyā-bhartri* or *kanyā-hartṛī* (?), *tā*, m. an epithet of Kārtikeya. — *Kanyā-bhāva*, *as*, m. virginity. — *Kanyā-maya*, *as*, *i*, *am*, consisting in a girl (as property &c.), being a girl. — *Kanyā-ratna*, *am*, n. a jewel of a damsel, a lovely girl. — *Kanyā-rāma*, *as*, m., N. of a Buddha. — *Kanyā-rāśī*, *is*, m. the sign Virgo. — *Kanyā-vedin*, *i*, m. a son-in-law. — *Kanyā-sulka*, *am*, n. the purchase-money of a maiden, money given to the bride's father. — *Kanyā-śrama* (*°yā-śa°*), *as*, m., N. of a hermitage. — *Kanyā-samvedya*, *am*, n., N. of a Tirtha. — *Kanyā-samudbhava*, *as*, m. the son of an unmarried girl. — *Kanyā-sampradāna*, *am*, n. the giving away a maiden in marriage. — *Kanyā-svayamvara*, *as*, m. the choice of a husband by a

maiden. — *Kanyā-haraya*, *am*, n. carrying off a girl, rape, ravishment. — *Kanyā-hrada*, *as*, m., N. of a Tirtha.

Kanyākā or *kanyikā*, f. a young girl, a virgin.

कन्यस *kanyasa*, *as*, *i*, *am* (fr. *kanīyas*), younger; (*ā*), f. the little finger.

कन्युष *kanyusha*, *am*, n. the hand below the wrist.

कप् *kap*, a various reading for *krap*, q. v.

कप *kapa*, *ās*, m. pl. a class of demons.

कपट *kaṇṭha*, *as*, *am*, m. n. (said to be fr. *rt. kamp*), fraud, deceit, cheating, circumvention; (*as*), m., N. of a Dānava; (*i*), f. a measure equal to the capacity of the hollows of the two hands joined. — *Kapaṭa-tā*, f. or *kapaṭa-tva*, *am*, n. deceitfulness. — *Kapaṭa-tāpasa*, *as*, m. one who deceitfully pretends to be an ascetic. — *Kapaṭa-daitya-badhā*, *as*, m. title of a chapter of the Gaṇeśa-Purāṇa ('destruction of the Daitya Kapaṭa'). — *Kapaṭa-prabandha*, *as*, m. fraud, trick, fraudulent plot or contrivance. — *Kapaṭa-lekha*, *am*, n. a forged document, a false or fraudulent statement. — *Kapaṭa-vaṇa*, *am*, n. deceitful talk. — *Kapaṭa-veśa*, *as*, *ā*, *am*, assuming a false dress or appearance, masked, disguised; (*as*), m. disguise. — *Kapaṭaveśin*, *i*, *inī*, *i*, disguised, in masquerade. — *Kapaṭeśvari* (*°ta-śis°*), f., N. of a planet.

Kapaṭika, *as*, *i*, *am*, acting deceitfully, fraudulent, dishonest, a rogue, a cheat.

Kapaṭin, *i*, *inī*, *i*, fraudulent, dishonest, a cheat; (*inī*), f. a kind of perfume, = *śidā*.

कपना *kapanā*, f. (said to be fr. *rt. kamp*), Ved. a worm, a caterpillar; [cf. *καμπη*.]

कपदे *kaparda*, *as*, m. a small shell or cowrie used as a coin and as a die in gambling, Cypræa Moneta; braided and knotted hair, especially that of Siva (knotted so as to resemble the cowrie shell).

Kapardaka, *as*, m. = *kapardu* above; (*ikā*), f. Cypræa Moneta. See *kaparda*.

Kapardin, *i*, *inī*, *i*, shaggy; wearing braided and knotted hair like the cowrie shell; epithet of Rudra, of Pūshan, of the descendants of Vasiṣṭha and of Durgā; (*i*), m., N. of Siva; N. of one of the eleven Rudras. — *Kapardi-kārtikā*, *ās*, f. pl., N. of a work. — *Kapardi-svāmīn*, *i*, m., N. of a scholiast.

कपल *kapala*, *am*, n., Ved. a half, a part.

कपाट *kaṇṭha*, *as*, *i*, *am*, m. f. n. a door, the leaf or panel of a door. — *Kapaṭa-ghna*, *as*, m. one who breaks the door, a house-breaker, a thief. — *Kapaṭa-sandhi*, *is*, m. the junction of the leaves of a door; a mode of multiplying in which the multiplicand is placed in a certain manner under the multiplying quantity. — *Kapaṭasandhika*, *as*, *ā*, *am*, term used for a kind of bandage; similarly *ardha-kapaṭasandhika*. — *Kapaṭodghātana* (*°ta-ud°*), *am*, n. a door-key.

कपाल *kapāla*, *am*, n. (said to be fr. *rt. kamp*), a cup, a jar, a dish, used especially for the Puroḥita offering (often at the end of a compound, the first member of which is a numeral, e.g. *tri-kapāla*, 'consisting of three cups'); the shell of an egg, shell of a tortoise; the cotyla of the leg of a man or animal, any flat bone; a kind of leprosy; (*as*, *am*), m. n. the fragment of a vessel, a potsherd; a cover or lid; the skull, the cranium, the skull-bone; either half of a water-jar; multitude, assemblage, collection; a treaty of peace on equal terms, = *kaṇṭha*?; (*as*), m., N. of an intermediate caste; N. of a man; (*am*, *i*), n. f. a beggar's bowl; [cf. Gr. *κεφαλή*; Lat. *caput*; Germ. *haupt*; Goth. *haubith*, Them. *haubida*.] — *Kapāla-nālikā*, f. a sort of pin or spindle for winding cotton, thread, &c. — *Kapāla-pāṇi*, *is*, *i*, *i*, having a pot in hand to receive food (as a beggar). — *Kapāla-bhātī*, f. a

particular sort of penance, consisting in alternate suppression and emission of the breath. — *Kapāla-bhṛit*, *t*, m. an epithet of Śiva or Mahā-deva (who wears skulls). — *Kapālamālīna*, *ī*, *inī*, *i*, bearing a garland of skulls; epithet of Śiva. — *Kapāla-moṣana*, *am*, *n*, N. of a Tirtha. — *Kapāla-sīras* (?), *ās*, *m*, N. of a Muni; (a various reading has *kalāpa-sīras*). — *Kapāla-sandhi*, *is*, *m*, a treaty of peace on equal terms (= *kapāla-sandhi*). — *Kapāla-sphoṭa*, *as*, *m*, N. of a Rakshas ('splitting the skull').

Kapālikā, *f*, a potsherd; the tartar of the teeth; [cf. *kāpālika*.]

Kapālin, *ī*, *inī*, *i*, furnished with or bearing skulls; (*ī*, *inī*), *m*, *f*, a man or woman of low caste, son or daughter of a Brāhman mother and a fisherman father; the follower of a certain Śaiva sect, [cf. *kāpālika*]; (*ī*), *m*, an epithet of Śiva (as wearing skulls); N. of one of the eleven Rudras; N. of a servant of Śiva; (*inī*), *f*, the goddess Durgā as the wife of Śiva-kapālin.

कपि *kapi*, *is*, *is*, *i* (said to be fr. rt. *kamp*), brown; (*is*), *m*, an ape or monkey; an elephant; the plant *Embllica Officialis* or a species of *Karaija*; incense, storax or impure benzoil, [cf. *kapi-ja*, *kapi-taila*, &c.]; the sun; an epithet of Viṣṇu or Kṛiṣṇa; N. of a Muni, the author of a Vedic verse, son of Uru-kshaya; (*is* or *i*), *f*, a female ape or monkey; [cf. Gr. *κῆπος*, *κείπος*; Old Germ. *affo*; Angl. Sax. *apa*; Eng. *ape*]. — *Kapī-kacchu*, *us* or *ū*, *as*, *f*, the plant *Mucuna Prurius*. — *Kapī-kacchuphalopamā* ('*la-up*'), *f*, N. of a plant. — *Kapī-kacchurā*, *f*, the plant *Mucuna Prurius*. — *Kapī-kanduka*, *am*, *n*, the skull, the cranium ('playing-ball of monkeys'). — *Kapī-keṭana*, *as*, *m*, an epithet of Arjuna, the third son of Pāṇḍu. — *Kapī-keśa*, *as*, *m*, monkey's hair (?). — *Kapī-koli*, *is*, *m*, N. of a plant. — *Kapī-cūḍā*, *f*, or *kapi-cūṭa*, *as*, *m*, the tree *Spondias Magnifera*. — *Kapī-ja*, *as*, *ā*, *am*, born of a monkey; (*as*), *m*, incense, benzoil. — *Kapī-taila*, *am*, *n*, benzoil or storax. — *Kapī-tva*, *am*, *n*, the state of an ape, apishness. — *Kapī-dheva*, *as*, *m*, an epithet of Arjuna (having a monkey as his symbol, his ensign or arms). — *Kapī-nāman*, *ā*, *n*, incense. — *Kapī-pippalī*, *f*, N. of two different kinds of plants. — *Kapī-prabhā*, *f*, the plant *Mucuna Prurius*. — *Kapī-prabhū*, *us*, *m*, an epithet of Rāma, general of the monkey-force, with which he invaded Lankā. — *Kapī-priya*, *as*, *m*, the tree *Spondias Magnifera* and the tree *Feronia Elephantum*. — *Kapī-bhuksha*, *as*, *m*, the food of apes; N. of a certain eatable substance. — *Kapī-ratha*, *as*, *n*, an epithet of Rāma; [cf. *kapi-prabhū*]. — *Kapī-roma-phalā*, *f*, the plant *Mucuna Prurius*. — *Kapī-loma-phalā*, *f*, the plant *Mucuna Prurius*. — *Kapī-lomā*, *f*, a kind of perfume. — *Kapī-loha*, *am*, *n*, brass (monkey-coloured metal). — *Kapīlikā*, *f*, (contracted from *kapi-vallikā*), a plant which bears a seed resembling pepper, *Scindapsus Officialis*, = *gaja-pippalī*. — *Kapī-vaktra*, *as*, *m*, N. of Nārada, a saint and philosopher and friend of Kṛiṣṇa, having a face like a monkey. — *Kapī-vana*, *as*, *m*, N. of a man. — *Kapī-vallī*, *f*, the plant *Scindapsus Officialis*. — *Kapī-sāka*, *as*, *am*, *m*, *n*, a cabbage. — *Kapī-sirsha*, *am*, *n*, the upper part or coping of a wall. — *Kapī-sirshaka*, *am*, *n*, vermillion, the red sulphuret of mercury. — *Kapī-sirshāṇī*, *f*, a kind of musical instrument. — *Kapī-sh(hu)la* ('*pi-śhu*'), *as*, *m*, N. of a Rishi; (*āś*), *m*, pl. the descendants of this Rishi. — *Kapī-skandha*, *as*, *m*, N. of a Dānava. — *Kapī-ethala*, *am*, *n*, a place frequented by monkeys. — *Kapī-svara*, *as*, *m*, N. of a man. — *Kapī-kacchu*, *us*, *f*, the plant *Mucuna Prurius*; see *kapi-kacchu*. — *Kapī-ja*, *as*, *m*, (*kapi-ijā* ?), the tree *Minusops Kauki*. — *Kapīndra* ('*pi-in*'), *as*, *m*, the chief of the monkeys; an epithet of Viṣṇu; of Jāmbavat, the father-in-law of Kṛiṣṇa; of Hanumat; of Sugriva, &c. — *Kapī-rat*, *ān*, *m*, N. of a sage; one of the seven sages of the fourth Manvantara; (*tī*), *f*, N. of a river. — *Kapīsh(hu)* ('*pi-śhu*'), *as*, *m*, the tree *Feronia Elephantum*. — *Kapī-āchya*, *as*, *m*, incense,

Kapīkā, *f*, N. of a plant.

Kapīthā, *as*, *m*, (*ttha* = *stha* fr. rt. *sthā*, 'on which monkeys dwell'; cf. *āsvattha*), the elephant or wood apple tree, *Feronia Elephantum*; a particular position of the hands and fingers; (*am*), *n*, the fruit of *Feronia Elephantum*. — *Kapīthā-tva*, *k*, *n*, the bark of the tree *Feronia Elephantum*. — *Kapīthā-parṇi* and *kapīthāṇi*, *f*, N. of a plant, = *ētra-patrikā*, &c. — *Kapīthāśya* ('*ttha-āśya*'), *as*, *m*, a kind of monkey (having a roundish face, in shape like the wood apple).

Kapīthaka, N. of a place in Avanti.

Kapīthini, *f*, a region abounding in Kapīthas.

Kapīraka = *kāpālika*, *q*, *v*.

Kapila, *as*, *ā*, *am*, 'monkey-coloured,' brown, tawny, reddish; (*as*), *m*, the brown or tawny colour; a (brown) dog; incense; N. of an ancient sage, identified by some with Viṣṇu and considered as the founder of the Sāṅkhya system of philosophy; a son of Vitatha; or a son of Vasu-deva by Nārāci; or a son of Kardama by Devahūti; a form of fire; an epithet of the sun, considered as king of the Nāgas; N. of a Dānava; N. of a mountain; (*ās*), *m*, pl., N. of a people; (*ā*), *f*, a brown cow, a fabulous cow celebrated in the Purāṇas; N. of two plants, a kind of *Siṅṣapā* or *Siṅṣapā* itself; the plant *Aloe Perfoliata*; a sort of perfume; a kind of brass; the common leech; N. of a daughter of Dakṣa; N. of the female elephant of the south-east, the male being called *Puṇḍarika*; N. of a river. — *Kapila-deva*, *as*, *m*, N. of the author of a Smṛiti. — *Kapila-dyuti*, *is*, *m*, N. of Śīrya or the sun. — *Kapila-drākṣā*, *f*, a vine with brown or tawny coloured grapes. — *Kapila-druma*, *as*, *m*, N. of a perfume or sweet scented wood (*hāksṣhī*). — *Kapila-dhārā*, *f*, an epithet of the Gāṅgā; N. of a Tirtha; a holy place, a place of pilgrimage. — *Kapila-phalā*, *f*, a vine with brown grapes. — *Kapila-bhadra*, *f*, N. of a woman. — *Kapila-mata*, *am*, *n*, N. of a work. — *Kapila-rudra*, *as*, *m*, N. of a poet. — *Kapila-vastu*, *u*, *n*, N. of the town in which Śākya-muni or Buddha was born. — *Kapila-siṅṣapā*, *f*, a variety of *Siṅṣapā* with reddish flowers. — *Kapila-saṃhitā*, *f*, title of an Upaniṣad, a dialogue between Kapila and Satyajit. — *Kapilākṣhī* ('*la-ak*'), *f*, a kind of deer ('with brown eyes'); a variety of *Siṅṣapā* with reddish flowers. — *Kapilāñjana* ('*la-añ*'), *as*, *m*, an epithet of Śiva; [cf. *kapiśāñjana*]. — *Kapilā-tīrtha*, *am*, *n*, N. of a Tirtha, (any one bathing there obtains 1000 brown cows). — *Kapilārāja* ('*la-aṛ*'), *as*, *m*, N. of a Tirtha. — *Kapilāśva* ('*la-aś*'), *as*, *m*, an epithet of the god of Indra; N. of a man, a son of Dhundhumāra. — *Kapilā-hṛala*, *as*, *m*, N. of a Tirtha.

Kapilaka, *as*, *ikā*, *am*, reddish; (*ikā*), *f*, N. of a woman.

Kapilī-kṛī, cl. S. P. A. -*karoti*, -*kurute*, -*kar-tum*, to colour brown or reddish.

Kapīśa, *as*, *ā*, *am*, 'ape-coloured,' brown, reddish-brown; (*as*), *m*, brown or reddish colour, a compound of black and yellow; incense, storax or coarse benzoil; (*ā* or *i*), *f*, a spirit, a sort of rum; (*ā*), *f*, the mother of the demons called *Piśācas*; N. of a river. — *Kapīśāñjana* ('*śa-añ*'), *as*, *m*, an epithet of Śiva. — *Kapīśa-putra*, *as*, *m*, a *Piśāca*, an imp or goblin. — *Kapīśāyana* ('*śa-ay*'), *as*, *m*, a deity; a sort of spirit or rum. — *Kapīśārvāṇa* ('*śa-aṛ*'), N. of a Buddhist work.

Kapīśita, *as*, *ā*, *am*, embrowned, made brown or dusky red.

Kapīśikā, *f*, a kind of spirituous liquor.

Kapīta, *as*, *m*, N. of a tree.

Kapitana, *as*, *m*, N. of several plants; a tree bearing an acid fruit, *Spondias Magnifera*; the plant *Thespesia Populnea*; *Acacia Sirisa*; the holy fig tree, *Ficus Religiosa*; the betel nut tree, *Arcy Fafel*; *Egle Marmelos*.

कपिजङ्घिका *kapijāṅghikā*, *f*, a kind of ant: also spelt *kapijāṅghikā*.

कपिञ्जल *kapiñjala*, *as*, *m*, (fr. *ka* + *piñjala* ?), sometimes *kapiñjala*), a bird, the francoline partridge; the *Caṭaka*; N. of a man; also of a sparrow; (*ā*), *f*, N. of a river. — *Kapīñjalārma* ('*la-aṛ*'), *am*, *n*, N. of a region (?).

कपुच्छल *ka-puścchala*, *am*, *n*, Ved. the fore part of a sacrificial ladle, i. e. the part with which the fluid is skimmed off; hair hanging down to the ground, or a lock of hair tied on the right side of the crown of a young Brāhman, when he is invested with the sacerdotal thread.

कपुष्टिका *kapuṣṭikā*, *f*, a patch of hair on each side of the head; also written *kapuṣṭhika*.

कपूय *ka-pūya*, *as*, *ā*, *am* (see 2. *ka*), smelling badly, disgusting, disagreeable.

कपृथ *ka-prith*, *t*, or *ka-pritha*, *as*, *m*, (see 4. *ka*), Ved. 'causing pleasure,' membrum virile.

कपोत *ka-pota*, *as*, *m*, (2. *ka* + *pota*, *q*, *v*.), a dove, pigeon, especially the spotty-necked pigeon; (in the Vedas often a bird of evil omen); a bird in general; a particular position of the hands; the gray colour of a pigeon; the brightness of antimony (of a gray colour). — *Kapota-āraṇā*, *f*, a kind of perfume. — *Kapota-pāka*, *ās*, *m*, pl., N. of a mountain-tribe; (*ā*), *f*, a princess of this tribe. — *Kapota-pāda*, *as*, *i*, *am*, having feet like those of a pigeon. — *Kapota-pālikā* or *kapota-pālī*, *f*, a dove-cot, an aviary or pigeon-house. — *Kapota-rāja*, *as*, *m*, the king of the pigeons. — *Kapota-retasa*, *as*, *m*, N. of a man. — *Kapota-roman*, *ā*, *m*, N. of a prince. — *Kapota-vankā*, *f*, N. of a medicinal plant (used as a remedy for the stone). — *Kapota-varṇa*, *as*, *i*, *am*, of the colour of a pigeon, of a bright gray, lead-gray; (*i*), *f*, small cardamoms. — *Kapota-vallī*, *f*, N. of a plant. — *Kapota-vāṇā*, *f*, a kind of perfume. — *Kapota-vegā*, *i*, *f*, N. of a plant. — *Kapota-sāra*, *am*, *n*, the brightness of antimony, antimony. — *Kapota-hasta* or *kapota-hastaka*, *as*, *m*, a mode of joining the hands in prayer, entreaty, or fear, &c. — *Kapotāṅghri* ('*ta-aṅ*'), *is*, *f*, a kind of perfume. — *Kapotāñjana* ('*ta-añ*'), *um*, *n*, = *kāpotāñjana*, the brightness of antimony, antimony. — *Kapotābha* ('*ta-abhā*'), *as*, *ā*, *am*, of the colour of a pigeon, of a bright gray; (*as*), *m*, a pale or dirty white colour. — *Kapotāri* ('*ta-ari*'), *is*, *m*, a hawk, a falcon.

Kapotaka, *as*, *m*, a small pigeon or dove; a mode of joining the hands; (*am*), *n*, antimony.

Kapotakiya, *f*, a region abounding in pigeons.

Kapotin, *ī*, *inī*, *i*, having pigeons, pigeon-shaped.

कपोल *kapola*, *as*, *m*, (said to be fr. rt. *kamp*), a cheek; (*i*), *f*, the fore part of the knee, the knee-cap or pan; [cf. *kapāla*]. — *Kapola-kavi*, *is*, *m*, N. of a poet. — *Kapola-kāsha*, *as*, *m*, any object against which the cheeks or temples are rubbed; the elephant's temples and cheeks. — *Kapola-phalaka*, *as*, *m*, the cheek; (perhaps) the cheek-bone. — *Kapola-bhūti*, *is*, *m*, the temples and cheek, the upper part of the face; (perhaps) the opening in the temples of an elephant during rut. — *Kapola-rāga*, *as*, *m*, colour or flush in the cheek.

कफिण *kapphiṇa*, *as*, *m*, N. of a man; (various readings have *kapphilla*, *kaphina*, *kaphin*, *kaphila*, *kamphilla*.)

कफ *kapha*, *as*, *m*, phlegm, one of the three humors of the body (the other two are *vāyu* and *pitta*), watery froth or foam in general. — *Kapha-kara*, *as*, *ā* or *i*, *um*, or *kapha-dra*, *as*, *ā*, *am*, producing phlegm; occasioning colds. — *Kapha-kūrīkā*, *f*, saliva, spittle. — *Kapha-kṣhaya*, *as*, *m*, pulmonary consumption. — *Kapha-ghna*, *as*, *i*, *am*, removing phlegm, antiphlegmatic, curing colds (epi-*thet* of many plants); (*i*), *f*, N. of a plant. — *Kapha-ja*, *as*, *ā*, *am*, arising from or produced by phlegm. — *Kapha-jvara*, *as*, *m*, fever arising from excess of phlegm. — *Kapha-nāśana*, *as*, *i*, *am*

antiphlegmatic. — *Kapha-prāya*, as, ā, ant, phlegmatic. — *Kapha-vardhaka*, as, i, am, exciting or increasing phlegm. — *Kapha-vardhana*, as, i, am, exciting or increasing phlegm; (as), m., N. of a plant, a species of *Ternstroemia*. — *Kapha-virodhin*, i, tñi, i, obstructing the phlegm; (i), n. pepper. — *Kapha-sambhava*, as, ā, am, arising from phlegm. — *Kapha-hara*, as, ā, am, or *kapha-hrit*, t, t, removing phlegm, antiphlegmatic. — *Kaphātataka* ('pha-āt'), as, ā, am, phlegmatic. — *Kaphāntaka* ('pha-an'), as, m. a kind of plant, = *varrūra*. — *Kaphārt* ('pha-art'), is, m. dry ginger.

Kaphala, as, ā, am, phlegmatic, having phlegm. *Kaphlu*, i, inī, i, phlegmatic; filled with mucus; (i), m. an elephant; a various reading for *kapphina*; (inī), f., N. of a river.

Kaphelū, ūs, ūs, u, phlegmatic, causing or exciting phlegm; (ūs), m. a plant, *Cordia Latifolia*.

कफणि *kaphaṇi*, is, m. f. the elbow.

Kaphoṇi, is, i, m. f. the elbow. — *Kaphoṇi-ghāta*, as, m. a stroke with the elbow.

कफौड *kaphauḍa*, as, m., Ved. the elbow (?).

कब् *kab*, cl. t. A. *kabate*, -bitum, to colour, to tinge with various hues; to praise; [cf. *kav*.]

कवन्ध *ka-bandha* or *ka-vandha*, as or am, m. or n. a big barrel or cask, a large-bellied vessel; (metaphorically) a cloud; the belly; the clouds which obscure the sun at sunset and sunrise (sometimes they are personified); water; a N. of *Rāhu*; a headless trunk (shaped like a barrel), especially one retaining vitality; (as), m., N. of an *Ātharvaṇa* and *Gandharva*; N. of a Muni; N. of the *Dānava* or *Rākshasa* called *Danu*, who was son of *Srī*. (His story is told in *Rāmāy.* III. 75. It is there related that *Indra* punished him for his insolence in challenging the god to combat, by striking his head and thighs with his thunderbolt and so pressing them into his body. He had enormously long arms and a huge mouth in his belly. It was predicted that he would not recover his original shape until killed in a battle with *Rāma* and *Lakshmana*. The whole story probably represents one of *Indra*'s battles with the clouds.) — *Ka-bandha-tā*, f. or *kabandha-tva*, am, n. headlessness, decapitation. — *Kabandha-vadha*, as, m. 'the slaying of *Kabandha*,' title of a chapter of the *Padma-purāṇa*.

Kabaulhin or *kavandhin*, i, inī, i, Ved. 'bearing huge vessels of water or the clouds'; (Sāy.) 'endowed with water,' an epithet of the *Maruts* who open the clouds and send down rain; (i), m., N. of a *Kātyāyana*.

कविष्य *kabittha*, as, m. the elephant or wood apple tree, *Feronia Elephantum*. See *kapitha*.

कविल *kabila*, as, ā, am, tawny-coloured; (as), m. tawny (the colour). See *kapila*.

कबुलि *kabuli*, is, f. the hinder part of an animal.

कब्रु *kabru*, *Ātharva-veda* II. 3, 6.

कम् 1. *kam*, ind. (Gr. *κεν*), well, bene (opposed to *akam*, 'badly'), a particle placed after the word to which it belongs with an affirmative sense (Well, Yes), which sense, however, is generally so weak that the Indian grammarians are perhaps right in enumerating *kam* among the expletives; it is often found attached to a dat. case, giving to the latter a stronger meaning, and is generally placed at the end of the *Pāda* (e.g. *ajijana oshadhīr bhojanāya kam*, thou didst create the plants for actual food); it is also used as an enclitic with the particles *nu*, *su*, and *hi*, but is nevertheless treated in the *Padapāṭha* as a separate word. Rarely *kam* seems to be used, like *kad* and *kim*, as an interrogative particle; sometimes it occurs, like *kim* and *kad*, at the beginning

of compounds, marking the strange or unusual character of anything, [cf. *kamālarpa*]: according to native lexicographers *kam* means also head; water; food. — *Kam-vat*, ān, atī, at, Ved. lovely.

Kamba or *kambha*, as, ā, am, well (?).

कम् 2. *kam*, A. (not used in the conjugational tenses) *śukame*, *kamishyate*, *acākamata*, *kamitum*, to wish, desire, long for; to love, be in love with; to have sexual intercourse with: Caus. A. (ep. also P.) *kāmayate*, -ti, *kāmayān-śukre*, *kāmayishyate*, *acākamata*, *kāmayitum*, to wish, desire, long for (with pot. or inf., e.g. *kāmaye bhuijīta*, I wish he may eat; *kāmaye jātum*, I wish to give); to love, have sexual intercourse with; to be inflamed with love; (with *bahu* or *atyartham*) to rate or value highly; to cause any one to love, [cf. also *kan*]: Desid. *śikamishate* and *śikamayishate*: Intens. *śānkamyate*; [cf. Lat. *comis*; also *amo* with loss of the initial; *cā-rus* for *cam-rus*; Hib. *caemh*, 'love, desire; fine, handsome, pleasant'; *caomhach*, 'a friend, a companion'; *caomhatm*, 'I save, spare, protect' perhaps Old Germ. *scim*, *scimo*, 'splendor'; Armen. *kamim*.]

Kamana, as, ā, am, wishing for, desirous; libidinous, beautiful, desirable, lovely; (as), m., N. of *Kāma*, the god of love; N. of *Brahmā*; the tree *Jonesia Asoka*. — *Kamana-śāchala* ('na-cha'), as, m. a heron (having beautiful plumage).

Kamaniya, as, ā, am, to be desired or wished for, desirable; lovely, pleasing, beautiful. — *Kamaniya-tā*, f. or *kamaniya-tva*, am, n. loveliness, beauty; desirableness.

Kamara, as, ā, am, desirous, lustful.

Kamala, as, ā, am, desirous, lustful; (as), m. a species of deer; the Indian crane, *Ardea Siberica*; an epithet of *Brahmā*; N. of a man; (am), n. (according to some m. or n.) the lotus, *Nelumbium*; water; copper; the bladder; a medicament, a drug; N. of a town built by *Kamala*; a particular high number; Ved., N. of a certain colour; (am or i), n. f., N. of a metre of four lines of three short syllables each; (ā), f. an epithet of *Lakshmi*; an excellent woman; N. of a female dancer who afterwards became the wife of king *Jayāpida*. — *Kamala-kikara* and *kamala-kīṭa*, N. of two *Grāmas* or villages. — *Kamala-khaḍga*, am, n. an assemblage of lotuses. — *Kamala-garbhbha* ('bha-ābhā'), as, ā, am, bright as the lotus-cup. — *Kamala-devī*, f., N. of the wife of king *Lalitāditya* and mother of king *Kuvālayāpida*. — *Kamala-patrāksha* ('ra-ak'), as, ā, am, one whose eyes are like lotuses. — *Kamala-bhava*, as, m. or *kamala-yoni*, is, m. 'sprung from the lotus,' an epithet of *Brahmā*. — *Kamala-bhidā*, f., N. of a *Grāma* or village. — *Kamala-vatī*, f., N. of the wife of king *Lalitāditya*. — *Kamala-vadana*, am, n. a lotus face, i. e. a lovely face. — *Kamala-vardhana*, as, m., N. of a king of *Kampana*. — *Kamala-sambhara*, as, m. an epithet of *Brahmā*. — *Kamalākara* ('la-āk'), as, m. an assemblage of lotuses; a lake &c. where lotuses abound; N. of several authors. — *Kamalā-keśava*, as, m., N. of a sanctuary built by *Kamalavati*. — *Kamalāksha* ('la-ak'), N. of a place. — *Kamalā-nandana*, as, m. son of *Kamalā*, an epithet of *Misra-dinakara*. — *Kamalā-pati*, is, m., N. of a copyist. — *Kamalāyutāksha* ('la-āyuta-ak'), as, ā, am, having large lotus eyes. — *Kamalāyudha* ('la-āy'), as, m., N. of a poet. — *Kamalāyā* ('la-āl'), f. an epithet of *Lakshmi*. — *Kamalāsana* or *kamalāsana-stha* ('la-ās'), as, m. an epithet of *Brahmā*. — *Kamalā-haṭṭa*, as, m., N. of a market-place founded by *Kamalavati*. — 1. *kamalāhāsa* ('la-āl'), as, m. the shutting or opening of a lotus. — 2. *kamalāhāsa*, nom. (fr. the last) *P. hāsati*, -situm, to smile like a lotus. — *Kamalekshaṇa* ('la-ik'), as, ā, am, lotus-eyed. — *Kamalottara* ('la-ut'), am, n. safflower, *Carthamus Tinctorius*.

Kamalaka, am, n., N. of a town. *Kamalāni*, f. a number of lotus flowers or a lake or place abounding with them.

Kamā, f. loveliness, beauty, radiance. *Kamitri*, tā, tri, tri, lustful, desirous, cupidinous. *Kamra*, as, ā, am, desirous, cupidinous; beautiful, desirable. **कमक** *kamaka*, as, m., N. of a man; (ās), m. pl. the descendants of this man. **कमठ** *kamaṭha*, as, m. (said to be fr. 2. *kam*), a tortoise; a porcupine; a water-jar, especially one made of a hollow gourd or cocoa-nut, and used by ascetics; a bamboo; N. of a prince; of a Muni; and of a *Daitya*; (i), f. a female tortoise, a small one. — *Kamaṭha-pati*, is, m. the king of tortoises. — *Kamaṭhāsura-vadha* ('tha-as'), as, m. 'the slaying of the *Daitya Kamaṭha*,' a section of the *Gaṇeśa-Purāṇa*. **कमण्डलु** *kamaṇḍalu*, us, n, m. n. an earthen or wooden water-pot used by the ascetic and religious student; a vessel with a spout; the waved-leaf fig tree, *Ficus Infectoria*. — *Kamaṇḍalu-taru*, us, m. the tree *Ficus Infectoria*. — *Kamaṇḍalu-dhara*, as, m. an epithet of *Śiva*. **कमयू** *kamayū*, ūs, f. (fr. *kama* derived fr. 2. *kam* and *dyū* ?), Ved., N. of a woman. **कमनक** *kamantaka* and *kamanduka*, as, m., N. of two men; (ās), m. pl. the descendants of these men. **कमन्ध** *kamandha*, am, n. water; (a various reading for *kabandha*; considered also as a compound of *kam* and *andha*, both being, according to native lexicographers, synonyms of water.) **कमल** *kamala*. See under rt. 2. *kam* above.

कम्प *kamp*, cl. 1. A. (ep. also P.) *kampate*, *kampati*, *śukampe*, *kampishyate*, *akampishat*, *kampitum*, to tremble, shake: Caus. P. *kampayati*, -yitum, to cause to tremble, make tremble, shake; to pronounce in a tremulous manner, i. e. with a trill or shake: Desid. *śikampishate*: Intens. *śānkampyate*, *śānkampti*; [cf. Gr. *κἀμπτω*, *κἀμπτω*; Hib. *cabhóg*, 'hastening.']

Kampa, as, m. trembling, tremor, trembling motion, shaking; a tremulous or trilling pronunciation, a modification of the *Svarita* accent, which may take place if the *Svarita* syllable is followed by an *Udātta* syllable; N. of a man. — *Kampa-rāja*, as, m., N. of a man. — *Kampa-lakshman*, ā, m. air, wind. — *Kampāvrīta* ('pa-an'), as, ā, am, affected with trembling, agitated.

Kampana, as, ā, am, trembling, shaken, unsteady; causing to tremble, shaking; (as), m. a kind of weapon; the dewy season (November–December); N. of a prince; N. of a country near *Kāśmīra*; (ā), f., N. of a river; (am), n. trembling, quivering; quivering pronunciation, a modification of the *Svarita* accent (see *kampa*); shaking, swinging. *Kampaniya*, as, ā, am, to be shaken, movable, vibratory. *Kampamāna*, as, ā, am, trembling, shaking. *Kampayati*, an, anti, at, shaking, causing to tremble. *Kampāka*, as, m. (a wrong reading for *kampānka*), wind. *Kaupita*, as, ā, am, trembling, shaking; caused to tremble, shaken, swung; (am), n. trembling, a trembling, a tremor. *Kampin*, i, inī, i, trembling, quivering, shaking. *Kampila* or *kampilya* or *kampilla* or *kampillaka* or *kampila*, as, m., N. of a plant, *Crinum Amaryllaceae* (?); commonly *kamalāgundī*; [cf. *kampilla* and *śuṇḍā-rocanī*.] *Kampya*, as, ā, am, to be shaken, to be made to tremble, to be moved away from one's place; to be pronounced in a quivering manner. *Kampra*, as, ā, am, trembling, shaken, movable; agile, quick.

कम्बु kamb, cl. I. P. kambati, -bitum, to go, move; (a various reading for karb.)

कम्बुर kambara, as, ā, am, variegated, spotted; (as), m. variegated colour; [cf. karbura.]

कम्बुल kambala, as, am, m. n. (said to be fr. 2. kam), a woollen blanket or cloth; an upper cloth or garment of wool; (as), m. a dew-lap; a small worm or insect; a sort of deer; N. of a Nāga; N. of a man; (am), n. water; [cf. kamala.] — **Kambala-kāraka**, as, m. a woollen cloth manufacturer. — **Kambala-cārāyaṇīya**, ās, m. pl. a nickname of a school of Cārāyaṇa. — **Kambala-dhāvaka**, as, m. one who cleans woollen clothes. — **Kambala-barhiṣha**, as, m., N. of a man. — **Kambala-vāhya**, as, m. or **kambala-vāhyaka**, am, n. a kind of carriage covered with a coarse blanket or woollen cloth and drawn by oxen. (The more correct spelling seems to be **kambali-vāhya** and **kambali-vāhyaka**.) — **Kambala-hāra**, as, m., N. of a man; (ās), m. pl. the descendants of this man. — **Kambaluka**, as, am, m. n. a woollen cloth, a garment of wool.

Kambalin, ī, īnī, ī, covered with a woollen cloth or blanket. — **Kambali-vāhyaka**, am, n. a carriage so covered and drawn by oxen.

Kambaliya, as, ā, am, fit for woollen blankets. — **Kambalya**, am, n. 100 Palas of wool (so much being necessary for making a woollen blanket).

कम्बालायिन kambālāyin, ī, m. a sort of kite.

कम्बि kambī, is, f. a ladle or spoon; a shoot, a branch or joint of a bamboo.

कम्बु kambu, us, u, m. n. a conch, a shell; a bivalve shell; a bracelet, a ring made of shells; (us), m. an elephant; the neck; a tube-shaped bone; a vein or tubular vessel of the body; a sort of Curcuma. — **Kambu-kāṣṭhā**, f. the tree Physalis Flexuosa. — **Kambu-grīva**, as, m., N. of a tortoise; (ā), f. a neck marked with three lines like a shell, and considered to be indicative of exalted fortune; a shell-shaped neck. — **Kambu-pushpī** and **kambu-mālīnī**, f., N. of a plant. — **Kambu-ātāyin**, ī, m. the bird Falco Cheela.

Kambuka, as, m. a conch, a shell; a mean person; (ā), f. the tree Physalis Flexuosa; (anu), n., N. of a town.

कम्बु kambū, ūs, ūs, u (said to be fr. 2. kam), stealing; (ūs), m. a thief, a plunderer; a bracelet.

कम्बुक kambuka, as, m., Ved. the husk of rice.

कम्बोज kamboja, ās, m. pl., N. of a country and its inhabitants; (as), m. the prince of this country; a shell; a kind of shell; a species of elephant; [cf. kambu and kāmboja.]

कम्भारी kambhāri, f. = **gambhāri**, the plant Gmelina Arborea.

कम्बु kambhu, u, n. the fragrant root of Andropogon Muricatus.

कम्प kaya, a Vedic form for 2. ka, occurring only in the genitive case with *cid*; e.g. *kayasya cid*, of every one; (*nī shū nama atinatin kayasya cid*, bow well down the haughtiness of every one); [cf. Zend *kaya*; Armen. *ui*.]

कम्प्या kayasthā, f. a medicinal plant, = *kākūli*; (probably a various reading for *vayasthā*; cf. *kāyasthā*.)

कया kayā, ind., Ved. (fr. 2. ka inst. fem.), in what manner?

कयाद् kayād, t, t, t (fr. *kaya* for *kāya*? and rt. *ad*), Ved. consuming the body; (a various reading for *krayād*.)

कयापू kayādhū, ūs, f., N. of the wife of Hiranyakāśipu.

कय्य kayya, as, m., N. of a prince, founder of a sanctuary (*śrīkayya-vāmīn*) and of a Vihāra (*kayya-vihāra*) called after him.

कय्यक kayyaka, as, m., N. of a man.

कर 1. kara, as, ā or ī, am (fr. rt. *kṛi*, to do; for 2. kara see p. 205), who or what does or makes or causes; causing, doing, making (especially at the end of compounds, e.g. *bhayan-kara*, causing fear, frightful; *duḥkha-kara*, causing pain; *vyādhī-kara*, causing increase; *sampat-kara*, causing prosperity; *artha-kārī vidyā*, a science productive of wealth &c.); (as), m. the hand ('the active one'); a measure, the breadth of twenty-four thumbs; an elephant's trunk; the act of doing, making, &c.; (at the end of several compounds with a passive sense, e.g. *īśhat-kara* and *su-kara*, easy to be done; *duḥk-kara*, difficult to be done; *īśhad-ādhyān-kara*, easy to be made rich); [cf. Lith. *kaire*, 'the left hand'.] — **Kara-kaṇṭhaka**, as, m. a finger-nail ('a thorn of the hand'). — **Kara-kamala**, am, n. the hand, especially of a lover or a mistress &c. (lit. 'hand-lotus'; similar compounds are *kara-padma*, *kara-pankaja*, *kara-pallava*, &c.). — **Kara-karna**, as, m., N. of a man. — **Kara-kalaśa**, as, m. the hand hollowed to receive water. — **Kara-kisalaya**, as, am, m. n. a hand which is like a branch; the finger ('shoot of the hand'). — **Kara-kulmala**, am, n. the finger ('bud of the hand'). — **Kara-kosha**, as, m. the hand hollowed to receive water; [cf. *kara-kalaśa*.] — 1. **kara-graha**, as, m. (for 2. see under 2. kara, p. 205), taking the hand (of the bride in the marriage ceremony; one part of the ceremony of marriage is the placing of the right hand of the bride, with the palm uppermost, in the right hand of the bridegroom), marriage. — 1. **kara-grahaya**, am, n. (for 2. see under 2. kara), taking the hand, marriage. — 1. **kara-grāhin**, ī, īnī, ī, taking the hand. — **Kara-gharshaya**, as, m. a churning-stick; (am), n. rubbing the hands together. — **Kara-gharshin**, ī, m. the churning-stick. — **Kara-ghāta**, as, m. a kind of poisonous tree. — **Kara-śkhada**, as, m. the teak tree, *Trophis Aspera*; (ā), f. a tree, commonly called *sindūra-pushpī-vriksha*. — **Kara-ja**, as, ā, am, produced in or from the hand; (as), m. a finger-nail; N. of a timber tree, = *karaija* or *Pongamia Glabra*; (anu), n. a perfume, = *vyāghranakha*, resembling a nail in appearance. — **Karaja-varḍhana**, as, m., N. of a prince. — **Karajāḥkya** (*ja-āḥkḥ*), as, m. a perfume, = *kara-ja*. — **Kara-jyoti**, īs, m., N. of a tree, = *hasta-jyoti*. — **Kara-tala**, as, m. the palm of the hand; *karatalī-kṛi*, to take in the palm of the hands. — **Karatala-gata**, as, ā, am, being in the hand or in one's possession. — **Karatala-dhṛita**, as, ā, am, held in the hand. — **Karatala-sṭha**, as, ā, am, held in the hand, resting in the palm of the hand. — **Kara-tas**, ind. from the hand, out of the hand. — **Kara-tāla**, am, n. a musical instrument, a cymbal; (ī), f. beating time by clapping the hands. — **Karatāḥka**, am, n. a musical instrument, a cymbal. — **Karatāḥka-dhvanī**, īs, m. the sound of cymbals. — **Kara-toyā**, f. the Karatoyā river in the north-east of Bengal, (at the wedding of Siva and Pārvatī the water which had been poured into the hand of the former constituted, upon its being thrown on the ground, the source of this river.) — **Karatoyinī**, f., N. of a river, perhaps the same as the preceding (?). — 1. **kara-la**, as, ā, am (for 2. see under 2. kara), one who gives his hand &c. — **Kara-duksa**, as, ā, am, handy, dexterous, ready. — **Kara-drūna**, as, m., N. of a tree, = *kāraskara*. — **Kara-dhṛita**, as, ā, am, held or supported by the hand. — **Kara-nihita**, as, ā, am, held in the hand. — **Kara-dhama**, as, m., N. of two princes. — **Karanyasta-kupolāntam**, ind. the end of the cheek held in the hand. — **Kara-patra**, am, n. a saw; splashing water about while bathing, playing or gamboling in water; see *kara-pātra*. — **Karapattra**, am, n. a saw. — **Karapattra-vat**, ān, m. the palmyra tree,

Borassus Flabelliformis, (the leaves being compared to a saw). — **Karapatrikā**, f. playing with water or in it, splashing it about &c.; [cf. *kara-patra* and *kara-pātra*.] — **Kara-parṇa**, as, m., N. of two plants, commonly called *bhiṇḍā-vriksha* and *raktairāṇḍa*. — **Kara-pallava**, as, m. a finger, the hand; conversation with the fingers. — **Kara-pātra**, am, n. splashing water about while bathing, throwing water about in sport; the hand hollowed so as to hold anything; [cf. *kara-patra* and *karapatrikā*.] — **Kara-pāla**, as, m. a sword, a scymitar ('protecting the hand'). — **Karapālikā**, f. a cudgel, a short club or wooden sword, a sword or one-edged knife. — **Kara-puta**, as, m. joining the palms of the hands in token of respect; the hands joined and hollowed to receive anything. — **Kara-prisṭha**, am, n. the back of the hand. — 1. **kara-praśeṣa**, as, ā, am (for 2. see under 2. kara), to be held, to be taken hold of by the hand. — 1. **kara-prada**, as, ā, am, giving the hand &c. — **Kara-prāpta**, as, ā, am, held in the hand; obtained, secured. — **Karabāla** and **karavāla**, as, m. (corruptions of *kara-pāla*), a sword, a scymitar; a finger-nail. — **Karabālikā**, f. a small sword; [cf. *karapālikā*.] — **Kara-bhānjika**, ās, m. pl., N. of a people; (a various reading has *kara-bhānjika*.) — **Kara-bhājana**, as, m., N. of a Brāhman. — **Kara-bhū**, ūs, m. a finger-nail. — **Kara-bhūṣhaya**, am, n. a bracelet, an ornament worn round the wrist. — **Kara-marda**, as, ī, m. f. a small tree bearing an acid fruit, *Carissa Carandas*; (am), n. the fruit of this tree. — **Karamardaka**, as, m. the tree *Carissa Carandas*; see the preceding. — **Kara-mālā**, f. the hand used as a rosary, the joints of the fingers corresponding to the beads. — **Kara-mukta**, am, n. (scil. *astram*) a missile weapon thrown with the hand, a dart, a javelin, &c. — **Kara-ruddha**, as, ā, am, stopped by the hand, held tight or fast. — **Kara-ruha**, as, m. a finger-nail (growing from the hand). — **Kararddhī** (*ra-riddhī*), īs, f. a cymbal; a small musical instrument used for marking time, (a castanet?); clapping the hands together for that purpose; [cf. *kara-tāla*.] — **Kara-vāraka**, as, m. an epithet of Skanda. — **Karavālikā**, f. a small club; see *karnālikā*. — **Kara-vīra**, as, m. a fragrant Oleander, *Nerium Odorum*; a species of Soma; a sword or scymitar; a particular magical formula or spell for recovering or attracting back a missile weapon of mystic properties after its discharge; a cemetery, a place for burning or interring the dead; N. of a Nāga; of a Daitya; of a mountain; of a town on the river Vepṇā, founded by Padma-varṇa; of a town on the river Drishadvatī, the residence of Candra-śekhara; (ā), f. red arsenic; (ī), f. a woman who has borne a son, a mother; a good cow; N. of Aditi, the mother of the gods; (am), n. the flower of *Nerium Odorum*. — **Karavīra**, as, m. the poisonous root of the fragrant Oleander, a poison; the tree *Terminalia Arjuna*; a sword; N. of a Nāga. — **Kara-vīra-kanda-saijja**, as, m. a species of onion or bulb, = *taila-kanda*. — **Karavīra-pura**, am, n., N. of a town founded by Padma-varṇa. — **Karavīra-bhujā**, f. *Cajanus Indicus*. — **Kara-vīrya**, as, m., N. of a physician. — **Kara-sākhā**, f. a finger. — **Kara-sūka**, as, m. water expelled by an elephant's trunk. — **Kara-sūka**, as, m. a finger-nail. — **Kara-sṭha**, as, m. oedematous swelling of the hands. — 1. **kara-sāda**, as, m. languor or weakness of the hands. — **Kara-sṭhān**, ī, m. an epithet of Siva, who uses his hands as a vessel for holding food. — **Kara-svana**, as, m. sound produced by beating the hands together. — **Karāgra** (*ra-ag*), am, n. the tip of an elephant's trunk. — **Karāgra-pallava**, as, m. finger. — **Karāghāta** (*ra-agh*), as, m. a thumb, a blow with the hand. — **Karā-marā**, as, m. the tree *Catissa Carandas*; [cf. *kara-marda*.] — **Karāmbuka** or **karāmlaka**, as, m., N. of the same tree. — **Karāroṣa**, as, m. a finger-ring; (fr. *kara* and *ro*). — **Karāpīṭa** (*ra-āṭ*), as, ā, am, taken in the hand. — **Karālamba** (*ra-āl*), as, m. the act of supporting with the hand, giving a helping hand;

(as, ā, am), stretching out one's hand to support or raise another. — *Karāḷambana*, *am*, n. extending the hand, taking by the hand, helping, sustaining. — *Karotpala* ('ra-ut'), *am*, n. a lotus-hand. — *Karodaka* ('ra-ut'), *am*, n. water held in or poured into the hand.

1. *karaka*, *as*, *am*, m. n. the water-pot of the student or ascetic; the shell of the cocoa-nut hollowed to form a vessel; shell of the cocoa-nut in general; (*as*), m. hand; a species of bird; N. of several plants, the pomegranate tree, = *dāḍima*; Pongamia Glabra; Butea Froudosia; Bauhinia Variegata; Mimulus Elengi; Capparis Aphylla; (*ās*), m. pl., N. of a people. — *Karaka-pātrika*, *f*, a leather vessel for holding water. — *Karākāmbhas* ('ka-am'), *ās*, m. the cocoa-nut tree, Cocos Nucifera.

Karaṇa, *as*, *i*, *am*, doing, making, effecting, causing (especially at the end of compounds; cf. *anta-karaṇa*, *andhan-karaṇa*, *ushṇan-karaṇa*, &c.); Ved. clever, skilled; (*as*), m., Ved. an assistant; a man of a mixed class, the son of a Śūdra woman by a Vaiśya, or (according to some) of an outcast Kshatriya (the occupation of this class is writing, accounts, &c.); a writer, a scribe; (*am*), n. making, doing, producing, effecting, accomplishing (very often as last member of a compound, e.g. *mushṭi-karaṇa*, committing theft; *viripra-karaṇa*, producing deformity); an action, especially a religious action; business, occupation (as trade &c.); the special business of any tribe or caste; plastering, spreading anything with the hand; the usage or practice of the writer-caste; an act, a deed; an instrument or means of action, an expedient; an organ, an organ of sense or of speech; (in gram.) the immediate cause of an action, the idea expressed by the instrumental case, instrumentality; the body; (in law) an instrument, document, a bond; a cause, motive; the posture of an ascetic; posture in sexual intercourse, copulation; pronunciation, articulation; (in gram.) the term used in designating a sound or word when referring to it as an independent part of speech or as separated from its context, (*karaṇa* may be used in this way, like *kāra*, e.g. *iti-karaṇa*, the word *iti*); rhythm, time; dramatic action (?), singing (?); an astrological division of the day, (these Karaṇas are eleven, viz. *vara*, *vālava*, *kaulava*, *taṭṭila*, *gāra*, *baṇija*, *viṣṭi*, *śakuni*, *śatushpada*, *kintughna*, and *nāga*, two being equal to a lunar day, or the time during which the moon's motion amounts to 6°; the first seven are called *a-dhruvāni* or movable, and fill, when eight times repeated, the space from the second half of the first day in the moon's increase to the first half of the fourteenth day in its wane; the four others are *dhruvāni* or fixed, and occupy the four half-days from the second half of the fourteenth day in the wane of the moon to the first half of the first day in its increase); title of a treatise of Varāha-mihira on the motions of the planets; a field; grain (?); the mind or heart (?); (*i*), *f*, a woman of a mixed caste; a surd or irrational number, a surd root in arithmetic. — *Karaṇa-kutūhala*, *am*, n. title of a work on practical astronomy by Bhāskara. — *Karaṇa-grāma*, *as*, m. the senses collectively. — *Karaṇa-trāṇa*, *am*, n. the head ('protecting the organs of sense'). — *Karaṇa-tva*, *am*, n. instrumentality, mediate agency. — *Karaṇa-niyama*, *as*, m. suppression or restraint of the organs of sense. — *Karaṇa-vinyaya*, *as*, m. manner of pronunciation. — *Karaṇa-sāra*, *as*, m. title of a work on practical astronomy by Bhāskara. — *Karaṇa-sthāna-bheda*, *as*, m. difference of articulation or organ. — *Karaṇādhikāra* ('na-adh'), *as*, m. a section on articulation.

Karaṇi, *is*, *f*, doing, making, effecting (only occurring with a privative, e.g. *a-karaṇi*, q. v.).

Karaṇiya, *as*, *ā*, *am*, to be done or made; feasible, to be accomplished; to be caused or effected.

Karabha, *as*, m. the metacarpus, the hand from the wrist to the root of the fingers; the trunk of an elephant; a young elephant; a camel; a young camel or any young animal; a camel three years old; a perfume (= *nakha*, commonly called *nakhi*); an

epithet of Danta-vakra, prince of the Kārṣhas; (*i*), *f*, a she-camel; the plant *Tragia Involucrata*; [cf. Gr. *κρότος*]. — *Karabha-kāṇḍikā*, *f*, N. of a plant; [cf. *ushṭra-kāṇḍi*]. — *Karabha-priyā*, *f*, a plant, a sort of Hedysarum. — *Karabha-vallabha*, *as*, m. the tree *Feronia Elephantum*. — *Karabhādanī* ('bha-adana'), *f*, N. of a plant; [cf. *karabha-priyā*]. — *Karabhorū* ('bha-ūru'), *ās*, *f*, a woman whose thighs resemble the trunk of an elephant; see *ūru*.

Karabhaka, *as*, m., N. of a messenger.

Karabhin, *i*, m. an elephant ('having a trunk').

Karas, *as*, n., Ved. an action, a deed.

Karāṇa, *as*, m., Ved. the arm, the fore part of the arm; a finger-nail.

Kari, *is*, *i*, *is*, *i*, causing, accomplishing (at the end of a compound, e.g. *śakṛt-kari*, q. v.).

Kariṇ, *f*, a wound caused by a finger-nail.

Karika, *i*, m. 'having a trunk,' an elephant; (*ūi*), *f*, a female elephant. — *Kari-kaṇḍi-vallī*, *f*, a species of pepper, Piper Chaba. — *Kari-kumbha*, *as*, m. the frontal globe of an elephant. — *Kari-kusumbha*, *as*, m. a fragrant powder prepared from the flowers of Nāga-keśara. — *Kari-kusumbhaka*, *as*, m. the same. — *Kari-garjita*, *am*, n. the roaring of elephants. — *Kari-carman*, *a*, n. an elephant's hide. — *Kari-ja*, *as*, m. a young elephant. — *Kariṇi-sahāya*, *as*, m. the mate of the female elephant. — *Kari-danta*, *as*, m. an elephant's tusk; ivory. — *Kari-dāraka*, *as*, m. a lion. — *Kari-nāsikā*, *f*, a musical instrument. — *Kari-pattra*, *am*, n., N. of a plant; see *tālīsa-pattra*.

Kari-patha, *as*, m. the way or habits of an elephant. — *Kari-pippali*, *f*, a plant bearing a pungent fruit, Pothos Officialis. — *Kari-pota*, *as*, m. a young elephant, one under ten years old. — *Kari-bandha*, *as*, m. the post to which an elephant is tied. — *Kari-makara*, *as*, m. a fabulous monster. — *Kari-mācala*, *as*, m. a lion, this animal being considered as the natural enemy and destroyer of the elephant; [cf. *gaja-mācala*]. — *Kari-mukha*, *as*, m. an epithet of Gaṇeśa, this deity having an elephant's trunk on his face. — *Kari-yāda*, *n*, a water-elephant, a hippopotamus. — *Kari-vara*, *as*, m. an excellent elephant. — *Kari-vaijayanti*, *f*, a flag carried by an elephant. — *Kari-sāvaka*, *as*, m. a young elephant under five years old, (according to some) also until ten years. — *Kari-skandha*, *as*, m. a troop of elephants. — *Karindra* ('ri-in'), *as*, m. a large elephant, a war or state elephant; Indra's elephant (?).

कर 2. *kara*, *as*, m. (fr. rt. 1. *kṛi*, to scatter; for 1. *kara* see p. 204), a ray of light, a sun-beam, a moon-beam; hail; royal revenue, toll, tax, import, tribute. — **2.** *kara-graha*, *as*, m. levying or gathering taxes, a tax-gatherer. — **2.** *kara-grahya*, *am*, n. levying or gathering taxes. — **2.** *kara-grāhin*, *i*, *ini*, *i*, levying a tax, a tax-collector. — *Kara-jāla*, *am*, n. a pencil of rays, a stream of light. — **2.** *kara-dā*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Karadi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to render tributary. — *Karadi-kṛita*, *as*, *ā*, *am*, made tributary, subjugated. — *Kara-paṇya*, *am*, n. a commodity given as tribute. — **2.** *kara-praṇya*, *as*, *ā*, *am*, to be collected by taxes. — **2.** *kara-prada*, *as*, *ā*, *am*, paying taxes, subject to tax or duty, tributary. — *Kara-rūhi*, *t*, *t*, ray-obstructing. — **2.** *kara-sāda*, *as*, m. the fading away of rays. — *Karothara* ('ra-ut'), *as*, m. a bundle of rays; a heavy tax.

2. *karaka*, *as*, *ā*, *am*, m. f. n. (according to some only m. and f.), hail; a thunderstone (?); (*as*), m. toll, tax, tribute (?). — **1.** *karakāsāra* ('ka-ās'), *as*, m. a shower of hail. — **2.** *karakāsāra*, nom. P. *karakāsārati*, to pour or shower down like hail.

Kari-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to offer as a tribute.

कर 3. *kara*, *as*, *ā*, *am* (fr. rt. 2. *kṛi*, to praise), Ved. devoted, pious.

करकायु *karakāyu*, *us*, m., N. of a son of Dhṛita-rāṣṭra. See *kanakāyu*.

करङ्क *karanka*, *as*, m. the skull, the head; a cocoa-nut hollowed to form a cup or vessel, a water-

pot made from a cocoa-nut, [cf. 1. *karaka*]; a kind of sugar-cane; any bone of the body. — *Karanka-sāli*, *is*, m. a sort of sugar-cane.

करङ्गण *karangaṇa*, *am*, n. a market or fair; (a various reading for *karāṅgaṇa*.)

करञ्ज *karaija*, *as*, m. the tree Pongamia Glabra, used medicinally; N. of an enemy of Indra, slain by this god. — *Karaija-phalaka*, *as*, m. Feronia Elephantum; see *kupīṭha*. — *Karaija-ha*, *as*, *ā*, *am*, Ved. pernicious to Karaija.

Kurajika, *as*, m., N. of the tree Pongamia Glabra; also of Verbesina Scandens.

करट *karāṭa*, *as*, m. an elephant's cheek; a crow; a man of a low or degraded profession; a bad Brāhman; an atheist, an unbeliever, an impugner of the doctrines of the Vedas; a musical instrument (castanets?); the plant *Carthamus Tinctorius*; the first Śrāddha or ceremony performed in honour of a deceased relative; (*ās*), m. pl., N. of a people; also of a family; (*ā*), *f*, an elephant's cheek; a cow difficult to be milked.

Karāṭaka, *as*, m. a crow; N. of a jackal in the Hitopadeśa.

Kurāṭin, *i*, m. an elephant; *karāṭi-kautuka*, a treatise on the elephant and his diseases.

करटु *karāṭu*, *us*, m. the numidian crane; [cf. *karṇavyāḍi*, *karṇu*, *karkaṭa*, &c.]

करण *karaṇa*. See under 1. *kara*.

करणीमुता *karaṇisutā*, *f*, an adopted daughter.

कराड *karaṇḍa*, *as*, m. (said to be fr. rt. 1. *kṛi*), a basket or covered box of bamboo wicker-work; a bee-hive, a honey-comb; a sword; a sort of duck; an aquatic weed called Vallisneria; (*i*), *f*, a basket for flowers; [Lat. *corbis*?]. — *Karaṇḍa-ryūha*, *as*, m. title of a Buddhist work.

Karaṇḍaka, *as*, m. a basket. — *Karaṇḍaka-nivāpa*, *as*, m., N. of a region near Rājagṛiha.

Karaṇḍin, *i*, m. a fish; (so called because caught in a basket?).

करथ *karatha*, *as*, m., N. of a physician.

करफु *karaphu*, a particular high number; [cf. *kalahu*.]

करभ *karabha*. See under 1. *kara*.

करभोर *karabhṛa*, *as*, m. a lion.

कर्मट्ट *karamaṭṭa*, *as*, m. the betel-nut tree. See *guvāḍi*.

कर्मरित्त *karamarin*, *i*, m. a prisoner, a captive; [cf. *kārā*.]

कर्माल *karamāla*, *as*, m. smoke; (probably a corruption of *khatamāla*.)

करम्भ *karamba*, *as*, *ā*, *am* (said to be fr. 1. *kṛi*), mixed, intermingled; set, inlaid; (*as*), m. flour or meal mixed with curds. See *karambha*.

Karambīta, *as*, *ā*, *am*, intermingled, mixed, blended, &c.; pounded, reduced to grains or dust; set, inlaid.

करम्भ *karambha*, *as*, m. groats or coarsely ground oats &c.; a dish of parched grain; a cake, flour or meal mixed with curds, a kind of gruel, generally offered to Pūshan (as having no teeth to masticate hard food); a mixture, a mixed odour; N. of a species of poisonous plant; N. of a son of Śakuni and father of Devarāta; N. of a brother of Ramba; (*ā*), *f*, the plant *Asparagus Racemosus*; another plant, = *priyangu-vriksha*; N. of a daughter of a king of Kalinga and wife of Akrodhana. — *Karambhād* ('bha-ad'), *t*, *t*, Ved. eating groats or gruel, epithet of Pūshan.

Karambhaka, *as*, m., N. of a man; (*am*), n. groats, coarsely ground oats &c.; a cake, flour or meal mixed with curd.

Karambhi, *is*, m., N. of a son of Sakuni and father of Devarāta.

Karambhin, *i*, *inī*, *i*, Ved. having groats.

करवी *karavī*, f. the leaf of the plant *Asa Foetida*; [cf. *karvarī*, *kavari*, *kāvari*.]

करवीक *karavīka*, as, m., N. of a mountain; [cf. *kara-vīra*.]

करम् *karas*. See under *i. kara*.

करस *karasna*. See under *i. kara*.

करहन्वा *karahāṇā*, f., N. of a metre of four lines, each consisting of seven syllables.

करहाट *karahāṭa*, as, m. the tree *Vangueria Spinosa*; the fibrous root of a lotus; N. of a region.

Karahāṭaka, as, m. the tree *Vangueria Spinosa*; N. of an heretical prince.

कराङ्गण *karāṅgaṇa*, as, m. a market or fair visited by many men; [cf. *angaṇa*.]

करायिका *karāyikā*, f. a bird, a small kind of crane.

कराल *karāla*, as, ā, am, opening wide, cleaving asunder, gaping (as a wound); having formidable projecting teeth, formidable, dreadful, terrible (especially as an epithet of the *Rākṣasas*, of *Siva*, of *Kāla*, of *Vishnu*, and of a certain *Devagandharva*); great, large, high, lofty; spacious, wide; deformed; (as), m. a certain species of animal; resin, pitch, or a mixture of oil and the resin of the tree *Shorea Robusta*; N. of a region; (ā), f. the plant *Hemidesmus Indicus*; an epithet of *Durgā*; N. of a certain woman; (i), f. one of the seven tongues and nine Samidhs of *Agni*; (am), n. a kind of *Ocimum*. — *Karāla-kara*, as, ā, am, having a powerful arm or hand; having a large trunk, as an elephant. — *Karāla-keśara*, as, m., N. of a lion in the *Pañcatantra*. — *Karāla-tripuṭā*, f. a species of corn. — *Karāla-danśhtra*, as, ā, am, having terrific teeth. — *Karāla-loṣana*, as, ā, am, terrific. — *Karāla-vadanā*, f. an epithet of *Durgā*. — *Karālānana* (°*la-ān*), as, ā, am, terrific.

Karālaka, am, n. a kind of *Ocimum*.

Karālīka, as, m. a tree; a sword; (ā), f. an epithet of *Durgā*.

Karālita, as, ā, am, rendered formidable; afraid of, alarmed by or at; magnified.

करि *kari*, &c. See under *i. kara*.

करिम् *karibha*, as, m. the tree *Ficus Religiosa*.

करिर *karira*, as, am, m. n. the shoot of a bamboo. See *karira*.

करिष *karishṭha*, as, ā, am (superlative fr. *i. kara*), doing most, doing very much.

Karishyu, used in comp. See *alan-karishyu* and *nir-ākariṣhu*.

Karishya, as, ā, am (?), Ved. to be done (?).

Karishyat, an, *atī* or *antī*, *at*, willing to do, about to do.

Karishyauṇāṇa, as, ā, am, about to do, going to do.

Kariyas, ān, *asī*, as (comparative fr. *i. kara*), doing more; one who does much.

करीकृ *karī-kṛi*. See under *2. kara*.

करीति *karitī*, *ayas*, m. pl., N. of a people.

करीर *karīra*, as, am, m. n. (said to be fr. rt. *i. kṛi*), the shoot of a bamboo; (as), m. a water-jar; a thorny plant, described as growing in deserts and fed upon by camels, *Capparisaphylla*; (am), n. the fruit of this plant; (ā or *i*), f. the root of an elephant's tusk; a cricket, a small grasshopper. — *Karīra-kūṇa*, as, m. the fruit season of *Capparisaphylla*. — *Karīra-pruṣṭha*, as, m., N. of a town; (a various reading has *karīri-pruṣṭha*.)

Karīrikā, f. the root of an elephant's tusk.

करीरक *karīraka*, am, n. fight, battle.

करीलदेश *karīla-deśa*, as, m., N. of a region.

करीष *karīsha*, as, am, m. n. (fr. *i. kṛi*), rub-bish, refuse, dung; dry cow-dung; N. of a mountain; [cf. *ākhu-karīsha*.] — *Karīsha-gandhi*, *is*, m., N. of a man. — *Karīshan-kasha*, as, ā, am, sweeping away dung; (ā), f. a strong wind, a gale. — *Karīshāgnī* (°*śha-ag*), *is*, m. a fire of dry cow-dung; (this substance is very generally used as fuel in Hindūstan.)

Karīshaka, ās, m. pl., N. of a people.

Karīshin, *i*, *inī*, *i*, abounding in dung; (*inī*), f. a region abounding in cow-dung; N. of a river.

करुण *karuṇa*, as, ā, am (said to be fr. rt. *i. kṛi*), but in some of its meanings fr. *i. kṛi*), mournful, miserable, lamenting; (am), ind. mournfully, wofully, pitifully, in distress; (as), m. that which causes pity, sorrow, affliction, tenderness, pity, compassion; one of the nine *Rasas* or sentiments of a poem, the pathetic sentiment; a fruit tree, the pamplemousse, *Citrus Decumana*; N. of a Buddha; a Jaina saint; N. of an Asura; (ā), f. pity, compassion; (i), f., N. of a plant, also called *grishma-pushpi*, *čāriṇi*, &c.; (am), n., Ved. an action, a holy work. — *Karuṇa-dhvanī*, *is*, m. a cry of distress. — *Karuṇa-puṇḍarika*, am, n. title of a Buddhist work. — *Karuṇa-mallī*, f. the plant *Jasminum Sambac*; also read *karuṇā-mallī*. — *Karuṇa-vedī-tva*, am, n. compassion, sympathy. — *Karuṇa-vedin*, *i*, *inī*, *i*, knowing affliction or distress, sympathising, pitiful. — *Karuṇākara* (°*na-āk*), as, m. the father of *Padmanābha*. — *Karuṇātmaka* (°*na-āt*), as, ā, am, compassionate, tender-hearted. — *Karuṇātman* (°*na-āt*), ā, ā, a, kind. — *Karuṇā-para*, as, ā, am, compassionate, tender. — *Karuṇā-maya*, as, *i*, am, gentle, compassionate. — *Karuṇārambha* (°*na-ār*), as, ā, am, engaging in deplorable actions. — *Karuṇārdra* (°*na-ār*), as, ā, am, tender-hearted, soft, sensitive. — *Karuṇār-dhita* (°*na-ār*), as, ā, am, kind. — *Karuṇā-vat*, ān, *atī*, *at*, being in a pitiful state, pitiable. — *Karuṇā-vipralambha*, as, m. grief of separation with the uncertainty of meeting again, fears occurring in absence. — *Karuṇā-vṛitti*, *is*, *i*, disposed to pity. — *Karuṇā-veditā*, f. charitable, kindness, sympathy.

Karuṇāya, nom. P. A. -*ṇāyati*, -*te*, -*yitum*, to be in a pitiful condition.

Karuṇin, *i*, *inī*, *i*, being in a pitiful condition, pitiable.

करुणाम *karutthāma*, as, m., N. of a prince, a son of *Dushyanta* and father of *Ākrīḍa*; [cf. *asvatthāman*.]

करुण्यक *karundhaka*, as, m., N. of a son of *Sūra* and brother of *Vasu-deva*.

करुम् *karuma*, as, ā, am, Ved. an epithet of certain spectral or ghost-like appearances.

करुकर *karūkara*, am, n., Ved. the joint of the neck and the chine.

करुळतिन् *karūlatin*, *i*, *inī*, *i*, Ved. one whose teeth are decayed and broken; [cf. the next.]

करुष *karūsha*, ās, m. pl., N. of a people descended from a son of *Manu* *Vaivasvata*, (a prince of this people is named *Danta-vakra*.)

Karūshaka, as, m., N. of a son of *Manu* *Vaivasvata*; (am), n., N. of a species of fruit.

करेट *karēṭa*, as, m. a finger-nail.

करेट्या *karēṭyā*, f. or *karēṭu*, us, m. the numidian crane; [cf. *karāṭa*, *karkaṭa*, &c.]

करेणु *karēṇu*, us, m. f. (said to be fr. rt. *i. kṛi*; cf. *i. kara*), a male or female elephant, generally used for the latter; according to some also *kureṇi*; (us), m. the tree *Pterospermum Acerifolium*; (us), f., N. of a plant used as a drug and supposed to grow in *Kāśmīra*. — *Karēṇu-pāla*, as,

m. the groom or keeper of a female elephant; N. of a man; [cf. *kāreṇupālī*.] — *Karēṇu-bhū*, *ūs*, m. an epithet of *Pālākāpya*. — *Karēṇu-matī*, f., N. of the wife of *Nakula*, daughter of a king of *Cedi*. — *Karēṇu-varya*, as, m. a large or powerful elephant. — *Karēṇu-suta*, as, m. an epithet of *Pālākāpya*. — *Karēṇuka*, am, n. the poisonous fruit of the plant *Karēṇu*.

Karēṇū, *ūs*, m. f. a male or female elephant.

करेनर *karenara*, as, m. benzoin or storax. See *karevara*.

करेन्दुक *karenduka*, as, m. a species of grass, = *bhū-trīṇa*.

करेवर *karevara*, as, m. benzoin or storax.

करोट *karōṭa*, as, m. f. a basin, a cup; the bones of the head, the skull.

Karōṭaka, as, m., N. of a *Nāga*.

Karōṭi, *is*, or *karōṭi*, f. a basin, a cup; the skull.

करोत्कर *karotkara*, *karotpala*, &c. See under *1. i* and *2. kara*.

कर्क *kark*, to laugh; a *Sautra* root, or one occurring in grammatical *Sūtras* but not in the *Dhātu-pāṭha*.

कर्क *karka*, as, ā, am (said to be fr. *i. kṛi*), white; good; excellent; (as), m. a white horse; a crab; the sign Cancer; a water-jar; fire; a mirror; N. of various plants, = *karkaṭa*, *karketana*, and *karketila*; beauty; N. of a commentator on *Kātyāyana's* *Srauta-sūtras*; (i), f., Ved. a white cow (?). — *Karka-khaṇḍa*, ās, m. pl., N. of a people. — *Karka-čirbhī* (?), f. a small cucumber. — *Karka-phala*, am, n., N. of a plant. — *Karka-sāra*, am, n. flour or meal mixed with curds. — *Karkī-prastha*, as, m., N. of a town.

Karkaṭa, as, m. a crab; the sign Cancer; a kind of bird, the numidian crane, *Lanius Excubitor*; N. of a plant with poisonous tubers, the fibrous root of a lotus; the curved end of the beam of a balance (to which the strings supporting the scale are attached); a kind of coitus; the radius of a circle; compass, circuit; (ā), f. the plant *Momordica Mixta*; (i), f. a female crab; a snake (?); a kind of cucumber, *Cucumis Utilissimus*; the fruit of the plant *Bombax Heptaphyllum*; the curved end of the beam of a balance &c.; a small water-jar; [cf. *karkara*, *karkaṣa*: cf. also Gr. *καρκίως*; Lat. *cancer*.] — *Karkaṭa-purna*, am, n., N. of a town. — *Karkaṭa-sṛṅga*, am, n. the claw of a crab. — *Karkaṭa-sṛṅgikā* or *karkaṭa-sṛṅgī*, f. a plant, the fruit of which is compared to the claw or feelers of a crab, the horn of a goat &c., see *āja-sṛṅgi*; other names of this plant are *kāma-nāṣinī*, *kaulirā*, *kulingī*, &c. — *Karkaṭākṣha* (°*ta-āk*), as, m. the plant *Cucumis Utilissimus*. — *Karkaṭākhya* (°*ta-āk*), f. the plant *Karkaṭa-sṛṅgi*. — *Karkaṭāṅgā* (°*ta-ān*), f. the same plant. — *Karkaṭāsthī* (°*ta-as*), n. the shell or crust of a crab. — *Karkaṭāṭhva* (°*ta-āt*), as, m. the plant *Egle Marmelos*; (ā), f. the plant *Karkaṭa-sṛṅgi*. — *Karkaṭeśa* (°*ta-īśa*), as, m., N. of a sanctuary.

Karkaṭaka, as, m. a crab; the sign Cancer; the plant *Momordica Mixta* (?); a kind of sugar-cane; a hook shaped like the claw of a crab; N. of a *Nāga*; (i), f. a female crab; (am), n. a poisonous root; a particular fracture of the bones. — *Karkaṭaka-raju*, us, m. a rope with a hook attached to it, shaped like the claw of a crab. — *Karkaṭakāsthī* (°*ka-as*), n. the shell or crust of a crab.

Karkaṭi, *is*, f. a sort of cucumber, *Cucumis Utilissimus*.

Karkaṭikā, f., N. of a plant, a kind of gourd; a kernel.

Karkaṭinī, f. the plant *Curcuma Xanthorrhiza*. — *Karkaṭu*, us, m. the numidian crane; [cf. *karāṭu*, &c.]

कर्केन्दु *karkandhu*, us, *ūs*, m. f. (considered

by some as an irregular compound of *karku* and *andhu*, the jujube tree, Zizyphus Jujuba; a species of this tree with a larger fruit; (*u*), n. the fruit of this tree, or the uneatable fruits of a wild species; (*ū*), f. the berry of this tree; (*us*), m., N. of a man. — *Karkandhu-kuṇa*, *am*, n. the fruit season of the Karkandhu tree. — *Karkandhu-prastha*, *as*, m., N. of a town. — *Karkandhu-matī*, f., N. of a woman (?). — *Karkandhu-rohita*, *as*, *ā*, *am*, red like the berries of the jujube tree.

कर्कफल *karka-phala*. See under *karka*.

कर्कर *karkara*, *as*, *ā*, *am*, hard, firm; (*as*), m. a bone; a hammer; a mirror [cf. *karpāra*]; a strap of leather (?); N. of a Nāga; (*am*), n. stone, limestone, especially the nodule found in Bengal under the name of Karkar; [cf. *karkaṭa*, *karkaśa*.] — *Karkarākṣu* (*ra-akṣ*), *as*, m. a wagtail. — *Karkarāngu* (*ra-an*), *as*, m. a kind of bird, a gallinule (?). — *Karkarāndhuka* (*ra-an*), *as*, m. a blind well, one of which the mouth is overgrown with grass &c. so as to be hidden; also read *karka-rāndhaka*; see *andha-kūpa*.

कर्कराटु *karkarāṭu*, *us*, m. a glance, a side-look.

कर्कराटुक *karkarāṭuka*, *as*, m. the numidian crane.

कर्करेतु *karkareṭu*, *us*, m. = the preceding; [cf. *karaṭu*, &c.]

कर्कराल *karkarāla*, *as*, *am*, m. n. a curl, a ringlet.

कर्करि *karkari*, is or ī, f., Ved. a kind of musical instrument, a lute; (*ī*), f. a water-jar.

Karkarikā, f. a small water-jar.

कर्करेत *karkareṭa*, *am*, n. the hand curved as a claw for the purpose of grasping anything.

कर्करेतु *karkareṭu*. See *karkarāṭuka*.

कर्कश *karkaśa*, *as*, *ā*, *am*, hard, harsh, rough (opposed to *komala*, *ślakṣhya*); intangible; violent, cruel; unfeeling, unmerciful; harsh, unkind, miserly; (*as*), m. a sword, a scymitar; N. of several plants, = *kāmpilla* = *guṇḍāroṇi* (commonly called Sunda Rochani); a kind of cassia, Cassia or Senna Esculenta; a species of sugar-cane; (*ā*), f. a thorny plant, *Tragia Involucrata*; (*ī*), f. the wild jujube; [cf. *karkaṭa*, *karkara*.] — *Karkaśa-ēchada*, *as*, m. the plants *Trophis Aspera* and *Trichosanthes Dioeca*; (*ā*), f. the plant *Luffa Acutangula*. — *Karkaśa-iva*, *am*, n. hardness, harshness, rough manners. — *Karkaśa-dala*, *as*, m. the plant *Trichosanthes Dioeca*; (*ā*), f. another plant. — *Karkaśa-vākya*, *am*, n. harsh or contumelious speech.

Karkaśikā, f. wild jujube.

कर्कसार *karka-sāra*. See under *karka*.

कर्कारु *karkāru*, *us*, *u*, m. n. a kind of gourd, *Beninkasa Cerifera*.

Karkāruka, *as*, m. the plant *Convolvulus Paniculatus*.

कर्कि *karki*, is, m. the sign of the zodiac, Cancer; also read *karkin*, ī, m.

कर्कीप्रस्थ *karkī-prastha*. See under *karka*.

कर्केतन *karketana* or *karketara*, *as*, m. (?) a kind of gem or precious stone.

कर्कोट *karkoṭa*, *as*, m. one of the principal serpents or Nāgas of Pātāla; (*ās*), m. pl., N. of a people; (*am*), n. a poisonous fruit.

Karkoṭaka, *as*, m. several plants, *Momordica Mixta*; *Ægle Marmelos*; the sugar-cane; N. of a Nāga or serpent; (*ās*), m. pl., N. of a barbarous tribe of low origin; (*ī*), f., N. of a plant; (*kā*), f. the plant *Momordica Mixta*. — *Karkoṭaka-visha*, *am*, n. the poison of *Karkoṭaka*.

कर्कूर *karēūra*, *as*, m., N. of a plant, a kind of Curcuma; (*am*), n. gold; an orpiment; [cf. *karbura* and *karbūra*.]

Karēūraha, *as*, m. the plant Curcuma Zerumbet; also read *karbūraha*.

कर्ज *karj*, cl. 1. P. *karjati*, -*jitum*, to pain or make uneasy.

कर्ण *karṇ*, cl. 10. P. *karṇayati*, -*yitum*, to pierce, bore. See *ā-karṇ*.

कर्ण *karṇa*, *as*, m. (said to be fr. rt. 1. *kṛī*), the ear, the handle or ear of a vessel; the helm or rudder of a ship; the plants *Cassia Fistula* and *Calotropis Gigantea*; (in prosody) a spondee, a foot of two long syllables; (in geometry) the hypotenuse of a triangle or the diagonal of a tetragon; N. of a renowned hero in the Mahā-bhārata, king of Anga and elder brother by the mother's side of the Pāṇḍu princes, being the son of the god Sūrya by Prithā or Kuntī, before her marriage with Pāṇḍu. (Afraid of the censure of her relatives, Kuntī deserted the child and exposed it in the river, where it was found by a charioteer named Adhi-ratha and nurtured by his wife Rādā; hence *Karṇa* is sometimes called Sūta-putra or Sūta-ja, sometimes Rādheya, though named by his foster-parents Vasu-shepa); N. of a son of Viśvajit; (with Buddhists) a son of Mahā-sammata and king in Potalā; N. of a king, father of Viśoka-deva; (*ās*, *ā*, *am*), Ved. eared, furnished with long ears; furnished with chaff (as grain). *Karṇe*, (in the theatrical language) into the ear, in a low voice, aside; *api karṇe*, Ved. behind the ear or back, from behind, after [cf. *api-karṇa*]; *karṇam dā*, to give ear, to listen to; *karṇam ā-gam*, to come to one's ears, become known to. — *Karṇa-kaṇḍu*, *us* or *ū*, *is*, m. f. painful itching of the ear. — *Karṇa-kiṭā*, f. an insect or worm with many feet and of a reddish colour, *Julus Cornifex*; a small centipede; according to some *karṇa-kiṭī*. — *Karṇa-kulja*, *am*, n., N. of an imaginary town. — *Karṇa-keśveda*, *as*, m. an affection of the ear, a roaring or constant noise in it. — *Karṇa-kharika*, *as*, m., N. of a Vaiśya. — *Karṇa-ga*, *as*, *ā*, *am*, touching the ear, hanging on it, next to the ear, extending to the ear. — *Karṇa-gūtha*, *am*, n. ear-wax; (*as*), m. or *karṇa-gūthaka*, *as*, m. hardening of the wax of the ear. — *Karṇa-grīhita*, *as*, *ā*, *am*, seized by the ear. — *Karṇa-grīhya*, ind. seizing by the ear. — *Karṇa-goṭara*, *as*, *ā*, *am*, perceptible to the ear, audible. — *Karṇa-grāha*, *as*, m. a helmsman. — *Karṇa-grāha-vat*, *ān*, *atī*, *at*, furnished with a helmsman (as a ship). — *Karṇa-ēchdra*, *am*, n. the outer auditory passage; [cf. *karṇa-puta*, *karṇa-randhra*, &c.]. — *Karṇa-japa*, *as*, m. 'ear-whisperer,' an informer. — *Karṇa-jalukā*, f. an insect, *Julus*; a small centipede; [cf. *karṇa-kiṭā*]. — *Karṇa-jalaukā*, f. or *karṇa-jalaukas*, *ās*, f. the same. — *Karṇa-jāpa* or *karṇa-japa*, *as*, m. whispering in the ear, tale-bearing, calumniating. — *Karṇa-jāha*, *am*, n. the root of the ear. — *Karṇa-jit*, *t*, m. 'the conqueror of Karṇa,' an epithet of Arjuna; (Karṇa having taken the part of the Kurus, was killed by Arjuna in one of the great battles between them and the Pāṇḍus.) — *Karṇa-tas*, ind. away from the ear. — *Karṇa-tāla*, *as*, m. the flapping of an elephant's ears. — *Karṇa-darpaṇa*, *as*, m. an ear-ring, an ornament for the ear. — *Karṇa-dundubhī*, *is*, f. a kind of worm (making a noise in the ear like a drum); see *karṇa-kiṭā*. — *Karṇa-deva*, *as*, m., N. of a king. — *Karṇa-dhāra*, *as*, m. a helmsman, a pilot. — *Karṇadhāra-tā*, f. the office of an helmsman. — *Karṇa-dhārīṇī*, f. a female elephant. — *Karṇa-nāda*, *as*, m. ringing in the ear. — *Karṇa-nāśa*, f. the ears and the nose. — *Karṇandu*, *us*, f. a woman's ear-ring; see *karṇāndu*. — *Karṇa-pa*, *as*, m., N. of a man. — *Karṇa-patraka*, *as*, m. the tragus, a part of the external ear. — *Karṇa-patha*, *as*, m. the compass or range of hearing; *karṇapatham ā-yā* or *upe* (*upa-ī*), to come within the range of the ear, to be heard. — *Karṇa-para*,

as, m. an ornament for the ear. — *Karṇa-param-parā*, f. going from one ear to another. — *Karṇa-purākrama*, *as*, m. title of a work. — *Karṇa-parvan*, *a*, n. 'the Karṇa section,' title of the eighth book of the Mahā-bhārata. — *Karṇa-pāka*, *as*, m. inflammation of the outer ear. — *Karṇa-pālī*, *is*, f. the lobe of the ear; the outer and curving edge of the ear; (*ī*), f. an ornament of the ear, a garland or string of jewels pendent from it; N. of a river. — *Karṇa-pāśa*, *as*, m. a beautiful ear. — *Karṇa-puta*, *am*, n. the auditory passage of the ear. — *Karṇa-pur*, *ūr*, f. or *karṇa-purī*, f. the capital of Karṇa, i. e. Campā, the ancient N. of Bhagalpur. — *Karṇa-pushpa*, *as*, m., N. of a plant, = *morāṭa*. — *Karṇa-pūra*, *as*, m. an ornament of flowers worn round the ears; an ear-ring; N. of several plants, blue lotus; *Acacia Sirissa*; *Jonesia Aśoka*; N. of the father of Kaviçandra, author of the *Alankāra* *Kaustubha*. — *Karṇa-pūraha*, *as*, m. the Kadamba tree, *Nauclea Cadamba*; N. of a servant. — *Karṇa-pūraṇa*, *am*, n. the act of filling the ears (with cotton &c.); any substance used for that purpose; (*as*), m. = *karṇa-pūra*. — *Karṇa-pratīnāha* or *karṇa-pratīnāha*, *as*, m. a disease of the ear, suppression of its excretion or wax, which is supposed to have dissolved and pass by the nose and mouth. — *Karṇa-prāyaga*, *as*, m., N. of the confluence of the river Gangā and Pindar. — *Karṇa-prānta*, *as*, m. the lobe of the ear. — *Karṇa-prāvāraṇa*, *as*, *ā*, *am*, using the ears for a covering; (*ās*), m. pl., N. of a fabulous people. — *Karṇa-phala*, *as*, m. a sort of fish, *Ophiocephalus Kuttavey*. — *Karṇa-bhūṣakaṇa*, *am*, n. or *karṇa-bhūṣā*, f. an ear ornament. — *Karṇa-madgura*, *as*, m. a sort of sheat fish, *Silurus Unitus*. — *Karṇa-mala*, *am*, n. the excretion or wax of the ear. — *Karṇa-mukura*, *as*, m. an ear ornament; an ear-ring. — *Karṇa-mukha*, *as*, *ī*, *am*, headed by Karṇa, having Karṇa as leader. — *Karṇa-mūla*, *am*, n. the root of the ear. — *Karṇamūlīya*, *as*, *ā*, *am*, near the root of the ear. — *Karṇa-moṭi*, *is*, f. an epithet of Devī or Durgā in one of her forms or incarnations (*Cāmuṇḍā*). — *Karṇa-yonī*, *is*, *is*, *ī*, Ved. having the ear as a source or starting-point, going forth from the ear, an epithet of an arrow, because in shooting the bow-string is drawn back to the ear. — *Karṇa-randhra*, *as*, *am*, m. n. the orifice or auditory passage of the ear; [cf. *karṇa-ēchdra*, *karṇa-puta*, &c.]. — *Karṇa-roga*, *as*, m. disease of the ear. — *Karṇaroya-pratishedha*, *as*, m. cure of a disease of the ear. — *Karṇaroya-vijñāna*, *am*, n. diagnosis of any disease of the ear. — *Karṇa-latā*, f. or *karṇa-latikā*, f. the lobe of the ear. — *Karṇa-raṇṇa*, *as*, m. an elevated platform of bamboo. — *Karṇa-vat*, *ān*, *atī*, *at*, having ears, long-eared; furnished with tendrils or hooks; having a helm. — *Karṇa-varjita*, *as*, *ā*, *am*, earless; (*as*), m. a snake. — *Karṇaviṭka*, *as*, *ā*, *am*, furnished with ear-wax. — *Karṇa-vīradhī*, *is*, f. ulceration of the ear. — *Karṇa-vivara*, *am*, n. the auditory passage of the ear. — *Karṇa-vish*, *t*, f. ear-wax. — *Karṇa-vedha*, *as*, m. 'ear-piercing,' a religious ceremony performed to prevent a person from dying, if the birth of a third son be expected; piercing the ear to receive ear-rings. — *Karṇa-vedhani* or *karṇa-vedhanikā*, f. an instrument for piercing the ear of an elephant. — *Karṇa-veshta*, *as*, m. an ear-ring; N. of a prince. — *Karṇa-veshtaka*, *as*, m. the flaps of a cap protecting the ear; (*as* or *am*), m. n. (?) an ear-ring. — *Karṇa-veshtana*, *am*, n. an ear-ring. — *Karṇa-saṅkuli*, f. the outer part of the ear, the exterior cartilaginous portion leading to the auditory passage. — *Karṇa-sīrisha*, *as*, m. a *Sīrisha* flower fastened to the ear as an ornament. — *Karṇa-sūla*, *as*, *am*, m. n. ear-ache. — *Karṇasūlīn*, *ī*, *inī*, *ī*, having ear-ache. — *Karṇa-sobhana*, *am*, n., Ved. an ear ornament. — *Karṇa-srāva*, *as*, *ā*, *am*, audible, loud. — *Karṇa-srāvas*, *ās*, m., N. of a Brāhman. — *Karṇa-srut*, *t*, m., N. of the author of several hymns of the Rīg-veda. — *Karṇa-saṅsṛāva* or *karṇa-srāva* or *karṇa-srāva*, *as*, m. running of the ear, discharge of pus or ichorous matter from the ear.

— *Karṇa-sū*, *ās*, m. the father of Karṇa, an epithet of Śūrya or the son. — *Karṇa-sūci*, *is*, m. a kind of insect. — *Karṇa-sphoṭā*, f. a sort of creeper (commonly *kāṇaphāṭā*). — *Karṇa-karṇi*, ind. from ear to ear, whispering into each other's ears. — *Karṇāñjali* ('*na-an*'), *is*, m. the auditory passage of the outer ear. — *Karṇādhaka* ('*na-ādh*'), *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇādeśa* ('*na-ād*'), *as*, m. an ear-ring (?). — *Karṇānuja* ('*na-an*'), *as*, m. an epithet of Yudhishtira, the younger brother of Karṇa, one of the five Pāṇdu princes. — *Karṇāntika* ('*na-an*'), *as*, *ā*, *am*, near or close to the ear. — *Karṇāndu* ('*na-an*'), *us* or *ū*, *ās*, f. an ornament for the ear; an ear-ring. — *Karṇābharaṇaka* ('*na-abh*'), *as*, m. the tree Cathartocarpus (Cassia) Fistula. — *Karṇārā* ('*na* and *rt. rī*?), f. an instrument for perforating the ear of an elephant. — *Karṇāri* ('*na-ari*'), *is*, m. an epithet of Arjuna (as the enemy of Karṇa); the tree Terminalia Arjuna. — *Karṇārpaṇa* ('*na-ar*'), *am*, n. applying the ear, giving ear, paying attention, listening to. — *Karṇāṅkārī* ('*na-al*'), *as*, m. or *karṇāṅkārīyā*, f. or *karṇāṅkārītī*, *is*, f. an ear ornament, an ear-ring. — *Karṇāśva* ('*na-aś*'), *as*, m., N. of a man. — *Karṇāśphāla* ('*na-aś*'), *as*, m. the flapping to and fro of an elephant's ears. — *Karṇe-śruśrā*, f. tale-bearing. — *Karṇe-japa*, *as*, *ā*, *am*, a slanderous whisperer, a secret traducer, a tale-bearer, an informer. — *Karṇe-ṭirā*, f. tale-bearing. — *Karṇendu* ('*na-in*'), *us*, f. a semicircular ornament of the ear, an ear-ring; [cf. *Karṇāndu*]. — *Karṇotpalā* ('*na-ut*'), *as*, m., N. of a poet. — *Karṇodaya* ('*na-ut*'), N. of a book. — *Karṇopakarṇikā* ('*na-up*'), f. a female tale-bearer or informer. — *Karṇorṇa* ('*na-ār*'), *as*, *ā*, *am*, having wool on the ears (as any animal).

Karṇaka, *as*, m., Ved. a prominence, handle, or projection on the side or sides (of a vessel &c.); a tendril; applied also to the legs when spread out; N. of a man; (*ās*), m. pl. the descendants of this man. — *Karṇaka-vat*, *ān*, *atī*, *at*, Ved. furnished with tendrils or side branches.

Karṇakita, *as*, *ā*, *am*, furnished with tendrils.

Karṇala, *as*, *ā*, *am*, furnished with ears.

Karṇika, *as*, *ā*, *am*, having ears, having large or long ears; having a helm; (*as*), m. a steersman; pl., N. of a people; N. of a king in Potalā; (*ā*), f. an ear-ring or ornament for the ear; a knot, tubercle; round protuberance (e.g. the round protuberance at the end of a reed or cane); the pericarp of a lotus; a fruit-stalk; the tip of an elephant's trunk; the middle finger; chalk; a pen or small brush; a trowel; the plants Premna Spinosa or Longifolia, and Odina Pinnata; a bawd; N. of an Apsara; N. of the wife of Kaṇka. — *Karṇikācala*, *as*, m. an epithet of the fabulous mountain Meru; (fr. *karṇikā*, the seed vessel of a lotus, and *ācala*, a mountain, Meru being in the centre of the world, the divisions of which are compared to the leaves of a lotus); also *karṇikādri*, &c.

Karṇikāra, *as*, m. the tree Pterospermum Acerifolium; also Cassia Fistula; the pericarp of a lotus; (*am*), n. the flower of the tree Pterospermum Acerifolium and of Cassia Fistula. — *Karṇikāra-priya*, *as*, m. an epithet of Siva.

Karṇikin, *i*, m. an elephant.

Karṇin, *i*, *inī*, *i*, having ears, relating to the ear; long-eared; (at the end of compounds) having (anything) attached to the ear; furnished with flaps or anything similar (said of shoes); barbed, furnished with knots &c. (as an arrow); having a helm; (*i*), m. the side of the neck, the part near the ear; a steersman; N. of a mountain, one of the seven principal ranges of the mountains, dividing the universe; (*inī*), f. (scil. *yoni*) a disease of the uterus, prolapsus or polypos uteri. — *Karṇi-ratha*, *as*, m. (for *karni-ratha*), a covered car, or (according to some) a litter for the conveyance of women &c., borne on nien's shoulders.

Karṇila, *as*, *ā*, *am*, long-eared.

Karṇi, a feni, form related to *karṇa* and appear-

ing in compounds (e.g. *ayas-karṇi*). — *Karṇi-suta*, *as*, m. an epithet of Kaṇsa, the enemy of Kṛishṇa; according to the scholiast the author of a thieves' manual.

Karṇya, *as*, *ā*, *am*, being in or at the ear; suitable to the ear.

कर्णाट *karṇāṭa*, *ās*, m. pl., N. of a country and the people inhabiting it, whence the modern Karnatic; the name, however, was anciently applied to the central districts of the peninsula, including Mysore; (*i*), f. a princess of Karṇāṭa; a plant, commonly Haṣapadi; one of the Rāgiṇīs or female personifications of the musical modes, the bride of the Rāga Mālava. — *Karṇāṭa-deśa*, *as*, m. the Karṇāṭa country.

Karṇāṭaka, *ās*, m. pl., N. of a country and the people inhabiting it. — *Karṇāṭaka-deśa*, *as*, m. the Karṇāṭa country. — *Karṇāṭaka-blāshā*, f. the dialect of Karṇāṭa.

कर्णारपण *karṇārpaṇa*. See under *karṇa*.

कर्तृ *kart* (a various reading for *katr*, *kartr*), cl. 10. P. *kartayati*, -*yitum*, to slacken or unloose, to remove.

कर्तृ *karta*, *as*, m. (fr. 1. *kṛit* ?), Ved. a hole, a cavity; (a more recent form is *garta*.)

कर्तन 1. *kartana*, *am*, n. (fr. 1. *kṛit*), cutting, cutting off or in pieces, excision; (*i*), f. scissors.

Kartari, *is*, f. scissors.

Kartarikā, f. a knife, a small sword or cutlass; a hunter's knife or sword, a couteau de chasse; scissors.

Kartari, f. a scissors or shears; a knife; a small sword or cutlass; the part of an arrow to which the feathers are attached.

कर्तन 2. *kartana*, *am*, n. (fr. 2. *kṛit*), spinning cotton or thread.

कर्तरीय *kartariya*, a kind of poisonous plant.

कर्तव्य *kartavya*, *as*, *ā*, *am* (fut. pass. part. fr. 1. *kṛi*), to be done, made or accomplished, what ought to be done; to be imposed (as a punishment); to be turned towards (as the mind); to be offered; to be acted; (*am*), n. what ought to be done, obligation, duty, task. — *Kartavya-tā*, f. or *kartavya-tva*, *am*, n. necessity, obligation; propriety, fitness; suitable measures.

Kartu, the base of several cases, used as infinitives of the verb *kṛi* in the Veda (e.g. *kartum*, *kartave*, *kartuav*, *kartos*). — *Kartu-kāma*, *as*, *ā*, *am*, desirous or intending to do.

Kartri, *tā*, *trī*, *trī*, a doer, a maker, one who makes or does, an agent, one who practises what he knows; one who acts in a religious ceremony, a priest; (very often at the end of compounds, e.g. *bhaya-kartri*, *rājya-kartri*, &c.); (*tā*), m. the creator of the world, an epithet of Brahmā, of Viṣṇu, and of Siva; (in gram.) an agent, one who acts of his own accord (*sva-tantrah*), the active noun, the nominative case. — *Kartri-tā*, f. the state of being the agent of an action. — *Kartri-tva*, *am*, n. agency, the act or property of an agent. — *Kartri-pura*, *am*, n., N. of a town. — *Kartri-vācyā*, *as*, m. the active voice. — *Kartri-stha*, *as*, *ā*, *am*, standing or being within the agent. — *Kartri-stha-kriyaka*, *as*, *ā*, *am*, any (root &c.) whose action stands within the agent. — *Kartri-stha-bhāvaka*, *as*, *ā*, *am*, any (root &c.) whose state or bhāva stands within the agent.

Kartrika, *as*, *ā*, *am*, an agent, one who does anything. — *Kartrika-tva*, *am*, n. agency, action.

Kartra, *am*, n., Ved. an incantation, charm.

Kartva, *as*, *ā*, *am*, Ved. to be done or accomplished; (*am*), n. obligation, duty; task.

कर्तित *kartita*, *as*, *ā*, *am* (fr. rt. 1. *kṛit*), cut, cut off.

Kartishyat, *an*, *atī* or *antī*, *at*, or *kartishya-māya*, *as*, *ā*, *am*, intending or wishing to cut.

Kartavya, *as*, *ā*, *am*, to be cut down, to be killed.

Kartṛikā, f. a small sword, a knife; [cf. the next.]

Kartṛikā, f. a hunter's knife.

Kartṛi, f. a pair of scissors.

Kartya, *as*, *ā*, *am*, to be cut down.

कर्त्रे *kartr*, cl. 10. P. *kartayati*, -*yitum*, to unloose, remove; [cf. *kart* and *katr*.]

कर्दे *kard*, cl. 1. P. *kardati*, -*ditum*, to rumble, as the bowels; to caw, as a crow; or to make any similar noise; [cf. *pard*; Gr. *χορδή*.]

Kardana, *am*, n. rumbling of the bowels, borborygmi; (*i*), f. the day of full moon in the month Caitra.

कर्दे *karda*, *as*, m. (said to be fr. rt. *kard*), mud; clay.

Kardaṭa, *as*, m. mud, dirt; the fibrous root of the lotus (= *karahāṭa*); any aquatic weed, as Vallisneria &c.

Kardama, *as*, m. mud, slime; mire, clay; dirt, filth, sin; a kind of plant; a poisonous kind of bulb; N. of a Nāga; N. of a Prajāpati, born from the shadow of Brahmā, or son of that god by Chāyā, and the husband of Devahūti and father of Kapila; a son of Prajāpati Pulaha; (*i*), f., N. of a plant; (*am*), n. flesh; (*as*, *ā*, *am*), furnished with mud, mire, dirt, filth. — *Kardama-rāja*, *as*, m. or *kardama-rājan*, *ā*, m., N. of a man, a son of Kshema-gupta. — *Kardamātaka* ('*ma-āt*'), *as*, m. a receptacle for filth, a sewer, &c.; [cf. *kanyāṭa*, *patnyāṭa*.]

Kardamaka, *as*, m. a kind of granulous fruit; a poisonous kind of bulb; a kind of serpent.

Kardamita, *as*, *ā*, *am*, furnished with mud, dirty.

Kardamīnī, f. a marshy region.

Kardamila, *am*, n., N. of a region.

कर्पट *karpāṭa*, *as*, *am*, m. n. old or patched or ragged garments; [cf. *karpāṭika* and *pañca-karpāṭa*.] — *Karpāṭa-dhārīn*, *i*, m. a religious mendicant, a beggar in patched or ragged clothes, or sometimes with merely a cloth to cover the privities.

Karpāṭika, *as*, *ā*, *am*, or *karpāṭin*, *i*, *inī*, *i*, covered with patched or ragged garments, clothed in beggar's raiment.

कर्पण *karpāṇa*, a kind of lance or spear; [cf. *karpāṇa* and *karpāra*.]

कर्पर *karpāra*, *as*, m. a cup, a pot, an iron saucepan or frying-pan (according to some also n. in this sense); the skull, the cranium; a kind of weapon; the plant Ficus Glomerata, [cf. *udumbara*]; (*i*), f. a collyrium extracted from the Anomum Anthorhiza, [cf. *ghaṭa-karpāra*, *kharpara*.]

Karpārāla, *as*, m. a tree described as a Pīlu growing in the hills; (a various reading for *kandarāla*.)

Karpārāsa, *as*, m. sand, gravel, a sandy soil; (a wrong reading for *karpārāṇśa*, a potsherd.)

Karpārikā, f. (diminutive fr. *karpārī*) in *karpārikātūtha*, *am*, n. a collyrium extracted from the Amomum Anthorhiza.

Karpārika (?), *as*, m. fire.

कर्पास *karpāsa*, *as*, *am*, m. n. (said to be fr. 1. *kṛi*), cotton, Gossypium Herbaceum; (*i*), f. the cotton tree; [cf. *kārpāsa*: cf. also Gr. *καρπασος*; Lat. *carbasus*.]

कर्पूर 1. *karpūra*, *as*, *am*, m. n. (said to be fr. rt. *kṛip*), camphor (the plant and resinous exudation and fruit); (*as*), m., N. of a poet; N. of the father of Gajamalla and uncle of Kalyāṇamalla.

Karpūra-kavi, *is*, m., N. of a poet. — *Karpūra-lhaṇḍa*, *as*, m. a field of camphor. — *Karpūra-gaura*, *am*, n., N. of a lake or pond (yellowish-white like camphor). — *Karpūragaurākhya* ('*ra-ākḥ*'), *as*, *ā*, *am*, called Karpūragaura. — *Karpūra-tīlaka*, *as*, m., N. of an elephant; (*ā*), f. an epithet of Jayā, one of Durgā's female attendants or confidantes. — *Karpūra-taila*, *am*, n. camphor liniment. — *Karpūra-nālikā*, f. a kind of food prepared with

camphor, rice dressed with spices and camphor and ghee. — *Karpūra-prakaraṇa*, *am*, n. a Jain work by Hari. — *Karpūra-maijari*, f. title of a dramatic work by Rāja-śekhara. — *Karpūra-maṇi*, *is*, m. a white mineral used medicinally. — *Karpūra-saras*, *as*, n., N. of a lake or pond.

2. *karpūra*, nom. P. *karpūratī*, -*ritum*, to spread like the smell of camphor.

Karpūra, *as*, m. zedoary, Curcuma Zerumbet.

कर्म *karphara*, *as*, m. a mirror; [cf. *kar-kara*.]

कर्ब *karb*, cl. 1. P. *karbatī*, -*bitum*, to go, move, approach.

कर्बर *karbara*. See *karvara*.

कर्बु *karbu*, *us*, *us*, *u* (said to be fr. rt. *kav*, to paint, colour), variegated, spotted. — *Karbu-dāra*, *as*, m. the tree Bauhinia Candida or Barleria Cærulea. — *Karbu-dāraka*, *as*, m. the tree Cordia Latifolia.

Karbuka, *ās*, m. pl., N. of a people.

Karbura and *karvura*, *as*, *ā*, *am*, variegated, of a spotted or variegated colour; white; (*as*), m. a variegated colour; sin; a Rakshas; the plant Curcuma Amhaldi or Zerumbet; rice growing amidst inundation; (*ā*), f. the plant Bignonia Suaveolens; another plant, commonly called Varvārā; (*i*), f. an epithet of the goddess Durgā; (*am*), n. gold; the plant Datura, and the fruit of it; water. — *Karbura-phala*, *as*, m. a plant, commonly called Sākuruṇḍa.

Karbūra or *karvūra*, *as*, m. a Rakshas; the plant Curcuma Amhaldi or Zerumbet; (*ā*), f. a leech; (*am*), n. gold; a yellow orpiment.

Karbūraka, *as*, m. the plant Curcuma Amhaldi or Zerumbet.

Karbūrta, *as*, *ā*, *am*, variegated, many-coloured.

कर्बेल *karbela*, *as*, m. an epithet of the copyist Viṣṇu-bhaṭṭa.

कर्मेन् *karman*, a, n. (fr. rt. 1. *kṛi*; according to some also m.), action, work, deed; performance, business; office; specific action, moral duty, the obligation imposed by peculiarities of tribe, occupation, &c.; labour (as opposed to rest, *prāsānti*); any religious action or rite (as sacrifice, ablution, &c., especially as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit); action consisting in motion as the third among the seven categories of the Nyāya philosophy, (of these motions there are five, viz. *ut-kṣepaṇa*, throwing upwards; *ava-kṣepaṇa*, throwing downwards; *ā-kūṭṭana*, contraction; *prā-sāraṇa*, extension or dilatation; and *gamana*, going or motion in general); product, result, effect; organ of sense [cf. *karmendriya*]; natural or active property (as maturity, of heat; support, of earth; dispersion, of wind, &c.); the immediate object of an agent or act; (in grammar) the idea or notion expressed by the acc. case, (this object is of four kinds, viz. a. *nirvartya*, when anything new is produced, e. g. *kaṭam karoti*, 'he makes a mat'; *putram prasūte*, 'she bears a son'; b. *vikārya*, when change is implied either of the substance and form, e. g. *kāśhṭham bhasma karoti*, 'he makes ashes out of fuel'; or of the form only, e. g. *suvārṇam kuṇḍalām karoti*, 'he fashions gold into an ear-ring'; c. *prāpya*, when any desired object is attained, e. g. *grāmaṁ gaḍhati*, 'he goes to the village'; *chandram paśyati*, 'he sees the moon'; d. *anipīta*, when an undesired object is abandoned, e. g. *pāpam tyajati*, 'he leaves the wicked'); fate, the certain consequence of previous acts (cf. *karma-pāka* and *karma-vipāka*); (in astronomy) the tenth lunar mansion. — *Karma-kara*, *as*, *i*, *am*, working for other people, a hired labourer, a servant of any kind (as a pupil &c.) who is not a slave, an agent, any one who does work or business; (*as*), m. an epithet of Yama, the regent of the dead; (*i*), f. the plant Sansevieria Zeylonica; the plant Momordica Monodelpha. — *Karma-kartrī*, *tā*, m. 'an object-agent' or 'object-containing agent', i. e. an agent which

is at the same time the object of an act on (this is the idea expressed by the reflexive passive, as in *odanah paṇyate*, 'the mashed grain cooks of itself', see Gram. 461. c); *karma-kartāra*, n. du. the work and the person accomplishing it. — *Karma-kāṇḍa*, *as*, *am*, m. n. that department of the Veda which relates to ceremonial acts and sacrificial rites; N. of a Jain work. — *Karma-kāra*, *as*, *i*, *am*, a worker, one who does any business, an artisan, a mechanic; one who performs any act (without receiving wages for it, according to native lexicographers); (*as*), m. a bull; a blacksmith (forming a mixed caste regarded as the progeny of the divine artist Viśvakarman and a Sūdrā woman); (*i*), f. the plants Sansevieria Zeylonica and Monordica Monodelpha. — *Karma-kāraka*, *as*, *ā*, *am*, one who does any act or work. — *Karmakārāpaya*, nom. (fr. *karma-kāra*) A. *karmakārāpayate*, -*yitum*, to cause any one to work as a servant. — *Karma-kārīn*, *i*, *hūi*, *i*, working, doing any work or act, (in compounds preceded by an adjective or pronoun, e. g. *śubha-karma-kārīn*, doing good works; *taṭ-karma-kārīn*, performing the same business.) — *Karma-kārmika*, *as* or *am* (?), m. or n. 'the bow of action', i. e. an efficacious or strong bow. — *Karma-kīlaka*, *as*, m. a washerman. — *Karma-kṛit*, *t*, *t*, *t*, performing any work, skilful in work (e. g. *tiṣṭha-karma-kṛit*, working with zeal); a workman, an artisan; a servant; one who has done any work. — *Karma-kṛitavat*, *ān*, m. the director of a religious rite, the reciter of Mantras or formularies. — *Karma-kṛitya*, *am*, n., Ved. activity, the state of active exertion. — *Karma-kṣama*, *as*, *ā*, *am*, competent to perform an act, able to do it. — *Karma-kṣetra*, *am*, n. the district or region of religious acts; [cf. *karma-bhūmi*]. — *Karma-granthat-prathamā-vicāra*, title of a Jain work. — *Karma-ghāta*, *as*, m. lit. 'the killing of work', i. e. the act of leaving off work. — *Karma-āndra*, *as*, m., N. of a prince of Mālava. — *Karma-ṭit*, *t*, *t*, *t*, Ved. collected or accomplished by work. — *Karma-śeṣṭā*, f. active exertion, action. — *Karma-śodanā*, f. the motive impelling to ritual acts. — *Karma-jā*, *as*, *ā*, *am*, resulting from or produced by any act whether religious or immoral; (*as*), m. the holy fig tree, Ficus Religiosa; the Kali-yuga or fourth and present age of the world, the age of iniquity. — *Karmaja-guṇa*, *as*, m. a property resulting from human acts (as separation, reunion, &c.). — *Karma-jit*, *t*, m., N. of a prince. — *Karma-jña*, *as*, *ā*, *am*, skilled in any work; acquainted with religious rites. — *Karmaṇi-vācya*, *as*, m. the passive voice in grammar, (but according to Pāṇini the passive is an Ātmane-pada verb with the affix *yak* in four tenses, and *karman* expresses only one idea of the passive.) — *Karma-tyāga*, *as*, m. abandonment of worldly duties or ceremonial rites. — *Karma-tva*, *am*, n. or *karma-tā*, f. state of action, any act, the active discharge of the duties and functions of life. — *Karma-duṣṭa*, *as*, *ā*, *am*, corrupt in action, wicked in practice, immoral, disreputable. — *Karma-deva*, *as*, m., Ved. a god by actions (opposed to *ājāna-deva*, a god by birth). — *Karma-dosha*, *as*, m. a sinful work, sin, vice; error, blunder; the evil consequence of human acts, discreditable conduct or business. — *Karma-dhōraja*, *as*, m., N. of a class of compounds (see Gram. 755); according to native grammarians a subdivision of the Tat-puruṣa class, the members of which are in the same relationship either as adjective and substantive or as two substantives in apposition (e. g. *śvet-tāśva*, 'a white horse'; Pāṇini I. 2, 42, calls a Karma-dhōraja comp. a Samānādhikaraṇa-tatpuruṣa; cf. *adhī-karaṇa*). — *Karma-dhvaṇsa*, *as*, m. loss of benefit arising from religious acts, destruction of any work, disappointment. — *Karma-nāman*, *a*, n. a participle. — *Karma-nāśa*, f., N. of a river between Kāśī and Vihāra, contact with which destroys the merit of works. — *Karma-nibandha*, *as*, m. necessary consequence of works. — *Karma-nirhāra*, *as*, m. removal of (bad) deeds or their effects. — *Karma-nishṭhā*, *ās*, *ās*, *am*, Ved. diligent in

religious actions, engaged in active duties; (*as*), m. a Brāhman who performs sacrifices &c. — *Karma-patha*, *as*, m. the way or direction of an action. — *Karma-paddhati*, *is*, f. title of a work. — *Karma-pāka*, *as*, m. the ripening of actions, i. e. recompense for actions done in a former life; [cf. *karma-vipāka*]. — *Karma-prāḍīpa*, *as*, m. title of a work of Kātyāyana; N. of a work of Miśra. — *Karmapradīpa-vivṛitī*, N. of Sivarāma's commentary on the Karmapradīpa. — *Karma-pradīpikā*, f. title of a work of Kāma-deva. — *Karma-pravaḍāniya*, employed for the definition of an action; (*as*), m. (scil. *śabdā*) a term for certain prepositions, particles, or adverbs, not connected with a verb, but with a case of a noun; (according to Pāṇini the first and general category to which prepositions belong is that of Nipātas or particles; they are Upasargas and Gatis when they are in connection with verbal action, i. e. with the tenses of a verb; but the term *gati* is more comprehensive than *upasarga*, and is applicable also when the verbal root becomes developed into a noun substantive, adjective, or participle. Moreover, the term *upasarga* is confined to the prepositions with *su* and *duḥ*, whereas the Gatis include many other adverbial prefixes such as *alam* and the nouns and adjectives which take the affix *ev* &c. Lastly, prepositions are Karmapraḍāniyas if they are unconnected with verbs and govern a noun either separated from it or forming a compound with it. A Karmapraḍāniya never loses its accent, and exercises no euphonic influence on the initial letters of a following verb.) — *Karma-pravāda*, *as*, m., N. of the eighth of the fourteen Pūrvas or oldest religious writings of the Jains. — *Karma-phala*, *am*, n. the fruit or recompense of actions; pain, pleasure, &c., considered as the consequence of acts; the fruit of the tree Averrhoa Carambola; [cf. *karmaranga*]. — *Karmaphalodaya* ('*la-ul'*'), *as*, m. the occurrence of consequences. — *Karma-bandha*, *as*, m. the tie of works (by which the soul is attached to pleasure &c.). — *Karma-bandhana*, *as*, *ā*, *am*, bound by acts; (*am*), n. confinement to repeated existence, as the consequence of acts. — *Karma-bhū*, *is*, f. tilled or cultivated ground. — *Karma-bhūmi*, *is*, f. the land or region of religious actions, i. e. where such actions are performed; (according to Hemaṇḍra the Karmabhūmis are Bharata, Airāvata, and Videha, but not the district of the Kurus; the other Varshas are *phala-bhūmayas*, i. e. lands of recompense; cf. *karma-kṣetra*). — *Karma-māya*, *as*, *i*, *am*, consisting of works, resulting from works. — *Karma-mārga*, *as*, m. the way of work; a technical term used by thieves for the breaking of walls &c. — *Karma-mīmāṃsā*, see s. v. *mīmāṃsā*. — *Karma-mūla*, *am*, n. Kūśa or sacrificial grass, used as an essential part in many religious and sacred rites. — *Karma-yuga*, *am*, n. the fourth and present age of the world, the iron age, the Kali-yuga. — *Karma-yoga*, *as*, m. performance of a work or business or of worldly functions and religious duties; active exertion, industry; connection with a sacrifice. — *Karmayoni*, *is*, m. f. source of action. — *Karmargha*, *as*, m. (fr. *karman* and *ṛiḡha* in *ṛiḡhāya*), N. of a teacher. — *Karma-vaḍana*, *am*, n. (with Buddhists) the ritual. — *Karma-vajra*, *as*, *ā*, *am*, 'whose thunderbolt is work'; an epithet of the Śūdra. — *Karma-vat*, *ān*, *atī*, *at*, busy with a work, employed in it. — *Karma-vaśa*, *as*, *ā*, *am*, being in the power of or subject to former actions; (*as*), m. the necessary influence of acts; fate, considered as the inevitable consequence of actions done in a former life. — *Karmavaśī-tā*, f. the condition of having power over works, a quality of a Bodhi-sattva. — *Karma-vaśin*, *i*, *inī*, *i*, having power over works. — *Karma-vāṇī*, f. a lunar day or the thirtieth division of a lunar month (regulating all ceremonies, observances, religious actions, &c.). — *Karma-vighna*, *as*, m. an impediment to work, obstruction. — *Karma-vidhi*, *is*, m. rule of action, observance, practice, mode of conducting any ceremony. — *Karma-viparyaya*, *as*, m. succession of office or employment,

revolving or alternating duty; contrariety or reverse of any act or business. — *Karma-vipāka*, *as*, *m*. 'the ripening of actions,' i.e. the good or evil consequences in this life of human acts performed in previous births; title of a work on this subject, explaining expiatory rites to be performed in cases of disease &c., supposed to be the punishment of offences committed in a previous existence (written in Śloka in the form of a dialogue between Sakuntalā-Bharata and Sātātapa-Bhṛigu), a work of Viśveśvara-bhaṭṭa. — *Karma-vipāka-saṅgraha*, title of a book. — *Karmavipāka-sāra*, title of a book composed by Dinakara, the brother of Kamalākara-bhaṭṭa. — *Karma-viśeṣa*, *as*, *m*. variety of act or actions. — *Karma-viṇa*, *am*, *n*. the seed of works. — *Karma-sālā*, *f*. a workshop, a house of business. — *Karma-sālī*, *f*, *N*. of a river in Caturgrāma. — *Karma-sīla*, *as*, *ā*, *am*, assiduous, laborious, one who perseveres in his duties without looking to their reward. — *Karma-suddha* (?), *am*, *n*. approved occupation. — *Karma-sūra*, *as*, *ā*, *am*, assiduous, laborious; (*as*), *m*. a skilful or clever workman. — *Karma-sauca*, *am*, *n*. humility. — *Karma-sreṣṭha*, *as*, *m*, *N*. of a son of Pulaha by Gati. — *Karma-saṅgraha*, *as*, *m*. assemblage of acts, comprising the act, its performance and the performer. — *Karma-saṁvā*, *as*, *m*. a minister, any officer employed upon active duties, as a judge, a deputy, &c. — *Karma-sannyāṣṭha*, *as*, *m*. an ascetic, a religious person who has withdrawn from works. — *Karma-samādhi*, *iṣ*, *m*. devotion, abstraction (?). — *Karma-sambhava*, *as*, *ā*, *am*, produced by or resulting from acts. — *Karma-sākṣin*, *i*, *m*. 'the witness of all acts,' epithet of the sun. — *Karma-sādhaka*, *as*, *ikā*, *am*, accomplishing a work. — *Karma-sādhana*, *am*, *n*. implement, means; articles essential to the performance of any religious act. — *Karma-siddhi*, *iṣ*, *f*. accomplishment of an act, success. — *Karma-sena*, *as*, *m*, *N*. of the father of Rāma-āndra. — *Karma-sṭha*, *as*, *ā*, *am*, standing or being within the object. — *Karmastha-kriyaka*, *as*, *ā*, *am*, any (root) whose action stands within the object. — *Karmastha-bhāvaka*, *as*, *ā*, *am*, any (root &c.) whose state (*bhāva*) stands within the object. — *Karma-sṭhāna*, *am*, *n*. a public office or place of business. — *Karma-hetu*, *us*, *us*, *u*, caused by acts, arising from acts. — *Karmākṣama* ('*ma-ak*'), *as*, *ā*, *am*, incapable of business. — *Karmāṅga* ('*ma-an*'), *as*, *m*. part of any act, part of a sacrificial rite. — *Karmātman* ('*ma-āt*'), *ā*, *ā*, *a*, one whose character is action, endowed with principles of action, active, acting. — *Karmāṭitya* ('*ma-āt*'), *as*, *m*, *N*. of a king. — *Karmāṭhikāra* ('*ma-adh*'), *as*, *m*. the right of action (in the Mīmāṃsa philosophy). — *Karmānubandha* ('*ma-an*'), *as*, *m*. connection with or dependance upon acts. — *Karmānubandhin*, *i*, *inī*, *i*, connected with or involved in works. — *Karmānūrūpa* ('*ma-an*'), *as*, *ā*, *am*, according to action, according to function or duty. — *Karmānūrūpatas*, *ind*. conformably to act, function &c. — *Karmānushṭhāna* ('*ma-an*'), *am*, *n*. practising one's duties, discharging peculiar functions. — *Karmānushṭhāyīn* ('*ma-an*'), *i*, *inī*, *i*, practising duties, performing rites &c. — *Karmānusāra* ('*ma-an*'), *as*, *m*. consequence of or conformity to acts. — *Karmānusārataṣ*, *ind*. according to one's deeds. — *Karmānta* ('*ma-an*'), *as*, *m*. work, business, administration of an office; management of any business; the end of any task or act; the end or abandonment of ritual acts; tilled or cultivated ground. — *Karmāntara* ('*ma-an*'), *am*, *n*. interval between religious actions, suspense of such an action; difference or contrariety of action; penance, expiation. — *Karmāntika*, *as*, *i*, *am*, final, completing; (*as*), *m*. a workman, a servant, one who finishes a work. — *Karmābhīkṣāyaka*, *as*, *ā*, *am*, or *karmābhīkṣāyīn* ('*ma-abh*'), *i*, *inī*, *i*, enjoining or prescribing duties or acts. — *Karmārambha* ('*ma-ār*'), *as*, *m*. commencement of any act. — *Karmārha* ('*ma-ar*'), *as*, *ā*, *am*, fit for work, able to do any work, suitable to any rite; (*as*), *m*. a man. — *Karmavetriya* ('*ma-ve*'), *am*, *n*. an organ of action (opposed to the *buddhindriyāṇi* or

perceptive organs of sense; five are reckoned, viz. the hand, the foot, the larynx or organ of the voice, the organ of generation and of excretion). — *Karmadāra* ('*ma-ul*'), *am*, *n*. any honourable or valiant act, magnanimity, prowess. — *Karmodyukta* ('*ma-ul*'), *as*, *ā*, *am*, actively labouring, busily engaged. — *Karmodyoga* ('*ma-ul*'), *as*, *m*. engaging actively in any work.

Karma, *as*, *am*, *m*. *n*. according to some lexicographers = *karman*.

Karmaka (at the end of some compounds) = *karman*, *q. v*.

Karmatḥa, *as*, *ā*, *am*, skilful or clever in work, clever; working diligently, accomplishing any rite, anxious to perform anything; (*as*), *m*. the director and performer of a sacrifice.

Karmānya, *as*, *ā*, *am*, Ved. skilful in work, clever, diligent; proper or fit for any act, suitable to it; (at the end of compounds) relating to any business or to the accomplishment of anything; (*ā*), *f*. wages, hire; (*am*), *n*. energy, activity. — *Karmānya-tā*, *f*. skilfulness, cleverness. — *Karmānya-bhuj*, *k*, *k*, *k*, receiving wages, working for hire; (a various reading for *bharānya-bhuj*.)

Karmatas, *ind*. according to actions.

Karmāra, *as*, *m*, Ved. an artificer, a mechanic, a blacksmith, a brazer, a carpenter, &c.; a bamboo; the plant *Averrhoa Carambola*, = *karmaranga* below.

— *Karmāra-vaṇa*, *am*, *n*. *N*. of a place.

Karmāraka, *as*, *m*. the plant *Averrhoa Carambola*.

Karmīta, *as*, *ā*, *am*, acting, active.

Karmīn, *i*, *inī*, *i*, acting, active, busy; performing a religious act; engaged in any work or business; belonging or relating to any act.

Karmīṣṭha, *as*, *ā*, *am* (said to be a superlative of the last), very active, assiduous, diligent.

Karmīna = *karman* at the end of a compound; [cf. *alankarmīna*.]

कर्मन् *karmanda*, *as*, *m*, *N*. of a man, author of a Bhikṣu-sūtra.

Karmandin, *i*, *m*. a beggar, a religious mendicant, a member of the fourth order (lit. 'a follower of Karmanda').

कर्मेर *karmara* and *karmaraka*, *as*, *m*. the plant *Averrhoa Carambola*.

Karmaranga, *as*, *m*, *N*. of the same plant; (*am*), *n*. the acid fruit of this plant.

कर्मेरी *karmarī*, *f*. the manna of the bamboo; [cf. *vaṇsa-roṣaṇā*.]

कर्मप *karmasha* = *kalmasha*, *q. v*.

कर्मस *karmasa*, *as*, *m*, *N*. of a son of Pulaha and Kṣhamā; [cf. *karma-sreṣṭha*.]

कर्मीर *karmīra*, *as*, *ā*, *am*, variegated; (a various reading for *kirmīra*.)

Karmāraka, *as*, *m*. a small tree, *Trophis Aspera*.

कर्व *karv*, *cl. i. P. karvati*, -vitum, to be proud, to boast; [cf. *kharv* and *garv*.]

कर्व *karva*, *as*, *m*. (said to be fr. rt. *i. kṛī*), love, desire; a rat.

कर्वेट *karvaṭa*, *as*, *am*, *m. n.* declivity of a mountain; a village, market-town, the capital of a district (of two or four hundred villages) in a pleasant site and of handsome construction; (*as*), *m*, *N*. of a country or a people; (*i*), *f*, *N*. of a river; (*am*), *n*. a city.

Karvātaka, *as* or *am*, *m. n.* (?) declivity of a mountain.

कर्वर 1. *karvara*, *am*, *n*. (fr. rt. *i. kṛī*), Ved. a deed, action.

कर्वर 2. *karvara* or *karbara*, *as*, *ā*, *am* (said to be fr. rt. *i. kṛī*), variegated, spotted; (*as*), *m*. sin; a tiger; a Rakṣas; a sort of medicament; (*i*), *f*. an epithet of Durgā; night; a Rakṣas; a tigress; the leaf of the plant *Asa Foetida*; [cf. *karavī*, *kavarī*, *kāravī*.] See *kāvara*.

कर्शन *karśana*, *as*, *ā*, *am* (fr. rt. *kṛī*), rendering lean, attenuating, causing emaciation; (*as*), *m*. fire; [cf. *kṛīṣṇu*.]

कर्शफ *karśapha*, *as*, *m*, Ved. an epithet of imps or goblins.

कर्श्य *karśya*, *as*, *m*, *N*. of a plant, = *karūra*; [cf. *kārsya* and *kārshya*.]

कर्ष *karsha*, *as*, *m*. (fr. rt. *kṛī*), drawing, dragging, pulling; attracting; ploughing; a furrow, a trench; a scratch; (*as*, *am*), *m. n.* a weight of gold or silver, equal to 16 Māshas = $\frac{1}{4}$ Pala = $\frac{1}{160}$ of a Tula = 11,375 French grains; according to the ancient division of 5 Rettis to the Māsha the Karsha would be equal to about 176 grains troy; in common use 8 Rettis are given to the Māsha, and the Karsha is then about 280 grains troy. — *Karsha-phala*, *as*, *m*. the tree *Terminalia Bellerica*; this tree is also called Aksha, because its fruits are used as dice; (*ā*), *f*. the plant *Emblia Officialis*. — *Karshārda* ('*sha-ar*'), *am*, *n*. a Tolaka, a weight of 16 Māshas (according to some calculations).

Karshaka, *as*, *ā*, *am*, a cultivator of the soil, one who ploughs or lives by tillage; a husbandman; who or what draws or drags, attractive, what attracts.

Karshaṇa, *as*, *ā*, *am*, pulling to and fro, dragging, attracting, overpowering, injuring; tormenting; harassed; extending (in time); (*am*), *n*. the act of dragging or pulling; drawing to and fro; removing, hurting, injuring; bending (a bow); ploughing, cultivating the ground; cultivated land.

Karshaṇī, *iṣ*, *f*. an unchaste woman (attracting the men).

Karshaṇī, *f*, *N*. of a plant; [cf. *karshiṇī* and *keḥirīnī*.]

Karshaṇīya, *as*, *ā*, *am*, to be drawn or pulled; to be attracted; to be conciliated or won.

Karshayati, *an*, *anti*, *at*, dragging, pulling; attracting; harassing, annoying.

Karshita, *as*, *ā*, *am*, drawn, attracted; distracted, tormented, harassed; worn out; ploughed.

Karshān, *i*, *inī*, *i*, who or what pulls or draws or attracts; attractive; inviting; who or what ploughs or furrows, a ploughman, peasant; (*inī*), *f*. the bit of a bridle; a medicinal moon-plant; [cf. *karshaṇī*, *kshirīnī*.]

Karshū, *us*, *f*. a furrow, trench, incision; a river; a canal; a shallow trench for receiving the sacrificial fire; (*us*), *m*. a fire of dried cow-dung; agriculture, cultivation; livelihood.

कषापण *karshāpaṇa* = *kārshāpaṇa*, *q. v*.

कर्हि *karhi*, *ind*. (fr. 2. *ka*), Ved. when? at what time? (followed by the future or present tense) *karhi-did* or *karhy-api*, at any time; [cf. Goth. *hvar*, 'where?' Eng. *where*? Germ. *war* and *wor* in *warum*, *waraus*, &c.; Lith. *kur*.]

कल् 1. *kal*, *cl. i. A. kalate*, -litum, to sound; to count; [Gr. *καλέω*? Lat. *calculo*.]

कल् 2. *kal*, *cl. io. P. kālayati*, -yitum, to push on, drive forward, drive away; carry off; to drive together, collect; to throw; to announce the time.

कल् 3. *kal*, *cl. io. P. kālayati*, -yitum, to impel, incite, urge on; to bear, carry; to do, make, accomplish; to tie on, attach, affix; to utter a sound, murmur; to furnish with; to observe, perceive, take notice of; to regard, consider, count, reckon, calculate; to go; to take hold of the die called Kali (in this last sense *kal* may be considered as a nom. fr. *kālī*).

Kala, *as*, *ā*, *am*, dumb, hoarse, indistinct, inarticulate (especially in composition with *vāṣpa* and *asru*, e. g. *vāṣpa-kala*, *asru-kala*, having the speech impeded by tears, sobbing); emitting a low or soft tone, as humming, buzzing, &c.; weak; crude,

undigested; (*as*), m. (scil. *svara*) a low or soft and inarticulate tone, as humming, buzzing, &c.; the tree Shorea Robusta; (in poetry) time equal to four Mātras or instants; (*ās*), m. pl. a class of manes or deceased ancestors; (*am*), n. semen virile; the jujube, Zizyphus Jujuba; (for *kalā* see below, s.v.)

— *Kala-kaṇṭha*, *as*, m. a pleasing tone or note; a low murmuring tone; having a sweet voice, N. of several birds, as of the Indian cuckoo; a dove, a pigeon; a goose. — *Kala-kala*, *as*, m. a confused noise, the murmuring or buzz of a crowd; resin, pitch, the resinous exudation of the tree Shorea Robusta; an epithet of Siva; [cf. *kaṣakaṣa*, *kaṣan-kaṣa*.] — *Kalakala-vat*, *ān*, *atī*, *at*, causing humming or murmuring. — *Kala-kiṭa*, *as*, m., N. of a Grāma. — *Kala-kiṭikā*, f. a wanton, a lascivious woman. — *Kala-kiṭa*, *as*, m., N. of a warrior-tribe and the country inhabited by it. — *Kala-kūṇikā*, f. a wanton, a lascivious woman. — *Kala-ghoṣha*, *as*, m. the Kokila or Indian cuckoo. — *Kalun-kasha*, *as*, m. a lion; a musical instrument; see *kara-tālī*. — *Kalun-kura*, *as*, m. an eddy, a whirlpool. — *Kala-tāḍ*, f. or *kala-tva*, *am*, n. melody, music. — *Kala-tūlikā*, f. a wanton or lascivious woman; [cf. *kala-kūṇikā*.] — *Kala-dhūta*, *am*, n. silver; (wrong reading for *kala-dhauta*?). — *Kala-dhauta*, *am*, n. gold and silver (sounding and shining); (*as*, *am*), m. n. a low or pleasing tone. — *Kaladhauta-lipi*, *is*, f. a streak of gold, illumination of a manuscript with gold. — *Kala-dhrani*, *is*, m. a low sweet tone; the Kokila or Indian cuckoo; the turtle-dove; a peacock. — *Kala-nāda*, *as*, m. a sort of goose; see *kala-haṣa*. — *Kala-bhāṣaya*, *am*, n. the prattle of childhood. — *Kala-bhairava*, *as* or *am*, m. or n. (?), N. of a deep ravine in the mountains between the rivers Tāpī and Narmadā. — *Kala-rava*, *as*, m. a low sweet tone; a dove; the Indian cuckoo; [cf. Lat. *columba*.] — *Kala-raṣas*, *ās*, *ās*, *as*, speaking sweetly, singing. — *Kala-svāna*, *as*, *ā*, *am*, having a charming voice (a bird). — *Kala-svara*, *am*, n. a low musical sound. — *Kala-haṣa*, *as*, m. a kind of duck or goose; a gander; another bird, Gallinula Porphyria; a drake or (according to some) a teal; an excellent king; Brahma or the supreme spirit; N. of a metre consisting of four lines of thirteen syllables each. — *Kalānūṇādin* (°*la-an*°), *ī*, m. a sparrow; a bee, but particularly one of a very large kind; the Cātaka bird. — *Kalālāpa* (°*la-āl*°), *as*, m. a sweet humming sound, discourse; a bee. — *Kalotāla* (°*la-ut*°), *as*, *ā*, *am*, high, sharp.

Kalana, *as*, *ā*, *am* (at the end of compounds), causing, effecting; (*as*), m. a sort of cane; (*ā*), f. doing, making, effecting; subjection, submission; emitting (?); *kāla-kalanā*, fulfilling one's time, dying; (*am*), n. an embryo at the first stage after conception; a spot, a stain; an offence, fault, defect; murmuring, sounding.

Kalita, *as*, *ā*, *am*, impelled, driven, borne onwards; held, laid hold of; attached, affixed, furnished, endowed with; gained, acquired; considered, known, understood; numbered, counted, reckoned; separated, divided; sounded indistinctly, buzzed, murmured.

कलकल *kalaka*, *as*, m. a kind of fish; a kind of prose.

कलङ्क *kalanka*, *as*, m. a spot, a mark; the rust of iron; a fault, defamation, abuse. — *Kalanka-kara*, *as*, *ī*, *am*, censorious, calumniating, defaming; spotting, staining. — *Kalanka-kālā*, f. a digit of the moon in shadow. — *Kalanka-maya*, *as*, *ī*, *am*, spotted, stained; calumniated, defamed. — *Kalanka-hṛit*, *t*, m. an epithet of Siva.

Kalankaya, nom. P. *kalankayati*, -*yitum*, to spot, defame.

Kalankita, *as*, *ā*, *am*, spotted, soiled, stained; calumniated, defamed.

Kalankin, *ī*, *inī*, *ī*, soiled, stained; disgraced, reviled, rusty.

कलञ्ज *kalaija*, *as*, m. an animal struck with a poisoned weapon; tobacco.

कलट *kalaṭa*, *am*, n. the thatch of a house; (other works read this *kuṭala*, q.v.)

कलत *kalata*, *as*, *ā*, *am*, = *khalati*, bald-headed.

कलत्र *kalatra*, *am*, n. (see *kaṭatra*), a wife; any female; the hip and loins; pudendum muliebri; a royal citadel, a strong hold or fastness; the seventh lunar mansion in astronomy. — *Kalatra-vat*, *ān*, *atī*, *at*, or *kalutrin*, *ī*, *inī*, *ī*, having a wife, united to a wife.

कलन्तक *kalantaka* or *kalandaka*, *as*, m. a species of bird.

कलन्दन *kalandana*, *as*, m., N. of a man.

कलन्दर *kalandara*, *as*, m. a man of a mixed caste, the son of a Leṭa (?) man and a Tivara woman.

कलन्दिका *kalandikā*, f. knowledge, intelligence, wisdom in general; (a various reading for *kalindikā*, q.v.)

कलन्धु *kalandhu*, *us*, m. a kind of vegetable; [cf. *ghoṭī*.]

कलभ *kalabha*, *as*, m. (said to be fr. 3. *kal*), a young elephant; an elephant thirty years old; a young camel (perhaps also the young of other animals); the tree Datura Fastuosa [cf. *dhustūra*]; (*ī*), f. a sort of Ricinus (*ericu*). — *Kalabha-vallabha*, *as*, m., N. of a tree; [cf. *pilu*.]

कलम *kalama*, *as*, m. (said to be fr. 3. *kal*), rice, which is sown in May and June, and ripens in December or January; a white rice growing in deep water; a pen, a reed for writing with; a thief, a rogue; [cf. Gr. *κάλamos*; Lat. *calamus*, *culmus*; and Arab. *قلم*.]

कलम्ब *kalamba*, *as*, m. the stalk of a pot-herb; an arrow; the tree Nauclea Cadamba; (*ī*), f. (according to a scholiast also m.), the pot-herb Convolvulus Repens; (*am*), n. Calumba root, Menispermum Calumba; [cf. *kaḍamba*, *kaḍamba*.]

Kalambaka, *as*, m., N. of a plant; [cf. *dhārā-kaḍamba*.]

Kalambikā, f. the nape of the neck (in this sense usually used in du.); the pot-herb Convolvulus Repens; [cf. *kalambī*.]

Kalambū, *ūs*, f. the same pot-herb.

कलमुट *kalambuṭa*, *am*, n. fresh butter.

कलल *kalala*, *as*, *am*, m. n. the womb, the uterus; a small round lump, a term for the embryo a short time after conception; [cf. *kalana*.]

कललज *kalalaja*, *as*, m. the resinous exudation of the Shorea Robusta; [cf. *kala-kala*.] — *Kalalajodbhava* (°*ja-ud*°), *as*, m. the tree Shorea Robusta.

कलविङ्क *kalavinka*, *as*, m. a sparrow; a spot, a stain [cf. *kalanka*]; a white Cāmara; the plant Echites Antidysenterica [cf. *kalingaka*]; N. of a Tirtha.

कलश *kalaśa*, *as*, *ī*, *am*, m. f. n. a water-pot, a pitcher, a jar, a dish; (*as*), m., N. of a poet; (*ī*), f. the plant Hemionitis Cordifolia; N. of a Tirtha; a churn; [cf. *kalasa* and *droṇa-kalaśa*; Gr. *κάλξ*; Lat. *calix*.] — *Kalaśa-dīr*, *īr*, m., Ved. one whose pot or pitcher is broken. — *Kalaśa-potaka*, *as*, m., N. of a Nāga. — *Kalaśi-kaṇṭha*, *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Kalaśi-paṭī*, f. having feet like a water-jar. — *Kalaśi-mukha*, *as*, m. a sort of musical instrument. — *Kalaśi-suta*, *as*, m. an epithet of Agastya. — *Kalaśodara* (°*śa-ud*°), *as*, m., N. of a Daitya.

Kalaśī, *is*, f. a water-pot, pitcher, dish, water-jar; the plant Hemionitis Cordifolia.

Kalasa, *as*, *ī*, *am*, m. f. n. a pot, a water-jar; (*as*), m. a Droṇa measure; a rounded pinnacle or ball on the top of a temple; (*ī*), f. the plant Hemionitis

Cordifolia. — *Kalasodadht* (°*śa-ud*°), *is*, m. the ocean.

कलह *kalaha*, *as*, *am*, m. n. strife, contention, quarrel, war, battle; the sheath of a sword, a scabbard; a road, a way; deceit, falsehood; violence without murderous weapons, abuse, beating, kicking, &c. — *Kalaha-kundala*, *as*, m., N. of an actor. — *Kalaha-kāra*, *as*, *ī*, *am*, quarrelsome, turbulent; contentious, pugnacious; (*ī*), f., N. of the wife of Vikramaśaṅka. — *Kalaha-kārin*, *ī*, *inī*, *ī*, quarrelsome, contentious. — *Kalaha-nāśana*, *as*, m. the tree Cæsalpina Bonducella. — *Kalaha-priya*, *as*, *ā*, *am*, fond of contention, quarrelsome, turbulent; (*as*), m. an epithet of Nārada; (*ā*), f. the bird Gracula Religiosa. — *Kalahāntarītā* (°*ha-an*°), f. a heroine separated from her lover in consequence of a quarrel; an appeased wife, one who has been angry and is sorry for it. — *Kalahāpākṛita* (°*ha-ap*°), *as*, *ā*, *am*, taken away by force.

Kalahāya, nom. A. *kalahāyate*, -*yitum*, to quarrel, contend.

Kalakin, *ī*, *inī*, *ī*, contentious, quarrelsome.

कलहु *kalahu*, a particular high number; [cf. *karaphu*.]

कला *kalā*, f. (said to be fr. 3. *kal*), a small part of anything, any single part or portion of a whole, but especially a sixteenth part; a digit or one sixteenth of the moon's diameter (personified as a daughter of Kardama and wife of Marīci); interest on capital, considered as a certain part of it; a division of time (according to some $\frac{1}{16}$ of a day, i. e. 1 minute and 36 seconds; according to others $\frac{1}{16}$ of a day, i. e. 48 seconds; according to others $20 \frac{1}{16}$ Kalās = 1 Muhūrta or $\frac{1}{30}$ of a day, therefore 1 Kalā = 2 minutes and $26 \frac{2}{3}$ seconds; according to others $30 \frac{1}{16}$ Kalās = 1 Muhūrta, therefore 1 Kalā = 1 minute and $35 \frac{2}{3}$ seconds; according to others 1 Kalā = 8 seconds); the sixtieth part of one thirtieth of a zodiacal sign, a minute of a degree; (in prosody) a syllabic instant; a term for the seven substrata of the elements or Dhātus of the human body (which according to one reckoning are seven, as follows, flesh, blood, fat, phlegm, urine, bile, and semen; but according to Hemaçandra *rasa* 'chyle,' *asthi* 'bone,' and *majja* 'marrow,' take the place of phlegm, urine, and bile); an atom (there are 3015 Kalās or atoms in every one of the six Dhātus, not counting the *rasa*, therefore in all 18090); a small round lump, a term for the embryo shortly after conception [cf. *kalana*]; the menstrual discharge; any practical art, any mechanical or fine art (sixty-four such are enumerated, as carpentering, architecture, jewellery, farricry, acting, dancing, music, medicine, poetry, &c.); skill, ingenuity, contrivance, fraud, deceit; a boat; title of a grammatical commentary; N. of a deity; [cf. *a-kala*, *nishkala*, *sakala*.] — *Kalā-kūśala*, *as*, *ā*, *am*, skilled in the elegant arts, singing, dancing, &c. — *Kalā-keli*, *is*, *is*, *ī*, gay, frolicsome, wanton; (*is*), m. an epithet of Kāma, the god of love. — *Kalā-dhara*, *as*, m. 'bearing a digit of the moon'; an epithet of Siva; N. of a copyist. — *Kalā-nidhi*, *is*, m. 'a treasure or storehouse of digits,' the moon. — *Kalāntara* (°*lā-an*°), *am*, n. interest, profit. — *Kalāpa* (°*lā* + *āpa* fr. tr. *āp*), *as*, m. 'that which holds together the single parts,' a band, a bundle (e.g. *muktā-kalāpa*, an ornament consisting of several strings of pearls; *raśanā-kalāpa*, a zone consisting of several strings, worn by women round the waist; *jaṭā-kalāpa*, a tuft or knot of braided hair); totality, whole body or collection of a number of separate things, a zone, a string of bells worn by women round the waist; the rope round an elephant's neck; a bundle of arrows, a quiver with arrows, a quiver; a peacock's tail (as consisting of a multitude of single feathers); an ornament in general; N. of a grammar, supposed to be revealed by the god Kumāra or Kārttikeya to Sarva-varman; a village where the destroyer Kalki is to be born; the moon; a clever and intelligent man; a poem written in one metre;

(i), f. a bundle of grass. — *Kalāpaka*, as, m. a band, a bundle; a string of pearls; the rope round an elephant's neck; a sectarian mark on the forehead; (am), n. a number of verses in one metre; a series of four stanzas on one subject; the eye in a peacock's feather?; (as, ikā, am), to be repaid when the peacocks spread their tails. — *Kalāpa-grāma*, as, m., N. of a Grāma or village. — *Kalāpa-śhanda*, as, m. an ornament of pearls consisting of twenty-four strings. — *Kalāpa-tattvārṇava* (°va-ar°), title of a commentary on the Kalāpa grammar. — *Kalāpa-dvīpa*, N. of a place, perhaps the same as *kalāpa-grāma*. — *Kalāpa-śiras*, ās, m., N. of a Muni; (a various reading for *kapāla-śiras*). — *Kalāpānusārīn* (°pa-an°), i, m. a follower of the Kalāpa grammar. — *Kalāpīn*, i, inī, i, furnished with a bundle of arrows, bearing a quiver with arrows; spreading its tail (said of a peacock &c.); (i), m. a peacock; the Indian cuckoo; the waved-leaf fig tree, *Ficus Infectoria*; N. of an old teacher, a pupil of Vaiśampāyana; (according to some) the author of the Kalāpa grammar; the time (scil. *kālāḥ*) when peacocks spread their tails; (inī), f. night; the moon; a species of *Cyperus*. — *Kalā-pūrṇa*, as, ā, am, filled up by single or separate parts; (as), m. the moon. — *Kalā-bhṛit*, i, m. 'digit-bearer,' the moon; an artist, a mechanic, &c. — *Kalāyana* (°lā-ay°), as, m. a tumbler, a dancer, but especially one who dances or walks on a sharp edge, as the edge of a sword &c. — *Kalā-vat*, ān, m. 'having digits,' the moon; (ti), f. a mystical ceremony, the initiation of the Tantrika student, in which the goddess Durgā is supposed to be transferred from the water-jar to the body of the novice; N. of an Apsaras; N. of the mother of Rādhā; N. of the wife of Kṛita-varman, king of Ayodhyā; N. of the wife of Dāśārha; N. of the lute of the Gandharva Tumburu. — *Kalā-vāda-tantra*, *Kalā-vidhī-tantra*, *Kalā-sāra-tantra*, names of Tantras. — *Kalā-vilāsa*, as, m. a work on rhetoric. — *Kalā-śāstra*, am, n. a work by Viśākhila.

Kalikā, f. a digit of the moon. See below, s. v.

कलाकन्द *kalākanda* = *kanda*, a species of the Atijagati metre.

कलाकुल *kalākula*, am, n. poison; [cf. *kalāhala*.]

कलाङ्गुर *kalāṅkura*, as, m. the bird *Ardea Sibirica*, a crane; an epithet of the Asura Kaṇṇa.

कलाङ्गल *kalāṅgala*, as or am, m. or n. (?) a kind of weapon (?).

कलाचिक *kalācika*, as or am, m. or n. (?) a ladle; (ā), f. or *kalācī*, f. the fore-arm, the arm below the elbow.

कलाटीन *kalāṭīna*, as, m. the white water wagtail.

कलाद *kalāda*, as, m. a goldsmith.

कलाधिक *kalādihika*, as, m. (fr. *kala* and *auhika*?), a cock; [cf. *kalāvika* and *ushākala*.]

कलानक *kalānaka*, as, m., N. of one of the attendants of Siva.

कलाप *kalāpa*, &c. See under *kalā*.

कलापूर *kalāpūra*, as or am (?), m. or n. (?), and ā, f. a kind of musical instrument.

कलामक *kalāmaka*, as, m. a kind of rice ripening in the cold season; [cf. *kalama*.]

कलाञ्चि *kalāmbī*, is, f. or *kalāmbikā*, f. lending, a loan; usury.

कलाय *kalāya*, as, m., N. of various leguminous seeds, chiefly of the order *Phascolus*, particular kinds of pulse or vetches; (ā), f. a kind of Panicum, = *ganḍadūrva*. — *Kalāya-khaṇja*, as, m. one who trembles and totters as he walks.

कलाविक *kalāvika*, as, m. a cock; [cf. *kalādihika*.]

कलाविकल *kalāvikala*, as, m. a sparrow; [cf. *kalāvika*.]

कलाहक *kalāhaka*, as, m. a kind of musical instrument; [cf. *kāhala*.]

कलि *kali*, is, m. (said to be fr. rt. 3. *kal*), N. of the die or side of a die, which is marked with one point (personified as a deity or evil genius in the poem of Nala); the plant *Terminalia Bellerica*, the nuts of which in olden times were used as dice; N. of the last and worst of the four Yugas, the present or iron age, the age of vice; (the four Yugas or ages have received their names from the marks on dice, the best mark being four points and the worst one; the Kali or fourth age contains, inclusive of the two dawns, 1200 years of the gods or 432,000 years of men, and begins the eighteenth of February 3102 B. C.; at the end of this Yuga the world is to be destroyed); strife (considered as the son of *Krodha* 'Anger' and *Hinsā* 'Injury', and as generating with his sister *Durukti* 'Calumny', two children, viz. *Bhaya* 'Fear' and *Mṛtyu* 'Death'); dissension, war, battle; the worst in any class; a hero; an arrow; Ved., N. of a class of mythic beings related to the Gandharvas, and supposed by some to be fond of gambling; in epic poetry *Kali* is held to be the fifteenth of the Deva-gandharvas or children of the Munis; N. of a man; (is or i), f. an unblown flower, a bud. — *Kali-kāra*, as, m., N. of several birds, the fork-tailed shrike; *Loxia Philippensis*, a small bird with a yellow head; a kind of chicken; a plant bearing a nut which is used as a febrifuge, Grey Bonduc, = *karaija* and *pūtīkaraija*; an epithet of Nārada; (i), f. the poisonous plant *Methonica Superba*. — *Kali-kāraka*, as, m. the plant *Casalpinia Bonducella*; (a various reading has *kali-māraka*); an epithet of Nārada ('the quarrelsome'). — *Kali-druma*, as, m. the plant *Terminalia Bellerica* or the tree of strife, being supposed to be the favourite haunt of imps or goblins. — *Kali-dharma-nirṇaya*, as, m., N. of a work. — *Kali-nātha*, as, m., N. of a writer on music. — *Kali-priya*, as, ā, am, quarrelsome, mischievous, mischief-making; (as), m. a monkey, an ape; an epithet of Nārada. — *Kali-māraka*, as, m. the plant *Casalpinia Bonducella*; (a various reading for *kali-kāraka*, q. v.). — *Kali-mālaka*, as, m. and *kali-mālya*, as, m. the plant *Casalpinia Bonducella*. — *Kali-yuga*, am, n., N. of the fourth age, the present or iron age. — *Kali-vṛiksha*, as, m. the tree *Terminalia Bellerica*. — *Kali-saṃśraya*, as, m. the act of betaking one's self to Kali.

कलिक *kalika*, as, m. a curlew.

कलिका *kalikā*, f. (fr. *kalā*), a digit or the sixteenth part of the moon; an unblown flower [cf. *kali*]; the bottom or peg of the Indian lute, made of cane; N. of several metres, a metre containing 4 × 8 + 16 syllabic instants; a metre of four lines, each containing fifteen syllables; a metre consisting of 12 + 8 + 16 + 20 syllables; title of a work on medicine.

कलिकाता *kalikātā*, f. the modern name Calcutta.

कलिकापूर्य *kalikāpūrya*, am, n. (fr. *kalikā* and *apūrya*?), acts leading to future consequences not connected with those of a previous birth.

कलिङ्ग *kalinga*, as, m., N. of a country; the name is applied in the Purāṇas to several places, but especially signifies a district on the Coromandel coast, extending from below Cuttack (Kāṭaka) to the vicinity of Madras; in this sense, like some other names of countries, it is usually confined to the plural number, confounding the place with the people inhabiting it (these people are said to owe their origin to Kalinga, the son of Dīrgha-tamas and Sudeshṇā; Kalinga being sometimes identified with the epic

Bali); N. of a scholiast on the Amara-kosha; N. of a poet; the fork-tailed shrike, *Lanius Forficatus*, (in this sense derived from *kalim* and *ga*?; cf. *kali-kāra*); the plants *Casalpinia Bonducella*, *Wrightia Antidysenterica*, *Acacia Sirisa*, *Ficus Infectoria*; (ā), f. a beautiful woman; the plant *Ipomoea Turpethum*; (am), n. Indra-grain [cf. *indra-yava*]; (as, ā, am), clever; cunning.

Kalingaka, as, m. the seed of the Coraiya, *Indragrain*.

Kalingadī, f. (?) an epithet of Durgā.

कलिञ्ज *kalinja*, as, m. a mat, a screen; (a various reading for *kilinja*.)

कलित *kalita*. See 3. *kal*.

कलिन्द *kalinda*, as, m. the tree *Terminalia Bellerica*; the sun; (in these meanings perhaps a compound of *kalim* and *da*); N. of a mountain on which the river Yamunā rises; (ās), m. pl., N. of a people; (i), f. a N. of the river Yamunā or Jumṇā. — *Kalinda-kanyā* or *kalinda-nandinī* or *kalinda-śaila-jātā*, f. epithets of the river Yamunā or Jumṇā.

कलिन्दिका *kalindikā*, f. science; (a various reading has *kalandikā*.)

कलिल *kalila*, as, ā, am (fr. rt. 1. *kṛi*?), covered with, full of; mixed, blended; impenetrable, impervious; (am), n. a large heap, thicket, confusion; [cf. *kalusha*.]

कलुक्क *kalukka*, as, m. a musical instrument, a cymbal; (ā), f. a tavern; a meteor.

कलुष *kalusha*, as, ā, am (fr. rt. 1. *kṛi*?, said to be fr. rt. 3. *kal*), turbid, foul, muddy, unclean; dark, opaque, without brilliancy; hoarse (as the voice); wicked, bad; lazy, idle; (as), m. a buffalo; (am), n. dirt, uncleanness; sin, wrath. — *Kalushatā*, f. or *kalusha-tva*, am, n. foulness, turbidness; darkness, opacity; agitation, trouble, anger. — *Kalusha-yoni*, is, is, i, of impure origin.

Kalushāya, nom. A. *kalushāyate*, -yitum, to become turbid.

Kalushita, as, ā, am, foul, impure; defiled, contaminated; wicked.

Kalushin, i, inī, i, foul, impure; defiled, depraved; wicked.

Kalushī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make turbid or unclean.

कलूतर *kalūtara*, as or am (?), m. or n. (?), N. of a place.

कलेवर *kalevara*, as, am, m. n. the body; [cf. Lat. *cadaver*.]

कल्क *kalka*, as, am, m. n. (said to be fr. 3. *kal*), a viscous sediment deposited by oily substances when ground; a kind of tenacious paste; dirt, filth; the wax of the ear; ordure, faeces; meanness, falsehood, deceit, sin, hypocrisy, pride; the tree *Terminalia Bellerica*; incense; levigated powder; (as, ā, am), sinful, wicked; [cf. *kalusha*, *kalmaśha*, *kilvisha*]. — *Kalka-phala*, as, m. the pomegranate plant (*dādīma*). — *Kalkālaya* (°ka-āl°), as, m., N. of a man.

Kalkana, am, n. falsehood, deceit, cheating, quarrelling.

Kalki, is, m. a N. of Vishnu in his future capacity of destroyer of the wicked and liberator of the world from its enemies. This will constitute the tenth and last Avatāra or descent of the deity, and is to take place at the end of the four Yugas or ages. — *Kalki-prādurbhāva*, as, m. the apparition of Kalki.

Kalkin, i, inī, i, foul, turbid, having sediment, dirty, wicked; (i), m. = *kalki* above.

कल्कल *kalkala*, ās, m. pl., N. of a people.

कल्प *kalpa*, as, ā, am (fr. rt. *klrip*), practicable, feasible, possible; proper, fit, able, competent (with gen., loc., inf., and at the end of a compound,

e. g. *dharmasya kalpaḥ*, competent for duty; *sva-karmaṇi na kalpaḥ*, not competent for his own work; *yadā na śāsitum kalpaḥ*, if he is not able to rule; strong, vigorous; *kalpe vayasī*, in the vigorous period of life; (*as*), m. a sacred precept, law, ordinance [cf. *vāhi*, *nyāya*]; manner of acting, proceeding, practice prescribed by the Vedas (e. g. *prathamah kalpaḥ*, a rule to be observed before any other rule, first duty; *etena kalpena*, in this way; *paśu-kalpa*, the rites at the animal sacrifice; *na kalpa-mātre*, not according to the mere letter of the rule without regard to its spirit); the most complete of the six Vedāṅgas, that which prescribes the ritual and gives rules for ceremonial or sacrificial acts; (in medic.) treatment of the sick, manner of curing (e. g. *kalpetara*, one cured or treated differently); the doctrine of poisons and antidotes; (at the end of an adjective compound) having the manner or form of anything, similar to, resembling, like but with a degree of inferiority (e. g. *prabhāta-kalpā sarvārī*, the night which is something similar to dawn, i. e. the night at the approach of dawn; *mṛta-kalpa*, similar to a dead person, almost dead; *abhedya-kalpa*, almost impenetrable; according to ancient grammarians *kalpa* so used is an accentless affix, before which a final *s* is left unchanged, and final *ī* and *ū* shortened; native authorities also connect *kalpa* with a simple verb, thus *pacati-kalpam*, he cooks pretty well); a resolve, a determination; propriety, fitness (?); optionality, alternative [cf. *vi-kalpa*], doubt; a fabulous period of time, a day of Brahmā or 1000 Yugas, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world; (a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā are supposed to have elapsed, and we are now in the *śvetavārāha-kalpa* of the fifty-first. The Kalpa, in the same way as the Saṁvatsara or year, is personified as son of Dhruva and Bhrami; at the end of a Kalpa the world is annihilated; hence *kalpa* is sometimes used for *kalpānta* or the destruction of the world); N. of certain sentences or verses containing the verb *klīp*; one of the trees of paradise, see *kalpa-taru* below; (with Jains) a term for a particular abode of the deities [cf. *kalpa-bhava* and *kalpātita*]; (*am* or *ā*), m. f. a kind of intoxicating liquor; [cf. *a-kalpa*, *anu-kalpa*, *upa-kalpa*, &c.]; *Kalpa-kāra*, *as*, m. an author of ritual or ceremonial rules; *Kalpa-kedāra*, a medical work by Kāṭhīva; *Kalpa-kṣaya*, *as*, m. the end of a Kalpa, end of the world, destruction of all things; *Kalpa-gā*, f., N. of a river; *Kalpa-taru*, *us*, m. one of the trees of Svarga or Indra's paradise, a fabulous tree, granting all desires, hence figuratively a generous person; title of a work on jurisprudence; also a work of Lakṣmīdhara; also one of Vācaspati; *Kalpa-dru*, *us*, m. = *kalpa-taru*, also N. of a lexicon by Keśava; *Kalpa-druma*, *as*, m. = *kalpa-taru*; a work on jurisprudence; also, a Tantra work; the collection of roots by Vopadeva is called *Kavī-kalpadruma*, the tree from which poets obtain all desired roots; and the modern encyclopedia of Rādhākānta is entitled *Śabda-kalpadruma*, the tree which satisfies every desire for words; *Kalpa-pāda*, *as*, m. = *kalpa-taru* above; *Kalpa-pāla*, *as*, m. a protector of order, a legitimate prince; a person who distils or sells spirituous liquors; *Kalpa-bhava*, *ās*, m. pl., N. of a certain class of deities; *Kalpa-mahiruh*, f., m. = *kalpa-eriksha*; *Kalpa-yukti*, title of a work by Budha; *Kalpa-latā*, f. a creeper yielding everything desired; *Kalpalatā-vatāra*, title of a commentary of Kṛṣṇa on the Vija-gaṇita; *Kalpalatā-prakāśa*, title of a commentary on the Viṣṇu-bhakti-lāṭā; *Kalpa-latikā*, f. = *kalpa-latā* above; (*Śabda-k*), title of a dictionary; *Kalpa-rarska*, *as*, m., N. of a son of Vasu-deva and Ūpa-devā; *Kalpa-vallī*, f. = *kalpa-latā* above; *Kalpa-vāyu*, *us*, m. the wind that is to blow at the end of the world; *Kalpa-viṭapin*,

ī, m. or *kalpa-eriksha*, *as*, m. the fabulous tree of Indra's heaven; see above; *Kalpa-vidhī*, *is*, m. a rule resembling a ceremonial injunction; *Kalpa-eriksha-latā*, f. a work by Lollaṭa; *Kalpa-sūtra*, *am*, n. a Sūtra manual of ritual; also a medicinal work and a work of the Jaina sect so called; *Kalpa-sūtra-vyākhyā*, f. a Jaina work on the Kalpasūtras; *Kalpātita* (*pa-at*), *ās*, m. pl., N. of a certain class of deities; *Kalpādi* (*pa-ādi*), *is*, m. the beginning of a Kalpa, the renovation of all things; *Kalpānupada* (*pa-an*), *am*, n. title of a work belonging to the Sāma-veda; *Kalpānta* (*pa-an*), *as*, m. the end of a Kalpa, the destruction of the world; *Kalpāntara* (*pa-an*), *am*, n. another Kalpa; *Kalpānta-sthāyin*, *ī*, *inī*, *i*, lasting to the end of a Kalpa.

Kalpaka, *as*, m. a rite, a ceremony; a barber [cf. *kalpanī*]; a kind of Curcuma, commonly *karṣūra*; *Kalpaka-taru*, *us*, m., N. of a tree of Indra's paradise; [cf. *kalpa-taru*.]

Kalpana, *am*, n. forming, fashioning; doing, performing; fixing, constituting; anything fixed or placed upon another thing for ornament; act of clipping, cutting; (*ā*), f. fixing, constituting, settling; making, performing; fabrication; composing, composition (of a poem &c.); inventing, invention; forgery; a fancy, an idea or image formed in the mind; an imagination, intention; contrivance, plan, inference; caparisoning or decorating an elephant; (*ī*), f. a scissors or shears; *Kalpanā-śakti*, *is*, f. the power of forming ideas.

Kalpanīya, *as*, *ā*, *am*, to be made, fashioned or contrived, to be accomplished, possible, to be substituted or supplied.

Kalpika, *as*, *ā*, *am*, fit, proper.

Kalpita, *as*, *ā*, *am*, made, fabricated, artificial; composed, invented; arranged, put in order; prepared; brought; inferred; (*as*), m. an elephant armed or caparisoned for war; *Kalpītārgha* (*ta-a*), *as*, *ā*, *am*, one for whom a respectful offering is prepared.

Kalpin, *ī*, *inī*, *i*, Ved. a term used in gambling with dice.

Kalpya, *as*, *ā*, *am*, to be made or contrived or performed, to be prescribed; relating to ritual; to be substituted.

कल्मन् *kalman*, *a*, n. according to native grammarians = *karman*.

कल्मलि *kalmali*, Ved. splendor (of the stars?).

Kalmalika, *am*, n. brightness, splendor.

Kalmalikīn, *ī*, *inī*, *i*, Ved. burning, shining.

कल्मष *kalmasha*, *as*, *am*, m. n. stain, dirt, sin, dregs; *jala-kalmasha*, the dirt or sediment of water; (*am*), n. darkness, a division of the infernal regions; the hand below the wrist; (*as*, *ā*, *am*), dirty, foul; *Kalmasha-dhvaṅsa-kārtin*, *ī*, *inī*, *i*, destroying darkness or sin; preventing the commission of crime.

कल्माष *kalmāsha*, *as*, *ī*, *am*, variegated, spotted; black, black and white; (*as*), m. a variegated colour; a mixture of black and white, the black colour; a Rakṣas, demon or goblin; a species of fragrant rice; N. of a Nāga; a form of fire; N. of a servant of the sun, identified with Yama; Śākya-muni in a former birth; (*ī*), f. the spotted cow of Jamadagni, the giver of all desires; N. of a river; (*am*), n. a stain; *Kalmāsha-kunṭha*, *as*, m. an epithet of Śiva; *Kalmāsha-griva*, *as*, *ā*, *am*, Ved. having a variegated neck; *Kalmāsha-tantura*, *as*, m., N. of a man; *Kalmāsha-tā*, f. spottedness, the state of being variegated; *Kalmāsha-pāda*, *as*, m., N. of a king; also Saudāsa, a descendant of Ikṣvāku, transformed to a Rākṣasa by Vasishṭha; *Kalmāshāṅghrī* (*sha-an*), *is*, m. another N. of the same king.

कल्य *kalya*, *as*, *ā*, *am* (rt. 3. *kal*?), well,

sound, healthy, free from sickness; ready, prepared, armed; clever, dextrous; agreeable, auspicious (as a speech or discourse); instructive, admonitory; deaf and dumb [cf. *kala* and *kalla*]; (*am*), n. dawn, day-break; to-morrow; yesterday (?); *kalyam* or *kalye*, ind. at day-break; (*as* or *ā*), n. f. spirituous liquor; congratulation; good wishes; good tidings; (*ā*), f. Emblic Myrobalan, see *haritaki*; [cf. Gr. *kalós*, *καλῶν*, *καλλιστος*, &c., for *kalyos* &c.]; *Kalya-jagdhī*, *is*, f. the morning-meal, breakfast; *Kalyatva*, *am*, n. or *kalya-tā*, f. health; recovery, convalescence; *Kalya-pālu* or *kalyā-pāla* or *kalya-pālaka* or *kalyā-pālaka*, *as*, m. a distiller; *Kalya-varta*, *as*, m. the morning-meal, breakfast; a light meal; (*am*), n. anything light, a trifle, a trivial or unimportant matter; [cf. *pṛataraṣa*.]

Kalyāna, *as*, *ā* or *ī*, *am*, beautiful, agreeable, friendly, illustrious, noble, excellent, happy, beneficial, salutary, prosperous, propitious, lucky, well, right, good; (*as*), m., N. of a prince, also called Bhāṭṭaśrīkalyāna; N. of the author of the poem Gītāgādhara; (*ī*), f. a cow; a leguminous shrub, Glycine Debilis; N. of two cities; N. of a river in Ceylon; N. of a deity; (*am*), n. good fortune, happiness, prosperity; virtue; a festival; gold; heaven; N. of the eleventh of the fourteen Pūrvas or most ancient writings of the Jains; *Kalyāna-kaṭaka*, *as*, m., N. of a place; *Kalyāna-kāra*, *as*, *ī*, *am*, propitious, auspicious, conferring good fortune &c.; *Kalyāna-kāra*, *as*, *ī*, *am*, or *kalyāna-kāraka*, *as*, *ā*, *am*, creating prosperity or profit; *Kalyāna-kṛt*, *t*, *t*, *t*, virtuous, good; propitious, lucky; *Kalyāna-āndra*, *as*, m., N. of an astronomer in the twelfth century A. D.; *Kalyāna-dāra*, *as*, *ī*, *am*, following virtuous courses; lucky, fortunate; *Kalyāna-devī*, f., N. of the wife of Jayāpīḍa; *Kalyāna-dharmān*, *ā*, *ā*, a virtuous, good; *Kalyāna-pañcamika*, *as*, m. a fortnight, the fifth lunar day of which is lucky; *Kalyāna-pura*, *am*, n., N. of a town; *Kalyāna-malla*, *as*, m., N. of a prince; N. of the author of a work called Anangaranga; N. of a son of Gajamalla, author of the commentary called Mālātī; *Kalyāna-mitra*, *am*, n. a friend of virtue, a religious counsellor; *Kalyāna-rāja-āritra*, *am*, n. 'the life of king Kalyāna' by Madana; *Kalyāna-vaśana*, *am*, n. friendly speech, good wishes; *Kalyāna-vat*, *ān*, *atī*, *at*, happy; *Kalyāna-vartman*, *ā*, f., N. of a princess, who erected a statue of Viṣṇu, called Kalyāna-svāmi-keśava; *Kalyāna-varman*, *ā*, m., N. of an astronomer; *Kalyāna-vija*, *as*, m. a sort of pulse, Ervum Hirsutum; *Kalyāna-sarman*, *ā*, m., N. of a scholiast on Varāha-mihira; *Kalyāna-sūtra*, *as*, m., N. of a Brāhman; *Kalyānācāra* (*na-ac*), *as*, *ā*, *am*, following good practices, virtuous; *Kalyānābhijana* (*na-abh*), *as*, *ī*, *am*, of illustrious birth; *Kalyānī-pancamā*, *ās*, f. pl. (scil. *rātraya*) nights of which the fifth is lucky.

Kalyāṇaka, *as*, *ikā*, *am*, auspicious, efficacious (as a drug), prosperous, happy; (*ikā*), f. red arsenic.

Kalyāṇin, *ī*, *inī*, *i*, happy, lucky, prosperous; illustrious; virtuous, good; (*inī*), f. the water-plant *Sida Cordifolia*.

कल्युष *kalyusha*, *am*, n. the wrist (?).

कल्ल *kall*, cl. 1. A. *kallate*, -litum, to sound indistinctly; to sound; to be mute.

Kalla, *as*, *ā*, *am*, deaf; (also a various reading for *kanna*, q. v.); *Kalla-tva*, *am*, n. or *kalla-tā*, f. deafness; indistinct articulation, hoarseness; *Kalla-mūka*, *as*, *ā*, *am*, deaf and dumb; *Kalla-vīra-tantra*, a Buddhist work, also called Caṇḍamahā-roṣaṇa-tantra; *Kallārya*, *as*, m., N. of an author.

कल्लट *kallaṭa*, *as*, m., N. of a prince; *śrī-kallaṭa*, N. of a sage.

कल्लि *kalli*, ind. to-morrow.

कल्लिनाथ *kallinātha*, *as*, m., N. of a writer on music.

कल्लोल *kallola*, *as*, *ā*, *am* (fr. 2. *kad* + *lola*),

inimical, hostile; (*as*), m. a wave; a surge, a billow; an enemy; joy, happiness, pleasure.

Kallolita, *as*, *ā*, *am*, surging, billowy.

Kallolini, f. a surging stream, a river in general.

कल्हण *kalhaṇa*, *as*, m., N. of the author of the *Rāja-taranginī* (often spelt *kahlāṇa*); N. of the father of the copyist *Rāma*.

कल्हार *kalhāra*, *am*, n. a water-lily.

कव *kaṇ*, cl. 1. A. *kavate*, -*vitum*, to describe (as a poet); to paint; to picture, colour; [cf. *kab*.]

कव 1. *kava*, a form substituted for *ka*, *kū*, and 1. *ku*, to express deterioration or deficiency. — *Kava-patha*, *as*, m., Ved. a bad way. — *Kavāgni* (°*va-ug*), *is*, m. a little fire. — *Kavoshṇa* (°*va-ush*), *as*, *ā*, *am*, slightly warm, tepid; (*am*), n. slight warmth. 2. *kava* in *a-kava* and *kavāsakha*; [cf. *kavatnu* and *kavāri*.]

कवक *kaṇaka*, *am*, n. a fungus, a mushroom; a mouthful.

कवच *kavaṇa*, *as*, *am*, m. n. (said to be fr. rt. 3. *ku*), armour, mail, a coat of mail, a cuirass; the jacket of a boy; an amulet, a charm, the mystical syllable *hum* or *kūm*, forming part of a Mantra and considered as a preservative like armour; it is also inscribed on a birch leaf &c. and worn as an amulet, being carried about the person as a charm (this is the probable meaning in the titles *durgā-kavaṇa*, *śūryak*, *śivalak*, *bhavanīk*, &c.), a drum used in battle, a kettle-drum; the tree *Hibiscus Populneoides*. — *Kavaṇa-pattra*, *am*, n. the leaf of a birch tree; [cf. *bhūrja-pattra*.] — *Kavaṇa-pāsa*, *as*, m., Ved. the fastening of a cuirass or coat of mail. — *Kavaṇa-hara*, *as*, *ā* or *i*, *am*, wearing armour or mail, or a jacket; wearing amulets; (*as*), m. a boy, a child.

Kavaṇita, *as*, *ā*, *am*, dressed in armour.

Kavaṇin, *i*, *inī*, *i*, dressed in armour; (*i*), m. an epithet of *Siva*; N. of a son of *Dhṛita-rāṣṭra*.

कवटी *kavaṭī*, f. the leaf or panel of a door; [cf. *kavāṭa*.]

कवड *kavaḍa*, *as*, m. water &c. for washing the mouth; [cf. *kavala*.]

कवतु *kavatnu*, *us*, *us*, *u* (fr. 1. *ku*), Ved. selfish, stingy; (*Sāy*.) a bad deed.

कवन *kavana*, *am*, n. water; (*as*), m., N. of a son of *Sṛiṅgin*.

कवन्तक *kavantaka*, *as*, m., N. of a man; (*ās*), m. pl. the descendants of this man.

कवन्ध *kavandha* and *kavandhin*. See *kabandha* and *kabandhin*.

कवपथ *kava-patha*. See under 1. *kava*.

कवयी *kavayī*, f. the fish *Cojus Cobojus* (commonly called *Kavay* or *Kay*), remarkable for going by land from one spot to another; [cf. *kavīkā*.]

कवर *kavara*, *as*, *ā* or *i* (?), *am* (fr. rt. 3. *ku*), mixed, intermingled, blended; set, inlaid; (*as*), m. a lecturer; (*as*, *i*), m. f. (according to some also n.) a braid or fillet of hair; (*as*, *am*), m. n. salt; sourness or acidity; (*ā*), f. the plant *Ocimum Gratissimum*; (*i*), f. the leaf of the *Asa Foetida* plant, *Hingupatṛī*. — *Kavara-puṣkī*, f. having a twisted tail or one which resembles a braid. — *Kavari-bhara* or *kavari-bhāra*, *as*, m. a fine head of hair. — *Kavari-bhrāt*, *t*, *t*, *t*, wearing a fillet of hair.

कवरकी *kavarakī*, f. a captive, a prisoner; [cf. *vandī*.]

कवल *kavala*, *as*, *am*, m. n. (fr. 3. *ku*?), a mouthful; an astringent wash for cleansing the mouth, a gargle; a kind of fish, commonly called *Baliya*; [cf.

Hib. caomhna, *caomhnadh*, 'food, nourishment.'] — *Kavala-prastha*, *as*, m., N. of a town.

Kavalikā, f. a piece of cloth over a sore or wound, a bandage.

Kavalita, *as*, *ā*, *am*, swallowed as a mouthful, eaten.

कवष *kavasha*, *as*, *i*, *am*, Ved. according to *Mahidhara* either 'sounding, creaking,' or 'pierced' (said of the leaves of a door); (*as*), m. a shield; N. of a man, son of *Illosha* or *Alūshī*, author of several hymns of the *Rig-veda*; N. of a Muni; N. of the author of a *Dharma-śāstra*.

कवस *kaṇasa*, *as*, m. (said to be fr. rt. 3. *ku*), armour, a coat of mail; a prickly shrub.

कवाट *kavāṭa*, *as*, *i*, *am*, m. f. n. (for *ka-pāṭa*), the leaf or panel of a door; a door; (at the end of a compound *kavāṭaka*; cf. *kavāṭi*). — *Kavāṭa-ghna*, *as*, m. breaking the door, a thief; [cf. *kapāṭa-ghna*.] — *Kavāṭa-rakra*, *am*, n., N. of a plant; commonly called *kavāṭaveṭu*; or according to others *kavāṭaveṇṭuyā*.

कवार *kavāra*, *as*, m. the bird *Tantalus Falcinellus*; (*am*), n. a lotus; [cf. *kavala*.]

कवारि *kavāri*, *is*, *is*, *i*, Ved. selfish, stingy; [cf. *a-kavāri*, *a-kava*, *kavatnu*.]

Kavā-sakha, *as*, *ā*, *am*, Ved. a companion of the selfish man, selfish.

कवि *kavi*, *is*, *is* or *i*, *i* (said to be fr. rt. 3. *ku*; but perhaps related to *ākūta*, *ākūti*), sensible, intelligent, prudent, clever, wise, learned; a thinker, a wise man, a sage, an intelligent man; (metaphorically) epithet of the gates of the sacrificial enclosure; epithet of the *Ribhus* (as skilful in contrivance); epithet of the old sages or patriarchs, now as spirits surrounding the sun; epithet of the gods, especially of *Agni*, *Indra*, *Varuṇa*, the *Maruts*, and *Adityas*; epithet of the *Soma* priest &c.; (*is*), m. a poet, especially one who composes artificial poems; N. of a man, according to some genealogies a son of *Brahmā*, according to others a son of *Bṛigu* and father of *Sukra*; epithet of *Sukra*, the regent of the planet *Venus* and preceptor of the demons; the sons of several *Manus* are also called *Kavis*; N. of a son of *Kauśika* and pupil of *Garga*; also a son of *Ṛṣhabha*; N. of *Vālmīki*, the inventor of poesy and author of the *Rāmāyaṇa*; the sun?; (*is* or *i*), f. the bit of a bridle or the reins altogether; a ladle. — *Kavī-kāṇṭha-hāra*, *as*, m. 'the ornament of the neck of a poet,' title of a work on rhetoric. — *Kavī-kalpa-druma*, *as*, m. title of a collection of roots written in verse by *Vopadeva*. — *Kavī-kalpa-latā*, f. title of a work on rhetoric by *Devendra*. — *Kavī-kṛatu*, *us*, *us*, *u*, Ved. having wise designs, wise; (*Sāy*.) one who possesses wisdom or sacrifices. — *Kavī-śandva*, *as*, m. the son of *Kaṇva-pūra* and father of *Kavī-vallabha*, author of the *Kāvya-śāndrikā*; the author of the *Dhātu-śāndrikā*; the author of the *Ratnāvalī*; the author of the *Rāmācandra-śāmpī*; the author of the *Sānti-śāndrikā*; the author of a grammar called *Sārala-harī*; the author of a book named *Stavāvalī*. — *Kavī-śāhū*, *t*, *t*, *t*, Ved. delighting in wise men; (*Sāy*.) causing pleasure to the wise. — *Kavī-jyeshtha*, *as*, m. an epithet of *Vālmīki*, the author of the *Rāmāyaṇa*, 'the oldest of poets.' — *Kavī-tama*, *as*, *ā*, *am*, wisest. — *Kavī-tara*, *as*, *ā*, *am*, wiser. — *Kavī-tā*, f. poesy, poetic style or composition. — *Kavī-tāmrīta-kūpa* (°*tā-am*), *as*, m. title of a modern collection of verses, 'a well of nectar of poetry.' — *Kavī-tā-ratna*, *i*, *inī*, *i*, understanding poesy, wise, learned, a poet, a genius. — *Kavī-tva*, *am*, n. wisdom; poesy. — *Kavī-tvaṇa*, *am*, n., Ved. wisdom. — *Kavī-tva-ratnākara*, *as*, m. title of a modern work on rhetoric. — *Kavī-darpana*, N. of a work by *Raghu*. — *Kavī-putra*, *as*, m., N. of a dramatic author. — *Kavī-prastāsa*, *as*, *ā*, *am*, Ved. highly esteemed or praised by sages. — *Kavī-priyā*, f. a work on rhetoric by *Keśava-*

dāsa. — *Kavī-bhaṭṭa*, *as*, m., N. of a poet. — *Kavī-bhūma*, *as*, m., N. of a man. — *Kavī-bhūṣaṇa*, *as*, m. the son of *Kavī-śāndra*. — *Kavī-rāja*, *as*, m., N. of a prince, a son of *Citra-ratha*. — *Kavī-rahasya*, *am*, n. 'the secret of the learned,' title of a collection of roots by *Halāyudha*. — *Kavī-rāja*, *as*, m. king of the poets, N. of the author of the *Rāghavapāṇḍavīya*. — *Kavī-rāmāyaṇa*, *as*, m. an epithet of *Vālmīki*, the author of the *Rāmāyaṇa*, (an incorrect form for *rāmāyaṇa-kavī*). — *Kavī-lāsikā* or *kavī-lāsikā*, f. (?) a kind of lute. — *Kavī-vallabha*, *as*, m., N. of the son of *Kavī-śāndra*. — *Kavī-vidha*, *as*, *ā*, *am*, Ved. prospering the wise. — *Kavī-śasta*, *as*, *ā*, *am*, Ved. praised by wise men. — *Kavīśvara* (°*vi-ś*), *as*, m. a king of poets; N. of a poet.

Kavika, *am*, n. the bit of a bridle or the reins altogether; (*ā*), f. the bit of a bridle; N. of a flower, = *keṭikāpushya*; a sort of fish, commonly called *Kay*.

Kavīṭī, *tā*, *trī*, *trī* (?), wise, learned.

Kavīya, *as*, *am*, m. n. the bit of a bridle or the reins.

1. *kavīya*, nom. P., Ved. *kavīyati*, -*yitum*, to act like a wise man; A. to claim wisdom for one's self, pretend to it.

2. *kavīya*, *as*, *am*, m. n. the bit of a bridle or the reins; [cf. *kavīya*.]

Kavīyas, *ān*, *asī*, *as*, Ved. (comparative for *kavī-tara*), wiser.

Kavya, *as*, *ā*, *am*, Ved. a wise, intelligent man; (*as*), m. a class of manes; N. of one of the seven sages of the fourth *Manvantara*; (*am*), n. the qualities or the actions of a sage; 'what must be offered to sages,' an oblation or offering of food to deceased ancestors; (generally connected with *havya*). — *Kavya-tā*, f., Ved. the qualities or the actions or the state of a sage, wisdom. — *Kavya-rāda* or *kavya-vāla*, *as*, m. (formed fr. *kavya-vāh*), a class of manes or deified ancestors. — *Kavya-vāh*, *i*, *f*, *t*, or *kavya-vāhana*, *as*, *ā*, *am*, Ved. an offering to sages, what must be offered or what belongs to them; (*as*), m. fire; an epithet of *Siva*; (the word is formed like *havya-vāhana*.)

कविञ्चुक *kaviñjuka*, *as*, m. a kind of bird.

कवूल *kavūla* (in astrol.) = Arabic **قبول**.

कवेल *kavēla*, *am*, n. a lotus; [cf. *kavūra*.]

कवोष्ण *kavoshṇa*. See under 1. *kava*.

कश *kaś*, cl. 1. P. *kaśati*, -*śitum*, to sound; (*kaś* occurs also as a various reading for *kaṇs*, *kaś*, *ghaṣ*, and *śaś*); [cf. rt. *kāś*; cf. also *Hib. casgatrim*.]

कश *kaśa*, *as*, m. (fr. rt. *kaś* above?; in the sense 'whip' connected with rt. *kaś*), Ved. a species of small animal; a whip; (*ā*), f. a whip; whipping, flogging; a string, a rope; the mouth; a quality; (sometimes spelt *kashā*). — *Kaśa-kṛtsna*, *as*, m., N. of a man. — *Kaśa-traya*, *am*, n. three modes of whipping (a horse), good, bad, and middling. — *Kaśārha* (°*śā-ar*), *as*, *ā*, *am*, deserving a whipping. — *Kaśā-val*, *ān*, *atī*, *atī*, furnished with a whip.

Kaśya, *as*, *ā*, *am*, deserving the whip; (*am*), n. a horse's flank; spirituous liquor.

कशस *kaśas*, *as*, n. water. — *Kaśo-jū*, *ūs*, *ūs*, *u*, Ved. running near the water; (perhaps a Pr. N.?)

कशिपु *kaśipu*, *us*, *u*, m. n. a mat; a pillow; (*us*), m. food; clothing; (*ū*), du. food and clothing; (sometimes spelt *kaśipu*; cf. *hiraṇya-kaśipu*). — *Kaśipūpabarhaṇa* (°*pū-up*), *am*, n., Ved. a cover of a pillow, cloth.

कशीका *kaśikā*, f., Ved. a weasel.

कशु *kaśu*, *us*, m., Ved., N. of a man.

कशेरक *kaśeraka*, *as*, m., N. of a *Yaksha*.

कशेरु *kaṣeru* or *kaseru*, *us*, *u*, m. n. (fr. rt. *śrī* with *ka* prefixed?), the back-bone; a kind of

grass, *Scirpus Kysoor*; (*us*), m. one of the nine divisions of Jambu-dvīpa; (*us*), f., N. of a daughter of Tvashtri; (sometimes spelt *kaṣeru*). — *Kaṣeru-mat* or *kaṣeru-mat*, *ān*, n., N. of a Yavana; N. of a part of Bharata-varsha.

Kaṣeruka or *kaṣeruka*, *as, ā, am*, m. f. n. a sort of grass, *Scirpus Kysoor*; (*ā*), f. the back-bone.

Kaṣerus, *us*, n. or *kaṣerū*, *ās*, f. a sort of grass, *Scirpus Kysoor*.

कशोक *kaśoka*, *as*, m., Ved., N. of a class of demons.

कश्चन *kaśchana*, &c. See under 2. *ka*.

कश्मल *kaśmala*, *as, am*, m. n. (fr. rt. *kaś*), consternation, alarm; fainting, syncope; dejection of mind, depression of spirit, lowness, weakness; (*as, ā, am*), foul, dirty. — *Kaśmala-śetas*, *ās, ās, as*, mentally debased.

कश्मश *kaśmaśa*, *as* or *am* (?), m. or n. (?), Ved. consternation (?).

कश्मीर *kaśmīra*, *as*, m. (said to be fr. rt. *kaś*), N. of a country; according to Burnouf a contraction of *Kaśyapa-nīra*; [cf. *kaśmīra*]. — *Kaśmīra-janman*, *ā* or *a*, m. n. saffron.

कश्य *kaśya*. See under *kaśa*.

कश्यत *kaśyata*, *as*, m., N. of a man.

कश्यप *kaśyapa*, *as, ā, am*, having black teeth; (*as*), m. a tortoise; a sort of fish; a kind of deer; a class of divine beings similar to or equal to Prajāpati, (also in pl. a peculiar class of semi-divine spirits or genii connected with or regulating the course of the sun); a mythical Rishi; N. of an old sage, conversant with the Mantras, author of several hymns of the Rig-veda, and according to the Anukramaṇī a descendant of Marīci. (In the later mythology he is the husband of Aditi and twelve other daughters of Dakṣha, and father by them of gods, demons, men, fish, reptiles, and all animals; he is also regarded as one of the seven sages, and in some legends as father of Vivasvat and of Viṣṇu. He is supposed by some to be a personification of the race who resided in Caucasus, the Caspian, Kashmir, &c.); the author of a Dharma-śāstra; (*ās*), m. pl. the descendants of Kaśyapa; *Kaśyapa* is also a constellation; (*ā*), f., N. of the authoress of a verse in the White Yajur-veda. — *Kaśyapa-nandana*, *as*, m. an epithet of Garuḍa, the bird of Viṣṇu; ('son of Kaśyapa'). — *Kaśyapa-saṁhitā*, f. and *kaśyapa-smṛiti*, *is, f*, N. of two works.

कष *kaś*, cl. I. P. A. *kaśati*, -te, *śākāśha*, *kaśishyati*, *akāśhāt* and *akāśhāt*, *kaśhitam*, to rub, scratch, scrape; to itch; to rub with a touchstone, test, try; to injure, hurt, destroy, kill; to leap: cl. 10. P. *kāśhayati*, -yitum, to hurt.

Kaśa, *as, ā, am*, rubbing, scraping, rubbing down; (*as*), m. rubbing; the touchstone; (*ā*), f. a whip; see *kaśa*. — *Kaśa-pāśhāna*, *as*, m. a touchstone. — *Kaśāghāta* ('*śhā-āgh*'), *as*, m. a cut, a stroke with a whip.

Kaśaṇa, *as, ā, am*, unripe, immature; (*am*), n. rubbing, marking; touch or test of gold by the touchstone.

Kaśan-mukha, *as*, m., N. of a man.

Kaśāku, *us*, m. fire, the sun.

Kaśi, *is, īs, ī*, injurious, mischievous.

Kaśita, *as, ā, am*, hurt, injured.

Kaśṭi, *is, f*, test, trial; pain, trouble.

कपापुत्र *kaśāputra*, *as*, m. a Rakshas; [cf. *nikaśhātma*].

काय *kaśāya*, *as, ā, am* (fr. rt. *kaś*), astringent; fragrant; red, dark-red; brown, of a colour composed of red and yellow; (*as, am*), m. n. an astringent flavour or taste; the red colour; a decoction or infusion, that form of a decoction which has one part of a drug combined with four or (according to other authorities) with eight or sixteen

parts of water, the whole being then boiled down until only one quarter is left; a kind of ointment, gum, resin, extract, exudation from a tree; plastering, anointing; colouring or perfuming the person; dirt, uncleanness, dulness, stupidity; decay, ruin; a mark of decay (of which, according to Buddhists, there are five, viz. *āyus-kāśhāya*, *drishṭi*, *kleśa*, *sattva*, *kaṭpa*); attachment to worldly objects; (*as*), m. passion, emotion; the Kali-yuga; the tree *Bignonia Indica*; N. of a teacher; (*as, ā, am*), m. f. n. the tree *Grislea Tomentosa*; (*ā*), f., N. of a plant, a small sort of *Hedysarum*; [cf. *kāśhāya* and *pañca-kāśhāya*]. — *Kāśhāya-kṛit*, *t*, m. the tree *Symplocos Racemosa*, the bark of which is used in dyeing; also *rahta-lodhra*. — *Kāśhāya-śitra*, *as, ā, am*, dyed or stained of a dull red colour. — *Kāśhāya-tā*, f. contraction. — *Kāśhāya-pāṇa*, *ās*, m. pl. a nickname of the Gāndhāras ('drinking decoctions'). — *Kāśhāya-yāvanāla*, *as*, m. a sort of grain. — *Kāśhāya-vāsika*, *as*, m. a kind of poisonous insect. — *Kāśhāyanṛita* ('*ya-an*'), *as, ā, am*, astringent, harsh, styptic.

Kāśhāyita, *as, ā, am*, red, coloured; prepared for dyeing or colouring.

Kāśhāyin, *i, īnī*, *f*, yielding a resinous exudation, astringent, dyed of a red colour, worldly-minded; (*ī*), n., N. of several plants, *Shorea Robusta*; *Artocarpus Lacucha*; the wild *Datura* tree.

Kāśhāyī-kṛita, *as, ā, am*, made red. — *Kāśhāyī-kṛita-locana*, *as, ā, am*, with reddened eyes.

Kāśhāyī-bhūta, *as, ā, am*, become red, reddened.

कषि *kaśi*, &c. See under *kaśh*.

कषिका *kaśikā*, f. (said to be fr. rt. *kaśh*), a bird in general.

Kāśhikā, f. a species of bird.

कषेरुका *kaṣerukā*, f. the back-bone, the spine; [cf. *kaṣerukā*].

कषकष *kaśhkaśa*, *as*, m. (fr. *kaśh*), Ved. a kind of poisonous insect.

कष्ट *kaśṭa*, *as, ā, am*, bad; ill, evil, wrong; painful; grievous, severe; difficult; most grievous, most painful; mischievous, noxious, injurious; boding evil; (*am*), n. evil, difficulty, a bad state of things, misery, wretchedness, pain, suffering, hardship, uneasiness; *kaśṭena*, with great difficulty or effort; (*am*), ind. an exclamation of grief or sorrow, Ah! Alas! [cf. Hib. *ceas*, 'sorrow, grief, sadness.']. — *Kaśṭa-kara*, *as, ī, am*, giving pain or trouble. — *Kaśṭa-kāra*, *as, ā, am*, causing trouble or annoyance; (*as*), m. the world. — *Kaśṭa-tapas*, *ās, ās, as*, one who performs many penitential exercises. — *Kaśṭa-tara*, *as, ā, am*, more difficult, inconvenient or painful. — *Kaśṭa-labhya*, *as, ā, am*, difficult to be obtained. — *Kaśṭa-śrita*, *as, ā, am*, suffering pain or misfortune, undergoing hardships, performing penance. — *Kaśṭa-sādhya*, *as, ā, am*, accomplishable with difficulty. — *Kaśṭa-sthāna*, *am*, n. a bad situation, a disagreeable place or site. — *Kaśṭāgata* ('*ā-āg*'), *as, ā, am*, with difficulty or hardly arrived.

Kāśṭāya, nom. A. *kaśṭāyate*, -yitum, to have wicked intentions.

कष्टि *kaśṭi*. See under *kaśh*.

कम्पिल *kaśphila*, *as*, m., N. of a Bhikshu.

कस 1. *kaś*, cl. I. P. *kaśati*, *śākāśa*, *kaśitum*, to go, move, approach: Intens. *śanikaśiti*, *śanikaśyate*; [cf. Hib. *cas*, *cos*, 'a foot'; *coisighim*, 'to go.']. *Kaśvara*, *as, ī, am*, going, moving.

2. *kaś*, *kaste*, a various reading for *kaśas*, *kanste*.

कस *kaśa*, *as*, m. = *kasha*, a touchstone; (*ā*), f. = *kaśā*, a whip.

कसना *kaśanā*, f. a kind of poisonous spider.

कसनोत्पादन *kaśanotpādana*, *as*, m. the plant *Gendarussa Vulgaris*; (perhaps a wrong reading for *kāśanot*).

कसशीर *kaśarīra* or *kaśarīla*, *as*, m., Ved. a certain snake; also personified.

कसाम्बु *kaśāmbu*, n., Ved. a heap of wood (?).

कसारम् *kaśāras*, a kind of bird.

कसिपु *kaśipu*, *us*, m. food, boiled rice; [cf. *kaśipu*].

कसेरु *kaṣeru*, *us*, m. a kind of grass. See *kaṣeru*, &c.

Kaṣerukā, f. a sort of grass, back-bone, &c.

कस्तभी *ka-stambhī*, f., Ved. the prop of a carriage-pole.

कस्तोर *kaśtira*, *am*, n. tin; [cf. *kaśtōrepos*].

कस्तुरिका *kaśturikā* or *kaśtūrikā* or *kaśtūrī*, f. musk, the animal perfume so called, as brought from Kashmir, Nepal, and Western Assam or Butan, (the latter is said to be the best); the plant *Hibiscus Abelmoschus*, or the plant *Amaryllis Zeylanica*; (this word may be derived from the Gr. *καστωρ*). — *Kaśtūra-mallikā* or *kaśtūri-mallikā*, f. the musk bag. — *Kāśtūri-kāṇḍa-ja*, *as*, m. musk. — *Kāśtūri-mṛiga*, *as*, m. the musk animal.

कस्फिल *kaśphila*, *as*, m., N. of a Bhikshu; [cf. *kaśphila*].

कस्मल *kaśmala*, *am*, n. consternation; fainting, syncope. See *kaśmala*.

कस्मात् *kaśmāt*, ind. (abl. fr. 2. *ka*), where from? whence? why?

कस्वर *kaśvara*. See under rt. 1. *kaś*.

कहय *kaḥaya*, *as*, m., N. of a man.

कहाह *kaḥāha*, *as*, m. a buffalo.

कहूय *kaḥūya*, *as*, m., N. of a man.

कहोड *kaḥoda*, *as*, m., N. of a man, with the patronymic *kaushītaki* or *kaushītakeya*; (*am*), n. title of a work derived from him.

कह्लण *kaḥlāṇa*. See under *kaḥlāṇa*.

कह्लार *kaḥlāra*, *am*, n. the white esculent water-lily, *Nymphaea Lotus*; sometimes spelt *kaḥlāra*.

कह *kaḥva*, *as*, m. a kind of crane, *Ardea Nivea*.

का 1. *kā* = 2. *kad* and 1. *ku*, at the beginning of some compounds (e. g. *kāśha*), and perhaps a corruption of *kad*.

का 2. *kā*, a form for rt. *kan* in the Ved. participle *kāyamāna*, *as, ā, am*, wishing, desiring, loving, and in one or two other forms.

कांशि *kāṁśi*, *is*, m. a cup; [cf. *kāṁśya*].

कांस *kāṁs*, cl. I. A. *kāṁsate*, -situm, to shine, glitter; [cf. *kāś*].

कांस *kāṁsa*, *as, ī, am*, born in *Kaṁsa*.

कांसीय *kāṁsiya*, *am*, n. white copper; [cf. the following].

कांस्य *kāṁśya*, *as, ā, am* (fr. *kaṁsa*), consisting of white copper or brass; (*am*), n. white copper or brass, queen's metal, any amalgam of zinc and copper; a musical instrument, a sort of gong or plate of bell-metal struck with a stick or rod; a kind of measure; (*as, am*), m. n. a drinking vessel of brass, a goblet. — *Kāṁśya-kāra*, *as, ī, m*, f. a brazier, a pewterer, a worker in white or bell-metal. — *Kāṁśya-ja*, *as, ā, am*, made of brass. — *Kāṁśya-tāla*, *as*, m.

a cymbal. — *Kāṁsya-nīla*, *as*, m. blue vitriol considered as a collyrium; N. of a monkey; occasionally written *kāṁsya-nīla*. — *Kāṁsya-bhājana*, *am*, n. brass. — *Kāṁsya-maya*, *as*, *ī*, *am*, consisting or made of brass. — *Kāṁsya-mala*, *am*, n. verdigris. — *Kāṁsya-māṁshika*, *am*, n. a metallic substance, probably a kind of pyrites. — *Kāṁsyaḥba* (*°ya-ābha*), *as*, *ā*, *am*, coloured like brass.

Kāṁsyaka, *am*, n. brass.

काक *kāka*, *as*, m. (said to be fr. rt. *kai*, to caw), a crow, (metaphorically an expression of contempt, e. g. *na tvām kākam manye*, I value thee less than a crow); an impudent, insolent fellow; a lame man, a cripple; washing the head, bathing by dipping the head only into the water as crows do; a sectarian mark (*tīlaka*); a particular measure; the plant *Ardisia Humilis* (see *kāka-jambū*); N. of a *Dvīpa* or division of the world; (*ās*), m. pl., N. of a people; (*ī*), f. a female crow, personified as a daughter of Kāśyapa by Tāmra, and mother of the crows; a kind of medicinal plant (= *kākolī*); N. of one of the seven mothers of Śiśu; (*ā*), f., N. of several plants, *Lea Hirta*, also = *kāka-janghā*, *kāka-nāśā*; *Solanum Indicum*, = *kāka-mācī*; *Ficus Oppositifolia*, = *kāko-dumbara*; another medicinal plant, = *kākolī*; another plant, commonly *raktikā*; (*am*), n. a multitude or assemblage of crows; a modus coeundi. — *Kāka-kangu*, *us*, f. a kind of panic-grass, *Panicum Miliaecum*. — *Kāka-kālā*, f. the plant *Lea Hirta*; [cf. *kāka-janghā*]. — *Kāka-kūrma-mṛigākhū* (*°ga-ākhu*), *avas*, m. pl. the crow, tortoise, deer, and mouse. — *Kāka-kūrmādi* (*°ma-ādi*), *ayas*, m. pl. the crow, the tortoise, and the rest. — *Kāka-glowī*, f. a tree, said to be a large kind of *Karājā*, *Galedupa Arborea*, = *mahā-karājā*. — *Kāka-ḥṇḍīśvara*, *as*, m., N. of a man. — *Kāka-ḥṇḍī*, f. the shrub which yields the red and black berry used in India as a jeweller's weight, *Abrus Precatorius*; also *kāka-ḥṇḍī* and *kāka-ḥṇḍī*. — *Kāka-ḥṇḍīka*, N. of a kind of soft substance; another reading of the word is *kācī-lindī*. — *Kāka-ḥṇḍā*, *as*, m. a wagtail; side-locks of hair. — *Kāka-ḥṇḍī*, *is*, m. or, according to another reading, *kāka-ḥṇḍī*, *is*, m. a wagtail; a crow's vomit. — *Kāka-janghā*, f. the plant *Lea Hirta*; also *Abrus Precatorius*. — *Kāka-jambū*, *us*, f. the plant *Ardisia Humilis*, commonly *Bhumijamb*; (*ās*), f. another species of *Jambū*. — *Kāka-jāta*, *as*, m. the Indian cuckoo. — *Kāka-tā*, f. the state of a crow. — *Kāka-tāṭya*, *as*, *ā*, *am*, unexpected, as in the fable of the fruit of the palm falling unexpectedly at the moment of the alighting of a crow and killing it; accidental; (*am*), ind. unexpectedly, suddenly; (*am*), n. the fable of the crow and the fruit of the palm. — *Kākatāṭya-vat*, ind. suddenly, (said of any unexpected casualty). — *Kāka-tāluḥin*, *ī*, *inī*, *ī*, having the palate of a crow, contemptible, vile. — *Kāka-tiktā*, f. the plant *Abrus Precatorius*. — *Kāka-tinduka*, *as*, m. a kind of ebony, *Diospyros Tomentosa*. — *Kāka-tuṇḍā*, *as*, m. the dark species of *Agallochum*; (*ī*), f., N. of a tree, in Hindi called *Kauḍloḍī*; a sort of brass. — *Kāka-tuṇḍīka*, f. the plant *Abrus Precatorius*. — *Kāka-tulya*, *as*, *ā*, *am*, like a crow, crow-like, crafty. — *Kāka-danta*, *as*, m. the tooth of a crow, i. e. anything impossible or not existing. — *Kāka-dantakī*, a patronymic from *Kāka-dantaka*; (*ayas*), m. pl., N. of a warrior-tribe; *kā-kadantakīya*, *as*, m. a prince of the *Kākadantakis*. — *Kāka-ṭhuvja*, *as*, m. submarine fire, a personage in Hindu mythology; [cf. *aurva*]. — *Kāka-nāman*, *ā*, m. the plant *Agati Grandiflora*. — *Kāka-nāśā*, f. the same plant. — *Kāka-nāśa*, *as*, m., N. of a plant, commonly called *Vikaṇṭaka*; (*ā*), f. the plant *Lea Hirta*. — *Kāka-nāśikā*, f. the plant *Lea Hirta*; N. of another plant, also called *Rakta-trivṛit*. — *Kāka-nāśā*, f. 'a crow's sleep,' a light slumber, one which is easily broken. — *Kāka-nīlā*, f. = *kāka-jambū*. — *Kāka-paksha*, *as*, m. side-locks of hair on the temples of boys and young men; three or five locks on each side left when the head is first shaved and allowed to remain there, especially in persons of the

military caste; (also at the end of compounds *kāka-pakshaka*). — *Kāka-pada*, *am*, n. the foot of a crow; an incision in the skin similar to a crow's foot; the sign V in MSS. marking that something has been left out; (*as*), m. a modus coeundi. — *Kāka-parṇī*, f. the plant *Phaseolus Trilobus*. — *Kāka-pīlu*, *us*, m., N. of several plants, = *kāka-tinduka*, *kāka-tuṇḍī*, and also a variety of *Abrus Precatorius*. — *Kāka-pīluka*, *as*, m. = *kāka-tinduka*. — *Kāka-puṇḍā*, *as*, m. the Kokila or Indian cuckoo, (perhaps a Prakrit form of the next). — *Kāka-pushṭa*, *as*, m. the Indian cuckoo, (this bird, like the English cuckoo, being said to leave its eggs in the nests of other birds, as in that of the crow &c.). — *Kāka-pushpa*, *am*, n. = *gandha-parṇa* (?). — *Kāka-peya*, *as*, *ā*, *am*, what may be drunk by a crow, epithet of a shallow river. — *Kāka-phala*, *as*, m. the tree *Azadirachta Indica*; (*ā*), f. = *kāka-jambū*. — *Kāka-bandhyā*, f. a woman that bears only one child. — *Kāka-bhāṇḍī*, f. a species of *Karājā*. — *Kāka-bhīru*, *us*, m. an owl ('afraid of crows'). — *Kāka-madyu*, *us*, m. a water-hen, a gallinule; resembling a crow in colour. — *Kāka-marda*, *as*, m. a kind of gourd, *Cucumis Colocynthis* (*mahā-kāla*). — *Kāka-mardaka*, *as*, m. the same. — *Kāka-mācīkā* or *kāka-mācī*, f. the plant *Solanum Indicum*, an esculent vegetable, commonly *Gūrkamā*. — *Kāka-mātā*, f. the same plant. — *Kāka-mukha*, *ās*, m. pl. 'crow-faced,' N. of a mythical people. — *Kāka-mudgā*, f. a plant, commonly *Mugani*; according to some a wild kind of bean, *Phaseolus Trilobus*. — *Kāka-mṛiga*, *au*, m. du. the crow and the deer. — *Kāka-yava*, *as*, m. barren corn, the ear of which has no grains. — *Kāka-rudra-samvāda*, *as*, m. title of a work on omens. — *Kāka-ruḥā*, f. a parasite plant, *Epidendrum Tesseloides* &c. — *Kāka-vat*, ind. like a crow, in the manner of a crow. — *Kāka-varṇa*, *as*, m., N. of a prince. — *Kāka-varṇyū*, *ī*, m., N. of a prince. — *Kāka-vartaka*, *au*, m. du. the crow and the quail. — *Kāka-vallabhā*, f. = *kāka-jambū*. — *Kāka-vallārī*, f., N. of a plant, = *svaṇṇa-vallī*. — *Kāka-tyāghra-gomāyū*, *avas*, m. pl. the crow, the tiger, and the jackal. — *Kāka-sabda*, *as*, m. the cawing of a crow. — *Kāka-simbī*, f., N. of a plant, = *kāka-tuṇḍī*. — *Kāka-sīrsha*, *as*, m. the tree *Agati Grandiflora*, commonly called *Vakapushpa*. — *Kāka-sīrshī*, *is*, m., N. of a man. — *Kāka-stri*, f. the same plant. — *Kāka-sphūrja*, *as*, m. the plant *Diospyros Tomentosa*. — *Kāka-svara*, *as*, m. a shrill tone. — *Kākāḥśhi* (*°ka-ak*), n. the eye of a crow; *kākāḥśhi-nyāyena*, ind. in the manner of a crow's eye, (crows are supposed to have but one eye or visual orb, which, as occasion requires, moves from the cavity on one side into that on the other); a term for a word which follows two rules. — *Kākāṅgā* or *ī* (*°ka-an*), f. the plant *Lea Hirta*, = *kāka-nāśā*. — *Kākāṅṭī*, f. the plant *Lea Hirta*; an esculent vegetable, *Solanum Indicum*. — *Kākāṅḍā* (*°ka-an*), *as*, m., N. of two plants, *Mahā-nimba* and *Kākatindū* (?), a kind of bean; (*ā*), f. a kind of spider; N. of a plant; see *kolāsimbī*. — *Kākāṅḍaka*, *as*, m., N. of a crow or N. of a plant; a kind of spider. — *Kākāṅḍolā*, f., N. of a plant. — *Kākāḍanī* (*°ka-ad*), f., N. of several plants, *Abrus Precatorius*; a white variety of this plant, commonly *Sveta-guijā*. — *Kākāri* (*°ka-ari*), *is*, m. an owl. — *Kākēksu* (*°ka-ik*), *us*, m. a kind of reed, *Saccharum Spontaneum*. — *Kākendu* (*°ka-in*), *us*, m. a kind of ebony, *Diospyros Melanoxylon*, = *kāka-tinduka*. — *Kākēshā* (*°ka-ish*), *as*, m. the tree *Melia Azadirachta*. — *Kākoḍumbara* (*°ka-ud*), *as*, m. or *kākoḍumbarikā*, f. or *kākoḍumbarikā*, f. opposite-leaved fig tree, *Ficus Oppositifolia*. — *Kākoḍara* (*°ka-ud*), *as*, m. a serpent. — *Kākolūka* (*°ka-ud*), *am*, n. crow and owl. — *Kākolūtkā*, f. the natural enmity of the owl and crow. — *Kākolūkiya*, *am*, n. = the preceding; N. of the third book of the *Pāṇīnātana*. — *Kākoḥḥa* (*haka* and *kākoḥḥa*) (*°ka-osh*), *us*, *tkā*, *am*, shaped like the beak of a crow; epithet of a bandage.

Kākūṇa, *am*, n. a leprosy with black and red spots, considered incurable; (called so from its

similarity to the black and red seed of the plant *Abrus Precatorius*.)

Kākaṇṭikā, f. the plant *Abrus Precatorius*.

Kākaṇṭī, a sort of small coin; [cf. *kākiṇī*].

Kākanantī, f. the plant *Abrus Precatorius*.

Kākāyū, *us*, m., N. of a plant, = *kākavallārī*.

Kākāla, *as*, m. a raven; [cf. *kāka* and *kākola*].

Kākīya, *as*, *ā*, *am*, relating to a crow.

काकीयरुद्र *kākiya-rudra*, *as*, m., N. of a king of Nāgapura.

काकान्दि *kākandī*, *ayas*, m. pl., N. of a warrior-tribe.

Kākandī, f., N. of a country; Emblie Myrobalan.

Kākandīya, *as*, m. a prince of the above tribe.

काकवीर *kākambira*, *as*, m., Ved., N. of a tree; (according to Śāy. literally 'a crow-bearer.')

काकरुक *kākaruka* or *kākarūka*, *as*, *ā*, *am*, timid, afraid, a coward; naked; poor, indigent; (*as*), m. a hen-pecked husband; an owl; fraud, deceit.

काकल *kākala*, *am*, n. a jewel worn upon the neck.

Kākālaka, *as* or *am*, m. or n. (?), the top of the windpipe; the thyroid cartilage; (*as*), m. an ornament of the neck; a species of rice.

काकलि *kākali*, *is*, f. a soft sweet sound [cf. *kala*]; N. of an *Apsaras*; (*ī*), f. a low and sweet tone; a musical instrument with a low tone played to ascertain whether a person is asleep or not. — *Kākali-drākshā*, f. a kind of grape without a stone or with a very small one. — *Kākali-rava*, *as*, m. the Kokila or Indian cuckoo.

Kākālīka, *as*, *am*, m. n. (?) a low sweet tone.

काकार *kākāra*, *as*, *ī*, *am*, scattering water.

काकिणी *kākiṇī*, f. a small coin, a small sum of money equal to twenty *Kapardas* or cowries, or to a quarter of a *Pāṇa*; the seed of *Abrus Precatorius* used as a weight; the shell *Cypraea Moneta* or cowrie used as a coin; a cubit, the fourth part of a *Danḍa* or short pole; a *Danḍa*; a part of a measure.

Kākiṇīkā, f. = the preceding; an atom, a particle.

Kākiṇīka, *as*, *ā*, *am*, having the value of a *Kākiṇī*.

Kākīnī, f. the fourth part of a *Pāṇa*; a quarter of a *Māna*; the shell *Cypraea Moneta*.

काकिल *kākila*, *as*, m. a jewel worn upon the neck; [cf. *kākala*].

काकु *kāku*, *us*, f. change of the voice in fear, anger, grief, &c. [cf. *sevā-kāku*]; muttering, murmuring; the tongue; stress, emphasis.

काकुत्स्थ *kākutstha*, *as*, m. a descendant of *Kakutstha*; an epithet of *Anenas*, *Aja*, *Daśaratha*, *Rāma*, *Lakshmaṇa*; N. of a sovereign, also *Purañjaya*; (*au*), du. *Rāma* and *Lakshmaṇa*.

काकुद् *kākud*, *t*, f., Ved. and *kākuda*, *am*, n. the hollow of the mouth, the palate.

Kākudra, *as*, *ā*, *am*, furnished with a palate (?), a palate (?).

Kākubh, a various reading for *kākud*.

काकुभ *kākubha*, *as*, *ā*, *am*, consisting of *Kakubh* verses; a patronymic from *Kakubh*. — *Kākubha-bārhaṭa*, *as*, m. (scil. *pragātha*) a *Pragātha* beginning with a *Kakubh* and ending with a *Bṛihati*.

काकोचिक *kākoṭika*, *as*, m. or *kākoṭī*, f. or *kākoṭin*, *ī*, m. the fish *Cyprinus Caehius*.

काकोल *kākola*, *as*, m. a raven [cf. *kāka* and *kākāla*]; a boar; a snake; a potter; (*as*, *am*), m. n. a poisonous substance of a black colour or the colour of a raven, whence its name; possibly the berry of the *Cocculus Indicus*; (*am*), n. a division of the infernal regions or hell; (*as*, *ī*), m. f. a vegetable substance used in medicine, described as

sweet and cooling, allaying fever, removing phlegm, &c.; it is said to be a root brought from Nepal or Morung.

काक्ष *kāksha* (*kā-ak^o*), *as, ā, am*, frowning, looking scornfully or in displeasure; (*as*), *m.* a glance, a wink or leer; (*am*), *n.* a frown, a look of displeasure; [cf. *kaśāksa*.]

काक्षतव *kākshatava*, *am*, *n.* the fruit of *Kakshatu*.

काक्षसेनि *kākshaseni*, *is*, *m.* (a patronymic fr. *kaksha-sena*), an epithet of Abhipratārin.

काक्षि *kākshi*, *is*, *m.* N. of a man.

काक्षी *kākshī*, *f.* a perfume, a fragrant kind of earth; the plant *Cytisus Cajan*.

काक्षीव *kākshīva*, *as*, *m.* the plant *Hyperanthera Moringa*; N. of a son of Gautama and of Auśinārī, (irregular patronymic fr. *kakshīvat* or *kākshīvat*.)

काक्षीवका, *as*, *m.* the plant *Hyperanthera Moringa*.

काक्षीवत् *kākshīvat*, *ān*, *m.* = *kakshīvat*.

काक्षिवत्, *as, ī, am*, composed by or relating to *Kakshivat*; (a patronymic fr. *kakshīvat*), epithet of *Sambara*.

काग *kāga*, *as*, *m.* a crow; (in the *Prākṛit* dialects, a raven; cf. *kāka*.)

काग्नि *kāgni* (*kā-ag^o*), *is*, *m.* a little fire.

काङ्गायन *kāṅkāyana*, *as*, *m.* (a patronymic fr. *kanka*), N. of a Muni.

काङ्क्ष *kāṅksh*, *cl. 1. P.* *kāṅkshati*, *ca-kāṅksha*, *cp.* also *A. kāṅkshate*, &c., *kāṅkshitum*, to wish, desire; to strive to obtain; to long for, hope for (with acc.), expect; to wait; to look for anything (with dat.): Caus. *kāṅkshayati*, *acakāṅkshat*: Desid. *ṭikāṅkshishati*: Intens. *ṭā-kāṅkshyate* and *ṭā-kāṅkshī*; [cf. Hib. *cachta*, 'hunger'; Goth. *huhru-s*, 'hunger'; *hungrja*, 'to be hungry'; Germ. *Hunger*.]

काङ्क्षत, *an*, *anti*, *al*, or *kāṅkshamāya*, *as, ā, am*, wishing, desiring, hoping, expecting.

काङ्क्षश, *f.* wish, inclination, desire.

काङ्क्षिता, *as, ā, am*, wished, desired; expected, longed for; (*am*), *n.* wish, desire.

काङ्क्षित, *ī, īpi, ī*, desiring, expecting, longing for (with acc. or at the end of a compound) = *Kāṅkshī-tā*, *f.* wish, desire.

काङ्क्षोरु *kāṅkshoru*, *us*, *m.* a heron; also written *kāṅkshāru*.

काङ्गा *kāṅgā*, *f.*, N. of a plant, *Orris* root.

काङ्गुक *kāṅguka*, *am*, *n.* a kind of corn.

काच *kāca*, *as*, *m.* (fr. rt. *kač*), glass, crystal considered as a natural production and used as a jewel or ornament; alkaline ashes, any salt of potash or soda in a glassy or crystalline state; a class of diseases of the eye, especially an affection of the optic nerve or gutta serena; a loop, a swinging shelf, a string so fastened to the yoke as to hold or support burdens &c.; the string of the scale of a balance; (*am*), *n.* alkaline salt, black salt; wax. — *Kāca-kūpi*, *f.* a glass bottle. — *Kāca-ghaṭī*, *f.* a glass ewer. — *Kāca-bhājana*, *am*, *n.* a vessel of glass or crystal, a cup, a goblet. — *Kāca-maṇi*, *is*, *m.* 'a glass jewel,' crystal, quartz. — *Kāca-mala*, *am*, *n.* black salt or soda. — *Kāca-tavaṇa*, *am*, *n.* black salt, a medicinal salt, prepared by calcining fossil salt and the fruit of the Emblic *Myrobalan* together; it consists chiefly of muriate of soda, with a small quantity of iron, lime, and sulphur, and is a tonic aperient. — *Kāca-vakayantṛa*, *am*, *n.* a glass retort. — *Kāca-sambhava*, *am*, *n.* black salt. — *Kāca-sauvarāla*, *am*, *n.* black salt. — *Kāca-sthālī*, *f.* the trumpet flower, *Bignonia*

Suaveolens. — *Kācāksha* (*°cu-ak^o*), *as*, *m.* glass-eye, N. of an aquatic bird.

काचका, *as*, *m.* glass, a stone; alkaline ashes &c. *Kācana* or *kācanaka*, *am*, *n.* an enclosure, a string or tape which ties a parcel or bundle of papers or the leaves of a manuscript &c.; [cf. *kačēda*.]

काचनकिन, *ī*, *m.* a writing, a manuscript.

काचिता, *as, ā, am*, suspended by a swing or in a loop.

काचिघ *kāciḡha*, *as*, *m.* a mouse, a rat; gold; a vegetable.

काचिच्चिक *kāciñchika* (a various reading for *kākañchika*), a kind of soft substance.

काचित्कर *kācit-kara*, *as, ī, am*, Ved. doing various things, serving various purposes; (*kā-čūt*, Ved. for *kāni-čūt*.)

काचिम *kācima*, *as*, *m.* a tree considered as sacred, one growing near a temple, and being on that account an object of religious veneration or worship &c.

काचिलिन्दि *kācīlindi* and *kācīlindika* (various readings for *kākañchika*), a kind of soft substance.

काच *kācēha*, *as, ī, am* (fr. *kačēha*), being on the bank of a river (not applicable to a man).

काचचिका, *as, ī, am*, being on the bank of a river (as a man).

काचप *kācēhapa*, *as, ī, am* (fr. *kačēhapa*), relating or belonging to a tortoise.

काचिम *kācēhima*, *as, ā, am*, clear (as water); [cf. *acēha*, *svacēha*.]

काच्यी *kācēhī*, *f.* a kind of fragrant earth; [cf. *kākshī* from which *kācēhī* is derived.]

काजल *kā-jala*, *am*, *n.* a little water.

काञ्च *kāñc*, *cl. 1. A.* *kāñcate*, *-citum*, to shine; to bind; [cf. *kač* and *kāñc*.]

काञ्चना, *am*, *n.* gold; property; wealth; the filament of the lotus; (*as, ī, am*), golden, made or consisting of gold; (*as*), *m.* several plants, *Mesua Ferrea*; *Michelia Champaca*; *Ficus Glomerata*; *Bauhinia Variegata*; *Datura Fastuosa*; another plant, = *punnāga*; N. of the fifth Buddha; N. of a son of *Nārāyaṇa*, author of the play *Dhananjaya-vijaya*; N. of a prince [cf. *kāñcana-prabha*]; (*ī*), *f.* turmeric; a kind of *Asclepias*; a yellow pigment. — *Kāñcana-kadalī*, *f.* a variety of the plant *Musa Sapientum*. — *Kāñcana-kandara*, *as*, *m.* a gold mine. — *Kāñcana-kāriṇī*, *f.* the plant *Asparagus Racemosus*. — *Kāñcana-kshirī*, *f.* a kind of *Asclepias*; = *kshirīṇī-latā*. — *Kāñcana-giri*, *is*, *m.* the golden mountain, an epithet of the mount *Sumeru*. — *Kāñcana-gairika*, *am*, *n.* a species of ochre. — *Kāñcana-čaya*, *as*, *m.* a heap of gold. — *Kāñcana-pura*, *am*, *n.* N. of a town. — *Kāñcana-pushpaka*, *am*, *n.* the plant *Taverneremontana Coronaria*. — *Kāñcana-pushpi*, *f.* the plant *Premna Spinosa*. — *Kāñcana-prabha*, *as*, *m.* N. of a prince, a son of *Bhima* and father of *Suhotra*. — *Kāñcana-bhū*, *us*, *f.* gold-dust; a golden or yellow soil. — *Kāñcana-maya*, *as, ī, am*, golden. — *Kāñcana-mālā*, *f.*, N. of the wife of *Kunāla*, the son of *Aśoka*; N. of another woman. — *Kāñcana-rāpra*, *as*, *m.* a hill or mound of gold. — *Kāñcana-varman*, *ā, m.*, N. of a prince. — *Kāñcana-sandhi*, *is*, *m.* a treaty of friendship between two parties on equal terms. — *Kāñcana-sannibha*, *as, ā, am*, like gold. — *Kāñcanāksha* (*°na-ak^o*), *as*, *m.* N. of a *Dānava*; (*ī*), *f.*, N. of the river *Sarasvatī*. — *Kāñcanāṅga* (*°na-an^o*), *as, ī, am*, golden-bodied. — *Kāñcanābhīdhāna-sandhi* (*°na-abh^o*), *is*, *m.* 'golden alliance,' (lit. golden-named.)

काञ्चनका, *as*, *m.* the tree *Bauhinia Variegata*, mountain ebony; the fruit of rice or grain; (*am*), *n.* a yellow orpiment.

काञ्चनारा or *kāñcanāra* or *kāñcanāraka*, *as*, *m.* mountain ebony, *Bauhinia Variegata*.

काञ्चनीया, *as, ā, am*, golden; (*ā*), *f.* a yellow pigment, commonly *Go-rocanā*.

काञ्चि *kāñci*, *ayas*, *m. pl.*, N. of a people; [cf. *kāñci*.]

काञ्चिक *kāñchika*, *am*, *n.* sour gruel; [cf. *kāñjika*.]

काञ्ची *kāñcī* or *kāñci*, *is*, *f.* (said to be fr. rt. *kan*), a girdle, especially a woman's zone or girdle furnished with small bells and other ornaments; the plant *Abrus Precatorius*; N. of an ancient city situated in the peninsula and one of the seven sacred cities of the Hindūs. — *Kāñcī-purī*, *f.*, N. of a town. — *Kāñcī-kshetra*, N. of a region. — *Kāñcī-nagara*, *am*, *n.*, N. of a town. — *Kāñcī-pada*, *am*, *n.* the hips and loins; mons veneris, the pubic region. — *Kāñcī-pura*, *am*, *n.*, N. of a town. — *Kāñcī-prastha*, *as*, *m.*, N. of a town.

काञ्चिक *kāñjika*, *am*, *n.* sour gruel, the water of boiled rice in a state of spontaneous fermentation; (*ā*), *f.* the same; N. of two plants, = *jivanti-latā* and *palāśi-latā*. — *Kāñjika-vaṭuka*, *as*, *m.* a dish consisting of sour gruel, meal, and several condiments.

काञ्जी, *f.* sour gruel, = *kāñjika*; N. of a plant, = *mahādronā*.

काञ्जिका, *am*, *n.* sour gruel.

काट *kāṭa*, *as, am*, *m. n.* (a *Prākṛit* form fr. *karta*), Ved. deepness, a hole; (*Sāy.*) a well.

काट्या, *as, ā, am*, Ved. being in a hole.

काटवेम *kāṭavema*, *as*, *m.*, N. of a commentator on *Kālidāsa's* *Sakuntalā*.

काटुक *kāṭuka*, *am*, *n.* (fr. *kaṭuka*), acidity.

काठ *kāṭha*, *as, ī, am*, composed by *Kaṭha*; (*as*), *m.* a rock, a stone.

काठका, *as*, *m.*, N. of a work belonging to the *Brāhmaṇa* literature, and derived from the *Kaṭha* branch of the *Vedas*; (*as, ī, am*), according to the *Kaṭha* portion of the *Vedas*.

काठासाधिन, *inas*, *m. pl.* the pupils of *Kaṭha-śātha*.

काठिन *kāṭhina*, *am*, *n.* (fr. *kaṭhina*), hardness, sternness; (*as*), *m.* the date fruit.

काठिन्या, *am*, *n.* hardness, rigidity, stiffness, sternness, severity; firmness of character; difficulty, obscurity (of style). — *Kāṭhinya-phala*, *as*, *m.* the plant *Feronia Elephantum*, = *kapittha*.

काण *kāṇa*, *as, ā, am*, one-eyed, monocular (*akshpā kāṇaḥ*, blind of one eye); perforated, as a cowrie broken or perforated by insects; (*as*), *m.* a crow; [cf. *ekāksha* and *kāṇuka*.] — *Kāṇa-tva*, *am*, *n.* one-eyedness. — *Kāṇa-bhūti*, *is*, *m.*, N. of a *Yaksha*.

काणैया, *as*, *m.* the son of a one-eyed woman; one-eyed. — *Kāṇeya-vidha*, *am*, *n.* a country inhabited by *Kaṇeyas*.

काणैरा, *as*, *m.* son of a one-eyed woman; one-eyed.

काणाद *kāṇāda*, *as, ī, am*, composed by or relating to *Kaṇāda*.

काणूक *kāṇūka* or *kānūka*, *as* (?), *m.* (said to be fr. rt. *kaṇ*), a crow; the bird which makes a hanging nest on the *tāl* tree; a cock; a species of goose; [cf. *kāṇa*.]

काणेलीमातृ *kāṇelimātrī*, a name of reproach, occurring generally in the voc. case; (according to native commentators) one whose mother was an unmarried woman, a bastard; (connected with the word *kāṇera* ?).

कारदकमर्दनिक *kāṇṭakamardanika*, *as, ī, am* (fr. *kaṇṭaka-mardana*), resulting from the treading down or crushing of thorns or enemies.

काराटकार *kāṇṭakāra*, *as*, *i*, *am*, made of the wood of *Kaṇṭakāra*.

काराटविद्धि *kāṇṭheviddhi*, *is*, *i* or *yā*, *m. f.* a patronymic fr. *kāṇṭhe-viddha*.

काराट *kāṇḍa*, *as*, *am*, *m. n.* (said to be fr. *rt. 2. kam*), a section, part; a single joint of the stalk or stem of a plant, i. e. the portion from one knot to another (e. g. *śuksha trī-kāṇḍa*, an arrow made of a cane with three knots; but by Pān. IV. 1, 21, the fem. should be *trī-kāṇḍī*); any part, portion or division of a work or action; any distinct portion or division of a sacrificial rite (as that belonging to the gods or to the manes); the section or chapter of a book, a separate department or subject (e. g. *karma-kāṇḍa*, the department of the Veda treating of sacrificial rites); a stalk or stem, a branch, a switch; the part of the trunk of a tree whence the branches proceed; a cluster, a bundle; a multitude, heap, quantity (at end of comp.); an arrow; a long bone, a bone of the arms or legs (e. g. *kāṇḍa-bhagna*, fracture of a bone); a cane, a reed (*Saccharum Sara*); a particular measure; water; opportunity, occasion; a private place, privacy, a secret place; praise, flattery; a horse. (At the end of a compound *kāṇḍa* may sometimes imply depreciation or deficiency, = vile, low, bad, sinful, wicked, &c.) = *Kāṇḍa-kaṭuka*, *as*, *m.* the plant *Momordica Charantia*, = *kāravella*. — *Kāṇḍa-kāṇḍaka*, *as*, *m.* a species of grass. — *Kāṇḍa-kāra*, *am*, *n.* the Areca or betel-nut tree, commonly Guvāka; the betel-nut. — *Kāṇḍa-kilaka*, *as*, *m.* the tree *Symplocos Racemosa*. — *Kāṇḍa-kushku*, *us*, *m. (?)*, *N.* of a man. — *Kāṇḍa-guṇḍa*, *as*, *m.* a species of grass. — *Kāṇḍa-gōcara*, *as*, *m.* an iron arrow. — *Kāṇḍa-tikta* and *kāṇḍa-tiktaka*, *as*, *m.* a kind of gentian, *Gentiana Cheryta*. — *Kāṇḍa-dhāra*, *as*, *m.*, *N.* of a country; (*as*, *am*), coming from or relating to this country. — *Kāṇḍa-nila*, *as*, *m.* the plant *Symplocos Racemosa*. — *Kāṇḍa-paṭa*, *as*, *i*, *m. f.* or *kāṇḍa-pataka*, *as*, *m. (?)* an outer tent, a screen surrounding a tent, a curtain. — *Kāṇḍa-patita*, *as*, *m.*, *N.* of a serpent-king. — *Kāṇḍa-pāta*, *as*, *m.* an arrow's fall or flight. — *Kāṇḍa-puṅkhā*, *f.*, *N.* of a plant, = *sara-puṅkhā*. — *Kāṇḍa-pushpa*, *am*, *n.* the flower *Artemisia Indica*, commonly Donā. — *Kāṇḍa-prishṭha*, *as*, *ā*, *am*, 'arrow-backed,' one who carries arrows on his back, one of the military profession, a soldier; (*as*), *m.* the husband of a Vaisya female; an adopted son, any other than one's own son; (*am*), *n.* the bow of Karna; the bow of Kāma; [cf. *kāṇḍa-sprishṭa*]. — *Kāṇḍa-bhagna*, *am*, *n.* a fracture or dislocation of the bones or limbs, complete fracture of a limb. — *Kāṇḍa-maya*, *as*, *i*, *am*, consisting of pieces of cane; (*i*), *f.* = *kāṇḍa-viṇā*, *q. v.* — *Kāṇḍa-rukhā*, *f.* a medicinal plant, = *katuki*. — *Kāṇḍarshī* (*°da-rishī*), *is*, *m.* a Rishi or divine saint of a peculiar class, as Jaimini and others, who teach a peculiar *Kāṇḍa* or section of the Vedas. — *Kāṇḍa-lāva*, *as*, *ā*, *am*, cutting a cane or branch, intending to do so. — *Kāṇḍa-val*, *ān*, *at*, *at*, armed with an arrow, an archer. — *Kāṇḍa-viṇā*, *f.* a musical instrument composed of joints of reed, a reed-pipe (?) played by the Cāṇḍālas; [cf. *kāṇḍola-viṇā*]. — *Kāṇḍa-sandhi*, *is*, *m.* a knot, a joint in the stem of a tree or of a reed. — *Kāṇḍa-sprishṭa*, *as*, *ā*, *am*, living by the military profession, living by arms, a soldier; (*as*), *m.* a Brāhman who lives by arms; [cf. *kāṇḍa-prishṭha*]. — *Kāṇḍa-hina*, *am*, *n.* a fragrant grass, *Cyperus Pernetis*. — *Kāṇḍānukrama* (*°da-an*), *as*, *m.* or *kāṇḍānukramanikā* or *kāṇḍānukramanī*, *f.* an index of the *Kāṇḍas* of the *Taittirīya-Saṃhitā*. — *Kāṇḍekshu* (*°da-ik*), *us*, *m.* the plant *Asteracantha Longifolia* and the plant *Saccharum Spontaneum*. — *Kāṇḍe-rukhā*, *f.*, *N.* of a plant, = *kāṇḍa-rukhā*. — *Kāṇḍenī*, *f.*, *N.* of a plant, = *śukshma-parṇī* and *rāma-dūtī*. — *Kāṇḍala* or *kāṇḍola*, *as*, *m.* a reed-basket.

Kāṇḍikā, *f.* a kind of corn (see *lankā*); a kind of gourd, *Cucumis Utilissimus*.

Kāṇḍin, *i*, *inī*, *i*, Ved. reed-shaped, hollow.

Kāṇḍira, *as*, *ā*, *am*, armed with arrows, an archer; (*as*), *m.* the plant *Achyranthes Aspera* and the plant *Momordica Charantia*; (*ā* and *i*), *f.* the plant *Rubia Munjista*.

Kāṇḍerī, *f.* the plant *Tiaridium Indicum*.

काराटणी *kāṇḍaṇī*, (*?*) *f.* a plant, commonly *Rāmadūtī*; [cf. *śukshma-parṇī*].

काराडोल *kāṇḍola*, see above; [cf. *kāṇḍola*].

काराव *kāṇva*, *as*, *i*, *am* (a patronymic fr. *kāṇva*), a descendant of Kāṇva; a follower of Kāṇva. — *Kāṇva-śākhin*, *i*, *m.* a follower of the Kāṇva branch of the Veda. — *Kāṇvī-putra*, *as*, *m.*, *N.* of a teacher.

Kāṇvaḥa, *am*, *n.*, *N.* of a Sāman.

Kāṇvāyana, *as*, *ā*, *am*, a patronymic fr. *kāṇva*.

कातन्त्र *kā-tantra*, *am*, *n.* title of a grammar (= *kalāpa*, *q. v.*); there are several appendices to and commentaries on this grammar, called *Kātantra-gaṇadhātu*, *°catuṣṭayapradīpa*, *°chandrikā*, *°dhātughoshā*, &c. — *Kātantra-pañjikā*, *f.* title of a commentary by Triločana-dāsa.

कातर *kātara*, *as*, *ā*, *am* (fr. *katara*?), cowardly, discouraged, timid, depressed, perplexed, shrinking, afraid; confused, agitated, disordered; (*as*), *m.* a large kind of fish, *Cyprinus Catla*, = *kātala*. — *Kātara-tā*, *f.* or *kātara-tva*, *am*, *n.* cowardice, timidity, agitation.

Kātārāyana, *as*, *m.* a patronymic fr. *kātara*.

Kātārya, *am*, *n.* timidity, fear, dejection, depression of spirits.

कातल *kātala*, *as*, *m.* a large kind of fish, *Cyprinus Catla*; *N.* of a man; [cf. *kātara*].

Kātālāyana, *as*, *m.* a patronymic fr. *kātala*.

काति *kāti*, *is*, *is*, *i* (fr. 2. *kā* = *kan*), wishing, desiring (in the compounds *ṛiṇa-kāti* and *kāma-kāti*).

कातीय *kāṭiya*, *as*, *ā*, *am* (fr. *kāṭya* below), composed by Kāṭya (e. g. in *kāṭiya-grīhyasūtra*, *kāṭiya-kalpa-sūtra*, and *kāṭiya-sūtra*); a *N.* of Kāṭyāyana (?); a pupil of the same; also *kāṭyāyanīya* (?).

Kāṭya, *as*, *m.* a patronymic fr. *kata*; also = *kāṭyāyana* (?).

Kāṭyāyana, *as*, *m.* (a patronymic fr. *kati* or *kāṭya*), *N.* of the author of several treatises on ritual, grammar, &c.; he is generally identified with Vararuci, the author of the *Prākṛita-prakāśa*. He is also the author of the *Vārtika*s or supplementary rules to Pāṇini, of the *Yajur-veda Prātiśākhya*, and the *Srauta-sūtras*; (*i*), *f.*, *N.* of one of the two wives of Yājñavalkya; an epithet of Durgā; a middle-aged widow dressed in red clothes. — *Kāṭyāyana-sūtra*, *am*, *n.* the *Srauta-sūtras* of Kāṭyāyana. — *Kāṭyāyana-sūtra-paddhati*, a commentary on the last by Yājñika-deva. — *Kāṭyāyanasūtra-bhāṣya*, *am*, *n.* a commentary on the same by Karka. — *Kāṭyāyani-putra*, *as*, *m.*, *N.* of a teacher. — *Kāṭyāyani-māhātmya*, *am*, *n.* a part of the *Skanda-purāṇa*.

Kāṭyāyanīya, *as*, *ā*, *am*, composed by Kāṭyāyana; e. g. *kāṭyāyanīya-sāstram*, 'the law-book composed by him'; (*as*), *m.* a pupil of Kāṭyāyana.

कातु *kātu*, *us*, *m.* a cave; a well (?); [cf. *kāṭa*].

कातृण *kā-triṇa*, *am*, *n.* a species of grass, *Rohisha-triṇa*; [cf. *kat-triṇa*].

कातृ *kāt-kṛi*, *cl. 8. P. A.* -*karoti*, -*kurute*, -*kartum* (fr. *kāt*, an exclamation of abuse, and *i. kṛi*), to insult, dishonour.

Kāt-kṛita, *as*, *ā*, *am*, dishonoured, insulted.

कात्रेयक *kātreya*, *as*, *i*, *am* (fr. *kat-tri*), produced from or belonging to any combination of three inferior articles.

कात्थक्य *kāthakya*, *as*, *m.* (a patronymic fr. *kathaka*), *N.* of a commentator.

कात्यायन *kātyāyana*. See under *kāṭiya*.

काथक *kāthaka* and *kāthakya*, patronymics from *Kathaka*.

काथञ्चित्क *kāthañcītka*, *as*, *i*, *am* (fr. *kathañcid*), accomplished with difficulty.

काथिक *kāthika*, *as*, *i*, *am* (fr. *i. kathā*), belonging to a tale, told in one; knowing stories; (*as*), *m.* a narrator of stories.

कादम्ब *kādamba*, *as*, *m.* (said to be fr. *rt. 1. kad*), a kind of goose with dark-grey wings (*kala-hansa*); a drake or (according to some) a teal; an arrow; the plant *Nauclea Cadamba*; (*ā*), *f.*, *N.* of a plant, = *kadamba-pushpī*; (*am*), *n.* the flower of the plant *Nauclea Cadamba*.

Kādambaka, *as*, *m.* an arrow.

Kādambinī, *f.* a long line or bank of clouds.

कादम्बर *kādambara*, *as*, *am*, *m. n.* the surface or skim of coagulated milk; (*am*), *n. f.* a spirituous liquor distilled from the flowers of the *Cadamba*; the rain-water which collects in clefts or hollow places of the tree *Nauclea Cadamba* when the flowers are in perfection, and which is supposed to be impregnated with the honey; wine, spirituous liquor in general; the fluid which issues from the temples of a rutting elephant; (*i*), *f.* the female of the *Kokila* or Indian cuckoo; the female of another bird, = *sārīkā*, i. e. *Turdus Salica*; an epithet of *Sarasvatī*; *N.* of a daughter of *Citra-ratha* and *Madirā*; a celebrated work of *Vaṇa-bhaṭṭa*, called 'Kādambari,' derives its name from her. — *Kādambari-vija*, *am*, *n.* ferment, yeast, whatever occasions fermentation.

Kādambarya, *as*, *m.* = *kadamba*, *Nauclea Cadamba*.

कादाचित्क *kādācītka*, *as*, *i*, *am* (fr. *kadācid*), appearing now and then, produced sometimes, occasional, incidental. — *Kādācītka-tā*, *f.* the state of occurring occasionally.

कादिक्रमस्तुति *kādi-krama-stuti*, a work attributed to *Sankarācārya*.

Kādi-mata, a *Tantra* work.

काद्रवेय *kādraveya*, *as*, *m.* (fr. *kadrū*), epithet of the *Nāgas* or serpents supposed to people the lower regions; an epithet of *Arbuda*; also of *Kasarṇira*.

कानक *kānaka*, *as*, *i*, *am* (fr. *kanaka*), golden; (*am*), *n.* the seed of *Croton Jamalgota*.

कानद *kānada*, *as*, *m.*, *N.* of a son of *Dhīmarana*.

कानन 1. *kānana*, *am*, *n.* (said to be fr. *rt. kan*), a forest, grove; a house. — *Kānanāri* (*°na-ari*), *is*, *m.* a species of the *Mimosa* tree, *Samī*. — *Kānanaukas* (*°na-ok*), *ās*, *m.* the inhabitant of a forest, a monkey; [cf. *vanaukas*].

कानन 2. *kānana* (*ka-ān*), *am*, *n.* the face of *Brahmā*.

कानीत *kānīta*, *as*, *m.* a patronymic of *Prithu-śravas*.

कानीन *kānīna*, *as*, *i*, *m. f.* (fr. *kanīna*), the son or daughter of a young or unmarried woman; an epithet of *Vyāsa*, *Karṇa*, and *Agniveśya*; (*as*, *ā*, *am*), suitable to or designed for the eye-ball; [cf. *kanīnaka*].

Kānīyasa (fr. *kanīyas*), less in number (used only in plur.).

कान्त *kānta*, *as*, *ā*, *am* (fr. 2. *kaṃ*), desired, loved, dear; pleasing, agreeable; lovely, beautiful; (*as*), *m.* a lover, a husband; any one beloved; the moon; spring; the plant *Barringtonia Acutangula* [cf. *hijjala*]; iron; stone; a precious stone (in

which sense it is compounded with *sūrya*, *śandra*, and *ayas*; an epithet of Kṛishṇa, and of Skanda; (*ā*), f. a beloved or lovely woman, a wife, a mistress; the earth; N. of a plant (commonly called *priyangu*); also of another plant (= *nāgara-mustā*); large cardamoms; a kind of perfume (see *reṇukā*); N. of a metre of four lines of seventeen syllables each; (*am*), n. saffron; a species of iron. — *Kānta-tā*, f. or *kānta-tva*, *am*, n. loveliness, beauty, agreeableness. — *Kānta-pakṣhin*, *i*, m. a peacock ('the beautiful bird'). — *Kānta-pushpa*, *as*, m. the tree Bauhinia Variegata, mountain ebony. — *Kānta-miśra*, *as*, m., N. of a man. — *Kānta-loha*, *am*, n. the loadstone. — *Kānta-lauha*, *as* or *am* (?), m. or n. steel; [cf. *loha-kānta*]. — *Kāntāṅghri-dohada* (**tā-an**), *as*, m. the tree Jonesia Asoka (this tree being supposed to blossom upon coming in contact with the foot of a handsome female). — *Kāntā-śaraṇa-dohada*, *as*, m. = the preceding. — *Kāntāyasa* (*tā-ayas*), *am*, n. the iron stone; [cf. *kānta-loha* and *ayas-kānta*].

Kāntaka, *as*, m., N. of a man.
Kāntalaka, *as*, m. the tree Cedrela Toona, commonly Tunna, the wood of which sometimes resembles mahogany.

Kāntāya, nom. A. -*yate*, -*yitum*, to behave like a lover.

Kāntī, *is*, f. desire, wish; loveliness, beauty; splendor; female beauty; personal decoration or embellishment; (in rhetoric) beauty enhanced by love; a lovely or desirable woman, personified as wife of the moon. — *Kāntī-kara*, *as*, *i*, *am*, causing beauty, beautifying, illuminating. — *Kāntī-da*, *as*, *ā*, *am*, giving beauty; beautifying, adorning; (*ā*), f. the plant Serratula Anthelmintika; (*am*), n. bile, the bilious humor. — *Kāntī-dāyaka*, *as*, *ikā*, *am*, granting beauty; beautifying, adorning; (*am*), n. a fragrant wood, a kind of Curcuma from the root of which a yellow dye is prepared, C. Zanthorrhiza. — *Kāntī-pura*, *am*, n., N. of a town in Nepal. — *Kāntī-mat*, *ān*, *atī*, *at*, lovely, beautiful, splendid; (*tī*), f., N. of a metre; N. of a woman. — *Kāntī-mat-tā*, f. loveliness, beauty. — *Kāntī-hara*, *as*, *i*, *am*, destroying beauty, making ugly, dulling, dimming. — *Kāntī-nagari*, f. (for *kāntī-n**), N. of a city of the north; [cf. *kāntī-pura*].

Kāntika, *ās*, m. pl., N. of a people.

कान्तार *kāntāra*, *as*, *am*, m. n. a wood or large forest; a bad or difficult road; a hole, a cavity; (*as*), m. a red variety of the sugar-cane; a bamboo; mountain ebony, Bauhinia Variegata; (*i*), f. a kind of sugar-cane; (*am*), n. a symptom or symptomatic disease, a lotus. — *Kāntāra-ga*, *as*, *ā*, *am*, who or what goes into a wood. — *Kāntāra-patha*, *as*, m. a forest-way. — *Kāntāra-pathika*, *as*, *i*, *am*, conveyed on difficult forest roads. — *Kāntāra-vāsini*, f. an epithet of Durgā.

Kāntāraka, *as*, m. a kind of sugar-cane; (*ās*), m. pl., N. of a people; (*ikā*), f. a kind of bee.

कान्तोपादा *kāntopādā*, f. (for *kāntotpādā*?), N. of a metre consisting of four lines of twelve syllables each.

कान्थक *kānthaka* fr. *kanthā*, N. of a place on the river Varṇu.

कान्दव *kāndava*, *as*, *i*, *am* (fr. *kandu*), roasted or baked, in an iron pan or oven, as bread, cakes, &c.

Kāndavika, *as*, *i*, *am*, employed in baking; (*as*), m. a baker.

कान्दविष *kāndā-viṣa*, *am*, n., Ved. a species of poison.

कान्दिश *kāndīś*, *k*, *k*, *k*, or *kāndīśika*, *as*, *ā*, *am*, put to flight, running away, flying; (fr. *kāṇḍīśam*, 'to which region' shall I fly?). — *Kāndigbhūta*, *as*, *ā*, *am*, run away.

कान्यकुब्ज *kānyakubja*, *am*, n. = *kanya-kubja*, N. of a town; (*i*), f. a princess or a female inhabitant of this town.

कान्यजा *kānyajā*, f. a kind of perfume, commonly Nālī.

कापटव *kāpaṭava*, a patronymic from *Kāpaṭu*.

Kāpaṭaraka, *as*, *ikā*, *am*, coming from the *Kāpaṭavas*.

कापटिक *kāpaṭika*, *as*, *i*, *am* (fr. *kapaṭa*), fraudulent, dishonest; wicked, perverse, bad; (*as*), m. a flatterer, a parasite; a student, a scholar.

Kāpaṭya, *am*, n. wickedness, dishonesty, fraud.

कापथ *kā-patha*, *as*, m. a bad road; bad ways; (*am*), n. the fragrant root of Andropogon Muricatus; (*as*), m., N. of a Dānava.

कापा *kāpā*, f., Ved. a call (?).

कापाल *kāpāla*, *as*, *i*, *am* (fr. *kapāla*), relating to the skull or cranium; made of skulls; (*as*), m. a follower of a certain Saiva sect [cf. the following]; the plant Cucumis Utilissimus; (*i*), f. a clever woman; (*am*), n. a kind of leprosy.

Kāpālīka, *as*, *i*, *am*, relating to or belonging to the skull; (*as*), m. a worshipper of Śiva of the left-hand order, characterized by carrying skulls of men as ornaments and by eating and drinking from them; N. of a mixed caste; (*as*, *i*, *am*), peculiar to a *Kāpālīka*.

Kāpālīn, *i*, m. a N. of Śiva; N. of a son of Kṛishṇa and Yaudhishtīrī.

कापिक *kāpika*, *as*, *i*, *am* (fr. *kapi*), shaped or behaving like a monkey.

Kāpīṭha, *as*, *i*, *am* (fr. *kapīṭha*), belonging to the tree Feronia Elephantum.

Kāpīṭhaka, N. of a place.

Kāpīla, *as*, *i*, *am* (fr. *kapīla*), peculiar or belonging to Kapila (or Vishṇu), derived from him; of a tawny colour; (*as*), m. a follower of the Sāṅkhya system of philosophy which was founded by Kapila; tawny (the colour); (*am*), n., N. of an Upa-purāṇa.

Kāpīleya, a patronymic from Kapila or a metonymic from Kapilā.

Kāpīvana, *as*, m. (fr. *kapi-vana*), N. of a festival lasting two days.

Kāpīsa, *am*, n. (fr. *kapīsa*), a spirituous liquor, wine; (*i*), f., N. of a country.

Kāpīśāyana, *as*, *i*, *am*, coming from Kāpīśa (e. g. *madhu*, honey, or *drākṣā*, grape); (*as*), m. a patronymic; (*am*), n. a spirituous liquor; a deity.

Kāpīśeya, *as*, m. (fr. *kāpīśā*), a Piśācā, an imp or goblin.

Kāpīśthala, *as*, m. a patronymic fr. *kāpīśthala*; (*ās*), m. pl., N. of a people; [cf. *καπισθολοι*].

Kāpī, f., N. of a woman; N. of a river.

Kāpeya, *as*, *i*, *am* (fr. *kapi*), belonging to or relating to or peculiar to a monkey; a patronymic fr. *kapi* (a descendant of Angiras being meant); (*am*), n. the monkey species; monkey tricks.

Kāpya, *as*, *ā*, *am*, a patronymic fr. *kapi* (a descendant of Angiras being meant).

कापुरुष *kā-purusha*, *as*, m. a mean contemptible man, a coward, a wretch; (*as*, *ā*, *am*), cowardly, miserable, mean. — *Kāpurusha-tā*, f. or *kāpurusha-tva*, *am*, n. meanness, cowardliness.

Kāpurushya, *am*, n. cowardice, meanness.

कापोत *kāpota*, *as*, *i*, *am* (fr. *kapota*), peculiar to a pigeon; of the colour of a pigeon, grey, of a dirty white colour; (*as*), m. grey (the colour), a dirty white colour; natron, fossil alkali; antimony considered as a collyrium or application to the eyes; (*i*), f., N. of a plant; (*am*), n. a flock of pigeons; antimony. — *Kāpotānjana* (**tā-an**), *am*, n. antimony especially considered as a collyrium or application to the eyes.

Kāpotaka, *ās*, m. pl. the inhabitants of Kapotakīyā.

Kāpotapākya, *as*, m. a prince of the Kapotapakas.

काप्यकर *kāpyakara*, *as*, m. (*kāpya* ?-*kara*), a penitent, one who acknowledges his faults.

Kāpya-kāra, *as*, m. avowal or confession of sin; a penitent, one who confesses a crime.

काफल *kāphala*, *as*, m. a bitter seed. See *katphala*.

काच *kābava*, *as*, m., Ved. an epithet of evil spirits.

काम *kām*, ind. an interjection used in calling out to another.

काम *kāma*, *as*, m. (fr. 2. *kam*), wish, desire, longing (e. g. *prāpta-kāma*, one who has gained his wish), affection, love, the object of desire or love, the god of desire generally; Love, the god of love (son of Dharma and husband of Rati or, according to other authorities, son of Brahmā or Sankalpa); a N. of Agni in the Veda (either because he desires to consume all things or because he makes requests to the gods in behalf of man); a N. of Bala-deva [cf. *kāma-pāla*]; a species of the mango tree (= *mahā-rāja-śūta*); N. of a metre consisting of four lines of two long syllables each; N. of a prince; (at the end of compounds) having a desire for, desiring (e. g. *go-kāma*, desiring cows; *dharma-kāma*, desiring justice; *tyaktu-kāma*, having a desire to leave; see Gram. 371). After the phrase *kāmo me*, 'my desire is,' the potential may be used; e. g. *kāmo me bhūjīta bhavān*, my wish is that you should eat; (*ā*), f. wish, desire [cf. *kāmayā*]; N. of a daughter of Prithu-śravas and wife of Ayuta-nāyin; (*am*), n. object of desire; semen virile; N. of a Tīrtha; (*us*, *ā*, *am*), Ved. wishing, desiring. *Kāmena* or *kāmāt*, ind. out of affection or love for, of one's own accord, intentionally; *kāmāya* or *kāme*, ind. according to one's desire; out of love for (with gen. or dat. case). — *Kāma-karsana* in *a-kāma-karsana*, q.v. — *Kāma-kalā*, f. an epithet of Rati, the wife of Kāma. — *Kāma-kāti*, *is*, *is*, *i*, Ved. requesting the fulfilment of a wish; (Sāy.) uttering wishes. — *Kāma-kāma*, *as*, *ā*, *am*, or *kāma-kāmin*, *i*, *ini*, *i*, wishing wishes; following the dictates of passion or desire. — *Kāma-kāra*, *as*, m. voluntary action, the act of following one's own inclinations, spontaneous deed; the operation or influence of desire, desire; (*as*, *i*, *am*), following one's own inclinations, indulging one's desires. — *Kāmakāra-tas*, ind. according to one's desires or inclinations. — *Kāma-kūta*, *as*, m. the paramour of a harlot; wanton caresses, harlotry. — *Kāma-keli*, *is*, m. amorous sport, a euphemistic term for sexual intercourse; (*is*, *is*, *i*), having amorous sport, libidinous, wanton. — *Kāma-kriḍā*, f. amorous sport, N. of a metre consisting of four lines of fifteen long syllables each. — *Kāma-khadga-dalā*, f., N. of a plant; [cf. *svarna-ketaki*]. — *Kāma-ga*, *as*, *ā*, *am*, going or coming of one's own accord, able to move or act as one pleases; (*ā*), f. a libidinous woman. — *Kāma-gatī*, *is*, *is*, *i*, or *kāma-gama*, *as*, *ā*, *am*, or *kāma-gāmin*, *i*, *ini*, *i*, = *kāma-ga* above; (*kāma-gamās*), m. pl., N. of a class of deities of the eleventh Manvantara. — *Kāma-gīrī*, *is*, m., N. of a mountain. — *Kāma-guṇa*, *as*, m. the quality of desire, passion, affection; satiety, perfect enjoyment; an object of sense. — *Kāma-śara*, *as*, *ā*, *am*, moving freely, unchecked, unrestrained. — *Kāma-śaraṇa*, *am*, n. free or unchecked motion. — *Kāmaśara-tva*, *am*, n. unrestrainedness. — *Kāma-śara*, *as*, *ā*, *am*, moving freely, following one's own pleasure, unchecked, unrestrained; (*as*), m. free, unrestrained motion; independent, spontaneous action; following one's own wishes or pleasures, sensuality, selfishness. — *Kāmaśara-tas*, ind. according to one's inclination. — *Kāma-śārin*, *i*, *ti*, *i*, moving according to one's inclination, acting unrestrainedly; behaving freely towards women, desirous, libidinous; self-willed; (*as*), m. a sparrow; an epithet of Garuḍa, the bird of Vishṇu. — *Kāma-ja*, *as*, *ā*, *am*, produced or caused by passion or desire; (a son) engendered in love; (*as*), m. the son of Kāma, i. e. Aniruddha. — *Kāma-jāna*, *as*, m. or (according to another reading) *kāma-janī*, *is*, m. the Indian cuckoo; [cf.

kāmā-tāla.]—*Kāmā-jāla* = *kāmā-tāla*.—*Kāmā-jit*, *t*, *t*, *t*, conquering desire; an epithet of Skanda. —*Kāmā-jyeshtha*, *as*, *ā*, *am*, Ved. having desire (personified) at the head; led by Kāma. —*Kāmā-tantra*, *N*, of a work. —*Kāmā-taru*, *us*, *m*, the god of love considered as a tree or parasitical plant; [cf. *kāmā-vriksha*.] —*Kāmā-tas*, *ind*, according to wish or affection, passionately, from passion or feeling (opposed to *dharma-tas*); of one's own accord, willingly, intentionally, by consent. —*Kāmā-tāla*, *as*, *m*, the Indian cuckoo, (the song of this bird being poetically considered as an incentive to love.) —*Kāmā-da*, *as*, *ā*, *am*, giving what is wished, granting desires; an epithet of the sun, and of Skanda; (*ā*), *f*, a fabulous cow, the cow of plenty; *N*, of a woman. —*Kāmā-dattā*, *f*, title of a work. —*Kāmā-dattikā*, *f*, *N*, of a woman. —*Kāmā-damini*, *f*, 'taming love,' *N*, of a libidinous woman in the Pañcatantra. —*Kāmā-dambhaka*, *as*, *m*, *N*, of a man. —*Kāmā-darsana*, *as*, *i*, *am*, looking lovely. —*Kāmā-dugha*, *as*, *ā*, *am*, milking all desires, i. e. yielding what one wishes; (*ā*), *f*, the cow of plenty, a fabulous cow yielding all desires. —*Kāmā-duh*, *-dhuk*, *f*, and *kāmā-duhā*, *f*, the cow of plenty. —*Kāmā-dūtikā*, *f*, the plant Tiaridium Indicum. —*Kāmā-dātī*, *f*, the female of the Indian cuckoo; the plant *Bignonia Suaveolens*. —*Kāmā-deva*, *as*, *m*, the god of love (according to some authorities a son of Sahishnu and Yaśo-dharā); also a *N*, of Śiva; *N*, of a poet; *N*, of a king of Jayantipurī; *N*, of the author of the Prāyaścitta-paddhati. —*Kāmā-dohin*, *i*, *inī*, *i*, yielding desires; an epithet of the cow of plenty, which belonged to Vasiṣṭha. —*Kāmā-dharaṇa*, *am*, *n*, Ved. procuring what is desired, fulfilment of desire. —*Kāmā-dhātu*, *us*, *m*, the region of the wishes, the seat of the Kāmāvacāras. —*Kāmā-dhenu*, *us*, *f*, the cow of plenty, a cow belonging to the sage Vasiṣṭha, yielding all desires; title of a commentary of Vopadeva on his Kavi-kalpadruma, also called Kāvya-kāmadhenu. —*Kāmā-dhenu-tantra*, *am*, *n*, title of a work on the mystical signification of the letters of the alphabet. —*Kāmā-dhvasin*, *i*, *m*, an epithet of Śiva as 'subduing the god of love.' —*Kāmā-nāśaka*, *as*, *ikā*, *am*, destroying irregular desires, subduing any sensual appetite. —*Kāmā-dhamin*, *i*, *m*, a brazer; [cf. *kāraṇīhamin*.] —*Kāmā-pati*, *is*, *m*, the lord of desires. —*Kāmā-patni*, *f*, the wife of Kāma, i. e. Rati. —*Kāmā-pāla*, *as*, *m*, epithet of Bala-deva; also of Śiva; *N*, of a man. —*Kāmā-piṇḍa*, *as*, *ā*, *am*, tormented with lust or irregular desires. —*Kāmā-pūra*, *as*, *ā*, *am*, fulfilling wishes, granting desires. —*Kāmā-pra*, *as*, *ā*, *am*, Ved. granting desires; (*am*), *n*, the fulfilling of a desire. —*Kāmā-prada*, *as*, *ā*, *am*, granting desires; (*as*), *m*, a kind of coitus. —*Kāmā-praśna*, *as*, *m*, questioning as one pleases, asking unrestrainedly. —*Kāmā-prastha*, *as*, *m*, *N*, of a town. —*Kāmāpri*, *is*, *m*, (fr. *kāma*), Ved. a patronymic of Marutta; (Sāy.) 'whose wishes are fulfilled.' —*Kāmā-phala*, *as*, *m*, a species of the mango tree. —*Kāmā-buddha*, *as*, *ā*, *am*, bound by love; (*am*), *n*, a wood. —*Kāmā-bhaktaka* or *kāmā-bhaktakya*, *as*, *ā*, *am*, eating anything or everything. —*Kāmā-bhāj*, *k*, *k*, *k*, partaking of sensual enjoyment. —*Kāmā-bhoga*, *us*, *m*, gratification of desires, sensual gratification (always used in plur.). —*Kāmā-majjari*, *f*, *N*, of a woman. —*Kāmā-maya*, *as*, *i*, *am*, consisting of desire, answering all desires. —*Kāmā-mardana*, *as*, *m*, epithet of Śiva, 'the destroyer of the god of love.' —*Kāmā-maha*, *as*, *m*, the festival of the god of love (on the day of full moon in month Caitra or March-April). —*Kāmā-mālin*, *i*, *m*, epithet of Gaṇeśa. —*Kāmā-mūḍha*, *as*, *ā*, *am*, infatuated by lust. —*Kāmā-mūḍa*, *as*, *ā*, *am*, Ved. strongly affected by love. —*Kāmā-mohita*, *as*, *ā*, *am*, overcome by or intoxicated with desire, love, or passion. —*Kāmā-rasa*, *as*, *m*, seminal effusion. —*Kāmā-rasika*, *as*, *i*, *am*, libidinous. —*Kāmā-rāja*, *us*, *m*, *N*, of a poet. —*Kāmā-rūpa*, *am*, *n*, a shape changing at will; (*us*, *ā*, *am*), taking any shape at will; beautiful, pleasing; (*as* or

ās), *m*, sing. or pl. a district lying east of Bengal, the western portion of Assam. —*Kāmā-rūpa-dhara*, *as*, *ā*, *am*, taking any shape at will. —*Kāmā-rūpa-pati*, *is*, *m*, *N*, of a commentary on the work Śāradātilaka. —*Kāmā-rāpiṇi*, *i*, *inī*, *i*, taking any shape at will; pleasing, beautiful; (*i*), *m*, a pole-cat; a boar; a Vidyādhara, a kind of subordinate deity; (*inī*), *f*, the plant *Physalis Flexuosa*. —*Kāmā-rekhā*, *f*, a harlot, a courtesan; [cf. *kāmā-lekhā*.] —*Kāmā-lalā*, *f*, membrum virile; the plant *Ipomoea*. —*Kāmā-lekhā*, *f*, a harlot, a courtesan; [cf. *kāmā-rekhā*.] —*Kāmā-lola*, *as*, *ā*, *am*, overcome with desire or passion. —*Kāmā-val*, *āt*, *at*, being in love, enamoured, wanton; containing the word Kāma; (*tī*), *f*, a species of *Curcuma* [cf. *dāru-haridrā*]; *N*, of a town. —*Kāmā-vara*, *as*, *m*, a gift chosen at will. —*Kāmā-vallabha*, *as*, *m*, spring; the mango tree; (*ā*), *f*, moonlight. —*Kāmā-vaśa*, *as*, *m*, subjection to love. —*Kāmā-vaśya*, *as*, *ā*, *am*, being in subjection to the god of love, enamoured. —*Kāmā-vāya*, *as*, *m*, an arrow of Kāma-deva, the deity of love. —*Kāmā-vāda*, *as*, *ā*, *am*, saying anything at pleasure. —*Kāmā-vāsin*, *i*, *inī*, *i*, choosing one's residence at will. —*Kāmā-viddha*, *as*, *ā*, *am*, wounded by the god of love; (*as*), *m*, *N*, of a man. —*Kāmā-vihantri*, *tā*, *trī*, *trī*, disappointing desires. —*Kāmā-vīrya*, *as*, *ā*, *am*, displaying heroism at will, an epithet of Garuḍa. —*Kāmā-vriksha*, *as*, *m*, a parasitical plant (= *vandāka*). —*Kāmā-vṛtta*, *as*, *ā*, *am*, indulging desires, licentious, dissipated, debauched. —*Kāmā-vṛddhi*, *is*, *f*, increase of desire or passion; (*is*, *is*, *i*), increasing love; (*is*), *m*, a shrub, called in Kāṇḍaka Kāmā-ja, of supposed aphrodisiac properties. —*Kāmā-vṛntā*, *f*, the trumpet flower, *Bignonia Suaveolens*. —*Kāmā-śara*, *as*, *m*, love's shaft; the mango tree. —*Kāmā-śāstra*, *am*, *n*, a manual of pleasure or of love, title of a work of Vātsyāyana. —*Kāmā-samyoga*, *as*, *m*, attainment of desired objects. —*Kāmā-sakha*, *as*, *m*, spring; the month Caitra; the mango tree. —*Kāmā-samūha*, *as*, *m*, *N*, of a work of Ananta. —*Kāmā-sūta*, *as*, *m*, the son of Kāma-deva, god of love, i. e. Anuruddha. —*Kāmā-sū*, *ūs*, *us*, *u*, granting wishes. —*Kāmā-sūtra*, *N*, of a love-manual by Vātsyāyana. —*Kāmā-sena*, *as*, *m*, *N*, of a king of Kāmaravati; (*ā*), *f*, the wife of Nidhipati. —*Kāmā-haituka*, *as*, *i*, *am*, caused or produced by mere desire, without any real cause; of one's own accord. —*Kāmākṣhi* ('*ma-ak*'), *f*, a form of Durgā. —*Kāmākhyā* ('*ma-akh*'), *f*, a form of Durgā. —*Kāmāgni* ('*ma-ag*'), *is*, *m*, the fire of love, passion, lust, violent desire. —*Kāmāgni-sandīpana*, *ana*, *n*, kindling the fire of lust, an aphrodisiac. —*Kāmāṅkuśa* ('*ma-an*'), *as*, *m*, a finger-nail; the membrum virile. —*Kāmāṅga* ('*ma-an*'), *as*, *m*, the mango tree, Mangifera Indica. —*Kāmā-tura* ('*ma-āl*'), *as*, *ā*, *am*, love-sick, in love, affected by love or desire. —*Kāmāta-tā*, *f*, passion, lust; wish, desire. —*Kāmātman* ('*ma-āl*'), *ā*, *ā*, *a*, whose very essence is desire, consisting of desire, libidinous, licentious; desiring, wishing for; enamoured. —*Kāmādhikāra* ('*ma-adh*'), *as*, *m*, the influence of passion or desire, aspiration; that part of a Śāstra which relates to human wishes or desires. —*Kāmā-dhishṭhita* ('*ma-adh*'), *as*, *ā*, *am*, influenced or overcome by love. —*Kāmānala* ('*ma-an*'), *as*, *m*, the fire of love, passion, lust, violent desire. —*Kāmāndha* ('*ma-an*'), *as*, *m*, the Indian cuckoo (blind from love); (*ā*), *f*, musk. —*Kāmānnin* ('*ma-an*'), *i*, *inī*, *i*, having food at will. —*Kāmābhikāma* ('*ma-abh*'), *as*, *ā*, *am*, lustful. —*Kāmāyudha* ('*ma-āy*'), *am*, *n*, the weapon or arrow of the god of love; membrum virile; (*as*), *m*, a species of the mango tree. —*Kāmāyus* ('*ma-āy*'), *us*, *m*, a vulture; an epithet of Garuḍa, the bird of Vishnu. —*Kāmāraṇya* ('*ma-ar*'), *am*, *n*, a pleasing grove or wood. —*Kāmāri* ('*ma-ar*'), *is*, *m*, a mineral substance used in medicine, a sort of pyrites (see *vṛta-māṣhika*); an epithet of Śiva, the foe or conqueror of the god of love. —*Kāmārta* ('*ma-ar*'), *as*, *ā*, *am*, afflicted by love or passion, in love. —*Kāmārthin* ('*ma-ar*'), *i*, *inī*, *i*, lascivious, wanton,

amorous. —*Kāmāvacāra* ('*ma-av*'), *ās*, *m*, pl. a class of deities (with Buddhists). —*Kāmāvatāra* ('*ma-av*'), *as*, *m*, *N*, of a metre consisting of four lines of six syllables each; *N*, of a work. —*Kāmā-vasāya* ('*ma-av*'), *as*, *m*, suppression or mortification of the passions, coldness, stoicism. —*Kāmā-vasāyī-tā*, *f*, or *kāmāvasāyī-tva*, *am*, *n*, the power of suppressing desire, self-denial or mortification (one of the eight supernatural faculties of Śiva). —*Kāmā-vasāyitrī*, *tā*, *trī*, *trī*, who or what suppresses or destroys passion or desire. —*Kāmāvasāyin*, *i*, *inī*, *i*, one who suppresses desire, destructive of love or desire. —*Kāmāśana* ('*ma-as*'), *am*, *n*, eating at will, unrestrained enjoyment. —*Kāmāśrama* ('*ma-ās*'), *as*, *m*, or *kāmāśrama-pada*, *am*, *n*, the hermitage of the god of love. —*Kāmāśakta* ('*ma-as*'), *as*, *ā*, *am*, overcome with desire or passion, impassioned, in love. —*Kāmāśakti* ('*ma-as*'), *is*, *f*, passion, desire. —*Kāmepsu* ('*ma-ip*'), *us*, *us*, *u*, striving to obtain the fulfilment of a desire. —*Kāmāśvara* ('*ma-is*'), *as*, *m*, an epithet of Kuvera. —*Kāmōdaka* ('*ma-ud*'), *am*, *n*, a voluntary oblation of water; oblation of water to deceased friends &c. exclusive of those for whom it is directed by law. —*Kāmōlā*, *f*, a Rāgini, one of the female personifications of the musical notes. —*Kāmōpahata* ('*ma-up*'), *as*, *ā*, *am*, overcome with passion or desire. —*Kāmōpahata-cittāṅga* ('*ma-up*'), *as*, *ā*, *am*, one whose mind and body are overcome with love.

Kāmāna, *as*, *ā*, *am*, lustful, libidinous, desirous; (*ā*), *f*, desire, wish.

Kāmam, *ind*, (acc. c. of *kāma*), according to wish or desire, according to inclination; agreeably to desire; at will; willingly, joyfully; (as a particle of assent) well, very well; granted; admitted that; indeed, really, surely; (implying at the same time a contradiction to what precedes) but really, but. *Kāmam*—*na* or *kāmam*—*na tu*, rather—than (with pot. or impv. or fut. pass. part., e. g. *kāmam ā maraṇāt tishṭhet gr̥he kānyā*—*na eṇam prayaśchhet tu gṛha-kīṇāya*, 'rather should a girl stay at home till her death, than that he should give her to one void of excellent qualities'); in this sense the negative sentence with *na* or *na tu* may also precede or its place may occasionally be taken by an interrogative sentence (e. g. *kāmam nayatu mām devaḥ kim ardhena ātmano hi me*, 'rather let the god take me, what is the use to me of half my existence?'). *Kāmam*—*tu*, or *kāmam*—*kim tu*, or *kāmam*—*athāpi*, or *kāmam*—*tathāpi*, or *kāmam*—*panar*, well, indeed, surely, granted—however, notwithstanding, nevertheless (e. g. *kāmam tvayā parityaktā gamishyāmi*—*imam tu bālam santyaktum nārhaṣi*, 'granted that forsaken by thee I shall go—this child however thou must not forsake'; or the disjunctive particles are left out altogether). —*Kāmav-gāmin*, *i*, *inī*, *i*, going at will; going or coming according to one's inclination or of one's own accord.

Kāmāyā, *ind*, (inst. c. of an obsolete base *kāmā*), only used with *brāhi* or *prabrāhi* (e. g. *kāmāyā me brāhi deva kas tvam*, 'for love of me, say, O god, who thou art').

Kāmāyāna, *as*, *ā*, *am*, desiring.

Kāmāyitrī, *tā*, *trī*, *trī*, libidinous, lustful, desirous.

Kāmala, *as*, *ā*, *am*, libidinous, lustful; (*as*), *m*, spring; dry and sterile soil, a desert; (*as*, *ā*), *n*, *f*, a form of jaundice, excessive secretion or obstruction of bile; (*ā*), *f*, *N*, of an Apsaras; (*i*), *f*, *N*, of a daughter of Renu, also called Renukā.

Kāmālāyana or *kāmālāyani* (a patronymic fr. *kāmala*), an epithet of the Upakosalas.

Kāmālī, *is*, *m*, *N*, of a pupil of Vaiṣampāyana.

Kāmālin, *i*, *inī*, *i*, suffering from jaundice; (*inas*), *m*, pl., *N*, of a school derived from Kāmālī (?).

Kāmī, *is*, *m*, a libidinous man, a lecher; (*is*), *f*, an epithet of Rati, the wife of the god of love.

Kāmika, *as*, *ā*, *am*, desired, wished for, one whose desires are fulfilled; (at the end of a compound) relating to or connected with a desire or wish; (*as*)

m. a kind of aquatic bird, a wild duck (*kāraṇḍava*); (*ā*), f. a mystical N. of the letter *t*.

Kāmīta, *as*, *ā*, *am*, wished, desired; (*am*), n. a wish, desire.

Kāmīn, *i*, *inī*, *i*, desirous, cupidinous; loving, fond, unpassioned, wanton; (*i*), m. a lover, an uxorious husband; N. of several birds, the ruddy goose, *Anas Casaca*; a pigeon; *Ardea Sibirica*; a sparrow; an epithet of *Siva*; the moon (?); (*inī*), f. a loving or affectionate woman, a timid woman; a woman in general; a climbing parasitical plant; a species of *Curcuma*; spirituous liquor. — *Kāmī-tā*, f. or *kāmī-tva*, *am*, n. the state of a lover, love, desire. — *Kāmīnī-kānta*, *as* or *am* (?), m. or n. (?), N. of a metre consisting of four lines of six syllables each. — *Kāmīśa* (*°nī-śa*), *as*, m. the plant *Hyperanthera Moringa* (*soblānjana*).

Kāmīna or *kāmīla*, *as*, m. the plant *Areca Triandra*.

Kāmuka, *as*, *ā* or *i*, *am*, wishing, desirous; loving; cupidinous, lustful, libidinous; (*as*), m. a lover; a sparrow; the plant *Jonesia Aśoka*; the creeping plant *Gartnera Racemosa*; a bow (?); (*ā*), f. a woman desirous of wealth, food, &c.; (*i*), f. a libidinous or lustful woman. — *Kāmuka-kāntā*, f. the plant *Gartnera Racemosa*. — *Kāmuka-tva*, *am*, n. desire.

Kāmukāyana, *as*, m. (a patronymic fr. *kāmuka*), N. of a teacher.

1. *kāmya*, nom. P. *kāmyati* (in composition with an object), to have a desire for (e.g. *putra-kāmyati*, to have a desire for children).

2. *kāmya*, *as*, *ā*, *am*, desirable, beautiful; amiable, lovely, agreeable; optional, supererogatory, performed for some particular object and opposed to the *nitya-karma* or fixed and indispensable observance; relating to desire, will, &c., done through lust or passion; performed through the desire of some advantage (as a religious ceremony &c.); (*ā*), f., N. of an *Apsaras*, a daughter of *Kardama*. — *Kāmya-karman*, *a*, n. rites performed with a view to future fruition. — *Kāmya-gīr*, *īr*, f. a pleasing sound, an agreeable speech or song. — *Kāmya-tā*, f. loveliness, beauty. — *Kāmya-tva*, *am*, n. love, desire; supererogation, will, pleasure. — *Kāmya-dāna*, *am*, n. an acceptable or desirable gift, a voluntary gift. — *Kāmya-maraṇa*, *am*, n. voluntary death, suicide. — *Kāmya-vrata*, *am*, n. a voluntary vow. — *Kāmyābhīprāya* (*°ya-abh*), *as*, m. self-interested motive or purpose.

Kāmyaka, *am*, n., N. of a wood; also of a lake.

Kāmyā, f. wish, desire, longing for, striving after, will, intention; (generally compounded with an object, e.g. *putra-kāmyayā*, through desire for a son; *yat-kāmyā*, irreg. inst. c. with which intention.)

कामठ *kāmaṭha*, *as*, *i*, *am* (fr. *kamaṭha*), peculiar to the tortoise.

Kāmaṭhaka, *as*, m., N. of a *Nāga*.

कामण्डलव *kāmaṇḍalava*, *am*, n. (fr. *kamaṇḍalu*), the business or trade of a potter.

Kāmaṇḍaleya, *as*, m. a patronymic fr. *kamaṇḍalu* or *kamaṇḍalū* (a species of quadruped).

कामन्दकि *kāmandaki*, *is*, m. a patronymic fr. *kamandaka*; (*i*), f., N. of a Buddhist priestess.

कामालिका *kāmālikā*, f. a spirituous liquor.

कामालु *kāmālu*, *us*, m. the tree *Bauhinia Variegata* (= *rakta-kāncana*).

काम्पिल *kāmpila*, *as*, m., N. of a country believed to be situated in the north of India; (*i*), f. the capital of that region.

Kāmpīlya, *as*, m., N. of a town of the *Pāñcālas* or N. of a region; N. of one of the five sons of *Hary-aśva* or *Bharmyaśva*, called collectively *Pāñcālas*; N. of a plant [cf. *kāmpīla* and *kāmpīlā*], a perfume, commonly called *Sunda Roṇāni*.

Kāmpilla, *as*, m., N. of a plant, a perfume and drug so called; N. of a country said to be in the north-west of India.

Kāmpillaka, *am*, n. a kind of medicinal substance; (*ikā*), f. a drug and perfume, commonly *Sunda Roṇāni*.

Kāmpīla, *as*, m., N. of a plant [cf. the preceding]; N. of a town (?); (*as*, *i*, *am*), derived from this plant. — *Kāmpīla-vāsin*, *i*, *inī*, *i*, living in the town *Kāmpīla*.

Kāmpilaka, *as*, m., N. of a plant.

काम्बल *kāmbala*, *as*, *i*, *am* (fr. *kambala*), covered with a woollen blanket; (*as*), m. a carriage covered with a woollen cloth or blanket.

काम्बलिक *kāmbalika*, *as*, m. a sour dish prepared with milk, whey, and vinegar; gruel, barley-water, &c.

काम्बविक *kāmbavika*, *as*, m. (fr. *kambu*), a dealer in shells, a vender of shell-ornaments.

काम्बुका *kāmbukā*, f. = *kambukā*, the plant *Physalis Flexuosa* (= *aśva-gandhā*).

काम्बुव *kāmbuva*, *as* or *am* (?), m. or n. (?), N. of a region.

काम्बोज *kāmbōja*, *as*, *i*, *am* (fr. *kamboja*), born in or coming from *Kamboja*; (*as*), m. a native of *Kamboja*, a foreign race who like the *Yavanas* shave the whole head, (one of the tribes was originally *Kshatriya*, but degraded by omission of the necessary rites); a prince of this tribe; a horse of the *Kamboja* breed; the plant *Rottleria Tinctoria*, commonly *Punnag*; a kind of *Mimosa*, the white sort of this plant; (*i*), f., N. of several plants, *Glycine Debilis*; a kind of *Mimosa*, as above; the plant *Abrus Precatorius*; the plant *Serratula Anthelmintica*.

Kāmbōjaka, *as*, *i*, *am*, born in or coming from *Kamboja*.

Kāmbōji, *is*, f. (?) the plant *Glycine Debilis*.

काम् *kāmīla* (*kā-amlā*), *as*, *ā*, *am*, slightly acid, acidulous.

काय 1. *kāya*, *as*, *i*, *am* (fr. 3. *ka*), relating or devoted to the god *Ka* or *Prajāpati*; (with *havis*) clarified butter or any oblation to *Brahmā*; (*as*), m. scil. *vidhī* or *vivāha*, one of the eight modes of marriage, = *Prajāpatya*; (*am*), n. with or without *tirtha*, part of the hand sacred to the creator *Prajāpati*, the root of the little finger or of the last two fingers.

काय 2. *kāya*, *as* or *am*, m. n. (fr. rt. *ci*), the body; the trunk of a tree; the body of a lute (i. e. the whole lute except the wires, including the gourd, neck, and belly); assemblage, collection, multitude; principal, capital; a house, a habitation; a butt or mark, an object to be hit or attained; natural temperament of anything or any being. — *Kāya-kāraṇa-kartri-tva*, *am*, n. activity exhibited in bodily acts. — *Kāya-kleśa*, *as*, m. bodily suffering, toil or pain. — *Kāya-śikṣā*, f. a department of medical science, treatment of the diseases which affect the whole body. — *Kāya-bandhana*, *am*, n. a girdle. — *Kāya-valana*, *am*, n. armour, mail. — *Kāya-stha*, *as*, m. the supreme being or spirit; a caste or tribe or man of that tribe; the *Kāyāth* or writer caste proceeding from a *Kshatriya* father and *Sūdra* mother; (*i*), f. the wife of a *Kāyāth* or scribe; (*ā*), f. a woman of this caste; N. of several plants, *Myrobalanus Chebula*; *Embllica Officialis*; *Ocimum Sanctum*; a drug, commonly *Kākoli*; cardamoms. — *Kāya-sthāta*, *as*, *ā*, *am*, situated in the body, corporeal. — *Kāyāgni* (*°ya-ag*), *is*, m. the digestive faculty. — *Kāyārohaṇa* (*°ya-ar*) and *kāyāvarohaṇa* (*°ya-ar*), N. of two places.

Kāyaka, *as*, *ikā*, *am*, belonging or relating to the body &c., bodily, corporeal; (*ikā*), f. with *vri-dhī*, interest obtained from capital. — *Kāyikā-vri-dhī*, *is*, f. interest consisting in the use of an animal or any capital stock pawned or pledged; service rendered by the body of an animal (as a cow &c.) pledged and used by the person to whom it is

pledged; or (according to some) interest, of which the payment does not affect the principal.

Kāyika, *as*, *i*, *am*, performed with the body; corporeal, relating to the body; belonging to an assemblage or multitude (especially at end of comp.).

कायमान *kāyamāna*, *am*, n. a hut made of grass or thatch.

काय्य *kāyavya*, *as*, m., N. of a man.

कार 1. *kāra*, *as*, *i*, *am* (fr. rt. 1. *kṛi*), at the end of a compound = making, doing, working; who or what does any act, an agent, a maker or doer, an author (e.g. *kumbha-kāra*, *as*, m. a potter, a maker of earthen vessels; *suvarṇa-kāra*, a goldsmith; *yajña-kāra*, one who performs a sacrifice; *vārttika-kāra*, the author of the *Vārttikas*); (*as*), m. act, action (e.g. *kāma-kāra*, *puruṣa-kāra*, &c.); the term used in designating a sound or a word which is not inflected (e.g. *a-kāra*, the sound *a*; *ka-kāra*, the sound *k*; *eva-kāra*, the word *eva*; *phūt-kāra*, the sound *phūt*; cf. *kāraṇa*, p. 205); effort, exertion; determination; religious austerity; a husband, a master, a lord; (*i*), f., N. of a plant, = *kārikā*, *kāryā*, &c. — *Kāra-kāra*, *as*, *i*, *am*, working, doing work, acting as agent. — *Kārāvara* (*°ra-av*), *as*, m. a man of a mixed and low caste, one born from a *Nishāda* father and *Vaidēhi* mother, employed in working in leather and hides.

1. *kāraka*, *as*, *ikā*, *am*, making, doing, who or what does, makes, creates, acts, &c.; an agent; one who effects or produces anything; (very often in composition with that which is produced or done, e.g. *śiṅha-kāraka*, the creator of a lion; *kṛtsna-kāraka*, doing everything; *śūlpa-kārīka*, a female mechanic or doer of a mechanical art); intending to act or do; (*ikā*), f. a female dancer; a business; trade; concise explanation and development of difficult rules by metrical lines, especially in philosophy and grammar, a memorial verse or collection of such verses; or sometimes two or three *Vārttikas* arranged in verse; torment, torture; interest; N. of a plant; (*ikāś*), f. pl. *Bhartṛihari*'s memorial verses on grammar; (*akam*), n. the relation of the noun to the verb in a sentence, the notion of a case but not co-extensive with the term case, (there are six such relations according to *Pāṇini*; a. *karman*, the object or nearest aim of an agent, the idea expressed by the acc. case; b. *kāraṇa*, the instrument or idea expressed by the inst. case; c. *kartrī*, the agent or doer of an action, also expressed by the inst. case, or if expressed by nom. case not considered a *kāraka*, i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; d. *sampradāna*, the recipient of the object of giving or of a gift, hence the idea expressed by the dat. case; e. *apā-dāna*, ablation, i. e. departure or removal from a fixed point, the idea expressed by the abl. case; f. *adhi-kāraṇa*, location, or the place of the action, i. e. the idea expressed by the loc. case. The idea of the genitive or possessive case is not considered a *kāraka*, because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.) — *Kāraka-vat*, *ān*, *atī*, *at*, relating to one who is active in anything; instrumental, causal. — *Kāraka-vāda*, *as*, m. a treatise on logic by *Rudra*. — *Kāraka-hetu*, *us*, m. the efficient or active cause.

Kārāja, *as*, *i*, *am* (fr. *kara-ja*), of or relating to the finger-nail; (*as*), m. a young elephant (?).

1. *kāraṇa*, *am*, n. cause, reason (with gen. and also often with loc.); instrument, means, motive, origin, principle, a cause (in phil.), i. e. that which is invariably antecedent to some product and is not otherwise constituted, (cause in the *Nyāya* philosophy is of three kinds, according to the distinction of a. *samavāyī*, intimate or inherent, as threads are the inherent cause of cloth; b. *a-samavāyī*, non-intimate or non-inherent, as the conjunction of the threads is the non-intimate cause of cloth; and c. *niṣmitta*, instrumental, as the weaver's loom is the instrumental cause of cloth); an element, elementary matter, the

origin or plot of a play or poem; that on which an opinion or judgment is founded; a sign, a mark, a document, a proof; a legal instrument; an organ of sense; an action; agency, instrumentality; a father (as the cause of being); a deity as the remote or proximate cause of creation; the body; a kind of musical instrument; a sort of song; a number of scribes or *kāyasthas*; (*ā*), f. pain, agony; casting into hell; an astronomical period; *kāraṇāt*, abl. c. from some cause or reason (e.g. *kasmāt kāraṇāt*, 'from what cause,' often with gen., e.g. *mama kāraṇāt*, 'for my sake,' and at the end of compounds; according to native grammarians every case of *kāraṇa* may be used in this manner, but only the inst., dat., abl., and loc. occur; *a-kāraṇena*, without a reason; *yena kāraṇena*, because; *yasmīn kāraṇe*, from which motive, wherefore). — *Kāraṇa-kāraṇa*, *am*, n. a primary cause, an elementary cause, an atom. — *Kāraṇa-gata*, *as*, *ā*, *am*, referred to its cause, resolved into its principles. — *Kāraṇa-guṇa*, *as*, m. a quality of cause, an elementary or causal property. — *Kāraṇaguṇodbhava-guṇa* (*ṇa-ud*), *as*, m. a secondary or derivative property, as form, taste, smell, &c., produced by combinations of elementary or causal particles. — *Kāraṇa-tas*, ind. from a certain reason; [cf. *kārya-kāraṇatas*]. — *Kāraṇa-tā*, f. or *kāraṇa-tva*, *am*, n. causality, causation. — *Kāraṇa-dhvaṇsa*, *as*, m. the obviating or removing a cause or occasion. — *Kāraṇa-dhvaṇsaka*, *as*, *ikā*, *am*, or *kāraṇa-dhvaṇsīn*, *i*, *ini*, *i*, obviating or removing the cause or reason of a thing. — *Kāraṇa-bhūta*, *as*, *ā*, *am*, caused. — *Kāraṇa-mālā*, f. a series or chain of causes or events, a term for a figure in rhetoric. — *Kāraṇa-vādin*, *i*, m. a complainant, a plaintiff. — *Kāraṇa-vārī*, *i*, n. the original water which was produced at the creation, from which, as from a reservoir, the Hindūs suppose all the water in the universe to be supplied. — *Kāraṇa-vihīna*, *as*, *ā*, *am*, without a cause or reason, unreasonable. — *Kāraṇa-sarīra*, *am*, n. the inner rudiment of the body or causal frame, the seat of the soul. — *Kāraṇānvita* (*ṇa-an*), *as*, *ā*, *am*, having a cause or reason, following as the effect from its cause. — *Kāraṇābhāva* (*ṇa-abh*), *as*, m. absence of cause. — *Kāraṇottara* (*ṇa-ut*), *am*, n. special plea, denial of the cause of complaint, admission of the charge generally, but denial of the issue; (thus with regard to the demand of a debt, acknowledgment that it was incurred, but assertion that the loan has been repaid &c.)

Kāraṇaku, at the end of compounds = *kāraṇa*, cause, reason.

Kāraṇika, *as*, *ā* and *i*, *am*, causal, causative, investigating, ascertaining the cause.

Kāram, a kind of ind. part. fr. *rt. krī* at the end of compounds, e.g. *svāhā-kāram*, *namas-kāram*, making obeisance; also with an acc., e.g. *cauran-kāram ākrośati*, he abuses a person by calling him a thief; *svādunkāram*, making anything sweet &c.

Kārayat, *an*, *anti*, *at*, causing to do, giving power or authority to do &c.

Kārayamāṇa, *as*, *ā*, *am*, doing what is appointed, carrying into effect what has been ordered.

Kārayitavya, *as*, *ā*, *am*, to be caused to be done, to be effected, to be made to do anything. — *Kārayitavya-dakṣha*, *as*, *ā*, *am*, clever at performing what has to be done.

Kārayitrī, *tā*, *trī*, *trī*, causing or instigating to act or do anything.

Kārayishuṇ, *us*, *us*, *u*, causing to act or perform. 1. *kārī*, *i*, *is*, *is*, m. f. an artist, an artificer, a mechanic; (*i*), f. action, act, agency, work.

Kārīta, *as*, *ā*, *am*, caused to be made or done, brought about, effected; (*ā*), f., scil. *vidyādhih*, interest, the amount of which is fixed by the debtor, he being forced to do so by the creditor; (*am*), n. the causal form of a verb. — *Kārīta-rat*, *an*, *ati*, *at*, having caused to be made or done. — *Kārītānta* (*ṇa-an*), *as*, *ā*, *am*, ending with a causal affix.

1. *kārīn*, *i*, *ini*, *i*, doing, making, effecting, producing, acting, an actor; (*i*), m. a mechanic, a tradesman.

Kāru, &c. See s. v.

कार 2. *kāra*, *as*, m. (fr. 1. *krī*, to scatter), tax, toll, royal revenue, tribute; (*as*, *i*, *am*, fr. 2. *kara*), produced by hail; (*as*), m. a heap of snow or a mountain covered with it. — *Kāra-kukṣhīya*, *as*, m., N. of the country of king Śalva on the skirts of the Himālaya ridge in the north-west of Hindūstān; (*ās*), m. pl. the people of this country.

2. *kāraka*, *am*, n. (fr. 2. *karaka*), scil. *salila*, water produced from hail.

कार 3. *kāra*, *as*, m. (fr. 2. *krī*, to praise), Ved. a song or hymn of praise, a battle-song.

2. *kārī*, *is*, *is*, *i*, Ved. raising hymns of praise.

2. *kārīn*, *i*, *ini*, *i*, Ved. rejoicing, praising.

कार 4. *kāra*, *as*, m. (fr. 2. *krī*, to kill), killing, slaughter.

2. *kāraṇa*, *am*, n. killing, injuring.

कारञ्ज *kārañja*, *as*, *i*, *am*, produced by or coming from the tree *Karaija*.

कारण्डव *kāraṇḍava*, *as*, m. a sort of duck; [cf. *karāṇḍa*]. — *Kāraṇḍava-vatī*, f., N. of a river (?), abounding in *Kāraṇḍavas*.

कारण्डव्यूह *kāraṇḍavyūha*, *as*, m., N. of a Buddha; [cf. *karāṇḍa-vyūha*].

कारन्धम *kārandhama*, *as*, m. (fr. *karandhama*), a patronymic of Avikshit; (*am*), n., N. of a Tirtha.

Kārandhamīn, *i*, m. a brazier, a worker in mixed or white metal; a mineralogist, an assayer.

कारपचव *kārapačava*, *as* or *am* (?), m. or n. (?), N. of a region near the Yamunā.

कारभ *kārabha*, *as*, *i*, *am* (fr. *karabha*), produced by or coming from a camel.

कारमिहिका *kāramihikā*, f. camphor.

कारम्भा *kārambhā*, f., N. of a plant bearing a fragrant seed, commonly *Priyangu*; [cf. *karambhā*].

कारव *kā-rava*, *as*, m. a crow; ['making a discordant sound; cf. Lat. *corvus*, *cornix*; Gr. *kōpāz*, *κορῶν*; Germ. *Rabe*; Eng. *crow*.]

कारवल्ली *kāravalli*, f. the plant *Momordica Charantia*; [cf. *kāravella* and *kāṇḍira*].

कारवी *kāravī*, f. the *Asa Foetida* plant or its leaf, = *Hinguparī*; the plant *Celosia Cristata*; a kind of anise, *Anethum Sowa*; another plant, *Nigella Indica*; a kind of fennel; a kind of Cucurbitaceous plant or small gourd.

कारवेज *kāravella*, *as*, m. a kind of gourd, *Momordica Charantia*; (*am*), n. the fruit of this gourd. *Kāravellaka*, *as*, m. and *kāravellikā*, f. the same.

कारव्य *kāravya*. See under 2. *kāru*.

कारस्क *kārasaka*, *as*, m., N. of a poisonous medicinal plant; a tree in general; (*ās*), m. pl., N. of a people; (a various reading for *kārasaka* and *kārasakṛita*). — *Kārasakarāṭikā* (*ra + āṭikā* fr. *rt. at*), f. a centipede or worm resembling it.

कारा *kārā*, f. (fr. 1. *krī*?), a prison; binding, confinement, a fetter; the part of a lute below the neck, an instrument for deadening the sound of a lute; pain, affliction; a female messenger; a female worker in gold; [cf. Lith. *kalū*, 'I am a captive'; *kalny-s*, 'a captive'; *kaline*, 'a prison.'] — *Kārā-gāra* (*rā-ug*), *am*, n. a gaol or place of confinement. — *Kārā-gupta*, *as*, *ā*, *am*, captive, imprisoned, confined, a prisoner. — *Kārā-grīha*, *am*, n. a prison. — *Kārā-pāla*, *as*, m. the guard of a prison. — *Kārā-veśman*, *an*, a n. a prison, a gaol.

काराधुनी *kāradhūnī*, f., Ved., (Sāy.) a musical instrument, as the conch shell and the like, (or 'impelling the singer.')

कारापथ *kārāpatha*, *as* or *am* (?), m. or n. (?), N. of a country.

कारायिका *kārāyikā*, f. a female crane, = *karāyikā*.

कारिका *kārikā*. See under 1. *kāra*, p. 221.

कारीर *kārīra*, *as*, *i*, *am* (fr. *karīra*), made of the shoots of reed; connected with the fruit of the plant *Capparis Aphylla* (as a sacrifice, in which this fruit is used).

Kārīrya, *as*, *ā*, *am*, connected with the fruit of the plant *Capparis Aphylla*.

कारीष *kārīsha*, *as*, *i*, *am* (fr. *karīsha*), produced from or coming from dung; (*am*), n. a heap of dung, a great quantity of dried cow-dung.

Kārīshī, *is*, m., N. of a man; (*ayas*), m. pl., N. of a family.

कारु 1. *kāru*, *us*, *us* or *ūs*, *u* (fr. 1. *krī*), a maker, a doer, an agent, artificer, artisan, artist, a mechanic; terrible, horrible; (*as*), m. an epithet of Viśva-karman, the artist of the gods; an art, a science. — *Kāru-čaura*, *as*, m. one who commits burglary. — *Kāru-ja*, *as*, m. the product of an artist or mechanic, a piece of mechanism, any product of manufacture; a young elephant; an ant hill, a hillock; froth, foam; sesamum growing spontaneously; the tree *Mesua Ferrea*; red ornament. — *Kāru-hasta*, *as*, m. the hand of an artisan or artificer.

Kāruka, *as*, *ā*, m. f. an artisan, an artificer.

कारु 2. *kāru*, *us*, m. (fr. 2. *krī*), Ved. one who sings or praises, a poet. — *Kāru-dhāyas*, *ās*, *ās*, *as*, Ved. favouring or supporting the singer; (Sāy.) arranging works.

Kāravya, *as*, *ā*, *am*, Ved. belonging to the singer, epithet of certain verses (*ṛcās*) of the Atharva-veda.

कारुणिक *kāruṇika*, *as*, *i*, *am* (fr. *karuṇa*), compassionate, tender, kind. — *Kāruṇika-tā*, f. compassion.

Kāruṇya, *am*, n. compassion, tenderness, kindness.

कारुण्डी *kāruṇḍī* or *kāruṇḍikā*, f. a leech.

कारुष *kārūsha*, *as*, m. a prince of the *Kārūshas*; an epithet of Danta-vakra, the son of *Kārūsha Vṛiddhaśarma*; N. of a country; (*ās*), m. pl., N. of a people; (*as*), m. = *karūsha*, N. of a son of Manu; an intermediate caste, the son of the degraded or outcast *Vaiśya* tribe.

Kārūshaka, *as*, *ikā*, *am*, reigning over the *Kārūshas*.

कारेणव *kāreṇava*, *as*, *i*, *am* (fr. *kareṇu*), produced by or coming from the female elephant; a patronymic of *Pālākāpya*.

कारोतर *kārotara*, *as*, m., Ved. a filtering vessel, a cloth for purifying the liquor called *surā*.

Kārottama, *as*, m. yeast, barm, the froth of the *surā* liquor.

Kārottura, *as*, m. yeast, barm, the froth which rises on the *surā*; a well.

कार्कण *kārkaṇa*, *as*, *i*, *am* (fr. *krikaṇa*), caused by or relating to a pheasant.

कार्कन्धव *kārkandhava*, *as*, *i*, *am* (fr. *kar-kandhū*), produced by the plant *Zizyphus Jujuba*.

कार्कवाकव *kārkavāka*, *as*, *i*, *am* (fr. *kri-kavāku*), relating to a cock, produced by a cock &c.

कार्कश्य *kārkaśya*, *am*, n. (fr. *karkaśa*), roughness, hardness; sternness, inflexibility; firmness, solidity; rough labour.

कार्कष *kārkasha*, *as*, m., N. of a man. *Kārkaśhāyaṇī*, *is*, m. a patronymic from the last.

कार्कीक *kārkika*, *as*, *i*, *am* (fr. *karka*), like a white horse.

कार्कोटक *kārkoṭaka*, *am*, n., N. of a town.

कार्ण *kārṇa*, *as*, *i*, *am* (fr. *karṇa*), being in

the ear, relating to the ear, auricular &c.; a patronymic from Kārṇa; (am), n. the wax of the ear, an ear-ring.

Kārṇādhadraka, as, m. (fr. *kārṇa-ādhra*), a sort of well, similar to the opening of the ear.

Kārṇaveshṭhika, as, i, am (fr. *kārṇa-veshṭhika*), ornamented with or fit for ear-rings; also read *kārṇaveshṭhanika*.

Kārṇasrava, as, m. (fr. *kārṇa-srava*), N. of a Sāman or verse of the Sāma-veda.

Kārṇika, as, i, am, relating to the ear.

कार्णटभाषा *kārṇaṭa-bhāṣā*, f. the dialect of Kārṇāṭaka.

Kārṇāṭaka, as, m. a native of Kārṇāṭa.

कर्तृ *kārṭa*, as, i, am (fr. i. *kṛit*), relating to or treating of the affixes called *kṛt*; (us), m. (fr. *kṛita*). N. of a son of Dharmā-netra; a patronymic occurring in the compound Kārṭa-kaujapau.

Kārṭayasa, am, n. (fr. *kṛita + yasa* for *yaśas*), N. of a Sāman or verse of the Sāma-veda.

Kārṭayuga, as, i, am (fr. *kṛita-yuga*), relating to the period of time called Kṛita.

Kārṭavīrya, as, m. a patronymic from Kṛita-vīrya and epithet of Arjuna, a prince of the Haihayas, killed by Parāśu-rāma; N. of one of the Jaina Cakravartins or emperors of the world in Bhārata.

Kārṭasvara, am, n. (fr. *kṛita-svara*), gold; the thorn-apple.

Kārṭāntika, as, m. (fr. *kṛitānta*), an astrologer who foretells destinies.

Kārṭi, is, m. a patronymic from Kṛita.

Kārṭisinha-deva, as, m., N. of a man (*kārṭisinha* being a patronymic fr. *kṛiti-sinha*).

कार्तिक *kārṭika*, as, m. (fr. *kṛittikā*, the Pleiades), scil. *māsa*. N. of the month Kārṭika or October-November, when the moon is full and near the Pleiades, the twelfth month of the year; a metonymic of Skanda [cf. *kārṭikeya*]; N. of a Varsha; N. of a medical author; (i), f., scil. *rātri*, the night of full moon in the month Kārṭika, the day on which the moon stands in the constellation Kṛittikā.

— *Kārṭika-mahima*, ā, m. 'the greatness of the month Kārṭika,' title of a treatise on the festivals of that month. — *Kārṭika-māhātmya*, am, n. title of a section of the Padma-purāṇa. — *Kārṭika-sālī*, is, m. the rice which ripens in the beginning of the cold season and forms the principal harvest in India. — *Kārṭika-siddhānta*, as, m., N. of a scholiast on the Mugdhābodha. — *Kārṭikotsava* ('ka-ut'), as, m. the day of full moon in the month Kārṭika, a festival.

Kārṭtikika, as, m. the month Kārṭika.

Kārṭikeya, as, m., N. of Skanda, the god of war, so called because reared by the six Kṛittikās or Pleiades; (according to one legend he was son of Śiva without the intervention of his wife, his generative energy being cast into the fire and then received by the Ganges, whence he is sometimes described as son of Agni and Gangā; when born he was fostered by the Pleiades, who offering their six breasts the child became six-headed. In other accounts he is described as a son of Śiva and Pārvatī or Durgā. Skanda may have been called Kārṭikeya because the month Kārṭikā is the best for warfare: he is sometimes described as presiding over thieves.) — *Kārṭikeya-prasū*, ūs, f. an epithet of Durgā or Pārvatī, who, according to one legend, was the mother of Skanda.

कार्तस् *kārṭsna*, am, n. (fr. *kṛtsna*), the whole, totality, all, entireness; (perhaps a wrong form for the following.)

Kārṭsnya, am, n. the whole, totality, all, entireness. — *Kārṭsnyena*, ind. in full, entirely.

कार्दम *kārdama*, as, i, am (fr. *kardama*), made of mud, muddy, filled or covered with it; belonging to Prajāpati Kardama.

Kārdamika, as, i, am, = the preceding.

कार्पट *kārpaṭa*, as, m. (fr. *karpaṭa*?), a

petitioner, a suitor, one who begs for employment &c.; lac, the animal dye.

Kārpaṭika, as, m. a pilgrim, one who spends his life in pilgrimage, or who subsists by carrying water from holy rivers; a caravan of pilgrims; a parasite; an experienced man.

कार्पण्य *kārpanya*, am, n. (fr. *kripaṇya*), poverty, indigence; pitiful circumstances; poorness of spirit, weakness, parsimony, niggardliness, imbecility; compassion, pity.

कार्पाण *kārpāṇa*, am, n. (fr. *kripāṇa*), Ved. combat, fighting, battle.

कार्पास *kārpāsa*, as, i, am (fr. *karpāsa*), made of cotton, cottony; (as, am), m. n. cotton, cotton cloth, &c.; paper; (i), f. the cotton plant, Gossypium Hirsutum. — *Kārpāsa-nāsikā*, f. a spindle. — *Kārpāsāethi* ('sa-as'), n. the seed of the cotton plant.

Kārpāṭka, as, i, am, made of or from cotton; (ā), f. the cotton plant.

कार्म *kārma*, as, i, am (fr. *karman*), laborious, industrious, occupied.

Kārmaṇa, as, i, am, finishing a work, doing it well or completely; (am), n. magic, sorcery, witchcraft; performing anything by means of magical incantations. — *Kārmaṇa-tva*, am, n. magic, fascination.

Kārmaṇyaka, as or am (?), m. or n. (?), N. of a region.

Kārmāra, as, m., Ved. = *karmāra*, an artist, mechanic, a smith; a patronymic from Kārmāra.

Kārmāraka, am, n. a smith's work.

Kārmika, as, i, am, engaged or employed in any work, epithet of a Buddhist philosophical school; manufactured, made; worked, embroidered, intermixed with coloured thread (as cloth &c.); any variegated texture.

Kārmukya, am, n. activity, industry.

1. *kārmuka*, as, i, am, finishing a work, doing it well or completely, fit for or able to do a work; (as), m. a bamboo.

कार्मुक 2. *kārmuka*, as, i, am (fr. *kṛimuka*), consisting of the wood Kṛimuka; (am), n. a bow; an instrument shaped like a bow. — *Kārmuka-bhṛit*, t, m. the archer or Sagittarius in the zodiac; an archer in general, a soldier.

Kārmukāya, nom. A. *kārmukāyate*, -yitum, to form a bow.

Kārmukin, i, iṇi, i, armed with a bow.

कार्य *kārya*, as, ā, am (fut. pass. part. fr. i. *kṛi*), to be made, to be done, practised, performed, accomplished, &c., feasible; to be imposed (as a punishment), to be offered (as a libation) &c.; what ought to be done, fit, right; (*kārya-tama*, superl. what ought chiefly to be done, i. e. first duty); (am), n. work or business to be done, duty, affair; a religious action or performance; occupation, matter, thing, enterprise, emergency, occurrence, crisis; conduct, deportment; business, occasion, need (with inst. case, e. g. *trīṇena kāryam*, there is need of a straw; *na bhūmyā kāryam asmākam*, we have no business whatever with the earth, the earth is not our concern); lawsuit, dispute; an operation in grammar (e. g. *sthānyāśrayam kāryam*, an operation which is borne by or rests on the primitive form as opposed to the *ādeśa* or substitute); an effect, the necessary result of a cause (in phil.); motive, object, aim, purpose (e. g. *kṛm kāryam*, for what purpose? wherefore?); cause, origin; the denouement of a drama; (ā), f., N. of a plant, = *kāri*, *kārikā*. — *Kārya-kāra*, as, i, am, producing an effect, efficacious. — *Kārya-kārtri*, tā, m. or *kārya-kāraka*, as, m. an agent, a workman. — *Kārya-kāraṇa*, am, n. object and motive, cause and effect, cause of a special or incidental kind, originating in some act or occasion. — *Kārya-kāraṇatas*, ind. from some special cause, with a particular design or motive.

— *Kārya-kāraṇa-bhāva*, as, m. relation of cause and effect. — *Kārya-kārin*, i, iṇi, i, performing a work. — *Kārya-kāla*, as, m. time for action, appointed time, season, opportunity. — *Kārya-luśala*, as, ā, am, skilful or clever in work, doing it well or completely. — *Kārya-kṣama*, as, ā, am, competent or fit for a work. — *Kārya-gurutā*, f. or *kārya-gurutva*, am, n. necessity or importance of any act. — *Kārya-gaurava*, am, n. importance of an affair or business. — *Kārya-cintaka*, as, ā, am, one who takes care of a business, the manager of a business; prudent, considerate, cautious. — *Kārya-cintā*, f. prudence, caution, consideration. — *Kārya-tyuta*, as, ā, am, out of work, removed from an office. — *Kārya-tas*, ind. consequently, necessarily, actually. — *Kārya-tva*, am, n. the being an effect, the relation or condition of an effect or of what has been effected. — *Kārya-darśana*, am, n. inspection of work, revision. — *Kārya-darśin*, i, m. an inspector or superintendent of affairs. — *Kārya-nirṇaya*, as, m. ascertainment of the fact; settlement or decision of an affair. — *Kārya-puta*, as, m. a man who does useless things; a madman, a crazy or hair-brained man; an impudent or shameless fellow; an idler, one who follows unprofitable pursuits. — *Kārya-pradvesha*, as, m. aversion from activity, idleness. — *Kārya-preshya*, as, m. one who is sent on any business, a messenger. — *Kārya-bhājana* or *kārya-pātra*, am, n. any one engaged in active life, one fit for business or the conduct of affairs. — *Kārya-bhrashṭa*, as, ā, am, = *kārya-tyuta* above. — 1. *kārya-ut*, ind. actually, according to act or motive. — 2. *kārya-vat*, ān, at, at, having business to transact, engaged in a business; having a cause or motive, doing one's duty. — *Kāryavat-tā*, f. or *kāryavat-tva*, am, n. the state of being engaged in a work, any business, act, action. — *Kārya-vaśa*, as, m. necessary consequence. — *Kārya-vastu*, u, n. anything that has to be done, an aim, object. — *Kārya-vipatti*, is, f. failure of an action, reverse, misfortune. — *Kārya-śeṣa*, as, m. the remainder of a business; completion of an affair. — *Kārya-sandeha*, as, m. uncertainty or doubt about a work, embarrassment, difficulty. — *Kārya-sāgara*, as, m. 'an ocean of business,' heavy or weighty affairs. — *Kārya-sādhaka*, as, ā, am, effective of any work, accomplishing any object, an agent. — *Kārya-sādhana*, am, n. means of effecting any object, instrument, implement, aid. — *Kārya-siddhi*, is, f. accomplishment of a work, success, fulfilment of any object. — *Kārya-sthāna*, am, n. a place of business, an office. — *Kārya-hantri*, tā, tri, tri, obstructing or counteracting the work of others, a mar-plot. — *Kāryākārya-vicāra*, as, m. deliberation on the arguments for and against any act. — *Kāryākṣhama* ('ya-ak'), as, ā, am, unfit for any work, incompetent, unable. — *Kāryādhipa* ('ya-adh'), as, m. the planet which determines or decides any inquiry or question in astrology. — *Kāryānta* ('ya-an'), as, m. the end of a business, termination of an affair. — *Kāryābhi* ('ya-ab'), is, m. an ocean of business. — *Kāryārtha* ('ya-ar'), as, m. the object of a business or enterprise; any object or purpose; application for employment; (am), ind. for the sake of a business, for the sake of any particular object, to perform any work or duty. — *Kāryārtha-siddhi*, is, f. the accomplishment of any object or purpose. — *Kāryārthin* ('ya-ar'), i, iṇi, i, making a request, seeking for business, applying for employment; pleading a cause in court, going to law. — *Kāryeśa* and *kāryeśvara* ('ya-iś'), as, m. = *kāryādhipa* above. — *Kāryoddhāra* ('ya-ud'), as, m. discharge of any duty, performance of any act. — *Kāryodyukta* ('ya-ud'), as, ā, am, engaged in any business, intent upon any object. — *Kāryodyoga* ('ya-ud'), as, m. active engagement in any business.

Kāryika, as, i, am, having business, transacting business, seeking employment &c.; engaged in a suit at law, pleading a cause in court.

Kāryin, i, iṇi, i, one who transacts business, active, assiduous; seeking for employment; having

an object; a party to a suit, either as plaintiff or defendant; (in gram.) subject to the operation of a grammatical rule, requiring an affix &c. — *Kāryekṣhaṇa* ([°]*ya-ik°*), *am*, n. superintendence of public affairs.

कार्षकेय *kārśakeya*, a patronymic from *Kṛṣāka*. — *Kārśakeyī-putra*, *as*, m., N. of a teacher.

कार्शिन *kārśana*, *as*, *i*, *am* (fr. *kṛṣāna*), Ved. consisting of pearl or mother-of-pearl.

कार्शानव *kārśānava*, *as*, *i*, *am* (fr. *kṛṣāna*), fiery, hot, glaring, relating to fire.

कार्शमरी *kārśmarī*, *f*., N. of a plant, = *kārshmarya*, *kāsmārī*.

काश्ये 1. *kārśya*, *as*, m., N. of several plants, = *kārshya* and *kārshmarya*, = *karṣūra*; another plant, *Artocarpus Lacucha*.

काश्ये 2. *kārśya*, *am*, n. (fr. *kṛṣā*), emaciation, thinness, smallness.

कार्षे *kārsha*, *as*, *i*, *am* (fr. rt. *kṛṣh*), one who ploughs a field, a peasant, a husbandman.

Kārshaka, *as*, m. a husbandman.

Kārshī, *is*, *is*, *i*, Ved. drawing, attracting; ploughing; (*is*), m. fire; (*is*), *f*. drawing, attracting; ploughing, cultivation.

Kārshika, *as*, *i*, *am* (fr. *karsha*), deserving of pulling or dragging about; weighing a Karsha; (*as*), m. a coin of the weight of one Karsha; a husbandman.

Kārshīvaṇa, *as*, m. (fr. *kārshī* with *i* lengthened), Ved. one who ploughs a field, a husbandman.

Kārshman, *a*, n., Ved. the goal of a race-course (consisting of a line like a furrow).

कार्षापण *kārshāpaṇa*, *as*, *am*, m. n. (= *karshāpaṇa*), a coin or weight of different values, as synonymous with Karsha; if of gold, weighing 16 Māshas, which are variously calculated, see *karsha*; if of silver, it is in value = 16 Paṇas of Kowries, i. e. 1280 Kowries, commonly termed a Kāhan; if of copper, it weighs 80 Raktikās, or the same as of gold, about 176 grains; according to some it is the same as a Paṇa of Kowries, i. e. 80 Kowries; at the end of a compound it means 'worth so many Kārshāpaṇas'; (*am*), n. money, gold and silver; (*as*), m. a husbandman (?); N. of a warrior-tribe; the chief of this tribe. — *Kārshāpaṇāvara* ([°]*na-av°*), *as*, *ā*, *am*, having the value of at least one Kārshāpaṇa (as a fine).

Kārshāpaṇaka, *as*, *am*, m. n. a weight or measure of different values, as synonymous with Karsha.

Kārshāpaṇika, *as*, *i*, *am*, worth one Kārshāpaṇa, bought &c. with one Kārshāpaṇa.

कार्षी *kārshya*, *as*, *i*, *am* (fr. *kṛṣhāna*), coming from or belonging to the black antelope; made of the skin of the black antelope; belonging to the god Kṛṣhṇa or Kṛṣhṇa-dvaipāyana, composed by him &c. (e. g. *kārshyāna vedam*, the Mahā-bhārata); belonging to a descendant of Kṛṣhṇa; black; (*i*), *f*. the plant *Asparagus Racemosus*; (*am*), n., Ved. the skin of the black antelope; (*as*), m. the black antelope (?).

Kārshyājñi, *is*, m. (fr. *kṛṣhājñi*), a patronymic from Kṛṣhājñi; N. of a teacher; N. of a philosopher; N. of the author of a law-book.

Kārshyāyasa, *as*, *i*, *am* (fr. *kṛṣhāyasa*), of iron, made of black iron; (*am*), n. iron.

Kārshī, *is*, m. a patronymic from Kṛṣhṇa; an epithet of Vīśvaka; N. of a Devagandharva; an epithet of the god of love.

Kārshya, *am*, n. blackness, black colour, darkness.

कार्शन् *kārshman*. See under *kārsha* above.

कार्शये *kārshmarya*, *as*, m., Ved. the tree *Gmelina Arborescens*. — *Kārshmarya-maya*, *as*, *i*, *am*, made of this tree.

कार्षे *kārshya*, *as*, m. the tree Shorea Robusta. — *Kārshya-vaṇa*, *am*, n. a forest of these trees.

काल 1. *kāla*, *as*, *i*, *am* (fr. rt. 3. *kal*?; for 2. *kāla*, 'time', see next page), black, of a dark colour, especially dark-blue which is often confounded with black; (*as*), m. a black or dark-blue colour; the black part of the eye; the Indian cuckoo; the poisonous serpent, Coluber Naga (= *kāla-sarpa*); the plant Cassia Sophora; a plant, a red kind of plum-bago; the resin of the plant Shorea Robusta; the planet Saturn; an epithet of Śiva; also of Rudra; N. of a son of Hrada; also of a prince; also of a brother of king Prasena-jit; also of a future Buddha; also of a Nāga-rāja; of a Rakshas; of an enemy of Śiva; N. of a mountain; (with the Jainas) N. of one of the nine treasures; a mystical name for the letter *m*; (*ā*), *f*., N. of several plants, Indigofera Tinctoria; Piper Longum; a plant nearly related to Ipomoea Turpethum, perhaps Ipomoea Atropurpurea; Nigella Indica; Rubia Munjista; Ruellia Longifolia; Physalis Flexuosa; Bignonia Suaveolens; the fruit of the Kālā (?); N. of a daughter of Daksha, the mother of the Kāleyas or Kālakeyas (a family of Asuras); an epithet of Durgā; (*i*), *f*. black colour, ink or blackening; abuse, censure, defamation; a row or succession of black clouds; night; a worm or animalcule generated in the acetous fermentation of milk, = *kshira-kīṭa* and *kshāra-kīṭa*; N. of several plants, = *kālānjani*; another plant, Cajanus Indicus; Ipomoea Turpethum; Bignonia Suaveolens; one of the seven tongues or flames of fire; a form of Durgā; one of the Mātṛis or divine mothers; N. of a female evil spirit, mother of the Kālakeyas; one of the sixteen Vidyādevīs; an epithet of Satyavati, the wife of king Sāntanu and mother of Vyāsa or Kṛṣhṇa-dvaipāyana, but before her marriage. (After her marriage she had a son called Vicītra-virya, whose widows were married by Kṛṣhṇa-dvaipāyana and bore to him Dhṛita-rāshtra and Pāṇdu; according to other legends Kālī is the wife of Bhīma-sena and mother of Sarvagata); N. of a river, otherwise *kālā gangā*; (*am*), n. a black kind of Agallochum; a kind of perfume (= *kakkolaka*); iron; [cf. Gr. *κάλις*, *κελαιός*; Lat. *catigo*.] — *Kāla-kaṣṭha*, *as*, *f*. the plant Arum Colocasia. — *Kāla-kaṇṭaka*, *as*, m. a gallinule; [cf. the next.] — *Kāla-kaṇṭha*, *as*, m., N. of several birds, a peacock; a water fowl, a gallinule; a wag-tail; a sparrow; the plant Terminalia Tomentosa, = *pitasāla* and *pitasāra*; an epithet of Śiva; [cf. *nīla-kaṇṭha*.] — *Kāla-kaṇṭhaka*, *as*, m. a gallinule. — *Kāla-kandaka*, *as*, m. a water-snake. — *Kāla-karṇikā* or *kāla-karṇi*, *f*. misfortune (predicted as the consequence of having black ears). — *Kāla-kulāya*, *as*, m. dark pulse, Phaseolus Max. — *Kāla-kustūri*, *f*. the plant Hibiscus Abelmoschus, the seeds smelling of musk when rubbed. — *Kāla-kirti*, *is*, m., N. of a king identified with the Asura Suparna. — *Kāla-kushtha*, *as*, m. a kind of earth brought from mountains; [cf. *kankushtha*.] — *Kāla-kōṭi*, *is*, *f*., N. of a region. — *Kāla-kīṭaka*, *am*, n. the indigo plant. — *Kāla-khāṇja*, *as*, m. pl. = *kālakāṇja*, perhaps only a wrong reading; (*am*), n. the liver. — *Kāla-khāṇja*, *am*, n. the liver. — *Kāla-khaṇḍa*, *am*, n. the liver. — *Kāla-gangā*, *f*., N. of a river in Ceylon. — *Kāla-gaṇḍikā*, *f*., N. of a river. — *Kāla-gandha*, *as*, m. a kind of Cobra de Capella, = *kāla-kandaka*. — *Kāla-ghaṭa*, *as*, m., N. of a Brahman. — *Kāla-joshaka*, *as*, m. pl. N. of a people; (a various reading has *kāla-joshika*). — *Kāla-tāla*, *as*, m., N. of a plant, = *tamāla*. — *Kāla-tinduka*, *as*, m. a kind of ebony. — *Kāla-tirtha*, *am*, n., N. of a Tirtha. — *Kāla-toyaka*, *as*, m. pl., N. of a people. — *Kāla-dantaka*, *as*, m., N. of a Nāga, a son of Vāsuki. — 1. *kāla-nāba*, *as*, m. (*nābha* = *nābhi*), N. of an Asura, a son of Hiranyāksha; also of a son of Hiranyakaśipu; also of a son of Vipra-citti and Sighikā. — *Kāla-niryāsa*, *as*, m. a fragrant and resinous exudation

from the plant Amyris Agallocha. — *Kāla-netra*, *as*, *ā*, *am*, black-eyed. — *Kāla-parva*, *as*, m., N. of a tree bearing dark-coloured leaves, Tabernaemontana Coronaria, commonly called Tagara. — *Kāla-parvata*, *as*, m., N. of a mountain. — *Kālapātrika*, *as*, m. (fr. *kāla-pātra*), a kind of mendicant whose alms-dish is painted black. — *Kāla-pūṭaka*, *am*, n. a kind of earth; [cf. *kankushtha*, *kāla-kushtha*.] — *Kāla-pūṭaka*, *as*, m., N. of a tree; see *kupīṭa*. — *Kāla-pūṭha* or *kāla-pūṭhaka*, *as*, m. a species of animal living in marshes. — *Kāla-pushpa*, *am*, n., N. of a plant; see *kalāya*. — *Kāla-pūga*, *as*, m. the black multitude, i. e. the common people (?). — *Kāla-prishtha*, *as*, m. a species of antelope (with a black back); a heron; (*am*), n., N. of the bow of Karna; a bow in general. — *Kāla-peśi*, *f*., N. of a plant; see *syāmā*. — *Kāla-bhāṇḍikā*, *f*. the plant Rubia Munjista. — *Kāla-masi*, *f*., N. of a river; also called *kālamahī*. — *Kālamāna* and *kāla-māla*, *as*, m. the plant Ocimum Sanctum, a fragrant pot-herb. — *Kāla-mukha*, *as*, m. a kind of monkey; N. of a fabulous people; (*ā*), *f*., N. of a female. — *Kāla-mushkaka*, *as*, m. the plant Bignonia Indica; see *mushkaka*. — *Kāla-māla*, *as*, m., N. of a plant, commonly Rakta-citraka. — *Kāla-meshikā* or *kāla-meshikā*, *f*. the plant Rubia Munjista; also the plant Ipomoea Atropurpurea (?). — *Kāla-meshi*, *f*., N. of several plants, Vernonia Anthelmintica; Rubia Munjista; and perhaps Ipomoea Atropurpurea. — *Kāla-yavana*, *as*, m., N. of a prince of the Yavanas; a tyrannical Asura, the foe of Kṛṣhṇa, destroyed by him by a stratagem. — 1. *kāla-rātri*, *is* or *i*, *f*. a dark night; (for 2. see under 2. *kāla*). — *Kāla-lavaṇa*, *am*, n. a kind of black factitious and purgative salt, commonly called *viḍ-lavaṇa*. — *Kāla-loṭana*, *as*, m., N. of a Daitya. — *Kāla-lauha*, *am*, n. iron. — *Kāla-vadana*, *as*, m., N. of a Daitya; also called *sāla-vadana*. — *Kāla-vriksha* and *kāla-vrinda*, *as*, m. a kind of vetch, Dolichos Biflorus [cf. *kulathā*]; (*i*), *f*. the trumpet flower, Bignonia Suaveolens. — *Kāla-vēla*, *f*. the time of Saturn, a particular time of the day at which any religious act is improper, half a watch in every day. — *Kāla-sāmbara*, *as*, m., N. of a Dānava. — *Kāla-sāka*, *am*, n. the pot-herb Ocimum Sanctum. — *Kāla-sālī*, *is*, m. a black sort of rice. — *Kāla-sīri*, *is*, m., N. of a man. — *Kāla-saila*, *as*, m., N. of a mountain. — *Kāla-sankarshā*, *f*. a girl nine years old, who personates Durgā at a festival in honour of this goddess. — *Kāla-sarpa*, *as*, m. the black and most poisonous variety of the Cobra, Coluber Naga. — *Kāla-sāra*, *as*, m. the black antelope; (*am*), n. a yellow sort of sandal-wood. — *Kāla-skandha*, *as*, m., N. of several plants; a kind of ebony with a dark trunk, Diospyros Embryopteris; the Tamāla, a tree bearing dark blossoms, Xanthochymus Pictorius; another plant, = *jivaka*; another, = *dushkhadira*; the glomerous fig tree, Ficus Glomerata. — *Kālāguru* ([°]*la-ag°*), *u*, n. a black kind of aloes wood or Agallochum. — *Kālānga* ([°]*la-an°*), *as*, *ā*, *am*, having a dark-blue body, as a sword with a dark-blue edge. — *Kālājina* ([°]*la-aj°*), *as*, m., N. of a people. — *Kālājina* ([°]*la-aj°*), *am*, n. a black unguent; (*i*), *f*. a small shrub used as a purgative. — *Kālāyāja* ([°]*la-aj°*), *as*, m. the black bird, an epithet of the Indian cuckoo. — *Kālānūsāri*, *f*., N. of two plants, = *tagara*; and *sitalijafā*, commonly *śūlitchop*. — *Kālānūsāraka* ([°]*la-an°*), *am*, n., N. of a tree, = *tagara*; yellow sandal. — *Kālānūsāri*, *is*, m. or *kālānūsārīn* ([°]*la-an°*), *i*, m. or *kālānūsārīn*, *f*. benzoin or benjamin. — *Kālānūsārya*, *as*, *ā*, *am*, m. f. n. gum benjamin or benzoin; (*am*), n. a yellow fragrant wood from which a perfume is prepared, sandal-wood (?); N. of a tree, = *tagara*; (*as*, *am*), m. n. the tree Dalbergia Sissoo. — *Kālānūsāryaka*, *am*, n. gum benzoin or benjamin. — *Kālāmra* ([°]*la-ām°*), *as*, m., N. of a Dvīpa. — *Kālāyasa* ([°]*la-ayās°*), *am*, n. iron. — *Kālāyasa-maya*, *as*, *i*, *am*, of iron, consisting of iron. — *Kālāsoka* ([°]*la-as°*), *as*, m., N. of a Buddhist king. — *Kālānuhrīd* ([°]*la-an°*), *t*, m. an enemy of Kālā, epithet of Śiva. — *Kālāśvara* ([°]*la-is°*), *as*, m., N.

of a mountain. — *Kālodaka* (°la-ud'), *am*, *n*, *N*. of a dark piece of water; *N*. of an ocean.

Kālaka, *as*, *ā*, *am*, dark-blue, coloured dark-blue; dark-coloured, black; (*as*), *n*, a mole, a freckle, a mark; the black part of the eye; a water-snake (*alagardā*); a kind of grain; *N*. of a Rakshas; also of an Asura; *N*. of a mountain; (*ās*), *m*, *pl*, *N*. of a Dānava family; (*ā*), *f*, *Ved*, a kind of bird; *N*. of a female evil spirit, mother of the Kālakeyas; a daughter of Dakṣa; also of Vaiśvānara; (*am*), *n*, the liver; *N*. of a plant. — *Kālaka-vrikshīya*, *as*, *m*, *N*. of a sage. — *Kālākāksha* (°ka-āk'), *as*, *m*, *N*. of an Asura. — *Kālūkāñja* (ka-āñja), *as*, *m*, (?) *Ved*, *N*. of an animal ('black-spotted?'); *N*. of a constellation (?); *N*. of an Asura.

Kālakeya, *as*, *m*, (a metonymic fr. *kālakā*), *N*. of an Asura; (*ās*), *m*, *pl*, *N*. of a Dānava family; [cf. *kālakuñja*, *kālākāñja*, *ī*, *kāleya*.]

1. *kālīka*, *as*, *m*, a species of heron, Ardea Jaculator (also written *kālīka*); *N*. of a king of the Nāgas; (*lā*), *f*, blackness or black colour; ink or blacking; cloudiness, a multitude or succession of clouds, a dark cloud threatening rain; a fault or flaw in gold; the liver; a particular blood-vessel in the ear; a line of hair extending from the pudenda to the navel; a kind of spirituous liquor; a female crow; a small singing bird with black wings (Turdus Macrourus, commonly *Syāmā*); a scorpion; a small worm or animalcule formed by the fermentation of milk; *N*. of several plants, a medicinal plant, commonly *Vriśākipattra*; another plant, *Valeriana Jaṭāmāṃsi*; a kind of Terminalia; a branch of the plant *Trichosanthes Dioeca*; a kind of fragrant earth; a *N*. or form of Durgā; a girl of four years old, who personates the goddess Durgā at a festival held in honour of that deity; a kind of Yoginī; a species of Kinnari; an epithet of Durgā; *N*. of a female evil spirit, daughter of Vaiśvānara; (with Jains) *N*. of a kind of genius who executes the commands of the fourth Arhat; *N*. of a river; (*am*), *n*, black sandal-wood. — *Kālīkākrama*, *as*, *m*, title of a work. — *Kālīkā-grantha*, *as*, *m*, a medical work. — *Kālīkā-purāṇa*, *am*, *n*, the Purāṇa of Kālīkā, i. e. of Durgā, title of an Upa-purāṇa. — *Kālīkā-nukha*, *as*, *m*, *N*. of a Rakshas. — *Kālīkāśrama* (°kā-āś'), *as*, *m*, *N*. of a hermitage. — *Kālīkopapurāṇa* (°kā-up'), *am*, *n*, *N*. of an Upa-purāṇa.

Kālīman, *ā*, *m*, blackness.

1. *kālīya*, *as*, *m*, *N*. of a Nāga or serpent inhabiting the Yamunā, slain by Kṛṣṇa (also written *kālīya*, see below). — *Kālīya-damāna*, *as*, or *kālīya-jit*, *m*, *N*. of Kṛṣṇa or Viṣṇu as destroyer of the serpent.

Kālīyaka = *kālīyaka* below.

Kālī, *f*, *N*. of Durgā, the wife of the god Śiva. — *Kālī-kula-sarvasva*, *N*. of a work. — *Kālī-tanaya*, *as*, *m*, a buffalo ('son or favourite of Durgā', more correctly *haṇṣakālī-tanaya*). — *Kālī-purāṇa*, *am*, *n*, the Purāṇa of Kālī, title of an Upa-purāṇa. — *Kālī-māhātmya*, *am*, *n* = *caṇḍikā-māhātmya*. — *Kālī-rahasya*, title of a work. — *Kālī-śiva*, *as*, *m*, *N*. of the author of the Kalpa-kedāra. — *Kālī-hridaya*, title of a work.

Kālīya, *as*, *ā*, *am*, relating to blackness; (*am*), *n*, a dark kind of sandal or perhaps of Agallochum; *N*. of a Nāga, see 1. *kālīya* above.

Kālīyaka, *as*, *am*, *n*, a species of aloe wood; a kind of turmeric (Curcuma Xanthorrhiza?); a kind of fragrant wood of a yellow colour; yellow sandal; a dark kind of sandal-wood; (*as*), *m*, *N*. of a Nāga, see 1. *kālīya* above.

1. *kāleya*, *am*, *n*, (for 2. see s. v.), the liver; saffron; a yellow fragrant wood; the black sandal-wood; (*as*, *ā*, *am*), dark-coloured; (*ās*), *m*, *pl*, *N*. of a family of Daityas (metonymic fr. *kālā*).

Kāleyaka, *as*, *m*, the plant Curcuma Xanthorrhiza, see *kālīyaka* above; (*am*), *n*, a fragrant wood, see above; a particular part of the intestines; a disease like jaundice; (*as*), *m*, a dog (for *kauleyaka*).

Kālyaka, *as*, *m*, zedoary (Curcuma Zerumbet). See *kālpaka*.

काल 2. *kāla*, *as*, *m*, (fr. rt. 3. *kal*), a fixed or right point of time, a space of time, time in general, (in the R̥g-veda this word occurs only once, in the Brāhmaṇas oftener); the proper time or fit season for (with gen., dat., loc., pot., &c., e.g. *kālāḥ praśānasya* or *praśānāya* or *praśāne*, time for departure; *kṛiyā-kālāḥ*, time for action; *na ayaṃ kālo vilmābhitum*, this is not the time to delay; *kālo yad bhūvijita bhavān*, it is time for you to eat); the weather; time as leading to events, the causes of which are imperceptible to the mind of man; destiny, fate; time as destroying all things; death, time of death, often personified and represented with the attributes of Yama, regent of the dead, or even identified with him, (hence *kālam i* or *kālam kri*, to die; *kāla-samāyukta*, dead; *kālu* in this sense is frequently connected with *antaka* and *mṛityu*, e.g. *abhyudhātava prajāḥ kāla ivāntukah*, he attacked the people like Time the destroyer, cf. *kālāntuka* below; *kāla* personified is also a Devarshi in Indra's court, and a son of Dhruva); a period of time, time of the world; measure of time, prosody; a section, a part; *deśa-kāla*, the right place and the right time, place and time; *kālam kri*, to appoint or fix a time; *ubhau kālau*, both times, sunrise and sunset; *śaśthe kāle* 'hnaḥ, at the sixth hour of the day, at midday; *śaśthānna-kāla*, one who eats only at the sixth meal-time, i. e. who passes five meals without eating and has no meal till the evening of the third day; or without *anna*, e.g. *catūrtha-kālam*, at the fourth meal-time, i. e. at the evening of the second day; *śaśthe kāle*, at the evening of the third day; *ritu-kāla*, the time of a woman's courses; *gacchātā kālena*, in the course of time; after some time; *nitya-kālam*, constantly, always; *dirgha-kālam*, during a long time; *dirgheya kāleya*, after a long time; *kālena*, in the course of time; *dirghasya kālasya*, after a long time; *kasyaḥit kālasya*, after some time; *kālāt* or *kālataḥ*, in the course of time &c.; [cf. Goth. *heila*; Mod. Germ. *weile*; Gr. *καὶρός*, *ῥῶπα*?; Lat. *hora*, *calendae*; cf. also Gr. *κῆρ*; Hib. *ceal*, 'death and everything terrible.']. — *Kālā-karṇa*, *am*, *n*, appointing or fixing a time. — *Kālā-karman*, *a*, *n*, death. — *Kālā-kalpa*, *as*, *ā*, *am*, like death, fatal, deadly. — *Kālā-kāra*, *as*, *i*, *am*, making or producing time. — *Kālā-kārita*, *as*, *ā*, *am*, effected or brought about by or in time. — *Kālā-kunṭha*, *as*, *m*, an epithet of Yama. — *Kālā-kūla*, *as*, *am*, *m*, a deadly poison; see s. v. — *Kālā-kṛit*, *t*, *m*, the sun (producing the times, i. e. seasons). — *Kālā-kṛita*, *as*, *ā*, *am*, produced by time; fixed; appointed (as to time); lent or deposited by a giver for a certain time; (*as*), *m*, the sun; time (?). — *Kālā-kaumudī*, *f*, *N*. of a work. — *Kālā-krama*, *as*, *m*, lapse of time; *kālā-krameya*, in process of time. — *Kālā-kṛiyā*, *f*, fixing a time; title of the second chapter of the Sūrya-Siddhānta; death. — *Kālā-kṣhepa*, *as*, *m*, allowing time to pass away, delay, loss of time; spending or passing the time; *akālā-kṣhepa*, ind. without delay. — *Kālā-gatī*, *is*, *f*, the lapse of time. — *Kālā-granthī*, *is*, *m*, 'a joint of time,' a year. — *Kālā-ghātīn*, *i*, *inī*, *i*, killing in the course of time, i. e. by degrees, slowly (as a poison). — *Kālā-śakra*, *am*, *n*, the wheel of time, time represented as a wheel, which always turns round; a given revolution of time, a cycle; according to the Jains, the wheel of time has twelve Aras or spokes and turns round once in 2000,000,000,000,000 Sāgaras of years [cf. *ava-sarpīṇi* and *ut-sarpīṇi*]; the wheel of fortune, the vicissitudes of life, the wheel of time or fate is sometimes regarded as a weapon; with Buddhists, a Tantra; (*as*), *m*, an epithet of the sun. — *Kālā-śodita*, *as*, *ā*, *am*, summoned by the angel of death. — *Kālāśodita-karman*, *ā*, *ā*, *a*, acting under the influence of fate. — *Kālā-jña*, *as*, *ā*, *am*, one who knows the fixed times or seasons; (*as*), *m*, an astrologer; a cock. — *Kālā-jñāna*, *am*, *n*, *N*. of a medical work; *N*. of a work by Malladeva on the symptoms of diseases; a medical work by Sambhūnātha. — *Kālā-jñānīn*, *i*, *m*, an epithet

of Śiva. — *Kālā-tattvārṇava* (°va-ar'), 'the ocean of the truth of time,' title of a work. — *Kālā-taranga*, the first part of the Smṛity-artha-sāgara by Nṛsiṅha. — *Kālā-tā*, *f*, seasonableness, timeliness. — *Kālā-tulya*, *as*, *ā*, *am*, like death, deadly. — *Kālā-traya*, *am*, *n*, the three times, i. e. past, present, and future. — *Kālā-taṇḍa*, *as*, *m*, the staff of death, death. — *Kālā-damanī*, *f*, an epithet of Durgā. — *Kālā-dharma*, *as*, *m*, or *kālā-dharmān*, *ā*, *m*, the line of conduct suitable to any time or season; the law, rule or operation of time, death, dying; influence of time, seasonableness; effects proper to the time or season. — *Kālā-dhārāṇā*, *f*, prolongation of time. — 2. *kālā-nara*, *as*, *m*, 'a time-man,' i. e. in astrology the figure of a man's body on the various limbs of which the twelve signs of the zodiac are distributed for the purpose of foretelling future destinies; [cf. *kālā-purusha*.] — *Kālā-nātha*, *as*, *m*, an epithet of Śiva. — *Kālā-nidhi*, *is*, *m*, an epithet of Śiva. — *Kālā-niyoga*, *us*, *m*, the command of time, fate, destiny. — *Kālā-niripāṇa*, *am*, *n*, chronology. — *Kālā-nirṇaya*, *us*, *m*, 'determination or fixing of times,' title of a work, also called *kālā-mādhariya*, by Mādhavācārya. — *Kālā-nirṇaya-dīpikā*, *f*, title of a metrical recension of the same work. — *Kālā-nirṇaya-prakāśa*, *us*, *m*, title of a work on jurisprudence (?). — *Kālā-nirvāha*, *as*, *m*, providing for daily wants. — *Kālā-nemī*, *is*, *f*, the felly or rim of the wheel of time, regarded as a terrible weapon; (*as*), *m*, *N*. of an Asura slain by Kṛṣṇa, identified with Kaṇsa; *N*. of a Rakshas; *N*. of a son of the Brāhmaṇa Yajña-soma. — *Kālā-nemīn*, *i*, *m*, *N*. of an Asura; [cf. the preceding.]. — *Kālā-nemī-ripu*, *us*, *m*, or *kālā-nemī-han*, *ā*, *m*, or *kālā-nemī-hara*, *us*, *m*, or *kālā-nemī-ari*, *is*, *m*, an epithet of Kṛṣṇa or Viṣṇu, the destroyer of the Asura Kālā-nemī. — *Kālā-pakva*, *as*, *ā*, *am*, ripened by time, i. e. spontaneously (opposed to *agni-pakva*). — *Kālā-patha*, *as*, *m*, *N*. of a son of Viśvā-mitra. — *Kālā-parivāsa*, *as*, *m*, standing for a time (so as to become stale or fermented). — *Kālā-pāśa*, *as*, *m*, the noose of Yama or death. — *Kālā-pāśika*, *as*, *m*, a hangman, an executioner, (one who has the noose of Yama). — *Kālā-purusha*, *as*, *m*, cf. 2. *kālā-nara*. — *Kālā-prabhāta*, *am*, *n*, the dawning of the best season, the two months following the rainy season, autumn; the sultry season. — *Kālā-prarāḍha*, *as*, *ā*, *am*, over-blown, over-ripe. — *Kālā-bhāksha*, *as*, *m*, an epithet of Śiva. — *Kālā-bhṛt*, *t*, *m*, the sun; [cf. *kālā-kṛt*.] — *Kālā-mayūkha*, *as*, *m*, title of a part of Bhāskara. — *Kālā-mahimān*, *ā*, *m*, or *kālā-māhātmya*, *am*, *n*, the power or sway of time. — *Kālā-māhava-kārikā*, *f*, title of a work. — *Kālā-mūrti*, *is*, *f*, time personified. — *Kālā-yāpa*, *as*, *m*, allowing time to pass away, putting off, delaying, procrastination. — *Kālā-yāpana*, *am*, *n*, passing away time, putting off, delaying. — *Kālā-yoga*, *as*, *m*, connection with time, with fate or destiny; fate, destiny. — *Kālā-yogin*, *i*, *inī*, *i*, reigning over destiny, an epithet of Śiva. — *Kālā-yodhin*, *i*, *inī*, *i*, fighting, or one who fights in season or at the proper time. — 2. *kālā-rātri*, *is* or *i*, *f*, the night of all-destroying time, the night of destruction at the end of the world, often personified or identified with Durgā or with one of the Śaktis of Durgā; a particular night in the life of man, on the seventh day of the seventh month of the seventy-seventh year, after which period a man is exempt from attention to the usual ordinances; *N*. of a Brāhmaṇa woman, familiar with magic. — *Kālā-rūpa-dhṛiṣṭ*, *k*, *k*, *k* (the last member of the compound being by some referred to *rt. dhṛi* or *dṛiḥ*), wearing the form of Yama or death. — *Kālā-vat*, *ān*, *atī*, *at*, connected with time. — *Kālā-vikrama*, *as*, *m*, power of time, death. — *Kālā-vidhāna*, *am*, *n*, title of a work. — *Kālā-vidhvāsa*, *as*, *m*, (scil. *rasa*) a term for a particular drug or medicine. — *Kālā-viprakarsha*, *as*, *m*, prolongation of time. — *Kālā-vivēka*, *as*, *m*, *N*. of a work by Jimūta-vahana. — *Kālā-viddhi*, *is*, *f*, periodical interest, payable monthly, &c. — *Kālā-vega*, *as*, *m*, *N*. of a Nāga, a son of Vāsuki. — *Kālā-vyāpin*, *i*, *inī*, *i*,

filling all time, everlasting. — *Kāla-saṃrodha*, *as*, m. keeping back or retaining for a long time; lapse of a long period of time. — *Kāla-saṃhita*, *f*, N. of an astrological work. — *Kāla-saṃrīṣa*, *as*, *i*, *am*, opportune, seasonable; deathlike. — *Kāla-saṃpanna*, *as*, *ā*, *am*, effected by time, dated, bearing a date. — *Kāla-sālvaya*, *as*, *ā*, *am*, named after Kālā. — *Kāla-sūtra* or *kāla-sūtraka*, *am*, n. the thread of time or death; N. of one of the twenty-one hells. — *Kāla-svarūpa*, *as*, *ā*, *am*, having the very form of death (applied to any terrific object). — *Kālā-kṛishṭa* (*la-āk*), *as*, *ā*, *am*, led to death or destruction, drawn to or by one's fate; produced or brought about by time. — *Kālāksharika*, *as*, m. (fr. *kāla* + *akshara*), a scholar, a pupil who has begun to read. — *Kālāgni* (*la-og*), *is*, m. the fire that is to destroy the world; the conflagration at the end of time. — *Kālāgni-rudra*, *as*, m. Rudra regarded as the fire that is to destroy the world; (scil. *rasa*) N. of a particular drug or medicine. — *Kālāgnirudropanishad* (*ra-up*), *t*, *f*, N. of several Upanishads. — *Kālātita* (*la-at*), *as*, *ā*, *am*, elapsed, passed by. — *Kālātmaka* (*la-at*), *as*, *ikā*, *am*, depending on time or destiny. — *Kālātyaya* (*la-at*), *as*, m. lapse of time, loss or destruction by lapse of time. — *Kālātyayopadiṣṭa* (*ya-up*), *as*, *ā*, *am*, taught or rectified by the lapse of time; term for a vain argument (*hetv-ūbhāsa*), also called *atita-kāla* and *bādhitā*. — *Kālādarsa* (*la-ad*), *as*, m. 'the mirror of time,' title of a work. — *Kālādhyaksha* (*la-adh*), *as*, m. the overseer or leader of time, an epithet of the sun. — *Kālānala* (*la-an*), *as*, m. the fire of all-destroying time, the universal conflagration at the end of all things; N. of a son of Sabhā-nara. — *Kālāntaka* (*la-an*), *as*, m. time regarded as the god of death. — *Kālāntaka-yama*, *as*, m. all-destroying time in the form of Yama. — *Kālāntara* (*la-an*), *am*, n. interval, intermediate time; period, process of time; a former or another time. — *Kālāntara-kṣama*, *as*, *ā*, *am*, able to bear an interval of delay. — *Kālāntara-viṣa*, *as*, *ā*, *am*, poisonous at certain times; (*as*), m. a poisonous animal, venomous only when enraged or alarmed, as a rat &c. — *Kālāntarāvṛtta* (*ra-av*), *as*, *ā*, *am*, hidden or concealed by time. — *Kālāntarāvṛtti-sūbhāśubha* (*bha-as*), *am*, n. pl. good and evil things occurring within the revolutions of time. — *Kālā-vadhi* (*la-av*), *is*, m. a fixed or appointed time. — *Kālāyavāya* (*la-av*), *as*, m. no interval of time. — *Kālāśuddhi*, *is*, m. or *kālāśauca* (*la-as*), *am*, n. season of mourning or ceremonial impurity, as at the birth of a child, the death of a relation &c., when it is considered unlawful to perform any religious rites. — *Kāle-ja*, *as*, *ā*, *am*, born or produced at a fixed time or at due time. — *Kālottara* (*la-ut*), N. of a work. — *Kālotpādita* (*la-ut*), *as*, *ā*, *am*, produced in due season. — *Kālopta* (*la-up*), *as*, *ā*, *am*, sown in due season.

Kālaya, nom. P. *kālayati*, -*yitum*, to show or announce the time.

2. *kālīka*, *as*, *i*, *am*, relating to time, connected with time, depending on time; fit for any particular season, seasonable; lasting a long time, of long standing (often at the end of a compound, e.g. *āsanna-kālīka*, relating to a time near at hand, impending; *māsa-kālīka*, monthly); *a-kālīkam*, without delay; (*ā*), *f*, price of a commodity on credit, or a price to be paid at a fixed period or by instalments; periodical interest paid by the month &c.; change of complexion. — *Kālīka-tā*, *f*. or *kālīkatva*, *am*, n. time, date, season.

Kālīm, *f*. 'bringing death,' N. of the sixth lunar mansion.

2. *kālīya*, *as*, *ā*, *am*, relating to time. See col. 3. *Kālīna*, *as*, *ā*, *am* (at the end of comp.), belonging or relating to any particular time, timely, seasonable.

2. *kālīya*, *as*, *ā*, *am*, relating to time, timely.

Kālya, *as*, *ā*, *am*, timely, seasonable, fit for any particular season; being in a particular period; pleasant, agreeable, auspicious (as discourse; cf. *kalya*);

(*as*), m., N. of a man; (*ā*), *f*. a cow fit for the bull; (*am*), n. day-break.

कालकञ्ज *kālakañja* or *kālakañjya*, *ās*, m. pl., N. of a Dānava family, the children of Kālākā.

कालकटकुट *kālakaṭkaṭa*, *as*, m. an epithet of Śiva; (a various reading has *śalakaṭkaṭa*); [cf. *kaṭankaṭa*.]

कालकील *kālākila* or *kālākilaka*, *as*, m. a confused or mingled sound, a tumult; [cf. *kalakala*.]

कालकुञ्ज *kālakuñja*, *as*, m. an epithet of Viṣṇu.

कालकूट *kālakūṭa*, *as*, *am*, m. n. (fr. *kala-kūṭa*), a kind of poison contained in a bulbous root or tuber; a mortal or deadly poison; a poison produced at the churning of the ocean, swallowed by Śiva and causing the blueness of his neck; a poison in general; (*as*), m. myrrh; N. of a country near the Himālaya and the people inhabiting it; an epithet of Yama; [cf. *kāla-kunṭha*.]

Kālakūṭaka, *as*, *am*, m. n. a kind of poison contained in a bulbous root; a deadly poison produced at the churning of the ocean; a poison in general.

Kālakūṭi, *is*, m. a prince of the Kālakūṭas.

कालकूत *kālankata*, *as*, m. the plant Cassia Sophora.

कालञ्जर *kālānjara*, *as*, m., N. of a mountain in Bundalkhand considered as sacred, the modern Kallinjer; N. of the adjacent country; an assembly or meeting-place of religious mendicants; Kallinjer is one of the places at which such assemblies meet, being enumerated amongst the Tapasyasthānas or spots adapted to practices of austere devotion; an epithet of Śiva; (*ā* or *i*), *f*. an epithet of Durgā.

कालबलन *kālabalana*, *am*, n. armour, mail; (a wrong reading for *kāya-balana* or *kāya-valana*.)

कालवच *kālabava* or *kālavava*, *as*, m., N. of a man.

Kālabavin, *inas*, m. pl., N. of a school.

कालव्री *kālambī*, *f*. or *kālambya*, *as* or *am* (?), m. or n. (?), N. of a caravansery.

कालव *kālava*, *ās*, m. pl., N. of a people.

कालवेय *kālaveya*, *ās*, m. pl., N. of a school.

कालशेय *kālāśeya*, *am*, n. (fr. *kālāśi* = *kalāśa*), buttermilk, produced in a jar or pitcher by churning; also *kālāseya*.

कालानर *kālānara*, *as*, m., N. of a son of Sabhā-nara; [cf. *kāla-nara* and *kālānala*.]

कालानुनादिन् *kālānunādin*, *i*, m. = *kālānunādin*, a large black bee; a sparrow, the francoline partridge.

कालाप *kālāpa*, *as*, m. (fr. *kālāpa*), the hair of the head; a serpent's hood; a demon, an imp or goblin; a student of the Kālāpa grammar; one who knows or follows this grammar; (fr. *kālāpin*), a pupil of Kālāpin; epithet of Ārāḍa, a teacher of Śākya-muni.

Kālāpaka, *as*, *ikā*, *am*, belonging to the pupils of Kālāpin; (*am*), n. an assemblage of pupils of Kālāpin; N. of a grammar.

कालाम *kālāma*, *as*, m. an epithet of Ārāḍa, the teacher of Śākya-muni; [cf. *kālāpa*.]

कालामुख *kālāmukha*, *as*, m. (fr. *kālāmukha* ?), N. of a Śaiva sect.

कालायनि *kālayani*, *is*, m., N. of a pupil of Bāṣkālī.

कालायनी *kālayāni*, *f*. (fr. *kalā*), an epithet of Durgā.

कालिक *kālīka*. See under 1. *kāla* and 2. *kāla* at page 224 and last col.

कालिङ्ग *kālīṅga*, *as*, m. (fr. *kalinga*), a prince of the Kalingas; (pl.) the Kalingas; an elephant; a snake; a species of cucumber, Cucumis Usitatissimus; a poisonous plant; a sort of iron; (*i*), *f*. a princess of the Kalingas; a kind of gourd or cucumber; N. of a river; (*am*), n. the water-melon; (*as*, *i*, *am*), produced in or belonging to the Kālīṅga country.

Kālīṅgaka, *as*, m. a prince of the Kalingas.

Kālīṅgikā, *f*. the plant Ipomoea Turpethum.

कालिञ्जर *kālīnjara*, *as*, m., N. of a mountain; [cf. *kālānjara*.]

कालिदास *kālīdāsa*, *as*, m. (fr. *kālī*, the goddess Durgā, and *dāsa*, a slave, the final of *kālī* being shortened), N. of a celebrated poet, supposed to be the author of the *Sakuntalā*, *Vikramorvaśī*, *Mālavikāgnimitra*, the *Megha-dūta*, *Raghu-vaṇśa*, *Nalodaya*, and other poems; also of the *Śrūta-bodha*; he was one of the nine poets or gems of Vikramāditya's court, and is supposed to have flourished in the century preceding the Christian era; the name is however applied to more persons than one, and seems, in some measure, to have been used as an honorary title; the works attributed to this author are amongst the most elegant compositions in the Sanskrit language.

Kālīdāsaka, *as*, m. = the preceding.

कालिनी *kālīnī*. See under 2. *kāla*.

कालिन्द *kālīnda*, *am*, n. the water-melon; (*i*), *f*. a sort of vessel; N. of a plant [cf. *kālīṅgikā*]; N. of a wife of Kṛishṇa; N. of the wife of Asita and mother of Sagara; an epithet of the river Yamunā; (*as*, *i*, *am*), connected with the river Yamunā, coming from this river; [cf. *kālīnda*.] — *Kālīndī-karṣaṇa*, *as*, m. an epithet of Bala-rāma, this hero having diverted the stream Yamunā into a new and devious channel, marked out by his ploughshare.

— *Kālīndī-bhedana*, *as*, m. an epithet of Bala-rāma; [cf. the preceding.] — *Kālīndī-sū*, *ās*, m. the father of the Yamunā, an epithet of Sūrya; (*ās*), *f*. the mother of Yamunā, an epithet of one of the wives of Sūrya. — *Kālīndī-sodara*, *as*, m. the brother of the Yamunā, an epithet of Yama.

Kālīndaka, *am*, n. the water-melon.

कालिनन् *kālīman*. See under 1. *kāla*.

कालिमन्या *kālīm-manyā*, *f*. (*kālīm* instead of *kālīm*), thinking one's self to be Kālī, regarding one's self as Kālī.

कालिय 3. *kālīya*, *as*, m. (fr. *kālī*; for 1. and 2. see under 1. and 2. *kāla*), the present age, commonly called the Kali-yuga.

कालीक *kālīka*, *as*, m. a heron; [cf. 1. *kālīka*.]

कालीची *kālīcī*, *f*. (fr. 2. *kāla* and *ācī*?), the judgment-hall of Yama, regent or judge of the dead.

कालीन *kālīna*. See under 2. *kāla*, col. 1.

कालीय 1. *kālīya*. See p. 225 and col. 1.

कालुष्य *kālūshya*, *am*, n. (fr. *kalusha*), foulness, dirtiness, filth, turbidness, opacity; disturbance or interruption of harmony, disagreement.

कालेज *kāle-ja*. See under 2. *kāla*.

कालेय 2. *kāleya*, *am*, n. (fr. *kālī*; for 1. see under 1. *kāla*), the Sāman of Kālī; (*as*, *ā*, *am*), belonging to Kālī, the Kali age &c.

कालेयक *kāleyaka*. See under 1. *kāla*.

कालेश्वर *kālēśvara*, *kālotpādita*, &c. See under 1. and 2. *kāla*.

कालोदायिन् *kālodāyin* *i*, m., N. of a pupil of Śākya-muni; (the right reading is perhaps *kālo-dayin*.)

काव्य *kāṣya*, *as*, *i*, *am* (fr. *kalpa*), preceptive, ritual; relating to a *Kalpa* or period so called; (*as*), m. the plant *Curcuma Zerumbet*.

काल्पका, *as*, m. the same plant; [cf. also *kālyaka*.]

काल्पनिका, *as*, *i*, *am* (fr. *kalpanā*), existing only in fancy; fictitious, invented; counterfeit, hypocritical, artificial, fabricated. — **काल्पनिका-त**, *f*. contrivance, hypocrisy, forgery.

काल्पसूत्रा, *as*, m. (fr. *kalpa-sūtra*), one who is familiar with the *Kalpasūtras*.

काव्य *kāṣya*. See under 2. *kāla*.

काव्याणिनेय *kālyāṇineya*, *as*, *i*, *am* (fr. *kal-yāṇi*), sprung from a virtuous or fortunate woman; (*as*), m. the son of such a woman.

काव्यालीकृत *kāṣṭhī-kṛta*, *as*, *ā*, *am*, Ved. made bald (?); [cf. Lat. *calvus*.]

काव *kāva*, *am*, n. (fr. *kavi*), N. of a *Sāman*.

कावचिक *kāvaṭhika*, *as*, *i*, *am* (fr. *kavāṭha*), relating to armour, armorial; (*am*), n. a multitude of men in armour.

कावट *kāvaṭa*, *am*, n., N. of a district containing 100 *Grāmas*; [cf. *karvaṭa*.]

कावटिका, *f*. a district of 200 *Grāmas*.

कावरुक *kāvaruka*, *as*, *i*, *am*, fearful; hen-pecked; (*as*), m. an owl; (a wrong form for *kākaruka* or *kākarūka* ?).

कावश *kāvasha*, *am*, n. (fr. *karasha*), N. of a *Sāman*.

कावशेय, *as*, m. a patronymic of *Tura* in the *Brāhmaṇas*.

कावार *kāvāra* (*kā-ār*), *am*, n. the aquatic plant *Vallisneria*; (*i*), *f*. an umbrella or chhattar, especially one without a stick and worn like a broad-brimmed hat.

काविराज *kā-virāj*, *f*, *f*. a metre consisting of 9 + 12 + 9 syllables.

कावृक *kā-vṛika*, *as*, m., N. of several birds; a gallinaceous fowl (= *kukkuṭa*, *krikavāku*); the ruddy goose, *Anas Casaca* (= *hoka*); a small singing bird, *Loxia Philippensis*.

कावेर *kāvera*, *am*, n. saffron, *Crocus Sativus*; (*i*), *f*. turmeric, a courtesan, a harlot; N. of a river in the Dekhan according to a legend in the *Hari-vaṇṣa*, a daughter of *Yuvanaśva* and wife of *Jahnu*, who by her father's curse was changed from one half of the *Gaṅgā* into the river *Kāverī*, therefore also called *Ardha-gaṅgā* or *Ardha-jāhnavī*.

कावेरका, *as*, m. a patronymic of *Rajata-nābhi*.

कावेरिका, *f*, N. of a river, = *kāverī*.

काव्य *kāṣya*, *as*, *ā*, *am* (fr. *kavi*), endowed with the qualities of a sage or poet, descended or coming from a sage; prophetic, inspired, poetical; a particular order of manes; a patronymic of *Uśanas*; (*ās*), m. pl. the descendants of *Kavi*; (*ā*), *f*. understanding, intelligence; a female fiend [cf. *pūtānā*]; (*am*), n. wisdom, intelligence; prophetic inspiration; high power and art; intellect, knowledge (often used in pl.); a poem, poetical composition, a work of poetic art; term for the first tetra-stich in the metre *Ṣaṭ-pada*; happiness, welfare. — **काव्य-काल्पा-लता**, *f*. title of a work on artificial poems. — **काव्य-काल्पा-लता-वृत्ति**, *is*, *f*. a commentary by *Amara-ṇḍa* on the last work. — **काव्य-काल्पा-लता-वृत्ति-परिमला**, a commentary on the preceding work. — **काव्य-कामा-धनु**, *us*, *f*. title of a commentary by *Vopadeva* on his work called *Kavi-kalpadruma*. — **काव्य-चन्द्रिका**, *f*. title of a work on artificial poems by *Kavi-ṇḍa*; another work on the same subject by *Nyāyavāṅśī*. — **काव्य-चूरा**, *as*, m. a robber of other poems, a plagiarist. — **काव्य-त**, *f*. or *kāvyatva*, *am*, n. the condition of a poetical composition. — **काव्य-देवि**, *f*, N. of a princess, who erected a

statue of *Siva*, called *Kāvyadevīśvara*. — **काव्य-प्र-काश** or **काव्य-प्रदीप**, *as*, m. title of a work on artificial poems by *Maṇināṭa*. — **काव्य-मिमंसा**, *as*, m. a poetaster, a rhetorician. — **काव्य-रसिका**, *as*, *ā*, *am*, one who has a taste for poetical compositions. — **काव्य-रक्षिषु**, *am*, n. title of an artificial poem. — **काव्य-सा**, *am*, n. title of a small work on poetics. — **काव्य-सुधा**, *f*. title of a commentary on a work on artificial poems. — **काव्य-हास्य**, *am*, n. a farce. — **काव्य-दार्श** (*ya-dār*), *as*, m. a work on poetics by *Dandī*. — **काव्य-लोक-वृत्ति**, *is*, *f*. a work on poetics by *Vāmana*. — **काव्य-श्लोका** (*ya-shlo*), *am*, n. title of a work of *Sūrya*.

काश *kāś*, cl. 1. and 4. A. *kāśate* and *kāśyate*, *śakāśe* or *kāśmāśa*, *kāśishyate*, *akāśishyate*, *kāśitum*, to be visible, appear; to shine, be brilliant, have an agreeable appearance; Caus. *kāśayati*, -*yitum*: Desid. *śikāśishate*: Intens. *śikāśiti* and *śikāśyate*, to shine brightly; to see clearly, survey; [cf. *kāś*.]

1. *kāśa*, *as*, m. the becoming visible, appearance; splendor; (*as*, *am*), m. n. a species of grass, *Saccharum Spontaneum*, used for mats, roofs, &c.; also personified, together with the *Kuśa* grass, as one of *Yama*'s attendants; (*as*), m., N. of a man; a son of *Sunahotra*; also of another *Sunahotra*, the father of *Kāśi-rāja*. — **काश-कृत्स्ना**, *as*, m., N. of a grammarian; also of a philosopher. — **काश-कृत्स्नि**, *is*, m. (a patronymic from the preceding), N. of a teacher. — **काश-पाण्डुरा**, *as*, m. pl., N. of a people. — **काश-मया**, *as*, *i*, *am*, consisting of the grass *Saccharum Spontaneum*.

काशका, *as*, m. a species of grass, *Saccharum Spontaneum*; N. of a man, = *kāśa*.

1. *kāśin*, *i*, *ini*, *i*, (at the end of compounds) shining, appearing, having the semblance of anything, e. g. *jita-kāśin*, one who appears as a conqueror or behaves like one; (*i*), m., N. of a man, a son of *Brahman Kavi* (*Mahā-bh.* XIII. 4150).

काशिला, *as*, *ā*, *am*, made of *Kāśa* grass, abounding in it.

काशिश्रु, *us*, *us*, *u*, shining, brilliant.

काश 2. *kāśa*, *as*, m. (wrongly spelt for *kāśa*), cough, catarrh, irritation of the throat, sneezing. — **काश-मार्दा**, *as*, m. wrongly spelt for *kāśa-mārda*, *q*. v.

2. *kāśin*, *i*, *ini*, *i* (wrongly spelt for *kāśin*), having a cold or cough.

काशपरी *kāśapharī*, *f*, N. of a region (?).

काशपारी, *f*, N. of a region (?); (a various reading has *kāśaphārī*.)

काशब्द *kā-śabda*, *as*, m. the noise *kā*.

काशाल्मलि *kā-śālmali*, *is*, *f*. a kind of silk-cotton tree, *Bombax Heptaphyllum*.

काशि *kāśi*, *is*, m. the clenched hand, the fist; a handful; the sun (in this sense fr. rt. *kāś*); (*ayas*), m. pl., N. of the people of *Kāśi*; N. of the ancestors of the kings of *Kāśi*, of the family of *Bharata*; (*śi*), m., N. of a son of *Suhotra* and grandfather of *Dhanvantari*; also N. of a son of *Kāśya* and grandson of *Suhotra*; (*ayas*), m. pl. the descendants of this man; (*śi* cr *i*), *f*. a celebrated city and place of pilgrimage, the modern *Benares*; (*i*), *f*, N. of the wife of *Sudeva* and mother of *Supārśva*. — **काशि-कन्या**, *f*. the virgin of *Kāśi*, daughter of the king of *Kāśi*. — **काशि-कण्डा**, a section of the *Skanda-purāṇa*. — **काशि-nagara**, *am*, n. the city of the *Kāśis*, i. e. *Benares*. — **काशि-nātha**, *as*, m., N. of several men. — **काशि-पा**, *as*, m. a sovereign of the *Kāśis*. — **काशि-pati**, *is*, m. the ruler of the *Kāśis*, epithet of *Divodāsa* *Dhanvantari*, a king of *Benares*, author of certain medical works and teacher of the *Āyur-veda*; he is often confounded with his celestial namesake, the physician of the gods. — **काशि-purī**, *f*. the city of the *Kāśis*, i. e. *Benares*. — **काशि-rāja**, *as*, m. a king of the *Kāśis*, identified with the *Dānava* *Dīrghajihva*; epithet of *Divodāsa* *Dhanvantari*; also of a grand-

father of *Dhanvantari*. — **काशि-rājan**, *ā*, m. = the preceding. — **काशि-rāma**, *as*, m., N. of the author of a commentary on the *Tithi-tattva* and several other works. — **काशि-vilāsa** or **काशि-vilāsa**, *as*, m. title of a work written in Sanskrit and in one of the modern dialects. — **काशि-khaṇḍa**, *as*, *am*, m. n. title of a section of the *Skanda-purāṇa*, treating of *Benares*. — **काशि-nātha**, *as*, m. 'a lord or master of *Benares*,' an epithet of *Siva*; N. of several men. — **काशि-māhātmya**, *am*, n. a section of the *Brahma-vaivarta-purāṇa*. — **काशि-rāja**, *as*, m. = *kāśi-rāja*, an epithet of *Divodāsa*. — **काशि-vilāsa**, *as*, m. = *kāśi-vilāsa*. — **काशिśa** (*śi-śa*), *as*, m. an epithet of *Siva*; an epithet of *Divodāsa* or any king of *Benares*; (*am*), n. sulphate of iron. — **काशिśvara** (*śi-śva*), *as*, m. a prince of the *Kāśis* or a sovereign of *Benares*; N. of a grammarian; **काशिśvari**, *f*. title of a grammar composed by *Kāśiśvara* (?); **काशिśvari-gaṇa**, title of a treatise on grammar. — **काशि-setu**, *us*, m. title of a work.

काशिका, *us*, m., N. of a man; (*ā*), *f*, scil. *purī*, the city of the *Kāśis*, i. e. *Benares*; *kāśikā* *vṛttih* or only *kāśikā*, *f*. 'the commentary composed or used in *Kāśi* or *Benares*,' title of a commentary on *Pāṇini*'s grammar by *Vāmana* *Jayāditya*. — **काशika-sūlśma**, *am*, n. fine cotton from *Kāśi*. — **काशika-tilaka**, N. of a poem by *Nila-kauṭha*. — **काशika-priya**, *as*, m. an epithet of king *Divodāsa*, who was king of *Benares*.

काश्य, a patronymic from *Kāśi*; (*i*), *f*. a daughter of the king of the *Kāśis*.

1. *kāśya*, *as*, *ā*, *am*, belonging to the race or tribe of the *Kāśis*, a prince of *Kāśi*; (*as*), m., N. of the father of *Kāśyapa* and ancestor of *Kāśirāja* *Dhanvantari*; also of a son of *Suhotra*, and of *Senā-jit*; (*ā*), *f*. the daughter of a king of *Kāśi*.

काश्यका, *as*, *ā*, *am*, belonging to the race or tribe of the *Kāśis*.

काशीत *kāśīta*, *am*, n., N. of a verse of the *Sāma-veda*.

काशूकार *kāśūkāra*, *as*, m. the *Areca* or betel-nut tree; (perhaps a wrong reading for *kāśūkāra*.)

काश्मरी *kāśmarī*, *f*. or *kāśmārya*, *as*, m. the plant *Gmelina Arborea*, commonly called *Gambhārī*; [cf. also *kāśmarī* and *kāśmārya*.]

काश्मीर *kāśmīra*, *as*, *i*, *am* (fr. *kaśmīra*), born in or coming from *Kāśmīra*; (*as*), m. a king of *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*; the country *Kāśmīra*, also in sing.; (*ā*), *f*. a sort of grape; (*i*), *f*. the tree *Ficus Elastica*; (*am*), n. the tuberous root of the plant *Costus Speciosus*; saffron; (= *ṭanka*). — **काश्मीर-जा**, *am*, n. saffron; a sort of drug; the tuberous root of the plant *Costus Speciosus*; (*ā*), *f*, N. of a plant, *Atis* or *Betula*, = *atī-vishā*. — **काश्मीर-जान्मान**, *a*, n. saffron.

काश्मीरका, *as*, *i*, *am*, born or produced in *Kāśmīra*, relating to *Kāśmīra*; (*ās*), m. pl. the inhabitants of *Kāśmīra*.

काश्मीरिका, *as*, *i*, *am*, born or produced in *Kāśmīra*; *kāśmīrika-nivāsa*, *as*, m. the residence of the *Kāśmīras*.

काश्य 2. *kāśya*, *am*, n. = *kaśya*, a spirituous liquor.

काश्यप *kāśyapa*, *as*, *i*, *am* (fr. *kaśyapa*), belonging to *Kāśyapa*, relating to or connected with him (e. g. *kāśyapī devī* or only *kāśyapī*, the earth); (*as*), m. a patronymic from *Kāśyapa*; N. of an old grammarian; an epithet of *Aruṇa*; a sort of deer; a fish; (*am*), n. flesh; (*i*), *f*. the earth; (according to a legend of the *Purāṇas*, *Paraśu-rāma*, after the destruction of the *Kṣatriya* race and the performance of an *Asva-medha* sacrifice, presented the sovereignty of the world to *Kāśyapa*). — **काश्यapa-nandana**, *ās*, m. pl. the children of *Kāśyapa*, epithet of the gods. — **काश्यapi-bālākya-māharī-putra**, *as*, m., N. of a teacher.

काश्यप, *is*, m. (a patronymic fr. *kāśyapa*), an

epithet of Aruṇa, the charioteer of the sun; also of Garuḍa, the bird of Vishṇu.

काश्यपिन् *kāśyapin*, *inas*, m. pl., N. of a school called after Kāśyapa.

काश्यपिणा *kāśyapinā*, *ās*, m. pl., N. of a Buddhist school called after Kāśyapa.

काश्यपेया *kāśyapeya*, *as*, m. (a patronymic fr. *kāśyapa*), an epithet of the twelve Ādityas; also of the sun; and of Garuḍa, the bird of Vishṇu.

काश्वरी *kāśvārī*, f. the plant *Gmelina Arborea*, = *kāśmārī*.

काष *kāsha*, *as*, m. (fr. rt. *kash*), rubbing; that against which anything is rubbed.

काषाय *kāshāya*, *as*, *i*, *am* (fr. *kashāya*), red, dyed of a reddish colour; a red cloth or garment; (*i*), f. (with *makshikā*) a sort of fly or wasp. — *Kāshāya-grahāya*, *as*, m., N. of a Āitiya, q. v. — *Kāshāya-vasana*, *as*, *ā*, *am*, having a dark or brown garment. — *Kāshāya-vāstka*, *as*, m. a kind of poisonous insect.

काश्याणा *kāshyāṇa*, *as*, m. (a patronymic fr. *kashāya* or *kāshāya*), N. of a teacher.

काश्यायिन *kāshyāyin*, *inas*, m. pl., N. of a school called from Kāshāya.

काष्ठ *kāsthā*, *as*, m. (said to be fr. rt. *kāś*; cf. *kāsthā* next col.), N. of one of Kuvera's attendants; (*am*), n. a piece of wood or timber, a stick; wood or timber in general; an instrument for measuring lengths; a kind of measure; (metaphorically) a mere stick, a lanky thin man. At the beginning of a compound and before a simple verb *kāsthā* may express excellence or superiority; [cf. *Camibro-Brit. coed*; *Brit. coat*; *Gr. ξύ-λον*]. — *Kāsthā-kadalī*, f. the wild plantain, *Musa Sapientum*, (the fruit of this plant being hard and woody). — *Kāsthā-kūta*, *as*, m. a small insect or worm found in decayed wood.

— *Kāsthā-kutṭa* or *kāsthā-kūta*, *as*, m. a bird, a sort of woodpecker, *Picus Bengalensis*. — *Kāsthā-kuddāla*, *as*, m. a kind of wooden shovel or scraper used for baling water out of a boat, or for scraping and cleaning its bottom; also written *kuddāla* or *kūddāla*. — *Kāsthā-khaṇḍa*, *am*, n. a stick, a spar, a piece of wood. — *Kāsthā-ghaṭita*, *as*, *ā*, *am*, formed of wood, wooden. — *Kāsthā-jambū*, *ās*, f., N. of a tree, = *bhūmī-jambū*. — *Kāsthā-taksh*, *t*, m. or *kāsthā-takshaka*, *as*, m. a carpenter. — *Kāsthā-tantu*, *us*, n. a caterpillar which secretes itself in wood and there passes into a chrysalis; a small worm found in timber. — *Kāsthā-dāru*, *us*, m. the tree *Pinus Deodora*. — *Kāsthā-dru*, *us*, m. the tree *Butea Frondosa*. — *Kāsthā-dhātṛi-phala*, *am*, n. the fruit of the plant *Emblica Officialis*. — *Kāsthā-pātālā*, f., N. of a plant (*sita-pātālā*). — *Kāsthā-pāshāṇa-vāsa*, *ānsi*, n. pl. wood, stone, and clothes. — *Kāsthā-puttālīkā*, f. a wooden image. — *Kāsthā-pradāna*, *am*, n. piling up wood, forming a funeral pile. — *Kāsthā-bhāra*, *as*, m. a particular weight of wood. — *Kāsthābhārīka*, *as*, m. a wood-carrier; a bearer of wood. — *Kāsthā-bhūta*, *as*, *ā*, *am*, one who has become wood, or who is like a piece of wood; epithet of an ascetic, who stands without stirring; (*as*), m., N. of a divine being. — *Kāsthā-bhṛit*, see under *kāsthā*. — *Kāsthā-mathī*, f. a funeral pile. — *Kāsthā-maya*, *as*, *i*, *am*, made of wood, wooden, consisting of pieces of wood. — *Kāsthā-malla*, *as*, m. a bier, a plank &c. on which dead bodies are carried. — *Kāsthā-rajjū*, *us*, m. or f. (?), a rope for binding together pieces of wood. — *Kāsthā-lekhaka*, *as*, m. a small worm found in wood. — *Kāsthā-lohin*, *i*, m. a club, a short cudgel, especially if armed with iron. — *Kāsthā-vat*, *ān*, *atī*, *at*, having wood for fuel &c.; (*vat*), ind. like a piece of wood, like a stick or stock, standing petrified with fear &c. — *Kāsthā-vallikā*, f., N. of a plant, = *kuṭukā*. — *Kāsthā-vāta*, *as* or *am*, n. or n. (?), a wall made of wood; N. of a place (?). — *Kāsthā-vivara*, *am*, n. the hollow of a tree. — *Kāsthā-sārivā*, f., N. of a plant, = *sārivā*.

— *Kāsthā-stambha*, *as*, m. a beam of wood. — *Kāsthāgāra* (*tha-ag*), *as* or *am*, m. or n. a house of wood, a wooden house or enclosure. — *Kāsthāmbu-vāhinī* (*tha-am*), f. a wooden bucket or baling vessel; [cf. *ambu-vāhinī*]. — *Kāsthāhūka* (*tha-āl*), *as* or *am*, m. or n. a species of Āluka. — *Kāsthāhelsu* (*tha-ih*), *us*, m. a kind of sugar-cane.

काष्ठिका *kāsthika*, *am*, n. aloe wood or Agallochum.

काष्ठिका *kāsthika*, *as*, m. a bearer of wood; (*ā*), f. a small piece of wood.

काष्ठिन *kāsthin*, *i*, *ini*, *i*, wooden; having wood.

काष्ठा *kāsthā*, f. [cf. *kāsthā* last col.], a place for running, a race-ground, course; the course, path or track of the wind and clouds in the atmosphere; a quarter or region of the world, a cardinal point, space, tract; water; the mark, the goal; limit, boundary; the sun; a fixed place, place, site, especially the situation of the lunar mansions; a measure of time, = $\frac{1}{30}$ Kalā, = $\frac{1}{30}$ Laghu, = $\frac{1}{30 \times 30}$ Nādikā, = $\frac{1}{30 \times 30 \times 30}$ Muhūrta; the plant *Curcuma Xanthorrhiza*; N. of a daughter of Dakṣa and wife of Kāśyapa, mother of the solidungulous quadrupeds; N. of a town. — *Kāsthā-bhṛit*, *t*, *i*, *t* (for *kāsthā-bhṛit*), Ved. leading to a mark or aim.

काष्ठील *kāsthīla* (*kā-ash*), *as*, m. a large kind of Calotropis; (*ā*), f. a plantain, *Musa Sapientum*.

कास 1. *kāś*, cl. 1. A. *kāśate*, *śakāśe* or *kāśishyate*, *kāśishyate*, *akāśishyate*, *kāśitum*, to cough; to make any disagreeable sound or one indicating disease; to shine (for rt. *kāś*, q. v.): Caus. *kāśayati*, *-yitum*: Desid. *śakāśishate*: Intens. *śakāśyate*, *śakāśati*; [cf. Lith. *kōstu*, *kōseti*; Slav. *kašljati*; Old Germ. *huosto*; Scot. *casad*].

2. *kās*, f., Ved. cough.

1. *kāsa*, *as*, *ā*, m. f. cough, catarrh. — *Kāsa-kanda*, *as*, m. a species of root, = *kāśālu*. — *Kāsa-kara*, *as*, *i*, *am*, producing cough or catarrh. — *Kāsa-kūṭha*, *as*, *ā*, *am*, afflicted with cough; (*as*), n. an epithet of Yama; [cf. *kāśa*]. — *Kāsa-ghna*, *as*, *i*, *am*, removing or alleviating cough, pectoral; (*i*), f. a sort of prickly nightshade, *Solanum Jacquinii*. — *Kāsa-jit*, *t*, f. the plant *Clerodendrum Siphonanthus*. — *Kāsa-nāśini*, f., N. of a thorny plant, = *karkaṭa-śringī*. — *Kāsa-marda*, *as*, m. the plant *Cassia Sophora*; a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; also = *pātala*. — *Kāsa-mardaka*, *as*, m. the plant *Cassia Sophora*. — *Kāsa-mardana*, *as*, m. the plant *Trichosanthes Dioeca*. — *Kāsa-rat*, *ān*, *atī*, *at*, having a cough. — *Kāśārī* (*śa-arī*), *is*, m. the plant *Cassia Sophora*. — *Kāśālu* (*śa-ālu*), *us*, m. an esculent root, a sort of yam.

कासिका *kāśikā*, f. cough.

कासिन *kāsin*, *i*, *ini*, *i*, having a cough.

कासुन्दिवातिका *kāśundiwaṭikā*, f. a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; (perhaps a wrong reading for *kāśandī*).

कास 2. *kāsa*, *as*, *am*, m. n. (for *kōśa*), a species of reed or long grass, *Saccharum Spontaneum*; another plant, *Hyperanthera Moringa*.

कासर *kāsara*, *as*, m. a buffalo; (fr. *ka*, water, and *sara*, going?; this animal being partial to marshy places.)

कासार *kāsāra*, *as*, *am*, m. n. (said to be fr. rt. *kās*), a pond, a pool.

कासीराम *kāsīrāma*, *as*, m., N. of a man; (more correctly *kāśī-rāma*?).

कासीस *kāsīsa*, *am*, n. green vitriol, green sulphate of iron; [cf. *kāśīsa*].

कामू *kāśū*, *ās*, f. (fr. rt. *kāś*?), a sort of spear or lance; indistinct speech; speech in general; light, lustre; disease; devotion; understanding. — *Kāśū-tarī*, f. a short spear, a javelin.

कामृति *kā-sṛiti*, *is*, f. a by-way, a secret path.

कास्तीर *kāstīra*, *am*, n., N. of a town.

काहका *kāhaka*, f. a kind of musical instrument; [cf. *kāhalā*].

काहल *kāhala*, *as*, *ā*, *am*, dry, withered; large, excessive; mischievous; (*as*), m. a cat; a cock; a sound in general; (*ā*), f. a kind of musical instrument; N. of an Āpsaras; (*i*), f. a young woman; (*am*), n. indistinct speech; a kind of musical instrument; (*as*, *ā*, *am*), m. f. n. a horn, either a cow-horn or an instrument of that shape; a large drum; (*am*), ind. much, excessively. — *Kāhalā-pushpa*, *as*, m. a thorn-apple, *Datura Metel*, = *dhūstūra*.

काहलिन *kāhalin*, *i*, m., N. of a Rishi.

काहलि *kāhali*, *is*, m. an epithet of Śiva.

काहावाह *kāhābāha*, *am*, n., Ved. a rumbling noise in the bowels.

काही *kāhī*, f. the plant *Wrightia Anti-dysenterica*; [cf. *kuṭaja*].

काहूजी *kāhūjī*, *is*, m., N. of the father of the writer Mahādeva (author of an astronomical work).

कि 1. *ki*, a pronominal base, like *ka* and *ku*, in the words *kim*, *kiyat*, *kis*, *kidriksha*, *kidriś*, *kidriśa*, *kivat*, q. v.

कि 2. *ki*, a verbal root; [cf. *ci*; Lat. *scio*?; Hib. *ci*, 'see, behold'; *ci-thi*, 'you see'; *citear*, 'it seems, appears'.]

किंस्त्य *kiṁstya*, *am*, n. a kind of fruit (?).

किकि *kiki*, *is*, m. a blue jay; the cocoa tree, *Nārikela*; [cf. the following.].

किकिदिवा *kikidiva*, *as*, m. or *kikidivī*, *is*, m. or *kikidivī*, *is*, m. a blue jay; Ved. another kind of animal.

किकिन *kikīn*, *i*, m. or *kikī*, f. a blue jay.

किकिदिवा *kikidiva*, *as*, m. or *kikidivī* or *kikidivī*, *is*, m. a blue jay.

किकिरा *kikirā*, ind., Ved. (with 1. *kri*) to tear in pieces, to rend into rags and tatters.

किक्किटा *kikkikā*, ind., Ved. an onomatopoeic word used like an interjection in invocations.

किक्किश *kikkīśa*, *as*, m. a kind of worm, pernicious to the hair, nails, and teeth.

किक्किसाद *kikkisāda*, *as*, m. a species of snake.

किक्कस *kiknasa*, *as*, m. particles of ground corn, bruised grain, groats.

किखि *kikhi*, *is*, m. a monkey, an ape; (*is*), f. a small jackal, a fox.

किङ्कणी *kinkaṇī*, f. a small bell; (a various reading for *kinkinī*, q. v.)

किङ्कर *kin-kara*, &c. See under *kim* below.

किङ्किण *kinkīṇa*, *as*, m. (an onomatopoeic word), a kind of musical instrument; N. of a son of Bhajamāna.

किङ्किण *kinkīṇa*, *is* or *i*, f. a small bell; a girdle of small bells, or any tinkling ornament; N. of an acid sort of grape (*Vikāṭakata*).

किङ्किणिका *kinkīṇika*, *as* or *am*, m. or n. (?), a small bell. — *Kinkīṇikāśrama* (*ka-āś*), *as*, m., N. of an hermitage.

किङ्किपिन *kinkipin*, *i*, *ini*, *i*, ornamented or decorated with small bells.

किङ्किर *kinkira*, *as*, m. a horse; the Indian cuckoo, the Kokila or Koil; a large black bee; Kāmādeva, the god of love; (*ā*), f. blood; (*am*), n. the frontal sinus of an elephant.

किङ्किराता *kinkirāta*, *as*, n. a parrot; the Indian cuckoo or Kokila; Kāmādeva, the god of love; the tree Jonesia Asoka; a species of anarath; [cf. *kuray-taka*, *raktāmlāna*, *pitāmlāna*].

किङ्किराता *kinkirāta*, *as*, m., N. of a plant, = *varvura*.

किङ्किरिन *kinkirin*, *i*, m., N. of a plant, commonly *Buinchi* *Flacourtia Sapida*; [cf. *rikankata*].

किङ्कण *kin-kṣhaṇa*. See under *kim* next col.

किञ्च *kiñca*, ind. See under *kim* next col.

किञ्चन 1. *kiñcana*, *as*, *m*. a species of the *Palāśa* or *Butea Frondosa*. (For 2. *kiñ-cana* see under 2. *ka* and *kim* below.)

किञ्चनक *kiñcanaka*, *as*, *m*. N. of a king of the *Nāgas*.

किञ्चित् *kiñcit*, *kiñcit-kara*, &c. See under *kim* next col.

किञ्चिलिक *kiñcīlīka* or *kiñcūlaka* or *kiñcūlaka*, *as*, *m*. an earth-worm.

किञ्ज *kinja*, *am*, *n*. the blossom of the plant *Mesua Ferrea* [cf. *kinjalka*]; the filament of a lotus.

Kñijala, *as*, *m*. the filament of a plant, especially of a lotus.

Kñijalka, *as*, *m*. the filament of a plant, especially the filament or blossom of a lotus; (*am*), *n*. the flower of the plant *Mesua Ferrea*.

Kinjalkin, *i*, *inī*, *i*, consisting of filaments.

किट् *kiṭ*, cl. I. P. *keṭati*, *ēkeṭa*, *keṭitum*, to go or approach, to alarm or terrify; to dread, fear.

किट्किटाय *kiṭakiṭāya* (an onomatopoeic expression), A. *kiṭakiṭāyate*, to gnash the teeth.

किटि *kiṭi*, *is*, *m*. a hog; [cf. *kira*, *kiri*.]

किटिभ *kiṭibha*, *as*, *m*. a bug; a louse, = *keśa-kiṭa*; (*am*), *n*. a species of exanthema; [cf. the next.]

किटिम *kiṭima*, *as* or *am*, *m*. or *n*. (?), a species of leprosy.

किट्ट *kiṭṭa* or *kiṭṭaka*, *am*, *n*. secretion, excretion, excrement, dirt. — *Kiṭṭa-varjita*, *am*, *n*. semen virile.

Kiṭṭāla, *as*, *m*. scorra, rust of iron &c.; a copper vessel.

किट्टिम *kiṭṭima*, *am*, *n*. a kind of liquid.

किण *kiṇa*, *as*, *m*. a corn, a callosity; a scar; a wart, a mole; an insect found in wood. — *Kiṇa-vat*, *ān*, *atī*, *at*, callous. — *Kiṇālāta* (‘*ṇa-al*’), *as*, *m*. an epithet of *Indra*.

किणि *kiṇi*, *is*, *f*. or *kiṇihī*, *f*. the plant *Achyranthes Aspera*; [cf. *apāmārga*.]

किणव *kiṇva*, *as*, *am*, *m*. *n*. ferment, a drug or seed used to produce fermentation in the manufacture of spirits from sugar, bassia, &c.; (*am*), *n*. sin.

किण्वन् *kiṇvin*, *i*, *m*. a horse; [cf. *kin-dhin*, *kilkin*, and *kilvin*.]

किन् *kit*. See *cit* and *ketaya*.

कित *kita*, *as*, *m*. N. of a man.

कितव *kitava*, *as*, *i*, *m*. *f*. (perhaps fr. *kim tara*, ‘what of you?’ i. e. what is your stake?), a gamster, a gambler; a cheat, a fraudulent man or woman; a mad or crazy person; N. of a man; (*ās*), *m*, *pl*. N. of a people or race; (*as*), *m*. thorn-apple, *Datura Metel* [cf. *dhūrta* and *un-matta*]; a kind of perfume, commonly *Roṣāna*.

किनाट *kināṭa*, *am*, *n*. the inner bark of a tree.

किनानु *kin-tanu*, &c. See under *kim*.

किन्दुविल्व *kinduvilva*, *as* or *am*, *m*. or *n*. (?), or according to various readings *kinduvilla*, *kenduvilla*, or *induvilla*, N. of the place where *Jaya-deva* was born or where his family resided.

किन्धन् *kindhin*, *i*, *m*. a horse; (a various reading for *kilkin*.)

किनु *kin-nu*, ind. See under *kim* below.

किप्य *kippya*, *as*, *m*. a kind of worm.

किम् *kim*, ind. (originally nom. and ace. sing. *n*. of 2. *ka*, *q. v.*), how? whence? wherefore? why?

Kim is much used as a particle of interrogation like the Lat. *num*, *an*, sometimes translatable by ‘whether?’ but oftener serving only like a note of interrogation to mark a question (e. g. *kim vyādhā vane smin sañcaranti*, do hunters roam about in this wood? In an interrogation the verb if uncompounded with a preposition generally retains its accent after *kim*). To this sense may be referred the *kim* expressing blame, deficiency, &c., at the beginning of compounds (e. g. *kim-rājan*, what sort of a king? i. e. a bad king); also the *kim* prefixed to verbs with a similar meaning (e. g. *kim-adhūte*, he reads badly). *Kim—uta* or *kim—utavā* or *kim—uta—uta* or *kim—athavā—uta*, whether—or—or; [cf. *uta*.]

Kim is very frequently connected with other particles, as follows: *kim arga*, wherefore then? *atha kim*, how else? surely; *kim api*, somewhat, to a considerable extent, rather, much more, still further; *kim it*, why? (see *iti*); *kimu* or *kimuta*, how much more? how much less? *kim kila*, what a pity! (expressing dissatisfaction); *kiñca*, moreover, further; *kiñ-cana* (originally negative ‘in no way’), to a certain degree, a little; *kīcīt*, somewhat, a little; *kim tarhi*, how then? but, however; *kintu*, but, however, nevertheless (bearing the same relation to *tu* that *kīcā* bears to *ca*); *kin-nu*, whether indeed? (a stronger interrogative than *kim* alone); how much more? how much less? *kin nu khalu*, how possibly? (a still stronger interrogative); *kim punar*, how much more? how much less? *kim vā*, whether? or whether? or, (often a mere particle of interrogation); *kim svit*, whether? how? (a mere particle of interrogation like the last).

Kim-yu, *us*, *us*, *u*, Ved. what wishing? — *Kim-rājan*, *ā*, *m*. a bad king. — *Kim-rūpa*, *as*, *ā*, *am*, of what shape? — *Kim-vat*, *ān*, *atī*, *at*, poor, mean, insignificant. — *Kim-vadanta*, *as*, *m*. N. of an imp or goblin who lies in wait for children. — *Kim-vadanti*, *is* or *i*, *f*. (lit. what do they say?), the common saying or rumour, report, tradition, tale. — *Kim-varāṭaka*, *as*, *ā*, *am*, one who says ‘what is a cowrie?’ i. e. an extravagant careless man who does not value small coins. — *Kim-vīd*, *i*, *t*, *t*, what knowing? — *Kim-vīrya*, *as*, *ā*, *am*, of what power? — *Kim-vṛitta*, *as*, *ā*, *am*, one who says ‘what is behaviour?’ i. e. one who is not careful in his manners. — *Kim-vyāpāra*, *as*, *ā*, *am*, following what occupation? — *Kim-sāru*, *us*, *u*, *m*. n. the beard of corn; (*us*), *m*. an arrow; a heron. — *Kim-sīla*, *as*, *ā*, *am*, Ved. (land) having small stones or gravelly particles. — *Kim-sīla*, *as*, *ā*, *am*, of what habits? in what manner generally existing or living? — *Kim-sūka*, *as*, *m*. the tree *Butea Frondosa*, a tree bearing beautiful red blossoms, and hence often alluded to by poets; (*am*), *n*. the blossom of this tree; [cf. *palāśa* and *su-kiṃśuka*]. — *Kiṃśukodaka* (‘*ka-ud*’), *am*, *n*. a decoction made from the blossoms of the tree *Butea Frondosa* and used for colouring. — *Kim-suluka*, *as*, *m*. a variety of the tree *Butea Frondosa*. — *Kim-sulukā-giri*, *is*, *m*. N. of a mountain. — *Kim-sakhi*, *ā*, *m*. a bad friend. — *Kim-kara*, *as*, *m*. a servant, a slave; (Ved.) a particular part of a carriage; a kind of *Rākṣha*; N. of a people; (*ā*), *f*. a female servant; (*i*), *f*. the wife of a servant. — *Kinkara-tva*, *am*, *n*. the condition of a servant or slave. — *Kinkartavya-tā* or *kinkārya-tā*, *f*. any situation or circumstances in which one asks one’s self what ought to be done? [cf. *itikartavya-tā*]. — *Kinkala*, *as*, *m*. N. of a man. — *Kim-kāmya*, nom. P. *yati*, to wish what? — *Kim-kāmyā*, ind. (old inst. for *kāmyayā*), Ved. from a desire for what? — *Kinkāraṇa*, *as*, *ā*, *am*, having what reason or cause? — *Kim-kṣhaṇa*, *as*, *ā*, *am*, one who says ‘what is a moment?’ i. e. a lazy fellow who does not value

moments. — *Kim-gotra*, *as*, *ā*, *am*, belonging to what family? — 2. *kin-cana*, see under 2. *ka* and *kim* above. — *Kiñ-canu-tā*, *f*. something, somewhat. — *Kiñcī-jña* (‘*cit-jña*’), *as*, *ā*, *am*, knowing a little, a mere smatterer. — *Kiñcīt-kara*, *as*, *i*, *am*, doing anything; (*a-kiñcīt-kara*, one who has not done anything wrong). — *Kiñcīt-kāla*, *as*, *m*. a little time, some time. — *Kiñcīt-pare*, ind. a little after. — *Kiñcīt-prāṇa*, *as*, *ā*, *am*, having a little life left. — *Kiñcīn-mātra*, *am*, *n*. only a little. — *Kiñ-candas*, *ās*, *ās*, *as*, conversant with which Veda? (which Veda does he know?) — *Kiñ-japya*, *am*, *n*. N. of a Tirtha. — *Kiñ-jyotiḥ*, *is*, *is*, *is*, having which light? — *Kin-tanu*, *us*, *m*. an insect described as having eight legs and a very slender body, a species of spider. — *Kin-tamām*, ind. whether? whether of many? — *Kin-tarām*, ind. whether? whether of two? — *Kintu-glana*, *as*, *m*. one of the eleven periods called *Karaṇa* (destroying every ‘but’). — *Kin-tva*, *as*, *ā*, *am*, Ved. an adj. formed from *kim tvam*, ‘what thou?’ to denote the impudent manner in which a drunken man asks questions. — *Kin-duta*, *as*, *m*. N. of a sacred well. — *Kin-dama*, *as*, *m*. N. of a Muni. — *Kin-darba*, *as*, *m*. N. of a man. — *Kin-dāna*, *am*, *n*. N. of a Tirtha. — *Kin-dāsa*, *as*, *m*. N. of a man. — *Kin-devata*, *as*, *ā*, *am*, having what deity? — *Kin-devatya*, *as*, *ā*, *am*, Ved. belonging to or devoted to what deity? — *Kin-nara*, *as*, *m*. (what sort of man?), a mythical being with a human figure and the head of a horse, originally perhaps a kind of monkey [cf. *vā-nara*], in later times (like the *Naras*) reckoned among the *Gandharvas* or celestial choristers and celebrated as musicians; also attached to the service of *Kuvera*; (with *Jainas*) one of the eight orders of the *Vyantaras*; (*as*), *m*. N. of a prince; an epithet of *Nara*, a son of *Vibhishana*; (with *Jainas*) the N. of the attendant of the fifteenth *Arhat* of the present *Avasarpinī*; N. of a place; a kind of musical instrument; (*i*), *f*. a female *Kinnara*; the lute of the *Caṇḍāla*. — *Kinnara-varsha*, *as*, *m*. a division of the earth said to be north of the *Himālaya* mountains. — *Kinnareśa* or *kinnareśvara* (‘*ra-iś*’), *as*, *m*. an epithet of *Kuvera* as lord of the *Kinnaras*. — *Kin-nāmadhaya*, *as*, *ā*, *am*, or *kin-nāman*, *ā*, *ā*, *am*, having what name? — *Kin-nimitta*, *as*, *ā*, *am*, having what cause or reason? (*am*), ind. from what cause? for what reason? why? wherefore? — *Kim-artha*, *as*, *ā*, *am*, having what motives or aim? (*am*), ind. from what motive? what for? wherefore? why? — *Kim-ākhyā*, *as*, *ā*, *am*, having what name? — *Kimīcchaka*, *as*, *ā*, *am* (fr. *kim + icchā*), what one wishes or desires, anything desired. — *Kim-pāca*, *as*, *ā*, *am*, cooking what? one who cooks nothing; miserly, avaricious. — *Kim-pācāna*, *as*, *ā*, *am*, miserly, niggardly, avaricious; [cf. *mīṇam-pāca*]. — *Kim-parākrama*, *as*, *ā*, *am*, of what power? of what energy? — *Kim-paryantam*, ind. to what extent? how far? how long? — *Kim-pāka*, *as*, *ā*, *am*, unripe; ignorant; stupid; not arrived at mature age, childish; (*as*), *m*. a Cucurbitaceous plant, *Trichosanthes Palmata*; also *Cucumis Colocynthus* [cf. *mahā-kāla*]; (*am*), *n*. the fruit of this plant. — *Kim-punā*, *f*, *N*. of a river. — *Kim-purusha* or *kim-pūrusha*, *as*, *m*. a mongrel being (according to the *Brahmanas* an evil being similar to man), perhaps originally a kind of monkey; in some instances the word seems to mean merely a low and despicable man; in later times the word is usually identified with *kin-nara*, though sometimes applied to other beings, in which the figure of a man and that of an animal are combined, (these beings are supposed to live on *Hemakūṭa*, and are regarded as the attendants of *Kuvera*; with *Jainas* the *Kimpurushas*, like the *Kinnaras*, belong to the *Vyantaras*; N. of one of the nine sons of *Āgnidhra*, having the *Varsha* *Kimpurusha* as his hereditary portion; a division of the universe, one of the nine *Khaṇḍas* or portions into which the world is divided, and described as the country between the *Himācāla* and *Hemakūṭa* mountains, also called *kimpurusha-varsha*. — *Kimpurusha-varsha* (‘*sha-iś*’), *as*, *m*. an epithet of *Kuvera*. — *Kim-prakāram*, ind. in what

manner?—*Kim-prabhāva*, *as*, *ā*, *am*, possessing what power?—*Kim-bala*, *as*, *ā*, *am*, possessing what strength or power?—*Kim-bharā* (?), *f*, a kind of perfume, commonly called Nali.—*Kim-bhūta*, *as*, *ā*, *am*, being what? (*am*), ind. how? in what manner or degree? like what?—*Kim-maya*, *as*, *i*, *am*, Ved. consisting of what?

Kimīya, *as*, *ā*, *am*, belonging or relating to whom or what?

किमिदिन *kimidin*, *i*, *inī*, *m*. f., Ved., N. of a class of evil spirits.

कियत् *kiyat*, *ān*, *atī*, *at* (fr. *i*. *ki*), how great? how large? how far? how much? of what extent? of what qualities? (Ved. loc. *kiyāti* with following *ā*, how long ago? since what time? e. g. *kiyāty ā prathamah sarga āsām*, how long is it since their first creation? *kiyaty adhvani*, at what distance? how far off? *kiyad etad* with gen., of what importance is this to any one? *tena kiyañ arthañ*, what profit arises from that? *kiyañ cireṇa*, in how long a time? *kiyad dūre*, how far?); little, small, unimportant, of small value (often in compounds, e. g. *kiyad-vakra*, a little bent; *kiyan-mātra*, of little importance; *kiyad apt*, how large or how far soever, &c.; *yavat kiyaśca*, how large or how much soever, of what qualities soever; (*kiyat*), ind. how far? how much? how? a little; *kiyat-kālam*, how long? some little time ago.—*Kiyad-etikā* or *kiyad-ehikā*, *f*. effort, vigorous and persevering exertions according to one's strength.—*Kiyad-dūra*, *as*, *ā*, *am*, for a short distance, a little way.—*Kiyan-mūlya*, *as*, *ā*, *am*, of what value? of what price?

कियायु *kiyāmbu*, *u*, *n*., Ved. a kind of aquatic plant.

कियाह *kiyāha*, *as*, *m*. a fox, a horse of a red or bay colour.

कियेधा *kiye-dhā*, *ās*, *ām* (fr. *kiyad-dhā*?), Ved. containing or surrounding much, epithet of Indra.

किर *kira*, *as*, *m*. (fr. *i*. *kṛī*), a hog.

Kiraka, *as*, *m*. a scribe.

Kiraṇa, *as*, *m*. dust, very small dust; a rein (?); a ray or beam of light, a sun or moon-beam; the sun; (*ā*), *f*., N. of a river.—*Kiraṇa-maya*, *as*, *i*, *am*, radiant, bright, refulgent.—*Kiraṇa-mālin*, *i*, *m*. the sun (having a garland of rays).—*Kiraṇāvali* (°*na-av*), *f*., N. of a work by Udayana; a commentary by Dādābhāi on the *Sūrya-Siddhānta*.—*Kiraṇāvali-prakāśa*, *as*, *m*. title of a work.

Kirat, *an*, *utī* or *anti*, *at*, scattering, spreading; lighting, shedding light.

Kiri, *is*, *m*. a hog; = *kiṭṭ*.

Kirika, *as*, *ā*, *am*, Ved. sparkling, beaming.

Kiryāṇi, *f*. a wild hog.

किरात *kirāta*, *as*, *m*., N. of a degraded mountain-tribe, one of the barbarous tribes who inhabit woods and mountains and live by hunting (the Kirihadæ of Arrian), having become *Sūtras* by their neglect of all prescribed religious rites (they are also regarded as *Mlecchas*); a savage; a pigmy, a dwarf; a groom, a horseman; N. of a plant, a kind of gentian [cf. *krāta-tikṭa*]; N. of *Siva*, as a mountaineer opposed to *Arjuna*, the account of which is the subject of the celebrated poem by Bhāravi called *Kirātārjunīya*; (*i*), *f*. a woman of the *Kirāta* tribe; a woman who carries a fly-flap or anything to keep off flies; an epithet of the goddess *Durgā*; a bawd, a procuress; an epithet of the river *Gangā*; the celestial *Gangā* or river of *Svarga*.—*Kirāta-tikṭa*, *as*, *m*. the plant *Agathotes Chirayta*, a kind of gentian; also *krāta-tikṭaka*.—*Kirātārjunīya*, *am*, *n*. (fr. °*ta + arjuna*), title of an artificial poem by Bhāravi, describing the combat of *Arjuna* with the god *Siva* in the form of a wild mountaineer or *Kirāta*, (this combat and its result is described in the *Vana-parva* or third book of the *Mahā-bhārata* 1538-1664.)—*Kirātāsīn* (°*ta-ās*), *i*, *m*. an epithet of *Garuḍa*, the bird of *Vishṇu* ('swallowing the *Kirātas*').

Kirātaka, *as*, *m*. (at the end of compounds) the warrior or mountain-tribe of the *Kirātas*; N. of a plant, = *krāta-tikṭa*.

Kirātī, *is*, *f*. an epithet of the river *Gangā*; [cf. *krāti*.]

Kirātīnī, *f*., N. of a plant, the Indian spikenard; [cf. *jaṭāmānsī*.]

किरारि *kirāri*, *is*, *m*., N. of a people; (a various reading has *virāri*.)

किरकिचिका *kirikičikā*, *f*. a kind of musical instrument.

किरिदि *kirīṭi*, *n*. the fruit of the marshy date tree, *Phoenix Paludosa*.

किरिशा *kirīśa*, *as*, *m*., N. of a man.

किरीट *kirīṭa*, *as* or *am*, *m*. or *n*. (said to be fr. *rt*. *i*. *kṛī*), a diadem, a crest, a garland or any ornament used as a crown, a tiara; N. of a metre of four lines, each containing twenty-four syllables.—*Kirīṭa-dhāraṇa*, *am*, *n*. wearing a diadem, assuming the crown.—*Kirīṭa-dhārin*, *i*, *inī*, *i*, crowned, having a tiara; (*i*), *m*. a king.—*Kirīṭa-mālin*, *i*, *inī*, *i*, ornamented with a diadem.

Kirīṭin, *i*, *inī*, *t*, decorated with a diadem, crested, crowned; (*i*), *m*. a king; an epithet of *Indra*; one of the attendants of *Siva*; a N. of *Arjuna*.

किरोडात्य *kirodātya*, *nom*. P. *kirodātyati*, to cheat.

किर्मिर *kirmira*, *as*, *ā*, *am*, Ved. variegated; [cf. *kirmira* below and *karbura*.]

किर्नी *kirmī*, *f*. a hall, a building, an apartment; an image of gold, a figure of iron; the *Palāśa* tree, *Butea Frondosa*.

किर्मिर *kirmira*, *as*, *ā*, *am* (said to be fr. *rt*. *i*. *kṛī*), variegated; (*as*), *m*. a variegated colour; the orange tree; N. of a *Rākshasa* or goblin conquered by *Bhīma-sena*; [cf. Gr. *kuḗpōs*.]—*Kirmira-jit*, *t*, *m*. or *kirmira-nisūdana*, *as*, *m*. or *kirmira-bhīd*, *t*, *m*. or *kirmira-sūdana*, *as*, *m*. or *kirmirārī* (°*ra-arī*), *is*, *m*. an epithet of *Bhīma-sena*, the enemy and conqueror of the *Rākshasa* *Kirmira*.—*Kirmira-tvaç*, *k*, *m*. or *f* (?), the orange tree.

Kirmirita, *as*, *ā*, *am*, variegated, spotted.

किर्याणी *kiryāṇi*. See under *kira*.

किल *kil*, *cl*. 6. P. *kilati*, *çikela*, *kelitum*, to be or become white; to freeze; to play; *cl*. 10. P. *kelayati*, -*yitum*, to send, to throw or cast; [cf. Hib. *cal*, 'a joke'.]

1. *kila*, *as*, *m*. play, trifling.—*Kila-kṛicita*, *am*, *n*. amorous agitation, weeping, laughing, being angry, merry, &c., in the society of a lover.

किल 2. *kila*, *ind*. (a particle of asseveration or emphasis), indeed, verily, assuredly; (or of explanation) namely; *kila* is preceded by the word on which it lays stress, and occurs very rarely at the beginning of a sentence or verse; according to native lexicographers *kila* may be used in communicating intelligence, and may imply 'so said,' 'so reported,' 'probably,' 'possibly,' 'agreement,' 'dislike,' 'falseness,' 'inaccuracy,' and 'reason.'

किल 3. *kila*, *as*, *m*., N. of a man.

किलकिल *kilakila*, *as*, *m*. an epithet of *Siva*; N. of a town; (*ā*), *f*. (an onomatopoeic word), sounds or cries expressing joy or the expression of pleasure by any sound or cry.

Kilakīlaya, *nom*. P. *kilakīlayati*, to raise sounds expressing joy.

किलाट *kilāṭa*, *as*, *i*, *m*. f. inspissated milk, coagulated milk; it may also be applied to cheese.

Kilāṭin, *i*, *m*. a bamboo.

किलात *kilāta*, *as*, *m*., N. of an *Asura*; a dwarf.

किलास *kilāsa*, *as*, *ā*, *am*, Ved. leprosy; (*i*), *f*., Ved. a kind of spotted deer described as the vehicle of the *Maruts*; (*am*), *n*., Ved. a white leprosy spot; a blotch, a scab; (in medic.) a species of leprosy resembling the so-called white leprosy, in which disease the skin becomes spotted without producing ulcers.—*Kilāsa-ghna*, *as*, *m*. a sort of gourd, *Momordica Mixta* ('what removes leprosy').—*Kilāsa-nāśana*, *as*, *i*, *am*, Ved. removing leprosy.—*Kilāsa-bheshaja*, *am*, *n*., Ved. a remedy against leprosy.

Kilāsin, *i*, *inī*, *i*, leprosy, having blotches.

किलिञ्च *kiliñca*, *am*, *n*. a thin plank, a board; [cf. the following.]

किलिञ्ज *kiliñja*, *as*, *m*. a mat; a thin plank of green wood.

Kiliñjaka, *as*, *m*. a mat; a screen or twist of grass or straw.

किलिनकिल *kilinakila*, *as* or *am*, *m*. or *n*. (?), a various reading for *kilakila*; N. of a town (?).

किलिम *kilima*, *as*, *m*. a tree, a kind of fir or pine, *Pinus Deodar* [cf. *deva-dāru*]; (*am*), *n*. resin, the extract of the pine.

किल्किन् *kilkin*, *i*, *m*. a horse; (also read *kindhin* and *kilvin*.)

किल्बिष *kilbisha* or *kilvisha*, *am*, *n*. (fr. *rt*. *kil*?), fault, offence, sin, guilt; injustice, injury; disease, sickness.—*Kilvisha-spriti*, *t*, *t*, *t*, Ved. removing or avoiding sins or offences.

Kilvishin, *i*, *inī*, *i*, one who commits an offence, wicked, culpable, criminal, sinful, (often in compounds, e. g. *rāja-kilvishin*, one who as a king commits an offence.)

किल्विन् *kilvin*, *i*, *m*. a horse; [cf. *kilkin*.]

किशल *kiśala*, *as*, *am*, *n*. a sprout, a shoot.

Kiśalaya, *as*, *am*, *m*. n. a young shoot.—*Kiśalaya-talpa*, *as*, *m*. or *kiśalaya-sayyā*, *f*. or *kiśalaya-sayana*, *am*, *n*. a bed of young leaves &c.; see *kiśala*, *kiśalaya*, &c.

किशोर *kiśora*, *as*, *ā*, *am* (said to be fr. *kim* and *rt*. *srī*), young, infantine; (*as*), *m*. a colt, the young of any animal; the sun; Benjamin or *Styrax benzoin* (= *taṭla-parṇy-ośadhī*); N. of a *Dānava*; a youth, a lad, one from his birth to the end of his fifteenth year, a minor in law (*ajāta-vyavahāra*) becoming after his fifteenth year subject to suits at law (or *jāta-vyavahāra*); (*i*), *f*. a maiden, a young woman.

किष्क *kishk*, *cl*. 10. A. *kishkayate*, -*yitum*, to injure, kill; (a various reading for *hishk* and *hikk*); [cf. Hib. *ceasaim*, 'I torment, crucify, vex'.]

किष्किन्ध *kishkindha*, *as*, *ā* or *i*, *m*. f., N. of a mountain in the south of India, in *Oḍra*, containing a cave, the residence of the monkey-prince *Bālin*.—*Kishkindha-parvata*, *as*, *m*., N. of a place.—*Kishkindhā-kāṇḍa*, *am*, *n*. title of the fourth book of the *Rāmāyaṇa*.

Kishkindhaka, *ās*, *m*. pl., N. of a people.

Kishkindhya, *as*, *ā*, *m*. f. (but generally *f*.), N. of a mountain and of a district = *kishkindha* above, said to be in the peninsula, in the northern part of *Mysore*, near the sources of the *Pampā* river, the territory of *Bālin* the monkey-king, from whom it was conquered by *Rāma* and transferred to *Sugrīva*, the brother of *Bāli* and rightful king. The story is told in the fourth book of the *Rāmāyaṇa*. The name *Kishkindhyā* is also applied to the capital city of the district, the mountain being called *Rishya-mūka*.—*Kishkindhyā-kāṇḍa*, *as*, *m*. title of the fourth book of the *Rāmāyaṇa*; also of the *Adhyātma-rāmāyaṇa*.—*Kishkindhyādhīpa* (°*ya-dhī*), *as*, *m*. a N. of *Bālin*, a monkey-king slain by *Rāma*.

किष्कु *kishku*, *us*, *us*, *u*, vile, bad, contemptible; (*us*), m. f. the fore-arm, a cubit, a span; an instrument for measuring lengths = *hasta* or *kara* = twenty-four thumbs' breadths = $\frac{1}{108}$ of a *Nalva*. — *Kīshku-parvan*, *ā*, m., N. of several kinds of reed, as bamboo, sugar-cane, *Arundo* Tibialis.

किस *kis*, ind., Ved. a particle of interrogation, 'whether, if,' according to native commentators = *hartṛ*, 'a doer,' [cf. *nakis*, *māks*.]

किस *kisa*, *as*, m., N. of an attendant of the sun.

किसर *kisara*, *am*, n. an article for sale (?). *Kisarika*, *as*, *i*, am, selling *Kisara*.

किसल *kisala* or *kisalaya*, *as*, *am*, m. n. a sprout or shoot, the extremity of a branch bearing new leaves.

Kisalayta, *as*, *ā*, *am*, furnished with leaf-buds or young shoots; [cf. *kīśala*.]

कीकट *kikaṭa*, *as*, m., N. of a people not belonging to the Aryan race; N. of a son of Rishabha; also of Sankata; N. of a country, Behar; a horse (originally perhaps a horse of the Kikaṭas); (*as*, *i*, *am*), poor, needy; miserly, avaricious.

कीकर *kikara*, *as* or *am* (?), m. or n. (?), N. of a Grāma in the word *kamala-kikara*, q. v.

कीकस *kikasa*, *as*, *ā*, *am* (said to be fr. rt. *kak*), hard, firm; (*ās*), f. pl., Ved. the breast-bone and the cartilages of the ribs connected with it, cartilagine costarum; (*am*), n. a bone in general; (*as*), m. a bone, an insect. — *Kikasa-mukha* or *kikasāsyā* ('*sa-ās*'), *as*, m. a bird in general.

कीकि *kiki*, *is*, m. a blue jay; [cf. *kiki*.]

कीचक *kiśaka*, *as*, m. (said to be fr. rt. *ṣk*), a hollow bamboo; a bamboo whistling or rattling in the wind, *Arundo* Karka, a reed; a kind of tree; N. of a people, a tribe of the Kekayas, (a *Kiśaka* is chief of the army of king Virāṭa, and is conquered by Bhīma-sena); N. of a *Daiṭya* or demon; a certain *Rākshasa* or goblin. — *Kiśaka-jit*, *t*, or *kiśaka-nisūdana*, *as*, or *kiśaka-bhid*, *t*, m. an epithet of Bhīma-sena, conqueror of *Kiśaka*. — *Kiśaka-badha*, *as*, m. 'the killing of *Kiśaka*,' title of a poem.

कीज *kija*, *as*, *ā*, *am*, Ved. wonderful.

कीट *kīṭ*, cl. 10. P. *kīṭayati*, -*yitum*, to tinge or colour; to bind.

कीट *kīṭa*, *as*, *ā*, *am*, m. f. n. a worm, an insect; an expression of contempt, e. g. *pakshi-kīṭa*, a miserable bird; [cf. Gr. *kis*.] — *Kīṭa-ghna*, *as*, m. sulphur ('destroying insects'). — *Kīṭa-ja*, *am*, n. silk; (*ā*), f. lac, an animal dye of a red colour. — *Kīṭa-pakshodbhava* ('*sha-ud*'), *as*, m. the change from the chrysalis or larva to the butterfly. — *Kīṭa-pādikā*, f. the plant *Cissus* Pedata. — *Kīṭa-māni*, *is*, m. a butterfly. — *Kīṭa-mātā*, f. the plant *Cissus* Pedata. — *Kīṭa-satru*, *us*, m. (?) and *kīṭāri* ('*ta-ari*'), *is*, m. (?) a species of plant.

Kīṭaka, *as*, m. a worm, an insect; a kind of bard (*māgadha-jāti*), a panegyrist, descended from a Kshatriya father and Vaisya mother; N. of a prince; (*as*, *ā*, *am*), hard, harsh, unfeeling.

कीडर *kīdera*, *as*, m. the plant *Amaranthus* Polygamus.

कीदृक्ष *kīdriksha*, *as*, *i*, *am* (fr. 1. *ki* or *kid* and *driksha*, rt. *driś*, see *īdriksha*), of what kind? of what sort? of what description? of what qualities? who or what like?

Kīdriś, *k*, *k*, *k*, Ved. n. of what kind? of what sort? &c., who or what like? *yādrik-kīdrik-ā*, of whatsoever kind or sort. — *Kīdriḡ-ryāpāravat*, *ān*, *atī*, *at*, of what profession or vocation?

Kīdriśa, *as*, *i*, *am*, of what kind? what like? [cf. Slav. *ko-līk*, Them. *ko-līko*; Gr. *πη-λίκος*;

Goth. *hvel-leiks*, Them. *hvel-leika*; Mod. Germ. *we-leher*; Lat. *quā-lis*.]

कीन *kīna*, *am*, n. flesh; [cf. *kīra*.]

कीनार *kināra*, *as*, m., Ved. = *kināśa* (?), a cultivator of the soil; (Sāy.) a vile man.

कीनाश *kināśa*, *as*, m. (said to be fr. rt. *kliś*; according to others fr. *kīm* and *nāśa*), a labourer or cultivator of the soil; the poverty of this class of men in India was proverbial, so that *kināśa* meant sometimes 'a very poor man;' according to native lexicographers *kināśa* may be an adj. and has the following meanings, cultivating the soil; poor; covetous, niggardly; small, little, killing animals or killing secretly; (*as*), m. a kind of monkey [cf. *kīśa*]; an epithet of Yama; a kind of *Rākshasa*.

कीम् *kīm*, ind. a particle in *ākīm* and *mā-kīm*, q. v.

कीर *kīra*, *as*, m. a parrot; the country and (pl.) the people of Kāśmīra; (*am*), n. flesh; [cf. *kīna*.] — *Kīra-varṇaka*, *am*, n. a kind of perfume (*sthaṇṇeyaka*). — *Kīreshṭa* ('*ra-iś*'), *as*, m., N. of several plants; the tree *Mangifera* Indica; a species of mountain *Pīlū* *Ākhoṭa*; another plant, = *jalamadhūka*.

कीरक *kiraka*, *as*, m. gaining, obtaining; a Buddha; a kind of tree.

कीरि *kīri*, *is*, m. (fr. 2. *kṛi*), Ved. grateful or laudatory mention or remembrance; a poem, hymn, praise; one who praises, a poet. — *Kīri-śodana*, *as*, *ā*, *am*, Ved. exciting praise, exciting the praiser.

कीर्ण *kīrṇa*, *as*, *ā*, *am* (fr. rt. 1. *kṛi*), scattered, thrown, cast; covered, secret, hidden; injured, hurt; full.

Kīrṇi, *is*, f. scattering, throwing; covering, concealing.

Kīrṇya, *as*, *ā*, *am*, what is scattered.

Kīrṇamāya, *as*, *ā*, *am*, being covered, bestrewed; being scattered; being thrown at.

कीर्तन, **कीर्ति**, &c. See under rt. *kṛit*.

कीर्मि *kīrmī*, f. a house for straw (?).

कीर्षी *kīrṣā*, f., Ved. a species of bird.

कील् *kīl*, cl. 1. or 10. P. *kīlati*, *kīlayati*, -*yitum*, to bind; to fasten; to stake; to pin.

Kīla, *as*, *ā*, m. f. a sharp piece of wood, a stake, a pin, a peg, a bolt, a wedge, &c.; a lance, a pike; a post, a post in a cow-house to which cows are fastened, a pillar; a weapon; the elbow; a blow or punch with the elbow; a blow, a thump; a blow in copulation; flame, lambent flame; a small or minute particle; a gnomon; a position of the foetus impeding delivery; an epithet of *Siva*. — *Kīla-saṃsparśa*, *as*, m., N. of a plant, commonly *Gāva*, = *Diospyros* *Glutinosa*, a plant, the fruit of which yields a substance like turpentine used to cover the bottom of boats.

Kīlaka, *as*, m. a pin, a bolt, a wedge; a splint for confining a broken bone; a fence; also = *śivaka*, a pillar for cows &c. to rub themselves against, or one to which they are tied.

Kīlīkā, f. the pin of an axle.

Kīlita, *as*, *ā*, *am*, staked, impaled; set up as a stake or pole; pierced, transfixed; pinned, fastened by a stake &c.; bound, tied, confined.

कीलाल *kīlāla*, *as*, m. a sweet beverage; also a heavenly drink similar to *Amṛita*, the food of the gods; honey; (*am*), n. blood; water. — *Kīlāla-ja*, *am*, n. flesh. — *Kīlāla-dhi*, *is*, m. the ocean. — *Kīlāla-pa*, *as*, *ā*, *am*, drinking blood; (*as*), m. a *Rākshasa*, a sort of goblin or imp. — *Kīlāla-pā*, *as*, m., Ved. an epithet of *Agni*, 'drinking the beverage *Kīlāla*;' (*ās*), m. an attendant of Yama, or N. of one of the attendants of Yama. — *Kīlālodhan* ('*ta-ūdhan*'), *ā*, *dhnī*, *a*, Ved. carrying the beverage *Kīlāla* in one's udder.

कीवत् *kivat*, *ān*, *atī*, (at fr. 1. *ki*; cf. *kiyat*), Ved. how much? how long?

कीश *kīśa*, *as*, *ā*, *am*, naked; (*as*, *i*), m. f. an ape, a monkey; a bird; the sun. — *Kīśa-parṇa*, *as*, m. the tree *Achyranthes* *Aspera* (*apāmārga*); [cf. *keśa-parṇi*.]

कीस्त *kīsta*, *as*, m., Ved. one who praises, a singer, a poet; (related to *kīrti* f.).

कु 1. *ku*, a pronominal base appearing in *kutas*, *kutra*, *kuvid*, *kuha*, *kva*, and as a prefix implying deterioration, depreciation, deficiency, want, diminution, littleness, prevention, hindrance, reproach, contempt, sin, guilt; originally perhaps *ku* signified how (strange!); (as a separate word *ku* occurs in the Vedas in the sense of 'where?' *ku* *id*, wherever, anywhere); [cf. *ku-kathā*, *ku-karu*, &c.].

कु 2. *ku*, *us*, f. the earth; the ground or base of a triangle or other plane figure. — *Ku-kīla*, *as*, m. a mountain ('a pin or bolt of the earth').

कु 3. *ku*, cl. 2. P. or cl. 1. A., Ved. *kauti* or *kavīti*, *kavate*, *śukāva*, *śukuve*, *kotum* or *kavītum* (?), to sound; to sound indistinctly; to cry, moan, groan; to cry as a bird, to coo, hum as a bee &c.; Caus. *kāvayati*: Desid. *śukūshati*, -*te*: Intens. *śokūyate* and *kokūyate*, to cry aloud.

कु 4. *ku* or *kū*, cl. 6. A. *kuvate*, *śukuve*, *kutum* or *kuvitum*: Intens. *śokūyate*, to cry, make a noise; to moan or groan; [cf. Hib. *caoi*, *caoidh*, 'lamentation, mourning,' *caoidhīm*, 'I lament, mourn, grieve.']

कुंश् *kuṃś* or *kuns*, cl. 1. or 10. P. *kuṃśati*, *kuṃśayati*, or *kuṃśati*, *kuṃśayati*, -*yitum*, to speak; to shine.

कुक् *kuk*, cl. 1. A. *kokate*, *śukuke*, *kokitum*, to take, accept, seize: Desid. *śukokishate* or *śukukishate*.

Kuka, *as*, *ā*, *am*, taking, accepting.

कुक्था *ku-kathā*, f. a bad, miserable tale.

कुक्कभ *kukubha*, *am*, n. a kind of spirituous liquor.

कुकर *ku-kara*, *as*, *ā*, *am* (see 1. *ku*), having a crooked or withered arm; acting wickedly, wicked.

कुक्कर्मन् *ku-karman*, *a*, n. (see 1. *ku*), a wicked deed; wickedness, depravity, villainy; (*ā*, *ā*, *a*), performing evil actions, wicked, depraved. — *Ku-karma-kārin*, *i*, *inī*, *i*, wicked, depraved.

Ku-kārya, *am*, n. a bad action, sin, wickedness.

कुकीर्ति *ku-kīrtti*, *is*, f. (see 1. *ku*), ill-repute, notoriety.

कुकुट *kukūṭa*, *as*, m., N. of a pot-herb, = *śitāvara*, commonly *sushanṣīśaka*, *Marsilea* *Quadrifolia*.

कुकुटुम्बिनी *ku-kuṭumbinī*, f. a bad housewife.

कुकुद *kukuda*, *as*, m. one who gives away a girl in marriage after decoration with fit ornaments and the prescribed ceremonies; also *kukuda*, q. v.

कुकुन्दर *kukundara* or *kukundura*, *am*, n., or *e*, du. n. the cavities of the loins just above the hips [cf. *kakundara*]; (*as*), m., N. of a plant, = *kukkura-dru*, q. v.

कुकुन्ध *kukundha*, *as*, m., Ved., N. of a kind of evil spirit.

कुक्कुभा *kukubhā*, f. one of the female personifications of music or *Rāgiṇīs*.

कुकुर *kukura*, *as*, m. (said to be fr. rt. *kuk*), a dog; N. of a plant and perfume, = *granthi-parṇi*; N. of a prince, a son of *Andhaka*; (*ās*), m. pl. the

descendants of this prince; N. of a people, a branch of the Yadu race or Yādavas; the country of this people; [cf. *kukkura* and *kaukura*.]—*Kukura-jihvā*, f. a species of fish, Acheiris Kookor Zibha; the plant *Leea Staphylea*; another plant, *Ixora Undulata*.—*Kukurādhinātha* ('ra-adh'), as, m. lord of the Yādavas, an epithet of Kṛṣṇa.

कुकूटी *kukūṭi*, f. the plant *Salmalia Malabarica*; [cf. *sālmali*.]

कुक्कण *kukūṇaka*, as, m. a kind of disease of the eyes in infants.

कुक्कन *kukūṇana*, as, ā, am, Ved. (an onomatopoeic word), gargling.

कुक्कुर *kukurabha*, as, m., Ved. a kind of evil spirit.

कुक्कूल *kukūla*, as or am, m. or n. chaff, conflagration of chaff, a fire made of chaff; (am), n. a hole filled with stakes; armour, mail.

कुक्कृय *ku-kṛitya*, am, n. (see 1. *ku*), an evil deed, evil, wickedness.

कुक्कोल *kukola*, am, n. the jujube, *Zizyphus Jujuba*; [cf. *kolī*.]

कुक्कुट *kukkuṭa*, as, m. a cock, a wild cock; a whip of lighted straw or grass, a firebrand, a spark of fire; the offspring of a Nishāda by a Sūdra woman or woman of the fourth caste; (is or ī), f. hypocrisy, interested observance of religious duties; (ī), f. a hen; a small house-lizard; the silk-cotton tree, *Bombax Heptaphyllum*, or the red cotton tree, *Salmalia Malabarica*.—*Kukkuṭa-kantha*, am, n., N. of a town.—*Kukkuṭa-dhvani*, is, m. the crowing of a cock, the cackling of fowls.—*Kukkuṭa-pakshaka*, as or am (?), m. or n. (?), a knife shaped like the wing of a cock.—*Kukkuṭa-pāda*, as, m., N. of a mountain (cock-foot).—*Kukkuṭa-maṇḍapa*, as, m., N. of a sanctuary in Benares standing on the right side of a statue of Śiva, a place where final emancipation may be attained; [cf. *mukṭi-maṇḍapa*.]—*Kukkuṭa-mastaka*, as, m. a sort of pepper, Piper Chaba.—*Kukkuṭa-vrata*, am, n. a religious observance (worship of Śiva) on the seventh of the light fortnight of the month Bhādra, by women, especially for the sake of obtaining offspring.—*Kukkuṭa-sikha*, as, m. safflower, *Carthamus Tinctorius* (cockscomb).—*Kukkuṭa-giri*, is, m., N. of a mountain.—*Kukkuṭāṇḍa* ('ta-an'), am, n. a fowl's egg.—*Kukkuṭāṇḍaka*, as or am (?), m. or n. (?), a species of rice.—*Kukkuṭābha* ('ta-abha'), as, m. a kind of snake compared to a fowl (perhaps from having a crest or comb).—*Kukkuṭārāma* ('ta-ār'), as, m., N. of a grove; N. of a celebrated hermitage near Gayā.—*Kukkuṭārāma* ('ta-ār'), am, n., N. of a place.—*Kukkuṭāsana* ('ta-ās'), am, n. a particular posture of an ascetic in religious meditation.—*Kukkuṭāhi* ('ta-ah'), is, m. = *kukkuṭābha* above.—*Kukkuṭi-vrata*, am, n. a ceremony in honour of Śiva and Durgā; see *kukkuṭa-vrata*.

कुक्कुता, as, m. a cock, a wild cock; a man of a mixed caste, one sprung from a Sūdra and a Nishāda woman.

कुक्कुभ *kukkubha*, as, m. a wild cock, Phasianus Gallus; varnish, oily gloss.

कुक्कुर *kukkura*, as, m. (a more modern form for *kukura*), a dog; N. of a Muni; also of a prince, a son of Andhaka; (ā), m. pl., N. of a people; (ī), f. a bitch; (am), n. a vegetable perfume; [cf. *granthi-parjā*.]—*Kukkura-dru*, us, m., N. of a plant, = *tānra-śūda*.

कुक्कुवाच *kukku-vāc*, k, m. (fr. *kukku*, an onomatopoeic word, and *vāc*), a kind of deer, = *sāraṅga-mṛiga*.

कुक्क्रिया *ku-kriyā*, f. (see 1. *ku*), a bad action; (us, ā, am), wicked, sinful.

कुक्ष *kuksha*, as, m. (said to be fr. rt. *kush*), the belly.

कुक्षी, is, m. the belly, the cavity of the abdomen (in the earlier language generally used in dual); the interior of anything; the womb, the part of the belly containing the foetus; a cavity in general (e.g. *adri-kukshī*, cavity of a mountain); the cavity of the ocean, i.e. a bay, a gulf; a cavern; N. of a son (f. also of a daughter?) of Priya-vrata and Kāmyā; N. of Bali; of a king; of a son of Ikshvāku and father of Vikukshi; N. of a region; according to a native lexicographer *kukshī* means also the sheath of a sword, and steel; [cf. Lat. *coxa*, *coxendix*; Gr. *κοχών*? Old Germ. *būh*; Mod. Germ. *Bauch*.]—*Kukshim-bhārī*, is, is, ī, one who nourishes only his belly, filling or pampering the belly, voracious, gluttonous.—*Kukshī-randhra*, as, m. a kind of reed.—*Kukshī-sūla*, as, m. pain in the belly, belly-ache, colic.

कुक्षिला, as, m., Ved. a species of evil spirit.

कुक्षितकि *kukshitaki*, is, m., N. of a man.

कुक्षेय *kukshēy*, us, m., N. of a son of Raudrāśva; (according to others *kakshēy*.)

कुखाटि *kukhāṭi*, is, f. (said to be fr. rt. *khaṭ*), wantonness, dalliance, frolic.

कुख्याति *ku-khyāti*, is, f. (see 1. *ku*), evil report, infamy; a bad reputation, disrepute, disgrace.

कुगणिन् *kugaṇin*, ī, inī, ī (fr. 1. *ku* + *gaṇa*), belonging to an evil set of people.

कुगो *ku-go*, aus, m. (see 1. *ku*), a miserable or weak bull.

कुग्रह *ku-graha*, as, m. (see 1. *ku*), an unpropitious planet; (five are reckoned by some, viz. Mangala, Ravi, Śani, Rāhu, and Ketu.)

कुग्राम *ku-grāma*, as, m. (see 1. *ku*), a petty village without a Rājā, an Agnihotrin, a physician, a rich man, or a river.

कुङ्कुण *kunkūṇa*, as or am, m. or n. (?), N. of a region.

कुङ्कुम *kunkuma*, am, n. saffron, *Crocus Sativus*, the plant and the pollen of the flowers; [cf. Gr. *κρόκος*; Lat. *crocus*?].—*Kunkuma-tānra*, as, ā, am, red, coppery red.—*Kunkuma-reṇu*, us, f. the dust or pollen of saffron.—*Kunkumāka* ('ma-ak'), as, ā, am, dyed or stained with saffron, orange, yellow.—*Kunkumānka* ('ma-an'), as, ā, am, marked with saffron, dyed or stained of an orange colour.—*Kunkumārūṇa* ('ma-ar'), as, ā, am, red, ruddy.

कुङ्गनी *kungani*, f., N. of a plant, = *mahājyotiṣhmātī*.

कुच् *kuć*, cl. 6. 1. P. *kućati*, *koćati*, *ćukoća*, *kućitum* or *koćitum*, to sound high, to utter a shrill cry (as a bird); to polish; to go; to connect, mix; to bend, make curved or crooked, to be crooked; to oppose, impede; to mark with lines, to delineate, write; to contract or be contracted; to contend (?); [cf. *kuić*.]

Kuća, as, m. (generally du. *kućau*), the female breast, a teat, a nipple, a pap.—*Kuća-kumbha*, as, n. the female breast.—*Kuća-taṭa*, am, n. the female breast.—*Kućataṭāgra* ('ta-ag'), am, n. a nipple.—*Kuća-phala*, as, m. the pomegranate (the fruit being shaped like the female breast).—*Kućamukha*, am, n. a nipple.—*Kućāgra* ('ta-ag'), am, n. a nipple.

Kućita, as, ā, am, closed, contracted; small, little.

कुचिडिका *kućandikā*, f. a plant, *Aletris Hyacinthoides*, = *mūrvā*.

कुचन्दन *ku-ćandana*, am, n. (see 1. *ku*), red sanders, *Pterocarpus Santalinus*; sappan or log-

wood, *Cæsalpina Sappan* [cf. *pattrāṅga*]; a leguminous plant, *Adenantha Pavonina*; saffron.

कुचर *ku-ćara*, as, ā or ī, am (see 1. *ku*), going slowly, creeping; following evil practices, low, vile, wicked; speaking ill of any one, detracting, censorious; (as), m. a fixed star.

Ku-ćaryā, f. evil conduct, wickedness, impropriety.

कुचाङ्गेरी *ku-ćāṅgerī*, f. (see 1. *ku*), a kind of wood sorrel, *Rumex Vesicarius*, = *ćukrikā*.

कुचिक *kućika*, as, ā, m. f. a kind of fish, in shape like an eel, commonly *Kuñḍīya*, *Unibranchapertura Cuchiya*, or *Murāna Apterygia Synbrache*; the Hindūs affirm that its bite is mortal to cows, though perfectly harmless to men; (also a various reading for *kuśika*, q. v.)

कुचोरा *kućirā*, f., N. of a river.

कुचुमार *kućumāra*, as, m., N. of the author of the *Aupanishadādhikaraṇa*.

कुचेल *ku-ćela*, am, n. (see 1. *ku*), a bad garment; (as, ā, am), badly clothed, dressed in dirty or tattered garments; (ā), f., N. of a plant, = *avikarṇi* or *viddhaparni*; (ī), f., N. of a plant, = *ambashthā*, commonly *Ākanādi*, *Cissampelos Hexandra*.

कुचेष्टा *ku-ćeṣṭā*, f. (see 1. *ku*), an evil design, a wicked contrivance.

कुच्छ *kućcha*, am, n. the white water-lily.

कुज *kuj*, cl. 1. P. *kojati*, *kojitum*, to steal; cl. 6. P. *kujati*, to be crooked; [cf. *kuij*.]

कुज *ku-ja*, as, m. (fr. 2. *ku* and rt. *jan*), a tree; the son of the earth, a N. of the planet Mars; N. of a Daitya, also called *Naraka*, conquered by Kṛṣṇa; (ā), f. the daughter of the earth, an epithet of the goddess Durgā; also of *Sitā*.—*Kuja-pañḍamī*, f. the fifth day of the moon occurring on a Tuesday or the day of Mars, by some thought unlucky.

कुजन *ku-jana*, as, m. (see 1. *ku*), a bad or wicked man, a low, mean or vulgar person.

कुजननी *ku-janani*, f. (see 1. *ku*), a bad mother.

कुजम्भन् *kū-janman*, ā, ā, a (see 1. *ku*), low-born, of inferior origin.

कुजम्भ *ku-jambha*, as, m. (see 1. *ku*), N. of a Daitya, a younger brother of Jambha and son of Prahrāda or Prahāda, a son of Hiranya-kaśipu.

कुजम्भल *kujambhala*, as, m. a thief who breaks into a house; also *kujambhira* and *kujambhila*; [cf. *kumbhila*.]

कुज्जिश *kujjiśa* or *kujjiśa*, as, m. a sort of fish; [cf. *kuḍiśa*.]

कुज्जिह *kujjihaṭi*, is or ī, or *kujjihaṭikā*, f. a fog or mist.

कुञ्च *kuñć*, cl. 1. P. *kuñćati*, *ćukuñća*, *kuñćitum*, to make crooked; to be crooked; to bend or curve, to move crookedly; to go; to go to or towards; to be or become small; to lessen, to make small; to shrink, to contract, to draw together: Caus. *kuñćayati*, -*yitum*: Desid. *ćukuñćishati*: Intens. *ćokuñćyate*; [cf. Hib. *cuachaim*, 'I fold, plait'; *cuach*, 'a curl'; *cuachach*, 'curled, frizzled'.]

Kuñćana, am, n. curving, bending, contracting; contraction; a certain disease of the eyes, contracting the eyelids.

Kuñćā-phalā, f. a kind of gourd, = *kushmāṇḍī*; (a wrong reading for *kuća-phala*?).

Kuñćī, is, f. a measure of capacity equal to eight handfuls.

Kuñćikā, f. a key; a fish, commonly *Kuñḍīya*, in shape like an eel and eaten as one, *Unibranchapertura*.

Cuchiya, or the fish *Muraena Apterygia*, *Synbrache* [cf. *kuñika*]; a plant bearing a red and black seed used as a weight, *Abrus Precatorius*; or another plant bearing a pungent seed, *Nigella Indica*; a sort of reed; the branch or shoot of a bamboo.

Kuñcita, *as*, *ā*, *am*, crooked, curved, bent, contracted, &c.; (*am*), *n.*, N. of a plant. — *Kuñcitān-gulī* (*°ta-an°*), *is*, *ās*, *i*, with bent or curved fingers.

कुञ्ज *kuñj*, cl. 1. P. *kuñjati*, -*jitum*, to murmur, = *kijj*.

कुञ्ज *kuñja*, *as*, *am*, *m. n.* a place overrun with plants or overgrown with creepers, a bower, an arbour; a cave; the lower jaw; an elephant's tusk or jaw; a tooth; (*as*), *m.*, N. of a man. — *Kuñja-kufira*, *as*, *m.* a bower, an arbour. — *Kuñja-vallārī*, *f.*, N. of a plant, = *nikuijikkāmlā*.

Kuñjikā, *f.* another N. of the plant *Kuñja-vallārī*; fennel-flower seed, = *kuñdikā*, *Nigella Indica*.

कुञ्जर *kuñjara*, *as*, *m.* (fr. *kuñja*?), an elephant; anything pre-eminent in its kind (generally in compounds, e.g. *puruṣa-kuñjara*, an eminent man); the tree *Ficus Religiosa*; N. of a Nāga; N. of a prince of the *Sauvtraka* race; N. of a mountain; of a region; hair; (*ā* and *i*), *f.* a female elephant; (*ā*), *f.* the plant *Bignonia Suaveolens*; another plant, *Grislea Tomentosa*. — *Kuñjara-kara*, *as*, *m.* an elephant's trunk. — *Kuñjara-kshāra-mūla*, *am*, *n.* a kind of radish (*mūluka*). — *Kuñjara-graha*, *as*, *m.* an elephant-catcher. — *Kuñjara-darī*, *f.* 'elephant's cave'; N. of a place. — *Kuñjara-pippalī*, *f.*, N. of a plant described as bearing a fruit resembling long pepper; [cf. *gaṇa-pippalī*]. — *Kuñjara-rūpin*, *i*, *inī*, *i*, elephant-shaped. — *Kuñjarāṇika* (*°ra-an°*), *am*, *n.* the division of an army consisting of elephants, an elephant-corps. — *Kuñjarāṭi* (*°ra-ar°*), *is*, *m.* a lion; the *Sarabha*, a fabulous animal with eight legs, ('enemy of the elephant'). — *Kuñjarā-luka* (*°ra-āl°*), *am*, *n.* a species of esculent root, a sort of yam. — *Kuñjarāśana* (*°ra-aś°*), *as*, *m.* the holy fig tree, *Ficus Religiosa*.

कुञ्जल *kuñjala*, *am*, *n.* sour gruel; [cf. *kāñjikā*.]

कुट *kuṭ*, cl. 6. P. *kuṭati*, *kuṭa*, *kuṭi-shyati*, *akuṭi*, *kuṭitum*, to be or become crooked or curved; to bend, curve, curl; to make crooked; to be dishonest, cheat or deceive; cl. 4. P. *kuṭyati*, or cl. 10. A. *koṭayate*, -*yitum*, to break to pieces, tear asunder, divide; to speak indistinctly; to be warm, burn; Caus. *koṭayati*: Desid. *kuṭi-shati*: Intens. *kuṭiyate*; [cf. *kuṭi* and *kuṭi*.]

Kuṭa, *as* or *am*, *m. n.* a water-pot, a jar, pitcher; (*as*), *m.* a fort, a stronghold; a house [cf. *kuṭi*, *kuṭi*, and *kuṭa*]; a hammer, a mallet for breaking small stones; a tree; a mountain; N. of a man; (*am*), *n.*, Ved. = *kṛita*, a work. — *Kuṭa-kārikā*, *f.* a female servant (bringing the water-jar). — *Kuṭa-ja*, *as*, *m.* the medicinal tree *Wrightia Antidysenterica*, commonly called *Karaya*; the seeds are used as a vermifuge [cf. *indra-yava*]; a N. of the sage *Agastya* ('born in a water-jar'); also of *Droṇa*, q. v. — *Kuṭaja-mallī*, *f.* a kind of plant.

Kuṭaka, *as*, *m.*, N. of a people; N. of a mountain; the post round which the string of the churning-stick winds [cf. *kuṭara* and *kuṭhara*]; (*am*), *n.* a plough without a pole.

Kuṭi, *is*, *i*, *m. f.* a curvature, a curve; a hut, cottage, house, hall, shop; (*i*), *f.* a vessel with openings used for fumigations; a bawd, a procuress or go-between; a nosegay, a bundle or tuft of flowers or vegetables; a kind of perfume, commonly *Murā*; spirituous liquor; (*is*), *m.* the body; a tree; [cf. Eng. *hut*; Germ. *Hütte*]. — *Kuṭi-āra*, *as*, *m.* a crocodile or porpoise. — *Kuṭi-pārthiva*, *as*, *m.*, N. of a man. — *Kuṭi-kṛita*, *as*, *ā*, *am*, curved, curled, twisted, frizzled; (*am*), *n.* anything (as woollen cloth) curled or twisted. — *Kuṭi-gata*, *as*, *ā*, *am*, inside the house. — *Kuṭi-gu*, *us*, *m.*, N. of a man. — *Kuṭi-āka*, *as*, *m.* a kind of religious mendicant, one

who lives at his son's expense; (lit. 'delighting in staying in the house.') — *Kuṭi-āra*, *as*, *m.* an ascetic of a particular order, one who consigns the care of his family to his son and remains at home engaged solely in devotion; or one who goes begging from one house to another. — *Kuṭi-maya*, *as*, *i*, *am*, consisting of a house (?). — *Kuṭi-mukha*, *as*, *m.*, N. of one of the attendants of *Kuvera*.

Kuṭika, *as*, *ā*, *am*, bent, crooked; (*ā*), *f.*, N. of a river.

Kuṭita, *as*, *ā*, *am*, crooked, bent.

Kuṭitri, *tā*, *tri*, *tri*, making crooked; acting dishonestly; being bent.

Kuṭira, *am*, *n.* a hut, a cottage.

Kuṭila, *as*, *ā*, *am*, bent, crooked, curved, round, running in curved lines, crisped, curled; going crookedly, tortuous; insincere, dishonest, fraudulent; (*ā*), *f.*, N. of a plant [cf. *tugarapālī*]; N. of a river; (according to some) N. of the *Sarasvatī*; N. of a metre containing four lines of fourteen syllables each; (*am*), *n.*, N. of a plant [cf. *tagara*, *kuñdita*, *vakra*]; a kind of perfume; tin. — *Kuṭilla-gati*, *is*, *f.* a species of the *Atijagati* metre, = *can-drikā*. — *Kuṭila-gāmin*, *i*, *inī*, *i*, going crookedly, tortuous. — *Kuṭila-tā*, *f.* or *kuṭila-tva*, *am*, *n.* crookedness; guile, dishonesty. — *Kuṭila-pakshma*, *as*, *ā*, *am*, having curved eyelashes or brows. — *Kuṭila-svabhāva*, *as*, *ā*, *am*, crooked-minded, disingenuous. — *Kuṭilāśaya* (*°la-ās°*), *as*, *ā*, *am*, ill-intentioned, malevolent.

Kuṭilaka, *as*, *ikā*, *am*, bent, curved, crooked, winding; (*ikā*), *f.* crouching, coning stealthily as a hunter on his prey; a peculiar movement or gesture (in theatrical language); an instrument used by a blacksmith, a blacksmith's forge.

Kuṭikā, *f.* a small house.

Kuṭiya, *nomi*. P. *kuṭiyati*, -*yitum*, to imagine one's self in a hut.

Kuṭira, *as* or *am*, *m. n.* a small house, a hut, a hotel; a kind of plant; (*am*), *n.* sexual intercourse; exclusiveness.

Kuṭiraka, *as*, *m.* a hut.

कुटङ्क *kuṭanka*, *as*, *m.* (connected with *kuṭa* above), a roof, a thatch; [cf. *kuṭungaka*, *kuḍanga*, *kuḍānga*, *kuṭala*.]

कुटङ्ग *kuṭanga*, *N.* of a place.

कुटङ्गक *kuṭangaka*, *as*, *m.* an arbour formed by creeping plants overrunning a tree; a roof or thatch; a house, a small house, a hut or cottage; [cf. *kuṭungaka*.]

कुटच *kuṭāca*, *as*, *m.* (for *kuṭa-ja*) the medicinal tree *Wrightia Antidysenterica*.

कुटज *kuṭa-ja*. See under *kuṭa* above.

कुटन्नक *kuṭannaka*, *as*, *m.* n. the fragrant grass *Cyperus Rotundus*; [cf. also the following.]

कुटन्नट *kuṭannaṭa*, *as*, *m.* the tree *Calos-anthes Indica*; (*am*), *n.* the fragrant grass *Cyperus Rotundus*.

कुटप *kuṭapa*, *as*, *m.* (said to be fr. rt. *kuṭ*), a measure of grain &c. (= *kuḍava*); a saint, a divine sage or Muni; a garden or grove near a house (= *nishkuṭa*); (*am*), *n.* a lotus.

कुटर *kuṭara*, *as*, *m.* a post round which the string passes that works the churning-stick [cf. *kuṭaka* and *kuṭhara*]; N. of a Nāga.

कुटरु *kuṭaru*, *us*, *m.*, Ved. a cock; a tent, a house of cloth or canvas.

कुटरुणा *kuṭaruṇā*, *f.* a plant, commonly *Teōri*, *Ipomoea Turpethum*.

कुटल *kuṭala*, *am*, *n.* a roof, a thatch; [cf. *kuṭanka*.]

कुटि *kuṭi*, *kuṭira*. See under rt. *kuṭ* above.

कुटिकोष्टिका *kuṭikoshtikā*, *f.*, N. of a river.

कुटिल *kuṭila*. See under rt. *kuṭ*, col. 2.

कुटीर *kuṭira*. See under rt. *kuṭ*, col. 2.

कुटुङ्गक *kuṭungaka*, *as*, *m.* an arbour or bower formed of creeping plants; a creeper winding round a tree; a thatch, a roof; a hut, a cottage; a granary, a store-room; [cf. *kuṭanka*, *kuṭangaka*, *kuḍānga*.]

कुटुनी *kuṭunī*, *f.* a wrong reading for *kuṭṭanī*, q. v.

कुटुम्ब *kuṭumba*, *am*, *n.* a household, the collective members of a household, a family; the care of a family, house-keeping; the care taken by a householder for the members of his family, hence metaphorically care or anxiety about anything; (*as*, *am*), *m. n.* name; race; a kinsman, a relation by descent; a connection, a relation by marriage by the mother's side; offspring, progeny. — *Kuṭumba-kalahā*, *as*, *am*, *m. n.* domestic dissension, family feud. — *Kuṭumba-ryāpṛita*, *as*, *m.* a provident and attentive father of a family. — *Kuṭumbārtham* (*°ba-ar°*), *ind.* for the support or on account of a family. — *Kuṭumbatukas* (*°ba-ol°*), *as*, *n.* apartments &c. appropriated to the accommodation of relations &c.

Kuṭumbaka, *as*, *ā*, *am*, being of one family; (*am*), *n.* a household; the duties and cares of a householder; a family, kindred.

Kuṭumbaya, *nomi*. A. -*yate*, to support a family.

Kuṭumbika, *as*, *ā*, *am*, taking care of a family or household; (*as*), *m.* the slave of a house.

Kuṭumbin, *i*, *m.* a householder, a paterfamilias; one who supports or takes care of a family; metaphorically one who takes care of anything (especially at the end of a compound); a member of a family, any one belonging to a household; a peasant, a cultivator of the soil; (*inī*), *f.* the wife of a householder and mother of a family, a matron; a large household, a large family; a small shrub used in medicine, a kind of moon-plant, = *kshirini*. — *Kuṭumbi-tā*, *f.* or *kuṭumbi-tva*, *am*, *n.* family connection or union, living as one family.

कुटेर *kuṭera*, *as*, *m.* a hut, a cottage; [cf. *kuṭira*.]

कुट्ट *kuṭṭ*, cl. 10. P. *kuṭṭayati*, *akuṭṭat*, -*yitum*, to cut, divide; to grind or pound; to multiply; to censure, abuse.

Kuṭṭa, *as*, *i*, *am*, (at the end of compounds) cutting, dividing, making small; grinding, pounding; (*as*), *m.* a multiplier such that a given dividend being multiplied by it and a given quantity added to (or subtracted from) the product, the sum (or difference) may be measured by a given divisor. — *Kuṭṭapārānta* or *kuṭṭāpārānta* (*°ta-ap°*), *ās*, *m. pl.*, N. of a people. — *Kuṭṭa-prācāraṇa* and *kuṭṭa-prā-taraṇa*, *ās*, *m. pl.*, N. of two nations.

Kuṭṭaka, *as*, *ā*, *am*, what cuts or divides, what pounds or grinds; (*as*), *m.* a grinder or pulverizer, a multiplier, &c. [cf. *kuṭṭa*]; a kingfisher. — *Kuṭṭaka-vyavahāra*, *as*, *m.* or *kuṭṭakādhyaṇa* (*°ka-adh°*), *as*, *m.* that branch or chapter of arithmetic which treats of the *kuṭṭa* or *kuṭṭaka*.

Kuṭṭana, *am*, *n.* cutting, dividing; pounding, grinding, beating, threshing; abusing; (*i*), *f.* a bawd, a procuress, a go-between.

Kuṭṭanī, *f.* a kind of dagger.

Kuṭṭāka, *as*, *i*, *am*, what cuts or divides.

Kuṭṭita, *as*, *ā*, *am*, cut, divided; pounded, flattened; (*ā*), *f.*, scil. *śirā*, unskillful opening of a vein, the latter being cut to pieces by repeated application of the knife.

Kuṭṭin, *i*, *inī*, *i*, what cuts or pounds; (*nī*), *f.* a bawd, a procuress.

Kuṭṭima, *as*, *ā*, *am*, plastered with small stones, decorated with mosaic; (*as*, *am*), *m. n.* an inlaid or paved floor, pavement, ground paved with mosaic or

small stones, ground smoothed and plastered; ground prepared for the site of a mansion; a jewel mine; a hut, a cottage; the pomegranate.

कुट्टमित *kuṭṭamita*, *am*, n. one of the ten blandishments of women, affected repulse of a lover's caresses; [cf. *kuṭṭamita*.]

कुट्टार *kuṭṭāra*, *as*, m. a mountain; (*am*), n. sexual intercourse; pleasure; a woollen cloth or blanket; exclusion; oneness; [cf. *kuṭira* and *kuṭ-ṭira*.]

कुट्टिहारिका *kuṭṭihārīkā*, f. a female servant, a slave; [cf. *kuṭa-hārīkā*.]

कुट्टीर *kuṭṭīra*, *as*, m. a mountain; [cf. *kuṭira* and *kuṭṭāra*.]

कुट्टीरक *kuṭṭīraka*, *am*, n. (?) a small house, a hut; (a wrong reading for *kuṭīraka*?).

कुट्टमित *kuṭṭumita*, *am*, n. = *kuṭṭamita* above.

कुट्टमल *kuṭṭmala*, *as*, *ā*, *am* (said to be fr. rt. *kuṭ*), opening or expanding as the blossom of a flower, blossoming; (*as*, *am*), m. n. an opening bud; (*am*), n. one of the twenty-one hells in which sinners are punished (where they are bound with ropes).

Kuṭṭmala, *as*, *ā*, *am*, budded.

कुट *kuṭha*, *as*, m. a tree; (generally written *kuṭa*.)

कुटार *kuṭhāra*, *as*, m. the post round which the string of the churning-stick winds; [cf. *kuṭāra*.]

कुटाकु *kuṭhāku*, *us*, m. a bird, the woodpecker, *Picus Bengalensis*, commonly *Kāṭhāḥāro*.

कुटाटकु *kuṭhātanka*, *as*, *ā*, m. f. an axe.

कुटार *kuṭhāra*, *as*, *i*, m. f. an axe; a sort of hoe or spade; (*as*), m. a tree; N. of a man.

Kuṭhāraka, *as*, m. an axe; (*ikā*), f. a small axe or adze; also a similarly shaped instrument used in surgery for scarification; N. of a woman.

Kuṭhārīka, *as*, m. a wood-cutter.

कुटारु *kuṭhāru*, *us*, m. an ape, a monkey; a tree; an armourer.

कुठि *kuṭhi*, *is*, m. a tree; a mountain; [cf. *kuṭi*.]

कुठिक *kuṭhika*, *as*, m., N. of a plant, = *kushtha*, *mṛitphali*, a kind of *Costus*, commonly called *Kuṭh*.

कुठुमि *kuṭhumi*, *is*, m., N. of a preceptor, author of a law-book; [cf. *kuṭhumi*.]

कुठेर *kuṭhera*, *as*, m. fire; a kind of Basilicum. — *Kuṭhera-ja*, *as*, m. a white kind of Basilicum, *Ocimum Grattissimum*.

Kuṭheraka, *as*, m. a kind of Basilicum, *Ocimum Sanctum*; a white sort of the same, *Ocimum Grattissimum*.

कुठेरु *kuṭheru*, *us*, m. the wind produced by a fan or chowrie.

कुइ *kuḍ*, cl. 6. P. *kuḍati*, *ḥukoḍa*, *kuḍitum*, to play or act as a child, to trifle; to eat; to heap; to plunge under water, be immersed, dive (?).

कुडङ्ग *kuḍaṅga*, *as*, m. a bower, an arbour; [cf. *kuṭanka*, *kuṭungaka*, *kuṇḍaṅga*.]

कुडप *kuḍapa*, *as*, *am*, m. n. = *kuḍara* below.

कुडय *kuḍaya*, *as*, m. a measure of grain, wood, iron, &c., the fourth part of a *Prastha*, described by some as a vessel four fingers wide and as many deep and containing twelve *Prakritis* or hand-fuls; it is also said to contain $1\frac{3}{4}$ cubic Angulas; or to be a finger and a half deep, and three fingers

each in length and breadth; in medicine it is equal to two *Prakritis* or thirty-two *Tolakas*.

कुडि *kuḍi*, *is*, m. the body; [cf. *kuṭi*.]

कुडिका *kuḍikā*, f. an earthen or wooden water-pot used by ascetics; [cf. *kuṭa*.]

कुडिश *kuḍīśa*, *as*, m. a kind of fish, commonly *Kūrchi*, *Cyprinus Curchius*.

कुडी *kuḍī*, f. a small house, a hut; (a wrong reading for *kuṭī*?).

कुडप *kuḍapa*, *as*, m. the clasp or fastening of a necklace or bracelet.

कुडमल *kuḍmala*, *as*, *ā*, *am*, opening or expanding as the blossom of a flower, blossoming; (*as*), m. an opening bud; (*am*), n. a particular hell; sometimes also spelt *kudmala*; [cf. *kuṭmala*.] — *Kuḍmala-danti*, f., N. of a metre, = *anukūlā*; also spelt *kudmala-danti*.

Kuḍmala, *as*, *ā*, *am*, furnished with opening buds; budded, blossomed; cheerful, smiling (as the countenance).

कुड्या *kuḍya*, *am*, *ā*, n. f. a wall; plastering (a wall); eagerness, curiosity. — *Kuḍya-ḥchedin*, *i*, m. a housebreaker, a thief. — *Kuḍya-ḥchedya*, *am*, n. an opening, a hole in a wall, a breach. — *Kuḍya-matsī*, f. or *kuḍya-matya*, *as*, m. a house-lizard.

Kuḍyaka, *am*, n. a wall.

कुण *kuṇ*, cl. 6. P. *kuṇati*, *-ṇitum*, to sound; to cherish, to support or aid with gifts &c.; to be in pain (?); cl. 10. P. *kuṇayati*, *-ṇitum*, to counsel or advise; to converse with, to speak to, address; to salute; to invite; [cf. Lat. *cano*, *sono*; Lith. *zvanu*.]

कुण *kuṇa*, *as*, m. in composition with *aśvattha* and other trees or flowers; the time when a plant bears fruit, e. g. *pīlu-kuṇa*, q. v.

कुणक *kuṇaka*, *as*, m. a young animal just born.

कुणञ्जर *kuṇañjara*, *as*, m. or *kuṇañjā*, f. or *kṛiṇañja*, *as*, m. a species of *Chenopodium*; (commonly *Vanavetū*.)

कुणप *kuṇapa*, *as*, *am*, m. n. (said to be fr. rt. *kuṇ*), a dead body, a corpse; a carcase; said contemptuously of living persons; (*as*), m. a spear; N. of a people; a stench, a foul smell; (*i*), f. a small bird, a kind of *Maina* or *Salik* [cf. *viṣ-śārikā*]; (*as*, *i*, *am*), mouldering, smelling like a dead body, foul smelling; stinking. — *Kuṇapa-gaudha*, *as*, m. the smell of a dead body.

कुणराडव *kuṇara-bāḍava*, *as*, m., N. of a grammarian.

कुणार *kuṇāru*, *us*, *us*, *u*, Ved. having a distorted arm (?); (Sāy. fr. rt. *kuṇ*) crying out.

कुणाल *kuṇāla*, *as*, m. (said to be fr. rt. *kuṇ*), a kind of bird; N. of a son of *Aśoka*; N. of a country.

कुणि *kuṇi*, *is*, *i*, a cripple with a crooked or withered arm, or without a hand or finger; (*i*), m. a whitlow; the tree *Cedrela Toona* (*tuuna*); N. of a prince, a son of *Jaya* and father of *Yugan-dhara*; N. of a Muni; N. of the author of a *Dharma-śāstra*. — *Kuṇi-bāhu*, *us*, m., N. of a Muni.

कुणिताहि *kuṇitāhi*, *is*, m., N. of the author of a *Dharma-śāstra*.

कुणिन् *kuṇin*, *i*, *inī*, *i*, only in *kuṇi kapa-bhah*, a kind of bug; [cf. *utkuṇa*, *matkuṇa*.]

कुणिन्द *kuṇinda*, *as*, m. (said to be fr. rt. *kuṇ*), sound, sounding.

कुणट *kuṇṭ* = *kuṇḍ*, q. v.

कुणटक *kuṇṭaka*, *as*, *i*, *am*, fat, corpulent.

कुणट *kuṇṭh*, cl. 1. P. *kuṇṭhati*, *-ṭhitum*, to be lame or mutilated, to be blunted or dulled; to be lazy or stupid; cl. 10. P. *kuṇṭhayati*, *-ṇitum*, to cover, conceal.

Kuṇṭha, *as*, *ā*, *am*, blunt, dull; stupid; weak; indolent, lazy, slow; foolish; [cf. *a-kuṇṭha*.] — *Kuṇṭha-tā*, f. bluntness, dullness, indolence.

Kuṇṭhaka, *as*, *ā*, *am*, stupid, ignorant, a fool; (*as*), m., N. of a pupil of *Luṇṭaka*; (*ās*), m. pl., N. of a people.

Kuṇṭhita, *as*, *ā*, *am*, blunted, dulled; mutilated, stupid; grasped, held, encircled. — *Kuṇṭhitāśrī* (°*ta-as*°), *is*, *i*, *t*, having its edge or corners blunted.

कुण्ड *kuṇḍ*, cl. 1. P. *kuṇḍati*, to mutilate; cl. 1. A. *kuṇḍate*, *-ḍitum*, to burn; cl. 10. P. *kuṇḍayati*, *-ṇitum*, to protect.

कुण्ड *kuṇḍa*, *as*, *i*, *am*, m. f. n. (said to be fr. rt. *kuṇ*), a bowl-shaped vessel, a basin, bowl, pitcher, jar, pot, water-pot; (*am*), n. a particular measure; a clump, e. g. *darbha-kuṇḍam*, a clump of *Darbha* grass; (*as*, *am*), m. n. a round hole in the ground, a hole in the ground for receiving and preserving water; a hole in general (e. g. in comp. *agni-kuṇḍa*, a hole in the ground for receiving and preserving consecrated fire); a pit, a vat; a pool, a well, a spring or basin of water, especially consecrated to some holy purpose or person; (*as*), m. a son born in adultery, an adulterine, the son of a woman by another man than her husband, while the husband is alive; N. of a *Nāga*; a son of *Dhṛita-rāshṭra*; an epithet of *Siva*; (*ā*), f. an epithet of *Durgā*. — *Kuṇḍa-kīṭa*, *as*, m. the son of a woman of the *Brāhmanical* tribe born in adultery with a man of an inferior caste; a keeper of concubines, a man who has female slaves; a follower of the *Cārvaṇa* doctrine or the tenets of those who deny the authority of the *Vedas*. — *Kuṇḍa-kīla*, *as*, m. a low, a vile man; see *nāgara*. — *Kuṇḍa-kau-mudi* or *kuṇḍa-mayāḍapa-kau-mudi*, f. title of a work by *Viśvanātha*. — *Kuṇḍa-gola*, *as*, m. and *kuṇḍa-golaka*, *am*, n. sour rice, gruel, see *kāñṭhika*. — *Kuṇḍa-ja*, *as*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-jāṭhara*, *as*, m., N. of an old sage; [cf. *kuṇḍodara*.] — *Kuṇḍa-ḍhāra*, *as*, m., N. of a *Nāga*; also of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-pāyin*, *i*, *inī*, *i*, drinking out of pitchers; *kuṇḍa-pāyinām ayanau*, a particular religious ceremony [cf. *kaṇḍapāyina*]. — *Kuṇḍa-pāyya*, *as*, *ā*, *am*, (scil. *kratu*, &c.), a particular ceremony or sacrifice at which ewers or pitchers are used for drinking; (*as*), m., N. of a man (?). — *Kuṇḍa-prastha*, *as*, m., N. of a town. — *Kuṇḍa-bhedin*, *i*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍa-mayāḍapa-siddhi*, *is*, f., N. of a work by *Viṭthaladikṣhita*. — *Kuṇḍa-ratnā-kara*, *as*, m., N. of a work by *Viśvanātha*. — *Kuṇḍa-sāyū*, *i*, m., N. of a son of *Dhṛita-rāshṭra*. — *Kuṇḍāgnī* (°*da-ug*°), *is* or *i* (?), m. or n. (?), N. of a place; [cf. *kaṇḍāgnaka*]. — *Kuṇḍāśin* (°*da-āś*°), *i*, *inī*, *i*, one who is supported by a bastard; (*i*), m. a pander, a pimp; N. of a son of *Dhṛita-rāshṭra*; also of a *Nāga*; also of one of the attendants of *Siva*. — *Kuṇḍoda* (°*da-uda*°), *as*, m., N. of a mountain. — *Kuṇḍodara* (°*da-ud*°), *as*, m., N. of a *Nāga*; a son of *Janamejaya* and brother of *Dhṛita-rāshṭra*; also a son of *Dhṛita-rāshṭra*. — *Kuṇḍoddyota-dar-sana*, N. of a work by *Sankara-bhaṭṭa*. — *Kuṇḍodhni* (°*da-ūdh*°), f. a cow with a full udder; a woman with a full bosom; [cf. *ūdhās*.] — *Kuṇḍopadhāniyaka*, *as*, *ā*, *am* (fr. °*da* + *upadhāniya*), one who uses a pitcher as a pillow; an epithet of *Pārma*; according to others *kuṇḍopadhāna* is the N. of a place. — *Kuṇḍoparatha*, cf. *kaṇḍoparatha*.

Kuṇḍaka, *am*, u. a pot; (*as*), m., N. of a son of *Dhṛita-rāshṭra*; also of *Kṣudhraka*.

Kuṇḍika, *as*, m., N. of a son of *Dhṛita-rāshṭra*; (*ā*), f. a pitcher; a student's water-pot, the *Kamandalu*.

Kuṇḍin, *i*, *inī*, *i*, furnished with a pitcher or water-jar; (*i*), m. a horse [cf. *kuṇḍhin* &c.]; a bastard.

कुण्डिना *kuṇḍina*, as, m., N. of a son of Dhṛita-rāshtra; N. of an author; (am), n. a city, the capital of the district Vidarbha, ruled over by Bhīma, the father-in-law of Nala, apparently the modern Kondavir in Berar; (according to some the city is also called Vidarbha, or n. pl. Vidarbhas, but this is rather the name of the territory.)

कुण्डङ्ग *kuṇḍaṅga*, as, m. a bower, an arbour; (a wrong reading for *kuḍaṅga*.)

कुण्डल *kuṇḍala*, am, n. a ring, an ear-ring; a bracelet; a fetter, a tie, a collar; the coil of a rope; (as), m., N. of a Nāga; (ā), f., N. of a woman; N. of a river; (i), f., N. of several plants, mountain ebony, Bauhinia Variegata [cf. *kāñcana-dru*]; another plant, Cocculus Cordifolius [cf. *guḍūci*]; another plant, Mucuna Pruritus [cf. *kapi-kacchu*]; N. of two other plants, commonly called Sarpiṇi-vṛiksha and Kundali-śāla. — *Kuṇḍala-dhārana*, am, n. the wearing of ear-rings. — *Kuṇḍala-dhārin*, i, inī, i, wearing ear-rings. — *Kuṇḍalākāra* (°la-āk°), as, ā, am, shaped like an ear-ring or bracelet, circular, annular. — *Kuṇḍalodyotitāna* (°la-uddiyotitā-ān°), as, ā, am, having his face radiant with glittering pendants.

कुण्डलानां f. (fr. *kuṇḍalaya*, nom. fr. *kuṇḍala*), encircling a word or the circle round any word which is to be left out in a MS.

कुण्डलिका, f., N. of a metre in Prākṛit poetry; [cf. *vāta-kuṇḍalikā*.]

कुण्डलिन, i, inī, i, having ear-rings or decorated with ear-rings; circular, annular, spiral, winding, coiling; (i), m. a snake; the spotted or painted deer; a peacock; an epithet of Varuṇa, and of Śiva; (inī), f. the plant Cocculus Cordifolius [cf. *guḍūci*]; a particular dish, curds boiled with ghee and spices; a Śakti or form of Durgā worshipped by the Tantrikas.

कुण्डलि-क्रिता, as, ā, am, forming a ring, formed into a circle, coiled, curled, moving in rings or circles.

कुण्डलि-भृता, as, ā, am, formed into a ring, coiled, curled.

कुण्डोर *kuṇḍōra*, as, ā, am, strong, powerful, able; (as), m., N. of a man.

कुण्डराची *kuṇḍrācī*, f., Ved. a species of animal; (Sāy.) tortuous progress.

कुत् *ku* (a Sautra root, or one found in grammatical Sūtras only), to spread.

कुत् *kuta*, as, m., N. of one of the eighteen attendants of the sun, identified with the god of the ocean.

कुत्तनय *ku-tanaya*, as, m. (see 1. *ku*), a degenerate son.

कुत्तनु *ku-tanu*, us, vī, u (see 1. *ku*), deformed; (us), m. an epithet of Kuvera or Kubera (this deity being of a monstrous appearance, having three legs and but eight teeth; see *kubera*).

कुत्तप *ku-tapa*, as, ā, am (see 1. *ku*), slightly hot, mild, tepid; (as, am), m. n. a sort of blanket made of the hair of the mountain-goat; the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; a kind of sacrificial grass, Poa Cynosuroides; grain; a daughter's son; a sister's son; a twice-born man, one of the first three classes; a Brāhman; a guest; the sun; fire; an ox; a musical instrument. — *Kutapa-saptaka*, am, n. a Śrāddha in which seven constituents occur, viz. noon, a horn platter, a Nepal blanket, silver, sacrificial grass, Sesamum, and Kine.

कुत्तपस्विन् *ku-tapasvin*, i, m. (see 1. *ku*), a wicked or bad ascetic.

कुत्तर्क *ku-tarka*, as, m. (see 1. *ku*), fallacious argument, sophistry, fallacy, sophism. — *Ku-*

tarka-patha, as, m. the way of sophists, i. e. a sophistical method of arguing.

कुत्तस् *kutas*, ind. (fr. 1. *ku*), from where? whence? from whence? whereto? where? in which direction? wherefore? why? from what cause or motive? because; how? in what manner? in which way? how much less? much less. *Kutas* is used sometimes for the abl. case of 2. *ku* = *kaśmāt* (e. g. *kutaś kālāt*, since what time?). In *a-kutas*, which occurs at the beginning of some compounds, *kutas* has an indefinite sense (e. g. *akuto-mṛtyu*, not fearing death from any quarter; cf. *akuto-bhaya*); *kutas* is also indefinite when connected with the particles *api*, *cid*, and *ānu* (e. g. *kuto 'pi*, from any quarter, from any cause; *kutaścid*, from any one, from anywhere; *akutaścid-bhaya*, not fearing danger from any quarter, not presenting danger on any side; *kutaś ānu*, (in Ved.) from no side, to no side; *yataś kutaścid*, from any person soever). — *Kutaś-tarām*, ind. how? in what manner? — *Kuto-nimitta*, as, ā, am, having what cause or reason? — *Kuto-mūla*, as, ā, am, having what origin?

कुत्तत्या, as, ā, am, whence come? how happened?

कुत्तापस *ku-tāpasa*, as, i, m. f. (see 1. *ku*), a wicked ascetic.

कुत्तिरि *ku-tittiri*, is, m. (see 1. *ku*), a species of bird resembling the partridge.

कुत्तीपाद *kuṭipāda*, as, m., N. of one of the Rishis or poets of the Sāma-veda.

कुत्तीर्थ *ku-tīrtha*, as, m. (see 1. *ku*), a bad teacher.

कुत्तुक *kutuka*, am, n. eagerness, vehemence; desire, inclination; curiosity; [cf. *kautuka* and *kuṭūhala*.]

कुत्तुप *kutupa*, as, m. a small leathern oil-bottle [cf. *kuṭū*]; (as, am), m. n. the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; [cf. *ku-tapa*.]

Kuṭū, ūs, f. a leathern oil-bottle.

कुत्तृणक *kuṭūṇaka*, as, m. weakness of the eyes, a disease of the eyes in infants; [cf. *kukūṇaka*.]

कुत्तृहल *kuṭūhala*, am, n. (fr. the interrogative adv. *kutas* and *hala*, calling out?), curiosity, interest in any extraordinary matter; desire, inclination; eagerness, vehemence, impetuosity; what excites curiosity or interest, anything interesting, fun; (as, ā, am), surprising, wonderful; excellent, best, praised, celebrated; [cf. *kauṭūhala*.] — *Kuṭūhala-vat*, ān, atī, at, curious, taking an interest in anything.

कुत्तृहलिन, i, inī, i, curious, highly interested in any extraordinary matter, inquisitive; eager, impatient.

कुत्तृण *ku-tṛiṇa*, am, n. (see 1. *ku*), an aquatic plant, water house-leek, Pistia Stratiotes.

कुत्तृथ *kuttha*, as or am, m. or n. (?), the fifteenth Yoga (in astronomy).

कुत्त *kutra*, ind. (fr. 1. *ku*), where? whereto? in which case? when? *kutra*—*kva*, where (this)—where (that), i. e. how distant or how different is this from that, how little is this consistent with that? *Kutra* becomes indefinite when connected with the particles *api*, *cid*, *ānu*, e. g. *kutrāpi*, anywhere, somewhere, to any place where-soever; *kutra cid*, anywhere, somewhere, where-so-ever, wherever, to any place; (sometimes *kutra cid* = *kaśmīścid*, e. g. *kutra cid aranye*, in a certain wood); *na kutra cid*, nowhere, to no place whatsoever; *kutra cid*—*kutra cid*, in one case—

in the other case; sometimes—sometimes; *yatra kutra ca* or *yatra kutra cid*, wherever it be, here or there.

कुत्तत्या, as, ā, am, where being? where living or residing?

कुत्तस् *kuts* (perhaps related to *kutas*), cl. 10. P. A. *kutsayati*, -te, -yitum; rarely cl. 1. P. *kutsati*, to despise, abuse, revile, contemn; [cf. Lith. *kuostnu*.]

कुत्ताना, as, ā, am, reviling, abusive, contemptuous; (am), n. abuse, reviling, contempt, reproach; reproachful or abusive language; (ā), f. contemning, expression of contempt.

कुत्तसा, f. reproach, contempt, censure. — *Kutsā-vādin*, i, inī, i, censorious, abusive.

कुत्तसा, as, ā, am, despised, contemned, reviled; contemptible, low, mean, vile, hateful; (am), n., N. of a grass, Cyperus. — *Kutsita-tva*, am, n. meanness, vileness.

1. *kutsya*, as, ā, am, to be reproached, reviled, abused; blamable.

कुत्त *kutsa*, as, m., N. of a Rishi with the epithet Ārjuneya, author of several hymns of the Rīg-veda (when attacked by the demon Śuśna, Indra defended him and killed the demon; but in other hymns of the Rīg-veda, Kutsa is represented as persecuted by Indra); N. of a descendant of Angiras, author of several other hymns of the Rīg-veda; (pl.) the descendants or the family of Kutsa; lightning, thunderbolt; [cf. *kautsa*, *puru-kutsa*, &c.] — *Kutsa-kusikā*, f. the intermarriage of the Kutsa and Kusika families. — *Kutsa-putra* or *kutsa-ratsa*, as, m. a son of Kutsa.

2. *kutsya*, as, m. = *kutsa* (?).

कुत्तला *kutsalā*, f. the indigo plant; [cf. *nīli*.]

कुत्थ *kuth*, cl. 4. P. *kuthyati*, *čukotha*, *akothit*, *kothishyati*, *kothitum*, to stink, to become putrid; Caus. P. *kothayati*, -yitum, to cause to putrify.

कुत्थ *kutha*, as, ā, am, m. f. n. a painted or variegated cloth or blanket, serving as an elephant's housings; (as), m. sacrificial or Kuśa grass, Poa Cynosuroides; Śākya-muni in one of his former thirty-four births.

कुत्थुमि *kuthumi*, is, m., N. of a Muni.

कुत्थुमिन् *kuthumin*, i, m., N. of a man.

कुद *kud*, cl. 10. P. *kodayati*, -yitum, to tell a lie; (a various reading for *kudr*, q. v.)

कुदण्ड *ku-daṇḍa*, as, m. (see 1. *ku*), an unjust punishment.

कुदाल *kudāla*, as, m. mountain ebony; [cf. *kuddāla*.]

कुदिन *ku-dina*, am, n. (see 1. *ku*), an evil day; a rainy or cloudy day.

कुदिष्टि *ku-dishṭi*, is, f. (see 1. *ku*), a measure of length, longer than a *Dishṭi*, shorter than a *Vitasti*.

कुदृश्य *ku-dṛśya*, as, ā, am (see 1. *ku*), ill-favoured, ugly, unseemly.

कुदृश्ट *ku-dṛṣṭa*, as, ā, am, seen wrongly or indistinctly.

कुदृश्ट *ku-dṛṣṭi*, is, is, i, having bad eyes; (is), f. weak sight, evil eye; a heterodox philosophical doctrine, as that of the Sāṅkhyas &c.

कुदेश *ku-deśa*, as, m. (see 1. *ku*), a bad country, where it is difficult to obtain the necessities of life; a country subject to oppression.

कुदेह *ku-deha*, as, m. (see 1. *ku*), a bad, miserable body.

कुहल *kuddala*, *as*, m. mountain ebony; [cf. *kuddāla*.]

कुद्धारा *as*, m. or *kuddāla*, *as*, *am*, m. n. a kind of spade or hoe; (*as*), m. mountain ebony, *Bauhinia Variegata*.

कुद्धाला *as* or *am*, m. or n. (?), a spade or hoe; (*am*), n. a copper pitcher. — *Kuddālaka-khāta*, *am*, n., N. of a region (?).

कुडमल *kudmala*, *am*, n. an opening bud &c.; (a wrong spelling for *kudmala*.)

कुड्य *kudya*, *am*, n. a wall; (a wrong spelling for *kudya*.)

कुद्रङ्क *kudranka* or *kudraṅga*, *as*, m. a watch-house; a dwelling raised on a platform or scaffold; [cf. *dranka*, *dranga*, &c.]

कुद्रव *kudrava*, *as*, m. a kind of grass, the grain of which is eaten by the poor, *Paspalum Scrobilatum*; [cf. *kodrava*.]

कुद्रि *kudri*, *is*, m., N. of a man; (*ayas*), m. pl. the descendants of this man.

कुधाम्य *ku-dhānya*, *am*, n. (see *i. ku*), a particular description of grain.

कुधी *ku-dhī*, *is*, *is*, *i* (see *i. ku*), foolish, stupid; wicked; (*is*), m. a fool.

कुध *ku-dhra*, *as*, m. (fr. 2. *ku*, earth, and *rt. dhri*?), a mountain.

कुनक *kunaka*, *ās*, m. pl., N. of a people.

कुनख *ku-nakha*, *as*, *i*, *am* (see *i. ku*), having ugly nails; (*am*), n. a disease of the nails.

कुनाकिन *i*, *ini*, *i*, having bad or diseased nails; (*i*), m., N. of a man and N. of a book belonging to the Atharva-veda.

कुनट *kunaṭa*, *as*, m. a sort of trumpet flower, *Bignonia (śyonāka-prabheda)*; (*i*), f. a kind of coriander, *Coriandrum Sativum*; red arsenic.

कुनदिका *ku-nadikā*, f. (see *i. ku*), a small river.

कुनन्नम *ku-nannama*, *as*, *ā*, *am* (see *i. ku* and *rt. nam*), Ved. inflexible.

कुनलिन *ku-nalin*, *i*, m. (see *i. ku*), the plant *Agati Grandiflora*.

कुनह *kunaha*, *ās*, m. pl., N. of a people; (a various reading for *kunapa*.)

कुनाथ *ku-nātha*, *as*, m. (see *i. ku*), a bad protector; (*as*, *ā*, *am*), having a bad leader.

कुनादीका *ku-nādikā*, f. (see *i. ku*), a small river; also *ku-nadikā*, q. v.

कुनाभि *ku-nābhi*, *is*, m. (see *i. ku*), a whirlwind; the collective treasures of Kuvera.

कुनामन् *ku-nāman*, *ā*, *ā*, *a* (see *i. ku*), having a bad name; having a bad reputation; (*ā*), m., N. of a man; (*a*), n. a bad name, ill repute.

कुनायक *ku-nāyaka*, *as*, *ā*, *am* (see *i. ku*), having a bad leader, unprotected.

कुनाल *kunāla*, *as*, m. a kind of bird living on the Himālaya; N. of a son of king Aśoka, named after the eyes of this bird.

कुनालिक *kunālika*, *as*, m. the Indian cuckoo or Kokila; [cf. the preceding.]

कुनाशक *ku-nāśaka*, *as*, m. (see *i. ku*), the plant *Alhagi Maurorum*.

कुनि *kuni*, *is*, m., N. of a prince.

कुनिपन्न *ku-nishaija*, *as*, m. (see *i. ku*), N. of a son of the tenth Manu.

कुनीति *ku-nīti*, *is*, f. (see *i. ku*), ill conduct; misbehaviour; corrupt administration or policy, misgovernment; a low state of morals.

कुनेत्रक *ku-netraka*, *as*, m., N. of a Muni.

कुन *kunta*, *as*, m. a spear, a lance, a barbed dart [cf. Lat. *contus*; Gr. *κορυμβός*]; a small animal, an insect; a species of grain, *Coix Barbata*; passion; N. of a mountain.

Kuntala, *as*, m. (fr. *kunta*?), the hair of the head, a lock of hair; a drinking cup; a plough; barley; a kind of perfume, = *hrivera*; (*ās*), m. pl., N. of a people and country in the north-west of the peninsula; (*as*), m. sing. the prince of this people. — *Kuntalavardhana*, *as*, m., N. of a plant; [cf. *bhṛtga-rāja*.] — *Kuntalośira* ('*la-us*'), *am*, n. a perfume.

Kuntalikā, f. a butter knife or scoop; a species of plant.

कुनाप *kuntāpa*, *am*, n., Ved., N. of certain organs or glands (?), twenty in number, supposed to be in the belly; N. of a section of the Atharva-veda, according to Śāyaṇācārya, thirty verses, constituting seven Sūktas of the twentieth book of this Veda.

कुन्ति *kunti*, *ayas*, m. pl., N. of a people; (*is*), m. sing. the prince of this people, also called Kunti-bhoja; *Kunti* is, according to different authorities, a son of either Dharmanetra, or of Netra and grandson of Dharmā, or of Kratha, or of Vidarbha and father of Dhṛiṣṭa, or of Supārśva and grandson of Sampāti and great-grandson of Garuḍa; (*i*), f. a N. of Prithā, the daughter of a Yādava prince named Sūra, who gave her to his childless cousin Kunti or Kunti-bhoja, by whom she was adopted. She afterwards became one of the two wives of Pāṇḍu. (On one occasion before her marriage she paid such respect to the powerful sage Duvāsas that he taught her an incantation or charm, by virtue of which she was to have a child by any god she liked to invoke. Out of curiosity she invoked the Sun, by whom she had a child, cf. *karna*; but the Sun afterwards restored to her her maidenhood. Soon after his marriage Pāṇḍu retired to the woods to indulge his passion for hunting. There he killed a male and female deer, who turned out to be a Rishi and his wife in the form of these animals. The sage cursed Pāṇḍu and predicted that he would die in the embrace of one of his wives. Hence Pāṇḍu lived apart from Kunti, but with his approval she made use of her charm and had three sons, Yudhiṣṭhira, Bhīma, and Arjuna, by the three deities Dharma, Vāyu, and Indra respectively; cf. *mādrī*; N. of a Rākshasi; the wife of a Brāhman; the plant *Boswellia Thurifera*; a fragrant resin (= *guggulu*). — *Kunti-nandana*, *as*, m. a son of Kunti (the final being sometimes shortened in a comp.), either of the three elder Pāṇḍava princes. — *Kunti-bhoja*, *as*, m., N. of a Yādava prince, king of the Kuntis, who adopted Kuntī. — *Kuntī-suta*, *as*, m. a son of Kuntī. *Kuntika*, *ās*, m. pl., N. of a people.

कुन्थ *kunth*, cl. 1. P. *kunthati*, -*thitum*, to hurt, injure; to suffer pain, want, &c.; to be distressed; cl. 9. P. *kunthāti*, to injure; to cling to; to twine round or be connected with, embrace; [cf. Lat. *quatio*, *percutio*.]

कुन्थु *kunthu*, *us*, m., N. of the sixth Jaina Cakravartin or emperor in Bhārata; also of the seventeenth Arhat of the present Avastarpiṇi.

कुन्द *kunda*, *as*, *am*, m. n. (said to be fr. *rt. 3. ku*), a kind of jasmine, *Jasminum Multiflorum* or *Pubescens*; (*as*), m. fragrant oleander, *Nerium Odorum* [cf. *karavīra*]; Olibanum, the resin of the plant *Boswellia Thurifera*; a turner's lathe; one of Kuvera's nine treasures; the number 'nine'; an epithet of Viṣṇu; N. of a mountain. — *Kunda-kara*, *as*, m. a turner. — *Kunda-kundācārya* ('*da-āc*'), *as*, m., N. of the author of the Pañcāstikāyasaṅgrahasūtra. — *Kunda-mālā*, f. title of a work. — *Kunda-*

samāna-danta, *as*, *i*, *am*, one whose teeth are like the jasmine.

Kundaka, *as*, m. the plant *Boswellia Thurifera*; the resin of this plant.

Kundinī, f. an assemblage of lotus flowers or of jasmynes.

कुन्दम *kundama*, *as*, m. a cat.

कुन्दर *kundara*, *as*, m. a sort of grass; an epithet of Viṣṇu; [cf. *kaṇḍura* and *kunda*.]

कुन्दु *kundu*, *us*, m. a mouse, a rat; (*us*), f. the resin of the plant *Boswellia Thurifera*; gumi olibanum or frankincense.

Kundura, *as*, m. or *kunduru*, *us*, m. f. the resin of the plant *Boswellia Thurifera*.

Kunduruka, *as*, *i*, m. f. the resin of the plant *Boswellia Thurifera*; (*i*), f. the plant *Boswellia Thurifera*.

कुन्द्र *kundr*, cl. 10. P. *kundrayati*, -*yitum*, to tell a lie; [cf. *kud* and *gundr*.]

कुप् *i. kup*, cl. 4. P. (ep. also A.) *kupyati*, -*te*, *ēkupa*, *kopishyati*, *akupat*, *kopitum*, to be moved, excited, agitated, to swell, heave or boil with rage or emotion, to be angry, to be angry with (with dat. or gen. or acc. or with *upari* and gen., e. g. *tasmāi* or *tasya* or *tam* or *tasyopari* *ēkupa*, he was angry with him): Caus. *kopayati*, -*yitum*, to excite, agitate, affect strongly with anger &c.; to cause to swell or heave with passion; to stir up, to provoke, make angry; to be angry: Desid. *ēkupishati* and *ēkopishati*: Intens. *ēkupyate*, *ēkopīti*; [cf. Lat. *cupio*; Eng. *hope*; Germ. *hoffe*.]

Kupa, *as*, m., Ved. the beam or lever of a pair of scales.

Kupana, *as*, m., N. of an Asura.

Kupaya, *as*, *ā*, *am*, Ved. heaving, swelling with emotion; disturbed; (Śāy.) to be guarded or protected (as if connected with *rt. gup*).

Kupita, *as*, *ā*, *am*, provoked, incensed, offended, angry, bristling. — *Kupita-vāyu*, *us*, m. aggravated flatulence, hypochondria. — *Kupitāntaka* ('*ta-an*'), *as*, m. imminent or threatening death.

Kupya, *as*, *ā*, *am*, to be excited; (*am*), n. a vile metal, any metal but silver and gold, base metal, copper, brass, &c.; zinc, lapis calaminaris, pewter, tutenag; (*as*), m., N. of a man; [cf. Lat. *cuprum*.] — *Kupya-sālā*, f. a brazier, a foundry, a place where metallic vessels &c. are made or sold.

Kupyaka at the end of compounds = *kupya*.

Kopa, *as*, m. passion, anger. See *s. v.*

कुप् 2. *kup*, cl. 10. P. *kopayati*, -*yitum*, to speak, to shine; [cf. Hib. *cubhas*, 'a word, a promise'; Lat. *cupo* in *nun-cupo*; Goth. *huf*, 'to lament.']

कुपङ्क *ku-panka*, *as*, m. (see *i. ku*), a slough, a heap of filth and mud.

कुपट *ku-paṭa*, *as* or *am*, m. or n. (see *i. ku*), miserable clothes, a miserable garment; (*as*), m., N. of a Dānava (covered with a miserable garment).

कुपत *kupata*, ind. excellent.

कुपथ *ku-patha*, *as*, m. (see *i. ku*), a bad road, an evil way; bad conduct, evil way of living, immorality, profligacy; heterodox doctrine; (*as*, *ā*, *am*), walking in a bad or wrong road; (*as*), m., N. of an Asura or Dānava; (*ās*), m. pl., N. of a people. — *Kupatha-ga*, *as*, *ā*, *am*, or *kupatha-gāmin*, *i*, *ini*, *i*, or *kupatha-cara*, *as*, *ā*, *am*, going in a bad or wrong road, wicked.

Kupathya, *as*, *ā*, *am*, belonging to a bad way, literally or figuratively; unwholesome (as diet, regimen, &c.), improper, counter-indicated.

कुपरिज्ञात *ku-parijñāta*, *as*, *ā*, *am* (see *i. ku*), badly understood, wrongly comprehended.

कुपरीक्षक *ku-parikshaka*, *as*, *ikā*, *am* (see *i. ku*), making a false estimate, not valuing rightly.

Ku-parīkṣhita, as, ā, am, badly examined or tested.

कुपाणि *ku-pāṇi*, is, is, i (see 1. *ku*), crooked-handed, having a deformed or maimed hand.

कुपात *ku-pātra*, am, n. an unfit recipient.

कुपिञ्जल *ku-piñjala*, as, m. (see 1. *ku*), N. of a man; [cf. *kaupinjala*.]

कुपित *kupita*. See under rt. *kup* above.

कुपितृ *ku-pitṛi*, tā, m. (see 1. *ku*), a bad father.

कुपिनी *kupinī*, f. (fr. rt. 1. *kup*?), a kind of net for catching small fish, made of bamboos or rushes. *Kupinīn*, ī, m. a fisherman.

कुपिन्द *kupinda*, as, m. (said to be fr. 1. *kup*), a weaver; [cf. *kurinda*.]

कुपिलु *ku-pilu*, us, m. (see 1. *ku*), a sort of ebony tree; [cf. *kāṣṭhaka*.]

कुपुत *ku-putra*, as, m. (see 1. *ku*), a bad son; a disobedient or wicked son; a son of an inferior degree, as an adopted son &c.

कुपुरुष *ku-puruṣa*, as, m. (see 1. *ku*), a low, vile, or miserable man; a poltroon. — *Kupuruṣa-janitā*, f., N. of a metre consisting of four lines of eleven syllables each.

कुपूय *ku-pūya*, as, ā, am (see 1. *ku*), inferior, low, vile, contemptible; [cf. *kupūya*.]

कुप्रावरण *ku-prāvaraṇa* or *ku-prāvṛita*, as, ā, am (see 1. *ku*), badly or miserably dressed.

कुप्रिय *ku-priya*, as, ā, am (see 1. *ku*), disagreeable, contemptible, low, vile, last, worst.

कुप्रव *ku-plava*, as, m. (see 1. *ku*), a weak or frail raft or float.

कुबधू *ku-badhū*, ūs, f. (see 1. *ku*), a wicked wife.

कुबन्ध *ku-bandha*, as, m. (see 1. *ku*), a disgraceful stigma; [cf. *anka-bandha*.]

कुबल *kubala*, *kubala-prastha*, *kubalāśva*, &c. See under *kubala*, &c.

कुबुद्धि *ku-buddhi*, is, is, i (see 1. *ku*), a person of base or vile sentiments; stupid, foolish.

कुबेर *kubera*, or in later Sanskrit *kuvera*, as, m. (said to be fr. rt. *kumb* or fr. 1. *ku* and *vera*), originally N. of the chief of the evil beings or spirits of darkness with the epithet *Vaiśravaṇa*; afterwards the god of riches and treasure, the regent of the northern quarter of the world, which is hence called *Kubera-guptā dik*; (*Kubera* is the son of *Viśrava* by *Idavidā*, the chief of the *Yakshas*, and a friend of *Rudra*; he is represented as having three legs and only eight teeth); with *Jainas*, the attendant of the nineteenth *Arhat* of the present *Avasarpinī*; N. of a prince of *Deva-rāṣṭra*; or N. of the great-grandfather of *Vaiṣṇava*, the author of the *Kādambarī*; or of the author of the *Dattaka-ṇḍrikā*; the tree *Cedrela Toona*; (as, ā, am), deformed, monstrous; slow, lazy; [cf. *kuvera*.] — *Kubera-nalīnī*, f., N. of a *Tīrtha*. — *Kubera-bāndhava*, as, m. an epithet of *Siva*, 'the relation of *Kubera*.' — *Kubera-rana*, am, n. 'the forest of *Kubera*,' N. of a place. — *Kubera-vallabha*, as, m., N. of a *Vaiśya*. — *Kuberākṣhī* ('*ra-akṣhī*'), f. the plant *Bignonia Suaveolens*. — *Kuberācala* ('*ra-ac*'), as, m. 'the mountain of *Kubera*,' an epithet of the *Kailāsa* mountain. — *Kuberādri* ('*ra-ad*'), is, m. an epithet of the *Kailāsa* mountain. *Kuberaka*, as, m. the tree *Cedrela Toona* (*tunna*); (*ikā*), f., N. of a woman.

कुबेरिण *kuberīṇa*, as, m. (?), N. of a mixed caste.

कुञ्ज *kubja*, as, ā, am (fr. 1. *ku* and rt. *ubj*?), hump-backed, crooked; (as), m. a curved sword, scymitar; a sort of fish, *Bola Cuja*; the plant *Achyranthes Aspera*, = *apāmārya*; [cf. *nyubja* and *kanyja*]; cf. also *Lith. kupra*, *kupotas*; *Gr. κῦβος*, *κύβη*; *Lat. gibbus*, *gibba*, *gibber*; *Germ. Höcker*?. — *Kubja-kantaka*, as, m. a white *Mimosa*. — *Kubja-kirāta* or *kubja-vāmana*, am, n. a hump-backed person and a dwarf. — *Kubjāmraha* ('*ja-am*'), as or am (?), m. or n. (?), N. of a *Tīrtha*. — *Kubjā-lidha* ('*ja-āl*'), as, m., N. of the founder of a sect.

Kubjaka, as, ā, am, hump-backed, crooked; (as), m. the aquatic plant *Trapa Bispinosa*; (*ikā*), f. in the word *kubjikā-tantra*, N. of a *Tantra*; according to some authorities *kubjikā kumārī* is a girl eight years old personating the goddess *Durgā* at a festival of this deity.

Kubjita, as, ā, am, crooked, curved, bent.

कुब्र *kubra*, am, n. (said to be fr. rt. *kumb*), a forest; a hole for sacrificial fire; a ring, an earring; a thread; a cart.

कुब्रह्म *ku-brahma*, as, m. or *ku-brahman*, ā, m. (see 1. *ku*), a degraded or contemptible *Brāhman*, one who officiates for *Sūdras*.

कुभन्तु *kubhantu*, us, us, u, Ved. desirous of water.

कुभा *kubhā*, f., Ved., N. of a river falling into the *Indus*, the *Kabul* river (?); [cf. *κῶφῆν*.]

कुभाये *ku-bhārya*, as, ā, am (see 1. *ku*), having a bad wife; (ā), f. a bad wife.

कुभुक्त *ku-bhukta*, am, n. (see 1. *ku*), bad food.

कुभृत्य *ku-bhṛitya*, as, m. (see 1. *ku*), a bad servant.

कुम् *kum*, ind. an interjection.

कुमति *ku-mati*, is, f. (see 1. *ku*), vile or base sentiment; slow or weak intellect; folly; (is, is, ī), or *ku-manīsha*, as, ā, am, or *ku-manīshin*, ī, īnī, ī, of slow intellect, foolish.

कुमन्त्र *ku-mantra*, as, m. bad advice; evil counsel; a charm employed to secure success in a bad enterprise.

Ku-mantrin, ī, m. a bad counsellor.

कुमार *kumāra*, as, m. (fr. *ku* + *māra*, fr. rt. *mṛi*? 'easily dying'; by native authorities derived fr. 2. *ham*), a child, a new-born child (especially in the earlier language); a boy, a youth, a son; a prince, the heir-apparent associated in the kingdom with the reigning monarch (especially in theatrical language); a groom; a N. of *Skanda* the god of war, who is also the reputed author of certain grammatical *Sūtras* (see *kalāpa*); N. of a son of *Agni*, who is the author of some Vedic hymns; an epithet of *Agni*; (with *Jainas*) N. of the attendant of the twelfth *Arhat* of the present *Avasarpinī*; N. of a *Prajāpati*; an epithet of *Mañju-śrī*; a parrot; the tree *Capparis Trifoliata* [cf. *kumāraka*]; an epithet of the river *Sindhu*; (ās), m. pl., N. of a people; (ī), f. a young girl, one from ten to twelve years old, a maiden; or (in the *Tantras*) any virgin up to the age of sixteen, or before menstruation has commenced; a daughter; N. of the wife of *Bhīma-sena*, the son of *Parikṣhit*; or of a daughter of *Vasu-deva* by *Rohiṇī*; an epithet of *Sitā*, the wife of *Rāma*; an epithet of the goddess *Durgā*; the *Syāmā*, a bird so named; N. of several plants, *Aloe Perfoliata*, or the plant *Clitoria Ternatea* [cf. *aparājītā*]; also the plant *Jasminum Sambac*, and a plant commonly called *Bandhyā-karkoṭakī*; the blossom of the plants *Taruṇī* and *Modinī*; great cardamoms; the most southerly of the nine portions of the known continent, or of *Jambu-dvīpa*, the southern extremity of the peninsula, whence the modern name *Cape Comorin* (*Kumārī*); the central part of the universe, according to *Hindū*

geography, *Jambu-dvīpa* or *India*; N. of a river flowing from the mountain *Suktimat*; N. of a metre consisting of four lines of sixteen syllables each; (when a name is given to a pupil to indicate his attachment to any particular master, *kumārī* may be prefixed to denote that the pupil's object is to gain the affections of the master's daughter, e. g. *kumārī-dākṣha*); (am), n. pure gold; [*Gr. κόπος*, *κοῖπος*; *μείρα*, *μειράκιον*?]. — *Kumāra-gupta*, as, m., N. of a prince ('protected by the god of war'). — *Kumāra-gṛhātīn*, ī, m. the slayer of a child. — *Kumāra-jīva*, as, m., N. of a plant, = *putranjivaka*. — *Kumāra-tva*, am, n. boyhood, youth. — *Kumāra-datta*, as, m., N. of a son of *Nidhipati*. — *Kumāra-dāsa*, as, m., N. of a poet. — *Kumāra-devī*, f., N. of the mother of *Samudra-gupta*. — *Kumāra-deshpa*, as, ā, am, Ved. granting perishable gifts; (Sāy.) granting children. — *Kumāra-dhārā*, f., N. of a river. — *Kumāra-pāla*, as, m., N. of a king, = *śalivāhana* (?), also N. of a king of *Guzerat* (?). — *Kumāra-bhaṭṭa*, as, m., N. of a poet. — *Kumāra-bhṛityā*, f. care of a young child, care of a pregnant or lying-in woman, midwifery. — *Kumārā-lalitā*, f. 'boy's play,' N. of a metre consisting of four lines of eight syllables each. — *Kumāra-rana*, am, n. *Kumārā*'s (i. e. *Kārttikeya*'s) grove. — *Kumāra-rāhīn*, ī, m. a peacock, ('carrying the god of war,' this god being usually represented as borne by a peacock.) — *Kumāra-vrata*, am, n. a vow of eternal chastity. — *Kumāra-sambhava*, as, m. 'the birth of the god of war,' title of a poem by *Kālidāsa*. — *Kumāra-sū*, ūs, m. the father of the god of war, an epithet of *Agni*; (ūs), f. the mother of the god of war, an epithet of the river *Gangā*, also of the goddess *Durgā*. — *Kumāra-sena*, as, m., N. of a minister. — *Kumāra-svāntīn*, ī, m., N. of the author of a commentary on the *Mīmāṃsā-bhāṣya*. — *Kumāra-hārīta*, as, m., N. of a teacher. — *Kumārābhīsheka* ('*ra-abh*'), as, m. 'the inauguration of *Kumāra*,' title of the thirteenth book of the *Kumāra-sambhava*. — *Kumārī-tantra*, am, n., N. of a *Tantra*. — *Kumārī-pāla*, as, m. the guardian of a virgin or bride. — *Kumārī-putra*, as, m. the child of an unmarried woman. — *Kumārī-pura*, am, n. a gynaeceum. — *Kumārī-pūjā*, f. the worship of *Kumārī* or *Durgā*, (a ceremony performed at the great *Durgā* festival, when a girl between ten and twelve years old is placed on a pedestal, as the representative of the goddess, and fed with offerings made to the idol.) — *Kumārī-śvaśura*, as, m. the father-in-law of a maiden.

Kumāraka, as, m. a child, a little boy, a boy, a lad, a youth; the pupil of the eye; N. of a *Nāga*; the plant *Capparis Trifoliata*; (*ikā*), f. a girl from ten to twelve years old, or generally a virgin; an insect, *Spheg Asiatica*; double jasmine, *Jasminum Sambac*; large cardamoms; N. of a part of *Bhārata-varsha*, a division of the known continent. — *Kumārīkā-kshetra*, am, n., N. of a country. — *Kumārīkā-khaṇḍa*, a section of the *Skanda-purāṇa*.

Kumārāya, nom. P. *kumārāyati*, -yitum, to play, especially as a child.

Kumārāyu, us, m. a prince, heir-apparent.

Kumārīka, as, ī, am, furnished with girls, abounding in them.

Kumārīn, ī, īnī, ī, abounding in girls.

Kumārīla, as, m. or *kumārīla-svāmīn*, ī, m., N. of a renowned teacher of the *Mīmāṃsā* philosophy.

Kumārī, ī, ī, m. f. a man or woman desirous of a daughter.

कुमार्ग *ku-mārga*, as, m. (see 1. *ku*), a bad way, bad ways, (also used metaphorically.)

कुमालक *kumālaka*, ās, m. pl., N. of a people and country, = *kumāraka*.

Kumālaya, nom. P. *kumālayati*, -yitum, to play, especially as a child; [cf. *kumārāya*.]

कुमित्र *ku-mitra*, am, n. (see 1. *ku*), a bad friend.

कुमुल ku-mukha, as, m. (see 1. ku), a hog.

कुमुद ku-mud, t, t, t (see 1. ku), unkind, unfriendly; avaricious, niggardly; (t), n. the plant *Nymphaea Esculenta*, the esculent white water-lily; the plant *Nymphaea Rubra*, the red lotus. — *Kumudavat*, ān, āti, ul, abounding in lotuses; (āti), f. an assemblage of lotuses; a place or pond filled with them; the flexible stalk of a water-lily; N. of a plant bearing a poisonous fruit, *Villarsia* (*Menyanthes*) *Indica*; N. of a sister of the serpent-king *Kumuda* and wife of *Kuśa*; N. of the wife of *Vimarshapa*; N. of a river. — *Kumudatīśa* (°tī-śa), as, m. an epithet of the moon; [cf. *kumuda-bandhu* and the following.]

Ku-muda, as, am, m. n. the esculent white water-lily, *Nymphaea Esculenta* ('exciting what joy!'); red lotus, *Nymphaea Rubra*; (am), n. silver; (as), m. camphor; N. of a *Nāga*; N. of the elephant of the south-west or southern quarter; N. of a *Daitya*; N. of an attendant of *Vishṇu*; N. of a son of *Gadā* by *Vijhātī*; N. of a confidant of king *Unmattāvanti*; one of the monkey-heroes of the *Rāmāyana*; N. of a poet; N. of a mountain; N. of one of the smaller *Dvīpas*; (ā), f. several plants, *Gmelina Arborea*; *Pistia Stratiotes*; *Desmodium Gangeticum*; *Grislea Tomentosa*; N. of another plant, commonly called *Katphala*; N. of a deity; (ī), f. a plant, commonly called *Katphala*. — *Kumuda-khaṇḍa*, am, n. an assemblage of *Kumudas*. — *Kumuda-ghnī*, f., N. of a plant containing a poisonous milky juice. — *Kumudā-patrābha* (°tra-ābha), as, ā, am, resembling the leaves of the white water-lily. — *Kumudā-bandhu*, us, m. or *kumuda-bāndhava*, as, m. the moon ('friend of the lotus'; the white esculent lotus expanding its petals during the night and closing them in the day time; hence other similar appellations of the moon, as *kumuda-priya*, &c.). — *Kumudā-ratī*, f. an assemblage of *Kumudas*, a place abounding in them, &c. — *Kumudā-suhrid*, t, m. the moon; [cf. *kumuda-bandhu*]. — *Kumudākara* (°da-āk°), as, m. a number of water-lilies or place abounding in them. — *Kumudāksha* (°da-ak°), as, m., N. of a *Nāga*; also of an attendant of *Vishṇu*. — *Kumudādātī* (°da-ādī), is, m., N. of a pupil of *Pathya*. — *Kumudāvāsa* (°da-āv°), as, ā, am, abounding or richly furnished with *Kumudas*; (as), m. a pool abounding in them. — *Kumudēśa* (°da-īśa), as, m. an epithet of the moon, 'lord of the lotus.'

Kumudika, as, ī, am, abounding with *Kumudas*; (īkā), f., N. of a plant, commonly called *Katphala*; a small tree, the seeds of which are aromatic.

Kumudini, f. an assemblage of *Kumudas* or a place abounding in them; the mother of *Raghu-deva*. — *Kumudini-nāyaka*, as, m. or *kumudini-pati*, is, m. an epithet of the moon; [cf. *kumuda-bandhu*]. — *Kumudini-vanitā*, f. any loved woman fancifully represented as an assemblage of lotus flowers.

कुमेयस ku-medhas, ās, ās, as (see 1. ku), of little intellect, stupid; malicious.

कुमेरु ku-meru, us, m. (see 1. ku), the southern hemisphere or pole, the region of the demons and Titans.

कुमोदक kumodaka, as, m. an epithet of *Vishṇu*; [cf. *kaumodakī*].

कुम्प kump, el. 10. P. *kumpayati*, -yitum, another form for *kumb*, *kumbayati*.

कुम्प kumpa, as, ā, am, crooked-armed.

कुम्ब kumb, el. 6. and 10. P. *kumbati* and *kumbayati*, -yitum, to cover; [cf. *kump* and *kumbh*].

कुम्ब kumba, as or am (?), m. or n. (?), Ved. a kind of head-dress for women; the upper part or top of a club; (ā), f. a thick petticoat; an en-

closure round a place of sacrifice to prevent profane intrusion.

कुम्बिक kumbika, ās, m. pl., N. of a people.

कुम्ब्या kumbyā or kumvyā, f., Ved. a kind of hymn or sacred formula.

कुम्भ kumbh, el. 10. P. *kumbhayati*, -yitum, another form for *kumb*, q. v.

कुम्भ kumbha, as, m. a jar, pitecher, water-pot, ewer, a small water-jar, (often in compounds, e. g. *chidra-kumbha*, a perforated pitecher; *āma-kumbha*, a jar of unbaked clay; *hema-kumbha*, a golden ewer; *jala-kumbha*, a water-pot); an urn in which the bones of a dead person are collected; the sign of the zodiac *Aquarius*; a measure of grain equal to twenty *Droṇas*, a little more than three bushels and three gallons (commonly called a comb, some make it two *Droṇas* or sixty-four *Seers*); the frontal globe on the upper part of the forehead of an elephant (there are two of these projections which swell in the rutting season); a religious exercise, viz. closing the nostrils and mouth so as to suspend breathing; the root of a plant used in medicine; the paramour of a harlot, a bully, a flash or fancy man; N. of a *Muni*; N. of a *Dānava*, son of *Prahlāda* and brother of *Nikumbha*; also of a *Rākshasa*, a son of *Kumbha-karṇa*; N. of the father of the nineteenth *Arhat* of the present *Avasarpinī*; N. of a monkey; one of the thirty-four *jātakas* or former births of *Sākya-muni*; title of a work; (ī), f. a small jar or pot, an earthen cooking vessel; a vessel for preserving grain, a measure of grain; N. of several plants, a small tree, the seeds of which are used in medicine, commonly called *Katphala*; another plant, *Bignonia Suaveolens*; another plant, *Pistia Stratiotes*; another plant, commonly called *Romaśa*; another plant, *Croton Polyandrum*; (ā), f. a harlot, a whore; (am), n. the plant *Ipomoea Turpethum*; a fragrant resin (*guggulu*), or the plant which bears it; [cf. *gr. κύμβη*; Lat. *cymba*]. — *Kumbha-karṇa*, as, m., N. of a *Rākshasa*, the gigantic brother of *Rāvaṇa*, who is described in the *Yuddha-kāṇḍa* of the *Rāmāyana* as sleeping for six months at a time, and then waking to gorge himself; N. of a *Muni*; an epithet of *Siva*; N. of a *Dānava*. — *Kumbhakarṇa-vadha*, as, m. 'the slaughter of *Kumbhakarṇa*,' a section of the *Padma-purāṇa*. — *Kumbha-kāmala*, f. a bilious affection, a sort of jaundice together with swelling of the joints; [cf. *kumbha-pāda*]. — *Kumbha-kāra*, as, m. a potter, being according to some authorities the son of a *Brāhman* by a wife of the *Kshatriya* caste; a serpent; a kind of wild fowl; (ī), f. the wife of a potter; N. of a girl; a mineral substance used as an application to strengthen the eyes and beautify the eyelashes; red arsenic. — *Kumbha-kāraka*, as, m. a potter; (īkā), f. the wife of a potter, a woman of the potter caste; a sort of collyrium. — *Kumbha-kāra-kukkuṭa*, as, m. a kind of chicken, *Phasianus Gallus*. — *Kumbha-ketu*, us, m., N. of a son of *Sambara*. — *Kumbha-koṇa*, as, m. 'brim of a jar,' N. of a town. — *Kumbha-ghoṇa-tīrtha*, am, n., N. of a *Tīrtha*. — *Kumbha-janman*, ā, m. an epithet of *Agastya*. — *Kumbha-kumbi*, f. a kind of large round gourd. — *Kumbha-dāsi*, f. a bawd, a procuress. — *Kumbha-dhara*, as, m. the sign of the zodiac *Aquarius*. — *Kumbha-nābha*, as, m., N. of a son of *Bali*. — *Kumbha-pāda*, as, -padī, am, a person with swollen legs bulging like a pitecher; [cf. *kumbha-kāmala*]. — *Kumbha-bāhu*, us, m., N. of a *Daitya*. — *Kumbha-maṇḍika*, as, m. a frog in a pitecher; [cf. *kūpa-maṇḍika*]. — *Kumbha-nuṣhka*, as, ā, am, Ved. an epithet of certain demons, 'having a jar-shaped scrotum.' — *Kumbha-nūrdhan*, ā, m. a fabulous being mentioned in the *Hari-vagśa*. — *Kumbha-yont*, is, m. 'born in a water-jar,' an epithet of the saint *Agastya*; of *Vasishtha*; and of *Droṇa*, the military preceptor of the *Kurus* and *Pāṇḍus*; N. of a plant, commonly called *Droṇa*.

pushpī; (is), f., N. of an *Apsaras*. — *Kumbha-rāśī*, is, m. the sign *Aquarius*. — *Kumbha-retas*, n. semen virile deposited in a *Kumbha*; (ās), m. a form of *Agni*. — *Kumbha-tagna*, am, n. that time of day in which *Aquarius* rises above the horizon. — *Kumbha-vijaka*, as, m., N. of a plant, commonly called *Rīthā-karāṇja*. — *Kumbha-sālā*, f. a pottery, a potter's kiln. — *Kumbha-sandhi*, is, m. the hollow on the top of an elephant's head, between the frontal globes. — *Kumbha-sambhava*, as, m. an epithet of the saint *Agastya*; also of *Nārāyaṇa*. — *Kumbha-sarpis*, is, n. butter placed in a jar. — *Kumbha-hanu*, us, m., N. of a *Rākshasa*. — *Kumbhāṇḍa* (°bha-aṇ°), ās, m. pl. (with Buddhists) a class of demons with testicles shaped like a *Kumbha*; N. of a minister of the *Asura Bāpa*; (ī), f. a pumpkin gourd, (a various reading for *kushmāṇḍī*). — *Kumbhī-dhānya*, as, m. grain stored in jars sufficient (according to some) for six days, or (to others) for one year's consumption. — *Kumbhī-dhānya*, as, m. a householder who preserves grain in store for six days &c. — *Kumbhī-nasa*, as, m. a kind of large venomous snake; a kind of poisonous insect; (ī), f., N. of the wife of the *Gandharva* *Angarāparāya*; also of a *Rākshasī*, the mother of *Lavaṇa*. — *Kumbhī-nast*, is, m., N. of a demon. — *Kumbhī-pāka*, as, m. the contents of a cooking vessel; (as or ās), m. sing. or pl. a hell, in which the wicked are baked like potters' vessels, or cooked like the contents of a cooking vessel. — *Kumbhī-vija*, am, n. the nut of the croton; [cf. *kumbhīni-vija*]. — *Kumbhēśvara-tīrtha* (°bha-īś°), am, n., N. of a *Tīrtha*. — *Kumbhodara* (°bha-ul°), as, m., N. of an attendant of *Siva*. — *Kumbholūka* (°bha-ul°), as, m. a kind of owl.

Kumbhaka, as, m. the base of a column; stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; a religious exercise.

Kumbhikā, f. a small pot or pitecher; N. of several plants, *Pistia Stratiotes*; another plant, *Bignonia Suaveolens*; another plant, commonly called *Droṇa*; *pushpī*; a disease of the eyes, *hordeolum* or *stye*.

Kumbhin, ī, inī, ī, having a water-jar; shaped like a jar &c.; (ī), m., N. of a demon hostile to children; an elephant; a crocodile; a fish; a kind of poisonous insect; a sort of fragrant resin (*guggulu*), or the plant bearing this fragrant resin. — *Kumbhī-naraka*, as or am (?), m. or n. (?), N. of a hell, = *kumbhī-pāka* (?). — *Kumbhīni-vija*, am, n. the croton-nut, *Croton Jamalota*. — *Kumbhī-pāki*, f., N. of a plant, commonly called *Katphala*. — *Kumbhī-mada*, as, m. the juice that exudes from an elephant's temples at certain seasons.

Kumbhila, as, m. a thief who breaks into a house, a plagiarist; a wife's brother; a child begotten at undue seasons or of an imperfect impregnation; a kind of fish, the gilt-head, *Ophiocephalus Wrahl*.

Kumbhika, as, m. a pathic, a catamite; the plant *Rottleria Tinctoria*, or the plant *Pistia Stratiotes*, a plant the bark of which furnishes a yellow dye; (ā), f. a swelling, especially of the eyelids, similar to a seed or grain of the *Kumbhika*; an affection of the eyes, *hordeolum* or *stye*, also *kumbhika-pidakā*; Ved., N. of a kind of demon.

Kumbhikin, ī, inī, ī, similar to a seed or grain of the *Kumbhika*.

Kumbhira, as, m. the crocodile of the Ganges, the long-nosed alligator; N. of a *Yaksha*. — *Kumbhira-makshikā*, f. a sort of fly or aquatic insect. — *Kumbhīraka*, as, m. a thief.

Kumbhila, as, m. a crocodile; [cf. *kumbhira*].

कुम्भरी kumbharī, f. an epithet of *Durgā*.

कुम्भला kumbhalā, f. a plant the flowers of which are compared to those of the plant *Nauclaea Cadamba*; [cf. *mupūṭhikā*].

कुम्भिल kumbhila, kumbhira, &c. See under *kumbha* above.

कुयजिन् *ku-yajvin*, ī, m. (see 1. *ku*), a bad sacrificer.

कुयव *ku-yava*, as, ā, am (see 1. *ku*), Ved. epithet of the demon Sushna, who was slain by Indra, 'causing a bad harvest?'; (*as*), m., N. of another demon; (*am*), n. a bad harvest.

कुयवाच् *kuya-vāc*, k, m. (*kuya* = 1. *ku*), Ved. speaking ill, abusing; or N. of a demon who was slain by Indra (?).

कुयोग *ku-yoga*, as, m. (see 1. *ku*), an inauspicious conjunction of planets, signs, periods, &c.

कुयोगिन, ī, m. a false devotee, an impostor, a hypocrite.

कुयोनि *ku-yoni*, is, f. (see 1. *ku*), a base womb, the womb of a low woman.

कुर *kur*, cl. 6. P. *kurati*, -ritum, to utter a sound, to sound in general.

कुराका *kurakā*, f. the olibanum tree, *Boswellia Thurifera* (= *sallakī*).

कुरङ्कर *kurankara* or *kurankura*, as, m. the Indian crane, *Ardea Sibirica*.

कुरङ्ग *kuranga*, as, m. (said to be fr. 1. *kṛi*), a species of antelope, an antelope or deer in general; N. of a mountain; (*i*), f. a female antelope. — *Kuranga-nayanā*, f. a handsome woman ('fawn-eyed'). — *Kuranga-nābhi*, is, m. musk (formed in a bag attached to the belly of the deer above the navel).

कुराङ्गाका, as, m. a species of antelope, an antelope, a deer; (*ikā*), f. a kind of bean (= *mudga-parṇi*).

कुराङ्गामा, as, m. a species of antelope or deer. **कुराङ्गाया**, nom. A. *kurāṅgāyate*, -yitum, to become or take the shape of an antelope.

कुराचिञ्च *kuracilla*, as, m. a crab; (a wrong reading for *kuru-cilla*.)

कुराट *kurata*, as, m. a shoemaker, a leather-seller, a currier; (*ās*), m. pl., N. of a people.

कुराट *kurata*, as, m. or *kurataka*, as, *ikā*, m. f. yellow amaranth (*pīṭāmlāna*), and a yellow kind of barleria (*pīṭajhīṇī*); (*am*), n. the blossom of this plant. Also *kurandaka* and *kuruntaka*.

कुराड *kurāḍa*, as, m. enlargement of the testicles or rather of the scrotum, including inguinal hernia, hydrocele, &c.; N. of a plant, commonly called *Sākuruṇḍa*.

कुराडक *kurāḍaka*, as, m. yellow amaranth; a yellow kind of barleria; [cf. *kuranta*.]

कुरायण *kurayāṇa*, as, m., N. of a man; [cf. *kaurayāṇa*.]

कुरर *kurara*, as, ā, m. f. (said to be fr. rt. 3. *ku*), an osprey; also another species of eagle; (*i*), f. a female osprey; a sheep, an ewe; (*as*), m., N. of a mountain. — *Kurarāṅghri* ('*ra-an*?'), is, m. a kind of mustard (*deva-sarshapa*). — *Kurari-gaṇa*, as, m. a flight of ospreys.

कुरारवा, am, n. a place abounding with ospreys,

कुरल *kurala*, as, m. an osprey [cf. *kurara*]; a curl, a lock of hair upon the forehead.

कुरव *ku-rava*, as, ā, am (see 1. *ku*), having a bad voice; (*as*), m. a bad or harsh sound; N. of a plant, = *sitamandāra*; a red or a yellow kind of barleria.

कुरवाका, as, m. a crimson species of amaranth; a purple or a yellow sort of *Jhīṇī* or barleria; a species of rice or grain; (*am*), n. the blossom of the amaranth or of the barleria.

कुरस *ku-rasa*, as, ā, am (see 1. *ku*), having bad juice or flavour or essence; (*as*), m. spirituous or

vinous liquor; (*ā*), f. a wild creeping plant, a species of hieracium; [cf. *go-jihvā*.]

कुराजन् *ku-rājan*, ā, m. (see 1. *ku*), a bad king.

कुराज्या, am, n. bad dominion, bad administration.

कुराल *kurāla*, as, m. a light bay horse with black legs; (wrong reading for *kurāha*, which is a various reading for *urāha*.)

कुरी *kurī*, f. a kind of grass or corn.

कुरीर *kurīra*, am, n. (said to be fr. 1. *kṛi*), Ved. a kind of head-dress for women; copulation.

कुरीरिन, ī, *inī*, ī, Ved. decorated with the head-dress called *kurīra*.

कुरु *kuru*, avas, m. pl. (said to be fr. 1. *kṛi*), N. of a people of India and their country, situated near the country of the Pañcālas (hence often connected with Pañcāla or Pāñcāla; see *kuru-pañcāla* below); the Kurus derive their origin from Kuru (son of Saṅivarāṇa and Tapatī, daughter of the Sun), who is the ancestor of both Pāṇḍu and Dhṛita-rāshṭra, though the patronymic derived from his name is usually applied only to the sons of the latter, the sons and descendants of the former being called Pāṇḍavas; another Kuru is the son of Agnidhra and grandson of Priya-vrata. The *uttara-kuravaḥ* or *uttarāḥ kuravaḥ* are the northern Kurus, the most northerly of the four Mahā-dvīpas or principal divisions of the known world (distinguished Mahā-bh. I. 4346. from the *dakṣiṇāḥ kuravaḥ* or southern Kurus), by other systems regarded as one of nine divisions or Varshas of the same; it was probably a country beyond the most northern range of the Himālaya, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race. **कुरु**, ūs, f. a princess of the Kuru race. According to native lexicographers the word *kuru* has also the following meanings: a priest; boiled rice; the plant *Solanum Jacquini*, = *kaṇṭakārīka*; [cf. *kaurava*, *kauravaka*, *kauravya*.] — **कुरु-कता**, ās, m. pl. the Kurus and Katas. — **कुरु-कन्दका**, am, n. horse-radish, *Raphanus Sativus* (= *mūlaka*). — **कुरु-कुरुक्षेत्रा**, am, n. the country of the Kurus and Kurukshetra. — **कुरु-क्षेत्रा**, am, n. the field of the Kurus, N. of a region or extensive plain near Delhi, the scene of the great battles between the Kurus and Pāṇḍus; (*ās*), m. pl. the inhabitants of this country, renowned for their bravery. — **कुरु-क्षेत्रिन**, ī, *inī*, ī, with *yoga*, a solar day, in the course of which three lunar days, three asterisms and three yogas occur. — **कुरु-छिला**, as, m. a crab; [cf. *kuracilla*.] — **कुरु-जङ्गला**, am, n., N. of a country; (*ās*), m. pl., N. of the people inhabiting it. — **कुरु-तृथा**, am, n., N. of a Tirtha. — **कुरु-नादिकā**, f. according to native authorities, = *ku-nadikā*. — **कुरु-नन्दाना**, as, m. a descendant of Kuru as Arjuna, Yudhishtira, &c. — **कुरु-पाञ्चाला**, ās, m. pl. the Kurus and Pañcālas. — **कुरुपाञ्चाला-त्रा**, ind., Ved. as among the Kurus and Pañcālas. — **कुरु-पथा**, as, m., N. of a man (?); [cf. *kaurupathī*.] — **कुरु-पुङ्गवा**, as, m. a Kuru chief. — **कुरु-रज**, ī, m. an epithet of Duryodhana. — **कुरु-राजा**, as, m. an epithet of Yudhishtira. — **कुरु-राज्या**, am, n. the Kuru realm. — **कुरु-वत्सा**, as, m., N. of a prince. — **कुरु-वर्णाका**, ās, m. pl., N. of a people; or perhaps (*as*, ā, am), belonging to the race of the Kurus. — **कुरु-वासा**, as, m., N. of a prince. — **कुरु-वाजपेया**, as, m. a particular kind of Vājapeya. — **कुरु-विस्ता**, as, m. a Pala of gold, a weight of gold equal to about 700 troy grains. — **कुरु-वृद्धा**, as, m. an epithet of Bhīshma. — **कुरु-श्रवाणा**, as, m., N. of a prince. — **कुरु-श्रेष्ठिथा** or *kuru-sattama*, as, m. an epithet of Arjuna. — **कुरु-हारा**, as or am (?), m. or n. (?), N. of an Agra-hāra.

कुरुका, as, m., N. of a prince; (a various reading for *ruruka*.)

कुरुकुलā, f., N. of a Buddhist deity.

कुरुङ्ग *kurunga*, as, m., N. of a prince.

कुरुट *kuruta*, as, m. a kind of pot-herb; [cf. *sītāvara*.]

कुरुटिन् *kurutaṇ*, ī, m. a horse.

कुरुट *kuruta*, as, m. yellow amaranth; yellow barleria; (*i*), f. a doll, a puppet made of wood; the wife of a Brāhman or teacher.

कुरुण्डाका, as, m. yellow or white amaranth; a yellow species of barleria, B. Prionitis.

कुरुण्डा, as, m. = *kuruta*.

कुरुतावि *kurutavi*, a particular high number.

कुरुम्ब *kurumba*, am, n. a kind of orange, = *kulapālaka*; (*ā*), f., N. of a plant, commonly called Droṇa-pushpī; (*i*), f. another plant, commonly called Saighali.

कुरुम्बहि, f., N. of a plant, commonly called Droṇa-pushpī.

कुरुरी *kururī*, f. a species of bird with a plaintive note; (a wrong reading for *kurarī*.)

कुरुल *kurula*, as, m. a curl or lock of hair, especially on the forehead.

कुरुवक *kuruvaka*, as, m. the crimson amaranth; a purple species of barleria; also a yellow kind; (*am*), n. the blossom of this flower; [cf. *kuravaka*.]

कुरुविन्द *kuruvinda*, as, m. (fr. *kuru* and *vinda*?), N. of several plants; a fragrant grass, *Cyperus Rotundus*; a kind of barley, see *kalmāsha*; the bud of a flower?; (*as*, *am*), m. n. a ruby; (*am*), n. black salt; cinnabar, or the plant *Terminalia Catappa* (?).

कुरुविन्दका, as, m. a kind of *Dolichos Biflorus*, a wild variety.

कुरुविल्व *kuruvilva* or *kuruvilla* (?), as, m. a ruby; [cf. *kuruvinda*.]

कुरुविल्वाका, as, m. a kind of barley. See *kulmāsha* and *kuruvinda*.

कुरुसुति *kurusuti* or *kurustuti*, is, m., N. of a Vedic poet.

कुरुटिन् *kurutaṇ*, ī, *inī*, ī, Ved. = *kirutaṇ* (?).

कुरुप *ku-rūpa*, as, ā, am (see 1. *ku*), ill-made, of an ugly shape, deformed, ugly; (*am*), n. ugliness. — **कुरुपा-ता**, f. or *kurupa-tva*, am, n. ugliness.

कुरुपिन, ī, *inī*, ī, ill-made, deformed, ugly, frightful.

कुरुप्या, am, n. tin, (lit. bad silver.)

कुरु *kururu*, us, m., Ved. a species of worm.

कुकुट *kuruta*, as, m. [cf. *kukkuṭa*], a cock; rubbish, sweepings (?).

कुकुटाहि *kurukūṭahi*, is, m. a kind of serpent; [cf. *kukkuṭāḥ* and *kukkuṭābha*.]

कुर्कुर *kurkura*, as, m. (an onomatopoeic word), a dog or bitch; [cf. *kukkura*.]

कुर्चिका *kurcika*, f. the milky juice of a bulbous root; a needle; (a wrong reading for *kūrcikā*.)

कुर्णज *kurṇaja*, as, m., N. of a plant, commonly called *Kulañjana*.

कुर्द *kurd* and *kurdana*, incorrect forms for *kūrd* and *kūrdana*.

कुर्पर *kurpara*, as, m. the knee; the elbow; [cf. *kūrpara*.]

कुर्पास *kurpāsa* and *kurpāsaka*, as, m. a sort of bodice or jacket for women; [cf. *kūrpāsa*.]

कुर्वन् *kurvat*, *an*, *ati*, *at* (pres. part. fr. rt. *i. kri*), doing, acting, &c.; acting as a servant, an agent, a servant. — *Kurvad-rūpa*, *am*, *n*. cause according to the *Cārvaṇas*.

Kurvāṇa, *as*, *ā*, *am*, doing, making, &c.

कुल *kul*, cl. 1. P. *kolati*, *śukola*, &c., *kolitum*, to accumulate, collect; to be of kin, to behave as a kinsman; to proceed continuously or without interruption; to count.

कुल *kula*, *am*, *n*. (fr. rt. *kul*?), a herd, a troop, a flock, an assemblage, a multitude, a number &c. (of quadrupeds, birds, insects, &c., or of inanimate objects, e.g. *go-kula*, a herd of cows; *mṛiga-kula*, a herd of deer; *mahishī-kula*, a herd of female buffaloes; *ali-kula*, a swarm of bees; *alaka-kula*, a multitude of curls); a race, family, community, tribe, caste, association, set, company (e.g. *brāhmaṇa-kula*, the caste of the Brāhmins); the residence of a family, seat of a community; (in a contemptuous sense) a lot, a gang (forming a comp. with a preceding gen. sing., e.g. *śaurasya-kula*, a gang of thieves); a noble family or race; high station (often at the beginning of a compound = chief, principal; see *kula-giri* below); the body; the front, fore part; a blue stone; (*as*), *m*. the chief of a corporation or guild; [cf. Hib. *gaol*, 'a family or kindred'.] *Kulā* and *kulī*, see s.v. — *Kula-kajjala*, *as*, *m*. disgrace of the family. — *Kula-kaṇṭhaka*, *as*, *m*. 'a family-thorn,' any one who is a trouble to his family. — *Kula-kanyā*, *f*. a girl of good family. — *Kula-kara*, *as*, *i*, *am*, founding a family, the founder of a family or race, an ancestor. — *Kula-karkaṭi*, *f*. a kind of gourd; [cf. *śnāṅkarkati*.] — *Kula-kartṛi*, *tā*, *m*. the founder of a family or race, an ancestor. — *Kula-karmaṇ*, *a*, *n*. the peculiar or proper duty of a family or race, any observance or custom peculiar to a family. — *Kula-kalanika*, *as*, *m*. 'a family-stain,' any one who disgraces his family. — *Kula-kshaya*, *as*, *m*. decay or downfall of a race or family; (*ā*), *f*. a sort of cowach, *Mucuna Pruritus* (= *śukaśimbi*). — *Kula-garīman*, *ā*, *m*. family pride. — *Kula-giri*, *is*, *m*. a chief mountain, any one of the seven principal mountains of Bhārata-varsha; see *kulācala*. — *Kula-griha*, *am*, *n*. a noble house. — *Kula-gopa*, *as*, *m*. Ved. the protector of a domicile. — *Kula-gaurava*, *am*, *n*. family importance. — *Kula-ghna*, *as*, *ā* or *i*, *am*, destroying a family. — *Kula-āndra*, *as*, *m*. N. of a scholiast on the Kātantra grammar; N. of the author of the Durgāvākya-prabodha. — *Kula-śūdamāṇi*, title of a work. — *Kula-cyuta*, *as*, *ā*, *m*, rejected by his family. — *Kula-ja* or *kula-jāta*, *as*, *ā*, *am*, born in a noble family, of a good or noble family, well-born, of good breed; ancestral, hereditary. — *Kula-jana*, *as*, *m*. a person belonging to a noble family, a high-born or distinguished person. — *Kula-tatṭva-vid*, *t*, *t*, knowing the true state of a family. — *Kula-tas*, ind. by birth. — *Kula-tithi*, *is*, *m*. f. an important lunar day, the fourth, eighth, twelfth, or fourteenth day of the half-month. — *Kula-tilaka*, *as*, *m*. the glory of a family, one who does honour to a family. — *Kula-damana*, *as*, *ā*, *am*, subduing a family, holding it in subjection. — *Kula-dīpa* or *kula-dīpaka*, *as*, *m*. the lamp or light or glory of a race or family; (*ikā*), *f*. title of a work treating on the noble families of Bengal. — *Kula-duhitṛi*, *tā*, *f*. the daughter of a noble family; a high-born maiden. — *Kula-devatā*, *f*. a principal deity; an epithet of the goddess Durgā. — *Kula-daiva*, *am*, *n*. family destiny; a principal deity. — *Kula-dharma*, *as*, *m*. practice or observance peculiar to a tribe or family, peculiar duty of caste or race. — *Kula-dhāraka*, *as*, *m*. 'upholder of the family,' a son. — *Kula-dhurya*, *as*, *m*. one who is able to support a family, a grown-up son. — *Kula-nakṣatra*, *am*, *n*. any Nakṣatra or lunar mansion distinguished above others; any auspicious asterism. — *Kula-nandana*, *as*, *ā*, *am*, causing joy to a family, doing honour to a family; a

high-born virtuous child. — *Kula-nāyikā*, *f*. a girl worshipped at the celebration of the orgies of the left-hand Śāktas. — *Kula-nārī*, *f*. a woman of good family; a high-bred virtuous woman. — *Kula-nāsa*, *as*, *m*. a camel; a reprobate, an outcast. — *Kula-nindā*, *f*. family disgrace. — *Kula-dhara*, *as*, *ā*, *am*, upholding a family. — *Kula-pa*, *as*, *m*. Ved. the chief of a family or race or tribe. — *Kula-pati*, *is*, *m*. the head or chief of a family. — *Kula-patra*, *as*, *m*. a plant, commonly called Damanaka. — *Kula-paramparā*, *f*. the series of generations comprising a race. — *Kula-parvata* or *kula-śaila*, *as*, *m*. a principal mountain, any one of seven mountains in Bhārata; [cf. *kula-giri*.] — *Kula-pāṇsukā*, *f*. an unchaste woman. — *Kula-pālaka*, *as*, *ikā*, *am*, protecting a family, nourishing or providing for a family; (*am*), *n*. a kind of orange, = *kurumba*, commonly *kamalānevu*. — *Kula-pālī*, *is*, *f*. or *kula-pālīkā*, *f*. or *kula-pālī*, *f*. a chaste, high-born, or noble woman. — *Kula-putra*, *as*, *m*. a son of a noble family, a noble or respectable youth; (*i*), *f*. the daughter of a good family, a high-born or respectable girl; [cf. *kula-duhitṛi*.] — *Kula-putraka*, *as*, *m*. N. of a plant, = *kula-patra* and *muni-putra*. — *Kula-putra-jana*, *as*, *m*. the son of a good family, a noble or respectable youth. — *Kula-purusha*, *as*, *m*. a man of good family, a noble or respectable man; an ancestor, any family progenitor. — *Kula-pūrvaga*, *as*, *m*. an ancestor. — *Kula-prakāśa*, *as*, *m*. title of a work. — *Kula-prasūta*, *as*, *ā*, *am*, born in a noble family. — *Kula-badhū*, *ūs*, *f*. a noble, virtuous, or respectable woman; [cf. *kula-yoshit*.] — *Kula-bāhikā*, *f*. = *kula-pālīkā* above. — *Kula-bhāryā*, *f*. a virtuous, noble, or high-bred wife. — *Kula-bhūbhṛit*, *t*, *m*. a principal mountain, one of the seven mountains in Bhārata. — *Kula-bhūshaya*, *as*, *ā*, *am*, 'family-adorning,' a family ornament. — *Kula-bhṛityā*, *f*. the nursing of a pregnant woman; a midwife, a nurse?; [cf. *kumāra-bhṛityā*.] — *Kula-bheda-kara*, *as*, *m*. one who causes discord in a family. — *Kula-bhrashṭa*, *as*, *ā*, *am*, expelled from a family. — *Kula-maryādā*, *f*. family honour or respectability. — *Kula-mārga*, *as*, *m*. the best or principal way, the way of honesty. — *Kula-mitra*, *am*, *n*. a friend of the family. — *Kula-m-puna*, *as*, *ā*, *am*, purifying a family; (*am*), *n*. N. of a Tirtha; (*ā*), *f*. N. of a river. — *Kula-mbhara*, *as*, *ā*, *am*, carrying or upholding a family; (*as*), *m*. a wrong form for *kujambhala*, a thief. — *Kula-yoshit*, *t*, *f*. a woman of noble family; a virtuous high-born woman. — *Kula-rakṣaka*, *as*, *ā*, *am*, preserving a family. — *Kula-ratna-mālikā*, *f*. title of a work. — *Kula-rat*, *ān*, *ati*, *at*, belonging to a noble family. — *Kula-radhū*, *ūs*, *f*. a virtuous wife, a respectable woman, one of good family. — *Kulavadhū-tā*, *f*. virtue in a wife. — *Kula-varṣā*, *f*. a species of the plant *Convolvulus* with red blossoms, = *rakta-trivṛit*. — *Kula-varḍhana* or *kula-varḍhaka*, *as*, *ā*, *am*, increasing or advancing or propagating a family. — *Kula-vāra*, *as*, *m*. a principal day, i. e. Tuesday and Friday. — *Kula-vīdyā*, *f*. knowledge handed down in a family. — *Kula-vīpra*, *as*, *m*. a family priest. — *Kula-vṛiddha*, *as*, *m*. the oldest member or head of a family. — *Kula-vṛiddhi*, *is*, *f*. family advancement. — *Kula-ryāpin*, *i*, *inī*, *i*, attaching or applicable to tribe or caste. — *Kula-vrata*, *am*, *n*. a family vow. — *Kula-sīla*, *as*, *am*, *m*. n. character or conduct honourable to a family. — *Kula-sīla-samanvita*, *as*, *ā*, *am*, endowed with a noble character or disposition. — *Kula-sekhara*, *as*, *m*. N. of the author of Mukunda-mālā. — *Kula-sreṣṭhina*, *i*, *inī*, *i*, well-born; of good family, eminent in a family; (*i*), *n*. the chief of a guild; an artificer or artisan of eminent birth. — *Kula-sankhyā*, *f*. ranking or being reckoned as a family, family respectability. — *Kula-satṛa*, *am*, *n*. a family sacrifice. — *Kula-santati*, *is*, *f*. propagation of a family, posterity, descendants. — *Kula-sannidhi*, *is*, *m*. the presence of a number of persons or of witnesses, kindred, relations. — *Kula-samulbhava*, *as*, *ā*, *am*, born in a noble family. — *Kula-*

sambhava, *as*, *ā*, *am*, sprung from a noble family; (in compounds) sprung from a family. — *Kula-sāra-tantra*, *am*, *n*. N. of a Tantra. — *Kula-sundarī*, *f*. N. of a deity. — *Kula-sevaka*, *as*, *m*. an excellent attendant or servant. — *Kula-saurabha*, *am*, *n*. N. of a plant, = *maruvaka*. — *Kula-strī*, *f*. a woman of good family, a respectable woman, a chaste or virtuous wife. — *Kula-sthiti*, *is*, *f*. antiquity or prosperity of a family. — *Kulākula* ('*la-ak*'), *as*, *ā*, *am*, excellent and not excellent, middling; of mixed character, of mixed origin; (*as*), *m*. N. of a Dānava. — *Kulākula-tithi*, *is*, *m*. f. the second, sixth, and tenth lunar days of a half-month. — *Kulākula-nakṣatra*, *am*, *n*. N. of the lunar mansions Ārdra, Mūla, Abhijit, and Satabhishā; an asterism of mixed character. — *Kulākula-vāra*, *as*, *m*. Wednesday. — *Kulāṅganā* ('*la-an*'), *f*. a woman of good family, a respectable or chaste woman. — *Kulāṅgāra* ('*la-an*'), *as*, *m*. 'a family firebrand,' metaphorically a man who foments domestic dissensions or ruins his family. — *Kulācala* ('*la-ac*'), *as*, *m*. a principal mountain, one of a class of seven principal mountains which are supposed to exist in each Varsha or division of a continent; those of Bhārata-varsha or India are Mahendra, Malaya, Sahya, Suktimat, Riksha, Vin-dhya, and Pāripātra or Pāriyātra; N. of a Dānava. — *Kulācāra* ('*la-ac*'), *as*, *m*. the peculiar or proper duty of a family or caste. — *Kulācārya* ('*la-ac*'), *as*, *m*. a family teacher, a family priest; a person well versed in the pedigrees and customs of different families and employed to contract marriages between them; a genealogist. — *Kulādri* ('*la-ad*'), *is*, *m*. a principal mountain; one of seven principal mountains; see *kulācala* above. — *Kulādhāraka* ('*la-ādh*'), *as*, *m*. a son; [cf. *kula-dhāraka*.] — *Kulānvita* ('*la-an*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulābhīmāna* ('*la-abh*'), *am*, *n*. pride of birth, family pride. — *Kulābhīmānīn*, *i*, *inī*, *i*, proud of birth or of family descent. — *Kulāmṛita* ('*la-am*'), *am*, *n*. title of a work. — *Kulārjaya* ('*la-ar*'), *as*, *m*. title of a work. — *Kulārjaya-tantra*, *am*, *n*. N. of a Tantra. — *Kulāmbin* ('*la-āl*'), *i*, *inī*, *i*, supporting or maintaining a family. — *Kula-āra*, *as* or *am* (?), *m*. or *n*. (?), a kind of plant. — *Kuleśvara* ('*la-is*'), *as*, *m*. the chief of a family or race; the lord *kar' ēṣoxhv*, an epithet of Śiva; (*i*), *f*. an epithet of Durgā. — *Kulokaṭa* ('*la-ut*'), *as*, *ā*, *am*, excellent by birth, high-born; (*as*), *m*. a horse of good breed. — *Kulotkarsha* ('*la-ut*'), *as*, *m*. family eminence. — *Kulotpanna* ('*la-ut*'), *as*, *ā*, *am*, sprung from a good family, well-born; belonging to a family (as property &c.). — *Kulodgata* ('*la-ud*'), *as*, *ā*, *am*, sprung from a noble family. — *Kulodbhava*, *as*, *ā*, *am*, or *kulodbhūta* ('*la-ud*'), *as*, *ā*, *am*, well-born, of good family; born or produced in a family. — *Kulodvaha* ('*la-ud*'), *as*, *m*. a chief, a leader, the head of a family. — *Kulopadeśa* ('*la-up*'), *as*, *m*. family name.

Kulaka, *as*, *ā*, *am*, relating to a tribe or family, of good family, of eminent birth; (*as*), *m*. the chief of a guild; any artisan of eminent birth; an ant-hill, a mole-hill; a green snake (*harita-sarpa*); N. of several plants, a kind of ebony, *Diospyros Tomentosa*; another species of ebony, commonly called *Ku-pilu*; another plant, = *maruvaka*, *śuklapushpa*, *tilaka*; (*am*), *n*. a multitude; a sort of gourd, *Trichosanthes Dioeca*; a number of stanzas in grammatical connection, several verses in which the government of noun and verb is carried throughout, contrary to the practice of closing the sense with each verse; a kind of prose composition with few compound words.

Kulāyana, *as*, *m*. N. of a man. *Kulika*, *as*, *ā*, *am*, of a good family, well-born; (*as*), *n*. a kinsman; the chief or head man of a tribe or caste; an artist or artificer of high birth; a thorny plant, *Ruellia Longifolia* or *Asteracantha* (*Ruellia*) *Longifolia*; one of the eight chiefs of the Nāgas or serpent-race, described as having a half-moon on the top of his head and being of a dusky-brown colour. — *Kulika-relā*, *f*. certain portions of each day on which it is improper to begin any good business. *Kulīn*, *i*, *inī*, *i*, belonging to a noble family.

Kulīna, *as*, *ā*, *am* (at the end of compounds), belonging to a family; of high or eminent descent, of a good family, well-born; (*as*), m. a horse of good breed; a Brāhmaṇ of the highest class in Bengal, i.e. a member of one of the eight principal families of the Varendra division or of one of the six chief families of the Rājha or Rājha division as classified by Balāl Sen, Rāja of Bengal, in the twelfth century, (common names of the latter families are Mukharji, Banarji, Chatoji, &c.); a worshipper of Sakti according to the left-hand ritual; (*ā*), f. a variety of the Āryā metre; (*am*), n. a disease of the nails. — *Kulīna-tā*, f. or *kulīna-tva*, *am*, n. birth, rank, family respectability.

Kulīnaka, *as*, *ā*, *am*, of good family; (*as*), m. a kind of wild kidney-bean.

Kuleya, *as*, *ā*, *am* (at the end of compounds) = *kulīna*.

1. *kulya*, *as*, *ā*, *am*, of or relating to a family or race; belonging to a congregation or corporation; of good family, well-born, well-descended; (*as*), n. a respectable man; (*ā*), f. a virtuous or decent woman; custom or habit of a family?; (*am*), n. friendly inquiry after family affairs or domestic accidents, condolence, congratulation, &c. (For 2. 3. see col. 3.)

कुलक *kulakka*, *as*, m. a cymbal; beating time in music.

कुलङ्गी *kulaṅgī*, f. a thorny plant; (a wrong form for *kulingī*.)

कुलञ्ज *kulañja* or *kulañjana*, *as*, m. the plant *Alpinia Galanga*, = *gandha-mūla*.

कुलट *kulaṭa*, *as*, m. (fr. *kula* and rt. *at* ?), any son except one's own offspring, an adopted son, a bought son, &c.; (*ā*), f. an unchaste woman. — *Kulaṭa-pati*, *is*, m. the husband of an unchaste woman, a cuckold.

कुलटी *kulaṭī*, f. red arsenic, = *kunaṭī*.

कुलति *kulati*, *ayas*, m. pl., N. of a people.

कुलत्थ *kulattha*, *as*, m. (fr. *kula* ? cf. *asvattha* and *kapittha*), a kind of pulse, *Dolichos Uniflorus*; (*ās*), m. pl., N. of a people; (*ā*), f. a kind of *Dolichos*; a blue stone used in medicine and applied as a collyrium to the eyes, also as an astringent to sores &c.; a species of metre.

Kulatthikā, f. a blue stone used as a collyrium &c.; a sort of vetch, considered as a wild sort of the *Dolichos Uniflorus*.

कुलभ *kulabha*, *as*, m., N. of a Daitya; (another reading has *sulabha*.)

कुलहाड *kulahāḍaka*, *as*, m. an eddy, = *kūlahāḍaka*.

कुलाश्रुता *kulākshutā*, f. a bitch.

कुलाट *kulāṭa*, *as*, m. a kind of small fish.

कुलाद्य *kulādyā*, *as*, m. (?), N. of a country or people.

कुलभि *kulābhi*, *is*, m. a treasure.

कुलाय *kulāya*, *as*, *am*, m. n. (fr. *kula* ?), a woven texture, a web; the nest of a bird; a case or investing integument, a receptacle; the body as the dwelling-place of the soul; the kennel or resting-place of a dog &c.; a place, a spot in general. — *Kulāya-nīlāya*, *as*, m. the act of sitting in a nest, hatching, brooding. — *Kulāyanīlāy-tā*, f. the act or state of hatching, &c. — *Kulāya-nīlāyin*, *i*, *inī*, *ī*, sitting in a nest, brooding, hatching. — *Kulāya-stha*, *as*, m. 'nest-dweller,' a bird.

Kulāyayat, *am*, *antī*, *at* (fr. nom. *kulāyaya*), Ved. building nests or a resting-place, hiding one's self in a nest.

Kulāyikā, f. a bird-cage, an aviary.

Kulāyin, *i*, *inī*, *ī*, Ved. forming a nest, shaped like a nest, homely; (*inī*), f., N. of a liturgical service.

कुलाल *kulāla*, *as*, m. (said to be fr. rt. *kul*), a potter; a wild cock, *Phasianus Gallus*; an owl; (*ī*), f. the wife of a potter; N. of a plant; a species of blue stone applied as a collyrium to the eyes (*kulāthikā*). — *Kulāla-rat*, ind. like a potter.

कुलालिका *kulālikā*, f. an aviary; (a wrong form for *kulāyikā*.)

कुलाह *kulāha*, *as*, m. a horse of a light-brown colour with black knees.

कुलाहक *kulāhaka*, *as*, m. a lizard, a chameleon; N. of a plant, commonly *Rāngā Kulekhādā*.

कुलाहल *kulāhala*, *as*, m., N. of a plant, = *alambusha*, *godhāla*, *bhūkadamba*, commonly *Kokaśimā*, *Coryza Terebinthina* or *Celsia Coromandelina*, (a plant which dogs are fond of smelling before they eject urine.)

कुलि *kuli*, *is*, m. the hand; (*is*), f., N. of a plant, = *kaṇṭakārī*, a prickly nightshade.

कुलिङ्ग *ku-liṅga*, *as*, m. (see 1. *ku*), a kind of mouse; a species of bird, the fork-tailed shrike; N. of a man; (*ā*), f., N. of a town; (*ī*), f., N. of a plant [cf. *karkata-sṛṅgi*]; the female of the fork-tailed shrike. — *Kulingākshī* (*ga-ak*), f., N. of a plant, = *peṭikā*, *kuverākshī*.

Kulingaka, *as*, m. a sparrow.

कुलिज *kulija*, *as* or *am* (?), m. or n. (?), a sort of measure (occurring at the end of compounds in the forms *kulija*, *as*, *i*, *am*; *kulijika*, *as*, *i*, *am*; *kulijina*, *as*, *ā*, *am*).

कुलिन्द *kulinda*, *ās*, m. pl., N. of a people; (*as*), m. sing. the prince of this people.

कुलिर *kulira*, *as*, m. a crab; also *kulira*, 9. v.

कुलिश *kuliśa*, *as*, *am*, m. n. (fr. 1. *ku* and *liśa*, = *riśa* fr. *riś*), Ved. an axe, a hatchet; the thunderbolt of Indra; a sort of fish; the plant *Heliotropium Indicum*; (*ī*), f., Ved., N. of a river supposed to be in the middle region of the sky. — *Kulīśa-nāyaka*, *as*, m. a kind of coitus. — *Kulīśa-bhrit*, *t*, m. a N. of Indra, the bearer of the thunderbolt. — *Kulīśāṅkuśā* (*śa-an*), f., N. of one of the sixteen *Vidyā-devīs*.

कुलिशासन *kulīśāśana*, *as*, m. (fr. *kulin* and *śāsana* ? or fr. *kul* and *śāsana*, 'one who commands with his hand?'), an epithet of *Sākya-muni*.

कुली *kulī*, f. a wife's elder sister; the plant *Solanum Jacquini* or *Solanum Longum* (*vr̥hatī*).

कुलीका *kulīkā*, f., Ved. a kind of bird.

कुलीनस *kulīnasa*, *am*, n. water.

कुलीपय *kulipaya*, *as*, m., Ved. an aquatic animal.

कुलीर *kulira*, *as*, *am*, m. n. (said to be fr. 1. *kṛi*), a crab; the sign of the zodiac Cancer; [cf. *kulira*]. — *Kulira-sṛṅgi*, f., N. of a plant; [cf. *karkata-sṛṅgi*]. — *Kulirād* (*ra-ad*), *t*, m. a young crab (destroying its parents; the old crab being supposed to perish on producing young).

Kuliraka, *as*, m. a small crab.

कुलीश *kulīśa*, *as*, *am*, m. n. Indra's thunderbolt; [cf. *kulīśa*].

कुलुक *kuluka*, *am*, n. the fur or foulness of the tongue.

कुलुकुगुञ्जा *kulukka-guñjā*, f. a firebrand; (for *ulkā-guñjā* ?).

कुलुङ्ग *kulunga*, *as*, m., Ved. an antelope.

कुलुब *ku-luṇca*, *as*, m. (see 1. *ku*), Ved. one who plucks out hairs.

कुलूत *kulūta*, *ās*, m. pl., N. of a people.

कुल्फ *kulpha*, *as*, m. (said to be fr. 3. *kal*), Ved. the ankle; (*as*, *am*), m. n. a disease.

कुल्मल *kulmala*, *am*, n. (said to be fr. rt. *kush*), Ved. the part of an arrow or spear by which the head is attached to the shaft; sin. — *Kulmala-barhisha*, *as*, m., N. of a Vedic poet.

कुल्माष *kulmāsha*, *as* or *am*, m. or n. sour gruel prepared by the spontaneous fermentation of the juice of fruits or of boiled rice; (*anu*), n. half-ripe barley; forced rice; a sort of *Phaseolus*, see *rāja-māsha*; a species of *Dolichos*, *D. Biflorus*, see *yāvaka*; (*as*), n. a kind of disease; (*ī*), f., N. of a river. — *Kulmāshābhishkuta* (*sha-abh*), *am*, n. sour gruel.

Kulmāsa = *kulmāsha*.

कुल्य 2. *kulya*, *am*, n. (for 1. *kulya* see col. 1), a bone; flesh; a winnowing basket; a measure of eight *Dropas*.

कुल्या 1. *kulyā*, f., Ved. a small river; a river in general; a canal, a channel for irrigation; a ditch, a dyke or trench; N. of a river.

3. *kulya*, *as*, *ā*, *am*, Ved. belonging to a river. *Kulyāya*, nom. A. *kulyāyate*, -*yitum*, to become a river.

कुल्या 2. *kulyā*, f., N. of a drug or medicinal plant, *Celtis Orientalis* (*ṣivāntikaushadhī*); another plant, *Solanum Longum* (*sthūlāvartāka*).

कुल्लूक *kullūka* or *kullūka-bhaṭṭa*, *as*, m., N. of a celebrated scholiast on *Manu*.

कुल्व *kulva*, *as*, *ā*, *am*, Ved. bald, bare [Lat. *calvus*] in *ati-kulva*, too bald.

कुल्वक *kulvaka*, *am*, n. fur upon the tongue; [cf. *kuvuka*].

कुव *kuva*, *am*, n. a water-lily, a lotus; [cf. *kuvala*, *kuvalaya*, *kuvela*].

कुवकालुका *kuvakāluka*, f., N. of a vegetable (*gholi-sāka*).

कुवङ्ग *ku-vanga*, *am*, n. (see 1. *ku*), lead.

कुवच *ku-vaṇa*, *as*, *ā*, *am* (see 1. *ku*), abusive, censorious, scurrilous, using bad language.

कुवज्जक *ku-vajraka*, *am*, n. (see 1. *ku*), crystal, a stone resembling a diamond.

कुवद *ku-vada*, *as*, *ā*, *am* (see 1. *ku*), censorious; [cf. *ku-vaṇa*].

कुवम *kuvama*, *as*, m. a N. of *Kaśyapa* (?).

कुवर *kuvara*, *as*, *ā*, *am*, astringent in flavour; [cf. *tuvara*].

कुवर्ष *ku-varsha*, *as*, m. (see 1. *ku*), a shower of rain, a sudden and violent shower.

कुवल *kuvala* or *kubala*, *as*, *i*, m. f. the jujube tree, *Zizyphus Jujuba*; (*am*), n. the fruit of this tree; the water-lily; a pearl; (*ā*), f., N. of a pearl. — *Kuvala-kūṇa*, *as*, m. the time when the tree *Zizyphus Jujuba* bears fruits. — *Kuvala-prastha*, *as*, m., N. of a town. — *Kuvalāśva* or *kubalāśva* (*śa-as*), *as*, m., N. of a prince with the epithet *Dhundhumāra*. — *Kuvala-śaya*, *as*, m. an epithet of *Viṣṇu* ('resting on a water-lily').

कुवल्य *kuvalaya*, *am*, n. any water-lily; the blue water-lily; (*as*, *am*), m. n. the earth; (*as*), m., N. of the horse of *Kuvalayāśva*. — *Kuvalaya-pura*, *am*, n., N. of a town. — *Kuvalayāditya* (*ya-ād*), *as*, m., N. of a prince, = *kuvalayāpida*. — *Kuvalayānanda* (*ya-ān*), *as*, m. title of a

work on rhetoric by Apyadikṣita. — *Kuvalayāpīḍa* (^{ya-āp}), *as*, m., N. of a Daitya, who, changed to an elephant, became the vehicle of Kapsa; N. of a prince; [cf. *kuvalayādītya*.] — *Kuvalayāvali* (^{ya-a}), f., N. of a princess. — *Kuvalayāśva* (^{ya-aś}), *as*, m., N. of a prince with the epithet Dhundhumāra; an epithet of the prince Pratardana. — *Kuvalayāśvaka*, *as*, m., N. of a prince with the epithet Dhundhumāra. — *Kuvalayāśva-carita*, *am*, n. 'the adventures of Kuvalayāśva,' title of a Prākṛit poem composed by Viśvanātha Kavirāja. — *Kuvalayāśvīya*, *am*, n. the story of Kuvalayāśva. — *Kuvalayāśa* (^{ya-īśa}), *as*, m. a ruler of the earth, a king. — *Kuvalayāśa-tā*, f. kingdom.

Kuvalayita, *as*, ā, *am*, decorated with water-lilies.

Kuvalayinī, f. an assemblage of water-lilies, a place abounding with them.

कुवाक्य *ku-vākya*, *am*, n. or *ku-vāc*, *k*, f. (see *ī. ku*), injurious or censorious language, speaking ill of any one.

कुवाट *kuvāṭa*, *as*, m. the fold of a door, = *kavāṭa* and *kapāṭa*.

कुवाद *ku-vāda*, *as*, ā, *am* (see *ī. ku*), detracting, censorious, one who speaks ill of others.

कुवाहुल *kuvāhula*, *as*, m. a camel.

कुविक *kuvika*, ās, m. pl., N. of a people.

कुविद् *kuvid*, ind. (fr. *ī. ku* and *id*), Ved. a particle of interrogation, 'if, whether,' or used in direct questions; (a verb following this particle does not lose its accent.) — *Kuvit-sa*, *as*, m., Ved. any one, an unknown person; (Sāy.) N. of a man ('much destroying').

कुविन्द *kuvinda* or *kuvindaka*, *as*, m. a weaver, = *kupinda*.

कुविवाह *ku-vivāha*, *as*, m. (see *ī. ku*), a degrading or improper marriage.

कुवीणा *ku-vīṇā*, f. (see *ī. ku*), the lute of the Cāṇḍālas.

कुवीर *kuvira*, *as*, m. or ā, f. (?), N. of a river.

कुवृत्तिकृत् *kuvṛitti-kṛit*, m. the plant *Cæsalpinia Bonducella* (= *pūtika*).

कुवेणा *ku-veṇā*, f. (see *ī. ku*), N. of a river; a fish-basket; (various reading for the following.)

Ku-veṇī, f. a fish-basket; a badly braided tress of hair; a woman with her hair badly braided.

कुवेर *kuvera*, &c. See under *kubera*.

कुवेल *kuwela*, *am*, n. a water-lily, = *kuvalaya*, q. v.

कुवेद्य *ku-vaidya*, *as*, m. (see *ī. ku*), a bad physician.

कुव्र *kuvra*, *am*, n. a forest, a wood.

कुश *kuś*, el. 4. P. *kuśyati*, to embrace, enfold; (a various reading for *kuś*, q. v.)

कुश *kuśa*, *as*, m. (used in Sūtra works, but the word *darbha* is more common in the Brāhmaṇas), grass, especially the sacred grass used at certain religious ceremonies (i. e. *Poa Cynosuroides*, a grass with long stalks and numerous pointed leaves); a rope made of Kuśa grass used for connecting the yoke of a plough with the pole; N. of a son of Vasu Upa-ričara; of a son of Balakāśva, grandson of Balāka, father of Kuśāmba and Kuśanābha; of a son of Suhotra [cf. *kāśa*]; of a son of Vidarbha; of a son of Rāma; of a son of Lava, king of Kaśmīra; one of the great Dvīpas or divisions of the universe, surrounded by the sea of liquified butter; (ā), f. a plank for

covering anything; a piece of wood; a horse's bridle; N. of a plant, commonly called Madhukarkatīkā; (ī), f. a sort of boat or ladle used in making libations; wrought iron; a ploughshare; a pod of cotton; (am), n. water; (as, ā, am), wicked, depraved; mad, inebriate. — *Kuśa-cira*, *am*, n. a garment made of Kuśa grass; (as, ā, am), covered with a garment made of Kuśa grass; (ā), f., N. of a river. — *Kuśa-dvīpa*, *as*, m., N. of one of the seven large Dvīpas or divisions of the universe. — *Kuśa-dhārā*, f., N. of a river. — *Kuśa-dhvaja*, *as*, m., N. of a prince, a son of Hrasva-roman; also a grandson of the latter; N. of a grandson of Vṛishadhvaja. — *Kuśa-nagara*, *am*, n., N. of the town in which Śākya-muni died. — *Kuśa-nābha*, *as*, m., N. of a son of Kuśa. — *Kuśa-netra*, *as*, m., N. of a Daitya. — *Kuśa-pushpa*, *am*, n., N. of a plant (= *granthi-parṇa*), a perfume so called. — *Kuśa-plavana*, *am*, n., N. of a Tirtha. — *Kuśa-mushṭi*, *is*, *is*, *i*, having the hand full of sacrificial grass. — *Kuśa-lava*, *au*, m. du. the two sons of Rāma, called Kuśa and Lava. — *Kuśa-vat*, ān, *atī*, *at*, covered with Kuśa grass; (tī), f., N. of a town. — *Kuśa-vārī*, n. water in which Kuśa grass has been soaked. — *Kuśa-vindu*, *avas*, m. pl., N. of a people. — *Kuśa-virā*, f., N. of a river; (a various reading for *kuśa-cira*). — *Kuśa-stamba*, *as*, m. a heap of Kuśa grass; N. of a Tirtha; N. of a prince. — *Kuśa-stava*, *as*, m. a bundle of Kuśa grass. — *Kuśa-sthala*, *am*, n. an epithet of the town Kānyakubja; (ī), f. an epithet of the town Dvārakā. — *Kuśa-hasta*, *as*, ā, *am*, having Kuśa grass in the hand or in the paw (as applied to the tiger in the Hitopadeśa). — *Kuśākara* (^{śa-āk}), *as*, m. fire (the sacrificial fire being made upon a tuft of the Kuśa grass). — *Kuśāksa* (^{śa-āk}), *as*, m. a monkey, an ape. — *Kuśāgra* (^{śa-ag}), *am*, n. the sharp point of a blade of the Kuśa grass; (as), m., N. of a prince, the son of Bṛihadraṭha; (as, ā, am), sharp, shrewd, intelligent. — *Kuśāgra-buddhi*, *is*, *is*, *i*, sharp as the point of Kuśa grass, shrewd, intelligent; (is), f. shrewdness, subtlety; also similar compounds, as *kuśāgra-dhī*, &c. — *Kuśāgriya*, *as*, ā, *am*, sharp as the point of Kuśa grass, subtle, penetrating. — *Kuśāgriya-matī*, *is*, *is*, *i*, of subtle intellect, subtle, sharp-sighted, intelligent, possessing mental acumen; also other similar compounds, as *kuśāgriya-dhī*, *kuśāgriya-buddhi*, &c. — *Kuśānkura* (^{śa-an}), *as*, m. a blade of sacrificial grass. — *Kuśānguriya* or *kuśānguriyaka* (^{śa-an}), *am*, n. a ring of Kuśa grass worn at religious ceremonies. — *Kuśārāṇi* (^{śa-ar}), *is*, m. 'one who may be irritated by a Kuśa blade,' epithet of the sage Durvāsa, famous for his irascibility. — *Kuśa-vatī*, f., N. of a town, the residence of Kuśa, son of Rāma. — *Kuśāvarta* (^{śa-āv}), *as*, m., N. of a Tirtha, or passage of the Ganges, personified as a son of Rishabha. — *Kuśāśva* (^{śa-aś}), *as*, m., N. of a prince. — *Kuśāsana* (^{śa-ās}), *am*, n. a small mat of sacrificial grass on which a Brāhman sits when performing his devotion. — *Kuśe-śaya*, *as*, ā, *am*, lying in grass or in water; (as), m. a kind of tree, = *karṇikāra*; the Indian crane; N. of a mountain in Kuśa-dvīpa; (am), n. 'lying in water,' a water-lily, a lotus. — *Kuśeśaya-kara*, *as*, m. the sun. — *Kuśottara* (^{śa-ut}), *as*, ā, *am*, covered with sacrificial grass. — *Kuśodaka* (^{śa-ud}), *am*, n. water in which Kuśa grass has been infused; (ā), f., N. of a deity.

Kuśaya or *kuśapa*, *as*, m. a drinking-vessel, a cup, a goblet, a cistern.

Kuśita, *as*, ā, *am*, mixed or combined with water; [cf. *kushita*.]

Kuśin, *i*, *ān*, *i*, furnished with Kuśa grass; (ī), m. an epithet of Vālmīki (so called with reference to Kuśa, the son of Rāma). — *Kuśi-grāmaka*, *as*, m., N. of a village of the Mallas. — *Kuśi-nagara*, *am* or *i*, n. or f., N. of the capital of the Mallas.

कुशन *kuśaja*, ās, m. pl., N. of a people; (a various reading for *kuśala*.)

कुशण्ड *kuśaṇḍa*, ās, m. pl., N. of a people.

कुशानामन् *kuśanāman*, ā, m. a camel; (probably a wrong form for *śiśu-nāman*.)

कुशनार *kuśanāra*, a various reading for *kuśa-dhārā*.

कुशय *kuśaya* or *kuśapa*. See last col.

कुशर *ku-śara*, *as*, m. (see *ī. ku*), Ved. a kind of reed.

कुशीर *ku-śarira*, *am*, n. (see *ī. ku*), a bad body; (as), m., N. of a Muni.

कुशल *kuśala*, *as*, ā, *am* (connected with *kuśa*?), right, proper, suitable, good (e. g. *kuśalam man*, to consider good, to approve), well, healthy, in good condition; happy, prosperous; fit for, competent, able, skillful, expert, clever, conversant with anything (with loc., gen., inf., and in compounds, e. g. *udgīthe* or *udgīthasya kuśalaḥ*, clever in song; *kuśalo vyākhyātum*, competent to explain; *aśva-kuśala*, skilled in horses); (ās), m. pl., N. of a people, the inhabitants of Kuśa-dvīpa; (as), m. an epithet of Śiva; N. of a prince; also a grammarian, author of the Pañjikāpradīpa; (ā), f., N. of a woman; (ī), f. a plant, = *asmantaka*; another plant, = *kshu-drāmlīkā*; (am), n. welfare, well-being; a good or happy or prosperous condition, happiness; virtue, virtuous action; cleverness, competence, ability; fitness; due order; *kuśalam praḥ*, to ask after another's welfare, to say 'how do you do?' *kuśalam te*, hail to thee! (used as a salutation, especially in greeting a Brāhman); *kuśalam* or *kuśalena*, ind. well, in a proper manner, properly, rightly; happily, cheerfully. — *Kuśala-kāma*, *as*, ā, *am*, desirous of happiness; (as), m. desire for happiness. — *Kuśala-tā*, f. or *kuśala-tva*, *am*, n. cleverness, ability, conversancy, experience; skillfulness, well-being. — *Kuśala-praśna*, *as*, m. friendly enquiry after a person's health or welfare; salutation, greeting, saying 'how do you do?' — *Kuśala-buddhi*, *is*, *is*, *i*, wise, able, intelligent. — *Kuśala-sāgara*, *as*, m., N. of a scribe, pupil of Lāvāṇyaratna.

Kuśalin, *i*, *inī*, *i*, healthy, well, happy, prosperous; auspicious, favourable, good; virtuous; clever.

Kuśalī-kṛi, cl. 8. P. -*karoti*, -*kartum*, to make right or proper, to arrange in due order.

कुशध *kuśadhya* or *kuśādhyā* (?), ās, m. pl., N. of a people; (a various reading for *kuśādya*; cf. also *kuśāṇḍa*.)

कुशाम्ब *kuśāmba*, *as*, m., N. of a son of Vasu Upa-ričara; N. of a son of Kuśa, who was the founder of the town Kauśāmbi.

Kuśāmba, *us*, m., N. of a son of Kuśa, the founder of Kauśāmbi.

कुशाल्लि *ku-śālmali*, *is*, m. (see *ī. ku*), the plant *Andersonia Rohitaka*.

कुशिशपा *ku-śiśapā*, f. a kind of Sisu tree, *Dalbergia Sisu*, = *kapṭha-śiśapā*.

कुशिक *kuśika*, *as*, ā, *am*, squint-eyed; (as), m., N. of the father of Viśvā-mitra; N. of the father of Gāthīn or Gādhi or Gādhīn, the latter being sometimes identified with Indra, who is called Kauśika or Kuśi-kottama; (according to the Mahā-bhārata and Rāmāyaṇa, Viśvā-mitra is son of Gādhī and grandson of Kuśika); (ās), m. pl. the descendants of Kuśika; N. of a people; (as), m. a ploughshare (in this sense more properly n.); the sediment of oil; the plant *Shorea Robusta*; also *Terminalia Bellerica* (*vibhītaka*); also *Vatica Robusta* (*aśva-karṇa*). — *Kuśikan-dhara*, *as*, m., N. of a Muni.

कुशित *kuśita*, &c. See under *kuśa*.

कुशिम्वि *ku-śimbi*, *is*, m. or f. (?), (see *ī. ku*), N. of a plant; [cf. *śimba*, *śimbi*, and *kuśimbi*.]

कुशीद *kuśīda*, *am*, n. the profession of usury; red saunders; [cf. *kuśīda*.]

कुशील *ku-śīla*, as, ā, am (see 1. *ku*), ill-behaved, rude, wicked; evil-disposed; ill-tempered. — *Kuśīla-tā*, f. or *kuśīla-tva*, am, n. misbehaviour, misconduct; bad disposition; ill-temper.

कुशीलव *kuśīlava*, as, m. (connected with *ku-śīla* ?), a bard, herald; an actor, dancer, mime; a news-monger; an epithet of Vālmiki; (*au*), m. du. the two sons of Kāma, Kuśa and Lava, who recited the Rāmāyana, (probably these names were originally formed from the word Kuśīlava); [cf. *kuśa-lava*.]

कुशीवश *kuśīvaśa*, as, m. an epithet of Vālmiki; [cf. *kuśin* and *kuśīlava*.]

कुसुम्ब *kusumbha*, as, m. a jar; the water-pot of an ascetic; [cf. *kusumbha*.]

कुसूल *kuśūla*, as, m. (fr. 1. *ku* and *śūla* ?), a granary, a cupboard, a store-room, a place in which rice or other grain is kept; a conflagration of chaff. — *Kuśūla-dhānya*, am, n. grain stored for three years' consumption. — *Kuśūla-dhānyaka*, as, m. a householder &c. who has three years' grain in store. — *Kuśūla-pūrāṇādhaka* (°*nā-ādh*°), as, ā, am, being (like to mere empty) measures filling a granary.

कुशेशय *kuśe-śaya*, &c. See under *kuśa*.

कुश्रि *kuśri*, is, m., N. of a teacher.

कुश्रुत *ku-śruta*, as, ā, am (see 1. *ku*), indistinctly heard.

कुश्रब्ध *ku-śrabha*, am, n. (see 1. *ku*), a small hole.

कुष *kush*, cl. 9. P. *kushṇāti*, *śukosha*, *koshishyati*, *akoshīti*, *koshītum*, to tear, tear asunder, to force or draw out, to extract, to expel; to test, assay, examine; to shine: Pass. *kushyati* and *kushyate*: Caus. *koshayati*: Desid. *śukoshīshati* and *śukushishati*: Intens. *śukushyate*, *śo-koshīti*.

कुषण्ड *ku-shaṇḍa*, as, m. (see 1. *ku*), N. of a priest.

कुषल *kushala*, as, ā, am, clever, expert, &c.; (a wrong reading for *kuśāla*.)

कुषवा *kushavā*, f., Ved., N. of a Rākshasi.

कुषाकु *kushāku*, us, us, u (fr. rt. *kush* ?), burning, scorching, inflaming; wicked, detestable; (*us*), m. fire; the sun; a monkey; [cf. *kashāku*.]

कुषारु *kushāru*, us, m., N. of a man.

कुषित *kushit*, ind. excellently; (for *kuvit* ?).

कुषित *kushita*, as, ā, am, mixed with water [cf. *kuśita*]; (*am*), n. happy, well, right, fortunate, auspicious, &c. (?).

कुषीतक *kushitaka*, as, m., Ved. a kind of bird; N. of a man; (*ās*), m. pl. the descendants of this man.

कुषीद *ku-śīda*, as, ā, am, indifferent, apathetic, inert; (*am*), n. usury; (more correctly *kuśīda*.)

कुषीदिन् *kushīdin*, ī, m., N. of a teacher.

कुषुभ्य *kushubhya*, nom. P. *kushubhyati*, to throw; to abuse; to despise.

कुषुम्भ *kushumbha*, as, m., Ved. the poison-bag of an insect.

कुष *kushṭha*, as or am, m. or n. (fr. 1. *ku* and *stha* ?), a sort of medicinal plant (used as a remedy for the disease called *takman*, q. v.), *Costus Speciosus* or *Arabicus*; a sort of poison; leprosy, of which eighteen varieties are enumerated, seven severe and eleven of minor importance; (*ā*), f. the mouth or opening of a basket. — *Kushṭha-lectu*, us, m., N. of a plant,

= *bhūmyākhulya*. — *Kushṭha-gandhi*, n. the fragrant bark of the plant *Fernon Elephantum*. — *Kushṭha-ghna*, as, ī, am, curing leprosy; (*as*), m., N. of a medicinal plant, commonly called *Hiyāvalī* [cf. *hītāvalī*]; (*i*), f. an esculent root, *Solanum Indicum*, = *kākamāci*; the opposite leaved fig tree. — *Kushṭha-śikīṭṭā*, am, n. the cure of leprosy. — *Kushṭha-nāśana*, as, m., N. of several plants which cure leprosy; the root of *Dioscorea*; white pepper or mustard; another plant, = *kshirīśu-eriksha*. — *Kushṭha-nāśini*, f. a plant, commonly *Hākuca*, *Psoralea Corylifolia*. — *Kushṭha-maya*, as, ī, am, full of leprosy, leprous. — *Kushṭha-roga*, as, m. leprosy, elephantiasis. — *Kushṭha-sūdāna*, as, m. the Cassia tree, *Cassia Fistula*; [cf. *āragbadha*.] — *Kushṭha-hantri*, tā, m. a kind of bulbous plant, = *hastikanda*; (*trī*), f. another plant, generally called *Vākuṭi*. — *Kushṭha-hrit*, t, m. the plant *Acacia Catechu*. — *Kushṭhānga* (°*tha-an*°), as, ā, am, leprous. — *Kushṭhānṛita* (°*tha-an*°), as, ā, am, afflicted with leprosy. — *Kushṭhāri* (°*thu-ari*), is, m. *Acacia Catechu*; another plant, *Acacia Farnesiana* (*viṭṭhadira*); another plant, *Trichosanthes Dioclea*, = *paṭola*; another plant, = *āditya-pattra* and *arka-pattra*; sulphur.

Kushṭhita, as, ā, am, or *kushṭhīn*, ī, inī, i, leprous, a leper.

कुषल *ku-shṭhala*, am, n. (fr. 1. or 2. *ku* and *sthalā*), a bad place or spot; the surface of the earth.

कुषिक *kushṭhikā*, ās, f. pl. (related to *kushṭhā* ?), Ved. a part of the foot of a sacrificial animal considered worthless for sacrificial purposes; (*Sāy*.) the contents of the entrails.

कुषल *kushmala*, am, n. (said to be fr. rt. *kush*), cutting, dividing; a leaf.

कुषमाण्ड *kushmāṇḍa*, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; false conception; a state of the womb in gestation (?); a particular religious formula; a class of demons; one of a class of demi-gods attached to Siva; (*i*), f. the gourd *Benincasa Cerifera*, a drug; a religious ceremony, a certain rite, performed as a penance or expiation; an epithet of the wife of Siva.

Kushmāṇḍaka, as, m. the gourd *Benincasa Cerifera*; N. of a Nāga; N. of an attendant of Siva.

कुस *kus*, cl. 4. P. *kusyati*, to embrace, surround; [cf. *kuś*.]

कुसचिव *ku-saciva*, as, m. (see 1. *ku*), a bad counsellor.

कुसरित् *ku-sarit*, t, f. (see 1. *ku*), a shallow stream.

कुसलम् *kusalam*, ind. well, happy, &c.; (more correctly *kuśāla*, q. v.)

कुसहाय *ku-sahāya*, as, m. (see 1. *ku*), a bad companion.

कुसारपि *ku-sārathi*, is, m. (see 1. *ku*), a bad charioteer.

कुसित *kusita*, as, m. (said to be fr. *kus*), an inhabited country; N. of a country; a money-lender (?), see *kuśīda*. — *Kusitāyī*, f. the wife of a money-lender (?); [cf. the following.]

कुसिदायी *kusidāyī*, f. the wife of a Kusida, of a money-lender (?), see *kuśidāyī*; a kind of demon (?).

कुसिन्ध *kusindha*, am, n., Ved. a trunk.

कुसिन्धी *kusimbī*, f. = *śimbī*.

कुसीद *ku-sīda*, as, ā, am (see 1. *ku*), Ved. sitting too long in one spot (?), lazy, slothful, inert; (*am*), n. any loan or thing lent to be repaid with interest; lending money; usury, the profession of usury; (*as*, ā), m. f. a money-lender, a usurer. — *Kusīda-patha*, as, m. usury, usurious interest,

any exceeding five per cent. — *Kusīda-viddht*, is, f. interest on money.

Kusitāyī, f. the wife of a usurer.

Kusidika, as, ī, am, one who follows the profession of usury.

Kusidin, ī, m. a usurer; N. of a descendant of Kaṇva, author of several hymns of the R̥g-veda.

कुसुम *kusuma*, as, am, m. n. (said to be fr. rt. *kus*), a flower; (*am*), n. fruit; the menstrual discharge; a term for the shorter sections of Deveśvara's *Kavi-kalpalatā* (the longer chapters being called *Stavaka*); ophthalmia, disease of the eyes; (*as*), m. a form of fire; N. of the attendant of the sixth Arhat of the present Avastarpiṇī. — *Kusuma-kārmuka* or *kusuma-cāpa*, as, m. or *kusuma-dhanvan*, ā, n. 'having flowers for his bow,' epithet of Kāma, the god of love. — *Kusuma-ketumandaḥin*, ī, m., N. of a Kinnara. — *Kusuma-komala*, as, ā, am, tender as a flower. — *Kusuma-śita*, as, ā, am, heaped with flowers. — *Kusuma-deva*, as, m., N. of an author. — *Kusuma-naga*, as, m., N. of a mountain. — *Kusuma-pura*, am, n., N. of the town Pāṭali-putra. — *Kusuma-madhya*, am, n., N. of a tree bearing a large acid fruit, commonly *Ālītā gāc*, *Cardia Myxa* or *Dillenia Indica*. — *Kusuma-maya*, as, ī, am, consisting of flowers. — *Kusuma-latā*, f. a creeper in blossom. — *Kusuma-vat*, ān, atī, at, furnished with flowers, flowering, in flower; (*tī*), f. a female during menstruation; N. of the town Pāṭali-putra. — *Kusuma-vāṇa*, as, m. the flower-arrow of the god of love; 'flower-arrowed,' epithet of Kāma, the god of love, as having flowers for arrows. — *Kusuma-vicītrā*, f., N. of a metre consisting of four lines of twelve syllables each. — *Kusuma-śayana*, am, n. a couch of flowers. — *Kusuma-śara*, as, ā, am, 'flower-arrowed,' epithet of the god of love. — *Kusumaśara-tva*, am, n. the state of one who has flowers for arrows. — *Kusuma-sekhara-vijaya*, as, m. title of a play. — *Kusuma-sānātha*, as, ā, am, possessed of flowers, having flowers. — *Kusuma-stavaka*, as, m. a bunch of flowers, a nosegay, bouquet, a garland; N. of a metre. — *Kusumākara* (°*ma-āk*°), as, m. a quantity of flowers or place abounding with them, a parterre, a garden, a nosegay; spring, the vernal season. — *Kusumāñjana* (°*ma-āñ*°), am, n. the calx of brass, used as a collyrium. — *Kusumāñjali* (°*ma-an*°), is, f. 'handful of flowers,' the title of a philosophical work written to prove the existence of a Supreme being, by Udayana Āchārya, consisting of seventy-two Kārikās divided into five chapters. — *Kusumāñjali-makaranda*, as, m. title of a commentary by Ruṣidatta on the preceding work. — *Kusumātmaka* (°*ma-āt*°), am, n. saffron. — *Kusumādhipa* (°*ma-adh*°), as, m. 'the prince of flowers,' the champā, a tree which bears a yellow fragrant flower, *Michelia Champaka*. — *Kusumādhirāj* (°*ma-adh*°), t, m. the same plant. — *Kusumāyudha* (°*ma-āy*°), as, m. 'flower-armed,' an epithet of Kāma, the god of love, his arrows being tipped with flowers. — *Kusumāvachāya* (°*ma-av*°), as, m. gathering flowers. — *Kusumāvātansaka* (°*ma-av*°), am, n. a chaplet, a crown of flowers. — *Kusumāvālī* (°*ma-av*°), f. title of a medicinal work. — *Kusumāsava* (°*ma-ās*°), am, n. honey. — *Kusumāstra* (°*ma-as*°), as, m. 'flower-arrowed,' epithet of the god of love. — *Kusumeshu* (°*ma-ishu*°), us, m. = *kusumāstra* above; (*u*), n. the bow of Kāma. — *Kusumojjvala* (°*ma-uj*°), as, ā, am, brilliant with blossoms.

Kusumaya, nom. P. *kusumayati*, -yitum, to produce flowers, cause to flower.

Kusumita, as, ā, am, furnished with flowers, flowered, budded, in flower. — *Kusumita-latā*, f. or *kusumitalatā-vellitā*, f., N. of a metre consisting of four lines of eighteen syllables each.

Kusumya, nom. P. *kusumyati*, to begin to flower.

कुसुमाल *kusumāla*, as, m. a thief (fr. *ku-suma* + *āla*, 'living among flowers ?').

कुसुम्भ *kusumbha*, as, am, m. n. (said to be

fr. rt. *kuś*), safflower, *Carthamus Tinctorius*; saffron, *Crocus Sativus*; the water-pot of the student and *Sannyāsin*; (*am*), n. gold; (*as*), m. outward affection, compared with the colour of safflower; N. of a mountain. — *Kusumbha-vat*, *ān*, *atī*, *at*, furnished with a jar or water-pot.

कुसुरविन्द *kusuruvinda* or *kusurubinda*, *as*, m., N. of a descendant of Uddālaka.

Kusurubindu or *kusuruvindu*, *us*, m., N. of an author of several verses of the *Vājasaneyi-saṃhitā*.

कुसू *kuśū*, *ūs*, m. an earth-worm.

कुसुल *kuśūla*, *as*, m., Ved. a kind of spiritual or supernatural being; a granary &c. See *kuśūla*.

कुसृति *ku-sṛiti*, *is*, f. (see 1. *ku*), evil conduct, wickedness, depravity; conjuring, sleight-of-hand, magic; (*is*, *is*, *i*), going evil ways, wicked.

कुसुभ *kustubha*, *as*, m. an epithet of Vishnu (derived fr. *kaustubha*?).

कुसुम्वरी *kustumbarī*, f. a pungent seed used in condiments, coriander.

कुसुम्वरु *kustumbaru*, *us*, m., N. of one of Kubera's attendants.

कुसुम्वरु *kustumburu*, *us*, m. (said to be fr. 1. *ku* and *tumburu*), the plant coriander; (*u*), n. the seed of this plant.

कुस्त्री *ku-strī*, f. (see 1. *ku*), a bad woman.

कुस्य *kusmaya* (fr. *ku-smaya*), nom. A. *kusmayate*, to smile improperly; to see mentally, guess; to perceive, to imagine.

कुस्वप्न *ku-svapna*, *as*, m. (see 1. *ku*), a bad dream, a nightmare.

कुस्वामिन् *ku-svāmin*, *i*, m. (see 1. *ku*), a bad master.

कुह *kuh*, cl. 10. A. *kuyate*, -*yitum*, to surprise, astonish; to excite wonder, to cheat, to deceive by trickery or jugglery, impose upon (related to *guh*?).

1. *kuha*, *as*, m. an epithet of Kuvera; a rogue, a cheat (in *a-kuha*, q. v.).

Kuhaka, *as*, *ā*, *am*, cheating, a cheat, a rogue, a juggler; (*us*), n. a frog; N. of a king of the serpent-race; (*am*, *ā*), n. f. juggling, deception, sleight-of-hand, legerdemain. — *Kuhaka-kāra*, *as*, *i*, *am*, or *kuhaku-kāra*, *as*, *ikā*, *am*, or *kuhaka-kārin*, *i*, *inī*, *i*, practising jugglery or conjuring, cheating. — *Kuhaka-akṛta*, *as*, *ā*, *am*, afraid of a trick, suspicious, cautious, wary. — *Kuhaka-jivin*, *i*, *inī*, *i*, living by sleight-of-hand, a conjurer, a cheat, &c. — *Kuhaka-vṛtti*, *is*, f. juggling, conjuring, sleight-of-hand; hypocrisy.

Kuhana, *as*, *ā*, *am*, envious, hypocritical; (*as*), m. a mouse, a rat; a snake; N. of a man; (*ā*), f. hypocrisy; assumed and false sanctity; the interested performance of religious austerities; (*am*), n. a small earthen vessel; a glass vessel.

Kuhanikā, f. hypocrisy &c.; [cf. the preceding.]

कुह 2. *kuha*, ind. (fr. 1. *ku*), Ved. where? *kuha* *ēl*, wherever, anywhere, somewhere, to any place. — *Kuhacīd-vīd*, *t*, *i*, *t*, Ved. being everywhere.

Kuhayā, ind., Ved. where? — *Kulayā-kṛtī*, *is*, *is*, *i*, Ved. where active?

कुहकसन *kuhaku-svana* or *kuhaku-svara*, *as*, m. (*kuhaka* being here an onomatopoeic word), a wild cock, *Phasianus Gallus*.

कुहर *kuhara*, *as*, m. (fr. *kuh* = *guh*?), N. of a serpent belonging to the *Krodhavaśa* race; (*am*), n. a cavity, hollow; a hole, rent; the ear; the throat or larynx; a guttural sound; proximity; copulation.

कुहरित *kuharita*, *am*, n. noise, a sound in general; especially the song or cry of the Kokila or Indian cuckoo; a sound uttered in copulation.

कुहलि *huhali*, *is*, m. the leaf of the Piper Betel (commonly called *Pān*) with small pieces of the Areca-nut and Catechu and a little lime, which are chewed and eaten by the people of the East and especially offered to the persons present at a matrimonial ceremony.

कुहा *kuhā*, f., N. of a plant, also called *Kaṭuki*. — *Kuhā-vatī*, f. an epithet of the goddess *Durgā*.

कुहारीत *ku-hārīta*, *as*, m. (see 1. *ku*), N. of a man.

कुहु *kuhu*, *us*, f. the new moon; N. of a river; the cry of the Kokila; [cf. *kuhū*.]

कुहुहाय *kuhukuhāya* (fr. *kuhu-kuha* for *kuha-kuha*, where? where?), nom. A. *kuhukuhāyate*, to show one's admiration.

कुहु *kuhū*, *ūs*, f. (fr. *kuh* = *guh*?), the new moon, personified as a daughter of Angiras; the first day of the first quarter on which the moon rises invisible; N. of one of the seven rivers of *Plakṣadvīpa*; the cry or song of the Kokila or Indian cuckoo. — *Kuhū-kaṇṭha* or *kuhūka*, *as*, m. the Kokila or Indian cuckoo, ककव. — *Kuhū-pāla*, *as*, m. the king of turtles, the tortoise supposed to uphold the world. — *Kuhū-mukha* or *kuhū-rava*, *as*, m. the Kokila or Indian cuckoo.

कुहुल *kuhūla*, *am*, n. a pit filled with stakes.

कुहेडिका *kuhedikā* or *kuhedī* or *kuhelikā*, f. a fog, a mist, haze, haziness.

कुहान *ku-hvāna*, *am*, n. (see 1. *ku*), a disagreeable noise.

1. *kū* or *ku*, cl. 2. P. *kauti*, *kavīti*, or cl. 1. A. *kavate*, or cl. 6. A. *kuvate*, or cl. 9. P. A. *kūnāti*, -*nīte*, or *kunāti*, -*nīte*, *ēkūāva*, &c., to sound, make a noise, cry out; to move: Caus. *kāvaṃyati*: Desid. *ēkūshati*, -*te*: Intens. *ēkūyate* or *kōkūyate*, to cry aloud; [cf. Gr. *κωκω*.]

2. *kū*, *ūs*, f. a female *Pisāca* or goblin.

कूद *kūkuda*, *as*, m. one who gives a girl in marriage with due ceremony and suitable decorations.

कूच *kūca*, *as*, m. a breast; the female breast, especially that of a young or unmarried woman; [cf. *kuca*.]

कूचका *kūcakā*, f. the milky juice of a bulbous plant; [? cf. *kūrēikā*.]

कूचक्र *kūcakra*, *as* or *am*? m. or n.? (for *ku-čakra*), Ved. the female breast.

कूचवार *kūcāvāra*, *as*, m. (?), N. of a region; also of a man.

कूचिका *kūcīkā*, f. a small brush or hair-pencil; a key; [cf. *hūcī* and *kūrēikā*.]

कूचदयिन् *kūcid-arthin*, *i*, *inī*, *i* (for *ku-čid-ar*), Ved. striving to get everywhere; (*Sāy*.) seeking (oblations) from any quarter.

कूची *kūcī*, f. a paint brush, a pencil; [cf. *kūcīkā* and *kūrēikā*.]

कूचलिङ्ग *kūcchalinga*, *au*, m. du. = *ku-kunlura*, q. v.

कूज *kūj*, cl. 1. P. *kūjati*, *ēkūja*, *kūjitum*, to make any inarticulate or monotonous sound, to utter a cry as a bird, to coo as a pigeon, to caw as a crow, to warble; to moan, groan, &c.;

to utter any sound in a low and indistinct voice; to fill with sounds &c.: Caus. *kūjayati*: Desid. *ēkūjishati*: Intens. *ēkūjyate*, *ēkūjitt*.

Kūja, *as*, m. rumbling (as of the bowels &c.); cooing, murmuring, a warbling &c.

Kūjaka, *as*, *ikā*, *am*, cooing, warbling, sounding, &c.

Kūjat, *an*, *anī*, *at*, cooing, warbling, &c.

Kūjana, *am*, n. rumbling of the bowels; the uttering of any inarticulate sound, cooing, moaning; the rattling of wheels.

Kūjita, *as*, *ā*, *am*, uttered inarticulately, cooed, &c.; (*am*), n. the cry of a bird, cooing, warbling, &c.

Kūjin, *i*, *inī*, *i*, making a rumbling sound in the bowels; warbling.

कूट *kūṭ*, cl. 10. P. *kūṭayati*, to burn; to give pain, be distressed, to call, invite; to counsel, advise; A. *kūṭayate*, to avoid or decline giving, not to give; to render indistinct or unintelligible, to muddle, to render confused or foul; to be distressed; to despair; [cf. Eng. *heat*, *hot*; Old Island. *hiti*, *heitr*; Germ. *hitze*, *heiss*.]

कूट *kūṭa*, *as*, *am*, m. n. the bone of the forehead with its projections or prominences, a horn; the crown of the head; any prominence or projection (e.g. *aṇṣa-kūṭa*, the hump of a buffalo; *akṣhī-kūṭa*, the prominence of the forehead above the eye); summit, the peak or summit of a mountain; summit, head, i. e. the highest, the most excellent, the first; a heap, a multitude (e.g. *abhra-kūṭa*, a multitude of clouds); a kind of vessel or implement; a hammer, an iron mallet; part of a plough, a ploughshare, the body of a plough; a trap for catching deer; a concealed weapon as a dagger in a wooden case, a sword-stick &c.; illusion, fraud, trick, deceit; a roguish scheme or plot; a knotty point, a puzzling question, an enigma, an obscure passage; untruth, falsehood, (or attributively) false, untrue; vile, low; uniform substance (as the ethereal element &c.); a water-jar; a kind of plant; (*as*, *i*), m. f. a house, a dwelling [cf. *kuṭa* and *kuṭī*]; (*as*), m. an epithet of *Agastya*; (*as*, *ā*, *am*), Ved. not horned or cornuted, as an animal with incomplete continuations of the bone of the forehead; (*as*), m. an ox whose horns are broken. — *Kūṭa-kāra*, *as*, m. a rogue, a cheat, a false witness. — *Kūṭa-kāraka*, *as*, *ikā*, *am*, a rogue, a cheat, a false witness. — *Kūṭa-kṛt*, *i*, *t*, *t*, cheating, committing a fraud, bribing; (*t*), m. a *Kāyastha* or man of the writer-caste; an epithet of *Siva*. — *Kūṭa-khadga*, *as*, m. a hidden sword, a sword-stick. — *Kūṭa-grantha*, title of a work supposed to be written by *Vyāsa*. — *Kūṭa-ēchadma*, *ā*, m. a rogue, a cheat. — *Kūṭa-lā*, f. or *kuṭa-lva*, *am*, n. falsehood, fraud. — *Kūṭa-lūla*, f. a false pair of scales. — *Kūṭa-dharma*, *as*, *ā*, *am*, (a country or house) where falsehood is considered a duty. — *Kūṭa-parva* or *kūṭa-pūrva*, *as*, m. fever occurring in an elephant from vitiation of the three humors; (more correctly *kūṭa-pūrva*). — *Kūṭa-pālaka*, *as*, m. a bilious fever; a potter's kiln. — *Kūṭa-pāsa*, *as*, m. a trap. — *Kūṭa-bandha*, *as*, m. a trap. — *Kūṭa-māna*, *am*, n. a false measure or weight. — *Kūṭa-mudgara*, *as*, m. a concealed weapon similar to a hammer. — *Kūṭa-mohana*, *as*, m. an epithet of *Skanda*. — *Kūṭa-yantra*, *am*, n. a trap or snare for deer, birds, &c. — *Kūṭa-yuddha*, *am*, n. a treacherous or unfair battle; (*as*, *ā*, *am*), fighting treacherously. — *Kūṭa-yodhīn*, *i*, *inī*, *i*, fighting unfairly or treacherously. — *Kūṭa-raṇa*, f. a laid trap. — *Kūṭa-sas*, ind. in heaps, in multitudes, by crowds. — *Kūṭa-sālmali*, *is*, m. f. or *ikā*, f. a fabulous cotton-plant with sharp thorns, with which the wicked are tortured in the world of *Yama*; a species of the *Simul* silk-cotton tree. — *Kūṭa-sāsana*, *am*, n. a forged or false grant or decree. — *Kūṭa-saila*, *as*, m., N. of a mountain. — *Kūṭa-sākṣhīn*, *i*, m. a false witness. — *Kūṭa-stha*, *as*, *ā*, *am*, standing at the top, keeping the highest position; standing in a multitude, standing in the midst; (in phil.) immovable, uniform, unchangeable, perpetually and universally the same, as the soul,

spirit, space, ether, sound, &c.; (am), n. a sort of perfume, a species of dried shell-fish, commonly Nakhi; the soul. — *Kūṭastha-tā*, f. or *kūṭastha-tva*, am, n. unchangeableness, uniformity. — *Kūṭā-svarṇa*, am, n. alloyed or counterfeit gold. — *Kūṭā-kṣha* ('*ta-ak*'), as, m. loaded or false dice. — *Kūṭā-gāra* ('*ta-āp*'), am, n. an upper room, an apartment on the top of a house. — *Kūṭārtha* ('*ta-ar*'), as, m. ambiguity of meaning, fiction. — *Kūṭārtha-bhā-shitā*, f., scil. *kathā*, a tale, a story, a fiction. — *Kūṭopāya* ('*ta-up*'), as, m. trick, fraud, stratagem.

Kūṭaka, am, n. elevation, prominence, projection; the body of a plough (i.e. the wood without the ploughshare and pole); a ploughshare; illusion, fraud, untruth, deceit; (as, ā, am), fraudulent, unfair; (as), m., N. of a mountain; a braid or tress of hair; a perfume; see *murā*. — *Kūṭākāhyāna* ('*ka-āk*'), am, n. an invented tale.

कूटज *kūṭaja*, as, m. the plant Wrightia Antidysenterica; [cf. *kūṭaja*.]

कूट *kūṭ*, cl. 6. P. *kūṭati*, -*ḍitum*, to eat; to graze; to become firm or fat or solid.

कूट्य *kūṭya*, am, n. a wall, = *kūṭya*.

कूट *kūṭ*, cl. 10. P. A. *kūṇayati*, -*te*, -*yitum*, to draw together, contract, close. *Kūṇita*, as, ā, am, contracted, shut, closed. — *Kūṇitekṣaṇa* ('*ta-ik*'), as, m. a hawk.

कूणकुक्ष *kūṇakuṣṭha*, as, m., N. of one of Siva's attendants.

कूण *kūṇi*, is, is, i, crooked-armed, having a curved or withered arm; [cf. *kūṇi*.]

कूणिका *kūṇikā*, f. the horn of any animal; the peg of a lute; [cf. *kalikā*.]

कूदर *kūdara*, as, m. the offspring of a Brāhman woman by a Ṛishi, begotten during menstruation.

कूदी *kūdī*, f., Ved. a fetter for the feet. — *Kūdī-maya*, as, ī, am, consisting of a fetter.

कूदाल *kūddāla*, as, m. mountain ebony, Bauhinia Variegata; [cf. *kūddāla*.]

कूप *kūp*, cl. 10. P. *kūpayati*, -*yitum*, to be weak, to weaken.

कूप *kūpa*, as, m. (said to be fr. rt. 3. *ku*; according to others perhaps fr. 1. *ku* and *ap*; cf. *anūpa*, *dvīpa*), a hole, a hollow, a cave; a well; a post to which a boat or ship is moored; a mast (?); a tree or rock in the midst of a river; a leather oil vessel; (*ī*), f. a small well; the navel; a flask, a bottle; [cf. Gr. *κύπη*]. — *Kūpa-kacchapa*, as, m. a tortoise in a well; (metaphorically) a man without experience, who has seen nothing of the world. — *Kūpa-kāra*, as, m. a well-digger. — *Kūpa-khā*, ās, m. (rt. *khan*), Ved. a well-digger. — *Kūpa-jā*, as, m. hair. — *Kūpa-jala*, am, n. well-water, spring-water. — *Kūpa-dardura* or *kūpa-maṇḍuka*, as, m. a frog in a well, applied to a person of no experience and enterprise, one who never leaves home. — *Kūpa-rājya*, am, n., N. of a country. — *Kūpāṇka* or *kūpāṅga* ('*pa-an*'), as, m. horripilation, erection of the hairs of the body. — *Kūpodaka* ('*pa-ud*'), am, n. well-water.

Kūpaka, as, m. a hole, a hollow, a cave; the hollow below the loins; a well, a temporary well, a hole dug for water in the dry bed of a rivulet; a stake &c. to which a boat is moored; the mast of a vessel; a rock or tree in the midst of a river; a funeral pile; a hole dug under a funeral pile; a leather oil vessel; (*ikā*), f. a stone or rock in the middle of a stream.

Kūpya, as, ā, am, being in a hole or well.

कूपद *kūpada*, as, m. = *kūkuda*, q. v.

कूपार *kūpāra*, as, m. the ocean, = *akūpāra*.

कूपुष *kūpusha*, am, n. the bladder.

कूबर *kūbara*, or in the later language generally *kūvara*, as, ī, am, m. f. n. the pole of a carriage or the wooden frame to which the yoke is fixed; (*ī*), f. a carriage covered with a cloth or blanket; (as), m. a hump-backed man; (as, ī, am), beautiful, agreeable, pleasing.

Kūbarin or *kūvarin*, ī, m. a carriage.

कुम *kūma*, am, n. a lake, a pond, a pool.

कुमनस *kū-manas*, ās, ās, as (for *ku-manas*, see 1. *ku*), Ved. wicked-minded.

कूर *kūra*, as, m. boiled rice.

कूरुर *kūrura*, as, m., N. of a demon who persecutes children (perhaps cough or some similar disease personified).

कूर्च *kūrca*, as, am, m. n. a bunch of anything, a bundle of grass &c. (often used as a seat); a handful of Kuśa grass or peacock's feathers; certain parts of the human body, as the hands, feet, neck, and the membrum virile; the upper part of the nose, the part between the eyebrows; the beard; the tip of the thumb and middle finger brought in contact so as to pinch &c.; deceit, fraud, circumvention; false praise, unmerited commendation either of one's self or another person, boasting, flattery; hypocrisy; hardness, solidity; the mystical syllable *hum*; (as), m. the head; a store-room. — *Kūrca-siras*, as, n. the upper part of the palm of the hand and foot; the heel. — *Kūrca-sirsha* or *kūrca-sirshaka*, as, m., N. of a plant, a drug, commonly called Jivaka, one of the eight principal medicaments. — *Kūrca-śekhara*, as, m. the cocoa-nut tree. — *Kūrca-mukha*, as, m., N. of a Rishi.

Kūrca, as, m. a bushel; a brush for cleaning the teeth, a painter's brush &c.; certain parts of the human body [cf. the preceding]; (*ikā*), f. a painting brush or pencil; a key; a needle; a bud, a blossom; inspissated milk; (am), n. in *tri-kūrca*, scil. *śastra*, a three-edged sword.

Kūrca, ī, ī, i, stuffed, puffy.

कूर्चल *kūrcala*, as, m. (?) an animal teething for the second time.

कूर्द *kūrd* and *kurd*, cl. 1. P. A. *kūrdati*, -*te*, *śukūrde*, *kūrdishyate*, *akūrdishṭa*, *kūrditum*, to leap, jump; to play; [cf. Lat. *ludo*?]. *Kūrd*, as, m. a jump; N. of a Sāman.

Kūrdana, am, n. leaping; playing, sport, pastime; (*ī*), f. the day of full moon in the month Caitra; a festival in honour of Kāma-deva or the god of love, held on the day of full moon in the month Caitra.

कूप *kūrpa*, am, n. the space between the eyebrows; [cf. *kūrca*.]

कूपर *kūrpara*, as, ā, m. f. the elbow; the knee.

कूपस *kūrpaśa*, as, m. a cuirass or quilted jacket worn as armour.

Kūrpaśaka, as, am, m. n. a bodice, a jacket with short sleeves worn next the body, especially by women.

कूर्म *kūrma*, as, m. a tortoise, a turtle; the earth considered as a tortoise swimming on the waters; a particular gesticulation with the fingers; one of the outer winds of the body; N. of a serpent or Kādraveya king; the second incarnation of Viṣṇu, his descent in the form of a tortoise to support the mountain Mandara at the churning of the ocean; N. of a son of Gṛīta-mada, author of several hymns of the Ṛig-veda; (*ī*), f. a female tortoise; [cf. Gr. *κλέμνυς*, *χέλυς*, *χελών*]. — *Kūrma-śakra*, am, n. an astrological diagram. — *Kūrma-pitta*, am, n. the bilious humor of a tortoise. — *Kūrma-purāṇa*, am, n. the Purāṇa of the tortoise incarnation (one of the incarnations of Viṣṇu) or the fifteenth of the

eighteen Purāṇas. — *Kūrma-prishṭhā*, am, n. the back or shell of a tortoise; (as), m. globe-amaranth, Gomphrena Globosa. — *Kūrma-prishṭhaka*, am, n. the cover of a dish, a lid. — *Kūrmaprishṭhāsthī* ('*tha-as*'), n. tortoise-shell. — *Kūrmaprishṭhonnata* ('*tha-un*'), as, ā, am, raised or elevated like the back of a tortoise. — *Kūrma-rāja*, as, m. the king of turtles, the tortoise supposed to uphold the world. — *Kūrmāvatāra* ('*ma-av*'), as, m. the tortoise incarnation (of Viṣṇu).

कूर्म *kūrmi*. See *tuvi-kūrmi*.

कूल 1. *kūl*, cl. 1. P. *kūlati*, -*litum*, to keep off, obstruct; [cf. Gr. *καλύβω*.]

Kūla, am, n. a declivity, slope; a shore, a bank; a heap, a mound; a pond or pool; the rear of an army; N. of a region; [cf. *āja-kūla*, *anukūla*, *utkūla*, &c.; cf. also Hib. *cúl*, 'custody, guard, defence, the back part of anything'; col, 'an impediment'; Lat. *collis*?]. — *Kūlan-kasha*, as, ā, am, carrying or tearing away the bank; (as), m. the ocean, the sea; the stream or current of a river; (*ā*), f. a river. — *Kūla-śara*, as, ī, am, frequenting the banks of rivers, grazing there &c. — *Kūla-bhū*, ās, f. a bank, the land upon the bank or shore. — *Kūlam-udruja*, as, ā, am, breaking down banks, as a river &c. — *Kūlam-udvaha*, as, ā, am, carrying or tearing away the bank, as a river &c. — *Kūla-vat*, ān, ātī, at, furnished with shores; (*tī*), f. a river. — *Kūla-haṇḍaka*, as, m. an eddy.

Kūlaka, as or am, m. or n. a bank, shore, dyke; a mound of earth, a heap, a pile; (as), m. an ant-hill; (am), n. the plant *Trichosanthes Dioeca*.

Kūlin, i, inī, i, furnished with banks or shores; (*inī*), f. a river.

Kūlya, as, ā, am, Ved. belonging to a bank or shore.

कूल 2. *kūl* or *kūd*, cl. 10. P., Ved. *kūla-yūti*, -*yitum*, to burn, scorch.

कूलिक *kūlika*, as, m., N. of a prince; (*ā*), f. the bottom or lower part of the Indian lute.

कूवर *kūvara*. See *kūbara*.

कूवार *kūvāra*, as, m. the ocean. See *kūpāra* and *akūpāra*.

कूषमाण्ड *kūshmaṇḍa*, as, m. a kind of pumpkin-gourd, Benincasa Cerifera; a kind of spirit or imp. of which there exists a Gaṇa or class; a kind of spell or magical formula; (*ī*), f. a kind of plant [cf. *oshadhī*]; N. of the goddess Durgā; N. of several verses of the Yajur-veda.

Kūshmaṇḍaka, as, m. a kind of pumpkin-gourd, Benincasa Cerifera Savi; N. of one of Siva's attendants.

Kūshmaṇḍinī, f., N. of a goddess; [cf. *kushmaṇḍa*.]

कूहना *kūhanā*, f. hypocrisy, affectation of religious zeal or austerity; [cf. *kūhanā*.]

कूहा *kūhā*, f. a fog, a mist, = *kujjhaṭikā*.

कृ 1. *kṛi*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 2, Pres. 2nd sing. P. *karshi*, du. *kṛithas*, pl. *kṛitha*; A. *kṛishe*; Impf. 2nd sing. P. *akar*, 3rd *akar* and *akat*; 3rd du. *akartām*; pl. *akarma*, *akarta*, *akran*; A. *akri*, *akṛithās*, *akṛita*, *akrātām*, *akrata*; Impf. P. *kṛidhi*, *kṛitam*, *kṛita*; A. *kṛishva*, *kṛidhvam*; Let, 2nd and 3rd sing. *kar*, pl. *karma*, *karta* and *kartana*, *kran*; A. 3rd sing. *kṛita*; 3rd pl. *kranta*; Pot. *kṛiyāma*; Part. nom. pl. m. *krantas*; A. *krāṇa*. II) According to the rule for cl. 1, Pres. P. *karasi*, *karati*, *karathas*, *karatas*, *karanti*; A. *karase*, *karate*, *karāmahe*; Impf. *akaram*, *akaras*, *akarat*; Impf. *kara*, *karalam*, *karatām*; Let, *karam*, *karāṇt*, *karas*, *karat*, *karāma*, *karan*; A. *karāmahi*; Part.

karantī. III) According to the rule for cl. 5, Pres. P. *kṛinomi*, &c.; A. *kṛīve*, du. *kṛīvaite*; Impf. P. *akṛīnavam*, &c., 2nd pl. *akṛīnata* and *akṛīnotana*; A. 3rd sing. *akṛīnuta*; Impv. P. *kṛīnu* or *kṛīnuhī* or *kṛīnūtāt*, *kṛīnotu*; *kṛīnutam*, *kṛīnutāt*; *kṛīnuta* or *kṛīnuta* or *kṛīnotana*; *kṛīnavantu*; A. *kṛīnuśva*, *kṛīnūtām*, *kṛīnūdhām*, *kṛīnūdhvam*: Let, *kṛīnavas*, *kṛīnavat* and *kṛīnavāt*, *kṛīnavāva*, *kṛīnavāma*, *kṛīnavātha*, *kṛīnavatha*, *kṛīnavan*; A. *kṛīnavai*, *kṛīnavase*, *kṛīnavate*, *kṛīnavāvahai*, *kṛīnavāmahai*, 3rd pl. *kṛīnavanta* or *kṛīnavante* or *kṛīnvata*: Pot. A. *kṛīnvīta*: Part. P. *kṛīnvat*, A. *kṛīnvāta*. IV) According to the rule for cl. 8, (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskrit), Pres. P. *karomi* (ep. *kurmi*), *karoskī*, &c., *kurmas*; A. *kurve*; Impf. P. *akaravam*; A. 3rd sing. *akuruta*; Impv. P. *kuru*, *karotu* (in the earlier language for 2nd and 3rd sing. *kurūtāt*, *kurutu* or *kurutana*; A. *kurushva*, *kurudhvam*, *kurvatām*: Let, P. *karavāni*, *karavas*, *karavāt*, &c.; A. *karavai*, *karuvāḥ*, *karavāvahai* (ep. *karavāvahā*), *karavāithe*, *karavāite*, *karavāmahai* (ep. *karavāmahe*): Pot. P. *kuryām*, A. *kuriyā*: Part. P. *kurvat*, A. *kurvāta*: Perf. P. *ākāra*, *ākārtha*, &c.; A. *ākare*, &c.; Part. P. *ākārvas* (Acc. sing. Ved. *ākruśham*); A. *ākārā*; 2nd Fut. *karishyati*; Let, 2nd sing. *karishyās*; 1st Fut. *kartā*; Prec. *kriyāsam*; Aor. P., Ved. *ākaram*, *ākakṛīran*, *ākakrat*; A. *krishe*; Class. *ākārshīt* (poet. *ākārashīt*); Pass. Aor. reflex. *akāri* and *akṛta*; Inf. *kartum*; Ved. *kartave*, *kartavai*, *kartos*; Ind. Part. *kṛtvā*, Ved. *kṛtvī* and *kṛtvāya*; to do, make, perform, accomplish, cause, effect, prepare, undertake; to do anything for the advantage or injury of another (with gen. or loc. of the person); to execute, carry out (as an order or command); to manufacture, prepare, work at, elaborate, build; to form, construct one thing out of another (with abl. or inst. of the thing); to compose, describe; to cultivate; to make a sound, utter, pronounce (often in comp. with the sounds *pha*, *phu*, *bhā*, *vashat*, *svadhā*, *svāhā*, *hīm*); to employ, use; to make use of (with inst.); to accomplish any period, bring to completion, spend (e.g. *varshāni daśa ākruḥ*, they spent ten years; *kṣaṇam kuru*, wait a moment); to place, put, lay, bring, lead, to take hold of (with acc. or loc. or inst., e.g. *ardham kṛi*, to win over to one's own side or party; *haste or pāṇau kṛi*, to take by the hand, to marry; *hrīdayena kṛi*, to place in one's heart, love); to direct the thoughts, mind &c. (*manah* or *matim* or *buddhim* or *bhāvam* &c.) towards any object, turn the attention to, resolve upon, determine on (with loc., dat., or inf. of the object, e.g. *mā śoke manah kṛihā*, do not turn your mind to grief; *gumanāya matim ākre*, he resolved upon going; *alābhu* *śraṣṭum ākre*, he resolved to create a gourd); to consider, turn in the mind, think; to make, to render (with two acc., e.g. *ādityam kṣāṭhām akurevata*, they made the sun their goal); to procure for another, bestow, grant; A. to procure for one's self, appropriate, assume; to give aid, help any one to perform an action; to make liable; to injure, violate (e.g. *kanyām kṛi*, to violate a maiden); to appoint, institute; to give an order, commission; to cause to get rid of, free from (with abl.); to begin (e.g. *ākare sobhagīyūn purim*, he began to adorn the city); to proceed with, put in practice; to worship, sacrifice; (with numeral adverbs ending in *dhā*) to divide, separate, or break up into parts, e.g. *dividhā kṛi*, to divide into two parts; *sahasradhā kṛi*, to break into a thousand pieces; (with adverbs ending in *vai*) to make like or similar, to consider equivalent, e.g. *rājyam tṛīṇavat kṛtvā*, valuing the kingdom like a straw; (with adverbs ending in *sāt*) to reduce anything to, cause to become, make subject, e.g. *bhāsmasāt kṛi*, to reduce to ashes; *ātmasāt kṛi*, to subject to one's self. The above senses of *kṛi* may be variously modified or almost infinitely extended according to the noun with which

this root is connected, as in the following examples: *sakhyam kṛi*, to contract friendship with; *pūjām kṛi*, to honour; *rājyam kṛi*, to reign; *sneham kṛi*, to show affection; *ājñam* or *nidesam* or *sāsanam* or *kāmam* or *yācanam* or *vacah* or *vacanam* or *vākyam kṛi*, to perform any one's command or wish or request &c.; *dharmam kṛi*, to do one's duty; *nakhāni kṛi*, to clean one's nails; *udakam* or *salilam kṛi*, to offer a libation to the dead, to perform ablutions &c.; *astrāni kṛi*, to practice the use of weapons; *darduram kṛi*, to play on the flute; *daṇḍam kṛi*, to inflict punishment &c.; *svaram kṛi*, to utter a sound; *śabdaṃ kṛi*, to make a noise; *kālam kṛi*, to bring one's time to an end, i. e. to die; *cīram kṛi*, to be long in doing anything, to delay; *manasi kṛi*, to take to heart, to mind, to determine, resolve upon; *manasā kṛi*, to place in one's mind, think of, meditate; *hrīdi kṛi*, to place in the heart, remember; *vasē kṛi*, to place in subjection, become master of; *śirasā kṛi*, to place on the head; *mūrdhnā kṛi*, to place on one's head, to obey, to honour; Caus. *kārayati*, -te, -yitum, to cause to act or do, to cause another to perform, to have anything made or done by another (with acc. or double acc., e.g. *sabhaṃ kārītavān*, he caused an assembly to be made; *rāja-darśanam mām kāraya*, cause me to have an audience of the king; *bāṇīyam kārayed vaiśyam*, he ought to cause the Vaiśya to engage in trade; or with acc. and inst., e.g. *na śakshyāmi kiñcit kārayitum tvayā*, I shall not be able to have anything done by thee); to cause to manufacture or form or cultivate; to cause to place or put, to have anything placed, put upon, &c. (e.g. *taṃ citra-paṭaṃ vāsa-grihe bhittāv akārayat*, he had the picture placed on the wall in his house). Sometimes the Caus. of *kṛi* is used for the simple verb or without a causal signification (e.g. *paṭaṃ kārayati*, he pronounces a word &c.; *mithyā kārayati*, he pronounces wrongly; *Kaikeyim anu rājāṇam kāraya*, treat or deal with Kaikeyī as the king does): Desid. *ākīrshati*, -te, to wish to make or do; to intend to do, to design, intend, begin, strive after; to wish to sacrifice or worship: Intens. *ākarṣti*, *ākarikṛti*, *ākarikṛti*, *ākarikṛti*, *ākarikṛti*, *ākarikṛti*, *ākarikṛti*, Ved. 3rd pl. *kārīkrati*, to do repeatedly; [cf. Hib. *caraim*, 'I perform, execute'; *ceard*, 'an art, trade, business, function'; *sueridh*, 'easy'; *Cambro-Brit. creu*, 'to form'; *Island. gerdh*, 'action'; *Old Germ. karawan*, 'to prepare'; *Mod. Germ. gar*, 'prepared (as food)'; *Lat. creo*, *cremonia*, *ars* (for *cars*); *Gr. kṛalva*, *κρῶνός*.]

1. *kṛi*, *t*, *t*, *t*, making, doing, performing, accomplishing, effecting, manufacturing, acting; one who accomplishes or performs anything, an author; often occurring at the end of compounds, see *su-kṛi*, *karma-kṛi*, *pāpa-kṛi*, &c.; (t), n. an affix used to form nouns from roots; a noun formed with this affix. — *Kṛi-danta*, as, m. a word ending with a Kṛit affix (such a word would be called by Pāṇini simply *kṛi*). — *Kṛi-lopa*, as, m. the rejection of a Kṛit affix.

Kṛita, as, ā, am, done, made, accomplished, performed; prepared, made ready; obtained, gained, acquired; placed at hand; well done, proper, good. The preceding senses are mostly found in the Veda; the numerous other senses found in classical writers may be inferred from the meanings of the rt. *kṛi* above. The neuter of *kṛita* is used with *saha* or with the inst. alone in the sense of 'done with', 'away with', 'enough of', 'no need of', &c. (e.g. *kṛitam sandehena*, away with doubt; *kṛitam parihāsenā*, enough of joking). *Kṛita* is often found at the end of a compound, e.g. *pūrva-kṛita*, done formerly; *janmāntara-kṛita*, done in a former state of existence; (as), m., N. of one of the Viśva-devās; of a son of Vasu-deva; of a son of Sannati and pupil of Hiranya-nābha; of a son of Kṛita-ratha and father of Vibudha; of a son of Jaya and father of Haryavana; of a son of Cyavana and father of Upari-čara; (am), n. deed, work, action; service

done, kind action, benefit; consequence, result; aim, object, design; stake at a game; prize or booty gained in battle; N. of the die or of the side of a die marked with four points; (according to some) the collective name of the four dice in opposition to the fifth die, called *kalt*; N. of the first of the four ages of the world (also called *satya* or 'the golden age') comprehending together with the morning and evening dawn 4,800 years of men, according to the Mahā-bhārata; but according to the Purāṇas 4,800 years of the gods, or 1,728,000 years of men. — *Kṛita-kapala*, as, ā, am, deceiving, beguiling, fraudulent. — *Kṛita-kartavya*, as, ā, am, one who has performed what was to be done, who has done his duty; having done or discharged one's duty. — *Kṛita-karma*, ā, ā, a, one who has done his work or duty; skilful, clever, able. — *Kṛita-kalpa*, as, ā, am, one who knows the customary rites. — *Kṛita-kāma*, as, ā, am, one whose desire is attained or fulfilled. — *Kṛita-kārya*, am, n. an attained object; (as, ā, am), one who has done his work or obtained his object; one who has no need of another person's aid (with inst.). — *Kṛita-kāla*, as, m. appointed time; (as, ā, am), fixed, settled as to time; sent, deposited &c. for a certain time; one who has accomplished a certain time, who has waited a certain time. — *Kṛita-kūrēchaka*, as, ā, am, tied up as a small bundle or brush. — *Kṛita-kṛitya*, am, n. what has been done and what is to be done; an attained object; (as, ā, am), having successfully accomplished a business; one who has accomplished or attained any object or purpose; contented, satisfied; clever. — *Kṛitakṛitya-tā*, f. or *kṛitakṛitya-tva*, am, n. the full discharge of any duty or realisation of any object, accomplishment, attainment, success. — *Kṛita-koṭi*, is, m., N. of a Kāśyapa; an epithet of Upavarsha. — *Kṛita-kopa*, as, ā, am, angry, indignant. — *Kṛita-kautuka*, as, ī, am, playful. — *Kṛita-kraya*, as, m. a purchaser, a buyer. — *Kṛita-kriya*, as, ā, am, one who has finished or accomplished any object in which he is engaged; one who has attained his end or object; one who has fulfilled his duty or performed a religious ceremony. — *Kṛita-kṛudha*, as, ā, am, angry, resentful. — *Kṛita-kṣapa*, as, ā, am, one who is waiting for the exact moment, one who waits impatiently for a person or thing, (with *prati* or with the inf. or at the end of a comp., e.g. *kṛita-kṣaṇāḥ te gamanam prati*, I am waiting impatiently for thy going; *te bhūmim gantum kṛita-kṣaṇāḥ*, they are waiting for the time to proceed to the earth); (as), m., N. of a prince. — *Kṛita-ghāta-yatna*, as, ā, am, making efforts to slay, one who tries to kill. — *Kṛita-ghna*, as, ī, am, destroying past transactions or (benefits) done, unmindful of (services) rendered, recompensing evil for good, not acknowledging good offices or benefits received, ungrateful; defeating or rendering vain all previous measures. — *Kṛitaghna-tā*, f. or *kṛitaghna-tva*, am, n. ingratitude. — *Kṛita-ūda*, as, m. a boy on whom the ceremony of tonsure has been performed. — *Kṛita-ētas*, ās, m., N. of a Brāhman. — *Kṛita-ēchidrā*, f. the plant *Luffa Acutangula*. — *Kṛita-janman*, ā, ā, a, born, produced, generated. — *Kṛita-jña*, as, ā, am, remembering past transactions, mindful of former aid or favours, grateful; observing propriety, correct in conduct; (as), m. a dog; an epithet of Śiva. — *Kṛitajña-tā*, f. or *kṛitajña-tva*, am, n. gratitude. — *Kṛitai-jaya*, as, m., N. of the seventeenth Vyāsa; also of a prince. — *Kṛita-tanutrāṇa*, as, ā, am, mailed, having covered one's self with armour. — *Kṛita-tirtha*, as, m. one who has visited holy places &c., one who frequents them; a guide; an adviser, one fertile in expedients. — *Kṛita-trā*, f., N. of a plant, = *trāyamāṇā*. — *Kṛita-tva*, am, n. the state of being done or effected. — *Kṛita-dāra*, as, ā, am, married; [cf. *dāra-kṛiyā*]. — *Kṛita-dāsa*, as, m. one who offers himself as a servant for a certain time, a self-engaged servant, a hired servant. — *Kṛita-dyuti*, is, f., N. of the wife of king Citraketu. — *Kṛita-dvishṭa*, as, ā, am, Ved. angry with the

doings of another person. — *Kṛta-dhanvan*, *ā*, m., N. of a son of Kanaka. — *Kṛta-dhī*, *is*, *is*, *i*, prudent, considerate; learned, educated. — *Kṛta-dhvaṇsa*, *as*, *ā*, am, defeated, overpowered; injured, destroyed; destroying past transactions; [cf. *kṛta-gṇa*.] — *Kṛta-dhveja*, *as*, *ā*, am, Ved. furnished with banners; (*as*), m., N. of a prince, a son of Dharma-dhva. — *Kṛta-dhvasta*, *as*, *ā*, am, lost after being once possessed or acquired. — *Kṛta-nakha*, *as*, *ā*, am, one who has cleaned his nails. — *Kṛta-nāśaka*, *as*, *i*, am, ungrateful; [cf. *kṛta-gṇa*.] — *Kṛta-nityakriya*, *as*, *ā*, am, having duly attended to the daily religious observances. — *Kṛta-nirṇajana*, *as*, m., a penitent, one who has performed penance or made expiation. — *Kṛta-niścaya*, *as*, *ā*, am, one who has made a resolution, resolved, determined; confident, sure, certain. — *Kṛta-parva*, *am*, n. (?) the golden age of the world. — *Kṛta-paścāttāpa*, *as*, *ā*, am, showing regret or penitence. — *Kṛta-punkha*, *as*, *ā*, am, 'one who has fixed the feathers of his arrows,' skilled in archery. — *Kṛta-punya*, *as*, *ā*, am, accomplished in virtuous acts. — *Kṛta-pūrva*, *as*, *ā*, am, done formerly. — *Kṛta-pūrva-nāśana*, *am*, n. forgetting past services, ingratitude; [cf. *kṛta-gṇa*.] — *Kṛta-pūrin*, *i*, *ī*, *i*, *i*, one by whom anything was formerly done. — *Kṛta-pauruṣa*, *as*, *ā*, am, behaving gallantly. — *Kṛta-praṇāma*, *as*, *ā*, am, making obeisance, saluting. — *Kṛta-pratīkṛta*, *am*, n. assault and counter-assault; attack and resistance; retaliation for an assault. — *Kṛta-pratījña*, *as*, *ā*, am, fulfilling a promise or agreement. — *Kṛta-prayatna*, *as*, *ā*, am, making effort, active, industrious, persevering. — *Kṛta-phala*, *as*, *ā*, am, successful, fruitful; (*am*), n. result, consequence of an act; a poisonous substance; (*ā*), f., N. of a plant; [cf. *kola-simbi*.] — *Kṛta-bandhu*, *us*, m., N. of a prince. — *Kṛta-bāhu*, *us*, *us*, *u*, laying hands upon, touching. — *Kṛta-buddhi*, *is*, *is*, *i*, one who has made a resolution, a man of resolute or firm character; resolved; informed of one's duty, one who knows how religious rites ought to be conducted; learned, wise. — *Kṛta-brahman*, *ā*, *ā*, *ā*, Ved. one who has performed his devotions; (a deity) towards whom devotion is made, (a sacrifice) in which prayers are duly offered. — *Kṛta-bhaya*, *as*, *ā*, am, alarmed, apprehensive. — *Kṛta-bhāva*, *as*, *ā*, am, one whose mind is directed towards anything, determined, resolved. — *Kṛta-bhīta-mātra*, *as*, *i*, am, friendly to all. — *Kṛta-bhojana*, *as*, *ā*, am, one who has dined or made a meal. — *Kṛta-mangala*, *as*, *ā*, am, blessed, consecrated. — *Kṛta-mati*, *is*, *is*, *i*, one who has taken a resolution, one who has resolved upon anything. — *Kṛta-mandāra*, *as*, m., N. of a man. — *Kṛta-manyu*, *us*, *us*, *u*, angry, offended, indignant. — *Kṛta-mārga*, *as*, *ā*, am, having a road or path made; (*ā*), f., N. of a river. — *Kṛta-māla*, *as*, m., a species of animal; the tree Cassia Fistula. — *Kṛta-mukha*, *as*, *i*, am, skilled, clever, conversant. — *Kṛta-maitra*, *as*, *ā*, am, friendly. — *Kṛta-yajus*, *us*, *us*, Ved. one who has uttered the sacrificial formulas. — *Kṛta-yajña*, *as*, m., N. of a son of Cyavana and father of Uparicara. — *Kṛta-yasas*, *ās*, m., N. of a descendant of Angiras. — *Kṛta-yuga*, *am*, n. the first of the four ages of the world; the golden age; see *kṛta* above. — *Kṛta-yogyā*, *as*, *ā*, am, joining in combat. — *Kṛta-ratha*, *as*, m., N. of a grandson of Maru. — *Kṛta-rava*, *as*, *ā*, am, sounding, singing. — *Kṛta-ruc*, *k*, *k*, *k*, splendid, brilliant. — *Kṛta-rusha*, *as*, *ā*, am, angry, displeased. — *Kṛta-lakṣhaṇa*, *as*, *ā*, am, marked, stamped; branded; noted for good qualities, excellent, amiable, &c.; defined, discriminated; (*as*), m., N. of a man. — *Kṛta-rat*, *ān*, *atī*, *at*, making, having done or made anything; one who holds the stake at a game. — *Kṛta-varman*, *ā*, m., N. of several princes, especially of a son of Hridika, also of Kanaka or Dhanaka; N. of the father of the thirteenth Arhat of the present Avasarpinī. — *Kṛta-nāpa*, *as*, m., a penitent who has shaven his head and chin. — *Kṛta-*

vikāra or *kṛta-vikriya*, *as*, *ā*, am, altered, changed. — *Kṛta-vikrama*, *as*, *ā*, am, displaying valour, making vigorous efforts. — *Kṛta-vṛtya*, *as*, *ā*, am, one who has acquired knowledge, well informed, scientific, a philosopher. — *Kṛta-vivāha*, *as*, *ā*, am, married. — *Kṛta-vismaya*, *as*, *ā*, am, astonished, astonishing. — *Kṛta-vīrya*, *as*, *ā*, am, being strong or powerful; (*as*), m., N. of a prince, a son of Kanaka or Dhanaka and father of Arjuna. — *Kṛta-vega*, *as*, m., N. of a prince. — *Kṛta-velana*, *as*, *ā*, am, one who receives wages, a hired servant or labourer. — *Kṛta-vedin*, *i*, *inī*, *i*, grateful, observant of propriety, knowing what is correct; see *kṛta-jña*. — *Kṛta-vedhaka* or *kṛta-vedhana*, *as*, m., a plant, a sort of Ghosha with white flowers. — *Kṛta-vepathu*, *us*, *us*, *u*, trembling. — *Kṛta-veśa*, *as*, *ā*, am, attired, ornamented, decorated. — *Kṛta-rya-dhana*, *as*, *ā*, am, Ved. having weapons, armed. — *Kṛta-ryalika*, *as*, *ā*, am, annoyed, vexed, irritated. — *Kṛta-vrata*, *as*, m., N. of a pupil of Loma-harṣaṇa. — *Kṛta-śakti*, *is*, *is*, *i*, putting forth one's strength or courage. — *Kṛta-śastranīṣrama*, *as*, *ā*, am, exercised in arms. — *Kṛta-śilpa*, *as*, *ā*, am, one who has learned his art or is skilled in his own trade. — *Kṛta-śobha*, *as*, *ā*, am, splendid, brilliant; beautiful, beautified; dexterous, handy. — *Kṛta-śauca*, *as*, *ā*, am, purified, cleansed, freed from bodily impurities, released from conventional defilement &c. — *Kṛta-śrama*, *as*, *ā*, am, one who has made great exertions, painstaking, laborious; (*as*), m., N. of a Muni. — *Kṛta-sam-sarga*, *as*, *ā*, am, brought into contact, united. — *Kṛta-saṅskāra*, *as*, *ā*, am, initiated, one who has undergone all the purificatory ceremonies. — *Kṛta-sankalpa*, *as*, *ā*, am, one who has made a resolution. — *Kṛta-sanketa*, *as*, *ā*, am, making an agreement or appointment. — *Kṛta-sañjña*, *as*, *ā*, am, one who never loses his self-consciousness, one who has presence of mind; aroused; restored to consciousness or animation; distinguished by appropriate marks, devices, &c. — *Kṛta-sannāha*, *as*, *ā*, am, cased in armour. — *Kṛta-sannādhāna*, *as*, *ā*, am, brought into contact, approximated. — *Kṛta-sambandha*, *as*, *ā*, am, connected, allied. — *Kṛta-sāpatnikā* or *kṛta-sāpatnī* or *kṛta-sāpatnikā* or *kṛta-sāpatnakā* or *kṛta-sāpatnikā*, *f*, a woman whose husband has taken another wife; a superseded wife. — *Kṛta-sthiti*, *is*, *is*, *i*, abiding, staying, taking up an abode. — *Kṛta-sneha*, *as*, *ā*, am, showing affection, affectionate. — *Kṛta-smara*, *as*, m., N. of a mountain. — *Kṛta-svastyayana*, *as*, *ā*, am, blessed, commended to the protection of gods previous to any journey or undertaking. — *Kṛta-svechhāhāra* (*śva-icchā-āh*), *as*, *ā*, am, feeding at pleasure. — *Kṛta-hasta* or *kṛta-hastaka*, *as*, *ā*, am, one who has exercised his hands; dexterous; skilled in archery; clever, skilful, dexterous. — *Kṛta-hasta-tā*, *f*, dexterity; the being skilled in archery. — *Kṛtākṛta* (*ta-ak*), *as*, *ā*, am, done and not done, done in part but not completed, done and omitted, prepared and not prepared, manufactured and not manufactured; (*am*), n. what has been done and what has not been done. — *Kṛtāgama* (*ta-āg*), *as*, *ā*, am, one who has made progress, advanced, proficient. — *Kṛtāgas* (*ta-āg*), *ās*, *ās*, *as*, one who has committed an offence, offending, criminal, sinful, in fault. — *Kṛtāgni* (*ta-aḡ*), *is*, m., N. of a son of Kanaka or Dhanaka. — *Kṛtāgnikārya*, *as*, m., a Brāhman who has offered the usual fire-oblation. — *Kṛtāṅka* (*ta-an*), *as*, *ā*, am, marked, branded; numbered. — *Kṛtāñjali* (*ta-an*), *is*, *is*, *i*, one who joins the hands in reverence or to solicit a favour (keeping the palms from touching as if to hold alms or an offering), standing in a reverent or respectful posture; (*is*), m. a shrub used in medicine, also in magical potions &c. — *Kṛtāñjalputa*, *as*, *ā*, am, joining the palms of the hands for obeisance, also for holding water &c. — *Kṛtātman* (*ta-āt*), *ā*, *ā*, *a*, one whose spirit is disciplined, subdued, tranquil; of a self-governed spirit. — *Kṛtānati* (*ta-ān*), *is*, *is*, *i*, bending, bowing, paying homage or

respect. — *Kṛtānukara* (*ta-an*), *as*, *i*, am, imitating what has been done by another, following another's example, subservient, not independent. — *Kṛtānukūlya* (*ta-an*), *as*, *ā*, am, compliant, kind, favouring. — *Kṛtānukṛta* (*ta-an*), *am*, n. that which is done before and after. — *Kṛtānuyā-dha* (*ta-an*), *as*, *ā*, am, mixed, combined, united. — *Kṛtānusāra* (*ta-an*), *as*, m., established practice, usage, custom, rate. — *Kṛtānta* (*ta-an*), *as*, *ā*, am, causing an end, bringing to an end, leading to any decisive termination; whose end is action; (*as*), m. destiny, fate; the inevitable result of actions done in a past existence; a N. of Yama, the god of death, (he is son of Sūrya and regent of the dead); death personified; a demonstrated conclusion, a dogma, a proved or established doctrine; a sinful or inauspicious action; Saturday, 'closing the week,' considered as an unlucky day; (*ā*), f. a kind of perfume, [cf. *reṇukā*.] — *Kṛtānta-janaka*, *as*, m., a N. of the sun, as father of Yama. — *Kṛtānta* (*ta-an*), *am*, n. prepared or cooked food; digested food, excrement; (*as*, *ā*, *am*), eating. — *Kṛtāpākāra* (*ta-ap*), *as*, *ā*, am, injured, wronged; discomfited, overpowered; doing wrong, offending. — *Kṛtāpakṛta* (*ta-ap*), *as*, *ā*, am, done for and against. — *Kṛtāpadāna* (*ta-ap*), *as*, *ā*, am, completing a great or noble work. — *Kṛtāparādha* (*ta-ap*), *as*, *ā*, am, guilty, culpable, an offender. — *Kṛtābhaya* (*ta-abh*), *as*, *ā*, am, saved from fear. — *Kṛtābharaṇa* (*ta-abh*), *as*, *ā*, am, adorned, decorated. — *Kṛtābhisharaṇa-veśa* (*ta-abh*), *as*, *ā*, am, attired in the dress of a maiden who goes to meet her lover. — *Kṛtābhishheka* (*ta-abh*), *as*, *ā*, am, sprinkled, inaugurated; (*as*), m. a prince &c. who has been inaugurated. — *Kṛtābhīyāsa* (*ta-abh*), *as*, *ā*, am, trained, exercised, practised. — *Kṛtāya* (*ta-aya*), *as*, m. the die called *kṛta*. — *Kṛtāyāsa* (*ta-āy*), *as*, *ā*, am, labouring, suffering. — *Kṛtārgha* (*ta-ar*), *as*, m., N. of the nineteenth Arhat of the past Utsarpinī. — *Kṛtār-tanāda* (*ta-ar*), *as*, *ā*, am, making cries of pain. — *Kṛtārtha* (*ta-ar*), *as*, *ā*, am, one who has attained an end or object, having accomplished a purpose or desire, successful; satisfied, contented; clever; (*as*), m. a various reading for *kṛtārgha*. — *Kṛtārtha-tā*, *f*, or *kṛtārtha-tva*, *am*, n. accomplishment of an object, success. — *Kṛtārthi-kṛta*, *as*, *ā*, am, rendered successful. — *Kṛtārthi-bhūta*, *as*, *ā*, am, become successful. — *Kṛtālaka* (*ta-al*), *as*, m., N. of one of Śiva's attendants. — *Kṛtālāya* (*ta-āl*), *as*, *ā*, am, one who has taken up his abode in any place (often compounded with the name of a place or country, e. g. *svarga-kṛtālāyaḥ*, an inhabitant of heaven); (*as*), m. a frog. — *Kṛtālōka* (*ta-āl*), *as*, *ā*, am, supplied with light, lighted. — *Kṛtāvadhāna* (*ta-av*), *as*, *ā*, am, careful, cautious, prudent, attentive. — *Kṛtāvadhī* (*ta-av*), *is*, *is*, *i*, fixed, appointed, agreed upon; bounded, limited. — *Kṛtāvaramarsha* (*ta-av*), *as*, *ā*, am, effacing from recollection; intolerant. — *Kṛtāvās-yaka* (*ta-āv*), *as*, *ā*, am, having done all that is necessary. — *Kṛtāvāsakthika* (*ta-āv*), *as*, *ā*, am, seated on the hams with the knees tied together or the hips and knees surrounded by a cloth. — *Kṛtāvastha* (*ta-av*), *as*, *ā*, am, summoned, called; made present; fixed, settled. — *Kṛtāvāsa* (*ta-āv*), *as*, m. a lodging; (*as*, *ā*, *am*), lodging. — *Kṛtāsana* (*ta-as*), *as*, *ā*, am, feeding upon. — *Kṛtāsana-parigraha* (*ta-ās*), *as*, *ā*, am, seated. — *Kṛtās-kandana* (*ta-ās*), *as*, *ā*, am, assailing, attacking; effacing from recollection. — *Kṛtāstra* (*ta-as*), *as*, *ā*, am, one who has exercised himself in throwing arrows or other weapons, skilled in archery; armed; (*as*), m., N. of a warrior. — *Kṛtāstra-tā*, *f*, consummate skill or proficiency in the use of arms. — *Kṛtāśpada* (*ta-ās*), *as*, *ā*, am, governed, ruled; supporting, resting on; residing in or on, taking up one's abode. — *Kṛtāhaka*, *as*, *ā*, am (fr. *kṛta* + *ahan*), having performed the daily ceremonies or devotions. — *Kṛtāhāra* or *kṛtāhāra* (*ta-āh*), *as*, *ā*, am, having eaten food, having made a meal. — *Kṛtāh-vāna* (*ta-āh*), *as*, *ā*, am, summoned, called, chal-

lenged. — *Kṛiteshya* (°ta-ir°), *as*, *ā*, *am*, envious, jealous. — *Kṛitochāis* (°ta-ud°), ind. raised on high. — *Kṛitosāha* (°ta-ud°), *as*, *ā*, *am*, making effort, striving. — *Kṛitodaka* (°ta-ud°), *as*, *ā*, *am*, one who has performed his ablutions. — *Kṛitodāha* (°ta-ud°), *as*, *ā*, *am*, performing penance by standing with uplifted hands; married. — *Kṛitopākāra* (°ta-up°), *as*, *ā*, *am*, assisted, befriended; friendly, giving aid. — *Kṛitopācāra* (°ta-up°), *as*, *ā*, *am*, served, waited upon. — *Kṛitopanāyana* (°ta-up°), *as*, *m*, a student who has been invested with the sacrificial cord. — *Kṛitopabhoga* (°ta-up°), *as*, *ā*, *am*, used, enjoyed. — *Kṛitavajsa* (°ta-aj°), *as*, *m*, N. of a son of Kanaka or Dhana.

Kṛitaka, *as*, *ā*, *am*, artificial, factitious, done artificially, made, prepared, not produced spontaneously; not natural, adopted (as a son); assumed, simulated, false; (*am*), ind. in a simulated manner; (*as*), *m*, N. of a son of Vasu-deva, also of a son of Cyavana.

Kṛitaya, nom. P. *kṛitayati*, -yitum, to take the die called Kṛita.

Kṛitānta, *kṛitārtha*. See under *kṛita* above.

1. *kṛiti*, *is*, *f*. (for 2. see col. 2), doing, making, performing, manufacturing, composing; action, activity; creation, work, literary work; magic; enchantment; an enchantress, a witch; a kind of Anuṣṭubh metre consisting of two Pādas of twelve syllables each and a third Pāda of eight syllables; another metre, a stanza of four lines with twenty syllables in each; a square number; N. of the wife of Samhāra and mother of Pañca-jana; (*is*), *m*, N. of several persons. — *Kṛiti-sādhya-tva*, *am*, *n*. the state of being accomplished by exertion.

Kṛitā, *i*, *inī*, *i*, expert; clever, skilful, knowing, wise, learned; good, virtuous; pure, pious; following, obeying, doing what is enjoined; one who has attained an object or accomplished a purpose, satisfied; (*i*), *m*, N. of a son of Cyavana and father of Upari-čara; N. of a son of Sannatimat.

Kṛite and *kṛitena*, ind. (originally loc. and inst. fr. *kṛita*), on account of, for the sake of, for (with gen. or in comp., e.g. *mama kṛite* or *mat-kṛite*, on my account, for me).

Kṛiteyuka, *as*, *m*, N. of a son of Raudrāśva.

Kṛitnu, *us*, *us*, *u*, working well, able to work, powerful; skilful, clever, an artificer or mechanic, an artist.

Kṛitya, *as*, *ā*, *am*, to be done or performed; practicable, feasible; right, proper to be done; one who may be seduced from allegiance or alliance, one who may be bribed or hired as an assassin, treacherous; (*as*), *m*, scil. *pratyaya*, the class of affixes forming the fut. pass. part. &c. (as *tasya*, *aniya*, *ya*, *clima*, &c.); a kind of evil spirit or ghost, either with or without the addition of *yaksha*, *mānuṣha*, *asura*, &c.; (*ā*), *f*. action, act, deed; magic; a female deity to whom sacrifices are offered for destructive and magical purposes; N. of a river; (*am*), *n*. what ought to be done; duty, office; purpose, end, object; what is proper or fit; motive, cause. — *Kṛitya-kalpataṛnu*, *us*, *m*. title of a work on jurisprudence. — *Kṛitya-kalpa-latā*, *f*, N. of a work by Vācaspati-miśra. — *Kṛitya-śāntamāni*, *is*, *m*. title of a work by Śivarāma. — *Kṛitya-jñā*, *as*, *ā*, *am*, who knows what is to be done, learned, wise. — *Kṛitya-tattva*, *am*, *n*. 'the true nature of duty or obligation,' title of a work. — *Kṛitya-lā*, *f*. seduction from allegiance or alliance. — *Kṛitya-ratnākara*, *as* or *am* (?), *m* or *n* (?), title of a work on jurisprudence. — *Kṛitya-vat*, *ān*, *atī*, *ut*, having any business or request or object; busy, active. — *Kṛitya-vartman*, *a*, *n*. the right way, the manner in which any object is to be effected. — *Kṛitya-vid*, *t*, *t*, *t*, one who knows what ought to be done, knowing duty, learned, wise. — *Kṛitya-viśkṛ*, *is*, *m*. the way to do anything, a rule, a precept. — *Kṛitya-kṛit*, *t*, *t*, *t*, Ved. practising magic or sorcery, bewitching. — *Kṛitya-dūṣhaya*, *as*, *i*, *am*, or *kṛityā-dūṣhī*, *is*, *is*, *i*, Ved. counteracting magic, destroying its effect. — *Kṛitya-rāvaṇa*, *as* or *am* (?), *m* or *n* (?), title of a work.

Kṛityaka, *as*, *m*. an injurer?; (*ā*), *f*. an enchantress, a witch, a woman who is the fatal cause of injury or destruction, the fatal destroyer, the bane.

Kṛitrima, *as*, *ā*, *am*, made artificially, factitious, artificial, the reverse of what is naturally or spontaneously produced; falsified, adopted (as a child); (*as*), *m*. incense, oil, an adopted son; (*am*), *n*. a kind of salt, the common Bit Noben, or Bit Lavan, obtained by cooking; a sort of perfume [cf. *javādi*]; a kind of collyrium [cf. *rasānjana*]. — *Kṛitrima-dhūpa*, *as*, *m*. incense, oblation. — *Kṛitrima-dhūpa*, *as*, *m*. compound perfume, containing ten or eighteen ingredients. — *Kṛitrima-putra*, *as*, *m*. an adopted son; one of the twelve kinds recognised in law, the son made. — *Kṛitrima-putra*, *as*, *m*. a doll. — *Kṛitrima-bhūmi*, *is*, *f*. a made floor. — *Kṛitrima-mitra*, *as*, *m*. an acquired friend, one on whom benefits have been conferred, or from whom they have been received. — *Kṛitrima-vana*, *am*, *n*. a plantation, a park. — *Kṛitrima-śatru*, *us*, *m*. an acquired enemy. — *Kṛitrimo-dāśina* (°ma-ud°), *as*, *m*. an acquired neutral.

Kṛitvan, *ā*, *ari*, *a*, Ved. causing, effecting; active, busy; practising magic or sorcery in order to bewitch.

Kṛitvas, ind. at the end of a numeral or numeral adjective, = fold, times (e.g. *daśa-kṛitvas*, ten times; *bahu-kṛitvas*, many times; *pañca-kṛitvas*, five-fold). In the earlier language *kṛitvas* is used as a separate word, but native grammarians regard it only as an affix, and it is so used in classical Sanskrit; it was perhaps originally an acc. plur. fr. a noun *kṛit*, formed by the affix *tu* fr. the root 1. *kṛi*; [cf. also *kṛit* in *sakṛit*.]

Kṛitvā, ind. having made or done.

Kṛitvī, *f*, N. of a daughter of Suka, wife of Anuṣa (Nipa) and mother of Brahma-datta.

Kṛitva, *as*, *ā*, *am*, Ved. one who is able to perform anything, strong, efficacious; having accomplished many deeds, exerting one's power.

Kṛiyamāna, *as*, *ā*, *am*, being done, made, &c.

कृ 2. *kṛi*, cl. 3. P. Ved. *čakarti*, *akārīt*, Intens. *čakarti*, to make mention of, to praise, to speak highly of (with gen.); [cf. *kāru*, *kiri*, *kirtī*.]

कृ 3. *kṛi*, to injure &c. See 2. *kṛi*.

2. *kṛiti*, *is*, *m* or *f*. (for 1. see col. 1), Ved. a kind of weapon, a sort of knife or a dagger; (*is*), *f*. hurt, hurting, injuring; waylaying. — *Kṛiti-kara*, *as*, *m*. epithet of Rāvaṇa. — *Kṛiti-mat*, *ān*, *m*. the founder of a race, realm, &c.; N. of a son of Yavīnara. — *Kṛiti-rāta*, *as*, *m*. N. of a prince; [cf. *kṛitl-rāta*]. — *Kṛiti-roman*, *ā*, *m*, N. of a son of Kṛitirāta.

कृक कृिका, *as*, *m*. the throat, the larynx.

कृकण कृिकाण, *as*, *m*. a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikara* and *krakura*]; a worm; N. of a man; N. of a place.

Kṛikaṇya, *as*, *ā*, *am*, belonging or relating to a partridge.

Kṛikaneyu, *us*, *m*, N. of a son of Raudrāśva.

कृकदाशु कृिकादशु, *us* or *us*, *m*, Ved. one who hurts or injures.

कृकर कृिकारा, *as*, *m*. a kind of partridge, commonly Kaēr, *Perdix Sylvatica* [cf. *kṛikaṇa* and *krakara*]; a kind of pepper, Piper Chaba; the fragrant oleander tree [cf. *karavīra*]; one of the five vital airs, that which assists in digestion; an epithet of Śiva.

कृकला कृिकाल, *f*. long pepper; [cf. *pippalī*.]

कृकलाश कृिकालाश or कृिकालाश or कृिकालाश, *as*, *m*. a lizard, a chameleon. — *Kṛikalāsa-dīpikā*, *f*. title of a mystical work.

कृकयाकु कृिकयाकु, *us*, *m*. a cock, a gallina-coecous fowl; a peacock; a lizard, a chameleon; [with the

first part of this word cf. Hib. *cearc*, 'a hen.'] — *Kṛikavāku-dhvaṇa*, *as*, *m*. an epithet of Kārtikeya.

कृकपा कृिकश, *f*. a kind of bird; [cf. *kan-kanahārikā*.]

कृकट कृिकटा, *am*, *n*, Ved. the joint of the neck.

Kṛikāṭaka, *am*, *n*. the neck; a part of a column; (*ikā*), *f*. the back of the neck; the raised and straight part of the neck.

कृकालिका कृिकालिका, *f*. a kind of bird.

कृकिन् कृिकिन, *i*, *m*, N. of a mythical king.

कृकुलास कृिकुलास, *as*, *m*. a lizard, a chameleon; [cf. *kṛikalāsa*.]

कृच्छ कृिकच्छ, *as*, *ā*, *am* (perhaps fr. *rt*.

kṛish and connected with *kashṭa*), causing trouble or pain, painful, attended with pain or labour; being in a difficult or painful situation; bad, miserable, evil, wicked, sinful; (*am*), ind. miserably, painfully, laboriously, with difficulty; (*as* or *am*), *m*. *n*. difficulty, trouble, labour, hardship, distress, calamity, pain, evil, misery, danger, sin, (often in compounds, e.g. *vanavāsa-kṛicchra*, the difficulties of living in a forest; *mūtra-kṛicchra*, ischuria; *artha-kṛicchreshu*, in difficulties, in a miserable situation; *prāṇa-kṛicchra*, danger of life); bodily mortification, austerity, penance, expiation; torment, torture; a particular kind of religious penance, according to some = *prajāpatya*, according to others = *sāntapana*. — *Kṛicchreṇa*, inst. with difficulty, with great exertion, painfully, laboriously, hardly, scarcely; *alpa-kṛicchreṇa*, with little difficulty, easily. — *Kṛicchra-karma*, *a*, *n*. a difficult act, difficulty, labour. — *Kṛicchra-kāla*, *as*, *m*. a season of difficulty. — *Kṛicchra-gata*, *as*, *ā*, *am*, undergoing trouble or misery, suffering pain; being in difficulties, distressed. — *Kṛicchra-lā*, *f*. painful or dangerous state (especially in disease). — *Kṛicchra-prāṇa*, *as*, *ā*, *am*, one whose life is in danger; breathing with difficulty; hardly supporting life. — *Kṛicchra-mūtra-purīṣa-tva*, *am*, *n*. pain or difficulty in the evacuations. — *Kṛicchra-sādhya*, *as*, *ā*, *am*, curable with difficulty. — *Kṛicchratikṛicchra* (°ra-at°), *au*, *m*. du. the ordinary and extraordinary penance, penance; (*as*), *m*. sing. a particular kind of penance, taking no sustenance but water for three, nine, twelve, or twenty-one days. — *Kṛicchran-mukta*, *as*, *ā*, *am*, freed from trouble &c. — *Kṛicchrapā* (°ra-āp°) or *kṛicchropanata* (°ra-up°), *as*, *ā*, *am*, gained with difficulty. — *Kṛicchrarī* (°ra-ari), *is*, *m*, N. of a plant, a species of *Vilva*. — *Kṛicchvārāha* (°ra-ar°), *as*, *m*. an inferior penance lasting only six days. — *Kṛicchre-srit*, *t*, *t*, *t*, Ved. undergoing danger; struggling with difficulties.

Kṛicchraya, nom. A. *kṛicchrayate*, -yitum, to feel pain; to have wicked designs.

Kṛicchrin, *i*, *inī*, *i*, encompassed with difficulties, being in trouble, feeling pain; angry.

कृड कृिड, cl. 6. P. *kṛidati*, to become thick or coarse; to become fat or gross, to become solid; to eat; (another form for *kūḍ*.)

कृण कृिण, *as*, *m*. a kind of Chenopodium, = *kunājara*.

कृण कृिण, *us*, *m*. a painter.

कृत् 2. *kṛit*, (for 1. *kṛit* see under *rt*. 1. *kṛi* at p. 246), cl. 6. P. *kṛintati*, *čakarta*, *kartayati* and *kartishyati*, *akartīt*, *kartitum*, to cut, cut in pieces, cut off, divide; to tear asunder, destroy: Caus. *kartayati*, to cut, divide, &c.: Desid. *čikartishati* and *čikṛitsati*: Intens. *čarikṛityate*, *čarikartiti*; [cf. Lith. *kertu*, inf. *kirsti*, 'to cut'; Gr. *kelpo*, *kāporis*; Slav. *korjū*, 'to split'; Lat. *curtus*, *cultor*; Hib. *ceartaighim*, 'I prune, trim, cut'; *cuirc*, 'a knife.']

Kṛitta, *as*, *ā*, *am*, cut, divided; desired, sought, wished for.

Kṛitti, *is*, f. skin, hide; a garment made of skin; the hide or skin on which the religious student sits, sleeps, &c., usually the skin of an antelope; the birch tree; the bark of the birch tree, used for writing upon, for making hooka pipes, &c.; one of the lunar mansions, the Pleiads; a house; [cf. Hib. *cart*; Lat. *cortex*.] — *Kṛitti-ratha*, *as*, m., N. of a prince. — *Kṛitti-vāsa*, *as*, m. or *krīti-vāsa*, *ās*, m. covered with a skin, an epithet of Rudra-Siva; (*ās*), f. epithet of Durgā.

Kṛittikā, *ā*, f. pl., N. of a constellation, = the Pleiades, (originally the first, but in later times the third lunar mansion, having Agni as its regent; this constellation, containing six stars, is sometimes represented as a flame or as a kind of razor or knife; in mythology the six *Kṛittikās* are nymphs who became the nurses of the god of war, Kārtikeya); a vehicle, carriage, cart. — *Kṛittikānji* (*ḥkā-an*), *is*, *is*, *i*, having a carriage as an emblem or sign. — *Kṛittikā-bhara*, *as*, m. 'being in the lunar mansion *Kṛittikā*,' an epithet of Candra, the moon. — *Kṛittikā-suta*, *as*, m. 'son of the *Kṛittikās*,' an epithet of Skanda or Kārtikeya; (the nymphs called *Kṛittikās* being his foster-mothers.)

Kṛintatra, *am*, n., Ved. a section, a shred, chip; a plough.

Kṛintana, *am*, n. cutting, cutting off, dividing.

कृत् 3. *kṛit*, cl. 7. P. *kṛinatti*, *cakarta*, *kārtishyati*, *karitum*, to twist threads, to spin; to surround, encompass; attire.

Kṛitad-rasu, *us*, *us*, u, Ved. distributing goods (?). *Kṛitā*, *f*, Ved. an abyss (?).

Kṛitsa, *am*, n. water; entire, whole; [cf. the next.]

Kṛitsna, *as*, *ā*, *am* (rarely used in pl.), all, whole, entire; (*am*), n. water; the flank or hip; the belly. — *Kṛitsna-tā*, *f*. totality, completeness. — *Kṛitsna-vid*, *t*, *t*, omniscient, knowing all things. — *Kṛitsna-sas*, *ind*. wholly, entirely, altogether. — *Kṛitsna-hṛidaya*, *am*, n. the whole heart. — *Kṛitsnāyata* (*na-āy*), *as*, *ā*, *am*, Ved. stretched out to its full length.

Kṛitsnaka, *as*, *ā*, *am*, all, every.

कृतान् *kṛitānta*, *kṛitārtha*. See p. 247.

कृदन्त *kṛid-anta*. See under 1. *kṛit*, p. 246.

कृदर *kṛidara*, *am*, n., Ved. a store-room, a vessel; the lap; (*as*), m. a granary, a cupboard &c. for holding corn, grain, &c.

कृधु *kṛidhu*, *us*, *us*, u, or *kṛidhuka*, *as*, *ā*, *am*, Ved. shortened, mutilated, small, deficient. — *Kṛidhu-karṇa*, *as*, *ā*, *am*, Ved. having short ears (as a sort of imp); hearing badly.

कृन्त *kṛintatra*. See under 2. *kṛit*.

कृप् 1. *kṛip*, *p*, *f*, Ved. (occurring only in inst.), beautiful appearance, beauty, splendor. — *Kṛipā-nīla* (for *kṛipā-n*), *as*, *ā*, *am*, Ved. one whose home is splendor, dwelling in splendor, epithet of Agni; (Sāy.) the support of sacred rites.

कृप् 2. *kṛip* (connected with rt. *krap*), cl. 1. A. *karpate*, to have pity or mercy on; cl. 10. P. *kṛipayati* or *kṛipāpayati*, -*yitum*, to be weak; to pity; to mourn, grieve, lament; [cf. Gr. *ἐλεπω*.]

Kṛipa, *as*, m., N. of a man described in the Veda as a friend of Indra; (*as*), m. and (*i*), f., N. of the son and daughter of the sage Saradvat, (he performed severe penance and thereby alarmed the jealous Indra, who sent a nymph to tempt him, but without success; however, twin sons were born to the sage in a clump of grass (*sara-stambe*), who were found by king Sāntanu and out of pity (*kṛipā*) taken home and reared as his own; the daughter, Kṛipī, married Droṇa, and had by him a son called Aśvatthāman; the son, Kṛipa, became one of the privy council at Hastināpur, and is sometimes called Gautama, some-

times Sāradvata. According to the Hari-vaṃśa and Vishnu-Purāṇa, Kṛipa and Kṛipī were only distant descendants of Saradvat. According to others, Kṛipa = Vyāsa or a son of Kṛishṇa.) — *Kṛipī-pati*, *is*, m. a N. of Droṇa as husband of Kṛipī. — *Kṛipī-putra* or *kṛipī-suta*, *as*, m., a N. of Aśvatthāman as son of Kṛipī.

Kṛipāṇa, *as*, *ā* or *i*, *am*, inclined to grieve; pitiable, miserable, poor, wretched, feeble; low, vile; miserly, stung; avaricious; arising from pity, caused by pity; (*am*), ind. miserably; (*as*), m. a worm; (*am*), n. wretchedness, misery; *sa-kṛipāṇam*, miserably, pitifully; [cf. *kārpaṇya*.] — *Kṛipāṇa-kāśin*, *i*, *inī*, *i*, Ved. looking suppliantly, looking desirous; expressing a desire (?). — *Kṛipāṇa-tva*, *am*, n. misery; wretchedness; miserable condition. — *Kṛipāṇa-dhī*, *is*, *is*, *i*, little-minded. — *Kṛipāṇi-nindā*, *f*, 'censure of the miser,' title of a chapter of the Sārngadhara Paddhati. — *Kṛipāṇa-buḥhiḥ*, *is*, *is*, *i*, little-minded. — *Kṛipāṇa-vatsala*, *as*, *ā*, *am*, kind to the poor.

Kṛipāṇāya, nom. A. *kṛipāṇāyate*, to feel miserable.

Kṛipāṇin, *i*, *inī*, *i*, miserable, one who is in misery.

Kṛipāṇya, nom. P. *kṛipāṇyati*, to wish, desire, be a suppliant for anything, pray for, obtain by entreaties; (in A. also *kṛipāyate*.)

Kṛipāṇyu, *us*, *us*, u, Ved. one who praises.

Kṛipā, *f*. pity, tenderness, compassion; N. of a river. — *Kṛipā-dṛishṭi*, *is*, *f*. a look with favour, a kind look. — *Kṛipādvaita* (*pā-ad*), *as*, m. one of the Buddhas or deified saints of the Buddhists. — *Kṛipānvita* (*pā-an*), *as*, *ā*, *am*, or *kṛipā-māya*, *as*, *i*, *am*, or *kṛipālu*, *us*, *us*, u, or *kṛipā-vat*, *ān*, *uti*, *at*, pitiful, merciful, compassionate, tender. — *Kṛipā-miśra*, *as*, m., N. of a son of Deva-miśra. — *Kṛipā-hina*, *as*, *ā*, *am*, pitiless, unfeeling, unkind.

Kṛipāya, nom. A. *kṛipāyate*, -*yitum*, to mourn, grieve, lament, have pity.

कृपाण *kṛipāṇa*, *as*, m. (said to be fr. rt. *kṛip* for rt. *klṛip*?), a sword, a scymitar, a sacrificial knife; (*i*), *f*. a pair of shears or scissors; a dagger.

Kṛipāṇaka, *as*, m. a sword, a scymitar; (*ikā*), *f*. a dagger, a knife.

कृपीट *kṛipiṭa*, *am*, n. (said to be fr. rt. 2. *kṛip*), underwood, wood, forest; fire-wood, wood, timber; water; the belly. — *Kṛipiṭa-pāla*, *as*, m. a rudder or large oar used as one; the ocean; air, wind. — *Kṛipiṭa-yoni*, *is*, *m*. fire.

कृमि *krīmi*, *is*, or *krīmi*, *is*, m. (said to be fr. rt. *kram*; cf. *krami*), a worm, an insect in general; a spider; an ant; lac, the red dye caused by insects; N. of a son of Uśinara; N. of an Asura, the brother of Rāvaṇa; N. of a Nāga-rāja; (*is*), *f*, N. of the wife of Uśinara and mother of Krīmi; [cf. Lith. *kirminis*, *kirmele*; Russ. *červj*; Hib. *cruihm*; Cambro-Brit. *pryw*; Goth. *vaurms*, Them. *vaurmi* for *hvaumi*; Lat. *vermi-s* for *quermi-s*; perhaps Gr. *ἐλμυς* for *ἐρμυς*.] — *Kṛīmī-kaṇṭhaka*, *am*, n. several plants efficacious in destroying worms, *Ficus Glomerata*; another plant, = *citra* or *citāraṅga*; another plant, = *viṇṇaṅga*. — *Kṛīmī-kara*, *as*, m. a kind of poisonous insect. — *Kṛīmī-karṇa* or *krīmī-karṇaka*, *as*, m. worms or lice generated in the external ear. — *Kṛīmī-kośa* or *krīmī-kośha*, *as*, m. the cocoon of a silkworm. — *Kṛīmīkośotha* (*śa-ut*), *as*, *ā*, *am*, silk, silken. — *Kṛīmī-granthi*, *is*, m. a disease of the eyes, caused by insects generated at the roots of the eyelashes. — *Kṛīmī-ghātini*, *i*, *inī*, *i*, destroying worms; (*i*), m. a medicinal drug, = *viṇṇaṅga* (?). — *Kṛīmī-ghna*, *as*, *i*, *am*, vermifuge, anthelmintic; (*as*), m. a shrub used in medicine as a vermifuge, commonly Bireng, Erycibe Paniculata, see *viṇṇaṅga*; the onion; the root of the jujube; the marking nut plant; (*i*), *f*. turmeric. — *Kṛīmī-ja*, *as*, *ā*, *am*, produced by worms; (*ā*), *f*. lac, a red dye produced by an insect, commonly called Lākshā; (*am*), n. Agallochum. — *Kṛīmī-jagḍha*, *am*, n. Agallochum. — *Kṛīmī-*

jabya, *as*, m. a shell-fish, an animal living in a shell. — *Kṛīmī-dantaka*, *as*, m. tooth-ache with decay of the teeth. — *Kṛīmī-parvata*, *as*, m. an ant-hill. — *Kṛīmī-bhāksha*, *as*, m., N. of a hell. — *Kṛīmī-bhojana*, *as*, *ā*, *am*, one whose food consists of worms; (*as*), m., N. of a hell. — *Kṛīmī-mat*, *ān*, *atī*, *atī*, affected or covered with worms. — *Kṛīmī-ripu*, *us*, m. an anthelmintic plant, = *viṇṇaṅga*. — *Kṛīmī-roga*, *us*, m. disease caused by worms. — *Kṛīmī-varṇa*, *as* or *am* (?), m. or n. (?), red cloth. — *Kṛīmī-vāriṇa*, *as*, m. a fish living in a shell. — *Kṛīmī-eriksha*, *as*, m. a kind of plant, Kōshāmra. — *Kṛīmī-saukha*, *as*, m. the fish living in the conch. — *Kṛīmī-sātra*, *us*, m. an anthelmintic plant, *Erythrina Fulgens*, = *viṇṇaṅga*. — *Kṛīmī-sātrava*, *as*, m. the plant *Acacia Farnesiana*. — *Kṛīmī-sukti*, *is*, *f*. a bivalve shell, a muscle; the animal living in a bivalve shell; an oyster. — *Kṛīmī-sūila* or *krīmī-sūilaka*, *as*, m. an ant or mole-hill; [cf. *krīmī-parvata*.] — *Kṛīmī-sarārī*, *f*. a kind of poisonous insect. — *Kṛīmī-sena*, *as*, m., N. of a Yaksha. — *Kṛīmī-hantṛi*, *tā*, *trī*, *trī*, or *krīmī-hara*, *as*, *i*, *am*, anthelmintic, vermifuge. — *Kṛīmī-kā*, *f*. an anthelmintic plant, = *viṇṇaṅga*. — *Kṛīmīśa* (*śm-īśa*), *as*, m., N. of a hell.

Kṛīmīni, *us*, m. a small worm.

Kṛīmīṇa, *as*, *ā*, *am*, having worms.

Kṛīmīn, *i*, *inī*, *i*, affected with worms.

Kṛīmīla, *as*, *ā*, *am*, having worms, wormy; (*ā*), *f*. a fruitful woman, one bearing many children; N. of a town, called after Krīmi. — *Kṛīmīśāva* (*śa-as*), *as*, m., N. of a son of Bāhyāśva.

Kṛīmīlikā, *f*. linen cloth dyed with red colour.

Kṛīmīlaka, *as*, m. a white sort of kidney-bean; [cf. *vṛṇa-mudya*.]

कृमुक *krīmuka*, *as*, m., Ved. a kind of tree; [cf. *kārmuka* and *kramuka*.]

कृव *krīv* = 1. *kṛi*, cl. 5. *kṛipoti*. See p. 246.

कृवि *krīvi*, *is*, m. (said to be fr. 1. *kṛi*), a loom (?); [cf. *krīvi*.]

कृश *krīś*, cl. 4. P. *krīśyati*, *cakarśa*, *kārśishyati*, *akṛīśat*, *kārśitum*, to become lean or thin, to become emaciated or feeble; to wane (as the moon); Caus. *kārśayati*, -*yitum*, to make thin or lean, to attenuate, emaciate, to keep short of food; [cf. perhaps Lat. *parco*, *parvus*, *parum*, *parvus*, *paucus*; Gr. *παῖδος*; Goth. *favai*; Eng. *few*.]

Kṛīśa, *as*, *ā*, *am*, lean, emaciated, thin, spare, weak, feeble; small, little, minute, insignificant, poor; (*as*), m., N. of a man, also of a Nāga; N. of a Rishi, author of a Rīg-veda hymn; [cf. Hib. *creas*, 'narrow, straight,' *caille*, 'narrowness.']. — *Kṛīśa-gu*, *us*, *us*, u, Ved. one who has lean cattle. — *Kṛīśa-tā*, *f*. or *krīśa-tva*, *am*, n. leanness, thinness. — *Kṛīśa-sākhā*, *as*, m., N. of a plant, = *parpaṭa*. — *Kṛīśāksha* (*śa-ak*), *as*, m., a spider. — *Kṛīśāṅga* (*śa-an*), *as*, *i*, *am*, emaciate, spare, thin; (*as*), m. an epithet of Siva; (*i*), *f*. a woman with a slender shape; a particular plant, commonly called Priyāngu. — *Kṛīśāśva* (*śa-aś*), *as*, m., N. of several persons; N. of an author of directions to players and dancers. — *Kṛīśāśvin*, *i*, m. a pupil of Kṛīśāśva, a dancer, an actor, a tumbler. — *Kṛīśo-dara* (*śa-ud*), *as*, *ā*, *am*, thin-waisted.

Kṛīśikā, *f*. the plant *Salvinia Cucullata*.

कृशन *krīśana*, *am*, n., Ved. a pearl, mother-of-pearl; gold; form, shape; (*as*, *ā*, *am*), yielding or containing pearls; [cf. *ūrdhva-krīśana* and *kārśana*.] — *Kṛīśān-va*, *ān*, *atī*, *atī*, *atī*, Ved. decorated with pearls.

Kṛīśanin, *i*, *inī*, *i*, Ved. decorated with pearls.

कृशर *krīśara*, *as*, *ā*, m. *f*. a dish composed of milk, sesamum, and rice; rice and peas boiled together with a few spices, commonly called *Khi-chree*; [cf. *krīśara*.]

कृशला *krīśalā*, *f*. the hair of the head.

कृशाकु *kṛśāku*, *us*, *m*. heating, grieving; (a various reading for *kṛśānu*.)

कृशानु *kṛśānu*, *us*, *m*. (fr. *rt. kṛś* for *kṛś* ?), Ved. 'bending the bow,' an epithet applied to a good archer, (generally connected with *astri*, 'an archer,' though sometimes used alone: some regard *kṛśānu* as a divine being, either similar in character to Rudra or this god himself; he is armed with the lightning and defends the 'heavenly' Soma from the hawk, who tries to steal and bear it from heaven to earth); a N. of Agni or fire; fire in general; N. of a plant, Plumbago Zeylanica; N. of an archer; N. of a Gandharva. — *Kṛśānu-retas*, *ās*, *m*. an epithet of Siva.

Kṛśānuka, *as*, *i*, *am*, containing the word *Kṛśānu*, as an Anuvāka or Adhyāya.

कृष *kṛṣ*, *cl. i*. *P. karshati*, *śakarsha*, *akārshat*, *akārśhit* and *akārśhit*, *karshitum* and *krash-tum*, to draw, attract, draw to one's self, drag, pull, pull to and fro, drag away, tear; to lead or conduct (as an army); to bend (a bow); to draw into one's power, become master of, overpower; to obtain; to take away anything from any one (with two acc., e. g. *akarshat tam rājyam*, he deprived him of the kingdom); *cl. 6*. *P. A. kṛshati*, *-te*, to draw or make furrows, to plough: *Caus. karshayati*, *-yitum*, to draw, to draw out, tear up, tear out; extract; to drag to and fro, cause pain, torture, torment; to draw or make furrows, to plough: *Desid. cikṛkshati*, *-te*: *Intens. cikṛkshyate*, *cikṛkshati* or *cikṛkshati*; [cf. *Lith. karszu*, *pleszau*; *Russ. česku*; *Lat. verro*, *vello*; *Gr. κόπος*, *ἐλκω*? *Goth. falk*.]

Karsha, *karshaka*, &c. See *s.v.* at *p. 210*.

Kṛshaka, *as*, *ā*, *am*, attractive, drawing, who or what draws furrows or ploughs; (*as*), *m*. a ploughman, husbandman, farmer; a ploughshare; an ox.

Kṛshāna, *as*, *m*. a ploughman, a husbandman. *Kṛishi*, *is*, *f*. ploughing, cultivation of the soil; agriculture, husbandry; the cultivation of the soil personified. — *Kṛishi-karman*, *a*, *n*. agriculture, husbandry. — *Kṛishi-jivin*, *i*, *m*. a cultivator, a farmer. — *Kṛishi-phala*, *am*, *n*. agricultural produce or profit. — *Kṛishi-sevā*, *f*. agriculture.

Kṛishika, *as*, *m*. a cultivator of the soil, a husbandman; the ploughshare.

Kṛishivā, *as*, *ā*, *am*, one who lives by husbandry or agriculture; (*as*), *m*. a husbandman.

Kṛishā, *as*, *ā*, *am*, ploughed or tilled, a field &c. — *Kṛishā-ja*, *as*, *ā*, *am*, grown in cultivated ground, cultivated. — *Kṛishā-pācya*, *ās*, *ā*, *am*, ripening in cultivated ground, sown or ripening after ploughing, as rice &c.; cultivated. — *Kṛishā-pākya*, *as*, *ā*, *am*, ripening on cultivated ground; sown or ripening after ploughing. — *Kṛishā-phala*, *am*, *n*. the product of a harvest. — *Kṛishā-rādhi*, *is*, *is*, *i*, Ved. successful in agriculture. — *Kṛishopta* (*ṛta-up*), *as*, *ā*, *am*, sown on cultivated ground.

Kṛishī, *ayas*, *f*. pl., Ved. men, races of men, sometimes with the epithet *mānushis*; (originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants, and lastly any race of men; Indra and Agni have the N. *rājā kṛishīnām*; and *pañcā kṛishīyās*, 'the five races,' comprehends the whole human race, not only the Aryan tribes); according to native lexicographers the word means also ploughing, cultivating the soil; attracting, drawing; and (*is*), *m*. a teacher, a learned man or Pandit. — *Kṛishī-prā*, *ās*, *ās*, *am*, Ved. pervading the human race. — *Kṛishī-han*, *hā*, *gñi*, *ha*, Ved. subduing nations. — *Kṛishīty-ajas*, *ās*, *ās*, *as*, Ved. overpowering men.

Kṛishya, *as*, *ā*, *am*, to be ploughed.

Kṛishīavya, *as*, *ā*, *am*, to be drawn or drawn out.

कृषाणु *kṛṣhāṇu*, *us*, *m*. a N. of fire; (a wrong reading for *kṛśānu*.)

कृष्कर *kṛṣhka*, *as*, *m*. an epithet of Siva; [cf. *kṛikara*.]

कृषा 1. *kṛṣṇa*, *as*, *ā*, *am* (said to be fr.

rt. kṛish), black, dark, dark-blue (opposed to *śveta*, *śukla*, *rohita*, and *arūṇa*); wicked, evil; (*as*), *m*. black, the colour, or dark-blue, which is often confounded with black by the Hindūs; the black antelope; a kind of beast of prey (described in the Veda as feeding on carrion and dead corpses); a crow; the Indian cuckoo or Kokila; the plant *Carissa* Carandas; the dark half of the lunar month from full to new moon [cf. *kṛishṇa-paksha* below]; the fourth or Kali-yuga; N. of one of the poets of the Rīg-veda descended from Angiras; N. of a celebrated Avatār of the god Viṣṇu, or sometimes identified with Viṣṇu himself, as distinct from his ten Avatārs or incarnations. (In the earlier legends he appears as a great hero and teacher; in the more recent he is deified, and is often represented as a young and amorous shepherd with flowing hair and a flute in his hand. The following are a few particulars of his birth and history as related in the Purāṇas &c.: Vasu-deva, who was a descendant of Yadu and Yayāti, had two wives, Rohiṇī and Devakī. The latter had eight sons, of whom the eighth was Kṛishṇa. Kaṇsa, king of Mathurā and cousin of Devakī, was informed by a prediction that one of these sons would kill him. He therefore kept Vasu-deva and his wife in confinement, and slew their first six children. The seventh was Bala-rāma, who was saved by being abstracted from the womb of Devakī and transferred to that of Rohiṇī. The eighth was Kṛishṇa, who was born with black skin and a peculiar mark on his breast. His father Vasu-deva managed to escape from Mathurā with the child, and favoured by the gods found a herdsman named Nanda, whose wife Yaśodā had just been delivered of a son, which Vasu-deva conveyed to Devakī, after substituting his own in its place. Nanda with his wife Yaśodā took the infant Kṛishṇa and settled first in Gokula or Vraja, and afterwards in Vṛndāvana, where Kṛishṇa and Bala-rāma grew up together, roaming in the woods and joining in the sports of the herdsmen's sons. Kṛishṇa as a youth contested the sovereignty of Indra, and was victorious over that god, who descended from heaven to praise Kṛishṇa, and made him lord over the cattle. Kṛishṇa is described as sporting constantly with the Gopis or shepherdesses, of whom a thousand became his wives, though only eight are specified, Rādhā being the favourite. Kṛishṇa built and fortified a city called Dvāraka in Gujarāt, and thither transported the inhabitants of Mathurā after killing Kaṇsa. Kṛishṇa had various wives besides the Gopis, and by Rukmiṇī had a son Pradyumna, who is usually identified with Kāma-deva; with Jaiṇas, Kṛishṇa is one of the nine black Vasu-devas; with Buddhists he is the chief of the black demons, who are the enemies of Buddha and the white demons; N. of a king of the Nāgas; N. of an Asura or demon; N. of Arjuna, the most renowned of the Pāṇḍu princes (so named apparently from his colour as a child, see Mahā-bh. Virāṭa-parva 1389; the dual *kṛishṇau* = Kṛishṇa and Arjuna); N. of Vyāsa; of Kṛishṇa Hārīta; of a son of Suka by Pīvarī, a teacher of the Yoga; N. of a pupil of Bharadvāja; of Dāsārha; of a son of Havirdhāna; of a son of Arjuna; of an adopted son of Asamājyas; of a chief of the Andhras; N. of the author of a commentary on the Mahā-bhārata; N. of a poet; N. of the author of a commentary on the Dāya-bhāga; N. of the son of Keśavārka and grandson of Jayāditya; N. of the father of Tānabhāṭṭa and uncle of Ranganātha; N. of the father of Dāmodara and uncle of Malhāna; N. of the father of Prabhūjika and uncle of Vidyādhara; N. of the father of Madana; N. of the grammarian Rāma-āndra; N. of the son of Vāruṇendra and father of Lakshmana; N. of the father of Hrabhāṭṭa, author of the commentary called Caraka-bhāṣya, and of the work Sāhitya-sūdhāsamudra; N. of a hell; (*ā*), *f*. a kind of poisonous insect; several plants, as Piper Longum, the Indigo plant; a grape; a kind of perfume [cf. *parpatī*]; an epithet of Draupadī;

an epithet of Durgā; N. of one of the seven tongues of fire; N. of the river Kistna; (*i*), *f*. night; (*am*), *n*. blackness, darkness; the black part of the eye; a kind of demon or spirit of darkness; black pepper; black Agallochum; iron; lead; antimony; blue vitriol; [cf. *kārshṇa*, &c.; cf. also *Russ. černyi*, 'black.']. — *Kṛishṇa-kunda*, *am*, *n*. the red lotus, Nymphæa Rubra. — *Kṛishṇa-karkūḷaka*, *as*, *m*. a kind of black crab. — *Kṛishṇa-karna*, *as*, *ā*, *am*, Ved. black-eared. — *Kṛishṇakarnāṃṛita* (*ṇa-am*), *am*, *n*. N. of a poem by Vilva-mangala. — *Kṛishṇa-karman*, *a*, *n*. making black; a peculiar manner of cauterising; (*ā*, *ā*, *a*), criminal, guilty. — *Kṛishṇa-kāka*, *as*, *m*. a raven. — *Kṛishṇa-kāpotī*, *f*. a kind of plant; [cf. *śveta-kāpotī*, *kṛishṇa-sarpā*.] — *Kṛishṇa-kāshṭha*, *am*, *n*. a black variety of Agallochum. — *Kṛishṇa-kelti*, *is*, *m*. a plant, Mirabilis Jalapa. — *Kṛishṇa-kohala*, *as*, *m*. a gamister, a gambler. — *Kṛishṇa-kṛidita*, *am*, *n*. N. of a poem by Keśavārka celebrating the god Kṛishṇa. — *Kṛishṇa-khaṇḍa*, title of the fourth book of the Brahmanavarta-purāṇa. — *Kṛishṇa-gaṅgā*, *f*. N. of a river, = *kṛishṇā*, *kṛishṇa-saṃudbhavā*, *kṛishṇavanyā*. — *Kṛishṇa-gatī*, *is*, *m*. fire ('whose way is black'); [cf. *kṛishṇa-yāma*, *kṛishṇa-vartani*, &c.]. — *Kṛishṇa-gandhā*, *f*. the tree Hyperanthera Moringa. — *Kṛishṇa-garbha*, *as*, *ā*, *am*, Ved. (clouds) having black cavities; (*ās*), *f*. pl. = according to Sāy. the pregnant wives of the Asura Kṛishṇa, but according to others = the waters contained in the black cavities of the clouds; (*as*), *m*. N. of a plant, = *katphala*. — *Kṛishṇa-giri*, *is*, *m*. N. of a mountain; [cf. *kṛishṇācala*.] — *Kṛishṇa-godhā*, *f*. a kind of poisonous insect. — *Kṛishṇa-grīva*, *as*, *ā*, *am*, Ved. black-necked. — *Kṛishṇa-ānūka*, *as*, *m*. a kind of pea; [cf. *ānūka*.] — *Kṛishṇa-ānūka*, *f*. the fourteenth day in the dark half of the month. — *Kṛishṇa-āndra*, *as*, *m*. N. of a copyist who lived about A. D. 1730, a son of Rāma-āndra. — *Kṛishṇa-āndra*, *as*, *m*. N. of a prince of the eighteenth century. — *Kṛishṇa-āndra-devaśarman*, *ā*, *m*. N. of a logician who lived about A. D. 1736. — *Kṛishṇa-āra*, *as*, *ā*, *am*, what formerly or in a former existence belonged to Kṛishṇa. — *Kṛishṇa-āudā*, *f*. the plant *Casalpinia* Pulcherrima. — *Kṛishṇa-āudikā*, *f*. the plant *Abrus* Precatorius. — *Kṛishṇa-āruṇa*, *am*, *n*. rust of iron, iron filings. — *Kṛishṇa-āchuvī*, *is*, *m*. fire? [cf. *kṛishṇārśis*.] — *Kṛishṇa-janhas*, *ās*, *ās*, *as*, Ved. black-winged; (Sāy.) having a black path. — *Kṛishṇa-jatā*, *f*. a plant, Indian spikenard; [cf. *jatāmāṇsī*.] — *Kṛishṇa-janma-khaṇḍa*, N. of a part of the Brahmanavarta-purāṇa. — *Kṛishṇa-janmāṣṭamī* (*ṇa-ash*), *f*. the eighth day of the second half of the month Śrāvaṇa, the birthday of Kṛishṇa. — *Kṛishṇa-jī*, *is*, *m*. N. of a man. — *Kṛishṇa-jīraka*, *as*, *m*. Kalonji, a plant having a small black seed, which is used for medical and culinary purposes, *Nigella* India. — *Kṛishṇa-taṇḍulā*, *f*. a plant [cf. *karna-sphoṭā*]. — *Piper Longum*. — *Kṛishṇa-tarkāṇhāra* (*ṇa-ā*), *as*, *m*. N. of a scholiast. — *Kṛishṇa-tā*, *f*. or *kṛishṇa-tva*, *am*, *n*. blackness. — *Kṛishṇa-tāma*, *am*, *n*. a kind of sandal-wood. — *Kṛishṇa-tāra*, *as*, *m*. a deer, an antelope ('black-eyed'). — *Kṛishṇa-tilla*, *as*, *m*. black sesamum. — *Kṛishṇa-tirtha*, *as*, *m*. N. of a teacher of Rāma-tirtha. — *Kṛishṇa-tuṇḍa*, *as*, *m*. a kind of poisonous insect. — *Kṛishṇa-trirīṭā*, *f*. N. of a plant, a kind of Ipomoea, black Teoni. — *Kṛishṇa-datta*, *as*, *m*. N. of the author of a work on music. — *Kṛishṇa-danta*, *as*, *ā*, *am*, having black teeth; (*ā*), *f*. the tree *Gmelina* Arborea. — *Kṛishṇa-darśana*, *as*, *m*. N. of a pupil of Sankarācārya. — *Kṛishṇa-dāśana*, *as*, *ā*, *am*, having black or discoloured teeth. — *Kṛishṇa-dāsa*, *as*, *m*. N. of the author of the poem *Camatkāra-āndrikā*. — N. of the author of the work *Caitanya-āritāmpitā*. — N. of the author of the poem *Pieta-tattva-nirpāṇa*. — N. of a son of Harsha, author of the *Vimalanātha-purāṇa*. — *Kṛishṇa-deva*, *as*, *m*. N. of a son of Nārāyaṇa, author of the *Prayoga-sāra*. — N. of a copyist, son of Paṇḍyāpurushottama-deva. — *Kṛishṇa-deha*, *as*, *ā*, *am*, black-bodied; (*as*), *m*. a large

black bee. — *Krishṇa-daivajña*, as, m., N. of a man. — *Krishṇa-devipāyana*, as, m., a N. of Vyāsa, considered as the compiler of the Vedas and Purāṇas, (so named because of his dark complexion and because he was brought forth by Satyavati on a dvīpa or island in the Ganges.) — *Krishṇa-dhātūrā* or *krishṇa-dhātūraka*, as, m. a dark species of Datura or thorn-apple, Datura Fastuosa. — *Krishṇa-nagara*, am, n., N. of a small district called after a town situated in it. — *Krishṇa-paksha*, as, m. the dark half of the month, the fifteen days during which the moon is on the wane, the time from full moon to new moon; one who stands on the side of Kṛishṇa, an epithet of Arjuna. — *Krishṇa-pakshika*, as, m., N. of a king of the Nāgas. — *Krishṇa-pakshiyā*, as, ā, am, pertaining to the wane of the moon. — *Krishṇa-pāṇḍita*, as, m., N. of the author of the Prabodha-cāndrodya; also of a scholiast on the Prakriyā-kaumudī. — *Krishṇa-pādī*, f. a female with black feet. — *Krishṇa-parṇī*, f., N. of a plant, a kind of Ocimum; [cf. *hāla-tulasi*.] — *Krishṇa-pavi*, is, īs, ī, Ved. having black fellies, an epithet of Agni. — *Krishṇa-pāka* or *krishṇa-pāka-phala*, as, m. a tree bearing a small fruit, which, when ripe, is of a black colour, commonly Karinda or Karonda, Carissa Carandas; also called *krishṇa-phala*, *pāka-phala*, *pākukrishṇa-phala*, &c. — *Krishṇa-pāṇḍura*, as, ā, am, greyish white. — *Krishṇa-pingala*, as, ā, am, dark-brown in colour; (as), m., N. of a man; (ās), m. pl. the descendants of this man: (ā), f. an epithet of the goddess Durgā. — *Krishṇa-piṇḍitaka*, as, m. a dark kind of Māyana, Vangueria Spinosa [cf. *varāha*]; also called *krishṇa-piṇḍira*. — *Krishṇa-pippilī*, f. a kind of black ant. — *Krishṇa-pilla*, as, m., N. of a poet. — *Krishṇapurushottamopanishad* ("ma-up"), t, f. title of an Upanishad belonging to the Atharva-veda. — *Krishṇa-pushpa*, as, m. a black kind of Datura or thorn-apple; (ī), f., N. of a plant [cf. *priyangu*]. — *Krishṇa-prut*, t, t, Ved. moving in darkness; (Sāy.) taking or imparting a black colour. — *Krishṇa-phala*, as, m. a fruit tree, the Karinda [cf. *krishṇa-pāka*]; (ā), f. the plant Vernonia Anthelmintica. — *Krishṇa-phala-pāka*, as, m. = *krishṇa-pāka*. — *Krishṇa-balaksha*, as, ā, am, black and white. — *Krishṇa-bhakti-candrikā*, f. title of a play. — *Krishṇa-bhāṭṭa*, as, m., N. of a grammarian; N. of a poet. — *Krishṇa-bhūma*, as, ā, am, having a black soil, furnished with black earth. — *Krishṇa-bhūmi*, is, f. a country with a dark soil, or black mould, blue clay, &c. — *Krishṇabhūmī-jā*, f. a species of grass, described as a nourishing food for cattle (growing in a black soil). — *Krishṇa-bhedi* or *ā*, f. a medicinal plant, = *katu-rohini*. — *Krishṇa-bhagin*, ī, m. a black kind of snake. — *Krishṇa-maṇḍala*, am, n. the black part of the eye. — *Krishṇa-matsya*, as, m. 'black-fish,' N. of a fish. — *Krishṇa-mallikā*, f. or *krishṇa-māluka*, as, m. a plant, = *māluka*, *krishṇānjaka*. — *Krishṇa-mitra*, as, m., N. of the son of Rāma-sevaka, grandson of Devadatta, author of the Mañjushākūṇḍikā. — *Krishṇa-misra*, as, m. the author of the Prabodha-cāndrodya. — *Krishṇa-mukha*, as, ī, am, having a black mouth, having black nipples; (as), m., N. of an Asura; N. of a sect. — *Krishṇa-mudga*, as, m. a sort of pulse, Phaseolus, (vāsanta, mādava, surāshtraja.) — *Krishṇa-mūli*, f. a plant, = *sārivā-eisēsha*. — *Krishṇa-mṛiga*, as, m. the black antelope. — *Krishṇa-mṛitika*, as, ā, am, having black soil; (ā), f., N. of a Grāma. — *Krishṇa-mṛul*, t, f. black soil; a country with soil of a dark colour. — *Krishṇa-yajurveda*, as, m. the Black Yajurveda. — *Krishṇa-yajurvediya*, as, ā, am, belonging to the Black Yajurveda. — *Krishṇa-yāma*, as, ā, am, Ved. having a black path; an epithet of Agni. — *Krishṇa-yoni*, is, īs, ī, Ved. = *krishṇa-garbha*, q. v. — *Krishṇa-rakta*, as, ā, am, of a dark-red colour. — *Krishṇa-ruhā*, f. a plant, = *jatukā*. — *Krishṇa-rīpya*, as, ā, am, = *krishṇa-cara*, q. v. — *Krishṇa-lavaṇa*, am, n. a kind of black salt; a factitious salt, either

that prepared by evaporation from saline soil, or the medicinal kind, called Bit Loben or Bit Noben, a muriate of soda with a portion of sulphur and iron. — *Krishṇa-līlā-tarangiṇī*, f. title of a poem by Nārāyaṇa-tirtha. — *Krishṇa-loha*, am, n. the load-stone. — *Krishṇa-lohita*, as, ā, am, dark-red, of a purple colour. — *Krishṇa-vaktra*, as, m. the black-faced monkey. — *Krishṇa-varṇa*, as, ā, am, of a black colour, black or dark-blue; (am), n. the colour black. — *Krishṇa-vartani*, is, īs, ī, Ved. having a black path, epithet of Agni. — *Krishṇa-vartman*, ā, m. fire ('whose way is black'); the marking nut plant, Plumbago Zeylanica; an epithet of Rāhu or the personified ascending node; a man of evil conduct, a low man, an outcast, a profligate, a black-guard. — *Krishṇa-varvara*, as, m., N. of a plant, Varvara. — *Krishṇa-vallikā*, f., N. of a plant, = *jatukā*. — *Krishṇa-vallī*, f. a plant, a dark kind of Basil, Ocimum Pilosum; a kind of Sārivā. — *Krishṇa-vānara*, as, m. a black kind of monkey. — *Krishṇa-vinnā*, f., N. of a river. — *Krishṇa-vishāṇā*, f., Ved. the horns of the black antelope, whose inner sides are covered with dark hair. — *Krishṇa-vīja*, as, m. a red variety of the Moringa plant, Rakta-sigru; (am), n. a water melon. — *Krishṇa-vṛintā*, f. the trumpet flower, Bignonia Suaveolens; a leguminous plant, Glycine Debilis. — *Krishṇa-vṛintikā*, f. the tree Gmelina Arborea; see *gambhīra*. — *Krishṇa-venā* or *i*, f., N. of a river. — *Krishṇa-nyathis*, is, īs, ī, Ved. whose path is black (?), an epithet of Agni. — *Krishṇa-vṛihi*, is, m. a black sort of rice. — *Krishṇa-sakuni*, is, m. a crow. — *Krishṇa-sarman*, ā, m., N. of an author. — *Krishṇa-sāra*, as, m. = *krishṇa-sāra*, the spotted antelope. — *Krishṇa-sālī*, is, m. a sort of rice of a dark colour. — *Krishṇa-sigru*, us, m. a kind of Moringa; [cf. *sobhānjana*]. — *Krishṇa-simbikā*, f., N. of a plant, = *kāhāṇḍī*, = *mahā-jyotishmati*. — *Krishṇa-simbī*, f. a sort of bean, Dolichus Virosus. — *Krishṇa-sṛinga*, as, m. a buffalo with black horns. — *Krishṇa-sṛita* or *krishṇa-sṛita*, as, ā, am, worshipping or devoted to Kṛishṇa. — *Krishṇa-sakha*, as, m. a friend or follower of Kṛishṇa, especially an epithet of Arjuna; (ī), f. cummin seed. — *Krishṇa-samulbhavā*, f., N. of a river, = *krishṇā*, *krishṇa-gaṅgā*, *krishṇa-venyā*. — *Krishṇa-saras*, as, n., N. of a lake. — *Krishṇa-sarpya*, as, m. a very poisonous snake, Cobra de Capello, Colubra Naga; (ā), f. a plant, = *krishṇa-kāpotī*. — *Krishṇa-sarshapa*, as, m. black mustard. — *Krishṇa-sāra*, as, ā, am, spotted black; (as), m. with and without *mṛiga*, the spotted antelope; several plants, a kind of Euphorbia; the plant Dalbergia Sissoo; another plant, Acacia Catechu; (ā), f. a kind of Euphorbia; the plant Dalbergia Sissoo. — *Krishṇa-sāranga*, as, ā, am, spotted black; (as), m. the spotted antelope. — *Krishṇa-sārathi*, is, m. having Kṛishṇa for a charioteer, an epithet of Arjuna; the tree Terminalia Arjuna. — *Krishṇa-sārabhauma*, as, m., N. of a poet. — *Krishṇa-sinḥa*, as, m., N. of the author of the work Trepanakriya-kathā. — *Krishṇa-sita*, as, ā, am, Ved. drawing black furrows; (Sāy.) having a black path (as an epithet of fire). — *Krishṇa-sundara*, as, m., N. of a man; (ās), m. pl. the descendants of this man. — *Krishṇa-skandha*, as, m. a tree which bears black blossoms, the Tamala tree; [cf. *kāla-skandha*]. — *Krishṇa-svasṛī*, sā, f. the sister of Kṛishṇa, an epithet of Durgā. — *Krishṇāgata* ("na-āg"), as, ā, am, devoted to Kṛishṇa. — *Krishṇāguru* ("na-āg"), u, n. a black variety of Algalochum or Aloe wood. — *Krishṇācala* ("na-a"), as, m. an epithet of the mountain Raivata, part of the western portion of the Vindhya chain; it is also one of the nine principal mountains that separate the nine divisions or Varshas of the known world. — *Krishṇājina* ("na-āg"), am, n., Ved. the skin of the black antelope; (as), m., N. of a man ('covered with the skin of a black antelope'); (ās), m. pl. the descendants of this man. — *Krishṇājñinī*, ī, mī, ī, covered with the skin of a black antelope. — *Krishṇānjani*,

f., N. of a plant, = *kālānjani*. — *Krishṇānji* ("na-ān"), is, īs, ī, Ved. having black marks. — *Krishṇā-treya* ("na-āt"), as, m., N. of a Muni. — *Krishṇā-dhvan* ("na-adh"), ā, ā, a, Ved. having a black path (an epithet of Agni). — *Krishṇā-nadi*, f., N. of a river, probably the Kistna in the Dekhan. — *Krishṇānanda* ("na-ān"), as, m., N. of a scholiast; N. of the author of the Tantra-sāra. — *Krishṇābhā* ("na-ābhā"), f., N. of a plant, = *kālānjani*. — *Krishṇāmiṣha* ("na-ām"), am, n. iron; (probably only a various reading for *krishṇā-yasa*). — *Krishṇāyasa*, as, or *krishṇāyasa* ("na-ay"), am, n. iron, crude or black iron. — *Krishṇārācis* ("na-ar"), is, m. fire; [cf. *krishṇa-āhari*]. — *Krishṇārjaka* ("na-ar"), as, m. a black species of Basil, Ocimum Sanctum. — *Krishṇālankāra* ("na-al"), as, m. title of a commentary. — *Krishṇālu* ("na-ālu"), us, m. a kind of ebony. — *Krishṇāvatāra* ("na-av"), as, m. an Avatār of Kṛishṇa. — *Krishṇā-vadāta*, as, ā, am, black and white. — *Krishṇā-rāsa* ("na-āv"), as, m. the holy fig tree, Ficus Religiosa, (the abode of Kṛishṇa). — *Krishṇāsṛita* ("na-as"), is, ā, am, devoted to or the votary of Kṛishṇa. — *Krishṇekshu* ("na-ik"), us, m. a sort of sugar-cane. — *Krishṇaita* ("na-eta"), as, ā, am, Ved. spotted black. — *Krishṇodara* ("na-ud"), as, m. a kind of snake. — *Krishṇodumbarikā* ("na-ud"), f. Ficus Oppositifolia; [cf. *kākodumbara*]. — *Krishṇopanishad* ("na-up"), t, f. title of an Upanishad in praise of the god Kṛishṇa, being a part of the Gopālopanishad. — *Krishṇoraga* ("na-ur"), as, m. a kind of black snake. — *Krishṇo'syākhareshṭhaka*, as, ā, am, containing the words *krishṇo'syākhareshṭhaḥ* (as an Adhyāya or Anuvāka).

2. *krishṇa*, nom. P. *krishṇati*, to behave or act like Kṛishṇa.

Krishṇaka, as, ā, am, black, blackish; (as), m. a kind of plant, = *krishṇa-taṇḍulā*.

Krishṇala, as, am, m. n. the black berry of the plant Abrus Precatorius, used as a weight (the average weight being between one and two grains); a coin of about the same weight; (ā), f. a shrub bearing a small black and red berry, Abrus Precatorius.

Krishṇalaka, as, m. the black berry of the plant Abrus Precatorius or a coin of about the same weight.

Krishṇaśa, as, ā, am, Ved. blackish; (Sāy.) extremely black.

Krishṇāya, nom. A. -yate, -yitum, to make black; to behave like Kṛishṇa; [cf. Russ. *černjū*.]

Krishṇikā, f. black mustard.

Krishṇiman, ā, m. blackness.

Krishṇiya, as, m., Ved., N. of a man protected by the Āśvins.

Krishṇi-karaṇa, am, n. blackening, making black. — *Krishṇi-kṛita*, as, ā, am, blackened, made black.

Krishṇi-bhūta, as, ā, am, become black.

Krishṇeya, as, m., N. of a man.

कृष्य *krishya*. See under *krish*.

कृसर *krisara*, as, m. (said to be fr. rt. 1. *krī*), a dish consisting of sesamum and grain; a mixture of rice and peas with a few spices.

कृ 1. *krī*, cl. 6. P. *kirati*, *čakāra*, *karish-yati* and *karishyati*, *akārit*, *karitum* and *karitum*, to pour out, scatter, throw, cast, disperse; to strew, pour over, fill with, cover with: Caus. *kārayati*: Desid. *čikarishati*: Intens. *čekiryate*, *čākarti*; [cf. Gr. *κεράω*, *κεράννυμι*, *κίρηνμι*.]

Kīrṇa, *kīrṇi*, &c. See s. v. at p. 231.

कृ 2. *krī* (or sometimes written *krī*), cl. 5. and 9. P. A. *kṛiṇoti*, -*nute*, *kṛiṇāti*, -*nite*, *čakāra*, *čakare* and *čakre*, *karishyati*, -*te*, *akarishṭa*, *akarishṭa*, *akirishṭa*, *karitum*, *karitum*, *kartum*, to hurt, injure, kill.

कृ 3. *krī*, cl. 10. A. *kārayate*, -*yitum*, to know, inform; (an incorrect form for *grī*.)

कृत् *krīt*, cl. 10. P. (sometimes A.) *kīrtā-yati*, -te, -yitum, Aor. *acikṛītat* or *acīkṛītat*, to mention, make mention of, tell, name, call, recite, repeat, relate, declare, communicate, commemorate, celebrate, praise, glorify; [cf. Lat. *celebrare*.]

Kīrtana, *am*, n. mentioning, repeating, saying, telling, celebrating, praising; (*ā*), f. fame, glory.

Kīrtaniya, *as*, *ā*, *am*, to be mentioned, to be named or repeated, to be celebrated or praised.

Kīrtanya, *as*, *ā*, *am*, deserving to be mentioned, to be related.

Kīrtayat, *an*, *antī*, *at*, mentioning, relating, repeating, celebrating, praising.

Kīrtita, *as*, *ā*, *am*, said, asserted; mentioned, repeated; known, notorious; celebrated, praised.

Kīrtitavya, *as*, *ā*, *am*, to be mentioned or praised.

Kīrtanya, *as*, *ā*, *am*, Ved. deserving to be named or praised.

Kīrti or *kīrti*, *is*, f. mention, making mention of, speech, report; good report, fame, renown, glory; Fame personified as daughter of Dakṣha and wife of Dharmā; extension, expansion, diffusion; light, lustre; favour, approbation; sound; dirt, mud; one of the Mātṛikās or personified divine energies of Kṛishṇa. — *Kīrti-kara*, *as*, *ī*, *am*, conferring fame. — *Kīrti-dhara*, *as*, *m*, N. of a copyist. — *Kīrti-pratāpa-bala-sahita*, *as*, *ā*, *am*, attended with fame, majesty, and power. — *Kīrti-bhāj*, *k*, *k*, *k*, receiving fame, celebrated, famous; (*k*), *m*, an epithet of Droṇācārya, the military preceptor of the Pāṇḍus and Kurus. — *Kīrti-mat*, *ān*, *atī*, *at*, praised, famous, celebrated; (*ān*), *m*, N. of one of the Viśva-devās; a son of Uttāna-pāda and Sūnītā; also a son of Vasu-deva and Devakī; also a son of Angiras. — *Kīrti-maya*, *as*, *ī*, *am*, consisting of fame. — *Kīrti-ratha*, *as*, *m*, N. of a prince of the Videhas, a son of Pratiṇḍhaka; also called *Kīrti-ratha* as son of Prasiddhaka. — *Kīrti-rāta*, *as*, *m*, N. of a prince of the Videhas, a son of Mahāṇḍhaka. — *Kīrti-varman*, *ā*, *m*, N. of a prince. — *Kīrti-vāsa*, *as*, *m*, N. of an author. — *Kīrti-śeṣa*, *as*, *m*, death (the leaving behind of nothing but fame); [cf. *ālekhyā-śeṣa*, *nāma-śeṣa*, *yaśaḥ-śeṣa*.] — *Kīrti-sena*, *as*, *m*, N. of a nephew of Vāsuki, the serpent-king.

Kīrtya, *as*, *ā*, *am*, to be praised or celebrated.

कृप *krīp*, cl. 1. A. (and in Fut., Cond., and Aor. also P.) *kalpate*, *cakṛīpe*, *kalpi-shyate* and *kalpsyati*, *akalpishat*, *akalpiat*, *kalpitum* and *kalptum*, to be well ordered or regulated, to be well managed; to succeed; to bear suitable relation to anything, to correspond, to be adapted to, fit for, in accordance with, suitable to; to accommodate one's self to; to be favourable to, to subserv, to effect or obtain for one's self; to partake of, become possessed of; to fall to the share, be shared or partaken by (with loc., e.g. *gayajio deveshu kalpatām*, let the sacrifice be shared by the gods); to become, to be; to happen, occur; to declare as right, decide in favour of(?); to prepare, arrange; to produce, cause, effect, create (with acc.): Caus. P. A. *kalpayati*, -te, Aor. *acikṛīpat*, Ved. *cakṛīpat*, *cikṛīpātī*, &c., to set in order, arrange, distribute, dispose; to bring into suitable connection with, to cause any one (acc.) to partake of anything (inst.); to help any one in obtaining (dat.); to prepare, arrange, fit out, furnish with; to consider as fit; to fix, settle; to destine or design anything for; to declare as, consider as (with two acc., e.g. *mātaram enām kalpayantu*, let them consider her as their mother); to make, execute, bring about; to frame, form; to invent, compose (as a poem &c.); to perform (as a ceremony &c.); to pronounce a formula or verse which contains the word *krīp*; to cut, pare, cut asunder (only in Prākṛit): Desid. *cikṛīpsati* and *cikalpishate*: Intens. *calī* or *calī* or *calkalp-yate*, *calkalpi*; [cf. Goth. *hilpa*; Eng. *help*; Germ. *helfe*; Lith. *gelbmi*.]

Kṛipta, *as*, *ā*, *am*, arranged, prepared, ready, at

hand, in order, complete, right, perfect; made, done; formed, framed; caused, produced, effected, invented, contrived, created; fixed, settled, prescribed, appointed; ascertained, determined; cut, clipt, pared, shorn. — *Kṛipta-kūla*, f. title-deed, lease of a house &c. — *Kṛipta-keśa-nakha-smasru*, *us*, *us*, *u*, having the hair, nails, and beard cut or clipt and arranged. — *Kṛipta-dhūpa*, *as*, *m*, frankincense, olibanum.

Kṛipti, *is*, f., Ved. accomplishment, success; distributing, arranging, making conformable; invention, contrivance; a term for certain formulas or verses containing the verb *krīp*.

Kṛiptika, *as*, *ā*, *am*, bought, purchased.

केकय *kekaya*, *ās*, *m*, pl., N. of a warrior-tribe; (*as*), *m*, the chief of this tribe, a prince of the solar race; (*ī*), f. a princess of this tribe, wife of Daśa-ratha and mother of Bharata.

केकर *kekara*, *as*, *ī*, *am*, or *kekārūksha* (°*ra-ak*°), *as*, *ā*, *am*, squint-eyed; [cf. *kedara* and *teraka*.]

केकल *kekala*, *as*, *m*, a dancer; (perhaps a various reading for *kelaka*.)

केका *kekā*, f. the cry of a peacock.

Kekāvala or *kekika*, *as*, *m*, or *kekīn*, *ī*, *m*, a peacock.

केकयी *kekeyī*, f. one of Daśa-ratha's three wives, the mother of Bharata; (a wrong form for *kaikeyī*.)

केचुक *kečuka*, *as*, *ā*, *m*, f. a plant with an esculent root, *Colocasia Antiquorum*; (*am*), n. the esculent root of this plant; [cf. *kaču*, *kačvī*, *kemuka*.]

केणिका *kenikā*, f. a tent.

केत *keta*, *as*, *m*, (connected with 2. *kā* or *kit* = *cit*?), desire, wish, will, intention; summons, invitation; a house, an abode; apparition, form, shape; (Sāy.) wealth; atmosphere, sky. — *Keta-pū*, *ūs*, *us*, *u*, Ved. purifying the desire or will. — *Keta-vedas*, *ās*, *ās*, *as*, Ved. desirous, wishful; (Sāy.) knowing the wealth of another. — *Keta-sāp*, *p*, *p*, *p*, Ved. obeying the will (of another), obedient; (Sāy.) touching the sky.

Ketana, *am*, n. a summons, an invitation; a house, an abode; place, site, situation; the symbol of a goddess; the ensign of a warrior, a flag or banner (e.g. *vānara-ketana*, one who has a monkey as his ensign or arms; see also *makara-ketana*, &c.); a sign, a spot or mark; business, indispensable act.

Ketaya, nom. P. *ketaryati*, -yitum, to summon, to call or invite; to counsel or advise; to fix or appoint a time; to hear.

Ketita, *as*, *ā*, *am*, called, summoned; dwelt, inhabited.

केतक *ketaka*, *as*, *ī*, *m*, f. the tree *Pandanus* *Odoratissimus*.

केतलीकीर्ति *ketali-kīrti*, *is*, *m*, N. of the author of the work *Megha-mālā*.

केतु *ketu*, *us*, *m*, (fr. *ki* for rt. 2. *ci*), bright appearance, clearness, brightness; a ray of light; day-time; apparition, form, shape; sign, mark, ensign, flag, banner; a chief, a leader, any eminent person; intellect, judgment, discernment; any unusual or striking phenomena, a comet, meteor, falling star; the dragon's tail or descending node considered in astronomy as the ninth of the planets, and in mythology as the body of the demon *Saighikeya*, son of *Sighikā*, which was severed from the head or *Rāhu* by *Vishnu* at the churning of the ocean, but was rendered immortal by having tasted the *Amṛita*; a pigmy race (see *ketu-gaṇa* below); disease; an enemy; N. of a son of *Agni*, supposed to be the author of a *Ṛig-veda* hymn; N. of a *Dānava*; N. of a son of *Rishabha*; also of a son of the fourth *Manu*; *arunāḥ ketavaḥ*, red apparitions, a class of superhuman

spirits or demons, (a kind of sacrificial fire is called after them *agnir arunaketukah*). — *Ketu-gaṇa*, *ās*, *m*, pl. the dwarfish inhabitants of *Kuśa-dvīpa*, children of *Jaimini*. — *Ketu-graha*, *as*, *m*, the descending node. — *Ketu-tārā*, f. a comet. — *Ketu-dharman*, *ā*, *m*, N. of a man. — *Ketu-bha*, *as*, *m*, a cloud. — *Ketu-bhūta*, *as*, *ā*, *am*, being or become a banner. — *Ketu-mat*, *ān*, *atī*, *at*, endowed with brightness, clear; clear (as a sound), penetrating; (*ān*), *m*, N. of a *Dānava*; of a regent of the western part of the world, a son of *Rajas*; of a son of *Kshema* and father of *Suketu*; of a son of *Kshema* and father of *Varsha-ketu*; of a warrior; of a son of *Dhanvantari*; of *Ambarisha*; N. of a mountain; N. of a palace of *Sunandā*, the wife of *Vāsu-deva*; (*tī*), f., N. of a metre consisting of two lines of twenty-one syllables each. — *Ketu-mālā*, f., N. of a *Tīrtha*; (*ās*), *m*, pl., N. of a people; (*am*), n. one of the nine great divisions of the known world, the western portion or *Varsha* of *Jambu-dvīpa*, called after a son of *Agnidhra*; (*as*), *m*, N. of a boar. — *Ketumālīn*, *ī*, or *ketumālī*, *is*, *m*, N. of a *Dānava*. — *Ketu-yashṭi*, *is*, f. a flag-staff. — *Ketu-ratna*, *am*, n. lapis lazuli. — *Ketu-vasana*, *as*, *m*, a flag. — *Ketu-vīrya*, *as*, *m*, N. of a *Dānava*. — *Ketu-sṛīga*, *as*, *m*, N. of a king.

केदर *kedara*, *as*, *ā*, *am*, squint-eyed; (*as*), *m*, N. of a plant; [cf. *kekara* and *teraka*.]

केदार *kedāra*, *as*, *m*, a field, especially one under water, a meadow, a plain; a basin for water round the root of a tree, a bed in a garden or field; a mountain; a particular mountain; a particular place, the modern *Kedār*, part of the *Himālaya* mountains; an epithet of *Śiva* as worshipped in the *Himālayas*; N. of the author of a work entitled *Abdhi*. — *Kedāra-kaṭukā*, f., N. of a plant, = *kaṭukā*. — *Kedāra-kalpa*, *as*, *m*, a part of the *Skanda-purāṇa*. — *Kedāra-khaṇḍa*, *am*, n. a small dyke or mound, earth raised to keep out water; a part of the *Skanda-purāṇa*. — *Kedāra-ja*, *am*, n., N. of a plant. — *Kedāra-nātha*, *as*, *m*, an epithet of *Śiva* as worshipped in the *Himālayas*. — *Kedāra-bhaṭṭa*, *as*, *m*, N. of an author. — *Kedāra-malla*, *as*, *m*, an epithet of *Madanapāla*.

Kedāraka, *as*, *m*, a particular kind of rice, = *śashtika*.

केन *kena*, ind. (inst. fr. 2. *ka*), by what? wherefore? whence?

केनती *kenatī*, f. an epithet of the wife of *Kāma*, the god of love; (a wrong form?).

केनव *kenava*, *as*, *m*, N. of a pupil of *Sākrapūrī*.

केनार *kenāra*, *as*, *m*, the head; a skull; the temples, the upper part of the cheek; a joint; a division of hell, a hell compared to a potter's kiln.

केनप *kenipa*, *as*, *m*, Ved. a sage, a wise man; [cf. *ākenipa*.]

केनपात *kenipāta* or *kenipātaka*, *as*, *m*, the helm, a rudder, a large oar used as a rudder.

केनेपितोपनिषद् *keneshitopanishad* or *kenopanishad*, t. f. title of an *Upanishad* beginning with the word *keneshitam*.

केन्दु *kendu*, *us*, *m*, a kind of ebony.

Kenduka, *as*, *n*, another variety of ebony yielding a species of tar, *Diospyros Glutinosa*.

केन्द्र *kendra*, *am*, n. (a word borrowed from the Gr. *κέντρον*), the centre of a circle; the equation of the centre; the argument of a circle; the argument of an equation; the distance of a planet from the first point of its orbit in the fourth, seventh, or tenth degree; it is variously applied in composition, as *patana-kendram*, argument of the latitude; *drīṭiya-kendram*, the distance of the higher apsis of a planet in any point of its orbit; *sighra-kendram*,

commutation, the distance of the sun from a superior planet or of an inferior planet from the sun; *mandakendram*, argument of anomaly.

केम् *kep*, cl. 1. A. *kepatē*, to shake or tremble [cf. *kamp* and *rep*]; to go, move, approach [cf. *gēp*].

कपि *kepi*, is, is, i, Ved. *unclean*; (or fr. *rt. kamp*), trembling, shaking (?).

केन्द्रम् *kemadrūma* in astronomy = the Gr. *χρηματισμός*.

केमुक *kemuka*, as, m., N. of a plant, = *keśuka*.

केयूर *keyūra*, as, am, m. n. a bracelet worn on the upper arm; (as), m. a kind of coitus. — *Keyūra-bala*, as, m., N. of a deity.

Keyūraka, as, m., N. of a Gandharva.

Keyūrtin, ī, inī, ī, decorated with a bracelet on the upper arm.

केरक *keraka*, ās, m. pl., N. of a people.

केरल *kerala*, ās, m. pl., N. of the inhabitants of Malabar; (as), m. sing. a king of the Keralas; N. of a son of Akrīda, from whom the people of Kerala are derived; (ī), f. a kind of science; astronomical science; an astronomical Śāstra or treatise; a Hora or period of time equal to about one hour; (am), n., N. of the country inhabited by the Keralas. — *Keralotpatti* ('*la-ut*'), is, f., N. of a work.

Keralaka, ās, m. pl., N. of the inhabitants of Malabar.

केल् *kel* [cf. *Prākṛit kīl* = *kriṣṭ*], cl. 1. P. *kelati*, to shake; to go or move, move about, be frolicsome, sport.

Kelaka, as, m. a dancer, a tumbler, one who walks or dances on the edge of a sword.

Kelāya, nom. P. *kelāyati*, -*yitum*, to sport, play.

Kel, is or ī, m. f. play, sport, amorous sport, pastime, amusement; (is), f. the earth. — *Keli-kalā*, f. amorous or sportive accents or address; sportive skill, wantonness; the *Viṇā* or lute of Sarasvatī. — *Keli-kila*, as, m. the confidential companion of the hero of a drama, in general a sort of buffoon; one of Siva's attendant demi-gods; (ā), f. an epithet of Rati the wife of Kāma-deva, the god of love. — *Keli-kirṇa*, as, m. a camel. — *Keli-kunīcika*, f. a wife's younger sister. — *Keli-kosha*, as, m. an actor, a dancer or tumbler. — *Keli-griha* or *keli-niketaṇa*, am, n. a pleasure-house, a private apartment. — *Keli-nāgara*, as, m. a sensualist, an enjoyer of worldly pleasures. — *Keli-para*, as, ā, am, wanton, sportive. — *Keli-māṇḍapa*, as, am, m. n. or *keli-mandira*, am, n. a pleasure-house, a play-room. — *Keli-mukha*, as, m. pastime, sport. — *Keli-ranga*, as, m. a pleasure-ground. — *Keli-raivataka*, am, n. title of a treatise. — *Keli-vriksha*, as, m. a species of the Kadamba, commonly called *Kelikadamba* (*Nauclea Cordifolia*), being abundant in the scene of Kṛṣṇa's sports with the Gopis. — *Keli-sayana*, am, n. a pleasure-couch, a sofa. — *Keli-sushī*, is, f. the earth. — *Keli-saṁvā*, as, m. minister of the sports, master of the revels. — *Keli-sadana*, am, n. a pleasure-house, a play-room. — *Keli-sthali*, f. a place of pleasure. — *Keli-pika*, as, m. a cuckoo kept for pleasure. — *Keli-vaṇī*, f. a pleasure-park, a pleasure-grove.

Kelika, as, ā, am, sporting, sportive; (as), m. the tree *Jonesia Asoka*.

केल *kela* or *kelu*, a particular number.

केलास *kelāsa*, as, m. crystal.

केव *kev*, cl. 1. A. *kevatē*, -*vitum*, to serve, attend to.

केवट *kevaṭa*, as, m., Ved. a cave, a hollow.

केवर्त *kevarṭa*, as, m., Ved. a fisherman, = *kaivarta*, q. v.

केवल *kevala*, as, ā (or Ved. ī), am, exclusively one's own (not common to others); peculiar; alone, only, mere, sole, one, excluding others; not connected with anything else, isolated, abstract, absolute; simple, pure, uncompounded, unmingled, perfect in one's self, entire, whole, all; selfish, envious; (am), ind. only, merely, solely, entirely, wholly, absolutely, certainly; *na kevalam*—*api*, not only—but also; *kevalam*—*na tu*, only—but not; (as), m., N. of a prince, a son of Nara; (ī), f. the doctrine of the absolute unity of spirit; N. of a place; (am), n. the doctrine of the absolute unity of spirit; N. of a country. — *Kevala-jñānin*, ī, m., N. of the first Arhat of the last Utsarpiṇī. — *Kevala-tas*, ind. only. — *Kevala-tva*, am, n. the state of being alone. — *Kevala-dravya*, am, n. black pepper. — *Kevala-naiyāyika*, as, m. a mere logician, not versed in any other science. — *Kevala-vaiyākaraṇa*, as, m. a mere grammarian, one not versed in any other science. — *Kevalāgha* ('*la-agma*'), as, ā, am, Ved. alone guilty. — *Kevalātman* ('*la-āt*'), ā, ā, a, one whose nature or essence is absolute unity. — *Kevalā-din* ('*la-ād*'), ī, inī, ī, eating by one's self alone or apart from others.

Kevalin, ī, inī, ī, alone, one, only; devoted to the doctrine of the absolute unity of spirit; (ī), m. with Jinas, an Arhat.

केविका *kevikā* or *kevi*, f., N. of a flower, = *kavikā*, commonly *kevera*.

केश *keśa*, as, m. (said to be fr. *rt. kliš*), the hair of the head; the mane (of a horse or lion); a kind of perfume [cf. *hrivera*]; an epithet of Varuṇa; of Viṣṇu; N. of a Daitya; (ī), f. a lock of hair on the crown of the head; N. of several plants, the Indigo plant; another plant, *Carpopogon Pruriens*; an epithet of the goddess Durgā. — *Keśa-karman*, a, n. dressing or arranging the air of the head. — *Keśa-kalāpa*, as, m. a mass or quantity of hair, a head of hair. — *Keśa-kāra*, as, m. a sort of sugar-cane. — *Keśa-kārtin*, ī, inī, ī, dressing or arranging the hair of the head. — *Keśa-kīṭa*, as, m. a louse or other insect in the hair. — *Keśa-garbha*, as, m. a braid or tress of hair; an epithet of Varuṇa. — *Keśa-garbhaka*, as, m. a braid or tress of hair. — *Keśa-grihita*, as, ā, am, pulled or seized by the hair. — *Keśa-graha*, as, m. or *keśa-grahaṇa*, am, n. pulling the hair. — *Keśa-gṇa*, am, n. morbid baldness, falling of the hair. — *Keśa-śūda*, as, ā, am, one who has dressed his hair in a tuft or topknot. — *Keśa-śchid*, t, m. a hair-dresser, a barber. — *Keśa-jāha*, am, n. the root of the hair. — *Keśa-dṛiṇhaṇa*, as, ī, am, Ved. serving for fastening the hair. — *Keśa-dhara*, ās, m. pl., N. of a people. — *Keśa-dhrit*, t, f., N. of a plant, the root of sweet flag. — *Keśa-pakṣha*, as, m. much or ornamented hair, a tuft. — *Keśa-pankti*, is, f. a row or line of hair; a quantity of hair. — *Keśa-parṇi*, f. the plant *Achyranthes Aspera*; also *apāmārga*. — *Keśa-pāśa*, as, m. much or ornamented hair, a tuft; (ī), f. a lock of hair hanging down from the top of the head. — *Keśa-bandha*, as, m. a hair-band. — *Keśa-bhū*, ās, m. the head. — *Keśa-bhūmi*, is, f. any place on which hair grows. — *Keśa-mārjāna*, as, am, m. n. (?) a comb. — *Keśa-mārjāna*, am, n. a comb; cleaning the hair. — *Keśa-mushti*, is, m. a handful of hair; N. of two plants, (also *viśva-mushti* and *mahā-nimba*). — *Keśa-raśanā*, f. arranging or dressing the hair. — *Keśa-rañjana* or *keśa-rāja*, as, m., N. of a vegetable. — *bhṛinga-rāja*. — *Keśa-ruḥā*, f., N. of a plant, = *bhadra-dantikā*. — *Keśa-rūpā*, f., N. of a parasitical plant. — *Keśa-luñcaka*, as, ā, am, pulling the hair. — *Keśa-rat*, ān, atī, at, having a fine head of hair; having long hair; having a mane. — *Keśa-rapaniṇya*, as, m., N. of a festival. — *Keśa-var-dhana*, as, ī, am, Ved. causing the hair to grow. — *Keśa-vardhini*, f., N. of a plant, a kind of *Sida*. — *Keśa-veśa*, as, m. a tress or fillet of hair. — *Keśa-*

veśṭa, as, m. the parting of the hair. — *Keśa-hantri*, f., N. of a tree, = *sami*. — *Keśa-hasta*, as, m. much or ornamented hair, a tuft. — *Keśa-keśi*, ind. hair to hair, head to head; pulling each other's hair. — *Keśāgra* ('*śa-ag*'), am, n. the top of a hair. — *Keśānta* ('*śa-an*'), as, m. the tip or end of a hair; long hair hanging down, a lock of hair, a tuft; cutting off the hair finally, as a religious ceremony performed upon Brāhmins at sixteen years of age, Kṣatriyas at twenty-two, and Vaiśyas at twenty-four. — *Keśāntika*, as, ā, am, extending to the end of the hair as far as the forehead; relating to the ceremony of final tonsure. — *Keśāri* ('*śa-ari*'), is, m. the plant *Mesua Ferrea*. — *Keśārūhā* ('*śa-ār*'), f., N. of a plant, = *saha-devi*. — *Keśārūhā* ('*śa-ar*'), f., N. of a plant, = *mahānīli*. — *Keśāvamarshaṇa* ('*śa-av*'), am, n. pulling the hair, especially amorously playing with it, rubbing it, &c. — *Keśobhaya* ('*śa-ue*'), as, m. much or handsome hair.

Keśaka, as, ā, am, skilful in dressing hair, bestowing care upon the hair.

Keśava, as, ā, am, having long or much or handsome hair; (as), m. an epithet of Viṣṇu or Kṛṣṇa; N. of the author of a lexicon called *Kalpa-dru*; the author of the *Dvaita-pariśiṣṭa*; the father of Govinda and Rucikara; N. of the father of Brāhma and uncle of Maheśvara; N. of the son of Viśvadhara and brother of Karinātha; N. of the father of Vopadeva; N. of a plant, = *punnāga*. — *Keśava-jātaka-paddhaty-ulāharaṇa*, am, n. a commentary by Viśvanātha on the work *Jātaka-paddhati*. — *Keśava-jñananda-sarman*, ā, m., N. of an author. — *Keśava-dāsa*, as, m., N. of an author. — *Keśava-daivajña*, as, m., N. of an astronomer. — *Keśava-bhakti*, is, f. devotion to Kṛṣṇa. — *Keśava-miśra*, as, m., N. of an author. — *Keśava-svāmin*, ī, m., N. of a grammarian. — *Keśavāyudha* ('*va-āy*'), as, m. the Mango tree; any of Kṛṣṇa's weapons. — *Keśavārka* ('*va-ar*'), as, m., N. of the author of the poem *Kṛṣṇa-kṛidita*, a son of Jayāditya and grandson of Rāṇiga; N. of the author of a work called *Jātaka-paddhati*; N. of the author of a work called *Viśvāha-vṛindāvana*. — *Keśavālaya* ('*va-āl*') or *keśavā-vāla* (?), or *keśavāvāsa* ('*va-āv*'), as, m. the holy fig tree, *Ficus Religiosa*.

Keśi, is, m., N. of an Asura; [cf. *keśin*].

Keśika, as, ī, am, having fine or luxuriant hair, relating to the hair; (ā), f. the plant *Asparagus Racemosus*.

Keśin, ī, inī, ī, having fine or long hair, having a mane; epithet of Indra's and Agni's horses; epithet of Rudra; (ī), m. a lion; N. of a race; N. of an Asura slain by Kṛṣṇa; an epithet of Kṛṣṇa; N. of a son of Vasu-deva and Kauśalyā; (inī), f. the plant *Chrysopogon Aciculatus*; another plant, *Nardostachys Jatāmānsī*; an epithet of the goddess Durgā; N. of an Apsaras; N. of a daughter of the king of Vidarbha, wife of Sagara and mother of Asamañja; N. of the wife of Ājamīdha (*Suhotra*) and mother of Jahnu; N. of the wife of Viśravas and mother of Rāvaṇa and Kumbhakaṇa; N. of a Rākshasi; N. of a servant of Damayanti. — *Keśi-nisūdana* or *keśi-mathana* or *keśi-sūdana*, as, m. or *keśi-han*, ā, m. &c. epithet of Kṛṣṇa the slayer of the Asura *Keśin*.

Keśya, as, ā, am, being in or on the hair; suitable to the hair; (as), m., N. of a plant; (am), n. black Aloe wood.

केशट *keśaṭa*, as, m. a goat; a bug; a louse; N. of a tree, commonly *Sonapat*, = *sonaka*; the parching arrow of Kāma-deva, the god of love; a brother; an epithet of Viṣṇu.

केशाट्का *keśārūkā*, f. = *kaśerūkā*, the back-bone.

केसर *kesara* or *keśara*, as, am, m. n. (the former form being more usual in Vedic and the latter in classical literature), the hair; the mane (of a horse or lion); the filament of a lotus or of any vegetable; a fibre (as of a Mango fruit); (am), n.

the tail of the Bos Grunniens, used as a fan for driving away flies; (*as*), m., N. of several plants, Rottleria Tinctoria; Mimuspops Elengi; Mesua Ferrea; (*am*), n. the flower of these plants; gold; sulphate of iron; N. of a metre consisting of four lines of eighteen syllables each; (*as*, *ā*, *am*), m. f. n. Asa Foetida; [cf. Lat. *cesaries*; Angl. Sax. *haer*; Eng. *hair*; Germ. *Haar*.]—*Kesara-grāma*, *as*, m., N. of a Grāma.—*Kesara-prabandhā*, f., Ved., N. of a woman.—*Kesara-val*, *ān*, *atī*, *at*, having a mane.—*Kesara-vara*, *am*, n. saffron.—*Kesara-śala* (*ra-śa*), *as*, m. 'the filament mountain,' N. of the mountains situated round Meru, which is called 'the seed-vessel of the earth.'—*Kesarāmla* (*ra-am*), *as*, m. the citron.

Kesari, *is*, m., N. of the father of Hanumat.

Kesarin and *kesarin*, *i*, *ini*, *i*, having a mane; (*i*), n. a lion; a horse; N. of several plants, Rottleria Tinctoria; Mesua Ferrea; a citron tree; a variety of Moringa with red flowers (= *rakta-sigru*); N. of a man; of a monkey, husband of the mother of Hanumat.—*Kesari-suta*, *as*, m., N. of Hanumat.

केह्रदेव kehla-deva, *as*, m., N. of a man.

कै *kai*, cl. 1. P. *kāyati*, *śakau*, *kāsyati*, *kātum*, to sound.

कैकय *kaikeya*, *as*, m. the king of the Kekayas; (*ās*), m. pl. the sons of this king; (*i*), f. a daughter of this king.

Kaikeya, *as*, m. a descendant of Kekaya, who was prince of the Kekayas; a son of Sivi; Dṛṣṭaketu, king of the Kekayas and father of the five Kaikeyas; (*ās*), m. pl. the Kekayas; (*i*), f. a daughter of the prince of the Kekayas, one of the wives of Daśaratha, mother of Bharata; a shrew, a scold.

कैक्य *kainkarya*, *am*, n. (fr. *kin-kara*), the office of a servant or slave; service, servitude.

कैट *kaiṭa*, *as*, *i*, *am* (fr. *kiṭa*), coming from an insect.

कैटज *kaiṭaja*, *as*, m. = *kuṭaja*, the plant Wrightia Antidysenterica.

कैटभ *kaiṭabha*, *as*, m., N. of an Asura slain by Viṣṇu; title of a class of writings; (*ā* and *i*), f. an epithet of Durgā.—*Kaiṭabha-jit*, *t*, m. or *kaiṭabha-lam*, *ā*, m. or *kaiṭabhāri* (*bha-ari*), *is*, m. or *kaiṭabhārdana* (*bha-ar*), *as*, m. an epithet of Viṣṇu.

कैटय *kaiṭarya*, *as*, m. a plant used in medicine, commonly Kayaphal; the Nimb tree; Mayana Vangueria Spinosa.

Kaidarya, *as*, m., N. of two plants, = *kalphala* and *kaṭabhī*.

कैटक *kaiṭaka*, *as*, *i*, *am* (fr. *ketaka*), coming from the plant Pandanus Odoratissimus; (*am*), n. the flower of the tree Pandanus Odoratissimus.

कैटव *kaiṭava*, *as*, m. (fr. *kitava*), a patronymic of Ulūka; (*am*), n. the stake in a game; gambling; deceit, fraud, cheating, roguery; the lapis lazuli.—*Kaitava-prayoga*, *as*, m. a trick, a device.—*Kaitava-vāda*, *as*, m. falsehood, evasion.

Kattavaka, *am*, n. gambling.

Kattaveya or *kaitavya*, *as*, m. a patronymic of Ulūka.

कैदार *kaidāra*, *as*, *i*, *am* (fr. *kedāra*), being on or growing in a field or meadow, especially one under water; (*as*), m. rice, corn; (*am*), n. a multitude of fields.

Kaidāraka or *kaidārīka* or *kailārya*, *am*, n. a multitude of fields.

Kaidārya, *as*, *ā*, *am*, belonging to a field.

कैन्नर *kainnara*, *as*, *i*, *am* (fr. *kin nara*), coming from Kinnara.

कैयट *kaiyaṭa* or *kaiyyaṭa*, *as*, m., N. of a son of Jaiyaṭa, author of a commentary on Patañjali's Mahā-bhāṣya.

कैरलेय *kairaleya*, *as*, m. a king of the Keralas.

कैरव *kairava*, *as*, m. a gambler, a cheat, a rogue; an enemy; (*am*), n. the white esculent water-lily or lotus blossoming at night; (*i*), f. moon-shine, moonlight; N. of a plant, = *methikā*.—*Kairava-bandhu*, *us*, m. an epithet of the moon.

Kairavin, *i*, m. the moon; (*ini*), f. a place or pond abounding in water-lilies, an assemblage of them.—*Kairaviṇi-khaṇḍa*, *am*, n. a multitude of spots filled with water-lilies.

कैराटक *kairātaka*, *as*, m. a species of vegetable poison, one of the fixed kinds.

कैरात *kairāta*, *as*, *i*, *am* (fr. *kirāta*), relating or belonging to the Kirātas; (*as*), m. a prince of the Kirātas; a strong man; N. of a serpent; (*am*), n. the plant Agathotes Chirayta; a kind of sandalwood.

Kairātaka, *as*, *i*, *am*, belonging to the Kirāta people.

Kairātika, *as*, *ā*, *am*, Ved. belonging to the Kirātas.

कैराल *kairāla*, *am*, *i*, n. f., N. of a plant, used as a remedy for worms; [cf. *viṇḍa*.]

कैरिशि *kairiśi*, *is*, m. (fr. *kiriśi*), a patronymic of Sūtvān.

कैमैदुर *kairmedura*, *as*, *am*, m. n. (?), N. of a place; (*as*, *i*, *am*), coming from that place.

कैल *kaila*, *am*, n. sport, pleasure.

कैलकिल *kailakila*, an epithet of Yavana.

कैलावत *kailāvata*, *ās*, m. pl., N. of a people.

कैलास *kailāsa*, *as*, m., N. of the mountain

Kailāsa, the fabulous residence of Kuvera and paradise of Siva; it is placed by the Hindus in the Himālaya range, and is regarded as one of the loftiest peaks to the north of the Mānasa lake.—*Kailāsa-nātha*, *as*, m. the sovereign of the Kailāsa mountain, i. e. the god Kuvera.—*Kailāsa-niketana*, *as*, m. an epithet of Kuvera or Siva.—*Kailāsa-paṇḍita*, *as*, m., N. of a copyist.—*Kailāsaṅkas* (*śa-ol*), *ās*, m. an epithet of Kuvera.

कैवर्त *kaiṭarta*, *as*, m. [cf. *keṭarta*], a fisherman, born of a prostitute by a Kshatriya or of an Āyogava female by a Nishāda father; (*i*), f. the wife of a fisherman; a kind of grass, Cyperus Rotundus; [cf. *paripela*.]—*Kaiṭarta-musta* or *kaiṭarta-mustaka*, *am*, n. the grass Cyperus Rotundus.

Kaiṭartaka, *as*, m. a fisherman.

Kaiṭartikā, f., N. of a plant, = *surangā*, *latā*, *vallī*, *daśarukhā*, &c.

Kaiṭarti-mustaka or *kaiṭarti-mustaka*, *am*, n. a fragrant kind of grass, Cyperus Rotundus.

कैवल *kaivala*, *am*, n. a kind of plant, used as a remedy for worms, = *kairāla*.

कैवल्य *kaivalya*, *am*, n. (fr. *kevala*), perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigration; becoming one with the Supreme; eternal happiness, emancipation, beatitude; exclusiveness, soleness, individuality, totality; (*as*, *ā*, *am*), connected with this state of mind.—*Kaivalya-tantra*, *am*, n., N. of a Tantra.—*Kaivalya-tīpikā*, f., N. of a commentary by Hemādri.—*Kaivalyāśrama* (*ya-āś*), *as*, m. a pupil of Govinda, author of a commentary on the poem Ānanda-lahari.—*Kaivalyendra* (*ya-in*), *as*, m., N. of the instructor of Rāyaṇendra.—*Kaivalyopanishad* (*ya-up*), *t*, f. title of an Upanishad.

कैशव *kaiśava*, *as*, *i*, *am* (fr. *keśava*), belonging to Keśava, (Kṛṣṇa or Viṣṇu.)

कैशिक *kaiśika*, *as*, *i*, *am* (fr. *keśa*), hair-like, fine as a hair; (*as*), n. love, passion, lust; N. of a

subdivision of the Yādavas, descended from Kaiśika, who was son of Vidarbha and brother of Kratha; (*i*), f., scil. *vr̥tti*, one of the four varieties of dramatic style, the graceful style, suited especially to the passion of love; N. of a place or river; an epithet of Durgā; (*am*), n. a quantity of hair, a head of hair.

Kaiśina, *as*, *i*, *am* (fr. *keśin*), connected with Keśin Dārbyha.

Kaiśya, *am*, n. (fr. *keśa*), the whole mass of hair, a head of hair, much or ornamented hair.

कैशोर *kaiśora*, *am*, n. (fr. *kiśora*), youth, boyhood, from the age of ten to that of fifteen.

—*Kaiśoraka-vayas*, *as*, n. the age or life of a youth.

कैष्किन्ध *kaishkindha*, *as*, *i*, *am*, coming from Kishkindhā.

को *ko*, a prefix in a number of words, as in *ko-jāgara*, *ko-mala*, *ko-vida*, &c., related to *i*. *ku*; [cf. the prefixes *ka*, *kava*, *kā*, *kim*, *ku*.]

कोक *koka*, *as*, m. (an onomatopoetic word), a wolf; a cuckoo; the ruddy goose; a frog; a small lizard or chameleon; a kind of noxious parasitical animal; the wild date tree; an epithet of Viṣṇu; N. of a man, a son of Sopa; N. of a river.—*Koka-deva*, *as*, m. a pigeon.—*Koka-nakha*, *ās*, m. pl., N. of a people.—*Koka-bandhu*, *us*, m. the friend of the Cakravāka or ruddy goose, an epithet of the sun.—*Koka-yātu*, *us*, m., Ved. a demon or ghost in the shape of a cuckoo.—*Koka-vāca*, *as*, m. a sort of animal living in caves, a fox (?).—*Koka-śāstra*, *am*, n., N. of a very indecent treatise on the art of love, ascribed to a Paṇḍit named Koka.—*Kokāgra* (*ka-ag*), *as*, m., N. of a plant, = *samashthila*.

कोकड *kokaḍa*, *as*, m. an animal of a brown colour, with a bushy tail, lurking in holes, perhaps a hare or fox.

कोकनद *kokanada*, *ās*, m. pl., N. of a people; (*am*), n. the red lotus; the red water-lily.—*Kokanada-śhavi*, *is*, m. the colour of the red lotus; (*is*, *i*, *i*), of the colour of the red lotus.

कोकरक *kokaraka*, *ās*, m. pl., N. of a people.

कोकलिक *kokalika*, *as*, m., N. of a man.

कोकली *kokalī*, f., N. of a woman.

कोकामुख *kokāmukha*, *as* or *am*, m. or n. (?), N. of a Tirtha.

कोकाह *kokāha*, *as*, m. a white horse; (perhaps a foreign word.)

कोकिल *kokila*, *as*, m. (an onomatopoetic word; but by some said to be fr. rt. *kuk*), the Kokila or Koil, the black or Indian cuckoo, Cuculus Indicus; a kind of mouse; a kind of poisonous insect; a firebrand, a lighted coal; N. of a poet; N. of a Rājaputra; (*ā*), f. the female of a Kokila, (the Kokila or Koil is frequently alluded to in Hindū poetry, and its musical cry is supposed to inspire pleasing and tender emotions).—*Kokila-nayana*, *as*, m. a plant bearing a dark black flower, Capparis Spinosa; it is also applied to Barleria Longifolia; [cf. *kokilāksha*.]—*Kokila-maitravarṇa*, *as*, *i*, *am*, relating to the duties or office of the Maitravarṇa priest at the Kaukilishti; (*am*), n. title of a treatise.—*Kokila-hotra*, *as*, *i*, *am*, relating to the duties or office of the Hotri priest at the Kaukilishti; (*am*), n. title of a treatise.—*Kokilāksha* (*la-ak*), *as*, m. 'having eyes like those of the Koil,' the plant Ascracantha Longifolia or Capparis Spinosa.—*Kokilāśhaka*, *as*, m. the same plant.—*Kokilā-māhātmya*, *am*, n. title of a part of the Skanda-purāṇa.—*Kokilāvāsa* (*la-āv*), *as*, m. the Mango tree; [cf. *āmra*.]—*Kokilekshu* (*la-ik*), *us*, m. the black variety of sugar-cane; [cf. *kṛṣṇekshu*.]—*Kokileśhtā* (*la-īsh*), f., N. of a plant, = *mahā-jambū*.—*Kokilotsava* (*la-ut*), *as*, m. the Mango tree.

Kokilaka, *as* or *am*, m. or n. (?), N. of a metre of four lines, each containing seventeen syllables.

कोकट *kokkaṭa* = *konkaṭa*, q. v.

कोहोको *kokkvoka*, as, m., N. of the author of the Rati-rahasya.

कोङ्क *konka*, ās, m. pl., N. of a people.

कोकट *konkaṭa*, as, m., N. of a scholiast on the Amara-kosha; (a various reading has *kokkaṭa*.)

कोङ्कण *konkaṇa*, ās, m. pl., N. of a people on the western shore of the Dekhan; (am), n. a kind of weapon; (ā), f. a female of the Konkaṇa people. — *Konkaṇa-vatī*, f., N. of a river. — *Konkaṇa-suta*, as, m., an epithet of Paraśu-rāma, the son of Konkaṇā.

Konkaṇaku, ās, m. pl., N. of a people on the western shore of the Dekhan.

कोङ्कार *kon-kāra*, as, m. the sound *kom*.

कोच *koṭa*, as, ā, am (fr. rt. *kuṭ*), drying, becoming dry; (as), m. drying up, desiccation, aridity; a man of mixed caste, the offspring of a fisherman by a female of the butcher tribe.

कोजागर *ko-jāgara*, as, m. a kind of festival, the night of full moon in the month Āśvina (September-October), celebrated with various games; (according to some authorities from *kaḥ* and *jāgara*, 'who is awake?' the exclamation of Lakshmi, who descending on this night, promised wealth to all that were awake; hence the night is spent in festivity and games of chance in honour of the goddess.)

कोञ्ज *konja*, as, m. = *kāñcā*, N. of a mountain.

कोट *koṭa*, as, m. (rt. *kuṭ*), a fort, a stronghold; a shed, a hut [cf. *kuṭa*, *kuṭi*]; crookedness, curvature; a beard. — *Koṭa-śakra*, am, n. a sort of diagram.

Koṭaka, as, ī, am, who or what curves or bends; (as), m. a builder of sheds or huts, a thatcher, a carpenter; a mixed caste, the son of a mason and of the daughter of a potter.

Koṭara, as, am, m. n. the hollow of a tree; a cave in general; (ī), f. a naked woman; an epithet of the goddess Durgā. — *Koṭarā-raṇa*, am, n. a wood in which there are hollow trees.

Koṭavī, f. a naked woman; a form of the goddess Durgā (represented naked).

Koṭi, is or ī, f. the curved end of a bow or of claws, &c.; the end or top of anything; the edge or point of a sword; the horns of the moon; the highest point, eminence, excellence; the highest number in the older system of numbers, viz. a Kṛore or ten millions; the complement of an arc to 90°; the side of a right-angled triangle; N. of a plant, Piring or Asparac, Medicago Esculenta, = *koṭi-varshā*. — *Koṭi-karṇa*, as, m., N. of a man. — *Koṭi-jit*, t, m. a conqueror of ten millions; an epithet of the poet Kālidāsa. — *Koṭi-jyā*, f. the cosine of an angle in a right-angled triangle. — *Koṭi-tīrtha*, as, m., N. of a Tīrtha. — *Koṭi-dvaya*, am, n. 'the two ends,' i. e. two alternatives. — *Koṭi-pātra*, am, n. a rudder or large oar used as one. — *Koṭi-pāla*, as, m. the guard of a stronghold? (a wrong reading for *koṭa-pāla*?). — *Koṭi-pura*, am, n., N. of a town. — *Koṭi-mat*, ān, atī, at, furnished with a point. — *Koṭi-varsha*, am, n., N. of a city, Vānapura or Devikot, on the Coromandel coast; (ā), f. a plant used medicinally, either Medicago Esculenta or Trigonella Corniculata. — *Koṭi-vedhin*, ī, inī, ī, striking an edge or point, i. e. performing the most difficult things. — *Koṭi-śas*, ind. by tens of millions, in innumerable multitudes. — *Koṭi-srī*, f. an epithet of the goddess Durgā. — *Koṭi-varsha*, am, n., N. of the town Vānapura on the Coromandel coast; (ā), f. the plant Medicago Esculenta or Trigonella Corniculata; [cf. *koṭi-varsha*]. — *Koṭiśvara* (°tī-ś°), as, m. the lord of ten millions, a millionaire.

Koṭika, as, ā, am, forming the highest point, top or summit of anything, placed in the highest

position, e. g. *mānusha-koṭikā*, a princess; (as), m., scil. *maṇḍūka*, a frog; an insect, coccinella of various kinds; N. of the son of a prince. — *Koṭi-kāśya* (ka-ās°), as, m., N. of a son of king Suratha. — *Koṭira*, as, m. the hair (collected on the forehead in the shape of a horn); an ichneumon, Viverra Ichneumon; an insect, coccinella of various kinds [cf. *koṭika*]; an epithet of Iudra.

Koṭiśa, as, m. a harrow; N. of a Nāga.

Koṭira, as, m. long entangled hair; a crest, a diadem.

Koṭiśa, as, m. a harrow; [cf. *koṭiśa*.]

कोट्ट *koṭṭa*, as, am, m. n. a fort, a castle, a stronghold; [cf. *koṭa*.]

कोट्टवी *koṭṭavī*, f. (fr. *ko-ārtava*?), a naked woman; an epithet of Durgā; the mother of Vāṇa, an Asura; [cf. *koṭavī*, *kauṭavī*, *koṭarī*]. — *Koṭṭavī-pura*, am, n., N. of the town Vānapura on the Coromandel coast; [cf. *koṭi-varsha* and *koṭi-varsha*.]

कोट्टार *koṭṭāra*, as, m. a fortified town, a stronghold; a pond; the stairs of a pond; a libertine; [cf. *koṭṭa*.]

कोट *koṭha*, as, m. (fr. *kuṣṭha*), a species of leprosy with large round spots; ringworm, impetigo.

कोठर *koṭhara*, as, m., N. of a plant, = *an-kola*; [cf. *koṭara*]. — *Koṭhara-pushpī*, f. the plant Convolvulus Argenteus.

कोण *koṇa*, as, m. a corner, an angle (= *asiri*); an intermediate point of the compass; the quill or bow of a lute, a fiddle-stick, &c.; a sort of musical instrument, a stringed musical instrument; a drum-stick; the sharp edge of a sword; a stick, a staff, a club; a N. of Mangala, the planet Mars; a N. of the planet Saturn (in this sense fr. the Gr. *κρῶνος*). — *Koṇa-kūṇa*, as, m. a bug; [cf. *kola-kūṇa*, *utkūṇa*, *matkūṇa*]. — *Koṇa-vādin*, ī, m. an epithet of Śiva. — *Koṇa-sprṅg-vṛitta*, as or am, m. or n. (?), a circle in contact with the angles of a figure; an exterior circle; one circumscribed. — *Koṇa-kōṇi*, ind. from angle to angle, from one corner to the other, cornerwise, diagonally; athwart.

कोणि *koṇi*, is, is, i, having a crooked arm; [cf. *kuṇi*.]

कोणेरभट्ट *koṇera-bhaṭṭa*, as, m. a N. of a son of Viṣṇu and father of Rudra-bhaṭṭa.

कोण्डभट्ट *koṇḍa-bhaṭṭa*, as, m., N. of a grammarian.

कोथ *koṭha*, as, ā, am (fr. *kuth*), afflicted with pain, churned; (as), m. putrefaction, corruption; a sore; gangrene; a disease of the eyes, inflammation and ulceration of the angles of the eyelids; churning.

कोदण्ड *ko-daṇḍa*, as, am, m. n. a bow; (as), m. an eyebrow (shaped like a bow); a creeping plant; N. of a country.

Kodaṇḍin, ī, inī, ī, armed with a bow; an epithet of Śiva.

कोदार *koḍāra*, as, am, m. n. (?), a kind of grain.

कोदूव *koḍuva*, as, m. a species of grain eaten by the poor, Paspalum Scrobiculatum.

कोनालक *konālaka*, as, ā, m. f. a kind of aquatic bird.

कोनालि *konāli*, is, m. or f. (?), a kind of plant.

कोनल *kontala*, ās, m. pl., N. of a people; [cf. *kuntala*.]

कोन्व *konva*, as, m., N. of a mountain; [cf. *kola*, *kollaka*, *kolagiri*, *kolvagireya*.]

कोन्वशिर *konvaśira*, ās, m. pl., N. of a degraded warrior-tribe.

कोप *kopa*, as, m. (fr. rt. *kup*), morbid irritation or disorder of the humours of the body; passion, wrath, anger, rage, (sa-*kopa*, enraged; sa-*kopa-pam*, angrily.) — *Kopa-kāraṇa*, am, n. cause of anger. — i. *kopa-krama*, as, m. one who goes to anger, an angry or passionate man. — *Kopa-jvalita*, as, ā, am, inflamed with wrath, enraged. — *Kopa-tas*, ind. through anger, angrily. — *Kopa-dīpta*, as, ā, am, incensed or inflamed with anger. — *Kopa-pada*, am, n. appearance of anger, pretended wrath. — *Kopa-parita*, as, ā, am, affected by anger. — *Kopa-latā*, f., N. of a plant, = *kārṇa-sphoṭā*. — *Kopa-vat*, ān, atī, at, angry; passionate; (tī), f., N. of a metre consisting of four lines of fourteen syllables each. — *Kopa-vaśa*, as, m. subjection to anger. — *Kopa-vega*, as, m. violence, impetuosity of passion; N. of a Kṣishi. — *Kopa-samanvita*, as, ā, am, affected by anger. — *Kopākulu* (°pa-āk°), as, ā, am, furious, enraged. — *Kopā-kopī*, ind. in mutual anger, in reciprocal wrath. — *Kopāviṣṭa* (°pa-āv°), as, ā, am, affected with anger.

Kopana, as, ā, am, inclined to passion, passionate, wrathful, angry; irritating, causing morbid irritation or disorder of the humours; (as), m., N. of an Asura; (am), n. irritating; becoming angry; (ā), f. a passionate woman.

Kopanaḥ, am, n. a kind of perfume; [cf. *śoraka*.] *Kopayishṇu*, us, us, u, intending to exasperate, inclined to make angry.

Kopita, as, ā, am, enraged, furious.

Kopin, ī, inī, ī, angry, passionate, wrathful; (at the end of a compound) irritating, stirring up; (ī), m. a bird called the water-pigeon (*jala-pārāvata*).

कोपक्रम 2. *kopakrama* (ka-up°), am, n. Brahmā's creation; see 3. *ka*. (For 1. *kopa-krama* see under *kopa* above.)

कोपज्ञ *kopajña* (ka-up°), am, n. Brahmā's creation.

कोम *koma*, am, n. = *kloma*, q. v.

कोमल *ko-mala*, as, ā, am (fr. *ko* = *ku* and *mala* fr. rt. *mlai*, 'easily fading away?'), tender, soft (opposed to *karkaśa*); bland, sweet, low; pleasing, agreeable, beautiful; (ā), f., N. of a plant; (am), n. water. — *Komala-gīta* or *komala-gītaka*, am, n. a pleasing song. — *Komala-tā*, f. or *komala-tva*, am, n. softness, tenderness, agreeableness. — *Komala-svabhāva*, as, ā, am, tender-hearted. — *Komalaka*, am, n. the fibres of the stalk of a lotus.

कोमसिका *komāsikā*, f. a budding fruit; [cf. *jālikā*.]

कोम्य *komya*, as, ā, am, Ved. = *kāmya*, lovely (?).

कोयष्टि *ko-yasṭi*, is, or *koyasṭika*, as, m. the lapwing; a small white crane, commonly called a paddy-bird.

कोर *kora*, as, m. (said to be fr. rt. *kur*), a movable joint, as the fingers, the knee, &c.; amphiarthrosis; a bud (see the next).

Koraka, as, am, m. n. a bud, an unblown flower; the fibres of the stalk of a lotus; a species of perfume, commonly *Cor* (*cora*); another perfume, a berry containing a resinous and fragrant substance; [cf. *kakkolaka*.]

Korakita, as, ā, am, covered with buds.

Korita, as, ā, am, budded, sprouted; ground, pounded, comminuted.

कोरङ्गी *korangī*, f. small cardamoms; [cf. *elā*.]

कोरदूष *kora-dūsha* or *koradūshaka*, as, m. a kind of grain eaten especially by the poor, Paspalum Scrobiculatum. See *koḍrava*.

कोरली *korali* or *korilā*, f., N. of a town.

कोल *kola*, as, m. a hog; a raft, a float, a boat; a kind of weapon; the breast, the haunch, the hip or flank, the lap [cf. *krōḍa*]; an embrace, embracing; N. of a plant (= *citra*, *citṛaka*); the planet Sani or Saturn; N. of a son of Ākṛiḍa; N. of a degraded warrior-tribe; an outcast, one of a tribe degraded by Sāgara from the military order; a man of a mixed caste; a barbarian, a Kol, a tribe inhabiting the hills and forests in central India; (*ā* or *i*), f. the jujube tree, *Zizyphus Jujuba*; (*ā*), f. Piper Longum, and Piper Chaba (*avya*); (*am*), n. the fruit of the jujube; black pepper; the weight of one Tola; [cf. Lith. *kuilyš*, *kiaule*; Hib. *cullach*; Gr. *χοῖπος*.] — *Kola-kanda*, as, m. a sort of bulbous plant, used as a remedy for worms; [cf. *kṛtini-ghna*, *pañjala*, &c.] — *Kola-karkatīkā*, f., N. of a plant, = *madhu-kharjūrikā*. — *Kola-giri*, is, m., N. of a mountain. — *Kola-dala*, am, n. a kind of perfume, = *nakhī*. — *Kola-nāṣikā*, f., N. of a plant, = *van-kiñi*. — *Kola-puṣṭha*, as, m. a heron. — *Kola-mūla*, am, n. the root of long pepper. — *Kola-vallī*, f. the plant *Pothos Officialis*, a plant with a pungent fruit resembling pepper, = *gaja-pippalī*; another plant, Piper Chaba (*avya*). — *Kola-simbī*, f., N. of a plant, commonly called Ālakūṣṭ, *Carpopogon Pruriens*; [cf. *kṛta-phalā*, *khaṭvā*, &c.] — *Kolā-kolī*, ind. with mutual embraces. — *Kolāṇca* ('*la-ai*'), as, m. a N. of Kalinga, the Coromandel coast from Cuttack to Madras; but, according to some, this place is in Gangetic Hindūstan, with Kanouj for the capital. — *Kolā-pura*, am, n., N. of a town.

Kolaka, as, m., N. of two plants, = *ankoṭha* and *bahu-vāra*; (*am*), n. a kind of perfume, = *kakkolaka*; black pepper.

कोलकिल *kolakila*, as or am, m. or n. (?), N. of a town; (also read *kilakila*, *kilnakila*, *kolikila*.)

कोलकुण *kolakuṇa*, as, m. a bug; [cf. *koṇakuṇa*, *utkuṇa*, *matkuṇa*.]

कोलम्बक *kolambaka*, as, m. (fr. *ko* + *lam-baka* ?), the body of a lute, the whole of it except the strings.

कोलाहल *kolāhala*, as, am, m. n. (an onomatopoeic word), a loud and confused sound, an uproar, a great and indistinct noise (of men, animals, &c.); (*as*), m., N. of a personified mountain.

कोलि *koli*, is, is or ī, m. f. the jujube tree, *Zizyphus Jujuba*; [cf. *karkandhu*.] — *Koli-sarpa*, as, m., N. of a degraded warrior-tribe.

कोलिकिल *kolikila*, as or am, m. or n. (?), N. of a town (?); [cf. *kolakila*.]

कोलित *kolita*, as, m. an epithet of Maud-galyāyana.

कोलुह *koluha*, as, m., N. of a man.

कोलूक *kolūka*, as or am, m. or n. (?), N. of a country; also *kolūta* and *satlūta*; [cf. *ulūka*, *ulūta*, *utūla*, *kulūta*, *kaulūta*.]

कोल्या *kolyā*, f. Piper Longum; [cf. *kolā*.]

कोल्लक *kollaka*, as, m., N. of a mountain; [cf. *konva*, *konvaśira*, *kola*, *kolagiri*, *kolagireya*.] — *Kolla-giri*, is, m., N. of a mountain.

कोल्वगिरेय *kolva-gireya*, ās, m. pl., N. of a people.

कोविद *ko-vida*, as, ā, am (fr. *ko* and rt. *vid*, to know), experienced, skilled, learned, wise (with loc., gen., and at the end of comp., e.g. *aśveshu* or *aśvānam* or *aśva-kovida*, skilled in horses).

कोविदार *ko-vidāra*, as, m. a tree, *Bauhinia Variegata*; also one of the trees of paradise.

कोश *kośa*, as, am, m. n. (fr. rt. *kuś* or *kush*?, related to *kukṣhī* and *koshtha*; in the earlier literature generally spelt *kośa*; later books read both *kośa* and *koshā*), a cask, a vessel for holding liquids; (metaphorically) a cloud; a pail; a bucket; a drinking-vessel, a cup, a vessel in general; a box, a cupboard, a drawer, a trunk; the interior or inner part of a carriage; a sheath, a scabbard, &c.; a case, a covering, a cover; store-room, store, provisions; a treasury, the apartment where money or plate is kept; treasure, accumulated wealth, money; gold or silver, wrought or unwrought, as plate, jewellery, &c.; a kind of bandage (in surgery); a dictionary, lexicon, or vocabulary; a bud; the sheath or integument of a plant; a pod or any similar seed-vessel; a nutmeg, a nut-shell; the inner part of the fruit *Artocarpus Integrifolia*; the cocoon of a silk-worm; the vulva, the womb; the penis; a testicle or the scrotum; an egg; (in the Vedānta philosophy) a term for the three sheaths or succession of cases which make up the various frames of the body enveloping the soul, (these are, 1. the *ānanda-mayaḥ kośaḥ* or 'sheath of pleasure,' forming the *kāraṇa-śarīra* or 'causal frame'; 2. the *viñāna-mayaḥ* or *buddhi-mayaḥ* or *mano-mayaḥ* or *prāṇa-mayaḥ kośaḥ*, 'the sheath of intellect or will or life,' forming the *sūkṣma-śarīra* or 'subtle frame'; 3. the *anna-mayaḥ kośaḥ*, 'the sheath of nourishment,' forming the *sthūla-śarīra* or 'gross frame'); a ball or globe (e.g. *sūtra-kośa*, a ball of thread; *netra-kośa*, the eye-ball &c.); judicial trial, ordeal by fire, water, poison, the balance, heated balls of iron, boiling oil &c., attesting a deity with thrice-repeated drinking of the water in which some idol has been washed; the water used at an ordeal; an oath; (*ā*), f., N. of a river; (*i*), f. a bud; a seed-vessel; the beard of corn; a shoe, a sandal; [cf. Hib. *gucog*, 'a bud, a sprout'; Gr. *κόκκος*.] — *Kośa-kāra*, as, m. one who makes scabbards, cases, boxes, &c.; the compiler of a dictionary, a lexicographer; the silk-worm or the insect while in its cocoon; a chrysalis or pupa; a variety of sugar-cane or sugar-cane in general. — *Kośa-kāraka*, as, m. a silk-worm. — *Kośa-kṛt*, t, m. a kind of sugar-cane. — *Kośa-griha*, am, n. a treasury; a room in which valuable garments, precious stones &c. are kept. — *Kośa-grahya*, am, n. undergoing an ordeal. — *Kośa-čanū*, us, m. the Indian crane. — *Kośa-nāyaka*, as, m. a chief over treasure, a treasurer; an epithet of Kuvera. — *Kośa-pāla*, as, m. the guardian of a treasure. — *Kośa-peṭaka*, as, am, m. n. a chest or strong box in which treasure is kept. — *Kośa-phala*, as, m. a kind of creeping plant [cf. *ghoshaka*]; (*ā*), f. a Cucurbitaceous plant, = *pita-ghoshā*; the plant *Cucumis Utilissimus*, = *trapushī*; (*am*), n. a kind of perfume, a berry containing a waxy and fragrant substance; a nutmeg. — *Kośa-bhūta*, as, ā, am, treasured, stored, accumulated. — *Kośa-vat*, ān, atī, at, possessing treasures, rich, wealthy; (*ti*), f., N. of a kind of plant. — *Kośa-vāsin*, ī, inī, ī, living in a shell, wrapped up in a sheath or shell, incased; (*i*), m. any animal so incased, a chrysalis or pupa. — *Kośa-vṛddhi*, is, f. swelled testicle, enlargement of the scrotum from hernia or hydrocele &c. — *Kośa-veśman*, a, n. a treasury. — *Kośa-sāyikā*, f. a clasp-knife or one lying in a sheath. — *Kośa-suddhi*, is, f. purification by ordeal. — *Kośa-skṛit*, t, m. a silk-worm. — *Kośa-stha*, as, ā, am, incased, sheathed, enveloped in a sheath or shell &c.; (*as*), m. any shelled insect or animal, as a snail &c.; a pupa or chrysalis; the silk-worm in its cocoon. — *Kośa-hīna*, as, ā, am, without treasure, deprived of riches, poor. — *Kośāṇṣa* ('*śa-an*'), as, m. part of a treasure, a portion of any one's wealth. — *Kośāgāra* ('*śa-āg*'), as, am, m. n. a treasure-house, store-room, treasury. — *Kośāṅga* ('*śa-an*'), as, m. a kind of reed or grass, commonly *lkāda*; [cf. *utkaṭa*.] — *Kośālikipati* ('*śa-adh*'), is, or *kośādhiśa* or *kośādhyakṣa* ('*śu-adh*'), as, m. a superintendent of the treasury, a treasurer, a paymaster; an epithet of Kuvera. — *Kośāpahaṛaṇa* ('*śa-ap*'), am, n. carrying off treasure. — *Kośāmra* ('*śa-am*'), as, m., N.

of a plant, = *krīnt-vriksha*, *sukeśaka*, commonly *kośāma*; (*am*), n. the fruit of this plant, Vulg. *keuḍā* (= *keurā*? *Sonneratia Apetala*?).

Kośaka, as, m. an egg, a testicle.

Kośayī, f., Ved. a chest, a box; the interior of a carriage (?). According to Sāy. = *kośa*.

Kośikā, f. a drinking-vessel.

Kośin, ī, inī, ī, incased (*āma-kośin*, having the cavity of the ear filled up); (*i*), m. the mango tree; [cf. *āmra*.]

Kośilā, f. a kind of bean [cf. *mudga-parṇī*]; N. of a river.

कोशल *kośala* and *kośalā*. See under *kośala*.

कोशलिक *kośalika*, am, n. a bribe; (wrong reading for *kausalika*, q. v.)

कोशातक *kośātaka* or *koshātaka*, as, m. (fr. *kośa* ?), hair; (*i*), f. several Cucurbitaceous plants, *Trichosanthes Dioca*, *Luffa Acutangula*, and *Luffa Pentandra*; the fruits of these plants; a moonlight night.

कोशातकिन् *kośātakīn*, ī, m. (fr. the preceding ?), trade, business; a trader, a merchant; submarine fire.

कोश्य *kośya*, au or e (?), m. or n. (?), du., Ved. two lumps of flesh near the heart of a sacrificial horse.

कोष *kośha* with its compounds, see under *kośa*, for which *kośha* is only a later form.

कोपला *koshalā*, wrongly spelt for *kośalā*.

कोपातक *koshātaka* = *kośātaka*, q. v.

कोष्ठ *koshṭha*, as, m. (fr. rt. *kush*; probably related to *kukṣhī* and *kośa*), any one of the viscera of the body, as the stomach, heart, lungs, &c., but particularly the stomach; the belly, bowels, abdomen; an inner apartment; a granary, a place in which grain is kept, a store-room, a treasury; (*am*), n. a surrounding wall; a kind of vessel; the shell of anything; (*as*, ā, am), own. — *Koshṭha-koṭī*, is, m., N. of an attendant of Śiva. — *Koshṭha-pāla*, as, m. a municipal officer, a constable; a watch, a guard, the watch of a city; a storekeeper, a treasurer. — *Koshṭha-vat*, ān, m., N. of a mountain. — *Koshṭha-suddhī*, is, f. dejection by stool, evacuation of the bowels. — *Koshṭhāgāra* ('*ṭha-ag*' or *āg*'), as, am, m. n. a store-room, a store; a treasury. — *Koshṭhāgārika*, as or ā (?), m. or f. (?), a kind of animal, any animal living in a shell. — *Koshṭhā-gārin*, ī, m. a kind of poisonous insect. — *Koshṭhāgnī* ('*ṭha-ag*'), is, m. the digestive faculty, the gastric juice. — *Koshṭhī-pratīpa*, as, m., N. of a work on astronomy.

Koshṭhaka, as or am, m. or n. (?), a granary, a treasury [cf. *anna-koshṭhaka*]; a surrounding wall; (*am*), n. a brick trough for watering cattle; N. of a town.

Koshṭhakī-kṛī, cl. 8. P. A. -*karotī*, -*kurute*, -*kartum*, to surround, enclose.

Koshṭhila, as, m., N. of a man.

Koshṭhya, as, ā, am, proceeding from the chest or interior of the body, emitted (as a sound) from the centre of the lungs.

कोष्ण *koshṇa* (*kā-ush*°), as, ā, am, moderately warm, tepid, warm; (*am*), n. warmth; [cf. *haroshṇa*, *kadushṇa*.]

कोसल *kosala*, as, m. (in later books generally spelt *kośala*), N. of a country and the warrior-tribe inhabiting it, descendants of Māhava Videgha; (*ā*), f., N. of the capital of this country or Ayodhyā, the modern Oude. — *Kosalātmajā* ('*la-āt*'), f. the daughter of the king of the Kosals, an epithet of a wife of Dāśa-ratha, the mother of Rāma.

कोहड kohaḍa, as, m., N. of a man; [cf. kauhaḍa and kohala.]

कोहल kohala, as, ā, am (fr. ko + hala ? cf. kutūhala), speaking indistinctly; (ās), m. a kind of musical instrument; a sort of spirituous liquor; N. of a saint or Muni, the inventor or first teacher of the drama, also a writer on music.

कोहलि kohali, am, n. title of Kohala's work on music.

कोहित kohita, as, m., N. of a man.

कौकुट्टक kaukuṭṭaka, ās, m. pl., N. of a people; (variously written kaukuntaka and kaukuntaka.)

कौकुर kaukura, ās, m. pl. (fr. kukura), N. of a people.

कौकुवादि kaukuvādi, is, m., N. of a man.

कौकुस्त kaukusta, as, m., N. of a man.

कौकृष kaukrīṣya, am, n. (fr. ku-kṛīṣa or ku-kṛīṣya), evil doing, wickedness; repentance.

कौकुष्ठ kaukkuṣṭa, as, ī, am (fr. kukkuṣṭa), relating to a cock or domestic fowl, gallinaceous.

Kaukkuṣṭika, as, m. a poulterer, one who sells fowls; a kind of mendicant, one who walks with his eyes fixed on the ground for fear of treading upon insects &c.; a hypocrite.

Kaukkuṣṭi-kandala, as, m. a species of snake, the Boā or Bor.

कौक्ष kauksha, as, ī, am (fr. kukshi), abdominal, ventral.

Kauksheya, as, ī, am, being in the belly; being in a sheath.

Kauksheyaka, as, m. a sword; a scymitar.

कौङ्क kauṅka, as, m. the country Kon-ka, =konka, konkaṇa.

Kauṅkana, ās, m. pl., N. of a people; the district of Konkan in the peninsula.

Kauṅkiṇa, ās, m. pl. =kauṅkaṇa above.

कौकुम kauṅkuma, as, ī, am (fr. kuṅkuma), relating to the saffron flower.

कौचवार्प kaučavārya, as, ā, am, coming from Kūčavāra.

कौच kauṅca, as, m., N. of a mountain, part of the Himālaya range; [cf. krauṅca.]

कौञ्जर kauñjara, as, ī, am (fr. kuñjara), belonging to an elephant; (as), m., N. of a race.

कौञ्जयन kauñjāyana, ās, m. pl. (fr. kuñja), N. of a mountain-tribe, descended from Kuñja; (ī), f. a princess of this tribe; a female descendant of Kuñja; the wife of a Brāhman or any venerable personage.

Kauñjāyanya, as, m. a prince of the mountain-tribe called Kauñjāyana.

कौट १. kauṭa, as, ī, am (fr. kuṭi), living in one's own house, independent, free; domestic, homely, home-born, home-bred; (as), m. =kuṭaja, the plant Wrightia Antidysenterica. — **Kauṭa-taksha**, as, m. an independent carpenter, one who works at home on his own account and not for the village or corporation.

कौट २. kauṭa, as, ī, am (fr. kṛiṭa), snared, wired; fraudulent, dishonest; (am), n. fraud, falsehood. — **Kauṭa-sākshin**, ī, m. a false witness, =kṛiṭa-sākshin. — **Kauṭasākshya**, am, n. false evidence. **Kauṭakika**, as, ā, am, one whose occupation is to catch animals in traps, caves, &c.; (as), m. a vender of the flesh of birds or beasts, a poacher, a butcher, &c.; [cf. kauṭika.]

Kauṭika, as, ī, am, one whose business is to catch animals in traps &c.; one who kills animals and sells their flesh for his own subsistence, a hunter, a poacher, a mountaineer, &c.; relating to a snare or trap; fraudulent, dishonest.

कौटज kauṭaja, as, ī, am (fr. kuṭaja), coming from the plant Wrightia Antidysenterica; (as), m. the plant Wrightia Antidysenterica. — **Kauṭaja-bhārika**, as, ā, am, carrying or bearing a load of Wrightia Antidysenterica.

Kauṭajika, as, ī, am, carrying a load of Wrightia Antidysenterica.

कौटमी kauṭubhī, f. an epithet of the goddess Durgā; [cf. kaṭabhi.]

कौटल्य kauṭalya, as, m. an epithet of Cāṇakya; also called Vātsyāyana; [cf. kauṭilya.]

कौटवी kauṭavī, f. a naked woman; [cf. koṭavī.]

कौटिलिक kauṭilika, us, m. (fr. kuṭilikā), a hunter; a blacksmith.

कौटिल्य kauṭilya, as, m. (fr. kuṭila), an epithet of Cāṇakya [cf. kauṭalya]; N. of a grammarian; (am), n. crookedness, curvature, curliness of the hair; falsehood, fraudulent behaviour, dishonesty, deceit, insincerity; a kind of horse-radish.

कौटीर kauṭīra, as, ī, am, belonging to the plant Kuṭira, made of it.

Kauṭīryā, f. an epithet of Durgā, 'living in a hut (?)'.

कौटुम्ब kauṭumba, as, ī, am (fr. kuṭumba), necessary for the household; (am), n. family relationship.

Kauṭumbika, as, ī, am, belonging to a family, constituting a family; having relations; (as), m. the father or master of a family.

कौडविक kauḍavika, as, ī, am (fr. kuḍava), sown with a particular measure (a Kuḍava) of grain (as a field &c.), containing a Kuḍava.

कौडोदरि kauḍodari, is, m. (or kauṇḍodari fr. kuḍodara ?), N. of a man.

कौड्य kauḍya, ās, m. pl., N. of a people.

कौणकुत्स kauṅakutsya, as, m., N. of a Brāhman; [cf. kṛiṇa-kuṭcha.]

कौणप kauṇapa, as, m. (fr. kuṇapa), 'feeding upon corpses,' a Rākshasa or goblin; N. of a Nāga (these beings are supposed to eat human flesh). — **Kauṇapa-danta**, as, m. an epithet of Bhīṣma, uncle of the Pāṇḍus. — **Kauṇapāṣana** (°pa-as), as, m., N. of a Nāga.

कौण्डिन् kauṇḍinda, ās, m. pl., N. of a people; (as), m. sing. a prince of this people.

कौण्य kauṇya, as, m. (fr. kuṇi ?), Ved. a patronymic of Rājana.

कौण्डल kauṇḍala, as, ī, am (fr. kuṇḍala), furnished with rings.

कौण्डिन्य kauṇḍinya, as, m., N. of a Muni or divine sage; N. of a grammarian; a patronymic of the poet Jaya-deva.

कौण्डित्यक kauṇḍityaka, as, m. (or kauṇḍinyaka ?), a kind of poisonous insect.

कौण्डोपरथ kauṇḍoparatha, ās, m. pl. (fr. kuṇḍoparatha), N. of a warrior-tribe.

Kauṇḍoparathīya, as, m. a prince of this tribe.

कौण्य kauṇya, am, n. (fr. kuṇi), distortion or paralysis of the hands; the being maimed or handless.

कौतुक kautuka, am, n. (fr. kutuka), curiosity, interest in anything, vehement desire for, wish, inclination; eagerness, vehemence, impatience; anything causing curiosity, admiration or interest, any singular or surprising object, a wonder; festivity, gaiety, a festival, a show, a solemn ceremony, especially the ceremony with the marriage-thread or ring preceding a marriage; the marriage-thread or ring;

joy, pleasure, happiness, enjoyment; sport, pastime; public diversion; song, dance, show or spectacle; season of enjoyment; kind or friendly greeting, civility, salutation. — **Kautuka-kriyā**, f. a solemn ceremony, a marriage ceremony. — **Kautuka-griha**, am, n. the house in which a marriage takes place. — **Kautuka-toraṇa**, as, am, m. n. a triumphal arch erected at certain festivals. — **Kautuka-man-gala**, am, n. a solemn ceremony. — **Kautukāgāra** (°ka-ag° or āg°), as, am, m. n. a room for festivity, a room in which a marriage ceremony takes place.

Kautukita, as, ā, am, eagerly interested, eager.

Kautukin, ī, inī, i, festive, gay, jocose, a jester.

कौतुहल kautūhala, am, n. (fr. kutūhalu), curiosity, interest in anything, vehement desire for anything, eagerness, vehemence; anything causing curiosity, any unusual phenomenon; a solemn ceremony. — **Kautūhala-para**, as, ā, am, curious, inquisitive. — **Kautūhālānrita** (°lu-an°), as, ā, am, eager, vehement, curious.

कौतोमत kautomata, am, n. (fr. kutas + muta), N. of a Śūta (?).

कौत्स kautsa, as, ī, am (fr. kutsa), composed by Kutsa; (am), n. a Śūta or Sāman composed by Kutsa; (as), m. a patronymic from Kutsa; N. of a teacher; N. of a pupil of Vāra-tantu; the son-in-law of Bhagīratha; a patronymic of Jaimini; N. of a degraded family. — **Kautsi-putra**, as, m., N. of a teacher.

कौथुम kauthuma, ās, m. pl. the pupils of Kuthumin.

कौदालिक kaudālika or kaudālika, as, m. (fr. kudāla), a man of a mixed caste, the son of a fisherman by a woman of the washerman caste.

कौद्रविक kaudravika, am, n. (fr. kodrava), sochal salt.

Kaudravīṇa, as, ā, am, sown with Kodrava (as a field &c.).

कौनस्य kaunakhya, am, n. (fr. ku-nakhin), the condition of one who has a disease of the nails; ugliness of the nails. — **Kaunakhyādika** (°ya-ād°), am, n. neglect of personal decoration.

कौन्तिक kauntika, as, m. (fr. kunta), a spearman, a soldier armed with a spear.

कौन्ती kauntī, f. (fr. kunta or kunti), a sort of perfume, commonly reṇuka.

कौन्तेय kaunteya, as, m. (a patronymic fr. kuntī), a N. of Yudhiṣṭhira, Bhīma-sena, and Arjuna; N. of a tree = arjuna.

कौन्य kauntya, as, m. a king of the Kuntis.

कौन्द kaunda, as, ī, am (fr. kunda), relating to or coming from jasmine.

कौप kaupā, as, ī, am (fr. kūpa), coming from a well or cistern; (am), n. well-water.

Kaupina, am, n. the pudenda; a privy, a privy part; a small piece of cloth worn over the privities by poor persons; a wrong or improper act, sin. — **Kaupina-val**, ān, atī, at, one who has only a piece of cloth over the privities.

Kaupya, as, ā, am, coming from a well or cistern.

कौपोदकी kaupodakī, f. the mace of Kṛiṣṇa, =kaumodakī; [also kaupādakī ?].

कौब्ज्य kaubjya, am, n. (fr. kubja), crookedness, hump-backedness.

कौम kauma, am, n., N. of a Vedic treatise, so named from its author.

कौमार kaumāra, as, ī, am (fr. kumāra or kumārī), juvenile, youthful, girlish, belonging to a youth or young girl, maiden, maidenly, virgin, (kaumārī bhāryā, a virgin wife, one who has not had a husband previously; kaumārāḥ patih, a man who

marries a virgin; *kaumāraṃ vrataṃ*, a vow of abstinence; soft, tender; relating to the god of war or Sanat-kumāra, belonging or peculiar to them; (i), f. one of the seven divine Mātṛis, the divine mothers or personified energies of the gods, the energy or *śakti* of Kumāra or Kārttikeya the god of war; a kind of bulbous plant, = *vārāhi-kanda*; (um), n. childhood, youth from birth to the age of five; maidenhood to the age of sixteen. — *Kaumāra-parvata*, as, m., N. of a mountain. — *Kaumāra-bhṛtya*, am, n. the rearing and education of children, a department of medical science; [cf. *kumāra-bhṛtyā*]. — *Kaumārārāja*, am, n. (fr. *kumāra-rāja* = *rāja-kumāra*, *yuva-rāja*), the position of an heir-apparent; [cf. *yauvarāja*].

Kaumāraka, am, n. childhood, the juvenile age. *Kaumārīka*, as, i, am, endowed with girls; (as), m. a father of girls. — *Kaumārīka-tantra*, am, n., N. of a Tantra.

कौमुद *kaumuda*, as, m. (fr. *kumuda*), the month Kārttika, October–November; (i), f. moonlight, moonshine (from its causing the Kumudas to blossom); elucidation, (the word *kaumudī* being metaphorically used like other words of similar import (*chandrikā*) at the end of the title of grammatical commentaries and other explanatory works to imply that the book so designated throws much light on the subject of which it treats, e.g. *padārtha-kaumudī*, *prakriyā-k*, *lughu-k*, *vaiśaṃya-k*, *śid-dhānta-k*); the day of full moon in the month Kārttika, sacred to the god Kārttikeya; the day of full moon in the month Āśvina; a festival in honour of Kārttikeya held on the full moon of the month Kārttika; a festival in general; N. of a metre consisting of two lines of twenty-four syllables each; N. of a river. — *Kaumudī-cāra*, as, am, m. n. the day of full moon in the month Āśvina. — *Kaumudī-pati*, is, m. the moon. — *Kaumudī-vṛkṣa*, as, m. the stick or stand of a lamp.

Kaumudika, as, i, am, relating to a water-lily, abounding with them; (*ikā*), f., N. of a female friend of Umā.

कौमोदकी *kaumodakī*, f. (fr. *kumodaka*), N. of the club or mace of Viṣṇu or Kṛṣṇa, given to him by Varuṇa.

Kaumodī, f. the club or mace of Viṣṇu or Kṛṣṇa.

कौम्भ *kumbha*, as, i, am (fr. *kumbha*), put into a pot.

Kaumbhakāra, made by a potter (?).

Kaumbhakāri, is, m. or *kaumbhakārya*, as, m. the son of a potter.

कौरम *kaurama*, as, m., N. of a man; (a various reading has *kauruma*.)

कौरयाण *kaurayāṇa*, as, m. (fr. *kurayāṇa*), a patronymic of Pāka-sthāman.

कौरव *kaurava*, as, i, am (fr. *kuru*), belonging to the Kuru &c.; (as), m. a patronymic from Kuru; a descendant of Kuru; also *kauravaka*.

Kauravāyaṇī, is, or *kauraveya*, as, m. a patronymic from Kuru.

Kauravya, as, m. a patronymic from Kuru; a descendant of Kuru; N. of a Nāga, father of Uṇṇī.

Kauravāyaṇī, f. a female descendant of Kuru.

— *Kauravāyaṇī-putra*, as, m., N. of a teacher.

Kaurukatyā, as, ā, am, belonging to the family of the Kurus and Katsas.

Kaurukullaka, ās, m. pl., N. of a Buddhist sect.

Kaurupāṇāla, as, i, am, belonging to the race of the Kurus and Pāṇālas.

Kaurupathī, is, m. (fr. *kuru-patha*), N. of a teacher.

कौपर *kaurpara*, as, i, am (fr. *kūrpara*), being at the elbow.

कौर्ष *kaurpya*, as, m. (a word borrowed from the Gr. *σκορπίος*), the sign of the zodiac Scorpio.

कौर्म *kaurma*, as, i, am (fr. *kūrma*), belong-

ing or relating to a tortoise, connected with a tortoise; acting as one; belonging or relating to the Avatāra of Viṣṇu as a tortoise; (as), m., N. of a Kalpa, the day of full moon of Brahmā; (am), n., scil. *purāṇam*, title of a Purāṇa on the subject of Viṣṇu's descent as a tortoise. — *Kaumopapurāṇa* (*ma-up*), am, n., N. of an Upa-purāṇa.

कौल *kaula*, as, i, am (fr. *kula*), belonging or relating to a family, ancestral, extending over a whole family or race, sprung from a noble family, of a good family, well-born; (as), m. a worshipper of Śakti according to the left-hand ritual; (am), n. the doctrine and practices of the left-hand Śāktas. — *Kaulopaniṣad* (*la-up*), t, f. title of an Upaniṣad.

Kaulakeya, as, i, am, sprung from a noble family, of a good family, well-born; (as), m. a bastard; (wrong form for *kaulaṭeya*.)

Kaulattha, as, i, am (fr. *kulattha*), made or prepared with or consisting of *Dolichos Uniflorus*; (am), n. a drink prepared with *Kulattha*.

Kaulatthina, as, ā, am, sown with *Dolichos Uniflorus* (as a field).

Kaulika, as, i, am, belonging to a family or race, customary in a family, ancestral, heritable in the family; (as), m. a weaver; a heretic, an impostor; a follower of the left-hand Śāktā ritual.

Kaulina, as, ā, am, peculiar or belonging to a noble family; (as), m. the son of a female beggar; a follower of the left-hand Śāktā ritual; (am), n. rumour, report; evil report, detraction; family scandal; combat of animals, of birds, snakes, &c.; cock-fighting, &c.; contention of animals as a species of gambling; a privy, a privy part, the pudenda; high birth, family descent; an improper act, a bad deed.

Kaulinya, am, n. high birth, nobility; family honour; family trouble, family scandal.

Kauleya, as, i, am, sprung from a noble family; of the left-hand Śāktā sect; [cf. *kaula*, *kaulika*, *kaulina*].

Kauleyaka, as, i, am, sprung from a noble family, of good parentage; pertaining to a family; (as), m. a dog (a domestic animal).

Kaulya, as, ā, am, sprung from a noble family, of good family or parentage; of the left-hand Śāktā sect.

कौलटिनेय *kaulaṭineya*, as, i, m. f. (fr. *kulaṭā*), the son or daughter of a female beggar; a bastard.

Kaulateya, as, i, m. f. the child of a female beggar; a bastard, the child of a disloyal wife.

Kaulatera, as, ā, m. f. a bastard, son or daughter of a disloyal wife; the child of a beggar.

कौलव *kaulava*, as, m., N. of the third Karaṇa or astronomical period.

कौलाल *kaulāla*, as, m., Ved. a potter, = *kuḷāla*; the son of a potter. — *Kaulāla-cakra*, am, n. a potter's wheel.

Kaulālaka, as, i, am, made by a potter, pertaining to a potter; (am), n. earthenware, porcelain.

कौलितर *kaulitara*, as, m., Ved. an epithet of the demon Śambara.

कौलिशिक *kauliśika*, as, i, am (fr. *kuliśa*), resembling a thunderbolt.

कौलीक *kaulika*, as, m., Ved. a kind of bird.

कौलीरा *kaulirā*, f. (fr. *kulīra*), N. of a plant, = *karkatā-sringī*.

कौलूत *kaulūta*, as, m. a king of the Kulūtas; (a various reading has *kaulūbha*.)

कौल्मलवर्हिष *kaulmalabarhisha*, am, n., N. of a Sāman called after Kulmala-barhisha.

कौल्माषी *kaulmāṣī*, f. (fr. *kuḷmāṣa*), a day of full moon on which Kulmāṣa is eaten.

Kaulmāṣhina, as, ā, am, sown with or fit for Kulmāṣa (as a field).

कौवल *kauvala*, am, n. = *kuvala*, the fruit of the tree *Zizyphus Jujuba*.

कौवेर *kauvera*, as, i, am (fr. *kuvera*), relating or belonging to Kuvera, coming from him; (i), f., scil. *diś*, the region of Kuvera, the north quarter; the *śakti* or female energy of Kuvera; (am), n. a plant, a kind of *Costus*, *Costus Speciosus*.

कौश 1. *kauśa*, as, i, am (fr. *kuśa*), made of Kuśa grass; (am), n., scil. *nāgrāra*, the town of Kuśa, an epithet of Kānyakubja. — *Kauśāmbhas* (*śa-am*), as, n. Kuśa grass boiled in water.

Kauśya, as, ā, am, made of Kuśa grass.

कौश 2. *kauśa*, as, i, am (fr. *kośa*), silken, silk.

1. *kaushīka*, as, i, am, being in a sheath or scabbard, sheathed, incased; silken, silk; (as), m. one who is versed in dictionaries; the compiler of a dictionary, a lexicographer; the fragrant substance *bdellium*; marrow; (ā), f. a drinking-vessel.

Kauśeya or *kaushēya*, as, i, am, silken, of silk; (am), n. silk, a silk cloth, a silk petticoat or trowsers, a woman's lower garments of silk.

कौशल *kaushāla*, am, n. (fr. *kuśāla*), well-being, welfare, good fortune, happiness, prosperity; skilfulness, cleverness, experience; (i), f. friendly inquiry, greeting, salutation; a respectful present, a Nazr; (ās), m. pl., N. of a people.

Kauśalikā, f. a present, a respectful gift or offering.

Kauśalya, am, n. welfare, well-being, good fortune, prosperity; cleverness, experience; (ā), f. see *kaushalya*.

कौशाम्ब *kaushāmba*, am, n. (fr. *kuśāmba*), N. of a realm; (i), f., N. of an ancient city on the Ganges in the lower part of the Doab, in the vicinity of Kurrah; also *ratna-pattana*.

Kauśāmbeya, as, m. a patronymic from Kuśāmba.

Kauśāmbya, as, m. the chief of Kauśāmbi.

कौशाश्वी *kaushāśvī*, f., N. of a town built by Kuśāśva.

कौशिक 2. *kaushika*, as, i, am (fr. *kuśika*), of the family of Kuśika &c.; (as), m. a patronymic of Viśvā-mitra, who was the son or grandson of Kuśika; N. of a teacher, author of the Sūtras of the Atharva-veda; a brother of Paipalādi; N. of a grammarian; N. of one of Jarāsandha's generals; an epithet of Indra (as originally perhaps belonging to the Kuśikas or friendly to them); N. of a son of Vasudeva; N. of an Asura; an epithet of Śiva; N. of the plant *Vatica Robusta* [cf. *kuśika* and *śva-karna*]; an ichneumon; an owl; love, passion; (i), f., N. of a river in Bahar, commonly called Kosi or Koosa, created by Viśvā-mitra, or identified with Satyavati, the sister of Viśvā-mitra; an epithet of the goddess Durgā; N. of a Buddhist female beggar or *pari-vrajikā*; (as, i, am), coming from an owl. — *Kauśika-priya*, as, m. an epithet of Rāma. — *Kauśika-phala*, as, m. the cocoa-nut tree, (said to have been created by the sage Viśvā-mitra when endeavouring to form a human being in rivalry of Brahmā, the nut being the rudiment of the head.) — *Kauśikāṅgulī*, is, m., N. of a teacher. — *Kauśikātmaja* (*ka-āt*), as, m. Indra's son, an epithet of Arjuna. — *Kauśikāyudha* (*ka-āy*), am, n. the bow of Indra, the rainbow. — *Kauśikārātī* (*ka-ar*), is, m. an enemy of owls, a crow; also *kaushikāri*, &c. — *Kauśiki-putra*, as, m., N. of a teacher. — *Kauśiky-oja*, as, m. (oja = ojas), N. of a tree, = *sākhofā*. *Kauśikāyani*, is, m. (a patronymic fr. *kaushika*), N. of a teacher.

Kauśikīn, inas, m. pl. the pupils of Kauśika.

कौशिकार *kaushikāra*, as, m. = *kośa-kāra*, q. v.

कौशिन *kaushija*, ās, m. pl., N. of a people.

कौशीतकी *kaushitakī* = *kaushitakī*, q. v.

कौशीधान्य kauśīdhānya, am, n. (fr. *kośī-dhānya*), a leguminous plant, pulse.

कौशील्य kauśīlavya or kauśīlavya, am, n. (fr. *kauśīlavya*), the profession of an actor, a dancer, &c.

कौशेय kauśeya. See under 2. *kausa*.

कौश्य kauśya. See under 1. *kausa*.

कौषारव kauśhāra, as, m. (fr. *kushāru*), a patronymic of Maitreya.

कौषीतक kauśītaka, as, m. (fr. *kushītaka*), a patronymic of Kahoḍa; (ī), f. a patronymic of the wife of Agastya; N. of a school derived from Kushītaka; (am), n., N. of a work.

काushitaki, īs, m. a patronymic from Kushītaka. **काushitakin**, īnas, m. pl. the pupils of Kaushītaka. — **काushitaki-brāhmaṇa**, am, n., N. of a Brāhmaṇa.

काushitakeya, as, m. a patronymic of a Kāśyapa; a patronymic of Kahoḍa.

कौषेय kauśheya. See under 2. *kausa*.

कौष्ठ kauśṭha, as, ī, am (fr. *koshṭha*), being in a store-room, &c.

काushṭhya, as, ā, am, being in the stomach or abdomen.

कौष्ठिल kauśṭhila in *Mahā-kauśṭhila*, as, m., N. of a Buddhist author.

काushya, as, m. a patronymic from Kosha.

कौसलक kausalaka, ās, m. pl. (fr. *kosala*), N. of a people; (sometimes spelt *kausalaka*).

काusaleya, as, m. (fr. *kausalyā*), a metronymic of Rāma as son of Kausalyā.

काusalya, as, ā, am (fr. *kosala*), belonging to the people of the Kosalas; (as), m. a prince of the Kosalas; (ā), f. the daughter of a prince of the Kosalas, the wife of Pūru and mother of Janamejaya; the wife of Satvat; the wife of Daśa-ratha and mother of Rāma; epithet of the mother of Dhṛita-rāshṭra; of the mother of Pāṇḍu. — **काusalyā-nandana**, as, m. and **काusalyā-mātri**, tā, m. an epithet of Rāma. **काusalyāyani**, īs, m. a metronymic of Rāma.

कौसिद kausida, as, ī, am (fr. *kusida*), relating or belonging to or coming from a Kusida, q. v.

कौसिद kauśīda, as, ī, am (fr. *kuśīda*), connected with or relating to a loan; usurious.

काusīdyā, am, n. sloth, indolence; the practice of usury.

कौसुम kausuma, as, ī, am (fr. *kusuma*), flowery, flowering; (am), n. the ashes of brass, used as a collyrium.

काusumāyudha, as, ī, am (fr. *kusumāyudha*), relating to the god of love.

कौसुम्भ kausumbha, as, ī, am (fr. *kusumbha*), prepared with safflower; dyed with safflower, orange, red; (as), m. wild safflower.

कौसुर्विन्द kausurubinda, as, ī, am (fr. *kusurubinda*), N. of a Daśa-rātra.

कौसृतिक kausṛitika, as, ī, am (fr. *ku-sṛiti*), following evil courses, fraudulent; a cheat, a knave; (as), m. a juggler, a conjurer.

कौस्तुभ kaustubha, as, m. (fr. *kustubha* ?), N. of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Kṛishṇa; a manner of joining the fingers; (am), n. a kind of oil (*sarsha-podbhava*). — **काustubha-lakshana**, as, or **काustubha-lakshaka**, as, m. or **काustubha-vakshas**, ās, m. a N. of Viṣṇu or Kṛishṇa.

कौस्त्यलपुर kausthalapura, am, n., N. of a town.

कौहलिय kauhaliya or kauhaliya (?), ās, m. pl., N. of a school called after Kohala.

काushali-putra, as, m., N. of a grammarian.

क्रन्स knas, cl. 1. 10. P. *knasati*, *knasayati*, to speak; to shine; [cf. *kuṇṣ*, *kuṇs*, *knas*, *kras*.]

क्रन्थ knath, cl. 1. P. *knathati*, -*thitum*, to hurt, injure; to kill.

क्रन्स knas, cl. 4. P. *knasyati*, -*situm*, to be crooked (in mind or body); to shine: Caus. *knasayati*, -*yitum*, to shine; [cf. *kuṇṣ*, *kuṇs*, *knas*, *kras*.]

कु knu or knū, cl. 9. P. A. *knunāti*, -*nīte*, or *knūnāti*, -*nīte*, to sound, make a noise.

कूय knūy, cl. 1. A. *knūyate*, *čuknūye*, -*knūyitum*, to be wet; to make a creaking sound; to stink: Caus. P. *knopayati*, *acuknupat*, -*yitum*, to make wet.

कुन्ता, as, ā, am, stinking, noisy, wet (?).

कुन्ति, tā, trī, trī, stinking, emitting a stench.

कम् kmar, cl. 1. P. *kmarati*, to be crooked in person, to be crooked in mind, to be fraudulent or crafty; [cf. *heṛi*.]

कम् kya, am, n., Ved. (according to Sāy. fr. 3. ka = *prajā-pati*), anything agreeable to *Prajā-pati*.

क्रन्श kras, cl. 1. P. (?) *krasati*, to illuminate; [cf. *knas* and *knas*.]

क्रकाच krakača, as, am, m. n. (an onomatopoeic word), a saw; (as), m. the plant *Capparis Aphylla*, = *karīra*; N. of a part of hell; (ā), f. the tree *Pandanus Odoratissimus*, = *ketaka*; [cf. *krakara*.] — **क्रकाचा-čhada**, as, m. the tree *Pandanus Odoratissimus*. — **क्रकाचा-pattra**, as, m. the teak tree. — **क्रकाचा-pād**, t, m. a lizard, a chameleon. — **क्रकाचा-prīṣṭhi**, f. a small fish with numerous small spines in the back, *Cojus Coboju*.

क्रकाण krakaṇa, as, m. a kind of partridge, commonly *Kayar*, *Perdix Sylvatica*; [cf. *kṛikaṇa* and *krakara*.]

क्रकर krakara, as, m. (an onomatopoeic word), a kind of partridge, *Perdix Sylvatica*; the plant *Capparis Aphylla* (see *karīra*); a saw; a poor man; disease; [cf. *krakača*.]

क्रकुच्छन्द krakučchanda, as, m., N. of a Buddha, a predecessor of Śākyamuni.

क्रक्षमाण krakṣamāṇa, as, ā, am (a part. fr. an obsolete rt. *krakṣh*), Ved. roaring, raving (?).

क्रतु kratu, us, m. (said to be fr. 1. *kṛi*, but perhaps rather fr. 2. *kṛi*), plan, design, intention, purpose; resolution, determination; desire, will (in this sense often occurring in the Vedic inst. case, *kratvā*, willingly, readily); power, ability, adequacy, efficiency, deliberation, consultation; intelligence, understanding (e. g. *bhadrāḥ kratuḥ*, right judgment, good understanding; frequently found in conjunction with the almost synonymous word *dakṣha*, e. g. *dakṣha-kratū* or *kratu-dakṣha*, ability and intelligence, intelligence and power); inspiration; enlightenment; a sacrificial rite or ceremony; sacrifice, offering, worship; an *Asvamedha* sacrifice; (*Kratu*, as intelligence personified, is a son of Brahṁā, and one of the *Prajā-patis* or ten principal *Ṛishis* or saints mentioned in *Manu* I. 35; he is said to be married to *Kriyā* and father of the 60,000 *Valikhilyas*, or according to other authorities the husband of *Haya-śirā*); N. of one of the *Viśva-devās*; also of a son of Ūru and *Āgneyi*; N. of the author of a *Dharma-śāstra*; [cf. *a-kratu*, *adbhuta-kratu*, *abhi-kratu*, &c.; cf. also Gr. *κράτος*.] — **क्रतु-krman**, a, n. a sacrificial ceremony. — **क्रतु-čhada**, as, m. one skilled (?) in sacrifice; a Jina; (in the latter sense a wrong form for *kraku-čchanda*.)

— **Kratu-jit**, t, m., N. of a man. — **Kratu-tulya**, as, ā, am, equal to an *Asvamedha* in merit. — **Kratu-druh**, -*dhruk*, m. an enemy of sacrifices, an Asura. — **Kratu-dvish**, t, m. hating sacrifices, an Asura, a Daitya or demon. — **Kratu-dhvaṇsin**, ī, m. an epithet of Śiva as 'destroyer of Dakṣha's sacrifice.' — **Kratu-pati**, īs, m. the performer of a sacrifice. — **Kratu-paṇu**, us, m. a sacrificial animal; a horse, especially one fit for an *Asvamedha*. — **Kratu-pā**, ās, ās, am, Ved. watching one's sentiments or intentions. — **Kratu-purusha**, as, m. an epithet of Viṣṇu. — **Kratu-prā**, ās, ās, am, or *kratu-prāvan*, ā, ā, a, Ved. becoming inspired or enlightened; (Sāy.) fulfilling religious rites. — **Kratu-phala**, am, n. the reward of a sacrifice, the object for which it is performed. — **Kratu-bhuj**, k, m. one who eats the sacrifice, a god, a deity. — **Kratu-mat**, ān, atī, at, Ved. intelligent, prudent, wise; inspired, enlightened; (Sāy.) having religious rites; (ān), m., N. of a son of *Viśva-mitra*. — **Kratu-maya**, as, ī, am, endowed with intelligence. — **Kratu-rāj**, t, m. the chief of sacrifices, the most excellent sacrifice. — **Kratu-rāja**, as, m. the chief of sacrifices, the *Rājasūya* sacrifice, performed by a monarch who has made all the princes of the world tributary to himself. — **Kratu-vikrayin**, ī, t, ī, or *kratu-vikrāyaka*, as, ikā, am, one who sells the possible benefits of a sacrifice performed by himself. — **Kratu-vid**, t, t, t, Ved. prudent, wise; causing inspiration, inspiring; (Sāy.) acquainted with religious rites; granting knowledge; (t), m., N. of a man. — **Kratu-sankhyā**, f., N. of the thirteenth of *Kātyāyana's* *Parīṣiṣṭas*. — **Kratu-saṅgraha**, as, n. title of a *Parīṣiṣṭa* of the *Sāma-veda*. — **Kratu-siddhi**, īs, f. completion of a sacrifice, attainment of the object for which it is performed. — **Kratu-spriś**, k, k, k, causing intelligence or inspiration. — **Kratūttama** ('tu-ut'), as, m. the chief of sacrifices, the *Rājasūya* sacrifice. — **Kratvā-magha**, as, ā, am, Ved. giving readily.

Kratīya, nom. P., Ved. *kratūyati*, -*yitum*, to exert the intellect.

क्रथ krath, cl. 1. P. *krathati*, -*thitum*, to hurt, kill; cl. 10. P. *krāthayati*, -*yitum*, to hurt, injure, kill (with gen. of the person); to amuse, to delight repeatedly; [cf. *knath* and *klath*.]

क्रथ kratha, as, m., N. of a race belonging to the *Yādava* people, derived from *Kratha*, a son of *Vidarbha* and brother of *Kaiśika*; N. of an Asura; [cf. the next.]

क्रथन krathana, as, m., N. of an Asura; N. of a *Nāga*, a son of *Dhṛita-rāshṭra*; N. of a monkey; (am), n. slaughter, killing; hemorrhage (?); snoring, stertor.

क्रथनक krathanaka, as, m., N. of a camel in the *Pañca-tantra*; (am), n. a black sort of *Agallochum*.

क्रन्द kranda or krad, cl. 1. P. A. *krandati*, -*te*, or *kradate*, *čakranda*, *čakrade*, *krandishyati*, -*te*, *akrandit* (Ved. Aor. *akran*), *kranditum*, to neigh (as a horse); to roar (metaphorically applied to the clouds and to wind and water); to creak (as a wheel); to cry piteously, to weep, shed tears; to grieve, be confused with sorrow; to call out piteously to any one (with acc.); to cry out: Caus. *krandayati*, -*yitum*, to cause to roar or shake; to cause to weep or lament; to roar, rave: Desid. *čikrandishati*, -*te*: Intens. *čakrandyate*, *čakranti*, Ved. *kanikranti* (part. *kanikradat*, *kanikradyamāna*), to neigh, roar, rave, cry out; to shake; to creak; [cf. Goth. *grēta*, 'to lament.']

Krandā, as, m., Ved. neighing; a cry, calling out. **Krandad-īṣṭi**, īs, īs, t, Ved. moving with a great noise or roaring, an epithet of *Vāyu*.

Krandana, as, m. a cat; (am), n. crying out, calling; mutual daring or defiance, challenging; weeping, lamenting, sobbing.

Krandanu, us, m., Ved. roaring, shaking.

Krandas, as, n., Ved. battle-cry; (*asī*), du, two

contending armies shouting defiance; (Sāy.) heaven and earth.

Krandita, *as*, *ā*, *am*, wept, called or cried out; (*am*), *n*. weeping, calling; mutual daring.

Krandya, *am*, *n*., Ved. neighing.

क्रप *krap*, cl. 1. A. *krapate*, *śakrapate*, *krapishyate*, *akrapishya*, *krapitum*, to long for; to mourn; to lament, implore; to compassionate, pity; to go; [cf. *kṛip*, &c.]

क्रम *kram*, cl. 1. P. A., 4. P. *krāmati* (ep. also *kramati*), *kramate* (ep. also *krāmāte*, *krāmyati* and *kramyati* (?), *śakrāma*, *śakrame*, *kramitā*, *kramiṣyati* and *kramisyate*, *akramit* and *akransta*, *kramitum* (according to some also *krāntum*), to step, walk, go, go towards, approach (with acc.); to approach in order to ask for assistance (with loc., e.g. *tasmīn krame*, I go to him for assistance); to go across, go over; to ascend; to have sexual intercourse with; to excel; to pervade, take possession of; to fill; to fulfil, accomplish; to undertake, strive after; A. to proceed well, to gain a footing, to succeed, have effect; (in gram.) to be liable to the peculiar arrangement of a Vedic text called *Krama*; to be doubled (as a letter or word) in connection with this arrangement; A. to read according to the *Krama* arrangement of a Vedic text: Caus. *kramayati*, *-yitum*, to cause to step; *kramayati* or *krāmayati*, to make liable to the peculiar arrangement called *Krama*; to double (a letter or word) in connection with this arrangement: Intens. *śakramayate* or *śakranāti*, to step to and fro, to walk, wander about: Desid. *śikramiṣyati*, *śikramāste*; [cf. Lat. *gra-dus*, *gra-dior*, *gran-dis*; Goth. *hlaupta*, 'to run'; Old Germ. *hloufu*, *hloufu*; *laufu*, *loufu*.]

Krantri, *tā*, *trī*, *trī*, going, a goer, who or what goes.

Krama, *as*, *m*. a step; going, proceeding; course (e.g. *kāla-kramāt*, in course of time); passing; the foot; a position taken (by an animal &c.) before making a spring or attacking; uninterrupted or regular progress, order, series, regular arrangement, hereditary descent, succession (e.g. *varṇa-krameṇa*, in the order of the tribes or castes; *krameṇa*, in regular course, by degrees, according to order, rank, or series); method, manner (e.g. *yena krameṇa*, in which manner; *tail-anusaraṇa-krameṇa*, in a manner corresponding to that); an undertaking, enterprise, intention; a peculiar manner or method of reading and writing Vedic texts, i.e. 'progressing step by step', so called because the reading proceeds from the first member (either word or letter) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth, and so on, (this manner of reading or writing in relation to words is called *pada-krama*; in relation to conjunct consonants *varṇa-krama*); a term for the words or letters themselves when combined or arranged in this manner; power, strength. — *Krama-kāla*, *as*, *m*. the time of the *Krama* arrangement. — *Krama-ja*, *as*, *ā*, *am*, produced by the *Krama* arrangement. — *Krama-jit*, *i*, *m*., N. of a prince. — *Krama-jyā*, *f*. the sine of a planet; declination; [cf. *krānti-jyā*]. — *Kramata*, *ind*. gradually, successively, in order. — *Kramatāśīka*, *as* or *am*, *m*. or *n*.(?), a particular method of applying the direct rule of three (opposed to *vyasta* or *viloma-triāśīka*). — *Krama-pada*, *am*, *n*. the conjunction of words in the *Krama* reading, more usually written *pada-krama*. — *Krama-pāṭha*, *as*, *m*. the *Krama* reading, i.e. a peculiar 'step by step' arrangement of a Vedic text made to secure it from all possible error by, as it were, combining the *Samhitā-pāṭha* and the *Pada-pāṭha*, i.e. by giving the words both as connected and unconnected with following and preceding words; see under *krama* above. — *Krama-pūraka*, *as*, *in*., N. of a tree, = *vaku*. — *Krama-prāpta*, *as*, *ā*, *am*, obtained by succession or hereditary descent. — *Krama-bhanga*, *as*, *m*. interruption

of order, irregularity. — *Krama-yoga*, *as*, *m*. succession, regular order, successive or methodical practice; (*ena*), *ind*. in regular manner. — *Krama-vat*, *ind*. in the manner of the *Krama* arrangement. — *Krama-varta*, *as* or *am*, *m*. or *n*.(?), N. of a district in Kāśmīra. — *Krama-śas*, *ind*. gradually, by degrees; regularly, seriatim. — *Krama-sāstra*, *am*, *n*. rules relating to the *Krama* arrangement. — *Krama-samhitā*, *f*. a collection of Vedic texts arranged according to the *Krama* method. — *Kramasamhitodāharaṇa* (*°tā-ud*), *am*, *n*. an example from a *Krama-samhitā*. — *Krama-sangraha*, title of a treatise; [cf. *kṛitā-dāsa*]. — *Krama-sandarbha-prabhāsa*, title of a chapter (*khaṇḍa*) in a particular work. — *Kramāgata* (*°ma-āg*), *as*, *ā*, *am*, descended or inherited lineally, what comes from one's ancestors in regular succession, arrived in due course or succession. — *Kramāgatutva*, *am*, *n*. hereditary succession or possession. — *Kramāditya* (*°ma-ād*), *as*, *m*. an epithet of king Skanda-gupta. — *Kramādhyayana* (*°ma-adh*), *am*, *n*. the *Krama* reading or arrangement; see *krama-pāṭha* above. — *Kramādhyayin* (*°ma-adh*), *i*, *m*. one who reads the *Krama* arrangement of a Vedic text. — *Kramānyāyin* (*°ma-an*), *i*, *inī*, *i*, following the methodical order. — *Kramānusāra* or *kramānaya* (*°ma-an*), *as*, *m*. regular order, due arrangement. — *Kramāyāta* (*°ma-āy*), *as*, *ā*, *am*, descended or inherited lineally, coming from one's ancestors in regular succession; one who has acceded to the throne by succession; proceeding in regular order. — *Kramāvāsana* (*°mu-av*), *am*, *n*. the end of a word in the *Krama* arrangement of a Vedic text. — *Kramokta* (*°ma-uk*), *as*, *ā*, *am*, enjoined for the *Krama* arrangement. — *Kramodveja* (*°ma-ud*), *as*, *m*. an ox.

Kramaka, *as*, *ā*, *am*, going, proceeding; orderly, methodical; (*as*), *m*. a student who goes through a regular course of study, one who proceeds methodically; one who reads or knows the *Krama* arrangement of a text.

Kramaṇa, *as*, *m*. a step; the foot; a horse; N. of a son of Bhajamāna; (*am*), *n*. stepping, walking, going; transgressing; proceeding; approaching or undertaking anything; treatment of words or letters according to the *Krama* arrangement, doubling letters, words, &c.

Kramāṇya, *as*, *ā*, *am*, to be gone to, to be gone beyond.

Kramād-īśvara, *as*, *m*. N. of the author of the grammar called *Sanṣkhipta-sāra*.

Kramāṇya, *as*, *ā*, *am*, going, proceeding.

Kramika, *as*, *ā*, *am*, proceeding in a fixed order or methodically; successive.

Kramitri, *tā*, *trī*, *trī*, stepping, walking, going, who or what goes &c.

Kramya, *as*, *ā*, *am*, produced by the *Krama* arrangement, arising by the *Krama*.

Krā, *ās*, *ās*, *am*, (at the end of some compounds) stepping, going; [cf. *udadhi-krā*, *dadhi-krā*.]

Krānta, *as*, *ā*, *am*, gone, going, gone or going over or across; spread, extended; attacking, invading, gone to or against; overcome, surpassed; (*as*), *m*. a horse; (in astronomy) declination; (*ā*), *f*. N. of a plant, a kind of *Solanum* [cf. *brīhatī*]; a species of the *Atyaśīti* metre [cf. *kāntā*]; (*am*), *n*. a step, (*Vishṇoḥ krāntam*, 'the step of Vishṇu', N. of a Soma ceremony); a certain aspect in astronomy when the moon is in conjunction with a planet.

Krānti, *is*, *f*. going, proceeding, a step; overcoming, surpassing; attacking; declination of a planet; the sun's course on the globe, the ecliptic. — *Krānti-kaksha*, *as*, *m*. the course of the sun, the ecliptic. — *Krānti-kaksha*, *am*, *n*. a figure described by the ecliptic. — *Krānti-jyā*, *f*. the sine of the declination or of the ecliptic. — *Krānti-pāta*, *as*, *m*. the intersection of the ecliptic and equinoctial circles, the equinoctial points or nodes of the ecliptic. — *Krānti-pāta-gati*, *is*, *f*. motion of the nodes of the ecliptic, precession of the equinox. — *Krānti-bhāya*, *as*, *m*. the declination of a point of the ecliptic. — *Krānti-maṇḍala* or *krānti-ṛiṭta*, *am*, *n*. the ecliptic.

— *Krānti-valaya*, *as*, *m*. the ecliptic; the space within the tropics.

Krāntu, *us*, *m*. a bird.

Krāmat, *an*, *anti*, *at*, going, proceeding over or across.

क्रमि *krami*, *is*, *m*. = *kṛimi*, a worm.

क्रमु *kramu*, *us*, *m*. the betel-nut tree, *Areca* *Faufel* or *Catechu*.

Kramuka, *as*, *m*. N. of several plants, the *Areca* or betel-nut tree, *Areca* *Faufel* or *Catechu*; the mulberry tree, *Morus Indica* (= *brahma-dāru*); another tree, a red sort of *Lodhra* (*paṭṭikā-lodhra*); a kind of fragrant grass, *Bhadra-mustaka*; the fruit of the cotton tree; (*ās*), *m*. pl., N. of a people; (*i*), *f*. the betel-nut tree, *Areca* *Faufel* or *Catechu*. — *Kramuka-phala*, *am*, *n*. the *Areca*-nut.

क्रमेल *kramela* or *kramelaka*, *as*, *m*. the camel; [cf. Gr. *κάμηλος*; Lat. *camelus*.]

क्रय *kraya*, &c. See under *rt. kri*.

क्रयशीर्ष *krayaśīrsha*, *am*, *n*. = *kapi-śīrsha*, the coping of a wall.

क्रवण *kravāṇa*, *as*, *m*. Ved. a worshipper.

क्रविम *kravis*, *is*, *n*. Ved. (or *kravi* in the comp. *a-kravi-hasta*, q. v.), raw flesh, carrion; [cf. Gr. *κρέας*; cf. also *krūra*.]

Kravishṇu, *us*, *us*, *u*, desirous of raw flesh.

Kraya, *am*, *n*. flesh, raw flesh, carrion; [cf. Lith. *kravja-s*, 'blood'; Russ. *krōj*; Hib. *crú*; Old Germ. *hreo*; Gr. *κρέας*; Lat. *crur*, *cruentus*, *crūdus*, *caro*.] — *Kraya-ghātana*, *as*, *m*. a deer, an antelope; (killed for its flesh). — *Kraya-bhu*, *k*, *k*, *k*, carnivorous, eating carrion; (*k*), *m*. a *Rākshasa*.

— *Kraya-bhojana*, *as*, *ā*, *am*, carnivorous. — *Kraya-mukha*, *as*, *m*.(?) having flesh in one's mouth, N. of a wolf in the *Pañca-tantra*. — *Kraya-vāhana*, *as*, *i*, *am*, Ved. carrying corpses, an epithet of *Agni* (opposed to *harya-vāhana*). — *Krayād* (*°ya-ad*), *t*, *i*, *t*, consuming flesh or corpses, epithet of the fire of the funeral pile, or *Agni* in one of his terrible forms; epithet of a *Yātu-dhāna* and other evil beings, imps, and goblins; N. of a *Rākshasa*; a beast of prey, a carnivorous animal. — *Krayāda* (*°ya-ada*), *as*, *ā*, *am*, carnivorous, an eater of flesh; (*as*), *m*. a goblin, a *Rākshasa*; a lion, a hawk; the fire of the funeral pile; N. of a people. — *Krayāśīn* (*°ya-āś*), *i*, *inī*, *i*, carnivorous; (*i*), *m*. a demon; an anthropophagus.

क्रशय *krāśaya* (fr. *kṛiśa*), *nom*. P. *krāśayati*, *-yitum*, to emaciate, make thin or lean.

Kraśita, *as*, *ā*, *am*, emaciated, made thin or lean.

Kraśinan, *ā*, *m*. leanness, emaciation.

क्रष्टव्य *krashtavya*. See *rt. kṛish*, p. 250.

क्राकचिक *krākācika*, *as*, *m*. (fr. *krakaṇa*), a sawyer.

क्राप *krātha*, *as*, *m*. (fr. *rt. krath*), killing, murder; N. of a prince; of a son of *Dhṛita-rāṣṭra*; of a *Nāga*; of a nonkey; a patronymic from *Kratha*; [cf. *krathana*]. — *Krātheshvara* (*°tha-iś*) or *kro-dhesvara* (*°dha-iś*), *as*, *m*. N. of a pupil of *Āpastamba*.

क्रान्त *krānta*, *krānti*, &c. See under *kram*.

क्रायक *krāyaka*. See under *rt. kri*.

क्रिमि *krimi*, *is*, *m*. a worm, an insect, &c., and the words derived and compounded with *krimi*. See under *kṛimi*.

क्रिय *kriya*, *as*, *m*. (a word borrowed from the Gr. *κρίσις*), the sign of the zodiac Aries.

क्रियमाण *kriyamāṇa*. See *rt. 1. kri*.

क्रिया *kriyā*, *f*. (fr. *rt. 1. kṛi*), doing, performing, performance; business; an act, action, undertaking; activity; work; labour; bodily action, exercise of the limbs; a literary work; medical

treatment or practice; applying a remedy, cure (e. g. *samakriya-va*, the being treated according to one and the same system of medicine; *vishamakriya-va*, the being treated according to different methods); a religious rite or ceremony, sacrificial act, sacrifice; obsequies, rites performed immediately after death; purificatory rites, as ablution &c.; (religious action is sometimes personified as a daughter of Dakṣa and wife of Dharmā, or a daughter of Karmā and wife of Kratu); judicial investigation by human means, as by witnesses, documents, &c., or by superhuman or ordeals of various kinds; (in grammar) action (as the general idea expressed by any verb); a verb, (according to later grammarians a verb is of two kinds, *sakarma-kriyā*, active, and *akarma-kriyā*, intransitive); a noun of action; native lexicographers give also the following meanings to *kriyā*—atonement; disquisition; study; means, expedient; instrument, implement.—*Kriyā-kara*, *as*, m. one who performs an action, a student.—*Kriyā-kartṛi*, *tā*, m. the doer of an action, an agent.—*Kriyā-kalāpa*, *as*, m. title of a grammar; the great body of ceremonies enjoined in the Hindū laws, a number of actions of any kind; all the particulars or points of any business.—*Kriyā-kāra*, *as*, *i*, *am*, one who does any act, an agent, a performer; (*as*), m. a beginner, a novice, a tyro, a student; an agreement.—*Kriyā-kaumuḍi*, f. title of a work by Govindānanda.—*Kriyā-tantra*, *am*, n. 'a Tantra of action', one of the four classes of Tantras with Buddhists.—*Kriyā-dveshin*, *i*, *inī*, *i*, one who is averse to the part of a lawsuit or judicial trial called *kriyā*, i. e. to witnesses, documents, ordeals, &c.; (*i*), m. one of the five kinds of witnesses, he whose testimony is hurtful to the cause.—*Kriyā-dvāita*, *am*, n. efficient cause, as resigning all to God.—*Kriyā-nibandha*, title of a work.—*Kriyā-nirdeśa*, *as*, m. evidence.—*Kriyā-nurūpa* (*ya-an*), *as*, *ā*, *am*, conformable to the act, according to the action.—*Kriyānrita* (*ya-an*), *as*, *ā*, *am*, practising religious observances.—*Kriyā-paṭu*, *us*, *us*, *u*, clever, dextrous.—*Kriyā-patha*, *as* or *am*, m. or n. (?), manner of medical treatment or application of remedies.—*Kriyā-pada*, *am*, n. a verb.—*Kriyā-para*, *as*, *ā*, *am*, attentive to or diligent in the performance of one's duties.—*Kriyāpavarga* (*ya-ap*), *as*, m. end of an affair, liberation from ceremonial acts.—*Kriyā-pāda*, *as*, m. the third division of a suit at law, witnesses, written documents and other proofs adduced by the complainants, the rejoinder of the plaintiff.—*Kriyā-prasava*, *as*, m. course of proceeding.—*Kriyā-phala*, *as*, m. result or consequence of acts.—*Kriyābhūyapagama* (*ya-abh*), *as*, m. special compact or agreement.—*Kriyāmbudhi* (*ya-am*), *is*, m. title of a work of Prāṇa-kriṣṇa.—*Kriyā-yoga*, *as*, m. the connection with an action or verb; the employment of expedients or instruments; the practical form of the Yoga system of philosophy, devotion by due performance of the duties of every day life, active devotion.—*Kriyāyoga-sāra*, *as*, m. a section of the Padma-purāṇa.—*Kriyā-lopa*, *as*, m. discontinuance or loss of any of the essential ceremonies of the Hindū religion.—*Kriyā-vaṭ*, *ān*, *atī*, *at*, one who performs an action, active, busy, engaged in a business, understanding business, fit for it, possessed of worldly knowledge; performing ceremonies in the right manner, celebrating religious rites.—*Kriyā-vaśa*, *as*, *ā*, *am*, subject to the influence of acts; (*as*), m. necessity, necessary influence of acts done or to be done.—*Kriyāvasanna* (*ya-av*), *as*, *ā*, *am*, one who loses a lawsuit through the statements of the witnesses &c.—*Kriyā-vācaka*, *as*, *ā*, *am*, or *kriyā-vācān*, *i*, *inī*, *i*, expressing an action (as a verbal noun).—*Kriyā-vādin*, *i*, m. a plaintiff; one who states the arguments in a lawsuit.—*Kriyā-vādhi*, *is*, m. a rule of action; conduct of affairs, mode of performing any rite.—*Kriyāvidhijā*, *as*, *ā*, *am*, conversant with business, understanding the ritual &c.—*Kriyā-viśāla*, *am*, n. title of the thirteenth of the fourteen Pūrvas or most ancient Jaina writings.—*Kriyā-viśeṣaṇa*, *am*, n.

that which defines an action more closely; an adverb.—*Kriyā-sakti*, *is*, f. capability to act; the power of action.—*Kriyā-samabhihāra*, *as*, m. repetition of any act, doing anything repeatedly.—*Kriyā-sāra*, *as*, m. title of a work.—*Kriyā-sthānaka-vicāra*, *as*, m. title of a Jaina work.—*Kriyendriya* (*ya-in*), *as*, m. an organ of action, as the hand, foot, voice, organ of generation and that of excretion; also called *karmendriya*, q. v.

क्रिचि *krivi*, *is*, m., Ved. a leather bag, metaphorically 'a cloud'; N. of an Asura; a cistern, a well; the original name of the Pañcālas; [cf. *kraivya*.]

क्रि 1. *kṛi*, cl. 9. P. A. *kṛiṇāti*, *kṛiṇē*, *ēkṛāya*, *ēkṛiye*, *kṛeshyati*, *-te*, *akṛiṣhī*, *akṛeṣhā*, *kṛetum*, to buy, purchase (with inst. of the price, and abl. or gen. of the person from which anything is bought, e. g. *ka imam Indram dasa-bhīr dhenubhīr mama kṛiṇāti*, who will buy this Indra of me for ten cows? *yam mātā-pitror antikāt* or *sakāśāt kṛiṇiyāt*, whom he may buy from his father and mother; *kṛiṇiṣhva tad dasubhīḥ svar-ṇaiḥ*, buy that for ten suvarṇas); to barter or exchange; to win: Caus. *kṛāpayati*, *-yitum*, *acī-krapat*: Desid. *ēkṛiṣhātī*, *-te*: Intens. *ēkṛiṣyate*, *ēkṛayitī*, *ēkṛetī*; [cf. Hib. *creannaim*, 'I buy, I purchase'; Gr. *πράμαι*, *πέρωμαι*; Lith. *prekšis*, *perku* (?); Lat. *pretium*; Eng. *hire*.]—*Kṛi-āiti*, *uyas*, m. pl. the roots beginning with *kṛi*, i. e. those of the ninth class.

Kṛaya, *as*, m. buying, purchase.—*Kṛaya-kṛita*, *as*, *ā*, *am*, bought, purchased.—*Kṛaya-dravya*, *am*, n. anything for which anything else is bought or exchanged.—*Kṛaya-lekhyā*, *am*, n. deed of sale, conveyance, &c.—*Kṛaya-vikṛaya*, *av*, m. du. buying and selling, trade, traffic.—*Kṛayavikṛayika*, *as*, m. a trader or merchant, a dealer.—*Kṛayavikṛayin*, *i*, *inī*, *i*, one who buys or sells, one who strikes a bargain.—*Kṛayāroha* (*ya-ār*), *as*, m. a market, a fair (where goods are piled up for sale).

Kṛayaṇa, *am*, n. buying, purchasing.

Kṛayaṇiya, *as*, *ā*, *am*, to be bought or purchased, purchasable.

Kṛayānaka, *as*, *ikā*, *am*, what is sold, fit to be sold.

Kṛaytka, *as*, *ā*, *am*, buying, purchasing; (*as*), m. a trader, a dealer, a purchaser, a buyer.

Kṛayin, *i*, *inī*, *i*, a buyer, a purchaser.

Kṛayya, *as*, *ā*, *am*, exhibited for sale, purchasable.

Kṛāyaka, *as*, m. a buyer or purchaser; a dealer, a trader.

2. *kṛi*, *is*, *is*, *i*, (at the end of some compounds) buying.

Kṛita, *as*, *ā*, *am*, bought, purchased; (*as*), m. a son, one of the twelve kinds acknowledged by the ancient Hindū law, viz. one purchased from his natural parents.—*Kṛitānuśaya* (*ta-an*), *as*, m. repenting a purchase, returning a purchase upon the seller, admissible in some cases by law.

Kṛitaka, *as*, *ā*, *am*, acquired by purchase; (*as*), m. a son bought from his natural parents and adopted as male issue; also *kṛita-putra* (?).

Kṛeṇi, *is*, m. and *kṛeṇī*, f. buying, purchasing, purchase.

Kṛetavya, *as*, *ā*, *am*, to be bought, purchasable.

Kṛetṛi, *tā*, m. a buyer, purchaser.

Kṛeya, *as*, *ā*, *am*, purchasable, to be bought.

—*Kṛeya-da*, *as*, *ā*, *am*, one who exhibits anything for sale, a seller.

क्रोड *kṛiḍ*, cl. 1. P. (ep. also A.) *kṛiḍati*, *ēkṛiḍa*, *kṛiḍishyati*, *akṛiḍit*, *kṛiḍitum*, to play, sport, amuse one's self, frolic, gambol, dally, (used of men, animals, the wind and waves, &c.); to jest, joke with (with inst. or with *saha* and inst., e. g. *Droṇena* or *Droṇena saha kṛiḍati*, he sports with Droṇa): Caus. *kṛiḍayati*, *-yitum*, to cause to play, to allow to play: Desid. *ēkṛiḍiṣhātī*: Intens. *ēkṛiḍyate*, *ēkṛiḍitī*.

Kṛiḍa, *as*, *ā*, *am*, playing, sporting; (*as*, *ā*), m. f. sport, play, pastime, pleasure, amusement (often in compounds, e. g. *kṛiḍā-mudā*, f. pl. the pleasures of play, or of amorous sport; *Kṛiṣṇa-kṛiḍā*, sport with Kṛiṣṇa; *jala-kṛiḍā*, playing about in water); disrespect shown by jest or joke.—*Kṛiḍā-kānana*, *am*, n. a pleasure-grove.—*Kṛiḍākūta* (*ḍā-āk*), *am*, n. sportive or wanton purpose or desire.—*Kṛiḍā-kopa*, *as*, m. assumed anger, anger in sport.—*Kṛiḍā-kautuka*, *am*, n. wanton curiosity; sport, play, pastime, enjoyment; lasciviousness, sexual intercourse.—*Kṛiḍā-khaṇḍa*, title of the second part of the Gaṇeśa-Purāṇa.—*Kṛiḍā-grīha*, *am*, n. a pleasure-house, a house for amusement.—*Kṛiḍā-ēvaṅkramaṇya*, *am*, n. (?), N. of a place.—*Kṛiḍā-ēndra*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eighteen syllables each; N. of a poet.—*Kṛiḍā-nārī*, f. a harlot, a courtesan.—*Kṛiḍā-maya*, *as*, *i*, *am*, consisting of play or sport.—*Kṛiḍā-mayūra*, *as*, m. a peacock kept for pleasure or amusement.—*Kṛiḍā-mṛiga*, *as*, m. any animal kept for pleasure, a toy-deer, a toy-animal of any kind.—*Kṛiḍā-ratna*, *am*, n. the gem of sports, copulation.—*Kṛiḍā-ratha*, *as*, m. a cart, a carriage used for amusements.—*Kṛiḍā-rasātala*, *am*, n. title of a work in the Sāhitya-darpaṇa.—*Kṛiḍā-val*, *ān*, *atī*, *at*, sportive, playful.—*Kṛiḍā-vana*, *am*, n. a pleasure-garden, a park.—*Kṛiḍā-veśman*, *a*, n. a pleasure-house, a house for amusement.—*Kṛiḍā-sakunta*, *as*, m. a bird kept for pleasure or amusement.—*Kṛiḍā-saila*, *as*, m. a pleasure-mountain, a pleasure-mound or hillock in a garden.—*Kṛiḍā-saras*, *as*, n. a pleasure-lake.—*Kṛiḍā-sthāna*, *am*, n. or *kṛiḍoddeśa* (*ḍā-ud*), *as*, m. a playground.

Kṛiḍaka, *as*, m. a player, one who sports.

Kṛiḍat, *an*, *antī*, *at*, playing, sporting, gamboling.

Kṛiḍana, *am*, n. playing, play, sporting, &c.

Kṛiḍanaka, *as*, *ikā*, *am*, playing, sporting; (*as*, *am*), m. or n. (?), a plaything, a toy for children.

—*Kṛiḍanaka-tā*, f. the state of a plaything; *kṛiḍa-nakataḥ*, after the manner of a plaything.

Kṛiḍanīya or *kṛiḍanīyaka*, *am*, n. a plaything, toy, a doll.—*Kṛiḍanīyaka-sannibha*, *as*, *ā*, *am*, like a toy or doll.

Kṛiḍamāna, *as*, *ā*, *am*, sporting, playing.

Kṛiḍi or *kṛiḍi*, *is*, *is*, *i*, Ved. playing, sporting; epithet of the winds.

Kṛiḍitṛi, *tā*, m. a player, one who sports.

Kṛiḍin, *i*, *inī*, *i*, Ved. playing, sporting; epithet of the Maruts or winds; (*i*), m., N. of a man.

Kṛiḍu or *kṛiḍu*, *us*, *us*, *u*, Ved. playing, effervescing (?); epithet of the Soma.—*Kṛiḍu-mat*, *ān*, *atī*, *at*, Ved. playing, playful; epithet of flame.

क्रुञ्च

1. *kṛuñc*, cl. 1. P. *kṛuñcāti*, *-cītum*, to curve or make crooked; to be or become crooked; to move crookedly; to be or become small, to shrink; to make small; to lessen; to go towards, approach, arrive at; [cf. Hib. *eruinn*, 'rotundus'.]

Krukta, *as*, *ā*, *am*, crooked, curved.

2. *kṛuñc*, *n*, m., Ved. a kind of snipe, a curlew.

Kṛuñca, *as*, m. a kind of snipe, a curlew; N. of a mountain; (*ā*), f. a female snipe or curlew; a kind of Vipa or lute.

Kṛuñcakīyā, f., N. of a place in India.

Kṛauñca, *as*, m. a curlew, heron, &c. See s. v.

क्रुड

cl. 6. P. *kṛuḍati*, *-ḍitum*, to sink, dive; to be or become thick; (another form for *bhrīḍ*); [cf. *kūḍ* and *kṛūḍ*.]

क्रुध

1. *krudh*, cl. 4. P. (rarely A.) *krudh-yati*, *-te*, *ēkrodha*, *krotsyati*, *akrudhat*, *krodhdum*, to become angry, to be wrathful or angry with (with dat. or gen. or acc. or with *upari* and gen., e. g. *putrāya* or *putrasya* or *putram* or *putra-syopari* *ēkrodha*, he was angry with his son: Caus. *krodhayati*, *-yitum*, to make angry, provoke, irritate: Desid. *ēkṛudhātī*: Intens. *ēkṛudhyate*, *ēkṛudhī*;

[cf. Lith. *rus-tus*, 'angry,' *rus-tybē*, 'anger,' Lat. *crudelis* (?); Gr. *kóros*; Germ. *groll*; Hib. *corruidhe*, 'anger, wrath, motion,' *corruiigh*, 'fury, resentment.']

Kraddha, *as*, *ā*, *am*, irritated, provoked, angry, wrathful; fierce, cruel; (*am*), *n.* anger.

2. **krudh**, *t*, *f.* or *krudhā*, *f.* anger, wrath, passion. **Krudhmin**, *i*, *īnī*, *i*, Ved. wrathful, irritable.

Krudhyat, *an*, *antī*, *at*, being angry, feeling provoked.

Krodha, *as*, *m.* anger, wrath, passion; anger personified as a child of Lobha and Nikriti; or of death; or of Brahmiā; *N.* of a Dānava; (*ā*), *f.*, *N.* of a daughter of Dakṣa. — **Krodha-ja**, *as*, *i*, *am*, proceeding from or engendered by wrath, (especially applicable to eight vices, hatred, envy, oppression, violence, &c.) — **Krodha-maya**, *as*, *i*, *am*, a person of angry disposition; passionate, angry. — **Krodha-mūrchita**, *as*, *ā*, *am*, overcome or infatuated with anger, passionate, angry; (*as*), *m.* a kind of perfume, commonly called *Cor*, = *cora*. — **Krodha-varjita**, *as*, *ā*, *am*, free from wrath, mild, calm. — **Krodha-vardhana**, *as*, *m.*, *N.* of a Dānava. — **Krodha-vaśa**, *as*, *m.* the power of anger; (*as*, *ā*, *am*), overpowered by anger, passionate, violent; *N.* of several kinds of evil spirits; (*as*), *m.*, *N.* of a Rakṣas; (*ā*), *f.*, *N.* of a daughter of Dakṣa and wife of Kaśyapa. — **Krodhavaśa-ja**, *as*, *ā*, *am*, subject to anger, under the influence of anger. — **Krodha-samanvita**, *as*, *ā*, *am*, filled with anger. — **Krodha-hantṛi**, *tā*, *m.*, *N.* of an Asura. — **Krodhānvita** ('*dha-an*'), *as*, *ā*, *am*, wrathful, angry. — **Krodhāmursha-jihma-bhrū** ('*dha-am*'), *us*, *us*, *u*, bending the brow with anger and impatience. — **Krodhojjihita** ('*dha-uj*'), *as*, *ā*, *am*, free from wrath, composed, calm.

Krodhana, *as*, *ā*, *am*, inclined to wrath, passionate, angry; (*as*), *m.*, *N.* of a son of Kauśika and pupil of Garga; also of a son of Ayuta and father of Devātithi; (*ā*), *f.* a passionate woman, a vixen; (*am*), *n.* the being angry, anger.

Krodhanīya, *as*, *ā*, *am*, anything which may produce anger, provocative; (*am*), *n.* an injury.

Krodhālu, *us*, *us*, *u*, passionate, violent.

Krodhin, *i*, *īnī*, *i*, passionate, angry; (*i*), *m.* a buffalo; a dog; (*īnī*), *f.* mystical name of the letter *r*.

Krodhishtha, *as*, *ā*, *am*, very irate or wrathful.

क्रुन्थ *krunth*, *cl.* 9. *P.* *kruthnāti*, *krunthitum*, to embrace, to cling or adhere to; to be distressed, to pain, injure, kill, suffer pain, be distressed; (another form for *kunth*.)

क्रुमु *krumu*, *us*, *f.*, Ved., *N.* of a river, a tributary of the Indus.

क्रुमुक *krumuka*, *as*, *m.*, Ved., a piece of wood or match used to catch the sacrificial fire when kindled by friction; [cf. *krīmuka*, *kramuka*.]

क्रुश *krus*, *cl.* 1. *P.* (rarely *A.*) *krośati*, *-te*, *śukrośa*, *krośkṣyati*, *akruśhat*, *krośtum*, to cry out, shriek, yell, bawl, call out, halloo; to exclaim; to cry, lament; to weep; to sound, make a singing noise (as the ear): Caus. *krośayati*, *-yitum*: Desid. *śukrukṣati*: Intens. *śukruśyate*, *śukruśīti*; [cf. Lith. *klykū*, 'to cry,' *krykstaun*; Hib. *crúisigh*, 'music, song,' Lat. *croci*, *crociō*; Gr. *κρόσω*, *κρόσω*, *κρῶσιν*; Goth. *krukya*.]

Krūśvan, *ā*, *m.* a jackal; [cf. *krośhū*.]

Krūshā, *as*, *ā*, *am*, calling out, crying out, scolding; wept, cried; cried aloud, bawled; called at, abused; (*am*), *n.* crying, weeping, sobbing; noise, sound.

Krośa, *as*, *m.* a cry, a yell, a shriek, a shout, a call, calling out, a noise (e.g. *karṇa-krośa*, a noise in the ears); the range of the voice in calling or hallooing, a measure of distance, an Indian league, commonly called a *Kos*, = 1000 *Danḍas*, = 4000 *Hastas*, = $\frac{1}{4}$ *Yojana*; according to other authorities = 2000 *Danḍas*, = 8000 *Hastas*, = $\frac{1}{2}$ *Gavyūti*; (*am*), *n.*, *N.* of a *Sāman*. — **Krośa-tāla**, *as*, *m.* a large or double drum.

— **Krośa-dhvani**, *is*, *m.* a large drum. — **Krośa-mātra-gata**, *as*, *ā*, *am*, gone the length of a *Krośa*. — **Krośa-mātra-sthita**, *as*, *ā*, *am*, standing at the distance of a *Krośa*. — **Krośa-yuga**, *am*, *n.* a measure of two *Krośas*, = 4000 yards or about $2\frac{1}{2}$ miles; (this seems to correspond to the modern *Krośa*, but the standard varies.)

Krośat, *an*, *anti*, *at*, crying, calling out.

Krośana, *as*, *ā*, *am*, who or what cries; (*am*), *n.* crying.

Krośin, *i*, *īnī*, *i*, crying out, calling out, weeping (e.g. *uśhṭra-krośin*, making sounds like a camel).

Krośhā, *as*, *m.*, *N.* of a man.

Krośhū (*must* form strong cases and *may* form weak cases from *krośhṛi*, Gram. 128. c), a jackal; *N.* of a son of Yadu and father of Vrijinivāt (in this last sense nom. sing. *krośhā* or *krośhṛus*).

— **Krośhū-karṇa**, *as* or *am*, *m.* or *n.* (?), *N.* of a place. — **Krośhū-pāda**, *as*, *m.*, *N.* of a man; (*ās*), *m.* pl. the descendants of this man. — **Krośhū-puṭhikā** or **krośhū-puṭhī**, *f.* the plant *Hemionitis Cordifolia*; [cf. *krośhūka-puṭhikā* or *krośhū-vinnā*]. — **Krośhū-phala**, *as*, *m.* the tree *Terminalia Catappa*, = *ingula*. — **Krośhū-māna** and **krośhū-māya**, *as*, *m.*, *N.* of two men; (*ās*), *m.* pl. the descendants of these men. — **Krośhū-vinnā**, *f.* a plant, either *Chaetulia*, *Hemionitis Cordifolia* (*prīṣṇī-parṇī*), or *Ramvāsac*; [cf. *śṛīgālu-vinnā*].

Krośhūka, *as*, *m.* a jackal; *N.* of a nian, cf. *kraushṭuki*; (*i*), *f.* a female jackal; a daughter of *Krodha-vaśa* and mother of the yellow apes. — **Krośhūka-puṭhikā**, *f.* a plant, commonly *Chaetulia*, *Hemionitis Cordifolia*; or, according to some, *Ramvāsac*; [cf. *krośhū-vinnā*]. — **Krośhūka-māna**, *as*, *m.*, *N.* of a man. — **Krośhūka-mekhalā**, *f.* the plant *Hemionitis Cordifolia*. — **Krośhūka-śiras**, *as*, *n.* a disease of the knee.

Krośhṛi, *tā*, *m.* (not used in the weakest cases, cf. *krośhū*), a jackal; *N.* of a son of Yadu and father of Vrijinivāt; (*trī*), *f.* the female of a jackal; a kind of *Convolvulus*; *N.* of another plant, [cf. *lāngali*]. — **Krośhṛi-kṣhu**, *us*, *m.* (fr. *krośhā* = *krośhṛi* and *ikṣhu*), a kind of sugar-cane, = *śvetekṣhu*.

क्रुड *krūḍ*, *cl.* 10. *P.* *krūḍayati*, *-yitum*, to make thick; [cf. *kūḍ*, *krūḍ*.]

क्रूर *krūra*, *as*, *ā*, *am* (related to *kravis*, *kravya*), wounded, hurt, sore; bloody; raw; cruel, fierce, ferocious, hard-hearted; pitiless; hard, harsh, rough; formidable, terrible; inauspicious (opposed to *saumya* and *a-krūra*, and epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac, which are supposed to have a malignant influence); mischievous, destructive; hard, solid; strong (as a bow, opposed to *mandā*); hot, sharp, disagreeable; (*am*), *ind.* in a formidable manner; (*as*, *am*), *m.* *n.* boiled rice; (*as*), *m.* a hawk; a heron; two plants, red oleander, = *rakta-karavīra*, and another plant, = *bhūtānkuśa*; (*ā*), *f.*, *N.* of a plant, = *rakta-punarnavā*; (*am*), *n.* a wound, a sore; blood-shedding, slaughter, cruelty, any horrible deed; any frightful apparition. — **Krūrakarma-kṛt**, *t*, *t*, *t*, perpetrating cruel actions; a rapacious animal. — **Krūra-karman**, *a*, *n.* a bloody or terrible deed; any hard or difficult labour; (*ā*, *ā*, *a*), performing bloody or terrible deeds, fierce, cruel, unrelenting; (*ā*), *m.*, *N.* of a plant, = *kaṭutumbinī* = *kaṭutumbī* (?). — **Krūra-kṛit**, *t*, *t*, *t*, performing bloody or terrible deeds, fierce, cruel, unrelenting. — **Krūra-koshtha**, *as*, *m.* torpid or costive bowels unaffected by strong purgatives; (*as*, *ā*, *am*), one whose bowels are torpid or costive. — **Krūra-gandha**, *as*, *m.* sulphur; (*ā*), *f.*, *N.* of a tree, = *kanthārī*. — **Krūra-carita**, *as*, *ā*, *am*, cruel, ferocious, addicted to cruel practices. — **Krūra-tā**, *f.* or **krūra-tra**, *am*, *n.* cruelty, fierceness. — **Krūra-danti**, *f.* an epithet of *Durgā*. — **Krūra-dṛiś**, *k*, *k*, *k*, evil-eyed, of terrible aspect, mischievous, villainous, cruel; (*k*), *m.* an epithet of the planet *Śani* or *Saturn*; also an epithet of the planet *Mars*. — **Krūra-dhūrta**, *as*,

m. a kind of thorn-apple; [cf. *krishṇa-dhattūraka*]. — **Krūra-buddhi**, *is*, *is*, *i*, or **krūra-mānasa**, *as*, *ā*, *am*, cruel-minded. — **Krūra-rava**, *as*, *m.* a jackal (?). — **Krūra-rāvin**, *i*, *m.* a raven. — **Krūra-locana**, *as*, *m.* an epithet of the planet *Saturn* (of an evil or inauspicious aspect). — **Krūra-sarpa-vat**, *ind.* like an enraged serpent. — **Krūrākṛitī** ('*ra-āk*'), *is*, *m.* an epithet of *Rāvaṇa*, the ruler of *Lankā*. — **Krūrākṣha** ('*ra-āk*'), *as*, *m.*, *N.* of a minister of the owl-king *Arī-mardana*. — **Krūrācāra** ('*ra-āc*'), *as*, *ā*, *am*, following cruel or savage practices. — **Krūrātman** ('*ra-āt*'), *ā*, *m.* an epithet of the planet *Saturn*; [cf. *krūra-dṛiś* and *krūra-locana*]. — **Krūrāśaya** ('*ra-āś*'), *as*, *ā*, *am*, one whose bowels are torpid or costive; containing fierce animals (as a river &c.); of a terrible or fierce disposition. — **Krūropasamphata** ('*ra-up*'), *as*, *ā*, *am*, connected with cruelty.

क्रूर्च *krūrca*, *as*, *am*, *m.* *n.* the beard; [cf. *kūrca*.]

क्रेणि *kreṇi*, *kretavya*, &c. See *rt. kri*.

क्रैडिन *kraḍina*, *as*, *i*, *am* (fr. *krīḍin*, *q. v.*), Ved. belonging to the *Maruts* or winds.

Kraḍinīyā, *f.*, scil. *iṣṭī*, the *Iṣṭi* or sacrificial oblation, sacred to the *Maruts*.

क्रैव्य *kraivya*, *as*, *m.* (fr. *krivi*), a king of the *Krivis*.

क्रौञ्च *kroñca*, &c. Cf. *krauñca*.

क्रौठिन *kroṭhin*, *i*, *m.* (?), *N.* of a man.

क्रोड *krōḍa*, *as*, *am*, *ā*, *m.* *n.* *f.* (*m.* in the earlier language; *n.* in later works; also *f.* according to the lexicographers), the breast, the chest, the bosom, (at the end of compounds the fem. can only end in *ā*, e.g. *kalyāṇa-krōḍā*, a woman with a well-formed breast), the flank, the hollow above the hip; the lap; the interior of anything, the inner part, a cavity, a hollow [cf. *udara* and *garbha*]; (*as*), *m.* a hog; the esculent bulb of a kind of plant, = *vārāhi-kanda*, [cf. *krōḍa-kanyā*]; *N.* of *Śani* or the planet *Saturn*; (*ā*), *f.* a plant, = *krōḍa-śūḍā*. — **Krōḍa-kanyā**, *f.* the esculent bulb of a kind of plant; [cf. *krōḍa*]. — **Krōḍa-śūḍā**, *f.*, *N.* of a plant, = *mahā-śrāvayikā*. — **Krōḍa-pattra**, *am*, *n.* a marginal writing omitted in its proper place, a postscript to a letter, a supplement, a codicil to a will. — **Krōḍa-parṇī**, *f.* a prickly nightshade, *Solanum Jacquinii*, = *kanṭakārīkā*. — **Krōḍa-pāda**, *as*, *m.* a turtle, a tortoise. — **Krōḍāṅka** ('*ḍa-an*'), *as*, *m.* a tortoise. — **Krōḍāṅghri** ('*ḍa-an*'), *is*, *m.* a turtle or tortoise. — **Krōḍī-mukha**, *as*, *m.* (?) a rhinoceros. — **Krōḍeśhā** ('*ḍa-īsh*'), *f.* a kind of grass, = *mūstā*.

Krōḍī-kṛi, *cl.* 8. *P.* *karotī*, *-kartum*, to fold to the breast, clasp to the bosom, clasp, embrace. — **Krōḍī-karaya**, *am*, *n.* folding to the breast, embracing. — **Krōḍī-kṛitī**, *is*, *f.* embracing, embrace.

Krōḍa, *as*, *i*, *am*, fit for or belonging to a hog.

क्रोणकवर्ण *kroṇaka-varṇa*, *as*, *m.*, *N.* of a man.

क्रोध *krōtha*, *as*, *m.* (fr. *kruth* for *rt. krunth*), killing, slaying, murder; [cf. *krātha*.]

क्रोध *krōdha*, &c. See under *1. krudh*.

क्रोश *krōśa*, *krośhū*. See under *krus*.

क्रौञ्च *krauñca*, *as*, *m.* (fr. *rt. krūñc*, *q. v.*), a kind of curlew or heron (*Ardea Jaculator*), the emblem of the fifth *Arhat* of the present *Avasarpinī*; (*i*), *f.* the female curlew; a daughter of *Tāmra* and mother of the curlews; (*as*), *m.* a mountain, part of the *Himālaya* range, situated in the eastern part of the chain on the north of *Asam*; one of the *Dvīpas* or principal divisions of the world, surrounded by the sea of curds; *N.* of a *Rakṣas*; *N.* of a pupil of *Sāka-pūrṇi*; (*am*), *n.*, scil. *astrā*, *N.* of a mystical weapon; *N.* of a *Sāman*; also of a particular Vedic formula. — **Krauñca-dāraṇa** or **krauñca-sūdāna**,

as, m. an epithet of the god of war, Kārttikeya, who tore asunder the mountain Krauñca. — *Krauñca-dvīpa*, *as*, m., N. of a Dvīpa, = *krauñca*. — *Krauñca-paksha*, *as*, *ā*, *am*, an epithet of horses, 'the flanks of which are similar to the wings of a curlew.' — *Krauñca-pādā*, *f*, N. of a metre consisting of four lines of twenty-five syllables each. — *Krauñca-pādī*, *f*, N. of a place. — *Krauñca-pura*, *as*, m., N. of a town. — *Krauñca-bandha*, *as*, m. a particular kind of knot. — *Krauñca-randhra*, *am*, n. the Krauñca pass, caused by the deity Kārttikeya and by Parāśu-rāma; see *krauñcārī* below. — *Krauñca-vat*, *ān*, m., N. of a mountain, = *krauñca*. — *Krauñcādana* (°*ca-ad*), *am*, n. the fibres of the stalk of the lotus (*mṛigāla*); N. of several plants, = *gheicūli*; another plant, = *ēvicōṭaka*; long pepper; (*i*), *f*. the seed of the lotus. — *Krauñcāranya* (°*ca-ar*), *am*, u., N. of a forest. — *Krauñcārātī* (°*ca-ar*), *is*, m. an epithet of the deity Kārttikeya. — *Krauñcārī* (°*ca-ari*), *is*, m. an epithet of the deity Kārttikeya and of the hero and Avatāra Parāśu-rāma, who with his arrows made a pass or defile through the Krauñca mountain.

Krauñcī-putra, *as*, m., N. of a teacher.

क्रौड *krauḍa*. See under *krōḍa* last col.

क्रौर्य *kraurya*, *am*, n. (fr. *krūra*) a cruelty, fierceness, anger; hard-heartedness; terribleness.

क्रौशतिक *krauśatikā*, *as*, *i*, *am* (fr. *krōśa* + *śata*), one who goes a hundred *krōśas* or leagues; one who deserves to be approached from a distance of a hundred *krōśas* or leagues (as a religious teacher &c.).

क्रौष्टिक *krauṣṭika*, *as*, m. a wrong form for *krauṣṭuki*, q. v.

क्रौष्टिक *krauṣṭikarṇa*, *as*, *i*, *am*, coming from *Kroshṭu-karṇa*.

क्रौष्टिक *krauṣṭuki*, *is*, m. (a patronymic fr. *kroṣṭuka*), N. of a grammarian; N. of an astrologer; N. of a warrior-tribe belonging to the Trigarta-shashthās.

Krauṣṭukiya, *as*, m. a prince of the warrior-tribe called *Krauṣṭuki*.

क्र्यादि *kry-ādi*, a term of grammar to denote the roots of the ninth class of which *kṛī* is the first.

क्लथ *klath*, cl. 1. P., Ved. *klathati*, -*thitum*, to turn round, revolve, to form into clots or lumps; to kill or hurt; [cf. Lat. *clades*.]

Klathana, *am*, n., Ved. turning round, forming into clots or lumps.

क्लदीवत् *kladivāt*, *ān*, *atī*, *at* (rt. *klid*?), Ved. wet, moist (?).

क्लन्द् *kland* or *klad* [cf. rt. *krand*], cl. 1. P. *klandatī*, *āklānda*, *klandishyati*, *klanditum*, to call; to lament; to weep; cl. 1. A. *klandate* or *kladate* &c., to be confounded or troubled; to grieve; [cf. Hib. *gladhaim*, 'I call, bawl, roar, shout'; Gr. *κλάω*.]

Klānda, *as*, *ā*, *am* (fr. *kland* for *krand*?), Ved. crying, noisy (?).

क्लप *klap*, cl. 10. P. *klāpayati*, -*yitum*, to speak barbarously; (another form for *klap*); [cf. Lith. *kalpu*, 'to speak'.]

क्लम् *klam* [cf. rt. *śram*, the rt. *klam* seems principally confined to the later artificial poems], cl. 1. 4. P. *klāmāti*, *klāmāyati*, *āklāma*, *klāmishyati*, *klāmītum*, to be or become fatigued, to be weary or tired or exhausted; to be depressed; [cf. Gr. *κλῆμα*; Lat. *lentus* for *clentus*?; Germ. *lahm*; Old Germ. *lam*; Lith. *lumas*.]

Klāma, *as*, m. fatigue, exhaustion, languor, weariness.

Klāmātha, *as*, m. fatigue, exhaustion.

Klāmāthu, *us*, m. fatigue, languor.

Klāmīn, *ī*, *inī*, *i*, becoming tired, languishing, exhausted, weary. — *Klāmī-tā*, *f*. or *klāmī-tva*, *am*, n. exhaustion, languor, fatigue.

Klānta, *as*, *ā*, *am*, tired, fatigued, exhausted, languishing; wearied; depressed in spirits or exhausted; dried up, withering; thin, emaciated. — *Klānta-manas*, *ās*, *ās*, *as*, low-spirited, languid, melancholy. — *Klānta-radana*, *as*, *ā*, *am*, having a weary face.

Klānti, *is*, *f*. fatigue, weariness. — *Klāntī-śhid*, *t*, *t*, *t*, relieving fatigue, refreshing, invigorating. — *Klāntī-śheda*, *as*, m. refreshing, restoring, removing fatigue.

क्लव् *klav*, cl. 1. A. *klavate*, to fear, be afraid: Caus. *klavayati*.

क्लिद् *klid*, cl. 4. P. *klidyati*, *āklēda*, *kledītum* and *kledīyati* and *kledīyati*, *āklidat*, *kleditum* and *kleditum*, to be or become wet or damp: Caus. P. *kledayati*, -*yitum*, to bedew, wet, moisten: Desid. *āklidīshati*, *āklidīshati*, *āklidīshati*: Intens. *āklidīyate*, *āklidīyati*; [cf. Gr. *κλύω*.]

Klīna, *as*, *ā*, *am*, moistened, wet; running (as an eye). — *Klīna-netra*, *as*, *ā*, *am*, having moist eyes, pitiful. — *Klīna-vartman*, *a*, n. excess of the lacrymal discharge, watering of the eyes. — *Klīna-hrid*, *t*, *t*, *t*, tender-hearted. — *Klīnākṣha* (°*na-ak*), *as*, *ā*, *am*, having moist eyes, bleary-eyed.

Kleda, *as*, m. wetness, dampness, moisture; running, discharge from a sore. — *Kleda-vat*, *ān*, *atī*, *at*, moist, flowing.

Kledaka, *as*, *ā*, *am*, wetting, moistening, making wet or moist; (*as*), m. phlegm in the stomach, excess of saliva.

Kledan, *ā*, m. the moon.

Kledana, *as*, *i*, *am*, moistening, making wet; (*as*), m. phlegm, the phlegmatic or watery humor [cf. *kapha*]; a species of phlegm; (*am*), n. wetting, moistening; oozing, trickling.

Kledu, *us*, m. the moon; a morbid combination of the three humors of the body (*sannipāta*), complication of disorders.

Kledya, *as*, *ā*, *am*, to be moistened, to be wetted.

क्लिन्द *klind*, cl. 1. P. A. *klindati*, -*te*, to lament; [cf. *krand* and *kland*.]

क्लिब् *klīb*, *p*, *f*. (?), Ved. accomplishment (fr. *klip* ?); (Sāy.) the created world; (a various reading has *klīb*.)

क्लिश् *kliś*, cl. 9. P. *kliśnāti*, *ākleśa*, *klesīshyati* and *klesīshyati*, *ākleśit* and *ākleśhat*, *klesīshat* and *klesīshat*, to torment, torture, trouble, molest; to cause pain, afflict, distress; to suffer, feel pain, suffer distress; cl. 4. A. *kliśyate*, *ākleśe*, *klesīshyate*, *ākleśishṭa*, *klesīshat*, to be tormented or molested; to be afflicted, feel pain, suffer: Caus. P. A. *klesayati*, -*te*, -*yitum*, to torment, molest: Desid. *ākleśishati*, *ākleśishati*, *ākleśishati*, *ākleśishate*: Intens. *ākleśishate*, *ākleśishate*; [cf. Cambro-Brit. *glæsi*, 'to pain, to cause a pang, to suffer a pang'.]

Kliśita or *kliśṭa*, *as*, *ā*, *am*, molested, tormented, distressed, afflicted; wearied, hurt, injured; being in a bad condition, worn; put to shame; contradictory, inconsistent; connected with pain or suffering; (*am*), ind. in distress. — *Kliśita-vat*, *ān*, *atī*, *at*, suffering pain or distress. — *Kliśita-vartman*, *a*, n. a disease of the eyelids; [cf. *klīma-vartman*.] — *Kliśṭa-vṛtti*, *is*, *is*, *i*, leading a wretched life.

Kliśyamāna, *as*, *ā*, *am*, being distressed.

Kliśṭī, *is*, *f*. affliction, calamity, distress; service. *Kleśa*, *as*, m. pain, affliction, distress; pain from disease, anguish; wrath, anger; worldly occupation; care, trouble. — *Kleśa-kārin*, *i*, *īnī*, *i*, causing pain, afflicting. — *Kleśa-kṣama*, *as*, *ā*, *am*, capable of enduring pain and trouble. — *Kleśa-da*, *as*, *ā*, *am*, distressing. — *Kleśa-nāśana*, *as*, *ā*, *am*, destroying or palliating trouble. — *Kleśa-prahāṇa*, *am*, n. termination of distress, especially of worldly cares and

passions. — *Kleśa-bhāgin*, *i*, *inī*, *i*, having trouble. — *Kleśa-bhāj*, *k*, *k*, *k*, having trouble. — *Kleśā-paha* (°*śu-ap*), *as*, *ā*, *am*, allaying pain or suffering, consolatory, consoling; palliative; (*as*), m. a son. *Kleśaka*, *as*, *i*, *am*, giving pain, troublesome, annoying, afflicting.

Kleśita, *as*, *ā*, *am*, pained, distressed, afflicted. *Kleśin*, *i*, *inī*, *i*, connected with pain, causing pain or suffering; hurting, injuring.

Kleśṭri, *ī*, *m*, one who causes pain or suffering.

क्लित *klita*, *as*, m. a kind of poisonous insect.

क्लीतक *klitaka*, *am*, n. a kind of plant with a poisonous root, Glycyrrhiza Glabra? (*Kāla-klitaka*, *am*, n. the Indigo plant.)

Klitakikā, *f*. the Indigo plant, Indigofera Indica.

क्लीतनक *klitanaka*, *am*, n. a kind of plant, = *ati-rasā*.

क्लीव् *klīv* or *kliv*, cl. 1. A. *klībate* or *klivate*, *āklībe*, *klībīshyate*, *klībitum* (according to some also *klīvāyate*), to be impotent, to behave like one who is impotent or like a eunuch; to be timorous, to be modest or unassuming.

Klība or *klīva*, *as*, *ā*, *am*, impotent, emasculated, a eunuch; unmanly, timorous, timid; weak, weak-minded, base; idle, slothful; a coward; of the neuter gender; (*as*, *am*), m. n. the neuter gender; [cf. Hib. *caillēan*, 'eunuch'; *caillte*, 'castrated'; *caillim*, 'I geld, castrate, destroy'; *cailladh*, 'emas-culation'.] — *Klība-tā*, *f*. or *klība-tva*, *am*, n. impotence, the being neuter. — *Klība-rūpa*, *as*, *ā*, *am*, Ved. similar to a eunuch. — *Klība-līnga*, *am*, n. the neuter gender. — *Klīva-vat*, ind. like a base man, like a weak-minded, effeminate person.

Klāibya or *klāibya*, *am*, n. absence of virility, impotence, unmanly behaviour, unmanliness, weakness, timidity, cowardice; the neuter gender.

क्लु *klū*, cl. 1. A. *klavate*, to move.

क्लेश *kleś*, cl. 1. A. *kleśate*, *ākleśe*, *kleśīshat*, to speak articulately; to impede or obstruct; to strike, kill; to distress.

क्लेश *kleśa*. See under rt. *klīś*.

क्लैतिक *klaitakika*, *am*, n. a fermented liquor prepared from the root of the plant *Klitaka* (*klitakikā*?), wine, spirituous liquor.

क्लैब्य *klāibya* or *klāibya*. See under *klība*.

क्लोम *kloma*, *am*, n. or *kloman*, *ā*, *a*, m. n. (in the earlier language m.; in the later n.), the bladder; the lungs, the right lung; bile (?).

क्लोश *klośa*, *as*, m., Ved. = *krōśa*, calling out to; (Sāy.) fear.

क्व *kva*, ind. (fr. 1. *ku*; according to Pāṇ. V. 3, 12, VII. 2, 104, formed first fr. *kīm* and then fr. the substitute *ku* with affix *at*), where? in what place? whither? how? when? (rarely) how much less! [cf. *kutas*]; connected with the particles *id*, *svīd*, *nu*, &c., in the same manner as 2. *ka*, q. v. (e. g. *kva nu te kṣatriyāḥ sūrāḥ*, where now are those Kṣatriya heroes?); *kva* appears to be used as a loc. of 2. *ka* in Manu X. 66. (e. g. *kva śreyas-tram*, in whom is the preference?); *kva* with *bhū*, *as*, or *gata*, may denote, how is it with? what has become of? (e. g. *kva aham bhavāni*, what will become of me? *kva gatas tava mayy anurāgaḥ*, what has become of your affection for me?); or *kva* alone may have the same meaning (e. g. *kva sukhā*, where is happiness? i. e. there is no such thing as happiness); *kva*—*kva* or *kutra*—*kva* implies excessive incongruity, where is this? where is that? how distant is this from that, how little does this agree with that (e. g. *kva śūrya-prabhavo vaṇśaḥ kva ca alpa-vishayā matiḥ*, how can my limited intellect describe the solar race?); *krāp* (*kva ap*),

anywhere, somewhere, to some place, to any place, in a certain place; sometimes; *kva* *ca*, anywhere, somewhere, at any time; *kva* *ca* *na*, anywhere (originally negative); *na kva* *ca* *na*, nowhere; *kva* *cid*, anywhere, somewhere, to any place, in a certain place; in a certain case, sometimes; at some time, once upon a time; *kva* *cid*—*kva* *cid*, here—there, here and there, in various places; now—then, now and then; *na kva* *cid*, nowhere, never, by no means; *yatra* *kvāpi* or *yatra* *kva* *ca*, wherever, wheresoever, to whatsoever place, anywhere; *yatra* *kva* *ca* *na*, to whatsoever place, hither and thither, anywhere; whenever, at any time, when, in any case or matter whatever; *yatra* *kva* *vātha*—*tatra* *tatrāpi*, wherever—there.—*Kva-janman*, *ā*, *ā*, *ā*, where born?—*Kva-nivāsa*, *as*, *ā*, *am*, where dwelling?

Kvatya, *as*, *ā*, *am*, or *kvatyaka*, *as*, *ikā*, *am*, of or belonging to where or what place? being where?

क्वङ्गु *kvangu*, *us*, *m*.—*kangu*, a sort of Panic, *Panicum Italicum*.

क्वण *kvāṇ*, *cl. 1. P. kvāṇati*, *śakvāṇa*, *kvāṇitum*, to sound; to hum (as a bee); to make any sound; to tinkle: *Caus. kvāṇayati*, *-yitum*, to cause to sound, to make sound, to twang, to produce a sound with anything; e.g. *nūpurāṇi*, with anklet ornaments; [cf. *Lat. cano*; *Goth. hana*, 'a cock.']

Kvāṇa, *as*, *m*. the sound or tone of any musical instrument; sound in general.

Kvāṇat, *an*, *anti*, *al*, sounding.

Kvāṇana, *am*, *n*. sounding, the sound of any musical instrument; (*as*), *m*. a small earthen pot or boiler.

Kvāṇita, *as*, *ā*, *am*, sounded, twanged (as a stringed instrument); (*am*), *n*. sound, twang.

Kvāṇa, *as*, *m*. the sound of a musical instrument; sound in general.

क्वथ *kvath*, *cl. 1. P. kvathati*, *śakvātha*, *kvathishyati*, *akvathit*, *kvathitum*, to boil, stew, decoct, prepare by heat; to digest: *Caus. kvāthayati*, *-yitum*, to cause to boil, to boil, decoct. *Kvatha*, *as*, *m*. a decoction, an extract.

Kvathana, *am*, *n*. boiling, decocting.

Kvathita, *as*, *ā*, *am*, boiled, decocted, stewed, digested.

Kvātha, *as*, *m*. a decoction, any solution or infusion prepared with a continued or gentle heat; the mixture of the materials for a decoction; pain, sorrow, calamity, distress.—*Kvāthodbhava* (*śtha-ud*), *as*, *ā*, *am*, produced by boiling; (*am*), *n*. blue vitriol used as a collyrium.

क्व-स्थ *kv-adhaś-stha*, *as*, *ā*, *am* (fr. 2. *ku-adhas-stha*), *Ved.* standing below on the earth.

क्षयि *kvayi*, *is*, *m*. *Ved.* a kind of bird.

क्वल *kvala*, *as* or *am*, *m*. or *n*. (?), *Ved.* a substance used for coagulating other substances.

क्वाचित् *kvācītkā*, *as*, *i*, *am* (fr. *kva-ēt*), met with somewhere or occasionally; rare, uncommon.

क्वाथि *kvāthi*, *is*, *m*. *Ved.* an epithet of Agastya.

क्वापि *kvāpi*, *ind.* somewhere, &c. See *kva*.

क्वेल *kvel*, *cl. 1. P. kvelati*, to shake or move; (a less correct form for *kshvel*.)

क्श *kṣā*, a root forming, according to native grammarians, some tenses of *khyā* and *śakṣh* (e.g. the Fut. *kṣāyati*; Inf. *kṣātum*; Aor. *akṣāsit*, *akṣāsta*; Perf. *śakṣe*).

क्ष *kṣha*, *as*, *m*. (fr. 4. *kṣhi*), destruction; loss, disappearance; destruction of the world; lightning; a field; the protector or cultivator of a field, a peasant, a husbandman; a demon or Rakshas; the fourth incarnation of Vishnu as the man-lion or *nara-siṃha*.

क्षज् *kshaj* or *kshaj*, *cl. 1. A. kshajate* or *kshajate*, *śakshaj*, *kshajitum*, to go, approach; to give; *cl. 10. P. kshajayati*, *-yitum*, to live in distress; to live in pain or want.

क्षण *kṣaṇ*, *kṣaṇana*. See *kshan*.

क्षण *kṣaṇa*, *as*, *am*, *m. n.* (said to be a corruption of *ikṣaṇa*, a glance, and not used in the earlier literature; native lexicographers make this word *m.* only), any instantaneous point of time, an instant, the twinkling of an eye, a moment (e.g. *kṣaṇam*, *acc.*, or *kṣaṇena*, *inst.* for an instant, in a moment; *kṣaṇāt*, *abl.* after an instant, immediately, directly, at once; *kṣaṇe kṣaṇe*, every instant, every moment; *tat-kṣaṇam*, that very moment, in that same moment, immediately; *tat-kṣaṇāt*, immediately upon that); a moment regarded as a measure of time, equal to thirty Kalas or four minutes, or according to other authorities equal to $\frac{1}{2}$ or $\frac{1}{3}$ seconds; a leisure moment, a vacant instant, leisure, (*kṣaṇam* *kṛi*, to have leisure for, wait patiently for; cf. *kṛita-kṣaṇa*); a fit or suitable moment, an opportunity, (*kṣaṇam* *kṛi* or *dā*, to give an opportunity); a festival; a certain day of the fortnight, as the full moon, change of the moon, &c.; dependance, servitude; the centre, the middle.—*Kṣaṇa-kṣhepa*, *as*, *m*. a momentary delay.—*Kṣaṇa-du*, *as*, *m*. an astrologer; (*ā*), *f.* night (giving leisure); turmeric; (*am*), *n.* night-blindness; water.—*Kṣaṇadā-kara*, *as*, *m*. the moon.—*Kṣaṇadā-cara*, *as*, *i*, *m. f.* a night-walker, a Rakshas, a fiend, a goblin.—*Kṣaṇadāndhya* (*da-ān*), *am*, *n.* night-blindness, nyctalops; [cf. *kṣaṇāndhya*, *naktāndhya*.]—*Kṣaṇa-dṛishṭa*, *as*, *ā*, *am*, momentarily visible, seen for an instant.—*Kṣaṇa-dyuti*, *is*, *f.* momentary flash, lightning; [cf. *acira-dyuti* and *kṣaṇa-prabhā*.]—*Kṣaṇa-nisvāsa*, *as*, *m*. a porpoise, the Gangetic porpoise.—*Kṣaṇa-prakāśa*, *f.* lightning.—*Kṣaṇa-prabha*, *as*, *ā*, *am*, gleaming or flashing for an instant; (*ā*), *f.* lightning.—*Kṣaṇa-bhargura*, *as*, *ā*, *am*, perishing in an instant, transient, frail, perishable.—*Kṣaṇa-bhūta*, *as*, *ā*, *am*, momentary, short-lived.—*Kṣaṇa-mātram*, *ind.* for an instant merely, only for a moment.—*Kṣaṇa-mātrāmurāgin* (*tra-an*), *i*, *inī*, *i*, one whose affection lasts only a moment.—*Kṣaṇa-rāmin*, *i*, *m*. a pigeon.—*Kṣaṇa-vighna*, *am*, *n*. a momentary hindrance.—*Kṣaṇa-vidhvānsin*, *i*, *inī*, *i*, collapsing or perishing in a moment; (*i*), *m*. the name of a sect of atheistic philosophers who deny the continued identity of any part of nature, and maintain that the universe perishes and undergoes a new creation every instant.—*Kṣaṇāntara* (*na-an*), *am*, *n*. the interval of a moment; (*e*), *ind.* after a little while, the next moment, thereupon.—*Kṣaṇārdha* (*na-ar*), *am*, *n*. half the measure of time called *Kṣaṇa*, half a moment, a small space of time.

Kṣaṇika, *as*, *ā*, *am*, momentary, transient; (*ā*), *f.* lightning.—*Kṣaṇika-tva*, *am*, *n*. momentary duration.

Kṣaṇita, *as*, *ā*, *am*, having a leisure moment.

Kṣaṇin, *i*, *inī*, *t*, having a leisure moment; momentary, transient; (*inī*), *f.* the night; [cf. *kṣaṇa-dā*.]

क्षानु *kṣānu*, &c. See under *rt. kshan*.

क्षत्र क्षात्र *kṣatṛi*. See under *rt. kshad*.

क्षत्र *kṣatra*, *am*, *as*, *n. m.* (probably fr.

rt. 1. kṣhi; the *m.* form does not appear to occur), dominion, supremacy, power, might (whether human or supernatural, in the Veda especially applied to the power of Varuṇa-Mitra and Indra); government, governing body, the military or reigning order (the members of which in the earliest times, as represented by the Vedic hymns, were generally called *Rājanya*, not *Kṣatriya*; afterwards, when the difference between Brahman and *Kṣatra* or the priestly and civil authorities became more distinct, the reigning or

military caste accepted the title *Kṣatriya*); a man of the second or *Kṣatriya* caste, a warrior, a soldier (in this sense fancifully derived in *Raghu*. II. 53. fr. *kṣatāt tra fr. rt. tra*, i.e. a preserver from injury); (*i*), *f.* a woman of the second caste; the rank of a member of the reigning or military order, the authority of the second caste; wealth; water; the body; *N.* of a plant, = *tagara*; [cf. *tuvi-kṣatra*, *deva-kṣatra*, &c.]—*Kṣatra-dharma*, *as*, *m*. the duty of a *Kṣatriya*, bravery, military conduct.—*Kṣatra-dharman*, *ā*, *ā*, *ā*, having the duties of a soldier or of the second caste; (*ā*), *m*. *N.* of a prince.—*Kṣatradharmānuga* (*ma-an*), *as*, *ā*, *am*, following or observing the duty of a soldier.—*Kṣatra-dhṛiti*, *is*, *f.* the support of supreme power; *N.* of a particular part of the *Rāja-sūya* ceremony.—*Kṣatra-pa*, *as*, *m*. a governor, a Satrap (a word found on coins).—*Kṣatra-pati*, *is*, *m*. *Ved.* the possessor of dominion.—*Kṣatra-bandhu*, *us*, *us* or *us*, *u*, one who belongs to the military order or second caste; (*us*), *m*. a member of the *Kṣatriya* caste; a mere *Kṣatriya*, i.e. a *Kṣatriya* by birth but not by his actions (a term of abuse).—*Kṣatrabandhu-vat*, *ind.* like a warrior.—*Kṣatra-bhṛit*, *t*, *t*, *Ved.* one who holds or confers dominion.—*Kṣatrayoga*, *as*, *m*. *Ved.* union of the princely order.—*Kṣatra-vat*, *ān*, *atī*, *at*, endowed with princely dignity.—*Kṣatra-vani*, *is*, *is*, *i*, *Ved.* favourable to the princely order.—*Kṣatra-varḍhana*, *as*, *i*, *am*, *Ved.* promoting dominion.—*Kṣatra-vidyā*, *f.* the knowledge or science possessed by the *Kṣatriya* or military order.—*Kṣatra-vṛiksha*, *as*, *m*. *N.* of a tree, = *muṇḍukunda*.—*Kṣatra-vṛiddha*, *as*, *m*. *N.* of a prince.—*Kṣatra-vṛiddhi*, *is*, *m*. *N.* of one of the sons of *Manu* *Raucya*.—*Kṣatra-vṛidh*, *t*, *m*. *N.* of a prince, = *kṣatra-vṛiddha*.—*Kṣatra-veda*, *as*, *m*. the *Veda* of the *Kṣatriya* or military order.—*Kṣatra-sṛi*, *is*, *is*, *i*, *Ved.* possessing sovereignty; (*Say*.) possessed of power.—*Kṣatra-sava*, *as*, *m*. *N.* of a sacrificial ceremony.—*Kṣatrayataniya*, *as*, *ā*, *am* (fr. *kṣatra* + *āyatana*), *Ved.* based on the *Kṣatra* or kingly power.—*Kṣatropakṣatra* (*ra-up*), *as*, *m*. *N.* of a prince.—*Kṣatrujas* (*ra-oj*), *ās*, *m*. *N.* of a prince.

Kṣatriya, *as*, *m*. *N.* of a man.

Kṣatrin, *i*, *m*. a man of the military order or second caste.

Kṣatriya, *as*, *ā*, *am*, governing, endowed with sovereignty; (*as*), *m*. a member of the military or reigning order which in later time constituted the second caste; (*ā*), *f.* a woman of the military order or of the second caste; (*i*), *f.* the wife of a man of the second caste; (*am*), *n*. the power or rank of this order.—*Kṣatriya-jāti*, *is*, *f.* the military tribe or caste.—*Kṣatriya-tā*, *f.* or *kṣatriya-tva*, *am*, *n*. the order or rank of a *Kṣatriya*.—*Kṣatriya-dharma*, *as*, *m*. the duty or occupation of the warrior-tribe, war, government, &c.—*Kṣatriya-dharman*, *ā*, *ā*, *ā*, having the duties of a soldier or of the second caste.—*Kṣatriya-prāya*, *as*, *ā*, *am*, mostly consisting of the military tribe.—*Kṣatriya-mardana*, *as*, *ā*, *am*, destroying or destroyer of *Kṣatriyas*.—*Kṣatriya-rāja*, *as*, *m*. the chief of *Kṣatriyas*.—*Kṣatriyarashabha* (*ya-rish*), *as*, *m*. best of *Kṣatriyas*.—*Kṣatriya-hana*, *as*, *m*. one who destroys the military caste.—*Kṣatriyāntakara* (*ya-an*), *as*, *m*. one who destroys the *Kṣatriyas*.

Kṣatriyakā or *ikā*, *f.* a woman belonging to the military or reigning order, a woman of the second caste.

Kṣatriyānī, *f.* a woman belonging to the military caste; the wife of a man of the second caste.

क्षद् *kṣad*, *cl. 1. A. Ved. kṣadate*, *śakṣhade*, to cut, dissect, cut to pieces, divide; to kill; to carve (meat), to distribute (food); to take (food), to consume, eat. (As a *Sautra* root *kṣhad* means 'to cover, protect, shelter'.)

Kṣhattṛi, *tā*, *m*. one who cuts anything, one who carves or distributes; an attendant; a door-keeper,

a porter; a charioteer, a coachman; [cf. *anu-kshat-tri*]; one who fights from a chariot; the son of a Sūdra man and a Kshatriya woman, or the son of a Kshatriya man and a Sūdra woman (called Ugra in Manu X. 9), or the son of a Sūdra man and Vaiśya woman (called Āyogava in Manu X. 12); the son of a female slave; (the proper employment of a Kshatriya is said to be catching animals that live in holes); a N. of Vidura as the son of a female slave, his father being the celebrated Vyāsa (see Mahā-bh. I. 7381); an epithet of Brahmā; a fish.

Kshadat, an, *anti*, at, carving, dividing, tearing; eating.

Kshadana, am, n. the act of carving, dividing, tearing; eating.

Kshadam, a, n., Ved. a carving knife; pieces of food cut off or carved; (according to Schol.) water.

क्षन् *kshan* or *kshaṇ*, cl. 8. P. A. *ksha-ṇoti*, -*ṇute*, *śakṣhānu*, *śakṣhāne*, *ksha-ṇishyati*, -*te*, *akṣhāṇit*, *kṣhāṇitum*, P. to hurt, injure, wound, break; A. to hurt one's self, be injured or wounded: Caus. *kṣhāṇayati*, -*ṇitum*: Desid. *śikṣhāṇishati*, -*te*: Intens. *śakṣhāṇyate*, *śakṣhānti*; [cf. Gr. *kaivō*, *καὶὼ*; *kaivōtai* = *kshaṇute*; *kaivō*; perhaps also *σῖνομαι* for *ῖνομαι*.] *Kṣhāṇatu*, us, m. a wound or sore.

Kṣhāṇana, am, n. hurting, injuring; killing, slaughter.

Kṣhāṇanu, us, m. a wound, a sore.

Kṣhata, as, ā, am, wounded, hurt, hit, injured, broken, torn, rent, destroyed, impaired, violated; diminished, trodden or broken down; (am), n. a hurt, wound, sore, contusion. — *Kṣhata-kāsa*, as, m. a cough produced by an injury; [cf. *kṣhata-ja*, &c.] — *Kṣhata-ghna*, as, m., N. of a plant, commonly *Kukuraśonkhā*, Conyza Lacera; (ā or ī), f. a kind of insect; lac, the animal dye. — *Kṣhata-ja*, as, ā, am, produced by a wound or injury of any kind (e.g. *kāsa*, a kind of cough); (am), n. blood; pus, matter. — *Kṣhata-tejas*, ās, ās, as, dimmed, obscured (as light or power). — *Kṣhata-punya-leśa*, as, ā, am, having the stock of merit exhausted. — *Kṣhata-yoni*, is, f. a woman who has been violated, one no longer a virgin. — *Kṣhata-vikshata*, as, ā, am, mangled, covered with cuts and wounds. — *Kṣhata-vidhrāsin*, ī, m. a sort of pot-herb, *Convolvulus Argenteus*. — *Kṣhata-vṛtti*, is, f. destitution, the being without the means of support, living on what one can get. — *Kṣhata-vraja*, as, m. a sore produced by an injury. — *Kṣhata-vrata*, as, ā, am, a violator of a vow or religious engagement. — *Kṣhata-hara*, am, n. Agallochum or Aloe wood. — *Kṣhatāri* ('*ta-art*'), is, is, i, victorious, triumphant. — *Kṣhatottha* ('*ta-ud*'), as, ā, am, produced by injury. — *Kṣhatodara* ('*ta-ud*'), am, n. flux, dysentery. — *Kṣhatodbhava* ('*ta-ud*'), as, ā, am, produced by injury; (am), n. (?) blood; [cf. *kṣhata-ja*]. — *Kṣhatavjas* ('*ta-o*'), ās, ās, as, weakened, reduced, impaired.

Kṣhati, is, f. injury, hurt, a wound; destruction; damage, disadvantage.

क्षप 1. *kshap*, cl. 1. P. A. *kshapati*, -*te*, to be abstinent, to fast, to do penance: Caus. *kshapayati*, -*ṇitum*, to regret sorrowfully, miss.

1. *kshapana*, as, m. a Buddhist mendicant; (as, ā, am), shameless, impudent; (am), n. abstinence, chastisement of the body, defilement, impurity.

Kṣhapaṇaka, as, m. a mendicant, especially a Buddhist mendicant who wears no garments; also a Jaina mendicant; (as), m., N. of an author supposed to have lived at the court of king Vikramāditya.

क्षप् 2. *kshap*, cl. 10. P. *kshapayati*, -*ṇitum*, to send, throw, cast, direct, &c.; [cf. Goth. *skapja*.] *Kṣhapaṇat*, an, *anti*, at, casting, sending.

Kṣhapita, as, ā, am, sent, cast, directed.

क्षप 3. *kshap*. See Caus. of rt. 4. *kshi*, 'to destroy.'

4. *kshap*, p, f, Ved. night; a measure of time equivalent to a whole day of twenty-four hours; darkness; water; *kṣhapaṇ* or *kṣhapa*, ind. at night; [cf. Lat. *crepusculum*; Gr. *κνέφος*, *κνέφας*.] — *Kṣhapotyaya* ('*pas-at*'), as, m. the end of night.

2. *kshapaya*, as, ā, am, destructive, one who destroys; (am), n. destroying, diminishing, suppressing, expelling.

Kṣhapā, ī, night (Ved. only used in inst. pl. *kṣhapābhīs*); turmeric. — *Kṣhapā-kara*, as, m. 'making the night,' the moon. — *Kṣhapā-ghana*, as, m. a dark cloud or dark nocturnal clouds. — *Kṣhapā-ūra*, as, m. a night-walker; a fiend, a goblin. — *Kṣhapā-pa* ('*pā-a*'), as, m. a night-walker; a Rakṣha, an imp or goblin. — *Kṣhapā-nātha*, as, m. the moon. — *Kṣhapānta* ('*pā-an*'), as, m. dawn, day-break. — *Kṣhapānūthya* ('*pā-ān*'), am, n. night-blindness, nyctalopia; [cf. *kṣhāṇadānūthya*, *nakṣadnūthya*]. — *Kṣhapā-pati*, is, m. the moon; camphor. — *Kṣhapāhu* ('*pā-aḥan*'), am, n. a day and night.

क्षपाणी *kshapanī*, f. = *kshepanī*, an oar, a net.

क्षपण्यु *kshapanyu*, us, m. an offence, a transgression.

क्षम् 1. *ksham*, cl. 1. A., 4. P. *kshamate*, *kṣhāmtyati* (ep. also 1. P. and Ved. 2. P. *kshamati*, *kṣhamiti*), *śakṣhame*, *śakṣhāma*, *kṣhamishyate*, -*ti*, and *kṣhamyate*, -*ti*, *akṣhamishā*, *akṣhamata*, *akṣhamat*, *kṣhamitum* and *kṣhamantum*, to be patient or composed, to suppress anger, keep quiet; to submit to (with dat.); to bear patiently, endure, put up with, suffer; to pardon, forgive (with gen. or dat. of the person, e.g. *kṣhamasva tat me*, forgive me that); to allow, permit, suffer; to resist; to be competent or able to do anything (with inf.); Caus. *kṣhamayati*, -*te*, -*ṇitum*, to ask pardon for anything (with double acc., e.g. *tat kṣhamaye bhavāntam*, I ask you to pardon that); to suffer or bear patiently: Desid. *śikṣhamishate*, -*ti*, and *śikṣhamate*, -*ti*: Intens. *śakṣhamyate*, *śakṣhamanti*; [cf. Goth. *hramja* (?); Angl. Sax. *hremman*, 'to hinder, disquiet.']

Kṣhamatarya, as, ā, am, to be borne or endured, bearable, to be suffered or submitted to patiently, to be pardoned or forgiven.

Kṣhamtri, tā, *tri*, *tri*, *tri*, pardoning, bearing patiently, submissive.

2. *ksham*, f. (making *kṣhās* in the nom. case), Ved. the ground, the earth, *χθών*; [cf. *χαμαί*, &c.] — *Kṣhā-pāvat*, ān, m., Ved. an earth-protector, a ruler, a governor.

Kṣhama, as, ā, am, patient; enduring, suffering, bearing, submissive, resisting; adequate, competent, able, fit for (with inf. or at the end of a compound, *vayaṇ tyaktum kṣhamāḥ*, we are able to quit; *gamaṇa-kṣhama*, able to go); friendly; favourable; bearable, tolerable; fit, appropriate, becoming suitable, proper for (with gen. of the person, e.g. *kṣhamam Kauravāṇām*, proper for the Kauravas; or with inf., e.g. *na sa kṣhamah kopayitum*, he is not a fit object for anger); (as), m. a N. of Siva, 'the patient'; (ā), f. patience, forbearance, indulgence; personified as a daughter of Dakṣa and wife of Pulaha; resistance; the earth; an epithet of Durgā; N. of a female shepherd; the tree *Acacia Catechu* (*kṣhadira*); N. of a species of the Atijayā metre [cf. *utpalinī*]; night (wrong form for *kṣhapā*); (am), n. propriety, fitness; [cf. Hib. *eam*, 'strong, stout, mighty; power, might'; *cama*, 'brave.']. — *Kṣhama-tā*, f. or *kṣhamatva*, am, n. ability, fitness, capability. — *Kṣhamavat*, ān, *atī*, at, knowing what is proper or right. — *Kṣhamā-kalyāṇa*, as, m., N. of a pupil of Jinalābhasūri, who composed 1794 A. D. a commentary on the Jīva-vicāra. — *Kṣhamā-tala*, am, n. the earth. — *Kṣhamā-daṇṣa*, as, m., N. of a tree, = *śigru*. — *Kṣhamānvita* ('*mā-an*'), as, ā, am, endowed with patience, patient, enduring, forgiving. — *Kṣhamā-pati*, is, m. lord of the earth, a king. — *Kṣhamāpanna* ('*mā-āp*'), as, ā, am, forbearing, patient. — *Kṣhamā-para*, as, ā, am, very patient, for-

bearing. — *Kṣhamā-bhuja*, k, k, k, patient; (k), m. a king, a prince. — *Kṣhamā-yukta*, as, ā, am, endowed with patience, patient, enduring. — *Kṣhamāvat*, ān, *atī*, at, patient, enduring, forbearing; (*atī*), f., N. of the wife of Nidhi-pati.

Kṣhamapīya, as, ā, am, to be suffered, to be patiently borne; to be pardoned.

Kṣhamā (inst. case of 2. *kṣham*), on the earth, on the floor (included by Pāṇini among the indeclinables with *svat*, *divā*, &c.); [cf. Gr. *χαμαί*, *χαμαί-θε*, *χαμαί-θε*; *χθον*.] — *Kṣhamā-ūra*, as, ā, am, Ved. being in the ground or under the earth.

Kṣhamapaya, nom. P. A. -*payati*, -*te*, -*ṇitum*, to ask any one's (acc.) pardon, to beg forgiveness.

Kṣhamitavyu, as, ā, am, to be endured, to be patiently borne, to be pardoned.

Kṣhamitri, tā, *tri*, *tri*, *tri*, patient, enduring, forbearing, indulgent.

Kṣhamin, ī, *inī*, ī, patient, enduring, forbearing, indulgent; capable, able.

Kṣhamya, as, ā, am, Ved. being in the earth, terrestrial; *χθόνιος*.

Kṣhānta, as, ā, am, borne, endured; patient, enduring; (as), m., N. of a man; of a hunter; epithet of Siva [cf. *kṣhama*]; (ā), f. the earth, 'the patient one.'

Kṣhānti, is, f. patience, forbearance, endurance, indulgence, patient waiting for anything. — *Kṣhāntimat*, ān, *atī*, at, patient, enduring, indulgent. — *Kṣhānti-vādin*, ī, m., N. of a Rishi; N. of Śākya-muni in one of his former births.

Kṣhāntu, us, us, u, patient, enduring; (us), m. a father.

Kṣhāmya, as, ā, am, to be borne; to be pardoned or overlooked.

क्षमुद *kshamuda*, as or am, m. or n. (?), a particular number.

क्षम्प *kshamp*, cl. 1. or 10. P. *kshampati* or *kshampayati*, -*ṇitum*, to suffer, bear; [cf. 1. *ksham*.]

क्षय *kshaya*. See under rt. 2. *kshi* and rt. 4. *kshī*, p. 266.

क्षययु *kshayathu*, us, m. cough; (a wrong form for *kṣhavathu*.)

क्षयद्वीर *kshayad-vīra*. See under 1. *kshi*.

क्षर *kshar*, cl. 1. P. *ksharati*, *śakṣhāra*, *kṣharishyati*, *akṣhārit*, *kṣharitum* (ep. cl. 1. A. *ksharate*, Ved. cl. 2. P. *kshariti*, Ved. inf. *ksharadhyat*), to flow, stream, glide; to flow away; to stream forth; pour out (either in active or neuter sense); to drop, distill, trickle, ooze, run; to melt away, wane, perish, be destroyed; to fall or slip from; to be deprived of (with abl.): Caus. *kṣharayati*, -*ṇitum*: Desid. *śikṣharishati*: Intens. *śakṣharyate*, *śakṣharti*; [cf. Lat. *scateo*?].

Kṣhara, as, ā, am, melting away, perishable; (as), m. a cloud; (am), n. water; a body. — *Kṣhara-ja* or *kṣhara-ja*, as, ā, am, produced by distillation. — *Kṣhara-patṛā*, f., N. of a plant, = *drona-pushpi*. — *Kṣhara-bhāva*, as, ā, am, mutable, dissoluble.

Kṣharaka, as, *ikā*, am, pouring forth.

Kṣharaṇa, am, n. the act of flowing, trickling, distilling, dropping (e.g. *argulī-kṣharaṇa*, perspiration of the fingers).

Kṣharat, an, *anti*, at, flowing, running, trickling, oozing.

Kṣharita, as, ā, am, dropped, liquefied, oozed, trickling, flowing.

Kṣharin, ī, *inī*, ī, flowing, dropping, trickling; (ī), m. the rainy season.

Kṣhāra, as, ā, am, caustic, biting, corrosive, acid, pungent, saline (according to some in these senses fr. rt. *kṣhā*), anything converted to alkali or ashes by distillation; (as), m. juice, essence; treacle, molasses; any corrosive or acid or saline substance, especially an alkali such as soda or potash; caustic alkali, one species of cautery; glass; a rogue, a cheat; (am),

n. a factitious or medicinal salt, commonly black salt [cf. *vid-lavaṇa* and *kṛṣṇa-lavaṇa*]; water. — *Kshāra-kardama*, *as*, m. a pool of saline or acid mud; N. of a hell. — *Kshāra-karman*, *a*, n. applying caustic alkali (Lapis Infernalis) to proud flesh &c.; or applying acid remedies in general. — *Kshāra-kṛpita*, *as*, *ā*, *am*, to be treated with caustic alkali. — *Kshāra-talla*, *am*, n. oil cooked with alkaline ingredients. — *Kshāra-traya* or *kshāra-tritaya*, *am*, n. natron, saltpetre, and borax. — *Kshāra-dala*, *f*, a kind of pot-herb = *āṭṭī*. — *Kshāra-dru*, *us*, m. the tree *Bignonia Suaveolens*; [cf. *ghanṭā-pāṭali*.] — *Kshāra-nadi*, *f*, a river in hell, the water of which is alkaline. — *Kshāra-pattra*, *as* or *am*, m. or n. (?), or *kshāra-pattra*, *as*, m. the pot-herb *Chenopodium Album*. — *Kshāra-pāla*, *as*, m., N. of a Rishi. — *Kshāra-bhūmi*, *is*, *f*, a saline soil. — *Kshāra-madhya*, *as*, m. the plant *Achyranthes Aspera* [cf. *apāmārga*]; its alkaline ashes make it useful in washing clothes. — *Kshāra-mṛttikā*, *f*, saline soil, especially an impure sulphate of soda. — *Kshāra-melaka*, *as*, m. an alkaline substance. — *Kshāra-meha*, *as*, m. a morbid state of the urine, in which its smell and taste resemble that of potash. — *Kshāra-rasa*, *as*, m. a saline or alkaline flavour. — *Kshāra-vriksha*, *as*, m. the tree *Bignonia Suaveolens* [cf. *kshāra-dru*]; any tree yielding abundant potash. — *Kshāra-sṛṣṭha*, *as*, m. the tree *Butea Frondosa*; also = *kshāra-vriksha*; (*am*), n. alkaline earth; [cf. *vajra-kshāra*.] — *Kshāra-shatka*, *am*, n. six kinds of trees distinguished by their juice, as the *Butea Frondosa*, *Grislea Tomentosa*, *Achyranthes Aspera*, *Cowach*, *Ghanṭā-pāṭali*, *Coraya*. — *Kshāra-samudra*, *as*, m. or *kshāra-sindhu*, *us*, m. the salt ocean. — *Kshāra-sūtra*, *am*, n. acid thread, applied to fistulas &c. — *Kshārāksha* (*ra-ak*'), *as*, *ā*, *am*, having an artificial eye made of glass. — *Kshārāgada* (*ra-ag*'), *as*, m. remedy prepared by extracting the alkaline particles from the ashes of plants. — *Kshārāccha* (*ra-accha*), *am*, n. sea-salt. — *Kshārānjana* (*ra-an*'), *am*, n. an alkaline unguent. — *Kshārāmbu* (*ra-am*'), *u*, n. or *kshāroda* (*ra-uda*), *as*, m. or *kshārodaka* (*ra-ud*'), *am*, n. an alkaline juice or fluid. — *Kshārāmbudhī* (*ra-am*'), *kshārōradhī* (*ra-ud*'), *is*, m. the salt ocean.

Kshāraka, *as*, m. alkali; a juice, essence; a blossom, a new-blown flower or a young fruit; a bud or a multitude of young buds; a cage or basket or net for birds or fish; a washerman.

Kshārāṇa, *am*, *ā*, n. f. accusing of unfaithfulness; (*am*), n. converting to alkali or ashes; distilling.

Kshārāya, nom. P. *kshārāyati*, -*yitum*, to furnish or mix with acid substances; to torture a person with acid substances; to speak ill of a person; to abuse, accuse, calumniate.

Kshārīkā, *f*, hunger.

Kshārīta, *as*, *ā*, *am*, distilled from saline matter, strained through alkaline ashes &c.; calumniated, falsely accused (especially of adultery), accused of a crime, guilty.

क्षल

1. *kshal*, cl. 1. P. *kshalati*, -*litum*, to flow; to collect; [cf. *kshar*.]

क्षल्

2. *kshal* (related to rt. *kshar*), cl. 10. P. *kshālayati*, *āśikshalat*, -*yitum*, to wash, wash off, purify, cleanse, clean, make clean; to wipe away; [cf. Lith. *skalaiju*, 'to wash off'; *skalbju*, 'to wash'; Mod. Germ. *spüle*].

Kshālana, *am*, n. washing, washing off, cleansing with water; sprinkling.

Kshālunīya or *kshālītavya*, *as*, *ā*, *am*, to be washed, to be cleansed with water.

Kshālayat, *an*, *antī*, *at*, washing, cleansing, sprinkling.

Kshālita, *as*, *ā*, *am*, cleansed, cleaned, washed.

क्षव *kshava*. See under rt. 1. *kshu*.

क्षति *kshāti*, *is*, *f*. (fr. *kshai*), Ved. singeing, scorching, heat,

क्षत्र *kshātra*, *am*, n. (fr. *kshattri*), Ved. a community or number of attendants or servants.

क्षत्र *kshātra*, *as*, *i*, *am* (fr. *kshatra*), belonging or relating to or peculiar to the second or military tribe; (*am*), n. the second or military tribe; the dignity of a ruler or governor.

Kshātri, *is*, m. the son of a man of the second caste (by a woman of another caste?).

क्षान्त *kshānta*, &c. See under 1. *ksham*.

क्षाम *kshāma*, *as*, *ā*, *am* (fr. rt. *kshai*), scorched, singed; dried up, emaciated, wasted, fallen away, thin, slim, slender; weak, debilitated, infirm, slight. — *Kshāma-tā*, *f*. or *kshāma-tva*, *am*, n. emaciation, thinness, slenderness; debility. — *Kshāma-vat*, *am*, *atī*, *at*, Ved. scorching, singeing, drying up; epithet of Agni; (*tī*), *f*, scil. *ishṭi*, N. of a particular sacrificial ceremony. — *Kshāmāsyā* (*ma-ās*'), *am*, n. any diet or any state of the body (as menstruation) incompatible with a particular medical treatment.

क्षामन् *kshāman*, *a*, n. (occurring only in nom., acc., loc. sing.), Ved. earth, soil, ground; [cf. 2. *ksham*.]

क्षामाप्रस्थ *kshāmā-prastha*, *as*, m., N. of a town.

क्षार *kshāra*. See under rt. *kshar*, p. 265.

क्षालन *kshālana*, &c. See under 2. *kshal*.

क्षाम् *kshās*, nom. case of 2. *ksham*, q. v.

क्षि 1. *kshi*, cl. 1. P., Ved. *kshayati* (only the pres. seems to occur), to possess, have power over, rule, govern, be master of (with gen.).

Kshayat, *an*, *anti*, *at*, possessing, ruling, governing. — *Kshayat-vira*, *as*, *ā*, *am*, Ved. ruling or governing men; an epithet of Indra, Rudra, and Pūshan; (Sāy. as if fr. 2. *kshi*), possessed of abiding or of going heroes such as sons &c.

1. *kshīt*, *t*, *t*, *t*, ruling, a ruler, a governor, a sovereign, (used in comp., e. g. *mahī-kshīt*, q. v.)

क्षि 2. *kshi*, cl. 2. 6. P., Ved. *ksheti*, *kshiyati*, *āśkshāya*, *ksheshyati*, *kshetum*, to abide, stay, dwell, reside (used especially of an undisturbed or secret residence); to inhabit; to remain; to be quiet; to go, move, approach: Caus. *kshayayati* or *kshepayati*, -*yitum*, to make a person live quietly; to pacify.

1. *kshaya*, *as*, m. (for 2. see under rt. 4. *kshi* below), an abode, residence, habitation, dwelling-place, seat, house [cf. *uru-kshaya*]; family, race; the house of Yama, god of death; dominion (?). — *Kshaya-taru*, *us*, m. the plant *Bignonia Suaveolens*.

1. *kshayana*, *as*, *ā*, *am*, Ved. habitable (?); (*as*), m. a place with tranquil water; a bay, harbour (?); (*am*), n. a dwelling-place.

Kshayas, *as*, n. a dwelling-place, habitation.

3. *kshi*, *is*, *f*, abode, residence; going, moving.

2. *kshīt*, *t*, *t*, *t*, dwelling, an inhabitant, (at the end of several compounds, e. g. *antariksha-kshīt*, an inhabitant of the air &c.)

Kshītā, *f*, the earth.

1. *kshīti*, *is*, *f*. (for 2. see under rt. 4. *kshi* below), an abode, a dwelling, habitation, house, residence [cf. *uru-kshīti*]; the earth, the soil of the earth; (*ayas*), *f*, pl., Ved. settlements, colonies, races of men, nations, men in general; the families of the gods. — *Kshīti-kapa*, *as*, *ā*, m. f. a particle of earth, dust. — *Kshīti-kampa*, *as*, m. an earthquake. — *Kshīti-kshama*, *as*, m. the tree *Mimosa Klaiyar*; [cf. *khadira*]. — *Kshīti-kshīt*, *t*, m. a ruler of the earth; a king, a prince. — *Kshīti-khayda*, *as*, m. a clod or lump of earth. — *Kshīti-garbha*, *as*, m., N. of a Bodhi-sattva. — *Kshīti-ja*, *as*, *ā*, *am*, earth-born, produced of or in the earth; (*as*), m. a tree; a kind of snail (= *bhū-nāga*); an earth-worm; N. of the

planet Mars; an epithet of the demon Naraka; (*ā*), *f*, an epithet of Śtīā, the wife of Rāma; (*am*), n., N. of a circle of the sky. — *Kshīti-jantu*, *us*, m. a kind of snail (= *bhū-nāga*); an earth-worm. — *Kshīti-tala*, *am*, n. the surface of the earth, the region below the earth. — *Kshīti-deva*, *as*, m. the 'earth-god', an epithet of a king. — *Kshīti-devatā*, *f*, the deity of the earth, epithet of a Brāhman. — *Kshīti-dhara*, *as*, m. 'earth-supporter', a mountain. — *Kshīti-dhārīn*, *i*, *inī*, *i*, carrying soil or earth. — *Kshīti-dhenu*, *us*, *f*, the earth considered as a milch-cow. — *Kshīti-nanda*, *as*, m., N. of a king. — *Kshīti-nāga*, *as*, m. a kind of snail (= *bhū-nāga*) or rather snail-shell; an earth-worm (?). — *Kshīti-nātha*, *as*, m. 'lord of the earth', a king. — *Kshīti-pa*, *as*, m. 'earth-protector', a king. — *Kshīti-pati*, *is*, m. lord of the earth, a king, a sovereign. — *Kshīti-pāla*, *as*, m. 'earth-protector', a king, a prince. — *Kshīti-pūtha*, *am*, n. the surface of the earth. — *Kshīti-putra*, *as*, m. a son of the earth, an epithet of Naraka. — *Kshīti-pratishṭha*, *as*, *ā*, *am*, dwelling or abiding on the earth. — *Kshīti-bhuj*, *k*, m. one who enjoys the earth, a king. — *Kshīti-bhrit*, *t*, m. 'earth-supporter', a mountain; a king. — *Kshīti-maṇḍala*, *am*, n. the earth, the globe. — *Kshīti-ruḥ*, *t*, or *kshīti-ruha*, *as*, m. a plant, a tree. — *Kshīti-lava-bhuj*, *k*, m. one who possesses a small tract of the earth, a petty prince. — *Kshīti-vadārī*, *f*, N. of a plant, = *bhū-vadārī*. — *Kshīti-vardhana*, *as*, m. a corpse. — *Kshīti-vṛtti*, *is*, *f*. (patient) behaviour like that of the earth. — *Kshīti-vṛtti-mat*, *am*, *atī*, *at*, patient like the earth. — *Kshīti-vyudāsa*, *as*, m. a cave within the earth. — *Kshīti-suta*, *as*, m. an epithet of the demon Naraka; also of the planet Mars; [cf. *kshīti-putra*]. — *Kshītiśa* (*ti-śa*), *as*, m. a ruler of the earth, a king. — *Kshītiśa-vansāvalī-carita*, *am*, n. 'genealogy and history of the kings', title of a work composed in the last century, being a family chronicle of the viceroys of a part of Bengal. — *Kshītiśvara* (*ti-ś*'), *as*, m. a king. — *Kshītiy-aditi*, *is*, *f*, the Aditi of the earth, an epithet of Devaki, the mother of Kṛṣṇa.

Kshītan, *ā*, m. air, wind.

क्षि 4. *kshi*, cl. 1. 5. 9. P. *kshayati*, *kshinoti*, *kshiyati*, *āśkshāya*, *ksheshyati*, *akshai-shīt*, *kshetum*, to destroy, corrupt, ruin, to make an end of; to kill, injure: Pass. *kshīyate*, to wane; to decrease; to be diminished, waste away, perish: Caus. *kshayayati* or *kshapayati* or Ved. *kshāpayati*, -*yitum*, to destroy, ruin, make an end of, finish; to weaken: Desid. *āśkshīshati*: Intens. *āśkshīyate*, *āśkshayati*, *āśksheti*; [cf. Gr. *κρίνωμι*?].

2. *kshaya*, *as*, m. (for 1. see under 2. *kshi* last col.), loss, waste, wane, diminution, destruction, decay, wasting or wearing away; fall (as of prices, opposed to *vṛddhi*, e. g. *kshaya vṛddhiś ca panyānam*, the fall and rise in the price of commodities); removal; end, termination (e. g. *nīdrā-kshaya*, the end of sleep; *dīna-kshaye*, at the end of day; *jīvitā-kshaye*, at the end of life; *kshayaṃ yā or gami*, to become less, be diminished, go to destruction, come to an end, perish); consumption, phthis pulmonalis; sickness in general; the destruction of the universe; (in algebra) a negative quality, a minus. — *Kshaya-kara*, *as*, *i*, *am*, causing destruction or ruin, destructive, ruinous, terminating; liberating from existence. — *Kshaya-kāla*, *as*, m. the end of all things, the period of destruction. — *Kshaya-kāsa*, *as*, m. a consumptive or phthisical cough. — *Kshaya-kṛt*, *t*, *t*, *t*, or *kshayan-kara*, *as*, *i*, *am*, causing ruin or loss; destructive. — *Kshaya-nāśṭu*, *f*, the plant *Celtis Orientalis*, = *jīvanṭī* ('removing consumption'). — *Kshaya-paksha*, *as*, m. the dark fortnight, that of the moon's wane. — *Kshaya-yukti*, *is*, *f*. or *kshaya-yoga*, *as*, m. necessity or opportunity of destroying. — *Kshaya-roga*, *as*, m. consumption. — *Kshayarogī-va*, *am*, n. or *kshayarogī-tā*, *f*, consumption. — *Kshaya-rogin*, *i*, *inī*, *i*, consumptive. — *Kshaya-vāyu*, *us*, m. the wind that is to blow at

the end of the world. — *Kshaya-sampad*, *t*, *f*. total loss, ruin, destruction.

2. *kshayaṇa*, *as*, *ā*, *am*, destroying, annihilating, driving away, dispersing; (often at the end of compounds, e.g. *asura-kshayaṇa*, *piśāca-kshayaṇa*, &c.)

Kshayatku, *us*, *m*. consumption.

Kshayajitavya, *as*, *ā*, *am*, to be destroyed.

Kshayin, *i*, *īnī*, *i*, wasting, decaying, fragile; consumptive. — *Kshayi-tva*, *am*, *n*. fragility.

Kshayishnu, *us*, *us*, *n*, destroying, wasting, decaying, perishing; perishable, fragile.

Kshayya, *as*, *ā*, *am*, perishable, decaying; [*cf. a-kshayya*.]

5. *kshī*, *is*, *f*. destruction; waste, loss.

Kshīta, *as*, *ā*, *am*, wasted, decayed, exhausted; weakened; poor, miserable. — *Kshītāyus* (*°ta-āy°*), *us*, *us*, *us*, Ved. one whose life goes to an end, one whose life is forfeited.

2. *kshītī*, *is*, *f*. (for 1. see under *rt*. 2. *kshī* above), loss, destruction; wane; a period of the destruction of the universe, the end of the world; a kind of perfume = *roṣanā*; (*iṣ*), *m*, *N*. of a man.

Kshīyā, *f*. loss, waste, destruction; offence against the customs.

Kshīṇa, *as*, *ā*, *am*, diminished, wasted, expended, worn away; lost, destroyed; injured, broken, torn; subdued, suppressed; thin, emaciated, feeble; delicate, slender, poor, miserable. — *Kshīṇa-gati*, *is*, *iṣ*, *i*, with slackened or diminished motion or progress.

— *Kshīṇa-tamas*, *ā*, *m*, *N*. of a Vihāra. — *Kshīṇa-tā*, *f*. or *kshīṇa-tva*, *am*, *n*. the state of wasting away, diminution, decay; the state of being worn away or injured; emaciation, thinness; slenderness.

— *Kshīṇa-dhana*, *as*, *ā*, *am*, impoverished. — *Kshīṇa-pāpa*, *as*, *ā*, *am*, one whose sins are destroyed; one who is purified after having suffered the consequences of sin. — *Kshīṇa-punya*, *as*, *ā*, *am*, one whose merit is lost; one who has enjoyed the fruits of merit and is doomed to labour for more in another birth. — *Kshīṇa-madhya*, *as*, *ā*, *am*, slender-waisted.

— *Kshīṇa-rat*, *ān*, *atī*, *at*, wasted, decayed. — *Kshīṇa-vāsin*, *i*, *īnī*, *i*, inhabiting a dilapidated house; (*i*), *m*. a dove or pigeon. — *Kshīṇa-vikrānta*, *as*, *ā*, *am*, one who has lost courage, destitute of prowess.

— *Kshīṇa-vṛtti*, *is*, *iṣ*, *i*, out of employ, having no means of subsistence or maintenance. — *Kshīṇa-śakti*, *is*, *iṣ*, *i*, one whose strength is wasted, weak, impotent. — *Kshīṇa-śarīra*, *as*, *ā*, *am*, having a thin or emaciated body. — *Kshīṇa-sukṛita*, *as*, *ā*, *am*, having one's stock of merit exhausted. — *Kshīṇāṅga* (*°na-ar°*), *as*, *ā*, *am*, having emaciated limbs.

— *Kshīṇājya-karman* (*°ya-āj°*), *ā*, *m*. a Buddhist. — *Kshīṇāśha-karman* (*°ya-aśh°*), *ā*, *m*. (with Jains) an Arhat or inspired teacher.

Kshiyamāna, *as*, *ā*, *am*, perishing, wasting away, decaying.

Ksheya, *as*, *ā*, *am*, to be destroyed or removed.

क्षिण *kshin*, *cl*. 5. P. A. *kshinoti*, *-ṇute*, *kshenoti*, *-ṇute* (?), to kill, to hurt, = 4. *kshī*.

क्षिद्र *kshidra*, *as*, *m*. disease; the sun; a horn.

क्षिप 1. *kship*, *cl*. 6. P. A., 4. P. *kshipati*, *-te*, *kshipyati*, *ākshipa*, *ākshipē*, *kshespyati*, *-te*, *akshaiṣit*, *akshipa*, *kshiptum*, to throw, cast, send, despatch; to put or place anything on or in (with loc.), pour on, scatter, strew; to fix or attach to; to throw away, cast away, get rid of; to reject, disdain; to lay (the blame) on; to strike, hit; to strike down, ruin, destroy; to utter abusive words, insult, revile, abuse, scold; A. to throw at each other, destroy one another: Caus. P. *kshepayati*, *-yitum*, to cause to cast &c.; to hurt, injure: Desid. *ākshipsati*, *-te*: Intens. *ākshipyate*, *ākshipti*; [*cf. Lat. sipo*, *dissipo*, *pro sipo*; Gr. *σῖπρω* for *κρίπτω*; Camb.-Brit. *lipiaw*, 'to cast or dash suddenly'; Goth. *vairpa*; Germ. *werfen*].

2. *kship*, *p*, *f*. (only used in nom. and inst. pl. *kshipas* and *kshipābhis*), Ved. the fingers.

Kshipa, *as*, *ā*, *am*, a thrower, striking, hitting; (*as*), *m*. throwing, casting, insulting, reviling; (*ā*), *f*. sending, casting, throwing, &c.; night; (a wrong form for *kshapā*.)

Kshipaka, *as*, *m*. an archer, a warrior.

Kshipaṇa, *am*, *n*. sending, despatching, throwing, casting; reviling, abusing.

Kshipaṇi, *is*, *m*. a stroke or blow with a whip; a missile weapon; (*iṣ* or *i*), *f*. an oar; a kind of net.

Kshipaṇu, *us*, *m*. an archer; a weapon; air, wind.

Kshipaṇyā, *us*, *us*, *n* (fr. *kshipaṇa*), fragrant, sweet-smelling; diffusive, what may be sent or scattered; (*us*), *m*. the body; spring, the season of spring.

Kshipat, *an*, *atī* or *antī*, *at*, throwing, casting; abusing, reproaching.

Kshipati or *kshipastī*, *i*, *du*, Ved. the arms.

Kshipa, *as*, *ā*, *am*, thrown, cast; sent, despatched, dismissed, &c.; (*ā*), *f*. night, (like *kshipā*, a wrong form for *kshapā*); (*am*), *n*. a wound caused by shooting or throwing. — *Kshipa-ṭṭa*, *as*, *ā*, *am*, distracted in mind, absent. — *Kshipa-ṭṭa-tā*, *f*. absence of mind. — *Kshipa-dela*, *as*, *ā*, *am*, prostrating the body, lying down. — *Kshipa-bheshaja*, *as*, *i*, *am*, Ved. healing wounds caused by missile weapons. — *Kshipa-yoni*, *is*, *iṣ*, *i*, of despicable descent (?), such a man is not allowed to become a Ritur. — *Kshipa-laguda*, *as*, *ā*, *am*, flinging the staff.

Kshipiti, *is*, *f*. throwing; sending; solving a riddle; explaining or understanding a hidden meaning; the quantity to be added to the square of the least root multiplied by the multiplier, to render it capable of yielding an exact square root; (in the latter sense also *kshipitika*.)

Kshipnu (or *kshipnu*), *us*, *us*, *u*, throwing, casting, throwing obstacles in the way; obstructive, scornful, or fond of abusing (?).

Kshipyat, *an*, *antī*, *at*, throwing, sending.

Kshipyanāna, *as*, *ā*, *am*, throwing, tossing; casting aside, throwing off; sending, directing; being thrown, &c.

Kshipra, *as*, *ā*, *am* (compar. *kshēpiyas*, superl. *kshēpiṣtha*), springing, flying back with a spring, elastic (as a bow); quick, speedy, swift; (*as*), *m*, *N*. of a son of Kṛishna; (*am*), *n*. a measure of time equal to $\frac{1}{16}$ Muhūrta or 15 Etarhis; the part of the hand between the thumb and fore-finger and the corresponding part of the foot; (*am*), *ind*. quickly, immediately, directly; (*āt*), *ind*. shortly afterwards, thereupon; (*e*), *ind*. directly, immediately; [*cf. Gr. κραιπνός*]. — *Kshipra-kārīn*, *i*, *īnī*, *i*, acting or working quickly, skilful. — *Kshipra-dhawan*, *ā*, *ā*, *a*, Ved. armed with an elastic bow or one which flies back with a spring. — *Kshipra-pākin*, *i*, *īnī*, *i*, ripening quickly; (*i*), *m*. the tree Hibiscus Populneoides; [*cf. gardabhānda*]. — *Kshipra-syena*, *as*, *m*. a species of bird. — *Kshipra-sandhi*, *is*, *m*. a species of Sandhi produced by changing the first of two concurrent vowels to its semivowel; also the Svarita accent on a syllable formed by this kind of Sandhi; [*cf. kshaipra*]. — *Kshipra-hasta*, *as*, *m*, *N*. of a Rakshas (swift-handed).

Kshepa, *as*, *m*. throwing, casting, tossing; a throw, cast; a stroke of an oar &c.; sending, dismissing, striking down, depression; laying on (as paint &c.), besmearing; transgressing; passing away time; delay, procrastination, dilatoriness; insult, invective, abuse, reviling; disrespect, contempt; pride, haughtiness; a nosegay, a clump of flowers; (in arithmetic) an additive quantity, addendum.

Kshepaka, *as*, *ā*, *am*, a thrower, sender; inserted, interpolated; abusive, disrespectful; (*as*), *m*. a spurious or interpolated passage; an additive quantity, addendum; *N*. of a prince.

Kshepaṇa, *am*, *n*. the act of throwing, casting, shooting off (of an arrow &c.); sending, directing; sending away; passing away time, spending time; omitting; abusing; a sling; (*i*), *f*. a sling or any

instrument with which missiles are thrown; an oar; a kind of net.

Kshepaṇi, *is*, *f*. an oar; a net, a fishing-net.

Kshepaṇiya, *as*, *ā*, *am*, to be thrown or cast; (*am*), *n*. a sling, any instrument for casting missiles.

Kshepiman, *ā*, *m*. great velocity, speed.

Kshepiṣṭha, *as*, *ā*, *am* (see *kshipra*), quickest, speediest.

Kshepiyas, *ān*, *asī*, *as* (see *kshipra*), more quick, speedier.

Ksheptarya, *as*, *ā*, *am*, to be cast or thrown, to be reviled or abused.

Ksheptri, *tā*, *trī*, *trī*, a thrower, caster, sender.

Kshepya, *us*, *ā*, *am*, to be thrown; to be thrown round (as a garment).

क्षिया *kshiyā*. See under *rt*. 4. *kshī*.

क्षिल्लिका *kshillikā*, *f*, *N*. of the grandmother of king Cakra-varman.

क्षिव *kshiv*, *cl*. 1. 4. P. *kshevati*, *kshīryati*, to eject from the mouth, spit, spit out, vomit; [*cf. shthiv* and *kshiv*.]

क्षी *kshī*, another form for 4. *kshī*, *q*. v.

क्षीज *kshīj*, *cl*. 1. P. *kshijati*, *ākshija*, *kshijitum*, to sound inarticulately, to sigh or groan as in distress.

Kshijana, *am*, *n*. the whistling of hollow reeds or bamboos.

क्षीण *kshīṇa*. See under 4. *kshī* 1st col.

क्षीव *kshīb* and *kshiba*. See *kshīb*, *kshiva*.

क्षीर *kshīra*, *as*, *am*, *m*. *n*. (probably fr. *kshar*, but according to Uṇādi IV. 34. fr. *ghas*), milk, thickened milk; the milky juice or sap of plants; the resin of the plant *Pinus Longifolia*; water; (*as*), *m*, *N*. of a grammarian [*cf. kshīra-svāmīn*]; (*ā*), *f*, *N*. of a plant [*cf. kākolī*]; (*i*), *f*, *N*. of several plants containing a milky sap; a small shrub, *Asclepias Rosea*, also *dugdhiā*; a species of *Mimosa*, *M. Kauki* [*cf. kshirikā*]; gigantic swallow-wort; *Euphorbia* &c. — *Kshīra-kauṇḍukīn*, *i*, *m*, *N*. of a reed, *Lipocercis Serrata* (*kshīrīṣa*). — *Kshīra-kanṭha* or *kshīra-kanṭhaka*, *as*, *m*. an infant, a young child, 'having milk in its throat.' — *Kshīra-kanda*, *as*, *ā*, *m*. *f*. a kind of pot-herb, black *Bhuin-coonra*, *Convolvulus Paniculatus*; [*cf. kshīra-vīdārī*]. — *Kshīra-kalambha*, see *kshātrakalambhi*.

— *Kshīra-kākolikā* or *kshīra-kākolī*, *f*. a drug, one of the eight principal medicaments of the Hindus; it is a root from the Himālaya yielding a milky juice; [*cf. kākolī*]. — *Kshīra-kāṇḍaka*, *as*, *m*. the plant *Tithynalus Antiquorum* (*snukh*), and *Calotropis Gigantea* (*arka*). — *Kshīra-kāshṭhā*, *f*, *N*. of a plant, = *vaṭī*. — *Kshīra-kīṭa*, *as*, *m*. an insect or animalcule generated by the fermentation of milk.

— *Kshīra-kshava*, *as*, *m*, *N*. of a plant, = *dudgha-pāshāya*. — *Kshīra-kharjūra*, *as*, *m*. a species of *Datura* tree. — *Kshīra-garbha*, *as*, *m*, *N*. of a certain Brāhman who was born again as a flamingo.

— *Kshīra-ghṛita*, *am*, *n*. purified butter mixed with milk. — *Kshīra-ja*, *am*, *n*. coagulated milk.

— *Kshīra-tarangtū*, *f*. title of a grammar composed by *Kshīra-svāmīn*. — *Kshīra-taila*, *am*, *n*. a kind of unguent prepared with milk, oil, &c.

— *Kshīra-toyadhī*, *is*, *m*. the ocean of milk.

— *Kshīra-da*, *as*, *ā*, *am*, milk-giving, what yields milk. — *Kshīra-dala*, *as*, *m*. the plant *Calotropis Gigantea* (= *arka*), the leaves &c. of which yield a milky juice. — *Kshīra-dātṛi*, *f*. yielding milk as a cow. — *Kshīra-druma*, *as*, *m*. the tree *Ficus Religiosa*; [*cf. āsvattha*]. — *Kshīra-dhara*, *as*, *m*, *N*. of a king. — *Kshīra-dhātṛi*, *f*. a wet-nurse.

— *Kshīra-dhenu*, *us*, *f*. a milk-cow, symbolically represented by milk &c. offered as a gift to a Brāhman. — *Kshīra-nāśa*, *as*, *m*. the tree *Trophis Aspera* (= *śākhoṭa*). — *Kshīra-nidhi*, *is*, *m*. the ocean of milk. — *Kshīra-nīra*, *am*, *n*. milk and water; embracing, embrace (i.e. a union like the mixing of

instrument with which missiles are thrown; an oar; a kind of net.

Kshepaṇi, *is*, *f*. an oar; a net, a fishing-net.

Kshepaṇiya, *as*, *ā*, *am*, to be thrown or cast; (*am*), *n*. a sling, any instrument for casting missiles.

Kshepiman, *ā*, *m*. great velocity, speed.

Kshepiṣṭha, *as*, *ā*, *am* (see *kshipra*), quickest, speediest.

Kshepiyas, *ān*, *asī*, *as* (see *kshipra*), more quick, speedier.

Ksheptarya, *as*, *ā*, *am*, to be cast or thrown, to be reviled or abused.

Ksheptri, *tā*, *trī*, *trī*, a thrower, caster, sender.

Kshepya, *us*, *ā*, *am*, to be thrown; to be thrown round (as a garment).

क्षिया *kshiyā*. See under *rt*. 4. *kshī*.

क्षिल्लिका *kshillikā*, *f*, *N*. of the grandmother of king Cakra-varman.

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क्षीण *kshīṇa*. See under 4. *kshī* 1st col.

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— *Kshīra-kākolikā* or *kshīra-kākolī*, *f*. a drug, one of the eight principal medicaments of the Hindus; it is a root from the Himālaya yielding a milky juice; [*cf. kākolī*]. — *Kshīra-kāṇḍaka*, *as*, *m*. the plant *Tithynalus Antiquorum* (*snukh*), and *Calotropis Gigantea* (*arka*). — *Kshīra-kāshṭhā*, *f*, *N*. of a plant, = *vaṭī*. — *Kshīra-kīṭa*, *as*, *m*. an insect or animalcule generated by the fermentation of milk.

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milk and water). — *Kshira-pa*, as, ā, am, drinking milk, who or what drinks milk; epithet of a class of ascetics; an infant, a young child. — *Kshira-parīṇ*, ī, m. the plant Calotropis Gigantea; [cf. *arka* and *kshira-dala*]. — *Kshira-pālāṇḍu*, us, m. a kind of onion. — *Kshira-pāka*, as, ā, am, Ved. cooked in milk. — *Kshira-pāna*, ās, m. pl. the milk-drinkers, an epithet of the Uśīnaras; (am), n. drinking milk; (as, ī, am), any vessel out of which milk is drunk. — *Kshira-pāni*, is, m., N. of a physician. — *Kshira-pāyān*, ī, ī, ī, drinking or sucking milk; drinking or imbibing water repeatedly; (*īyas*), m. pl. the milk-drinkers, an epithet of the Uśīnaras. — *Kshira-bhṛta*, as, ā, am, supported by milk, receiving wages in the form of milk. — *Kshira-maya*, as, ī, am, composed of milk. — *Kshira-moṭaka*, as, m. a kind of Moringa, M. Hyperanthera; [cf. *moṭaka*]. — *Kshira-moraṭa*, as, m. a kind of creeping plant; [cf. *sitadru*, *sudala*, *kshiraka*]. — *Kshira-yashṭika*, am, n. a dish of liquorice and milk; (perhaps a wrong form for *kshira-shashṭika*?). — *Kshira-lata*, f. the plant Batatas Paniculata; [cf. *kshira-vīdārī*]. — *Kshira-vat*, ān, atī, at, Ved. furnished with milk; (*tī*), f., N. of a river. — *Kshira-vallī*, f. the dark Bhuincoōna, Convolvulus Paniculatus. — *Kshira-vāri*, is, m. the sea of milk; [cf. *kshira-rodā*]. — *Kshira-vāridhī*, is, m. the sea of milk. — *Kshira-vikṛitī*, is, f. inspissated milk. — *Kshira-vīdārīkā* or *kshira-vīdārī*, f. the plant Batatas Paniculata. — *Kshira-vishāṇikā*, f. the plants *Tragia Involucrata* (= *vṛṣṭīkālī*) and *kshira-kākolī*. — *Kshira-vṛkṣha*, as, m. the glomerous fig tree, *Ficus Glomerata* [cf. *udumbara*]; a common N. for the four trees *nyagrodha*, *udumbara*, *aśvattha*, and *madhūka*. — *Kshira-vrata*, as, ā, am, living upon milk in consequence of a vow. — *Kshira-sara*, as, m. cream, the surface or skim of milk, curds; [cf. *āmikṣhā*]. — *Kshira-sīrsha*, as, m. the resin of the plant *Pinus Longifolia*; [cf. *śrī-āsa*]. — *Kshira-sukrā*, f. = *kshira-vīdārī* and *kshira-kākolī*. — *Kshira-sukla*, as, m. the plant *Trapa Bispinosa* [cf. *jala-kaṇṭhaka*]; another plant, = *rājadanī*; (*ā*), f. the plant *Batatas Paniculata*. — *Kshira-śrī*, īs, īs, ī, Ved. mixed with milk. — *Kshira-shashṭika*, am, n. Shashṭika rice cooked in milk. — *Kshira-santānikā*, f. curds mixed with milk; (a various reading has '*santālikā*'). — *Kshira-samudra*, as, m. the sea of milk in Sveta-dīpa. — *Kshira-sarpis*, is, n. clarified butter mixed with milk. — *Kshira-sāgara*, as, m. the ocean of milk; also N. of a place. — *Kshirasāgara-sutā*, f. an epithet of Lakṣmī as produced from the ocean of milk. — *Kshira-sāra*, as, m. essence of milk, any product of milk, (in Hindi *pālajīnu*), butter. — *Kshira-sphaṭika*, as, m. a precious stone, described as a kind of milky crystal (opal or cat's eye?); [cf. *ākāśa-sphaṭika* and *taila-sphaṭika*]. — *Kshira-svāmin*, ī, m., N. of a grammarian and commentator on the Amara-kosha. — *Kshira-hrada*, as, m., N. of a man. — *Kshirāda* ('*ra-ada*'), as, m. an infant at the breast, a sucking child. — *Kshirān-nāda* ('*ra-anna-ada*'), as, m. an infant which is both fed and suckled. — *Kshirābhlī* ('*ra-abhlī*'), is, m. the sea of milk, one of the seven seas surrounding the seven divisions of the terrestrial world. — *Kshirābhlī-ja*, as, m. the moon; the Amṛita or any one of the precious objects produced at the churning of the ocean; an epithet of Sesha; an epithet of Tārksya; (*ā*), f. an epithet of Lakṣmī; (am), n. sea-salt, a pearl. — *Kshirābhlī-tanayā*, f. or *kshirābhlī-mānushī*, f. an epithet of Lakṣmī as the daughter of the ocean of milk. — *Kshirāhva* or *kshirāhvaya* ('*ra-ah*'), as, m. the resin of the plant *Pinus Longifolia*. — *Kshirōda* ('*ra-uda*'), as, ā, am, containing milk instead of water; (as), m. the sea of milk; the sea in general. — *Kshirōda-tanayā*, f. the daughter of the sea of milk; an epithet of Lakṣmī. — *Kshirōda-tanayā-patī*, is, m. an epithet of Vishnu. — *Kshirōdadhī* ('*ra-ad*'), is, m. the sea of milk. — *Kshirōda-nandana*, as, m. the son of the sea of milk, an epithet of the moon.

— *Kshirōda-mathana*, am, n. the churning of the ocean of milk undertaken by the Devas and Asuras to obtain the Amṛita &c. — *Kshirōrmī* ('*ra-ūr*'), is, m. a wave of milk, a wave of the sea of milk. — *Kshiraudana* ('*ra-od*'), as, m. rice boiled with milk.

Kshiraka, as, m., N. of a plant, = *kshira-moraṭa*.

Kshiraya, nom. P. *kshirayati*, -yitum, to have the appearance of milk, look like milk.

Kshirasa, as, m. = *kshira-sāra*, q. v.

Kshirasya, nom. P. *kshirasyati*, -yitum, to long for milk or for the breast.

Kshirāvi or *kshirāvikā*, f. a sort of Asclepias, A. Rosea, = *duḡdhikā*.

Kshirika, as, m. a kind of serpent; a kind of tree; (*ā*), f. a dish prepared with milk; a kind of Datura tree; [cf. *kshira-kharjūra* and *pīṇḍa-kharjūra*].

Kshirīn, ī, īnī, ī, milky, yielding milk, abounding in milk, having plenty of milk; containing milky juice or sap (as a tree); (*ī*), m. a species of tree, the Udumbara (?); according to native lexicographers many plants have this epithet; (*īnī*), f. a tree bearing an edible fruit, = *Mimusops Kauki*; a species of the moon-plant or acid Asclepias used in medicine.

Kshirīya, nom. P. *kshirīyati*, -yitum, to desire milk.

Kshirīsa, as, m. = *kshira-kañcukin*.

Kshirēyi, f. an oblation of milk, rice, and sugar.

क्षीव *kshīv*, cl. 1. 4. P. *kshīvati*, *kshevatī* and *kshīvyati*, -yitum, to spit, sputter, eject from the mouth; to be drunk or intoxicated; [cf. *kshiv*, *kshev*, *kshīb*, *shhītv*; cf. also Hib. *siobhas*, 'rage, madness'].

Kshīva or *kshība*, as, ā, am, excited, drunk, intoxicated. — *Kshīva-tā*, f. or *kshīva-tva*, am, n. intoxication, drunkenness.

क्षु 1. *kshu*, cl. 2. P. *kshauti*, *kuṣhāva*, *kshavishyati*, *akshāvīt*, *kshavitum*, to sneeze, to make any sound like sneezing; to cough: Caus. *kshāvayati*: Desid. of Caus. *kuṣhāvayishati*; [cf. Lith. *ezuudmi*].

Kshava, as, m. sneezing, cough, catarrh; a black species of mustard, *Sinapis Dichotoma*; [cf. *rājikā*]. — *Kshava-kṛit*, t, t, anything which causes sneezing; making a sneeze, sneezing, coughing.

Kshavaka, as, m. the plant *Achyranthes Aspera*, = *apāmāra*, black mustard; (am), n. a kind of pot-herb; (*ikā*), f. a kind of Solanum; a species of rice; a woman.

Kshavathu, us, m. sneezing; catarrh; cough; irritation of the throat; sore throat.

Kshut, t, f. a sneeze, sneezing. — *Kshut-karī*, f., N. of a plant, commonly *kankālīkā*, black mustard (?).

Kshuta, as, ā, am, one who has sneezed; sneezed upon; (as) a less correct form for *kshyuta*, sharp; (as, ā, am), m. f. n. a sneeze, sneezing, cough. — *Kshuta-vat*, ān, atī, at, sneezing. — *Kshutā-bhijana* ('*ta-abh*'), as, m. black mustard; [cf. *kshudhābhijana*].

Kshutaka, as, m. black mustard.

Kshuti, is, f. sneezing.

Kshuvat, an, atī, at, sneezing, coughing, &c.

क्षु 2. *kshu*, n. (fr. *ghas*?), Ved. food. — *Kshu-mat*, ān, atī, at, Ved. abounding in food, nourishing, nutritious; strong; powerful, robust, valiant.

क्षुण *kshuṇa*, as, m. the soap-berry plant, *Sapindus Saponaria*; [cf. *arishṭa*].

क्षुण *kshuṇṇa*. See below under *kshud*.

क्षुद्र *kshud*, cl. 7. P. A. and Ved. cl. 1. P. *kshupatti*, *kshunte*, *kshodati*, *kuṣhodu*, *kuṣhude*, *kshotsyati*, -te, *akshudat*, *akshantsit*, *akshutta*, *kshottum*, to strike against, stamp or trample upon, pound; to bruise, crush, shiver, shatter, reduce to powder, dash to pieces, shake by stamping

on; A. to move, to be agitated or shaken: Caus. P. *kshodayati*, -yitum, to crush, pound, comminute, pulverize, reduce to powder, diminish; shake or agitate by stamping; [cf. Gr. *ξύω*, *ξύω* for *ξύω*, *ξύω*, *ξύω*; Lith. *skausti*?].

Kshuṇṇa, as, ā, am, pounded, bruised, crushed, stamped or trampled upon; broken to pieces, pulverized, shattered, pierced; violated (as a vow); exercised, practised, skilful; one versed in sacred science but unable to explain or teach it; defeated, overcome. — *Kshuṇṇa-manas*, ās, ās, as, contrite in heart, penitent.

Kshuṇṇaka, as, m. a kind of drum beaten at a funeral.

Kshuda, as, m. flour, meal.

Kshudra, as, ā, am (compar. *kshodīyas*, superl. *kshodishtha*), minute, diminutive, tiny, very small, small, little, trifling; mean, low, vile, niggardly, base, avaricious; wicked; cruel; poor, indigent; (as), m. a small particle of rice; a bee or wasp; the plant *Artocarpus Lacucha* [cf. *lakuca* and *dahu*]; (ās), m. pl. a peculiar class of writings, see *kshudra-kalpa*; (*ā*), f. a woman maimed or crippled; a base or despicable woman; a whore, a harlot; a dancing girl; a quarrelsome woman; a bee, fly, gnat; several plants, *Solanum Jacquinii*, = *vrihati*; also = *āngerikā*; also = *gavedhukā*; (am), n., Ved. a particle of dust, flour, meal; [cf. Lith. *kādikis*, 'an infant'; Pers. *کودک*]

kūdak, 'small, a boy.']. — *Kshudra-kaṇṭakārī*, f. the plant *Solanum Jacquinii*, = *agni-damani*. — *Kshudra-kaṇṭakī*, f. a kind of Solanum, = *brihati*. — *Kshudra-kaṇṭaka*, am, n., N. of a lake. — *Kshudra-kambu*, us, m. a small shell. — *Kshudra-kalpa*, as, m. 'the smaller ritual,' title of a class of works. — *Kshudra-kāralikā*, f. (for *kshudra-kāralikā*?). and *kshudra-kāravellī*, f. a kind of Cucurbitaceous plant. — *Kshudra-kulīsa*, as, m. a precious stone; [cf. *vaikrānta*]. — *Kshudra-kushṭha*, am, n. a mild form of leprosy, (comprising eleven varieties, whereas the *māh-kushṭha* contains seven severe forms of leprosy). — *Kshudra-kshura* and *kshudra-gokshuraka*, as, m. a variety of the plant *Asteracantha Longifolia*. — *Kshudra-ghaṇṭikā*, f. a tinkling ornament, a girdle of small bells. — *Kshudra-ghoṭī*, f., N. of a plant, = *ciṭṭilīkā*. — *Kshudra-ānīcu*, us, f., N. of a plant. — *Kshudra-āndana*, am, n. red sandal-wood. — *Kshudra-ānībhūṭā*, f., N. of a plant, = *gopālā-karkatī*. — *Kshudra-āda*, as, m. a kind of small bird, commonly called *gopālīka*. — *Kshudra-jantu*, us, m. any small animal; a kind of worm, *Julus (sata-padi)*. — *Kshudra-jātiphala*, am, n. a kind of Myrobalan; [cf. *āmālaka*]. — *Kshudra-jira*, as, m. small cummin. — *Kshudra-jivā*, f., N. of a plant, = *jivanti*. — *Kshudra-kara*, as, ī, am, following small or minute or trifling matters. — *Kshudra-taṇḍula*, as, m. a grain of rice. — *Kshudra-tā*, f. or *kshudra-tva*, am, n. minuteness, smallness; inferiority, insignificance; meanness. — *Kshudra-tulasī*, f. a kind of Ocimum, = *arjaka*. — *Kshudra-danshikā* or *kshudra-duṣṭī*, f. a small gad-fly. — *Kshudra-dūrālabhā*, f., N. of a thorny plant much eaten by camels. — *Kshudra-duṣṭaparsā*, f. the plant *Solanum Jacquinii*, = *agni-damani*. — *Kshudra-dhātūrī*, f., N. of a plant; [cf. *karkaṭa*]. — *Kshudra-dhānya*, am, n. shrivelled grain. — *Kshudra-nāśika*, as, ī, am, having a small nose. — *Kshudra-pakshika*, as, m. a small bird. — *Kshudra-patrā*, f. a kind of wood-sorrel, *Oxalis Monadelphina*, = *āngerī*; (*ī*), f., N. of another plant, = *vaṭā*. — *Kshudra-pa-nasa*, as, m. the plant *Artocarpus Lacucha* (*lakuca*). — *Kshudra-parya*, as, m. a kind of Ocimum, = *arjaka*. — *Kshudra-pāshāṇa-bhedā* or *ī*, f., N. of a plant, = *catuṣ-patrī*, *pārvatī*, *naga-bhū*, &c. — *Kshudra-pippalī*, f. wild pepper (= *vana-pippalī*). — *Kshudra-prishatī*, f., Ved. covered with small spots. — *Kshudra-potikā*, f., N. of a pot-herb. — *Kshudra-phalaka*, as, m., N. of a plant, = *jirana*, *Celtis Orientalis*. — *Kshudra-phalā*, f., N. of several plants, *Ardisia Solanacea*, = *bhūmi-jambū*, and others. — *Kshudra-buddhī*, īs, īs, ī, of little

understanding, simple, silly, ignorant; (*is*), m., N. of a jackal in the Hitopadśa. — *Kshudrabuddhi-nāman*, ā, ā, u, named Kshudra-buddhi. — *Kshudra-bhūṭāki*, f., N. of a plant, a kind of Solanum, = *brihati*; [cf. *kshudra-kaṇṭāki*]. — *Kshudra-mīna*, ās, m. pl., N. of a people. — *Kshudra-mustā*, f. the plant Scirpus Kysoor; [cf. *kuseru*]. — *Kshudra-rasa*, as, m. honey; (*ā*), f. the plant Pongamia Glabra; [cf. *karuñjā*]. — *Kshudra-roga*, as, m. a minor disease, one of little importance; a name applied to various local diseases, especially exanthemas of different kinds; there are forty-four such diseases.

— *Kshudrurogika*, as, ā, am, affected with such a disease. — *Kshudra-vansā*, f., N. of a plant, Dioscorea, = *varāha-kṛantā*. — *Kshudra-varvaṇā*, f. a small gad-fly; [cf. *varatā*]. — *Kshudra-tulli*, f., N. of a pot-herb; [cf. *mūla-poti*]. — *Kshudra-vārtākinī*, f. a kind of Solanum with white blossoms, = *śveta-kaṇṭakāri*. — *Kshudra-vārtāki*, f. a kind of Solanum, = *brihati*. — *Kshudra-sārka*, as, m. a small conch shell. — *Kshudra-sārka* or *kshudru-sārka*, f. a kind of sugar-cane, = *yāvanālu-sārka*. — *Kshudru-sārdūla*, as, m. a kind of tiger, = *śūra-vyāghra*. — *Kshudra-sirsha*, as, m. the tree Celosia Cristata, = *mayūra-silkā*. — *Kshudra-sukti*, f., m. a bivalve shell, = *jala-sukti*. — *Kshudra-syāmā*, f., N. of a plant, = *kaṭabhī*. — *Kshudra-sleshmāntaka*, as, m., N. of a plant, = *bhūkarbudāra*. — *Kshudra-sēśa*, as, m. short breath. — *Kshudra-sveta*, f., N. of a plant; [cf. *mahā-sveta*]. — *Kshudra-sahā*, f. the plant Phaseolus Trilobus; the Coloquintida, = *śūdra-vāruṇī*; [cf. *mahā-sahā*]. — *Kshudra-suvāra*, am, n. bad gold, prince's metal. — *Kshudra-han*, ā, m. killing the wicked; an epithet of Siva. — *Kshudra-hirṇyulka*, f. a small species of prickly nightshade, Solanum Jacquinii; [cf. *kaṇṭakāri*]. — *Kshudra-hirṇyūli*, f. = the preceding. — *Kshudrāgnimantha* (*ra-ag*), as, m. the plant Premna Spinosa used for kindling fire; [cf. *araṇī*]. — *Kshudrāṅjana* (*ra-an*), am, n. a kind of unguent applied to the eyes in certain diseases. — *Kshudrāṇḍa* (*ra-an*), as, ā, am, born from minute eggs. — *Kshudrāṇḍa-matsya-sanghāta*, as, m. small fry. — *Kshudrānta* (*ra-an*), am, n. the small cavity of the heart. — *Kshudrāpāmārga* (*ra-ap*), as, m., N. of the plant Desmodium Atropurpurea (= *raktāpāmārga*), a biennial plant. — *Kshudrāmalaka* (*ra-am*), am, n. Myrobalan (*āmāla*). — *Kshudrāmālakasaujīva*, as, m., N. of a plant, = *karkaṭa*. — *Kshudrāmra* (*ra-am*), as, m., N. of a plant, = *kośāmrā*. — *Kshudrāmlapanasa* or *kshudrāmbupanaśa* (*ra-am*), as, m. the plant Artocarpus Lacucha (*lakuca*). — *Kshudrāmlā* (*ra-am*), f. wood-sorrel, Oxalis Corniculata (= *amlatikā*); another plant, = *śa-sāṇḍulī*. — *Kshudrāmlīkā* (*ra-am*), f. a kind of wood-sorrel or Oxalis, = *caṅgerī*. — *Kshudrerṇuḍī* (*ra-in*), f., N. of a plant, = *yavāsa*. — *Kshudrer-vāru* (*ra-ir*), us, m., N. of a plant, = *gopāla-karkaṭa*. — *Kshudrodūmbarikā* (*ra-ud*), f. the plant Ficus Oppositifolia; [cf. *lākḍūmbarikā*]. — *Kshudropadaka-nānūnī* (*ra-up*), f., N. of a pot-herb; [cf. *mūla-poti*]. — *Kshudropadakī* (*ra-up*), f., N. of a pot-herb, = *śikṣma-patrā* and *maṇḍapī*. — *Kshudrolūka* (*ra-ul*), as, m. a small kind of owl.

Kshudruka, as, ikā, am, small, minute; (*as*), m. a species of plant; N. of a prince, a son of Prasenajit; title of a collection of Buddhist works, = *vinaya-kshudraku-vastu*; (*ās*), m. pl., N. of a people living by warfare, the 'Oḡvapakoi.

Kshudrala, as, ā, am, minute, small, unimportant (applied especially to animals and diseases).

Kshudrikā, f. a kind of gad-fly, = *danśa*; small bells employed for ornament; [cf. *kshudra-ghaṇṭikā*].

Kshottri, tā, m. a pestle, any implement for grinding.

Kshoda, as, m. pounding, grinding; the stone or slab on which anything is ground or powdered, a mortar &c., any pounded or ground or pulverized

substance, flour, meal, dust, a particle, a small piece or fragment. — *Kshoda-raja*, as, ā, am, ground to dust.

Kshodas, as, n., Ved. water in agitation, swell of the sea, rushing or stream of water.

Kshodita, as, ā, am, pounded, ground, comminuted; (*am*), n. powder, dust, flour, meal, any substance pulverized or ground.

Kshotman, ā, m. minuteness, excessive smallness or inferiority.

Kshodishtha, as, ā, am (suprl. of *kshudra*), finely pounded, very small, very minute.

Kshodiyas, ān, asī, as (compar. of *kshudra*), more minute, very fine, very minute.

Kshodya, as, ā, am, to be stamped or trampled on or pounded.

क्षु 1. *kshudh*, cl. 4. P. *kshudhyati*, *śukshodha*, *kshodhūm*, to feel hungry; to be hungry, hunger; [cf. Goth. *grēdōn*, 'to be hungry'.]

2. *kshudh*, t, f. hunger. — *Kshut-kshāna*, as, ā, am, emaciated by hunger. — *Kshut-triṭ-parita*, as, ā, am, hungry and thirsty. — *Kshut-triḍ-udbhava*, as, ā, am, beginning to feel hungry and thirsty. — *Kshut-trishānva* (*śhā-an*), as, ā, am, suffering from hunger and thirst. — *Kshut-trishṇopapīḍita* (*śhā-up*), as, ā, am, hungry and thirsty. — *Kshut-parita*, as, ā, am, overcome with hunger. — *Kshut-pipāsā-pariśrānta*, as, ā, am, wearied by hunger and thirst. — *Kshut-pipāsā-paritāra* (*śhā-an*), as, ā, am, one whose body is affected with hunger and thirst. — *Kshut-pipāsārta* (*śhā-ār*), as, ā, am, afflicted with hunger and thirst. — *Kshut-pipāsīla*, as, ā, am, hungry and thirsty. — *Kshut-pratikāra*, as, m. allaying hunger, eating. — *Kshud-roga*, as, m. pain of hunger. — *Kshud-rat*, ān, atī, at, hungry. — *Kshun-niripitī*, is, f. cessation of hunger, appeasing of appetite.

Kshudhā, f. hunger; mystical N. of the letter y. — *Kshudhā-kara*, as, i, am, causing hunger, increasing appetite. — *Kshudhā-kuśala*, as, m., N. of a tree, = *vivāntara-vriksha*. — *Kshudhā-dhauṣa*, as, m. allaying hunger. — *Kshudhānva* (*dhā-an*), as, ā, am, afflicted with hunger. — *Kshudhā-pīḍita*, as, ā, am, hungry, starving. — *Kshudhā-bhijānana* (*dhā-abh*), as, m. black mustard; [cf. *kshutābhijānana*]. — *Kshudhā-māra*, as, m., Ved. death caused by starvation. — *Kshudhārtā* (*dhā-ār*) or *kshudhārdita* (*dhā-ar*), as, ā, am, hungry, hungered. — *Kshudhārvishṭa* (*dhā-āv*), as, ā, am, affected by hunger. — *Kshudhā-sānti*, is, f. allaying hunger, satiety, satisfaction.

Kshudhālu, us, us, u, hungry.

Kshudhita, as, ā, am, hungry, hungered.

Kshodhuka, as, ikā, am, Ved. hungry.

क्षुध *kshudhuna*, as, m., N. of a savage and barbarous race.

क्षुप *kshup*, a Sautra root (i. e. one used in grammatical Sūtras only), to depress, feel depressed.

क्षुप *kshupa*, as, m. [cf. *kshumpa*], a bush, a shrub; a small tree, one with short branches and roots; N. of an old king, a son of Prasandhi and father of Ikshvāku; N. of a son of Kṛishna from Satya-bhāmā; N. of a mountain westward from Dvārakā. — *Kshupa-dodamushī*, is, m., N. of a plant. — *Kshupālu* (*pa-ālu*), us, m. a kind of bulbous plant, = *pānyālu*.

Kshupaka, as, ā, m. f. a bush, a shrub.

क्षुभ 1. *kshubh*, cl. 9. 4. P., 1. A. *kshubh-nāti*, *kshubhyati*, *kshobhate*, *śukshobha*, *śukshubhe*, *kshobhishyati*, -te, *akshobhāt*, *akshubhat* and *akshobhishṭa*, *kshobhūm*, to shake, tremble, to be agitated or disturbed; to be unsteady; to stumble (literally or metaphorically): Caus. *kshobhayati*, -yātum, to agitate, cause to shake, disturb, stir up, excite: Desid. *śukshubhishati*, -te, or *śukshobhishati*, -te: Intens. *śukshubhyate*, *śukshobhā*; [cf. Cambro-Brit. *hwbiau*, 'to

make a sudden push'; Gr. *κοῦφος*; Mod. Germ. *schiebe*.]

Kshubha, as, ā, am, agitated, shaken, tossed, stirred up; agitated (mentally), excited, disturbed; (*as*), n. the churning-stick; a kind of coitus. — *Kshubdha-tā*, f. agitation. — *Kshubdhāṇava* (*dhā-ar*), as, m. a stormy ocean.

2. *kshubh*, p, f., Ved. a blow, a shake, a push.

Kshubhā, f. a kind of weapon.

Kshubhita, as, ā, am, agitated, tossed, set in motion; agitated (mentally), disturbed, anxious; frightened, alarmed, afraid; angry, enraged.

Kshobha, as, m. shaking, agitation, disturbance, tossing, trembling, emotion.

Kshobhaka, as, ā, am, shaking, causing agitation; (*as*), m., N. of a mountain in Kāmākhya, a place sacred to the goddess Durgā.

Kshobhaṇa, as, ā, am, shaking, agitating, disturbing, causing emotion; (*us*), m., N. of one of the five arrows of the god of love.

Kshobhya, as, ā, am, to be shaken or agitated or disturbed.

क्षुमत् *kshu-mat*. See under 2. *kshu*.

क्षुमा *kshumā*, f., Ved. an epithet of an arrow, according to the scholiast 'causing to tremble' (for *kshubhā* ?); N. of several plants; linseed, Linum Ustatissimum; a sort of flax, Bengal San (*sanu*); the Indigo plant; a sort of creeper.

Kshauma, &c. See s. v., p. 271.

क्षुम् *kshump*, cl. 1. P. *kshumpati*, to go.

क्षुम्प *kshumpa*, as, m. [cf. *kshupa*], Ved. a bush, a shrub.

क्षुर *kshur*, cl. 6. P. *kshurati*, *śukshora*, *kshortum*, to cut, dig, scratch; to make lines or furrows.

Kshura, as, m. (connected with the preceding, perhaps related to *kshar*?; cf. Gr. *ξυρὸν*), a razor; a razor-like barb or sharp blade attached to an arrow; N. of several plants, Asteracantha Longifolia; also Tribulus Lanuginosus, see *go-kshura*; also = *mahā-pīḍituka*, and Saccharum Sara (*sara*); the hoof of a cow &c.; a horse's hoof; the foot of a bedstead [cf. *khura*]; (*i*), f. a knife, a dagger; (*as*, ā, am), Ved. (Sāy.) having claws. — *Kshura-karman*, a, n. the operation of shaving. — *Kshura-kṛipṛā*, as, ā, am, shaved. — *Kshura-kriyā*, f. the operation of shaving, the employment of a razor. — *Kshura-śatusṭaya*, am, n. four things necessary for shaving. — *Kshura-dhāna*, am, n. a razor-case. — *Kshura-dhāra*, as, ā, am, razor-edged, sharp as a razor; any very sharp instrument for cutting. — *Kshura-dhārā*, f. the edge of a razor; N. of a hell. — *Kshuradhārābha* (*ra-abhā*), as, ā, am, sharp as a razor. — *Kshura-patra*, as, m., N. of the plant Saccharum Sara (*sara*). — *Kshura-patṛikā*, f., N. of a pot-herb, = *pālānya*. — *Kshura-pavī*, is, is, i, Ved. sharp-angled, sharp-edged, very sharp; (*is*), m., N. of a sacrifice performed in one day (*ekāha*). — *Kshura-pra*, as, m. a razor shot as an arrow; a kind of arrow, one with a sharp horse-shoe-shaped head; a sort of hoe or weeding spade. — *Kshura-praga*, am, n. according to some authorities = *kshura-pra*. — *Kshura-blāṇḍa*, am, n. a razor-case. — *Kshura-bhrishṭi*, is, is, i, Ved. furnished with sharp angles. — *Kshura-mardin*, i, m. a barber. — *Kshurāṅga* (*ra-an*), as, m., N. of a plant; [cf. *go-kshuraka*]. — *Kshurāpaṇa* (*ra-ar*), as, m., N. of a mountain.

Kshuraka, as, m., N. of several plants, = Asteracantha Longifolia; also Tribulus Lanuginosus [cf. *go-kshura*]; also = *tilaka*; also another plant, = *bhūtānkusha*.

Kshurikā, f. a small razor; a knife, a dagger; a sort of earthen vessel, a kind of pot-herb (= *pālānya*). — *Kshurikā-patra*, as, m. the plant Saccharum Sara (*sara*). — *Kshurikopanishad* (*kā-up*), t, f. title of an Upanishad belonging to the Atharva-veda.

Kshurin, *ī*, m. a barber; (*īnī*), f. the wife of a barber; a kind of yam, see *varāha-krāntā*.

Kshaura, &c. See s.v., p. 271.

शुलिक *kshulika*, as, m., N. of a prince.

क्षुल *kshulla*, as, *ā*, am (fr. *kshudra*?), small, little, minute. — *Kshulla-tāta*, as, m. the younger brother of a father. — *Kshulla-tātaka*, as, m. the brother of a father.

Kshullaka, as, *ā*, am, little, small; low, vile, poor, indigent; wicked, malicious, abandoned; hard; young, youngest; pained, distressed; (as), m. a small shell; N. of a prince.

क्षुवत् *kshuvat*. See under rt. 1. *kshu*.

क्षेड *ksheda*, *kshēdita*, = *kshveda*, *kshvedita*.

क्षेत्र *kshetra*, am, n. (fr. 1. or 2. *kshi*), landed property, land, soil, a field (e. g. *kshetram kṛi*, to cultivate the soil; *kshetrasya pati*, lord of the soil, N. for a kind of genius or tutelary deity regarded in the Veda as the guardian of cultivated fields); place, region, country; a sacred spot or district, a place of pilgrimage, as Benares &c.; an enclosed plot of ground, portion of space, superficies, circuit, circumference; fertile soil; the fertile womb, a wife; place of origin; department, sphere of action, the body considered as the field of the indwelling and working of the soul; a sign of the zodiac; (in geometry) a plane figure, as a triangle, circle, &c. enclosed by lines, any figure considered as having geometrical dimensions; a diagram; a house, town; [cf. *anya-kshetra*, *kuru-kshetra*, &c.; cf. also Goth. *haithi*, Them. *haithjo*; Germ. *Heide*.] — *Kshetra-kara*, as, *ī*, am, cultivating a field; a husbandman. — *Kshetra-karkati*, f. a kind of gourd; [cf. *bāluki*.] — *Kshetrakarma-kṛit*, t, t, t, one who cultivates the soil, a husbandman. — *Kshetra-karman*, a, n. cultivation of the soil. — *Kshetra-gaṇita*, am, n. geometry. — *Kshetra-gata*, as, *ā*, am, geometrical. — *Kshetragatopapatti* (*‘ta-up’*), *is*, f. geometrical proof. — *Kshetra-cirbhīṭā*, f. a kind of gourd, = *cirbhīṭā*. — *Kshetra-ja*, as, *ā*, am, produced in a field, as corn &c.; born from the body; (as), m., scil. *putra*, a son, the offspring of the wife by a kinsman or person duly appointed to raise up issue to the husband, (this is one of the twelve kinds of issue allowed by the old Hindū law); (*ā*), f., N. of several plants, = *sveta-kanṭakāri*, *śaśāṇḍulī*, *gomitrikā*, *śilpikā*, *cuṇikā*. — *Kshetra-jāta*, as, *ā*, am, begotten on the wife of another. — *Kshetra-jesha*, as, m., Ved. contest for landed property, acquisition of land. — *Kshetra-jña*, as, *ā*, am, knowing localities; familiar with the cultivation of the soil, a husbandman &c.; clever, dexterous, skillful, cunning; (as), m. ‘knowing the body,’ i. e. the soul, the conscious principle in the corporeal frame; a libertine, a whoremonger; a form of Śiva; N. of a prince; (*ā*), f. a girl fifteen years old who personates the goddess Durgā at a festival of this deity. — *Kshetra-tatteva*, am, n. a part of the work *Smṛiti-tattva*. — *Kshetra-tara*, am, n., Ved. a spot very fit for cultivation or for habitation. — *Kshetra-tā*, f. the state of being a seat or residence, a seat, a place of residence. — *Kshetra-dūti*, f. a kind of Solanum (*sveta-kanṭakāri*). — *Kshetra-devatā*, f. ‘the deity of the fields,’ epithet of a serpent in the Pañcā-tantra. — *Kshetra-pati*, *is*, m. the owner of a field, a landowner, a landlord, a farmer; [cf. *kshaitrapata*, *kshaitrapatya*, p. 271, and *kshetrasya-pati* above.] — *Kshetra-pala*, am, n. a place sacred to a deity. — *Kshetra-parpūṭi*, f., N. of a shrub, Oldenlandia Biflora or another species. — *Kshetra-pāla*, as, m. a man employed to guard fields from depredation; a deity protecting the fields; an epithet of Śiva. — *Kshetra-phala*, am, n. (in geometry) the superficial contents of a figure. — *Kshetra-bhakti*, *is*, f. the division of a field. — *Kshetra-bhūmi*, *is*, f. cultivated land. — *Kshetra-gaṇāntikā*, f., N. of a plant, = *vaṭā*. — *Kshetra-raksha*, as, m. a man employed to guard fields

from depredation. — *Kshetra-rāsi*, *is*, m. quantity represented by geometrical figures. — *Kshetra-ruhā*, f. a kind of gourd, = *bāluki*. — *Kshetra-vasudhā*, f. cultivated land. — *Kshetra-vid*, t, t, t, familiar with localities; experienced, clever, skilful; (t), m. a husbandman; a sage, one who possesses spiritual knowledge; the soul. — *Kshetra-vyavahāra*, as, m. drawing a figure in geometry; geometrical demonstration. — *Kshetra-sambhara*, as, m., N. of either of the shrubs *Cañcu* and *Bhīṇḍi*; (*ā*), f. a kind of gourd, = *śaśāṇḍulī*. — *Kshetra-sambhūta*, as, m. a kind of grass, = *kundara*. — *Kshetra-sāti*, *is*, f., Ved. acquisition of field or land. — *Kshetra-sādhas*, *ās*, *as*, Ved. arriving at or coming to a place. — *Kshetra-simā*, f. the boundary of a meadow or field or holy place. — *Kshetra-stha*, *ās*, *ā*, am, residing at a sacred place. — *Kshetrājiva* (*‘ra-āj’*), as, *ā*, am, one who gains a livelihood by cultivating the soil; a cultivator, a peasant. — *Kshetrādhidevatā* (*‘ra-adh’*), f. the tutelary deity of any consecrated piece of ground. — *Kshetrādhīpa* (*‘ra-adh’*), as, m. = the preceding; the regent of a sign of the zodiac. — *Kshetrāmālakī*, the plant *Flacourtia Catephracta*; [cf. *bhūmy-ānūlakī*.] — *Kshetrā-sā*, *ās*, *as*, am, Ved. acquiring or gaining land. — *Kshetre-kshu* (*‘ra-ik’*), us, m. a kind of grain, = *yavanāla*. — *Kshetropeksha* (*‘ra-up’*), as, m., N. of a son of Svaphalka.

Kshetrika, as, *ī*, am, having a field, relating to a field &c., agrarian; (as), m. the owner of a field, a farmer, a cultivator, a husbandman.

Kshetrin, *ī*, *īnī*, t, t, t, owning a field, cultivating land, agricultural; (ī), m. an agriculturist, a husbandman, a cultivator; a husband; the soul.

Kshetriya, as, *ā*, am, relating to a field, belonging to land; curable in a future body, i. e. incurable in the present life; (*ānī*), n. pl. the environs of any place; (am), n. a chronic or organic disease, an incurable one; meadow grass, herbage, pasturage; (as), m. a medicament, anything fit to be administered in medicine (?); an incurable disease; one who has carnal knowledge of other men’s wives, an adulterer; physicking, operating. — *Kshetriya-nāśana*, as, *ī*, am, Ved. removing a chronic disease.

Kshetriya, nom. P. *kshetriyati*, to desire another man’s wife.

क्षेद *ksheda*, as, m. (?) sorrowing, moaning (?).

क्षेप *kshēpa*, *kshēpaka*, *kshēpaṇa*, *kshēpaṇi*, &c. See under rt. *kship* at p. 267.

क्षेम *kshema*, as, *ā*, am (fr. 2. *kshi*), habitable, giving rest, giving ease or security or comfort; conferring happiness; at ease, prosperous, safe, secure, well, happy, right; (as, am), m. n. (Ved. always m.) basis, foundation; residence, place of rest; abiding at ease; safety, tranquillity, peace, rest, security, any secure, easy or comfortable state, well-being, weal, happiness (e. g. *kshemena*, at ease, in security, safely; *ksheme-yoge*, Ved. both in rest and exertion — in enjoying and acquiring); preserving, protecting, keeping what is acquired; final emancipation, eternal happiness; (as), m. a kind of perfume (= *cuṇḍā*); ease or prosperity personified as a son of Dharmā and Śānti; also a son of Titikshā; N. of a prince, a son of Śuci and father of Suvrata; N. of a son of the third Manu Sāvārpa; N. of a kind of college or association [cf. *maṭha*]; the proper term (according to Manu II. 127) of civil address to a Vaiśya, asking him whether his property is secure; (*ā*), f., N. of an Apsaras; an epithet of Durgā; N. of another deity; a kind of perfume; (am), n., N. of one of the seven Varshas in Jambūdvīpa. — *Kshema-kara*, as, *ā*, am, causing peace and security, conferring happiness or good fortune, propitious. — *Kshema-karya*, as, m., N. of a son of Mahesha, who composed, A. D. 1570, the work *Rāga-mālā*. — *Kshema-karman*, *ā*, *ā*, a, one whose work is peace and security, creating tranquillity and security; (*ā*), m., N. of a prince. — *Kshema-kāma*, as, *ā*, am, Ved. longing for rest.

— *Kshema-kāra*, as, *ī*, am, granting peace and security, conferring happiness or good fortune, propitious, auspicious. — *Kshema-kutūhala*, am, n. title of a medical work of Kshema-sarman. — *Kshema-kṛit*, t, t, t, causing peace and security. — *Kshema-gupta*, as, m., N. of a king of Kāśmīra. — *Kshema-kara*, as, *ī*, am, promoting well-being, causing peace and security, propitious, &c.; (as), m., N. of a king of Trigarta; N. of a mythical Buddha; N. of a son of Brahma-datta (Udayana); (ī), f. the Brāhmaṇi kite or Coromandel eagle, considered as a bird of good omen, Falco Ponticerianus; a form of the goddess Durgā; N. of another goddess; N. of a sister of Kshema-nara. — *Kshema-jit*, t, m., N. of a prince. — *Kshema-tara*, as, *ā*, am, better, happier. — *Kshema-darśin*, *ī*, m., N. of a prince of the Kosalas. — *Kshemadarśiya*, as, *ā*, am, relating to this prince. — *Kshema-dhanvan*, *ā*, m., N. of a prince, a son of Puṇḍarika. — *Kshema-dharman*, *ā*, m., N. of a prince. — *Kshema-dhūrta*, *ās*, m. pl., N. of a people. — *Kshema-dhūrti*, *is*, m., N. of a warrior. — *Kshema-dhūrtvan*, *ā*, m., N. of a man with the patronymic Puṇḍarika. — *Kshema-phalā*, see *kshemā-phalā*. — *Kshema-bhūmi*, *is*, m., N. of a prince. — *Kshema-mūrti*, *is*, m., N. of a prince. — *Kshema-yuktam*, ind. both quietly and energetically; in rest and exertion. — *Kshema-rāja*, as, m., N. of a man. — *Kshema-rat*, *ān*, *atī*, *at*, accompanied with tranquillity and security; prosperous, happy; (*tī*), f., N. of a woman. — *Kshema-viddhi*, *is*, m., N. of a general of the Śālvas. — *Kshema-sarman*, *ā*, m., N. of an author. — *Kshemāditya* (*‘ma-ād’*), as, m., N. of a man. — *Kshemādhi* (*‘ma-ādhi*), *is*, m., N. of a prince of Mithilā. — *Kshemā-phalā*, f. the tree *Ficus Oppositifolia*; [cf. *udumbara*.] — *Kshemāri* (*‘ma-ari*), *is*, m., N. of a prince of Mithilā, = *kshemādhi*. — *Kshemārēis* (*‘ma-ar’*), *is*, m., = *kshema-jit*. — *Kshemendra* (*‘ma-in’*), as, m., N. of the author of a list of regents of Kāśmīra; N. of a lexicographer; also of the author of a Buddhist work. — *Kshemendra-prakāśa*, as, m., N. of a work by Kshemendra.

Kshemaka, as, m. a kind of perfume, = *claura*; N. of a Nāga; N. of a Rakshas; N. of an attendant of Śiva; N. of an old king; of a son of Alarka; of the last descendant of Parikshit in the Kali-yuga; N. of a son of Nirāmitra.

Kshemayat, an, *antī*, *at*, Ved. resting; granting rest or an abode.

Kshemin, *ī*, *īnī*, *ī*, enjoying peace and security, safe, secure, happy, well.

Kshemya, as, *ā*, am, resting, at leisure, at ease; habitable, comfortable; healthy, salubrious; lucky, prosperous, thriving; giving peace and tranquillity; (as), m., N. of Śiva; N. of several princes, a son of Sunitha and father of Ketumāt; of a son of Ugrāyudha and father of Suvrata; of a son of Śuci and father of Suvrata; (am), n., Ved. resting.

क्षेय *kshēya*. See under rt. 4. *kshi*, p. 266.

क्षेव *kshēv*, cl. 1. P. *ksherati*, another form for *kshiv* or *kshiv*, ‘to spit,’ q. v.

क्षै *kshai*, cl. 1. P. *kshāyati*, *śakshana*, *kshāsyati*, *kshātam*, to waste; to waste away, dry up, decline, become enaciated; [cf. 4. *kshī*.]

Kshāma, as, *ā*, am, wasted, dried up. See s. v.

क्षैय *kshāyña*, am, n. (fr. *kshīṇa*), destruction, wasting away; leanness, slenderness, emaciation.

क्षैत *kshaita*, as, m. (fr. 1. *kshiti*), Ved. the chief of a race, a prince. — *Kshaita-rat*, *ān*, *atī*, *at*, Ved. princely.

क्षैत्र *kshaitra*, am, n. (fr. *kshetra*), a multitude of fields &c.

Kshaitrajit, am, n. (fr. *kshetra-jit*), Ved. acquisition of land, a victorious battle.

Kshaitrajña or *kshaitrajña*, am, n. (fr. *kshetra*-

jña), spirituality, the nature of the soul; the knowledge of the soul &c.

Kshaitrapatya, *as*, *ā*, *am* (fr. *kshetra-pati*), Ved. belonging to the lord of the soil.

क्षैप्र *kshaipra*, *as*, *i*, *am* (fr. *kshipra*), a term for a kind of Sandhi, produced by changing the first of two concurrent vowels to its semivowel; the Svarita accent on a syllable formed with this Sandhi; (*am*), n. quickness, speediness. — *Kshvīprayukta*, *as*, *ā*, *am*, joined by the Kshaipra Sandhi. — *Kshaipra-varya*, *as*, *ā*, *am*, containing a semivowel.

क्षैरकलम्भि *kshairakalambhi*, *is*, m. (a patronymic fr. *kshira-kulambha*), N. of a teacher.

क्षैरेय *kshaireya*, *as*, *i*, *am* (fr. *kshira*), prepared with milk, milky; (*i*), f. milk and rice or any preparation of or dish prepared with milk.

क्षोट *kshoṭ*, cl. 10. P. *kshoṭayati*, -*yitum*, to throw, cast; [cf. *khoṭ* and *khoḍ*.]

क्षोड *kshoda*, *as*, m. the post to which an elephant is fastened; [cf. *a-kshobha*.]

क्षोण *kshoṇa*, *as*, *ā*, *am*, Ved. immovable; or (*as*), m. a kind of lute; (perhaps the word is related to the following.)

क्षोणी *kshoṇī*, f., Ved. the earth; (*yau*), du. heaven and earth; (according to some the sing. of this word and sometimes the plur. may be used collectively, and the original meaning may be 'a multitude of men' or 'the people' (as opposed to the chief); the du. may then mean 'the two sets of people,' i. e. the inhabitants of heaven and earth; sometimes a form *kshoṇī* occurs); [cf. Gr. *χθών*.] — *Kshoṇī-maya*, *as*, *i*, *am*, containing the earth in himself, 'the source of everything in the earth;' an epithet of Vishnu in his fish-incarnation.

क्षोत् *kshottṛi*. See under rt. *kshud*.

क्षोद *kshoda*. See under rt. *kshud*.

क्षोधुक *kshodhuka*. See under rt. *kshudh*.

क्षोभ *kshobha*, *kshobhaṇa*, &c. See under rt. *kshubh*.

क्षोम *kshoma*, *as*, *am*, m. n. (said to be fr. rt. *kshu*), a room on the top of a house; (*am*), n. wove silk; [cf. *kshauṃa*.]

क्षोमक *kshomaka*, *as*, m. a kind of perfume (*ganahāsaka*); [cf. *kshema* and *kshaumaka*.]

क्षोणी *kshaṇī*, *i* or *is*, f. the earth; [cf. *kshoṇī*.] — *Kshaṇī-tala*, *am*, n. the surface of the earth. — *Kshaṇī-prācīra*, *as*, m. the ocean. — *Kshaṇī-bhuj*, *k*, m. earth-possessor, a king; [cf. *kshiti-bhuj*.]

क्षौद्र *kshaudra*, *as*, m. (fr. *kshudra* and *kshudrā*), the tree *Michelia Champaca* (*champakā*); N. of a mixed caste, the son of a Vaideha and a Māgadhi; (*am*), n. smallness, minuteness; N. of a Sūtra of the Sāma-veda; honey, a species of honey; water. — *Kshaudra-ja*, *am*, n. wax. — *Kshaudra-dhātu*, *us*, n. a kind of mineral substance; [cf. *mā-kshika*.] — *Kshaudra-priya*, *as*, m. N. of a tree; [cf. *jala-madhūka*.] — *Kshaudra-meha*, *as*, m. the disease diabetes mellitus. — *Kshaudramehin*, *i*, *inī*, *i*, affected with this disease.

Kshaudreya, *am*, n. wax.

क्षौद्रक्य *kshaudrakya*, *as*, *i*, m. f. (fr. *kshudra*), a prince or princess of the Kshudrakas, a man belonging to the Kshudrakas; (*as*, *i*, *am*), small, minute.

Kshaudrakamālāvī, f., scil. *senā*, the army of Kshudraka and Mālava.

क्षौम *kshauṃa*, *as*, *i*, *am* (fr. *kshumā*), made of linen, linen, covered with linen; prepared from linseed (as oil); (*am*), n. linen cloth or garment;

linseed; (*i*), f. lin or flax, *Linum Usitatissimum*; (*as*, *am*), m. n. wove silk; an airy room on the top of a house; an apartment on the roof; the back of an edifice; a fortified place in front of a building; a building of a particular form; [cf. *kshoma*.]

Kshaumaka, *as*, *i*, *am*, linen; (*as*), m. a particular perfume; [cf. *śora*.]

क्षौर *kshaura*, *am*, n. (fr. *kshura*), shaving the head, shaving in general; (*i*), f. a razor. — *Kshaurakaraṇa*, *am*, n. the operation of shaving.

Kshauraparya, *as*, *ā*, *am* (fr. *kshura-pari*), formed out of razors and thunderbolts, very sharp, very hard.

Kshaurika, *as*, m. a barber, a shaver.

क्षु *kshu*, cl. 2. P. *kshnauti*, *śukshvāva*, *kshnavitum*, to whet, sharpen.

Kshuyat, *t*, *t*, *t*, (at the end of compounds) sharp (e. g. *ubhayatah-kshuyat*, sharp on both sides).

Kshvuta, *as*, *ā*, *am*, whetted, sharpened.

Kshvotra, *am*, n., Ved. a grind-stone, a whet-stone.

क्ष्मा *kshamā*, f. (fr. rt. *ksham*), the earth, (Ved. only inst. sing. *kshamayā*); [cf. *kshamā*.] *Kshamā-ja*, *as*, m. 'earth-born,' the planet Mars. — *Kshamā-tala*, *am*, n. the surface of the earth. — *Kshamā-dhriti*, *is*, m. one who has to support the earth, a king. — *Kshamā-pa*, *as*, m. earth-protector, a king. — *Kshamā-pati*, *is*, m. lord of the earth, a king. — *Kshamā-pāla*, *as*, m. earth-protector, a king. — *Kshamā-bhuj*, *k*, m. possessor of the earth, a king. — *Kshamā-bhrit*, *t*, m. supporter of the earth; a mountain; a king. — *Kshamā-vrisha*, *as*, m. 'earth-bull,' i. e. a mighty king.

क्ष्माय *kshmay*, cl. 1. A. *kshmayate*, *śakshmaye*, *kshmayitum*, to shake, tremble: Caus. *kshmayayati*, -*yitum*, *acikshmapat*, to cause to shake, to make tremble: Desid. *śikshmayishate*: Intens. *śakshmayyate*, *śaksh-māti* (?).

Kshmayita, *as*, *ā*, *am*, shaken, made to tremble, trembling.

Kshmayitri, *tā*, *trī*, *trī*, trembling, shaking.

क्ष्मील *kshmil*, cl. 1. P. *kshmilati*, *śikshmila*, *kshmitum*, to wink, to twinkle, to close the eyelids; [cf. *mīl*.]

क्षौम *kshraum*, ind. a mystical exclamation.

क्ष्विङ्का *kshvinkā*, f., Ved. a kind of bird.

क्ष्विड *kshvid* or *kshvid*, cl. 1. P. *kshvedati* or *kshvedati*, -*ḍitum* or -*ḍitum*, to utter an articulate sound, to hum, murmur, growl, roar, hiss, whiz, whistle; A. *kshvedate* or *kshvedate*, or cl. 4. P. *kshvidyati*, to be wet or unctuous; to exude, discharge juice, emit sap: Caus. *kshvedayati* or -*dayati*, -*yitum*, to sound inarticulately, hum, &c.

Kshvīṇa, *as*, *ā*, *am*, sounded inarticulately; soft, unctuous.

Kshveda, *as*, *ā*, *am* (in some senses perhaps connected with rt. *kshvel*), curved, crooked, bending, bent; wicked, depraved; difficult to be approached; (*as*), m. singing or buzzing in the ear from hardening of the wax &c.; sound, noise; venom, poison; a Cucurbitaceous plant, *Luffa Pentandra* or *Acutangula*, = *pūtaghoshā*; a mystical N. of the letter *m*; (*am*), n. the flower of the Ghosha plant; the fruit of a red kind of swallow-wort; (*ā*), f. the roaring of a lion, a war-whoop, a battle-cry; a bamboo rod or stake; a kind of Cucurbitaceous plant.

Kshvedana, *am*, n. murmuring, hissing, whistling, sibilating; a hissing pronunciation.

Kshvedita, *as*, *am*, m. n. humming, murmuring, growling; a growl, roar; a battle-cry, a war-whoop.

Kshvedin, *i*, *inī*, *i*, humming, murmuring.

क्ष्वेल *kshvel*, cl. 1. P. *kshvelati*, &c., to leap, jump; to play; to go, move; to shake, tremble; [cf. Old Germ. *suillu*, *sual*, *suall*.]

Kshvelikā, f. or *kshvelita*, *as*, *am*, m. n. or *kshvelya*, *am*, n. play, jest, joke, trick.

ख

ख 1. *kha*, the second consonant of the alphabet, being the aspirate of the preceding consonant, and having the sound of *kh* in *inkhorn*. — *Kha-kāra*, *as*, m. the letter or sound *kha*.

ख 2. *kha*, *as*, m. the sun.

ख 3. *kha*, *am*, n. (fr. rt. *khan*), a cavity, hollow, cave, cavern, aperture; an aperture of the human body (of which there are nine, as the mouth, the two ears, the two eyes, the two nostrils, and the organs of excretion and generation); the glottis (in anatomy); an organ of sense; the hole made by an arrow, a wound; the hole in the nave of a wheel through which the axis runs; vacuity, empty space, air, ether, sky, heaven; the character in arithmetic which expresses nothing, a cypher; a dot, Anusvāra, represented by a circle (*vinḍu*); a city, a field; happiness, pleasure, auspiciousness [cf. *sukha* and *duḥkha*]; understanding, knowledge; action; the tenth from any given constellation or the sun's entrance into it; tale; Brahma, the supreme spirit; (*ā*), f. a fountain, a well; [cf. Gr. *χᾶος*; Lat. *halo*.] — *Kha-kāminī*, f. the female of the Falco Cheela (*čila*); an epithet of Durgā (*carāikā*). — *Kha-kuntala*, *as*, m. an epithet of Śiva. — *Kha-kholka*, *as*, m. 'sky-meteor,' an epithet of the sun. — *Khakkhalkāditya* ('*ka-ād*'), *as*, m. a form of the sun. — *Kha-ga*, *as*, *ā*, *am*, moving in the air; (*as*), m. a bird; air, wind; the sun; a planet; a grasshopper; a deity; an arrow. — *Kha-gangā*, f. the Gangā (Ganges) of the sky. — *Kha-gaṇa*, *as*, m., N. of a prince, a son of Vajra-nābha. — *Kha-gati*, *is*, f. flight in the air; N. of a metre, [cf. *śva-gati*.] — *Kha-ga-pati*, *is*, m. the chief of the birds, an epithet of Garuḍa, the vehicle of Vishnu. — *Kha-gama*, *as*, *ā*, *am*, moving in the air, flying, an epithet of the Gandharvas and of missile weapons; (*as*), m. a bird; N. of a Brāhman. — *Kha-garbha*, *as*, m., N. of a mythical person with Buddhists. — *Kha-gavakra*, *as*, m. the tree *Artocarpus Lacucha* (*lakucha*). — *Kha-ga-vatī*, f. the earth. — *Kha-ga-satru*, *us*, f. a plant, commonly called *Chakuliyā*, *Hemionitis Cordifolia*; [cf. *prishni-parū*.] — *Kha-ga-sthāna*, *am*, n. the hollow of a tree; a bird's nest. — *Kha-gā-dhipa* ('*ga-anḥ*'), *as*, m. the chief of the birds, an epithet of Garuḍa. — *Kha-gāntaka* ('*ga-an*'), *as*, m. a hawk, a falcon (a destroyer of birds). — *Kha-gābhīrāma* ('*ga-abh*'), *as*, m. an epithet of Śiva. — *Kha-gāsana* ('*ga-ās*'), *as*, m. an epithet of the mountain Udaya, the eastern mountain, on which the sun rises; an epithet of Vishnu ('sitting on a bird,' i. e. on Garuḍa). — *Kha-guṇa*, *as*, *ā*, *am*, (in arithmetic or algebra) having a cypher as multiplier. — *Kha-gendra* ('*ga-in*'), *as*, m. the chief of the birds, an epithet of Garuḍa; N. of a prince. — *Kha-gendra-dhvaja*, *as*, m. an epithet of Vishnu. — *Kha-geśvara* ('*ga-iś*'), *as*, m. the chief of the birds, epithet of Garuḍa. — *Kha-gola*, *as*, m. the vault or circle of the heaven, the celestial sphere. — *Kha-gola-vidyā*, f. knowledge of the celestial sphere, astronomy. — *Kha-śamasu*, *as*, m. the moon ('the drinking-vessel in the sky'). — *Kha-śara*, *as*, *i*, *am*, moving in the air, flying; (*as*), m. a bird; a cloud; the wind; the sun; a Rakshas or demon; an aerial spirit; N. of a people. — *Kha-śarin*, *i*, *inī*, *i*, moving in the air, flying, an epithet of Skanda. — *Kha-jala*, *am*, n. 'air-water,' i. e. dew, rain, frost, hoar-frost. — *Kha-jit*, *t*, m. a Buddha, one of the seven teachers or saints of the Buddha sect. — *Kha-jyotis*, *is*, m. a shining flying insect, a fire-fly, &c. — *Kha-tamāla*, *as*, m. a cloud; smoke. — *Kha-tilaka*, *as*, m. the sun. — *Kha-dāra-vāsini*, f., N. of one of the female deities or Saktis with Buddhists. — *Kha-dyota*, *as*, m. a shining flying insect, a fire-fly, the sun; (*ā*), f.,

scil. *dvār*, the door which shines like a shining insect, an eye. — *Kha-dyotaka*, as or am, m. or n. (?), a kind of plant with a poisonous fruit. — *Kha-dyotana*, as, m. the sun. — *Kha-dhūpa*, as, m. a rocket, firework. — *Kha-parāga*, as, m. darkness. — *Kha-pushpa*, am, n. a flower in the sky, a term for anything impossible. — *Kha-bha*, as or am, m. or n. (?), a planet. — *Kha-bhrānti*, is, f. a kind of falcon, a kite; [cf. *cilla*]. — *Kha-maṇi*, is, m. the jewel of the sky, the sun. — *Kha-mūlana*, am, n. sleepiness, lassitude, weariness. — *Kha-mūrti*, is, f. a celestial appearance or person. — *Khamūrti-mat*, ān, atī, at, having a divine or celestial person or form. — *Kha-mūli*, is, ikā or ī, f. an aquatic plant, Pistia Stratiotes (*kumbhikā*). — *Kha-valli*, f, N. of a parasitic plant, = *ākāsa-valli*. — *Kha-vāri*, ī, n. rain-water, dew, vapour, &c. — *Kha-vāshpa*, as, m. snow, hoar-frost, dew. — *Kha-śaya*, as, ā, am, resting or dwelling in the air. — *Kha-śarira*, am, n. a celestial or immortal body. — *Khaśarirīn*, ī, inī, ī, gifted with an ethereal body, having a heavenly form. — *Kha-śrāsa*, as, m. wind, air. — *Kha-samu*, as, m. a Buddha or deified Buddha saint. — *Kha-samuttha*, as, ā, am, produced in the sky. — *Kha-sambhava*, as, ā, am, produced in the sky, aerial, ethereal; (ā), f. spikenard, = *ākāsa-māṇṣi*. — *Kha-sarpana*, as, m., N. of a Buddha or Buddha saint; (am), n. gliding through the air. — *Kha-sindhu*, us, m. the moon. — *Kha-stani*, f, the earth. — *Kha-sphaṭika*, am, n. aerial crystal, a N. for the sun and moon-gem, *sūrya-kānta* and *candra-kānta*; [cf. *ākāsa-sphaṭika*]. — *Kha-hara*, as, ā, am, (in arithmetic) having a cypher for its denominator (as a fraction). — *Khātman* (*kha-āt*), ā, ā, a, having the air as one's nature. — *Khā-pagā* (*kha-āp*), f. a stream in the air, an epithet of the Ganges. — *Khe-gamana*, as, m. a kind of gallinule, = *kāla-kaṇṭha*. — *Khe-āra*, as, ī, am, moving in the air, flying, aerial; (as), m. a bird; a Gandharva; a Rakshas; a Vidyadhara; an epithet of Śiva; a planet; quicksilver; (ī), f. a semi-divine female able to fly; an epithet of Durgā; (am), n. green vitriol. — *Khe-āra-tva*, am, n. capability of flying. — *Khe'ta* (*khe-āta*), as, m. a planet; the ascending node or Rāhu. — *Khe-paribhrama*, as, ā, am, flying about in the air. — *Khe-śaya*, as, ā, am, lying in the air. — *Kholka* (*kha-ulkā*), as, m. a meteor; a planet; [cf. *kha-kholka*]. — *Kholmuka* (*kha-ul*), as, m. the planet Mars; [cf. *gaganolmuka*].

खख *khakkh*, cl. 1. P. *khakkhati*, to laugh, to laugh at or deride; (also read *kakhi*, q. v.); [cf. Goth. *hlaha*].

खखट *khakkhata*, as, ā, am, hard, solid; (also *kukkhata*).

खखर *khakkhara*, as or am, m. or n. (?), a beggar's staff; [cf. *hikkala*].

खग *kha-ga*. See under 3. *kha*.

खगोड *khagoḍa*, as, m. Saccharum Spontaneum, a kind of reed (for *khaggaḍa*?).

खगड *khaggaḍa*, as, m. a kind of reed, Saccharum Spontaneum, commonly *khāgdā*.

खङ्कर *khankara* or *khankhara*, as, m. a curl, a lock of hair.

खङ्ग *khankha*, as, m., N. of a minister of king Bālāditya.

खङ्गणा *khankhanā* (an onomatopoeic word), the tinkling sound of a bell &c.

खङ्ग *khunga*, as, m. (for *khadga*?), Ved. a kind of animal.

खच *khac*, cl. 1. 9. P. *khacati* and *khac-nāti*, *caḥkhāca*, *khacitum*, to come forth, appear; to be born again; to cause prosperity; to purify; cl. 10. P. *khacayati*, -*yitum*, to fasten, bind, set.

Khacita, as, ā, am, fastened, joined; mixed,

blended, combined; inlaid, set, studded, (used in comp., e. g. *maṇi-khacita*, inlaid with jewels.)

खज *khaj*, cl. 1. P. *khajati*, *caḥkhāja*, *khajitum*, to churn or agitate.

Khaja, as, m. stirring, agitating, churning; contest, war (?); a churning-stick; a ladle, a spoon; (ā), f. a churning-stick, a ladle; the hand with the fingers extended; churning, stirring; killing, destroying. — *Khaja-krit*, t, t, t, or *khajan-kara*, as, ī, am, Ved. causing the tumult or din of battle.

Khajaka, as, m. a churning-stick; (*ikā*), f. a ladle or spoon.

Khajapa, am, n. ghee or clarified butter.

Khajāka, as, m. a bird; (ā), f. a ladle or spoon.

खञ्ज 1. *khāñj*, cl. 1. P. *khāñjati*, *ca-khāñja*, *khāñjitum*, to limp, halt, walk lame; [cf. Gr. *okázō*; Germ. *hinke*].

2. *khāñj*, *khan*, n, n, probably = *khāñja*, limping. *Khāñja*, as, ā, am, limping, lame, crippled; (ā), f. a metre consisting of 2 x 28 short syllables and 1 long and 30 short syllables and 1 long; another metre containing 30 short syllables + 1 long and 28 short syllables + 1 long; another metre containing 2 x 36 short syllables and 1 Amphimacer. — *Khāñja-kheta* or *khāñja-khela*, as, m. the wagtail. — *Khāñja-tā*, f, or *khāñja-tva*, am, n. limping, lameness. — *Khāñja-bāhu*, us, m., N. of a Daitya.

Khāñjaka, as, ā, am, limping, lame.

Khāñjana, as, m. a species of wagtail, Montacilla Alba; (ā), f. a kind of wagtail; mustard; (am), n. moving, going, going lamely. — *Khāñjanarata*, am, n. the secret pleasures of the Yatis, the cohabitation of saints. — *Khāñjanākṛiti* ('na-āk'), is, f. a sort of wagtail.

Khāñjanaka, as, m. a wagtail, Montacilla Alba; (*ikā*), f. a species of wagtail.

Khāñjarita or *khāñjaritaka* or *khāñjalekha*, as, m. the wagtail.

खञ्जार *khāñjāra* and *khāñjāla*, as, m., N. of two persons.

खट *khaf*, cl. 1. P. *khafati*, &c., to desire, wish, seek or inquire.

Khaṭa, as, m. (fr. rt. *khaf* above?), phlegm, the phlegmatic or watery humor [cf. *kapha*]; a blind well; an axe, a hatchet [cf. *faraka*]; a plough; a kind of blow or wound; the closed or doubled fist (as for striking &c.); grass; a coarse long grass of several species used to thatch houses [cf. *kafa* and *khada*]; a fragrant kind of grass. — *Khaṭa-kaṭāhaka*, as or am, m. or n. (?), a spitting-box. — *Khaṭa-khādaka*, as, m. (?), an eater; a glass vessel; a jackal; an animal; a crow.

Khaṭaka, as, m. a go-between, a man whose business is to negotiate marriages [cf. *ghaṭaka*]; the half-closed hand; the doubled fist of wrestlers or boxers. — *Khaṭakā-mukha*, as or am, m. or n. (?), a particular position of the hand in shooting; (as), m. a man in the attitude of shooting.

Khaṭika, as, m. the hand half-closed, the fist; (ā), f. chalk [cf. *kakkhāṭi*, *kaṭhīni*, &c.]; the external opening of the ear; the plant *Andropogon Muricatus*.

खटकिका *khatakikā*, f. a side door; [cf. *khadakkikā*].

खटखाय *khatakhatāya* (an onomatopoeic word), A. -*tāyate*, -*yitum*, to spring or issue forth with a noise.

खटिनी *khāṭinī* or *khāṭi*, f. chalk; (some books read *khāṭinī*); [cf. *kaṭhīni*, *khāṭika*].

खटू *khātū* (?), an ornament worn on the wrist or ankle.

खट्ट *khaff*, cl. 10. P. *khaffayati*, -*yitum*, to cover, to screen.

खट्टन *khaffana*, as, m. a dwarf [cf. *khaffera*]; (as, ā, am), dwarfish, short of stature.

खट्टा *khaffā*, f. a bedstead; a kind of grass, *Andropogon Serratus*; (a wrong reading for *khaffā*).

खट्टाशा *khaffāśa*, as, m. the civet or zebet cat, *Viverra Zibetha*; (ī), f. the same or (according to another authority) a different animal; (some write the word *khaffāśa*).

खट्टि *khaffi*, is, ī, m. f. a bier, the bed on which the corpse is carried to the pile.

खट्टिक *khaffika*, as, m. a butcher, a hunter, a fowler, one who lives by killing and selling game; the cream on the milk of a buffalo-cow; (ā), f. a small bedstead, a cot; a bier or bed on which the corpse is carried.

खट्टेरक *khafferaka*, as, ā, am, dwarfish, dwarf; [cf. *khaffana*].

खट्टा *khaffā*, f. (said to be fr. rt. *khaf*), a bedstead, a couch, a cot; a swing, a hammock; a kind of bandage; N. of a plant, = *kolāśimbī*. — *Khaffāṅga* ('vā-an'), as, m. a club shaped like the foot of a bedstead, i. e. a club or staff with a skull at the top considered as the weapon of Śiva and carried by ascetics and Yogis; wood from a funeral pile; N. of a king of the solar line, = *Dilpa*; (ī), f., N. of a river. — *Khaffāṅga-dhara*, as, m. or *khaffāṅga-bhrit*, t, m. 'staff-bearer,' an epithet of Śiva. — *Khaffāṅga-rana*, am, n., N. of a forest. — *Khaffāṅgin*, ī, inī, ī, having the staff described above; (ī), m. an epithet of Śiva. — *Khaffāṅgula* ('vā-āp'), or *khaffāṅgula* ('vā-ār'), as, ā, am, mounted on a bed, lying on a bed; low, vile, abandoned, iniquitous; erring, going wrong; silly, stupid.

Khaffikā, f. a small bedstead.

खड *khad*, cl. 10. P. *khadayati*, -*yitum*, to divide, tear, break, break off a part or piece; [cf. *khand*].

Khada, as, m. breaking, dividing; buttermilk boiled with acid vegetables and spices; (as, am), m. n. a kind of small grass, straw; (as), m., N. of a man. — *Khadonmatā* ('da-un'), f, N. of a woman.

खडकिका *khadakkikā*, f. a private or back door, a small or venetian door or window.

खडनू *khadatū*, ūs, m. a kind of ornament.

खडिका *khadikā* or *khadi*, f. chalk:

खडु *khadu*, us, or *khadū*, ūs, m. or f. a bier.

खद्ग *khadga*, as, m. (said to be fr. rt. *khad* for *khand*), a sword, a scymitar; a large sacrificial knife; the horn of a rhinoceros; a rhinoceros; one of the Buddhas or Buddhist saints, a Pratyeka-buddha, so called because he walks alone like a rhinoceros [cf. *eka-āra* and *eka-ārin*]; (am), n. iron. — *Khadga-kośa*, as, m. the sheath of a sword, a scabbard; a creeping plant, *Scirpus Maximus*. — *Khadga-ārnadharma*, as, m. a soldier armed with a sword and shield. — *Khadga-drih*, -*dhrīk*, k, k, grasping a scymitar. — *Khadga-dhara*, as, m. a swordsman. — *Khadga-dhenu*, us, f. a female rhinoceros; a small knife or sword, = *asi-dhenu*. — *Khadga-patra*, as, m. a kind of creeper, *Scirpus Maximus*; N. of a mythical tree in hell bearing swords for leaves; (am), n. the blade of a sword. — *Khadga-pāṇi*, is, is, ī, sword in hand. — *Khadga-pātra*, am, n. a vessel formed of buffalo's horns, a large salver or charger on which the sacrificial knife is laid. — *Khadga-pidhāna* or *khadga-pidhānaka*, am, n. a scabbard, the sheath of a sword. — *Khadga-putrikā*, f. a small sword, a knife. — *Khadga-prahāra*, as, m. a sword-cut. — *Khadga-phala*, am, n. a sword-blade. — *Khadga-mānsa*, as, m. buffalo-beef. — *Khadga-lekhā*, f. a row of swords. — *Khadga-vat*, ān, atī, at, armed with a sword. — *Khadgāghāta* ('ga-āgh'), as, m. a sword-cut. — *Khadgādhāra* ('ga-ād'), as, m. a sheath, a scabbard. — *Khadgābhīhata* ('ga-abh'), as, ā, am, cut or struck with a sword. — *Khadgā-*

misha (°ga-ām°), *am*, n. buffalo's flesh. — *Khadgūhva* (°ga-āh°), *as*, m. a rhinoceros.

Khadgajata, *as*, m. a large kind of reed, *Saccharum Spontaneum*; [cf. *brihat-kāśa*.]

Khadgārīta or *khadgārīta* (?), *as*, m. a shield or the blade of a sword (?); one who observes a particular religious penance peculiar to Buddhists, viz. rubbing the feet backwards and forwards on the edge of a sword made red hot; [cf. *ast-lhārā*.]

Khadgiika, *as*, m. a swordsman; a butcher, a vender of flesh meat; the cream of buffalo's milk; [cf. *khattika*.]

Khadgin, *i*, *inī*, *t*, armed with a sword, a swordsman; (*i*), m. a rhinoceros; N. of a Jina or Jaina saint. — *Khadgi-māra*, *as*, m. a kind of creeper, *Scirpus Maximus*; = *khadga-kōśa*.

Khadgiika, *am*, n. a sickle, a small scythe.

खणखणाय *khaṇakhaṇāya* (an onomatopoeic word), *A*. *khaṇakhaṇāyate*, -*yitam*, to utter or give out any peculiar sound; to tick, tinkle, crack, &c.

Khaṇakhaṇāyamāna, *as*, *ā*, *am*, tinkling, &c.

खण्ड *khaṇḍ*, cl. 1. *A*. 10. *P*. *khaṇḍate*, -*ḍitum*, *khaṇḍayati*, -*yitum*, to break, tear, break in pieces, crush, cut, divide; destroy, annihilate, defeat, conquer; disappoint, frustrate, interrupt, disturb, deceive, cheat.

Khaṇḍa, *as*, *ā*, *am*, broken, torn asunder, divided, having chasms, gaps, or breaks; deficient, defective, crippled; (*as*, *am*), m. n. a break, a gap, a chasm, a fissure, a fracture (e. g. *kedāra-khaṇḍa*, a gap or fracture in the embankment of a field); a piece, part, fragment, portion; a section of a work, part, chapter; a party, number, multitude, assemblage; a term in an equation; (*as*), m. treacle or molasses partially dried, candied sugar; a flaw in a jewel; N. of a people; (*am*), n. a kind of salt (*vid-lavaṇa*), black salt; a sort of sugar-cane; [cf. *uttara-khaṇḍa*, *karka*, *kālā*, *kāśa*.] — *Khaṇḍa-kutaka*, *as* or *am*, m. or n. (?), title of an astronomical work composed by Brahmagupta. — *Khaṇḍa-kathā*, *f*, a fragmentary tale; a tale or story divided into sections (?). — *Khaṇḍa-karṇa*, *as*, m. a kind of bulbous plant; sweet potato. — *Khaṇḍa-kārya*, *am*, n. a fragmentary poem; a poem interspersed with prose (?). — *Khaṇḍa-giri*, *is*, m., N. of a mountain. — *Khaṇḍa-ja*, *as*, m. a kind of sugar, treacle, molasses; = *guda*, *yavāśa-sarkarā*. — *Khaṇḍa-jodbhavaṇa* (°ja-ud°), *as*, m. a kind of candied sugar prepared from *Khaṇḍa-ja*. — *Khaṇḍa-tā*, *f*, the being divided, division. — *Khaṇḍa-deva*, *as*, m., N. of the author of a commentary on Jaimini's *Nyāya-sūtra*, called *Bhāṭṭadīpikā*; also of the *Mīmāṃsā-Kaustubha*. — *Khaṇḍa-dravya*, *as*, m., N. of a man. — *Khaṇḍa-dhārā*, *f*, shears, scissors; a kind of dance or air (?). — *Khaṇḍa-pattra*, *am*, n. a bundle of various leaves. — *Khaṇḍa-parāśa*, *us*, m. an epithet of Śiva as cutting his foes to pieces with his axe. — *Khaṇḍa-parśa*, *us*, m. a N. of Śiva; of *Parāśa-rāma*; of Rāhu; an elephant with a broken tusk; a spreader of unguents or fragrant powders &c.; a drug, commonly called *Khaṇḍamālaka* (see *khaṇḍa-mālaka*). — *Khaṇḍa-pānī*, *is*, m., N. of a prince. — *Khaṇḍa-pāla*, *as*, m. a confectioner, seller of sweetmeats (for *khaṇḍa-pāna* ?). — *Khaṇḍa-pra-laya*, *as*, m. a partial destruction of the universe in which all the spheres beneath *Svarga* or heaven are dissolved in one common ruin; a quarrel; the dissolution of the bands of friendship or of society; (in the latter sense more correctly *khaṇḍa-pranaya*.) — *Khaṇḍa-prasasti*, *is*, *f*, N. of a poem attributed to Hanumat; an older N. for the play *Hanuman-nāṭaka*. — *Khaṇḍa-phana*, *as*, m. a kind of serpent. — *Khaṇḍa-maṇḍala*, *am*, n. a segment of a circle, part of a circle, an incomplete sphere; (*as*, *ā*, *am*), gibbous, not full or round. — *Khaṇḍa-maya*, *as*, *i*, *am*, consisting of pieces. — *Khaṇḍa-modaka*, *as*, m. a kind of sugar, granulated or candied (*yavāśa-sarkarā*). — *Khaṇḍa-lavaṇa*, *am*, n. a kind of salt (*vid-lavaṇa*), black salt. — *Khaṇḍa-sarkarā*, *f*,

candied sugar or sugar in pieces. — *Khaṇḍa-śas*, *ind*, in pieces, by pieces, bit by bit, piece by piece, piece-meal; *khaṇḍaśaḥ kṛti*, to divide or cut into pieces; *khaṇḍaśo bhū*, to be divided, to be separated into pieces. — *Khaṇḍa-sākhā*, *f*, N. of a plant, = *mahisha-valli*. — *Khaṇḍa-śilā*, *f*, a loose woman, an unchaste wife. — *Khaṇḍa-saru*, *as*, m. a kind of sugar (*yavāśa-sarkarā*), candied sugar. — *Khaṇḍābhra* (°da-abh°), *am*, n. scattered clouds; a bite, the impression of the teeth in amorous sport. — *Khaṇḍa-mālaka* (°da-ām°), *am*, n. myrobalan cut up into small pieces (to be used as a medicine). — *Khaṇḍālī* (°da-ālī), *f*, a measure for oil; a pond; a woman whose husband has been guilty of infidelity.

Khaṇḍaka, *as*, *ā*, *am*, breaking to pieces, destroying, removing, rendering ineffectual; (*as*, *am*), m. n. a fragment, a part, a piece; (*as*), m. treacle or molasses partially dried, candied sugar; one who has no nails; pared or clipped finger-nails (?); N. of a metre, = *āryā-giti*; a kind of dance or tune (?); [cf. *khaṇḍa-dhārā*.] — *Khaṇḍakālu* or *khaṇḍa-kāluka* (°ka-ālu), *am*, n. an esculent root, sweet potato.

Khaṇḍana, *as*, *ā*, *am*, breaking, dividing, cutting, reducing to pieces, destroying, annihilating, removing; (*am*), n. the act of breaking or cutting or dividing, hurting, injuring, injury; interrupting, disappointing, frustrating; cheating, deceiving; reliving (in argument); rebellion, opposition; discarding, dismissal. — *Khaṇḍana-kāra*, *as*, m. an epithet of Harsha. — *Khaṇḍana-kṛit*, *t*, m., N. of an author. — *Khaṇḍana-khaṇḍakādya* (°ka-ād°), *am*, n. title of a work on logic by Harsha. — *Khaṇḍana-rata*, *as*, *ā*, *am*, skilful in cutting or destroying, destructive.

Khaṇḍanīya or *khaṇḍitavya*, *as*, *ā*, *am*, to be broken or divided, frangible, fragile, brittle; destructible, refutable, &c.

Khaṇḍala or *khaṇḍava*, *as*, *am*, m. n. a piece, a part.

Khaṇḍika, *as*, m. a sugar-boiler, a sugar-baker (?); pease; the armpit; N. of a man; (*ā*), *f*, the pod of pease; a kind of air or tune in music.

Khaṇḍita, *as*, *ā*, *am*, cut, torn, broken in pieces, scattered, dispersed, destroyed; broken as allegiance, disobeyed against, rebelled; refuted, controverted; disappointed, betrayed, abandoned as a lover; (*ā*), *f*, a woman whose husband or lover has been guilty of infidelity. — *Khaṇḍita-vigraha*, *as*, *ā*, *am*, maimed, mutilated. — *Khaṇḍita-vṛitta*, *as*, *ā*, *am*, one whose manner of life is dissolute, an immoral man. — *Khaṇḍitāśaṇṣa* (°ta-āś°), *as*, *ā*, *am*, disappointed, foiled, frustrated.

Khaṇḍin, *i*, *inī*, *i*, consisting of pieces, in pieces or parts; divided, comminuted; (*i*), m. a wild kind of kidney-bean, = *Vana-mudga*; a N. of Harsha; (*inī*), *f*, the earth.

Khaṇḍī-kṛi, cl. 8. *P*. *A*. -*karoti*, -*kurute*, -*kar-tum*, to divide or break into small pieces, to cut up, tear to pieces &c.

Khaṇḍīra, *as*, m. a kind of kidney-bean, *Pita-mudga*.

Khaṇḍu = *khaṇḍa*, a kind of sugar (?).

Khaṇḍerāya, *as*, m., N. of an author.

Khaṇḍya, *as*, *ā*, *am*, to be broken or divided, fragile, destructible, &c.

खखक्ख *khaṇvakkhā*, *f*, (an onomatopoeic word), *Ved*, N. of a frog.

खतमाल *kha-tamāla*, &c. See under 3. *kha*.

खत्त *khatta*, *as*, m., N. of an astronomer.

खट् *khaḍ*, cl. 1. *P*. *khadati*, *ṣakhāda*, *akhadit* and *akhādīt*, &c., to be steady or firm, to strike, hurt, kill; to eat (?); [cf. *Lat. clades*.]

Khadira, *as*, m. the tree *Acacia Catechu*, having very hard wood, the resin of which is used in medicine, called *Catechu*, *Khayar*, *Terra Japonica*; an epithet of Indra; the moon; N. of a man; (*i*), *f*, a sensitive plant, *Mimosa Pudica*; (sometimes also

khadtrā) — *Khadira-kūṇa*, *as*, m. the fruit time of the *Khadira* tree. — *Khadira-patirikā* or *kha-dira-patiri*, *f*, a sensitive plant, a kind of *Mimosa* (*khadiri*). — *Khadira-maya*, *as*, *i*, *am*, made of the wood of *Khadira*. — *Khadira-vaṇa*, *am*, n. a *Khadira* forest. — *Khadira-vṇika*, *as*, m., N. of a Buddhist Bhikṣu. — *Khadira-vat*, *ān*, *atī*, *at*, overgrown with *Khadira*; (*tī*), *f*, N. of a region. — *Khadira-varman*, *ā*, m., N. of a king. — *Khadira-svāmin*, *i*, m., N. of a scholiast. — *Khadiro-pama* (°ra-up), *am*, n. a kind of *Mimosa* (*khadira*).

Khadiraka, *as*, m., N. of a mountain.

खदिका *khadikā*, *ās*, *f*, pl. fried or parched grain.

खट्टक *khaduraka*, *as*, m., N. of a man; (*am*), n. a dwarf.

खट्टवासिनी *kha-dūra-vāsini*, &c. See under 3. *kha*.

खन् *khan*, cl. 1. *P*. *A*. *khanati*, -*te*, *ṣa-khāna*, *ṣakhne*, *khanishyati*, -*te*, *akhānūt* and *akhānūt*, *akhānīṣṭa*, *khanitum*, to dig, dig up, delve, to turn up the soil, excavate, root up; to dig into the earth, bury; *Caus. khānayati*, -*yitum*, to cause to dig or dig up; *Desid. ṣkhānīṣhātī*, -*te*; *Intens. ṣankhanyate*, *ṣakhāyate*, *ṣankhanti*; [cf. *Gr. ṣalvō*, *ḡavō*; Old Germ. *ginēm*, *ginōm*; Mod. Germ. *gähne*; Angl. Sax. *cina*, *cinan*; Lat. *cuniculus*, *canalis*.]

Khana, *as*, *ā*, *am*, *Ved*, digging; rooting up.

Khanaka, *as*, *i*, *am*, digging, digging up, dividing; a digger, excavator; (*as*), m. a miner; a house-breaker, a thief; a rat; N. of a friend of Vidura.

Khanat, *an*, *antī*, *at*, digging, digging up, excavating.

Khanana, *am*, n. the act of digging, excavating; digging into the earth, burying.

Khananīya, *as*, *ā*, *am*, to be digged, to be excavated.

Khani, *is*, *i*, *i*, *Ved*, digging or rooting up; (*i* or *i*), *f*, a mine, especially of precious stones; a quarry, a cave. — *Khani-netra* or *khanī-netra*, *as*, m., N. of a prince with the epithet *Karandhama*.

Khanitri, *tā*, *trī*, *tri*, a digger, delver, excavator, ditcher.

Khanitra, *am*, n. an instrument for digging, a spade, shovel, hoe, pickaxe; (*as*), m., N. of a prince.

Khanitrika, *am*, n. or *khanitrikā*, *f*, a small shovel or scoop.

Khanitrima, *as*, *ā*, *am*, *Ved*, produced by digging. *Khanitvā*, *ind*, having dug.

Khanya, *as*, *ā*, *am*, *Ved*, to be digged or excavated.

Khāta, *as*, *ā*, *am*, dug, dug up, excavated; torn, rent; (*am*), n. digging a hole; an excavation; a ditch, fosse, moat, well; a cavern; a square or oblong pond; (*ā*), *f*, an artificial pond; [cf. *deva-khāta*, &c.]. — *Khāta-bhū*, *ūs*, *f*, a moat, ditch. — *Khāta-rūpa-kāra*, *as*, m. a potter.

Khātaka, *as*, m. a digger, delver; a debtor [cf. *khādaka*]; (*ikā*), *f*, a ditch; (*am*), n. a moat, ditch.

Khāti, *is*, *f*, digging, excavating.

Khātra, *am*, n. a spade, shovel, hoe; a moat, a square or oblong pond; a wood; a thread; horror.

Khāna, *as*, m. digging. — *Khānodaka* (°na-ud°), *as*, m. the cocoa-nut tree.

Khānaka, *as*, *ikā*, *am*, one who digs, a digger. *Khāni*, *is*, *i*, *f*, a mine.

Khānika, *am*, n. an opening or hole in a wall, a breach.

Khānila, *as*, *ā*, *am*, a house-breaker; (sometimes read *khānina*.)

Khānya, *as*, *ā*, *am*, to be digged.

Khēya, *as*, *ā*, *am*, to be dug, to be excavated; (*am*), n. a ditch, a moat.

खनपान *khanapāna*, *as*, m., N. of a prince, a son of Anga and father of *Divi-ratha*.

खपराग *kha-parāga*. See under 3. *kha*.

खपुर *kha-pura*, *as*, *m*. (fr. 3. *kha* and *pura*?), flatulence; the betel-nut tree, *Areca fauvel* or *Catechu*; the tree *Cyperus Pertenus* (*bhadra-mustaka*); a kind of perfume, = *vāyā-nakha*; (*am*), *n*. a city in the sky, epithet of *Hiranya-pura*, the city of the *Kālakeyas*; also *N*. of the city of *Hariśandra*; a water-jar.

खपुष्प *kha-pushpa*, &c. See under 3. *kha*.

खम्ब *khamb*, *cl. 1. P. khambati*, -*bitum*, to go or move.

खर *khara*, *as*, *ā*, *am*, hard, harsh, rough; sharp, pungent, acid (opposed to *mṛidu* and *ślakṣya*); solid (opposed to *drava*, fluid); dense (as clouds); sharp, hot (as wind); hurtful, injurious; cutting (as a speech or word); sharp-edged; cruel; (*as*), *m*. a donkey, an ass, a mule; *N*. of several birds; an osprey, a heron, a crow; a thorny plant, a sort of prickly nightshade; a quadrangular mound of earth for receiving the sacrificial vessels; a *Daitya* or demon in general; epithet of the *Asura Dhenuka*; *N*. of a *Rakshas* slain by *Rāma*, a younger brother of *Rāvaṇa*; *N*. of an attendant of the Sun (= *Dharma*); *N*. of an attendant of *Siva*; *N*. of a *Rudra*; (*ā*), *f*. a kind of grass, *Andropogon Serratus*; (*ī*), *f*. a she-ass. — *Khara-kāṣṭhika*, *f*. the plant *Sida Cordifolia* (*balā*). — *Khara-kuṭī*, *f*. a stable for asses, a donkey-stall (used as an abusive epithet); a barber's shop. — *Khara-ketu*, *us*, *m*. *N*. of a *Rakshas*. — *Khara-koṇa* or *khara-kvāṇa*, *as*, *m*. the francoline partridge. — *Khara-komala*, *as*, *m*. the month *Jyeshtha* ('bracing yet mild'). — *Khara-ganika-nibhā* or *khara-gandhā*, *f*. the plant *Hedysarum* *Lagopodioides*, = *nāga-balā*. — *Khara-griha* or *khara-geha*, *am*, *n*. or *khara-graha*, *as*, *m*. a stable for asses. — *Khara-gṛhātana*, *as*, *m*. the tree *Mesua Ferrea*, commonly *Nageśar*. — *Khara-ēchada*, *as*, *m*. *N*. of several plants, a kind of reed or grass, *Saccharum* *Cylindricum*; another kind, commonly *Olera*; [cf. *ulika*, *ikūta*, *kwadara*]. — *Khara-jru*, *us*, *us*, *u*, *Ved.* sharp or quick in motion. — *Khara-nas*, *ās*, *ās*, *as*, or *khara-nasa*, *as*, *ā*, *am*, sharp-nosed; (*as*), *m*. *N*. of a man. — *Khara-tara*, *as*, *ā*, *am*, more sharp, very sharp. — *Khara-tvaṇ*, *k*, *f*. *N*. of a plant, = *alambushā*. — *Khara-daṇḍa*, *am*, *n*. a lotus, *Nymphaea* *Lotus*. — *Khara-dalā*, *f*. opposite-leaved fig tree, *Ficus* *Oppositifolia*; [cf. *udumbara*]. — *Khara-dāshaṇa*, *as*, *m*. the thorn-apple, *Datura* *Metel*. — *Khara-dhāra*, *as*, *ā*, *am*, having a harsh edge or one full of notches like that of a saw. — *Khara-dhvaṇsin*, *ī*, *m*. destroyer of the demon *Khara*, an epithet of *Rāma*. — *Khara-nakhara*, *as*, *m*. *N*. of a lion. — *Khara-nurāya*, *as*, *m*. *N*. of a son of *Satānanda*. — *Khara-nāda*, *as*, *m*. the braying of an ass. — *Khara-nādin*, *ī*, *inī*, *ī*, braying like an ass; (*ī*), *m*. *N*. of a man; also of a *Rishi*; (*inī*), *f*. a kind of perfume, = *reṇukā* ('causing a donkey to bray?'). — *Khara-nāla*, *am*, *n*. a lotus. — *Khara-pa*, *as*, *m*. *N*. of a man; (*ās*), *m*. pl. the descendants of this man. — *Khara-patra*, *as*, *m*. *N*. of several plants, a kind of *Ocimum* (*talasī*) and *Tectona* *Grandis*; a kind of cane; also = *haridigarbha* and *maruvaka* (a kind of *Ocimum*); (*ī*), *f*. *N*. of two plants, *Elephantopus* *Scaber* (*gojihvā*) and *Ficus* *Oppositifolia* (*kākodumburika*). — *Khara-patṛaka*, *as*, *m*. *N*. of a plant, = *tilaka* = *Khara-pātra*, *am*, *n*. an iron pot or vessel. — *Khara-pādādhya* (*da-ādh*), *as*, *m*. the elephant or wood-apple, *Feronia* *Elephantum*; [cf. *kapittha*]. — *Khara-pāla*, *as*, *m*. a wooden vessel; [cf. *khara-pātra*]. — *Khara-pushpa*, *as*, *m*. a plant, commonly *Maria*, a kind of *Ocimum*, see *maruvaka*; (*ā* or *ikā*), *f*. a kind of *Tulasi*, *Ocimum* *Gratissimum*; also *Varvra* = *Khara-priya*, *as*, *m*. a pigeon. — *Khara-majra*, *as*, *ā*, *am*, *Ved.* one whose strength is very intense. — *Khara-majjari*, *is* or *ī*, *f*. the plant *Achyranthes* *Aspera*; [cf. *apānārga*]. — *Khara-yāna*, *am*, *n*. a donkey-cart, any vehicle drawn by asses. — *Khara-raṣmi*, *is*, *m*. the sun.

— *Khara-roman* or *khara-loman*, *ā*, *m*. *N*. of one of the chiefs of the *Nāga* or serpent-race inhabiting hell. — *Khara-vallikā*, *f*. *N*. of a plant, commonly *Goraksha* *Chākuliya*, *Hedysarum* *Lagopodioides*; [cf. *nāga-balā*]. — *Khara-sābda*, *as*, *m*. an osprey; the braying of an ass. — *Khara-sāka*, *as*, *m*. the plant *Clerodendrum* *Siphonanthus*, = *bhārgi*. — *Khara-sāla*, *as*, *ā*, *am*, born or produced in a donkey-stall; (*ā*), *f*. a donkey-stable or stall. — *Khara-soni*, *is*, *m*. or *khara-sonda*, *as*, *m*. or *khara-solla*, *as*, *m*. an iron vessel. — *Khara-skandha*, *as*, *m*. *N*. of a tree, = *priyāla*; (*ā*), *f*. *Phoenix* *Sylvestris*, = *kharijūri*. — *Khara-svara*, *f*. wild jasmine, = *vana-mallikā*. — *Kharaṇṣu* (*ra-an*), *us*, *m*. the sun. — *Khara-gari*, *f*. a kind of grass, *Andropogon* *Serratus*. — *Kharaṇḍaka* (*ra-an*), *as*, *m*. *N*. of one of *Siva's* attendants. — *Kharaḍḍāṇkuraka* (*ra-abda-an*), *am*, *n*. lapis lazuli. — *Kharaśvā* (*ra-as*?), *f*. the plant *Colosia* *Cristata*, commonly *vanayamāni*, = *āja-gandhā*, *āja-modā*, *karavi*. — *Kharaḥvā* (*ra-āl*), *f*. *N*. of a plant, = *āja-modā*. — *Khariṇ-dhama* or *khariṇ-dhaya*, *as*, *ā*, *am* (*khariṇ* = *khariṇ* for *khariṇ*), drinking ass's milk. — *Khari-jangha*, *as*, *m*. *N*. of a man; (*ās*), *m*. pl. the descendants of this man. — *Khari-vrisha*, *as*, *m*. a jackass.

Khari-kā, *f*. powdered musk.

खरटखरटाकु *kharaṭa-kharaṭa-kri*, *cl. 8. P.* -*karoti*, -*kartum*, to make the sound *kharaṭa*.

खरालिक *kharaṭika*, *as*, *m*. a barber (*grāmaṇi*); a razor-case; an iron arrow (in this sense also *kharaṭaka*); a pillow.

खरु *khara*, *us*, *us* or *ūs*, *u* (said to be fr. *rt. khar*), white; foolish, idiotic, a fool; harsh, cruel; desirous of improper or prohibited things; (*us*), *m*. a tooth; a horse; pride; love or *Kāma*, the deity of love; an epithet of *Siva*; (*us*), *f*. a girl who chooses her own husband.

खरोस्ति *kharaṣṭi*, *is*, *m*. *f*. (?), *N*. of a place; (a various reading has *kharaṣṭī*.)

खखोद *kharkhoda*, *as* or *am*, *m*. or *n*. (?), a kind of magic. — *Kharkhoda-vedin*, *ī*, *inī*, *ī*, skilled in the *Kharkhoda* art, a conjurer (?).

खर्ज *kharij*, *cl. 1. P. kharjati*, *ēkharja*, *kharijūm*, to creak (like a carriage-wheel); to worship, to treat with respect or courtesy; to pain, make uneasy; to cleanse, make clean; [cf. *Hib. cairim* or *cartaim*, 'to cleanse.']. — *Khargalā*, *f*. *Ved.* an owl or any similar night-bird.

Kharijika, *f*. a relish, anything to provoke drinking; [cf. *khariju* and *kharijura*].

Khariju, *us* or *ūs*, *f*. scratching, itching, itch, scab, cutaneous eruption; a worm, a kind of insect; the wild *datura* tree. — *Kharijū-gṇa*, *as*, *m*. *N*. of several plants, the thorn-apple; *Calotropis* *Gigantea*, *Cassia* *Alata* or *Tora*, = *akra-marda*.

Kharijura, *am*, *n*. silver; [cf. *kharijura*]. — *Kharijura-karna*, *as*, *m*. *N*. of a man.

Kharijura, *as*, *m*. the tree *Phoenix* *Sylvestris*, the date tree; a scorpion; *N*. of a man; (*ī*), *f*. the tree *Phoenix* *Sylvestris*; the wild date tree; (*am*), *n*. the fruit of the tree *Phoenix* *Sylvestris*; silver; yellow ornament; (also *khala*). — *Kharijura-rasa*, *as*, *m*. the juice or extract of the wild date or *Tādi*, used to leaven bread, and as an intoxicating liquor.

Kharijaraka, *as*, *m*. a scorpion.

खद *khad*, *cl. 1. P. khadati*, &c., to bite, to sting, to sting venomously.

खपर *khapara*, *as*, *m*. a thief; a rogue, a cheat; the skull; the half of a skull; a beggar's bowl or diḥ; an umbrella or parasol; (*ī*, *am*), *f*. *n*. a kind of collyrium or application to the eyes. See *karpāra*. — *Kharparikā*, *f*. or *kharpāritattha*, *am*, *n*. or *kharpāritasaka*, *am*, *n*. a kind of collyrium.

खपराल *khaparāla*, *as*, *m*. *N*. of a plant. See *kandarāla*.

खर्व *kharb*, *cl. 1. P. kharbati*, &c., to go, move; to go towards; [cf. Old Germ. *hwarb*, *hwarp*, *hwirbu*, &c.; Goth. *bī-kvairba*, 'to go round.']. — *Kharmā*, *am*, *n*. virility, manliness; wove silk.

खर्व *khav*, *cl. 1. P. kharvati*, &c., to be proud or haughty; [cf. *garv*].

खर्व *khavva* or *khavva*, *as*, *ā*, *am* (fr. *rt. kharb*?), mutilated, maimed, crippled, injured, imperfect; pressed down, low, dwarfish, short, little in size or stature; (*as*), *m*. *N*. of one of the nine *Nidhis* or treasures of *Kuvera*; the plant *Trapa* *Bispinosa* [cf. *kubjaka*]; (*as*, *am*), *m*. *n*. a large number, either 10,000,000,000, or 37 cyphers preceded by 1. — *Khavva-vāsin*, *ī*, *inī*, *ī*, being or abiding in any mutilated object. — *Khavva-sākha*, *as*, *ā*, *am*, dwarfish, small, short.

Khavvaka, *as*, *ikā*, *am*, *Ved.* mutilated, imperfect, not full (as the moon).

खर्वट *khavṭa*, *as*, *am*, *m*. *n*. the capital of a district of four hundred villages, a market or country town; a village at the foot of a mountain; (a various reading for *karvṭa*.)

खर्वुरा *khavvurā*, *f*. *N*. of a plant, = *taradī*.

खर्वूज *khavvūja*, *am*, *n*. the water-melon (fr. the Pers. *خربوزه* *khurbūza*).

खल् *khāl*, *cl. 1. P. khalati*, *ēkhālā*, &c., to move, shake; to gather.

खल *khala*, *as*, *am*, *m*. *n*. a threshing-floor, a granary; earth, mould, or soil; place, site; sediment, dregs, the deposit of oil &c.; a mill; contest, battle; (*as*, *ā*), *m*. *f*. a wicked or mischievous person; low, base, inferior, cruel, mischief-making; (*as*), *m*. the sun; the plant *Xanthochymus* *Pictorius*, see *tamālā*; the *datura* plant, thorn-apple; (*ā*), *f*. *N*. of a daughter of *Raudrāśva*. — *Khala-kūla*, *as*, *m*. = *kulathka*, *Dolichos* *Uniflorus*. — *Khala-ja*, *as*, *ā*, *am*, *Ved.* produced on a threshing-floor. — *Khala-tā*, *f*. or *khala-tva*, *am*, *n*. wickedness, villainy; filthiness. — *Khala-dhānya*, *am*, *n*. a threshing-floor; (also *khala-dhāna*, *khala-dhānya*, *khala-dhāna*). — *Khala-pū*, *ūs*, *ūs*, *m*. *f*. a sweeper, a cleaner, a *Mehter* or *Ferah* (originally 'one who cleans a threshing-floor'). — *Khala-pṛiti*, *is*, *f*. the friendship or favour of wicked or low persons. — *Khala-mūrti*, *is*, *m*. quicksilver. — *Khala-samsarga*, *as*, *m*. associating with bad company. — *Khala-dhārā* (*la-ādh*), *f*. a kind of cockroach. — *Khale-dhānī* or *khale-bālī*, *f*. the post of a threshing-floor round which the oxen pass which tread out the grain. — *Khale-busam*, *ind.* at the time when the chaff is on the threshing-floor, at the threshing-time. — *Khale-yaram*, *ind.* at the time when barley is on the threshing-floor, at the barley threshing-time. — *Khale-vālī*, *f*. the post of a threshing-floor; [cf. *khale-dhānī*]. — *Khalkoti* (*la-uk*), *is*, *f*. abuse, low or wicked language.

Khali, *is*, *m*. sediment of oil or oil-cake. — *Khalin*, *ī*, *inī*, *ī*, having sediment &c.; (*ī*), *m*. an epithet of *Siva*; (*inas*), *m*. pl., *N*. of a class of *Dānavas*; (*inī*), *f*. a multitude of threshing-floors; the plant *Anthericum* *Tuberosum*, = *tālā-parvī*, = *tālā-mūli*.

Khalina, *as*, *ā*, *am*, covered with sediment, covered with oil-dregs (?); (*as*, *am*), *m*. *n*. the bit of a bridle; see *khālina*; [cf. Gr. *χαλινός*].

Khali-kṛi, *cl. 8. P. A. -karoti*, -*kurute*, -*kartum*, to reduce to sediment, to crush; to hurt, injure; to treat badly, scorn. — *Khali-kāra*, *as*, *m*. or *khali-kṛiti*, *is*, *f*. reducing to sediment; hurting, injuring; mischief, evil.

Khālina, *as*, *am*, *m*. *n*. the bit of a bridle. — *Khalya*, *as*, *ā*, *am*, being on a threshing-floor, fit for one; fit for oil-cake &c.; (*ā*), *f*. a multitude of threshing-floors; *N*. of a woman.

Khalyakā, *f*. *N*. of a woman.

खलति *khalati*, is, is or ī, i (said to be fr. rt. *khal*), bald-headed, bald; [cf. *kulva*, *khallī(a)*, &c.] *Khālatika*, as, m., N. of a mountain; (am), n., N. of the forest situated near this mountain.

खलिश *khaliśa*, as, ā, m. f. a kind of fish, *Trichopodus Colisa*; or = *kan-katroṣa*, *Esox Kaukila*; [cf. *khaliśa*, *khaleśa*, &c.]

खलु *khalu*, ind. (as a particle of asseveration or affirmation), indeed, verily, certainly, truly, yes; (as a continuative particle), now, now then, now further; (as a particle employed in syllogistic forms of speech), but now, = the Latin *atque*. It occurs only once in the Rīg-veda; oftener in the Brāhmaṇas and Buddhist compositions, especially when combined with other particles, thus *atha khalu*, *u khalu*, *vai khalu*, and *khalu vai*, = now then, now further. In later Sanskrit *khalu* frequently does little more than lay stress on the word by which it is preceded, and is sometimes merely an expletive. According to native lexicographers *khalu* is also a particle of prohibition, endearment, conciliation, and inquiry. *Na khalu*, by no means, not at all, indeed not.

खलुज् *kha-luj*, k, m. (instead of *kha-luk* fr. *luṇṇ*), darkness.

खलुरेष *khāluṛeṣa* or *khāluṛeṣaka*, as, m. a kind of wild quadruped.

खलूरिका *khālūrīkā*, f. a parade, a place for military exercise; [cf. *khuralī*.]

खलेश *khaleśa* or *khaleśaya*, as, m. a kind of fish, commonly *Trichopodus Colisa*; [cf. *khaliśa* and *khaleśa*.]

खल्ल *khall*, cl. 1. A. *khallate*, &c., to shake, be loose; [cf. *khal*.]

खल्ल *khalla*, as, m. a little case or cap formed by rolling up paper &c. (used for holding any small articles of grocery &c.); a mill, a stone or vessel for grinding drugs; a kind of cloth or clothes; leather, leather garments; a leather water-bag; a canal, a cut, a creek, a trench, a deep hole; the Cātaka, a kind of cuckoo; (ī), f. shooting pain in the extremities.

खल्लतक *khallātaka*, as, m., N. of the first minister of King Bindusāra.

खल्लार *khallāra*, as or am, m. or n. (?), the tenth Yoga in astronomy.

खल्लिका *khallikā*, f. a frying-pan.

खल्लित *khallīta* or *khallīta*, as, ā, am, bald-headed, becoming morbidly bald; [cf. *khalati*.]

खल्लिश *khallīśa*, as, m. another form for *khaliśa*, q. v.

खल्व *khālva*, as, m., Ved. a kind of grain or leguminous plant.

खल्वट *khālvaṭa*, as, m. a severe cough (?).

खल्वल *khālvala*, ās, m. pl., N. of a school.

खल्वट *khālvaṭa*, as, ā, am, bald, bald-headed; [cf. *khalati*.]

खव *khav*, cl. 9. P. *khavnāti* or *khunāti*, *śakhāva*, &c., to cause prosperity, produce wealth, to purify; (another form for *khāṭ*).

खवल्ली *kha-valī*, &c. See under 3. *kha*.

खश *khāśa*, as, m. a mountainous country in the north of India; a native of that country considered as a degraded Kshatriya; (ā), f., N. of a daughter of Dakṣa, one of the wives of Kaśyapa, the mother of the Yakshas and Rakshasas; a kind of perfume, = *murā*. (The word is sometimes spelt *khāśa*). — *Khasātma* (*śā-āt*), as, m. a Rakshas.

खशय *kha-śaya*. See under 3. *kha*.

खशीर *khāśīra*, ās, m. pl., N. of a people; [cf. *khāśīra*.]

खशेट *khāśeṭa*, as, m. the *Khaliśa*, a kind of fish; [cf. *khaleśu* and *khaliśa*.]

खश्यास *kha-śvāsa*. See under 3. *kha*.

खष *khāṣ*, cl. 1. P. *khāṣati*, to hurt, injure, kill; [cf. *kāṣ*.]

खष्य *khāṣya*, am, n. (said to be fr. rt. *khan*), violence, oppression; anger, passion.

खस *khāsa*, as, m. itch, seab, or any similar disease of the skin; [cf. also *khāsa*.]

खसकन्द *khāsakanda* or *khāsagandha*, as, m., N. of a plant, commonly called *kṣhīra-kāñḍukī*.

खसतिल *khāsatila*, as, m. (*kha-sa-tila*?), poppy (*khāṣkhaśa*).

खसम *kha-sama*, &c. See under 3. *kha*.

खसाक *khāsāka*, ās, m. pl., N. of a people; (a various reading for *khāśīra*.)

खसाम्नज *khāsātmoja*. See under *khāśa*.

खसिन्धु *kha-sindhu*. See under 3. *kha*.

खसीक *khāsika*, ās, m. pl., N. of a people, = *khāsāka*.

खसूचि *khāsūcī*, an expression of reproach at the end of a compound, e.g. *vaiyākaraṇa-khāsūcī*, one who has forgotten the grammar; (fr. *kha* and *sūcī*?, 'one who pierces a needle into the air?').

खसूम *khāśūma*, as, m., N. of a Daitya, son of Vipracitti and Sihikā.

खसुखस *khāṣkhaśa*, as, m. poppy. — *Khāṣkhaśa-rasa*, as, m. poppy-juice, opium.

खस्तनी *kha-stanī*. See under 3. *kha*.

खा *khā*, (at the end of some compounds) digging [cf. *kūpa-khā* and *viśa-khā*.]

खागि *khāgi*, is, m. f. (?), N. of an Agra-hāra.

खानिक *khājika*, as, m. fried or parched grain; [cf. *khādikā*.]

खाट *khāt*, ind. (an onomatopoeic word), the sound made in clearing the throat; [cf. *khāt*.]

खाट *khāṭa*, as, ā, m. f. a bier, a cot or bedstead on which dead bodies are conveyed to the pile; [cf. *khāṭṭi*.]

Khāṭi, ts, f. a bier; a scar; caprice, whim.

Khāṭikā, f. a bier; [cf. *khāṭṭikā*.]

खाटाभारिक *khāṭāvābhārika*, as, ī, am (fr. *khāṭāvābhāra*), or *khāṭāvika*, as, ī, am (fr. *khāṭvā*), laden with bedsteads.

खाडायन *khādāyana*, as, m. a patronymic from *Khāḍa*. — *Khādāyana-bhakta*, am, n. the district inhabited by the *Khādāyanas*.

Khādāyanin, īnas, m. pl. the followers of *Khādāyana*.

खान्न *khāḍga*, as, ī, am (fr. *khāḍga*), belonging to a rhinoceros (as armour made of rhinoceros hide).

खान्ड *khāṇḍa*, am, n. (fr. *khāṇḍa*), the state of having fractures, fissures, or gaps.

Khāṇḍava, as, m. (fr. *khāṇḍu*), sugar-candy, sugar-plums, sweetmeats; N. of a region; (am), n., N. of a forest in Kuru-kṣhetra, sacred to Indra and burnt by the god of fire, Agni, with the assistance of Arjuna and Kṛishṇa (see *Mabā-bh.* I. 8207). — *Khāṇḍava-prastha*, as, m., N. of a town situated in the *Khāṇḍava* forest, founded by the *Pāṇḍavas*, = *indra-prastha*.

Khāṇḍavāyana, ās, m. pl., N. of a family of Brāhmins.

Khāṇḍavika, as, m. a confectioner; sugar-baker. *Khāṇḍika*, as, m. (fr. *khāṇḍa*), a confectioner, a seller of sugar-plums or sweetmeats; (am), n. a mass or multitude of peas (fr. *khāṇḍika*).

Khāṇḍikya, ās, m. pl. the followers of *Khāṇḍika*.

Khāṇḍikya, as, m., N. of a son of Amila-dhivaja or Mita-dhivaja; (am), n. the business of a confectioner (?).

खात् *khāt*, ind. (an onomatopoeic word), the sound made in clearing the throat; [cf. *khāt*.]

खात *khāta*, *khāti*, *khātra*. See rt. *khan*.

खामन् *khāman*. See under 3. *kha*.

खाद् *khād*, cl. 1. P. (ep. also A.) *khādati*, *śakhāda*, *khādīṣyati*, *akhādīt*, *khādītum*, to chew, bite, eat, devour, feed, prey upon; to hurt: Caus. *khādāyati*, *yitum*, to cause or make to eat or devour; to eat: Desid. *śikhādīṣhati*: Intens. *śakhādīyate*, *śakhādīti*; [cf. Scot. *cuid*, 'food'; Hib. *cáithim*, 'to eat'.]

Khāda, as, ā, am, eating, devouring, (at the end of compounds, e.g. *amitra-khāda*, *vītra-khāda*, q. v.); (as), m. chewing, eating; food.

Khādaka, as, ikā, am, eating, consuming, devouring; an eater; a debtor; a borrower, one who borrows or uses; [cf. *khātaka*.]

Khādāta-modatā, f. (fr. the two impv. *khādāta* and *modata*), continual eating and being glad. — *Khādāta-vāmatā*, f. (fr. the two impv. *khādāta* and *vāmata*), continual eating and vomiting. — *Khādāta-śamatā* or *khādāta-śamatā*, f. continual eating and washing the mouth.

Khādāna, as, m. a tooth; (ā), f., N. of a wife of king Megha-vāhana; (am), n. chewing, eating; food, victuals.

Khādāniya, as, ā, am, eatable, edible, to be eaten. *Khādita*, as, ā, am, eaten, devoured. — *Khādita-vat*, ān, āti, at, having eaten, eating, feeding.

Khādītavya, as, ā, am, to be eaten, what may be or must be eaten.

1. *khādīn*, ī, inī, ī, eating. (For 2. see under *khādī*.)

Khāduka, as, ī, am, mischievous, injurious, malignant.

Khādya, as, ā, am, eatable, edible, what may or must be eaten; (am), n. food, victuals. — *Khādya-khādhyā* (*ya-akh*), as, ā, am, fit or unfit for food.

खादि *khādi*, is, m., Ved. a brooch, bracelet, ring (worn on the hands or feet especially by the Maruts). — *Khādi-hasta*, as, ā, am, Ved. having the hands ornamented with bracelets or rings, epithet of the Maruts.

2. *khādīn*, ī, inī, ī, Ved. decorated with bracelets or rings (as the Maruts).

खादिर *khādīra*, as, ī, am (fr. *khādīra*), made of or coming from the tree *Acacia Catechu*; (as), m. *Catechu* extract prepared from the tree *Acacia Catechu*. — *Khādīra-grīhya*, am, n., N. of a literary work. — *Khādīra-sāra*, as, m. *Catechu*, the resinous extract of the tree *Acacia Catechu*.

खादोन्नयस *khādoṇṇas*, ās, ās, as, Ved. tearing away the bank (as a river?).

खाध्या *khādhyā*, f., N. of an Agra-hāra.

खान *khāna*, *khānīla*, *khānya*. See rt. *khan*.

खापगा *khāpagā*. See under 3. *kha*.

खार *khāra*, as, or *khāri*, is, ī, m. f. a *Khāri*, a measure of grain = 16 *Droṇas* or about 3 bushels; it is also reckoned at 1½ *Sūrpa* or 3 *Droṇas*; also at 46 *Gauṇīs* or 4096 *Palas*, or at 4 *Droṇas*; (ī), f. a scar. — *Khārim-paṭa*, as, ā, am, cooking a *Khāri* by measure; (a vessel &c.) in which a *Khāri* may be cooked. — *Khāri-vāpa*, as, ā, am, sown with a *Khāri* of grain (as a field &c.).

Khārika or *khārika*, *as*, *ā*, *am*, equal to or sown with a *Khāri* of grain (as a field &c.).

खाकिर *khār-kāra*, *as*, *m*. (*khār* an onomatopoeic word and *kāra* fr. *ī. krī*), the braying of an ass; [cf. *khara*.]

खार्गलि *khārgali*, *is*, *m*. (fr. *khargalā* or *khṛigala*), an epithet of Kapi; (a various reading has *khārgali*.)

खार्जूर *khārijūra*, *as*, *ī*, *am* (fr. *khārijūra*), coming from or made of the tree *Phoenix Sylvestris*.

खार्वी *khārvā*, *f*. (fr. *khārva*), the Tretā or second Yuga of the world.

खालत्य *khālatya*, *am*, *n*. (fr. *khalati*), Ved., or *khālitya*, *am*, *n*. morbid baldness.

खालिक *khālika*, *as*, *ī*, *am* (fr. *khalā*), like a threshing-floor.

खाशि *khāśī*, *is*, *m*. N. of a country to the east of Bengal; the Cossya hills; (also *khāśika*); [cf. *khaśa* and *khāshya*.]

खाश्मरी *khāśmārī*, *f*. a plant, = *kāśmārī*.

खाष्य *khāshya*, *as* or *am*, *m*. or *n*. (?), N. of a place; [cf. *khaśa* or *khāśī*.]

खामता *khāsatā*, *f*. N. of a place in Kāśmīra.

खामोर *khāśīra*, *ās*, *m*. pl., N. of a people; [cf. *khaśīra*.]

खिखि *khikhi*, *is*, *f*. a fox; (a various reading for *kikhi*.)

खिहिर *khinkhira*, *as*, *ī*, *m*. *f*. a fox; (*as*), *m*. the foot of a bedstead (= *khaṭvārya*), one of Siva's weapons; a kind of perfume, commonly Hāla.

खिह *khīḥ*, *cl. 1. P. khetati*, &c., to be terrified or frightened, to fear, dread; to terrify, scare, startle, alarm, surprise.

Khetita, *as*, *ā*, *am*, terrified, scared, startled, frightened.

खिद *khid*, *cl. 6. P. khindati* (Ved. *khidati*), *śikheda*, *akhaiti*, *khetsyati*, *khetum*, to strike, press, press down; *cl. 7. or 4. A. khintte* or *khinte* and *khidyate*, to be pressed down or depressed, to suffer pain or misery, to be distressed, to be wearied, to feel tired or exhausted: Caus. *khe-dayati*, *-yitum*, to press down, molest, disturb, make tired or exhausted: Desid. *śikhitsati*, *-te*: Intens. *śekhidyate*, *śekhetti*; [cf. Lith. *zeidzu*; Gr. *κῆδος*?].

Khidira, *as*, *m*. an ascetic, a penitent; a pauper; the moon; an epithet of Indra.

Khidyamāna, *as*, *ā*, *am*, being depressed, suffering pain or distress.

Khidra, *as*, *m*. a poor man, a pauper; disease, sickness; (*am*), *n*. Ved. a press; (Sāy.) an instrument for splitting or dividing.

Khidvan, *ā*, *arī*, *ā*, Ved. pressing upon, oppressing. *Khīnna*, *as*, *ā*, *am*, depressed, distressed, suffering pain or uneasiness; wearied, exhausted.

Kheda, *as*, *m*. lassitude, depression; exhaustion; pain; poverty; sorrow, affliction, distress; (*ā*), *f*. Ved. a hammer, mallet or similar implement belonging to Indra. — *Khedānvita* ('*da-an*'), *as*, *ā*, *am*, distressed, pained.

Khedana, *am*, *n*. lassitude, exhaustion, pain, sorrow, affliction, poverty, distress.

Khedatīrya, *as*, *ā*, *am*, to be depressed, to be made distressed.

Khedita, *as*, *ā*, *am*, disturbed, annoyed, harassed; afflicted, distressed, pained.

Kheditavya, *as*, *ā*, *am*, to be depressed or cast down, to be troubled.

Khedin, *ī*, *inī*, *ī*, tiring, fatiguing, disturbing; (*inī*), *f*. a creeper, a creeping plant, *Marsilea Quadrifolia* (*asana-parvī*).

खिन्दक *khindaka*, *as*, or *khindhi*, *is*, *m*. N. of an Arabic astronomer, Alkindi.

खिरहट्टी *khirahīṭṭī*, *f*. N. of a plant, = *ma-hā-samangā*.

खिल *khila*, *as*, *am*, *m*. *n*. a piece of waste or uncultivated land situated between cultivated fields, a desert, bare soil, a vacant space, a space not filled up, a gap, that which serves to fill up a gap, a supplement (of a book &c.), an additional hymn appended to the regular collection; a compendium, a compilation (especially of hymns and prayers); remainder; emptiness, vacuity, vanity, anything vain, empty or fruitless; (*as*), *m*. N. of Brahmā, and of Viṣṇu.

Khili-kṛī, *cl. 8. P. A. -karoti*, *-kurute*, *-kartum*, to turn into a desert, to devastate, make impassable; to make vain or powerless.

Khili-bhū, *cl. 1. P. -bhavati*, *-vitum*, to become a desert, become impassable or unfrequented, to be blocked up, to be frustrated.

Khilya, *as*, *m*. Ved. a piece of waste or uncultivated land situated between cultivated fields, a desert; a piece of rock in the earth, a mass, a heap, a lump, &c.

Khailika, *as*, *ī*, *am*, supplementary. See *s. v*.

खीर *khira*, *as*, *am*, *m*. or *n*. (?), N. of a place.

खील *khīla*, *as*, *m*. Ved. = *kila*, *q. v*.

खु *khu*, *cl. 1. A. khavate*, &c., to sound.

खुहुणी *khunhuṇī*, *f*. a kind of lute.

खुङ्गाह *khungāha*, *as*, *m*. a black horse.

खुज *khuj*, *cl. 1. P. khojati*, to steal, rob; [cf. Lith. *vagiū*?].

खुज्जाक *khujjāka* or (according to a various reading) *khujjāka*, *as*, *m*. the plant *Lipeocercis Serata*; [cf. *deva-tāḍaka*.]

खुड *khud*, *cl. 10. P. khodayati*, *-yitum* (another form for *khunḍ* below), to break in pieces, to divide, tear, rend, &c.

खुडक *khudaka*, *as* or *am*, *m*. or *n*. (?), the ankle-joint; [cf. *khulaka*.]

खुण्ड *khunḍ*, *cl. 1. A. khunḍate*, to break in pieces; to limp, be lame; *cl. 10. P. khunḍayati*, *-yitum*, to break in pieces.

खुञ्जीर्य *khuttirya*, *as*, *m*. N. of a foreign astronomer.

खुद *khud*, *cl. 6. P.*, Ved. *khudati*, to sport wantonly or amorously: Intens. 3rd sing. Let, *śanikhudat*; [cf. *khurd*.]

खुनुमुष *khunumusha*, *as* or *am*, *m*. or *n*. (?), N. of an Agra-hāra.

खुर *khur*, *cl. 6. P. khurati*, *śukhora*, *khoritum*, to cut, cut up, break in pieces; to scratch; [cf. *kshur*.]

खुरा *khura*, *as*, *m*. (said to be fr. the last), a hoof, a horse's hoof, &c.; a sort of perfume, commonly called *Nakhi*, apparently a dried shell-fish shaped like a hoof [cf. *koladala*]; a razor: the foot of a bedstead [cf. *kshura*]. — *Khura-kshepa*, *as*, *m*. a kick with a hoof, kicking. — *Khura-ṇas*, *ās*, *as*, or *khura-ṇasa*, *as*, *ā*, *am*, having a nose like a horse's hoof, flat-nosed. — *Khura-padaṇī*, *f*. a horse's foot-marks. — *Khurāghāta* ('*ra-agh*'), or *khurābhigāta* ('*ra-abh*'), *as*, *m*. a kick, kicking (as of a horse).

Khuraka, *as*, *m*. N. of a plant, = *tila*; a kind of dance.

खुरप्र *khurapra*, *as*, *m*. an arrow with a semicircular head; (a wrong form for *kshurapra*.)

खुरली *khuralī*, *f*. military exercise, practising archery, &c.; [cf. *khalurikā*.]

खुराक *khurāka*, *as*, *m*. an animal in general; (perhaps originally 'an animal with hoofs,' *khura*?).

खुरालक *khurālaka*, *as*, *m*. an iron arrow.

खुरालिका *khurālīka*, *as*, *m*. a razor-case; an iron arrow; a pillow; (a various reading for *khurālīka*.)

खुरामान *khurāsāna*, *Khurāsān*.

खुर्द *khurd*, *cl. 1. A. khūdate*, to play, to sport, = *kurd*, *gurd*, *q. v*.

खुल्ल *khulla*, *as*, *ā*, *am*, small, little, low, mean, = *kshudra* and *kshulla*; (*am*), *n*. a kind of perfume, = *khura*. — *Khulla-tāta*, *as*, *m*. a father's younger brother; [cf. *kshulla-tāta*.]

Khullaka, *as*, *ā*, *am*, little, small, poor, indigent, low, vile; cruel, harsh; wicked, mischievous, malignant, = *kshudraka*.

खुल्लम *khullama*, *as*, *m*. a road.

खूर्द *khūrd* = *khurd*, *q. v*.

खृगल *khṛigala*, *as* or *am*, *m*. or *n*. (?), Ved. a staff, a crutch (?); (Sāy.) a coat of mail.

खेखीरक *khekhīraka*, *as*, *m*. a hollow bamboo, a sounding reed or cane; [cf. *kīṭaka*.]

खेगमन *khe-gamana*. See under 3. *kha*.

खेद *kheḍ*, *cl. 10. P. khetayati*, *-yitum*, to eat, consume.

खेट *kheṭa*, *as*, *m*. a village, the residence of peasants and farmers; a small town, half a Pura; phlegm, the phlegmatic or watery humor of the body; a horse; the club of Bala-rāma; (*am*), *n*. grass; (*as*, *am*), *m*. *n*. hunting, the chase [cf. *ā-kheṭa*]; a shield; (*as*, *ā*, *am*), having a weapon or weapons, armed; vile, bad, low; (at the end of compounds expressing defectiveness or deterioration, e.g. *nagara-khetam*, a miserable town). — *Kheṭa-piṇḍa*, *as* or *am*, *m*. or *n*. (?), a ball of phlegm, i. e. anything impossible.

Khetaka, *as*, *m*. a village, the residence of agricultural peasants, a small village; (*as*, *am*), *m*. *n*. a shield; the club of Bala-rāma (?). — *Khetaka-pura*, *am*, *n*. N. of a town.

Khetin, *ī*, *m*. a lecher, a libertine; [cf. *nāgara fr. nagara*.]

खेड *kheḍa*, *am*, *n*. grass (?), in *gandhakheḍa*;

[cf. *khaṭa* and *kheṭa*.]

खेटिक *khetika*, *as*, *m*. N. of a man.

खेटित *kheṭita*. See under *rt. khit*.

खेटिताल *kheṭitāla*, *as*, *m*. a minstrel, a family bard or piper, whose business is to awaken the master of the house with music and singing; [cf. *vaitālika*.]

खेड *kheḍ*, *cl. 10. P. khetayati*, *-yitum*, to eat; [cf. *kheḍ*.]

खेड *kheḍa*, *am*, *n*. grass (?), in *gandhakheḍa*;

[cf. *khaṭa* and *kheṭa*.]

खेडिताल *kheḍitāla*, *as*, *m*. a minstrel, a family bard or piper, &c., = *kheṭitāla*.

खेद *kheḍa*. See under *rt. khid*.

खेदि *khedī*, *ayas*, *m*. pl., Ved. rays (?).

खेपरिभ्रम *khe-paribhrama*. See under 3. *kha*.

खेमकर्ण *khemakarna*, *as*, *m*. (for *kshema-karna*), N. of a man.

खेय *kheyā*. See under *rt. khan*, p. 273.

खेल *khel*, cl. 1. P. *khelati*, &c., to shake, move to and fro, swing; to tremble: Caus. *khelayati*, -*yitum*, to cause to move to and fro, to swing, shake.

Khela, as, ā, am, moving, shaking, trembling, swinging; (as), m., N. of a man; (ā), f. sport, play. — *Khela-gati*, is, is, i, or *khela-gamana*, as, ā, am, having a stately walk. — *Khela-gāmin*, ī, inī, i, stately going.

Khelana, am, n. shaking; quivering motion (of the eyes); play, pastime, sport; (ī), f. a piece or man at draughts, chess, &c.

Khelāya, nom. P. *khelāyati*, -*yitum*, to play, sport.

Kheli, is, f. play, sport; an animal; a bird; the sun; an arrow; a song, a hymn.

खेलुद *kheluda*, as or am, m. or n. (?), a particular high number; [cf. *kalaha*.]

खेव् *khev*, cl. 1. A. *kherate*, to serve, wait upon; [cf. *kev* and *sec*.]

खेशय *khe-śaya*. See under 3. *kha*.

खेसर *khesara*, as, m. a mule; (a wrong form for *vesara*!).

खै *khai*, cl. 1. P. *khāyati*, *śakha*, *khātum*, to make firm, be firm or steady; to strike, injure, hurt, kill; to dig; to mourn, to sorrow.

खैमखा *khaimakhā*, f., Ved., N. of a frog; [cf. *khayvakhā*.]

खैलिक *khailika*, as, ī, am (fr. *khila*), supplementary, additional, added afterwards.

खोङ्गाह *khongāha*, as, m. a white and brown horse; [cf. *khungāha*.]

खोट *khoṭ*, cl. 1. P. *khoṭati*, to limp, to be lame or lamed; cl. 10. P. *khoṭayati*, -*yitum*, to throw; [cf. *khoḍ*, *khōr*, *khol*, *khoṭ*.] *Khoṭana*, am, n. limping.

खोटि *khoṭi*, is, f. a cunning or scheming woman; (also read *khori*.)

खोट्टी *khoṭṭi*, f. the gum olibanum tree, *Boswellia Thurifera*; [cf. *pālankī*.]

खोड् *khōḍ*, cl. 1. P. *khōḍati*, to limp; to be or become lame; cl. 10. P. *khōḍayati*, -*yitum*, to throw or cast. *Khōḍa*, as, ā, am, limping, lame.

खोडकशीर्ष *khōḍakaśīrsha* or *khōḍakaśīrshaka*, am, n. the arched roof of a house, the coping of a wall &c.; [cf. *kapi-śīrsha* and *kraya-śīrsha*.]

खोर *khōr*, cl. 1. P. *khōrati*, to limp, to be lame; [cf. *khoṭ*, *khōḍ*, *khol*.] *Khōra*, as, ā, am, limping, lame.

खोल *khol*, cl. 1. P. *kholati*, to limp, to be lame.

Khola, as, ā, am, limping, lame; (am), n. a helmet; [cf. Gr. *χολός*.] — *Khola-śīras*, ās, ās, as, furnished with a helmet or armour for the head.

Kholaka, as, m. a helmet, armour for the head; an ant-hill; a pot, a saucer; the shell of a betel-nut.

Kholi, is, f. a quiver.

खोल्का *kholka*, &c. See under 3. *kha*.

खोष *khoshya* or (according to a various reading) *khāshya*, as or am, m. or n. (?), N. of a place.

ख्या *khyā*, cl. 2. P. and in the non-conjugational tenses P. A. *khyāti*, *śakhyau*, *śakhye*, *khyāsyati*, -*te*, *akhyat*, *akhyata*, *khyā-tum*, (the original meaning of this root seems to have been 'to perceive, look, view, see,' and it has this sense in the Veda when combined with prepositions; the simple verb occurs only in Pass. and Caus.): Pass. *khyāyate*, to be known, be named: Caus.

khyāpayati, -*yitum*, to make known, promulgate, proclaim; to relate, tell, say, declare, betray, denounce; to make well known or renowned, to praise: Desid. *śikhyāsyati*, -*te*: Intens. *śakhyāyate*, *śakhyāti* and *śakhyeti*; [cf. Lat. *in-quere*, &c.]

Khyāta, as, ā, am, known, named, called, denominated; told; well known, celebrated, notorious, famous. — *Khyāta-garhāṇa* or *khyāta-garhita*, as, ā, am, having a bad name or evil report; notoriously vile, infamous.

Khyātaveya, as, ā, am, to be styled or called or denominated; to be told; to be celebrated.

Khyāti, is, f. the being well known, renown, fame, glory, celebrity; a name, denomination, title; fame personified as a daughter of Dakṣha or as a daughter of Kardama and wife of Bhṛigu; the means of individual fruition, or the faculty of discriminating objects by appropriate designations and the like, opinion, knowledge; (is), m., N. of a son of the fourth Manu. — *Khyāti-kara* or *khyāti-janaka*, as, ā, am, causing renown, glorious. — *Khyāti-gṇa*, as, ī, am, destroying reputation, disgraceful. — *Khyāti-bolka*, as, m. sense of honour. — *Khyāti-mat*, ān, atī, at, renowned.

Khyāpaka, as, ā, am, (at the end of a compound) making known, one who tells or declares, declaring; one who confesses; indicative.

Khyāpana, am, n. declaring, divulging; saying, avowing; confessing, public confession (of sins); making renowned, celebrating.

Khyāpya, as, ā, am, to be told or related.

ग

ग 1. *ga*, the third consonant of the alphabet, the soft guttural having the sound of *g* in *give*. — *Ga-kāra*, as, m. the letter or sound *ga*.

ग 2. *ga*, as, ā, am (fr. rt. *gam*) at the end of compounds, who or what goes, going, moving (e.g. *yāna-ga*, going in a carriage; *antarikṣha-ga*, moving through the air; *siṅgha-ga*, going quickly; *kāma-ga*, going where one lists; *anyastri-ga*, one who goes to another's wife), staying, being, abiding in (e.g. *pañcama-ga*, abiding in or keeping the fifth place); relating to or standing in connection with anything; [cf. *a-ga*, *agra-ga*, *agre-ga*, &c.]

ग 3. *ga*, as, ī, am (fr. rt. *gai*) at the end of compounds, singing [cf. *chando-ga* and *sāma-ga*]; (as), m. a Gandharva or celestial musician; (ā), f. a song; (am), n. song, singing.

ग 4. *ga*, as, m. an epithet of the deity Gaṇeśa; [cf. the other letters of the alphabet, each of which is supposed to denote a deity.]

ग 5. *ga*, (used in works on prosody as an abbreviation of the word *guru* to denote) a long syllable.

गगण *gagaṇa*, am, n. (often spelt *gagana*; perhaps fr. *ga-gaṇa*, 'containing troops of moving beings' said to be for *gamana* fr. rt. *gam*, to go), the atmosphere, air; the sky, heaven, the firmament; talc. — *Gagaṇa-kusuma*, am, n., see *gagaṇa-pushpa*. — *Gagaṇa-gaija*, as, m., N. of a Bodhi-sattva. — *Gagaṇa-gati*, is, is, i, moving in the air, an inhabitant of the sky. — *Gagaṇa-āra*, as, m. moving in the air, a bird; [cf. *gagaṇa-āra*.] — *Gagaṇa-dhvaja*, as, m. the sun; a cloud. — *Gagaṇa-pushpa*, am, n. a flower in the sky, i. e. any unreal or fanciful thing, an impossibility; [cf. *kha-pushpa*.] — *Gagaṇa-priya*, as, m., N. of a Dānava. — *Gagaṇa-mūrdhan*, ā, m., N. of a Dānava. — *Gagaṇa-vihārīn*, ī, inī, i, moving or sporting in the sky; (ī), m. a heavenly luminary; the sun; a celestial being or divinity. — *Gagaṇa-sad*, t, t, t, abiding in the air; (t), m. an inhabitant of the air, a celestial being. — *Gagaṇa-sṭha* or *gagaṇa-sṭhita*, as, ā, am, situated or being in the sky. — *Gagaṇa-sparsana*, as, m. touching the sky; N. of one of the eight Maruts;

air, wind. — *Gagaṇāgra* (°*ga-ag*), am, n. the highest heavens, the summit or highest part of heaven. — *Gagaṇāryāṇā* (°*ga-an*), f., N. of a metre, containing four lines of twenty-five syllabic instants each. — *Gagaṇādhvaja* (°*ga-dh*), as, m. the sun; a planet; a celestial spirit. — *Gagaṇāmbu* (°*ga-am*), u, n. rain-water. — *Gagaṇa-āra*, as, ā, am, going in the air; (as), m. a bird; a planet; a lunar mansion; a heavenly spirit; [cf. *gagaṇa-āra*.] — *Gagaṇobhuka* (°*ga-ul*), as, m. the planet Mars.

गगन *gagana*. See *gagaṇa* above.

गग्घ *gaggh*, cl. 1. P. *gagghati*, to laugh, laugh at or deride; [cf. *kukh*.]

गगु *gaggu*, a various reading for *vaggu*, 'speech.'

गङ्गा *gangā*, f. (said to be fr. rt. *gam*, to go), the river Ganges; the Ganges personified and considered as the eldest daughter of Himavat and Menā, and wife of Śantanu and mother of Bhīṣma, or as one of the wives of Dharmā; there is also a Gangā in the sky (*āśāsa-gangā*) and one under the earth; N. of the wife of Nīla-kaptha and mother of Śankara; (as), m., N. of a son of Nārāyaṇa, who was the author of a commentary on the Vṛihad-aranyakopaniṣad; he is also called Dviveda-ganga. — *Gangadatta*, as, m. (the final ā being shortened), N. of a king of the frogs. — *Ganga-dāsa*, as, m., N. of a son of Poviya, called Jñānānanda, author of a commentary on the poem Khayda-prāṣṭi. — *Gangā-kṣetra*, am, n. the sacred district of the Gangā, i. e. the river Ganges and two Krośas on either of its banks; all dying within such limits go to heaven, whatever their crimes. — *Gangā-campū*, ūs, f. title of a work. — *Gangā-cillī*, f. the black-headed gull, Larus Ridibundus; (fr. *gangā* and *cillī*, a kite, considered by the Hindūs as a species of that bird, the Gangetic kite). — *Gangā-ja*, as, m. the son of Gangā, an epithet of Bhīṣma; and also of the deity Kārtikeya. — *Gangā-jala*, am, n. the water of the Ganges, the holy water by which it is customary to administer oaths. — *Gangāteya*, as, ī, am, going in the Ganges; (as), m. a shrimp or prawn; also *galāvita*. — *Gangā-tīra*, am, n. the bank of the Ganges. — *Gangā-tīrtha*, am, n., N. of a Tīrtha. — *Gangā-dāsa*, as, m., N. of the author of the Chando-mañjarī and of the Ācūyuta-carita; N. of a copyist who lived about 1542; N. of the author of the work Chando-govinda. — *Gangātilitya* (°*gā-til*), as, m. a form of the sun. — *Gangā-dvāra*, am, n. 'the door of the Ganges,' the place where the Ganges enters the plains; also called Haridvār. — *Gangādvāra-māhātmya*, am, n. title of a part of the Skanda-Purāṇa. — *Gangā-dhara*, as, m. 'Ganges-receiver,' 'Ganges-supporter,' the ocean; an epithet of Śiva, (according to the legend, the Ganges in its descent from heaven first alighted on the head of Śiva and continued for a long period entangled in his hair); N. of a man; N. of a lexicographer; N. of a commentator on the Sāṅkhya-sūtras; N. of a commentator on Bhāskara. — *Gangā-dhara-pura*, am, n., N. of a town. — *Gangādhara-bhaṭṭa*, as, m., N. of a scholiast. — *Gangādhara-mādhava*, as, m., N. of the father of Dādābhāi. — *Gangādhara-rasa*, as, m. term for a particular prescription in medicine. — *Gangā-nāgarāja*, as, m., N. of a Nāga. — *Gangā-nātha*, as, m., N. of the founder of a sect. — *Gangā-patṛi*, f., N. of a plant, = *patṛi*, *su-gandhā*, *gandhapatṛikā*. — *Gangā-pāra*, am, n. the opposite bank of the Ganges. — *Gangā-putra*, as, m. son of Gangā; an epithet of Bhīṣma; a man of a mixed and vile caste, employed to remove dead bodies; a Brāhman who conducts pilgrims to the Ganges, especially at Benares. — *Gangā-bhṛit*, t, m. an epithet of Śiva; [cf. *gangā-dhara*.] — *Gangā-madhya*, am, n. the bed or stream of the Ganges. — *Gangā-māhātmya*, am, n. a poem or any composition in praise of the Ganges. — *Gangāmbu* (°*gā-am*), u, n. or *gangāmbhas* (°*gā-am*),

as, n. pure rain-water, such as falls in the month Āśvina; Ganges-water. — *Gāṅgā-yamune*, du. f. the Ganges and Yamunā rivers. — *Gāṅgā-yātrā*, f. pilgrimage to the Ganges; carrying a sick person to the river side to die there. — *Gāṅgā-rāma*, *as*, m., N. of the father of Jaya-rāma and unde of Rāma-āndra. — *Gāṅgā-laharī*, f. title of a work ('the wave of the Ganges'). — *Gāṅgāvataraṇa-campū-prabandha*, title of a poem by Sankara-dikshita. — *Gāṅgā-vākya-vālī* ('*ya-āv*'), f. title of a work on jurisprudence. — *Gāṅgā-vāsīn*, *i*, *inī*, *i*, dwelling on the Ganges. — *Gāṅgā-sona*, *am*, n. the Ganges and the Sone. — *Gāṅgāśhaka* ('*gā-āsh*'), *am*, n. eight verses addressed to Gāṅgā. — *Gāṅgā-sāgara*, *as*, m. the mouth of the Ganges where it enters the ocean. — *Gāṅgā-suta*, *as*, m. son of Gāṅgā, epithet of the deity Kārtikeya; also of Bhishma. — *Gāṅgā-stuti*, *is*, f. or *gāṅgā-stotra*, *am*, n. the praise of the Ganges. — *Gāṅgā-snāna*, *am*, n. bathing in the Ganges. — *Gāṅgā-hrada*, *as*, m., N. of a Tīrtha. — *Gāṅgeśa* ('*gā-īśa*'), *as*, m., N. of the author of the *Tattva-śāntamāṇi*. — *Gāṅgeśvara* ('*gā-īśa*'), *as*, m., N. of an author. — *Gāṅgodaka* ('*gā-ud*'), *am*, n. Ganges-water. — *Gāṅgodbheda* ('*gā-ud*'), *as*, m. the source of the Ganges, a sacred place of pilgrimage. — *Gāṅgakā* or *gāṅgakā* or *gāṅgikā*, f. the Ganges. — *Gāṅgīn*, *i*, m., N. of a Nāga. — *Gāṅgī-bhūta*, *as*, *ā*, *am*, become (as sacred as) the Ganges.

गञ्ज *gaṅṇa*, *as*, m. (rt. *gam*), a tree; the period (number of terms) of a progression; (*ās*), m. pl., N. of a people; (a various reading for *kaṅṇa* and *kaṅṇa*); [cf. *u-ga*, *naga*, *u-gaṅṇa*].
Gaṅṇat, *an*, *anti*, *at*, going, &c.

गज *gaj*, cl. 1. P. *gajati*, *jagāja*, *gajitum*, to sound, roar; to be drunk, to be confused or inebriated; cl. 10. P. *gājayati*, *gajitum*, to sound, roar.

Gaja, *as*, m. an elephant, one of the eight elephants of the quarters (= *dig-gaja*), and thus a symbolical term for the number 8; a measure of length, the *Gaz*, a yard, a measure of two cubits, = $1\frac{1}{2}$ or 2 Hastas; a place prepared for the building of a house; a mound of earth sloping on both sides, on which a house may be erected; a small hole in the ground for a fire, over which to prepare food or medicines; N. of an attendant on the sun; also of an Asura conquered by Siva; (*i*), f. a female elephant. — *Gaja-kanda*, *as*, m. a large esculent root, a sort of arum, = *hasti-kanda*. — *Gaja-karṇa*, *as*, m. 'elephant-ear', N. of a Yaksha. — *Gaja-kūrmāsīn* ('*ma-ās*'), *i*, m. one who devours an elephant and a tortoise, an epithet of Garuḍa, the bird and vehicle of Vishnu, (in allusion to his swallowing both those animals whilst engaged in a contest with each other). — *Gaja-gati*, *is*, f. a stately gait like that of an elephant. — *Gaja-gūṇinī*, f. a woman of a stately elephant-like walk. — *Gaja-śirbhūṭa*, f. a kind of cucumber, *Cucumis Maderaspatanus*, = *indra-vārūṇi*. — *Gaja-śirbhūṭa*, *as*, m. the plant *Cucumis Maderaspatanus*; (*ā*), f. another kind of gourd, = *mahendra-vārūṇi*. — *Gaja-ēchāyā*, f. a portion of time proper for a Śrāddha (as long as the shadow of an elephant rests on the spot chosen for a ceremony?). — *Gaja-ṭhakkā*, f. a kettle-drum carried on an elephant. — *Gaja-tā*, f. a multitude of elephants. — *Gaja-turanga-vilasita*, *am*, n., N. of a metre; [cf. *śishubhu-gaja-vilasita*]. — *Gaja-tva*, *am*, n. the state of an elephant. — *Gaja-dagdhā*, *as*, *i*, *am*, as high or tall as an elephant. — *Gaja-danta*, *as*, *am*, an elephant's tusk; ivory; a bracket or pin projecting from a wall; an epithet of Gaṇeśa, (this deity being represented with an elephant's head.) — *Gajadanta-phalā*, f. a kind of pumpkin, = *gan-garī*. — *Gajadanta-maya*, *as*, *i*, *am*, made of ivory. — *Gaja-dāna*, *am*, n. the liquor exuding from an elephant's temples. — *Gaja-dravyasa*, *as*, *i*, *am*, as high as an elephant. — *Gaja-nāśa*, f. the trunk of an elephant. — *Gaja-pati*, *is*, m. the lord or keeper of elephants; a large stately elephant; a title given to kings; N. of an old king in the south of Jambu-

dvipa. — *Gaja-pādapa*, *as*, m. the plant *Bignonia Suaveolens*, = *sthalī*. — *Gaja-pippalī*, f. a plant bearing a seed which resembles pepper, *Scindapsus Officialis*; [cf. *kari-pippalī*, &c.]. — *Gaja-purgava*, *as*, m. a large and excellent elephant. — *Gaja-puṭa*, *as*, m. a small hole in the ground for a fire, over which to prepare food, medical decoctions, extracts, &c. — *Gaja-pura*, *am*, n. the town called after the elephant; another N. of Hāstina-pura; [cf. *gaja-sāhvaya*, *gajāhvaya*, *vāraṇa-sāhvaya*]. — *Gaja-pushpī*, f., N. of a flower. — *Gaja-priyā*, f. the gum olibanum tree, *Boswellia Serrata*. — *Gaja-bandhani*, *am*, f. n. a post to which an elephant is bound. — *Gaja-bhaskhaka*, *as*, m. the sacred fig tree, *Ficus Religiosa*, (the young branches of this tree being the elephants' favourite food.) — *Gaja-bhukshā* or *gaja-bhukshyā*, f. the gum olibanum tree; [cf. *gaja-priyā*]. — *Gaja-bhujangama*, *au*, m. du. an elephant and a serpent. — *Gaja-mañḍana*, *am*, n. the ornaments with which an elephant is decorated, especially the coloured lines on his head. — *Gaja-mañḍalikā*, f. a ring or circle of elephants surrounding a car &c. — *Gaja-malla*, *as*, m., N. of a son of Karpūra and father of Kalyāṇa-malla. — *Gaja-māṇḍala*, *as*, m. a lion; [cf. *kari-māṇḍala*]. — *Gaja-mātra*, *as*, *i*, *am*, as tall as an elephant. — *Gaja-muktā*, f. or *gajamuktika*, *am*, n. pearl supposed to be found in the projections (Kumbha) on the forehead of an elephant. — *Gaja-mukha*, *as*, m. 'elephant-faced', an epithet of Gaṇeśa. — *Gaja-mofana*, *as*, m. a lion; also *gaja-moṇa* (?). — *Gaja-yāna-vīd*, *t*, *t*, *t*, expert in managing an elephant. — *Gaja-yūtha*, *as*, m. a herd of elephants. — *Gaja-yodhin*, *i*, *inī*, *i*, fighting on an elephant. — *Gaja-rāja*, *as*, m. a noble elephant. — *Gaja-vat*, *ān*, *ati*, *at*, furnished with elephants. — *Gaja-vadana*, *as*, m. 'elephant-faced', an epithet of Gaṇeśa. — *Gaja-vara*, *as*, m. the choicest or best of elephants. — *Gaja-vallabhā*, f. the gum olibanum tree; another plant, = *giri-kadalī*. — *Gaja-vilasitā*, f. a sort of metre. — *Gaja-vithī*, *is*, f. 'the course of the elephant,' or that division of the moon's course in the heavens which contains the signs Rohiṇī, Mṛiga-śīras, and Ārdrā, (or according to others) the signs Punarvasu, Tishya, and Āśleśhā. — *Gaja-vraja*, *as*, *ā*, *am*, walking like an elephant; (*am*), n. the pace of an elephant; a troop of elephants. — *Gaja-śikshā*, f. the knowledge or science of elephants, elephant-lore. — *Gaja-śīras*, *as*, m., N. of a Dānava. — *Gaja-śīrsha*, *as*, m., N. of a Nāga. — *Gaja-sāhvaya*, *am*, n. a famous city, Hāstina-pura, the capital of the Kurus; [cf. *gaja-pura*]. — *Gaja-skandha*, *as*, m. 'having shoulders like an elephant,' N. of a Dānava. — *Gaja-sthāna*, *as* or *am*, m. or n. (?), N. of a place. — *Gaja-snāna*, *am*, n. vain or unproductive efforts, efforts which resemble the abollution of elephants, which after squirting water over their bodies, end by throwing dust and rubbish. — *Gajākhyā* ('*ja-ākh*'), *as*, m. the plant *Cassia Alata* or *Tora*, = *śakra-mūla*. — *Gajāgrāṇī* ('*ja-ag*'), *is*, m. the most excellent among the elephants, an epithet of Airāvata, the elephant of Indra. — *Gajājīva* ('*ja-āj*'), *as*, m. an elephant-keeper or driver, (originally 'one who gets his livelihood by elephants.'). — *Gajāṇḍa* ('*ja-aṇ*'), *am*, n. a kind of carrot (*pīṇḍa-mūla*). — *Gajāṇḍa*, a various reading for *gajāsana*, q. v. — *Gajāṇḍi-nāma* ('*ja-āṇ*'), f., N. of a plant, = *gaja-pippalī*. — *Gajāṇḍhipati* ('*ja-āṇ*'), *is*, m. the prince of elephants, a noble elephant. — *Gajāṇḍhyaksha* ('*ja-āṇ*'), *as*, m. the master or superintendent of the elephants. — *Gajāṇḍa* ('*ja-āṇ*'), *as*, m. 'elephant-faced,' a N. of Gaṇeśa. — *Gajāṇḍasada* ('*ja-aṇ*'), *as*, m. a common or low-born elephant. — *Gajāṇḍur-veda* ('*ja-āṇ*'), *as*, m. a work on the treatment of elephants. — *Gajāṇḍi* ('*ja-āṇ*'), *is*, m. a lion (the enemy of elephants); a particular tree. — *Gajāṇḍūḍha* ('*ja-āṇ*'), *as*, *ā*, *am*, riding on an elephant. — *Gajāṇḍroka* ('*ja-āṇ*'), *as*, m. an elephant-driver. — *Gajāṇḍana* ('*ja-āṇ*'), *as*, m. the religious fig tree, = *asvattha*; (*ā*), f. the gum olibanum tree, *Boswellia Serrata*; hemp (*Cannabis Sativa*, = *bhangā*); the root of a lotus. — *Gajāṇḍura-dveshin*

('*ja-aṇ*'), *i*, m. or *gajāsukhrīd* ('*ja-aṇ*'), *i*, m. the enemy of the Asura Gaja, an epithet of Siva. — *Gajāsya* ('*ja-ās*'), *as*, m. 'elephant-faced,' an epithet of Gaṇeśa; [cf. *gaja-vadana* and *gajāṇḍa*]. — *Gajāhvā* ('*ja-āhv*'), *am*, n. a N. of Hāstina-pura [cf. *gaja-pura*]; (*ā*), f. another N. of the plant *Gaja-pippalī*. — *Gajāhvaya* ('*ja-āhv*'), *am*, n. = *gaja-pura*; (*ās*), m. pl. the inhabitants of Hāstina-pura. — *Gajekshaṇa* ('*ja-īk*'), *as*, m., N. of a Dānava. — *Gajendra* ('*ja-in*'), *as*, m. a chief among elephants, a large and noble elephant; Indra's elephant. — *Gajendra-karṇa*, *as*, m. an epithet of Siva. — *Gajendra-nātha*, *as*, m. a very princely elephant. — *Gajendra-mokshaṇa*, *am*, n. title of a section of the Vāmana-Purāṇa; also said to be the title of a part of the Mahā-bhārata. — *Gajendra-vikrama*, *as*, *ā*, *am*, having the valour of an excellent elephant. — *Gajeshṭhā* ('*ja-īsh*'), f. the plant *Batatas Paniculata*, = *vidārī*. — *Gajodara* ('*ja-ud*'), *as*, m., N. of a Dānava. — *Gajoshāṇa* ('*ja-ush*'), f., N. of the plant *Gaja-pippalī*.

गजनावी *gajanavī* = غزنوی.

गञ्ज *gañj*, cl. 1. P. *gañjati*, &c., to sound, give out a particular sound.

गञ्ज *gañja*, *as*, *am*, m. n. = گنج, a treasury, a jewel room, the place where plate &c. is preserved; (*as*, *ā*, *am*), m. f. n. a mine, a jewel mine; (*as*), m. a cowhouse or station of cowherds; a mart, a place where grain &c. is stored for sale; disrespect, contempt; (*ā*), f. a tavern, a drinking-vessel (especially one for intoxicating liquors); a hut, a hovel, the abode of low people; (? wrong reading for *Gujjā*) the plant *Gujjā* or *Reti*, *Abrus Precatorius*; [cf. *gagana-gaija* and *dharna-gaija*].

Gañjana, *as*, *ā*, *am*, contemning, conquering, excelling.

Gañjavara, *as*, m. a treasurer, = گنجور; a royal treasury (?).

Gañjikā, f. a tavern.

गञ्जाकिनी *gañjākinī*, f. anything made of hemp (?); perhaps *griyākinī* (?).

गड *gaḍ*, cl. 1. P. *gaḍati*, *jagāḍa*, *gaḍitum*, to distil or drop, to run as a liquid; cl. 10. P. *gaḍayati*, *gajitum*, to cover, hide.

Gaḍa, *as*, m. a kind of fish, the young of the *Ophiocephalus Lata*; another species, *Cyprinus Garra*; a kind of gold-fish; a screen, a covering, a fence; a moat, a ditch; an impediment, an obstacle; a country, part of Malwa, Garha or Gara Mandala. — *Gaḍa-deśa-ja*, *am*, n. or *gaḍa-lavaya*, *am*, n. rock or fossil salt, especially that found in the district of Sanvara (= *gaḍa*) in the province of Ajmere. — *Gaḍoththa* ('*ga-ut*'), *am*, n. a kind of salt, = the preceding.

Gaḍaka, *as*, m. a kind of fish, = *gaḍa*.

गडयन्त *gaḍayanta*, *as*, m. or *gaḍayitnu*, *us*, m. [cf. *gardayitnu*], a cloud; [cf. *gaḍ* and *gaḍera*].

गडि *gaḍi*, *is*, m. a young steer; a lazy ox.

गडु *gaḍu*, *us*, m. an excrescence on the neck, goitre or bronchocele; a hump on the back; a hump-backed or crooked man; a javelin, a spear; an earth-worm; a water-pot; any superfluous excrescence or continuation or addition (as to a poem). — *Gaḍu-karṇtha*, *as*, *ā*, *am*, having a goitre. — *Gaḍu-śīras*, *ās*, *ās*, *as*, having an excrescence on the head. — *Gaḍuku*, *as*, m. a water-pot; a finger-ring; N. of a man; (*ās*), m. pl. the descendants of this man. — *Gaḍura*, *as*, *ā*, *am*, hump-backed, crooked, bent. — *Gaḍula*, *as*, *ā*, *am*, hump-backed, crooked.

गडेर *gaḍera*, *as*, m. a cloud; [cf. *gaḍa-yanta*].

गडोल *gaḍola*, *as*, m. (said to be fr. rt. *gaḍ*), raw sugar; a mouthful.

गुडुः *gaḍḍurikā*, f., N. of a river with a very strong current, of which the source and course are unknown; or (according to others) a single ewe going in front of a flock of sheep.

गुडुक *gaḍḍuka* or *gaḍḍika*, as, m. a kind of water-jar, a golden vase; [cf. *gaḍu* and *gaḍuka*.]

गण *gaṇ*, cl. 10. P. *gaṇayati*, -*yitum*, *gaṇayati* or *ajigaṇat* to count, number, enumerate, sum up, add up, reckon, calculate, compute, take into account; collect into one series; to esteem, think worth, value at (with inst., e.g. *na gaṇayāmi taṁ tṛiṇena*, I do not value him at a straw); to consider, regard as, enumerate among (with loc.); to ascribe, attribute to (with loc.); to attend to, take notice of; (with a negative particle), not to care about, leave unnoticed (e.g. *na gaṇayati mṛityum*, he does not care for death).

Gaṇa, as, m. a flock, troop, multitude, number, tribe, series, class, &c. (of animate or inanimate beings), a body of followers or attendants; troops or classes of inferior deities (see *gaṇa-devatā*), especially certain troops of demi-gods considered as Śiva's attendants and under the special superintendence of the god Gaṇeśa (so called fr. *gaṇa-īśa*, 'lord of the troops,' but the word *gaṇa* may also denote a single attendant of Śiva); a N. of Gaṇeśa; a company, any assemblage, society, or association of men formed for the attainment of the same aims; (with Jains) the nine assemblies of Rishis under the Arhat Vīra; a sect in philosophy or religion; a small body of troops, = 3 Gulmas or 27 chariots and as many elephants, 81 horses, and 135 foot; a series or group of asterisms or lunar mansions classed under three heads (that of the gods, that of men, and that of the Rākshasas or demons); (in arithmetic) a number; (in metre) a foot or four instants; (in grammar) a series of roots or words belonging to the same rule and called after the first word of the series (e.g. *ad-ādi*, the Gaṇa *ad* &c. or the whole series of roots of the 2nd class; *gargādi*, the Gaṇa *garga* &c. or the series of words commencing with *garga*); a kind of perfume, commonly Cor (*gaṇa-kāśaka*, *śaura*, *śauḍā*); N. of an author; [cf. *ahar-gaṇa*, *deva-gaṇa*, &c.] — **Gaṇa-karman**, a, n. a rite common to a whole class; [cf. *gaṇa-yajña*.] — **Gaṇa-kāra**, as, m. a classifier, one who arranges into classes, one who collects grammatical Gaṇas; an epithet of Bhīma-sena. — **Gaṇa-kāri**, īs, m., N. of a man. — **Gaṇa-kumāra**, as, m., N. of the founder of a sect worshipping Haridrā-gaṇapati. — **Gaṇa-kṛtas**, ind. for a whole series of times, for a number of times. — **Gaṇa-gatī**, īs, f. a particular high number; [cf. *gaṇanā-gatī*.] — **Gaṇa-akṛaka**, am, n. a dinner eaten in common by a party of virtuous men. — **Gaṇa-ēchanda**, as, n. a metre measured by feet. — **Gaṇa-tā**, f. or *gṛṇa-tva*, am, n. the forming a class or multitude or assemblage, the belonging to a party or faction; a cabal; collusion; classification; arithmetic; the office of an attendant of Śiva. — **Gaṇa-dāsa**, as, m., N. of a dancing-master. — **Gaṇa-dīkshā**, f. initiation of a number or class; performance of rites for a number of persons; initiation of a particular kind in which Gaṇeśa is especially worshipped. — **Gaṇa-dīkshin**, ī, īnī, ī, one who officiates for a number of persons or for various castes and people (as a priest); one who has been initiated into the worship of Gaṇeśa. — **Gaṇa-deva**, as, m., N. of a poet. — **Gaṇa-devatā**, ās, f. pl. troops of deities, deities who generally appear in classes, as the Ādityas, Viśvas, Vasus, Tushitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, and Rudras. — **Gaṇa-dṛavya**, am, n. public property, common stock; a variety of articles. — **Gaṇa-dṛipa**, as, m. a group of islands or the N. of a particular island (?). — **Gaṇa-dhara**, as, m. the head of a class or number, the teacher of a school; (with Jains) the head of an assemblage of Rishis under the Arhat Vīra. — **Gaṇa-nātha**, as, m. an epithet of Śiva; the

god Gaṇeśa. — **Gaṇa-nāyaka**, as, m. the leader or chief of the attendants of any god; the chief of Śiva's attendants, i.e. the god Gaṇeśa; the head of an assemblage; (*ikā*), f. an epithet of the deity Durgā. — **Gaṇa-pa**, as, m. = *gaṇeśa*. — **Gaṇa-pati**, īs, m. the leader or chief of a class or troop or assemblage, an epithet of Brīhaspati or Indra or Śiva; the god Gaṇeśa; N. of a king; N. of a scholiast on the *Čaura-pañcāśikā*; N. of a poet. — **Gaṇapati-khaṇḍu**, as, am, m. n. title of a section of the *Brahmavaivarta-Purāṇa*. — **Gaṇapati-nātha**, as, m., N. of a man. — **Gaṇapati-pūjāna**, am, n. the worship of Gaṇeśa. — **Gaṇapati-bhaṭṭa**, as, m., N. of the father of Govindānanda. — **Gaṇapati-stava-rāja**, as, m. title of a hymn in praise of Gaṇeśa. — **Gaṇapati-stotra**, am, n. prayers addressed to Gaṇeśa. — **Gaṇapati-ārādhana**, am, n. a hymn in honour of Gaṇeśa, attributed to Kankola. — **Gaṇa-parvata**, as, m. the mountain frequented by troops (of demi-gods, i.e. Kailāsa, this mountain being the residence of Śiva's attendants as well as of the Kinnaras and Yakshas, attendants of Kuvera). — **Gaṇa-pāṭha**, as, m. a collection of the Gaṇas or series of words (in grammar) which fall under the same grammatical rule. — **Gaṇa-pīṭhaka**, am, n. the breast or bosom. — **Gaṇa-puṅgava** or **gaṇa-pramukha**, as, m. the head of a tribe or class; also *gaṇa-pūjya*. — **Gaṇa-pūru**, as, ā, am, one who can enumerate a series of ancestors. — **Gaṇa-bhurtri**, tā, m. lord of the troops of deities or demi-gods, epithet of Śiva. — **Gaṇa-bhojana**, am, n. eating in common. — **Gaṇa-mukhya**, as, m. the chief of an assemblage. — **Gaṇa-yajña**, as, m. a rite common to all; [cf. *gaṇa-karman*.] — **Gaṇa-yāga**, as, m. worship of the troops or classes of deities. — **Gaṇa-ratna-kāra**, as, m. the author of the *Pearls of Gaṇas*, i.e. *Vardhamāna*. — **Gaṇa-ratna-mahodadhī**, īs, m. 'the great ocean in which the Gaṇas form the pearls,' title of a collection of grammatical Gaṇas by Vardhamāna. — **Gaṇa-rāja**, am, n., N. of an empire in Dakṣiṇāpātha. — **Gaṇa-rātra**, as, am, m. n. a series or multitude of nights. — **Gaṇa-rūpa**, as, m., N. of a plant, swallow-wort, *Calotropis Gigantea*, = *arka*. — **Gaṇa-rūpakā**, as, m. = *rā-jārka*. — **Gaṇa-rūpin**, ī, m. swallow-wort, the white sort. — **Gaṇa-val**, ān, atī, at, consisting of a series or class &c.; followed by attendants; (*ī*), f., N. of the mother of Divodāsa or Dhanvantari. — **Gaṇa-vali-snta**, as, m., N. of a sage and physician, also called Divodāsa or Dhanvantari or Kāśirāja. — **Gaṇa-vṛitta**, am, n. a kind of metre measured by metrical feet. — **Gaṇa-vyākhyāna**, am, n. 'explanation of the Gaṇas,' title of a literary work. — **Gaṇa-śas**, ind. by troops or classes. — **Gaṇa-śrī**, īs, īs, ī, Ved. associated in troops, associating. — **Gaṇa-hāsa** or **gaṇa-hāśaka**, as, m. a species of perfume, = *śauḍā* &c. — **Gaṇāgrāṇī** (*ṇa-ag*), īs, m. a N. of the god Gaṇeśa, leader of the troops of deities. — **Gaṇācala** (*ṇa-ač*), as, m., a N. of the mountain Kailāsa as the residence of the Gaṇas or troops of demi-gods. — **Gaṇāčārya** (*ṇa-ač*), as, m. the teacher of a multitude, a teacher of the people. — **Gaṇādhipa** (*ṇa-adh*), as, m. a N. of Śiva; also of the god Gaṇeśa; the chief of a troop of soldiers, of a class of disciples, of a body of men or animals; (with Jains) the chief of an assemblage of Rishis under the Arhat Vīra. — **Gaṇādhipati** (*ṇa-adh*), īs, m. a N. of Śiva; also of the god Gaṇeśa. — **Gaṇānna** (*ṇa-an*), am, n. a mess, food prepared for a number of persons in common. — **Gaṇābhyanantara** (*ṇa-abh*), as, ā, am, one of a troop or number; (*as*), m. a member of any religious association. — **Gaṇendra** (*ṇa-in*), as, m., N. of a Buddha. — **Gaṇeśa** (*ṇa-īśa*), as, m. a N. of the god of wisdom and of obstacles, son of Śiva and Pārvatī, (or, according to one legend, of Pārvatī alone. Though Gaṇeśa causes obstacles he also removes them; hence he is invoked at the commencement of all undertakings and at the opening of all compositions with the words *namo Gaṇeśāya vighneśvarāya*, &c. He is represented as a short fat man, with a

protuberant belly, frequently riding on a rat or attended by one, and to denote his sagacity has the head of an elephant, which however has only one tusk. The appellation *Gaṇeśa*, with other similar compounds, alludes to his office as chief of the various classes of subordinate gods, who are regarded as Śiva's attendants. He is said to have written down the *Mahā-bhārata* as dictated by Vyāsa; N. of Śiva; of a renowned astronomer of the sixteenth century; N. of a son of Rāmadeva, author of a commentary on the *Nalodaya*; N. of a son of Viśvanāthadikṣita and grandson of Bhāvarāma-kṛṣṇa, author of the commentary called *C'ē-čandikā*. — **Gaṇeśa-kumbha**, as, m., N. of a rocky cave in Orissa. — **Gaṇeśa-kusuma**, as, m. a kind of oleander with red flowers. — **Gaṇeśa-khaṇḍa**, as, am, m. n. the third book of the *Brahmavaivarta-Purāṇa*; title of a book of the *Skanda-Purāṇa*. — **Gaṇeśa-purāṇa**, am, n. title of an *Upa-Purāṇa*. — **Gaṇeśa-pūjā**, f. the worship of Gaṇeśa. — **Gaṇeśa-bhojana**-*prayāta-stotra*, am, n. a hymn in praise of Gaṇeśa, attributed to Saṅkarāčārya. — **Gaṇeśa-bhūṣaṇa**, am, n. red lead. — **Gaṇeśa-miśra**, as, m., N. of a copyist of the last century. — **Gaṇeśa-sahasranāman**, a, n. a part of the *Gaṇeśa-Purāṇa*. — **Gaṇeśa-stava-rāja**, as or am, m. or n. (?), a part of the *Bhaviṣya-Purāṇa*. — **Gaṇeśa-stuti**, īs, f. a hymn in honour of Gaṇeśa by Rāghava. — **Gaṇeśāna** (*ṇa-īś*), as, m. the god Gaṇeśa. — **Gaṇeśaura** (*ṇa-īś*), as, m. the chief of a troop, leader of a band &c.; N. of a being mentioned in the *Hari-vaṇṣa*; the chief of the animals, i.e. the lion. — **Gaṇotsāha** (*ṇa-ut*), as, m. the rhinoceros ('avoiding assemblages?').

Gaṇaka, as, ikā, am, bought for a large sum; (*as*), m. one who reckons, an arithmetician; an astrologer, a calculator of nativities &c.; an assemblage of eight stars; (*ī*), f. the wife of an astrologer.

Gaṇatitha, as, ī, am, forming a troop or assemblage.

Gaṇanā, am, ā, n. f. reckoning, counting, calculation; adding, collecting under one head; enumerating; considering, supposing, believing; regarding, taking notice of, consideration. — **Gaṇanā-gatī**, īs, f. a particular high number, = *gaṇa-gatī*. — **Gaṇanā-pati**, īs, m. an arithmetician; the master of prudent calculation, an epithet of Gaṇeśa. — **Gaṇanā-mahāmātra**, as, m. a minister of finance.

Gaṇanīya, as, ā, am, calculable, to be counted or reckoned, to be classed; numerable.

Gaṇī, īs, m. one who is familiar with the sacred writings and the auxiliary sciences; (*īś*), f. counting, enumerating. — **Gaṇī-pīṭhaka**, am, n. the twelve sacred writings of the Jains collectively.

Gaṇikā, f. a harlot, a courtesan; a female elephant; N. of several plants, a sort of jasmine, *Jasminum Auriculatum*; another plant, *Æschynomene Sesban*, = *tarkārī*; another plant, commonly called Gaṇikārikā; counting, enumerating; apprehension.

Gaṇikārikā, f., N. of a small tree with a very fetid leaf, commonly Gaṇiyāri, or also *Vadagaṇiyāri*, the wood of which is used in attrition for the purpose of producing flame, *Premna Spinosa*; [cf. the last.]

Gaṇikāri, f. a plant similar to the preceding, commonly called Gaṇiyāri.

Gaṇita, as, ā, am, numbered, counted, reckoned, calculated; (*am*), n. reckoning, calculating, the science of computation (comprising arithmetic, algebra, and geometry, severally called *pāṇi-gaṇitam* or *vyakta-gaṇitam*, *rija-gaṇitam*, and *rekha-gaṇitam*); the astronomical or astrological part of a *Jyotiḥ-sāstra*, with exception of the portion treating of nativities; the sum of a progression, a sum in general. — **Gaṇita-kaumudī**, f. title of a commentary on the *Līlāvati*. — **Gaṇita-tattva-čintāmaṇi**, īs, m. title of a commentary on Bhāskara's *Sūrya-Siddhānta*. — **Gaṇita-mālātī**, f. or *gaṇita-sāra*, as, m. titles of two mathematical works. — **Gaṇita-sāstra**, am, n. the book or science of computation; see above. — **Gaṇitādhyāya** (*ta-adh*), as, m. title of a chapter in the *Brahma-Siddhānta*. — **Gaṇitāmṛta-sāgarī** (*ta-am*), f. title of a commentary on the *Līlāvati*.

Gaṇitavya, as, ā, am, to be counted or numbered, to be calculated.

Gaṇitin, ī, inī, i, one who has made a calculation.

Gaṇin, ī, m, a teacher ('having a class of pupils').

Gaṇi-bhūta, as, ā, am, included in any class or troop, calculated.

Gaṇeya, as, ā, am, numerable, calculable, what may be reckoned or counted.

Gaṇeru, us, m. the plant *Pterospermum Acerifolium* [cf. *karṇikāra*]; (us), f. a harlot, a whore; a female elephant.

Gaṇerukā, f. a bawd, a procuress, a female servant. *Gaṇesa*. See under *gaṇa*, p. 279.

Gaṇya, as, ā, am, calculable, to be counted or calculated; (at the end of compounds) belonging to a multitude or class or troop &c.

गरुड *gaṇḍ* (probably fr. *gaṇḍa*, the cheek), cl. 1. P. *gaṇḍati* (?), to affect the cheek, be rough as the cheek (?).

Gaṇḍa, as, m. the cheek, the whole side of the face including the temple; an elephant's cheek or temple; a bubble, a boil, a pimple; a goitre and other excrescences of the neck; a joint, a bone; the bladder; a mark, spot; part of a horse's trappings, a stud or button fixed as an ornament upon the harness; a rhinoceros [cf. *gaṇḍaka* and *gaṇḍānga*]; a hero [cf. *gaṇḍīra*]; the abrupt interchange of question and answer, as one of the characteristics of the dramatic composition, called *Vihī*; the tenth Yoga or one of the twenty-seven portions of a circle on the plane of the ecliptic [cf. *yoga*]; an astronomical period; a pledge, deposit (?). In composition *gaṇḍa* may imply chief, best, excellent [cf. *gaṇḍa-grāma* and *gaṇḍa-mūrkha*]; (ā), f., N. of the fenial attendant of the seven sages; [cf. *gaṇḍu*, *gaṇḍī*, *gaṇḍu*, &c.] — *Gaṇḍa-kaṇḍu*, us, m., N. of a Yaksha. — *Gaṇḍa-kārī*, f., N. of two plants; [cf. *khadiri* and *varāha-krāntā*]. — *Gaṇḍa-kālī*, f., N. of a plant; [cf. *khadiri*]. — *Gaṇḍa-kusuma*, am, n. the juice that exudes from the elephant's temples during rut. — *Gaṇḍa-kūpa*, as, m. the peak or summit of a mountain. — *Gaṇḍa-gātra*, am, n. the fruit of the *Anona Reticulata* or *Squamosa*, commonly called *Ātā* or custard apple. — *Gaṇḍa-grāma*, as, m. any large or considerable village. — *Gaṇḍa-dūrvā*, f. a kind of *Dūrvā* grass. — *Gaṇḍa-deśa* or *gaṇḍa-pradeśa*, as, m. the region of the cheek, the cheek. — *Gaṇḍa-phalaka*, am, n. the cheek fancifully regarded as a seed-vessel. — *Gaṇḍa-bhitti*, ī, f. a dimple in the cheek; the openings in the temples of an elephant, from which a juice exudes in the time of rut. — *Gaṇḍa-mālā*, f. or according to some also *gaṇḍa-māla*, as, m. inflammation of the glands of the neck &c. — *Gaṇḍa-mālikā*, f. a kind of *Mimosa* (*lajjalu*). — *Gaṇḍa-mālīn*, ī, inī, i, having the glands of the neck inflamed. — *Gaṇḍa-mūrkha*, as, m. exceedingly foolish, very stupid. — *Gaṇḍa-eyūha*, as, m. title of a Buddhist Sūtra work. — *Gaṇḍa-silā*, f. any large rock. — *Gaṇḍa-sāila*, as, m. a huge rock or rocky fragment thrown down by an earthquake, storm, &c.; the forehead. — *Gaṇḍa-sāhvayā*, f., N. of a river, = *gaṇḍakī* (?). — *Gaṇḍa-ethala*, am, ī, n. f. the cheek; the temples of an elephant. — *Gaṇḍānga* (°da-ang°), as, m. a rhinoceros; [cf. *gaṇḍa* and *gaṇḍaka*]. — *Gaṇḍo-padhāna* (°da-ṇp°), am, n. a pillow.

Gaṇḍaka, as, m. a rhinoceros [cf. *gaṇḍa* and *gaṇḍānga* above]; an obstacle or impediment; disjunction, separation; a mode of reckoning by fours, a peculiar manner of counting; a coin of the value of four cowries; a kind of science, astrological science or a part of it; a mark, spot; a kind of metre containing four lines of twenty syllables each; an epithet of the *Videhas* living on the river *Gaṇḍakī*; an epithet of *Kāla*, the brother of *Prasenajit*; (i), f., N. of the river *Gaṇḍakī* in the northern part of India; (ā), f. a lump, a ball. — *Gaṇḍaka-vatī*, f. another N. of the river *Gaṇḍakī*.

Gaṇḍalin, ī, m. an epithet of *Siva*.

Gaṇḍārī, īs, m. the plant *Bauhinia Variegata*, = *kovidāra*.

Gaṇḍālī, f. a bent grass with white blossoms, a white sort of *Dūrvā* (*sītā dūrvā*), *Agrostis Linearis*; also N. of two other plants, = *gaṇḍa-dūrvā*, *sur-pākshī*.

Gaṇḍī, īs, m. the trunk of a tree from the root to the beginning of the branches; goitre or bronchocoele.

Gaṇḍikā, f. anything advanced beyond the first stage or commencement; a kind of beverage (in this sense also *gaṇḍikāhāra* ?); a declivity (?). This last sense appears probable in some names of places (e. g. in *apara-gaṇḍikā*, *pūrvā-pūrvānugandikā*, &c.), hence *anugaṇḍikā* may be the country bordering on a declivity.

Gaṇḍinī, f. an epithet of *Durgā*.

Gaṇḍīra, as, m. a kind of pot-herb, described as growing in watery ground, but according to some a species of cucumber; a hero, a champion [cf. *gaṇḍa*]; (i), f. the plant *Tithymalus Antiquorum*, = *sohūṇḍa*; [cf. *gāṇḍīra*].

Gaṇḍu, us, us, m. f. a pillow [cf. *gaṇḍopadhāna*]; (ā, ūs), f. a joint; a knot; a bone; oil. — *Gaṇḍū-pada*, as, m. a kind of worm, an earth-worm; (i), f. a small or female worm. — *Gaṇḍīpada-bhava*, am, n. lead.

Gaṇḍula, as, ā, am, bent, crooked; [cf. *gaṇḍula*].

Gaṇḍūsha, as, ā, m. f. a mouthful, a handful; a handful of water, water &c. held in the hollowed palm of the hand for rinsing the mouth &c.; filling the mouth, rinsing it, &c.; the tip of an elephant's trunk; (as), m., N. of a son of *Sūra* and brother of *Vasu-deva*.

Gaṇḍola, as, am, m. n. raw sugar [cf. *gaḍola* and *gūḍa*]; (as), m. a mouthful [cf. *gaṇḍūsha*].

गण्य *gaṇya*. See under rt. *gaṇ*.

गत *gat*, *gata*, &c. See rt. *gam*, p. 282.

गद् *gad*, cl. 1. P. *gadati*, *jaḡāda*, *gadish-yati*, *agādīt* or *agadīt*. *gaditum*, to speak articulately, speak, say, relate, tell anything to a person (with two acc.); to enumerate; to name, call; cl. 10. P. *gadayati*, -yitum, to thunder: Caus. *gāda-yati*, -yitum: Desid. *jigadishati*, to intend or wish to speak or tell: Intens. *jāgadyate*, *jāgatti*; [cf. Lith. *gadijos*, *zadas*, *zodis*, *giedmi*; Pol. *gadać*; Hib. *gad[h]*].

Gāda, as, m. speaking, speech; a sentence; N. of a son of *Vasu-deva* and younger brother of *Krishna*; disease, sickness; (am), n. poison; [cf. *a-gada*]. — *Gada-sinha*, as, m., N. of an author. — *Gadākhya* (°da-ākḥ°), am, n., N. of a plant, = *kushtha*. — *Gadāgada* (°da-ag°), eu, m. du. the two Aśvins, physicians of *Svarga*. — *Gadāgrāja* (°da-ag°), as, m. the elder brother of *Gāda*, epithet of *Krishna*. — *Gadāgrāṇī* (°da-ag°), īs, m. the chief of all diseases, consumption. — *Gadāmbara* (°da-am°), as, m. a cloud. — *Gadārāt* (°da-ar°), īs, m. a drug, a medicament (°the enemy of diseases°). — *Gadāhva* or *gadāhvaya* (°da-āh°), am, n. a kind of *Costus*, *Costus Speciosus*.

Gadāyitnu, us, us, u. loquacious, talkative, talking much or idly; libidinous, desirous, lustful; (us), n. a bow; a N. of *Kāma* or *Kandarpa*, the god of love. *Gādā*, f. a mace, club, bludgeon; the plant *Bignonia Suaveolens*; a particular constellation. — *Gadāgrapāṇī* (°dā-ag°), īs, īs, i, having a mace in the right hand. — *Gadā-dhara*, as, ā, am, bearing a club; (as), m. an epithet of *Krishna* [cf. *kaṇḍodakī*]; N. of a physician; N. of the author of the work *Vishaya-vicāra*; N. of the father of *Mukunda-priya* and uncle of *Rāmānanda* &c. — *Gadādhura-bhaṭṭa*, as, m., N. of an author. — *Gadā-parvan*, a, n. title of a book of the *Mahā-bhārata*. — *Gadā-bhrīt*, t, t, t, a club-bearer, one who fights with a mace; an epithet of *Krishna*. — *Gadā-gaddha*, am, n. a fight with clubs or bludgeons. — *Gadāgudha* (°dā-āy°), as, ā, am, armed with a club. — *Gadāvasāna* (°dā-av°), am, n., N. of a place near *Mathurā* (where the mace

thrown by *Jarāsandha* rested). — *Gadā-hasta*, as, ā, am, armed with a mace, mace-hand.

Gadita, as, ā, am, spoken, said, related; (am), n. speaking, speech. — *Gadita-vat*, ān, atī, at, having spoken, speaking.

Gadin, ī, inī, i, armed with a club, a mace-bearer; (i), m. an epithet of *Krishna*. — *Gadi-sinha*, as, m., N. of a grammarian.

Gadgada, as, ā, am, stammering, stuttering; (am), n. stammering; indistinct or convulsive utterance, as sobbing &c. — *Gadgada-tva*, am, n. stammering. — *Gadgada-dheanī*, īs, m. low inarticulate expression of joy or grief. — *Gadgada-pada*, am, n. inarticulate speech. — *Gadgada-vāc*, k, f. inarticulate or convulsive speech, interrupted by sobbing &c. — *Gadgada-svara*, as, m. indistinct or stammering utterance; (as, ā, am), uttering stammering sounds; (as), m. a buffalo; N. of a *Bodhi-satva*.

Gadgadita, as, ā, am, stammered.

Gadgadya, nom. P. *gadgadyati*, to stammer.

Gadya, as, ā, am, to be spoken or uttered; (am), n. prose, composition not metrical yet framed in accordance with harmony, elaborate prose composition.

गदाय *gadāya*, nom. A., Ved. *gadāyate*, -yitum, to become lazy or idle; [cf. *gadi*].

गद्याणक *gadyāṇaka* or *gadyāṇaka* or *gadyāṇaka*, am, n. a weight, = 32 *Guñjās* or berries of the plant *Abrus Precatorius*, or = 64 such *Guñjās* with physicians.

गध *gadḥ*, cl. 4. P. *gadhyati*, to be mixed.

Gadhya, as, ā, am, Ved. to be seized, to be gained as booty.

गन्तव्य *gantavya*, &c. See under rt. *gam*.

गन्धिका *gandikā*, f., N. of a place.

गन्ध *gandh*, cl. 10. A. *gandhayate*, -yitum, to injure, hurt, kill; to move, to go; to ask or beg; [cf. *gandhana* and *gandhaya*; cf. also Lith. *gandinu*].

गन्ध *gandha* as, m. (said to be fr. rt. *gandh*), smell, odour, (sometimes nine or ten kinds are enumerated, viz. *ishā*, *anishtha*, *madhura*, *kaṭu*, *nirhārin*, *samhata*, *snigdha*, *rūksha*, *viśāda*, *amla*); a fragrant substance, fragrance, scent, (in comp. = fragrant, see *gandhāmbu* &c.), a perfume; sulphur [cf. *gandhaka*]; pounded sandal-wood; myrrh [cf. *bala*]; the tree *Hyperanthera Moringa*; the mere smell of anything, a small quantity, a little; connection, relationship; a neighbour; pride, arrogance; an epithet of *Siva*; (ā), f. the plant *Curcuma Amhaldi* or *Zerumbet*; the plant *Desmodium Gangeticum*, = *sāla-parṇī*; the bud of the plant *Michelia Chanipaca*; N. of a metre consisting of four lines with 17 + 18 + 17 + 18 syllables; (am), n. smell; black alow-wood. — *Gandha-kandaka*, as, m. the plant *Scirpus Kysoor*, = *kaśeru*. — *Gandha-kārthā*, f. a female servant whose business is to prepare perfumes; a female artisan living in the house of another woman. — *Gandha-kālikā* or *gandha-kālī*, f., N. of the mother of the poet *Vyāsa*; N. of an *Apsaras*. — *Gandha-kāshṭha*, am, n. a fragrant wood, as sandal, alow-wood, &c.; a species of sandal-wood (*Sambara-āṇdana*). — *Gandha-kuṭī*, f. a kind of perfume, commonly *Mura*; [cf. *gandha-kūṭī*]. — *Gandha-kusumā*, f. a kind of plant, = *gaṇikārī*. — *Gandha-kūṭī*, f. the hall of fragrances; (perhaps for *gandha-kuṭī*). — *Gandha-ketikā*, f. musk; [cf. *gandha-čelikā*]. — *Gandha-kokilā*, f. a kind of perfume. — *Gandha-ikēda*, am, n. a kind of fragrant grass, *Andropogon Schoenanthus*; also *gandha-khedaka*; [cf. *gandha-trina*]. — *Gandha-ga*, as, ā, am, taking a scent, smelling; redolent. — *Gandha-gaṇya*, as, m. 'scent-elephant', an elephant of the best kind; [cf. *gandha-drtiya*]. — *Gandha-guṇya*, as, ā, am, having the property of odour. — *Gandha-ghrāṇa*, am, n. the

smelling of any odour. — *Gandha-jalīlā*, f. the plant *Acorus Calamus*; [cf. *vaṭā*]. — *Gandha-jala*, am, n. fragrant water. — *Gandha-jāla*, am, n. the leaf of the *Laurus Cassia*. — *Gandha-jāḍa*, f. the nose. — *Gandha-taṇḍula*, as, n. fragrant rice. — *Gandha-tīrya*, am, n. a musical instrument, one of a loud sound used in battle (a drum or trumpet). — *Gandha-trīṇa*, am, n. fragrant grass, *Andropogon Schoenanthus*. — *Gandha-talla*, am, n. a kind of oil prepared with fragrant substances. — *Gandha-tvaḍ*, k, f. a kind of perfume, the fragrant bark of the tree *Feronia Elephantum* (*elarāluka*). — *Gandha-jalā*, f. N. of a plant, = *ajā-modā*. — *Gandha-dāru*, u, n. aloe-wood. — *Gandha-dravya*, am, n. a fragrant substance. — *Gandha-deipa*, as, m. an elephant of the best class, very much feared by other elephants (supposed to emit a peculiar smell). — *Gandha-dhārin*, ī, inī, ī, bearing fragrances; (ī), m. an epithet of Śiva: [cf. *gandha-pālīn*]. — *Gandha-dhūma-ja*, as, m. a kind of perfume; [cf. *svadu*]. — *Gandha-dhūli*, is, f. musk, the fragrant secretion of the musk deer. — *Gandha-nakula*, as, m. the musk rat of Bengal, *Sorex Moschatus*. — *Gandha-nakulī*, f. N. of a plant, possibly *Ophioxylon Serpentinum*. — *Gandha-nāman*, ā, m. a fragrant kind of basil with red flowers; also *gandha-nānnī*, f.; [cf. *gandhāhrā*]. — *Gandha-nālikā* or *gandha-nālī*, f. the nose. — *Gandha-nīlayā*, f. a kind of jasmine, *J. Zambac Floribus Multiplicatis*; [cf. *nava-mallikā*]. — *Gandha-nīśā*, f. N. of a plant, = *gandha-patrā*. — *Gandha-pa*, as, ā, am, 'inhaling the odour', epithet of a class of manes. — *Gandha-patrā*, as, m. several plants with fragrant leaves: a white sort of basil, *Ocimum Gratissimum*, = *śveta-pānā*; the plant *Ægle Marmelos*, = *vīlva*; the orange tree; (ā), f. a kind of *Curcuma*; (ī), f. N. of several plants, = *ambashthā*, *aśva-gandhā*, *ajā-modā* = *Gandha-patrīkā*, f. N. of two plants, = *gandha-patrā* and *ajā-modā*. — *Gandha-parṇa*, am, n. N. of a plant, = *kāka-puṣpa* = *Gandha-palāśikā*, f. turmeric; [cf. *harī-drā*]. — *Gandha-palāśī*, f. the plant *Curcuma Amhaldi* or *Zerumbet*, = *su'ī*. — *Gandha-pālīn*, ī, inī, ī, preserving fragrances; (ī), m. an epithet of Śiva. — *Gandha-pāśāṇa*, as, m. sulphur. — *Gandha-pīṅgalā*, f. N. of a woman. — *Gandha-pīśācīkā*, f. the smoke of burned fragrant resin, imp-like, from its dark colour or cloudy nature. — *Gandha-pītā*, f. a plant, = *gandha-patrā*, a species of *Zedoary*. — *Gandha-puṣpa*, am, n. a fragrant flower; flowers and sandal presented together at seasons of worship; (as), m. several plants with fragrant flowers, a kind of cane, *Calamus Rotang* [cf. *retasa*]; another plant, *Alangium Hexapetalum* [cf. *arkotā*]; *Sebesten*, *Cordia Myxa*, = *bahu-vāra*; (ā), f. several plants, viz. the Indigo plant; *Pandanus Odoratisimus* [cf. *ketakā*]; the plant *Premna Spinosa*, = *ga'ikārī*. — *Gandha-pūtanā*, f. a kind of imp or goblin. — *Gandha-pharījjhaka*, as, m. a kind of *Ocimum* with red flowers. — *Gandha-phala*, as, m. several plants with fragrant fruits, viz. *Feronia Elephantum*, = *kapittha*; *Ægle Marmelos*, = *vīlva*; another plant, = *teja-phala*; (ā), f. several plants, = *pri-yangu*, *methikā*, *vidārī*, *śallakī*; (ī), f. N. of a plant, = *priyangu*; the bud of the plant *Michelia Champaca*. — *Gandha-banī*, k, f. a seller of perfumes. — *Gandha-bandhu*, us, m. the mango tree; [cf. *āmra*]. — *Gandha-bahula*, as, m. fragrant rice; (ā), f. N. of a plant, = *gorakshī*. — *Gandha-bhadra*, f. a creeper, commonly *Gandha-bhādāliya*, (*Poederia Foetida*?). — *Gandha-bhāṇḍa*, as, m. a tree, *Hibiscus Populneoides*; [cf. *gārdabhāṇḍa*]. — *Gandha-mānsī*, f. a kind of Indian spikenard, *Valeriana*; [cf. *jaṭā-mānsī*]. — *Gandha-mātrī*, tā, f. the earth (the quality of odour residing in the earth). — *Gandha-mādu*, as, m. N. of a son of *Svaphalka*; also of a monkey who was an attendant of *Rāma*. — *Gandha-mādana*, as, ī, am, intoxicating with fragrance; (as), m. a large black bee; sulphur [cf. *gandha-modana*]; N. of a particular mountain, forming the

division between *Ilā-vṛita* and *Bhadraśva* or to the east of *Meru*, renowned for its fragrant forests; an epithet of *Rāvaṇa*, chief of the *Rākshasas*; N. of a monkey, an attendant of *Siva*; (ī), f. spirituous liquor; a parasitical plant (*vandālā*), a kind of perfume, = *cidā*; (am), n. the forest on the mountain *Gandha-mālana* = *Gandha-mālin*, ī, inī, ī, strong-scented, of intoxicating fragrance; (inī), f. lac; a sort of perfume [cf. *purā*]; wine or spirituous liquor; [cf. the preceding]. — *Gandha-mārjāra*, as, m. the civet cat. — *Gandha-mālūtī*, f. a kind of perfume. — *Gandha-māllū*, f. a kind of perfume, = *mūrā*. — *Gandha-mālyā*, e, u. du. fragrances and garlands; (ānī), n. pl. fragrances and garlands; fragrant garlands. — *Gandha-muṇḍa*, as, m. a kind of creeper, *Hibiscus Populneoides*, = *gandha-bhāṇḍa* or *gārdabhāṇḍa*. — *Gandha-mūla*, as, m. a plant with a fragrant and tuberous root, one of the *Scitaminea*, *Alpinia Galanga*, = *kulavijana*; (ā), f. the plant *Curcuma Amhaldi* or *Zerumbet* [cf. *su'ī*]; the olibanum tree, = *śallakī*; (ī), f. the plant *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-mūlaka*, as, m. the plant *Curcuma Amhaldi* or *Zerumbet*; (ikā), f. the same plant; another plant, = *māka'ulī*. — *Gandha-mūshika*, as, m. or *gandha-mūshī*, f. the musk rat or shrew, *Sorex Moschatus*. — *Gandha-mrīga*, as, m. the civet cat; the name may also be applied to the musk deer. — *Gandha-matthuna*, as, m. a bull. — *Gandha-mojavāha*, as, m. N. of a son of *Svaphalka*, (incorrect for *gandha-māla*). — *Gandha-modana*, as, m. sulphur. — *Gandha-mohinī*, f. the bud of the plant *Michelia Champaca*. — *Gandha-yuktī*, īs, f. the blending of fragrant substances, preparation of perfumes; title of the seventy-sixth *Adhyāya* of *Varāhamihira's Bṛīhaj-jātaka*. — *Gandha-yuṭṭ*, īs, f. mixture of fragrant substances. — *Gandha-ra-a*, as, m. myrrh. — *Gandha-raśāṅgaka* ('*śu-an*'), as, m. turpentine, = *śrī-veshā*. — *Gandha-rāja*, as, m. a kind of jasmine, = *mudgara*; another plant, = *kaṇḍa-guggulu*; (ī), f. a sort of perfume, commonly *Nakhī*; (am), n. sandal-wood; a kind of perfume; a kind of white flower. — *Gandha-lolupā*, f. a fly or gnat. — *Gandha-rat*, ān, atī, at, smelling, endowed with fragrance; scented, odoriferous; (tī), f. the earth (because it possesses the quality of smell); a kind of jasmine [cf. *nava-mallikā*]; wine or vinous liquor; a kind of perfume, = *mūrā*; an epithet of the mother of *Vyāsa*, also called *Satyavati*; N. of a city belonging to *Varuṇa*; N. of a river. — *Gandha-vadhū*, ūs, f. the plant *Curcuma Amhaldi* or *Zerumbet*; a kind of perfume, = *cidā*. — *Gandha-valkula*, am, n. the cassia bark, *Laurus Cassia*; *Sarsaparilla*. — *Gandha-vallari* or *gandha-vallī*, f. N. of a plant, = *sahadevī*. — *Gandha-vaḥa*, as, ā, am, bearing fragrances, epithet of the winds; (as), m. the wind; (ā), f. the nose. — *Gandha-vaḥala*, am, n. a kind of *Ocimum*, = *sitārjaka*. — *Gandha-vāha*, as, m. the wind; a deer, the musk deer; (ā), f. the nose. — *Gandha-vihvala*, as, m. wheat. — *Gandha-vijā*, f. a kind of grass, = *methikā*. — *Gandha-vrikshaka*, as, m. the *Sāl* tree, *Shorea Robusta*. — *Gandha-ryākula*, am, n. a perfume, a fragrant berry, = *kakkolī*. — *Gandha-śaṭī*, f. the tree *Curcuma Amhaldi* or *Zerumbet*. — *Gandha-śāka*, am, n. a kind of vegetable. — *Gandha-śālī*, īs, m. a sweet-smelling kind of rice. — *Gandha-śuṇḍī* or *gandha-śuṇḍī*, f. the musk rat or shrew. — *Gandha-śekhara*, as, m. musk. — *Gandha-sāra*, as, m. sandal; a kind of jasmine, = *mudgara*. — *Gandha-sāraṇa*, as, m. a kind of perfume, = *erihan-nakhī*. — *Gandha-sukhī* or *gandha-sūyī*, f. the musk shrew or small musk rat. — *Gandha-soma*, am, n. the white esculent water-lily. — *Gandha-hastin*, ī, m. 'the scent-elephant'; [cf. *gandha-dvipa*]. — *Gandha-hārikā*, f. a female servant who bears perfumes behind her mistress, a female artisan working in another person's house; [cf. *gandha-kārikā*]. — *Gandhākhū* ('*dha-ākhu*'), us, m. the musk rat. — *Gandhājīva* ('*dha-ājī*'), as, m. a vender of perfumes (one who makes a livelihood by them). — *Gandhāḍhya* ('*dha-āḍh*'),

us, ā, am, rich in odour, fragrant; (as), m. the orange tree; (ā), f. N. of several plants, = *gandha-patrā*; yellow jasmine, = *śaraṇa-yūthī*; other plants, = *taruṇī*, *ārāma-situla*, *gandhālī*; (am), n. sandal-wood; a kind of perfume (= *javādī*). — *Gandhādhika* ('*dha-adh*'), am, n. a kind of perfume, = *trīṇa-kunkuma*. — *Gandhādhikarshaṇa* ('*dha-ap*'), am, n. removing smells. — *Gandhāmbu* ('*dha-am*'), u, n. fragrant water. — *Gandhāmlā* ('*dha-ām*'), f. the wild lemon tree. — *Gandhālā* ('*dha-āla* = *ālaya*?), f. N. of a plant, commonly *Jiyat*, *Celtis Orientalis*. — *Gandhā-suṇḍī* = *gandha-śuṇḍī*. — *Gandhāśman* ('*dha-as*'), ā, m. sulphur. — *Gandhāśhṭaka* ('*dha-asṭ*'), am, n. a mixture of eight fragrant substances varying according to the deities to whom they are offered (e.g. the eight articles, sandal, agallochum, camphor, saffron, valerian, and some fragrant grasses). — *Gandhāhvā* ('*dha-āh*'), f. = *gandha-nānnī*. — *Gandhendriya* ('*dha-in*'), am, u. the organ of smell. — *Gandhebha* ('*dha-ibha*'), as, m. 'the scent-elephant'; [cf. *gandha-dvipa*, *gandha-hastin*]. — *Gandhotu* or *gandhātu* ('*dha-otu*'), us, m. the civet cat. — *Gandhotatā* ('*dha-ut*'), f. N. of a plant, = *damanaka*. — *Gandhottamā* ('*dha-ut*'), f. spirituous or vinous liquor. — *Gandhoda* ('*dha-uda*'), am, n. fragrant water. — *Gandhopajīvin* ('*dha-up*'), ī, inī, ī, one who lives by perfumes, a seller of perfumes, a perfumer.

Gandhaka, as, m. sulphur; the *Mounga* tree, *Hyperanthera Mounga*, = *śobhāijana*.

Gandhakiya, as, ā, am, relating to sulphur, treating of it.

Gandhaya, nom. P. *gandhayati*, -yitum, to make redolent or odoriferous.

Gandhālu, us, us, u, fragrant, perfumed.

Gandhī, is, is, ī, (at the end of compounds) having the smell of, smelling of, perfumed with; having only the smell of, containing only a very small quantity; (ī), n. a kind of perfume.

Gandhika, as, ā, am, having the smell of, smelling of [cf. *ajā-gandhika*, *arī-j*, *utpala-j*]; having only the smell, having a very little of anything (e.g. *bhrātṛi-gandhika*, being brother only by name); (as), m. a seller of perfumes; sulphur.

Gandhin, ī, inī, ī, having a smell, smelling, odoriferous; (ī), m. a bug; also the flying bug; the tree *Xanthophyllum Virens*; (nī), f. a kind of perfume, = *mūrā*. — *Gandhi-parṇa*, as, m. N. of a plant, = *sapta-śhada*.

गन्धन *gandhana*, am, n. continued effort, perseverance; hurting, injury, killing; manifestation, information, intimation, informing against.

गन्धर्व *gandharva* or sometimes in post-Vedic writings *gandharba*, as, m. a *Gandharva*. Though in later times the *Gandharvas* are regarded as a class, yet in the *Rig-veda* rarely more than one is mentioned; he is commonly designated as the 'heavenly *Gandharva*' (*divyo Gandharvah*), and sometimes named *Viśvā-vasu*; his habitation is the sky, or the region of the air and the heavenly waters; his especial duty is to guard the heavenly *Soma*, which the gods obtain through his intervention. It is obtained for the human race by *Indra*, who conquers the *Gandharva* and takes it by force. The heavenly *Gandharva* is supposed to be a good physician, because the *Soma* is considered as the best medicine; possibly, however, the word *Soma* originally denoted not the beverage so called, but the moon, and the heavenly *Gandharva* may have been the genius or tutelary deity of the moon. It is certain that the heavenly *Gandharva* and the *Soma* are sometimes identified. He is also regarded as one of the *genui* who regulate the course of the *Sun's* horses; he knows and makes known the secrets of heaven and divine truths generally. He is the parent of the first pair of human beings, *Yama* and *Yamī*, and has a peculiar mystical power over women and a right to possess them. For this reason he is invoked in marriage ceremonies. Ecstatic states of mind and possession by evil spirits are supposed to be derived

from the heavenly Gandharva. With Jains he is an attendant of the seventeenth Arhat of the present Avasarpinī. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsarasas are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṃhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsarasas, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimidins, Piśācas, &c., anulets being worn as a protection against them. In the Śatapatha-Brahmaṇya they are called the preceptors of the Rishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsarasas to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e.g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittiriya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Citra-ratha. They are sometimes called the creatures of Prajapati or Brahmā. With Jains the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koil or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (i), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κέρταυρος*]. — *Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha. — *Gandharva-grihita*, as, ā, am, Ved. possessed by a Gandharva. — *Gandharva-graha*, as, m. the being possessed by a Gandharva. — *Gandharva-nagara* or *gandharva-pura*, am, n. the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage. — *Gandharvanagarākāra* (°ra-āk°), as, ā, am, resembling the city of the Gandharvas. — *Gandharva-patnī*, f., Ved. the wife of a Gandharva, an Apsaras. — *Gandharva-rāja*, as, m. Citra-ratha, chief of the Gandharvas. — *Gandharvartu* (°va-ritu), us, m., Ved. the time or season of the Gandharvas. — *Gandharva-vidyā*, f. the science of the Gandharvas, music, dancing. — *Gandharva-vivāha*, as, m. one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class. — *Gandharva-veda*, as, m. the Gandharva-veda, the science of music considered as a branch of the Sāma-veda. — *Gandharva-hasta* or *gandharva-hastaka*, as, m. the castor-oil tree, Palma Christi or Ricinus Communis, (the leaves being compared to the foot of a deer.)

गन्धारी *gandhārā*, ās, m. pl., N. of a people [cf. *gāndhārī*]; (i), f., N. of a Vidyā-devī; (a various reading has *gāndhārī*.)

Gandhārī, ayus, m. pl., N. of a people.

गन्धाली *gandhālī*, f. a wasp; a creeping plant, *Perideria Fœtida*, commonly *gāndhālī* or *gandha-bhādālt*; [cf. *gandholī*]. — *Gandhālī-garbha*, as, m. small cardamoms (*sukshmañā*).

गन्धोलि *gandholī*, is, f. the plant *Curcuma Amhaldi* or *Zerumbet*; = *sañi*; [cf. *gandholī* below.]

Gandholī, f. [cf. *gandhālī* above], a wasp; the plant *Pœderia Fœtida* (= *bhadra*), *Cyperus Rotundus*,

a fragrant grass; the plant *Curcuma Amhaldi* or *Zerumbet*; dried ginger; = *suñthī*.

गभ *gabha*, as, m. (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhasti*, *gabhira*, *gambhira*.]

गभस्तल *gabhastala*, am, n., N. of a hell; [cf. *gabhasti-mat*.]

गभस्ति *gabhasti*, is, is, m. f. (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i. e. the hands of the sun or moon; (is), m. the sun; (is), f. an epithet of Svāhā, the wife of Agni. — *Gabhasti-nemī*, is, m. an epithet of Kṛishṇa. — *Gabhasti-pāṇi*, is, m. the sun, 'having rays for hands'. — *Gabhasti-pīta*, as, ā, am, Ved. purified with the hands. — *Gabhasti-mat*, ān, atī, at, shining, brilliant; (ān), m. the sun; N. of one of the nine divisions of Bhārata-varsha; (at), n. one of the seven divisions of Pātāla or the region below the earth. — *Gabhasti-hasta*, as, m. the sun; [cf. *gabhasti-pāṇi*.]

गभिषक् *gabhi-shak*, ind. (fr. *gabhi*, related to *gabha* and *saj* fr. rt. *saij*), Ved. deeply down, far down or within; [cf. *ānushak*.]

गभीका *gabhikā*, f., N. of a plant and its fruit.

गभीर *gabhira* or *gambhira*, as, ā, am (related to *gabha* and *gabhasti*, 'a deep cleft'; the Rīg-veda generally uses *gabhira* and only *gambhira* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhira* is the more usual form, but *gabhira* occurs occasionally even in the latest writers), deep (opposed to *gādha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vāc*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together: when a man is said to have a deep navel, voice and character, he is said to be *tri-gambhīrah*; (as), m. (without the nasal), N. of a descendant of Āyū; (with the nasal), the lemon tree [cf. *jambhira* and *jambūira*]; a lotus; a Mantra of the Rīg-veda; (ā), f. hiccup, violent singultus; N. of a river; *gabhira*, am, n. depth; [cf. Lith. *gillybe*, *gelme*, *gyle*; *gillus*; Slav. *glābok*; *glābina*]. — *Gambhira-śeṣa*, ās, ās, as, Ved. of profound mind. — *Gambhira-tā*, f. or *gambhira-tva*, am, n. depth (of water); depth of sound; profoundness, earnestness, sagacity. — *Gambhira-dhvani*, is, m. a deep sound, low note or tone. — *Gambhira-nāda* or *gabhira-sābha*, as, m. a deep or hollow sound, thundering, roaring. — *Gambhira-nīrghoṣa*, as, m., N. of a Nāga. — *Gambhira-vaḍin*, i, iñi, i lit. deeply sagacious, restive (as an elephant). — *Gambhira-veḍha*, as, ā, am, very penetrating. — *Gambhira-vepas* or *gabhira-vepas*, ās, ās, as, Ved. moved deeply or inwardly, deeply excited. — *Gambhira-saṃsa*, as, ā, am Ved. ruling secretly or in a hidden manner; (Sāy.) whose praise is inexhaustible, an epithet of Varuṇa. — *Gambhira-sattva-srara-nābhī*, is, is, i, having a deep character, voice, and navel. — *Gambhira-svānā*, i, m. the inscrutable lord; N. of a figure representing Nārāyaṇa. — *Gambhīrārtha* (°ra-ar°), as, m. profound sense or meaning.

गभ्रिक *gabhrīk*, f. a large drum with a deep sound; a gong; [cf. *gambhīraka*.]

गभ्रिका *gabhrīka*, as, ikā, am, lying deep; (with *drishṭi*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (ikā), f., N. of a river.

गभोलिक *gabholika*, as, m. a small round pillow; = *masūra*.

गम् 1. *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *ganti*; Pot. P. *gamyāt*; Impv. P. 2nd sing. *gahi*, 3rd *gantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *agman*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impf. *ajagan*. IV) According to the rule for cl. 1, with substitution of *ga* for *gam* (this is the only formation used in classical Sanskrit), Pres. P. *gacchati*; Pot. *gacchet*, &c. (the A. is often found in epic poetry); Perf. *jagama* or *jagāma*, *jagantha* or *jagamitha*, *jagāma*, 2nd du. *jagmathus*, 2nd pl. *jagma*; Perf. Part. *jaganvas* or *jagmvas*, f. *jagmushi*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *aganta* and *agata*, *agasmahi* and *agasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhyat*; Ind. Part. *gatvā*, Ved. *gatvī*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e.g. *kāle gacchati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e.g. *mitratām gacchati*, he goes to friendship, i. e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratipam gam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām araniṇ gam*, to go to the earth with the knees, to kneel down; *dharaniṇ mūdhnā gam*, to go to the earth with the head, to bow, make a bow; *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *dosheṇa* or *doṣhato gam*, to approach with an accusation, to ascribe guilt to a person (acc.); Pass. *gamyate*, to be gone &c., to be understood, to be meant: Caus. *gamayati*, *-yitum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamishati*, *jigānsate*, to wish to go, to be going, to strive to approach; to wish to bring; Intens. *jargamyate*, *jargamīti*, Ved. *jarganti* and *ganiganti*, to visit; [cf. Goth. *qram*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *guenio*.]

Gat, t, t, t, (at the end of a compound) going; [cf. *adhva-gat*.]

Gata, as, ā, am, gone, departed, dead, past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e.g. *sabdhāṇi gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *mṛigam prati gata*, directed towards the deer; *rathu-gata*, sitting or standing in a carriage; *ādya-gata*, *tūrya-gata*, *antya-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e.g. *kshayam* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e.g. *putra-gataḥ snehaḥ*, love directed towards the son; *tvad-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (am), n. going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner. — *Gata-kalmasha*, as, ā, am, freed

from crime. — *Gata-kāla*, as, m. past time. — *Gata-kīrtti*, is, is, i, deprived of reputation. — *Gata-klama*, as, ā, am, rested, refreshed. — *Gata-letana*, as, ā, am, deprived of sense or consciousness, senseless, void of understanding, fainted away. — *Gata-letas*, ās, ās, as, bereft of sense. — *Gata-jevaru*, as, ā, am, free from fever or sickness, convalescent, recovered. — *Gata-toyada*, as, ā, am, cloudless, cleared up, fair. — *Gata-trapa*, as, ā, am, free from fear or shame, bold. — *Gata-dina*, am, n. or *gata-dīvasa*, as, m. the past day, yesterday; (am), ind. yesterday. — *Gata-nāsika*, as, ā, am, noseless. — *Gata-nidhana*, am, n. N. of a Sānian. — *Gata-pāpa*, as, ā, am, freed from sin or guilt. — *Gata-punya*, as, ā, am, devoid of holiness or religious merit. — *Gata-pratyāgata*, as, ā, am, gone away and returned; come back again after having gone away. — *Gata-prabha*, as, ā, am, bereft of splendor, dim, faded. — *Gata-prāya*, as, ā, am, lifeless, expired, dead. — *Gata-prāya*, as, ā, am, almost gone or vanished. — *Gata-bhartṛikā*, f. a widow. — *Gata-bhī*, is, is, i, free from fear. — *Gata-māya*, as, ā, am, without deceit, reformed, without compassion. — *Gata-rasa*, as, ā, am, anything which has lost its flavour or sap, dried, withered. — *Gata-rātri*, is, f. the past night, last night. — *Gata-laksh-mika*, as, ā, am, unfortunate, suffering losses; [cf. *gata-śrika*]. — *Gata-vat*, ān, atī, at, going, passing, obtaining, falling into, feeling, entertaining. — *Gata-vayaska*, as, ā, am, advanced in life. — *Gata-varsha*, as, am, m. n. the past year. — *Gata-vṛita* or *gata-vibhava*, as, ā, am, bereft of wealth, beggared, impoverished. — *Gata-vaira*, as, ā, am, at peace with, reconciled. — *Gata-ryatha*, as, ā, am, free from pain, unanxious. — *Gata-sai'ava*, as, ā, am, past infancy, above eight years of age. — *Gata-srī*, is, is, i, Ved. one who has obtained for one. — *Gata-śrika*, as, ā, am, forsaken by fortune; unlucky. — *Gata-sankalpa*, as, ā, am, bereft of sense, foolish. — *Gata-sarga*, as, ā, am, free from attachment, detached from, disinterested; adverse or indifferent to. — *Gata-sattva*, as, ā, am, annihilated, lifeless, dead; base. — *Gata-sandeha*, as, ā, am, free from doubt. — *Gata-sannaka*, as, m. an elephant out of rut. — *Gata-sādhava*, as, ā, am, afraid. — *Gata-sauhrida*, as, ā, am, bereft of friends; unkind, unfeeling, indifferent. — *Gatāksha* ('ta-ak'), as, ā, am, sightless, blind. — *Gatāyata* ('ta-āy'), am, n. going and coming, going to and fro, reiterated motion in general; the flight of a bird backward and forward; (in astron.) irregular course of the asterisms. — *Gatā-gati* ('ta-āg'), is, f. going back to the place whence one came. — *Gatādhi* ('ta-ādhi'), is, is, i, free from anxiety, happy. — *Gatādhvan* ('ta-adh'), ā, ā, a, one who has accomplished a journey, familiar with anything (loc.), conversant; (ā), f. scil. *paurnamāsī*, the time immediately preceding new moon, when a small streak of the moon is still visible. — *Gatānugata* ('ta-an'), am, n. the following what precedes, following custom. — *Gatānugatika*, as, i, am, following what precedes, following custom or the conduct of others, imitating, imitative, doing as others do. — *Gatānta* ('ta-an'), as, ā, am, one whose end has arrived. — *Gatāyāta* ('ta-āy'), am, n. coming and going. — *Gatāyuta* ('ta-āy'), us, us, one whose vital power has vanished, decayed, decrepit, infirm, very old; dead. — *Gatārtava* ('ta-ār'), f. a woman past her courses or past child-bearing; a barren woman. — *Gatārtha* ('ta-ar'), as, ā, am, = *artha-gata*, unmeaning, nonsensical; poor, void of an object. — *Gatālīka* ('ta-al'), as, ā, am, real, true. — *Gatāsu* ('ta-asu'), us, us, u. one whose breath has gone, expired, dead. — *Gatāsāha* ('ta-ud'), as, ā, am, dispirited. — *Gatodvega* ('ta-ud'), as, ā, am, comforted, freed from sorrow. — *Gataujas* ('ta-o'), ās, ās, as, bereft of strength.

Gataka, am, n. going, motion.

Gati, is, f. going, moving, gait, carriage, deportment, motion in general; manner or power of going; going away; procession, march, passage, procedure, progress, movement, (e. g. *astra-gati*, the going or

flying of arrows; *parām gatiṃ gam*, to go the last way, i. e. to die; *daiva-gati*, the course of fate, fate, fortune; *kāryasya gatiḥ*, the progress or course of a poem); coming, arriving at, obtaining; path, way, course; the course of the asterisms; (in astron.) a certain division of the moon's path and the position of a planet in it; the diurnal motion of a planet in its orbit; issue, event; course of events. fortune; an issue, a running wound or sore; place of issue, origin, reason; event, possibility, an expedient, means; a means of success, way, or art, method of acting, stratagem; refuge, resource; remedy; the position (of a child at birth); state, condition, situation, proportion, mode of existence, nature; a happy issue, happiness (e. g. *anuttamā gatiḥ*, the incomparable course, the attainment of eternal bliss), transmigration, metempsychosis, the course or migration of the soul through several bodies, the condition of a person undergoing this migration; manner; knowledge, wisdom; (in gram.) a term for prepositions and some other adverbial prefixes (such as *alam* &c.) when immediately connected with the tenses of a verb or with verbal derivatives (see *karma-pravāṇīya*); a particular high number; (*gati* personified is a daughter of Deva-hūta and wife of Pulaha). — *Gatī-tālin*, i, m, N. of an attendant of Skanda. — *Gatī-bhanga*, as, m. stoppage, impediment to progress. — *Gatī-mat*, ān, atī, at, possessed of motion, in motion, moving; having issues or sores; connected with a preposition &c.; [cf. *gati*] — *Gatī-sakti*, is, f. the power of motion. — *Gatī-hina*, as, ā, am, forlorn, without resource or refuge. — *Gaty-anusāra*, as, m. following the way of another. — *Gaty-ūna*, as, ā, am, impassable, difficult of access, desert, helpless.

Gatika, am, n. going, motion; course; condition; refuge, asylum.

Gatīlā, f. the not being different from one another, mutual agreement (?); N. of a river.

Gatika, as, ā, am, passable; *a-gatika*, impassable.

Gatvan. See *pūre-gatvan*.

Gatvara, as, ā, am, going, moving, movable, locomotive, perishable.

Gatrā, ind. having gone, having gone to or attained.

Gatvarya, as, ā, am, to be gone, to be gone to or attained; to be accomplished (as a way); to be approached; to be requested; to be undergone.

Gantu, us, m., Ved. a way, a course; a traveller, a way-farer.

Gantu-kāma, as, ā, am, wishing to go, on the point of departure, about to die.

Gantṛi, tā, trī, trī, who or what goes or moves, going, coming, approaching, arriving at (with acc. or loc.); going to a woman, having intercourse with one; (trī), f. a cart or car drawn by oxen. — *Gantrī-ratha*, as, m. a car drawn by oxen; [cf. *ma'ha*].

2. *gam* (occurring only in gen. and abl. *gmas*), Ved. the earth; [cf. *ksham*: cf. also Gr. γῆ; Zend *zem*; Lith *zemtė*; Slav. *zemlje*; Russ. *zemlu*].

Gama, as, ā, am. (at the end of a comp.) going (e. g. *aran-gama*, *kāma-gama*, *kha-gama*, &c., q v.); (as), m. going, moving; march, especially the march of an assailant; intercourse with a woman; a road; flightiness, superficiality, thoughtlessness; acting inconsiderately, looking at anything hastily or superficially; a game played with dice and men, as backgammon &c.; a similar reading in two texts (?), hasty or careless perusal, running over a book (?).

Gamakāri-tva, am, n. inconsiderateness, rashness.

Gamaka, as, ikā, am, leading to conviction (e. g. *hetu* a convincing reason). — *Gamaka-tva*, am, n. or *gamaka-tā*, f. convincing proof.

Gamattha, as, m. a traveller; a road.

Gamana, am, n. going, manner of going, going away, departure, going to or approaching; march in general or the march of an assailant; intercourse with a woman, cohabitation; undergoing or obtaining, attaining; way, possibility. — *Gamana-vat*, ān, atī, at, furnished with motion, moving. — *Gamanārha* ('na-ar'), as, ā, am, to be sought, fit, suitable, desirable.

Gamaniya, as, ā, am, accessible, approachable,

passable, attainable, what may be gone to or reached; intelligible, to be understood, what ought to be followed, to be practised or observed; relating to going &c. (e. g. *gurustṛi-gamanīya*, relating to intercourse with the wife of a teacher, or consisting in it, as a sin).

Gamayāt, an, antī, at, causing or making to go.

Gamayitavya, as, ā, am, to be made to go, to be spent.

Gamayitṛi, tā, trī, trī, causing to arrive at, leading to.

Gamita, as, ā, am, caused to go, sent, brought, reduced, driven to.

Gamin, i, inī, i, intending to go; (i), m. a passenger.

Gamiśktha, as, ā, am, most ready to go, most willing to come; (a superlative fr. *gantṛi*).

Gamiya, as, ā, am, to be gone, to be gone to, approachable, accessible, passable, attainable; accessible to men (as a woman), fit for cohabitation; a man with whom a woman may have intercourse, libidinous, a voluptuary; easily brought under the influence of a drug or medicine, curable by it; to be perceived or understood, intelligible, perceptible; intended, meant; desirable, suitable. fit. — *Gamiya-tā*, f. or *gamiya-tva*, am, n. accessibility, perceptibility, the being intended or meant, being capable of attainment.

Gamiyamāna, as, ā, am, being gone or gone to, being understood.

गमात्र *ga-mātra*, as or am, m. or n. (?), a particular number.

गम्ब *gamb*, cl. 1. P. *gambati*, -bitum, to go or move.

गम्बन् *gambhan*, a, n., Ved., or *gambhara*, am, n., Ved. depth (as of water); water; [cf. *gahman* and *gubhira*].

गम्भारी *gambhārī* or *gambhārikā*, f. the tree *Gmelina Arborea*; also the flower, fruit, and root of this tree.

गम्भीर *gambhīra* and its compounds. See under *gabhīra*.

गय *gaya*, as, m. (said to be fr. rt. *gam* or *ga*), a house, household, family, goods and chattels, the contents of a house, property, wealth, a species of ox, the Gyal or Bos Gaurus; N. of a Rishi, son of Plati; also of a Rājāshī performer of a celebrated sacrifice, (he was conquered by Māndhātṛi); a son of Amūrta-rajās; also of Āyus; also of a Manu; also of Havirdhāna and Dhishānā (Havirdhāni); also of Ūru and Āgneyī; of Vitatha; of Sudyumna; of Nakta and Druti; N. of the people living round Gayā and the district inhabited by them; N. of an Asura, who like the Rājāshī Gaya is connected with the town Gayā; one of the monkey followers of Rāma; N. of a mountain near Gayā; (ās), m. pl., Ved. the vital airs; (ā), f. Gayā, the city in Behār still so called and a place of pilgrimage, the residence of the saint of the same name; it was sanctified by the benediction of Viṣṇu as a tribute to the piety of Gaya, the Rājāshī, or (according to another legend) to Gaya, the Asura, who was overwhelmed here with rocks by the gods; the Śrāddha should be performed once at least in the life of every Hindū to his progenitors at Gayā; N. of a river; [cf. *śar-gaya* and *buddha-gayā*]. — *Gaya-dāsa*, as, m., N. of a physician. — *Gaya-sāta*, as, m., N. of a Buddhist patriarch. — *Gaya-śiras*, as, n., N. of a mountain near Gayā, a renowned place of pilgrimage. — *Gaya-sādhana*, as, i, am, Ved. promoting domestic wealth or prosperity, an epithet of Soma. — *Gaya-sphāna*, as, ā, am, Ved. increasing domestic wealth, promoting the prosperity of a household; an epithet of Soma. — *Gaya-kāśyapa*, as, m., N. of a pupil of Śākya-siṃha. — *Gaya-dāsa*, as, m., N. of an author. — *Gaya-māhātmya*, am, n., N. of a section of the Vāyu-Purāṇa. — *Gaya-śikhara*, as or am, m. or n. (?), or *gayā-śiras*, as, n. or *gayā-śirsha*, am, n., N. of

from the heavenly Gandharva. With Jains he is an attendant of the seventeenth Arhat of the present Avastarpiṇī. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsaras are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṃhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsaras, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimidins, Piśācas, &c., anulets being worn as a protection against them. In the Satapatha-Brāhmaṇa they are called the preceptors of the Rishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsaras to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e.g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittiriya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Citra-ratha. They are sometimes called the creatures of Prajāpati or Brahmā. With Jains the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koil or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (ī), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. *κέρταπος*.] — *Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha. — *Gandharva-grihita*, as, ā, am, Ved. possessed by a Gandharva. — *Gandharva-graha*, as, m. the being possessed by a Gandharva. — *Gandharva-nagara* or *gandharva-pura*, am, n. the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage. — *Gandharvanagarākāra* ('ra-āḥ'), as, ā, am, resembling the city of the Gandharvas. — *Gandharva-patnī*, f., Ved. the wife of a Gandharva, an Apsaras. — *Gandharva-rāja*, as, m. Citra-ratha, chief of the Gandharvas. — *Gandharvartu* ('va-rītu'), us, m., Ved. the time or season of the Gandharvas. — *Gandharva-vidyā*, f. the science of the Gandharvas, music, dancing. — *Gandharva-vivāha*, as, m. one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class. — *Gandharva-veda*, as, m. the Gandharva-veda, the science of music considered as a branch of the Śāma-veda. — *Gandharva-kusta* or *gandharva-hastaka*, as, m. the castor-oil tree, Palma Christi or Ricinus Communis, (the leaves being compared to the foot of a deer.)

गन्धार *gandhārī*, ās, m. pl., N. of a people [cf. *gandhārī*]; (ī), f. N. of a Vidyā-devī; (a various reading has *gandhārī*.)

Gandhārī, *ayas*, m. pl., N. of a people.

गन्धाली *gandhālī*, f. a wasp; a creeping plant, *Paraderia Fœtida*, commonly *gandhālī* or *gandha-bhādālī*; [cf. *gandhālī*.] — *Gandhālī-garbha*, as, m. small eardrums (*sūkshmaṇḍalā*).

गन्धोलि *gandholī*, is, f. the plant *Curcuma Amhalī* or *Zerumbet*, = *saṭī*; [cf. *gandholī* below.]

Gandholī, f. [cf. *gandhālī* above], a wasp; the plant *Paraderia Fœtida* (= *bhadra*), *Cyperus Rotundus*,

a fragrant grass; the plant *Curcuma Amhalī* or *Zerumbet*; dried ginger, = *suṃṭhī*.

गभ *gabha*, as, m. (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhastī*, *gabhīra*, *gambhīra*.]

गभस्तल *gabhastala*, am, n., N. of a hell; [cf. *gabhastī-mat*.]

गभस्ति *gabhastī*, is, m. f. (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i.e. the hands of the sun or moon; (is), m. the sun; (is), f. an epithet of Svāhā, the wife of Agni. — *Gabhastī-nemī*, is, m. an epithet of Kṛishṇa. — *Gabhastī-pāṇī*, is, m. the sun, 'having rays for hands.' — *Gabhastī-pūta*, as, ā, am, Ved. purified with the hands. — *Gabhastī-mat*, ān, atī, at, shiṇṇ, brilliant; (ān), m. the sun; N. of one of the nine divisions of Bhārata-varsha; (at), n. one of the seven divisions of Pātāla or the region below the earth. — *Gabhastī-hasta*, as, m. the sun; [cf. *gabhastī-pāṇī*.]

गभिषक् *gabhi-shak*, ind. (fr. *gabhi*, related to *gabha* and *saṭ* fr. rt. *saṭj*), Ved. deeply down, far down or within; [cf. *ānushak*.]

गभोक्ता *gabhi-kā*, f., N. of a plant and its fruit.

गभीर *gabhīra* or *gambhīra*, as, ā, am (related to *gabha* and *gabhastī*, 'a deep cleft'; the Rīg-veda generally uses *gabhīra* and only *gambhīra* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhīra* is the more usual form, but *gabhīra* occurs occasionally even in the latest writers), deep (opposed to *gādha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (herefore enumerated in the Nighaṇṭu among the synonyms of *vāc*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together: when a man is said to have a deep navel, voice and character, he is said to be *tri-gambhīraḥ*; (as), m. (without the nasal), N. of a descendant of Āyū; (with the nasal), the lemon tree [cf. *jambhīra* and *jambīra*]; a lotus; a Mantra of the Rīg-veda; (ā), f. hiccup, violent singultus; N. of a river; *gabhīra*, am, n. depth; [cf. Lith. *giltbe*, *gelme*, *gyle*; *gillas*: Slav. *glābok*; *glābina*.] — *Gambhīra-śētas*, ās, ās, as, Ved. of profound mind. — *Gambhīra-tā*, f. or *gambhīra-tva*, am, n. depth (of water); depth of sound; profoundness, earnestness, sagacity. — *Gambhīra-dhvani*, is, n. a deep sound, low note or tone. — *Gambhīra-nāda* or *gabhīra-śabda*, as, m. a deep or hollow sound, thundering, roaring. — *Gambhīra-nāgrhoṣha*, as, m., N. of a Nāga. — *Gambhīra-vedin*, ī, inī, i. lit. deeply sagacious, restive (as an elephant). — *Gambhīra-vedha*, as, ā, am, very penetrating. — *Gambhīra-vepas* or *gabhīra-vepas*, ās, ās, as, Ved. moved deeply or inwardly, deeply excited. — *Gambhīra-śaṇṇa*, as, ā, am, Ved. ruling secretly or in a hidden manner; (Śāy.) whose praise is inexhaustible, an epithet of Varuṇa. — *Gambhīra-natta-śara-nābhi*, is, in, i, having a deep character, voice, and navel. — *Gambhīra-sāmin*, ī, n. the inscrutable lord; N. of a figure representing Nārāyaṇa. — *Gambhīrārtha* ('ra-ar'), as, m. profound sense or meaning.

गभिरिक *gabhirikā*, f. a large drum with a deep sound; a gong; [cf. *gambhīraka*.]

गभिराक *gabhiraka*, as, ikā, am, lying deep; (with *drishṭi*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (ikā), f., N. of a river.

गभोलिक *gabholika*, as, m. a small round pillow, = *masūra*.

गम् I. *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *ganti*; Pot. P. *gamyāt*; Impv. P. 2nd sing. *gahi*, 3rd *gantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *agman*; Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impf. *ajagan*. IV) According to the rule for cl. 1, with substitution of *gačh* for *gam* (this is the only formation used in classical Sanskrit), Pres. P. *gačhati*; Pot. *gačhet*, &c. (the A. is often found in epic poetry); Perf. *jagama* or *jagāma*, *jagantha* or *jagamitha*, *jagāma*, 2nd du. *jagmāhus*, 2nd pl. *jagma*; Perf. Part. *jaganvan* or *jagmvas*, f. *jagmushī*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *agansta* and *agata*, *agansmahi* and *agasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavaī*, *gamadhyat*; Ind. Part. *gatvā*, Ved. *gatvī*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e.g. *kāle gačhati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e.g. *mitratām gačhati*, he goes to friendship, i.e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratipam gam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām avanīm gam*, to go to the earth with the knees, to kneel down; *dharaṇīm mūr-dhnā gam*, to go to the earth with the head, to bow, make a bow; *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *doshēṇa* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.); Pass. *gamayate*, to be gone &c., to be understood, to be meant; Caus. *gamayati*, *-yitum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamishati*, *jigāṇsate*, to wish to go, to be going, to strive to approach; to wish to bring: Intens. *jangamyate*, *jangamīti*, Ved. *janganti* and *ganiganti*, to visit; [cf. Goth. *gam*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *genuio*.]

गत, t, t, t, (at the end of a compound) going; [cf. *adhva-gat*.]

Gata, as, ā, am, gone, gone away, departed, departed from the world, deceased, dead; past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e.g. *sabhām gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *nṛgam prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *ādya-gata*, *tārya-gata*, *antya-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e.g. *kshayam* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e.g. *putra-gataḥ snehaḥ*, love directed towards the son; *trud-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (am), n. going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner. — *Gata-kalmasha*, as, ā, am, freed

from crime. — *Gata-kāla*, *as*, m. past time. — *Gata-kirtti*, *is*, *is*, *i*, deprived of reputation. — *Gata-klama*, *as*, *ā*, *am*, rested, refreshed. — *Gata-śetana*, *as*, *ā*, *am*, deprived of sense or consciousness, senseless, void of understanding, fainted away. — *Gata-śetas*, *ās*, *ās*, *as*, bereft of sense. — *Gata-jvara*, *as*, *ā*, *am*, free from fever or sickness, convalescent, recovered. — *Gata-śoyada*, *as*, *ā*, *am*, cloudless, cleared up, fair. — *Gata-trapa*, *as*, *ā*, *am*, free from fear or shame, bold. — *Gata-dina*, *am*, n. or *gata-dīvasa*, *as*, m. the past day, yesterday; (*am*), ind. yesterday. — *Gata-nāsika*, *as*, *ā*, *am*, noseless. — *Gata-nidhana*, *am*, n. N. of a Śānian. — *Gata-pāpa*, *as*, *ā*, *am*, freed from sin or guilt. — *Gata-punya*, *as*, *ā*, *am*, devoid of holiness or religious merit. — *Gata-pratyāgata*, *as*, *ā*, *am*, gone away and returned; come back again after having gone away. — *Gata-prabha*, *as*, *ā*, *am*, bereft of splendor, dim, faded. — *Gata-prāṇa*, *as*, *ā*, *am*, lifeless, expired, dead. — *Gata-prāya*, *as*, *ā*, *am*, almost gone or vanished. — *Gata-bhartrikā*, *f*, a widow. — *Gata-bhī*, *is*, *is*, *i*, free from fear. — *Gata-māya*, *as*, *ā*, *am*, without deceit, reformed, without compassion. — *Gata-rasa*, *as*, *ā*, *am*, anything which has lost its flavour or sap, dried, withered. — *Gata-rātri*, *is*, *f*, the past night, last night. — *Gata-laksh-mika*, *as*, *ā*, *am*, unfortunate, suffering losses; [cf. *gata-srika*]. — *Gata-vat*, *ān*, *atī*, *at*, going, passing, obtaining, falling into, feeling, entertaining. — *Gata-rayaska*, *as*, *ā*, *am*, advanced in life. — *Gata-varsha*, *as*, *am*, m. n. the past year. — *Gata-vitta* or *gata-vibhava*, *as*, *ā*, *am*, bereft of wealth, beggared, impoverished. — *Gata-vaira*, *as*, *ā*, *am*, at peace with, reconciled. — *Gata-ryatha*, *as*, *ā*, *am*, free from pain, unanxious. — *Gata-śai'ava*, *as*, *ā*, *am*, past infancy, above eight years of age. — *Gata-sri*, *is*, *is*, *i*, Ved. one who has obtained fortune. — *Gata-srika*, *as*, *ā*, *am*, forsaken by fortune; unlucky. — *Gata-sankalpa*, *as*, *ā*, *am*, bereft of sense, foolish. — *Gata-sanya*, *as*, *ā*, *am*, free from attachment, detached from, dissevered; adverse or indifferent to. — *Gata-sattra*, *as*, *ā*, *am*, annihilated, lifeless, dead; base. — *Gata-sandeha*, *as*, *ā*, *am*, free from doubt. — *Gata-sannaka*, *as*, m. an elephant out of rut. — *Gata-sādhvasa*, *as*, *ā*, *am*, afraid. — *Gata-sauhrīda*, *as*, *ā*, *am*, bereft of friends; unkind, unfeeling, indifferent. — *Gatāśha* (*ta-ak'*), *as*, *ā*, *am*, sightless, blind. — *Gatāgata* (*ta-āg'*), *am*, n. going and coming, going to and fro, reiterated motion in general; the flight of a bird backward and forward; (in astron.) irregular course of the asterisms. — *Gatā-gati* (*ta-āg'*), *is*, *f*, going back to the place whence one came. — *Gatādhi* (*ta-ādhi*), *is*, *is*, *i*, free from anxiety, happy. — *Gatādhan* (*ta-adh'*), *ā*, *ā*, *a*, one who has accomplished a journey, familiar with anything (loc.), conversant; (*ā*), *f*, scil. *paurṇamāsī*, the time immediately preceding new moon, when a small streak of the moon is still visible. — *Gatānugata* (*ta-an'*), *am*, n. the following what precedes, following custom. — *Gatānugatika*, *as*, *i*, *am*, following what precedes, following custom or the conduct of others, imitating, imitative, doing as others do. — *Gatānta* (*ta-an'*), *as*, *ā*, *am*, one whose end has arrived. — *Gatāyāta* (*ta-āy'*), *as*, *am*, n. coming and going. — *Gatāyus* (*ta-āy'*), *us*, *us*, *us*, one whose vital power has vanished, decayed, decrepid, infirm, very old; dead. — *Gatārtava* (*ta-ār'*), *f*, a woman past her courses or past child-bearing; a barren woman. — *Gatārtha* (*ta-ar'*), *as*, *ā*, *am*, = *artha-gata*, unmeaning, nonsensical; poor, void of an object. — *Gatālika* (*ta-al'*), *as*, *ā*, *am*, real, true. — *Gatāsu* (*ta-asu*), *us*, *us*, *us*, one whose breath has gone, expired, dead. — *Gatotsāha* (*ta-u'*), *as*, *ā*, *am*, dispirited. — *Gatodvega* (*ta-ud'*), *as*, *ā*, *am*, comforted, freed from sorrow. — *Gataujas* (*ta-oj'*), *ās*, *ās*, *as*, bereft of strength.

Gataka, *am*, n. going, motion.
Gati, *is*, *f*, going, moving, gait, carriage, deportment, motion in general; manner or power of going; going away; procession, march, passage, procedure, progress, movement, (e. g. *astra-gati*, the going or

flying of arrows; *parām gatiṃ gam*, to go the last way, i. e. to die; *daiva-gati*, the course of fate, fate, fortune; *kāryasya gatiḥ*, the progress or course of a poem); coming, arriving at, obtaining; path, way, course; the course of the asterisms; (in astron.) a certain division of the moon's path and the position of a planet in it; the diurnal motion of a planet in its orbit; issue, event; course of events. fortune; an issue, a running wound or sore; place of issue, origin, reason; event, possibility, an expedient, means; a means of success, way, or art, method of acting, stratagem; refuge, resource; remedy; the position (of a child at birth); state, condition, situation, proportion, mode of existence, nature; a happy issue, happiness (e. g. *anuttamā gatiḥ*, the incomparable course, the attainment of eternal bliss), transmigration, metempsychosis, the course or migration of the soul through several bodies, the condition of a person undergoing this migration; manner; knowledge, wisdom; (in gram.) a term for prepositions and some other adverbial prefixes (such as *alam* &c.) when immediately connected with the tenses of a verb or with verbal derivatives (see *karma-pravacānīya*); a particular high number; (*gati* personified is a daughter of Deva-hūti and wife of Pulaha.) — *Gatitālin*, *i*, m., N. of an attendant of Skanda. — *Gatibhanga*, *as*, m. stoppage, impediment to progress. — *Gati-mat*, *ān*, *atī*, *at*, possessed of motion, in motion, moving; having issues or sores; connected with a preposition &c.; [cf. *gati*]. — *Gati-śakti*, *is*, *f*, the power of motion. — *Gati-hīna*, *as*, *ā*, *am*, forlorn, without resource or refuge. — *Gaty-anusāra*, *as*, m. following the way of another. — *Gaty-āna*, *as*, *ā*, *am*, impassable, difficult of access, desert, helpless.

Gatika, *am*, n. going, motion; course; condition; refuge, asylum.
Gatilā, *f*, the not being different from one another, mutual agreement (?); N. of a river.
Gatika, *as*, *ā*, *am*, passable; a-*gatika*, impassable.
Gatvan. See *pūrva-gatvan*.
Gatvara, *as*, *ā*, *am*, going, moving, movable, locomotive, perishable.

Gatvā, ind. having gone, having gone to or attained. *Gatvāya*, *as*, *ā*, *am*, to be gone, to be gone to or attained; to be accomplished (as a way); to be approached, to be requested; to be undergone.

Gantu, *us*, m., Ved. a way, a course; a traveller, a way-farer.

Gantu-kāma, *as*, *ā*, *am*, wishing to go, on the point of departure, about to die.

Gantri, *tā*, *trī*, *trī*, who or what goes or moves, going, coming, approaching, arriving at (with acc. or loc.); going to a woman, having intercourse with one; (*trī*), *f*, a cart or car drawn by oxen. — *Gantri-ratha*, *as*, m. a car drawn by oxen; [cf. *ma'ha*].

2. *gam* occurring only in gen. and abl. *gmas*), Ved. the earth; [cf. *ksham*: cf. also Gr. γῆ; Zend *zem*; Lith *zemie*; Slav. *zemlje*; Russ. *zemlja*].

Gama, *as*, *ā*, *am*. (at the end of a comp.) going (e. g. *aran-gama*, *kāma-gama*, *kha-gama*, &c., q. v.); (*as*), m. going, moving; march, especially the march of an assailant; intercourse with a woman; a road; flightiness, superficiality, thoughtlessness; acting inconsiderately, looking at anything hastily or superficially; a game played with dice and men, as backgammon &c.; a similar reading in two texts (?), hastv or careless perusal, running over a book (?). — *Gamakārī-tva*, *am*, n. inconsiderateness, rashness.

Gamaka, *as*, *ikā*, *am*, leading to conviction (e. g. *heṭu* a convincing reason). — *Gamaka-tva*, *am*, n. or *gamaka-tā*, *f*, convincing proof.

Gamattha, *as*, m. a traveller; a road.

Gamana. *am*, n. going, manner of going, going away, departure, going to or approaching; march in general or the march of an assailant; intercourse with a woman, cohabitation; undergoing or obtaining, attaining; way, possibility. — *Gamana-vat*, *ān*, *atī*, *at*, furnished with motion, moving. — *Gamanārha* (*na-ar'*), *as*, *ā*, *am*, to be sought, fit, suitable, desirable.

Gamanīya, *as*, *ā*, *am*, accessible, approachable,

passable, attainable, what may be gone to or reached; intelligible, to be understood, what ought to be followed, to be practised or observed; relating to going &c. (e. g. *gurustri-gamanīya*, relating to intercourse with the wife of a teacher, or consisting in it, as a sin).

Gamayāt, *an*, *antī*, *at*, causing or making to go. *Gamayitavya*, *as*, *ā*, *am*, to be made to go, to be spent.

Gamayitri, *tā*, *trī*, *trī*, causing to arrive at, leading to.

Gamita, *as*, *ā*, *am*, caused to go, sent, brought, reduced, driven to.

Gamin, *i*, *inī*, *i*, intending to go; (*i*), m. a passenger.

Gamiśhṭha, *as*, *ā*, *am*, most ready to go, most willing to come; (a superlative fr. *gantri*.)

Gamyā, *as*, *ā*, *am*, to be gone, to be gone to, approachable, accessible, passable, attainable; accessible to men (as a woman), fit for cohabitation; a nian with whom a woman may have intercourse, libidinous, a voluptuary; easily brought under the influence of a drug or medicine, curable by it; to be perceived or understood, intelligible, perceptible; intended, meant; desirable, suitable, fit. — *Gamyā-tā*, *f*, or *gamyu-tva*, *am*, n. accessibility, perceptibility, the being intended or meant, being capable of attainment.

Gamyamāna, *as*, *ā*, *am*, being gone or gone to, being understood.

गमात्र *ga-mātra*, *as* or *am*, m. or n. (?), a particular number.

गम्ब *gamb*, cl. 1. P. *gambati*, -bitum, to go or move.

गम्भन *gambhan*, *a*, n., Ved., or *gambhara*, *am*, n., Ved. depth (as of water); water; [cf. *gahman* and *gabhira*].

गम्भारी *gambhārī* or *gambhārikā*, *f*, the tree *Gmelina Arborea*; also the flower, fruit, and root of this tree.

गम्भीर *gambhīra* and its compounds. See under *gabhira*.

गय *gaya*, *as*, m. (said to be fr. rt. *gam* or *gat*), a house, household, family; goods and chattels, the contents of a house, property, wealth, a species of ox, the Gayal or Bos Gavæus; N. of a Rishi, son of Plati; also of a Rājārshi, performer of a celebrated sacrifice, (he was conquered by Māndhātṛi); a son of Amūrta-rajās; also of Āyus; also of a Manu; also of Havirdhāna and Dhishanā (Havirdhāni); also of Ūru and Āgneyi; of Vitatha; of Sudyumna; of Nakta and Druti; N. of the people living round Gayā and the district inhabited by them; N. of an Asura, who like the Rājārshi Gaya is connected with the town Gayā; one of the monkey followers of Rāma; N. of a mountain near Gayā; (*ās*), m. pl., Ved. the vital airs; (*ā*), *f*, Gayā, the city in Behār still so called and a place of pilgrimage, the residence of the saint of the same name; it was sanctified by the benediction of Vishnu as a tribute to the piety of Gaya, the Rājārshi, or (according to another legend) to Gaya, the Asura, who was overwhelmed here with rocks by the gods; the Śrāddha should be performed once at least in the life of every Hindū to his progenitors at Gayā; N. of a river; [cf. *śar-gaya* and *buddha-gayā*]. — *Gaya-dāsa*, *as*, m., N. of a physician. — *Gaya-śāta*, *as*, m., N. of a Buddhist patriarch. — *Gaya-śiras*, *as*, n., N. of a mountain near Gayā, a renowned place of pilgrimage. — *Gaya-sādhana*, *as*, *i*, *am*, Ved. promoting domestic wealth or prosperity, an epithet of Soma. — *Gaya-sphāna*, *as*, *ā*, *am*, Ved. increasing domestic wealth, promoting the prosperity of a household; an epithet of Soma. — *Gaya-kāśyapa*, *as*, m., N. of a pupil of Śākya-siṃha. — *Gayā-lāsa*, *as*, m., N. of an author. — *Gayā-māhātmya*, *am*, n., N. of a section of the Vāyu-Purāṇa. — *Gayā-śikhara*, *as* or *am*, m. or n. (?), or *gayā-śiras*, *as*, n. or *gayā-śirsha*, *am*, n., N. of

Jaka; the calyx of the lotus. (*Garbha* is often found at the end of compounds in the sense of having in the interior, containing, filled with; e. g. *jala-garbha*, as, *ā*, am, filled with water; *agni-garbha*, as, *ā*, am, containing fire); [cf. *avṛta-garbha*, *ardha-g*, *krishna-g*, *mūḍha-g*, *viśva-g*, *hiranya-g*; cf. also Hib. *cūlhu*, 'the belly'; Angl. Sax. *hrif*; Germ. *kalb* (?); Eng. *calf*; Gr. *καλός*]. — *Garbha-kara*, as, *ī*, am, producing impregnation, procreative, fecundatory, impregnatory; (as), m. the plant *Nageia Putranjiva*. — *Garbha-karaṇa*, am, n., Ved. anything which causes impregnation. — *Garbha-kāra*, as, *ā*, am, impregnating, fecundatory, procreative, producing impregnation; (am), n., N. of a ceremony. — *Garbha-kāla*, as, m, the time of impregnation; the time when the offspring of the sky, i. e. the vapour collected in the air [cf. *garbha* above], shows the first signs of life, 195 days or seven lunar months after its first conception. — *Garbha-kōṣa* or *garbha-kōsha*, as, m. the uterus. — *Garbha-kleśa*, as, m. pains caused by the embryo, pains of childbirth. — *Garbha-kshaya*, as, m. loss of the embryo, miscarriage. — *Garbha-griha*, am, u. an inner apartment, an inner chamber, a lying-in chamber; the sanctuary or adytum of a temple; (in compounds) a house containing anything (e. g. *śara-garbha-griha*, a house containing arrows). — *Garbha-grahaṇa*, am, n. conception, impregnation. — *Garbha-glātin*, *ī*, *inī*, *ī*, killing the embryo, producing abortion; (*inī*), f. a poisonous plant, *Methonica Superba*. — *Garbha-śalana*, am, n. quickening, the motion of the fetus in the uterus. — *Garbha-śyuta*, as, *ā*, am, fallen from the womb (as a child); miscarriage. — *Garbha-śyuti*, *is*, f. falling from the womb, birth, delivery; miscarriage. — *Garbha-tā*, f. or *garbha-tva*, am, n. impregnation. — *Garbha-da*, as, *ā*, am, impregnating, procreative; (as), m. the tree *Nageia Putranjiva*; (*ā*), f., N. of a shrub. — *Garbha-dātri*, *tā*, *trī*, *tri*, impregnating, procreative; (*ī*), f., N. of a shrub. — *Garbha-dā*, *apātya-dā*, *putra-dā*, &c. — *Garbha-dāsa*, as, m. a slave by birth. — *Garbha-dīvasa*, *ās*, m. pl. certain days on which the vapours collected in the air show signs of life; [cf. *garbha-kāla*]. — *Garbha-druh*, *-dhruk*, *k*, *k*, destroying the fetus, causing abortion. — *Garbha-dha*, as, *ā*, am, Ved. procreative, impregnatory. — *Garbha-dharā*, f. bearing a fetus, pregnant. — *Garbha-dhāna*, am, n. impregnating. — *Garbha-dhāraṇa*, am, *ā*, n. f. gestation, impregnation, conception in the womb, pregnancy; N. of the twenty-second Adhyāya in *Varāha-mihira's* *Bṛhat-samhitā*. — *Garbha-dhārīta*, as, *ā*, am, contained in the womb, conceived, borne. — *Garbha-dhī*, *is*, m., Ved. a breeding-place, a nest, cohabitation. — *Garbha-dhvaṇsa*, as, m. abortion. — *Garbha-nādi* or *garbha-nābhī-nādi*, f. the umbilical cord. — *Garbha-nud*, *t*, *t*, *t*, causing abortion; (*t*), m. the poisonous plant *Methonica Superba*. — *Garbha-parisrava*, as, m. secundines. — *Garbha-pākin*, *ī*, m. rice ripening in sixty days (during the latter period of the sky's pregnancy). — *Garbha-pāta*, as, m. miscarriage after the fourth month of pregnancy. — *Garbha-pātaka*, as, *ī*, am, causing miscarriage; (as), m. a red kind of *Moringa*. — *Garbha-pātana*, as, *ī*, am, causing miscarriage, producing abortion; (as), m., N. of a plant, = *rīṭhā-karaṇja*; (*ī*), f. the plant *Methonica Superba*; any plant or drug supposed to produce abortion; (am), n. producing abortion. — *Garbha-pātin*, *ī*, *inī*, *ī*, causing miscarriage, producing abortion; (*inī*), f., N. of a plant, = *viśalyā*. — *Garbha-pōshana*, am, n. nourishing a fetus, gestation. — *Garbha-bharman*, *a*, n. supporting a fetus, gestation. — *Garbha-bhavana*, am, n. the sanctuary or adytum of a temple; [cf. *garbha-griha*]. — *Garbha-bhāra*, as, m. the weight of the fetus. — *Garbha-maṇḍapa*, as, m. an inner apartment, a bed-chamber. — *Garbha-māsa*, as, m. month of pregnancy. — *Garbha-moḍana*, am, n. delivery, birth. — *Garbha-yōshā*, f. a pregnant woman, metaphorically the river Ganges overflowing its banks. — *Garbha-rakshaṇa*, am, n. protecting the fetus, N. of a ceremony performed

in the fourth month of gestation. — *Garbha-randhi*, *is*, f. complete cooking (?). — *Garbha-rasa*, as, *ā*, am, Ved. endowed with impregnating moisture. — *Garbha-rūpa* or *garbha-rūpaka*, as, *ā*, am, childish, juvenile; (as), m. a child, an infant, a youth. — *Garbha-lakṣhaṇa*, as, *ā*, am, observing the signs of the rainy season; (am), n. symptom of pregnancy. — N. of the twenty-first Adhyāya of *Varāha-mihira's* *Bṛhat-samhitā* treating on the marks or signs of the rainy season. — *Garbha-limbhana*, am, n. a ceremony performed for the sake of facilitating conception. — *Garbha-rati*, f. a pregnant female. — *Garbha-rasati*, *is*, f. or *garbha-rāsa*, as, m. the abode of the fetus, the womb. — *Garbha-rāya*, *us*, m. air in the womb. — *Garbha-ricyuti*, *is*, f. abortion in the beginning of pregnancy. — *Garbha-rīpatī*, *is*, f. the death of the fetus. — *Garbha-velanā*, f. the pains of childbirth. — *Garbha-veśman*, *a*, n. the womb or a lying-in chamber. — *Garbha-vyākaraṇa*, am, n. the formation of the embryo, a part of the *Saṁhita* section in medical works. — *Garbha-vyāpāt*, *t*, f. the death of the fetus. — *Garbha-vyūha*, as, m. a kind of battle array. — *Garbha-sarku*, *us*, m. a kind of vectis or instrument for extracting the dead fetus. — *Garbha-śayyā*, f. the abode of the fetus, the uterus. — *Garbha-sankramaṇa*, am, n. entering the womb. — *Garbha-samaya*, as, m. the time when the offspring of the sky, the vapour collected in the air, shows the first signs of life, 195 days or seven lunar months after its conception; [cf. *garbha-kāla*]. — *Garbha-sambhava*, as, m. or *garbha-sambhūti*, *is*, f. the production of a fetus, the becoming pregnant. — *Garbha-subhaga* or *garbha-saubhāgya*, as, *ā*, am, blessing the fetus. — *Garbha-sūtra*, am, n. title of a Buddhist Sūtra work. — *Garbha-stha*, as, *ā*, am, situated in the womb; central, internal, in the interior, within the centre of anything. — *Garbha-srāva*, as, m. abortion, miscarriage. — *Garbhasrāvin*, *ī*, *inī*, *ī*, producing or occasioning abortion; (*ī*), m. the tree *Phoenix Paludosa* (*hīntāla*). — *Garbhāgāra* ('bha-āg'), am, n. the uterus; an inner and private room, the female apartments, the lying-in chamber; the sanctuary of a temple, the chamber where the object of worship or the image of a deity is placed; [cf. *garbha-griha*]. — *Garbhāṅka* ('bha-ān'), as, m. interlude during an act. — *Garbhāda* ('bha-ada'), as, *ā*, am, Ved. consuming the fetus. — *Garbhādhāna* ('bha-ādh'), am, n. impregnation; a ceremony performed after menstruation to ensure or facilitate conception. — *Garbhāvrānti* ('bha-av'), *is*, f. descent of the fetus. — *Garbhāśankā* ('bha-ās'), f. suspicion of pregnancy. — *Garbhāśaya* ('bha-ās'), as, m. the womb, the uterus. — *Garbhāśkṛtama* ('bha-āsh'), as, m. the eighth month of uterine gestation; the eighth year reckoning from conception. — *Garbhāspandana* ('bha-asp'), am, n. non-quickening of the fetus. — *Garbhāsrāva* ('bha-ās'), as, m. miscarriage. — *Garbha-tripta*, as, *ā*, am, contented in the womb, i. e. indolent. — *Garbheśvara* ('bha-īs'), as, m. a sovereign by birth. — *Garbheśvara-tā*, f. sovereignty attained by inheritance. — *Garbhotpatti* ('bha-ut'), *is*, f. the formation of the embryo. — *Garbhopaghāta* ('bha-up'), as, m. miscarriage of the embryo, (applied also to the sky). — *Garbhopaghātini* ('bha-up'), f. a cow (or female) miscarrying from unseasonable gestation. — *Garbhopanishad* ('bha-up'), *t*, f. title of an Upanishad.

Garbhaka, as, m. a chaplet of flowers &c. worn in the hair; (am), n. a period of two nights with the intermediate day.

Garbhita, as, *ā*, am, pregnant, full, filled.

Garbhīn, *ī*, *inī*, *ī*, pregnant, impregnated with (with acc. or inst.); (*inī*), f. pregnant, a pregnant woman or animal; compounded with names of animals (e. g. *go-garbhīnī*, a pregnant cow). — *Garbhīnī-vyākaraṇa*, am, n. or *garbhīnī-vyākṛti*, *is*, f. 'science of the progress of pregnancy,' a particular head or subject in medical works. — *Garbhīnī-avekshaṇa*, am, n. midwifery,

attendance and care of pregnant women and newborn infants.

गर्भण्ड garbhaṇḍa, as, m. (fr. *garbha* and *auḍa*?), enlargement of the navel.

गर्मुटिका garmuṭikā, f. a species of rice; [cf. *garmūcchada*.]

गर्मुत् garmut, *t*, f. (said to be fr. rt. 2. *grī*), a kind of bee [cf. *gārmuta*]; a kind of grass; a creeper; a kind of reed (*naḍa*); according to some authorities the plant *Vangueria Spinosa*, commonly *Mayanā*; according to others *Coix Barbata*, commonly *Gaḍagaḍa*; gold.

गर्मूच्छ garmūcchada, as, m. and *garmūfikā*, f. a kind of rice, commonly *Māduyā*, *Eleusine Coracana*; [cf. *garmuṭikā*.]

गर्मोटिका garmuṭikā, f. a species of reed, = *jaradī*.

गर्व garv or *garb*, cl. 1. P., 10. A. *garvati*, -vitum, *garvayate*, -yitum, to be or become proud or haughty; [cf. Lith. *garbē*, 'honour, glory'; Old Germ. *gelban*, *gelf*.]

Garva or *garba*, as, m. pride, arrogance.

Garvara, as, *ā*, am, proud, haughty, arrogant.

Garvāya, nom. A. *garvāyate*, -yitum, to show pride or arrogance.

Garvita, as, *ā*, am, proud, haughty; conceited.

गर्वण garvaṇa, as or am, m. or n. (?), N. of a rock.

गर्वट garvāṭa, as, m. a watchman, a door-keeper, a sort of village constable, a head-borough or beadle.

गर्ह garh, cl. 1. 10. P. A. *garhati*, -te, *garhayati*, -te, *jagarha*, *jagarhe*, *garhishyate*, *agarhishṭa*, *garhātum*, to lodge a complaint before a person (dat.), accuse, charge with, reproach, blame, censure a person (acc.); to be sorry for, repent of: Desid. *jīgarhishate*, -ti: Intens. *jāgarhyate*, *jāgarddhi*.

Garhaṇa, am, *ā*, n. f. censuring, censure, blame, reproach; *garhaṇām yā*, to meet with reproach.

Garhaṇiya, as, *ā*, am, censurable, blamable, contemptible, vile, bad.

Garhā, f. abuse, censure, reproach.

Garhita, as, *ā*, am, blamed, censured; condemned, despised; contemptible, ignominious, forbidden, bad, vile.

Garhitavya, as, *ā*, am, to be censured, blamable.

Garhin, *ī*, *inī*, *ī*, abusing, reproaching.

Garhya, as, *ā*, am, deserving reproach, contemptible, low, vile; (as), m., N. of a tree (?). — *Garhya-vādin*, *ī*, *inī*, *ī*, speaking ill, speaking vilely or inaccurately.

गल gal, cl. 1. P. *galati*, *jagāla*, *galishyati*, *agālī*, *galitum*, to drip, drop, ooze, trickle, distil; to fall down or off; to vanish, perish, pass away; to eat, swallow [cf. 2. *grī*]: Caus. *gālayati*, -yitum, to cause to drop, to pour out; to filter, strain; to fuse, liquefy, dissolve, melt: A. *gālayate*, to flow; [cf. Old Germ. *qvall*, *quillu*, *qual*, and *quella*, 'a well'.]

Gala, as, m. the throat, neck; resin, especially the resin of the plant *Shorea Robusta*; a kind of fish, a small kind of *Cyprinus*, a subgenus of that class or *Cyprinus Garra*; a kind of musical instrument; a reed, a large kind of the *Saccharum Cylindricum*; a rope [cf. *galyā*]; (*ā*), f. a kind of plant [cf. *alambushā*; cf. also Lat. *collum* (?); Germ. *hals*]. — *Gala-kambala*, as, m. a bull's dewlap. — *Gala-gaṇḍa*, *au*, m. du. neck and cheek, or neck and Adam's apple; (as), m. enlargement of the glands of the neck; goitre. — *Galagaṇḍin*, *ī*, *inī*, *ī*, having a goitre. — *Gala-golīn*, *ī*, *inī*, m. f. a kind of serpent. — *Gala-graha*, as, m. seizing by the throat, throttling, choking; compression of the

throat, a kind of disease; a fish-sauce prepared with salt, pepper, ghee, &c.; N. of certain days in the dark fortnight, viz. the fourth, seventh, eighth, ninth, thirteenth and three following days; a day on which a course of study is commenced, but immediately preceding a day on which study is prohibited; begun but immediately interrupted study; also *gala-grahana*, *am*, n. — *Gala-carman*, *a*, n. the gullet, throat. — *Gala-dvāra*, *am*, n. the door of the throat, the mouth. — *Gala-mekhalā*, *f*, a string of beads worn round the neck, a necklace. — *Gala-vārtta*, *as*, *ā*, *am*, living by eating, a parasite. — *Gala-vidradhi*, *is*, *m*, tumor and abscess in the throat. — *Gala-vrata*, *as*, *m*, a peacock; [cf. *gara-vrata*.] — *Gala-sundikā*, *f*, the uvula; swelling of the glands of the neck; (*e*), *du*, the soft palate. — *Gala-sundī*, *f*, swelling of the glands of the neck. — *Gala-stanī*, *f*, a she-goat; (a species of the Bengal goat having small fleshy protuberances, resembling nipples, depending from the throat); [cf. *gale-stanī*, *ajāgala-stana*, *aja-gallikā*.] — *Gala-hasta*, *as*, *m*, the hand at the throat, seizing by the throat, collaring, throttling. — *Galahastaya*, *nom*, *P*, -*tayati*, to throttle, strangle. — *Gala-hastita*, *as*, *ā*, *am*, seized by the throat. — *Galānkura* ('*la-an*'), *as*, *m*, a disease of the throat, inflammation of the throat and enlargement of the tonsils. — *Gale-ropaka*, *as*, *ikā*, *am*, moving the neck. — *Gale-stanī*, *f*, a she-goat; [cf. *gala-stanī*.] — *Galodbhava* ('*la-ud*'), *as*, *m*, the tuft of hair on the neck of a horse. — *Galaugha* ('*la-ogha*'), *as*, *m*, tumor in the throat.

Galaka, *as*, *m*, the throat, the neck; a kind of fish, a small kind of Cyprinus.

Galat, *an*, *anti*, *at*, dropping, falling, oozing, trickling, flowing; melting.

Galana, *as*, *ā*, *am*, dropping, flowing; (*am*), *n*, dropping, oozing, trickling; melting, fusing; falling down on off; leaking.

Galaniya or *galitavya* or *galya*, *as*, *ā*, *am*, fusible, soluble, liquefiable, to be melted &c.

Galantikā or *galanti*, *f*, a small pitcher; a small water-jar with a hole in the bottom, from which the water drops upon a Linga or upon a Tulasi plant placed beneath.

Galita, *as*, *ā*, *am*, dropped, fallen; liquefied, melted; distilled, oozed, flowing; untied, loosed; lost, deprived; decayed, impaired. — *Galita-kushtha*, *am*, *n*, advanced and incurable leprosy, when the fingers and toes fall off. — *Galita-danta*, *as*, *ā*, *am*, having the teeth decayed, toothless. — *Galita-nakha*, *as*, *ā* or *i*, *um*, having the claws or nails fallen off. — *Galita-nakha-danta*, *as*, *ā*, *am*, one who has lost his claws and teeth. — *Galita-nayana*, *as*, *ā*, *am*, one who has lost his eyes, blind. — *Galita-pradipa*, *as*, *m*, or *galita-pradipikā*, *f*, title of a work, lit. 'the light of dropped words,' i.e. of certain words in a manuscript which occur several times and are given only once at full length.

Galitaka, *as*, *m*, a kind of dance, gesticulation.

Gulyā, *f*, a multitude of throats; a quantity of a particular kind of grass or of ropes made of it.

गलानिल *galānila*, *as*, *m*, a prawn or shrimp; see *gangāteya*; (also read *galānika* and *galāvila*.)

गलावल *galāvala*, *as*, *m*, a kind of tree.

गलि *gali*, *is*, *m*, a strong but lazy bull.

गलू *galū*, *us*, *m*, a sort of gem.

गलून *galūna*, *as*, *m*, N. of a minister.

गलोद्ग *galodya* or *gālodya*, *as*, *m*, (?) *N*, of a plant; [cf. *gilodya*.]

गल्द *galda*, *as*, *ā*, *m*, *f*, Ved. speech; straining; that which flows from a strainer (?).

गल्भ *galbh*, *cl*, *i*, *A*, *galbhate*, to be bold or confident; [cf. *garv*; cf. also Hib. *galbha*, 'rigour, hardness.']

Galbha, *as*, *ā*, *am*, bold, confident, audacious; proud, haughty, (*galbha*=*garbha* in *apa-galbha*, *q*, *v*.)

गल्ल *galla*, *as*, *m*, the part of the cheek near the corners of the mouth; the cheek. — *Galla-ōturi*, *f*, a small round pillow to put underneath the cheek.

गल्लकी *gallakī*, *f*, N. of a river.

गल्वर्क *galvarka*, *as*, *m*, crystal; lapis lazuli (?), sapphire (?), emerald (?); a goblet; a vessel for drinking spirituous liquor.

गल्ह *galh*, *cl*, *i*, *A*, *galhate*, to blame, to censure or despise; [cf. *garh*.]

गव *gava*=*go*, a cow, cattle; used at the beginning of a compound before a word beginning with a vowel, see below; also at the end of a compound (e.g. *pañca-gavam*, five cows); (*as*), *m*, a ray of the sun. — *Gava-rāja*, *as*, *m*, a bull. — *Gavā-kṛitī* ('*va-āk*'), *is*, *is*, *i*, cow-shaped. — *Gavāksa* ('*va-ak*'), *as*, *m*, an air-hole, a loop-hole, a round window, a 'bull's eye,' &c.; the mesh of a shirt of mail; N. of a warrior; N. of a monkey-chief attached to Rāma, a son of Vaivāsata, the leader of the Go-lāngtūlas; N. of a sea (n. in this sense ?); (*i*), *f*, a sort of cucumber, Cucumis Maderaspatanus or Coloquintida; the plant Trophis Aspera (*sākhota*); the plant Clitoria Ternatea. — *Gavāksaka*, *as*, *m*, an air-hole, a loop-hole, a round window, a bull's eye. — *Gavāksa-jāla*, *am*, *n*, a lattice, a window of trellice-work. — *Gavāksāta*, *as*, *ā*, *am*, furnished with windows, forming a lattice. — *Gavāgra*=*go-agra*=*go 'gra*, *q*, *v*. — *Gavādāna* ('*va-ad*'), *am*, *n*, pasture or meadow grass; (*i*), *f*, pasture or meadow grass, a hay-rack, a manger, a trough for holding grass &c. for feeding cattle; a species of cucumber, Cucumis Maderaspatanus, or (according to some) Cucumis Coloquintida; the plant Clitoria Ternatea. — *Gavāmṛita* ('*va-am*'), *am*, *n*, the beverage of immortality or nectar consisting of rays of light. — *Gavārtham* or *gavārthe* ('*va-ar*'), *ind*, for the sake of a cow. — *Gavārha* ('*va-ar*'), *as*, *ā*, *am*, of the value of a cow. — *Gavāvika* ('*va-av*'), *am*, *n*, cattle and sheep. — *Gavāsana* ('*va-as*'), *as*, *m*=*gō-bhakshaka*, commonly *muṭi*, i.e. a worker in leather, a shoe-maker; an outcast. — *Gavāsra* ('*va-ās*'), *as*, *ā*, *am*, Ved. mixed with milk; as Soma. — *Gavāsva* ('*va-as*'), *am*, *n*, cattle and horses; [cf. *go-asva* and *go 'sva*.] — *Gavāhika* ('*va-āh*'), *am*, *n*, the daily measure of food given to a cow. — *Gavendra* ('*va-in*'), *as*, *m*, an owner of kine. — *Gaveśa* or *gaveśvara* ('*va-iś*'), *as*, *m*, an owner of kine. — *Gavāidaka* ('*va-id*'), *am*, *n*, kine and sheep. — *Gavodgha* ('*va-ud*'), *as*, *m*, an excellent cow.

Gavaśi, *f*, a Coloquintida, = *gavāksā*.

Gavaya, *as*, *m*, a species of ox, the Gayal, Bos Gavæus, erroneously classed by Hindū writers as a species of deer; a monkey-chief attached to Rāma, the son of Vaivāsata; (*i*), *f*, the female Gayal.

Gavala, *as*, *m*, the wild buffalo; (*am*), *n*, buffalo's horn.

Gavāśi, *f*, (*fr*, *go* and *rt*, *an*), a kind of fish, commonly *pañkālamāca*, Ophidium Punctatum or Macroganathus Pankalus.

Gavām-aya, *as*, *m*, or *gavām-ayana*, *am*, *n*, 'going of cows,' N. of a solemn ceremony; [cf. *go*.]

Gavām-pati, *is*, *m*, a guardian of cows, a cow-herd; the chief of cattle, a bull; the lord of rays, an epithet of the sun; also of Agni; N. of a Buddhist mendicant.

Gavālūka, *as*, *m*, the Gayal, Bos Gavæus; [cf. *garaya*.]

Gavi-jāta, *as*, *m*, N. of a Muni. — *Gavi-putra*, *as*, *m*, an epithet of Vaiśravaṇa. — *Gavi-shikṛa*, *as*,

m, N. of a Rishi of Atri's family; [cf. *gāviśikṛa* and *gāviśikṛāyana*.]

Gavinī, *f*, a herd of cows.

Gav-ish, *t*, *t*, *i*, or *gar-isha*, *as*, *ā*, *am*, Ved. wishing for cows, desirous in general, eager, fervent. — *Gav-ishṭi*, *is*, *is*, *i*, Ved. wishing for cows; desiring fervently, eager, ardent; (*is*), *f*, desire, eagerness, ardour, fervour; desire for fighting, ardour of battle, battle. — *Gav-īśa* or *gar-īśvara*, *as*, *m*, an owner of kine.

Gaviśikṛa, *as*, *m*, the sun (either a superl. *fr*, *go*, 'a ray,' or *fr*, *gavi* + *stha*, 'standing in water'); N. of a Dānava.

Gavesha (either *fr*, *gava* + *ish*, or *go* + *esh*), *nom*, *cl*, *i*, *A*, or *io*, *P*, *gaveshate* or *gaveshayati*, -*yitum*, to desire ardently or fervently, to strive after; to seek, hunt after, search or inquire for. — *Gaveshāna*, *as*, *ā*, *am*, Ved. desiring ardently or fervently; desirous of combat; (*as*), *m*, N. of a Vṛishṇi; (*ā*, *am*), *f*, n. seeking after, searching for, inquiry, philosophical research. — *Gaveshāṇiya*, *as*, *ā*, *am*, to be desired or sought for. — *Gaveshāta*, *as*, *ā*, *am*, eagerly desired, sought, inquired for. — *Gaveshin*, *i*, *ini*, *i*, seeking; (*i*), *m*, N. of a son of Citraka and brother of Prithu.

Gaveshthān, *i*, *m*, N. of a Dānava.

1. *gavya*, *nom*, *P*, Ved. *gavyati*, to desire cattle or cows; especially in the part. *gavyat*, *an*, *anti*, *at*, wishing for or desirous of cattle or cows; ardently or fervently desiring, fervent; desirous of battle.

2. *gavya*, *as*, *ā*, *am*, consisting of cattle or cows, consisting of milk; coming from, of, or belonging to a cow, as milk, curds, &c. (e.g. *pañca-gavya*, *am*, *n*, five things coming from a cow,—milk, cheese, butter, urine, and dung); proper or fit for cattle; sacred to the cow, worshipping the cow; (*as*), *m*, N. of a people in the north of Madhyadesa; (*am*), *n*, cattle, a herd of cows; pasture land; the milk of a cow; a bow-string; a colouring substance, a yellow pigment or dye; (*as*, *ā*, *am*, differing from the preceding only by its accent), belonging to cattle, consisting of cattle or cows, coming from cattle or cows; (*ā*), *f*, a multitude or herd of cows; a measure equal to 1 Gavyūti or 2 Krośas; a bow-string; a colouring substance, a yellow pigment or dye; [cf. *go-roṣānā*.] — *Gavya-dṛiḍha*, *as* or *am*, *m*, or *n*, (?), a colouring substance, a yellow pigment or dye; [cf. the preceding.]

Gavyaya, *as*, *i*, *am*, Ved. belonging to or coming from cattle.

Gavyayu, *us*, *us*, *u*, Ved. desirous of cattle.

Gavyā, *f*, Ved. desire for or delight in cows; desire, fervency; desire for what comes from a cow, i.e. for milk; desire of battle (generally used in the Ved. inst. *gavyā*).

Gavyu, *us*, *us*, *u*, Ved. delighting in cattle or cows; desiring cows or milk; fervent; desirous of battle.

Gavyūta, *am*, *n*, a measure of length equal to 2000 Daṇḍas or 1 Krośa, or to 4000 Daṇḍas or 2 Krośas; [cf. the following.]

Gavyūti, *is*, *f*, (*fr*, *go* and *yūti* or *go* and *ūti*), Ved. a pasture, a piece of pasture land, a district, place of residence; a measure of length equal to 4000 Daṇḍas or 2 Krośas.

गवत्तरा *gavalgana*, *as*, *m*, N. of a man, the father of Sānjaya; (also read *gavalgāna*); [cf. *gāvalgaṇi*.]

गवापिका *gavāshikā*, *f*, the insect called Lākṣhā, and the red dye prepared from it; [cf. *garā-dhikā*.]

गवीधुक *gavidhuka*, *as*, *ā*, *m*, *f*, Ved. the grass Coix Barbata; [cf. *gavidhuka*.]

गवीनि *gavini*, *i*, or *garini*, *yau*, or *gavinikā*, *c*, *f*, *du*, Ved. a part of the belly near the pudenda; the groins (?).

गवेडु gavedu, *us, m. a cloud; (us), f. or gavedhka, f. a kind of grass, Coix Barbata; [cf. the following.]*

गवेडु gavedu, *us, f. the grass Coix Barbata.*

Gavedhka, *as, m. a kind of serpent; (ā), f. a species of grass, Coix Barbata; according to some authorities also Hedysarum Lagopodioides [cf. gavesakā]; (am), n. red chalk; [cf. gavedhka, gavedu, gaveruka.]*

गवेरुक gaveruka, *am, n. red chalk; [cf. gavedhka, n.]*

गवेशका gavesakā, *f. the plant Hedysarum Lagopodioides.*

गह gah (connected with *gāh*), *cl. 10. P. gahayati, -yitum, to be thick or imperious (?); to enter deeply into.*

Gaha, *as, m. a cave; a forest (?); [cf. dur-gaha.] Gahana*, *as, ā, am, deep, dense, thick, imperious, impenetrable, inexplicable, hard to be understood, inaccessible; (am), n. an abyss, a depth; an inaccessible place, a hiding-place, a thicket, a wood, impenetrable darkness; a cave; pain, distress; [cf. gabhira.]—Gahana-tra*, *am, n. density; imperiousness, impenetrability.—Gahana-rat, ān, atī, at*, having hiding-places or thickets.

Gahanāya, *nom. A. gahanāyate, -yitum, to have treacherous intentions towards another, (originally, to lie hid, lie in wait for a person in a secret place, lie in ambush.)*

Gahīya, *as, ā, am, relating to a cave or a thicket; deep, difficult of access, imperious.*

Gahman, *a, n., Ved. depth; [cf. gambhan.]*

Gahvara, *as, ā or ī, am (related to gabhira and gahana), deep, imperious, impenetrable; (am), n. an abyss, a depth; water; a hiding-place, a thicket; a wood; an impenetrable secret, a riddle; a cave, cavern; hypocrisy; weeping; a deep sigh; (ī), an abyss, a cave, a cavern, a grotto, a recess in a rock or mountain &c.; (as), m. an arbour, a bower.—Gahvare-shīha*, *as, ā, am, Ved. being at the bottom or lowest depths, being in the secret recesses.*

Gahvarita, *as, ā, am, being in a hiding-place, concealed.*

गा 1. gā, *cl. 1. or 2. A., 3. P. gāte, jigāti, jagāa, agāt, gāsyati, gātum (Ved. gātave), (in classical Sanskrit only the aorist of the simple verb seems to occur), to go, go towards, to come, approach; to come into any state or condition, undergo, obtain: Pass. gīyate: Desid. jigāsati or jigīshati (?): Intens. jēgiyate: [cf. Gr. βῆμι, ἔβην; Old Germ. gām, gās, gāt, &c.; Goth. ga-tvo; Eng. to go; Germ. gehen; Lith. gajū.]*

2. gā, ās, ās, am, (at the end of compounds) going; [cf. a-gā, agre-gā, puro-gā, &c.]

1. gātu, us, m. (for 2. see col. 3), Ved. going, motion, unimpeded motion; free space for moving, place of abode; the earth; a refuge; way, course; egress, access; progress, increase, welfare; [cf. arishṭa-gātu and tura-gātu.]—Gātu-mat, ān, atī, at, Ved. spacious, commodious.—Gātu-vit, t, t, t, Ved.** clearing the way for unimpeded motion or progress; finding or opening a way, promoting progress or welfare.**

Gātuya or gātūya, *nom. P., Ved. gātuyati or gātūyati, to desire unimpeded motion or free space for moving, to wish to obtain free progress.*

Gātra, *am, n. 'the instrument of moving,' a limb or member of the body; the body; the fore-quarter of an elephant (according to some also n. and f. in this meaning); (as), m., N. of a son of Vasiṣṭha; (ā), f. earth.—Gātra-karsana*, *as, ā, am, emaciating the body.—Gātra-gupta*, *as, m., N. of a son of Kṛishṇa and Lakshmaṇa.—Gātra-bhargā*, *f. a kind of coward, Mucuna Pruriens (= śūka-śimbi).—Gātra-māraṇī*, *f. a towel.—Gātra-yashtī*, *is, m. a thin or slender body.—Gātra-ruha*, *am, n. the hairs on the body; [cf. anga-ruha.]—Gātra-latā*, *f. a flexuous or tender body.—Gātra-vat, ān,*

m., N. of a son of Kṛishṇa and Lakshmaṇa; (tī), f., N. of a daughter of Kṛishṇa and Lakshmaṇa.—Gātra-vinda, *as, m., N. of a son of Kṛishṇa and Lakshmaṇa.—Gātra-vairūpyatā*, *f. deformity of the limbs.—Gātra-sankocin*, *ī, m. the pole-cat, Viverra Putorius, (which draws up or contracts its body in order to spring).—Gātra-samplava*, *as, m. a small bird, the diver, Pelicanus Fuscicollis; [cf. plava.]—Gātra-sparsa*, *as, m. contact of the limbs.—Gātrānulepanī* (*ra-an*), *f. fragrant unguents &c. smeared upon the body, perfume for the person.—Gātrāvaraṇa* (*ra-av*), *am, n. a shield.—Gātrotsādana* (*ra-ut*), *am, n. cleaning the person with perfumes &c.*

Gātraka, *am, n. the body.*

Gātraya, *nom. A. gātrayate, -yitum, to be loosened, or to loosen.*

1. gāya, *as, ā, am, going, striding; (am), n. going, motion; [cf. ura-gāya.]*

गा 3. gā, ās, ās, am (fr. rt. gai), *singing, at the end of a compound [cf. sāma-gā]; (ā), f. a song; a verse or metrical composition; [cf. gāthā.]*

गाननायस gānāyasa, *am, n. (fr. gagana + ayas), meteoric iron (?).*

गङ्गा gāṅga, *as, ī, am (fr. gāṅgā), being in or on the Ganges, coming from or belonging or relating to the Ganges; (am), n., scil. ambu, rain-water of a peculiar kind (supposed to be from the heavenly Ganges); (as), m. a metonymic of Skanda or Kārttikeya; also of Bhīshma; (ī), f. an epithet of Durgā.—Gāṅga-deva*, *as, m., N. of a poet.—Gāṅgaugha* (*ga-ogha*), *am, n. the current of the Ganges.*

Gāṅgāyani, *is, m. a metonymic of Bhīshma; also of Skanda or Kārttikeya; (Gāṅgā was the first wife of Śantanu, and bore to him the hero Bhīshma, before his marriage with Satyawatī; she was also the receiver of the vivifying principle of Śiva first cast into Agni, from which principle was generated Kārttikeya the god of war); also an epithet of Citra.*

Gāṅgya, *as, ī, am, being in or on the Ganges; (as), m. a metonymic of Skanda; also of Bhīshma; the Hilsa or Illias fish, Clupanodon Illisa [cf. illisa]; the root of a kind of grass [cf. bhadra-mustā]; (am), n. the root of Scirpus Kysoor or Cyperus Hexastachyus Communis, = kaśeru.*

Gāṅgya, *as, ā, am, being on the Ganges; a metonymic from Gāṅgā.*

Gāṅgyāyani, *is, m. a patronymic from Gāṅgya.*

गङ्गाट gāṅgaṭa or gāṅgaṭaka or gāṅgaṭeya, *as, m. a kind of prawn or shrimp; [cf. gāṅgaṭeya.]*

गङ्गेरुकी gāṅgeruki, *f. the plant Uraria Lagopodioides; (am), n. the seed of this plant.*

गङ्गेष्ठी gāṅgeshtī, *f. the shrub Guilandina Bonducella.*

गान्निकाय gāṅjikāya, *as, m. a quail.*

गाडव gādava, *as, m. a cloud; [cf. gavedu.]*

गाढ gādha. See under rt. gāh.

गाणगारि gāṇagāri, *is, m., N. of a teacher; [cf. gaṇakāri.]*

गाणपत gāṇapata, *as, ī, am (fr. gaṇa-pati), relating to the leader of a troop or to the god Gaṇeśa.*

Gāṇapatya, *as (f. -tī), am, relating to the leader of a troop or to the god Gaṇeśa; (as), m. a worshipper of Gaṇeśa; (am), n. worship of him, chieftainship, presidency.*

Gāṇika, *as, ī, am (fr. gaṇa), familiar with the Gaṇas (in grammar).*

Gāṇika, *am, n. (fr. gaṇikā), an assemblage of harlots.*

Gaṇeśa, *as, m. (fr. gaṇeśa), a worshipper of Gaṇeśa.—Gaṇeśopapurāṇa* (*sa-up*), *am, n., N. of an Upa-Purāṇa.*

गाण्डिव gāṇḍiva. See under gāṇḍī next col.

गारुडी gāṇḍī, *f., N. of a plant, from which the bow Gāṇḍiva was made.*

Gāṇḍiva or gāṇḍiva, *as, am, m. n. the bow of Arjuna; presented by Soma to Varuṇa, by him to Agni, and by Agni to Arjuna, (also said to have belonged to Prajā-pati, Brahmā, and Śiva); a bow in general.—Gāṇḍiva-dhanvan*, *ā, m. an epithet of Arjuna.—Gāṇḍiva-mukta*, *as, ā, am, discharged from the bow Gāṇḍiva.*

Gāṇḍirīn, *ī, m. an epithet of Arjuna; the tree Terminalia Arjuna; [cf. arjuna.]*

गारुडीर gāṇḍira, *as, ī, am, coming from the plant Gaṇḍira.*

गातव्य gātavya. See under rt. gai.

गातागतिक gātāgatika, *as, ī, am (fr. gātā-gata), caused by going and coming.*

Gātānugatika, *as, ī, am (fr. gātānugata), caused by following or imitating what precedes.*

गातु 2. gātu, *us, m. (fr. rt. gai), a song; a singer; a Gandharva or celestial chorister; the male Koil or Indian cuckoo; a bee; N. of a descendant of Atri, author of a hymn of the Rig-veda; (us, us, u), angry, wrathful. (For 1. gātu see under 1. gā.)*

Gātri, *tā, trī, trī, a singer; angry; (tā), m. a Gandharva; the male Koil or Indian cuckoo; a bee.*

Gātha, *as, m. (also am, n.?), singing, a song; (ā), f. a verse; (in the terminology of the Brāhmanas and liturgical books) a verse which is neither Rīc, nor Sāman, nor Yajus, a religious verse, but not one belonging to the Vedas; a stanza; a song, a chant or verse to be chanted or sung; (with Buddhists) a metrical Sūtra; N. of the Aryā metre; also of a metre not enumerated in the regular treatises on prosody.—Gātha-pati*, *is, m., Ved. lord of songs.—Gāthā-kāra*, *as, m. an author of songs, hymns, verses; a singer, a reciter.—Gāthā-nī*, *is, ī, Ved. leading the song, leading a choir.—Gāthāntara* (*thā-an*), *as, m., N. of a Kalpa, the fourth day in Brahmā's month.*

Gāthaka, *as, m. a singer, a musician; a chanter of the Purāṇas or sacred poems.*

Gāthika, *as, m. one who recites Gāthas, hymns or verses; (ā), f. a song, hymn.*

Gāthin, *ī, inī, i*, familiar with or knowing songs or hymns, a singer; (ī), m., N. of a son of Kuśika and father of Viśvā-mitra; *(inī), m. pl. the descendants of this man; (inī), f., N. of a metre, containing 12 + 18 + 12 + 20 or 32 + 29 syllabic instants; [cf. vīṇā-gāthin.]—Gāthi-ja*, *as, m. the son of Gāthin, i. e. Viśvā-mitra.*

Gāthina, *as, m. a patronymic from Gāthin.*

गात्र gātra. See col. 1. under rt. 1. gā.

गाथ gātha. See above.

गादद्य gādadya, *am, n. (fr. gadgada), stammering.*

गाध gādhi [cf. gāh, to which this root is related], *cl. 1. A. gādhiate, jagādhe, gādhishtaya, agādhishtā, gādhitum, to stand firmly, to stay, remain; to set out; to seek, to search or inquire for, to desire; to compile, string or heap together.*

Gādha, *as, ā, am, any place offering firm standing-ground, fordable (as a river), not very deep, shallow; (am), n. ground for standing on in water, a shallow place, a ford (sometimes also m.); bottom, soundings; a place, site; desire of gain, cupidity, covetousness.*

गाधि gādhi, *is, m., N. of the father of Viśvā-mitra and king of Kānyakubja, also called gādhin; (ayas), m. pl. the descendants of Gādhi.—Gādhi-ja*, *as, m. Gādhi's son, a N. of Viśvā-mitra. Gādhin*, *ī, m. (a later form for gāthin, q. v.), = gādhi.—Gādhi-nagara*, *am, n. Gādhi's city, an epithet of Kānyakubja.—Gādhi-nandana*, *as, m. the son of Gādhi, an epithet of Viśvā-mitra; also gādhi-putra*, *as, m., gādhi-bhū, us, m., gādhi-*

sūnu, us, m. — *Gārdhi-pura, am, n.* Gārdhi's city, an epithet of Kānyakubja; [cf. *gārdhi-nagara.*]

Gārdheya, as, m. a patronymic of Viśvā-mitra; (i), a patronymic of Satyavati.

गान gāna, am, n. (fr. *gai*), singing, a song; a sound; [cf. *arāya-gāna, ūhu-g°, ūhya-g°.*] — *Gāna-bandhu, us, m.* a friend of songs; N. of a man (?). — *Gāna-vidyā, f.* the science of vocal music. *Gāniya, as, ā, am,* musical.

गानिनी gāniñi, f. Orris root [cf. *vacā*], a medicinal plant (supposed to be of use in clearing the voice; fr. *gāna*?).

गानु gāntu, us, m. (fr. *ī. gam*), one who goes or moves, a goer, a traveller; a singer (in this sense a wrong form for *2. gātu*).

Gāntrī, f. = *gantrī*, a carriage drawn by oxen.

गान्द्रम gān-duma, as, m. (*gān* = *gām*, acc. fr. *go*), N. of a man.

गान्दिक gāndika, as, ī, am, born in Gandikā.

गान्दिनी gāndinī, f., N. of a princess of Kāśī who was the wife of Svaphalka and mother of Akūrā (also called *gāndī*); an epithet of the river Ganges or the goddess Gangā; (also read *gāndhinī*). — *Gāndinī-sūta, as, m.* a son of Gāndinī, epithet of Akūrā and of Bhīṣma; [cf. *gāngeya.*] *Gāndī, f.* See *gāndinī*.

गान्धर्व gāndharva, as, ī, am (fr. *gandharva*), belonging or relating to the Gandharvas (especially *gāndharvo vivāha* or *vidhī*, the form of marriage called after the Gandharvas, which requires only mutual agreement; see *gandharva-vivāha*); relating to the Gandharvas as heavenly choristers (e. g. *gāndharva-kālāh*, song, music, &c.; *gāndharvo vedah* or *gāndharva-vedah*, the Veda of music, musical science considered as an appendix of the Sāma-veda and ascribed to Bharata); (*as*), m. a singer in general; N. of a people in the north-east of Madhyadeśa; (i), f. = *vāc*, speech, according to the legend that the gods gave speech to the Gandharvas and received from them the Soma in return; an epithet of the goddess Durgā; (*am*), n. the art of the Gandharvas, song, music, dance; N. of one of the nine sections of Bhārata-varsha; [cf. *gāndharva-khaṇḍa*]. — *Gāndharva-citta, as, ā, am*, one whose mind is possessed by the Gandharvas; [cf. *gāndharva-grihita*]. — *Gāndharva-sālā, f.* music-hall, a concert-room.

Gāndharvika, as, m. a singer; (also read *gāndharvaka*).

गान्धार gāndhāra, as, m. a prince of the Gāndhāris; the third of the seven primary notes of music; minimum or red lead; (i), f. a princess of the Gāndhāris (especially the wife of Dhṛitarāshtra); N. of a Vidyā-devī; N. of a Rāgini (?); with Jains, a divine being fulfilling the commands of the twenty-first Arhat of the present Avasarpinī; (*ās*), m. pl. N. of a people and their country, commonly called Kandahar, and lying between the north of India and Persia [cf. *gāndhāra, gāndhārī, gāndhārī*]; (i), f., N. of two plants, Hedysarum Alhagi and Prickly Nightshade, = *yavāsa* and *dur-alubhā*; (*am*), n. gum myrrh; [cf. *gāndharasa*]. — *Gāndhāra-rāja, as, m.* the king of Gāndhāra, whose name was Su-bala.

Gāndhāraka, ās, m. pl. = *gāndhāra*, N. of a people. *Gāndhārī, āyas, m. pl.* N. of a people; (*is*), m. a metonymic of Duryodhana; [cf. the following].

Gāndhāreya, as, m. a metonymic of Duryodhana, the son of Dhṛitarāshtra.

गान्धिका gāndhika, as, m. (fr. *gandha*), a vender of perfumes, a perfumer; a scribe, a clerk; a kind of worm having a strong fetid smell, commonly *gāndhīpukā*, a tree-bug; (*am*), n. fragrant wares, perfumes.

गान्धिनी gāndhinī, f. See under *gāndinī*.

गानिक gāmika, as, ā, am (fr. *gam*, used at the end of compounds), going, leading to (as a way).

Gāmin, ī, inī, i, going, moving on, or in, or towards, or in any peculiar manner, &c.; going to, having intercourse with; reaching to, extending to; coming to one's share, due; attaining, obtaining; directed towards; relating to; [cf. *agra-gāmin, anta-g°, anya-g°, āśu-g°, řitu-g°, kāma-g°*].

Gāmuka, as, ā, am, going, locomotive.

गाम्भीर्य gāmbhīrya, as, ā, am (fr. *gambhīra*), being deep down, being in the depths; (*am*), n. deepness, depth (of water, sound, &c.); depth or profundity of character, earnestness, sagacity; the deep sound of the voice of a Jaina saint, like distant thunder or the muttering of clouds.

गाम्मन्य gām-manyā, as, ā, am, thinking one's self a cow.

गाम्य 2. gāya, as, ī, am (fr. *gaya*), relating to Gaya, coming from him, &c. (For *1. gāya* see under *1. gā*).

गाम्य 3. gāya, am, n. (fr. *rt. gai*), a song.

Gāyaka, as, ī, am, singing, one who sings; (*as*), m. a singer. — *Gāyaka-candra, as, m.* N. of a copyist who lived A. D. 1670.

Gāyat, an, antī, at, singing; (*antī*), f., N. of Gaya's wife.

Gāyatra, as, am, n. a song, hymn; (i), f. an ancient metre of twenty-four syllables, variously arranged, but generally as a triplet of three divisions of eight syllables each; a hymn composed in the Gāyatrī metre; the Gāyatrī (i. e. R̥g-veda III. 62, 10, *tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo nah pračodayāt*). This is a very sacred verse repeated by every Brāhman at his morning and evening devotions. From being addressed to Savitrī or the Sun as generator, it is also called Savitrī. The Gāyatrī verse is personified as a goddess, the wife of Brahmā and mother of the four Vedas; and is often mentioned in connection with the Amṛita, both together constituting as it were the essence and type of sacred hymns in general. The Gāyatrī personified is also considered as the mother of the first three classes, in their capacity of twice born). According to the system of the Tāntrikas, a number of mystical verses are called Gāyatrīs, and each deity has one in particular; (*am*), n. a hymn composed and recited in the metre Gāyatrī; (*as, ī, am*), consisting in the Gāyatrī, connected with it, formed in accordance with it (e. g. in accordance with the number of syllables of a Gāyatrī verse &c.); (i), f. the tree Acacia Catechu, = *khadīra*; (*am*), n., N. of a Sāman. — *Gāyatra-kakubha, as, m.* a Pragātha beginning with a Gāyatrī and ending with a Kakubh. — *Gāyatra-ēchandas, ās, ās, as, Ved.* one to whom the Gāyatrī metre belongs or to whom it is sacred &c.; relating to the Gāyatrī metre. — *Gāyatra-pārśva, am, n.* N. of a Sāman. — *Gāyatra-bārhuta, as, m.* a Pragātha beginning with a Gāyatrī and found where the Bṛihati metre predominates. — *Gāyatra-vartanī, is, ī, i, Ved.* moving in Gāyatrī measures. — *Gāyatra-vepas, ās, ās, as, Ved.* inciting or inspiring to sing hymns. — *Gāyatrī-bhāṣya, am, n.* title of a commentary on the Gāyatrī. — *Gāyatrī-mantra, as, m.* prayers connected with the Gāyatrī. — *Gāyatrī-vallabha, as, m.* a friend of the Gāyatrī, an epithet of Śiva. — *Gāyatrī-sāman, a, n.* N. of several verses of the Sāma-veda, recited in the Gāyatrī metre. — *Gāyatrī-āsita, am, n.* N. of a Sāman.

Gāyatrī, is, f. = *gāyatrī*.

Gāyatrīn, ī, inī, i, one who sings hymns; (i), m. the tree Acacia Catechu. — *Gāyatrī-sāra, as, m.* Catechu, Terra Japonica; [cf. *khadīra*].

Gāyatrīya, as, ā, am, epithet of a kind of Soma.

Gāyana, as, ī, am, singing, a singer; (*as*), m. a singer, a talker, a gossip; N. of an attendant of Skanda; (*am*), n. singing, song; professing or practising singing as a livelihood.

Gāyantikā, f. (fr. *gāyanti*), N. of a place on the Himālaya mountains.

गार gāra, as, m., N. of a Sāman, composed by Gara.

गारित gāritra, am, n. (fr. *rt. 2. grī*), rice, corn, grain.

गारुड gāruḍa, as, ī, am (fr. *garuḍa*), shaped like the bird Garuda, coming from or relating to Garuda; (i), f., N. of a creeper [cf. *pātāla-garuḍī*]; (*am*), n. an emerald; gold; a Mantra or charm against poison. — *Gāruḍa-purāṇa, am, n.* N. of the seventeenth Purāṇa relating the birth of Garuda from Vinatā. It is doubtful whether a genuine Gāruḍa-Purāṇa exists.

Gāruḍika, as, m. a charmer, a dealer in antidotes.

गारुमत gārutmata, as, ī, am (fr. *garutmat*), shaped like the bird Garuda, sacred to Garuda &c.; (*am*), n. an emerald; [cf. *garuḍāṅkita*, &c.] — *Gārutmata-patṛikā, f.* N. of a plant; [cf. *pāṭi* and *marakata-patṛī*].

गार्ग gārga, as, ī, am (fr. *gārgya* below, which is derived fr. *garga*), coming from or connected with Gārgya; a contemptuous metonymic from Gārgī.

Gārgaka, as, ikā, am, belonging to Gārgya, worshipping Gārgya; (*am*), n. a multitude or assemblage of the descendants of Garga.

Gārgika, as, m. a metonymic from Gārgī, expressing contempt.

Gārgikā, f. descent from Garga, the relation to the school of Gārgya.

Gārgī, f. the wife of Gārgya; an epithet of Durgā. — *Gārgī-putra, as, m.* the son of Gārgī; N. of a teacher. — *Gārgīputrakāyaṇī* or *gārgīputrāyaṇī* or *gārgīputrī, is, m.* a descendant of the son of Gārgī.

Gārgī-bhūta, as, ā, am, one who has become a Gārgya.

1. gārgīya, nom. P. *gārgīyati*, to act like a Gārgya; A. *gārgīyate*, to behave like a Gārgya.

2. gārgīya, as, ā, am, composed by Garga; coming from Gārgya; (*ās*), m. pl. the pupils of the descendants of Garga; the pupils of Gārgyāyana.

Gārgēya, as, m. a metonymic from Gārgī.

Gārgya, as (f. grī), am, descended from Garga, as a son or daughter; (*as*), m., N. of several teachers of grammar, of the ritual, &c.; according to Durga, a Gārgya is the author of the Pada-pāṭha of the Sāma-veda; N. of a king of the Gandharvas; N. of a people. — *Gārgya-parīśiṣṭa, am, n.* title of a Parīśiṣṭa of the Atharva-veda.

Gārgyāyana, as, m. a patronymic from Gārgya, N. of a teacher; (i), f. = *gārgī*.

Gārgyāyāniya, ās, m. pl. the pupils of Gārgyāyana.

गार्त्सेमर् gārtsamada, as, m. a patronymic from Gṛitsa-mada; (*am*), n., N. of a Sāman.

गार्दभ gārdabha, as, ī, am (fr. *gardabha*), belonging to or coming from or relating to an ass; asinine.

Gārdabharathika, as, ī, am (fr. *gardabharatha*), fit for a donkey-cart.

गार्द्ध gārdhya, am, n. (fr. *griddha*, *rt. grīdh*), desire, greediness.

Gārdhra (or wrongly spelt *gārdha*), *as, ī, am* (fr. *grīdhra*), derived from a vulture, vulturous, vulturine; rapacious, greedy (?); (*as*), m. an arrow; desire, greediness, cupidity (in the latter sense the word *gārdhra* is probably a wrong reading for *gārdhya*). — *Gārdhra-paksha, or gārdhra-patṛa, or gārdhra-vājū, or gārdhra-rājū, as, ā, am (?), or gārdhra-vāses, ās, ās, as,* decorated with vulture's feathers (especially an arrow so decorated); [cf. *grīdhra-vāja* and *grīdhra-vājū*].

गार्भ gārbha, as, ī, am (fr. *garbha*), born from the womb; fetal, uterine; relating to or connected with gestation, also to conception (as any act or crenony).

Gārbhika, as, ī, am, fetal, uterine; relating to or connected with gestation or the foetus in the womb.

Gārbhīṇa, am, n. (fr. *garbhīṇi*), a number or assemblage of pregnant women.

Gārbhīṇya, am, n. an assemblage of pregnant women.

गार्भुतगर्मुता, am, n. (fr. *garmut*), honey(?).

गार्भ्येय गार्भ्येया, as, ī, am (fr. *grishī*), Ved. born by a heifer.

गार्हपत *gārhapata*, am, n. (fr. *griha-pati*), the position and dignity of a householder.

Gārhapatya, as, m., scil. *agni*, a sacred fire, perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted; the place where this sacred fire is kept; (*ās*), m. pl., N. of a class of manes; (*am*), n. the government of a family, position of a householder, a household. — *Gārhapatyāyāra* (*ya-āg*), as, m. the place in which the *Gārhapatya* fire is kept.

Gārhamedha, as, ī, am (fr. *griha-medha*), fit or proper for a householder.

Gārhasthya, as, ā, am (fr. *griha-stha*), fit for or incumbent on a householder; (*am*), n. the order or estate of a householder, of the father or mother of a family; household, domestic affairs, the house with its contents.

Gārhya, as, ā, am (fr. *griha*), domestic.

गाल *gāla*, as, m. (fr. rt. *gal*), flowing, liquefying; dropping; a flux.

Gālana, am, n. straining fluids; fusing, liquefying, &c.

Gālava, as, m. the tree *Symplocos Racemosa*, the bark of which is used in dyeing, Lodh; a pale species of the same, = *śveta-lodhra*; also a kind of ebony, *Diospyros Glutinosa* [cf. *kenduka*]; N. of an old sage and preceptor, according to the *Hari-vaṅsa* a son, and according to the *Mahā-bhārata* a pupil of Viśvāmitra; N. of the author of a *Dharma-śāstra*; N. of a grammarian; (*ās*), m. pl. the descendants of *Gālava*.

Gālavi, a patronymic from *Gālava*.

Gālī, is, f. a curse, execration or imprecation. — *Gālī-pradāna*, am, n. cursing, reviling, abusing.

Gālī-mat, ān, atī, at, uttering curses or execrations.

Gālita, as, ā, am, distilled, strained, dropped, melted, fused.

Gālīn, ī, inī, ī, distilling, fusing, liquefying; abusing, abusive.

Gālīni, f. a particular gesticulation or position of the fingers.

गालोडय *gāloḍaya*, A. -*ḍayate*, -*yitum*, to examine, investigate.

Gāloḍita, am, n. examination, investigation.

गालोड्य *gāloḍya*, am, n. the seed of the lotus; [cf. *anḱalodya*, *argalodya*, *galodya*, *glodya*.]

गालवाणि *gāvalgaṇi*, is, m. (fr. *gavalgaṇa*), a patronymic of *Sarjaya*.

गविश्चिर *gāvishṭhira* and *gāvishṭhīrāyaṇa*, two patronymics from *Gavi-ṣṭhira*.

गाह *gāh*, cl. 1. A. (ep. also P.) *gāhate*, -*ti*, *jagāhe*, *gāhishyate*, *agāhishṭa*, *gāhitum* or *gādhum*, to dive into, bathe in, plunge into, penetrate, enter deeply into; roam, range, rove; to be absorbed in (with acc.); to hide one's self in: Caus. *gāhayati*, -*yitum*, *ajāgahat*: Desid. *jāgāhishate* and *jāgāhishate*: Intens. *jāgāhyate* and *jāgādhī*.

Gādha, as, ā, am, dived into, bathed in, entered into; deeply entered, closely pressed together, tightly drawn, closely fastened, close, fast (opposed to *śīthīla*); thick, dense; deep (as sleep); strong, vehement, firm; (*am*), ind. excessively, much, very much, heavily, closely, firmly, strongly, &c. — *Gādha-karṇa*, as, m. an ear penetrated by sound, an attentive

ear. — *Gādha-tā*, f. or *gādha-tva*, am, n. intensity, closeness; firmness, hardness; excess. — *Gādhamuṣhṭ*, is, is, ī, close-fisted, avaricious, niggardly, miserly; (*is*), m. a scynitar, a large sacrificial knife. — *Gādha-soka-prahāra*, as, ā, am, inflicting the keenest anguish. — *Gādhaṅgada* (*gha-an*), as, ā, am, having closely fitting bracelets. — *Gādha-līngana* (*dhu-āl*), am, n. a close embrace.

Gādhi-karṇa, am, n. making stiff.

Gāha, as, ī, am, diving into, bathing; (*as*), m. depth, interior, innermost recess.

Gāhana, am, n. the act of diving into, plunging, bathing, penetrating.

Gāhaniya, as, ā, am, to be dived into or penetrated.

Gāhita, as, ā, am, bathed in, plunged into, immersed, entered deeply into, penetrated; shaken, agitated, destroyed.

Gāhūtri, tā, tri, tri, one who plunges into water, a bather, diver; one who penetrates; shaking, agitating; destroying, a destroyer.

गिन्दुक *ginduka*, as, m. a ball for playing with; [cf. *ganduka* and *kunduka*.]

गिर 1. *gir*, īr, īr, īr (fr. 1. *grī*), Ved. addressing, invoking, praising; (*īr*), f. invocation, addressing with praise, praise, verse, song; speech, speaking, language, voice, words (e. g. *mānuṣīm gīraṇi kṛi*, to assume a human voice; *gīrām prabhaviṣṭuḥ*, 'lord of speech or words,' an epithet of *Bṛihaspati*, regent of the planet Jupiter); a N. of *Sarasvatī*, the goddess of speech; fame, celebrity; [cf. *Hib. gair*, 'an outcry, a shout'; Gr. *γῆρυς*.] — 1. *gir-īsa*, as, m. an epithet of *Bṛihaspati*; [cf. *gish-pati*.] — *Gir-vaṇas*, ās, ās, as, Ved. delighting in invocations, fond of praise, an epithet of *Indra* and *Agni*. — *Gir-vaṇasyu*, us, us, u, Ved. fond of hymns or praise, an epithet of *Indra*. — *Gir-vaṇ*, ā, ā, a, Ved. addressed with many invocations, receiving much praise. — *Girva-vāh*, ī, ī, ī, Ved. bearing one who is addressed with many hymns. — *Gir-vāhas*, ās, ās, as, Ved. one to whom invocations are addressed, praised in song, an epithet of *Indra* &c. — *Gir-pati* = *gish-pati*. — *Gir-ratha* (*gir-ra*), as, m. 'the vehicle of words,' an epithet of *Bṛihaspati*. — *Gir-devī*, f. the goddess of speech, *Sarasvatī*. — *Gir-pati* = *gish-pati*. — *Gir-latā*, f., N. of a plant, = *mahā-jyotiṣmatī*. — *Gir-vāṇa*, as, m. a god, a deity ('whose arrow is speech') or perhaps only a corruption fr. *gir-vaṇas*. — *Girvāṇa-kusuma*, am, n. the flower of the gods, doves. — *Gish-pati*, is, m. the lord of speech, a N. of *Bṛihaspati*, the regent of the planet Jupiter and preceptor of the gods; a Paṇḍit, a learned man. — *Gis-tarā*, f. excellent speech, a good voice.

Girā, f. speech, speaking; voice. — *Girā-vridh*, t, t, t, Ved. delighting in being praised; (*Sāy*.) thriving by praise (as a god).

गिर 2. *gir* (fr. 2. *grī*), swallowing, (at the end of compounds, e. g. in *gara-gir* and *mukur-gir*.)

1. *gira*, as, ā, am, swallowing.

Girita, as, ā, am, swallowed, eaten.

गिर 2. *gira*, at the end of an adverbial compound = *giri* (e. g. *anu-giram*, near the mountain).

गिरि *giri*, is, m. (said to be fr. rt. 2. *grī*; perhaps originally *gari* or *garu*, and related to *guru*, *gariman*), a hill, a mountain, a rock, an elevation, a rising-ground (in the foregoing senses often connected in the Veda with *parvata*, e. g. *parvato giriḥ*, explained by *Sāy*, as a mountain having many parts); a cloud (this last sense is often given to *giri* by the commentators on Vedic works); a term for the number eight, because of the eight mountains surrounding the mountain *Meru*; a wooden ball, with which children play [cf. *giriḱa* and *giri-guḍa*]; a disease of the eyes; a peculiar defect in quicksilver; a honorific title given to one of the ten orders of the *Das-nāmī* Gosains; N. of a son of *Śvaphalka* [cf.

giri-kshipa]; (*is*), f. swallowing; a rat, a small rat, a mouse [cf. *giriḱā*]; (*is*, *is*, ī), venerable, respectable, worshipful; [cf. *Zend gatri*; Slav. *gora*; Afghan. *ghur*; cf. also *gariyas*, *garishṭha*, *gariman*.] — *Giri-kaṣṭhapa*, as, m. a kind of tortoise living in mountains. — *Giri-kaṣṭhaka*, as, m. *Indra's* thunderbolt. — *Giri-kudamba* or *giri-kudambaka*, as, m. a species of the *Kadamba* tree, mountain *Kadamba*; [cf. *nīpa* and *dhārā-kadamba*.] — *Giri-kalālī*, f. the mountain or wild *Kadalī*. — *Giri-kandara*, as, m. a cave, a cavern. — *Giri-karṇā*, f. the plant *Clitoria Ternatea*; [cf. *a-parājītā*.] — *Giri-kurṇikā*, f. the earth; the plant *Clitoria Ternatea*; a species of *Kijūhī* with white blossoms. — *Giri-karṇi*, f. the plant *Clitoria Ternatea* [cf. the preceding]; another plant, *Alhagi Maurorum* = *kaṭṭhūrā*. — *Giri-kāṇa*, as, m. a blind or one-eyed man, one blind from a particular disease. — *Giri-kānana*, am, n. a mountain-grove. — *Giri-kūṭa*, am, n. the summit of a mountain. — *Giri-kshit*, t, t, t, Ved. living in mountains or on high, as *Viṣṇu*; (*t*), m., N. of an *Aucāmanyava*; [cf. *gairikshita*.] — *Giri-kshipa*, as, m., N. of a son of *Śvaphalka*; [cf. *arikshipa* and *giri*.] — *Giri-gaṅgā*, f., N. of a river. — *Giri-guḍa*, as, m. a ball for playing with. — *Giri-guhā*, f. a mountain-cave. — *Giri-gairika-dhātu*, us, m. = *gatrika*, red chalk. — *Giri-gairikadhātu-vat*, ind. like red chalk. — *Giri-āra*, as, ī, am, Ved. living in or inhabiting mountains. — *Giri-ārin*, ī, inī, ī, living in mountains. — *Giri-ja*, as, ā, am, mountain-born, mountaineer; (*as*), m. the *Mahwa* tree, *Bassia*, = *madhūla*; N. of a man with the patronymic *Bābhavya*; (*ā*), f., N. of several plants, viz. a kind of lemon tree; a plant considered as a white species of *Rasnā* [cf. *rasnā*]; the shaddock or pumple-mouse, *Citrus Decumana*; also = *śveta-vuhṇā*, *kshudra-pāshāṇa*, *giri-kadalī*, *kāri*, *trāyamānā*; a kind of jasmine, *mallikā*; a N. of the goddess *Pārvatī*, as the daughter of the personified *Himālaya* mountain; (*am*), n. talc; benzoine or gum benjamin; it is also confounded with another gum resin called *styrax*, red chalk; bitumen; iron. — *Giriḱa-kumārā*, as, m., N. of a pupil of *Sanka-rācārya*. — *Giriḱa-pati*, is, m. an epithet of *Siva*, the husband of *Pārvatī*. — *Giriḱamala* (*ja-am*), am, n. talc. — *Giri-jāla*, am, n. a range of mountains. — *Giriḱa-suta*, as, m., N. of the chief of a sect worshipping *Gaṇeśa*. — *Giri-jvara*, as, m. *Indra's* thunderbolt; [cf. *giri-kaṣṭhaka*.] — *Giri-naddha* or *giri-naddha*, as, ā, am, enclosed by a mountain. — *Giri-nṭamba* or *giri-nitamba*, as, m. the declivity of a mountain. — *Giri-tra*, as, ā, am, Ved. ruling over mountains; epithet of *Rudra-Siva*. — *Giri-durga*, as, ā, am, or am, n. of difficult access in consequence of being surrounded by mountains; a hill-fort or any stronghold amongst mountains. — *Giri-dvāra*, am, n. a mountain-pass. — *Giri-dhara*, as, m., N. of a copyist of the seventeenth century. — *Giri-dhātu*, us, m. different kinds of earth or minerals in the interior of a mountain; red chalk. — *Giri-dhvaḱa*, as, m. *Indra's* thunderbolt; [cf. *giri-kaṣṭhaka* and *giri-jvara*.] — *Giri-nagara*, am, n., N. of a town in *Dakṣiṇā-patha*. — *Giri-nadī* or *giri-nadī*, f. a mountain-torrent. — *Giri-nandinī*, f. daughter of a mountain, a mountain-stream. — *Giri-nimnagā*, f. a mountain-torrent. — *Giri-nimba*, as, m., N. of a plant, = *mahārishta*. — *Giri-pilu*, us, m., N. of a fruit tree, = *parusha*. — *Giri-pura*, am, n. mountain-town or N. of a town. — *Giri-pushpaka*, am, n. a fragrant resin, benzoine. — *Giri-pishṭha*, am, n. the top of a hill. — *Giri-prapāta*, as, m. the declivity of a mountain. — *Giri-prastha*, as, m. the table-land of a mountain. — *Giri-priya*, as, ā, am, fond of or frequenting mountains; (*ā*), f. the female of the *Bos Grunniens*. — *Giri-bāndhava*, as, m. a friend of the mountains, an epithet of *Siva*. — *Giri-budhna*, as, ā, am, Ved. resting on a mountain, produced on a hill; [cf. *adri-budhna*.] — *Giri-bhid*, t, t, t, breaking through the mountains, as a river; (*t*), f. the plant *Plectranthus Scutellarioides*. — *Giri-bhū*, ūs, ūs, u, mountain-born, mountaineer; (*ūs*), f., N.

of a plant, = *kshudra-pāshāṇa-bhedā*; a small stone (?); an epithet of Pārvatī, the wife of Śiva. — *Giri-bhraj*, *t*, *t*, Ved. breaking forth from mountains; (Sāy.) falling from the clouds. — *Giri-mallikā*, f. the plant *Wrightia Antidysenterica*; [cf. *kula-ja*.] — *Giri-mātra*, *as*, *ā*, *am*, having the size or dimensions of a mountain. — *Giri-māna*, *as*, *ā*, *am*, having the extent or dimensions of a mountain; (*as*), *m*. a large and powerful elephant. — *Giri-māla* and *giri-mālaka*, *as*, *m*. N. of a tree. — *Giri-mṛd*, *t*, f. red chalk, mountain soil; [cf. *gairika*.] — *Girimṛd-bhava*, *am*, n. red chalk. — *Giri-medā*, *as*, *m*. a fetid *Mimosa*, = *ari-medā*. — *Giri-rāj*, *t*, *m*. the king of the mountains, the Himavat (?). — *Giri-vāsin*, *i*, *ini*, *i*, living on or in mountains, being or produced in them; (*i*), *m*. a kind of bulbous plant, a large kind of *Arum*. — *Giri-vraja*, *as*, *m*. N. of the capital of Magadha. — *Giri-śa*, *as*, *ā*, *am*, or (*as*), *m*. inhabiting or frequenting mountains, an epithet of Rudra-Śiva. — *Giri-santa*, *as*, *ā*, *am*, Ved. inhabiting or frequenting mountains. — *Giri-śaya*, *as*, *ā*, *am*, Ved. inhabiting mountains. — *Giri-sāla*, *as*, *m*. a kind of bird. — *Giri-sālini*, f. the plant *Clitoria Ternatea*. — *Giri-śṛṅga*, *as*, *m*. an epithet of Gaṇeśa; the peak of a mountain. — *Giri-shad*, *t*, *t*, sitting on mountains; an epithet of Rudra. — *Giri-shthā*, *ās*, *ās*, *am*, or *giri-shthā*, *as*, *ā*, *am* (rt. *sthā*), inhabiting or frequenting mountains; epithet of the Maruts and of the Soma plant which is found in mountains. — *Giri-sarpa*, *as*, *m*. a kind of snake. — *Giri-sānu*, *u*, n. tableland. — *Giri-sāra*, *as*, *m*. iron; tin; an epithet of the Malaya mountains, situated in the south of India. — *Girisāra-maya*, *as*, *i*, *am*, made of iron, iron. — *Giri-sutā*, f. the daughter of the mountain Himavat; an epithet of Pārvatī, the wife of Śiva. — *Giri-sena*, *as*, *m*. N. of a man. — *Giri-sravā*, f. a mountain-stream, a torrent. — *Giri-hvā*, f. another N. of the plant *giri-karṇikā*, *Clitoria Ternatea*. — *Girindra* (*ri-in*°), *as*, *m*. a prince among the mountains, a high mountain; a term for the number eight; [cf. *giri*.] — 2. *Giriśa* (*ri-śa*), *as*, *m*. the prince of the mountains, a N. of the Himālaya, the snowy mountains on the north of Hindūstan, or the range personified; an epithet of Śiva; a N. of the eleventh Rudra: (for 1. *giriśa* see under 1. *gir*.) — *Giry-āhvā*, f. = *giri-hvā*.

Girika, *as*, *m*. the inhabitant of a mountain (?); a N. of Śiva; a ball for playing with [cf. *gṛt* and *giri-yaka*]; N. of a chief of the Nāga or serpent-race; N. of a certain weaver in a Buddhist work; also called *śaṇḍagiri*; (*ā*), f. a mouse, a small rat; N. of the wife of Vasu, daughter of the mountain Kolahala and of the river Saktimati.

Giriyaka or *giri-yaka* or *giri-yaka*, *as*, *m*. a ball for playing with; [cf. *giri* and *giri-guḍa*.]

Giri-śu. See under *giri* above.

गिरित् *giriṭa*. See under 2. *gir*.

गिरीश *giriśa*. 1. 2. *giriśa*, &c. See under 1. *gir* and under *giri* above.

गिल *gila*, *as*, *ā*, *am* (fr. 2. *grī*), who or what swallows; (*as*), *m*. the citron tree, = *jambīra*. — *Gila-gīla*, *as*, *ā*, *am*, swallowing; [cf. *timṇa-gīla*.] — *Gila-grāhu*, *as*, *m*. a crocodile, a shark.

Gilat, *an*, *at* or *anti*, *at*, swallowing, devouring.

Gilana, *am*, u. swallowing; also *giraṇa*.

Gilāyu, *us*, *m*. hard tumor in the throat.

Gili, *is*, f. swallowing, eating.

Gilita, *as*, *ā*, *am*, eaten, swallowed.

गिलोद्ग *gilodya*. N. of a plant; [cf.

angalodya, *galodya*, *gāldya*.]

गिष्णु *gishṇu*, *us*, *m*. (probably a corrupt form of *gashṇu*; rt. *gū*), a professional singer; a Brāhman versed in the Sāma-veda, a chanter of that Veda; an actor.

गोपति *gih-pati*, *gish-pati*. See 1. *gir*.

गीत *gīta*, *as*, *ā*, *am* (fr. rt. *gai*), sung,

chanted, sounded, &c.; (*ā*), f. a song, a sacred song or poem, religious doctrines declared in metrical form by an inspired sage [cf. the titles *Sivagītā*, *Rāma-gītā*, *Bhagavad-gītā*, which last is also often called the *Gītā*]; N. of a metre; (*am*), n. singing, song either general or particular. — *Gita-kandikā*, f. a *Parīṣiṣṭa* of the Sāma-veda. — *Gita-krama*, *as*, *m*. the arrangement of a song. — *Gita-gaṇḍhara*, title of a poem by Kalyāṇa. — *Gita-giriśa*, title of a poem by Rāma. — *Gita-govinda*, *as*, *m*. Govinda (i. e. *Kṛishṇa*) celebrated in song; title of a lyrical drama by Jaya-deva, supposed to have been written about the twelfth or thirteenth century of our era; it is a mystical erotic poem, describing the loves of *Kṛishṇa* and the Gopis, especially of *Kṛishṇa* and Rādhā, who is supposed to typify the human soul. — *Gita-gīta*, *as*, *ā*, *am*, versed in the art of singing, acquainted with songs. — *Gita-priya*, *as*, *ā*, *am*, fond of songs; (*ā*), f. N. of one of the Mātṛis attending on Skanda. — *Gita-modin*, *i*, *ini*, *i*, gladdening with songs; (*i*), *m*. a Kinnara or celestial chorister. — *Gita-vādāna*, *am*, n. the singing of a song. — *Gita-sāstra*, *am*, n. the science of music. — *Gītāyana* (*ta-ay*°), *am*, n. a procession accompanied with songs.

Gitaka, *am*, n. a song.

Giti, *is*, f. song, singing; a kind of poetical metre, a form of the *Āryā* metre, in which the stanza consists of four lines of twelve and eighteen syllabic instants alternately. — *Giti-viśeṣa*, *as*, *m*. a kind of song. — *Gity-āryā*, f. N. of a metre of four lines of sixteen short syllables each.

Gitikā, f. a short song, a small hymn; N. of a metre consisting of four lines of twenty syllables each.

Gitin, *i*, *ini*, *i*, one who recites in a singing manner.

Githā, f. a song.

गीरय *giratha*, &c. See under 1. *gir*.

गीरी *gīrī*, *is*, f. praise, applause; fame, celebrity.

गीरी *gīrī*, *is*, f. swallowing.

गीरि *gīri*, *is*, *i*, *i*, swallowing, devouring.

गु *gu* (related to 1. *gā*), cl. 1. A. *ga-vate*, to go.

2. *gu*, (at the end of compounds) going; [cf. *udhri-gu*, *vanar-gu*; also *priyan-gu* and *śāci-gu* (?); cf. *gū* in *agre-gū*.]

गु *gu* 3. *gu*, cl. 1. A., Ved. *gavate*, *juguve*, *goshyate*, *agoshṭa*, *gotum*, (this verb seems only to occur in the reduplicated forms *joguve* and *joguvāna*), to speak articulately, to proclaim, to cause to sound: Caus. *gāvayati*: Desid. *jugūshate*: Intens. *jogūyate*, *jogotī*, to shout with joy; [cf. *jogū*.]

गु *gu* 4. *gu*, cl. 6. P. *guvati*, *jugāva*, *gushyati*, *agushṭī*, *gutum* or *guitum*, to void by stool, to void excrement.

गु *gu* 5. *gu* (at the end of an adj. comp.)

= *go*, a cow, cattle, earth, ray, &c., see *go*, (c. g. *daśa-gu*, possessing ten cows; *śahasra-gu*, possessing 1000 cows; *śalad-gu*, one under whom the earth trembles, &c.); [cf. *anu-gu*, *arishṭa-gu*, *ushṇa-gu*, *kṛiśa-gu*, &c.].

गुग्गुलु *guggula*, *as*, *m*. or *guggulu*, *u*, *us*, n. m. (but always m. in the later language), a fragrant gum resin, bdellium or the exudation of the *Amirys Agallochum*, a perfumic and medicament; sometimes with the epithet *śaṇḍhara* or *śamudhriya*, i. e. 'obtained near rivers or the sea,' (perhaps some other substance coming from rivers or the sea?); a species of *Morunga* with red flowers, *Morunga Hyperanthera*; (*ū*, *ūs*), f. N. of an *Apsaras*.

Gugguluka, *as*, *i*, m. f. one who deals in bdellium.

गुग्गु *gungu*, *us*, *m*. N. of a man; (*avas*),

m. pl. the descendants of this man; (*ū*, *ūs*), f. Ved. (Sāy.) = *kuhū*, q. v.

गुच्छ *guṭcha*, *as*, *m*. (assimilated form fr. *gutsa*), a bundle, a bunch, a bunch of flowers, a cluster of blossoms, a clump (of grass &c.), a bunch of peacock's feathers, the plumage of a peacock; a pearl necklace of thirty-two or (according to others) of seventy strings [cf. *ardha-guṭcha*]; (*i*), f. a kind of Bonduc or *Karaija*. — *Guṭcha-karaija*, *as*, *m*. a kind of corn, = *rāgin*. — *Guṭcha-karaija*, *as*, *m*. a kind of *Karaija*; [cf. *guṭchī*.] — *Guṭcha-dantikā*, f. the plant *Musa Sapientum*, = *kadalī*. — *Guṭcha-pattra*, *as*, *m*. the palm tree; [cf. *tāla*.] — *Guṭcha-pushpa*, *as*, *m*. N. of a plant, = *saptalchada*; (*i*), f. N. of two plants, *Grislea Tomentosa* (*dhātakī*), and another plant = *śimriḍī*. — *Guṭcha-pushpaka*, *as*, *m*. two kinds of *Karaija*, the *Riṭha-karaija* and the *Guṭcha-karaija*. — *Guṭcha-phala*, *as*, *m*. N. of several plants, = *riṭhā-karaija*; another plant, *Strychnos Potatorum* [cf. *kataka*]; another plant, = *rājādantī*; (*ā*), f. N. of several plants, *Musa Sapientum*, = *kadalī* or the plantain; the vine; the plant *Solanum Indicum* (*kāka-mācī*); the plant *Solanum Jacquinii* (*agni-damani*); a kind of leguminous plant, = *nishpāvi*. — *Guṭcha-badhrā*, f. N. of a plant, *Guṇḍālā*. — *Guṭcha-milikā*, f. N. of a plant, = *guṇḍāsini*. — *Guṭchārdha* (*cha-ar*°), *as*, *m*. a pearl necklace of twenty-four strings; a species of grass, *Andropogon Schoenanthus*. — *Guṭchā-hva-kanda* (*cha-āh*°), *as*, *m*. a kind of esculent root, = *gulaiṇa-kanda*.

Guṭchaka, *as*, *m*. a bunch, bundle, cluster of blossoms, clump of grass, the plumage of a peacock, a bunch of peacock's feathers; a pearl necklace of thirty-two strings; a kind of *Karaija*, = *riṭhā-karaija*; (*am*), n. a kind of fragrant plant, = *granthi-parṇa*.

Guṭchāla, *as*, *m*. a species of grass, *Andropogon Schoenanthus*.

गुज *guj*, cl. 6. and 1 (?). P. *gujati* and *gojati* (?), *jugoja*, *gujītum*; oftener *gujī*, cl. 1. P. *gunjati*, *juguṇja*, *gujītum*, to sound inarticulately; to buz, hum.

Guñja, *as*, *m*. humming; a bunch, a bundle, a cluster of blossoms, bunch of flowers, nosegay, = *guṭcha*; (*ā*), f. humming, a low murmuring sound; a kettle-drum; a small shrub, *Abrus Precatorius*, bearing a red and black berry, which forms the smallest of the jeweller's weights; either the berry which averages about 1 $\frac{2}{3}$ grains troy or the artificial weight called by this name, weighing about 2 $\frac{3}{8}$ grains; = $\frac{1}{2}$ *Ādya-māshaka*, = $\frac{1}{2}$ *Māshaka*, = 3 or 2 barley-corns, = 4 grains of rice, = 2 grains of wheat; (with physicians 7 *Guñjās* = 1 *Māsha*, with lawyers 7 $\frac{1}{2}$ *Guñjās*); a kind of plant with a poisonous root; a tavern; reflection, meditation. — *Guñja-kṛit*, *t*, m. 'making a humming,' a large black bee.

Guñjat, *an*, *anti*, *at*, buzzing, humming, making a low murmuring sound.

Guñjana, *am*, n. sounding low and deep, as buzzing, murmuring, &c.

Guñjikā, f. the seed of the plant *Abrus Precatorius*; [cf. *guñjā*.]

Guñjita, *as*, *ā*, *am*, uttered in a low tone, murmured, &c.; (*am*), n. sounding, murmuring, buzzing.

गुज्जरी *gujjari*, f. one of the *Rāginīs*; (for *guriari*, q. v.)

गुटिका *gutikā*, f. a pill, a bolus, any small globe or ball; a small pustule; the cocoon of the silk-worm; a pill; a pearl; [cf. *guḍikā*, *gulikā*, *guli*, *guḍa*.] — *Guṭikānjana* (*kā-ai*°), *am*, n. collyrium formed like a globe or ball. — *Guṭikā-mukha*, *as*, *i*, *m*. furnished with a rounded orifice.

गुड *guḍ*, cl. 6. P. *guḍati*, to defend, guard, preserve; [cf. *ghuḍ* and *guḍ*.]

Guḍa, *as*, *m*. (said to be from the last), a globe or ball; a ball for playing with; a bit, a mouthful,

(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant *Thythymalus Antiquorum*; another plant, = *ksīra-dāru*; (*ās*), m. pl., N. of a people in Madhya-deśa; (*ā*), f. a small ball, a pill; the plant *Thythymalus Antiquorum*; another plant, = *usīri*; (*i*), f. the plant *Thythymalus Antiquorum*; [cf. *guḍa*, *gaṇḍa*, *gaṇḍika*.] — *Guḍa-kārī*, f. (perhaps a corruption of *gurjari* or *gujari*), one of the Rāgīnis or female personifications of the musical modes. — *Guḍa-trīṇa*, am, n. sugar-cane. — *Guḍa-tvaḥ*, k, n. (?) the aromatic bark of the *Laurus Cassia*. — *Guḍa-tvaḥ*, am, n. the aromatic bark of the *Laurus Cassia*; nace. — *Guḍa-dāru*, us, u, m. n. sugar-cane. — *Guḍa-dhenu*, us, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmins; sugar piled up for distribution at certain religious rites. — *Guḍa-piṣṭa*, am, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Guḍa-pushpa*, as, m. the plant *Bassia Latifolia* or another species of it, (the flowers being full of saccharine matter.) — *Guḍa-phala*, as, m. the tree *Careya Arbores* or *Salvadora Persica*; jujube; [cf. *gūḍha-phala*.] — *Guḍa-bhā*, f. a kind of sugar. — *Guḍa-miśra*, am, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Guḍa-mūla*, as, m. a kind of amaranth, *Amaranthus Polygamus*; [cf. *alpa-mārisha*.] — *Guḍa-līn-mat*, ān, atī, at, having a sugar-licker. — *Guḍa-līh*, t, t, t, sugar-licking. — *Guḍa-vijā*, as, m. a kind of pease; [cf. *masūra*.] — *Guḍa-śarkara*, f. sugar, refined sugar. — *Guḍa-sigru*, us, m. a red sort of Morunga; [cf. *śobhānjana*.] — *Guḍa-sringu*, am, n. a cupola. — *Guḍa-haritākī*, f. myrobalan preserved in molasses. — *Guḍa-keśa*, as, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*?), an epithet of the hero Arjuna; also of Śiva. — *Guḍāpūṭikā* (*ḍa-ap*), scil. *paurṇamāsī*, f. a certain day of full moon, on which sweetmeats are eaten. — *Guḍāsaya* (*ḍa-ās*), as, m. a species of *Pilu* growing in mountains; [cf. *akṣhoṭa*.] — *Guḍodaka* (*ḍa-ud*), am, n. water mixed with molasses; (*as*, ā, am), containing water instead of molasses. — *Guḍodbhava* (*ḍa-ud*), f. sugar. — *Guḍaudana* (*ḍa-od*), am, n. boiled rice and coarse sugar.

Guḍaka, as, m. a ball (*nābhi-guḍaka*), a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*ikā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

Guḍala, am, n. a spirituous liquor distilled from molasses, a sort of rum.

Guḍera or *guderaka*, as, m. a bit, a mouthful.

गुडची *guḍācī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍuḥ* and *guḍūcī*.]

गुडाका *guḍākā*, f. sleep; sloth.

गुडाला *guḍālā*, f. a species of grass, = *guṇḍālā*.

गुडगुडायन *guḍugudāyana*, as, i, am, rattling in the throat (as breath).

गुडुची *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍūcī*.]

गुडुह *guḍuḥ*, ās, m. pl., N. of a people in Madhya-deśa; (also read *guruḥ*, *guluḥ*, and *gulaha*.)

गुडूची *guḍūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *guḍācī* and *guḍuḥ*.]

गुण *guṇa*, as, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twine (e. g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a

numeral) fold, times, &c. (e. g. *tri-guṇa*, three-fold; *dvī-guṇa*, two-fold, double; *catuṣ-guṇa*, four-fold; *capta triṅganī dīnāni*, twenty-one days; *māyāt pañcagūṇo dandah*, a fine five times more than the value; *duṣṭho dasagūṇam*, ten times worse; *driguṇatvam i*, to become double; *viśiṣṭho dasabhr guṇait*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e. g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e. g. *sarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i. e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its *Guṇa* and the ear for its organ; 2. the air has tangibility and sound for its *Guṇas* and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its *Guṇas*, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its *Guṇas*, and the tongue for its organ; 5. earth has the preceding *Guṇas*, with the addition of its own peculiar *Guṇa* of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipose of three *Guṇas* called *sattva*, *rajas*, and *tamas*, i. e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four *Guṇas*, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparsa*, tangibility; 5. *sankhyā*, number; 6. *parimāṇa*, dimension; 7. *prithakṭva*, severalty; 8. *saṃyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravātva*, fluidity; 14. *sneha*, viscosity; 15. *śabda*, sound; 16. *buddhi* or *jāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *icchā*, desire; 20. *dveṣa*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; 24. *saṃskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four Upāyas, or means of conquering an enemy, are sometimes called *Guṇas*; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *saṃvāra*, contraction; *śvāsa*, sighing; *nāda*, sounding; *ghoṣa*, soft sound or low murmur; *a-ghoṣa*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *vṛiddhi*), the vowels *a*, *e*, *o* (with *ar*, *at*); the merit of a composition in rhetoric, i. e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f. N. of a grass, = *dūrā*; a kind of perfume, = *māṃsa-rohiṇī*; N. of a princess; [cf. *gaṇḍa*, *nir-guṇa*, *vi-guṇa*, *sa-guṇa*; cf. also *Hib. gaoine*, 'goodness, honesty'.] — *Guṇa-karaṇḍa-vyūha*, as, m. title of a Buddhist work; [cf. *ka-raṇḍa-vyūha*.] — *Guṇa-karma*, a, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga*, as, ā, am, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra*, as, i, am, one who counts &c.; productive of good qualities, profitable;

(*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kīraṇāvalī*, f. N. of a literary work. — *Guṇa-keṭu*, us, m., N. of a Buddha. — *Guṇa-keṭi*, f. N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna*, am, n. praising the virtues of another, panegyric, praise. — *Guṇa-grīhṇu*, us, us, n, desiring or possessing good qualities. — *Guṇa-grihya*, as, ā, am, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahāṇa*, am, n. acknowledging or appreciating merit. — *Guṇa-grāma*, as, m. an assemblage of virtues or merits. — *Guṇa-grāhaka*, as, ā, am, or *guṇa-grāhin*, i, ī, i, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātin*, i, inī, i, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-śandra*, as, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called *Tattva-prakāśaka-vṛitti*. — *Guṇa-jāa*, as, ā, am, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇa-tas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the *Guṇas* or properties of the letters pronounced with the *vāhya-prayatna*. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya*, am, n. the three constituent properties of nature, or *sattva*, *rajas*, and *tamas*. — *Guṇatrayabhāsa* (*ḡa-ābh*), as, m. life. — *Guṇa-tra*, am, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva*, as, m., N. of a son of Guṇādhyā. — *Guṇa-dosha*, au, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parikṣaṇa*, am, n. test or investigation of merits and defects. — *Guṇa-dhara*, as, ā, am, possessing good qualities. — *Guṇa-dharma*, as, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue and duty of royalty &c. — *Guṇa-paḍī*, f. having feet thin as cords. — *Guṇa-pūga*, am, n. great merit. — *Guṇa-prakarṣa*, us, m. great merit, excellence. — *Guṇa-prabha*, as, m., N. of a Buddhist teacher. — *Guṇa-priya*, as, ā, am, attached to merit, fond of excellence. — *Guṇa-bhadra*, as, m., N. of the author of the *Ātmānuśāsana*; N. of a literary work. — *Guṇa-bhuj*, k, k, k, enjoying or endowed with qualities. — *Guṇa-bhedatas*, ind. according to the difference of quality &c. — *Guṇa-bhoktri*, tā, tri, tri, perceiving the properties of things. — *Guṇa-bhraṇsa*, as, m. the loss of all good qualities or merits. — *Guṇa-matī*, is, m., N. of a Buddhist teacher. — *Guṇa-maya*, as, i, am, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat*, t, n. great merit, superior qualities. — *Guṇa-yukta*, as, ā, am, possessed of virtues or properties. — *Guṇa-ratna*, am, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra*, am, n., N. of a hymn by Parāśara-bhaṭṭa. — *Guṇa-rāga*, as, m. delighting in the good qualities of others. — *Guṇa-rāja-prabhāsa*, as, m., N. of a Buddha. — *Guṇa-rāsi*, is, m. an epithet of Śiva; N. of a Buddha. — *Guṇa-lakṣaṇa*, am, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layani*, f. a tent. — *Guṇa-lubdhā*, as, ā, am, desirous of merit; attached to excellence; patronising merit. — *Guṇa-vaḥana*, am, n. an attributive; an adjective. — *Guṇa-vat*, ān, atī, at, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavati; (*i*), f., N. of a daughter of Su-nābha, the

wife of Sāmba and mother of Guṇa-vat. — *Guṇavat-tama*, as, ā, am, most excellent. — *Guṇavat-tara*, as, ā, am, more excellent, excellent. — *Guṇavat-tā*, f. or *guṇavat-tva*, am, n. the state of possessing qualities, the possession of good qualities, or of virtues; excellence. — *Guṇa-varṇana*, am, n. the describing the merits of another person. — *Guṇa-vartin*, ī, inī, ī, being on the path of virtue. — *Guṇa-varman*, ā, m., N. of a man. — *Guṇa-vācaka*, as, ikā, am, denoting a quality; (with *śabda*) an attributive noun, an adjective. — *Guṇa-vāda*, as, m. pointing out good qualities or merits. — *Guṇa-vīdha*, as, ā, am, possessed of different qualities. — *Guṇa-vivecana*, f. discernment in appreciating the merits of a person, a just sense of merit. — *Guṇa-viśeṣa*, as, m. a different property. — *Guṇa-viśṇu*, us, m., N. of a scholiast. — *Guṇa-vistara*, as, ā, am, abounding in excellent qualities. — *Guṇa-vriksha* or *guṇa-vrikshaka*, as, m. a mast or post to which a ship or boat is fastened. — *Guṇa-vṛitti*, īs, f. a secondary or essential condition or relation (opposed to *mukhya vṛitti*); character or style of qualities or merits. — *Guṇa-vaicitrya*, am, n. variety of qualities. — *Guṇa-vaishēhya*, am, n. pre-eminence of merit or of any property. — *Guṇa-sāta*, am, n. a hundred excellent qualities. — *Guṇa-sāda*, as, m. an adjective. — *Guṇa-sīla*, as, ā, am, virtuous. — *Guṇa-slaghā*, f. encomium, praise. — *Guṇa-sankirtana*, am, n. celebration of qualities. — *Guṇa-sankhyāna*, am, n. the theory of the three essential properties. — *Guṇa-saṅga*, as, m. association with properties or qualities. — *Guṇa-saṅgraha*, as, m. a collection of merits or properties; acknowledging or appreciating of merit. — *Guṇa-samudra*, am, n. an ocean of virtues. — *Guṇa-sampad*, t, f. great merit, perfection. — *Guṇa-sāgara*, as, ā, am, endowed with all good qualities; (as), m. an ocean of good qualities, one endowed with all virtues; an epithet of Brahmā; N. of a Buddha. — *Guṇa-stuti*, īs, f. panegyric, encomium. — *Guṇa-sthāna-prakarāṇa*, am, n. title of a Buddhist and Jaina work. — *Guṇa-hīna*, as, ā, am, void of merit, free from properties; poor (as food). — *Guṇākara* (°*na-āk*), as, m. a mine or multitude of merits, one endowed with all virtues; a N. of Buddha Śākya-muni, the founder of the Buddhist religion; an epithet of Śiva; N. of a poet; (as, ā, am), possessing all excellences. — *Guṇākshara* (°*na-āk*), probably for *ghuṇākshara*, q. v. — *Guṇāguṇa-jña* (°*na-ag*), as, ā, am, a judge of merit and demerit. — *Guṇāgradhara* (°*na-ag*), as, m., N. of a man. — *Guṇādhyā* (°*na-ādhyā*), as, ā, am, rich in virtues or excellences; (as), m., N. of a Brāhman, = Mālyavat in a former birth. — *Guṇātīta* (°*na-at*), as, ā, am, freed from or beyond all properties. — *Guṇātman* (°*na-at*), ā, ā, am, having qualities. — *Guṇādhāra* (°*na-ādhyā*), as, m. a receptacle of virtues, i. e. a virtuous person. — *Guṇādhipa* (°*na-adh*), as, m., N. of a king. — *Guṇādhiśthāna* (°*na-adhiśthāna*), am, n. the region of the breast where the girdle is fastened. — *Guṇā-vurāya* (°*na-am*), as, m. delight or pleasure in the good qualities of others, approbation. — *Guṇā-nirodha* (°*na-an*), as, m. conformity or suitability to good qualities &c. — *Guṇāntara* (°*na-an*), am, n. a different kind of merit, variety of property or quality. — *Guṇānvita* (°*na-an*), as, ā, am, having attributes or qualities; excellent, good, endowed with virtues. — *Guṇāparāda* (°*na-ap*), as, m. de- traction. — *Guṇābhilī* (°*na-ab*), īs, m. a Buddha; [cf. *guṇa-sāgara*]. — *Guṇābhāsa* (°*na-abh*), as, m. semblance of qualities. — *Guṇāyana* (°*na-ay*), as, ī, am, one who goes on the path of virtue. — *Guṇālakṛita* (°*na-al*), as, ā, am, adorned with virtues or good qualities. — *Guṇālābha* (°*na-al*), as, m. inefficiency. — *Guṇāśraya* (°*na-āś*), as, ā, am, virtuous, excellent, able, endowed with good qualities. — *Guṇāśu* (°*na-āśu*), as, m. a lord of the three qualities; N. of a mountain. — *Guṇāśvara* (°*na-āś*), as, ī, am, having good qualities &c.; (as), m., N. of a mountain; according to some, Citra-kūṭa or Chatarkot in Bundelcund. — *Guṇotkareha*

(°*na-ut*), as, m. excellence of merit, the being endowed with superior qualities. — *Guṇotkirtana* (°*na-ut*), am, n. panegyric, eulogium. — *Guṇot-kṛishṭa* (°*na-ut*), as, ā, am, superior in merit or in good qualities. — *Guṇopeta* (°*na-up*), as, ā, am, endowed with good qualities, rich (as food). — *Guṇaughā* (°*na-ogha*), am, n. superior or abundant merit.

Guṇaka, as, m. a calculator, a numerator, a reckoner; (in arithmetic) the multiplier; N. of a maker of garlands.

Guṇakārī, f. = *gonḍakirī*, q. v.

Guṇana, am, n. multiplication; enumeration; describing, relating qualities, pointing out merits or virtues; (ī), f. examining books, studying, collating or correcting copies and determining the value of various readings.

Guṇantkā, f. determining the value of the various readings of a manuscript; dancing, the science or profession of dancing, acting, &c.; the prologue or introduction to a drama; a garland, a necklace; a cipher, the character in arithmetic which expresses nothing.

Guṇanīya, as, ā, am, to be advised, to be multiplied, to be enumerated; (as), m. practice, practising anything, but especially science or study; (am), n. the multiplicand.

Guṇaya, nom. P. *guṇayati*, -yitum, to multiply; to advise, invite.

Guṇala, as, m., N. of a son of Bhoja.

Guṇikā, f. a tumor, a swelling.

Guṇita, as, ā, am, multiplied; heaped together, collected.

Guṇin, ī, inī, ī, containing parts, consisting of parts; possessing qualities, an object, a thing, a noun substantive (as possessing qualities); endowed with good qualities or merits; auspicious; familiar with the merits of anything; (ī), m. a bow. — *Guṇi-gaṇa*, as, m. a number of virtuous persons. — *Guṇi-tā*, f. virtuousness, the state of possessing virtues or merits or good qualities. — *Guṇi-devidha*, am, n. equality of merit on both sides. — *Guṇi-linga*, as, ā, am, taking the same gender as a substantive. — *Guṇi-sarvasa*, am, n. title of a literary work.

Guṇi-bhūta, as, ā, am, made secondary or subordinate, deprived of the original meaning or importance; made or having become a merit or ornament; invested with attributes &c.; varied according to qualities; having a certain force or application (as a word &c.).

Guṇya, as, ā, am, endowed with virtues; to be enumerated; to be described, to be praised; to be multiplied, the multiplicand.

गुण् *guṇh* (connected with *guṇ* and *gudh*), cl. 10. P. *guṇhayati*, -yitum, to enclose or envelop, surround, hide, conceal; [cf. Old Pruss. *po-kunt*, to protect; *kuns-t*, to guard; perhaps Lat. *cus-tos* for *cut-tos* or *cul-tos*.]

Guṇhana, am, n. concealing, covering, enclosing.

Guṇhita, as, ā, am, surrounded, covered with; pounded, ground, reduced to dust or powder; [cf. *guṇḍita*.]

गुण्ड *guṇḍ* (connected with *guṇh* and *gudh*), cl. 10. P. *guṇḍayati*, -yitum, to cover, hide, conceal, protect; to pound, comminute.

Guṇḍa, as, m. a kind of fragrant grass, *Scirpus Kysoor*; [cf. *kaśeru*; cf. also *kāṇḍa-guṇḍa* and *guṇḍika*.] — *Guṇḍa-kanta*, as, m. the root of this grass. — *Guṇḍārocanikā* (°*da-ar* or °*ān*), f., N. of a plant, = *kānpilya*.

Guṇḍaka, as, m. dust, powder; an oil vessel; a low pleasing tone; dirty flour or meal, = *malana* = *malina*.

Guṇḍana, am, n. concealing, covering, hiding; [cf. *guṇhana*.]

Guṇḍālā, f., N. of a plant, = *jalodbhūtā*, *guḍḥa-bodhrā*, *julāsāyā*; a kind of grass, = *guṇḍāsini*.

Guṇḍāsini, f., N. of a grass; [cf. *guṇḍālā*, *guḍḥa-mūlikā*, *ḍipīṭā*, &c.]

Guṇḍika, as, ā, m. f. flour, powder, meal.

Guṇḍita, as, ā, am, pounded, ground; covered with dust.

गुण्डिचा *guṇḍicā*, f., N. of the place where the image of Puruṣhottama or Jagannāth is placed after being carried about at the Ratha-yātrā.

गुण्य *guṇtha* (?), as, m. = *gavedhukā*.

Guṇthaka (?), am, n. = *granthi-parṇa*.

गुण्य *gunya*. See under *guṇa* last col.

गुत्स *gutsa*, as, m. (said to be fr. *gudh*), a bunch, a bundle, a cluster of blossoms, a nosegay; a clump of grass; a pearl necklace consisting of thirty-two strings; a plant or perfume, commonly *Ganthiāla*, = *granthi-parṇa*; [cf. *guḍḥa*.] — *Gutsār-dha* (°*sa-ar*), as, m. a necklace or garland of twenty-four strings; [cf. *guḍḥārdha*.]

Gutsaka, as, m. a bundle, a bunch, a nosegay, a cluster of blossoms; a chowri, a cow-tail; a section of a work; [cf. *guḍḥa* and *guḍḥaka*.] — *Gutsaka-pushpa*, as, m., N. of a plant, = *guḍḥaka-pushpa* = *sapta-cchada*.

गुद् *gud*, cl. 1. A. *godate*, to play, sport; [cf. *gūrḍ* and *gudh*.]

Guda, as, am, m. n. (from the last ?), an intestine, an entrail, the last of the large intestines, the rectum, the anus; (ās), f. pl. the bowels. — *Guda-hīla*, as, or *guda-kilaka*, as, m. piles. — *Guda-graha*, as, m. constipation, flatulence, &c. — *Guda-paripaddha*, as, m., N. of a man; *Bakanakha-gudapariṇaddhā*, the descendants of Bakanakha and Guda-paripaddha. — *Guda-pāka*, as, m. inflammation of the anus. — *Guda-bhraṇsa*, as, m. prolapsus ani. — *Guda-roga*, as, m. a disease of the last of the large intestines; piles (?). — *Guda-vartman*, a, n. the anus. — *Gudānkura* (°*da-an*), as, m. piles. — *Gudā-varta* (°*da-av*), as, m. obstruction of the bowels. — *Gudodbhava* (°*da-ud*), as, m. piles. — *Gudaushtha* (°*da-osh*), as, m. the opening of the anus.

गुध् *gudh*, cl. 4. P. *gudhyati*, to wrap up, envelop, cover, conceal, clothe [cf. *guṇh*]; cl. 9. P. *gudhnāti*, to be angry; cl. 1. A. *godhate*, to play, sport; [cf. Gr. *κεῖθω*; Germ. *hant*; Old Germ. *hāt*; Angl. Sax. *hyde*, *hyd*; Lat. *cutis* !]

Gudhita, as, ā, am, surrounded, enclosed.

Gudhica, as, ā, am, protecting, a protector, a defender; [cf. *guṇḍ*.]

गुन्दल *gundala*, as, m. the sound of a small oblong drum.

गुन्दाल *gundāla*, as, m. a kind of bird, a sort of pheasant; the bartavelle; see *ḍakora*; (also read *gundrāla*.)

गुन्द्र *gundr*, cl. 10. P. *gundrayati*, -yitum, to lie; (also read *kundr*.)

गुन्द्र *gundra*, as, m. a kind of grass, *Saccharum Sara* (*sara*); N. of a plant, = *paṭaraka*, *accha*, *śringaverāhva*, *mūlaka*; (ā), f., N. of several plants and roots, = *bhadra-mustaka*, the root of the grass *Cyperus Pertenus* (also m. and n. in this sense); = *mustaka*; = *priyangu*; = *kaivartī*, *Cyperus Rotundus*; = *crakā*; = *gavedhukā*, *Coix Barbata*.

Gundrāla, a kind of bird, a sort of pheasant.

गुप् 1. *gup*, cl. 4. P. *gupyati*, *jugopa*, *gopitum*, to become perplexed or confused.

गुप् 2. *gup*, *jugopa* and *gopayānācāra*, *gopsyati*, *gopishyati*, *gopāyishyati*, *agau-psit*, *agopit*, *agopāyit*, *goptum*, *gopitum* and *gopāyitum*, to guard, defend, protect, preserve; to observe: Caus. or cl. 10. P. A. *gopayati*, -te,

ajāgupa, -yitum, or *gopāyayati*, &c., to guard, preserve, protect, keep; to hide, conceal, keep secret; to speak, to shine: Desid. *A. jugupsate* (ep. also *P.*); *jugupishati*, -te, or *jugopishati*, -te, or *jugopāyishati*, -te, to seek to defend one's self from, be on one's guard, to beware of, to shun; to avoid, detest, spurn, despise; to feel offended or hurt: Desid. of Desid. *jugupsi-shate*: Intens. *jogupayate*, *jogopti*.

3. *gup*, *p*, *p*, *p*, defending, protecting, (in *dharmagup*, defending justice, epithet of Vishṇu.)

Gupila, *as*, *m*, a king, a protector.

Gupta (and Ved. *gupita*), *as*, *ā*, *am*, protected, guarded, preserved; hidden, concealed, kept secret, secret; invisible, withdrawn from sight, (e. g. with *daṇḍa*, a secret fine, a fine secretly imposed); joined, combined; (*am*), ind. privately, secretly; (*as*), *m*, an appellation forming often the last member of the name of a Vaiśya or man of the third class; a Vaiśya with this appellation was the founder of the renowned Gupta dynasty, in which the names of the sovereigns generally end in *gupta* [cf. *chandra-gupta*, *samudra-gupta*, *skanda-gupta*]; (*ā*), *f*, a married woman who withdraws from her lover's endearments; a kind of cowach, *Mucuna Prurius*; *N*, of a woman, a Śākya princess. — *Gupta-kathā*, *f*, a confidential communication, a secret. — *Gupta-gati*, *is*, *m*, a spy or secret emissary; (*is*), *f*, going privately or secretly. — *Gupta-āra*, *as*, *i*, *am*, who or what goes secretly; (*as*), *m*, an epithet of Bala-rāma. — *Gupta-dāna*, *am*, *n*, a hidden gift or present. — *Gupta-dūta*, *as*, *m*, a secret messenger. — *Gupta-veśa*, *as*, *m*, a disguise, dress &c. used for concealment; (*e*), ind. in disguise. — *Gupta-sarasvatī*, *f*, title of a literary work. — *Gupta-sneha*, *as*, *ā*, *am*, one whose love is secret or invisible; (*as*), *m*, the plant *Alangium Hexapetalum* (*ankota*), the oil of which is hidden. — *Guptārma* (*ta-ar*), *am*, *n*, *N*, of a place.

Guptaka, *as*, *m*, a preserver; *N*, of a Sauvīraka prince.

Gupṭi, *is*, *f*, preserving, protecting, protection; restraint, stoppage, check; concealing, hiding, concealment; a means of protection, fortification, a rampart; a prison; a hole in the ground, a cavern, a sink, a cellar, &c. (a place of concealment); a leak in a ship, or the well or lower deck of a boat (?); digging a hole in the ground.

Gupṭika, *as*, *m*, *N*, of a man.

Gopana, *am*, *n*, guarding, protecting, protection, preservation; hiding, concealment; reviling, abuse; flurry, hurry, alarm; light, lustre; the leaf of the *Laurus Cassia*, = *tamāla-pattra*; (*ā*), *f*, protection.

Gopaniya, *as*, *ā*, *am*, to be preserved or protected; to be prevented; to be concealed or hidden; secret, mysterious. — *Gopaniya-tā*, *f*, or *gopaniyā-ta*, *am*, *n*, concealableness, fitness for being kept secret.

Gopayatiya, *as*, *ā*, *am*, Ved. to be protected.

Gopāyaka, *as*, *i*, *am*, a preserver, a cherisher, one who guards or protects.

Gopāyana, *as*, *ā*, *am*, preserving, protecting; (*am*), *n*, protecting, preserving, protection.

Gopāyita, *as*, *ā*, *am*, preserved, protected, cherished.

Gopāyitri, *tā*, *m*, a preserver, a protector.

Gopin, *i*, *inī*, *i*, a protector, one who preserves or protects; (*inī*), *f*, *N*, of a creeping plant, *Ichocarpus Frutescens*; [cf. *gopi* and *gopikā*.]

Gopila, *as*, *ā*, *am*, one who preserves or protects.

Gopishtha, *as*, *ā*, *am*, Ved. superl. of *goptri*.

Goptavya, *as*, *ā*, *am*, to be protected or preserved.

Goptri, *tā*, *trī*, *trī*, a preserver, a protector, one who defends or cherishes; one who conceals anything.

Gopya, *as*, *ā*, *am*, to be protected or preserved; to be kept, to be taken care of; to be kept secret or hidden; to be cherished; (*as*), *m*, a servant, a slave; the son of a female slave; an assemblage of cowherdesses (? *n*). — *Gopyādhi* (*ya-ādhi*), *is*, *m*, a pledge which is not to be used but carefully preserved.

Gopyaka, *as*, *m*, a slave, a servant.

गुफ् *guph* or *gumph*, cl. 6. *P. guphati* or *gumphati*, *jugumpha*, -phitum, to string together, tie, string as a garland, wind round.

Gumphā, *as*, *m*, tying, stringing as a garland; a bracelet; a whisker, a mustachio.

Gumphana, *am*, *n*, winding (a garland &c.).

Gumphita or *guphita*, *as*, *ā*, *am*, tied, strung together; arranged, placed in order; also *gushpita*.

गुर *gur* or *gūr*, cl. 6. *A. gurate*, *jugure*, *guritum*, to make effort or exertion; cl. 10. *A. gorayate* or *gūrayate*, &c., to make effort; to eat; cl. 4. *A. gūryate*, to hurt, go; Ved. also cl. 6. *P. gurati*, (not used without prepositions except in the part. *gūrta* and *gūrṇa*, = approved, welcome, agreeable; see under *gūr*.)

Guraya, *am*, *n*, effort, perseverance, great or continued exertion.

गुरु *guru*, *us*, *vī*, *u* (said to be fr. rt. 2. *gṛī*, compar. *gariyas*, superl. *garishtha*, in Mahā-bh. VII. 5324, compar. *gariyastara*), heavy, weighty (opposed to *laghu*), heavy in the stomach (as food), difficult to digest; great, large, extended, long; (in prosody) long by nature or position (as a long vowel taken alone or a short vowel before two consonants; sometimes a long vowel followed by consonants is called *gariyas*); high in degree, vehement, violent, excessive, deep, much; difficult, hard; grievous; important, serious, momentous; valuable, highly prized; dear, beloved; haughty, proud (as a speech); venerable, respectable; best, excellent; (*us*), *m*, any venerable or respectable person, as a father, mother, or any relative older than one's self; a spiritual parent or preceptor from whom a youth receives the initiatory Mantra or prayer and who conducts the necessary ceremonies up to the period of investiture with the sacrificial thread or string; this person may be the natural parent or the religious preceptor; a religious teacher, one who explains the law and religion to his pupil, instructs him in the Śāstras &c.; a *N*, of Brīhaspati or the planet Jupiter, who is considered as the Guru or preceptor of the gods; an epithet of Drona, the teacher of the Pāṇḍus; *N*, of a son of Sankṛiti; (*vī*), *f*, pregnant, a pregnant woman; the wife of a teacher; [cf. Gr. *Bapūs*; Lat. *gravis*; Goth. *kauriths*; Lith. *giéras*.] — *Guru-kāra*, *as*, *m*, worship, adoration. — *Guru-kārya*, *am*, *n*, a serious or momentous affair, the business or office of a spiritual teacher. — *Guru-kula*, *am*, *n*, the family of a spiritual preceptor or parent. — *Guru-kṛita*, *as*, *ā*, *am*, worshipped. — *Guru-kopa*, *as*, *m*, violent wrath. — *Guru-krama*, *as*, *m*, instruction handed down through a series of teachers, traditional instruction. — *Guru-gata*, *as*, *ā*, *am*, being with or belonging to a spiritual teacher. — *Guru-gītā*, *f*, title of a section in the Skanda-Purāṇa relating to Gurus or spiritual preceptors. — *Guru-ghna*, *as*, *i*, *am*, destroying or killing a spiritual teacher; (*as*), *m*, white mustard. — *Guru-jana*, *as*, *m*, any venerable or elder person, a father, mother, the elders of a family &c. — *Guru-tama*, *as*, *ā*, *am*, most important &c.; (*as*), *m*, the best teacher. — *Guru-tara*, *as*, *ā*, *am*, heavier, more important. — *Guru-talpa*, *as*, *m*, the bed of a teacher; the violation of a teacher's bed; a violator of his teacher's bed. — *Gurutalpa-ga*, *as*, *m*, a violator of his teacher's bed; the violation of it (?). — *Gurutalpa-rata*, *am*, *n*, penance for intercourse with the wife of a Guru. — *Gurutalpābhigamana* (*pa-abh*), *am*, *n*, violation of a teacher's bed. — *Gurutalpin*, *i*, *inī*, *i*, one who has criminal intercourse with his teacher's wife. — *Guru-tā*, *f*, weight, heaviness, burden, trouble; dignity; importance; the office of a teacher. — *Guru-tāpa*, *as*, *m*, excessive heat. — *Guru-ta*, *am*, *n*, weight, heaviness; burden, trouble; severity, hardness; greatness, magnitude; respectability, venerableness, sacredness; the office of a teacher. — *Gurutvaka*, *am*, *n*, heaviness. — *Gurudakṣhiṇā*, *f*, a fee given to a spiritual preceptor. — *Guru-dāna*, *am*, *n*, a Guru's gift, a present to a

religious teacher. — *Guru-dāsa*, *as*, *m*, *N*, of a teacher. — *Guru-dikṣhā-tantra*, *am*, *n*, *N*, of a Tantra. — *Guru-daivata*, *as*, *m*, the eighth lunar constellation Pushya, (of which Brīhaspati is the ruling deity.) — *Guru-patrā*, *f*, the Tamarind tree; (*am*), *n*, tin. — *Guru-paripāṭi*, *f*, a series of Jaina sages. — *Guru-pāka*, *as*, *ā*, *am*, difficult of digestion. — *Guru-pājā*, *f*, the ceremonies in propitiation of Brīhaspati when a work is to be performed or undertaken; the worship of one's spiritual guide. — *Guru-pramoda*, *as*, *m*, happiness, delight. — *Guru-prasāda*, *as*, *m*, propitiableness or the favour of one's Guru; the product of a Guru's blessing, i. e. learning &c. — *Guru-priya*, *as*, *ā*, *am*, dear to a preceptor. — *Guru-bha*, *as*, *m*, the constellation of Brīhaspati, i. e. the lunar mansion Pushya. — *Guru-bhāra*, *as*, *m*, *N*, of a son of Garuḍa. — *Guru-bhāva*, *as*, *m*, the condition of a spiritual preceptor, importance, consequence, weight. — *Guru-bhṛit*, *t*, *t*, Ved. bearing heavy things (as the earth). — *Guru-mat*, *ān*, *atī*, *atī*, containing a vowel which is long by nature or position. — *Guru-mardala*, *as*, *m*, a kind of drum or tabor. — *Guru-ratna*, *am*, *n*, a topaz. — *Gurudaghu-tā*, *f*, (fr. *guru-laghu*), heaviness and lightness. — *Guru-lāghava*, *as*, *m*, (?) length and shortness of vowels; (*am*), *n*, great and small importance, relative importance or value. — *Guru-rat*, ind. like a Guru, as a Guru, as if to a Guru. — *Guruvad-vṛitti*, *is*, *f*, behaving to any one with as much respect as to a sacred teacher. — *Guru-varāo-ghna*, *as*, *m*, the lime or citron, = *Umpaka*. — *Guru-varṇa*, *as*, *m*, a heavy vowel; [cf. *guru*.] — *Guru-vartin*, *i*, *inī*, *i*, or *guru-vṛita*, *as*, *ā*, *am*, treating parents or venerable persons with respect. — *Guru-vāra*, *as*, *m*, the day of Jupiter, Thursday. — *Guru-vṛitti*, *is*, *i*, *i*, long by nature. — *Guru-ryatha*, *as*, *ā*, *am*, heavily distressed. — *Guru-siṅgapā*, *f*, the tree Dalbergia Sisu; [cf. *siṅgapā*.] — *Guru-sikharin*, *i*, *m*, epithet of the Himalāya (the venerable mountain). — *Guru-sishya-saṃvāda*, *as*, *m*, a philosophical dialogue by Carāṇa-dāsa. — *Guru-sūśrūṣhā*, *f*, service of a Guru. — *Guru-sōkanala* (*ka-am*), *as*, *m*, the fire of heavy sorrow. — *Guru-sārā*, *f*, *N*, of a tree, = *siṅgapā*. — *Guru-sevā*, *f*, obsequiousness to a spiritual preceptor. — *Guru-shandana*, *as*, *m*, *N*, of a large mountain. — *Guru-sthira*, *as*, *ā*, *am*, very firm. — *Guru-han*, *ā*, *m*, the murderer of a Guru or spiritual parent; (this is the worst of all criminals according to the Hindus.) — *Guru-akṣhara*, *am*, *n*, a long syllable. — *Guru-anganā*, *f*, the wife of a Guru; any woman entitled to great respect. — *Guru-artha*, *as*, *m*, a Guru's fee for instructing a pupil; (*am*), ind. for or on account of a Guru; (*as*, *ā*, *am*), important. — *Gurvartha-gakvara*, *as*, *ā*, *am*, deep in meaning.

Guruka, *as*, *i*, *am*, a little heavy; (in prosody) long.

Gurviṇī, *f*, pregnant, a pregnant woman; *N*, of an irregular species of the Āryā metre.

गुरुहक *guruṭaka*, *as*, *m*, a kind of bird, a sort of peacock. See *tīla-mayūra*.

गुरुह *guruha*, *ās*, *m*, pl., *N*, of a people in Madhya-deśa; [cf. *guḍuha*, *guluha*, *gulaha*.]

गुर्जर *gurjara*, *as*, *m*, *N*, of a district, Gurjara or Guzerat; (*ās*), *m*, pl. the people of Guzerat; (*i*), *f*, one of the Rāgiṇīs or female personifications of music; [cf. *gujjari*.]

गुर्द *gurd* = *gūrd*, *q*, *v*.

गुर्व *gurv*, cl. 1. *P. gūrvati*, *jugūrva*, &c., to raise; to endeavour, to aim or strive.

गुल *gula*, *as*, *m*, raw or unrefined sugar, molasses; the glans penis; the clitoris; (*ā*), *f*, the plant *Tithymalus Antiquorum*; (*i*), *f*, a pill, a bolus, any small globular substance; small pox; [cf. *guḍa* and *gola*.]

Gulya, *as*, *m*, sweetness, a sweet or saccharine taste.

गृध्रिग्रन्थिमा, *as*, m., N. of a son of Sūra and brother of Vasu-deva.

गृध्रिग्रन्थिमा, *grīṇishan*. See 1. *grī*, p. 296.

गृध्रिग्रन्थिमा or *grīṇishan*, *as*, m. a kind of jackal.

गृध्रिग्रन्थिमा, *as*, ā, am (fr. rt. *grīdh* ?), clever, dexterous; judicious, wise; a sharp fellow, a sharper; (*as*), m. the god of love, Kāma or Kāndarpa. — *Gṛīṇishan*, *is*, m., Ved. the chief of a number of sharpeners. — *Gṛīṇishan*, *ts*, m., N. of a son of Su-hotra. — *Gṛīṇishan*, *as*, m., N. of a son of Saunaka, of the family of Bhṛigu; (according to a legend he was formerly a son of Sūna-hotra, of the family of Angiras, but by Indra's will was transferred to the Bhṛigu family; he is the chief Ṛishi of the second Maṇḍala of the Ṛig-veda.)

गृध्रिग्रन्थिमा, cl. 4. P. *grīdh*yati, *jagardha*, *gardhishyati*, *agardhat*, *gardhitum*, to endeavour to gain; to covet, desire, strive after greedily; be desirous of, be eager for, long for (with loc. or acc.), to be greedy: Caus. P. *gardhayati*, *gītum*, to make desirous, make greedy, to be greedy; A. *gardhayate*, to deceive, cheat: Desid. *jigardhishati*: Intens. *jarigardhishate*, *jarigardhishati*.

Gṛīdh, *as*, ā, am, desirous of, eagerly longing for; [cf. Old Germ. *gir*, *kir*: Mod. Germ. *gier*: Eng. *greedy* (?): Goth. *gredags*, *gaurs*: Hib. *greaddaim*, 'I burn'; *greaddnach*, 'joyful, glad'; *gradh*, 'love, charity; dear'; *graidhneog*, 'a beloved female, &c.': Lith. *godus*, *gedu*: Slav. *glad*, 'hungry']

Gṛīdh, *us*, *us*, *u*, desirous, lustful, libidinous; (*us*), m. the deity Kāma, god of love.

Gṛīdhna, *as*, ā, am (? a wrong form for *gṛīdhnu*), desirous (?).

Gṛīdhnu, *us*, *us*, *u*, eager; greedily desirous of, greedy, covetous, cupidinous; [cf. Goth. *gairns*, *gairnja*: Lith. *godis*]: *Gṛīdhnu*-tā, f. covetousness, greediness, extreme desire.

Gṛīdhya, *as*, ā, am, to be desired or longed for; (*ā*), f. desire, greediness.

Gṛīdhra, *as*, ā, am, desiring greedily or fervently; eager for, desirous, greedy, covetous; (*as*, *am*), m. n. a vulture; (*ī*), f. the female vulture; a daughter of Kaśyapa and Tāmra and mother of the vultures; [cf. Old Germ. *gīr*: Mod. Germ. *geier*]: *Gṛīdhra*-kūla, *as*, m., N. of a mountain near Rāja-griha. — *Gṛīdhra*-ākra, *au*, m. du. the vulture and the Cakra-vāka. — *Gṛīdhra*-jambūka, *as*, m., N. of an attendant of Siva. — *Gṛīdhra*-nakhi, f. the jujube, Zizyphus Jujuba, = *kolī*; another plant, Asteracantha Longifolia, = *kulika*. — *Gṛīdhra*-pati, *is*, m. the lord of the vultures, an epithet of Jāṭāyu. — *Gṛīdhra*-patra, *as*, m., N. of an attendant of Skanda; (*ā*), f., N. of a plant, = *dhūmrā*-patra. — *Gṛīdhra*-mojāntaka, *as*, m., N. of a son of Svaphalka. — *Gṛīdhra*-yātu, *us*, m., Ved. a Yātu or demon in the shape of a vulture. — *Gṛīdhra*-rāj, *t*, or *gṛīdhra*-rāja, *as*, m. the king of the vultures, an epithet of Jāṭāyu. — *Gṛīdhra*-vaśa, *as* or *am*, m. or n. (?), N. of a Tirtha. — *Gṛīdhra*-vāja or *gṛīdhra*-vājita, *as*, ā, am, furnished with vulture-feathers, as an arrow; [cf. *gārdhra*-vājita]. — *Gṛīdhra*-sad, *t*, *t*, *t*, Ved. sitting on a vulture.

Gṛīdhra, *as*, ā, am, similar to a vulture in greediness; (*ī*), f., N. of a plant, = *gṛīdhra*-patra.

Gṛīdhrikā, f. the mother of the vultures, a daughter of Kaśyapa and Tāmra.

गृध्रिग्रन्थिमा, *ūs*, m. air voided downwards [cf. *apāna*]; understanding, intellect, reason; bad, wicked (?).

गृध्रिग्रन्थिमा, *f. lumbago*; rheumatism affecting the loins.

गृध्रिग्रन्थिमा, *p*, f. (fr. *grah*), Ved. grasping, seizing, grasp, hold.

Gṛībha, *as*, m., Ved. the place where anything is seized, handle, hold.

Gṛībhi, *is*, *is*, *i*, Ved. holding, containing, bearing. *Gṛībhita*, *as*, ā, am, Ved. grasped, seized; impregnated, bearing fruit. — *Gṛībhita*-tāti, *is*, f., Ved. the being seized or grasped.

गृध्रिग्रन्थिमा, *is*, f. a cow which has had only one calf, a young cow; (in compounds with the names of other animals) any young female animal (e. g. *vāṣṭā*-*gṛībhi*, a young female elephant); a kind of bulbous plant, = *vārāhi*, *vārāha*-kāntā, *badarā*; Zizyphus Jujuba (?), Gmelinus Arborea, = *kāśnari*; (*is*), m. a boar (various reading for *gṛībhi*).

Gṛībhikā, f. a kind of plant.

Gṛībhiyā, f. young (as a cow).

गृध्रिग्रन्थिमा, *grīh*, *grīh*, *t*, *t* (fr. rt. *grah*), at the end of compounds, taking, holding, seizing, taking away, drawing away.

Gṛīha, *am* or *ās*, n. or m. pl. (in Ved. also m. sing.), a house, a habitation, a mansion; (*mṛimayo* *grīhah*, 'the house of earth', the grave; *grīhās*, m. pl. a house as containing several rooms); the inhabitants of a house, a family (pl.); a wife (sing. or pl.); a sign of the zodiac (sing.); a name, an appellation (sing.); (*as*), m., Ved. an assistant, servant; [cf. *anti*-*gṛīha*, *devatā*-*gṛīha*, *bhūmi*-*gṛīha*, *śayā*-*gṛīha*, *su*-*gṛīha*; cf. also Germ. *kirche* (?); Old Germ. *kirtcha*; Island. *kyrkia*; Angl. Sax. *ciric* for *etrc.*] — *Gṛīha*-kācchapa, *as*, m. a small flat oblong stone, used for grinding condiments &c. (shaped like a tortoise); [cf. *gṛīhāśman*]. — *Gṛīha*-kāyā, f. the plant Aloe Perfoliata, = *gṛīha*-kumāri; [cf. *kanyakā*].

— *Gṛīha*-kapota or *gṛīha*-kapotaka, *as*, m. a pigeon, a tame or domestic pigeon — *Gṛīha*-karaṇa, *am*, n. household affairs, house-building. — *Gṛīha*-kartri, *tā*, m. a house-builder, a kind of sparrow.

— *Gṛīha*-karma-kara or *gṛīha*-kurma-lāsa, *as*, m. a domestic servant. — *Gṛīha*-karman, *a*, n. a domestic affair; a domestic rite, a ceremony relating to a house or household. — *Gṛīha*-kalaha, *as*, m. domestic dissension, intestine broils. — *Gṛīha*-kā-raka, *as*, m. a house-builder, a mason, a carpenter, thatcher, &c. — *Gṛīha*-kārin, *i*, m. a house-builder; a kind of wasp, commonly Kumirākya. — *Gṛīha*-kārya, *am*, n. household affairs, domestic duties.

— *Gṛīha*-kukkuṭa, *as*, m. a domestic cock. — *Gṛīha*-kūlinga, *as*, m. a kind of bird; [cf. *kūlinga*].

— *Gṛīha*-krītya, *am*, n. household matters or affairs, the affairs of a royal house, the ministry.

— *Gṛīha*-godhā or *gṛīha*-godhikā, f. the small house-lizard; [cf. *āgāra*-godhikā]. — *Gṛīhagolaka*, *as*, m. or *gṛīhagolika*, f. the small house-lizard.

— *Gṛīha*-cūṭaka, *as*, m. a house-sparrow. — *Gṛīha*-cūllī, f. two rooms contiguous to each other, but one facing west, the other east. — *Gṛīha*-cūḍra, *am*, n. a breach in a house, private or family dissensions or troubles. — *Gṛīha*-ja or *gṛīha*-jāta, *as*, ā, am, born in the house; (*as*), m. a slave born in the house. — *Gṛīha*-jālikā, f. deceit, disguise. — *Gṛīha*-tālī, f. a terrace in front of a house, a threshold.

— *Gṛīha*-dāsa, *as*, i, m. f. a domestic slave.

— *Gṛīha*-dāha, *as*, m. the burning of a house, a conflagration, arson. — *Gṛīha*-dīpti, *is*, f. the splendor or ornament of the house, a virtuous woman.

— *Gṛīha*-devatā or *gṛīha*-devī, f. the goddess of a house. — *Gṛīha*-druma, *as*, m., N. of the plant Medhṛa-śringī. — *Gṛīha*-deśa, *as*, *am*, m. n. the door of a house. — *Gṛīha*-dhūma, *as*, m., N. of a plant; [cf. *āgāra*-dhūma]. — *Gṛīha*-naraka, *am*, n. a hell of a house. — *Gṛīha*-nāsana, *as*, m. a pigeon (destroying the walls of a house by building in and about it). — *Gṛīha*-nīda, *as*, m. 'having its nest in houses,' a sparrow. — *Gṛīha*-pa, *as*, m., Ved. the guardian of a house. — *Gṛīha*-pati, *is*, m. the master of a house, a householder; Ved. often an epithet of Agni; a man of the second class who after having finished his studies is married and settled; a householder of peculiar merit, giving alms

and performing all the prescribed ceremonies &c.; one who has the precedence at a grand sacrifice; the maintenance of a sacred and perpetual fire; the virtue of a householder (i. e. hospitality &c.). — *Gṛīha*-pati, *i*, m. used in the gen. pl. (*gṛīhapatīnām*) for the preceding. — *Gṛīha*-patni, f., Ved. the mistress of a house, the wife of the householder. — *Gṛīha*-pāla, *as*, m. the guardian of a house, a house-dog. — *Gṛīhapālāya*, nom. A. *-pālāyate*, *-yitum*, to resemble a house-dog. — *Gṛīha*-potaka, *as*, m. the site of a habitation, the ground on which it stands and which surrounds it. — *Gṛīha*-praveśa, *as*, m. or *gṛīha*-praveśana, *am*, n. solemn entrance into a house according to prescribed ceremonies. — *Gṛīha*-praveśaniya, *as*, ā, am, relating to the solemn entrance into a house. — *Gṛīha*-bali, *is*, m. a domestic oblation, the offering of the remnants of a meal to all creatures, such as animals, supernatural beings, and especially household deities. — *Gṛīhabali*-devatā, f. the deity to whom a domestic oblation is offered. — *Gṛīhabali*-priya, *as*, m. a kind of crane, Ardea Nivea. — *Gṛīhabali*-bhuj, *k*, m. a sparrow; (according to other authorities), Ardea Nivea, or a crow. — *Gṛīha*-bhanga, *as*, m. an exile, one who is driven from his house; family decay; destroying a house, breaking into a house; failure, breaking up, ruin, destruction (of a family, firm or association). — *Gṛīha*-bhanjana, *am*, n. breaking down or destroying a house; causing the ruin or decay of a family. — *Gṛīha*-bhartri, *tā*, m. the master of a house. — *Gṛīha*-bhitti, *is*, f. the wall of a house. — *Gṛīha*-bhūmi, *is*, f. the site of a habitation. — *Gṛīha*-bhedin, *i*, inī, *i*, prying into domestic affairs, causing family quarrels. — *Gṛīha*-bhojin, *i*, inī, *i*, an inmate of the same house. — *Gṛīha*-maṇi, *is*, m. a lamp. — *Gṛīha*-mācīkā, f. a bat. — *Gṛīha*-mūḍha-dhī, *is*, *is*, *i*, bewildered with domestic cares. — *Gṛīha*-mṛiga, *as*, m. a dog. — *Gṛīha*-megha, *as*, m. a multitude of houses. — *Gṛīha*-medha, *as*, m. a domestic sacrifice; (*as*, ā, am), one who performs the domestic rites or is the object of them; connected with domestic rites or the duties of a householder; an epithet of a ray of the sun. — *Gṛīhamedhin*, *i*, inī, *i*, one who performs the domestic sacrifices or is the object of them, a religious man; (*i*), m. the householder who performs the domestic rites, the married Brāhman who has a household, the Brāhman in the second period of his religious life; (*inī*), f. a housewife, the wife of a householder, natural sense or intelligence. — *Gṛīhamedhiya* or *gṛīhamedhiya*, *as*, ā, am, relating to the Gṛīha-medha or Gṛīhamedhin. — *Gṛīha*-yantra, *am*, n. an apparatus to which on solemn occasions the flags of a house are fastened. — *Gṛīha*-rakshā, f. the guarding of a house. — *Gṛīha*-randhra, *am*, n. a breach in the wall of a house; private or family troubles or dissensions of an unpleasant nature; [cf. *gṛīha*-cūḍra]. — *Gṛīha*-rāja, *as*, m., Ved. the lord of the house, an epithet of Agni. — *Gṛīha*-rat, *ān*, *atī*, *at*, possessing a house, the possessor of a house. — *Gṛīha*-vāṭikā or *gṛīha*-vāṭī, f. a garden or grove near a house. — *Gṛīha*-vāsa, *as*, m. the living in a house, the office of a householder. — *Gṛīha*-vāsin, *i*, inī, *i*, living in a house. — *Gṛīha*-viśheḍa, *as*, m. the extinction or destruction of a family or race. — *Gṛīha*-vitta, *as*, m. = *gṛīha*-pati. — *Gṛīha*-viksha-vāṭikā, f. title of a literary work. — *Gṛīha*-vyāpāra, *as*, m. household affairs, domestic economy. — *Gṛīha*-śuka, *as*, m. a parrot kept in a house; a domestic poet. — *Gṛīha*-suddhi, *is*, f. ceremonies for the purification of a house. — *Gṛīha*-samesaka, *as*, m. a house-builder. — *Gṛīha*-stha, *as*, ā, am, living or staying in a house; (*as*), m. a householder, a Brāhman in the second period of his religious life, or one who after having finished his studies and after investiture with the sacred thread performs the duties of the master of a house and father of a family; (*ā*), f. a housewife. — *Gṛīhastha*-dharma, *as*, m. the practice or duty of a householder. — *Gṛīha*-sthāna, *am*, n. a temporary residence. — *Gṛīhasthāśrama* ('*stha*-āśo'), *as*, m. the order of a householder.

— *Griha-sthūpa*, *am*, n. the pillar of a house.
 — *Griha-han*, *ā*, *ghnī*, a, pernicious to a house or its inmates. — *Grihāṅka* (*ha-ak*°), *as*, m. a loop-hole, an eyelet-hole, a round or oblong window.
 — *Grihāgata* (*ha-āg*°), *as*, *ā*, *am*, one who has come to a house; (*as*), m. a guest. — *Grihādhipa* (*ha-adh*°), *as*, m. the Grihastha or householder; [cf. *griha-stha*.] — *Grihānubaddha* (*ha-an*°), *as*, *ā*, *am*, confined to the house. — *Grihābhīpālīn* (*ha-abh*°), *i*, *inī*, *i*, watching or taking care of the house; (*i*), m. a watchman. — *Grihāmīla* (*ha-am*°), *am*, n. sour gruel made from the fermentation of rice-water. — *Grihāyanika* or *grihāyanika*, *as*, m. (fr. *griha* + *ayana*), a householder; [cf. *griha-stha*.] — *Grihārāma* (*ha-ār*°), *as*, m. a garden, a grove &c. near a house and belonging to it. — *Grihārūḍha-śetas* (*ha-ār*°), *ās*, *ās*, *as*, devoted to home. — *Grihārtha* (*ha-ar*°), *as*, m. household affairs, any household matter or care. — *Grihāvagrahaṇī* (*ha-av*°), *f*, the threshold, raised ground or a terrace in front of the door. — *Grihāvasthīta* (*ha-av*°), *as*, *ā*, *am*, dwelling or living in a house; situated or abiding in any dwelling-place. — *Grihāśayā* (*ha-ās*°), *f*, the betel tree, Piper Betel. — *Grihāśman* (*ha-ās*°), *ā*, m. a flat oblong stone upon which condiments are ground. — *Grihāśrama* (*ha-ās*°), *as*, m. the order of a householder, the second stage in the religious life of a Brāhman. — *Grihāśramin*, *i*, m. the Brāhman as a householder. — *Grihe-jñānīn*, *i*, *inī*, *i*, wise inside a house, inexperienced, stupid. — *Grihe-ruha*, *as*, *ā*, *am*, growing in a house. — *Grihe-vāsin*, *i*, *inī*, *i*, Ved. living in a house. — *Griheśa* (*ha-iśa*°), *as*, m. the regent of a sign of the zodiac. — *Griheśvara* (*ha-iś*°), *as*, m. the master of a house, a householder. — *Grihotpāta* (*ha-ut*°), *as*, m. any domestic nuisance (as vermin &c.). — *Grihopukarapa* (*ha-up*°), *am*, n. any domestic utensil.

Grihayāpya or *grihayāpya*, *as*, m. a householder, the master of a house or family.

Grihayālu, *us*, *us*, *u*, disposed to seize or to lay hold of.

Grihala, *as*, m., N. of a man.

Grihālikā, *f*, a small house-lizard; [cf. *griha-golikā* and *grihulikā*.]

Grihīn, *i*, *inī*, *i*, possessing a house; (*i*), m. the master of a house, a householder, the Brāhman as a householder [cf. *griha-stha*]; (*inī*), *f*, the mistress of a house, a wife.

Grihī-bhū, cl. 1. P. -*bhavati*, -*vitum*, to become a house or habitation.

Grihulikā, *f*, a small house-lizard; [cf. *griha-golikā*, *grihālikā*, &c.]

1. *grihya*, *as*, *ā*, *am*, belonging to a house, domestic; N. of a series of ceremonies relating to family or domestic affairs (such as marriages, births, &c.) and treated of in a peculiar class of ritual works, called Grihya-sūtras (see below); domesticated, tame, living in houses (as animals); situated outside of, (originally 'adjoining the houses of a town'; e. g. *grāma-grihyā senā*, an army outside a village); (*as*), m. the inmate of a house, a domestic; a tame or domesticated animal; (*ā*), *f*, a suburb, a village adjoining to a city, or a small village attached to a larger. — *Grihya-kārikā*, *f*, the Sūtras of Āśvalāyana in metrical form. — *Grihya-guru*, *us*, m. an epithet of Śiva; (a wrong reading for *guhya-guru*?). — *Grihya-grantha*, *as*, m. a treatise on domestic ceremonies. — *Grihya-parīśiṣṭa*, *am*, n., N. of a Parīśiṣṭa. — *Grihya-saṅgraha*, *as*, m. title of a work on ritual ascribed to the son of Gobhila. — *Grihya-sūtra*, *am*, n. a class of ritual works containing directions for domestic rites and ceremonies, composed by Āśvalāyana, Gobhila, &c. — *Grihyāgnī* (*ya-ay*°), *iś*, m. a sacred fire which it is incumbent on every Brāhman to keep up.

Grihyaka, *as*, *ā*, *am*, tame, domesticated, domestic; dependent, docile, not following one's own inclinations; (*as*), m. a tame or domesticated animal, whether a bird or beast.

गृहणी grihaṇī, *f*, sour gruel made from the fermentation of rice-water; [cf. *grihāmīla*.]

गृहीत grihita. See under *rt. grah*.

गृह 1. 2. 3. *grihya*. See last col. and under *rt. grah*.

गृ 1. *grī*, cl. 9. P. A. *grīṇāti*, *grīṇite*, *garjāra*, *garishyati* and *garishyati*, *agārīt*, *garitum* and *garitum*, to utter a sound, call out to, invoke; to call; to announce, proclaim; to promulgate, relate; to mention with praise, praise, extol; [cf. Hib. *goirim*; Gr. *γῆρνω*, *γλῶσσα*; Old Germ. *quar*, *quīr*, &c.; Old Pruss. *gerbu*, 'to speak'; Angl. Sax. *gale*; Germ. *gal* in *Nachti-gal*; Lat. *gallus*?].

Grīṇat, *an*, *atī*, *at*, praising, flattering; speaking. *Grīṇishan*, Ved. found only in the loc. *grīṇishanī*, = in praise, with invocation; (Sāy.) to be praised.

गृ 2. *grī*, cl. 6. P. *girati* and *gilati*, *jaḡāra* and *jaḡala*, *garishyati* and *galishyati*, or *garishyati* and *galishyati*, *agārīt* and *agātīt*, *garitum* and *galitum*, or *garitum* and *galitum*, to swallow, devour, eat; to emit or eject from the mouth: Caus. *gārayati* and *gālayati*: Desid. *jīgarishati* and *jīgalishati*: Intens. *jēgilyate*, *jāgati*; [cf. Lith. *geru*, 'to drink'; Lat. *glutio*, *gula*; Slav. *gr-lo*; Russ. *schora*.]

गृ 3. *grī* or *krī*, cl. 10. A. *gārayate*, -*yitum*, to know, discern, make known, teach.

गेरु *geṇḍu*, *us*, m. or *geṇḍuka* or *geṇḍuka* or *geṇḍuka*, *as*, m. a ball for playing with; [cf. *kanduka* and *ginduka*.]

गेष *gep*, cl. 1. A. *gēpate*, to shake, tremble; [cf. *kep*.]

गेय *geya*, &c. See under *gai* next col.

गेल *gela* or *gelu*, a particular number.

गेव *gev*, cl. 1. A. *gevate*, to serve, to gratify by service; [cf. *kev*, *khev*, *sev*.]

गेष *gesh*, cl. 1. A. *geshate*, to seek, search, investigate; [cf. *gavesh*.]

गेष्ण *geshṇa*, &c. See under *gai*.

गेह *geha*, *am*, n. (corrupted fr. *griha*), a house, a dwelling, a habitation. — *Geha-dāha*, *as*, m. the burning of a house, a conflagration. — *Geha-pati*, *iś*, m. the master of a house, a householder, husband. — *Geha-bhū*, *ūs*, *f*, the site of a house, the ground on which it is built. — *Geha-kshveḍin*, *i*, *inī*, *i*, blustering at home, a house-hero, a coward. — *Geha-dāhin*, *i*, *inī*, *i*, scorching and burning at home, a house-hero. — *Geha-dripta*, *as*, *ā*, *am*, overbearing at home. — *Geha-dhīrīṣṭa*, *as*, *ā*, *am*, insolent at home. — *Geha-nardin*, *i*, *inī*, *i*, shouting defiance at home, a poltroon, a dunghill-cock. — *Geha-mehin*, *i*, *inī*, *i*, making water at home; a lazy, effeminate or indolent man. — *Geha-vijitin*, *i*, *inī*, *i*, victorious at home, a cowardly boaster. — *Geha-ryāda*, *as*, m. fierce at home, a braggart, a boaster. — *Geha-sūra*, *as*, m. a house-hero, a carpet-knight, a boasting coward. — *Gehoparana* (*ha-up*°), *am*, n. a small forest near a house.

Gehin, *i*, *inī*, *i*, having a house, domestic; (*i*), m. a householder; (*inī*), *f*, a housewife, a wife.

Gehya, *as*, *ā*, *am*, Ved. domestic, being in a house; (*am*), n. domestic affairs; wealth.

गै *gai*, cl. 1. P. (rarely A.) *gāyati*, *jaḡau*, *gāsyati*, *agārīt*, *gātum*, to sing, to speak or recite in a singing manner, (applied figuratively to the utterance of beings not endowed with human language, e. g. to gods, the earth, &c.); to relate in metrical language, to praise in song; to sing before (with acc.): Pass. *gīyate*: Caus. P. *gāpayati*, -*yitum*, to cause to sing or praise in song: Desid. *jīgāyati*: Intens. *jēgīyate*, *jāyati*, *jāgātī*; [cf. Lith. *zaidziu*.]

Gātavya, *as*, *ā*, *am*, to be sung, what may be sung. *Gāyaka*, *gāyatrī*, *gita*, &c. See s. v.

Geya, *as*, *ā*, *am*, to be sung; singing; a singer; (*am*), n. song, singing, a song or chant. — *Geya-jña*, *as*, *ā*, *am*, skilful in song. — *Geya-rājan*, *ā*, m., N. of a Cakra-vartin.

Geshṇa, *as*, m. a singer, a professional singer, an actor, a mime, a chanter of the Sāma-veda.

Geshṇu, *us*, m. a singer, an actor, a chanter of the Sāma-veda.

गैर *gaira*, *as*, *i*, *am* (fr. *giri*), coming from mountains, grown on them, mountain-born, mountain, mountaineer; (*i*), *f*, N. of a plant; [cf. *lāngaliki*.]

Gairāyana, *as*, m. a patronymic from Giri.

Gairika, *as*, *i*, *am*, mountain, mountain-born or produced; (*as*, *ā*, *am*), m. f. n. red chalk, sometimes used as a red ornament; (*am*), n. gold. — *Gairikāksha* (*ka-ak*°), *as*, m., N. of a plant; [cf. *jalamadhika*.]

Gairikshāta, *as*, m. (fr. *gri-kshūt*), a patronymic of Trasadasu; also of the Yaskas.

Gaireya, *as*, *i*, *am*, mountain-born, mountain; (*am*), n. bitumen, red chalk.

गैरकंचूल *gairakāṇḍvūla* or *gairikāṇḍvūla*, N. of the ninth Yoga.

गो *go*, *gaus*, m. f. (said to be fr. *rt. i. gam*), an ox, a cow; cattle, kine, a herd of cattle (pl.); anything coming from or belonging to an ox or cow, as milk (generally pl.), flesh, skin, hide, leather, a strap of leather, a sinew, a bow-string; a particular day of the Abhiplava sacrifice, = *goshṭoma*; the herds of the sky, i. e. the stars; the sky; (pl.) rays of light (regarded as the herds of the sky, for which Indra fights with Vṛitra); the thunderbolt; water; the eye; an arrow; the hairs of the body; (the following are m. only), the sign Taurus of the zodiac; the sun; the moon; the sun's ray, called *Sushumna*; a kind of medicinal plant, = *rishabha*; a singer; a goer, a horse; a billion; N. of a Rishi; (the following are f. only), a region of the sky; the earth (as the milch-cow of kings); a mother; speech, Sarasvatī the goddess of speech; N. of the wife of Suka, a daughter of the manes, called *Sukālas*; or N. of the daughter-in-law of Suka; or N. of a daughter of Kakutstha and wife of Yayāti; *garāṇḍ vratam*, N. of a Sāman; [cf. Gr. *βοῶς*; Lat. *bos*; Old Germ. *chuo*; Mod. Germ. *kuh*; Eng. *cow*; Lett. *gohw*; cf. also Gr. *γαῖα*, *γῆ*; Goth. *gavi*; and Mod. Germ. *gau*.] — *Go-agra*, *as*, *ā*, *am*, Ved. headed by cows, having cows or milk &c. as the chief or most excellent part; (*am*), n. a multitude of cows; (according to native grammarians also *go 'gra* and *gavāgra*). — *Go-ajana*, *as*, *ā*, *am*, Ved. anything (as a stick, goad, &c.) used for driving cattle. — *Go-argha*, *as*, *ā*, *am*, Ved. of the value of one cow. — *Go-arnas*, *ās*, *ās*, *as*, Ved. flowing or streaming with milk (?). — *Go-asva*, *am*, n. cattle and horses. — *Goasvīya*, *am*, n., N. of a Sāman. — *Go-rījika*, *as*, *ā*, *am*, Ved. prepared or mixed with milk. — *Go-opaśa*, *as*, *ā*, *am*, Ved. furnished with a twist or tuft of leather straps. — *Go-kaksha*, *as*, m., N. of a man. — *Go-kaṇḍa*, *as*, m. the plant *Asteracantha Longifolia*. — *Go-kaṇḍaka*, *as*, m. a road or spot trodden down by oxen or cows and so made difficult to be passed; the print of a cow's hoof, a spot so marked; a cow's hoof; the plant *Asteracantha*. — *Go-karṇa*, *as*, *ā*, *am*, having cow's ears, an epithet of certain men and demons; (*as*), m. a cow's ear; a kind of deer, Antelope Picta; a mule; a serpent; a kind of arrow; a span from the tip of the thumb to that of the ring finger; a place of pilgrimage on the Malabar coast, sacred to Śiva; Śiva as there worshipped; N. of one of the attendants of Śiva; of a king of Kāśmīra who erected a statue of Śiva, called after him *Gokarṇeśvara*; of a Muni; (*ā*), *f*, N. of one of the Mātṛis attendant on Skanda; (*i*), *f*, the plant *Sansevieria Zeylanica*. — *Go-kāma*, *as*, *ā*, *am*, Ved. desirous of cattle. — *Go-kāmyā*, *f*, desire for cows. — *Go-kirāṭikā* (*ra-a*°), *f*, a bird considered as

one kind of the common Maina, *Turdus Salica*; also called *Viṭ-sārikā*. — *Go-kila* or *go-kila*, *as*, *m*, a plough; a pestle. — *Go-kula*, *am*, *n*, a herd of kine, a multitude of cattle, a cow-house or station; a village or tract on the Jumūā, the residence of Nandā and of Kṛishṇa during his youth; the inhabitants of this station; *N*, of a certain sanctuary or holy place. — *Gokula-jit*, *t*, *m*, *N*, of an author of the seven-teenth century. — *Gokula-nātha*, *as*, *m*, *N*, of the author of the work *Padavākya-ratnakara*; also of the work *Rasa-mahārjuna*. — *Gokula-stha*, *as*, *m*, *N*, of a sect of Viṣṇu. — *Gokulika*, *as*, *ā*, *am*, one who gives help or gives no help (?) to a cow in the mud; squint-eyed; *N*, of a Buddhist sect. — *Gokulodbhava* (*la-ud*), *f*, an epithet of Durgā. — *Go-kṛi*, *cl*, 8. *P*. *karoti*, *-kartum*, to transform into a cow. — *Go-kṛita*, *am*, *n*, cow-dung. — *Go-kshira*, *am*, *n*, cow's milk. — *Go-kshura* or *go-kshuraka*, *as*, *n*, (*kshura* = *khura*), the plant *Asteracantha Longifolia*; (*am*), *n*, a cow's hoof. — *Go-kshodaka*, *as*, *m*, a kind of bird. — *Go-khura*, *as*, *m*, = *go-kshura*, the plant *Asteracantha Longifolia*; another plant, *Tribulus Lanuginosus*; *N*, of a Dānava. — *Gokhuri*, *is*, *m*, = *go-kshura* = *go-khura*, the plant *Asteracantha Longifolia*. — *Go-grishṭi*, *is*, *f*, a young cow which has had only one calf. — *Go-goyuga*, *am*, *n*, a yoke of oxen or cows. — *Go-goshṭha*, *am*, *n*, a station for cattle; a stable for cows, a cattle-shed. — *Go-granthi*, *is*, *m*, dried cow-dung; a station for cows, a cow-yard, cow-house, &c.; *N*, of a plant, = *go-jihvikā*. — *Go-graha*, *as*, *m*, spoil, booty, capture of cattle. — *Go-grāsa*, *as*, *m*, the ceremony of presenting a mouthful of grass to a cow when performing an expiatory rite; the feeding like a cow. — *Go-ghāta*, *as*, *m*, or *go-ghātaka*, *as*, *m*, or *go-ghātin*, *ī*, *m*, a cow-killer. — *Go-ghāsa*, *as*, *m*, grass for a cow. — *Go-ghrita*, *am*, *n*, melted butter coming from a cow; rain (i.e. the Ghṛita of the sky or earth). — *Go-ghna*, *as*, *ī*, *am*, noxious to kine; who or what kills kine; one for whom a cow is killed, a guest. — *Go-ghnata*, *as*, *m*, pl., *N*, of a people. — *Go-andana*, *am*, *n*, a kind of sandal-wood [cf. *go-srisha*]; (*ā*), *f*, a poisonous sort of leech. — *Go-apālā*, *f*, *N*, of a daughter of Raudrāśva and Ghṛitāketi. — *Go-ara*, *as*, *ā*, *am*, ranged or grazed over by cattle; frequented, visited, offering range or field or scope for action, within the range of, accessible, attainable, within the power of (e.g. *asmad-gočara*, within our power; *drishṭi-gočara*, perceptible, cognizable, worthy of observation or adoration; *drishṭy-agočara*, not within range of the sight, invisible); ranging, circulating, passing current, having a particular meaning, prevalent; (*as*), *m*, the range of cattle, pasturage, range in general, field for action, an abode, dwelling-place, district, department, province; the range of the organs of sense, an object of sense, anything perceptible by the senses, especially the range of the eye, the horizon (e.g. *ločana-gočaram yā*, to come within range of the eye, to become visible); the range of the planets from the Lagna or from each other. — *Gočara-phala* or *gočarādhyāya* (*ra-adh*), *as*, *m*, *N*, of the 104th Adhyāya of Varāha-mihira's *Bṛihat-samhitā*. — *Gočara-pīḍā*, *f*, inauspicious position of stars within the ecliptic. — *Gočari-kṛi*, *cl*, 8. *P*. *karoti*, *-kartum*, to place within the range, make current. — *Gočari-kṛita*, *as*, *ā*, *am*, within the range of observation. — *Go-carman*, *a*, *n*, an ox-hide, a cow's hide; a particular measure of surface, a place large enough for the range of 100 cows, one bull, and their calves, (according to some authorities) 300 feet long by 10 broad; it is also defined as an extent of land sufficient to support a man for a year; (originally perhaps a piece of land large enough to be encompassed by straps of leather from a cow's hide.) — *Go-caraka*, *as*, *m*, a cowherd. — *Go-carāṇa*, *am*, *n*, the tending or feeding of cows. — *Go-carin*, *ī*, *m*, *i*, going after cows, epithet of a class of Yatis; [cf. *mṛiga-carin*]. — *Go-jara*, *as*, *m*, an old ox or bull. — *Go-jala*, *am*, *n*, cow's urine. — *Go-jā*, *ās*, *ās*, *am*, Ved. produced by milk; (*Sāy*.) born amidst rays; (according to Mahi-dhara),

born in the earth, the earth being identical with the elements. — *Go-jāgarika*, *as*, *m*, a kind of prickly nightshade [cf. *kaṇṭha-kāraka*]; (*am*), *n*, (?) a preparer of food, a baker [cf. *bhakshya-kāraka*]; happiness, fortune. — *Go-jāta*, *as*, *ā*, *am*, Ved. born in the starry sky, one whose home is the starry sky; (*Sāy*.) born in the middle region, an epithet of the gods. — *Gojā-parṇi*, *f*, *N*, of a plant, = *dugdha-pheni*. — *Go-jit*, *t*, *t*, *t*, Ved. conquering cattle, gaining cattle. — *Go-jihkā* or *go-jihvikā*, *f*, the plant *Phlomis Esculenta* or *Elephantopus Scaber*; or a kind of Hieracium, = *dārvikā*, or = *gavedhukā*; in Bengāl *gojā* = *Premna Esculenta*. — *Go-taraṇi*, a kind of flower. — *Go-tallaja*, *as*, *m*, an excellent cow. — *Go-tārtha*, *am*, *n*, *N*, of a Tārtha. — *Go-tārthaka*, *as*, *m*, scil. *dheda*, an oblique cut applied to fistula of the rectum. — *Go-tra*, *am*, *n*, (rt. *trai*), protection or shelter for cows, a cow-pen, cow-shed, a stable for cattle, a stable in general, a hurdle, an enclosure; the family enclosed by the hurdle; family, race, lineage, kin, an affix used for forming patronymics; a name, an appellation, family name; (in Pāṇini's Sūtras), the grandson and his descendants if no older offspring of the same ancestor than this grandson lives (e.g. A. B. C. representing father, son, and grandson, then C. is called Gotra, if A. and B. are dead, otherwise he is called Yuvan); a caste, a tribe, a subdivision, a caste according to families, (in that of the Brāhman twenty-four Gotras are reckoned, supposed to be sprung from and named after celebrated teachers, as Śaṅḍilya, Kaśyapa, Gautama, Bharad-vāja, &c.); a multitude, increase; possession; a forest; a field; a road; a chattar, an umbrella or parasol; knowledge of futurity, inspiration; a genus, a class or species; (*as*), *m*, a mountain; (*ā*), *f*, a herd of kine; the earth; (a polysyllabic form in long *i* shortens its final vowel before *gotra*, e.g. *Brāhmaṇi-gotra*, a Brāhman woman only by name or birth?). — *Gotrava*, *am*, *n*, family, family name. — *Gotra-karṭi*, *tā*, or *gotra-kārin*, *ī*, *m*, the founder of a family. — *Gotra-kilā*, *f*, the earth; [cf. *ācala-kilā* and *adri-kilā*]. — *Gotraja*, *as*, *ā*, *am*, born in the same family, a relation (in law, the term is nearly equivalent to the 'Gentile' of Roman law, and is applied to kindred of the same general family, who are connected by offerings of food and water; hence it is opposed to the Bandhu or cognate kindred, who do not partake in the offerings to the common ancestors). — *Gotra-pāta*, *as*, *m*, a genealogical table, pedigree. — *Gotra-pravara*, *as*, *m*, the oldest member of a family, founder of a family. — *Gotrapravara-darpaṇa*, *am*, *n*, title of a literary work. — *Gotra-bhū*, *t*, *t*, *t*, Ved. opening the cow-pens of the sky; (*Sāy*.) splitting the clouds or mountains (in the battle with the demon Vṛitra), an epithet of Indra and of the vehicle of Bṛihaspati; (*t*), *m*, Indra (as splitting the mountains with his thunderbolt [cf. *adri-bhū*]), and as destroying families or names). — *Gotra-bhūmi*, *is*, *f*, (with Buddhists) 'family-range,' one of the periods in the life of a Śrāvaka. — *Gotra-riktha*, *e*, *n*, du, the family or family name and its inheritance; (*am*), *n*, family estate, patrimony. — *Gotra-vaṇ*, *ān*, *atī*, *at*, belonging to a noble family. — *Gotra-priksa*, *as*, *m*, *N*, of a plant; [cf. *dhanvana*]. — *Gotrāhyā* (*ra-āh*), *f*, family name, patronymic. — *Gotrānta* (*ra-an*), *as*, *m*, destruction of families or of mountains; (scil. *śabda*) a patronymic, i.e. a word ending with a Gotra affix. — *Gotrika*, *as*, *ā*, *am*, relating to a family; *gotrikam karma*, the consciousness of family descent, one of the four pure Karmans with Jainas. — *Go-tva*, *am*, *n*, the being a cow, the state of being an ox or cow. — 1. *go-dā*, *as*, *ā*, *am*, giving cattle or cows; (*au*), *m*, du., *N*, of a village; (*ā*), *f*, *N*, of a river, commonly Godāvari. — *Go-datra*, *as*, *ā*, *am*, Ved. giving cattle; an epithet of Indra. — *Go-danta*, *as*, *m*, a cow's tooth; yellow orpiment; a white fossil substance, apparently an earthy salt; *N*, of a Dānava; (*as*, *ā*, *am*), having cow's teeth; armed, armed with a coat of mail. — *Go-dari*, *is*, *is*, *ī*, Ved. opening the stables of the sky; (*Sāy*.)

splitting the clouds or mountains, epithet of Indra. — 2. *go-dā*, *ās*, *ās*, *am*, Ved. presenting with cattle or kine. — 1. *go-clāna*, *am*, *n*, presenting with cows, the gift of a cow; *N*, of the eastern continent; cutting (rt. *do*) of the hair (*go*), the ceremony of tonsure; see 2. *godāna*, s.v. — *Go-dāya*, *as*, *ā*, *am*, intending to present with cows. — *Go-dāraṇa*, *am*, *n*, a plough; a spade or hoe. — *Go-dāvāri*, *f*, 'granting water or kine,' *N*, of a river in Dakṣiṇā-patha; [cf. 1. *go-dā*, *golā*, *saptagolāvara*]. — *Go-dāvāri-saṅgama*, *as*, *m*, *N*, of a place. — *Go-dugdha*, *am*, *n*, cow's milk. — *Go-dugdha-lā*, *f*, a kind of grass, = *carikā*. — *Go-duh*, *-dhuk*, *k*, *m*, *f*, a milkman or milkmaid; a cowherd; also *go-duha*, *as*, *m*. — *Go-doha*, *as*, *m*, the milking of cows. — *Go-dohana*, *am*, *n*, the time when cows are milked, or the time necessary for milking a cow; (*ī*), *f*, a milk-pail. — *Go-drava*, *am*, *n*, cow's urine. — *Go-dhana*, *am*, *n*, possession of cows, a herd of cows, a multitude or number of cattle, especially if considered as property, a station of cows; (*as*), *m*, a broad-pointed arrow. — *Go-dhara*, *as*, *m*, *N*, of a king of Kāśmīra. — *Go-dharma*, *as*, *m*, the law of cattle, ordinances relating to cattle. — *Go-dhas*, *ās*, *m*, *N*, of a Rishi of the family of Angiras. — *Godha-sāman*, *a*, *n*, *N*, of a Sāman. — *Go-dhā*, *godhī*, see s.v. — *Go-dhāyas*, *ās*, *ās*, *as*, Ved. supporting or fostering cows. — *Go-dhuma* or *go-dhūma*, *as*, *m*, (as it were 'the smoke of the earth,' but derived in the Upādi-sūtras fr. *gudh*, to surround), wheat (generally plur.); the orange; a kind of medicinal plant; (*ī*), *f*, *N*, of a plant; [cf. *go-lomkā*]. — *Godhūmaka*, *as*, *m*, a kind of serpent. — *Godhūma-cūrṇa*, *am*, *n*, wheat-flour. — *Godhūma-sambhava*, *am*, *n*, sour gruel made from wheat-flour, a sour paste. — *Go-dhūli*, *is*, *m*, 'dust of the earth,' a period of the day in the hot season when the sun is half risen; in the cold and dewy seasons, when the sun is full but mild; and in the three other seasons, sunset (originally a time at which mist seems to rise from the earth). — *Go-dhenu*, *us*, *f*, a milch-cow; [cf. *gaudhenuka*]. — *Go-dhira*, *as*, *m*, a mountain (bearing the earth). — *Go-nunda*, *as*, *m*, *N*, of a people in Dakṣiṇā-patha; *N*, of an attendant of Śiva; (*ā*), *f*, an epithet of the wife of Śiva; (*ī*), *f*, the female of the Ardea Sibirica or Indian crane; [cf. the following]. — *Go-narila*, *as*, *ā*, *am*, bellowing like a bull, an epithet of Śiva; (*as*), *m*, the bird Ardea Sibirica or Indian crane; *N*, of a king of Kāśmīra; *N*, of a people in Dakṣiṇā-patha; *N*, of a mountain; a various reading has *yomanta*; (*am*), *n*, the fragrant grass *Cyperus Rotundus*. — *Gonaridya*, *as*, *ā*, *am*, relating to the Gonardas; (*as*), *m*, an epithet of Patañjali, the founder of the Yoga philosophy; *N*, of a grammarian mentioned by Patañjali. — *Go-nasa*, *as*, *m*, a large kind of snake, by some considered to be the same as the Boa or Bor; a kind of gem; (*ā*), *f*, the mouth of a cow; (*ī*), *f*, a kind of plant; [cf. *go-nāsa*]. — *Go-nātha*, *as*, *m*, a bull; a herdsman. — *Go-nāya*, *as*, *m*, a cowherd. — *Go-nāsa*, *as*, *ā*, *am*, having a nose or snout like that of an ox; (*as*), *m*, a kind of snake; (*ā*), *f*, the projecting snout of a cow or ox; (*am*), *n*, a kind of gem, *vaikrānta-maṇi*; [cf. *go-nāsa*]. — *Go-nishyanda*, *as*, *n*, cow's urine. — *Go-nyoghas*, *ās*, *ās*, *as*, Ved. streaming or flowing among milk; (*Sāy*.) having quantities of fluid streaming down. — *Go-pa*, *go-pī*, see s.v. — *Go-patī*, *is*, *m*, the lord of a herd of cows, a bull; the leader of a troop, a leader, a chief; the chief of herdsmen, i.e. Kṛishṇa or Viṣṇu; the lord of the heavenly herds or stars or rays; the sun; Indra; the lord of the earth, a king; lord of the waters, an epithet of Varuṇa; a medicinal plant, = *riṣhabha*; an epithet of Śiva; *N*, of a Deva-gandharva; of a Dānava slain by Kṛishṇa; of a son of Śivi. — *Gopati-cāpa*, *as*, *m*, the rainbow. — *Go-pa-ta*, *am*, *n*, the office or order of a herdsman. — *Go-patha*, *as*, *m*, or *gopatha-brāhmaṇa*, *am*, *n*, title of a Brāhmaṇa of the Atharva-veda. — *Go-pasū*, *us*, *m*, a sacrificial cow. — *Go-pāla*, *as*, *m*, a cowherd; a protector of the earth, a king; cowherd and king; the cowherd κατ' ἐξοχήν, i.e. Kṛishṇa; an epithet

of Siva; N. of an attendant of Siva; N. of a Nāga; N. of a minister of king Bimbisāra, also of a king, and of a general of king Kīrti-varman; N. of a scholiast; N. of several other men; (ī), f., N. of one of the Mātrīs attending Skanda; N. of a Cāṇḍālī; two plants, = *gopāla-karkatī* and *go-rakshī*. — *Go-pālaka*, *as*, m., a cowherd; an epithet of Kṛṣṇa; an epithet of Siva; N. of a son of king Cāṇḍa-mahā-sena; (*ikā*), f. the wife of a cowherd; a kind of worm or fly found on dung-heaps. — *Gopāla-kaksha*, *as*, m., N. of a country and (in plur.) the inhabitants of this country. — *Gopāla-karkatī*, f. a kind of cucumber (in Hindi *gopālākānkari*, *gurubhā*); [cf. *gopa-karkatīkā*, &c.] — *Gopāla-keśava*, *as*, m., N. of a statue of Kṛṣṇa, called after Gopāla-varman. — *Gopāla-tāpanīyopaniṣad* (*ya-up*), *t*, f. title of an Upaniṣad in honour of Kṛṣṇa. — *Gopāla-dāsa*, *as*, m., N. of a physician; N. of a copyist. — *Gopāla-deva*, *as*, m., N. of a poet. — *Gopāla-pura*, *am*, n., N. of a town called after Gopāla-varman. — *Gopāla-prasāda*, *as*, m., N. of a teacher of Rāma-ānanda. — *Gopāla-maṭha*, *as*, m., N. of a college called after Gopāla-varman. — *Gopāla-yogin*, *i*, m., N. of a man. — *Gopāla-varman*, *ā*, m., N. of a king of Kāśmīra. — *Gopāla-sarasvatī*, *m*, N. of a pupil of Siva-rāma and teacher of Govindānanda. — *Gopālī*, *is*, m. an epithet of Siva; N. of a man; [cf. *gopāl*.] — *Gopāsh-tamī* (*Pa-ash*), *f*, the eighth lunation of the light half of Kārttika, on which Kṛṣṇa who had formerly been a keeper of calves became a cowherd; cows are especially to be worshipped on this day. — *Gopīṭṭa*, *am*, n. ox-bile or the bile of cows from which the yellow orpiment called Go-rocānā, Roṇānā or Roṇānī, is supposed to be prepared; orpiment. — *Go-pīṭa*, *as*, m., N. of one of the four water wagtails, which are regarded as birds of augury. — *Go-pīṭha*, *as*, m. (rt. *pā*, to protect), protecting, preserving, protection; (*am*), n. a holy place, a place of pilgrimage; (*as*), m., Ved. (rt. *pā*, to drink), a draught of milk; (Sāy.) drinking of any fluid or juice; [cf. *soma-pīṭha*.] — *Go-pīṭhya*, *am*, n., Ved. protection; (Sāy.) protection of the earth. — *Gopī-nātha*, *as*, m., N. of a man; N. of a son of Mādhava. — *Go-pūccha*, *as*, m., n. a cow's tail; (*as*), m. a sort of monkey; a sort of necklace, one of two, or of four, or of thirty-four strings; a kind of drum. — *Go-pūṭika*, *am*, n. a temple or edifice consecrated to Siva's bull. — *Go-putra*, *as*, m. a young bull; a son of the sun, epithet of Kārṇa. — *Go-pura*, *am*, n. a town-gate, a gate in general; the ornamented gateway of a temple; a kind of grass, *Cyperus Rotundus*, = *mustaka* [cf. *go-nardā*]; (*as*), m., N. of a physician. — *Gopuraka*, *as*, m. the resin of the Boswellia Thurifera; [cf. *kunduruka*.] — *Gopurisha*, *am*, n. cow-dung. — *Go-pośha*, *as*, m., Ved. increase of herds. — *Go-prakāṇḍa*, *am*, n. a superior cow, excellent cattle. — *Go-pracāra*, *as*, m. pasturage for cows or oxen. — *Go-pratāra*, *as*, n. ox-ford, a ford for cattle; N. of a place of pilgrimage on the Sarayū; an epithet of Siva, as leading cattle safely across the water (?). — *Go-pradāna*, *am*, n. gift of cattle. — *Go-praveśa-samaya*, *as*, m. the time when the cows come home, the evening twilight. — *Go-phañā*, *f*, a bandage hollowed out so as to fit the chin or nose &c.; a sling; also *gophanikā*. — *Go-baka*, *as*, m. Ardea Govina. — *Go-budha*, *as*, m. the killing of a cow. — *Go-bandhu*, *us*, *us*, *u*, Ved. having a cow as a relative; (Sāy.) having a cow as mother, an epithet of the Maruts; [cf. *go-mātri* and *prīṣṇī-mātri*.] — *Go-bāla*, *as*, m. the hair of a cow. — *Gobālīn*, *i*, *ini*, *i*, covered with cow's hair; *gobālī gajās*, a kind of buffalo (?). — *Go-brāhmaṇa*, *am*, n. a cow and a Brāhmaṇ. — *Go-brāhmaṇa-manuṣya*, *as*, m. cows, Brāhmaṇs, and men. — *Go-bhaṭṭa*, *as*, m., N. of a poet. — *Go-bhaṇḍira*, *as*, m. a kind of aquatic bird. — *Go-bhānu*, *us*, m., N. of a son of Vahni. — *Go-bhuj*, *k*, m. earth-possessor, a king. — *Go-bhṛt*, *t*, m. earth-supporter, a mountain. — *Go-makshikā*, *f*, a gad-fly (*danṣa*). — *Go-magha*, *as*, *ā*, *am*, Ved. granting cattle or

cows. — *Go-maṇḍala*, *am*, n. the orb of the earth, the globe. — *Go-mat*, *ān*, *atī*, *at*, possessing or containing cattle, cows, herds, &c.; rich in cattle; consisting of cattle; containing milk, mixed with milk; (*tī*), *f*, Ved. a place abounding in herds; N. of a river falling into the Indus; also of one falling into the Ganges; N. of a Vedic hymn, a prayer or formula, to be repeated during expiation for killing a cow; (*t*), n. possession of cattle, property consisting in herds. — *Go-matallikā*, *f*, a tractable and good cow. — *Go-matī*, *is*, *f*, N. of a river, = *go-matī*. — *Gomati-putra*, *as*, m., N. of a prince; (also read *gotamī-putra*.) — *Go-matsya*, *as*, m. a kind of fish living in rivers. — *Go-madhyā-madhyā* (?), *as*, *ā*, *am*, slender in the waist. — *Gomanta*, *as*, m., N. of a mountain; N. of a people (also *goghnata*); an owner of cattle; a herd of cattle; a multitude of cattle-owners. — *Gomanda*, *as*, m. = *gomanta* (?), N. of a mountain. — 1. *go-maya*, *as*, *i*, *am*, bovine, consisting of cattle; defiled with cow-dung; (*as*, *am*), m. n. cow-dung. — 2. *gomaya* (for *gomayaya*), nom. *P. gomayati*, *-yitum*, to cover or smear with (cow-dung). — *Gomaya-śhattra*, *am*, n. a mushroom, a fungus. — *Gomaya-śhattrikā*, *f*, a kind of fungus or mushroom. — *Gomaya-priya*, *am*, n. the plant Andropogon Schoenanthus. — *Gomayāya*, nom. *A. gomayāyate*, *-yitum*, to be similar to cow-dung, to taste like cow-dung. — *Gomayothā* (*ya-ut*), *f*, a kind of beetle found in cow-dung; a gad-fly. — *Gomayodbhava* (*ya-ut*), *as*, m. the plant Cathartocarpus Fistula; [cf. *aragbadha*.] — *Go-mahisha-dā*, *f*, granting cattle and buffaloes; N. of one of the Mātrīs attending on Skanda or Kārttikeya. — *Go-māṇsa*, *am*, n. the flesh of oxen, beef. — *Go-mātri*, *tā*, *m*, Ved. having a cow for mother, coming from a cow; an epithet of the Maruts; [cf. *prīṣṇī-mātri*.] — *Go-māyu*, *us*, *us*, *u*, making sounds like cattle; (*us*), m. a kind of frog; a jackal; N. of a jackal; N. of a Gandharva or celestial musician; the bile or bilious humor of a cow. — *Gomāyu-bhaksha*, *as*, m. pl., N. of a people (eating jackals). — *Go-mithuna*, *am*, n. a bull and a cow, a yoke or pair of cattle. — *Go-min*, *i*, *tni*, *i*, rich in herds &c.; (*i*), m. the owner of cattle or cows; a jackal; a worshipper, an attendant on a Buddha. — *Go-mīna*, *as*, m. a sort of fish, the bull-fish; [cf. *go-matsya*.] — *Go-mukha*, *as*, m. a crocodile, a shark; N. of a son of Mātali; also of a son of the treasurer of king Vatsa; also of one of Siva's attendants; also of an attendant of the first Arhat of the present Avastarpiṇī; (*am*), n. a kind of musical instrument, (a sort of horn or trumpet?); a house built unevenly or crookedly, viz. with angles or projections; spreading unguents, plastering, smearing; (*as*), m. a hole in a wall of a peculiar shape made by thieves &c., a breach; (*am*, *i*), n. f. a cloth-bag containing a rosary, the beads of which are counted by the hand, thrust inside; (*i*), f. the chasm in the Himālaya mountains, through which the Ganges flows, erroneously conceived to be shaped like a cow's mouth; N. of a river in Rājha. — *Gomukha-vyāghra*, *as*, m. 'cow-faced tiger,' a wolf in sheep's clothing. — *Go-mūḍha*, *as*, *ā*, *am*, stupid as an ox. — *Go-mūtra*, *am*, n. cow's urine. — *Gomūtraka*, *as*, *ikā*, *f*, am, similar to the course of cow's urine; (*ikā*), *f*, a kind of grass, described as growing in corn-fields, of a reddish colour and eaten by cattle, commonly called Tāmībaḍu [cf. *kṛṣṇa-bhūmijā*, *kṣetra-jā*, *rakta-triṇā*]; an artificial verse, the second half of which repeats nearly all the syllables of the first; a form of calculation. — *Go-mṛiga*, *as*, m., Ved. the Bos Gavaeus. — *Gomeda*, *as*, m. a gem or precious stone brought from the Himālaya and the Indus, described as of four sorts, white, pale yellow, red, and dark-blue (perhaps varieties of agate); N. of a plant, = *kakkola*. — *Gomedaka*, *as*, m. a gem or precious stone [cf. the preceding]; a kind of poison, = *kākola*; smearing the body with unguents (= *pattrakā*). — *Gomeda-sambha*, *as*, m., N. of a plant, = *dhūḍha-pāshāṇa*; chalcidony or opal. — *Go-medha*, *as*, m. the offering or sacrifice of a cow; N. of the attendant of the

twenty-second Arhat of the present Avastarpiṇī. — *Go-mbhas*, *as*, n. (for *go-ambhas*), cow's urine; [cf. *go-mūtra*.] — *Go-yajña*, *as*, m. the sacrifice of a cow. — *Go-yāna*, *am*, n. a carriage drawn by oxen or cows, a cart in general. — *Go-yukta*, *as*, *ā*, *am*, drawn by oxen or cows. — *Go-yuga*, *am*, n. a yoke or pair of oxen, a pair of animals in general. — *Go-yuta*, *as*, *ā*, *am*, frequented by cattle; (*am*), n. a cattle-station, a hurdle for cattle. — *Go-raksh*, *t*, *i*, *t*, or *k*, *k*, *k*, guarding or preserving cattle. — *Go-raksha*, *as*, *ā*, *am*, keeping or tending cattle; (*as*), m. a cowherd, a cowkeeper, the tender of kine; a Gorkha or inhabitant of Nepāl; an epithet of Siva; N. of the author of a work entitled *Goraksha-śataka*; the orange; N. of a medicinal plant, = *riṣhabha*; (*am*), n. keeping or tending cattle; breeding cattle; the life of a herdsman; (*i*), *f*, N. of several plants, = *gandha-bahulā*, *gopālī*, &c.; also = *goraksha-dugdha*; a kind of cucumber, = *kumbha-tumbi*. — *Go-rakshaka*, *as*, *ikā*, *am*, guarding cattle; (*as*), m. a cowkeeper, one who tends cattle. — *Go-raksha-karkatī*, *f*, a kind of cucumber, = *śirbhītā*. — *Goraksha-jambū*, *ās*, *f*, wheat; the plant *Uraria Lagopodioides*; the fruit of the jujube. — *Go-raksha-ṇa*, *am*, n. tending or taking charge of cattle. — *Go-raksha-taṇḍulā*, *f*, the plant *Uraria Lagopodioides*. — *Goraksha-tumbi*, *f*, = *kumbha-tumbi*, a kind of cucumber. — *Goraksha-dugdha*, *f*, a small shrub, = *amṛitā*, *go-rakshī*, *jirvā*, &c. — *Gorakshya*, *am*, n. tending cattle, the life of a herdsman. — *Go-ranku*, *us*, m. (?) a water-fowl; a chanter; a prisoner, any person or animal confined (?); a naked man, a mendicant &c. wandering about without clothes. — *Go-ratha*, *as*, m., N. of a mountain; of Siva. — *Gorathaka*, *as*, m. a carriage drawn by cattle. — *Go-rabhāsa*, *as*, *ā*, *am*, Ved. strengthened with milk; (Sāy.) endowed with strength, strengthening, an epithet of the Soma. — *Go-rambha*, *as*, m., N. of a man. — *Go-rava*, *am*, n. saffron. — *Go-rasa*, *as*, m. buttermilk; curdled or coagulated milk; cow-milk. — *Gorasa-ja*, *am*, n. buttermilk; curds. — *Go-rāja*, *as*, m. 'king of cattle,' a bull. — *Gorāṭikā* or *gorāṭī* or *gorṭkā*, *f*, = *go-kirāṭikā*, the bird *Turdus Salica*. — *Go-ruta*, *am*, n. a measure of distance equal to two Kroś or Koś, (as far as the lowering of a cow may be heard). — *Go-rudha* in *a-go-rudha*, *q*, v. — *Go-rūpa*, *as*, *ā*, *am*, Ved. cow-shaped. — *Go-rocā*, *am*, n. yellow orpiment. — *Go-rocānā*, *f*, a bright yellow pigment prepared from the urine or bile of a cow, or vomited in the shape of scibulæ (?) by that animal; or (according to some) found in the head of a cow; it is employed in painting and dyeing, and is of especial use in marking the foreheads of the Hindūs with the Tilaka or sectarian mark; it is also used in medicine as a sedative, tonic, and anthelmintic remedy &c.; [cf. *roṇānā*.] — *Go-lattikā*, *f*, Ved. a kind of animal. — *Go-lavaṇa*, *am*, n. the measure or quantity of salt given to a cow. — *Go-lāṅgula*, *as*, m. a kind of monkey described as of a black colour and having a tail like a cow; also *go-lāṅgūla*, *i*, m. *f*, (*ās*), m. pl., N. of a people (?). — *Go-lāṅgula-parivartana*, *as*, m., N. of a mountain near Rājā-griha. — *Go-līha*, *as*, m., N. of a plant; [cf. *ghaṇṭā-pāṭali* and *go-līha*.] — *Golīgula*, a wrong reading for *go-lāṅgula-parivartana*. — *Go-līḍha*, *as*, m., N. of a plant, = *go-līha*. — *Go-loka*, *as*, *am*, m. 'cow-world,' a part of heaven, or (in the later mythology) the heaven of Kṛṣṇa. — *Goloka-varaṇa*, *am*, n., N. of a part of the Sadā-Siva-saṁhitā; N. of a part of the Skanda-Purāṇa. — *Go-lomikā*, *f*, a kind of small snail, = *go-jā*, *go-dhūmi*, &c.; commonly *go-dhūmā* and *pāthari*. — *Go-lomī*, *f*, N. of several plants; a kind of bent grass, with white blossoms; also *sveta-dūrvā*; root of sweet flag; Oris root [cf. *vaṭā*, *bhūta-keśa*, *go-lomikā*]; an excellent woman; a harlot (?). — *Go-ratsa*, *as*, m. a calf. — *Goratsādīn* (*sa-āṭ*), *i*, m. 'calf-eater,' a wolf. — *Go-radhā*, *as*, m. the killing of a cow; [cf. *go-badha*.] — *Go-vandani*, *f*, N. of a plant bearing a fragrant seed [cf. *priyangu*]; another plant, = *pīṭa-pushpa*.

danḍotpala or *gandha-vallī*.—*Go-vapusha*, *as*, *ā*, *am*, Ved. beautiful as a star or as light; (Śāy.) shaped like a cow.—*Go-vardhana*, *as*, *m*, a celebrated hill in Vṛinda-vana or the country about Mathurā; (this hill was lifted up and supported by Kṛishṇa upon one finger for seven days, to shelter the cowherds from a storm of rain sent by Indra to test Kṛishṇa's divinity); *N*. of a holy fig-tree in the country of the Bāhlikas; *N*. of a renowned author.—*Govardhana-dhara*, *as*, *m*, 'hill-supporter,' a *N*. of Kṛishṇa.—*Govardhanācārya* ('*na-āc*'), *as*, *m*, *N*. of a poet.—*Govardhanānanda* ('*na-ān*'), *as*, *m*, *N*. of an author.—*Go-vallava*, *as*, *m*, a cowherd.—*Go-vaśā*, *f*, a barren cow.—*Go-rāta*, *as*, *m*, a hurdle for cattle.—*Go-vāsa*, *as*, *m*, the abode of cows, a cow-house, hurdle for cattle; (*as*, *ā*, *am*), covered with an ox-hide.—*Go-vāsana*, *as*, *ā*, *am*, covered with an ox-hide; (*as*), *m*, *N*. of a king of the Siviṣ.—*Go-vikarta*, (*as*), or *govikarttṛ*, *tā*, *m*, the killer of a cow.—*Go-vīd*, *t*, *t*, Ved. acquiring or procuring cows.—*Go-vināta*, *as*, *m*, (scil. *asvamedha*), a form of the *Asva-medha*.—*Govinda*, *as*, *ā*, *am*, obtaining cattle, finding cattle or cows; (*as*), *m*, a cow-keeper, the finder of cows, the searcher for cows, a chief-herdsman, an epithet of Brīhaspati [cf. *gotra-bhīd*], regent of Jupiter; one of the most usual appellations of Kṛishṇa or Viṣṇu in that form; *N*. of the fourth month; *N*. of a prince; also of several teachers and authors; *N*. of a mountain.—*Govinda-kūta*, *as*, *m*, *N*. of a mountain.—*Govinda-gīra*, *as*, *m*, *N*. of a son of Sivarāma-gīra.—*Govinda-cānda*, *as*, *m*, *N*. of a king of Pushpāvatī.—*Govinda-śandra*, *as*, *m*, *N*. of a prince.—*Govinda-dutta*, *as*, *m*, *N*. of a Brāhman.—*Govinda-deva*, *as*, *m*, *N*. of a man.—*Govinda-drādaśī*, *f*, the twelfth day in the light half of the month Phālguna.—*Govinda-nātha*, *as*, *m*, *N*. of the preceptor of Sankarācārya.—*Govinda-bhaṭṭa*, *as*, *m*, *N*. of an author.—*Govinda-rāja*, *as*, *m*, *N*. of an author.—*Govinda-rāma*, *as*, *m*, *N*. of a scholiast.—*Govinda-rāya*, *as*, *m*, *N*. of a lawyer; also of a poet.—*Govinda-sūri*, *is*, *m*, *N*. of a man.—*Govinda-svāmīn*, *ī*, *m*, *N*. of a Brāhman.—*Govindānanda* ('*da-ān*'), *as*, *m*, *N*. of a scholiast.—*Govindārṇava* ('*da-ār*'), *as*, *m*, title of a work.—*Govindāśṭaka* ('*da-aśṭ*'), *am*, *n*, 'the eight verses of Govinda,' title of a literary work.—*Govindu*, *us*, *u*, Ved. searching for cows or milk.—*Go-viśh*, *t*, *f*, cow-dung.—*Go-viśhāṇa*, *as*, *am*, *m*, or *n*, (?), cow-horn.—*Go-viśhāṇaka*, *as*, *m*, a kind of musical instrument, a sort of trumpet.—*Goviśhāṭhā*, *f*, cow-dung.—*Go-viśarga*, *as*, *m*, = *gosarga*, day-break.—*Go-vīthī*, *f*, 'cow-path,' *N*. of that portion of the moon's path which contains the asterisms Bhadrā-paddā, Revatī, and Aśvinī, or (according to others) Hista, Citrā, and Svātī.—*Govīrya*, *am*, *n*, the value or price received for milk &c.—*Go-vṛinda*, *am*, *n*, property in cattle, possession of flocks and herds, a herd, a drove of cattle.—*Govṛindāraka*, *as*, *m*, an excellent cow.—*Go-vṛisha*, *as*, *m*, a bull; an epithet of Siva.—*Govṛishadhva*, *as*, *m*, an epithet of Siva.—*Go-vṛishabhā*, *as*, *m*, a bull.—*Govṛishabhāṅka* ('*bha-ān*'), *as*, *m*, an epithet of Siva.—*Go-vaidyā*, *as*, *m*, a cow-doctor, a quack doctor.—*Go-vaśāccha*, *as*, *ā*, *am*, Ved. one who approaches a cow (in a bad sense).—*Go-vaśāghra*, *am*, *n*, a cow and a tiger.—*Go-vaśākhila*, *as*, *m*, *N*. of a man.—*Go-vraja*, *as*, *m*, a station for cattle, a cow-pen; *N*. of an attendant of Skanda; also of a Dānava.—*Go-vrata*, *as*, *ā*, *am*, or *govratin*, *ī*, *inī*, *i*, one who imitates a cow in frugality.—*Go-sakṛit*, *t*, *n*, cow-dung.—*Go-sata*, *am*, *n*, a present of 100 cows sent to a Brāhman.—*Go-sāpha*, *as*, *m*, a cow's hoof.—*Go-sāla*, *am*, *ā*, *n*, *f*, a cow-stall, a cow-house; (*as*, *ā*, *am*), born in a cow-house; (*as*), *m*, *N*. of a Gauda prince.—*Go-sāli*, *is*, *m*, (connected with the preceding?), *N*. of a man.—*Go-sirsha*, *as*, *ā*, *am*, shaped like a cow's head; (*as*, *am*), *m*, *n*, a kind of sandal-wood described as having the colour of brass and very fragrant; the head of a cow.—*Go-sirshaka*, *as*, *m*,

N. of a plant, = *drona-pushpi*.—*Go-sṛinga*, *am*, *n*, a cow's horn; *N*. of a Sāman (in this sense more correctly *gauśṛinga*); (*as*), *m*, *N*. of a plant, = *varvura*; *N*. of a mountain.—*Gosṛinga-vratin*, *inas*, *m*, *pl*, *N*. of a sect.—*Go-sṛita*, *as*, *ā*, *am*, Ved. mixed with milk (as Soma).—*Go-sṛuti*, *is*, *m*, *N*. of a man with the patronymic Vaiyāghrapadya.—*Go-sṛva* (*go-aś*'), *am*, *n*, oxen and horses; [cf. *gavāsra* and *goasva*].—*Go-shakhi* or *gosakhi*, *is*, *is*, *t*, Ved. furnished with or possessing cattle; mixed with milk (as Soma).—*Go-shadgava*, *am*, *n*, three pairs of cattle.—*Go-shani* and *gosani*, *is*, *is*, *i*, Ved. acquiring or presenting with cattle.—*Go-shan*, *ā*, *ā*, *a*, or *go-shā*, *ās*, *ās*, *am*, Ved. acquiring or bestowing cattle.—*Go-shātī*, *is*, *f*, Ved. acquiring cattle, procuring cattle; fighting for the sake of cattle or booty.—*Go-shādī*, *f*, (fr. *go-sāda*), Ved. a kind of bird ('settling on cows').—*Goshu-āra*, *as*, *ī*, *am*, walking among cows.—*Goshu-yudh*, *t*, *t*, *t*, Ved. fighting for the sake of cattle or booty.—*Goshūktin*, *ī*, *m*, (fr. *gosukta*), *N*. of a Rishi.—*Go-shedhā* (*go-se*'), *f*, Ved. a kind of evil being.—*Go-shṭoma* (*go-se*'), *as*, *m*, a sort of liturgy, a ceremony lasting for one day and forming part of the Abhiplava which lasts six days.—*Go-shṭha* (*go-sṭha*), *as*, *am*, *m*, *n*, (in the later language the *n*. only occurs), an abode for cattle, a cow-house, cow-pen, a fold for cattle, any place where animals are kept, a stable; a station of cowherds; an epithet of Siva (the refuge of men?); a purificatory Śrāddha for a family(?); *N*. of a Sāman; (*as*), *m*, *N*. of an author; (?), *f*, an assembly, a meeting; society; association; family connections, but especially the dependant or junior branches; conversation, discourse, dialogue, dispute; a kind of dramatic composition or entertainment in one act.—*Goshṭhaja*, *as*, *ā*, *am*, born in a cow-pen; (*as*), *m*, *N*. of a Brāhman.—*Goshṭha-pati*, *is*, *m*, a chief-herdsman.—*Goshṭha-veitkā*, *f*, a mound or altar in a cow-pen.—*Goshṭha-sva*, *as*, *m*, (*sva* fr. *śvan*), 'a dog in a cow-pen' which barks at every one; (the word is applied especially to a person who stays at home and slanders his neighbours); malignant, censorious, envious; (the word is also derived by native authorities from *goshṭha* and *asva*).—*Goshṭhāgāra* ('*tha-āg*'), *as*, *am*, *n*, a house in a cow-pen.—*Goshṭhādhyaksha* ('*tha-adh*'), *as*, *m*, a chief-herdsman.—*Goshṭhāna* (*go-sṭhā*), *as*, *ā*, *am*, Ved. serving as an abode for cows; [cf. *go-sṭhāna*].—*Goshṭhāṣṭamī* ('*tha-aśṭ*'), *f*, a particular festive day; [cf. *gopāṣṭamī*].—*Goshṭhi*, *is*, *m*, (= *goshṭhi*?), society, partnership, fellowship.—*Goshṭhika*, *as*, *ā*, *am*, relating to an assemblage or society.—*Goshṭhika*, at the end of a compound = *goshṭhi*, partnership, fellowship.—*Goshṭhi-pati*, *is*, *m*, the chief person in an assembly, a president; the master of a family.—*Goshṭhe-kṣevān*, *ī*, *inī*, *i*, bellowing in a cow-pen, a boasting coward.—*Goshṭhe-paṭu*, *us*, *us*, *u*, clever in a cow-pen, a vain boaster.—*Goshṭhe-paṇḍita*, *as*, *ā*, *am*, learned in a cow-pen, a vain boaster.—*Goshṭhe-pragalbha*, *as*, *ā*, *am*, enterprising in a cow-pen, a boasting coward.—*Goshṭhe-vijitān*, *ī*, *inī*, *i*, victorious in a cow-pen, a boasting coward.—*Goshṭhe-śaya*, *as*, *ā*, *am*, sleeping in a cow-pen or cow-stable.—*Goshṭhe-sūra*, *as*, *m*, a hero in a cow-pen, a boasting coward.—*Goshṭhya*, *as*, *ā*, *am*, Ved. relating to a cow-house, being in a cow-pen.—*Gosh-pada*, *am*, *n*, (fr. *gos*, gen. fr. *go* and *pada*), a cow's foot or hoof, the mark or impression of a cow's foot in the soil; a quantity of water sufficient to fill such an impression, a small puddle; a measure, as much as a cow's footstep will hold; a spot frequented by kine.—*Gosakhi*, cf. *go-shakhi*.—*Go-sankhya*, *as*, *m*, one who counts the cows, a herdsman, a cowherd.—*Go-sankhyātṛi*, *tā*, *m*, 'counter of the cows,' a herdsman, a cowherd.—*Go-sanga*, *as*, *m*, day-break, dawn; (a wrong reading for *go-sarga*).—*Go-sattra*, *am*, *n*, Ved. a particular sacrifice.—*Go-sādriksha*, *as*, *m*, the Gayal, Bos Gavæus.—*Go-sani* = *go-shani*, *q*, *v*.—*Go-sandāya*, *as*, *ā*, *am*, presenting with a

cow; giving a cow.—*Go-sambhava*, *as*, *ā*, *am*, produced from or by a cow; (*ā*), *f*, *N*. of a plant, = *śveta-dūrvā*; [cf. *golosi*].—*Go-sarga*, *as*, *m*, the time at which cows are usually let loose, day-break, dawn.—*Go-sarpa*, *as*, *m*, *Lacerta Godica*; [cf. *godhikā*].—*Go-sava*, *as*, *m*, a kind of sacrificial ceremony lasting one day; the sacrifice of a cow, one of the great sacrifices of the Hindūs in former times, and not permitted in the present degenerate Kali age; see *Go-medha*.—*Go-sahasra*, *an*, *n*, a thousand kine; (?), *f*, *N*. of two holidays; the fifteenth day in the dark half of month Kārttika, and the fifteenth day in the dark half of month Jyāishtha.—*Go-sūtrikā*, *f*, a rope fastened at both ends having separate halters for each ox or cow.—*Go-sevā*, *f*, attendance on a cow.—*Go-stana*, *as*, *m*, the udder of a cow; a cluster of blossoms, a nose-gay &c.; a garland consisting of four or of thirty-four strings, a pearl necklace of four strings; (*ā*), *f*, a bunch of grape; (?), *f*, a bunch of grape; *N*. of one of the Mātṛis attending on Skanda.—*Go-stoma* = *go-shṭoma*.—*Go-sthāna* or *go-sthānaka*, *am*, *n*, a station for cattle, a cow-stall, cow-house, cow-pen, a hurdle for cattle; [cf. *go-shṭhāna*].—*Go-sphurāṇa*, *am*, *n*, a twitching of any particular part of the hide of a cow, as on being touched &c.—*Go-svāmīn*, *ī*, *m*, the master or possessor of cows or of herds; a religious mendicant (commonly *gosāin*); a honorary title affixed to proper names (e.g. *vopadeva-gosvāmīn*); one who is master of his organs of sense (*go*, an organ?).—*Gosvāmī-sthāna*, *am*, *n*, *N*. of the peak of a mountain in the middle of the Himālaya.—*Go-hatyā*, *f*, the killing of a cow.—*Go-han*, *ā*, *ghnī*, *a*, Ved. killing cattle, a cow-killer.—*Go-hanna*, *am*, *n*, cow-dung; (incorrectly *gohalla*).—*Go-hara*, *as*, *m*, or *go-haraṇa*, *am*, *n*, stealing cows; *N*. of a section of the fourth book of the Mahā-bhārata.—*Go-haritakī*, *f*, the tree *Ægle Marmelos*; [cf. *bīlva*].—*Go-hiṇsā*, *f*, hurting or injuring a cow.—*Go-hīta*, *as*, *ā*, *am*, fit or proper for cattle; cherishing or protecting kine; (*as*), *m*, the tree *Ægle Marmelos*; *N*. of a creeping plant; [cf. *ghosha*].—*Go-hīraṇya*, *am*, *n*, cows and gold.

Gokā, *f*, diminutive of *go*, a cow.—*Gokā-mukha*, *as*, *m*, *N*. of a mountain.

गोखा *gokhā*, *f*, a particular part of the body.

गोघ्नत *goghṇata*, *ās*, *m*, *pl*, *N*. of a people.

गोच्छाल *gočchāla*, *as*, *m*, *N*. of a plant, also called *Alambusha*; the palm of the hand with the fingers extended(?).

गोजी *gojī*, *f*, *N*. of a plant with sharp leaves; (also *gojī* if required by the metre.)

गोड *godā*, *as*, *m*, = *gonḍa*, a fleshy navel; a lump of flesh on the navel; (also read *goḍu*.)

गोडनि *godāni*, *N*. of a country; (a wrong reading for *ī*, *go-dāna*.)

गोडुम्ब *godumba*, *as*, *m*, the water-melon; (*ā*), *f*, a kind of cucumber, *Cucumis Maderaspatanus*; a colocintida.

Goḍumbkā, *f*, *Cucumis Maderaspatanus*.

गोण *goṇa*, *as*, *m*, an ox (fr. the Pāli).

गोणिक *goṇika*, a kind of woollen clot (fr. the Pāli *goṇaka*).

गोणी *goṇī*, *f*, (at the end of an adj. comp. *goṇī*), a sack; the measure of a *Drona*; torn or ragged clothes; [cf. *gaupika*].—*Goṇī-tarī*, *f*, a small sack.

गोखड *gonḍa*, *as*, *m*, a fleshy navel; a person with a fleshy or prominent navel; a man of a low tribe, a mountaineer, especially inhabiting the eastern portion of the Vindhya range between the Narbadā and Kistna, giving name to the province of Gondvana.—*Gonḍa-vana*, *am*, *n*, the *Gonḍa* forest, *N*. of a country; (also *gonḍavāra*.)

गोदाकिरी *gondakirī* or *gondākīrī*, f., N. of a Rāgini.

गोतम *gotama*, as, m., N. of a Rishi belonging to the family of Angiras, with the patronymic Rāhūgaṇa, author of several hymns of the Vedas; N. of a lawyer; N. of a sage, the founder of the Nyāya philosophy; N. of the twentieth Vyāsa in the Vishṇu-Purāṇa; of a king of Potāla, son of Karpika; (*ās*), m. pl. the descendants of Gotama. — *Gotama-stoma*, as, m., N. of an Ekāṣa sacrifice. — *Gotama-svāmin*, ī, m., N. of a Jaina saint; [cf. *gautama-svāmin*]. — *Gotamānva* (*ma-an*), as, m. a descendant of Gotama, epithet of Śākya-muni, the founder of the Buddhist religion. — *Gotamī-putra*, as, m., N. of a prince; (also *gotamī-putra*.)

गोत्र *go-tra*. See under *go*, p. 297.

गोद 3. *goda*, am or as, n. m. the brain; [cf. 1. *go-da*, p. 297, and *gordā*.]

2. *golāna*, am, n. the part of the head close to the right ear: (for 1. *go-dāna* see under *go*). — *Godāna-vidhi*, is, m. or *golāna-mangala*, am, n. a ceremony performed by anointing that part of the head of a youth of sixteen or eighteen years, when he has attained the age of puberty, and shortly before marriage.

Godānika = *gaulānika*, q. v.

गोदावरी *go-dāvārī*. See under *go*, p. 297.

गोधा *go-dhā*, f. (fr. *go* and rt. *dhā*), a sinew; a chord; a leathern fence wound round the left arm to prevent injury from the bow-string; an Iguana, either the Gosamp or the alligator, commonly *Gosāpa*. — *Godhā-padikā* or *godhā-padi*, f. the plant *Cissus Pedata*. — *Godhā-vīṇakā*, f. a kind of stringed instrument. — *Godhā-skandha*, as, m. a kind of Mimosa; [cf. *viṭ-khadira*.]

Godhāya, nom. P. *godhāyati*, -yitum, to be curved as the leathern fence of archers.

Godhī, is, m. the forehead; the Gangetic alligator; an Iguana.

Godhikā, f. a kind of lizard or alligator, *Lacerta Godica*; [cf. *āgāra-godhikā* and *griha-g*]. — *Godhikātmaja* (*kā-āt*), as, m. a kind of lizard; [cf. *gaulhāra*, *gaulheya*, *gaulhera*.]

Godhīnī, f. a kind of Solanum; [cf. *kshavikā*.]

गोधूम *go-dhūma*, *godhūmaka*. See under *go*.

गोधेर *godhera*, as, m. a guardian, a protector, a preserver; [cf. *guhera*.]

गोनाडीक *gonādika*, as, m. a kind of plant; (other authorities have *gonādika*.)

गोप *go-pa*, as, m. (fr. *go* and rt. *pā*), a cowherd, a herdsman, a milkman, considered as a man of mixed caste; the chief of a cow-pen or station; a protector, a guardian, a preserver, a cherisher, a helper, a friend or patron; the superintendent of several villages, the head of a district; a king; the chief herdsman, i. e. *Krishṇa*; N. of a Gandharva [cf. *go-pati*]; N. of a Buddhist Arhat; N. of a mountain; myrrh, = *gopa-rasa*; (*ā*), f. = *gopī*, the plant *Ichnocarpus Frutescens*; N. of one of the wives of Śākya-muni; (*ī*), f. the wife of a cowherd, see below; [cf. *go-pā*, *ahī-gopa*, *īndra-g*, *kula-g*, *tridāsa-g*, *svendra-g*]. — *Gopa-kanyā*, f. the daughter of a cowherd; a nymph of *Vṛindāvana*; the plant *Ichnocarpus Frutescens*. — *Gopa-karkāṭikā*, f. = *gopāla-karkatī*. — *Gopa-gaṇvā*, f., N. of a plant, = *hastikoli*, commonly *śyākula*, a wild sort of jujube, *Zizyphus Nepeca* or *Zizyphus Euphobia*. — *Gopa-jvāin*, ī, m., N. of a mixed caste. — *Gopātā*, f. the office of a herdsman. — *Gopa-datta*, as, m., N. of a Buddhist author. — *Gopa-dala*, as, n. the betel-nut or areca tree. — *Gopa-badhū* or *gopavadhū*, ū, f. a cowherd's wife; the plant *Ichnocarpus Frutescens* (*sārivā*); [cf. *gopa-kanyā*]. — *Gopa-badhūṭī*, f. the youthful wife of a cowherd. — *Gopa-bhadra*, am, n. the fibrous root of a water-lily (*sālūka*); (*ā*), f. the plant *Gmelina Arborea*, [cf.

kāsmārī]; also *gopa-bhadrikā*. — *Gopa-rasa*, as, m. gum myrrh, myrrh; [cf. *go-pa* and *rasa*]. — *Gopa-rāshṭra*, ās, m. pl., N. of a people. — *Go-parīṣas*, ās, ās, as, Ved. abundantly furnished with cattle or milk. — *Gopa-vana*, as, m., N. of a Rishi of the family of Atri. — *Gopa-vallī*, f. the plant *Ichnocarpus Frutescens* (*anantā*); *Sansevieria Zeylanica* (*mūrvā*). — *Gopa-veśa* or *gopa-veśha*, as, ā, am, dressed as a herdsman. — *Gopāṭavika*, as, m. a cowherd (fr. *gopa*, a herd, and *āṭavika*, a forester?). — *Gopāditya* (*pa-ād*), as, m., N. of a king of *Kāsmīra*; N. of a poet. — *Gopādhyaksha* (*pa-adh*), as, m. an overseer of herdsmen, the chief of herdsmen. — *Gopānāsī* (*pa-an*), f. the wood of a thatch, a curved beam which supports it; the bamboo frame-work on which it rests. — *Gopendra* (*pa-in*), as, m. the chief of the herdsmen, an epithet of *Krishṇa* or *Vishṇu*. — *Gopeśa* (*pa-īśa*), as, m. a chief herdsman, the keeper or owner of kine; an epithet of *Krishṇa*; also of *Nanda*, the foster-father of *Krishṇa*; also of *Śākya-muni*.

Gopaka, as, ā, am, one who guards or protects; (as), m. the superintendent of a district; myrrh; (*ikā*), f. the wife of a cowherd, a cowherdess; a protectress.

Go-pā, ās, m., Ved. a herdsman, a protector, a guardian; [cf. *go-pa*, *deva-gopā*, *vāta-g*, *vāyu-g*, *saha-g*, *su-g*, *soma-g*]. — *Gopā-jihva*, as, ā, am, Ved. one who has the tongue, i. e. the voice of a cowherd; (Sāy.) an epithet of *Indra*. — *Gopāvat*, ān, atī, at, Ved. granting protection.

Gopī, f. a cowherd's wife (especially applied to the cowherdesses of *Vṛindāvana*, the companions of *Krishṇa*'s juvenile sports, who are considered sometimes as holy or celestial personages); a milkmaid; a protectress; nature, elementary nature; the plant *Ichnocarpus Frutescens*. — *Gopī-andana*, am, n. a species of white clay said to be brought from *Dvārakā* and used by *Vishṇu*'s worshippers for smearing their face. — *Gopī-andanopanishad* (*na-up*), t, f. title of an Upanishad.

गोपन *gopana*, &c. See under rt. *gup*.

गोपालव *gopālava*, ās, m. pl., N. of a warrior-tribe; (for *gopālaka*?).

गोपुटा *gopuṭā*, f. large cardamoms; [cf. *puṭikā*.]

गोभिल *gobhila*, as, m., N. of an author of certain *Grihya-sūtras* and of grammatical *Sūtras*.

Gobhiliya, as, ā, am, relating to or proceeding from *Gobhila*.

गोमायु *go-māyu*. See under *go*, p. 298.

गोयीचन्द्र *goyīcandra*, as, m., N. of a scholiast of the *Sankshipta-sāra*; (for *gopī-candra*?).

गोरट *goraṭa*, as, m. a kind of *Acacia*; [cf. *duṣkhadira*.]

गोरण *goraṇa*, am, n. effort, exertion, = *guraṇa*.

गोर्दे *gorda* or *gordha*, am, n. the brain; [cf. *goda* and *godhī*.]

गोल *gola*, as, ā, am, m. f. n. (connected with *guḍa*, q. v.), a ball, a celestial or terrestrial globe; a circle, anything round or globular, a sphere, = *maṇḍala* [cf. *guḍa*]; (as), m. the tree *Vangueria Spinosa*; myrrh; a widow's bastard [cf. *kuṇḍa*]; the conjunction of all the planets or the presence of several in one sign; N. of a son of *Ākrīda*; (*ā*), f. a wooden ball with which children play; a large globular water-jar; red arsenic; ink; a woman's female friend; a N. of the goddess *Durgā*; N. of a river, = *golā* or *go-dāvārī*; [cf. *gulagolīn*]. — *Gola-grāma*, as, m., N. of a village situated on the *Godāvarī*; (the right reading may be *golā-grāma*). — *Gola-yantra*, am, n. a kind of astronomical instrument. — *Golānka* (*gola-an*), as, m., N. of a

man. — *Golādhyāya* (*la-adh*), as, m. title of a chapter of *Bhāskara*'s *Siddhānta-Siromani* treating of the terrestrial and celestial globes.

Golaka, as, m. a ball or globe; a wooden ball for playing with, anything globular, a sphere &c.; a species of pease; gum myrrh; a globular water-jar; a widow's bastard; the conjunction of all the planets or the presence of several in one sign; N. of a pupil of *Veda-mitra*; (am), n. = *go-loka*, the heaven of *Krishṇa*.

गोलन्द *golanda*, as, m., N. of a man.

गोलास *golāsa*, as, m. a mushroom, a kind of fungus springing from cow-dung; [cf. *gomaya-śchattrikā*.]

गोव *gova*, as or am, m. or n. (?), N. of a country; (also read *kuva*.)

गोवय *govaya*, nom. P. (a corruption fr. *gopaya*), *govayati*, -yitum, to keep back, to prevent from approaching.

गोवाल *govāla*, as, m., N. of a man; (perhaps a corruption fr. *go-pāla*); [cf. also *gobāla*.]

गोविचन्द्र *govīcandra*, as, m., N. of a prince; (the names of the other princes of the same dynasty ending in *candra*, this word may be a comp. fr. *govī* and *candra*, *govī* being probably contracted fr. *go* and *avi*.)

गोविन्द *go-vinda*. See under *go*, p. 299.

गोशर्य *gośarya*, as, m., N. of a man.

गोशे *gośe*, ind. a word belonging to one of the provincial dialects, according to some also a Sanskrit word; perhaps = *gose* (loc. of *gosa*), at day-break.

गोषक *goshaka*, as, m., N. of a Buddhist author.

गोष्ट *goṣṭ*, cl. 1. A. *goṣṭate*, to assemble, to collect, to heap together; (probably a nom. fr. *goṣṭha* and more correctly spelt *goṣṭh*.)

गोष्ठ *go-ṣṭha*. See under *go*, p. 299.

गोस *gosa*, as, m. gum myrrh, myrrh, = *gopa-rasa*; the last watch of the night, early morning or day-break, = *go-sarga*; [cf. *gośe*.]

गोसमृह *gosa-griha*, am, n. (?) the inner part of a house, an inner or sleeping-room, a bed-chamber.

गोसशश *gosaśaśa*, as, m. myrrh, = *gopa-rasa*; [cf. also *gosa* and *śaśa*.]

गोसिल *gosila*, as, in., N. of a man.

गोखलु *gosvalu*, us, m., N. of a pupil of *Śākalya*; [cf. *guhālu* and *gosila*.]

गोह *goha*, as, m. (fr. rt. *guh*), Ved. a hiding-place, a lair; a secret place for hiding refuse or filth.

Gohana, as, ā, am, covering, hiding; [cf. *avadya-gohana*.]

Gohira, am, n. the heel; ('hidden part?').

Gohya, as, ā, am, to be covered or concealed; to be kept secret; [cf. *a-gohya* and *guhya*.]

गौङ्गव *gaungava*, am, n. (fr. *gungu*), N. of several *Sāmans*.

गौन्निक *gauñjika*, as, m. (fr. *guñjā*), a goldsmith.

गौड *gauḍa*, as, ī, am (fr. *guḍa*), prepared from sugar or molasses; (*ī*), f. rum or spirit distilled from molasses; one of the *Rāgini*s, the wife of the *Rāga Megha*; a style of poetry, the bold and spirited

style; the Bengal dialect; (*am*), n. sweetmeats; (*as*), m., scil. *deśa*, or (*am*), n., scil. *rāshtra*, the sugar country; N. of a country, 'the district of Gaur,' the central part of Bengal, extending from Vanga to the borders of Orissa, (the ruins of its capital called by the same name are still extensive); (*ās*), m. pl. the inhabitants of this country; (*as*), m., N. of a Rāga; N. of a lexicographer. — *Gauḍa-deśa*, *as*, m. the country Gauḍa. — *Gauḍa-pāda*, *as*, m., N. of a commentator on several Upanishads and on the Sāṅkhya-kārikā. — *Gauḍa-pura*, *am*, n., N. of a town. — *Gauḍa-bhṛitya-pura*, *am*, n., N. of a town. — *Gauḍābhīnanda* or *gauḍābhīnandana* ('*du-abh*'), *as*, m., N. of a poet.

Gauḍaka, *ās*, m. pl., N. of a people living to the east of Madhya-deśa. — *Gauḍaka-mṛiga*, *as*, m. a wild horse; [cf. *gaura-khara*.]

Gauḍika, *as*, *i*, *am*, relating to sugar or molasses, fit for the preparation of sugar, prepared with sugar or molasses; (*am*), n. rum.

Gauḍiya, *as*, *i*, *am*, relating to Gauḍa or Bengal.

गौडन *gauḍana* = *godana*, q. v.

गौण *gauṇa*, *as*, *i*, *am* (fr. *gura*), subordinate, secondary, unessential; metaphorical, figurative; secondary as applied to the month reckoned from full moon to full moon; having qualities, attributive, adjective; relating to multiplication or enumeration; *gauṇam karma*, the less immediate object of an action in a sentence. — *Gauṇa-ṭea*, *am*, n. the state of an adjective or subordinate word. — *Gauṇa-pakṣa*, *as*, m. the minor or weaker side of an argument &c.

1. *gauṇika*, *as*, *i*, *am*, relating to the three qualities (of *satva*, *rajas*, and *tamas*), having qualities, relating to or connected with qualities; subordinate.

Gauṇya, *am*, n. subordination; the state of being unessential &c.

गौणिक 2. *gauṇika*, *as*, *i*, *am* (fr. *goni*), resembling a sack.

गौतम *gautama*, *as*, *i*, *am* (fr. *gotama*), relating to Gotama (e. g. with *pada-stobhāḥ*, N. of a Sāman); (*as*), m., N. of Buddha or Sākyamuni the founder of the Buddhist religion; N. of a teacher of ritual; N. of a grammarian; of a legislator; a patronymic of Kuśī, of Arupa, of Uddālaka, of Saradvat, of Satānanda; the father of Ekata, Dvita, and Trita (Mahā-bh. IX. 2073); N. of the first pupil of the last Jina; a kind of poison, one of the fixed kinds; (*i*), f. a patronymic of Kṛpī and other women; an epithet of Durgā; N. of a Rākṣasī or female goblin; N. of a river, = *gomati*; a kind of yellow pigment or dye, = *go-roṇāḥ*; turmeric; (*am*), n., N. of a Sāman; fat; [cf. *medas*, and *bhāradvāja*, 'bone']. — *Gautama-sambhava*, f. an epithet of the river Godāvarī. — *Gautama-saras*, *as*, n., N. of a lake. — *Gautama-svāmīn*, *i*, m., N. of a Jaina teacher; [cf. *gotama-svāmīn*.]

Gautamaka, *as*, m., N. of a king of the Nāgas.

Gautami, a patronymic = *gautama*.

Gautamiya, *as*, *ā*, *am*, belonging to Gautama, coming from him &c.

गौतमस *gautamasa*, *as*, *i*, *am* (fr. *go-tamas*?), epithet of two verses of the Sāma-veda.

गौदानिक *gautānika*, *as*, *i*, *am*, relating to the ceremony called Godāna (q. v.), performing it.

गौधारा *gaurdhāra*, *as*, m. (fr. *godhā*), an Iguana (considered as the offspring of the alligator on account of its smaller size and similar shape); also *gaurdheya* and *gaurdhera*.

Gaudheraka, *as*, m. a kind of small venomous animal.

गौधूम *gaurdhūma*, *as*, *i*, *am* (fr. *go-dhūma*), coming from wheat, made of it.

गौधूम *gaurdhūma*, a various reading for *gautama*, q. v.

गौपत्य *gaupatya*, *am*, n. (fr. *go-pati*), Ved. the possession of cattle.

Gaupavana, a patronymic from Gopa-vana; (*am*), n., N. of a Sāman.

Gaupāyana, *as*, m. a patronymic from Gopa.

Gaupika, *as*, m. (fr. *gopikā*), the son of a herdsman's wife.

Gaupūccha, *as*, *i*, *am* (fr. *go-pūccha*), like a cow's tail.

Gaupūcchika, *as*, *i*, *am*, of or belonging to a cow's tail, bought for a cow's tail &c.

Gaumata, *as*, *i*, *am* (fr. *go-matī*), being in the river Gomati; (*i*), f., N. of a river; (the latter being a wrong reading for *gautamī*.)

गौर *gaura*, *as*, *i*, *am* (said to be fr. rt. 3. *gu*), white, yellowish, reddish, pale red; shining, brilliant, pure, clean, beautiful; (*as*), m. white, yellowish, &c. (the colour); a kind of buffalo, the *Bos Gaurus*, often classed with the *Gayaya*; white mustard, the seed of it used as a weight, = 3 Rāja-sarshapas [cf. *gaura-sarshapa*]; the plant *Grislea Tomentosa* (= *dhava*); the moon; the planet Jupiter; N. of a Yoga teacher, a son of Suka and Pitarī; an epithet of the saint Caitanya; (*i*), f. the female of the *Bos Gaurus*; the *Vāc* or voice of the middle region of the air; turmeric, = *rajanī*, and N. of several other plants, = *priyangu*, *maiṣikīhā*, &c.; a yellow pigment or dye, = *go-roṇāḥ*; a girl eight years old, any young girl prior to menstruation, a maid, a virgin; the earth; 'the brilliant goddess,' N. of the goddess Pārvatī or daughter of Himālaya and wife of Śiva; N. of the wife of Varuṇa; N. of the mother of Sākyamuni [cf. *māyā*]; N. of one of the sixteen Vidyā-devīs; N. of the wife of Prasena-jit (or Yuvanāśva), who incurring the curse of her husband was changed into the river Bāhu-dā; N. of the wife of Vi-rajasa and mother of Su-dhāman; N. of a river; N. of a Rāgini, the wife of the Rāga Mālavā; N. of several metres, one consisting of four lines of twelve syllables each; another consisting of four lines of thirteen syllables each; another consisting of four lines of twenty-six long syllables each; (*am*), n. white mustard; the filament of a lotus; saffron; gold; [cf. Lat. *gilvus*; Lith. *geltonas*, *giele*; Russ. *schil'tyi*; Germ. *gelb*?]. — *Gaura-khara*, *as*, m. a wild donkey; [cf. *gauḍaka-mṛiga*]. — *Gauragṛīva*, *ās*, m. pl., N. of a people in Madhya-deśa. — *Gauragrīvīya*, *as*, *i*, *am*, belonging to this people. — *Gaura-candra*, *as*, m. an epithet of the saint Caitanya. — *Gaura-jīraka*, *as*, m. white cumin. — *Gaura-tittiri*, *is*, m. a kind of partridge. — *Gauratva*, *k*, m. the plant *Terminalia Catappa*; [cf. *inguda*]. — *Gaura-prishtha*, *as*, m., N. of a prince. — *Gaura-mukha*, *as*, m., N. of a pupil of Śamika, a Purohita of king Ugra-sena. — *Gaura-mṛiga*, *as*, m., Ved. the *Bos Gaurus*. — *Gauravāhana*, *as*, m., N. of a prince. — *Gaura-sāka*, *as*, m., N. of a plant, a kind of Madhūka. — *Gaura-śiras*, *ās*, m., N. of a Muni. — *Gaura-sarshapa*, *as*, m. white mustard, *Sinapis Glauca*; the white mustard seed considered as a measure of weight. — *Gaura-svarṇa*, *am*, n. a kind of vegetable; [cf. *pattraśāka-viśeṣa*, = *kaṭu-sṛṅgāla* and *gandha-sāka*]. — *Gaurāṅga* ('*ra-āṅ*'), *as*, m. an epithet of the saint Caitanya; [cf. *gaura* and *gaura-candra*]. — *Gaurājāṇī* ('*ra-āṅ*'), f. white cumin. — *Gaurārdraka* ('*ra-āṅ*'), *as*, m. a kind of poison. — *Gaurāvaskandin* ('*ra-av*'), *i*, m. an epithet of Indra. — *Gaurāśva* ('*ra-as*'), *as*, m., N. of a prince. — *Gaurāśya* ('*ra-ās*'), *as*, m. a kind of black monkey with a white face. — *Gaurāhika* ('*ra-ah*'), *as*, m. a kind of serpent. — *Gauriviti*, *is*, m. (for *gauri-v*), N. of a Rishi, a descendant of Sakti. — *Gauri-kalpa*, *as*, m., N. of a Kalpa, the thirteenth day of the dark half in Brahmā's month. — *Gauri-kānta*, *as*, m., N. of a commentator on the Tarka-bhāṣā. — *Gaurikānta-sārvabhauma*, *as*, m., N. of a commentary called Ānanda-laharī-tārī. — *Gauri-guru*, *us*, m. the father of Gaurī, an epithet of the Himālaya. — *Gauri-ja*, *as*, m. an epithet of Kārttikeya; (*am*), n. talc. — *Gauri-nātha*,

as, m. the husband of Gaurī, an epithet of Śiva. — *Gauri-paṭṭa*, *as*, m. the horizontal plate of the Linga, typical of the female organ. — *Gauri-pati*, *is*, m. the husband of Gaurī, an epithet of Śiva; N. of the father of the scholiast Vāteśvara. — *Gauri-putra*, *as*, m. son of Gaurī, an epithet of the deity Kārttikeya. — *Gauri-pushpa*, *as*, m., N. of a plant, = *gauri* or *priyangu*. — *Gauri-pūjā*, f. the adoration of Gaurī, N. of a festival on the fourth day in the last half of month Māgha. — *Gauri-bhartri*, *tā*, m. the husband of Gaurī, an epithet of Śiva. — *Gauri-mantra*, *as*, m. a prayer to Gaurī. — *Gauri-lalita*, *am*, n. yellow orpiment. — *Gauri-vara*, *as*, m. the lover of Gaurī, an epithet of Śiva. — *Gaurivita*, *am*, n. (fr. *gauri-viti*, q. v.), N. of a Sāman. — *Gauri-rivāha*, *as*, m. the marriage of Gaurī. — *Gauri-erata*, *am*, n. the vow of Gaurī, a kind of rite in honour of Gaurī. — *Gauriśa* ('*ri-īśa*'), *as*, m. the lord of Gaurī, an epithet of Śiva.

Gaurika, *as*, m. white mustard; a metonymic of Mādhātṛi; (*ā*), f. a virgin, a young girl, one eight years old or in whom menstruation has not yet commenced.

Gaurila, *as*, m. white mustard; iron or steel filings or dust.

गौरक्ष्य *gaurakshya*, *am*, n. (fr. *go-raksha*), the office of a herdsman, breeding cattle.

गौरव *gaurava*, *as*, *i*, *am* (fr. *guru*), relating or belonging to a Guru or teacher; (*am*), n. weight, heaviness; length in prosody; importance, high value or estimation; cumbrousness; gravity, respectability, veneration; dignity; respect shown to a person (e. g. *mātri-gauravāt*, out of respect for one's mother). — *Gaurava-rat*, *ān*, *atī*, *at*, important. — *Gauravāsana* ('*va-ās*'), *am*, n. a seat of honour. — *Gauraverita* ('*va-ir*'), *as*, *ā*, *am*, praised, famed, celebrated.

Gauravita, *as*, *ā*, *am*, highly esteemed or valued, venerable, respectable.

गौरि *gauri*, *is*, m., N. of a man.

गौरुत्विक *gaurutalpika*, *as*, m. (fr. *guru-talpa*), the violator of the bed of a Guru or religious preceptor.

गौलक्षणिक *gaulakṣaṇika*, *as*, m. (fr. *go-lakṣaṇa*), one who knows the good marks of a cow. *Gaulomana*, *as*, *i*, *am* (fr. *go-loman*), resembling cow's hair.

गौला *gaulā*, f. = *gaurā* = *gaurī*, N. of the daughter of Himālaya and wife of Śiva.

गौलिक *gaulika*, *as*, m., N. of a plant, = *gauliha* and *gaulidha*.

गौलमिक *gaulmika*, *as*, m. (fr. *gulma*), a single soldier of a troop, one of a body of soldiers.

गौल्य *gaulya*, *am*, n. (fr. *gula* = *guḍa*), syrup; spirituous liquor.

गौशकटिक *gausakṭika*, *as*, *i*, *am* (fr. *go-sakṭa*), possessing a carriage drawn by oxen.

Gausatika, *as*, *i*, *am* (fr. *go-satam*), possessing a hundred oxen or cows.

Gauśringa, *am*, n. (fr. *go-sṛṅga*), N. of a Sāman. *Gauśhūkta*, *am*, n. (fr. *goshūktin*), N. of a Sāman. *Gauśhūkti* (fr. *gaushūkta*), N. of a man.

Gauśhūthina, *am*, n. (fr. *goshūtha*), the site of an old and abandoned cow-pen.

Gausahasrika, *as*, *i*, *am* (fr. *go-sahasra*), possessing a thousand cows.

गिघ *gdhi*, *is*, f. (fr. *ghas*), Ved. eating, consuming; [cf. *sagdhī*.]

गना *gnā*, f. (generally used in plur., but according to some in Rīg-veda IV. 9, 4, the nom. sing. *gnās* occurs; the word seems to be derived from *jñā* rather than from *jan*, and to mean originally 'a wise female.' In the Nighaṇṭavas it is enumerated among the synonyms of *vāc*, 'the voice.' By Yāska

in Nirukta III. 21. it is said to be derived from *gam*, 'to approach,' and to mean 'a female or woman' in general. Ved. a semi-divine or superhuman female, a kind of goddess or female genius; a woman. — *Gnā-vat*, *ān*, *atī*, *at*, Ved. (Sāy.) accompanied by women or wives. According to some the neut. may be *gnā-vas*; but Sāy. in Rīg-veda II. 1, 5, considers *gnāvas* a nom. pl., and interprets it to mean 'words of praise.' — *Gnās-patī*, *is*, m., Ved. the husband of divine wives, or of a divine wife; (perhaps *gnās* is here a shortened genitive.) — *Gnās-patnī*, *f*, a divine wife, the wife of a deity; (Sāy.) a kind of female genius protecting women; (perhaps *gnās* is here the nominative in apposition to *patnī*, i. e. a divine female who is a wife.)

ग्रथ् 1. *grath* or *granth*, cl. 9. and 1. P. *grathnāti*, *granthati*, *jagrantha*; pl. *jagranthus* and *grethus*; *granthishyati*, *agranthit*, *granthitum*; A. *grathnīte*, *granthate*, *agranthishā*; cl. 1. P. A. also *grathati*, *grathate*; to fasten, tie or string together; to wind round; to arrange, connect in a regular series; to string words together, compose, write (as a literary work); to set or strew with: Caus. P. *granthayati* and *grāthayati*, *-yitum*; [cf. Lat. *glut-en*?].

Grathana, *am*, n. coagulation, thickening, becoming obstructed or clogged with knotty lumps; (*ā*), *f*. tying, binding, stringing together.

Grathita, *as*, *ā*, *am*, strung, tied, bound, connected, tied together or in order, wound, arranged, classed, collected; set with, strewn with; artificially composed or put together (as the plot of a play); difficult to be unravelled, having knots, knotty, formed into lumps, coagulated, thickened, clogged; hardened; hurt, injured; seized, taken possession of; overcome; (*am*), n. a tumor with hard lumps or knots.

Grathna, *as* or *am*, m. or n. (?), a bunch, a tuft; (perhaps for *grantha*.)

Grantha, *as*, m. tying, binding, stringing together (literally or metaphorically); an artificial arrangement of words, a verse, composition, treatise, literary production, a book or composition in prose or verse, a section; the book or sacred scriptures of the Sikhs containing short moral poems by Nānak Shāh and others; a metre of thirty-two syllables; wealth, property; [cf. *uttara-grantha*, *nīr-gr°*, *śad-gr°*].

— *Grantha-karāṇa*, *am*, n. composing books or treatises, composition. — *Grantha-kartri*, *tā*, or *grantha-kāra*, *as*, m. a book-maker, the author of a book or treatise. — *Grantha-kūṭī* or *grantha-kūṭī*, *f*, a library; an office, a study. — *Grantha-kṛt*, *t*, m. the writer of a book, author or composer of a treatise. — *Grantha-vistāra*, *as*, m. a multitude of scientific treatises. — *Grantha-vistāra*, *as*, m. diffuseness of style, voluminousness. — *Grantha-sandhi*, *is*, m. a section or chapter of a work.

Grantha, *am*, *ā*, n. f. stringing, tying or connecting together either as a chaplet or a book, arranging, composing.

1. *granthi*, *is*, m. a knot, a tie, the knot of a cord &c., a knot, bunch or protuberance of any kind (especially if produced by tying several things together), a knot tied in the end of a garment for keeping money &c.; the joint or knot of a reed or cane &c., a joint or articulation of the body; a complaint, knotting, i. e. swelling and hardening of the vessels as in varicose; a knot tied closely and therefore difficult to be undone; N. of several plants and bulbous roots, = *granthi-parṇa*, *hitāvalī*, *bhadra-mustā*, *piṇḍālu*; [cf. *udara-g°*, *kaṭu-g°*, *kālā-g°*, &c.]. — *Granthi-ēchedaka*, *as*, n. a purse-cutter, a cut-purse, pickpocket; [cf. *granthi-bheda*]. — *Granthi-tva*, *am*, n. state of becoming knotty; hardening. — *Granthi-dala*, *as*, m. a kind of perfume, = *coraka*; (*ā*), *f*, N. of a kind of bulbous root. — *Granthi-dūrvā*, *f*, N. of a plant, = *mālā-dūrvā*. — *Granthi-pattra*, *as*, m. a kind of perfume, = *coraka*. — *Granthi-parṇa*, *as*, n. a kind of perfume, = *coraka*; (*ā*), *f*, a kind of plant, = *jatukā*; (*ī*), *f*, a kind of *Dūrvā* grass, = *gaṇḍa-dūrvā*; (*am*),

n. a kind of fragrant plant. — *Granthi-phala*, *as*, m., N. of several plants, = *Feronia Elephantum*, = *kapittha*; another plant, *Vangueria Spinosa*, = *madana*; another plant, = *śākuruṇḍa*. — *Granthi-bandhana*, *am*, n. tying a knot; a ligament; tying together the garments of the bride and bridegroom at the marriage ceremony. — *Granthi-barhin*, *i*, m., N. of a plant, = *granthi-parṇa*. — *Granthi-bheda*, *as*, m. a purse-cutter, cut-purse; [cf. *granthi-ēchedaka*]. — *Granthi-mat*, *ān*, *atī*, *at*, tied, bound; knotty, bulbous; (*ān*), m. the plant *Heliotropium Indicum*; [cf. *asthi-samhārī*]. — *Granthimat-phala*, *as*, m. the plant *Artocarpus Lacucha* (*lakucha*). — *Granthi-mūla*, *am*, n. garlic, = *grīyāna*; (*ā*), *f*, a kind of *Dūrvā* grass, = *mālā-dūrvā*. — *Granthi-mocaka*, *as*, m. a cut-purse, thief.

Granthika, *as*, m. an astrologer (one who understands the joints or divisions of time, of the year, &c.; cf. *kāla-granthi*, 'a year'), a fortune-teller; a N. assumed by Nakula, the fourth son of Pāṇḍu, when he became master of the horse to king Virāṭa; a kind of disease of the outer ear; (*am*), n. (according to some) m., N. of the plant *Capparis Aphylla*; the root of long pepper; (*am*), n., N. of a plant, = *granthi-parṇa*; a kind of resin, bdellium; [cf. *guggulu*].

Granthita, *as*, *ā*, *am*, strung, tied.

Granthin, *i*, *ini*, *i*, one who reads books, bookish, well-read, learned; relating or belonging to a book, one who possesses many books.

Granthila, *as*, *ā*, *am*, knotted, knotty; (*as*), m., N. of several plants and roots, = *Flacourtia Sapida*; another plant, *Capparis Aphylla*; also = *tanḍuliya-sāka* = *hitāvalī* = *piṇḍālu* = *vi-kaṇṭaka*; also = *coraka*, a kind of perfume; (*ā*), *f*, N. of several plants, = *gaṇḍa-dūrvā*, *mālā-dūrvā*, *bhadra-mustā*; (*am*), n. the root of long pepper; green or undried ginger, = *ārdraka*. — *Granthi-hara*, *as*, m. a counsellor, a minister (one who unravels the knots of business).

Granthika, *am*, n. the root of long pepper, = *granthika*.

ग्रथ् 2. *grath* or *granth*, cl. 1. A. *grathate* and *granthate*, to be crooked (literally or metaphorically), to be wicked; to curve, bend or make crooked.

Grathin, *i*, *ini*, *i*, false; (Sāy.) talkative, stringing (too many) words together.

2. *granthi*, *is*, m. crookedness, distortion; falsehood.

ग्रप् *graps*. See *glaps*.

ग्रभ् *grabh*. See *grah*.

ग्रस् 1. *gras*, cl. 1. P. A. *grasati*, *-te*, *ja-grāsa*, *jagrase*, *grasthyati*, *-te*, *agrasit*, *agrasishā*, *grastum*, to seize with the mouth, take into the mouth, swallow, devour, eat, consume; to swallow up, cause to disappear; to seize; to eclipse; to swallow or mouth or slur over words, pronounce indistinctly: Caus. P. *grāsayati*, *-yitum*, to cause to swallow, cause to devour; to consume, swallow, eat: Desid. *jigrasishate*, *-ti*: Intens. *jāgrasyate*, *jā-grasti*; [cf. Lat. *gra-men*; Germ. *gras*, *grasen*; Eng. *grass*; Gr. *ypalwō*].

2. *gras*, *as*, *as*, *as*, (at the end of compounds) seizing with the mouth, devouring, swallowing (e. g. *piṇḍa-gras*, devouring a mouthful; see Gram. 104. b).

Grasana, *am*, n. swallowing, eating; taking, seizing; a kind of partial eclipse of the sun or moon.

Grasamāna, *as*, *ā*, *am*, swallowing, devouring; receiving, listening to anything eagerly.

Grasishtha, *as*, *ā*, *am*, Ved. swallowing most, devouring very much; (Sāy. = *bhaksahayitṛ-tama*.)

Grasishnu, *us*, *us*, *v*, accustomed to swallow or devour or seize.

Grasta, *as*, *ā*, *am*, swallowed, eaten; taken, seized; involved in, affected by; possessed by (e. g. *graha-grasta*, seized or possessed by a demon; *dāridrya-grasta*, poverty-stricken); seized (as the sun or moon by Rāhu); eclipsed (e. g. *Rāhu-grasta*,

q. v.); inarticulately pronounced, slurred, uttered with the omission of a letter or syllable. — *Grastāsta* (*ta-as°*), *as*, *ā*, *am*, commenced and ended as an eclipse; (*am*), n. the setting of the sun or moon while eclipsed. — *Grastodaya* (*ta-ud°*), *as*, m. the rising of the sun or moon while eclipsed.

Grasti, *is*, *f*, the act of swallowing or devouring.

Grasya, *as*, *ā*, *am*, to be swallowed, eaten or seized.

Grāsa, *as*, m. a mouthful or a quantity of anything equivalent to a mouthful, a lump of rice &c. of the size of a peacock's egg; food, nourishment; the erosion, the morsel bitten; the quantity eclipsed; the act of swallowing; the swallowing of the sun and moon (by Rāhu), an eclipse; slurring, uttering with the omission of a letter or syllable, a fault in the pronunciation of the gutturals; (in geom.) a piece cut out by the intersection of two circles. — *Grāsa-sālyā*, *am*, n. any extraneous substance lodged in the throat. — *Grāsācchādana* (*sa-ac°*), *am*, n. bare subsistence, food and clothing.

Grāsī-kṛi, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to swallow, devour.

ग्रह् *grah* or *grabh* (the latter being the more ancient form used especially in the Rīg-veda), cl. 9. P. A. *grīhṇāti*, *grīhṇīte* (Ved. *grīhṇāti*, *-nīte*); Impf. 1st sing. *agrihṇām* (irreg. *agrihṇam*), 2nd sing. Impv. P. *grīhāṇa* (Ved. *grīhṇāna* and *grīhāṇa*, other forms *grīhṇāhi* and *grīhṇhi*, 3rd sing. *grīhṇāt*), *jagrāha* (Ved. Perf. *jagrabha*, 1st pl. *jagrībhama*), *jagrihe* (Ved. 3rd pl. *jagrībhre*), *grahishyati*, *-te*, *agrahit*, *agrahishā* (Ved. Aor. 1st sing. *agrabham*, 3rd sing. *agrabhit*, 3rd pl. *agribhram*, *agribhishata*; also 1st sing. *ajagrabham*), *grahitum*, to seize, take, receive, accept, take by the hand, adopt, catch, grasp, hold, lay hold of (e. g. *paksham grah*, to take a side, adopt a party; *pāṇim grah*, to take by the hand in the marriage ceremony, hence to marry); to seize, arrest, stop; to take captive, take prisoner, capture, imprison; to take possession of, gain over, captivate; to seize, overpower (especially said of diseases and demons and the punishments of Varuṇa); to seize, eclipse (the sun and moon being supposed by the Hindūs to be seized by Rāhu); to abstract, take away (by robbery); to lay the hand on, gain, win, obtain, receive, accept; to conceive; to acquire by purchase (with inst. of the price); to choose; to take up (as a fluid with any small vessel), to draw water; to catch, intercept; pluck, pick, gather; to collect a store of anything; to use, put on (as clothes &c.); to assume (as a shape); to place upon; to withdraw, draw back; to include; to take on one's self, undertake, undergo, begin; to receive hospitably (as a guest); to take back (as a divorced wife); to take into the mouth, mention, name [cf. *nāma-grahāṇa*, *nāma-grāham*, &c.]; to perceive with the organs of sense, observe, recognize; to receive into the mind, apprehend, understand, learn; to accept, admit, approve; to obey, follow; to take for, consider as; to take in a particular sense or meaning: Pass. *grīhyate*, 1st Fut. *grahītā* and *grāhitā*, 2nd Fut. *grahishyate* and *grāhishyate*, Aor. 3rd sing. *agrahī*, 3rd du. *agrahishātām* and *agrahishātām*; Caus. P. *grāhayati*, *-yitum*, *ajagrahat*, to cause to take or seize or lay hold of; to give away a girl (acc.) in marriage to any one (acc.); to cause any one to be captured; to cause to take away; to make one take, to deliver over to; (with *āsanam* and acc.) to cause to take a seat, to bid any one sit down by the side of; to make any one choose; to cause a person to undertake or be occupied with (inst.); to make a person learn, to teach, make any one acquainted or familiar with (two acc.); to become familiar with: Desid. *jigrīhishati*, *-te*, to be about to seize or take; to be about to take away; to desire to take, to wish to perceive (with the organs of sense), to strive to apprehend or recognize: Intens. *jāgrīhishati*, *jā-grādhī* (Gram. 711); [cf. Zend *gerp*, *gerwō*; Goth. *greipa*; Germ. *greife*; Lith. *grėbju*, *pa-grėbju*; Slav. *grabljā*; Hib. *grabaim*, 'I devour,

stop, interrupt, disturb; 'gabhaīm, 'I take, receive, conceive; Gr. γῆρας, γῆρος; cf. also Lat. *gero*; Pol. *garniać*.]

(*grīh*, *grīha*, &c. See s. v. at p. 295.)

Grīhita, *as*, *ā*, *am*, grasped, taken, seized, caught, held, laid hold of; obtained, acquired, gained; robbed; received, accepted, conceived; collected; agreed, promised; perceived, known, understood, ascertained, learnt, &c.; [cf. *grah* above.]—(*Grīhita-khadga-carman*, *ā*, *ā*, *a*, grasping sword and shield.—*Grīhita-garbha*, *f*, one who has conceived an embryo, a pregnant woman.—*Grīhita-betas*, *ās*, *ās*, *as*, one whose mind or heart is captivated.—*Grīhita-dīś*, *k*, *k*, *k*, running away, flying; flown, escaped, retreated.—*Grīhita-deha*, *as*, *ā*, *am*, incarnate.—*Grīhita-nāman*, *ā*, *ā*, *a*, one who has received a name (e. g. *su-grīhita-nāman*, one who has received a good name, one named in accordance with the ordinances).—*Grīhita-vidya*, *as*, *ā*, *am*, one who has acquired knowledge, versed in science, learned, studied.—*Grīhita-velana*, *as*, *ā*, *am*, one who has received his wages, paid, remunerated.—*Grīhita-sara-kārmuka*, *as*, *ā*, *am*, handling arrows and bows.—*Grīhita-sarāvāya*, *as*, *ā*, *am*, taking a bow.—*Grīhita-hṛdaya*, *as*, *ā*, *am*, one whose heart is taken possession of or captivated; captivating the heart.—*Grīhita-misha* ('*ta-ām*'), *as*, *ā*, *am*, seizing prey.—*Grīhita-rtha* ('*ta-ar*'), *as*, *ā*, *am*, comprehending the sense or meaning.—*Grīhitastra* ('*ta-as*'), *as*, *ā*, *am*, one who has taken up arms.

Grīhitavya, *as*, *ā*, *am* (an incorrect form for *grahitavya*), to be seized or taken; to be understood, meant.

Grīhitin, *i*, *inī*, *t*, seizing, one who has grasped. *Grīhitri*, *tā*, *trī*, *tri* (incorrect for *grahitri*), seizing, grasping, disposed to seize or take.

Grīhitvā, ind. having taken.

Grīhu, *us*, *m*, Ved. one who receives alms, a beggar.

Grīhāt, *an*, *atī*, *at*, taking, seizing, accepting.

2. *grīhya*, *as*, *ā*, *am* (for 1. *grīhya* see s. v. at p. 296), to be taken or received; to be seized, to be observed, perceptible, perceivable; to be acknowledged or admitted; to be adopted as faith or belief, to be trusted, to be relied on, to be honoured; taking the side of, adopting or choosing as best (e. g. *Arjuna-grīhya*, taking the side or adhering to the party of Arjuna); dependant, subservient; (*as*), *m*, the anus.

3. *grīhya*, irreg. ind. part. having taken, carrying along, together with, with.

Grabha, *as*, *m*, Ved. the taking possession of; one who lays hold of (?).

Grabhaṇa, *am*, *n*, seizing, that by which anything is seized (?).—*Grabhaṇa-vat*, *ān*, *atī*, *at*, Ved. anything furnished with a handle.

Grabhitri, *tā*, *trī*, *tri*, Ved. one who seizes; [cf. *grahitri*.]

Graha, *as*, *ā*, *am*, seizing, laying hold of, holding; taking, collecting, gathering; (*as*), *m*, one who seizes; the power that seizes and obscures the sun and moon and causes eclipses, especially Rāhu or the ascending node; a planet (as seizing or influencing the destinies of men in a supernatural manner; sometimes five planets are enumerated, viz. Mars, Mercury, Jupiter, Venus, and Saturn; sometimes seven, i. e. the preceding with Rāhu and Ketu or the ascending and descending nodes; sometimes nine, i. e. the sun and moon together with the preceding: the planets are either auspicious, *subha-grahās*, *śad-grahās*; or inauspicious, *krūra-grahās*, *pāpa-grahās*; in the system of the Jains the planets constitute one of the five classes of the Jyotishka); the place of a planet in the fixed zodiac, a N. for the number nine; N. of certain evil demons or spirits who seize or exercise a bad influence on the body and mind of man, (they cause insanity &c.); the Hindūs consider that it falls within the province of medical science to expel these demons; those which especially seize children and cause convulsions &c. are divided

into nine classes, according to the number of the planets; cf. *pūtanā*); any state of mind which proceeds from magical influences and takes possession of the whole man; a crocodile, a shark; a house (= *grīha*, in a *graha-khara-g*), *graha-druma*, *graha-pati*); anything seized, spoil, booty, prey; as much as can be taken with a ladle, spoon &c. out of a larger vessel, a ladleful, spoonful, &c.; any ladle or vessel employed for taking up a portion of fluid out of a larger vessel, (especially applied to the vessels used for taking up the Soma; cf. *soma-graha*); the middle of a bow or that part which is grasped when the bow is used; grasp, seizing, laying hold of, the drawing up or taking up of water &c. [cf. *nira-graha*]; seizure in general (e. g. *arga-graha*, spasm of the limbs), seizure of the sun or moon, eclipse; a movable point in the heavens; stealing, robbing; taking, receiving, reception, receipt; keeping back, obstructing; mention, nomination; apprehension, perception, intelligence, understanding; an organ or instrument of apprehension (of which according to the Upanishads there are eight, viz. Prāṇa, Vāc, Jihvā, Cakshus, Srotra, Manas, Hastau, and Tvaś); insisting upon, tenacity, perseverance, purpose, design, favour, patronage; a N. of the fourth or fifth book of the Satapatha-Brahmana; [cf. *guda-graha*, *śtro-gr*, *hanu-gr*, *hrīd-gr*.]—*Graha-kullola*, *as*, *m*, the wave (or enemy?) of the planets, an epithet of Rāhu.—*Graha-gaṇa*, *as*, *m*, the whole number of planets taken collectively.—*Graha-gaṇita*, *am*, *n*. = *gaṇita*, the astronomical part of a Jyotiḥ-śāstra.—*Graha-śintaka*, *as*, *m*, an astrologer.—*Graha-tā*, *f*, or *graha-tva*, *am*, *n*, state of being a planet.—*Graha-daśā*, *f*, the aspect of the planets.—*Graha-druma*, *as*, *m*, the creeper Gymnema Sylvestre, = *śāka-eriksha*; [cf. *grīha-druma*.]—*Graha-nāyaka*, *as*, *m*, the leader of the planets; the planet Saturn; the sun.—*Graha-nāṣu* or *graha-nāśana*, *as*, *m*, N. of the plant *Alstonia Scholaris*, commonly *Chātina*.—*Graha-nigraha*, *au*, *m*, du. favour and punishment.—*Graha-nemi*, *is*, *m*, the moon.—*Graha-pati*, *is*, *m*, the chief of the planets, the sun; the plant *Calotropis Gigantea* [cf. *arka*.] = *grīha-pati*.—*Graha-piḍana*, *am*, *n*, or *graha-piḍā*, *f*, the pain or oppression caused by a planet; the obscurity caused by Rāhu, an eclipse; the influence of an unpropitious planet.—*Graha-puṣa*, *as*, *m*, the sun (cherishing the planets with his light).—*Graha-pūjā*, *f*, worship of the sun and other planets.—*Graha-bhakti*, *is*, *f*, distribution among the planets, division of countries &c. with respect to the presiding planets; title of the sixteenth chapter in Varāha-mihira's *Bṛihat-saṃhitā*.—*Graha-bhiti-jit*, *t*, *m*, N. of a perfume ('conquering the fear of the demons').—*Graha-bhojana*, *as*, *m*, a horse.—*Graha-maya*, *as*, *i*, *am*, consisting of planets.—*Graha-mardana*, *am*, *n*, friction or opposition between the planets.—*Graha-yajña* or *graha-yāga*, *as*, *m*, worship or sacrifice offered to the planets.—*Grahayajña-tattva*, *am*, *n*, title of a part of the *Smṛiti-tattva*.—*Graha-yuti*, *is*, *m*, conjunction of the planets.—*Graha-yuddha*, *am*, *n*, strife or opposition of the planets; title of the seventeenth Adhyāya of Varāha-mihira's *Bṛihat-saṃhitā*.—*Graha-rāja*, *as*, *m*, the king of the planets; the sun; the moon; the planet Jupiter or its regent.—*Graha-lāghava*, *am*, *n*, title of an astronomical work of the sixteenth century.—*Graha-varsha*, *as*, *m*, a planetary year; title of the nineteenth Adhyāya of Varāha-mihira's *Bṛihat-saṃhitā*, which describes the good or evil fortune belonging to certain days, months or years ruled over by particular planets.—*Graha-vipra*, *as*, *m*, an astrologer.—*Graha-vimarda*, *as*, *m*, friction of the planets, opposition.—*graha-mardana*.—*Graha-sānti*, *is*, *f*, propitiation of the planets by sacrifices &c.—*Graha-śringāṭaka*, *am*, *n*, triangular position of the planets with reference to each other; title of the twentieth Adhyāya in Varāha-mihira's *Bṛihat-saṃhitā*, treating also of many other positions of the planets.—*Graha-samāgama*, *as*, *m*, conjunction of the planets; also

in the comp. *śaśi-graha-samāgama*, conjunction of the moon with asteroids or planets.—*Grahā-dhāra* ('*ha-ādh*'), *as*, *m*, the polar star as the fixed centre of the planets.—*Grahādihina* ('*ha-adh*'), *as*, *ā*, *am*, subject to planetary influence.—*Grahāmaya* ('*ha-ām*'), *as*, *m*, epilepsy, convulsions, demoniacal possession, which is supposed to cause the complaint.—*Grahārāna-kutūhala* or *kurāna-kutūhala*, *am*, *n*, N. of an astronomical work by Bhāskara.—*Grahāluicāna* ('*ha-āl*'), *am*, *n*, pouncing on prey, seizing and tearing it to pieces.—*Grahāvamardana* ('*ha-av*'), *am*, *n*, friction of the planets, opposition; [cf. *graha-mardana*.]—*Grahāśin* ('*ha-ās*'), *i*, *m*, the plant *Echites Scholaris*; [cf. *graha-nāśa*.]—*Grahāśraya* ('*ha-ās*'), *as*, *m*, the polar star; [cf. *grahādhāra*.]—*Grahākhaya* ('*ha-āh*'), *as*, *m*, N. of a plant; [cf. *bhūtākuśa*.]—*Graheṣu* ('*ha-iś*'), *as*, *m*, the chief of the planets, the sun.

Grahaka, *as*, *m*, a prisoner; [cf. *grāhaka*.]

Grahaṇa, *as*, *ā*, *am*, seizing, holding; (*am*), *n*, the hand; an organ of sense; a prisoner, captive; mentioning, naming, mention, a word mentioned (e. g. *vacana-grahaṇa*, the word *vacana*); seizing, holding, taking, catching, seizure; taking by the hand, marrying; receiving, acceptance; taking captive, captivating, overpowering, imprisonment; seizure of the sun or moon, eclipse; gaining, obtaining, purchasing; choosing; taking or drawing up; attraction; putting on; containing, enclosing; undertaking, undergoing; service; mentioning with praise, respect; perceiving, understanding, comprehension, the taking or receiving of instruction, or the acquirement of any science; acceptance, meaning; assent, agreement; inviting, calling, addressing; the taking up of sound, echo; an organ of sense; [cf. *kara-grahaṇa*, *keśa-g*, *garbha-g*, *cakshur-g*, *nāma-g*, *pāni-g*, *punar-g*.]—*Grahāṇānta* ('*na-an*'), *am*, *n*, close of study, acquirement of science &c.—*Grahāṇāntika* ('*na-an*'), *am*, *n*, termination of holy study.

Grahāṇaka, *am*, *n*, containing, involving.

Grahaṇi, *is* or *i*, *f*, an imaginary organ supposed to lie between the stomach and the intestines; the small intestines or that part of the alimentary canal where the bile assists digestion and from which vital warmth is diffused; diarrhoea, dysentery.—*Grahaṇi-dosha*, *as*, *m*, a morbid affection of the *Grahaṇi*, diarrhoea.—*Grahaṇi-pradosha*, *as*, *m*, a morbid affection of the *Grahaṇi*.—*Grahaṇi-ruj*, *k*, *f*, or *grahaṇi-roga*, *as*, *m*, a morbid affection of the *Grahaṇi*, diarrhoea.—*Grahaṇi-rogin*, *i*, *inī*, *i*, affected with diarrhoea.—*Grahaṇi-hara*, *am*, *n*, cures.

Grahāṇiya, *as*, *ā*, *am*, acceptable, to be taken or received or understood.—*Grahāṇiya-tā*, *f*, or *grahāṇiya-tva*, *am*, *n*, acceptableness.

Grahayāya, another form for *grīhayāya*, lord of a house, q. v.

Grahayālu, *us*, *us*, *u*, for *grīhayālu*, taking, receiving, q. v.

Grāhi, at the end of a compound in *phale-grāhi*, q. v.

Grāhila, *as*, *ā*, *am*, taking, accepting, acknowledging.

Grāhishnu, at the end of a compound in *phala-grāhishnu*, q. v.

Grāhitavya, *as*, *ā*, *am*, to be taken or received, acceptable, to be accepted; to be taken up or drawn (as a fluid); to be apprehended or perceived, to be learned or acquired; (*am*), *n*, the being obliged to take or receive.

Grāhitri, *tā*, *trī*, *tri*, a taker, seizer, accepter, receiver, purchaser; perceiver, perceiving, observant; taking, disposed to take; [cf. *pāṇi-grāhitri* and *grīhitri*.]

Grāhya, *as*, *ā*, *am*, Ved. belonging to or fit for a *Graha*.

Grābha, *as*, *m*, Ved. one who seizes, what is seized; grasp, seizure.

Grāha, *as*, *i*, *am*, seizing, holding, catching, taking, receiving, acceptance (e. g. *riktha-grāha*, receiving inherited property; *yoshid-grāha*, taking a wife); [cf. *kara-grāha*, *gila-g*, *dhanur-g*, *pāni-g*, *pārshni-g*, &c.]; (*as*), *m*, a rapacious

animal living in fresh or sea water; a crocodile, a shark, a serpent; (according to some the Gangetic alligator or *Lacerta Gangetica*, according to others the water elephant or hippopotamus); any large fish or marine animal; (ī), f. a female crocodile; (as), m. a prisoner; seizure, grasping, laying hold of; morbid affection, disease; beginning, undertaking; mentioning; [cf. *nāma-grāha*; cf. also *asad-grāha* and *svayam-grāha*.] — *Grāha-vat*, ān, atī, at, containing or abounding with alligators &c.

Grāhaka, as, ikā, am, receiving, accepting, one who takes or seizes; a purchaser, buyer; containing, enclosing; perceiving, observing; taking away, persuading; (as), m. a police-officer, a constable, a bailiff; a hawk, a falcon [cf. Gr. γρῦψ; Germ. greif]; a kind of vegetable, = *zīlāvara*; N. of an attendant of Siva.

Grāham, ind. part. taking, seizing, mentioning, (often at the end of compounds, e.g. *jīva-grāham*, taking alive; cf. also *nāma-grāham*.)

Grāhi, īs, f., Ved. a female spirit of evil, seizing men and causing death and disease, (Sleep is described as her son); deprivation of sensation, a swoon, fainting fit. — *Grāhi-phala*, am, n. the tree *Feronia Elephantum* [cf. *kapittha*]; (inī), f. a small kind of *Yavāśa*; a kind of *Hedysarum*, = *kshudra-durālābhā*, *tāmra-mūla*.

Grāhita, as, ā, am, made to take or seize.

Grāhin, ī, inī, ī, seizing, taking, holding, laying hold of; catching, engaged in catching; picking, gathering; containing, holding; drawing, attracting, fascinating, alluring; gaining, obtaining, acquiring; choosing; searching through, scrutinizing; perceiving, observing; accepting, taking to heart; astringent; obstructing, binding, constipating; (ī), m. the plant *Feronia Elephantum* [cf. *kapittha*]; (inī), f. a small kind of *Yavāśa*; a kind of *Hedysarum*, = *kshudra-durālābhā*, *tāmra-mūla*.

Grāhuka, as, ī, am, seizing, laying hold of.

Grāhya, as, ā, am, to be seized, taken, held; to be captured or imprisoned; to be carried away; to be picked or gathered, acceptable; to be received, accepted, gained; to be perceived, observed; to be taken in marriage; to be received in a friendly or hospitable manner; to be insisted upon; to be understood, perceivable; to be considered; to be understood in a particular sense, meant; to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence; acceptable, agreeable; (am), n. a present; [cf. *dur-grāhya*, *sukha-grāhya*, *svayam-grāhya*.] — *Grāhya-vāc*, k, k, k, uttering agreeable speech, praising.

Grāhyaka, as, ikā, am, to be perceived; to be discerned or distinguished.

ग्राम *grāma*, as, m. (said to be fr. rt. *gras* or fr. *grah*), an inhabited place, a village, a hamlet, an inhabited and unfortified place in the midst of fields and cultivated land, a municipal and fiscal division, a township (opposed to *arāṇya*, and in later Sanskrit also to *pura*, *nagara*, and *pattana*); the collective inhabitants of a place, a community, race; any number of men associated together, a troop, multitude, collection, especially a troop of soldiers; a number of tunes, a scale in music, a gamut; (at the end of a compound) a multitude, a class, a collection or number in general; [cf. *arishṭa-grāma*, *mahā-g*, *śūra-g*, *śuṅgrāma*; cf. also Lith. *kišma-s*; Lib. *gramaing*, 'the mob'; *gramasgar*, 'a flock, company'.] — *Grāma-kaṇṭhaka*, as, m. the village-post or tale-bearer. — *Grāma-kānta*, as, ā, am, one who wishes to take possession of a village; desirous of villages; fond of living in villages. — *Grāma-kukṣṭa*, as, m. a village cock, a tame or domestic cock. — *Grāma-kumāra*, as, m. a village boy. — *Grāma-kulāla*, as, m. a village potter. — *Grāma-kūṭa*, as, m. the noblest man in a village, a Sūdra or man of the fourth tribe. — *Grāma-ga*, as, ā, am, or *grāma-gumīn*, ī, inī, ī, who or what goes to a village, (Pān. II. 1. 24.). — *Grāma-grīhya*, as, ā, am, being outside a village, (lit. adjoining the houses of a village). — *Grāma-gṛya*, as, ā, am, to be sung in a village. — *Grāmugeya-gāna*, am,

n. one of the four books into which the *Sāma-veda* when arranged for chanting is distributed. — *Grāma-goduh*, -dhuk, m. the herdsman of a village. — *Grāma-ghāta*, as, m. plundering a village. — *Grāma-ghātīn*, ī, inī, ī, devastating or plundering a village. — *Grāma-ghoshin*, ī, inī, ī, Ved. sounding among men or armies, as a drum. — *Grāman-gamin*, ī, inī, ī, who or what goes to a village. — *Grāma-čaryā*, f. the customs of social life, social intercourse. — *Grāma-čaitya*, as, m. the sacred tree of a village. — *Grāma-ja*, as, ā, am, village-born, village-produced; rustic, village, grown in cultivated ground. — *Grāmaja-nishpāvi*, f. a kind of pulse. — *Grāma-jāta*, as, ā, am, rustic, village-born, produced in a village, grown in cultivated ground. — *Grāma-jāla*, am, n. a number of villages, a district. — *Grāmajālin*, ī, m. the governor of a province. — *Grāma-jit*, t, t, t, Ved. conquering or gaining villages; conquering troops; (Sāy.) either conquering villages or dispersing multitudes. — *Grāmaṇa*, as, ī, am, coming from a *Grāma-nī*. — *Grāma-nī*, īs, īs, ī (for *grāma-nī*), the leader or chief of a village or community, the lord of the manor, the squire, the leader of a troop or army; a chief, a superintendent; best, pre-eminent, excellent; one who only thinks of enjoyment (?), the village barber (as the chief person of a village); a groom (?); N. of a Gandharva chief; N. of one of the attendants of Siva; N. of certain beings who together with the *Rishis*, *Gandharvas*, *Apsarasas*, *Nāgas*, *Yātu-dhānas*, and *Bālakhilyas* are by some supposed to be attendant upon the Sun; N. of a place; (īs), f. a female peasant or villager; a whore, a harlot; the Indigo plant. — *Grāmāṇi-tva*, am, n. the position or condition of a chief or leader of a village. — *Grāmāṇiṭhya*, am, n. the station of the chief of a village or community. — *Grāmāṇi-putra*, as, m. the son of a harlot, a bastard. — *Grāmāṇiya*, ās, m. pl., N. of a people; (am), n. = *grāmāṇiṭhya*. — *Grāmāṇi-sava*, as, m., N. of an *Ekāha* sacrifice. — *Grāma-taksha*, as, m. a village carpenter. — *Grāma-tas*, ind. from the village. — *Grāma-tā*, f. or *grāmā-tva*, am, n. a multitude of villages. — *Grāma-dāśeṣa* (*śā-īśa*), as, or *grāmadaśādhipati* (*śā-adh°*), īs, m. the head of ten villages. — *Grāma-devatā*, f. the tutelary deity of a village. — *Grāma-druma*, as, m. a single tree in a village held sacred by the inhabitants. — *Grāma-dharā*, f. supporting a village or villages, N. of a rock. — *Grāma-dharma*, as, m. the observances or customs of a village. — *Grāma-nāpita*, as, m. the village barber. — *Grāma-nāstīn*, ī, inī, ī, living in villages, tame. — *Grāma-pāla*, as, m. the guardian of a village. — *Grāma-putra*, as, m. a village boy. — *Grāma-preshya*, as, m. the messenger or servant of a community or village. — *Grāma-bāla-jana*, as, m. a young peasant. — *Grāma-bhṛita*, as, m. a village messenger or servant. — *Grāma-madgurikā*, f. a kind of fish, *Silurus Singio* (= *śringī*); a riot, a fray, a village tumult; [cf. *grāma-yuddha*.] — *Grāma-mahishī*, f. a tame buffalo. — *Grāma-mukha*, am, n. a market town, a fair, a market. — *Grāma-mṛiga*, as, m. 'the village animal,' a dog. — *Grāma-maukhyā*, head of a village; (probably incorrect for *grāma-saukhyā*, see *grāma-sukha*). — *Grāma-yājaka*, as, ikā, am, (offering sacrifices for a whole village or community; (as), m. the village priest, one who conducts the ceremonies for any or all classes and is consequently considered as a degraded Brāhman; it also applies to the attendant of an idol. — *Grāma-yājita*, ī, inī, ī, offering sacrifices for a whole village or community. — *Grāma-yuddha*, am, n. a riot, a fray, a village war. — *Grāma-rathyā*, f. a village street. — *Grāmā-luṇṭana*, am, n. plundering or pillaging a village. — *Grāma-vat*, ān, atī, at, furnished with villages. — *Grāma-vāsa*, as, m. living in a village; a villager; [cf. *grāma-vāsa*.] — *Grāma-vāsin*, ī, inī, ī, living in villages, tame; (inas), m. pl. the inhabitants of a village, the villagers; [cf. *grāma-vāsin* and *grāmya*.] — *Grāma-vāstarya*, as, m. the inhabitant of a village. — *Grāma-viśeṣa*, as, m. variety of the

scales in music. — *Grāma-śata*, am, n. a hundred villages, a province. — *Grāmāśeṣa* (*śā-īśa*), as, m. or *grāmāśatādhipati* (*śā-adh°*), īs, m. or *grāmāśatādhyaksha* (*śā-adh°*), as, m. the governor of a province. — *Grāma-sankara*, as, m. the common sewer or drain of a village. — *Grāma-sangha*, as, m. a village corporation, a municipality. — *Grāmā-sinha*, as, m. a dog. — *Grāma-sukha*, am, n. the pleasure of a villager; [cf. *grāmya-sukha*.] — *Grāmā-stha*, as, ā, am, being or residing in a village, belonging to a village, rustic, &c.; (as), m. a village. — *Grāma-hāsaka*, as, m. a sister's husband. — *Grāmācāra* (*ma-āc°*), as, m. village observances, customs, &c. — *Grāmādhāna* (*ma-adh°*), am, n. hunting; a village (?). — *Grāmādhikṛita* (*ma-adh°*), as, or *grāmādhīpati* (*ma-adh°*), īs, or *grāmādhikāra* (*ma-adh°*), ī, m. superintendent or chief of a village. — *Grāmānta* (*ma-an°*), as, m. the border of a village; space near a village; (e), ind. in the neighbourhood of a village. — *Grāmāntara* (*ma-an°*), am, n. another village. — *Grāmāntika*, am, n. the neighbourhood of a village. — *Grāmāntīya*, as, ā, am, situated in the neighbourhood of a village; (am), n. space near a village. — *Grāme-vāsa*, as, m. a village abode; a villager; [cf. *grāma-vāsa*.] — *Grāme-vāsin*, ī, inī, ī, living in a village, tame; (inas), m. pl. the villagers. — *Grāmeśa* (*ma-īśa*), as, m. the head man of a village. — *Grāmeśvara* (*ma-īś°*), as, m. the head man or ruler over a village; the lord of the manor or squire. — *Grāmopādhyāya* (*ma-up°*), as, m. the village priest.

Grāmaka, as, m. a village &c., see *grāma*; the collective department or range of celestial pleasures; N. of a town.

Grāmaya, nom. P. *grāmayaṭi*, -yitum, to invite. — *Grāmika*, as, ī, am, village, rude, rustic; (in music) chromatic; (as), m. the head man of a village; a villager.

Grāmin, ī, inī, ī, surrounded by a village community, pertaining to a village, rustic, rural, village; (ī), m. a villager, a peasant; the head man of a village; (inī), f. the Indigo plant. — *Grāmi-putra*, as, m. the son of a villager.

Grāmīna, as, ā, am, belonging to a village; produced in or peculiar to a village; vulgar, rude; (in music) chromatic; a villager, a rustic; (as), m. a dog; a hog; a crow; (ā), f. the Indigo plant; a kind of vegetable; [cf. *pāṇkya*.]

Grāmīya, as, ā, am, belonging to a village or to the same village community; produced in or derived from a village; (as), m. a villager.

Grāmīyaka, as, m. the member of a community, a villager.

Grāmīya, as, ī, am, village-born, a villager, a rustic. — *Grāmeyaka*, as, ikā, am, belonging to a village, a villager.

Grāmīya, as, ā, am, relating to or used in a village, produced in a village; living in a village, a villager, rustic, homely, vulgar, clownish, rude; living in a village, i.e. among men, domesticated, tame (as an animal), cultivated (as a plant, opposed to *vanya* or *arāṇya*, wild); allowed in a village, relating to the sensual pleasures of a village; relating to a musical scale; (as), m. a hog, a tame or village hog; (ā), f. the Indigo plant, and *Phaseolus Radiata*; [cf. *nishpāvi*]; (am), n. rustic or homely speech; the Prākṛit and the other dialects of India as contrasted from the Sanskrit; food prepared in a village; sensual pleasure, sexual intercourse. — *Grāmīya-kanda*, as, m. a kind of onion, = *sthalakanda*; (perhaps rather *agrāmīya-kanda*). — *Grāmīya-karkatī*, f. a kind of pumpkin-gourd, *Benincasa Cicerifera*. — *Grāmīya-karman*, ā, n. the occupation of a villager, sensual pleasure and sexual intercourse. — *Grāmīya-kurkuma*, am, n. a yellow dye, safflower, *Carthamus Tinctorius*. — *Grāmīya-gaja*, as, m. a village-born or tame elephant. — *Grāmīya-dharma*, as, m. the right of a villager or townsman (as opposed to the right of a recluse), sexual intercourse, copulation; the duties of a villager. — *Grāmīyadharmīn*,

ī, īnī, ī, addicted to sexual intercourse, libidinous. — *Grāmya-paśu*, *us*, m. a domestic animal; (sometimes applied contemptuously to a man.) — *Grāmya-buddhi*, *is*, *is*, ī, clownish, ignorant. — *Grāmya-madgurikā*, *f*, a kind of fish, *Silurus Singio*, = *grāma-madgurikā*. — *Grāmya-māṇsa*, *am*, n. the flesh of tame animals. — *Grāmya-mṛiga*, *as*, m. a dog; [cf. *grāma-mṛiga*]. — *Grāmya-rāśi*, *is*, m. a N. of several of the signs of the zodiac. — *Grāmya-vallabhā*, *f*, a kind of vegetable. — *Grāmya-vādin*, *ī*, m. the judge of a village, a village bailiff. — *Grāmya-sūkara*, *as*, m. a village hog, a tame hog, a pig. — *Grāmya-sukha*, *am*, n. the pleasure of a villager, sleeping, sexual intercourse. — *Grāmya-sva* (°ya-a^{sc}), *as*, m. an ass. — *Grāmyehoparama* (°ya-ihā-up°), *as*, m. ceasing from sensual desires.

ग्रयन् *grāvan*, *ā*, m. (said to be fr. rt. *grah*), a stone for pressing out the Soma, (according to the commentators on the Brāhmaṇas there existed five such stones, but in earlier times probably only two were used); a stone or rock in general; a mountain; a cloud; also = *grāva-stut* below; (*ā*, *ā*, *a*), hard, solid. — *Grāva-grābha*, *as*, m., Ved. a person who uses the Soma stones. — *Grāva-rohaka*, *as*, m. the shrub *Physalis Flexuosa*; [cf. *asra-gandhā*]. — *Grāva-stut*, *t*, m. he who praises the Soma stones; N. of one of the sixteen priests (called after the hymn addressed to the Soma stones). — *Grāva-stotriya*, *as*, *ā*, *am*, relating or belonging to the praise of the Soma stones; (*am*), n. the duties of the *Grāva-stut*. — *Grāva-hasta*, *as*, *ā*, *am*, Ved. handling the Soma stones.

ग्रस *grāsa*. See under rt. *gras*, p. 302.

ग्राह *grāha*. See under rt. *grah*, p. 303.

ग्रिवा *grīvā*, *f*, (said to be fr. 2. *grī*), the back part of the neck, the nape, the tendon of the trapezium muscle, the neck (in the earlier literature always pl.), the neck-part of the hide of an animal; [cf. *asita-grīva*, *rūksha-g°*, *kambu-g°*, *kalmāsha-g°*; cf. also Lith. *galvā*; Russ. *glava* and *golova*]. — *Grīvā-ksha* (°vā-ak°), *as*, m., N. of a man. — *Grīvā-ghaṇṭā*, *f*, a bell hanging down from the neck of a horse. — *Grīvā-bhā*, *am*, n. the hollow in the back part or nape of the neck.

Grīvālikā, *f*, the neck.

Grivin, *ī*, *īnī*, *ī*, long-necked, handsome-necked; (*ī*), m. a camel.

Graiva, *as*, *ī*, *am*, being on or belonging to the neck, representing the neck, being on the neck; (*am*), n. a necklace, a close necklace or collar; a chain worn round the neck of an elephant.

Graiveya, *as*, *ī*, *am*, belonging to the neck; (*as*, *am*), m. n. a collar, a necklace; a chain on the neck of an elephant or horse.

Graiveyaka, *as*, *am*, m. n. an ornament of the neck, a chain worn round the neck of an elephant; (*ās*), m. pl. a class of deities (nine in number), who have their seat on the neck of the Loka-purusha or who form his necklace.

Graivya, *as*, *ā*, *am*, Ved. relating to the neck.

ग्रोष्म *grishma*, *as*, *ā*, *am* (said to be fr. rt. *gras*), hot, warm; (*as*), m. the summer, the hot season, consisting of the months *Suci* and *Sukra* or *Jyeshtha* and *Aśvāda* (from the middle of May to the middle of July); heat, warmth; N. of a man; (*ā*), *f*, N. of a tree [cf. *lodhra*]; (*ī*), *f*, the tree *Jasminum Sambac*; [cf. *nava-mallikā*; cf. also Hib. *gris*, 'fire'; *griosgaim*, 'I fry, boil'; *griosach*, 'burning embers'; Lith. *karstas* and *karstis*]. — *Grishma-kāla*, *as*, m. the hot season (see above). — *Grishmakālina*, *as*, *ā*, *am*, pertaining to the hot season. — *Grishma-ja*, *as*, *ā*, *am*, produced by heat, produced in the hot season; (*ā*), *f*, a kind of fruit-tree, *Anona Reticulata*; [cf. *lavani*]. — *Grishma-dhānya*, *am*, n. summer com. — *Grishma-pushpī*, *f*, N. of a plant, = *karuṇī*. — *Grishma-bhava*, *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f*, *Jasminum Sambac*. — *Grishma-sundaraka*, *as*,

m. a kind of pot-herb, *Erythraea Centaureoides*, commonly called *gimā*; also the plant *Pharnaceum Mollugo*. — *Grishma-hāsa*, *as*, m. the flocculent seeds, down, &c., blown about in the air in summer (compared from their white colour to 'the smiles of the season'). — *Grishmodbhava* (°ma-ud°), *as*, *ā*, *am*, produced by heat or in the hot season; (*ā*), *f*, double jasmine, *Jasminum Sambac*.

Graishma, *as*, *ī*, *am*, relating to the summer, belonging to the hot weather, produced by heat or the hot season, sown in summer; (*ī*), *f*, *Jasminum Sambac*.

Graishmaka, *as*, *ikā*, *am*, sown in summer; to be paid in summer (as a debt).

Graishmika, *as*, *ī*, *am*, relating or belonging to summer, growing in summer.

गुच् *gruē*, cl. 1. P. *groṇati*, *jugroṇa*, *agruṇat* and *agroṇit*, *groṇitum*, to steal, rob; to go; [cf. *gluē*].

ग्रैव *grāiva*. See under *grīvā* last col.

ग्रैष्म *grāishma*. See under *grīshma* above.

ग्लप *glap*. Cf. *glai*.

ग्लप्स *glapsa*, *as*, *am*, m. n. a branch (?).

ग्लस् *glas*, cl. 1. A. *glasate*, = *gras*, to eat.

Glasta, *as*, *ā*, *am*, = *grasta*, eaten.

ग्लह *glah*, cl. 1. A. *glahate*, *glajlahe*, *glahitum* and *glāḥtum*, to gamble, play with dice, win by gambling; (= rt. *grah*) to take, receive, accept.

Glahā, *as*, m. a dice-player, the stake in playing, a wager, bet; the prize or object fought for in a contest, the person aimed at; a die; a dice-box; cast of the dice, game at dice; gaming, playing with dice; contention; a chess-man; *glaham div*, to play at dice.

Glahana, *am*, n., Ved. playing at dice, casting the dice.

ग्लान *glāna*, *glāni*, &c. See under rt. *glai*.

ग्लुच् *gluē*, cl. 1. P. *glocati*, *jugloca*, *agluē*, *clat* and *aglocit*, *glocitum*, to steal or rob; to go; [cf. *gruē* and *gluē*].

Glūcūka, *as*, m., N. of a man.

ग्लुञ्च् *gluñē*, cl. 1. P. *gluñcati*, *jugluñca*, *agluñcat* and *agluñcit*, *gluñcītum*, to go, move.

ग्लेप् *glep*, cl. 1. A. *glepate*, &c., to be poor or miserable; to shake, tremble; move.

ग्लेव् *glev*, cl. 1. A. *glevate*, to serve, worship, gratify by service or devotedness; [cf. *gev*, *khev*, *sev*].

ग्लेश् *glesh*, cl. 1. A. *gleshate*, to seek, investigate; [cf. *gesh* and *gavesh*].

ग्लै *glai*, cl. 1. P. (ep. also A.) *glāyati*, -*te*, *glajau*, *glāsyati*, *aglāsīt*, *glātum*, to feel aversion or dislike, to be averse or reluctant, be unwilling, disinclined to do anything (with inf., e. g. *glāyati bhoktum*, he dislikes to eat); to be languid or weary, to feel tired, to be exhausted, to fade away, lose one's strength, faint, despond, wane: Caus. P. *glāpayati* or *glapayati* (but the latter form never used with prepositions), to make unwilling or averse, to exhaust, tire; to injure; to cause to perish; (with or without *manas*) to make desponding; to become cast down or desponding.

Glāpana, *am*, n. the act of wearying, making tired, exhaustion, relaxation.

Glātrī, *tā*, *trī*, *trī*, one who is tired or exhausted. *Glāna*, *as*, *ā*, *am*, wearied, languid, feeble, emaciated, exhausted by fatigue or disease; sick; (*am*), n. exhaustion, disease.

Glāni, *is*, *f*, unwillingness, displeasure, depression of mind, exhaustion, fatigue of body, lassitude, languor; debility; sickness.

Glānya, *am*, n. decrease of strength, languor.

Glāyat, *am*, *anti*, *at*, being exhausted, wearied, languid, faint.

Glāva, *as*, m., N. of a man (with the metronymic *Maitreya*).

Glāvin, *ī*, *īnī*, *ī*, displeased, averse, inactive.

Glānu, *us*, *us*, *u*, exhausted by fatigue or disease, languid, wearied; [cf. Lat. *lassus*].

Gleya, *as*, *ā*, *am*, to be wearied or exhausted, exhaustible.

ग्लौ *glau*, *aus*, m. (said to be fr. rt. *glai*), Ved. a round lump, a wen-like excrescence; or (according to other authorities) certain arteries or vessels of the heart, or perhaps certain lumps, parts of the flesh of the sacrificial victim [perhaps related to *globus* and *glomus*, cf. also *guda* and *gola*]; the moon; camphor; the earth. *Glau-kri*, cl. 8. P. -*karoti*, -*kartum*, to transform into the moon. *Glau-as*, cl. 2. P. -*asti* and *glau-bhū*, cl. 1. P. *bhavati*, -*ritum*, to become (like) the moon.

ग्लुचुकायनक *glauçukāyanaka*, *as*, *ikā*, *am*, belonging to *Glūcūkāyani* [cf. *glūcūka*], a worshipper of *Glūcūkāyani*; [cf. the Gr. Γλαυκαυνικα].

ग्व *gva* (at the end of a compound) in *atithi-gva*, *cta-gva*, *daśa-gva*, *nava-gva*, q. v.

ग्विन् *grin*. Cf. *śata-grin*.

घ

घ 1. *gha*, the fourth consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *gh* in *loghouse*. — *Gha-kāra*, *as*, m. the letter or sound *gha*.

घ 2. *gha*, ind. (a particle used to lay stress on a word), at least, surely, verily, indeed, (corresponding to the Gr. γα.) This word occurs often in the Rīg-veda, elsewhere rarely; the final vowel is generally lengthened in the Sāmhitā, but the original form given in the Pada-pāṭha is always *gha*; it is connected with other particles (as *cid*, *uta*, *id*), and appears often after pronouns at the beginning of a Pāda, after prepositions, and after the negative particle *na*. Frequently this particle occurs in the clause which depends on a conditional or relative sentence (e. g. *ā ghā gamad yadi śravat*, he will surely come when he hears).

घ 3. *gha*, *as*, *ā*, *am* (fr. rt. *han*), striking, killing [cf. *jīva-gha*, *tāda-gha*, *pāṇi-gha*, *rāja-gha*]; (*as*), m. a rattling, gurgling, or tinkling sound; a bell; (*ā*), *f*, striking, killing, a stroke; a tinkling ornament worn by women round the waist.

घ 4. *gha*, *as*, *ā*, *am* (fr. rt. *ghri*), wetting, sprinkling (?).

घंश् *ghaṇś* and *ghaṇś*, cl. 1. A. *ghaṇśhate*, *ghaṇśate*, to diffuse lustre or splendor; to flow; to stream.

घग्घ *ghaggh* and *ghagh*, cl. 1. P. *ghagghatī* and *ghaghatī*, to laugh; laugh at; deride.

घट *ghaṭ* or *ghaṇṭ*, cl. 1. A. *ghatate*, *ja-ghate*, *ghaṭishyate*, *aghaṭishīta*, *ghaṭitum*, to be intently occupied about anything, to be busy with, to strive or endeavour after, to exert one's self for (with loc., dat., acc., or inf., e. g. *asmākam arthe ghaṭate*, he is occupied about our business; *tām trātum ghaṭasva*, strive to rescue her); to reach, come to; to happen, take place, be possible: Caus. *ghaṭayati*, -*yitum*, to join together, connect, bring together, unite; to put on, place on, lay on (with loc.); to bring near, place near, procure; to

effect, accomplish, produce, make, form, fashion; to impel; to exert one's self; to rub, graze, touch, move, agitate; *ghaṭayati*, -*yitum*, to hurt, injure; to unite or put together; to speak, shine.

Ghaṭa, *as*, *ā*, *am*, exerting one's self, intently occupied or busy with; (*as*), m. a jar, pitcher, jug, large earthen water-jar, ewer, watering-pot; an attribute of the nineteenth Arhat of the Jinas (?); the sign of the zodiac Aquarius; a measure equal to 1 Droṇa, or (according to other authorities) equal to 20 Dropas; a part of a column; a peculiar form of a temple; an elephant's frontal sinus; a border; suspending the breath as a religious exercise [cf. *kumbha*]; (*ā*), f. effort, endeavour, an assembly; a number, a collection, an assemblage; a troop of elephants assembled for martial purposes; (*i*), f. a small water-jar, a ewer (in this sense also *ghaṭi*, *is*, f.); a period of time = 24 minutes; the Ghaṭi or Indian clock, a plate of iron or mixed metal on which the hours are struck; [cf. *kumbha* and *dur-ghaṭa*]. — *Ghaṭa-karpara*, *as*, m. the fragments of a pot; N. of the author of a highly artificial poem, which is also called *ghaṭa-karpam*, n., (according to other authorities the title of the poem is Yamakakāvyā); the poet Ghaṭa-karpara appears among the nine gems of king Vikramāditya. — *Ghaṭa-kāra*, *as*, m. or *ghaṭa-kṛt*, *t*, m. a potter. — *Ghaṭa-graha*, *as*, *ā*, *am*, who or what takes a water-pot, a water-bearer. — *Ghaṭa-dāsi*, f. a bawd or procuress. — *Ghaṭa-prakṣayaṇa*, *as*, m. N. of a man. — *Ghaṭa-bhava* = *ghaṭobhava* (?). — *Ghaṭa-bhedanaka*, *as* or *am* (?), m. or n. (?), an instrument used in making pots. — *Ghaṭa-yoni*, *is*, m. an epithet of the sage Agastya, q. v. (born in a water-jar). — *Ghaṭa-rāja*, *as*, m. a large water-jar of baked clay. — *Ghaṭa-srinjaya*, *ās*, m. pl., N. of a people. — *Ghaṭa-sṭhāpana*, *am*, n. placing a water-pot as a type of Durgā, an essential part of various Tantrika ceremonies. — *Ghaṭālopa* (°*ta-āl*°), *as*, m. a covering for a carriage or any article of furniture. — *Ghaṭābha* (°*ta-ābhā*°), *as*, m., N. of a Daitya. — *Ghaṭin-dhama*, *as*, *ā*, *am*, (*ghaṭin* = *ghaṭim* = *ghaṭim*), one who blows into a jar or pot; (*as*), m. a potter. — *Ghaṭin-dhaya*, *as*, *ā*, *am*, one who drinks a pitcherful. — *Ghaṭi-kāra*, *as*, m. a potter. — *Ghaṭi-graha*, *as*, *ā*, *am*, who or what takes a small jar &c.; (*as*), m. a water-carrier. — *Ghaṭi-yantra*, *am*, n. (occasionally, to suit the metre, *ghaṭi-yantra*), the rope and bucket of a well, or any machine for raising water; [cf. *ara-ghaṭa* and *ara-ghaṭtaka*]. — *Ghaṭotkaca* (°*ta-ul*°), *as*, m., N. of a Rākṣasa, son of Bhīma or Bhīma-sena and of the Rākṣasī Ilidimbā, slain by Karna; N. of a Gupta king. — *Ghaṭotkacāntaka* (°*ta-an*°), *as*, m. 'the slayer of Ghaṭotkaca', epithet of Karna, natural brother of the Pāṇḍavas. — *Ghaṭodara* (°*ta-ul*°), *as*, m., N. of an attendant of Varuṇa, also of a Rākṣasa and of a Daitya; [cf. *kumbhodara*]. — *Ghaṭodbhava* (°*ta-ul*°), *as*, m. an epithet of Agastya, q. v. — *Ghaṭodhni* (°*ta-ūdh*°), f. a cow with a full udder; [see *ūdhās*, *pīnodhni*, &c.; Grain. 778.]

Ghaṭaka, *as*, *ikā*, *am*, exerting one's self; forming a constituent part, constituting a substantial part; (*as*), n. a tree that produces fruit without apparent flowers; a match-maker, an agent, who ascertains or invents genealogies and negotiates matrimonial alliances, a genealogist; [cf. *ghaṭa-dāsi*.]

Ghaṭana, *am*, *ā*, n. f. striving after, effort, exertion; motion; happening, occurring; accomplishment; making, effecting, forming, fashioning; joining, mixing, assembling, bringing together, bringing about.

Ghaṭayitavya, *as*, *ā*, *am*, to be joined or united; to be locked.

Ghaṭika, *as*, *ā*, *am*, crossing a river on a jar (?); (*as*), m. a waterman; (*ā*), f. a water-jar, a bucket, a pot; a period of time = 24 minutes [cf. *ghaṭi*]; (according to other authorities equal to 1 Muḥūrta, i.e. 48 minutes, or = 1 Kalā); the ankle [cf. *ghaṭikā*]; (*am*), n. the hip, the posteriors.

Ghaṭita, *as*, *ā*, *am*, planned, devised, attempted; happened, occurred; joined, united, connected, contiguous, in contact with; produced, effected, exerted; made, made of. *Ghaṭita-tvāt*, from the taking place, because of the occurrence.

Ghaṭin, *i*, m. the sign of the zodiac Aquarius.

घटरिका *ghaṭarikā*, in *ava-ghaṭarikā*, f. a kind of Vīṇā or Indian lute; [cf. *ghaṭari*.]

घटिघट *ghaṭighaṭa*, *as*, m. an epithet of Siva; [cf. *ghaṭa*.]

घट्ट *ghaṭṭ*, cl. 1. A. and 10. P. *ghaṭṭate*, *ghaṭṭayati*, *jaghaṭṭe*, *ghaṭṭitum*, to rub (the hands) over, touch, shake, cause to move; to stir round, stir about; to press down, to smooth; to touch with words, to speak of spitefully or malignantly.

Ghaṭṭa, *as*, m. a Ghaṭ, a quay or landing-place, steps on the side of a river &c. leading to the water's edge, a bathing-place; (*ā*), f. a kind of metre; (*i*), f. a small or inferior landing-place, private stairs &c.; [cf. *ara-ghaṭṭa* and *ara-ghaṭṭaka*]. — *Ghaṭṭa-gā*, f., N. of a river. — *Ghaṭṭa-jivin*, *i*, m. a ferry-man (commonly Pātuni, the son of a washerman and of a Vaiśya woman); an attendant at a landing-place who takes care of the clothes of the bathers &c. — *Ghaṭṭānanda* (°*ṭā-ān*°), *as* or *am* (?), m. or n. (?), a kind of metre.

Ghaṭṭana, *am*, *ā*, n. f. pushing, touching, rubbing or striking together, going, moving, practice, business, means of living; stirring round or about.

Ghaṭṭitri, *tā*, *trī*, *tri*, one who exerts himself, (the sense of this word connects it with *rt. ghaṭ*.)

घण *ghaṇ*, cl. 8. P. A. *ghaṇoti*, -*nute*, &c., to shine; (a various reading for *ghṛṇ*.)

घण्ट *ghaṇṭ*, cl. 1. P. and 10. P. *ghaṇṭati* and *ghaṇṭayati*, &c., to speak; shine.

घण्ट *ghaṇṭa*, *as*, m. (said to be fr. *rt. han*, perhaps related to *ghaṭa* above), a N. of Siva [cf. *a-ghaṇṭa*, *dhāṇṭi* or *ghaṇṭi* (?), *ghaṇṭin*, and *śaṇḍika-ghaṇṭa*], a kind of dish [cf. *matsya-ghaṇṭa*]; a sort of sauce, vegetables made into a pulp and mixed with turmeric and mustard seeds and capscums; (*ā*), f. a bell; also a plate of iron or mixed metal struck as a clock, (a form *ghaṇṭi* occurs in *kṣudra-ghaṇṭi*, a small bell); N. of several plants, = *ghaṇṭā-pātali*; another plant, *Sida Cordifolia* and *Rhombifolia*; also *Utraria Lagopodioides*; also *Achyranthes Aspera* [cf. *apāmārga*]; (*i*), f. a N. of Durgā, as having a clear voice (?). — *Ghaṇṭa-phala*, *as* or *am* (?), m. or n. (?), a shield with a ringing sound, or a shield furnished with small bells. (*Ghaṇṭa* = *ghaṇṭā*?). — *Ghaṇṭa-karṇa*, *as*, m. one who has ears as broad as a bell, or whose ears are decorated with bells; N. of an attendant of Skanda; also one of Siva's attendants, who is supposed to preside over cutaneous complaints, and is worshipped for exemption from them in the month Caitra; N. of a Piśāca attendant on Kuvera. — *Ghaṇṭāyāra* (°*ṭā-āy*°), *am*, n. a belfry. — *Ghaṇṭā-tāda*, *as*, m. a bell-man, one who strikes a bell or Ghaṇṭ. — *Ghaṇṭā-tādāna*, *am*, n. striking a bell. — *Ghaṇṭā-nāda*, *as*, m. the sound of a bell &c. — *Ghaṇṭā-paṭa*, *as*, m. the chief road through a village, a highway, (i.e. the bell-road, or that by which elephants &c., decorated with tinkling ornaments, proceed); N. of Mallinātha's commentary on the *Kirātārjjuṇya*. — *Ghaṇṭā-pātali*, *is*, m., N. of a plant, commonly called *Ghaṇṭāpālali*, a species of the trumpet-flower with bell-shaped blossoms, *Bignonia Suaveolens*. — *Ghaṇṭābha* (°*ṭā-ābhā*°), *as*, m., N. of a Daitya; (a various reading for *ghaṭābha*, q. v.). — *Ghaṇṭā-rava*, *as*, m. the sound of a bell; (*ā*), f. *Crotalaria* of various species. — *Ghaṇṭāli* (°*ṭā-āli*°), f., N. of several curcubitaceous plants; [cf. *kośāṭaki*]. — *Ghaṇṭā-vat*, *an*, *atī*, *at*, furnished with a bell or with bells. — *Ghaṇṭā-vādyu*, *am*, n. the sound of a clock. — *Ghaṇṭā-vīja*, *an*, n. the tree *Croton*

Jamalgotā, commonly *Jamālgotā*; the nut of this tree. — *Ghaṇṭā-śabda*, *as*, m. bell-metal, brass; the sound of a bell. — *Ghaṇṭā-svana*, *as*, m. the sound of a bell or clock. — *Ghaṇṭesvara* (°*ṭā-is*°), *as*, m., N. of a son of Marṅgala (Mars) and Medhā. — *Ghaṇṭodara* (°*ṭā-ud*°), *as*, m., N. of an attendant of Varuṇa &c.; (a various reading for *ghaṭodara*, q. v.)

Ghaṇṭaka or *ghaṇṭāka*, *as*, m., N. of a plant, = *ghaṇṭā-pātali*.

Ghaṇṭikā, f. a small bell [cf. *kṣudra-ghaṇṭikā*]; the uvula or soft palate.

Ghaṇṭin, *i*, *ini*, *t*, furnished with bells, sounding like a bell; an epithet of Siva; [cf. *ghaṇṭa*]. — *Ghaṇṭini-vīja*, *am*, n. the tree *Croton Jamalgotā*; [cf. *ghaṇṭā-vīja*].

Ghaṇṭu, *us*, m. a string of bells tied on an elephant's chest &c. by way of ornament; heat, light, &c.; [cf. *nighaṇṭu*.]

Ghāṇṭika, *as*, m. a bell-ringer, a strolling ballad-singer who carries a bell; a bard who sings in chorus, and especially in honour of the gods, ringing a bell in presence of their images; the plant *Datura Fastuosa*.

घण्ड *ghaṇḍa*, *as*, m. a bee; [cf. *ghuṇḍa*.]

घतन *ghatana*. See *ghātana* under *ghāta*.

घन *ghana*, *as*, *ā*, *am* (fr. *rt. han*), who or what slays or strikes or crushes (in these senses Ved.); compact, solid, material, hard, firm; coarse, gross; viscid, thick, inspissated; full, densely packed; following closely or in uninterrupted series, uninterrupted, permanent, eternal; impenetrable; dark; deep (as sound); taken in the mass, collective, complete, all; very, much; auspicious, fortunate; (*as*), m. slaying; an iron club, mace, weapon shaped like a hammer (in these senses Ved.); any compact mass or substance; a cloud; talc; the bulbous root of the plant *Cyperus Hexastichus Communis*; phlegm [cf. *kapha*]; the body; the cube of a number (in arithmetic), a solid body or cube (in geometry); extension, diffusion; a collection, multitude, assemblage, mass, quantity; a method of reciting the *Rig* and *Yajur-veda*; (*ā*), f., N. of two plants, = *māsha-parṇi* and *rudra-jatā*; (*am*), n. a cymbal, a bell, a gong, &c.; any brazen or metallic instrument or plate which is struck as a clock &c.; iron; tin; skin, rind, bark, the fragrant bark of *Laurus Cassia*; a mode of dancing, neither quick nor slow. — *Ghana-kapha*, *as*, m. hail; [cf. *ghaṇopala*]. — *Ghana-kāla*, *as*, m. the rainy season. — *Ghana-garjita*, *am*, n. the roar of thunder, a deep loud roar. — *Ghana-golaka*, *as*, m. an alloy of gold and silver. — *Ghana-ghana*, *as*, m. the cube of a cube. — *Ghana-ghanaughā* (°*ua-ogh*°), *as*, m. a gathering of dark clouds. — *Ghana-caya*, *as*, m. a collection of clouds, cumulus. — *Ghana-śhāda*, *as*, *ā*, *am*, involved in clouds. — *Ghana-jambāla*, *as*, m. a quantity of mire, a slough. — *Ghana-jāla*, *am*, n. a gathering of clouds. — *Ghana-jvālā*, f. lightning, a flash of lightning. — *Ghana-tā*, f. compactness. — *Ghana-tāla*, *as*, m. a kind of bird, = *śāranga*; [cf. also *ghana-tola*]. — *Ghana-timira*, *am*, n. the darkness of clouds, great darkness. — *Ghana-toya*, *as*, m. a particular sea having thick water; [cf. *ghanoda*]. — *Ghana-tola*, *as*, m. the bird *Cātaka*. — *Ghana-tva*, *am*, n. or *ghana-tā*, f. compactness, firmness; thickness, coarseness, solidity. — *Ghaṇa-druma*, *as*, m., N. of a plant; [cf. *vī-kaṇṭaka*]. — *Ghana-dhātu*, *us*, m. lymph. — *Ghana-dhvani*, *is*, *is*, *i*, roaring, who or what makes a roaring; (*is*), m. a deep and low tone, a roar; the muttering of thunder clouds. — *Ghana-nābhi*, *is*, m. smoke (being supposed to be a principal ingredient in clouds). — *Ghana-nihāra*, *as*, m. thick hoar-frost or mist. — *Ghana-pattra*, *as*, m., N. of a plant, = *punar-navā*. — *Ghana-paṭa*, *am*, n. the cube root. — *Ghana-padavī*, f. the path of the clouds, the sky. — *Ghana-payodhara*, *as*, m. a firm breast. — *Ghana-pallava*, *as*, m. the plant *Guilandina*

Moringa; [cf. *sobhānjana*].—*Ghana-pāṣaṇḍa*, as, m. a peacock, (this bird being supposed to delight in cloudy and rainy weather).—*Ghana-phala*, am, n. (in geom.) the solid or cubical contents of a body or of an excavation compared to a cube; (as), m., N. of a plant; [cf. *vi-kaṇṭaka*].—*Ghanamala*, am, n. deep (thunder) and sin.—*Ghanamūla*, am, n. (in arithm.) cube root; (as), m., N. of a plant; [cf. *moraṭa*].—*Ghana-rava*, as, m. the roaring of clouds, thunder.—*Ghana-rasa*, as, m. a thick juice; extract, decoction; camphor; N. of two plants,=*moraṭa* and *pīlu-parṇi*; (as or am), m. n. the fluid of the clouds, water.—*Ghana-ruē*, k, k, k, shining like a cloud (with lightning), cloud-like.—*Ghana-ruētra-kalāpa*, as, m. (a peacock) having a tail glistening like a cloud.—*Ghana-vara*, am, n. the face; [cf. *ghanottama*].—*Ghana-varga*, as, m. the square of a cube; the sixth power.—*Ghanavartman*, a, n. the path of the clouds, the sky, air.—*Ghana-vallikā*, f. lightning; (the creeper of the clouds).—*Ghana-vallī*, f. lightning; N. of a plant,=*amrita-savā*.—*Ghana-vāta*, as, m. a thick oppressive atmosphere or air (constituting a kind of hell); one of the regions of hell(?).—*Ghana-vāsa*, as, m. a kind of pumpkin-gourd; [cf. *kushmāṇḍa*].—*Ghanavāhana*, as, m. an epithet of Śiva, and also of Indra (who rides on the clouds).—*Ghana-vīthī*, is, f. the path of the clouds, the air; a line of clouds.—*Ghanavyapāya*, as, m. the disappearance of the clouds; autumn.—*Ghana-vyūha*, as, m., N. of a Sūtra work.—*Ghana-śabda*, as, m. the noise of clouds, thunder.—*Ghana-syāma*, as, ā, am, deep black, dark (as heavy clouds); (as), m. an epithet of Rāma, and also of Kṛṣṇa; N. of a copyist of the last century, with the epithet Tripāthīn.—*Ghana-saṃvṛitti*, is, f. profound secrecy.—*Ghana-samaya*, as, m. the rainy season.—*Ghana-sāra*, as, m. camphor; mercury, or some peculiar form of it(?); water; a kind of tree.—*Ghana-skandha*, as, m., N. of a plant; [cf. *kośāmbra*].—*Ghana-svana*, as, m. low thunder, the muttering of clouds; the plant *Amaranthus Polygamus*.—*Ghana-hasta-saṅkhyā*, f. (in geom.) the contents of an excavation; or of a solid alike in figure.—*Ghanākara* ('na-āk'), as, m. the rainy season.—*Ghanāgama* ('na-āj'), as, m. the approach of the clouds, the rainy season.—*Ghanāghana*, as, ā, am, fond of slaughter, easily striking down, fond of strife, mischievous, cruel; even, uniform, without spaces or interstices, compact; (as), m. an epithet of Indra; a vicious elephant, or one in rut; a thick or rainy cloud; mutual collision or contact; (ā), f. Solanum Indicum; [cf. *kāka-māci*].—*Ghanāñjana* ('na-āj'), am, n. gross ignorance.—*Ghanāñjanī* ('na-anj'), f. an epithet of Durgā.—*Ghanātyaya* ('na-aty'), as, m. the disappearance or departure of the clouds, the season succeeding the rains, autumn.—*Ghanānta* ('na-anta'), as, m. the end of the rains, autumn.—*Ghanāmāya* ('na-ām'), as, m. the date tree, Phoenix Sylvestris; [cf. *khajūra*].—*Ghanāmala* ('na-am'), as, m. a kind of pot-herb, Chenopodium Album; [cf. *vastika*].—*Ghanāmbu* ('na-am'), n. rain.—*Ghanārūpa* ('na-ar'), as, ā, am, deep red.—*Ghanārūddha* ('na-ar'), as, ā, am, overspread with clouds.—*Ghanāvarūddha* ('na-ar'), as, ā, am, 'the abode of clouds,' overspread with clouds.—*Ghanāśraya* ('na-ās'), as, m. ether, the atmosphere, the heavens, the firmament.—*Ghanottama* ('na-ut'), am, n. the face (the best part of the *ghana* or body); [cf. *ghana-vara*].—*Ghanoda* ('na-uda'), as, m. a particular sea having thick or viscid water; [cf. *ghanatoya*].—*Ghanodadhi* ('na-ud'), is, n. the viscid sea (constituting a kind of hell); a division of hell(?).—*Ghanoparūddha* ('na-up'), as, ā, am, clouded, overcast.—*Ghanopala* ('na-up'), as, m. hail; [cf. *ghana-kapha*].—*Ghanaugha* ('na-ogha'), as, m. a gathering of clouds.

Ghanī-kṛi, cl. S. P. -karoti, -kartum, to harden, thicken, solidify, congeal.—*Ghanī-kṛita*, as, ā, am, hardened, compacted, made solid or firm; congealed, thickened, condensed.

Ghanī-bhāva, as, m. the becoming hardened, compact or thick, thickening.—*Ghanī-bhūta*, as, ā, am, become thick, thickened, condensed, thick, congealed, inspissated, compact.

Ghaniya, nom. P. *ghanīyati*, -yitum, to long for solid food.

घम्ब *ghanb*, cl. 1. A. *ghambate*, &c., to move, go.

घर् *ghar*, cl. 10. P. *ghārayati*, -yitum, to cover.

घट्ट *gharṭṭa*, as, m. a grindstone.

घर्घट *gharghaṭa*, as, m. a kind of fish, *Pimelodus Gagara* or *Tengara*; [cf. *gargara*, *gargaka*, *gargāta*].

घर्घर *gharghura*, as, ā, am (an onomatopoeic word implying an indistinct sound, especially in the throat), uttered with an indistinct gurgling or purring sound; (as), m. an indistinct murmur, a low murmuring or gurgling sound, the crackling of fire, rattling of a carriage, creaking, &c.; laughter, mirth; an owl; a fire of straw or chaff; a door, gate; a sliding or folding door or curtain (?); the pass of a mountain (?); the N. of a river, the Gogra or Ghogra; (ā), f. a bell hanging on the neck of a horse; (ā, ī), f. a bell used as an ornament; a girdle of small bells or tinkling ornaments worn by women; a kind of lute; (as, ā, am), m. f. n. one of the tones or notes in music.—*Ghargharā-rava*, as, m. a tinkling sound, the sound of small bells.

Ghargharaka, as, m., N. of a river,=*gharghara*; (īkā), f. bells used as an ornament; a short stick for striking several kinds of musical instruments; a kind of musical instrument; fried grain; N. of a river; an ornament of small bells.

Ghargharita, am, n. the grunting of a pig &c.

घर्घु *gharghurgā*, f. a sort of insect found in wood,=*yama-kīta*; [cf. *ghurgura*].

घर्ब *gharb*, cl. 1. P. *gharbatī*, -bitum, to move, to go.

घर्म *gharma*, as, m. (fr. rt. *ghri* or *ghrin*), heat, warmth (of the sun as well as of fire), sunshine; the hot season, internal heat; sweat, perspiration; a cauldron, a boiler, saucepan, &c., especially the vessel in which the milk-offering to the Aśvins is boiled; a cavity in the earth shaped like a cauldron or boiler, an excavation; a crater; hot milk or any other hot beverage offered as an oblation, especially to the Aśvins; N. of a son of Anu and father of Ghṛita; *gharma-tanū*, du., N. of a Sāman; [cf. Gr. *θερμ*; Zend *garēma*; Goth. *varmja*; Germ. *warm*].

—*Gharma-śācīkā*, f. eruptions caused by heat and suppressed perspiration.—*Gharma-śheda*, as, m. cessation of the heat.—*Gharma-tapta*, as, ā, am, perspiring.—*Gharma-dīdhiti*, is, m. 'having warm rays,' the sun; [cf. *śītāṇsu*].—*Gharma-dugha*, as, ā, am, or *gharma-duh*, -dhuk, k, k, Ved. giving warm milk or the substance used for the offering.—*Gharma-dyuti*, is, m. 'having warm radiance,' the sun.—*Gharma-payas*, as, n. perspiration; warm water.—*Gharma-pāvan*, ā, ari, a, Ved. drinking hot milk.—*Gharma-māsa*, as, m. a month of the hot season.—*Gharma-raśmī*, is, m. the sun; heat, radiance; [cf. *gharma-dīdhiti*].—*Gharma-vat*, ān, atī, at, Ved. possessed of heat, an epithet of Indra.—*Gharma-vicārīkā*, f. cutaneous eruptions or pimples from heat and suppressed perspiration; [cf. *gharma-śācīkā*].—*Gharma-sad*, t, t, t, Ved. sitting near the fire or living in the heat (of the sky), an epithet of the manes.—*Gharma-stubh*, p, p, p, Ved. assuaging the heat, an epithet of the Maruts.—*Gharma-svaras*, ās, ās, as, Ved. breathing out heat; (Śāy.) sounding high or shrill (= *dīpta-dhvanī*).—*Gharma-sveda*, as, ā, am, Ved. perspiring with heat, or one whose sweat is milk; (Śāy.) coming with splendor or showering down water or coming to the oblation.—*Gharmāṇsu* ('ma-aṇsu), us, m.

the sun; [cf. *gharma-dīdhiti*].—*Gharmānta* ('ma-an'), as, m. the end of the hot season, the beginning of the rainy season.—*Gharmānta-kāmukī*, f. a small white bird, a kind of crane; [cf. *valākā*].—*Gharmāmbu* ('ma-am'), n. sweat, perspiration.—*Gharmāmbhas* ('ma-am'), as, n. perspiration.—*Gharmārta* ('ma-ār'), as, ā, am, suffering from heat.—*Gharmodaka* ('ma-ul'), am, n. warm water, perspiration.

Gharmīn, ī, īnī, i, Ved. one who has prepared the *Gharma* offering, engaged in preparing the *Gharma*.

Gharmya, as, ā, am, Ved. being in the *Gharma* or milk-vessel.

घर्ष *gharsha*, *gharshaṇa*, &c. See under rt. *ghrīṣh*, p. 309.

घस् *ghas* (according to Pāṇini II. 4. 37, a defective verb only used to supply certain tenses of *at*, such as the Aor. and Desid.), cl. 2. and 1. P. *ghasti* and *ghasati*: Impf. 2nd sing. *aghas* or *aghat*; 2nd pl. *aghasata*: Perf. *jaghāsa*, *jaghāsitha*, *jaghāsa*; 3rd pl. *jakshat* (Part. Perf. *jakshāvas*, fem. *jakshushī*); *aghasat*, *ghatsyati*, *ghastum*, to consume, devour, eat: Desid. *jighatsati*, to wish to consume or devour, wish to eat; [cf. rt. *jaksh* and *gras*; cf. also Gr. *γαστήρ*; Lat. *gustus*].

Ghasa, as, m. the eater or devourer; N. of a kind of demon; also of a Rākshasa; [cf. *mahā-ghasa* and *pra-ghasa*].

Ghasi, is, m., Ved. food, victuals; [cf. *ghāsi*].

Ghasmara, as, ā, am, voracious, gluttonous; (as), m., N. of a deer (or a Brāhman changed into a deer).

Ghasra, as, ā, am, hurtful, injurious, mischievous,=*hinsra*; (as), m. a day [cf. *ghraṇsa*]; (am), n. saffron.

Ghāsa, as, m. food, meadow or pasture grass; [cf. *asva-ghāsa* and *pūti-ghāsa*].—*Ghāsa-kūta*, am, n. a hay-rick.—*Ghāsa-sthāna*, am, n. pasture, pasturage, food.—*Ghāse-ajra*, as, ā, am, Ved. impelling to consume, i. e. inviting or exciting appetite.

Ghāsaka, (at the end of an adj. comp.) food, victuals.

Ghāsi, is, m. fire or its deity (the all-consuming).

घाट *ghāṭa*, as, ā, m. f. the nape or back of the neck, the cervical ligament; (as), m. a pitcher, a pot (? for *ghaṭa*); [cf. *kara-ghāṭa*].—*Ghāṭa-karkarī*, f. a kind of lute.

Ghāṭarī, f. a kind of lute; [cf. *ghaṭarīkā*].

Ghāṭika, as, m.=*ghaṇṭika*; (ā), f. the nape or back of the neck; also incorrectly used for *ghaṭikā*, q. v.

घाटाल *ghāṭāla*, as, ā, am (a wrong form for *ghaṇṭāla*), bell-shaped (?).

घाण्टक *ghāṇṭika*. See under *ghaṇṭa*.

घात *ghāta*, as, ā, am (fr. rt. *han*), killing; (as), m. a blow, a bruise, slaying, killing, murdering, slaughter; striking, wounding, hurting, destruction; an arrow; the product (of a sum in multiplication); [cf. *karma-ghāta* and *grāma-ghāta*].—*Ghāta-kara*, as, ī, am, murderous, destructive.—*Ghāta-śāndra*, as, m. the moon when in an inauspicious mansion.—*Ghāta-tithī*, is, f. an inauspicious lunar day.—*Ghāta-nakshatra*, am, n. an inauspicious Nakshatra.—*Ghāta-vāra*, as, m. an inauspicious day of the week.—*Ghāta-sthāna*, am, n. a slaughter-house, a place of execution.

Ghātaka, as, ī, am, killing, a killer, a murderer; destroying, a destroyer (used at the end of comp.; cf. *viśvāsa-ghātaka*).

Ghātana or *ghatana*, as, ā, am, killing, a murderer, a killer; (as), m., N. of certain inhabitants of hell; (ī), f. a kind of club; (am), n. striking, slaying, killing, slaughter, immolating.—*Ghātana-sthāna*, am, n. a place of slaughter, a slaughter-house.

Ghātayat, an, anti, at, striking, hurting, killing.

Ghātavya, as, ā, am, to be killed, what may or ought to be killed &c., deserving death.

Ghāti, is, m. striking, killing in general; catching

or killing birds, fowling [cf. *nī-ghāti*, *ghāti-pakshin*, *ghāti-vihaga*]; (*is*), f. a bird-net. — *Ghāti-pakshin*, *ī*, m. or *ghāti-vihaga*, *as*, m. a hawk or falcon.

Ghātīn, *ī*, *inī*, *ī*, killing, murderous, who or what strikes or kills, a murderer; destroying, destructive, felonious; [cf. *andhaka-ghātīn*, *amitra-gh*°, *ardhaka-gh*°, *kumāra-gh*°, &c.]

Ghātuka, *as*, *ī*, *am*, killing, tearing asunder, hurting, hurtful, mischievous; cruel, savage, violent, ferocious.

Ghātya, *as*, *ā*, *am*, to be killed, proper or fit to be killed.

घार *ghāra*. See under *rt. ghṛi*.

घातिक् *ghārtika*, *as*, m. (fr. *ghṛita*), pulse ground and fried with clarified butter, a cake prepared with *Ghṛita* or clarified butter.

Ghārtiya, *ās*, m. pl., N. of a warrior-tribe; (*as*), m. the prince of this tribe.

घास *ghāsa*. See under *rt. ghas*.

घिष् *ghish*, cl. I. A. *ghishate*, *jighishne*, *ghishitum*, to take, grasp; [cf. *ghuṣṇ* and *ghriṣṇ*.]

घु I. *ghu*, cl. I. A. *ghavate*, &c., to utter a peculiar sound, to sound.
2. *ghu*, *us*, m. a kind of sound.

घुष् *ghuṣh*, cl. I. A. *ghuṣhate*, &c., to diffuse lustre.

घुट *ghut*, cl. 6. P. *ghuṭati*, *jughota*, *ghuṭitum*, to strike again or retaliate, to resist, oppose; to protect, preserve; cl. I. A. *ghoṭate*, *jughuṭe*, *ghoṭishyate*, *aghut* and *aghōṭishṭa*, *ghoṭitum*, to come back, to return; to barter, exchange.

Ghuṭa, *as*, m. or *ghuṭi*, *is*, f. or *ghuṭī*, f. the ancle. *Ghuṭika*, *as*, *ā*, m. f. the ancle. *Ghuṭṭa*, *as*, m. or *ghuṭṭaka*, (*as*, m. or *ghuṭṭikā*, f. the ancle.

घुड *ghud*, cl. 6. P. *ghuḍati*, &c., to prevent, defend, protect.

घुण *ghuṇ* (related to *ghūrṇ*; cf. *ghoḷ*), cl. I. A. *ghoṇate*, *jughuṇe*, *ghoṇitum*, &c., or cl. 6. P. *ghuṇati*, *jughuṇa*, &c., to move to and fro, stagger, shake.

Ghuṇa, *as*, m. a peculiar kind of insect found in timber; the pangolin or armadillo. — *Ghuṇa-kūṭaka*, *as*, m. = the preceding. — *Ghuṇa-vallabhā*, f., N. of a plant; [cf. *ati-vishā*.] — *Ghuṇākshara* ('*na-ak*'), *am*, n. an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter. — *Ghuṇākshara-nyāyena*, ind. in a fortuitous and unexpected manner, by a happy chance.

Ghuṇi, *is*, *ī*, worm-eaten (?).

Ghūṇa, *as*, m. a large black bee.

घुण्टिक् *ghuṇṭika*, *am*, n. cow-dung found in thickets.

घुष् *ghuṣṇ*, cl. I. A. *ghuṣṇate*, *jughuṣṇe*, *ghuṣṇitum*, to seize; [cf. *ghish* and *ghriṣṇ*.]

घुर *ghur*, cl. 6. P. *ghurati*, &c., to frighten with cries, to cry out through fear, utter cries of distress; to be frightful or terrible; to sound; [cf. *ghora*.]

Ghuraṇa, *as*, m. sound.

घुरघुराय *ghuraghurāya*, nom. A. -*ghurāyate*, to utter gurgling sounds, to wheeze, snort or grunt like a hog; [cf. *gharghara* and the next.]

घुरघुर *ghurghura*, *as*, m. (an onomatopoeic word), a kind of worm, burrowing in the skin, guinea-worm, *Dracunculus*; (*ī*), f. the mole-cricket [cf. *myit-kirā*]; (*ā*), f. growling, as of a dog or cat.

Ghurghuraka, *as*, m. or (*ikā*), f. a gurgling or murmuring sound.

Ghurghurāya, nom. A. *ghurghurāyate*, to whistle, murmur, hum, &c.

घुलघुलारव *ghulaghuḷā-rava*, *as*, m. a kind of pigeon.

घुलच्च *ghulañca*, *as*, m. Coix *Barbata*; [cf. *gavedhukā*.]

घुष् I. *ghush*, cl. I. P. *ghoshati*, *jughosha*, *ghoshishyati*, *aghoshit* and *aghushat*, *ghoshitum*, to sound, make any sound or noise; to cry or proclaim aloud, call out, announce publicly, declare; to fill with cries; (according to some) to kill: Caus. *ghoshayati*, -*yitum*, *ajughushat*, to proclaim aloud, call to, invite; to cause to proclaim aloud; to praise: Desid. *jughushishati* or *jughoshishati*: Intens. *joghushyate*, *joghoshit*.

Ghusha, *as*, *ā*, *am*, sounding.

Ghushita, *as*, *ā*, *am*, sounded, declared, proclaimed.

Ghushṭa, *as*, *ā*, *am*, sounded, proclaimed. — *Ghushṭāṇna* ('*ta-anna*'), *am*, n. food given away by proclamation.

Ghushṭra, *am*, n. a cart, a carriage; (fr. *ghush*, in the sense 'to creak').

Ghushya, *as*, *ā*, *am*, giving out sounds; to be proclaimed aloud.

Ghosha, *as*, m. indistinct noise, tumult; the confused cries of a multitude, battle-cry, cries of victory, cries of woe or distress, any cry or sound; an exclamation, the roar of animals; the sound of a drum or of a conch-shell, of the Soma stones, of a carriage, &c.; the whizzing or whir of a bow-string, crackling of fire, singing in the ear; roaring of a storm, of thunder, of water, &c.; the sound of the recital of prayers; rumour, report; a proclamation; (in grammar) the soft sound or low murmur heard in the articulation of the soft or sonant consonants *g*, *gh*, *j*, *jh*, *ḍ*, *ḍh*, *ḍ*, *bh*, *ṇ*, *n*, *ṇ*, *m*, *h*, *y*, *r*, *l*, *v*, the vowels, and *Anusvāra*, which with the *Yamas* of the first ten of the soft consonants make up altogether forty sounds, (the absence of this soft sound or murmur being called *a-ghosha*, q.v., and applied to *k*, *kh*, *ḥ*, *ṭ*, *ṭh*, *t*, *th*, *p*, *ph*, the sibilants, *Visarga*, the *Jihvā-mūliya*, and the *Upadhmaniya*, which with the *Yamas* of the first ten consonants make up twenty-six sounds); a vowel; a station of herdsmen;

a herdsman; a gnat, a mosquito; a creeping plant bearing white or yellow flowers, *Luffa foetida* or a similar plant [cf. *ghoshaka*]; brass, bell-metal, *tutenag*, &c.; N. of a man; an epithet of *Siva*; a son of *Lambā*, daughter of *Dakṣa*, and wife of *Dharma*; N. of an *Arhat*; N. of a prince of the *Kāṇva* dynasty (for *ghosha-vasu*); a common N. for a *Kāyastha* or one of the writer-caste, &c.; N. of a country; a station of herdsmen in general; (*ī*), f. a kind of fennel, *Anethum Sowa*, another plant = *karkata-sringi*; N. of a woman, said to be a daughter of *Kakṣhit*; [cf. *ātma-ghosha*, *indra-gh*°, *uccair-gh*°, *jyā-gh*°, *pad-gh*°, *madhu-gh*°, *mahā-gh*°].

— *Ghosha-kṛit*, *t*, m. a person making a noise.

— *Ghosha-koṭi*, *is*, f., N. of the peak of a mountain.

— *Ghosha-buddha*, *as*, *ā*, *am*, Ved. made attentive by the sound. — *Ghosha-mati*, *is*, m., N. of a man.

— *Ghosha-vat*, *ān*, *atī*, *at*, sounding, making a noise; (in grammar) sonant, uttered with the soft articulation, see above; (*vān*), m., N. of a man; (*vati*), f. a lute (*viṇā*); a peculiar kind of lute or N. of a lute. — *Ghosha-vārya*, *as*, m. a sonant letter.

— *Ghosha-vasu*, *us*, m., N. of a prince of the *Kāṇva* dynasty.

Ghoshaka, *as*, m. a crier, a proclaimer (e.g. in *paṭala-gh*°, q.v.); the creeping plant *Luffa foetida* or a similar plant. — *Ghoshakāṛit* ('*ka-āk*'), *is*, m. a plant with white blossoms, similar to the *Ghoshaka*, and perhaps a species of it, commonly called *Hātighosha*.

Ghoshāya, *as*, *ā*, *am*, sounding; (*am*, *ā*), n. f. speaking loud, making a great noise; crying, proclaiming aloud.

Ghoshanīya, *as*, *ā*, *am*, to be proclaimed aloud, to be publicly announced.

Ghoshayitnu, *us*, m. a crier, a proclaimer, a herald; a *Brāhman*; the *Koīl* or Indian cuckoo; a captive (?).

Ghoshī, *is*, *is*, *ī*, Ved. (according to *Sāy*.) either 'accompanied with noise,' or 'to be proclaimed aloud;' but *ghoshī* might also be considered as the 3rd pers. sing. of the Aor. Pass. fr. *rt. ghush*.

Ghoshin, *ī*, *inī*, *ī*, sounding, noisy; (in grammar) having the soft sound or articulation, sonant, (opposed to *a-ghosha*); [cf. *grāma-ghoshin*.]

घुष् 2. *ghush* = *ghṛish*, q. v.

घुमृण *ghusṛiṇa*, *am*, n. saffron.

घूक *ghūka*, *as*, m. an owl. — *Ghūkārī* ('*ka-ari*'), *is*, m. a crow (enemy of the owl). — *Ghūkārāsa* ('*ka-āṣ*'), *as*, m., N. of a tree; [cf. *sākhoṭa*.]

घूर *ghūr*, cl. 4. A. *ghūryate*, &c., to kill, hurt, or injure; to become old, to decay.

घूर्ण *ghūrṇ*, cl. 6. P. or I. A. *ghūrṇati* or *ghūrṇate*, &c., to move to and fro, to shake, to be agitated, to tremble, roll about, cause to whirl, whirl, turn round: Caus. P. *ghūrṇayati*, -*yitum*, to cause to move to and fro or shake.

Ghūrṇa, *as*, *ā*, *am*, shaking, moving to and fro; (*as*), m. a kind of pot-herb, *Chironia Centauroides*; turning round, whirling, rolling, &c. — *Ghūrṇa-vāyu*, *us*, m. a whirlwind.

Ghūrṇana, *am*, *ā*, n. f. shaking, revolving, whirling, turning round.

Ghūrṇamāna, *as*, *ā*, *am*, being agitated, shaking, trembling, revolving, turning round.

Ghūrṇāyamāna, *as*, *ā*, *am*, whirling, revolving, rolling, tossing.

Ghūrṇī, *is*, f. rolling, revolving, going round or over. *Ghūrṇikā*, f., N. of a woman.

Ghūrṇita, *as*, *ā*, *am*, rolling, turning, tossing. *Ghūrṇyamāna*, *as*, *ā*, *am*, being agitated, set in motion, made to go round.

घृ *ghṛi*, cl. I. 3. 10. P. *gharati*, *jigharti*, *ghārāyati*, *jaghāra*, *gharishyati*, *aghārshit*, *ghartum*, &c., to sprinkle, besprinkle, sprinkle over; to wet or moisten; to distil; cl. 3. P., 5. P. A. *jighasti*, *ghriṇoti*, -*nute*, or *gharṇoti*, -*nute*, to shine; to burn; [cf. *ghriṇ*.]

Ghāra, *as*, m. sprinkling, besprinkling, wetting; (*ī*), f. a kind of metre consisting of four lines of four syllables each.

Ghṛita, *as*, *ā*, *am*, sprinkled; illumined; (*am*), n. clarified butter or butter which has been boiled gently and allowed to cool; it is then used for culinary and religious purposes and is highly esteemed by the *Hindūs*; it is now commonly called *Ghee* (*ghī* or *ghī*); butter, fat, fat as an emblem of fertility, especially fluid grease; cream; rain or rather fertilizing rain, considered as the fat which drops from heaven, water; (*ā*), f. a kind of tree [cf. *ghṛita-mandā*]; (*as*), m., N. of a son of *Dharma*, grandson of *Anu* and father of *Dudhu*. — *Ghṛita-karaija*, *as*, m. a kind of *Karaija*, = *ghṛita-pariyaka*, *tapa-svīn*, *pra-kīrya*, *vi-rocana*, *riṣāri*. — *Ghṛita-kumārī* or *ghṛita-kumārīkā*, f. the plant *Aloe Indica*, (this plant being supposed to resemble a virgin in delicacy and elegance.) — *Ghṛita-kumbha*, *as*, m. a jar of ghee. — *Ghṛita-keśa*, *as*, *ā*, *am*, Ved. one whose locks are unctuous, dropping with butter. — *Ghṛita-kauśika*, *as*, m., N. of a religious teacher. — *Ghṛita-cyutā*, f., N. of a river; [cf. *ghṛita-sent*.] — *Ghṛita-didhiti*, *is*, m. fire, the deity of fire (as receiving the clarified butter offered in sacrifice); another reading has *ghṛita-didhiti*. — *Ghṛita-dub*, -*dhuk*, *k*, *k*, Ved. giving butter or cream. — *Ghṛita-dhārā*, f., N. of a river. — *Ghṛita-nirñij*, *k*, *k*, Ved. having a garment of fat, covered with fat; (*Sāy*.) shining with butter mixed (with the *Soma*). — *Ghṛita-pa*, *as*, *ā*, *am*, drinking *Ghṛita*, epithet of a class of *Rishis*. — *Ghṛita-padi*, adj. f., Ved. (according to the *Brāhmaṇas*) one whose path is *Ghṛita*; or, perhaps, one whose foot (*pād*) drops with *Ghṛita*, an epithet

of 112. — *Ghṛita-parṇaka*, as, m. = *ghṛita-karaija*; [cf. *ghṛita-pūrṇaka*.] — *Ghṛita-paśu*, us, n. ghee or clarified butter made into or supposed to resemble an animal to be offered at a sacrifice, a sacrificial victim represented by ghee. — *Ghṛita-pāvan*, ā, ari, a, Ved. drinking butter &c. — *Ghṛita-pīta*, as, ā, am, = *pīta-ghṛita*, one who has drunk butter &c. — *Ghṛita-pī*, ūs, ūs, u, Ved. clarifying butter &c. — *Ghṛita-pūra*, as, m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c. — *Ghṛita-pūrṇaka*, as, m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c.; the tree *Pongamia Glabra*; [cf. *karaija*; cf. also *ghṛita-parṇaka*.] — *Ghṛita-prī*, k, k, k, Ved. sprinkling unctuous or fertilizing fluid; (Sāy.) accompanied with fertilizing fluid. — *Ghṛita-prishṭha*, as, ā, am, Ved. one whose back or surface consists of *Ghṛita*; especially an epithet of Agni or his horses; (Sāy.) having a brilliant form or shining body; (as), n., N. of a son of Priya-vrata by Barhishmati, and sovereign of Krauñcādvīpa, also a N. of fire. — *Ghṛita-pratika*, as, ā, am, Ved. one whose form is brilliant with *Ghṛita*; an epithet of Agni and of Ushas. — *Ghṛita-prayas*, ās, ās, as, Ved. relishing *Ghṛita*; (Sāy.) receiving oblations of food mixed with *Ghṛita*. — *Ghṛita-prasatta*, as, ā, am, Ved. propitiated with *Ghṛita*; epithet of Agni. — *Ghṛita-prāsa*, as, n. swallowing ghee. — *Ghṛita-prāsana*, am, n. tasting or swallowing ghee. — *Ghṛita-pri*, is, is, i, Ved. satisfied with butter, an epithet of Agni. — *Ghṛita-prush*, t, t, f, Ved. sprinkling fat &c., filling with *Ghṛita*, i. e. spreading welfare and gifts. — *Ghṛita-pluta*, as, ā, am, sprinkled or smeared with ghee. — *Ghṛita-bhṛishṭa*, as, ā, am, baked or stewed in grease. — *Ghṛita-maṇḍa*, as, m. the scum of melted butter, the fattiest part of grease; (ā), f. a kind of medicinal plant (the scum of its infusion resembling ghee); [cf. *kākolī*.] — *Ghṛita-maṇḍalikā*, f., N. of a plant, = *hanṣa-paṭī*. — *Ghṛitamandodā* (da-uda), as, m., N. of a lake on the mountain Mandara. — *Ghṛita-yoni*, is, is, i, Ved. an epithet of Agni, abiding or living in *Ghṛita* &c.; producing fertilizing rain or welfare and happiness generally; (Sāy.) whose source is *Ghṛita*. — *Ghṛita-raudhiya*, ās, n. pl. the Raudhiyas who are desirous of *Ghṛita*. — *Ghṛita-lekhanī*, f. a ladle for ghee. — *Ghṛita-lohikṛita*, as, ā, am, mixed with ghee, steeped in it. — *Ghṛita-vat*, ān, atī, at, Ved. greasy, abounding in fat; mixed or smeared with butter; an epithet, especially of Agni and Soma; containing the word *Ghṛita* (as a verse); (vat), ind. like clarified butter. — *Ghṛita-vara*, as, m. a sweetmeat, or flour &c. baked with ghee and sugar. — *Ghṛita-vartani*, is, is, i, Ved. whose tracks are in *Ghṛita* or sprinkle *Ghṛita*, an epithet of the chariot of the Aśvins. — *Ghṛita-vartī*, is, f. a wick fed with grease. — *Ghṛita-vikrayin*, ī, m. a vender of ghee. — *Ghṛita-vridha*, as, ā, am, Ved. delighted with *Ghṛita*, nourished with it; an epithet of Agni. — *Ghṛita-vrata*, as, ā, am, living only upon *Ghṛita*. — *Ghṛita-sūt*, t, t, t, Ved. sprinkling ghee. — *Ghṛita-sūn-nādhana*, am, n., N. of a Sāman. — *Ghṛita-scyut*, t, t, t, Ved. distilling ghee. — *Ghṛita-scyun-nādhana*, am, n., N. of a Sāman. — *Ghṛita-sri*, is, is, i, Ved. mixed with *Ghṛita*, mixing ghee; (Sāy.) having recourse to *Ghṛita*. — *Ghṛita-sad*, t, t, t, Ved. abiding in *Ghṛita*. — *Ghṛita-sthalā*, t, N. of an Apsaras; [cf. *pīta-sthalā* and *kratu-sthalā*.] — *Ghṛita-enā*, ās, ās, am, Ved. dropping fat. — *Ghṛita-snu*, us, us, u, Ved. bathed in *Ghṛita*, sprinkling it; epithet of Mitrā-Varuṇa, and of heaven and earth; one whose surface consists of *Ghṛita*. — *Ghṛita-sprī*, k, k, k, who or what touches *Ghṛita*. — *Ghṛita-hrada*, as, ā, am, Ved. (a lake) consisting of *Ghṛita*. — *Ghṛitākta* (ta-ak), as, ā, am, anointed with clarified butter, smeared with *Ghṛita*. — *Ghṛitāci*, is, m., N. of a man, (derived fr. the following). — *Ghṛitāci* (ta + rt. ac), adj. f. greasy, abounding in *Ghṛita*; filled with grease; sprinkling *Ghṛita* or fertilizing fluid, shining with it, (often with and without *juhū*, f. or the sacrificial ladle with which the *Ghṛita* is taken up, poured out, &c.); an epithet

of Sarasvatī &c.; (i), f. the night (considered as moist and dewy); a kind of serpent (shining like grease); N. of an Apsaras, loved by Bharad-vāja, or Vyāsa, or Viśvā-mitra; wife of Pra-mati and mother of Ruru; (according to other authorities) the wife of Raudrāśva or Kuśa-nābha. — *Ghṛitāci-garbha-sambhavā*, f. large cardamoms. — *Ghṛitānna* (ta-an), as, ā, am, Ved. eating grease. — *Ghṛitābhakta* (ta-abh), as, ā, am, smeared with ghee. — *Ghṛitārēis* (ta-ar), is, m. flaring or blazing fire. — *Ghṛitāvani* (ta-av), is, f. the spot on the sacrificial post which is smeared with *Ghṛita*. — *Ghṛitā-vridh*, t, t, t, Ved. delighted with butter; (Sāy.) increasing the *Ghṛita*. — *Ghṛitāvuti* (ta-ās), is, is, i, Ved. receiving the *Ghṛita* oblation, one whose food is *Ghṛita*; epithet of Mitrā-Varuṇa, Vishnu, Indrā-Vishnu. — *Ghṛitāhavana* (ta-āh), as, ā, am, Ved. one to whom the *Ghṛita* oblation belongs; epithet of Agni. — *Ghṛitāhuta* (ta-āh), as, ā, am, Ved. one to whom *Ghṛita* is offered. — *Ghṛitāhuti* (ta-āh), is, f. the *Ghṛita* oblation. — *Ghṛitāhva* (ta-āh), as, m. and *ghṛitāhva* (ta-āh), as, m. the resin of the tree *Pinus Longifolia*, turpentine. — *Ghṛitodu* (ta-uda), as, ā, am, having *Ghṛita* as water; (as), m. the sea of *Ghṛita* surrounding Kuśa-dvīpa. — *Ghṛitodanka* (ta-ud), as, m. a leather vessel for holding ghee. — *Ghṛitaudana* (ta-od), am, n. rice sprinkled with *Ghṛita*.

Ghṛitin, i, inī, i, containing *Ghṛita*.
Ghṛiteyu, us, m., N. of a son of Raudrāśva [cf. *ghṛitāci*]; according to other authorities *kṛiteyu* or *kṛikāṇeyu*.
Ghṛitēli, f. a cock-roach; [cf. *tailapāyikā*.]
Ghṛitī, as, ā, am, Ved. consisting of *Ghṛita*.

घृ १. *ghṛin*, ind. an onomatopoetic sound.
— *Ghṛin-karikra*, as, ā, am, bleating, making the cry of a goat.

घृण २. *ghṛiṇ* (allied to rt. *ghṛi*), cl. 8. P.
A. *ghṛiṇoti*, -ṇute, or *ghṛiṇoti*, -ṇute, to shine, burn.

Ghṛiṇa, as, m. heat, ardour, sunshine; (ā), f. a warm feeling towards others, compassion, tenderness, pity; reproach, blame, censure, aversion, contempt; [cf. *nir-ghṛiṇa* and *hṛiṇiyā*.] — *Ghṛiṇārēis* (ṇa-ar), is, m. fire.

Ghṛiṇālu, us, us, u, compassionate, pitiful.
Ghṛiṇi, is, m. heat, ardour, sunshine; a ray of the sun or moon, the sun; a wave, water; (is, is, i), displeasing, disagreeable. — *Ghṛiṇi-vat*, ān, atī, at, Ved. burning, shining; (ān), m. a kind of animal.
Ghṛiṇīta, as, ā, am, pitied; reproached, abused, hated.
Ghṛiṇin, i, inī, i, merciful, tender-hearted, compassionate; censorious, abusive. — *Ghṛiṇi-tva*, am, n. mercifulness, compassion, pity.

घृणावाम *ghṛiṇāvāsa*, as, m. (probably for *ghana-vāsa*), a kind of pumpkin-gourd; [cf. *kush-māṇḍa*.]

घृष् *ghṛiṇ*, cl. 1. A. *ghṛiṇṇate*, to seize; [cf. *ghṛiṇ* and *ghuṇ*.]

घृत्सतमस् *ghṛitsatamas*, ās, m., N. of a man (for *ghṛita-tama*?).

घृत्समद् *ghṛitsamada*, a wrong form for *ghṛita-mada*.

घृष् १. *ghṛish* = *hṛish*, to be joyful.

Ghṛishu, us, us, u, Ved. lively, agile, mirthful, sportive.

१. *ghṛishvi*, is, is, i, Ved. lively, gay, merry, sportive; (Sāy.) crushing, (as if fr. 2. *ghṛish*). — *Ghṛishvi-rādhas*, ās, ās, as, Ved. frolicsome with joy; (Sāy.) whose gifts touch each other or come closely together, (as if fr. 2. *ghṛish*); epithet of the Maruts.

घृष् २. *ghṛish*, cl. 1. P. *gharshati*, *jagharsha*, *gharshishyati*, *gharshatū*, to rub, grind, brush, polish, furbish; crush, pound; Caus. P. *gharshayati*, -yitum, to rub, grind.

Gharsha, as, m. rubbing, grinding, friction, brushing. *Gharshaka*, as, ā, am, rubbing; (as), m. a polisher. *Gharshaṇa*, as, ā, am, rubbing, rubbing so as to make sore; (am), n. the act of grinding or rubbing, pounding, brushing, friction; (i), f. turmeric. — *Gharshaṇala* (ṇa-āla = ālaya), as, m. a wooden roller or pestle for grinding.

Gharshaṇiya, as, ā, am, to be rubbed or cleaned. *Gharshita*, as, ā, am, rubbed, ground, brushed. *Gharshin*, ī, inī, i, grinding, rubbing.

Ghṛishṭa, as, ā, am, rubbed, ground, pounded; frayed, grazed, rubbed so as to be sore.

Ghṛishṭi, is, m. a hog [cf. *ghṛishṭi* and 2. *ghṛishvi*]; (is), f. grinding, pounding; emulation, contest; N. of a plant, = *vārāhi*, *Lycopodium Imbricatum*; N. of another plant, *Clitoria Ternata*; [cf. *vishṇu-kṛantā*.]

२. *ghṛishvi*, is, m. a hog.

घृष्टिला *ghṛishṭilā*, f., N. of a plant related to the plant *Hemionitis Cordifolia*; [cf. *priśni-parṇi*.]

घेचुलिका *gheṇulikā* or *gheṇulī*, f., N. of an esculent root, *Arum Oxicense*, = *kraucādana*.

घोह *ghongha*, as, m. intermediate space.

घोट *ghoṭa*, as, m. (said to be fr. rt. *ghu*), a horse.

Ghoṭaka, as, m. a horse; (*ikā*), f. a mare; the plant *Cucumis Utilissimus* (*karkuṭi*); [cf. *turangī*.] — *Ghoṭaka-mukha*, as, m., N. of the author of the *Kanyā-samprayuktakādhikaraṇa*.

घोडाचोलिन *ghoḍācolin*, ī, m., N. of a man.

घोणस *ghoṇasa*, as, m. = *go-nasa*, a kind of serpent; (other authorities have *ghonasa*.)

घोणा *ghoṇā*, f. (corrupted fr. *ghṛāṇā*?), the nose; the nose or nostrils of a horse.

Ghoṇin, ī, m. a hog (as having a large snout).

घोण्टा *ghoṇṭā*, f. the jujube, *Zizyphus Jujuba*, = *vadara*, *vaḍari*; the betel-nut tree, see *guvāka*; a timber tree, *Schrebera Swietenoides*. — *Ghoṇṭā-phala*, as, m. a kind of plant.

घोणस *ghonasa*, as, m. a large kind of snake; [cf. *ghoṇasa*.]

घोर *ghora*, as, ā, am (said to be fr. rt. *han* with substitution of *ghur* for *han*), venerable, awful, sublime (in these senses Ved); terrific, frightful, terrible, horrible, dreadful, awful, violent, vehement; (as), m. the terrible, an epithet of Śiva; N. of an *Āngirasa*, a son of *Āngiras*; N. of *Kutsa*; (ā), f. the night; a kind of creeper, = *deva-dālī*; (scil. *gati*). N. of one of the seven stations of the planet Mercury; (am), n. venerableness; awfulness, horror; a horrible action, magic formulas and charms; poison; saffron; [cf. *dhira* and *gaura*.] — *Ghora-ghushya*, am, n. brass; (a various reading for *ghora-pushpa*); [cf. *ghosha*.] — *Ghora-śakshas*, ās, ās, as, Ved. of frightful appearance, having terrific eyes. — *Ghoratara*, as, ā, am, more terrible, very awful. — *Ghoratā*, f. or *ghora-tva*, am, n. horribleness, horror. — *Ghora-darsana*, as, ā, am, of horrible or frightful appearance, terrific; (as), m. an owl. — *Ghora-pushpa*, am, n. brass, bell-metal; [cf. *ghora-ghushya*.] — *Ghora-rāsana*, as, m. a jackal; (a wrong reading for *ghora-vāsana*.) — *Ghora-rāśin*, ī, m. a jackal (? for *ghora-vāśin*). — *Ghora-rūpa*, as, ī, am, frightful, hideous; (am), n. a hideous appearance. — *Ghora-rūpin*, ī, inī, i, frightful, horrible, hideous. — *Ghora-varpas*, ās, ās, as, Ved. of frightful or hideous appearance or shape; an epithet of the Maruts. — *Ghora-vāsana*, as, m. or *ghora-vāśin*, ī, m. a jackal; [cf. *ghora-rāsana*.] — *Ghora-sarkāsa*, as, ā, am, dreadful, terrible. — *Ghora-svara*, as, ā, am, of dreadful sound. — *Ghorākṛiti* (ṇa-āk), is, is, i, frightful, hideous, of terrible aspect or form.

Ghoraka, ās, m. pl., N. of a people.

Ghaura, *am*, n. horror, horribleness; (*as*), m. a patronymic from Ghora.

घोल *ghol* (substituted in Prākṛit for *ghuṇ*=*ghūrṇ*), cl. 10. P. *gholayati*, -*yitum*, to mix, to stir together into a semi-fluid substance; Bengālī *gholāite*.

Ghola, *am*, n. buttermilk; (*ī*), f. a kind of plant or vegetable; [cf. *aranya-gholī*, *kshudra-gh*, *vana-gh*.]

Gholī, *is*, and *gholikā*, f.=*gholī*.

घोष *ghosha*. See under rt. 1. *ghush*, p. 308.

घोषातकी *ghoshātakī*, f., N. of a plant, = *sveta-ghoshā*; [cf. *hasti-ghoshātakī* and *kośātakī*.]

घोर *ghaura*. See above.

घ्न *ghna*, *as*, *ī*, *am* (fr. rt. *han*, and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *artha-ghna*, *jevara-ghna*, *satru-ghna*, *go-ghna*, *daṇḍa-ghna*; (also to express) multiplied by; see *dvī-śatur-ghna*. In a few compounds the fem. may end in *-ā* [cf. *kula-ghnā*]; (*am*), n. killing, destruction.

Ghnat, *an*, *atī*, *at* (pres. part.), striking, beating, hurting, killing.

Ghnī=*ghna*, m., in *ahi-ghnī* and *śva-ghnī*.

Ghnyā, used in a few compounds, see *a-ghnyā* and *atī-ghnyā*.

ग्रंथ *ghraṇs*, n, m., Ved. the heat of the sun.

Ghraṇsa, *as*, m., Ved. the heat of the sun, sunshine, brightness.

घ्रा *ghrā*, cl. 1. P., ep. also cl. 1. A. and 2. P. *jighratī*, -*te*, *ghrātī*, *jaghrau*, *ghrāyati*, *aghrāt* and *aghrāsīt*, *ghrātum*, to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati*, *ajighrapat* and *ajighrīpat*, to cause to smell at: Desid. *jighrāsati*: Intens. *jeghriyate*, *jāghreti* and *jāghrātī*; du. *jāghritas*; [cf. Lat. *fra-grare*; *rib. gros*, 'a snout(?)'; Germ. *riechen*; Old Germ. *riuhu*; Lith. *kvepu*, *kvapas*; Gr. *ἀρρω*; *pis*, *pu-ōs*.]

Ghratī, *is*, f. the nose(?).

Ghrāṇa, *as*, *ā*, *am*, smelled; (*as* or *am*), m. n. smell; smelling; (*am*), n. odour; (*as*, *ā*, *am*), m. f. n. the nose; (*as*), m., N. of a man. — *Ghrāṇa-śakshus*, *us*, *us*, *us*, using the nose for eyes, blind. — *Ghrāṇa-ja*, *as*, *ā*, *am*, caused or effected by the nose. — *Ghrāṇa-tarpaṇa*, *as*, *ā*, *am*, pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume. — *Ghrāṇa-duḥkha-dā*, f., N. of a plant which causes sneezing (giving pain to the nose). — *Ghrāṇa-pāka*, *as*, m. a disease of the nose, = *nāsā-pāka*, q. v. — *Ghrāṇa-sravas*, *ās*, m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāṇa-śakshus*] or 'renowned for his nose'). — *Ghrāṇendriya* (*ṇa-in*°), *am*, n. the organ or sense of smell.

Ghrāta, *as*, *ā*, *am*, smelled, smelled at.

Ghrātavya, *as*, *ā*, *am*, to be smelled or smelled at; (*am*), n. odour.

Ghrāth, *is*, f. smell; smelling, snuffling at; the nose.

Ghrātri, *tā*, *trī*, *trī*, one who smells.

Ghrātvā, ind. having smelled.

Ghreyā, *as*, *ā*, *am*, to be smelled, what may be smelled or snuffed at; (*am*), n. odour, smell.

ङ

ङ 1. *na*, the fifth consonant of the Sanskrit alphabet, and the nasal of the first class. No real word in use begins with this letter; it is usually found as the first member of a compound consonant preceded by a vowel; the sound of *n* corresponds to that of *ny* in *song*. — *Na-kāra*, *as*, m. the letter or sound *na*.

ङ 2. *na*, *as*, m. an object of sense; desire, wish for any sensual object; an epithet of Śiva; (Bhairava.)

ङु *nu*, cl. 1. A. *navate*, *nunuve*, to sound: Desid. *nunūshate*.

च

च 1. *ca*, the twentieth letter of the alphabet, and first of the second or palatal class of consonants, having the simple sound of *ch* in *church*. — *Cā-kāra*, *as*, m. the letter or sound *ca*.

च 2. *ca*, ind. (a particle and conjunction usually translateable *hy*) and, both, also, moreover, as well as. This conjunction, like the Lat. *que* and Gr. *τε*, is usually placed as an enclitic after the word which it connects with what precedes, and when used with the personal pronouns these must appear in their fuller accented forms (e.g. *tava ca mama ca*, both of thee and of me, not *te ca me ca*). It connects whole sentences as well as parts of sentences, and seems to have been originally placed after both the words or clauses which it joins together, for in the Rīg-veda the double *ca* occurs much more frequently than the single (e.g. *aham ca tvam ca*, I and thou). The double *ca* may also be used somewhat redundantly in classical Sanskrit (e.g. *kva harinakānām jīvitam cātīlāṃ kva ca vajrasārāḥ śarās te*, where is both the frail existence of fawns and where are thy adamantine arrows?). In the later literature, however, the first *ca* is more usually omitted (e.g. *aham tvam ca*), and when more than two things are enumerated only one *ca* is often found (e.g. *tejasā yuśasā lakṣmīyā sthīyā ca parayā*, in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ca* is placed after some and omitted after others (e.g. *ṛiṇa-dātā ca vaidyaśca śrotṛiyo nadi*, both the payer of a debt and a physician [and] a Brāhman [and] a river). In the Veda and even in classical Sanskrit, when the double *ca* would generally be used, the second may occasionally be omitted (e.g. *Indraśca Somaḥ*, both Indra [and] Soma; *durbhedyāśca āśu-sandheyah*, both difficult to be divided [and] quickly to be united). Rarely *ca* may imply a reference to certain other words which are not expressed (e.g. *kamayāḍalau ca karakah*, the word *karaka* has the meaning 'pitcher' and other meanings).

'*Ca* may be used for *vā* and is then translateable by 'either,' 'or' (e.g. *īha cāmutra vā*, either here or hereafter; *strī vā pumān vā yuścānyat satvram*, either a woman or a man or any other being); and when a negative particle is joined with *ca* the two may then be translated by 'neither,' 'nor.' Occasionally one *ca* or one *na* may be omitted (e.g. *na ca paribhoṭum naiva śaknōmī hātum*, I am able neither to enjoy nor to abandon; *na pūrvāhṇe na ca pārāhṇe*, neither in the forenoon nor in the afternoon).

Ca is often joined to the adverbs *eva*, *api*, *tathā*, *tathāiva*, &c., either with or without a negative particle (e.g. *vairiṇam nopasaveta sahāyam cāiva vairiṇah*, one ought not to serve either an enemy or the ally of an enemy). See *eva*, *api*, &c.

'*Ca* sometimes = *eva*, even, indeed, certainly, just, &c. (e.g. *su-cintitam cāushadham na nāma-mātreṇa karoty a-rogam*, even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāṃśca sa*, as great as they [were] just so great was he).

Ca may occasionally be disjunctive and be translated by 'but,' 'on the contrary,' 'on the other hand,' 'yet,' 'nevertheless' (e.g. *varum ādyan na cāntimahi*, better the two first but not the last; *sāntam idam āśrama-padam sphurati ca bāhuh*, this hermitage is tranquil yet my arm throbs).

'*Ca*—*ca* may be used to express immediate

connection between two acts or their simultaneous occurrence (e.g. *mama ca muktaṃ tamaśā mano manasijena dhanuṣi śarāśca nivesitah*, no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

Ca rarely = *et*, if (e.g. *jīvitum cecchase*, if thou wishest to live).

Ca may be used as an expletive (e.g. *anyaiśca kratubhiśca*, and with other sacrifices). The native dictionaries assign to *ca* the following significations or forces:—conjunction (*anv-ācāya*), collective combination (*sam-āhāra*), mutual connection (*itaretara*), and aggregation (*eam-uccāya*). For the meaning of *ca* after an interrogative see 2. *ka*, 2. *kathā*, &c.; [cf. Gr. *τε*; Lat. *que*, *pe* (in *nempe*, &c.); Goth. *uh*; Zend *ca*; Old Pers. *cā*.]

च 3. *ca*, *as*, *ā*, *am*, seedless; bad, vile, mischievous; (*as*), m. a thief; a tortoise; the moon; an epithet of Śiva.

चक *cak*, cl. 1. P. A. *cakati*, -*te*, *caśaka*, *ēke*, *acākit* and *acākit*, *cahitum*, to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *kan*]: Caus. *cakayati* and *cakayati* (?).

Cakita, *as*, *ā*, *am*, shaking, trembling; fearful, timid; startled, frightened, afraid of. — *Cakita-cakita*, ind. with great alarm; (*am*), n. trembling, timidity, alarm; *śa-cakita*, tremblingly; (*ā*), f., N. of a metre consisting of four lines of sixteen syllables each. — *Cakita-hridaya*, *as*, *ā*, *am*, faint-hearted.

चकास् 1. *cakās* [cf. rt. *kās*], cl. 2. P. *cakāsti*, 3rd pl. *cakāsatī*, Impf. 2nd sing. *acāhās* or *acakat*, 3rd sing. *acakat*, Impv. 2nd sing. *cakādhi* or *cakādhi*, Perf. *cakāśān-cakāra*, 1st Fut. *cakāśitā*, Aor. *acāhāsīt*, to shine, to be bright: Caus. *cakāśayati*, -*yitum*, Aor. *acāhāsāt* or *acāhāsāt*, to cause to shine, make bright, illuminate: Desid. *cāhāśishati*.

2. *cakās*, *ās*, *ās*, *ās*, shining, brilliant. *Cakāśayal*, *an*, *antī*, *antī*, illuminating, beautifying. *Cakāśita*, *as*, *ā*, *am*, illuminated, shining, splendid, beautiful.

चकोर *cakora*, *as*, m. (said to be fr. rt. *cak*, to be satisfied, i.e. with moon-beams), the bartavelle or Greek partridge, *Perdix Rufa* or *Tetrao Rufus*, (this bird is fabled to subsist upon moon-beams, hence 'an eye drinking the nectar of a moon-like face' is poetically called *śakshuś-cakora*; the eyes of the *Cakora* are said to turn red when it looks on poisoned food, see Schol. to Manu VII. 217); N. of a people; also of a prince; and of a mountain. — *Cakora-dṛiś*, *k*, *k*, *k*, having eyes like those of a partridge.

Cakoraka, *as*, m. the Greek partridge; [cf. the preceding.]

चक्क *čakk*, cl. 10. P. *čakkayati*, -*yitum*, to suffer; to give or inflict pain.

चक्क *čakka*, *as*, m., N. of a man.

चक्कल *čakkala*, *as*, *ā*, *am*, round, circular.

चक्कस *čaknasa*, *as*, m. (fr. rt. *knas*), crookedness, dishonesty.

चक्र *cakra*, *am*, n. (fr. rt. *kram* or rt. 1. *kri*?) reduplicated), the wheel of a carriage, the wheel of the Sun's chariot, or (metaphorically) the wheel of Time (in these senses sometimes *as*, m. in Ved.); a potter's wheel; a discus or sharp circular missile weapon (especially applied to the favourite weapon of Viṣṇu); an oil-mill; a circle; any circle or ring (e.g. *kalāpa-cakra*, the circle of a peacock's tail); a form of military array (in a circle); circular flight (of a bird &c.); a circle or depression of the body for mystical, astrological, or chironian purposes (six of these are enumerated one above the other, viz. 1. *mūlā-dhāra*, the parts about the pubis; 2. *śrādhish(hāna*, the umbilical region; 3. *maṇi-pīṇam*, the pit of the stomach or epigastrium; 4. *anāhata*, the root

of the nose; 5. *vi-suddham*, the hollow between the frontal sinuses; 6. *ājñākheyam*, the fontanelle or union of the coronal and sagittal sutures: various faculties and divinities are supposed to be present in these hollows); a general N. for a diagram of various circular forms used for astrological or astronomical purposes, a sphere or astronomical circle in general (e.g. *raśi-čakram*, the zodiac); a cycle, a cycle of years, the cycle of the seasons; the horizon; a particular constellation in the form of a hexagon; a troop, a multitude (in this sense m. and n.); an army, a host; a province, number of villages, region, district, circuit; range, department in general; section of a book; the wheel of a monarch's chariot rolling over his dominions, sovereignty; a realm; a whirlpool; the winding of a river; the convolutions or spiral marks of the Śāla-grāma or ammonite, a kind of petrified shell; the flower of the plant Tagara; N. of a particular plant or drug; a crooked or fraudulent device [cf. *čakrikā*]; N. of a metre consisting of four lines of fourteen syllables each, = *čakra-pāda*; the ruddy goose or Brāhmya duck, Anas Casarca (in this sense m.); N. of a people (m. pl.); N. of a man (m.); of a Nāga (m.); N. of one of the attendants of Skanda (m.); N. of a mountain (m.); (ī), f. Ved. a wheel; (ā), f., N. of two plants, = *karkata-śringī* and *nāgara-mustā*. At the end of an adj. comp. the f. will end in ā [cf. *a-čakra*, *uśā-č*, *eka-č*, *kāla-č*, *kū-č*, *daṇḍa-č*, *dharma-č*, *sa-č*, &c.; cf. also Gr. *κύκλος*] = *čakra-kāraka*, am, n. a kind of perfume, apparently a dried shell-fish, see *nukhi*. = *čakra-kulyā*, f., N. of a plant [cf. *čitra-parṇī*] said to be a species of fern, commonly Čākuliya (Hemionites Cordifolia). = *čakra-gaṇḍa*, as, m., N. of a plant, = *čakra-marda*. = *čakra-gaṇḍu*, us, m. a round pillow. = *čakra-gaṇḍi*, is, f. rotation, revolution. = *čakra-guḍha*, as, m. the tree Jonesia Asoca; [cf. *asoka*]. = *čakra-goptri*, tā, m. the protector of a wheel; (*čāraṇi*), m. du. two men whose business is to preserve the wheels of a carriage from damage; [cf. *čakra-raksha*]. = *čakra-grahaya*, am, ī, n. f. (?) 'an army-holder', a rampart, an intrenchment. = *čakra-čara*, as, ā, am, going in a circle, epithet of a class of superhuman beings; a juggler, = *čakrā-ṭa* (?). = *čakra-čarin*, ī, iṇī, ī, going in a circle, walking from one place to another. = *čakra-čādā-maṇi*, is, m. a round jewel in a coronet or diadem; a honorific title of Vopa-deva; N. of a man. = *čakra-čiraka*, as, m. or *čakra-čirin*, ī, m. a potter (who lives by his wheel). = *čakra-talāmra* (*tala-ām*), as, m. a kind of mango tree. = *čakra-tirtha*, am, n., N. of a Tirtha. = *čakra-taila*, am, n. oil prepared from the plant Čakra (*čakra-marda*?). = *čakra-daṇḍi*, as, m. a hog (having curved tusks). = *čakra-datta*, as, m., N. of an author. = *čakra-danti*, f., N. of a plant; [cf. *danti*]. = *čakra-danti-vija*, as, m., N. of a plant, = *jaya-pāla* and *danti-rija*. = *čakra-dipikā*, f., N. of a literary work. = *čakra-dṛiṣ*, k, m., N. of an Asura. = *čakra-deva*, as, m., N. of a warrior. = *čakra-dvāra*, as, m., N. of a mountain. = *čakra-dhanus*, us, m., N. of a Rishi. = *čakra-dhara*, as, ā, am, bearing a wheel, having a wheel, a wheel-bearer; carrying a discus; driving in a carriage; (as), m. a N. of Viṣṇu or Kṛiṣṇa (as holding a discus in one hand); a sovereign, ruler, the governor of a province, the owner of many villages; a village tumbler or juggler; a snake; N. of a man. = *čakra-dharman*, ā, m., N. of a prince of the Vidyā-dharas. = *čakra-dhāra* = *čakra-dhara* above. = *čakra-dhārā*, f. the periphery of a wheel. = *čakra-nakha*, as, m. a kind of perfume, = *vyāghra-nakha*. = *čakra-nadi* or *čakra-nadi*, f., N. of a river. = *čakra-nābhi*, is, f. the nave of a wheel. = *čakra-nāman*, ā, m. a pyritic ore of iron, see *māṣṭhika*. = *čakra-nāyaka*, as, m. the leader of a troop; a kind of perfume, = *čakra-nakha*. = *čakra-nārāyaṇī-saṁhita*, f., N. of a literary work. = *čakra-nemi*, is, f., N. of one of the Mā ṣis attending on Skanda. = *čakra-pad-māta*, as, m., N. of the plant Cassia Tora, = *čakra-marda*. = *čakra-parivādhā*, as, m. the plant

Chathartocarpus Fistula; [cf. *āragbadha*]. = *čakra-parṇī*, f. a plant, commonly Čākuliya, Hemionites Cordifolia; [cf. *čakra-kulyā*]. = *čakra-pāṇi*, is, m. an epithet of Viṣṇu or Kṛiṣṇa (holding a discus in one hand); N. of an author; (sometimes *čakra-pāṇin*) = *čakra-pāṇi-datta*, as, m., N. of an author of a lexicon; [cf. *čandrodāya*]. = *čakra-pāta*, as, m. a kind of metre, = *čakra*. = *čakra-pāda* or *čakra-pālaka*, as, m. a carriage (having wheels for feet); an elephant (having circular feet). = *čakra-pāla*, as, m. the superintendent of a province; one who carries a discus; a circle; the horizon. = *čakra-pura*, am, n., N. of a town built by Čakra-mardikā. = *čakra-puskartiṇī*, f., N. of a sacred tank at Kāśi or Benares; [cf. *čakra-tirtha* and *maṇi-karṇikā*]. = *čakra-phala*, am, n. a missile weapon, a kind of discus. = *čakra-bāndhava*, as, m. the sun ('friend of the ruddy goose,' these birds being supposed to couple only in the day-time). = *čakra-bāla* and *čakra-vāla*, as, am, m. n. a ring, circle [cf. *bālī* and *vālaka*]; the horizon (usually n.); a mass, a multitude, a number, assemblage; (as), m. a mythical range of mountains supposed to encircle the orb of the earth like a wall and to be the limit of light and darkness (perhaps a bank of clouds shaped like mountains on the horizon); [cf. *čakra-vāta* and *čakra-vāda*]. = *čakra-bāladhī*, is, m. a dog, 'having a curved tail'. = *čakra-bhānu*, us, m., N. of a Brāhman. = *čakra-bhṛit*, t, m. 'discus-bearer,' an epithet of Viṣṇu. = *čakra-bhedini*, f. night ('dividing the ruddy geese,' the male and female of these birds being condemned to be separated at night); [cf. *čakra-bāndhava*]. = *čakra-bhrami*, is, m. f. (?) a grindstone. = *čakra-bhṛanti*, is, f. the whirling round of the wheels (of a chariot). = *čakra-maṭha*, as, m., N. of a college built in a circular form by Čakra-varman. = *čakra-mayadalin*, ī, m. a large snake, the Boa Constrictor, (the body of the snake or its spots being compared to a wheel). = *čakra-manda*, as, m., N. of a Nāga. = *čakra-marda*, as, m. the plant Cassia Tora. = *čakra-mardaka*, as, m. Cassia Tora; (*ikā*), f., N. of the wife of Lalitāditya. = *čakra-māsa*, as, ā, am, Ved. stopping the wheels (of the chariot). = *čakra-mukha*, as, m. 'having a curved mouth,' a hog. = *čakra-mushala*, as, ā, am, (a battle) carried on with the discus and club. = *čakra-melaka*, as or am (?), m. or n., N. of a place in Kāśmīra. = *čakra-mauli*, is, m., N. of a Rākṣasa. = *čakra-yāna*, am, n. any wheel-carriage. = *čakra-yoga*, as, m. applying a splint or similar instrument by means of pulleys in case of dislocation of the thigh. = *čakra-raksha*, as, m. = *čakra-goptri*, q. v. = *čakra-rada*, as, m. a hog, a boar ('having curved tusks'); [cf. *čakra-mukha*]. = *čakra-lak-shaṇā*, f. the plant Coccilus Cordifolius, = *guḍūci*. = *čakra-tālmra*, as, m. a kind of mango tree; (another reading for *čakra-talāmra*). = *čakra-vat*, ān, atī, at, furnished with wheels, wheeled; armed with a discus; circular, being in the form of a ring or circle; (ān), m. the proprietor of an oil-mill or one in which seeds are bruised; an epithet of Viṣṇu; a sovereign, an emperor; N. of a mountain; (vat), ind. like a wheel, in rotation, going round or revolving like a wheel. = *čakra-vartī-tā*, f. or *čakra-vartī-tva*, am, n. the mark or state of a universal emperor; see the next. = *čakra-vartin*, ī, m. a ruler the wheels of whose chariot roll everywhere without obstruction; an emperor, a sovereign of the world, a supreme ruler, the ruler of a Čakra or country described as extending from sea to sea, (twelve princes beginning with Bharata are especially considered as Čakra-vartins); (ī, iṇī, i), supreme, holding the highest rank; (iṇī), f. a fragrant plant, commonly Čākāvāt [cf. *janī*]; the plant Nardostachys Jaṭāmāṁsī; another plant, = *alaktaka*. = *čakra-varman*, ā, m., N. of a king of Kāśmīra; [cf. *čakra-varmaṇa*]. = *čakra-rāka*, as, m. the ruddy goose, commonly called the Brāhmya duck, Anas Casarca; (ī), f. the female of this bird; [cf. *čakra*, *čakra-sāhaya*, *čakrāhva*, *čakrāhvaya*, &c.]

= *čakra-vāka-bandhu*, us, m. the sun; [cf. *čakra-bāndhava*]. = *čakra-vāka-vatī*, f. probably N. of a river (abounding in Čakra-vākas). = *čakra-vākin*, ī, iṇī, ī, filled with Čakra-vākas. = *čakra-vākopakū-jita* ('ha-up'), as, ā, am, made resonant with the cooling or cry of the Čakra-vāka. = *čakra-vāṭa*, as, m. a limit, a boundary, a lamp-stand; engaging in an action; [cf. *čakra-bālu*]. = *čakra-vāḍu*, as, m. a fabulous range of mountains, see *čakra-bāla*; (am), n. a circle. = *čakra-vāta*, as, m. a whirlwind, a hurricane, = *čakra-vāla*; [cf. *čakra-bālu*]. = *čakra-vimāla*, as or am, m. or n. (?), N. of a plant. = *čakra-vyiddhi*, is, f. interest upon interest; wages for transporting goods in a carriage. = *čakra-vyūha*, as, m. any circular array of troops. = *čakra-śata-patra*, as or am, m. or n. (?), N. of a plant. = *čakra-śreṇī*, f. = *aja-śringī*, the plant Odina Pinnata, bearing a curved fruit. = *čakra-saṁvara*, as, m., N. of a Buddha, = *vajra-ṭika*. = *čakra-sak-tha*, as, ā, am, having crooked thighs, bow-legged. = *čakra-saṁjīva*, am, n. tin. = *čakra-sāhaya*, as, m. = *čakra* = *čakra-vāka*, Anas Casarca. = *čakra-sena*, as, m., N. of the son of Tārā-čandra and father of Sigha. = *čakra-svāmin*, ī, m. an epithet of Viṣṇu; [cf. *čakra-dhara*]. = *čakra-hasta*, as, m. an epithet of Viṣṇu ('discus-handed'). = *čakra-lruda*, as, m., N. of a lake. = *čakra-kāra*, as, ā, am, or *čakra-kṛiti* ('ra-āk'), is, is, ī, circular, round. = *čakra-kī*, a various reading for *čakraṅki*, q. v. = *čakra-kūtā* ('ra-an'), f. a kind of plant. = *čakraṅki*, f. a goose; [cf. *čakraṅga*]. = *čakraṅga* ('ra-an'), as, m. a gander (having a curved neck); a carriage [cf. *čakra-pāda*]; (ī), f. a goose; N. of several plants, = *kaṭu-rohiṇī*; N. of another plant, = *Enhydra Heloncha* (*hila-moḍikā*); another plant, = *karkata-śringī*; another plant, Coccilus Tomentosus, = *vṛiṣha-parṇi* or *su-dar-śanā*; another plant, Rubia Munjisa (*manjish(hā)*); (am), n. a parasol. = *čakraṭa* ('ra-ata), as, m. a juggler, a snake-catcher, snake-charmer, one who exhibits snakes and pretends to cure their bites; a knave, a cheat, a rogue; a gold coin or certain weight of gold, a Dīnār. = *čakra-dhivāsin* ('ra-udh'), ī, m. the orange-tree. = *čakra-yulha* (*ru-āy*), as, m. an epithet of Viṣṇu or Kṛiṣṇa (whose weapon is the discus). = *čakra-yodhya* ('ra-ay'), as, m., N. of a prince. = *čakra-varta* ('ra-āv'), as, m. turning round, whirling or rotatory motion. = *čakrahva* ('ra-āh'), as, m. = *čakra-rāka*, Anas Casarca; = *čakra-marda*, Cassia Tora; (ā), f. Coccilus Tomentosus; [cf. *čakraṅga*]. = *čakrahvaya* ('ra-āh'), as, m. = *čakrahva*, Anas Casarca. = *čakra-vat*, ān, atī, at, furnished with wheels, wheeled; (ān), m. an ass; N. of a king = *čakra-svara* ('ra-īś'), as, m. lord of the discus, an epithet of Viṣṇu; (ī), f. a female deity peculiar to the Jains, one of their Vidyā-devīs or goddesses of wisdom, executing the orders of the first Arhat.

Čakra, as, ā, am, resembling a wheel or circle, wheel-shaped, circular; (as), m. a logical form or proposition, arguing in a circle; a kind of serpent; N. of a Rishi; (ā), f. a kind of plant having great curative properties.

Čakraṭā, f. a kind of Cyperus, = *uśāṭā*.

Čakraika, as, m. a discus-bearer; (ā), f. a heap, a troop; a crooked or fraudulent device; the knee (?).

Čakrin, ī, iṇī, ī, having a wheel or wheels, wheeled; having or holding a discus, an epithet of Viṣṇu or Kṛiṣṇa; driving in a carriage; circular; (ī), m. a potter; an oil-grinder; a sovereign of the world, an emperor, a Čakra-vartin; the governor of a province; a kind of juggler or tumbler who exhibits tricks with a discus or a wheel (?); one who offers sacrifices for a whole village (?); an informer; an ass; the ruddy goose, Anas Casarca; a crow; a snake; the plant Cassia Tora, = *čakra-marda*; another plant, Dalbergia Ougeiensis; a kind of perfume; [cf. *sa-čakrin*].

Čakriya, as, ā, am, going in a carriage, being on a journey.

Cakri-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make round or circular, to curve or bend (as a bow).

चक्राण *cakrāṇa*, as, ā, am (fr. rt. 1. *kṛi*), having done, &c.

Cakri, *iṣ*, *iṣ*, *i*, Ved. doing, making, active, an agent; (*iṣ*), m., N. of a man.

Cakru, *us*, m. a doer, a maker, an agent.

चक्ष *caśkṣ* (perhaps a reduplicated form of *kāś* = *kṣā*, which according to some is the original root. According to Pāṇini the rt. *caśkṣ* can only be used in the conjugational tenses and optionally in the Perf. In the non-conjugational tenses and optionally in the Perf. the rt. *khyā* is substituted), cl. 2. A. Pres. *caśhṭe*, Perf. *caśakṣhe*. Other forms are exceptionally found, e. g. 2nd sing. Pres. P. *caśkṣi*, 2nd pl. Impv. P. (with *ā*) *caśkṣata*, Impf. *acaśkṣam*, Aor. *acaśakṣam*, Inf. *caśhṭum*, Ved. Inf. *caśkṣhe*, to appear, become visible: to see, look at, perceive, observe; to speak, say, tell, inform; to eat, (a wrong form for *jakṣh*): Pass. *caśkṣyate*. The rt. *caśkṣ* appears like *khyā*, to combine the two distinct meanings of seeing and speaking.

Cakṣhaṇa, am, n., Ved. appearing, becoming visible, appearance, aspect; speaking, saying; eating a relish to promote drinking, (a wrong form for *jaśkṣhaṇa* ?); [cf. *viśva-cakṣhaṇa*.]

Cakṣhaṇi, *iṣ*, m., Ved. an illuminator, irradiating. *Cakshan*, a, n., Ved. the eye, (du. *caśkṣhaṇi*, the eyes.)

Cakṣas, ās, m. a teacher, a spiritual teacher, an instructor in sacred science; an epithet of Brīhaspati, the teacher of the gods; (*as*), n. radiance, clearness; the act of seeing, being seen, (*caśkṣase*, dat. = inf. to see, to be seen); look, sight, the eye; [cf. *apāka-caśkṣas*, *īya-ē*, *upāka-ē*, *uru-ē*, *ghora-ē*, &c.]

Cakṣu, *us* or *u*, m. or n. (?), Ved. the eye; (*us*), m., N. of a prince; N. of a river. — *Cakṣu-pa*, as, m., N. of a prince; (a various reading has *caśkṣusha*.)

Cakṣus, *us*, *us*, *us*, seeing; (*us*), m., N. of a Marut; also of a Rishi with the patronymic Mānava; N. of a son of Anu; (*us*), f., N. of a river [cf. *caśkṣu* and *su-caśkṣus*]; (*us*), n. light, clearness; the act of seeing, faculty of seeing, sight, aspect, a look; the eye; often at the end of a compound (e. g. *ghrāṇa-caśkṣus*, one who uses his nose for eyes; *cāra-caśkṣus*, one who sees by means of his spies; *dharma-caśkṣus*, one who has an eye for justice); [cf. *a-caśkṣus*, *aghora-ē*, &c.; cf. also Zend *cas-man*.] — *Cakṣuh-patha*, as, m. 'the path of the eyes', the horizon, the range of sight (e. g. *caśkṣuh-pathum prāp*, to become visible; *caśkṣuh-pathād apayam*, to vanish from the sight). — *Cakṣuh-pīḍā*, f. pain of the eyes. — *Cakṣuh-śravas*, ās, or *caśkṣuh-śruti*, *iṣ*, m. a snake (using its eyes for ears). — *Cakṣuh-sāman*, a, n., N. of a Sāman (= *prajūputes sāman*). — *Cakṣur-indriya*, am, n. the sense of seeing. — *Cakṣur-goḍara*, as, ā, am, coming within range of the eye. — *Cakṣur-grahaṇa*, am, n. morbid affection of the eyes. — *Cakṣur-dā*, ās, ās, *um*, Ved. giving sight. — *Cakṣur-dāna*, am, n. the ceremony of anointing the eyes of an image at the time of consecration. — *Cakṣur-bhṛit*, t, t, promoting sight. — *Cakṣur-mantra*, as, ā, am, Ved. bewitching with the eye. — *Cakṣur-nāya*, as, ī, am, resembling the eye. — *Cakṣur-malu*, am, n. the excretion of the eyes. — *Cakṣur-loka*, as, ā, am, seeing with the eyes. — *Cakṣur-vanyu*, as, ā, am, Ved. suffering from disease of the eyes. — *Cakṣur-vardhanikā*, f., N. of a river. — *Cakṣur-vahana*, am, n., N. of a plant, = *mesha-sringī*. — *Cakṣur-vishaya*, as, m. the horizon, visibility; presence, sight, ken; an object of sight, any visible object. — *Cakṣur-ham*, ā, -ghnī, a, killing with a look. — *Cakṣus-ēti*, t, t, t, collecting the faculty of sight. — *Cakṣush-kāma*, as, ā, am, Ved. wishing for the faculty of seeing. — *Cakṣush-us*, ind. away from the eye. — *Cakṣush-pati*, *iṣ*, m. the lord of the eyes. — *Cakṣush-pā*, ās, ās, am, Ved. protecting

the eye-sight. — *Cakṣush-mat*, ān, atī, at, endowed with the faculty of seeing, seeing, furnished with eyes; representing the eye. — *Cakṣushmat-tā*, f. the state of one who sees, the faculty of seeing. — *Cakṣhū-roga*, as, m. disease of the eye, ophthalmia.

Cakṣusha, at the end of a compound = *caśkṣus*, eye (e. g. *sa-caśkṣusha*, having eyes); (*us*), m., N. of the father of Manu *Cakṣusha*; (a wrong reading for *caśkṣus* ?).

Cakṣushya, as, ā, am, pleasing or agreeable to the eyes, agreeable, pleasing, good-looking, beautiful; (*as*), m. a collyrium or application to the eyes, extracted from the Amomum Antorhiza; N. of the plant Pandanus Odoratissimus, = *ketaka*; another plant, Hyperanthera Moringa; (*ā*), f. a kind of collyrium, the calx of brass or a blue stone used thus; a pleasing or interesting woman; the plant Pandanus Odoratissimus; also of Glycine Labialis, and of Odina Pinnata; (*am*), n. two kinds of collyrium, = *khar-paritūttha* and *sauvīrāṇjana*; N. of a small shrub, = *prapaunḍurika*.

चघ *caḡh*, cl. 5. P. *caḡhnoti*, &c., to smite or slay, to kill.

चकुण *caṅkuṇa*, as, m. (said to be fr. rt. *caḡ*), a carriage, a tree; (*am*), n. any vehicle.

चक्रमण *caṅkramaṇa*, as, ā, am (fr. Intens. of rt. *kram*), going about, taking exercise; who or what goes slowly or crookedly; (*um*), n. going about, walking, proceeding, going tortuously or slowly.

Caṅkramā, f. going about, walking, going tortuously or slowly. — *Caṅkramā-vaṭ*, ān, atī, at, who or what moves slowly or crookedly.

चङ्ग *caṅga*, as, ā, am, handsome, beautiful; dexterous, clever; sound, healthy; (*as*), m., N. of a man.

चचेरदा *cačēndā*, f., N. of a fruit-bearing creeper, = *brihat-phala*, *veśma-kūla*, *śveta-rājī*, commonly *čičā*.

चचपुट *cačāpuṭa* or (according to another authority) *cačāpuṭa*, as, m. a kind of time in music.

चञ्च *cañc*, cl. 1. P. *cañcati*, *cačañca*, *cañcīṭum*, &c., to leap, jump; to go, move; to dangle; [cf. Hib. *ceangtha*, 'they go, travel'; *ceangastair*, 'walking, pacing'; Lat. *cunctari* ?].

Cañca, as, m. a basket; (*ā*), f. anything made of cane, a mat, a stool &c. made of reeds or basket-work; a straw-man, a doll; a puppet of grass or reeds; a contemptuous epithet of a man.

Cañcat, an, antī, at, leaping, going, moving; dangling; unsteady, shaking.

Cañcatka, as, ā, am, leaping, jumping, trembling, moving.

Cañcu, *us*, *us*, *u*, renowned, celebrated, known; clever [cf. *cañcu-tā*, *cañcu*, *caṇa*, and *akshara-cañcu*]; (*us*), m. a deer; N. of several plants, the castor-oil plant, Ricinus Communis (*eraṇḍa*); also = *raktatrandu* and *kṣudra-cañcu*, = *gonāḍika*; N. of a son of Harita; (*us*), f. a beak, bill; a kind of vegetable, = *cañcu*, *cañcu-puṭa*, &c. — *Cañcu-tā*, f. celebrity, cleverness, activity; the state of a beak. — *Cañcu-patra*, as, m. a kind of vegetable, = *cañcu*, f. — *Cañcu-puṭa*, as, am, m. n. the bill of a bird when shut. — *Cañcu-prahāra*, as, m. a peck with the beak. — *Cañcu-bhṛit*, t, m. 'having a beak', a bird. — *Cañcu-mut*, ān, atī, m. f. 'possessed of a beak', a bird. — *Cañcu-siñī*, *iṣ*, m. the tailor-bird, Sylvia Sutoria; also *cañcusīcika*, as, m.

Cañcūkā, f. a beak, bill.

1. *cañcūra*, as, m. a kind of vegetable, = *cañcu*, f.; [cf. the following.]

Cañcū, *us*, f. a beak, the bill of a bird; a kind of vegetable. See *cañcu* above.

Cañcūkā, as, m. pl. N. of a people to the south-west of Madhya-dēśa.

चञ्चरिन् *cañcarin*, ī, m. or *cañcarī*, f. or

cañcarika, as, m. (fr. Intens. of rt. *car*), a bee. — *Cañcarikāvalī* (*ka-āvalī*), f. a kind of metre consisting of four lines of thirteen syllables each.

2. *cañcūra*, as, ā, am, going repeatedly, expert in, conversant with.

Cañcūrī, *iṣ*, *iṣ*, ī, constantly practising or engaged in.

Cañcūryamāṇa, as, ā, am, following evil practices, behaving ill, addicted to wickedness, wanton.

चञ्चल *cañcala*, as, ā, am (fr. Intens. of rt. *cal*), moving to and fro, movable, unsteady, shaking, trembling; unsteady, inconstant, inconsiderate, quivering, flickering, playing, moving irregularly; fickle; (*as*), m. the wind; a lover, a libertine, a lecher; (*ā*), f. lightning; long pepper; fortune, Lakṣmī or the goddess of fortune; N. of a metre consisting of four lines of sixteen syllables each. — *Cañcala-tā*, f. or *cañcala-tva*, *um*, n. movableness, unsteadiness, inconstancy, fickleness. — *Cañcala-hṛidaya*, as, ā, am, capricious, fickle, false-hearted. — *Cañcala-kṣhikā* (*la-akṣhī*), f., N. of a metre consisting of four lines of twelve syllables each. — *Cañcalākṣhya* (*la-ākh*), as, m. incense.

चञ्च *cañcu*. See under rt. *cañc*.

चञ्चुर *cañcūra*. See under *cañc* and *cañcarin*.

चञ्चल *cañcala*, as, m., N. of a man; (*ās*), m. pl. the descendants of this man.

चट *caṭ* (fr. rt. *caṭ* and *caṭ* and *uṭ-caṭ*), cl. 1. P. *caṭati*, &c., to break, break off, fall off, separate; to rain; to cover; (in the last two senses a various reading for *kaṭ*) : Caus. P. *caṭayati*, *yitum*, to break, pierce; to kill, injure.

Caṭaka, as, m. a sparrow; N. of a poet; (*ās*), m. pl. a nickname of the pupils of Vaiśampāyana (also written *caraka*); (*ā*), f. a hen-sparrow; a young hen-sparrow; Turdus Macrourus, = *śyāmā*; the root of long pepper, = *caṭakā-śiras*; (*ikā*), f. a hen-sparrow; the root of long pepper. — *Caṭakā-śiras*, as, m. the root of long pepper. — *Caṭikā-śira*, as, m. or *caṭikā-śiras*, n. the root of long pepper.

Caṭana, am, n. cracking, splitting; falling off in small pieces.

Caṭu, *us*, *u*, m. n. kind or flattering discourse; a scream, screech; a devotional posture among ascetics; (*us*), m. the belly. — *Caṭu-grāma*, as, m., N. of a place. — *Caṭu-ālasa*, as, ā, am, pleased with or desirous of flattery.

Caṭula, as, ā, am, trembling, tremulous, moving, movable, shaking, unsteady; kind, fine, beautiful; (*ā*), f. lightning.

Caṭulola or *caṭullola*, as, ā, am (perhaps a corruption of *caṭula-lola*), moving gracefully; tremulous and beautiful, beautiful as a soft swimming eye &c.

चटचटा *caṭaṭā*, ind. an onomatopoeic word for the clashing of weapons, the crackling of fire, rattling of violent rain, &c.

Caṭaṭāyā, A. -yate, to crackle, rattle, to make any sharp sound rapidly repeated.

Caṭaṭāyana, am, n. crackling, a rattling sound.

चण *caṇ* [cf. rt. *caṇ* and *vay* and *van*], cl. 1. P. *caṇati*, &c., to sound, to give; to go, to injure, hurt, kill: Caus. *caṇayati* or *caṇayati*, *yitum*, Aor. *acaṇat* and *acaṇāpat*.

चण *caṇa*, as, ā, am, (at the end of a compound) renowned, famous for, known [cf. *vidyā-caṇa* and *akshara-caṇa*]; (*as*), m. = *caṇaka*, the chick-pea. — *Caṇa-druma*, as, m., N. of a plant, = *kṣudra-gokṣhura*; (also written *caṇī-druma*). — *Caṇa-puṭṭī*, f., N. of a plant; [cf. *rudanti*.]

Caṇaka, as, m. the chick-pea (*Cicer Arietinum*). N. of a Muni, the father of Cāṇakya; (*akā*), f. linseed, Linum Usitatissimum (*ataśī*), [cf. *caṇḍikā*]; (*ikā*), f. a kind of grass, = *kṣhātra-jā*, *go-gundikā*, *su-nīlā*, *himā*. — *Caṇakātmaja* (*ka-āt*), as, m., N. of a sage, also called Cāṇakya or Vatsyāyana.

— *Ṣaṇakāmlaka* (°ka-amlā), *am*, n. = *ṣaṇakāmlavāra*, pease with salt, sour pease. — *Ṣaṇakāmlavār*, *r*, n. acid drops of water on the leaves of the cicer.

चण्ड *ṣaṇḍ*, cl. 1. and 10. A. *ṣaṇḍate* and *ṣaṇḍayate*, -*yitum*, to be angry; to be wrathful or passionate; [cf. Goth. *hata*; Eng. *hate*; Germ. *hasse*; Lat. *odī*].

Ṣaṇḍa, *as*, *ā*, *am*, fierce, violent, impetuous, hot, warm, ardent with passion, passionate, wrathful, angry, cruel; active, quick; mischievous, evil; pungent, acrid; circumcised; *ṣaṇḍam*, ind. violently, passionately, fiercely, in anger; (*as*), m. an evil being, a demon, (*ṣaṇḍasya naptiyah*, the daughters of *Ṣaṇḍa*, a class of female demons); an epithet of *Ṣiva*; also of *Skanda*; *N*. of a *Daitya*; of an attendant of *Yama*; or of *Ṣiva*; the tamarind tree; (*ā*), f. a *N*. of the goddess *Durgā*, applied especially to her incarnation for the purpose of destroying the *Asura* or demon called *Mahisha*, (this exploit forms the subject of a section of the *Mārkaṇḍeya-Purāṇa*, and is particularly celebrated in Bengal at the *Durgā-pūjā*, or festival held in honour of the goddess, towards the close of the year, about Oct.-Nov.); *N*. of one of the eight *Nāyikās* or *Saktis* of *Durgā*; *N*. of a goddess fulfilling the orders of the twelfth *Aṛhat* of the present *Avā-sarpiṇī*; *N*. of a river; *N*. of several prickly plants, = *ośadhī*, *Andropogon Aciculatus*; *Mucuna Prurius* (*kapi-kaśhu*); *Salvinia Cucullata* (*ākhu-karū*), = *śveta-dūrvā* and = *linginī*; a perfume, commonly *Chor*; (*i*), f. a *N*. of *Durgā*; a passionate woman, a wizen; a term of endearment applied to a mistress; *N*. of the wife of *Uddālaka*; *N*. of a metre consisting of four lines of thirteen syllables each; (*am*), n. heat, warmth; passion, wrath; [cf. *a-ṣaṇḍī*, *uṣ-ṣaṇḍa*, *pra-ṣaṇḍa*, *ṣaṇḍa*.]

— *Ṣaṇḍa-karman*, *ā*, m., *N*. of a *Rākṣhasa*. — *Ṣaṇḍa-kolāhalā*, f. a kind of musical instrument. — *Ṣaṇḍa-kausika*, *as*, m., *N*. of a son of *Kakshīvat*; (*am*), n. (?) title of a drama. — *Ṣaṇḍa-gīrtika*, *as*, m., *N*. of a man. — *Ṣaṇḍa-ghaṇṭā*, f., a *N*. of *Durgā*. — *Ṣaṇḍa-tā*, f. and *ṣaṇḍa-tva*, *am*, n. warmth, pungency; warmth of temper, passionate-ness. — *Ṣaṇḍa-tuṇḍaka*, *as*, m., *N*. of a son of *Garuḍa*. — *Ṣaṇḍa-dīdhiti*, *is*, m. 'having hot rays', the sun; [cf. *ṣaṇḍāṃsu*.] — *Ṣaṇḍa-nāyikā*, f. an epithet of the goddess *Durgā*; *N*. of one of the eight *Nāyikās* or *Saktis* of *Durgā*. — *Ṣaṇḍa-bala*, *as*, m., *N*. of one of the monkey followers of *Rāma*. — *Ṣaṇḍa-bhānu*, *us*, m., *N*. of a man. — *Ṣaṇḍa-bhārgava*, *as*, m., *N*. of a *Brāhman* of the family of *Cyavana*. — *Ṣaṇḍa-mahāvira-tantra*, *as*, m. title of a Buddhist work. = *kallavira-tantra*. — *Ṣaṇḍa-mahāsena*, *as*, m., *N*. of a king of *Ujjayinī*. — *Ṣaṇḍa-muṇḍā*, f. a form of *Durgā*; [cf. *ṣaṇḍa-muṇḍa* and *ṣaṇḍā*.] — *Ṣaṇḍa-mriga*, *as*, m. a wild animal; epithet of a passionate man. — *Ṣaṇḍa-rava*, *as*, m., *N*. of a jackal. — *Ṣaṇḍa-rudrikā*, f. knowledge of mystical nature, acquired by worship of the *Nāyikās*. — *Ṣaṇḍa-vat*, *ān*, *atī*, *at*, violent, warm, passionate; (*vaṭī*), f. an epithet of *Durgā*; *N*. of one of the eight *Nāyikās* or *Saktis* of *Durgā*.

— *Ṣaṇḍa-varman*, *ā*, m., *N*. of a prince (probably a corruption of *ṣaṇḍa-varman*). — *Ṣaṇḍa-vikrama*, *as*, *ā*, *am*, of impetuous valour; (*as*), m., *N*. of a prince. — *Ṣaṇḍa-vrīṣṭi-prayāta*, *am*, n., *N*. of a metre of four lines of twenty-seven syllables each. — *Ṣaṇḍa-vega*, *as*, *ā*, *am*, having an impetuous course or current, violent; (*as*), m., *N*. of a *Gandharva* chief. — *Ṣaṇḍa-sakti*, *is*, m., *N*. of a *Daitya*. — *Ṣaṇḍāṃsu* (°da-āṃ), *us*, m. the sun ('having hot rays'; cf. *ṣaṇḍa-dīdhiti*). — *Ṣaṇḍāditya-tīrtha* (°da-ād), *am*, n., *N*. of a *Tīrtha*. — *Ṣaṇḍāśoka* (°da-aś), *as*, m., *N*. of a prince, also called *Kāmāśoka*, and as a protector of Buddhism, *Dharmāśoka*. — *Ṣaṇḍī-kusuma*, *as*, m. red oleander; [cf. *rakta-karavīra*.] — *Ṣaṇḍī-dāsa*, *as*, m., *N*. of the author of a commentary called *Kāvya-prakāśa-tikā*. — *Ṣaṇḍī-devi-sarman*, *ā*, m., *N*. of a scholiast. — *Ṣaṇḍī-māhātmya*, *am*, n. = *ṣaṇḍikā-māhātmya*.

— *Ṣaṇḍīśa* (°dī-īśa), *as*, m. the husband of *Ṣaṇḍī*, *Ṣiva*. — *Ṣaṇḍēvara* (°dā-īś), *as*, n. 'Ṣaṇḍā's lord,' an epithet of *Ṣiva*; *N*. of a writer on jurisprudence; also of an astronomer. — *Ṣaṇḍogrā* (°da-ug), f., *N*. of one of the eight *Nāyikās* or *Saktis* of *Durgā*.

Ṣaṇḍīśa, *is*, f. = *ṣaṇḍī*, a *N*. of *Durgā*.

Ṣaṇḍikā, f. a *N*. of *Durgā*; a *N*. of the *Devī-māhātmya*; *Linum Usitatissimum*; [cf. *umā*, *devī*, *haimavatī*, *ṣaṇakā*.] — *Ṣaṇḍika-ghaṇṭa*, *as*, m. (?) fr. *ṣaṇḍikā* + *ghaṇṭa*, q. v.). a *N*. of *Ṣiva*. — *Ṣaṇḍikā-māhātmya*, *am*, n. a section of the *Mārkaṇḍeya-Purāṇa*.

Ṣaṇḍin, *i*, m., *N*. of an author; [cf. *ṣaṇḍa*.]

Ṣaṇḍiman, *ā*, m. passion, violence, cruelty; heat.

Ṣaṇḍila, *as*, m., *N*. of *Rudra*; a barber; a kind of pot-herb [cf. *vāstūka*]; (*ā*), f., *N*. of a river.

Ṣaṇḍī-kṛī, cl. 8. P. -*karoti*, -*kartum*, to enrage, make angry or violent.

चण्डात *ṣaṇḍāta*, *as*, m. fragrant oleander, *Nerium Odorum*.

चण्डातक *ṣaṇḍātaka*, *as*, *am*, m. n. (fr. *ṣaṇḍa*), a short petticoat.

चण्डाल *ṣaṇḍāla*, *as*, m. (fr. *ṣaṇḍa*?, cf. *ṣaṇḍāla*), an outcast, a *Caṇḍāla*, the generic name for a man of the lowest and most despised of the mixed tribes, born from a *Sūdra* father and *Brāhman* mother. — *Ṣaṇḍāla-kanda*, *as*, m. a kind of bulbous plant. — *Ṣaṇḍāla-tā*, f. or *ṣaṇḍāla-tra*, *am*, n. the state or condition of a *Caṇḍāla*. — *Ṣaṇḍāla-vallakī*, f. the lute of the *Caṇḍāla*, a common lute.

Ṣaṇḍālikā, f. the lute of the *Caṇḍāla*, a common or vulgar lute; an epithet of *Durgā*; a kind of plant. — *Ṣaṇḍālikā-bandha*, *as*, m. a kind of knot.

चण्डु *ṣaṇḍu*, *us*, m. a rat; a small monkey, *Simia Erythraea*.

चत *cat*, cl. 1. P. A. *catati*, -*te*, occurring only in pres. part. and past and fut. pass. part. (see below), Ved. to hide one's self; to go; to ask, beg, solicit [cf. *cad*]: Caus. P. A. *cātayati*, -*te*, -*yitum*, to cause to hide; to scare, frighten away; [cf. Gr. *χατέω*, *χατίζω*.]

Catat, *an*, *anti*, *at*, hiding one's self; (*Sāy*.) going, residing in, being in.

Catita, or Ved. *catita*, *as*, *ā*, *am*, hidden, made to disappear.

Catin, *i*, *inī*, *i*, Ved. hiding one's self; (*Sāy*.) destroying enemies, frightening away.

Catya, *as*, *ā*, *am*, to be hidden &c.

Cātaka, *as*, m. See s. v.

Cātana, *as*, *ā*, *am*, driving away, removing [cf. *abhisasti-ṣ*, *amīra-ṣ*, *arāya-ṣ*]; (*am*), n., scil. *suktam*, certain verses of the *Atharva-veda*, the object of which is to avert evil demons; (*as*), m., *N*. of the supposed *Rishi* of these verses of the *Atharva-veda*.

चतुर *catur*, *caturāras* m. pl., *cātasras* f. pl., *caturāri* n. pl. (said to be fr. tr. *cat*), four. In Vedic Sanskrit the inst., dat., abl., and loc. have the accent on the penultimate; in the later language either on the penultimate or on the last syllable. A Vedic form of the gen. pl. fem. *cātasrīṇām* for *cātasrīṇām* occurs sometimes in Epic poetry; [cf. Gr. *τέσσαρες*, *τέτταρες*; *Æol.* *πίσρες*; Goth. *fjōvor*; Cambro-Brit. *pedwar*, *pedair*; Lat. *quatuor*; Lith. *keturi*; Slav. *četyrje*; Hib. *ceathair*, *ceteora*; Zend *cathru*.] — *Catuh-panīca*, *as*, *ā*, *am*, four or five; also *catur-panīcan*. — *Catuhpañcāsa*, *as*, *i*, *am*, the 54th. — *Catuh-panīcāsat*, *i*, f., 54. — *Catuhpañcāsad-adhika-sata*, *as*, *i*, *am*, the 154th. — *Catuh-patrī*, f., *N*. of a plant, = *kshudra-pāshāna-bhedī*. — *Catuh-parṇī*, f. a kind of sorrel (*kshudrāmlikā*). — *Catuh-pārśva*, *am*, n. the four sides of a square. — *Catuh-pundra*, *as*, m., *N*. of a shrub, = *bhīṇḍā*. — *Catuh-phalā*, f. *Uraira* *Lagopodioides* (= *nāga-balā*). — *Catuh-sata*, *am*, n., 104; 400. — *Catuh-sata-tama*, *as*, *i*, *am*, the 104th. — *Catuh-sāla*, *as*,

ā, *am*, having four halls; built in a square; (*am*, *ā*), n. f. or *catur-sāla*, *am*, n. a square of four houses; a quadrangle enclosed by four buildings. — *Catuh-sringa*, *as*, *ā*, *am*, four-horned; (*as*), m., *N*. of a mountain. — *Catuh-srotra*, *as*, *ā*, *am*, having four ears. — *Catuhshashīta*, *as*, *i*, *am*, the 64th; having 64 added. — *Catuh-shashīti*, *is*, f., 64; a *N*. for the *Rīg-veda* which consists of 64 *Adhyāyas*; the 64 *ātris* [cf. *kalā*]. — *Catuhshashī-tama*, *as*, *i*, *am*, the 64th. — *Catuh-sana*, *as*, *ā*, *am*, containing the four sons of *Brahmā*, whose names begin with *Sana* (*sanaka*, *sananda*, *sanātana*, *sanatku-māra*). — *Catuh-saptata*, *as*, *i*, *am*, the 74th. — *Catuh-saptatī*, *is*, f., 74. — *Catuh-saptatī-tama*, *as*, *i*, *am*, the 74th. — *Catuh-sama*, *am*, n. an unguent of four ingredients, sandal, agallochum, saffron, and musk; (*as*, *ā*, *am*), one whose body has four smooth places. — *Catuh-sahasra*, *am*, n., 1004; 4000. — *Catuh-sīmā*, f. a border or boundary on all four sides. — *Catuh-srakti*, *is*, *is*, *i*, Ved. quadrangular. — *Catur-aṇṣa*, *as*, m. a fourth part. — *Catur-aksha*, *as*, *ā*, *am*, Ved. having four eyes. — *Catur-akshara*, *am*, n. an aggregate or combination of four syllables; (*as*, *ā*, *am*), consisting of four syllables. — *Catur-anga*, *as*, *ā*, *am*, consisting of four members, quadripartite; (*catur-angam balam*, an entire or complete army, comprising elephants, chariots, cavalry, and infantry); (*as*), m., *N*. of a son of *Loma-pāda* or *Roma-pāda*; the plant *Cucumis Utilissimus* [cf. *ghoṭikā*]; (*ā*), f., scil. *senā*, an entire army &c.; (*am*), n. an entire army &c.; a sort of chess. — *Caturanga-bala*, *am*, n. an entire army &c.; [cf. the preceding.] — *Caturangabulādhyaksha* ('*la-adh*'), *as*, m. the commander-in-chief of a complete army. — *Caturanga-sainya*, *am*, n. an entire army; [cf. *catur-anga*.] — *Catur-angin*, *i*, *inī*, *i*, having four parts or members, quadripartite; (*inī*), f. a complete army. — *Catur-argula*, *am*, n. the four fingers of the hand (without the thumb); four fingers broad, four inches; (*as*), m. the plant *Cathartocarpus Fistula*. — *Catur-adhyāyikā*, *am*, f. n. a collection of four *Adhyāyas*. — *Catur-anika*, *as*, *ā*, *am*, Ved. having four faces, facing the four quarters. — *Catur-avagāna*, *am*, n., *N*. of a *Sāman*. — *Catur-anta*, *as*, *ā*, *am*, bordered on all four sides; (*ā*), f. the earth. — *Caturantesa* (°tā-īśa), *as*, m. lord of the earth, a king. — *Catur-avata*, *as*, *ā*, *am* (see *ava-do*), divided into four parts; (*am*), n. division into four parts. — *Catur-avattin*, *i*, *inī*, *i* (see *ava-do*), one who is accustomed to offer the *havis* in four portions. — *Caturāsita*, *as*, *i*, *am*, the 84th. — *Catur-āsiti*, *is*, f., 84. — *Catur-āsiti-tama*, *as*, *i*, *am*, the 84th. — *Catur-asra* or *catur-asra* or *catur-asraka*, *as*, *ā*, *am*, four-cornered, quadrangular; regular; (*as*), m. a quadrangular figure; a square; (in astronomy) *N*. of the fourth and eighth lunar mansions; (*ās*), m. pl., *N*. of various *Ketus*. — *Catur-asva*, *as*, m., *N*. of a prince. — *Catur-asraka*, *as*, m., *N*. of various postures in acting; see *catur-asra*. — *Catur-aha*, *am*, n. a period of four days; (*as*), m. a *Soma* sacrifice lasting four days; [cf. *atri-catur-aha*.] — *Catur-ātman*, *ā*, *ā*, *am*, representing four persons; having four faces. — *Catur-ānana*, *as*, *ā*, *am*, having four faces; (*as*), m. an epithet of *Brahmā*. — *Catur-ānartana*, *am*, n. a dance by four, or in four divisions. — *Catur-īdasa-pada-stobha*, *am*, n., *N*. of a *Sāman*. — *Catur-uttara*, *as*, *ā*, *am*, increasing by four. — *Catur-ushana*, *am*, n. the four hot spices, black pepper, long pepper, dry ginger, and the root of long pepper; [cf. *try-ushana* and *catur-jātaka*.] — *Catur-gati*, *is*, m. a tortoise (going on four feet). — *Catur-gava*, *am*, n. a carriage drawn by four oxen. — *Catur-guṇa*, *as*, *ā*, *am*, four times, four-fold, quadruple. — *Catur-grihita*, *as*, *ā*, *am*, taken up (or ladled out, as a fluid) four times; (*am*), n. taking up (any fluid) four times. — *Catur-grāma*, *as* or *am* (?), m. or n. (?), *N*. of a country. — *Catur-jātaka*, *am*, n. = *catur-jātaka*, = *kaṭu-catur-jātaka*, q. v. — *Catur-ṇavata*, *as*, *i*, *am*, with 94 added (e. g. *catur-ṇavatam satam* = 194); [cf. *catur-ṇavata*.]

— *Catur-danṣhṛa*, *as*, m. 'having four tusks'; N. of Vishṇu; of one of the attendants of Skanda; of a Dānava. — *Catur-dat*, *an*, *anti*, *at*, four-toothed. — *Catur-danta*, *as*, m. 'having four tusks'; an epithet of Airāvata, the elephant of Indra; N. of an elephant mentioned in the Pañcā-tantra. — *Caturdaśa*, *as*, *i*, *am*, the fourteenth; consisting of fourteen; (*i*), f., scil. *rātri*, the fourteenth day in a lunar fortnight. — *Caturdaśa-dhā*, ind. fourteen-fold. — *Catur-daśuṇ*, *a*, pl. fourteen; [cf. Lat. *quatuordecim*; Lith. *keturōlika*.] — *Caturdaśama*, *as*, *i*, *am*, the fourteenth. — *Caturdaśa-mata-riveka*, *as*, m. title of a work by Sankara. — *Caturdaśika*, *as* or *am*, m. or n. (?), a feast on the fourteenth day of a lunar fortnight. — *Catur-dārika*, *as* or *am*, m. or n. (?), N. of the fifth Lambaka in the Kathā-sarīt-sāgara. — *Catur-dikṣu* or *catur-dīśu*, ind. towards the four quarters, on all sides, all around. — *Catur-dola*, *as*, *am*, m. n. a royal litter. — *Catur-dvīpa-śakra-vartin*, *i*, m. the sovereign of the four Dvīpas. — *Catur-dhā*, ind. in four parts, four-fold; [cf. Hib. *ceathardhu*; Gr. *τέτραχα*.] — *Caturdhā-bhū*, cl. I. P. *bhuṇvati*, -*vitum*, to be divided into four parts. — *Caturdhā-śānti*, *is*, f. a religious ceremony performed at the time of making the stated offerings to deceased ancestors. — *Caturnavata*, *as*, *i*, *am*, the 94th. — *Catur-navatī*, *is*, f. 94. — *Caturnavatī-tama*, *as*, *i*, *am*, the 94th. — *Catur-bāhu*, *us*, *us*, *u*, four-armed; an epithet of Viṣṇu and Śiva; [cf. *catur-bhūja*.] — *Catur-bhadra*, *am*, n. the aggregate of four objects of human wishes, viz. *dharma*, virtue; *kāmu*, pleasure; *artha*, wealth; and *mokṣu*, final beatitude. — *Catur-bhāga*, *as*, m. the fourth part, a quarter. — *Catur-bhūja*, *am*, n. (generally in compounds), four arms; (*as*, *ā*, *am*), having four arms; quadrangular; (*as*), m. an epithet of Viṣṇu or Kṛiṣṇa; a square; N. of a Dānava; N. of the instructor of Rāmānanda; N. of the father of Śivā-datta. — *Caturbhūja-bhaṭṭācārya* ('*ta-ac*'), *as*, m., N. of an author. — *Catur-bhūyas*, *gn*, *asī*, *as*, containing four (syllables) more. — *Catur-mahārāja*, *ās*, m. pl. the four great kings or gods of the highest of the six Buddhist heavens. — *Caturmahārāja-kāyika*, *as*, *ā*, *am*, belonging to the group of the four great kings; epithet of a class of deities with Buddhists; also *caturmahārājika*. — *Catur-māsa*, *am*, n. a period of four months. — *Catur-mukhu*, *um*, n. (in compounds), four faces; (*as*, *i*, *am*), having four faces; (an arrow) having four points; (*as*), m. an epithet of Brahmā, of Viṣṇu, Śiva, and of a Dānava; a preparation of mercury (?). — *Caturmukha-rasa*, *as*, m. a preparation of great curative power. — *Catur-yuga*, *um*, n. the aggregate of the four Yugas or ages of the world, a Mahā-yuga or 4,320,000 years; (*us*, *ā*, *um*), drawn by four (oxen &c.); comprehending the four Yugas or ages of the world. — *Catur-yuj*, *k*, *k*, drawn by four (oxen &c.). — *Catur-vaktra*, *as*, m. 'four-faced'; N. of Brahmā; of a Dānava. — *Catur-vaṇa*, *as*, *i*, *um*, Ved. four-fold. — *Catur-vaṇa*, *as*, m. a collection of four things, the four objects of human pursuit collectively; see *catur-bhadru*. — *Caturvaṇa-āntāmaṇi*, *is*, n. title of a work. — *Catur-vaṇa*, *as* or *am*, m. or n. (?), the four classes or castes of Hīndūs, viz. Brāhmins, Kṣatriyas, Vaiśyas, and Śūdras; four principal colours; four letters. — *Caturvaṇa-maya*, *as*, *i*, *am*, consisting of the four castes. — *Caturvaṇya*, *am*, n. the system of the four castes. — *Catur-var-śikā*, f., scil. *go*, a cow four years old. — *Catur-vāhin*, *i*, m., scil. *ratha*, a carriage drawn by four (horses &c.). — *Caturvīṇatī*, *as*, *i*, *am*, the 24th; having 24 added (c.g. *caturvīṇatī śatam*, 124); consisting of 24; (*as*), m., N. of a Stoma; (*am*), n., scil. *aham*, N. of an Ekāha. — *Catur-vīṇatī*, *is*, f., 24; the 24th year (c.g. *ā-caturvīṇatī*, to the 24th year); title of a work. — *Caturvīṇatīka*, *as*, *i*, *am*, consisting of 24. — *Caturvīṇatī-tama*, *as*, *i*, *am*, the 24th. — *Caturvīṇatī-mata*, *am*, n. '24 sects'; title of a work. — *Caturvīṇatī-matā-nyākyā*, f. a commentary by Bhaṭṭoji-dikṣita. — *Caturvīṇatī-avutūra-śaritra*, *am*, n. 'history

of 24 incarnations' by Narahara-dāsa. — *Caturvīṇā-kshara*, *as*, *ā*, *am*, containing 24 syllables. — *Catur-vidya*, *as*, *ā*, *am*, familiar with the four Vedas; (*as*), m. one who has studied the four Vedas. — *Catur-vidha*, *as*, *ā*, *am*, four-fold; of four sorts or kinds, in four ways. — *Catur-vīja*, *am*, n. the four kinds of seed, i. e. the seed of Kālājāi, Candra-śūra, Meṭhikā, and Yavanikā. — *Catur-vīra*, *as*, *ā*, *am*, Ved. an epithet applied to a particular unguent; also to a Soma sacrifice which lasts four days. — *Catur-veda*, *ās*, m. pl., the four Vedas, viz. the Rīg-veda, Yajur-veda, Sāma-veda, and Atharva-veda; (*as*, *ā*, *am*), containing the four Vedas; familiar with the four Vedas; (*ās*), m. pl. a class of manes. — *Catur-vedin*, *i*, *iṇi*, *i*, familiar with the four Vedas. — *Catur-vyūha*, *as*, m. an epithet of Viṣṇu; [cf. *nava-vyūha*.] — *Catur-hanu*, *us*, m. 'having four jaws'; N. of a Dānava. — *Catur-hasta*, *as*, *ā*, *am*, four-armed. — *Catur-hāyana*, *as*, *i*, *am*, four years old; (*i*), f. a cow of four years. — *Catur-hotrī*, *tā* or *tāras*, m. sing. or plur., N. of a certain liturgical section of Vedic works intended for recitation; containing the four chief priests. — *Catur-hotra*, *as*, m. comprehending the four chief priests. — *Catur-hotra*, *am*, n. the four chief priests; the duties of these priests. — *Catuscatvāriṇśa*, *as*, *i*, *am*, the 44th; having 44 added; containing 44; (*as*), m., N. of a Stoma. — *Catuscatvāriṇśat*, *t*, f., 44. — *Catuskārṇa*, *as*, *ā*, *am*, four-eared; heard by four ears only; (*i*), f., N. of one of the Mātṛis attendant on Skanda. — *Catuskārṇa-tā*, f. the state of being heard by only four ears, a secret. — *Catusk-kona*, *as*, *ā*, *am*, square, quadrangular; (*as*), n. a quadrangular figure, a square, a tetragon. — *Catus-śloṇa*, *as*, m. (fr. *catur* and *stoma*), a Stoma consisting of four parts; (*as*, *ā*, *am*), connected with such a Stoma. — *Catus-patha*, *as*, *am*, m. n. a place where four roads meet, a cross-way; (*as*), m. a Brāhman (so called from the four *āśramas*, q.v.). — *Catuspatha-niketā* or *catuspatha-ratā*, f., N. of one of the Mātṛis attendant on Skanda. — *Catus-pada*, *as*, *ā*, *am*, having four feet; consisting of four Pādas; (in arithmetic or algebra) tetranomial; (*as*), m. an animal with four legs, a quadruped; (in astron.) a term for certain signs of the zodiac; N. of a particular Karaṇa; a kind of coitus; N. of a shrub; (*ā*), f. a metre containing 30 + 4 + 4 syllabic instants; (*am*), n. a conjunction of four Pādas. — *Catuspatha-dihā*, f., N. of a metre containing 30 + 4 + 4 syllabic instants. — *Catus-pāṭhī*, f. a river (winding four ways?). — *Catus-pāṭhī*, f. a school for Brāhmins in which the four Vedas are repeated. — *Catus-pāṇi*, *is*, *i*, *is*, *i*, four-handed; (*is*), m. an epithet of Viṣṇu. — *Catus-pād*, -*pāt*, -*padī*, -*pat*, quadruped; having made four steps; consisting of four members, divided into four parts, consisting of four parts; (-*pādī*), m. a quadruped; anything which has four parts or members; a judicial procedure, consisting of four processes, plea, defence, rejoinder, and sentence; (-*padī*), f. a female quadruped; (-*pat*), n. the quadrupeds collectively, the animals. — *Catus-pāda*, *as*, *i*, *am*, quadruped; divided into four parts, consisting of four parts; (*as*), m. a quadruped. — *Catus-pārśva*, *am*, n. the four sides of anything. — *Catus-stana*, *as*, *ā*, *am* (fr. *catur*-*stana*), having four nipples. — *Catus-trīṇśa*, *as*, *i*, *am*, the 34th; having 34 added; containing 34. — *Catus-trīṇśaj-jātaka-jña*, *as*, m. a Buddha. — *Catus-trīṇśat*, *t*, f., 34. — *Catus-sama*, see *catur*-*sama*. — *Catū-rāji*, f. (fr. *catur* + *rājan*), the four kings; N. of the luckiest or most desired termination of the game called Caturanga, by which one king gains the four thrones. — *Catū-rātra*, *as*, *ā*, *um* (fr. *catur* + *rātra*), lasting four days (lit. nights); (*as* or *am*), m. n., N. of a certain ceremony.

1. *catura*, *as*, *ā*, *am*, (at the end of some compounds) = *catur*, four; see *a-c*, *upa-c*, *tri-c*. (For 2. *catura* see next col.)

Caturtha, *as*, *i*, *am*, fourth, the fourth; (*as*), m. the fourth letter in every class of consonants, i. e. *gh*, *jh*, *dh*, *dh*, *bh*; (*i*), f., scil. *rātri*, the fourth day

in a lunar fortnight; (scil. *vibhakti*), the termination of the fourth case, the fourth case, the dative case; (*as*, *ā*, *am*), constituting the fourth part; (*am*), n. a quarter; [cf. Lith. *ketvirtas*; Slav. *četyrtý*, *četyrtaja*; Gr. *tétraptos*; Lat. *quartus*; Goth. *fjōvorda* (?); Germ. *vierter*.] — *Caturtha-karman*, *a*, n. the ceremonies performed on the fourth day of a marriage. — *Caturtha-kālam*, ind. at the fourth meal, at the evening of every second day of a person's fasting. — *Caturthakālīka*, *as*, *ā*, *am*, one who passes three meals without eating and partakes only of the fourth. — *Caturtha-phala*, *am*, n. the second inequality or equation of a planet. — *Caturtha-bhakta*, *am*, n. consuming the fourth meal (after having passed three without eating). — *Caturthābhāj*, *k*, *k*, receiving the fourth part as a toll from one's subjects (as a king). — *Caturthā-svara*, *am*, n., N. of a Sāman. — *Caturthāṇṣa* ('*tha-an*'), *as*, m. a quarter, a fourth part; (*as*, *ā*, *am*), receiving a quarter. — *Caturthāśrama* ('*tha-aś*'), *as*, m. the fourth order of a Brāhman's life.

Caturthaka, *as*, *ā*, *am*, the fourth; returning or repeated every four days as a fever, quartan; (*ikā*), f. a weight equal to four Karshas or one Pāla.

Caturya, nom. P. *caturyati*, to wish for four.

Catushka, *as*, *ā*, *am*, four, consisting of four, increased by four (e.g. *catushkaṃ śatam* = 104 or four per cent; (*as*), m., N. of a man; (*i*), f. a large four-sided pond or tank; a bed or mosquito-curtain; (*am*), n. the number four; a collection of four; a cross-way; a quadrangular court-yard [cf. *caturāra*]; a hall resting on four columns; a neck-lace of four strings.

Catushkihā, f. the number four.

Catushkin, *i*, *iṇi*, *i*, having four (parts &c.) of anything.

Catusṭaya, *as*, *i*, *am*, four-fold, consisting of four; (*am*), n. the number four, a collection of four, an aggregate of four, a quaternion; a square; a collection of Sūtras consisting of four sections; the first, fourth, seventh, and tenth signs of the zodiac; the centre of a circle. — *Catusṭaya-samāsa*, *ās*, m. pl. four classes of compounds, viz. *Avyayi-bhāva*, *Tat-purusha*, *Dvandva*, and *Bahuvrīhi*.

Catus, ind. four times; [cf. Zend *catrus*.]

Catvara, *am*, n. a quadrangular place or courtyard, a place in which many ways meet; a levelled spot of ground prepared for a sacrifice. — *Catvara-vāsinī*, f., N. of one of the Mātṛis attendant on Skanda.

Catvāriṇśa, *as*, *i*, *am* (fr. the next), the 40th; having 40 added; consisting of 40.

Catvāriṇśat, *t*, f. (said to be fr. *catvāri*, n. pl. + *śat*, a decad), 40; [cf. Lat. *quadraginta*; Gr. *τεσσαράκοντα*.]

Catvāriṇśatī, *is*, f. = the preceding (in *dvū-catvāriṇśatī*).

चतुर 2. *catura*, *as*, *ā*, *am* (said to be fr. rt. *cat*; for 1. see under *catur* above), swift, quick; dexterous, clever, skilful, ingenious; charming, agreeable; visible, perceptible; (*as*), m. a round pillow, one for the cheek; (*am*), n. skilfulness, cleverness; an elephant's stable; [cf. *catura*.] — *Catura-tā*, f. cleverness, skilfulness, cunningness.

Caturaka, *as*, m., N. of a jackal; (*ikā*), f., N. of a woman.

चतुर्थ caturtha. See col. 2.

चतुल cātula, *as*, *ā*, *am*, depositing, placing, fixing.

चत्वारिंशत् cātvarīṇśat. See above.

चत्वाल cātvalā, *as*, m. a hole in the ground &c. prepared for an oblation with fire, or for the sacrificial fire; the womb; Kusā grass; [cf. *cātvalā*.]

चद् cād, cl. I. P. A. *cādati*, -*te*, to ask or beg, to solicit; [cf. *cāt*.]

चदिर cādira, *as*, m. the moon; camphor; an elephant; a snake; [cf. *cādira*.]

चन 1. *čan*, cl. 1. P. *čanati*, to sound, utter a sound; cl. 1, P. or Caus. *čanati* or *čanayati*, -*yitum*, to hurt, injure, wound, kill.

चन 2. *čan* (related to rt. *kan*, only found in the Ved. Aor. 2nd du. *čanishṭam*), to delight in anything, be satisfied with (with loc.), to love.

Canas, *as*, n., Ved. delight, satisfaction; (Sāy.) food; (only found connected with rt. *dhū*, in) *cano dhā*, to delight in, be satisfied with, to find anything acceptable or agreeable (with acc. or loc.), to enjoy; (Sāy.) to grant food. — *Cano-dhā*, *ās*, *ās*, *am*, Ved. satisfied, gracious; (according to schol.) giving food. — *Cano-hita*, *as*, *ā*, *am*, Ved. made favourable or inclined to do anything, willing to do anything; (Sāy.) having food given to one's self.

Canasita, *as*, *ā*, *am* (fr. *čanasya* below), Ved. delighted, satisfied, gracious. — *Canasita-vat*, *ān*, *ati*, *at*, Ved. containing the word *čanasita*; agreeable (as speech or words).

Canasya, nom. P., Ved. *čanasyati*, to delight in, be satisfied with; (Sāy.) to like; to eat.

Canishṭha, *as*, *ā*, *am* (superl. of rt. 2. *čan*), Ved. very favourable, very gracious; very acceptable; (Sāy.) containing or granting much food.

चन *čana* (originally for *ča+na*), ind. and not, also not, even not, not even; even, also, and. This particle is placed after the word to which it gives force; and in Vedic Sanskrit is generally, but not always, found without any other negative particle, whereas in the later language another negative is usually added (e.g. *āpas čana pra minanti vratam vām*, not even the waters violate your ordinance; *nāha riveyāca prithivī čanainam*, the earth even does not contain him). When *čana* is added to the interrogatives *ka*, *katara*, *katama*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, it makes them indefinite; see 2. *ka*, &c.

चन्द्र *čand* (originally *śčand*?), cl. 1. P. *čandati*, to shine, to be bright; to gladden; (only the Ved. part. of the Intens. *čanishčadat* seems to occur); [cf. Lat. *candeo* and *candela*.]

Čanda, *as*, m. the moon; N. of the author of the work *Prithivī-rājarāsaka*; [cf. *čandra* below; cf. also Hib. *canu*, 'full moon'.]

Čandaka, *as*, *ā*, *am*, pleasing, joy-inspiring; (*as*), m. the moon, moonlight; a small silvery fish of a genus allied to the Zeus or Chanda; (a various reading has *čandraka*.) — *Čandaka-pushpa*, *am*, n. cloves; (a wrong form for *čandana-pushpa*.)

Čandana, *as*, *am*, m. n. sandal or *Sirium Myrtifolium*; either the tree, the wood, or the unctuous preparation of the wood held in high estimation as perfumes; anything which is the most excellent of its kind; (*am*), n. a kind of grass, = *bhadra-kālī*; red sandal-wood; (*as*), m., n. of a divine being with Buddhists; of a prince; of an ape; (*ā*), f. a kind of plant [cf. *čandana-gopī* and *čandana-sārivā*]; N. of a river; (*i*), f., N. of a river; [cf. *ku-čandana*, *piṭa-č*, *rakta-č*, *sveta-č*, *hari-č*]. — *Čandana-giri*, *is*, m. the Malaya mountain, part of the southern range of the Ghats, where sandal-wood is found. — *Čandana-gopī*, f. a kind of plant, = *sārivā-riśeṣa*; [cf. *čandanā*.] — *Čandana-dāsa*, *as*, m., N. of a merchant. — *Čandana-pāla*, *as*, m., N. of a prince. — *Čandana-pushpa*, *am*, n. cloves. — *Čandana-maya*, *as*, *i*, *am*, made of sandal-wood. — *Čandana-vāri*, *i*, n. sandal-water. — *Čandana-sārivā*, f., N. of a plant, a kind of *Sārivā*. — *Čandana-sāra*, *as*, m. the most excellent sandal-wood; a kind of alkali (*vajra-kishāra*). — *Čandanāgra* ('*na-ag*'), *as*, m., N. of a man. — *Čandanācala* ('*na-ač*'), *as*, m. or *čandanādri* ('*na-ad*'), *is*, m. = *čandana-giri*. — *Čandanā-vatī*, f., N. of a river. — *Čandanodaka* ('*na-ud*'), *am*, n. sandal-water. — *Čandanodaka-dundubhi*, *is*, m. an epithet of Bhava.

Čandanaka, *as*, m., N. of a man mentioned in the *Mṛicchakatika*.

Čundanin, *i*, *inī*, *i*, rubbed with or smelling of sandal-wood, imbued with sandal.

Čundaniyā, f. a kind of yellow pigment; [cf. *go-roṇanā*.]

Čundalā, f., N. of a woman; [cf. *čandralā*.]

Čundira, *as*, m. the moon; an elephant.

Čundra, *as*, *ā*, *am* (originally *śčundra*; cf. *asra-śčandra*, *puru-śč*, &c.), Ved. glittering, shining (as gold), having the brilliancy or hue of light; (*as*), m. the moon (regarded as a planet), the moon personified or regarded as a deity; any eminent or illustrious person (at end of comp., e.g. *purusha-čandra*, a moon of men, an excellent or eminent man, the moon being regarded as the most beautiful of the planets); a lovely or agreeable phenomenon of any kind, anything which gives pleasure; a spot similar to the moon; the eye in a peacock's tail; the symbol or mark of the Visarga; gold; a reddish kind of pearl; water; camphor; a particular plant, = *kāmpilla*; N. of a metre consisting of four lines of nineteen syllables each; N. of a Daitya; Čandra-varman, king of the Kāmbhojas; also of a son of Viśva-gandhi and father of Yuvanāśva; N. of a grammarian; of a king; of one of the ancestors of the Gauḍa Brāhmins, and of several other men; one of the eighteen minor Dvīpas or divisions of the known continent; N. of one of the principal branches of the river Čandra-bhāgā; N. of a mountain; (*ā*), f. a hall covered only at the top; an awning, a canopy; small cardamoms; *Cocculus Cordifolius*, = *gudūci*; (*i*), f. *Serratula Anthelmintica*, = *vākuṭi*; (*am*), n. gold; a kind of sour rice-gruel, = *čakra*; N. of a Sāman; [cf. *ardha-čandra*]. — *Čandra-kālā*, f. a digit or one-sixteenth of the moon's disc, (each digit is personified as a female divinity, and worshipped in Tantrika ceremonies); the crescent before or after the new moon; a kind of fish, = *vācā* or *bācā*, *Pimelodus Vacha*; title of a drama. — *Čandra-kavi*, *is*, m., N. of a poet. — *Čandra-kātuki*, *is*, m., N. of a man. — *Čandra-kānta*, *as*, *ā*, *am*, lovely as the moon; (*as*), m. a fabulous gem, the moon-stone, supposed to be formed from the congelation of the rays of the moon and to dissolve under the influence of its light; a kind of crystal or jasper may perhaps be meant; (*am*, *as*), n. m. the white eatable water-lily, blossoming during the night; (*am*), n. sandal-wood; (*ā*), f. the wife of the moon; the night. — *Čandra-kānti*, *is*, f. the brilliancy or lustre of the moon, moonlight. — *Čandra-kālānala* ('*la-an*'), *am*, n. a kind of diagram. — *Čandra-kirtti*, *is*, m., N. of an author. — *Čandra-kula*, *am*, n., N. of a town. — *Čandra-kulā*, f., N. of a river in Kāśmīra. — *Čandra-keṭu*, *us*, m., N. of a man; also of a son of Lakṣmaṇa. — *Čandra-kosha*, *as*, m. title of a lexicon. — *Čandra-garbhā*, *as*, m. title of a Buddhist Sūtra work. — *Čandra-giri*, *is*, m., N. of a mountain; also of a prince. — *Čandra-gupta*, *as*, m. 'moon-protected,' N. of a renowned king, the *Σανδρο-κυππος* or *Σανδρο-κοττος* of the Greeks, who is supposed to have reigned at Pāṭali-putra, or the modern Patna, about 315 B.C., (he was installed by the Brāhman Čāṇakya after causing the death of Nanda, and was the founder of a new dynasty); N. of two kings of the Gupta dynasty; the registrar of Yama's court (in the latter sense a wrong form for *čitra-gupta*).

— *Čandra-gomin*, *i*, m., N. of a grammarian. — *Čandra-gola*, *as*, m. the lunar orb or sphere. — *Čandra-gola-stha*, *as*, m. 'dwelling in the lunar sphere,' a deceased progenitor, the manes. — *Čandra-golikā*, f. moonlight. — *Čandra-grahaṇa*, *am*, n. an eclipse of the moon. — *Čandra-čācala*, *as*, *ā*, m. f. a small fish called Chanda, = *čandraka*. — *Čandra-čūda*, *as*, m. an epithet of Śiva (whose diadem is a crescent), [cf. *čandra-mauli*, *čandra-sekhara*, &c.]; N. of an author. — *Čandra-čūḍamaṇi*, *is*, m. title of a literary work. — *Čandra-čūḍāṣṭaka* ('*ḍa-ash*'), *am*, n., N. of a hymn. — *Čandra-ja*, *as*, m. the son of the moon, an epithet of Budha (Mercury). — *Čandra-tāpana*, *as*, m., N. of a Dānava. — *Čandra-dakṣiṇa*, *as*, *ā*, *am*, Ved. offering anything bright (as gold &c.) in sacrifice. — *Čandra-*

datta, *as*, m., N. of an author. — *Čandra-dāra*, *ās*, m. pl. the twenty-seven lunar mansions, which, in mythology, are so many nymphs, daughters of Dakṣha, and wedded to Čandra or the moon. — *Čandra-dera*, *as*, m., N. of a warrior; N. of a Brāhman of Kāśyapa's family; N. of a poet. — *Čandra-dyuti*, *is*, m. sandal-wood; [cf. *čandana*]. — *Čandra-dhruva-keṭu*, *us*, m., N. of a Samā-dhi. — *Čandra-nābha*, *as*, m., N. of a Dānava. — *Čandra-nibha*, *as*, *ā*, *am*, like the moon, bright, handsome. — *Čandra-nirṇij*, *k*, *k*, *k*, Ved. one who has a brilliant garment or appearance; (Sāy.) having a shape like the moon or whose form causes delight. — *Čandra-pañcāṅga*, *am*, n. the luni-solar calendar. — *Čandra-pāda*, *us*, m. a moon-beam, a ray of the moon. — *Čandra-putra*, *as*, m. 'son of the moon,' a N. of Budha or Mercury. — *Čandra-pura*, *as*, m., N. of a town; [cf. *čandrapura*]. — *Čandra-pushpā*, f. a kind of solanum; [cf. *śveta-kaṇṭhakāri*]. — *Čandra-prakāśa*, *as*, m. title of a work. — *Čandra-prabha*, *as*, m., N. of the Arhat of the present Ava-sarpiṇi; N. of a king; N. of several persons; (*ā*), f. moonlight; the plant *Serratula Anthelmintica*, = *vākuṭi*; a compound of various drugs used in jaundice, piles, &c.; N. of a woman. — *Čandra-prabhāva*, *as*, *ā*, *am*, splendid as the moon. — *Čandra-prabhāsvara-rāja*, *as*, m., N. of several Buddhas. — *Čandra-priya*, *as*, m., N. of a prince. — *Čandra-bālā*, f. large cardamoms. — *Čandra-bāhu*, *us*, m., N. of an Asura. — *Čandra-budhna*, *as*, *ā*, *am*, Ved. having a bright standing-ground; (Sāy.) the ground or cause of joy to all creatures. — *Čandra-bha*, *as*, m., N. of an attendant of Skanda. — *Čandra-bhāgā*, f., N. of a river, the Chenab, one of the five streams of the Pāñjāb. — *Čandra-bhāsa*, *as*, m. a sword; [cf. *čandra-hāsa*]. — *Čandra-bhūti*, *i*, n. silver. — *Čandra-maṇi*, *is*, m. = *čandra-kānta*, the moon-gem. — *Čandra-maṇḍala*, *am*, n. the orb or disc of the moon; the lunar sphere; a halo round the moon. — *Čandra-manas*, *ās*, m., N. of one of the ten horses of the moon. — *Čandra-mas*, *ās*, m. (fr. *čandra* + *mas*, derived fr. rt. *mā*), the moon, the deity of the moon; a month. — *Čandra-mā*, f., N. of a river. — *Čandra-mālā*, f., N. of a metre; N. of a river. — *Čandra-mukha*, *as*, m. 'moon-faced,' N. of a man; (*i*), f. a metre consisting of four lines of ten syllables each; a lovely woman, whose face is fair as the moon. — *Čandra-mauli*, *is*, m. 'moon-crested,' an epithet of Śiva (his deity being represented with a crescent on his forehead); [cf. *čandra-čūda*]. — *Čandra-ratha*, *as*, *ā*, *am*, Ved. having a brilliant carriage. — *Čandra-rāja*, *as*, m., N. of a minister of king Harsha. — *Čandra-rekhā*, f. a digit of the moon. — *Čandra-reṇu*, *us*, m. a plagiarist, a poetical thief (who has only the dust of the moon). — *Čandra-lekha*, *as*, m., N. of a Rākṣhasa; (*ā*), f. a digit of the moon; the plant *Serratula Anthelmintica*, = *vākuṭi*; N. of a metre consisting of four lines of thirteen syllables each; N. of another metre of four lines of fifteen syllables each; N. of a daughter of the Nāga Su-śravas; also of the wife of Kṣhema-gupta; N. of the daughter of king Virā-siṅha, also called Sasi-kālā. — *Čandra-loka*, *am*, n. the sphere or heaven of the moon. — *Čandra-locana*, *as*, m., N. of a Dānava. — *Čandra-lohaka* or *čandra-luṇha* or *čandra-laukaka*, *am*, n. silver. — *Čandra-vaṇṣa*, *as*, m. the race of the moon, the lunar race of kings or the second great line of Kṣhatriya or royal dynasties in India. (The progenitor of the lunar race of kings who reigned at ancient Delhi or Hāstina-pura was Soma the Moon, the child of the Rishi Atri and father of Budha. The latter married Ilā, daughter of the solar king Ikṣhvāku, and had by her a son, Aila or Purūravas. This last had a son by Urvaśi, named Āyus, from whom came Nahusha, father of Yayāti. The latter had two sons, Puru and Yadu, from whom proceeded the two branches of the lunar line. In the line of Yadu was born Kṛṣṇa and Bala-rāma; in that of Puru came Dushyanta, the hero of the *Sakuntalā* and father of the great

Bharata. Ninth from Bharata came Kuru, and fourteenth from him Śāntanu, who had a son Vicitra-vīrya and a step-son Vyāsa. The latter married the two widows of his half-brother, and had by them Dhṛita-rāshṭra and Pāṇḍu, the wars of whose sons form the subject of the Mahā-bhārata; [cf. *sūrya-vapṣa*]. — *Čandravāṣṇin*, ī, m. one of the lunar dynasty. — *Čandra-vatṛā*, f., N. of a town. — *Čandra-vat*, ān, atī, al, Ved. brilliant, golden, abounding in gold; illuminated by the moon; (tī), f., N. of a daughter of Su-nābha and wife of Gada; N. of a princess; the wife of a potter; N. of a town or district. — *Čandra-vatsa*, ās, m., N. of a people. — *Čandra-radana*, ās, ā, am, moon-faced, having a face fair as the moon. — *Čandra-varṇa*, ās, ā, am, Ved. of brilliant or bright colour. — *Čandra-varman*, ā, m., N. of a king of the Kāmbojas; also of a prince conquered by Samudra-gupta. — *Čandra-vallārī*, f., a kind of Asclepias, = *soma-vallārī* or *brahmī-śāka*. — *Čandra-vallī*, f., N. of several plants, = *pra-sārāṇī*, *mādhavi*, and *soma-latā*. — *Čandra-vasā*, f., N. of a river. — *Čandra-vindu*, us, m., the sign for the nasal ॡ. — *Čandra-vimala*, ās, m., N. of a Samādhi (pure as the moon). — *Čandra-vimala-sūrya-prabhāsa-śrī*, īs, m., N. of a Buddha (the beauty of whom is spotless like the moon and brilliant as the sun). — *Čandra-vihanguma*, ās, m., a kind of crane, Ardea Nivea. — *Čandra-vrata*, ām, n., a kind of vow or penance [cf. *čandrāyana*]; a legal propriety or virtue. — *Čandra-sarman*, ā, m., N. of a Brāhman. — *Čandra-sālā*, f., an upper room, an apartment on the house-top; moonlight. — *Čandra-sālikā*, f., a room on the top of a house. — *Čandra-śīlā*, f., a kind of gem, moon-stone [cf. *čandra-kānta*]; N. of one of the Mātṛis attending on Skanda. — *Čandra-śukla*, ās, m., N. of one of the eight Upa-dvīpas in Jambudvīpa. — *Čandra-sūra*, ām, n., a kind of fruit, = *čandrikā*, *kāruvi*, &c., commonly *hālm*, Lepidium Sativum. — *Čandra-sekhara*, ās, m., an epithet of Śiva [cf. *čandra-maulī*]; N. of a prince whose minister was the father of Viśva-nātha, the author of the Śāhitya-darpaṇa; or N. of that minister; N. of a commentator on Kālidāsa's Śakuntalā (perhaps identical with the minister of the same name); N. of the author of the play Madhurā-niruddha; N. of a mountain. — *Čandra-sekhara-čampū-prabandha*, ās, m., title of a work. — *Čandra-śrī*, īs, m., N. of a prince. — *Čandra-saijja*, ās, m., 'having any name of the moon,' camphor. — *Čandra-sumbhava*, ās, m., son of the moon, i. e. Budha, the planet Mercury; (ā), f. small cardamoms. — *Čandra-saras*, ās, n., 'moon-lake,' N. of a lake. — *Čandra-sālokya*, ām, n., attainment of the lunar heaven. — *Čandra-siṅha*, ās, n., N. of a king, son of Darpa-nārāyaṇa. — *Čandra-suta*, ās, m., = *čandra-ja*. — *Čandra-surasa*, ās, m., the plant Vitex Negundo. — *Čandra-sūrya*, ās, m., du. moon and sun. — *Čandra-sūrya-jihmīkara-prabha*, ās, m., N. of a Buddha (whose splendor obscures moon and sun). — *Čandra-sūrya-pradīpa*, ās, m., N. of a Buddha (illuminating moon and sun). — *Čandra-sena*, ās, m., N. of a prince, son of Samudra-sena. — *Čandra-han*, ā, m., N. of a Dānava. — *Čandra-hanu*, us, and *čandra-hantrī*, tā, nī, N. of a Dānava. — *Čandra-hāsa*, ās, m., a glittering scimitar ['deciding the moon'; cf. *čandra-bhāsa*]; the sword of Rāvaṇa; N. of a prince; (ā), f. the plant Coccus Cordifolius [cf. *guḍūci*]; (am), n. silver. — *Čandra-kura* ('*ra-āk*'), ās, m., N. of a man. — *Čandra-kṛitī* ('*ra-āk*'), īs, īs, ī, moon-shaped; like the moon (in roundness, &c.). — *Čandrāgra* ('*ra-āg*'), ās, ā, am, Ved. having a brilliant beginning; (Śāy.) having joy or gold at the head or as the chief subject. — *Čandrāṅgada* ('*ra-āg*'), ās, m., N. of a son of king Indra-sena. — *Čandrātāpa* ('*ra-āt*'), ās, m., moonlight; an open hall, one only furnished with a roof; an awning. — *Čandrātma* ('*ra-āt*'), ās, m., the son of the moon, the planet Mercury. — *Čandrānana* ('*ra-ān*'), ās, ā, am, moon-faced; (as), m.

an epithet of Skanda. — *Čandrāpīḍa* ('*ra-āp*'), ās, m., an epithet of Śiva; N. of a son of Janamejaya; of a king of Kāśmīra, the brother of Tārā-pīḍa; of a son of king Tārā-pīḍa. — *Čandrābha-vaktra* ('*ra-ābh*'), ās, ā, am, whose face is moon-like. — *Čandrābhāsa* ('*ra-ābh*'), ās, m., a false moon, an appearance in the sky like the real moon. — *Čandrārka* ('*ra-ā*'), ās, m., du. moon and sun; (ī), f. title of an astronomical work by Dina-kara. — *Čandrārka-dīpa*, ās, m., N. of a Buddha, = *čandra-sūrya-pradīpa*. — *Čandrārka* ('*ra-ā*'), ās, m., a half-moon. — *Čandrārka-kṛtasekhara*, ās, m., an ascetic who imitates the appearance of Śiva. — *Čandrārka-čūḍamāṇī*, īs, m., or *čandrārka-maulī*, īs, m., an epithet of Śiva. — *Čandrāloka* ('*ra-āl*'), ās, m., title of a work on rhetoric by Jaya-deva. — *Čandrāvati*, f., N. of a place of pilgrimage; N. of the wife of king Dharma-sena. — *Čandrāvartī* ('*ra-āv*'), f., a metre consisting of four lines of fifteen syllables each. — *Čandrāvalī* ('*ra-āv*'), f., N. of one of Kṛishṇa's female companions. — *Čandrāvaloka* ('*ra-āv*'), ās, m., N. of a prince. — *Čandrāśva* ('*ra-ās*'), ās, m., N. of a son of Dhundhu-māra. — *Čandrāspadā* ('*ra-ās*'), f., N. of a plant. — *Čandrāhva* ('*ra-āh*'), ās, m., camphor. — *Čandrashīḍā* ('*ra-āsh*'), f., an assemblage of lotuses blossoming during the night (lit. 'loved by the moon'). — *Čandrodāya* ('*ra-ud*'), ās, m., moon-rise; an awning, a cloth or sheet spread over the large open courts of Hindū houses upon festive occasions; a mercurial preparation used in medicine; N. of a warrior on the side of the Pāṇḍavas; (ā), f., a medicine for the eyes. — *Čandronmilana* ('*ra-un*'), ām, n., title of a work. — *Čandropala* ('*ra-up*'), ās, m., the moon-gem; [cf. *čandra-kānta*]. — *Čandraka*, ās, m., the moon (generally at the end of adj. comp.); a spot similar to the moon; the eye in a peacock's tail; a finger-nail; a fish called Chanda; N. of a poet; of a minister; of an owl; (ikā), f. moonlight, moonshine, illumination, elucidation (used at the end of the title of some commentaries and original works to imply that the work so designated is intended to elucidate the subject of which it treats, e. g. *alankāra-čandrikā*, *kātantra-ē*, *kārya-ē*, &c.; cf. *kauṃudī*, *dīpikā*, &c.); a kind of fish, = *čandraka*; large or small cardamoms; N. of several plants, = *karna-sphoṭā*, *mallikā*, *sveta-kaṇṭakārī*, *methikā*, *čandra-sūrā*. N. of a metre, = *utpalinī*; N. of a woman; N. of a river, = *čandra-bhāgā*; (am), n. black pepper. — *Čandra-ka-rat*, ān, m., a peacock. — *Čandrikā-drava*, ās, m., a kind of gem, the moon-stone (melting in the moonlight). — *Čandrikā-pāyin*, ī, inī, ī, drinking moonlight or the moon-beams; (ī), m. the bird Čakora. — *Čandrikāmbuja* ('*kā-am*'), ām, n., the white lotus, blossoming in the moonlight.

Čandrakita, ās, ā, am, furnished with brilliant spots similar to the moon.

Čandrakin, ī, m., a peacock.

Čandraṭa, ās, m., N. of an ancient physician.

Čandra-mas. See under *čandra* above.

Čandra-lā, f., N. of a woman.

Čandrāya, nom. A. *čandrāyate*, to play the part of the moon, to represent the moon.

Čandrin, ī, inī, ī, Ved. golden, possessing gold; (ī), m. the son of the moon, the planet Mercury.

Čandrimā, f. (fr. *čandra*; cf. *pūrṇimā*), moonlight.

Čandrita, ās, m., a barber; a N. of Śiva; a pot-herb, Chenopodium Album.

चन्द्रमह *čandramaha*, ās, m., a dog.

चप *čap*, cl. I. P. *čapati*, to caress, coax, soothe, or console; cl. I. P. *čapayati*, &c., to grind, pound, knead; to cheat.

चपट *čapaṭa*, ās, m., the palm with extended fingers; [cf. *čapeṭa*.]

चपल *čapala*, ās, ā, am (said to be fr. rt. *čup*, connected with rt. *kamp*), moving to and fro,

shaking, trembling, tremulous, unsteady, agitated, wavering; wanton, fickle, inconstant, variable; inconsiderate, careless, thoughtless, ill-mannered, rude, impertinent; active, quick, swift, agile, expeditious; momentary, instantaneous; (as), m., a kind of animal (= *mūshika*); a fish; black mustard; quicksilver; a kind of perfume, = *čoraka*; a kind of stone; N. of a prince; also of a superhuman being; (ā), f. lightning; long pepper; the tongue; a disloyal wife, a whore; spirituous liquor, especially the intoxicating drink made from hemp; the goddess Lakshmi or fortune; N. of two metres; one of the personifications of the fifth note in music. — *Čapalā-lā*, f. or *čapala-iva*, ām, n. trembling; fickleness, inconstancy, rudeness. — *Čapalātāṣaya* ('*tā-āṣ*'), ās, m., indigestion, flatulence. — *Čapalāṅga* ('*la-an*'), ās, m., Delphinus Gangeticus. — *Čapalā-jana*, ās, m., a fickle or unsteady woman; the goddess of fortune. — *Čapalātmaka* ('*la-āt*'), ās, ā, am, of a fickle or inconstant nature.

Čapalaka, ās, ā, am, wanton, fickle, inconsiderate.

Čapalāya, nom. A. *čapalāyate*, to move to and fro, tremble, become unsteady, wanton.

चपेट *čapeṭa*, ās, m., a palm of the hand with the fingers extended; [cf. *čapaṭa* and *čarpaṭa*.] — *Čapeṭāghata* ('*ta-āgh*'), ās, m., a blow or slap with the open hand.

Čapeṭikā, f., a slap with the open hand.

चप्य *čapyā*, ām, n., Ved. a kind of sacrificial vessel.

चम *čam*, cl. I. P. *čamati*, *čāčama*, *ačam*, *mit*, *čamitum*, Ved. cl. 5. P. *čamnoti*, to sip, drink; to take anything into the mouth, as food, (generally applied to liquids, but occasionally used of solid food); to eat: Pass. Aor. *ačami* (used impersonally): Caus. *čamayati*: Desid. *čācamishati*: Intens. *čāčamāyate* or *čāčanti*; [cf. Hib. *toimhul*, 'eatings'; *toimhlim*, 'I eat, waste, spend, consume.']

Čumara, ās, ī, m. (fr. rt. *čam*, in the sense of eating), a kind of deer, or rather the Bos Grunniens (erroneously classed by the Hindū writers amongst deer), highly valued for its bushy tail; (as, am), m., n. a chowrie or long brush, most usually made of the tail of the Yak or Bos Grunniens, and employed to whisk off insects, flies, &c.; it is also one of the insignia of royalty [cf. *čamara*]; a particular high number; (as), m., N. of a Daitya; (ī), f. a compound pedicle. — *Čumara-puṭcha*, ām, n., the tail of the Bos Grunniens; (as), m., a small animal with a bushy tail living in holes, a squirrel or perhaps fox (*kokaḍa*).

Čumarika, ās, m., a kind of ebony, Bauhinia Variegata, growing in clusters resembling a chowrie; [cf. *kovidāra*.]

Čumasa, ās, ī, n. f. a vessel used at sacrifices for drinking the juice of the Soma, a kind of flat dish, pan, or cup; (according to others) a kind of ladle or spoon, (according to the Brāhmaṇas and Scholiasts these vessels are generally of a square shape, made of wood and furnished with a handle, but sometimes also round or of other shapes); a cake made of barley, rice, or lentils, ground to meal; a sweetmeat, or flour, sesamum, &c., mixed up with sugar into a kind of cake; a plant, commonly Khetpāpara, Mollugo Pentaphylla; (as), m., N. of a man; also of a son of Rishabha; = *čamasodbheda*, q. v. — *Čamasādhvayū* ('*sa-adh*'), us, m., Ved. the priest who manages the drinking-vessels. — *Čamasodbheda* ('*sa-adh*'), ās, m., N. of a place of pilgrimage, held sacred on account of the supposed bursting forth of the river Sarasvatī; also *čamasodbhedana*, ām, n.

Čamasā, īs, f. = *čamasā*, a kind of cake.

Čamasin, ī, m., N. of a man.

Čamū, ūs, f., Ved. (loc. *čamū* or *čamvi*; du. *čamvā*; pl. *čamvas*), a vessel, a dish, (applied especially to the vessels or reservoirs into which the Soma is poured; these are generally two in number, and called *čamvā*, Ved. du.), metaphorically the two grand receptacles of all living beings, or heaven and

earth (*čamvau*, du., Naigh. III. 30); a grave; an army; a squadron, a division of an army consisting of 129 elephants, as many cars, 2187 horse, and 3685 foot. — *Camū-čara*, as, m. a soldier, a warrior. — *Camū-nātha* or *camū-pa*, as, m. the leader of an army, a general. — *Camū-pati*, is, m. a general of division, any general. — *Camū-shad*, t, t, t, Ved. lying on a dish. — *Camū-hara*, as, m., N. of one of the Viśve-devās.

चमक *čamaka*, as, m., N. of a man.

चमकसूक्त *čamaka-sūkta*, am, n., N. of several verses of the Vājasaneyi-samhitā, so called because the words *ča me* are repeated in them.

Camī-kāra, as, m. reciting the *Čamaka-sūkta*.

Camī-kṛi, cl. 8. P., Ved. -*karoti*, -*kartum*, to recite the verses containing the words *ča me* over anything.

चमत् *čamat*, ind. an interjection of surprise.

— *Čamat-karaṇa*, am, n. admiration; astonishing, producing wonder, causing surprise; festival, spectacle; high poetical composition. — *Čamat-kāra*, as, m. admiration, astonishment, surprise; show, spectacle; row, riot, festive or angry turbulence; elaborate style or high poetical composition; N. of the tree *Achyranthes Aspera*; [cf. *apānārga*]. — *Čamat-kāra-čandrikā*, f. title of a grammar; title of a Bengali poem by Kṛṣṇa-dāsa. — *Čamat-kāra-čintāmaṇi*, is, m. title of a work. — *Čamat-kārita*, as, ā, am, astonished. — *Čamat-kārin*, i, īni, ī, astonishing, surprising, unusual. — *Čamat-kṛita*, as, ā, am, astonished, surprised. — *Čamat-kṛiti*, is, f. admiration, astonishment, surprise, &c.; [cf. *čamat-kāra*].

चमीकृ *čamī-kṛi*. See under *čamaka-sūkta*.

चमू *čamū*. See under *čam* above.

चमूरु *čamūru*, us, m. a kind of deer; [cf. *samūru*].

चम्प *čamp*, cl. 10. P. *čampayati*, to go, move; (a various reading for *čamp*.)

Čampa, as, m. (said to come fr. the last rt.), the plant *Bauhinia Variegata*, mountain ebony [cf. *kovidāra*]; N. of a son of Pīthulāksha and founder of the town Čampā; (ā), f., N. of a town in Anga, the modern Bhāgalpur or a place in its vicinity, founded by Čampa, and the residence of Karna; also of Brahma-datta. — *Čampa-karambhā*, f. a kind of plantain. — *Čampa-kunda*, as, m. a kind of fish, commonly *čānda-kuḍā*. — *Čampa-kosha*, as, m. the Jāka or bread-fruit tree. — *Čampāthīpa* (*‘pā-adh’*) or *čampeśa* (*‘pā-iśa’*), as, m., N. of Karna, natural brother of the Pāṇḍus. — *Čampā-vaṭi*, f., N. of a town; N. of the wife of Nidhi-pati. — *Čampopala-kṣita* (*‘pā-up’*), as, m. the district of Čampā or Bhāgalpur; (ās), m. pl. the inhabitants of it.

Čampaka, as, m. a tree bearing a yellow fragrant flower, *Michelia Champaka*; a kind of perfume; a variety of the jack or bread-fruit tree [cf. *čampakālu*]; N. of the father of Kalhapa; N. of a man; N. of a country; (ā), f., N. of a town; (am), n. the flower of the Čampaka tree; the fruit of a variety of the banana or plantain; commonly *čāmpakālā*. — *Čampaka-gandha*, am, n. a kind of incense. — *Čampaka-čaturdaśi*, f., N. of a festival, the fourteenth day in the light half of the month Jyāishtha. — *Čampaka-pura*, am, n., N. of a town. — *Čampaka-prabhu*, us, m., N. of the father of Kalhapa. — *Čampaka-mālā*, f., N. of a metre consisting of four lines of ten syllables each. — *Čampaka-vaṭi*, f., N. of a wood in Magadha. — *Čampakāraṇya* (*‘ka-ar’*), am, n. the Čampaka forest; N. of a place of pilgrimage. — *Čampakā-vaṭi* or *čampakāvali* (*‘ka-av’*), f. = *čampaka-vaṭi*. — *Čampakolva* (*‘ka-ul’*), as, m. the Jāka or bread-fruit tree.

Čampakālu, us, m. the Jāka or Indian bread-fruit tree, *Artocarpus Integriifolia*; [cf. *čampakolva*, *čampālu*, *čampaka*].

Čampālu, us, m. the Jāka or bread-fruit tree.

चम्पू *čampū*, ūs, f. a kind of elaborate and highly artificial composition in which the same subject is continued through alternations in prose and verse (*gadya* and *padya*); [cf. *gangā-čampū* and *nala-čampū*].

चम्ब *čamb*, cl. 1. P. *čambati*, &c., to go, to move.

चमिष् *čamriṣ*, f., Ved. (Sāy.) libations (contained) in the sacrificial ladles.

Čamriṣa, as, ā, am, Ved. contained in the sacrificial ladle.

चय *čay*, cl. 1. A. *čayate*, &c., to go, to go to or towards, move; [cf. Gr. *κίω*, *κίω*; Lat. *cio*, *cio*, *citus*; Hib. *cui*, ‘a way, a road’; Lith. *koja*, ‘foot’; *kettur-kojis*, ‘quadruped.’]

चय 1. *čaya*. See under 1. *či*.

चय 2. *čaya*. See under 3. *či*.

चर *čar*, cl. 1. P. (ep. also A.) *čarati*, -*te*, *čādāra*, *čere*, *čarishyati*, -*te*, *acārit*, *čaritam* (ep. *čartum*, Ved. *čaradhya*, *čaritave*, *čarase*), to move one's self, go, walk, move, stir, drive (in a carriage &c.), roam about, walk about, wander, (in these senses applied to men, animals, water, ships, stars, &c.); to graze; to spread, be diffused; to be active; move or travel through, pervade, go along, follow; to behave, conduct one's self; to live, be, remain in any position, act; to be engaged in, occupied with, busy one's self with (with inst., e. g. *yajñena čarati*, he is engaged in a sacrifice); to undertake, set about, undergo, observe, practise, do or act in general (e. g. *vratāni čeruh*, they observed vows; and in this sense applied rather vaguely to express various ideas, e. g. *riḡhnam čarati*, he puts a hindrance; *bhaikṣam čarati*, he begs; *vivādam čarati*, he is engaged in a lawsuit; *mṛigayāni čarati*, he hunts; *sambandhān čarati*, he enters into connections; *mārgam čādāra vānāi*, he made a way with arrows); to continue performing or being (with a part., e. g. *arūntas čeruh*, they continued worshipping; *svāminam avajānāya čaret*, he may go on despising his master); to exercise the body with penance, e. g. *tupasā indriyāni čaret*, he should exercise his organs with penance; (with or without *mithuna*) to perform the act of copulation, to have sexual intercourse with, have to do with; to make or render (with two acc., e. g. *narēndram satya-stham čārāma*, let us make the king keep his word); to act as a spy; to consume, eat (e. g. *māṣam čaret*, let him eat flesh); Caus. *čārayati*, -*yitum*, to cause to move or walk about; to pasture; to send, direct, turn, move; to cause to pervade; to drive away; to cause to practise or perform; to cause to copulate; to obtain knowledge of, acquaint one's self with (with acc.); to doubt [cf. *vi-čar*]: Desid. *čīdarishati*, to wish to act or conduct one's self; to be willing to deal with, to have intercourse with: Intens. *čārāriti*, *čārcyate*, *čārcuriti*, *čārcūrti*, to move quickly or repeatedly, to walk about, pervade; to act wantonly or coquettishly; [cf. Lat. *curro*, *currus*; *properus* (?); Hib. *čara*, ‘a leg or haunch’; *carachadh*, ‘moving’; *carachd*, ‘motion’; Gr. *κίρω*, *κίρω*; Goth. *fara*: Germ. *fahren*: Old Germ. *hor-se*; Eng. *horse*: Lith. *kielāju*, *kielias*, *kielione*: Old Pers. *čartanay*].

Čara, as, i, am, moving, walking, going; locomotive, any animal (so named as moving in contradistinction to plants); movable, trembling, shaking, unsteady; (at the end of comp.) going, walking, wandering, being, living [cf. *adhas-čara*, *anta-čara*, *up-č*, *upari-č*, *eka-č*, &c.]; following; performing, practising (e. g. *vratā-čara*, practising vows). Sometimes *čara* is placed at the end of a word as an affix in the sense of ‘having been formerly,’ e. g. *ādhyā-čara*, one who has been rich formerly; *devadatta-čara*, having been formerly possessed by Devadatta; (as), m. a spy, a secret emissary or agent; a wagtail; a kind of small shell, Cypraea

Moneta [cf. *kaparda*]; a game played with dice and men similar to backgammon; the planet Mars; a cowrie; the seventh Karana in astrology; the Karapas collectively; the difference of time between the rising of a heavenly body at Lankā or Ceylon, over which the first meridian passes, and that of its rising at any particular place; a term for particular lunar mansions and for a particular number of the signs of the zodiac.

— *Čara-griha*, am, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth. — *Čara-deva*, as, m., N. of a man. — *Čara-dravya*, āni, n. pl. movables, goods and chattels. — *Čara-puṣhta*, as, m. a mediator (lit. ‘nourished by a spy’). — *Čara-bha*, am, n. a moving or varying sign of the zodiac, i. e. the first, fourth, seventh, and tenth; [cf. *čara-griha*]. — *Čara-bhavana*, am, n. a moving or varying sign of the zodiac; [cf. the preceding]. — *Čara-mūrti*, is, f. an idol which is carried about in procession. — 1. *čārāčara* (*‘ra-ac’*), as, ā, am, movable and immovable, locomotive and stationary, moving and fixed (as animals and plants); (am), n. the aggregate of all created things, whether animate or inanimate; the world; sky, atmosphere; heaven, paradise; (ī), f. a young woman.

Čaraka, as, m. a wanderer, a wandering religious student; a spy or secret emissary; N. of a Muni and physician, (a legend relates that the serpent-king Śeṣha, who was himself the recipient of the Āyur-veda, once visited the earth, and finding it full of sickness and suffering became moved with pity, and determined to devise a scheme for alleviating disease; hence he became incarnate as the son of a Muni and was called Čaraka because he had visited the earth as a kind of spy or *čara*; he then composed a new book on medicine, based on older works of Agni-veśa and other pupils of Ātreya, which book was called after him); a kind of plant, cf. *parpaṭa*; (am), n. the title of the treatise on medicine written by Čaraka; (ās), m. pl., N. of a branch of the Black Yajur-veda, the practices and rites enjoined by which are different in some respects from those in the Śatapatha-Brahmaṇa; (ī), f. a kind of poisonous fish; N. of an evil spirit. — *Čaraka-grantha*, as, m. Čaraka's book. — *Čaraka-tantra-ryākyā*, f. title of a commentary by Haričandra. — *Čaraka-bhāṣya*, am, n. title of a commentary by an author named Kṛṣṇa.

Čaraṇa, as, m. a foot soldier; (as, am), m. n. a foot; a pillar, a support, a prop; the root of a tree; a single line of a verse, the fourth part of a stanza; (in prosody) a dactyl; a sect, a school, a branch of the Vedas; a race, a family; (am), n. moving, going round or about, wandering, roaming, grazing; course; acting, dealing, managing, conduct, performance; fixed or instituted observances for any class, age, or condition (as priesthood, manhood, &c.); behaving, conduct of life, good or moral conduct; practising, accomplishing; consuming, eating; a particular high number; [cf. *dvī-čaraṇa*, *puraś-čaraṇa*, *ratha-č*; cf. also Gr. and Lat. *πῆμα*, *perna*; Goth. *fairna*; Germ. *Ferse*; Lith. *kulnis*; Hib. *cairine*; Lat. *crus* ?]. — *Čaraṇa-kamala* or *čaraṇa-kīṣalaya*, am, n. a lotus-foot (lit. foot-lotus), a beautiful foot, the foot of a lover, of a deity, &c. — *Čaraṇa-gata*, as, ā, am, fallen at one's feet, prostrate. — *Čaraṇa-granthi*, is, m. the joint of the foot, the ankle. — *Čaraṇa-dāsa*, as, m., N. of the author of the Gurusishya-samvāda and of the poems entitled Nāciketupākhyāna. — *Čaraṇa-nyāsa*, as, m. the trace of a foot, foot-step. — *Čaraṇa-pa*, as, m. a tree. — *Čaraṇa-patana*, am, n. falling at the feet, prostration. — *Čaraṇa-patitu*, as, ā, am, fallen at the feet, prostrate. — *Čaraṇa-padma*, as or am, m. n. a lotus (like) foot, the foot of a deity or lover. — *Čaraṇa-parvan*, a, n. ‘foot-joint,’ the ankle. — *Čaraṇa-pāta*, as, m. tread, trampling; foot-fall. — *Čaraṇa-yuga*, am, n. both the feet; two lines of a stanza. — *Čaraṇa-ryūha*, as, m. title of a treatise. — *Čaraṇa-śuśrīṣkā*, f. prostration. — *Čaraṇa-sevā*, f. service, devotion. — *Čaraṇānamita* (*‘na-ān’*), as, ā, am, bent or bowed under the feet, trodden down. — *Čaraṇā-*

bharaṇa (°ṇa-ābhl°), *am*, n. an ornament for the feet. — *Čaraṇāmṛita* (°ṇa-am°), *am*, n. 'foot-nectar,' the water in which the feet of a Brāhman or spiritual guide have been washed. — *Čaraṇāyudha* (°ṇa-āy°), *as*, *ā*, *am*, having the feet for weapons; (*as*), *m*, a cock. — *Čaraṇāravinda* (°ṇa-ar°), *am*, n. the lotus (like) foot (of a deity, lover, &c.). — *Čaraṇārdha* (°ṇa-ar°), *am*, n. the half of the foot; half of the fourth of a stanza. — *Čaraṇāśkandana* (°ṇa-ās°), *am*, n. trampling, treading down with the feet. — *Čaraṇodaka* (°ṇa-ud°), *am*, n. water in which the feet of a venerable Brāhman or spiritual teacher have been washed. — *Čaraṇopaga* (°ṇa-up°), *as*, *ā*, *am*, in contact with the feet, at the feet.

Čaraṇīya, *nom. A.*, Ved. *čaraṇīyate*, to follow, perform, be engaged in, carry on; (*Sāy.*) to desire to go.

1. *čaraṇya*, *nom. P.* *čaraṇyati*, to move.

2. *čaraṇya*, *as*, *ā*, *am*, foot-like, like a foot.

Čaraṇu, *us*, *us*, *v*, Ved. moving, movable.

Čarat, *an*, *antī*, *at*, going, moving, going on; proceeding, acting, practising.

Čaratha, *as*, *ā*, *am*, Ved. moving, living; capable of moving, movable; (*as*, *am*), *m*, n. going, moving, wandering; movableness; liveliness, life; a going, a way.

2. *čarācra*, *as*, *ā*, *am* (fr. *čar* reduplicated; for *i*, see p. 317; col. 3), moving, locomotive, running; trembling, shaking, unsteady; wished, desired; (*am*), *n*, N. of a small shell; [*cf. kaparda*.]

Čari, *is*, *m*, an animal in general.

Čarita, *as*, *ā*, *am*, gone, gone to, attained, practised; (*am*), *n*, going, moving, course; acting, doing, practice, behaviour, acts, deeds, practices, adventures, 'res gestæ'; story; nature; fixed institute, proper or peculiar observance; [*cf. uttara-rāma-čarita*, *duṣ-čarita*, *śac-č*, *saha-č*, *su-č*]. — *Čarita-guṇatva*, *am*, *n*, (?) accompaniment, assistance; meritorious conduct. — *Čarita-maya*, *as*, *ī*, *am*, (*at* the end of compounds) containing or relating deeds or adventures, made up of deeds. — *Čarita-vrata*, *as*, *ā*, *am*, performing an act of devotion. — *Čaritārtha* (°tu-ar°), *as*, *ā*, *am*, attaining one's object, successful in an undertaking, satisfied, effected, successful. — *Čaritārtha-tva*, *am*, *n*, the attainment of an aim, successfulness, success. — *Čaritārthaya*, *nom. P.* *čaritārthayati*, to cause a person to attain his aim. — *Čaritārthin*, *ī*, *īnī*, *ī*, desirous of success.

Čarītavya, *as*, *ā*, *am*, to be gone, to be managed; to be followed or observed; to be practised or performed.

Čaritin. Cf. *duṣ-čaritin*.

Čaritra, *am*, *n*, a foot, leg; going; acting, behaving, behaviour, habit, practice, acts, deeds, proceedings, exploits; instituted and peculiar observance or conduct; adventures, story, history or account of any one's deeds or exploits; nature, disposition; (*ā*), *f*, the tamarind tree; [*cf. čāritra*]. — *Čaritra-bandhaka*, *as*, *m*, a friendly pledge, one of unequal value to the loan. — *Čaritra-vat*, *ān*, *atī*, *at*, experienced, familiar with customs.

Čariṣṇu, *us*, *us*, *u*, capable of moving, movable, locomotive, active, unsteady, wandering about; (*us*), *m*, N. of a son of Manu Sāvarka; also of a son of Kṛttimāt and Dhenukā. — *Čariṣṇu-dhūma*, *as*, *ā*, *am*, Ved. having moving smoke, whose smoke goes everywhere.

Čaritra, *am*, *n*, behaviour, conduct, practice; [*cf. čāritra*.]

Čartavya, *as*, *ā*, *am*, to be practised &c.; [*cf. čarītavya*.]

Čarya, *as*, *ā*, *am*, to be gone; to be practised or performed &c.; (*ā*), *f*, going about, wandering, walking about, driving or going in a carriage; pervading, visiting; course; proceeding, behaviour; due and regular observance of all rites or customs, following the rules of studentship; practising religious austerities, wandering about as a mendicant; performing, practising, engaging in, practice, conduct [*cf. ku-čarya*]; behaviour, deportment, usage; eating; (*am*), *n*, going about, wandering, driving in a carriage &c.; proceeding, behaviour, conduct; [*cf. brahma-čarya*,

bhikṣhā-č, *bhikṣhika-č*]. — *Čaryāvatāra* (°yā-av°), *as*, *m*, title of a Buddhist work.

Čāra, *as*, *m*, a spy &c. See *s. v*.

Čarṭ *čaraṭa*, *as*, *m*, a wagtail; (*ī*), *f*, = *čaraṇī*, *čirīṇī*, *čiraṇī*.

Čarṁ *čarama*, *as*, *ā*, *am*, *m*, pl. *čarama* or *čaramās*, (said to be fr. rt. *čar*), last, hinder, ultimate, final; outermost; western, west; lowest, least; immediately following; (*as* or *am*), *m*, or *n*, (?), a particular high number; (*am*), *ind*, at last, at the end; *čaramā kriyā*, the final ceremony, the funeral ceremony. — *Čarama-kāla*, *as*, *m*, the last moments, the hour of death. — *Čarama-kṣmābhṛit*, *t*, *m*, the western mountain behind which the sun and moon are supposed to set. — *Čarama-vaiyākaraṇa*, *as*, *m*, an ignorant grammarian. — *Čarama-śairshika*, *as*, *ī*, *am*, having the head towards the west. — *Čaramācāla* (°ma-ac°), *as*, *m*, or *čaramādri* (°ma-ad°), *is*, *m*, = *čarama-kṣmābhṛit* above. — *Čaramājā* (°ma-ajā), *f*, Ved. the last or smallest she-goat. — *Čaramāvasthā* (°ma-av°), *f*, the last state.

Čaramya, *nom. P.* *čaramyati*, to be the last.

Čary *čaravya*. See below under *čaru*.

Čru *čaru*, *us*, *m*, a kind of vessel in which a particular oblation is prepared, a saucepan, pot, kettle; a cloud; an oblation of rice, barley, and pulse, boiled with butter and milk for presentation to the gods or manes. — *Čaru-čelin*, *ī*, *īnī*, *ī*, having portions of offerings on the clothes (?); an epithet of Śiva; (perhaps a wrong form for *čaručelin*). — *Čaru-vraṇa*, *as*, *m*, a kind of cake. — *Čaru-śrapana*, *am*, *n*, sprinkling an oblation of milk and ghee. — *Čaru-sthālī*, *f*, the vessel in which an oblation is prepared, made either of clay or of udumbara-wood. — *Čaru-homa*, *as*, *m*, an oblation of a meat-offering. — *Čaravya*, *as*, *ā*, *am*, destined for the *Čaru* oblation.

Čarkarī *čarkarita*, *am*, *n*, (fr. *i*, *kri*, to do), a term used by Yāska and others for the intensive verb formed without the syllable *ya*.

Čarkṛiti *čarkṛiti*, *is*, *f*, (fr. *2*, *kri*), Ved. praising, mention, glory, praise.

Čarkṛitya, *as*, *ā*, *am*, Ved. to be mentioned with praise, worthy of praise, renowned.

Čarḡ *čargh*, *cl. i*, *P.* *čarghati*, &c., to go or move.

Čarv *čarv*, *cl. io*, *P.* *čarčayati*, to repeat (a word in reciting the Veda), to read, recite, study, peruse carefully, consider; *cl. i*, or *6*, *P.* *čarčati*, &c., to speak, say, abuse, reprove, condemn, censure, menace; to injure or hurt, to inquire.

Čarā, *as*, *m*, considering, deliberation, i. e. repeating over in thought; (*ā*), *f*, repetition of a word, recitation, incidental mention, popular talk, alternate recitation of a poem by two persons; reflection, consideration; the exercise of judgment or deliberation, inquiry, investigation; an epithet of the goddess Durgā; covering or cleansing the body with unguents, smearing with ointment; bribery (?).

Čarāka, *as*, *ā*, *am*, repeating, the repeater (of a word in the recitation of the Veda).

Čarāna, *am*, *n*, repeating, repetition; covering the body with unguents.

Čarčāya, *nom. P.* *čarčāyate*, to undergo repetition, to be repeated.

Čarčī, *is*, *f*, Ved. repetition of words in recitation; (*is*), *m*, N. of a nian.

Čarčikā, *f*, deliberation, inquiry; cleaning the person with perfumes, an epithet of the goddess Durgā or Cānuṣṣṭā; [*cf. gharma-čarčikā* and *vī-čarčikā*.]

Čarčitya, *am*, *n*, anointing the body, an unguent, = *čarčitya* and *čarčā*.

Čarčita, *as*, *ā*, *am*, perfumed, anointed, smeared with sandal &c., covered with anything; inquired into or after, investigated; sought, desired; (*am*), *n*, the being covered or anointed (with anything).

Čarčar *čarčara*, *as*, *ā*, *am* (fr. rt. *čar*), Ved. going; (*ī*), *f*, a kind of song; striking the hands to beat time; musical symphony; the recitation of scholars; festive cries or merriment, festive sport; a festival; flattery, dishonest praise; a kind of metre consisting of four lines of eighteen syllables each; curled or woolly hair.

Čarčarikā, *f*, a kind of gesture, gesticulation. — *Čarčarika*, *as*, *m*, a pot-herb; decoration or curling of the hair [*cf. čarčarī*]; a form of Śiva.

Čarčas *čarčas*, *ās*, *m*, N. of one of the nine treasures of Kuvera.

Čartana *čartana*, *as*, *ā*, *am* (fr. rt. *črit*), Ved. stringing together; (*am*), *n*, a hook, a pin.

Čartya, *as*, *ā*, *am*, to be strung or tied in regular order; to be hurt or injured.

Čartavya *čartavya*. See col. i.

Čarpaṭa *čarpaṭa*, *as*, *m*, the open palm of the hand with fingers extended; a kind of plant, Mollugo Pentaphylla; a quantity of bubbles or specks (*sphāra-vipula*); (*ī*), *f*, a thin cake or biscuit of flour; [*cf. parpaṭī*.]

Čarpati *čarpati*, *is*, *m*, N. of an author; (also read *čarpaṭin*.)

Čarb *čarb*, *cl. i*, *P.* *čarbati*, to go, move.

Čarbhaṭa *čarbhaṭa*, *as*, *m*, a kind of cucumber, Cucumis Utilissimus [*cf. čarvāru*; *cf. also čirbhafi* and *čirbhātā*]; (*ī*), *f*, = *čarčarī*, the noise of merriment or festivity, cries of joy.

Čarma *čarma*, *am*, *n*, (said to be fr. rt. *čar*), Ved. a hide, a skin; a shield. See *čarman* below.

Čarmayya, *am*, *n*, (fr. the next), leather-work.

Čarman, *a*, *n*, skin, leather, hide, bark, parchment, &c.; the hide of an antelope &c. used as a seat or bed by the religious student; a shield; [*cf. gala-čarman*, *duṣ-čarman*, &c.; *cf. also Lat. corium, calceus* (?); *Hib. crociōinn*; *Gr. πέλας*]. — *Čarmaharaṇa*, *am*, *n*, working in skins or leather. — *Čarma-kasā* or *čarma-kashā* or *čarma-kasā*, *f*, 'skin-injurer,' a plant, commonly called Čarmakashā or Čarmaghās, Mimosa Abstergens; a particular kind of perfume. — *Čarma-kāra*, *as*, *m*, a shoe-maker, a currier or worker in leather, the offspring of a Caṇḍāla woman by a man of the fisherman caste, or of a Vaideha female by a Nishāda; (*ī*), *f*, the wife of the preceding; N. of a plant, = *čarma-kasā*. — *Čarma-kāraka*, *as*, *m*, a worker in leather. — *Čarma-kārin*, *ī*, *m*, a currier, skinner, shoe-maker, worker in hides or leather. — *Čarma-kārīya*, *am*, *n*, working in leather or skins. — *Čarma-kāla*, *as*, *am*, *n*, a wart; excrescences considered as a kind of hemorrhoids. — *Čarma-kṛt*, *t*, *m*, a shoe-maker. — *Čarma-khāṇḍika*, *ās*, *m*, pl., N. of a people; (perhaps for *čarma-khāṇḍika*); [*cf. čarma-maṇḍala* and *čarma-ranga*]. — *Čarmagrīva*, *as*, *m*, N. of one of the attendants of Śiva. — *Čarma-čāṭaka*, *as*, *ā*, *m*, *f*, or *čarma-čāṭikā*, *f*, or *čarma-čāṭī*, *f*, a bat. — *Čarma-čitraka*, *am*, *n*, white leprosy (*śveta-kushtha*). — *Čarma-čela*, *as* or *am*, *m*, or *n*, (?), a garment with the hide turned outwards. — *Čarma-ja*, *as*, *ā*, *am*, coming forth from the skin, produced by or from the skin; (*am*), *n*, the hairs of the body; blood. — *Čarmaṇ-vat*, *ān*, *atī*, *at*, Ved. furnished with hide, covered with skin or leather; (*tī*), *f*, the plantain tree, Musa Sapientum [*cf. kadala*]; a river that flows through Bundeḥkhand into the Ganges, the modern Chambal. — *Čarmataraṇa*, *as*, *m*, a wrinkle, a fold of skin. — *Čarmatila*, *as*, *ā*, *am*, covered with pimples resembling the seeds of sesamum. — *Čarma-danḍa*, *as*, *m*, 'a leather stick,' a whip. — *Čarma-dala*, *am*, *n*, a form of leprosy or cutaneous disease. — *Čarma-lūshikā*, *f*, a kind of leprosy with red spots, cutaneous disease. — *Čarma-druma*, *as*, *m*, N. of a tree; [*cf. bhīrja*]. — *Čarma-nāṣṭhā*, *f*, 'a leather thong,' a whip. — *Čarma-paṭṭikā*, *f*, a flat piece of leather for play-

ing upon with dice, a leather backgammon board &c.

—*Carma-patrā*, f. a bat, the small house-bat.
—*Carma-pādūkā*, f. a leather shoe. — *Carma-prabhedikā*, f. a shoe-maker's awl. — *Carma-praveka*, as, ikā, m. a bellows. — *Carma-bandha*, as, m. a leather band or strap. — *Carma-maṇḍala*, as, m. pl., N. of a people. — *Carma-maya*, as, ī, am, made of skin or leather, leathern, encased in leather. — *Carma-muṇḍā*, f. a form of the goddess Durgā, commonly *čāmūṇḍā* and *čauṇḍa-muṇḍā*. — *Carma-ma*, as, m., Ved. a tanner. — *Carma-yashṭī*, is, f. a whip; [cf. *carma-luṇḍa*]. — *Carma-ranga*, as, m., N. of a people in the north-west of Madhya-deśa; (*ā*), f., N. of a plant, = *āvartakī*. — *Carma-vaṭ*, ān, atī, at, covered with hides or skins; (*ān*), m., N. of a warrior. — *Carma-vasana*, as, ā, am, clothed in skin; (*as*), m. an epithet of Siva; [cf. *krīti-vāsas*]. — *Carma-vādyu*, am, n. 'skin-instrument,' i. e. a drum, tabour, &c. — *Carma-ṛiksha*, as, m., N. of a tree; [cf. *carmin*]. — *Carma-sambhava*, f. cardamoms. — *Carma-sāra*, as, m. lymph, serum. — *Carma-ācchādita* ('ma-ācch'), as, ā, am, covered with skin. — *Carma-anta* ('ma-an'), as, m. a piece or strap of leather. — *Carma-m-bhas* ('ma-am'), as, n. lymph, serum. — *Carma-vakartana* ('ma-av'), am, n. working in leather or skins. — *Carma-vakartin* ('ma-av'), ī, m. a worker in leather or skins, a shoe-maker, a man of the lowest caste. — *Carma-vakartrī* ('ma-av'), tā, m. a shoe-maker. — *Carma-vanaddha* ('ma-av'), as, ā, am, covered with skin, bound with leather, &c. — *Carma-ṛita* ('ma-av'), as, ā, am, covered with skin or parchment. — *Carma-si-mat* ('ma-asi-'), ān, atī, at, possessed of shield and sword.

Carma, us, m. a shoe-maker, a worker in leather; [cf. *carma-ara* and *carma-kāra*.]

Carma-ara, as, m. a worker in leather, a shoe-maker. *Carmaika*, as, ā, am, armed with a shield, a shield-bearer.

Carmin, ī, īmī, ī, covered with skin or parchment, having a hide or skin; leather, leathern, made of leather, &c.; armed with a shield; (*ī*), m. a soldier armed with a shield, a shield-bearer; N. of a tree, the bark of which is used for writing upon, &c. [cf. *bhūrja*]; a plantain; N. of an attendant of Siva.

चर्मरी *čarmari*, f., N. of a plant with a poisonous fruit.

चर्व *čarya*. See p. 318, col. 1.

चर्व *čarv* [cf. *čurn*], cl. 1. 10. P. *čarvati*, *čarvayati*, &c., to bruise, crush, grind with the teeth, chew, champ, masticate; to eat; sup up, suck; Pass. *čareyate*; [cf. Hib. *carbad*, 'the jaw'; *carbal*, 'the palate of the mouth'; *creimim*, 'I gnaw'; *creim*, 'corrosion'; Lith. *kramtau*.]

Carvaṇa, as, ā, am, chewing; (*am*), n. chewing, masticating; sipping, tasting; food which must be chewed, solid food.

Carvaṇīya, as, ā, am, masticable, proper to be chewed.

Carvita, as, ā, am, chewed, eaten. — *Carvita-čarvaṇa*, am, n. chewing the chewed; seeking happiness where others have sought it in vain; repetition of the same act, tautology, tedious reiteration. — *Carvita-pātra* or *carvita-pātraka*, am, n. a spitting-pot.

Carveya, as, ā, am, to be chewed, chewable; (*am*), n. solid food requiring mastication.

चर्वन् *čarvan*, ā, m. a blow with the flat of the hand.

चरुषि *čarshani*, is, is, i (said by some to be derived fr. *krish*; by other native commentators connected with rt. *čaksh*, to see, and so probably derived by Yaska, who explains *čarshani* by *čāyūṭī*, q. v.; other scholars connect it with rt. *čar*), Ved. seeing, observing; discerning, moving, movable, running, going in a carriage, agile, active, swift; (*ayas*), f. pl. men, people, race, nation (e. g. *pañca čarsha-*

nayas, the five races of men, the five nations; cf. *krishṭi*, *kshiti*, *jana*); 'beings endowed with discernment,' N. of the children of Aryanian and Mātrikā, who are regarded in the Bhāgavata-Purāṇa as the progenitors of the human race; (*ī*), f. a disloyal wife; N. of the wife of Varuṇa and mother of Bhṛigu; [cf. *vi-ē* and *viśra-ē*]. — *Čarshani-prā*, ās, ās, am, Ved. governing men or people or races of men, epithet of Indra. — *Čarshani-dhrit*, t, t, t, Ved. supporting or protecting men or races of men; epithet of Indra, Mitra, Varuṇa, and the Viśve-devās. — *Čarshani-dhriti*, is, f., Ved. support or protection of men or races. — *Čarshani-sah*, t, t, t, Ved. ruling over or overpowering men; (*Sāy*.) overpowering enemies.

चल *čal* [cf. *čaṭ* and *čar*], cl. 1. P. (sometimes A.) *čalati*, -te, *čacāla*, *čaliṣhyati*, *acālī*, *čalitum*, to move one's self, be moved; to stir, tremble, shake, quiver, throb, palpitate, be agitated; totter; to move on or forward, proceed, go away; to start off, set out, depart; to walk, march; to be moved from one's usual course, to be disturbed, become confused or disordered; to go astray; to turn away from the right course, swerve, deviate from (with abl., e. g. *čalati dharmāt*, he swerves from virtue); fall off, leave off (with abl.); to sport about, frolic, play, wanton; Caus. P. *čalaya*ti or *čālayati*, -te, -yitum, to cause to move, to move, shake, jog, nudge, push, agitate, disturb; to turn off from, to cause to deviate, lead away from; cause to fall; drive away, remove or expel from; to cherish, foster, (wrong form for *baṭ*): Pass. of Caus. *čālyate*, to be moved: Desid. *čācalishati*: Intens. *čācālyate* or *čācālyate*, *čācāli*; [cf. Gr. *κῆλω*, *κῆλλω*, *ὀ-κῆλλω*, *κῆλῆς*; Lat. *cel*, *pro-cello*, *ec-cello*, *prae-cello*; *calco*, *calc-s*, *calcari*; Hib. *caill*, 'a path'; Germ. *falle*; Gr. *πάλλω*, *πέλω*; Lat. *pello*.]

Čala, as, ā, am, moving, trembling, tremulous, movable, shaking, loose, unfixed, unsteady, fickle, fluctuating, perishable, disturbed, confused; (*as*), m. agitation, shaking, trembling; wind; quicksilver; (*ā*), f. lightning; incense; fortune or Lakshmi the goddess of fortune; N. of a metre consisting of four lines of eighteen syllables each; [cf. *a-čala*, *niś-čala*, *čāla*]. — *Čala-karṇa*, as, m. the true distance of a planet from the earth. — *Čala-kṛiti*, is, is, i, unsteady, wanton. — *Čala-ketu*, us, m. (in astron.) N. of a moving Ketu. — *Čala-čaiču*, us, m., N. of the Greek partridge, *Perdix Rufa*; [cf. *čakora*]. — *Čala-čitta*, as, ā, am, fickle-minded, inconstant; (*am*), n. fickleness, mutability. — *Čala-čitta-tā*, f. or *čala-čitta-tva*, m. n. fickleness of mind, unsteadiness, inconstancy, mutability, frivolity. — *Čala-tā*, f. or *čala-tva*, am, n. shaking, trembling, a tremulous motion, pulsation. — *Čala-danta*, as, m. a loose tooth. — *Čala-dala*, as, m. the holy fig-tree, *Ficus Religiosa*; [cf. *āsvattha*]. — *Čala-patra*, as, m. the *Ficus Religiosa*; [cf. *āsvattha*]. — *Čala-sandhi*, is, m. movable articulation of the bones, Diarthrosis. — 1. *čalāčala* ('la-āc'), as, ā, am, movable and immovable, locomotive and stationary. — *Čalātanka* ('la + āt'), as, m. rheumatism. — *Čalātman* ('la-āt'), ā, ā, a, fickle-minded, inconstant. — *Čalendriya* ('la-in'), as, ā, am, having unsteady organs, sensitive, sensual, not having subdued senses or passions. — *Čaleshu* ('la-ihu'), us, us, u, one whose arrow wavers or flies unsteadily.

Čalat, an, antī, at, going, moving. — *Čalat-padam*, ind. moving, walking. — *Čalat-purnimā*, f. a small fish called Chanda, = *čandra-čāčala*. — *Čalad-anga* or *čalad-angaka*, as, m. a fish, a sort of gilt-head, commonly Čergā, *Ophiocephalus Aurantiacus*.

Čalana, as, ā, am, moving, movable, trembling, tremulous, shaking; (*as*), m. a foot; a deer, an antelope; (*ī*), f. a short petticoat worn by common women; the rope for tying an elephant; (*am*), n. a shaking motion, shaking, trembling; walking about, wandering, roaming; turning off from, leaving off.

Čalanaka, as or am, m. or n. a short petticoat worn by women of low rank; (*ikā*), f. silken fringes.

Čalaniya, as, ā, am, to be moved or shaken, movable.

Čalamāna, as, ā, am, going, moving, proceeding, shaking, &c.

Čalas, as, n. wood-sorrel.

2. *čalāčala*, as, ā, am (fr. rt. *čal* with reduplication), moving to and fro, movable, tremulous, unfixed, unsteady, shaking, loose; variable; (*as*), m. a cow.

Čalita, as, ā, am, gone, departed, proceeded (often used like a past tense, e. g. *sa čalitaḥ*, he started off, he departed); shaking, trembling.

Čalitavya, as, ā, am, to be gone away; to be moved, movable.

Čalu, us, m. (said to be fr. rt. *čal*), water hastily taken up in the hollowed palm of the hand for rinsing the mouth &c.; a handful or mouthful of water; [cf. *gaṇḍūsha*.]

Čaluka, as, m. = the preceding; also a small pot, a gallipot, &c.; N. of a man; [cf. *čuluka*.]

चलद्विष *čaladvisha*, as, m. the Kokila or Indian cuckoo.

चलि *čali*, is, m. a cover, a wrapper, a surtout; [cf. *čola*.]

चवि *čavi*, is, ī, f. or *čavika*, am, ā, n. f. or *čavyā*, am, f. n. a species of the pepper plant, Piper Chaba; Oris root.

चशति *časāti*, a wrong reading for *va-sāti*, q. v.

चश् *čash*, cl. 1. P. A. *čashati*, -te, to eat; to kill, hurt.

Čashaka, as, am, m. n. a vessel used for drinking spirits, a wine glass &c., any drinking-vessel; spirituous liquor; honey.

Čashati, is, m. eating; killing; decay, infirmity.

Čashālā, as, am, m. n. a wooden ring on the top of a sacrificial post; an iron ring at the base of the post; (*as*), m. a hive. — *Čashālā-vaṭ*, ān, atī, at, Ved. furnished with a Čashālā.

चष्ट *čashta*, as, ā, am (past passive part. fr. *čaksh* ?), spoken, asked.

चष्टान *čashtāna*, as, m., N. of a prince, (= *Ταστανος* ?).

चह *čah* [cf. *čap*], cl. 1. 10. P. *čahati*, *čachati*, *čahayati*, -yitum, to be wicked, commit wickedness; to cheat; to be proud; cl. 10. P. *čahayati*, to grind, pound, knead; [cf. Hib. *cagnaim*, 'I chew, gnaw'.]

चाकचिच्चा *čakačiččā*, f., N. of a plant, = *sveta-vuhnā*.

चाक्र *čakra*, as, ī, am (fr. *čakra*), carried on (as a battle) with the discus; circular, belonging to a wheel &c.; (*as*), m., N. of a man.

Čakravarmāṇa, as, m. (a patronymic fr. *čakra-varman*), N. of a grammarian.

Čakravākeya, as or am (?), m. or n.? (fr. *čakra-vāka*), N. of a place.

Čakrāyana, as, m. a patronymic of Ushasta.

Čakrika, as, ī, am, circular; belonging to a wheel or discus; relating to a company or circle; (*as*), m. a potter; an oil-maker; a proclaimer; a chorister, a bard who chants in chorus the praises of kings, heroes, gods, &c.; a coachman, a driver; (*ās*), m. pl. companions, followers.

Čakriṇa, as, m. the son of a potter or oil-maker.

Čakreya, as, ī, am, relating to a wheel or discus; (*as*, *am*), m. or n. (?), N. of a place.

चाक्षुष *čākshusha*, as, ī, am (fr. *čakshus*), consisting in sight, depending on or produced from it; belonging to the eye, visual, optical, perceptible by the eye, visible, seen; relating to Manu Čākshusha; *čākshushī vidyā*, that magical science which gives the power of seeing anything; (*as*), m., N. of the sixth Manu who with five other Manus is a son of Manu Svāyambhuva, or according to other authorities

a son of Viśva-karman and Ākriti, or a son of Cākshuṣ; N. of a son of Ripu and Brihātī, (according to some he is called Cākshusha, and is father of Manu Cākshusha); N. of a son of Kaksheyu and brother of Sabhānara; also of a son of Anu and brother of Sabhānara; also of a son of Khanitra; (ās), m. pl., N. of a class of deities in the fourteenth Manvantara; (am), n. knowledge which depends on vision. — Cākshusha-jñāna, am, n. ocular evidence. — Cākshusha-tva, am, n. perceptibility by sight.

चाक्ष्म cākshma, as, ā, am (fr. i. ksham), Ved. forbearing, gracious.

चाङ्ग cāṅga, as, m. (fr. cāṅga), wood-sorrel; whiteness or beauty of the teeth.

चाङ्गेरि, f. wood-sorrel, Oxalis Pusilla; [cf. ku-cāṅgeri.]

चाचपट cācapuṭa, as, m. a kind of time in music; [cf. cācapuṭa.]

चाचलि cācali, is, is, i (fr. Intens. of rt. cāl), moving much or repeatedly; [cf. vi-cācali and a-vic°.]

चाञ्चल्य cāñcālyā, am, n. (fr. cāñcala), tremulousness, unsteadiness; transitoriness, fugitiveness, fidgetiness.

चाट cāṭa, as, m. (fr. cāṭ = cāt?), a cheat, a rogue, a speculator, one who makes away with or embezzles money &c. entrusted to him.

चाटकैर cāṭakaira, as, m. (fr. cāṭaka or cāṭakā), a young sparrow.

चाटलिका cāṭalikā, f., N. of a place.

चाटग्राम cāṭigrāma, as, m., N. of a place.

चाटु cātu, us, u, m. n. (said to be fr. rt. cāt), pleasing or grateful words or discourse, flattery, flattering, coaxing; distinct or clear speech; [cf. cātu.] — Cātu-kāra, as, i, am, speaking agreeably or kindly, flattering, complying with a request, humouring, complaisant; (as), m. a flatterer. — Cātu-kārin, i, iṇī, i, speaking agreeably, flattering. — Cātu-paṭu, us, m. a jester, a buffoon, one who makes compliments (?). — Cātu-lola, as, ā, am, elegantly tremulous. — Cātu-vaṭu, us, m. a jester; [cf. cātu-paṭu.] — Cātu-sūta, am, n. repeated coaxing, a hundred entreaties. — Cātuṭṭi (°ṭu-ukti), is, f. agreeable language, flattery, service.

Cātuṭu, as or am (?), m. or n. (?), pleasing or grateful discourse.

चाणकीन cāṇakīna, as, ā, am (fr. cāṇaka), fit for or sown with the chick-pea (a field &c.).

चाणक्य cāṇakya, as, m. (a patronymic fr. cāṇaka, N. of a Muni), N. of the sage Vātsyāyana; N. of a celebrated Brāhman also called Viṣṇu-gupta, the reputed author of a work on morals and the principles of government. He is said to have destroyed the Nanda dynasty and to have made Cāndra-gupta (q. v.) king, whose minister he became. From the tone of his advice to princes he has been styled the Machiavelli of India; (am), n., scil. sāstram, the work of Cāṇakya, on morals and polity. — Cāṇakya-mūlaka, am, n. a kind of radish; [cf. kauṭilya.] — Cāṇakya-śloka, ās, m. pl. detached stanzas on morals and the principles of government, supposed to be written by the Brāhman Cāṇakya or compiled by him.

Cāṇaka, as, i, am (an adj. formed fr. cāṇakya), relating to Cāṇakya.

चाणूर cāṇūra, as, m., N. of a prince; also of a wrestler in the service of Kaṣya, slain by Kṛṣṇa, and identified with the Daitya Varāha. — Cāṇūra-sūdana, as, m. an epithet of Kṛṣṇa.

चाण्ड cāṇḍa, am, n. (fr. cāṇḍa), violence.

चाण्डाल cāṇḍālu, as, m. = cāṇḍāla, a name of an impure or degraded tribe, a Cāṇḍāla, a Pariah,

an outcast; (i), f. a woman of the same tribe; N. of a plant, = *lingini*.

Cāṇḍālikā, f. a vulgar lute, the lute of the Cāṇḍāla; a N. of Durgā; a kind of herb; [cf. cāṇḍālikā.] — Cāṇḍālikāśrama (°kā-āś°), as, m. N. of the hermitage of Cāṇḍālikā.

चातक cātaka, as, m. (said to be fr. rt. cāt), N. of the bird Cuculus Melanoleucus, according to the legend living only upon rain-drops; [cf. Lat. cot-urnix.] — Cātakānandana (°ka-ān°), as, m. the rainy season. — Cātākāśhaka (°ka-aśh°), am, n. the eight verses on the Cātaka bird.

चातन cātana. See under rt. cāt at p. 313.

चातुर 1. cātura, as, i, am (fr. catur), relating to four; (a carriage &c.) drawn by four; (i), f., N. of a poem by Nara-siṅha; (am), n. a carriage, a cart holding four people.

Cātuṣsāgarika, as, i, am (fr. cātuṣ-sāgara), belonging to the four oceans.

Cāturaksha, am, n. (fr. catur-aksha), four casts in playing at dice.

Cāturarthika, as, i, am (fr. catur-artha), used in four particular senses or meanings.

Cāturāśramika, as, i, am, or cāturāśramin, i, iṇī, i (fr. catur-āśrama), being in one of the four periods or orders [cf. āśrama] of life.

Cāturāśramya, am, n. the four periods of the life of a Brāhman collectively; the aggregate of the four orders of student, householder, ascetic, and mendicant.

Cāturjātaka, am, n. = kaṭu-cāturjātaka.

Cāturthaka, as, ikā, am, quartan, appearing every fourth day; (as), m. a quartan ague.

Cāturthāhnikā, as, i, am (fr. caturtha-ahan), belonging to the fourth day.

Cāturthika, as, i, am, belonging to the fourth or to the fourth day; (as), m. a quartan ague.

Cāturdoṣa, as, i, am (fr. caturdoṣa), appearing on the fourteenth day of the half month.

Cāturdaśika, as, i, am, reading the holy scriptures on the fourteenth day of the half month.

Cāturdaiva, as, i, am (fr. catur-deva), sacred to four deities.

Cāturbhadra, am, n. (fr. catur-bhadra), an assemblage of four medicinal plants.

Cāturbhujī, is, m. a son of Catur-bhuja.

Cāturbhūtika, as, i, am (fr. catur-bhūta), consisting of four elements.

Cāturmahārājakāyika or cāturmahārājika = caturmahārājakāyika; also an epithet of Viṣṇu.

Cāturmāsa, as, i, am (fr. catur-māsa), produced in four months.

Cāturmāsaka, as, ikā, am, or cāturmāsin, i, iṇī, i, one who performs the Cāturmāsya sacrifice.

Cāturmāsi, f., scil. paurṇamāsi, the day of full moon at the Cāturmāsya sacrifices.

Cāturmāsya, am, n., N. of three sacrifices belonging to the subdivision called Havir-yajña and performed (every four months) at the beginning of the three seasons, viz. the vaiśāḍeḍam on the full moon in Phalgunā, varuṇa-praghāsāḥ in Aśvādha, and sākamedhāḥ in Kṛtiṅikā; (as, ā, am), belonging to the Cāturmāsya sacrifice.

Cāturvarṇya, as, ā, am (fr. catur-varṇa), suited to the four tribes or castes, belonging to them (?); (am), n. the aggregate of the four original castes, viz. the Brāhman, Kshatriya, Vaiśya, and Sūdra.

Cāturviṅśika, as, i, am (fr. caturviṅśa), belonging to the twenty-fourth day.

Cāturvidya, as, di, am (fr. catur-vidyā), familiar with the four Vedas; (am), n. the four Vedas.

Cāturvidhya, am, n. (fr. catur-vidha), four kinds collectively.

Cāturvaidya, as, di, am (fr. catur-veda), versed in or familiar with the four Vedas; (am), n. knowledge of the four Vedas.

Cāturhotṛika, as, i, am (fr. catur-hotṛi), belonging to the Catur-hotṛi.

Cāturhotra, as, i, am (fr. catur-hotṛi), conducted

or performed by the four chief priests, viz. the Hotṛi, Adhvaryu, Udgātṛi, and Brahman; (am), n. a sacrifice performed by four priests; the office or duties of the four chief priests; the four chief priests collectively.

Cāturhotṛiya, as, i, am (fr. catur-hotṛi), a sacrifice &c. at or in which the four chief priests are employed.

Cātushkāṇḍika, as, i, am (fr. cātush-kāṇḍa), divided into four parts.

Cātushṭaya, as, i, am (fr. cātushṭaya), knowing or familiar with the Cātushṭaya.

Cātushprāśya, as, si, am (fr. cātuṣ + prāśa), enough for four persons to eat.

Cātvāriṇśa, am, n. (fr. cātvāriṇśat), title of a Brāhmaṇa consisting of forty Adhyāyas.

Cātvāriṇśatka, as, i, am, bought for forty.

चातुर 2. cātura, as, i, am (fr. 2. cātura), clever, able, ingenious, shrewd, sagacious; speaking well or kindly, flattering; perceptible, visible; governing, ruling; (as), m. a small round pillow, see below; (i), f. dexterity, ability, cleverness.

Cāturaka, as, ā, am, flattering; perceptible; governing; (as), m. a small round pillow for resting the cheek upon; [cf. galla-cāturi.]

Cāturika, as, m. a charioteer, a coachman.

Cāturya, am, n. dexterity, cleverness, ability, shrewdness; amiableness.

चात्र cātra, am, n. (sometimes read cātra), a cylinder of catechu-wood twelve Angulas long, tipped at both ends with iron and furnished with an iron bolt, (this and another piece of wood called Auvilī are used for producing the sacred fire.)

चात्राल cātrāla, as or am, m. or n. the hole formed in the ground by excavating the earth to construct the Uttara-vedi or north altar; (as), m. a hollow place dug in the ground to receive a burnt-offering; any hole in the ground; [cf. cātrāla.] — Cātrāla-eat, ān, atī, at, (a sacrifice) at which the Cātrāla is excavated.

चान्द्रनिक cāndanika, as, i, am (fr. cādana), made of or derived from sandal, perfumed with it, &c.

चान्द्र cāndra, as, i, am (fr. cāndra), lunar, relating to the moon, regulated by it, &c.; (as), m. a month, a lunar month (called Gauṇa, q. v., if reckoned from full moon to full moon, and Mukhya if reckoned from new moon to new moon); the light fortnight or half month, during which the moon is on the increase; the Cāndra-kānta or moon-gem; (ās), m. pl. the pupils of the grammarian Cāndra; (i), f. moonlight; a kind of solanum [cf. śveta-kaṇṭakārī]; N. of a princess; (am), n., scil. vratam, the Cāndrāyana penance, see below. — Cāndra-māsa, as, m. a lunar month; [cf. cāndra above.] — Cāndra-vatsara, as, m. the lunar year. — Cāndra-sūtra, am, n., N. of a Sūtra work. — Cāndrākhyā (°ra-ākh°), au, n. fresh ginger; [cf. cāndraka.]

Cāndraku, am, n. dried ginger; [cf. śunṭhi.] Cāndrapura, ās, m. pl. the inhabitants of Cāndrapura.

Cāndrabhāgā or i, f. = cāndra-bhāgā, the Chenāb, a river in the Panjāb.

Cāndramasa, as, i, am (fr. cāndramas), lunar, relating or belonging to the moon; (i), f., N. of the wife of Brīhaspati; (am), n., N. of the fifth lunar mansion, the constellation Mriga-śiras; the stars in Orion. — Cāndramasāyana, as, or cāndramasāyanti, is, m. (fr. cāndramas), 'descendant of the moon,' a N. of Budha, regent of Mercury and son of the moon.

Cāndravratika, as, i, am (fr. cāndra-vrata), acting in the manner of the moon, having the character of the moon.

Cāndrāyana, am, n., scil. vratam, a religious observance or expiatory penance regulated by the moon's age, (it consists in diminishing the daily consumption of food every day by one mouthful for the

dark half of the month, beginning with 15 at the full moon until the quantity is reduced to 0 at the new moon, and then increasing it in like manner during the fortnight of the moon's increase: if this penance begins with the full moon, it is called Piplikā-madhya, i.e. having the middle thin like an ant; if with the new moon, beginning with 0 and increasing to 15, it is called Yava-madhya or Yava-madhyama, i.e. having the middle thick like a barley-corn); (*ās*), m. pl., N. of various persons. — *Cāndrāyaṇa-bhakta*, *am*, n. the country inhabited by the Cāndrāyaṇas. — *Cāndrāyaṇa-vi-dhāna* or *cāndrāyaṇa-vrata*, *am*, n. the penance called Cāndrāyaṇa.

Cāndrāyaṇika, *as*, *i*, *am*, performing or a performer of the Cāndrāyaṇa, *q. v.*

चान्धनयन *cāndhanāyana*, *as*, m., N. of an ancient preceptor.

चाप *cāpa*, *as*, *am*, m. n. (perhaps fr. rt. *kap* = *kamp*), a bow; (in geometry) an arc or portion of a circle; the sign of the zodiac Sagittarius; a rainbow [cf. *indra-cāpa* and *śakra-cāpa*]; N. of a particular constellation; [cf. *dhanus*]. — *Cāpa-dāsi*, *f*, N. of a river. — *Cāpa-paṭa*, *as*, m. the tree Buchanania Latifolia (*piyāla*); [cf. *dhanu* and *paṭa*].

Cāpin, *i*, *inī*, *i*, armed with a bow; (*i*), m. the sign of the zodiac Sagittarius.

चापल *cāpala*, *am*, n. (fr. *cāpala*), fickleness, unsteadiness, mobility, quick movement, swiftness, transitoriness; agitation, tremour; inconsiderate conduct, impertinence, inconsiderateness. — *Cāpalāśraya* ('*la-ās*'), *am*, n. (?) unsteadiness.

Cāpalya, *am*, n. fickleness; unsteadiness, transitoriness; quickness, agitation, flurry; inconsiderate conduct, inconsiderateness.

चापाल *cāpāla*, *as*, m., N. of a Buddhist Caitya.

चाबुका *cābukā*, *f*, a small circular pillow.

चामर *cāmara*, *am*, *ā* or *i*, *as*, n. f. m. a chowrie, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty; also used for a kind of streamer or plume on the heads of horses; (*am*), n., N. of a metre consisting of four lines of fifteen syllables each. — *Cāmara-grāha*, *as*, m. a person who carries a Cāmara. — *Cāmara-pashpa*, *as*, m., N. of several plants, Magnifera Indica [cf. *āmra*]; the betel-nut tree, Aegle Faulf or Catechu [cf. *pāga*]; the Pandanus Odoratissimus [cf. *ketaka*]; a kind of grass, Saccharum Spontaneum [cf. *kāśa*]. — *Cāmara-pashpaka*, *as*, m. or *cāmara-sāhvaya*, *as*, m. a kind of grass, Saccharum Spontaneum; [cf. *kāśa*].

Cāmarika, *as*, m. a person who carries a Cāmara. *Cāmariṇ*, *i*, m. a horse (either from his bushy tail which he uses to whisk off flies or from his having a Cāmara as his crest; see above).

चामीकर *cāmikara*, *am*, n. gold; the thorn-apple. — *Cāmikara-prakhyā*, *as*, *ā*, *am*, like gold.

चामुण्डा *cāmuṇḍā*, *f*, a form of Durgā; one of the seven Mātṛis; (*as*), m., N. of an author.

चाम्पिला *cāmpilā*, *f*, a river.

चाम्पेय *cāmpēya*, *as*, m. (fr. *cāmpā*), N. of two trees, Michelia Champaka and Mesua Ferrea; a stamen or filament, especially of the lotus flower; a prince of Cāmpā; N. of a son of Viśvā-mitra; (*as*, *am*), m. n. gold.

Cāmpēyaka, *am*, n. a stamen or filament.

चाम्य *cāmya*, *am*, n. (fr. rt. *cām*), food.

चाय *cāy*, cl. I. P. A. *cāyati*, -*te*, to observe, discern, perceive; to worship, revere; [cf. 4. *ci*].

Cāyamāna, *as*, m., Ved. a patronymic of Abhyā-varīn.

Cāyitṛi, *tā*, *trī*, *trī*, Ved. observing, seeing. *Cāyu*, *us*, *us*, *n*, Ved. showing respect or reverence, honouring.

चार *cāra*, *as*, m. (fr. rt. *car*), = *cāra*, a spy, scout, secret agent or emissary, messenger; going, motion, progression, course; wandering about, travelling; proceeding; performing, practising; binding, a bond, fetter; a prison, a house of confinement; the tree Buchanania Latifolia, = *piyāla*; (*am*), n. a factitious poison, (for *vāra*); [cf. Lat. *carcer*].

— *Cāra-kāṇḍa*, *am*, n. ascensional difference (in astronomy). — *Cāra-śukshus*, *us*, *us*, *us*, 'spy-eyed,' i.e. a king or minister who uses spies as his eyes, one who employs spies or agents and sees through their medium; (*us*), n. espionage. — *Cāra-śaṇa*, *as*, *ā*, *am*, graceful in gait or motion. — *Cāra-śuśu*, *us*, *us*, *u*, graceful in walking, of graceful carriage. — *Cāra-jyā*, *f*, the sine of the ascensional difference. — *Cāra-paṭha*, *as*, m. a place where two roads meet. — *Cāra-bhaṭa*, *as*, m. a valorous warrior. — *Cāra-vāyu*, *us*, m. summer air, zephyr. — *Cārāntarita* ('*ra-an*'), *as*, m. a secret emissary or spy. — *Cārekshaya* ('*ra-ik*'), *as*, m. a statesman, a minister or king (who employs spies).

Cāraka, *as*, *ikā*, *am*, acting, setting to work, proceeding; composed by Cāraka; (*as*), m. a spy, a secret agent or emissary; a driver, a herdsman, a leader; an associate, a companion; a groom, a horseman, a cavalier; a wandering Brāhminical student; a fetter, a bond, a prison; the plant Buchanania Latifolia (= *cāra*); N. of a man; (*ikā*), *f*, a female attendant; a cock-roach. — *Cāraka-trirātra*, *as*, m., N. of a festival.

Cārakīya, *as*, *ā*, *am*, fit for a wandering Brāhminical student.

Cārāṇa, *as*, m. a wanderer, a pilgrim; a wandering actor or singer, an actor of note, a dancer, a mime, a bard, a herald; a celestial singer, a panegyrist of the gods; a reader of scripture; a spy; N. of a place. — *Cārāṇa-tra*, *am*, n. dancing (the art). — *Cārāṇa-dārā*, *ās*, *f*, pl. female dancers, actresses, &c. — *Cārāṇa-vidya* or *cārāṇa-vaidya* or *cārāṇa-vidya*, *ās*, m. pl., N. of a branch of the Atharva-veda.

Cārālha, *as*, *ā*, *am*, Ved. going, wandering or moving about, going in a carriage.

Cārāyivā, ind. having enjoined or prescribed, having caused to observe; having made to go &c.

Cārāyaṇa, *as*, *i*, m. f. a patronymic from Cārā; (*as*), m., N. of the author of the Sādharaṇādhi-karaṇa.

Cārāyaṇaka, *as*, *ikā*, *am*, derived from the Cārāyaṇas.

Cārāyaṇīya, *ās*, m. pl. the pupils of Cārāyaṇa.

Cārīta, *as*, *ā*, *am*, caused to go; distilled, &c.

Cārītārthya, *am*, n. (fr. *cārītārtha*), attainment of an object.

Cārītra, *as*, m., N. of a Marut; (*ā*), *f*, the tamarind tree; (*am*), n. proceeding, manner of acting, conduct; good conduct, behaviour; good name or character, reputation; peculiar observance or practice, peculiarity of customs or conditions; a ceremony.

— *Cārītra-kavāca*, *as*, *ā*, *am*, cased in the armour of chastity. — *Cārītra-valī*, *f*, N. of a Samādhi.

Cārītrya, *am*, n. becoming or honourable practices, moral conduct, instituted observance.

Cārīn, *i*, *inī*, *i*, (generally at the end of a comp.) moving, walking or wandering about, living, being (e.g. *pāda-cārīn*, going on foot; *nimeshāntara-cārīn*, going in an instant, arriving after a short interval &c.), [cf. *amba-cārīn*, *eka-c*, *kha-c*, &c.]; acting, proceeding, doing, practising; living on; (*i*), m. a foot soldier; (*inī*), *f*, N. of a plant, = *karuṇī*.

चारटिका *cāraṭikā*, *f*, a kind of perfume, = *nālī*.

चारटी *cāraṭī*, *f*, N. of two plants, = *padma-cārīṇī* and *bhūmy-āmalī*.

चारभट्ट *cārabhaṭa*, *as*, m. a courageous man, a hero, a chief, a warrior; (*i*), *f*, courage; [cf. *ārābhaṭa*].

चारिवाच् *čarivāc*, *k*, *f*, N. of a plant, = *karkaṭa-śringī*.

चारु *čaru*, *us*, *vī*, *u* (said to be fr. rt. *car*, perhaps connected with 2. *can*), agreeable, welcome, approved, esteemed, beloved, dear (with dat. or loc. of the person, e.g. *varuṇāya* or *varuṇe čaruḥ*, dear to Varuṇa), pleasing, lovely, beautiful, pretty, elegant; (*as*), m. an epithet of Brīhaspati; N. of a son of Kṛishṇa and Rukmiṇī; of a Cakra-vartin; (*vī*), *f*, a beautiful woman; splendor; moonlight; intelligence; N. of the wife of Kuvera; (*u*), n. a various reading for *vara*, saffron; [cf. Eng. *fair*; Brit. *kaer*].

— *Čaru-karṇa*, *as*, *ā* or *i*, *am*, having beautiful ears. — *Čaru-keśarā*, *f*, a kind of grass, Cyperus, = *nāgara-muśā*; a kind of tree, = *taruṇī*. — *Čaru-garbha*, *as*, m., N. of a son of Kṛishṇa and Rukmiṇī. — *Čaru-gīti*, *is*, *f*, a kind of metre, a sort of Giti, containing 29 + 32 syllabic instants. — *Čaru-gupta*, *as*, m., N. of a son of Kṛishṇa and Rukmiṇī.

— *Čaru-ghoṇa*, *as*, *ā*, *am*, handsome-nosed. — *Čaru-čitra*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Čaru-tā*, *f*, or *čaru-tra*, *am*, n. loveliness, beauty. — *Čaru-datta*, *as*, m., N. of a Brāhman. — *Čaru-lattu-nāman*, *ā*, n. named Čaru-datta. — *Čaru-danta*, *as*, m., 'having beautiful teeth,' N. of a merchant's son.

— *Čaru-darśana*, *as*, *ā*, *am*, good-looking. — *Čaru-deva*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Čaru-dāsi*, *as*, m., N. of a son of Gaṇḍiṣha; also of a son of Kṛishṇa by Rukmiṇī. — *Čaru-dhāman*, *ā*, m., N. of a plant.

— *Čaru-dhāmā* or *čaru-dhārā*, *f*, an epithet of Saccī, the wife of Indra. — *Čaru-dhishṇya*, *as*, m., N. of one of the Saptarshayas in the eleventh Manvantara. — *Čaru-nālaka*, *am*, n. a kind of lotus with red flowers. — *Čaru-netra*, *as*, *ā*, *am*, having beautiful eyes; (*ā*), *f*, N. of an Apsaras. — *Čaru-pada*, *as*, m., N. of a son of Namasya. — *Čaru-parṇī*, *f*, N. of a plant, = *pra-sāraṇī*. — *Čaru-puṭa*, *as*, m. a particular time in music. — *Čaru-pratīka*, *as*, *ā*, *am*, Ved. of lovely appearance. — *Čaru-phalā*, *f*, a vine, a grape. — *Čaru-bāhu*, *us*, or *čaru-bhadra*, *as*, m., N. of a son of Kṛishṇa by Rukmiṇī.

— *Čaru-mat*, *ān*, *atī*, *at*, lovely, beautiful; (*ān*), m., N. of a Cakra-vartin; (*tī*), *f*, N. of a daughter of Kṛishṇa by Rukmiṇī. — *Čaru-mukha*, *as*, *i*, *am*, handsome-faced, fair, beauteous; (*i*), *f*, N. of a metre consisting of four lines of ten syllables each. — *Čaru-yaśas*, *ās*, m. 'of fair fame,' N. of a son of Kṛishṇa by Rukmiṇī; [cf. *čaru*]. — *Čaru-ratha*, *as*, or *am*, m. or n. (?), N. of a forest. — *Čaru-rāvā*, *f*, an epithet of Saccī, the wife of Indra. — *Čaru-ločana*, *as*, *ā*, *am*, lovely-eyed, having beautiful eyes; (*as*), m. a deer, antelope; (*ā*), *f*, a woman with fine eyes. — *Čaru-vaktra*, *us*, m. 'handsome-faced,' N. of one of Skanda's attendants. — *Čaru-vardhanā*, *f*, a woman. — *Čaru-vinda*, *as*, m., N. of a son of Kṛishṇa by Rukmiṇī.

— *Čaru-veśa*, *as*, m. 'well-dressed,' = the preceding. — *Čaru-vratā*, *f*, a female who fasts for a whole month. — *Čaru-sīlā*, *f*, 'beautiful stone,' a jewel, a gem. — *Čaru-śirsha*, *as*, m., N. of a man. — *Čaru-sīla*, *as*, *ā*, *am*, of a lovely nature, beautiful. — *Čaru-sravas*, *ās*, m., N. of a son of Kṛishṇa by Rukmiṇī. — *Čaru-sarvāṅga-darśana* ('*ca-an*'), *as*, *ā*, *am*, having a beautiful appearance in all the limbs. — *Čaru-hāsin*, *i*, *inī*, *i*, smiling sweetly; (*inī*), *f*, N. of a metre containing 4 × 14 syllabic instants. — *Čaru-angī*, *f*, a beautifully formed woman. — *Čaru-aghāta* or *čaru-aghāta*, *as*, *ā*, *am*, destructive of beauty.

Čaruḷa, *as*, m. the seed of Saccharum Sāra.

चार्चिक *čārcika*, *as*, *i*, *am* (fr. *čarcā*), conversant with the repetitions (in the recitation of the Veda).

Čārcikya, *am*, n. perfuming the person, smearing it with sandal &c.; unguent; [cf. *čārcikya*].

चर्म *čarma*, *as*, *i*, *am* (fr. *čarman*), made of hide or leather, leathern; covered with leather (as a car &c.); defended by a hide or skin; shielded, having a shield.

Čarmaṇa, *as*, *i*, *am*, covered with skin or leather; (*am*), n. a multitude of hides or of shields &c.

Cārmika, as, ī, am, leather, made of leather, belonging to the skin &c.

Cārmikāyaṇi, is, m. a patronymic from Cārmīn.

Cārmīṇa, am, n. a number of men armed with shields.

चार्य *čārya*, as, m., N. of a despised caste, the son of an outcast Vaiśya; (perhaps for *acārya*.)

चार्वाक *čārvāka*, as, m. (fr. *čāru* + *vāka*), N. of a Rākshasa described in the Mahā-bh. Śānti-parva 1414, &c., as a friend of Duryodhana and an enemy of the Pāṇḍavas; (having taken the shape of a mendicant Brāhman, when Yudhisṭhira entered Hāstina-pura in triumph, he reviled him and the assembled Brāhmanas, but was soon detected; and the real Brāhmanas, filled with fury, killed him on the spot); N. of a sophistical philosopher who probably lived before the composition of the Rāmāyaṇa; see *jāvālī*. He was a sceptic in matters of Hindū faith, and considered by the orthodox as an atheist or materialist; according to some, the sceptical doctrines of the Indian materialists were handed down to Čārvāka and his followers by Vācas-pati or Bṛihaspati, and the aphorisms of Bṛihaspati (Bārhaspatya sūtras) are said to embody their opinions; (as, ī, am), derived from or composed by Čārvāka. — *Čārvāka-darśana*, am, n. the doctrine of Čārvāka.

चाूल *čāula*, as, m. (fr. rt. *čal*), the thatch or roof of a house; the blue jay; shaking, the being movable.

Čālaka, as, m. a restive elephant.

Čālana, am, n. causing to move or go, causing to pass through a sieve, sifting, shaking, moving to and fro, wagging (as the tail), loosening; muscular action; (ī), f. a sieve, a strainer.

Čālaniya, as, ā, am, to be moved, capable of being moved.

Čālya, as, ā, am, to be moved; to be loosened or shaken or led away from.

चालिक *čālika*, as, m. a patronymic.

चाप *čāsha*, as, m. the blue jay, Coracias Indica; (according to some) a kingfisher.

Čāsa, as, m. the blue jay, Coracias Indica; sugar-cane. — *Čāsa-vaktra*, as, ā, am, having a face like that of a jay; (as), m., N. of one of the attendants of Skanda; (ās), m. pl. a class of demons or evil spirits.

चि 1. *či*, cl. 5. P. A. *čīnoti*, -*nute*, *čikāya* and *čičāya*, *čikye* and *čičye*, *česhyati*, -*te*, *čāśhit*, *čētum*, to arrange in order, place in a line, heap up, pile up, construct (as a sacrificial altar, used in P. if the priests construct the altar for another, in A. if the sacrificer builds it for himself); to collect, gather together, accumulate, gain for one's self; to cover, inlay, set with (with inst., e.g. *ratnaib*, with jewels): Caus. *čāyayati* or *čāpuyati*, or *čayayati* or *čapuyati*: Desid. *čikishati* and *čičishati*, to wish to pile up: Caus. of the Desid. *čičishyati*, to cause a person to wish to arrange in order or pile up: Intens. *čēcīyate*; [cf. Cambro-Brit. *cai*, 'collection'; Lat. *cumulus*; Pol. *kupa*; Germ. *Haufen*.]

1. *čaya*, as, m. stacked wood; a mound of earth raised to form the foundation of a building; a rampart or mound of earth raised from the ditch of a fort; the gate of a fort; any edifice; a seat, a stool; a cover, a covering; a heap, pile, collection, a multitude, an assemblage, aggregation; the amount or augment by which each term increases, the common increase or difference of the terms; [cf. *agni-čaya*; cf. also Cambro-Brit. *cai*, 'collection'; Ilb. *scca*, 'plenty, abundance'.]

Čayana, am, n. the act of collecting, gathering, heaping up, aggregation; stacking wood; stacked wood; [cf. *agni-čayana*.]

Čayaniya, as, ā, am, to be collected or gathered, to be heaped up.

Čičishat, an, anti, at, wishing to gather or collect.

1. *čit*, *t*, *t*, *t*, (at the end of compounds) piling up (e.g. *agni-čit*, q.v.); forming a layer or stratum, piled up.

Čita, as, ā, am, piled, heaped; collected, gathered, accumulated; covered, veiled, concealed; (*ā*), f. a layer, a pile of wood, a funeral pile, pyre; a heap, an assemblage, a multitude; (*am*), n. a building (e.g. *pakveshīka-čita*, a building of burnt bricks). — *Čitavistara*, as, m. a kind of ornament. — *Čitāgni* ('*ta-agni*'), is, m. the funeral fire. — *Čitā-čūḍaka*, am, n. a mark where a funeral pile has been, a mausoleum, a monument, &c. — *Čitaidha* ('*ta-edha*'), as, ā, am, Ved. belonging or referring to a funeral pile.

1. *čiti*, is, f. a stratum, layer of wood or bricks &c.; a pile, a stack; a funeral pile; an oblong with quadrangular sides; collecting, gathering; a heap, a quantity, a multitude; N. of the eighth or tenth book of the Satapatha-Brāhmaṇa; [cf. *amṛita-čiti*.] — *Čiti-vat*, an, ati, at, having a funeral pile.

Čitilā, f. a stack, a pile; a funeral pile; a small chain worn as an ornament round the loins, a kind of girdle.

Čitika (at the end of an adj. comp. after a numeral) = *čiti*, a layer (e.g. *pañca-čitika*, tri-*č*, *eka-č*).

Čitya, as, ā, am, to be arranged in order or built up; (scil. *agni*, fire), placed or constructed upon a foundation or basis (as of stones &c.); (*ā*), f. piling up, building (an altar &c.); a funeral pile; (*am*), n. the place at which a corpse has been burnt and where a monument has been erected; a monument or any mark of the site of a funeral pile. — *Čityādhirohana* ('*ya-adh*'), am, n. burning with a husband's corpse. — *Čityārohana* ('*ya-ār*'), am, n. ascending the funeral pile.

1. *čīvat*, an, ati, at, gathering, collecting.

Čiti, is, f. Ved. gathering, collecting.

Četavya, as, ā, am, to be collected or gathered, to be piled up.

Ceyu, as, ā, am, to be piled up, to be gathered or collected.

चि 2. *či*, cl. 3. P., Ved. *čiketi*, Impf. *čīket*, Impv. 2nd sing. *čīkhi*, *čikāya*; cl. 5. P. A. *čīnoti*, *čīnute* &c. like 1. *či*, to observe, perceive; to fix the gaze upon; to be intent upon; to seek for, investigate; to make inquiries, search through.

2. *čit*, *t*, *t*, observing, knowing (in *rita-čit*).

2. *čīvat*, an, ati, at, seeking for, searching for.

1. *čētri*, *tā*, *trī*, *trī*, an observer, guardian.

चि 3. *či*, cl. 1. A., Ved. *čayate*, to detest, hate; to revenge, punish, take vengeance on.

2. *čaya*, as, ā, am, revenging, punishing.

3. *čit*, *t*, *t*, *t*, punishing (in *ṛiṇa-čit*).

2. *čētri*, *tā*, *trī*, *trī*, Ved. a revenger.

Četyā, f., Ved. revenge, punishment.

चि 4. *či*, cl. 1. P. A. *čūyati*, -*te*, to fear, be afraid of (with acc.); to respect, honour; to observe; [cf. *čāy*.]

चिकरिषु *čikarishu*, us, us, u (fr. Desid. of rt. 1. *kṛī*), desirous to cast or throw, wishing to pour out.

चिकरिषु *čikartishu*, us, us, u (fr. Desid. of rt. 2. *kṛī*), desirous or intending to cut or cut off.

चिकित् *čikit*, *čikiti*, &c. See p. 323, col. 1.

चिकिन *čikina*, as, ā, am, flat-nosed; (*am*), n. flat-nosedness; [cf. *čikka* and *čipīṭa*.]

चिकिल *čikila*, as, m. mud, mire, a slough, a bog; [cf. *čikhila* and *čikhalla*.]

चिकीपेक *čikishaka*, as, ā, am (fr. Desid. of rt. 1. *kṛī*), desirous of doing, meaning to do.

Čikirehat, an, anti, at, wishing or purposing to act or do.

Čikirshā, f. intention or desire to act, wish, will, design, purpose, desire of doing or performing anything.

Čikirshita, as, ā, am, intended to be done; wished, designed, purposed; (*am*), n. purpose, design, intention.

Čikirshu, us, us, u, wishing to act, desiring or intending to do or make or perform anything; wishing to practice; desirous for.

Čikirshya, as, ā, am, to be wished to be done, to be designed.

चिकुर *čikura*, as, ā, am (perhaps a reduplicated form of rt. *kṛī* or of *kar* for *čar*), inconsiderate, rash, punishing or injuring others without consideration; (*as*), m. the hair of the head, a lock of hair; a mountain; a kind of tree or plant; a snake, N. of a Nāga; a kind of bird; a musk-rat; [cf. *čikka* and *čikhira*; cf. also Gr. *κικύριος*; Lat. *cincinnus*?]. — *Čikura-kalāpa* or *čikura-paksha* or *čikura-pāsa* or *čikura-bhāra*, as, m. or *čikura-raṭanā*, f. or *čikura-hasta* or *čikuročāya* ('*ra-ue*'), as, m. a mass of hair, a tuft of hair.

Čikūra, as, m. the hair, = *čikura*.

चिक्क *čikka*, cl. 10. P. *čikkayati*, -*yitum*, to feel pain; to give or inflict pain; [cf. *čakk* and *čukh*.]

चिक्क *čikka*, as, ā, am, flat-nosed; (*am*), n. flat-nosedness; (*as*), m. the musk-rat; (according to other authorities *čika*; cf. *čikura* and *čikhira*); (*ā*), f. a mouse; a betel-nut; [cf. *čikkaya*.]

चिक्कण *čikkaya*, as, ā, am (said to be fr. rt. 4. *čit*), smooth, glossy; slippery; bland, emollient; unctuous, greasy; (*as*), m. the betel-nut tree; (*am*, ā or ī), n. f. the betel-nut; (*ā*), f. an excellent cow; (other authorities have *čikkīṇā*). — *Čikkaya-kantha*, am, n., N. of a town; [cf. *čikaya-kanthu* and *čihaya-kantha*.] — *Čikkaya-tā*, f. or *čikkaya-tva*, am, n. smoothness, oiliness, greasiness, unctuousness.

चिक्कस *čikkasa*, as, am, m. n. barley-meal.

चिक्किण *čikkiṇa*, as, ā, am, glossy, shining, smooth; slippery; bland, emollient; unctuous, greasy; (*ā*), f. an excellent cow.

चिक्किरा *čikkira*, as, m. a small venomous animal (*mūshika*); [cf. *čikura*, *čikka*, *čikhira*.]

चिक्रंसा *čikraṇsā*, f. (fr. Desid. of rt. *kram*), a wish to go, desire of approaching.

चिक्रीडिषा *čikrīḍishā*, f. (fr. Desid. of rt. *kṛīḍ*), a wish or desire to play.

चिक्रिद *čiklida*, as, m. (fr. rt. *klid*), the moon; (*am*), n. moisture, freshness; [cf. *kledu*.]

चिखल *čikhalla*, as, m. mud, mire, a slough; [cf. *čikhila* and *čikhila*.]

चिखादिषु *čikhādishu*, us, us, u (fr. Desid. of rt. *kṛīḍ*), wishing or desiring to eat.

चिङ्गट *činggaṭa*, as, ī, m. f. or *činggaḍa*, as, m. a shrimp or prawn; [cf. *učinggaṭa*.]

चिचिराड *čičiṇḍa*, as, m. a sort of gourd, *Trichosanthes Anguina*.

चिचोकुचि *čičikučī* and *čičikūčī*. See *čičikūčī*.

चिचिपत् *čičishat*. See under 1. *či*, col. 1.

चिचिदिङ्ग *čičiḍiṅga*, as, m. a species of venomous insect; [cf. *učičiṅga*.]

चिचिस्तु *čičchitsu*, us, us, u (fr. rt. *chid*), wishing or intending to cut off.

चिचिला *čičhila*, as, m. pl., N. of a people.

चिचुक *čič-čuka*. See under 5. *čit*.

चिञ्चा *činčā*, f. the tamarind tree or its

conversation, conundrums, riddles, &c.; [cf. *a-chitra*, *dānu-ē*, *vi-ē*, *chitra*; cf. also Lith. *kytras*.]
 —*Chitra-kanṭha*, *as*, m. 'having a speckled throat,' a pigeon. —*Chitra-kathālāpa-sukha* ('*thā-āl*'). *as*, *ā*, *am*, happy in telling charming stories. —*Chitra-kambala*, *as*, m. a variegated carpet; a painted cloth used as an elephant's housing. —*Chitra-kara*, *as*, m. a painter; [cf. *Chitra-kāra* and *Chitra-kṛt*.] —*Chitra-karṇa*, *as*, m. 'strange-ear,' N. of a camel. —*Chitra-karman*, *a*, n. any extraordinary act, a wonderful deed; magic; ornamenting, decorating; painting; a painting, picture; (*ā*), m. working wonders, a magician; a painter; the tree *Dalbergia Ougeinensis*; [cf. *Chitra-kṛt*.] —*Chitrakarma-vid*, *t*, m. skilled in the art of painting; a painter, a magician. —*Chitra-kāya*, *as*, m. 'having a striped or speckled body,' a tiger, a leopard, panther. —*Chitra-kāra*, *as*, m. a painter; [cf. *Chitra-kara*.] —*Chitra-kundala*, *as*, m., N. of a son of Dhṛita-rāshṭra. —*Chitra-kūla*, *as*, m. 'wonderful peak,' N. of a hill and district, the modern Chitrakote or Chatarcot (near Kampta), situated on the river Paisuni (Pisūnī) about fifty miles S. E. of the town of Bandah in Bundelkhand, lat. 25. 12, long. 80. 47. It was the first habitation of Rāma and Lakshmaṇa in their exile after leaving Ayodhyā, and as the holiest spot of the worshippers of Rāma is crowded with temples and shrines; N. of a town. —*Chitra-kṛt*, *t*, *t*, *t*, astonishing, surprising; (*t*), m. a painter; the tree *Dalbergia Ougeinensis*; [cf. *Chitra-karman*.] —*Chitra-ketu*, *us*, m., N. of a son of Garuḍa; also of Vasiṣṭha; also of Lakshmaṇa; also of Devabhāga; also of a king of the Śūra-senas. —*Chitra-kola*, *as*, m. a kind of lizard. —*Chitra-kṛtāy*, *f*. painting. —*Chitra-khatra*, *as*, *ā*, *am*, Ved. one whose dominion is brilliant (as Agni); (Śāy.) having various power or one whose wealth is visible. —*Chitra-ga*, *as*, *ā*, *am*, represented in a picture, painted. —*Chitra-gata*, *as*, *ā*, *am*, coloured, variegated; represented in a picture, painted, delineated. —*Chitra-gandha*, *am*, n. yellow orpiment. —*Chitra-gupta*, *as*, m., N. of one of the beings recording the vices and virtues of mankind in Yama's world; N. of a mixed caste, a secretary or writer of a man of rank; a form of Yama; N. of the sixteenth Arhat of the future Utsarpiṇī. —*Chitra-griha*, *as*, m. a painted room, or one ornamented with pictures; [cf. *Chitra-sālā*.] —*Chitra-go*, *aus*, *aus*, *u*, having a brindled cow. —*Chitra-grīva*, *as*, m. 'speckled-neck,' N. of a pigeon-king. —*Chitra-ōpa*, *as*, m., N. of a son of Dhṛita-rāshṭra. —*Chitra-jalpa*, *as*, m. talking on various things, talking incoherently. —*Chitra-taṇḍala*, *am*, *ā*, n. f. a medicinal plant said to possess antelmintic virtues; [cf. *vid-anga*.] —*Chitra-tala*, *as*, *ā*, *am*, painted or variegated on the surface. —*Chitra-traṇ*, *k*, m. 'having curious bark,' the birch or bhūrja tree. —*Chitra-taṇḍaka*, *as*, m. the cotton plant, *Arum Campanulatum*; [cf. *ola*.] —*Chitra-darśana*, *as*, m., N. of a Brāhmaṇa changed into a bird ('having variegated eyes'). —*Chitra-dīpa*, *as*, m. title of a philosophical work. —*Chitra-dṛiṣṭika*, *as*, *ā*, *am*, Ved. looking brilliant or shining. —*Chitra-deva*, *as*, m., N. of one of the attendants of Skanda; (*t*), f., N. of a plant, = *mahendra-vāruṇī*. —*Chitra-dharman*, *ā*, m., N. of a prince identified with the Asura Virūpākṣha. —*Chitra-dhā*, ind. in a manifold way. —*Chitra-dhrajati*, *is*, *is*, *i*, Ved. making a bright line, an epithet of Agni; (Śāy.) having a wonderful course. —*Chitra-dheva*, *as*, m., N. of a man. —*Chitra-netrā*, *f*, a small bird called Maina, = *sārikā*; [cf. *Chitra-loṇā* and *Chitrākṣhī*.] —*Chitra-nyasta*, *as*, *ā*, *am*, represented in a picture, painted. —*Chitra-pakṣha*, *as*, *ā*, *am*, having variegated wings; (*as*), m. the francolinie partridge; N. of a demon causing head-ache. —*Chitra-pa'na* or *Chitra-paṭa*, *as* or *am*, m. or n. (?), a painting, a picture. —*Chitra-paṭa-gata*, *as*, *ā*, *am*, 'committed to a picture,' painted. —*Chitra-patṛikā*, *f*, N. of a plant, = *kayāṭha-parṇī* and *droṇa-pushpī*. —*Chitra-patṛi*, *f*, N. of an aquatic plant; [cf. *jala-pippalī*.] —*Chitra-pada*, *as*, *ā*, *am*, divided into various parts; full of graceful words or expressions; (*ā*), f., N. of the plant

Cissus Pedata [cf. *godhāpādī*]; N. of a metre consisting of four lines of eight syllables each; (*am*), n., N. of a metre consisting of four lines of twenty-three syllables each. —*Chitrapada-kramam*, ind. at a good or brisk pace. —*Chitra-parṇikā*, *f*, N. of a plant, commonly *Cakūliya*, Hemionites *Cordifolia*; Bengal madder, *Rubia Munjista*, = *ati-guhā*, *ghṛish*, *hila*, *tri-parṇī*, *dirgha-patṛā*, &c. —*Chitra-parṇī*, *f*, N. of several plants, = *prishni-parṇī*, *karna-sphotā*, *jala-pippalī*, *droṇa-pushpī*; also = *Rubia Munjista*. —*Chitra-pāṭala*, *as* or *am*, m. or n. (?), N. of a plant. —*Chitra-pādā*, *f*, a small bird commonly called Maina; [cf. *sārikā*.] —*Chitra-piṭṭhaka*, *as*, m. 'having a variegated tail,' a peacock. —*Chitra-punkha*, *as*, m. 'having variegated feathers,' an arrow. —*Chitra-pura*, *am*, n., N. of a town. —*Chitra-pushpī*, *f*, N. of a shrub, = *ambashṭhā*. —*Chitra-prishṭha*, *as*, m. 'speckled-back,' a sparrow. —*Chitra-pratikṛiti*, *is*, *f*, a representation in colours, a painting, a picture. —*Chitra-priya-katha*, *as*, *ā*, *am*, speaking very kindly. —*Chitra-phala*, *as*, m. a kind of fish, commonly Chitala, *Mystus Chitala*; a kind of cucumber, *Cucumis Sativus*; (*ā*), *f*, a kind of fish, commonly Phalai, = *phalakin*, *mahonnada*, *rāja-grīva*, *Mystus Karpīrat*; N. of several plants, = *chirbhāṭa*, *mrigervāru*, *mahendra-vāruṇī*, *vārtākī*, *kaṇṭakārī*; (*i*), *f*, the above fish. —*Chitra-phalaka*, *am*, n. a tablet for painting, a picture, a painting; (*as*), m. a kind of fish; see above. —*Chitra-barha*, *as*, m. 'having a variegated tail,' a peacock; N. of a son of Garuḍa. —*Chitra-barhin*, *i*, *inī*, *i*, having a variegated tail. —*Chitra-barhis*, *is*, *is*, *is*, Ved. having a brilliant or shining litter (i. e. bed of stars), an epithet of Pūshan and the moon; (Śāy.) strewed with various grasses (as the ground). —*Chitra-bāhu*, *us*, m., N. of a son of Dhṛita-rāshṭra. —*Chitra-bhānu*, *us*, *us*, *u*, of variegated lustre, shining with light; epithet of Agni, Saviṭri, the *Āśvins*, &c.; (*us*), n. a N. of fire; of Siva; the plant *Pumbago Zeylanica*; the sun; N. of the *Calotropis Gigantea* (= *arka*); the first year of the first cycle of Jupiter; an epithet of Bhairava, a form of Siva; N. of the father of Vāpa-bhaṭṭa, the author of the *Kādambarī*. —*Chitra-bhūta*, *as*, *ā*, *am*, made into a picture, painted. —*Chitra-bheshajā*, *f*, the tree *Ficus Oppositifolia*; [cf. *kāhodumbara*.] —*Chitra-maṇḍala*, *as*, m. a kind of snake. —*Chitra-mahas*, *ās*, *ās*, *as*, Ved. having extraordinary abundance; (Śāy.) having conspicuous brightness or splendor. —*Chitra-mṛiga*, *as*, m. the spotted antelope. —*Chitra-mekhala*, *as*, m. 'girdled with spots,' a peacock. —*Chitra-yajña*, *as*, m. title of a comedy by Vaidya-nātha. —*Chitra-yāna*, *as*, m., N. of a prince. —*Chitra-yāma*, *as*, *ā*, *am*, Ved. having a splendid or brilliant course (as Agni). —*Chitra-yodhin*, *i*, *inī*, *i*, fighting in a wonderful manner or in various ways; (*i*), m. an epithet of Arjuna; the tree *Terminalia Arjuna*. —*Chitra-ratha*, *as*, *ā*, *am*, having a bright or splendid chariot (as Agni); (*as*), m. 'having a variegated car,' the sun; the king of the *Gandharvas*; N. of a snake-demon; of a *Vidyā-dhara*; of a son of Gada or (according to a various reading) of *Kṛishṇa*; of a king; of a king of the *Angas*; of a descendant of *Anga* and son of *Dharmā-ratha*; of a son of *Ushadgu*; of *Vṛishṇi*; of *Gaya*; of *Su-pārśvaka*; of *Ukta*; of a prince of *Mṛitīkāvati*; of a *Sūta*; and of others; (*ā*), *f*, N. of a river; [cf. *Chitravaratha*.] —*Chitra-raśmi*, *is*, m., N. of a Marut ('having variegated rays'). —*Chitra-rāṭi*, *is*, *is*, *i*, Ved. granting wonderful or excellent gifts, epithet of the *Āśvins*. —*Chitra-rāḍhas*, *ās*, *ās*, *as*, Ved. bestowing excellent favour; (Śāy.) having wonderful wealth. —*Chitra-repha*, *as*, m., N. of a son of *Medhātithi*, king of *Sāka-dvīpa*. —*Chitra-latā*, *f*, the plant *Rubia Munjista*; [cf. *Chitra-parṇī*.] —*Chitra-likhita*, *am*, n. 'variegated drawing,' painting. —*Chitra-likhita*, *as*, *ā*, *am*, represented, delineated (as in a picture), painted; motionless, dumb (as a picture or statue). —*Chitra-likhaka*, *as*, m. a painter. —*Chitra-lekhanikā*, *f*, a painter's brush. —*Chitra-lekhā*, *f*, a picture, a portrait; N. of a metre of four lines of seventeen syllables each;

another metre of the same sort; N. of a metre of four lines of eighteen syllables each; N. of an *Apsaras* born from *Brahmā's* hand, (she was a friend of *Uśhā* and skilful in painting); N. of a daughter of *Kumbhāṇḍa*, minister of king *Vāṇa*, also a friend of *Uśhā*. —*Chitralekhā-dvīṭyā*, *f*, having *Chitralekhā* as a second, accompanied by *Chitralekhā*. —*Chitra-loṇā*, *f*, 'having variegated eyes,' a small bird, commonly called *Maina*, = *sārikā*; [cf. *Chitra-netrā* and *Chitrākṣhī*.] —*Chitra-rat*, *ān*, *atī*, *at*, decorated with paintings or ornaments; containing the word *chitra*; (*tī*), *f*, N. of a metre of four lines of thirteen syllables each; N. of a daughter of *Gada* or (according to others) of *Kṛishṇa*. —*Chitra-radāla*, *as*, m. the sheat-fish, *Silurus Pelorius*, = *pāṭhina*. —*Chitra-vana*, *am*, n. 'wonderful wood,' N. of a wood near the *Gaṇḍakī*; [cf. *Chitraka*.] —*Chitra-varman*, *ā*, m. 'having variegated arrows,' N. of a son of *Dhṛita-rāshṭra*; also of a king of the *Kulitas*; N. of a king of *Mathura* and *Campāvati*. —*Chitra-varshin*, *i*, *inī*, *i*, raining in an unusual manner. —*Chitra-vallika*, *as*, m. a kind of sheat-fish, *Silurus Boalis*; [cf. *Chitra-radāla*.] —*Chitra-vallī*, *f*, N. of two plants, = *mrigervāru* and *mahendra-vāruṇī*. —*Chitra-vahā*, *f*, N. of a river. —*Chitra-vāja*, *as*, *ā*, *am*, decorated with variegated feathers; possessed of excellent power; (Śāy.) making wonderful progress or having wonderful riches or strength; (*as*), m. a cock. —*Chitra-vāṇa*, *as*, m., N. of a son of *Dhṛita-rāshṭra*. —*Chitra-vāhana*, *as*, m., N. of a king of *Maṇi-pūra*. —*Chitra-viṭṭa*, *as*, *ā*, *am*, variously coloured, variegated, multiform. —*Chitra-vidyā*, *f*, the art of painting. —*Chitra-vīrya*, *as*, m. a kind of *Ricinus*, = *raktairāṇḍa*. —*Chitra-vṛitti*, *is*, *f*, any astonishing act or practice. —*Chitra-vegika*, *as*, m. 'having wonderful velocity,' N. of a *Nāga*. —*Chitra-veśa*, *as*, m. 'having a variegated dress,' an epithet of *Siva*. —*Chitra-sālā*, *f*, a painted room, or one decorated with pictures [cf. *Chitra-griha*]; N. of a metre consisting of four lines of eighteen syllables each. —*Chitrasikhaṇḍī-ja* or *Chitrasikhaṇḍī-prasūta*, *as*, m. epithet of *Bṛihaspati* or the planet *Jupiter* (regarded as the son of the *Chitrasikhaṇḍinas*, but more properly of *Angiras*). —*Chitra-sikhaṇḍin*, *inas*, m. pl. 'having bright crests,' an epithet of the seven *Rishis*, *Mārici*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kṛatu*, and *Vasiṣṭha*, as represented in the seven principal stars of the Great Bear. —*Chitra-sīras*, *ās*, m. 'having a variegated head,' a kind of venomous insect [cf. *Chitra-sīrshaka*]; N. of a *Gandharva*. —*Chitra-sīrshaka*, *as*, m. a kind of venomous insect. —*Chitra-sōḍis*, *is*, *is*, *is*, Ved. shining brilliantly; epithet of *Agni*. —*Chitra-sṛavas*, *ās*, *ās*, *as*, Ved. uttering loud cries, songs, &c.; worthy of loud praise; (Śāy.) having wonderful fame. —*Chitra-srī*, *is*, *f*, great beauty, the beauty of variegated colours. —*Chitra-saṇṭha*, *as*, *ā*, *am*, represented in a picture, delineated, painted; [cf. *Chitra-gata*, *Chitra-sṭha*, &c.] —*Chitra-sarga*, *as* or *am*, m. or n. (?), N. of a metre of four lines of sixteen syllables each. —*Chitra-sarpa*, *as*, m. a kind of snake, the large speckled snake (*Mālu-dhāna*). —*Chitra-sena*, *as*, *ā*, *am*, Ved. furnished with a brilliant spear; (Śāy.) having a bright weapon; (*as*), m., N. of a snake-demon; also of a leader of the *Gandharvas* who was a son of *Viśvā-vasu*; one of the judges or recorders of hell; N. of a son of *Dhṛita-rāshṭra*; of a son of *Parikshit*; of a son of *Sambara*; of a son of *Narishyanta*; of a son of the thirteenth *Manu*; of a son of *Gada*; N. of an adversary of *Kṛishṇa*; of *Jarā-sandha's* general who is also called *Dimbhaka*; (*ā*), *f*, N. of an *Apsaras*; also of one of the *Mātṛis* attending on *Skanda*; N. of a river. —*Chitrasena-bhaṭṭa*, *as*, n., N. of the author of a commentary entitled *Pingalachando-grantha-tikā*. —*Chitra-sṭha*, *as*, *ā*, *am*, represented in a picture, painted; [cf. *Chitra-gata* and *Chitra-saṇṭha*.] —*Chitra-hasta*, *am*, n. a particular position of the hands in fighting. —*Chitrakṛiti* ('*ra-āk*'), *is*, *f*, a painted resemblance, portrait, picture. —*Chitrākṣha* ('*ra-āk*'), *as*, m. 'having variegated eyes,' N. of a son of *Dhṛita-rāshṭra*; also of a

descendant of Parikṣhit; also of a Nāga-rāja; (ī), f. a kind of bird, commonly called Maina; [cf. *sā-rikā*, *ċitra-netrā*, *ċitra-loṇā*]. — *ċitrā-kṣhupa*, as, m., N. of a plant, = *droyna-pushpi*. — *ċitrāṅga* (**ra-ur*), as, ā, am, having a variegated or spotted body, striped, painted; (as), m. a kind of snake; the plant Plumbago Zeylanica; another plant, = *rakta-ċitraka*; N. of a son of Dhṛita-rāshṭra; an epithet of Arjuna; N. given to various animals in fables; (ī), f. a kind of worm or ear-wig, *Julus Cornifex*; the plant *Rubia Munjista*; (am), n. vernilion; yellow ornament. — *ċitrāṅgada* (**ra-ar*), as, ā, am, decorated with brilliant or variegated bracelets; (as), m., N. of a son of Śāntanu; of a king of the Daśārjyas; of a Vidyā-dhara; of a Gandharva or chief of the Gandharvas; a judge and recorder of the deeds of men in Yama's kingdom or the lower regions; a secretary of a person of rank (?); (ā), f., N. of an Apsaras; a daughter of king *ċitravāhana*, wife of Arjuna and mother of Babhru-vāhana.

— *ċitrāṅgada-sū*, ūs, f. the mother of *ċitrāṅgada*, an epithet of Satyavati, the mother of Vyāsa. — *ċitrā-ñira*, as, m. (fr. *ċitrā* + ?), the moon; the forehead spotted with the blood of a goat slain in honour of the demon Ghaṇṭā-karpa. — *ċitrāṇna* (**ra-un*), am, n. variegated rice, rice dressed with coloured condiments. — *ċitrāpūpa* (**ra-ap*), as, m. a kind of cake (lit. speckled cake, plum cake ?). — *ċitrā-mugha*, as, ā, am, Ved. bestowing brilliant gifts, an epithet of Ushas; (Sāy.) having wonderful wealth. — *ċitrāyasa* (**ra-ay*), am, n. steel. — *ċitrāyudha* (**ra-ay*), as, m., N. of a son of Dhṛita-rāshṭra. — *ċitrāyus* (**ra-ay*), us, us, us, Ved. possessed of excellent vital power; (Sāy.) making wonderful progress or having excellent food. — *ċitrārambha* (**ra-ār*), as, m. the outline of a picture, a sketch, drawing; (as, ā, am), represented in a picture. — *ċitrārṇvita* (**ra-ar*), as, ā, am, committed to a picture, painted. — *ċitrā-rasa*, us, us, u, Ved. rich in brilliant ornaments; decorated with shining stars, an epithet of the night. — *ċitrāśva* (**ra-as*), as, m. 'having painted horses,' epithet of Satyavat as fond of painting horses. — *ċitrēṣa* (**rā-iṣa*), as, m. lord of *ċitrā*, i. e. the moon. — *ċitrokti* (**ra-uk*), is, f. a marvellous voice or speech, a voice from heaven, the voice of an invisible speaker; a surprising tale; agreeable or eloquent discourse. — *ċitroṭi* (**ra-ūti*), is, is, i, Ved. one who gives excellent proofs of his love, one who bestows pleasure or happiness; (Sāy.) granting wonderful assistance. — *ċitropalā* (**ra-up*), f., N. of a river. — *ċitraudana* (**ra-od*), am, n. boiled rice coloured with turmeric &c.

ċitraka, as, m. a painter; a tiger, a panther, the Chita or small hunting leopard; a kind of snake; the plant Plumbago Zeylanica; also *Ricinus Communis* or the castor-oil plant; N. of a son of Vṛishni or of Priṣni; N. of a son of Dhṛita-rāshṭra; also of a Nāga; (ās), m. pl. N. of a people; (am), n. a sectarian mark on the forehead; a particular manner of fighting; the fruit of the plant Plumbago Zeylanica; N. of a wood near the mountain Raivataka; [cf. *ċitra-rana*.]

ċitraya, nom. P. *ċitrayati*, to make variegated, paint with various colours, decorate; to regard as a wonder.

ċitrāla, as, ā, am, variegated, spotted; (as), m. a variegated colour; (ā), f., N. of a plant, = *go-rakshi*.

ċitrika, as, m. = *ċaitrika*, the month Ċaitra or Cheyt (March-April).

ċitrita, as, ā, am, variegated, spotted, striped; painted.

ċitrin, ī, īṇi, i, containing wonders, wonderful; variegated; having variegated (black and grey) hair; (*inyas*), f. pl. wonderful deeds; (*īṇi*), f., N. for a woman endowed with various talents and excellencies, one of the four divisions into which women are classed by erotic writers.

ċitriya, as, ā, am, Ved. variegated (?), epithet of a species of *Aśvattha*; (as), m., N. of a man.

ċitri-karaṇa, am, n. and *ċitri-kāra*, as, m. wondering, wonder, surprise.

ċitri-kri, cl. S. P. A. -*karoti*, -*karute*, -*kartum*, to feel wonder; to make a picture, change into a picture, paint, variegated, embellish.

ċitri-kṛta, as, ā, am, painted, variegated, embellished.

ċitriya, nom. A. *ċitriyate*, -*yitum*, to wonder, be surprised; to become a wonder to any one (with gen.); to cause surprise.

ċitriyamāṇa, as, ā, am, becoming a wonder, causing wonder or astonishment.

ċitrya, as, ā, am, Ved. brilliant; (Sāy.) to be honoured, to be thought highly of.

ċekita, as, m., N. of a prince.

ċekitāna, as, m. 'the intelligent one,' an epithet of Śiva; N. of a prince and ally of the Pāṇḍus.

ċetaka, as, ī, am, causing to think, reminding; what thinks or feels, sentient; (ī), f. the yellow myrobalan, = *haritaki*, Terminalia Chebula; or = *jāti-phala*, Jasminum Grandiflorum.

ċetana, as, ī, am, visible, conspicuous, distinguished, excellent; perceptive, observing, conscious, sentient, intelligent; alive, living, feeling; (as), m. a living and sentient being, a man; self, soul, mind; (ā), f. consciousness, understanding, sense, intelligence, wisdom, reflection; (am), n. appearance; the thinking principle, the mind; [cf. *a-ċetana*, *nis-ċ*, *vi-ċ*, *sa-ċ*, *ċaitanya*]. — *ċetana-tā*, f. or *ċetana-tva*, am, n. consciousness, the state or condition of an observing and conscious being. — *ċetana-ċetana* (**na-aċ*), as, ā, am, animate and inanimate. — *ċetana-vaṭ*, ān, atī, at, having consciousness, knowing, understanding, reasonable.

ċetanaki, f. = *ċetaki*.

ċetanīgā, f. a kind of medicinal herb, = *ridīhi*.

ċetaya, as, ā, am, observing, conscious, sentient, living.

ċetayamāna, as, ā, am, sentient, reflecting, conscious.

ċetayāna, as, ā, am, understanding, having sense, sensible, conscious, sentient.

ċetayitārya, as, ā, am, to be observed or thought.

ċetayitri, tā, tri, tri, observing, perceiving, sentient.

ċetas, as, n. bright appearance, Ved. (Sāy. a reverent mind); consciousness, intelligence, the sentient or thinking soul, heart, mind, intellect, the faculty of reasoning or understanding; will; [cf. *a-ċetas*, *dabhra-ċ*, *dhira-ċ*, *nānā-ċ*, *laghu-ċ*, *vi-ċ*, *sa-ċ*, *su-ċ*]. — *ċeto-bhava*, as, m. or *ċeto-bhū*, ūs, m. love, the deity of love. — *ċeto-mat*, ān, atī, at, endowed with consciousness, living. — *ċeto-vikāra*, as, m. disturbance of mind, emotion. — *ċeto-vikārin*, ī, īṇi, i, disturbed in mind, moved.

ċetasa at the end of an adv. comp. = *ċetas*.

ċettri, tā, m., Ved. an observer, a guardian.

ċetya, as, ā, am, Ved. observable, perceivable.

ċaitanya, &c. See s. v.

चित् 6. *ċit*, an interjection. — *ċit-kāra*, as, m. or *ċitkāra-sabda*, as, m. a cry, scream, bray. — *ċitkāra-vaṭ*, ān, atī, at, accompanied by cries or noise.

चित् 7. *ċit*, ind. a particle, = *ċid* below.

चित् *ċita*. See p. 322, col. 2.

चिक्कनकन्थ *ċikkana-kantha*, am, n., N. of a town; [cf. *ċikkapa-kantha*.]

चिन्न *ċitta*. See p. 323, col. 2.

चिन्ति 2. *ċitti*, is, f. Ved. (according to some commentaries) crackling, whizzing; (according to others) a sacrificial act; [cf. *ċit-kāra*.]

चित्य *ċitya*. See p. 322, col. 2.

चित् *ċitra*. See p. 323, col. 3.

चिद् *ċid*, ind. [cf. 2. *ċa* and *id*], an enclitic particle, requiring in the Veda a preceding simple verb to retain its accent. In the Pada-pāṭha *ċid* is

considered as an independent word (*kaś ċid* &c. being always separated into two words). In later Sanskrit it is generally a particle affixed to interrogative pronouns to render them indefinite. The use of *ċid* in Vedic Sanskrit is principally to lay stress or emphasis on a preceding word or to extend or limit the sense. Hence it is often translatable by 'even,' 'indeed,' 'also,' 'at least,' 'just,' 'merely,' &c. (e. g. *devās ċid*, the gods indeed; *ḥasya ċid*, of one merely); or when preceded by a negative particle by 'not even' (e. g. *na devās ċid*, not even the gods); but its force may often be expressed by merely laying an emphasis on the word by which it is preceded. Hence in Nirukta I. 4. it is said to be used *pūjāyām*, i. e. for enhancing the force of a word. It is also stated by Yāska to be a particle of comparison (*upamārthe*). The following Vedic uses of *ċid* may be noted; *yaś ċid*, *yathā ċid*, = when indeed, as indeed; *ċid-ċid* or *ċid-ċa* or *ċid-ū*, = as well as—; both—and.

ċid is often joined to interrogative pronouns and adverbs (see 2. *ka*, *katama*, *katara*, *kad*, *kim*, *katham*, *kaḍā*, *kutaś*, *kva*, &c.) to render them indefinite; especially in classical Sanskrit, where the only other word after which it is found is *jātu*, q. v.

चिदम्बरा *ċid-ambara*. See 5. *ċit*, p. 323.

चिन्त *ċint*, cl. 10. P. *ċintayati*, -*yitum*, (according to some also cl. 1. P. *ċintati*, &c.), to think, have a thought or idea, reflect, consider; to think about, reflect upon, direct the thoughts towards any person or thing (with acc. or dat. or loc., or *prati* with acc., e. g. *anyonyāṇaṃ ċintayatas*, they think of one another; *suteśhyas* or *suteshu* or *sūtān prati ċintayan*, thinking about one's sons); to mind, take notice of, regard, turn the attention to; to find out, investigate; to take into consideration, treat of, speak of; to have an opinion about, consider as, esteem; [cf. Goth. *thagkja*, 'to think'; Lat. *censco* ?].

ċinta, as, m. (?) thought; [cf. *ċintā*.]

ċintaka, as, ā, am, thinking of, reflecting on, considering, studying, conversant, familiar with; (used at the end of compounds, e. g. *daiva-ċintaka*, an astrologer; *vaṇṣa-ċintaka*, a genealogist &c.)

ċintana, am, n. thinking, thinking of, reflecting upon, anxious thought; (*pūva-ċintana*, the former manner of thinking.)

ċintāniya, as, ā, am, to be thought of or considered; to be meditated on; to be attended to; to be investigated or comprehended.

ċintayat, an, antī, at, reflecting, considering, &c.

ċintayāna, as, ā, am, reflecting, considering, meditating.

ċintayitārya, as, ā, am, to be considered, to be reflected on.

ċintayitvā, ind. having thought or considered; having mused or reflected.

ċintā, f. thought, especially sad or sorrowful thought, care, anxiety; reflecting on, reflection, consideration, attention; recollection; N. of a woman. — *ċintā-karman*, a, n. anxiety, troubled thoughts.

— *ċintā-kārin*, ī, īṇi, i, considering, regarding.

— *ċintākula* (**tā-āk*), as, ā, am, disturbed in thought, distracted by any idea. — *ċintā-para*, as, ā, am, lost in thought, thoughtful, anxious.

— *ċintā-maṇi*, is, m. a fabulous gem, supposed to yield its possessor all desires; the philosopher's stone; a common title of various text-books, treatises, and commentaries (e. g. *abhidhāna-ċintāmaṇi*, *upamāna-ċ*, *kṛtṛya-ċ*, *janma-ċ*, *muhūrta-ċ*); N. of Brahṁā; N. of a Buddha; of an author. — *ċintāmaṇi-sāraṇikā* or *tithi-sāraṇikā*, f. title of a work on astrology by Daśabala. — *ċintā-maya*, as, ī, am, consisting of thought or intelligence, produced by thoughts. — *ċintā-vaṭ*, ān, atī, at, thinking, thoughtful. — *ċintā-veśman*, a, n. a council-house, council-room.

ċintita, as, ā, am, thought, considered; reflecting, considering; (ā), f., N. of a woman; (am), n. thought, reflection, care, intention.

चिन्ति *is*, f. or *chintiyā*, f. thinking, consideration, reflection.

चिन्त्या *as*, *ā*, *am*, to be considered or reflected; to be thought of or meditated upon; to be apprehended or conceived; to be deliberated about; uncertain, questionable; (*am*), n. the necessity of thinking about anything. — *Chintya-dyota*, *ās*, m. pl. a class of deities (whose brightness is only to be apprehended by the imagination).

चिन्ति *chinti*, *is*, m., N. of a man (?).

चिन्तिडी *chintidī*, f. the tamarind tree; (a wrong form for *tintidī*.)

चिन्तोक्ति *chintokti*, *is*, f. midnight cry or alarm; (a wrong form for *chitokti*.)

चिन्न *cinna*, *as*, m. a kind of grain, Panicum Miliaecum; [cf. *cinna*.]

चिन्मय *cinmaya*. See 5. *cit*, p. 323.

चिन्वत् *cinvat*. See p. 322, col. 2.

चिपट *chipaṭa*, *as*, *ā*, *am*, flat-nosed; (*as*), m. rice or grain flattened; [cf. *chipāṭa* and *chipuṭa*.]

Chipāṭa, *as*, *ā*, *am*, blunted, flattened, pressed flat, flat, flat-nosed; (*as*), m. a kind of poisonous insect; rice or grain flattened; (*ā*), f. a kind of grass; [cf. *gundāsinī*.] — **Chipāṭa-grīva**, *as*, *ā*, *am*, short-necked. — **Chipāṭa-nāsa or **chipāṭa-nāsika**, *as*, *ā*, *am*, flat-nosed; (*ās*), m. pl., N. of a people in the north of Madhya-dēśa.**

Chipāṭaka, *as*, m. flattened rice.

Chipāṭikā-vat, *ān*, *atī*, *at*, having the appearance of flattened grains of rice (?).

Chipuṭa, *as*, m. flattened rice.

चिप्प *chippa*, *am*, n. a kind of disease of the finger-nail; [cf. *chippa*.]

चिप्पटजयापीड *chippaṭa-jayāpīḍa*, *as*, m., N. of a king of Kāśmīra, (*chippaṭa* = *chippa* ?).

चिप्पिका *chippikā*, f. a kind of bird (?); (a various reading for *chippikā*.)

चिप्या *chipyā*, *as*, m. a kind of worm [cf. *kippya*]; (*am*), n. a disease of the finger-nail, whitlow.

चिबुक *chibuka*. See *chivuka*.

चिमि *chimi*, *is*, m. a parrot [cf. *chiri*]; a kind of plant, from the fibres of which coarse cloth and ropes are made, = *paṭṭa-vṛksha*.

Chimika, *as*, m. a parrot.

चिर *chira*, *us*, *ā*, *am* (fr. rt. 1. *ci*, or perhaps rather fr. rt. *car*), long, lasting a long time, existing from ancient times, old; *chiram kalam*, during a long time; *chirāt kalāt*, after a long time; (*am*), n. a long time, delay, putting off for too long a time (e.g. *gamana-chiram*, delay in going; *kṛm chirena*, wherefore delay? *kṛyāc-chirena*, for how long a time? *a-chirāt* or *a-chiratas*, after no long time, soon, shortly; cf. *a-chira*). Any of the oblique cases sing. of *chira* may be used adverbially, e.g. *chiram* or *chirena* or *chirāya* or *chirāt* or *chirasya* or *chire*, = long, for a long time, after a long time, a long while ago, long since; at last, finally, too late. *Chira* is also used adverbially at the beginning of comp. as in some of the following examples; [cf. Hib. *sir*, 'long.'] — **Chira-kāra**, *as*, *ā*, *am*, or *chira-kārī*, *is*, *is*, *i*, or *chira-kārika*, *as*, *ā*, *am*, or *chira-kārīn*, *i*, *inī*, *i*, working or acting slowly, dilatory, delaying. — **Chira-kārī-tā**, f. or **chirakārī-tva**, *am*, n. dilatoriness, slowness. — **Chira-kāla**, *as*, m. a long period; *chira-kālam* or *-lāya*, for a long time. — **Chirakāla-pālita**, *as*, *ā*, *am*, protected for a long time. — **Chirakālina**, *as*, *ā*, *am*, of long standing, old, long-continued, chronic. — **Chirakālopārjita** ('*la-up*'), *as*, *ā*, *am*, accumulated slowly or after a long time. — **Chira-kīrti**, *is*, m., N. of the founder of a religious sect. — **Chira-kriya**, *as*, *ā*, *am*, dilatory, slow, tedious. — **Chira-gata**, *as*, *ā*, *am*, long absent, long gone, gone a long while ago. — **Chira-śeṣhita**, *as*, *ā*,

am, long sought for, of rare occurrence. — **Chira-jāta**, *as*, *ā*, *am*, born long ago, old; (*trattas chira-jāta* or *bhavatas chira-jātatarah*, older than thou.)

— **Chira-jāmbā**, f., N. of the mother of Rudra-bhaṭṭa.

— **Chira-jivaka**, *as*, m., N. of a tree, = *jivaka*. — **Chira-jivin**, *i*, *inī*, *i*, long-lived; an epithet of Mārkaṇḍeya, of Aśvatthāman, of Bali, Vyāsa, Hanumat, Vibhishana, Kṛpā, and Paraśu-mela; (*i*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*.

— **Chira-jiva**, *as*, *ā*, *am*, long-lived; an epithet of Kāma-deva; (*as*), m. and *chira-jiva-bhaṭṭācārya*, *as*, m., N. of several authors. — **Chira-jivin**, *i*, *inī*, *i*, long-lived; (*i*), m. a N. of Vishnu; a crow; two plants, = *jivaka* and *sālmali*. — **Chira-tā**, f. long duration. — **Chira-divasam**, ind. for a long time. — **Chira-nivishṭa**, *as*, *ā*, *am*, abiding long, anything which has rested for a long time. — **Chira-pākin**, *i*, *inī*, *i*, ripening late; (*i*), m. the plant *Feronia Elephantum*; [cf. *kapūṭha*.] — **Chira-pushpa**, *as*, *ā*, *am*, blossoming late; (*as*), m. the plant *Mimusops Elengi*; [cf. *vakula*.] — **Chira-pravāsin**, *i*, *inī*, *i*, dwelling long abroad, a long absentee. — **Chira-mitra**, *am*, n. an old friend; a crony. — **Chira-mēhin**, *i*, m. an ass. — **Chira-moṣana**, *am*, n., N. of a Tirtha. — **Chira-rātra**, *am*, n. a period of many nights, a long time, a long period; *chira-rātram* or *-trāya*, &c., for a long time, after a long time, at last, finally, = *chiram* above.

— **Chira-rātroshita** ('*ra-ush*'), *as*, *ā*, *am*, having lodged for a long time. — **Chira-roga**, *as*, m. a chronic disease. — **Chira-labha**, *as*, *ā*, *am*, obtained after a long time (as a son in old age). — **Chira-loka-loka**, *as*, *ā*, *am*, whose world is a long-existing world; an epithet of the manes. — **Chira-viproshta**, *as*, *ā*, *am*, long banished. — **Chira-vilva**, *as*, m. the tree *Pongamia Glabra*; [cf. *karaija*.] — **Chira-vṛtta**, *as*, *ā*, *am*, happened long since. — **Chira-supta-buddhi**, *is*, *is*, *i*, one whose mind has been asleep a long time, long senseless or careless. — **Chira-sūtā** or **chira-sūtikā**, f. a cow that has borne many calves. — **Chira-sevaka**, *as*, m. an old servant. — **Chira-stha**, *as*, *ā*, *am*, or **chira-sthāyin**, *i*, *inī*, *i*, or **chira-sthita**, *as*, *ā*, *am*, long continuing or enduring, lasting, of long continuance, left for a long time. — **Chirasthāyī-tā**, f. long continuance, durability. — **Chirād** ('*ra-ad*'), *t*, *t*, *t*, eating for a long time; (*t*), m. an epithet of Garuḍa.

— **Chirāntaka** ('*ra-an*'), *as*, m., N. of a son of Garuḍa. — **Chirāyusha** ('*ra-ay*'), *as*, *ā*, *am*, bestowing long life. — **Chirāyus** ('*ra-ay*'), *us*, *us*, *us*, long-lived; (*us*), m. a deity, a divinity. — **Chirārodha** ('*ra-ro*'), *as*, m. a long or protracted siege; blockade. — **Chirāśrita** ('*ra-āś*'), *as*, *ā*, *am*, long maintained or protected; an old dependant. — **Chirājñita** ('*ra-uj*'), *as*, *ā*, *am*, long since abandoned or left. — **Chirrottha** ('*ra-ut*'), *as*, *ā*, *am*, existing a long time.

— **Chiratna**, *as*, *i*, *am*, old, ancient, of long standing, long-lasting, long-enduring.

— **Chirantana**, *as*, *i*, *am*, old, ancient, antiquated, of long standing.

— **Chiraya**, nom. P. A. *chirayati*, -*te*, to act slowly, delay, to be absent a long while.

— **Chirāya**, nom. P. A. *chirāyati*, -*te*, to delay, be slow, be absent for a long time.

चिरायी *chirayī* or *chirayī*, f. a woman married or single who continues to reside after maturity in her father's house; a young woman; [cf. *chirayī*, *chirayī*, *chirayī*.]

चिराति *chiratika*, *as*, m. a kind of gentian, *Gentiana Cheryta*, = *kirāta-tikta*, (in Bengālī *chirātā*.)

चिराम्बण *chirambhaṇa*, *as*, m. a kind of falcon or kite; [cf. *chilla*.]

चिराटिका *chirāṭikā*, f. (fr. *chira* ?), N. of a plant with white flowers, a kind of hogweed, *Berhavia Erecta*, = *chāṭikā*, commonly *pātāḍī*.

चिराति *chiratika*, *as*, m. a sort of gentian, = *chiratika*.

चिरि 1. *chiri*, *is*, m. (perhaps fr. the sound

or imitative cry *ci*), a parrot; [cf. *kira* and *chimi*.] — **Chiri-vilva**, *as*, m., N. of a tree, (perhaps = *chira-vilva*.)

चिरि 2. *chiri*, cl. 5. P. *chiriyoti*, &c., to hurt, injure, wound or kill; [cf. *jiri*.]

Chirikā, f. a kind of weapon, = *chilikā*.

चिरिखी *chirikhī*, f. = *chirayī* above.

चिरु *chiru*, *us*, m. the shoulder-joint.

चिर्भट *chirbhaṭa*, *as* and *i*, m. and f., Cucumis Utilissimus, = *karkatī*; also its fruit; [cf. *carbhaṭa*.]

Chirbhāṭa, *am*, *ā* and *ikā*, n. f. a kind of gourd, different from the preceding; [cf. *indra-chirbhāṭi*, *kshudra-chirbhāṭi*, *kshetra-cō*, *gaja-cō*.]

चिल *chil*, cl. 6. P. *chilati*, &c., to put on clothes; [cf. Hib. *ceilim*, 'I conceal, hide, cover'; *caille*, 'a veil, a cowl'; *Lat. celare*; Old Germ. *hilu*, *helm*, *helu*, *heli*; Goth. *hulja*; Lat. *oc-culo*.]

चिलमोलिका *chilamilikā*, f. a kind of necklace; a luminous flying insect, a fire-fly; lightning.

चिलिका *chilikā*, f. a kind of weapon, = *chirikā*.

चिलिचिम *chilicima*, *as*, m. a kind of sprat, *Clupea Cultrata*, commonly *vāliyā-gaḍaka* (*vāliyā*, *Cyprinus Denticulatus*, *gaḍaka*, a kind of golden trout); according to some authorities, a kind of prawn. Other forms of this word are *chilicimi*, *chilicima*, *chilicimi*, *chiliminaka*, *chilicima*, *chilicimi*, *chilima*, *chilicima*.

चिलिमिनिका *chiliminikā* and *chilimilikā*, a various reading for *chilamilikā*, q. v.

चिल्ल *chill*, cl. 1. P. *chillati*, &c., to become loose; to be slack or flaccid; to play, sport, act wantonly; to indicate one's meaning (?).

Chilla, *as*, *ā*, *am*, bleary-eyed [cf. *chilla* and *pillā*]; (*as*), m. a bleared or sore eye; the Bengal kite, *Falco Cheela*; (*i*), f., cf. *chilli*; [cf. *kurru-chilla*.] — **Chilla-bhaskhyā**, f. a kind of vegetable perfume; see *haṭṭa-vilāsini*. — **Chillābha** ('*la-ābhā*'), *as*, m. a petty thief, a shop-lifter, a pickpocket, &c.

Chillaka, *as* or *ā*, m. or f. a particular animal; (*ā*), f. a cricket, = *chirikā* and *jhillikā*.

Chilli, *is*, m. a species of bird of prey [cf. *chilla*]; (*is*), f. a kind of plant [cf. *chilli*]; (*i*), f. a cricket [cf. *chillakā*]; a kind of pot-herb.

Chillikā, f. a kind of pot-herb.

चिवि *chivi*, *is*, m. = *chivuka*, the chin.

चिवट *chivṭa*, *as*, m. = *chipṭa*, flattened grain, rice, &c.

चिवहिका *chivhikā*, f., N. of a small shrub, = *kshudra-gholi*, *madhu-māla-patṭrikā*, *rakta-dalā*.

चिवुक *chivuka* or *chubuka*, *am*, n. the chin [cf. *chubuka* and *chubuka*]; (*as*), m., N. of a tree, = *muṇḍakunda*; (*ās*), m. pl., N. of a people.

चिश्रा *chishra*, ind., Ved. an onomatopoeic word for a rattling sound.

चिहणकन्य *chihana-kantha*, *am*, n., N. of a town.

चिहुर *chihura*, *ās*, m. pl. = *chikura*, the hair of the head.

चिह्न *chihna*, *am*, n. a mark, spot, stain, stamp, sign, badge, symbol, symptom; a banner, a standard, insignia; a sign of the zodiac; aim, direction towards; [cf. *sa-chihna*.] — **Chihna-kārta**, *i*, *inī*, *i*, making or leaving marks, marking, spotting; wounding, striking, killing; exciting fear, frightful, hideous. — **Chihna-dhara**, *as*, m. bearing the signs or insignia (of office). — **Chihna-dhārīnī**, f. the plant *Echites Frutescens*, = *śyāmā-latā*. — **Chihna-bhūta**, *as*, *ā*, *am*, become a mark, formed into a mark.

Cihṇaya, nom. P. *cihṇayati*, -yitum, to mark, sign, stamp, spot.

Cihṇita, as, ā, am, marked, signed, spotted, stained, stamped, designated; known.

Cihṇi-kṛta, as, ā, am, marked, delineated.

चीक् *chik*, cl. I. and IO. P. *chikati* and *chikayati*, to endure, suffer, to be patient; to be impatient; to touch.

चीचीकूची *chīchīkūchī*, an onomatopoeic word for the chirping or warbling of birds.

चोडा *chōḍā*, f. a kind of perfume.

चोण *chōṇa*, ās, m. pl. (for *čina*), N. of a country.

चोणक *chōṇaka*, as, m. a kind of grain; [cf. *čina* and *chinaku*.]

चीति *chīti*. See under *i. cī*.

चीत्कार *chīṭ-kāra*, as, m. crying, a cry, the braying of an ass, a noise. — *Chītkāra-val*, ān, atī, at, accompanied with a noise or cry.

चीन *čina*, ās, m. pl., N. of a people, the inhabitants of China, the Chinese; (as), m. a kind of deer; *Panicum Millicecum*; a sort of cloth; a thread; (am), n. a banner (perhaps made of deer skin), a standard; a kind of bandage for the corners of the eyes; lead. — *Čina-karpūra*, as, m. a kind of camphor, also called *tushāra*, *dvīpa-karpūra*. — *Čina-ja*, am, n. steel. — *Čina-nī*, is, m. a peach tree. — *Čina-paṭṭa*, am, n. lead. — *Čina-pati*, is, m., N. of a kingdom. — *Čina-pishṭa*, am, n. minium or red lead; lead. — *Činapishṭa-maya*, as, ī, am, consisting of minium or representing it. — *Čina-rāja-putra*, as, m. a pear tree. — *Čina-vanga*, am, n. lead or more probably tutenag. — *Čināṣuka* (*na-an*), am, n. China cloth, silk, a silken cloth.

Činaka, as, m. an inhabitant of China, Chinese; a kind of panic, *Panicum Millicecum*; fennel, = *kanguni*; also = *čina-karpūra*.

चीनाककैटी *čīnākarkatī*, f. a kind of cucumber said to be found near Čitra-kūṭa.

चीव *chīb* = *chiv*, q. v.

चीभ *chīb* (a various reading for *bīb*), cl. I. A. *chībhatē*, &c., to coax, commend, flatter; to boast, &c.

चीय *chīy* (another form for *chiv*), cl. I. P. A. *chīyati*, -te, &c., to take, receive, wear.

चोर 1. *čira* = *čira* in the adv. *a-čiram*, quick, soon, shortly.

चोर 2. *čira*, am, n. (said to be fr. rt. 1. *čī*), a strip, a long narrow piece of bark or rind; a strip of cloth, clothes, a rag, tatter, old and torn cloth; the dress of a Buddhist priest; a kind of garland, a necklace of pearls consisting of four strings; a stripe, stroke, line; a manner of writing with strokes or lines; lead; a crest. — *Čira-patṭrikā*, f. a kind of vegetable, = *čānēu-sāka*. — *Čira-parṇa*, as, m. the tree *Shorea Robusta*, = *śāla-vriksha*. — *Čira-bhavanī*, f. the elder sister of a wife. — *Čira-vāsa*, ās, ās, as, clothed in bark, dressed in rags or tatters; (ās), m. an epithet of Śiva; N. of a Yaksha; N. of a prince.

Čiraka, as, m. a manner of writing. See above. *Čirita*, as, ā, am, having strips or stripes, ragged, tattered. — *Čirita-čhadā*, f. a kind of vegetable; [cf. *pālankya*.]

Čirin, ī, inī, i, clothed in bark, clothed in rags and tatters.

चोरलि *čiralli*, is, m. or f. (?) a kind of large fish; (also read *čirilli* and *čirilli*.)

चोरि *čiri*, is, f. a veil or shade for covering the eyes.

चोरी *čīrī* or *čīrikā*, f. a cricket; the hem of an under garment. — *Čīrī-vāka*, as, m. a cricket.

चोरुक *čīruka*, am, n. a kind of fruit, commonly *čēmura*; (ā), f. a cricket; [cf. *čīrikā* and *čīrī*.]

चोरी *čīrṇa*, as, ā, am (rt. *čar*), conversant, versed, learned; split, divided; (am), n. conduct. — *Čīrṇa-parṇa*, as, m., N. of two trees, = *nimba* and *kharjūra*.

चोलिका *čilikā*, f. a cricket; also *čillakā*; [cf. *čīrī*.]

चीव *čiv*, cl. I. P. A. *čivati*, -te, &c., to take; to wear, cover; cl. IO. P. *čivayati*, -yitum, to shine; to speak; [cf. Hib. *chib*, 'the hand'; Cambro-Brit. *ciplaw*, 'to take'; Gr. *σκεῦος*.]

चीवर *čivara*, am, n. (said to be fr. 1. *čī*), the dress of a Buddhist mendicant or of any mendicant. — *Čivara-gopaka*, as, m. a wardrobe-keeper, (a particular officer). — *Čivara-nivāsana*, ās, m. pl., N. of a people. — *Čivara-bhājaka*, as, m. a distributor of garments.

Čivaraya, nom. A. -yate, -yitum, to collect rags, put on a tattered garment.

Čivarin, ī, m. a Buddhist or Jaina mendicant.

चुकोपायिषु *čukopayishu*, us, us, u (fr. Desid. of Caus. of rt. *kup*), wishing to make a person angry.

चुक्क *čukk*, cl. IO. P. *čukkayati*, -yitum, to inflict or suffer pain.

चुक्कस *čukkasa*, as, m. = *bukkasa*, a *Caṇḍālā*.

चुक्कार *čuk-kāra*, as, m. the roaring of a lion; (a various reading has *bukkāra*.)

चुक्र *čukra*, as, am, m. n. (said to be fr. rt. *čak*), vinegar made by the acetous fermentation of grain; acid seasoning; sourness; Indian sorrel, *Rumex Vesicarius*; (ī), f. = *čāngerī*, *Oxalis Pusilla*; (ā), f. the tamarind tree. — *Čukra-phala*, am, n. the tamarind fruit. — *Čukra-vāstūka*, am, n. wood-sorrel. — *Čukru-velhaka*, am, n. a kind of sour rice-gruel. — *Čukrānla* (*ra-am*), am, n. vinegar made by the acetous fermentation of grain; (ā), f. a kind of wood-sorrel, = *amlaloṇikā*; a tamarind tree; a kind of sour rice-gruel.

Čukrakas, am, n. a kind of wood-sorrel, *Rumex Vesicarius*, commonly *čukāpālarga*; (ikā), f. wood-sorrel, = *kučāngerī*; a kind of sour rice-gruel; [cf. *amla-čukrikā*.]

Čukriman, ā, m. sourness.

चुक्षा *čukshā*, f. washing; [cf. *čoksha* and *čauksha*.]

चुक्षोभयिषु *čukshobhayishu*, us, us, u (fr. Desid. of Caus. of rt. *kshubh*), intending or wishing to cause to shake.

चुचि *čuci*, is, m. the female breast, bosom.

चुचु *čucu*, us, m. a kind of vegetable.

Čučū, ās, m. f. a kind of vegetable, = the preceding.

चुचुक *čučuka*, as, am, m. n. the nipple of the breast; see *čučuka*; (ās), m. pl., N. of a people in Dakṣhiṇā-patha; [cf. *čučupa*.]

Čučuka, am, n. a nipple; [cf. *čučuka*.]

चुचुप *čučupa*, ās, m. pl., N. of a people; [cf. *čučuka*.]

चुच्य *čučy*, cl. I. P. *čučyati*, &c., another form for *šučy*, q. v.

चुचु *čuču*, us, us, u (considered as an affix at the end of certain comp.), known, celebrated, renowned [cf. *akshara-čuču*, *čāra-č*,

čuču, *čāra*]; (us), m. the musk-rat or shrew; a mixed caste, born of a Brāhman father by a Vaideha female, whose business is hunting; N. of a man.

चुचुमायन *čučumāyana*, am, n. irritation or itching (of a wound).

चुचुरी *čučurī*, f. a game, a kind of hazard played with tamarind seeds instead of dice; also *čučūli* and *čučūli*.

चुचुल *čučula*, as, m., N. of a man; (ās), m. pl. his descendants.

चुट *čut*, cl. 6. IO. P. *čutati*, *čotayati*, &c., to cut off, pierce, divide; cl. I. and IO. P. *čotati* and *čotayati*, to wane, become small or low or shallow; [cf. *čut*, *čut*, *čut*.]

चुट्ट *čutt*, cl. IO. P. *čuttayati*, &c., to become small or low or shallow as a river &c.; [cf. *puṭ*.]

चुड *čud*, cl. 6. P. *čudati*, &c., to conceal; [cf. *bud*.]

चुड्ड *čudd*, cl. I. P. *čuddati*, &c., to dally, wanton, coquet, &c.; to hint one's meaning; to act (?); [cf. *čull*.]

चुण *čun*, cl. 6. P. *čunati*, &c., to cut off, pierce, divide; [cf. Hib. *guinim*, 'I wound, prick, sting'; *guinneach*, 'sharp-pointed'; *gun-ta*, 'wounded'.]

चुणट *čunṭ* [cf. rt. *čut* and *čut*], cl. I. IO. P. *čunṭati*, *čunṭayati*, &c., to cut off, pierce, divide; cl. I. P. *čunṭati*, to become small. *Čunṭā* and *ī*, f. a small well or reservoir near a well; [cf. *čauṇṭya*, *čūḍaka*, *čūṭaka*.]

चुणह *čunṭh*, cl. IO. P. *čunṭhayati*, &c., to hurt, kill.

चुण्ड *čund* [cf. rt. *čut* and *čut*], cl. I. P. *čundayati*, &c., to cut off. *Čundhī*, f. a small well. See *čunṭā* above.

चुत् 1. *čut*, a various reading for *čyut*; [cf. *šcut*.]

चुत् 2. *čut*, ind. an interjection.

चुत *čuta*, as, m. and *čuti*, is, f. the anus; [cf. *čūta* and *čyuti*.]

चुद *čud*, cl. I. P. A., Ved. *čodati*, -te, *čodot*, &c., to impel, incite, animate; to offer quickly (as the Soma); to hasten: Caus. P. (rarely A.) *čodayati*, -te, -yitum, to urge on, drive, impel, incite, send, cause to move quickly, hasten, accelerate; to inspire, excite, animate; to direct (the eye) towards; to enjoin; to request, petition, ask, question, inquire after; to press or importune with a request; to help on, assist in the attainment of (with dat., e.g. *asmān śriye codaya*, help us on to fortune); to bring or offer quickly; to fix, settle, direct; to be quick; [cf. Gr. *σπεύω*, *σπουδάζω*: Lat. *cudo*; *re-pudio*.]

Coda, as, m., Ved. an implement for driving horses, a goad or whip; (as, ā, am), animating, inspiring, promoting. — *Codu-pravṛiddha*, as, ā, am, Ved. exalted by the inspiring (draught of Soma), an epithet of Indra.

Codaka, as, ā, am, driving; (as), m. direction, invitation; (in grammar) = *pari-graha*, q. v.

Codana, as, ā, am, driving, impelling; (am), n. the act of driving, inviting, invitation, order, rule, precept; (ā), f. sending, commanding, directing; casting, throwing; enjoining, ordaining; a precept, sacred ordinance or commandment; (ī), f., N. of a plant, (a various reading for *rodanī*); [cf. *eka-codana*.] — *Codanā-guḍa*, as, m. a ball for playing with.

Codayat, an, anṭi, at, impelling, animating, inspiring. — *Codayan-mati* (*ṣyat-ma*), is, is, ī, Ved.

inspiring, promoting piety or devotion; (Sāy.) whose mind is inspiring.

Codayitṛi, *tā*, *trī*, *trī*, driving, impelling, animating, promoting.

Codas, *as*, *n.* = *codana*. See *a-codas*.

Codita, *as*, *ā*, *am*, impelled, urged; ordered, directed; thrown, cast; appointed; informed, apprised.

Coditṛi, *tā*, *trī*, *trī*, driving, impelling, animating, promoting.

Codishtha, *as*, *ā*, *am* (superl. of preceding), Ved. impelling or animating much.

Codya, *as*, *ā*, *am*, to be driven or impelled; to be sent, thrown or directed; to be mentioned or communicated; (*am*), *n.* raising a question, objecting, asking a question; surprise, astonishment, wonder.

Codyamāna, *as*, *ā*, *am*, being urged or driven.

चुनन्द *čunanda*, *as*, *m.*, *N.* of a Bhikshu.

चुन्द *čund*. Cf. *bund*.

चुन्द *čunda*, *as*, *m.*, *N.* of a pupil of Śākya-muni; (*i*), *f.* a procuress, a bawd.

चुप 1. *čup*, cl. I. P. *čopati*, *čūcōpa*, *čopi-shyati*, *čōpitum*, to move, stir; to move slowly, creep or steal along; [cf. Lith. *kopu*; Germ. *hüpfen*; Eng. *hop*.]

Copaka. Cf. *gale-cōpaka*.

Copana, *as*, *ā*, *am*, moving, stirring, moving slowly; (*am*), *n.* moving, moving slowly.

चुप 2. *čup* (a various reading for *čup*), cl. 6. P. *čupati*, to touch.

चुप *čupa*, *as*, *m.*, *N.* of a man.

चुपुषीका *čupuṣikā*, *f.*, Ved., *N.* of an *iṣṭakū* or sacrificial brick.

चुबुक *čubuka*, *am*, *n.* the chin; [cf. *čibuka* and *čhubuka*.]

चुम्र *čumra*, *am*, *n.* (fr. I. *čumb* ?), the face, the mouth.

चुमुरि *čumuri*, *is*, *m.*, Ved., *N.* of a hostile demon whom Indra, to favour Dabhiti, sent to sleep.

चुम्ब 1. *čumb*, cl. I. P. *čumbati*, *čūcumba*, *čūmbishyati*, *čūmbitum*, to kiss, touch with the mouth; touch softly or lightly, graze; Caus. P. *čumbayati*, *-yitum*, to cause to kiss; [cf. Goth. *kukja*; Hib. *pogaím*; Lith. *bučiuju*; Lett. *szkāpstīt*.]

Cumba, *as*, *ā*, *m.* *f.* kissing, a kiss.

Cumbaka, *as*, *ikā*, *am*, a kisser, one who kisses much; a lecher; knavish, roguish, a rogue, a cheat; one who has read much, a superficial scholar who knows parts in a variety of books; (*as*), *m.* a load-stone; the upper part or middle of a balance.

Cumbat, *an*, *anti*, *at*, kissing.

Cumbana, *am*, *n.* kissing, a kiss. — *Cumbana-dāna*, *am*, *n.* giving a kiss, kissing.

Cumbita, *as*, *ū*, *am*, kissed, touched softly or lightly. — *Cumbita-vat*, *ān*, *atī*, *at*, one who has kissed; kissing.

Cumbin, *i*, *inī*, *i*, kissing; touching closely or softly, grazing.

चुम्ब 2. *čumb*, cl. 10. P. *čumbayati*, &c., to hurt, kill.

चुर *čur*, cl. 10. and (according to some) 1. P. *čorayati*, *acūcūrat* &c., *čorati* &c., to steal, rob; [cf. Gr. *φωρᾶω*; Lat. *furari*; Hib. *coire*, 'trespass, offence,' &c.].

Curaya, *am*, *n.* stealing, thieving, robbing.

Curayya, *nom*. P. *čurayyati*, to thieve, steal, rob.

Curā, *f.* stealing, theft; [cf. *čaura*.]

Čora, *as*, *m.* a thief, a robber; *N.* of a plant, = *krishya-saī*; a kind of perfume, = *čoraka*; *N.* of a poet; (*ā*), *f.*, *N.* of a plant, = *čora-pushpi*; (*i*), *f.* a female thief; [cf. *čaura*; cf. also Gr. *φῶρ*.] — *Čora-*

kaṇṭaka, *as*, *m.* a kind of grass, the seeds of which stick in the clothes, commonly Chorkānta. — *Čora-pushpikā* or *čora-pushpi*, *f.* the plant Chrysopogon Aciculatus. — *Čora-snāyu*, *us*, *m.* a plant, = *kāka-nāsā*.

Čoraka, *as*, *m.* a thief; a kind of plant [cf. *prikā* and *taskara*]; a kind of perfume.

Čorikā, *f.* = *čaurikā*, theft, robbery.

Čorita, *am*, *n.* stealing, theft.

Čoritaka, *am*, *n.* thieving, petty theft or larceny; anything stolen.

Čaura, *as*, *i*, *m.* *f.* a thief, a robber, a pilferer; a dishonest or unfair dealer, a usurper, any one who usurps a position or a title dishonestly; one who steals or captivates the heart; (at the end of a comp.) anything bad of its kind; *N.* of a plant, = *čora-pushpikā*, used for the preparation of a perfume; a kind of perfume. — *Čaura-karman*, *a*, *n.* theft, thievery. — *Čaura-gata*, *as*, *ā*, *am*, stolen, robbed. — *Čaura-tas*, *ind.* from robbers, from theft. — *Čaura-dhvaṇa-baddhaka*, *as*, *m.* a term applied to a notorious thief. — *Čaura-paiśāṅikā*, *f.* 'the fifty stanzas of Čaura,' title of an erotic poem by a poet named Sundara. — *Čaura-pushpaushadhi* ('*paush*'), *is*, *f.* = *čora-pushpikā*. — *Čaura-rūpa*, *as*, *m.* a clever thief. — *Čaura-rūpin*, *i*, *inī*, *t*, having the character of a thief. — *Čaurasya-kula*, *am*, *n.* a gang of thieves. — *Čaura-hṛita*, *as*, *ā*, *am*, taken by robbery, stolen. — *Čaurāṇsā* ('*ra-an*'), *f.*, *N.* of a metre consisting of four lines of six syllables each. — *Čaurā-pahṛita* ('*ra-ap*'), *as*, *ā*, *am*, carried off, stolen.

Čaurādika, *as*, *i*, *am* (fr. *čur-ādi*), belonging to the class of roots beginning with *čur*, i. e. the tenth class.

Čaurikā, *f.* (fr. *čora* or *čaura*), thievery, theft, robbing.

Čaurikāka, *as*, *m.* 'a thief of a crow' (perhaps a wrong form for *čaura-kāka*? or *čauri* may be = *čauri* = *čaurya* ?).

Čauri, *f.* stealing, theft, = *čaurya*.

Čauri-bhūta, *as*, *ā*, *am*, one who has become a thief or the prey of thieves.

Čaurya, *am*, *n.* theft, robbery, thievery; trickery. — *Čaurya-rata*, *am*, *n.* secret sexual enjoyment. — *Čaurya-vṛitti*, *is*, *f.* the practice of theft or robbery. — *Čauryārjita* ('*ya-ar*'), *as*, *ā*, *am*, acquired by plunder or robbery.

Čauryaka, *am*, *n.* theft, stealing.

चुरी *čuri*, *f.* a small well.

चुल *čul*, cl. 10. P. *čolayati*, *-yitum*, to raise, elevate; to rise, increase; to dip, dive into; [cf. *bul*.]

चुलका *čulakā*, *f.*, *N.* of a river; (also read *čulukā*.)

चुलुका *čuluka*, *as*, *m.* deep mud or mire; a mouthful of water, the hand hollowed to hold water; a small vessel or pot, a gallipot &c.; *N.* of a man; (*ā*), *f.* = *čulakā*; (*am*), *n.* water in which pulse has been steeped; [cf. *čuluka*.]

Čulukin, *i*, *m.* a porpoise, sea-hog, or similar animal; [cf. *ulupin*, *čulaki*, *čulumpin*.]

चुलुम्प *čulump*, cl. I. P. *čulumpati*, &c., to swing, rock; to cut (?), to disappear, to be lost (?).

Čulumpa, *as*, *m.* fondling or nursing children; (*ā*), *f.* a she-goat.

Čulumpin or *čulūpin*, *i*, *m.* = *čulukin*, a Gangetic porpoise, sea-hog, or similar animal.

चुल्ल *čull*, cl. I. P. *čullati*, &c., to play, sport, dally, wanton, coquet; to conjecture; manifest one's meaning (?).

चुल्ल *čulla*, *as*, *ā*, *am*, blear-eyed; (*as*), *m.* a bleary eye; [cf. *čilla* and *pilla*.]

चुल्लका *čullaka*, *as*, *m.* (for *čuluka*), the palm of the hand hollowed as if to hold water.

Čullakī, *f.* a kind of water-pot; a porpoise, sea-

hog [cf. *čulukin*]; *N.* of a family; a sort of tribe or caste (?); the opposite bank of a river (?).

चुल्लि *čulli*, *is*, *f.* a fire-place, chimney.

Čulli, *f.* a fire-place, chimney; a funeral pile; a large apartment or hall composed of three wings or divisions, one looking north, another east, and the third west.

चुल्लूपा *čušyūshā*, *f.* (fr. *čūsh*), sucking, sucking out.

चुल्ल *čusta*, *as*, *am*, *m.* *n.* the burnt exterior of roast meat; fried meat; chaff; rind.

चूचुक *čūčuka*, *am*, *n.* (perhaps a reduplicated form of *rt. čūsh* or fr. *čūcu*, imitative noise in sucking &c.), the nipple of the breast; (*as*, *ā*, *am*), stammering, a stammerer; [cf. *čūčuka*; cf. also Hib. *cioc*, 'the breast,' and Gr. *θηλή*, *τῆθη*, *τῆθῆς*; Germ. *sitze* in relation to *rt. dhe*, 'to drink,' and Lat. *papilla* in relation to *rt. pā*.]

चूड *čūḍa*, *as*, *m.* a sort of knob or protuberance on a sacrificial brick (Ved.); the ceremony of tonsure as performed on a child; *N.* of a man with the patronymic Bhāgaviti; (*ā*), *f.* the hair on the top of the head, a single lock or tuft of hair left on the crown of the head after the ceremony of tonsure, a top-knot; the ceremony of tonsure (see *čūdā-karaṇa*); the crest of a cock or peacock; any crest, plume, diadem, &c.; the head; top, summit; an upper room, a room on the top of a house &c.; a kind of bracelet; a small well; a kind of metre; *N.* of a woman; [cf. *čūla*, *čōḍa*, *čaula*, *u-čūḍa*, *tāmra-čūḍa*, *pañca-čūḍa*; cf. also *kūṭa* and Hib. *čuit*, 'the head.']. — *Čūdā-karaṇa*, *am*, *n.* 'forming the crest,' i. e. shaving the head all but one lock, considered as a religious and purificatory rite; it should be performed in the first or third year; [cf. *čaula*.] — *Čūdā-karṇa*, *as*, *m.*, *N.* of a mendicant. — *Čūdā-karman*, *a*, *n.* the ceremony of forming the crest, the rite of tonsure; [cf. *čūdā-karaṇa*.] — *Čūdā-paksha*, *as*, *m.*, *N.* of a man (?). — *Čūdā-pratigraha*, *as*, *m.*, *N.* of a Caitya. — *Čūdā-maṇi*, *is*, *m.* a jewel worn by men and women on the top of the head; a jewel worn in a crest or diadem; (often at the end of a comp.) the best or most excellent of a class, 'the gem' (e.g. *ācārya-čakra-čūdāmaṇi*, 'the best of the whole circle of Ācāryas,' an epithet of Vopadeva; *pañḍita-čūdāmaṇi*, a chief among scholars); the seed of the Abrus Precatorius [cf. *guñjā*]; title of an astronomical work; title of a work on music. — *Čūdāmaṇi-dhara*, *as*, *m.*, *N.* of a serpent-demon. — *Čūdā-ratna*, *am*, *n.* a jewel worn by men and women on the top of the head; [cf. *čūdā-maṇi*.] — *Čūdā-lakṣhaṇa*, *am*, *n.* tonsure. — *Čūdā-vat*, *ān*, *atī*, *at*, having a single lock of hair or tuft on the top of the head, crested, tufted. — *Čūdā-vana*, *am*, *n.*, *N.* of a mountain. — *Čūdāvalambin* ('*ḍā-av*'), *i*, *inī*, *i*, hanging down or reclining on the crest or summit.

Čūdaka at the end of an adj. comp. = *čūdā*, tonsure; (*as*), *m.* a well; [cf. *čūdā*, *čunṭā*, *čutaka*.]

Čūdāra, *as*, *ā*, *am*, = *čūdāla* (?), having one lock of hair on the top of the head.

Čūdāraka, *as*, *m.*, *N.* of a man; (*ās*), *m.* pl. his descendants.

Čūdāla, *as*, *ā*, *am*, having a top-knot or single lock of hair on the crown of the head, crested; (*ā*), *f.* a kind of Cyperus, Kyllinga Monocephala, = *u-čāfā*, = *nāgara-mustā* and *śveta-guñjā*; (*am*), *n.* the head.

Čūdika, *as*, *ā*, *am*, having a lock or tuft of hair on the top of the head; (*ā*), *f.*, *N.* of a metre; [cf. *čulikā*.]

Čūḍin, *i*, *inī*, *i*, having a top-knot or tuft of hair on the crown of the head, crested, tufted. — *Čūḍīkalā*, *f.*, *N.* of a metre.

चूडाम्ल *čūdāmla*, *am*, *n.* vinegar prepared from fruits; [cf. *čukrāmla*.]

चू cū, cl. 10. P. *cūyati*, -yitum, to contract; to close or shrink.

चूत cūta, as, m. the mango tree, *Mangifera Indica*; the anus; [cf. *cūta*.]

Cūta, as, m. the mango tree; a small or shallow well; [cf. *cūdaka*.]

Cūti, is, f. the anus.

चूर cūr, cl. 4. A. *cūryate*, *cūcūre*, *cūritum*, to burn.

चूरी cūrī, f. (a various reading for *cūrī*), a small well.

Cūrīkā, f. = *cūrī*, above.

चूरु cūru, as, m. a kind of worm.

चूर्ण cūrṇa (perhaps more properly regarded as a nom. fr. *cūrṇa* below), cl. 10. P. *cūrṇayati*, -yitum, to reduce to powder or flour, to crumble, pulverize, grind, pound, knead, crush, bruise, split, crumple; [cf. Hib. *coirneach*, 'a part'; *crinim*, 'I gnaw, bite'.]

Cūrṇa, as, am, m. n. (said to be connected in the first instance with rt. *cārv*), powder, any minute particle of substance; flour; aromatic powder, pulvil, pounded sandal; pounded camphor; (as), m. chalk, lime. — *Cūrṇa-kāra*, as, m. a lime-burner, maker of lime, considered as a man of mixed caste. — *Cūrṇa-kuntala*, as, m. a lock of hair, a curl, curly hair. — *Cūrṇa-khaṇḍa*, as, am, m. n. a pebble, gravel, hardened fragments of earth or brick; limestone nodule, commonly known in India by the name of Concar or *karkara*. — *Cūrṇa-tā*, f. or *cūrṇa-tva*, am, n. pulverulence, comminution, the state of dust or powder. — *Cūrṇa-pada*, am, n. a peculiar exercise or movement, walking backwards and forwards at various paces. — *Cūrṇa-pārada*, as, m. vermilion. — *Cūrṇa-muṣṭī*, is, f. a handful of powder or perfume. — *Cūrṇa-yoga*, as, m. pl. a fragrant compound, perfumed powder; [cf. *vāsa-yoga*.] — *Cūrṇa-sas*, ind. in powder, (ground) to powder (e.g. *cūrṇasaḥ kṛi*, to reduce to powder). — *Cūrṇa-sākāṅka* ('ka-an'), as, m. a kind of vegetable; [cf. *gaura-suvarṇa*.]

Cūrṇaka, as, m. grain fried and pounded; a kind of grain belonging to the class called *Shashtika*; (am), n. a fragrant powder; a kind of easy prose not abounding in compound words; expounding in prose the purport of a foregoing verse, giving the order or interpretation of the words; [cf. *cūrṇikā*.]

Cūrṇana, am, n. rubbing, pounding, pulverizing.

Cūrṇi, is, f. (said by some to come fr. rt. *cār*), a sum of 100 kapardas or cowries, i.e. the small shell *Cyprea Moneta*, used as a coin; (is or ī), f., N. of Patañjali's great commentary or *Mahā-bhāṣya*, on the *Sūtras* of Pāṇini, perhaps so named because Patañjali notices every minute point of difficulty in Pāṇini's grammar [cf. *eka-cūrṇi*], a selection or picking out of an unanswerable argument; (ī), f., N. of a river near the *Grāma Rānāghaṭṭa*. — *Cūrṇi-kṛi*, t, m. an epithet of Patañjali, the author of the *Mahā-bhāṣya*; an annotator, commentator in general.

Cūrṇikā, f. fried and pounded rice, or grain of any kind; a kind of cake; a sort of metre; a kind of easy prose; [cf. *cūrṇaka*.]

Cūrṇita, as, ā, am, ground, pulverized, pounded, reduced to dust or powder; bruised, smashed.

Cūrṇin, ī, inī, ī, made or mixed up with anything powdered or pounded, covered with it.

Cūrṇi-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to dust or powder, pulverize, pound, grind, beat to pieces, bruise, smash. — *Cūrṇi-kṛita*, as, ā, am, pulverized, ground.

Cūrṇi-bhū, cl. 1. P. -*bhavati*, -*bhavitum*, to become dust or powder, fly off into minute particles. — *Cūrṇi-bhava*, an, antī, at, becoming dust or pulverized, crumbling.

चूर्ति cūrṭi, is, f. (fr. rt. *cār*), going.

चूल cūla, as, m. (= *cūḍa*, q. v.), N. of a

man; (ā), f. an upper room, a room on the top of a house; a crest, see *cūḍā*; the top part or crest of a comet; [cf. *uc-cūla*; cf. also Gr. *σκόλλαι*.]

Cūlika, ās, m. pl. N. of a people; (ā), f. the crest or comb of a cock; the root of an elephant's ear; N. of a metre; a particular part or division of a drama, the body of a drama, the inferior personages of the drama collectively; title of a Jaina work forming one of the five parts of the *Dṛṣṭi-vāda*; (am), n. cakes of flour fried with ghee. — *Cūlikā-paiśāci*, f., N. of a particular dialect in the drama. — *Cūliko-paishād* (*kā-up*), t, f. title of an Upanishad.

Cūlin, ī, inī, ī, having a crest (as a bird) or an ornament on the head; (ī), m., N. of a Rishi.

चूष cūsh, cl. 1. P. *cūshati*, *cūcūsha*, *cūshishyati*, *cūshitum*, to suck, suck out: Pass. *cūshyate*, to be sucked up or dried up (by internal inflammations &c.): Caus. *cūshayati*, -yitum, to suck up; [cf. Lat. *sugere*, *succus*; Germ. *saugen*; Iceland. *sluga*.]

Cūshāṇya, as, ā, am, capable of being sucked.

Cūshā, f. a leathern girth; a girdle; sucking (?); [cf. *būshā*.]

Cūshita, as, ā, am, sucked, sucked up.

Cūshya, as, ā, am, to be sucked, suckable; (am), n. anything that can be sucked.

Cūsha, as, m. sucking, suction; burning (of the skin), heat, inflammation, dryness; drying up.

Cūshya, am, n. sucking, suction.

Cūshya, as, ā, am, to be sucked out; [cf. *cūshya*.]

चृत् cṛit, cl. 6. P. *cṛitati*, *cācarta*, *cārtishyati* or *cārtayati*, *cārtitum*, to tie, connect together; to hurt, wound, kill; cl. 1. 10. P. *cārtati*, *cārtayati*, &c., to light, kindle; (a various reading for *cṛid*.)

चृप् cṛip, cl. 1. 10. P. *cārpati*, *cārpayati*, &c., to light, kindle; (a various reading for *cṛid*.)

चेक ceka, as or am (?), m. or n. (?), N. of a country.

चेकित cēkita, &c. See under 4. *cit*.

चेक्रिय cēkriya, as, ā, am (fr. Intens. of rt. 1. *kṛi*), doing much or often, active, industrious.

चेचेत् cēcēt (*cet-cet*), ind. an interjection; hush! be quiet!

चेट cēta, as, m. (fr. rt. *cit*), a servant, a slave, (*garbha-cēta*, a slave by birth); (ī), f. a female servant or slave.

Cetaka, as, m. a servant, a slave, a minister who fulfils an appointed duty; a paramour; (*ikā*), f. a female slave or servant, a servant girl, a little maid-servant.

Ceda, as, m. (for *cēta* above), a servant; (ī), f. a female servant or slave.

Cedaka, as, m. a servant; (*ikā*), f. a female servant.

चेत् cēt. See *cēd* below.

चेतक cētaḥ. See p. 325, col. 2.

चेतव्य cētavya. See p. 322, col. 2.

चेतस् cētas, &c. See p. 325, col. 2.

चेतसक cētasaka, ās, m. pl., N. of a place.

चेतिष्ठ cētishṭha, as, ā, am, Ved. (superl. of *citra*, q. v.), very brilliant &c., especially an epithet of Agni.

चेतृ cētri, cētyā. See 2. and 3. *ci*, p. 322.

चेद् cēd (originally 2. *cā + id*), a compound particle, never found at the beginning of a sentence or verse. In the Veda it is sometimes used as a conjunction, like the simple *cā*, in the sense of 'and,' 'also,' 'even.' But in Vedic as well as classical Sanskrit the most usual sense of *cēd* is 'if,' 'although,' 'provided that,' 'when,' and in these senses it may

be joined with the present indicative (e.g. *mahyam cēd dadātṭi tat*, if he gives that to me); or with the future (e.g. *trishṭvām cēt tyakshyati*, if he shall abandon avarice); or with the conditional (e.g. *vṛishṭis cēd abharishyati*, if there should have been rain); or with the potential (e.g. *gaḍheḥ cēt*, if he should go); or with the perfect (e.g. *sa cēn mānāra*, when he died); or with a participle (e.g. *kartavyam cēt priyam mahyam*, if a kindness is to be done to me). It should be observed that in the Veda the verb which depends on *cēd* retains its accent.

The negative particle *na* may be prefixed to *cēd* either immediately or separated from it (e.g. *na cēd vacāḥ karishyati* or *na karishyati cēd vacāḥ*, if he should not make a speech); and frequently the negative *no* is used in connection with *cēd*, the verb being understood (e.g. *dūram apasara no cēd dhantavyo'st mayā*, depart to a distance, if not, i. e. if thou departest not, thou art to be killed by me). Sometimes *no cēd* = *api na*, would that not! (e.g. *no cēd evam kuryāt*, would that he did not so!). Rarely *yadi* and *cēd* are joined together, when *cēd* may be translated by 'that is,' 'that is to say,' 'namely' (e.g. *yadi cēd rājyam avāpsyati*, if, that is, he shall obtain the kingdom). In the argumentative writings of native commentators *cēd* preceded by *iti* and followed by *na* is often placed at the end of an objector's statement (e.g. '*Rig-vedam adhyemi*' *ityādi vākyaṃ pramāṇam iti cēn na*, if it be urged that the text 'I peruse the *Rig-veda*' is a proof, no, it is not so). *Atha cēd*, but if; [cf. *ned*.]

चेदारा cēdāra, as, m. (a wrong reading for *vedāra*), a lizard, a chameleon.

चेदि cēdi, ayas, m. pl., N. of a people who lived in *Bandela-khaṇḍa* (*Bundelkhand*) and were renowned in epic poetry for their attachment to ancient laws and institutions; their capital was *Suktimatī*, and some of their kings were *Vasu Upari-čara*, *Su-bāhu*, *Dhṛiṣṭa-keṭu*, *Dama-ghosha*, *Sīsu-pāla*, &c.; their ancestor who was a son of *Kaśika* or *Uśika* is also called *Cedi*; their country is supposed by some to be the same as the modern *Chandail*. — *Cēdi-pa*, as, m. a prince of the *Cedis*. — *Cēdi-pati*, is, m. a N. of *Vasu Upari-čara*; a N. of *Sīsu-pāla*. — *Cēdi-bhūbhṛi*, t, or *cēdi-rāja*, as, m. a N. of *Sīsu-pāla*, a king of the *Cedayas* slain by *Kṛishṇa*; see *sīsu-pāla*.

चेदिक cēdika, ās, m. pl., N. of a people living in the south-east of *Madhya-dēśa*.

चेय cēya. See 1. *ci*, p. 322, col. 2.

चेरा cēra, N. of a kingdom in the south of India.

चेरु cēru, us, us, u (rt. *cār*), Ved. performing a holy work.

चेल cel, cl. 1. P. *celati*, to shake or tremble; to go or move; [cf. *cal*, *cell*, *kel*, *khel*, *vel*.]

चेल cēla, am, n. (fr. rt. *cil*); according to the scholiasts also *celī*, f.), cloth, clothes, a garment, raiment; (at the end of a comp. *cēla*, as, ī, am, expresses) vile, wicked, bad (e.g. *bhāryā-cēla*, am, n. the garment or the mere outward appearance of a wife, a bad wife); [cf. *caila*; cf. also *caille*, 'a veil or cowl'.] — *Cēla-gangā*, f., N. of a river. — *Cēla-prakṣāḷaka*, as, m. a washerman. — *Cēlāsaka* ('*la-ās*'), as, m. a moth.

Celikā, f. a particular part of a woman's dress, a corset, a bodice, stays.

चेलक cēlaka, as, m., N. of a man.

चेलान cēlāna, as, m. a kind of cucumber, commonly *cēlanā*; [cf. the following.]

चेलाल cēlāla, as, m. a kind of cucumber, *Cucumis Sativus*.

चेलिचोम *čeličima* or *čelima* = *čilicima*, q.v.

चेलुक *čeluka*, as, m. a Buddhist novice.

चेल्ल *čell*, cl. i. P. *čellati*, a various reading for *čel*, q. v.

चेवी *čevī*, f. one of the Rāgīnīs or female personifications of music.

चेष्ट *česht*, cl. i. P. A. *česhtati*, -te, *česhte*, *česhtishyate*, *česhtitum*, to move the limbs, to move, stir, make effort, exert one's self, struggle, strive, endeavour, be active, be busy or occupied; to act, do, perform, prepare; to frequent; Caus. P. A. *česhtayati*, -te, -yitum, to cause to move, set in motion, move, impel, drive; [cf. Lat. *quero*; Cambro-Brit. *cais*.]

Ceshta, am, n. moving the limbs, gesture; acting; (ā), f. moving any member of the body; gesture, action, activity; effort, endeavour, exertion, bodily effort; doing, performing, behaving, manner of existence; [cf. *karma-česhta*, *āceshta-tā*, *nis-česhta*.] — *Ceshtā-nāsa*, as, m. the ceasing of every motion or action, destruction of the world. — *Ceshtā-nirūpana*, am, n. observing a person's actions. — *Ceshtārha* (°tā-ar°), as, ā, am, worthy of effort. — *Ceshtāvat*, ān, atī, at, having motion, full of activity, active.

Ceshtaka, as, ā, am, making effort or exertion; (as), m. a kind of coitus.

Ceshtana, as, ā, am, making effort, who or what acts or attempts any act; (am), n. motion; performing, doing; effort, exertion.

Ceshāmāna, as, ā, am, moving, stirring, struggling. *Ceshāyitrī*, tā, trī, trī, moving, impelling, causing to act.

Ceshṭita, as, ā, am, done with effort, exerted, done, set in motion, &c.; (am), n. motion, gesture, act, function; doing, action, behaviour, manner of life.

Ceshṭitavya, as, ā, am, to be acted; to be managed.

चेकित *čaikita*, as, ī, am, an adjective derived fr. *čaikitya*.

Čaikitāna, as, m. a patronymic from *Čikitāna*.

Čaikitāneya, as, m. a patronymic from the preceding, or from *Čekitāna*.

Čaikitāyana, as, m. a patronymic of *Dālḥya* (fr. *čikitāyana* or *čekita*).

Čaikitya, as, m. a patronymic from *Čekita*.

चेकीर्यत *čaikirshata*, as, ī, am, = *čikīrshat*, wishing to do &c.

चेटयत *čaitayata*, as, m., N. of a man and his descendants. — *Čaitayata-vidha*, am, n. the district inhabited by the *Čaitayatas*.

Čaitayātāyāni, īs, m. a patronymic from *Čaitayata*.

चेतन्य *čaitanya*, am, n. (fr. *četana*), intelligence, mental perception, feeling, consciousness, sense, sensation, soul, spirit, the deity considered as the essence of all being and source of all sensation; (as), m., N. of a modern reformer of the Vaiṣṇava faith, who is regarded in Bengal as an Ava-tāra of Kṛishṇa; he was born about 1484 A.D., and his life is described by Kṛishṇa-dāsa in a work named *Čaitanya-čaraṇāmṛita* or *Čaitanya-čaritāmṛita*. — *Čaitanya-čandrodaya* (°ra-ud°), am, n. 'the moon-rise of Čaitanya,' title of a play. — *Čaitanya-yukta*, as, ā, am, endowed with consciousness, sentient. — *Čaitanyāmṛita* (°ya-am°), am, n. title of a grammar.

चेतसिक *čaitasika*, as, ī, am (fr. *četas*), relating to the mind or heart.

चेतिक *čaitika*, ās, m. pl. (fr. 2. *čaitya*?), N. of a Buddhist school.

चेत्त *čaitta*, as, ī, am (fr. *čitta*), mental, belonging to thought or intelligence.

Čaittika, as, ī, am, mental, intellectual, belonging to thought.

चेय 1. *čaitya*, as, m. (fr. 5. *čit* or 2. *čiti*), the individual soul.

चेय 2. *čaitya*, as, ā, am (fr. *čitā*), relating to a funeral pile or grave; (as, am), m. n. a monument, a tombstone, a column &c. erected in memory of some deceased person or on the site of a funeral pile; a pile of stones forming a landmark or boundary; a sacred tree, a religious fig-tree &c. growing in or near a village and held in veneration by the villagers; a place of sacrifice or religious worship, an altar, a shed kept for sacrifices &c.; a sacred building peculiar to the Jains, a Jaina temple; a Jaina or Buddhist image; (as), m., N. of a mountain. — *Čaitya-taru*, us, m. a fig-tree standing on a sacred spot. — *Čaitya-dru*, us, m., N. of the Ficus Religiosa [cf. *asvattha*]; a large tree in a village. — *Čaitya-druma*, as, m. = *čaitya-taru*. — *Čaitya-pāla*, as, m. the guardian of a sanctuary. — *Čaitya-mukha*, as, m. an hermit's water-pot. — *Čaitya-gajna*, as, m. a sacrificial ceremony performed at monuments. — *Čaitya-vat*, ān, atī, at, containing a sanctuary. — *Čaitya-vriksha*, as, m. a fig-tree standing on a sacred spot; the tree Ficus Religiosa. — *Čaitya-śaila*, ās, m. pl., N. of a Buddhist school; [cf. *čaitika*]. — *Čaitya-sthāna*, am, n. a place made sacred by a monument or a temple.

Čaityaka, as, m., N. of one of the five mountains surrounding the town Giri-vraja.

चेय *čaitra*, as, ī, am (fr. *čitra* and *čitrā*), made of the tree called Citra or Citrā; (as), m., N. of a spring month or the month in which the full moon stands in the constellation Citrā (March-April); N. of the sixth year in the cycle of Jupiter; a Buddhist or Jaina religious mendicant; a common N. for a man, used like Deva-datta as a general designation for any person; a metronymic (from Citrā) for the son of Budha and grandfather of Su-ratha; one of the seven ranges of mountains dividing the continent into divisions or Varshas; (ī), f., scil. *paurṇamāsī*, the day of full moon in the month Čaitra and the sacrifice offered on that day; (am), n. a monument erected to the dead, a column or block of wood, a tree &c. so considered; [cf. 2. *čaitya*]. — *Čaitra-valī*, f., N. of a river. — *Čaitra-sakha*, as, m. the friend of the month Čaitra, i.e. the god of love. — *Čaitrāvalī* (°ra-āv°), f. the day of full moon in the month Čaitra.

Čaitraaka, as, m. the month Čaitra; (a patronymic fr. *čitrā*).

Čaitrakūṭī, f. (fr. *čitra-kūṭa*), title of a commentary on a grammatical work.

Čaitraratha, as, ī, am (fr. *čitra-ratha*), treating of the Gandharva Citra-ratha; (as), m. a patronymic from Citra-ratha; N. of a Dvayaha ceremony; a facetious expression for the pubes of a woman, 'Citra-ratha's wood'; (ī), f. a patronymic of a daughter of Saśa-vindu; (am), n., scil. *vana*, the grove of the deity Kuvera cultivated by the Gandharva Citra-ratha.

Čaitrarathī, īs, m. a patronymic of Saśa-vindu.

Čaitrarathya, am, n. the grove of the deity Kuvera cultivated by the Gandharva Citra-ratha.

Čaitravāhanī, f. (fr. *čitra-vāhana*), a patronymic of Citrāṅgada.

Čaitrāyana, a patronymic from Citra; N. of a place.

Čaitrī, īs, m. the month Čaitra; (a various reading for *čaitrin*).

Čaitrika, as, m. and *čaitrin*, ī, m. the month Čaitra.

चेदिक *čaidika*, as, ā or ī, am (fr. *čedi*), an adjective derived fr. *čedi*.

Čaidya, as, ā, am, belonging to the Čedis, a prince of the Čedis; (as), m. a N. of Siśu-pāla, son of Dama-ghosha and sovereign of Čedi or Chandail, and adversary of Kṛishṇa; (ās), m. pl. the Čedi people.

चेन्तित *čaintita*, as, m. a metronymic from Cintita.

चेल *čaila*, am, n. = *čela*, a piece of cloth, clothes, a garment; (as), m. a moth; (as, ī, am), cloth, made of cloth; bred in clothes (as insects, lice, &c.). — *Čaila-dhāva*, as, m. a washerman. — *Čailāsuka* (°la-ās°), as, m. a kind of goblin feeding on moths and lice.

Čailaka, as, m. a Buddhist mendicant having only a piece of cloth round the middle of the body.

Čailika, as, m. a piece of cloth.

चैलकि *čailaki*, īs, m. (fr. *čelaka*), a patronymic of Jivala.

चोकुटि *čokuṭi*, īs, m., N. of a man.

चोक्ष *čoksha*, as, ā, am (fr. *čukshā*?), pure, clean; honest; clever, dexterous; pleasing, delightful, beautiful; sung (?); sharp, pungent, keen; [cf. *čaukska*.]

चोच *čoča*, am, n. the bark of Cinnamon Albiflorum or of another kind of cinnamon; bark, rind in general; skin, hide; the uneatable part of a fruit; the fruit of the fan-palm; the cocoa-nut; a banana or plantain.

Čočaka, am, n. the bark of Cinnamon Albiflorum or of another kind of cinnamon; bark, rind in general.

चोटी *čoṭī*, f. a petticoat; [cf. *šāṭī*.]

चोड *čoḍa*, as, m. = *čūḍa*, a sort of knob or protuberance on a brick or tile; a bodice or jacket; (ās), m. pl., N. of a people [cf. *čola*]; (ā), f., N. of a plant.

चोद *čoḍa*, *čodya*. See *čud*, p. 327, col. 3.

चोपक *čopaka*. See 1. *čup*, p. 328, col. 1.

चोर *čora*, &c. See 1. *čur*, p. 328, col. 1.

चोल *čola*, as, ī, m. f. a short jacket, a bodice; (ās), m. pl., N. of a people in southern India on the Coromandel coast, in the province now called Tānjora; (as), m. a prince of the Čolas; the ancestor of this people is also called Čola and was a son of Ā-kṛida; (am), n. clothes, a garment. — *Čolonḍuka* (°la-un°), as, m. a diadem, a fillet for the head, a turban or tiara.

Čolaka, as, m. a breastplate, a cuirass; N. of a people, = the preceding; (am), n. bark, rind.

Čolakin, ī, m. a cuirassier, a soldier armed with a breastplate; the shoot of a bamboo; the orange tree; the wrist.

चोष *čoṣha*, &c. See *čūṣh*, p. 329, col. 2.

चोस्क *čoška*, as, m. a horse peculiar to the Indus district; a horse of a particular and good breed.

चौक्य *čaukrya*, am, n. (fr. *čukra*), sourness, acidity.

चौक्ष *čaukska*, as, ā, am (fr. *čukshā*; cf. *čoksha*), pure, clean; honest (?); agreeable, pleasant.

चौड *čauḍa*, as, ī, am (fr. *čūḍā*), crested, relating to a crest; relating to tonsure; (am), n. the ceremony of tonsure; [cf. *čaula*]. — *Čauḍa-karman*, a, n. the rite of tonsure.

चौण *čauṇa*, ās, m. pl., N. of a people in the west of Madhya-dēśa.

चौण्य *čauṇya*, as, ā, am (fr. *čauṇī*), coming from a pond or well.

चौण्डपाचार्य *čauṇḍapāčārya* (°pa-āc°), as, m., N. of a son of Ārya who was the author of a commentary called *Prayoga-ratna-mālā*.

चौदायनि *čaudāyani*, īs, m. a patronymic from Čoda (?).

चौपयत *čaupayata*, as, *tyā*, m. f. a patronymic from *Čopayat* fr. rt. *čup* (?). — *Čaupayata-vidha*, am, n. the district inhabited by the *Čaupayatas*.

Čaupayatāyani, is, m. a patronymic from *Čaupayata*.

चौपायन *čaupāyana*, as, m. a patronymic from *Čupa*.

चौर *čaura*. See p. 328, col. 2.

चौरोल *čaurōla*, as or am (?), m. or n. (?), N. of a metre.

चौल *čaula*, as, *i*, am (fr. *čulā* = *čūḍā*), relating to a crest or top-knot &c.; (am), u. tonsure; [cf. Gr. *σκόλλανς*.] — *Čaula-karma*, a, n. the ceremony of tonsure, cutting off all the hair from the head of a child three years old except one lock on the crown; [cf. *čūḍā*, &c.]

चौलुक *čaulukya*, as, m. (fr. *čuluka*), a patronymic of Kumāra-pāla.

Čauluka, as, *i*, am, an adjective derived from the last.

चौहित्त *čauhittha*, as, m., N. of a Paṇḍit.

चयन *čyavana*. See below under *i. čyu*.

चु *i. čyu*, cl. *i. A.* (ep. also *P.*) *čyavate*, *-ti*, *čučyave*, *čyoshyate*, *acyoshta*, *čyotum*, to move to and fro, shake about, move, stir, move from one's place, go away, retire from (with abl.); to fly from (the hand or the bow-string, as a spear or arrow); to fall off from, deviate from, abandon (duty &c.); to be deprived of, lose (with abl., e. g. *rājyāt čyavate*, he loses the kingdom); to fall away, fade away, disappear, vanish, perish, wane, fail; to come forth from, come out of, flow out, drop from, trickle, stream forth from (in this sense cf. *2. čyut*); to fall down, fall, slip, slide; to sink down, sink (literally and metaphorically); to decrease; to cause to move or shake about; to bring about, create, make; to cause to go away, to make forget: Caus. *P. čyāvayati*, (in the *Pada-pāṭha čyāvayati*), *-yitum*, to cause to move, excite, agitate; *A.* to move one's self, be shaken or moved; *P.* to loosen, to remove from a place, drive away, expel from, remove; to deprive a person of anything (with two acc., e. g. *devi na čyāvayed rājānam prāṇān*, let not the goddess deprive the king of life); to cause to fall: Desid. of Caus. *čičyāvayishati* and *čučyāvayishati*.

Čyava. Cf. *bhuvana-čyava*.

Čyavana, as, *ā*, am, causing to move, moving, shaking; (as), m., N. of a disease or of the demon causing it; N. of a Rishi who was a son of Bhṛigu and author of several hymns [cf. *čyāvāna*, which is the original form]; N. of an astronomer; also of one of the seven sages under Manu Svārociṣa; of a son of Mitrāyū; of Suhotra; of a physician; (am), n. moving, motion; departure from, deprivation, being deprived of; sinking, falling, perishing, dying; trickling, flowing; [cf. *duṣ-čyavana*.] — *Čyavana-naghuṣha-samvāda*, as, m. an episode of the thirteenth book of the Mahā-bhārata. — *Čyavana-prāṣa*, as, m., N. of an electuary (*ava-leha*). — *Čyavana-samāgama*, as, m. a chapter of the Padma-Purāṇa. — *Čyavanopākhyāna* ('*na-up*'), am, n. the story of Čyavana, a chapter of the Padma-Purāṇa.

Čyavas in *trīṣhu-čyavas*, q. v.

Čyāvāna, as, m., N. of a Rishi restored to youth by the Aśvins; [cf. *čyāvāna*.]

Čyāva in *duṣ-čyāva*, q. v.

Čyāvana, as, *ā*, am, causing to move or fall; (am), n. expulsion, driving away; N. of a Sāman; (as), m. a patronymic from *Čyavana*.

Čyāvayitri, *tā*, *trī*, *tri*, one who causes to move or fall.

Čyāvita, as, *ā*, am, caused to fall, expelled.

i. čyut, *t*, *t*, *t*, (at the end of compounds) shaking, causing to fall, removing, destroying; dropping, distilling; [cf. *acyuta-čyut*, *riṇa-č*, *dhanva-č*, &c.]

Čyuta, as, *ā*, am, moved, shaken; deviated from, erred, strayed; deprived; removed, expelled, banished; fallen from, fallen off, broken, disordered; lost; fallen (e. g. *nabhas-čyuta*, fallen from the sky); dropped, oozed out; (in Rāmāyaṇa 11. 91, 64, *madhu-čyuta* is probably a wrong form for *madhu-čyut*). — *Čyuta-kūṭa*, as, m., N. of a country. — *Čyuta-pāṭhaka*, as, m., N. of a pupil of Śākya-muni. — *Čyutāčāru* ('*ta-āč*'), as, *ā*, am, deviating from duty. — *Čyutālikhāra* ('*ta-ali*'), as, *ā*, am, dismissed from an office &c., deprived of a right. — *Čyutotsāha* ('*ta-u*'), as, *ā*, am, one who has spent his energies, exhausted, incapable of effort.

Čyuti, is, f. quick motion; falling, a fall; falling from, deviating from (rectitude &c.); vanishing, perishing, dying; coming or streaming forth from; falling, gliding, dropping, dripping, oozing; the vulva; the anus; [cf. *čuta*, *čuti*, *čūta*.]

Čyautna, as, *i*, am, animating, inspiring, promoting; a mover, goer; oviparous; abandoned, wicked, void of virtue or purity; (am), n. shaking, concussion; enterprise, exertion, contrivance, management, strength.

चु *2. čyu* [cf. *čyus*], cl. *10. P. čyāvayati*, *-yitum*, to laugh; to suffer, bear (?); [cf. Hib. *tlbhim*, 'I laugh, joke.']

चुत् *2. čyut*, cl. *1. P. čyotati*, *čučyota*, *čyotishyati*, *acyutat* and *acyoti*, *čyotitum*, to drop, sprinkle, flow, trickle, ooze, exude; to wet thoroughly, moisten; to fall down; to cause to drop or stream forth; [cf. *śeūt*, *śeyūt*, and *i. čyu* for *i. čyut*; cf. also Hib. *ciot*, 'a heavy shower'; *ciotmhar*, 'showery.']

Čyota, am, n. sprinkling, pouring, dropping, falling, dripping (as any unctuous substance), oozing, trickling, &c.; [cf. *ścyota*.]

चुप *čyupa*, as, m. (said to be fr. *i. čyu*), the face, mouth.

चुस् *čyus* [cf. *2. čyu* above], cl. *10. P. čyosayati*, *-yitum*, to laugh; to bear; to leave; to loose; to hurt, kill.

च्यूत *čyūta*, as, m. (for *čūta*), the anus.

च्यौत्ति *čyautna*. See under *i. čyu* above.

छ

छ *1. čha*, the seventh consonant of the Sanskrit alphabet, being the aspirate of the preceding letter, and having the sound of *chh* in *church-hill*. — *Čha-kāra*, as, m. the letter or sound *čha*.

छ *2. čha*, as, m. (fr. rt. *čho*), cutting, dividing; a part, a fragment.

छ *3. čha*, as, *ā*, am (perhaps connected with *čho*), pure, clean; trembling, tremulous, unsteady; (*ā*), f. covering, concealing (in this sense connected with rt. *čhad*); an infant, a child, any young animal (?); [cf. *čhā*.]

छग *čhaga*, as, *ā*, m. f. (said to be fr. rt. *čho*), a goat; [cf. *čhāga*; cf. also Germ. *Bock*; Angl. Sax. *bucca*; Old Germ. *boch*, *poch*, *pog*; Lat. *caper*; *hircus* (?); Hib. *gabhar*.]

Čhagala, as, m. a goat; a N. of Atri; of a Muni; of a country; (*ā*, *i*), f. a she-goat; a kind of convolvulus, see the next; (am), n. blue cloth or raiment; [cf. *čhāgala*.] — *Čhagalāṅghrī* ('*la-an*'), or *čhagalāṇḍī* ('*la-an*'), f. a plant, see the next. — *Čhagalāntrikā* or *čhagalāntrī* ('*la-an*'), f. the plant *Argyrea Speciosa* or *Argentea*; a wolf; [cf. *ajāntrī*.]

Čhagalaka, as, m. a goat.

Čhagalin, *i*, m., N. of a preceptor who was himself a pupil of Kalāpin; [cf. *čhāgaleyin*.]

छगण *čhagaṇa*, as, am, m. n. dried cowdung; [cf. *čhāgaṇa*.]

छजू *čhajjū*, ūs, m., N. of a man.

छटा *čhaṭā*, f. a mass, lump, assemblage, number; a collection of rays of light, light, lustre, splendor; a straight or continuous line; [cf. *jaṭā*.] — *Čhaṭā-phala*, as, m. the betel-nut tree, palmyra tree. — *Čhaṭābhā* ('*ṭā-ābhā*'), f. lightning.

छन्दक *čhaṇḍaka*, a wrong form for *čhandaka*.

छद् *1. čhad*, cl. *10. P.* (ep. also *A.*) *čhādāyati*, *-te*, *-yitum* (also said to form *čhādāyati* and cl. *i. P. čhadati*, but these forms do not seem to occur; in the Aitareya-Brāhmaṇa a form *čhadayati* is found), to cover, cover over, clothe, veil; to use anything as a cover, spread as a cover, cover one's self; to hide, conceal, keep secret; to protect: Desid. *čičhādāyishati*; [cf. Hib. *scailim*, 'I shade, shelter'; *scailcin*, 'a fan, umbrella,' &c.: Gr. *σκά*, *σκαρός*: Goth. *scadus*: Lith. *skyda*: Germ. *Schild*; *schale*: Goth. *skal-ja*: Lat. *equāma*; *spolium*.]

Čhatra, as, m. (often spelt *čatra*), a mushroom; N. of a kind of grass, = *bhū-triṇa*; a beehive of a conical or umbrella form; (*ā*), f., N. of several plants, viz. *Anethum Sowa*; also = *ati-čchatra*; coriander; N. of a plant supposed to grow in Kāśmīra; the plant *Rubia Munjistā*; a mushroom; (am), n. a parasol, an umbrella, called *Čhattar* by the natives, and regarded as an ensign of royal or delegated power; N. of a constellation; concealing the faults of a teacher (this meaning is invented for the explanation of the word *čhatra*); [cf. *ati-čchatra*, *ākṛiti-čchatrā*, *gomaya-čch*.]

— *Čhatra-gučča*, as, m. the grass *Scirpus Kysoor* (*kaśeru*), = *gunda-triṇa*. — *Čhatra-grīha*, am, n. the room in which the parasol (or badge of royalty) is kept. — *Čhatra-čakra*, am, n. an astrological diagram. — *Čhatra-dhāra*, as, *i*, am, bearing a parasol or umbrella, having or possessing one; (as), m. the bearer of a parasol. — *Čhatra-dhāraṇa*, am, n. carrying or using a parasol or umbrella; carrying one as a type of royal authority. — *Čhatra-dhāra-tva*, am, n. the office of a parasol-bearer. — *Čhatra-dhārin*, *i*, *īnī*, *i*, = *čhatra-dhāra* above; (*i*), m., N. of a son of Horila-siṅha. — *Čhatra-pati*, is, or sometimes *čhatra-pa*, as, m. 'lord of the umbrella or parasol,' title of an ancient king in Jambu-dvīpa, or of any king over whom a parasol is carried as a mark of dignity, (whence the title *Satrap* is probably derived). — *Čhatra-patṛa*, am, n., N. of the plant *Ketmia Mutabilis*. — *Čhatra-pushpaka*, as, m., N. of a plant, = *tilaka*. — *Čhatra-bhāṅga*, as, m. breaking or destruction of the royal parasol, loss of dominion or empire, deposition, &c.; wilfulness, independence; a forlorn condition, widowhood. — *Čhatra-yukti*, is, f. a chapter in king Bhoja's work called *Yukti-kalpa-taru*. — *Čhatra-vat*, *ān*, *atī*, at, furnished with an umbrella; (*tī*), f., N. of a country or town. — *Čhattrātičchatra* ('*ra-at*'), as, *ā*, m. f. a fragrant grass described as growing in marshy ground, = *čhattraka* and *ati-čchatrā*. — *Čhattrā-dhānya*, am, n. coriander.

Čhattraka, as, m. a temple in honour of Śiva of a spherical or umbrella shape; a beehive of a conical form; the plant *Asteracantha Longifolia*; a mushroom; a kingfisher; (*ikā*), f. a mushroom.

Čhattrāka, as, m., N. of a plant, = *jāla-varvū-raka*; (*i*), f., N. of a plant, = *rāsnā*; (am), n. a mushroom.

Čhattrika, as, m. the bearer of a parasol.

Čhattriṇa, as, m., N. of a man.

Čhattrin, *i*, *īnī*, *i*, bearing or having a parasol or umbrella, belonging to one; (*i*), m. a barber.

Čhatvara, as, m. a house, a dwelling; a bower, an arbour.

2. čhad, *t*, *t*, *t*, (in compounds) concealing, hiding; [cf. *dhāma-čhad*.]

Chada, as, m. a cover, covering (e. g. *alpa-ēchada*, scantily covered or dressed; *ghana-ēchada*, concealed by clouds); a wing; a leaf; N. of two plants, = *granthi-parva* and = *lamāla*; [cf. Hib. *egialth*, 'a wing.'] — *Chada-patra*, as, m. the tree *Symlocos Racemosa*.

Chadana, am, n. a cover, covering, a sheath, a scabbard; a wing; a leaf; the leaf of *Laurus Cassia*.

Chadi = *chadis*, the roof of a carriage; a wing(?).

Chadis, is, n. (f.?). Ved. a cover, the roof of a carriage, the thatch or roof of a house.

Chadman, a, n. the thatch or roof of a house; external covering, a deceptive dress, disguise, masquerade; plea, pretext, pretence, trick, deceit; fraud, craft, dishonesty; [cf. Old Germ. *scerm*; Germ. *Schirm*.] — *Chadma-tāpasa*, as, m. a religious hypocrite, a false ascetic. — *Chadma-rūpeya*, ind. in disguise, incognito. — *Chadma-veśa*, as, m. a deceptive dress, disguise. — *Chadma-veśin*, ī, m. dressed in disguise, a player, a cheat.

Chadmikā, f. the plant *Cocculus Cordifolius*; [cf. *gudūci*.]

Chadmin, ī, inī, ī, (at the end of a comp.) disguised, in an assumed dress or garb (e. g. *Brāhmaṇa-ēchadmin*, disguised as a Brahman).

Channa, as, ā, am, covered, clad, concealed, secret, clandestine, private, solitary.

Chātrra, as, m. a pupil, scholar, disciple, tyro, novice, (as carrying his teacher's umbrella or as concealing his faults?); (am), n. a kind of honey. — *Chātrra-gaṇḍa*, as, m. an indifferent poetical scholar knowing only the beginnings of verses. — *Chātrra-gomin*, ī, inī, ī, any one attendant on a pupil. — *Chātrra-tā*, f. condition of a pupil, pupilage. — *Chātrra-darśana*, am, n. fresh butter prepared from milk one day old ('looked at by the pupils'). — *Chātrra-vyānsaka*, as, m. a knavish or roguish pupil.

Chātrakra, am, n. honey in the comb or hive.

Chātrikya, am, n. the office of a parasol-bearer.

Chāda, am, n. thatch, a roof; (an incorrect form.)

Chādana, as, m. the plant *Barleria Cærulea*, = *nīlāmlāna*; (ī), f. hide, skin; (am), n. covering, a cover, screen; hiding, concealing; darkening; clothes; a leaf.

Chādayat, an, anī, at, covering, veiling, shrouding.

Chādita, as, ā, am, covered, hidden, concealed; cut, divided(?).

Chādin, ī, inī, ī, (at the end of a comp.) hiding, covering.

Chādisheya, as, ī, am (fr. *chadis*), suitable for the roof of a carriage or for the thatch of a house.

Chādmika, as, ī, am (fr. *chadman*), fraudulent, dishonest; (as), m. a rogue.

Chādyamāna, as, ā, am, being covered.

छद् 3. *chad* or *chand*, cl. 10. P. A. *chadayati*, -te, -yitum, cl. 1. P. and 10. P. A., Ved. *chandati*, *chandayati*, -te, *chāchanda*, Aor. *ac-chān*, *chantum*, to seem, appear, be considered or esteemed as; to seem good, please, be pleasant: A. *chandayate*, to be pleased with, delight in, approve of (with acc. or loc.); (Sāy.) to render celebrated or honoured: P. *chandayati*, to gratify a person (acc. or sometimes gen.) with anything (e. g. *vareya*, with a boon), to present.

4. *chad*, l, t, ī, (in compounds) pleased with &c.; [cf. *kavi-ēchad*.]

Chanda, as, ā, am, pleasing, alluring, inviting; praising, a praiser; (as), m. appearance, look, shape; pleasure, delight, appetite, liking, fondness for, fancy, whim, predilection, desire, wish, subjection, will, free will, arbitrary choice; wilfulness, wilful conduct (e. g. *moē-chandāt*, according to my wish or will, at my pleasure; *sva-ēchanda*, following one's own will, independent; *a-svaēchanda*, dependent; *sva-ēchandan*, according to one's own wish; *sva-ēchandāt*, willingly; *a-ēchanden*, against the will); meaning, intention, purport, opinion; poison; (ena), ind. at the will of, according to wish or will, at one's

pleasure; [cf. *indra-ēchanda*, *kalāpa-ē*, *deva-ē*, *vijaya-ē*, all meaning pearl-ornaments or necklaces of various kinds; cf. also Lat. *spons*, *sponsite*.] — *Chanda-tas*, ind. at will, at pleasure, according to one's own wish or desire. — *Chandānuvartin*, ī, inī, ī, indulging the humour, complying with the wishes. — *Chandānuvṛtta* ('*da-an*'), am, n. indulgence of whims, humouring, compliance.

Chandaka in *sarva-ēchandaka*, epithet of Nārāyana, 'assuming every shape?'; (as), m., N. of the charioteer of Śākya-siṅha; [cf. *chandaka*.] — *Chandaka-nivartana*, 'the return of Chandaka', N. of a Caiti. — *Chandaka-pātana* or *chanda-pātana*, as, m. a hypocrite, a pretended or false ascetic.

Chandana, as, ā, am, pleasing, charming.

Chandas, as, n. desire, longing for, delight, pleasure, wish, will; free will; meaning, intention, purport, object; a sacred hymn or verse as distinguished from the verses of the four Vedas, a verse which is neither Rīc, nor Sāman, nor Yajus, nor Atharvaṇa, originally perhaps a hymn or verse used in incantations; the sacred text of the Vedic hymns; metre in general, supposed to consist of three or seven typical forms; metrical science, prosody.

— *Chandaḥ-prakaraṇa*, am, n. a chapter on metre.

— *Chandaḥ-prasasti* or *chanda-prasasti*, is, f. a work by Harsha. — *Chandaḥ-śāstra*, am, n. metrical science, a work on metre by Pingala. — *Chandaḥ-saṅgraha* and *chandaḥ-sāra*, as, m. a work giving a summary of metres. — *Chandaḥ-siddhi*, is, f. a chapter of the Kāvya-kalpa-lata-vṛtti-parimala.

— *Chandaḥ-stut*, l, t, ī, or *chandaḥ-stubh*, p, p, Ved. praising in hymns. — *Chandas-ēṭāmāni*, is, m. a work by Hema-andra. — *Chandas-kṛta*, am, n. any metrical part of the Vedas or other sacred compositions. — *Chandas-pakṣa*, as, ā, am, Ved. one whose wing is sacred song, (borne aloft on the wings of praise?). — *Chandas-vat*, ān, atī, at, Ved. pleasing, lovely. — *Chando-ga*, as, m. (rt. *gai*), a reciter or singer in metre, a chanter of the Sāma-veda, generally the same as the Udgātṛi priest. — *Chandoga-parīṣiṣṭa*, am, n. title of a work by Kātyāyana giving a supplement to Gobhila's Sūtras. — *Chandoga-brāhmaṇa*, am, n. the Brāhmaṇa of the Udgātṛi priests attached to the Sāma-veda. Some authorities give eight of these Brāhmaṇas, the principal being called Praudha or Pañcaviṅśa, as consisting of twenty-five sections.

— *Chandoga-māhākī*, is, m., N. of a preceptor.

— *Chandoga-sākhā*, f. a branch of the Sāma-veda.

— *Chāndoga-śruti*, is, f. the Veda of the Chandogas, the Sāma-veda. — *Chandogāhnikā-paṇḍhātī* ('*ga-ah*'), title of a work by Rāma-kṛṣṇa. — *Chandogovinda*, title of a work on metre by Gaṅgā-dāsa.

— *Chando-deva*, as, m., N. of a man, = *matanga*.

— *Chando-nāman*, ā, ā, a, Ved. having the name of metre, metrical. — *Chando-nuvṛtta* ('*da-an*'), am, n. conforming to one's humour, humouring, indulgence. — *Chando-bhanga*, as, m. violation of the laws of metre. — *Chando-bhāṣā*, f. the language of the Vedas(?). — *Chando-maijari*, is or ī, f. title of a work on metre by Gaṅgā-dāsa. — *Chando-maya*, as, ī, am, Ved. consisting of or containing sacred hymns. — *Chando-māna*, am, n., Ved. the measure of metre, i. e. a syllable regarded as the metrical unit. — *Chando-mārtāṇḍa*, as, m. title of a work on metre. — *Chando-mālā*, f. title of a work on metre. — *Chando-rut-stoma*, as, m., N. of a Shadaha rite. — *Chando-vṛitti*, is, f. 'examination of metres,' title of a treatise on metre. — *Chando-vivṛiti*, is, f. 'explanation of metres,' title of Pingala's work on metre. — *Chando-vṛtta*, am, n. a metre in general, any metre.

Chandasya, as, ā, am, Ved. taking the form of hymns, metrical, fit for hymns, relating to the Vedic hymns; made or done according to one's wish.

Chandita, as, ā, am, gratified, pleased.

Chandv, us, us, u, Ved. pleasing, lovely.

Chandoma, as, m., N. of the eighth, ninth, and tenth day in a sacrificial ceremony which lasts twelve days (*dvādaśāha*). — *Chandoma-trikakud*,

l, m., N. of a Soma ceremony lasting three days.

— *Chandoma-daśāha*, as, m., N. of a Daśa-rātra.

— *Chandoma-val*, ān, atī, at, Ved. accompanied by a Chandoma.

छद् 5. *chad*, cl. 1. P. *chadati*, &c., to nourish, strengthen.

छद् 6. *chad*, cl. 1. and 10. P. *chandati* and *chandayati*, &c., to kindle; (a various reading for *chrid*.)

छद् *chadmat*, ind. = *chambat* (?).

छद् *chadvara*, as, m. a tooth(?); a bower; [cf. *chattvara*.]

छन् *chanatchan*, ind. an imitative sound expressive of the noise of falling drops, of sobbing &c.; (according to some a reduplicated form of *chanat*.)

छन् *channa*. See col. 1.

छम् *cham*, cl. 1. P. *chamati*, &c., to eat; [cf. *cam*, *jam*, *jham*.]

छम् *chamakarata* *chamatāhamikā-ratna*, as, m., N. of a poet.

छम् *chamamita*, am, n. (an onomatopoeic word with the termination of the past pass. part.), crackling, rattling.

छम् *chamaṇḍa*, as, m. an orphan, a fatherless son; a single man, one who has no kinsmen; [cf. *chemanḍa*.]

छम् *champ*, cl. 1. 10. P. *champati*, *champayati*, &c., to go, move.

छद् *chambat*, ind., Ved. (used with rt. *kri*, especially in sacrificial language), to make a failure, fail in obtaining or accomplishing.

छद् *chard*, cl. 10. P. *chardayati*, -yitum, to vomit, be sick; [cf. *chrid*; cf. also Hib. *seeitum*, 'I vomit, spew'; Lat. *serco*.]

Charda, as, m. (a various reading for *chardi*), vomiting.

Chardana, as, m., N. of a plant (= *alambusha*); of a Rākṣha; another plant, = *nimba*; the plant *Vangueria Spinosa*; (am), n. vomiting, sickness; retching.

Chardi, is, f. sickness, vomiting. — *Chardi-ghna*, as, m. 'anti-emetic,' N. of a tree, = *nimba*.

Chardikā, f. sickness, vomiting; a plant; = *vishnu-krāntā*. — *Chardikā-ripu*, us, m. small cardamoms ('anti-emetic').

1. *chardis*, is, f. n. vomiting. (For 2. *chardis* see below.)

Chardikā, f. vomiting, sickness.

छद् *chardāpanikā*, f. a kind of cucumber, = *karkati*; (a corruption of *chardāpanayikā*?).

छद् 2. *chardis*, is, n. (fr. 1. *chad*?), Ved. a fence, a secure place, secure residence; a house; [cf. *chadis*.] — *Chardish-pā*, ās, ās, am, Ved. protecting a house.

छल् *chal*, *chalayati*. See under *chala*.

छल् *chala*, as, am, m. n. (probably fr. 1. *chad*), fraud, deceit, deception, sham, guise, disguise, pretence, pretext, delusion, illusion, semblance, counterfeit appearance, fiction, feint, circumvention, trick, stratagem; fallacy (e. g. *vāk-chalaitḥ*, with fallacious words); wickedness; design, device; intention; (as), m., N. of a son of Dala and descendant of Kuśa; *chalūt*, through deceit or fraud, deceitfully; *chalena*, deceitfully, illusively, under the disguise or pretext or pretence of; *upadā-chalena*, under pretence of gifts of honour, i. e. with feigned gifts; *rajas-chalena*, under the semblance of dust; [cf. Lat. *seclus*.] — *Chala-kāraka*, as, ā, am, or *chala-*

kārin, *i*, *ī*, *i*, practising fraud or deceit, fraudulent.

—*Chala-tā*, *f*, fraud, deception, deceit.
Chalaka, *as*, *ikā*, *am*, delusive, deceptive, cheating.
Chalana, *am*, *ā*, *n*, *f*, deceiving, deluding, tricking, cheating, outwitting, feigning. — *Chalana-para*, *as*, *ā*, *am*, deceitful, cunning, crafty.

Chalaya, *nom*, *P*, *Chalayati*, *-yitum*, to deceive, cheat, delude, circumvent, outwit, feign.

Chalayāt, *an*, *anti*, *at*, deceiving, cheating, deluding, outwitting.

Chalita, *as*, *ā*, *am*, deceived, cheated, deluded; feigned. — *Chalita-rāma*, *as*, *m*, 'Rāma the outwitted,' title of a play.

Chalin, *i*, *m*, cheating, a cheat; a swindler.

चलिक *chalika*, *am*, *n*, a song consisting of four parts and recited with certain gestures or gesticulation; [cf. *chālīkyu*.]

चलितक *chalitaka*, *as*, *m*, *N*, of a man, the builder of a sanctuary which was called after him; (*am*), *n* = *chalika* above.

चल्लि *challi*, *is*, *f*, skin, bark, rind, = *challi*; [cf. *chavi*.]

चल्लित *challita* in *asthi-ēchallita*, elevation of a small portion of the bone.

चल्लि *challi*, *f*, skin, bark, rind [cf. *challi* and *chavi*]; a spreading creeper (*virudh*); a kind of flower; offspring, posterity.

चवि *chavi*, *is*, or *chavī*, *f*, (the latter only in Ved.); said to be fr. rt. *cho*, skin, hide; hue, colour of the skin, colour in general; beauty, splendour, brilliance; light, lustre; [cf. *krishna-ēchavi*; cf. also Old Germ. *scierī*, 'lucid'; Hib. *seimh*, 'beauty, bloom'; *seimheach*, 'handsome'.]

चविल्लकर *chavillākara*, *as*, *m*, *N*, of an historian of Kāśmīra.

छष *chash*, *cl*, *i*, *P*, *A*, *chashati*, *-te*, to hurt, injure, kill.

छा *chā*, *ās*, *m*, a young animal; [cf. *2. cha*.]

छाग *chāga*, *as*, *m*, (said to be fr. rt. *cho*), a goat; the sign of the zodiac Aries; *N*, of one of the attendants of Śiva; (*i*), *f*, a she-goat; (*as*, *i*, *am*), coming from or relating to a goat or she-goat. — *Chāga-bhojin*, *i*, *m*, a wolf, ('goat-eater'). — *Chāga-maya*, *as*, *i*, *am*, like a goat or she-goat. — *Chāga-mitra*, *as*, *m*, *N*, of a man. — *Chāga-mitrika*, *as*, *ā* or *i*, *am*, relating to Chāga-mitra. — *Chāga-ratha*, *as*, *m*, Agni the god of fire (whose vehicle is the goat). — *Chāga-lakṣaṇa*, *am*, *n*, *N*, of a Pāṇisṣṭha attributed to Kātyāyana. — *Chāga-vāhana*, *as*, *m*, Agni the deity of fire.

Chāgala, *as*, *i*, *am* (fr. *chagala*), coming from or relating to a goat or to a she-goat, caprineous; born in Chāgala; (*as*), *m*, a goat; a kind of fish, = *chāgalaka*; a patronymic from Chāgala (when a descendant of Atri is to be designated); *N*, of a mountain. — *Chāgalāntrikā*, *f*, a kind of plant, = *chāgalāntrikā*. — *Chāgalāntri* ('*la-an*'), *f*, a wolf; also = *chāgalāntri*.

Chāgalaka, *as*, *m*, a kind of fish.

Chāgali, *is*, *m*, a metonymic from Chāgalā and a patronymic from Chāgala; a descendant of Atri; *N*, of a prince.

Chāgaleya, *N*, of a place; (*ās*), *m*, *pl*, *N*, of a school; (*as*), *m*, *N*, of the author of a law-book.

Chāgaleyin, *inas*, *m*, *pl*, the pupils of Chāgalin; the Sūtras of the pupils of Chāgalin.

Chāgikā, *f*, a she-goat.

Chāgeya, *ās*, *m*, *pl*, *N*, of a school.

Chāgyāyani, *is*, *m*, a patronymic from Chāga.

छागण *chāgaṇa*, *as*, *m*, a fire of dried cow-dung (*chagaṇa*).

छागलेय *chāgaleya*. See above.

छाचिका *chāchikā*, *f*, *N*, of a Tīrtha.

छाटा *chātā*, *f*, title of a commentary on the Mugdha-bodha; [cf. *chātā*.]

छात *chāta*. See p. 334, col. 3.

छात्र *chāttra*. See p. 332, col. 1.

छाद *chāda*. See p. 332, col. 1.

छान्द *chānda*, *as*, *i*, *am*, adj. fr. *chanda* or *chandas* (?).

छान्द *chānda*, *as*, *m*, *N*, of a Brāhman.

छान्दस *chāndasa*, *as*, *i*, *am* (fr. *chandas*), Vedic, having the sacred text of the Veda as (its) subject, peculiar to the Veda, relating or belonging to the Vedic hymns; studying the holy text of the Vedic hymns, a priest familiar with it; metrical, relating to poetical metre; (*as*), *m*, a priest conversant with the Veda or sacred hymns. — *Chāndasa-tva*, *am*, *n*, the being Vedic, the being metrical.

Chāndasaka, *am*, *n*, the being Vedic or metrical.

Chāndasiya, *as*, *ā*, *am*, metrical, familiar with metres, a metrical scholar.

Chāndoga, *as*, *i*, *am* (fr. *chando-ga*), relating to the Chando-gas. — *Chāndoga-brāhmaṇa*, see *chāndoga-brāhmaṇa*. — *Chāndoga-sūtra*, *am*, *n*, a Sūtra work of the Chando-gas.

Chāndogya, *am*, *n*, (fr. *chando-ga*), the doctrine of the Chando-gas or Udgātī priests contained in a Brāhmaṇa of the Sāma-veda; see *chāndoga-brāhmaṇa*. — *Chāndogya-mantra-bhāṣya*, *am*, *n*, a commentary by Guṇa-vishṇu on the prayers and texts in Gobhila's Gṛhya-sūtras. — *Chāndogyanishad* ('*ya-up*'), *t*, *f*, title of the Upanishad attached to the Sāma-veda. — *Chāndogyanishad-bhāṣya*, *am*, *n*, a commentary on the above Upanishad by Sankarācārya.

Chāndobhāṣa, *as*, *i*, *am* (fr. *chando-bhāṣā*), relating to the language of the Vedas (?).

Chāndoma, *as*, *i*, *am* (fr. *chāndoma*), taken from the Chāndomas.

Chāndomāna, *as*, *i*, *am* (fr. *chando-māna*), relating to a syllable regarded as the measure of metre or metrical unity.

Chāndomika, *as*, *i*, *am* (fr. *chāndoma*), belonging to the Chāndomas.

छाया *chāyā*, *f*, (said to be fr. rt. *cho*, to cut off the light; perhaps a corruption of *chadyā* fr. rt. *i*, *chad*), shade, shadow, dark shadow, a shady place, (in the Naighaṇṭuka III. 4. = a screened or covered place, i. e. a house); a reflected image, reflection; a shadowy fancy, hallucination; shading or blending of colours, play of light or colours, lustre, light, beauty; colour, the colour of the face, complexion, the features; a kind of metre consisting of four lines of nineteen syllables each; Shadow personified, and like Sañjñā wife of the Sun and mother of the planet Saturn; the sun; the shadow of a gnomon as indicating the sun's position; a screen, protection, nourishing, cherishing; a row, line, straight or continuous line; nightmare; a bribe; a *N*, of the goddess Durgā; (*am*), *n*, shade, shadow (at the end of a Tat-purusha compound); (*as*), *m*, one who grants shade. — *Chāyā-kara*, *as*, *i*, *am*, causing shadow, shadowing, shading; (*as*), *m*, a parasol or umbrella-bearer; a species of metre. — *Chāyā-graha*, *as*, *m*, 'receiving the shadow or image,' a mirror, a sundial (?); [cf. *chāyā-yantra*.] — *Chāyāṅka* ('*yā-an*'), *as*, *m*, the moon (containing the image of a hare or deer, i. e. marked like a hare or deer); [cf. *chāyā-bhrit* and *chāyā-mṛiga-dhara*.] — *Chāyā-tanaya*, *as*, *m*, the son of Chāyā, an epithet of Saturn. — *Chāyā-taru*, *us*, *m*, a large umbrageous tree, (giving abundant shade or shelter). — *Chāyātma* ('*yā-āt*'), *as*, *m*, the son of Chāyā, an epithet of Saturn. — *Chāyātman* ('*yā-āt*'), *ā*, *m*, a reflected image or form (lit. 'shadow-self,' the shadow or reflected image of one's own person). — *Chāyā-druma*, *as*, *m*, an umbrageous tree; see *chāyā-turu*. — *Chāyā-dritya*, *as*, *ā*, *am*, accompanied by one's shadow.

— *Chāyā-patha*, *as*, *m*, ether, the atmosphere or firmament. — *Chāyā-purusha*, *as*, *m*, Purusha in the form of a shadow. — *Chāyā-bhīna*, *as*, *ā*, *am*, divided in radiance, reflecting light from various surfaces. — *Chāyā-bhrit*, *t*, *m*, the moon; [cf. *chāyāṅka*.] — *Chāyā-maya*, *as*, *i*, *am*, shadowy, casting a shadow, reflected. — *Chāyā-māna*, *am*, *n*, an instrument that measures a shadow. — *Chāyā-mitra*, *am*, *n*, a chāttr or parasol (friend of the shade). — *Chāyā-mṛiga-dhara*, *as*, *m*, 'possessing the image of a deer,' the moon; [cf. *chāyāṅka*.] — *Chāyā-yantra*, *am*, *n*, 'shadow instrument,' a sundial. — *Chāyā-val*, *ān*, *atī*, *at*, shadowy, possessing or granting shade. — *Chāyā-vyavahāra*, *as*, *m*, measuring or calculating the shadow cast by the sun on the dial. — *Chāyā-suta*, *as*, *m*, the son of Chāyā, an epithet of Saturn.

Chāyaka, *as*, *ikā*, *am*, Ved. shadowy (as a demon).

छालिक *chālīkyā*, *am*, *n*, *N*, of a kind of song; [cf. *chalika*.]

छि *chi*, *is*, *m*, abuse, reproach.

छिक्कन *chikkana*, *am*, *n*, (an onomatopoeic word with the affix of a noun of action), sneezing; (*i*), *f*, the plant *Artemisia Sternutatoria*.

Chikkā, *f*, sneezing.

Chikkika, *as*, *ā*, *am*, sneezing, sternutatory; (*ā*), *f*, the plant *Artemisia Sternutatoria*.

छिक्कर *chikkara*, *as*, *m*, a kind of animal; (perhaps an incorrect form.)

छिक्कार *chikkāra*, *as*, *m*, a kind of antelope.

छित *chita*. See rt. *cho*, p. 334.

चिद्र *i*, *clid*, *cl*, *7*, *P*, *A*, *chinatti*, *chintte*, *chēcheda*, *chēchide*, *chetsyati*, *-te*, *acchidat* or *acchaitāt*, *acchitta*, *chettum*, to cut, cut off, amputate, cut through, hew, chop, rend, split, pierce, separate, divide, unfasten; to take away, remove, deprive of; to interrupt, disturb; to destroy, annihilate, efface, blot out: Pass. *chidyate*, to be split, to be cut, to break, be torn, &c.: Caus. *P*, *chedayati*, *-yitum*; Aor. *acchēchidat*, to cut off; to cause to cut off or through: Desid. *chēchitsati*, *-te*: Intens. *chēchidyate*, *chēchiditi*, *chēchettī*; [cf. Lat. *scindo*: Gr. *σχίζω*, *σχίζω*, *σχίζω*, *σχινδαλμός*, *σκινδαλμός*, *σκιδνμι*; *σχιζέω* (?): Goth. *skeida*: Germ. *scheide*: Old Germ. *schile*; *splitar*: Mod. Germ. *splitter*: Hib. *scailhim*, 'I cut off, lop,' &c.]

Chitti, *is*, *f*, cutting, division; *N*, of a tree, = *karavīja*.

Chittvara, *as*, *ā*, *am*, cutting or fit for cutting (as a weapon &c.), trenchant; hostile, inimical, a foe; roguish, fraudulent, knavish, a knave; [cf. *chattvara* and *chidura*.]

Chittvā, *ind*, having cut, amputated, divided.

2. Chid, *t*, *t*, *t*, (at the end of a compound) cutting, cutting through, tearing asunder, splitting, piercing [cf. *ukha-ēchid*, *keśa-ēchid*, *paksha-ēchid*]; destroying, annihilating, removing [cf. *duḥkha-ēchid*]; (*t*), *m*, the divisor, denominator.

Chidaka, *am*, *n*, Indra's thunderbolt or diamond.

Chidā, *f*, cutting, dividing.

Chidi, *is*, *is*, *i*, cutting or tearing off, splitting; (*is*), *f*, an axe.

Chidira, *as*, *m*, an axe; a sword; fire; a rope, cord.

Chidura, *as*, *ā*, *am*, cutting, dividing, what cuts or divides; easily breaking; hostile, a foe; roguish, a knave; [cf. *chittvara*.]

Chidyamāna, *as*, *ā*, *am*, being cut, cut.

Chidra, *as*, *ā*, *am*, containing holes, pierced; (*am*), *n*, a hole, slit, incision, cleft, opening, fissure, crack, perforation, vacuity, interruption, (*chidram* *daiva-kṛitam*, the opening or hole made by nature, the cartilage of the ear, the pupil of the eye, &c.); defect, fault, blemish, flaw (moral or physical); a vulnerable or weak point, weak side, foible, imperfection, infirmity; (in astronomy) *N*, of the eighth

house; [cf. *a-ēchidra*, *karṇa-ēch*, *krīta-ēch*, *grīha-ēch*, *nīś-ēch*.] — *Chidra-karṇa*, *as*, *i*, *am*, having the ears bored or pierced. — *Chidra-tā*, *f*, the state of being perforated, the quality of being perforated or pervaded by everything. — *Chidra-darśana*, *as*, *ā*, *am*, exhibiting faults or deficiencies, (*a-ēchidradarśana*, faultless); (*as*), *m*, *N*. of a Cakra-vāka that had been a Brāhman in a former birth. — *Chidra-darśin*, *i*, *inī*, *i*, observing faults or deficiencies, a captious critic; (*i*), *m*, *N*. of a Cakra-vāka; see above. — *Chidra-vaidehī*, *f*, the plant *Scindapsus Officialis*; = *gaja-pippali*. — *Chidrātman* (*ra-āt*), *ā*, *ā*, *am*, one who exposes his weak points to attack. — *Chidrānusandhānin*, *i*, *inī*, *i*, or *chidrānusārīn* or *chidrānveshin* (*ra-an*), *i*, *inī*, *i*, looking out for faults or flaws, picking holes, a censorious or captious critic. — *Chidrāntar* (*ra-an*), *ah*, *m*, 'internally hollow,' cane or reed. — *Chidrānveshanā* (*ra-an*), *am*, *n*, the searching for faults, picking holes; [cf. *chidrānusandhānin* above.] — *Chidrā-phala*, *am*, *n*, a kind of fruit; [cf. *māyā-phala*.]

Chidraya, *nom. P.* *chidrayati*, *-yitum*, to pierce, perforate, bore, make openings or holes, to perforate the ears for rings &c.

Chidrāpayā, *nom. P.* *-payati*, *-yitum*, to pierce, perforate.

Chidrita, *as*, *ā*, *am*, pierced, perforated, having holes, orifices or openings.

Chidrin, *i*, *inī*, *i*, having holes, hollow.

Chidvara, *as*, *ā*, *am*, = *chittvara*.

Chindaka, *as*, *m*, *N*. of a family or race.

Chinna, *as*, *ā*, *am*, cut, divided, torn, broken, destroyed, failing, declining, exhausted, tired; (*ā*), *f*, a whore, a harlot; the tree *Cocculus Cordifolius*, = *gudūci*. — *Chinna-karṇa*, *as*, *i*, *am*, having the ears cut off. — *Chinna-keśa*, *as*, *ā*, *am*, having the hair cut, shorn, shaven. — *Chinna-granthinikā*, *f*, a kind of bulbous plant, = *tri-parṇikā*. — *Chinna-druma*, *as*, *m*, a riven tree. — *Chinna-dhanvan*, *ā*, *m*, a warrior whose bow has been cut or broken by his enemy's arrow. — *Chinna-nāsika*, *as*, *ā*, *am*, having the nose cut off, noseless. — *Chinna-nāśya*, *as*, *ā*, *am*, having the nose-rein (or cord passing through the nose) cut or broken. — *Chinna-pakṣha*, *as*, *ā*, *am*, having the wings clipped or torn off. — *Chinna-pat-trī*, *f*, *N*. of a plant, = *umbashthā*. — *Chinna-ban-dhana*, *as*, *ā*, *am*, loosed from bonds, liberated. — *Chinna-bhinna*, *as*, *ā*, *am*, pierced through and through, cut up, destroyed, scattered. — *Chinna-bhū-yishthadhūma*, *as*, *ā*, *am*, bursting through the thick smoke, scattering the mass of smoke. — *Chinna-masta* or *chinna-mastaka*, *as*, *ā*, *am*, decapitated; (*ā*), *f*, a headless form of Durgā. — *Chinna-mūla*, *as*, *ā*, *am*, cut up by the root. — *Chinna-ruha*, *as*, *m*, *N*. of a tree, = *tīlaka*; (*ā*), *f*, *N*. of several plants, viz. *Cocculus Cordifolius*; incense, = *śallakī*; also = *svarṇa-ketakī*. — *Chinna-val*, *ān*, *atī*, *at*, having cut or cut off. — *Chinna-vesikā*, *f*, the plant *Clypea Hernandifolia*, = *pāthā*. — *Chinna-svāsa*, *as*, *m*, interrupted or irregular breathing, a kind of asthma; (*as*, *ā*, *am*), breathing at irregular intervals. — *Chinna-samsāya*, *as*, *ā*, *am*, one whose doubts are dispelled, freed from doubt; confirmed, confident. — *Chinnodbhāvā* (*na-ud*), *f*, the plant *Cocculus Cordifolius*, = *gudūci*.

Chinnaka, *as*, *ā*, *am*, having a little cut off, incised; (Compar. *Chinnaka-tara* = *Chinnataraka*).

Chettavya, *as*, *ā*, *am*, to be cut, to be cut off &c.

Chettrī, *tā*, *trī*, *trī*, who or what cuts, a cutter, a wood-cutter; destroying, removing, solving, a resolver of (doubts &c.).

Cheda, *as*, *ā*, *am*, (at the end of comp.) cutting, cutting off [cf. *sthānu-ēcheda*]; (*as*), *m*, a cutting or dividing, divisor, the denominator of a fraction; a distinguishing mark [cf. *bhakti-ēcheda*]; a cut, a section, a piece, portion, a part cut off or broken off; an incision, cleft, slit; cutting, dividing, tearing off; solving, dissipating (doubt &c.); destruction, interruption, vanishing; cessation, deprivation, want, de-

ficiency. — *Cheda-kara*, *as*, *ā* and *i*, *am*, cutting; (*as*), *m*, a wood-cutter.

Chedaka, *as*, *ikā*, *am*, cutting off, dividing; the denominator of a fraction; [cf. *granthi-ēchedaka*.]

Chedana, *as*, *i*, *am*, cutting asunder, splitting; destroying, solving, removing; (*am*), *n*, cutting, cutting off, amputation, dividing, tearing asunder, splitting; division; a section, a part, a portion; destruction, removing.

Chedanīya, *as*, *ā*, *am*, to be cut or divided, divisible.

Chedi, *is*, *is*, *i*, cutting off; breaking; (*is*), *m*, a carpenter.

Chedita, *as*, *ā*, *am*, cut, divided.

Cheditavya, *as*, *ā*, *am*, to be cut or divided, divisible.

Chedin, *i*, *inī*, *i*, cutting off, tearing off or asunder; destroying, removing.

Chedyā, *as*, *ā*, *am*, to be cut or divided, divisible; to be cut off or amputated, to be split, to be mutilated; (*am*), *n*, amputation, excision; [cf. *kuḍyā-ēchedya* and *pattra-ē*.]

Chaidika, *as*, *m*, a ratan, a cane.

छिपिका *chippikā*, *f*, a kind of bird (?); [cf. *chippikā*.]

छिलिहिरा *chilihirā*, *as*, *m*, *N*. of a plant, = *pātāla-garuḍa*.

छुचुन्दर *chuchundara*, *as*, *m*, or (*i*, *is* or *i*), *f*, the musk-rat or shrew.

छुछु *chuchū*, *ūs*, *f*, or *chuchū-pingalā*, *f*, a kind of animal.

छुट *chut* (a various reading for *cut*), *cl*, 6. 10. *P.* *chutati*, *choṭayati*, &c., to cut; [cf. Hib. *sgoth*, 'a cut'; *sgothan*, 'a small flock'.]

छुड *chud* (a various reading for *thud*), *cl*, 6. *P.* *chudati*, &c., to cover.

छुड्ड *chudda*, *as*, *m*, *N*. of several men; (*ā*), *f*, *N*. of a woman.

छुद्र *chudra*, *am*, *n*, retaliation, counter-action, remedying; a ray.

छुप *chup*, *cl*, 6. *P.* *chupati*, *chūchopa*, *chopsyati*, *achhupsit*, *choptum*, to touch.

Chupa, *as*, *m*, touch, touching; a small tree, a shrub, a bush; air, wind; war, combat.

छुबुक *chubuka*, *am*, *n*, Ved. the chin; [cf. *civuka* and *cubuka*.]

छुर *chur*, *cl*, 6. *P.* *churati*, *chūchora*, *churitm*, &c., to cut, engrave, incise, etch; Caus. *churayati* and *chorayati*, *-yitum*, to inlay, veneer, to set with mosaic ornaments; [cf. *kshur*; cf. also Hib. *scuirim* or *squirim*, 'I cease, desist', cf. *cheda*; Old Germ. *scar*, *sciru*, &c.; Mod. Germ. *Schere*.]

Churā, *f*, lime.

Churikā, *f*, a knife.

Churita, *as*, *ā*, *am*, cut, inlaid, set, coated, spread; blended, intermingled. — *Churitodara* (*ta-ud*), *as*, *i*, *am*, pierced through the belly; transfixed.

Churī, *f*, a knife, = *kshurī*.

Churikā, *f*, = *churikā* in *churikā-patirī*, *N*. of a plant, = *śvetā*, *Andropogon Aciculatus*; the mouth of a cow; (other readings have *khurikā*, *spurikā*, *sthurikā*, *sthurikā*.)

Chūrī, *f*, = *churī*.

Chorāṇa, *am*, *n*, abandoning, leaving.

छृद् *chrid*, *cl*, 7. *P.* *chripatti*, *chāchharda*, *chardishyati* or *chartsyati*, *charditum*, to pour out; *P.* and *A.* *chripatti*, *chrinte*, &c., to play, shine; to vomit; *cl*, 1. *P.* *chardati*, &c., to kindle; Caus. *chardayati*, to pour out; to spit out, eject, vomit; to cause to spit; to kindle; Desid. *chichardishati*, *-te*, or *chichritsati*, *-te*; Intens. *chichridyate*, *chichchurti*; [cf. *chard*; cf.

also Lat. *splendeo*; Lith. *spindziū*, *spindulyš*, *skaistus*, *skaistas*; Germ. *glänzen* f].

छृप् *chrip* (a various reading for *chrid*), *cl*, 1. 10. *P.* *chrapati*, *charpayati*, &c., to kindle, inflame.

छेक *cheka*, *as*, *ā*, *am*, tame, domesticated (as a bird or beast); citizen, town-bred, shrewd, sharp, smart, trained in the acuteness and vice of towns; (with *anu-prāsa*), a kind of alliteration, repetition of two or more consonants in different words; (*as*), *m*, a bee. — *Chekokti* (*ka-uk*), *is*, *f*, indirect speech, insinuation, double entendre, hint.

Chekāla or *chekila*, *as*, *ā*, *am*, = *cheka* above.

छेत्तव्य *chettavya*. See under 1. *chid*.

छेमराड *chemaṇḍa*, *as*, *m*, a fatherless child; [cf. *chamaṇḍa* and *kācigha*.]

छेलु *chelu*, *us*, *m*, the plant *Vernonia Anthelmintica*.

छैदिक *chaidika*. See under 1. *chid*.

छो *cho*, *cl*, 4. *P.* *chyati*, *chāchrau*, *chāsyati*, *achhāt* or *achhāsīt*, *chātum*, to cut, divide, mow, reap; Caus. *P.* *chāyayati*.

Chāta or *chita*, *as*, *ā*, *am*, cut, divided, thin, feeble, emaciated.

छोज *choja*, *as*, *m*, *N*. of a man.

छोटिका *chotikā*, *f*, snapping the thumb and forefinger together.

छोटिन *chotin*, *i*, *m*, (said to be fr. rt. *cho*), a fisherman.

छोरण *choraṇa*. See under rt. *chur*.

छोलङ्ग *cholarga*, *as*, *m*, = *mātulu ga*, a citron, lime; [cf. *ambu-kesara*.]

छ्यु *chyu*, *cl*, 1. *A.* *chyavate*, &c., to go, move, approach.

ज

ज 1. *ja*, the third letter of the second or palatal class of consonants, having the sound of *j* in jump. — *Ja-kāra*, *as*, *m*, the letter or sound *ja*.

ज 2. *ja*, *as*, *ā*, *am* (fr. rt. *jan*, and used at the end of comp.), born from, descended from, a son or daughter of, produced or caused by, born in, produced in or at or upon, growing in, living at, being at [cf. *atri-dṛig-ja*, *dhṛitarāshṭra-ja*, *ātma-ja*, *aṇḍa-ja*, *kula-ja*, *vana-ja*, *sarasi-ja*, *agra-ja*, *avara-ja*, *eka-ja*, &c.]; prepared from, made of or with; belonging to, connected with, peculiar to [cf. *anna-ja* and *śakra-ja*]; (*as*), *m*, a father, progenitor; birth, production; [cf. *jā*.]

ज 3. *ja*, *as*, *ā*, *am* (connected with the preceding by some lexicographers, but the meanings appear to be artificial), speedy, swift; victorious, triumphant, conquering; eaten; (*as*), *m*, speed; enjoyment; light, lustre; poison; a Piśāca; a N. of Vishṇu; also of Siva; (*ā*), *f*, a husband's brother's wife.

जंस *jans*, *cl*, 10. *P.* *jansayati*, *-yitum*, to protect; to liberate.

जंह *janh*, Ved. only in Intens. *jangahe*, to strike with the wings or feet, to kick; (Sāy. who derives this word from *grah*), to hold tight, hold fast.

Janhas, *as*, *n*, Ved. flapping of the wings; (Sāy.) velocity, speed; [cf. *kṛishṇa-janhas*.]

जक *jaka*, *as*, *m*, *N*. of a Brāhman.

जकुट *jakuṭa*, *as*, *m*, a dog; the Malay

mountains; (*am*), n. a pair; (*as, am*), m. n. the egg-plant, *Solanum Melongena*, or its flower.

जक्ष 1. *jaksh* (probably a reduplicated form of *ghas*, q. v.), cl. 2. P. *jakshiti*, 3rd pl. *jakshati* (Gram. 290. b); Impf. *ajakshīt* and *ajakshat* (Pān. VII. 3, 98, 99), 3rd pl. *ajakshus*; *ajaksha*, *jakshishyati*; Aor. *ajakshīt*, 3rd pl. *ajakshishus*; *jakshituu* or *jagdhua*, (Pres. part. nom. sing. m. *jakshat*, Pān. VII. 1, 78), to eat, consume, destroy; to wish to eat: Caus. *jakshatyati*, *ajakshat*: Desid. *jijakshishati*: Intens. *jājakshyate*, *jājakshī*.

Jakshaṇa, *am*, n. eating, consuming.

Jakshi, *is*, f. eating, consuming.

Jakshivas, *ān*, *ushī*, at (perf. part. fr. rt. *ghas*), one who has eaten.

Jagtha, *as, ā, am*, eaten; (*au*), n. a place where a person has eaten. — *Jagtha-pāpman*, *ā, ā, a*, Ved. one whose sin or wickedness is consumed or blotted out.

Jagdhī, *is*, f. eating, consuming; food, victuals; [*cf. kalya-jagdhī*.]

जक्ष 2. *jaksh* (reduplicated fr. rt. *has*), cl. 2. P., Ved. *jakshīti*, &c., to laugh.

जक्ष *jaksha*, *as*, m. a Prākṛit form for *yaksha*.

Jakshma, *as*, m. and *jakshman*, *ā*, m. two Prākṛit forms for *yakshman*.

जगत *jagat*, at, *atī*, at (reduplicated form fr. rt. *gam*), moving, movable, locomotive, transitory;

(*t*), n. that which moves or is alive, men and animals, or animals as opposed to men; (in the later language) the world, the earth, the universe; (*tī*), n. du. heaven and the lower world; *jaganti*, n. pl. the worlds; (*t*), m. air, wind; (*tī*), f. a female animal, a cow, (metaphorically 'milk, water'); the earth; the site of a house; people, mankind; the world, the universe; a particular metre consisting of four lines of twelve syllables each; a general name for any metre containing 4 × 12 syllables; a sacrificial brick named after the metre *Jagati*; a field planted with Jambū.

— *Jagat-bakshus*, *us*, m. 'the eye of the universe,' the sun. — *Jagat-candrikā*, f., N. of a commentary by Bhāṭṭopala on the work *Vṛijajātaka*; (this commentary is also called *Cintā-maṇi*). — *Jagat-candras*, *ās*, *as*, one to whom the metre *Jagati* belongs, or to whom it is chiefly addressed &c. — *Jagat-jīva*, *as*, m. living in the world, a living being. — *Jagat-jīvana-dāsa*, *as*, m., N. of the author of three poems entitled *Jñāna-prakāśa*, *Prathama-grantha*, and *Mahā-pralaya*. — *Jagati-dhara*, *as*, m. 'supporter of the world,' a mountain; N. of a Bodhi-sattva. — *Jagati-pati*, *is*, m. 'lord of the earth,' a king. — *Jagati-pāla*, *as*, m. 'earth-protector,' a king. — *Jagati-bhartṛi*, *tā*, m. 'supporter of the earth,' king.

— *Jagati-bhuj*, *k*, m. one who enjoys or possesses the earth, a king. — *Jagati-ruha*, *as*, m. 'growing on the earth,' a tree. — *Jagati-varāha*, *am*, n., N. of a Sāman. — *Jagat-kartri*, *tā*, m. the creator of the world; Brahṁā. — *Jagat-kāraṇa*, *am*, n. the cause of the universe. — *Jagat-kṛtsna*, *am*, n. the whole world, the universe. — *Jagat-kshaya*, *as*, m. the destruction of the world. — *Jagat-traya*, *am*, n. the three worlds, or heaven, earth, and the lower world (*pātāla*). — *Jagat-pati*, *is*, m. 'lord of the world,' an epithet of Śiva, also of Vishṇu or Kṛishṇa; a king. — *Jagat-prabhu*, *us*, m. 'lord of the world,' an epithet of Brahṁā, of Śiva, of Vishṇu; an Arhat of the Jains. — *Jagat-prasiddha*, *as, ā, am*, known throughout the world, notorious. — *Jagat-prāṇa*, *as*, m. the breath of the world, wind, air. — *Jagat-samagra*, *am*, n. the entire world, the universe. — *Jagat-sarva*, *am*, n. the whole world. — *Jagat-sākshin*, *i*, m. the witness or spectator of the world, the sun. — *Jagat-sipha*, *as*, m., N. of a son of Māna-sipha and father of Mahā-sipha. — *Jagat-srashṭri*, *tā*, m. the creator of the world; Brahṁā; Śiva. — *Jagat-svāmīn*, *i*, m. lord of the world, the supreme deity; N. of an image of the sun in Dvādaśādityāśrama; N. of Vishṇu. — *Jagad-*

anta, *as*, m. the end of the world. — *Jagad-antaka*, *as*, m. the destroyer of the world. — *Jagadanta-kāntaka* ('*ka-an*'), *as*, m. destroying the destroyer of the world. — *Jagad-anibā*, f. the mother of the world, a N. of Durgā. — *Jagad-ātmaka*, *as, ā, am*, whose self is the world, identical with the world. — *Jagad-ānman*, *ā*, m. the soul of the world, the supreme spirit. — *Jagad-ādī-ja*, *as*, m. the first-born of the world, an epithet of Śiva. — *Jagad-ādhāra*, *as*, m. 'stay or supporter of the universe,' an epithet of Time; also of the Jina Vira; air, wind. — *Jagad-ānanda*, *as, ā, am*, rejoicing the world. — *Jagad-āyu*, *us*, m. or *jagad-āyus*, *us*, m. the life-spring of the world, an epithet of the wind. — *Jagad-īśa*, *as*, m. 'lord of the universe,' an epithet of Vishṇu or Kṛishṇa, also of Śiva and Brahṁā; N. of a man; N. of the author of a commentary entitled *Anumāna-didhiti-tippant*. — *Jagad-īśvara*, *as*, m. the lord of the universe; an epithet of Śiva; a king; N. of the author of the play *Hāsyārṇava*. — *Jagad-uddhāra*, *as*, m. the salvation or deliverance of the world. — *Jagad-ekanātha*, *as*, m. the sole monarch of the world; an epithet of Raghū. — *Jagad-ekapāvana*, *as, i, am*, the sole purifier of the world. — *Jagad-guru*, *us*, m. the father of the world; an epithet of Brahṁā, Vishṇu, Śiva, and Rāma (as an incarnation of Vishṇu). — *Jagad-gaurī*, f. an epithet of Manasādevī, the deified wife of the sage Jaratkāru and sister of the Nāgas or serpent-race. — *Jagad-ghātīn*, *i, inī, i*, destroying the world, destructive, hostile to mankind. — *Jagad-dīpa*, *as*, m. 'illuminator of the world,' an epithet of the sun. — *Jagad-dvīpa*, *as*, m. wrong reading for *jagad-vīja*, q. v. — *Jagad-dhara*, *as*, m. 'supporter or sustainer of the world,' N. of the author of a commentary on the plays *Mālatī-mādhava* and *Veṇī-saṃhāra*, a son of Ratna-dhara and grandson of Vidyā-dhara. — *Jagad-dhātṛi*, *tā*, m. 'maintainer of the world,' an epithet of Brahṁā and of Vishṇu; (*trī*), f. 'fosterer of the world,' an epithet of Sarasvatī and Durgā. — *Jagad-bala*, *as*, m. 'the strength of the world,' or 'surrounding the world,' (fr. rt. *val*), wind, air. — *Jagad-yoni*, *is*, m. 'the womb or place of production of the world,' an epithet of Śiva, Vishṇu, Kṛishṇa, and Brahṁā; (*is*), f. the mother of all living beings, the earth. — *Jagad-vandya*, *as*, m. 'to be praised or adored by the world,' an epithet of Kṛishṇa. — *Jagad-vahā*, f. 'bearer of all living beings,' the earth. — *Jagad-vināśa*, *as*, m. the destruction of the world, the expiration of a Yuga or period of the world's existence. — *Jagad-vīja*, *am*, n. seed or first principle of the world, epithet of Śiva. — *Jagan-nātha*, *as*, m. 'the lord of the world,' a N. of Vishṇu or Kṛishṇa; also of Rāma and of Dattatreya (both incarnations of Vishṇu); N. of a celebrated idol; also of a temple, and the surrounding district on the Coromandel coast near Cuttack in Orissa, where Vishṇu is especially worshipped as Jagan-nāth; (pilgrimages are made from all parts of India to the idol of Jagannātha there enshrined; see *jagannāthakshetra* and *purushottamakshetra*); N. of the author of a work entitled *Rekhā-gaṇita*; the author of the poem *Bhāminī-vilāsa*; N. of a son of Rudra who compiled at the end of the last century the work *Vivāda-bhaṅgārṇava*; (*au*), m. du. epithet of Vishṇu and Śiva; (*ā*), f. epithet of Durgā. — *Jagannāthakshetra*, *am*, n. the shrine of Jagannātha and surrounding district, see above. — *Jagannāthavallabha-nāṭaka*, *am*, n. title of a play. — *Jagan-nivāsa*, *as*, m. the abode of the world, an epithet of Vishṇu or Kṛishṇa; worldly existence. — *Jagan-maṇi*, *is*, m., N. of a copyist. — *Jagan-maya*, *as, i, am*, containing the whole world. — *Jagan-mātri*, *tā*, f. 'mother of the world,' epithet of Durgā and Lakshmi.

Jaganvas, *vān*, *gmushī*, *vat* (perf. part.), one who has gone.

Jagmi, *is, is, i*, Ved. going, being in constant motion; going to, hastening towards (with acc. or loc.); (*is*), m. the wind, air.

Jagmivas, *vān*, *mushī*, *vat*, who or what has gone.

Jargama, *as, ā, am* (fr. Intens. of rt. *gam*), moving, movable, locomotive, that which has motion as opposed to that which is stationary, living; a living being (= *jagat* in the earlier language); derived from living beings; [*cf. Goth. gaggja*; Germ. *Gang*.] — *Jargama-kufī*, f. a parasol, a chatrar or umbrella ('movable house'). — *Jargama-tva*, *am*, n. the state of having motion, movableness.

जगद *jagada*, *as*, m. an attendant, a guardian.

जगदल *jagaddala*, *as*, m., N. of a king of the Darads.

जगनु *jaganu* or *jagannu*, *us*, m. a living being, an animal; an insect; fire or its deity.

जगर *jagara*, *as*, m. armour, mail; [*cf. jāgara*.]

जगल *jagala*, *as, ā, am*, fraudulent, knavish; (*as*), m. a kind of intoxicating beverage, any fluid suitable for distillation; the plant *Vauqueria Spinosa*, = *maduna-eriksha*; armour, mail [*cf. jagara*]; (*am*), n. cow-dung.

जगुरि *jaguri*, *is, is, i* (fr. rt. *gam* or *gā*), Ved. leading, conducting.

जगिक *jaggika*, *as*, m., N. of a man.

जग्ध *jagtha*. See under 1. *jaksh*.

जग्मि *jagmi*, *jagmivas*. See under *jagat*.

जघन *jaghana*, *as, am*, m. n. in the later language always n. (probably a reduplicated form of rt. *han*, but by some connected with *janh*), the hinder part, the buttock, the hip and loins, the pudenda, mons veneris; rear-guard, reserve of an army; [*cf. jarghā*.] — *Jaghana-kūpaka*, *au*, m. du. the hollow of the loins of a handsome woman. — *Jaghana-gaurava*, *am*, n. the weight of the hips. — *Jaghana-cāpalā*, f. a libidinous woman (moving the hips); a woman active in dancing; a species of the Āryā metre. — *Jaghana-tas*, ind. behind, on the hinder part, after; [*cf. agat-tas*.] — *Jaghanārdha* ('*na-ar*'), *as*, m. the hinder part (opposed to *pūrvārdha*); rear-guard, reserve of an army. — *Jaghanc-phalā*, f. the opposite-leaved fig-tree, *Ficus Oppositifolia*.

Jaghanin, *i, inī, i*, having stout hips or large buttocks.

Jaghanena, ind. behind, (with gen. or acc.) backwards, away from.

Jaghanya, *as, ā, am*, hindmost, hinder, last, latest, lowest, low, worst, vilest, vile, base, shortest, least, least important; of low origin or rank; (*as*), m. a Sūdra or man of the lowest class; N. of the attendant of Mālavya, who was one of the five princes born under particular constellations; (*am*), n. the penis; (*am* or *e*), ind. after, behind, last; *jaghanye kri*, to leave behind, turn the back on; [*cf. Hib. deaghanach*, 'last.']. — *Jaghanya-guṇa-vṛitti-stha*, *as, ā, am*, addicted to low pursuits, chiefly familiar with the lowest of the three Guṇas. — *Jaghanya-cāpalā*, f. a species of the Āryā metre; [*cf. jaghana-cāpalā*.] — *Jaghanya-ja*, *as, ā, am*, last born, youngest; low-born; (*as*), m. a younger brother; a Sūdra. — *Jaghanya-tara*, *as, ā, am*, lower, inferior. — *Jaghanya-tas*, ind. behind, at the back, after. — *Jaghanya-sāyin*, *i, inī, i*, lying down last, going to bed last.

जघन्वस् *jaghanvas*, *vān*, *ghnushī*, *vat* (fr. rt. *han*), who or what has killed.

Jaghni, *is, is, i*, striking, killing; (*is*), m. a weapon, offensive instrument.

Jaghnivas, *vān*, *ghnushī*, *vat* (perf. part.), = *jaghanvas* above.

Jaghnū, *us, us, u*, striking, beating, killing.

जग्नि *jaghri*, *is, is, i* (reduplicated form fr. rt. *ghri*), Ved. pouring out, sprinkling about.

जङ्ग *janksh*, cl. 1. P. *jankshati*, a various reading for *kshaj* or *kshanj*.

जङ्ग *jangga*, as, m., N. of a man.

जङ्गपूग *jangapūga*, as, m. wickedness, sin(?).

जङ्गम *jangama*. See p. 335, col. 3.

जङ्गल *jangala*, as, ā, am, arid, sterile, desert; (as), m. a desert, waste or overgrown land, any arid or sterile region, any wild or uninhabited country, a jungle; (as, am), m. n. flesh, meat; [cf. *jāngala* and *jangula*.]

Jangāla, as, m. a land-mark, a limit, a boundary, a ridge of earth running along the edge of a field for collecting water and forming a passage over it, a balk.

Jangula, am, n. poison, venom.

जङ्गिड *jangida*, as, m., N. of a plant which is worn as an amulet.

जङ्ग *jangha*, as, m. (said to be fr. rt. *jan*, or corrupted from *jangā* fr. rt. *gā*, to go, or fr. rt. *janh*; cf. *jaghana*), N. of a Raksha; (ā), f. the shank or lower part of the leg from the ankle to the knee; (in the earlier language also) the upper part of the leg; a part of a bedstead; [cf. Old Germ. *scinkel*; Germ. *Schenkel*.]—*Janghā-kara*, as, ī, am, or *janghā-karika*, as, ā, am, active with the legs, running quickly, a runner.—*Janghā-kārika*, as, m. a runner, a courier, an express.—*Janghā-trāṇa*, am, n. armour or protection for the legs, cuisses or greaves.—*Janghā-bandhu*, us, m., N. of a man.—*Janghā-vatha*, as, m., N. of a man; (ās), m. pl. his descendants.—*Janghāri* (°*ghā-ari*), ī, m., N. of a man.

Janghāla, as, ā, am, running swiftly, quick, rapid, going quickly; (as), m. a courier; a deer, an antelope.

Janghikā, f. a diminutive fr. *janghā*.

Janghila, as, ā, am, running swiftly, quick, rapid.

जज्ज *jaj*, cl. 1. P. *jajati*, &c., to fight; [cf. *jaij*; cf. also Hib. *fighlim*, 'I fight'; Germ. *fechte*; Old Germ. *vihtu*; Lat. *pugno*.]—*Jaja*, as, m. a warrior.—*Jajaujas* (°*ja-uj*), as, n. prowess, valour; [cf. *jājūn*.]

जज्ज *jajja*, as, m., N. of a man.

Jajjala, as, m., N. of a man.

जज्जि *jajni*, is, is, i (reduplicated form fr. rt. *jan*), germinating, shooting.

जङ्गुती *jajghati*, is, f. pl., Ved. (scil. *āpas*), dashing, splashing or rushing waters; (an onomatopoeic word formed like a pres. part. from a supposed rt. *jajgh*.)

जज्ज *jajh*, cl. 1. P. *jajjati*, &c., = *jaj*, to fight; [cf. Lith. *žincziju*.]

जङ्गनाभवत् *jajṇā-bhavat*, an, anti, at, Ved. glittering, flashing.

जङ्गपूक *janjapūka*, as, ā, am (fr. Intens. of rt. *jap*), muttering prayers repeatedly, muttering incantations or charms; (as), m. an ascetic, a devotee, one who mutters prayers.

जट *jat* (probably a rt. derived fr. *jaṭa* below), cl. 1. P. *jaṭati*, &c., to clot, to form into a concrete mass, to become twisted together or entangled and matted as hair; [cf. *jhat*.]

जट *jaṭa*, as, ā, am (fr. rt. *jan*?), wearing twisted or entangled locks of hair; (ā), f. the hair matted and twisted together as worn by the god Siva and by ascetics and persons in mourning; the long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders; a fibrous root, a root in general; N. of several plants, = *jaṭā-māṇsi*; Mueuna Pruritus, Flacourtia Cataphracta; Asparagus Racemosus; also = *rudra-jaṭa* [cf. *hriṣṭya-jaṭa*]; N. of a Pāṭha or arrangement of the Vedic text so called from a peculiar repetition

and inversion of the words, (it is a still more artificial arrangement than the Krama-pāṭha, each pair of words being repeated three times and one repetition being in inverted order.)—*Jaṭā-kara*, as, ā, am, matting the hair.—*Jaṭā-ṭira* or *jaṭāṭira*, as, m. a N. of Siva.—*Jaṭā-jāta*, as, m. the long tresses of hair twisted on the top of the head; a quantity of twisted hair; Siva's hair.—*Jaṭā-jvālā*, as, m. 'having a flame like a tuft,' a lamp.—*Jaṭā-tanka*, as, m. an epithet of Siva; [cf. *kaṭankata*.]—*Jaṭā-dhara*, as, ā, am, wearing twisted or matted hair; (as), m. any mendicant or ascetic wearing the Jaṭa; an epithet of Siva; N. of one of the attendants of Skanda; N. of a Buddha; N. of a lexicographer; (ās), m. pl., N. of a people in the south of India.—*Jaṭā-dhārīn*, ī, inī, i, wearing matted or braided hair.—*Jaṭā-pāṭha*, as, m. the Jaṭa reading or arrangement of the Vedic text, see above.—*Jaṭā-bandha*, as, m. the knot or coil of matted hair.—*Jaṭā-maṇḍala*, am, n. braided or twisted hair forming a coil on the top of the head.—*Jaṭā-māṇsi*, f. the plant Nardostachys Jaṭamāṇsi.—*Jaṭā-mālin*, ī, m., N. of a form of Siva, 'garlanded with matted hair.'—*Jaṭā-vat*, ān, atī, at, wearing the Jaṭa, wearing knotted or clotted hair; (tī), f. = *jaṭā-māṇsi*.—*Jaṭā-vallī*, f., N. of two plants, = *rudra-jaṭa* and *gandha-māṇsi*.—*Jaṭāsura* (°*ṭa-as*), as, m., N. of a Raksha killed by Bhīma-sena; (ās), m. pl., N. of a people living in the north-east of Madhya-deśa.—*Jaṭeśvara-tīrtha* (°*ṭa-iś*), am, n., N. of a Tīrtha.

Jaṭāyus, us, and *jaṭāyus*, us, m., N. of a fabulous bird, the king of the vultures (*grīdhra-rāja*), son of Aruṇa and Syenī (or according to the Rāmāyaṇa, son of Garuḍa), and younger brother of Sampātī. (It is related in Chap. XX of the Aranya-kāṇḍa of the Rāmāyaṇa, that whilst Rāma was on his way to Pañcavati he met Jaṭāyus, who declared his intention of aiding Rāma, out of regard for his father Daśaratha. Accordingly when Rāvaṇa carried off Sītā, the semi-divine bird attempted to rescue her, but was defeated and mortally wounded by Rāvaṇa; Chap. LVI); bdellium, see *gaggulu*; N. of a mountain.

Jaṭāla, as, ā, am, wearing a coil of twisted or clotted hair; (as), m. bdellium; a kind of Curcuma (*harācāra*); the plant Bignonia Suaveolens; the Indian fig-tree or *vata*; (ā), f. = *jaṭā-māṇsi*.

Jaṭālaka, as, ikā, am, wearing knotted or matted hair.

Jaṭi, is, f. clotted or twisted hair, an assemblage, multitude; the waved-leaf fig-tree, Ficus Venosa (= *plaksha*); [cf. *jaṭi* and *dhurjaṭi*.]

Jaṭika, as, ā, am, wearing twisted or braided hair (= *jaṭin*?).

Jaṭin, ī, inī, i, wearing the Jaṭa, having twisted hair; (ī), m. an epithet of Siva; N. of one of the attendants of Skanda; an elephant sixty years old; waved-leaf fig-tree (= *plaksha*).

Jaṭila, as, ā, am, wearing the Jaṭa, having clotted or entangled hair; complicated, twisted together, intermixed, confused; (as), m. a lion; a goat with certain marks; N. of a man; (ā), f., N. of a woman with the patronymic Gautamī said to have had seven husbands, mother-in-law of Rādhikā; N. of several plants, = *jaṭā-māṇsi*; long pepper; also = *uśāṭā*; = *vaṭā*, Acorus Calamus; = *damanaka*.—*Jaṭila-sthala*, am, n., N. of a place.

Jaṭilaka, as, m., N. of a man; (ās), m. pl. the descendants of this man; (ikā), f., N. of a woman.

Jaṭilī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to twist together, form into a clotted mass, to braid; to complicate, interweave, wrap round.

Jaṭilī-bhāva, as, m. the being twisted together, complication, confusion.

Jaṭi, f. the waved-leaf fig-tree [cf. *jaṭi*]; also = *jaṭā-māṇsi*.

जटाटोर *jaṭāṭira*. See *jaṭā-ṭira*.

जटुल *jaṭula*, as, m. a freckle, a mark; [cf. *jaṭula*.]

जटर *jaṭhara*, as, ā, am (said to be fr. rt. *jan*), hard, firm; old; bound, tied (?); yellowish (?); (ās), m. pl., N. of a people in the south-east of Madhya-deśa; (as), m., N. of a mountain; (as, am), m. n. the stomach, belly, abdomen, viscera, bowels; the womb; a hole, cavity; the interior of anything; the bosom; certain morbid affections of the bowels; Ved. course (?); [cf. Goth. *qrithra*, Them. *qrithra*; Lat. *venter*?].—*Jaṭhara-gada*, as, m. a morbid affection of the abdomen or bowels, dropsy (?).—*Jaṭhara-jvālā*, f. belly-ache, colic, enteritis.—*Jaṭhara-nud*, t, m. the plant Cathartocarpus Fistula; [cf. *āragbadha*.]—*Jaṭhara-yantraṇā* or *jaṭhara-yātana*, f. pain endured by the child in the womb before birth.—*Jaṭhara-roga*, as, m. = *jaṭhara-gada* above.—*Jaṭhara-vyathā*, f. stomach-ache, colic.—*Jaṭhara-stha*, as, ā, am, or *jaṭhara-sthāyin*, ī, inī, i, or *jaṭhara-sthita*, as, ā, am, being in the belly, being in the womb.—*Jaṭharāgni* (°*ra-agn*), ī, m. the digestive fire of the stomach, the gastric juice [cf. *agni* and *jaṭhara*]; a N. of Agastya in a former birth; [cf. *dahrāgni*.]—*Jaṭharāmaya* (°*ra-ām*), as, m. dropsy, water in the abdomen.

Jaṭharin, ī, inī, i, having a large belly; abdominal = *ularin*, q. v.

Jaṭharī-kṛita, as, ā, am, contained in the belly; concealed in the bosom.

Jaṭhala, as, am, m. n. (?), Ved. = *jaṭhara*; (Sāy.) the cavity or receptacle of waters, the ocean.

जड *jaḍa*, as, ā, am (perhaps corrupted fr. rt. *jal*, cf. *jala*), cold, frigid, chilly; stiff; stunned, paralyzed, motionless, apathetic, senseless, stupid, idiotic, irrational, dumb; stunning, stupefying; (as), m. 'the stupid one,' an epithet of Su-mati who, though intelligent, simulated stupidity; cold, frost, winter; idiocy, fatuity, stupidity; dullness, apathy, sluggishness of mind or body; (ā), f. the plant Mucuna Pruritus; also the plant Flacourtia Cataphracta [cf. *jaṭā*]; (am), n. water [cf. *jala*]; lead; [cf. Hib. *jōd*, *fuar*.]—*Jaḍa-kriya*, as, ā, am, working slowly or stupidly, dilatory.—*Jaḍa-tā*, f. or *jaḍa-tva*, am, n. coldness, chilliness, frigidity, apathy, stupidity, stupefaction, despair.—*Jaḍa-dhī*, ī, ī, ī, i, stupid, idiotic.—*Jaḍa-bharata*, as, m. 'the stupid Bharata,' N. of a man simulating stupidity; an idiot in general.

Jaḍiman, ā, m. frigidity, stupefaction, insensibility, stupidity, dullness.

Jaḍi-kṛi, cl. 8. P. -*karoti*, -*kartum*, to stun, stupefy, benumb, congeal.—*Jaḍi-kṛita*, as, ā, am, stunned, rendered cold or torpid or insensible, stupefied, confounded, paralyzed.

Jaḍi-bhū, cl. 1. P. -*bhavati*, -*ritum*, to become insensible or torpid or frozen or rigid.—*Jaḍi-bhāva*, as, m. frigidity, coldness, apathy, stupidity.—*Jaḍi-bhūta*, as, ā, am, become torpid, stunned, stupefied, paralyzed, infatuated.

जडुल *jaḍula*, as, m. a freckle, a mark; [cf. *jaṭula* and *jatu-maṇi*.]

जटु *jatu*, u, n. (said to be fr. rt. *jan*), lac, a red dye or pigment formed by an insect analogous to cochineal, a kind of gum; (ū, ūs), f. a bat.—*Jatu-kāri*, f. or *jatu-kṛit*, t, f. a kind of fragrant tree, = *jatukā*, ('making lac,' the lac insect forming its nest in this tree.)—*Jatu-kṛishnā*, f. = *parpaṭi*.—*Jatu-griha*, am, n. a house plastered with lac, resin, and other combustible substances, (such a house was built for the reception of the Pāṇḍava princes in Vārāṇasī by Purochana, at the instigation of Duryodhana, the object being to bum them alive when they were asleep after a festival. Warned, however, by Vidura, they discovered the dangerous character of their abode, and dug an underground passage by which to escape from the interior. Next having invited an outcaste woman with her five sons to a feast, they first stupefied them with wine, and then having burnt Purochana in his own house, set fire to the house of lac and, leaving the charred bodies of the woman and her sons inside, escaped by the underground passage; see Mahā-bh. I. 5864.)—*Jatu-*

geha, *am*, *n.* = *jatu-griha*. — *Jatu-putraka*, *as*, *m.* a man at chess or backgammon &c. (coloured with lac). — *Jatu-mani*, *is*, *m.* a mole, a natural mark on the body. — *Jatu-mukha*, *as*, *m.* a kind of rice. — *Jatu-rasa*, *as*, *m.* lac, the dye. — *Jatu-rasamadāha*, *as*, *m.* the conflagration of the house of lac. — *Jatu-rasman*, *a*, *n.* = *jatu-griha*, *q. v.* — *Jatū-karna*, *as*, *m.*, *N.* of a man; (a various reading for *jātū-karna*). — *Jatv-asṃaka*, *am*, *n.* red arsenic; [cf. *silā-jātu*.]

Jatuka, *am*, *n.* lac, see *jatu*; *Asa Foetida* [cf. *jātuka*]; (*ā*), *f.* lac; a kind of fragrant plant or tree, = *jatu-kṛt*, *jātūkā*, *janī*, &c.; also = *parpaṭi*; a bat; [cf. *jatunī*, *jātūkā*, *asma-jatuka*.]

Jatunī, *f.* a bat.

Jatūkā, *f.* a kind of fragrant plant; a bat.

जतु *jatru*, *us*, *u*, *m. n.* (said to be fr. *rt. jan*); in the earlier language *m.* and *pl.* only), the continuations of the vertebrae; (in later Sanskrit) the collar-bone, clavicle; *ūrdhva-jatru*, the part of the body above the collar-bone.

Jatruka, *am*, *n.* the collar-bone, the clavicle.

जन *jan*, *cl. 1.* 3. *P. janati, jajanti, jajāna*, *janishyati, janitum*, to generate, beget, (in these senses Ved.); *cl. 4.* *A. jāyate, jājīe, janishyate, ajaniṣṭa* and *ajanti, janitum* (Ved. *janitos*), to be born or produced, to come into existence; to grow (as plants &c.); to be born again; to be, become, take place, happen; to be possible, applicable, suitable, &c.; to be born for or destined for anything (with acc., e. g. *taṃ lokam jāyate*, he is born for that world, Ved.); *Caus. janayati, -te, ajjanat, janayitum* (Ved. *janayitavai*), to generate, beget, bring forth, produce, create, cause, occasion; to cause to be born; to assign, procure: *Desid. jījanīshati*: *Intens. janījanyate* and *jājāyate, janijanti, jājāti*; [cf. Gr. *γίγνομαι*; Lat. *gigno, genui*, (*g*) *nascor*; Hib. *genim*, 'I beget, generate'; Lith. *gemu*; Goth. *kin* in *keina, kain*; Germ. *Kind*, &c.]

Jana, *as*, *m.* a created being, a creature, a living being, man; a person or individual in general, (used collectively in sing. as well as in pl., e. g. *daivyo janaḥ* or *divyo janaḥ*, the gods collectively; often at the end of a compound, e. g. *preshya-jana*, a servant; *svajana-jana*, a relation; *dāsa-jana*, a slave; *sakhī-jana*, a female friend); people, race, tribe, subjects, nation (e. g. *pañca-janaḥ*, the five races of men or nations; cf. *carṣanī* and *kṛishṭī*); the person nearest to the speaker (hence *ayanau janaḥ* = this person, these persons, often = I, myself, we ourselves; cf. *hic homo*); a common person, one of the people; the world beyond the *Mahar-loka*, the heaven of deified mortals or the people living in it [cf. *jana-loka*]; *N.* of a man with the patronymic *Sārkarā-kshya*; (*ā*), *f.* birth, production; [cf. *antahpurajana*, *itarajana*, *kula-jana*, *guru-jana*, *tiro-jana*, &c.; cf. also Hib. *dutne*, man either male or female; Goth. *qvinb*; Slav. *schenā*.] — *Janam-saha*, *as, ā, am*, Ved. subduing all creatures, epithet of Indra. — *Jana-kalpa*, *as, ā, am*, containing ceremonial ordinances for mankind, (*janakalpā rīcāḥ*, applied to several verses of the *Atharva-veda*); similar to mankind. — *Janar-gama*, *as*, *m.* a *Cāṇḍāla*, a man of a low or degraded tribe; [cf. *jana-gama*.] — *Jana-śakṣus*, *us*, *n.* the eye of all creatures, the sun; [cf. *jagat-śakṣus*.] — *Jana-tā*, *f.* a number of men, an assemblage of people, a community; people, subjects; mankind, manhood; birth, generation. — *Jana-traya*, *am*, *n.* three persons. — *Jana-trā*, *f.* (for *jala-trā*?), an umbrella, a parasol. — *Jana-deva*, *as*, *m.* a king. — *Janan-tapa*, *as*, *m.*, *N.* of a man. — *Jana-pada*, *as*, *m.* a community, nation, people (sing. or pl.); the people (as opposed to the sovereign); an empire, an inhabited country; man, mankind; [cf. *jāna-pada*.] — *Janapadādhipa* (*da-adh*), *as*, *m.* the ruler of a people or empire, a prince, a king. — *Janapadāyuta* (*da-āy*), *as, ā, am*, crowded with people, populous. — *Janapadin*, *i*, *m.* the ruler of

an empire, a prince, king. — *Janapadeśvara* (*da-is*), *as*, *m.* the lord of a country. — *Jana-pravāda*, *as*, *m.* 'the talk of men,' rumour, report. — *Jana-priya*, *as, ā, am*, fond of mankind; philanthropic; (*as*), *m.* an epithet of *Siva*; coriander-seed; the tree *Morunga Hyperanthera* = *sobhānjana*. — *Jana-bhāksha*, *as, ā, am*, Ved. devouring men; (*Sāy*.) loving men or to be loved by men. — *Jana-bhṛt*, *t*, *t*, *t*, Ved. supporting men. — *Jana-maraka*, *as*, *m.* 'men-killer,' an epidemic disease. — *Jana-maryādā*, *f.* popular observance, established usage. — *Janam-ējaya*, *as*, *m.* 'causing men to tremble,' *N.* of a celebrated king to whom *Vaiśampāyana* recited the *Mahā-bhārata*, (he was great-grandson to *Arjuna*, as being son and successor to *Parikshit*, who was son of *Abhi-manyu*, who was son of *Arjuna*); *N.* of a son of *Kuru*; of a son of *Puru*; of *Purāṇ-jaya*; of *Soma-datta*; of *Su-mati*; *N.* of a *Nāga*. — *Jana-mohin*, *i, inī*, *f.* infatuating men. — *Jana-yopana*, *as, ā, am*, Ved. impeding or perplexing men, causing them to suffer; (*Sāy*.) gladdening men. — *Jana-raijana*, *am*, *n.* gratifying the people, courting popular favour. — *Janu-rava*, *as*, *m.* rumour, report; calumny, scandal. — *Jana-rāj*, *t*, or *jana-rājan*, *as, ā, m.*, Ved. king of men, ruler of men. — *Jana-loka*, *as*, *m.* one of the seven *Lokas* or divisions of the universe, the fifth or next above *Mahar-loka*, where the sons of *Brahmā* and other pious men reside; [cf. *janas*.] — *Jana-tallabha*, *as, ā, am*, agreeable to men; a favourite with men, fond of men; (*as*), *m.*, *N.* of a plant, = *sveta-rohita*. — *Jana-vāda*, *as*, *m.* 'the talk of men,' news, rumour, report, scandal; [cf. *jane-vāda* and *jano-vāda*.] — *Jana-vādin*, *i*, *m.*, Ved. a talker, news-monger, gossip, tattler. — *Jana-vīd*, *t*, *t*, *t*, possessing men. — *Jana-vyavahāra*, *as*, *m.* popular practice or usage. — *Jana-srī*, *is, is, i*, Ved. coming or going to men; epithet of *Pūshan*. — *Jana-sruta*, *as, ā, am*, known among men; (*as*), *m.*, *N.* of a man; (*ā*), *f.*, *N.* of a woman. — *Jana-sruti*, *is, f.* rumour, news, tidings, intelligence. — *Jana-samsad*, *t*, *f.* an assembly of men. — *Jana-sankshaya*, *as*, *m.* destruction of men. — *Jana-sambādha*, *as, ā, am*, densely crowded with people (a place). — *Jana-stha*, *as, ā, am*, living or abiding among men. — *Jana-sthāna*, *am*, *n.* 'the resort of demons,' *N.* of a part of the *Dapdaka* forest in the *Dakṣin*. — *Janasthāna-ruha*, *as, ā, am*, growing in *Janasthāna*. — *Janākīrṇa* (*na-āk*), *as, ā, am*, crowded with people. — *Janācāra* (*na-āc*), *as*, *m.* popular usage or custom, propriety, decorum, good conduct. — *Janātiga* (*na-āt*), *as, ā, am*, superhuman, superior. — *Janādhitātha* (*na-adh*), *as*, *m.* supreme lord of men, a king; an epithet of *Vishnu*. — *Janādhipa* (*na-adh*), *as*, *m.* a ruler of men, a prince, a king. — *Janānta* (*na-an*), *as*, *m.* a place removed from men, an uninhabited place; a region; personal proximity; an epithet of *Yama*, the destroyer of men. — *Janāntika* (*na-an*), *am*, *n.* secret communication, whispering, speaking aside to another; (*am*), *ind.* (as a stage-direction) speaking aside, aside. — *Janāyana* (*na-ay*), *as, ā, am*, Ved. leading to men. — *Janārṇava* (*na-ar*), *as*, *m.* 'ocean of men,' a large concourse of people, a caravan. — *Janārtha-sabda* (*na-ar*), *as*, *m.* a family appellation, a gentle noun. — *Janārdana* (*na-ar*), *as*, *m.* an epithet of *Vishnu* or *Kṛishpa* (exciting or agitating men); *N.* of several men. — *Janārdana-vibudha*, *as*, *m.*, *N.* of the author of a commentary called *Bhāvartha-dīpikā*. — *Janāv* (*na-av*), *aus*, *m.*, Ved. a preserver or protector of mankind. — *Janāśana* (*na-as*), *as*, *m.* 'man-eater,' a wolf. — *Janāśraya* (*na-ās*), *as*, *m.* an asylum or shelter for men, an inn, caravansary. — *Janāshah* (in some forms *janā-shah*), *shāṭ*, *t*, *f.* Ved. subduing men. — *Janendra* (*na-in*), *as*, *m.* the prince or lord of men, a king. — *Jane-vāda*, *as*, *m.* rumour, report; [cf. *jana-vāda*.] — *Janeśa* or *janeśvara* (*na-is*), *as*, *m.* lord of men, a king. — *Janeshtha* (*na-ish*), *as, ā, am*, desired or praised by mankind; (*as*), *m.* a kind of jasmine (*mudgara*); (*ā*), *f.*, *N.* of a fragrant plant, = *jatukā*; *N.* of a medicinal plant, =

vriddhi; turmeric, = *haridrā*; the flower of *Jasminum Grandiflorum*, = *jāti-pushpa*. — *Janodāhara* (*na-ul*), *am*, *n.* 'laudation of men,' glory, fame. — *Janau*, cf. *janāv*. — *Janaugha* (*na-ogha*), *am*, *n.* a multitude of people, a crowd, a mob.

Janaka, *as*, *ikā, am*, generative, generating, begetting, producing, causing; (*as*), *m.* a father, a progenitor; *N.* of two kings of *Videha* or *Mithilā*, one a son of *Mithi* and father of *Udāvasu*, the other a son of *Ilrasva-roman* and father of *Rāma's* wife *Sītā*, who is therefore called *Janaka-tenayā*, *Janaka-nandinī*, *Janaka-sutā*, and *Janakātmajā*; *N.* of a disciple of *Bhagavat* and of several others; (*ās*), *m.* pl. the descendants of *Janaka*; (*ikā*), *f.* a daughter-in-law [cf. *janī* and *janī*]; a mother. — *Janaka-kāya*, *as*, *m.* 'the one-eyed *Janaka*,' *N.* of a man. — *Janaka-āndra*, *as*, *m.*, *N.* of several persons. — *Janaka-tā*, *f.* or *janaka-tra*, *am*, *n.* generativeness, productiveness, paternity. — *Janaka-bhadra*, *as*, *m.*, *N.* of a man. — *Janaka-rāja*, *as*, *m.*, *N.* of a man. — *Janaka-saptarātra*, *as*, *m.*, *N.* of a *Saptāha*. — *Janaka-siṅha*, *as*, *m.*, *N.* of a man. — *Janakātmajā* (*ka-āt*), *f.*, see above. — *Janakesvara-tirtha* (*ka-is*), *am*, *n.*, *N.* of a *Tirtha*.

Janat, *ind.* a sacred exclamation used in religious ceremonies (like *om* &c.) without any definite meaning.

Janana, *as, i, am*, generating, begetting, producing, causing; (*as*), *m.* a parent, progenitor, a creator; (*i*), *f.* a mother; a queen-mother; a bat; *lac*; *N.* of several plants, = *janī*, *yūthikā*, *katukā*, *manjishṭhā*; tenderness, compassion; (*am*), *n.* birth, production, causation, coming into existence, life (e. g. *pūre janane*, in a former birth, i. e. in a former life); race, lineage, family; [cf. *indra-janana* and *medhā-janana*.]

Jananī, *is, f.* = *jananī*, a mother; birth; *N.* of a plant, = *janī*.

Jananiya, *as, ā, am*, to be produced, produced.

Janayat, *am*, *anti, at*, begetting, generating, engendering, producing.

Janayati, *is, f.*, Ved. generation, engendering, production.

Janayanta, *as, ā, am*, generating, producing.

Janayitavya, *as, ā, am*, to be engendered, generated, produced.

Janayitri, *tā, trī, trī*, generating, begetting, producing, who or what produces; (*tā*), *m.* a progenitor, a father; (*trī*), *f.* a mother.

Janayishnu, *us*, *m.* a progenitor.

Janar. See *janas* below.

Janas, *as*, *n.*, Ved. race, class of beings; (*Sāy*.) generator, parent; (*as*) or *janar*, *ind.* (before soft letters generally *janar*), *N.* of one of the seven worlds or divisions of the universe; see *jana* and *jana-loka*. — *Jano-loka*, *as*, *m.* the world described above.

Janī, *is*, or *janī*, *f.* a woman, wife, mother; any female animal, (in the *Veda* perhaps metaphorically = the fingers, e. g. *janībhiḥ samiddha*, kindled by the fingers); the wife of a son or brother's son; birth, production; birthplace; a kind of fragrant plant; [cf. Hib. *gean*, 'a woman'; Goth. *qēns*, *queins*; Eng. *queen*.] — *Janī-kāma*, *as, ā, am*, Ved. wishing for a wife. — *i. janī-tra* or *janī-trana*, *am*, *n.* the state of a wife, wedlock, conjugal state. — *Janī-dā*, *ās, ās, am*, Ved. giving a wife. — *Janī-nīlīkā*, *f.*, *N.* of a plant, = *mahā-nīlī*. — *Janī-mat* or *janī-vat*, *ān, atī, at*, Ved. having a wife, relating to women.

Janika, *as, ā, am*, producing, generating.

Janita, *as, ā, am*, engendered, begotten; produced, occasioned; occurring. — *Janita-svana*, *as, ā, am*, making a noise, sounding. — *Janitodyama* (*ta-ud*), *as, ā, am*, making exertion, energetic.

Janitavya, *as, ā, am*, to be born or produced.

Janitri, *tā, m.* a father, progenitor; (*trī*), *f.* a mother; [cf. Lat. *genitor*; Gr. *γενέτωρ*, *γενήτωρ*; Hib. *genteoir*, 'a begetter, sower, planter'; Lat. *genitrix*; Gr. *γενέτειρα*.]

Janitra, *am*, *n.*, Ved. a birthplace, place of origin, home; origin, generative or procreative matter; *N.* of a *Sīman*; (*ānī*), *n.* pl. parents, relatives.

2. *janitra*, as, ā, am, = *janitavya*, to be born or produced; (as), m. father; (ā), f. mother; (au), m. du. father and mother, parents.

Janiman, a, n. (said to be also m.), Ved. birth, generation, engenderment, production; offspring, descendants; a creature, being; gender, sex, genus, kind, race; [cf. Hib. *geineamhuin*, 'birth, conception.']

Janishtha, as, ā, am, Ved. a superl. fr. *janitrī* (?). *Janishya*, as, ā, am, to be born or produced.

Janina, as, ā, am, suitable for men.

Janīya, nom. P., Ved. *janīyati* or *janīyati*, to wish for a wife.

Janu, us, and *janū*, ūs, f. birth; [cf. *janus*.]

Janus, us, n. (Ved. Nom. m. *janūs*, Acc. *janu-sham*, Inst. *janushā*), birth, production, descent; nativity; birthplace; a creature, being; creation; genus, class, kind; *janushā*, ind., Ved. by birth, from birth (e. g. *janushāndha*, blind from birth), by nature, naturally, originally, essentially, necessarily, &c.

Jantu, us, m. a creature, a living being, man, person; people, mankind; any animal, (usually beings of the lowest organization, such as worms, insects, &c.); N. of a son of Somaka; [cf. *kshiti-jantu*, *kshudra-j*, *jala-j*.] — *Jantu-kambu*, u, n. any animal living in a shell, as a snail; a snail's shell. — *Jantu-ghna*, as, ī, am, killing worms; N. of several vermifuge plants; (as), m. the citron; (ī), f., N. of a plant, = *vidarga*; (am), n. = *vidarga*; Asa Foetida. — *Jantu-nāśana*, as, ī, am, destroying worms; (am), n. Asa Foetida. — *Jantu-pādapa*, as, m., N. of a tree, = *kośāmra*. — *Jantu-phala*, as, m. the glomerous fig-tree, *Ficus Glomerata*; [cf. *udumbara*.] — *Jantu-mat*, ān, atī, at, containing worms or insects. — *Jantu-mārin*, ī, m. or (ī), f. 'destroying worms', the citron. — *Jantu-hantrī*, f., N. of a vermifuge, = *vidarga*.

Janluka, as, m., N. of a man; (ās), m. pl. his descendants; (ā), f. lac, gum; a kind of Asa Foetida; [cf. *jatukā*.]

Janulā, f. the plant *Saccharum Spontaneum*.

Jantrea, as, ā, am, Ved. to be born or produced.

Janma, am, n. = *janman*, birth.

Janman, a, n. birth, production, origin, (in comp.) born from (e. g. *śūdra-janman*, born from a Śūdra); existence, life (e. g. *drishṭādrishka-janman*, present and future life); nativity; birthplace, home; a progenitor, father; natal star; (in astrology) N. of the first mansion or Nakshatra; a creature, being; people; the people of a household, kind, race (e. g. *ubhe janmanī* or *ubhayam janma*, both races or both kinds of living beings, i. e. gods and men or men and animals); nature, quality, custom, manner (e. g. *prathena janmanā*, according to ancient custom); = *ulaka*, water (?); [cf. *janiman*, *agra-janman*, *antya-j*, *kośmīra-j*, *kośmīra-j*, *dvi-j*, &c.; cf. also Lat. *ger-men*; Hib. *geanamhuin*, 'engendering.']

— *Janma-kāla*, as, m. time or hour of birth.

— *Janma-kūla*, as, m. 'pillar or stay of birth,' an epithet of Vishnu. — *Janma-krit*, t, m. a progenitor, a father. — *Janma-kshetra*, am, n. birthplace.

— *Janma-cintāmayī*, īs, m. title of a work on nativities. — *Janma-jyeshtha*, as, ā, am, the eldest by birth, the first-born. — *Janma-tithi*, īs, m. the lunar day on which a birth occurs, birthday. — *Janma-da*, as, m. 'a birth-giver,' a father, progenitor.

— *Janma-dīna*, am, n. or *janma-dīvasa*, as, m. a birthday. — *Janma-nakshatra*, am, n. the natal star, the constellation under which a person is born; [cf. *janma-rāśi* and *janmarksha*.] — *Janma-nāman*, a, n. the name received at birth (i. e. on the twelfth day after). — *Janma-pa*, as, m. the regent of a planet under which a person is born. — *Janma-pattra*, am, n. or *janma-patrikā*, f. a horoscope, the paper or scroll on which are recorded the year, lunar day, configuration, and relative position of the planets &c., of the birth of a particular individual, a table of his fortunes throughout life. — *Janma-pādapa*, as, m. the tree under which a person is born, a family-tree. — *Janma-pratishṭhā*, f. birthplace; a mother. — *Janma-prudipa*, as, m., N. of a work

by Vi-budha. — *Janma-prabhṛiti*, ind. ever since birth. — *Janma-bhāj*, k, m. a creature, a living being (possessing birth). — *Janma-bhāshā*, f. mother-tongue. — *Janma-bhūmi*, īs, f. birthplace, native country. — *Janma-bhūt*, t, ī, t, l, possessing birth, enjoying life. — *Janma-yoga*, as, m. a horoscope. — *Janma-rāśi*, īs, m. or *janma-lagna*, am, n. the sign of the zodiac under which a person is born. — *Janma-rogin*, ī, inī, ī, sickly from birth. — *Janmarksha* (°ma-rik°), am, n. the constellation under which a person is born; N. of the first Nakshatra. — *Janma-rat*, ān, atī, at, possessing birth, born, mortal, living. — *Janma-vartman*, a, n. 'the path of birth,' the vulva. — *Janma-vasudhā*, f. native country, home. — *Janma-vailakshanya*, am, n. acting in a manner contrary to or unbecoming one's birth. — *Janma-sāyā*, f. the bed on which a person is born. — *Janma-sōdhanā*, am, n. discharging the obligations derived from birth. — *Janma-sāphalya*, am, n. attainment of the object or end of existence. — *Janma-sthāna*, am, n. birthplace, native land, home; the womb. — *Janmādhīpa* (°ma-adh°), as, m. lord of birth, an epithet of Siva; the regent of a constellation under which a person is born; [cf. *janma-pa*.] — *Janmāntara* (°ma-an°), am, n. another birth, another life; the preceding life; the future life; regeneration; the other world. — *Janmāntara-kṛita*, as, ā, am, committed in another birth. — *Janmāntariya*, as, ā, am, belonging to or done in another life. — *Janmāndha* (°ma-an°), as, ā, am, blind from birth, born blind. — *Janmāshṭamī* (°ma-ash°), f. the birthday of Kṛishṇa, the eighth day in the dark half of the month Śrāvāsa or Bhādra, on which Kṛishṇa was born. — *Janmāspada* (°ma-as°), am, n. birthplace; [cf. *bhavāspada*.] — *Janmeśa* (°ma-īśa), as, m. the regent of a constellation under which any one is born; [cf. *janma-pa*.]

Janmīn, ī, m. a creature, a living being, a man, an animal.

Janmejaya. See *janam-ējaya* under *jana*.

Janya, as, ā, am, to be born or produced, producible; born, produced; (often at the end of a comp.) born from, arising or produced from, occasioned by; generating; (as), m. a father; (am), n. the body; a portent occurring at birth; (as, ā, am), belonging to a race or family; national; belonging to the same country; vulgar, common, belonging to or relating to men or to the people, fit for men; (as), m. the friend or attendant or companion of a bridegroom; a common man; (ā), f. the friend of a mother; the relation or companion of a bride, a bridesmaid; pleasure, happiness; affection; (am), n. people; a community, nation; fighting, war, combat; a market, a fair; rumour, report; censure, abuse. — *Janya-tā*, f. the state of anything that is to be born or produced.

Janyu, us, m. birth; a creature, an animal, a living and sentient being; fire; an epithet of Brahmā; N. of one of the seven sages of the fourth Manvantara.

Jāta, as, ā, am, born &c. See p. 344.

Jāyamāna, as, ā, am, being born, coming into life.

जनकरी janakārī, f. or *janakārīn*, ī, m. a red substance called lac. See *alaktā*.

जनमेजय janam-ējaya. See *jana*, p. 337.

जनान्तिक janāntika. See *jana*, p. 337.

जन्तु jantu, *janman*. See col. 1.

जप jap, cl. 1. P. *japati*, *ajāpā*, *japish-yati*, *ajāpat* and *ajāpiti*, *jāpītum*, to utter in a low voice or under-tone, to mutter, whisper, repeat internally, talk to one's self; to mutter prayers or incantations, whisper magical spells or charms; to pray to any one in a low voice (e. g. *Śivo japyate*, Siva is addressed with muttered prayers); to invoke or call upon in a low voice: Caus. *jāpayati*, *-yitum*, *ajāpat*: Desid. *jījāpiehuti*: Intens. *jāijapyate*, *jūijapiti*; [cf. *jāp*.]

Japa, as, ā, am, muttering, whispering, uttering in a low voice [cf. *karṇe-japa*]; (as), m. mutter-

ing prayers, repeating in a murmuring tone passages from scripture, charms, names of a deity, &c.; counting silently the beads of a rosary, &c.; a muttered prayer or spell; [cf. *jāpa*.] — *Japa-tā*, f. the state of a mutterer or of one who mutters prayers. — *Japa-parāyana*, as, ā, am, devoted to repetition of prayers, engaged in muttering prayers. — *Japa-mālā*, f. a rosary used for counting muttered prayers. — *Japayajña*, as, m. muttering prayers as a religious rite or sacrifice. — *Japa-homa*, as, m. a sacrifice which consists in muttering prayers.

Japat, an, antī, at, muttering prayers in a low tone. *Japana*, am, n. the muttering or whispering of prayers or spells.

Japaniya, as, ā, am, to be uttered in a low voice, to be whispered, to be muttered or repeated inaudibly, to be meditated on.

Japita, as, ā, am, muttered, whispered.

Japitvā, ind. having muttered or repeated in a low tone.

Japin, ī, inī, ī, uttering prayers in a low voice, muttering.

Japtavya, as, ā, am, to be muttered or whispered. *Japtvā*, ind. having muttered or repeated inaudibly.

Jāpya, as, ā, am, to be repeated in an under-tone, to be muttered or whispered; (am, as), n. m. a prayer to be uttered in a low voice, a muttered prayer; [cf. *jāpya*, *kin-jāpya*, *dhyāna-jāpya*.] — *Jāpyeśvara-tīrtha* (°ya-īś°), am, n., N. of a Tīrtha.

Jāpyaka, as, m., N. of a man.

जपा japā, f. the China rose, either the flower or plant; [cf. *javā*.]

जपिल japila, as or am, m. or n. (?), N. of a place.

जवारु jabāru, us, us, u (fr. *java* ?), Ved. hastening, speedy.

जवाल jabāla, as, m., N. of a man; (ā), f., N. of a woman.

जम् 1. *jambh* or *jambh*, cl. 1. A. *jabhate* or *jambhate*, &c., to snap at, seize with the mouth: Caus. P. *jambhayati*, *-yitum*, to crush, destroy: Intens. *jāijabhyate*, *jāijabhīti*, to open the jaws wide, snap at.

Jabdhri, dhā, dhri, dhri, snatching at, seizing with the mouth.

Jambha, as, m. the jaws (generally used in plur.); the mouth, a tooth, an eye-tooth, tusk; one who crushes or devours, as a demon; N. of several demons; a leader of the demons in the war against the gods under Indra; N. of a son of Pra-hrāda; of a son of Hiranya-kaśipu; N. of the father of Sunda; the citron tree, = *jambhira*, *jambhala*, *jambira*; eating, food; biting asunder, opening by biting, explanation, interpretation; a quiver; a part, a portion; (ā), f. opening of the mouth; [cf. *antar-jambha*, *ku-j*, *tapur-j*, *tigma-j*, *trishṭa-j*, &c.; cf. also Gr. *γαμφηλαί*.] — *Jambha-kunda*, am, n., N. of a Tīrtha. — *Jambha-dvish*, t, m. the enemy of Jambha, an epithet of Indra. — *Jambha-bhedin*, ī, m. the destroyer of Jambha, a N. of Indra. — *Jambha-suta*, as, ā, am, Ved. pressed with the jaws, chewed. — *Jambhāri* (°bha-ari), īs, m. 'the enemy of Jambha,' Indra; Indra's thunderbolt; fire.

Jambhaka, as, ā, am, crushing, devouring; killing, destroying; biting asunder; explaining, interpreting; opening, expanding; yawning; (as), m., N. of a demon or of a despised tribe of men; N. of several evil spirits supposed to reside in various magical weapons; N. of a verse addressed to them; N. of a demon conquered by Kṛishṇa; N. of an attendant of Siva; a lime or citron; (ā), f. opening the mouth.

Jambhan = *jambha* in *trīṇa-jambhan*, &c.

1. *jambhana*, as, ī, am, Ved. crushing, destroying; one who crushes.

Jambhya, as, m., Ved. an incisor (tooth) or perhaps a grinder.

जम् 2. *jabb* or *jambh*, cl. 1. P. *jabhati* or *jambhāti*, a various reading for *yabh*, q. v.
2. *jambhana*, am, n. sexual intercourse.

जम्ब *jabhya*, as, m., Ved. a species of animal destructive to grain.

जम् 1. *jam*, cl. 1. P. *jamati*, *ajāma*, *jamitum*, to eat, consume; to go (?); to blaze (?); [cf. Hib. *dlamanu*, 'food, sustenance'; *gion*, 'the mouth'; Old Germ. *gounia*, *kouma*, 'food'; *guuno*, 'the palate'; Mod. Germ. *Gaumen*.]

Jamat, an, *antī*, at, Ved. blazing. — *Jamad-agni*, is, m., N. of a Rishi often mentioned together with Viśvā-mitra as an adversary of Vasishtha, and according to some a descendant of Bhṛigu; in epic poetry a son of Bhārgava Rīcika and father of Paraśu-rāma.

Jamana, am, n. eating; food, victuals.

जम् 2. *jam*, Ved. (used in Inst. *jmā* and Abl. Gen. *jmas*), the earth; *jmā*, on earth; [cf. *gam* and *ksham*.]

जमज *jama-ja*, as, ā, am, = *yama-ja*, q. v.

जमदग्नि *jamad-agni*. See *jamat* above.

जम्पती *jampati* (fr. *dampati*?, but according to some *jam* is fr. *jāyā*; cf. Hib. *gamh*; Gr. *γᾰμος*?), m. du. wife and husband.

जम्बाल *jambāla*, as, am, m. n. mud, clay; an aquatic plant, Vallisneria; (as), m. a fragrant plant, Pandanus Odoratissimus.

Jambālini, f. a river.

जम्बिर *jambira*, as, m. = *jambira*, the citron tree.

Jambira, as, m. the citron tree or common lime; a plant called by some a sort of basil with small leaves, a kind of Ocimum, = *marwaka* or *prastha-pushpa*; (am), n. a citron; [cf. *jambhira*, *jambha*, *jambhala*.]

Jambiraka, as, m. a kind of Ocimum.

जम्बु *jambu*, us, or *jambū*, ūs, f. (said to be fr. rt. 1. *jam*), a fruit tree, the rose apple, Eugenia Jambolana, or another species of Eugenia; (ūs, u), f. n. its fruit; (us, u), m. n., N. of a Dvīpa [cf. *jambu-dvīpa*]; N. of a fabulous river, said to flow from the mountain Meru and to be formed by the juice of the fruits of an immense Jambu tree on that mountain; [cf. *āḍhaka-jambu*, *kāka-j*, *goraksha-j*.] — *Jambu-dvīpa* or *jambū-dvīpa*, as, m., N. of one of the seven continents or rather large islands surrounding the mountain Meru; it is so named either from the Jambu trees abounding in it, or from an enormous Jambu tree on Mount Meru visible like a standard to the whole continent, and implies (according to the Purāṇas) the central division of the world, or the known world, including India; with Buddhists it is confined to India; with Jains it is one of the five divisions of India. — *Jambu-dhvaja*, as, m. another N. for Jambu-dvīpa ('having the Jambu tree as its standard'); N. of a Nāga. — *Jambu-parvata*, as, m. another N. for Jambu-dvīpa. — *Jambu-prastha*, as, m., N. of a town. — *Jambu-mat*, ān, m. a mountain; a monkey; (ti), f. an Apsaras or heavenly nymph; [cf. *jāmbavat* and *jambu-rat*.] — *Jambu-mālā*, as, m., N. of a man. — *Jambu-mālini*, ī, m., N. of a Rakshas. — *Jambu-rudra*, as, m., N. of a serpent-king. — *Jambu-vana-ja*, am, n. the white flower of the China rose. — *Jambu-sara*, as, m., N. of a town in Gurjara (Jumboosar between Cambay and Baroch). — *Jambū-khaṇḍa*, as, am, m. n. another N. for Jambu-dvīpa. — *Jambūkhanda-vinirmāna-parvan*, a, n. the first six Adhyāyas of the sixth book of the Mahā-bhārata. — *Jambūnada-prabha*, as, m., N. of a future Buddha. — *Jambū-nadī*, f., N. of one of the seven arms of the heavenly Gangā. — *Jambū-mārga*, as, am, m. n., N. of a Tirtha (the way

leading to the sacred Jambu on Meru). — *Jambū-svāmin*, ī, m., N. of the last Arhat of the Jains. — *Jambū-oshkha* = *jāmbavaushkha*, q. v.

जम्बुक *jambuka*, as, m. a jackal; a low man; N. of one of the attendants of Skanda; an epithet of Varuṇa; the plant Eugenia (commonly called *golāpa jāma*); or perhaps a kind of Syonāka; (ā), f. a female jackal; [cf. *jambūka*.] — *Jambukeśvara-tirtha* ('ka-iś'), am, n., N. of a Tirtha.

Jambūka, as, m. a jackal; a low man; N. of one of the attendants of Skanda; an epithet of Varuṇa; (ā), f. a kind of grape without stones, = *kākalī-drākshā*; [cf. *jambuka* and *grīṭhka-jambūka*.]

जम्बुल *jambula*, as, m. a kind of disease of the outer ear; the plant Eugenia Jambolana [cf. *jambu*]; another plant, Pandanus Odoratissimus; [cf. *ketaki*; cf. also *jambūla*.]

Jambūla, as, m. the plant Pandanus Odoratissimus; the plant Eugenia Jambolana [cf. *jambū*]; (am), n. jests addressed to the bridegroom by his female relatives and friends; [cf. the following.]

— *Jambūla-mālīkā*, f. a garland of Jambūla flowers; brightness of countenance in a bride and bridegroom; jesting compliments addressed to the bride and bridegroom by the female relatives of the bridegroom.

जम्भ *jambha*. See under 1. *jabb*, p. 338.

जम्भन *jambhana*. See under 1. and 2. *jabb*.

जम्भर *jambhara*, as, m. the lime or citron tree; [cf. the following.]

Jambhala, as, m. the lime or citron tree [cf. *jambira*]; N. of a Jina or deified Jaina saint; N. of a man; (ā), f. a female Rākshasī, by meditating on whom women become pregnant. — *Jambhala-datta*, as, m., N. of the supposed author of the *Vetāla-pañcā-vigṣati*.

Jambhina, ī, m. the lime or citron tree.

Jambhira, as, m. the lime or citron tree, apparently of more than one species; a plant considered to be a kind of basil with small leaves; [cf. *jambira*.]

जम्भलिका *jambhalikā*, f. a kind of song. (*Jambhālīkā* appears to be incorrect.)

जम्ब *jamva*, as, m. mud, mire.

जय *jaya*, as, ā, am (fr. rt. *ji*), conquering, winning, (used at the end of comp.; cf. *kṛitai-jaya*, *dhana-j*, *purai-j*, &c.); (as), m. conquest, victory, triumph, winning, being victorious (in battle, in playing with dice or in a lawsuit; *indriyāṇām jayaḥ*, victory over or restraint of the senses; *ātma-jaya*, self-restraint; *prāṇa-jaya*, victory over life, i. e. resigning it willingly; *rug-jaya*, healing of a disease); a verse or formula causing victory; the plant *Premna Spinosa* or *Longifolia*; a yellow variety of *Phaseolus Mungo*; N. of the third year of the sixth lustrum of the cycle of Jupiter; an epithet of the sun; a class of deities (pl.); N. of a son of Indra; of an attendant of Viṣṇu; N. of a Nāga; of a Dānava; of a Rishi under the tenth Manu; of a son of Vatsara by Svar-vithi; of a son of Viśvā-mitra; of a son of Purū-ravas and Urvaśi; N. of an ancient king; of the eleventh Cakra-vartin in Bhārata; of a hero on the side of the Pāṇḍus; a N. assumed by Yudhi-shthira at the court of king Virāṭa; N. of several other persons; (ā), f. N. of several plants, viz. = *jayanti*, *Sesbania*, *Egyptiaca*, *Premna Spinosa* or *Longifolia*, *Terminalia Chebula*; also = *nūla-dūrva*, *sāntā*, and *vi-jayā*; the third, eighth, or thirteenth lunar days of either half-month; a N. of Durgā; N. of a daughter of Dakṣha; of a wife of Śiva; of a confidential female attendant of Durgā and wife of Pushpa-danta; of a Buddhist deity; of the mother of the twelfth Arhat of the present Avastarpiṇi; of one of the seven kumārīs on the standard of Indra. — *Jaya-karaṇa*, am, n. obtaining a victory, conquering. — *Jaya-kāṅkshin*, ī, inī, ī, desirous of victory. — *Jaya-kārin*, ī, inī, ī, gaining a victory,

victorious. — *Jaya-kṛit*, ī, ī, ī, causing or granting victory. — *Jaya-kolāhala*, as, m. a shout of victory; a kind of dice; [cf. *jaya-putraka*.] — *Jaya-kshetra*, am, n., N. of a place. — *Jaya-gata*, as, ā, am, conquering, victorious. — *Jaya-garva*, as, m. pride of conquest, exultation. — *Jaya-gupta*, as, m., N. of a poet. — *Jaya-ghosha*, as, m. or *jaya-ghoshāna*, am or ā, n. f. a shouting to proclaim victory, a cry of victory. — *Jaya-āndra*, as, m., N. of the author of the work *Goṣṭinga-svayambhū-āitaya-bhaṭṭārakod-deśa*; N. of a king of Gaṇḍa; of a king of Kānyakubja. — *Jaya-āryā*, f. a work on omens by Nara-hari. — *Jaya-dhakkā*, f. a large kettle-drum beaten as a sign of victory. — *Jaya-tirtha*, as, m., N. of a scholiast. — *Jaya-da*, as, ā, am, granting victory; (ā), f., N. of a tutelary deity in the family of Vāma-deva. — *Jaya-datta*, as, m., N. of the son of Indra; of a Bodhi-sattva; of a certain king; of a minister of king *Jayā-pīḍa*; of a physician. — *Jaya-deva*, as, m., N. of the author of the *Gita-govinda*; also of the *Prasanna-rāghava-nāṭaka*; also of the grammar entitled *Ishat-tantra*. — *Jaya-devaka*, as, m. = *jaya-deva*, N. of a Muhūrta. — *Jaya-dharman*, ā, m., N. of a hero on the side of the Kurus. — *Jaya-dhvaja*, as, m., N. of a son of Kārtavīrya Arjuna and father of Tāla-jangha. — *Jaya-dhrani*, īs, m. a shout or cry of victory. — *Jaya-nārāyaṇa*, as, m., N. of the author of the poem *Kāśi-khaṇḍa*. — *Jaya-nṛsiṅha*, as, m., N. of a deity. — *Jaya-pattra*, am, n. a written account of a victory, record of victory. — *Jaya-pāla*, as, m. 'guardian of victory', an epithet of Brahmā, also of Viṣṇu; a king; N. of several kings; the plant *Croton Jambalota*. — *Jaya-putraka*, as, m. a kind of dice; [cf. *jaya-kolāhala* and *jatu-putraka*.] — *Jaya-pura*, am, n. 'town of victory', N. of a fortress in Kāśmīra; also of a small state in Marwur. — *Jaya-prasthāna*, am, n. march to victory. — *Jaya-priya*, as, m., N. of a hero on the side of the Pāṇḍavas; (ā), f., N. of one of the Mātṛīs in attendance on Skanda. — *Jaya-mangala*, as, m. a royal elephant; a remedy for fever, a febrifuge; N. of a commentator on the *Bhaṭṭi-kāvya*; (ā), f., N. of a commentary on the *Bhaṭṭi-kāvya* composed by *Jaya-mangala*; (am), n. a cheer of victory; [cf. *jayāsīs*.] — *Jaya-matī*, īs, m., N. of a Bodhi-sattva. — *Jaya-mati*, f., N. of several women; [cf. *jaya-rat*.] — *Jaya-mādhava*, as, m., N. of a poet. — *Jaya-yajña*, as, m. the *Āśva-medha* or sacrifice of a horse as a mark of dominion. — *Jaya-rāja*, as, m., N. of several men. — *Jaya-rāta*, as, m., N. of a warrior who took the side of the Kuru princes. — *Jaya-rāma*, as, m., N. of the author of the *Nyāya-siddhānta-mālā*; N. of several other men. — *Jaya-lakṣmī*, īs, f. victory, the goddess of victory; N. of a woman. — *Jaya-lekha*, as, m. record of victory; [cf. *jaya-pattra*.] — *Jaya-rat*, ān, atī, at, victorious, triumphant; [cf. *jaya-matī* and *jayā-ratī*.] — *Jaya-vardhana*, as, m., N. of a poet. — *Jaya-varma-deva*, as, m., N. of a king. — *Jaya-rata*, as, ā, am, conferring victory, victorious. — *Jaya-vādyā*, am, n. a drum or other instrument sounded to proclaim victory. — *Jaya-vārāha-tirtha*, am, n., N. of a Tirtha. — *Jaya-vāhinī*, f., N. of the wife of Indra. — *Jaya-śabda*, as, m. a shout or song of victory, or the exclamation *Jaya*, *Jaya* repeated like the *Io* of the Greeks as in *Jaya-jaya deva hare*, &c. — *Jaya-sarman*, ā, m., N. of a poet. — *Jaya-sīla*, as, ā, am, victorious, triumphant. — *Jaya-sṛṅga*, am, n. a horn blown to announce a victory. — *Jaya-srī*, īs, f. victory, glory; the goddess of victory. — *Jaya-siṅha*, as, m., N. of several men; N. of a king of Kāśmīra; [cf. *jayā-siṅha*.] — *Jaya-sena*, as, m., N. of a king of Magadha; also of a son of Adina or Ahīna; of a son of Śārvabhauma; N. of the father of the *Āvāntayau*; also of the son of Mahendra-varman; N. of a Buddhist; (ā), f., N. of a female door-keeper; [cf. *jayāt-sena*.] — *Jaya-skandha*, as, m., N. of a minister of king Yudhi-shthira. — *Jaya-stambha*, as, m. a trophy; a column erected to commemorate a victory. — *Jaya-svāmin*, ī, m. the lord of victory;

an epithet of Siva; N. of a scholiast on the Chāndogya-sūtras and of the author of a commentary on the Āśvalāyana-Brahmaṇa. — *Jayasvāmi-pura*, *am*, n., N. of a town founded by Jushka. — *Jayā-kara* (*ya-āk*), *as*, m., 'a mine of victory,' N. of a man. — *Jayāditya* (*ya-ād*), *as*, m., N. of a king; N. of the author of the Kāśikā-vṛtti. — *Jayā-devī*, f., N. of a Buddhist deity [cf. *jayā*]; N. of a woman. — *Jayānanda* (*ya-ān*), *as*, m., N. of a man. — *Jayānanda-vāra*, *as*, m., N. of a man. — *Jayā-nika* (*ya-ān*), *as*, m., N. of a warrior on the side of the Pāṇḍavas. — *Jayāntarāja* (*ya-an*), *as*, m., an impediment or hindrance to victory. — *Jayāpīḍa* (*ya-āp*), *as*, m., N. of a king of Kāśmīra. — *Jayā-bhaṭṭārikā*, f., N. of a place. — *Jayārava* (*ya-ār*), *as*, n., song of victory; [cf. *jaya-sabda*]. — *Jayāvaghoshā* (*ya-av*), *as*, m., proclamation of victory, cheering. — *Jayā-vatī*, f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-matī* and *jaya-vat*]. — *Jayāvaha* (*ya-av*), *as*, ā, *am*, conferring victory, victorious; (*ā*), f. a kind of Croton; [cf. *bhadra-dantika*]. — *Jayāsīs* (*ya-ās*), *is*, f., a prayer for victory; congratulations after a victory; cheer of victory. — *Jayāśraya* (*ya-ās*), *as*, ā, *am*, 'the asylum of victory,' favoured by victory; (*ā*), f. a kind of grass; [cf. *jaraḍī*]. — *Jayāśva* (*ya-ās*), *as*, m., N. of a hero on the side of the Pāṇḍavas. — *Jayā-singha*, *as*, m., N. of a man. — *Jayāhvā* (*ya-āh*), f., = *jayāvahā*, q. v. — *Jayendra* (*ya-in*), *as*, m., N. of a king of Kāśmīra; also of another person; a vihāra built by the latter is called Jayendra-vihāra. — *Jayesvara* (*ya-is*), *as*, m., N. of a sanctuary built by Jayā-devī. — *Jayoddhura* (*ya-ud*), *as*, ā, *am*, exulting in victory. — *Jayol-lāsa-nidhi* (*ya-ul*), *is*, m., title of a work.

Jayaka, *as*, ā, *am*, victorious; (*as*), m., N. of a man.

Jayat, *an*, *antī*, *at*, conquering, defeating; excelling. — *Jayat-sena*, *as*, m., N. of a king of Magadha; of a son of Sārvabhauma; of Nadina; a N. assumed by the fourth (?) son of Pāṇḍu; (*ā*), f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-sena*]. — *Jayāt-bala*, *as*, m., a N. assumed by one of the youngest Pāṇḍu princes at the court of king Virāṭa. — *Jayāt-ratha*, *as*, m., N. of a king of the Sindhus and Sauvās fighting on the side of the Kuru princes; a son of Vṛihan-manas; a son of Vṛihat-karman; of Vṛihat-kāya; of the tenth Manu.

Jayana, *am*, n., conquering, subduing; armour for cavalry, elephants, &c.; (*i*), f., N. of a daughter of Indra; [cf. *jayanti*]. — *Jayana-yu*, *h*, *k*, *k*, caparisoned (as a war horse), victorious.

Jayanta, *as*, m., N. of a son of Indra; an epithet of Siva; N. of a Rudra; N. of a son of Dharma by Marutvatī (he was a part of Vāsudeva and = *upendra*); a class of deities (with Jains) forming a subdivision of the Anuttaras; the moon; the assumed N. of Bhīma at the court of king Virāṭa; N. of a minister of Daśa-ratha; also of a Gandharva, the father of Vikramāditya; of a king of Gauḍa; of a Brāhman of Kāśmīra; of an author of a grammatical work; N. of a mountain; (*i*), f. a flag, a banner; the plant *Sesbania Aegyptiaca*, = *jvanti*; blades of barley planted at the commencement of the Daśaharā and gathered at its close; a particular combination in astronomy, or the rising of the asterism Rohiṇī at midnight, on the eighth of the dark half of Srāvaṇa, or in fact on the birthday of Kṛishna, which is then particularly sacred; an epithet of Durgā; of Dākṣhāyaṇī (the wife of Siva) in Hastinā-pura; N. of the tutelary deity of Vasūdeva; N. of the daughter of Indra; N. of the wife of Rishabha received by him from Indra; N. of a river; N. of a county. — *Jayanla-pattra*, *am*, n., 'leaf of victory or triumph' (in law) the sealed and written award of the judge in favour of either party; (in historical tradition) the label on the forehead of a horse turned loose for the Aśva-medha sacrifice. — *Jayanta-pura*, *am*, n., N. of a town. — *Jayantu-svāmin*, *i*, m., N. of the author of a small treatise on the Vedic accent. — *Jayanti-purī*, f., N. of a town.

Jayitri, *tā*, *tṛi*, *tri*, a victor, conqueror, victorious. — *Jayin*, *i*, *inī*, *i*, conquering, victorious, a conqueror; gaining the victory, winning in a suit at law; granting victory.

Jayishnu, *us*, *us*, *u*, habitually victorious, victorious. — *Jayus*, *us*, *us*, *us*, Ved. victorious.

Jayya, *as*, ā, *am*, to be conquered or gained, conquerable, vulnerable.

जर jara, *as*, ā, *am* (fr. rt. *r. jri*), becoming old or worn out, old; wearing out; causing old age, producing decay, consuming; (*us*), m. wearing out, wasting; (*ā*), f. the becoming old, old age; old age personified as a daughter of Death; decrepitude, the general debility consequent upon old age; digestion; a kind of date tree, = *kshirika*; N. of 2 Rākshasī worshipped for having united the two halves into which Jarā-sandha (q. v.) was divided at his birth; [cf. *vi-jara*]. — *Jarātura* (*rā-āt*), *as*, ā, *am*, infirm, decrepit, debilitated, old. — *Jarā-parinata*, *as*, ā, *am*, stooping, bent down with age or infirmity. — *Jarā-pushṭa*, *as*, m., = *jarā-sandha*. — *Jarā-bhūru*, *us*, m. love or the deity Kāma ('afraid of old age'). — *Jarā-mṛityu*, *ū*, m. du. old age and death; (*us*, *us*, *u*), one who dies from old age. — *Jarā-vat*, *ān*, *atī*, *at*, aged, old. — *Jarā-śvā* (*rā-av*), f. state of old age, decrepitude. — *Jarā-sandha*, *as*, m., N. of a celebrated king and warrior, sovereign of Magadha and Cedi, son of Brihad-ratha, father-in-law to Kaṇśa, and enemy of Kṛishna; he was slain in single combat by Bhīma; (according to a legend, he was born divided in two halves, which were put together by the Rākshasī Jarā, q. v.; he is also identified with the Dānava Vipracīti, and mentioned among the hundred sons of Dhṛita-rāshṭra). — *Jarā-sandha-jit*, *t*, m., 'conqueror of Jarā-sandha,' N. of Bhīma-sena, the second of the Pāṇḍu princes.

Jarātha, *as*, ā, *am*, old, decayed, infirm; bent, bowed down, drooping; hard, solid; hard-hearted, harsh, cruel; pale, yellowish-white (the colour of old leaves); (*as*), m. decrepitude, old age; [cf. Germ. *hart*; Goth. *hardus*].

Jaraṇa, *as*, ā, *am*, old, decayed, infirm; solvent, promoting digestion; (*as*, *am*), m. n. several medicinal plants or drugs used for promoting digestion, = *jiraka*, cumin-seed; *kṛishna-jiraka*, Nigella Indica; = *kāsa-marda* and = *kushṭhaushadhi*; Asa Fœtida; a sort of salt, Bit-lobon or Bit-lavana; (*ā*), f. old age; the plant Nigella Indica; (*am*), n. old age, becoming old and infirm; one of the ten ways in which an eclipse is supposed to end. — *Jaraṇa-druma*, *as*, m. the tree Vatica Robusta.

1. *jaraṇā*. See under *jaraṇa* above.

Jaraṇḍa, *as*, ā, *am*, decayed, old.

Jaraṇyā, f., Ved. decrepitude.

Jarat, *an*, *antī* (or *atī* ?), *at*, old, ancient, advanced in years, infirm, decayed; (*am*), m. an old man; (*tī*), f. an old woman; [cf. Gr. *γῆρας*; Hib. *gearat*, 'a saint, a holy man,' Germ. *krank* ?]. — *Jarat-kāru*, *us*, *us*, m. f., N. of an ancient Rishi of the family of Yāyāvara, and of his wife who was a sister of the serpent-prince Vāsuki, both being the parents of Āstika; (*us*), m. the Vyāsa of the twenty-seventh Dvāpara. — *Jaratkāru-putrīyā*, f. the wife of Jarat-kāru exercising a peculiar power over serpents, see the preceding. — *Jarad-aśhi*, *is*, *is*, *i*, Ved. reaching to a great age, very old; (*is*), f. longevity. — *Jarad-gava*, *as*, m. an old bull or ox; N. of a vulture; (*i*), f. an old cow; [cf. *go-jara*]. — *Jarad-gava-rīthi*, *is*, f. 'the course of the old bull,' N. of a part of the moon's path occupied by the constellations Vi-śākhā, Anu-rādhā, and Jyeshthā. — *Jarad-yoshā*, f. an old woman. — *Jarad-vish*, *i*, *i*, Ved. (Sāy.) seizing on and devouring dry (wood) or consuming water (applied to Agni).

Jaratikā, f. an old woman.

Jaratīn, *i*, m., N. of a man.

Jaranta, *as*, m. an old man; a buffalo.

Jarayitri, *tā*, *tṛi*, *tri*, consuming, devouring.

Jarayu, *us*, *us*, *u*, becoming old; [cf. *a-jarayu*].

Jaras, ā, f. (only *Jaras* before vowel-terminations, Gram. 171), the becoming old, decay, decrepitude, old

age; (*ā*), m., N. of a son of Kṛishna by Turī; N. of the hunter who wounded Kṛishna; [cf. Gr. *γῆρας*].

Jarasa at the end of an adv. comp. = *jaras*; [cf. *ā-jarasam*].

Jarasāna, *as*, m. a man.

1. *jarā*, f. old age &c. See under *jara*, col. 2.

Jarāyāni, *is*, m., = *jarā-sandha*.

Jarāyu, *us*, *us*, *u*, withering, dying away; (*u*), n. the slough or cast-off skin of a serpent; the membrane which envelopes the fetus, the outer skin of the embryo or chorion, (the inner or amnion is called *ulva*); after-birth, secundines; (*us*), m., N. of a plant, = *agni-jara*; also = *jatāyu*; (*us*), f., N. of one of the Mātṛis attending on Skanda; [cf. *jyoti-jarāyu* and *nir-jarāyu*]. — *Jarāyu-ja*, *as*, ā, *am*, born from the womb, viviparous, born alive.

Jarita, *as*, ā, *am*, old, decayed; (*ā*), f., N. of a Sārngikā (or kind of bird), the mother of four sons at once by the Rishi Manda-pāla in the form of a male Sārngaka. — *Jaritārī* (*ta-ari*), *is*, m., N. of the eldest son of Manda-pāla by Jaritā.

Jarin, *i*, *inī*, *i*, old, ancient, infirm, decayed; (*i*), m. an old man.

Jariman, ā, m., Ved. old age; decrepitude, death from old age.

1. *jarūtha*, *am*, n. skinniness, flesh flaccid with old age; flesh.

Jarjara, *as*, ā, *am*, old, infirm, decrepit, decayed; torn or broken in pieces, split up into small particles, divided in parts or pieces, broken; perforated, wounded, hurt; dull, hollow (as the sound of a broken vessel); (*am*), n. Indra's banner or emblem; = *saivata*, an aquatic plant. — *Jarjara-tra*, *am*, n. the being old or decayed or perforated &c. — *Jarjara-rānaṇā* (*rā-ān*), f., N. of one of the Mātṛis attending on Skanda.

Jarjarita, *as*, ā, *am*, torn in pieces, worn out.

Jarjarika, *as*, ā, *am*, old, decayed; ragged, perforated, full of holes.

Jarjari-kṛita, *as*, ā, *am*, wounded, disabled.

Jarṇa, *as*, ā, *am*, old, decayed; (*as*), m. the (waning) moon; a tree.

जरडी jaraḍī, f. a kind of grass; [cf. *garmotikā*, *jayāśrayā*, *sunāḷā*].

जरणा 2. jaraṇā, f. (fr. 3. *jri*), Ved. roaring, crackling, sounding; (Sāy.) invoking, praising; [cf. 1. *jaraṇa*, col. 2.].

Jarāni-prā, ās, ās, *am*, Ved. moving on with noise; (Sāy.) increasing the wealth of the praiser.

Jarāniya, *as*, ā, *am*, to be addressed with praise or invoked.

Jarānyu, *us*, *us*, *u*, Ved. invoking aloud; (Sāy.) desiring praise.

Jarāmāna, *as*, m., N. of a man.

2. *jarā*, f., Ved. crackling, roaring; invoking, greeting; praise; [cf. 1. *jarā* above]. — *Jarā-bodha*, *as*, ā, *am*, Ved. attending to invocation or praise. — *Jarābodhiya*, *am*, n., N. of several Sāmans.

Jaritri, *tā*, m., Ved. an invoker, singer, praiser, worshipper.

2. *jarūtha*, *as*, m., Ved. one who roars or makes a noise; N. of a demon conquered by Agni; (Sāy.) speaking harshly or to be invoked.

जर्च jarč, cl. 1. 6. P. *jarčati*, &c., to say, speak; to reprove, abuse, blame; to threaten.

जई jarčh, cl. 1. 6. P. *jarčhati*, &c., to say, speak; to blame; [cf. *darč*].

जर्ज jarj, cl. 1. 6. P. *jarjati*, &c., to say; to blame, reprove; to kill or hurt (?).

Jarjita, *as*, ā, *am*, torn to pieces, wounded; (perhaps a wrong form for *jarjarita*).

जर्जर jarjara. See above.

जर्ह jarjh, cl. 1. 6. P. *jarjhati*, to say or speak; to blame; to threaten; [cf. *jarč*].

जर्त jarta, *as*, m., = *jartu*, q. v.

जर्तिका *jartika*, *ās*, m. pl. = *bāhika*.

जर्तिल *jartila*, *as*, m. wild sesamum.

जर्तु *jartu*, *us*, m. (said to be fr. rt. *jan*), the vulva; an elephant.

जर्त्स *jarts*, cl. 1. P. *jartsati*, &c., to say, speak; to blame, censure, abuse; to protect.

जर्भरि *jarbhari*, *is*, *is*, *i* (fr. rt. *bhri*?), Ved. supporting (?). According to Śāy. *jarbhuri* = *bhar-tārau*, supporters (epithet of the Āsvinis).

जय *jarya*, *as*, *ā*, *am* (fr. rt. 1. *jri*), becoming old; [cf. *a-jarya*.]

जवर *jarrara*, *as*, m., N. of a priest assisting at a sacrifice by which the serpent-race overcame death.

जर्हिल *jarhila*, *as*, m. wild sesamum; [cf. *jartila*.]

जल् *jal*, cl. 1. P. *jalati*, &c., to be rich or wealthy; to cover, hide, or veil; to cover as with a net, encompass; to be sharp; to be cold, stiff, dull, dumb; cl. 10. P. *jālyati*, *-yitum*, to cover; [cf. Lat. *gulea*.]

1. *jala*, *as*, *ā*, *am* (said to be fr. the preceding rt.; perhaps connected with *gal*; cf. *jada*), cold, stupid, apathetic, idiotic; (*as*), m., N. of a man with the patronymic *Jātukarya*; (*ā*), f., N. of a river; (*am*), n. water, any fluid; a kind of fragrant medicinal plant, = *hrīvera*; the embryo or uterus of a cow; frigidity (moral, mental, or physical); [cf. Lat. *gelu*; Goth. *kalbs*; Lith. *szala*, *szattas*; Russ. *cholodnyi*; Hib. *gil*.] — *Jala-kantaka*, *as*, m. a crocodile; 'water-thorn,' the plant *Trapa Bispinosa*. — *Jala-kapi*, *is*, m. the Gangetic porpoise, *Delphinus Gangeticus* ('water-monkey'). — *Jala-kapota*, *as*, m. 'water-pigeon,' N. of a particular species of bird. — *Jala-kara*, *as*, *i*, *am*, making or pouring forth water; (*as*), m. rent or tax derived from water for fisheries &c. — *Jala-karanka*, *as*, m. a shell, a conch; a cocoa-nut; a cloud; a wave; a lotus. — *Jala-kalka*, *as*, m. 'water-sediment,' mud, mire. — *Jala-kalmasha*, *as*, m. the poison produced at the churning of the ocean. — *Jala-kāka*, *as*, m. 'a water-crow,' the diver bird. — *Jala-kārksha*, *as*, m. 'desirous of water,' an elephant; [cf. *jālākārksha*.] — *Jala-kārkshin*, *i*, *ini*, *i*, desirous of water, fond of water; (*i*), m. an elephant. — *Jala-kānta*, *as*, m. the wind ('the water-lover'). — *Jala-kāntāra*, *as*, m. a N. of Varuṇa ('whose grove or garden is water'). — *Jala-kāmuka*, *as*, m., N. of a plant, = *kutumbini*. — *Jala-kirāṭa*, *as*, m. (*kirāṭa* for *kirāṭa*?), a shark or (according to some) a large alligator. — *Jala-kukkuta*, *as*, m. a water-fowl or other water-bird; (*i*), f. the black-headed gull; [cf. *gangācūllī*.] — *Jala-kukkubha*, *as*, m. a species of aquatic bird, = *koyashṭī*. — *Jala-kuntala*, *as*, m. 'water-hair,' N. of an aquatic plant, *Blyxa Octandra*; [cf. *jala-keśa*.] — *Jala-kubjaka*, *as*, m., N. of an aquatic plant, *Trapa Bispinosa*. — *Jala-kūpi*, *f*, a spring, well; pond, pool; whirlpool. — *Jala-kārma*, *as*, m. the Gangetic porpoise. — *Jala-krit*, *t*, *t*, *t*, causing rain. — *Jala-ketu*, *us*, m., N. of a particular comet. — *Jala-keli*, *is*, *is*, m. f. playing or gambolling in water, splashing one another with water. — *Jalakeli-varjāna*, *am*, n. title of the third chapter of Hari-nātha's poem *Rāma-vilāsa-kāvya*. — *Jala-keśa*, *as*, m. 'water-hair,' the plant *Blyxa Octandra*; [cf. *jala-kuntala*.] — *Jala-kriyā*, *f*, a funeral ceremony, offering libations, presenting water to the manes of the deceased. — *Jala-kriḍā*, *f*, sport-ing or gambolling in water, bathing for pleasure or amusement; [cf. *jala-keli*.] — *Jala-khaga*, *as*, m. an aquatic bird. — *Jala-gandha*, *as*, *ā*, *am*, making the water fragrant (?) or turbid (?). — *Jala-gandhe-bha*, *as*, m. 'a scented elephant frequenting water,' N. of a species of animal. — *Jala-garbha*, *as*, m.,

N. of a son of *Jala-vāhana*, = *Ānanda* in a former birth. — *Jala-gulma*, *as*, m. a turtle, tortoise; a quadrangular tank, a piece of water; a whirlpool. — *Jala-ga*, *as*, *ā*, *am*, aquatic, frequenting water, going in water; (*as*), m. the colocynth (*mahā-kāla*). — *Jala-gama*, *as*, m. a Cāṇḍāla, an outcast; (a various reading for *janan-gama*). — *Jala-ēa-tvara*, *am*, n. a square tank. — *Jala-ēara*, *as*, *i*, *am*, going in water, aquatic, amphibious; (*as*), m. an aquatic animal. — *Jala-ēara-jīva*, *as*, m. a fisherman; (*ās*), m. pl. the inhabitants of the east coast. — *Jala-ēarājīva* (°*ra-āj*), *as*, m. a fisherman. — *Jala-ēarin*, *i*, *ini*, *i*, living in or near water, frequenting water; (*i*), m. an aquatic animal, a fish. — *Jala-jā*, *as*, *ā*, *am*, produced or born in water, living or growing in water; coming from or peculiar to water; (*as*), m. an aquatic animal, a fish; sea-salt, = *lonāra*, a collective N. for several signs of the zodiac; (*ā*), f. a kind of plant, = *klitaka*; (*as*, *am*), m. n. a shell; the conch-shell used as a trumpet; (*am*), n. a pearl, a shell or other product of the sea; the lotus (*Nelumbium*); N. of several other plants, = *kijjala*, *saivala*, *vānira*, *kupilu*. — *Jalaja-kusuma*, *am*, n. 'water-flower,' the lotus. — *Jalaja-kusuma-yoni*, *is*, m. 'born from a lotus-flower,' a N. of Brahmā. — *Jalaja-dravya*, *am*, n. a pearl, a shell or other product of the sea. — *Jala-jantu*, *us*, m. a fish or any marine or aquatic or amphibious animal. — *Jala-jantukā*, *f*, a leech. — *Jala-jauṇa*, *a*, n. 'water-born,' the lotus (*Nelumbium*). — *Jalajā-jīva* (°*ja-āj*), *as*, m. a fisherman; (*ās*), m. pl. the inhabitants of the eastern coast; [cf. *jala-ēara-jīva*.] — *Jalajāsana* (°*ja-ās*), *as*, m. a N. of Brahmā (sitting on the lotus). — *Jala-jihva*, *as*, m. a crocodile ('having a cold tongue?'). — *Jala-jivin*, *i*, m. a fisherman. — *Jala-ḍimba*, *as*, m. a bivalve shell. — *Jala-taraṅga*, *as*, m. a wave; a metal cup filled with water producing harmonic notes like a musical glass. — *Jala-tā*, *f*, the state of water. — *Jala-tādāna*, *am*, n. beating water, any fruitless action. — *Jala-tāpika*, *as*, m. the Hilsa or sable fish, *Clupanonodon lishā* (also called *jala-tāpin*); another kind of fish, commonly *Caōuchhi*, *Cyprinus Cachus*. — *Jala-tāla*, *as*, m. the Hilsa or Hilsa fish. — *Jala-tiktikā*, *f*, *Boswellia* *Murifera*. — *Jala-turaṅga*, *as*, m. 'water-horse,' hippopotamus (?). — *Jala-trā*, *f*, 'water-guard,' an umbrella. — *Jala-trāsa*, *as*, m. hydrophobia. — *Jala-trāsin*, *i*, *ini*, *i*, having hydrophobia, hydrophobic. — *Jala-da*, *as*, *ā*, *am*, giving or pouring forth water; (*as*), m. a cloud; a fragrant grass, *Cyperus Rotundus* [cf. *mustaka*]; (*ās*), m. pl., N. of a school of the *Atharva-veda*; N. of a Varsha in *Sāka-dvīpa*. — *Jalada-kshaya*, *as*, m. disappearance of the clouds, autumn. — *Jalada-pankti*, *is*, *f*, a line or long succession of clouds. — *Jaladardura*, *as*, m. a water-pipe, a kind of musical instrument. — *Jalada-samhati*, *is*, *f*, the gathering of clouds, cloudiness. — *Jaladāgama* (°*da-āj*), *as*, m. the arrival or approach of clouds, the rainy season. — *Jala-dāna*, *am*, n. the giving of water. — *Jala-dābha* (°*da-abha*), *as*, *ā*, *am*, cloud-like, dark, black. — *Jaladāsana* (°*da-as*), *as*, m. the tree *Shorea Robusta*, = *śāla*. — *Jala-deva*, *am*, n., scil. *bha* or *nakshatra*, the constellation *Aśādhā*, having the water as its deity. — *Jala-devatā*, *f*, a water-goddess, naiad. — *Jala-dravya*, *am*, n. a pearl, a shell or other product of the sea; [cf. *jala-jā-dravya*.] — *Jala-droni*, *f*, a bucket. — *Jala-dvīpa*, *as*, m., N. of an island. — *Jala-dhara*, *as*, *ā*, *am*, holding or carrying or having water; (*as*), m. a cloud; the ocean; a kind of grass, *Cyperus Rotundus*; the plant *Dalbergia Ougeinensis*; N. of a metre containing 4 × 32 syllabic instants. — *Jaladhara-garjita-ghosa-susvara-nakshatra-rāja-sankusumitābhijña* (°*ta-abh*), *as*, m., N. of a Buddha (having a voice musical as the sound of the thunder of the clouds and conversant with the appearance of the regents of the *Nakshatras*). — *Jaladhara-mālā*, *f*, a row of clouds; a metre consisting of four lines of twelve syllables each. — *Jaladhāra*, *as*, m., N. of a mountain; N. of a Varsha

in *Sāka-dvīpa*; (*ā*), *f*, a stream of water. — *Jala-dhi*, *is*, m. the ocean; a large number, 100 billions. — *Jaladhi-gā*, *f*, 'going to the ocean,' a river. — *Jaladhi-jā*, *f*, 'ocean-born,' N. of the goddess *Lakshmi* (as one of the fourteen precious things recovered at the churning of the ocean). — *Jaladhi-rasana*, *as*, *ā*, *am*, 'ocean-girt,' an epithet of the earth. — *Jaladhi-sambhava*, *as*, *ā*, *am*, produced from the ocean, marine. — *Jala-nakula*, *as*, m. an otter. — *Jala-nara*, *as*, m. 'water-man,' merman, N. of a particular animal. — *Jala-nādi*, *f*, a water-course. — *Jala-nidhi*, *is*, m. 'treasure of water,' the ocean, sea. — *Jala-nirgama*, *as*, m. a drain, a water-course, a pipe along a wall or building for carrying off water, a water-fall, the descent of a spring &c. into a river below. — *Jala-niraha*, *as*, m. a quantity of water. — *Jala-nilikā* or *jala-nili*, *f*, the aquatic plant *Blyxa Octandra*. — *Jalan-dhama*, *as*, m., N. of one of the attendants of *Skanda*; also of a *Dānava*; (*ā*), *f*, N. of a daughter of *Kṛishṇa* by *Satya-bhāmā*. — *Jalan-dhara*, *as*, m. 'water-bearer,' N. of a man; N. of an *Asura* fabled to have been produced by the contact of a flash from *Siva's* eye with the ocean and adopted by the god of the waters; he is so called as having on a particular occasion caught the water which flowed from *Brahmā's* eye. — *Jalandhara-pura*, *am*, n., N. of a town. — *Jalandhara-valha*, *as*, m. title of a chapter of the *Linga-Purāṇa*. — *Jala-pakshin*, *i*, m. a water-bird. — *Jala-pātala*, *am*, n. a sheet of water, a cloud. — *Jala-pati*, *is*, m. 'lord of the waters,' i. e. *Varuṇa* or the *Hindū Neptune*; the ocean. — *Jala-patha*, *as*, m. a sea voyage. — *Jala-paddhati*, *is*, *f*, a water-course, gutter, drain. — *Jala-pātra*, *am*, n. a drinking-vessel. — *Jala-pāda*, *as*, m. (for *jala-pāda*?), N. of a frog-king. — *Jala-pāna*, *am*, n. the drinking of water; (in Bengal = refreshment, luncheon). — *Jala-pārāvata*, *as*, m. 'an aquatic pigeon,' N. of a particular bird. — *Jala-pitta*, *am*, n. fire ('the bile of water'). — *Jala-pippali*, *f*, an aquatic plant, *Commelina Salicifolia*, and another species. — *Jala-pippikā*, *f*, a fish. — *Jala-pushpa*, *am*, n. an aquatic flower. — *Jala-pūra*, *as*, m. the full bed or stream of a river, a full stream. — *Jala-prishṭhajā*, *f*, the plant *Blyxa Octandra*, or *Pistia Stratiotes*. — *Jala-prapāta*, *as*, m. a water-fall. — *Jala-pralaya*, *as*, m. destruction by water. — *Jala-prānta*, *as*, m. 'the water's edge,' shore, bank of a river. — *Jala-prāya*, *as*, *ā*, *am*, abounding with water; (*am*), n. a country abounding with water. — *Jala-priya*, *as*, *ā*, *am*, fond of water, frequenting water; (*as*), m. the bird *Cātaka*, *Cuculus Melanoleucus*; a fish; (*ā*), *f*, an epithet of *Dākṣhāyāni*. — *Jala-plava*, *as*, m. an otter. — *Jala-plāvana*, *am*, n. immersion under water, an inundation, a deluge. — *Jala-phala*, *as*, m. the water-nut, *Trapa Bispinosa*. — *Jala-bandhaka*, *as*, m. 'water-barrier,' a dam, a dike, rocks or stones impeding a current. — *Jala-bandhu*, *us*, m. a fish ('friend of water'). — *Jala-bālaka* or *jala-vālaka*, *as*, m. an epithet of the *Vindhya* mountains; (*ikā*), *f*, lightning (surrounded by water, i. e. clouds?). — *Jala-bimba*, a kind of plant (?). — *Jala-budhula*, *as*, *am*, m. n. a bubble of water. — *Jala-brahmī*, *f*, a kind of pot-herb, *Hingcha Repens*. — *Jala-bhājana*, *am*, n. a vessel for water, water-pot. — *Jala-bhūti*, *is*, *f*, hydrophobia. — *Jala-bhū*, *us*, *us*, *u*, aquatic, produced in or by water; (*us*), m. a cloud; N. of a plant, = *kandāṭa*. — *Jala-bhūshana*, *as*, m. wind ('decorating the water'). — *Jala-bhrīt*, *t*, m. a cloud ('water-bearing'). — *Jala-makshikā*, *f*, a water-insect. — *Jala-magna*, *as*, *ā*, *am*, immersed in water. — *Jala-madgu*, *us*, m. a kingfisher. — *Jala-madhūka*, *as*, m., N. of a plant, = *kīreshṭa*, *kshaudra-priya*, &c. — *Jala-mandira*, *am*, n. = *jala-yantra-griha*. — *Jala-maya*, *as*, *i*, *am*, formed of water, consisting of water, watery. — *Jala-masi*, *is*, m. 'water-ink,' a dark cloud. — *Jala-māreṇa*, *ind*, by mere water. — *Jala-mārga*, *as*, m. a water-course, a drain or canal leading from a pond &c. — *Jala-mārjāra*, *as*, m. 'water-cat,' an otter. — *Jala-muc*, *k*, *k*, *k*, shedding water; (*k*), m.

Jalpa, as, m. Talk, speech; prate, babble, gossip, chatter, discourse; debate, disputation, wrangling discussion, an argument in which a disputant tries to assert his own opinion and to refute that of his adversary by overbearing reply or wrangling rejoinder; [cf. *chitra-jalpa*.]

Jalpaka, as, ikā, am, a talker, chatterer, talkative, one who talks much or idly, garrulous.

Jalpāna, as, ā, am, speaking, saying, talking; (am), n. talking, saying; chattering, prattling, garrulity.

Jalpāka, as, ī, am, a chatterer, talking much and foolishly, or improperly; [cf. *jalpaka*.]

Jalpi, is, f. Ved. inarticulate speech, murmuring; speaking in a low voice.

Jalpita, as, ā, am, said, told, spoken; (am), n. talk, babbling, gossip; [cf. *jalpin*.]

Jalpitri, tā, trī, trī, or *jalpin*, ī, inī, ī, a talker, speaker, chatterer; saying, speaking.

जलालदीन्द्र *jallālādīndra*, as, m. = *jalālu 'ddīn*.

जल्लु *jalhu*, us, us, u (related to *jaḍa* ?), Ved. deprived of splendor or without sacrificial fire.

जव *java*, as, m. (fr. rt. *ju* or *jū*), speed, quickness, velocity, rapidity, swiftness; (as, ā, am), swift, expeditious; (ā), f. the China rose, Hibiscus Rosa Sinensis; [cf. *japā*.] = *Java-yukta*, as, ā, am, possessed of fleetness. = *Java-rat*, ān, atī, at, quick, swift, fleet. = *Javādika* ('*va-adh*'), as, ā, am, very quick, extremely swift; (as), m. a fleet horse, a courser. = *Javānila* ('*va-an*'), as, m. a strong wind, gale, hurricane. = *Javā-pushpa*, as, m. the China rose, the plant or its flower.

1. *Javana*, as, ī, am, causing to hasten; quick, swift, fleet; (as), m. a courser, a fleet horse; a kind of deer; N. of one of the attendants of Skanda; (ī), f. a screen surrounding a tent, a Kanāt; N. of a plant; (am), n. speed, velocity; [cf. *dhi-javana*.]

Jatanikā, f. a wall or screen of cloth surrounding a tent, an outer tent, &c.; a curtain, a screen in general; the sail of a boat; [cf. *yavanikā*.]

Javanīman, ā, m. quickness, speed, velocity.

Javas, as, n., Ved. quickness, velocity; [cf. *a-javas*.]

Javin, ī, inī, ī, quick, fleet, expeditious; (ī), m. a horse, a camel.

Javina, as, ā, am, rapid, quick; (as), m. = *ko-kaḍa*.

Javishtha, as, ā, am, Ved. quickest, fleetest; (as), m., N. of a Dānava.

Javiyas, ān, asī, as, Ved. quicker, speedier.

जवन 2. *Javana*, as, m., N. of a people whose country is by some thought to be identical with Ionia or Greece, = *yavana*, q. v.

जवनाल *jaranāla*, am, n. a sort of grain, Andropogon Bicolor; [cf. *yavanāla*.]

जवस *javasa*, as, m. meadow or pasture grass; [cf. *yavasa*.]

जवादि *javādi*, ī, n. a kind of perfume, = *kṛitima*, *gandha-rāja*.

जवाल *javāla*, as, m., N. of a man.

जविपुला *ja-ripulā*, f. a kind of metre.

जष *jash*, cl. 1. P. A. *jashati*, -te, &c., to kill, wound, hurt, injure; [cf. Hib. *gus*, 'death.']

जष *jasha*, as, m., Ved. a kind of aquatic animal; [cf. *jhasha*.]

जस *jas*, cl. 1. A. P., cl. 4. P., Ved. *ja-sate*, -ti, *jasyati*, *jajāsa*, *jasitum*, to be exhausted or tired; cl. 4. P. to set free, release, liberate, let loose: Caus. P. *jāsayaati*, -yitum, *ajī-jasat*, to exhaust, weaken, cause to expire; cl. 10. 1. P. *jāsayaati*, *jasati*, &c., to hurt, injure; to strike,

punish with blows; to slight or disregard, treat irreverently.

Jasu, us, f., Ved. exhaustion, weakness; a hiding-place, cover (?).

Jasuri, is, is, ī, Ved. exhausted, weak; (is), m. Indra's thunderbolt.

Jasra, am, n. exhaustion, fatigue.

Jusvan, ā, arī, a, Ved. needy, poor, hungry; (Sāy.) causing to waste away, destroying; [cf. *a-jasra*.]

जस्सरान *jassa-rāja*, as, m., N. of a man.

जहक *jahaka*, as, ā, am (fr. rt. *hā*), abandoning, one who leaves or abandons; (as), m. time; a child; the slough of a snake; (ā), f. a kind of weasel or polecat.

Jahat, at, atī, at, leaving, quitting, foregoing. = *Jahat-svārthā*, f., scil. *lakṣhaṇā*, a particular figure of speech, a word losing its original meaning and taking a different sense; irony. = *Jahal-lakṣhaṇā*, f. = the preceding.

जहा *jahā*, f. a plant, commonly *Mundirī*; also *kadamba-pushpī*, &c.

जहानक *jahānaka*, as, m. the period of the total destruction of the world; [cf. *jihānaka*.]

जहिजोड *jahi-joḍa*, as, ā, am (*jahi* impv. fr. rt. *han* and *joḍa*), one who is in the habit of hitting his chin.

Jahi-stambha, as, ā, am, one who is constantly striking against a post.

जहु *jahu*, as, m. a young animal; N. of a son of Pushpa-vat and descendant of Rishabha.

जहु *jahnu*, us, m., N. of an ancient king and sage who adopted the Gangā as his daughter, (the river Ganges, when brought down from heaven by the austerities of Bhagiratha, was forced to flow over the earth and to follow him to the ocean, and thence to the lower regions, for the purpose of watering the ashes of Sagar's sons. In its course it inundated the sacrificial ground of Jahnu, who therefore drank up its waters, but consented at the prayer of Bhagiratha to discharge them from his ears. Hence the river is regarded as his daughter, and is called *Jāhnavī*); N. of a son of Aja-mīdha, of a son of Su-hotra, of Kuru, and of Hotraka; N. of an ancestor of the Kuśikas; a N. of Vishnu; (*avas*), m. pl. the descendants of Jahnu. = *Jahnu-kanyā*, f. or *jahnu-tanayā*, f. or *jahnu-sutā*, f. 'daughter of Jahnu,' N. of Gangā or the Ganges.

Jahnāvi, f., Ved. the family of Jahnu.

जहन् *jahman*, a, n. water (?).

जहल *jahla*, as, m., N. of a man.

जा *jā*, ās, ās, am (fr. rt. *jan*, and used in Ved. for 2. *ja*, which appears rarely in the Veda), born, produced, &c. [cf. *agni-jā*, *agra-jā*, *adri-jā*, *indra-jā*, *go-jā*, &c.], see 2. *ja*; (*ās*), m. f., Ved. offspring, descendants; (*ā*), f. a race, tribe. = *Jāspati*, is, m. (*jās* gen. fr. *jā* ?), the father or head of a family or house. = *Jāspatiya*, am, n., Ved. the state or condition of the father of a family.

जांहगिरि *jāhagiri*, is, m. = *jahāngiri*.

जागत *jāgata*, as, ī, am, composed in the Jagati metre, consisting of it, conforming to it; chiefly praised in the Jagati metre (each deity having his own peculiar metre); (am), n. the Jagati metre.

जागुड *jāguḍa*, ās, m. pl., N. of a people; (as), m., N. of their country, renowned for its saffron; (am), n. saffron.

जागु *jāgri*, cl. 2. P. *jāgarti*, *jājāgāra* or *jāgarān-ākāra*, *jāgarishyati*, *jāgaritum*, to be awake, to watch, be watchful, attentive, intent; to foresee, provide; to sit up during the night: Caus. *jāgarayati*, Aor. Ved. 2nd and 3rd sing.

ajigar, 2nd du. *jigritam*, 2nd pl. *jigrita*, to awaken: Desid. *jījāgarishatī*; [cf. Gr. *ἐγείρω*; Lat. *vigil*, *vigilo*: Old Germ. *wachur*, *wachem*; Goth. *waka*.]

Jāgara, as, ā, m. f. waking, wakefulness, vigilance; (as, ā, am), waking, awake; (as), m. a vision in a waking state; = *jāgara*, mail, armour.

Jāgaraka, as, m. waking, awake.

Jāgaraya, as, ā, am, waking, remaining awake; (am), n. waking, watchfulness; keeping watch, sitting up at night as part of a religious ceremony.

Jāgarita, as, ā, am, one who has been long awake or is exhausted with sleeplessness; (am), n. waking.

Jāgaritri, tā, trī, trī, wakeful, awake, vigilant.

Jāgarin, ī, inī, ī, wakeful, awake.

Jāgarishru, us, us, u, very wakeful or sleepless.

Jāgarūka, as, ā, am, wakeful, waking, sleepless, watchful.

Jāgartavya, as, ā, am, to be awake or awaked.

Jāgarti, is, f. waking, vigilance; keeping watch, watchfulness.

Jāgariyā, f. wakefulness, waking, watching.

Jāgritavya, as, ā, am, to be awake. See *jāgartavya*.

Jāgriti, is, is, ī, Ved. watchful, attentive; awake; not extinguished, clear, bright (as fire); active, animating, exciting; (*is*), m. fire or its deity; a king.

Jāgrat, at, atī, at, watching, being awake. = *Jāgrat-svapna*, au, m. du. a state of waking and sleep; (as), m. Ved. dreaming in a waking state, day-dream, hallucination; (as, ā, am), occurring in a state of waking and sleep (?). = *Jāgrat-avasthā* or *jāgrat-daśā*, f. a state of wakefulness. = *Jāgrat-duḥsvapnya*, am, n., Ved. a disagreeable dream or vision while in a waking state.

Jāgriyā, f. waking, watching, wakefulness.

जाघनी *jāghani*, f. (fr. *jaghana*), a tail; the thigh, leg.

जाङ्गल *jāngala*, as, ī, am (fr. *jāngala*), arid; sparingly grown with trees &c. but nevertheless fertile; rural, picturesque, diversified with hill, vale, wood, and water; found or existing in such a district; desert, covered with jungle; wild, not tame (as an animal &c.); savage, barbarous; (as), m. the francoline partridge; N. of a man; (*ās*), m. pl., N. of a people; (ī), f. the plant *Mucuna Prurius*; (am), n. flesh; game, the flesh of deer &c.

Jāngali, is, m. a snake-catcher; [cf. *jānguli*.]

Jāngalika, as, m. a snake-charmer, = *jaṅgulika*.

Jāngula, am, n. poison, venom, = *jāngula*; the fruit of the Jālini, a kind of cucumber; (ī), f. knowledge of poisons, the possession of charms or drugs and employment of them as antidotes; a pot-herb, *Luffa Acutangula*; an epithet of Durgā.

Jānguli, is, m. a snake-catcher, a dealer in antidotes, a conjuror.

Jāngulika, as, m. a snake-catcher, a snake-doctor, one who pretends by charms to cure the bite of snakes or other venomous animals, a dealer in antidotes &c.

जाङ्घनी *jānghani*, f. (fr. *jānghā*), the thigh; (perhaps a wrong form for *jāghani*.)

Jānghāprahatika or *jānghāprahratika*, as, ī, am (fr. *jānghā-prahata* or *-prahrata*), produced by a blow with the leg.

Jānghālāyana, as, m. (fr. *jānghāla*), N. of a man.

Jāngḥi, a patronymic from *Jāngha* or metronymic from *Jānghā*.

Jāngḥika, as, ī, am (fr. *jānghā*), swift of foot, a courier; relating to or belonging to the leg; (as), m. a courier, a running footman, an express; a camel; a kind of antelope; [cf. *kapi-jāngḥikā*.]

जाजनाग *jājanāga*, as, m., N. of a man.

जाजमत *jājamat*, at, atī, at (fr. Intens. of 1. *jam*, p. 339), excessively or repeatedly devouring.

जाजल *jājala*, ās, and *jājalīn*, inas, m. pl., N. of a school of the Atharva-veda.

जाजलि *jājali*, is, m., N. of a preceptor.

जाजिन् jājin, ī, m. a warrior, a combatant; [cf. *jaj* and *jaja*.]

जाजल्यमान jājalyamāna, as, ā, am (fr. Intens. of rt. *jval*), shining, flaming, blazing, resplendent, effulgent, dazzling.

जाटलि jāṭali, is, ī, m. f. the plant *Bignonia Suaveolens*; (other readings have *pāṭali* and *jhāṭali*.)

जाटालिका jāṭālikā, f. (fr. *jaṭāla* or *jaṭā-laka*), N. of one of the Mātṛis attending on Skanda.

जाटिकायन jāṭikāyana, as, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

जाठर jāṭhara, as, ī, am (fr. *jaṭhara*), stomache, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e.g. *jāṭharo 'gniḥ*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (as), m. 'offspring of the womb,' a child; N. of an attendant of Skanda.

Jāṭharya, am, n. morbid affection of the abdomen.

जाड्य jāḍya, am, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly. — **Jāḍyāri** (°*yā-ari*), is, m. 'enemy of coldness,' the citron tree.

जात jāta, as, ā, am (fr. rt. *jan*), born, brought into existence, brought forth, engendered (e.g. *māsa-jāta*, born a month ago, one month old; *putro jātaḥ*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e.g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (as), m. male issue, a son; a living being (used of men and gods, but especially of the former); (ās), m. pl., N. of a race of the Haihayas; (ā), f. female offspring, a daughter; *jāte*, O daughter! (am), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e.g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. *γενος*; Germ. *Kind*; Lith. *gentis*.] — **Jāta-karman**, a, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant. — **Jāta-kalāpa**, as, ā, am, having a tail (as a peacock). — **Jāta-kāma**, as, ā, am, fallen in love. — **Jāta-kopa** or *jāta-kro-dha*, as, ā, am, enraged. — **Jāta-kautuka**, as, ā, am, delighted. — **Jāta-kautūhala**, as, ā, am, being eagerly desirous. — **Jāta-kshobha**, as, ā, am, agitated. — **Jāta-danta**, as, ī, am, (a child) that has a tooth or teeth growing; having teeth. — **Jāta-paksha**, as, ā, am, whose wings have grown, possessing wings. — **Jāta-pāśa**, as, ā, am, having fetters, fettered. — **Jāta-putrā**, f. a woman who has borne a son or sons. — **Jāta-pratyaya**, as, ā, am, inspired with confidence, confiding, believing. — **Jāta-bala**, as, ā, am, possessing strength, strong. — **Jāta-bhī**, is, f. 'fearful,' N. of a woman. — **Jāta-manmatha**, as, ā, am, being in love, fallen in love, loving. — **Jāta-mātra**, as, ā, am, just born, merely born; (am), n. as soon as born, the instant of birth. — **Jāta-rujas**, ās, ās, as, having the catamenia. — **Jāta-rasa**, as, ā, am, having taste or flavour. — **Jāta-rūpa**, as, ā, am, embodied, having assumed a shape or form, beautiful, brilliant, golden (?); (am), n. the form in which a person is born, nakedness; gold; the thorn-apple. — **Jātarūpa-dhara**, as, ā, am, quite naked. — **Jātarūpa-pariekhṛita**, as, ā, am, adorned with gold.

— **Jātarūpa-maya**, as, ī, am, golden. — **Jātarūpa-sīla**, as, m., N. of a golden mountain. — **Jāta-val**, ān, āti, at, containing the word *jāta* or any other form derived from *jan*. — **Jāta-vāsa-grīha**, am, n. the room in which a child is born, the room of a lying-in woman. — **Jāta-vidyā**, f., Ved. a knowledge of what exists or of the origin and nature of all things. — **Jāta-vibhrama**, as, ā, am, flurried, precipitate. — **Jāta-vishāsa**, as, ā, am, having the confidence excited. — **Jāta-vedas**, ās, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings'; 2. 'possessing all creatures or everything existent'; 3. 'known by created beings'; 4. 'possessing *vedas*=riches'; 5. 'possessing *vedas*=wisdom'; other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.) — **Jāta-vedasa**, as, ī, am, relating to *Jāta-vedas*; (ī), f. an epithet of Durgā. — **Jāta-vedas-āya**, as, ā, am, belonging or relating to *Jāta-vedas*. — **Jāta-vepathu**, us, us, u, affected with tremor. — **Jāta-veśman**, a, n. the room in which a child is born, the room of a lying-in woman. — **Jāta-śmaśru**, us, us, u, one whose beard has grown. — **Jāta-śrama**, as, ā, am, wearied, exhausted. — **Jāta-saṃvṛiddha**, as, ā, am, born and grown up. — **Jāta-sankalpa**, as, ā, am, feeling a desire or passion for. — **Jāta-sādhasa**, as, ā, am, afraid. — **Jāta-sena**, as, m., N. of a man. — **Jāta-senya**, as, m. a patronymic from the last. — **Jāta-sneha**, as, ā, am, enamoured, feeling love or affection for. — **Jāta-spiḥa**, as, ā, am, desirous, wishing for. — **Jāta-harsha**, as, ā, am, rejoiced, glad. — **Jāta-hārda**, as, ī, am, feeling affection, becoming attached. — **Jātāgas** (°*ta-āg*), ās, ās, as, offending, sinning, committing fault; also *jātāpārādha*, *jāta-dōsha*, &c. — **Jātāpatyā** (°*ta-ap*), f. a mother, a woman who has borne a child. — **Jātamarsha** (°*ta-am*), as, ā, am, having the anger roused, vexed, enraged, put in a passion. — **Jātāśru** (°*ta-āś*), us, us, u, weeping, shedding tears. — **Jāteshṭi** (°*ta-ish*), is, f. rites or sacrifice performed at the birth of a child. — **Jātāksha** (°*ta-uk*), as, m. a young bullock, an ox.

Jātaka, as, ā, am, born, produced; (as), m. a new-born child; a mendicant; (am), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākya-muni and its history; an aggregate or a collection of similar things; [cf. *catuṣ-jātaka*.] — **Jātaka-dhvaṇi**, is, m. a leech. — **Jātaka-paddhati**, is, f., N. of a work on nativities by Ananta; another work by Keśava. — **Jātaka-muktāvali**, f. title of an astrological work by Śiva-dāsa. — **Jātakāmbhoṇidhi** (°*ka-am*), is, m. title of an astrological work by Bhadrabāhu.

Jātāyana, as, m. a patronymic from *Jāta*. — **Jāti**, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = *Jasminum Grandiflorum*; *Emblia Officialis*; mace, nutmeg; [cf. *antya-jāti*, *eka-jāti*, *dvi-jāti*; cf. also Lat. *gens*; Lith. *prigentis*.] — **Jāti-kōsa** or *jāti-kōsha*, as, ā, am, n. a nutmeg; (ī), f. the outer skin of the nutmeg. — **Jāti-tva**, am, n. or *jāti-tā*, f. distinction or nature of caste or tribe; special or generic property. — **Jāti-dharma**, as, ni. the duty of caste, the law or usage of caste (e.g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property. — **Jāti-dhvaṇsa**, as, m. the loss of caste or its privileges. — **Jātin-dhara**, as, m., N. of a

physician, = *Suddhodana* in a former birth. — **Jāti-patṛi** or *jāti-patṛi*, f. the outer skin of the nutmeg. — **Jāti-phala** or *jāti-phala*, am, n. a nutmeg; [cf. *kshudrajāti-phala*.] — **Jāti-brāhmaṇa**, as, m. a Brāhman by birth but not by knowledge. — **Jāti-bhraṇsa**, as, m. loss of rank or caste. — **Jāti-bhṛaṇsa-kara**, as, ī, am, causing loss of caste; forbidden, improper; (am), n. doing an act prohibited to a particular caste. — **Jāti-bhṛaṇsa**, as, ā, am, fallen from caste, outcast. — **Jāti-mal**, ān, āti, at, of high rank, obtaining a high position. — **Jāti-maha**, as, ni. birthday-festival. — **Jāti-mātra**, am, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the special duties; species, genus. — **Jātimātropajivin** (°*ra-up*), ī, inī, ī, or *jātimātra-jivin*, ī, inī, ī, (a Brāhman) who lives only by his caste (without any sacerdotal acts). — **Jāti-mālā**, f. 'garland of the castes,' title of a work treating of the different castes. — **Jāti-lakṣhaṇa**, am, n. specific or generic distinction, characteristic, mark of tribe or caste. — **Jāti-vācāna**, am, n. the idea of species or genus. — **Jāti-vācaka**, as, ikā, am, expressing genus, generic (as a name). — **Jāti-riveka**, as, m. title of a literary work. — **Jāti-vaira**, am, n. natural enmity, innate or instinctive hostility. — **Jāti-vailakṣhaṇya**, am, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe. — **Jāti-śabda**, as, m. a word expressing the idea of species or genus. — **Jāti-sampanna**, as, ā, am, sprung from a good family, belonging to a noble family. — **Jāti-sāra**, as, m. nutmeg. — **Jāti-smara**, as, ā, am, recollecting a former existence, remembering one's condition in a former life; N. of a Tirtha. — **Jāti-smaraṇa**, am, n. recollection of a former existence. — **Jāti-va-bhāva**, as, m. specific or generic character or nature. — **Jāti-hina**, as, ā, am, of low birth or descent, void of caste, outcast, having a low position. — **Jāti-rasa**, as, m. gum myrrh. — **Jāty-andha**, as, ā, am, blind from birth, born blind.

Jātya, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e.g. *asva-jātya*, belonging to the horse-kind; *vrīksha-jātya*, belonging to trees); [cf. *vi-jātya*.]

Jātyaka, as, ā, am, = *jātya*; (e.g. *evam-jātyaka*, of such a kind, of such a tribe or race.)

Jātya, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, born of parents of the same caste, genuine (*γνήσιος*); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

जातरूप jāta-rūpa. See col. 1.

जाति jāti. See col. 2.

जातु jātu, ind. (fr. *jan* ?; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e.g. *kim tēna jātu jātena*, what is the use at all of him born?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing' (e.g. *jātu vṛishalam yājāyena na marṣayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e.g. *jātu yājāyati vṛishalam*, ought he to cause an outcast to sacrifice?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-ait*, at some time or other, some day, one day. — **Jāti-shhira**, as, ā, am, Ved. eminently strong; (Śāy.) always strong; or (as), m., N. of a man.

जातुक jātika, the plant from which the *Asa Foetida* is obtained; (am), n. *Asa Foetida*; [cf. *jatuka*.]

जातुधान jātudhāna, as, m. = *yātu-dhāna*, a *Rākshasa*, an imp, ogre or goblin.

जातुष *jātusha*, as, ī, am (fr. *jātu*), made of lac or gum, covered with lac or with any artificial form or condition of it; sticky, adhesive.

जातू *jātū*, Ved. (Sāy.) = *asāni*, a thunder-bolt. — *Jātū-bharman*, ā, ā, a, Ved. (Sāy.) armed with the thunderbolt or nourishing created beings; [cf. *jātū* and *jāta*.]

जातूकर्ष *jātūkārṣa*, as, m. (fr. *jātū-kārṣa*?), N. of an ancient preceptor; N. of a physician; and of the author of a law-book; an epithet of Śiva.

Jātūkārṣa, as, m., N. of several preceptors and grammarians; N. of the author of a law-book.

जान *jāna*, am, n. (fr. rt. *jan*), Ved. production, birth, origin, birthplace; (as), m. a patronymic of Vṛiṣa.

Jānaka, as, m. (fr. *janaka*), a patronymic of Kratu-vid; also of Āya-sthūpa; (ī), f. a patronymic of Sītā, the wife of Rāma; N. of a metre consisting of four lines of twenty-four syllables each. — *Jānakinātha* or *jānakīśa* (**kī-śa*), as, m. the husband of Sītā, i. e. Rāma. — *Jānakinātha-sarman*, ā, m., N. of a man. — *Jānaki-rāghava*, am, n. title of a play.

Jānakti, is, m. a patronymic of Kratu-jit; also of Āya-sthūpa.

Jānantapī, is, m. (fr. *janan-tapa*), a patronymic of Aty-arāti.

Jānapada, as, m. (fr. *jana-pada*), one who belongs to a country, a subject; (as, ī, am), living in the country, an inhabitant of the country (opposed to *paura*, inhabiting a town); a peasant, rustic, belonging to or suited for the inhabitants of the country; (ā), f. a popular expression; N. of a place; N. of an Apsaras.

Jānapadika, as, ī, am, relating to a country or to the subjects of a country.

Jānarāja, am, n. (fr. *jana-rājan*), Ved. sovereignty, supremacy.

Jānavādika or *jānevādika* or *jānovādika*, as, ī, am (fr. *jana-vāda*, *jane-vāda*, and *jano-vāda*), knowing the popular report.

Jānasruti, is, m. a patronymic from *Jana-sruti*.

Jānasruteya, as, m. (fr. *jana-srutā* or *jāna-sruti*), a patronymic of Aupāvi.

Jānāyana, as, m. a patronymic from *Jana*.

Jānārdana, as, m. (fr. *jānārdana*), a patronymic of Pra-dyūmna.

1. *jānuka*, as, ā, am (fr. rt. *jan*), bringing forth. (For 2. *jānuka* see under *jānu* below.)

जानत् *jānat*, an, atī, at (fr. rt. 1. *jñā*), knowing, understanding, &c.

Jānanti, is, m., N. of a preceptor.

Jānāna, as, ā, am, knowing, understanding.

जानि *jāni* (at the end of an adj. comp. = *jāni* or *jāna* for *jāyā*), a wife (e. g. *ananya-jāni*, having no other wife); [cf. *a-jāni*, *arundhati-j*, *dvi-j*, &c.; cf. also Goth. *qvēns*.]

जानु *jānu*, us, u, m. n. (fr. rt. *jan*?), the knee; *jānubhyām* *avanīm gam*, to fall to the ground on one's knees; [cf. Lat. *genū*; Gr. *γόνυ*; Goth. *kniū*; Germ. *Knie*; Hib. *glun* (?); Slav. *koljeno*; Lith. *kielis*.] — *Jānu-jargha*, as, m., N. of a king. — *Jānu-daghna*, as, ī, am, up to the knees. — *Jānuprahritika*, as, ī, am, produced by a blow with the knees; [cf. *jānghāprahritika*.] — *Jānu-phalaka* or *jānu-mandala*, am, n. the knee-pan or patella. — *Jānu-vijānu*, u, n. contracting and extending the knees, a peculiar position in fighting. — *Jānu-sandhi*, is, m. the knee-joint.

2. *jānuka*, as, ā, am, at the end of an adj. comp. = *jānu*, the knee (e. g. *ūrdhva-jānuka*, having the knees raised).

जानेवादिक् *jānevādika*. See *jānavādika*.

जान्धित *jāndhita*, as, ā, am (fr. *jana* and *dhita* = *hita* ?), Ved. 'agreed upon by men,' customary, usual.

जान्य *jānya*, as, m. (fr. *jāni* ?), N. of an ancient sage.

जाप *jāpa*, as, m. (fr. rt. *jap*), muttering, whispering, muttering prayers or telling beads, reciting passages of the Vedas &c. inaudibly; a prayer uttered in this manner; [cf. *kārṣya-jāpa*.]

Jāpaka, as, ikū, am, muttering prayers, one who mutters prayers; relating to a muttered prayer; (am), n. a kind of fragrant wood; (a various reading has *jāyaka*.)

Jāpin, ī, kūt, ī, (at the end of an adj. comp.) reciting in a low voice.

Jāpya, as, ā, am, to be muttered, to be repeated in a low voice; (am), n. a prayer to be muttered inaudibly, the muttering of prayers &c.

जापन *jāpana*, am, n. (a Prakṛit form for *yāpana*), declining, rejection, dissent; dismissing, sending away; completing, finishing.

जावाल 1. *jābāla*, as, m. (fr. *jābālā*), a metonymic of Mahā-śāla; also of Satya-kāma; the author of a law-book; also of a medicinal work; (ās), m. pl., N. of a school of the Yajur-veda. — *Jābālopanishad* ('*la-up*'), ī, f., N. of an Upanishad belonging to the Atharva-veda.

Jābālayana, as, m., N. of a preceptor.

Jābālī, īs, m., N. of an ancient sage; also of the author of a law-book; N. of an infidel Brāhman who was one of the priests of king Daśa-ratha and after his death tried ineffectually to shake the resolution of Rāma and induce him to take the throne offered to him by his dutiful younger brother Bharata; (his speech, which is given in Rāmāyaṇa II. 108, contains doctrines very similar to those of the Cārvākas or materialists.)

Jābālīn, īnas, m. pl., N. of a school.

जावाल 2. *jābāla*, as, m. (a corruption of *ajā-pāla*), a goat-herd.

जामदग्न *jāmadagna*, as, ī, am (fr. *jāmad-agni*), derived from or produced by *Jāmad-agni*; (as), m., N. of a Catur-aha ceremony.

Jāmadagnīya and *jāmadagneya*, a patronymic from *Jāmad-agni*.

Jāmadagnya, as, ā, am, belonging to *Jāmad-agni* or to his son *Jāmadagnya*; a patronymic; (as), m., N. of a Catur-aha ceremony.

जामर्य *jāmarya*, as, ā, am, Ved. (Sāy.) from *jā-amarya*, making creatures immortal; but perhaps connected with a rt. *jām* for *eam* and used as an epithet of milk.

जामल *jāmala* = *yāmala* in *krishṇa-jāmala* &c.

जामा *jāmā*, f. (fr. rt. *jan*), a daughter-in-law.

Jā-mātrī, tā, m. ('the maker of [new] offspring,' or perhaps related to *jāmi* below), a daughter's husband, a son-in-law; a husband, a lord or master; a friend; the sunflower, *Heliantus Annuus*; [cf. *yāmātrī*; cf. also Lat. *gener* (?); Gr. *γάμρος*.] — *Jāmātrī-tva*, am, n. the relationship of a daughter's husband.

Jāmātrika, as, ā, am, coming from or belonging to a daughter's husband; (as), m. a daughter's husband.

Jāmt, īs, īs, ī, Ved. related by blood, consanguineous, (rarely applied to a brother but often to a sister either with or without the word *svasrī*); related like brother and sister; (in Vedic language the fingers are sometimes called *jāmayah* or 'the sisters,' the *sapta jāmayah* or 'seven sisters' are the seven Dhitayas or acts of devotion in the Soma worship); related in general, belonging to, peculiar to, customary, usual; (īs), f. a sister, a virtuous and respectable woman; (more properly) a female relative of the head of a family, a daughter-in-law; N. of a deity; N. of an Apsaras; (ī), n. blood-relationship, consanguinity, the relation of brother and sister,

relation in general, descent; (in grammar and in the sacrificial language) tautology, repetition; water; [cf. *a-jāmi* and *deva-j*.] — *Jāmi-krit*, t, t, t, Ved. creating relationship. — *Jāmi-tva*, am, n., Ved. consanguinity, relationship. — *Jāmi-vat*, ind., Ved. like a sister or brother. — *Jāmi-saṁsa*, as, m., Ved. the curse pronounced by a brother or relation.

Jāmeya, as, m. a sister's son.

जामित्र *jāmītra*, am, n. (fr. the Gr. *διώμετρον*, in astronomy) the seventh lunar mansion.

जाम्बव *jāmbava*, as, ī, am, coming from or belonging to the Jambū tree; (as), m. = *jāmbavat*, q. v.; (ī), f., N. of a plant, = *nāga-damanī*; (am), n. the fruit of the Jambū tree, the rose-apple; gold; N. of a town. — *Jāmbavaushtha* ('*va-osh*'), am, n. a cauterizing needle or probe; also *jāmbavoshtha*, *jāmboshtha*, *jāmbavushtha*, and *jāmbv-oshtha*.

Jāmbavaka, as or am (?), m. or n. (?), N. of a place.

Jāmbavat, ān, m. (for *jāmbava-vat* ?), N. of the chief of the bears who, with the monkeys, was an ally of Rāma and therefore sometimes called a monkey; he was a son of Pitāmaha and father of *Jāmbavati* who was wife of Kṛṣṇa and mother of Śāmba; (tī), f., N. of the daughter of *Jāmbavat*, wife of Kṛṣṇa and mother of Śāmba; N. of a plant, = *jāmbū*.

Jāmbuvat, ān, m. = *jāmbavat*; (tī), f. = *jāmbavati*.

जाम्बीर *jāmbīra*, am, n. (fr. *jāmbīra*), a citron.

जाम्बील *jāmbīla*, as, m., Ved. the knee-bone, knee-pan; (said by some to be so called from its similarity to a citron, by others considered as a corruption fr. *jānu* and *bīla*.)

जाम्बुक *jāmbuka*, as, ī, am (fr. *jāmbuka*), coming from or belonging to a jackal; *jāmbukaṇa vacas*, a jackal's cry.

जाम्बुनद *jāmbūnada*, as, ī, am (fr. *jāmbūnadi*), coming from or belonging to the river Jambū, epithet of a kind of gold; made of the gold called *Jāmbūnada*, golden; (as), m., N. of a son of Janam-ejaya; N. of a mountain; (ī), f., N. of a river; (am), n. gold from the Jambū river, any gold, a golden ornament; N. of a lake; the thorn-apple. — *Jāmbūnada-maya*, as, ī, am, made of the gold called *Jāmbūnada*, golden.

जाम्भ *jāmbha*, as, m. a patronymic from *Jambha*.

जायक *jāyaka*, am, n. a kind of yellow fragrant wood; [cf. *jāpaka* and *jāshaka*.]

जायद्रथ *jāyadratha*, as, ī, am (fr. *jayadratha*), belonging to *Jayadratha*.

Jāyanti-putra, as, m., N. of a preceptor.

Jāyanteya, as, m. a metonymic from *Jayanti*.

जायमान *jāyamāna*. See p. 338, col. 2.

जाया *jāyā*, f. (fr. rt. *jan*, to bring forth; cf. Manu IX. 8), a wife, one wedded lawfully or according to the ritual, a consort; (in astronomy) N. of the seventh mansion. — *Jāyā-gṇa*, as, ī, am, a wife-murderer; (as), m. a mole or mark on the body indicative of the death of a wife. — *Jāyājīva* ('*yā-āj*'), as, m. a dancer, an actor (who gets a livelihood by his wife). — *Jāyā-tea*, am, n. the character or attributes of a wife. — *Jāyānujīvin* ('*yā-an*'), ī, m. an actor, a dancer, a mime; the husband of a harlot; a needy man, a pauper; a kind of crane, the Vaka or Ardea Nivea. — *Jāyā-pati*, ī, m. du. husband and wife.

जायान्य *jāyānya*, as, m., Ved. a kind of disease; [cf. *jāyanya*.]

जायिन् *jāyin*, ī, inī, ī (fr. rt. 1. *jī*), conquering, subduing; (ī), m. a stanza repeated, the burden of a song; [cf. *dhruvaka*.]

Jāyu, *us*, *us*, *u*, victorious, striving to conquer or gain; (*us*), *m.* a medicine, medicament; a physician.

जायेय *jāyēnya*, *as*, *m.*, Ved. a kind of disease; [cf. *jāyānya*.]

जार *jāra*, *jāraka*, &c. See p. 350, col. 3.

जारुधि *jārudhi*, *is*, *m.*, N. of a mountain.

जारुथी *jārūthi*, *f.*, N. of a river (?); [cf. *jārūtha*.]

जारुथ्य *jārūthya* or *jāruthya*. This word is generally found connected with *asva-medha*, the horse sacrifice, but the meaning is doubtful.

Jāruttha, *as*, *m.* (is said to mean) a sacrifice in which three offerings are made, or in which the sun is thrice worshipped in his southern declination (?).

जार्तिक *jārtika*, *ās*, *m.* pl. a various reading for *jartika*.

जाये *jāya*, *as*, *ā*, *am*, Ved. (according to Sāy.) 'to be praised' (as if fr. 3. *jī*); but perhaps rather (*am*), *n.* familiarity, intimacy, (fr. *jāra*.)

जार्यक *jāryaka*, *as*, *m.* a particular animal.

जाल *jāla*, *am*, *n.* (fr. rt. *jal* and connected with 1. *jāla*), a net (for catching birds &c.); a web, a spider's web, cobweb, net-work, any reticulated or woven texture, a wire net, reticulated or chain-armour, a coat of mail, a helmet made of wire; a lattice, an eyelet or loophole, a window; a collection, multitude, assemblage; the membrane which unites the toes of many water-birds; the membrane between the fingers and toes of divine beings and godlike or heroic personages; a disease of the eyes in which the blood-vessels are filled with blood and look like net-work; an unblown flower; magic; conjuring, illusion, deception; pride, arrogance; (wrong reading for *jāta*), kind; (*as*), *m.* the tree Nauclea Cadamba, the young fruit of a gourd or cucumber; (*ī*), *f.* a small cucumber, *Trichosanthes Diecca*, any medicament or drug. — *Jāla-karman*, *a*, *n.* the occupation of catching fish, fishing. — *Jāla-kāraka*, *as*, *m.* a web-maker, a spider, a net-maker. — *Jāla-kiṭa*, *as*, *m.*, N. of an Udītya-grāma. — *Jāla-kshirya*, *am*, *n.* a kind of plant containing a poisonous juice. — *Jāla-gardabha*, *as*, *m.* a kind of pimple or boil; [cf. *gardabha-guda*, &c.] — *Jāla-goṇikā*, *f.* a kind of churning-vessel. — *Jāla-daṇḍa*, *as*, *m.*, Ved. the pole of a net. — *Jāla-pādī*, *f.*, N. of a place. — *Jāla-pād*, *t*, *m.* a goose ('web-foot'). — *Jāla-pāda*, *as*, *i*, *am*, having a web-like membrane between the toes, web-footed; (*as*), *m.* a web-footed bird; N. of a frog; of a magician. — *Jāla-prāyā*, *f.* armour, iron net-work, chain-armour. — *Jāla-baddha*, *as*, *ā*, *am*, caught in a net, snared. — *Jāla-bhujā*, *as*, *ā*, *am*, having the rudiments of a web-like membrane between the fingers. — *Jāla-vat*, *ān*, *atī*, *at*, furnished with a net or net-like texture, reticulated; covered with iron net-work or retiform armour; (according to some) cunning, deceptive. — *Jāla-var-vūraka*, *as*, *m.*, N. of a plant, a kind of Varvūra. — *Jālāksha* ('*ta-ak*'), *am*, *n.* (?) a loophole, eyelet-hole, window.

Jāluka, *am*, *n.* a net, woven texture, web; multitude, assemblage; a lattice; an eyelet or loophole; a nest; a collection or bundle of buds, a germ, an unblown flower; a plantain, the fruit; illusion; pride; (*as*), *m.* a window, a lattice, a loop or eyelet-hole; N. of a tree; (*ikā*), *f.* a net (for catching birds &c.); chain-armour, armour; a spider; a leech; a kind of cloth or raiment, woollen cloth; plantain; iron; a widow, (perhaps so called from the net or braid worn by widows.) — *Jālaka-mālin*, *i*, *inī*, *i*, veiled.

Jālāya, *nom.* A. *jālāyate*, to be like a net, to form a net-like enclosure.

Jāluka, *as*, *i*, *am*, one who uses nets to gain a livelihood, a fisherman, a fowler, birdcatcher, any hunter using nets; (*as*), *m.* a spider; the president of a district, governor of a province; a cheat, a rogue, a vagabond, a conjurer or juggler.

Jālin, *i*, *inī*, *i*, having a net; retiform; having a window; illusory, deceptive; (*inī*), *f.*, scil. *piḍakā*, a term applied to certain boils or pustules which make their appearance in the disease called Pra-meha; a painted room or one ornamented with pictures; = *sveta-ghoshā*, *ghoshātākī*, *kośātākī*, a species of melon or gourd (the rind of which is reticulated like a net).

Jālya, *as*, *ā*, *am*, liable to be caught in a net.

जालकि *jālaki*, *ayas*, *m.* pl., N. of a subdivision of the Trigarta people.

Jālakīya, *as*, *m.* a prince of the above people.

जालकिनी *jālakini*, *f.* a sheep, an ewe.

जालन्धर *jālandhara*, *as*, *m.* (fr. *jalan-dhara*), N. of a country situated in the north-west of India, apparently part of Lahore, and perhaps the modern Jallindhar or Julinder; (*ās*), *m.* pl. its inhabitants. — *Jālandharopākhyāna* ('*ra-up*'), *am*, *n.* title of an episode of the Padma-Purāṇa.

Jālandharāyana, a patronymic from Jalandhara. *Jālandharāyana*, *as*, *ikā*, *am*, inhabited by the Jālandharāyana.

Jālandhari, *i*, *m.*, N. of a physician.

Jālahrada, *as*, *m.* a patronymic from Jala-hrada.

जालमानि *jālamāni*, *is*, *m.* a patronymic; (*ayas*), *m.* pl., N. of a subdivision of the Trigarta people.

Jālamāniya, *as*, *m.* a prince of the above people.

जालवाल *jālavāla*, *as*, *m.* a kind of fish, = *vādāla*.

जालाप *jālāsha*, *am*, *n.* (fr. *jālāsha*), Ved. a particular drug or anodyne with soothing qualities.

जालोर *jālora*, *as*, *m.*, N. of an Agra-hāra.

जाल्म *jālma*, *as*, *i*, *am*, cruel, harsh, severe; inconsiderate, rash, acting without thinking; (*as*, *i*), *m.* *f.* a despised or contemptible person, a rogue; a wretch, a miscreant, a low man, one of a degraded tribe or occupation; one who reads or recites badly (Pāp. VI. 2, 158); [cf. Hib. *galmha*, 'hardness, hardihood, rigour, valour'.]

Jālmaka, *as*, *ikā*, *am*, base, despised, contemptible, low.

जावड *jāvaḍa*, *as*, *m.*, N. of a man; [cf. *bhāvaḍa*.]

जावत *jā-vat*, *ān*, *atī*, *at*, Ved. possessing offspring, granting offspring; (Sāy.) received by praiseworthy persons (epithet of the Soma).

जावन् *jāvanya*, *am*, *n.* (fr. *javana*), quickness, swiftness, rapidity.

जावालि *jāvāli*. See *jābāli*.

जाषक *jāshaka*, *am*, *n.* (a various reading for *jāyaka*), a kind of yellow fragrant wood.

जाष्कमद *jāshkamada*, *as*, *m.*, Ved. a particular species of animal.

जासट *jāsaṭa*, *as*, *m.*, N. of a man.

जास्पति *jās-pati*, *jāspatya*. See under *jā* at p. 343.

जाह *jāha*, *am*, *n.* (used at the end of a comp. and considered as an affix), the root or point of issue of certain parts of the body (e.g. *oshtha-jāha*, the point of issue of the lips; cf. *akshi-j*, *karna-j*, *kēsa-j*, *nakha-j*.)

जाहक *jāhaka*, *as*, *m.* a kind of animal; a polecat, a cat; Lemur Tardigradus; a leech; a bed, a cot.

जाहुष *jāhusha*, *as*, *m.*, Ved., N. of a man protected by the Aśvins.

जाह्व *jāhva*, *as*, *m.* (fr. *jahnu*), a patronymic of Viśvā-mitra; also of Su-ratha; N. of a

Catur-aha ceremony; (*i*), *f.* the daughter of Jahnu, an epithet of the river Gangā or Ganges. — *Jāhnavi-phena-lekhā*, *f.* a streak of the foam of the Ganges.

Jāhnaviya, *as*, *ā*, *am*, belonging or relating to the river Gangā.

जि 1. *ji*, cl. 1. P. A. *jayati*, -*te*, *jigāya*, *jigyē*, *jeshyati*, -*te*, *ajashit*, *ajeshā*, *jetum* (Ved. Inf. *jetave* and *jishhe*), to win or acquire by conquest (or in gambling), to conquer, defeat, vanquish, overcome; excel, surpass; to vanquish in a game or in a suit at law; to convict; to conquer the passions; overcome a disease &c.; to expel from (with abl.); to be victorious, to gain the upper hand: Pass. *jigayate*: Caus. *jāpayati*, -*yitum*; Aor. *ajī-japat*, to cause to conquer or win: Pass. of Caus. *jāpyate*, to be made to conquer: Desid. *jigishati*, to wish to win, obtain, conquer, vanquish or excel &c., to vie with, emulate; to seek for prey: Intens. *jejiyate*, *jejayiti*, *jejeti*; [cf. Lith. *galu*, *galybē*; Hib. *gar*, 'profit, advantage, gain, good'.]

Jaya, *as*, *ā*, *am*, conquering; (*as*), *m.* conquest, see s. v. at p. 339.

2. *ji*, *i*, *is*, *i*, victorious, conquering, a victor; (*i*), *m.* a Piśāṭa, a demon.

Jigishat, *an*, *antī*, *at*, wishing or striving to overcome, emulous, ambitious, a warrior.

Jigishamāna, *as*, *ā*, *am*, striving to win.

Jigishā, *f.* desire of gaining or obtaining; desire of conquering or vanquishing or overpowering; military ardour; wish to excel, emulation, rivalry; eminence; usage, profession or habit of life.

Jigishu, *us*, *us*, *u*, wishing to gain or obtain, seeking for; striving to conquer or overcome, or to excel, vying or contending with; (*us*), *m.*, N. of a man. — *Jigishu-tā*, *f.* desire of conquering, emulation.

Jigyu, *us*, *us*, *u*, Ved. victorious, triumphant.

Jit, *t*, *t*, *t*, (at the end of a comp.) winning, vanquishing, conquering, removing (e.g. *satru-jit*, vanquishing enemies); [cf. *ananta-jit*, *abhimāti-j*, *asva-j*, *ugra-j*.] — 1. *jī-tama*, *as*, *ā*, *am*, (at end of comp.) most victorious, first of conquerors; [cf. 2. *jittama*.]

Jita, *as*, *ā*, *am*, conquered, vanquished, subdued; surpassed, overcome, subject to, enslaved by (e.g. *kāma-jita*, under the dominion of lust); won, gained, obtained; (*as*), *m.* one of the attendants upon a Jina or Jaina saint; (a wrong form for *a-jita*). — *Jita-kāśī*, *i*, *m.* the first doubled. — *Jita-kāśin*, *i*, *inī*, *t*, appearing victorious. — *Jita-kopa* or *jita-krodha*, *as*, *ā*, *am*, one who has subdued anger, imperturbable, not to be roused to wrath. — *Jita-klama*, *as*, *ā*, *am*, one who has overcome fatigue. — *Jita-nemi*, *i*, *m.* a staff made of the wood of the religious fig-tree (carried during the performance of certain vows). — *Jita-manyu*, *us*, *us*, *u*, one who has subdued his wrath; (*as*), *m.* an epithet of Viśhnu. — *Jita-loka*, *as*, *ā*, *am*, one who has conquered heaven, epithet of a class of manes. — *Jita-vatī*, *f.*, N. of a daughter of Uśīnara. — *Jita-vrata*, *as*, *m.*, N. of a son of Havir-dhāna. — *Jita-satru*, *us*, *us*, *u*, one whose enemies are conquered, conquering foes, victorious, triumphant; (*us*), *m.* N. of a Buddha; the father of A-jita, the second Arhat of the present Ava-sarpiṇi. — *Jita-śrama*, *as*, *m.* one who has conquered toil, free from worldly cares, a stoic. — *Jita-svarga*, *as*, *ā*, *am*, one who has conquered or won heaven. — *Jitākshara* ('*ta-ak*'), *as*, *ā*, *am*, 'one who has mastered the letters', reading well or readily. — *Jitātman* ('*ta-āt*'), *ā*, *ā*, *a*, self-subdued, void of passion; (*ā*), *m.*, N. of one of the Viśve-devas. — *Jitāmītra* ('*ta-am*'), *as*, *ā*, *am*, one who has conquered an enemy, triumphant, victorious; (*as*), *m.* an epithet of Viśhnu. — *Jitāri* ('*ta-ari*'), *i*, *is*, *i*, triumphant over an enemy; (*i*), *m.*, N. of a son of Avikshit; a Buddha; N. of the father of Sam-bhava, the third Arhat of the present Ava-sarpiṇi. — *Jitāhava* ('*ta-ah*'), *as*, *ā*, *am*, one who has won a battle, victorious, triumphant. — *Jitāhāra* ('*ta-ah*'), *as*, *ā*, *am*, one who by abstraction is able to do without food. — *Jitendriya* ('*ta-in*'), *as*, *ā*,

am, one who has conquered his passions or subdued the senses, calm, impassive, unmoved; (*as*), m. an ascetic, a sage; N. of a man. — *Jitetendriya-tva*, *am*, n. subjugation of the senses or passions. — *Jitetendriyāhva* (*ya-āh*), *as*, m., N. of a plant, = *kāmāperiddhi*.

Jiti, *is*, f. gaining, obtaining, a victory, conquest. *Jitya*, *as*, *ā*, *am*, conquerable, vincible; (*ā*), f. victory, acquisition, gain; a ploughshare; (*as*), m. a harrow.

Jitvan, *ā*, *arī*, *a*, victorious; (*ā*), m., N. of a man.

Jitvara, *as*, *i*, *am*, victorious, triumphant; (*i*), f. 'Victrix,' N. of the city Benares.

Jiteva, ind. having conquered or excelled.

Jetavya, *as*, *ā*, *am*, to be conquered or overcome, conquerable, vincible; to be surpassed.

Jeya, *as*, *ā*, *am*, = *jetavya* above.

जिकण *jikaṇa*, *as*, m., N. of a lawyer.

जिगतु *jigatnu*, *us*, *us*, *u* (reduplicated form fr. rt. *gam*), going quickly, fleet; (*us*), m. breath, life.

Jigamishat, *an*, *antī*, *at* (fr. Desid. of rt. *gam*), wishing or endeavouring to go.

Jigamishā, f. wish to go or move, intention to go.

Jigamishu, *us*, *us*, *u*, wishing to go, intending or purposing to go.

जिगरिषु *jigarishu*, *us*, *us*, *u* (fr. Desid. of rt. 2. *grī*), wishing to swallow or devour, desirous of seizing.

Jigarti, *is*, m., Ved. a swallower, devourer; swallowing.

जिगीषा *jigishā*. See p. 346, col. 3.

जिघत्सु *jighatnu*, *us*, *us*, *u* (fr. rt. *han*), Ved. endeavouring to hurt.

Jighāṣaka, *as*, *ikā*, *am* (fr. Desid. of rt. *han*), wishing or endeavouring to kill, revengeful.

Jighāṣā, f. wish or intention to strike, slay, or destroy; malice, revenge.

Jighāṣin, *i*, *inī*, *i*, intending to kill.

Jighāṣiyas, *ān*, *asī*, *as* (compar. of the last), more intent on slaughter, very desirous of killing.

Jighāṣu, *us*, *us*, *u*, intending or seeking to kill or slay, desirous of destroying, malicious, murderous, revengeful; (*us*), m. an unrelenting foe, an enemy.

जिघत्सत् *jighatsat*, *an*, *antī*, *at* (fr. Desid. of rt. *ghas*), wishing to eat, hungry.

Jighatsā, f. desire of eating, hunger, voracity.

Jighatsu, *us*, *us*, *u*, hungry, voracious; (*us*), f. an epithet of evil demons.

जिघृक्षत् *jighrikshat*, *an*, *antī*, *at*, or *jighrikshamāna*, *as*, *ā*, *am* (fr. Desid. of rt. *grak*), wishing or intending to take or seize, greedy, avaricious.

Jighrikshā, f. wish or intention to take or seize, greediness, covetousness.

Jighrikshu, *us*, *us*, *u*, wishing or intending to take or seize, covetous, avaricious; wishing to rob or deprive of; wishing to take up (a fluid); wishing to gather; wishing to learn.

जिघ्र *jighra*, *as*, *ā*, *am* (fr. rt. *ghrā*), smelling, a smell; observing, conjecturing.

Jighrat, *an*, *antī*, *at*, smelling, smelling at.

जिह्मशय *jigmasāya*, *as*, m. the tree *Mimosa* Catechu; [cf. *jihma-sālya*.]

जिह्मिनी *jingini*, f., N. of a plant, = *jhin-gini*, *jhingī*, *pra-modinī*, *suniriyāsā*.

जिह्मी *jingī*, f. the plant *Rubia* Munjista.

जिजीविषा *jijivishā*, f. (fr. Desid. of rt. *jiv*), desire to live.

Jijivishu, *us*, *us*, *u*, wishing to live, desirous of life.

जिज्ञापयिषु *jijñāpayishu*, *us*, *us*, *u* (fr. Desid. of Caus. of 1. *jiā*), wishing to make known, seeking to inform, communicative.

Jijñāsaka, *as*, *ā*, *am* (fr. Desid. of 1. *jiā*), wishing to know, = *jijñāsu*.

Jijñāsana, *am*, n. desire of knowing or becoming acquainted with, examining.

Jijñāsanīya, *as*, *ā*, *am*, = *jijñāsyā* below.

Jijñāsamāna, *as*, *ā*, *am*, desirous of knowing, inquiring, testing, investigating, proving.

Jijñāsā, f. desire of knowing or becoming acquainted with, inquiring; inquisitiveness; search, investigation, examination, test.

Jijñāṣita, *as*, *ā*, *am*, investigated, asked, inquired, sought.

Jijñāsu, *us*, *us*, *u*, desirous of knowing, wishing to become acquainted with, inquiring, inquisitive, curious, examining.

Jijñāsyā, *as*, *ā*, *am*, deserving of being inquired into, desirable to be known, worthy of being investigated; an object for inquiry, to be investigated or examined.

Jijñu, *us*, *us*, *u*, = *jijñāsu* (?).

जिडधन *jīḍadhana*, *as*, m., N. of a son of *Paramānanda*.

जित *jita*, &c. See under rt. 1. *ji*.

जित्तम 2. *jittama* or *jituma* or *jitma*, *as*, m. (a word borrowed fr. the Gr. *διδυμοι*), the sign of the zodiac Gemini.

जिन *jina*, *as*, *ā*, *am* (fr. rt. 1. *ji*), victorious, triumphant; (*as*), m. 'the overcomer of all things,' a generic term applied to a Buddha or chief saint of the *Bauddha* sect in the same manner as to a *Jaina* saint; a N. applied to an *Arhat* who is a kind of sovereign pontiff or saint of the *Jainas* and regarded by them as superior to the gods of other sects; (twenty-four *Jinas* are supposed to flourish in each of the three *Ava-sarpinis* or *Jaina* ages, past, present, and to come, making seventy-two in all; they are all born in *Āryāvarta*); N. of a *Bodhi-sattva*; an epithet of *Vishṇu*; any very old man; [cf. *jīna* and *jīna*.] — *Jīna-trāta* or *jīna-datta* or *jīna-putra*, *as*, or *jīna-bandhu*, *us*, m., N. of various persons mentioned in Buddhist writings. — *Jīna-dharma*, *as*, m., N. of a *Jaina* work. — *Jīna-bhakti-sūri*, *is*, m., N. of a preceptor of *Jīna-lābha-sūri*. — *Jīna-mitra*, *as*, m., N. of one of the translators of the *Lalitā-vistara*. — *Jīna-lābha-sūri*, *is*, m., N. of a pupil of *Jīna-bhakti-sūri* and preceptor of *Kshamā-kalyāṇa*. — *Jīna-raktra*, *as*, m., N. of a Buddha. — *Jīna-śrī*, *is*, m., N. of a king. — *Jīna-sadman*, *a*, n. a *Jaina* temple or monastery. — *Jīna-sena*, *as*, m., N. of the author of the work *Trishashṭi-lakṣhaṇa-mahāpurāṇa-sangraha*. — *Jīnānkura* (*na-an*), *as*, m., N. of a *Bodhi-sattva*. — *Jīnādharma* (*na-ādh*), *as*, m., N. of a *Bodhi-sattva*. — *Jīnendra* (*na-in*), *as*, m., a *Jaina* saint, a Buddha; N. of a grammarian. — *Jīnendra-nyāsa*, *as*, m. title of the work of *Jīnendra-buddhi*. — *Jīnendra-buddhi* or *jīnendra-bhūti*, *is*, m., N. of a writer on grammar. — *Jīnēvara* (*na-iś*), *as*, m. an *Arhat* of the *Jainas*; N. of the twentieth *Arhat* of the past *U-sarpini*. — *Jīnottama* (*na-ul*), *as*, m. an *Arhat* of the *Jainas*. — *Jīnorasa* (*na-ur*), *as*, m., N. of a *Bodhi-sattva*.

जिनयोनि *jina-yoni*, *is*, m. (for *ajina-yoni*, q. v.), a deer.

जिन्दुराज *jindura-āja*, *as*, m., N. of a man.

जिन्व *jinv* (connected with *jiv* and *jū* ?), cl. 1. P., Ved. *jinvati*, *jijiva*, *jinvishyati*, *jinvitum*, to move one's self, be active or lively; to urge on, cause to move quickly, impel, incite, excite; to refresh, animate; to promote, help, favour; to help any one (acc.) to anything (dat.), cause to obtain, grant, confer; to please, satisfy,

gladden, gratify, make happy or contented; to receive favourably (a request &c.); cl. 10. P. *jinvayati*, a various reading for *jūṇē*.

Jinva, *as*, *ā*, *am*, in *dhiyan-jinva*, q. v.

जिम *jim* [cf. *ḥam*, *jam*, *jham*], cl. 1. P. *jematī*, &c., to eat.

Jemana, *am*, n. eating; food, victuals.

जिम्भ *jimbha*, perhaps for *jrimbha* in *jimbha-jihva-tā*, swelling of the tongue.

जिरण *jirāṇa*, *as*, m. = *jarāṇa*, *jiraka*, *jarāṇa*, cumin.

जिरि *jiri*, cl. 5. P. *jirinoti*, &c., to hurt, injure, wound, kill; [cf. *ḥiri*; cf. also *Hib. gearaim*, 'I sharpen, whet, cut, bite.']

जिल्लिक *jillika*, *ās*, m. pl., N. of a people.

जिवाजिव *jivājiva*, *as*, m. a pheasant; [cf. *jivān-jiva*.]

जिव्रि *jivri*, *is*, *is*, *i* (fr. 1. *jīri*), Ved. old, worn out, decayed, decrepit; (*is*), m. time; a bird.

जिष् *jish*, cl. 1. P. *jeshati*, &c., to sprinkle; [cf. *viśh* and *mish*.]

जिष्णु *jishṇu*, *us*, *us*, *u* (fr. rt. 1. *ji*), victorious, triumphant, gaining, winning; (with acc. or at end of comp.) vanquishing, conquering, excelling; (*us*), m. the sun; an epithet of *Indra*, of *Vishṇu*, and of *Arjuna*; N. of a *Vasu*; N. of a son of *Manu* *Bhautya*, N. of the father of *Brahma-gupta*; [cf. *parā-jishṇu*.]

जिहान *jihāna*, *as*, *ā*, *am* (fr. rt. *hā*, *jihite*), going, going to, attaining, obtaining.

Jihānaka, *as*, m. the destruction of the world; [cf. *jahānaka*.]

जिहामा *jihāsā*, f. (fr. Desid. of rt. *hā*, *ja-hāti*), desire of abandoning or giving up.

Jihāsu, *us*, *us*, *u*, desirous of abandoning or giving up.

जिहोषा *jihirshā*, f. (fr. Desid. of rt. *hri*), desire of seizing, taking, or robbing; wish to take away or remove.

Jihirshu, *us*, *us*, *u*, wishing to seize, desirous of taking or carrying or removing, wishing to rob or appropriate.

Jihirshya, *as*, *ā*, *am*, desirable to be taken away or brought near.

जिह्म *jihma*, *as*, *ā*, *am* (perhaps related to rt. *heri*; but said to be fr. rt. *hā*, *jahāti*, and to denote originally quitting the upright direction or leaning out of the perpendicular), sloping, oblique, transverse, diagonal, athwart, squinting (as the eye), crooked, awry, not straight (opposed to *rīju*), tortuous, going irregularly; (*jihmam i* or *gam*, to go crookedly, turn off from the right way); curved, bent; morally crooked, deceitful, deceptive, illusory, false, untrue, unfair, dishonest; slow, lazy; (*am*), n. falsehood, dishonesty; the plant *Tabernaemontana Coronaria* (*tagara*); [cf. *Hib. giomh*, 'a lock of hair, a fault.'] — *Jihma-ga*, *as*, *ā*, *am*, going tortuously or crookedly, moving slowly; (*as*), m. a snake. — *Jihma-gati*, *is*, *is*, *i*, going tortuously. — *Jihma-tā*, f. or *jihma-tva*, *am*, n. crookedness, curvature; dishonesty, falsehood. — *Jihma-bāra*, *as*, *ā*, *am*, Ved. having an aperture on one side; (*Sāy*.) having an opening below; having its door closed. — *Jihma-māna*, *as*, m. appearing in the deceptive shape of a fish. — *Jihma-mokana*, *as*, m. a frog. — *Jihma-yodhin*, *i*, *inī*, *i*, fighting unfairly; (*i*), m. epithet of *Bhīma*, who in his great battle with *Dur-yodhana* struck him an unfair blow with his club on the thighs; (see *Sālya-parva* 3345.) — *Jihma-sālya*, *as*, m. the tree *Acacia* Catechu; [cf. *khadira*.] — *Jihma-śi*, *is*, *is*, *i*, Ved. lying crookedly or

diagonally (on the ground &c.). — *Jihmāśch* ('ma-ah'), as, ī, am, crooked-eyed, squinting. — *Jih-māśin* ('ma-ās'), ī, m. 'eating crookedly'. N. of a man; (perhaps a wrong reading for *jihvāśin*.)

Jihmāya, nom. P., Ved. -yati, -yitum, to go crookedly or in crooked ways.

Jihmāta, as, ā, am, bent, bowed, curved; turned away.

Jihmī-kṛi, cl. 8. P. -karoti, -kartum, to make crooked, bend. — *Jihmī-kara*, as, ā, am, making crooked or oblique, causing to bend; (metaphorically) obscuring. — *Jihmī-kṛita*, as, ā, am, made crooked, bent, bowed down (with fear &c.).

जिह्व *jihva*, as, m. (said to be fr. rt. i. ji, perhaps fr. rt. hve; cf. i. juhū), the tongue; (ā, f. the tongue; the tongue or tongues of Agni, i. e. various forms of flame, (sometimes three are mentioned, sometimes seven, the names of which are given as follows: *kālī*, *karālī*, *mano-javā*, *su-lohitā*, *sudhūmra-varṇā*, *spulhingiṇī*, *viśva-rūpi*; or are identified with the seven winds, *pra-vaha*, *ā-vaha*, *ud-vaha*, *saṃ-vaha*, *vi-vaha*, *pari-vaha*, and *nī-vaha*). The horses of Agni or *vahnayaḥ* are said to be *sapta-jihvāḥ*, having seven tongues; the root of the plant *Tabernaemontana Coronaria*; [cf. *jihma*; cf. also Lat. *lingua*?; Goth. *tuggō*; Germ. *Zunge*; Hib. *teanga*?]. — *Jihvā-kātya*, as, m., N. of a man, the voracious Kātya. — *Jihvāgra* ('vā-āg'), am, n. the tip of the tongue. — *Jihvā-tala*, am, n. the surface of the tongue. — *Jihvā-nirlekhaṇa* and *jihvā-nirlekha-nika*, am, n. scraping the tongue; a tongue-scraper; [cf. *jihvōlekhaṇa*]. — *Jihvā-pa*, as, m. ('drinking with the tongue'), a dog; a cat; a tiger; a panther, the hunting leopard; a bear. — *Jihvā-prathana*, am, n. expansion or too great flattening of the tongue (a defect in pronunciation). — *Jihvā-mala*, am, n. the fur of the tongue. — *Jihvā-mūla*, am, n. the root of the tongue. — *Jihvāmūliya*, as, ā, am, belonging to or uttered from the root of the tongue, a term applied to the vowels *rī*, *lī*, the Visarga before *k*, *kh*, and the guttural class of consonants, but especially to the Visarga before *k*, *kh*. — *Jihvā-rada*, as, m. 'having a tongue-like beak', a bird. — *Jihvā-līh*, ī, m. 'licking with the tongue', a dog. — *Jihvā-laulya*, am, n. greediness. — *Jihvā-vat*, ān, m., N. of a preceptor. — *Jihvā-sata*, am, n. a hundred tongues. — *Jihvā-salya*, as, m. = *jihma-salya*, q. v. — *Jihvā-sodhana*, am, n. cleaning of the tongue. — *Jihvāsvāda* ('vā-ās'), as, m. 'tasting with the tongue', licking, lapping. — *Jihvōlekhaṇa* ('vā-ul'), am, n. scraping the tongue; (ī and ikā), f. a tongue-scraper made of a thin piece of wood of the *Mimusops Kauki* or other trees.

Jihvaka at the end of an adj. comp. in *a-jihvahiā*, f. tongueless.

Jihvala, as, ā, am, voracious, greedy.

Jihvikā, f. a diminutive fr. *jihvā*; [cf. *adhō-jihvikā*, *ali-j*, *upa-j*, *prati-j*.]

जिह्वु *jihvu*, us, m., N. of a man,

जी *jī*, in *krishṇa-jī* and *keśava-jī-nanda-sarman*, = the Bengālī *jī* (fr. *jīva*, life, soul?), sir, master, madam, attached to names and titles as a mark of endearment or respect.

जीत *jīta*, &c. See rt. i. jyā, p. 352.

Jitī, is, f. fading away. See *a-jitī*.

Jīna, as, ā, am, old, aged; a leather bag.

जीमूत *jīmūta*, as, m. (said to be fr. rt. i. jī), a cloud; a mountain; N. of the sun; N. of Indra; a nourisher, a sustainer; the plant *Lipocercis Serrata*; also *Luffa Foetida* or a similar plant; a kind of Cyperus; a kind of metre; N. of an ancient sage; of a certain wrestler; of a son of Vyoman. — *Jīmūta-kūṭa*, as, m. a small hill near a mountain. — *Jīmūta-ketu*, us, m. an epithet of Siva; N. of a prince of the Vidyā-dhara. — *Jīmūta-mūla*, am, n. *Curcuma Amhaldi* or *Zerumbet*. — *Jīmūta-vāhana*, as, m. an epithet of Indra; N.

of a son of king Sālī-vāhana; N. of a son of *Jīmūta-ketu*; N. of a lawyer, author of the *Dāya-bhāga*.

— *Jīmūta-vāhin*, ī, m. smoke. — *Jīmūta-svana-sannibha*, as, ā, am, like the sound of a cloud.

— *Jīmūtashtamī* ('ta-ash'), f., N. of a festival in honour of *Jīmūta-vāhana*, son of Sālī-vāhana, on the eighth day in the dark half of month Āśvina.

Jīmūataka, as, m. the plant *Lipocercis Serrata*.

जीर *jīra*, as, ā, am (said to be fr. rt. jiv), Ved. quick, speedy, lively, active, busy; driving, exciting; *go-jīra*, exiting (the milk of) the cows; (as), m. quick motion or movement (especially of the Soma stones); a sword, a scymitar, a sacrificial knife; Panicum Millicecum; cumin-seed, (in this latter sense said to be fr. rt. ju or i. jīr). — *Jīra-dānu*, us, us, u, Ved. dropping, trickling, drizzling, sprinkling or scattering in small drops; causing to flow abundantly; (Sāy.), 'granting a victorious disposition' (as if fr. rt. i. jī). — *Jīradhvāra* ('ra-adh'), as, ā, am, Ved. having animated or vigorous rites; (Sāy.) free from injury or molestation. — *Jīrasā* ('ra-as'), as, ā, am, Ved. having lively or fleet horses.

Jīraka or *jīraṇa*, as, m. cumin-seed.

Jīri, is, m. f., Ved. quick or flowing water.

Jīrikā, f., N. of a plant, = *jīra-patirikā*.

जीर्ण *jīrṇa*. See under rt. i. jīr.

जीर्वि *jīrvi*, is, m. (said to be fr. rt. i. jīr), an axe; a cart; the body; an animal.

जीव *jīva*, cl. i. P. (poet. also A.) *jīvati*, -te, *jīhvā*, *jīrvishyati*, *jīvitum*, to live, be alive; to revive, return to life; to make a livelihood, live by (with inst.). Caus. P. (ep. also A.) *jīvayati*, -te, -yitum, to make alive, restore to life, vivify; to support life, to keep alive; to nourish, nurture, bring up; (a Causal form *jīvāpayati* occasionally occurs, meaning 'to restore to life'). Desid. *jīvishati* (Ved. *juyishati* or *jijyishati*), to wish to live, to seek a livelihood, wish to live by (with inst.); [cf. Lith. *gyvėnu*, 'to live'; *gyvas*, 'alive'; Slav. *schivati*, 'to live'; Goth. *gyvis*; Old Germ. *queh*; Angl. Sax. *evie*; Eng. *quick*; Lat. *vivo*.]

Jīva, as, ā, am, living, existing, a living being; causing to live, vivifying; (as), m. the principle of life, the vital breath, the living or personal soul incorporated in the body and imparting to it life, motion, and sensation, (hence also called *jīvātman*; it is distinguished from the *paramātman* or supreme soul, q. v.); livelihood, profession, specific occupation; a kind of plant; an epithet of *Bṛhaspati* as regent of the planet Jupiter; or as regent of the Nakshatra Tishya or Pushya; the third lustrum in the cycle of Jupiter which lasts sixty years; N. of one of the eight Maruts; an epithet of *Karṇa*; (as, am), m. n. life, existence; (ā), f. the living or life-giving element, i. e. water; the earth; a bow-string; (in geometry) the chord of an arc, the sine of an arc; the tinkling of metallic ornaments; N. of two plants, = *jīvanti* and *vacā*; [cf. Lith. *gyvas*, 'alive'; Goth. *gyvis*; Lat. *vivus*; Gr. *bios*; Hib. *beo*, 'living, alive'.] — *Jīva-grībh*, -ghrīp, p. p. Ved. taking alive, seizing beings alive. — *Jīva-grāha*, as, m., Ved. filling (a cup) with the living Soma, i. e. with the plant in its unpressed state. — *Jīva-grāha*, as, m. a prisoner, one taken alive; *jīva-grāham* *grah*, to capture alive = *Jīva-ghosha-sāmin*, ī, m., N. of a grammarian. — *Jīva-ja*, as, ā, am, born alive. — *Jīva-jīva* or *jīva-jīvaka*, as, m. a kind of bird; see the next. — *Jīva-jīva*, as, m. a kind of bird supposed to be a pheasant; the Chakor or Greek partridge; a kind of tree. — *Jīva-tokā*, f. a woman whose children are living. — *Jīva-tva*, am, n. the state of life or existence. — *Jīva-da*, as, ā, am (rt. dā), 'life-giving', who or what gives life; (as), m. a physician, a practitioner of medicine. — *Jīva-da*, as, m. (rt. dā), 'cutting off life', an enemy. — *Jīva-dasā*, f. mortal existence. — *Jīva-dātri*, f. 'life-giver', a kind of medicinal plant, = *ridhī*.

— *Jīva-dāna*, am, n. 'giving life', 'rescuing from sickness', title of a manual of medicine composed by Cyavana. — *Jīva-dānu*, us, us, u, Ved. a wrong form for *jīva-dānu*, q. v. — *Jīva-dāman*, ā, m., N. of a prince. — *Jīva-dāyaka*, as, ā, am, 'life-giving'. — *Jīva-dhana*, am, n. 'living wealth', property in living creatures, live stock, wealth in flocks and herds. — *Jīva-dhanya*, as, ā, am, 'supporting living beings'; (Sāy.) 'satiating living beings', an epithet of Soma, and of *Prajā-pati*. — *Jīva-dhāni*, f. 'receptacle of living beings', an epithet of the earth. — *Jīva-naś*, k, k, k, or ṭ, ṭ, ṭ, (a sacrifice &c.) where living beings are killed. — *Jīva-nātha*, as, m., N. of a writer on astronomy; N. of a physician. — *Jīva-nāya* or *jīva-nāyaka*, as, m., N. of a poet. — *Jīva-nāsam*, ind. with *naś*, to lose one's life, die, perish. — *Jīva-nikāya*, as, m. a being endowed with life. — *Jīva-netrī*, f., N. of a plant, = *satulhali*. — *Jīva-pati*, is, m. a living husband. — *Jīva-patra*, am, n. a fresh leaf. — *Jīvapatra-pračāyikā*, f. gathering fresh leaves, a sort of game. — *Jīva-patnī*, f. a woman whose husband is alive. — *Jīva-pitrī*, tā, trī, trī, or *jīva-pitrīka*, as, ā, am, a son or daughter whose father is still alive. — *Jīva-pīta-sarga*, as, ā, am, Ved. one whose rays are drunk by living beings; (Sāy.) one whose creation is enjoyed by all. — *Jīva-putra*, as, ā or ī, am, one whose sons or children are living; (as), m. a kind of plant. — *Jīva-putraka*, as, m. a tree, commonly *Ingua*; another plant bearing seeds used in rosaries, commonly *Jiyaputa*, *Nageia Putranjiva*. — *Jīvaputra-pračāyikā*, f. the gathering of the above plant, a sort of game. — *Jīva-purā*, f., Ved. the abode of living beings or men. — *Jīva-pushpa*, am, n. 'flower of life', N. of a plant and metaphorically applied to the head; N. of two plants, = *damanaka* and *phanijihaka*; (ā), f., N. of a plant, = *brīhāj-jīvanti*. — *Jīva-priyā*, f. the tree *Terminalia Chebula*, = *haritaki*. — *Jīva-badha*, as, m. destruction of living beings. — *Jīva-barhis*, is, is, is, Ved. having a living, i. e. fresh bed of sacrificial grass. — *Jīva-bhadra*, f. a kind of plant, = *jīvanti*; a kind of medicinal plant, = *eridhī*. — *Jīva-bhūta*, as, ā, am, become alive, endowed with life. — *Jīva-bhōjana*, as, ā, am, Ved. giving enjoyment to living beings; (am), n. the pleasure or enjoyment of living beings. — *Jīva-mandira*, am, n. 'the mansion of the soul', the body. — *Jīva-maya*, as, ī, am, animated, endowed with life. — *Jīva-misra*, as, m., N. of an author. — *Jīva-yāja*, as, m., Ved. the sacrifice of living beings. — *Jīva-yontī*, is, is, i, enclosing a soul (as a body or a sentient being). — *Jīva-rakta*, am, n. living blood, menstrual blood. — *Jīva-rahita*, as, ā, am, lifeless. — *Jīva-loka*, as, m. the world or habitation of living beings (opposed to the world of deceased ancestors), living beings, mankind. — *Jīva-lavika*, as, ā, am, peculiar to the world of living beings or to men. — *Jīva-rat*, ān, atī, atī, animated, living. — *Jīva-vallī*, f., N. of a plant. — *Jīva-ricāra*, as, m. title of a Jaina work. — *Jīvaricāra-prakarana*, am, n. title of a Jaina work by Sānti-sūri. — *Jīva-vṛitti*, is, f. breeding or keeping cattle. — *Jīva-saṃsa*, as, m., Ved. rule over living beings; (Sāy.) to be praised by living beings. — *Jīva-sarman*, ā, m., N. of an astronomer. — *Jīva-sāka*, as, m. a kind of pot-herb growing in Mālava. — *Jīva-suklā*, f. a kind of plant. — *Jīva-sosha*, as, ā, am, to whom only life is left or who has escaped with his life and nothing more. — *Jīva-sonita*, am, n. living, i. e. healthy blood. — *Jīva-sreshthā*, f. a kind of medicinal plant. — *Jīva-saṃkramaya*, am, n. me-tempsychois. — *Jīva-sañjā*, as, m., N. of a shrub, = *kāma-eridhī*. — *Jīva-sādhana*, am, n. 'means of subsistence', rice, grain. — *Jīva-sāphalya*, am, n. 'fruitfulness of life', realisation of a life's wishes. — *Jīva-suta*, as, ā, am, one whose children are all alive. — *Jīva-sū*, us, f. the mother of living offspring. — *Jīva-sthāna*, am, n. a joint, an articulation. — *Jīvājīvādhāra* ('vā-jīva-ādha'), as, m. the world of organic beings and of inorganic matter. — *Jīvājīvādhāra-kshetra*, am, n. the material world, the

receptacle of inorganic beings and inorganic substances. — *Jīvātman* ('*va-āt*'), *ā*, m. the living or individual soul enshrined in the human body (distinguished from the *paramātmā* or supreme soul), the vital principle or spirit, that principle of life which renders the body capable of motion or sensation; [cf. *jīva*.] — *Jīvā-dāna* ('*va-ād*'), *am*, n. abstracting living or healthy blood, bleeding. — *Jīvādhāna* ('*va-ādh*'), *am*, n. preservation of life. — *Jīvātaka* ('*va-an*'), *as*, m. a fowler, a birdcatcher; a destroyer of life, a slayer, a murderer. — *Jīvābhigama-sūtra* ('*va-abh*'), *am*, n. title of a Jaina work. — *Jīvāśa* ('*va-āśa*'), *as*, *ā*, m. hoping for life; (*ā*), f. hope of living. — *Jīvāstikāya* ('*va-as*'), *as*, m. (with Jains) the category of 'soul'. — *Jivendhana* ('*va-in*'), *am*, n. glowing fire-wood, burning wood. — *Jivotsarga* ('*va-ut*'), *as*, m. abandonment of life, voluntary death. — *Jivornā* ('*va-ūr*'), f. the wool of a living animal.

Jivaka, *as*, *ā*, *am*, (at the end of a comp.) living, living by, making a livelihood by, causing to live, generating; one who lives a long time or for whom a long life is desired [cf. *āyush-mat*]; (*as*), m. a living being; a servant, slave, one who makes a livelihood by service; a mendicant, one who lives by begging; an usurer, one who lives by lending money at high interest; a snake-catcher, one whose business is to catch snakes and cure their bites &c.; a tree; N. of several plants, = Terminalia Tomentosa, Coccinia Grandis, a cucurbitaceous plant; a medicinal plant, commonly called by the same name Jivaka and considered as one of the eight principal drugs classed together under the name *Aṣṭa-varga*; N. of a man; (*ikā*), f. the living or life-giving element (i. e. water); living, means of living, livelihood; N. of a plant, = *jīvantī*; [cf. *ajā-jīvaka*.]

Jivat, *am*, *antī*, *at*, living, alive; *jivann eva*, during life. — *Jivat-tokā*, f. a woman whose children are living. — *Jivat-pati*, *is*, or *jivat-patnī*, f. a wife whose husband is alive. — *Jivat-pitrī*, *tā*, *trī*, *tri*, or *jivat-pitrīka*, *as*, *ā*, *am*, a son or daughter whose father is alive; [cf. *jiva-pitrī*.] — *Jivatpitrika-utraya*, *as*, m. title of a work by Rāma-kṛishṇa. — *Jivan-mukta*, *as*, m. a man purified by knowledge of Brahma and exonerated whilst living from future birth and all ritual ceremonies. — *Jivan-mukti*, *is*, f. liberation in the present state of life. In the Vedānta system a secondary sort of liberation which conducts the soul after death to live with Brahma, not however divested of a subtle corporeal frame. — *Jivanmukti-viveka*, *as*, m. title of a philosophical treatise. — *Jivan-mṛta*, *as*, *ā*, *am*, at once alive and dead, dead while alive, (said of one whose character is lost or of a madman &c.)

Jivatha, *as*, *ā*, *am*, long-lived; virtuous, pious; (*as*), m. life, existence, breath; a tortoise; a peacock; a cloud; virtue, piety.

Jivana, *as*, *i*, *am*, enlivening, vivifying, giving life; (*as*), m. a living being, an animal; wind; a son; a kind of drug, = *jīvaka*; N. of a plant, = *kshudra-phalaka*; N. of the author of the work *Mānasa-nayana*; (*ā*), f. a kind of medicinal plant; (*i*), f., N. of several plants and drugs, = *jīvantī*, *kākolī*, a kind of jasmine &c.; (*am*), n. life, existence, living, livelihood, profession (often at the end of a comp., e. g. *uriga-jivana*, living by hunting); enlivening, making alive; the life-giving element (water); butter made from new milk or milk one day old; marrow. — *Jivana-tā*, f. life, mode of life. — *Jivana-yoni*, *is*, m. source of life. — *Jivana-vat*, *ān*, *atī*, *at*, possessed of or relating to life. — *Jivana-vidambana*, *am*, n. disappointment in life, living in vain. — *Jivana-hetu*, *us*, m. object of life, cause of living. — *Jivānā-gḥāta* ('*na-āgh*'), *am*, n. 'that which destroys life,' poison. — *Jivānānta* ('*na-an*'), *as*, m. end of life, death. — *Jivānāvāsa* ('*na-āv*'), *as*, m. Varuṇa, the regent of water. — *Jivanopāya* ('*na-up*'), *as*, m. livelihood, means of subsistence. — *Jivanaushadha* ('*na-aush*'), *am*, n. an invigorating or life-giving medicine, a drug for reviving the dead; elixir vitae.

Jivanaka, *as*, *ikā*, *am*, enlivening; (*am*), n. food; (*ikā*), f. the tree Terminalia Chebula, = *haritaki*.

Jivanasyā, f., Ved. desire of life.

Jivantiya, *as*, *ā*, *am*, to be lived; supporting life, N. of a particular class of drugs; (*ā*), f. a kind of plant, = *jīvantī*; (*am*), n. a form of milk, milk fresh from the cow; water.

Jivanta, *as*, *i*, *am*, living, existent, long-lived; (*as*), m. life, existence; a medicament, a drug; a kind of pot-herb (*jīva-sāka*). N. of a man; (*i*), f. a kind of medicinal plant, also eaten as a vegetable, = *Pæderia Foetida* (?); also = *guḍācī*, *Cocculus Cordifolius* and = *randā*, a parasitical plant.

Jivantika, *as*, m. a fowler, a birdcatcher; see *jīvāntaka*; (*ikā*), f. a parasitical plant, Epidendron Tesseloides, and other species; a plant Menispermum Glabrum; a kind of pot-herb.

Jivamāna, *as*, *ā*, *am*, living, alive.

Jivala, *as*, *ā*, *am*, full of life, animating; (*as*), m. a kind of plant; N. of a man; (*ā*), f. a kind of plant.

Jivātu, *us*, f. life, existence; (*us*, *u*), m. n. victuals, food, boiled rice; a medicine for restoring life; [cf. Lat. *victus*.] — *Jivātu-mat*, *ān*, *atī*, *at*, animated, living.

Jivikā, see under *jivaka*. — *Jivikāpanna* ('*kā-āp*'), *as*, *ā*, *am*, having obtained subsistence. — *Jivikā-prāpta*, *as*, *ā*, *am*, having obtained a livelihood.

Jivita, *as*, *ā*, *am*, lived, lived through (as a period of time), living, alive, existent; revived, returned to life; animated, enlivened; (*am*), n. a living being; living, life, existence; duration of life; livelihood, means of existence; [cf. Lith. *gyvatu*; Slav. *schivot*; Lat. *vita* for *virita*.] — *Jivita-kāla*, *as*, m. life-time, period or duration of life, a life. — *Jivita-jñā*, f. an artery, a vessel of the body. — *Jivita-nātha*, *as*, m. 'lord of life,' a husband. — *Jivita-yopana*, *as*, *ā*, *am*, oppressing or molesting living beings. — *Jivita-vyaya*, *as*, m. casting away life, sacrifice of life. — *Jivita-samsāya*, *as*, m. risk of life, fear of death. — *Jivita-hārīn*, *i*, *inī*, *i*, destroying life. — *Jivitānta* ('*ta-an*'), *as*, m. end of life, death. — *Jivitāntaka* ('*ta-an*'), *as*, m. putting an end to life, an epithet of Śiva. — *Jivitāśa* ('*ta-āśa*'), f. hope of life; love of life. — *Jivitepu* ('*ta-ip*'), *us*, *us*, *u*, seeking to save (one's) life. — *Jiviteśa* ('*ta-īśa*'), *as*, *ā*, *am*, presiding over life; (*as*), m. 'the lord or master of existence,' a lover, a husband; an epithet of Yama the regent of death; the sun; the moon; a drug to revive the dead. — *Jiviteśvara* ('*ta-īś*'), *as*, m. 'lord of life,' an epithet of Śiva.

Jivitarya, *as*, *ā*, *am*, to be lived, to be kept alive; (*am*), n. the possibility of living; possible return to life.

Jivin, *i*, *inī*, *i*, living, alive, animate; living upon or by; (*i*), m. a living being. — *Jivī-tva*, *am*, n. life, existence.

Jivya, *am*, n. life; (*ā*), f. several plants, = *jīvantī*, *gokshura-dugdhā*; Terminalia Chebula, = *haritaki*. — *Jivyopāya* ('*ya-up*'), *as*, m. means of existence, subsistence, livelihood.

जु *ju*, see *i. jū*. The form of this root given in the Dhātu-pāṭha is *ju*, but the derivatives from it have the vowel long.

जुकुट *jukuṭa*, *as*, m. a dog [cf. *kukkuṭa*]; the Malaya range of mountains; (*am*), n. the egg-plant, Solanum Melongena; [cf. *jakuṭa*.]

जुगुप्सु *jugupishu*, *us*, *us*, *u* (fr. Desid. of rt. *gup*), intending or wishing to protect.

Jugupsana, *as*, *ā*, *am*, having a dislike, detesting; (*am*), n. censure, abuse, reproach, reviling, dislike, horror.

Jugupsā, f. censure; dislike, aversion, abhorrence, disgust.

Jugupsita, *as*, *ā*, *am*, reviled, blamed, censured, abused.

Jugūpsu, *us*, *us*, *u*, having a dislike or disgust.

जुगुर्वणि *jugurvani*, *is*, *is*, *i* (reduplicated form fr. rt. *i. grī*), Ved. fond of praise, wishing to praise; (Sāy.) favouring the praiser.

जुङ्ग *jung*, cl. 1. P. *jungati*, &c., to quit, abandon; to except, exclude; [cf. *yung* and *zung*.]

Junga, *as*, *ā*, m. f. or *jungaka*, *as*, m. a kind of plant, Argyreia Speciosa or Argentea.

Jungita, *as*, *ā*, *am*, deserted, injured, abandoned, outcast; (*as*), m. a man of a degraded caste, a Cāṇḍāla &c.

जुञ्च *juñc* (?), cl. 1. 10. P. *juñcati*, *juñca-yati*, &c., to speak.

जुट *juṭ*, cl. 6. P. *juṭati*, &c., a various reading for *juḍ*, to bind; [cf. *jaṭ*.]

Juṭaka, *am*, n. [cf. *jaṭa* and *jūṭaka*], a braid of hair, any knot or fillet of hair; (*ikā*), f. = *śāḍā*, a tuft of hair on the top of the head; the matted hair of Śiva or of ascetics.

जुड *juḍ*, cl. 6. P. *juḍati*, &c., to bind, to join together; cl. 10. P. *jodayati*, &c., to send, cast or throw, direct; to grind or pound.

जुत् *jut*, cl. 1. A. *jotate*, to shine; [cf. *jyut*, *dyut*, *yut*.]

जुतुम *jutuma* and *juthuma*, two incorrect readings for *jiluma*, q. v.

जुन *jun*, cl. 6. P. *junati*, &c., to go; (a various reading has *jud*.)

जुमर *jumara*, *as*, m., N. of a grammarian.

जुम्बक *jumbaka*, *as*, m., Ved., N. of Varuṇa.

जुर 1. *jur* (related to *i. jri*), cl. 6. 4. P., Ved. *jurati*, *jūryati*, *jujora* (?), &c., to decay, become old or decrepit, to grow old, perish; also *jūr*, cl. 4. A. *jūryate*, to grow old.

2. *jur*, *ūr*, m. an old man; [cf. 2. *jū*.]

Jurya, *as*, *ā*, *am*, becoming old; [cf. *a-jurya* and *jūrya*.]

Jūrṇa, *as*, *ā*, *am*, decayed, old. — *Jūrṇākhyā* ('*na-ākh*'), *as*, m. the plant Saccharum Cylindricum, commonly Ulū. — *Jūrṇāvaya* ('*na-āh*'), *as*, m. the plant Andropogon Saccharatus.

Jūrṇī, f., Ved., N. of a snake.

Jūrya, *as*, *ā*, *am*, Ved. becoming old, aged, weak, an old man.

जुर्व *jurv*. See *jūrv*.

जुल् *jul*, cl. 10. P. *jolayati*, &c., to reduce to powder, grind.

जुवस *jivas*. See under rt. *jū*.

जुष 1. *jush*, cl. 6. A. (ep. also P.) *jushate*, -*ti*, *jūjushē*, *joshishyate*, *ajoshishṭa*, *joshitum*, to be pleased or satisfied, to be propitiated or propitious; to be favourable; to like, be fond of, to have pleasure in, delight in (with acc. or gen.); to enjoy; to show one's self favourable towards (with acc.); to have pleasure in granting (with loc. of the person); to devote one's self to, practise, undergo, suffer; to delight in visiting, frequent, visit, inhabit, enter; happen to; to have pleasure in performing (with dat., e. g. *jushate karmaṇe*, he likes to engage in any act); to choose; to give pleasure to (with loc. of the person): Caus. *joshayati*, -*te*, -*yitum*, to like, be fond of, love, behave kindly towards (with acc.); fondle, cherish; to delight in, approve of, choose: Desid. *jūjushishate* or *jūjoshishate*: Intens. *jōjushyate*, *jōjoshī*; [cf. Zend *zaosha*, 'will, desire'; Hib. *gus*, 'a desire, inclination'; Goth. *kus*, 'to choose', *kīusu*, *kāus*, *kusum*; Germ. *kiese*; Lat. *gus-tus*; Gr. *γεύω*, *γεύομαι*.]

2. *jush*, *ṭ*, *ṭ*, *ṭ*, liking, fond of, devoted to (with acc.); visiting, approaching; [cf. *sa-jush*.]

Jushāna, *as*, m., N. of a sacrificial formula containing the word *jushāna*, pres. part. of rt. 1. *jush*.

Jushṭa, *as*, *ā*, *am*, gratified, pleased, propitiated, propitious, favourable; liked, wished, loved, agreeable,

usual; frequented, visited; served, obliged, worshipped, gratified by service; practised; furnished with, possessed of; (*am*), n. the crumbs or remnants of a meal or itsavings.

Jushṭi, *is*, f., Ved. love, service, favour, satisfaction. *Jushya*, *as*, *ā*, *am*, to be served or worshipped. *Josha*, *joshana*, &c. See p. 351, col. 2.

जुष 3. *jush*, cl. 1. 10. P. *joshati*, *joshayati*, &c., to reason, think, conceive, imagine, investigate, examine; to injure, hurt, kill.

जुष्क *jushka*, *as*, m., N. of one of the three Turushka kings in Kāśmīra. — *Jushka-pura*, *am*, n., N. of a town founded by Jushka.

जुष्कक *jushkaka*, *as*, m. = *yūsha*, the water of boiled pulse, pease-soup, porridge, &c.

जुहु *juhu* = 2. *juhū* below.

जुहुराण *juhurāṇa*, *as*, m. (a corrupt form, said to be fr. rt. *hurh*; or fr. rt. *hūrī*), the moon; [cf. *juhūrāṇa* below.]

जुहुवाण *juhuvāṇa*, *as*, m. (fr. rt. *hu*; a corrupt form), fire, (also spelt *juhūvāṇa*); a sacrificing priest.

Juhuvāṇa, *as*, m. (perf. part. fr. rt. *hu*), fire; a tree; a hard-hearted man.

Juhūrāṇa, *as*, m. (a corrupt form), fire; a sacrificing priest; the moon.

जुह 1. *juhū*, *ūs*, f. (fr. rt. *hve*), a tongue; especially the tongue or tongues of Agni, the flames; *sapta juhvaḥ*, the seven tongues of Agni; see *jihvā*. *Juhū* personified is the wife of Brahmā and goddess of speech; [cf. *sarasvatī*]. — *Juhū-vat*, *ān*, m. fire or its deity Agni. — *Juhv-ānya*, *as*, *ā*, *am*, Ved. tongue-mouthed, whose mouth consists of tongues or is full of them, an epithet of Agni.

जुह 2. *juhū*, *ūs*, f. (fr. rt. *hu*), a wooden ladle or vessel of the shape of a semicircle or crescent, used for pouring the sacrificial butter into the fire; that part of the frame enshrining the supreme spirit which faces the east.

जुहोति *juhoti*, *is*, m. (fr. rt. *hu*), a technical name for those sacrificial ceremonies to which the verb *juhoti* and not *yajati* is applied. — *Juhoty-ādi*, *ayas*, m. pl. the roots beginning with *hu*, to sacrifice, i. e. the roots of the third class.

Juheat, *at*, *atī*, *at*, sacrificing, offering oblations.

जु 1. *jū* (or according to the Dhātu-pāṭha *ju*), cl. 1. P. A., 9. P. *javati*, *te*, *junāti*, &c., to press forwards, hurry on, move on quickly, be quick; to impel quickly, urge or drive on, incite; to excite, promote, animate, inspire.

Juvas, *as*, n., Ved. quickness, speed, liveliness.

2. *jū*, *ūs*, *ūs*, *u*, Ved. quick, speedy; (according to Sāy. *jūh* may also be the Nom. c. of *jur*, old); inciting, pressing, driving; (*ūs*), f. speed, expedition, velocity, going, motion; the atmosphere; a female demon or goblin; an epithet of the goddess Sarasvatī; a spot or mark on the forehead of horses and oxen; [cf. *kuśo-jū* and *mano-jū*].

Jūta, *as*, *ā*, *am*, moved quickly, impelled, urged, pressed, (at the end of comp. in *adri-jūta*, *indra-j*, *deva-j*, &c., q. v.)

Jūti, *is*, f. going on, proceeding, moving; quickness, speed, velocity; flowing without obstruction or interruption; impulse, incitement, instigation, animation; inclination, impulse, energy. — *Jūti-mat*, *ān*, *atī*, *at*, Ved. impetuous, speedy.

जूक *jūka* (a word borrowed fr. the Gr. *ζυγόν*), the sign of the zodiac Libra.

जूट *jūta*, *as*, m. the matted hair of Śiva, the twisted or clotted hair of an ascetic; [cf. *jūṭā* and *śūṭa*].

Jūṭaka, *am*, n. twisted or braided hair; [cf. *jaṭā*].

जूतिका *jūtikā*, f. a kind of camphor.

जूमरानन्दन *jūmara-nandin*, *i*, m., N. of the author of a commentary on the grammar entitled Sankshipta-sāra.

जूर *jūr*, cl. 4. A. *jūryate*, &c., to hurt, injure, wound, kill; to be angry with (with dat.); to grow old. See rt. 1. *jūr*, p. 349.

जूरण *jūrṇa*, *jūrya*. See rt. 1. *jūr*, p. 349.

जूरि 1. *jūrī*, *is*, *is*, *i* (fr. *jūr* = *gur*), Ved. skilfully praising, invoking.

जूर्व *jūrv* (connected with rt. *jar*), cl. 1. P., Ved. *jūrvati*, &c., to consume by heat, singe, burn; to hurt, kill; [cf. Hib. *gearbaim*, 'I grieve, hurt, wound'; cf. also rt. *jeal*].

2. *jūrī*, *is*, f., Ved. glowing fire, a blaze, a fiery weapon; anger [cf. *jūr*]; speed (perhaps for *jūti*); fever [cf. *jeāra*]; disease, sickness; the body; the sun; Brahmā.

Jūrīn, *i*, *inī*, *i*, Ved. surrounded by glowing fire, glowing.

Jūrī, *is*, f. fever; feverish or morbid heat; [cf. Hib. *gurt*, 'pain, trouble, fierceness']

जूष *jūsh* (a various reading for *yūsh*), cl. 1. P. *jūshati*, &c., to kill, hurt.

Jūsha, *am*, n. the water of boiled pulse, pease-soup, porridge, &c.

Jūshaṇa, *am*, n. the plant *Grislea Tomentosa*, commonly Dhāiphula.

जू *jri*, cl. 1. P. *jarati*, &c., to surpass, excel; make low, depress, humiliate; [cf. Germ. *kurz*; Scot. *gearr*, *goirid*, 'short']

जूङ्गि *jringi*, *ayas*, or *jringin*, *iṇas*, m. pl., N. of a particular race or people.

जूम् *jriḥ* or *jrimbh*, cl. 1. A. (poet. also P.) *jrimbhate*, *ti*, or *jarbhate*, *jajrimbhe*, *jrimbhishyate*, *jrimbhitum*, to open the mouth, yawn, gape; to gape open, open (as a flower), burst open; fly back or recoil (as a bow); to unfold, spread, extend, expand, occupy a larger circuit; to spread (as sound); to feel at ease: Caus. *jrimbhayati*, *-yitum*, to cause to gape or yawn, cause to expand or unfold; [cf. Old Germ. *chliup*, 'to split'; Germ. *klaffe*, *kluft*; Goth. *graba*; Germ. *grabe*; Gr. *γράφω*; Hib. *grabaim*, *grafain*, *grafan*; cf. also 1. *jabh*].

Jrimbha, *as*, *ā*, *am*, m. f. n. gaping, yawning; bursting open; blossoming, swelling, blowing, being puffed up; expansion, stretching, expanding; (*as*), m. a particular animal. — *Jrimbhā-vat*, *ān*, *atī*, *at*, yawning, gaping.

Jrimbhaka, *as*, m. a yawner, a sort of demon or spirit; N. of certain magical formularies for exorcising the evil spirits supposed to possess weapons; (*ikā*), f. gaping, yawning; (*am*), n. swelling.

Jrimbhāṇa, *as*, *ā*, *am*, causing to gape or yawn; (*am*), n. gaping, yawning; stretching the limbs; bursting or gaping open, blossoming, blooming.

Jrimbhamāṇa, *as*, *ā*, *am*, gaping, yawning; opening, blossoming, blowing.

Jrimbhita, *as*, *ā*, *am*, opened, expanded; opened (as a flower), blown; enlarged, increased; done, exerted; (*am*), n. gaping, yawning; bursting, opening, expansion, unfolding; developing, coming into view, swelling; exertion; wish, active search for; a kind of coitus.

Jrimbhīn, *i*, *inī*, *i*, yawning, gaping; expanding, blossoming; (*inī*), f. the plant *Mimosa Oetandra*, = *clāparī*.

जू 1. *jri*, cl. 4. 9. 1. P. *jiryati*, *jriṇāti*, *jarati*, *jajāra*, *jarishyati* and *jarishyati*, *ajārī* and *ajarat*, *jaritum* and *jaritum*, to grow old, become decrepit, decay, wear out, wither; to be consumed, perish; to break up or fall to pieces; to be dissolved or digested; (cl. 1. P.) to make old or decrepit; to cause to grow old; cl. 10. P. *jarayati*, *-yitum*, to become old: Caus. P. *jarayati*, *-yitum*,

to make old, wear out, consume, cause to be consumed; to cause to be digested; to digest: Desid. *jjarishati*, *jjarishati*, *jjirshati*: Intens. *jejiryate*, *jājāri*; [cf. Hib. *crionaim*, 'I dry, wither'; *criona*, 'old, ancient': Gr. *γέρων*, *γεραιός*, *γραιός*, *γρῆας*: Lat. *grānum* for *gānum*: Goth. *kaurin*: Germ. Korn: Lith. *girma*].

Jara, *jaratha*, *jarāṇa*, *jaras*, &c. See p. 340. *Jāra*, *as*, *ā*, *am*, Ved. becoming old; (*as*), m. 2 paramour, gallant, lover, (in the Veda applied to Agni or to the Sun as the paramour of the dawn); a confidential friend; (*i*), f. a particular herb or medicament; a N. of Durgā; [cf. Goth. *hōrs*; Germ. *Hure*]. — *Jāra-garbha*, *as*, *ā*, *am*, pregnant by a paramour. — *Jāra-ja*, *as*, *ā*, *am*, a bastard, the child of a woman by her paramour. — *Jāra-jāta* or *jāra-jātaka*, *as*, *ā*, *am*, a bastard; (*as*), m. a plagiarist. — *Jāra-tā*, f. an intrigue, love-affair. — *Jāra-dvaya*, *am*, n. a couple of gallants. — *Jāra-bharā*, f. an adulteress.

Jāraka, *as*, *ā*, *am*, causing to decay; promoting digestion, digestive.

Jārāṇa, *am*, n. the act of causing to decay; promoting digestion; calcining or oxidizing metals; a condiment, a digester; (*i*), f. a kind of cumin-seed.

Jāratineya, *as*, m. a metonymic from *Jarati*; a patronymic from Jaratin.

Jāratkārava, *as*, m. a patronymic from Jaratkāru.

Jāradgava, *as*, *i*, *am* (fr. *jarad-gava*), scil. *vithi*, the path of the old ox, (according to Varāhamihira the portion of the moon's path occupied by the constellations *Sravaṇā*, *Dhanishṭhā*, and *Satabhishaj*, or according to other authorities that occupied by *Viśākhā*, *Anu-rādhā*, and *Jyeshthā*).

Jāramānya, *as*, m. a patronymic from Jaramāna.

Jārāsandhi, *is*, m. (fr. *jarā-sandha*), a patronymic of Saha-deva.

Jārīṇī, f., Ved. a woman who has a paramour, enamoured.

Jāruja, *as*, *ā*, *am*, = *jarāyu-ja*.

Jirṇa, *as*, *ā*, *am*, old, ancient; worn out, wasted, withered, decayed, ruined, in ruins; digested; (*as*), m. an old man; a tree; cumin-seed; (*ā*), f. large cumin-seed; (*am*), n. decrepitude, old age; benjamin. — *Jirṇa-jvara* or *jirṇamāya-jvara*, *as*, m. a lingering fever with diminishing intensity. — *Jirṇa-jvarin*, *i*, *inī*, *i*, affected with the above fever. — *Jirṇa-ikā*, f. 'the ancient commentary,' title of an astronomical work. — *Jirṇa-tā*, f. or *jirṇa-tva*, *am*, n. old age; infirmity, decay. — *Jirṇa-dāru*, *us*, m. the plant *Convolvulus Argeus*. — *Jirṇa-patrickā*, f. 'having withered leaves,' N. of a plant, = *vaṇṣa-pattri*. — *Jirṇa-parṇa*, *as*, *am*, m. n. 'having withered leaves,' the plant *Nauclaea Cadamba*.

— *Jirṇa-phāṇjī*, f. = *jirṇa-dāru*. — *Jirṇa-budhna*, *as*, m. a kind of Lodhra. — *Jirṇa-budhnaka*, *am*, n. a kind of Cyperus. — *Jirṇa-rajra*, *am*, n. a gem, said to be a sort of diamond. — *Jirṇa-vat*, *ān*, *atī*, *at*, old, decayed. — *Jirṇa-vastra*, *am*, n. old, worn or tattered raiment; (*as*, *ā*, *am*), wearing old clothes.

— *Jirṇa-vāṭikā*, f. a ruined house. — *Jirṇa-radh-naka*, *as*, m. a fragrant grass, *Cyperus Rotundus*.

— *Jirṇoddhāra* (*ṇa-ud*), *as*, m. the repairing of what is worn out, renewal, repairs. — *Jirṇoddhṛita* (*ṇa-ud*), *as*, *ā*, *am*, rescued from decay, repaired.

— *Jirṇodyāna* (*ṇa-ud*), *am*, n. a neglected garden.

Jirṇaka, *as*, *ā*, *am*, almost dried up or withered.

Jirṇi, *is*, *is*, f. decrepit with age; (*is*), f. old age, infirmity, decay; digestion.

जू 2. *jri*, cl. 1. A., Ved. *jarate*, &c., to move, approach, come near.

जू 3. *jri*, cl. 1. A., Ved. *jarate*, to crackle (as fire); to roar; to call out to, address, invoke, praise.

Jarāṇa, *jaritri*, *jarūtha*, &c. See s. v.

जैतय *jetarya*. See p. 347, col. 1.

जैतृ *jetri*, *tā*, *tri*, *tri* (fr. rt. 1. *ji*), victorious.

triumphant; surpassing, excelling; gaining; (*tā*), m. a victor, conqueror; N. of a Vedic poet who was son of Madhu-Ēchandas; N. of a prince who had a garden near Srāvastī in which Śākya-muni promulgated his doctrines. — *Jeta-vana*, *am*, n. (for *jetri + vana*), the wood of Jetri, N. of a grove or garden near Srāvastī where Śākya-muni or Buddha promulgated his doctrines. — *Jetavaniya*, *ās*, m. pl. N. of a Buddhist school. — *Jeta-sāhaya*, *as*, *ā*, *am*, called after Jetri. — *Jetārāma*, *as*, m. (for *jetri + ā*), = *jeta-vana*.

Jetra, *as*, *ā*, *am*, Ved. to be gained or conquered. *Jeman*, *as*, *ā*, *am*, Ved. surpassing, excelling; (*ā*), m. excellence.

Jesha, *as*, m., Ved. winning, gaining, obtaining.

जैनिक *jēntāka*, *as*, m. a dry hot bath or heated chamber for inducing perspiration in rheumatism, &c.

जैय *jēya*, *as*, *ā*, *am* (fr. *jana*), Ved. of noble origin (*γενναίος*); genuine, true. — *Jenyā-vasu*, *us*, *us*, *u*, Ved. having genuine or true wealth, an epithet of the Aśvins; also of Indra and Agni; (Sāy.) having acquired wealth.

जैमन *jemana*. See under rt. *jim*, p. 347.

जैय *jeya*. See p. 347, col. 1.

जेलक *jelaka*, *as*, m., N. of a man.

जेष *jesh*, cl. 1. A. *jeshate*, &c., to move, go.

जेष *jesha*. See above.

जैह *jeh* (related to 1. *jabh* and *jribh*), cl. 1. A., Ved. *jchate*, *jijehe*, *jehishyate*, *jehitum*, to open the mouth, breathe heavily, gasp, gape, open wide, yawn; (Sāy.) to reach, go towards, strive after; Caus. *jehayati*, *ajjichat*.

Jehamāna, *as*, *ā*, *am*, gaping, opening wide; (Sāy.) going towards.

जै *jai*, cl. 1. P. *jāyati*, *jajau*, *jāsyati*, *jātum*, to wane, decline, fade away, perish; [cf. 1. *jyā*].

जैगौष्य *jaigishavya*, *as*, m. (fr. *jigishu*), N. of an ancient Rishi often named in connection with Asita Devala. — *Jaigishavyeśvara* (°*ya-īś*), *am*, n., N. of a Linga in Vārāṇasī.

जैत्र *jaitra*, *as*, *ī*, *am* (fr. rt. 1. *jī*), victorious, triumphant, leading to victory, overcoming, surpassing, superior; (*as*), m. a conqueror, victor; N. of a son of Dhṛita-rāshṭra; (*ī*), f. the plant *Sesbania* / *Ægyptiaca*; (*am*), n. victory, triumph, superiority. — *Jaitra-ratha*, *as*, *ā*, *am*, having a triumphant car; (*as*), m. a victor, a conqueror, a hero; a triumphant car.

Jaitrāyāni, *is*, m. a patronymic from Jaitra.

जैन *jaina*, *as*, *ī*, *am* (fr. *jina*), relating to the Jinas; (*as*), m. a Jaina, a teacher of heterodox notions, the chief of which are the supremacy of certain Jinas or great saints over the gods of the Hindus, a denial of the divine authority of the Vedas, and a disregard of the distinction of castes; N. of a prince of Kāśmīra. — *Jaina-tarangiṇī*, f. a history of Kāśmīra by Śrīvra. — *Jaināśrama* (°*na-āś*), *as*, m. a Jaina monastery. — *Jainendra* (°*na-in*), *as*, m., N. of a grammarian.

Jainya, *as*, *ā*, *am*, relating to the Jainas (?).

जैपाल *jaipāla*, *as*, m. (= *jaya-pāla*), a plant, *Croton Tiglium*.

जैमन्त *jaimanta*, *as*, m., N. of a man.

Jaimantāyana, *as*, m. a patronymic from Jaimanta.

जैमिनि *jaimini*, *is*, m., N. of a celebrated saint and philosopher, the pupil of Vyāsa and founder of the Pūrva (or Karma) Mimāṃsā school. He is said

to have acted as Udgātrī at the sacrifice of Janamejaya (Mahā-bh. I. 2046), and to have received the Śāma-veda from Vyāsa.

Jaiminīya, *as*, *ā*, *am*, relating to Jaimini; (*as*), m. pl., N. of a school of the Śāma-veda.

जैमूत *jaimūta*, *as*, *ī*, *am* (fr. *jīmūta*), relating to Jīmūta.

जैयट *jaiyaṭa*, *as*, m., N. of the father of Kaiyaṭa; (sometimes spelt *jaigaṭa*.)

Jaiyyaṭa, *as*, m., N. of a physician.

जैय *jaiva*, *as*, *ī*, *am* (fr. *jīva*), relating to Jupiter.

Jaiwantāyana, *as*, m. or *jaicantāyāni*, *is*, m. or *jaicanti*, *is*, m. a patronymic from Jivanta.

Jaivalī, *is*, m. (fr. *jīvala*), a patronymic of Prāvāha.

Jaivātrika, *as*, *ī*, *am*, long-lived, one for whom long life is desired; thin, lean; (*as*), m. the moon; camphor (as a synonym of the moon); a peasant; a drug, medicament; a son; [cf. *jīvātu*].

Jaivi, *is*, m. or *jaiveya*, *as*, m. a patronymic from Jiva.

जैषाय *jaishāya*, *as*, *ī*, *am* (fr. *jishnu*), relating to a conqueror, relating to Arjuna.

जैष्य *jaihyā*, *am*, n. (fr. *jihma*), crookedness (moral or physical), deceit, falsehood.

जैह *jaihra*, *as*, *ī*, *am* (fr. *jihvā*), belonging or relating to the tongue, lying on the tongue.

Jaihvākāta, *as*, *ī*, *am*, an adj. derived fr. *jihvā-kātya*.

Jaihrya, *am*, n. the pleasure of taste (derived from the tongue), pleasure.

जोग *jogū*, *ās*, *ūs*, *u* (fr. rt. *gu*), Ved. praising.

जोङ्ग *jonga* or *jongaka*, *am*, n. aloe wood, Agallochum.

जोङ्गट *jongaṭa*, *as*, m. longing, earnest wish, eager desire, the longing of a pregnant woman.

जोटिङ्ग *joṭinga*, *as*, m. an epithet of Śiva; a devotee, an ascetic who subjects himself to the severest penances; the sacrificial cord (?).

जोड *joḍa*, the chin; [cf. *jahi-joḍa*].

जोनराज *jona-rāja*, *as*, m., N. of the author of the Rāja-taraṅgiṇī.

जोन्नला *jonnālā*, f. = *yavanālā*, the plant *Andropogon Saccharatus*; also *jontālā*.

जोल *jola*, N. of a mixed caste.

जोष *josha*, *as*, m. (fr. rt. 1. *jush*), satisfaction, approval, pleasure, enjoyment, felicity, happiness; (*josham ā*, Ved. to one's satisfaction, abundantly; *anu josham*, according to one's pleasure, willingly); (*am*), ind. according to one's wish or liking, happily, with ease, without effort; well; silently; *josham ās*, to remain quiet or silent; *josham āssva*, be thou quiet, keep thou silent; [cf. *a-josha*]. — *Josha-rāka*, *as*, m., Ved. unintelligible words, chattering nonsense; (Sāy.) words which ought to please but do not.

Joshaṇa, *am*, n. liking; satisfaction, approval; choosing; (*ā*), f. the expression of satisfaction by the word *jush*.

Joshayitavya, *as*, *ā*, *am*, to be made dear or agreeable, to be reflected upon or thought about, obscure, unintelligible (in words).

Joshayitri, *tā*, *trī*, *trī*, or *joshitri*, *tā*, *trī*, *trī*, loving, cherishing, fostering, taking care of; (Sāy.) serving.

Joshas in *vi-joshas*, *sa-joshas*, q. v.

Josha, *as*, *ā*, *am*, Ved. delightful, agreeable, welcome, satisfactory.

जोषा *joshā*, f. = *yoshā*, a woman.

जोषिका *joshikā*, f. = *jālikā*, a cluster of young buds, a bud, a germ.

जोषित *joshit* or *joshitā*, f. = *yoshit*, a woman.

जोहूत *johūtra*, *as*, *ā*, *am* (fr. *hve*), Ved. making a loud noise, neighing; calling out, challenging to battle, neighing (as a horse).

जौमर *jaumara*, *am*, n., scil. *vyā-karaṇa*, the grammar composed by Jumara.

जौलायनभक्त *jaulāyana-bhakta*, *am*, n. the district inhabited by the Jaulāyanas.

जौहोत्यादिक *jauhotyādika*, *as*, *ī*, *am* (fr. *juhoty-ādī*), belonging to the class of roots beginning with *hu*, i. e. to the third class.

ज्ञ 1. *jñā* = *jñu* = *jānu*, the knee, in *nr-dheva-jñā*. (For 2. *jñā* see below.)

ज्ञा 1. *jñā*, cl. 9. P. A. *jānāti*, *jānīte*, *jānū*, *jānīe*, *jñāsyati*, -*te*, *ajñāsit*, *ajñāsta*, *jñātum*, [irreg. forms, *jānatha* for *jānītha* Mahā-bh. II. 842, *jānata* for *jānīta* II. 2397, *jijāhi* for *jājīāhi* = *jānīhi*, know thou, XIII. 4495, *abhy-anu-jānīthās* for *abhy-anv-ajānīthās* XIV. 1641, *jānamānu* pres. part.], to know, have knowledge, become acquainted with; to perceive, apprehend, understand, experience; to recognise; to ascertain, investigate; to know as, know or perceive that, regard or consider as (with acc. of the object and predicate, e. g. *tasya mān tanayam jānīte*, know me to be his daughter); to be conversant or familiar with; to visit as a friend (Ved.); to acknowledge, approve, allow, permit; to recognise as one's own, take possession of; to act, engage in (with gen. of the instrument, e. g. *sarpisho* for *sarpishā jānīte*, he engages in sacrifice with clarified butter); Caus. *jñāpayati* or *jñāpayati*, -*yitum*, Aor. *ajjñāpat*, to make known, teach, make acquainted with, inform, announce, notify; to give information; A. to request, ask; Desid. A. *jñānsate* (ep. also P.), to wish to know, &c.; to investigate, examine, wish to learn; to conjecture, suppose; Desid. of Caus. *jijñāpayishati* and *jijñāpayishati* and *jñipsati*, to wish to make known or inform; Pass. of Desid. of Caus. *jñipsyate*, to be wished or intended to be informed; Intens. *jājnāyate*, *jājnāti*, *jājnīti*; [cf. Lat. *gna*, *gno*, in *gnārus*, (*gnosco*, *cognosco*, *ignoro*); perhaps *gloria* for *gnoria*: Gr. *γνω* in *γνῶθι*, *ἐγνων*, *γνώσις*; (*γνῶεω*, *γνῶεις*; *γινώσκω*: Old Germ. *chna*, *chnātā*, *chnāt*: Eng. *know*: Goth. *kann*: Old Germ. *chan*: Germ. *kann*, *kenne*: Lith. *žināu*, 'I know'; *žinne*, *sazinne*: Slav. *znaju*: Hib. *gnia*, 'knowledge'; *gnic*; *gno*, 'ingenious'; *gnas*, 'custom, use']

2. *jñā*, *as*, *ā*, *am*, who or what knows, a knower, knowing, familiar with (often in comp., e. g. *dharma-jñā*, familiar with the law; *sarva-jñā*, knowing everything); intelligent, wise; (*as*), m. a wise and learned man, especially one possessed of sacred learning or religious knowledge; the sentient soul; Buddha who was first of the lunar line and regent of the planet Mercury; the planet Mars or its regent; an epithet of Brahmā; [cf. Lat. *beni-gnus*, *multi-gnus*]. — *Jñātā*, f. (at the end of a comp.) knowledge of, familiarity with; intelligence. — *Jñamanyā*, *as*, *ā*, *am*, thinking one's self wise.

Jñaku, *as*, *akā* or *ikā*, m. f. a diminutive fr. 2. *jñā*.

Jñāpita, *as*, *ā*, *am*, made known, informed, taught, expounded.

Jñapta, *as*, *ā*, *am*, made known, = *jñāpita*.

Jñapti, *is*, f. understanding, apprehension, the exercise of the intellectual faculty; promulgating, making known.

2. *jñā*, *ās*, *ās*, *am*, (at the end of a comp.) knowing, familiar with [cf. *ṛita-jñā*, *padajñā*, and 2. *jñā*]; (*ā*), f. in epic poetry sometimes a shortened form of *ājñā*, the initial vowel of the latter being

irregularly elided after a preceding final *e* and *o* (e. g. *te jyāyā*, by thy order, Mahā-bh. I. 3168).

Jñāta, *as*, *ā*, *am*, known, ascertained, comprehended, perceived, understood; *ām jñātam*, Ah! I know (lit. it is known). — *Jñāta-nandana*, *as*, *m*, an epithet of Vīra, the twenty-fourth Arhat of the present Ava-sarpipi. — *Jñāta-mātre*, *ind*, on its being ascertained merely. — *Jñāta-siddhānta*, *as*, *m*, a man completely versed in any science or Śāstra. — *Jñātādharma-kathā* (*°ta-adhō* or *°tā-dhā°*), *f*, title of one of the twelve sacred books of the Jains. — *Jñātānva* (*°ta-an°*), *as*, *m*, 'of known lineage', a name of Vardhamāna, the last Jina or Jaina pontiff.

Jñātaka, *as*, *ā*, *am*, known, &c. See *jñāta*.

Jñātala, *as*, *m*, N. of a man.

Jñātaleya, *as*, *m*, a patronymic from the last.

Jñātavya, *as*, *ā*, *am*, to be known or understood, to be investigated or inquired after; perceptible, conceivable; to be considered as.

Jñāti, *is*, *m*, a paternal relation, a kinsman in general, a father, a brother; a distant kinsman, one who does not participate in the oblations offered to deceased ancestors; (*is*), *f*, N. of a woman; (according to the Schol. *jñāti* is a paternal, and *saṁ-bandhin* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted'; cf. Gr. *γνώσις*, *γνώσις*; Goth. *knōdi*). — *Jñāti-karman*, *a*, *n*, or *jñāti-kārya*, *am*, *n*, the act or duty of a kinsman. — *Jñāti-tva*, *am*, *n*, relationship, consanguinity. — *Jñāti-dravya-vināśkṛta*, *as*, *ā*, *am*, deprived of relations and wealth. — *Jñāti-putra*, *as*, *m*, the son of a relative; an epithet of Pūrṇa. — *Jñāti-bhāva*, *as*, *m*, the condition of a kinsman, relationship, kin. — *Jñāti-bheda*, *as*, *m*, dissension among relatives. — *Jñāti-mat*, *ān*, *atī*, *at*, one who has near relations. — *Jñāti-mukha*, *as*, *ā*, *am*, Ved. having the appearance or character of a relative. — *Jñāti-vid*, *t*, *t*, one who has or makes near relations.

Jñātri, *tā*, *trī*, *trī*, knowing, wise, intelligent, a knower; (*tā*), *m*, an acquaintance; a bail, a surety; [cf. Gr. *γνώστης*]. — *Jñātri-tva*, *am*, *n*, or *jñātri-tā*, *f*, knowledge, information.

Jñāteya, *am*, *n*, relationship, affinity.

Jñātra, *am*, *n*, Ved. the faculty of perception, intelligence, knowledge.

Jñātvā, *ind*, having known, having ascertained, &c.

Jñāna, *am*, *n*, knowing, understanding, becoming acquainted with, knowledge; sacred or religious knowledge, especially that which is derived from meditation on the higher truths of religion and philosophy and which teaches man his own nature and how he may be reunited to the supreme spirit; knowledge about anything, cognizance, consciousness (e. g. *tasya jñānāt*, with his knowledge; *a-jñānāt tasya*, without his knowledge or cognizance; *jñānād a-jñānād vā*, knowingly or ignorantly; *vigata-jñāna*, one who has lost consciousness); conscience; organ of intelligence, sense. — *Jñāna-kanda*, *as*, *m*, N. of a pupil of Sankarācārya. — *Jñāna-kāṇḍa*, *as*, *am*, *m*, *n*, that inner or esoteric portion of the Veda which relates to true spiritual knowledge or the knowledge of the supreme spirit as distinguished from the knowledge of ceremonies; [cf. *karma-kāṇḍa*]. — *Jñāna-kīrti*, *is*, *m*, N. of a Buddhist preceptor. — *Jñāna-keṭu*, *us*, *m*, a mark of intelligence; (*us*, *us*, *u*), furnished with marks of intelligence. — *Jñānaketu-dhruva*, *as*, *m*, N. of a divine being. — *Jñāna-khaṇḍa*, title of a part of the Siva-Purāṇa. — *Jñāna-gumya*, *as*, *ā*, *am*, attainable by the understanding. — *Jñāna-garbha*, *as*, *m*, 'filled with knowledge', N. of a scholar; also of a Bodhi-sattva. — *Jñāna-lakṣhus*, *us*, *n*, the eye of intelligence, inner eye, mind's eye, intellectual vision. — *Jñāna-tattva*, *am*, *n*, true knowledge, knowledge of God. — *Jñāna-tapas*, *as*, *n*, penance consisting in the cultivation of true knowledge. — *Jñāna-tas*, *ind*, knowingly, intuitively, designedly; *jñānato jñānato vā*, knowingly or unknowingly. — *Jñāna-da*, *as*, *m*, an impartor of knowledge. — *Jñāna-datta*, *as*, *m*, 'given by knowledge', N. of a scholar. — *Jñāna-darpana*,

as, *m*, 'mirror of true knowledge,' a N. of Mañjuśrī. — *Jñāna-dīpa*, *as*, *m*, the lamp of knowledge, knowledge. — *Jñāna-durbala*, *as*, *ā*, *am*, deficient in knowledge, ignorant. — *Jñāna-niśāya*, *as*, *m*, soundness of knowledge, certainty, ascertainment. — *Jñāna-nishītha*, *as*, *ā*, *am*, engaged in cultivating true knowledge. — *Jñānapāta*, *as*, *i*, *am*, an adj. derived from the next. — *Jñāna-pati*, *is*, *m*, the lord of knowledge. — *Jñāna-para*, *as*, *ā*, *am*, versed in spiritual wisdom. — *Jñāna-pāvana*, *as*, *ā*, *am*, purifying knowledge, refining the understanding; (*am*), *n*, N. of a Tirtha. — *Jñāna-pūrva*, *as*, *ā*, *am*, preceded by knowledge or wisdom. — *Jñāna-prakāśa*, *as*, *m*, title of a poem by Jagajjivana-dāsa. — *Jñāna-pradīpa*, *as*, *m*, title of the second book of the Yoga-sāra-sangraha. — *Jñāna-prabha*, *as*, *m*, N. of a man; also of a Bodhi-sattva. — *Jñāna-pravāda*, *am*, *n*, title of one of the fourteen Pūrvas or older writings of the Jains. — *Jñāna-prasthāna*, *am*, *n*, 'system or method of knowledge,' title of a Buddhist work. — *Jñāna-bodhinī*, *f*, 'awakening knowledge,' title of a philosophical treatise composed by Sankara. — *Jñāna-bhāskara*, *as*, *m*, 'sun of knowledge,' title of a medical compilation. — *Jñāna-maṇḍapa*, *as*, *am*, *m*, 'temple of knowledge,' N. of a temple. — *Jñāna-maya*, *as*, *i*, *am*, consisting of knowledge, containing knowledge. — *Jñāna-muktāvalī*, *f*, 'necklace of knowledge,' title of an astronomical work. — *Jñāna-mudra*, *as*, *ā*, *am*, having the impress of wisdom, wise. — *Jñāna-mūla*, *as*, *ā*, *am*, founded on spiritual knowledge. — *Jñāna-meru*, *us*, *m*, N. of a man. — *Jñāna-ratnāvalī*, *f*, title of a book. — *Jñāna-rāja*, *as*, *m*, 'king of knowledge,' N. of the author of the Siddhānta-sundara. — *Jñānarshi-bhāskara-cārya* (*°na-rish°*, *°ra-āc°*), *as*, *m*, N. of an author. — *Jñāna-lakṣhaṇa*, *am*, *ā*, *n*, *f*, indication, sign, means of knowing or inferring; (in logic) sign or proof or characteristic of knowledge; subsequent derived from antecedent knowledge. — *Jñāna-vajra*, *as*, *m*, N. of a Buddhist author. — *Jñāna-vat*, *ān*, *atī*, *at*, endowed with knowledge or science, knowing, familiar with, intelligent, wise, learned, having spiritual knowledge; (*ān*), *m*, N. of a Bodhi-sattva. — *Jñāna-varman*, *ā*, *m*, N. of a poet. — *Jñāna-vāpi*, *f*, 'pool of divine knowledge,' N. of a Tirtha. — *Jñāna-vijñāna*, *am*, *n*, sacred and miscellaneous knowledge; the Vedas with the supplementary branches of knowledge, medicine, arms, &c. — *Jñāna-vibhūti-garbha*, *as*, *m*, 'filled with superhuman knowledge,' N. of a Bodhi-sattva. — *Jñāna-vilāsa-kāvyā*, *am*, *n*, title of a poem. — *Jñāna-sakti*, *is*, *f*, capacity of knowing. — *Jñāna-sāstra*, *am*, *n*, 'the science of knowing the future,' a manual of fortune-telling. — *Jñāna-sreṣṭhā*, *as*, *ā*, *am*, pre-eminent in wisdom. — *Jñāna-hastika*, *as*, *m*, N. of a man. — *Jñānākara* (*°na-āk°*), *as*, *m*, 'mine of knowledge,' N. of a son of Buddha Mahābhijñānābhībhū; N. of a Buddha. — *Jñānātman* (*°na-āt°*), *ā*, *ā*, *a*, all-wise. — *Jñānānanda* (*°na-ān°*), *as*, *m*, 'joy of knowledge,' N. of an author. — *Jñānānutpāda* (*°na-an°*), *as*, *m*, non-production of knowledge, folly, ignorance. — *Jñānāmṛta* (*°na-am°*), *am*, *n*, 'nectar of knowledge,' title of a grammar. — *Jñānārava* (*°na-ar°*), *as*, *m*, 'ocean of knowledge,' title of a manual of medicine composed by Yama-rāja; title of a prayer-book. — *Jñānāvarāṇya* (*°na-āv°*), *as*, *ā*, *am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānāvarāṇya*. — *Jñānāvalokāṇḍāra* (*°na-avaloka-āṇ°*), *as*, *m*, title of a Buddhist work. — *Jñānāvasthita* (*°na-av°*), *as*, *ā*, *am*, engaged in cultivating wisdom. — *Jñānendra-sarasvatī* (*°na-in°*), *m*, N. of a scholiast on the Siddhānta-kaumudī. — *Jñānendriya* (*°na-in°*), *am*, *n*, an organ of perception or sensation, of which there are five, viz. the skin, tongue, eye, ear, and nose; see *indriya*. — *Jñānoda-tirtha* (*°na-ud°*), *am*, *n*, N. of a Tirtha; 'the Tirtha of the waters of knowledge.' — *Jñānolūkā* (*°na-ul°*), *f*, 'the meteor of knowledge,' N. of a Samādhi.

Jñāntika, *as*, *ā*, *am*, at the end of comp. = *jñāna*. *Jñānin*, *i*, *inī*, *i*, endowed with knowledge or intelligence, intelligent, wise, a knower; (*i*), *f*, an astrologer, a fortune-teller, a man prescient of future events; a sage, one possessing religious wisdom. — *Jñāni-tra*, *am*, *n*, prescience, fortune-telling.

Jñāniya, *nom*, P. *jñāniyati*, *-yitum*, to wish for knowledge.

Jñāpaka, *as*, *ā*, *am*, making or causing to know, teaching, designing, informing; (*as*), *m*, a teacher, an instructor; a commander, a master; a master of requests, an officer of the court of a Hindū prince; (*am*), *n*, a significant expression or one which gives some particular information, a precept, a rule, a name given to those rules of Pāṇini which imply or indicate some other grammatical laws than those which would follow from the mere words of the Jñāpaka rules themselves. — *Jñāpaka-samuccāya*, *as*, *m*, a work by Puruṣhottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

Jñāpana, *am*, *n*, making known, announcing, appraising, informing, teaching, notification.

Jñāpanīya, *as*, *ā*, *am*, to be made known or announced.

Jñāpita, *as*, *ā*, *am*, made known, informed.

Jñāpti, *is*, *f*, making known, appraising, informing.

Jñāpya, *as*, *ā*, *am*, to be made known or informed, to be told.

Jñās, *m*, Ved. a near relative; [cf. *jñāti*].

Jñāsyamāna, *as*, *ā*, *am*, being intended to be informed.

Jñeya, *as*, *ā*, *am*, cognizable, to be ascertained or investigated, to be learned or understood, to be perceived or inquired about; to be regarded as. — *Jñeyā-jña*, *as*, *ā*, *am*, understanding what is to be understood; the mind. — *Jñeya-tā*, *f*, or *jñeya-tva*, *am*, *n*, perceptibility, intelligibility.

ज्ञु jñu = *jānu*, the knee, in *abhi-jñu*, *ūr-dhva-jñu*, &c. — *Jñu-bādh*, *bhāt*, *t*, *t*, Ved. bending the knees; [cf. Gr. *πρόχρυ*].

जमन् jman (fr. *jam* = *gam*), only occurring in the Ved. loc. *jman*, in (his) course or way; (Sāy.) in the sky; on the earth; [cf. *uru-jman* and *prithu-jman*]. — *Jma-yā*, *ās*, *ās*, *am*, Ved. going on or following a course; (Sāy.) on the earth (as if *jmayā*).

Jmāyat, *an*, *antī*, *at* (pres. part. of a nom. fr. *jman*), Ved. making a way or course; (Sāy.) going on or reaching the earth.

ज्या 1. *jyā*, cl. 9. P., 4. A. *jīnāti*, *jīyate*, *jīyau*, *jīye*, *jyāsyati*, *-te*, *ajyāsīt*, *jyātum*, to overpower, oppress, to deprive of property, &c., (in the Veda often connected with *rt* *han*, e. g. *jīyate hanti*, 'he oppresses and kills'; and in the Brāhmaṇas applied to the oppressions of the Brāhmanas and Vaiśyas by the Kshatriyas); (cl. 9. P.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old; Caus. *jyāpayati*, see *jyāpaya* below; Desid. P. *jyāsyati*, to wish to overpower or oppress; Intens. *jējyate*, *jājyāti*; [cf. Gr. *βιάω*].

Jīta or *jīna*, *as*, *ā*, *am*, oppressed, overpowered; become old. See also under *jīta*, p. 348, col. 1.

Jya, *as*, *ā*, *am*, (at the end of a comp.) oppressing. 2. *jyā*, *f*, overpowering force or strength (*Śia*, cf. *parama-jyā*); excessive demand, importunity.

Jyāna, *am*, *n*, Ved. oppression, tyrannizing over. *Jyāni*, *is*, *f*, oppression; deprivation, loss; decay, infirmity, old age; quitting, abandoning; a river, a stream.

Jyāpaya, *nom*, P. *jyāpayati*, *-yitum*, to make old, to call a person old, (supposed to be a noni. fr. *jya* substituted for *vridhā*.)

Jyāyas, *ān*, *asi*, *as* (considered by grammarians to be a compar. of *pra-sāya* and *vridhā*, for which *jya* is substituted), superior, more excellent, greater, larger, stronger; elder, senior, elder born (opposed to *kanīyas* and *anīyas*); a master; most excellent; (in law) one who is of age and answerable for his

own conduct. — *Jyāyas-vat*, *ān*, *atī*, *at*, Ved. having or acknowledging a senior or superior.

Jyāyasa, *as*, *i*, *am*, Ved. greater in number (opposed to *kāniyasa*).

Jyāyishtha, *as*, *ā*, *am* (irreg. superl.), the most excellent; noblest, first, best.

Jyeya, *as*, *ā*, *am*, to be oppressed, to be deprived of (property &c.); the most excellent, first, best.

Jyeshtha, *as*, *ā*, *am*, the most excellent, noblest, pre-eminent; first, chief; best, greatest; eldest, very old, elder, senior, elder born; an elder brother; (*as*), *m.*, N. of a month, for *jyaishtha*, q.v.; N. of a man; (*ā*), *f.*, N. of the sixteenth or (according to more modern reckoning) eighteenth lunar mansion sacred to Indra; the eighth year of a Jupiter cycle of twelve years; the middle finger; a small house-lizard; an epithet of the Gangā; a kind of heroine; misfortune personified as a goddess and the elder sister of Lakshmi; (*i*), *f.* a small house-lizard; (*am*), *n.* the most excellent, the first, the head; tin; (*am*), *ind.* most, extremely; [cf. Hib. *gast*, 'an old woman'; *giostaire*, 'an active old man'; *giostaireas*, 'old age.')] — *Jyeshtha-ghni*, *f.*, Ved. = *jyeshthā*, the sixteenth lunar mansion. — *Jyeshthātama*, *as*, *ā*, *am*, Ved. best of all; first of all; oldest of all. — *Jyeshtha-tara*, *as*, *ā*, *am*, elder, an elder one. — *Jyeshtha-tas*, *ind.*, Ved. according to seniority, (reckoning from the eldest. — *Jyeshtha-tā*, *f.* or *jyeshtha-tva*, *am*, *n.* superiority; primogeniture, seniority. — *Jyeshtha-tāta*, *as*, *m.* a father's elder brother. — *Jyeshtha-tāti*, *is*, *f.*, Ved. superiority; superior. — *Jyeshtha-pāti*, *as*, *m.*, N. of a man. — *Jyeshtha-pushkara*, *am*, *n.*, N. of a renowned place of pilgrimage. — *Jyeshtha-balā*, *f.*, N. of a plant, a kind of Balā; = *mahā-balā*, *saha-devī*. — *Jyeshtha-bhāryā*, *f.* an elder brother's wife, the elder, senior or chief wife. — *Jyeshtha-rāj*, *i*, *m.*, Ved. a sovereign. — *Jyeshtha-lalitā*, *f.* a particular vow to be observed in the month Jyeshtha (Jyaishtha).

— *Jyeshtha-varṇa*, *as*, *m.* one of the first caste, a Brāhman. — *Jyeshtha-ṛitti*, *is*, *i*, *is*, *i*, behaving like the first-born or eldest brother; (*is*), *f.* the duties of seniority. — *Jyeshtha-śvaśrū*, *us*, *f.* a wife's elder sister. — *Jyeshtha-sāman*, *a*, *n.*, N. of a Sāman; (*ā*, *ā*, *a*), a chanter of the Jyeshtha-Sāman. — *Jyeshthasāmika*, *as*, *ā*, *am*, an adj. derived from the last. — *Jyeshtha-stoma*, *as*, *m.*, N. of an Ekāha ceremony. — *Jyeshtha-sthāna*, *am*, *n.*, N. of a place of pilgrimage. — *Jyeshthānsa* (*tha-an*), *as*, *m.* the eldest brother's share; the right of primogeniture or the right of the eldest son to a larger portion of the patrimonial property than his brothers; — a right formerly recognized but now obsolete; the best share. — *Jyeshthā-mūla* or *jyeshthā-mūliya*, *as*, *m.* the month Jyaishtha. — *Jyeshthāmbu* (*tha-am*), *us*, *m.* the scum of boiled rice or water in which grain has been washed. — *Jyeshthāśrama* (*tha-as*), *as*, *m.* the most excellent order or period in the religious life of a Brāhman, viz. that of a householder; (*as*, *ā*, *am*), being in that period. — *Jyeshthāśramin*, *i*, *m.* a Brāhman in the order of a householder. — *Jyeshthasvara* (*tha-is*), *am*, *n.*, N. of a Linga in Vārāṇasi.

Jyeshthilā, *f.*, N. of a river.

Jyaishtha, *as*, *m.*, N. of a month (May–June), the month in which the full moon stands in the constellation Jyeshthā; (*i*), *f.* the full moon in the month Jyaishtha; a small house-lizard. — *Jyatishtha-sāman*, *a*, *wrong form for jyeshtha-sāman*, q.v.

Jyaishthineya, *as*, *i*, *am*, born from the elder or principal wife; *jyaishthineyo jyeshthaḥ*, the eldest son and at the same time the son of the father's first wife.

Jyaishthya, *am*, *n.* pre-eminence, sovereignty; precedence, priority of birth, primogeniture, seniority.

ज्या ३. *jyā*, *f.* (perhaps fr. rt. १. *jyā*), the string of a bow, a bow-string; the chord of an arc, a sine in geometry; [cf. *adhī-jya*, *uj-jya*, &c.; cf. also Gr. *Bōs*.] — *Jyā-kāra*, *as*, *m.*, Ved. one who makes bow-strings. — *Jyā-ghosha*, *as*, *m.* the twang

of a bow. — *Jyā-pāśa*, *as*, *m.* a bow-string. — *Jyā-piṇḍa* or *jyā-piṇḍaka*, a sine expressed in figures. — *Jyā-magha*, *as*, *m.*, N. of the father of Vi-darbha. — *Jyārtha* (*jyā-ar*), *as*, *m.* the sine of an arc. — *Jyārtha-piṇḍa*, a sine expressed in figures. — *Jyā-vāja*, *as*, *ā*, *am*, Ved. having the elasticity of a bow-string; (*Sāy*.) a stout or strong bow (as if a substantive). — *Jyā-vāṇya*, *as*, *m.* pl. N. of a warrior-tribe; (*as*), *m.* a prince of this tribe. — *Jyā-hroḍa*, *as*, *m.* a peculiar kind of bow; (*au*), *m.* du., N. of a Sāman. — *Jyotputī* (*jyā-ut*), *is*, *f.* 'the calculation of the length of a chord,' derivation of (semi)-chords.

Jyākā, *f.* a bow-string; the chord of an arc in geometry.

Jyākā, *f.*, Ved. a bow-string.

Jyāya, *nonn.* A. *jyāyate*, to represent a bow-string.

ज्या ४. *jyā*, *f.* the earth; a mother.

ज्यु *jyu*, cl. १. A. *jyavate*, &c., to go, approach.

ज्युत् *jyut* (for *dyut*), cl. १. A. P. *jyotate*, -*ti*, to shine; Caus. P. *jyotayati*, -*yitum*, to shine upon, illuminate.

Jyut, *is*, *f.* (for *dyuti*), light. — *Jyuti-mat*, *ān*, *ati*, *at*, shining, full of light.

Jyotā, *f.*, Ved. 'the brilliant or shining one,' one of the mystical names of the cow.

Jyotisha, *as*, *i*, *am* (fr. *jyotis*), relating to the heavenly bodies, astronomical, astrological; (*as*), *m.* an astronomer, astrologer; N. of certain magical formulæ for exorcising the evil spirits supposed to possess weapons; (*am*), *n.* astronomy, astrology, the science of the course of the heavenly bodies and divisions of time resting thereon; N. of one of the six Vedāṅgas or of a short tract which gives only such a knowledge of the heavenly bodies as was required for fixing the days and hours of the Vedic sacrifices; (*i*), *f.* a star, a planet, an asterism. — *Jyotisha-tattva*, *am*, *n.* or *jyotisha-ratnamālā*, *f.*, N. of two works on astronomy. — *Jyotisha-vidyā*, *f.* astronomical science. — *Jyotisha-sangraha*, *as*, *m.* the whole science of astronomy. — *Jyotishī-mat*, *ān*, *atī*, *at*, Ved. shining, brilliant; (*ān*), *m.*, N. of a particular sun or form of the sun.

Jyotishika, a wrong form for *jyautishika*, q.v.

Jyotishka, *as*, *m.* a luminary, a heavenly body; the luminaries regarded by the Jains as a class of deities arranged under five heads, viz. sun, moon, the planets, fixed stars, and lunar mansions; the plant *Premna Spinosa*; the plant *Plumbago Zeylanica*; the seed of *Trigonella Fœnum Græcum*; N. of a Nāga; N. of a man; (*ā*), *f.*, N. of a plant, = *jyotishmatī*; (*am*), *n.*, N. of a luminous weapon with which Arjuna destroyed Tamas or darkness personified (see *Mahābh.* Droṇa-parva 1325); N. of the shining peak of the Meru.

Jyotis, *is*, *n.* light in various forms and under various aspects, as the light of the sun, of dawn, of fire, of lightning, &c.; brightness or clearness of the sky, daylight (opposed to *Tamas*); lightning; light appearing in three forms, viz. fire on the earth, ether or air in the intermediate region, and sun in the sky; a glance of the eye, the faculty of seeing, the eye; the heavenly bodies, the planets and stars (in this sense pl., e.g. *jyotishām ayanam*, the course of the heavenly bodies); sun and moon (in this sense du., e.g. *jyotishor upasargāḥ*, eclipses &c. of the sun and moon); the light of heaven, the celestial world; light as the divine principle of life or as the source of intelligence, intelligence; light as a type of freedom, of bliss and of victory, [cf. Lat. *lux* and Gr. *φῶς*, *φῶς*]; N. of the Jyotishtoma as applied to the first and sixth days of the Abhi-plava ceremony which lasts six days; N. of certain formulæ containing the word *jyotis*; a kind of metre consisting of thirty-two short and sixteen long syllables; the science of the course of the heavenly bodies, &c., see *jyotishka*; a mystical term for the letter *r*; (*is*), *m.* fire; the

sun; N. of the plant *Trigonella Fœnum Græcum*; N. of a son of Manu Svārociṣha; also of Marut; [cf. *Ītra-jyotis* and *dakṣiṇā-j*.] — *Jyotiḥ-sāstra*, *am*, *n.* the science of astronomy; a work upon astronomy. — *Jyotiḥ-sāman*, *a*, *n.*, N. of a Sāman. — *Jyotiḥ-siddhānta*, *as*, *m.* title of an astronomical work. — *Jyotir-agra*, *as*, *ā*, *am*, Ved. preceded by light or life. — *Jyotirathā*, *f.*, N. of a river; (a wrong form for *jyoti-rathā*). — *Jyotir-anika*, *as*, *ā*, *am*, Ved. having a shining face or appearance. — *Jyotir-ṅga* or *jyotir-ṅga*, *as*, *m.* 'moving light,' a fire-fly. — *Jyotir-īśa* or *jyotir-īśvara*, *as*, *m.*, N. of the author of the Dhūrta-samāgama. — *Jyotir-gaṇa*, *as*, *m.* the heavenly bodies collectively. — *Jyotir-jarāyus*, *us*, *us*, *u*, Ved. surrounded by a brilliant covering; (*Sāy*.) brilliant (among the clouds) like an embryo. — *Jyotir-jāa*, *as*, *m.* 'star-knower,' an astrologer, one versed in astronomy. — *Jyotir-jvalanārcī-śrī-garbhā* ('*na-ar*'), *as*, *m.*, N. of a Bodhi-sattva. — *Jyotir-dhāman*, *ā*, *m.*, N. of one of the seven sages in the Manv-antara of Tāmasa. — *Jyotir-bhāsa-mayī*, *i*, *is*, *m.* a kind of gem. — *Jyotir-bhāsin*, *i*, *ini*, *i*, brilliant with light. — *Jyotir-maṇḍala*, *am*, *n.* the stellar sphere. — *Jyotir-maya*, *as*, *i*, *am*, consisting of light, brilliant, abounding with stars, starry. — *Jyotirmālīn*, *i*, *m.* (for *-mālīn*), a fire-fly. — *Jyotir-mukha*, *as*, *m.*, N. of one of the monkey-followers of Rāma. — *Jyotir-linga*, *am*, *n.*, N. of several Linga temples. — *Jyotir-lekhāvalayin*, *i*, *ini*, *i*, studded with rows of stars. — *Jyotir-loka*, *as*, *m.* the world of light. — *Jyotir-vid*, *t*, *t*, *i*, knowing the stars, an astronomer; creating light (in this sense rt. 3. *vid*, to find). — *Jyotir-vidyā*, *f.* the science of astronomy, astrology. — *Jyotir-vija*, *am*, *n.* 'seed of light,' a fire-fly. — *Jyotir-hastā*, *f.* an epithet of Durgā. — *Jyotiḥ-śakra*, *am*, *n.* 'circle of the luminaries, the zodiac. — *Jyotish-kaṇa*, *as*, *m.* a spark of fire. — *Jyotish-kara*, *as*, *m.* 'light-causer,' a kind of flower. — *Jyotish-kalpa*, *as*, *ā*, *am*, like flame or fire, blazing, radiant. — *Jyotishkalpa-latā*, *f.* title of an astrological work. — *Jyotish-kṛī*, cl. 8. P. -*karoti*, -*kartum*, to make light, illumine. — *Jyotish-kṛī*, *t*, *t*, *i*, Ved. creating light. — *Jyotish-tama*, *as*, *ā*, *am*, diffusing the most brilliant light. — *Jyotish-toma*, *as*, *m.* (fr. *jyotis-stoma*), a Soma ceremony considered as the typical form of a whole class of ceremonies; it consists of either four or seven subdivisions, viz. the Agni-shtoma, Ukthya, Shodāśin, Ati-rātra, or in addition to these the Atyagni-shtoma, Vāja-peya, and Apor-yāma. — *Jyotish-tva*, *am*, *n.* luminousness, illumination; the condition of light. — *Jyotish-palisha*, *as*, *ā*, *am*, having brilliant wings. — *Jyotish-prabha*, *as*, *m.* 'brilliant with light,' N. of a kind of flower; N. of a Buddha; also of a Bodhi-sattva. — *Jyotish-mat*, *ān*, *atī*, *at*, luminous, brilliant, shining, belonging to the world of light, heavenly, celestial; *jyotishmatī trishṭup*, a form of the Trishṭubh metre, containing three Pādas of twelve syllables each and one Pāda of eight syllables; (*ān*), *m.* the sun; N. of one of the seven suns appearing at the destruction of the world; N. of the third foot of Brahmā; N. of a son of Manu Svāyambhuva; also of Manu Sāvāṇa; N. of a king of Kuśa-dvīpa; also of a son of Priya-vrata; N. of a mountain; (*i*), *f.* the night (as illumined by the stars), heart-pea, *Cardiospermum Halicacabum*. — *Jyotis-sāt*, *ind.* to flame, to fire or light; *jyotissāt kṛī*, to light, illumine, set on fire. — *Jyoti-rata*, *as*, *m.*, N. of a serpent-demon. — *Jyoti-ratha*, *as*, *ā*, *am*, whose chariot is light; (*Sāy*.) bearing fire or the oblation like a chariot; (*as*), *m.* the pole-star or in mythology Dhruva, son of Uttāna-pāda; a kind of serpent; (*ā*), *f.*, N. of a river which joins the Sonā or Sone. — *Jyoti-rasa*, *as*, *m.* a kind of gem. — *Jyoti-rūpa-svayambhū*, *us*, *m.* Svayambhū (Brahmā) in the form of light. — *Jyoti-rūpeśvara* ('*pa-is*'), *am*, *n.*, N. of a Linga.

Jyotsnā, *i*, a moonlight night; moonlight; light, splendor in general; N. of one of the bodies of Brahmā; N. of one of the sixteen Kālās of the moon; an epithet of Durgā; N. of two plants, =

jyotsnā and *ghoshālākā*. — *Jyotsnā-kālī*, f., N. of a daughter of the moon and wife of Pushkara who was a son of Varuṇa. — *Jyotsnā-priya*, as, m. 'a friend of the moonlight,' the bird Chakora or Greek partridge. — *Jyotsnā-vat*, ān, atī, at, illuminated by the moon, shining, brilliant. — *Jyotsnā-eriksha*, as, m. the tree or tripod of a lamp, a lamp-stand, candlestick. — *Jyotsneśa* (°nā-īśa), as, m. 'lord or husband of the moonlight,' the moon.

Jyotsnikā, f., N. of a plant, = *koshātākā*.

Jyotsnī, f. a moonlight night; a small cucumber, *Trichosanthes Dioeca*; a kind of perfume, = *repukā*; (a wrong form for *jyautsnī*.)

Jyautisha, am, n., N. of a Sāman.

Jyautishika, as, m. one who knows the Jyotisha, an astronomer, astrologer.

Jyautsna, as, ī, am, luminous especially with moonlight; (as), m. the time of moonlight, the light half of a month; (ī), f. a full moon night; N. of a plant, = *paṭolikhā*.

Jyautsnikā, f. a moonlight night; (perhaps an incorrect form for *jyotsnikā*.)

ज्यो *jyo*, cl. 1. A. *javate*, &c., to advise, instruct, order; observe a vow or any religious obligation.

ज्योक *jjok*, ind. long, for a long time, for a long while; *jjoktamām*, superl. ind. for the longest time, longest. — *Jyog-jīvātu*, us, f. long life; *jjok kṛi*, to be long about anything, delay.

ज्योडि *jyodi*, in names of plants. Cf. *kara-jyodi* and *hasta-j*.

ज्योतमानक *jyotayamānaka*, as, ikā, am, Ved. shining (?).

ज्योतिक *jyotika*, as, m., N. of a Nāga; (perhaps a wrong reading for *jyotishka*.)

ज्योतिस् *jyotis*, &c. See p. 353, col. 2.

ज्यौ *jjau*, aus, m. (a word borrowed fr. the Gr. *Zeús*), the planet Jupiter.

जि 1. *jri*, cl. 1. P. *jayati*, &c., to overpower, conquer; to go.

Jraya. Cf. *prithu-jraya*.

Jrayas, as, n., Ved. a plain, expanse, space; (Sāy.) speed; splendor; overpowering; (cf. *Zend zarajo*.)

Jrayasāna, as, ā, am, Ved. spreading, expanding, occupying space; (Sāy.) going.

2. *jri*, īs, īs, ī, in *uru-jri*, q. v.

जि 3. *jri* or *jri* [cf. rt. 1. *jri*], cl. 1. 10. g. P. *jayati*, *jrāyati*, *jrīnāti*, &c., to grow old, to be or become old or decayed.

ज्वर *jvar*, cl. 1. P. *jvarati*, *javāra*, *jvarishyati*, *ajvārī*, *jvaritum*, to be feverish, to be hot with fever or passion, to be diseased &c.: Caus. P. *jvarayati*, *-yitum*, to make feverish: Desid. *jijvarishati*: Intens. *jāvaryate*, *jāvūrti*; [cf. Lat. *a-ger*; Hib. *gurt*, 'pain, trouble, fierceness'; Germ. *schwer*; Old Germ. *swār*, *swāri*; Germ. *quälten*?].

Jūrna, as, ā, am. See rt. 1. *jur*, p. 349, col. 3.

Jvara, as, m. fever of different kinds (called after the different doshas or humors of the body which are supposed to be affected by them; fever is called the leader and king of all diseases); fever of the soul, mental pain, affliction, grief, trouble, sorrow, distress; (ā), f. fever; (as, ā, am), heated, raging (with fever, passion, &c.), excited, inflamed. — *Jvaraghna*, as, ī, am, febrifuge, anti-febrile, dispelling fever or ague; (as), m. or according to some (ī), f. the plant *Cocculus Cordifolius*, = *guḍūci*; the plant *Chenopodium Album*, = *vastūka*. — *Jvara-ikitsā*, f. medical treatment of fever. — *Jvara-nāśika*, as, ā, am, febrifuge. — *Jvara-nirāya*, as, m., N. of a medical work. — *Jvara-pāṭikāra*, as, m. cure of fever. — *Jvara-hantṛi*, īs, trī, trī, trī, febrifuge; (trī), f. the plant *Rubia Munjista*. — *Jvarāgnī* (°ra-agnī), īs, m. feverish heat, the hot paroxysm in fever. — *Jvarāṅkuśa* (°ra-āṅkuśa), as, m. a febrifuge;

the plant *Andropogon Jvarancusa*; title of a work on medicine. — *Jvarāṅgi* (°ra-āṅgi), f., N. of a plant, = *bhadra-dantikā*. — *Jvarāntaka* (°ra-āntaka), as, ā, am, febrifuge, dispelling fever; (as), m. the plant *Cathartocarpus Fistula*; a kind of Nimba growing in Nepal. — *Jvarānvita* (°ra-ānvita), as, ā, am, suffering from fever or ague. — *Jvarāpaka* (°ra-āpaka), as, ā, am, febrifuge; (ā), f. a febrifuge, the plant *Medicago Esculenta*, = *villa-patṛi* (?).

Jvarita, as, ā, am, or *jvarin*, ī, īnī, ī, febrile, feverish, affected with fever.

Jvāra. See *nava-jvāra*.

ज्वल *jval*, cl. 1. P. (ep. also A.) *jvalati*, -te, *jāvāla*, *jvalishyati*, *ajvālī*, *jvalitum*, to burn brightly, blaze, flame, glow, shine; to burn (as a wound); to be ardent: Caus. P. *jvālayati* and *jvalayati*, -yitum, to set on fire, light, kindle, make radiant, illuminate: Desid. *jīvālīshati*: Intens. *jāvālyate*, *jāvālī*, to flame violently, shine strongly, be brilliant; [cf. Hib. *qualaim*, 'I blacken, burn'; *qual*, 'coal, coals, fire'; Germ. *Kohle*: Old Germ. *colo*: Eng. *coal*: Lith. *swelū*: Old Germ. *wallu*, *walm*, *wālī*.]

Jvala, as, ā, am, flaming, blazing, shining, brilliant; (as), m. flame, blaze, light. — *Jvala-mukhī*, f., N. of a tutelary deity in the family of Lomaśa; [cf. *jvālā-mukhī*.] — *Jvālānana* (°lā-ānā), as, ā, am, having the face flaming. — *Jvālā-rāsbhākā-maya*, as, m. = *jālā-gardabha*.

Jvalakā, f. a large flame or blaze.

Jvalat, an, antī, at, burning, blazing; shining, radiant, brilliant. — *Jvalan-maṇi*, īs, ī, ī, blazing with jewels; (īs), m. a brilliant gem.

Jvalana, as, ā, am, inflammable, combustible, flaming, shining; (as), m. fire; a N. of the numeral 3; corrosive alkali; the plant *Plumbago Zeylanica*; (ā), f., N. of a daughter of Takshaka and wife of Rīcyeu [cf. *jvālā*]; (am), n. burning, blazing. — *Jvalanāśman* (°nā-āśmā), ā, m. the sun-stone; [cf. *sūrya-kānta*.]

Jvalanīya, as, ā, am, fit to be burnt, combustible.

Jvalayāt, an, antī, at, kindling, burning, illuminating, blazing, radiant.

Jvalita, as, ā, am, kindled, burnt, blazing, flaming; (*trīneshu jvalitām tvayā*, you have lighted a fire in the grass, i. e. you have had easy work.)

— *Jvalita-nayana*, as, ā, am, fiery-eyed, looking angrily or fiercely; also *jvalita-śakshus*, *jvalitānetra*, &c. — *Jvālītānana* (°tā-ānā), as, ā, am, having the face flaming.

Jvalin, ī, tñī, ī, burning, flaming, shining; (īnī), f. the plant *Sansevieria Zeylanica*, = *mūrā*.

Jvāla, as, ī, am, burning, blazing; (as), m. light, flame, a torch; (ā), f. a blaze, flame, illumination; burnt rice; N. of a daughter of Takshaka and wife of Rīksha; [cf. Hib. *qual*, 'coal'.] — *Jvālā-khara-gada* and *jvālā-gardabha*, as, m. = *jālā-gardabha*.

— *Jvālāgnī* (°lā-agnī), īs, m. blazing fire, flame.

— *Jvālā-jihva*, as, m. 'flame-tongued,' N. of fire; N. of an attendant of Skanda; of Śiva; of a Dānava.

— *Jvālā-dhava*, as, m. 'flame-marked,' fire. — *Jvālā-mukha*, as, m. 'flame-mouthed,' a class of demons; (ī), f. a volcano; any place where subterranean fire or inflammable gas breaks forth, such places being held sacred by the Hindūs as indicating the presence of a form of Durgā; (a celebrated *Jvālā-mukhī* exists in the hills north-east of the Pāñjāb to which pilgrimages are made; the soil abounds with carburetted hydrogen gas which takes fire upon coming in contact with the external air. According to the legend, the flame proceeds from the fire which the wife of Śiva created and in which she burned herself. Śiva finding that this flame was about to consume the world, buried it in the hollow of the mountain. According to another legend, the tongue of Pārvaṭī fell at this place. There is a similar volcanic region in Chinese Tartary where fire is produced by digging into the earth.) — *Jvālā-līngā*, as, n. 'flame-linga,' N. of a temple of Śiva. — *Jvālā-vakra*, as, m. 'flame-mouthed,' N. of an attendant of Śiva. — *Jvālāśvara* (°lā-īśa), N. of a Tīrtha.

Jvālin, ī, īnī, ī, flaming, blazing; (īnī), f. mystical name of the letter v.

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ॠ 1. *jha*, the ninth consonant of the Sanskrit alphabet and the aspirate of the preceding letter. — *Jha-kāra*, as, m. the letter or sound *jh*.

ॡ 2. *jha*, as, ā, am, asleep, sleeping; lost, destroyed; (as), m. a peculiar sound; playing a tune, beating time; a sound like the splashing of water or the clashing of symbols, jingling, clanking, &c.; wind accompanied by rain; a stray, a thing lost or mislaid; a N. of a chief of the Daityas or demons; an epithet of Bṛihaspati, the preceptor of the gods; (ā), f. the descent of a cascade, a water-fall.

झगझग *jhagajhagāya*, nom. A. *jhagajhagāyate*, to sparkle, flash.

झकार *jhan-kāra*, as, m. or *jhan-kārila*, am, n. (fr. the imitative word *jham*), a low murmuring sound, as the buzzing or humming of bees &c.

झञ्झ *jhañjha*, am, n. (onomatopoetic), an indistinct noise like the jingling and clanking of metal ornaments, any ringing or rattling sound.

Jhañjhā, f. the noise of the wind or of falling rain; wind, wind and rain, a hurricane, a gale; a clang or sharp clanking sound, jingling; raining in large drops; a stray, anything lost. — *Jhañjhānīla* (°jhā-ānī), as, m. wind with rain, a high wind in the rainy season, a typhoon or the sort of tempest frequent during the south-west monsoon. — *Jhañjhāvāta*, as, m. wind with rain, a storm, a squall.

झट *jhaṭ*, cl. 1. P. *jhaṭati*, &c., to become matted together or entangled (as hair), to become confused or intermixed.

Jhaṭā, f. the plant *Flacourtia Cataphracta*.

Jhaṭī, īs, m. a small tree, a shrub, a bush.

Jhāṭa, as, m. an arbour, bower, place overgrown with creepers; a wood, a thicket; cleaning sores or wounds; (ā or ī), f. jasmine, *Jasminum Auriculatum*.

Jhātala, as, m. the tree *Bignonia Suaveolens*.

Jhātīkā or *jhātīkā*, f. = *jhātā* above.

झटिति *jhaṭiti*, ind. (fr. *jhaṭ*, an onomatopoetic word with *iti*; cf. *paṭiti*), quickly, speedily, instantly; at once; on the spot.

झणझण *jhañjhaṇa* or *jhañjhaṇā* (an onomatopoetic word), the jingling or tinkling of ornaments; [cf. *chanācchan* and *jhalajjhalā*.] — *Jhañjhaṇī-bhūta*, as, ā, am, rattling.

Jhañjhañyāya, nom. A. -yate, &c., to jingle, tinkle.

Jhañjhañyāyita, am, n. jingling, tinkling.

झणत्कार *jhañat-kāra* or *jhañat-kāra*, as, m. (fr. the imitative sound *jhañat* and *kāra*), the jingling, tinkling, or clinking of metallic ornaments.

झन्झना *jhanajjhanā*, flapping noise.

ज्म *jham*, cl. 1. P. *jhamati*, &c. = *cham* and *jam*, to eat, consume.

जम्प *jhampa*, as, ā, m. f. a spring, a jump, jumping, springing, plunging. — *Jhampāsīn* (°pā-āsīn), ī, nī, a kingfisher.

Jhampāka, as, m. or *jhampāru*, us, m. a monkey, an ape.

Jhampin, ī, m. 'a leaper,' an ape, a monkey.

झर *jhara*, as, ā or ī, m. f. a cascade, a water-fall; (ī), f. a river; [cf. *nir-jhara*.]

Jharat, an, antī, at, flowing or falling down; [cf. *kshar*.]

जर्च *jharé*, cl. 6. P. *jharéati*, or *jharéh*, cl. 6. P. *jharéhati*, or *jharjh*, cl. 6. P. *jharjhati*, to speak; to blame, menage; injure.

झरझर *jharjharā*, as, ī, m. f. (said to be fr.

the last), a sort of drum; (as), m. the Kali-yuga, the present Yuga or age of the world; N. of a Daitya, a son of Hiranyāksha; N. of a river; (ā), f. a whore [cf. *śāharā*]; (am), n. a sound as of splashing or dropping.

Jharjharaka, as, m. the fourth or present age of the world, the Kali-yuga.

Jharjharin, ī, īṇī, ī, furnished with a drum; epithet of Śiva.

हृर्रीक jharjharika, as, m. the body; a region, a country; a picture.

हृलक्का jhalakkā, f. a large flame.

हृलहृल jhalajhalā, f. an onomatopoeic word for the noise of falling drops, the flapping of an elephant's ears, or of flaccid breasts, &c.

हृलरी jhalārī, f. = *jharjharā*, a sort of drum; a curl; [cf. *jhallārī*.]

हृल jhalā, f. a girl, a daughter; sunshine, splendor, brilliant or glittering light; a cricket; [cf. *jhillī*; cf. also rt. *jval*; Hib. *gal*, 'heat'; *galla*, 'fairness, brightness, beauty'; *gallud*, 'a lass, a young girl'.]

हृल jhālī, is, f. the areca-nut.

हृल जहल्ला jhallā, as, m. a prize-fighter, a cudgel-player, a man of a tribe following the profession of a *jhallā*; a designation of one of the degraded classes sprung from an outcast Kshatriya; (ī), f. a kind of drum.

हृलक jhallaka, am, n. (fr. *jhallā*, imitative sound), cymbals; (ī), f. a kind of drum.

हृलकर jhallakanṭha, as, m. a pigeon; [cf. *jhillī-kanṭha*.]

हृलना jhallanā, f. a particular Prākṛit metre.

हृलरी jhallārī, f. (fr. *jhallā*, imitative sound; cf. *jhallārī*), a kind of musical instrument, a sort of drum or cymbal; a curl, a lock of hair; moisture; purity; a ball &c. of perfumed substances used for cleaning the hair; [cf. *jhallārī* and *jhillārī*.]

हृलिका jhallikā, f. a rag or cloth used for applying colour or perfumes; dirt rubbed off the body by the application of perfumes; light, splendor, lustre; [cf. *jhillikā*.]

हृलषक jhallishaka, a sort of musical instrument.

हृलोल jhallola, as, m. a ball or protuberance at the lower end of a spindle.

हृष jhash, cl. 1. P. A. *jhashati*, -te, &c., to take; to put on, wear, cover; (only P.) to hurt or kill.

Jhasha, as, m. a large fish, a fish in general; the sign of the zodiac Pisces; a forest, a thicket; a forest overgrown with grass; heat, warmth; (ā), f. the plant *Uria Lagopodioides*; (am), n. a desert. — *Jhasha-keṭana* or *jhasha-dhvaja*, as, m. a N. of Kāndarpa or the god of love; love. — *Jhashāṅka* ('sha-āṅ'), as, m. an epithet of Anuruddha or the son of Kāma. — *Jhashāṣana* ('sha-aṣ'), as, m. the Gangetic porpoise, *Delphinus Gangeticus*. — *Jhashodari* ('sha-ud'), f. an epithet of Satyavati, the wife of Śāntanu and mother of Vyāsa.

हृलत jhār-kṛta, am, n. (fr. *jhām*, imitative sound, and rt. 1. *kṛ*), a tinkling ornament worn round the toes or feet.

हृल जहृल jhāṭa. See under rt. *jhaṭ*.

हृलमल jhāṭmalā, f. = *jhāṭa*, *Jasminum Auriculatum*; (according to others two separate words, *jhāṭa* and *amalā*.)

हृलस्रक jhāṭastraka, as, m. the water melon.

हृलक jhābaka, as, m. the tree *Tamarix Indica* (?); [cf. *jhāvuka*.]

हृलक jhāmaka, am, n. a burnt or vitrified brick.

हृलर jhāmara, as, m. a small whetstone, used chiefly by housewives for sharpening their spin-dles, needles, &c.

हृलर jhārjharā or *jhārjharika*, as, m. (fr. *jharjharā*), a tabor-player, a drummer.

हृलरी jhālārī [cf. *jhalārī*], a kind of drum or tabor.

हृल jhālā, f. = *jhalā*, q. v.

हृल jhālī, is, f. a sort of sour or unripe mango fried with salt, mustard, and *Asa Foetida*.

हृल jhāvu, us, m. the tree *Tamarix Indica*; also *jhāvuka*, as, m. and *jhāvū*, ūs, m.

हृलक jhīgūka, as, m. a sort of cucumber, *Luffa Acutangula*.

हृलक jhīgīnī, f. a sort of cucumber, *Luffa Acutangula*; a torch, a firbrand.

Jhīgī, f. a sort of cucumber, *Luffa Acutangula*.

हृलक jhijjī, f. = *jhillī*, a cricket; [cf. *jhillī*.]

हृलक jhijhima, as, m. a forest on fire.

हृलक jhijhīrā and *jhijhīrishṭā*, f., N. of a shrub.

हृलक jhijhī, f. = *jhillī*, a cricket.

हृलक jhijṭī, f. a shrub, *Barleria Cristata*; *nīlā jhijṭī*, *Barleria Cærulea*.

हृलक jhirikā or *jhirī* or *jhirikā* or *jhirukā*, f. a cricket.

हृलक jhillārī, f. = *jhallārī*, q. v.

हृलक jhillī, is, f. a cricket; a kind of musical instrument; membrane or parchment; [cf. *jhillī*; cf. also Lat. *gryllus*; Germ. *Grille*.]

Jhillikā, f. a cricket; a cricket's cry; the light of sunshine, strong light, splendor; the dirt which comes from the body in rubbing it with perfumes; a cloth or rag used for applying colour, unguents, &c.; a kind of skin or membrane, parchment. — *Jhillikā-gaṇa-nāḍita*, as, ā, am, resounding with a multitude of crickets.

Jhillī, f. a cricket; the wick of a lamp; a cloth or rag for applying unguents, colour, &c.; sunshine, light, lustre; rice burnt by cooking in a saucepan, &c.; a musical instrument, cymbals; parchment. — *Jhillikanṭha*, as, m. a domestic pigeon.

Jhillika, as, m. a cricket; (ā), f. a cricket; sunshine; dirt taken off the body in rubbing it with perfumes.

Jhirikā and *jhirukā*, f. a cricket.

हृलक jhillin, ī, m., N. of a Vṛishṇī.

हु jhu, cl. 1. A. *jhavate*, &c., to go or move.

हुल jhuṇṭa, as, m. a shrub, a bush.

हुलर jhumari or *jhumeri*, is, f. one of the Rāgīnīs or modes of music personified.

हुल jhūnī, is, f. a kind of betel-nut; a voice or communication from heaven boding ill-luck, evil omen; a thicket &c. (= *kaṭhina*.)

हुल jhūsh, cl. 1. P. *jhūshati*, to hurt, kill; (a various reading for *yūsh*.)

हु jhṛī (another form of rt. 1. *jṛī*), cl. 4. 9. P. *jhīryati*, *jhīṛṇāti*, &c., to become old.

हुल jhoda, as, m. the betel-nut tree.

हृलक jhauлика, a small bag for betel &c.

हृल jhyu, cl. 1. P. *jhyavati*, &c., to go or move.

ज

ज 1. *ña*, the nasal belonging to the palatal class of letters. It only really occurs in conjunction with palatal consonants; and when preceding *ḥ*, *ch*, has much the sound of *n* in *inch*; when preceding *j*, *jh*, much the sound of *n* in *singc*. — *Na-kāra*, as, m. the letter or sound *ñ*.

ज 2. *ña*, as, m. a singer; any jingling or inarticulate sound; a heretic, an apostate; an ox; a N. of *Sukra*, regent of the planet Venus.

ट

ट 1. *ṭa*, the eleventh consonant of the Sanskrit alphabet and first of the third class or cerebrals; it has much the sound of *t* in *true*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. — *Ṭa-kāra*, as, m. the letter or sound *ṭ*. — *Ṭa-varga*, as, m. the cerebral consonants collectively. — *Ṭavarṇya*, as, ā, am, belonging to the cerebral class of consonants.

ट 2. *ṭa*, as, m. sound or an imitative sound like the twang of a bow-string &c.; a dwarf; a quarter, a fourth; (ā), f. the earth; an oath, confirming an assertion by ordeal &c.; (am), n. a hollowed cocoa-nut.

टङ्कदेश ṭakka-deśa, as, m. the country of the *Takkas*; [cf. *ṭakva*.]

Ṭakkadeśya, as, m. a kind of pot-herb, *Chenopodium Album*; [cf. *vastika*.]

टङ्क ṭakkara, as, m. the clapping of cymbals or a drum (?), a blow, knock, rap (?).

टङ्कबुद्ध ṭakkibuddha, as, m., N. of a man.

टङ्क ṭakva, ās, m. pl. = *bāhika*; [cf. *ṭakka-deśa*.]

टङ्क ṭakvara, as, m. an epithet of Śiva.

टगर ṭagara, as, ā, am, squint-eyed [cf. *kekara* and *teraḥa*]; (as), m. borax; wanton play or sport; wandering of the mind, confusion, perplexity; an object of sense.

टङ्क ṭank, cl. 10. 1. P. *ṭankayati*, *ṭankati*, to bind, tie; cover.

Ṭanka, as, am, m. n. (according to some only m.; said to be fr. the preceding), a spade, hoe, hatchet, stone-cutter's chisel or similar instrument; a sword, scimitar, sacrificial hatchet or knife; a scabbard, the sheath of a sword (only m.); a peak or crag shaped like the edge of a hatchet, the edge or declivity of a hill, slope; a chasm, cleft; anger, wrath; pride, arrogance; a weight (of silver) equal to four *Māshas* or twenty-four *Rakikās*; the wood-apple or *Feronia Elephantum*, = *nīla-kapittha*; the fruit of the wood-apple (n. only); borax; a stamped coin; (as, ā, am), m. f. n. the leg. — *Ṭanka-ṭika*, as, m. an epithet of Śiva. — *Ṭanka-pati*, is, m. the master of the mint. — *Ṭanka-vaṭ*, ān, atī, at, having crags or declivities. — *Ṭanka-sālā*, f. a mint.

Ṭankaka, as, m. a stamped coin especially of silver, silver money. — *Ṭankaka-pati*, is, m. the master of a mint or superintendent of the silver coin. — *Ṭankaka-sālā*, f. a mint.

टङ्कण ṭankaṇa, as, m. borax; (ās), m. pl., N. of a people in the north-east of *Madhya-deśa*; (am), n. binding, tying. — *Ṭankaṇa-kshāra*, as, m. borax.

टङ्कानक *ṭaṅkānaka*, as, m. the mulberry, *Morus Indica*.

टङ्कार *ṭan-kāra*, as, m. (fr. *ṭam*, imitative sound, and *ī. kāra*), howling, a howl, a cry, a sound, a clang, the twang of a bow-string &c.; fame, notoriety; surprise, wonder, [cf. *ṭān-kāra*]; (*ī*), f., N. of a shrub, commonly called *Tekāri*.

Ṭāṅkārita, am, n. humming; (a various reading for *ṭhāṅkārita*.)

टङ्ग *ṭaṅga*, as, am, m. n. (another form of *ṭanka* above), a spade, a hoe; a sword, a peculiar kind of sword; a leg; (*as*), m. borax; a weight of four *Māshās*.

टङ्गण *ṭaṅgaṇa*, as, am, m. n. borax; [cf. *ṭaṅkaṇa*.]

टङ्गिनी *ṭaṅginī*, f. the plant *Clypea Herandifolia*, commonly *Ākanādi*.

टट्टनी *ṭaṭṭanī*, f. a small house-lizard.

टट्टरी *ṭaṭṭarī*, f. a kind of musical instrument; a kettle-drum; a joke, a jest; a lie.

टट्टुर *ṭaṭṭura*, as, m. the sound of a drum; (a various reading for *dardura*.)

टण्डन *ṭaṇḍana*, as, m., N. of a prince.

टल *ṭal*, cl. 1. P. *ṭalati*, *ṭaṭāla*, &c., to be confused, to be disturbed by fear or anxiety &c.

Ṭala or *ṭāla*, as, m. perturbation, confusion (?). **Ṭalana**, am, n. anxiety, perturbation.

टाङ्क *ṭāṅka*, am, n. a spirituous liquor prepared from the fruit of the *Feronia Elephantum* or a similar tree.

टाङ्कर *ṭāṅkara*, as, m. a blackguard, a lecher, a libertine; [cf. *ṭāra*.]

टाङ्कार *ṭān-kāra*, as, m. or *ṭān-kṛita*, am, n. (fr. *ṭām*, imitative sound, and *rt. ī. kṛi*), a sound, a clang, a twang, &c.; [cf. *ṭān-kāra* and *ṭān-kṛiti*.]

टार *ṭāra*, as, m. a horse; a catamite.

टिक *ṭik*, cl. 1. A. *ṭekate*, &c., to go or move; [cf. *ṭik*, *ṭik*, *ṭik*.]

टिका *ṭikā* in *svarga-grāma-ṭikā-vilūṭhana*, the spoils of the poor villages of heaven (?).

टिक्क *ṭikka*, as, m., N. of a man.

टिटिभक *ṭiṭibhaka*, as, m. a bird, = *ṭiṭibha*.

टिटिल *ṭiṭila*, am, n. a large number, = 100 *Nāga-balas*.

टिटिभ *ṭiṭibha*, as, m. a kind of bird, *Parra Jacana* or *Gaensis*; N. of a *Daitya*; also of a *Dānava* who was an enemy of *Indra* in the thirteenth *Manv-antara*; (*ī*), f. the female of the bird *Parra Jacana*.

Ṭiṭibhaka, as, m. the bird *Parra Jacana* or *Gaensis*.

टिशिटिणि *ṭiṣṭiṇi*, is, m., N. of a man.

टिशिटिणिका *ṭiṣṭiṇikā* or *ṭiṣṭiṇikū*, f., N. of a plant.

टिशिड *ṭiṣṭiḍa*, as, m. a kind of plant, = *tindiṣa*, &c.

टिप् *ṭip*, cl. 10. P. *ṭepayati*, &c., to direct, send, throw, cast; (a various reading for *ṭip*.) **Ṭepana**, am, n. sending, throwing.

टिप्पनी *ṭippanī*, f. (also spelt *ṭippanī*), a gloss, a comment, commentary.

टिरिटिरा *ṭiririrā*, f. (an onomatopoeic word), whispering.

टीक् *ṭik* [cf. *ṭik*], cl. 1. A. *ṭikate*, &c., to go or move; cl. 10. P. *ṭikayati*, &c., to explain, make clear.

Tikā, f. any commentary, but especially a commentary on another commentary (e.g. the commentary by *Ānanda-giri* on *Sāṅkara's Upanishad-bhāṣya* is called *bhāṣya-tikā*).

टु *ṭu*, us, m. gold; one who changes his shape at will, a proteus; *Kāma* or the god of love.

टुङुक *ṭuṅuka*, as, ā, am, small, little, low, vile; cruel, harsh; (*as*), m. the tree *Colosanthus Indica*; the bird *Sylvia Tutoria*; (*ā*), f. a plant, commonly *Aknidhi*; [cf. *ṭaṅginī*.]

टुनाका *ṭunākā*, f. the plant *Curculigo Orchioidea*.

टुल *ṭulla*, as, m., N. of a man.

टेपन *ṭepana*. See *rt. tip*, last col.

टेर *ṭera*, as, ā, am, squinting. — **Ṭerāksha** (*°ra-ak*), as, ī, am, squint-eyed.

Ṭeraka, as, ā, am, squinting.

टोटक *ṭoṭaka*, a kind of metre consisting of four lines of twelve syllables each.

टोडरक्षपति *ṭoḍara-kṣmāpati*, is, m. or *ṭoḍaramalla* or *ṭoḍarendra*, as, m., N. of a minister of *Akbar Shāh* and author of the *Ṭoḍarānanda*.

टोटला *ṭotalā*, f., N. of a deity.

टोटलतन्त्र *ṭotala-tantra*, am, n., N. of a Tantra.

टौक् *ṭauk*, cl. 1. A. *ṭaukate*, &c., to go, approach; (various reading for *ḍhauk*.)

टूल *ṭal*, cl. 1. P. *ṭalati*, &c., to be disturbed or confused.

ठ

ठ 1. *ṭha*, the twelfth consonant and aspirate of the preceding letter. — **Ṭha-kāra**, as, m. the letter or sound *ṭh*. — **Ṭhakāraya** (fr. the last), nom. P. *ṭhakārayati*. *Desid. ṭiṭhakārayishati*.

ठ 2. *ṭha*, as, m. a loud noise; an imitative sound as of a golden pitcher rolling down steps; the disk of the sun or moon, a circle, a globe; a cypher; a place frequented or held sacred by all; an object of sense; an idol, a deity; an epithet of *Śiva*.

ठक्कन *ṭhakkana*, as, m., N. of a prince; (various readings have *ḍhakkana* and *thakkana*.)

ठक्कुर *ṭhakkura*, as, m. an idol, a deity, an object of reverence or worship; an honorific title after the name of a distinguished person; (sometimes written *Thākūr* or popularly *Tagore*.)

ठठम् *ṭhaṭham*, ind. an imitative sound. See 2. *ṭha*.

ठार *ṭhāra*, as, m. rime, hoar-frost.

ठालिनी *ṭhālīnī*, f. a girdle.

ठिख *ṭhiṅhā*, f., N. of a woman.

ड

ड 1. *ḍa*, the third letter of the cerebral class of consonants, having much the sound of *d* in *drum*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. In Bengal *ḍ* is often confounded in pronunciation with a hard *r*. — **Ḍa-kāra**, as, m. the letter or sound *ḍ*.

ड 2. *ḍa*, as, m. a sound; a kind of drum or tabor; fear; submarine fire; an epithet of *Śiva*; (*ā*), f. a *Dākinī*, i.e. a kind of female *imp* or *goblin*; a basket &c. carried by means of a sling.

डङ्कारी *ḍakkārī*, f. the lute of the *Cāṇḍālas*.

डङ्गर *ḍangara*, as, m. = *ḍingara*, throwing, casting; (*ī*), f. a kind of gourd; (also *ḍaṅgārī*, &c.)

डप् *ḍap*, cl. 10. A. *ḍāpayate*, &c., to collect, accumulate, heap together.

डम् *ḍam*, cl. 1. P. *ḍamati*, &c., to sound.

डम *ḍama*, as, m. a despised mixed caste (commonly *Dom*), the son of a *Cāṇḍālī* and a *Leta*, employed to clear away filth &c.

डमर *ḍamara*, as, ā, m. f. a riot, tumult, affray, a conflict without weapons; terrifying an enemy by shouts and gestures; petty or predatory warfare carried on by detachments or between villages and not kings; (*am*), n. flight, rout, running away through fear; [cf. *ḍāmara*.]

डमरिन् *ḍamarin*, ī, m. (?) a sort of drum, = the next.

Ḍamaru, us, m. a musical instrument, a sort of small drum shaped like an hour-glass and held in one hand; anything surprising, any strange occurrence &c.

Ḍamaruka, am, n. a kind of drum.

डम्प् *ḍamp*, cl. 10. A. *ḍampayate*, &c. (a various reading for *ḍap*), to heap together.

डम्ब *ḍamb*, cl. 10. P. *ḍambayati*, &c., to throw, cast, send; order.

डम्बर *ḍambara*, as, m., N. of one of the attendants of *Skanda*; an assemblage, collection, mass; (*as*, ā, am), famous, renowned.

डम्भ *ḍambh*, cl. 10. A. *ḍambhayate*, &c. (various reading for *ḍap*), to collect.

डयन *ḍayana*. See *rt. ḍi*, p. 357, col. 1.

डलक *ḍalaka* or *ḍallaka*, am, n. a sling, a basket, a *Dūlī* carried on men's shoulders by means of a stick and ropes like the beam and strings of a balance, (presents of fruit, sweetmeats, &c., are usually sent in this manner); (*as*), m., N. of a man.

डलन *ḍalana* or *ḍallana*, as, m., N. of a scholiast on the medical work of *Su-śruta*.

डवित्थ *ḍavitttha*, as, m., N. of a man; a wooden antelope (?); [cf. *ḍitttha*.]

डहु *ḍahu*, us, or *ū*, *ūs*, m. the plant *Arto-carpus Lacucha*.

डकिनी *ḍakīnī*, f. a kind of female *imp* or evil being attending *Kālī* and feeding on human flesh; N. of a place; [cf. *śākīnī*.] — **Ḍakīnī-tva**, am, n. the condition of a female demon.

डङ्कृति *ḍān-kṛiti*, is, f. (fr. *ḍām*, imitative sound, and *ī. kṛiti*), a sound, the clang of a bell, ding-dong, &c.; [cf. *ṭān-kāra*.]

डङ्गरी *ḍāṅgarī*, f. = *ḍangarī*, q. v.

डामर *ḍāmara*, as, m. affray, riot, conflict without weapons &c. [cf. *ḍamara*]; rout, uproar, the bustle and confusion of festivity or strife; any surprising thing, sight, or occurrence; a N. common to six Tantras, viz. the *Yoga-ḍāmara*, *Siva-ḍ*, *Durgā-ḍ*, *Sārasvata-ḍ*, *Brahma-ḍ*, and *Gandharva-ḍ*; N. of one of the attendants of *Śiva*; N. of a race or mixed caste; (*as*, ā, am), riotous; [cf. *uḍ-ḍāmara*.] — **Ḍāmara-tva**, am, n. the state of one who excites awe.

डालिम *ḍālīma*, as, m. = *dāḍīma*, a pomegranate.

डाल *ḍāhala*, as, m., N. of a people and their country.

डाहुक *dāhuka*, as, m. a gallinule; [cf. *dātyuḥa*.]

डिक़री *ḍikkārī*, f. a young woman; (wrong form for *ḍikkārī*.)

डिङ्गर *ḍingara*, as, m. a servant, a slave; a rogue, a cheat; a low or depraved man; a fat man; throwing, flinging; invective, insult (?).

डिङ्का *ḍiṅkā*, f. perhaps a wrong form for *ḍimbhaka*.

डिङ्गिम *ḍiṅgima* or *ḍiṅgimānaka*, a kind of bird; [cf. *ḍiṅḡbha*.]

डिङ्गिक *ḍiṅḡika*, as, m., N. of a mouse whose story is told in the Mahā-bh. Udyoga-parva 5440.

डिङ्गिम *ḍiṅḡima*, as, m. a musical instrument, a kind of small drum or tabor; a plant bearing a small fruit, Carissa Carandas. — *Ḍiṅḡimeśvara-tīrtha* ('ma-is'), am, n., N. of a Tīrtha.

डिङ्गिर *ḍiṅḡira*, as, m. cuttle-fish bone considered to be the foam of the sea; [cf. *hiṅḡira* and *ḍiṅḡira*.] — *Ḍiṅḡira-modaka*, am, n. garlic.

डिङ्गिश *ḍiṅḡiśa*, as, m. = *ṭiṅḡiśa* = *tindīśa*.

डिङ्गीर *ḍiṅḡira*, as, m. cuttle-fish bone held to be the foam of the sea; [cf. *ḍiṅḡira*.]

डिण्ठ *ḍiṭṭha*, as, m., N. of a man; a wooden elephant; a good-looking dark-coloured young man who is conversant with every branch of learning; [cf. *ḍavīṭṭha*.]

डिप् *ḍip* or *ḍimp* or *ḍimbh*, cl. 10. A. *ḍe-payate* or *ḍimpayate* or *ḍimbhayate*, to collect, heap together; *ḍip*, cl. 4. 6. 10. P. *ḍīpyati*, *ḍīpati*, *ḍēpayati*, to throw, cast, send or order; to direct; also *ḍimb*, cl. 10. A. *ḍimbayate*; [cf. rt. *ṭip*.]

डिम् *ḍim* (a Sautra root or one not occurring in the Dhātu-pāṭha), to hurt, injure.

डिम् *ḍima*, as, m. a dramatic entertainment, dramatic exhibition of battle or siege, such as the Tripura-dāha, in which the destruction of the three cities of Tripura by Śiva is dramatised; a kind of mixed caste.

डिम्ब *ḍimba*, as, m. affray, riot, conflict without weapons, mutual defiance, petty and predatory war, &c. [cf. *ḍamara*]; sound or noise occasioned by terror; an egg; a chrysalis; the embryo in the first stage of its existence; a new-born child, any young animal; the bladder, the spleen, the lungs; the uterus; a globe or ball. — *Ḍimba-yuddha*, am, n. or *ḍimbāhava* ('ba-āh'), as, m. petty warfare, affray, skirmish, riot, &c.

डिम्बिका *ḍimbikā*, f. a libidinous woman; a bubble; a kind of water-fly; = *soṇaka*, Calosantes Indica.

डिम्भ *ḍimbh* or *ḍimb*. See rt. *ḍip* above.

डिम्भ *ḍimbha*, as, m. a new-born child, any young animal; a fool, an idiot, a blockhead; (*ā*), f. an infant. — *Ḍimbha-śakra*, am, n. a mystical circle; a diagram for telling fortunes.

Ḍimbhaka, as, *ikā*, m. f. a new-born child, young animal; (as), m., N. of a general of Jarā-sandha, younger brother of Haṇṣa and son of Brahma-datta.

डी *ḍī*, cl. 1. 4. A. *ḍayate*, *ḍīyate*, *ḍīḍye*, *ḍāyishyate*, *ḍāyishṭa*, *ḍāyitum*, to fly, pass through the air; to go; Caus. P. *ḍāyayati*, *-yitum*, *ḍāḍayati*: Desid. *ḍāḍayishate*: Intens. *ḍēḍīyate*, *ḍēḍayiti* or *ḍēḍeti*.

Ḍāyana, am, n. flying in the air, the flight of a bird; a car or litter carried upon men's shoulders, a palanquin, a Dūli.

Ḍāyamāna, as, *ā*, am, flying, passing through the air.

Ḍitara, as, *ā*, am, Ved. following one another quickly.

Ḍīna, as, *ā*, am, flown, flying; (*am*), n. flying,

the flight of a bird. — *Ḍīna-ḍīnaka*, as, m. flying reiteratedly. — *Ḍīnāḍīna* ('na-av'), am, n. flying up and down; flying badly.

डुडुम् *ḍuḍubha* or *ḍuḍuma*, as, m. or *ḍuḍu*, ns, f. or *ḍuḍubha*, as, m. a kind of snake (Amphisbæna) or lizard.

Ḍauḍubha, as, *i*, am, of or belonging to an Amphisbæna.

डुङ्गुल *ḍuṅḡula*, as, m. a small owl.

डुनुक *ḍunduka*, as, m. a gallinule, = *ḍāhuka*.

डुलि *ḍuli*, is, f. a small turtle, a female turtle, = *duli*, *kamāṭhī*.

डुलिका *ḍulikā*, f. a kind of wagtail.

डुली *ḍulī*, f. a kind of pot-herb, = *śillī*.

डोडी *ḍoḍī*, f. a sort of shrub, = *jīvantī*, *jīvanī*, &c.; [cf. *kṣhapuḍoḍa-muṣṭhī*.]

डोम *ḍoma*, as, m. a man of low caste, a Dom; [cf. *ḍama*, *ḍomba*; cf. also the N. for the Gypsies, Rom.]

डोम्ब *ḍomba*, as, m. a man of low caste obtaining a livelihood by singing and music &c.; N. of a man.

डोर *ḍora* or *ḍoraka*, am, n. a fillet of thread or cord tied round the arm or wrist; the string for tying a packet or parcel.

डोराडी *ḍorādī*, f. a kind of Solanum, = *vīhātī*.

डौडुम् *ḍauḍubha* (scil. *rūpa*), the form of an Amphisbæna. See under *ḍuḍubha*.

ड्राल *ḍral*, Caus. P. *ḍrālayati*, &c., to mix; [cf. rt. *ṭral*.]

ढ

ढ 1. *ḍha*, the aspirate of the preceding letter; its use as an initial letter is very limited, and several of the words in which it occurs can scarcely be regarded as pure Sanskrit. — *Ḍha-kāra*, as, m. the letter or sound *ḍh*.

ढ 2. *ḍha*, as, m. an imitative sound; a large drum; a dog's tail; a dog; a serpent; void of qualities (?).

ढक्क *ḍhakka*, as, m., N. of a city or district (commonly *ḍhākā* or *ḍhakka*; the word is said also to signify a large sacred building); (*ā*), f. a large or double drum, a *Ḍhāk*; coveting; disappearance.

ढक्कन *ḍhakkana*, as, m., N. of a man; (also written *ṭakkana*, *ḍhakkama*, *ṭhakkana*.)

ढक्कारी *ḍhakkārī*, f. an epithet of the goddess Tārīṇī or Tārā, a Tāntrika form of Durgā.

ढङ्क *ḍhanka*, as, m., N. of a mountain.

ढाणी *ḍhaṇṭhī*, is, f. = *vākya-viśeṣa*.

ढामरा *ḍhāmārā*, f. a goose.

ढाल *ḍhāla*, am, n. a shield.

Ḍhālīn, *i*, m. a warrior armed with a shield, a shield-bearer.

ढुण्ड *ḍhuṇḍh*, *ḍhuṇḍhati* (properly a Sautra root not occurring in the Dhātu-pāṭha), to search, seek.

Ḍhuṇḍhana, am, n. seeking, investigating.

Ḍhuṇḍhī, is, m. an epithet of Gaṇeśa. — *Ḍhuṇḍhī-rāja*, as, m., N. of an author who was the father of Bāla-Kṛishṇa and uncle of Saṅkara-dikṣhita.

Ḍhuṇḍhita, as, *ā*, am, sought, inquired.

देङ्क *ḍhenka*, as, m. a kind of bird.

ढोल *ḍhola*, as, m. a large drum or tabor.

ढौक *ḍhauk*, cl. 1. A. *ḍhaukate*, *ḍhauke*, *ḍhaukishyate*, *adḍhaukishṭa*, *ḍhaukitum*, to go, move, approach: Caus. *ḍhaukayati*, *-yitum*, *adḍhaukat*, to bring near, cause to approach, offer: Desid. *ḍuḍhaukishate*: Intens. *ḍoḍhaukyate*.

Ḍhaukana, am, n. offering; a present, a bribe.

ण

ण 1. *ṇa*, the nasal *ṇ* belonging to the third or cerebral class of consonants. — *Ṇa-kāra*, as, m. the letter or sound *ṇ*.

ण 2. *ṇa*, as, m. knowledge; certainty, ascertainment; ornament; a water or summer-house; a bad man; a N. of Vindu-deva, said to be a Jain deity; an epithet of Śiva; the sound of negation; gift, giving.

णद् *ṇad*, *ṇam*, *ṇas*, &c. Many roots which really begin with the dental *n* are written in native grammars and the Dhātu-pāṭha with the cerebral *ṇ* to show that the nasal is liable to be cerebralized when preceded by prepositions like *pra*, *pari*, &c. These roots will be found in the present Dictionary under the dental *n*. See *ṇad*, *ṇam*, *ṇas*, &c.

ण्य *ṇya*, as, m., N. of an ocean in Brahmaloka.

त

त 1. *ta*, the first consonant of the fourth or dental class, the sound of which is more dental than the English *t*. — *Ta-kāra*, as, m. the letter or sound *t*. — *Ta-varga*, as, m. the dental class of letters. — *Tavargiya*, as, *ā*, am, belonging to the dental class.

त 2. *ta*, the base of the third personal pronoun in all the cases except the nom. sing. masc. and fem. See *taḍ*, p. 360.

त 3. *ta*, as, m. a tail; any tail except that of the Bos Gaurus; the tail of a jackal; the breast; the womb; the hip or flank; a warrior; a thief; a wicked man; an outcast, a barbarian or Mlecchha; a Buddha; a jewel; nectar, the food of the immortals; (*ā*, am), f. n. passing, crossing; virtue, sanctity; (*ā*), f., N. of Lakṣmī.

तंस *tans*, cl. 1. A., Ved. *tansate*, *tatasre*, &c., to shake, move to and fro; to pour out (metaphorically a wish); to request: Caus. P. *tansayati*, *-yitum*, to move to and fro, shake; cl. 1. 10. P. *tansati*, *tansayati*, to decorate; [cf. Old Pruss. *teisint*, 'to honour' *teisi*, 'honour'.]

तंसु *tansu*, us, m., N. of a prince of the lunar race, a son of Matināra (or Ratināra); in some places he is called Tansu-rodha.

तक् *tak*, cl. 1. 2. P., Ved. *takati*, *takti*, *tataka*, *takishyati*, *atakit* and *atakiti*, *takitum*, to fly (as an arrow or bird), fly at, rush or pounce upon; to laugh at or deride; to bear.

Takarāna, as, *ā*, am, Ved. rushing, darting along, moving quickly; (Sāy.) shaking, moving with difficulty.

Taku, us, us, u, Ved. rushing, moving quickly; (Sāy.) approaching.

Takta, as, *ā*, am, Ved. rushing or darting along.

1. *takman*, *ā*, m., Ved. (especially in the Atharvaveda), a kind of disease, or probably a whole class of diseases, accompanied by eruptions of the skin. — *Takma-nāśana*, as, *i*, am, Ved. removing the disease called Takman.

Takya, as, *ā*, am, to be borne or endured; laughable, ridiculous.

Takva, as, *ā*, am, Ved. quick (?).

Takvan, *ā*, *arī*, a, Ved. rushing, darting, pouncing on; (*ā*), m. a bird, especially a bird of prey; (Sāy.)

a fleet horse; a thief. — *Takva-vi*, īs, m., Ved. a bird, bird of prey, or a particular bird. — *Takvaviya*, as, m., Ved. rapid flight, rush.

तक् *taka*, as, ā, at (fr. *tad* with *ak* inserted after *t*), that.

तक्करी *takarī*, f., Ved. a particular part of the pudenda of a woman.

तक्किल *takila*, as, ā, am, fraudulent, crafty, a rogue or cheat; (*ā*), f. a medicament, drug; a kind of plant.

तक्कौल *takkolu*, the tree *Pimenta Acris*, commonly called Kankola.

तक्कन् 2. *takman*, a, n. = *tokman* = *apatya*, offspring, a child; [cf. Gr. *τέκνον*; cf. also I. *takman* under *rt. tak*, p. 357, col. 3.]

तक्क *takra*, am, n. (fr. *rt. i. tāñē*), buttermilk which is half water; (according to others) with a fourth or three parts of water. — *Takra-kūrēikā*, f. inspissated buttermilk. — *Takra-bhūda*, t, n. (?) the fruit of *Feronia Elephantum*. — *Takra-māṇsa*, am, n. meat fried with ghee, turmeric, *Asa Foetida*, &c., and eaten with buttermilk. — *Takra-sāra*, am, n. fresh butter. — *Takrāta* (= *ra-aṭa*), as, m. a churning-stick; [cf. *dadhi-cāra*.]

तक्क्ष 1. *taksh*, cl. 1. 5. P. (sometimes A.) *takshati*, -te, *takshnoti*, -ṇute, *tataksha*, -she, *takshishyati* or *takshyati*, -te, *atakshtī*, *takshītum* or *takshītum*, to form by cutting, plane, chisel, pare, chip, chop, slice, split; to cut, wound; to make thin; to fashion, form (out of wood &c.), to make, create in general; to form in the mind, invent; to make one's own, appropriate; to cover; to skin, peel: Caus. *takshayati*, -yitum, *ataktakshat*: Desid. *titakshishati* or *titakshati* (?): Intens. *tātakshyate*, *tātakshī*; [cf. Lith. *taszau*: Russ. *tesati*: Pol. *cieśla*: Lat. *tignum*: Old Pruss. *tikint*, 'to make'; *tikinnimai*, *teikuma*: Gr. *τίκτω*, *τέκνον*, *τέλχω*, *τέσσω*.]

2. *taksh*, t, t, t, (at the end of a comp.) paring, cutting, forming by cutting, working; [cf. *kāshīha-taksh*.]

Taksha, as, ā, am, cutting off, cutting through; (as), m. (at the end of a comp.) = *takshan*, a carpenter [cf. *kauṣa-taksha* and *grāma-t*]; N. of a serpent-demon; N. of a son of Bharata; N. of a son of Vṛika.

Takshaka, as, m. a cutter, one who cuts off, a wood-cutter, a carpenter; the divine architect or artist *Viśva-karman*; the *Sūtra-dhāra* or manager and chief actor in the prelude of a drama; one of the principal *Nāgas* or serpents of *Pātāla*; N. of a son of *Prasena-jit* and father of *Bṛihad-bala*; N. of a particular tree.

Takshakīya, f., N. of a place.

Takshana, am, n. cutting, paring, peeling, planing; (i), f. a carpenter's adze or similar instrument for cutting, an axe &c.; (as), m. a cutter, an abradar; (in mathem.) the divisor employed in certain computations.

Takshan, ā, m. (Ved. acc. *takshānam* or *taksha-ṇam*), a wood-cutter, a carpenter; N. of a preceptor; [cf. Gr. *τέκτων*.] — *Taksha-sīla*, f., N. of a city of the *Gandhāras*, the *Tāḥila* of Ptolemy in the *Paijāb*; (*ās*), m. pl. the inhabitants of this city. — *Taksha-sīla-vatī*, f., N. of a district. — *Takshāyaskāra* (= *sha-ay*), am, n. a carpenter and a blacksmith.

Takshitrī, tā, trī, trī, one who cuts, pares, &c.; a cutter.

Takshya, as, ā, am, to be formed or fashioned.

तग्गडवल्ली *tagada-vallī*, f. (*tagada* = *tagara*), the shrub *Cassia Auriculata*.

तगर *tagara*, am, n. the shrub *Tabernaemontana Coronaria* and a fragrant powder prepared from it; N. of a town; (as), m. a thorny shrub, *Vangueria Spinosa*; another plant, commonly *Taga-*

ra-mūla; [cf. *kāla-parva*, *kaṭu-śhāda*, *madana-vriksha*.] — *Tagara-pādikā*, am, f. n. or *tagara-pādī*, f. the plant *Tabernaemontana Coronaria* and its powder. — *Tagara-sikkhī*, ī, m., N. of a man.

Tagarika, as, ī, m. f. a seller of *Tagara* powder.

तङ्क *tank*, cl. 1. P. *tankati*, *tatanka*, *tankitum*, to live in distress, be in poverty or pain; to go (?); [cf. Hib. *teicheamh*, 'a going, passage'; *tochamlaim*, 'I march'; *tochar*, 'a causeway, pavement'; *toichim*, 'going, departing'; Lith. *tekū*, 'I run'; *tākas*, 'a path'; *tekūnas*, 'a runner'; Slav. *takū*, 'I run'.]

1. *tanka*, as, m. grief produced by separation from a beloved object; fear, terror; [cf. *ā-tanka*, *tapas-tanka*.]

तङ्क 2. *tanka*, as, am, m. n. (for *tanka*), an axe, a stone-cutter's chisel.

तङ्ग *tang*, cl. 1. P. *tangati*, &c., to go, move; to stumble; to shake, tremble; [cf. Hib. *tagaidh*, 'advance'; *tigim*, 'I come, go'.]

तङ्गण *tangaṇa*, ās, m. pl., N. of a people in the upper part of the valley of the *Sarayū*.

तङ्गल *tangalva*, as, m., Ved., N. of an evil spirit.

तङ्गील *taṅgīla*. See *tad*, p. 360, col. 1.

तज्ज *taj-ja*, *taj-jaya*, &c. See *tad*, p. 360.

तज्जी *tajvi*, f. = *hingu-pattri*.

तञ्च 1. *tañē* or *tañj*, cl. 7. P. *tanakti*, *tātāñca*, *tankshyati* and *tañchishyati*, *atāñkshūt* and *atāñcīt*, *tanktum* and *tañcītum*, to contract, shrink: Caus. *tañcayati*, -yitum: Desid. *titāñkshati* or *titāñchishati*: Intens. *tātañcyate*, *tātāñkti*.

तञ्च 2. *tañē*, cl. 1. P. *tañcāti*, &c., to go.

तञ्ज *tañj*, a various reading for 1. *tañē* above.

तट *taṭ*, cl. 1. P. *taṭati*, &c., to rumble, groan; to be raised or elevated, rise; cl. 10. P. *tāṭayati*, to beat, strike; (a various reading for *tad*); [cf. Lith. *tesiu*, 'to raise'.]

Taṭa, as, ā, m. f. a slope, an acclivity, declivity, precipice; the sky or horizon (as appearing to slope); (as, ā or ī, am), m. f. n. a shore or bank; a term applied to certain parts of the human body which have, as it were, sloping sides (e. g. *śroni-taṭa*, *stana-taṭa*, q. v.); (am), n. a field; [cf. *a-taṭa*, *ut-taṭa*, *pura-taṭi*.] — *Taṭa-sṭha*, as, ā, am, situated on a declivity, or on a bank or shore; standing near; indifferent, not partaking of or engaging in, alien, neuter; (as), m. an indifferent person, one neither a friend nor a foe; (am), n. that property which is distinct from the nature of anything and yet is the faculty by which it is known, spiritual essence unconnected with bodily wants or passions.

Taṭaku, am, n. a shore or bank.

Taṭāka, as, am, m. n. a pond deep enough for the lotus and other aquatic flowers.

Taṭinī, f. a river (as having a bank). — *Taṭinī-pati*, īs, m. 'the lord of the rivers', the ocean.

Taṭya, as, ā, am, living on hills or slopes, epithet of *Siva*.

तटट *taṭataṭa* (an onomatopoetic word to express a particular noise), rumbling, thundering, &c.

तड *taḍ*, cl. 10. P. *tāḍayati*, -yitum, *atī-taḍat* (redupl. perf. *tatāḍa*), to beat, strike, hit, knock; to strike with arrows, wound, punish; to strike a musical instrument; (in astronomy) to strike against, touch, partially obscure or eclipse; (in arithmetic) to multiply; to speak; to shine; [cf. Hib. *tathaim*, 'I kill, destroy'; *tathog*, 'a clash, a slap'.]

Taḍit, t, f., Ved. (in *Rig-veda taḍit*), lightning; *taḍit* or *taḍitas*, ind. closely, near, (as it were striking against.) — *Taḍit-kumāra*, ās, m. pl. (with

Jains) N. of a class of deities belonging to the *Bhavana-patis*. — *Taḍit-prabhā*, f., N. of one of the *Mātrīs* attendant on *Skanda*. — *Taḍit-vat*, ān, atī, at, having lightning, emitting lightning, flashing; (ān), m. a cloud, a kind of *Cyperus*, = *mustaka*. — *Taḍit-garbha*, as, m. a cloud, 'containing lightning'. — *Taḍin-maya*, as, ī, am, consisting of lightning, flashing like lightning. — *Taḍin-māvalambin* (= *lā-av*), ī, inī, ī, having garlands of lightning hanging down. — *Taḍil-lata*, f. forked lightning. — *Taḍil-lekhā*, f. a line or streak of lightning.

तडग *taḍaga*, as, m. = *taḍāga*, a pool, lake.

तडाक *taḍāka*, as, m. (said to be fr. *rt. tad*), = *taḍāga*, a pond or pool deep enough for the lotus; (*ā*), f. a blow; a bank, a shore; splendor, lightning (?); [cf. *taṭāka*.]

Taḍākin, ī, inī, ī, having pools or lakes.

Taḍāga, as, am, m. n. a pond or pool deep enough for the growth of the lotus &c.; a tank; a trap for catching deer. — *Taḍāga-vat*, ān, atī, at, having pools or lakes; (ān), m., scil. *deśa*, a district.

तडाघात *taḍāghāta*, as, m. a blow from an elephant's uplifted trunk; probably a wrong form for *tāḍāghāta* (*tāḍu-āghāta*).

तडित् *taḍit*. See *tad*, col. 2.

तराड *taṇḍ* (connected with *taḍ*), cl. 1. A. *taṇḍate*, &c., to beat.

तराड *taṇḍa*, as, m., N. of a man.

तराडक *taṇḍaka*, as, am, m. n. complete performance or preparation; decoration; the upright post of a house; composition abounding in compound words; (as), m. a juggler, a cheat; the trunk of a tree; froth, foam; a wagtail; [cf. *tāṇḍaka*.]

तरिड *taṇḍi*, is, m., N. of a man; also of a *Rishi* in the *Kṛita-yuga* who saw and praised *Siva*.

तरिडन् *taṇḍin*, ī, m., N. of the author of a work on prosody quoted by *Pingala*.

तरुडु *taṇḍu*, us, m., N. of one of *Siva's* door-keepers and one of the original teachers of the arts of dancing and mimicry.

तरुडुरीण *taṇḍurīṇa*, as, m. one not a citizen, a barbarian; a fool, a blockhead; the water in which rice has been soaked or steeped.

तरुडुल *taṇḍula*, as, am, m. n. (said to be fr. *taḍ*, cf. *taṇḍ*), grain after threshing and winnowing, especially rice; rice used as a weight; (as, ā), m. f. a vermifuge plant or its seed [cf. *taṇḍulu*, *vidāṇga*]; (as), m. a pot-herb, a sort of amaranth, = *taṇḍuliya*; (*ā*), f. a kind of plant, = *odanāhvayā*, *odanikā*, *mahā-samargā*; a sort of *Sida*; (*i*), f., N. of several plants, = *yava-tiktā*, *śaśāṇḍulī*, *taṇḍuliya*. — *Taṇḍula-kaṇa*, as, m. a grain of rice. — *Taṇḍula-dera*, as, m., N. of a poet of *Kāśmīra*. — *Taṇḍula-phalā*, f. long pepper. — *Taṇḍulāmbu* (= *la-am*), u, n. rice-water or gruel. — *Taṇḍulottha* (= *la-ut*), am, n. or *taṇḍulodaka* (= *la-ud*), am, n. water in which rice has been boiled, rice-gruel. — *Taṇḍulaugha* (= *la-ogha*), as, m. a prickly sort of bamboo, *Bambusa Spinosa*; a heap of grain.

Taṇḍulika, as, m. a kind of pot-herb, *Amaranthus Polygonoides*.

Taṇḍuliya, as, m. a kind of pot-herb, *Amaranthus Polygonoides*; a vermifuge plant [cf. *vidāṇga*]; a mineral, iron pyrites.

Taṇḍuliya, as, m. *Amaranthus Polygonoides*; a vermifuge seed; [cf. *vidāṇga*.]

Taṇḍulu, us, m. a plant the seeds of which are used as a vermifuge; [cf. *vidāṇga*.]

Taṇḍulera, as, m. *Amaranthus Polygonoides*.

तरडूलिकाश्रम *taṇḍulīkāśrama* (= *ka-ās*), as, m., N. of a hermitage, *Mahā-bh. Vana-parva* 4084.

तत् 1. *tat* for *tad*, that. See *tad*, p. 360.

तत् 2. *tat*, 2. *tata*. See rt. 3. *tan*, p. 361.

तत् 1. *tata*, as, m. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother). — *Tata-tata*, as, m. father of fathers. — *Tatā-māha*, as, m., Ved. a grandfather; [cf. *pra-tatāmāha*.]

तत्त्व *tatātva*, am, n. slow time in music; [cf. *tattva*.]

तत्तुष्टि *tatanuṣṭi*, is, is, i (fr. rt. 3. *tan*?), Ved. fund of ornaments.

तत्तम *tatama*, as, ā, at (fr. *tad*), that one (of many).

Tatara, as, ā, at, that one (of two).

तत्तस् *tatas*, ind. (fr. the pronom. base 2. *ta*; correlative of *yatas*, and often used for the abl. cases *tasmāt*, *tasyāh*, &c., of the pronoun *tad*, but oftener as an adverb), from that place, thence; in that place, there, thither (e. g. *tata ā-yāhi*, come from that place); thereupon, then, after that, afterwards (e. g. *tatah kim*, what happened then?); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from that place soever, from any one whatever; *tatah kṣayāt*, immediately afterwards; *tatah param*, thereupon, afterwards; *tatah paścāt*, after that; *tatah-prabhṛti*, thenceforth, thenceforward, from that time forward; *tato 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. *τότε*, *τόθεν*; Slav. *ot-tūda*.] — *Tato-bhavat*, ān, m. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat*.]

Tatastyā, as, ā, am, coming from that, proceeding thence; of or belonging to that, &c.

तति 1. *tati* (fr. the pronom. base 2. *ta*), pl. (in nom. and acc. without termination), so many. (For 2. *tati* see p. 361, col. 2.)

Tatitha, as, i, am (correlative of *yatitha*), so manifest, that one of a number; e. g. *tatithi samā*, that year (out of a number of years).

Tatidhā, ind., Ved. in so many parts, of such a number.

ततुरि *taturi*, is, is, i (fr. rt. *tṛi*), preserving, cherishing, conquering; an epithet of Agni and Indra.

तत्रपि *tatṛipi* for *tāṛipi*, q. v.

तत्कर *tat-kara*, *tat-kāla*, *tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tattva*, am, n. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five *Tattvas*, viz. A-vyakta or 'the undiscrete,' *Buddhi*, 'intellect,' *Ahaṅkāra*, 'individuality,' the five *Tan-mātras* or 'subtle elements,' the five *Mahā-bhūtas* or 'gross elements,' the eleven organs, including *Manas* or 'mind,' and, lastly, *Puruṣa* or 'soul,' hence *tattva* is sometimes a term for 'twenty-five.' The *Māheśvaras* admit only five *Tattvas*, viz. the five elements. In the Vedānta phil. *tattva* is regarded as made up of *tad* and *vram*, 'this—thou,' and called *maḥā-vākya*, 'the great word,' by which the identity of the whole world with the one eternal *Brahma* is expressed); an element or elementary property; the essence or substance of

anything, sum and substance; slow time in music, a musical instrument; (*ena*), ind. according to the true state or nature of anything, in truth, truly, really, accurately. — *Tattva-kaumudī*, f. 'moonlight of the *Tattvas*,' or *sāṅkhya-tattvakaumudī*, title of a commentary on the Sāṅkhya-kārikā. — *Tattva-śāstra*, as, m. 'the moon of truth,' title of a commentary on the grammar *Prakriyā-kaumudī*. — *Tattva-śāntamāyī*, is, in. title of a philosophical work by Gaṅgeśa. — *Tattva-jñā*, as, ā, am, or *tattva-jñānin*, i, inī, i, knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), m. a Brāhman. — *Tattva-jñāna*, am, n. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy. — *Tattva-tas*, ind. truly, really, actually, accurately, according to the truth, fully. — *Tattva-tā*, f. truth, reality. — *Tattva-darśa*, as, m. 'perceiving truth,' N. of one of the seven Rishis under *Manu Deva-sāvṛi*. — *Tattva-darśin*, i, m. 'perceiving truth,' N. of one of the sons of *Manu* *Raivata*; N. of a Brāhman. — *Tattva-dīpana*, am, n. 'light of the *Tattvas*,' title of a work. — *Tattva-nikāsha-grāvan*, ā, m. the touchstone of principle. — *Tattva-nyāsa*, as, m. 'the imposition of truth or of the true principles,' N. of a ceremony performed in honour of *Vishṇu*; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited. — *Tattva-prakāśa*, as, m. 'light of the true principles,' title of a philosophical commentary. — *Tattva-bodhīnī*, f. 'revealing truth,' title of a commentary on the *Siddhānta-kaumudī* by *Jñānendra-sarasvatī*. — *Tattva-bhāva*, as, m. true being or nature. — *Tattva-vat*, ān, atī, at, possessing truth or the reality of things. — *Tattva-vid*, t, t, t, knowing the truth or first principles, knowing things as they are. — *Tattva-vindū*, us, m. 'drop of truth,' title of a philosophical treatise. — *Tattva-vivitsā*, f. desire of knowing the truth or God. — *Tattva-viveka*, as, m. or *siddhānta-tattvariveka*, 'sifting of established truths,' title of an astronomical work. — *Tattvariveka-dīpana*, am, n. 'light of the investigation of truth,' title of a philosophical work. — *Tattva-saṅcaya*, as, m. 'collection of truths,' title of a Buddhist work. — *Tattva-saṅgā-sāstra*, am, n. title of a work by *Guṇa-prabha*. — *Tattva-samāsa*, as, m. 'compendium of the *Tattvas* or principles,' the title of the Sāṅkhya-sūtras ascribed to *Kapila*. — *Tattvābhīyoga* ('*va-abh*'), as, m. a positive charge or declaration. — *Tattvārtha* ('*va-ar*'), as, m. the exact truth, reality, truth. — *Tattvārtha-kaumudī* ('*va-ar*'), f. the title of a commentary by *Govindānanda* on the *Prāyāścitta-viveka*. — *Tattvārtha-vid*, t, t, t, knowing the exact truth, knowing the reality. — *Tattvārtha-sūtra* ('*va-ar*'), am, n. title of a Jaina work. — *Tattvārvabodha* ('*va-ar*'), as, m. perception of truth.

तत्र *tatra*, ind. (fr. the pronom. base 2. *ta*; correlative of *yatra*, and often used for the loc. cases *tasmīn*, *tasyām*, &c., of the pronoun *tad*, but oftener as an adverb), in that place, there, yonder, thither, to that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathrō*.] — *Tatra-bhavat*, ān, atī, at, 'Your Honour there,' venerable, respectable, reverend; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat*.] — *Tatra-stha*, as, ā, am, there standing, dwelling there, situated there, belonging to that place, a by-stander. — *Tatrāpi* ('*tra-api*'), ind. there also, even there, nevertheless.

Tatratya, as, ā, am, produced there or in that place, relating to that place, of that place, being there.

तत्त्व *tatva*, a less correct form for *tattva*.

तथा *tathā*, ind. (fr. the pronom. base 2. *ta*

and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyaṁ tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnam ātishleḥḥ yathā na pīdayeḥ ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—in that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā puruṣaḥ sāstraṁ samadhi-gacchati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)

Tathā followed by *iti* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tathety uktvū*, having said, 'so be it' or 'yes'; *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyam na cintaye tathā 'yam patatām kehudrah parāśuḥ*, as surely as I do not think on any other man, so surely let this wretch fall dead).

Tathā is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukham seved duḥkham tathā*, let him make use of prosperity and also adversity). *Tathā hi*, for so, for thus (it has been said), for instance; *tathā ca*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathaiva* (*ta-thā-eva*), even so, even thus, exactly so, in like manner. — *Tathā-kṛta*, as, ā, am, thus done or made. — *Tathā-kṛatu*, us, us, v, so intending, having such an aim. — *Tathā-gata*, as, ā, am, being in such a state or condition; of such a quality or nature; (*as*), m. a Buddha; a Jina; N. of a prince. — *Tathāgata-kūpa*, as, m. 'the well of the *Tathā-gata*,' N. of a well. — *Tathāgata-garbha*, as, m. title of a Buddhist Sūtra work; N. of a *Bodhi-sattva*. — *Tathāgata-guṇa-jñānācintya-vishaya-vatāra-nir-deśa* ('*na-acintya-vishaya-av*'), as, m. title of a Buddhist Sūtra work; direction (*nir-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*acintya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a *Tathā-gata*. — *Tathāgata-gupta*, as, m., N. of a man; N. of a king. — *Tathāgata-guhyaka*, am, n. 'the mystery of a *Tathā-gata*,' title of one of the nine works highly revered by the Buddhists of Nepal. — *Tathāgata-bhadrā*, as, m., N. of a pupil of *Nāgārjuna*. — *Tathā-guṇa*, as, ā, am, endowed with such qualities. — *Tathā-tā*, f. or *tathā-tva*, am, n. such a state of things, such a condition; true state of things, true nature; the being so; the case or circumstances being admitted to be as stated. — *Tathā-prabhāva*, as, ā, am, having such power. — *Tathā-bhāvin*, i, inī, t, of such a nature; about to be so or of such a kind. — *Tathā-bhūta*, as, ā, am, of such qualities, of such a kind or nature. — *Tathā-mukha*, as, i, am, 'so-facing,' turning the face in the same direction. — *Tathāyata* ('*thā-āy*'), as, ā, am, 'so-directed,' turned towards the same point. — *Tathā-rāja*, as, m. a Buddha or Jina; [cf. *tathā-gata*.] — *Tathā-rūpa*, as, ā, am, or *tathā-rūpin*, i, inī, i, of such a form, thus shaped, so formed, looking thus. — *Tathā-vādin*, i, inī, i, professing to be so and so. — *Tathā-vidha*, as, ā, am, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), ind. thus, in this manner; likewise, equally. — *Tathā-vidheya*, as, ā, am, relating to such a sort or kind, being of such a kind or nature. — *Tathā-vrata*, as, ā, am, observing such conduct or practices, so acting. — *Tathā-sīla*, as, ā, am, behaving or conducting one's self thus. — *Tathāstu* ('*thā-as*'), ind. so be it. — *Tathā-svara*, as, ā, am, uttered with the same accent. — *Tatheti*, see *tathā* followed by *iti* above. — *Tathaiva* ('*thā-eva*'), ind., see *tathā* above. — *Tathotsāha* ('*thā-ut*'), as, ā, am, making so great efforts.

Tathyā, *as*, *ā*, *am*, 'being really so,' true, real, genuine; (*am*), n. truth, reality; *tathyena* or *tathyatas*, ind. according to truth. — *Tathyā-vādin*, *i*, *inī*, *i*, speaking the truth.

तथ्य tathyā. See above.

तद् *tad*, *sas*, *sā*, *tad* or *tat*, (the actual base of this pronoun in all the cases except the nom. sing. m. and f. is *ta*, but the neut. *tad* represents the base in compounds and in the derivative *tādīya*. In the Veda the nom. and acc. du. m. may be *tā* as well as *tau*, the nom. plur. n. *tā* as well as *tāni*, and the inst. plur. m. or n. *tebhis* as well as *tais*), he, she, it, that, this, (often occurring as a correlative of the relative pronoun *ya*, 'who, which,' the relative generally standing in the preceding clause, e. g. *yasya buddhiḥ sa balavān*, of whom there is intellect he is strong, see Gram. 799.)

Tad is sometimes used, for the sake of emphasis, in connection with the first and second personal pronouns, with other demonstratives and with relatives like the Lat. *ille* (e. g. *so 'ham*, I that very person, I myself; *te vāyam*, we those very persons; *tāv imau*, those very two; *tad etad*, that very thing; *yāt tat kāraṇam*, that very reason which; *yā śā śrīh*, that very fortune which).

Tad is repeated in the sense of 'this and that,' 'this or that,' 'various,' 'different' (e. g. *taṁ taṁ deśam jagāma*, he went to this and that place; *tāsu tāsu yonishu*, in different or various birth-places).

Tad is used in connection with a relative pronoun in the sense of 'whosoever,' 'whichever,' 'every' (e. g. *yasmin tasmin kule*, in any family whatever). Sometimes both the demonstrative and the relative are repeated (e. g. *yadyat karma para-vaśam tat tad varjayet*, whatever action depends on another, that he should avoid).

Tad, n., may be used to signify 'this world' [cf. *idam*]; also to denote 'the supreme spirit or Brahma' (opposed to *team*).

Tad, ind. there, thither, in that place, to that spot (e. g. *taṁsi yatra gaṇchanti tat kravyādo ajigamam*, where dark shades prevail there I caused the flesh-eaters to go); then, at that time, in that case (e. g. *yadi mān na vihātum icchasi tat kim-artham panthāḥ samupa-diśyate*, if thou dost not wish to leave me why is the road pointed out?); thus, in this manner, with regard to that, in connection with that (often so used in the Brāhmaṇas, e. g. *tad etau ślokan bhavataḥ*, with reference to that there are these two verses); on that account, for that reason, therefore, consequently (in this sense commonly used in classical Sanskrit, e. g. *yad—tad* or *yena—tad*, because—therefore); now, so also, equally, in like manner (often connecting two sentences or clauses in the Brāhmaṇas). *Tad api*, and also, and equally; nevertheless, notwithstanding (*yady api—tad api*, even if—nevertheless); *tad yathā*, in such a manner as follows, as here follows, namely; *tadāpi*, and also, and likewise; [cf. Lith. *tas*, *ta*, 'this'; Goth. *tha* (the base of the article), masc. *sa*, fem. *sō*; Gr. *δ*, *ῥ*, *τὸ*; Slav. *t*, *ta*, *to*; Lat. *is-te*, *is-ta*, *is-tud*, *tum*, *tunc*; Hib. *so* 'this,' *se* 'he,' *si* 'she.')] — *Tad-chīla* (*tad-śī*), *as*, *ā*, *am*, having an inclination for that, accustomed to that; [cf. *tadchīla* and *tadchīlyā*.] — *Taj-ja* (*tad-ja*), *as*, *ā*, *am*, 'produced at that moment,' immediate, instantaneous. — *Taj-jaya* (*tad-ju*), *as*, m. the conquest of that. — *Taj-ja-lān* (*tad-ja-lān*), *n*, *n*, produced, absorbed, and breathing in that. — *Taj-jia* (*tad-jia*), *as*, *ā*, *am*, knowing that, knowing, experienced in or familiar with; (*as*), m. a knowing or intelligent man, (in this and other compounds *tad* often loses its meaning and becomes redundant; cf. *tat-para*, *tad-bhāva*, &c.). — *Tat-kara*, *as*, *ā*, *am*, performing a particular work or service, serving, obeying, a servant. — *Tat-kartavya*, *as*, *ā*, *am*, proper or necessary to be done with reference to present circumstances; [cf. *iti-kartavya*.] — *Tat-kāla*, *as*, m. that time (op-

posed to *etat-kāla*, this time); present time, time being, the time referred to or spoken of, the same time, the time when an act occurs; (*am*), ind. at that time, at a certain time; directly, immediately; (*as*, *ā*, *am*), happening at the same time or immediately; [cf. *tāt-kālika*.] — *Tat-kāla-dhī*, *is*, *is*, *i*, wise or intelligent for the time being, having presence of mind, &c. — *Tat-kāla-lavaṇa*, *am*, n. a kind of salt prepared artificially, = *vid-lavaṇa*. — *Tat-kālot-panna-dhī* ('*ta-ut*'), *is*, *is*, *i*, possessed of presence of mind. — *Tat-kūṇa*, *as*, *ā*, *am*, belonging to that family or caste. — *Tat-kriya*, *as*, *ā*, *am*, performing a particular work or service; working without hire or wages. — *Tat-kṣāṇa*, *as*, m. time present, time being; the same moment; a measure of time, = 120 Kṣaṇas, = 1/108 Lava; (*am* or *āt*), ind. at the same moment, immediately, directly. — *Tat-kṣaṇa-bhāṅgura*, *as*, *ā*, *am*, vanishing immediately, transient. — *Tat-trītiya*, *as*, *ā*, *am*, doing that for the third time. — *Tat-pada*, *am*, n. the place or position of that; the word *tad*; (*as*), m. the tree Ficus Religiosa. — *Tat-para*, *as*, *ā*, *am*, following that or thereupon, coming after, inferior; having that as one's highest object or aim, totally devoted or addicted to anything, attending to anything closely, eagerly engaged in (with loc. or in composition); diligent; (*as*), m. the thirtieth part of the twinkling of the eye; (with reference to the redundant use of *tad* cf. *taj-jia*, *tad-gata*, *tad-bhāva*, *tātparya*). — *Tatpara-tā*, *f* or *tatpara-tva*, *am*, n. entire devotion or addiction to; the state of following after or behind, inferiority. — *Tat-parāyana*, *as*, *ā*, *am*, attached or addicted to any particular thing or person. — *Tat-purusha*, *as*, m. the original or supreme spirit; the servant or attendant of him; a class of compounds in which the last member is defined or qualified by the first without losing its original independence, i. e. continues the principal member of the compound and preserves its original grammatical character whether as a noun, adjective, or participle, whereas in a Bahu-vrīhi compound the last member loses its independence as well as its original grammatical character and serves together with the first member only to qualify or define another word; the Karma-dhāraya and Dvigu compounds are considered as subdivisions of the Tat-purusha class. The word *tat-purusha*, 'his servant,' is itself an example of this class of compounds. The stock example is *divya-kusumam*, 'heavenly flower,' which belongs to the Karma-dhāraya subdivision. — *Tat-pūrva*, *as*, *ā*, *am*, occurring or happening for the first time; prior, former. — *Tatpūrva-saṅga*, *as*, *ā*, *am*, then first restrained. — *Tat-prakāra*, *as*, *ā*, *am*, of that kind, of that sort. — *Tat-prathama*, *as*, *ā*, *am*, doing that for the first time. — *Tat-prabhāte*, ind. early on the next morning. — *Tat-phala*, *as*, *ā*, *am*, having that as a fruit or reward; having as a result or consequence; (*as*), n. the white water-lily; a kind of medicinal plant (*kushtha*); a kind of perfume (= *śaura*). — *Tat-samanantaram*, ind. immediately upon that or afterwards; [cf. *tad-anantaram*.] — *Tat-sādhu-kārin*, *i*, *inī*, *i*, accomplishing or performing that. — *Tat-śtha*, *as*, *ā*, *am*, being on or in that, connected with that; (*as*), m. a particular mode of multiplication. — *Tad-atipāta*, *as*, *ā*, *am*, transgressing that, going beyond the bounds. — *Tad-anantara*, *as*, *ā*, *am*, nearest or next to that; (*am*), ind. immediately upon that, thereupon, then (prāk—*tad-anantaram*, first—afterwards; *prathamam—tad-anantaram—trītiyam—ataḥ param*, first—afterwards—thirdly—further; [cf. *tat-samanantaram*.] — *Tad-anu*, ind. after that, afterwards. — *Tad-anusaraṇa-krameṇa*, ind. in a manner conformably to that, subsequently to that. — *Tad-anta*, *as*, *ā*, *am*, coming to an end or perishing in that, ending thus, thus terminating. — *Tad-anna*, *as*, *ā*, *am*, Ved. accustomed to that food. — *Tad-anyat*, ind. other than that, different from that. — *Tad-apaś*, *ās*, *ās*, *as*, Ved. doing that work, having that occupation, accustomed to do that; (*as*), ind. in the usual way. — *Tad-artha*, *as*, *ā*, *am*, des-

tined or intended for that, on that account, with that object; having that meaning; (*am*), ind. on that account, with that object, for that end, therefore; [cf. *tādarthya*.] — *Tad-arthiya*, *as*, *ā*, *am*, destined or intended for that, undertaken for that end. — *Tad-arpana*, *am*, n. delivery of that, delivering or returning any article. — *Tad-arha*, *as*, *ā*, *am*, meriting that. — *Tad-avadhī*, *is*, m. that limit, that period; (*i*), ind. so far, up to that period; from that time. — *Tad-avastha*, *as*, *ā*, *am*, so situated, thus circumstanced, in that condition. — *Tad-ākāra*, *as*, *ā*, *am*, having that appearance or aspect. — *Tad-ānukha*, *am*, n. commencement, beginning. — *Tad-id-artha*, *as*, *ā*, *am*, Ved. intent on that particular object. — *Tad-ekāṇṭha*, *as*, *ā*, *am*, having all the thoughts fixed on that (person or thing). — *Tadevopaniṣad* (*tad-eva-up*), *t*, *f*, title of an Upaniṣad beginning with the words *tad eva*. — *Tad-okaś*, *ās*, *ās*, *as*, Ved. rejoicing or delighting in that, at home in it; (Sāy.) having that as one's dwelling-place. — *Tad-ojas*, *ās*, *ās*, *as*, Ved. endowed with such strength. — *Tad-gata*, *as*, *ā*, *am*, gone to that, directed towards that, devoted to, intent on; (*as*), m. (?) the continued multiplication of four or more like quantities; [cf. *taj-jia*, *tad-para*, *tad-bhāva*.] — *Tad-guṇa*, *as*, m. the quality of that (person or thing), quality or virtue of anything; (*as*, *ā*, *am*), possessing these qualities; (*as*), m. a figure of speech in rhetoric, transferring the qualities of one thing to another. — *Tadguṇa-samvijnāna*, *as*, *ā*, *am*, a term applied to those Bahu-vrīhi compounds in which the qualities implied in the name are perceived along with the thing itself (e. g. *Dirgha-karṇam ā-naya*, bring *Dirgha-karṇa*, 'long-ear,' where the long ears accompany and mark the individual. An example of the *a-tadguṇa-samvijnāna* would be *drishṭa-sāgarān ā-naya*, bring the man who has seen the ocean). — *Tad-dina*, *am*, n. that day; (*am*), ind. during the day, every day, day by day, on a certain day. — *Tad-duḥkha*, *am*, n. that grief, grief for that or of that. — *Tad-dvītiya*, *as*, *ā*, *am*, doing that for the second time. — *Tad-dhana*, *as*, *ā*, *am*, miserly, niggardly. — *Tad-dharmān*, *ā*, *ā*, *a*, having that business, accomplishing that business; [cf. *taddharmya*.] — *Tad-dharmīn*, *i*, *inī*, *i*, obeying the laws of him or that. — *Tad-dhīta*, *as*, *ā*, *am* (fr. *tad-hita*), good for that, salutary; (*am*), n. the welfare of any one; (*as*), m., scil. *pratyayaḥ*, an affix which forms nouns from other nouns, (whereas a Kṛit affix forms nouns from roots); a noun formed by a Taddhita affix, a derivative noun. — *Tad-bala*, *as*, *ā*, *m*, n. f. a kind of arrow. — *Tad-bhāva*, *as*, m. the becoming that, becoming (in general), e. g. *abhūta-tadbhāva*, the becoming what one was not formerly. — *Tad-bhīna*, *as*, *ā*, *am*, different or distinct from that. — *Tad-rasa*, *as*, m. the spirit thereof. — *Tad-rāja*, *as*, m., scil. *pratyayaḥ*, an affix added to a proper name to form from it the name of a king or chief (e. g. fr. *anga* is formed *ānga*, 'king of the Angas,' by the *Tad-rāja* affix *añ*). — *Tad-rūpa*, *as*, *ā*, *am*, thus shaped, so formed. — *Tadryāṇē*, *an*, *drīcī*, *ak* (fr. *tad*, with *adri* substituted for *ad*, and *rt. añē*), extending thither; [cf. *devadryāṇē*, &c.] — *Tad-vaśaḥ-pratita*, *as*, *ā*, *am*, believing his words. — *Tad-vat*, *an*, *atī*, *at*, having or containing that, possessed of that; (*vat*), ind. like that, in that manner, thus; in like manner, equally, likewise, also; (*yadvat—tadvat* or *yathā—tadvat*, *as*—so.) — *Tadvat-tā*, *f*, conformity, agreement. — *Tad-vaśa*, *as*, *ā*, *am*, Ved. longing for or desiring that. — *Tad-vācaka*, *as*, *ikā*, *am*, signifying that. — *Tad-vid*, *t*, *t*, *t*, knowing that, familiar with that; knowing the truth, a knowing man. — *Tad-vidya*, *as*, *ā*, *am*, possessing a knowledge of that. — *Tad-vīdha*, *as*, *ā*, *am*, of that kind, corresponding to that, conformable to that. — *Tadvīdha-tva*, *am*, n. correspondence or conformity with that. — *Tad-vishaya* or *tad-vishayaka*, *as*, *ā*, *am*, having that for its object, attending to that business, relating to that. — *Tan-na*, ind. not that, not so. — *Tan-nāśa*, *as*, m. destruction of that. — *Tan-madhyā-sṭha*, *as*, *ā*, *am*, situated in the midst of that. — *Tan-madhyāt*, ind. from the midst thereof,

from amongst them. — *Tan-maya*, as, ī, am, made up of that, having the nature of that, absorbed or contained in or identical with that, become one with. — *Tanmaya-tā*, f. or *tanmaya-tva*, am, n. the being contained in or identical with that. — *Tan-maraṇa*, am, n. his death. — *Tan-mātra*, as, ā, am, only so much or so little; consisting of rudimentary atoms or elementary matter; (am), n. merely that, only a trifle; that in which its own peculiar property resides without any change or variety, i. e. a subtle element or a rudiment of elementary matter, (of these there are five, viz. *śabda-l*, *sparsa-l*, *rūpa-l*, *raso-l*, and *gandha-l*, from which the five Mahā-bhūtas or grosser elements are produced. In this sense also according to some *tan-mātrā*, f.) — *Tanmātra-tā*, f. or *tanmātra-tva*, am, n. the state of a Tanmātra. — *Tanmātra-sarga*, as, m. (in the Sāṅkhya phil.) the rudimental creation. — *Tanmātrika*, as, ā, am, consisting of rudimentary atoms or elementary matter. — *Tan-mānū*, ī, īnī, ī, implying the doing of that which the base indicates (?), (e.g. the nominal *aghāya*, to act wickedly, is a *tan-mānū*.) — *Tal-lakṣhaṇa* (*tal-la*), am, n. the mark of him, a particular high number.

Tadā, ind. at that time, then; in that case; (sometimes used rather redundantly in epic poetry, e.g. *tato 'ntarikshago vācām vyā-jahāra Nalam talā*, upon that the bird addressed words to Nala then); *yadā tadā*, at any time whatsoever; *tadā prabhṛti*, from that time forward; *yad—tadā* or *yatra—tadā* or *yadā—tadā* or *yadī—tadā*, when—then; if—then, &c.; *yatas—tadā*, from the time when—then, i. e. ever since; *yarhy eva—tadā*, at what time—at that very time, i. e. at the very time when. — *Tadā-tva*, am, n. 'the state of then,' that time, present time, time being, present state or circumstances, (usually in connection with *āyati*, future time.)

Tadānīm, ind. at that time, then [cf. *idānīm*]; *yadā—tadānīm*, when—then. — *Tadānīm-tana*, as, ī, am, of that time, belonging to that time. — *Tadānīm-lugdha*, as, ā, am, Ved. milked at that time or at the time spoken of, just milked.

Tadīya, as, ā, am, belonging to him or her or that or then; his, hers, its, theirs; such (e.g. *śintayā tadīyayā*, with a thought such as that). — *Tadīya-sarga*, as, m. meeting with her, union with her.

तन 1. *tan* (= *stan*), cl. 4. P. Ved. *tan-yat*, to resound, sound aloud, roar; [cf. Gr. *τῶνος*: Lat. *tonare*; Angl. Sax. *thunor*; Eng. *thunder*.]

Tanayitnu, us, us, u, Ved. roaring, thundering; [cf. *stanayitnu*, *tanyatā*, *tanyatu*, *tanyu*.]

तन 2. *tan*, cl. 1. and 10. P. *tanati* and *tānuyati*, &c., to confide, believe or have faith in; to aid, assist; to be harmless; to pain or afflict with disease (?); [cf. rt. I. *ēan* and *van*.]

तन 3. *tan*, cl. 8. P. A. *tanoti*, *tanute*, *tanāna* (2nd sing. *tatantha* or *tenitha*), *tene*, *tanishyati*, -*te*, *ātānī* and *atanī*, *atata* and *atanishṭa*, *tanitum*, to extend, stretch, spread, be diffused over, shine (as light), extend towards, reach to; protract, prolong, lengthen out, augment; to lengthen, be lengthened out, be protracted, continue, endure, last; to stretch (a cord), extend or bend (a bow), spread or spin out, weave; to emboss, chase; to prepare (a way for); direct one's way towards; to propagate, be propagated; to accomplish, perform (as a ceremony), to sacrifice; to compose (a literary work); to bestow, grant, cause, prepare: Pass. *tanyate* or *tāyate*, to be extended; to increase, &c.: Caus. *tānaya*, -*yitum*, *ātānat*: Desid. *titanishati*, *titanasati*, *titanasati*: Intens. *tantanyate*, *tantaniti*, *tantanti*; [cf. Gr. *τάνυαι*, *τείνω*: Lat. *tendo*, *tenuis*, *tener*: Goth. *thanja*: Russ. *tonju*: Lith. *tempiu*: Hib. *tana*, 'thin, slender, lean'; *tanaighim*, 'I make thin'.] — *Tan-ādi*, *ayas*, m. pl., scil. *dhatavas*, the roots beginning with *tan*, i. e. the eighth class of roots.

2. *tat*, *t*, *t*, at the end of a comp.; [cf. *pari-tat*.] (For 1. *tat* see p. 358, col. 3.)

2. *tata*, as, ā, am (for 1. see p. 359), extended, stretched, spread, diffused, expanded; spreading or reaching over, extending to; covered over, concealed; protracted, continued; bent (as a bow); spreading, wide, &c.; (as), n. wind, air; (am), n. any stringed musical instrument; a kind of metre consisting of four lines of twelve syllables each. — *Tatu-ēhna*, as, ā, am, having marks drawn along, distinctly marked. — *Tuta-pattri*, f. the plantain tree, *Musa Sapientum*; [cf. *kadalu*.]

2. *tati*, is, f. (for 1. see p. 359, col. t), a series, a line, a row or range; a number, a crowd, a troop; a sacrificial act, a ceremony; [cf. *tanti*.]

4. *tun* (probably f., but occurring only in dat., inst., and abl.), Ved. continuation, diffusion, propagation, offspring, posterity, descendants; (*tanve tane ca*, for one's own person and one's children); *tanā* (inst. used as an adv.) in uninterrupted succession or series, one after another, continually.

Tana, as, m., Ved. a descendant; (*ā, am*), f. n. offspring, a descendant, posterity.

Tanaya, as, ā, am, Ved. propagating or extending a family, belonging to one's own family; (*to-kaṇ tanayam*, a child which propagates the family); (as), m. a male descendant, a son; N. of one of the seven sages in the eleventh Manu-antara with the patronymic Vāsishtha; (in astrology) N. of the fifth lunar mansion; (*au*), m. du. a son and a daughter; (*ā*), f. a daughter; N. of a plant, = *śakra-kulyā*; (am), n. posterity, family, race, offspring, child, descendant; (according to the scholiasts *tanaya* is a grandchild and *toka* a child); (*ās*), m. pl., N. of a people. — *Tanaya-bhavana*, as, m. (in astrology) N. of the fifth lunar mansion.

Tanayī-kṛita, as, ā, am, made a son.

Tunas, as, n., Ved. offspring, posterity.

Tantman, ā, m. (fr. *tanu* below), thinness, slenderness, minuteness; (*a*), n. the liver.

Tanishtha, as, ā, am (superl. of *tanu*), thinnest, very thin, smallest, least; very minute or delicate.

Tanīyas, ān, asī, as (compar. of *tanu*), thinner, more minute, smaller, less, very thin, &c.

Tanu, ns, us or *vī* or *ū*, u, thin, slender, slim, attenuated, emaciated, small, minute; delicate, fine, having minute interstices (as a web); little, unimportant; shallow (as a river); spare; (*us*), m., N. of a certain Rishi with a very emaciated body [cf. *tānarya*]; (*us* or *tanū*, *is*), f. (the latter form only being used in the earlier language), the body, the person (applied also to gods); one's own person, self (often used in the Veda like a reflexive pronoun, e.g. *yajasva tanvam*, worship thy own person or thyself; cf. *ātman*); outward form or manifestation; nature, form, or character of anything; appearance; (*us*), f. the skin; N. of the first lunar mansion; (*vī*), f. a delicate or slender or graceful woman; N. of one of the wives of Kṛishṇa; a kind of plant [cf. *śāla-parṇī*]; a stanza of four lines and twenty-four syllables in each; [cf. Gr. *τανυ*; Lat. *tenuis*; Old Germ. *dünni*; Germ. *dünn*; Hib. *tana*; Eng. *thin*.] — *Tanu-kūpa*, as, m. a pore of the skin, (lit. well of the skin.) — *Tanu-kṣhira*, as, m. the tree *Spondias Magnifera*; [cf. *āmṛātaka*.] — *Tanu-griha*, am, n. (in astrology) N. of the first lunar mansion. — *Tanu-ēhad*, t, t, t, or *tanu-ēhadā*, as, ā, am, covering the body, protecting, clothing; (*t*), f. or (*las*), m. armour, attire. — *Tanu-ēhāya*, as, m. a kind of Acacia, = *jāla-varūṛaka*. — *Tanu-ja*, as, m. a son; (*ā*), f. a daughter; [cf. *tanū-ja* and *ātma-ja*.] — *Tanu-ja-tva*, am, n. sonship. — *Tanu-tara*, as, ā, am, thinner, more minute; [cf. *tanīyas*.] — *Tanu-tā*, f. thinness, tenuity, extenuation, littleness, diminutiveness. — *Tanu-tyaj*, k, k, k, giving up one's person, dying; risking one's life, facing death with courage; [cf. *tanū-tyaj*.] — *Tanu-tyāga*, as, m. giving up one's own self, risking one's life; (*as*, ā, am), giving scantily, spending little, niggardly, sparing. — *Tanu-tra*, am, n. armour, mail ('protecting the body'). — *Tanutra-val*, ān, atī,

at, having armour, defended. — *Tanu-trūpa*, am, n. ('protection for the body'), armour, mail. — *Tanu-tva*, am, n. thinness. — *Tanu-tvaē*, k, n. (?) the cinnamon tree; the plant *Cassia Senia*. — *Tanu-tvaē*, f. the plant *Premna Spinosa*; [cf. *kshudrāgnī-mantha*.] — *Tanu-pattra*, as, m. the tree *Terminalia Catappa* [cf. *inguda*], commonly *Hirganabeta*; leafy orpiment. — *Tanu-bhava*, as, m. a son; [cf. *tanū-ja* and *tanūbhava*.] — *Tanu-bhastrā*, f. the nose ('the bellows of the body'). — *Tanu-bhāva*, as, m. thinness. — *Tanu-bhūmi*, is, f. 'the stage of personality,' one of the periods in the life of a Buddhist Śrāvaka. — *Tanu-bhṛit*, t, m. any being furnished with a body, especially a human being. — *Tanu-mat*, ān, atī, at, embodied, corporeal. — *Tanu-madhya*, as, ā, am, having a slender or elegant waist; (*ā*), f., N. of a metre of four lines, each consisting of two short syllables between four long ones (— — — —); [cf. *tanu-sīras*.] — *Tanu-madhyama*, as, ā, am, slender-waisted. — *Tanu-rasa*, as, m. perspiration, sweat. — *Tanu-ruha*, t, or *tanu-ruha*, am, n. the hair or down of the body; [cf. *tanū-ruha*.] — *Tanu-vāta*, as, m. a very thin or rarefied atmosphere (constituting a kind of hell; opposed to *ghana-vāta*, q.v.); according to others, a peculiar division of hell. — *Tanu-vāra*, am, n. (fr. *tanu* and *vāra* fr. rt. *vṛi*, to cover, protect), armour, mail. — *Tanuvāra-bhava*, as, m. (?) a man in armour, a warrior. — *Tanu-vīja*, as, m. the jubbe; [cf. *rāja-badara*.] — *Tanuvraṇa*, as, m. a pimple, a pustule, a boil, elephantiasis. — *Tanu-sarīra*, as, ā, am, having a delicate body, delicately formed. — *Tanu-sīras*, ās, ās, as, 'having a small head,' N. of a subdivision of the Ushṇih metre, consisting of three Pādas of eleven, eleven, and six syllables; [cf. *tanu-madhyā*.] — *Tanu-saṇḍārīṇī*, f. a young woman, a girl, one ten years old ('moving the body coquettishly?'). — *Tanu-hrada*, as, m. the anus, the rectum; [cf. *tanū-hrada*.] — *Tanū-ja*, as, ā, am, produced or born on or from the body; belonging to the person; (*as*), m. a son; N. of a Sādhyā; (*ā*), f. a daughter; [cf. *tanu-ja*.] — *Tanū-janī*, is, m. a son. — *Tanū-janman*, ā, m. a son. — *Tanūjānga* ('*ja-an*'), am, n. a wing, the feathers ('member produced on the body'); [cf. *tanū-ruha*.] — *Tanū-tala*, as, m. a measure of length equal to the arms extended, a fathom. — *Tanū-tyaj*, k, k, k, Ved. giving up one's person, risking one's life, rash, foolhardy. — *Tanū-dūshī*, is, is, ī, Ved. destroying the person. — *Tanū-devatā*, f. a form of fire deified. — *Tanū-deśa*, as, m. a region or part of the body. — *Tanūbhava* ('*nu-ud*'), as, m. a son; [cf. *tanu-bhava*.] — *Tanūna* ('*nu-ūna*'), as, m. 'the bodiless one,' the wind. — *Tanū-napa*, am, n. clarified butter, ghee; (this word owes its existence to a wrong derivation of the following word from *tanūnapa*-ad, 'eating the clarified butter.'). — *Tanū-napāt*, t, m. one of the sacred names of Fire, 'the son or descendant of himself,' so called because fire need not necessarily be derived from other fire, but is sometimes self-generated as in the lightning or by the attrition of the Araṇis, q.v.; (for a fanciful derivation see the preceding. Agni appears chiefly as *Tanū-napāt* in some verses of the Apri hymns; see *ā-prī*); the plant *Plumbago Zeylanica*. — *Tanūnapāt-vat*, ān, atī, at, containing the word *tanū-napāt*. — *Tanū-naptri*, tā, m., Ved. = *tanū-napāt*; [cf. *tanūnaptra*.] — *Tanū-pā*, ās, ās, am, Ved. protecting the person, preserving the life. — *Tanū-pāna*, as, ī, am, Ved. protecting the person or life; (*am*), n. protection of the person. — *Tanū-pāvan*, ā, arī, a, Ved. protecting the person or life. — *Tanū-prishṭha*, as, m., N. of a Soma sacrifice. — *Tanū-bala*, am, n., Ved. the strength of the body, one's own strength. — *Tanū-ruē*, k, k, k, Ved. brilliant in person (as Agni); brilliant with arms (?). — *Tanū-ruha*, as, am, m. n. the hair of the body; the wing or feathers of a bird; (*as*), m. a son; [cf. *tanu-ruha*, *tanu-ja*, *tanu-jānga*.] — *Tanūja* ('*nu-ūr*'), as, m., N. of a son of the third Manu. — *Tanū-vaśin*, ī, īnī, ī, Ved. having power over the body, an epithet of Agni. — *Tanū-*

subhra, as, ā, am, Ved. decorating the person, adorning the body. — *Tanū-havis*, is, n., N. of three oblations offered to the three tanūs or forms (of Agni). — *Tanū-hrada*, as, m. the anus, the rectum; [cf. *tanu-hrada*.] — *Tanv-anga*, as, ā, am, having slender limbs, delicate, slim; (i), f. a delicate or slender woman; (as), m., N. of a man.

Tanuka, as, ā, am, thin, small; (as), m., N. of several plants, *Grislea Tomentosa*, *Terminalia Bellerica*; the cinnamon tree; (ā), f. the tree *Diospyros Embryopteris*.

Tanula, as, ā, am, spread, expanded.

Tanus, us, n. the body.

Tanū, ūs, f. the body. See *tanu*, p. 361, col. 2.

Tanū-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make thin or fine, to attenuate, diminish, emaciate; to pare. — *Tanū-karāṇa*, am, n. making thin, attenuation, diminishing, weakening. — *Tanū-kṛit*, t, t, Ved. shaping or forming the person, preserving the life; (Sāy.) forming offspring, granting children. — *Tanū-kṛita*, as, ā, am, made delicate or thin, pared. — *Tanū-kṛitha*, as or am, m. or n. (?), Ved. preservation of the person; (Sāy.) on account of his son (in loc. case).

Tanti, is, f. a thread, cord, line, string; a series, a line, row; expansion, extension; N. of a woman; (is), m. a weaver. — *Tanti-pālu* or *tanti-pālaka*, as, m. 'a guardian of the rows (of calves)', a N. assumed by Saha-deva when living with king Virāṭa; (also applied to Nakula.)

Tanti, f. a leading cow (i. e. one going at the head of the *Tantayas* or lines of calves).

Tantu, us, m. a thread, cord, wire, string, line, the warp of a web; N. of the Supreme Being; a cob-web; a filament, fibre, sprig; a line of descendants, propagation of offspring, issue, race; a shark [cf. *tan-tuṇa* and *tantu-nāga*]; N. of a nian; [cf. *kāshṭha-tantu*, *varu-ṭ*, *sapta-ṭ*.] — *Tantu-kāshṭha*, am, n. a piece of fibrous wood, or a brush used by weavers for cleaning the threads of the woof; [cf. *tantra-kāshṭha*.] — *Tantu-kiṭa*, as, m. a silk-worm. — *Tantu-nāga*, as, m. a shark. — *Tantu-nīyāsa*, am, m. the palmyra tree [cf. *tāla*]; (fr. *tantu*, a thread, and *nir-yāsa*, exudation, alluding to the stringy or adhesive nature of this tree.) — *Tantu-parvan*, a, n. 'the festival of the thread', the anniversary of the day of full moon in the month Śrāvaṇa, when Kṛishṇa was invested with the Brahmanical cord. — *Tantu-bha*, as, m. mustard-seed, *Sinapis Dichotoma*, also *tantuka*; a calf. — *Tantu-mat*, ān, m. an epithet of Agni, perhaps 'uninterrupted like a thread'; (tī), f., N. of the mother of Murāri. — *Tantu-varḍhana*, as, m. 'increasing a race', a N. of Vishnu; also of Siva. — *Tantu-vādyā*, am, n. a stringed musical instrument in general. — *Tantu-vāna*, am, n. weaving. — *Tantu-vāpa*, as, m. a weaver; a loom; weaving. — *Tantu-vāya*, as, m. a weaver; a spider; weaving; [cf. *tantra-vāya*.] — *Tantu-vāya-dāyā*, as, m. a loom. — *Tantu-vīgrahā*, f. the banana or plantain, *Musa Sapientum*. — *Tantu-sālā*, f. a weaver's shop. — *Tantu-santata*, as, ā, am, woven, sewn; (am), n. wove cloth. — *Tantu-santuti*, is, f. or *tantu-santāna*, as, m. sewing, weaving. — *Tantu-sāra* or *tantu-sāraka*, as, m. the areca or betel-nut tree (as having a fibrous pith). — *Tantu-agra*, am, n. the end of a thread.

Tantuku, as, m. (at the end of an adj. comp.), a thread, a rope; a kind of serpent; mustard-seed, *Sinapis Dichotoma*; = *tantu-bha*; (ī), f. a vcii or any tubular vessel.

Tantuṇu, as, m. a shark.

Tantura or *tantula*, am, n. the filaments or fibrous root of a lotus; (as), m. = *tanḍula*.

Tantra, am, n. an implement of weaving, a loom; a thread; the warp or threads extended lengthwise in a loom; an uninterrupted series (e. g. *deha-tantra*, assuming a series of bodies); posterity; the leading or principal action of a ceremony, characteristic or prevalent features, the regular order of ceremonies or rites, system, framework, ritual; chief or essential part, main point; principal doctrine, rule, theory; model,

typical form, science; a scientific work; any scientific chapter of a work (especially the first section of a Jyotiḥ-sāstra or treatise on astronomy); a religious treatise teaching magical and mystical formulæ for the worship of the deities, or the attainment of superhuman power; it is mostly in the form of a dialogue between Śiva and Durgā, who are the peculiar gods of the Tāntrikas, (these works are very numerous, and their authority, in many parts of India, seems to have superseded that of the Vedas: they are said to comprise five subjects, viz. 1. the creation, 2. the destruction of the world, 3. the worship of the gods, 4. the attainment of all objects, especially of six superhuman faculties, 5. the four modes of union with the supreme spirit by meditation; a variety of subjects are, however, introduced into many of them, whilst some are limited to a single topic, as the mode of breathing in certain rites, the language of birds, beasts, &c.); a cause which leads to two or more results; the cause of more than one effect; a medicament, a drug; a chief remedy or 'charm' considered as producing medicinal effects; a spell; oath or ordeal; raiment, vesture; supporting a family; necessary or indispensable act or provision; the right way of doing anything; royal retinue, a court, train; an army; providing for the security and prosperity of a kingdom; a realm, a country; subservience, service, dependance; decoration, hanging with trophies, garlands, &c.; heap, multitude; wealth; a house; happiness, felicity; (as), m. a weaver (?); (*tantrī*, īs or ī), f. any string, cord, or rope; a bow-string; the wire or string of a lute; (metaphorically) the strings of the heart; any tubular vessel of the body, a sinew; a tail; the plant *Cocculus Cordifolius* [cf. *tantrikā* and *tantraka*]; a young woman or girl with peculiar qualities; N. of a river. *Tantrēṇa*, ind. in such a way as to hold good or remain. — *Tantra-kāshṭha*, am, n. a fibrous stick or brush used by weavers for cleaning the threads of the woof; [cf. *tantu-kāshṭha*.] — *Tantra-kaumudī*, f., *tantra-gandhurva*, *tantra-garbha*, *tantra-śūdamayī*, titles of different Tantra works. — *Tantra-tā*, f. or *tantra-tea*, am, n. arranging into a system; dependance, subservience; the quality or character of a Tantra; comprehending several rites in one, performance of one ceremony, or penance in lieu of a number. — *Tantra-prakāśa*, as, m. title of a literary work. — *Tantra-pradīpa*, as, m. title of a commentary on the Dhātu-pāṭha. — *Tantra-bheda*, title of a Tantra. — *Tantra-ratna*, am, n. title of a work by Pārtha-sārathi. — *Tantra-rāja*, as, m. title of a work. — *Tantra-vāpa*, as, m. a weaver; (as, am), m. n. a loom, weaving; [cf. the next.] — *Tantra-vāya*, as, m. a weaver; a spider; [cf. *tantu-vāya*.] — *Tantra-vārttika* = *nīmāṇśa-tantra-vārttika*. — *Tantra-sāra*, as, m. 'the essence of the Tantras,' title of a compilation. — *Tantra-hṛidayu*, am, n. title of a Tantra work. — *Tantrī-mukha*, as, m. a peculiar position of the hand.

Tantraka, as, ikā, am, new and unbleached (as cloth), recently from the loom; (at the end of a comp.) = *tantra*; (ikā), f. the plant *Cocculus Cordifolius*; [cf. *tantrī*.]

Tantraṇa, am, n. (fr. *tantraya*), maintenance of order, discipline.

Tantraya (fr. *tantra*), nom. P. *tantrayati*, to perform or go through in order; to maintain by discipline, keep in order; A. *tantrayate*, to support a family.

Tantrāyin, ī, īṃ, ī, Ved. drawing out a thread; going continuously (as the sun).

Tantrīn, ī, īṃ, ī, having threads, made of threads, spun, wove; chorded, having chords or wires (as an instrument); having a Tantra, following one; (ī), m. a musician; a soldier.

1. *tandra*, am, n., Ved. a series, a row.

Tanvat, an, atī, at, stretching, extending.

Tanaka, as or am, m. or n. (?), a reward; (perhaps a wrong reading for *etanaka*.)

tanabāla, ās, m. pl., N. of a people; [cf. *tālavana*.]

tanayitnu (*tanayitnu*). See 1. *tan*, p. 361.

tanu. See p. 361, col. 2.

tanonu, a kind of rice (= *shashṭika*).

tantasya, nom. P. *tantasyati*, to grieve, be distressed; to afflict; [cf. rt. *tanṣ*.]

tanti, *tantu*, *tantra*, &c. See col. 1.

tantrā, f. a wrong form for *tandrā*.

tantri, is, f. another form for *tantrī*, see col. 2; (also a wrong form for *tandri*.) — *Tantri-pālaka*, as, m. an epithet of Jayā-ratha.

tantrija, as, m., N. of a son of Kanavaka; (another reading has *tandrija*.)

tantrita, *tantri-tā*, wrong forms for *tandrita*, *tandri-tā*.

tantripāl *tantripāla*, as, m. a N. assumed by Saha-deva [cf. *tantri-pāla*]; N. of a son of Kanavaka; (another reading has *tandripāla*.)

tantrillaka, as, m., N. of a man.

tantrī. See col. 2.

tantv-agra. See *tantu*, col. 1.

tand, cl. 1. A., Ved. *tandate*, &c., to relax, give away, become relaxed, to grow fatigued; (Sāy.) to make languid or fatigued.

2. *tandra*, as, ā, am, tired, fatigued; lazy; (ā), f. lassitude, exhaustion, weariness, syncope; sleepiness, sluggishness. (For 1. *tandra* see col. 2.)

Tandraya (fr. the preceding), nom. A. *tandrayate*, to grow fatigued.

Tandrayu, us, us, u, Ved. fatigued, lazy.

Tandrāya, another form for *tandraya*.

Tandrāu, us, us, u, tired, wearied, sleepy, overcome with sleep or fatigue, slothful, sluggish.

Tandri, is (?) and ī, īs or ī, m. (?), f. sleepiness, drowsiness, fatigue, lassitude; fainting, exhaustion.

Tandri-ja or *tandri-pāla*, as, m., N. of a son of Kanavaka; [cf. *tantri-pāla*.]

Tandrikā, f. sloth, sleepiness.

Tandrita, only in *a-tandrita*, as, ā, am, indefatigable, unremitting; [cf. *a-tanda* and *tantrita*.]

Tandrin, ī, īṃ, ī, weary, lazy. — *Tandri-tā*, f. lassitude, exhaustion, weariness, sleepiness.

tand (a Sautra root), to be disturbed in mind, become bewildered, be exhausted or fatigued.

tand 1. and 2. *tandra*. See above and col. 2.

tandravāy *tandravāya*, a wrong form for *tantra-vāya*, q. v.

tannī, f. or *tanni*, is (?), f. the plant *Hemionitis Cordifolia*.

tan-maya. See p. 361, col. 1.

tan-mātra. See p. 361, col. 1.

tanyatā, f., Ved. or *tanyatu*, us, m., Ved. (fr. rt. 1. *tan*), roaring, thundering, thunder; wind; night; a musical instrument (?).

Tanyu, us, us, u, Ved. making a roaring sound, epithet of the winds.

tanlika (?), an areca seller, a designation of one of the inferior castes of Hindūs.

tanva, as, m., N. of a man; [cf. *tāva*.]

tanv-arga. See col. 1.

tanvat. See col. 2.

tanvin, ī, m., N. of a son of Manu Tāmāsa.

तप् 1. *tap* [cf. 2. *pat*], cl. 4. A. *tapyate*, &c., to rule, govern.

तप 2. *tap*, cl. 1. P. (rarely A.) *tapati*,
 -*te*, *tatāpa*, *tapsyati* (ep. also *tapīshyati*),
tāpātī, *taptum*, to give out heat, be hot; to
 shine; to heat, make hot or warm; to shine upon;
 to be burnt; to burn, to consume or destroy by
 heat; to suffer pain; to cause pain or distress; to
 injure, hurt, damage, spoil; to torment one's self,
 mortify the body, undergo penance, (often with
tapas, e.g. *tapas tatāpa*, he performed penance);
 4. P. *tapyati* (rarely used), to warm one's self,
 become hot: Pass. *tapyate*, to be heated, to suffer
 heat; to feel pain; to be injured or hurt; to suffer pain
 voluntarily, undergo severe penances, (often with
tapas, e.g. *tapas tapyāmahe*, we undergo penance):
 caus. P. A. *tāpayati*, -*te*, -*yitum*, to make warm
 or hot; to burn, consume by heat, cause pain,
 trouble, distress; to torment one's self, undergo
 penance: Desid. *tītapāti*, -*te*: Intens. *tātāpyate*,
tītipati, to feel violent pain, suffer torment, be in
 great anxiety or distress; [cf. Lat. *tepeo*: Gr. *τέπρω*,
ταψω, *θάρπω*: Russ. *tepl*, 'warm'; *teplota*,
 'warmth': Hib. *tebhot*, 'intense heat': Old Germ.
amf: Lat. *tempus*?].

3. *tapa*, *p*, *p*, *p*, warming one's self; [cf. *agnt-tapa*.] *Tapa*, *as*, *ā*, *am*, warming; burning, consuming by heat [cf. *lalāṭan-tapa*]; causing pain or trouble, stressing [cf. *janan-tapa* and *puran-tapa*]; (as), heat, warmth, fire [cf. *ā-tapa*]; the sun; the hot season; religious austerity, penance, mortification (= *tapas*); a peculiar form of fire which generated the seven mothers of Skanda; N. of one of the attendants of Śiva; (*ā*), f., N. of one of the eight deities of the Bodhi-druma; [cf. *a-tapa* and *tapa*.] = *Tapa-rūḥ*, k, f. the pain of penance. — *Ta-ātmaka* (*pa-āṭ*), as, *ikā*, *am*, practising austerities. — *Tapātyaya* (*pa-an*), as, m. the end of the heat, the beginning of the rainy season. — *Tapānta* (*pa-an*), as, m. the end of the heat, the beginning of the rainy season.

Tapat, *an*, *antī*, *at*, heating or warming; performing penance &c. — *Tapatām-pati*, *is*, *m*. 'the chief of burners,' the sun.

Tapatī, f. 'the warming one,' N. of a daughter of the Sun and of his wife Chāyā, married to Samaraṇa and mother of Kuru; N. of a river, commonly called Taptī; [cf. *tāpatya*.]

Tapaṇa, as, ā, am, warming, burning, shining, epithet of the sun; causing pain or distress; (as), the sun; N. of a divine being (perhaps the sun) who fights with Garuḍa; N. of one of the five fires in the Svahā-kāra; N. of a Rakshas; a N. of Agastya; rat, burning, the hot season; N. of a burning hell. N. of several plants, viz. Semecarpus Anacardium [cf. *arush-kara*]; Calotropis Gigantea (*arka*), the white variety of it; Premna Spinosa (*kshurāgnī-mantha*); Cassia Senna; the sun-stone [cf. *śūrya-kānta*, *tapaṇa-maṇi*, *tapanapolā*]; (ī), f. at the; the root of Bignonia Suaveolens; N. of a river, = *tāpī* and *tapanātmajā*, according to some authorities = *godāvārī*; (am), n. the being hot, burning; pining, grieving, mental distress; [cf. *rāma-paṇa*, 'the distress of Rāma,' N. of an Upanishad; *śūpurā-°*, *gopālā-°*; cf. also *tāpāna*.] — *Tapaṇa-ra*, as, m. a ray, a sunbeam. — *Tapaṇa-śhāda*, as, m. the sunflower, = *ādiṭya-pattra*. — *Tapaṇa-maṇa*, as, m. 'the son of the Sun,' a N. of Kārṇa; (f), f. 'the daughter of the Sun,' the Yamunā river; the Tapti river [cf. *tapanātmajā*]; N. of a tree; [cf. *śamī*.] — *Tapaṇa-maṇi*, is, m. the sun-stone; cf. *śūrya-kānta*.] — *Tapanāṇṣu* ('*na-āṇ-°*'), us, m. a ray of the sun, a sunbeam. — *Tapanātmajā* (*na-ātma-jā*), f. 'the daughter of the Sun,' N. of a river, = *tapanī* and *tāpī*, according to some authorities = *godāvārī* [cf. *tapanī* and *tapanā*], and *Yamunā*. — *Tapanashīta* ('*na-ish-°*'), am, n. copper coloured by the rays of the sun,' i. e. easily heated or coloured by them). — *Tapanapolā* ('*na-up-°*'), as, m. the sun-stone; [cf. *śūrya-kānta*.]

Tapanīya, अस्, ā, ani, to be heated ; to be suffered or practised as penance ; (am), n. gold purified with fire, gold in general ; a sort of rice. — *Tapanīya-maya*, अस्, i, am, consisting of purified gold, golden.

Tapanīyaka, am, n. gold.

Tapantaka, as, m., N. of a man.

Tapas, *as*, n. warmth, heat, fire, (*pañcā tapāsi*, the five fires to which an ascetic is exposed in the hot season, viz. four fires lighted in the several quarters and the sun burning from above); pain, suffering; religious austerity, penance, mortification, the practice of mental or personal self-denial or the infliction of bodily tortures; the meditation connected with such a practice; moral virtue, merit; special observance or duty of any particular caste (e.g. the *Tapas* of a *Brāhman* is sacred learning; of a *Kṣatriya*, the protection of subjects; of a *Vaiśya*, giving alms to *Brāhman*s; of a *Sūdra*, service; and of a *Rishi* or saint, feeding upon herbs and roots); particular month of the cold season intervening between winter and spring (= *Māgha* or January–February, the month of religious austerities; cf. *tapasya*); one of the seven worlds, the region above the *Jana-loka*, inhabited by saints or devotees after death [cf. *tapo-loka*]; (in astrology) the ninth lunar mansion, = *dharma*; N. of a long period of time, a *Kalpa*; (*ās, as*), m. n. the cold or dewy season (= *śiśira*); the winter (= *himantu*); the hot season. — *Tapah-kara*, *as, ā, am*, undergoing religious austerities or penance &c.; (*as*), m. a kind of fish, *Polynemus Risua* or *Paradiseus*, (this fish is also called *Tapasyā-matsya*); [cf. *tapas-vin.*] — *Tapah-kṛtsa*, *as, ā, am*, emaciated by austerities. — *Tapah-kṛtsa-saha*, *as, ā, am*, patient of austerities, enduring the pain of penance. — *Tapah-prabhāva*, *as, m.* the efficacy of devotion. — *Tapah-sīla*, *as, ā, am*, inclined to religious austerities. — *Tapah-samādhi*, *is, m.* the practice of penance. — *Tapah-sādhyā*, *as, ā, am*, to be accomplished by penance. — *Tapah-siddha*, *as, ā, am*, accomplished by penance. — *Tapah-sikhi*, f. ‘the seat of religious austerity or piety,’ a N. of *Benares*. — *Tapas-carya*, *am, n.* or *tapas-carya*, f. the practice of penance. — *Tapas-ēt*, *t, t, t*, accumulating religious merit by austerities; (*tas*), m. pl. N. of a class of deities; *tapas-ētām ayanam*, N. of a religious ceremony which lasts several days. — *Tapaso-mūrti*, *is, m.*, N. of one of the seven sages in the twelfth *Manv-antara*; [cf. *tapo-mūrti*.] — *Tapas-taksha*, *as, m.* ‘destroying religious penance,’ an epithet of *Indra* as disturbing the austerities of ascetics lest they should acquire too great power; (other authorities explain the word ‘emaciating himself by his devotions’; and others read *tapas-tanka*, ‘afraid of austerities’ or ‘the axe of austerities.’) — *Tapas-tīrtha*, *am, n.*, N. of a place of pilgrimage. — *Tapas-pati*, *is, m.* the lord of penance. — *Tapas-vat*, *an, āti, at*, Ved. burning, hot; ascetic, devout; [cf. *tapo-vat*.] — *Tapasvi-tā*, f. devout austerity, religious penance, bodily mortification. — *Tapas-vin*, *i, inī, i*, distressed, wretched, poor, miserable, pitiable; practising austerities, devout; a mendicant, a pauper; an ascetic, a religious man engaged in the practice of rigorous and devout penance; (*i*), m., N. of a son of *Manu Cākshusha* and *Nadvalā*; N. of one of the seven sages of the twelfth *Manv-antara*; an epithet of *Nārada*; the mango fish, *Polynemus Risua* [cf. *tapah-kara*]; N. of a tree, a kind of *Karaija* (*ghyita-karaija*); (*inī*), f. a female devotee, a woman leading a religious life; a poor wretched woman; spikenard, *Valeriana Jāṭamāsi*; another plant, *Helleborus Niger*, = *kaṭu-rohiṇi*; also = *maḥā-srāvāṇikā*. — *Tapasvi-pattra*, *as, m.*, N. of a plant, = *damanaka*; [cf. *tapo-dhana*.] — *Tapo-jā*, *ās, ās, am*, Ved. born from heat; one who practises religious austerities. — *Tapo-dā*, *as, ā, am*, granting piety; (*am*), n., N. of a *Tīrtha* in *Magadha*. — *Tapo-dāna*, *am, n.*, N. of a *Tīrtha*. — *Tapo-dhana*, *as, ā, am*, rich in religious penance; ascetic, pious; a very treasure of mortifications and austerities, a devotee, an ascetic, performing religious penance; consisting in religious penance

granting religious merit or piety; (*as*), m., N. of a son of Manu Tāmāsa; N. of a plant, = *damanaka*, commonly *divanā*, Artemisia [*cf. tapasvi-pattra*]; (*ā*), f. the plant *Sphæranthus Mollis*, = *mundiri*, commonly *mundiri*. = *Tapo-dharma*, *as*, m., N. of a son of the thirteenth Manu. = *Tapo-dhāman*, *a*, n. 'the abode of penance,' N. of a place of pilgrimage. = *Tapo-dhṛiti*, *is*, m., N. of one of the seven sages of the twelfth Manv-antara. = *Tapo-nitya*, *as*, *ā*, *am*, devoting one's self uninterruptedly to religious austerities or penance; (*as*), m., N. of a man with the patronymic Pauruṣiṣṭi. = *Tapo-nidhi*, *is*, m. a treasury of religious austerities and penance, a very treasure of merit derived from self-mortification, an eminently pious man. = *Tapo-nishṭha*, *as*, *ā*, *am*, performing penance, practising austerities. = *Tapo-nubhāva* ('*pas-an*'), *as*, m. the influence of religious penance. = *Tapo-bala*, *am*, n. the power acquired by religious austerities. = *Tapo-bhanga*, *as*, m. interruption of religious penance. = *Tapo-bhṛit*, *t*, *t*, *t*, undergoing penance, ascetic, pious; an ascetic, a pious man. = *Tapo-maya*, *as*, *i*, *am*, consisting in religious penance, containing it; practising austerities, devout. = *Tapo-mūrti*, *is*, f. an incarnation of religious austerity or penance; an ascetic; (*is*), m., N. of one of the seven sages of the twelfth Manv-antara; [*cf. tapaso-mūrti*]. = *Tapo-mūla*, *as*, *ā*, *am*, founded on religious austerity or penance; (*as*), m., N. of a son of Manu Tāmāsa. = *Tapo-yukta*, *as*, *ā*, *am*, employed in penitential exercises, ascetic, pious. = *Tapo-rati*, *is*, *is*, *t*, rejoicing in religious austerity; (*is*), m., N. of a son of Manu Tāmāsa. = *Tapo-ravi*, *is*, m. 'the sun of the ascetics,' N. of one of the seven sages in the twelfth Manv-antara. = *Tapo-rāja*, *as*, m. 'king of penance,' the moon. = *Tapo-rāśi*, *is*, m. 'a heap of religious austerities,' an ascetic. = *Tapo-loka*, *as*, m. one of the seven worlds, that which is situated above the *Jana-loka*; [*cf. tapas*]. = *Tapo-vaṭa*, *as*, m. 'enclosure or district of religious penance,' a N. applied to Brahmāvarta, i. e. the holy land situated in central India. = *Tapo-vat*, *ān*, *atī*, *at*, ascetic, pious; [*cf. tapas-vat*]. = *Tapo-vana*, *as*, m. 'penance-grove,' a sacred grove in which ascetics perform their religious austerities. = *Tapo-vāsa*, *as*, m. a place of religious austerity. = *Tapo-rīśeṣa*, *as*, m. excellence of devotion. = *Tapo-ṛiddha*, *as*, *ā*, *am*, rich in religious austerity or penance, very ascetic or pious. = *Tapo-vāta*, *as*, m. a multitude of penances. = *Tapo-śana* ('*pas-aś*'), *as*, *ā*, *am*, one whose food is religious austerity; (*as*), m., N. of one of the seven sages of the twelfth Manv-antara; also of a son of Manu Tāmāsa.

Tapasīvan, ā, arī, a, causing pain (?).

1. *tapasya*, nom. P. *tapasyati*, to undergo religious austerities, do penance.

2. *tapasya*, *as*, *ā*, *am*, produced by heat; (*as*), m. the month Phālguna (February–March), the second month of the season intervening between winter and spring; a N. of Arjuna; N. of a son of Manu Tāmāsa; (*ā*), f. devout austerity, religious penance; (*am*), n. devout austerity, mortification, religious penance; the flower of Jasminum multiflorum or Pubescens (*kunda-pushpa*). — *Tapasyāmatsya*, the mango fish; [cf. under *tapah-kara*.]

Tapita, as, *ā*, *am*, heated, burnt, refined.

Tapishṭha, as, ā, am (fr. 2. *tap* with the superl. affix), Ved. extremely hot, burning: [cf. *tanūyas*.]

Tapishnu, *us, us, u*, warming, heating, burning.
Tunīyas. ān, asī, as (fr. 2. *tan* with the compar.

Tapiyas, an, ast, as (fr. 2. *tap* with the compar. affix), extremely ascetic, most devoted to religious austerities

Tany. us. us. u. Ved. burning hot.

Tapu, us, us, u, Ved. burning
Tapushi, is, is, i, Ved. burning.

Tapushī, is, is, ī, Ved. burning.
Tapushī, f. the heat of anger or wrath.

Tapushtī, the heat or anger of wrath. — *Tapus*, *us*, *us*, *us*, Ved. burning hot; (*us*), m. fire; the sun; an enemy (who causes pain); (*us*), n. heat, pain. — *Tapur-agra*, *as*, *ā*, *am*, Ved. having a burning point or extremity (as a spear). — *Tapur-jambha*, *as*, *ā*, *am*, Ved. having burning jaws, an epithet of Agni. — *Tapur-mīrdhan*, *ā*, *ā*, *a*, Ved.

having a burning head, an epithet of Agni; (*ā*), m., N. of an author of a hymn of the Rīg-veda who was a son of Bṛhaspati. — *Tapur-vadha*, *as*, *ā*, *am*, Ved. having burning weapons. — *Tapush-pā*, *ās*, *ās*, *am*, Ved. (Sāy.) protecting from pain; (perhaps rather) drinking warm (beverages).

Tapta, *as*, *ā*, *am*, heated, inflamed, burnt; hot; red-hot; fused, melted, molten; burnished; scorched by pain or sorrow, distressed, afflicted; inflamed with anger, incensed; undergone or performed (as penance). — *Tapta-kumbha*, *as*, m. a heated or red-hot jar; N. of a particular hell; (*as*, *ā*, *am*), having hot jars. — *Tapta-kūpa*, 'hot-well,' N. of a hell; (perhaps a wrong reading for the preceding.) — *Tapta-kriśhāra*, *as*, *am*, m. n. a sort of penance which consists in drinking hot water, milk, and ghee for three days each, and inhaling hot air for three days. — *Tapta-tapas*, *ās*, m. one who has performed penance, an ascetic. — *Tapta-pāshāṇa-kūṇḍa*, *am*, n. 'a pit filled with burning stones,' N. of a hell. — *Tapta-bāluka*, *as*, *ā*, *am*, having hot or burning gravel; (*as*), m., N. of a hell. — *Tapta-rūpa* or *tapta-rūpaka*, *am*, n. silver. — *Tapta-lomaśa*, green vitriol. — *Tapta-loka*, *am*, n. 'glowing iron,' N. of a hell. — *Tapta-sūrmī* or *tapta-sūrmī*, *is*, f. 'a red-hot iron statue,' N. of a hell in which the wicked are made to embrace red-hot images. — *Tapta-sūrmī-kūṇḍa*, *am*, n., N. of a hell. — *Tapta-surā-kūṇḍa*, *as*, m. 'a jar or hole filled with burning spirituous liquor,' N. of a hell. — *Tapta-hema-maya*, *as*, *ī*, *am*, like or consisting of melted gold. — *Tapāṇna* ('*tan*'), *am*, n. hot food, hot rice. — *Tapāyana* ('*ta*'), *as*, *ī*, *am*, Ved. serving as a dwelling-place for the distressed (as the earth).

Tapavya, *as*, *ā*, *am*, to be performed as a religious penance.

Taptri, *tā*, *trī*, *trī*, making warm or hot, heating, a heater.

Tapvā, ind. having heated, having performed penance.

Tapya, *as*, *ā*, *am*, performing religious austerity, doing penance.

Tapyati, *is*, f., Ved. heat.

Tapyatu, *us*, *u*, Ved. hot, glowing.

Tapsyat, *an*, *ati* or *anti*, *at*, practising or intending to practise austerities.

तपश *tapasā*, *us*, m. the moon; [cf. the following.]

तपस *tapasa*, *as*, m. (said to be fr. 2. *tap*), the moon; a bird; [cf. the preceding.]

तबलाकृति *tabalākṛiti*, *is*, f. (fr. *tabala*?) and *ākṛiti*), N. of a kind of creeping plant.

तम *tam*, cl. 4. P. (rarely A.) *tāmyati*, *tāmyate*, *lutāma*, *tamitum*, to gasp for breath (as one suffocating), choke, be suffocated, breathe with difficulty; to faint away; to be exhausted, perish; to be distressed in body or mind; to be disturbed or perplexed; to stop, become immovable or stiff; to wish, desire: Caus. *tamayati*, *-yitum*, to suffocate, deprive of breath; [cf. Lat. *temere*, *tabeo* (?); Old Germ. *damf*; Russ. *tomlju*.]

1. *tama*, *as*, m. darkness &c.; = *tamas* in its various meanings; also = *tamāla*; (*ā*), f. night, = *tamāla*, Phyllanthus Emblica; (*am*), n. darkness, gloom; the point of the foot. — *Tamālvaya* ('*ma*'), a kind of plant, = *tūlīsa-pattra*.

Tamaku, *as*, m. oppression (of the chest), a kind of asthma; [cf. *pra-tamaku*.]

Tamakū, f. = *tamā*, *tamālākā*, 'kī, *tamālī*, *tamālīni*, Phyllanthus Emblica.

Tamatu, *as*, *ā*, *am*, desirous, cupidinous, longing or hankering after; wished, desired.

Tamana, *am*, n. the becoming breathless.

Tamas, *as*, n. darkness, gloom; the darkness of hell, hell itself or a peculiar division of hell; the obscuration of the sun or moon in eclipses, darkness personified as Rāhu or the ascending node; mental darkness, illusion, error (constituting one of the five

forms of *a-vidyā* in the Sāṅkhya phil.), sin, sorrow; (in the Sāṅkhya phil.) darkness or ignorance as one of the three qualities or constituents of everything in creation, the other two being *sattva* and *rajas*, see *guṇa*; as an inherent quality of nature *tamas* is heavy and obstructive, and predominates in earth and water, whence they fall and tend downwards; in living beings it is the cause of ignorance, illusion, lust, anger, pride, sorrow, dullness, and stolidity; (*as*), m., N. of a descendant of Gṛtsa-mada, a son of Śravaś and father of Pra-kāśa; N. of a son of Pṛithu-śravaś and father of Uśanas; [cf. Lith. *tamsa*, 'darkness'; *tamsus*, 'obscure'; Russ. *temnyi*, 'dark'; *temno-ta*, 'darkness'; Hib. *teim*, 'dark, obscure'; *teimheal*, 'darkness'; *teimheal*, 'an eclipse, darkness'; Old Germ. *demar*; Old Sax. *thim*; Angl. Sax. *dim*; Lat. *tenebra* ?]. — *Tamaḥ-prabhā* or *tama-prabhā*, f., or *tama-prabha* or *tamaḥ-prabha*, *as*, m. a hell, one of the lowermost divisions of the infernal regions. — *Tamaḥ-praveśa*, *as*, m. groping in the dark; mental perplexity or aberration. — *Tamaḥ-shīta*, *am*, n. 'situated in darkness,' N. of a hell, one of the lowest divisions of hell. — *Tamasā-kṛita*, *as*, *ā*, *am*, or *tamas-kalpa*, *as*, *ā*, *am*, like darkness, black, gloomy. — *Tamas-kāṇḍa*, *as*, m. or *tamas-lati*, *is*, f. great or spreading darkness. — *Tamas-vat*, *ān*, *ati*, *at*, having darkness, dark, gloomy; (*ti*), f. night. — *Tamas-vin*, *ī*, *inī*, *ī*, dark, gloomy; (*nī*), f. night; turmeric. — *Tamo-gā*, *ās*, *ās*, *am*, Ved. roaming in the darkness, concealing himself in darkness, an epithet of Śuśṇa. — *Tamo-gu*, *us*, m. an epithet of Rāhu, the personified ascending node, the causer of darkness. — *Tamo-guṇa*, *as*, m. the quality of darkness or ignorance; see above under *tamas*. — *Tamogunin*, *ī*, *inī*, *ī*, having the quality of *tamas* predominant in the temperament, irascible, ignorant, proud, &c. — *Tamo-ghna*, *as*, *ī*, *am*, destroying darkness; (*as*), m. the sun; the moon; fire; an epithet of Viṣṇu; an epithet of Śiva; a Buddha. — *Tamo-jyotiś*, *is*, m. 'light in darkness,' a fire-fly. — *Tamo-darśana*, bilious fever. — *Tamo-nud*, *t*, *t*, dispersing darkness; (*t*), m. a shining body; the sun; the moon; fire; a lamp; light. — *Tamo-nuda*, *as*, *ā*, *am*, dispersing darkness; (*as*), m. the sun; the moon. — *Tamo-nakṛit* ('*mas-an*'), *t*, *t*, *t*, making an end of darkness; (*t*), m., N. of one of the attendants of Skanda. — *Tamo-ntya* ('*mas-an*'), *as*, m. one of the ten ways in which an eclipse may happen. — *Tamo-paku* ('*mas-ap*'), *as*, *ā*, *am*, removing darkness physical or moral, illumining, enlightening; (*as*), m. the sun; the moon; fire; a Buddha. — *Tamo-bhid*, *t*, *t*, *t*, dispersing darkness; (*t*), m. a fire-fly. — *Tamo-bhūta*, *as*, *ā*, *am*, 'become darkness,' dark, covered with darkness; ignorant. — *Tamo-maṇi*, *is*, m. 'the jewel of darkness,' a kind of gem; a fire-fly. — *Tamo-maya*, *as*, *ī*, *am*, consisting or composed of darkness, derived from it, covered with it; (*as*), n. the mind enveloped with darkness, vexation, anger, one of the five forms of *a-vidyā* in the Sāṅkhya phil. — *Tamo-rī* ('*mas-ari*'), *is*, m. the enemy of darkness, the sun. — *Tamo-val*, *ān*, *ati*, *at*, dark, gloomy; [cf. *Tamavati*]. — *Tamo-vikāra*, *as*, m. disease, sickness, (as a modification of the *Guṇa* *tamas*). — *Tamo-vṛita*, *as*, *ā*, *am*, obscured, clouded; overcome by or influenced by rage, fear, &c., or any of the effects of the property of darkness. — *Tamo-vṛidh*, *t*, *t*, *t*, Ved. rejoicing or delighting in darkness; (Sāy.) growing in the darkness, increasing by the darkness. — *Tamo-han*, *ā*, *-ghnī*, *a*, Ved. striking down or dispersing darkness. — *Tamo-hara*, *as*, *ā*, *am*, removing darkness, illumining; (*as*), m. the moon. — *Tamasa*, *as*, *ī*, *am*, dark-coloured; (*as*), m. darkness; a well; (*ā*), f., N. of a river, the Tamasā or Tonse, falling into the Ganges below Pratishthāna; (*am*), n. darkness (at end of comp., cf. *andha-t*°, *ava-t*°, *et-t*°, *sun-t*°); a city. — *Tamaska*, *as*, *ā*, *am*, at the end of an adj. comp. = *tamas*; [cf. *nī-tamaska*.]

Tamālu, *as*, m., N. of a tree with a very dark bark

(but white blossoms), *Xanthochymus Pictorius*; N. of various other plants, = *varuṇa* and *kṛishṇa-kha-dīra*; (*as*), m. the sectarial mark made with sandal (or perhaps the juice of the Tamāla fruit) upon the forehead; a sword, a scymitar or large sacrificial knife; (*ī*), f., N. of several plants, = *tāmra-vallī*; *Phyllanthus Emblica*; also = *varuṇa*; (*as*, *am*), m. n. the bark of the bamboo; (*am*), n. the leaf of the Laurus Cassia, = *pattra* = *tamāla-pattra*. — *Tamāla-pattra*, *am*, n. the leaf of the *Xanthochymus Pictorius*; the leaf of the Laurus Cassia, Malabathron; a sectarial mark on the forehead; the tree *Xanthochymus Pictorius*. — *Tamālapattra-kandana-gandha*, *as*, m., N. of a Buddha.

Tamāla, *as*, *am*, m. n. the tree *Xanthochymus Pictorius*; the bark of a bamboo; (*ikā*), f., N. of two plants, = *tāmra-vallī* and *bhūmy-āmālī*, *Phyllanthus Emblica*; N. of a place, = *tāma-lipta* [cf. *tamālīni*]; N. of a woman; (*am*), n. the leaf of the Laurus Cassia; a sort of pot-herb, *Marsilea Dentata*.

Tamālīni, f. a place overgrown with Tamāla trees; N. of a country, = *tāma-lipta*; N. of a plant, = *bhūmy-āmālī*, *Phyllanthus Emblica*.

Tamīra, *am*, n. darkness, a dark night; darkness of mind, illusion; anger, wrath; (*ā*), f. a dark night, or one during the wane of the moon; great or extensive darkness, the night of new moon, any night; (*as*), m. the dark half of the month, from the full to the change; [cf. *su-tamīra*, *tāmīra*, *tamī-shīci*]. — *Tamīra-pakṣa*, *as*, m. the fortnight of the moon's wane, the time from full moon to new moon.

तन 2. *tama* (for 1. see under *rt. tam*, col. 1), a Taddhita affix, the termination of the superlative degree, used also as an independent word in the sense of *ishṭa-tama*, most desired, and sometimes added adverbially in the form *tamām*; [cf. *tāra-tamya*.]

तमङ्ग *tamanga*, *as*, m. a platform, stage.

Tamanguka, *as*, m. the flat and projecting roof of a house, a sort of balcony or terrace.

तमर *tamara*, *am*, n. tin; lead (?).

तमराज *tamarāja*, *as*, m. a kind of sugar.

तमाल *tamāla*. See col. 2.

तमाह्वय *tamāhvaya*. See 1. *tama*, col. 1.

तमि *tami*, *is*, or *tamī*, f. the night; turmeric; [cf. 1. *tama* and *tamas*.]

तमिषीचि *tamishīci*, *is*, *is*, *i* (fr. *rt. tam*?), Ved. oppressing, stunning, afflicting, confusing, disturbing; (Sāy.) powerful, strong.

तमिस्र *tamisra*. See above.

तमुषुहीय *tanuśūhīya*, *as*, *ā*, *am*, N. of a Sūkta beginning with the words *tam u śūhī*.

तमोलिप्ती *tamoliptī*, f., N. of a country the district of Tumlook in Bengal, = *tāma-lipta* commonly called *tamoluka*.

तम्पा *tampā*, f. a cow; [cf. *tambā*.]

तम्ब *tamb*, cl. 1. P. *tambati*, &c., to go.

तम्बा *tambā*, f. a cow; [cf. *tampā*.]

तम्बोर *tambira* or *tamvira*, in astrology = **तम्बोर**, the fourteenth Yoga.

तम *tama*, *as*, *ā*, *am* (fr. *rt. tam*), Ved. oppressing, darkening; (Sāy.) causing to languish.

तय *tay*, cl. 1. A. *tayate*, *teye*, *tayitum* to go, move; to guard, preserve.

Taya, *as*, *ā*, *am*, who or what protects; (*as*), π protection.

तर 1. *tara*, a Taddhita affix, the termina

tion of the comparative degree, sometimes added adverbially in the form *tarān*; [cf. *kashṭa-taru*, &c.]

तर 2. tara, as, ī, am (fr. rt. *trī*), who or what passes over or beyond, crossing; surpassing; conquering, overpowering; excelling; to be crossed, to be overcome [cf. *dus-tara* and *dush-tara*]; (as), m. passing over, crossing, passage; freight; a road (?); a ferry-boat, raft (?); a tree (?); a sort of magical spell against the evil spirits supposed to possess certain weapons; N. of a man; (for *tarī* see *tari* next col.) — *Tara-paṇya*, am, n. ferriage, freight, the price or fare paid at a ferry. — *Tara-panyika*, as, m. one who receives the ferriage or freight. — *Tara-sthāna*, am, n. a landing-place, a wharf or stairs.

1. *taranga*, as, m. (perhaps fr. *taram + ga*), a wave; a name given to sections of certain literary works (especially when the title contains such a word as 'sea', 'river', &c., e. g. of the *Kathā-sarit-sāgara* and *Rāja-taraṅgiṇī*); a jumping motion, a leap, a jump, the gallop of a horse, waving, moving to and fro; cloth or clothes; [cf. *ut-taranga* and *śarma-taranga*.] — *Taranga-bhīru*, us, m., N. of a son of the fourteenth Manu. — *Taranga-patrastha* ('ga-ap'), as, ā, am, a little afraid of waves (Pāṇ. II. 1, 38).

2. *taranga*, nom. P. *taravṇṇī*, -ṇitum, to move like a billow, wave, move to and fro.

Taravṇṇī, as, m. a wave; [cf. *nārī-taravṇṇī*.] *Taravṇṇī*, as, ā, am, wavy, billowy, tossing with waves; overflowing; (am), n. waving, moving to and fro.

Taravṇṇī, ī, īṇī, ī, wavy, moving like a billow, moving restlessly to and fro, unsteady; (īṇī), f. a river; (sometimes at the end of the title of a literary work, e. g. *kṣhīra-taravṇṇī*, *rāja-t*.)

Taraṇa, as, m. a raft, a boat; Svarga or paradise (the final landing-place); (am), n. crossing over, passing, going across, carrying over, transporting; conquering, overcoming; an oar; (for *tarāṇī* see under *tarāṇī* below; cf. also *su-taraṇa*.)

Taraṇī, is, is or ī, ī, Ved. passing through, pervading (space &c., said of the sun); moving forwards, quick, untired, energetic; bringing or carrying over, saving, helping, benevolent; (is), m. the sun; the plant *Calotropis Gigantea* [cf. *arka*]; a ray of light; (is or ī), f. a float, a raft, a boat, ferry-boat; the plant *Aloe Perfoliata* or *Hibiscus Mutabilis*; (according to others = *tarāṇī-vallī*), a kind of rose, *Rosa Glandulifera*; [cf. *go-taraṇī*.] — *Taraṇī-tva*, am, n., Ved. quickness, eagerness, zeal. — *Taraṇī-dhanya*, as, m. an epithet of Śiva. — *Taraṇī-peṭaka*, as, m. an oval bowl or basin of wood for baling a boat. — *Taraṇī-ratna*, am, n. a ruby ('a sun-jewel'). — *Taraṇī-vallī*, f. a kind of rose, *Rosa Glandulifera*.

Taraṇīya, as, ā, am, to be crossed or passed over. *Taraṇḍa*, as, ā or ī, am, m. f. n. a boat, a vessel; (as, am), m. n. a raft or float made of bamboos &c. tied together and sometimes floated upon jars or hollow gourds inverted; the float of a fishing line; an oar; (as), m., N. of a country; [cf. the following.] — *Taraṇḍa-pādā*, f. a boat, a ship.

Taraṇḍaka, am, n., N. of a Tirtha.

Taraṇya (fr. *tarāṇa*), nom. P. *taravṇṇī*, &c., to cross over.

Tarat, an, anti, at, crossing, passing over. — *Tarat-dveshas*, ās, ās, as, Ved. conquering or overpowering enemies, an epithet of Indra.

Tarat-samandīya, am, n., scil. *sūktam*, the *Sūkta* beginning with the words *tarat sa mandī*.

Tarad, t, f. a raft, a float; a kind of duck.

Taranta, as, m. the ocean; a hard shower, a torrent of rain; a frog; N. of a man with the patronymic *Vaidadaśvi*; (ī), f. a boat, ship.

Tarantuka, am, n., N. of a Tirtha; [cf. *tarāṇḍaka*.]

Tarala, as, ā, am, moving to and fro, trembling, tremulous; fickle, splendid, glittering, sparkling, luminous; unsteady, vain; liquid, liquefied; libidinous, lecherous, wanton; hollow; (as), m. the central gem of a necklace; a necklace; iron; a level sur-

face (= *tala*); bottom, depth, lower or under part; the thorn-apple; N. of a poet; (ā), f. rice-gruel; wine, vinous or spirituous liquor; a bee; (ās), m. pl., N. of a race. — *Tarala-tā*, f. or *tarala-tra*, am, n. tremulousness, unsteadiness, sprightliness. — *Tarala-mayanī*, f. a woman having tremulous or rolling eyes; N. of a metre consisting of four lines of twelve short syllables each. — *Tarala-lekhā*, f., N. of a woman. — *Tarala-loṇāṇā*, f. a woman with tremulous eyes.

Taralaya, nom. P. *taralayati*, -ṇitum, to cause to tremble, impart a tremulous motion; to wave, flutter, move to and fro.

Taralāya, nom. A. *turalāyate*, &c., to tremble, move to and fro.

Taralāyita, as, ā, am, caused to tremble, made tremulous, agitated, waving to and fro, undulating; (as), m. a large wave, surf; (as or am), m. or n. (?), fickleness.

Taralīkā, f., N. of a woman.

Taralita, us, ā, am, shaking, dangling, moving to and fro, undulating, trembling, tremulous. — *Taralita-hāra*, as, ā, am, having a tremulous garland.

Taras, as, n. rapid progress, speed, velocity; strength, energy, efficacy; a bank; a float, a raft; a ferry, a place of crossing; a symbolical N. of Stonia; (ās, ās, as), Ved. pervading, quick, energetic; *tarasā*, ind. speedily, quickly, directly, energetically. — *Taras-mat*, ān, m., N. of a son of the fourteenth Manu. — *Taras-vat*, ān, atī, at, Ved. quick, swift (e. g. *taras-ratyas*, 'the swift ones,' i. e. the rivers); valiant, energetic, an epithet of Indra. — *Taras-rin*, ī, īṇī, ī, Ved. quick, swift, strong, violent, energetic, courageous, bold; (ī), m. a courier, an express, a runner; a hero; air, wind; an epithet of Garuḍa, the bird of Vishnu.

Tarasa, am, n. meat, flesh. — *Tarasa-maya*, as, ī, am, consisting of meat.

Tarasāna, as, m. a boat.

Tarandhu or *tarālu*, us, m. a large flat-bottomed boat.

Tari, is, f. a boat, ship; a clothes-basket; the end of a cloth; (ī, is or ī), f. a boat; a clothes-basket; the hem of a garment; a small wooden baling-vessel; a club; smoke. — *Tari-ratha*, as, m. an oar, a paddle.

Turika, as, m. a ferry-man; a float, a raft, a boat; (ā), f. a boat; cream.

Tarikin, ī, m. a ferry-man.

Taritavya or *taritavya* or *tartarya*, as, ā, am, to be crossed or passed over, to be carried over or across.

Taritṛ or *taritṛ*, tā, trī, trī, who or what crosses, passes or carries over; (trī), f. a boat, a raft.

Taritra, am, n. a boat, a ship.

Tarin, ī, īṇī, ī, who or what crosses; crossing; (īṇī), f. a boat.

Tariyas, ān, asī, as, Ved. easily passing through or pervading; (Sāy.) easy to be passed through.

Tarisha, as, m. a raft, a float, a boat; the ocean; a fit or competent person; a fine shape or form; decorating, ornamenting; practice, business, profession; heaven or paradise; (ī), f., N. of a daughter of Indra.

Tarishan (occurring only as a loc. or Vedic inf. *tarishanī*), Ved. passing through, going across.

1. *taru*, us, us, u, = *tarāṇī*, Ved. passing through; (Sāy.) rapid motion, velocity; a wooden ladle for taking up the Soma; [cf. 2. *taru* next col.]

Tarutṛ, tā, trī, trī, Ved. overcoming, conquering; a conqueror; impelling, causing to be quick; [cf. *tarutṛ*.]

Tarutra, as, ā, am, Ved. carrying across; overcoming, conquering.

Tarusha, as, m., Ved. a conqueror, overcomer; (ī), f. victory.

Tarushya (fr. the next), nom. P. *tarushyati*, &c., Ved. to attack, overcome, conquer.

Tarus, us, n., Ved. battle; superiority; (Sāy.) overcoming.

Tarushas, ās, ās, as, Ved. (Sāy.) overcoming, conquering, saving, protecting; (as), n. rescue (?).

तरक्ष taraksha, as, m. or *tarakshu*, us, m. or *tarakshuka*, as, m. a hyena, or perhaps a tiger (?).

तरङ्ग taranga. See col. 1.

तरट taraṭa, a kind of medicinal plant, commonly (*tāmkulā*); [cf. *taradī*.]

तरत्सल taratsala, as, m. conflagration of chaff; (perhaps a wrong reading.)

तरदी taradī, f., N. of a thorny plant (= *tārādī*, *tivā*, *kharvurā*, *rakta-vijakā*; some read also *tarāṇī* and *tārāṇī*).

तरनुक tarantuka. See col. 1.

तरबालिका tarabālikā, f. a kind of sword, = *karabālikā*; [cf. *taravāri*.]

तरमुज taramuja, am, n. a water-melon, (most probably borrowed from the Persian *ترنج*); [cf. also *kharvūja*.]

तरल tarala. See col. 1.

तरवट taravaṭa, the plant *Cassia Auriculata*.

तरवार taravāri, is, m. a sword, a seymitar; [cf. *tarabālikā*.]

तरवी taravī, in astrology = *تربيع*, quadrature.

तरस् taras, *tarasū*, &c. See col. 2.

तरसन्ती tarasantī, f. (fr. rt. *tras*), Ved. the female of a deer.

तराम tarām, an adverbial form of 1. *tara*.

तरिता taritā, f. (perhaps fr. rt. *trī*), the fore-finger; garlic, or perhaps hemp; a form of Durgā; [cf. *tārīṇī*.] — *Taritā-dhāraṇa-yantra* and *taritā-pūjā-yantra*, am, n. mystic diagrams given in the *Tantra-sāra*.

तरु 2. taru, us, m. (said to be fr. rt. *trī*; for 1. *taru* see col. 2), a tree; N. of a son of Manu *Cākshusha*; (*taru* in the sense of 'tree' does not appear to occur in the *Veda* or *Manu*; it is perhaps a modern derivation fr. *ḍru*; but according to *Sāy.* it is used in *Rig-veda* V. 44, 5, in the sense of 'wooden ladle'; cf. 1. *taru*, col. 2); [cf. *Lat. termes*.] — *Taru-khaṇḍa*, as, am, m. n. an assemblage of trees; (also *taru-shaṇḍa*). — *Turu-śāyā*, f. the shade of a tree. — *Taru-ja*, as, ā, am, produced by a tree (as a flower, fruit, &c.). — *Taru-jivana*, am, n. the root of a tree, i. e. the vital organ of a tree. — *Taru-tala*, as, m. the part under the branches of a tree, the ground about its root, the foot of a tree. — *Turu-tā*, f. the state of a tree, the being a tree. — *Taru-tūlikā* or (according to another reading) *taru-tūlikā*, f. the flying fox (suspended like a balance from the branches of a tree); [cf. *vā-tūli*.] — *Taru-nakha*, as, m. a thorn, ('a tree-nail'). — *Taru-pankti*, is, f. a row of trees, an avenue. — *Taru-bhuj*, k, m. a kind of parasitical plant, *Vanda Roxburghii*; [cf. *taru-rukhā*, *taru-rohiṇī*, *taru-sthā*.] — *Taru-mahiman*, ā, m. a section in the *Vṛikshayur-veda* which treats of the future rewards of those who plant trees. — *Taru-mṛiga*, as, m. 'a tree-animal,' a monkey, an ape. — *Taru-rāga*, as or am, m. or n. (?), a sprout; a bud, a blossom. — *Taru-rāja*, as, m. 'the king of trees,' the palmyra-tree; [cf. *trīṇa-rāja*.] — *Taru-rājan*, ā, m. 'the king of the trees,' an epithet of the *Pārijāta*. — *Taru-rukhā*, f. and *taru-rohiṇī*, f. 'growing on trees,' a parasitical plant, = *taru-bhuj*. — *Taru-vara*, as, m. an excellent tree, the best of trees, an epithet of the *Pārijāta*. — *Taru-vallī*, f. a kind of plant; [cf. *parpatī*.] — *Taru-vitapa*, as, m. a branch or sprout. — *Taru-sāyina*, ī, m. a bird ('sleeping on trees'). — *Taru-śreshṭha*, as, m. the best of

trees. — *Taru-shaṇḍa*, as, m. a group of trees. — *Taru-sāra*, as, m. 'essence of trees,' camphor. — *Taru-stha*, as, ā, am, staying or being in a tree; (ā), f. a parasitical plant.

Taruśa, as, ā, am, abounding in trees.

तृकूयि *tarukūyī*, is, m. a sort of bird, = *vāgguda*.

तृकुष *taruksha*, as, m., N. of a man; [cf. *tārukshāyaṇi*, *tārukshya*, *taluksha*.]

तृण *taruṇa*, as, i, am (said to be fr. rt. *trī*), young, tender, juvenile; new, fresh; a young man, one of the virile age; fresh, lively, vivid; risen only a short time ago (as the sun), not yet high in the sky; (as), m. the castor-oil plant, *Ricinus Communis*; large cumin seed, = *kujha-pushpa*, the blossom of *Achyranthes Aspera*; N. of one of the Saptarshayas in the eleventh Manvantara; N. of a Gandharva; N. of a particular section in a mystical Tantra work treating of various stages in the life of the Tāntrika; (ī), f. a young woman, a girl from about sixteen years of age; N. of several plants; a kind of pot-herb, *Aloe Perfoliata*; also = *tarapī*, *Rosa Glandulifera*; also = *danṭī*, a kind of flower, = *śahā*, *lumārī*, *gandhādhyā*, *śāru-keśarā*, &c.; a kind of perfume, commonly *śidā*; (am), n. cartilage [cf. *taruṇāsthī* below]; a sprout; [cf. *taluna*; cf. also Gr. *τέπν*, *τέπενα*; Old Germ. *diorna*, 'maiden'; Old Island. *therna*.] — *Taruṇa-jvara*, as, m. a fever that lasts a week. — *Taruṇa-dadhī*, i, n. coagulated milk five days old. — *Taruṇa-pīṭhā*, f. red arsenic. — *Taruṇābhāsa* ('*ṇa-ābhā*'), as, m. a kind of cucumber. — *Taruṇāsthī* ('*ṇa-as*'), i, n. 'soft-bone'; cartilage, gristle. — *Taruṇī-kaṭāksa-māla*, as, m., N. of a plant, = *tilaka*. — *Taruṇi-gaṇa*, as, m. a number of young women. — *Taruṇi-jana*, as, m. a young woman.

Taruṇaka, as, m., N. of a serpent-demon; (am), n. a sprout.

Taruṇāya, nom. P. -*yati*, &c., to bring forth; A. *taruṇāyate*, &c., to become or remain young or fresh.

Taruṇiman, ā, m. youth, juvenility.

तृट *taruṭa*, as, m. the root of the lotus.

तृणक *taruṇaka*, am, n. (probably a wrong reading for *taruṇaka*), Ved. a sprout.

तर्क *tark*, cl. 10. P. (ep. also A.) *tarkayati*, -*te*, *tarkayāmasa*, *tarkayitum*, to suppose, conjecture, guess, suspect, make a guess, infer, express an opinion, try to discover or ascertain, reason, speculate about; to consider or regard as (with two acc.); to reflect, think of, recollect, have in one's mind, intend; to ascertain; to shine, to speak; [cf. Lat. *torqueo*, *torques*, *torcular*, *torvus*; Goth. *threihan*; Angl. Sax. *thringan*; Old Germ. *druyan*; Mod. Germ. *drehen*; Goth. *thagkhan*; Lith. *tikinti*.]

Tarka, as, m. supposition, conjecture; reasoning, speculation, inquiry, meditation, discussion; doubt; the science of logic, logic; a system of doctrine founded on speculation or free thinking, a philosophical system (especially one of the six, viz. *Pūrvamīmāṃsā*, *Uttaramīmāṃsā*, *Nyāya*, *Vaiśeṣika*, *Sāṅkhya*, and *Yoga*); a name of the number six; (in logic) confutation, reduction to absurdity, a conclusion opposed to or disproving the premises; wish, desire; supplying an ellipsis; cause, motive; (ā), f. speculation, reasoning. — *Tarka-kārikā*, f., N. of a work setting forth the principles of the Vaiśeṣika phil. by Jīva-rāja Dikṣita. — *Tarka-kaumudī*, f., N. of an elementary work on the Vaiśeṣika system. — *Tarka-grantha*, as, m. a treatise on reasoning, manual of logic. — *Tarka-śāndrikā*, f., N. of an elementary exposition of the Nyāya philosophy. — *Tarka-jalā*, f., 'the flame of speculation,' N. of a Buddhist work. — *Tarka-dīpikā*, f., N. of a commentary on the *Tarka-saṅgraha*. — *Tarka-prakāśa*, as, m. = *tarka-bhāṣā-prakāśa*. — *Tarka-pradīpa*, as, m., N. of a manual of Vaiśeṣika principles by

Koṇḍa-bhaṭṭa. — *Tarka-bhāṣā* or *tarkānubhāṣā* ('*ka-an*') or *tarka-paribhāṣā*, f., N. of a manual of the Nyāya phil. — *Tarkabhāṣā-prakāśa*, as, m. or *tarkabhāṣā-prakāśikā*, f. or *tarkabhāṣā-bhāva*, as, m. or *tarkabhāṣā-sāra-maijari*, f., N. of certain commentaries on this work. — *Tarka-maijari*, f., N. of a commentary on the *Tarka-kārikā* by the author of the original work. — *Tarka-mudrā*, f. a particular position of the hand. — *Tarkayukta*, as, ā, am, conjectured, suspected. — *Tarkaratna*, am, n., N. of a Vaiśeṣika disquisition by Koṇḍa-bhaṭṭa. — *Tarka-vāg-īśa*, as, m., N. of several writers on the Nyāya phil. — *Tarka-vidyā*, f. the science of reasoning or logic, a logical treatise. — *Tarka-sāstra*, am, n. the science of reasoning, logic; a philosophical work. — *Tarka-saṅgraha*, as, m., N. of a manual of the Vaiśeṣika branch of the Nyāya phil. by Annam-bhaṭṭa. — *Tarkasaṅgrahadīpikā*, f., N. of a commentary on the preceding by the same author. — *Tarkabhāsa* ('*ka-ābhā*'), as, m. apparent reasoning, fallacy in drawing conclusions, incompatibility of conclusion and premises. — *Tarkāmṛita* ('*ka-am*'), am, n., N. of an elementary work on the Vaiśeṣika doctrine by Jagad-īśa Tarkāṅkara Bhaṭṭācārya. — *Tarkāmṛita-śaṣaka*, N. of a commentary on the preceding work by Gaṅgārāma Jaḍi. — *Tarkāmṛita-taraṅgiṇī*, f., N. of a commentary on the *Tarkāmṛita* by Mukunda Bhaṭṭa Gaḍegīla.

Tarkaka, as, ā, am, inquiring, inquisitive, investigating; (as), m. a suppliant, a petitioner, an asker, an inquirer; a logician.

Tarkana, am, n. conjecturing, reasoning, speculating.

Tarkaniya, as, ā, am, to be suspected, to be an object of the suspicion of others (with gen.); causing suspicion.

Tarkayat, an, antī, at, conjecturing, expecting, anticipating, doubting, &c.

Tarkāri, f. the tree *Sesbania Ægyptiaca*, a kind of gourd.

Tarkina or *tarkila*, as, m. the tree *Cassia Tora*, = *śakra-marda*.

Tarkita, as, ā, am, investigated, examined, doubted, discussed, &c.; (am), n. conjecture, supposition.

Tarkin, i, īṇi, i, conjecturing, supposing; reasoning, skilled in speculation or philosophy; (ī), m. a logician, disputant, reasoner.

Tarkuka, as, m. a suppliant, beggar; [cf. *tarkaka*.]

Tarkhya, as, ā, am, to be imagined or supposed, capable of investigation or reasoning.

तर्कु *tarku*, us, us, m. f. (said to be fr. rt. *kṛit*, with transposition of the consonants), a spindle, an iron pin upon which the cotton is first drawn out and which serves as the distaff, the cotton being next transferred from it to the wheel; [cf. Gr. *ἄ-τρακτος*.] — *Tarku-piṇḍa*, as, m. a ball of clay &c. at the lower end of a spindle to assist in giving it a rotatory motion. — *Tarku-pīṭha*, as, i, m. f. or *tarku-pāṭhī*, f. a ball at the lower end of a spindle. — *Tarku-lāsaka*, as, m. a concave shell or saucer which serves to hold the lower end of the spindle when whirled round. — *Tarku-śāṇa*, as, m. a small whetstone for sharpening spindles, &c.

Tarkuṭa, am, n. drawing out the cotton upon the distaff or upon the wheel; spinning; (ī), f. a spindle, a distaff.

तर्कु *tarkshu*, us, m. = *tarakshu*, a hyena.

तर्क्ष्य *tarkshya*, as, m. nitre, saltpetre.

तर्ज *tarj*, cl. 1. P. (ep. also A.) *tarjati*, -*te*, *tatarja*, *tarjitum*, to threaten, menace; to blame, censure, reprove; Caus. P. (ep. also A.) *tarjayati*, -*te*, -*yitum*, to threaten; to scold, censure; to frighten, terrify; to deride, mock; [cf. Old Germ. *trug*, *druk*, *tringu*, *driuku*, 'to cheat'; Angl. Sax. *threagan*, 'to chide'; *thracian*, *thrace*; Old Germ. *draynan*; Mod. Germ. *drehen*.]

Tarjana, am, n. threatening, blaming, censuring;

pointing at in ridicule or contempt; putting to shame, surpassing; wrath, anger; (ā), f. threatening, censuring; (ī), f. the fore-finger (as used for threatening).

Tarjaniya, as, ā, am, to be threatened, reprehensible.

Tarjita, as, ā, am, threatened, blamed, reviled; shamed, disgraced; (am), n. threatening, menace.

तर्जिक *tarjika*, ās, m. pl., N. of a country or people, perhaps to the north-west of India or Bokhara, the country of the Tājiks; (also *tāyika* or *tājika*.)

तर्ण *tarṇa* or *tarṇaka*, as, m. (perhaps corrupted fr. *taruṇa*), a calf.

तर्णि *tarṇi*, is, m. (fr. rt. *trī*), a float, a raft; the sun.

तर्तरीक *tartarika*, as, ā, am (fr. Intens. of rt. *trī*), being in the habit of passing or crossing over, a passenger; (am), n. a boat, a raft, a vessel.

Tartavya, as, ā, am. See *taritavya*, p. 365, col. 2.

तर्द *tard* (connected with rt. *trid*), cl. 1. P. *tardati*, &c., to kill, injure, hurt; cut through; [cf. rt. *trid*.]

Tarda, as, m., Ved. a species of bird; [cf. Lat. *turdus*.]

Tardū, ūs, m. f. ? (fr. rt. *trid*, but said to be fr. rt. *trī*), a wooden ladle.

Tardman, a, n., Ved. a hole, an opening, a cleft.

तर्पण *tarpaṇa*, as, i, am (fr. rt. *trip*), satisfying, satiating, pleasing, refreshing [cf. *ghrāṇa-tarpaṇa*]; (as, am), m. n. a kind of plant; (ī), f., N. of a plant, = *guru-skandha*, *śleshmanā*; (am), n. the becoming satisfied or satiated, the act of satiating, refreshing, pleasing; satisfaction given or received; the state of being pleased; satiety, fulness; pleasure; a religious rite, libation, presenting libations of water to the manes of the deceased or to the Pitris collectively, also to the gods, either generally or individually; gladdening; satiating the eyes, i. e. filling them with oil &c.; food; fuel used on sacrificial occasions or for lighting a sacrificial fire; a kind of sweetmeat (?). — *Tarpaṇa-vidī*, is, m. a chapter of the Smṛity-artha-sāra by Śrīdhara-svāmin on funeral ceremonies &c. — *Tarpaṇācchu* ('*ṇa-ic*'), us, us, u, desirous of satisfaction or of receiving after death the presentation of water called *Tarpaṇa*; (us), m. an epithet of Bhishma.

Tarpaṇi, as, ā, am, to be satiated or satisfied. *Tarpayitavya*, as, ā, am, to be satiated or refreshed.

Tarpayitvā, ind. having satisfied.

Tarpita, as, ā, am, pleased, gratified, satisfied.

Tarpin, i, īṇi, i, gratifying, giving pleasure or satisfaction; offering oblations to the manes, one who does so; (īṇi), f. the plant *Hibiscus Mutabilis* (*padma-śāriṇī*).

तर्पितृ *tarphitṛi*, tā, trī, trī (fr. rt. *triph*), a killer, injurer.

तर्ब *tarb*, cl. 1. P. *tarbati*, &c., to go or move.

तर्बट *tarbaṭa*, as, m. a year; the plant *Cassia Tora*, = *śakra-marda*.

तर्मन् *tarman*, a, n. (perhaps fr. rt. *trī*). the top or end of the sacrificial post; [cf. *su-tarman*. cf. also Gr. *τέρμα*; Lat. *terminus*.]

तर्ष *tarya*, as, m. (fr. rt. *trī*), Ved. (Sāy.) N. of a man.

1. *tarsha*, as, m. a raft or float; the ocean; the sun; [cf. *tarapī*.]

2. *tarsha*, as, m. (fr. rt. *trish*), thirst; wish, desire; Desire personified as a son of Arka (the sun) and Vāsānā.

Tarshaṇa, am, n. thirsting, thirst; desiring, wish, desire.

Tarsham, ind. thirsting, being thirsty.

Tarshita, as, ā, am, thirsting, athirst, thirsty; desiring, wishing for; [cf. *trishita*.]

Tarshula, as, ā, am, wishing, desiring; in a *tarshula*, without desire.

Tarshyāt, ān, atī, at, Ved. thirsty.

तर्हण tarhaṇa, as, ī, am (fr. rt. *trih*), Ved. injuring, crushing, bruising; [cf. *dasyu-tarhaṇa*.]

तर्हि tarhi, ind. (fr. the pronom. base 2. *ta*), at that time, then, at that moment, in that case; in the mean time; (this word occurs in the Veda, but is rarely found in the earlier epic poetry); *yadā—tarhi*, when—then; *yadī—tarhi*, *yatra—tarhi*, *et—tarhi*, if—then; [cf. *etarhi*, *karhi*, *yarhi*.]

तल् tal, cl. 1. 10. P. *talati*, *tālayati*, &c., to be full or complete; to fix, found; to establish; to be fixed; to accomplish a vow; (according to others a Sautra root.)

तल tala, as, am, m. n. (perhaps fr. rt. *stri*), surface, a level surface, the flat roof of a house; (often used in composition with only a slight alteration of the sense of the word to which it is added, but explained by lexicographers to mean 'essential nature', e. g. *mahī-tala*, the very earth, the surface of the earth, earth itself; *nabhas-tala*, the sky, heaven); the inner side or palm of the hand with extended fingers (in *pāṇi-tala*, &c.); the sole of the foot (in *pāda-tala*); the fore-arm; a span; a slap or clap with the hand, (*anyonyasya talān daduḥ*, they slapped each other with the palms of the hands); depth, lowness, inferiority of position, the under part, the part underneath, lower part, base, bottom; a hole, a pit, a chasm; *tale*, ind. at the bottom, under, beneath; (*am*, ā), n. f. a leathern fence worn by archers on the left arm [cf. *tala-tra* and *tala-trāṇa*]; (*as*), m. an epithet of Śiva [cf. *tāla* and *a-tala*]; the palmyra-tree, = *tāla*; the hilt or haft or handle of a sword &c.; pressing the strings of a lute with the left hand; a division of hell; (*am*), n. a wood; a pond; cause, origin, motive, the root or seed of events; [cf. *a-tala*, *jihvā-t*, *dharanī-t*, *ni-t*, *pra-t*, *mahā-t*, *rasā-t*, *vi-t*, *su-t*; cf. also *lib. talamh*, 'the world, earth'; Lat. *tellus*.] — *Tala-gāta*, as, m. a slap with the palm of the hand. — *Tala-tas*, ind. from the bottom. — *Tala-tāla*, as, m. clapping the hands; [cf. *tāla-sūda*.] — *Tala-tra* or *tala-trāṇa*, am, n. (hand or arm-guard), the leathern glove of an archer. — *Talatra-vat*, ān, atī, at, wearing a leathern glove (as an archer). — *Tala-prakāra*, as, m. a slap or blow with the palm of the hand or with a claw. — *Tala-mukha-hasta*, as, m. a particular position of the hand with the palm expanded. — *Tala-yukta*, as, ā, am, furnished with a handle or haft. — *Tala-yuddha*, am, n. a fight carried on with the palms of the hands, a fight. — *Tala-loka*, as, m. the lower regions, nether world; [cf. *talātala*, *rasātala*, *a-tala*.] — *Tala-sāraka*, am, n. a martingale, a strap passing between the forelegs of a horse; a kind of trough or vessel from which horses are fed (?). — *Tala-stha* or *tala-shita*, as, ā, am, remaining beneath. — *Tala-hridaya*, am, n. the centre of the sole of the foot. — *Talānguli* ('*la-an*'), is, f. a toe. — *Talāci*, f. (fr. *tala* and rt. *aci*), a mat, one made of reeds or bamboos. — *Talātala* ('*la-at*'), am, n. the fourth of the seven divisions of the infernal regions; [cf. *a-tala*, *mahā-t*, *rasā-t*, *vi-t*, *su-t*.] — *Talekshana* ('*la-ik*'), as, m. a hog ('looking downwards'). — *Talottama* ('*la-ut*'), as, am, m. n. (?), cover, site (?). — *Talodara* ('*la-ud*'), as, ā or ī, am, having a protuberant belly or one that hangs down (?); (i), f. a mistress or wife. — *Talodā* ('*la-ud*'), f. a river ('whose water flows downwards').

Talaka, am, n. a large pond; [cf. *talla*.]

Talakota, a kind of plant.

Talikā, f. a martingale; [cf. *tala-sāraka*.]

1. *talita*, as, ā, am, fixed, placed, having a bottom; [cf. 2. *talita* next col.]

Talin, ī, inī, ī, wearing the leathern fence called *Tala* (as an archer).

तलमीन tala-mīna, a various reading for *nala-mīna*, q. v.

तलव talava, am, n., Ved. a musician. — *Talava-kāra*, ās, m. pl., N. of a school of the Sāma-veda. — *Talavakāropanishad* ('*ra-up*'), t, f. = *kevanishad*.

तलवारण talarāraṇa, am, n. a sword; [cf. *taravāri*; Beng. *talvār*; Hind. तलवार.]

तलाशा talāśa, f., Ved. a kind of tree.

तलित 2. talita, am, n. fried meat. (For 1. *talita* see col. 1, under *tala*.)

तलिन talina, as, ā, am (said to be fr. rt. *tal*), thin, spare, meagre, delicate; small, little; clear, clean; separate, having spaces or interstices; below, situated under or beneath [cf. *tala*]; (*am*), n. a bed, a couch or cot; (a various reading for *tulima*.)

तलिम talima, am, n. ground prepared for the site of a dwelling &c. (*kuṭṭima*); a bed, a couch or cot [cf. *talina* and *talpa*]; an awning; a scymitar, a large sacrificial sword or knife.

तलीञ्च talīdya, Ved. a particular part of the body.

तलुक्ष taluksha, as, m., N. of a man; [cf. *taruksha*.]

तलुन taluna, as, ī, am (for *taruṇa*, q. v.), young; (*as*), m. a youth; air, wind; (i), f. a girl, a young woman.

तल्क talka, am, n. a wood, a forest; [cf. *tala*.]

तल्पा talpa, as, am, m. n. (in the earlier language m., in the later n.; perhaps fr. rt. *stri*, but according to others fr. rt. *tal* or fr. rt. *trip*), a couch, bed, sofa; a wife; the seat of a carriage; an upper story, a room on the top of a house, a turret, a tower or keep; (in the Atharva-veda XIII. 1, 17, *talpā* occurs.) — *Talpa-kiṭa*, as, m. 'a bed-insect, a bug. — *Talpa-ga*, see under *guru*. — *Talpa-giri*, is, m., N. of a mountain. — *Talpa-ja*, as, ā, am, brought forth in or on a marriage-bed; born of a wife (as a son by an appointed substitute). — *Talpa-śivan*, ā, arī, a, or *talpe-śaya*, as, ā, am, Ved. resting on a couch.

Talpaka, as, m. a maker of beds or sofas.

Talpana, am, n. (fr. a nom. formed fr. *talpa*), an elephant's back, the exterior muscles of the back.

Talpī-kṛita, as, ā, am, made into a bed or couch.

Talpya, as, ā, am, Ved. belonging to a bed; worthy of a couch or sofa; born in a marriage-bed.

तल्ल talla, as, m. a reservoir, a large pond, a tank or Talao; (i), f. a young woman; N. of the wife of Varuṇa; a boat; (*am*), n. a pit, a hole; [cf. *tala* and *talaka*.]

तल्लक्ष tal-lakshana. See under *tad*, p. 361.

तल्लज tallaja, as, m. excellence, happiness; (also attributively) excellent, happy; used in apposition as an epithet (e. g. *kumāri-tallaja*, an excellent maiden; *go-tallaja*, the best of cows.)

तल्लह tallaha (?), as, m. a dog.

तल्लिका tallikā, f. a key; [cf. *tālī*.]

तल्व talva, am, n. scent arising from the rubbing of fragrant substances.

तल्वक talvaka, as, ā, am, thine; (perhaps an incorrect form for *tāvaka*.)

तल्वक्षीर tavakshira (a corruption of *tvak-kshira*), am, n. manna of bamboo (commonly *Ta-bāshīr*); a N. applied to a kind of extract of wheat, barley, rice, &c., (or, according to some, a kind

of milk and water), = *payah-kshira*, *yava-ja*, *yavajodbhava* (commonly *Toshākshira*); (i), f. a kind of Curcuma (*ganḍha-patrā*). — *Tavakshīry-chapatirikā*, the single-leaved *Tavakshīr*, turmeric, *Curcuma Zedoaria*.

तवर tavara, a particular high number.

तवराज tavarāja, as, m. a sort of sugar prepared from a species of *Hedysarum* (*yavāsa-sarkarā*). — *Tavarājodbhava-khaṇḍa* ('*ju-ud*'), as, m. a sort of hard sugar prepared from the preceding.

तवस् tavas, ās, ās, as (fr. rt. 2. *tu*), Ved. strong, powerful, courageous, efficacious, energetic; an epithet of Rudra, the Maruts, Indra, Parjanya, Agni, Pūshan; (*ās*), m. power, strength, courage; [cf. *pra-tavas*.] — *Tavas-vat*, ān, atī, at, Ved. powerful, strong, an epithet of Soma.

Tavasya, am, n., Ved. strength, efficacy; courage; (*Sāy*.) an oblation which increases the strength.

Tavāgā (fr. *tarā*, a derivative of rt. 2. *tu*, and *go*?), an epithet of a bull; (but in the *Pada-pāṭha* this word is not considered as a compound, and by *Sāy*. it is said to mean) of great strength.

Taviṣha, as, ā, am, Ved. powerful, strong, energetic, efficacious; courageous; (*as*), m. the ocean, sea; heaven, paradise; (i), f. power, strength, violence, courage, (inst. plur. *taviṣibhis*, powerfully, violently); the earth; a river; N. of a daughter of Indra; (*am*), n. power, strength. — *Taviṣī-mat*, ān, atī, at, Ved. powerful, violent, epithet of the winds. — *Taviṣī-vat*, ān, atī, at, Ved. powerful, strong, an epithet of Indra.

Taviṣhiya, nom. P., Ved. *taviṣhiyati*, &c., to be strong or violent or courageous, to make effort; (*Sāy*.) to wish for power or strength; [cf. *taviṣhya*.]

Taviṣhiyu, us, u, n, Ved. spirited (as a horse); violent, epithet of the Maruts; (*Sāy*.) evincing strength.

Taviṣhya, nom. A., Ved. *taviṣhyate*, &c., to be strong or violent, have courage.

Taviṣhā, f., Ved. violence, force.

Taviyas or *tavyas*, ān, asī, as (compar. of *ta-ras*), stronger, very strong, powerful, rich; (generally found in the phrase *tarasas taviyān*, stronger than the strong.)

Taviṣha, as, m. the ocean; heaven; gold; (i), f., N. of a daughter of Indra; [cf. *taviṣha*.]

1. *tavya*, as, ā, am, Ved. powerful, strong, grown strong. (For 2. *tavya* see below.)

तवारिसाण tavārisāṇa, N. of a place.

तविपुला ta-vipulā, f. a particular metre.

तव्य 2. tavya, a *kṛit* affix by means of which the future passive participle is formed from roots.

तन्नी taṣṭī, f. in astron., trigon. = तल्लिथ.

तष्ट taṣṭa, as, ā, am (fr. rt. *taksh*), pared, hewn, cut, chiseled, split, made thin; fashioned.

Taṣṭrī, tā, m. a carpenter, a builder, a builder of chariots; a N. of Viśva-karman, the architect of the gods; N. of one of the twelve Ādityas; [cf. *tvashṭrī*.]

तस् tas, cl. 4. P. *tasyati*, &c., to fade away, become exhausted, perish, wane; to throw down; to cast upwards, reject, cast; [cf. rt. *taṣṭ* and Eng. *tass*.]

तसर tasara, am, as, n. m. (?), (fr. rt. *taṣṭ*?), Ved. a shuttle.

तसीर tasīra, in astron. = *tāsīra*, = تسير.

तस्कर taskara, as, m. (said to be derived fr. *atas* and rt. *kṛī*; according to others fr. *tad* and rt. *kṛī*), a thief, a robber; (at the end of a comp.) anything bad or contemptible [cf. *caura*]; (in astron.) N. of certain Ketu; a kind of pot-herb, *Trigonella Corniculata*; a tree, *Vangueria Spinosa* [cf. *madana*]; the ear; (i), f. a passionate woman; N. of several

plants, a sort of Mimosa, = *taskara-snāyu*, Leea Hirta, &c. — *Taskara-tā*, f. or *taskara-tva*, am, n. thievishness, thieving, theft; catching by means of the ear, hearing. — *Taskara-vat*, ind. like a thief. — *Taskara-snāyu*, us, m. the plant Leea Hirta.

तस्तुव *tastuva*, am, n., Ved. an antidote against poison (?).

तस्यु *tasthu*, us, us, u (fr. the weakest cases of *tasthivas*, perf. part. of rt. *sthā*), stationary, immovable, motionless.

तस्दी *tasdi*, in astron., hexagon, = تسديس.

तस्मात् *tasmāt*, ind. (abl.) of the pronom. base 2. *ta*), from that, on that account, therefore, (correlative to *yasmāt* and *yad*.)

ताक्षक *tākshaka*, as, ī, am (fr. *takshakiyā*), relating or belonging to Takshakīyā.

ताक्षण्या *tākshanya*, as, m. (fr. *takshan*), the son of a woodcutter or carpenter.

ताक्षशाशिला *tākshashila*, as, ī, am, coming or produced from Takshashila.

ताक्षश्या *tākshya*, as, ī, am (fr. *takshan*), fit for a carpenter; (as), m. the son of a carpenter.

ताच्छब्द *tācchabdyā*, am, n. (fr. *taččhabda* [*tač + śabda*]), having that name or the name of that, the being called or named after that.

ताच्छीलिक *tācchilika*, as, ī, am (fr. *tačchīla* or *tācchīlya*), a N. given to an affix when it denotes 'having a particular inclination or custom.'

ताच्छील्या *tācchīlya*, am, n. the being accustomed to that, doing anything regularly, consuetude.

ताजक *tajak*. See *tājat*.

ताजक *tājaka* and *tājika*, am, n., N. of certain astronomical books translated from the Arabic and Persian (e.g. *tājika-ḥyōtīr-maṇi*, *tājaka-pād-dhati*, *tājaka-śāstra*, *tājaka-sāva-sudhā-nidhi*, *viśvanātha-tājaka*, &c.).

ताजत् *tājat* or sometimes *tajak*, ind., Ved. suddenly, abruptly, (opposed to *śram*). — *Tājad-bhanga*, as, m., Ved. a species of very fragile wood; [cf. *kovidāra*.]

ताजिक *tājika* or *tājika*, N. of a district; also = *tājaka*, q. v.

ताडक *tādaka*, as, m. an ornament for the ear, a large sort of ear-ring; [cf. *tādanka*.]

ताडस्थ *tāṭasthya*, am, n. (fr. *taṭa-stha*, a by-stander), proximity; indifference, disregard, exemption from attachment or aversion, neutrality.

ताड *tāda*, as, ā, am (fr. rt. *taḍ*), beating, striking; (as), m. a blow, thump, knock, beating, whipping, chastisement; sound, noise; a handful of grass, corn, &c.; a sheaf; a mountain; a kind of grass, *Andropogon Serratus*, = *devatāda*; [cf. *tāḍi* next col.] — *Tāḍa-ghu*, as, ā, am, beating with a whip or strokes of any kind; (as), m. a blacksmith (?). — *Tāḍa-ghāta*, as, m. an artificer who beats or hammers, a smith. — *Tāḍa-vakra*, N. of a district.

ताडक *tādakā*, f, N. of a Yakshini or female fiend, daughter of Su-ketu, wife of Sunda, and mother of Mārīca, (she was changed into a Rākshasī by Agastya, whose devotions she had disturbed, and was afterwards killed by Rāma, see *Rāmāyaṇa* I. 28); the large dark-green pumpkin. — *Tāḍakā-phala*, am, n. large cardamoms.

ताडकयाना *tādakāyana*, as, m., N. of a Rishi.

ताडना *tādana*, as, ā, am, beating, whipping, striking, hitting, hurting; (am), n. the act of striking, beating, thumping, whipping, chastising, a stroke, blow; (in astron.) touching, partial eclipse; (ā), f. striking; (ī), f. a whip.

ताडनीया *tādāniya*, as, ā, am, to be beaten, punishable.

ताडयित्री *tādāyitrī*, tā, trī, trī, a striker, beater, thumper, who or what beats or strikes.

ताडयित्वा, ind. having beaten or struck.

ताडिता *tādita*, as, ā, am, struck, beaten, chastised.

ताडुला *tādula*, as, ā, am, beating, who or what beats or strikes, punishing with blows.

ताड्या *tādya*, as, ā, am, to be beaten or chastised or punished, punishable.

ताड्यामना *tādyaṃnā*, as, ā, am, being beaten or struck; suffering blows, undergoing a beating; (as), m. a musical instrument which is struck (as a drum &c.).

ताडङ्क *tādanka*, as, m. or *tādapattra*, am, n. a kind of ear-ring or ornament of the ear; [cf. *tātanka*.]

ताडाग *tādāga*, as, ī, am (fr. *tādāga*), being in tanks, coming from ponds (as water &c.).

ताडि *tāḍi*, is or ī, f. (for *tālī*), a kind of palm, *Corypha Taliera*; (ī), f. a kind of ornament.

ताण्ड *tāṇḍa*, as, m. (fr. *taṇḍa* or *taṇḍā*), N. of an old sage; (am), n., N. of a Brāhmaṇa.

ताण्डका *tāṇḍaka*, am, n., N. of a Brāhmaṇa.

ताण्डव *tāṇḍava*, as, am, m. n. dancing, especially with violent gesticulation, and particularly applied to the frantic dance of the god Śiva and his votaries; (in prosody) a tribach or foot of three short syllables; a sort of grass, *Saccharum Procerum*. — *Tāṇḍava-tālika*, as, m. an epithet of Nandin the door-keeper of Śiva. — *Tāṇḍava-priya*, as, m. an epithet of Śiva ('fond of the Tāṇḍava dance'). — *Tāṇḍava-brāhmaṇa*, perhaps a wrong reading for *tāṇḍaka-brāhmaṇa*.

ताण्डविला *tāṇḍavila*, as, ā, am, moving round in a wild dance; dancing; fluttering; frowning.

ताण्डी *tāṇḍī*, i, n., N. of a manual of the art of dancing; the science of dancing.

ताण्डीन *tāṇḍīn*, ī, m., N. of a writer on prosody; (īnas), m. pl., N. of a Vedic school founded by a pupil of Vaiśampāyana. — *Tāṇḍī-brāhmaṇa*, am, n., N. of a Brāhmaṇa belonging to this school.

ताण्ड्या *tāṇḍya*, as, m., N. of a preceptor; (am), n., N. of a Brāhmaṇa belonging to the Sāma-veda, to which there is a commentary by Śāyaṇa.

ताण्ड्यायन् *tāṇḍyāyan*, f. a patronymic from Tāṇḍya.

तात् *tāt*, ind. (an obsolete abl. fr. the pronom. base 2. *ta*), Ved. thus, in this way.

तात *tāta*, as, ā, am (said to be fr. rt. 3. *tan*), venerable, reverend, respectable, dear; (as), m. a father; a term of affection or endearment addressed to any person, but especially to a junior or inferior, as to a child or pupil (e.g. *he tāta*, O child I); any person for whom one feels pity; [cf. Lat. *tata*: Gr. *τέτα*: Boh. *tata*, 'father': Lith. *tėta*, *tėtis*, 'daddy'; *teta*, 'aunt': Old Germ. *toto*: Low Germ. *teite*, 'daddy, dad.']. — *Tāta-gu*, us, us, u, agreeable to a father, paternal, fatherly, relating or belonging to a father; (us), m. a paternal uncle. — *Tāta-janayitrī*, tryau, f. du. father and mother, parents. — *Tāta-tulya*, as, ā, am, like a father, paternal; (as), m. a paternal uncle or the most respectable of a man's male relations.

तातुला *tātula*, as, m. a fatherly relative, one who may be considered as a father; an iron club or spike; sickness, disease; cooking or maturing; heat, physical or morbid; (as, ā, am), hot.

ताति *tāti*, is, m. offspring, a son.

तात्या *tātya*, as, ā, am, Ved. paternal, fatherly.

तातन *tātana*, as, m. a wagtail.

तातपि *tātipi*, is, is, i (fr. Intens. of rt. *trip*), Ved. satisfying, delighting much.

तातपाण *tātipāṇa*, as, ā, am (perf. part. fr. rt. 1. *triṣh*), Ved. thirsting, very thirsty.

तात्कर्म्य *tātkarmya*, am, n. (fr. *tat-karman*), sameness of occupation.

तात्कालिक *tātkālika*, as, ā or ī, am (fr. *tat-kāla*), 'lasting that time,' lasting equally long, happening at that time, simultaneous, contemporary,

instantly appearing; happening immediately or without delay; relating to any particular moment of time.

तात्काल्या *tātkālyā*, am, n. simultaneousness.

तात्तलि *tāttali*, is, m., N. of a man.

तात्त्विक *tāttvika*, as, ī, am (fr. *tattva*), accordant with reality, real, true, essential.

तात्पर्य *tātparya*, am, n. (fr. *tat-para*), aim, reference to any object (with loc.), object, purpose, intent, design; meaning, scope, purport; explanation; *tātparyatas* or *tātparyena*, ind. with this intention, with this aim or object. — *Tātparya-parisuddhi*, is, f., N. of a work by Udayana. — *Tātparya-bodhīnī*, f., N. of a commentary on a philosophical work called *Citra-dīpa*. — *Tātparyārtha* ('*ya-ar*'), as, m. the meaning or purpose of a sentence.

तात्पर्याका *tātparyāka*, as, ī, ā, am, aiming at, intending, meaning.

ताय *tāya*. See under *tāta*, col. 2.

तास्तोम्य *tāstomya*, am, n. (fr. *tat-stomo*), sameness of praise.

तात्स्थ *tātsthya*, am, n. (fr. *tat-stha*), the residing in that, the being contained in.

ताथाभाव्य *tāthābhavya*, as, ā, am (fr. *tathā-bhāva*), a N. for the Svarita accent at the end of the first member of a compound when an Udātta syllable immediately follows, (the low-sounding vowel in such a position cannot strictly be called either Svarita or Anudātta-tara, and a new name is therefore given to it; this may often happen in the case of two separate words, but the vowel is then called Anudātta-tara.)

तादर्थिक *tādarthika*, as, ī, am (fr. *tad-artha* or *tādarthya*), destined or intended for that.

तादार्थ्या *tādārthya*, am, n. the being destined or intended for that, the having that or the same object, identity of aim, object; relation to; sameness or precision of meaning.

तादात्म्य *tādātmya*, am, n. (fr. *tad-ātman*), sameness of nature or character, identity, unity.

तादीक्षा *tādīkṣā*, ind. (fr. *tadī* = *tadi*, a correlative of *yadi*, and affix *tna*?), Ved. at that time.

तादुरी *tādūrī*, f., Ved. epithet of a frog (explained by Durga as either *tarāṇa-silā*, able to swim, or *tāvud udaram*, consisting only of a belly; perhaps a wrong reading for *tādūrī*, as if fr. rt. *taḍ*: cf. also *dardura*, 'a frog').

तादृक्ष *tādṛkṣa*, as, ī, am (fr. the pronom. base 2. *ta* and *ḍṛkṣa* fr. rt. *ḍṛś*), such like, such a one, like that, like him, &c.

तादृश *tādṛś*, k, k, k (Ved. nom. m. f. *tādṛśin*), like that, such like, like him or it, &c.; (k), ind. in such a manner. — *Tādṛg-guṇa*, as, ā, am, of such qualities. — *Tādṛg-rūpa*, as, ā, am, of such a shape or form. — *Tādṛg-viḍha*, as, ā, am, of such a kind, of such qualities, being in this situation.

तादृशा *tādṛśa*, as, ī, am, such like, such a one; *yā-dṛśas tādṛśas*, anybody whosoever; [cf. Prāk. *tārīsa*; Gr. *τηλίκος*; Dor. *ταλίκος*; Slav. *tolik*; Lat. *talis*.]

तादृश्य *tāddharmya*, am, n. (fr. *tad-dharman*), sameness of law, analogy.

तादृहित *tāddhita*, as, ī, am (fr. *tad-dhita*), formed with a Taddhita affix.

तादृष्य *tādrūpya*, am, n. (fr. *tad-rūpa*), oneness or sameness of form, figure, &c.

तान *tāna*, as, m. (fr. rt. 3. *tan*), a thread, a fibre; a tone, a protracted tone, the key-note (in music); a monotonous tone (in reciting, also called *Eka-śruti*); (am), n. expanse, extension, an object of sense; [cf. Gr. *τόνος*]. — *Tāna-karman*, a, n.

tuning the voice previously to singing; running over the notes to catch the key.

तानव *tānava*, *am*, *n.* (fr. *tanu*), thinness, spareness, meagreness, sniallness. — *Tānava-kṛt*, *t*, *t*, *t*, diminishing, causing thinness.

Tānavya, *as*, *n.* a patronymic from Tanu; (the fem. is *tānavyāyāni*.)

तानूनपात *tānūnapāta*, *as*, *i*, *am* (fr. *tanū-napāt*), relating to Tanū-napāt, addressed to that form of Agni.

Tānūnaptra, *am*, *n.* (fr. *tanū-naptri*), a ceremony in which Tanū-napāt is invoked and the oblation touched by the sacrificer and the priests as a form of adjuration; (*as*, *i*, *am*), used or employed in this ceremony, (as clarified butter &c.)

तानूर *tānūra*, *as*, *m.* a whirlpool; [cf. *tālūra*.]

तान्न *tānta*, *as*, *ā*, *am* (fr. *rt. tam*), wearied, fatigued, distressed; languid, languishing; faded, withered, blighted; a mystical N. of the letter *d*. — *Tānta-nayana*, *as*, *ā*, *am*, having languid or languishing eyes.

तानव्य *tāntava*, *as*, *i*, *am* (fr. *tantu*), made of thread; (*am*), *n.* spinning, weaving; a web; a woven cloth.

Tāntavya, *as*, *m.* a patronymic from Tantu; (the fem. is *tāntavyāyāni*.)

Tānturāyā, *as*, *m.* (fr. *tantu-vāya*), the son of a weaver.

तान्न *tānta*, *as*, *i*, *am* (fr. *tantra*; *rt.* 3. *tan*), stringed, having wires or strings (as a musical instrument); relating to the Tantras &c.; (*am*), *n.* the music of a stringed instrument.

Tāntrika, *as*, *i*, *am*, completely versed in any science or system, a scholar; a philosopher; relating to the Tantras, taught or obtained in them, following them, &c.; *tāntrikī sañjā*, a technical name; (*as*), *m.* a follower of the Tantra doctrine or mystical system of the Tantras.

तान्दन *tāndana* (?), *as*, *m.* wind.

तान्व *tānva*, *as*, *i*, *am* (fr. *tanū*), Ved. belonging to one's own body or person, personal; (*as*), *m.* a patronymic from Tanva; (*am*), *n.* N. of a Sāman called after Tanva; (*as*, *ā*, *am*), forming the warp of a web, woven, spun; (Sāy.) a cloth for filtering the Soma; (perhaps for *tanva* by a metrical lengthening of the first syllable.)

Tānvanga, *as*, *m.* a patronymic from Tanv-anga.

ताप *tāpa*, *as*, *m.* (fr. *rt.* 2. *tap*), heat, glow, burning, torment, pain (mental or physical); fever; sorrow, affliction, distress; (*i*), *f.* N. of the Tapti or Surat river; N. of the Yamunā or Jumna river; [cf. *paśāt-tāpa*.] — *Tāpa-hara*, *as*, *i*, *am*, removing heat; cooling; consoling, alleviating distress; (*i*), *f.* a dish, a sort of soup of pulse and grain, first fried with ghee and turmeric and afterwards boiled with salt and sugar. — *Tāpi-ja* or *tāpi-samudbhava*, *as*, *ā*, *am*, produced near or occurring near the river Tapti; pyrites or another kind of mineral substance; a kind of gem. — *Tāpēvara-tīrtha* (*pa-is*), *am*, *n.* N. of a Tīrtha. — *Tāpy-uttha-sañjāka*, *am*, *n.* = *tāpya* below.

Tāpaka, *as*, *ā*, *am*, heating, burning, inflaming; (*as*), *m.* fever, morbid heat.

Tāpatya, *as*, *ā*, *am*, relating to Tapatī (q. v.), treating of her; a metonymic from Tapatī, epithet of Kuru, also of Arjuna.

Tāpana, *as*, *i*, *am*, burning, inflaming, heating, distressing [cf. *indrā-t* and *chandrat*]; (*as*), *m.* the sun; the hot season; the sun-stone [cf. *sūrya-kānta*]; N. of one of the arrows of the god of love; (*am*), *n.* burning; distressing, chastising; a division of hell; gold; [cf. *tapana*.]

Tāpanīya, *as*, *ā*, *am* (fr. *tapanīya*), golden,

made of gold; (*ās*), *m.* pl., N. of a school of the Vājasaneyi-saṃhitā or White Yajur-veda. — *Tāpanī-yopanishad* (*ya-up*), *t*, *f.*, N. of an Upanishad.

Tāpayāna, *as*, *ā*, *am*, warming, burning, illuminating.

Tāpayishnu, *us*, *us*, *u*, Vcd. heating, burning, causing pain.

Tāpasīta, *am*, *n.* (fr. *tapas-ēt*), N. of a sacrificial ceremony of long continuance; (*as*, *i*, *am*), an epithet of the sacrificial fire used at this ceremony.

Tāpasa, *as*, *i*, *am* (fr. *tapas*), performing penance, a practiser of austerities; devout; a hermit; a devotee, an ascetic; relating to religious penance or to an ascetic; (*as*), *m.*, N. or epithet of a Hotri; a kind of crane, Ardea Nivca, = *vaka*; a kind of sugar-cane; a kind of plant, = *damanaka*; (*i*), *f.*, N. of two plants, viz. Curcuma Zedoaria and Jaṭāmāṃṣī; (*am*), *n.* the leaf of the Laurus Cassia, = *tamāla-pattra*; [cf. *tāpasa-ja*.] — *Tāpasa-ja*, *am*, *n.* the leaf of the Laurus Cassia. — *Tāpasa-taru*, *us*, *n.* or *tāpasa-druma*, *as*, *m.* the tree of the ascetics, Terminalia Catappa [cf. *ingula*] or Putranjiva Roxburghii. — *Tāpasadruma-sannibhā*, *f.* a kind of plant, = *garbha-dātṛi*. — *Tāpasa-patṛi*, *f.* the plant Artemisia Indica. — *Tāpasa-priya*, *as*, *ā*, *am*, dear to ascetics; (*as*), *m.* the tree Buchanania Latifolia, = *priyāla*; (*ā*), *f.* a kind of sugar-cane; a grape; Ganitrus Sphaerica; Chironia Sapida, = *rudrā-ksha*. — *Tāpasa-vriksha*, *as*, *m.* = *tāpasa-taru*. — *Tāpasādhyushita* (*sa-adh*), *as*, *ā*, *am*, inhabited by hermits. — *Tāpasāranya* (*sa-ar*), *am*, *n.* a wood of hermits. — *Tāpaseshṭa* (*sa-ish*), *as*, *m.* the tree Buchanania Latifolia.

Tāpasya, *am*, *n.* asceticism, the condition of a devotee, penance.

Tāpāyana, *ās*, *m.* pl., N. of a school of the Vājasaneyi-saṃhitā or White Yajur-veda.

Tāpika in *jala-tāpika*, *q. v.*

Tāpita, *as*, *ā*, *am*, heated, inflamed, distressed, pained.

Tāpin, *i*, *inī*, *i*, oppressed by heat, morbid, suffering from disease (moral or physical); anything heated or glowing; (*i*), *m.* one of the deified saints of the Buddhists; (*inī*), *f.* a N. of the letter *v*; [cf. *jala-tāpika*.]

Tāpya, *as*, *am*, *m.* n. or *tāpyaka*, *am*, *n.* a mineral substance, sulphuret of iron.

तापिच्छ *tāpiccha* or *tāpiñcha*, *as*, *m.* the plant Xanthochymus Pictorius; [cf. *tamāla*.]

Tāpiñja, *as*, *m.* the plant Xanthochymus Pictorius; (*am*), *n.* = *tāpija*, *tāpya*, sulphuret of iron.

तापितट *tāpitaṭa* or *tāpitaṭa* or *tāpitaṭa-deśa*, *as*, *m.* N. of a country.

तापीमाहात्म्य *tāpī-māhātmya*, *am*, *n.* N. of a part of the Skanda-Purāṇa.

तावरिसाणु *tābarisāṇu*, N. of a country.

तावुव *tāvuva*, *am*, *n.* Ved. an antidote against poison.

ताम *tāma*, *as*, *m.* (fr. *rt. tam*), an object of terror; fault, defect, vice; anxiety, distress, desire.

तामर *tāmara*, *am*, *n.* water; ghee or oiled butter.

तामरस *tāmarasa*, *am*, *n.* a red-coloured lotus; gold; copper [cf. *tāmra*]; a metre consisting of four lines of twelve syllables each; (*as*), *m.* a kind of crane, Ardea Sibirica; (*i*), *f.* a lotus pond.

तामलकी *tāmalakī*, *f.* the tree Flacourtia Cataphracta.

तामलिप्त *tāmalīpta*, *ās*, *m.* pl., N. of a people in the south of Bengal; (*am*, *i*), *n.* f., N. of the city and district inhabited by this people, the modern Tumlook or Tamoluk in the district of Midnapore; (also called *tamoliptī*, *tāmralīpta*, *dā-malīpta*; cf. also *tamālikā* and *tamālinī*.)

तामस *tāmasa*, *as*, *i*, *am* (fr. *tamas*), dark, of or belonging to darkness; affected by or appertaining to the third quality or that of darkness (vice, ignorance, &c.); ignorant, vicious, malignant; relating to Manu Tāmāsa; (*as*), *n.* a malignant or mischievous person, a villain, an incendiary; a snake; an owl; N. of the fourth Manu; N. of one of the attendants of Siva; (*i*), *f.* night; sleep; an epithet of Durgā; N. of a river, = *jaṭāmāṃṣī* (in this sense a wrong reading for *tāpasī*); (*am*), *n.* darkness [cf. *andha-tāmāsa*]; (*tāmāsi* *tunās*, the form assumed by the Deity for the destruction of the world; *tāmāsi* *śaktis*, the faculty of Tamas. — *Tāmāsa-kīlaka*, *as*, *m.*, N. of certain astronomical Ketus. — *Tāmāsa-guṇa*, *as*, *m.* the quality of darkness; see *guṇa*. — *Tāmāsa-līna*, *as*, *ā*, *am*, (in the Sāṅkhya phil.) one of the forms of *a-tuṣṭi*, dissatisfaction. — *Tāmāsa-vana*, *am*, *n.* 'the dark wood,' N. of a forest.

Tāmāsika, *as*, *i*, *am*, dark, obscure, of or belonging to the quality of darkness, derived from it, teaching lessons so characterized, &c.

तामि *tāmi*, *is* or *i*, *f.* (fr. *rt. tam*), restraining or keeping in the breath until it produces exhaustion; (also said to = *tami*, night.)

तामिस *tāmisra* (fr. *tamisra*), scil. *paksha*, the dark half of the month, the time from full moon to new moon; (*as*), *m.* a Rākshasa (as going about in the dark); indignation at being disappointed or slighted, anger, one of the five forms of Avidyā in the Sāṅkhya system; a division of hell, that of deep gloom.

तामु *tāmu*, *us*, *m.* Ved. a praiser; (a various reading has *stāmu*.)

ताम्रली *tāmbalī*, *f.*, N. of a kind of plant.

ताम्रूल *tāmbūla*, *am*, *i*, *n.* f. (said to be fr. *rt. tam*), betel, Piper Betel, or rather its pungent and aromatic leaf, which together with the areca-nut and catechu and sometimes caustic lime and spices is eaten or chewed very generally by the natives of the east, acting as a carminative and antacid tonic. It is called Pān (fr. *parṇa*, 'a leaf,' the name betel being connected with *viṭikā*, *q. v.*), and is presented to guests and visitors, and sometimes sent to relations and friends at family festivals, inclosed in gold or silver paper; (*am*), *n.* the areca-nut; (*as*), *m.* Bengal Sapa or Crotalaria Juncea. — *Tāmbūla-karanka*, *as*, *m.* the Pān-dān or betel-box, (this box generally resembling a Karanka or hollowed cocoa-nut.) — *Tāmbūla-dā* or *tāmbūla-dāyaka* or *tāmbūla-dhara*, *as*, *m.* the betel-bearer (who attended on kings and great men). — *Tāmbūla-pattra*, *am*, *n.* betel-leaf; (*as*), *m.* the Dioscorea Globosa; [cf. *piṇḍālu*.] — *Tāmbūla-peṭikā*, *f.* a betel-box. — *Tāmbūla-bhākshana*, *am*, *n.* the eating of betel-leaf. — *Tāmbūla-rāga*, *as*, *m.* a kind of pulse, Ervum lens. — *Tāmbūla-rallikā* or *tāmbūla-ralli*, *f.* the betel plant (Piper Betel) bearing a pungent leaf; see above. — *Tāmbūla-vāhaka*, *as*, *m.* or *tāmbūla-vāhin*, *i*, *m.* a betel-bearer, a servant attached to men of rank to prepare the Pān and carry the betel-box. — *Tāmbūlākṭa* (*la-ak*), *as*, *ā*, *am*, smeared with the juice of chewed betel. — *Tāmbūlādīkṣikāra* (*la-adh*), *as*, *m.* the office of carrying the betel-box for persons of rank.

Tāmbūlika, *as*, *m.* a seller of betel.

Tāmbūlin, *i*, *inī*, *i*, relating or belonging to betel, having betel, giving it, &c.; (*i*), *m.* the Pān-bearer, a servant who prepares and furnishes the Pān; a seller of betel.

ताम्य *tāmya*, *am*, *n.* (?) = *kloman*.

ताम्यत् *tāmyat*, *an*, *antī*, *at* (fr. *rt. tam*), distressing, afflicting, annoying.

ताम्र *tāmra*, *as*, *ā*, *am* (said to be fr. *rt. tam*), of a coppery red colour, (*tāmra* *tvaś*, the

fourth of the seven skins or membranes with which an embryo is covered); (*as*), m. a kind of leprosy with large red spots; N. of a man [cf. *tāmra-yānu*]; N. of an island [cf. *tāmra-dvīpa*]; (*ā*), f. N. of several plants, viz. = *manijishṭhā*, *Rubia Munjista*, = *rakta-guijā*, *Abrus Precatorius*, = *sainḥalī*; N. of a daughter of Dakṣha, one of the wives of Kaśyapa, and mother of various birds; N. of a river; (*am*), n. a dark or coppery red; copper; a kind of sandal, represented as of a dark-red colour and smelling like a lotus; Ved. form, figure; (*as*, *i*, *am*), made of copper; (*i*), f. a copper or metallic cup of prescribed capacity and perforated by a small hole at the bottom, (when placed in a vessel of water it answers the purpose of a clepsydra, and the water gradually filling it marks the time that has elapsed); [cf. Hib. *umha*, 'copper.']. — *Tāmra-kaṇṭaka*, *as* or *am*, m. or n. (?), a kind of Acacia. — *Tāmra-karuṇī*, f. N. of the female of one of the elephants of the quarters called Añjana; also of the elephant Sessa. — *Tāmra-kāra*, *as*, m. a brazier, a copper-smith. — *Tāmra-kilī*, *is*, m. a small worm of a red colour; [cf. *tāmra-kṛmī*]. — *Tāmra-kuṭṭa*, *as*, *i*, m. f. a brazier or copper-smith. — *Tāmra-kuṭṭaka*, *as*, m. = the last; tobacco (?). — *Tāmra-kuṇḍa*, *am*, n. a copper basin or other vessel; probably N. of a place. — *Tāmra-kūṭa*, *as*, *am*, m. n. a kind of plant, tobacco (?). — *Tāmra-kṛmī*, *is*, m. the lady-bird; cochineal. — *Tāmra-garbha*, *am*, n. blue vitriol or sulphate of copper. — *Tāmra-śakṣus*, *us*, m. a kind of pigeon. — *Tāmra-śūḍa*, *as*, *ā*, *am*, red-crested; (*as*), m. a cock [cf. *tāmra-sikḥin*]; a kind of plant [cf. *kuḥkura-dru*]; a particular position of the hand [cf. *tāmra-śūḍaka*]; N. of a Pari-vrājaka; (*ā*), f. N. of one of the Mātṛis attending on Skanda. — *Tāmra-śūḍaka*, *as*, m. (scil. *hasta*), a kind of theatrical gesticulation or motion of the hands. — *Tāmra-śūḍa-bhavarava*, *as*, m. a peculiar form of Bhairava. — *Tāmra-śūḍā-kathana* ('*ḍa-ād*'), *am*, n. 'explanation of the Tāmra-śūḍa gesticulation &c.', N. of a section of the Mantra-mahodadhī by Mahīdhara. — *Tāmra-jākṣha* ('*ja-ak*'), *as*, m., N. of a son of Kṛṣṇa and Satya-bhāmā. — *Tāmra-tanu*, *us*, *us*, n. having a ruddy or fair complexion, copper-coloured. — *Tāmra-tuṇḍa*, *as*, m. a sort of monkey. — *Tāmra-trapuja*, brass. — *Tāmra-tva*, *am*, n. dark-red or copper colour, redness. — *Tāmra-dugdhā*, f. a species of plant, = *gorakṣha-dugdhā*. — *Tāmra-dru*, *us*, m. red sandal-wood. — *Tāmra-dīpa*, *as*, m. the island Ceylon. — *Tāmra-dhātu*, *us*, m. red chalk. — *Tāmra-dhūmra*, *as*, *ā*, *am*, Ved. dark-red, coppery red. — *Tāmra-dhvaṇa*, *as*, m., N. of a man. — *Tāmra-netra*, *as*, *ā*, *am*, red-eyed. — *Tāmra-pakṣhā*, f. N. of a daughter of Kṛṣṇa. — *Tāmra-pakṣhīn*, *i*, m., N. of a son of Kṛṣṇa. — *Tāmra-paṭṭa*, *as*, m. a copper plate on which Hindū grants of land &c. are frequently inscribed; [cf. *tāmra-sāsana*]. — *Tāmra-pattra*, *am*, n. a copper plate; (*as*), m. a kind of pot-herb, = *jīva-sāka*. — *Tāmra-patraka*, N. of the two plants *Bauhinia tomentosa* and *Capparis Aphylla*. — *Tāmra-parāṇa*, *am*, n., N. of a district renowned for a temple of Śiva, the ancient Taprobane; Ceylon; (*i*), f. the plant *Rubia Munjista* (*manijishṭhā*); a kind of pond or lake; N. of a river rising in Malaya and of the district in its vicinity, (the river is celebrated for its pearls); N. of a town in Ceylon, after which the whole island is by some called *Tāmra-pariṇī*; [cf. *tāmra-dvīpa*]. — *Tāmrapar-ṇīya*, *as*, m. (fr. the last), an inhabitant of Ceylon, especially a Buddhist. — *Tāmra-pallava*, *as*, m. the *Āśoka* tree. — *Tāmra-pālīn*, *i*, m. the tree *Thespesia Populneoides* and *Hibiscus Populnoides*. — *Tāmra-pātra*, *am*, n. a copper vessel. — *Tāmra-pāṭi*, f. a kind of plant related to the *Mimosa Pudica*, = *haṇsa-paṭi*. — *Tāmra-puṣpa*, *am*, n. a copper-coloured or red flower; (*as*), m. the plant *Bauhinia Variegata* or a kind of ebony (*rakta-kāśāṇa*); another plant, *Kæmpferia Rotundifolia* (*bhūmi-śāmpaka*); (*i*), f., N. of several plants having red flowers, viz. *Bignonia suaveolens*, *Grislea tomentosa*,

Ipomoea Turpethum (*tri-vṛit*); [cf. *tāmra-puṣpikā*]. — *Tāmra-puṣpaka*, *as*, m. *Bauhinia Variegata* or a kind of ebony; (*ikā*), f., N. of several plants, viz. = *Bignonia suaveolens*, *Grislea tomentosa*, also = *Marāthī rakta-niśottarā*. — *Tāmra-phala*, *as*, m. the tree *Alangium Hexapetalum*. — *Tāmra-phalaka*, *am*, n. a copper plate. — *Tāmra-mṛga*, *as*, *i*, *am*, consisting of copper, coppery. — *Tāmra-māraṇa*, *am*, n. the decomposition of copper and its application as a remedy. — *Tāmra-mukha*, *as*, *i*, *am*, copper-faced, fair-complexioned; (*as*), m. a European. — *Tāmra-mūlā* and *i*, f., N. of several plants, *Rubia Munjista*, *Alhagi Maurorum*, *Mimosa Pudica*. — *Tāmra-mṛga*, *as*, m. the red deer. — *Tāmra-rasāyānī*, f. a species of plant with a milky juice, = *tāmra-dugdhā*. — *Tāmra-lipta*, *ās*, m. pl., N. of a people near the western mouth of the Ganges; (*as*), m., N. of a Rishi; (*ā* or *i*), f., N. of the capital of the Tāmra-liptas; [cf. *tāmra-lipti*]. — *Tāmraliptaka*, *ās*, m. pl., N. of a people near the western mouth of the Ganges; (*ikā*), f., N. of the capital of this people, = *tāmra-liptā*. — *Tāmra-varṇa*, *as*, *i*, *am*, copper-coloured, dark-red; (*as*), m. a kind of grass, = *pallivāha*; N. of one of the nine divisions of Bhārata-varsha; (*ā*), f. the China rose; (*i*), f. the blossom of sesamum. — *Tāmra-varṇaka*, *as*, m. = *tāmra-varṇa*. — *Tāmra-vallī*, f. the plant *Rubia Munjista*; a medicinal plant used as an emollient in affections of the mouth and fauces; also called *tamālī*, *tālī*, *sukṣhma-vallī*, &c. — *Tāmra-vīja*, *as*, m. a kind of vetch, *Dolichos Uniflorus* (*kuḍattha*). — *Tāmra-vṛikṣha*, *as*, m. the plant *Dolichos Uniflorus*; a red sort of sandal-wood. — *Tāmra-vṛinta*, *as*, m. the plant *Dolichos Uniflorus*; (*ā*), f. another kind of *Dolichos*. — *Tāmra-śāṭīya*, *ās*, m. pl. 'having red vestments', N. of a Buddhist school. — *Tāmra-sāsana*, *am*, n. an edict or grant &c. inscribed on copper; [cf. *tāmra-paṭṭa*]. — *Tāmra-sikḥin*, *i*, m. 'having a red crest', a cock; [cf. *tāmra-śūḍa*]. — *Tāmra-sāgara*, *as*, m., N. of an ocean. — *Tāmra-sāra*, *am*, n. a red kind of sandal, *Pterospermum Santolinum*. — *Tāmra-sāraka*, *as*, m. a sort of Khadira with red flowers; (*am*), n. red sandal-wood. — *Tāmra-sena*, *as*, m., N. of a king. — *Tāmraśha* ('*ra-ak*'), *as*, *i*, *am*, red-eyed; (*as*), m. a crow; the Indian cuckoo. — *Tāmraśhka* ('*ra-ākḥ*'), *as*, *ā*, *am*, N. of a kind of pearl, so called either because reddish in colour or because found in the river Tāmra-parṇī. — *Tāmraśhla* ('*ra-ākḥ*'), *am*, n. red saunders. — *Tāmraśhī* ('*ra-ari*'), *is*, m. 'the copper-coloured enemy', N. of a hostile people. — *Tāmraśhīna* ('*ra-ar*'), *as*, m. a coppery red dawn; (*ā*), f., N. of a river; (*am*), n., N. of a Tirtha. — *Tāmraśhīna* ('*ra-ar*'), *am*, n. mixed or bell-metal. — *Tāmra-vatī*, f., N. of a river. — *Tāmraparṇīn* ('*ra-up*'), *i*, m. a copper-smith. — *Tāmrośhṭha* and *tāmraushṭha* ('*ra-osh*'), *am*, m. du. red lips; (*as*, *ā*, *am*), having red lips; (*as*), m., N. of a Yaksha.

Tāmra, *am*, n. copper; (*ikā*), f. = *tāmri*, the plant *Abrus Precatorius*, = *guijā*.

Tāmraṇa, *as*, m., N. of a pupil of Yājñavalkya; (also read *tāmraṇī*.)

Tāmrika, *as*, *i*, *am*, coppery, made of copper, &c.; (*as*), m. a brazier, a copper-smith; (for *tāmrikā* see *tāmra*.)

Tāmrinan, *ā*, m. redness, dark-red, copper colour, the colour of copper.

Tāmri-kṛī, cl. 8. P. A. -*kurōti*, -*kurute*, -*kar-tum*, to die red or a dark-red or coppery.

Tāmrya, *am*, n. a dark-red colour, redness.

तम्राकु *tāmraku*, *us*, m., N. of an Upan-dvīpa.

ताय *tāy* [cf. rt. 3. *tan*, *trai*, *tay*], cl. 1.

A. *tāyate*, *tutāye*, *tāyishyate*, *atāyi* and *atāyishṭa*, *tāyitum*, to spread, extend, proceed in a continuous stream or line; to cherish, protect.

Tāyana, *am*, n. proceeding or succeeding well; increase, growth.

ताय *tāya*, ? in Gaṇa to Pāṇ. VI. 1, 203.

तायादर *tāyādara*, ? *Atharva-veda* VI. 72, 2.

तायिक *tāyika*, *ās*, m. pl., N. of a country; the inhabitants of this country, = *tarjika*.

तायु *tāyu*, *us*, m. [cf. *stāyu*; Gr. *τηράω*], Ved. a thief.

तार *tāra*, *as*, *ā*, *am* (fr. rt. *trī*, or in the senses 'shining', 'star', &c., for *stāra* fr. rt. *strī*, to scatter rays of light, or according to others fr. rt. 2. *as*, cf. *astra*), all-pervading, all-conquering, a protector; an epithet of Rudra and Viṣṇu; high (as a note in music), soprano; loud, shrill; a loud or shrill note, a high tone or note (in music); shining, radiant, radiating; clean, clear; good, excellent, well flavoured, &c.; (*as*), m. descent to a river, a bank [cf. *tīra* and *tīrtha*]; crossing, passing over, &c.; the clearness or transparency of a pearl, a clear or beautiful pearl; the (saving) mystical syllable *om* (*pranava*); a mystical monosyllable in the Tantras; N. of a Daitya slain by Viṣṇu; N. of one of Rāma's monkey generals, who was a son of Bṛihaspati, and whose wife is called Tārā; N. of Mañi-rāma, a commentator on the Bhāminī-vilāsa; (*as*, *ā*, *am*), m. f. n. a star in general, a fixed star, asterism, &c. [cf. *trī* and *strī*]; (*ā*), f. a star, planet, a kind of meteor, perhaps a falling star; the pupil of the eye, (according to some also m. and n.); N. of one of the eight Siddhis in the Sāṅkhya phil.; a kind of perfume; N. of the wife of Bṛihaspati who was carried off by Soma; of a form of Dākṣhāyānī worshipped on the mountain Kishkindha, protectress of the Gṛīta-madas; of the wife of Buddha Amogha-siddha; of one of the Jaina Saktis; of a female monkey in the Rāmāyaṇa, daughter of Su-śeṇa, wife of Bālīn and mother of Angada; N. of the wife of Tārā; (*am*), n. silver; (*as*, *am*), m. n. camphor; (*am*, *ā*), n. f. a pearl; [cf. Zend *stārē*; Gr. *ἀστὴρ*, *ἀστρον*; Goth. *stairno*; Lat. *aster*, *astrum*, *stella* for *stēra*]. — *Tāra-ja*, *as* or *am*, m. or n. (?), a kind of mineral substance. — *Tāra-taṇḍula*, *as*, m. a kind of Sorghum (*dhavala-yāvanāla*). — *Tāra-tama*, *as*, *ā*, *am*, very loud. — *Tāra-tāra*, *am*, n., N. of one of the eight Siddhis in the Sāṅkhya phil.; [cf. *tāra* and *tārā*]. — *Tāra-nātha*, *as*, m. (for *tārā-n*), N. of a renowned Tibetan who lived in the beginning of the seventeenth century and wrote a history of Buddhism. — *Tāra-nāda*, *as*, m. a loud or shrill sound or cry. — *Tāra-patana*, *am*, n. the falling of a meteor, a falling star. — *Tāra-pāla*, *as*, m., N. of a lexicographer. — *Tāra-puṣpa*, *as*, m. jasmine. — *Tāra-mākṣhika*, *am*, n. a kind of mineral substance, = *tāra-ja*. — *Tāra-mūla* and *tāra-mūlaka*, *am*, n., N. of a place. — *Tāra-mūlā*, f. a sort of mineral said to be of the colour of silver. — *Tāra-suddhi-kura*, *am*, n. ('what refines silver'), lead. — *Tāra-sāra*, *as*, m., N. of an Upanishad. — *Tāra-svara*, *us*, *ā*, *am*, having a loud or shrill sound. — *Tārā-kavāca*, *am*, n., N. of a chapter in the Tantra-sāra by Kṛṣṇānanda; see *kavāca*. — *Tārā-karūṇya*, *am*, n. 'the compassion of Tārā', N. of a chapter in the Rāmāyaṇa. — *Tārākṣha* ('*rā-ak*'), *as*, *i*, *am*, star-eyed, one whose eyes are stars; (*as*), m., N. of a Daitya, = *tārākṣha*, uncle of Dhūmrākṣha and king of the Nishadhas. — *Tārā-graha*, 'star-planet', i. e. one of the five lesser planets exclusive of the sun and moon. — *Tārā-śakra*, *am*, n., N. of a mystical circle. — *Tārā-śāstra*, *as*, m., N. of a scholiast and of a king. — *Tārā-śāyā*, *as*, *ā*, *am*, reflecting the stars. — *Tārādhipa*, *as*, m. or *tārā-dhīpati* ('*rā-adh*'), *is*, m. 'ruler of the stars', the moon. — *Tārādhiśa* ('*rā-adh*'), *as*, m., N. of a prince. — *Tārā-pajjhaṭikā*, f., N. of a hymn written by Sankarācārya. — *Tārā-patt*, *is*, m. 'lord of the stars', the moon; a N. of Bṛihaspati as husband of Tārā; N. of Śiva; of the monkey Bālīn; of a prince. — *Tārā-patha*, *as*, m. the path of the stars, the atmosphere, the firmament, heaven or sky; N. of a country. — *Tārāpaharaṇa* ('*rā-ap*'),

(*am*, n., N. of a chapter in the Brahmayajurveda-Purāṇa. — *Tārāpīḍa* (*°rā-āpī*), *as*, m. the moon ('having a chaplet of stars'); N. of several princes. — *Tārā-pramāṇa*, *as*, m. a sidereal measure, sidereal time. — *Tārābhā* (*°ra* or *°rā-ābha*), *as*, m. quicksilver, ('looking like silver or bright as the stars'). — *Tārā-bhūṣhā*, f. 'decorated with stars,' an epithet of the night. — *Tārābhra* (*°rā-abh*), *as*, m. camphor. — *Tārā-maṇḍala*, *am*, n. the starry region, the sphere of the stars, the zodiac; the pupil of the eye; (*as*), m. a Śiva temple of a particular form or decorated in a peculiar manner. — *Tārā-mantra*, *as*, m., N. of a chapter in the Mantra-mahodadhī. — *Tārā-maya*, *as*, i, *am*, consisting of stars. — *Tārā-nṛīga*, *as*, m. the start-entelope, the Nakshatra Mṛiga-śīrsha. — *Tārāri* (*°ra-āri*), *is*, m. a pyritic ore of iron; see *riḍ-mākshika*. — *Tārā-rūpa*, *as*, ā, *am*, star-shaped, star-like. — *Tārā-ratī*, f., N. of a form of Durgā; of a daughter of Kakut-stha and Mano-māthini, wife of king Candra-śekhara; of the wife of Dharma-dhvaja, who was a king of Kāñcana-pura. — *Tārā-rarsha*, *am*, n. 'star-rain,' falling stars. — *Tārā-ratī* (*°rā-āri*), f., N. of a daughter of the Yaksha prince Mañi-bhadra. — *Tārā-rākya*, *am*, n. 'the speech of Tārā,' N. of a chapter in the fourth book of the Rāmāyaṇa. — *Tārā-rīṇāya*, *as*, m. 'the lamentation of Tārā,' N. of a chapter in the fourth book of the Rāmāyaṇa. — *Tārā-sthāna*, *am*, n. the place in the gamut for the treble notes, those of the higher octave. — *Tārāndra* (*°rā-in*), *as*, m. 'the prince of the stars,' N. of an author.

Tāraka, *as*, ikā, *am*, one who causes or enables to pass or go over, carrying over; rescuing; one who helps another through a difficulty &c.; a protector, a preserver (e.g. *tārakam brahma*, 'the saving prayer,' N. of a particular prayer which saves or liberates); belonging to the stars; (*as*), m. a pilot, a helmsman or steersman; a N. of Śiva; N. of a Daitya conquered by Indra with the assistance of Kārtikeya or Skanda; (Tāraka is also enumerated among the nine enemies of Viṣṇu); N. of a friend of Simanta; (*ās*), m. pl. the children of Tāraka; (*as*, *am*), m. n. a float, a raft; (*akā*), f. a star; a meteor, a falling star, &c., (with Jains constituting one of the five divisions of the Jyotiṣkas); a sort of colicquintida; N. of a daughter of Sunda; of the wife of Brīhas-pati, usually called Tārā; also = *laghu-rin-dāvana*; (*ikā*), f. the juice of palms, = *tāla-rasa*, commonly *tādī*; (*ā*, *am*), f. n. the pupil of the eye; the eye; (*am*), n., N. of a metre of four lines of thirteen syllables each. — *Tāraka-jaya*, *as*, m. 'conquest of Tāraka,' N. of a chapter in the Padma-Purāṇa. — *Tāraka-jit*, i, m. 'conqueror of Tāraka,' epithet of Skanda. — *Tāraka-tīrtha*, *am*, n., N. of a Tīrtha. — *Tāraka-vadha*, *as*, m. 'the killing of Tāraka,' N. of a chapter in the Śiva-Purāṇa. — *Tārakāksha* (*°kā-āk*), *as*, i, *am*, having stars for eyes; (*as*), m., N. of a Daitya, a son of Tāraka. — *Tārakāntaka* (*°ka-an*), *as*, m. 'destroying Tāraka,' an epithet of Skanda. — *Tārakā-maya*, *as*, i, *am* (*tārakā = tāra*), on account of Tārā, by reason of Tārā, (generally used as an epithet of either Sangrāma or Yuddha or Samara, i.e. the war waged by gods and demons for the rescue of Tārā, the wife of Brīhas-pati, who had been carried off by Soma); a N. of Śiva, as taking part in that fight. — *Tārakā-māna*, *am*, n. sidereal measure, sidereal time. — *Tārakāri* (*°ka-āri*), *is*, m. 'the enemy of Tāraka,' an epithet of Skanda. — *Tārakopaniṣad* (*°ka-up*), i, f. 'the saving or liberating Upaniṣad,' N. of an Upaniṣad.

Tārakāyaṇa, *as*, m. a patronymic from Tāraka. — *Tārakita*, *as*, ā, *am*, starry, star-spangled. — *Tārakin*, i, inī, i, starry; (*inī*), f. night. — *Tārāṇa*, *as*, i, *am*, who or what causes or enables to cross; helping over a difficulty &c.; liberating, saving; (*as*), m. a N. of Śiva and of Viṣṇu; a raft, a float; (*am*), n. crossing, reaching the opposite shore, safe passage; conquering; carrying or con-

veying across, the act of saving or liberating; a sort of sacrificial vessel (?); N. of a Śāman; N. of the third year of the fourth Jupiter cycle.

Tārāṇi, *is*, f. = *tarāṇi*, a boat, ship.

Tārāṇeya, *as*, m. a patronymic of Yāja and Upa-yāja.

Tārāyitṛi, *tā*, *trī*, *trī*, a liberator, promoter, promoting, liberating.

Tārāyaṇa, *as*, m. the tree of salvation, the holy fig-tree.

Tārīka, *am*, n. fare, freight, toll for passage.

Tārīkā, f. See under *tāraka*, col. 1.

Tārīta, *as*, ā, *am*, made to cross, conveyed across, saved.

Tārīn, i, inī, i, enabling or causing to get over or across, saving; (*inī*), f. a form of Durgā, = *devitīyā śaktiḥ*; N. of a kind of goddess with Buddhists. — *Tārīṇi-tantra*, *am*, n., N. of a section of the Śakti-ratnākara.

Tārēya, *as*, m. a metonymic of the monkey Angada; [cf. *tārā*.]

Tārīya, *as*, ā, *am*, to be crossed, passable, to be carried across, to be ferried over, to be conquered or defeated; (*am*), n. fare, freight, toll.

तारक्षति *tārakshati*, *tārakshiti*, and *tirīkshati*, N. of a district to the west of Madhya-deśa.

तारतम्य *tāratamya*, *am*, n. (an abstract noun from *tara* + *tama*, the affixes of the comparative and superlative degrees), gradation, proportion, the state or condition of more or less; dependance of larger numbers on smaller in a progressive series; (*enā*), ind. in different degrees, in various gradations.

तारदी *tārādī*, f. a kind of plant, = *taradī*; also read *tārāḍī* (*tarāḍī*).

तारल *tārāla*, *as*, ī, *am* (= *tarala*), unsteady; libidinous, dissipated, a lecher.

Tārālya, *am*, n. tremulousness, unsteadiness, libidinousness, wantonness.

ताराज् *tā-rāj*, i, f., N. of a kind of Virāj metre.

तारिक *tārīka*, *tārīn*. See under *tāra* above.

तारीष *tārīsha*, an incorrect form for *tā-rīsha*, q. v.

तारुक्षायणि *tārūkshāyaṇi*, a patronymic from Taruksha.

Tārūkshya, *as*, m. a patronymic from Taruksha; (the fem. is *tārūkshyāyaṇī*.)

तारुण *tārūṇa*, *as*, i, *am* (fr. *taruṇa*), youthful, young, adolescent.

Tārūṇya, *am*, n. youth, youthfulness.

तार्कव *tārka*, *as*, i, *am* (fr. *tarku*), spun, woven, made with a spindle, belonging to a spindle.

तार्किक *tārīka*, *as*, i, *am* (fr. *tarka*), related or belonging to the science of reasoning or logic, belonging to philosophy; (*as*), m. a dialectician, a logician, a philosopher, a sophist, a follower of one of the six schools of Hindū philosophy.

तार्क्ष *tārksa*, *as*, m. a kind of bird; a kind of plant; a N. of Kaśyapa; a wrong reading for *tārksya*, i.e. Garuḍa; (ī), f. a sort of creeping plant, = *pātāla-garuḍī*. — *Tārksa-ja* = *tārksya-ja*, q. v. — *Tārksa-putra* or *tārksa-suta*, *as*, m. 'the son of Tārksa or Kaśyapa,' i.e. Garuḍa.

Tārksāka, a patronymic from Triksāka.

Tārksya, *as*, m. (a patronymic fr. *trīksa*), N. of a mythical being, described either as a horse or bird, and originally one of the personifications of the sun, which was represented under these forms; (the most ancient representation seems to have been that of the horse: in Mahā-bh. I. 2548, Tārksya, Arishta-nemi, Garuḍa, Aruṇa, and Aruṇi are described as children of Kaśyapa and Vinatā; Tārksya is also called Garuḍāgra-ja, the elder brother of Garuḍa: in Mahā-bh. III. 12660, mention is made of a Muni

called Arishta-nemi Tārksya, but in the epic and later literature Tārksya is generally identified with Garuḍa, the bird and vehicle of Viṣṇu and destroyer of the race of snakes); a N. of Garuḍa; a N. of Śiva; a Vedic hymn supposed to be composed by Arishta-nemi Tārksya; a horse in general; a car, a chariot; a bird in general; N. of a race; a snake; the tree Vatica Robusta [cf. *tārksya-prasava*]; a sort of antidote; gold; (ī), f. a wild creeper; (*am*), n. a kind of drug; a sort of collyrium. — *Tārksya-ja* and *tārksa-ja*, *am*, n. a sort of collyrium. — *Tārksya-dhaja*, *as*, m. an epithet of Viṣṇu (whose symbol is Garuḍa). — *Tārksya-nāyaka*, *as*, m. 'the leader or chief of the birds,' an epithet of Garuḍa. — *Tārksya-nāsaka*, *as*, m. 'destroyer of birds,' the bird Falco Calidus. — *Tārksya-prasava*, *as*, m. the tree Vatica Robusta; [cf. *asva-karṇu* and *tārksya*.] — *Tārksya-śaila*, *am*, n. a substance prepared from the calx of brass or from the Amomum Anthorhiza, and used as a medical application to the eyes; [cf. *rasāñjana*.] — *Tārksya-sāman*, *a*, n., N. of a Śāman.

Tārksyāyaṇa, *as*, m. a patronymic from Tārksya. — *Tārksyāyaṇa-bhakta*, *am*, n. the district inhabited by the Tārksyāyaṇas.

तार्ष *tārṣa*, *as*, ī, *am* (fr. *trīṇa*), made of grass; levied from grass (as a tax); (*as*, ī), m. f. a patronymic from Trīṇa.

Tārṣaka, *as*, ī, *am*, an adjective derived from Trīṇakīya.

Tārṣakarna, a patronymic from Trīṇa-karna.

Tārṣavindaviya, *as*, ā, *am*, sacred to Trīṇa-vindu.

Tārṣāyaṇa, a patronymic from Trīṇa.

तार्तीय *tārītiya*, *as*, ā or ī (?), *am* (fr. *trītiya*), belonging to the third; the third; (*am*), n. a third part. — *Tārītiyasavana* or *tārītiyasavanika*, *as*, ī, *am* (fr. *trītiya-savana*), belonging to the third Savana; [cf. *tri-shavana*.] — *Tārītiyānika*, *as*, ī, *am* (fr. *trītiya + ahan*), belonging to the third day.

Tārītyaka, belonging to the third, third.

Tārītyika, *as*, ā, *am*, the third.

तार्प *tārpya*, *am*, n., Ved. a garment made of a particular vegetable substance; (according to Sāy. derived fr. *trīpā*, a kind of plant.)

तार्ष *tārpya*. See col. 2.

तार्श्या *tārshyāgha*, *as*, m. (fr. *trīshyāgha*?), a kind of tree; (*as*, ī, *am*), coming from or belonging to this tree.

ताल *tāla*, *as*, m. (fr. rt. *taḍ* or *tal*), the palmyra-tree or fan-palm, Borassus Flabelliformis, from the juice of which a sort of sugar or by fermentation a spirituous liquor is prepared; a measure of height (i.e. the palm-tree so considered, e.g. *prāsādo bahu-tāla-samutsedhaḥ*, a palace many palm-trees in height); a banner formed of the palm [cf. *tāla-ketu*, *tāla-dhaja*, *tāla-bhṛit*, *tāla-lakshman*, *tālanka*]; slapping or clapping the hands together or against the opposite arm; clapping or flapping in general; the flapping of the ears of an elephant; beating time in music, musical time or measure; a musical instrument of bell-metal or brass, a sort of cymbal played with a stick; (in prosody) a trochee; an epithet of Śiva [cf. *tāla*]; a short span, one measured by the thumb and middle finger; the open hand with the fingers extended, the palm; the hilt of a sword or sacrificial knife; a lock, a bolt; (*ās*), m. pl., N. of a people [cf. *apara-tāla* and *tāla-vana*]; (*as*, *am*), m. n. a division of hell [cf. *tāla*]; = *haritāla*, yellow orpiment; (ī), f. the tree Corypha Taliera; a species of the mountain-palm; Corypha Umbraclifera; Flacourtia Cataphracta; Curculigo Orchoides; the spirituous juice of the palm, the common toddy; a fragrant earth, = *tuvarī*; a sort of key or instrument for opening a door, = *prati-tāli*; a sort of metre consisting of four lines of three long syllables each; (*am*), n. the fruit or nut of

the palmyra-palm; orpiment; the throne of Durgā [cf. *manas-tāla*]; (*as*, *i*, *am*), made of the palmyra-tree or of the palm-wood; [cf. *uśā-tāla*, *ut-l*, *eka-l*, *kara-l*, *kāma-l*, *krośa-l*, &c.] — *Tāla-keṭu*, *us*, m. 'having the palm-tree as a banner,' an epithet of Bhīṣma; N. of an adversary of Kṛiṣṇa, slain by the latter; N. of a Dānava who was a younger brother of Pātāla-keṭu. — *Tāla-kṣhira*, *am*, n. an extract, = *tavakṣhira*. — *Tāla-kṣhira*, *am*, n. the exudation of the palm. — *Tāla-garbha*, *as* or *am*, m. or n. (?), the fermented exudation of the palm-tree. — *Tāla-āra*, *ās*, m. pl. N. of a race. — *Tāla-janghu*, *as*, *ā*, *am*, having legs as long as a palm-tree; (*ās*), m. pl. N. of a warrior-tribe; (*as*), m. the prince of this tribe; N. of the ancestor of the Tāla-janghas who was a descendant of Śaryāti; N. of a son of Jaya-dhva; of a Rakṣas; of a Daitya. — *Tāla-jaṭā*, f. the fibres of the palm-tree under the outer bark. — *Tāla-dhva*, *as*, m. 'having the palm-tree as a banner,' a N. of Bala-rāma [cf. *tāla-bhṛit*, *tāla-lakṣman*, *tālāṅka*]; N. of a mountain; (*ā*), f., N. of a town; (*i*), f., N. of a river. — *Tāla-navamī*, f. the ninth day of the light half of the month Bhādra, sacred to Durgā. — *Tāla-pattra*, *am*, n. the palm-leaf, an oblong piece of the leaf used to write on with an iron stile; Trigonella Foenum Græcum; a hollow cylinder of gold (or a palm-leaf used as a substitute) with or without a ring attached and thrust through the lobe of the ear as an ornament; (*i*), f., N. of several plants, = *ruṇḍā*, *Salvinia Cucullata*; *Anethum Graveolens*; *Curculigo Orchioidea*. — *Tāla-parṇa*, *am*, *i*, n. f. a kind of vegetable perfume, see *marā*; (*i*), f. a sort of anise, *Anethum Graveolens* (*madhuvikā*). — *Tāla-pash-paka*, *am*, n. a medicinal application to the eyes (= *pra-paṇḍarika*). — *Tāla-pralumba*, *am*, n. the fibres growing on the cocoa-nut and other palms under the outer rind, and from which a sort of cordage called *coir* is prepared, = *tāla-jaṭā*. — *Tāla-baddha* or *tāla-suddha*, *as*, *ā*, *am*, measured, rhythmical, regulated by measure or musical time. — *Tāla-bhṛit*, *as*, m., N. of a warrior. — *Tāla-bhṛit*, *t*, m. 'bearer of the palm-tree,' a N. of Bala-rāma; [cf. *tāla-dhva*]. — *Tāla-maya*, *as*, *i*, *am*, made of the palm. — *Tāla-mardaka*, *as*, m. a kind of musical instrument. — *Tāla-mardala*, *as*, m. a cymbal. — *Tāla-mātra*, *as*, *ā*, *am*, of the measure of a palm-tree, as big as a palm; (*am*), ind. only a moment, i. e. one beat. — *Tāla-mūlikā* or *tāla-mūli*, f. *Curculigo Orchioidea*. — *Tāla-yantira*, *am*, n. a particular surgical instrument, a small pair of pincers; a lock, a lock and key. — *Tāla-reṇanaka*, *as*, m. a dancer, actor; (a various reading has *tāla-reṇanaka*). — *Tāla-lakṣman*, *ā*, m. a N. of Bala-rāma; [cf. *tāla-dhva*]. — *Tāla-vana*, *am*, n. a grove of palmyra-trees; (*ās*), m. pl. N. of a race. — *Tāla-erinta*, *am*, n. a palm-leaf used as a fan, a fan in general; (*as*), m. a kind of Soma plant. — *Tāla-erintaka*, *am*, n. a fan. — *Tāla-erintanivāsin*, *i*, m., N. of a scholiast. — *Tāla-reṇanaka*, see *tāla-reṇanaka*. — *Tāla-śabda*, *as*, n. the noise caused by the falling of the fruit of the palm; clapping the hands; [cf. *tāla-tāla*]. — *Tālākhyā* (*ṭa-ākhyā*), f. = *tāla-parṇi*, a sort of vegetable perfume (*marā*). — *Tālāṅka* (*ṭa-an*), *as*, m. a N. of Bala-rāma [cf. *tāla-dhva*]; a N. of Śiva [cf. *tālān*]; a man marked with every fortunate spot or sign &c.; the leaf of a palm used for writing, the leaf of a book; a book; a saw; a sort of vegetable. — *Tālādhyāya* (*ṭa-adh*), *as*, m., N. of the sixth book of the Saṅgita-darpaṇa, treating of musical instruments. — *Tālāvacara* (*ṭa-av*), *as*, m. a dancer, an actor; (also read *tālāvacaraya* and, less correctly, *tālārtha-caraya*). — *Tālī-pattra*, *am*, n. = *tālīsa-pattra*. — *Tālīsa* (*ṭi-śa*), *am*, n. or *tālīsa-pattra*, *am*, n. the tree Flacourtia Cataphracta, the leaves of which are used in medicine.

Tāluka, *as*, m. a kind of poisonous insect; N. of a teacher; of a prince; (*ikā*), f. the open palm of the hand [cf. *tāluka*]; N. of two plants, = *tālu-mūli* and *tāmra-vallī*; (*i*), f. toddy or the fer-

mented exudation of the palm; (*am*), n. = *tāla*, *hari-tāla*, yellow orpiment; a fragrant earth; a bolt, a latch, a kind of lock for fastening a door; a kind of ornament. — *Tālākābha* (*ṭa-ābh*), *as*, *ā*, *am*, ('like orpiment'), green; (*as*), m. green, the colour.

Tālī, *is*, f. *Corypha Taliera*; *Flacourtia Cataphracta*; [cf. *tādi*, and *tālī* under *tāla*, p. 371.]

Tālīka, *as*, m. the open palm of the hand; clapping the hands; a tie, seal, string or cover for binding a letter, or parcel of papers, or the leaves of a manuscript; N. of a preceptor; [cf. *tālīkā* under *tāluka*].

Tālita, *am*, n. dyed or coloured cloth; a string, a tie; any musical instrument. — *Tālita-nagura*, *am*, n., N. of a town.

Tālīn, *i*, *inī*, *i*, 'furnished with cymbals,' an epithet of Śiva; (*inas*), m. pl. the pupils of Tala.

Tālī, compounded as a *gati* (q. v.) with the roots *as*, *bhā*, and *kṛi*; see also *tālī* under *tāla*, p. 371.

Tālīgaka, *as* or *am*, m. or n. (?), a cymbal.

तालकट tālakaṭa or **तलिकाṭa** or **तलकाṭa**, *as*, m., N. of a country.

तालव्य tālavya. See under *tāla* below.

तलित तलित. See above.

तलिश तलिश, *as*, m. a mountain.

तलीश तलिश, *am*, n., N. of a tree or its leaf. — *Tālīsa-pattra*, *am*, n. the leaf of this tree; Flacourtia Cataphracta.

तलु tālu, *u*, n. (rarely used as masc.; said to be fr. rt. *ṭṛi*), the palate. — *Tāla-kaṭaka*, *as*, or *am*, m. or n. (?), a disease of the palate with children. — *Tālu-jihva*, *as*, m. a crocodile; the uvula. — *Tāla-pāka*, *as*, m. suppuration or abscess in the palate. — *Tālu-pāta* or *tālu-pūḍaka*, *as*, m. a particular disease of the palate with children. — *Tālu-pappuṣa*, *as*, m. an indolent swelling of the palate. — *Tālu-mālu*, *am*, n. the root or back part of the palate. — *Tālu-viśoṣaṇa*, *am*, n. the drying of the palate (through much talking &c.). — *Tālu-śoṣa*, *as*, m. morbid dryness of the palate. — *Tālu-sthāna*, *as*, *ā*, *am*, palatal.

Tālavya, *as*, *ā*, *am*, relating to the palate, palatal; (the palatal letters are formed by the contact of the tongue and the palate; they are *i*, *e*, *ai*, *ē*, *ch*, *j*, *jh*, *ñ*, *y*, and *ś*). — *Tālavya-varṇa*, *as*, m. a palatal letter.

Tāluka, *am*, n. the palate; a disease of the palate; *tālukā*, *e*, f. du. the two arteries of the palate.

Tālakin. See *kāka-tālukin*.

Tālūshaka = *tālu*, the palate.

तालुस्य tālakṣhya, *as*, m. a patronymic from Taluksha; (the fem. is *tālukṣhyāyānī*.)

तालुन tāluna, adj. formed fr. *taluna*.

तालूर तालूर, *as*, m. a whirlpool, an eddy; (also written *tālāra*; cf. *tānūra*.)

ताल्प tālpa, *as*, *i*, *am* (fr. *talpa*), = *talpya*, offspring of the marriage-bed.

तावक तौवका (fr. *tava*), *as*, *i*, *am*, thy, thine. *Tāvakina*, *as*, *ā* or *i* (?), *am*, thine.

तावत् तौवत्, *ān*, *atī*, *at* (fr. the pronom.

base 2. *ta*; correlative of *yāvat*, so great, so large, so much, so far, so long, so many, such (e. g. *tāvantas tāndulāḥ*, so many rice-grains; *yāvatā kṣhaṇena tāvatā*, after what time, in that time; *yāvanti tasya dvīpasya vastūni tāvanti upanivartayānti*, whatever are the commodities of that island, so many are to be brought); *tāvat*, ind. in the mean time, during that time; to that extent; *tāvat*, ind. so much, so greatly, to such an extent, in such a number, so far, so long, in that time (correlatively to *yāvat*, e. g. *yāvat—tāvat*, as long as—so long; when—then; *yāvat trayas te jīveyus tāvan nānyam samācāret*, as long as those three live, so long he must perform no other duty, mean-

while, in the mean time, (often connected with *yāvat* and a negative, e. g. *tāvat chobate mūrkhho yāvat kinēn na bhāshate*, so long a fool shines as long as he says nothing; or with omission of the negative, e. g. *śoṣayishyāmy ātmānam tāvat yāvan me prāptam brāhmaṇyam*, so long I will emaciate myself as long as, i. e. until I have obtained the state of a Brāhman); at once, now, just, (often connected rather redundantly with an imperative or with a potential or the verb *ark*, e. g. *gaṇḍha tāvat* or *gaṇḍhes tāvat*, go now; *tat tāvat vākyam kṣhantum arhasi*, deign now to pardon that speech); indeed, really, truly, well, (as an emphatic particle, or to express assent, e. g. *drīdhas tāvat bandhaḥ*, the knot is tight I must admit; *gatā tāvat*, she is indeed gone; sometimes connected in this sense with the particle *eva*, e. g. *vikrayas tāvat eva sah*, it is really a sale.) *Na tāvat*, not at all; not yet (e. g. *na tāvat drīṣyate sūryaḥ*, the sun is not yet visible); *itas tāvat*, away then! just come hither; *mā tāvat*, by no means, God forbid! *yāvat—dris-tāvat*, as long—twice so long. According to the lexicographers *tāvat* may imply measure, limitation, totality, restriction, surprise, emphasis, &c.; [cf. Lat. *tantus* fr. *tavantis*; Gr. *τόσος*, *τήμος*.] — *Tāvat-chata* (*ṭat-śa*), *as*, *i*, *am*, a measure containing so many hundreds. — *Tāvat-chas* (*tāvat-śas*), ind. Ved. in so many ways, so manifoldly. — *Tāvat-kālam*, ind. for so long a period, for such a time. — *Tāvat-kṛtas*, ind. so many times. — *Tāvat-phala*, *as*, *ā*, *am*, having such results. — *Tāvat-guṇa*, *as*, *ā*, *am*, having so many qualities. — *Tāvat-dvayasa*, *as*, *i*, *am*, measuring so much, so long, &c. — *Tāvat-dhā*, ind. in that number, in such a number; so many times, so often. — *Tāvat-varsha*, *as*, *ā*, *am*, so many years old. — *Tāvat-ryakta*, (in alg.) a known number annexed to an unknown quantity. — *Tāvan-mātra*, *as*, *i*, *am*, just so much, just so many. — *Tāvan-māna*, *as*, *ā*, *am*, measuring so much.

Tāvatika, *as*, *ā*, *am*, bought for so much, worth so much, of so great value; [cf. *tāvutka*.]

Tāvatitha, *as*, *i*, *am*, the so maneth, such one (of a number).

Tāvataka, *as*, *ā*, *am*, bought for so much, worth so much, of so much value, &c.; [cf. *tāvatika*.]

तावर तौवरा, *am*, n. a bow-string.

ताविष तौविषा, *as*, *i*, m. f. the ocean; heaven or paradise; gold; [cf. *tavisha*.]

Tāvisha, *as*, m. the ocean; heaven or paradise; gold; (*i*), f. a river; the earth; N. of a daughter of Indra; N. of a daughter of the moon (?); [cf. *tavisha*.]

तावुरि तौवुरि, *is*, m. (borrowed fr. the Gr. *ταῦρος*), the sign of the Zodiac Taurus.

तासोरी तौसोरा = *tasira*, q. v.

तासक्य तौसक्या, *am*, n. (fr. *taskara*), theft, robbery, larceny.

तास्यन्द तौस्यन्द्रा or **तौस्यन्द्रा**, *am*, n., N. of a Sāman.

ति ti = *iti* in the Śatapatha-Brāhmaṇa.

तिक *tik*, cl. I. A. *tekate*, &c., to go or move [cf. rt. *tik*]; cl. 5. P. *tiknoti*, &c., to go or move; to assail, assault; to wound; to seek to injure or kill; to challenge; [cf. rt. *tig* and *stigh*.]

तिका tika, *as*, m., N. of a man. — *Tika-kṛtva*, *ās*, m. pl. the descendants of Tika and Kṛtva.

Tikiya, *as*, *ā*, *am*, an adj. derived from Tika.

तिक्त tiktā. See rt. *tij*, p. 373, col. 1.

तिग्म tig, cl. 5. P. *tignoti*, &c., to go or move; to assail, assault; to seek to injure or kill; [cf. rt. *tik*.]

तिगल tigala (?), *as*, m., N. of a man.

तिग्म tigma. See next page, col. 2.

तिष्ठ *tigh*, cl. 5. P. *tighnoti*, &c., to strike; to hurt or kill.

तिष्ठद *tinguda*, as, m. (a wrong reading for *tinduka*), N. of a plant.

तिज् *tij*, cl. 1. P. A., Ved. *tejati*, -*te*, Ved. Inf. *tejase*, to be or become sharp; to sharpen: Caus. P. *tejayati*, -*yitum*, to sharpen, whet; to stir up, excite, incite, urge on: Desid. A. *titikshate*, to desire to become sharp or firm, to resist, oppose, to bear with firmness, suffer with courage or patience, endure, bear: Intens. Ved. *teikte*; [cf. Zend *tigh-ra*, 'pointed, peaked'; *tigh-ri*, 'an arrow': Gr. *στῆ-ω*, *στῆ-μα*, *στῆ-μῆ*, *στῆ-μῆ-ς*; Lat. *di-sting-u-o* (*dia-stri-ō*), *in-stinctu-s*, *in-stiga-re*, *sti-mulu-s* for *stig-mulu-s*, *sti-lu-s* for *stig-lu-s*; Goth. *us-stiggan*, 'to sting'; *tēka*, 'to touch'; *stiggvan*, *stik-s*, *stak-s*: Old Germ. *sting-u*, *stihlu*, 'I sting'; *stachila*, 'a prickle'; *stihlil*, 'a stile': Angl. Sax. *stician*, 'to sting': Lith. *tēkinu*, 'I whet'; *tēkēlis*, 'a large whetstone': Russ. *točū*, 'I whet'; *točilo*, 'a whetstone': Cambro-Brit. *teg*, 'clear, fair, beautiful, pretty, bland'.]

Tikta, as, ā, am, bitter (as sharpening the appetite), pungent; fragrant; (as), m. a bitter taste; one of the six modifications of flavour (*rasa*); bitterness, pungency; fragrance, perfume; N. of several plants, viz. *Wrightia Antidysenterica* (= *kulaja*); *Capparis Trifoliata* (= *varnaja*); *Agathotes Chirayta* (= *kirāta-tikta*); *Melia Azadirachta*; *Terminalia Catappa* (= *ingudi*); a bitter sort of cucumber, *Trichosanthes Cucumerina* (?); a kind of salt; (ā), f., N. of several plants, viz. *Helleborus Niger* (= *kaṭu-rohiṇī*); *Clypea Hernandifolia* (= *pāthā*); *Artemisia Stermutatoria*; (am), n. a medicinal plant, *Mollugo Pentaphylla*. — **Tikta-kandakā**, f. *Curcuma Zedoaria*. — **Tikta-gandhā** or **tikta-gandhikā**, f. mustard, *Lycopodium Imbricatum*. — **Tikta-guijā**, f. *Pongamia Glabra*, = *karanja*. — **Tikta-ghṛita**, am, n. a mixture of *ghṛita* with bitter herbs &c. — **Tikta-tanḍulā**, f. long pepper. — **Tikta-tuṇḍī**, f. = *kaṭu-tuṇḍī*. — **Tikta-tumbī**, f. = *kaṭu-tumbī*, a bitter gourd. — **Tikta-dugdhā**, f., N. of several plants, = *kshirīṇī*, *aja-sringī*, *svarna-kshirī*. — **Tikta-dhātu**, us, m. bile. — **Tikta-pattra**, as, m. a cucurbitaceous plant, *Monoridia Mixta*. — **Tikta-parvan**, ā, f., N. of several plants, viz. *Cocculus Cordifolius*; *Hingcha* (= *hilamoṭi*) *Repens*; *Panicum Dactylon*, = *madhu-yashī*; liquorice. — **Tikta-mushpā**, f. *Clypea Hernandifolia*; *Bignonia Suaveolens*. — **Tikta-phala**, as, m. *Strychnos Potatorum* [cf. *kataka*]; (ā), f., N. of several plants, = *yava-tiktā*, *vārtakī*, *shad-bhujā*. — **Tikta-bhadraka**, as, m. a kind of cucumber, *Trichosanthes Dioica*. — **Tikta-mariśa**, as, m. *Strychnos Potatorum*; [cf. *kataka*]. — **Tikta-yavā**, f., N. of a plant, = *san-khīnī*. — **Tikta-rohiṇīkā** or **tikta-rohiṇī**, f. a medicinal plant, = *kaṭu-rohiṇī*. — **Tikta-vallī**, f. the plant *Sansevieria Roxburghiana*. — **Tikta-vijā**, f. a kind of cucumber, = *kaṭu-tumbī*. — **Tikta-śaka**, as, m. 'bitter herbs or greens', N. of several plants, viz. *Capparis Trifoliata*; *Acacia Catechu*, a kind of *Mimosa* [cf. *khadira*]; = *pattra-sundara*. — **Tikta-sāra**, as, m. the plant *Acacia Catechu*; (am), n. a kind of fragrant grass. — **Tiktākhyā** ('*ta-ākhī*'), f. the plant *Tikta-tuṇḍī*. — **Tiktāṅgā** ('*ta-an*'), f. a kind of creeper, = *pātālā-garuḍī*. — **Tiktāmṛitā** ('*ta-am*'), f. *Menispermum Glabrum*. — **Tiktāyana** ('*ta-ay*'), as, i, am, Ved. possessing the heat or radiance of fire.

Tiktaka, as, ā, am, bitter; anything having a bitter flavour; (as), m., N. of several plants, viz. *Trichosanthes Dioica*; *Agathotes Chirayta*; a sort of *Acacia Catechu*; *Terminalia Catappa* [cf. *kirāta-tiktaka*]; (ā), f. a kind of gourd (*kaṭu-tumbī*); *Cardiospermum Halicacabum*, = *karanja-vallī*; (*ikā*), f. a kind of gourd (*kaṭu-tumbī*); [cf. *jala-tiktikā*].

Tigita, as, ā, am, Ved. sharp, pointed.

Tigma, as, ā, am, sharp, pointed (as a weapon or as flame or a ray of light); violent; hot; pungent, acrid; scorching; fiery, passionate, hasty; (as), m., N. of a prince; (am), n. heat; a pungent or hot flavour, the heat of spices, pungency; [cf. *tikshna*; cf. also Hib. *time*, 'heat, warmth'.]

— **Tigma-kara**, as, m. 'hot-rayed,' the sun; [cf. *tigma-dihiti*, *tigma-raśmi*, *tigmāṇśu*]. — **Tigma-keṭu**, us, m., N. of a son of *Svar-vithi* and *Vatsara*. — **Tigma-ga**, as, ā, am, going or flying swiftly. — **Tigma-jambha**, as, ā, am, Ved. having sharp teeth, an epithet of *Agni*. — **Tigma-tā**, f. or **tigma-tva**, am, n. sharpness, pungency; heat; passion, petulance. — **Tigma-tejas**, ās, ās, as, Ved. sharp-edged, sharp-pointed; penetrating, pervading; of a violent character. — **Tigma-dihiti**, is, m. the sun; [cf. *tigma-kara*]. — **Tigma-bhrīṣkī**, is, is, i, Ved. sharp-pointed, a N. of *Agni*. — **Tigma-yātana**, f. acute pain, agony, torment. — **Tigma-raśmi**, is, m. the sun; [cf. *tigma-kara*]. — **Tigma-ruṭ**, k, k, k, shining brightly, hot; (k), m. the sun. — **Tigma-vat**, an, ati, at, Ved. containing the word *tigma*. — **Tigma-sringa**, as, ā, am, Ved. having sharp horns. — **Tigma-soḍia**, is, is, is, Ved. having sharp rays, epithet of *Agni*. — **Tigma-heti**, is, is, i, Ved. having sharp weapons (or flames); forming a sharp weapon (as the horns of *Agni*). — **Tigmāṇśu** ('*ma-an*'), us, us, u, having sharp rays or warm beams; (us), m. the sun; fire; an epithet of *Siva*. — **Tigmātmān** ('*ma-āt*'), ā, m., N. of a prince, son of *Urva*. — **Tigmānika** ('*ma-an*'), as, ā, am, Ved. sharp-pointed; (Sāy.) sharp-mouthed. — **Tigmāyudha** ('*ma-ay*'), as, ā, am, Ved. having or casting or forming sharp weapons. — **Tigmeshu** ('*ma-ishu*'), us, us, u, Ved. having sharp arrows.

Titiksha, as, m. (fr. Desid. of rt. *tij*), N. of a man; (ā), f. endurance, patience, resignation, suffering, forbearance; Patience personified as a daughter of *Dakṣha* and wife of *Dharma* and mother of *Kṣema*.

Titikshita, as, ā, am, borne, endured, suffered. **Titiksū**, us, us, u, bearing, enduring patiently, patient, resigned, forbearing; (us), m., N. of a son of *Mahā-manas* and descendant of *Janam-ejaya*.

तिजिल *tijila*, as, m. (said to be fr. rt. *tij*), the moon; a Rakshas.

तिटिभ *tiṭibha*, a particular high number; (also read *tiṭilambha*.)

तिणिस *tiṇisa*, as, m. = *tiniśa*, q. v.

तिण्डी *tiṇḍī*, f. a plant, commonly *Teori*, *Convolvulus Turpethum* (= *tri-vrit*).

तिण्ड *tita-u*, us, u, m. n. (said to be fr. rt. 3. *tan* by a kind of reduplication, cf. *ṛṇalw*; but perhaps fr. rt. *tan*), a sieve, a cribble; a parasol; [cf. *calāni*].

तिनिषु *titanishu*, us, us, u (fr. Desid. of rt. 3. *tan*), desirous of extending or enlarging.

तितिक्ष *titiksha*. See above.

तितिभ *tiṭibha*, as, m. an insect, cochineal.

तितिरि *titiri*, is, m. = *tittiri*, a partridge.

तितिल *titila*, am, n. a sort of sweetmeat made of sesamum ground and baked with sugar; one of the seven *Karaṇas* or astronomical periods; a bowl or bucket, = *nandaka*.

तितीर्षा *tītirśā*, f. (fr. Desid. of rt. *trī*), desire of crossing over, wish to pass, wish to be freed from mundane existence, desire of final emancipation. **Tītirśu**, us, us, u, desirous of crossing; wishing to attain; desirous of emancipation from existence.

तिडिडा *tittiḍa* and **तिडिडिका**, incorrect forms for *titiḍa* and *titiḍika*.

तिट्टिर *tittira*, as, m. = *tittiri*, col. 3; (ās), m. pl., N. of a race.

तिट्टिरि *tittiri*, is, m. (said to be fr. rt. *trī*, but perhaps an onomatopoeic word fr. the cry *titti*), the francoline partridge; N. of a Muni, pupil of *Yāska*, and said to be the first teacher of the *Taittiriya* or *Black Yajur-veda*; (according to a legend the pupils of *Vaiśampāyana* became partridges in order to pick up the *Veda* which was vomited forth in a tangible shape by *Yājñavalkya*; cf. *taittiriya*); N. of a *Nāga*; [cf. Gr. *τέρπις*, *τέρπαξ*, *τέρπων*, *τέρपाζω*; Old Island. *thid-r*, 'a kind of hen'; Lith. *tėrva*, 'black grouse'; Boh. *tetrev*].

Tittirika, as, m. the francoline partridge.

Tittirika, as, ā, am, variegated like a partridge (*tittiri*) or made of *Croton Tiglium* (*tittiri-phala*).

Tittiri-phala (*tittiri* = *tittiri* ?), *Croton Tiglium*.

तिथ *titha*, as, m. (said to be fr. rt. *tij*), fire; love; time; autumn.

तिथि *tithi*, is, i, m. f. (said to be fr. rt. *at*), a lunar day, the thirtieth part of a whole lunation, (the auspicious *Tithis* are *Nandā*, *Bhadrā*, *Vi-jayā*, *Pūrṇā*); the number 15; [cf. *janma-tithi*]. — **Tithi-kshaya**, as, m. the day of new moon; the day or space in which a *Tithi* begins or ends without one sunrise; the difference between the solar and lunar days in a *Yuga*. — **Tithi-tattva**, am, n., N. of the seventh section of the *Smṛiti-tattva*, treating of lunar holidays, by *Raghu-nandana*. — **Tithitattva-ṭikā**, f., N. of the commentary on the preceding work by *Kāśi-rāma*. — **Tithi-dāna**, am, n., N. of a chapter of the second part of the *Bhaviṣya-Purāṇa*, treating of the observance of various ceremonies. — **Tithi-dvaita**, am, n., N. of a chapter of the *Purāṇa-sarva-sva* by *Halāyudha*. — **Tithi-niyama**, as, m., N. of a chapter of the *Tantra-sāra*, or compendium of *Tantra* doctrine, by *Krishṇānanda*.

— **Tithi-nirṇaya** and **tithinirṇaya-saṅkṣhepa**, as, m., N. of two astronomical works. — **Tithi-patī**, is, m. = *tithiśa*. — **Tithi-patṛī**, f. an almanack. — **Tithi-pālana**, am, n. observance of the rites appointed for the several lunar days. — **Tithi-prakarana**, am, n., N. of a chapter of the *Cintā-maṇi* *Sārapikā* or *Tithi-sārapikā*, treating of astronomical periods and constellations, by *Daśa-bala*; N. of a chapter of the *Jyotiṣa-ratna-mālā*, an astronomical work by *Sri-pati*. — **Tithi-praṇī**, is, m. 'the leader of the lunar days, the moon'; [cf. *dina-praṇī*]. — **Tithi-vāra-yoga**, ās, m. pl., N. of a chapter of the *Purāṇa-sarva-sva*. — **Tithi-viveka**, as, m., N. of a chapter of the *Saṃskāra-tattva* by *Raghu-nandana*, treating of the Indian sacraments. — **Tithi-vṛiddhi**, is, f. that day or space in which a *Tithi* commences before or with one sunrise and ends after or at the next, thus completed under two suns. — **Tithiśa** ('*thi-śa*'), as, m. the regent of a lunar day. — **Tithy-anta-nirṇaya**, as, m., N. of a chapter of the *Smṛiti-artha-sāra* by *Sri-dhara-svāmin*, treating of the Indian ceremonies. — **Tithy-ardha**, as, am, n. half a *Tithi*, = *karana*.

तिनाशक *tināśaka*, as, m. a tree, = *tiniśa*.

तिनिका *tinikā*, f. *Holcus Sorghum*.

तिनिश *tiniśa*, as, m. the tree *Dalbergia Ougeinensis*; [cf. *tiṇisa* and *tiniśa*].

तिनिड *tintidā*, as, m. the tamarind tree, *Tamarindus Indica*; acid seasoning, sour sauce, especially a sauce made of the fruit of the tamarind tree; an inauspicious period, the evil aspect of planets (?); (i), f. the Indian tamarind tree; a sour sauce, especially one made of the fruit of the tamarind tree; Emblic *Myrobalan*. — **Tintidī-dyūta**, am, n. a kind of game, a sort of odd or even played with tamarind seeds.

Tintidīkā, f. the tamarind tree.

Tintidika, as, ā, am, m. f. n. the tamarind tree; (am), n. the fruit of the tamarind; a sour sauce, especially one made of the fruit of the tamarind tree.

Tintilī or *tintilikā* or *tntilikā*, f. the tamarind tree.

तिन्दिश *tindiśa*, as, m. a kind of plant, = *tiṇḍiśa*.

तिन्दु *tindu*, us, m. a species of ebony, from the fruit of which is obtained a kind of resin used in India as pitch for caulking vessels &c., *Diospyros Glutinosa*; also *Strychnos Nux Vomica*.

Tinduka, as, m. the tree *Diospyros Embryopteris* or *Diospyros Glutinosa*; (ṛ), f. the resinous fruit of this tree; (*am*), n. the fruit of this tree; a *Karsha*, a kind of measure or weight (= the weight of the *Tinduka* fruit).

Tinduki, is, f. or *tindula*, as, m. the tree *Diospyros Embryopteris*.

Tindukinī, f. the senna plant, = *āvartakī*.

तिन्दुबिस्व *tindubīṣva*, am, n., N. of the birthplace of the Lyric poet *Jaya-deva*.

तिप् *tip*, cl. 1. P. *tepati*, &c., to sprinkle, to distil or drop, to ooze or leak.

तिम् *tim*, cl. 4. P. *timyati*, *titema*, &c., to be or become wet or damp &c.; to become pacified or quiet: Intens. *teṭimyaṭe*; [cf. rt. *tim* and *stim*.]

Tīmīta, as, ā, am, moistened, moist, wet, damp; quiet; unmoved, unshaken; steady, fixed.

तिमि *timi*, is, or sometimes *tima*, as, m. (said to be fr. rt. *tam*), a kind of whale or fabulous fish of an enormous size, said to be 100 *Yojanas* long; a fish in general; the figure of a fish produced by drawing two lines, one intersecting the other at right angles; the ocean; N. of a son of *Dūrva* and father of *Bṛihad-ratha*; (*is*, ṛ), f. a fish; N. of a daughter of *Dakṣa* who was the wife of *Kaśyapa* and mother of the sea-monsters. — *Timi-kosha* or *timi-koshaka*, as, m. the ocean ('the receptacle of great fish'). — *Timīr-gīla*, as, m. 'swallowing even the *Timi*,' a large fabulous fish; (*ās*), m. pl., N. of a people in *Dakṣiṇā-patha*; (*as*), m. a prince of this people. — *Timīr-gīla-gīla*, as, m. a large fabulous fish ('swallowing even the *Timi* or *gīla*'). — *Tīmīja*, as, ā, am, coming or derived from the *Timi*, a sort of pearl. — *Timi-timīr-gīla*, as, m. a large fabulous fish. — *Timi-dhruva*, as, ā, am, 'having a *Timi* depicted in his banner,' epithet of the *Asura* *Sambara*, prince of *Vaijayaṇṭa*; (*as*), m., N. of a man.

तिमित *timita*. See under rt. *tim* above.

तिमिर *timira*, as, ā, am (said to be fr. rt. *tim*, but rather related to *tamas* fr. rt. *tam*), dark, gloomy; (*am*), n. darkness; darkness of the eyes, blindness; a class of morbid affections of the eyes seated in the *paṭala* or coats of the eye; gutta serena, total blindness from affection of the optic nerve; iron-rust; a sort of aquatic plant [cf. *timira* and *timisha*]; (*am*, ā), n. f., N. of two towns. — *Timīra-nud*, t, t, t, dispelling darkness; (*t*), m. the sun; the moon. — *Timira-pratishedha*, am, n., N. of a chapter of the *Uttara-tantra* or sixth book of the *Aṣṭāṅga-hṛdaya-saṃhitā* by *Vāg-bhaṭa*, treating of medicine. — *Timira-maya*, as, ī, am, consisting of darkness; (*as*), m. an epithet of *Rāhu* (who creates darkness), or an eclipse in general. — *Timira-ripu*, us, m. 'the enemy of darkness,' the sun. — *Timīrārī* ('*ra-ari*'), is, m. 'the enemy of darkness,' the sun. — *Timīrodghāṭa* ('*ra-ud*'), N. of a treatise in verse connected with the *Saiva* dogmas.

Timiraya, nom. P. *timirayati*, -yitum, to obscure, darken, eclipse.

Timirāya, nom. A. *timirāyate*, &c., to appear dark, to darken.

Timirīn, ī, m. the cochineal insect.

तिमिरि *timiri*, a kind of fish (not the *timī*).

तिमिर्घ *timirgha*, as, m., N. of a man with the patronymic *Daureśruta*.

तिमिश *timisha*, probably a wrong reading for *timisha*.

तिमिष *timisha*, as, m. a kind of pumpkin-gourd, *Benincasa Cerifera*; a water-melon (*nā-tāmra*).

तिमोर *timira*, as, m. a kind of tree; [cf. *timira*.]

तिरय *tiraya*. See next col.

तिरश्च *tiraśc*, &c. See under *tiryāṇc*.

तिरस् *tiras*, ind. (fr. rt. *trī*, the *as* being probably the ablative termination), through (with acc. in Ved., e. g. *tiraḥ pavitram*, through the strainer; *tiras tamāṃsi darśataḥ*, discernible through the darkness); across, beyond, over (e. g. *nadīm tiras*, across the river; *rajanāsi tiras*, over the world; *te nas tiro viśvāni duritā nayanti*, they lead us over all difficulties); without (i. e. in such a manner as to pass by or leave on one side); apart from, on one side of, aside, secretly from, 'clam' (with acc., e. g. *tiras cītāni*, without the knowledge; *tiro vaśam*, against the will; or sometimes with abl., e. g. *manuṣyebhyas tiras*, on one side of the men); crookedly, obliquely, awry; transversely, indirectly, badly, secretly, covertly; [cf. Lat. *trans*: Goth. *thairk*: Germ. *durch*: Hib. *tar*, *tair*, 'beyond, over, across, through; bad'; *tri*, 'through, by'. Lith. *tiels*: Zend *tarō*.] — *Tiras-kāra*, as, ī, am, leaving on one side, passing by, surpassing, excelling. — *Tiras-kartn*, ī, inī, m. f. a curtain, veil; an outer tent, kanāt, wall, or screen of cloth surrounding the principal tent; a kind of magical veil rendering the wearer invisible. — *Tiras-kāra*, as, m. placing aside, concealment, disappearance; disrespect, abuse, reproach, censure, disgrace, disdain. — *Tiras-kāriṇī*, f. a curtain, = *tiras-kariṇī*. — *Tiras-kudya* or *tiras-prākāra*, as, ā, am, looking through a wall. — *Tiras-kṛi* or *tiraḥ kṛi*, cl. 8. P. -*karoti*, -*kartum*, to put on one side, set aside, remove, cover, conceal; to pass by, surpass, excel, conquer; to blame, reproach, abuse, treat disrespectfully, contempt, despise; [according to *Pāṇini* I. IV. 71, 72, *tiras* must be a *gati* (q. v.), in the sense of 'covering,' 'concealing,' but an option is allowed in its connection with rt. 1. *kṛi*.] — *Tiras-kṛita*, as, ā, am, concealed, hidden, veiled, vanished, disappeared; censured, reviled, abused, reproached, scorned. — *Tiras-kṛitya* (or *tiraḥ kṛitva*), ind. having concealed. — *Tiras-kṛiyā*, f. concealment, disappearance; disrespect, reproach, contempt. — *Tiro-ahnya* or *tiro-hnya*, as, ā, am (the former form occurring in the *Veda*, the latter in the *Brāhmaṇas* and later writings), more than one day old, prepared the day before yesterday.

— *Tiro-gata*, as, ā, am, disappeared, vanished, out of sight. — *Tiro-janam*, ind., Ved. apart from men. — 1. *tiro-dhā* or *tiro dhā*, cl. 3. P. A. *dudhāti*, *dhatte*, *dhātum*, to place on one side, set aside, remove out of the way, cover, conceal, hide; to hide one's self from (with abl.), disappear; to overpower, conquer: Pass. *tiro-dhīyate* or *tiro dhīyate*, to be hidden, to vanish, disappear. — 2. *tiro-dhā*, ī, Ved. concealment, secrecy. — *Tiro-dhātavya*, as, ā, am, to be covered or concealed, to be closed.

— *Tiro-dhāna*, am, n. disappearance, vanishing, the being hidden or the act of hiding, concealing, &c.; a covering, a sheath, a veil, a cloth or cloak, anything which conceals from sight. — *Tiro-bhavitṛi*, tā, tri, *trī*, disappearing. — *Tiro-bhāva*, as, m. disappearance, (opposed to *āvir-bhāva* and *prādurbhāva*).

— *Tiro-bhū*, cl. 1. P. *tiro-bharati*, -yitum, to be set on one side, disappear, vanish, hide one's self: Caus. *tiro-bhāvayati* or *tiro bhāvayati*, -yitum, to cause to disappear, dispel. — *Tiro-varsha*, as, ā, am, protected from rain. — *Tiro-hita*, as, ā, am, covered, concealed, hidden, removed or withdrawn from

sight. — *Tirohita-tā*, f. disappearance, the becoming invisible; *tirohitatām gam*, to disappear.

Tiraya, nom. P. *tirayati*, -yitum, to keep hidden or concealed, to prevent from appearing, hinder, stop, restrain; to conquer.

Tirasya, nom. P. *tirasayati*, &c., to disappear.

Tirohaya, nom. P. *tirohayati*, -yitum, to hide, conceal.

Tiro-hnya. See *tiro-ahnya*, col. 2.

तिरस्कर *tiras-kara*, *tiras-kṛi*, &c. See under *tiras*, col. 2.

तिरिजिह्विक *tirijihvika*, as or am, m. or n. (?), *Erythrina Crista Galli* (?).

तिरिटि *tiriti*, is, or *tiriṭa*, as (?), m. the joint of the sugar-cane.

तिरिणीकण्ट *tirīṇikaṇṭa* = *tirijihvika*.

तिरिन्दिर *tirindira*, as, m., Ved., N. of a man.

तिरिम *tirima* or *tiriya*, as, m. a sort of rice; [cf. *tīrya*.]

तिरोट *tiriṭa*, am, n. (said to be fr. rt. *trī*, perhaps for *tiri-tra*, or a wrong form for *kiriṭa*), a kind of head-dress, a tiara, a diadem; gold; (*as*), m. the tree *Symplocos Racemosa*.

Tirīṭaka, as, m. a kind of bird.

Tirīṭin, ī, inī, ī, Ved. furnished with a head-dress.

तिरो *tiro* for *tiras*. See under *tiras*.

तिरोहित *tiro-hita*. See under *tiras*.

तिरिपिरिक *tiripirika*, am, n. = *tīlpilika*.

तिरिपिलि *tirpili*, is, m., N. of an author.

तिर्य *tirya*, as, ā, am, = *tilya*, Ved. prepared from the seeds of *sesamum* (?); [cf. *tirya*.]

तिर्यग *tiryaga* for *tiryag-ga*. See *tiryāṇc*.

तिर्यञ्च *tiryāṇc* or *tiryac*, an, *tiraśc*, or according to *Vopa-deva* also *tiryāṇc*, ak (fr. *tiras* and rt. *añc*), going or lying crosswise or transversely or obliquely, oblique, transverse (opposed to *anv-ānc*), horizontal (opposed to *nūdhva*, vertical); going across; crossing over, traversing; moving tortuously, going crookedly or awry; curved, crooked; meandering; lying in the middle or between; (*an*, *ak*), m. n. an animal (going horizontally, as opposed to man who walks erect), a brute, an amphibious animal; a bird; (with *Jainas*) plants, the organic world; (*tiraśc* or *tiryāṇc*), f. the female of an animal or of any beast or bird; (*ak*), ind., Ved. across, obliquely, transversely, horizontally, sideways; *tiraścā*, ind. across, obliquely. — *Tiraścī-rāji*, is, is, ī (*tiraścī* loc. case of *tiryāṇc*), Ved. striped across (as a serpent). — *Tiryak-kāram* or *tiryak-kṛitya*, ind. having laid aside (after the completion of any work), having placed on one side. — *Tiryak-kṣipta*, as, ā, am, placed obliquely or across; a form of dislocation when a part of the joint is forced outwards. — *Tiryak-tā*, f. or *tiryak-tva*, am, n. the state of going across or obliquely; the state of a beast or animal, animal nature; measurement across, breadth. — *Tiryak-pātana*, am, n., N. of a part of the *Ānanda-kanda*, treating of medicine. — *Tiryak-pramāṇa*, am, n. measurement across, breadth; *purastāt-tiryakpramāṇa*, breadth in front; *paścāt-t*, breadth behind. — *Tiryak-prekṣaṇa*, as, ā, am, looking obliquely or askance; (*am*), n. a squint, oblique glance, side look. — *Tiryak-prekṣin*, ī, inī, ī, looking obliquely or sideways. — *Tiryak-sūtra*, am, n. a cross-line. — *Tiryak-srotas*, as, n. 'the horizontal stream of life,' the animal creation; (*ān*), m. 'hurrying the stream of life horizontal,' i. e. the animal world; an animal, a beast or bird; [cf.

arvāk-srotas, *avāk-srotas*, *ūrdhva-srotas*.] — *Tiryag-antara*, *am*, n. intermediate space measured across, breadth. — *Tiryag-ayana*, *am*, n. the horizontal course, the annual revolution of the sun, (opposed to its diurnal revolution, in which it rises and sets vertically.) — *Tiryag-āgata*, *as*, *ā*, *am*, lying across (a particular position of the child at birth). — *Tiryag-iksha*, *as*, *ā*, *am*, looking obliquely; [cf. *tiryak-prekshaya*.] — *Tiryag-īsa*, *as*, *m*, 'the lord of the animals,' an epithet of Kṛishṇa. — *Tiryag-ga* (or sometimes *tiryga-ga*), *as*, *ā*, *am*, going obliquely, going across or horizontally [cf. *pratipa-ga*, *adhok-mukha*, *ūrdhva-ga*]; an animal; going towards the north or south, (opposed to *pūrva-mukhi* and *pāścān-mukhi*.) — *Tiryag-gata*, *as*, *ā*, *am*, going horizontally, (opposed to man who walks erect.) — *Tiryag-gatī*, *is*, *f*, the course of an animal, transmigration of animals. — *Tiryag-gamī*, *as*, *ā*, *am*, going sideways or obliquely. — *Tiryag-gamana*, *am*, n. motion sideways or across, (opposed to *ūrdhva-g* and *adhog*.) — *Tiryag-guyana*, *am*, n. oblique multiplication. — *Tiryag-jā*, *as*, *ā*, *am*, born from an animal, having an animal as father or mother. — *Tiryag-jāna*, *as*, *m*, an animal. — *Tiryag-jāti*, *is*, *ts*, *t*, belonging to the race of animals or to the brute creation, born as an animal; (*is*), *f*, the brute kind. — *Tiryag-jiyā*, *f*, an oblique chord. — *Tiryag-dīś*, *k*, *f*, the region or part of the universe which lies horizontally, (opposed to *ūrdhva* and *adhva*.) — *Tiryag-dhāra*, *as*, *ā*, *am*, having curved or oblique edges. — *Tiryag-nāsa* or *tiryān-nāsa*, *as*, *ā*, *am*, crooked-nosed, wry-nosed. — *Tiryag-yavodara* ('*va-ud*'), *am*, *n*, a barleycorn. — *Tiryag-yāna*, *as*, *m*, 'going crookedly,' a crab. — *Tiryag-yona*, *as*, *m*, an animal (as a bird &c.). [cf. *tairiyag-yona*.] — *Tiryag-yoni*, *is*, *is*, *i*, born of or as an animal; (*is*), *f*, the womb of an animal, the animal creation or race, organic nature (including plants). — *Tiryag-yonyauvaya*, *as*, *ā*, *am*, of the animal race; (*as*), *m*, the race of animals, birds, &c. — *Tiryag-vidha*, *as*, *ā*, *am*, pierced obliquely (as a vein in bleeding by an unskilful operator). — *Tiryān-niraya*, *as*, *m*, the hell of animals or animal nature as a punishment for evil deeds. — *Tirāśā*, *am*, *n*, Ved. the cross-board of a bedstead. — *Tirāśāngirasa* ('*śā-ān*'), *as*, *n*, the Āngirasa Tirāśā; [cf. *tirāśā*.] — *Tirāśātā*, *ind*, Ved. across, transversely, through. — *Tirāśāthā*, *ind*, Ved. aside, secretly. — *Tirāśā*, *m*, Ved., N. of a Rishi, descendant of Angiras. — *Tirāśā-nidhana*, *am*, *n*, N. of a Sāman. — *Tirāśāna*, *as*, *ā*, *am*, lying across, oblique, transverse, sideways, awry, horizontal; irregular; *ā-tirāśāna*, a little across. — *Tirāśāna-nidhana*, *am*, *n*, Ved., N. of a Sāman. — *Tirāśāna-prīṣṇi*, *is*, *is*, *t*, Ved. spotted across. — *Tirāśāna-vaṇṣa*, *as*, *m*, Ved. a bee-hive.

तिल 1. *til*, cl. 1. P. *telati*, &c., to go or move; [cf. *rt. till*.]

तिल 2. *til* (probably an artificial *rt. fr.* *tila* below), cl. 6. 10. P. *tilati*, *telayati*, &c., to be unctuous or greasy; to oil or anoint.

Tila, *as*, *m*, the sesame plant (Sesamum Indicum) which bears an oily seed; the seed of this plant (much used in Oriental cookery); a mole or spot compared to a seed of sesame; a small particle or portion as much as a sesame seed [cf. *kṛishṇa-tila* and *śarma-tila*]; (*ās*), *m*, pl., N. of a chapter of the Purāṇa-sarva-sva. — *Tila-kāṭa*, *am*, n. the farina of sesame. — *Tila-kalka*, *as*, *m*, dough made of ground sesame. — *Tilakalka-jā*, *as* or *am*, *m*, or *n* (?), oil-cake made of the sediment of ground sesame. — *Tila-kālaka*, *as*, *m*, a mole, a dark spot under the skin; a disease of the penis in which the fleshy parts become black and die off; (*as*, *ā*, *am*), having a mole or mark. — *Tila-kittā*, *am*, *n*, the cakey sediment of sesame after the oil is pressed out. — *Tila-khali*, *is* or *i*, *f*, oil-cake made from sesame. — *Tila-gaṇji-tirtha*, *am*, *n*, N. of a place mentioned in the Rasika-ramaṇa by Raghunātha.

— *Tila-grāma*, *as*, *m*, N. of a Grāma or township. — *Tila-śitra-patraka*, *as*, *m*, a kind of bulbous plant. — *Tila-śūṇya*, *am*, n. sesame ground and pounded. — *Tila-taṇḍulaka*, *am*, n. an embrace (as agreeable as rice mixed with sesame). — *Tila-tejā*, *f*, a kind of plant. — *Tila-taila*, *am*, n. sesame-oil. — *Tiladeśvara-tirtha* ('*da-īś*'), *am*, *n*, N. of a Tirtha; [cf. *tilakeśvara-tirtha*.] — *Tila-dvādāśī*, *f*, a festival occurring on the twelfth day of a particular month. — *Tila-dhenu*, *us*, *f*, sesame made up in the shape of a cow for the purpose of being presented to Brāhmins &c. — *Tiladhenu-dāna*, *am*, *n*, N. of a chapter of the Vārāha-Purāṇa. — *Tilan-tuda*, *as*, *ā*, *am*, bruising sesamum seed, a sesame-grinder, one who extracts oil out of sesame seed; [cf. *tila-piḍa*.] — *Tila-parṇa*, *as*, *m*, turpentine; (*i*), *f*, the sandal tree, Pterocarpus Santalinus; frankincense; turpentine; (*am*), *n*, the leaf of the Tila tree; sandal-wood. — *Tila-parṇikā*, *f*, or *tila-parṇika* or *tila-parṇaka*, *am*, *n*, red sanders, sandal-wood. — *Tila-piśāṭa*, *am*, *n*, (*piśāṭa* = *piśhaka*), a sort of sweetmeat made chiefly of ground sesame. — *Tila-piñja*, *as*, *n*, barren sesame, bearing no blossom or yielding a seed which gives no oil; white sesame; [cf. *tila-peja*, *tilpiñja*, *taila-piñja*.] — *Tila-piḍa*, *as*, *m*, = *tilan-tuda*; [cf. *taila-piḍa*.] — *Tila-pushpaka*, Terminalia Bellerica (*ribhūtaka*). — *Tila-peja*, *as*, *m*, barren sesame; [cf. *tila-piñja*.] — *Tila-bhāra*, *ās*, *m*, pl., N. of a race. — *Tila-bhārinī*, *f*, jasmine. — *Tila-bhrishṭa*, *am*, *n*, fried sesame seed. — *Tila-maya*, *as*, *i*, *am*, made of or prepared from sesame, abounding with sesame. — *Tila-mayūra*, *as*, *m*, a species of peacock. — *Tila-miśra*, *as*, *ā*, *am*, mixed with sesame. — *Tila-rasa*, *as*, *m*, sesame-oil. — *Tila-ratsa*, *as*, *ā*, *am*, Ved. having sesame seed (as it were) for children. — *Tila-ratīn*, *i*, *inī*, *i*, eating only sesame seeds in consequence of a vow. — *Tila-śas*, *ind*, in pieces as small as sesame seeds. — *Tila-sambaddha*, *as*, *ā*, *am*, mixed with sesame-oil. — *Tila-sneha*, *as*, *m*, oil, especially of sesame. — *Tila-homa*, *am*, *n*, burnt-offering of sesame. — *Tilān-kita-dāla* ('*la-an*'), *as*, *m*, a kind of bulbous plant; = *taila-kanda*. — *Tilādṛaka* ? ('*la-āḍh*'), N. of a monastery; (also read *tilāḍaka*, *tilāḍhaka*, *tila-sākyā*). — *Tilāṇna* ('*la-an*'), *am*, *n*, rice with sesame seeds. — *Tilāpatyā* ('*la-ap*'), *f*, a plant bearing a small pungent seed, Nigella Indica. — *Tilāmbu* ('*la-am*'), *u*, *n*, water with sesame. — *Tilottamā* ('*la-uf*'), *f*, N. of an Apsaras; a form of Dākṣhāyaṇī; N. of a woman. — *Tilodaku* ('*la-ud*'), *am*, *n*, sesame seeds and water (as an oblation). — *Tilaudana* ('*la-od*'), *am*, *n*, a dish of milk, rice, and sesame.

Tilaka, *as*, *m*, a species of tree with beautiful flowers, (so called either because it is similar in some way to the sesame plant, or because it is used as an ornament like the mark on the forehead); a plant growing near water; a freckle, a natural mark under the skin (compared to a seed of sesame); a kind of eruption of the skin; (*as*, *am*), *m*, n. a mark or marks made with coloured earths, sandal-wood, or unguents, upon the forehead and between the eyebrows, either as an ornament or a sectarian distinction; the ornament of anything (used in comp. to express greatness or distinction, e.g. *trai-lokya-tilaka*, the ornament of the three worlds, i.e. a distinguished personage); (*as*), *m*, the burden of a song; = *dhruvaka*; a species of horse; N. of a son of Pra-dyota; N. of a prince of Kampanā; (*ā*), *f*, a kind of necklace; (*am*), *n*, the bladder; the lungs; black sochal salt, a factitious salt containing sulphur and iron &c.; a disease, the appearance of dark spots on the skin, unattended with inflammation; alliteration; a kind of metre consisting of four lines of six syllables each; [cf. *ūrdhva-tilakin*, *epa-tilaka*, *kha-l*, *vasanta-l*.] — *Tilaka-rāja*, *as*, *m*, N. of a man. — *Tilaka-vrata*, *am*, *n*, N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of ceremonies. — *Tilaka-siṅha*, *as*, *m*, N. of a man. — *Tilakā-śraya* ('*ka-ās*'), *as*, *m*, the forehead ('the receptacle

of the Tilaka'). — *Tilakeśvara-tirtha* ('*ka-īś*'), *am*, *n*, N. of a Tirtha; [cf. *tiladeśvara-tirtha*.]

Tilakaka, *as*, *m*, N. of a man.

Tilakāya, *nom*, A. *tilakāyate*, &c., to form the Tilaka mark on the forehead, to ornament.

Tilakita, *as*, *ā*, *am*, marked with the Tilaka, ornamented; freckled, spotted.

Tilakin, *i*, *inī*, *i*, marked with the Tilaka; freckled, spotted.

Tilu, an adj. derived by Sāy. fr. *tila*, and meaning 'fertile,' 'rich'; [cf. *tilvīla* below.]

Tilpiñja, *as*, *m*, Vcd. = *tila-piñja*, q. v.

Tilya, *as*, *ā*, *am*, suited for the cultivation of sesame, grown with sesame; (*am*), *n*, a field of sesame.

Tilra or *tilvaka*, *as*, *m*, the tree Synplocus Racemosa, = *tyrudi*, Terminalia Catappa.

Tilvīla, *as*, *ā*, *am*, Ved. having a fertile soil, prolific, rich; [cf. *ibhya-tilvīla* and *dhānya-l*.]

Tilvilāya, *nom*, A. *tilvilāyate*, &c., Ved. to be fertile or rich, to cause fertility of soil.

तिलकनिज *tilakanija*, *ās*, *m*, pl., N. of a race.

तिलिङ्ग *tilinga*, N. of a place mentioned in the Kāka-rudra-saṃvāda.

तिलिङ्गिल *tilingila*, *ās*, *m*, pl., N. of a people; (also *tilingila*, *tilengala*.)

तिलित्स *tilitsa* or *tilicētha*, *as*, *m*, a large snake; (according to some = Gokhura; according to others = the Boa or Boa Constrictor.)

तिविलिक *tilpilika*, *am*, *n*, = *tirpirika*.

तिल्ल *till*, cl. 1. P. *tilati*, &c., to go or move; (a various reading for *i. til*.)

तित्य *titya*, *as*, *m*, N. of a Brāhman.

तिष्ठत् *tishṭhat*, *an*, *antī*, at (pres. part. fr. *rt. sthā*), staying, remaining, abiding, standing, being, &c. — *Tishṭhad-gu*, *ind*, (*gu* fr. *go*), at milking-time (when the cows stand to be milked), after sunset. — *Tishṭhad-dhoma* ('*at-ho*'), *as*, *ā*, *am*, Ved. (a sacrifice) at which the oblation is offered standing, (opposed to *uparishṭa-homa*.)

तिष्य *tishya*, *as*, *m*, N. of a mythical being who like Kṛishṇa is a kind of heavenly archer; an asterism regarded as shaped like an arrow and containing three stars, of which δ Cancri is one, (it is the sixth Nakshatra of the old or eighth of the new order, and is also called Pushya and Sidhya); the month Pausa (December-January); a common N. of men, 'born under the asterism Tishya' [cf. *upa-tishya*]; (*ā*), *f*, Terminalia Tomentosa; Emblica Officialis; Emblic Myrobalan; (*as*, *am*), *m*, n. the Kali-yuga, the fourth or present age; (*as*, *ā*, *am*), auspicious, fortunate, lucky (?). — *Tishya-ketu*, *us*, *m*, an epithet of Śiva. — *Tishya-punarvasi*, *as*, *ā*, *am*, relating to the asterisms Tishya and Punarvasu. — *Tishya-pushpā*, *f*, Emblic Myrobalan (*āmalakī*). — *Tishya-phalā*, *f*, Emblic Myrobalan. — *Tishya-rakṣitā*, *f*, N. of the first wife of Aśoka.

Tishyaka, *as*, *m*, the month Pausa.

तिसृ *tisri*, *tisras*, *f*, pl. three; see *tri*.

— *Tisri-dhanva*, *am*, *n*, Ved. a bow with three arrows.

Tisrikā, *f*, N. of a Grāma.

Tisrā, *f*, the grass Andropogon Aciculatus.

तिहन् *tihan*, *ā*, *m*, sickness; a good disposition; rice; a bow.

तीक् *tik*, cl. 1. A. *tikate*, &c., to go or move; [cf. *rt. tik*.]

तीक्ष्ण *tikshṇa*, *as*, *ā*, *am* (fr. *rt. tij*; cf. the similar word *tigma*, which is more used than

tikṣhṇa in the older literature), sharp (in all senses), hot, pungent, warm, fiery; acid (= *khara-ushṇa*); virulent, harsh, rough, rude, cross; injurious, noxious, unfriendly, unpropitious, inauspicious (e.g. *tikṣh-ñāni nakshatrāṇi*, the inauspicious Nakshatras, viz. Mūla, Ārdra, Jyeshthā, Āśleshā); sharp, keen; intelligent; zealous, vehement, active, eager, energetic, quick; devoted, self-abandoning; devout, ascetic, a devotee, zealot; (*as*), m. nitre; the resin of Boswellia Thurifera, = *śveta-kuśa* or *śveta-darbhā*; long pepper; black pepper; black mustard; Moringa Pterygosperma, horse-radish tree; Dalbergia Sissoo (*śiṅśapā*), marjoram; Asa Foetida; Galneci; N. of a Nāga; N. of a man; (*ā*), f., N. of several plants, = *vaṭā*, = *sarpa-kankālīkā* (wrongly translated 'the cast skin of a snake'); Mucuna Prurius, = *mahā-jyotiṣmati*, = *atyamla-parṇi*; Cardiospermum Halicacabum; black mustard; a mystical name of the letter *p*; (*am*), n. iron; steel; any weapon; anything sharp (as sharp language, &c.); heat, pungency; haste; sea-salt, nitre; poison; = *mushkaka*; the tree Bignonia Suaveolens or (according to others) the scrotum or testicles; Piper Chaba; war, battle; plague, pestilence, epidemic destruction; death, dying; [cf. *a-tikṣhṇa* and *su-tikṣhṇa*.] — *Tikṣhṇa-kaṇṭaka*, *as*, m., N. of several plants, viz. thorn-apple; Capparis Aphylla; Terminalia Catappa; Acacia Arabica; Euphorbia Tortilis; (*ā*), f. a kind of plant, = *kanthāri*. — *Tikṣhṇa-kanda*, *as*, m. 'pungent root,' the onion. — *Tikṣhṇa-karma-kṛit*, *t*, *t*, *t*, acting in a sharp or clever manner, active, energetic. — *Tikṣhṇa-karman*, *ā*, *ā*, *ā*, 'sharp in action,' active, energetic, zealous, brisk; (*a*), n. a clever work. — *Tikṣhṇa-kalka*, *as*, m. coriander. — *Tikṣhṇa-kāntā*, f. a form of Candikā. — *Tikṣhṇa-gandha*, *as*, m. 'having a pungent smell,' N. of two plants, = *śobhānjana* and *phaṇijjhaka*; the resin of the Boswellia Thurifera; (*ā*), f., N. of several plants, = *śobhānjana*, *rājikā*, *vaṭā*, *śveta-vaṭā*, *kanthāri*, *jivanti*; small cardamoms. — *Tikṣhṇa-gandhaka*, *as*, m. = *śobhānjana*. — *Tikṣhṇa-taṇḍulā*, f. long pepper. — *Tikṣhṇa-tara*, *as*, *ā*, *am*, sharper, &c. — *Tikṣhṇa-tā*, f. or *tikṣhṇa-tva*, *am*, n. warmth, heat, sharpness, pungency. — *Tikṣhṇa-tunda*, *as*, *ā*, *am*, having a sharp beak (as a bird). — *Tikṣhṇa-taila*, *am*, n. 'pungent oil,' the resin of the Shorea Robusta; the milky juice of the Euphorbia Lactea; spirituous or vinous liquor. — *Tikṣhṇa-danṣhṭra*, *as*, *ā*, *am*, having sharp teeth or tusks; (*as*), m. a tiger. — *Tikṣhṇa-danṣhṭraka*, *as*, m. a leopard. — *Tikṣhṇa-dhāra*, *as*, *ā*, *am*, sharp-edged, sharp; (*as*), m. a sword. — *Tikṣhṇa-pattra*, *as*, m. 'having pungent leaves,' coriander; the plant Terminalia Catappa; a species of sugar-cane. — *Tikṣhṇa-pushpa*, *am*, n. 'pungent flower,' cloves; (*ā*), f. Pandanus Odoratissimus; the clove tree. — *Tikṣhṇa-priya* = *tikṣhṇa-sūka*, barley. — *Tikṣhṇa-phala*, *as*, m. 'having pungent fruit,' coriander; black mustard. — *Tikṣhṇa-buddhi*, *is*, *i*, *is*, *i*, sharp-witted, sagacious, acute. — *Tikṣhṇa-maijari*, f. the betel plant. — *Tikṣhṇa-mukha*, *as*, *i*, *am*, sharp-mouthed. — *Tikṣhṇa-mūla*, *as*, m. 'having a pungent root,' Moringa Pterygosperma; Alpinia Galanga. — *Tikṣhṇa-raśmi*, *is*, *i*, *is*, *i*, having hot rays (as the sun). — *Tikṣhṇa-rasa*, *as*, m. 'pungent liquid,' saltpetre. — *Tikṣhṇa-loka*, *as*, m. 'sharp iron,' steel. — *Tikṣhṇa-visha*, *as*, *ā*, *am*, having virulent poison. — *Tikṣhṇa-vriṣhṇa*, *as*, m. 'having strong testicles,' N. of a bull. — *Tikṣhṇa-vega*, *as*, *ā*, *am*, possessing great velocity; (*as*), m., N. of a Rakshas. — *Tikṣhṇa-sūka*, *as*, m. 'having sharp awns,' barley. — *Tikṣhṇa-śṛiṅga*, *as*, *ā* or *i*, *am*, having sharp horns. — *Tikṣhṇa-sāra*, *as*, m. Dalbergia Sissoo (= *śiṅśapā*); Bassia Latifolia; iron. — *Tikṣhṇaṅsu* (*ṇa-an*), *us*, *us*, *u*, having hot rays; (*us*), m. the sun; fire. — *Tikṣhṇaṅsu-tanaya*, *as*, n. 'the son of the sun,' the planet Saturn. — *Tikṣhṇāgni* (*ṇa-an*), *is*, m. 'acid gastric juice,' heartburn, dyspepsia. — *Tikṣhṇāgra* (*ṇa-an*), *as*, *ā*, *am*, sharp-pointed; (*as*), m. Zingiber Zeymbet. — *Tikṣhṇāyasa* (*ṇa-an* + *ayasa* for *ayas*, q. v.), *am*, n. 'sharp iron,' steel; (*as*, *i*, *am*), made of steel,

sharp. — *Tikṣhṇeshu* (*ṇa-ishu*), *us*, *us*, *u*, having sharp arrows. — *Tikṣhṇopāya* (*ṇa-up*), *as*, m. forcible means, a strong measure.

Tikṣhṇaka, *as*, m. = *mushkaka*, Bignonia Suaveolens or (according to others) the scrotum or testicles; black mustard; long pepper.

Tikṣhṇishṭha, *as*, *ā*, *am*, sharpest, &c.

Tikṣhṇīyas, *ān*, *asī*, *as*, sharper, &c.

तीम् *tīm*, cl. 4. P. *tīmyati*, &c., to be wet or moist; [cf. rt. *tīm*.]

तीर् *tīr*, cl. 10. P., to accomplish, (better regarded as a nominal verb; see under *tīra* below.)

तीर *tīra*, *am*, n. (fr. rt. *tīrī*), a shore, a bank; margin, brink, edge; the brim of a vessel; a sort of arrow [cf. the Pers. *تیر*]; (*as*), m. tin [cf. *tīra*]; (*i*), f. a kind of arrow, three-fourths of which consists of reed and a fourth part of iron. — *Tīra-graha*, *ās*, m. pl., N. of a race. — *Tīra-ja*, *as*, *ā*, *am*, growing or standing near a shore; (*as*), m. a tree near a shore. — *Tīra-bhukti*, *is*, m., N. of a country, the modern Tīrhat, a province in the east of central Hindūstan, lying to the north of Bahar (fr. *tīra*, a bank, and *bhukti*, here signifying a limit; being bounded on the east by Bhāugulpore, on the west by Sarum, on the south by the Ganges, and on the north by the skirts of the Himālaya mountains); [cf. *tri-bhukti*]. — *Tīra-ruha*, *as*, *ā*, *am*, growing on a bank; (*as*), m. a tree growing on a bank. — *Tīra-stha*, *as*, *ā*, *am*, situated on a bank or shore. — *Tīrāntara* (*ra-an*), *am*, n. the opposite bank or shore.

Tīraya, nom. P. *tīrayati*, -*yitum*, to get through, cross over, to finish, accomplish, complete successfully.

Tīrita, *as*, *ā*, *am*, finished, settled, completed, adjudged, decided according to evidence; (*am*), n. completion of any act or affair; corrupt or improper non-infliction of a sentence.

तीरण *tīraṇa*, a kind of plant, = *karañjikā*.

तीराट *tīraṭa*, *as*, m. = *tīriṭa*, Symplecos Racemosa.

तीरु *tīru*, perhaps a wrong reading for *bhīru*.

तीरे *tīre*, *as*, *ā*, *am*. See under rt. *tīrī*.

तीर्वी *tīrvā*, indl. See under rt. *tīrī*.

तीर्थ *tīrtha*, *as*, *am*, m. n. (fr. rt. *tīrī*, the masc. is only exceptionally used in epic poetry), a passage, way, road, ford; especially a Ghāt or the stairs of a landing-place, a descent into a river, a bathing-place, a holy place, a shrine or sacred place of pilgrimage, as Benares &c., especially particular spots along the course of sacred streams, as the Ganges &c., or in the vicinity of sacred springs; any piece of water; (in sacrificial language) the path to the altar between the Cātvalā and Utkara; a channel, a canal, watercourse; the usual way, the usual or right manner (e.g. *tīrthena* or *tīrthatas*, in right order, in the usual way; *a-tīrthena*, in a wrong way); the right place, the right moment; a sacred place, a sacred moment, opportunity; a sacrifice; advice, instruction, counsel; a counsellor, an adviser; a sacred preceptor, a Guru; an opportunity, a means, an expedient; certain lines or parts of the hand sacred to the deities &c. (as the root of the two smaller fingers, to Prajāpati; the tops of the fingers, to the gods; the space between the thumb and finger, to the manes; the root of the thumb, to Brahma or to the Veda; *saumyan tīrtham* = the middle of the hand); an object of veneration, a sacred object; a worthy object or person, a fit recipient, (sometimes at the end of names, e.g. *ānanda-tīrtha*, *jaya-p*, &c.); a Brahman; a minister; a N. given to certain officers

(eighteen or fifteen in number) who are in close attendance on a king; pudendum muliebre; menstrual courses of a woman; a school of philosophy (= *darśana*), a sect; ascertainment of disease; fire. — *Tīrtha-kamaṇḍalu*, *us*, *u*, m. n. a pot with water from a sacred bathing-place. — *Tīrtha-kara*, *as*, *ā* or *i*, *am*, 'creating a passage (through life, or through the circuit of life); (*as*), m. an epithet of Viṣṇu; one of the synonyms of an Arhat or sanctified teacher of the Jaina sect; (with Buddhists) an ascetic ('bathing in holy waters'). — *Tīrtha-kāka*, *as*, m. a crow at a sacred bathing-place, i.e. one not in his own proper place. — *Tīrtha-kāśikā*, f., N. of a work by Gangā-dhara. — *Tīrtha-kīrti*, *is*, *i*, *is*, *i*, one whose mere fame makes holy. — *Tīrtha-kṛit*, *t*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-gopāla*, *am*, n., N. of a place of pilgrimage. — *Tīrthan-kara*, *as*, m. = *tīrtha-kara*, a Jaina Arhat. — *Tīrtha-śāntā-maṇḍ*, *is*, m. f., N. of a chapter of the Samskāra-tattva by Raghunānanda, treating of the Indian sacraments. — *Tīrtha-tama*, *am*, n. (fr. *tīrtha* with the affix of the superl.), a more sacred place of pilgrimage; an object of the highest sanctity. — *Tīrtha-dēva*, *as*, m. an epithet of Śiva. — *Tīrtha-dhānīksha*, *as*, m. 'a crow at a place of pilgrimage,' a contemptuous epithet; [cf. *tīrtha-kāka*]. — *Tīrtha-pati*, *is*, m., N. of the chief of a sect. — *Tīrtha-pād*, *pāt*, *padī*, *pat*, 'one whose feet are sacred or sanctified,' an epithet of Kṛiṣṇa. — *Tīrtha-pādīya*, *as*, m. an adherent of Kṛiṣṇa. — *Tīrtha-bhūta*, *as*, *ā*, *am*, rendered holy, sacred. — *Tīrtha-mahā-hrada*, *as*, m., N. of a shrine or place of pilgrimage. — *Tīrtha-mahiman*, *ā*, m., N. of a chapter of the Sūdra-dharma-tattva, treating of the duties of the Sūdras. — *Tīrtha-mahātmya*, *am*, n., N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Tīrtha-yātrā*, f. a visit to any sacred shrine or bathing-place, a pilgrimage; N. of a chapter of the Siva-Purāṇa. — *Tīrthayātrā-tattva*, *am*, n., N. of a part of the Smṛiti-tattva by Raghunānanda. — *Tīrthayātrā-parvan*, *a*, n., N. of a section of the third book of the Mahā-bhārata (ch. 80-156). — *Tīrtha-yātrin*, *i*, *i*, *i*, going to a place of pilgrimage. — *Tīrtha-rājī*, f. 'a line of sacred bathing-places,' epithet of Benares. — *Tīrtha-vaṭ*, *ān*, *atī*, *at*, having descents to the water, abounding in sacred bathing-places; (*atī*), f., N. of a river. — *Tīrtha-vāka*, *as*, m. the hair of the head. — *Tīrtha-vāyasa*, *as*, m. a crow at a Tīrtha; see *tīrtha-kāka*. — *Tīrtha-vāsin*, *i*, *inī*, *i*, dwelling at a place of pilgrimage. — *Tīrtha-ridhī*, *is*, m. the rites observed at a place of pilgrimage. — *Tīrtha-silā*, f. the stone steps leading to a bathing-place. — *Tīrtha-śravaṇa*, *ās*, *ās*, *as*, one whose mere fame is sacred or sanctifies. — *Tīrtha-śrāddha-prayoga*, *as*, m., N. of a chapter of the Śrāddha-śāntā-maṇi by Śivārāma, treating of funeral ceremonies. — *Tīrtha-senī*, *is*, f., N. of one of the Mātṛis attending on Skanda. — *Tīrtha-sevīn*, *i*, *inī*, *i*, visiting shrines, a pilgrim; (*i*), m. a kind of crane, Ardea Nivea. — *Tīrtha-saukhyā*, *am*, n. title of a particular work or of a part of a work.

Tīrthaka, *as*, *ā*, *am*, holy, sacred, venerable; (*as*), m. an ascetic Brāhman; N. of a Nāga.

Tīrthika, *as*, m. an ascetic Brāhman (visiting holy shrines or bathing-places), a pilgrim.

Tīrthī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to make sacred. — *Tīrthī-karaṇa*, *am*, n. the act of rendering sacred; (*as*, *i*, *am*), sanctifying.

Tīrthī-bhūta, *as*, *ā*, *am*, become sacred.

Tīrthya, *as*, *ā*, *am*, relating to a ford or to a sacred bathing-place, &c.; (*as*), m. an ascetic; [cf. *tairthya*.]

तीव *tīv*, cl. 1. P. *tīvati*, &c., to be large or strong, to be fat or corpulent; [cf. rt. *niv*.]

तीवर *tivara*, *as*, m. (said to be fr. rt. *tīr*), the ocean; a hunter, the adulterine offspring of a Rājaputrī by a Kshatriya; one who lives by killing

and selling game; a fisherman (?); (i), f. the wife of a hunter or of a fisherman.

तौव *tivra*, as, ā, am (said to be fr. rt. *tij*; probably connected with rt. *tiv* and rt. 2. *tu*), strong, severe, violent, intense, fierce, ardent, impetuous, sharp, keen, acute, poignant, pungent, sour; hot, warm; flashing, pervading; much, exceeding, excessive, endless, unbounded, unlimited; horrible, dreadful; (as), m. sharpness, &c.; a hunter (?); an epithet of Siva; (ā), f., N. of several plants, viz. Helleborus Niger; black mustard; a sort of Dhivā or bent grass, = *ganḍa-dūrvā*; basil, = *taradī*, = *mahā-jyotiṣmatī*; N. of a river, the Padma-vatī, in the east of Bengal; (am), n. heat, pungency; a shore [cf. *tira*]; tin [cf. *tira*]; iron, steel [cf. *tikṣhna*]; (am), ind. violently, impetuously, sharply, fiercely; much, excessively. — *Tivra-kauḍa* or (according to a various reading) *tivra-kaṇṭha*, as, m. a pungent kind of Arum. — *Tivra-gati*, is, is, i, moving rapidly, quick, swift. — *Tivra-gandhā*, f. cumin-seed or Ptychotis Ajonan. — *Tivra-jvālā*, f. Griseba Tomentosa; [cf. *agni-jvālā* and *vahnī-sikkhā*]. — *Tivra-tā*, f. violence, sharpness, heat, pungency. — *Tivra-dāru*, us, m. a species of tree. — *Tivra-pauruṣa*, am, n. daring heroism, such as the storming of a fortress. — *Tivra-roṣa-samāśikṣa*, as, ā, am, filled with fierce anger. — *Tivra-vedanā*, f. excessive pain, agony, the pain of damnation. — *Tivra-soka-samāśikṣa*, as, ā, am, filled with excessive sorrow. — *Tivra-sokāṛta* (‘ka-ān’), as, ā, am, afflicted with poignant grief. — *Tivra-sava*, as, m., N. of an Ekāha sacrifice. — *Tivra-sut*, i, t, Ved. pressed out of a sour or fermenting substance; (Sāy.) *tivra-suta*, as, ā, am, whose expressed juice is sharp or pungent; (t), m., N. of an Ekāha sacrifice. — *Tivra-ānanda* (‘ra-ān’), as, m., ‘having intense joy,’ an epithet of Siva. — *Tivra-ānta* (‘ra-ān’), as, ā, am, Ved. becoming strong or sharp at the dose (i.e. by a process of fermentation); having a sure or excessive result.

Tivraya, nom. P. -*yati*, -*yitum*, to make sharp, strengthen.

तौसट *tisatā*, as, m., N. of a writer on medicine.

तु 1. *tu*, the base of some of the cases of the 2nd personal pronoun; [cf. *tva*.]

तु 2. *tu*, cl. 2. P., Ved. *taviti* and *tauti*, *tūtāva*, *totum* and *tavitum*, to have authority or power, to be strong; to attain; to thrive or increase, to fill, become full; to go or move; to injure, hurt, kill; Caus., Ved. (only used in aor. *tūtoti*), to make strong or efficient, make valid, accomplish; [cf. Zend *tav*, ‘to be able,’ *tavan*, ‘powerful,’ Pers. توان *tuvān*, ‘power,’ توان *tuvān*, ‘I can,’ Gr. τῶλος, τὸλῆ, τὸλῶ, ταῦς: Lat. *tumor*, *tumere*, *tumidus*, *tumulus* (?), *tuber*, *tueri*, *totus*: Umbr. Osc. *tauta*, *tota*, *touta*, ‘town;’ *tut-icus*, ‘townish;’ Goth. *thiuda*, *thiuth*, *thiuthyan*: Angl. Sax. *thūma*, ‘the thumb;’ *theod*, ‘people;’ Old Germ. *dūmo*, ‘the thumb;’ Slav. *ty-ti*, ‘to grow fat;’ *ty-kū*, ‘fat;’ Lith. *tu-ka-i*, ‘fat;’ *tunk-u*, ‘I become fat,’ Old Pruss. *tau-ta*, ‘land, country;’ Cambro-Brit. *tyv-u*, ‘to increase.’]

तु 3. *tu*, ind. (a particle, perhaps connected with the pronoun. base 2. *ta*, or with the Vedic pronoun *tva*; never found at the beginning of a sentence or verse, and causing the verb with which it is constructed to retain its accent). As a particle implying ‘earnest entreaty’ or ‘urgent request’ it is often used in the Veda, like Lat. *dum*, with an imperative, and may be translated by ‘pray!’ ‘I beg,’ ‘do’ (e.g. *ā tveta*, come here, do); or it may be rendered by ‘well,’ ‘now then,’ ‘now,’ ‘just.’ As an adversative particle it is equivalent to ‘but,’ ‘on the contrary,’ ‘on the other hand’ (e.g. *na cchināti janayati tu*, he does not destroy but he produces). The sense ‘but’ is most common in later Sanskrit.

Tu is sometimes, however, used for *ā*, ‘and’ (e.g. *ā samudrāt pūrvaḍ ā samudrāt tu paścīmat*, to the eastern sea and to the western sea); and even for *vā*, ‘or’ (e.g. *uṣṭra-yānam samāruhya kharu-yānam tu*, having ascended a camel-carriage or one drawn by donkeys). Sometimes it appears to be incorrectly written for *nu* (e.g. *kin tu for kin nu*). Occasionally it seems to be used for *adā* after *et* (e.g. *tām et na ditseyam pramathiyainān hareyus tu*, if I were not willing to give her then they would take her by force). Not unfrequently *tu* is used as an expletive to fill out a verse or prevent the blending of vowels (e.g. *īrṣyī ghṛīṇī tv a-santushṭa*, &c., an envious man, one over-compassionate, a discontented man, &c.). *Tu*—*tu*, although—yet; *api-tu*, moreover; *kin tu*, but, nevertheless, notwithstanding; *paran tu*, moreover, but, nevertheless; *na tv eva tu*, but by no means. According to lexicographers *tu* implies disjunction, mutual opposition, alternative, asseveration, emphasis, conjunction, &c.

तुखार *tukkhāra*, ās, m. pl. (probably = *tukhāra*). N. of a race of people; (as), m. a man of this race.

तुक *tuk*. See 1. *tuē* below.

तुकज्योतिर्विद *tuka-jyotir-vid*, t, m., N. of an astronomer.

तुकाक्षीरी *tukākshīrī*, f. = *tugākshīrī*, the manna of bamboos.

तुक्क *tukka*, as, m., N. of a man.

तुखार *tukhāra*, ās, m. pl., N. of a non-Hindū people to the north-west of Madhya-deśa; (often written *tushāra*); [cf. *tukkhāra*.]

तुगा *tugā*, f. the so-called Tabāshīr (fr. *teak-kshīrā*), a white secretion found sometimes in the joints of bamboos, the manna of bamboos. — *Tugā-kshīrī*, f. a peculiar kind of bamboo manna; [cf. *tukā-kshīrī*.]

तुग्र *tugra*, as, m., N. of the father of Bhujyu who was protected by the Āsvinis; N. of an enemy of Indra, conquered by the latter.

Tugriya, Ved. = *tugrya*.

Tugrya, as, m., Ved. a patronymic of Bhujyu; N. of a man or of a race; (ā), f. water. — *Tugryā-vrādh*, t, t, t, Ved. delighting in the Tugryas; epithet of Indra and of Soma; (Sāy.) increasing water, increasing with water.

तुग्वन् *tugvan*, a, n., Ved. = *tirtha*, q. v.

तुङ्ग *tunga*. See under rt. 2. *tuj* next col.

तुञ्ज 1. *tuē* or 1. *tuj*, k, f., Ved. offspring, children, propagation; [cf. *toka* and *tokman*.]

Tuji, is, f., Ved. propagation, begetting children; (is), m., Ved., N. of a man protected by Indra.

तुञ्ज 2. *tuē* in *ā-tuē* (q. v.), growing dusk.

तुच्चा *tučča*, as, ā, am (probably for *tusha*), empty, void, vain, light; small, little, trifling; abandoned, deserted; low, mean, insignificant, contemptible; miserable, poor; worthless; (ā), f. the Indigo plant, = *tutthā*; (am), n. chaff; [cf. Lith. *tusčlas*, ‘empty.’] — *Tučča-tva*, am, n. emptiness, meanness, inanity, vanity. — *Tučča-dru*, us, m. (‘the sapless tree’), the castor-oil tree, *Ricinus Communis*. — *Tučča-dhānya* or *tučča-dhānyaka*, am, n. straw, chaff.

Tučchaka, as, ā, am, void, empty, &c., = *tučča*. *Tučchaya*, nom. P. *tučchayati*, &c., to make empty or poor.

Tučchī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to consider as vain or idle, to despise, contemn. *Tučchya*, as, ā, am, Ved. void, empty, vain.

तुञ्ज 1. *tuj*. See 1. *tuē* above,

तुञ्ज 2. *tuj* or *tunj*, cl. 1. 6. P., Ved. *to-jati*, *tujati*, *tutoja*, *tojitum*, or cl. 1. P. *tunjati*, *tunijā*, *tunjitum*, Ved. Inf. *tujase*, to strike, hit; impel, push; to press out, emit; to stir up, urge on, instigate, incite; wave to and fro; to hasten; Ved. reach, extend, project; to kill or hurt; to guard, protect, to be strong; to clothe; to live; Pass. *tujyate*, &c., to be struck, to be vexed, &c.; Caus. *tujayati*, -*yitum*, Ved. to promote, instigate; to move quickly, spring, run [cf. *tūtu-jāna*]; *tunjayati* or *tojayati*, -*yitum*, to hurt, to injure or kill; to be strong or vigorous; to give or take; to dwell, abide; to shine, speak; [cf. *tūtuji*.]

Tunga, as, ā, am, high, elevated, prominent, erect, lofty; long; vaulted; chief, principal; strong, passionate [cf. *ut-tunga*]; (as), m. an elevation, height, culmination, altitude; a mountain; top, highest point, peak, vertex; the superior apsis or aphelion of a planet; (metaphorically) a throne; a wise man; a rhinoceros; the planet Mercury; the tree *Rottleria Tinctoria*; the cocoa-nut; N. of a man; (ā), f., N. of a tree [cf. *śamī*]; also = *tugā*, bamboo manna; N. of a metre consisting of four lines of eight syllables each; N. of a river in the Mysore territory; (i), f. a kind of *Ocimum* (*varvarā*); turmeric; night; (am), n. the stamina of the lotus blossom; [cf. Lith. *tunkū*, ‘to grow fat.’ Russ. *tučnyī*, ‘fat.’ Hib. *tonngo*, ‘a billowy sea;’ *tonnghail*, *tonnā*, ‘waved.’] — *Tunga-kūta*, as or am, m. or n. (?), N. of a place of pilgrimage. — *Tunga-tā*, f. or *tunga-tva*, am, n. altitude, loftiness, height, passionateness. — *Tungadhanvan*, ā, m., N. of a king of Suhma. — *Tunganābha*, as, m. a particular species of poisonous insect. — *Tunga-nāsikā* or *i*, f. a woman having a prominent nose. — *Tunga-prastha*, as, m., N. of a mountain. — *Tunga-bala*, as, m., N. of a warrior. — *Tunga-bha*, am, n. the lunar mansion in which a planet reaches its apsis, the apsis of a planet. — *Tunga-bhadra*, as, m. a restive elephant or one in rut; (ā), f., N. of a river in the Mysore territory, commonly called Tumbudra, formed by the junction of the Tunga and Bhadra rivers. — *Tunga-mukha*, as, m. a rhinoceros, (‘having a prominent snout.’) — *Tunga-rāja*, as or am, m. or n. (?), quicksilver, (‘forming long seed-like balls.’) — *Tunga-veṇā*, f., N. of a river in the Dekhan. — *Tunga-śekhara*, as, m. the top of a mountain. — *Tunga-śaila*, as, m. ‘the high mountain,’ N. of a mountain with a temple of Siva. — *Tungī-nāsa*, as, m. a kind of poisonous insect. — *Tungī-pati*, is, m. the moon, (‘lord of night.’) — *Tungīśa* (‘gī-īśa’), as, m. the moon; the sun; an epithet of Siva; N. of Krishna. — *Tungesvara* (‘ga-īś’), as, m. ‘lord of the mountains,’ an epithet of Siva; a temple of Siva; [cf. *gīśa* and *gīśa*.]

Tungaka, as, m. the tree *Rottleria Tinctoria*; (am), n., N. of a sacred forest.

Tungin, i, inī, i, high, lofty; (i), m. a planet at the apex of its orbit or of its position with regard to others considered astrologically; (inī), f., N. of a plant, = *mahā-śatāvārī*.

3. *tuj*, k (?), f., Ved. shock, impulse; pressure; assault; (k, k, k), pressing, urging on, impelling.

Tujya, as, ā, am, Ved. to be struck or pushed, to be impelled.

Tuija, as, m., Ved. shock, assault; a Daitya, a demon; a thunderbolt; giving; (as, ā, am), noxious, mischievous.

तुजि *tujī*. See under 1. *tuē*, col. 2.

तुञ्जीन *tunjīna*, as, m., N. of several kings of Kāśmīra.

तुट *tuṭ*, cl. 6. P. *tuṭati*, *tutoṭa*, *tuṭitum*, to dispute, quarrel, wrangle; to hurt or injure; Caus. P. *toṭayati*, &c., a wrong reading for *troṭayati*.

तुटितुट *tuṭituta*, as, m. a N. of Siva.

तुडम *tuḍma*, as, m. a mouse or rat.

तुद् *tud*, cl. 1. 6. P. *toḍati*, *tudati*, *tutoda*, *toḍitum* or *tudītum*, to tear, split, break, cut, pull to pieces; to push; to injure, hurt or kill; to bring near.

तुद् *tudd*, cl. 1. P. *tuddati*, &c., to disrespect, disregard, contemn; [cf. rt. *tūḍ* and *toḍ*.]

तुण *tup*, cl. 6. P. *tupaṇi*, *tutopa*, *toni-tum*, to curve, bend or make crooked; to be crooked or curved; to act fraudulently.

तुणि *tupī*, is, m. = *kupī* = *tunna*, the tree *Cedula Toona*.

तुणिक *tupika* (*tūṇika*?), as, m., N. of a tree, = *nandī-vṛkṣa*.

तुण्ड *tund*, cl. 1. A. *tundate*, &c., = *tud*.

Tunda, am, n. (according to some also as, m.), a beak, snout (of a hog &c.), trunk (of an elephant), mouth, face; the point of an instrument; (as), m. a N. of Śiva; of a Rakshas or demon; [cf. *aṣṭhi-t*, *kanka-t*, *kāka-t*, &c.] = *Tunda-deva*, as, m., N. of a race or of a particular class of men. = *Tunda-deva-bhaktā*, am, n. the district inhabited by the *Tunda-devas*.

Tundaka = *tunda* above.

Tundakerikā, f. = *tundikerī*, the cotton plant.

Tundakerī, f. a cucurbitaceous plant, *Momordica Monadelpha*.

Tundi, is, m. a beak, the mouth, the face; (is), f. the navel, a prominent navel [cf. *tundī*]; emphysema or distention of the navel (in infants); a kind of gourd or cucumber, = *irvāru*, *kushmāṇḍa*; [cf. *tundī* in *kaṭu-tundī*, *tikta-t*.]

Tundika, as, ā, am, furnished with a trunk or snout; (ā), f. the navel [cf. *tundikā*]; the plant *Momordica Monadelpha*; [cf. *kaṭu-tundikā* and *kāka-t*.]

Tundikera, ās, m. pl., N. of a race; (as), m. the prince of this race; (ī), f. the cotton plant; a kind of cucumber, *Momordica Monadelpha*; a large boil or swelling on the palate.

Tundikerikā, f. *Momordica Monadelpha*.

Tundikerin, ī, m. a species of poisonous insect.

Tundikesī, f. a sort of gourd, *Momordica Monadelpha*.

Tundīcela, am, n. a particular kind of costly garment.

Tundibha, as, ā, am, having a prominent or elevated navel; [cf. *tundibha*.]

Tundila, as, ā, am, talkative; speaking harshly or severely; loquacious; having a prominent or elevated navel; [cf. *tundila*.]

तुण्डेल *tundela*, as, m., Ved., N. of a kind of evil spirit or goblin.

तुतात *tutāta*, as, m., N. of the founder of a philosophical system; [cf. *tautātika*.]

तुतुर्वणि *tuturvaṇi*, is, is, i (fr. rt. 1. *tur*), Ved. striving to bring near or obtain; (Sāy.) acting with alacrity, acting speedily; [cf. *jugurvaṇi* and *śuśukvaṇi*.]

तुत्य *tuttha*, as, m. (said to be fr. rt. 1. *tud*), fire; (ā), f. the Indigo plant; small cardamoms; (am), n. blue vitriol, sulphate of copper, especially considered as an ointment or medical application to the eyes; a collyrium extracted from the *Amomum Zanthorrhiza*; a stone, a rock. = *Tutthānjana* ('*tha-an*'), am, n. blue vitriol as an ointment or medicinal application to the eyes.

Tutthaka, am, n. blue vitriol.

Tutthaya (originally 'to cover with blue vitriol?'), nom. P. *tutthayati*, -*yitum*, to screen, veil, cover; to spread.

तुथ *tuttha*, Ved. occurring in certain

formularies, (explained in commentaries by *brahma-rūpa*, 'having the shape or form of *Brahma*.')

तुद् 1. *tud*, cl. 6. P. A. *tudati*, -*te*, *tutoda*, *tutude*, *totsyati*, -*te*, *atautsit*, *atutta*, *toṭum*, to strike, hit, push; to goad, prick; to bruise; to pain, wound, sting, vex, harass, tease, torture, torment: Caus. *todayati*, -*yitum*, *atūtudat*, to push &c.: Desid. *tututsati*, -*te*: Intens. *totudyate*, *tototiti*; [cf. rt. *tund*, *toltra*, *toda*; Gr. *Tud-éu-s*, *Túd-a-s*, *Tuvd-áph-s*, *Tuvd-ápeo-s*, *Tuvd-ápeu-s*, *Tuvdáp-ixu-s*; Lat. *tund-o*, *tud-es*, *tud-i-tare*, *dea Pertunda*, *tussis*; Goth. *staut-an*; Old Germ. *stoz-an*; Mod. Germ. *stoss-en*; Angl. Sax. *a-stintan*, 'to blunt' the initial *s* is original, and dropped in Sanskrit.]

2. *tud*, *t*, *t*, *t*, (at the end of a comp.) striking, pricking, goading.

Tuda, as, ā, am, (at the end of a comp.) striking, pricking, stinging, pain, tormenting [cf. *tilan-tuda* and *arun-tuda*, 'striking a wound']; (as), m., N. of a man. = *Tud-ādi*, the grammatical designation of the sixth class of roots or those of which *tud* is the first.

Tunna, as, ā, am, struck, hit; pricked; goaded, tormented, hurt, vexed, injured; cut, broken, cut down &c.; (as), m. the Toon or Tuna tree, the wood of which bears some resemblance to mahogany and is used for furniture &c.; *Cedrela Toona*. = *Tunna-vāya*, as, m. a tailor. = *Tunna-sevani*, f. the suture of a wound (in surgery); a suture of the skull.

तुन *tuna*, as, am, m. n. (?), Ved. a various reading (in the *Sāma-veda*) for *tana*, posterity.

तुन्द *tund*, cl. 1. P. *tundati*, &c., to be busy, active; to search, seek; [cf. rt. *trand*.]

तुन्द *tunda*, am, n. (said to be fr. rt. 1. *tud*), a protuberant belly, the belly, abdomen; (as, ī), m. f. the navel. = *Tunda-kūpikā* or *tunda-kūpi*, f. the cavity of the navel. = *Tunda-parimāṛja*, as, ā, am, one who is in the habit of stroking his belly (in the literal sense). = *Tunda-parimṛja*, as, ā, am, one who is in the habit of rubbing his belly (metaphorically), a lazy man, a sloth, a sluggard. = *Tundavat*, ān, atī, al, corpulent, fat.

Tundi, is, ī, f. n. the belly; (is), f. the navel; (is), m., N. of a Gandharva.

Tundika, as, ā, am, having a large or prominent navel or belly, fat, corpulent; (ā), f. the navel.

Tundikara, as, m. the navel.

Tundita, as, ā, am, or *tundin*, ī, inī, ī, or *tundibha* or *tundila*, as, ā, am, having a large or prominent belly or navel; gorbellied, corpulent. = *Tundila-phalā*, f. *Cucumis Utilissimus*.

तुन्न *tunna*. See under rt. 1. *tud* above.

तुप् *tup* or *tuph* or *tump* or *tumph*, cl. 1. 6. P. *topati*, *tupati*, *tophati*, *tuphati*, *tumpati*, *tumphati*, &c., (in the last two the form in cl. 1. will only differ from that in cl. 6. by the accent), to injure, hurt, wound; kill; *tump*, cl. 10. P. *tumpayati*, &c., a various reading for *tumb*, q. v.; [cf. Gr. *τύπτ-ω*, *τύπτ-ο-ς*, *τυπή*, *τύμ-μα*, *τυπά(δ)ς*, *τύμ-αο-ν*; Lat. *stuepo*; Old Germ. *stumps*, *stumb-alon*, *stumph*; Old Island. *stuf-r*.]

तुबरी *tubarī*, f. = *tumbarī*, coriander; a bitch.

तुभ *tubb*, cl. 1. A., 4. 9. P. *tobhate*, *tobhyati*, *tubhāti*, *tutobha*, *tutubhe*, *tobhitum*, to push, to kill, hurt, injure in any manner; [cf. *stubb*; Goth. *thiubs*; Angl. Sax. *thcof*.]

तुभ *tubha*, as, m. = *stubha*, a goat.

तुमल *tumala*, a various reading for *tumula*, q. v.

तुमिन्न *tuminja*, as, m., N. of a man.

तुमुर *tumura*, as, am, m. n. mingled combat; [cf. *tumula*.]

तुमुल *tumula*, as, ā, am, tumultuous, noisy; excited, perplexed, confused; (as, am), m. n. uproar, tumult, tumultuous sound, clang, clatter, tumultuous or confused combat, melée, confusion; (as), m. Beleric Myrobolan, *Terminalia Bellerica*; (sometimes read *tumala* and *tumūla*); [cf. Lat. *tumultus*.] = *Tumula-yuddha*, am, n. a tumultuous conflict.

तुम्प *tump* and *tumph*. See rt. *tup*.

तुम्ब *tumb*, cl. 1. P. *tumbati*, &c., to distress, trouble, torment; to hurt, kill; cl. 10. P. *tumbayati*, &c., to trouble; or (according to a various reading) to be invisible.

तुम्ब *tumba*, as, m. a kind of long gourd, *Lagenaria Vulgaris*; (ā), f. *Lagenaria Vulgaris*; a milk-pail or vessel used in milking; a milch-cow; (ī), f. *Lagenaria Vulgaris*; *Asteracantha Longifolia*; (am), n. the fruit of *Lagenaria Vulgaris*; [cf. *kaṭu-tumbi*, *kumbha-l*, *goraksha-t*.] = *Tumba-vana*, as or am, m. n. (?), N. of a country. = *Tumba-viṇa*, as, m. 'having a Tumba or gourd for a lute,' a N. of Śiva. = *Tumbi-pushpa*, am, n. the flower of the *Lagenaria Vulgaris*.

Tumbaka, as, m. the gourd *Lagenaria Vulgaris*; (am), n. the fruit of this gourd.

Tumbi, is, or *tumbikā*, f. a long white gourd, *Lagenaria Vulgaris*.

Tumbini, f. = *kaṭu-tumbi*.

Tumbuka, as, m. the plant, and (am), n. the fruit, of *Lagenaria Vulgaris*.

तुम्बर *tumbara*, as or am, m. or n. (?), a kind of plant; (ī), f. = *tuvarī*, a sort of earth, = *tubarī*, a bitch.

तुम्बरु *tumbaru*, us, m., N. of a Gandharva; (perhaps a wrong reading for *tumburu*.)

तुम्बुम *tumbuma*, ās, m. pl., N. of a race or people; [cf. *tumbura*.]

तुम्बुर *tumbura*, ās, m. pl., N. of a race; (ī), f. coriander; a bitch; [cf. *tumbarī*.]

तुम्बुरु *tumburu*, us, m., N. of a pupil of Kalāpin; N. of a Gandharva; N. of the attendant of the fifth Arhat of the present *Ava-sarpinī*; (u), n. the fruit of *Diospyros Embryopteris*; coriander (according to some us, u), m. n. the plant and seed of *Diospyros Embryopteris*.

तुम् *tumra*, as, ā, am [cf. *tumura* above]. Ved. big, strong, powerful; wild; (Sāy.) energetic (= *preraka*); destroying or defeating adversaries; see *tūtuma*; [cf. Lat. *tumidus*.]

तुर 1. *tur* (connected with rts. *tṛī*, *tvar* and *tūr*), cl. 6. P. A., Ved. *turati*, -*te*, &c. to hurry, hasten, press forwards, run; overcome; in jure; cl. 3. P., Ved. *tutortī*: Caus. *turayati*, -*yitum* to run: Desid. *tūtīrshati*: Intens. A., Ved. in the part. *turturāṇa*, running forwards; [cf. rt. *tvar*; Gr. *τύρ-βη*, *τύρ-βα*, *τυρβάζω*, *τυρβάσλα* *Τυρ-μ-ἰδαι*; Lat. *turba*, *turbare*, *turb-īdu-s*, *turma* Angl. Sax. *thrym*, 'multitude, mass, troop'; Goth. *thaurp*; Old Germ. *dorf*, 'conference, assembly meeting'; Old Island. *thypaz*, 'to congregate'.]

2. *tur*, *tūr*, *tūr*, Ved. running a race, hastening, fighting, conquering, a warrior; [cf. *ay-tur* *āji-tur*, &c.]

1. *tura*, as, ā, am (for 2. 3. *tura* see p. 379, col. 1) Ved. furthering, promoting, a promoter; quick, willing, prompt; (am), ind. quickly. = *Tura-ga*, as, n. 'going quickly,' a horse; the mind, thought; (ī), a mare, = *asva-gandhā*, the plant *Physalis Flexuosa* [cf. *turur-ga* and *turar-ga*]. = *Turaga-gandhī* f. = *tura-gī*, *Physalis Flexuosa*; [cf. *turanga-gandhā* = *Turaga-dānava* or *turaga-daitya*, as, m. 'horse

titan' or 'Dānava in the shape of a horse,' an epithet of Keśin. — *Turaga-nīla-tāla*, *as*, m. a kind of gesture with the hand. — *Turaga-priya*, *as* or *am*, m. or n. (?), barley, 'liked by horses;' [cf. *turanga-priya*]. — *Turaga-brahma-śaryaka*, *am*, n. the sexual restraint of horses, i. e. compulsory celibacy, leading a life of continence, in consequence merely of being without female society. — *Turaga-medha*, *as*, m. a horse-sacrifice, = *aśva-medha*. — *Turaga-raksha*, *as*, m. 'horse-guardian,' a groom, an equerry. — *Turaga-līlaka*, *as*, m. a particular time in music. — *Turaga-radana* or *turagānana* ('*ga-ān*'), *ās*, m. pl. 'horse-faced,' N. of a race in the north of Madhya-dēśa. — *Tura-gātu*, *us*, *us*, n. Ved. going quickly. — *Turagāroha* ('*ga-ār*'), *as*, m. 'one mounted on a horse,' a horseman. — *Turagin*, *i*, *inī*, *i*, equestrian, riding, mounted or carried on a horse; (*i*), m. a horseman, a cavalier. — *Turagiya*, *an* adj. derived fr. *tura-ga* in *kharā-turagiya-sam-parka*, *as*, m. sexual intercourse between asses and horses. — *Turagopādāraka* ('*ga-up*'), *as*, m. 'attending to horses,' a groom, an equerry. — *Turanga*, *as*, m. 'going quickly,' a horse; a N. of the number seven (because of the seven horses of the sun); the mind considered as the seat of feeling as well as of intellect, the heart; (*i*), f. a mare, = *tura-gī*, *Physalis Flexuosa*, = *ghotikā*, Cucumis Utilissimus; [cf. *tura-ga* and *turan-gama*]. — *Turagaka*, *as*, m. the plant *Luffa Foetida*; (*ikā*), f. a kind of cucurbitaceous plant, = *deva-dālī*, the large dark-green pumpkin. — *Turanga-gandhā*, *f*, = *turaga-gandhā*. — *Turanga-dvishanī*, *f*, (for *dreshanī*), a she-buffalo. — *Turanga-nātha*, *as*, m., N. of the chief of a sect. — *Turanga-priya*, *as*, m. = *turaga-priya*, barley. — *Turan-gamu*, *as*, m. a horse; (*i*), f. a mare; [cf. *tura-ga* and *turan-ga*]. — *Turan-gama-sālā*, *f*, a horse-stable. — *Turanga-medha*, *as*, m. a horse-sacrifice, = *aśva-medha*. — *Turanga-yājñin*, *i*, *inī*, *i*, going on horseback. — *Turanga-vāhtra* or *turanga-vadana*, *as*, m. 'horse-faced,' a Kinnara or chorister of Indra's heaven. — *Turanga-sādin*, *i*, m. a horseman, a horse-soldier. — *Turanga-skandha*, *as*, m. a troop of horses. — *Turanga-sthāna*, *am*, n. a horse-stable. — *Turan-gāri* ('*ga-ari*'), *is*, m. 'enemy of the horse,' a buffalo; fragrant oleander (*karavīra*). — *Turanga-rūḍha* ('*ga-ār*'), *as*, *ā*, *am*, mounted on horseback; (*as*), m. a horseman. — *Turagin*, *i*, m. a horseman, a rider, a groom; [cf. *turagin*]. — *Tura-yā*, *ās*, *as*, *am*, Ved. going quickly.

Turaṇa, *as*, *ā*, *am*, Ved. quick, swift, energetic; (*am*), n. haste.

Turaṇya, nom. P. Ved. *turaṇyati*, &c., to be quick or swift; to make haste, to accelerate.

Turaṇya-sad, *t*, *t*, Ved. dwelling among the quick or active.

Turaṇyu, *us*, *us*, *u*, Ved. quick, swift, energetic, zealous.

Tura-peya, *am*, n., Ved. anything drunk quickly (?).

1. *turī*, *f*, Ved. overpowering strength, superior power. (For 2. *turī* see col. 2.)

Turyā, *f*, Ved. overpowering or superior strength.

तुर 2. *tura*, *as*, *ā*, *am* (fr. rt. 2. *tu*; for 1. *tura* see p. 378, col. 3), Ved. strong, powerful, excelling, surpassing, overpowering; an epithet of Indra, of the Maruts, Ādityas, &c.; possessed of property; rich; abundant, abounding; (*as*), m., N. of a preceptor and priest with the patronymic Kāvasheya. — *Turā-shāh*, *-shāt*, *t*, *t*, overpowering the mighty or overpowering quickly, epithet of Indra and of Vishnu; (*t*), m. a N. of Indra.

Turāyana, *as*, m. (a patronymic fr. 2. *tura*). N. of a man; (*am*), n., N. of a particular sacrifice or vow, = *paurṇamāsa-vikāra*, a modification of the full moon sacrifice; N. of a Sattrā; (*as*, *ā*, *am*), m. f. n. attachment to any object or pursuit; attached to any object or pursuit (?); [cf. *parāyana*].

तुर 3. *tura*, *as*, *ā*, *am*, Ved. hurt, wounded; (according to Sāy. = *ā-tura*, q. v.)

तुरकिन् *turakin*, *i*, *inī*, *i*, Turkish; [cf. *turushka*].

तुरक *turakva*, N. of a people, 'the Turks'; [cf. *turushka*].

तुरग *tura-ga*, *turanga*. See 1. *tura*, p. 378.

तुरष्क *turashka*, N. of a country and people mentioned in the Śrī-shaṣṭīyaya or part of the Romaka-siddhānta.

तुरासाह *turā-shāh*. See 2. *tura*, col. 1.

तुरी 2. *turī*, *f*, (or *turi*, *is*, in the first sense; cf. *tulī*), the fibrous stick used by weavers to clean and separate the threads of the woof; a painter's brush; a shuttle; N. of a wife of Kṛishṇa (or Vasu-deva) and mother of Jaras. (For 1. *turī* see col. 1.)

तुरीप *turīpa*, *am*, n., Ved. seminal fluid; (*as*), m. an epithet of Tvashṭri, 'spermatic.'

तुरीय 1. *turiya*, P., Ved. *turiyati*, &c., to go or move; [cf. rt. 1. *tur* and *turaṇyu*].

तुरीय 2. *turiya*, *as*, *ā*, *am*, Ved. fourth, a fourth; consisting of four parts; whose power extends on all four sides, mighty; (*am*), n. the fourth state of the soul (according to the Vedānta phil.), that state in which it has become one with Brahma or the universal spirit; (*as*, *ā*, *am*), (with a different accent), a fourth, constituting the fourth part; (*am*), n. a fourth part, a quarter; [cf. *turya* and *catrurtha*].

— *Turiya-bhāga*, *as*, m. a fourth part or share.

— *Turiya-bhāj*, *k*, *k*, *k*, a sharer of a fourth.

— *Turiya-varṇa*, *as*, *ā*, *am*, belonging to the fourth caste; (*as*), m. the fourth caste or tribe, a Śūdra. — *Turiyāṇsa* ('*ya-ān*'), *as*, m. a fourth part or share, a quarter. — *Turiyātīta* ('*ya-at*'), N. of an Upanishad. — *Turiyārḍha* ('*ya-ar*'), *am*, n. one half of a fourth, an eighth part.

Turiyaka, *us*, *ā*, *am*, a fourth (part).

Turya, *as*, *ā*, *am*, = 2. *turiya*, fourth, a fourth; (*am*), n. the fourth state of the soul, in which it becomes one with Brahma, a quarter; (*as*, *ā*, *am*), being in the above state; the fourth (part). — *Turya-vah* or *-vāh*, *t*, *f*, *turyavāhi*, Ved. an ox or cow four years old.

तुरुष्क *turushka*, *ās*, m. pl., N. of a race, the Indo-Scythian race or Turks; (*as*), m. the country of this race, Turan or Turkestan; a prince of this race; (*as*, *am*), m. n. olibanum, Indian incense, the resin of the Boswellia Serrata; the resin of the Pinus Longifolia; [cf. *yāvana*].

तुरफरि *turphari*, Ved. (fr. rt. *trip*), according to Yāska = *kshipra-hantri*, striking quickly; (according to Sāy., *turphari*, du. = killers of the enemy.)

Turpharitu, *us*, *us*, *u*, Ved. according to Yāska = *hantri*, striking; (according to Sāy., *turpharītū*, du. = *tarpitārau* = *śatruṇām hantārau*.)

तुर्य *turya*. See above under 2. *turiya*.

तुर्यो *turyā*, *f*. See col. 1.

तुर्व *turv* [cf. rt. 1. *tur*], cl. 1. P., Ved. *tūr-vati*, *tūtūrva*, *tūrītum*, to overpower, overcome, excel; to cause to overpower or conquer, help to victory; to save; to strike, to hurt, kill, injure; [cf. *tūrvayāna* and *tūrvī*].

Turvaṇi, *is*, *is*, *i* (fr. rt. 1. *tur*), Ved. overpowering, excelling, victorious; (Sāy.) acting quickly, serving quickly, moving quickly; injuring or destroying enemies.

Turvan, *a*, n., Ved. (only used in the dat. *turvaṇe*), conquering, defeating, injuring.

तुर्वश *turvaśa*, *as*, m. (also written *turvasu*), Ved. N. of a hero and ancestor of the Āryan race, often mentioned in the Rīg-veda and probably related to the Kapvas; he is generally mentioned together with his brother Yadu; N. of a whole race; [cf. *turvasu* and *taurvaśa*].

तुर्वसु *turvasu*, *us*, m. (a later form of *turvaśa*), N. of a son of Yayāti and Devayāni and brother of Yadu.

तुर्वीति *turvīti*, *is*, m., Ved., N. of a man or of a race.

तुल *tul* [cf. rt. *tūl*], cl. 10. P. A. (according to Vopa-deva also cl. 1. P.) *tolayati* or *tulayati*, *-le*, (the form *tolayati* is rarely used in the metaphorical sense), *tolati*, *atūlulāt*, *-yitum*, to lift up, raise; to determine the weight of anything by lifting it; to weigh, poise, measure; to compare by weighing and examining; to ponder, weigh in the mind, consider; to examine with distrust, suspect; to make equal in weight, to equal, compare one thing with another (with inst., e. g. *na brāhmaṇais tulaye bhūtam anyat*, I do not compare any other being with Brāhmins); to counterpoise, counter-balance, outweigh, weigh against, equal in weight, match, be equal to (with acc.); to possess in the same degree, to attain, reach; [cf. rt. *dul*: Old Lat. *tul-o*, *te-tul-i*: Lat. *tul-i*, *lātus* (for *lātus*), *tollevē*, *toll-o*, *tollēno*, *tollevē*, *tolūtīm*: Gr. *τλή-ναι*, *τάλα-ς*, *πολλ-ῶ-ς*, *τάλα-ῶ-ς*, *τλή-μω-ν*, *τάλ-αντο-ν*, *ἀ-τά-λαντο-ς*, *τάλ-αρο-ς*, *τελα-μώ-ν*, *τόλ-μα*, *τολμά-ω*, *Τάλ-ταλο-ς*: Goth. *thul-an*, 'to tolerate'; *us-thul-a-in-s*, 'patience': Angl. Sax. *tholian*, *thyl-dian*, *athylgian*: Old Germ. *dol-an*: Germ. *duld-en*: Slav. *tul-ā*, 'a quiver.']

Tulana, *am*, n. lifting, raising; weighing, measuring; rating, assessing, taxing; a particular high number.

Tulayitvā, ind. having weighed, having counterpoised, having made equal or like, &c.

Tulā, *f*, a balance, especially a fine balance, the beam of a balance, goldsmith's or assay scales; a measure, a weight, (*tulayā dhri*, to hold in a balance, to weigh); the balance as an ordeal; weighing; resemblance, likeness, equality, similarity; the sign of the zodiac Libra; the seventh sign in a circle divided like a zodiac; a measure or weight of gold and silver = 100 Palas or about 145 ounces troy; a kind of vessel; sloping beams or timbers in the roof of a house; [cf. *bhāra-tulā* and *tulopatulā*]. — *Tulā-koṭi*, *is*, *i*, m. f. an ornament on the feet or toes of women; a particular weight; a hundred millions, = *arbuda*. — *Tulā-kośa* or *tulā-kosha*, *as*, m. a place where a balance or pair of scales is kept; ordeal by weighing; see *tulā-parikshā*. — *Tulākośa-ra-hasya*, *am*, n. a mystical rite which consists in weighing seeds and thence calculating the fertility of the soil. — *Tulā-dāna*, *am*, n. the gift to a Brāhman of as much gold, silver, &c., as equals the weight of the body. — *Tulā-dhata*, *as*, m. the scale or cup of a balance; an oar, a paddle. — *Tulā-dhara*, *as*, m. 'holding a pair of scales,' the sign of the zodiac Libra, the sun. — *Tulā-dhāra*, *as*, *ā*, *am*, 'holding a pair of scales,' trading, trafficking, a trader, a dealer; (*as*), m. the string of a balance; the beam; the sign of the zodiac Libra; N. of a merchant. — *Tulā-paddhati*, N. of a book by Kama-lākara-bhaṭṭa. — *Tulā-parikshā*, *f*, ordeal by the balance, (the weight of the accused being first taken, certain prayers and ceremonies are performed, after which he is weighed again; if lighter, he is innocent; if heavier, or as at first, guilty.) — *Tulā-purusha*, *as*, m. 'a weighed man,' or gold, jewels, and other ornaments equal to a man's weight, an offering of such extent constituting one of the sixteen pious gifts; a kind of penance. — *Tulāpurusha-dāna*, *am*, n. gift of gold or valuables to an amount equivalent to the weight of the donor. — *Tulā-pragraha* or *tulā-pragrāha*, *as*, m. the string of a balance. — *Tulā-māna*, *am*, n. measure by weight. — *Tulā-yashṭi*, *is*, m. or *f* (?), the beam of a balance. — *Tulā-val*, *ān*, *atī*, *at*, furnished with or possessed of a balance. — *Tulā-vīja*, *am*, n. the Guñjā or berry of the Abrus Precatorius, from which the goldsmith's or jeweller's weight in India is taken; the berry weighs about 1 $\frac{5}{16}$ grain troy, the factitious weight about 2 $\frac{1}{16}$.

—*Tulā-sūtra*, *am*, n. the string of a balance.
—*Tulopatulā* (^{°lā-up}), f. a supporting beam or prop in the roof of a house (?).

Tulita, *as*, *ū*, *am*, made equal or like, equalled, compared (with inst., e.g. *śaśāṅkena tulita*, compared with the moon); weighed, counterpoised.

Tulya, *as*, *ā*, *am*, equal to, of the same kind or class, well matched, similar, comparable, equally valuable or precious, like, resembling (with gen. or inst., e.g. *tulya etasya*, equal to him; *prāṇais tulyā*, a woman as dear as life; or with the crude form in comp., e.g. *amrita-tulya*, similar to the immortals or to nectar; *etat-tulya*, equal to this man); fit for (with inst.); even, same; indifferent; (*am*), ind. equally, similarly, in like manner; (*as*), m., N. of a Gandharva. — *Tulya-tā*, f. or *tulya-tva*, *am*, n. equality, likeness, sameness, resemblance (with inst., e.g. *vayasā tulyatā*, equality in age); equality of place, conjunction (in astronomy); *drik-tulyatā*, conformity with any observed place. — *Tulya-tejas*, *ās*, *ās*, *as*, equal in splendor. — *Tulya-darśana*, *as*, *ā*, *am*, regarding with equal or indifferent eyes. — *Tulya-pāna*, *am*, n. drinking together, commutation. — *Tulya-bala*, *as*, *ā*, *am*, of equal strength. — *Tulya-bhāvanā*, f. (in arithm. or algebra) combination of like or analogous sets of magnitude. — *Tulya-mūlya*, *as*, *ū*, *am*, of equal value. — *Tulya-yogitā*, f. 'combination of equal actions or qualities', a figure in rhetoric. — *Tulya-rūpa*, *as*, *ā* or *i*, *am*, of like or equal form; like, similar, analogous. — *Tulya-lakṣaṇā*, f. a particular figure in rhetoric. — *Tulya-varṣa*, *as*, *ū*, *am*, equal in race, of equal race. — *Tulya-vikrama*, *as*, *ā*, *am*, of equal prowess. — *Tulya-vīrya*, *as*, *ū*, *am*, of equal strength. — *Tulya-vṛtti*, *is*, *is*, *i*, following the same or similar occupation. — *Tulya-śas*, ind. in equal parts. — *Tulya-suddhi*, *is*, f. equal subtraction, transposition (in arithmetic). — *Tulya-sōdhana*, *am*, n. reducing an equation by removing the like magnitudes on both sides. — *Tulyākṛiti* (^{°ya-āk}), *is*, *is*, *i*, of the same form, alike. — *Tulyātulya*, *as*, *ā*, *am*, similar and dissimilar, like and unlike. — *Tulyānumūna* (^{°ya-an}), *am*, n. like inference, a parallel case. — *Tulyodyoga* (^{°ya-ud}), *as*, *ā*, *am*, equal in labours or exertions.

तुलकुचि *tulakuṇi*, *is*, m., N. of a prince.

तुलभ *tulabha*, *ās*, m. pl., N. of a warrior-tribe.

Tulabhīya, *as*, m. a prince of the above tribe.

तुलसारिणी *tulasāriṇī*, f. = *tūpa*, a quiver.

तुलसी *tulasī* or *tulasikā*, f. holy basil, a small shrub said to have been produced from the hair of the goddess Tulast and held in veneration by the worshippers of Viṣṇu (Ocyum Sanctum); N. of a deity. — *Tulasī-dvешā*, f. a kind of plant, = *varvari*. — *Tulasī-pattra*, *am*, n. a Tulast leaf, hence a very small gift. — *Tulasī-vivāha*, *as*, m. the marriage of an image of Viṣṇu with the holy basil, a festival on the twelfth day in the first half of the month Kārttika. — *Tulasī-vṛndāvana*, *as*, m. a small altar, a square pedestal before the gate of a Hindū house on which the sacred basil is planted.

तुलि *tuli*, *is*, or *tulī*, f. a fibrous stick or brush used by weavers for cleaning the threads of the woof; a painter's brush used for that purpose; [cf. *tūli*, *tūli*, *tūlikā*, *turi*.] — *Tuli-phalā*, f. the Simul or silk-cotton tree; [cf. *tūli-phalā*.]

Tulinī (= *tūlinī*), f. the Simul or silk-cotton tree.

तुलिका *tulikā*, f. a small bird said to resemble the wagtail.

तुल्य *tulya*. See above.

तुवर *tuvara*, *as*, *ā*, *am*, astringent; heardless; (*as*), m. n. an astringent taste; (*as*), m. a sort of grain, = *tuvara-yāvanāla*; (*i*), f. = *ādḥaki*, a kind of lentil, Cajanus Indicus; a fragrant

earth; alum; [cf. *tūvara*.] — *Tuvara-yāvanāla*, *as*, m. a sort of grain, = *kashāya-yāvanāla*, &c. — *Tuvari-śimba*, *as*, m. a kind of plant, Cassia Tora, = *akra-mardaka*.

Tuvaraka, *as*, m. a sort of grain (?); N. of a tree growing in the countries bordering on the western ocean; (*ihā*), f. Cajanus Indicus; a sort of earth; alum.

तुवि *tuvi* (fr. rt. 2. *tu*), = *bahu*, much, many, great, strong, excessive, very, (only used in the Ved. compounds enumerated below); (*is*), f. = *tumbī*, a long gourd. — *Tuvi-kūrmī*, *is*, *is*, *i*, or *tuvi-kūrmīn*, *i*, *is*, *i*, Ved. powerful in working, efficacious; (*Sāy.*) doing many and various deeds; epithet of Indra. — *Tuvi-kraṇ*, *us*, *us*, *u*, Ved. of a strong will; (*Sāy.*) doing many deeds; having much knowledge; epithet of Indra. — *Tuvi-ksha*, *as*, *ā*, *am*, Ved. epithet of Indra's bow, (according to *Sāy.* and the Nirukta = *bahu-vikshepa* or *makā-vikshepa*), 'throwing far', perhaps 'very destructive', (*ksha* being then fr. rt. 4. *kshi*). — *Tuvi-kshatra*, *as*, *ā*, *am*, Ved. ruling powerfully, (according to Mahā-dhara) preserving from many injuries, epithet of Aditi. — *Tuvi-gra*, *as*, *ā*, *am*, Ved. swallowing much; (*Sāy.*) sounding loudly; going quickly. — *Tuvi-grūha*, *as*, *ā*, *am*, Ved. seizing powerfully. — *Tuvi-grī*, *is*, *is*, *i*, Ved. swallowing much or greedily; (*Sāy.*) having a full throat or to be praised by many. — *Tuvi-grīva*, *as*, *ā*, *am*, Ved. having a powerful or firm or erect neck, having many throats, swallowing or consuming much, all-embracing. — *Tuvi-jāta*, *as*, *ā*, *am*, Ved. of strong or powerful nature, powerful; born for many, born for the protection of many; (*Sāy.*) born with many (qualities), from whom many are born; epithet of the gods Indra, Varuṇa, Varuṇa-Mitra, &c. — *Tuvi-deshpa*, *as*, *ā*, *am*, Ved. granting excellent gifts, epithet of Indra; (*Sāy.*) giving much. — *Tuvi-dyuma*, *as*, *ā*, *am*, Ved. very glorious, powerful, wealthy; epithet of Indra, and of the Maruts. — *Tuvi-nṛimṇa*, *as*, *ā*, *am*, Ved. very manly or valiant or courageous; epithet of Indra. — *Tuvi-prati*, *is*, *is*, *i*, Ved. (*Sāy.*) visiting many, approaching many; withstanding many, (perhaps rather) resisting powerfully; [cf. *a-prati*]. — *Tuvi-bādha*, *as*, *ā*, *am*, Ved. killing many. — *Tuvi-brahma*, *ā*, *ā*, *am*, Ved. very devoted or pious. — *Tuvi-manyu*, *us*, *us*, *u*, Ved. very zealous, very furious. — *Tuvi-mātra*, *as*, *ā*, *am*, Ved. making or creating much, very efficacious, measuring many (?). — *Tuvi-mraksha*, *as*, *ū*, *am*, Ved. injuring greatly, destructive; (*Sāy.*) destroying much (timber). — *Tuvi-rādhas*, *ās*, *ās*, *as*, Ved. granting in abundance; (*Sāy.*) opulent, having great wealth. — *Tuvi-vāja*, *as*, *ā*, *am*, Ved. having much food or strength, strengthening, abounding with food. — *Tuvi-sagma*, *as*, *ā*, *am*, Ved. able to do much; (*Sāy.*) having much enjoyment or pleasure. — *Tuvi-śukma*, *as*, *ā*, *am*, Ved. high-spirited; (*Sāy.*) of great power, very strong, epithet of Indra and of Indra-Varuṇa. — *Tuvi-sṛava*, *is*, *is*, *as*, Ved. highly renowned, having great fame. — *Tuvi-sṛava-tama*, *as*, *ā*, *am*, having very great fame, an epithet of Agni. — *Tuviś-tama*, *as*, *ū*, *am*, Ved. strongest, most powerful, most valid. — *Tuviś-mat*, *ān*, *atī*, *at*, Ved. powerful, mighty, efficacious. — *Tuviś-shvaṇa* (^{°vi-sv}), *ās*, *ās*, *as*, or *tuvi-shvaṇi*, *is*, *is*, *i*, or *tuvi-shvan*, *ā*, *ā*, *am*, Ved. loud-sounding, roaring. — *Tuvi-magha*, *as*, *ā*, *am*, Ved. giving abundantly; (*Sāy.*) having great riches, epithet of Indra, and of the Maruts. — *Tuvi-rava*, *as*, *ā*, *am*, Ved. making a terrible noise (in battle &c.). — *Tuvi-ravat*, *ān*, *atī*, *at*, Ved. making a great noise (?); (*Sāy.*) possessed of many praisers, (either for *tuvirava*-val, or *ravān* may be an irregular nom. case of the part. *ravat*). — *Tuyojus*, *ās*, *ās*, *as*, Ved. very strong or powerful.

तुश 1. *tuś*, cl. 1. A., Ved. *tośate*, &c., to drip, trickle; sprinkle; (*Sāy.*) to be struck; to be pressed out or extracted; to be drunk; [cf. *tośa* and *tośas*.]

2. *tuś* (for *tush* ?), cl. 1. A., Ved. *tośate*, &c., to quiet, pacify, appease, satisfy.

तुष *tush* [cf. rt. 1. *jush*], cl. 4. P. (ep. also A.) *tushyati*, -*te*, *tutosha*, *tokshyati*, *atushat*, *toshṭum*, to become tranquil or calm or quiet; to be contented or satisfied, to be pleased or delighted with anything or any person (with inst., gen., loc. or *prati* after the acc., e.g. *dattena tushyati*, he is satisfied with the gift; *tasya* or *tena* or *tasmīn* or *tam prati tushyāmi*, I am pleased with him); to satisfy, please (with acc., e.g. *sā patim na tutosha*, she did not please her husband); Caus. P. *toshayati*, -*yitum*, to make satisfied, satisfy, please, gratify, gladden, quiet, calm, appease, pacify; to gratify any one with anything (with acc. of the person and inst. of the thing, e.g. *toshaya Harap tapasā*, gratify Siva with penance; *ātmānam toshayati*, he satisfies himself, he becomes satisfied); Desid. *tutukshati*: Intens. *totushyate*, *totoshṭi*; [cf. *tūshṭim*; cf. also Lith. *tōszju*, 'to recreate, to refresh'; Lat. *taceo*; Goth. *thahan*.]

Tushita, *ās*, m. pl. a class of subordinate deities, thirty-six in number (sometimes reckoned as twelve in number and identified with the twelve Ādityas); N. of twelve sons of Bhaga-vat; (*as*), m. a N. of Viṣṇu (one of the Ādityas); (*ā*), f., N. of the wife of Veda-śiras and mother of the god Vibhu. — *Tushita-kāyika*, *as*, *ā*, *am*, belonging to the body or class of the Tushitas.

Tushṭa, *as*, *ā*, *am*, satisfied, contented, pleased, glad, &c. — *Tushṭa-dhī*, *dhīs*, *dhīs*, *dhi*, pleased in mind, satisfied.

Tushṭi, *is*, f. satisfaction, gratification, contentment, pleasure; acquiescence, indifference to everything but that possessed, (the Sāṅkhya phil. reckons nine kinds of Tushṭi); Contentment personified as a daughter of Dakṣha and mother of Santosha or Muda; N. of a daughter of Kaśyapa; of a deity sprung from the Kalās of Prakṛiti and wife of Ananta; of a Mātṛikā; of one of the Kalās of the moon. — *Tushṭi-kara*, *as*, *ā* or *i*, *am*, causing satisfaction, pleasing, gratifying, satisfying. — *Tushṭi-janana*, *as*, *i*, *am*, or *tushṭi-da*, *as*, *ā*, *am*, giving or producing satisfaction, affording pleasure, gratifying. — *Tushṭi-mat*, *ān*, *atī*, *at*, pleased, gratified; (*ān*), m., N. of a prince, a son of Ugra-sena.

Tushṭvā, ind. having pleased or satisfied.

Tushya, *as*, *ā*, *am*, to be satisfied or gratified, easily satisfied; an epithet of Siva.

Tosha, *toshita*, &c. See s. v.

तुष *tusha*, *as*, m. (perhaps connected with *tvaś*), the husk or chaff of grain, of corn, rice, &c. [cf. *a-tusha*, *ut-tusha*, *nīś-tusha*, *tuśṭha*]; Belleric Myrobalan, Terminalia Bellerica. — *Tusha-graha*, *as*, m. Agni or fire ('seizing the husk'). — *Tusha-ja*, *as*, *ā*, *am*, produced from husk or chaff. — *Tusha-ka*, *as*, m., N. of a Sūdra. — *Tusha-dhānya*, *am*, n. a leguminous plant; N. of a place. — *Tusha-vana*, *as* or *am*, m. or n. (?), N. of a place; (a various reading has *tupva-vana*). — *Tusha-sāra*, *as*, m. (= *tusha-graha*), Agni or fire. — *Tushāgni* (^{°sha-ag}), *is*, m. or *tushānala* (^{°sha-an}), *as*, m. a conflagration of chaff or of the husk of corn; a capital punishment which consists in twisting dry straw &c. round the limbs of a criminal and setting it on fire. — *Tushāmbu* (^{°sha-am}), *u*, n. sour rice or barley-gruel. — *Tushotha* (^{°sha-ud}), *as*, m. or *tushodaku* (^{°sha-ud}), *am*, n. sour rice-gruel or barley-gruel, ('made from husk').

तुषस्प *tushaspa*, *as*, m., N. of a man.

तुषार *tushāra*, *as*, *ā*, *am* (said to be fr. rt. *tush*), cold, frigid, frosty, dewy; (*as*), m. a frost, cold; ice, snow, mist, dew, thin rain; N. of a place mentioned in the Śrī-shavāyana or part of the Rāmaka-siddhānta; (*ās*), m. pl., N. of a race; [cf. *tuhina*; cf. also Angl. Sax. *thystre*, *thystrian*, *theostre*, *theosterlic*.] — *Tushāra-kuṇa*, *as*, m. a

dew-drop, an icicle, hoar frost. — *Tushāra-kāla*, *as*, m. winter, the cold season. — *Tushāra-kirāṇa*, *as*, m. the moon ('having cold rays'). — *Tushāra-giri*, *is*, m. the snowy mountain, the Himālaya. — *Tushāra-gaura*, *as*, *i*, *am*, white as snow, white with snow; canphor. — *Tushāra-raśmi*, *is*, m. the moon; [cf. *tushāra-kirāṇa*.] — *Tushārādri* ('*ra-ad*'), *is*, m. or *tushāra-parvata* or *tushāra-saila*, *as*, m. the Himālaya mountain.

तुषित *tushita*, *tushṭi*, &c. See under *rt. tush*.

तुष्टु *tushṭu*, *us*, m. a jewel worn in the ears.

तुस् *tus*, cl. 1. P. *tosati*, &c., to sound.

तुस *tusa*, *as*, m. the husk of corn or rice, = *tusha*, q. v.

तुस्त *tusta*, *as*, *am*, m. n. dust; husk; (a various reading for *busta*); [cf. *tūsta*; Angl. Sax. and Eng. *dust*.]

तुह *tuh*, cl. 1. P. *tohati*, &c., to hurt, pain, kill.

तुहर *tuhara*, *as*, m., N. of one of the attendants of Skanda; (also written *tuhāra*.)

तुहिन *tuhina*, *as*, *ā*, *am* (said to be fr. *rt. tuh*), cold, frigid, frosty; (*am*), n. mist, dew, snow, frost, cold; moonlight, moonshine; camphor; (*ā*), f., N. of a tree, = *śuka-nāsa*; [cf. *tushāra*; Hib. *deigh*, 'ice.']. — *Tuhina-kaṇa*, *as*, m. a dew-drop; snow-flake. — *Tuhina-kirāṇa*, *as*, m. 'cold-rayed,' the moon. — *Tuhinakirāṇa-putra*, *as*, m. the son of the moon, the planet Mercury. — *Tuhina-gu*, *us*, m. 'having cold rays,' the moon. — *Tuhina-dyuti*, *is*, m. or *tuhina-raśmi*, *is*, m. 'cold-rayed,' the moon. — *Tuhina-sārkārā*, *f*, a piece of ice, ice. — *Tuhina-saila*, *as*, m. a snowy mountain, a snowy peak, the Himālaya. — *Tuhināṇṣu* ('*na-an*'), *us*, m. 'cold-rayed,' the moon; camphor. — *Tuhināṇṣu-taila*, *am*, n. oil of camphor. — *Tuhinācala* ('*na-a*'), *as*, m. or *tuhinādri* ('*na-ad*'), *is*, m. a snow mountain, a snowy peak, the Himālaya.

तुहुण्ड *tuhuṇḍa*, *as*, m., N. of a Dānava; of a son of Dhṛita-rāshṭra.

तूख *tūkha*, *as*, m., N. of a man.

तूड *tūd* (= *tuḍ*), cl. 1. P. *tūdati*, &c., to split; to slight, disrespect.

तूण *tūṇ* [cf. *kūṇ* and *cūṇ*], cl. 10. P. *tūṇayati*, *-yitum*, to shrink, contract, close as the eyelids, wink; *A. tūṇayate*, to fill, fill up.

तूण *tūṇa*, *as*, *i*, m. f. (this word appears to be connected with the preceding root, which may perhaps be formed from it), a quiver; (*i*), f. an internal disease by which the anus and the bladder become painfully affected; the Indigo plant; [cf. Slav. *tūl*, 'quiver.']. — *Tūṇa-dhāra*, *as*, m. a quiver-bearer (a kind of officer). — *Tūṇa-mukha*, *am*, n. the mouth or opening of a quiver. — *Tūṇa-vat*, *ān*, *atī*, *at*, furnished with a quiver.

तूणि, *is*, m. a quiver [cf. *tūṇa* and *tūṇi*]; N. of a prince, father of Yugaṇ-dhara.

तूणिका or **तूणिका**, *as*, m., N. of a tree, = *nandī-vṛiksha*.

तूणिन, *i*, *inī*, *i*, having a quiver, quivered; (*i*), m., N. of a tree, = *nandī-vṛiksha*.

तूणिरा, *as*, *am*, m. n. a quiver. — *Tūṇira-vat*, *ān*, *atī*, *at*, provided with a quiver.

तूणक *tūṇaka*, *as*, m. a kind of metre consisting of four lines of fifteen syllables each.

तूणव *tūṇava*, *as*, m., Ved. a wind instrument, a flute (?). — *Tūṇava-dhṛma*, *as*, m., Ved. a flute-player (?).

तूणिक *tūṇika*, *tūṇika*. See above.

तूतक *tūtaka*, *am*, n. = *tuttha*, blue vitriol.

तूतुजान *tūtuajāna*, *as*, *ā*, *am* (fr. *rt. 2. tuj*), Ved. hastening, quick, eager, ardent.

तूतुजि, *is*, *is*, *i*, Ved. quick, swift; (a various reading has *tūtujit*.)

तूतुम *tūtuma*, *as*, *ā*, *am*, Ved. granting much (?); (Sāy.) quick, active; [cf. *tumra*.]

तूद *tūda*, *as*, m. = *tūla-vṛiksha*, the cotton tree; also = *توت*, the mulberry tree; *Thespesia Populneoides*; (*i*), f., N. of a district.

तूपर *tūpara*, *as*, *ā*, *am*, Ved. hornless, (often applied to a goat, and sometimes used alone to denote 'a hornless goat'.)

तूवर *tūvara*, see *tūvara*; *tūbarikā*, *tubarī*, and *tūbarikā*, f. = *tubarikā*, a kind of earth.

तूय *tūya*, *as*, *ā*, *am* (fr. *rt. 2. tu*), Ved. strong, powerful; (Sāy.) quick, not delaying; (*am*), n. water; (*am*), ind. quickly, swiftly.

तूर 1. *tūr* [cf. *rt. 1. tur* and *tvar*], cl. 4. A. *tūryate*, &c., to go quickly, make haste; to kill, hurt, injure.

तूर 2. *tūr*, *r*, *r*, *r* (fr. *tvar*), hastening; a courier; (*r*), f. speed, swift motion, swiftness; [cf. 2. *tur*.]

तूर *tūra*, *am*, n. = 1. *tūrya*, any musical instrument; (*i*), f. a thorn-apple; [cf. *ardha-tūra*.]

तूर्ध *tūrdhna*, *am*, n., N. of the northern part of Kuru-kshetra.

तूर्णी *tūrṇa*, *as*, *ā*, *am* (fr. *rt. turv* and *tvar*), quick, expeditious; fleet; (*am*), n. rapidity, quickness; (*am*), ind. quick, swift, quickly, speedily, in haste; [cf. Hib. *tonn*, 'quick.']. — *Tūrṇa-vanī*, quickly honouring or serving, (a word made by Yaska to explain the etymology of *turvaṇi*, q. v.) — *Tūrṇodita* ('*ṇa-ud*'), *as*, *ā*, *am*, spoken quickly, uttered rapidly.

तूर्णक, *as* or *am*, m. or n. (?), a sort of rice which ripens quickly.

तूर्ण, *is*, *is*, *i*, Ved. quick, swift, expeditious; clever, zealous; (*is*), m. f. speed, velocity, expedition; (*is*), m. the mind; a Sloka; dirt, excrement. — *Tūrṇy-ārtha*, *as*, *ā*, *am*, Ved. pursuing an object with zeal, eager to accomplish a purpose; (Sāy.) going quickly.

तूर्ता, *as*, *ā*, *am*, Ved. quick, speedy.

तूर्णाश *tūrṇāśa*, *am*, n., Ved. water; a waterfall (?).

तूर्य 1. *tūrya*, *am*, n., Ved. an abstract noun of 2. *tur*, occurring at the end of comp. [cf. *ap-tūrya* under *apta*, &c.]; (*as*, *am*), m. n. a musical instrument, of which four kinds are sometimes reckoned, (wind instruments, stringed instruments, &c.); *sa-tūrya*, accompanied by music; *sa-tūryam*, with music; [cf. *margala-t*, *mrityu-t*, *yāma-t*, *taurya*.] — *Tūrya-khaṇḍa*, *as*, m. a musical instrument, a sort of tabor. — *Tūrya-maya*, *as*, *i*, *am*, representing music, musical. — *Tūryaughā* ('*ya-ogha*'), *as*, m. a band of instruments.

तूर्य 2. *tūrya*, *as*, *ā*, *am* (for *turya*), a fourth, a quarter.

तूर्वयाण *tūrvayāṇa*, *as*, *ā*, *am* (fr. *rt. turv*), Ved. overpowering; (Sāy.) going quickly, having a rapid course (as if *tūrva-yāṇa*); (*as*), m., N. of a man.

तूर्वि, *is*, *is*, *i*, Ved. excelling, superior; (Sāy.) quick, rapid.

तूल *tūl* [cf. *tuḷ*], cl. 1. P. and according to some cl. 10. P. A. *tūlati*, *tūlayati*,

&c., to ascertain quantity or weight; to weigh, measure; to fill; [cf. *rt. tūṇ*.]

तूल *tūla*, *am*, n. a tuft of grass or reeds &c.; the panicle of a flower or plant; (*as*, *am*), m. n. cotton; (*am*), n. the mulberry, *Morus Indica*; the thorn-apple; the sky, air, atmosphere; (*ā*), f. the cotton tree; the wick of a lamp, cotton twisted into that form for applying unguents &c.; (*i*), f. cotton; the wick of a lamp; a weaver's fibrous stick or brush, a painter's brush &c.; the ludigo plant; [cf. *indra-tūla* &c.]. — *Tūla-kārmuka* or *tūla-čāpa*, *am*, n. or *tūla-dhanus*, *us*, n. 'cotton-bow,' i. e. a bow or similarly shaped instrument used for cleaning cotton. — *Tūla-nālī* or *tūla-nālikā*, f. 'cotton-tube,' i. e. a thick roll of cotton which is drawn out in spinning. — *Tūla-pīcu*, *us*, m. = *tūla* or *pīcu*, cotton. — *Tūla-mūla*, N. of a district on the Candra-bhāgā. — *Tūla-vṛiksha*, *as*, m. the cotton tree. — *Tūla-śarkarā*, f. a pod or seed of the cotton plant, any seed yielding a similar substance. — *Tūla-secana*, *am*, n. the act of spinning ('sprinkling or moistening the cotton').

तूलका, *am*, n. cotton.

तूलि, *is*, f. a painter's brush or pencil or a fibrous stick so used and for other purposes; [cf. *tūli* under *tūla*.] — *Tūli-phalā*, f. the silk-cotton tree.

तूलिका, f. a pencil, a brush, a painter's brush or stick with a fibrous extremity used as one; a wick or twist of cotton either for a lamp or for applying unguents, a whisk of any soft substance, &c.; a kind of probing-rod; a mattress or quilt filled with cotton, a bed, a down or cotton bed; an ingot mould.

तूलिनी, f. the silk-cotton tree; a kind of bulbous plant, = *lakshmana-kanda*.

तूवर *tūvara*, *as*, *ā*, *am*, = *tuvara*, astringent; (*as*), m. an astringent taste; a bull without horns [cf. *tūpara*] though of an age to have them; a beardless man; a eunuch; (*i*), f. a fragrant earth, = *tuvārī*.

तूवरका, *as*, *ā*, *am*, unmanly; a eunuch; (used as a taunt or abusive epithet.)

तूवरिका, f. = *tuvarikā*, a kind of earth.

तूष् *tūsh* (= *tush*), cl. 1. P. *tūshati*, &c., to be satisfied or pleased; to satisfy.

तूष *tūsha*, *as*, *am*, m. n., Ved. a lappet, the border or fringe of a garment.

तूष्णीम् *tūshṇīm*, ind. (fr. *rt. tush* with the termination *nīm*, as in *idānīm*, *tadānīm*, &c.; cf. *josham* fr. *rt. 1. jush*), silent, in silence, silently, quietly, still, softly, without speaking, without noise. — *Tūshṇīm-saṇsa*, *as*, m., Ved. silent recitation, certain formulas or verses to be recited; [cf. Russ. *tishina*, 'silence, tranquillity': Lith. *tylā*, 'silence'; *tylū*, 'to be silent': Hib. *tosd*, 'silence, taciturnity'; *tosdadh*, 'silencing, confutation.']. — *Tūshṇīm-sīla*, *as*, *ā*, *am*, silent, taciturn. — *Tūshṇīm-gaṇḍam*, ind. (a place) where the Ganges flows silently. — *Tūshṇīm-bhāva*, *as*, m. the being silent, silence, taciturnity; (rarely spelt *tushṇī-bhāva*). — *Tūshṇīm-bhūta*, *as*, *ā*, *am*, being silent, silent. — *Tūshṇīm-bhūya*, *as*, *ā*, *am*, become silent. — *Tūshṇī-sīla* = *tūshṇīm-sīla*, (perhaps a wrong reading.)

तूष्णिका, *as*, *ā*, *am*, silent, taciturn; (*am* or *ām*), ind. silently, quickly.

तूस्त *tūsta*, *am*, n. (said to be fr. *rt. tus*), a braid of hair, matted or clotted hair; dust; sin; an atom, any very minute or delicate substance.

तृ *tri*, *tā*, m. (for *stri*), Ved. a star; [cf. *tāra*.]

तृंह *trīṇh*. See *rt. trīh*, p. 383, col. 2.

त्रिण्हा, *am*, n. crushing, bruising, hurting, killing.

त्रिण्हायी, *as*, *ā*, *am*, to be crushed, killed, &c.

Tridha, as, ā, am, crushed, bruised, hurt, injured, &c. See under *rt. trih*, p. 383.

तृक्न *trikvan*, ā, m., Ved. a thief; (also read *trikvan* and *rikvan*.)

तृक्ष *triksh*, cl. 1. P. *trikshati*, &c., to go, move or approach; [cf. *rt. striksh*: Gr. *τρέχω*: Goth. *thraujan*, 'to run'; *treihan*, 'to urge': Hib. *teig*, 'to go'; *teigín*, 'a shock!']

तृक्ष *triksha*, as, m. or *trikshas*, as, n., Ved. strength (?), [cf. *tvakshas*]; (as), m. a kind of tree (?); N. of a man.

तृष्ठाक *trikshāka*, as, m., N. of a man.

तृक्षि *trikshi*, is, m., N. of a man with the patronymic *Trāsadasyava*.

तृक्ष *triksha*, am, n. nutmeg.

तृच *trīca* or *trīca*, as, am, m. n. (fr. *trīcā*), a strophe consisting of three verses; [cf. *tryricā*]. — *Trīca-kṛipta*, as, ā, am, Ved. arranged in strophes of three verses each.

तृट् *tridha*. See above.

तृण *trīṇ* (according to some, a *rt.* formed from the conjugational base of *rt. trid*), cl. 8. P. A. *trīṇoti*, -*nute*, or *tarpoti*, -*nute*, &c., to eat (especially grass), to graze; [cf. *trīṇa*.]

तृण *trīṇa*, am, n. (according to the lexicographers also as, m.; perhaps connected with the preceding *rt.* or fr. *rt. strī*, to spread, or *rt. trī*, to pierce, cf. *taru*; but according to native authorities fr. *rt. trih*; according to the conjecture of others, *trīṇa* is for *trīṇṇa* fr. *rt. trid*), grass, a herb or any graminaceous plant, a blade of grass, a bamboo, a reed, (often a symbol of minuteness and worthlessness); straw, grass or reeds for roofing a house [cf. *rt. vāl*]; (as), m., N. of a man; N. of a prince, a son of Uśinara; [cf. Goth. *thaurmus*; Angl. Sax. *thorn*; Germ. *dorn*; Russ. *tern*, 'thorn'; Hib. *dreus*, *dris*, 'a briar, bramble']. — *Trīṇa-karṇa*, as, m., N. of a man; (ās), m. pl. the descendants of this man. — *Trīṇa-kāṇḍa*, am, n. a heap or quantity of grass. — *Trīṇa-kunkuma*, am, n. a sort of perfume. — *Trīṇa-kufi*, f. or *trīṇa-kufiraka*, am, n. a hut of grass or straw. — *Trīṇa-kūla*, as, am, m. n. a heap of grass. — *Trīṇa-kūrma*, as, m. a long gourd, Cucurbita Lagenaria (= *tumbi*). — *Trīṇa-ketaki*, f. a kind of Tabāshir (*tavakshira*). — *Trīṇa-ketu*, us, or *trīṇa-ketuka*, as, m. a bamboo; [cf. *trīṇa-dhava*]. — *Trīṇa-gaḍa*, as, m. a sort of sea crab, = *uc-ēngata*. — *Trīṇa-gandhā*, f. Batatas Paniculata, = *vidārī*; [cf. *ikshu-gandhā*]. — *Trīṇa-godhā*, f. a kind of newt, a chameleon, a worm, = *ētra-kola* and *krikalāsa*. — *Trīṇa-gaura*, am, n. a sort of perfume, = *trīṇa-kunkuma*. — *Trīṇa-granthi*, is, f., N. of a plant, = *svarya-jivanti*. — *Trīṇa-grāhin*, ī, m. sapphire, = *nīla-maṇi*; another gem, commonly *kāphura-dānā*, amber, &c., or any gem which being rubbed becomes electrically attractive. — *Trīṇa-śara*, as or am, m. or n. (?), a kind of gem, = *go-meda*. — *Trīṇa-jambhan*, ā, ā, a, grass-toothed, having teeth like grass, &c., graminivorous, feeding on grass. — *Trīṇa-jalāyuka* or *trīṇa-jalukā*, f. a caterpillar. — *Trīṇa-jāti*, is, m. the vegetable kingdom. — *Trīṇa-jyotis*, a particular kind of shining plant. — 1. *Trīṇa-tā*, f. or *trīṇa-tra*, am, n. the aggregate properties of grass or herbage, the state or condition of grass, graminousness; (for 2. *trīṇatā* see col. 3.) — *Trīṇa-duh*, -*dhuk*, m. = *badhvāgri*. — *Trīṇa-druma*, as, m. a palm-tree, any of the various species, as the palmyra, cocoa-nut, date, &c.; [cf. *trīṇa-vriksha*]. — *Trīṇa-dhānyā*, am, n. grain growing wild or without cultivation; [cf. *trīṇama*]. — *Trīṇa-dhava*, as, m. a bamboo; [cf. *trīṇa-ketu*]. — *Trīṇa-nimba*, as, m. a kind of Nimba growing in Nepal (*uepāla-nimba*); Agathotes Chirayta (*kirāta-tikta*). — *Trīṇa-pa*, as, m.,

N. of a Gandharva. — *Trīṇa-pañcā-mūla*, am, n. an aggregate of five roots of graminaceous plants, viz. of rice, sugar-cane, Darbha, Scirpus Kysoor (*ha-seru*), and a cane similar to Saccharum Sara (= *sara*). — *Trīṇa-patrickā*, f. a kind of sugar-cane (*ikshu-darbha*). — *Trīṇa-pattri*, f. a kind of grass, = *gundāsini*. — *Trīṇa-padi*, f. having legs as thin as blades of grass. — *Trīṇa-pāṇi*, is, m., N. of a Rishi. — *Trīṇa-piḍa*, am, n. pressing as close as grass, hand to hand fighting, close quarters. — *Trīṇa-pushpa*, am, n. a kind of perfume, = *trīṇa-kurkuma*; (ī), f. a kind of plant, = *sindūra-pushpī*. — *Trīṇa-pūlaka* = *trīṇa-pūli* (?). — *Trīṇa-pūli*, f. a mat, a seat made of reeds or basket-work. — *Trīṇa-prāya*, as, ā, am, worth a straw, worthless. — *Trīṇa-maṇi*, is, m. 'straw-attracting gem', a sort of gem, apparently amber; [cf. *trīṇa-grāhin*]. — *Trīṇa-maya*, as, ī, am, consisting or made of grass, grassy. — *Trīṇa-mushṭi*, is, f. a handful of grass. — *Trīṇa-rāj*, ī, m. 'the king of the grasses', the vine-palm. — *Trīṇa-rāja*, as, m. 'the king of the grasses', the palm or the palmyra-tree, Borassus Flabelliformis; the cocoa-nut tree; bamboo; sugar-cane. — *Trīṇa-rājan*, ā, m. 'the king of the grasses', the vine-palm. — *Trīṇa-val*, ān, atī, at, abounding in grass, grassy. — *Trīṇa-valva-jā*, as or am, m. or n. (?), Saccharum Cylindricum; (ā), f. = *valva-jā*. — *Trīṇa-vindu*, us, m., N. of an ancient sage and prince; [cf. *tārnavindaviya*]. — *Trīṇavindu-saras*, as, m., N. of a lake. — *Trīṇa-vistara*, as, m. a heap of grass. — *Trīṇa-vija* or *trīṇa-vijaka* or *trīṇavijottama* ('*ja-ut*'), as, m. a kind of grain, = *śyāmaka*. — *Trīṇa-vriksha*, as, m. the fan-palm; the date tree; the cocoa-nut tree; the areca-nut tree; Pandanus Odoratissimus; [cf. *trīṇa-druma*]. — *Trīṇa-śita*, am, n. a kind of fragrant grass, Andropogon Serratus; (ā), f. a kind of aquatic plant, = *jala-pippali*. — *Trīṇa-sūnya*, as, m. Jasminum Sambac; the fruit of Pandanus Odoratissimus. — *Trīṇa-sūli*, f. a kind of plant. — *Trīṇa-sonita*, am, n. a kind of perfume, = *trīṇa-kunkuma*; [cf. *trīṇasrij*]. — *Trīṇa-soshaka*, as, m. a kind of serpent. — *Trīṇa-saundhikā*, f. a kind of Achyranthes. — *Trīṇa-shatpada*, as, m. a wasp ('an insect with six feet infesting grass'). — *Trīṇa-sārā*, f. the plantain or banana, Musa Sapientum. — *Trīṇa-siṅha*, as, m. an axe ('a reed lion'). — *Trīṇa-somāngiras* ('*ma-an*'), ās, m., N. of one of the seven sacrificial priests of Yama. — *Trīṇa-skanda*, as, m., Ved. N. of a man; (Sāy.) trembling or fading away like grass. — *Trīṇa-harmya*, as, m. a house or upper room of grass or straw. — *Trīṇāṅhripa* ('*ṇa-an*'), as, m. a kind of grass, = *manthānuka-trīṇa*; (also read *trīṇāṅghripa*). — *Trīṇāgni* ('*ṇa-ag*'), is, m. a grass fire, i. e. one quickly extinguished; conflagration of straw or chaff; burning a criminal wrapped up in straw. — *Trīṇānjana* ('*ṇa-an*'), as, m. a chameleon, a lizard. — *Trīṇāṭavi* ('*ṇa-at*'), f. a forest abounding in grass. — *Trīṇādhyā* ('*ṇa-ādhy*'), as, m. a kind of grass, = *parvata-trīṇa*; [cf. *pat-trādhyā*]. — *Trīṇāma* ('*ṇa-an*'), am, n. rice growing wild; [cf. *trīṇa-dhānya*]. — *Trīṇāmla* ('*ṇa-am*'), am, n. a kind of grass, = *lavaya-trīṇa*. — *Trīṇāri* ('*ṇa-ari*'), is, m. a kind of Mollugo, (a common weed). — *Trīṇāvarta* ('*ṇa-āv*'), as, m., N. of a man. — *Trīṇāvarta-vudha*, as, m., N. of a chapter of the Gaṇeśa-khaṇḍa or third part of the Brahmayavarta-Purāṇa. — *Trīṇā-vallī-tirtha*, N. of a place mentioned in the Rasika-ramaṇa by Raghunātha. — *Trīṇāsrīj* ('*ṇa-as*'), k, n. a kind of perfume, = *trīṇa-kunkuma*, *trīṇa-sonita*. — *Trīṇekshu* ('*ṇa-ik*'), us, m. a kind of long grass, Saccharum Cylindricum. — *Trīṇendra* ('*ṇa-in*'), as, m. 'prince of the grasses', the palmyra-palm (= *tāla*); [cf. *trīṇa-rāja*]. — *Trīṇottama* ('*ṇa-ut*'), as, m. 'best of grasses', a kind of Andropogon (*ukhar-valu*). — *Trīṇoththa* ('*ṇa-ut*'), as, m. a kind of perfume, = *trīṇa-kunkuma*. — *Trīṇolaka* ('*ṇa-ut*'), am, n. grass and water. — *Trīṇodbhava* ('*ṇa-ut*'), as, m. rice &c. growing wild or without cultivation; a kind of perfume, = *trīṇoththa*. — *Trīṇolapa*

('*ṇa-ut*'), am, n. grass and shrubs. — *Trīṇolkā* ('*ṇa-ut*'), f. a torch of hay; a fire-brand made of a wisp of straw. — *Trīṇaukas* ('*ṇa-ok*'), as, n. a hut, a house of straw or mats. — *Trīṇaushadha* ('*ṇa-osh*'), am, n. the fragrant bark of Feronia Elephantum (= *elavāluka*).

Trīṇaka, am, n. grass, a worthless blade of grass; (as), m., N. of a man.

Trīṇakīyā, f. a grassy place.

Trīṇasa, as, ā, am, grassy, abounding in grass, &c.

Trīṇi-kṛi, cl. 8. P. *-karoti*, -*kartum*, to make straw of, to make light of. — *Trīṇi-kṛitya*, having esteemed as lightly as straw.

Trīṇiya, as, ā, am, relating to grass (?).

Trīṇyā, f. a heap or quantity of grass or straw.

तृणता 2. *trīṇatā*, f. (for 1. see under *trīṇa*, col. 1), a bow, = *trīṇatā*.

तृणमत्कृण *trīṇamatkṛiṇa* or *trīṇamatkṛiṇa*, as, m. a bail or surety, security, warranty; (the right reading may be *trīṇamatkṛiṇa*.)

तृणाङ्कु *trīṇāṅku*, us, m., N. of an ancient sage.

तृणामल *trīṇāmalla*, N. of a temple; (also read *trīṇāmalla* and *trimalla* and *trīṇāvallī-tirtha*.)

तृण *trīṇa*. See under *rt. trid* below.

तृत *trita* = *trita*, q. v.

तृतीय *trītiya*, as, ā, am (fr. *tri*), the third; forming or constituting the third part; (as), m., scil. *varna*, the third consonant of a Varga (i. e. *g, j, ḍ, ḍ, b*); (ā), f., scil. *tithi*, the third day in a half month; scil. *vibhakti*, the terminations of the third case, the third case, the instrumental; (am), n. a third part; (am or *ena*), ind. at or for the third time, thirdly; [cf. Zend *thri-tiya*; Lith. *trė-tia-s* of *trėtias*; Lat. *ter-tius*; Gr. *τρίτος*; Goth. *thri-dya*; Slav. *tre-til*; Scot. *tri-teamh*; Hib. *triugha*]. — *Trītiya-tā*, f. 'thirdness', the condition of the third consonant of a Varga. — *Trītiya-prakṛiti*, is, f. ('the third nature'), a eunuch; the neuter gender. — *Trītiya-savana*, am, n., Ved. the third Soma offering (in the evening). — *Trītiya-savanīya*, as, ā, am, belonging to the third Soma offering. — *Trītiya-seara*, am, n., N. of a Sāman. — *Trītiyāṇśa* ('*ya-an*'), as, m. a third part; (as, ā, am), receiving a third as one's share. — *Trītiyā-prakṛiti*, is, f. a eunuch; a hermaphrodite; the neuter gender, = *trītiya-prakṛiti*. — *Trītiyā-samāsa*, as, m. a compound word (Tat-purusha), the former member of which would stand in the instrumental case, if separated from the latter.

Trītiyaka, as, ikā, am, recurring every third day, tertian (as fever &c.); occurring for the third time; the third; (ikā), f. = *trītiyā*, the third day in a half month. — *Trītiyaka-jvara*, as, m. tertian ague.

Trītiyā-kṛi, cl. 8. P. A. *-karoti*, -*kurute*, -*kartum*, to plough for the third time. — *Trītiyā-kṛita*, as, ā, am, thrice ploughed (as a field).

Trītiyān, ī, īnī, ī, holding the third place or rank; having or receiving a third as one's share.

तृत्सु *tritsu*, us, m., *avas*, m. pl., Ved., N. of a Vedic race or family; (Sāy.) injurious, an enemy.

तृट् *trid* [cf. *rt. tard*], cl. 7. P. A. *trīṇati*, *trintite* or *trinte*, *tatarda*, *tatride*, *tardishyati*, -*te*, and *tartsyati*, -*te*, *atridat* and *atardit*, *atṛitta*, *tarditum*, to cleave; to split open; to pierce, cut through; to let out, set free; to kill, destroy, injure; to disregard; to eat (?); to give; cl. 1. P. *tardati*, to kill, injure; *Caus. tardayati*, -*yitum*, *atutardat* and *atitridat*: Desid. *titaridshati*, -*te*, and *tūritsati*, -*te*: Intens. *turidryate*, *taritartti*.

Trīṇila, as, ā, am, split, pierced, cut, injured, &c. **Trīṇila**, as, ā, am, Ved. having holes, porous; (Sāy.) splitting, cleaving.

enlightening, rendering bright, making splendid or polished; whetting; a point, the point of an arrow; a reed, a bamboo, the shaft of an arrow; the reed Saccharum Sara; (ī), f. a number of reeds, straw, &c., twisted or banded together, a mat; a tuft; a tuft of hair on the head (of a horse); N. of a plant, = *mūrva*, Sansevieria Roxburghiana; also = *jyotish-mati*, Cardiospermum Halicacabum.

Tejanaka, as, m. a kind of reed, Saccharum Sara (= *sara*).

Tejala, as, m. the francoline partridge (= *ka-piñjala*).

Tejas, as, n. sharpness; the sharp edge (of a knife &c.); the point or top of a flame or of a ray &c.; glow, glare, fierce or scorching heat, radiance, splendor, brilliance, lustre, light, fire; clearness of the eyes; the clear or bright appearance of the human body (in health), beauty; the heating and strengthening faculty of the human frame seated in the *pitta*; the bile; bilious humor &c.; fiery energy, ardour, power, might, spirit, strength, efficacy, male energy, semen virile, vital power; the brain; marrow; the essential nature or value of anything, essence; violence, mettle, fierceness, severity, energetic opposition; impatience, inability to bear or put up with; spiritual or moral or magical power; virtue; influence, effect, consequence, majesty, fame, dignity, glory, authority; a brave man; a venerable or dignified person, a splendid object, a renowned person, a person of consequence; fresh butter; gold; [cf. *a-tejas*, *agni-t*, *ugra-t*, *tigma-t*, &c.; cf. also Hib. *teas*, 'warmth, fervour.']

—*Tejah-prabha*, as, ā, am, gleaming with lustre, flashing with brilliance (as a weapon). —*Tejah-phala*, as, m. a kind of plant, = *bahu-phala*, &c. —*Tejah-sambhava*, as, m. = *rasa*, lymph; [cf. *agni-sambhava*.] —*Tejah-sinha*, as, m., N. of an astronomer.

—*Tejah-sena*, as, m., N. of a man. —*Tejas-ka*, as, ā, am, splendid, radiant, glorious, famous. —*Tejas-kara*, as, ā or i, am, irradiating, illuminating, granting strength or vital power. —*Tejas-kāma*, as, ā, am, longing for manly strength or vital power, desiring influence or authority or dignity. —*Tejas-timira*, c, n. du. light and darkness. —*Tejas-tejas*, ās, m. whose essence is light, who is light of lights. —*Tejas-tva*, am, n. the nature or essence of light, brightness, &c. —*Tejas-vat*, ān, alī, al, having a sharp edge (as a weapon); sharp, pungent; splendid, bright; energetic, spirited; (tī), f., N. of a princess; [cf. *tejo-vat*.] —*Tejas-vi-tā*, f. or *tejasvi-tva*, am, n. energetic behaviour or nature, energy, brilliancy, splendor. —*Tejas-vta*, ī, ini, ī, brilliant, splendid, bright; powerful, energetic, strong, sound, inspiring respect, dignified, noble; famous, glorious, illustrious, celebrated; violent; lawful; haughty; granting strength &c.; (ī), m., N. of a son of Indra; (ini), f. = *jyotish-mati*, Cardiospermum Halicacabum.

—*Tejusvi-prasūnā*, f., N. of a chapter of Śaṅga-dhara's anthology called Śaṅga-dhara-paddhati.

—*Tejo-nātha-tirtha*, am, n. the Tirtha of the lord of light (the Sun?). —*Tejo-midhi*, is, ī, i, 'a treasury of glory,' abounding in glory. —*Tejo-bala-samanvita* or *tejo-bala-samāyukta*, as, ā, am, endowed with spirit and strength. —*Tejo-bhanga*, as, m. destruction of dignity, disgrace. —*Tejo-maṇḍala*, am, n. a disk or halo of light. —*Tejo-mantha*, as, m. the tree Prenna Spirosa, (the friction of the wood engendering flame); [cf. *agni-mantha*.] —*Tejo-maya*, as, ī, am, consisting of splendor or light, shining, brilliant, luminous, glorious; full of energy or ardour. —*Tejo-mūrti*, is, ī, i, whose form is light, consisting totally of light. —*Tejo-rāśi*, is, m. a heap or mass of splendor, i. e. all splendor. —*Tejo-rūpa*, as, ā, am, whose form is light, consisting wholly of splendor; (am), n. Brahma, the supreme spirit; the nature of light. —*Tejo-vat*, ān, alī, al, sharp, pungent; bright, splendid; energetic; (tī), f. = *cavya*, Piper Chaba; Scindapsus Officialis; = *gaja-pippali*, = *mahā-jyotishmati*; a kind of medicinal root, commonly called Tejo-bala; N. of a princess; [cf. *tejas-vat*.] —*Tejo-vid*, l, t, l, Ved.

possessing splendor or light. —*Tejo-vindūpanishad* ('*du-up*'), l, f. 'a drop or particle of light,' N. of an Upanishad. —*Tejo-vija*, am, n. marrow. —*Tejo-vriksha*, as, m. = *kshudrāgni-mantha*. —*Tejo-vrīta*, am, n. noble or dignified behaviour; superior brilliancy or power. —*Tejo-vridhī*, is, f. increase of glory or dignity. —*Tejo-hrasa*, as, m. loss of dignity or lustre. —*Tejokvā* ('*jas-āk*'), f. = *tejas-vini*, = *tejini*.

Tejasa, am, n. = *tejas*, power &c. (at the end of a compound).

Tejasya, as, ā, am, Ved. splendid, conspicuous.

Tejūta, as, ā, am, sharpened, whetted, polished, burnished; excited, invigorated, stimulated.

Tejini, f. a sort of medicinal plant, commonly called Tejo-bala; Sansevieria Zeylanica.

Tejīshtha, as, ā, am (superl. of *tigma* or *tiksha*), Ved. very sharp or pointed, very bright, splendid, shining; vigorous, powerful, violent.

Tejīyas, ān, asi, as, Ved. very bright, radiant, splendid; very powerful or vigorous; a man of high dignity or influence.

Tejeyu, us, m., N. of a son of Raudrāsya.

तेजावर tejāura, N. of a place mentioned in the poem Rasika-ramaṇa by Raghu-nātha.

तेदनी tedanī, f., Ved. blood or clotted blood.

तेन 1. tena, as, m. a note or cadence introductory to a song &c.

तेन 2. tena, ind. (Inst. sing. of the pronom. base 2. ta), in that direction, there (correlative to *yena*, in which direction, where); in that manner, thus, so (correlative to *yena*, in what manner); on that account, for that reason, therefore, in consequence of; so with regard to (with acc.); *tena hi*, therefore, now then.

तेप् tep, cl. I. A. *tepate*, &c., to sprinkle, distil, ooze, drop; to shake, tremble; to shine.

तेम tema, as, m. (fr. rt. *tim*), the becoming wet, wet, damp, moisture; [cf. *stema*.]

Temana, am, n. wetting, moistening, moisture; a sauce, condiment; (ī), f. a sort of chimney, a fireplace.

तेर tera (?), am, n. the mouth.

तेल tela, as, m. a particular high number.

तेलु telu, us, m., N. of a race.

तेव tev, cl. I. A. *tevate*, &c., to play, sport; to weep, lament; [cf. *div* and *dev*.]

Tevana, am, n. play, sport, pastime; a garden, a pleasure-garden or playground.

तैकायन taikāyana, as, m. and *taikāyani*, is, m. two patronymics from Tika.

Taikāyāniya, as, m. a descendant or a pupil of Taikāyani.

तैक्ष्णायन taikshāyana, as, m. a patronymic from Tiksha.

तैक्ष्ण्य taikshya, am, n. (fr. *tiksha*), sharpness (of a knife &c.), acuteness, heat, pungency, acerbity, fierceness, severity, vehemence, violence, cruelty.

तैगम्य taigmya, am, n. (fr. *tigma*), sharpness, pungency, &c.

तैजनिवच् ताजनिवच् *tajanitvac*, k, f. (?), a sort of Viṭā.

तैजस taijasa, as, ī, am (fr. *tejas*), bright, luminous, brilliant, consisting of light or fire, fiery, splendid; consisting of any shining substance such as metal, metallic; the gastric juice as coloured by digested food; passionate, energetic, vigorous, power-

ful, intense; (as), m. 'the bright one,' i. e. the highly refined or subtle essence (in the Vedānta phil.); (ī), f. Scindapsus Officialis; (am), n. any metal; ghee or oiled butter; intensity; vigour, energy; N. of a Tirtha. —*Taijasāvaritā* or *taijasāvaritini* ('*sa-āv*'), f. a crucible.

तैतल taitala, as, m., N. of a man.

Taitalāyani, is, m. a patronymic from Taitala.

तैतिक्ष तैtiksha, as, ī, am (fr. *titikshā*), patient; (this word is also an adj. fr. *taitikshya*).

Taitikshava, as, m. a patronymic from Titi-kshu.

Taitikshya, as, m. a patronymic from Titiksha.

तैतिर taitira, as, m. = *tittiri*, a partridge; (probably a wrong reading for *taitira*.)

तैतिल taitila, as, m. a rhinoceros; a god; = *kalinga*; (am), n., N. of the fourth astronomical period called Karapas.

Taitili, is, m., N. of a man.

तैतिर तैtitira, as, ī, am (fr. *tittiri*), produced or coming from a partridge; sprung from the sage Tittiri; (as), m. = *tittiri*, a partridge; a rhinoceros; (am), n. a flock of partridges.

Taitiri, is, m., N. of an ancient sage who was an elder brother of Vaiśampāyana; N. of a son of Kapota-roman and father of Punarvasu.

Taitirika, as, m. one who catches partridges.

Taitirīya, ās, m. pl. the pupils of Tittiri, the followers of the Taitirīya school of the Yajur-veda; or the Yajur-veda itself, according to the version of this school; see *taitirīya-saṃhitā*. —*Taitirīya-āraṇya*, as, am, m. n. the school or sect of the Taitirīyas. —*Taitirīya-prāśākhya*, am, n. the Prāśākhya of the Taitirīyas. —*Taitirīya-brāhmaṇa*, am, n. a Brāhmaṇa of the Taitirīya Yajur-veda. —*Taitirīya-sikshā*, f. the pronunciation of letters, accents, &c., according to the Taitirīyas. —*Taitirīya-saṃhitā*, f. the collection of the hymns &c. of the dark or black Yajur-veda; (this, the more ancient version of the Yajur-veda, was called Taitirīya, as handed down by Tittiri, the pupil of Yaska, the pupil of Vaiśampāyana; the more modern or bright Yajur-veda being attributed to Yājñavalkya, of the family of the Vājasaneyins: the legend relates that the Yajus in its original form was first taught by the sage Vaiśampāyana to twenty-seven pupils, Yājñavalkya being deputed by him to teach it to others; subsequently the sage being offended with Yājñavalkya, bade him relinquish the Veda committed to him, which he instantly disgorged in a tangible form; whereupon the other disciples of Vaiśampāyana receiving his command to pick it up, assumed the form of partridges for that purpose, and swallowed the texts, which were soiled, and hence named 'black,' the other name *taitirīya* having reference to the partridges. Yājñavalkya then had recourse to the Sun, and from that deity received a new revelation of the Yajus, which is sometimes called 'white,' and sometimes from the patronymic of Yājñavalkya, Vājasaneyin.) —*Taitirīyāranyaka* ('*ya-ār*'), am, n. the Aranyaka of the Taitirīyas. —*Taitirīyopanishad* ('*ya-up*'), l, f. the Upanishad of the Taitirīyas mentioned in the Sarva-darśana-saṅgraha.

Taitirīyaka, as, ā, am, belonging to the Taitirīya version of the Yajur-veda; (ās), m. pl. = *taitirīyās*, i. e. the followers of the Taitirīya school of the Yajur-veda. —*Taitirīyakopanishad* ('*ka-up*'), l, f. the Upanishad of the Taitirīyas mentioned in the Sarva-darśana-saṅgraha.

तैनिडीक तैnidika, as, ī, am (fr. *tintidika*), prepared with a sour sauce of tamarinds.

तैन्दुक तैinduka, as, ī, am (fr. *tinduka*), derived from or belonging to the tree Diospyros Embryopteris.

तैम taibha, am, n., N. of a Sāman.

तैमात *taimāta*, as, m., Ved. a kind of serpent.

तैमिर *taimira*, as, m. (fr. *timira*), scil. *roga*, darkness or dimness of the eyes, a disease of the eyes; [cf. *timira*.]

तैमिरिका, as, i, am, affected by this disease.

तैरा *taira*, as, m. or *tairāṇa*, as, m. or *tairāṇī*, f., N. of a plant, = *ku-nīlī*, *rāya-da*.

तैरभुक्त *tairabhukta*, as, i, am, derived from or a native of Tīra-bhukti.

तैराश *tairāśa*, as, i, am, derived from or composed by Tīraśēt (as a Sāman or Sūkta).

तैराश्या, am, n., N. of a Sāman.

तैरोविराम *tairovirāma*, as, m. (fr. *tiras* + *virāma*), 'extending beyond a pause' or 'having a pause between,' i. e. the dependent Svarita in a compound when the Udatta upon which it depends stands on the last syllable of the first member of the compound.

तैरोव्यञ्जन *tairovyanjana*, as, m. (fr. *tiras* + *vy*), 'extending beyond the consonant' or 'having a consonant between,' the dependent Svarita when separated from the Udatta syllable of the same word by one or more consonants, i. e. a circumflex accent between which and the preceding acute vowel one or more consonants intervene.

तैरोऽह्य *tairo'hnya* = *tiro'hnya*, q. v.

तैरथ *tairtha*, as, i, am (fr. *tirtha*), relating to a sacred bathing-place or shrine, coming from it, &c.

तैरथा, as, &c., an adj. fr. *tirtha*.

तैरथिका, as, i, am, coming or derived from a holy place of pilgrimage; visiting the holy shrines or bathing-places; sacred, holy; (am), n. water from a sacred bathing-place, holy water; (as), m. an ascetic; [cf. *tirthika*.]

तैरथ्या, am, n. abstract noun fr. *tirtha*.

तैर्यगयनिक *tairyagayana*, as, i, am (fr. *tiryag-ayana*), measured by the revolution of the sun, as a year, (opposed to *sāvanaḥ samvat-sarah*.)

तैर्यग्योन *tairyagyona*, as, i, am, or *tairyagyoni*, is, is, i, or *tairyagyonya*, as, ā, am (fr. *tiryag-yoni*), of animal origin, relating to the animals, an animal, &c.

तैल *taila*, am, n. (fr. *tila*), oil expressed from sesamum, mustard, &c.; oil in general, (often compounded with the name of the plant from which the oil is extracted); storax, gum benzoin, incense; [cf. *tikṣhṇa-taila*.] — **तैला-कान्दा**, as, m. a kind of bulbous plant. — **तैला-कल्का-जा**, as, m. oil-cake; [cf. *tilakalka-ja*.] — **तैला-कल्पना**, f., N. of a chapter in the Sārngga-dhara-samhitā or medical work by Sārngga-dhara, son of Dāmodara. — **तैला-कारा**, as, m. an oil manufacturer. — **तैला-किप्ता**, am, n. oil-cake, a cake made of oily seed; [cf. *tila-kipta*.] — **तैला-किप्ता**, as, m. a kind of insect, = *tailīni*, *dardru-nāsinī*, &c. — **तैला-कारिका**, f. a cock-roach ('stealing oil'). — **तैला-त्वा**, am, n. oiliness, oily state. — **तैला-द्रोण**, f. a tub or bath filled with oil. — **तैला-पाका**, as, m. (*paka* fr. *pa*, drinking), a kind of bird; an 'oil-drinking' beetle, a cock-roach; [cf. *taila-pā*.] — **तैला-पर्याका**, am, n. a kind of fragrant grass, = *granthi-parṇa*; sandalwood. — **तैलापार्ष्णि**, as, m. a kind of sandalwood. — **तैला-पर्या**, f. sandal; turpentine; incense; [cf. *tila-parṇa* and *tila-parṇī*.] — **तैला-प्रा** or **तैला-प्रायिका**, f. a kind of beetle or cock-roach; [cf. *taila-pāka*.] — **तैला-प्रायिन**, i, m. a kind of cock-roach; a sword ('drinking oil,' i. e. anointed with oil?); (*ini*), f. a kind of cock-roach. — **तैला-प्रायि** = *tila-prija*, white sesamum. — **तैला-प्रायिका**, f. the small red ant. — **तैला-प्रा**, as, ā, am, = *pita-*

taila, one who has drunk oil. — **तैला-फला**, as, m. the sesamum plant; Terminalia Catappa (= *ingudi*); Terminalia Bellerica. — **तैला-भारिनी**, f. = *tila-bhāriṇī*, jasmine. — **तैला-माली**, f. a wick, the cotton of a lamp. — **तैला-पतु**, f. the pouring of sesamum-seeds into fire [cf. *śyānam-pātā*]; oblation to fire; (as, ā, am), mixed with oil &c. — **तैला-यन्त्रा**, am, n. an oil-mill. — **तैला-राली**, f. a kind of plant, = *laghu-satāvārī* (Asparagus). — **तैला-रिजा**, Semecarpus Anacardium. — **तैला-संधाना**, am, n. a fragrant substance or perfume, civet? (= *kakkolaka*). — **तैला-स्पन्द**, f., N. of several plants, = *śvetu-gokarū*; *kākoli*; Cucurbita Pepo. — **तैला-स्फाटिका**, as, m. a sort of gem, amber(?). — **तैलाकरा** ('*la-āk*'), as, m. seeds &c. from which oil is expressed. — **तैलागुरु** ('*la-ag*'), u, n. a sort of Agallochum. — **तैलाति** ('*la-ati*'), f. a wasp. — **तैलाभ्यंगा** ('*la-abh*'), as, m. anointing the body with oil. — **तैलाभुक्ता** ('*la-am*'), f. = *taila-pāyikā*, a sort of cock-roach.

तैलाका, am, n. a small quantity of oil.

तैलाका, as, m. an oilman, an oil manufacturer.

तैलिन, i, *ini*, i, relating or belonging to oil, oily, &c.; (*i*), m. an oilman, an oil-grinder or preparer; (*ini*), f. the wick or cotton of a lamp; a kind of insect found in oil (= *taila-kiṭa*). — **तैलि-साल**, f. an oil-mill.

तैलिना, as, ā, am, grown with sesamum; (am), n. a field of sesamum.

तैलक्य *tailakya*, am, n. (fr. *tilaka*), putting the Tilaka-mark on the forehead (?).

तैलङ्ग *tailanga*, as, m. the country along the coast south of Orissa as far as Madras, the modern Carnatic.

तैलचक *tailavaka*, as, &c., inhabited by the Telus.

तैलचक *tailvaka*, as, &c. (fr. *tilvaka*), coming from or made of the Tilvaka tree, the plant Symplocos Racemosa.

तैलचक *tailvaka*, as, &c., inhabited by the Tivras.

तैलदारव *tailadarava*, as, i, am, made of or coming from the tree Tivra-dāru.

तैष *taisha*, as, i, am (fr. *tishya*), relating to the asterism Tishya; (as), m., N. of a month (December-January), the month in which the full moon stands in the asterism Tishya, = *pausha* and *sahasya*; (*i*), f., scil. *tīthi* or *rātri*, the day of full moon in month Tāisha.

तोक *toka*, am, n. (connected with 1. *tu* and 1. *tuj*, and said by some to be fr. rt. 2. *tu*), offspring, children, race, male or female offspring, a child, (in the Rig-veda *toka* is never used in pl.; it is often joined with *tanaya*); a new-born child; the offspring of any animal (in comp., e. g. *varāha-toka*, a young boar); [cf. *trāksh*, *stoka*, *taksh*; Gr. *τέκνον*, *τίκτω*, *τέκεον*, *τοκάς*; Angl. Sax. *thegn*, *thegen*; Old Germ. *degan*, 'servant'.] — **टोका-रत**, ān, ati, at, Ved. connected with offspring, having children. — **टोका-सति**, is, f., Ved. the acquisition of offspring.

टोका, as, m. and (in the earlier language) *tokman*, a, n. a young green blade of corn, especially of barley, green or unripe barley; (as), m. green colour; (am), n. the wax of the ear; a cloud.

टोटक *toṭaka*, as, m. a kind of poisonous insect; N. of a pupil of Śankarācārya; (am), n. a particular metre (each line of the stanza containing twelve syllables); according to some also a kind of drama, (probably a Prākṛit form for *troṭaka*.)

तोड *toḍ*, cl. 1. A. *toḍate*, &c., to treat with disrespect; to despise; [cf. *tuḍḍ*, *tūḍ*, *rauḍ*.]

तोडन *toḍana*, am, n. (fr. rt. *tuḍ*), splitting (?).

तोडलतन्त्र *toḍala-tantra*, am, n., N. of a Tantra.

तोडल *totala*, as, m., N. of a writer on medicine; (*ā*), f., N. of a goddess; [cf. *troṭala*.]

तोडस् *totas*, ind., Ved. (according to Mahi-dhara), a wife; or = *tvayi*.

तोडायन *tottāyana*, ās, m. pl., N. of a branch of the Atharva-veda, (also read *tottāyanīya*, *tauta*, and *tauttāyana*.)

तोड *totra* or *totra*, am, n. (fr. rt. 1. *tuḍ*), a stick or bamboo with a sharp iron head used for guiding an elephant; a goad or pike for driving cattle. — **टोटा-वेट्रा**, am, n. a rod or wand borne by Viṣṇu.

टोटा, as, m. guiding or driving (horses &c.); 'the instigator and exciter' (of all nature), an epithet of the Sun; sharp, shooting or pricking pain; pain, anguish, vexation, torture, disease, uneasiness either of body or mind; (as), m., Ved. a sacrificer; *gotamasya toḍaḥ*, N. of a Sāman. — **टोटा-पार्नि**, f. 'prick-leaf', N. of a plant enumerated among the Ku-dhānyas.

टोडाना, am, n. a stick used for guiding or driving cattle &c.; a goad; stinging; pain, affliction from disease &c.; (as, am), m. n., N. of a tree and its fruit, (in Marāṭhī *laghukāṇkaḍa*.)

टोमर *tomara*, as, am, m. n. an iron club or crow; a lance, a javelin; a kind of metre consisting of four lines of nine syllables each; N. of a man; (ās), m. pl., N. of a race. — **टोमरा-ग्राहा**, as, m. a warrior armed with a club or lance; throwing a lance. — **टोमरा-धारा**, as, m. a warrior armed with a club or lance; fire.

टोमराण *tomarāṇa*, as, m., N. of a man; [cf. *toramāṇa*.]

टोमरिका *tomarikā*, f. = *tuvarikā*, a fragment earth.

तोय *toya*, am, n. (perhaps fr. rt. 2. *tu*), water; the regent of the Nakshatra Āśādhā; (*toyaṁ kri*, to make an offering of water to a deceased person, with gen.); (*ā*), f., N. of a river; [cf. Slav. *toyati*, 'to melt'.] — **टोया-कार्मान**, a, n. a religious ceremony performed with water, ablutions of various parts of the body, oblations of water offered to a deceased person. — **टोया-कामा**, as, ā, am, fond of water; (as), m. a sort of cane growing in or near water, Calamus Fasciculatus. — **टोया-कुम्भा**, Blyxa Saivala. — **टोया-कृच्छ्रा**, as, am, m. n. a sort of penance, drinking nothing but water for a fixed period. — **टोया-कृति**, t, t, t, causing water or rain. — **टोया-कृदि**, f. sport or pastime in water, splashing about in water or besprinkling one another; [cf. *jala-kṛidi*.] — **टोया-गर्भा**, the cocoa-nut ('containing water'). — **टोया-चारा**, as, ā, am, moving in water; (as), m. an aquatic animal. — **टोया-जा**, as, ā, am, born or living in water. — **टोया-दिम्बा** or **दिम्बा** or **दिम्बका**, as, m. hail. — **टोया-दा**, as, ā, am, giving water; (as), m. a cloud; a kind of Cyperus, = *mustaka*; (am), n. ghee or oiled butter. — **टोयादत्या** ('*da-at*'), as, m. the departure of the clouds, the autumn. — **टोया-द्वाना**, am, n. a kind of gesticulation mentioned in the Purāṇa-sarva-sva by Halāyudha. — **टोया-धारा**, as, ā or i, am, bearing or containing water; (as), m. a cloud; a kind of medicinal plant, = *su-nishanṇa*; a kind of Cyperus, = *mustā*. — **टोया-धारा**, as, ā, am, bearing or containing water; (as), m. a stream of water. — **टोया-धि**, is, m. 'the receptacle of waters', the ocean. — **टोयाधि-प्रिया**, am, n. doves, ('fond of the sea,' i. e. produced in maritime countries.) — **टोया-निधि**, is, m. 'a treasure-house of water', the ocean. — **टोया-निवी**, f. 'girdled by

the ocean,' an epithet of the earth. — *Toya-pāshāṇa-ja-mala*, *am*, n. calamine, oxide of zinc. — *Toya-pippali*, f. the plant *Jussiaea Repens*. — *Toya-pushpi* or *toya-prashkthā*, f. trumpet-flower, *Bignonia Suaveolens*. — *Toya-prasādāna*, *as*, *ā*, *am*, purifying water; (*am*), n. the tree or the nut of the tree *Strychnos Potatorum*, the clearing-nut, (this nut being rubbed upon the inside of a water-jar occasions the precipitation of the impurities of the water poured into it.) — *Toyaprasādāna-phala*, *am*, n. the nut of the tree *Strychnos Potatorum*; [cf. the preceding.] — *Toya-phalā*, f. *Cucumis Utilissimus* (= *ivāru*). — *Toya-maya*, *as*, *i*, *am*, formed or consisting of water. — *Toya-mala*, *am*, n. sea foam. — *Toya-muḥ*, *k*, m. a cloud ('discharging water'). — *Toya-yantra*, *am*, n. a water-clock, a clepsidra; [cf. *jula-yantra*.] — *Toya-rasa*, *as*, m. water, moisture. — *Toya-rāj*, *i*, m. 'the king of the waters,' an epithet of the ocean. — *Toya-rāśi*, *is*, m. 'a heap of water,' a pond, a lake. — *Toya-val*, *an*, *atī*, *at*, 'having water,' surrounded by water; (*atī*), f. N. of a plant, = *amrita-vallī*, *Cocculus Cordifolius*. — *Toya-vallikā*, f. *Cocculus Cordifolius*. — *Toya-rallī*, f. a kind of gourd, *Momordica Charantia*; [cf. *kāravella*.] — *Toya-eriksha*, *as*, m. the plant *Blyxa Saivala*. — *Toya-vritti* = *toyāpāmārga*. — *Toya-velā*, f. the margin of the water, the water's edge, the shore. — *Toya-vyatikara*, *as*, m. blending or union of the waters (of two rivers). — *Toya-śuktikā*, f. a bivalve shell, an oyster. — *Toya-śūka*, *Blyxa Saivala*. — *Toya-sarpikā*, f. a frog. — *Toya-sūchaka*, *as*, m. a frog. — *Toyādhāra* (*'ya-adh'*), *as*, m. a water reservoir, a lake. — *Toyādhī-vāsini* (*'ya-adh'*), f. trumpet-flower, *Bignonia Suaveolens*; [cf. *amburāsini* and *ambur-vāsi*.] — *Toyāpāmārga* (*'ya-ap'*), *as*, m. *Achyranthes Aquatica*. — *Toyālaya* (*'ya-āl'*), *as*, m. ocean, sea; N. of a constellation. — *Toyāśaya* (*'ya-ās'*), *as*, m. a water reservoir, a cistern, a lake, a river. — *Toyotsarga* (*'ya-ut'*), *as*, m. the pouring out or discharge of water, raining. — *Toyotsargastanita-mukhara*, *as*, *ā*, *am*, noisy with rain and thunder. — *Toyodbhavā* (*'ya-ul'*), f. *Achyranthes Aquatica*.

तोरण *torāṇa*, *as*, *am*, m. n. (perhaps fr. rt. *tur*, to press forwards, i. e. through a passage), an arch, a gate, an arched doorway, a portal, the ornamented arch of a door or gateway; any temporary and ornamental arch; decoration of the gate-post (with boughs of trees, garlands, &c.); an outer door; a mound or elevated place near a bathing-place; a triangle supporting a large balance; (*am*), n. the neck, the throat; (*as*), m. an epithet of *Siva*. — *Torāṇa-māla*, *as* or *am*, or n. (?), N. of a place of pilgrimage. — *Torāṇa-val*, *an*, *atī*, *at*, arched, having ornamental arches.

तोरेमाण *toramāṇa*, *us*, m., N. of a prince; [cf. *tomarāṇa*.]

तोरेश्वरम् *torā-śvaras*, *ās*, m., N. of a Rishi with the patronymic *Āṅgīrasa*; [cf. *taurā-śvarasa*.]

तोल *tola*, *as*, *ā*, *am* (fr. rt. *tu*), poisoning one's self, e. g. *ghuṇa-tola*, (a bird) poisoning itself in the clouds; (*as*, *am*), m. n. weighing, weight or quantity measured by the balance; a Tola, a weight of gold or silver, (reckoned in books at 16 Māshas or 5 Kettis or 6½ grains each, and weighing therefore 105 grains troy: in practice it is calculated at 12 Māshas, jeweller's weight, and weighs nearly double or 210 grains; but actually it is of the same weight as the Sica or 179½ grains.)

Tolaka, *as*, *am*, m. n. a kind of weight, = *tola*. *Tolana*, *am*, n. raising, lifting up, weighing. *Tolayitā*, ind. having lifted up, having weighed. *Tolya*, *as*, *ā*, *am*, to be raised, to be weighed.

तोश *tośa*, *as*, *ā*, *am*, or *tośas*, *ās*, *ās*, *as* (fr. rt. *tus*), Ved. distilling, trickling, granting.

तोष *tośha*, *as*, m. (fr. rt. *tush*), satisfaction,

gratification, contentment, pleasure, joy, happiness; Contentment personified as a son of *Bhaga-vat* and one of the twelve *Tushitas*.

Toshaka, *as*, *ikā*, *am*, gratifying, causing pleasure or happiness.

Toshāṇa, *as*, *i*, *am*, satisfying, gratifying, making contented, appeasing, pleasing; (*am*), n. the act of satisfying, satisfaction, gratification, pleasing, delighting; (*i*), f. an epithet of *Durgā*.

Toshayīya or *toshayitavya*, *as*, *ā*, *am*, to be satisfied or gratified or made contented, to be pleased.

Toshita, *as*, *ā*, *am*, pleased, satisfied, gratified, appeased.

Toshin, *i*, *inī*, *i*, (at the end of a comp.) satisfied or contented with, pleased with, liking; gladdening, satisfying, making contented.

Toshya, *as*, *ā*, *am*, to be made satisfied or contented, to be pleased or delighted.

तोषल *toshala* or *tosala*, *ās*, m. pl., N. of a race (?).

तोषायण *tauśhāyāṇa*, adj. from *Tuksha*.

तौक्षिक *tauśhika*, *as*, m. (a word borrowed fr. the Gr. *τοξότης*), the sign of the zodiac Sagittarius.

तौग्य *taugrya*, *as*, m., Ved. the son of *Tugra*, a patronymic of *Bhujyu*.

तौच्छ *tauśchya*, *am*, n. (abstract noun fr. *tuścha*), emptiness, meanness, worthlessness.

तौखिकेर *tauśhikera*, *ās*, m. pl., N. of a race; [cf. *tuśhikera*.]

तौत *tauta*, another form for *tottāyana*.

तौततिक *tautātika*, *as*, *i*, *am*, composed by *Tutāta*, (according to a scholiast) = *Kaumarīlāṃ Sāstram*.

तौतिक *tautika*, *as*, m. the pearl-oyster; (*am*), n. a pearl.

तौत्तयान *tauttāyana*, another form for *tottāyana*.

तौद *tauda*, *am*, n. (fr. *tuda* or *toda*), N. of a *Sāman*; (*i*), f., Ved., N. of a plant (?).

तौदादिक *tandādika*, *as*, *i*, *am* (fr. *tud* + *ādī*), belonging to the class of roots which begins with *tud*, i. e. to the sixth class.

1. *tandeya*, *as*, m. a patronymic from *Tuda*.

तौदिय *taudiya*, *as*, m., N. of a *Brāhman*.

तौदेय 2. *tandeya*, *as*, *i*, *am*, produced in or coming from the district called *Tūdī*, q. v.

तौम्बुरविन् *taumburavin*, *inas*, m. pl. the pupils of *Tumburu*.

तौर *taura*, *as*, *i*, *am*, relating to *Tura*; (*am*), n., scil. *ayana*, N. of a *Sat-tra* ceremony.

तौरायण *taurāyāṇa*, *as*, *ā*, *am*, Ved. = *tūrāyāṇa*, hastening.

तौरश्रवस *taurāśravasa*, *am*, n. (fr. *torā-śravasa*), N. of two *Sāmans*.

तौरायणिक *taurāyāṇika*, *as*, *i*, *am*, performing the sacrifice or vow *Turāyana*.

तौर्य *taurya*, *am*, n. (fr. *tūrya*), the sound of musical instruments, music, harmony, &c. — *Taurya-trika*, *am*, n. triple symphony or harmony, i. e. union of song, dance, and instrumental music.

तौर्यश *taurvaśa*, *as*, *i*, *am* (fr. *turvaśa*), epithet of a peculiar species of horse.

तौल *taula*, *am*, n. a balance, = *tuḷā*.

1. *taulika* in *daśa-taulika*, having the weight of 10 *Tulās*.

Taulin, *i*, m. (fr. *tuḷā*), one who holds a balance, a weigher; the sign of the zodiac *Libra*.

Taulya, *am*, n. weight; equality, similarity, likeness.

तौलिक 2. *taulika*, *as*, m. (fr. *tuḷikā*), a painter; [cf. the next.]

Taulikika, *as*, m. a painter.

तौवलि *taulvali*, *is*, m. (fr. *tuḷvala* ?), N. of a preceptor; *ajā-taulvali*, *Taulvali* fond of goats.

Taulvalāyana, *as*, m. a patronymic from *Taulvali*.

तौवरक *taugaraka*, *as*, *i*, *am*, derived or coming from the plant *Tugaraka*.

तौविलिका *tauvilikā*, f., Ved. a kind of animal (?).

तौषार *taushāra*, *as*, *i*, *am* (fr. *tushāra*), snowy, dewy; (*am*), n. snow, cold.

त्मन् *tman*, *ā*, m. = *ātman* (acc. *tmanam* and *tmanā*, dat. *tmane*, loc. *tmani*; the initial *ā* is also rarely dropped in epic poetry after *e* or *o*), Ved. the vital breath; one's own person, self. *Tman* is also used in Ved. for *tmanā* at the end of a *Pāda*.

Tmanā, ind., Ved. Although according to the unanimous interpretation of the native scholars and grammarians (cf. *Pān*. VI. 4, 141) this word stands for *ātmanā*, 'by itself, myself, himself, one's self,' &c., yet it has evidently in many cases lost its original meaning and is used as an emphatic particle in the same way as the Greek *μέν* and *μήν*; it may then be translated by 'yet,' 'really,' 'indeed,' 'even,' 'at least,' 'certainly,' 'also'; (*tmanā* usually lays stress on a preceding and more rarely on a following word); *ulu tmanā*, *tmanā ca*, and also, and certainly; *iva tmanā* or *na tmanā*, just as; *adha tmanā*, then certainly, even.

Tmanyā, ind., Ved. (in certain *Āprī* hymns) = *tmanā*.

त्मन्त *tmānta*, *as*, *ā*, *am* (perhaps for *tyūta* fr. rt. *tiv*), Ved. soaked with fat.

त्य *tya*. See *tyad*.

त्यगल *tyagala*, *as*, m., N. of an author; (also read *tigala*.)

त्यगन्पि *tyagnāpi*, Ved., N. of a *Sāman*.

त्यज् 1. *tyaj*, cl. 1. P. *tyajati*, *tatyāja* (Ved. *tityāja*), *tyakshyati* (rarely *tyajishyati*), *atyākshī*, *tyaktum*, to leave, abandon, quit; to leave a place, go away from; to let go, dismiss, discharge; to shoot off; to give up, surrender, resign, part from, renounce (e. g. *tanum* or *dham* or *kalevaram* *tyaj*, to abandon the body, die; *prāṇān* or *śvāsān* or *jīvitam* *tyaj*, to give up breath or life, die, risk one's life); to shun, avoid; to get rid of, free one's self from, lose; to distribute, give away, give, offer (as a sacrifice or oblation to a deity); to set aside, leave unnoticed, disregard; to except: Pass. *tyajyate*, to be abandoned by, to become deprived of, lose, get rid of (with inst., e. g. *dhamena* *tyajyate*, he loses his riches): Caus. *tyajāyati*, *-yitum*, Aor. *atityajāt*, to cause to leave or abandon or quit, to deprive a person of anything (with two acc., e. g. *tyajāyati mām grāham*, he causes me to quit the house; or with acc. and inst., e. g. *atityajāt tam prāṇān*, he caused him to lose his life); to expel, turn out; to quit; to cause anything not to be noticed: Desid. *tityakshati*: Intens. *tātyajyate*, *tātyakti*; [cf. Hib. *treigim*, 'I leave, forsake'; *treigthe*, 'forsaken,' = *tyakta*; *treigam*, 'leaving, forsaking, abandonment,' = *tyajana*; *treigtheor*, 'a deserter, forsaker,' = *tyaktī*.]

Tyakta, *as*, *ā*, *am*, left, resigned, forsaken, abandoned, deserted, left alone, &c. — *Tyakta-jivita* or

tyakta-prāṇa, as, ā, am, ready to abandon life; willing to run all hazards, having relinquished all expectation of life as men on the forlorn hope. — *Tyakta-lajja*, as, ā, am, abandoning shame, shameless. — *Tyakta-rat*, ān, atī, at, having left, leaving, abandoning, &c. — *Tyakta-vidhi*, is, is, i, transgressing rules. — *Tyakta-sri*, is, is, i, abandoned by fortune. — *Tyaktāgñi* ('ta-ag'), is, n. a Brāhmaṇ who has given up his household fire, one who neglects essential ceremonies.

Tyaktavya, as, ā, am, to be left or abandoned or released, to be left to one's fate; to be removed or kept back; to be given up or sacrificed.

Tyaktu-kāma, as, ā, am, wishing to leave.

Tyakti, tā, tri, tri, resigning, leaving, abandoning, giving up, sacrificing; an abandoner, forsaker.

Tyaktvā, ind, having left, abandoned, surrendered, &c.; leaving aside, disregarding, with exception of.

2. *tyaj*, k, k, k, (at the end of a comp.) leaving, abandoning, giving up, dying, risking one's life; [cf. *tanu-t*.]

Tyajana, am, n. leaving, quitting, abandoning; giving; excepting, exclusion.

Tyajaniya, as, ā, am, to be left or abandoned, to be avoided, to be expected, &c.

Tyajas, as, n., Ved. abandonment; difficulty, danger; alienation, estrangement, dislike, anger, aversion, envy; (Sāy.) a weapon or instrument causing abandonment; (*ās, ās, as*), m. f. n., Ved. offspring, a descendant.

Tyāga, as, m. leaving, letting go, abandoning, forsaking, parting from, deserting, renouncing, separation; discharging; dismissing; giving up, resigning; gift, donation, distribution; sacrificing one's life; liberality, generosity, prodigality; secretion, excretion; a sage, one who separates himself from the world; [cf. *ātma-t*, *tanu-t*, *deha-t*.] — *Tyāga-patra*, am, n. a bill of divorcement. — *Tyāga-maya*, as, i, am, consisting only in giving or in donation. — *Tyāga-yuta*, as, ā, am, liberal. — *Tyāga-sīla*, as, ā, am, disposed to give away, generous, liberal. — *Tyāgasīla-tā*, f. or *tyāgasīla-tva*, am, n. generosity.

Tyāgin, ī, inī, i, leaving, abandoning, renouncing; giving up, resigning; sacrificing; liberal; (i), m. an abandoner, (often applied to the religious ascetic who abandons terrestrial objects, thoughts, &c.); a giver, a donor; a hero. — *Tyāgi-tā*, f. or *tyāgi-tva*, am, n. liberality, generosity.

Tyāgīna, as, ā, am, left, abandoned.

Tyājaka, as, ikā, am, one who leaves, abandons, expels; leaving, abandoning, &c.

Tyājita, as, ā, am, made to quit or abandon; caused to be disregarded.

Tyājya, as, ā, am, to be left or abandoned or quitted, to be avoided or shunned, to be expelled, to be removed; to be given up or relinquished or abstained from; to be sacrificed; to be expected; (*am*), n. part of an asterism or its duration considered as unlucky.

त्यद् *tyad*, *syas*, *syā*, *tyad* (a pronoun composed of the base of the demonstrative pron. *ta* and the relative *ya*, and not found in the later language), Ved. that, that person or thing, (often used like the article in other languages, e.g. *tyad vasu Paṇināṃ vidas*, thou didst find that wealth, i. e. the wealth of the Panis); it is sometimes strengthened by *cid* and often occurs in connection with other demonstratives; (*tyad*), ind., Ved. indeed, namely, as it is known, (always preceded by the particle *ha*, e.g. *tvam ha tyad Indra Kutsam āvas*, thou indeed, O Indra, didst help Kutsa); [cf. Old Germ. *dēr fr. dīar*, f. *dīu*, acc. *dīa* = *tyām*, nom. pl. m. *dīe* = *tye*, f. *dīo* = *tyās*, n. *dīn* = *tyānt* : to *syā* belongs Old Germ. *siu*, acc. *sia* : Lith. and Slav. *sizis*, *sy* = *syas*; *szi*, *si* = *syā*.]

Tyatra, ind., Ved. at that place, there.

Tyatratya, as, ā, am, Ved. existing or being there.

Tyada, as, m. a son of that person; (*am*), ind. (at the end of an adv. comp.) = *tyad*.

Tyadāyani, is, m. a son of that person.

Tyā-dṛṣṭa, k, k, k, and *tyā-dṛṣṭa*, as, i, am, such a one as that.

त्र 1. *tra*, as, ā, am (fr. rt. *trai*), protecting (in comp.; see *aṇsa-t*, *auṅṭi-t*, *ātapa-t*, *kaṭi-t*, &c.).

त्र 2. *tra* = *tri*, three, in *dvi-tra*, q. v.

चंस *traus*, cl. 1. 10. P. *trausati*, *trausayati*, &c., to speak or shine.

चख *trakh*, cl. 1. P. *trakhati*, &c., to go, move.

चङ्क *trank*, cl. 1. A. *trankate*, &c., to go, move.

चह् *trankh* or *trang*, cl. 1. P. *trankhati* or *trangati*, &c., to go or move, (a various reading for *traug*); [cf. Hib. *tairgim*, 'I escape'; *tairgeadh*, 'going, passing'.]

वङ्ग *tranga*, as, ā, m. f. a kind of town or N. of a town; the city of Hari-ścandra supposed to be suspended in the air; [cf. *dranka*, *drunga*, &c.].

वद *trada*, as, m. (fr. rt. *trid*), Ved. splitting, one who cleaves or opens; a creator; (Sāy.) = *tardayitri*, a killer or injurer (of enemies).

चन्द *trand*, cl. 1. P. *trandati*, &c., to act, perform functions; to endeavour, strive; to be busy.

चप् *trap*, cl. 1. A. *trapate*, *trepe*, *trapishyate* and *trapayate*, *atrapishṭa* and *atrapita*, *trapitum* and *trapitum*, to become perplexed or embarrassed, to be ashamed, to be modest: Caus. *trapayati* and *trāpayati*, *-yitum*, to make perplexed or ashamed: Desid. *titrapishate* and *titrapate*: Intens. *tātrapayati*, *tātrapati*; [cf. Gr. *τρέπω*, *ἐν-τρέπω*; Lat. *trapis*, probably also *trepidus*, = Ved. *trīpa*, 'hastening'; Lith. *trōpiyu*, 'to throw'; Slav. *trepet*, 'trembling'; probably Goth. *dreiban*; Angl. Sax. *drif-an*, *dref-an*.]

Trapa, as, ā, m. f. (more commonly *ā*, f.), perplexity, embarrassment, bashfulness, shame, modesty; (ā), f. an unchaste woman (a shame to her family); family, race; fame, celebrity; [cf. Gr. *ἐν-τροπή*.] — *Trapā-nirasta*, as, ā, am, shameless, impudent. — *Trapānvita* ('pā-an'), as, ā, am, modest, bashful, ashamed. — *Trapā-bhara*, as, ā, am, overcome with shame. — *Trapā-yukta*, as, ā, am, bashful, modest. — *Trapā-rapā*, f. a harlot. — *Trapā-rat*, ān, atī, at, modest, ashamed. — *Trapā-hīna*, as, ā, am, shameless, immodest, impudent.

Trapamāya, as, ā, am, being ashamed.

Trapita, as, ā, am, modest, bashful, ashamed.

Trapu, u, n. tin; lead; (tin is said to be called *trapu* from its contracting just before melting; cf. *lajjālu*, as a N. of the sensitive plant.) — *Trapu-karkaṭi*, f. a kind of cucumber, = *trapusi*. — *Trapu-karṇin*, ī, inī, i, having tin ear-ornaments; (i), m. an epithet of Bhava-nandin.

Trapula, am, n. tin, lead.

Trapusha, as, m., N. of a merchant; a cucumber or melon; (i), f. = *trapusi*; (*am*), n. cucumber, the fruit of the *Trapushī*; tin.

Trapus, us, n. tin; [cf. *trāpusha*.]

Trapusa, am, n. cucumber, the fruit of the *Trapusi*; tin; (i), f. *coloquintida* and other sorts of cucumber, = *mahendra-vārūṇi*, *karkaṭi*, *pita-pushpā*.

वपाक *trapāka*, as, m., N. of a barbarous tribe.

वपिष्ठ *trapishṭha*, as, ā, am (superl. of *tripra*), highly satisfied, much pleased or contented.

Trapīyas, ān, asī, as (compar. of *tripra*), more satisfied, highly pleased.

वपुने *trapuṇi*, f. small cardamoms; [cf. also *tri-puṭā* and *tri-puṭi*.]

वपुस् *trapus*. See under rt. *trap* above.

वप् *trapra*, am, n. (a various reading for *vapra*), lead.

वप्स्य *trapsya*, am, n. (said to be fr. rt. *trip*), thin or diluted curds; (according to some authorities written *drapsya* and *drapsa*.)

त्रय *traya*, as, i, am (fr. *tri*), triple, threefold, consisting of three, divided into three parts, of three kinds, treble; (i), f., scil. *vidyā*, the threefold knowledge, the triple science (i. e. sacred revelation in its threefold form of hymn, sacrificial formula, and song, afterwards represented by the Ṛig, Yajur, and Sāma Vedas), the three Vedas collectively (omitting the Atharvan, which is not of equal authority); a triad, three collectively, a triplet, three, (e.g. *śata-trayī*, 300); a matron, a married woman whose husband and children are living; intellect, understanding; N. of a plant (*Conyza Serratala*), = *soma-rājin*; (*am*), n. a triad, three collectively, three, *trās*. — *Trayī-tanu*, us, m. an epithet of the Sun (having the three Vedas for a body, either as celebrated in the Vedas or because the Sāma-veda and portions of the other Vedas are said to have proceeded from the Sun); an epithet of Siva. — *Trayī-dharma*, as, m. the duty enjoined by the Vedas (i. e. the forms of sacrifice &c. prescribed by them). — *Trayī-maya*, as, i, am, consisting of the three Vedas, containing them, resting on them, &c. — *Trayī-mukha*, as, m. a Brāhmaṇ ('having the three Vedas in his mouth'). — *Trayī-vida*, as, ā, am, Ved. knowing the triple science; [cf. *trayī* and *trāvida*.]

Trayas, nom. pl. of *tri*, three, (used in comp. with a following decad, except *asīti* which takes *tri*). The other decads, except ten, twenty, and thirty, may also take *tri* for + 3.) — *Trayaḥ-pañcāśat*, t, f. fifty-three; [cf. *tri-pañcāśat*.] — *Trayaḥ-shashṭi*, is, f. sixty-three; [cf. *tri-shashṭi*.] — *Trayaḥ-saptati*, is, f. seventy-three; [cf. *tri-saptati*.] — *Trayaḥ-catvāriṃśa*, as, i, am, the forty-third. — *Trayaḥ-catvāriṃśat*, t, f. forty-three; [cf. *tri-catvāriṃśat*.] — *Trayaḥ-triṃśat*, as, i, am, the thirty-third; joined with thirty-three (e.g. *trayastrīṃśam śatam*, 133); consisting of thirty-three; celebrated with the Stoma which consists of thirty-three parts or syllables, containing that Stoma, &c. — *Trayaḥ-triṃśat*, t, f. thirty-three. — *Trayaḥ-triṃśati*, is, f., Ved. thirty-three. — *Traya-triṃśa-pati*, is, m. the chief of the thirty-three gods, an epithet of Indra. — *Trayastrīṃśa-stoma*, as, ā, am, Ved. containing the *Trayastrīṃśa-stoma*. — *Trayaḥ-triṃśin*, ī, inī, i, containing thirty-three. — *Trayo-daśa*, as, i, am, the thirteenth; joined with thirteen or having thirteen added (e.g. *trayodaśam śatam*, 113); consisting of thirteen; (i), f. the thirteenth day of the lunar fortnight; a kind of gesticulation mentioned in the *Purāṇa-sarva-sva*. — *Trayodaśaka*, consisting of thirteen; (*am*), n. the number thirteen. — *Trayodaśa-dhā*, ind. into or in thirteen parts. — *Trayo-daśan*, a, m. f. n. pl. thirteen; [Gr. *tris-kai-deka* for *trēs*; cf. Lat. *tredecim* for *tres-decem*; Lith. *trylika fr. trydika*.] — *Trayodaśama*, as, i, am, the thirteenth. — *Trayodaśavidha*, as, ā, am, of thirteen kinds. — *Trayo-daśika*, happening on the thirteenth day of the half-moon. — *Trayo-daśin*, ī, inī, i, Ved. containing thirteen. — *Trayo-navati*, is, f. ninety-three; [cf. *tri-navati*.] — *Trayoriṃśa*, as, i, am, the twenty-third; consisting of twenty-three. — *Trayo-viṃśatī*, is, f. twenty-three. — *Trayo-viṃśatika*, as, i, am, consisting of twenty-three. — *Trayoriṃśati-tama*, as, i, am, the twenty-third. — *Trayoriṃśati-dhā*, ind. in twenty-three parts, in twenty-three ways, &c.

त्रययय्य *trayayāyya*, as, ā, am, Ved. (according to Sāy.) = *trātavya*, to be protected.

त्रयोदशन् *trayo-daśan*. See *trayas* above.

व्याख्या *trayyārūṇa*, as, m., N. of a prince, a son of Tri-dhanvan; a son of Uru-kshaya; N. of the Vyāsa in the fifteenth *Dvāpara*.

त्रवाडिलघु *travāḍi-laghu*, us, m., N. of the father of Mahi-dhara.

चस 1. *tras*, cl. 10. P. *trāsayaṭi*, -*yitum*, to take, seize; to hold; to oppose, prevent, forbid.

चस 2. *tras*, cl. 1. and 4. P. (ep. also A.) *trasati*, *trasyati*, *tatrāsa* (3rd pl. *tatrāsu* and *tresu*), *trāśishyati*, *atrāśit* and *atrāśit*, *trāsītum*, to tremble, quiver, quake, or start with fear; to be agitated, be afraid of; to fear, dread (with abl. or gen. and more rarely with inst. e. g. *tasmāt* or *tasya* *trasyati*, he fears that or is afraid of him); to run away, run: Caus. *trāsayaṭi*, -*yitum*, to cause to tremble, terrify, to frighten, scare, agitate, set in motion: Desid. *titrāśishatī*: Intens. *titrāsyate*, *titrāstī*; [cf. Zend *tarēs*, *tars-ti*: Gr. *τρέω* fut. *τρεσίζω*, *τάρταριζω*, *τρήρων* for *τρεσρων*, *τρέ-μω*, *τάρβος*, *ταράσσω*, *θάλασσα*, *ὀ-τρηρός*, *ὀ-τραλέος*: Lat. *tristis*=*trasta*; *tremo*; *terreo* fr. *terreo* for *tresco*=Caus. *trāsayaṃi*: Goth. *thlahsyan*: Russ. *tryasu*, 'to shake'; *tryasu-sy*, 'I tremble': Lett. *trisschti*, 'to tremble': Hib. *tor*, 'fear, dread.']

Trasa, as, ā, am, movable, moving, locomotive; (am), n. the collective body of moving or living beings; animals; animals and men, (opposed to *sthāvara*, cf. *jagat*; under *trasa* are sometimes reckoned gods, men, and the inhabitants of the lower regions); (as), m. the heart ('the quivering one'); (um), n. a forest, a wood.—*Trasa-dasyu*, us, m., 'before whom evil beings tremble', N. of a prince, (celebrated for his liberality and favoured by the gods; he bears the patronymic *Paurukutsya* or *Paurukutsi* or *Paurukutsa*, and is supposed to be the author of certain R̥g-veda hymns; in the Bhāgavata-Purāṇa *Trasul-dasyu*, which is probably the original form, is identified with Māni-dhātṛi and regarded as the father of *Puru-kutsa*; the meaning of the name may be 'frightening evil beings'; cf. *jamad-agni*, *tarad-lveshna*, *bharad-vāja*, &c.)—*Trasa-renu*, us, m. f. an atom, the mote or atom of dust which is seen moving in a sun-beam, especially considered as an ideal weight either of the lowest denomination or equal to three or (according to some) thirty invisible atoms; (us), f., N. of one of the wives of the Sun.

Trasana, am, n. in *hastī-trasanāni*, the moving ornaments of an elephant (?).

Trasara, as, m. a shuttle; weaving; = *tasara*.

Trasura, as, ā, am, trembling, timid, fearful.

Trasta, as, ā, am, frightened, alarmed; timid, trembling, fearful; quick.—*Trasta-rūpa*, as, ā, am, terrified, fearful.

Trastu, us, us, u, fearful, timid, timorous.

Trasyat, an, anti, at, fearing, apprehending.

Trāsa, as, ā, am, moving, movable, locomotive; frightening; (as), m. fear, terror, anxiety; terrifying, frightening, causing alarm, (often in comp., e. g. *trāsārthum*, ind. in order to frighten); a flaw or defect in a jewel.—*Trāsa-kara*, as, ī, am, causing fear, fearful, alarming.—*Trāsa-dāyin*, ī, inī, ī, causing alarm, fear-exciting.

Trāsāvasyava, as, m. a patronymic from *Trasād-dasyu*; (am), n., N. of a Sāman.

Trāsama, as, ī, am, terrifying, alarming, frightening (with gen.), making anxious; (as), m. epithet of Siva; (um), n. the act of frightening or alarming; a means of frightening, cause of alarm, fright.

Trāsāniya, as, ā, am, to be dreaded, frightened, &c.

Trāsita, as, ā, am, frightened, scared, alarmed.

Trāsin, ī, inī, ī, fearful, timid, afraid.

त्रा 1. *trā* (by native authorities written *trai*, q. v.), cl. 1. A. *trāyate*, &c., to protect, &c. See rt. *trai*, p. 394.

2. *trā*, ās, ni., Ved. a protector, a defender; [cf. 1. *tra*.]

Trāṇa, as, ā, am, preserved, saved, guarded, protected; (am), n. protecting, preserving; protection, a preservative, defence; shelter, help, (often in comp., e. g. *ārta-trāṇāya*, for the protection of the

distressed; *ātma-trāṇa*, self-defence); protection for the body, armour; (*ā*), f., N. of a plant, = *trāya-mānā*; [cf. Hib. *troiath*, 'a helmet'.]—*Trāṇa-kartri*, tā, or *trāṇa-kārīn*, ī, m. a preserver, protector, saviour, deliverer.

Trāta, as, ā, am, preserved, rescued, guarded, protected; (as), m., N. of a man; (am), n. preserving, protection.

Trātavya, as, ā, am, to be guarded or protected.

Trātṛi, tā, trī, trī, a protector, saviour, guardian, defender; protecting, defending.

Trātra, am, n. defence, protection.

Trātvā, ind. having preserved or rescued.

Trāman, a, n., Ved. protection; [cf. *su-trāman*.]

Trāyat, an, anti, at, preserving, defending, protecting; (anti), f. a protectress; a medicinal plant; [cf. *trāyamānā*.]

Trāyantikā, f. a medicinal plant.

Trāyamāṇa, as, ā, am, preserving, defending, a preserver; (*ā*), f., N. of a medicinal plant; also *trāyamāṇikā*, f.; [cf. *kṛta-trā*.]

Trāhi (2nd sing. impv. of rt. *trai*), save! deliver! to the rescue!

त्रापुष *trāpusha*, as, ī, am (fr. *trapu*), made of tin [cf. *jātusha*]; silver (produced from tin).

त्रापुस *trāpusa*, as, ī, am, sprung or coming from the plant *Trapuśi*.

त्रायोदश *trāyodaśa*, as, ī, am (fr. *trayo-daśi*), relating &c. to the thirteenth day of a half-moon.

त्रि *tri*, *trayas* m. pl., *tisras* f. pl., *triṇi* n. pl. (said to be fr. rt. *trī*; in Ved. *trī* occurs for *triṇi* and *triṇām* for *trayāṇām*), three; [cf. Gr. *τρεῖς*, *trī-ā*, *trī-to-s*, *trī-s*, *τριστό-s*: Zend *thri*, *thri-tya*, *thris*: Lat. *tres*, *tri-ā*, *ter-tiu-s*, *ter*: Goth. *threis*, *thriya*, *thri-dya*: Angl. Sax. *threo*, *thry*, *thri*: Slav. *triye*, *tre-tii*, 'third': Lith. *trys*, 'three'; *trė-čias*, 'third': to *tisras* belong Old Hib. *teora*, Cambro-Brit. *f. tair*, Armor. *teir*.]

—*Tri-kakul*, t, t, t, having three peaks or points or horns &c.; (*t*), m., N. of a mountain in the Himālaya [cf. *tri-kūṭa* and *su-vela*]; an epithet of Kṛishṇa or Vishṇu; N. of a son of Suci and father of Dharma-sārathi; a kind of ritual observance; the highest, chief.—*Tri-kakula*, as, ā, am, having three peaks or humps &c.—*Tri-kakubh*, p, p, p, Ved. having three peaks or points; an epithet of Indra's thunderbolt or of Indra himself; (*p*), m., N. of a mountain; a kind of ritual observance; [cf. *tri-kakud*.]—*Tri-kaṭa*, as, m., N. of a plant (*Ruellia Longifolia*) = *go-kshuraka*; [cf. *tri-kaṇṭa*.]—*Tri-kaṭu*, u, n. or *tri-kaṭuka*, am, n. the aggregate of three spices, viz. black and long pepper and dry ginger; [cf. *kaṭu-traya*.]—*Tri-kaṇṭa*, am, n. the three thorny plants, a collective N. of three kinds of Solanum, viz. *bṛihati*, *agui-damanī*, and *duḥ-sparsā*; (as, ā, am), having three thorns; (as), m., N. of a plant = *go-kshuraka* or *pattra-guṇṭa*; a kind of fish.—*Tri-kūṭaka*, as, m., N. of a plant = *go-kshuraka*; a kind of poisonous insect; a kind of fish (*Silurus*); a kind of weapon.—*Tri-kadraka*, ās, m. pl., Ved. probably a N. of three peculiar Soma-vessels [cf. *kadrū*], or perhaps a N. of an oblation consisting of three offerings of the Soma (which is of a dark-brown colour); the first three days of the Abhi-plava festival which lasts six days, (respectively called *Jyotis*, *Go*, and *Āyus*).—*Tri-kadrūkiya*, as, ā, am, containing the word *tri-kadrūka*.—*Tri-karṇa*, as, ī, am, having three ears.—*Tri-karman*, (at the beginning of a comp.) the three chief duties of a Brāhman, viz. sacrifice, study of the Vedas, and liberality (e. g. *trī-karma-kṛit*, performing these three duties); (*ā*, ā, a), engaging in these three actions.—*Tri-karsha*, am, n. = *trī-kārshika*.—*Tri-kalā*, f., N. of a female deity produced by the union of three gods for the destruction of Andhaka.—*Tri-kāṇḍa*, as, ā,

am, consisting of three parts or divisions; forty-eight cubits long; (as or am), m. or n. (?), a work consisting of three parts, especially the dictionary of Amara-siṅha, also called Amara-kosha.—*Tri-kāṇḍa-śāntā-mapi*, īs, m. or *trikāṇḍa-śāntā*, as, m., N. of commentaries on this work.—*Tri-kāṇḍa-mandana*, N. of a work.—*Tri-kāṇḍa-śeṣa*, as, m. a vocabulary in three chapters supplementary to the Amara-kosha by Puuṣhottama.—*Tri-kāya*, as, ā, am, having three bodies; (as), m., N. of Buddha or of a Buddha.—*Tri-kārshika*, am, n. the three contracting (*kārshika* fr. rt. *kṛish*) substances, dry ginger, *Ati-vishā*, and *Mustā*; [cf. *tri-karsha*, *danta-karshaṇa*.]—*Tri-kāla*, am, n. the three times, viz. past, present, and future time; morning, noon, and evening; the present, past, and future times of a verb; (am), ind. three times, thrice; (as, ā, am), connected with or relating to the three times (past, present, and future).—*Tri-kāla-jña*, as, ā, am, knowing the three times, omniscient; (as), m. a divine sage; a deity; a N. of Buddha, the founder of the Buddhist religion.—*Tri-kāla-darśin*, ī, inī, ī, seeing (or knowing) the past, present, and future, omniscient; (ī), m. a Rishi or divine sage; N. of Buddha.—*Tri-kāla-vid*, t, t, t, knowing the three times; (*t*), m. a Buddha; (with Jāinas) an Arhat.—*Tri-kūṇḍīśvara* ('*ḍā-īś*?'), am, n., N. of a Tantra.—*Tri-kūṭa*, as, ā, am, having three peaks or humps or elevations &c.; (as), m., N. of several mountains, = *tri-kakud* and *su-vela*; a mountain in Ceylon on the top of which Lankā, the capital of Rāvaṇa, was situated; (am), n. sea-salt prepared by evaporation.—*Tri-kūṭa-lavaṇa*, am, n. a peculiar kind of salt (= *droṇī-lavaṇa*).—*Tri-kūṭa-vat*, ān, m., N. of a mountain.—*Tri-kūṭaka*, am, n. a sort of knife with three edges.—*Tri-kaika* ('*ka-eka*'), Ved., N. of an Ekāha; [cf. *eka-trika*.]—*Tri-koṇa*, as, ā, am (borrowed fr. the Gr. *trīγων*), triangular, forming a triangle; (as, ā), m. f. *Trapa Bispinosa*; (am), n. (in astron.) N. of the fifth and ninth mansion [cf. *tri-kona-bhavana* and *tri-trikoṇa*]; the vulva; [cf. *tri-bhuj*.]—*Tri-koṇa-kūṇḍa*, am, n., N. of a mystical vessel in the form of a diagram.—*Tri-koṇa-phala*, am, n. *Trapa Bispinosa*.—*Tri-koṇa-bhavana*, am, n. (in astron.) N. of the fifth and ninth mansion.—*Tri-krama*, as, m. (according to the Prāśākyas) a Krama word composed of three words or members, the middle one of which is a single vowel.—*Tri-kshāra*, am, n. the three burning or acrid substances, viz. natron, saltpetre, and borax.—*Tri-kshura*, N. of a plant, = *kokilāksha*.—*Tri-kha*, am, n. a cucumber ('having three cavities').—*Tri-khaṭva*, am, ī, f. three beds collectively.—*Tri-khaṇḍa*, the earth as divided into three portions.—*Tri-kharva*, ās, m. pl., Ved., N. of a particular school of theologians.—*Tri-gaṇṭha*, am, n., N. of a Tirtha; [cf. *sapta-gaṇṭha*.]—*Tri-gaṇṭha*, as, m. the aggregate of the three objects of existence, viz. virtue (*dharma*), pleasure or the 'dulce' (*kāma*), and wealth or the 'utile' (*artha*); [cf. *tri-gaṇṭha*.]—*Tri-gata*, as, ā, am, tripled; gone or done in three ways; (um), n. the expression of different senses by the same word.—*Tri-gandhaka*, am, n. = *tri-jātaka*.—*Tri-gandhīra*, see under *gabhīra*.—*Tri-garta*, ās, m. pl., N. of a people inhabiting the modern Lahore; (as), ni. a prince of the Tri-gartas; the country of the Tri-gartas; a particular method of calculation; (*ā*), f. a lascivious woman, a wanton; a woman in general; a kind of cricket (= *ghurgurī*, *ghurgurikā*); a pearl.—*Tri-gurtaka*, ās, m. pl. = *tri-garta*.—*Tri-garta-rāja*, as, and *tri-garta-rājan*, ā, ni. king of Tri-garta.—*Tri-gartika*, as, m. the country of the Tri-gartas.—*Tri-guṇa*, ās, m. pl. the three qualities or constituents of nature and every existing thing, i. e. *sat-tras*, *rajas*, and *tanuś*; (as, ā, am), consisting of three threads or strings; threefold, three times repeated, thrice, triple, treble (e. g. *sapta triguṇāni dīnāni*, three times seven days); containing the three Guṇas or properties; (am), ind. in three ways, three times, thrice.—*Triguṇā-karṇa*, as, ī, am, whose ears

have two slits dividing them into three parts (as a mark of distinction).—*Triṇṇā-kṛta*, *as, ā, am*, thrice ploughed (a field &c.).—*Tri-grāmī*, f. an assemblage of three villages, N. of a place.—*Tri-grāhin*, i, ī, ī, extending to the length of three (padyās).—*Tri-ākṣhus*, *us, m.* 'tricular,' 'three-eyed,' an epithet of Kṛṣṇa (more properly of Śiva).—*Tri-ātuh-karṇa*, the third and fourth hypotenuses.—*Tri-ātura*, *ās, ās, āpi*, pl. three or four.—*Tri-āturdāsa*, *au, &c.*, du. the thirteenth and fourteenth.—*Tri-ātutāsa*, *as, ī, am* (fr. the next), the forty-third.—*Tri-ātvarīṇsat*, *t, f.* forty-three.—*Tri-āritra* (p), *am, n.* three kinds of characters, (perhaps a wrong reading for *stri-āritra*; cf. *tri-gūḥa*).—*Tri-āt*, *t, t, t*, consisting of three layers or seats of sacrificial grass.—*Tri-āvara*, *am, n.* the three vestments of the Buddhist ascetic.—*Tri-jagaj-janānī*, f. the mother of the three worlds, an epithet of Pārvatī.—*Tri-jagat*, *t, n.* or *tri-jagatī*, f. the triple world, i.e. heaven, the intermediate region, and earth, or heaven, earth, and the lower world.—*Tri-jagan-mohini*, f. confounding the minds of the (inhabitants of the) three worlds, a form of Durgā (?).—*Tri-jāta*, *as, ā, am*, wearing three braids of hair; (*as*), m. an epithet of Śiva; N. of a Brāhman; (*ā*), f., N. of a Rākṣhaś who was friendly to Sītā; N. of a tree, = *vilva*, Ægle Marmelos.—*Tri-jātā-seapna-darśana*, *am, n.* 'the dream of Tri-jātā', N. of a chapter in the fifth book of the Rāmāyaṇa.—*Tri-jāta* or *tri-jātaka*, *am, n.* three spices collectively, viz. mace, cardamoms, and Laurus Cassia (cinnamon).—*Tri-jīvā*, f. the sine of three signs or ninety degrees, a radius.—*Tri-jyā*, f. = the preceding.—*Tri-nata*, *as, ā, am* (fr. *tri-nata*), bent in three places, epithet of a bow; (*ā*), f. a bow; [cf. *tri-natā*].—*Tri-nayana*, *as, m.* [cf. *tri-nayana*], 'three-eyed,' an epithet of Śiva.—*Tri-nayan* or *tri-naya* (fr. *tri + nayan*), consisting of three times nine or twenty-seven parts, connected with the Tri-nava Stoma; three times nine, i.e. twenty-seven; *tri-nava-sāhasra*, twenty-seven thousand; [cf. *tri-saptan*].—*Tri-nāciketa*, *as, ā, am*, one who has thrice kindled the fire called Nāciketa; (*as*), m. an epithet of Nārāyaṇa (perhaps as worshipped with this fire); (according to Kullūka Bhaṭṭa on Manu III. 185, *tri-nāciketa* means either 'a part of the Adhvaryu or Yajur-veda,' or 'a vow connected with it,' or 'one who performs this vow.').—*Tri-nāman*, *ā, ā, a*, Ved. having three names, epithet of a deity, perhaps of Agni.—*Tri-nūtā*, f. a wife, ('thrice married,' according to the belief that a girl belongs to Soma, Gandharva and Agni, before she obtains a human husband).—*Tri-takṣha*, *am, ī, n. f.* (fr. *tri-takṣha*), an association of three carpenters.—*Tri-tas*, ind. on three sides, from every side.—*Tri-tā*, f. or *tri-tva*, *am, n.* a triad, a trinity, an assemblage of three.—*Tri-trikoṇa*, *am, n.* (in astronomy) N. of the ninth mansion; [cf. *tri-koṇa* and *trikoṇa-bhavana*].—*Tri-daṇḍa*, *am, n.* the three staves of a mendicant Brāhman who has resigned the world, (these staves are tied together so as to form one); triple subjection of words, thoughts, and acts; the state of a religious ascetic; (*ī*), f., N. of a literary work.—*Tri-daṇḍaka*, *am, n.* the three staves of a mendicant Brāhman described above.—*Tri-daṇḍa-dhāraṇa*, *am, n.* carrying three staves tied together.—*Tri-daṇḍin*, *ī, m.* a wandering mendicant or devotee who has resigned worldly pursuits and carries three long bamboo staves tied together in his right hand; the religious man who has obtained a command over his words, thoughts, and actions, or mind, body, and speech; [cf. *eka-daṇḍin*].—*Tri-dat*, *an, atī, at*, having three teeth.—*Tri-dalā*, f. a creeping plant, Cissus Pedata.—*Tri-dalikā* or (according to some) *tri-dālīkā*, f., N. of a plant, = *carma-kashā*.—*Tri-daśa*, *ās, m. pl.* (fr. *tri-daśan*), three times ten, i.e. thirty; the three times ten or thirty deities, i.e. in round numbers a N. for the thirty-three deities, not including Brahmā, Viṣṇu, and Śiva, viz. the twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins; (*as, ā, am*), divine; (*as*),

m. a god, a deity, an immortal; (*am*), n. the residence of the thirty-three deities, i.e. heaven.—*Tridaśa-guru*, *us, m.* 'the preceptor of the gods,' i.e. Bṛihas-pati, regent of the planet Jupiter.—*Tridaśa-gopa* or *tridaśa-gopaku*, *as, m.* a fire-fly, = *indra-gopa*, q. v.—*Tridaśa-tva*, *am, n.* the state or condition of a god, divinity, divine nature.—*Tridaśa-dīrghikā*, f. 'the heavenly lake,' epithet of the Gaṅgā.—*Tridaśa-nadī*, f. the heavenly river, the Gaṅgā.—*Tridaśa-pati*, *is, m.* the chief of the gods, Indra.—*Tridaśapati-śāstra*, *am, n.* Indra's weapon, the thunderbolt.—*Tridaśa-pratīpakṣha*, *as, m.* an adversary of the gods.—*Tridaśa-nāvijari*, f. = *tulasī*, basil.—*Tridaśa-vadhū*, *us, f.* or *tridaśa-vanītā*, f. a nymph of Indra's heaven, an Apsaras, a goddess.—*Tridaśa-sreṣṭha*, *as, m.* 'the best of the thirty-three deities,' a N. of Agni; of Brahmā.—*Tridaśa-sarshapa*, *as, m.* = *deva-sarshapa*.—*Tridaśāṅkuśa* ('śa-an'), *as, m.* the thunderbolt ('divine goad').—*Tridaśācārya* ('śa-āc'), *as, m.* = *tridaśa-guru* above.—*Tridaśādhipati* ('śa-adh'), *is, m.* 'lord of the thirty-three deities,' a N. of Śiva.—*Tridaśāyana* ('śa-ay'), *as, m.* 'the refuge of the deities,' i.e. to whom the deities resort, an epithet of Nārāyaṇa; [cf. *brahmāyana* and *lokāyana*].—*Tridaśāyudha* ('śa-āy'), *am, n.* 'the divine bow,' the rainbow; a thunderbolt.—*Tridaśārī* ('śa-ārī'), *is, m.* 'enemy of the gods,' an Asura, a demon, a Titan.—*Tridaśārī-rājan*, *ā, m.* 'king of the demons,' a N. of Rāvaṇa.—*Tridaśālaya* ('śa-āl'), *as, m.* the residence of the gods, Svarga, Indra's heaven or paradise, the mountain Su-meru; an inhabitant of the divine world, a god.—*Tridaśācāsa* ('śa-āc'), *as, m.* the residence of the gods, heaven.—*Tridaśāhara* ('śa-āh'), *as, m.* the food of the gods, i.e. Amṛta or ambrosia.—*Tridaśābhūta*, *as, ā, am*, become divine or immortal.—*Tridaśendra* ('śa-in') or *tridaśeśa* ('śa-is'), *as, m.* 'the chief of the thirty-three deities,' epithet of Indra; of Śiva; of Brahmā, &c.—*Tridaśeśa-dvish*, *t, m.* epithet of Rāvaṇa or any demon.—*Tridaśeśvara* ('śa-is'), = *tridaśendra*; (*ī*), f., N. of Durgā.—*Tridaśeśvara-dvish* = *tridaśeśa-dvish*.—*Tri-dālīkā*, f. for *tridālīkā*, q. v.—*Tri-dina*, *am, n.* three days collectively.—*Tridina-sprīṣ*, *k, m.* conjunction or concurrence of three lunations with one solar day.—*Tri-diva*, *am, n.* the space within the third sky, i.e. the innermost or most sacred part of the sky, heaven; the sky, atmosphere; paradise; (*ā*), f., N. of a river; cardamoms.—*Tridivādhiśa* ('va-adh') or *tridiveśa* ('va-is') or *tridiveśvara* ('va-is'), *as, m.* 'the lord of Tri-diva or heaven,' an epithet of Indra; a god, a deity.—*Tridivodbhavā* ('va-uā'), f. small cardamoms.—*Tridivaukas* ('va-ok'), *ās, m.* an inhabitant of Tri-diva, a celestial, a god.—*Tri-dṛiṣ*, *k, m.* 'tricular,' 'three-eyed,' an epithet of Śiva.—*Tri-doshā*, *am, n.* disorder of the three humors of the body, vitiation of the bile, blood, and phlegm.—*Tridosha-gṇa*, *as, ī, am*, correcting the vitiated state of the three humors.—*Tridosha-ja*, *as, m.* disease &c. proceeding from disorder of the three humors of the body.—*Tri-dhanvan*, *ā, m.* N. of a prince or father of Trayyārūpa.—*Tri-dhā*, ind. adv. in three ways, in three parts, in three places, triply, trebly; *tridhā-kṛi*, to do in three ways, to make threefold.—*Tri-dhātu*, *us, us, u*, consisting of three elements or ingredients, triple, threefold, thrice repeated (used like *triplex* in Lat. to denote excessive), tripartite; (Śāy.) causing the well-being of the three humors; (*us*), m. a N. of Gaṇeśa; (*u*), n. the aggregate of three minerals or of the three humors; the triple world.—*Tridhātu-sṛiṅga*, *as, m.* Ved. having a tripartite horn, having horns or flames of three colours, red, white, and black (with smoke), an epithet of Agni.—*Tridhātva*, *am, n.* the state of being threefold or in three parts, tripartition.—*Tri-dhāman*, *a, n.* probably = *tri-diva*; (*ā, ā, a*), belonging or relating to the three worlds or regions; having three residences, &c.; (*ā*), m. an epithet of Viṣṇu; N. of Vyāsa

(= Viṣṇu) in the tenth Dvāpara; an epithet of Śiva; Agni or fire; death.—*Tridhā-mūrti*, *is, f.* a girl three years of age representing the deity Durgā at her festivals.—*Tri-dhāraka*, *as, m.* 'having three edges,' the plants Scirpus Kysoor and Euphorbia Antiquorum.—*Tri-dhāra-snuhi*, f., N. of a plant, = *dhārā-snuhi*, try-asra.—*Tri-nagari*, f. the three cities.—*Tri-nayana*, *as, ā, am*, tricular, three-eyed; (*as*), m. an epithet of Rudra-Śiva; (*ā*), f. epithet of Durgā; [cf. *tri-nayana*].—*Tri-navata*, *as, ī, am* (fr. *tri-navati*), the ninety-third.—*Tri-navati*, *is, f.* ninety-three.—*Trinavati-tama*, *as, ī, am*, the ninety-third.—*Tri-nāka*, *am, n.* Ved. = *tri-diva*.—*Tri-nābha*, *as, ā, am*, having three navels or centres or central points; whose navel supports the three worlds.—*Tri-nābhī*, *is, is, ī*, = *tri-nābha*.—*Tri-nidhana*, *am, n.* N. of a Śāman (generally in connection with the names *āgneyam*, *āyasyam*, and *tvāṣṭri-sāma*).—*Tri-nishka*, *as, ā, am*, = *tri-naishkika*, worth three Nishkas.—*Tri-netra*, *as, ī, am*, tricular; (*as*), m. an epithet of Rudra-Śiva; N. of a prince; (*ī*), f. = *vārāhīkanda*, the root of Yam (Dioscorea).—*Trinetra-śūḍā-maṇi*, *is, m.* 'the crest of the three-eyed,' i.e. the moon (worn by Śiva as his crest).—*Tri-pakṣha*, *am, n.* a period of three fortnights or six weeks.—*Tri-paśṣas*, ind. adv. (*tri + paś + śas*), by three Pādas.—*Tri-paśṣa*, *as, ī, am* (fr. *tri-paśṣāt*), the fifty-third; containing or consisting of fifty-three.—*Tri-paśṣāt*, *t, f.* fifty-three; [cf. *trayaḥ-paśṣāt* under *trayaḥ*].—*Tri-paśṣāt-tama*, *as, ī, am*, the fifty-third.—*Tri-patu*, *u, n.* the three saline substances, stone-salt (= *saindhava*), Viḍ-lavaṇa, and black salt (= *kāca*).—*Tri-patāka*, *as, ā, am*, (with *hastā*) the hand with three fingers stretched out or erect; (with *lalāṭa*) the forehead marked naturally with three horizontal lines or wrinkles.—*Tri-patī*, f., N. of a place of pilgrimage.—*Tri-pattra*, *as, m.* three-leaved, trifoliate, the plant Ægle Marmelos (= *vilva*); (*am*), n. = *caṇḍāla-kanda*, a kind of bulbous plant.—*Tri-pat-traka*, *as, m.* the Kipśuka tree, Butea Frondosa.—*Tri-patha*, *am, n.* the three paths or ways, viz. the sky, atmosphere, and earth, or the sky, earth, and lower world; a place where three roads meet; (*ā*), f. epithet of Mathurā.—*Tripatha-gā* or *trī-patha-gāmini*, f. 'flowing through heaven, earth, and the lower regions,' an epithet of the Gaṅgā.—*Tri-pat* or *tri-pād*, *-pāt, -pāt* or *-padi, -pat*, Ved. 'three-footed,' 'tripod,' epithet of Viṣṇu (as pacing the universe in three steps; cf. *tri-vikrama*); epithet of Fever personified as a demon or evil spirit and represented with three feet and three hands, (probably symbolizing the cold, hot, and sweating stages of fever); having three steps; containing three Pādas; trinomial; (*t*), m., N. of a Daitya; (*-padi*), f. the girth of an elephant; the plant Cissus Pedata (= *godhā-padhī*); a kind of metre in Prākṛit; (according to Pān. IV. 1, 9, the f. must be *tri-padā* when agreeing with *rik*, e.g. *trīpadā rik*, a verse containing three Pādas, cf. the next).—*Tri-pada*, *as, ā, am*, three-footed; having three divisions (as a stanza); containing a measure of three feet; containing three words; (*ā*), f., N. of a plant, = *hansa-padi*; (*am*), n. a tripod; three words.—*Tri-padikā*, f. a stand with three feet.—*Tri-panna*, *as, m.*, N. of one of the ten horses of the moon.—*Tri-parikrānta*, *as, ā, am*, one who walks thrice round the sacred fire or who circumambulates the three sacred fires.—*Tri-parṇa*, *as, ī, am*, three-leaved, trefoil; (*as*), m. Butea Frondosa; (*ā*), f. wild hemp; (*ī*), f., N. of several plants, Desmodium Gangeticum, = *sāla-parṇi*, wild cotton, wild hemp, = *prīṣṇi-parṇi-bheda* and *vana-kārpāṣi*, Sansiviera Ceylanica; a kind of bulbous plant, = *tri-parṇikā*.—*Tri-parṇikā*, f., N. of several plants, a kind of bulbous plant (= *bṛihat-patrā*, &c.); Carpogon Pruriens; Alhagi Maurorum.—*Tri-paryāya*, *as, ā, am*, Ved. having three folds or plaits.—*Tri-paśu*, *us, us, u*, having three victims.—*Tri-pastya*, *as, m.*, Ved. 'having

three dwellings,' an epithet of Agni. — *Tri-pājasya*, *as*, *ā*, *am*, Ved. having three flanks or sides; (Sāy.) having three breasts (or seasons). — *Tri-pāṭa*, *as*, *m*, intersection of a prolonged side and perpendicular (in a quadrangular figure); the figure formed by such intersection. — *Tri-pāṭhā*, *i*, *tu*, *i* (fr. *tri-pāṭha*), familiar with the three Pāthas, (probably with the *saṃhitā*, *pada*, and *krama-pāṭha*, q.v.) — *Tri-pāṇa*, *as*, *i*, *m* (probably a Prakṛit form for *tri-parṇa* or *traiparṇa*), made of the plant Tri-parṇi. — *Tri-pād*, see *tri-pad*. — *Tri-pāda*, *as*, *m*, a constellation or asterism of which three-fourths are included under one sign of the zodiac; a stand with three feet?; (*ī*), *f*, a kind of Mimosa. — *Tri-pādaka*, *as*, *ikā*, *am*, three-footed; (*ikā*), *f*, *N*, of a plant, = *haṣṭa-pādī*, a kind of Mimosa. — *Tri-pīṭaka*, *am*, *n*, the three baskets or collections of writings, a collective *N*. for the three classes of Buddhist writings, viz. Sūtra-pīṭaka, Vinaya-pīṭaka, and Abhidharma-pīṭaka. — *Tri-pīṇḍi*, *f*, the three sacrificial cakes (mentioned in Manu III. 215). — *Tri-pīḍa*, *as*, *ā*, *am*, drinking with three members of the body (as with the two pendent ears and tongue); (*as*), *m*, a long-eared goat. — *Tri-piṣṭāpa*, *am*, *n*, = *tri-diva*, the residence of the thirty-three gods, Indra's heaven; paradise; the sky, ether; [cf. *tri-viṣṭāpa*]. — *Tri-piṣṭāpa-sad*, *t*, *m*, an inhabitant of heaven, a deity. — *Tri-puṭa*, *as*, *i*, *m*, triangular; (*as*), *m*, pulse, pease of three kinds; a kind of vetch, Cicer Arietinum; the palm of the hand; a measure, = *hasta-bheda*, a cubit; a bank or shore; (*ā*), *f*, Convolvulus Turpethum; Arabian jasmine; small cardamoms; a form of Durgā; (*ī*), *f*, Convolvulus Turpethum; small cardamoms; [cf. *karāṭa-tri-puṭā*]. — *Tri-puṭaka*, *as*, *ā*, *am*, triangular; (*as*), *m*, a triangle; a species of pulse. — *Tri-puṭā-pūjā-yāntṛa*, *am*, *n*, *N*, of a kind of mystical diagram described in the Tantra-sāra by Kṛishṇānanda. — *Tri-puṭā-mantra*, *ās*, *m*, *pl*, *N*, of a chapter of the Tantra-sāra. — *Tri-puṭā-stotra*, *am*, *n*, *N*, of a chapter of the Tantra-sāra. — *Tri-puṭin*, *i*, *m*, or *tripuṭi-phala*, *as*, *m*, the castor-oil plant, Ricinus Communis. — *Tri-puṇḍra* or *tri-puṇḍra* or *tri-puṇḍra*, *am*, *n*, a mark consisting of three lines on the forehead, the back, heart, and shoulders, or three curved horizontal marks made across the forehead with cow-dung, ashes, &c., which are worn especially by the followers of Śiva or Śakti, and are indispensable in proceeding to worship the former; (*as*, *ā*, *am*), having three horizontal marks. — *Tri-pura*, *f*, (in *pl* *tri-puras*) = *tri-pura*. — *Tri-pura*, *am*, *n*, three strong cities collectively, a triple fortification; (in epic poetry) three strong cities of gold, silver, and iron, in the sky, air, and earth, built by Maya for a celebrated Asura or demon, and burnt by Śiva; (*as*), *m*, *N*, of the above Asura and king of Tri-pura; a form of Śiva; (*ā*), *f*, *N*, of a town; a form of Durgā (= *tri-puṭā* ?); (*ī*), *f*, *N*, of a town, = *śeti-nagarī*; *N*, of a country to the south-east of Madhya-deśa, the modern Tipparah; (*ā* or *ī* ?), *N*, of an Upanishad. — *Tri-pura-kumāra*, *as*, *m*, *N*, of a pupil of Saṅkarācārya mentioned in the Saṅkara-vijaya by Anantānanda-giri. — *Tri-pura-gṇa*, *as*, or *tripura-jit*, *t*, or *tripura-dahana*, or *tripura-dāha*, *as*, *m*, *N*, of Śiva as destroyer of Tri-pura. — *Tri-pura-dāha*, *as*, *m*, 'burning of Tri-pura,' *N*, of the 3rd chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Tri-pura-bhāiravī*, *f*, a form of Durgā. — *Tri-pura-mallikā*, *f*, a medicinal plant, apparently a kind of jasmine; [cf. *tri-puṭā*]. — *Tri-pura-vaiṭṭa*, *as*, *m*, 'slaughter of Tri-pura,' *N*, of the 7th chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa. — *Tri-pura-vijaya*, *as*, *m*, 'conquest of Tri-pura,' *N*, of the 70th chapter of the Līnga-Purāṇa. — *Tri-pura-hara*, *as*, *m*, *N*, of the 71st chapter of the Līnga-Purāṇa. — *Tri-purādhāraṇa-yāntṛa* ('*na-adh*'), *am*, *n*, *N*, of a mystical diagram given in the Tantra-sāra. — *Tri-purādhīpati* ('*ra-adh*'), *is*, *m*, *N*, of Maya, builder of the city of Tri-pura. — *Tri-purāntaka* or *tripurānta-kara* ('*ra-ant*'), *as*, *m*, *N*, of Śiva as destroyer of Tri-pura.

— *Tri-purā-nyāsa*, *as*, *m*, *N*, of a chapter of the Tantra-sāra. — *Tri-purā-bhāiravī*, *f*, a form of Durgā. — *Tri-purābhāiravī-pūjā-yāntṛa*, *am*, *n*, *N*, of a mystical diagram given in the Tantra-sāra. — *Tri-purāri* ('*ra-ar*'), *is*, *m*, 'the enemy of Tri-pura,' a *N*, of Śiva. — *Tri-purārṇava* ('*ra-ar*'), *as*, *m*, *N*, of a literary work. — *Tri-purārdana* ('*ra-ar*'), *as*, *m*, = *tripurāntaka*. — *Tri-purī-prakaraṇa*, *am*, *n*, *N*, of a work, probably by Saṅkara, containing the elements of the Vedānta phil. — *Tri-purusha*, *as*, *ā*, *am*, having the length of three men; having three assistants; (*am*), *ind*, through three males, i. e. through three generations of men, or father, grandfather, and great-grandfather. — *Tri-purushāgata* ('*sha-ag*'), *as*, *ā*, *am*, inherited through three generations. — *Tri-purēśa* ('*ra-iś*'), *as*, *m*, 'lord of Tri-pura,' *N*, of Śiva. — *Tri-purēśādri* ('*śa-ad*'), *is*, *m*, *N*, of a mountain. — *Tri-purēśvara* ('*ra-iś*'), *N*, of a town or district, or of a sacred place. — *Tri-purōpākhyāna* ('*ra-up*'), *am*, *n*, 'the story of Tri-pura,' *N*, of the 52–54th chapters of the Jñāna-khaṇḍa or second part of the Śiva-Purāṇa. — *Tri-pushā*, *f*, Convolvulus Turpethum, = *kṛishṇa-tri-ṇil*; [cf. *tri-puṭā*]. — *Tri-pushkara*, *ās*, *m*, *pl*, 'the three lakes,' *N*, of certain holy bathing-places; (*as*, *ā*, *am*), decorated with three lotus flowers. — *Tri-prishṭha*, *as*, *m*, (with Jains) *N*, of the first of the black Vāsu-devas; a *N*, of Viṣṇu, as 'living above the three worlds,' or as 'existing independently of the three qualities of nature;' epithet of the Soma, as having three elevations or surfaces, found in three places (?), having three hymns (?), having three vessels (?), having three waters (used in its preparation ?), having three oblations (?), having three filtering cloths (?), or press, filter, and vessel for holding the Soma (?). (The above are the conjectures of various scholars, but according to Sāy. the word means) 'mixed with cream, thickened with milk,' &c.; (*am*), *n*, the highest part of the three heavens, the highest heaven. — *Tri-paurusha*, *as*, *i*, *m*, extending or belonging to three persons or three generations of men; offered to three (as the funeral cake &c.), inherited from three (as an estate &c.); [cf. *trai-purusha*]. — *Tri-prasrūta*, *as*, *ā*, *am*, epithet of a rutting elephant, i. e. 'having three streams of fluid flowing from the forehead.' — *Tri-plakṣha*, *ās*, *m*, *pl*, 'the three fig-trees,' a place near the Yamunā in the neighbourhood of which the Dṛishad-vaṭi disappears. — *Tri-phala*, *as*, *ā*, *am*, having three fruits; (*ā*), *f*, the three myrobalans, the fruits of Terminalia Chebula, T. Bellerica, and Phyllanthus Emblica; the three fragrant fruits, nutmeg, areca-nut, and cloves; the three sweet fruits, grape, pomegranate, and date. — *Tri-phalādi-varga* ('*la-ad*'), *as*, *m*, *N*, of a chapter of the Sabda-cāndrikā or medical lexicon by Cakra-pāṇi-datta. — *Tri-bandhana*, *as*, *m*, *N*, of the son of Aruṇa and father of Tri-śanku. — *Tri-bandhu*, *us*, *m*, the friend of the three worlds or regions; (Sāy.) binding together or supporting the three worlds, (said of Indra). — *Tri-bandhura*, *as*, *ā*, *am*, Ved. having three uneven poles or seats, (said of the chariot of the Aśvins). — *Tri-barhiṣ*, *is*, *is*, Ved. having three seats of sacrificial grass. — *Tri-bālī*, *f*, three folds of skin or corrugations over the navel (of a woman); this peculiarity is regarded as a beauty; the anus. — *Tri-bālīka*, *us*, *m*, *N*, of Rāma, 'having three folds in the neck,' (*ant*), *n*, the anus. — *Tri-bāhu*, *us*, *us*, *u*, 'three-armed,' epithet of a kind of spirit or demon; (*us*), *m*, a technical term in fighting. — *Tri-bulika*, *am*, *n*, the anus. — *Tri-bha*, *am*, *n*, three signs of the zodiac, the quadrant of a circle, ninety degrees; (*as*, *ā*, *am*), containing three signs of the zodiac. — *Tri-bhaṅga*, *us*, *ā*, *am*, having three curves or bends (as have many images of Kṛishṇa); (*i*), *f*, *N*, of a metre consisting of 4 × 32 syllabic instants. — *Tri-bha-jīvā*, *f*, and *tri-bha-jyā*, *f*, = *tri-jīvā* and *tri-jyā*. — *Tri-bhaṇḍī*, *f*, Convolvulus Turpethum. — *Tri-bhadra*, *am*, *n*, copulation, cohabitation. — *Tri-bha-maurvikā*, *f*, = *tri-jyā*. — *Tri-bhāga*, *as*, *m*, the third part; the

third part of a sign of the zodiac. — *Tri-bhānu*, *us*, *m*, *N*, of a descendant of Yayāti and father of Karan-dhama. — *Tri-bhāshya-ratna*, *am*, *n*, *N*, of a commentary on the Taittirīya-Prātiśākhya. — *Tri-bhukti* = *tīra-bhukti* (?). — *Tri-bhuja*, *k*, *k*, *k*, Ved. threefold. — *Tri-bhuja*, *as*, *ā*, *am*, having three arms, triangular; (*as*), *m*, a triangle. — *Tri-bhuvana*, *am*, *n*, the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), *m*, *N*, of a prince. — *Tri-bhuvana-guru*, *us*, *m*, 'master of the three worlds,' epithet of Śiva. — *Tri-bhuvana-pati*, *is*, *m*, 'lord of the three worlds,' epithet of Viṣṇu. — *Tri-bhuvaneśvara* ('*na-iś*'), *as*, *m*, 'lord of the three worlds,' epithet of Indra. — *Tri-bhuvaneśvara-linga*, *am*, *n*, *N*, of a Linga temple. — *Tri-bhona-lagna* ('*bha-in*'), *am*, *n*, that part of the ecliptic which does not reach the eastern point by three signs or ninety degrees, i. e. the highest point of the ecliptic above the horizon. — *Tri-maṇḍalā*, *f*, scil. *lūtā*, a kind of poisonous spider. — *Tri-mada*, *as*, *am*, *m*, *n*, (?) the three narcotic plants, Mustā, Citraka, Viṇḍaga; the threefold illusion. — *Tri-madhu*, *u*, *n*, the three sweet substances, sugar, honey, and ghee; (*us*), *m*, one who knows or recites the three verses of Rig-veda I. 10, 6–8, which begin with *madhu*. — *Tri-madhura*, *am*, *n*, the three sweet substances, sugar, honey, and ghee. — *Tri-malla*, *N*, of a place of pilgrimage. — *Tri-mātri*, *tā*, *m*, Ved. 'having three mothers,' (Sāy.) the maker or creator of the three worlds. — *Tri-mārga*, (at the beginning of a comp.) the three paths; (*ī*), *f*, three ways or paths; the meeting of three roads; [cf. *tri-patha*]. — *Tri-mārga-gā*, *f*, flowing by three ways; [cf. *tripathā-gā*]. — *Tri-mukula*, *as*, *m*, a mountain with three peaks; *N*, of a mountain, = *tri-kūṭa*. — *Tri-mukha*, *as*, *i*, *am*, three-faced, having three faces, having three mouths; (*as*), *m*, *N*, of the third Arhat of the present Avastarpiṇī; (*ā*), *f*, an epithet of Māyā or the mother of Śākya-muni. — *Tri-muni*, *ind*, produced by the three Munis or sages, (as the grammar of Pāṇini, Kātyāyana, and Patañjali). — *Tri-mūrti*, *is*, *is*, *i*, having or assuming three forms or shapes, (as Brahmā, Viṣṇu, and Śiva); (*is*), *m*, a Buddha, a Jina; (*iś*), *f*, (?) the Hindū triad, the united form of the above three gods. — *Tri-mūrdha*, *as*, *ā*, *am*, three-headed. — *Tri-mūrdhan*, *ā*, *m*, 'three-headed,' *N*, of a Rākshasa. — *Triyambaka*, *as*, *m*, = *tryambaka*, 'tricular,' 'three-eyed,' *N*, of Śiva. — *Tri-yava*, *as*, *ā*, *am*, containing or weighing three barleycooms; (*am*), *n*, a retti (= *rahtika*) or weight of three barleycooms, = *kṛishṇala*. — *Triyavi* = *try-avi*. — *Tri-yashṭi*, *is*, *m*, a species of plant, = *kṣhetra-parpaṭi*. — *Tri-yāna*, *am*, *n*, (with Buddhists) the three vehicles (leading to welfare). — *Tri-yāma*, *as*, *ā*, *am*, containing (as the night) three Yāmas or watches, i. e. about nine hours; (*ā*), *f*, night, (*ahas-triyā-mam*, day and night); turmeric; a convolvulus with dark flowers; the Indigo plant; the river Yamunā. — *Tri-yāmaka*, *am*, *n*, sin ('the impeder of the three objects of life?'). — *Tri-yuga*, *am*, *n*, a space of time containing three periods or ages; (*as*), *m*, 'appearing in the three Yugas,' epithet of Kṛishṇa. — *Tri-yoni*, *is*, *f*, a lawsuit in which a person engages from anger, covetousness, or infatuation. — *Triyyricā* = *try-ricā* = *trīcā*, a strophe consisting of three verses. — *Tri-ratna*, *am*, *n*, the three gems, viz. Buddha, the law, and the congregation. — *Tri-rasaka*, *am*, *n*, a spirituous liquor ('having a triple flavour'). — *Tri-rātra*, *am*, *n*, three nights collectively, or the duration of three nights or days; (*am*), *ind*, for three nights or days, during three days; (*āt* or *epa*), *ind*, after three days; (*as*, *ā*, *am*), lasting three days; (*as*), *m*, a festival which lasts three days; [cf. *try-aha*]. — *Tri-rāṣṭi-pa*, *as*, *ā*, *am*, governing three signs of the zodiac. — *Tri-rūpa*, *as*, *ā*, *am*, of three colours. — *Tri-rekha*, *as*, *m*, 'having three lines,' a conch, a muscle-shell, a shell marked with three lines. — *Tri-lavaṇa*, *am*, *n*, the three salts, = *tri-paṇu*, q.v. — *Tri-linga*, *us*, *ā*, *am*, possessing the three Guṇas; having three genders,

(often = 'an adjective'); the Sanskrit form for Telinga (called so fr. three Lingas). — *Tri-lingaka*, *as*, &c., having three genders, an adjective. — *Tri-lingi*, *f*, the three grammatical genders. — *Tri-loka*, *am*, *n*, the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), *m*, an inhabitant of the three worlds; (*i*), *f*, the universe, the aggregate of the three worlds. — *Triloka-nātha*, *as*, *m*, 'lord of the three worlds,' an epithet of Indra. — *Triloka-rakṣin*, *i*, *m*, guardian of the three worlds. — *Trilokātman* ('*ka-āt*'), *ā*, *m*, 'soul of the three worlds,' epithet of Siva. — *Trilokinātha*, *as*, *m*, an epithet of Viṣṇu. — *Trilokeśu* ('*ka-iś*'), *as*, *m*, 'lord of the three worlds,' an epithet of the Sun. — *Tri-locana*, *as*, *ā* or *i*, *am*, 'trocular,' 'three-eyed,' epithet of Siva; (*as*), *m*, *N*, of a poet; of a grammarian; of a prince &c.; (*ā*), *f*, a disloyal wife, unchaste woman; (with Buddhists) *N*, of a deity; (*i*), *f*, an epithet of Durgā. — *Trilocana-tirtha*, *am*, *n*, *N*, of a Tirtha. — *Trilocana-dāsa*, *as*, *m*, *N*, of a grammarian. — *Trilocaneśvara-tirtha* ('*śa-iś*'), *am*, *n*, *N*, of a Tirtha. — *Tri-lohaka*, *am*, *n*, the three metals, i. c. gold, silver, and copper. — *Tri-luha*, *as*, *i*, *am*, made of the above three metals. — *Tri-lat*, *ān*, *at*, *at*, containing the word *tri*. — *Tri-vatsa*, *as*, *ā*, *am*, Ved. three years old (as an ox or cow). — *Tri-vandhura*, see *tri-bandhura*. — *Tri-varya*, *as*, *m*, an aggregate of three things or substances &c.; the three objects or pursuits of life, viz. religion or virtue (*dharma*), pleasure (*kāma*), and wealth (*artha*); the three conditions of a king or kingdom, viz. progress (*pridhā*), remaining stationary (*sthāna*), and decline (*kṣaya*); the three qualities of nature, viz. *sat-tva*, *rajas*, and *tamas*, see under *guṇa*; the three higher castes or tribes; the three myrobals; the three spices &c.; propriety, good behaviour. — *Tri-varya-cintana*, *am*, *n*, *N*, of a chapter of the Purāṇa-sarva-sva. — *Trivarga-pāriṇa*, *as*, *ā*, *am*, having passed through the three conditions or attaining the three objects of life. — *Tri-varṇa*, *am*, *n*, three colours; (*as*, *ā*, *am*), three-coloured (Ved.). — *Tri-varṇaka*, *am*, *n*, a kind of plant, = *go-kshuraka*; the three myrobals [cf. *tri-phalā*]; the three spices; [cf. *tri-kaṭu*]. — *Tri-varṇa-kṛit*, *t*, *m*, the chameleon. — *Tri-vartu*, *us*, *us*, *u*, Ved. threefold; [cf. *tri-vṛit*]. — *Trivartma-gā*, *f*, 'flowing by three paths,' an epithet of the Gaṅgā; [cf. *tripatha-gā*]. — *Tri-vartman*, *a*, *n*, three paths; (*ā*, *ā*, *a*), going by three paths (Ved.). — *Tri-varsha*, *am*, *n*, a period of three years; (*as*, *ā*, *am*), three years old. — *Tri-varshikā*, *f*, a three-year-old heifer. — *Tri-varshīya*, *as*, *ā*, *am*, triennial, lasting for three years, used for three years. — *Tri-vali*, *i*, *n*, *f*, the three folds or wrinkles across the belly; [cf. *tri-bālī*]. — *Tri-vāra*, *as*, *m*, *N*, of a son of Garuḍa; (*am*), ind. three times, thrice. — *Tri-vikrama*, *as*, *m*, *n*, the three steps (of Viṣṇu), three strides; (*as*), *m*, 'one who makes three steps or strides,' an epithet of Viṣṇu, who paced the three worlds in three steps in his Vāmana or dwarf Avatār, see *bālī*; *N*, of a Brāhman; of an astronomer; of a jurist; of a medical author. — *Trivikrama-tirtha*, *am*, *n*, *N*, of a Tirtha. — *Trivikrama-deva*, *as*, *m*, *N*, of an author. — *Trivikrama-bhaṭṭa*, *as*, *m*, *N*, of the author of the Damayanti-kāthā. — *Trivikramācārya* ('*ma-āc*'), *as*, *m*, *N*, of an astronomer. — *Tri-vidya*, *as*, *m*, an epithet of Siva, 'familiar with or containing the three Vedas'; (*ā*), *f*, three branches of knowledge, especially that of the three Vedas. — *Tri-vidha*, *as*, *ā*, *am*, of three kinds, threefold, triple, in three ways. — *Tri-vidhā*, ind. (?) in three parts, triply (?). — *Tri-vinata*, *as*, *ā*, *am*, bowing in the presence of three, viz. gods, Brāhmins, and preceptors; bent in three places, curved in three parts of the body (?). — *Tri-viṣṭapa*, *am*, *n*, = *tri-piṣṭapa*, the world of Indra, i. e. heaven or paradise; the three worlds. — *Trivṣṭapa-sad*, *t*, *m*, an inhabitant of heaven, a deity. — *Tri-vista*, *as*, *ā*, *am*, = *tri-vaistika*, worth three Vistas. — *Tri-viṣa*, *as*, *m*, a kind of grain; [cf. *śyāmaka*]. — *Tri-vṛit*,

t, *t*, *t*, threefold, triple, tri-form; consisting of three parts or folds &c.; (with *stoma*) a threefold hymn of praise, (i. e. a particular recitation, in which first the first three Riks of each Triśa of the eleventh hymn of the ninth Maṇḍa of the Rīg-veda are sung together, then the second Riks, and lastly the third; hence this Stoma consists of 3 × 3 or 9 verses); connected with the Trivṛit-stoma; (*t*), *m*, a triple cord consisting of three strings; a girdle &c. of three strings; an amulet of three strings; (*t*), *f*, a plant of valuable purgative properties, commonly called Tēori, and distinguished into two species, white and black (*Convolvulus Turpethum*); also called *tri-vṛit*; [cf. *try-āvrīt*]. — *Tri-vṛitā*, *f*, *sc* the preceding. — *Tri-vṛit-karaṇa*, *as*, *i*, *am*, combining three things; (*am*), *n*, making a combination of three things; combining earth, water, and fire, in the proportion of half of one with a quarter of each of the others. — *Tri-vṛitti*, *is*, *f*, truth (?); [cf. *try-akshara*]. — *Tri-vṛit-parāṇi*, *f*, *N*, of a pot-herb, Hinchā Repens; [cf. *hila-moḍi*]. — *Tri-vṛintu*, *as*, *m*, (?) the plant *Butea Frondosa*. — *Tri-vṛintikā*, *f*, the plant *Ipomoea Turpethum*. — *Tri-vṛisha*, *as*, *m*, *N*, of a Muni; [cf. the next]. — *Tri-vṛishan*, *ā*, *m*, *N*, of the father of Try-arupa [cf. *trai-vṛishṇa*]; *N*, of the Vyāsa of the twelfth Dvāpara. — *Tri-veṇi*, *f*, 'triple-braid,' the place (now called Allahabad) where the Gaṅgā joins with the Yamunā or Jumūnā and is supposed to receive underground the Sarasvatī; *N*, of the Gaṅgā. — *Tri-veṇu*, *us*, *m*, a particular part of a carriage; (*us*, *us*, *u*), epithet of a carriage, (according to some) furnished with three banners. — *Tri-veda*, (at the beginning of a comp.) the three Vedas, viz. Rīg, Yajus, and Sāman; (*as*, *ā*, *am*), familiar with the three Vedas. — *Tri-velin*, *i*, *inī*, *i*, familiar or acquainted with the three Vedas. — *Tri-vedī*, *f*, the three Vedas collectively. — *Tri-velā*, *f*, the plant *Ipomoea Turpethum*. — *Tri-sakti*, *is*, *f*, *N*, of a female deity, = *tri-kālā*. — *Tri-sanku*, *us*, *m*, *N*, of a sage; *N*, of a prince of the solar race, king of Ayodhyā, (according to the Rāmāyaṇa he was a son of Prithu, and was a pious prince who aspired to celebrate a great sacrifice whereby to ascend to heaven in his mortal body; he first requested the sage Vasishṭha to officiate for him, but being refused he then applied to the sage's hundred sons, by whom he was cursed and degraded to the condition of a Cāṇḍālā; in this emergency he had recourse to Viśvā-mitra, who undertook the sacrifice and invited all the gods to be present; they, however, declined, upon which the enraged Viśvā-mitra, by his own power, transported Tri-sanku to the skies, whither he had no sooner arrived than he was hurled down again headforemost by the gods; but, being arrested in his downward course by Viśvā-mitra, remained suspended with his head towards the earth, forming a constellation in the southern hemisphere: according to the Hari-vaṇśa and Vāyu-Purāṇa he was a son of Tray-yarupa: according to the Bhāgavata-Purāṇa, a son of Tri-bandhana: and he is sometimes described as a wicked prince, guilty of three Sankus or heinous crimes; a cat, the civet-cat; a bird, the Cātaka, Cuculus Melanoleucos; a grasshopper; a fire-fly. — *Tri-sanku-ja*, *as*, *m*, 'the son of Tri-sanku,' epithet of Hari-śāndra. — *Tri-sanku-yājīn*, *i*, *m*, 'sacrificing for Tri-sanku,' epithet of Viśvā-mitra. — *Tri-sata*, *am*, *n*, 103, 300; (*as*, *i*, *am*), the 300th; consisting of 300; (*ās*), *m*, pl., 300. — *Tri-sataka*, *as*, *ikā*, *am*, consisting of 300. — *Tri-sata-tama*, *as*, *i*, *am*, the 300th; the 103rd. — *Tri-satī*, *f*, the aggregate of 300 (e. g. *paśunām tri-satī*, 300 cattle). — *Tri-sarapa*, *am*, *n*, (with Buddhists) the three places of refuge, Buddha, the Law, and the Assembly; (*as*), *m*, a Buddha. — *Tri-sarkarā*, *f*, three kinds of sugar, viz. *gudotpannā*, *himotthā*, and *madhurā*; [cf. *tri-sitā*]. — *Tri-salā*, *f*, *N*, of the mother of the twenty-fourth Arhat of the present Avasarpinī. — *Tri-salākā-purusha-ārta*, *am*, *n*, *N*, of a work by Hema-čandra. — *Tri-sas*, ind. by threes, by three at a time. — *Tri-sākha*, *as*, *i*, *am*, having

three branches. — *Tri-sākha-pattra*, *as*, *m*, the plant *Ægle Marmelos*. — *Tri-sāṇa*, *as*, *i*, *am*, worth three Sāṇas. — *Tri-sānu*, *us*, *m*, a various reading for *tri-bhānu*. — *Tri-sāla*, *as*, *ā*, *am*, or *tri-sālaka*, *as*, *ā*, *am*, consisting of three halls or rooms; (*am*), *n*, a house with three halls. — *Tri-sikha*, *as*, *ā*, *am*, three-crested, three-headed, having the shape of a trident; (*as*), *m*, the plant *Ægle Marmelos*; the son of Rāvaṇa, a demon with three heads; *N*, of Indra in the Manv-antara of Tāmāsa; (*i*), *f*, *N*, of an Upanishad; (*am*), *n*, a trident, a three-pronged spear; a crest, a tiara with three points. — *Tri-sikhara*, *as*, *ā*, *am*, having three tops or peaks; (*as*), *m*, (with *śaila*) *N*, of a mountain. — *Tri-sikhi-dalā*, *f*, a kind of bulbous plant. — *Tri-sikhin*, *i*, *inī*, *i*, three-crested, three-headed. — *Tri-sira*, *as*, *ā*, *am*, having three points; (*as*), *m*, *N*, of a Rākshasa; (*ā*), *f*, the root of *Bignonia Suaveolens*. — *Tri-siras*, *ās*, *ās*, *as*, three-headed, having three points or tops; (*ās*), *m*, epithet of Tvāṣṭra Viśva-rūpa; Fcvar personified as a demon with three heads [cf. *tri-pad* and *tri-pād*]; *N*, of an Asura killed by Viṣṇu; *N*, of a Rākshasa killed by Rāma; an epithet of Kuvera. — *Tri-sirsha*, *as*, *ā*, *am*, 'three-headed,' an epithet of Siva. — *Tri-sirshaka*, *as*, *ā*, *am*, three-headed; (*am*), *n*, a trident, a three-pointed or three-pronged spear. — *Tri-sirshan*, *ā*, *ā*, *a*, Ved. three-headed. — *Tri-sukra*, *as*, *ā*, *am*, Ved. white or bright in three places. — *Tri-sukriya*, *as*, *ā*, *am*, Ved. triply illuminated. — *Tri-suc*, *k*, *k*, Ved. triply shining or splendid, shining in three ways. — *Tri-sūla*, *am*, *n*, a trident, a three-pointed pike or spear, especially the weapon of Siva; (*as*, *ā*, *am*), 'bearing the trident,' epithet of Siva; *N*, of a mountain. — *Tri-sūla-khata*, *am*, *n*, *N*, of a Tirtha, ('dugged with the trident.'). — *Tri-sūla-gaṅgā*, *f*, *N*, of a river. — *Tri-sūlāṅka* ('*la-āṅ*'), *as*, *m*, 'trident-marked,' a *N*, of Siva; of a teacher. — *Tri-sūlin*, *i*, *inī*, *i*, 'armed with the trident;' (*i*), *m*, epithet of Siva; (*inī*), *f*, epithet of Durgā. — *Tri-sṛṅga*, *as*, *ā*, *am*, having three horns or peaks; (*as*), *m*, a hill with three peaks; *N*, of a mountain; a triangle. — *Tri-sṛṅgin*, *i*, *inī*, *i*, having three horns; (*i*), *m*, a sort of fish, commonly Rohi, Cyprinus Rohita. — *Tri-sōka*, *as*, *ā*, *am*, Ved. = *tri-suc* (?); (*as*), *m*, *N*, of a Rishi. — *Tri-shaṇyukta*, *as*, *ā*, *am* (for *tri-sam*), triply connected. — *Tri-shaṇyatsara*, *as*, *ā*, *am* (for *tri-sam*), lasting three years. — *Tri-shatya*, *as*, *ā*, *am* (for *tri-satya*), Ved. trebly true (in thought, word, and deed). — *Tri-shadhashta*, *as*, *ā*, *am*, Ved. being in three places. — *Tri-shandhi*, *is*, *is*, *i* (for *tri-sam*), Ved. composed of three parts or members; (*is*), *m*, *N*, of a demon in the Atharva-veda, generally associated with Arbudi; (*i*), *n*, *N*, of a Sāman. — *Tri-shapta* or *tri-sapta* (fr. *tri* + *saptan*), Ved. three times seven, twenty-one; an indefinite number. — *Tri-shaptīya*, *us*, *m*, adj., *N*, of the first verse of the Atharva-veda, beginning with the words *ye tri-shaptās*, &c. — *Tri-shavaṇa* or *tri-savana*, *as*, *ā*, *am*, containing three oblations; (*as*), *m*, *N*, of an ancient sage; *tri-shavaṇam* or *trishavaṇa-snānam*, the three ablutions to be performed daily, i. e. at dawn, noon, and sunset. — *Trishavaṇa-snāyin*, *i*, *m*, a man performing regularly the prescribed ablutions morning, noon, and evening. — *Trishashṭi*, *as*, *i*, *am*, the sixty-third. — *Tri-shashṭi*, *is*, *m*, sixty-three; [cf. *trayah-shashṭi*]. — *Trishashṭi-tama*, *as*, *i*, *am*, the sixty-third. — *Trishashṭi-dhā*, ind. in sixty-three parts, sixty-three-fold. — *Trishashṭi-salākāpurusha-ārta*, *am*, *n*, *N*, of a work. — *Trishṭup-chandas*, *ās*, *ās*, *as*, Ved. having the metre *Tri-shṭubh*. — *Tri-shṭubh*, *p*, *f*, (for *tri-shṭubh* fr. *tri* + *shṭubh*, to praise; or possibly the word may come fr. *shṭubh*, to stop, because the voice is obliged to pause three times; according to Yaska, the prefix *tri* may be fr. rt. *tri*, to denote the rapidity of the metre, cf. *gaṇatī*; or fr. *tri*, three, + *shṭubh*, to praise, because the metre is in praise of the *vajra* or thunderbolt, which has three edges); *N*, of a Vedic metre consisting of four Pādas of eleven

syllables each; (in the later metrical system) N. of every metre consisting of four times eleven syllables (e.g. the Indra-vajrā and Upendra-vajrā metres); [cf. *traiṣṭubha*.] — *Tri-ṣṭoma*, *as*, *ā*, *am* (for *tri-ṣṭoma*), Ved. containing three Stomas; (*as*), m., N. of an Ekāha. — *Tri-ṣṭha*, *as*, *ā*, *am* (for *tri-ṣṭha*), Ved. standing on three (wheels), situated in three places; (*as*), m., N. of a man. — *Tri-ṣṭhīn*, *i*, *inī*, *i* (for *tri-ṣṭhīn*), Ved. standing on triply divided ground. — *Tri-saṃvatsara*, see under *tri-saṃvatsara*. — *Tri-satya*, see under *tri-shatya*. — *Tri-sandhi*, *is*, *is*, *i*, see *tri-shandhi*; (*is*), f. a kind of mallow. — *Tri-sandhika*, *as*, *ā*, *am*, occurring or happening at the three periods or divisions of the day, (probably a wrong reading for *trisandhyika*). — *Tri-sandhya*, *am*, n. the three periods or divisions of the day, viz. dawn, noon, and evening or sunset; (*ā*), f., N. of a goddess; a form of Durgā; a kind of mallow; (*ā* or *i*), f. the three periods of the day; (*am*), ind. at the time of the three Sandhyās; (*as*, *ā*, *am*), relating to the three periods of the day. — *Tri-sandhya-kusumā*, f. a kind of mallow. — *Tri-saptata*, *as*, *i*, *am* (fr. the following), the seventy-third. — *Tri-saptati*, *is*, f. seventy-three; [cf. *trayaḥ-saptati*.] — *Tri-saptati-tama*, *as*, *i*, *am*, the seventy-third. — *Tri-saptan* or *tri-sapta*, three times seven, twenty-one [cf. *tri-shapta*]; *trisapta-kṛitvas*, ind. twenty-one times. — *Tri-sama*, *as*, *ā*, *am*, (in geom.) having three equal sides; (*am*), n. an aggregate of equal parts of three substances, viz. yellow myrobalan, ginger, and molasses; *trisama-caturāstra*, *am*, n. a quadrangle having three equal sides. — *Tri-sara*, *as*, *ā*, *am*, m. n. a dish of sesamum, rice, &c., = *kṛisara* or *kṛisara*. — *Tri-sarga*, *as*, m. the triple product of the three qualities of nature. — *Tri-savana* = *tri-shavana*, q.v. — *Tri-sādhana*, *as*, *ā*, *am*, triply composed, having three component parts. — *Tri-sāman*, *ā*, *ā*, *a*, singling three Sāmans or the Sāman called Triḥ-sāman. — *Tri-sāmā*, f., N. of a river. — *Tri-sāmya*, *am*, n. equilibrium of the three (qualities). — *Tri-sāhasa*, *as*, *i*, *am*, Ved. consisting of 3000. — *Tri-sitā*, f. = *tri-sarkarā*, three kinds of white sugar, viz. *gudot-pamā*, *madhu-jā*, and *himotthā*. — *Tri-sitya*, *as*, *ā*, *am*, thrice ploughed (as a field &c.). — *Tri-sugandhi* or *tri-sugandhika*, *am*, n. = *tri-jāta*, the three fragrant substances or spices. — *Tri-suparna*, *as*, m. a N. of certain hymns of the R̥g and Yajur Vedas; (*as*, *ā*, *am*), or *tri-suparnaka*, *as*, *ikā*, *am*, familiar or conversant with the above hymns of the Veda; [cf. *tri-sauparna*.] — *Tri-suvarcaka*, *as*, *ā*, *am*, having a threefold excellent splendor. — *Tri-sugandhya*, *am*, n. = *tri-sugandhi*. — *Tri-sauparna*, *as*, *i*, *am*, relating to the part of the Vedas called Tri-suparna; N. of a particular religious vow or observance. — *Tri-sawarna*, *am*, n. perhaps a wrong reading for *tri-suparna*. — *Tri-skandhaka*, N. of a Sūtra work. — *Tri-stana*, *as*, *ā* or *i*, *am*, milked from three nipples (Ved.); having three breasts. — *Tri-stobha-yukta*, *as*, *ā*, *am*, having three pauses or three rhythms or three divisions (?). — *Tri-sthali*, f. the three (sacred) places. — *Tri-sthali-śetu*, N. of a work. — *Tri-sthāna*, *am*, n. a sacred spot celebrated for a junction of three streams of the Ganges; (*as*, *ā*, *am*), reaching through the three worlds. — *Tri-rotas*, *ās*, *ās*, *as*, having three streams; (*ās*), f. an epithet of the Ganges [cf. *tri-patha-gā*, *tri-mārga-gā*, *tri-vartma-gā*]; N. of another river. — *Tri-rotasi*, f., N. of a river. — *Tri-halya*, *as*, *ā*, *am*, thrice ploughed (as a field &c.). — *Tri-hāyana*, *as*, *i*, *am*, three years old; appearing in three ages of the world; (*i*), f. a three-year-old heifer. — *Tri-shu* (*tri-ish*), *us*, *us*, *u*, or *trishuka*, *as*, *ā*, *am*, furnished with three arrows. — *Triśhṭaka* (*tri-ish*), *as*, *ā*, *am*, Ved. furnished with three Iśhṭakās or sacrificial bricks. — *Try-aśṭa*, *as*, *am*, m. or n. (?), three shares or portions, three-fourths; a third part, the third part of a sign of the zodiac (= *drīkkāna*, q.v.). — *Tryaṇṣa-nātha*, *as*, m. the regent of a Drīkkāna. — *Try-aksha*, *as*, *i*, *am*, triocular; (*as*), m. an epithet of Rudra-Siva; also of a Daitya or Dānava.

— *Tryakshaka*, *as*, m. an epithet of Siva. — *Try-akshan*, *ā*, *ā*, *a*, triocular; (*ā*), m. epithet of Rudra. — *Tryaksha-patnī*, f. an epithet of Pārvatī. — *Try-akshara*, *as*, *ā*, *am*, consisting of three sounds or letters or syllables, trilateral; (*am*), n. a word or song consisting of three letters or syllables (e.g. *satyam* or *sa + ti + am*); (*as*), m. a genealogist; the Ghāṭaka or matchmaker; [cf. *ghāṭaka* and *khaṭaka*.] — *Try-ankaṭa*, *am*, n. or *try-angata*, *as*, m. a sling or three strings like those of a balance suspended to either end of a pole for carrying burdens; a sort of collyrium; (*as*), m. a N. of Siva. — *Try-anga*, *ānī*, n. pl., Ved. three portions of the sacrificial victim supposed to belong to the Sv-īṣṭa-kṛit, q.v., viz. the upper part of the right fore-foot, a part of the left thigh, and a part of the bowels. — *Try-angula*, *as*, *ā*, *am*, Ved. three fingers long or broad or deep &c. — *Tryangya*, *as*, *ā*, *am*, Ved. belonging to the Try-angas. — *Try-aijana*, *am*, n. the three kinds of collyrium, or Kālānjana, Push-pānjana, and Rasānjana. — *Try-aijala*, *am*, n. and *try-aijali*, *i*, n. three handfuls. — *Try-adhipati*, *is*, m. 'the lord of the three qualities,' (i. e. *sat-tva*, *rajas*, and *tamas*; cf. *guna*), an epithet of Kṛishṇa or Vishṇu. — *Try-adhishṭhāna*, *as*, *ā*, *am*, having three stations, situated in three places. — *Try-adhīsa*, *as*, m. = *try-adhipati*, q.v. — *Try-adhva-gā*, f. a N. of the Ganges, 'going or flowing through the three worlds.' — *Try-anika*, *as*, *ā*, *am*, Ved. having three faces, followed by three hosts; (Sāy.) having the three properties of heat, rain, and cold. — *Try-anta*, *am*, n., N. of a Sāman. — *Try-abda*, *am*, n. a period of three years; (*am*), ind. during three years; (*as*, *ā*, *am*), three years old. — *Try-ambaka*, *as*, m. a N. of Siva (Rudra) as triocular or uttering the three (Vedas) or uttering the three mystical letters (?), or as having three wives or sisters (as if fr. *tri + ambā*); N. of one of the eleven Rudras; the sacrificial ceremony in which the Try-ambakās or cakes sacred to Rudra Try-ambaka are offered; N. of a mountain; (*ā*), f. an epithet of Pārvatī; (*am*), n., N. of a Linga. — *Tryambaka-mahātmya*, *am*, n. 'the glory of Try-ambaka,' N. of a part of the Padma-Purāṇa. — *Tryambaka-sakha*, *as*, m. 'the friend of Try-ambaka,' an epithet of Kūvera, the god of wealth. — *Try-aruna*, *as*, m., N. of a man with the patronymic Traivriṣha. — *Try-arusha*, *as*, *i*, *am*, Ved. marked red in three places. — *Try-avara*, *as*, *ā*, *am*, having three who are inferior, three at the least; (*am*), ind. at least three times, (see Manu XI. 80.). — *Try-avi*, *is*, *i*, m. f., Ved. a calf eighteen months old. — *Tryasita*, *as*, *i*, *am* (fr. *try-asīt*), the eighty-third. — *Try-asīt*, *is*, f. eighty-three. — *Tryasīti-tama*, *as*, *i*, *am*, the eighty-third. — *Try-asra*, *as*, *ā*, *am*, triangular; (*as*), m., N. of a plant, = *tridhāra-snuhi*; (*am*), n. a triangle. — *Tryasra-kunḍa*, *am*, n., N. of a mystical diagram. — *Try-ashṭaka*, *as*, *ā*, *am*, containing three Aśhṭakās; (*am*), n. a kind of vessel. — *Try-ashṭan* or *try-ashṭa*, three times eight, twenty-four; *try-ashṭa-varsha*, twenty-four years old. — *Try-asra*, see *try-asra*. — *Try-aha*, *am*, n. a period of three days; *try-aham*, ind. during three days; *try-ahāt* or *try-ahena*, ind. after three days; (*as*, *ā*, *am*), lasting three days; (*as*), m., Ved. a festival lasting three days. — *Tryaha-sparśa*, *as*, m. or *tryaha-sprīsa*, *am*, n. the meeting of part of three lunar days in one solar day, (the first lunar day ending just after midnight and the third beginning a little before the next midnight). — *Tryahina*, *as*, *ā*, *am*, Ved. lasting three days. — *Tryahikaika* ('*ha-aiḥ*'), *as*, *i*, *am*, having provision sufficient for three days, providing for three days. — *Try-ahna*, *as*, *ā*, *am*, happening or occurring after three days. — *Tryākshāyana*, *as*, m. (fr. *try-aksha*), a worshipper of Siva (?). — *Tryākshāyana-bhaktā*, *am*, n. a district inhabited by worshippers of Siva. — *Try-āyusha*, *am*, n., Ved. threefold vital power or period of life; (according to Maḥi-dhara) the threefold period of life, consisting of childhood, youth, and old age. — *Tryāruṇi*, *is*, m. (fr. *try-aruna*), N. of the Vyāsa in the fifteenth

Dvāpara; N. of a mountain. — *Try-ārshya*, *as*, *i*, *am*, containing three lines or families of R̥shis; (*ās*), m. pl. an aggregate of three persons, viz. blind, deaf, and dumb. — *Try-ālikhita*, *as*, *ā*, *am*, Ved. scratched or marked in three places. — *Tryālikhita-val*, *ān*, *atī*, *at*, consisting of bricks marked in three places. — *Try-ārit*, *t*, *t*, *t*, Ved. carried on in three periods, consisting of three series. — *Try-āsir*, *ir*, m., Ved. mixed with three products of milk; (according to Sāy.) mixed with Dadhi, Saktu, and Payas, (said of the Soma). — *Tryāhika*, *as*, *i*, *am* (fr. *try-aha*), produced or performed &c. in three days; tertian; returning after the third day, quartan (as a fever); having provisions for three days. — *Try-uttari-bhāva*, *as*, m. progression by three. — *Try-udāya*, *am*, n., Ved. the threefold going to the altar, i. e. in the three daily oblations; (Sāy.) having three goings to the altar (as the Soma). — *Try-udham*, *ā*, m., Ved. three-uttered, (according to Sāy.) said of the year as having three seasons. — *Try-ushaṇa* or *try-ūshaṇa*, *am*, n. the three spices collectively, i. e. black pepper, long pepper, and dry ginger. — *Try-ūśa*, *am*, n. = *trīśa*, a strophe consisting of three verses. — *Try-ūśa*, *as*, m., *tryeṇi* or *tryeni*, f., *am*, n., Ved. variegated or spotted in three places.

Trīṣa, *as*, *i*, *am* (fr. *trīṣat*), the thirtieth, constituting the thirtieth part; joined with thirty (e.g. *trīṣaṃ satam*, 130); consisting of thirty (as a Stoma); connected with the Trīṣa-stoma; $\frac{1}{30}$ of a sign of the zodiac, a degree. — *Trīṣāṇsa* or *trīṣāṇśaka* ('*śa-an*'), *as*, m. a thirtieth part, $\frac{1}{30}$ of a sign of the zodiac, a degree.

Trīṣaka, *as*, *ā*, *am*, = *trīṣa*, consisting of thirty parts, divided into thirty; bought for thirty, worth thirty; (*am*), n. a collection or aggregate of thirty.

Trīṣat, *t*, f. (fr. *tri* and *sat* = *daśat*), thirty, the number thirty. — *Trīṣat-chāta*, *am*, n., 130.

Trīṣati, *is*, f. = *trīṣat*, thirty; [cf. *trayaḥ-trīṣati*, *pañcat*, *sapta*, &c.]

Trīṣatha, *am*, n. an aggregate or collection of thirty.

Trīṣat-tama, *as*, *i*, *am*, the thirtieth.

Trīṣat-pattra, *am*, n. the white esculent water-lily, *Nymphaea Esculenta*.

Trīṣat-viṣa, *ās*, m. pl. about twenty or thirty, between twenty and thirty.

Trīṣin, *i*, *inī*, *i*, containing thirty, consisting of thirty.

Trika, *as*, *ā*, *am*, triple, threefold; trine, forming a triad; trebly repeated, happening the third time; (with or without *śata*) three out of every hundred, three per cent; (*as*), m., N. of two plants, = *gokshuraka* and *Trapa Bispinosa* [cf. *tri-kaṇṭaka*]; (*ā*), f. a triangular frame or bar across the mouth of a well over which passes the rope of the bucket; a wooden frame at the mouth of a well, or the upper part of the well; a frame at the bottom of a well on which the masonry rests; the cover or lid of a well; (*am*), n. the aggregate of three, a triad [cf. *taurya-trika*]; a place where three roads meet; the lower part of the spine or regio sacra; the part about the hips; the part between the shoulder-blades; the three mystical words pronounced before the Gāyatrī [cf. *vyāhṛiti*]; the three spices, three myrobalans &c. collectively. — *Triku-sthāna*, *am*, n. the region at the lower part of the spine. — *Trikaṇṭhī-kāla* ('*ka-ag*'), *as*, m. an epithet of Rudra.

Trita, *as*, m., Ved. (in the Atharva-veda also *trīta*), N. of a Vedic deity; (he is generally associated with the Maruts, Vāyu, and Indra; and fights like the latter with Tvāṣṭra, Vjitra, and other demons; he is also called Aptya, q.v., either as produced in water by Agni, whence he is sometimes called 'a son of the water,' or as son of the R̥shi Āpta. In some passages of the Taittiriya-Saṃhitā he is regarded as bestowing long life; while elsewhere he is supposed to reside in the remotest regions of the world, whence the idea of wishing to remove calamity to Trita or to the remotest place possible; cf. R̥g-veda VIII. 47, 14. In some passages of the

Veda, Indian commentators explain Trita by *tri-sthāna*, 'reaching through the triple world,' as an epithet of Indra or Vāyu. In later myths Trita is described as a Rishi, by whom several hymns of the R̥g-veda were composed. Sāyana in his introduction to R̥g-veda I. 105, relates that there were three Rishis, named Ekata, Dvita, and Trita, who lived in a desert country; being parched with thirst, they looked about for a well, and having found one, Trita entered it to draw water, when the other two, desirous of obtaining his property, threw him into the well and closed up the mouth with a wheel; shut up in the well, Trita composed a hymn to the gods, and managed, in a marvellous manner, to perform the Soma sacrifice, that he might drink the Soma himself before death, or offer it to the deities in the hope of being extricated by them: his preparation of the Soma is described in the Mahā-bh. Sāya-parva 2095, and he is elsewhere celebrated as an offerer of the Soma. In various other epic legends, Ekata, Dvita, and Trita are described as three brothers, sons of Gautama or of Prajā-pati, = Brāhmā. According to the Bhāgavata-Purāṇa, Trita is one of the twelve sons of Manu and Nāḍvalā. Some identify the Vedic Trita with the Vedic *Traitana*, and with *Thracata* the Zend form of *Frīdun*. His connection with water points to a comparison with the Gr. Τρίτων, Τριτο-γενής, Τριτοῦς, Τριτο-πάτορες, &c.) (*Trīta* seems also to mean) a class of deities, 'the third ones,' i.e. those who live in the sky (?); the priest who prepares the Soma.

Tritaya, as, ā, am, consisting of three parts; (am), n. a collection of three, *τρίπας*.

Tris, ind. thrice, three times, at three places; (followed by gutturals and palatals there may be the optional substitution of *sh* for Visarga, e.g. *trish karoti* or *trīḥ karoti*, he does thrice). — *Trīḥ-plaksha* = *tri-plaksha*, q. v. — *Trīḥ-sāman*, a, n., N. of a Sānian. — *Trīḥ-sāna*, am, n. bathing thrice every day. — *Trī-asri*, is, is, i, Ved. having three edges, three-cornered. — *Trīs-tāvā*, f. (fr. *trīs-tāvāt*), three times the usual size, (only used with *vedī*.)

त्रिगूढ *trigūḍha*, am, n. the dancing or acting of a man in female attire, (evidently a wrong form for *stri-gūḍha*); [cf. *tri-caritra*.]

त्रिह *trihkh*, cl. 1. P. *trinkhati*, &c., to go, move.

त्रिचरित *trīcaritra*, a wrong reading for *stri-caritra*; [cf. *trigūḍha*.]

त्रिण *triṇa*, am, n. = *triṇa*, grass.

त्रिणाक *tri-nāka* = *tri-nāka*, p. 389, col. 3.

त्रिपु *tripu*, us, m., Ved. a thief.

त्रिभुक्ति *tribhukti*(?) for *tira-bhukti*, q. v.

त्रियूह *triyūha*, as, m. (probably a foreign word), a chestnut-coloured horse; [cf. *ukāṇāha*, *urāha*, *kiyāha*, *koḥāha*, &c.]

त्रिल्लक *trillaka* and *trillasena*, as, m., N. of two men.

त्रिषम *trishama*, Ved. = *hrasva*, short(?).

त्रिस् *tris*. See above.

त्रीणि *trīṇi*, n. pl. three. See *tri*.

त्रीशट *trīṣaṭa*, as, m. [cf. *tīṣaṭa*], N. of the author of a medical work.

चुट *truṭ*, cl. 6. 4. P. *truṭati*, *truṭyati*, *tutroṭa*, *truṭitum*, to be torn or split, to tear, break, burst, snap, fall asunder: Caus. P. A. *troṭayati*, -te, -yitum, to tear, break, cut, divide.

Truṭi, is, f. (or *truṭi*, f.?), cutting, breaking, a tear, split; a small part, an atom or a visible atom composed of three subtler elementary particles; a very minute space of time, a moment, equal to $\frac{1}{2}$

Lava, = $\frac{1}{2}$ *Kṣhaṇa*, = $\frac{1}{4}$ *Kāshthā*, = $\frac{1}{8}$ *Kalā*, = $\frac{1}{16}$ *Nālikā*, = $\frac{1}{32}$ *Muhūrta*, (or = $\frac{1}{100}$ *Vedha*, = $\frac{1}{100}$ *Lava*, = $\frac{1}{100}$ *Nimesha*, = $\frac{1}{200}$ *Kṣhaṇa*, = $\frac{1}{3200}$ *Kāshthā*, = $\frac{1}{6400}$ *Laghu*, = $\frac{1}{12800}$ *Nādikā*, = $\frac{1}{25600}$ *Muhūrta*); small cardamoms (*Alpinia Cardamomum*), cardamoms from Guzerat; a sort of tree; doubt, uncertainty; breaking (a promise); loss, destruction; N. of one of the Mātṛis attending on Skanda. — *Truṭi-vija*, as, m. *Arum Colocasia* (= *kaṭu*), an esculent root. — *Truṭi-sas*, ind. in short spaces of time. — *Truṭi-avayava*, as, n. one half of a *Truṭi*.

Truṭita, as, ā, am, cut, broken, divided, hurt, wounded, chapped, chafed. — *Truṭita-rut, ān, atī, at*, having cut or broken, &c.

Troṭi, is, f. the beak or bill of a bird; the mouth of a fish; a kind of bird; a kind of pike (*Esox Kankila*); a medicinal plant. — *Troṭi-hasta*, as, m. a bird ('having a beak for hands').

चुट *truṭ*, Ved. = *truṭ*, q. v.

चुप् *trup* or *truph* or *trump* or *trumph*, cl.

1. P. *tropati* or *trophati* or *trumpati* or *trumphati*, &c., to hurt, injure, kill; [cf. Gr. *θρῶπτω*, *τρῶφος*: Lith. *truppū*, 'to be worn away by friction'; *trēpas*, 'short'; *trumpinu*, 'to shorten'.]

त्रेता *tretā*, f. (fr. *traya*, which is fr. *tri*, p. 388), a triad, a collection or assemblage of three, a triplet; the three sacred fires collectively (i.e. the southern, household, and sacrificial fires; often called *agnī-tretā*, see *agnī-traya*); *trety*, i.e. a throw at dice or the side of a die marked with three spots or points; (with or without *yuga*) the second *Yuga* or silver age of the Hindūs which consists of 1,296,000 years. — *Tretāyṇi* ('*tā-ag*'), is, m. one who has preserved the three sacred fires; the three fires collectively (= *agnī-tretā*).

Tretānī, f., Ved. the threefold flame of the three fires of the altar.

Tre-dhā, ind. = *tri-dhā*, triply, in three parts, in three ways, in three places. — *Tredhā-vihita*, divided into three parts. — *Tredhā-sthita*, as, ā, am, existing in three states.

Traiṇsa, am, n. (fr. *trīṇsat*), scil. *brāhmaṇa*, the *Brāhmaṇa* consisting of thirty *Adhyāyas*.

Trainsika, as, ā, am, consisting of thirty.

Trāikakuda, as, i, am, Ved. coming from the mountain *Tri-kakud*.

Trāikakubha, am, n. (fr. *tri-kakubh*), N. of a Sāman.

Trāikantaka, as, i, am, coming from or made of the plant *Tri-kaṇṭaka*.

Trāikāla-jña, probably a wrong reading for *trai-kālyā-jña*; [cf. *tri-kāla-jña*.]

Trāikālika, as, i, am (fr. *tri-kāla*), relating to the three times, i.e. past, present, and future.

Trāikālyā, am, n. the three times; past, present, and future time; sunrise, noon, and sunset; tripartition; an aggregate of three, a triad.

Trāikuntaka, am, n. (fr. *tri-kunta*), a kind of ornament.

Trāigarta, as, i, am, belonging to the *Trigartas*; (as), m. a prince of the *Trigartas*; (i), f. a princess of the *Trigartas*; (ās), m. pl. the *Trigartas*.

Trāigartaka, belonging to the *Trigartas*.

Trāigunika, as, i, am (fr. *tri-guṇa*), relating or belonging to three qualities, repeated three times, triple, relating to thrice, threefold, &c.

Trāigunya, am, n. the state of consisting of three threads, qualities, &c.; triplicity, tripleness, a triad, the triad of qualities, the three *Guṇas* or properties collectively (i.e. *Sat-tva*, *Rajas*, and *Tamas*; cf. *guṇa*).

Trāicivārika, as, i, am (fr. *trī-civara*), possessing three mendicant garments.

Trāita, am, n. (fr. *trēdā*), Ved. a triad, a collection of three, the aggregate of three, triplicity; (fr. *trita*), N. of a Sāman.

Traitana, as, m., Ved., N. of a Vedic deity or supernatural being, thought by some to be connected with *Trita*, q. v.; (according to Sāy.) N. of a Dāsa.

Traidāśika, as, i, am (fr. *trīdaśa*), relating to the thirty-three gods; sacred to the gods, belonging to them, divine; (am), n. the part of the hand sacred to the gods.

Traidhā, as, i, am (fr. *tri-dhā* or *tre-dhā*), threefold, triple; (am), ind. = *tri-dhā* or *tre-dhā*, triply, in a triple manner, in three ways.

Traidhātavi, f. (scil. *ishī*), N. of a particular closing ceremony, (fr. *tri-dhātū*.)

Traidhātaviya, am, n. (scil. *karman*), N. of a particular closing rite.

Traidhātuka, am, n. the three worlds.

Traidhātva, as, m. a patronymic of *Try-aruna*.

Traidishkika, as, i, am, three *Nishkas* worth.

Traipatha, am, n. (fr. *tri-patha*), a peculiar manner of sitting (generally with *āsana*).

Traipada, am, u. (fr. *tri-pada*), three quarters (of a *Yojana*).

Traipārāyaṇika, as, i, am, performing the *Pārāyana* three times.

Traipishṭapa, as, i, am, relating to *Tri-pishṭapa*, q. v.

Traipura, as, i, am, relating to *Tri-pura*; (ās), m. pl. the inhabitants of the three cities of the *Asura* named *Tri-pura*, q. v.; the inhabitants of *Tri-purā* or *Tri-puri* or the *Cedis*; (as), m. a prince of *Tri-pura*.

Traipurīya, N. of an *Upanishad*.

Traipurusha, as, i, am (fr. *tri-purusha*), extending through three male generations, or father, grandfather, and great-grandfather.

Traiphala, as, i, am (fr. *tri-phalā*), coming from or belonging to the three *myrobalsans* &c.

Traibali, is, m. (fr. *tri-bali* or *tri-bālī*), N. of a man.

Traibhārya, am, n. (fr. *tri-bhāra*), threefold nature or manner.

Traimātura, as, i, am (fr. *trī-mātrī*), having three mothers.

Traimāsika, as, i, am (fr. *tri-māsa*), three months old, lasting three months, occurring every three months, quarterly.

Traimāsyā, am, n. a period of three months.

Traiymbaka, as, i, am, relating or belonging to *Try-ambaka* (e.g. *apūpa*, cake sacred to *Try-ambaka*). — *Traiymbaka-mantra*, am, n., N. of the twenty-third chapter of the *Sāradā-tilaka* by *Lakshmaṇa*.

Trāyārūṇa, as, m., N. of a *Muni*.

Trāirāsika, as, ā or i, am (fr. *trī-rāśi*), relating to three numbers or to the three signs of the zodiac; *trāirāśikam* or *trāirāśika-gaṇitam*, the rule of three in arithmetic, (this is of two kinds, viz. *krama-trāirāśika*, rule of three direct; *vyasta- or viloma-trāirāśika*, rule of three inverse.)

Trāirūpya, am, n. (fr. *tri-rūpa*), tripleness of form, threefold change of form; three forms or ways.

Trailāṭa (fr. *tri-lāṭa*?), a sort of horse-fly.

Trailinga, as, i, am (fr. *tri-linga*), having three genders.

Trailoka, as, m. (fr. *tri-loka*), 'the ruler of the three worlds,' epithet of *Indra*.

Trailokya, am, n. the three worlds, see *tri-loka*; (as), m., N. of a man. — *Trailokya-kartṛi*, tā, m. 'creator of the three worlds,' epithet of *Siva*.

— *Trailokya-dāmbara*, N. of a medical work.

— *Trailokya-dīptkā*, f., N. of a *Jaina* work. — *Trailokya-devī*, f., N. of the wife of king *Yasas-kara*.

— *Trailokya-nātha*, as, m. 'lord of the three worlds,' epithet of *Rāma* as an incarnation of *Vishṇu*.

— *Trailokya-prakāśa*, as, m., N. of an astronomical work. — *Trailokya-prabhava*, as, m., N. of *Vishṇu*.

— *Trailokya-bhaya-kāraka*, as, ā, am, causing fear to the three worlds. — *Trailokya-rāja*, as, m., 'king of the three worlds,' N. of a powerful man.

— *Trailokya-rājya*, am, n. the sovereignty of the three worlds. — *Trailokya-vikramin*, i, m., N. of a *Bodhi-sattva* (striding through the three worlds). — *Trailokya-vijayā*, f. a sort of hemp from

which an intoxicating infusion &c. is prepared. — *Trailokya-sāgara*, as, m., N. of a work. — *Trailokya-sāra*, am, n., N. of a work. — *Trailōcana*, as, ī, am (fr. *tri-locana*), relating to Siva.

Trailaṇi, is, m., N. of a teacher.

Trailvargika, as, ī, am (fr. *tri-varga*), relating to the three objects of life [cf. *tri-varga*], directed towards or devoted to them.

Trailvargya, as, ā, am, belonging to the Tri-varga. See *trailvargika* above.

Trailvarṇika, as, ī, am (fr. *tri-varṇa*), relating or belonging to the first three castes; (as), m. a member of the first three castes.

Trailvarshika, as, ī, am (fr. *tri-varsha*), triennial, three years old, lasting three years, &c.

Trailvārshika, as, ī, am, sufficient for three years, lasting three years.

Trailvikrama, as, &c. (fr. *tri-vikrama*), belonging to Vishnu; (am), n. the three strides or steps (of Vishnu).

Trailvida, a various reading for *trayī-vida*, q. v.

Trailvidya, am, n. (fr. *tri-vidyā* and *tri-vidya*), the three sciences; the three Vedas (Rig, Yajus, and Sāman); study or knowledge of the three Vedas; the three duties of teaching the Veda, sacrificing, and donation; a particular Vrata or religious observance; a collection or assembly of Brāhmins who are familiar with the three Vedas; (as, ā, am), familiar with the three Vedas.

Trailvidhya, am, n. (fr. *tri-vidha*), the state of being of three kinds, threefoldness, triplicity, triple-ness, three ways or kinds.

Trailviśṭāpa or *trailviśṭāpeya*, as, m. an inhabitant of Tri-viśṭāpa, a god.

Trailvṛta, as, ī, am (fr. *tri-vṛt*), coming from the plant *Ipomoea Turpethum*.

Trailvṛṣṭya, as, m., a patronymic of Try-arūpa.

Trailvedika, as, ī, am (fr. *tri-veda*), relating to the three Vedas.

Trailvāṅkava, as, m. (fr. *tri-vaṅku*), a patronymic of Hari-śāndra.

Trailśāṇa, as, ī, am = *triśāṇa*, worth three Sāṇas.

Trailśāmba, as, m., N. of the father of Karandhama; (various readings have *triśāmbu*, *triśānu*, *triśāri*, *triśānu*.)

Trailśirsha, as, ā, am (fr. *tri-śirsha*), relating to the three-headed Viśva-rūpa.

Trailśoka, am, n. (fr. *tri-śoka*), N. of a Sāman.

Trailśṭubha, as, ī, am, relating to or written in the metre Tri-śṭubh; (am), n. the Tri-śṭubh stanza or metre; (Sāy.) the atmosphere or intermediate region consisting of rain, clouds, and lightning. (In the Brāhmaṇas the three chief metres Gāyatrī, Tri-śṭubh, and Jagatī are often identified with the sky, atmosphere, and earth.)

Trailśānu, us, m., N. of the father of Karandhama.

Trailśrotas, as, ī, am (fr. *tri-srotas*), belonging to the Ganges.

Trailśvarya, as, m. n. (fr. *tri-svara*), the three accents collectively.

Trailkāyaṇa, am, n. (fr. *tri-kāyaṇa*), Ved. a period or age of three years.

त्रै *trai* (by some modern scholars written

trā, q. v.), cl. 1. A. *trāyate* (3rd sing. Pres. ep. *trāti*; 2nd sing. Impv. Ved. *trāsya*, ep. *trāhi*, *trātu*), *tatre*, *trāsyate* (ep. *trāsyati*), *atrāstu*, *atrātum*, to protect, preserve, cherish, defend, rescue from, (in the earlier language with abl. and gen., in the later only with abl.)

Trāṇa, *trāta*, &c. For these and other derivatives of the rt. *trai* see 1. *trā*, p. 388, col. 1.

त्रैगुण्य *traigunya*, am, n. See p. 393, col. 2.

त्रोटक *troṭaku*, as, m. [cf. *toṭaka*], a kind of poisonous insect; N. of a pupil of Śaṅkarācārya; (ī), f. a Rāgini or one of the female personifications of music; (am), n. a minor drama, such as the Vikramorvaśī; angry speech.

त्रोति *troṭi*. See p. 393, col. 2.

त्रोटल *trotala*, am, n. f., N. of a Tantra.

— *Trotalottara* ('la-ut'), am, n., N. of a Tantra.

त्रोत्र *trottra*, am, n. (said to be fr. rt. *trai* above), a weapon, a goad; a kind of disease.

त्रौक *trauk*, cl. 1. A. *traukate*, &c., to go, move.

त्र्यंश *try-anśa*. For compounds with *try* for *tri* see under *tri*.

त्व 1. *tva*, base of some cases of the second personal pronoun (in some of the cases the base is *tu*, Nom. sing. *tvam*, Acc. *tvā* and *tvām*, Abl. *tvat* or *tvad*; in Ved. *tvā* occurs for *tvayā*, *tubhya* for *tubhyam*, *tre* for *tvayi*; at the beginning of a compound *tvat* or *tvad*, and in the Vedas *tvā* is used), thou, you; [cf. Lat. *tu*; Lith. *tū*; Hib. *tu*; Goth. *thu*; Slav. *ty*; Gr. *τοῦ*, *τῷ*, *σὺ*]. — *Tvan-kāra*, as, m. the expression 'thou', addressing with 'thou' (disrespectfully). — *Tvan-kṛi*, cl. 8. P. -*kavoti*, -*kurute*, -*kartum*, to address with 'thou'. — *Tvat-ka*, as, ā, am (a familiar diminutive), thine, your. — *Tvat-kṛita*, as, ā, am, made or composed by thee; made like you. — *Tvat-tana*, 'your sphere or department,' you. — *Tvat-sangama*, as, m. union with thee. — *Tvad-anya*, as, ā, al, other than thee. — *Tvad-artham* or *tvad-arthe*, ind. on thy account, about thee, respecting thee. — *Tvad-grīha*, am, n. thy house. — *Tvad-bhaya*, am, n. dread of thee. — *Tvad-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to become thou, to become like you. — *Tvad-yoni*, is, is, i, Ved. produced or proceeding from thee. — *Tvad-vidha*, as, ā, am, similar to thee, like thee, of thy kind. — *Tvad-viyoga*, as, m. separation from thee. — *Tvan-maya*, as, ī, am, produced from thee, consisting of thee. — *Tva-yata*, as, ā, am, Ved. given by thee. — *Tvān-kāma*, as, ā, am, Ved. longing for thee. — *Tvā-datta* or *tvā-dāta*, as, ā, am, Ved. given by thee; (Sāy. *tvā-dāta*, purified by thee). — *Tvā-dūta*, as, ā, am, Ved. having thee as a messenger. — *Tvā-drīś*, k, k, k, or *tvā-drīśa*, as, ī, am, similar to thee, one of thy kind. — *Tvā-nid*, t, t, t, Ved. blaming thee. — *Tvā-vat*, ān, atī, at, Ved. similar to thee; as rich, mighty, great, &c., as you; worthy of thee. — *Tvā-vasu*, us, us, u, Ved. having thee as a possession; (Sāy.) having thee as a pervading attribute. — *Tvā-ṛidha*, as, ā, am, Ved. having thee as patron, favoured by thee. — *Tveshita*, as, ā, am (*tra* or *tvā* + *ishita*), Ved. sent by thee. — *Tvota*, as, ā, am (*tra* or *tvā* + *ūta*), Ved. helped or protected or loved by thee. — *Tvoti*, is, is, i (*tra* or *tvā* + *ūti*), Ved. enjoying thy protection or help or love.

2. *tva*, as, ā, m. f. thy, your, yours.

Tvakat, a familiar diminutive from *tvad*, e. g. in *tvakat-pitrika*; [cf. *tvat-ka* above.]

Tvadiya, as, ā, am, thine, your, yours.

Tvadrik, ind. towards thee, directed towards thee; (Sāy. = *tvat-abhīmukha*.)

Tvāyat, an, anī, at (part. fr. a nom. derived fr. 1. *tva*), Ved. longing for thee, seeking thee, loving thee.

Tvāyā (fr. the same nom.; used as an inst.), Ved., out of love towards thee, for thee.

Tvāyu, us, us, u, Ved. longing for thee, loving thee.

त्व 3. *tva*, as, ā, at, Ved. pron. one, several, other, different; *tra*—*tva*, one—the other; *tvad*, ind. partly; *tvad*—*tvad*, partly—partly.

त्वक् *traksh*, cl. 1. P. *trakshati*, *tatra-ksha*, *trakshitum* and *tvakshum*, to create, produce, generate, effect, to work (Ved.); to pare, make thin, peel, skin; to cover; [cf. rt. *laksh*, *takman*, *toka*: Zend *twaksh*, *tash*, 'to cut'; *tusha*, 'a hatchet'; *tus-ta*, 'a cup, bowl'; *tuś*, 'to produce, create'; Gr. *τεκ*, *τεκ-ον*, *τεκ-τω*, *τεκ-ε-ς*, *τέκος*, *τέκμαρ*, *τεκμηρίον*, *τέκμηρσα*, *τέξον*, *τέσσαρ*, *τέχνη*, *τέκ-τω*, *τυκ*, *τυχ*, *τυγχάν-ω*, *τε-υχ-ο-ν*, *τύχ-η*, *τεύχ-ω*, *τε-τυχ-οντο*,

τέκος-ος, *Τεύκ-πος*: Lat. *tig-nu-m*, *tē-lu-m*, *tē-mo*, *tex-o*, *tex-tor*, *tex-tura*, *tē-la*: Goth. *theik-an*, 'to thrive'; Old Sax. *thigg-yu*: Old Germ. *dig-yu*, 'I obtain'; *deh-s-a*, 'a mattock, trowel'; *deh-sen*, 'to break flax'; *dihsel*, 'a shaft'; Lith. *tek-ųs*, 'a ram'; *tenk-ū*, 'to fall to one's share'; *tink-ū*, 'to be fit'; *tinka-s*, 'it happens'; *tik-ra-s*, 'right, orderly'; *tlk-y-ti*, 'to take aim'; *taszy-ti*, 'to cut timber'; *taiszy-ti*, 'to prepare'; Slav. *tūk-na-ti*, 'to fix'; *tūk-a-ti*, 'to weave'; *tes-a-ti*, 'to cut'; *tēz-a-ti*, 'to obtain'; Boh. *tesar*, 'a smith.')

Tvakshas, as, n., Ved. efficiency, energy, vigour; (Sāy.) foe-destroying might.

Tvakshīyas, ān, asī, as, Ved. very vigorous, very invigorating; [cf. Zend *thwakhshista*.]

Tvashta, as, ā, am, pared, peeled, made thin.

Tvashtī, is, f. carpentry, the profession of a carpenter.

Tvashtṛi, *tā*, m. a carpenter, builder, workman, maker of carriages, &c. [cf. *tashṭṛi*]; N. of a god, sometimes identified with the later deity Viśvakarman, (he is the builder and architect κατ' ἐξοχήν and the Vulcan of the Hindus; hence in the Vedā he has the epithets *su-pāṇi*, *su-gabhasṭi*, *sv-apas*, *su-kṛit*, *viśva-rūpa*, *puru-rūpa*, &c.: he makes the various implements of the gods, especially the thunderbolt of Indra, and is said to have taught the Rishis who are also skillful workmen: he is sometimes regarded as the creator himself, and as forming the bodies of men and animals is invoked for the sake of offspring, especially in the Āpī hymns; elsewhere he is associated with other similar deities, e. g. Dhātṛi, Savitṛi, Prajā-pati, and Pūshan; as Indra is accompanied by the Vasus, Rudra by the Rudras, so Tvashtṛi is surrounded by the divine females called Gnās, Janayas, Devānām Patnyah, who may be regarded as the recipients of his generative energy; he has a son Viśva-rūpa or Trī-śiras, a daughter Saranyū (or Sureṇu, Svareṇu, Saijñā), wife of Vivasvat, the children of whom are the Aśvins, and Vāyu is called his son-in-law: Indra overpowers Tvashtṛi and recovers the Soma, which, according to the Brāhmaṇas, was concealed by the latter because Indra had killed his son Viśva-rūpa: Tvashtṛi is the deity of the Nakshatra Citrā, regent of the fifth Yuga or of the fifth cycle of Jupiter; and is also a form of the sun, the N. being derived by Yaska in Nirukta VIII. 13. fr. the rt. *tviśh*, 'to shine,' and being applied in Rig-veda I. 84, 15, to one of the Adityas; it is also in the sense 'shining,' 'brilliant,' applied to Agni and to Vāyu as well as to the Rudras; N. of a prince, a son of Manasyu (Bhauvana). — *Tvashtṛi-mat* or *tvashṭṛi-mat*, ān, atī, at, Ved. connected with or accompanied by Tvashtṛi.

Tvashṭi, f. (? for *tvashṭṛi*), N. of Durgā.

Tvashṭra, as, ī, am, belonging to or coming from Tvashtṛi; (with *yuga*) the fifth Jupiter cycle, the regent of which is Tvashtṛi; (with *putra*) the son of Tvashtṛi; (as), m. the son of Tvashtṛi, i. e. Viśva-rūpa (also identified with Vṛitra), and Ābhūti; (ī), f. the daughter of Tvashtṛi, patronymic of Saranyū (or Sureṇu, Svareṇu, Saijñā), who was wife of Vivasvat; the asterism Citrā, the regent of which is Tvashtṛi; a small car; *tvashṭṛyas*, f. pl. the daughters of Tvashtṛi, certain divine female beings; (am), n. the power or energy of Tvashtṛi, creative power; (with *bha* or *nakshatra*) the asterism Citrā [cf. *tvashṭṛi*]; a kind of eclipse.

त्वगेल *tagela*, am, n. probably = *elavālu*, the bark of Feronia Elephantum.

त्वङ् *tvang*, cl. 1. P. *tvangati*, &c., to go, move, tremble, wave; to jump, leap, gallop.

त्वच् 1. *tvaś*, cl. 6. P. *tvaśati*, &c., to cover, (a root artificially formed to furnish an etymology for 2. *tvaś*); [cf. Lat. *tego*; Old Germ. *dekín*, 'to cover'; Lith. *degnū*.]

Tvakka at end of adj. comp., e. g. *sāndra-tvakka*, covered with thick armour-like skin.

2. *tvaṭ*, k, f. skin (as of men, serpents, &c.); hide (as of a goat, cow, &c.); a cow's hide (used in pressing out the Sonia); bark, rind, peel; any surface or covering (as turf of the earth); a cover, horse-cloth; (Ved.) the black cover, =darkness; a protecting cover or guard, mail, a shield; a leather bag; Cassia bark; cinnamon, the cinnamon tree; mystical N. of the letter ya. — *Tvak-kandura*, as, m. skin-wound, a sore. — *Tvak-kshirā*, ī, f. manna of bamboo (commonly Tabāshīr); [cf. *tavakshira*.] — *Tvak-chada*, as, m. the green Lipoecercis Serrata. — *Tvak-cheda*, as, m. a skin-wound, flesh-wound, cut, scratch; circumcision. — *Tvak-chedana*, am, n. cutting the skin; see *tvak-cheda*. — *Tvak-taran-gaka*, as, m. 'skin-wave,' a wrinkle. — *Tvak-tra*, am, n. 'protection for the skin,' armour. — *Tvak-pattra*, am, n. Cassia (the plant and bark); (ī), f. = *kāraṇī*, *kingu-pattri*, the leaf of the Asa Foetida (?). — *(amāla-pattra*, the leaf of the Laurus Cassia, Malabathron. — *Tvak-paripuṣana*, am, n. peeling of the skin, desquamation. — *Tvak-pāka*, as, m. inflammation of the skin, N. of a particular disease. — *Tvak-pārushya*, am, n. roughness of the skin. — *Tvak-pushpa*, am, n. 'skin-sprout,' erection of the hairs of the skin, horripilation; (am, ī), n. f. blotch, scab, cutaneous eruption, &c. — *Tvak-push-pikā*, f. scab, blotch. — *Tvak-sāra*, as, ā, am, having an excellent or sound skin; (as), m. a bamboo; Cassia (the plant and the bark); Bignonia Indica; (ā), f. Tabāshīr; [cf. *tvak-kshirā*.] — *Tvak-sāra-bhedinī*, f. a kind of plant, = *kshudra-cānicu*. — *Tvak-sugandha*, as, m. an orange ('having fragrant peel'); (ā), f. the fragrant bark of Feronia Elephantum (= *clavuluka*). — *Tvak-śvādī*, f. a kind of cinnamon ('having sweet bark'). — *Tvag-ankura*, as, m. = *tvak-pushpa* above. — *Tvag-asthi-mātra-śeṣa*, as, ā, am, with mere skin and bone left, reduced to a skeleton. — *Tvag-kshirī*, f. = *tugā-kshirī*, = *tvak-kshirā*, ī. — *Tvag-śrī*, am, n. the sense or organ of touch. — *Tvag-gandha*, as, m. an orange; [cf. *tvak-sugandha*.] — *Tvag-jā*, as, ā, am, produced on or issuing from the skin; (am), n. the hairs on the body; blood. — *Tvag-dosha*, as, m. disease of the skin, leprosy. — *Tvag-doshāpahā* ('*sha-apahā*'), f. Vernonia Anthelmintica ('destroying leprosy'). — *Tvag-doshāri* ('*sha-ari*'), is, m. a kind of bulbous plant ('the enemy of leprosy'), = *hasī-kanda*. — *Tvag-doshin*, ī, inī, ī, affected with skin disease or with leprosy. — *Tvag-bheda*, as, m. 'breaking of the skin,' a flesh-wound, a scratch. — *Tvag-bhedaka*, as, m. one who cuts the skin, a stabber, scratcher, one who draws blood from the skin. — *Tvag-roga*, as, m. any cutaneous disease; leprosy &c. — *Tvag-vat*, ān, atī, at, furnished with skin or bark. — *Tvan-maya*, as, ī, am, made of bark or skin. — *Tvan-mala*, am, n. the hairs of the body. — *Tvaṭi-sāra*, as, m. (*tvaṭi* loc. of 2. *tvaṭ*), = *tvak-sāra*, a bamboo. — *Tvaṭi-sugandhā*, f. small cardamoms.

Tvaṭa at the end of a comp. = 2. *tvaṭ*; cf. *sa-lṭ*, *sūrya-lṭ*, *hiranya-lṭ*; (am), n. skin; bark, rind; cinnamon, the cinnamon tree, Cassia bark; (ā), f. skin; [cf. *guḍa-tvaṭa* and *tanu-tvaṭa*.] — *Tvaṭā-pattra*, am, n. = *tvak-pattra*, Cassia bark.

Tvaṭana, am, n. covering with a skin or hide; skinning.

Tvaṭāya, nom. P. *tvaṭāyati*, &c., to cover with a skin or hide; to tear off the skin, to skin.

Tvaṭāsyā, as, ā, am, Ved. being in the skin.

Tvaṭishṭha, as, ā, am (superl. of *trav-vat*, Pāṇ. V. 3, 65), having the best skin, having an excellent skin; bark &c.

Tvaṭi-sāra. See under 2. *tvaṭ* above.

Tvaṭīyas, ān, asī, as (compar. of *trav-vat*, Pāṇ. V. 3, 65), having a more excellent or an excellent skin; bark &c.; [cf. *tvaṭishṭha*.]

Tvaṭya, as, ā, am, conducive to the healthiness of the skin.

Tvāca, as, ī, am, cuticular, relating to the skin,

contagious, derived from touch. — *Tvāca-pratyaksha*, am, n. ascertainment of objects by contact.

त्वन् *tvañ* = *tañ*, cl. 1. P. *tvañcati*, &c., to go, move; cl. 7. P. *tranakti*, &c., to contract.

त्वा *tva* or (according to the proper form of the base) *tvaḍ*. See 1. *tva*, p. 394.

त्वर *tvar*, cl. 1. A. *tvarate* (ep. also P. *tvarati*), *tatvare*, *tvaritum*, to hurry, make haste, go or move with speed, do anything quickly or precipitately: Caus. *travayati*, *yitum*, Aor. *atatra-rat*, to cause to hasten, quicken, urge forward, accelerate: Desid. *titevarishati*: Intens. *tātvarayate*, *toṭūrti*; [cf. *tur*, *trī*: Gr. *θόρυμα*, *θόρυπος*, *θόρυκω*; perhaps *α-θόρυπος*, *τύρβη*, *θύρβος*: Lat. *turba*: perhaps Angl. Sax. *a-thwerian*, 'to move, shake': Hib. *tuairim*, 'to go round, move in a circle.']

Tūrṇa = *tvarita*. See p. 381, col. 2.

Tvaraṇa, as, ā, am, making haste; (am), n. making haste, speed, velocity.

Tvaraṇīya, as, ā, am, to be hastened or accelerated.

Tvarā, f. haste, speed, velocity. — *Tvarāṇvita* ('*rā-an*'), as, ā, am, possessed of haste, swift, quick.

— *Tvarā-yukta*, as, ā, am, hasty, impetuous, quick, expeditious. — *Tvarāroha* ('*rā-ār*'), as, m. a pigeon ('ascending quickly'). — *Tvarā-rat*, ān, atī, at, quick, expeditious.

Tvarāsyā, nom. P. *tvarāsyati*, &c., to make haste.

Tvari, is, f. haste, speed.

Tvarita, as, ā, am, hastening, quick, swift, speedy, expeditious; (am), n. despatch, haste; (am), ind. quickly, swiftly; hastily, in haste, fast, speedily; (ā), f. a form of Durgā; a magical formula called after her. — *Tvarita-gati*, is, f. swift motion; a species of the Pankti metre. — *Tvarita-prayoga*, as, m., N. of a chapter of the Tantra-sāra. — *Tvaritā-mantra*, as, m., N. of a chapter of the Sāradā-tīlaka. — *Tvaritā-gyantra*, am, n., N. of a mystical diagram. — *Tvaritodita* ('*ta-ud*'), as, ā, am, spoken quickly, uttered rapidly, hurried.

Tvaritaka, as, ā, m. f. a sort of rice ripening before the usual time.

त्वारयण *tvarāyana*, as, ā, am, m. f. n. (a various reading for *parāyana*), adherence, attachment; (according to some only am, n.)

त्वष्ट *tvashṭa*, *tvashṭri*, &c. See under rt. *tvaksh*, p. 394.

त्वाच *tvāca*. See col. 1.

त्वादृश् *tvā-driś*. See 1. *tva*, p. 394.

त्वायत् *tvāyat*. See under 1. *tva*, p. 394.

त्विष् 1. *tvish*, cl. 1. P. A. *treshati*, -*te*, *tivvesha*, *tivvishe* (part. *tivvishāṇa*), *tvekshyati*, -*te*, *atvikshat*, *atvikshata* (Ved. forms *atvishus*, *atvishanta*, *atvishanta*), *treshṭum*, Ved. inf. *tvish*, to be violently agitated or moved; to be excited; to be troubled or perplexed; to excite, instigate; to shine, glitter, sparkle; to be brilliant, to blaze: Caus. *tveshayati*, *yitum*, Aor. *atitvishat*: Desid. *tivvishati*, -*te*: Intens. *tetvishyate*, *tetveshṭi*.

2. *tvish*, ī, f. violent agitation or quivering motion of any kind, vehemence, violence, fury, perplexity; light, brilliance, glitter, any shining colour, splendor, beauty; authority, weight, consideration; speech; wish, desire; custom, practice, usage; [cf. *acāla-lṭ* and *vāta-lṭ*.]

Trishā, f. light, splendor; N. of a daughter of Kāśyapa. — *Trishām-īśa*, as, or *trishām-pati*, is, m. 'the lord of rays,' the sun.

Trishī, is, f., Ved. vehemence, impetuosity, energy, internal power; (Sāy.) splendor, light, ray, brilliancy, beauty. — *Trishī-mat* and (Ved.) *trishī-mat*, ān, atī, at, vehemently excited, vehement, energetic; brilliant, beautiful, N. of Rudra.

Tresha, as, ī, am, Ved. vehement, impetuous; inspiring awe, causing fear, awful; (Sāy.) brilliant, bright, glittering, epithet of Rudra and the Maruts, shining. — *Tvesha-dyumna*, as, ā, am, Ved. having vehement energy, impetuous; (Sāy.) possessed of brilliant reputation. — *Tvesha-nṛinṇa*, as, ā, am, Ved. having impetuous energy or courage; (Sāy.) of brilliant power. — *Tvesha-pratika*, as, ā, am, Ved. having a brilliant appearance, having an awful aspect, having the aspect of great power; (Sāy.) bright-pointed (as a shaft). — *Tvesha-yāma*, as, ā, am, Ved. impetuous in course, rushing impetuously; (Sāy.) 'having a brilliant course,' epithet of the Maruts. — *Tvesha-ratha*, as, ā, am, Ved. having rushing chariots; (Sāy.) having brilliant chariots. — *Tvesha-sandriś*, k, k, k, Ved. of a splendid aspect, similar to flame; 'looking awful,' epithet of the Maruts, of Indra, &c.

Tveshatha, as, m., Ved. fury, violence; (Sāy.) radiance.

Tveshas, as, n., Ved. force, energy, impulse; (Sāy.) brilliant energy.

Tveshya, as, ā, am, agitating, terrifying, awful, inspiring awe, any terrible object; (Sāy.) shining, brilliant, epithet of Rudra.

Tvatshīrathī, is, m. a patronymic of Kuśika.

त्वोत *tvoṭa*, *tvoṭi*. See 1. *tva*, p. 394.

त्सर *tsar*, cl. 1. P. *tsarati*, *tatsāra*, *tsarishyati*, *atsārīt* and *atsār*, *tsaritum*, Ved. to go or approach stealthily, to creep, crawl, creep on, steal upon, sneak, to obtain by sneaking; to proceed crookedly or fraudulently.

Tsaru, us, m. any creeping or crawling animal or a particular animal of this kind; the stalk of a leaf &c.; the hilt or handle of a sword and similar weapons. — *Tsaru-mārga*, as, m. sword-exercise, sword-fight.

Tsārīn, ī, inī, ī, Ved. creeping, sneaking, approaching stealthily or secretly; crooked; (Sāy.) very fearful, very much alarmed.

Tsārūka, as, ā, am, skilful in handling a sword, skilled in sword-exercise.

य

य 1. *tha*, the second consonant of the dental class and the aspirate of the preceding letter, having much the sound of *th* in *ant-hill*, but more dental. — *Tha-kāra*, as, m. the letter or sound *th*.

2. *tha*, as, m. a mountain; a protector, preserver; a sign of danger; a kind of disease; eating; (am), n. preserving, preservation; fear, terror; auspiciousness; a prayer for the welfare of another.

यक्कन *thakkana*, as, m., N. of a man; (also read *dhakkana* and *dhakkama*.)

यक्कियक *thakkiyaka*, as, m., N. of a man.

यक्किय *thakriya*, as, m., N. of a man.

यर्व *tharv* (said to be = rt. *car*), cl. 1. P. *tharvati*, &c., to go, move.

यत्थोरक *thalyoraka*, as, m., N. of a village.

युड् *thud*, cl. 6. P. *thudati*, &c., to cover, screen; to clothe; to hide; [cf. rt. *sthud*.] *Thodana*, am, n. covering, clothing, wrapping up.

युक्ता *thut-kāra*, as, m. the making of the sound *thut*, the sound made in spitting.

युत्थु *thutthu* (an onomatopoetic word), the sound heard in eating.

Thuthu-kṛit, t, m. the making the imitative sound *thuthu*; a kind of bird (= *Marīṭhi holā*).

युर्व *thurv*, cl. 1. P. *thurvati*, *tuthūrva*, &c., to hurt, injure; [cf. rt. *turv*.]

युक्ता *thūt-kāra*, as, m. the making of

the sound *thūt*, the sound made in spitting; [cf. *thūt-kāra*.]—*Thūt-kṛita*, *am*, n. the sound *thūt* made in spitting.

यूथू *thūthū*, imitative sound of spitting; (according to others *thuthu*.)

यैथै *thaitai*, imitative sound of a musical instrument.

द

द 1. *da*, the eighteenth consonant of the alphabet and the third letter of the fourth or dental class, the sound of which is more dental than the English *d*.—*Da-kāra*, *as*, m. the letter or sound *d*.

द 2. *da*, *as*, *ā*, *am* (fr. rt. 1. *dā*, to give), giving, a giver, donor; presenting, favouring with, granting, a granter; causing, (often at the end of comp., e.g. *vāri-da*, giving water; *anna-da*, granting food &c.; exceptionally compounded with the receiver of the gift, e.g. *pītri-da*, giving to the father); (*as*), m. a gift, anything given; (*am*, *ā*), n. f. a gift, donation.

द 3. *da*, *as*, *ā*, *am* (fr. rt. 3. *dā* for *do*, to cut), cutting off, destroying, breaking, &c., (generally at the end of comp.); (*as*, *ā*), m. f. the act of cutting off, dividing.

द 4. *da*, *as*, *ā*, *am* (fr. rt. 4. *dā*, to bind), binding, (generally at the end of comp.; cf. *rīṣya-da*.)

द 5. *da*, *as*, *ā*, *am* (fr. rt. 7. *dā*, to purify), cleaning, cleansing.

द 6. *da*, *as*, m. a mountain; (*ā*), f. heat, pain, repentance; (*am*), n. a wife; [cf. *dam-pati*.]

दंश 1. *daṣ*, cl. 1. 10. P. *daṣati*, *daṣa-yati*, &c., to speak or shine.

दंश 2. *daṣ*, cl. 1. P. (ep. also A.) *daṣati*, *-te*, *dadāṣa*, *daṣkṣyati* (ep. also *daṣkṣyati*), *adāṣkṣit*, *daṣkṣtum*, to bite, sting; to see [? cf. rt. *daṣ*]. Caus. P. *daṣayati*, *yiṭum*, Aor. *adadāṣat*, to cause to bite; to bite: Desid. *dīdāṣkṣati*: Intens. *dandaṣyate*, *dandaṣkṣti*, *dandaṣhī*: Caus. of Intens. *dandaṣayati*, to cause to bite violently; [cf. Gr. *δάκνω*, *ḍākos*, *ḍākrmos*, *ḍdākw*, *ḍdākrw*, *ḍdākw*, &c., *ḍākrpu*; Lat. *lacrumu*, perhaps *lacro*; Goth. *tahyan*, 'dilacerate', *tagr*; Angl. Sax. *tacher*, *tux*, *tusk*, *tang*; Old Germ. *zanga*, *zangar*; Cambro-Brit. *danhezu*, 'to bite'; Hib. *dan-t*, 'a morsel, portion, share'; Russ. *desnā*, 'ginger'.]

Daṣa, *as*, m. biting, stinging; cutting, dividing, tearing; the sting of a snake; a bite, the spot bitten; pungency; fault, defect (in a jewel &c.); a tooth; a gad-fly; armour, a coat of mail; a joint, limb; N. of an Asura; (*i*), f. a small gad-fly; [cf. *kṣamā-d* and *vyi-śka-d*].—*Daṣa-nāṣinī*, f. ('healing irritation of the skin?'), a kind of insect, = *taila-kṣa*; [cf. *dardru-nāṣinī*].—*Daṣa-bhīru*, *us*, m. or *daṣa-bhīruka*, *as*, m. 'afraid of the gad-fly', a buffalo.—*Daṣa-mūla*, *as*, m. 'having a pungent root', the plant *Hyperanthera* Moringa or a sort of horse-radish, = *śīgru*.—*Daṣa-vadana*, *as*, m. 'having a sharp beak', a heron.

Daṣaka, *as*, *ā* or *ikā*, *am*, biting, stinging; (*as*), m. a dog; gad-fly, common fly; N. of a prince of Kanipana; (*ikā*), f. a kind of gad-fly.

Daṣana, *am*, u. the act of biting, stinging; armour, mail.

Daṣita, *as*, *ā*, *am*, bitten, stung; (fr. *daṣa*), armed, mailed; protected; fitting closely (like armour), standing closely together, crowded; (*am*), n. a bite; [cf. *pari-daṣita*.]

Daṣinī, *i*, *inī*, *i*, biting, stinging [cf. *tripra-dāṣinī*]; (*i*), m. a dog; a gad-fly, a wasp.

Daṣuka, *as*, *ā*, *am*, Ved. biting, stinging.

Daṣera, *as*, *ā*, *am* (more correctly *daśera*, q. v.), biting, mordacious; noxious, mischievous.

Daṣman, *a*, n., Ved. a bite; the place bitten.

Daṣhtri, *tā*, *tri*, *tri*, Ved. a biter, biting, stinging.

Daṣhtra, *as*, *ā*, m. f. (in the later language usually *f*), a large tooth, tusk, fang, (often at the end of comp.; cf. *ayo-d*, *aṣṭa-d*, *tikṣha-d*, &c.).—*Daṣhtrā-karāla*, *as*, *ā*, *am*, having terrible tusks.—*Daṣhtrā-nivāsin*, *i*, m., N. of a Yaksha.—*Daṣhtrāyudha* (**rā-āy*), *as*, *ā*, *am*, using tusks as weapons; (*as*), m. a wild boar.—*Daṣhtrā-sena*, *as*, m., N. of a Buddhist scholar.

Daṣhtrāla, *as*, *ā*, *am*, tusked, having large tusks; (*as*), m., N. of a Rākshasa.

Daṣhtrika, *as*, *ā*, *am*, tusked, having tusks; (*ā*), f. = *dādhi-kā*, a beard (?); a kind of plant; [cf. *nakuleshā*.]

Daṣhtrin, *i*, *inī*, *i*, tusked, having tusks or large teeth; biting or wounding with the teeth; carnivorous; (*i*), m. any animal with tusks; a wild boar; a hyena; a snake.

Daṣhṭvā, ind. having bitten.

Daṣṭa, *as*, *ā*, *am*, bitten, &c. See p. 406, col. 1.

दंस् *daṣ* (connected with rt. *das*, q. v.; perhaps only a various reading for rt. 1. and 2. *daṣ*, cl. 1. or a Prakrit form of rt. 1. *dris*), cl. 1. P. 10. A. *dāṣati*, *dāṣayate* or *dāsayate*, &c., to bite; to destroy, overpower; to see, (*dāṣati* ?); cl. 10. P. *dāṣayati*, &c., to speak or to shine.

Daṣana, *am*, *ā*, n. f. (Ved. inst. *daṣanā*), a surprising or wonderful deed or operation, marvellous power; an action, work, deed; armour, mail, (in the latter meaning only a various reading for *daṣana*); [cf. *dasma* and *dasra*].—*Daṣanā-vat*, *ān*, *atī*, *at*, Ved. having wonderful power; (*Sāy*.) abounding in marvellous deeds.

Daṣayitri, *tā*, m. a destroyer, (a word formed to explain *dasra*.)

Daṣas, *as*, n., Ved. = *daṣana*, a surprising action or deed (applied especially to the wonderful actions of the *Asvins*, by which these deities protected their human friends); [cf. *puru-d* and *su-d*.]

Daṣi, *is*, m. f. (?), Ved. = *karman*, act, deed.

Daṣishtha, *as*, *ā*, *am* (superl. of *daṣu* or *da-sra*), Ved. of very wonderful strength, performing marvellous deeds, eminent in action, epithet of the *Asvins* and of Indra.

Daṣu, *us*, *us*, u. Ved. of wonderful strength; (according to *Sāy*., loc. of *dam* = *daṣeshu* or *karma-vatsu*); (*u*), ind. in a wonderful way, wonderfully.—*Daṣu-jūta*, *as*, *ā*, *am*, Ved. wonderfully quick; (*Sāy*.) borne along by well-trained horses (as if fr. rt. 1. *dam*).—*Daṣu-patnī*, f., Ved. having a powerful lord or master; (*Sāy*.) having the *Asuras* as good masters (as if fr. *dam* + *su* + *patnī*, *su* = *snshthū*); in Rīg-veda VI. 3, 7, *dam* is regarded as a separate word.

दंश् दंश् *daṣh*, cl. 10. P. *daṣhayati*, &c., to shine, burn; [cf. rt. 1. *dah*.]

दक *daka*, *am*, n. = *udaka* (the initial vowel being dropped), water.—*Daka-lāvaṇika*, *as*, *i*, *am* (fr. *daka* + *lavana*), prepared with water and salt.—*Dakodara* (**ka-ud*), *am*, n. (instead of *udakodara*, cf. *ulakodarin*), a watery or dropsical belly.

दक्ष *dakṣ*, cl. 1. P. A. *dakṣati*, *-te*, *dadakṣa*, *dakṣitum*, Ved. to act to the satisfaction of another (with dat. in P.); to be competent, be able, be strong or powerful (A.); to grow, increase; to do or act quickly, go, move; to hurt, kill: Caus. P. *dakṣayati*, *-yitum*, Aor. *adadakṣat*, to make able or strong.

Dakṣa, *as*, *ā*, *am*, able, fit, competent, suitable, adroit, expert, clever, judicious, dexterous [cf. Gr. *δεξιός*]; intelligent, upright, honest; (*as*), m. epithet of Soma (as heightening or strengthening the intellectual faculties; according to *Sāy*. = *vriddha*); epithet of *Siva*; epithet of the Ganges (as satisfying or suiting all); ability, power, fitness; capacity, intellectual ability, mental power, talent; strength of

will, energy, will, disposition; (in the Veda *dakṣa* and *kratu*, i. e. energy and intelligence, are often joined together as the chief two faculties of the mind, cf. *kratu*); bad disposition, evil design; N. of an *Āditya*; a creative power associated with *Aditi*, and therefore sometimes identified with *Prajā-pati*; (his daughter is called *Kṛitikā*: in the Post-vedic literature *Dakṣa* is the subject of numerous legends, which relate his history differently; he is there generally called the son of *Brahmā*, and placed among the *Prajā-patis* or at their head as 'the lord of all creatures,' being born from *Brahmā*'s right thumb, as his wife was from the left, see *Manu* IX. 128: in other legends he is said to be the son of the ten *Pra-etas* or of *Pra-etas* alone, whence his patronymic *Prācetas*; he is variously stated to have had fifty, sixty, forty-four, and a less number of daughters, of whom twenty-seven became the wives of the Moon, forming the lunar asterisms, and thirteen or, according to others, seventeen or only eight the wives of *Kaśyapa*, becoming by this latter the mothers of gods, demons, men, and animals: *Dakṣa* on one occasion celebrated a great sacrifice to obtain a son, but omitted to invite *Siva* who, according to one legend, was his son-in-law, (*Siva*'s wife being *Sati*, a form of *Durgā*, daughter of *Dakṣa*); this irritated the god, who interrupted the sacrifice and decapitated his father-in-law, see *dakṣādhvara-dhvaṇṣa-kṛit*: *Dakṣa* is sometimes regarded as an *Avatār* of *Brahmā* himself, and is even in one legend identified with *Vishṇu*; N. of a son of *Garuḍa*; N. of a man with the patronymic *Pārvaṭi*; of a Muni and legislator; of a prince or a son of *Uśinara*; of one of the five *Brāhman*s of *Kānya-kubja*, from whom the *Brāhman*s of Bengal are said to have sprung; (according to the lexicographers also) the bull of *Siva*; a cock; a kind of plant; a name of *Agni* or fire; a general lover, one attached to many mistresses; (*ā*), f. the earth; [cf. *atūrta-dakṣa*, *dina-d*, &c.: cf. also *dakṣiṇa*; Gr. *δεξιός*, *deξirepós*; Lat. *dex-ter*, *dextrinus*; Goth. *taihve*; Angl. Sax. *teso*; Old Germ. *teso*; Hib. *deas*, 'right, southern'.]—*Dakṣa-kanyā*, f. 'daughter of *Dakṣa*,' (especially) epithet of *Durgā*, the wife of *Siva*.—*Dakṣa-kratu*, *us*, *us*, u. Ved. having a strong will or intelligence, having a clear understanding.—*Dakṣa-jā*, f. 'daughter of *Dakṣa*,' the goddess *Durgā*; a lunar asterism; [cf. *dakṣa*.]—*Dakṣajā-pati*, *is*, m. 'the husband of the daughters of *Dakṣa*,' an epithet of the Moon; also of *Siva*.—*Dakṣa-tā*, f. or *dakṣa-tva*, *am*, n. dexterity, cleverness, ability.—*Dakṣa-tāti*, *is*, f. Ved. mental power or capacity.—*Dakṣa-nidhana*, *am*, n., N. of a *Sāman*.—*Dakṣa-pati*, *is*, m., Ved. lord of the faculties, lord of power or might; protector of the sacrifice.—*Dakṣa-pītri*, *tā*, *tri*, *tri*, Ved. having *Dakṣa* as father or progenitor, (the m. pl. may be either *dakṣa-pītaras* or *pītaras*); preserving, possessing or granting abilities.—*Dakṣa-makha-mathana*, *am*, n. 'destruction of *Dakṣa*'s sacrifice,' N. of the ninety-seventh and ninety-eighth chapters of the *Linga-Purāṇa*.—*Dakṣa-yajña*, *as*, m. the sacrifice celebrated by *Dakṣa*.—*Dakṣa-yajña-bhanga*, *as*, m. the interruption of *Dakṣa*'s sacrifice.—*Dakṣayajña-viḍhvāṇa*, *as*, m. 'destruction of *Dakṣa*'s sacrifice,' N. of the fifteenth chapter of the *Kūrma-Purāṇa*.—*Dakṣayajña-viḍhvāṇa*, *am*, n., N. of the fifth chapter of the *Śrīṣṭi-khaṇḍa* of the *Padma-Purāṇa*.—*Dakṣayajña-vināśinī*, f. 'destroyer of the sacrifice of *Dakṣa*,' an epithet of *Durgā*.—*Dakṣa-vihitā*, f. (scil. *gā-thā*), a hymn or song arranged by *Dakṣa*.—*Dakṣa-vriddh*, *t*, *t*, t. Ved. rejoicing in power or energy &c.—*Dakṣa-sāpa*, *as*, m. 'the curse of *Dakṣa*,' N. of the thirty-third chapter of the *Svarga-khaṇḍa* or third part of the *Padma-Purāṇa*.—*Dakṣa-sādhana*, *as*, *ā*, *am*, Ved. effective of energy, inspiring courage.—*Dakṣa-sāvarṇi*, *is*, m., N. of the ninth *Manu*.—*Dakṣa-ruta*, *as*, m. the son of *Dakṣa* (?); (*ā*), f. a daughter of *Dakṣa*, a lunar asterism or one of the wives of the Moon.—*Dakṣādhvara-dhvaṇṣa-kṛit*

(**ksha-alk**), *t*, m. 'disturber of the sacrifice of Dakṣha,' a N. of Siva; (Dakṣha having instituted a sacrifice to which he invited all the gods except his son-in-law Siva and his wife Sati, the latter went unbid, and being received contemptuously, threw herself into the fire; upon which an emanation or incarnation of Siva was produced, named Virābhadrā, who attacked Dakṣha, and a general affray ensued in which the gods and Rishis took the part of Dakṣha, but were wounded and dispersed: Dakṣha himself was decapitated, but was restored to life by Siva at the prayer of the gods; the decapitated head, however, was not to be found, and the head of a ram had therefore to be substituted for the one lost.) — *Dakṣheṣṭvara-linga* (**ksha-iṣ**), *am*, n., N. of a Linga. *Dakṣhas*, *ās*, *ās*, *as*, Vcd. = *dakṣha*, able, strong, dexterous, &c.

Dakṣhāyja, *as*, *ā*, *am*, Ved. to be satisfied or pleased; (Sāy.) increaser of all; to be honoured, to be augmented (by oblations); (*as*), m. a vulture; an epithet of Garuḍa or the bird of Vishnu.

Dakṣhina, *as*, *ā*, *am* (according to Pāṇ. I. 1, 34, and VII. 1, 16, can only be declined as a pronominal when it denotes relative position, i.e. 'situated on the right hand' or 'southern,' and even in this sense can be optionally declined like *śiva* in abl. loc. sing. m. n. and nom. voc. pl. m.; but *dakṣhīṇāyām diśi*, for the loc. f. in Hari-vaṃśa 1230, is against the rule), able, competent, clever, skilful, dexterous [cf. *dakṣha*]; right (not left; probably applied to the right hand, foot, &c., as the cleverest or most skilful), situated on the right side, (opposed to *savya*, *vāma*; *dakṣhīṇam pari*, to walk round a person with the right side towards him; *dakṣhīṇam kṛi*, to place on the right side, to turn the right side towards a person as a mark of respect); south, southern (as being on the right side of a person looking towards the east), situated to the south, turned or directed southward, (*dakṣhīṇā diś*, the south, the southern quarter or point of the compass; *dakṣhīṇasyām diśi*, in the southern quarter; *dakṣhīṇa āmnāyas*, the southern sacred text, one of the holy texts of the Tāntrikas); straight-forward, candid, sincere, upright, honest, impartial; pleasing, amiable, compliant; submissive, dependent, subject; (*as*), m. the right (hand or arm); the right hand horse, the horse on the right side of the pole of a carriage; an epithet of Siva; (*as*, *am*), m. n. the right side; *savyam dakṣhīṇam eva śa*, to the left and to the right; the south, the country of the south, the Dekhan; (*ā*, f., scil. *go*, a prolific cow, 'able to calve and give milk,' a good milch-cow; a present to Brāhmanas or young virgins (consisting originally of a cow, and given upon solemn or sacrificial occasions); property so acquired [cf. *Manu* VIII. 349]; Donation to Brāhmanas personified as a goddess, (generally mentioned together with *Brahmaṇas-pati*, *Soma*, *Indra*, &c., and said to be the authoress of *Riḡ-veda* X. 107; sometimes regarded as a daughter of *Prajā-pati*, or as the wife of *Sacrifice* personified, or as born from *Kṛiṣṇa*'s right side, or as the wife of *Ruḍi*); wages or remuneration in general; a fee, gift, donation (e.g. *prāṇa-dakṣhīṇā*, the gift of life); offering, oblation in general; completion of any rite, fixing or establishing any act or place; scil. *diś*, the south; the southern quarter, the southern point of the compass, the Dekhan; a form or figure of *Durgā*, in which the right side is said to be advanced; (*am*), n. the right hand or highest doctrine of the Śāktas; *dakṣhīṇā* or *dakṣhīṇena*, ind. on the right, on the right side of (with acc. and gen.); on the south, southward; *dakṣhīṇa kṛi*, to place on the right, to leave on the right; *dakṣhīṇāt*, ind. on the right, from the south, southward; *dakṣhīṇa*, ind. on the right, on the south, southward; [cf. *Lith. dēšinė*, f. 'the right hand,' = perhaps *Russ. yug*, 'south'; *yushny*, 'southern.']. — *Dakṣhīṇa-kālīkā*, f. a form of *Durgā* worshipped by the Tāntrikas. — *Dakṣhīṇa-tas*, ind. from the right, to the right hand; from the south, southward, southerly; da-

kṣhīṇataḥ kṛi, to turn the right side towards a person (as a mark of respect); to stand on the right side of any one and so assist him; *dakṣhīṇataḥ purastāt* or *dakṣhīṇataḥ purah*, to the south-east, on the south-east. — *Dakṣhīṇa-kaparda* or *dakṣhīṇa-kaparda*, *ās*, m. pl., Ved. 'wearing the hair knotted or braided on the right side of the head,' epithet of the *Vasisthas*. — *Dakṣhīṇa-trā*, ind., Ved. on the right side. — *Dakṣhīṇa-tea*, *am*, n. uprightness, honesty. — *Dakṣhīṇa-dhūrja*, *as*, *ā*, *am*, harnessed on the right side of the pole of a carriage. — *Dakṣhīṇa-patha*, a wrong reading for *dakṣhīṇā-patha*, q. v. — *Dakṣhīṇa-paśāt*, ind. to the south-west, on the south-west. — *Dakṣhīṇa-paśāṇḍha* (**śa-ar**), *as*, m. the south-western side. — *Dakṣhīṇa-paśāṇḍha*, *as*, *ā*, *am*, south-western. — *Dakṣhīṇa-pāñcālaka*, *as*, *ikā*, *am*, relating to the southern *Pāñcālas*. — *Dakṣhīṇa-pūrva*, *as*, *ā*, *am*, south-eastern; (*ā*), f., scil. *diś*, the south-east quarter; (*ena*), ind. to the south-east of (with acc.). — *Dakṣhīṇa-prāñcī*, *ān*, *āci*, *āk*, south-eastern; *dakṣhīṇa-prāci*, f. the south-east quarter. — *Dakṣhīṇa-bhāga*, *as*, m. the southern hemisphere. — *Dakṣhīṇa-mānusa*, N. of a place of pilgrimage. — *Dakṣhīṇa-mārta*, *as*, m. the south wind. — *Dakṣhīṇa-sad* or *dakṣhīṇa-sad*, *t*, *t*, *i*, sitting or remaining seated on the right or southern side. — *Dakṣhīṇa-stha*, *as*, *ā*, *am*, standing upon the right, to the south, &c.; (*as*), m. a charioteer (as standing on the right of his master; cf. *savye-shtha*). — *Dakṣhīṇa-kaparda*, see *dakṣhīṇataḥ-kaparda*. — *Dakṣhīṇa-kālā*, *as*, m. the time of (receiving) the sacrificial gift or fee. — *Dakṣhīṇāgni* (**ṇa-ag**), *iṣ*, m. the southern fire of the altar, a sacred fire placed towards the south, (in the *Brāhmaṇas* generally called *Anvāhārya-pācana*). — *Dakṣhīṇāgra* (**ṇa-agra*), *as*, *ā*, *am*, pointing to the south, having the head or point turned towards the south. — *Dakṣhīṇācala* (**ṇa-ac**), *as*, m. the southern mountain, the Malaya range. — *Dakṣhīṇācāra* (**ṇa-ac**), *as*, *ā*, *am*, honest or upright in conduct, well-behaved; a worshipper of *Sakti* according to the purer or right hand ritual. — *Dakṣhīṇācārīn*, *i*, *inī*, *i*, a worshipper of *Sakti* according to the purer or right hand ritual; a follower of the right hand Śākta system. — *Dakṣhīṇā-jyotiḥ*, *iṣ*, *iṣ*, *iṣ*, Ved. brilliant by the sacrificial gift. — *Dakṣhīṇāñcī* (**ṇa-ñcī*), *ān*, *āci*, *āk*, turned to the south, southward. — *Dakṣhīṇātyaya* (**ṇa-at**), *as*, m. one who goes beyond the south, a dweller in the south. — *Dakṣhīṇā-dvāra*, *as*, *ā*, *am*, having the door on the south. — *Dakṣhīṇāntikā* (**ṇa-an**), f. a kind of metre. — *Dakṣhīṇa-patha*, *as*, m. the path or road of the *Dakṣhīṇā*, i. e. of the cow constituting the sacrificial fee (situated between the *Sālā* and the *Sadas*); the southern region or country, the Dekhan. — *Dakṣhīṇāpatha-gāmin*, *i*, *inī*, *i*, going to the south, living in the south. — *Dakṣhīṇāpatha-janman*, *ā*, m. born in the south, a southern; (*-janmānas*), m. pl., N. of the *Andhakas*, *Gubas*, *Pulindas*, *Savaras*, *Cūcukas*, and *Madrapas*, all outcast or barbarous tribes. — *Dakṣhīṇa-pāṭhika*, *as*, *ā*, *am*, belonging to the southern region. — *Dakṣhīṇāpara* (**ṇa-ap**), *as*, *ā*, *am*, south-western. — *Dakṣhīṇa-pravaṇa*, *as*, *ā*, *am*, shelving or inclining to the south. — *Dakṣhīṇa-prashṭi*, *iṣ*, m., Ved. the horse harnessed on the right side of the yoke-horses (*yugya*); [cf. *Gr. δειξέσθαι*.] — *Dakṣhīṇa-bandha*, *as*, m. (in the *Sāṅkhya* phil.) N. of one of the three states of bondage, the bondage of ritual observance; [cf. *dakṣhīṇa* and *dakṣhīṇika*.] — *Dakṣhīṇābhīmukha* (**ṇa-abh**), *as*, *ā*, *am*, facing southwards, directed southwards, flowing southwards. — *Dakṣhīṇābhīmukha-sthita*, *as*, *ā*, *am*, standing with the face southwards. — *Dakṣhīṇa-mukha*, *as*, *i*, *am*, turning the face to the right or to the south, facing south. — *Dakṣhīṇa-mūrti*, *iṣ*, m. one of the forms of Siva with the Tāntrikas; N. of an author. — *Dakṣhīṇāmūrti-prayoga*, *as*, m., N. of a chapter of the *Tantrasāra*. — *Dakṣhīṇāmūrti-mantra*, *as*, m., N. of a chapter of the *Sāradātīlaka* by *Lakṣhmaṇa*. — Da-

kṣhīṇāmūrti-saṃhitā, f., N. of a chapter of the *Tantra-sāra*. — *Dakṣhīṇāmūrti-upanishad*, f., N. of an *Upanishad*. — *Dakṣhīṇāyana* (**ṇa-ay**), *am*, n. the sun's progress south of the equator, the winter's solstice, the half-year in which the sun moves from north to south; *dakṣhīṇāyanam anyuā*, to follow the southward way, to go to Yama's quarter, i. e. to die; (*as*, *ā*, *am*), situated in the sun's course from north to south (said of certain asterisms). — *Dakṣhīṇa-yugya*, *as*, m. the right yoke-horse. — *Dakṣhīṇāranya* (**ṇa-ar**), *am*, n. the southern forest, N. of a particular forest (probably in the Dekhan). — *Dakṣhīṇārus* (**ṇa-ar**), *us*, *us*, *us*, wounded on the right side. — *Dakṣhīṇārdha* (**ṇa-ar**), *as*, m. the right side, the southern side. — *Dakṣhīṇārdhya*, *as*, *ā*, *am* (fr. the preceding), Ved. situated on the right, being on the southern side. — *Dakṣhīṇārha* (**ṇa-ar**), *as*, *ā*, *am*, deserving a fee, meriting a reward, worthy of a gift. — *Dakṣhīṇa-rat*, *ān*, *ati*, at (fr. *dakṣhīṇa* with lengthening of the final), Ved. able, competent, strong, fit, effective; (fr. *dakṣhīṇa*), giving sacrificial presents, offering large remuneration, abounding in presents, possessed of a gift, having ample rewards, piously disposed. — *Dakṣhīṇā-varta* (**ṇa-av**), *as*, *ā*, *am*, turning to the right, turned towards the south; *dakṣhīṇāvarta ādityas*, the sun in his course from the north to the south; (*as*), m. the southern country, the Dekhan, a conch-shell with the valve opening to the right. — *Dakṣhīṇā-vartaka* (**ṇa-av**), *as*, *ikā*, *am*, turning to the right, turned towards the south; (*akṛi*), f., N. of a plant or shrub (= *vrīṣṭi-kālī*); a line of bees. — *Dakṣhīṇa-vah*, *vāt*, Ved. 'being borne to the right or to the south of the (Āhavanīya) fire,' epithet of the sacrificial ladle. — *Dakṣhīṇāvrīṭ* (**ṇa-av**), *t*, *t*, *i*, Ved. turned towards the right, going round on the right. — *Dakṣhīṇāśā* (**ṇa-āśā*), f. the southern quarter, the south. — *Dakṣhīṇāśā-pati*, *iṣ*, m. 'the lord of the south,' epithet of Yama. — *Dakṣhīṇāśā-rati*, *iṣ*, m. (? *rati* for *pati*), an epithet of *Agastya*. — *Dakṣhīṇā-sad*, see *dakṣhīṇa-sad*. — *Dakṣhīṇatara* (**ṇa-it**), different from the right, other than the right, the left. — *Dakṣhīṇerman* (**ṇa-irman* = 2. *irma*), *ā*, *ā*, *am*, wounded on the right side or right fore leg (as a deer). (In any other sense this compound takes the form *dakṣhīṇerma*, *as*, *ā*, *am*, e.g. *dakṣhīṇerman śakaṭam*, a cart broken on the right side.) — *Dakṣhīṇottara* (**ṇa-ut**), *as*, *ā*, *am*, situated on the right and left, lying to the south and north, turned to the south and north. — *Dakṣhīṇottara-vṛitta*, the meridian line. — *Dakṣhīṇottarin* (**ṇa-ut**), *i*, *inī*, *i*, Ved. being above on the right side, overhanging on the right side.

Dakṣhīṇa, *dakṣhīṇena*, *dakṣhīṇe*. See col. 1, under *dakṣhīṇa*.

Dakṣhīṇāhi, ind. far on the right, far in the south (with abl.).

Dakṣhīṇit, *i*, ind., Ved. on the right hand, to the right; [cf. *pra-dakṣhīṇit*.]

Dakṣhīṇi-kṛi, cl. 5. P. A. -*karoti*, -*kurute*, -*kartum*, to place on the right hand, to turn the right side towards any one (acc.), to walk round a person with the right side turned towards him (as a mark of respect). — *Dakṣhīṇi-kṛitya*, ind. having walked round in the above manner.

Dakṣhīṇiya, *as*, *ā*, *am*, worthy of the sacrificial fee, meriting a reward, fit for a sacrificial donation, worthy to be honoured with presents; [cf. *ā-dakṣhīṇiya* and *dakṣhīṇiya*.]

Dakṣhīṇya, *as*, *ā*, *am*, Ved. = *dakṣhīṇiya*, meriting a sacrificial reward &c.; [cf. *dakṣhīṇya*.]

दक्षि *dakṣhi* or *dakṣhin* (fr. 1. *dah*), Ved. burning, blazing; (according to *Sāy.* = *dhakṣhi*), thou burnest. (In *Riḡ-veda* I. 141, 8, *dakṣhi* = *dahati*.)

दक्षिण *dakṣhīṇa*. See col. 1.

दगार्गल *dagārgala*, *am*, n. (fr. *da* = *uda* + 2. *ga* + *argala*), examining the soil in searching for wells or rules for doing so.

दुग्गु *dagu*, *us*, *m.*, *N.* of a man; [cf. *dāga-vyāyuni*.]

दग्ध *dagdha*, *as*, *ā*, *am* (fr. rt. 1. *dah*), burnt, scorched, consumed by fire; (metaphorically) tormented, tortured, pained, consumed by grief, distressed; burnt by the fire of the gastric juice (as the stomach; cf. *jaṭharāgni*), famished; dry; tasteless, insipid; inauspicious; cunning (= *vi-dagdhā*); (*ā*), f. the quarter where the sun remains overhead (?); a lunar day or Tithi on which it is unlucky to do anything and religious rites are prohibited; a species of plant, = *dagdhikā*, *dagdha-rukhā*; (*am*), n. burning, cauterizing (e. g. *agni-dagdhā*, actual cautery; *kshāra-dagdhā*, potential cautery, in surgery; *tvag-dagdhā*, cauterizing of the skin); a species of fragrant grass, = *rohisha*. — *Dagdhā-kāka*, *as*, *m.* 'a black or inauspicious crow,' a raven, or perhaps the carrion crow. — *Dagdhā-tithi*, *N.* of a chapter of the Purāṇa-sarva-sva. — *Dagdhā-mandira-sāra*, *us*, *ā*, *am*, one who has burned the best of mansions. — *Dagdhā-maraṇa*, *as*, *m.*, *N.* of an author. — *Dagdhā-yoni*, *is*, *is*, *i*, having its source or origin destroyed. — *Dagdhā-ratha*, *as*, *m.* = *Ētra-ratha*, *N.* of the chief of the Gandharvas. — *Dagdhā-ruha*, *as*, *m.* 'growing in ashes,' *N.* of a tree, = *tīluka*; (*ā*), f., *N.* of a plant, = *dagdhā*, *dagdhikā*, *blasma-rohā*, &c. — *Dagdhā-varṇaka*, 'black-coloured (?),' a species of grass, = *dagdhā*, *rohisha*. — *Dagdhākshara* ('*dha-ak*'), *N.* of certain letters regarded as inauspicious in poems. — *Dagdheshṭakā* ('*dha-ish*'), f. a burnt or vitrified brick. — *Dagdhodara* ('*dha-ul*'), *as*, *ā*, *am*, 'having a burnt or starving stomach,' starving; (*am*), n. 'a burnt stomach,' i. e. an empty or craving stomach.

Dagdhavya, *as*, *ā*, *am*, to be burnt or consumed by fire, inflammable.

Dagdhikā, f. scorched rice; *N.* of a plant, = *dagdhā*.

Dagdhri, *dhā*, *dhri*, *dhri*, a burner, consuming by fire, one who burns, a consumer.

Dagdhvā, ind. having burnt, having consumed.

दग्ध *dagh*, cl. 4. P. *daghyati*, &c., Ved. to move, go, flow, reach, attain; to go away; (with *pasā* or *pasāt*) to lag behind, fall short of [cf. *a-pasā-daghyati*]; cl. 5. P. *daghnōti*, &c., to hurt, kill; to go, to leap; to protect; [cf. rt. *dagdh* below; cf. also Gr. *ταχός*, *δέχομαι*; Goth. *tekan*, 'to take'; Angl. Sax. *taengan*, 'to hasten'; Lat. *tango*.]

Daghnau, *as*, *i*, *am* (at the end of a comp.; regarded by native grammarians as an affix), reaching to, as high as; [cf. *ā-daghnau*, *upaṣṭha-daghnau*, *āru-daghnau*, *jānu-daghnau*, &c.].

Dagh-van in *apaśā-daghnau*, q. v.

दङ्गु *dankṣṇu*, *us*, *us*, *u* (fr. rt. 2. *danś*), Ved. biting, mordacious.

दङ्घ *darigh*, cl. 1. P. *darighati*, &c., to quit, abandon; to cherish, protect; [cf. rt. *dagh* above.]

दण्ड *daṇḍ*, See under *dat*, p. 399.

दण्ड *daṇḍ*, cl. 10. P. *daṇḍayati*, -*yitum*, to punish, &c. (rather to be regarded as a nom. fr. *daṇḍa* below).

Daṇḍa, *as*, *am*, *m.* (fr. rt. 1. *dam*, but connected with the preceding; the neut. is rare), a stick, staff, rod, pole, cudgel, mace, club or club-shaped weapon; a sceptre; a blow with a stick, &c.; the staff given to a twice-born man at initiation or at investiture with the sacred thread, (this staff was of different lengths, the longest belonging to the Brāhmins, see Mann II. 45-47); the penis; the trunk of an elephant; an arm or leg (generally in comp. with a word signifying 'arm,' &c.; see *dar-daṇḍa*, *bāhu-daṇḍa*); a stalk, the stem of a tree [cf. *ud-d* and *kharu-d*]; the handle of anything (as of a ladle, sauce-pan, fly-flap, parasol, &c.), the staff or pole of a banner or of a tent; the beam of a plough; the oar of a boat; the

cross-bar or bridge of a lute or other stringed instrument which holds the strings; a churning-stick (said to be neut. only, cf. *daṇḍāhata*); a pole as a measure of length, = 4 Hastas, = 96 finger-breadths; a particular measure of time, = 60 Vi-kālas, = 360 breaths, = $\frac{1}{10}$ part of the day and night, = 24 minutes [cf. *nāḍikā*]; the stick with which an instrument is played; a particular appearance in the sky similar to a staff or rod; a particular planet, = *graha-bheda*; a particular constellation; a form of military array, a long line or column of troops [cf. *daṇḍa-vyūha*]; an uninterrupted row or series, a line [cf. *daṇḍa-pāta* and *daṇḍaka*]; a staff or sceptre as a symbol of power and sovereignty; application of power or physical force (e. g. *raja nityam udyata-daṇḍakā syāt*, a king should always hold his sceptre erect, i. e. prepared to use his power; *daṇḍodyama*, raising the sceptre, exertion of power; *nyasta-daṇḍa*, laying aside the sceptre, resigning power); assault, attack, violence, (in this sense *daṇḍa* is one of the four Upāyas; *rāman*, 'negotiation,' *dāna*, 'bribery,' and *bheda*, 'sowing dissension,' constituting the other three, see *upāya*); power over, control, restraint (e. g. *mano-d*, *vāg-d*, *kāya-d*, restraint of thoughts, words, and bodily actions, see Manu XII. 10; cf. *tri-daṇḍin*); power or physical force embodied, an army (e. g. *kṣha-daṇḍu*, du. treasure and army); the rod as a symbol of judicial authority and punishment; punishment in general; corporal chastisement; fine, mulct, amercement; imprisonment; capital punishment, putting to death; reprimand; (Punishment personified is a son of Dharma and Kriyā; sometimes = Yama or = Siva); standing upright or erect; *N.* of one of the attendants of the sun; *N.* of a man; *N.* of a prince slain by Arjuna (brother of Daṇḍa-dhara and identified with the Asura Krodha-hantri); *N.* of a son of Ikshvāku; (according to lexicographers *daṇḍa* also means) pride; a horse, a corner, an angle (?); (*ā*), f. Hedyarum Lagopodioides, = *nāga-bālā*; [cf. *śarma-d*, *jālu-d*, &c.]. — *Daṇḍa-kandaka*, *as*, *m.* a species of bulbous plant, = *dharāṇi-kanda*. — *Daṇḍa-kartri*, *tā*, *m.* a punisher, chastiser. — *Daṇḍa-karman*, *a*, *n.* 'application of the rod,' infliction of punishment, chastisement. — *Daṇḍa-kala*, a kind of metre. — *Daṇḍa-kāka*, *as*, *m.* a raven; (perhaps for *dagdhā-kāka*, q. v.). — *Daṇḍa-kāshṭha*, *am*, *n.* a wooden staff or pole. — *Daṇḍa-kusā*, *as*, *m.* pl. a various reading for the next. — *Daṇḍa-kūla*, *as*, *m.* pl., *N.* of a people. — *Daṇḍa-ketu*, *us*, *m.* *N.* of a man. — *Daṇḍa-gauri*, *f.*, *N.* of an Aparas. — *Daṇḍa-grahaṇa*, *am*, *n.* assumption of the (pilgrim's) staff, becoming a mendicant or ascetic. — *Daṇḍa-grāha*, *as*, *m.* a staff-bearer, (probably) *N.* of a man. — *Daṇḍa-ghna*, *as*, *i*, *am*, striking with a stick, one who commits an assault. — *Daṇḍa-śakra*, *as*, *m.* 'the discus of punishment,' *N.* of a mythical weapon; a division of an army; [cf. *daṇḍānika*]. — *Daṇḍa-śhadana*, *am*, *n.* a room in which utensils of various kinds are kept. — *Daṇḍa-jīta*, *us*, *ā*, *am*, subdued by punishment. — *Daṇḍa-ghaṭkā*, *f.* a sort of kettle-drum, upon which the hours are struck. — *Daṇḍa-tāmri*, *f.* = *tāmri*, p. 370, col. 1. — *Daṇḍa-tva*, *am*, *n.* the state of a staff, stick, &c. — *Daṇḍa-dāsa*, *as*, *m.* 'a slave from a fine not paid,' i. e. one who has become a slave from non-payment of a debt. — *Daṇḍa-deva-kūla*, *am*, *n.* 'temple of punishment,' a court of justice. — *Daṇḍa-dhara*, *as*, *ā*, *am*, a staff-bearer, having or carrying a staff or sceptre, having oars (as a ship); exercising judicial power, chastising, punishing, having authority to punish; (*as*), *m.* a king; a magistrate, judge, the supreme judge; a *N.* of Yama; a mendicant carrying a staff; a potter. — *Daṇḍadhurādhipa* ('*ra-adhi*'), *as*, *m.* 'the prince of sceptre-bearers,' a plenipotentiary, a king. — *Daṇḍa-dhāra*, *as*, *ā*, *am*, bearing the sceptre, exercising judicial power; (*as*), *m.* a king; a judge; an epithet of Yama; *N.* of a prince slain by Arjuna (brother of Daṇḍa and identified with the Asura Krodha-vardhana, enumerated among the sons of Dhritara-āshṭra in Mahā-bh. I. 2738); (*ās*), *m.*

pl., *N.* of a barbarous people. — *Daṇḍa-dhāraṇa*, *am*, *n.* the carrying a staff (as by the Brahma-čārin); following the order of a mendicant; chastising, punishment. — *Daṇḍa-dhārin*, *i*, *ini*, *i*, carrying the rod, chastening, punishing. — *Daṇḍa-dhriṣh*, *k*, *k*, *k*, carrying the staff or rod, exercising authority. — *Daṇḍa-nāyaka*, *as*, *m.* 'one who applies the rod,' a judge, magistrate, a head police-officer; a leader of a column, leader of an army, general, commander-in-chief; *N.* of one of the attendants of the sun. — *Daṇḍanāyaka-purusha*, *as*, *m.* a policeman, police-officer, constable, beadle. — *Daṇḍa-nipātana*, *am*, *n.* applying the rod, chastising, punishing; [cf. *daṇḍa-pātana*]. — *Daṇḍa-niti*, *is*, f. application of the rod, administration of justice, judicature, the doctrine of the right administration of justice; the rule of inflicting punishment, the system of civil and military administration taught by Cāṇakya and others, polity, ethics, system of morals; an epithet of Durgā. — *Daṇḍanīti-mat*, *ān*, *atī*, *at*, familiar with the administration of justice. — *Daṇḍa-netri*, *tā*, *m.* 'one who applies the rod,' a punisher, an inflicter of punishment, a judge; *adhi-daṇḍanetri*, the supreme chastiser, i. e. Yama. — *Daṇḍanetri-tva*, *am*, *n.* the office of a judge, administration of justice. — *Daṇḍa-pa*, *as*, *m.*, *N.* of a man. — *Daṇḍa-pakshaka*, *as*, *m.* a particular gesture or motion of the hands. — *Daṇḍa-pāṇśūla* (?), *as*, *m.* a porter, a warder or door-keeper. — *Daṇḍa-pāṇi*, *is*, *is*, *i*, staff-handed, bearing a staff or rod; (*is*), *m.* an epithet of Yama; *N.* of a leader of two of the troops of the god Śiva in Kāśī (identified with the Yaksha Hari-keśa); *N.* of the father of Go-pā, the wife of Śākya-muni; *N.* of a prince, grandfather of Kshemaka; [cf. *khaṇḍa-pāṇi*]. — *Daṇḍa-pāṇi-vara-pradāna*, *am*, *n.*, *N.* of the forty-fourth chapter of the Jñāna-khaṇḍa or second part of the Skanda-Purāṇa. — *Daṇḍa-pāta*, *as*, *m.* 'the falling of the stick' [cf. *daṇḍa-pātā*]; dropping one line in a manuscript. — *Daṇḍa-pātana*, *am*, *n.* applying the rod, punishing, punishment; [cf. *daṇḍa-nipātana*]. — *Daṇḍa-pātin*, *i*, *ini*, *i*, 'letting fall the stick or rod,' punishing, chastising, fining, mulcting. — *Daṇḍa-pārushya*, *am*, *n.* 'stick-assault,' actual violence, assault and battery (as a title of jurisprudence); cruel or harsh infliction of punishment, (one of the seven vices of kings and rulers). — *Daṇḍa-pāla* or *daṇḍa-pālaka*, *as*, *m.* 'superintendent of punishment or of the administration of justice,' a head magistrate or judge; a door-keeper, a porter; a kind of fish (= *ardha-śaphara*, *śakula*; commonly *dāyikā*). — *Daṇḍapāla-tā*, f. the administration of justice. — *Daṇḍa-pāśaka* or *daṇḍa-pāśika*, *as*, *m.* 'holding the fetters or noose of punishment,' a head police-officer, policeman; a hangman, an executioner. — *Daṇḍa-pāśika* (?) = *paurika*, q. v. — *Daṇḍa-piṅgaloka*, *as*, *m.*, *N.* of a people to the north of Madhya-deśa. — *Daṇḍa-poṇa*, *am*, *n.* (*poṇa* = *pavana*), a strainer or filtering machine with a handle. — *Daṇḍa-praṇayana*, *am*, *n.* 'infliction of punishment,' *N.* of a chapter of the Purāṇa-sarva-sva by Halyayudha. — *Daṇḍa-praṇāma*, *as*, *m.* a stiff bow, bowing without bending the body like a stick. — *Daṇḍa-badha*, *as*, *m.* 'death by punishment,' capital punishment. — *Daṇḍa-bādhī*, *is*, *m.* an elephant ('having a tail like a stick'). — *Daṇḍa-bāhu*, *us*, *us*, *u*, 'stick-armed,' carrying a stick or staff; (*us*), *m.*, *N.* of one of the attendants of Skanda. — *Daṇḍa-bhanga*, *as*, *m.* 'omission of punishment,' non-execution of a sentence, reprieve, escape. — *Daṇḍa-bhaya*, *am*, *n.* fear of the rod. — *Daṇḍa-bhiti*, *is*, f. dread of punishment. — *Daṇḍa-bhrit*, *t*, *t*, *t*, carrying a staff or stick; (*t*), *m.* a potter. — *Daṇḍa-māyava* or *daṇḍa-mānava*, *as*, *m.* 'a staff-man,' a staff-bearer, an ascetic, one who bears a staff; a chief or leader. — *Daṇḍa-mātura*, Tabernemontana Coronaria (= *piṇḍa-tagara*). — *Daṇḍa-mukha*, *as*, *m.* the leader of an army, a general, a commander-in-chief; [cf. *daṇḍa-nāyaka*]. — *Daṇḍa-yātrā*, f. a solemn or festive procession, moving in state or with

attendants, especially a bridal procession; warlike expedition, subjection or conquest of a region or quarter (= *dig-vijaya*). — *Daṇḍa-yāma*, *as*, m. a day; an epithet of Yama; of Agastya; (also written *daṇḍā-yāma*). — *Daṇḍa-yoga*, *as*, m. infliction of punishment. — *Daṇḍa-śeṣa*, *am*, n. a small fine. — 1. *daṇḍa-vat*, *ān*, *atī*, *at*, having a stick, carrying a staff; furnished with a handle; having a large army. — 2. *daṇḍa-vat*, ind. like a stick, erect or upright as a stick; prostrate, falling or lying prostrate; *daṇḍa-vat prañamya*, bowing like a stick; [cf. *daṇḍa-prañama*]. — *Daṇḍa-vādin*, *i*, *inī*, *i*, uttering a reprimand, rebuking, censuring, threatening with punishment or castigation; (*i*), m. a door-keeper, warder; [cf. *daṇḍa-vāsin*]. — *Daṇḍa-vārksha*, *am*, n. a particular posture, a mode of sitting. — *Daṇḍa-vāsika*, *as*, m. a door-keeper. — *Daṇḍa-vāsin*, *i*, m. a door-keeper, warder, chamberlain; the magistrate or head of a village. — *Daṇḍa-vāhin*, *i*, m. a police-officer. — *Daṇḍa-vākha*, *as*, m. 'alternative of punishment,' discretionary punishment or fine. — *Daṇḍa-vādhī*, *is*, m. criminal law; rule or mode of punishment. — *Daṇḍa-vāśeṣa*, *as*, m. kind or degree of punishment. — *Daṇḍa-vishkambha*, *as*, m. a post or a stake to which is fastened the string that works the churning-stick. — *Daṇḍa-vīrya*, *as*, m., N. of a prince. — *Daṇḍa-vrikshaka*, *as*, m. the plant *Tithymalus Antiquorum* (= *snuhi*). — *Daṇḍa-ryūha*, *as*, m. drawing up or arraying an army in long lines or columns. — *Daṇḍa-vrata-dhara*, *as*, *ā*, *am*, exercising judicial power, decreeing punishment, punishing. — *Daṇḍa-sarman*, *ā*, m., N. of a prince; (also read *datta-sarman*). — *Daṇḍa-sāstra*, *am*, n. the criminal law. — *Daṇḍa-sankhyā*, *f*, N. of a chapter of the *Purāṇa-sarva-sva*. — *Daṇḍa-sena*, *as*, m., N. of a prince, son of Vishvak-sena. — *Daṇḍa-hasta*, *as*, m. 'staff-handed,' 'a staff-bearer,' epithet of the god of death; a door-keeper, warder; (*as*, *ā* or *i*), m. f. the plant *Tabernaemontana Coronaria*; (*am*), n. the flower of this plant. — *Daṇḍākhya* ('*da-ākhe*'), *as*, *ā*, *am*, called after a staff; having the name *Daṇḍa*; (*am*), n., N. of a place of pilgrimage; a hall with two wings, one of which faces towards the north, the other towards the east. — *Daṇḍāghāta* ('*da-āgh*'), *as*, m. a blow with a stick or staff. — *Daṇḍājina* ('*da-aṣ*'), *am*, n. 'staff and skin' (as mere outer signs of devotion); hypocrisy, deceit, fraud, cheating, roguery; [cf. *daṇḍā-jinika*]. — *Daṇḍājñā* ('*da-āj*'), *f*, judicial sentence. — *Daṇḍā-daṇḍī*, ind. 'stick against stick' in fighting, single-stick, cudgelling, fighting with sticks and staves. — *Daṇḍādhipa*, *as*, or *daṇḍādhipati* ('*da-adh*'), *is*, m. a superior judge, supreme magistrate. — *Daṇḍānika* ('*da-un*'), *am*, n. a division of an army, a detachment; [cf. *daṇḍa-śakra*]. — *Daṇḍa-pātānaka* ('*da-ap*'), *as*, m. tetanus, lock-jaw, spasm. — *Daṇḍāmitra* ('*da-am*'), *f*, N. of a place; [cf. *dattāmitra* or *dattāmitrā*]. — *Daṇḍā-yāma* = *daṇḍa-yāma*. — *Daṇḍārta* ('*da-ār*'), N. of a sacred bathing-place. — *Daṇḍārha* ('*da-ar*'), *as*, *ā*, *am*, deserving punishment. — *Daṇḍāśasikā* ('*da-al*'), *f*, the cholera. — *Daṇḍāśrama* ('*da-ās*'), *as*, m. the order of the staff, condition of a pilgrim. — *Daṇḍāśramin* ('*da-ās*'), *i*, m. assuming the pilgrim's staff, a devotee. — *Daṇḍāsana* ('*da-as*' or '*ās*'), *am*, n. a sort of arrow. — *Daṇḍāstra* ('*da-as*'), *am*, n. the stick-weapon or 'the weapon of punishment,' N. of a fabulous weapon. — *Daṇḍāhata* ('*da-āh*'), *am*, n. 'struck with the churning-stick,' buttermilk. — *Daṇḍopala* ('*da-ut*'), *am*, n. a species of plant (commonly *Pānipola* and *Pānakuni*) with yellow, red, and white flowers; (according to some, the one with white flowers is called *Daṇḍopala*.)

Daṇḍaka, *as*, *am*, m. n. a stick, staff, handle, staff of a banner &c., see *daṇḍa*; a species of plant; a line, row, uninterrupted series; a sort of metre the stanza of which may extend from 27 × 4 to 999 × 4 syllables; N. of a work; (*as*, *ā*, *am*), m. f. n., N. of a district in the Dekhan between the Narmadā and Godavari rivers, which in the time of

Rāma-āndra was a forest and celebrated as a place of pilgrimage; (*ās*), m. pl. the above district and its inhabitants; (*as*), m., N. of a prince who was son of Ikshvāku and connected with the *Daṇḍaka* district; N. of a man; (*ikā*), *f*, a stick, a staff; a row, line, series; a rope; a string of pearls; [cf. *yashī*]. — *Daṇḍākārāya* ('*ka-ar*'), *am*, n. the *Daṇḍaka* forest, see above; N. of a part of the *Skanda-Purāṇa*. — *Daṇḍākārāya-prasthāna*, *am*, n., N. of a part of the *Abhirāma-maṇi-nāṭaka*. — *Daṇḍakālasaka* ('*ka-al*'), *as*, m., N. of a man.

Daṇḍuna, *as*, m., Ved. a cane?; (*am*), n. beating, punishing, chastising, inflicting punishment (e. g. *adharma-daṇḍana*, unjust punishment).

Daṇḍuniya, *as*, *ā*, *am*, punishable, to be chastised, deserving punishment, liable to a fine.

Daṇḍaya, nom. P. *daṇḍayati*, *yitum*, to punish, chastise, to fine, amerce (with acc. of the person and of the punishment inflicted).

Daṇḍāya, nom. A. *daṇḍāyate*, &c., (common in Bengālī) for to stand erect.

Daṇḍāyamaṇa, *as*, *ā*, *am*, (common in Bengālī for) standing erect.

Daṇḍika, *as*, *ā*, *am*, carrying a stick, punishing, one who chastises; (*as*), m. a staff-bearer, mace-bearer [cf. *dāṇḍika*]; a fish, *Cyprinus Dankena*, commonly called *Dānikaṇā Māca*; (*ā*), *f*, see *daṇḍaka*.

Daṇḍita, *as*, *ā*, *am*, punished, chastised, amerced, sentenced, mulcted, fined.

Daṇḍin, *i*, *inī*, *i*, having or bearing a staff or stick [cf. *tri-daṇḍin*]; (*i*), m. a Brāhman of the fourth order or in the fourth stage of his life; a religious mendicant or Bhikshu carrying a staff; N. of a particular order of mendicants deriving their origin from *Sankarācārya*; a Jaina ascetic; a door-keeper, warder, porter; an oarsman, boatman; a N. of Yama; of Mañju-śrī; of a son of Dhṛita-rāshṭra; of the author of the *Kāvya-darśa*; of the author of the *Daśa-kumāra-śarita*; a species of plant; [cf. *damanaka*]. — *Daṇḍi-mat*, *ān*, *atī*, *at*, possessing staff-bearers, having club-bearers. — *Daṇḍi-muṇḍa*, *as*, m. 'carrying a staff and having the head shaved,' epithet of Siva. — *Daṇḍimuṇḍisvara* (?) for *daṇḍimuṇḍeśvara*, a form of Siva; N. of a Muni.

Daṇḍiman, *ā*, m. (abstract noun fr. *daṇḍa*), the state or condition of a staff, rod, &c.

Daṇḍya, *as*, *ā*, *am*, to be punished, punishable, deserving punishment, to be fined (with acc. of the punishment inflicted, or in comp., e. g. *sarva-sva-daṇḍya*, to be fined in all one's property).

दण्डरी *daṇḍarī*, *f*. = *ḍangarī*, a species of cucumber.

दण्डार *daṇḍāra*, *as*, m. a carriage, vehicle; a raft, boat; a potter's wheel; a bow or any other instrument for shooting arrows or darts; an elephant in rut, a furious or intoxicated elephant.

दत्त *dat* (perhaps fr. rt. *ad*, to eat, the initial being dropped, as in *khādana*, a tooth, fr. rt. *khād* and *phayōves* fr. *phay*; or according to others fr. rt. 3. *dā*, to cut), optionally substituted for *danta*, a tooth, in the acc. pl. and remaining weak and middle cases (Pāṇ. VI. 1, 63; Vopa-deva III. 39); the form *dat* occurs frequently at the end of compounds, the nom. case ending in *an* as in pres. participles; [cf. *ubhaya-to-dat*, *su-dat*, *a-dat*, &c.]. — *Daś-śhada*, *as*, m. 'the covering of the teeth,' the lip, (chiefly in comp., see *daśhīta-daśśhada*); [cf. *danta-śhada*]. — *Dat-vat*, *ān*, *atī*, *at*, Ved. furnished with teeth, biting; *dat-vatī rajjuh*, 'a rope with teeth,' = a serpent or snake.

Datka in *adatka*, q. v.

दत्त 1. *datta*, *as*, *ā*, *am* (fr. rt. 1. *dā*, to give; cf. 1. *dad*), given, granted, presented, made over, assigned; placed, extended, stretched forth; (*as*), m. a given son, i. e. a son given away by his natural parents to persons engaging to adopt him [cf. *dattaka* and *datriṃa*]; a common N. or title of a man of

the Vaisya or third tribe, (generally in comp. with a preceding word, e. g. *vāsu-datta*, *deva-datta*, &c., but *datta* sometimes stands alone, at present the title is common to the Kāyastha or writer class); N. of a man, brother of *Dur-vāsa*; of a son of *Atri*, = *dattātreyā*; (with Jaina) N. of a son of *Agni-sigha* and the seventh black *Vāsu-deva*; of a son of *Rājādhideya Sūra*; one of the seven sages in the second *Manv-antara*; (*ā*), *f*, N. of several women; (*am*), n. a gift, a donation. — *Datta-tīrtha-kṛt*, *t*, m., N. of the eighth Arhat of the past *Ut-sarpiṇī*.

— *Datta-nṛityopahāra* ('*ya-up*'), *as*, *ā*, *am*, complimented with a dance. — *Datta-prāṇa*, *as*, *ā*, *am*, one who has given up or sacrificed life. — *Datta-bhujanga-stotra*, *am*, n. and *datta-mahiman*, *ā*, m., N. of two works of *Sankarācārya*. — *Datta-mārga*, *as*, *ā*, *am*, given way to, having the road ceded. — *Datta-vat*, *ān*, *atī*, *at*, one who has given.

— *Datta-vara*, *as*, *ā*, *am*, allowed to choose a boon; granted as a boon. — *Datta-śatru*, *us*, or *datta-śarman*, *ā*, m., N. of a son of *Rājādhideya Sūra*. — *Datta-sūka*, *f*, a bride for whom a sum of money or dowry has been paid. — *Datta-hasta*, *as*, *ā*, *am*, having a hand given for support, supported. — *Dattā-tman* ('*ta-āt*'), *ā*, *ā*, *a*, one who has given himself, self-given; (with *putra*) an orphan or a son deserted by his parents who gives himself to persons disposed to adopt him as their child; (*ā*), m., N. of one of the *Viśve Devās*. — *Dattātreyā* ('*ta-āt*'), *as*, m., N. of a sage, son of *Atri* and *Anasūyā*, who favoured *Arjuna Kārtavīrya*, (see *Mahā-bh. Śānti-parva* 17:1; according to one legend, *Atri* performed a very severe penance by which the three gods *Brahmā*, *Viṣṇu*, and *Siva* were propitiated and became in portions of themselves severally his sons *Soma*, *Datta*, and *Dur-vāsa*); N. of an author mentioned in the *Ānanda-laharī* or *Saundarya-laharī* by *Sankara*.

— *Dattātreyāśhottara-śata-nāma-stotra*, *am*, n., N. of a chapter of the *Brahmaṇḍa-Purāṇa*. — *Dattā-treya*, *am*, n. the story of *Dattātreyā*. — *Dattā-datta* ('*ta-ād*'), *as*, *ā*, *am*, given and received. — *Dattādara* ('*ta-ād*'), *as*, *ā*, *am*, showing respect, respectful; treated with respect. — *Dattānapa-kharman* ('*ta-an*'), *a*, n. non-resumption of gifts. — *Dattāpahrita* ('*ta-ap*'), *as*, *ā*, *am*, given and taken again. — *Dattāpradānika* ('*ta-a-pr*'), *as*, *ā*, *am*, relating to the non-delivery of a gift; (*am*), n. non-delivery or resumption of gifts, one of the eighteen titles of law. — *Dattāmitra* ('*ta-am*'), *as*, m., N. of a prince of the *Sauvīras*; (*as*, *ā*), m. f., N. of a district; [cf. *daṇḍāmitrā*]. — *Dattāra-dhāna* ('*ta-ar*'), *as*, *ā*, *am*, attentive. — *Dattā-sana* ('*ta-ās*'), *as*, *ā*, *am*, having a seat given, requested to sit. — *Dattairāṇḍa-pallaka* ('*ta-er*'), N. of a district in the Dekhan. — *Dattapanishad* ('*ta-up*'), *t*, *f*, N. of an *Upanishad*; (also written *śrīmad-dattapanishad*, q. v.)

Dattaka, *as*, m. (scil. *putra*), a son given away by his natural parents to persons engaging to adopt him; one of the twelve heirs acknowledged by the old *Hindū* law; N. of the father of *Māgha*; N. of the author of the *Vaiśikādhikaraṇa*; a familiar diminutive of the names of persons ending with *datta*.

— *Dattaka-āndrikā* and *dattaka-mīmāṃsā*, *f*, N. of two legal works.

Datti, *is*, *f*, a gift, donation, offering.

Dattika, *dattiya*, and *dattila*, *as*, m. familiar diminutives of the names of persons ending in *datta*.

Datteya, *as*, m., N. of *Indra*.

दत्त 2. *datta*, *as*, *ā*, *am* (fr. 5. *dā*), preserved, guarded, protected.

दत्तोलि *dattoli*, *is*, m., N. of a son of *Pulastya*, one of the seven sages in the second *Manv-antara*.

दत्त *datra*. See below under rt. 1. *dad*.

दद 1. *dad*, a reduplicated form substituted for rt. 1. *dā*, to give, before certain affixes and

terminations (Pāṇ. VI. 4, 126; VII. 4, 46; VIII. 2, 38), and by some grammarians given as a separate rt.: cl. I. A. *dadate*, &c., to give, (see rt. 1. *dā*.)

Datra, *am*, n. (perhaps more correctly *dattra*), Ved. gift, donation; [cf. *a-datrayā* and *go-dattra*.] — *Datra-vat*, *ān*, *atī*, *at*, Ved. rich in gifts, giving abundantly.

Datrima, *as*, *ā*, *am*, received by gift, produced or effected by gifts; (*as*), m. a slave or a son received by gift; (see Manu VIII. 415; IX. 141.)

2. *dad*, giving, in *āyur-dad*.

Dada, *as*, *ā*, *am*, giving; [cf. *abhayan-dada*.]

Dadat, *at*, *atī*, *at* (pres. part. of rt. 1. *dā*), giving, presenting.

Dadana, *am*, n. gift, giving, donation.

Dadi, *is*, *is*, *i*, Ved. giving, bestowing, distributing (with acc.); [cf. Pāṇ. II. 3, 69.]

Daditri, *tā*, *trī*, *tri*, Ved. a giver, giving; (according to others) a preserver, preserving; a possessor; [cf. 5. *dā*.]

Dadivas, *vān*, *dushī*, *vas*, who or what has given.

ददद् *dadada*, an onomatopoeic word for the roaring of thunder.

ददरि *dadari*, N. of a river. — *Dadari-saragama*, N. of a place mentioned in the *Rasikamāṇa* by Raghunātha.

ददाश्वस् *dadāśvas*, *vān*, *ushī*, *vas* (perf. part. fr. rt. 1. *dās*), worshipping, serving the gods, giving, having given or bestowed.

ददृक्षेण्य *dadrikshenya*, *as*, *ā*, *am* (fr. rt. 1. *driś*), Ved. worth seeing, worthy to be seen, (Pāṇ. III. 4, 14; according to some *didrikshenya*, q. v., is the only correct form.)

Dadṛtsāna-pavi, *is*, m., Ved. having the track of the wheels visible; epithet of Agni; (Sāy.) having a thunderbolt or weapon visible.

Dadṛśīvas or *dadṛśvas*, *vān*, *ushī*, *vas*, having seen, having looked at.

ददृत् *dadrit*, *t*, *t*, *t* (reduplicated form fr. rt. *dṛi*), tearing, splitting, bursting out.

Dadru, *us*, or *ū*, *ūs*, m. f. [cf. *dardru*], a cutaneous eruption or rash, herpes; a kind of leprosy, (or according to others) a ringworm; a tortoise. — *Dadru-ghna* or *dadrū-ghna*, *as*, *i*, *am*, destroying or removing cutaneous eruptions; (*as*), m. ringworm-shrub, Cassia Tora or Alata; Psoralea Corylifolia, (commonly Hākuē; the seeds are used as a remedy for cutaneous diseases.)

Dadruka, *as*, m. cutaneous eruption or scab, leprosy.

Dadrūma or *dadrūna*, *as*, *ā*, *am*, or *dadrū-rogin*, *i*, *inī*, *i*, herpetic, afflicted with cutaneous diseases or ringworm; [cf. *dardru-rogin*.]

दध् *dadh* (reduplicated form substituted for rt. 1. *dā*) before certain affixes and terminations; also given as a distinct rt., cl. I. A. *dadhate*, &c., to hold, possess, retain; to give, present, assign, make over; (see rt. 1. *dā*.)

Dudha, *as*, *ā*, *am*, holding, having, possessing, giving; [cf. *dhā-d*.]

Dadhāt, *at*, *atī*, *at* (pres. part. of rt. 1. *dhā*), having, holding, possessing.

Dadhāma, *as*, *ā*, *am* (pres. part.), having, holding, possessing.

1. *dadhī*, *is*, *is*, *i*, Ved. presenting, giving; preserving, keeping (with acc.); holding, having, possessing, bearing; (*i*), n. a house, an abode.

दधन् *dadhan*, substituted for 2. *dadhī* below, in the weakest cases (e.g. inst. *dadhñā*, dat. *dadhñe*, abl. gen. *dadhñas*, loc. *dadhñi* or *dadhñā*). — *Dadhan-vat*, *ān*, *atī*, *at*, Ved. containing coagulated milk.

दधि 2. *dadhī*, *i*, n. (perhaps a reduplicated form fr. rt. *dhe*, to drink; cf. *dadhan* above), milk thickened or coagulated spontaneously by heat,

thick sour milk, commonly called *dadhī*, (it is a general article of food in high estimation among the Hindūs, and regarded as a remedy or preventive of many disorders; it differs from curds in not having the whey separated from it); turpentine, the resin of the Shorea Robusta; [cf. Goth. *daddyan*, 'to suckle'.] — *Dadhī-karṇa*, *as*, m., N. of a Nāga; N. of a cat in the Pañcā-tantra. — *Dadhī-kulya*, f. a stream of coagulated milk. — *Dadhī-kūṛcika*, f. a mixture of boiled and coagulated milk; see *kūṛcika*. — *Dadhī-kra*, *as*, m., N. of a man; [cf. the following.] — *Dadhī-kṛā*, *ās*, m., Ved., N. of a mythical being often mentioned in the Veda, and the actual subject of Rīg-veda IV. 38, 39, 40; VII. 44; (he is described as a kind of divine horse, and probably, like Tārksya, is a personification of the morning Sun; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuṇa, and is invoked in the morning, together with Agni, Ushas, and the Aśvins; the N. is probably derived fr. 2. *dadhī* and rt. 1. *kṛi*, to scatter, in allusion to the rising sun spreading dew and hoar frost like milk, but Mahī-dhara and Yāska explain it as if fr. 1. *dadhī* and rt. *kram*, i.e. one who bears his rider and advances, see Nirukta II. 27: in Nigh. I. 14, *dadhī-kṛā* is given as one of the synonyms of *aśva*, a horse.) — *Dadhī-kṛāvan*, *ā*, m., Ved. = *dadhī-kṛā*. — *Dadhī-gharma*, *as*, m., Ved. a warm beverage made of inspissated milk. — *Dadhī-cāra*, *as*, m. the churning-stick. — *Dadhī-ja*, *as*, *ā*, *am*, produced from thickened or coagulated milk; (*am*), n. fresh butter. — *Dadhī-drapsa*, *as*, m., Ved. a drop or globule of thickened milk. — *Dadhī-dhenu*, *us*, f. a quantity of thickened milk representing or equivalent to a cow given as an offering to the priests at a sacrifice; N. of the 105th chapter of the Vārāha-Purāṇa. — *Dadhīdhenu-vidhī*, *is*, m., N. of the 168th chapter of the second part of the Bhavishya-Purāṇa. — *Dadhī-nadi*, f., N. of a river. — *Dadhī-parṇa*, *as*, m., N. of a saint. — *Dadhī-puṇḍra*, *as*, m., N. of a jackal. — *Dadhī-pushpikā*, f. the plant Clitoria Ternatea, = *aparājita*. — *Dadhī-pushpī*, f., N. of a plant, = *kolaśimbi*. — *Dadhī-pūraṇa*, *as*, m., N. of a Nāga. — *Dadhī-pūrva-mukha*, *as*, m. = *dadhī-mukha*, N. of a monkey, ('in whose name the word *mukha* is preceded by *dadhī*.) — *Dadhī-phala*, *as*, m. the elephant or wood-apple, Feronia Elephantum, (the fruit having the acid taste of coagulated milk.) — *Dadhī-bhāṇḍa*, *am*, n. a vessel for holding coagulated milk, a pail. — *Dadhī-maṇḍa*, *as*, m. the liquid part of curdled milk, whey. — *Dadhī-maṇḍoda* ('*dā-uda*'), *as*, m. the sea of whey. — *Dadhī-manthana*, *am*, n. the churning of coagulated milk. — *Dadhī-mukha*, *as*, m. a kind of serpent, N. of a Nāga; N. of a monkey, brother-in-law of Su-grīva; N. of a Yaska. — *Dadhīmukha-śrāva*, *as*, m., N. of the fifty-seventh chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Dadhī-vakra*, *as*, m., N. of a monkey, brother-in-law of Su-grīva. — *Dadhī-vat*, *ān*, *atī*, *at*, Ved. having coagulated milk, prepared with thick sour milk. — *Dadhī-varga*, *as*, m., N. of a chapter in the medical work called Bhāva-prakāśa. — *Dadhī-vāmāna-prayoga*, *as*, m., N. of a chapter of the Tantra-sāra. — *Dadhīvāmāna-mantra*, *ās*, m. pl., N. of a chapter of the Tantra-sāra. — *Dadhī-vāṛi*, *is*, *is*, *i*, containing coagulated milk for water (as a sea). — *Dadhī-vāhana*, *as*, m., N. of a prince, son of Arga and father of Divi-ratha. — *Dadhī-vidarbha*, *ās*, m. pl., N. of a people; (various readings for *dadhī-vidarbha*). — *Dadhī-śoṇa*, *as*, m. a monkey. — *Dadhī-saktu*, *avas*, m. pl. barley-meal mixed with thickened milk. — *Dadhī-sambhava*, *as*, *ā*, *am*, prepared or produced from thickened milk. — *Dadhī-sara*, *as*, m. the skim of coagulated milk. — *Dadhī-sāra*, *as*, m. fresh butter. — *Dadhī-shanda*, *as*, m., N. of a Tīrtha. — *Dadhī-srcha*, *as*, m. the oily skim of coagulated milk. — *Dadhī-sveda*, *as*, m. buttermilk. — *Dadhī-añé*, *ar*, m. (acc. *dadhīyāñam*, inst. *dadhīcā*, &c.), Ved., N.

of a Rishi or of a mythical being, called in Rīg-veda I. 80, 16, and 117, 22, son of Atharvan; (the N. properly denotes 'sprinkling or bestowing thick milk' [cf. *ghṛitācā*]; and the legends concerning him were probably originally connected with those of Dadhī-kṛā; he is described as having the head of a horse given to him by the Aśvins, with which he taught them the Madhu-vidyā and revealed to them where the Soma of Tvaṣṭri was concealed; according to Rīg-veda I. 84, 13, Indra slew ninety times nine Vṛitras with his bones converted into a thunderbolt; a portion of the latter part of the Yajur-veda is ascribed to Dadhī-añé, and he and his father are regarded as the first founders of sacrifice.) — *Dadhī-anna*, *am*, n. rice prepared with *dadhī*. — *Dadhī-ākara*, *as*, m. the sea of inspissated milk. — *Dadhī-āsīr*, *ir*, *ir*, Ved. mixed with coagulated milk (as Soma). — *Dadhī-āhva* or *dadhī-āhvaya*, *as*, m. the resin of the Pinus Longifolia. — *Dadhī-uttara* or *dadhīuttaraka*, *am*, n. the skim of curdled milk, whey. — *Dadhī-uda*, *as*, *ā*, *am*, = *dadhī-vāri* above. — *Dadhī-odana*, *as*, m. boiled rice mixed with coagulated milk.

Dadhika (at the end of adj. comp.) = *dadhī*.

Dadhītha, *as*, m. the wood-apple, Feronia Elephantum, the wood of which is not allowed to be used in sacrifices; [cf. *dadhī-phala*, *kapittha*, *dādītha*.] — *Dadhītha-rasa*, *as*, m. or *dadhīthā-khya* ('*thā-ākh*'), *as*, *am*, m. n. the resin of the above tree.

Dadhīshāyya, *as*, m. clarified butter; [cf. *didhī-shāyya*.]

Dadhīśya, nom. P. *dadhīsyati*, &c., to wish for thick milk; [cf. *dadhīya* and *dadhīasya* below.]

Dadhīcā, *as*, m. (a later and corrupt form of *dadhī-añé*, col. 2), the N. of a Rishi or sage celebrated for having devoted himself to death that the gods might be armed with his bones, (his story is told in Mahā-bh. III. 8695; the gods being oppressed by the Kālakeya Asuras, solicited from the sage his bones, and with them Tvaṣṭri fabricated the thunderbolt with which Indra slew Vṛitra and routed the Asuras; the Saras-vatī receives his generative energy, from which springs Sāras-vatā) — *Dadhīcā-kshupa-samvāda*, *as*, m., N. of the thirty-fifth chapter of the Linga-Purāṇa.

Dadhīcī, *is*, m. = *dadhīcā*. — *Dadhīcīy-asthi*, n. *Dadhīcī*'s bones, the thunderbolt; the diamond, (the latter being regarded as similar in nature to the thunderbolt.)

Dadhīya, nom. P. *dadhīyati*, &c., to like sour curds.

Dadhīasya, nom. P. *dadhīasyati*, &c., to long for thick or coagulated milk; [cf. *dadhīśya* and *dadhīya*.]

Dadhīyānī, f., N. of a medicinal plant, = *sudarśana*.

दधृप् *dadhṛish*, *k*, *k*, *k*, m. f. n. (reduplicated form of rt. *dṛish*), Ved. firm, strong, bold. — *Dadhṛik*, ind. firmly, strongly, boldly; (according to some, this word is to be referred to rt. *dṛiṇh*.)

Dadhṛisha, *as*, *ā*, *am*, Ved. courageous, bold, fighting bravely.

Dadhṛishvānī, *is*, *is*, *i*, = *dadhṛisha*.

दध्म *dadhna*, *as*, m. an epithet of Yama.

दध्यच् *dadhya-añé*, &c. See bottom of col. 2.

दन् 1. *dan*, Ved., explained by Sāyaṇa as a participle fr. rt. 1. *dā* = *dadat* or *dātṛi*, giving, bestowing; modern scholars connect this word with *pati* and explain *patir-dam* as a transposition of *dam-pati*, q. v.

दन् 2. *dan*, considered by some as a Vedie root, from which they derive the Desid. *diḍānsate* (referred by Pāṇ. III. 1, 6, to rt. *dān*, q. v.) and other forms; the meaning is said to be straight, to straighten; to correct. (In Rīg-veda I. 174, 2,

danās is said by Yaska to = *dāna-manāsa*, liberal-minded, disposed to give, see Nirukta VI. 31; but according to Śāy., *danās* = *adamayas*, thou hast humbled, or by transposition of the letters *ana-das*.)

दनायुस *danāyus*, *us*, f., N. of one of the daughters of Dakṣa, married to Kaśyapa; (*ū*), m. (?), N. of the supposed father (?) of the Dānavas; [cf. *danu*.]

दनीध्वंस *danidhvansa*, an adj. formed fr. *Intens.* of rt. *dhvans*.

दनु *danu*, *us*, f., N. of one of the daughters of Dakṣa, wife of Kaśyapa, and mother of the demons called Dānavas, the Titans of Hindū mythology; the number of these Dānavas is stated to be 40 in Mahā-bh. I. 252, but 100 &c. are reckoned in other places; (*us*), m., N. of a son of Śrī, also called Dānava; (he was originally very handsome, but having offended Indra, was changed by him into a deformed monster; see *kubandha*).—*Danu-ja*, *as*, or *danu-sambhava*, *as*, or *danu-sinu*, *us*, m., a son of Danu, a Dānava.—*Danuja-dvish*, *i*, or *danujāri* (*ja-ari*), *is*, m. an enemy of the Dānavas, a god, a deity.

Danusha, *as*, m. (?) a Rākshasa.

दन्त *danta*, *as*, m. (for etym. see *dat*, p. 399, col. 2), a tooth, tusk, fang; an elephant's tusk, ivory; the point of an arrow; the peak of a mountain, the side or ridge of a mountain; (*i*), f. a medicinal plant yielding a pungent oil, commonly Danti, Croton Polyandrum or Croton Tigilium [cf. *danta-mūlikā* and *dantīnī*]; at the end of an adj. comp. the fem. of *danta* may end in *ā* or *i*; [cf. *ibha-dantā*, *kuṣmala-dantī*, *krūra-dantī*, &c.: cf. also Zend *dañt-an*, 'tooth'; Gr. *δ-δ-δ-δ*, *δ-δ-δ-δ*, *δ-δ-δ-δ*, *δ-δ-δ-δ*, *δ-δ-δ-δ*; Lat. *dens*; Lith. *dan-ti-s*; Goth. *tanth-us*; Angl. Sax. *toth*; Old Germ. *zant*, *zand*, *zan*; Cambro-Brit. *dant*; Hib. *deād*.]—*Danta-karshaṇa*, *as*, *i*, *am*, contracting the teeth, i.e. setting them on edge; (*as*), m. the common lime, Citrus Acid.—*Danta-kāra*, *as*, m. an artist who works in ivory.—*Danta-kāshṭha*, *am*, n. a piece of stick or small twig of particular trees used as a tooth-brush or chewed to cleanse the teeth; cleaning the teeth in this manner; (*as*), m., N. of various trees, the wood of which is used for cleaning the teeth; Flacourtia Sapida (= *vi-kankata*); Asclepias Gigantea; Ficus Indica (= *vata*); Acacia Catechu; Pongamia Glabra; Terminalia Alata; [cf. *danta-dhāvana*.]—*Danta-kāshṭhaka*, *as*, *am*, m. the shrub Tabernaemontana Coronaria (= *āhulya*).—*Dantakāshṭhābhākshana* (*ṭha-a-bh*), *am*, n., N. of the 128th chapter of the Vārāha-Purāṇa.—*Danta-kumāra*, *as*, m., N. of a man.—*Danta-krūra*, *am*, ind. cruelly or fearfully on the teeth, fearfully with or by the teeth (e.g. to seize or strike a person in this manner).—*Dantagrāhi-tā*, *f*, the state of causing injury to the teeth.—*Danta-grāhin*, *i*, *inī*, *i*, injuring the teeth, causing them to decay &c.—*Danta-gharsha*, *as*, m. chattering or grinding of the teeth; [cf. *danta-sangharsha* and *danta-harsha*.]—*Danta-ghāta*, *as*, m. 'a blow with the teeth,' a bite [cf. *danta-vighāta*]. N. of a man.—*Danta-cāla*, *as*, m. looseness of the teeth.—*Danta-ēchada*, *as*, m. 'the covering of the teeth,' a lip [cf. *daēchada* and *dasana-ēchada*]; (*ā*), f. Momordica Monodelpha.—*Dantaēchadopamā* (*da-up*), *f*. Momordica Monodelpha, (to the red fruit of which the lips are often compared).—*Danta-jāta* = *jāta-danta*, *as*, *ā*, *am*, 'having teeth,' a child who is teething or whose teeth are just appearing; (*a-dantajāta*, having no teeth).—*Danta-jāha*, *am*, n. the root of a tooth.—*Danta-darsana*, *am*, n. showing the teeth (as a dog does).—*Danta-dhāvana*, *am*, n. cleaning or washing the teeth; a tooth-brush or fibrous stick for cleaning the teeth, or a piece of wood chewed for that purpose [cf. *danta-kāshṭha*]; (*as*), m., N. of various trees, the wood of which is

used for cleaning the teeth, Acacia Catechu, Mimosa Eleni (= *vakula*); N. of a chapter of the Purāṇa-sarva-sva by Halāyudha.—*Dantadhāvanakaka*, *as*, m. a species of tree.—*Dantadhāvanaprakaraṇa*, *am*, n., N. of a chapter of the Parāśara-smṛiti-vyākhyā by Mādhyama.—*Dantadhāvanavidhi*, *is*, m., N. of a chapter of the Smṛiti-kau-mudī.—*Danta-pattra*, *am*, n. a kind of ear-ring.—*Danta-patruka*, *am*, n. a kind of jasmine (= *kunda*), Jasminum Pubescens, (the petals or leaves of the flower resembling teeth in colour and shape, and are often so compared in poetry).—*Danta-pavana*, *am*, n. a dentifrice, or a small piece of wood taken to clean the teeth; [cf. *danta-kāshṭha* and *danta-dhāvana*.]—*Danta-pāta*, *as*, m. the falling out of the teeth.—*Danta-pāli*, *f*, the gum.—*Danta-puppuṭa* or *danta-puppuṭaka*, *as*, m. gum-boil.—*Danta-pura*, *am*, n. the town of Buddha's tooth, N. of the capital of the Kalingas.—*Danta-pushpa*, *as*, m. the plant Strychnos Potatorum, the flower of which is compared to a tooth; (*am*), n. the fruit of the above plant.—*Danta-prakshālana*, *am*, n. cleaning the teeth; any instrument or means for cleaning the teeth; [cf. *danta-kāshṭha*, *danta-dhāvana*, *danta-pavana*.]—*Danta-phala*, *as*, m. Feronia Elephantum, = *kapittha* [cf. *dadhi-phala*]; (*ā*), f. long pepper; (*am*), n. = *danta-pushpa*, q. v.—*Danta-bhanga*, *as*, m. fracture of the teeth.—*Danta-bhāga*, *as*, m. the fore part of an elephant's head (where the tusks appear); part of a tooth.—*Danta-maya*, *as*, *i*, *am*, made of ivory.—*Danta-mala*, *am*, n. the tartar of the teeth, any impurity of the teeth.—*Danta-māṇsa*, *am*, n. the gums.—*Danta-mūla*, *am*, n. the root of a tooth, the gums; a gum-boil.—*Danta-mūlikā*, *f*. = *dantī*, Croton Polyandrum or Croton Tigilium.—*Dantamūliya*, *as*, *ā*, *am*, belonging to the root of the teeth, as the dental letters; *dantamūliyas* *ta-kāra-vargas*, the class of letters beginning with *ta* which are uttered from the root of the teeth.—*Danta-rajās*, *as*, n. the tartar of the teeth, impurity of the teeth.—*Danta-roga*, *as*, m. disease of the teeth, tooth-ache.—*Dantarogin*, *i*, *inī*, *i*, affected with tooth-ache.—*Danta-lekhaka*, *as*, m. one who makes a livelihood by painting or marking the teeth.—*Danta-loka*, *as*, n., N. of a mountain in Gāndhāra.—*Danta-vaktra*, *as*, m., N. of a prince of the Kārūshas (described as a Dānava or Asura; more correctly *danta-vakra*).—*Danta-vat*, *ān*, *atī*, *at*, having teeth, toothed.—*Danta-valka*, *am*, n. the enamel of the teeth.—*Danta-vastra*, *am*, n. (according to some also *as*, m.), 'teeth-covering,' i.e. the lip.—*Danta-vāsa*, *ās* (?), *as*, m. (?) n. the lip; see the preceding.—*Danta-vighāta*, *as*, m. = *danta-ghāta*, a bite.—*Danta-vija*, *as*, *ā*, m. f. and *danta-vijaka*, *as*, m. pomegranate; (*ā*), f. a kind of cucumber.—*Danta-viṇā*, *f*. 'a tooth-guitar,' a kind of jew's-harp; (*danta-viṇām vādayat*, playing this instrument; in Pañca-tantra 94. 4, = making a chattering with the teeth).—*Danta-veshṭa*, *as*, m. the gums; (*au*), m. du. the gums of the upper and lower jaw; a ring round the tusk of an elephant (?); tumor of the gums; see the next.—*Danta-veshṭaka*, *as*, m. tumor of the gums (internal abscess accompanied with loosening of the teeth), gum-boil.—*Danta-vaidarbha*, *as*, m. loosening of the teeth through external injury.—*Danta-ryasana*, *am*, n. fracture or decay of the teeth or of a tusk.—*Danta-sanku*, *u*, n. a pair of forceps or pincers for drawing teeth.—*Danta-saṭa*, *as*, m. a wrong form for *danta-saṭha*.—*Danta-saṭha*, *as*, *ā*, *am*, 'bad for the teeth,' acid; (*as*), m. sourness, acidity; N. of several trees with acid fruits; common lime (Citrus Acid), elephant or wood-apple, Feronia Elephantum, Averrhoa Carambola (Acida), Citrus Aurantium; (*ā*), f. wood-sorrel, Oxalis Pusilla, = *kshudrāmlikā*; (*am*), n. the fruits of the above trees.—*Danta-sārkara*, *f*. tartar or concretion of the teeth.—*Danta-sāṇa*, *am*, n. a dentifrice composed chiefly of the powdered fruit of the myrobalan and green sulphate of iron.—*Danta-*

śūrā, *f*. a back or double tooth (= *mādhī*); the gum.—*Danta-suddhi*, *is*, *f*. cleaning the teeth.—*Danta-sūla*, *as*, *am*, m. n. tooth-ache.—*Danta-sodhoni*, *f*. 'tooth-cleanser,' a tooth-pick.—*Danta-sopha*, *as*, m. swelling of the gum.—*Danta-sli-shṭa* or *danta-sakta*, *as*, *ā*, *am*, entangled in or between the teeth.—*Danta-sangharsha*, *as*, m. rubbing the teeth together, gnashing the teeth; [cf. *danta-gharsha* and *danta-harsha*.]—*Danta-harsha*, *as*, m. morbid sensitiveness of the teeth, intolerance of any rough or acid substances; chattering of the teeth; [cf. *danta-gharsha* and *danta-sangharsha*.]—*Danta-harshaka* or *danta-harshana*, *as*, m. 'making the teeth sensitive, setting them on edge,' the lime tree, Citrus Acid.—*Danta-hina*, *as*, *ā*, *am*, toothless.—*Dantāgra* ('*ta-ag*'), *am*, n. the top or point of a tooth.—*Dantāghāta* ('*ta-agh*'), *as*, m. 'tooth-blow' or 'tooth-wound,' a bite; the citron or lime tree.—*Dantāghātīn*, *i*, *inī*, *i*, struck with the teeth, bitten, remaining between the teeth.—*Dantāda* ('*ta-ad*'), *as*, *ā*, *am*, corroding the teeth.—*Dantā-dantī*, ind. tooth against tooth, i.e. biting one another.—*Dantāntara* ('*ta-an*'), *am*, n. the space between the teeth.—*Dantāntarādhiśhṭhita* ('*ra-adh*'), *as*, *ā*, *am*, sticking between the teeth.—*Dantāyulha* ('*ta-āy*'), *as*, m. a wild boar, a hog ('having tusks for weapons').—*Dantārbhula* ('*ta-ar*'), *as*, *am*, m. n. gum-boil, ulceration of the gums.—*Dantālaya* ('*ta-āl*'), *as*, m. 'the abode of the teeth,' i.e. the mouth.—*Dantālikā* or *dantālī* ('*ta-āl*'), *f*. a horse's bridle or bit; [cf. *i*. *āli*.]—*Dantōc-chishṭa* ('*ta-uc*'), *am*, n. the remains of food lodged between the teeth.—*Dantōdbheda* ('*ta-ud*'), *as*, m. appearance of the teeth, dentition.—*Dantōlūkhālīka*, *as*, *ā*, *am*, or *dantōlūkhālīn* ('*ta-ul*'), *i*, *inī*, *i*, 'one who uses his teeth as a mortar,' one who grinds his grain between the teeth, i.e. eats it before being ground, an anchorite.—*Dantoshṭhaka* ('*ta-osh*'), *as*, *ā*, *am*, one who attends to or takes care of his teeth and lips.

Dantaka = *danta*, a tooth &c. (at the end of a comp., cf. *a-dantaka*, *krimi-d*, *śyāva-d*); (*as*), m. a jagged peak or projection in a rock or mountain; a bracket, a pin or shelf projecting from a wall; (*as*, *ā*, *am*), paying attention to one's teeth.

Dantārala or *dantūbala*, *as*, m. an elephant (? for *danta-rala* = *dantīn*).

Danti, *is*, m. (probably) an epithet of Gaṇeśa; [cf. *eka-danta*.]

Dantikā or *dantijā* = *dantī* below; [cf. *guṣṭha-dantikā*.]

Dantīn, *i*, *inī*, *i*, having teeth, toothed, tusked; (*i*), m. an elephant; a mountain; (*inī*), *f*. = *dantī* below.—*Danti-danta*, *as*, m. an elephant's tusk, ivory.—*Dantidanta-maya*, *as*, *i*, *am*, made of ivory.—*Danti-mada*, *as*, m. the juice flowing from the temples of a rutting elephant.

Dantīla, *as*, m., N. of a man.

Dantī, *f*. the plant Croton Polyandrum; see above under *danta*; [cf. *dantikā* and *dantijā*.]—*Dantī-vija*, *am*, n. a strongly purgative nut, the fruit of the Croton.

Dantura, *as*, *ā*, *am*, having long or projecting teeth; jagged, notched, serrated, uneven; waving, undulatory; rising (as hair), bristling.—*Dantura-ēchada*, *as*, m. the lime tree ('having prickly leaves').

Danturaka, *as*, *ā*, *am*, having prominent teeth; (*ās*), m. pl., N. of a people living to the east of Madhya-dēśa.

Danturita, *as*, *ā*, *am*, having prominent teeth, toothed, notched, bristling.

Dantūla, *as*, *ā*, *am*, having teeth, furnished with teeth.

Dantya, *as*, *ā*, *am*, dental, of or belonging to the teeth, produced on the teeth; suitable to the teeth; [cf. *a-d*.]—*Dantyoshṭhya* or *dantyau-shṭhya* ('*ya-osh*'), *as*, *ā*, *am*, denti-labial.

दनकूर *dantakūra*, N. of a place.

दन्द्श *dandaśa*, *as*, *m.* (fr. Intens. of *rt.* 2. *dandś*), a tooth.

Dandaśūta, *as*, *ā*, *am*, mordacious, biting, mischievous, malignant, venomous; (*as*), *m.* a snake, serpent; a particular kind of serpent; *N.* of a hell infested by serpents; a Rākshasa, a demon or goblin.

दन्द्म *dandrama*, *as*, *ā*, *am* (fr. Intens. of *rt.* *dram*), going tortuously or slowly (?).

Dandramaṇa, *am*, *n.* the act of going tortuously; (*as*, *ā*, *am*), who or what goes tortuously.

दन्व *danv*, *cl.* 1. *P.* *danvati*, &c., to go or move; [cf. 1. *du*, *ghanv*, *dhāv*; Gr. *δονέω* = Caus. *danvayāmi*.]

दफारवाही *dapharabāhika*, *N.* of a place mentioned in the Romaka-siddhānta.

दभ् *dabh* (connected with *rt.* *dambh*, *q. v.*), *cl.* 1. 5. *P.* *dabhāti*, *dabhnoti*, &c., to hurt, injure, destroy; to go; *cl.* 10. *P.* *dābhayati* or *dambhayati*, &c., to send, impel, order, command; [cf. Gr. *θάμβος*, *ἐταρον*, *τίθηται*; Old Germ. *tepan* or *depan*.]

Dabdhī, *is*, *f.*, Ved. injury, hurt, damage.

Dabha, *as*, *ā*, *am*, Ved. injuring, hurting; (*as*), *m.* deception, deceiving, (only occurring in *dat.* case, *dabhāya* used for *inf.*; cf. *a-dabha*, *dambha*, *dūḍabha*.)

Dabdhīti, *is*, *is*, *i*, Ved. injuring, an enemy; (*is*), *m.*, *N.* of a being protected by the *Asvins* and especially by *Indra*.

Dabhya, *as*, *ā*, *am*, Ved. to be hurt or injured, to be deceived.

Dabhra, *as*, *ā*, *am*, little, small, deficient; (*as*), *m.* the sea, ocean; (*am*), *ind.* a little, slightly. — *Dabhra-cetas*, *ās*, *ās*, *as*, or *dabhra-buddhi*, *is*, *is*, *i*, little-minded, weak-minded.

दम् 1. *dam*, *cl.* 4. *P.* *dāmyati*, *dadāma*, *damitum*, to be tamed or subdued; to be tranquillized; to tame, subdue, conquer, subject, control, restrain; to quiet, pacify: Pass. *damyate* (Aor. *adamī*): Caus. *P. A.* *damayati*, *-te*, &c., to subdue, overpower, conquer; [cf. Gr. *δάμνημι*, *δαμνάω*, *δαμνέω*, *δαμάω*, *δαμάω*, *δαμάω* = Caus. *damayāmi*; Lat. *domare*, *damnum*, *damnare*; Goth. *tamyan*, 'to tame', *ga-timan*; Angl. Sax. *tam*, *tamyan*; Old Germ. *zami*, *zam*; Mod. Germ. *zahn*, *zähmen*.]

2. *dam* (in comp.) = *lama*, a house. — *Damapati*, *is*, *m.*, Ved. the master or lord of the house, a master or lord in general; (*i*), *du*, wife and husband; (in this case the compound is by modern scholars explained as = 'the two masters', but according to *Sāy.* and others *dam* is here = *jāyā*, a wife; cf. Gr. *δεσποτης*.)

Damu, *as*, *am*, *m. n.*, Ved. house, home, (properly 'domain', the place of the husband's dominion); the inmates of a house [cf. Gr. *δῶμος*, *δῆμος*; Lat. *domus*; Goth. *timryan*; Angl. Sax. *timber*, *timbrían*]; (*as*, *ā*, *am*), (at the end of comp.) taming, subduing, see *arin-dama*; (*as*), *m.*, *N.* of several men; of a Maharshi; of one of the three sons of *Bhīma*, king of *Vidarbha*; taming, subduing; self-command, self-restraint, self-control, endurance of painful austerities, temperance, subduing the passions; punishing, punishment, chastisement, fine, mulct, a *N.* of *Prajā-pati* (?); mud, mire (?). — *Dama-karīrī*, *tā*, *m.* a ruler. — *Damaghoṣha*, *as*, *m.* a prince of the lunar race, king of *Cedi*, father of *Sīṣu-pāla*. — *Damaghoṣka-suta*, *as*, *m.*, *N.* of *Sīṣu-pāla*, the enemy of *Kṛishṇa*. — *Damumaya*, *as*, *i*, *am*, consisting of self-control. — *Damasvāsrī*, *ā*, *f.* 'the sister of *Dama*', a *N.* of *Damayanti*.

Damaka, *as*, *ā*, *am*, taming, a tamer, subducer.

Damatha, *as*, *am*, *m. n.* self-restraint, self-control, taming, subduing, endurance of rigorous austerities, subduing the senses, suppressing the passions; punishing, punishing, chastising.

Damathu, *us*, *m.* self-restraint, self-subjugation; self-denial, subjection; punishment, punishing.

Damana, *as*, *i*, *am*, taming, subduing, overpowering, (at the end of a comp., e. g. *śatru-d*); tranquil, passionless, a philosopher; (*as*), *m.* a subducer, a tamer of horses, a charioteer; *N.* of a son of *Vasu-deva* and *Rohiṇī*; of a *Brahmarshi*; of a son of *Bharad-vāja*; of an old king; of a son of *Bhīma*, king of *Vidarbha*; the flower *Artemisia Indica*, commonly called *Donā*; (*i*), *f.*, *N.* of a plant, = *agni-damanī*, *Solanum Jacquinii*; (*am*), *n.* taming, subduing, subjugation, restraining, chastising, punishing, self-restraint.

Damanaka, *as*, *m.*, *N.* of a man; *N.* of a jackal; *Artemisia Indica*, = *damana*; *N.* of a metre consisting of four lines of six short syllables each; *N.* of another metre of four lines of ten short syllables and one long.

Damaniya, *as*, *ā*, *am*, tamable, to be restrained or subdued.

Damanya, *Nom. P.* *damanyati*, &c., Ved. to subdue, overpower, conquer.

Damatay, *an*, *antī*, *at*, subduing, taming, restraining, chastising.

Damayantikā, *f.*, *N.* of a woman.

Damayanti, *f.* ('subduing men'), *N.* of a beautiful woman who was the daughter of *Bhīma*, king of *Vidarbha*, and wife of *Nala*, whose story forms the subject of a celebrated episode of the *Mahā-bhārata*; (according to some) = *Sākyā-muni* in a former birth; a kind of cucumber, see *bhadra-mallikā*. — *Damayanti-kathā*, *f.* 'the story of *Damayanti*', *N.* of a song. — *Damayanti-kāvya*, *am*, *n.* 'poem of *Damayanti*', *N.* of a work.

Damayitri, *tā*, *trī*, *tri*, a tamer, subducer, subduing; a punisher, chastiser; epithet of *Vishṇu* and of *Siva*.

Damāya, *Nom. P.* *damāyati*, &c., Ved. to restrain or control one's self; to subdue, overpower.

Damita, *as*, *ā*, *am* (or *dānta*, *q. v.*), tamed, subdued, patient of every suffering or exaction or privation.

Damitri, *tā*, *trī*, *tri*, Ved. a tamer, subducer.

Damitvā or *dāntvā*, *ind.* having subdued or tamed.

Damin, *i*, *tnī*, *i*, tamed, subdued, subduing the passions; taming, subduing, a tamer; (*i*), *n.*, *N.* of a *Tirtha*.

Damunas, *ās*, *m.*, *N.* of *Agni*, the god of fire.

Damīnas, *ās*, *ās*, *as*, Ved. belonging to the house or family, devoted to the house or family; a friend of the house; epithet of *Agni*, *Savitṛi*, *Indra*, &c.; (*Sāy.*) of subdued mind, docile. In *Rig-veda* V. 42, 12, the *pl.* is regarded by *Sāy.* as an epithet of the *Ribhus*.

1. *damya*, *as*, *ā*, *am* (fut. pass. part.), to be tamed, tamable, to be subjected or controlled; to be punished, punishable; (*as*), *m.* a young bullock; a steer that has to be tamed. — *Damyā-sātrikī*, *is*, *m.* 'the guide of those who have to be restrained', an epithet of *Buddha*.

2. *damya*, *as*, *ā*, *am* (fr. *dama*), Ved. being in a house, being at home, homely.

दमावन्दु *damāvandu*, *N.* of a place mentioned in the *Romaka-siddhānta*.

दम्पति *dam-pati*. See under 2. *dam*, col. 1.

दम्भ् *dambh* (connected with *rt.* *dabh*, *q. v.*), *cl.* 1. 5. *P.* *dabhāti*, *dabhnoti*, *dādambha* or *dādābhu* or *debha* (*pl.* *dādambhus* or *debhus*), *dambhishyati*, *adambhīti*, *dambhītum*, Ved. *inf.* *ā-dabhe*, to seek to injure, to hurt, injure, cause damage; to act deceitfully, cheat, impose upon, trick, deceive: Caus. *P. A.* *dambhayati*, *-te*, *-yitum*, Aor. *adadambhat*, to destroy, strike down; *A.* to collect, gather, arrange, string: Desid. *dāmbhishyati*, *dhipati*, *dhipāsi*, Ved. *dīpāsi* or *dīpāsi*, to wish to hurt or injure, desire to destroy; to have the power to deceive or destroy: Intens. *dādambhyate*, *dādambhī*.

Dambha, *as*, *m.* deceit, fraud, cheating, trickery, feigning hypocrisy, sanctimony; arrogance, ostentation, pride; sin, wickedness; Deceit personified as a son of *A-dharma* and *Mishā*; an epithet of *Siva*; *Indra's* thunderbolt. — *Dambha-caryā*, *f.* deceit, hypocrisy. — *Dambhodbhava* ('*bha-ud*'), *as*, *m.*, *N.* of a king whose story is told in *Mahā-bh.* *Udyoga-parva* 3473, (he fought with two hermits but was worsted.)

Dambhaka, *as*, *ikā*, *am*, (at the end of comp.) cheating, deceiving, deluding; [cf. *kāma-d*.]

Dambhana, *as*, *ā*, *am*, (at the end of comp.) injuring, damaging, subduing [cf. *amitra-dambhana*, *sapatna-d*.]; (*as*), *m.* cheating, deceiving, deceit.

Dambhin, *i*, *inī*, *i*, acting deceitfully, hypocritical, wicked, proud; (*i*), *m.* a hypocrite, a deceiver, an impostor.

Dambholi, *is*, *m.* *Indra's* thunderbolt.

दम्प *dampya*. See col. 2.

दय् *day* [cf. *rt.* 3. *dā*], *cl.* 1. *A.* *dayate*, *dayān-cakre*, *dayitum*, to divide, impart, allot, grant, give, (according to *Pāṇ.* II. 3. 52, requiring the *gen. case*); to partake, possess; to divide asunder, destroy, kill, hurt; to take part in, be interested in, sympathise with, have pity on, love, protect (with *acc.* or *gen.*); to repent; to go, move: Intens. *dandayate* and *dādāyate*; [cf. Gr. *δαίνομαι*, *δαίνυμι*, *δαΐς*: *Hib.* *deidh*, *f.* 'desire, longing'; *deidh*, *m.* 'a protector, defender'; *deide*, 'obedience, submission'.]

Dayamāna, *as*, *ā*, *am*, dividing, having pity on, preserving, protecting.

Dayā, *f.* taking interest in, sympathy, compassion, pity, mercy, tenderness, love, clemency, pity for (with *loc.* or *gen.*, e. g. *mayi* or *mama dayāṃ kuru*, take pity on me); Pity personified as a daughter of *Dakṣa*, wife of *Dharma*, and mother of *Abhaya*. (According to some, the form *daya*, *as*, *m.* occurs; and according to others, *daya* may be used as an *adj.* meaning 'compassionate'; cf. *a-daya*, *nir-d*, *sa-d*.) — *Dayā-kara*, *as*, *ā* or *i*, *am*, showing pity or compassion, sympathising, kind; (*as*), *m.* an epithet of *Siva*. — *Dayā-kīrca*, *as*, *m.* a *Buddha* or a form of *Buddha*, the founder of the *Buddhist* religion. — *Dayā-kṛit*, *t*, *t*, *t*, pitiful, compassionate. — *Dayā-nidhī*, *is*, *m.* a treasure of mercy, a very compassionate person. — *Dayānvita* ('*yā-an*') or *dayā-yukta*, *as*, *ā*, *am*, full of pity, pitiful, compassionate, benevolent. — *Dayā-rāma*, *as*, *m.*, *N.* of several men. — *Dayā-val*, *ān*, *atī*, *at*, pitiful, merciful, tender, compassionate, taking pity on (with *loc.* or *gen.*). — *Dayā-vīra*, *as*, *m.* a hero in compassion, a very merciful man. — *Dayā-sankara*, *as*, *m.*, *N.* of a man. — *Dayā-sīla*, *as*, *ā*, *am*, tender-hearted, compassionate. — *Dayormi* ('*yā-ūr*'), *is*, *is*, *i*, having compassion for (its) waves.

Dayālu, *us*, *us*, *u*, or *dayāluka*, *as*, *ā*, *am*, pitiful, merciful, compassionate, kind, tender, taking pity on (with *loc.*). — *Dayālu-tā*, *f.* or *dayālu-ten*, *am*, *n.* pitifulness, tenderness, compassionateness, pity for (with *loc.*).

Dayita, *as*, *ā*, *am*, desired, cherished, beloved, dear; (*as*), *m.* 'the loved one,' a husband, a lover; (*ā*), *f.* a wife or mistress, a woman. — *Dayitādhina* ('*tā-adh*'), *as*, *ā*, *am*, subject to a wife, hen-pecked.

Dayitnu, *us*, *us*, *u*, Ved. pitiful, compassionate.

दर *dara*, *as*, *ā*, *am* (fr. *rt.* *dṛi*; at the end of comp.) cleaving, rending, splitting, cutting open, opening, breaking [cf. *puran-d*.]; (*as*, *am*), *m. f. n.* a hole in the ground, a cave, cavity; a conch-shell; (*i*), *f.* a natural or artificial excavation in a mountain, a cave, a cavern, a grotto, &c.; a valley; (*as*), *m.* a stream [cf. *arig-d*.]; fear, terror, dread, despair; (*as*, *ā*, *am*), little, small; (*am*), *ind.* a little. — *Dara-kayitika*, *f.* the plant *Asparagus Racemosa* (= *śatāvārī*). — *Dara-timira*, *am*, *n.* the

darkness of fear. — *Dara-manthara*, *as*, *ā*, *am*, a little slow. — *Dara-mukulita*, *as*, *ā*, *am*, a little budded. — *Dara-vidalita*, *as*, *ā*, *am*, slightly burst or opened. — *Dara-vidā*, *f*, slight shame. — *Dara-slatha*, *as*, *ā*, *am*, a little loose. — *Darī-bhū*, *us*, *f*, a cavern, a hollow. — *Darī-bhrī*, *t*, *m*, 'having caves,' a mountain. — *Darī-mukha*, *am*, *n*, a mouth like a cave; a cave like a mouth; the opening of a cave; (*as*, *i*, *am*), having a mouth as large as a cave; (*as*), *ni*, *N*, of a monkey. — *Darī-vaṭ*, *ān*, *atī*, *at*, containing caves, cavernous, abounding in caves. — *Darendra* (*ra-in*), *as*, *m*, Vishnu's conch.

Daraṇa, *am*, *n*, the act of cleaving, rending, splitting, tearing, breaking; breaking off, falling away.

Darāṇi, *is*, *is*, *m*, *f*, breaking; an eddy; a current; breakers, surf.

Daratha, *as*, *m*, a cavity, cave; running away, taking flight; spreading over the country forage.

Darad, *t*, *m*, *N*, of a people; (*t*), *f*, the heart; a bank, mound; a mountain; a precipice; terror, fear.

Darada, *ās*, *m*, *pl*, a country bordering on Kaśmīr, the mountains about Kaśmīr and above Peshāwar; the inhabitants of this country; (*as*), *m*, the king or chief of the Daradas; (*as*), *m*, fear, terror; (*am*), *n*, red lead.

Darī, *is*, *is*, *i*, splitting, rending, opening [cf. *go-d*]; (*is*), *m*, *N*, of a Nāga; (*is*), *f*, a cave. (For *darī* see under *dara*.)

Darita, *as*, *ā*, *am*, frightened, terrified, timid; torn, rent, divided.

Darī, *tā*, *trī*, *tri*, or *darīnu*, *us*, *us*, *u*, Ved. a breaker, render, splitting, breaking, one who splits, breaks, or opens.

Dardura, *as*, *ā*, *am*, cracked, broken, burst, flawed, slightly broken; (*as*), *m*, a mountain ('containing caves'); *N*, of a mountain (also *dardura*); a kind of drum. — *Dardarāma* (*ra-ām*), *as*, *m*, a sort of sauce or condiment (= *mīnāmṛiṇa*).

Dardarika, *as*, *m*, a frog; a cloud; a kind of musical instrument; (*am*), *n*, any musical instrument; [cf. *darvarika*.]

Dardura, *as*, *m*, (perhaps an onomatopoeic word), a frog [cf. *dārdura* and *dārdurika*]; a sort of musical instrument, a pipe or flute; the sound of a drum; a cloud; a sort of rice; a mountain; *N*, of a mountain in the south (sometimes associated with the mountain Malaya); *N*, of a man; of a gamester; (*ā* or *i*), *f*, a *N*, of Durgā; (*am*), *n*, an assemblage of villages, a district, a province. — *Dardura-śhadā*, *f*, or *dardura-parī*, *f*, *N*, of a plant, = *brāhmī*. — *Dardura-puṭa*, *as*, *m*, the mouth or extremity of a pipe.

Darduraka, *as*, *m*, *N*, of a gamester; [cf. *darodara* and *durodara*.]

Dardū, *ūs*, or *dardru*, *us*, or *dardrū*, *ūs*, *m*, (according to some fr. *daridrā*), = *dadrū*, cutaneous and herpetic eruptions, especially a kind of leprosy. — *Dardru-ghna*, *as*, *m*, = *dadrū-ghna*, the shrub Cassia Tora; Psoralea Corylifolia. — *Dardru-nāśini*, *f*, a kind of insect, = *tailiṇi*. — *Dardru-rogin* or *dardrū-rogin*, *i*, *ini*, *i*, afflicted with cutaneous eruptions, herpetic.

Dardruṇa or *dardrūṇa*, *as*, *ā*, *am*, having cutaneous eruptions, herpetic.

दरिद्रा *daridrā* (reduplicated form of *rt*, *i*, *drā*; according to some, an old Intens. form; perhaps connected with *rt*, *dri*), *cl*, *2*. *P*, *daridrāti* (*daridrivas*, *daridrītas*, 3rd pl. *daridrīti*), *daridrān-ākāra* or *dadaridrāu*, *daridrīshyati*, *adaridrīt* and *adaridrāsīt*, *daridrītum*, to be poor or needy, to be in distress.

Daridra, *as*, *ā*, *am*, poor, needy, indigent, distressed, a poor person, beggar; (Ved.) unsteady, roving, strolling. — *Daridra-īā*, *f*, or *daridra-tea*, *am*, *n*, poverty, indigence, penury. — *Daridra-nindā*, *f*, *N*, of the twenty-fifth chapter of the Sārngadhara-paddhati.

Daridrāṇa, *am*, *n*, the state of being poor, poverty.

Daridrāyaka, *as*, *ā* or *ikā*, *am*, poor, needy. *Daridrīta*, *as*, *ā*, *am*, impoverished, distressed. *Daridrīt*, *tā*, *trī*, *tri*, poor, distressed, needy.

दरोदर *darodara*, *as*, *m*, = *durodara*, a gamester [cf. *dardura* and *darduraka*]; a stake at play; (*am*), *n*, gambling, playing at dice; a die, dice.

ददर *dardara*, *dardarika*, *dardura*. See last col.

दर्य *darpa*, *as*, *m*, (fr. *rt*, *3*, *drip* or *2*, *drip*; according to some, also *am*, *n*), pride, arrogance, haughtiness, insolence, rashness, temerity; vanity, conceit; sullenness, sulkingness; Pride &c. personified as a son of Śrī, or of A-dharma and Śrī, or of Dharma and Lakṣmī, or of Unnati; heat; musk; [cf. *ati-d* and *sa-d*]. — *Darpa-śāhid*, *t*, *t*, *t*, destroying pride, humbling. — *Darpa-da*, *as*, *m*, *N*, of Śiva. — *Darpa-dhmāta*, *as*, *ā*, *am*, puffed up or swelling with pride. — *Darpa-nārāyaṇa*, *as*, *m*, *N*, of a king. — *Darpa-patṭra*, *as*, *m*, a kind of grass; [cf. *darbha-patṭra*]. — *Darpa-pūrṇa*, *as*, *ā*, *am*, full of pride. — *Darpa-sāra*, *as*, *m*, *N*, of a man. — *Darpa-ha* or *darpa-hara*, *as*, *ā*, *am*, pride-destroying, humbling, humiliating. — *Darpa-han*, *ā*, *m*, *N*, of Śiva. — *Darpāmbha* (*pa-ā*), *as*, *m*, beginning of pride, incipient pride, conceit. — *Darpopasānti* (*pa-up*), *is*, *f*, allaying pride, conciliating or subduing arrogance.

Darpaka, *as*, *ā*, *am*, making proud, inflaming, exciting, an inflamer; (*as*), *ni*, a *N*, of Kāma-deva, god of love.

Darpaṇa, *as*, *m*, 'causing vanity or pride,' a looking-glass, mirror, (sometimes occurring at the end of comp. or titles of books, e. g. *karṇa-d*, *jñāna-d*, *sāhitya-d*, q. v.); a *N*, of Śiva [cf. *darpa-da*]; a *N*, of a mountain inhabited by Kuvera and of a river rising there; (*am*), *n*, the eye; kindling, inflaming.

Darpita, *as*, *ā*, *am*, made proud, arrogant; inflamed. — *Darpita-pura*, *am*, *n*, *N*, of a town.

Darpin, *i*, *ini*, *i*, proud, arrogant, insolent.

दर्भ *darbha*, *as*, *m*, (fr. *rt*, *1*, *driḥ*; said to be fr. *rt*, *dri*), a bundle of grass, tuft or bunch of grass; *N*, of various kinds of grass used at sacrificial ceremonies, especially of the Kuśa grass, *Poa Cynosuroides*; *Saccharum Spontaneum*; *Saccharum Cylindricum*; (the first kind or Kuśa grass was held very sacred; it was used to strew the ground in preparing for a sacrifice, the officiating Brāhmins being purified by sitting on it; under the name *Darbha* it was even addressed as a deity; its various sanctifying qualities are described in Manu II. 43, III. 208, IV. 36, &c.; cf. *kuśa*, *kāśa*, *munja*, *valva-ja*, *śara*); *N*, of a man; [cf. Old Germ. *zurba*, *zurft*; Mod. Germ. *torf*; Eng. *turf*.] — *Darbha-kusuma*, *as*, *m*, a kind of insect (= *darbha-pushpa*). — *Darbha-śira*, *am*, *n*, a dress of Kuśa grass. — *Darbha-taruṇaka*, *am*, *n*, Ved. a young shoot of Kuśa grass. — *Darbha-patṭra*, *as*, *m*, a kind of grass, *Saccharum Spontaneum* (= *kāśa*). — *Darbha-pūjila* = *darbha-pūjila*, *am*, *n*, Ved. a bunch or bundle of Kuśa grass. — *Darbha-pushpa*, *as*, *m*, a kind of serpent; a kind of insect, similar to the *Darbha flower*; [cf. *darbha-kusuma*.] — *Darbha-maya*, *as*, *i*, *am*, made of Kuśa or *Darbha* grass. — *Darbha-muṣṭi*, *is*, *m*, *f*, a handful of Kuśa grass. — *Darbha-samastara*, *as*, *m*, a bed of *Darbha* grass. — *Darbha-stamba*, *as*, *m*, a cluster or bunch of Kuśa grass. — *Darbhaḥkvaṇa* (*bha-āh*), *as*, *m*, a kind of grass; [cf. *munja*.]

Darbhara, *as*, *m*, (?), a kind of bird, = *lāvā*, *Perdix Chinensis*.

Darbhī, *is*, *m*, or *darbhīn*, *i*, *m*, *N*, of a man.

दर्भट *darbhaṭa*, *am*, *n*, a private apartment or house, a retired room; [cf. *dārvaṭa*.]

Darvaṭa, *as*, *m*, a door-keeper, warder, village constable, police officer; [cf. *garvāṭa*.]

दर्म *darma*, *as*, or *darman*, *ā*, *m*, (fr. *rt*, *dri*), Ved. a destroyer, demolisher; a tearer.

दर्यक *daryaka*, *as*, *m*, *N*, of a man.

दर्य *darca*, *as*, *m*, (said to be fr. *rt*, *dri*), a ladle, spoon (at the end of comp., e. g. *pūrṇa-d*, q. v.); the hood of a snake [cf. *darvi* below]; a Rākṣasha, an imp, goblin; a mischievous man, a rapacious animal, &c.; (*ās*), *m*, *pl*, *N*, of a people [cf. *dārva*]; (*ā*), *f*, *N*, of a wife of Uśīnara; (sometimes written *darbā*; cf. *dārva*).

Darvi or *darbi*, *is*, *f*, (in later Sanskrit also *darvi* or *darbi*, *f*; acc. in Ved. *daryam* or *darim*), a ladle, spoon; the expanded hood of a snake; (*i*), *f*, *N*, of a country. — *Darvi-homa* or *darvi-homa*, *as*, *ni*, an oblation made with a ladle; [cf. *darvī-haumika*.] — *Darvihomān*, relating to the preceding oblation. — *Darvī-kara*, *as*, *m*, (scil. *sarpa*), a class of snakes with expanded hoods, of which twenty-six species are enumerated. — *Darvī-sankramaṇa*, *am*, *n*, *N*, of a Tīrtha.

Darvika or *darbika*, *as*, *ā*, *m*, *f*, a ladle, a spoon; (*ā*), *f*, a pot-herb; a kind of collyrium; [cf. *dār-vikā*.]

दर्वट *darvaṭa*. See above.

दर्वरीक *darvarika*, *as*, *m*, a kind of musical instrument; air, wind; an epithet of Indra; [cf. *dardarika*.]

दरवि *darvi* or *darvī*. See above.

दरविदा *darvidā*, *f*, Ved. a species of bird, (according to Mahī-dhara) = *kāśhika-kuttā*, a sort of woodpecker; (perhaps corrupted fr. *dāru-vidha*; cf. *dārvāghāṭa*.)

दर्श *darśa*, *as*, *ā*, *am* (fr. *rt*, *1*, *driś*), looking at, viewing, seeing, perceiving, showing, having a view, (generally at the end of comp., see *avasāna-d*, *ālinava-d*, *ātma-d*, *tattva-d*); (*as*), *m*, sight, view, seeing, appearance, (generally at the end of comp., see *priya-d*, *dur-d*); the moon when only just becoming visible, the new moon; day of new moon; the festival of new moon; half monthly sacrifice (performed at the change of the moon by persons maintaining a perpetual fire); New Moon or Day of New Moon, personified as a son of Dhātṛi and Sinivali. — *Darśa-pa*, *as*, *ā*, *am*, drinking the new moon oblation. — *Darśa-pūrṇa-māsau*, *m*, *du*, new and full moon, the days and the ceremonies which precede all other ceremonies. — *Darśa-yāga*, *as*, *m*, a sacrifice or ceremony on the day of new moon. — *Darśa-yāminī*, *f*, the night of new moon on which it rises hardly visible. — *Darśa-ripud*, *t*, *m*, the moon ('as having the misfortune to be hardly visible when new').

Darśaka, *as*, *ā* or *ikā*, *am*, seeing, looking at, a spectator; examining, searching; who or what shows or displays or explains or makes clear; (*as*), *m*, a door-keeper, a warder; a shower, exhibitor, discoverer, one who points out; a skilful man, one conversant with any science or art; (*ās*), *m*, *pl*, *N*, of a people.

Darśata, *as*, *ā*, *am*, Ved. visible, striking the eye, beautiful; conspicuous; (*as*), *m*, the sun; the moon. — *Darśata-śrī*, *i*, *is*, *i*, Ved. of conspicuous beauty.

Darśana, *as*, *ā*, *am*, seeing, looking, (at the end of comp., e. g. *tulya-d*, *deva-d*, *dhārma-d*); showing, exhibiting, demonstrating, teaching; (*i*), *f*, epithet of Durgā, 'as showing the way or leading'; (*am*), *n*, seeing, observing, looking; sight, vision, observation; inspection, examination; perception; the being or becoming visible; the act of showing [cf. *danta-d*]; exhibition; appearance, aspect, semblance, colour; visiting, visiting a sacred shrine, worshipping in the presence of an image; going into the presence of (e. g. *darśanam kṛi*, to visit, to go into any

one's presence; cf. *puṇya-darśana*); a view or theory prescribed in a system or book (e.g. *Sāstra-darśanāt*, in the manner prescribed in the *Sāstras*); experiencing; seeing in the mind, mental or spiritual vision, foreseeing, divining; contemplating; a vision, a dream; apprehension, judgment; discernment, understanding, intellect; knowledge, religious knowledge; opinion; intention; doctrine, demonstration, a *Sāstra*, a N. applied to the six recognized systems of philosophy (viz. 1. *Pūrva-mīmāṃsā*, usually called *Mīmāṃsā* by Jaimini; 2. *Uttara-mīmāṃsā*, usually called *Vedānta* by Vyāsa or *Bādarāyaṇa*; 3. *Nyāya* by Gotama; 4. *Vaiśeṣika* by Kaṇāda; 5. *Sāṅkhya* by Kapila; 6. *Yoga* by Patañjali; cf. *tarika*); virtue, moral merit; the eye; a mirror [cf. *ā-d*]; a sacrifice, oblation [cf. *danta-d*]; (i), f. a kind of insect (= *taila-kīṭa*), t, f., N. of a man. 'the path of the sight,' the range of sight or view, horizon. — *Darśana-pāla*, as, m., N. of a man. — *Darśana-pratibhū*, us, m. bail or surety for appearance. — *Darśana-pratibhāya*, am, n. surety for appearance, bail. — *Darśana-bhūmi*, is, f. the region or range of perception; (with Buddhists) one of the periods in the life of a *Srāvaka*. — *Darśana-lāsa*, as, ā, am, longing to see, ardently desirous of beholding. — *Darśanepau* ('na-īp'), us, us, u, anxious to see. — *Darśanajvalā* ('na-uj'), f. 'of brilliant aspect,' great white jasmine. — *Darśanopaniṣad* ('na-up'), t, f., N. of an Upanishad.

Darśanīya, as, ā, am, visible, to be seen; observable, perceptible, conspicuous; worthy of being seen, good-looking, beautiful, agreeable, handsome; to be made to appear before a court of justice, to be produced in court; (as), m. *Asclepias Gigantea*. — *Darśanīya-tuma*, as, ā, am, most worthy of being seen, very beautiful. — *Darśanīya-mān*, i, inī, i, thinking one's self good-looking, vain, conceited.

Darśayitu-kāma, as, ā, am, wishing to show.

Darśayitri, tā, trī, trī, showing, exhibiting, displaying, a shower, exhibitor, director, instructor, showman, guide; (tā), m. a warder, usher, door-keeper.

Darśayitvā, ind. having shown or exhibited, having made manifest.

Darśayishyat, an, anti, at, intending or proposing to show or explain.

Darśita, as, ā, am, shown, displayed, exhibited, exposed to view; explained; seen, understood; visible, apparent. — *Darśita-vat*, ān, atī, at, having shown or explained or taught.

Darśin, i, inī, i, (at the end of comp.) seeing, a spectator, looking, looking at, inspecting, observing, examining, perceiving, apprehending; knowing, understanding; seeing or knowing (the hymns of the *Veda*); experiencing, looking, appearing, having an aspect; causing to see, showing, exhibiting, teaching, causing to experience or suffer; [cf. *anīci-d*, *amogha-d*, *kshema-d*, *pāpa-d*, &c.] — *Darśitva*, am, n. the state of seeing &c.

Darśivas, ān, m. (perf. fr. rt. 1. *drś* without reduplication; always at the end of comp., and usually at the end of a verse), a seer, one who has seen, one who sees or knows or understands (e.g. *Arjuna-darśivān*, one who has seen Arjuna; cf. *dirgha-d*.)

Darśya, as, ā, am, Ved. worthy of being shown or exhibited; worthy of being seen, conspicuous.

दल *dal* (connected with rt. *dr̥*), cl. 1.

P. *dalati*, *dadāla*, *adālīt*, *dalitum*, to burst open, split, crack, to be divided, to fly open, open in chinks, open (as a bud or blossom), expand, blossom: Caus. *dalayati* and *dālayati*, -yitum, to cause to burst, to split or tear or open, tear asunder; to cut, divide, split, pierce; to wither; [cf. Lith. *dalis*, 'a part'; *dallykus*, 'a fragment'; *daliyu*, 'to divide'; Goth. *dails*, 'a part'; Old Germ. *tail*, *teil*; *tillon*, *tilyōn* = Caus. *dalayati*; Lat. *dolo*; Hlib. *dail*, 'a share'; *dailim*, 'I deal out'; *dail*, 'partition'; *duilleun*, 'a spear']

Dala, am, u. (according to lexicographers also as, m.), a piece torn or split off; a part, a portion, a fragment, a rent, side [cf. *ashṭa-dala*]; a degree;

a half, the half (e.g. *ahar-dala*, mid-day); a sheath, scabbard; a small shoot, blade, petal, leaf (i. e. what unfolds itself; often occurring at the end of names of plants, the fem. being *dalā*; cf. *udumbara-d*, *karkaśa-d*, *kāma-khadga-d*, *kshāra-d*); the blade of anything (as of a knife &c.); a clump, lump, heap, quantity; a detachment, body of men; dividing, tearing, cutting, splitting, &c.; an adulteration or alloy; (as), m., N. of a prince; (i), f., see *dali* below; [cf. Hib. *duille*, 'a leaf'] — *Dala-kapāṭa*, as, m. a folded petal or leaf. — *Dala-koma* = *kamala*, the lotus (*Nelumbium*). — *Dala-kosha*, as, m. 'having young shoots incased in sheaths,' a sort of jasmine (J. Pubescens). — *Dala-ja*, am, n. 'produced by small bees' or 'produced from young shoots,' a kind of honey; [cf. *dāla*.] — *Dala-taru*, us, m. = *tādī*, a kind of palm, *Corypha Taliera*. — *Dala-nirmoka*, as, m. a kind of birch (lit. 'leaf-shedding'). — *Dala*, the bark of which is used for hooks &c. (= *bhūṇja-pattra*). — *Dala-pati*, is, m., N. of a prince. — *Dalapushpā*, i, f. a fragrant plant, the leaves of which surround the flower, *Pandanus Odoratissimus* (= *ketaki*). — *Dala-mālīnī*, f. a kind of cabbage. — *Dalaśa*, ind. in pieces or fragments (e.g. *dalaśo yā*, to go or fall to pieces). — *Dala-sālinī*, f. a species of pot-herb (= *kanichuka-sāka*). — *Dala-sāyusi* (?), f. white basil. — *Dala-sāriṇī*, f. = *kemuka*, a species of pot-herb, (probably) = *dala-sālīnī*. — *Dala-sūci*, is, m. a thorn. — *Dala-saśa*, f. the fibre or vein of a leaf. — *Dalākhyā* ('la-ākh'), as, m., N. of a particular constellation (subdivisions of which are *Ahi* and *Mālā*). — *Dalāgra-lohita*, as or am, m. or n. (?), a sort of spinage. — *Dalādhaka* ('la-ādḥ'), as, m., N. of several plants, *Pistia Stratiotes* (= *prishni*); a kind of jasmine (= *kunda*); wild sesamum; *Mesua Ferrea* (commonly *Nageśar*); *Acacia Sirissa* (= *śirisha*); red chalk (= *gaurika*); foam (= *phena*); cuttle-fish bone; a moat, a ditch; a *Sūdra*; the head man of a village (?), the driver of an elephant (?), an elephant's ear; a hurricane, a high wind. — *Dalādhya* ('la-ādḥ'), as, m. mud, especially on the banks of a river; [cf. *dalādhaka*.] — *Dalāmala* ('la-am'), am, n., N. of several plants = *damanaka* and *maruvaka*; *Vangueria Spinosa* and *Artenisia*. — *Dalāmala* ('la-am'), am, n. sorrel. — *Dalī-kṛita*, as, ā, an, divided, bisected, halved. — *Dale-gandhi*, is, m. ('fragrance in the leaf'), N. of a plant, *Echites Scholaris*; [cf. *sapta-parva*.] — *Dalodbhava* ('la-ud'), am, n. a kind of honey; [cf. *dalu-ja* and *dāla*.]

Dalat, an, anti, at, splitting, bursting open, rending; being torn or cut. — *Dalad-hṛidaya*, as, ā, am (*dalat* + *hṛidaya*), broken-hearted, cut to the heart, &c.

Dalawa, as, i, am, splitting, tearing asunder or in two, breaking to pieces, cutting, dividing; (i), f. a clod of earth [cf. *dali*]; (am), n. bursting; tearing, rending, breaking, crushing, cutting to pieces, grinding.

Dalanīya, as, ā, am, to be broken or destroyed or trodden down.

Dali, is, f. (according to some also *dalī*), a clod of clay or earth; [cf. *dalani* and *dalana*.]

Dalika, am, n. timber, a piece of wood.

Dalita, as, ā, am, burst, split, broken, torn, rent; torn asunder, cut to pieces, wounded; opened, unfolded, expanded, blown, full blown; divided in two, bisected, halved; divided into degrees, distributed; driven asunder, scattered; trodden down; crushed; destroyed; manifested.

Dalin, i, inī, i, having pieces, leaves, &c.

Dalmī, is, m. Indra's thunderbolt; an epithet of Indra; [cf. *darua*, *daruin*, *dālmī*.] — *Dalmīnat*, ān, atī, at, having a thunderbolt.

दलप *dalapa*, as, m. a weapon; a sacred or religious book (= *sāstra* for *śastra*); gold.

दलभ *dalbha*, as, m. a wheel; fraud, dishonesty, sin; N. of a Rishi; [cf. Hib. *dalbh*, 'falsehood'.]

Dalbhya, as, m., N. of an ancient preceptor.

दव *dava*, as, m. (fr. rt. 2. *du*), fire, burning, heat; fever, pain; a wood on fire, a forest conflagration; a wood, a forest; [cf. *dāva*; cf. also *Cambro-Brit. datv*, 'burning']. — *Dava-dagdhaka*, as or am, m. or n. (?), a kind of grass (= *ro-hisha*). — *Dava-dahana*, as, m. the fire in a burning forest. — *Davāgni* ('va-ag'), is, or *davānala* ('va-an'), as, m. a wood on fire, a forest conflagration; [cf. *dāvāgni*.]

Davathu, us, m. fire, heat; pain, anxiety, vexation, distress; inflammation of the eye.

दवय *davaya* (fr. *dava*, substituted for *dūra* in the same manner as in *daviyas*, *davishtha*), Nom. P. *davayati*, -yitum, to make distant, remove.

Davayat, an, anti, at, removing, making distant, distancing, placing at a distance.

Davishtha, as, ā, am (superl. fr. *dūra*), very remote, very distant.

Daviyas, ān, asī, as (compar. fr. *dūra*), more or very remote, more distant.

दश *daś*. See 2. *daś*, p. 396, col. 1.

दशन् *daśan*, a, m. f. n. pl. (said to be fr. rt. 2.

daś), ten; [cf. Gr. *δέκα*; Lat. *decem*; Goth. *taihun* for *tihun*; Armor. *dek*; Hib. *déagh*, *deich*; Lith. *deszimtis*, *deszim-ts*, *deszim-t*; Slav. *desyaty*.]

— *Daśa-kapṭha* or *daśa-kandhara*, as, ā, am, ten-necked; (as), m. an epithet of Rāvaṇa. — *Daśa-kapṭha-jit*, t, m. or *daśakapṭhāri* ('ṭha-ari'), is, m. an epithet of Rāma. — *Daśa-kanyā-tīrtha*, am, n. 'the Tīrtha of the ten virgins,' N. of a Tīrtha.

— *Daśa-karman*, āpi, n. pl. the ten ceremonies prescribed to the three twice-born classes. — *Daśa-karma-paddhati*, is, f., N. of a work on the ten ceremonies.

— *Daśa-kāma-jā-ryasana*, am, n. ten vices (see *Manu* VII. 47) arising from love of pleasure, viz. hunting, gambling, sleeping by day, fault-finding, lust, drunkenness, dancing, singing, playing, and useless travel. — *Daśa-kumāra-carita*, am, n. 'the adventures of the ten princes,' N. of a book of stories by Daṇḍin.

— *Daśa-kṣhiti-garbha*, as or am, m. or n. (?), N. of a Buddhist Sūtra work. — *Daśa-kṣhira*, as, ā, am, mixed with ten parts of milk; (am), n.: compound of ten parts of milk mixed with one part of some other substance. — *Daśa-gaṇī*, f. ten classes collectively. — *Daśa-gītikā*, f., N. of an astronomical work, i. e. 'the ten poems of Ārya-bhaṭṭa'.

— *Daśa-guṇa*, as, ā, am, ten-fold, ten times larger, ten times more; (am), ind. ten times, ten-fold. — *Daśa-grāma*, am, n. a district or collection of ten villages.

— *Daśagrāma-pati*, is, m. a magistrate or chief of ten villages. — *Daśagrāmin*, i, m. the head man of ten villages. — *Daśa-grāmi*, f. a collection of ten villages; a municipality or corporation of ten villages.

— *Daśa-grīva*, as, ā, am, ten-necked; (as), m. N. of a demon; of an enemy of Vṛisha, who is the Indr of the eleventh *Manv-antara*; an epithet of Rāvaṇa. N. of a son of *Dama-ghosha*. — *Daśa-gra*, as, ā, am, Ved. going in ten ways, one who observes a ten days rite or conducts sacrifices for ten months; going to completion in ten months; a N. applied to the Maruts; also to the family of the Angirases. — *Daśa-grām*, i, inī, i, ten-fold, going ten ways; (Sāy. going for ten (leagues)). — *Daśa-jyoti* and *daśa-jyotis*, is, m., N. of a son of *Su-bhraj*. — *Daśa-luśi* or *daśau-daśin* or *daśa-daśin*, i, inī, i, Ved. consisting of repeated decads. — *Daśa-diś*, k, f. the quarters of the heavens (including that overhead an underneath). — *Daśa-dyu*, us, m., Ved. (according to Sāy.) N. of a person. — *Daśa-dharmas*, us, m. N. of one of the ancestors of Śākya-muni. — *Daśa-dhā*, ind. in ten parts, into ten parts, ten-fold, i ten ways. — *Daśa-pa*, as, m. a chief of ten villages [cf. *daśagrāma-pati*]. — *Daśa-paśu*, us, us, Ved. prepared or intended for ten oxen. — *Daśa-pāṭi*, f., N. of a grammatical work. — *Daśa-pāra-uttā-dhara*, as, ā, am, possessing the ten *Pāramitās* or perfections; (as), m. a Buddha or Buddhist saint. — *Daśa-pārśva*, ās, m. pl., N. of a people.

— *Daśa-piṇḍa-śrāddha*, *am*, *n*, a funeral ceremony in which a Piṇḍa or ball of rice is offered by the next of kin to a person deceased, increasing the number daily for ten successive days until they amount to ten. — *Daśa-pura*, *am*, *n*, a district or part of Malva or Bandelkhand; (perhaps) N. of a town, Decapolis; a fragrant grass, a species of *Cyperus Rotundus*. — *Daśa-purusham*, *ind*, for ten persons or male progenitors, i. e. through a series of ten ancestors. — *Daśapurushaṃ-rājya*, *am*, *n*, a kingdom inherited through a series of ten ancestors. — *Daśa-pūra*, *am*, *n*, a fragrant grass (= *daśa-pura*). — *Daśa-purusham* = *daśa-purusham* above. — *Daśa-pūruva-ratha*, *as*, *m*, a periphrasis for the name *Daśa-ratha* ('*ratha* preceded by *daśa*'). — *Daśa-pūrvīn*, *i*, *m*, N. of seven saints of the Jainas. — *Daśa-peya*, *as*, *m*, Ved. 'to be quaffed by ten'; N. of a Soma oblation forming part of the *Rāja-sūya*. — *Daśa-pramati*, *is*, *is*, *i* (?), Ved. receiving excessive honour in the ten regions or spreading over the ten regions. — *Daśa-bandha*, *as*, *m*, a tenth part, a fine equivalent to the tenth part. — *Daśa-bala*, *as*, *ā*, *am*, possessing ten powers; (*as*), *m*, an epithet of Buddha. — *Daśabala-kāśyapa*, *as*, *n*, N. of one of the first five pupils of Śākya-muni. — *Daśa-bāhu*, *us*, *us*, *u*, ten-armed; (*us*), *m*, an epithet of Śiva. — *Daśabhakti-pañcāstuti*, *is*, *f*, N. of a collection of Jain prayers. — *Daśa-bhujā*, *f*, 'the ten-armed,' a form of Durgā. — *Daśa-bhūmi-ga*, *as*, *ā*, *am*, traversing the ten worlds; (*as*), *m*, Buddha, the founder of the Buddhist religion, a Buddha or the generic name of the sanctified teachers of that religion. — *Daśa-bhūmiśa* ('*mi-śa*'), *as*, *m*, 'lord of the ten worlds,' a N. of Buddha or a Buddha. — *Daśabhūmiśvara* ('*mi-śa*'), N. of a Buddhist Sūtra work. — *Daśa-mahā-vidyā*, *f*, an epithet of Durgā ('possessing the ten great sciences'). — *Daśa-māla*, *am*, *n*, *f*, a collection of ten garlands. — *Daśa-mālika*, *ās*, *m*, pl., N. of a people. — *Daśa-māśya*, *as*, *ā*, *am*, ten months old, as the child in the womb just before birth; (with *aśva*), a horse let loose for ten months. — *Daśa-mukha*, *āni*, *n*, pl. ten mouths or faces; (*as*, *i*, *am*), having ten faces; (*as*), *m*, an epithet of Rāvaṇa. — *Daśamukha-ripu*, *us*, or *daśamukhāntaka* ('*kha-an*'), *as*, *m*, 'the enemy of Rāvaṇa,' an epithet of Rāma. — *Daśa-mūtraka*, *am*, *n*, the urine of ten (i. e. of the elephant, buffalo, camel, cow, goat, sheep, horse, donkey, man, and woman). — *Daśa-mūla*, *am*, *n*, a tonic medicine prepared from the roots of ten plants, viz. *Tri-kaṇṭaka*, the two *Vīḥatis*, *Prithak-parṇī*, *Vidārī-gandhā*, *Vilva*, *Agni-mantha*, *Tuṇṭuka*, *Pātālā*, and *Kāśmarī*; [*cf. drīpaṇḍa-mūla*]. — *Daśa-yojana-risṭīrpa*, *as*, *f*, *am*, ten Yojanas broad. — *Daśa-ratha*, *as*, *ā*, *am*, having ten chariots; (*as*), *m*, N. of several princes, among whom the most renowned is the father of Rāma, (he was a descendant of Ikshvāku and sovereignty of Ayodhyā or Oude). N. of an older *Daśa-ratha*, son of Mūlaka, and ancestor of the above, (also written *śata-ratha*); N. of a son of Navaratha and father of Sakuni; N. of a son of Su-yāśas and father of Saṅgata; N. of an ancestor of Buddha; (*am*), *n*, the body (?). — *Daśaratha-tattva*, *am*, *n*, N. of a work. — *Daśaratha-yajñārambha* ('*ñā-ān*'), *as*, *m*, N. of the fourteenth chapter of the *Pātālā-khaṇḍa* or fourth part of the *Padma-Purāṇa*. — *Daśa-ratha-vijaya*, *as*, *m*, N. of the twelfth chapter of the *Pātālā-khaṇḍa* of the *Padma-Purāṇa*. — *Daśa-raśmi-śata*, *as*, *m*, 'possessed of a thousand rays,' an epithet of the sun; [*cf. daśasata-raśmi*]. — *Daśa-rātra*, *as*, *m*, a period of ten days and nights; (*as*, *ā*, *am*), Ved. lasting ten days; (*as*), *m*, Ved. any ceremony that lasts ten days; a particular ceremony lasting ten days (forming the chief part of the *Dvādaśāha*). — *Daśarātra-parvan*, *a*, *n*, N. of a *Sāman*. — *Daśa-rūpaka*, *am*, *n*, N. of a rhetorical work. — *Daśarūpaka-ikā*, *f*, N. of a commentary on the preceding work by Pāṇi. — *Daśa-rūpa-bhṛīt*, *t*, *t*, taking ten forms, appearing in ten shapes; (*t*), *m*, an epithet of Viṣṇu (with reference to his ten

Avatāras). — *Daśarāca* ('*śa-riṇa*'), *as*, *m*, Ved. a strophe of ten verses. — *Daśarashabha* ('*śa-rish*'), *as*, *ā*, *am*, Ved. consisting of ten bulls. — *Daśa-lakṣhaṇa*, *am*, *n*, ten marks or attributes. — *Daśa-lakṣhaṇaka*, *as*, *ikā*, *am*, having ten forms or characteristics, ten-fold. — *Daśa-vaktra*, *as*, *ā*, *am*, having ten mouths; (*as*), *m*, a particular magical formula against the evil spirits supposed to possess certain weapons. — *Daśa-vadana*, *as*, *m*, 'the ten-faced,' an epithet of Rāvaṇa. — *Daśa-varman*, *ā*, *m*, N. of a prince. — *Daśa-varsha*, *as*, *ā*, *am*, ten years old. — *Daśa-rājīn*, *i*, *m*, the moon 'whose car is drawn by ten horses.' — *Daśa-vārshika*, *as*, *i*, *am*, happening after ten years. — *Daśa-vīdha*, *as*, *ā*, *am*, of ten kinds, ten-fold. — *Daśa-vira*, *as*, *ā*, *am*, Ved. granting ten men. — *Daśa-vriksha*, *as*, *m*, Ved. a species of tree. — *Daśa-vraja*, *as*, *m*, N. of a man. — *Daśa-śata*, *am*, *n*, ten hundred, a thousand; one hundred and ten; (*i*), *f*, a thousand; (*as*, *i*, *am*), Ved. containing ten hundred. — *Daśa-śata-kara-dhārīn*, *i*, *m*, 'having a thousand rays,' the sun. — *Daśaśata-tama*, *as*, *i*, *am*, the one hundred and tenth. — *Daśaśata-nayana*, *as*, *ā* or *i*, *am*, having a thousand eyes; (*as*), *m*, an epithet of Indra. — *Daśaśata-raśmi*, *is*, *is*, *i*, having a thousand rays; (*is*), *m*, the sun; [*cf. daśa-raśmi-śata*]. — *Daśaśatakṣha* ('*ta-ak*'), *as*, *i*, *am*, having a thousand eyes; (*as*), *m*, an epithet of Indra. — *Daśaśatāngghri* ('*ta-an*'), *is*, *is*, *i*, having a thousand feet; (*is*), *f*, a species of plant, = *śatāvārī*. — *Daśa-śīpra*, *as*, *m*, N. of a man. — *Daśa-śīras*, *ās*, *ās*, *as*, ten-headed; (*ās*), *m*, an epithet of Rāvaṇa; N. of a mountain. — *Daśa-śīrsha*, *as*, *ā*, *am*, ten-headed; (*as*), *m*, an epithet of Rāvaṇa; a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśa-śloki*, *f*, 'a collection of ten Ślokas,' N. of a summary of the Vedānta system by Saṅkarācārya; also of another similar summary by Nimbārka. — *Daśa-saptā*, *f*, Ved. N. of a Viṣṭuti of the *Saptadaśa-stoma* (in which the verses of a *Trīca* are repeated in the following order, 11123, 12223, 1222333). — *Daśa-sāhasra*, *am*, *n*, 10,000; (*as*, *i*, *am*), consisting of 10,000, forming 10,000. — *Daśa-sāhasrika*, *as*, *i*, *am*, consisting of 10,000. — *Daśa-stobha*, *am*, *n*, N. of a *Sāman*. — *Daśa-harā*, *f*, an epithet of Gaṅgā or the Ganges, 'as taking away ten sins,' a festival in honour of Gaṅgā (vulgarly called *Dusrah*) on the tenth day of the month *Jyāishṭha*, but now held in honour of Durgā in the month *Aśvin*. — *Daśa-hotri*, *tā*, *m*, Ved. a particular Mantra in which the ten sacrificial vessels are mentioned; (*tā*, *trī*, *trī*), connected with the Mantra *Daśa-hotri*. — *Daśāṇṣa* ('*śa-anṣa*'), *as* or *am*, *m*, or *n* (?), ten parts, the tenth part, ten-fold amount of anything (?). — *Daśākṣha* ('*śa-ak*'), *as*, *i*, *am*, ten-eyed; (*as*), *m*, a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśākṣhara* ('*śa-ak*'), *as*, *ā*, *am*, Ved. containing ten syllables. — *Daśāṅgula* ('*śa-an*'), *as*, &c., ten fingers long; (*am*), *n*, a water-melon. — *Daśādhipati* ('*śa-adh*'), *is*, *m*, a decurion or commander of ten men. — *Daśānana* ('*śa-an*'), *as*, *ā* or *i*, *am*, ten-faced; (*as*), *m*, an epithet of Rāvaṇa. — *Daśānugāna* ('*śa-an*'), *am*, *n*, N. of a *Sāman*. — *Daśārdha* ('*śa-ar*'), *ās*, *ās*, *āni*, pl. half of ten, five. — *Daśārdha-sarkkha*, *as*, *ā*, *am*, five in number. — *Daśārha* ('*śa-ar*'), *as*, *m*, 'worthy of ten (?)', an epithet applied to a Buddha; an epithet of Kṛiṣṇa; (*ās*), or *daśārha*, *as*, *m*, pl., N. of a warrior-tribe descended from Daśārha of the family of Yādū; (*i*), *f*, a princess of the Daśārhas. — *Daśavatāra* ('*śa-av*'), *as*, *m*, an epithet of Viṣṇu (the deity, of whom there are ten descents from heaven); N. of the fifty-sixth chapter of the *Bhaviṣya-Purāṇa*. — *Daśāvara* ('*śa-av*'), *as*, *ā*, *am*, consisting of ten at least; (*as*), *m*, N. of an evil spirit. — *Daśāśva* ('*śa-aś*'), *as*, *ā*, *am*, possessing ten horses, driving ten horses; (*as*), *m*, the moon; N. of a son of Ikshvāku. — *Daśāśvamedha* ('*śa-aś*'), *am*, *n*, N. of a Tīrtha, the Tīrtha of the ten horse-sacrifices. — *Daśāśīra* ('*śa-aś*'), *as*, *ā*, *am*, having ten mouths, ten-faced; (*as*), *m*, an epithet

of Rāvaṇa. — *Daśāśya-jit*, *t*, *m*, 'conqueror of the ten-faced,' an epithet of Rāma. — *Daśāha* ('*śa-aha*'), *as*, *ā*, *am*, lasting ten days; (*as*), *m*, a period of ten days; a kind of ceremonial observance; [*cf. daśa-rātra*]. — *Daśendra* ('*śa-in*'), *as*, &c., having the ten *Indrīyas* as a deity (schol. to Pāṇ. I. 2, 49). — *Daśendriya* ('*śa-in*'), *āni*, *n*, pl. the ten organs of perception and action, viz. the skin, eye, tongue, nose, ear, larynx, hand, foot, anus, and pudendum; see *indriya*. — *Daśeśa* ('*śa-iś*'), *as*, *m*, a superintendent of ten villages. — *Daśaikādaśika* ('*śa-ek*'), *as*, *i*, *am*, one who lends ten and receives eleven in return, i. e. one who lends money for ten per cent. — *Daśoṇi* ('*śa-oni*'), *is*, *m*, N. of a person protected by Indra; of an Asura; (Sāy.) offering many oblations; (according to some) an oblation giving ten-fold reward. — *Daśoṇya*, *as*, *m*, N. of a man. — *Daśopanishad-bhāṣya* ('*śa-up*'), *am*, *n*, N. of a commentary by Ānanda Tīrtha.

Daśa (at the end of comp.) = *daśan* above; [*cf. tri-daśa, dvi-daśa, nīr-daśa*]. *Daśa* (at the end of comp.) may also stand for *daśā*, p. 406, col. 1.

Daśaka, *as*, *ā*, *am*, consisting of ten, having ten, having ten parts, ten-fold; (with *śata*), ten in a hundred, ten from a hundred, ten per cent; (*am*), *n*, an aggregate of ten, a decad. — *Daśaka-māsika*, *as*, *ā*, *am*, hired for ten months.

Daśat, *t*, *f*, a collection or aggregate of ten, a decad; (*m*, *f*, *n*?), consisting of ten, divided into ten parts; [*cf. dāsat and pañcat*].

Daśataya, *as*, *i*, *am*, consisting of ten parts, ten-fold; (*gyas*), *f*, pl., scil. *śākhās* or *ricas*, the texts of the ten-fold *Rig-veda*, i. e. of the *Rig-veda* divided into ten *Maṇḍalas*; (*i*), *f*, N. of a commentary; [*cf. dāsataya*].

Daśati, *is*, *f*, (probably for original *daśatī*), a collection or aggregate of ten, a decad; N. of the subdivisions of a *Prapāthaka* of the first part of the *Sāma-veda*, usually containing ten verses, (in this sense the crude form *daśati* without *Visarga* is used, probably as a weakened form of *daśatī*); = a hundred in connection with *daśan* (e. g. *daśatir daśa* in *Mahā-bh.* I. 1081).

Daśama, *as*, *i*, *am*, the tenth, the tenth part, the tenth day, N. of an *Ekāha*, the last day of the *Daśa-rātra* belonging to the *Dvādaśāha*; (*i*), *f*, scil. *tithi*, the tenth day of the half moon; the tenth decad or last stage of human life, the last ten years of a century; (*am*), *n*, a tenth part; (*am*), *ind*, at or for the tenth time; [*cf. Lat. decimus*; Scot. *deicheamh*; Hib. *deachmad*]. — *Daśama-bhāva*, *as*, *m*, the culminating point, or that point in which the meridian crosses a given circle. — *Daśamīn-gata* or *daśamī-stha*, *as*, *ā*, *am*, arrived at the tenth decad of life, above ninety years old.

Daśamīn, *i*, *ini*, *i*, between ninety and one hundred years, very old or aged.

Daśīn, *i*, *ini*, *i*, having ten, divided into ten parts; (*ini*), *f*, a decad; (*i*), *m*, a superintendent of ten villages.

दशन daśana, *as*, *am*, *m*, *n*. (fr. rt. *daś* or 2. *daṇṣ*), a tooth; biting; (*as*), *m*, the peak of a mountain; (*am*), *n*, armour, mail; [*cf. daṇṣana*]. — *Daśana-ēchada*, *as*, *m*, 'teeth-covering,' the lip. — *Daśana-pada*, *am*, *n*, 'teeth-mark,' a bite. — *Daśana-vāśas*, *as*, *n*, 'the covering of the teeth,' the lip. — *Daśana-vija*, *am*, *n* (?), the pomegranate. — *Daśanāṇṣu* ('*na-an*'), *us*, *m*, whiteness or brightness of the teeth. — *Daśanāṅka* ('*na-an*'), *as*, *m*, 'teeth-mark,' a bite. — *Daśanādhya* ('*na-ādh*'), *f*, a kind of sorrel (= *dukrikā*). — *Daśanocchishṭa* ('*na-uc*'), *as*, *m*, 'remainder or leavings of the teeth,' a kiss; a sigh; a lip.

Daśera, *as*, *ā*, *am*, biting, mordacious, injuring; hurtful, attacking or killing any one when asleep; (*as*), *m*, a mischievous or venomous animal, a beast of prey, &c.

Daśeraka or *daśeraka*, *ās*, *m*, pl., N. of a people, = *maru*; a young camel; [*cf. dāsera, dāseraka, dāsera*].

Daṣṭa, as, ā, am, bitten, stung; pressed together.
— *Daṣṭa-daśchada*, as, ā, am, biting the lips.

दशम्या *daśamya* or *daśamānika*, ās, m. pl., N. of a people; (also written *daśamānika*.)

दशस्य *daśasya* (fr. *daśas*, probably an old form for *yaśas*, = Lat. *decus*; cf. rt. 1, *dāś*). Nom. P. *daśasyati*, &c., Ved. to render service, serve, worship, favour, oblige, aid (with acc.); to do service or favour to any one (with dat.); to grant, accord; [cf. *namasya*; *dāśaspatya*.]

Daśasyā, f. occurring only in Ved. inst. *daśasyā*, at the pleasure of, according to the liking, in order to please; (Sāy.) by desire of giving or granting.

दशा *daśā*, f. (said to be fr. rt. *daś* or 2. *daś*), the threads or fringe projecting at the end of a piece of woven cloth, the fringe of a garment (e.g. *apa-daśam vāsa*, a fringeless garment), the loose ends of any piece of cloth or garment, the skirt or edge or hem of a garment, (according to some in these senses also m. pl., but in most passages where the pl. *daśās* occurs the gender may be f.); the wick of a lamp; 'the wick of life,' state or condition of life; age, period or time of life (as youth, manhood, &c.); period in general; state, condition, circumstances; state or condition of mind; the result of actions, fate; (in astrology) the aspect or position of the planets (at birth &c.), the fate of men as depending on the position of the planets; the mind, understanding. — *Daśākarsha*, as, or *daśākarshin* ('*śā-āk*' or '*śā-ka*'), ī, m. 'wick-drawing,' a lamp. — *Daśānta* ('*śā-an*'), as, m. the end of a wick, the end of life. — *Daśāpanna* ('*śā-āp*'), as, ā, am, being in a particular state or condition. — *Daśā-pavitra*, am, n. a fringed filtering cloth for straining the Soma. — *Daśā-pāka*, as, m. the fulfilment of fate. — *Daśā-phala*, am, n. result of circumstances or of condition of life. — *Daśārahā* ('*śā-ār*'), f, N. of a particular species of plant, = *kaivartikā*, (probably so called as sticking or attaching itself to clothes). — *Daśā-lakṣaṇa*, am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Daśā-viśeṣa*, as, m. any particular state or condition, existing circumstances. — *Daśa-dhana* ('*śā-in*'), as, m. 'wick-kindling,' a lamp.

दशानिक *daśānika*, as, m. = *dantī*, Croton Polyandrum or Croton Tigilium.

दशामय *daśāmaya*, as, m. (fr. *daśā* or *daśan* + *āmaya*?), an epithet of Śiva.

दशार्ण *daśārṇa*, ās, m. pl. (said to be fr. *daśan* + *ṛṇa*, 'having ten forts'), N. of a people living south-east of Madhya-deśa in the centre of Hindūstān; (as), m. the king of the Daśārṇas; the region of the Daśārṇas; (*ā*), f, N. of a river rising in the Vindhya hills, the ancient Dosarene (?).

Daśārṇaka, a wrong form for *daśārṇaka*, q. v.

Daśārṇeya, us, m., N. of a son of Raudrāśva.

दशार्ह *daśārha*. See p. 405, col. 2.

दशीविदर्भ *daśivīdarbha*, ās, m. pl., N. of a people; [cf. *dhulī-vīdarbha*.]

दशेर *daśera*. See *daśana*, p. 405, col. 3.

दशोनसि *daśonasi*, is, m., Ved. a kind of serpent.

दृष्ट *dashṭa*. See above at top of this col.

दस् *das* (connected with rt. *days*, p. 396, col. 2), cl. 4. P. *dayati*, *dudāsa*, &c., Ved. to suffer want, to waste away, perish, become exhausted, to be ruined; to throw up, toss [cf. rt. *tas*; Eng. *toss*]; cl. 1. 10. P. *dayati*, *dayayati*, &c. (see rt. *daya*), to bite, destroy, overpower; to see; to shine: Caus. P. *dayati*, *dāyati*, -*yitam*, to cause to waste away, exhaust.

Dasā, as, m., Ved. = *dayu*, q. v.

Dasana, am, n. wasting, perishing, destroying; throwing, tossing; dismissing.

Dasamāna, as, ā, am, Ved. wasting away, becoming exhausted.

Dasā, as, ā, am, wasted, lost, destroyed; thrown, tossed; sent away, dismissed.

Dasma, as, ā, am, destroying, destructive, overcoming enemies, worthy to be seen, beautiful, accomplishing wonderful deeds, wonderful, extraordinary; (as), m. an epithet of Agni; of Indra; of Pūshan; of Varuṇa; (*ās*), m. pl. an epithet of the Maruts; of the horses of Agni. According to the lexicographers *dasma*, as, m., may also mean 'a sacrificer' or 'institutor of a sacrifice'; 'fire'; 'a thief'; 'a rogue'; [cf. *daṣṇana*.] — *Dasma-varāsa*, ās, ās, as, Ved. of wonderful appearance; (Sāy.) whose glory is worthy of being seen or whose power is destructive; (*ās*), m. an epithet of Indra; of Pūshan; (*asas*), m. pl. an epithet of the Maruts.

Dasmat, ān, atī, at, Ved. wonderful, extraordinary; (Sāy.) worthy of being seen, desirable, acceptable. According to Sāy. on R̥g-veda I. 74, 4, the form *dasmat* is for *dasmam*.

Dasmya, as, ā, am, Ved. wonderful, extraordinary; (Sāy.) beautiful.

Dasyu, us, m. (probably connected with *dāsa*), 'destroyer (of the good),' N. of a class of evil beings or denions, enemies of god and men, and especially of Indra and Agni; (many of the demons defeated by Indra have the general name *Dasyu*, e.g. *Vṛitra*, *Sambara*, *Sushya*, *Cumuri*, &c.; and these *Dasyus* are not only spirits of darkness like the *Rākshasas*, but have other characteristics which bring them into closer relationship to men living in the world: sometimes a general distinction is drawn between man, i. e. *mana*, *āyu*, *nṛi*, and the *Dasyus*, the latter being called *u-mānusha*, or the *Dasyu* is contrasted as an *an-ārya* with the pious and respectable man or *ārya*; or rarely *dasyu* means 'a barbarian or savage,' as contrasted with 'a civilized man'; any cruel or mischievous man, an enemy, thief, robber, oppressor, bandit, ruffian, violator, perpetrator of injustice; (according to Manu) a barbarian, an outcast or a Hindū who has become so by neglect of the essential rites. — *Dasyu-jīvin*, ī, inī, ī, living the life of a robber or barbarian. — *Dasyu-jāta*, as, ā, am, Ved. instigated by *Dasyus* or by wicked men. — *Dasyu-tarhaṇa*, as, ī, am, Ved. crushing the *Dasyus*; killing or injuring the *Dasyus*. — *Dasyu-sāt*, ind. into the hands of the *Dasyus*, a prey to robbers. — *Dasyu-hatya*, am, n., Ved. a fight with the *Dasyus* or with wicked men. — *Dasyu-han*, ā, ghñi, a, Ved. destroying the *Dasyus* or the wicked; (*ā*), m. an epithet of Indra; of Agni; of Manyu. — *Dasyahan-tama*, as, m. (superl. of the preceding), an epithet of Budha, who was son of Tārā and Soma.

Dasra, as, ā, am, Ved. destroying, destructive, overcoming enemies, accomplishing wonderful deeds, giving marvellous aid; worthy to be seen, handsome, beautiful; (as), m., N. of Pūshan; N. of one of the two *Āsvin*s (the other being called *Nāsatya*); an ass; a robber, thief, &c., see *dayu*; (*au*, Ved. *ā*), m. du., N. or epithet of the *Āsvin*s, said to be so called as 'destroying diseases or enemies,' (occurring usually in the nom. and voc.); a N. of Indra-Vishnu; the numeral two; (*ās*), m. pl. an epithet of the Maruts; (*am*), n. the cold season, hoar frost. In *Sūrya-siddhānta* VIII. 9, *dasrādīnām* must be translated 'of the Nakshatra *Āsvinī*, &c.,' see *dasra-devatā*; [cf. *daṣṇana*, *dayasa*, *daya*, *dashishtha*.] — *Dasra-devatā*, f. the lunar constellation *Āsvinī*. — *Dasra-sū*, ūs, f. 'the mother of the *Āsvin*s,' N. of *Saijīṭā* or the wife of the Sun.

Dāsila, as, ā, am, = *dasla* above.

दसाराम *dasārāma*, as, m., N. of a man.

दह 1. *dah* (the original form of this rt. was probably *dagh*), cl. 1. P. *dahati* (ep. *dahate*), *dudāha*, *dhakshyati* (ep. *dahishyati*), *dhakshyate*, *dagdhum* (Ved. inf. *dagdhos*; other Vedic forms are *dukṣi*, *adhāk*, *dhāk*; part. *dhakhat* or *dakshat*), to burn, consume by fire, scorch,

roast; (in surgery) to cauterize; to consume, destroy completely; to torment, torture, pain, distress, disturb, grieve: Pass. *dahyate* (ep. also *dahyati*), to be burnt, to burn, to be in flames; to be consumed by fire; to be inflamed; to be consumed by internal heat or by grief, to suffer pain, be distressed, be vexed; to be destroyed &c.; (also transitive) to burn: Caus. *dāhayati*, -*yitum*, Aor. *adidahat*, to cause to burn or to be burned &c.; to cause to roast or to be cooked: Desid. *didhakshati* (ep. -*te*), to wish to burn, to be about to consume or destroy, &c. [cf. *didhakshā* and *didhakshu*]: Caus. of Desid. *didhakshayati*, -*yitum*, to cause to desire to burn or to be about to burn: Intens. *dandahiti*, *dandahyate*, *dandagdhī* (also 2nd sing. impv.), to burn completely, destroy completely; (A.) to be burnt completely, be entirely consumed by fire or grief; [cf. Hib. *dagham*; *daghim*, *daghte*, 'burnt,' = *dagdha*; *dwighir*, 'flame': Lith. *degā*, 'I am hot'; *deginū*, 'I burn': Old Germ. *tāh-t* or *dāh-t*, 'a wick,' fr. Caus.: Goth. *dag-s*, 'the day': Angl. Sax. *daeg*: Mod. Germ. tag: Eng. day: perhaps Gr. *trhyanon*: Lat. *hig-nam* for *dig-nam*.]

2. *dah*, *dhak*, k, k, burning (at the end of comp.; cf. *asa-dhak*).

Dahat, an, antī, at, burning, scorching.

Dahati, is, m., N. of one of the attendants on Skanda.

Dahadahā, f., N. of one of the Mātṛis attending on Skanda.

Dahana, as, ī, am, burning, consuming by fire, scorching, destroying [cf. *tripura-d*]; destructive, injurious, mischievous; (as), m. fire, a N. of Agni the god of fire; the numeral three; one of the five forms of fire in the Svāhā-kāra; N. of one of the eleven Rudras; of one of the attendants of Skanda; a bad man; a pigeon; lead-work, Plumbago Zeylanica (= *Ātraka*); the marking-nut, Anacardium Officinatum (= *bhallātaka*); (*ī*), f. fire; (*am*), n. burning, cauterizing, consuming by fire; sour gruel. — *Dahana-ketana*, as, m. 'the mark of burning,' smoke. — *Dahana-priyā*, f. 'the beloved of fire,' N. of Svāhā or the wife of Agni. — *Dahanarksha* ('*na-rksha*'), am, n. 'the burning constellation,' the constellation Kṛttikā. — *Dahanāgara* ('*na-aga*'), us, m., N. of a species of the plant *Agallochum*. — *Dahanārālī* ('*na-ar*'), is, m. 'enemy of fire,' water. — *Dahanapakarāṇa* ('*na-up*'), am, n. the means for cauterizing. — *Dahanopala* ('*na-up*'), as, m. 'fire-stone,' the sun-gem, a crystal lens: (also read *dahanopama*; cf. *sūrya-kānta*). — *Dahanolkā* ('*na-ul*'), f. a firebrand.

Dahaniya, as, ā, am, to be burnt, burnable, combustible. — *Dahaniya-tā*, f. or *dahaniya-tva*, am, n. combustibility.

Dahyamāna, as, ā, am, being burnt.

दहर *dahara*, as, ā, am (said to be fr. rt. 1. *dah*, probably another form of *dahra*, which is for *dabhra*; see *dahra* below), small, fine, thin, subtle, short; young in age, (opposed to *vṛiddha*); the cavity of the heart, the heart; (as), m. a child, infant; a younger brother; a young animal; a rat, mouse. — *Dahara-priṣṭha*, am, n., N. of a section of the Taittirīya-saṃhitā; [cf. *mahā-priṣṭha*.] — *Dahara-sūtra*, am, n., N. of a Buddhist Sūtra work.

Daharaka = *dahara* above.

Dahra, as, ā, am, small, fine, thin; the cavity of the heart; the heart itself; (as), m. fire; a forest conflagration, a wood on fire. — *Dahra-tas*, ind. from the cavity of the heart. — *Dahrāgni* ('*ra-ag*'), is, m., N. of Agastya in a former birth.

दहियक *dahiyaka*, as, m. (?), N. of a particular kind of bird.

दह *dahra*. See above under *dahara*.

दा 1. *dā* (many of the forms of this rt. are to be referred to the base *dad*, which is sometimes regarded as a separate rt.; cf. 1. *dad*), cl. 3. P. A. *dadāti*, *datte*, 1st pl. *dadmas*, and pl. *dattha*,

3rd pl. *dadati* (3rd pl. A. *dadate*); Impf. *adadāt*, *adatta* (3rd du. *adattām*, 3rd pl. *adatus*, A. *adadāta*); Pot. *dadyāt*, *dadāta* (1st pl. A. *dadāmaḥ*, 3rd pl. *dadāran*); Impv. *dadātu*, *dattām* (2nd sing. *dehi*, A. *datsva*, 3rd du. *dattām*, 2nd pl. *datta*, 3rd pl. *dadatu*); Perf. *dadau*, *dade* (2nd sing. *dadātha* or *dadātha*, 2nd du. *dadathus*, 2nd pl. *dadu*, 3rd pl. *dadus*, 3rd du. A. *dadāte*, part. *dadivas*, gen. *dadushas*); Fut. *dātā*, *dāsyati*, -te; Aor. *adāt*, *adita* (3rd pl. P. *adus*, 1st sing. A. *adishī*, 3rd pl. *adishatu*); Prec. *dēyāt*, *dāśokṣa*; (Ved. forms are Pres. 3rd sing. *dātā*, 1st pl. *dadmasi*; Impf. 2nd pl. *adadātu*, *adattana*, 2nd sing. *dadās*, 3rd sing. *dadāt*, 2nd pl. *dadāta*; Impv. *dātu*, 2nd sing. *dadāhi*; Perf. 3rd pl. A. with *pra*, *dadātre*, part. *dadāvat*, *dadvat*; Aor. *dāt*, 3rd du. *dattām*, 2nd pl. *datta*, 3rd pl. *dus*, 3rd sing. A. *adadishā*, *adadishu*, 2nd sing. Let *dadus*. Ep. forms fr. 1. *dad* are 1st sing. Pres. *dadmi*, 3rd sing. *dadati*, -te, 3rd pl. *dadanti*, -te; Impv. 3rd sing. *adadāt*; Impv. 2nd sing. *dada*, A. *dadusva*; Perf. 3rd sing. *dadade*, 3rd du. *dadadāte*, 3rd pl. *dadadāre*; *dātum*, Ved. inf. *dātave*, *dātavāi*, *dātos*, *dai* in *parā-dai*; to give, bestow, grant, yield, impart, present, offer (usually with acc. of the thing and dat. gen. or loc. of the person, e.g. *tul tasmai* or *tasya* or *tusmin* *dehi*, give that to him); to deliver over, hand over; to give back, restore, return; to pay (e.g. *ṛiṇam dā*, to pay a debt; *daṇḍam dā*, to pay a fine); to give away, give up, cede, sacrifice, devote, surrender (e.g. *prāṇān* or *jīvitaṁ dā*, to give one's life; *ātmānaṁ dā*, to sacrifice one's self; *ātmānaṁ kṛdāyā dā*, to give one's self up to grief); to give in marriage (with or without *bhāryā*, e.g. *daṭṭau kanyāṁ tasmai bhāryāṁ*, he gave the maiden to him as wife; *yasmai pitā tām dadyāt*, to whomsoever a father may marry her); to communicate knowledge or advice, to teach (e.g. *vidyāṁ dā*, to impart knowledge); to sell (with inst. of the price, e.g. *gavāṁ sahasreṇa dā*, to sell for a thousand cows); to permit, allow (e.g. *vāshpo na dadāti tām drash-tum*, tears do not allow her to see); to place, put, apply (e.g. *padam bhāsna-caye daṭṭau*, he placed his foot on a heap of ashes). The root *dā* may sometimes yield senses equivalent to 'to do', 'make', 'cause', 'perform', 'bring about', 'accomplish', and the meanings of this root may be variously modified according to the nouns with which it is connected, as in the following examples: *śokaṁ dā*, to cause grief; *vratam dā*, to accomplish a vow; *śrāddham dā*, to perform the Śrāddha; *śaṅjñāṁ dā*, to make a sign; *panthānaṁ* or *mārgaṁ dā*, to give up the road, stand out of the way, allow to pass; *avakāśam dā*, to give room or space, allow to enter; *yuddham* or *sangrāmam dā*, to give battle, fight with; *ājāṁ* or *ādeśam dā*, to give an order, to command; *sandēśam dā*, to give information; *varaṁ dā*, to grant a boon; *āśisho dā*, to grant or utter blessings; *prati-vācas* or *prati-vācanam* or *praty-uttaram dā*, to give an answer; *śabdām dā*, to make a noise, call out; *vācāṁ dā* (with dat.), to address a speech to; *satyaṁ vāco dā*, to speak the truth; *saṁayam dā*, to propose an agreement; *śāpaṁ dā*, to utter a curse or oath; *ālinga-nam dā*, to embrace; *jhampaṁ dā*, to give a spring, to jump; *anuyātrām dā*, to accompany; *talaṁ* or *talāṁ dā*, to slap with the palms of the hands, to shake hands; *tala-prahāram dā*, to strike with the palm &c.; *tālam dā*, to beat time with the hands; *sanketaṁ dā*, to make an appointment with any one; *prayogaṁ dā*, to give a dramatic representation; *vṛṣṭim dā*, to inclose or fence in; *darsanam* or *drishṭim dā*, to show one's self, become visible, appear; *drishṭim* or *drisham* or *akshi* or *śakshur dā* (with loc.), to fix the eyes on, look at; *nigadāni dā*, to put on fetters; *pāvakaṁ dā*, to set on fire; *śāram dā*, to move a chess-man; *argalaṁ dā*, to draw a bolt, to bar; *padāṇi dā*, to direct the steps; *karṇam dā*, to give ear, listen; *mano dā*, to direct the mind to anything, think

upon. In some passages of the Veda the base *dād* (A. *dadate*) yields senses equivalent to 'to receive', 'carry', 'convey', 'bear', 'hold', 'keep', 'preserve', to which some refer the part. *datta*, preserved; [cf. 5. *dā*.] Caus. P. *dāpayati*, -yitum, *adāpat*, to cause to give or to be given, to cause to bestow, present, &c. (with two acc.); to cause to be offered; to oblige to pay, make pay; to force to restore or return, to make surrender or deliver; to procure; to cause to do or perform or accomplish; to cause to put or apply, cause to be put on; to cause to speak or utter: Desid. P. A. *ditsati*, -te, (Ved.) *dilāsati*, to wish to give &c., to be ready to bestow &c.: Intens. *deliyate*, *dālāti*; [cf. rts. *dās*, *rā*, *lā*: Zend *dā*, 'to give'; *dā-tar*, *dā-ta*, 'giver'; *dā-na*, *dā-thra*, 'present'; Gr. *δίδωμι* = *dadāmi*, *δο-τήρ*, *δω-τήρ*, *δω-της*, *δω-της*, *δω-πο-ν*, *δάνος*, *δανάνη* from the Caus. *dāpayati*: Lat. *dā-re*, *dā-tor*, *dō-s*, *dō-nu-m*: Slav. *da-mi* = *dad-mi*; *da-rū*, 'present'; *da-ni*, 'tax': Lith. *daigim* = *dad-mi*, *dā-ti-s*, *dū-ni-s*, 'a gift': Hlb. *daighim* or *daithu* fr. *daidim*, 'I give': Cambro-Brit. *doli*, 'to give': Angl. Sax. *tidhe*, *tidhian*.]

2. *dā*, ās, m., Ved. a giver; (at the end of comp.) giving, granting; [cf. *an-asva-dā*, *asva-dā*, *āyur-dā*, &c.].

Dāka, as, m. a giver, donor, one who makes presents, especially to Brāhmins; the institutor of a sacrifice who employs and pays the officiating priests.

1. *dāta*, Ved., said by some to = *datta*, 'given', in *tvā-dāta*, q.v.; but the form *dātu* according to native authorities can only belong to 3. *dā* or 7. *dā*.

Dātavya, as, ā, am, to be given or bestowed; to be paid, payable; to be restored or returned; to be communicated or taught; to be given in marriage; to be placed upon or applied.

1. *dāti*, is, f. giving. See *dāti-vāra* under 2. *dāti*, p. 408, col. 1.

Dātu-kāma, as, ā, am (fr. *dātum* inf. of 1. *dā* + *kāma*), wishing to bestow, desirous of giving.

1. *dātri*, tā, tri, tri, giving, bestowing, imparting, communicating, liberal; a giver, donor, imparter, lender, creditor, payer; teacher; [cf. *kanyā-d*, *brahma-d*, *ṛiṇa-d*]: Gr. *δωτήρ*, *δοτήρ*; Lat. *dator*.] — *Dātri-tā*, f. or *dātri-tva*, am, n. the state of being a giver, liberality. — *Dātri-nirūpaṇa*, am, n., N. of a chapter of the Purāṇa-sarva-sva. — *Dātri-pura*, am, n., N. of a town.

Dātva, as, m. a giver, donor; (am), n. a sacrificial ceremony; the performance of a sacrifice.

Dāda, as, m. (fr. base *dad*), a gift, donation, oblation, giving. — *Dāda-dā*, as, m. a donor, giver of a gift.

Dādin, ī, inī, i, giving, a giver.

1. *dāna*, as, m., Ved. a giver, giving; an offering, (according to Sāy. = *datta* or *deya*-bhūta, but thought by modern scholars to be the epithet of a horse); (am), n. giving, presenting; giving in marriage (e.g. *kanyā-d*, q.v.); giving up, sacrificing (e.g. *prāṇa-d*, q.v.); delivering, distributing; communicating, imparting, teaching, giving instruction (e.g. *brahma-d*, q.v.); a gift, present, donation (e.g. *dānaṁ dā*, to offer a gift; cf. Lat. *donum*); special gift, oblation (e.g. *ulaka-d*, q.v.); adding, addition; liberality; bribery (one of the four means by which a king overpowers his enemies; cf. *upāya*); the fragrant fluid that flows from the temples of an elephant in rut (more probably connected with rt. 3. *dā*; see 2. *dāna*, p. 408, col. 1); a kind of honey, (perhaps for *dāla*). — *Dāna-kalpa-taru*, us, m., N. of a work mentioned in the Sāṁskāra-tattva by Raghunandana. — *Dāna-kāma*, as, ā, am, Ved. fond of giving, liberal. — *Dāna-kulya*, f. the flow of fluid from an elephant's temples. — *Dāna-kusumāñjali* ('*ma-ai*'), N. of a poem. — *Dāna-kaumudī*, f., N. of the second part of the Kriyā-kaumudī. — *Dāna-śyuta*, as, m., N. of a man. — *Dāna-tas*, ind. through gifts, by liberality. — *Dāna-darpaṇa*, N. of a work mentioned in the Sāṁskāra-tattva. — *Dāna-dharma*, as, m. alms-giving, charitable acts, charity; the rules or practice

of alms-giving. — *Dānadharmā-vidhī*, is, m., 'the rules for alms-giving &c.', N. of a chapter of the Skanda-Purāṇa. — *Dāna-pati*, is, m., 'a master of liberality', an exceedingly liberal or munificent man; an epithet of A-kṛṇa, who was kinsman of Kṛṣṇa; N. of a Daitya. — *Dāna-patṛa*, am, n. a deed of gift or conveyance. — *Dāna-paddhati*, is, f., N. of a work on the sixteen chief oblations. — *Dāna-pātra*, am, n., 'an object of charity, one who deserves a gift', N. of a chapter of the Purāṇa-sarva-sva. — *Dāna-pratibhāṇya*, am, n. security for payment of a debt &c. — *Dāna-bhikṣa*, as, ā, am, divided or made hostile by bribes. — *Dāna-yogyā*, as, ā, am, worthy of a gift, meriting a donation. — *Dāna-raja*, as, &c., 'whose thunderbolt is liberality', an epithet of the Vaiśyas or men of the third tribe. — *Dāna-rat*, ān, āti, ut, having gifts, presenting gifts, liberal. — *Dāna-ridhī*, is, m., N. of a chapter of the Skanda-Purāṇa. — *Dāna-rīra*, as, m., 'a hero in liberality', an exceedingly liberal man. — *Dāna-ryatya*, as, m., 'perversion of gifts', gift under error, giving to the wrong person. — *Dāna-vrata*, as, ā, am, devoted to liberality or benevolence; (*dā*), m. pl. the inhabitants of Śāka-dvīpa. — *Dāna-śīla*, as, ā, am, liberally disposed, liberal, generous, charitable, munificent; (as), m., N. of one of the translators of the Lalita-vistara in Tibetan. — *Dāna-sūra*, as, m., 'a hero in liberality', N. of a Bodhi-sattva (= Śākyamuni in a former birth; cf. *dāna-vīra*). — *Dāna-saṁdā*, as, ī, am, 'intoxicated with giving', exceedingly liberal. — *Dāna-sāgara*, as, m., 'the ocean of gifts', N. of a work by Malamāsa mentioned in the Sāṁskāra-tattva by Raghunandana. — *Dāna-stuti*, is, f., 'praise of liberality', N. of a kind of hymn. — *Dāna-hīna*, as, ā, am, deprived of gifts. — *Dāna-hemādṛī* ('*ma-ad*'), N. of a work on oblations written under the patronage of Hemādri. — *Dānāthikāra* ('*na-adh*'), as, m., N. of a short Buddhist work on alms-giving.

Dānaka, am, n. a mean, paltry, or miserable gift.

Dānika, (at the end of comp.) relating or referring to a gift, liberality, giving instruction, &c. (e.g. *adhyāyana-d*, consisting in the giving of instruction or in reading; cf. *vara-d* and *ulaka-d*).

Dānin, ī, inī, i, giving, liberal, benevolent; having gifts; [cf. *agra-d*.]

Dāniya, as, ā, am, due, bestowable, worthy or fit to be given; receiving gifts or oblations; (am), n. a thing to be given, gift, donation.

1. *dānu*, us, us, u, Ved. liberal; a donor, giver; prosperity, contentment; air, wind.

Dāpana, am, n. (fr. the Caus.), forcing or obliging to give or pay, causing to restore.

Dāpanīya, as, ā, am, to be made to give or pay, liable to be amerced, subject to the payment of a fine (with acc. of the sum paid); to be caused to be given.

Dāpayitavya, as, ā, am, to be forced or obliged to give or pay.

Dāpayitrā, ind. having caused or compelled to give or pay, having fined.

1. *dāpita*, as, ā, am, caused to be given, condemned to pay, fined; adjudged, to be paid by way of fine; assigned, awarded, entitled to receive a fine, any one to whom a fine is to be paid.

Dāpya, as, ā, am, = *dāpanīya* above.

1. *dāman*, ā, m. (for 2. and 3. *dāman* see p. 408, col. 2). Ved. a giver, donor; (ā), n. giving, a gift; [cf. *a-d* and *su-d*]. — 1. *dāman-vat*, ān, āti, at, furnished with gifts; [cf. 2. *dāman-vat* under 3. *dāman*, p. 408, col. 2.]

1. *dāya*, as, ā, am [cf. 2. *dāya*, p. 408, col. 2], giving, presenting [cf. *śata-d*]; (as), m. a gift, present, donation; a special gift, a nuptial present, that which a bride and bridegroom receive on their marriage; alms to a student at his initiation &c.; delivering, delivery, handing over; (for other meanings given by some under 1. *dāya* see 2. *dāya*, p. 408, col. 2.)

1. *dāyaka*, as, ikā, am, giving, bestowing, presenting, granting; effecting; a giver, donor (e.g. *ṛishā-d*, *uttara-d*, *manoratha-d*, *kānti-d*,

jīva-d^o, q. v.); placing upon, arranging. — *Dāyaka-tā*, f. the state of a giver, giving.

Dāyita, as, ā, am, probably a wrong reading for *dāpita*, q. v.

1. *dāyitrī*, incorrect form for 1. *dātri*, p. 407, col. 2.

Dāyīn, ī, *inī*, ī, (at the end of comp.) giving, presenting, granting, paying, owing; communicating; causing, effecting; [cf. *a-d^o*, *ulaka-d^o*, *ri-shabha-d^o*.]

1. *dāru*, us, us, u (for 2. *dāru* see p. 410, col. 1), liberal, munificent, giving, communicating, compassionately; a giver, donor; an artist (in this sense perhaps to be referred to rt. *dṛi*).

Dāvan, Ved., occurring only in dat. *dāvane*, for the giving, in order to give or present; in order to receive; (*ā*, *ā*, *ā*), giving, granting, (usually at the end of comp.; cf. *asva-d^o* and *śata-d^o*).

दा 3. *dā*, cl. 2. 4. P. *dāti*, *dyati*, *dātum*, to cut, divide; [according to native authorities the proper form of this rt. is *do*, q. v.; cf. rts. *dāy*, *dal*: Gr. *dal-σ-μαι*, *dal(r)-s*, *dal-τ-σ*, *dal-τ-ρ-σ*, *dal-vu-μ*, *dal-vu-μ-ai*, *dal-τ-μ-ων*, *dal-σ*, *dal-ε-σ-μαι*, *dal-σ-μ-σ*, *dal-τ-ω* (Caus.), *δειπνω*: Lat. *daps*: Cambro-Brit. *de*, 'to part'; *dead*, 'a parting'.]

2. *dāta*, as, ā, am, cut, divided; reaped; (see Pāp. VIII. 4, 46.)

2. *dāti*, is, f. cutting, destroying; distribution. — *Dāti-vāra*, as, ā, am, Ved. (Sāy.) splitting the clouds or yielding water or giving strength or giving riches, (as if fr. 1. *dā*; see 1. *dāti*, p. 407, col. 2.)

Dātu, u, n., Ved. a part, division, allotted portion or task; (at the end of an adj. comp. after a numeral = fold, e.g. *sahasra-dātu*, thousand-fold.)

2. *dātri*, tā, *trī*, *tri* (for 1. *dātri* see p. 407, col. 2), Ved. cutting off, mowing; cropping (grass); a cutter.

Dātra, am, n., Ved. anything allotted or fallen to one's share, share, possession; an instrument for cutting or chopping wood &c., a sort of sickle or large knife, a bill-hook or hatchet with a curved point, commonly called a *Dā*.

2. *dānu*, as, m. (for 1. *dāna* see p. 407, col. 2), Ved. distribution (especially of food); a meal; a sacrificial meal; distributing, communicating, liberality; part, share, possession; a distributor; (*am*), n. cutting off, dividing; pasture; the fluid flowing from an elephant's temples when in rut; [cf. 1. *dāna*.] — *Dānāpnas* ('*na-ap^o*'), ās, ās, as, Ved. having abundant shares (or gifts, fr. 1. *dāna*). — *Dānavakas* ('*na-ak^o*'), ās, m., Ved. delighting in the sacrificial meal; (Sāy.) 'the abode of liberality, munificent,' epithet of Indra, (as if fr. 1. *dāna*.)

Dānava, as, ī, m. f. a class of demons, a giant, a Titan; (according to a later conception the *Dānavas*, who are implacable enemies of the *Devas*, are children of *Danu* and *Kaśyapa*, see *danu*, p. 401; the *Daityas* and *Dānavas* are often identified, and both of them are called *Asuras*); (*as*, ī, *am*), belonging to the *Dānavas*, peculiar to the *Dānavas*, &c. — *Dānava-guru*, us, m. 'the preceptor of the *Dānavas*,' N. of the regent of the planet Venus. — *Dānava-pati*, is, m. the king of the *Dānavas*. — *Dānava-pūjita*, as, ā, am, worshipped by the *Dānavas*; (*as*), m. the regent of the planet Venus. — *Dānava-prīyā*, f. the betel plant. — *Dānava-sūdana*, as, ā, am, destroying the *Dānavas*. — *Dānavārī* ('*va-ari*'), is, m. an enemy of the *Dānavas*; an epithet of Indra; of *Siva*; (*nyas*), m. pl. the gods. — *Dānavendra* ('*va-tn^o*'), as, m. the chief of the *Dānavas*.

Dānaveja, as, m. a *Dānava* or demon.

2. *dānu*, us, us, u (for 1. see p. 407, col. 3), valiant; a victor, conqueror, destroyer; (*us*), m. a class of demons; (*u*), n. a fluid, a drop, dew; [cf. *ārdra-d^o*, *jīra-d^o*.] — *Dānu-śitra*, as, ā, am, Ved. shining with dew, brilliant with moisture; (Sāy.) wonderfully destructive, wonderfully liberal, marvellous by gifts, (as if fr. 1. *dā*). — *Dānu-da*, as, ā, am, Ved. giving drops, trickling. — *Dānumas-pati*, m. du. (fr. the gen. sing. of 2. *dānu*), Ved. 'the lords of dew,' epithet of *Mitra-varuṇa* and of the *Asvins*; (Sāy.) lords of munificence, (as if fr. 1. *dā*). — *Dānu-pinva*, as,

&c., Ved. swelling with drops. — *Dānu-mat*, ān, atī, at, Ved. having many oblations; liquid, fluid, trickling; (Sāy.) malignant, injurious; having gifts, liberal, suited to a giver, (as if fr. 1. *dā*.)

2. *dāman*, ā, ā, m. f. (for 1. *dāman* see p. 407, col. 3; for 3. *dāman* see below), an allotment, share.

2. *dāya*, as, m. [cf. 1. *dāya*, p. 407, col. 3], share, portion, separate property, inheritance, patrimony (e.g. *dāyād upāgata*, fallen to one's share by inheritance); a part (in *śata-d^o*, q. v.); distributing, dividing, breaking; loss, destruction; irony; place, site, (some of the meanings here given as connected with rt. 3. *dā* may perhaps be referred to rt. 1. *dā*; cf. 1. *dāya*.) — *Dāya-kāla*, as, m. the time of dividing an inheritance. — *Dāya-krama-sangraha*, as, m., N. of a work on the law of inheritance.

— *Dāya-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Dāyatattva-kṛit*, ī, m., N. of an author mentioned in the *Mitrodaya* by *Mitra-miśra*. — *Dāya-bandhu*, us, m. 'a friend or partner in the inheritance,' a brother. — *Dāya-bhāga*, as, m. partition or porportioning of inheritance, division of property among heirs, apportioning, inheritance; N. of a work on the law of inheritance. — *Dāyabhāga-ṭikā*, f., N. of a commentary on the *Dāya-bhāga* by *Kṛishna*.

— *Dāyabhāga-tattva*, am, n., N. of a work by *Raghu-nandana*. — *Dāya-vibhāga*, as, m. portioning of inheritance, division of property amongst heirs, portion. — *Dāyāla* ('*ya-āla*'), as, m. 'the receiver of a portion or heritage,' an heir, claimant, candidate, pretender (with gen. or loc. of thing); a son, a kinsman near or remote, a distant descendant; (*ā*, ī), f. an heiress, daughter. — *Dāyāda-vat*, ān, atī, at, having an heir. — *Dāyādya*, am, n. inheritance. — *Dāyādya-tā*, f. the state of being an inheritor or near relation, near relationship, affinity. — *Dāyā-pavartana* ('*ya-ap^o*'), am, n. forfeiture of property, privation. — *Dāyārha* ('*ya-ar^o*'), as, ā, am, claimable or claiming inheritance.

2. *dāyaka*, as, m. a heir, inheritor, kinsman.

Dāyādava, as, m. an inheritor, heir, kinsman(?).

1. *dāta*, as, ā, am, cut, torn, divided.

1. *dāna*, as, ā, am (for 2. *dāna* see p. 412, col. 3), cut, split, destroyed.

दा 4. *dā*, cl. 4. P. *dyati*, *dātum*, to bind;

(this root does not occur separately, and is not given in the *Dhātu-pāṭha*); [cf. Gr. *δέ-ω*, *δέ-δ-η-μ*, *δέ-σ-ι-σ*, *δέ-σ-ι-σ*, *δέ-σ-μ-σ*, *δέ-σ-η-μ*; Angl. Sax. *ti-an*, 'to tie'.]

Dāma (at the end of comp.) = 3. *dāman* below; [cf. *ud-d^o* and *srag-d^o*.]

3. *dāman*, a, n. (said to be also ā, f.), a string, cord, thread, rope, fetter, fillet; a girdle; a chaplet, wreath or garland for the forehead; a large bandage; a particular constellation. The word *dāman* may be used at the end of an adj. comp., e.g. *uru-dāman*, having a large garland; and according to *Pāṇini* IV. 1, 27, when a numeral precedes, the fem. must end in ī, e.g. *dvi-dāmanī*, having two cords: it also occurs at the end of proper names, e.g. *āśā-d^o*, q. v.; [cf. Gr. *κῆφ-δε-μων*.] — *Dāma-kanṭha*, as, ā or ī, am, having a rope round the neck; (*as*), m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Dāma-granthī*, is, m. a name assumed by *Nakula*; [cf. *granthika*.] — *Dāma-śūtra*, as, m., N. of a man. — *Dāma-jātaśrī*, is, m., N. of a prince (occurring only on coins).

— 2. *dāman-vat*, ān, atī, at (for 1. see p. 407, col. 3), furnished with cords &c. — *Dāma-siṅha*, as, m., N. of a prince. — *Dāmānāna* ('*ma-ān*'), am, n. a foot-rope for horses &c.; (also *dāmānāna*, am, n.) — *Dāmādy-upākhyāna* ('*ma-ād^o*'), am, n., N. of the fourteenth chapter of the *Vāsishtā-rāmāyana*, commonly called *Yoga-vāsishtā*. — *Dāmodara* ('*ma-ul^o*'), as, m., N. of *Kṛishna* or *Vishnu* ('having a cord round the belly,' *Yasodā* his foster-mother having in vain passed a rope round his body, whilst a child, to keep him in confinement); N. of the twelfth month; of the ninth Arhat of the past *Utsarpiṇi*; of two kings of *Kāśmīra*; of a poet

in the *Bhoja-prabandha* by *Ballāla*; of the editor of the drama called *Mahā-nāṭaka*; of the author of a medical work; of the father of *Malhana* and of several other men; of a river. — *Dāmodara-gupta*, as, m., N. of a poet. — *Dāmodara-tattva*, as, m., N. of the father of *Padma-nātha-datta*. — *Dāmodara-deva*, as, m., N. of a poet. — *Dāmodara-pal-dhatti*, is, f., N. of an astronomical work. — *Dāmodarāraṇya* ('*ra-ar^o*'), am, n. 'Kṛishna's wood,' N. of a forest. — *Dāmoshṇīsha* ('*ma-ush^o*'), as, m., N. of an old sage; (also read *dāmo-kṇīva* and *dāmosh-ṇīsa*). — *Dāmoshṇīshi*, is, m. a patronymic from *Dāmoshṇīsha*. — *Dāmoshṇīshya*, as, m. a patronymic from *Dāmoshṇīshi*.

Dāmanī, f. [cf. *dāmāna*, p. 409, col. 3], a multitude of ropes or strings for tying cattle (especially calves).

Dāmanika, as, ā, am, at the end of an adj. comp. = *dāmāni* above.

Dāmā, f. a string, cord, &c., = 3. *dāman*, col. 2.

2. *dāta*, as, ā, am, bound; [cf. *saṃ-dāta*.]

दा 5. *dā*, cl. 1. A. *dayate*, *dātum*, to protect, defend, guard; (according to native authorities the proper form of this rt. is *de*, q. v.)

Datta, as, ā, am, protected, defended.

6. *dā*, ās, f. protection, defence.

दा 7. *dā*, cl. 1. P. *dāyati*, *dātum*, to clean, purify; (according to native authorities the proper form of this rt. is *dai*, q. v.)

8. *dā*, ās, f. cleansing, purifying.

3. *dāta*, as, ā, am [cf. *ava-dāta*], cleansed, cleaned, washed, purified; (see Pāp. VII. 4, 46.)

3. *dāna*, am, n. purification; [cf. 1. *ava-dāna*.]

दाक dāka. See under. rt. 1. *dā*.

दक्ष dāksha, as, ī, am (fr. *daksha*), relating to *Daksha*; as to *Dākshi*; (*as*), m. or (*am*), n. the south; *dākshasyāyanam* ('*ya-ay^o*') = *dākshīṇāyanam*, the progress of the sun towards the south; the winter solstice; the sacrifice performed at this time; (*ās*), m. pl., N. of the disciples of a particular school.

Dākshaka, as, &c., inhabited by the *Dākshis*; (*am*), n. a multitude of the descendants of *Dāksha*.

Dākshāyana, as, ī, am, coming from the *Daksha* family, of or relating to *Daksha*; (*as*), m. a son or distant descendant of *Daksha*; a particular kind of sacrifice [cf. *dākshāyana-yajña*]; (*ī*), f., N. of any of the daughters of *Daksha*; of *Aditi*; of *Diti*; of *Kadrū*; of *Vi-natā*; of the nymph and asterism *Rohiṇī*; of *Su-rasā*, mother of the *Nāgas*; of *Jayā* and *Vi-jayā*; of *Svadhā*; of *Durgā*, wife of *Siva*; of the wife of *Dharma*, mentioned in the *Vāmana-Purāṇa*; N. of the plant *Croton Polyandrum*, = *danti*; (*nyas*), f. pl. the twenty-seven lunar mansions considered mythologically as the daughters of *Daksha* and wives of the Moon; (*am*), n. the posterity of *Daksha*; gold or a gold ornament (as an ear-ring &c.); = *dākshasyāyanam*, the winter solstice; the sacrifice performed at this time. — *Dākshāyana-bhaktā*, am, n. the district inhabited by the *Dākshas*. — *Dākshāyana-yajña*, as, m., N. of a kind of sacrifice said to be a modification of the *Darśapaurṇamāsa* (extending through fifteen instead of thirty years). — *Dākshāyana-yajñika*, as, ā, am, or *dākshāyana-yajñin*, ī, *inī*, ī, belonging to the *Dākshāyana* sacrifice. — *Dākshāyana-pa*, as, or *dākshāyana-pati*, is, m. 'husband of *Dākshāyana*,' epithet of the Moon; of *Siva*. — *Dākshāyana-rāmāya*, as, m. 'delighting in *Dākshāyana*,' epithet of the Moon. — *Dākshāyana-agni-praveśa*, as, m., N. of the tenth chapter of the *Uttara-khaṇḍa* of the *Siva-Purāṇa*.

Dākshāyana, ī, *inī*, ī, having gold, wearing golden ornaments; (*ī*), m. a *Brāhman* student wearing golden ear-rings.

Dākshāyana, as, m. the son of the *Dākshāyana* *Aditi*, the sun.

Dākshāyini, f. wrong form for *dākshāyini* above.

Dākshī, is, m. a son of *Daksha*; (*ī*), f. a daughter

of Dakṣha. — *Dākṣhi-kanthā*, f., N. of a village in the north of India in the country of the Vāhlikas or Balkh. — *Dākṣhikanthiya*, as, ā, am, produced or born in Dākṣhi-kanthā, relating to Dākṣhi-kanthā. — *Dākṣhi-karsha*, as, m., N. of a village. — *Dākṣhikārshuka*, as, i, am, coming from or relating to Dākṣhi-karsha. — *Dākṣhi-kūla*, am, n., N. of a village. — *Dākṣhi-grāma*, as, m., N. of a village. — *Dākṣhigrāmiya*, as, ā, am, coming from or relating to Dākṣhi-grāma. — *Dākṣhī-nagara*, am, n., N. of a town. — *Dākṣhī-palada* and *dākṣhi-prastha*, as, m., N. of places. — *Dākṣhi-hrada*, as, m., N. of a lake. — *Dākṣhihradiya*, as, ā, am, relating to the above lake. — *Dākṣhi-putra*, as, m. 'the son of Dākṣhī,' Pāṇini.

Dākṣheya, as, m. 'the son of Dākṣhī,' a metonymic of Pāṇini; (i), f. 'the daughter of Dākṣhī (?).' *Dākṣhya*, am, n. cleverness, dexterity, skill, ability, capability, fitness; probity, integrity.

दाक्षाय्य *dākṣāyya*, as, m. a vulture; [cf. *dakṣāyya*.]

दाक्षिण *dākṣhiṇa*, as, i, am (fr. *dakṣhiṇā*), belonging or relating to a sacrificial gift or to a gift in general; relating or belonging to the south; (am), n. a collection of sacrificial gifts; (*āni*), n. pl., N. of a Kāṇḍa in the Taittirīya-saṃhitā. — *Dākṣhiṇāsāla*, as, &c. (fr. *dakṣhiṇa* + *sālā*), relating to a hall or room situated to the south.

Dākṣhiṇātya, as, ā, am (fr. *dakṣhiṇā*, ind.), southerly, southern, belonging to or produced in the south; belonging to or living in the Dekhan, situated in the Dekhan; *dākṣhiṇātyā bhāṣhā*, the language spoken in the south; (as), m., N. of a preceptor mentioned in the Ānanda-lahari; the coconut; (as, am), m. or n. (?), the south; (*ās*), m. pl. the inhabitants of the Dekhan; N. of several preceptors mentioned in the Kāma-sūtra by Vātsyāyana.

Dākṣhiṇika, as, i, am (fr. *dakṣhiṇā*), connected with a sacrificial gift.

Dākṣhiṇīya = *dakṣhiṇīya*.

1. *dākṣhiṇya*, as, &c. (fr. *dakṣhiṇā*), belonging or relating to a sacrificial gift; meriting a sacrificial gift or reward.

2. *dākṣhiṇya*, am, n. (fr. *dakṣhiṇa*), civility, courtesy, politeness, conciliatory conduct, propitiation, kindness, obsequiousness, concord, harmony, agreement; honesty, sincerity, candour; cleverness, talent; (probably) the ritual of the right-hand Śāktas (?); N. of a Tantra.

दागव्यायनि *dāgavyāyani*, a patronymic from Dagu.

दाडक *dādaka*, as, m. a tooth, tusk; [cf. *dādhā*.]

दाडिम *dādima*, as, i, am, m. f. n. (said to be fr. rt. *dal*), the pomegranate tree, (according to some the m. f. applies to the tree, and the n. to the fruit); small cardamoms; (as, i, am), being on the pomegranate tree. — *Dādima-patraka*, as, m. or *dādima-pushpa* or *dādima-pushpaka*, as, m. the plant *Soymida Febrifuga* or *Amoora Rohitaka* (= *rohitaka*). — *Dādima-priya*, as, m. 'fond of pomegranates,' a parrot. — *Dādima-bhākṣhaṇa*, as, m. 'eating pomegranates,' a parrot. — *Dādīmī-vat*, ān, atī, at, planted with pomegranate trees. — *Dādīmī-sāra*, as, m. = *dādima*, the pomegranate tree. — *Dādīmba*, as, m. = *dādima*, the pomegranate tree.

दाडी *dādī*, f. a kind of plant and its fruit; [cf. *doḍī* and *dālī*.]

दादा *dādā*, f. = *daṇṣhtrā*, a large tooth, tusk; wish, desire; a number, multitude.

Dādīkā, f. = *daṇṣhtrīkā*, the beard, the whiskers; (Manu VIII. 283.)

दाण्ड *dāṇḍa*, as, i, am, relating to a stick or staff, relating to punishment, &c.; (*ā*), f. a particular game with sticks. — *Dāṇḍagrāhika*, as, m. a patronymic from *Dāṇḍa-graha*. — *Dāṇḍapātā*, f.

(fr. *dāṇḍa-pāta*), scil. *tūhi*, a particular festival, the day of full moon in the month Phālguna, on which sticks are thrown; [cf. *tailampātā* and *kyat-nampātā*.] — *Dāṇḍapāyana*, as, m. a patronymic from *Dāṇḍa-pa*. — *Dāṇḍamāthika*, as, i, am (fr. *dāṇḍa-mātha*), churning with a straight stick or staff. — *Dāṇḍajinika*, as, i, am (fr. *dāṇḍājina*), carrying a staff and hide as mere outward signs of religion; (as), m. a cheat, rogue, an hypocrite.

Dāṇḍaki, is, m. a patronymic from *Dāṇḍaka*; (*ayas*), m. pl., N. of a race belonging to the Tri-gartas.

Dāṇḍakiya, as, m. a prince of the Dāṇḍakis.

Dāṇḍāyana, as, m. a patronymic from *Dāṇḍa* (?). — *Dāṇḍāyanasthalaka*, as, i, am, relating to or coming from *Dāṇḍāyana-sthalī*. — *Dāṇḍāyanasthalī*, f., N. of a village.

Dāṇḍika, as, i, am, inflicting punishment, punishing; (as), m. a chastiser, punisher.

Dāṇḍikya, am, n. punishing, the state of being a punisher (?).

Dāṇḍin, īnas, m. pl., N. of the disciples of the school of *Dāṇḍa*.

Dāṇḍināyana, as, m. a patronymic from *Dāṇḍin*.

दात *dāta*, ās, m. pl., N. of a school of the Atharva-veda.

दातृ *dātṛi*. See p. 407, col. 2; p. 408, col. 1.

दात्तामित्रिय *dāttāmītriya*, as, ā, am, relating to or coming from *Dattāmītra* or *Dattāmītrā*.

Dātteya, as, m. a metonymic from *Dattā*, q. v.

दायूह *dāyūha*, as, m. a gallinule; the Cātaka, a sort of cuckoo, *Cuculus Melanoleucus*; a cloud (the water of which the Cātaka is said to drink).

Dāyūhaka, as, m. a familiar diminutive of *dāyūha*, a little gallinule.

Dāyauha, as, m. (according to Pāṇ. VII. 3, 1, fr. *ditya-vāh*), a gallinule; (as, i, am), relating to or produced in the vehicle of a demon (?).

दाद *dāda*, dādin, &c. See p. 407, col. 2.

दादाभाइ *dādābhāi*, N. of the author of the Kiraṇāvalī (a commentary on the Indian astronomical work *Sūrya-siddhānta*).

दाधिक *dādihika*, as, i, am (fr. *dadhī*), made of or from *Dadhī* or coagulated milk; mixed with it, sprinkled with it; carrying about or selling coagulated milk; eating anything with coagulated milk; (am), n. a kind of broth or gruel made of coagulated milk mixed with other substances.

Dādihika, as, i, am, Ved. relating to *Dadhī-krā*.

दाधित्य *dādhittha*, as, i, am (fr. *dadhittha*), coming from or belonging to the *Feronia Elephanthus*; (am), n. the resin of this tree.

दाधीच *dādhiśa*, as, m. (fr. *dadhyañś*), Ved. a patronymic of *Cyavana*.

दाधृवि *dādhrīvi*, is, is, i (fr. rt. *dhrī*), Ved. holding, bearing.

दाधृषि *dādhrīshi*, is, is, i (fr. the Intens. of rt. *dhrīsh*), Ved. courageous, bold; overbearing, overpowering.

दान *dān*, cl. 1. P. A. or cl. 10. P. *dāna-yati*, &c., to cut off: Desid. P. A. *dīdan-sati*, -te, to straighten, make straight; to be straight; (this verb is by some regarded as a nominal fr. 2. *dāna*; cf. 2. *dān*.)

दान *dāna*, &c. See under rts. 1. and 3. *dā*.

दानव *dānava*. See *dānu*.

दान्त 1. *dānta*, as, ā, am (fr. rt. 1. *dam*), tamed, broken in, subdued, daunted, bridled, restrained; tame, mild; patient of privations or austerities, &c.; resigned; liberal (fr. rt. 1. *dā*?); (as), m. a tamed ox or steer; a donor, giver (fr. rt. 1. *dā*); N. of a plant, = *damanaka*, = *vaḍa*, = *vaḍa*, *Ficus*

Indica; N. of a son of Bhīma, king of *Vidarbha*; (*ās*), m. pl., N. of a school of the *Atharva-veda*; (*ā*), f., N. of an *Apsaras*.

Dānti, is, f. self-restraint; the patient endurance of religious austerities or privations; subjection, humiliation.

Dāntvā, ind. having subdued, tamed, &c.

दान्त 2. *dānta*, as, i, am (fr. *danta*), dental, made of ivory; 'completed by *Danta* (?),' epithet of a well situated on the northern or southern bank of the river *Vipāśā*; (see Pāṇ. IV. 2, 74, Schol.)

Dāntika, as, i, am, made of ivory.

दाभी *dābhī*, f. (fr. rt. *dabh*?), Ved. hurting, injuring (?).

Dābhya, as, ā, am, to be disturbed or obstructed; to be governed or ruled.

दामचरित *dāma-śarita* or *śrī-dāma-śarita* or *-śaritra*, am, n. 'the adventures of *Śrī-dāman*' (or *Śrī-dāma*?), N. of a drama in five acts.

दामन *dāmana*, as, i, am (fr. *damana*), relating to the *Dona* or *Artemisia* flower. — *Dāmanaparvan*, a, n. the fourteenth of the light half of the month *Caitra*, a festival on which *Artemisia* flowers are gathered.

Dāmani, is, m. a patronymic from *Damana*; (*ayas*), m. pl., N. of a warrior-tribe.

Dāmāniya, as, m. (fr. *dāmāni*), a prince of the *Dāmanis*.

दामलिप्त *dāmalīpta*, am, n., N. of a town or country, the modern district of *Tumlook*, = *tāmalipta*; [cf. *tāmalipta*.]

दामोद *dāmōda*, ās, m. pl., N. of a school of the *Atharva-veda*.

दाम्यय *dāmpatyā*, am, n. (fr. *dam-patī*), matrimony, the marriage-state, the matrimonial or conjugal relation.

दाम्भिक *dāmbhika*, as, i, am (fr. *dambha*, q. v.), deceitful, hypocritical; proud, imperious, ostentatious; sanctimonious; (as), m. a cheat; a hypocrite; a kind of crane, *Ardea Nivea*.

दाय *dāy* (a form of rt. 1. *dā*, given by some grammarians; cf. *ā-dāyamāna* under 1. *ā-dā*), cl. 1. A. *dāyate*, &c., to give.

दाय *dāya*. See under rts. 1. *dā* at p. 407, col. 3, and 3. *dā* at p. 408, col. 2.

दार *dāra*, as, m. (fr. rt. *dri*), a rent, cleft, gap, hole; a ploughed field; a wife, (usually occurring in the m. pl. *ās* or in comp.: an exceptional form *dārā*, f. sing., occurs in one or two passages; and in *Pañcatantra* I. 450, the neut. pl. *dārāñ*); *dārān kṛi*, to take a wife, marry; [cf. *kṛita-d*?] — *Dāra-karman*, a, n. or *dāra-kriyā*, f. taking a wife, marrying, marriage; [cf. *dāra-parigraha*.] — *Dāra-gava*, am, n. wife and cows. — *Dāra-grahaṇa*, am, n. 'taking a wife,' marriage. — *Dāra-parigraha*, as, m. 'taking a wife,' marriage. — *Dāraparigrahaṇin*, i, iñi, i, 'taking a wife,' marrying. — *Dāra-lakṣhaṇa*, am, n. a characteristic sign or decisive mark of wife-hood. — *Dāra-sangraha*, as, m. 'taking a wife,' marrying, marriage. — *Dārāṇukramaṇa* ('*ra-aṇ*?'), am, n., N. of a chapter of the *Purāṇa-sarva-sva*. — *Dārādhiṇa* ('*ra-adh*?'), as, ā, am, dependent on a wife, in the power of a wife. — *Dāropasangraha* ('*ra-up*?'), as, m. 'taking a wife,' marrying, marriage.

Dāraka, as, ikā, am, breaking, tearing, splitting; (as), m. a boy, son, child, infant; a young animal; a village hog; the charioteer of *Kṛishṇa*; (*ikā*), f. a rent, cleft, gap, chap; a daughter; a harlot; (*au*), m. du. a boy and a girl. — *Dārakācārya* ('*ka-ac*?'), as, m. 'a preceptor of boys,' a schoolmaster. — *Dārīkā-dāna*, am, n. the gift of a daughter in marriage.

Dāraṇa, as, i, am, tearing, splitting, tearing asunder; (i), f. an epithet of *Durgā*; (*am*), n. the act of tearing, rending, dividing; opening, bursting,

दाविक *dāvika*, *as*, &c. (fr. *devikā*), coming from the river Devikā; (Pāṇ. VII. 3. 1.)

Daivikakūla (fr. *devikā-kūla*), see Pāṇ. VII. 3. 1.

दाश् 1. *dāś* (apparently occurring only in *Ṛg*-veda), cl. 1. P. A. *dāśati*, -*te*, (rarely cl. 2. 5. P.) *dāśīti*, *dāśīoti*, (according to Vopadeva also) cl. 10. A. *dāśayate*, *dādāśa*, (Ved. forms are *dādāśati*, *dādāśat*, part. *dāśivas* and *dāśvas*, dat. sing. *dāśushe* or *dāśūsushe*), *dāśitum*, Ved. to honour or serve a god (dat. or acc.) with any offering (inst.); to offer any thing (acc.), make an oblation; to grant, give, bestow [cf. rt. *dā*]; cl. 5. *dāśnoti*, &c., to hurt, injure, kill [cf. rts. *dāś* and *das*]; Caus. P. *dāśayati*, -*yitum*, Aor. *dādāśat*, to offer; Desid. *dādāśishati*, -*te*: Intens. *dādāśyate*, *dādāśīti*.

2. *dāś*, worshipping, making oblations (?); [cf. *dū-dāś*.]

Dāśa, *as*, m. [cf. *dāsa* with which *daśa* is interchanged], Ved. presenting oblations, honouring the gods with offerings [cf. *puro-dāśa*]; a fisherman, ferryman, boatman, mariner; the son of a Nishāda by a woman of the Āyogava caste; a servant, = 1. *dāsa*, col. 2; (ī), f. a fisherwoman; a female slave. — *Dāśa-nandinī* or *dāsa-nandinī*, f. 'the fisherman's daughter,' epithet of Satya-vatī, who was the mother of the poet Vyāsa.

Dāśaka, (probably) a fisherman, (occurring only in *dāśaka-putra*.)

Dāśu, *us*, *us*, *u*, giving, &c.; see *a-iṣ*. — *Dāśv-adhrara*, Ved. presenting oblations, honouring the gods with sacrifices; (Sāy.) the oblation of the giver of the sacrifice.

Dāśuri, *is*, *is*, *i*, Ved. making oblations or offerings.

Dāśeya or *dāśeya*, *as*, m. (fr. *dāśi*), the son of a fisherman's wife; (ī), f. 'the daughter of a fisherman's wife,' epithet of Satya-vatī, mother of Vyāsa.

Dāśera, *as*, m. a fisherman; a camel.

Dāśeraka, *as*, m. a fisherman; (ās), m. pl., N. of a people, = *maru-bhū*; [cf. *daśeraka*.]

Dāśva, *as*, ā, am (corrupted fr. *dāśvas*), liberal, giving, a giver, donor.

Dāśvas (rarely *dāśivas*), *vān*, *ushī*, *vas*, Ved. honouring or serving the gods with offerings, bestowing, offering, giving, granting (with acc. or compounded with the thing given). In the *Ṛg*-veda *dāśvas* is often a general expression for a faithful worshipper of the gods or a religious and pious man, especially when connected with *marta*, *martya*, and *jana*.

दाशन् *dāśat*, wrong form for *daśat*.

दाशतय *dāśataya*, *as*, ī, am (fr. *daśataya*), belonging to the *Ṛg*-veda which consists of ten divisions or Maṇḍalas.

दाशपुर *dāśapura*, *as*, ī, am (fr. *daśa-pura*), coming from *Daśa-pura*; (am), n. a fragrant grass related to the *Cyperus Rotundus*; (also *dāśapūra*.)

Dāśaphalī, f. (fr. *daśa-phala*), N. of a plant.

Dāśaratha, *as*, ī, am (fr. *daśa-ratha*), belonging to *Daśa-ratha*, coming from *Daśa-ratha*, a descendant of *Daśa-ratha*; (as), m. a patronymic of Rāma.

Dāśarathī, *is*, m. 'a descendant of *Daśa-ratha*,' a patronymic of Rāma; of Lakshmaṇa, the younger brother of Rāma: of Catur-anga; (with Jāinas) N. of the eighth Black Vāsu-deva; (ī), m. du. Rāma and Lakshmaṇa.

Dāśarājā, *am*, n. (fr. *daśan + rājan*), Ved. 'the fight with ten kings,' a famous battle fought by Su-dāś.

Dāśarūpya (fr. *daśan + rūpa*), N. of a Grāma.

Dāśavāja, *am*, n. (fr. *daśan + vāja*); in *kaut-sam* *dāśavajam*, N. of a Sāman; [cf. *pāṇḍavāja*.]

Dāśasīras, n. (perhaps for *dāśasīrasa* fr. *daśa-sīras*), N. of a Sāman.

Dāśārṇa, *as*, ī, am (fr. *daśārṇa*), containing the word *Daśārṇa*, treating of it (as an *anu-vāka* or *adhyāya*); (as), m. a prince of the *Daśārṇas*; (ās), m. pl. = *daśārṇa*, N. of a people. — *Dā-*

sārṇa-rāja, *as*, m. or *dāśārṇa*, (ṇa-īśa), *as*, m. a king of the *Daśārṇas*.

Dāśārṇaka, *as*, ikā, am, coming from or relating to or belonging to the *Daśārṇas*.

Dāśārṇa, *as*, ī, am (fr. *daśārṇa*, q. v.), containing the word *Daśārṇa*, treating of it (as an *adhyāya* or *anu-vāka*); belonging to *Daśārṇa*, i. e. to *Kṛishṇa*; (as), m. a prince of the *Daśārṇas*; an epithet of *Kṛishṇa*; a *Daśārṇa* king of Mathurā; (ī), f. a princess of the *Daśārṇas*; (ās), m. pl. = the *Daśārṇas*.

Dāśārṇaka, ās, m. pl. = *daśārṇas* above.

Dāśāśvamedha, ās, m. pl. (perhaps a wrong reading for *daśāśvamedhās*), ten horse-sacrifices.

Dāśaudanika, *as*, ī, am (fr. *daśan + udana*), N. of a particular sacrificial rite; (ī), f. the offering made to the priests at this rite; [cf. *pañcāudanika*.]

दाशमेय *dāśameya*. See *dāśameya*.

दाशर्म *dāśarma*, *as*, m., N. of a man.

दाशस्पत्य *dāśaspatya*, *am*, n. (fr. *daśas* or *dāśas* + *pati*; cf. *daśasya* and rt. 1. *dāś*), N. of a Sāman, (perhaps 'the lord of pious oblations.')

दाशिवस् *dāśivas*, *dāśvas*. See col. 1.

दाशुर *dāśura* or *dāśūra*, *as*, m., N. of a man.

दाशेय *dāśeya*, *dāśera*. See col. 1.

दास *dās* (generally occurring in connection with rts. 1. *dās*, *das*, *danś*, *daṇs*), cl. 1. P. A. *dāsati*, -*te*, *dādāsa*, -*se*, *dāsītā*, &c., to give; cl. 5. P. *dāśnoti*, &c., Ved. to hurt, injure, wound, kill; [cf. perhaps Gr. *λῆιη*, *λῆις*, *λεῖζομαι*, *λεῖζότης*, the *d* being changed into *l*, as in rt. *lā* fr. rt. *dā*; probably also Gr. *λᾶ-τρο-ν*, *λᾶ-τρος*; Lat. *la-tro*.]

1. *dāsa*, *as*, m. a general N. applied in the Veda to certain evil beings or demons, hostile to the human race and to Indra, (those defeated by Indra have also special names, e.g. *Namuci*, *Pipru*, *Sambara*, *Varcin*, &c.); a savage, a barbarian, (opposed in the Veda to *ārya*, &c.; cf. *daśyu*); a slave, servant, (in this sense occurring at the end of the names of *Sōdras* and *Kāya-sthas*; cf. also *kālī-dāsa*); one to whom gifts may be made; = *dāśa*, a fisherman, boatman; (ī), f. a female servant or slave, servant-maid; whore, harlot, (in this sense having the accent on the first syllable); N. of a plant, = *nīlā jhīṇṇī*, = *kāka-janghā*, = *nīlāmlāna*; an altar; N. of a river; (as, ī, am), belonging to the *Dāsas*, i. e. to demons, barbarians, &c.; consisting of the *Dāsas*, &c.; [cf. Gr. *δοῦλος* derived in a similar manner from *δοῖν*, 'to give or serve.']; — *Dāsa-jana*, *as*, m. a slave; = *dāsī*, a female servant.

— *Dāsa-jivana*, *am*, n. 'slave-life,' the work or business of a slave. — *Dāsa-tā*, f. or *dāsa-tva*, *am*, n. the condition of a slave, slavery, servitude. — *Dāsa-dāsī*, f. the female slave of a slave. — *Dāsa-nandinī* = *dāsa-nandinī*, q. v. — *Dāsa-patni*, f., Ved. having the demons as masters, being in the power of the demons; (Sāy.) having *Dāsa*, i. e. the destroyer, or *Vritra* as husband; [cf. Gr. *δέσποινω*.]

— *Dāsa-pravarga*, *as*, ā, am, Ved. (according to Sāy.) having a multitude of servants, having a large number of slaves; [cf. *pra-varga*.] — *Dāsa-bhārya*, *am*, n. servants and wives. — *Dāsa-bhāva*, *as*, m. the condition of a slave, slavery, servitude. — *Dāsa-mitva*, *as*, m. 'friend of a slave,' N. of a man. — *Dāsamitrāyana*, *as*, or *dāsamitri*, *is*, m. a patronymic from *Dāsa-mitra*. — *Dāsamitrāyana-bhakta* or *dāsamitri-bhakta*, *am*, n., N. of the district inhabited by the *Dāsamitrāyanas* or *Dāsamitris*. — *Dāsamitrika*, *as*, ā or ī, am, relating to or coming from *Dāsa-mitra*. — *Dāsa-mithuna*, *am*, n., Ved. a couple of slaves or servants. — *Dāsa-varga*, *as*, m. the whole collection of slaves, all the servants. — *Dāsa-veśa*, *as*, m., Ved. (according to Sāy.) the destruction of the demons. — *Dāsa-sarman*, ā, m., N. of a scholiast on the *Srauta-sūtras* of *Sāṅkhyaṇa*.

— *Dāsa-sya-kula*, *am*, n. (see Pāṇ. VI. 3. 21), the common people, low people, the mob. — *Dāśānu-dāsa* (śa-an), *as*, m. a slave of a slave, a servant of servants; (sometimes applied by a humble speaker to himself). — *Dāśi-krī*, cl. 8. P. A. -*karoti*, -*karute*, -*kartum*, to make any one a slave or a female slave; to enslave. — *Dāśi-kṛita*, *as*, ā, am, made a slave. — *Dāśi-tva*, *am*, n. the state of a female slave. — *Dāśi-dāna-vidhi*, *is*, m. 'the rules for giving female slaves,' N. of the 146th chapter of the *Bhaviṣyottara-Purāṇa* or second part of the *Bhaviṣya-Purāṇa*. — *Dāśi-dāsa*, *am*, n. female slaves and slaves, female servants and servants. — *Dāśi-putra*, *as*, m. 'the son of a female slave' (used as an abusive expression), = a low wretch, a miscreant. — *Dāśi-mānavaka*, *am*, n. female slaves and boys. — *Dāśi-srotrīya*, *as*, m. a Brāhman (conversant with the Vedas) who goes after a female slave. — *Dāśi-sabha*, *am*, n. an assembly of female slaves or servants. — *Dāśi-suta*, *as*, m. the son of a female slave. — *Dāśyāḥ-putra*, *as*, m. the son of a female slave; (ī), f. the daughter of a female slave; [cf. *dāśi-putra*.] — *Dāśyāḥ-sudṛiṣṭi*, f. behaving like a female slave. — *Dāśyāḥ-suta*, *as*, m. = *dāśi-suta*, q. v.

Dāsaka, *as*, m., N. of a nian; of a son of *Bhaja-māna*.

Dāsakāyana, *as*, m. a patronymic from *Dāsaka*.

Dāśanu, *us*, m., Ved., N. of a semi-divine being associated with *Kṛishṇa*.

Dāśāya, Nom. P. A. *dāśāyati*, -*te*, &c., to become a slave.

Dāśāyana, *as*, m. the son of a slave or of a man called *Dāsa*.

Dāśikā, f. a female slave or servant.

Dāśi, f. See under 1. *dāsa*, col. 2.

Dāśika for *dāśi*, at the end of comp. (e. g. *triṇśad-dāśika*, having thirty female slaves).

1. *dāśeya*, *as*, m. (fr. *dāśi*), the son of a female slave, a slave, servant, = *dāśeya*, q. v.; (as, ī, am), born of a slave.

Dāśera, *as*, m. (fr. *dāśi*), the son of a female slave, a slave, servant, = *dāśera*, q. v.

Dāśeraka, *as*, m. = *dāśera*; (ās), m. pl., N. of a people to the north of *Madhya-deśa*, = *daśeraka*, q. v.

Dāśya, *am*, n. servitude, slavery, service. — *Dāśya-yoga*, *as*, m. servitude, slavery. — *Dāśya-vṛitti*, *is*, f. the business of a slave or servant.

Dāśvat, ān, atī, at, Ved. disposed to give, giving, liberal.

दास 2. *dāsa*, *as*, m. (said to be fr. rt. *daṇs*, q. v.), a knowing man; a knower of the universal spirit.

दास 3. *dāsa*, *as*, m. = *dāśa*, a fisherman, &c.

दासनोय *dāsaniya* for *dāsamīya*, q. v.

दासपूर *dāsapūra*, *am*, n. = *dāśapūra*, q. v.

दासमीय *dāsamīya*, ās, m. pl., N. of a people; [cf. *dāśameya*.]

दासमेय *dāśameya*, ās, m. pl., N. of a people to the north of *Madhya-deśa*; (also written *dāśameya*; cf. *dāsamīya*.)

दाससरस् *dāśasaras*, *as*, n., N. of a Sāman; (also read *dāśasīras*.)

दासित *dāsita*. See under rt. *das*.

दाह *dāha*, *as*, m. (fr. rt. 1. *dah*), burning, combustion, conflagration; glowing redness (as of the sky; cf. *dig-dāha*); cauterizing, cautery (in surgery); the sensation of burning, internal heat; the heat of a fever, feverish or morbid heat [cf. *antar-d*, *griha-d*, *geha-d*]; (ās), m. pl., N. of a people; (a various reading for *vaideha*, q. v.) — *Dāha-kāśhā*, *am*, n. a kind of Agalloch used as a perfume; [cf. *dāhāgura*.] — *Dāha-jvara*, *as*, m. inflammatory fever. — *Dāha-maya*, *as*, ī, am, consisting in burning or heat. — *Dāhamaya-tva*, *am*,

n. the state of consisting in burning, &c. — *Dāha-vat*, *ān*, *atī*, *at*, burning, heated, on fire. — *Dāha-sara*, *as*, m. or *dāha-saras*, *as*, n. or *dāha-sthala*, *am*, n. a place where dead bodies are burnt. — *Dāha-haraṇa*, *as*, *ā* or *i*, *am*, removing heat; (*am*), n. the root of Andropogon Muricatus, (a fragrant grass, the root of which when woven into screens and kept wet tempers the hot winds, = *virāṇa-mūla*). — *Dāhāpuru* ('*ha-ag*'), *u*, n. = *dāha-kāshha*, q. v. — *Dāhātma* ('*ha-āt*'), *as*, *ikā*, *am*, of an inflammable nature, easily kindled or burning, combustible. — *Dāhādhikāra* ('*ha-adh*'), *as*, m., N. of a chapter of a medical work by Vṛinda on cauterizing, &c.

Dāhaka, *as*, *ikā*, *am*, burning, kindling, setting on fire; causing heat or combustion; incendiary, inflammatory; cauterizing, caustic; (*as*), m. the plant Plumbago Zeylanica (= *ētraka* = *rakta-ētraka*).

Dāhana, *am*, n. (fr. the Caus.), causing to burn, burning, inflaming, reducing to ashes; cauterizing. — *Dāhanāguru* for *dahanāguru*, q. v.

Dāhanīya, *as*, *ā*, *am*, to be burnt, combustible. *Dāhin*, *i*, *inī*, *i*, burning, setting on fire, burning hot; tormenting, paining; [cf. *gehe-d*.]

Dāhuka, *as*, *ā*, *am*, burning, inflaming.

Dāhya, *as*, *ā*, *am*, to be burnt, inflammable, combustible.

दिकम् *dikam*, ind. given by some as an indeclinable under the Gaṇa *ēādī*.

दिक्क *dikka*, *as*, m. = *karabha*, a young elephant?; (also read *dhikka* and *vikka*.)

दिकन्या *dik-kanyā*, 2. *dik-kara*, *dik-karikā*, *dik-karin*, &c. See under the compounds of 2. *diś*.

दिक्कर 1. *dikkara*, *as*, m. (for 2. see p. 414, col. 3), a youth; (*i*), f. a young woman; [cf. *dikkari*.]

दिगन्त *dig-anta*, *dig-antara*, *dig-ambara*. See under the compounds of 2. *diś*.

दिग्ध *digdha*, *as*, *ā*, *am* (fr. rt. 1. *dih*), smeared, anointed, plastered; soiled, polluted, defiled; (*as*), in. oil, ointment, unguent, oily substance; a name of fire; a poisoned arrow; a tale true or false. — *Digdha-saha-śaya*, *as*, *ā*, *am*, lying in the midst of mud (?). — *Digdha-hasta*, *as*, *ā*, *am*, having the hands smeared or soiled. — *Digdhāṅga* ('*dha-an*'), *as*, *i*, *am*, having the limbs anointed.

दिक्क *diuka*, *as*, m. a nit, the egg of a louse or bug (= *ukuṇa-dṛmbha*).

दिङ्गाग *dir-nāga*, *dir-maṇḍala*, *dir-mā-taṅga*. See under the compounds of 2. *diś*.

दिण्डि *diṇḍi*, *is*, m. or *diṇḍan*, *ā*, m., N. of one of the attendants of Skanda; [cf. *dhunḍhi*.]

दिण्डीय *diṇḍīya*, *as*, m., N. of a man.

दिण्डीर *diṇḍīra*, *as*, m. euttle-fish bone held to be indurated sea-foam; (also read *hiṇḍīra*; cf. *diṇḍīra*.)

दित *dita*. See under rt. 3. *dā* at p. 408, col. 2, and 4. *dā* at p. 408, col. 3.

दिति *diti*, *is*, f. (fr. rt. 3. *dā* or *do*), cutting, splitting, dividing; distributing, liberality, (in this sense also fr. rt. 1. *dā*); Liberality personified; (*is*), f., N. of a divine female, (probably a N. formed to answer to A-diti, as Sura to A-sura, and without any distinct character: in epic poetry Diti is a daughter of Dakṣa and wife of Kaśyapa; the race of Daityas or implacable enemies of the gods are described as her progeny or derived from her through her son Hiranya-kaśipu; but the Vishnu-Purāṇa I. 21, describes Indra as dividing the embryo in the womb of Diti, through fear of his future enemies, and forming the forty-nine Maruts from the divided pieces); (*in*), m., N. of a king; a king. — *Diti-ja*, *as*, m. 'a son of Diti,' a Daitya, an enemy of the gods. — *Ditijārāṇī* ('*ja-ar*'), *is*, m. 'the enemy of

the Daityas,' an epithet of Vishnu. — *Diti-tanaya* or *diti-nandana* or *diti-suta*, *as*, m. 'a son of Diti,' a Daitya. — *Diti-rūpa-rākṣaśi-vadha*, *as*, m., N. of the twenty-first chapter of the Kṛdā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Diti-sōka-prasama*, *as*, m., N. of the sixth chapter of the Bhūmi-khaṇḍa or second part of the Padma-Purāṇa. — *Diti-sambodhana*, *am*, n., N. of the ninth chapter of the Bhūmi-khaṇḍa.

Ditya, *as*, m. 'a son of Diti,' a Daitya; (a wrong form for *daitya*.)

दित्यवह *ditya-vah* or *ditya-vāh*, -*vāt*, m. (inst. *dityauhā*), *dityauhī*, f. (*ditya* probably a corruption of *dṛitiya*), Ved. a two-year-old steer or cow; [cf. *turya-vah* and *dātyauha*.]

Dityauhi. See above under *ditya-vah*.

दित्सा *ditsā*, f. (fr. the Desid. of rt. 1. *dā*), desire or intention of giving.

Ditsu, *us*, *us*, *u*, ready or wishing to give, willing to grant (with acc.); ready to perform (e.g. *śrāddham*, the funeral ceremony; cf. *a-ditsu*).

Ditsya, *as*, *ā*, *am*, what one is willing to give or ready to grant.

Diditsu, *us*, *us*, *u* = *ditsu*, ready or wishing to give away; (an irregular form with double reduplication.)

दिदम्भिषु *didambhishu*, *us*, *us*, *u* (fr. the Desid. of rt. *dambh*), intending or wishing to deceive; [cf. *dhipsu* and *dipsu*.]

दिदिवि *didivi*, *is*, *i*, m. n. heaven, the sky. See *didivi*.

दिदीपि *didīpi*, *is*, m. boiled rice.

दिद्रक्षामा *didrikshamāṇa*, *as*, *ā*, *am* (fr. the Desid. of rt. 1. *driś*), wishing to see.

Didrikshā, f. desire of seeing, wish to see. — *Didrikshā-vat*, *ān*, *atī*, *at*, having a desire to see.

Didrikshu, *us*, *us*, *u*, desirous of seeing (with acc.); wishing or desiring to examine, desirous of inspecting.

Didrikshenya or *didriksheya*, *as*, *ā*, *am*, Ved. what one likes or wishes to see, conspicuous, attracting.

दिदेविषत् *diderishat*, *an*, *antī*, *at* (fr. the Desid. of rt. 2. *div*), wishing to play or sport.

दिद्दा *diddā*, f., N. of a princess of Kaśmīra. — *Diddā-kshema*, *as*, m. 'having affection for Diddā,' an epithet of Kshema-gupta. — *Diddā-pāla*, *as*, m., N. of a man. — *Diddā-pura*, *am*, n., N. of a town built by Diddā. — *Diddā-svāmin*, *i*, m., N. of a temple built by Diddā.

दिद्यु *didyu*, *us*, m. (fr. 2. *div* or 2. *dī* or 1. *dyu*?), Ved. a missile weapon, arrow; (Sāy.) a shining weapon; the sky, heaven.

Dīdyut, *t*, f., Ved. an arrow, a missile (especially the missiles of the gods and the thunderbolt of Indra); N. of an Apsaras; (*t*, *t*, *t*), shining, blazing, bright, (in this last sense derived by some fr. rt. 3. *dyut*.)

दिद्योतिषु *dīdyotishu*, *us*, *us*, *u* (fr. the Desid. of rt. 3. *dyut*), wishing to shine.

दिधक्ष *didhaksh*, *k*, *k*, *k* (fr. the Desid. of rt. 1. *dah*), wishing or intending to burn.

Didhakshamāṇa, *as*, *ā*, *am*, wishing to burn.

Didhakshayat, *an*, *antī*, *at*, desiring to burn.

Didhakshā, f. desire or wish to burn or consume by fire.

Didhakshu, *us*, *us*, *u*, intending to burn or destroy, desirous of burning.

दिधि *didhi*, *is*, f. (fr. rt. 1. *dhā*), firmness, stability, fixed state of mind or being; (probably a wrong form.)

दिधिष् *didhiksh*, *k*, *k*, *k* (fr. the Desid. of rt. 1. *dth*), intending to smear.

दिधिषाय *didhishāyya*, *as*, m. (fr. the Desid. of rt. 1. *dhā*), 'to be tried to be gained,' an epithet of Agni; (Sāy.) a supporter; (*as*), m. a pretended friend (?); [cf. *dadhishāyya*, which is by some considered as another reading.]

Didhishu, *us*, *us*, *u*, Ved. wishing or trying to gain or obtain; (*us*), m. a suitor; a husband; the second husband of a woman twice married; (*us* or *didhishū*, *us*), f. a virgin widow remarried; an elder sister unmarried having a younger married sister; [cf. *agre-d* and *edidhishuh-pati*.] — *Didhishū-pati*, *is*, m. the husband of a woman remarried.

Didhishū, f. = *didhishū*.

दिन 1. *dina*. See rt. 3. *dā*, p. 408, col. 2.

दिन 2. *dina*, *as*, *am*, m. n. (probably for *divana* and related to 3. *div* fr. rt. 2. *div*, said to be fr. rt. *do*), a day; [cf. *dur-d*, *puru-d*, *madhyam-d*, *su-d*; cf. also Lith. *diēna*, f. 'a day,' Slav. *deny*, 'a day,' Lat. *peren-dinus*, *peren-dinatio*, *peren* = *para*; perhaps Goth. *sin-leins*, 'daily,' *sin* = *sam*.] — *Dina-kara*, *as*, *i*, *am*, making day or light; (*i*), f., scil. *ṭikā*, N. of a commentary on the Bhāṣā-parīcheda; (*as*), m. the sun; N. of the author of the work Candārki. — *Dinakaratanaya*, *as*, m. 'the son of the Sun,' the planet Saturn. — *Dinakara-leva*, *as*, m., N. of a poet. — *Dinakarātma* ('*ra-āt*'), f. 'the daughter of the Sun,' an epithet of the Yamunā or Jumnā river. — *Dina-kartri*, *tā*, m. or *dina-kṛti*, *t*, m. 'the day-maker,' the sun. — *Dina-keśara* or *dina-keśara* or *dina-keśava*, *as*, m. 'the hair of the day,' the darkness. — *Dina-kshaya*, *as*, m. 'the decline of day,' the evening, = *tithi-kshaya*; N. of a chapter in the Purāṇa-sarva-sva. — *Dina-jyotiś*, *is*, n. 'day-light,' sunshine. — *Dina-dukhita*, *as*, *ā*, *am*, afflicted by day, sorrowing by day; (*as*), m. the bird Cakra-vāka, the ruddy goose. — *Dina-nahta*, *am*, n. day and night. — *Dina-pati*, *is*, m. 'the lord of the day,' the sun. — *Dina-praṇī*, *is*, m. 'the bringer of day,' the sun; [cf. *tithi-praṇī*.] — *Dina-bandhu*, *us*, m. 'the friend of the day,' the sun. — *Dina-bala*, *as*, m. 'the strength of the day,' N. of the fifth, sixth, seventh, eighth, eleventh, and twelfth signs of the zodiac collectively. — *Dina-maṇi*, *is*, m. 'the jewel of day,' the sun. — *Dina-mala*, *am*, n. 'day-refuse (?), a month. — *Dina-mirdhan*, *ā*, m. 'the head of the day,' the eastern mountain behind which the sun is supposed to rise; [cf. *udaya*.] — *Dina-ratna*, *am*, n. 'the jewel of the day,' the sun. — *Dina-rāśi*, *is*, m. 'the sum or collective amount of days,' i.e. the number of solar days which have elapsed from one given point of time to another. — *Dina-ryāsa-dala*, *am*, n. 'half-diameter or radius of the sky,' i.e. the radius of a circle made by an asterism in its daily revolution. — *Dināṇṣa* ('*na-aṇṣa*'), *as*, m. 'any portion of a day,' i.e. a watch, an hour, morning, forenoon, afternoon, &c. — *Dināgama* ('*na-ag*'), *as*, m. day-break. — *Dināṇḍa* ('*na-aṇḍa*?), *am*, n. 'day-egg,' i.e. darkness, (the egg or embryo whence day proceeds.) — *Dinātyaya* ('*na-at*'), *as*, m. 'the decline of day,' evening. — *Dinādi* ('*na-ādi*'), *is*, m. 'day-break,' dawn. — *Dinādhiśa* ('*na-adhi*'), *as*, m. 'the lord of day,' the sun. — *Dinānta* ('*na-an*'), *as*, m. 'end of day,' sun-set, evening. — *Dināntaka* ('*na-an*'), *as*, m. 'day-destroyer,' darkness. — *Dinānāmbha* ('*na-an*'), *as*, m. 'day-break,' morning. — *Dinārdha* ('*na-ar*'), *as*, m. 'the half of the day,' noon. — *Dināvasāna* ('*na-av*'), *am*, n. 'close of day,' evening. — *Dināstra* ('*na-as*'), *am*, n. 'day-missile,' N. of a magical formula. — *Dinī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to days. — *Dineśa* ('*na-iśa*'), *as*, m. 'the lord of day,' the sun; the regent of a day. — *Dineśātma* ('*na-āt*'), *as*, m. 'the son of the Sun,' the planet Mercury. — *Dineśvara* ('*na-iś*'), *as*, m. 'the lord of the day,' the sun. — *Dinaika* ('*na-eka*'), *as*, m. one day.

Dinikā, f. a day's wages, hire for a day or by the day.

दिनग्रा *dinnā-grāma*, as, m., N. of a village of the Khāsakas.

दिन् *dinr*, cl. 1. P. *dinrati*, &c., to be glad, to gladden; to please, to be pleased; [cf. *dhine* and *jinr*.]

दिप् *dip*, cl. 1. A. *depate*, &c., to drop; (various reading for *tip*.)

दिप्सु *dipsu*, us, us, u (fr. the Desid. of rt. *dabh*), Ved. intending to hurt or injure; [cf. *ihipsu* and *dūdamhishu*.]

दिम्प *dimp*, cl. 10. A. *dimpayate*, &c., to accumulate, order, direct; [cf. *dip*.]

दिम्भ *dimbh*, cl. 10. A. *dimbhayate*, &c., to accumulate; P. *dimbhayati*, &c., to order, command, direct; to incite.

दिय *diya*, as, ā, am, Ved. to be given, deserving of a gift, (according to Durga on Nirukta III. 15 = *leya* or *dāwāra*.)

दिर *dir* (fr. rt. *drī*), 'a fracture' in *ka-lāsa-dir*, q. v.

दिरिपक *diripaka*, as, am, m. or n. (?), a ball for playing with.

दिलीप *dilī-pa*, as, m. (said to be fr. *dilī*, a name for the ancient Hāstina-pura or modern Delhi, + *pa*, a protector), N. of a king and ancestor of Rāma, son of Aṅśu-mat and father of Bhagīratha; [cf. *dailīpi*.] — *Dilīpa-carita*, am, n., N. of the fifth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Dilīpa-rāj*, t, m. the king of Dilīpa. — *Dilīpa-vara-lābha*, as, m., N. of the sixth chapter of the Pātāla-khaṇḍa.

दिलीर *dilīra*, as, m. = *śilindhraka*, a mushroom.

दिल्ह *dilha*, as, m., N. of a man; [cf. *dihlā*.]

दिव 1. *div*, cl. 1. P. *devati*, cl. 10. P. *devayati*, -*yitum*, to cause to lament, to pain, vex; to ask, beseech, beg; A. (-*te*), to suffer pain, lament, wail, mourn audibly.

दिव 2. *div*, cl. 4. P. *divyati*, *dideva* (2nd sing. *didevītha*, part. *dilīcas*, or according to Vopa-deva *dudiyavas*), *divishyati*, *adevit*, *devitum* (Ind. part. *devitā* or *dyūtvā*), to shine (perhaps originally to shoot forth as a ray of light), to be bright or splendid [cf. 3. *div*, 2. *dī*, *dip*, *dev*, 1. *dyut*]; to cast, throw; to cast dice, play with dice, gamble (with inst., e. g. *akshair divyati*, he plays with dice: but with gen. of the stake played for, e. g. *śatasya divyati*, he plays for a hundred; or sometimes with inst., e. g. *tene dhanaena divyami trayā*, I will play with thee for this money; or even with dat. or in the Brāhmaṇas with acc., e. g. *gāṇa divyeyus*, they may play for a cow); to lay a wager, make a bet (with dat. of the thing betted upon); to play, sport, joke; to trifle with, make sport of, play upon, rally (with acc.); to play with, squander, make light of (as property &c. with gen.); to sell; to buy (?); to have free play or scope; to praise (e. g. *Brāhmaṇam divyati*, he praises the Brāhmaṇ; cf. *paṇate*, he bets; *paṇāyati*, he praises); to be glad, rejoice; to be mad or drunk with pride, passion, &c.; to be sleepy; to wish for, desire to gain; to go; [cf. rt. 1. *dyu*]: Caus. *devayati*, -*yitum*, *alidivat*, to cause to play with dice: Desid. *didevishati* and *dudyūshati*: Caus. of the Desid. *dudyūshyati*, &c., to cause any one to wish to play: Intens. *dedivīti*, *dedeti*, *dedivrate*; [cf. *dyūta*, 'play' probably Lat. *ludo*, *jocus*; Jupiter, Jovis, for *Dyupiter*, *Dyovis*: Lith. *yūkas*, 'joke'; *yūkoyu*, 'I joke' perhaps also Lith. *zibu*, 'I shine'.]

3. *div*, *dyaus*, m. f. (in the Veda usually m., rarely f., but in later Sanskrit only f. In the Veda the acc. sing. is *dyām* and *divam*; inst. *divā*; dat. *dyave*, Mahā-bh. I. 3934, and *dyave*; abl. and gen. *dyos* and *divas*; loc. *dyavi* and *divi*: nom., acc., voc. du. *dyāvā*, and in R̥g-veda IV. 56, 5, *dyavī*, cf. *dyāvā-prithivī*, heaven and earth: nom. pl. *dyāvas*; acc. *dyūn*; inst. *dyubhis*. According to native grammarians the base of this noun is both *div* and *dyo*, the nom. and voc. sing. being formed from *dyo* as *yaus* fr. *yo*, the base *div* remaining before vowel terminations, and the form *dyu* being used before terminations beginning with consonants and at the beginning of a comp., see 3. *dyu*; Vopa-deva gives the acc. *dyām* as well as *divam*. In Mahā-bh. VIII. 4658, the base *dyo* occurs in the comp. *dyo-salileshu*; cf. *dyo*); heaven, the sky, air, atmosphere (e. g. *dyaur bhūmīr āpasā*, air, earth, and water); the place where the Soma is produced (apparently used in this sense in the Sāma-veda); day, the day (generally in pl., see 3. *dyu*, except in such forms as *divā*, by day; *dive* *dive*, *dyavi* *dyavi*, daily, every day; *uhar-dive*, &c.); daylight, light, brightness, brilliancy, glow (generally in inst. pl., e. g. *parī-bhāshati dyubhis*, he adorns with splendor); fire, the glow of fire; [in the Veda 'the Sky' is generally regarded as a masculine deity, being called in certain passages *dyaush-pitṛ* or the universal father, the Earth being regarded as 'the mother'; while the daughter of 'the Sky' is Ushas or the dawn. In Vedic cosmology there are three Skies, an upper, a middle, and a lower. As a feminine personification, Dyaus is the daughter of Prajā-pati. The inst. c. *divā*, 'by day,' 'the day,' is often used in comp. or as a subst.; so also *divam* acc., *divas* gen., and *divi* loc. are used in comp. as in the examples given below; cf. *eka-dyu*; cf. also *dyo*, *iti-na*, *a-dya*, *deva*: Zend *dir*, 'to shine,' *daeva*, 'demon': Gr. *Zeús* = *dyaus*; *Διός* = *divas*; *ἑν-δι-ος*, *ev-di-a*, *dia-los*, *δέελο-ς*, *ḍēelos*, *Διώνη*, *prōi-ōs*, *χθι-ζός*, *χθῆ*, *δέ-α-το*, *do-a-sa-to*: Lat. *Diovis*, *Jovis*, *Ju-piter*, *deus*, *divu-s*, *sub-lis*, *Diana*, *die-s*, *bi-duo-u-m*, *nū-din-s*, *inter-din*, *num-dine*, *jam*, *dum*, *dudum*: Old Iceland. *tívar*, 'gods, heroes': Old Germ. *Zio*: Lith. *deva-s*, 'god'; *dėdā*, 'day': Slav. *dī-nū*, 'day'.] — *Divah-syeni*, f. epithet of particular sacrifices or oblations. — *Divau-gama*, as, ā, am, going or rising or leading to heaven. — *Divas-pati*, is, m. 'the lord of heaven,' epithet of Indra; also of Nahusha and of Vishṇu; N. of the Indra of the thirteenth Manv-antara. — *Divā-kara*, as, m. 'the day-maker,' the sun; N. of one of the sons of Garuḍa, (often mentioned with Niśa-kara, who is another son of Garuḍa); a crow [cf. *divāṭana*]; a flower, the sun-flower, Calotropis Gigantea [cf. *arka*]; N. of a prince, (also read *divārka*); of the founder of the Śrīya-bhakta sect; of a poet; of a pupil of Sankarācārya, and of several other men. — *Divākara-vatsa*, as, m., N. of the author of the Kakhyā-stotra hymn. — *Divākara-suta*, as, m. 'the son of the Sun,' the planet Saturn; (ā), f. 'the daughter of the Sun,' an epithet of the river Yamunā. — *Divā-kirtti*, is, m. a man of low or impure caste, a Caṇḍāla; a barber; an owl; (the barber not being allowed to operate at night; or *divākirtti* may be fr. *divā* + *akirtti*, the Caṇḍāla and owl only coming abroad by night.) — *Divā-kirtya*, as, ā, am, to be recited or pronounced at day-time; (am), n., N. of certain recitations and songs; furnished with a recitation which must be performed at day-time; (as), m. a Caṇḍāla; [cf. the preceding.] — *Divā-kṛta*, as, ā, am, done by day. — *Divā-čara*, as, ā, am, or *divā-čarin*, i, inī, ī, going about by day (as certain animals). — *Divāṭana* (*vā-aṭ*), as, ā, am, wandering about by day; (as), m. a crow. — *Divā-tana*, as, ī, am, or *divā-tara*, as, ā, am, Ved. daily, diurnal, of or belonging to the day. — *Divā-nisam*, ind. day and night. — *Divāndha* (*vā-an*), as, ā, am, blind by day; (as), m. an owl; (ā), f. a kind of bird (= *valgulā*). — *Divāndhakī*, f. the musk-rat. — *Divā-pushṭa*, as, m. the

sun ('nourished by the day,' appearing in its full splendor in day-time). — *Divā-pradīpa*, as, m. 'a lamp by day,' i. e. an obscure man. — *Divā-bhita*, as, ā, am, timid by day; (as), m. an owl; a thief or house-breaker; the white lotus, or perhaps any such flower (the petals of which open at night and close in the day-time). — *Divā-bhūti*, is, m. 'having fear by day,' an owl. — *Divā-bhāta*, as, ā, am, turned into day, become bright as the day. — *Divā-manī*, is, m. 'the jewel of the day,' the sun. — *Divā-madhya*, am, n. midday, noon. — *Divā-munja*, as, ā, au, thinking one's self the day. — *Divā-maithuvin*, i, inī, ī, cohabiting by day. — *Divā-rātram*, ind. day and night. — *Divā-rātri*, is, f. day or night. — *Divārka* (*vā-aṭ*), as, m., N. of a prince. — *Divārasāna* (*vā-aṭ*), am, n. the end of day, close of day. — *Divā-vasu*, us, us, u, Ved. eminent or excellent by day; (Sāy.) having splendid oblations. — *Divā-sāya*, as, ā, am, sleeping by day. — *Divāsaya-tā*, f. sleeping in the day-time. — *Divā-sucāra*, as, ā, am, as *divā-čara*, walking about by day. — *Divā-supta*, t, t, t, Ved. asleep by day. — *Divā-svapana*, am, n. sleeping by day. — *Divā-srapma*, as, m. sleep by day (considered as noxious). — *Divā-srāpa*, as, m. sleep by day; (as, ā, am), sleeping by day; (ā), f. a kind of bird (= *valgulā*). — *Divi-kshaya*, as, ā, am, living in the sky. — *Divi-kshīt*, t, t, t, Ved. living in the sky or in heaven. — *Divi-gata*, as, ā, am, being in the sky or in heaven. — *Divi-čara*, as, ā, am, or *divi-čarin*, i, inī, ī, moving in the sky, celestial, an inhabitant of the sky. — *Divi-ja*, as, ā, am, born in heaven, of heavenly origin, heavenly, celestial; (as), m. 'an inhabitant of the sky,' a deity, a god. — *Divi-jā*, ās, ās, am, Ved. born or produced in the sky. — *Divi-jāta*, as, ā, am, born or produced in the sky or heaven; (as), m., N. of a son of Purū-ravas. — *Div-it*, t, t, t, Ved. going to the sky. — *Divi-mat*, ān, āti, at, Ved. going in or to the sky, heavenly; (Sāy.) = *ḍipti-mat*, shining; (-*matā*), ind. turned towards heaven; [cf. *it-van*.] — *Divi-yaj*, t, t, t, Ved. offering oblation or worship to heaven. — *Divi-yoni*, is, is, ī, born in the sky, Ved. having origin in heaven. — *Divi-ratha*, as, m., N. of a son of Bhumanyu; also of Dadhi-vāhana; also of Khanapāna (who like Dadhi-vāhana is the grandfather of Dharma-ratha; cf. *diva-ratha*). — *Divi-śrit*, t, t, t (rt. *śrī*), Ved. taking up one's abode in heaven. — *Divi-shad*, t, t, t, Ved. living in the sky; (t), m. an inhabitant of the sky, a deity. — *Divi-shṭamba*, as, ā, am, Ved. resting on the sky. — *Divi-ṣṭhī*, is, f., Ved. 'eagerness or ardour for heaven,' devotion, practising devotion, any religious rite, sacrifice; [cf. *garishṭhī*.] — *Divi-shṭha*, as, ā, am, situated or dwelling in heaven, heavenly, celestial. — *Divi-sad* and *divi-sṭha*, see *divi-shad* and *divi-shṭha*. — *Divi-sprīṣ*, k, k, k, or *divi-sprīṣat*, an, āti or anti, at, touching or reaching the sky or heaven, pervading the sky; [cf. *diva-sprīṣ*.] — *Divo-jā*, ās, ās, am, produced in heaven. — *Divo-dāsa*, as, m. 'slave of heaven,' N. of a man with the surname Bharad-vāja (celebrated in the R̥g-veda for his liberality, and the assistance rendered to him by Indra and the Āsvinas against Sambara; his father is called in the Veda Vadhryāśva, but in the later literature Bhadrāśva or Badhryāśva or Bahvāśva &c., and his son is Mitrāyu or Mitrāyu); N. of the father of Su-dās; N. of a king of Kāśī or Benares with the surname Dhanvantari, founder of the Indian school of medicine &c.; N. of several other men; [cf. *divodāsi*.] — *Divodāseśvara-līnga* (*sa-iṣ*), am, n., N. of a Līnga mentioned in the Skanda-Purāṇa. — *Divodāśopākhyāna* (*sa-up*), am, n. 'the episode of Divo-dāsa,' N. of the twenty-third chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa. — *Divo-duh*, dhuk, k, k, Ved. milking from the sky. — *Divo-ruč*, k, k, k, Ved. shining from heaven.

Divā, am, n. = 3. *div*, heaven, sky, atmosphere; paradise; a day; a wood, thicket; (often at the end of comp.; cf. *ahar-d*, *tri-d*, *naktan-d*); cf.

also Lat. *divum*, *sub-divo*.)—*Divā-kshas*, *ās*, *ās*, *as* (*kshas* fr. rt. 2. *kshī*), Ved. living in heaven, heavenly; (*ās*), m. epithet of Indra; [cf. *dyu-ksha*.]—*Divā-darśa*, *ās*, m. pl., N. of a school of the Atharva-veda.—*Divā-ratha*, wrong reading for *divi-ratha*, q. v.—*Divas-prithivyau*, f. du. heaven and earth.—*Divas-sprīṣ*, k, k, k, Ved. touching or reaching the sky, pervading the sky; (*k*), m. an epithet of Kṛishṇa.—*Divokas*, *ās*, m. an inhabitant of heaven, a deity; the Cātaka; [cf. *divaukas*.]—*Divodhava* ('*va-ul*'), *as*, *ā*, *am*, born or produced in heaven or the sky, of heavenly origin; (*ā*), f. cardamoms.—*Divolkā* ('*va-ul*'), f. 'firebrand in the sky,' a meteor; [cf. *divolkā*.]—*Divaukas* ('*va-ok*'), *ās*, m. an inhabitant of heaven, a deity; the Cātaka, Cuculus Melanoleucus; a deer; a bee; an elephant; [cf. *divokas*.]—*Divaukasas*, *as*, m. an inhabitant of heaven, a deity.

Divan, *ā*, m. a day; [cf. *prati-d*.]
Divasa, *as*, *am*, m. n. the sky, heaven; a day (generally *as*, m.); [cf. Lat. *dies*; Old Germ. *zies-tac*; Angl. Sax. *tives-daeg*; Eng. *tues-day*; perhaps also Cambro-Brit. *div* and Hib. *dai*, 'day.']—*Divasa-kara*, *as*, m. or *divasa-krit*, t, m. 'the day-maker,' the sun.—*Divasa-čara*, *as*, *ā*, *am*, going about in the day-time, (opposed to *niśā-čara*.)—*Divasa-nātha*, *as*, m. 'the lord of day,' the sun.—*Divasa-bhartri*, t, m. 'the supporter of day,' the sun.—*Divasa-mukha*, *am*, n. 'the beginning of day,' day-break, dawn.—*Divasa-multrā*, f. 'day's coin,' a day's wages.—*Divasa-vigama*, *as*, m. the departure of day.—*Divasātaya* ('*sa-at*'), *as*, m. 'the passing away of day,' evening.—*Divasāntara* ('*sa-an*'), *as*, *ā*, *am*, only one day old.—*Divasārasa* ('*sa-ar*'), *am*, n. 'the close of day,' evening.—*Divaseśvara* ('*sa-iś*'), *as*, m. 'the lord of day,' the sun.

Divā, ind. by day, see 3. *div*, p. 413, col. 2; *a-divā*, not by day.

Divi, *is*, m. the blue jay, = *kikūdivi*.

Divi, f. a species of insect, = *upa-jikṣā*, *upalikā*.

1. *divya*, Nom. P. *divyati*, &c., to long for heaven.
2. *divya*, *as*, *ā*, *am*, divine, heavenly, celestial, (opposed to *pāthiva*, *kṣamya*, *bhauma*, &c.); supernatural, wonderful, brilliant (as heaven); charming, beautiful, agreeable; (*as*), m. barley; a fragrant resin, bdellium; a kind of animal (= *dhanvina*); N. of a prince; (*ā*), f., N. of several plants, Einblich Officialis (= *haritaki*), Terminalia Chebula, Asparagus Racemosus (= *śatāvri*); cumin-seed (= *mahā-medā*, *brāhmī*, *sthūla-jiraka*); a kind of perfume (= *śveta-dūrva*, *surā*); N. of an Apsaras; (*am*), n. divine or celestial nature, divinity; the celestial regions, the sky, heaven; an ordeal, (of which ten kinds are enumerated, viz. 1. *Tulā*, cf. *tulā-parīkṣā*; 2. *Agni*, 'touching fire'; 3. *Jala*, 'immersion in water'; 4. *Visha*, 'poison'; 5. *Kośa*, q. v.; 6. *Taijūla*, 'chewing rice-grains and ejecting them,' if they appear dry or blood-stained, they are a proof of guilt; 7. *Tapta-māsha*, 'taking a Māsha weight of gold out of heated oil'; 8. *Phāla*, 'holding a hot plough-share'; 9. *Dharmādharma*, 'drawing concealed images of Virtue and Vice out of a vessel filled with earth'; 10. *Tulast*, 'holding the leaves of holy basil and after repeating a form of oath swallowing them'); an oath, adjuration, solemn declaration or promise; clothes; a sort of sandal; N. of a grammar.—*Divya-kalpa*, *am*, n., N. of a town.—*Divya-kānana-darśana*, *as*, *ā*, *am*, in aspect like to a celestial grove.—*Divya-kārin*, t, m. undergoing an ordeal, taking an oath.—*Divya-kūṇḍa*, *am*, n. 'the heavenly lake,' N. of a lake on the mountain Kṣobhaka in Kāma-rūpa.—*Divya-gan-dha*, *as*, *ā*, *am*, having a divine odour; (*as*), m. sulphur; (*ā*), f. large cardamoms; a kind of vegetable, = *mahā-chañū*; (*am*), n. cloves.—*Divya-gāyana*, *as*, m. a divine songster, a Gandharva or heavenly minstrel.—*Divya-śakṣa*, *as*, n. a divine eye, prophetic or supernatural vision, the faculty of seeing what is invisible by the human eye; (*as*, *us*), having divine or prophetic visions, heavenly-eye d;

blind, i. e. using the mental instead of the physical eye; (*us*), m. a monkey; a kind of perfume.—*Divya-jñāna*, *am*, n. supernatural knowledge.—*Divya-tattva*, *am*, n. 'heavenly truth,' N. of a work.—*Divya-tā*, f. heavenliness, heavenly or divine nature.—*Divya-tejas*, *ās*, f. 'having heavenly splendor,' a kind of plant; [cf. *brāhmī*.]—*Divya-darśana-vīśruta*, *as*, *ā*, *am*, renowned for a divine aspect.—*Divya-darśin*, t, m. i, having a divine vision.—*Divya-dṛiṣ*, k, k, k, 'seeing heavenly things,' observing heavenly phenomena; (*k*), m. an astrologer.—*Divya-deha*, *as*, m. a celestial body.—*Divya-dohada*, *am*, n. divine desire, the object of a deity's desire; (*as*, *ā*, *am*), fit for an offering or oblation.—*Divya-dharmin*, t, m. i, having a divine nature.—*Divya-nūti*, f. a heavenly stream.—*Divya-nāri*, f. a divine female, an Apsaras.—*Divya-pañcāmṛita* ('*ca-am*'), *am*, n. 'the five divine ambrosias,' viz. ghee, milk, coagulated milk, honey, and sugar.—*Divya-pālala*, 'having a heavenly pale-red colour,' a kind of plant.—*Divya-pushpa*, *as*, m. fragrant oleander, = *karavīra*; (*ā*), f. a kind of plant (= *mahā-dronā*).—*Divyapushpikā*, f. a kind of Calotropis (= *lokita-varnārkha-vriksha*).—*Divya-prabhāva*, *as*, *ā*, *am*, having celestial power.—*Divya-praśna*, *as*, m. inquiry into celestial phenomena, augury.—*Divya-māna*, *as*, m. measuring the time according to the days and years of the gods.—*Divya-mānusha*, *as*, m. a demi-god, a being half divine and half human, a semi-divine being; (*as*, *ā*, *am*), divine and human.—*Divya-jumunā*, f. 'the heavenly Jumunā,' N. of a river in Kāma-rūpa.—*Divya-ratna*, *am*, n. 'the heavenly gem,' the fabulous gem Cīntā-maṇi.—*Divya-ratha*, *as*, m. 'a heavenly car,' the car or vehicle of any deity.—*Divya-rasa*, *as*, m. 'the divine fluid,' quicksilver.—*Divya-latā*, f. 'the divine creeper,' N. of the plant Sansevieria Zeylanica (= *mūrvā*).—*Divya-vastra*, *as*, *ā*, *am*, 'having heavenly clothes,' clothed in celestial raiment, divinely dressed; (*as*), m. a plant, commonly Sūrya-śobhā, a sort of sun-flower.—*Divya-vākya*, *am*, n. a celestial voice.—*Divya-śrotra*, *am*, n. 'a heavenly ear,' an ear which hears everything.—*Divya-sānu*, *us*, m. 'divine eminence,' N. of one of the Viśve-Devās.—*Divya-sāra*, *as*, m. 'having divine juice or resin,' N. of the tree Shorea Robusta.—*Divya-strī*, f. a divine female, an Apsaras.—*Divyāṁśu* ('*ya-anśu*'), *us*, m. the sun, 'having heavenly rays.'—*Divyānganā* ('*ya-an*'), f. a divine woman.—*Divyā-divya* ('*ya-a-div*'), *as*, *ā*, *am*, divine and not divine, partly human, partly divine; (*ā*), f. a demi-goddess (as Sītā, heroine of the Rāmāyaṇa).—*Divyāvadāna* ('*ya-av*'), *am*, n. 'heavenly achievements,' N. of a Buddhist collection of legends.—*Divyodaka* ('*ya-ud*'), *am*, n. 'heavenly water,' rain-water, dew, &c.—*Divyopapādika* ('*ya-up*'), *as*, t, *am*, divinely born, of heavenly birth or origin, celestial, divine.—*Divyauḡha* ('*ya-ogha*'), *as*, m. 'having divine energy,' N. of particular forms of Śiva (worshipped by the Tāntrikas).

Divyaka, *as*, m. a kind of serpent; another species of animal, = *dhanvinu*; [cf. 2. *divya*.]

Divyelaku, *as*, m. a kind of serpent (= *divyaka*?).

Div (acc. *dyavam*, dat. *diva* and *dyave*), Ved. gambling, gaming, playing with dice.

Divana, *am*, n. gambling, playing with dice; [cf. *devana*.]

Divi, *is*, m. the blue jay; [cf. *divi*, col. 1.]

Divyat, *an*, *anti*, at, playing, sporting, gambling.

Divyamāna, *as*, *ā*, *am*, playing, sporting; throwing, darting, shooting.

दिविर *dirira*, *as*, m., N. of a man.
—*Dirira-kisora*, *as*, n., N. of a poet.

दिश 1. *diś*, cl. 3, and in later Sanskrit cl. 6. P. (rarely A.) *dideshti*, *dīśati*, -te, *didesa*, *dīśite*, *dekshyati*, -te, *adikshat*, *adikshata* (Ved. *adīshat*), *deshṭum*, to point out, show, exhibit, produce, bring forward (as a witness in a court of justice); to assign; to bestow upon (with

gen.); grant, give, deliver; to pay (tribute); to direct, order, command (with inf.); to point to, denote: Pass. *diśyate*: Caus. *deśayati*, -yitum, *adīśat*, to show, point out, assign; to teach, communicate, tell, inform; to direct, order, command, govern; to confer: Desid. *dīdikshati*, -te, to wish to show, &c.; Intens. *dedīśate*, *dedeśhī*, (A.) to exhibit exceedingly, show, show one's self, &c.; (P.) to order or direct urgently; [cf. Zend *diś*; Gr. *deik-nu-mi*, *deikelos*, *delex-is*, *deiguma*, *dik-n*, *dik-eiv*, *dioktuon*, *deidiskoma*, *diskos*; Lat. *in-dic-are*, *ju-dex*, *causi-dic-us*, *dic-ere*; Goth. *teih-an*, *taikens*, *taiknyan*; Angl. Sax. *tikian*, *tihhan*, *tacean*, *tāen*, *tāen*, *tier* for *tihher*, *tiid*, *tid*; Old Germ. *zeig-ōn*, *zū* for *zig-ti*, *zeinyan*; probably also Lith. *žėnklas*, 'a sign.']

2. *diś*, k, f. direction pointed at, point of the compass, quarter of the sky, cardinal point, quarter, region, place, space, part (e. g. *diśi diśi*, in all directions, in every quarter; *digbhyas*, from all regions or quarters; *disodīśas*, hither and thither: the four chief quarters or cardinal points are *prāci*, east; *dakṣiṇā*, south; *pratiśi*, west; and *udīci*, north; sometimes five are enumerated, i. e. the preceding four with *dhruvā*, q. v.: sometimes six or seven are given, but oftener eight, i. e. the four cardinal and the four intermediate quarters, S.E., S.W., N.W., and N.E., cf. *upa-diś*: or sometimes ten, viz. the preceding eight with *triyaḡ*, horizontally, and *ūrdhavam*, perpendicularly, or *adhas*, underneath, and *ūrdhavam*, overhead: *diśo daśa*, towards the ten quarters, i. e. in all directions; *diśām paśis*, 'the lord of the quarters,' is a N. of Soma and Rudra in the Veda, cf. *dik-pati* below; in Viṣṇu-Purāṇa I. VIII. the collective *diśas*, 'the regions or quarters,' is mentioned as one of the wives of the eight manifestations of Rudra); the numeral ten; side, party, people; a foreign or distant quarter or region, cf. *dig-āgata*; a hint, reference; precept, order, manner; manner of thinking, point of view, method of considering a subject; the mark of a bite; N. of a river.—*Dik-kanyā*, f. a region of the sky considered as a virgin or mistress.—2. *dik-kara*, *as*, m. = *arūpa*, q. v. = *sambhu*, q. v.; (*as*, t, *am*), juvenile, youthful; [cf. 1. *dikkara* at p. 412, col. 1.]—*Dik-kara-vāsini*, f., N. of a goddess; [cf. *dik-kāmini* and *dik-sundari*.]—*Dikkarikā*, f. (fr. the next), N. of a river.—*Dik-karin*, t, m. 'elephant of the quarter,' an elephant of one of the eight quarters or points, i. e. a mythical elephant standing in one of the four or eight regions of the sky and supporting with the others the earth; [cf. *dig-ibha*, *dig-gaja*, *dig-dantī*, *dig-vāraṇa*, *din-nāga*, *din-mātanga*, *diśa-gaja*.]—*Dik-kāntā*, f. or *dik-kāmini*, f. = *dik-kanyā*.—*Dik-kumārā*, *ās*, m. pl. the youths of the quarters; (with Jāinas) a class of deities belonging to the Bhavanādīśas.—*Dik-čakra*, *am*, n. the circuit of the quarters of the compass, the horizon; the compass, the whole world; [cf. *din-maṇḍala*.]—*Dik-taḡa*, *as*, m. the horizon, the line of the horizon.—*Dik-tas*, ind. from the regions of the sky.—*Dik-pati*, *is*, or *dik-pāla*, *as*, m. the regent or guardian of a quarter of the world, (the guardian of the eight points are Indra of the east, Agni of the south-east, Yama of the south, Nirṛiti of the south-west, Varuṇa of the west, Vāyu or Marut of the north-west, Kuvera of the north, Iśāna or Śiva of the north-east; these are generally regarded as identical with the regents of the quarters, but other lists substitute Sūrya 'the sun' and Candra or Soma 'the moon' for Nirṛiti and Iśāna, and others again give the sun and moon and the six planets; cf. Manu V. 96, VII. 303.)—*Dik-patha*, *as*, m. 'the path of the horizon,' the surrounding region or quarter.—*Dik-prarībhāya*, *as*, m. a point, direction, quarter; [cf. *dig-bhāya* and *dig-vibhāga*.]—*Dik-śūla*, *am*, n. 'stake of the sky,' any inauspicious planetary conjunction as for the sun and Venus to be in the west, &c.; N. of particular days on which it is not allowed to travel in certain directions.—*Dikṣūla-lakṣhaṇa*, *āni*, n. pl., N. of a chapter of the

Purāṇa-sarva-sva. — *Dik-sama*, as, ā, am, having the same direction. — *Dik-samudari*, f. = *dik-kanyā*. — *Dik-sakti*, is, i, having the angles or corners towards the four cardinal points. — *Dik-svāmī*, ī, m. = *dik-pati*. — *Dig-anta*, as, m. the end of the horizon or of space, remote distance; (as, ā, am), being at the end of the horizon or in the remote distance. — *Dig-antara*, am, n. another region, a distant quarter, a foreign country; space, the atmosphere. — *Dig-ambara*, as, ā, am, 'sky-clothed,' having only the sky or atmosphere for raiment, clad by the regions of space, unclad, unclothed, stark naked; (as), m. a naked mendicant (especially of the Jaina or Buddhist sect; cf. i. *ksha-paṇa*); a mendicant or ascetic in general; an epithet of Śiva; also of Skanda; darkness; (i), f. an epithet of Durgā; [cf. *dig-vastra* and *dig-vasas*]. — *Dig-ambaraka*, as, m. a naked mendicant (especially of the Jaina sect). — *Dig-ambara-tra*, am, n. entire nakedness. — *Dig-agata*, as, ā, am, come from a distant region or country. — *Dig-bha*, as, m. = *dik-karin*, q. v. — *Dig-īvara*, as, m. = *dik-pati*, q. v. — *Dig-gaja*, as, m. = *dik-karin*, q. v. — *Dig-grahaṇa*, am, n. observation of and fixing the quarters of the compass. — *Dig-jaya*, as, m. the conquest of various countries in all directions; [cf. *dig-vijaya*]. — *Dig-dantini*, ī, m. = *dik-karin*, q. v. — *Dig-darsana*, am, n. the act of looking to every side, a general survey. — *Dig-darsin*, ī, mī, i, looking round on all sides, taking a general view. — *Dig-dāha*, as, m. preternatural redness of the horizon, as if on fire; (also called *disām dāhas*). — *Dig-devatā*, f. the deity of a quarter, = *dik-pati*, q. v. — *Dig-deśa*, as, m. the country in various directions, various regions, distant countries. — *Dig-dai-rata*, am, n. = *dig-devatā*, q. v. — *Dig-nāga*, see *din-nāga*. — *Dig-bhāga*, as, m. a point, direction, quarter: *dig-bhāgeshu*, loc. pl. in all directions; [cf. *dik-pravibhāga* and *dig-ribhāga*]. — *Dig-bhrama*, as, m. or *dig-bhramāṇa*, am, n. a wandering about in every direction. — *Dig-maṇḍala*, see *din-maṇḍala*. — *Dig-lāha*, as, m. profit or gain in a distant region. — *Dig-vastra*, as, ā, am, or *dig-vasas*, ās, ās, as, = *dig-ambara*. — *Dig-vāraṇa*, as, m. = *dik-karin*. — *Dig-vijaya*, as, m. 'the subjugation of various countries in all directions,' N. of a part of the Mahā-bhārata (Sabhā-parva 983, describing the victories of the four younger Pāṇḍavas and the subjugation of all the neighbouring princes of India under their eldest brother Yudhi-shthira, which led to his performance of the Rāja-sūya sacrifice); N. of a work by Sankarācārya showing the superiority of the Vedānta over the other systems of philosophy. — *Digvijaya-krama*, as, m. invasion of various countries, going forth to conquer the whole world. — *Dig-vidik-stha*, as, ā, am, situated towards the cardinal and intermediate points, encompassing. — *Dig-vidhāna*, am, n., N. of a chapter of the Tantra-sāra. — *Dig-ribhāga*, as, m. = *dig-bhāga*, q. v. — *Dig-ribhāvita*, as, ā, am, celebrated or known in all quarters. — *Dig-riḷokana*, am, n. looking vacantly towards the sky, gazing vacantly in the air. — *Dig-ryāpin*, ī, mī, i, spreading through all space or every quarter. — *Din-nāga*, as, m. = *dik-karin*; N. of a Buddhist author; (also read *dig-nāga*). — *Din-maṇḍala*, am, n. the circle of the quarters of the compass, the horizon, the compass, all regions or quarters; [cf. *dik-akṣra*]; also read *dig-m*. — *Din-nātanga*, as, m. = *dik-karin*, q. v. — *Din-mārga*, as, m. a country road, a road to a distant country. — *Din-mukha*, as, ī, am, facing any point or quarter; (am), n. 'face of the sky,' any quarter or part of the heavens, (*din-mukheshu*, loc. pl. in all regions); a place. — *Din-mūḍha*, as, ā, am, confused about the quarters of the compass, not able to find out the bearings of any place; anything or place about the direction of which one is doubtful. — *Din-moha*, as, m. perplexity about the quarters of the compass or the exact situation and bearings of any place, mistaking the way or direction. — *Diśo-daṇḍa*, as, m. (*diśo* for *diśas*, gen. case),

'the staff of a quarter of the sky,' a particular appearance in the sky; [cf. *daṇḍa*]. — *Diśo-bhāga*, as, ā, am, one who runs away or takes to his heels.

Diśa, am, ind. = 2. *diś*, at the end of adv. comp. (Pān. V. 4, 107).

Diśas, ās, f. a region, quarter, &c.; [cf. 2. *diś*].

Diśā, f. direction, region, quarter or point of the compass; N. of a wife of Rudra; [cf. *antara-d* and *avāntara-d*]. — *Diśā-gaja*, as, m. = *dik-karin*, q. v. — *Diśā-akṣus*, us, m. 'sky-vision,' N. of a son of Garuḍa. — *Diśā-pāla*, as, m. 'the guardian of a quarter,' the elephant of a quarter; [cf. *dik-pāla* and *dik-karin*].

Diśya, as, ā, am, relating or belonging to the quarters of the sky or to the horizon; situated towards any particular point, lying in a particular tract or quarter, bearing in a particular direction or towards a particular point of the compass [cf. *pūrva-d*]; N. of a particular kind of brick used in constructing an altar.

Diśṭa, as, ā, am, shown, pointed out, appointed, assigned (c. g. *diśṭā gatīs*, 'the assigned way,' i. e. death); delineated, described, referred to; directed, ordered, prescribed, advised, enjoined; fixed, settled; resigned to destiny or fate; (am), n. allotment, assignment, appointment, decree; assigned place or portion, fate, destiny, good or ill luck; direction, order, command, aim, object; (as), m. time; a sort of Curcuma [cf. *dāru-haridrā*]; N. of one of the sons of Manu Vaivasvata. — *Diśṭānta* ('*ta-an*'), as, m. 'the appointed end' or 'the end of one's appointed life,' death, dying.

Diśṭi, is, f. pointing out, assigning, allotting, prescribing, assignment, direction, injunction, instruction, precept, order, command; auspicious juncture, good fortune, happiness; a sort of measure of length; (*tyā*), ind. an expression of joy or congratulation, thank heaven! how fortunate! mayest thou be fortunate! hail! I congratulate you! bravo! auspiciously, fortunately, luckily; [cf. *ku-d*].

दिष्णु *diṣṇu*, us, us, u (for *deshṇu* fr. rt. 1. *dā*), giving, one who gives, a giver, donor.

दिह् 1. *dih*, cl. 2. P. A. *degdhi*, *digdhe*, *dileha*, *didihe*, *dhekshyati*, -te, *adhik-shat*, *adhikshata*, *adigdha*, *degdhum*, to anoint, smear, plaster, spread over; to soil; pollute, defile; to increase, augment, accumulate: Caus. *dehayaṭi*, -yitum, Aor. *adidihat*: Desid. *dūhikshati*, -te, Ved. *dūhikshate*, to wish to anoint or to anoint one's self: Intens. *dehīyate*, *dedegdhi*: [cf. Gr. *τεῖχος*, *τοιχος*, *θριγῶν*; Lat. *tingere*, probably *figere*, *figulus*; Goth. *deigan*, *ga-dikis*, *daigs*; Angl. Sax. *die*, *deag*, *tigel*, *tigul*; Old Germ. *ziagal*, *zehom*=Caus. *dehayāmi*.]

2. *dih*, *dihik*, f. smearing, anointing, soiling, pollution.

दिह्वा *dihlā*, f., N. of a woman; [cf. *dilhā*].

दी 1. *dī* [cf. rt. *dī*], cl. 4. P. *diyati*, &c., Ved. to poise one's self in the air, soar, fly, (also used of the motions of deities, especially of the Aśvins and their vehicle): Intens. *dehīyate*, Ved. inf. of Intens. *dehīyitarai*, to hasten or fly away; [cf. Gr. *διῶν*, *διῶν*; perhaps *διῶ*, *δέμει*.]

दी 2. *dī* (an anomalous reduplicated rt. sometimes given in the form *diḍi* or *diḍi*; cf. rt. 1. *dhi* and *diḍhi*), cl. 3. P. 3rd pl. *dūdyati*, *adīdet*, 2nd impv. *dūdīhi* or *diḍīhi*, *dūdyus*, *dūḍāya*, *dūḍayati*, *dūḍayat*, Ved. to shine, be bright (especially used of fire), to shine forth, excel; to shine upon, bestow by shining; to seem or appear good or eminent, to please, be admired; [cf. 2. *dī*, *dīp*: Gr. *δέσται*, *δέστω*; perhaps *δῆλος*.]

Dīti, is, f. splendor, brightness; [cf. *su-d*].

Dīdī, is, is, i, or *diḍī*, is, is, i, shining. — *Didy-aṇi*, m. du., Ved. (according to Śāy.) 'having bright fires,' 'bright with sacrificial fires,' epithet of the Aśvins.

Dīdīti, is, f. splendor, brightness; [cf. *su-d*].

Dīdīri, is, is, i (said to be fr. rt. 2. *dīv*), shining; risen, ascended (as a star); (is), m. epithet of Agni; of Brihas-pati, the planet Jupiter; heaven [cf. *dī-divi*]; (is, ī), m. n. or (is, is), m. f. boiled rice, food; final emancipation.

दी 3. *dī*, cl. 4. A. *diyate*, *didīye*, *dāsyate*, *adāsta*, *dātum*, to decay, waste away, be ruined; to waste, diminish: Caus. *dāpayati*, -yitum: Desid. *didīshate*, *didāste*.

4. *dī*, is, f. decay, ruin, wasting, destruction. — *Dī-da*, as, ā, am, causing destruction, destroying.

Dīna, as, ā, am, scarce, scanty (Ved.); poor, indigent, needy, afflicted, distressed, ruined, miserable, wretched, dejected, downcast, melancholy; frightened, afraid, timid [cf. *pari-d*]; (am), n. distress, wretchedness [cf. *dānya*]; the plant Tabernaemontana Coronaria; (am), ind. miserably; (ā), f. the female of a mouse or shrew. — *Dīna-śetana*, as, ā, am, 'distressed or dejected in mind,' distressed, dejected. — *Dīna-tā*, f. scarcity, rarity (Ved.); wretchedness, distress, weakness. — *Dīna-dakṣha*, as, ā, am, of weak understanding. — *Dīna-dāsa*, as, m. a name applied to a Sūdra. — *Dīna-dhī*, is, is, i, 'having melancholy thoughts,' dejected, helpless. — *Dīna-manus*, ās, ās, as, or *dīna-mānasa*, as, ā, am, 'afflicted in mind,' distressed, dejected, downcast. — *Dīna-mukha*, as, ī, am, 'having a dejected countenance,' of melancholy aspect. — *Dīna-locana*, as, m. a cat. — *Dīna-ratsala*, as, ā, am, kind to the poor. — *Dīna-vadana* = *dīna-mukha*. — *Dīna-varṇa*, as, ā, am, 'having a bad colour,' discoloured. — *Dīnānukampana* ('*na-an*'), as, ā, am, 'compassionating the poor,' kind to the poor.

Dīnaka, as, ā, am, wretched, distressed; (am), ind. in a wretched manner, miserably.

दीक्ष *diksh* (a rt. formed fr. the Desid. of rt. *daksh*, and signifying originally 'to wish to make one's self fit or competent'), cl. 1. A. *dikshate*, *didikshe*, *dikshishyate*, *dikshitum*, to prepare or consecrate one's self for the performance of a sacred rite, especially of the Soma offering; to dedicate one's self; to sacrifice, perform a sacrifice; to shave one's head, to be shaved; to introduce or initiate a pupil, invest with the sacred thread; to instruct in the rules or principles of religious observances; to practise self-restraint, to announce the performance of a vow: Caus. *dikshayati* or *dikshā-payati*, &c., to prepare, make ready, consecrate, initiate; to determine: Desid. *didikshishate*.

Dikshaka, as, m. a priest, a spiritual guide.

Dikshana, am, n. preparing or consecrating one's self, consecration; initiating; causing one's self to be consecrated.

Dikshanīya, as, ā, am, to be consecrated or initiated; (fr. *dikshana*) relating or belonging to *Dikshana* or initiation, &c.; (ā), f. a particular rite or sacrifice, that preceded by the *Dikshā*; [cf. *dikshanīyeshṭi* and *adhvara-dikshanīyā*]. — *Dikshanīyeshṭi* ('*ya-ish*'), is, f. the sacrifice of consecration or initiation, = *dikshanīyā*.

Dikshayitri, tā, trī, tri, consecrating, a consecrator, one who initiates.

Dikshā, f. preparation or consecration for a religious ceremony; a ceremony preliminary to a sacrifice, initiation, dedication; receiving the initiatory Mantra; undertaking religious observances for the attainment of a certain object, religious rites for a special purpose; sacrificing, offering oblations, dedicating one's self to a particular object (as to battle) or to a person (as to a god), self-devotion; Initiation personified as the wife of Soma or of Rudra Ugra (one of the eight manifestations of Rudra) or of Rudra Vāma-deva. — *Dikshā-krama-ratna*, am, n. 'the jewel of the regular order of initiation,' N. of a work treating of initiation. — *Dikshā-tattva*, am, n. 'the essence of initiation,' N. of another work on consecration or initiation. — *Dikshānta* ('*śhā-an*'), as, m. 'the end of a *Dikshā*,' = *ava-bhritha*, a supplementary sacrifice made to atone for any defects in a preceding one. — *Dikshā-pati*, is, m., Ved. 'the lord of

consecration,' i. e. the Soma. — *Dikshā-pāla*, as, m., Ved. 'guardian of initiation,' epithet of Agni and Vishnu. — *Dikshā-phala*, am, n. 'the fruit of initiation,' N. of a chapter of the Purāṇa-sarva-sva. — *Dikshā-maya*, as, ī, am, consisting in initiation.

Dikshita, as, ā, am, initiated, consecrated; prepared for a sacrifice; one who has received initiation or by whom the preparatory ceremonies have been observed; performed (as the *Dikshā* ceremony); prepared for, made ready for, ready, &c.; *dikshitaṃ kṛi*, to initiate a person, instruct any one in rules or principles; (as), m. a priest engaged in a *Dikshā* or in a particular sacrifice; a pupil, (often at the end of a name, especially of a Brāhman, after the name of another person, to denote his initiation by that person or his being a pupil of that person, e. g. *bhaṭṭojī-d*, *bhānūjī-d*, *apṛaya-d*, &c., and the preceding name is sometimes omitted, leaving *Dikshita* to stand alone.) — *Dikshita-vasana*, am, n., Ved. the garment of an initiated person. — *Dikshita-vimāta*, am, n. a temporary dwelling erected for a person about to be initiated; [cf. *prāṇa-vapṣa*.] — *Dikshita-erata*, am, n. the vow of an initiated person.

Dikshītāyāni, f., N. of the wife of *Dikshita* Yajña-datta.

Dikshitrī, tā, m. a consecrator, a spiritual father, one who initiates, the communicator of the initiatory Mantra or prayer.

Dikshin, ī, inī, i, (at the end of a comp.) being initiated, one who has been initiated; [cf. *gaṇa-d*.]

दीदी *didī* or *dūdi*. See rt. 2. *dī*, p. 415.

दीधी 1. *didhī* (connected with rt. 2. *dī*), cl. 2. *A. didhīte* (3rd pl. *dīdhyate*), &c., Caus. *didhyati*, &c., to shine, to be bright, to seem, appear.

1. *didhīti*, is, f. brightness, splendor, light; a ray [cf. *amṛita-d*]; a finger, (connected by Vedic commentators with rt. 1. *dhā* or 3. *dhī*); N. of a commentary on the *Tattva-cintā-maṇi* by Śīromaji treating of the Nyāya doctrines. — *Didhīmat*, ān, atī, at, having splendor, shining, brilliant; (ān), m. the sun.

Didhīyāna, as, ā, am, shining, brilliant.

दीधी 2. *didhī* (a reduplicated form of 1. *dhī* and connected with rt. *dhyai*), cl. 2. *A. didhīte*, &c., to perceive, think, reflect upon, be intent upon; wish, desire.

2. *didhīti*, is, f., Ved. religious reflection, devotion; divine inspiration; prayer; religious rites; (Sāy.) a son-in-law (= *dhartṛi*, *jāmātṛi*, connected with 1. *dhā*).

दीन *dīna*, as, ā, am. See p. 415, col. 3.

दीनार *dīnāra*, as, m. (fr. the Gr. *δηνάριον*, = *denarius*, said to be fr. rt. 3. *dī*), a coin, a gold coin; a weight of gold (variously stated as 2 Kāśthas, 1 Pala of 32 Kettis or the large Pala of 108 Su-varṇas); a gold ornament; a seal.

दीप् *dip*, cl. 4. *A.* (cp. also *P.*) *dipyate*, -ti, *ididipe*, *dipishyate*, *adīpi* or *adīpishṭa*, *dīpitum*, to blaze, burn with a bright flame, shine, be bright or luminous; to burn, glow, be inflamed or excited (as with anger); to be illustrious: Caus. *dīpayati*, -yitum, Aor. *adīdīpat* or *adīdīpat*, to kindle, set on fire, inflame; illuminate, irradiate, make bright, make illustrious; excite, raise: Desid. *idīdīpishate*: Intens. *dedīpyate*, *dedīpti*, to be very bright, to shine intensely; to blaze fiercely, be all on fire or in flames; [cf. *tap*, *dī*, 2. *dī*, 1. *didhī*; Lith. *žibū*, 'to shine'; Lat. *lūmpidus*?].

Dīpa, as, m. a light, lamp, lantern; [cf. *jagad-d*.] — *Dīpa-kīṭṭa*, am, n. 'the sediment of a lamp,' lamp-black, soot. — *Dīpa-kūpi*, f. 'lamp-well,' the wick of a lamp. — *Dīpa-khaṭvā*, f. a bedstead upon which the sun shines, (perhaps for *dīpta-kh*). — *Dīpa-khari*, f. the wick of a lamp. — *Dīpan-kara*, as,

m. 'light-maker,' N. of a Buddha. — *Dīpankara-jāna*, as, m. 'having the knowledge of a Buddha,' N. of a man. — *Dīpa-dāna*, am, n. 'giving light,' N. of a chapter of the Purāṇa-sarva-sva. — *Dīpa-dāna-vidhī*, is, m., N. of the 115th chapter of the Bhavishyottara-Purāṇa or second part of the Bhavishya-Purāṇa. — *Dīpa-dhvaja*, as, am, m. n. 'lamp-sign,' lamp-black, the condensed smoke or soot of a lamp. — *Dīpa-nīrvāṇa-gandha*, as, m. the smell of an extinguished lamp. — *Dīpa-pādapa*, as, m. 'a lamp-tree,' a candlestick, lamp-stand; [cf. *dīpa-vriksha*.] — *Dīpa-pushpa*, as, m. 'lamp-flower,' N. of the plant *Michelia Champaka* (= *campaka*).

— *Dīpa-bhājana*, am, n. 'vessel of light,' a lamp. — *Dīpa-mālā*, f. a row of lamps; an illumination; [cf. *dīpālī* and *dīpāvalī*.] — *Dīpamālīkotsava* ('ka-ut'), as, m. 'the feast of illumination,' N. of the 125th chapter of the Bhavishyottara-Purāṇa; [cf. *dīpālī*.] — *Dīpa-māhātmya*, am, n. 'the glory of the Dīpa,' N. of a chapter of the Bhavishya-Purāṇa. — *Dīpa-val*, ān, atī, at, 'containing lights,' illuminating, making bright; (atī), f., N. of a river in Kāmākhyā. — *Dīpa-vriksha*, as, m. 'lamp-tree,' the stand or stem of a lamp, a candlestick; a light; a lantern; *Pinus Longifolia* or *Deodora* (= *deva-dāru*). — *Dīpa-satru*, us, m. 'the enemy of a lamp,' a moth. — *Dīpa-sikhā*, f. the flame of a lamp; lamp-black (especially as used for darkening the eyelashes, &c.). — *Dīpa-śrīṅkhālā*, f. a row or string of lamps. — *Dīpānvita* ('pa-an'), ā, f., scil. *tīthī*, 'furnished with lamps,' N. of the *Dīwālī* festival; (see the next.) — *Dīpārādhana* ('pa-ār'), am, n. worshipping an idol by waving a light before it. — *Dīpālī* ('pa-ālī'), f. 'a row of lamps,' the day of new moon in the month Āśvina or Kārttika (September–October), on which day there is a festival with nocturnal illuminations in honour of Kārttikeya; (this festival or feast of lights is commonly called *Dīwālī*). — *Dīpāvalī* ('pa-āv'), is, f. 'a row of lamps,' a nocturnal illumination, the *Dīwālī* festival; (see the preceding.) — *Dīpotsava* ('pa-ut'), as, m. the festival of lights; (see the preceding.)

Dīpaka, as, ā or *ikā*, am, kindling, inflaming; illuminating, making bright or luminous, illustrating, beautifying, making illustrious; exciting, rendering intense (as a feeling &c.); stimulating, tonic, exciting appetite, digestive; skilful in managing a lamp; (as), m. a light, lamp; N. of two plants promoting digestion, *Ptychotis Ajowan* (= *yavāni*) and *Celosia Cristata* [cf. *dīpya*]; a bird of prey, falcon; N. of a Rāga; an epithet of Kāma ('the inflamer'); N. of a son of Garuḍa; of a man; of a poet; (*ikā*), f. a light, lamp, lantern; moonlight; the plant *Ptychotis Ajowan*; the root of *Calamus*; N. of one of the Rāgini or female personifications of the musical modes; 'the illustrator,' in which sense often at the end of the titles of books, see *gūḍhārtha-d*, *trāt-lokyu-d*; (am), n. saffron; a figure of rhetoric (dilating upon an idea or accumulating expressions to strengthen it; various kinds of this figure are given, as *kīraka-dīpaka*, *mālā-dīpaka*, &c.); a kind of metre containing 4 × 10 syllabic instants. — *Dīpikā-taila*, am, n. the oil of the plant *Ptychotis Ajowan*. — *Dīpikā-prakāśa*, as, m. (also called *Nīla-kauṭhī*), 'the illuminator of the illustrator,' N. of a commentary on the *Tarka-dīpikā* by *Nīla-kauṭha*. — *Dīpikā-rivaraṇa*, am, n. 'explanation of the *Dīpikā*,' N. of a lost commentary on the *Pūrva-mīmāṃsā-sūtra*-saṅgraha by *Nṛi-siṅha*.

Dīpana, as, ī, am, kindling, inflaming, setting on fire, burning, causing light or heat; digestive, tonic, stimulating [cf. *agnī-d* and *anala-d*]; N. of several plants with digestive properties, = *mayūra-sikhā*, = *sālīnūsa-sāka*; *Cassia Sophora* (= *kāsa-marda*); an onion; (ī), f., N. of several plants, = *Ptychotis Ajowan*, = *pāṭhā*, = *muthikā*; N. of a chapter of the *Tantra-sūtra* or of a mystical formula therein described; (am), n. the act of kindling or setting on fire, inflaming; lighting, illuminating, making bright [cf. *tattva-d*]; kindling the digestive

fire, promoting digestion; a digestive, stimulant, tonic; saffron; the root of the plant *Tabernaemontana Coronaria*.

Dīpaniya, as, ā, am, to be lighted or set on fire; inflammable; to be excited or stimulated; relating to tonic medicines, serving to promote digestion; (as), m. an aromatic seed, *Ptychotis Ajowan*; (am), n. a stimulating drug, a digestive.

Dīpayat, an, anti, at, setting on fire, inflaming; illuminating.

Dīpita, as, ā, am, set on fire, inflamed; excited; illuminated, irradiated; manifested.

Dīptirī, tā, trī, trī, an illuminator, enlightener; irradiating, shining.

Dīpin, ī, inī, ī, kindling, setting on fire, inflaming; illuminating, shining.

Dīpta, as, ā, am, blazing, flaming, being in flames, flashing, radiant, illuminated, luminous, bright, glittering; glowing, hot; burning, burnt; (as a term of augury) irradiated by the sun, exposed to the glare of sunshine, (this is considered inauspicious, the opposite expression being *sānta*, q. v.); situated on the inauspicious side, inauspicious in general; clear shrill? (opposed to *pūrya*, q. v., as a term of augury); (as), m. a lion (from its bright colour); a lime, a citron tree (from its golden colour); a particular disease, inflammation of the nose; (ā), f., N. of several plants with bright red flowers, *Methonica Superba*, *Cardiospermum Halicacabum* (= *jyotish-mati*), = *sātala*, red arsenic; (am), n. *Asa Fœtida*; gold. — *Dīpta-kīraṇa*, as, ā, am, 'having glowing rays,' epithet of the Sun. — *Dīpta-kīrtti*, is, m. 'of splendid renown,' epithet of Skanda. — *Dīpta-ketu*, us, m. 'bright-bannered,' N. of a king; of a son of Manu *Dakṣasāvarṇi*. — *Dīpta-jihvā*, f. 'red-tongued,' a fox. — *Dīpta-tapas*, ās, ās, as, fervent in devotion, of glowing piety. — *Dīpta-tejas*, ās, ās, as, brilliant or radiant with glory. — *Dīpta-piṅgala*, as, m. 'bright and yellowish,' a lion. — *Dīpta-pushpā*, f. 'having bright flowers,' the plant *Tragia Involucrata* (the flowers of which are of a bright greenish colour). — *Dīpta-rasa*, as, m. 'having a yellow liquid,' an earth-worm. — *Dīpta-roman*, ā, m. 'red-haired,' N. of one of the *Viśve-Devās*.

— *Dīpta-locana*, as, m. 'bright-eyed,' 'having glittering eyes,' a cat. — *Dīpta-loha*, as, m. 'the shining metal,' brass, bell-metal. — *Dīpta-varṇa*, as, m. 'red-coloured,' epithet of Skanda. — *Dīpta-śakti*, is, m. 'having a glittering spear,' epithet of Skanda. — *Dīptāṇṣu* ('ta-aṇ'), us, us, u, having burning rays; (us), m. the sun. — *Dīptāksha* ('ta-ak'), as, ī, am, having glittering eyes, bright-eyed; (as), m. a cat; a peacock; N. of a minister of the king of the owls, *Ari-mardana*; (ās), m. pl., N. of a people. — *Dīptāgnī* ('ta-aṇ'), is, m. blazing fire; (is, is, ī), set on fire, kindled (as fire); having the gastric fire well kindled, i. e. digesting well; (is), m. an epithet of *Agastya*; [cf. *dahrāgni* and *satyāgni*.] — *Dīptāgni-tā*, f. goodness of digestion; [cf. the preceding.] — *Dīptāṅga* ('ta-aṇ'), as, n. 'having a brilliant body,' a peacock. — *Dīptātmā* ('ta-āt'), ā, ā, a, having a flaming or fiery nature. — *Dīptānala-dyuti* ('ta-an'), is, is, ī, having the brilliancy of glowing fire. — *Dīptoda* ('ta-uda'), am, n. 'having brilliant water,' N. of a Tirtha. — *Dīptopala* ('ta-up'), as, m. 'the flaming stone,' the sun gem (= *sūrya-kānta*); a crystalline lens. — *Dīptatūjas* ('ta-o'), ās, ās, as, glowing with energy.

Dīptaka, as, m. a kind of disease of the nose [cf. *dīpta*]; (am), n. gold.

Dīpti, is, f. brightness, brilliancy, splendor, light, glow, lustre; clearness, brilliancy of beauty (in a woman), extreme loveliness; the flash-like flight of an arrow; lac; brass, bell-metal; (is), m. (?), N. of one of the *Viśve-Devās*. — *Dīpti-kara*, as, ān, atī, at, irradiating, illuminating. — *Dīpti-mat*, ān, atī, at, having brightness, splendid, brilliant, lustrous, radiant, shining, blazing, flaming; (ān), m., N. of a son of *Kṛishṇa*.

Dīptika, as, n. a species of plant; [cf. *dugdha-pashāpa*.] — *Dīptikēśvara-tirtha* ('ka or 'kā-is'),

am, n. 'the Tīrtha of the lord of Dīptika or Dīptikā (?)', N. of a Tīrtha mentioned in the Śiva-Purāṇa.

Dīpya, *as*, *ā*, *am*, to be kindled or inflamed, inflammable; to be stimulated; promoting digestion, digestive; (*as*), m. the plants Celosia Cristata, Ptychotis Ajowan; cumin-seed; (*am*), n. white cumin-seed.

Dīpyaka, *as*, *am*, m. n. (?), N. of several plants, cumin, Ptychotis Ajowan, Celosia Cristata, Apium Involucratum; (*as*), m. a figure of rhetoric; [cf. *dīpaka*.]

Dīpyamāna, *as*, *ā*, *am*, shining, blazing, glowing, radiant.

Dīpra, *as*, *ā*, *am*, shining, brilliant, radiant, luminous, irradiating; (*as*), m. fire. — *Dīprāstra-dhara* ('*ra-as*'), *as*, *ā*, *am*, armed with shining weapons, well accoutred.

दीर्घ *dirgha*, *as*, *ā*, *am* (fr. rt. *drih*, originally *dargh*; compar. *drāghīya* or *dirgha-tara*; superl. *drāghīsthā* or *dirgha-tama*), long (as space or time), reaching far, lasting long; long (as the quantity of a vowel); lofty, high, tall; deep; (*as*), m. a long vowel; a camel; N. of several plants, = Saccharum Sara (= *sara*) or a similar kind of grass (= *utkaṭa*) = *rāma-śura*; Shorea Robusta (= *latā-sūla*); the fifth, sixth, seventh, and eighth sign of the zodiac; a mystical N. of the letter *a*; N. of a prince of Magadha; (*ā*), f. a long lake or oblong tank [cf. *dirghikā*]; a plant related to the Hemionitis Cordifolia (= *dirgha-patrā*); a mystical N. of the letter *n*; (*am*), n., N. of a Sāman; (*am*), ind. for a long time, long; far; deeply; [cf. Zend *darēgha*: Gr. *δολερός*, *ἐν-δολερός*: Russ. *dolog*, 'long'; *dolga* = *dirghā*: Lith. *ilga-s*, *il* being dropped; *isz-drykūs*, *isz-drykēlis*, 'grown long': perhaps Lat. *longus*; Germ. *lang*.] — *Dirgha-kaṇā*, f. white cumin. — *Dirgha-kaṇṭaka* or *dirgha-kaṇṭa*, *as*, m. 'long-thorned', N. of a plant (= *varvūra*). — *Dirgha-kaṇṭha*, *as*, m. 'long-necked', N. of a Dānava; (variously read *dirgha-bāhu*). — *Dirghakaṇṭhaka*, *as*, m. 'long-necked', a sort of crane, the Vaka, Ardea Nivea. — *Dirgha-kandaka*, *am*, n. 'having long bulbs', a kind of radish (= *mūlaka*); (*ikā*), f. Curculigo Orchioidea (= *mushali*). — *Dirgha-kandhara*, *as*, m. 'long-necked', a sort of crane, Ardea Nivea. — *Dirgha-kaṇṭha*, *as*, m. 'long-ear', N. of a cat. — *Dirgha-kāṇḍa*, *as*, m. 'having long joints', N. of a kind of grass, Scirpus Kysoor (= *kaśeru*); (*ā*), f. a parasitical plant (= *pātāla-garudi*). — *Dirgha-kāya*, *as*, *ā*, *am*, having a long body, tall. — *Dirgha-kāla*, *am*, n. a long time, a long period. — *Dirghakālajīvin*, *i*, *ini*, *i*, long-lived. — *Dirgha-kāśhṭha*, *am*, n. a long piece of timber, a spar, a beam. — *Dirgha-kūla*, *as*, m. or *dirghakūlaka*, *as*, m. 'having a long stem', the tree Alangium Hexapetalum (= *anakoṭa*). — *Dirgha-kūraka*, *am*, n. 'long rice', a kind of rice (= *rājāṇna*). — *Dirgha-keśa*, *as*, *ā*, *am*, long-haired; (*as*), m. a bear; (*ās*), m. pl., N. of a people to the north-east of Madhya-deśa. — *Dirgha-kośā* or *dirgha-kośhi* or *dirgha-koshikā* or *dirgha-kośikā*, f. a kind of muscle shell, a cockle. — *Dirgha-gati*, *is*, m. 'making long journeys', a camel. — *Dirgha-gāmin*, *i*, *ini*, *i*, going far, flying far (as an arrow). — *Dirgha-granthi*, *is*, m. 'having long knots or joints', Scindapsus Officialis (= *gajapipali*). — *Dirgha-grīva*, *as*, *ā*, *am*, long-necked; (*as*), m. a camel; a kind of curlew (= *nīla-kraucīka*); (*ās*), m. pl., N. of a people in the north-east of Madhya-deśa. — *Dirgha-gṛhāṭika*, *as*, m. 'long-necked', a camel. — *Dirgha-chañcu*, *us*, m. 'long-beaked', a kind of bird, = Marāṭhi *rukhaudā*; [cf. *dirgha-sīra*.] — *Dirgha-čaturāstra*, *as*, *ā*, *am*, shaped like an oblong square or parallelogram. — *Dirgha-čchada*, *as*, *ā*, *am*, long-leaved; (*as*), m. the tree Tectona Grandis; sugar-cane. — *Dirgha-jaṅgala*, *as*, m. a kind of fish (commonly *bhaṅgāna*). — *Dirgha-jaṅgha*, *as*, *ā*, *am*, long-legged, spindle-shanked; (*as*), m. a camel; a crane, Ardea Nivea; N. of a Yaksha. — *Dirgha-jānuka*, *as*, m.

'long-kneed', Ardea Sibirica. — *Dirgha-jihva*, *as*, *ā*, *am*, long-tongued; (*as*), m. a snake; N. of a Dānava; (*ā*), f., N. of a Rākshasī; one of the Mātṛis attending on Skanda; (*i*), f., Ved., N. of an evil spirit. — *Dirgha-jihveya*, *as*, *ā*, *am*, Ved. long-tongued. — *Dirgha-jīva*, *as*, m. long life. — *Dirghajīvitā*, f. longevity. — *Dirgha-jivin*, *i*, *ini*, *i*, long-lived, living long. — *Dirgha-janu*, *us*, *vi*, *u*, 'having a long body', tall, long; (*vi*), f. 'long and narrow', N. of a plant. — *Dirgha-tantu*, *us*, *us*, *u*, Ved. forming a long thread or row. — *Dirghatapa-ākhyāna*, *am*, n. 'the story of the long penance', N. of a chapter of the Śiva-Purāṇa. — *Dirghatapa-svarga-gamana*, *am*, n. 'going to heaven by long penance', N. of a chapter of the Śiva-Purāṇa. — *Dirgha-tapas*, *ās*, *ā*, *as*, performing long penances; (*ās*), m., N. of a son of Kāśya and grandfather or father of Dhanvantari; also of a Muni in Kāmpilya, epithet of the sage Gautama. — *Dirgha-tama*, *as*, *ā*, *am*, the longest, farthest; (*am*), ind. for the longest time. — *Dirgha-tamas*, *ās*, m., N. of a Rishi with the patronymic Aucāthya and metonymic Māmateya, author of some hymns of the Ṛig-veda; (he was the father of Kakshi-vat, and was born blind through a curse pronounced on him by Bṛihas-pati; in some Purāṇas he is described as the father of Dhanvantari, and has by Su-deshnā, wife of Bali, five sons, viz. Anga, Banga, Kalirga, Puṇḍra, and Suhma); *dirghatamaso* 'rakṣ' or *vratam*, N. of a Sāman; (*asas*), m. pl. the descendants of Dirgha-tamas; [cf. *dirgha-tapas* and *dirghatamasas*.] — *Dirgha-tara*, *as*, *ā*, *am*, longer, farther. — *Dirgha-taru*, *us*, n. 'the high tree', the Tāl or palm tree. — *Dirgha-tā*, f. or *dirgha-tea*, *am*, n. length, longness. — *Dirgha-timishā*, f. a kind of cucumber, Cucumis Utilissimus; [cf. *timisha*.] — *Dirgha-tūḍā*, f. 'long-snouted', the musk-rat. — *Dirgha-triṇa*, *us*, m. 'long grass', a species of grass (= *pallivāha*). — *Dirgha-taṇḍa*, *as*, m. 'having a long stem', the palm tree; the castor-oil tree, Ricinus Communis; (*i*), f. a kind of small shrub (= *go-rakshī*). — *Dirghadandaka*, *as*, m. = *dirgha-dandā*, Ricinus Communis. — *Dirghadarsī-tā*, f. or *dirgha-darsī-tva*, *am*, n. the faculty of seeing far, long-sightedness, far-sightedness, providence. — *Dirgha-darsin*, *i*, *ini*, *i*, far-seeing, long-sighted, fore-casting, provident, sagacious, wise; (*i*), m. a bear; a vulture; N. of a monkey; [cf. *dīra-darsin*.] — *Dirghadarsī-vas*, *vān*, m. a far-seeing man, one who is long-sighted. — *Dirgha-dṛishṭi*, *is*, *is*, *i*, far-seeing, far-sighted, provident, shrewd, deep; (*is*), m. a sagacious or penetrating man. — *Dirgha-dru*, *us*, m. 'the high tree', the palm tree. — *Dirgha-druma*, *as*, m. 'lofty-tree', Bombax Heptaphyllum (= *sālmali*). — *Dirgha-dveshin*, *i*, *ini*, *i*, cherishing long hatred or an old grudge, implacable. — *Dirgha-nakha*, *as*, *ā*, *am*, having long nails; (*as*), m., N. of a man; (*i*), f., N. of the tree Diospyros Embryopteris. — *Dirgha-nāda*, *us*, *ā*, *am*, 'long-sounding', sounding or crying to a long distance, making a long-continued noise; (*as*), m. a dog; a cock; a conch-shell. — *Dirgha-nāla*, *as*, m. 'having a long stalk', N. of several kinds of grass, = *vṛtta-guṇḍa* and *yāvanāla*; (*am*), n. = *dirgha-rohishaka*. — *Dirgha-nidrā*, f. long sleep; death. — *Dirgha-niśvāsa*, ind. sighing or having sighed deeply, having fetched a long drawn breath. — *Dirgha-niśvāsa*, *as*, m. a long or deep drawn breath, a sigh. — *Dirgha-niṭha*, *as*, m., N. of a man. — *Dirgha-paksha*, *as*, m. 'long-winged', the fork-tailed shrike. — *Dirgha-patlikā*, f. a kind of cucurbitaceous plant ('having a long fruit'). — *Dirgha-pattra*, *as*, *ā* or *i*, *am*, long-leaved; (*as*), m. a kind of sugar-cane; the palm tree, = *rāja-palāṇḍu*, = *viśṇu-kanda*, = *hari-darbha*, = *kundara*, = *kupilu*; (*ā*), f. a kind of plant related to the Hemionitis Cordifolia, = *hrasva-jambū*, = *gandha-patrā*; Pandanus Odoratissimus, = *qodī*; (*i*), f. = *palāśi*, = *mahā-chañcu*. — *Dirghapattra*, *as*, m., N. of several plants, = a kind of sugar-cane, a kind of garlic (= *rakta-lasuna*); Ricinus Communis, Barringtonia

Acutangula (= *hijala*); a kind of reed (= *vetasa*), = *kurira*, Capparis Aphylla, = *julaja-madhūka*; (*ikā*), f. Desmodium Gangeticum (= *sāla-parṇi*); Aloe Indica (= *ghṛīta-kumārī*) = *palāśi*. — *Dirgha-pad* or *dirgha-pād*, *-pāt*, *-padi*, *-pat*, long-footed, long-legged; (*t*), m. a heron. — *Dirgha-parna*, *as*, *ā* or *i*, *am*, long-leaved; (*i*), f. a species of plant related to the Hemionitis Cordifolia. — *Dirgha-parvan*, *ā*, m. 'having long knots or joints', sugar-cane. — *Dirgha-pallava*, *as*, *ā* or *i*, *am*, having long shoots or tendrils; (*as*), m. Crotalaria Juncea (= *saṇa*). — *Dirgha-pavana*, *as*, *ā*, *am*, long-winded; (*as*), m. an elephant; [cf. *dirgha-māruta*.] — *Dirgha-pāṭha*, *as*, m. 'the long reading', a peculiar manner of reading or writing the Vājasaneyi-saṃhitā in which the letters are often doubled. — *Dirgha-pāda*, *as*, *ā*, *am*, long-footed, long-legged; (*as*), m. a heron; [cf. *dirgha-pad*.] — *Dirgha-pādapa*, *as*, m. 'the lofty tree', the cocoa-nut tree; the areca-nut tree. — *Dirgha-prishṭha*, *as*, *ā*, *am*, long-backed; (*as*), m. a snake. — *Dirgha-prajña*, *as*, *ā*, *am*, having a far-seeing mind; (*as*), m., N. of a king. — *Dirgha-prayajña*, *us*, *us*, *u*, Ved. persevering in offerings and sacrifices; (*ū*), m. du. epithet of Vishnu-Varuṇa as receiving constant offerings. — *Dirgha-prayata*, *as*, m. persevering effort. — *Dirgha-prasadman*, *ā*, *ā*, *a*, Ved. inhabiting an extensive district; (Śāy.) having extensive sacrificial halls, epithet of the earth. — *Dirgha-phala*, *as*, *ā*, *am*, having long fruit; (*as*), m., N. of several plants, Cathartocarpus (Cassia) Fistula; Butea Frondosa; Asclepias Gigantea; (*ā*), f. = *jatukā*, a vine with reddish grapes; = *mesha-sringi*, a kind of cucumber. — *Dirghaphalaka*, *as*, m., N. of a plant, = *agastyā*. — *Dirgha-bālā*, f. 'long-tailed', the bos grunniens; [cf. *camara* and *camara*.] — *Dirgha-bāhu*, *us*, *us*, *u*, long-armed; (*us*), m., N. of one of the attendants on Śiva; of a Dānava, (also read *dirgha-kunṭha*); of a son of Dhṛita-rāshṭra; of a son of Dilipa and father of Raghu; of a grandson of Dilipa. — *Dirgha-bāhu-garvita*, *as*, *ā*, *am*, proud of having long arms; (*us*), m., N. of a demon. — *Dirgha-bhūja*, *as*, *ā*, *am*, long-armed; (*as*), m., N. of one of the attendants on Śiva. — *Dirgha-māruta*, *as*, *i*, *am*, long-winded; (*as*), m. an elephant; [cf. *dirgha-pavana*.] — *Dirgha-mukha*, *as*, *i*, *am*, long-mouthed, long-beaked, long-faced; (*as*), m., N. of a Yaksha (?). — (*i*), f. the musk-rat. — *Dirgha-mūla*, *am*, n. 'long-root', the root of Andropogon Muricatus; (*as*, *ā*, *am*), having long roots; (*as*), m., N. of several plants, = *morata*, a kind of Vilva tree; (*ā*), f. Desmodium Gangeticum; Ichnocarpus Frutescens; (*i*), f. Albagi Maurorum; Leea Hirta; Solanum Indicum. — *Dirghamūlaka*, *am*, n. a kind of radish; (*ikā*), f. Desmodium Gangeticum. — *Dirgha-yajña*, *as*, *ā*, *am*, performing a long sacrifice; (*as*), m., N. of a king of Ayodhya. — *Dirgha-yāśas*, *ās*, *ās*, *as*, Ved. renowned far and wide; having abundant food. — *Dirgha-yātha*, *us*, m. (?), Ved. a long course or journey; (*as*, *ā*, *am*), having a long course. — *Dirgha-yāma*, *as*, *ā*, *am*, having long watches (as the night). — *Dirgha-rangā*, f. 'having a lasting colour', turmeric. — *Dirgha-rata*, *as*, m. 'long in copulation', a dog; [cf. *dirgha-surata*.] — *Dirgha-rada*, *as*, m. 'long-tusked', a hog. — *Dirgha-rasana*, *as*, m. 'long-tongued', a serpent. — *Dirgha-rāḡā*, f. = *dirgha-rangā*. — *Dirgha-rātram*, ind. (*rātra* for *rātri*, see Gram. 778), for a long night, for a long time or period. — *Dirgha-rāva*, *as*, *i*, *am*, making a long-continued noise, yelling, howling, = *dirgha-nāda*; (*as*), m., N. of a jackal. — *Dirgha-rūpa*, *as*, *ā*, *am*, having a long form, having the form of a long vowel. — *Dirgha-rogin*, *i*, *ini*, *i*, long ill, long sick. — *Dirgha-roma*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Dirgha-roman*, *ā*, *ā*, *a*, long-haired; (*ā*), m. a bear; N. of one of the attendants on Śiva. — *Dirgha-rohishaka*, *as*, m. a kind of fragrant grass. — *Dirgha-rocana*, *as*, *ā*, *am*, long-eyed; (*as*), m., N. of a son of Dhṛita-rāshṭra. — *Dirgha-lohita-yashtikā*, f. 'having a long red stem', red sugar-cane.

— *Dirgha-vanśa*, as, ā, am, having a long reed; having a long lineage, being of an ancient family; (as), m. a kind of sugar-cane; [cf. *nala*.] — *Dirgha-vaktra*, as, m. 'long-faced,' an elephant. — *Dirgha-vaśchikā* or *dirgha-varchikā*, f. (*vaśchikā* probably = *vatsa*, a young animal), an alligator, a kind of crocodile. — *Dirgha-vat*, ind. like a long vowel. — *Dirgha-varṇa*, as, m. a long vowel. — *Dirgha-vartman*, a, n. a long road, a long journey. — *Dirgha-varshabhū*, ūs, f., N. of a plant, = *śveta-punar-navā*. — *Dirgha-vriksha*, as, m. 'the lofty tree,' the palm tree. — *Dirgha-vrīṇṭa*, as, m. 'long-stalked,' the tree *Calosanthus Indica*; (ā), f., N. of a plant, = *indra-cīrhitā*. — *Dirgha-vrītaka*, as, m. 'long-stalked,' *Calosanthus Indica*; a variety of it; (*ikā*), f. *Mimosa Octandra*. — *Dirgha-śura*, as, m. 'having a long reed,' *Andropogon Bicolor*. — *Dirgha-sākha*, as, ā, am, having long branches; (as), m. *Shorea Robusta*; a sort of hemp. — *Dirgha-sākhikā*, f., N. of a shrub, = *nīlāmli*. — *Dirgha-simbika*, as, m. 'having a long pod,' a kind of plant, = *kshava*. — *Dirgha-sīra*, as, m. (*sīra* = *śīras*), 'having a long head or beak,' a kind of bird, = *Marāthī rukhaudā*; [cf. *dirgha-cānu*.] — *Dirgha-sūkaka*, am, n. 'having long awns or beards,' a sort of rice. — *Dirgha-smaśru*, us, us, u, Ved. long-bearded. — *Dirgha-śravas*, ās, ās, ās, Ved. renowned far and wide; (ās), m., N. of a son of *Dirgha-tamas*; of another man. — *Dirgha-śrut*, t, t, t, Ved. 'long-hearing,' hearing from afar; audible or perceptible from afar or at a long distance; renowned far and wide, heard of everywhere. — *Dirgha-śrut-tama*, as, ā, am, Ved. being audible at a long distance. — *Dirgha-saktha*, as, ā, am (*saktha* for *sakti*; see Gram. 778), long-thighed, spindle-legged. — *Dirgha-sutra*, am, n. 'a long-continued Soma sacrifice,' N. of a place of pilgrimage. — *Dirgha-sattin*, i, īni, i, occupied with a long-continued Soma rite. — *Dirgha-sandhya*, as, ā, am, performing long prayers or rites at the different twilights. — *Dirghasandhya-tva*, am, n. long-continued observance of the twilight rites, the continued repetition of the twilight prayer. — *Dirgha-sasya*, as, m. 'having long fruits,' the tree *Diospyros Embryopteris*. — *Dirgha-surata*, as, m. = *dirgha-rata*. — *Dirgha-sutra*, as, ā, am, 'spinning a long yarn,' working slowly, procrastinating, slow, dilatory, tedious. — *Dirghasūtra-tā*, f. or *dirghasūtra-tva*, am, n. procrastination, dilatoriness, irresolution, tediousness. — *Dirghasūtrīn*, i, īni, i, = *dirgha-sūtra*, dilatory, irresolute, procrastinating. — *Dirgha-skandha*, as, m. 'long-stemmed,' the palm tree. — *Dirgha-svara*, as, m. a long vowel; a long note, a minima or semibreve. — *Dirghākāra* (*gha-āk*), as, ā, am, long-formed, oblong. — *Dirghāgama* (*gha-āg*), as, m., N. of a Buddhist work. — *Dirghāṅghri* (*gha-āṅ*), is, m. 'having long roots,' *Desmodium Gangeticum*. — *Dirghā-dhī*, is, is, i, Ved. having a far-seeing mind; (Sāy.) making long prayers or oblations. — *Dirghādhu* (*gha-adh*), as, m. (?), a long way, a long journey. — *Dirghādhu-ga*, as, ā, am, going long journeys; (as), m. a camel; a letter-carrier, messenger, courier or express. — *Dirghāpūṅga* (*gha-ap*), as, ā, am, having long outer corners (of the eyes). — *Dirghāpekshīn* (*gha-ap*), i, īni, i, regarding from afar, very regardful or considerate. — *Dirghāpas* (*gha-ap*), ās, ās, ās, Ved. long-shaped, having a long fore part (as a waggon). — *Dirghāmaya* (*gha-ām*), as, ā, am, long ill, long sick, affected with a chronic disease. — *Dirghāyus* (*gha-āy*), us, us, u, long-lived, wished to be long-lived. — *Dirghāyutva*, am, n. long-livedness; [cf. *dirghāyut-tva*.] — *Dirghāyudha* (*gha-āy*), as, m. (?), a long weapon, spear, a javelin; (as, ā, am), having long weapons; (as), m. a log. — *Dirghāyus-śodis*, is, is, i, Ved. having a long-lived splendor, i. e. one which lasts through a long life. — *Dirghāyush-tva*, am, n. long-livedness, a long life; [cf. *dirghāyut-tva*.] — *Dirghāyushya*, as, m., N. of a tree, = *śveta-mandāraka*; (am), n.

long-livedness. — *Dirghāyus* (*gha-āy*), us, us, us, long-lived [cf. *āyush-mat*]; (us), m. a crow; N. of two trees, = *jivaka* and *sālmali*, *Bombax Heptaphyllum*, an epithet of *Mārkaṇḍeya*; [cf. *dirghāyus*.] — *Dirghāranya* (*gha-ar*), am, n., Ved. a long tract of wild or desert country. — *Dirghā-larka* (*gha-al*), as, m., N. of a tree, = *śveta-mandāraka*. — *Dirghāśya* (*gha-ās*), as, ā, am, long-faced; (ās), m., N. of a people to the north-east of *Madhya-desa*. — *Dirghāhan* (*gha-ah*), ā, hni, a, having long days. — *Dirghī-kri*, cl. 8. P. A. -karoti, -kurute, -kartum, to lengthen, prolong; to lead away to a distant place. — *Dirghī-bhāva*, as, m. the becoming long, the lengthening (of a vowel). — *Dirghī-bhū*, cl. 1. P. -bhavati, &c., to become long, lengthen. — *Dirghī-bhūta*, as, ā, am, become long, lengthened. — *Dirghervāru* (*gha-ir*), us, m. a kind of cucumber (= *ḍangari*). — *Dirghośhvāsa* (*gha-uś*), am, n. 'having a long breath,' epithet of the body.

Dirghikā, f. a long or oblong lake or pond; [cf. *tridasa-ā*.]

दीर्घ *dirgha*, as, ā, am (fr. rt. *drī*), torn, rent, sundered; frightened, afraid.

दीव् *div*, *divi*, *divyat*, &c. See under rt.

2. *div* at p. 414, col. 2.

दु 1. *du* (the original form of this rt. was probably *dū*), cl. 1. P. *davati*, *dudāva* (2nd sing. *dudavitha*, 1st du. *duduviva*), *dotā*, *doshyati*, *adavāt*, *adaushit*, *dotum*, to go, move; Caus. *dāvayati*, &c., to cause to go; [cf. rt. 1. *dru*.]

Dūta. See p. 426, col. 2.

1. *dūna*, as, ā, am, gone; going, moving. — *Dūnavat*, ān, ati, at, having gone.

दु 2. *du* (also written *dū*, see 1. *dū*), cl. 5. P. 4. A. *dunoti*, *dūyate* (ep. also *dūyati*), *dudūva*, *doshyati*, *adaushit*, *dotum*, to be burnt, to be consumed with internal heat, to be consumed by pain or sorrow, to be agitated or disturbed, to be distressed; (cl. 5. P.) to burn, consume with fire; to cause pain by internal heat or fever; to cause anxiety or sorrow or distress; to afflict: Caus. P. *dāvayati*, -yitum, Aor. *adūdat*, to burn, cause pain: Desid. *dudūshati*: Intens. *dodūyate*, *dodoti*; [cf. Lith. *duony*, 'I vex,' = Caus. *dāvayāmi*; Gr. *δ-δύνη*, *δ-δύνω*, *δύνω*, *δεδουμένος*, *δουλός*, probably *duh*; Lat. *doleo* fr. *doveo*; Angl. Sax. *tyman*; Hib. *leirim*, 'I pain,' probably = Caus. *dāvayāmi*.]

Dut, t, f. pain, anxiety, uneasiness. — *Dud-da*, as, ā, am, or *dud-dādān*, i, īni, i, giving or causing pain, cruel, wicked.

Duta, as, ā, am (?), pained, afflicted.

Dunvat, ān, ati, at, afflicting, causing pain or sorrow, injuring.

2. *dūna*. See under 1. *dū*, p. 426, col. 1.

दुः *duḥ*, euphonically substituted for *duś* in *duḥkha* (see the next) and in comps. like *duḥ-prajña*, *duḥ-saṃsa*, &c. See under *duś* at p. 424.

दुःख *duḥkha*, am, n. (more properly written *duś-kha*, and said to be fr. *duś* + *kha*, q. v.; cf. *duḥ* above and *eu-kha*; the word *duḥkha* does not occur in the earliest literature), uneasiness, unhappiness, pain, sorrow, affliction, distress, misery, anguish, agony; difficulty, trouble; (as), m. Unhappiness or Pain personified as son of *Naraka* and *Vedana*; (as, ā, am), painful, disagreeable, unpleasant, uncomfortable, uneasy, difficult; (am), ind. difficultly, scarcely, hardly; (*ena*), ind. with difficulty; difficulty; (*āt*), ind. with difficulty, hardly; [cf. Hib. *duic*, 'pain, sorrow, grief,' perhaps *doilghe*, 'sore, hard'; *doilgheas*, 'sorrow.']. — *Duḥkha-kara*, as, i, am, causing pain; afflicting, occasioning sorrow or trouble. — *Duḥkha-ārin*, i, īni, i, going with pain, distressed. — *Duḥkha-śāhina*, as, ā, am, cut with difficulty, tough, hard; pierced by sorrow, pained, distressed. — *Duḥkha-śāhina*, as, ā, am, to

be cut with difficulty, hard to be divided, tough, hard; to be conquered or overcome with difficulty; to be pierced or pained by affliction, &c. — *Duḥkha-jāta*, as, ā, am, suffering pain, feeling pain, distressed. — *Duḥkha-jivān*, i, īni, i, living in pain or distress. — *Duḥkha-tara*, am, n. greater pain, a greater evil; a very great evil; (as, ā, am), more painful or disagreeable; (am), ind. more painfully or disagreeably. — *Duḥkha-tā*, f. unhappiness, misery, pain, discomfort, painful state. — *Duḥkha-dagdha*, as, ā, am, burnt or tormented by affliction, pained, distressed. — *Duḥkha-duḥkkena*, ind. with great difficulty. — *Duḥkha-dohyā*, f. (a cow) difficult to be milked. — *Duḥkha-nivāha*, as, ā, am, difficult to be borne. — *Duḥkha-paritāṅga* (*ta-an*), as, ā, am, whose limbs are surrounded or filled with pain. — *Duḥkha-paritātman* (*ta-āt*), ā, ā, a, whose soul is affected with anguish. — *Duḥkha-prāya* or *duḥkha-bahula*, as, ā, am, full of trouble, suffering excessively, abounding with distress or trouble, &c. — *Duḥkha-bhāgin*, i, īni, i, having pain as one's portion, suffering pain, unhappy. — *Duḥkha-maya*, as, i, am, consisting in suffering, one whose nature is made up of suffering. — *Duḥkhamaya-tva*, am, n. a condition made up of suffering. — *Duḥkha-moksha*, as, m. deliverance from pain. — *Duḥkha-yoga*, as, m. occurrence or presence of trouble or pain, &c. — *Duḥkha-labdhiḥ*, f. 'gained with difficulty,' N. of a princess. — *Duḥkha-labhya*, as, ā, am, to be obtained or effected with difficulty, hardly procurable. — *Duḥkha-loka*, as, m. 'the world of pain,' = *samsāra* or the world as a scene of constant suffering and transmigration. — *Duḥkha-vyābhāshita*, as, ā, am, pronounced with difficulty. — *Duḥkha-śīla*, as, ā, am, of a difficult temper, i. e. hard to manage, bad-tempered, irritable. — *Duḥkha-śīla-tra*, am, n. irritability of temper. — *Duḥkha-śoka-samanvita*, as, ā, am, filled with pain and sorrow. — *Duḥkha-samyoga*, as, m. occurrence or presence of pain, distress, &c. — *Duḥkha-samvāra*, āhita, as, ā, am, reared with difficulty. — *Duḥkha-samsthiti*, is, is, i, in a wretched condition, poor, miserable. — *Duḥkha-samsparśa*, as, ā, am, = *duḥkha-sparśa*. — *Duḥkha-saṅcāra*, as, ā, am, passing unhappily (as time). — *Duḥkha-samāyukta*, as, ā, am, accompanied with pain, affected by anguish. — *Duḥkha-sāgara*, as, m. 'an ocean of trouble or pain,' great sorrow; the world. — *Duḥkha-sparśa*, as, ā, am, unpleasant or hard to the touch. — *Duḥkha-han*, ā, ghnī, a, removing pain. — *Duḥkha-kara*, as, ā or i, am, causing pain, afflicting. — *Duḥkha-kri*, cl. 8. P. -karoti, -kartum, to cause pain to any one (with acc.); to distress. — *Duḥkha-śāra* (*kha-āś*), as, ā, am, of a difficult temper or disposition; hard to manage. — *Duḥkhatita* (*kha-at*), as, ā, am, freed or escaped from pain. — *Duḥkhānta* (*kha-an*), as, m. 'the end of pain or trouble' (with the *Māheśvaras*), final emancipation or the acquisition of superhuman powers and freedom of will. — *Duḥkhānvita* (*kha-an*), as, ā, am, accompanied with pain, filled with grief, pained, afflicted, distressed. — *Duḥkhānta* (*kha-ār*), as, ā, am, afflicted by pain, pained, distressed. — *Duḥkhā-luḥka* (*kha-āl*), as, ā, am, consumed with grief. — *Duḥkhopeta* (*kha-up*), as, ā, am, affected by pain, suffering distress, &c.

Duḥkhaya, Nom. P. *duḥkhayati*, -yitum, to pain, cause pain, afflict, distress; (also given as a rt. of the 10th cl. and even cl. 1. *duḥkhati*, &c.)

Duḥkhāya, Nom. A. *duḥkhāyate*, &c., to feel pain, be distressed.

Duḥkhita, as, ā, am, pained, suffering pain, distressed, afflicted, unhappy, poor, indigent; (am), n. pain, distress, trouble. — *Duḥkhita-citta*, as, ā, am, afflicted at heart, grieved in mind.

Duḥkhin, i, īni, i, having pain, pained, sorrowing, afflicted, grieved; difficult, painful.

Duḥkhiya, Nom. P. *duḥkhiyati*, &c., to feel pain, be distressed.

Duḥkhiya, Nom. P. *duḥkhiyati*, &c., to cause pain.

दुःप° *duḥ-pa°*, *duḥ-pra°*, *duḥ-prā°*, *duḥ-pre°*, &c. See the comp. under *duḥ* at p. 424.

दुःफालिकुय *duḥphālikuttha* (a word said to be borrowed fr. the Arabic), N. of the twelfth Yoga (in astrology).

दुःश° *duḥ-śa°*, *duḥ-sha°*, *duḥ-sa°*. See the comp. under *duḥ* at p. 424.

दुःसाधिन् *duḥ-sādhin*. See 1. *dur*, col. 3.

दुकूल *dukūla*, as, m. (said to be fr. rt. 2. *du*), (a), a species of plant; (am), n. woven silk, very fine cloth or raiment made of the inner bark of this plant, (opposed to *valkula*; also read *duḡūla*.)

दुग्ध *dugdha*, as, ā, am (fr. rt. 2. *duḥ*), milked; milked out, extracted, sucked out so as to be impoverished; milked together, collected, filled, full; (am), n. milk, the milky juice of plants, sap [cf. *go-raksha-dī*]; milking, (in *dugdha-bandhaka*), (i), f. a medicinal plant, a kind of Asclepias, = *kshirāvikā*, = *dugdha-pāshāṇa*. — *Dugdha-kūṭhā*, f. a sort of cake made of ground rice and mixed with milk &c. ('having a milk-well?'). — *Dugdha-tā*, f. or *dugdha-tva*, am, n. milkiness, milky nature. — *Dugdha-tāliya*, am, n. (fr. *dugdha* and *tāla*), the froth of milk, syllabub; the skim of milk or cream; milk and mangoes, mango fool. — *Dugdha-dā*, f. giving milk, milk-giver, milch. — *Dugdha-pācana*, am, n. a kind of salt (= *vaj-raka*); a vessel for boiling milk. — *Dugdha-pātra*, am, n. a milk-pan. — *Dugdha-pāyin*, i, ini, i, drinking milk. — *Dugdha-pāshāṇa*, as, m. a species of plant, = *dugdha-pāshāṇaka*, *dugdhaśman*, *dugdhī*; *kshirin*, *kshira-kshava*, *gomedha-sannibha*, *diptika*, *vajrābha*. — *Dugdha-puṭṭhi*, f. a kind of plant, = *nīśa*, *bhaṅgā*, *sevakaṭu*, commonly *dugdhā-peyā*. — *Dugdha-poṣhya*, as, ā, am, a suckling, child &c. living on its mother's milk. — *Dugdha-phena*, as, m. the froth or skim of milk, syllabub, cream; (i), f. a small medicinal shrub, = *gojā-parāni*, *payah-phenī*, *payasvini*, *phena-dugdha*, *lūtāri*. — *Dugdha-bandhaka*, as or am, m. or n. (?), the post to which a cow is fastened before being milked. — *Dugdha-vatī*, f. giving milk. — *Dugdha-vijā*, f. rice mixed with milk. — *Dugdha-samudra*, as, m. the sea of milk. — *Dugdhaśha* ('*dha-ak°*'), as, m. 'having milk-white eyes,' a particular kind of precious stone (opal?). — *Dugdhaśha* ('*dha-ag°*'), am, n. the upper part, surface or skim of milk, cream. — *Dugdhabhī* ('*dha-ab°*'), is, m. the sea of milk. — *Dugdhabhī-tanayā*, f. 'the daughter of the sea of milk,' epithet of the goddess Lakshmi. — *Dugdhambudhi* ('*dha-am°*'), is, m. the sea of milk. — *Dugdhamra* ('*dha-am°*') = *dugdha-tāliya*, q.v. — *Dugdhaśman* ('*dha-as°*'), ā, m. = *dugdha-pāshāṇa*, q.v.

Dugdhiḥkā, f. a sort of Asclepias, A. Rosea, = *kshirāvi*, = *uttamā*; (the Hindi derivative *Dūdhi* is also applied to Euphorbia Hirta and Thymifolia.)

Dugdhin, i, ini, i, having milk, milky, milch.

Dugdhintā, f. a species of plant, = *raktāpā-mārga* or a red kind of Achyranthos Aspera.

Dugdhvā, ind. having milked; having pressed or squeezed out.

Dugha, as, ā, am, (at the end of a comp.) milking; yielding, granting; (ā), f. a milch-cow; [cf. *kāma-d°*, *gharma-d°*, *droṇa-d°*.]

दुच्छ *ducccha*, as, m. a kind of perfume, = *gandha-kuṭi*, = *vihārādyavakāśaka* (?).

दुष्पुना *duṣṣunā*, f. (fr. *duḥ* + *śuna*?), Ved. misfortune, calamity; injury, evil, often personified as a malicious being or evil spirit; [cf. *a-duṣṣunā*.]

Duṣṣunāya, Nom. A. *duṣṣunāyate*, &c., Ved. to wish to injure or hurt, to be evil disposed.

दुडि *duḍi*, is, f. = *duli*, a small tortoise; a female tortoise.

दुग्दु *duḡḍuka*, as, ā, am, fraudulent, dishonest, bad-hearted.

दुग्दुभ *duḡḍubha*, as, ā, am, = *duḡḍubha*, a kind of lizard without feet; a kind of snake described as not venomous, = *rājila*; [cf. *duḡḍubha*.]

Duḡḍubhi, is, m. f. a species of venomous animal; a kind of snake; [cf. *duḡḍubhika*.]

दुत्थोत्थद्वीर *duṭṭhotthadwīra*, (in astrology) N. of the thirteenth Yoga.

दुद *duda*, as, m., N. of a mountain.

दुदुह *duduha*, as, m. (fr. rt. 2. *duḥ*?), N. of a prince, father of Pra-śetas.

दुह *dud-da*. See *dut*, rt. 2. *du*, p. 418.

दुयूष *dudyūshu*, us, us, u (fr. the Desid. of rt. 2. *div*), wishing to play, wishing to brandish.

दुद्रुम *dudruma*, as, m. (said to be fr. *du* = *duḥ* + *druma*), a green onion; [cf. *dur-druma*.]

दुधि *dudhi*, is, is, i (fr. rt. 1. *dhū*?), Ved. violent, impetuous, injurious; [cf. *dudhi* and *dudhra*.]

Dudhita, as, ā, am, Ved. troubled, perplexed, turbid.

Dudhūshat, an, atī, at (fr. the Desid.), trying, wishing or endeavouring to shake.

Dudhra, as, ā, am, Ved. = *dudhi*, powerful, violent, impetuous, terrible; (Śāy.) restraining wicked enemies. — *Dudhra-kṛit*, t, t, t, Ved. doing dreadful acts, rendering excited, exciting, impetuous, boisterous; (ās), m. pl. epithet of the Maruts. — *Dudhra-vāc*, k, k, k, Ved. speaking in an excited or uncontrolled manner.

दुधुक्षु *dudhukshu*, us, us, u (fr. the Desid. of rt. 2. *duḥ*), wishing or intending to milk.

दुन्दम *dundama*, as, m. a sort of drum, = *duḡḍubhi* below.

दुन्दु *duḡḍu*, us, m. (an onomatopoeitic word), a sort of drum; an epithet of Vasu-deva who was the father of Kṛishṇa; [cf. *ānaka-d°*.]

दुन्दुभ *duḡḍubha*, as, m. a species of water-snake described as not venomous [cf. *duḡḍubha* and *duḡḍubhi*]; an epithet of Siva; (ās), m. pl., N. of a Vedic school, = *duḡḍubhi*, a kind of drum (occurring in the comp. *anaka-d°*).

दुन्दुभि *duḡḍubhi*, is, m. (fr. *duḡḍu*, imitative sound), a sort of large kettle-drum; a sort of poison; N. of the fifty-sixth year in the Jupiter cycle of sixty years; an epithet of Varuṇa; Kṛishṇa; N. of an Asura; of a Rakshas; of a son of Andhaka and grandson of Anu; of a man considered as a son of Siva; (is), f. a drum; a particular throw of the dice in gambling; twice three dots or spots on a die or a pair of dice with three spots on each; (i), f. 'a kettle-drum,' N. of a Gandharvī; [cf. *karna-d°*.]

— *Dundubhi-grīva*, as, ā, am, having a neck like a kettle-drum (an ox). — *Dundubhi-nīhrāda*, as, m. 'having the sound of a kettle-drum,' N. of a Dānava. — *Dundubhi-vadha*, as, m., N. of the eighty-ninth chapter of the Gaṇeśa-Purāṇa. — *Dundubhi-svara*, as, m. 'emitting the sound of a kettle-drum,' a kind of magical formula or spell against the evil spirits supposed to possess weapons. — *Dundubhi-svara*, as, m. 'sounding like a kettle-drum,' N. of a man. — *Dundubhisvara-rāja*, as, m., N. of several Buddhas. — *Dundubhīśvara* ('*bhi-īś°*'), as, m., N. of a Buddha.

Dundubhika, as, m. a kind of venomous insect.

Dundubhya, only in the comp. *śakra-duḡḍubhya* (scil. *mantra*), Ved. 'relating to Cakra and Dundubhi.'

दुन्दुमा *duḡḍumā*, f. (an onomatopoeitic word), a particular sound, sound in general.

Dundumāya, Nom. A. *duḡḍumāyate*, -yitum, to sound.

Dundumāyita, as, ā, am, sounded; (am), n. a particular sound, sound.

दुन्दुमार *duḡḍumāra*, as, m. a sort of red worm; the smoke of a house; a cat, = *dhundhumāra*.

दुन्वत् *dunvat*. See rt. 2. *du*, p. 418, col. 2.

दुफार *duphāra*, N. of a place mentioned in the Romaka-siddhānta.

दुमेल *dumela*, am, n. a particular high number.

दुम्मुमाक *dummadumāka*, as, m., N. of a Grāma.

दुर 1. *dur*, f., Ved. (occurring only in nom. and acc. pl. *duras*), = *dyār*, a door; (at the end of a comp. the form *dura* is used, see 2. *dura*). — *Duḥ-sādhin*, i, m. a door-keeper.

दुर 2. *dur*, ind. a prefix substituted for *duḥ*, q.v., at the beginning of a compound before vowels and soft consonants; (for the comps. beginning *duḥ*, *duś*, *dush*, *duḥ*, see under *duḥ*). — *Dur-aksha*, as, m. (fr. 2. *aksha*), a loaded or fraudulent die or dice; (as, i, am), (fr. 4. *aksha*), weak-eyed. — *Dur-atikrama*, as, ā, am, difficult to be surpassed or overcome, difficult to be conquered, unconquerable; difficult of performance or accomplishment, insurmountable; difficult to be escaped from, inevitable; (as), m., N. of a Brāhman regarded as a son of Siva. — *Dur-atyaya*, as, ā, am, difficult to be passed or surpassed, hard to be overcome; difficult to be escaped from; difficult to be attained; difficult to be passed through or fathomed. — *Dur-atyayānukramaya* ('*ya-an°*'), as, ā, am, whose ways are past finding out (God). — *Dur-atyetu*, us, us, u, Ved. difficult to be overcome &c., = the preceding. — *Dur-adriṣṭa*, am, n. bad luck, ill fate, misfortune. — *Dur-admanī*, f., Ved. bad or noxious food. — *Dur-adhiḡa*, as, ā, am, difficult to be attained &c., see the next. — *Dur-adhiḡama*, as, ā, am, difficult to be attained or reached, unattainable, hard to be traversed; not to be overcome, insurmountable; difficult to be read through or studied. — *Dur-adhiṣṭhita*, as, ā, am, badly managed or executed; (am), n. improper residence at a place. — *Dur-adhita*, as, ā, am, badly read or learnt, studied with difficulty. — *Dur-adhyaya*, as, ā, am, difficult of attainment; difficult of perusal, hard to be studied. — *Dur-adhyayana*, am, n. reading or studying badly or with difficulty. — *Dur-adhyava-sāya*, as, m. a bad or foolish undertaking; (wrongly read *durādhyavasāya*). — *Dur-adhva*, as, m. a bad road. — *Dur-anupālana*, as, ā, am, difficult to be kept or preserved. — *Dur-anubodha*, as, ā, am, difficult to be recollected. — *Dur-anuṣṭhita*, as, ā, am, badly done or performed. — *Dur-anuṣṭhēya*, as, ā, am, difficult to be accomplished. — *Dur-anta*, as, ā, am, whose end is difficult to be reached, having no end, infinite; ending ill, ending in misery, having a bad end, miserable, unhappy. — *Dur-antaka* = the preceding; (as), m. epithet of Siva. — *Duranta-kṛit*, t, t, t, doing what is endless, (perhaps) suffering endless pains. — *Duranta-moha*, as, ā, am, whose infatuation has a bad ending or has no end. — *Duranta-virya*, as, ā, am, possessed of endless energy. — *Duranta-śakti*, is, is, i, having endless power. — *Dur-anraya*, as, ā, am, difficult to be passed along (as a road &c.), difficult to be followed; difficult to be carried out, hard to be comprehended or attained; (as), m. a false concord (in gram.); a consequence wrongly deduced from given premises. — *Dur-anveshya*, as, ā, am, difficult to be searched. — *Dur-apācāra*, as, ā, am, difficult

to be displeased or offended. — *Dur-abhigraha*, *as*, *ā*, *am*, difficult to be laid hold of; (*as*), m. Achyranthes Aspera [cf. *apānārga*]; (*ā*), f. Mucuna Pruriens; Alhagi Maurorum. — *Dur-abhinānin*, *i*, *ini*, *i*, badly or disagreeably proud. — *Dur-avagama*, *as*, *ā*, *am*, difficult to be understood, incomprehensible. — *Dur-avagraha*, *as*, *ā*, *am*, difficult to be kept back or restrained; disagreeable. — *Duravagādin*, *i*, *ini*, *i*, speaking disagreeably. — *Dur-avagrāhya*, *as*, *ā*, *am*, difficult to be apprehended or reached. — *Dur-avabodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible. — *Duravabodha-tā*, *f*, unintelligibility. — *Dur-avaroḥa*, *as*, *ā*, *am*, difficult to be descended. — *Dur-avarada*, *am*, *adj*, n. difficult to be spoken against or censured. — *Dur-avasita*, *as*, *ā*, *am*, difficult to be conceived (?). — *Dur-avastha*, *as*, *ā*, *am*, badly situated, poorly circumstanced; (*ā*), *f*, bad situation, miserable condition, evil case. — *Dur-avāpa*, *as*, *ā*, *am*, difficult to be reached, gained, attained or obtained; difficult to be acquired; difficult to be fulfilled. — *Dur-avakṣhita*, *am*, n. an improper look, a forbidden glance. — *Dur-ahna*, *as*, *m*, a bad day; [cf. *dur-dina*]. — *Dur-ākṛiti*, *i*, *is*, *i*, badly formed; deformed, disfigured, misshapen. — *Dur-ākṛanda*, *am*, *ind*, crying miserably; [cf. *dur-ākrośa*]. — *Dur-ākrama*, *as*, *ā*, *am*, difficult to be ascended or passed; hard to be approached, attacked or assailed; invincible. — *Dur-ākramaṇa*, *am*, n. unfair attack; difficult approach. — *Dur-ākṛānta*, *as*, *ā*, *am*, unjustly attacked; difficult of access. — *Dur-ākrośa*, *as*, *m*, a miserable cry; (*am*), *ind*, crying miserably; [cf. *dur-ākṛanda*]. — *Dur-āgata*, *as*, *ā*, *am*, badly come, arrived with difficulty, unhappily arrived; (*as*), *m*, N. of a man. — *Dur-āyama*, *as*, *m*, bad income, improper gain, illegal accession (of property &c.). — *Dur-āgraha*, *as*, *ā*, *am*, obstinate retention of an opinion, wicked or foolish obstinacy, pertinacity, head-strongness. — *Dur-ācāra*, *as*, *ā*, *am*, difficult to be practised, hard to be performed; difficult to be treated or cured, incurable. — *Dur-ācārita*, *am*, n. bad practice or performance, bad treatment. — *Dur-ācāra*, *as*, *m*, bad behaviour, ill conduct, bad manners, wickedness; (*as*, *ā*, *am*), difficult to be practised or managed; ill-conducted, badly behaved; addicted to evil practices, wicked, depraved, profligate. — *Dur-ādhyā*, *as*, *ā*, *am*, not rich or opulent, not abounding. — *Dur-ādhyānkara*, *as*, *i*, *am*, difficult to be made rich. — *Dur-ādhyambhava*, *as*, *ā*, *am*, difficult to become rich; (*am*), n. becoming rich with difficulty. — *Dur-ātma-tā*, *f*, (*fr*, the following), mean-spiritedness, baseness, wickedness. — *Dur-ātman*, *ā*, *ā*, *am*, bad-hearted, evil-natured, mean-spirited, ill-conditioned, low, vile, wicked, bad; (*ā*), *m*, a rascal, scoundrel, villain, wretch. — *Dur-ātma-vat*, *am*, *at*, *at*, = the preceding. — *Dur-ādāna*, *as*, *ā*, *am*, Ved. difficult to be laid hold of or apprehended. — *Dur-ādega*, *as*, *ā*, *am*, difficult to be taken away or seized. — *Dur-ādhana*, *as*, *m*, N. of one of the 100 sons of Dhṛita-rāṣṭra; (probably a wrong form for *dur-ādharma*). — *Dur-ādharma*, *as*, *ā*, *am*, difficult to be withstood, not to be restrained, irresistible; difficult to be subdued or overpowered; (*as*), *m*, N. of one of the 100 sons of Dhṛita-rāṣṭra; [cf. the preceding]. — *Dur-ādharsha*, *as*, *ā*, *am*, difficult to be attacked, not to be assailed, unassailable, hard to be approached or attacked; not to be assaulted or molested with impunity, dangerous; intractable, haughty; (*as*), *m*, white mustard; (*ā*), *f*, a kind of plant (= *kupṇabini*); [cf. *dur-dharsha* and *dush-pradharsha*]. — *Dur-ādharma*, *as*, *m*, 'not to be confined, illimitable,' epithet of Śiva. — *Dur-ādhi*, *i*, *is*, *i*, painful, distressing. — *Dur-ādhi*, *i*, *is*, *i* (rt. *dhya*), Ved. intending or meditating evil, malignant. — *Dur-ānāma*, *as*, *ā*, *am*, difficult to be bent, hard to bend (as a bow). — *Dur-āpa*, *as*, *ā*, *am*, difficult to be obtained, difficult of attainment; difficult to be approached; hard to be overcome; (*as*), *m*, N. of a Dānava. — *Dur-āpana*, *as*, *ā*, *am*, Ved. difficult to be attained, difficult to be overtaken. — *Dur-āpādāna*, *as*, *ā*, *am*, difficult to be accom-

plished, hard to be brought about. — *Dur-āpūra*, *as*, *ā*, *am*, difficult to be filled or fulfilled or satisfied. — *Dur-ābādha*, *as*, *ā*, *am*, not to be molested, not to be assaulted with impunity; (*as*), *m*, epithet of Śiva. — *Dur-āmnāya*, *as*, *ā*, *am*, difficult to be handed down. — *Dur-ānya*, *as*, *ā*, *am*, Ved. difficult to be attained; (probably for *dur-āpya*). — *Dur-ārakshya*, *as*, *ā*, *am*, difficult to be protected; [cf. *ārakshya*]. — *Dur-ārādhyā*, *as*, *ā*, *am*, difficult to be won over or propitiated, hard to be conciliated, difficult to be worshipped. — *Dur-ārī-han*, *ā*, *m*, (*fr*, *dur-ārī-han*), 'killing wicked enemies,' epithet of Viṣṇu. — *Dur-ārūha*, *as*, *ā*, *am*, difficult to be ascended or mounted; (*as*), *m*, a cocoa-nut tree; *Ægelo Marmelos* (= *vilva*); (*ā*), *f*, Phoenix Sylvestris (= *kharjūri*). — *Dur-ārūḍha*, *as*, *ā*, *am*, ascended with difficulty. — *Dur-āroha*, *as*, *ā*, *am*, difficult of ascent; (*as*), *m*, the palm tree, the date tree; (*ā*), *f*, the silk-cotton tree (= *sālmali*; = *śrī-valli*). — *Dur-ārohaṇya*, *as*, *ā*, *am*, difficult to be ascended. — *Dur-ālakshya*, *as*, *ā*, *am*, difficult to be observed or perceived; [cf. 1. *ālakshya*]. — *Dur-ālakshya-tama*, *as*, *ā*, *am*, most difficult to be perceived. — *Dur-ālābha* or *dur-ālāmba*, *as*, *ā*, *am*, difficult to be laid hold of or handled, unfit to be touched; difficult of attainment; (*ā*), *f*, the prickly Alhagi Maurorum; [cf. *kshudra-d*]. — *Dur-ālāpa*, *as*, *m*, a curse; imprecation; abuse, scurrilous or abusive language. — *Dur-āloka*, *as*, *ā*, *am*, difficult to be perceived; not to be looked at, painfully bright, dazzling; (*as*), *m*, dazzling splendor. — *Dur-āvarta*, *as*, *ā*, *am*, difficult to be turned (from an opinion &c.). — *Dur-āvaha*, *as*, *ā*, *am*, difficult to be brought, difficult to be led towards. — *Dur-āvāra*, *as*, *ā*, *am*, difficult to be covered or surrounded; difficult to be shut in or kept together; hard to be filled up; difficult to be restrained or stopped or kept back. — *Dur-āvya*, *as*, *ā*, *am*, (perhaps for *dur-avya* fr. rt. *av*), Ved. displeasing. — 1. *dur-āśa*, *as*, *m*, N. of an Ekāha; [cf. *dur-ṇaśa*, *dū-ṇaśa*, *dā-ṇaśa*]. — 2. *dur-āśa*, *as*, *ā*, *am*, having bad expectations; (*ā*), *f*, bad hope or expectation. — *Dur-āśāya*, *as*, *m*, a bad resting-place or asylum; (*as*, *ā*, *am*), having a bad place of rest or refuge, having a difficult shelter or asylum; having evil thoughts or designs, evil-minded, malicious. — *Dur-āśir*, *ir*, *ir*, Ved. badly mixed (as Soma). — *Dur-āśa*, *as*, *ā*, *am*, difficult to be driven out or expelled. — *Dur-āśāda*, *as*, *ā*, *am*, difficult of access or attainment, difficult to be approached; difficult to be met with or found; hard to be borne; unequaled, unparalleled, unrivaled; (*as*), *m*, epithet of Śiva; mystical N. of a sword. — *Dur-āśāda-jaya*, *as*, *m*, N. of the forty-second chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āśādalopākhyāna* ('*da-up*'), *am*, n., N. of the fortieth chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āśaha*, *as*, *ā*, *am*, difficult to be accomplished. — *Dur-āśita*, *am*, n. bad or unbecoming manner of sitting. — *Dur-āśā*, *ind*, (opposed to and formed like *sv-āśā*), Ved. ill luck, misfortune. — *Dur-i*, *cl*, 1. A. *dur-ayate* or *dal-ayate*, &c., to go badly, to go wrong? (this verb is given by grammarians, but seems only to occur in its derivatives). — *Dur-ita*, *am*, n. bad course, difficulty, danger, damage; evil ways, evil, sin, Evil or Sin personified; (*as*, *ā*, *am*), difficult, bad; sinful, wicked; [cf. *dur-iti*, *dur-gati*]. — *Durita-kshaya*, *as*, *m*, N. of a son of Mahā-vīrya and father of Trayyārūṇi. — *Dur-ita-lamani*, *f*, N. of a tree. — *Duritārī* ('*ta-ari*'), *i*, *f*, 'the enemy of sin,' N. of a female deity of the Jains (accompanying the third Arhat of the present Ava-sarpiṇi). — *Dur-iti*, *i*, *f*, Ved. bad course; difficulty, distress, trouble; [cf. *dur-ita* and *dur-gati*]. — 1. *dur-iṣṭa*, *am*, n. (*iṣṭa* fr. rt. 3. *iṣṭ*), 'bad wish,' curse, malediction, imprecation, a spell for the injury of another person; [cf. *dur-iṣhāṇā*]. — 2. *dur-iṣṭa*, *as*, *ā*, *am* (*iṣṭa* fr. rt. *yaj*), badly sacrificed, defective in a sacrifice, (opposed to *sv-iṣṭa*). — *Dur-iṣṭa-kṛit*, *t*, *t*, *t*, performing a

magic spell to injure another. — *Dur-iṣṭi*, *i*, *f*, Ved. defect or failure in a sacrifice. — *Dur-iṣṭha*, *as*, *ā*, *am* (superl. fr. 2. *dur*), very bad, very wicked; (*am*), n. great crime, extreme wickedness. — *Dur-iṣha*, *as*, *m*, a bad master. — *Dur-iṣhāṇā*, *f*, (*iṣhāṇā* being a wrong form for *eshāṇā*), 'bad wish,' curse, cursing, imprecation; an evil eye; [cf. 1. *dur-iṣṭa*]. — *Dur-ukta*, *as*, *ā*, *am*, badly spoken, uttered wrongly, harshly or injuriously spoken, harshly addressed; (*am*), n. injurious speech, reproach, hard or harsh words, rough or offensive words. — *Dur-ukti*, *i*, *f*, harsh or injurious speech, offensive speech; personified as a daughter of Krodha and Himsā and sister and wife of Kali, (their children are Bhaya and Mrityu). — *Dur-ucchēda*, *as*, *ā*, *am*, difficult to be extirpated or destroyed. — 1. *dur-uttara*, *as*, *ā*, *am* (see 1. *ut-tara*, p. 149), unanswerable. — 2. *dur-uttara*, *as*, *ā*, *am* (see *ut-tri*, p. 150), difficult to be crossed, hard to pass, difficult to be come out of or escaped from. — *Dur-utsaha* or *dur-utsāha*, *as*, *ā*, *am*, difficult to be borne; difficult to be resisted, irresistible. — *Dur-udaya*, *as*, *ā*, *am*, rising into view or appearing with difficulty, not easily manifested. — *Dur-udāhara*, *as*, *ā*, *am*, difficult to be articulated or pronounced. — *Dur-udvaha*, *as*, *ā*, *am*, difficult to be borne or suffered; unbearable, burdensome. — *Dur-upakrama*, *as*, *ā*, *am*, difficult of access or approach; difficult of cure. — *Dur-upacāra*, *as*, *ā*, *am*, difficult of approach; unmanageable; difficult of cure. — *Dur-upalaksha*, *as*, *ā*, *am*, difficult to be perceived. — *Dur-upasarpiṇ*, *i*, *ini*, *i*, approaching incautiously. — *Dur-upasthāna*, *as*, *ā*, *am*, difficult of approach, unapproachable, unattainable. — *Dur-upāya*, *as*, *m*, a bad expedient. — *Dur-ūha*, *as*, *ā*, *am*, difficult to be inferred or perceived or understood; abstruse. — *Durūha-tā*, *f*, abstruseness. — *Dur-eva*, *as*, *ā*, *am*, Ved. evil-affected, ill-disposed, malignant; (Sāy.) going badly, having evil ways; difficult to be approached, unassailable; (*as*), *m*, a wicked person, a criminal. — *Dur-okam*, *ind*, Ved. unwillingly, reluctantly. — *Dur-osha*, *as*, *ā*, *am*, Ved. slow, lazy [cf. *osham*]; (Sāy.) difficult to be burnt; dwelling in houses; [cf. Zend *dūraosha*]. — *Dur-oshas*, *ās*, *ās*, *as*, Ved. slow, lazy; whose anger is difficult to be overcome. — *Dur-ga*, *as*, *ā*, *am*, difficult of access or approach, almost impassable or inaccessible, impervious, impermeable; difficult of attainment, unattainable; difficult to be understood; (*as*), *m*, bellium; N. of an Asura (supposed to have been slain by the goddess Durgā, according to some she received her name from him); N. of a man; of a grammarian and lexicographer and commentator on Yāska's Nirukta; an abridged form for *durgādāsa*, *durga-gupta*, *durga-siṅha*, &c.; (*ā*), *f*, N. of two rivers; 'the inaccessible goddess,' N. of the daughter of Hima-rat and wife of Śiva, (also called Umā, Parvatī, &c., and mother of Kārtikeya and Gaṇeśa; in her character of Durgā she is a goddess of terrific form and irascible temper, particularly worshipped at the Durgā-pūjā held in Bengal in the month of Āśvīn or about October); N. of a princess; the indigo plant; a creeping shrub, Clitoria Ternatea; a singing bird, = *śyāmā*; (*am*), n. a difficult or narrow passage over a stream or a mountain or through a wood &c., a defile, narrow pass, gorge; a place difficult of access, a citadel, fort, fortress, stronghold, castle, crag, Droog or hill-fort, (in the sense of 'an inaccessible place' often at the end of a compound after a word indicating that by which the difficulty is caused, see *giri-d*, *dhanva-d*, *vāri-d*); rough ground, roughness; difficulty, adversity, distress, danger. — *Durga-karmān*, *a*, n. fortification; difficult work. — *Durga-kāraka*, *as*, *ikā*, *am*, building a fort; making difficult or impassable; (*as*), *m*, the Bhojpatra or birch tree. — *Durga-gupta*, *as*, *m*, (for *durgā-g*), N. of a grammarian. — *Durga-ghāta*, *as* or *am*, *m*, or *n*, (?), N. of a fort. — *Durga-ghnā*, *f*, 'remover of difficulties,' epithet of Durgā. — *Durga-ṭikā*, *f*, 'Durga's commentary' on Yāska's Nirukta &c.; (according to some authorities

Durga = **Durga-gupta**; according to others = **Durga-sigha**. — **Dur-gata**, *as, ā, am*, 'one whose affairs go badly,' unfortunate, in bad circumstances, poor, indigent, in trouble; distressed; suffering pain or affliction; [cf. *dur-ita*.] — **Durgata-tā**, *f.* ill luck, bad circumstances, distress, poverty, misery. — **Durgataraṇi**, *f.* 'conveying over difficulties,' an epithet of Sāvitrī. — **Durga-tā**, *f.* impassableness, difficulty of being crossed. — **Dur-gatī**, *is, f.* bad circumstances, misfortune, poverty, straits, indigence, want; a difficult path or situation; hell. — **Durgatī-nāśinī**, *f.* 'removing distress,' an epithet of Durgā. — **Durgat-nivāsin**, *i, inī, f.* dwelling in a fortress or stronghold. — **Dur-gandha**, *as, m.* a bad smell, bad odour, stink; (*as, ā, am*), ill-smelling, ill-scented; (*as*), *m.* any ill-smelling substance; the mango tree (= *imra*), an onion; (*am*), *n.* sochal-salt. — **Durgandha-tā**, *f.* badness of smell, stink. — **Durgandhī**, *is, is, i, or durgandhin*, *i, inī, f.* ill-smelling, stinking. — **Durga-patī**, *is, m.* or **durga-pālā**, *as, m.* the commandant or governor of a fortress. — **Durgapura**, *am, n.* a fortified town, citadel. — **Durgapushpī**, *f.* *N.* of a plant (commonly *keśa-pushpā*). — **Dur-gama**, *as, ā, am*, difficult to be traversed or travelled over, difficult of access or approach, impassable, inaccessible, impervious, unattainable, difficult of attainment, difficult to be understood; (*as, am*), *m. n.* a difficult situation; (*as*), *m. n.* of a son of Vasu-deva and Pauravi; also of Dhṛita. — **Dur-gamaniya**, *as, ā, am*, difficult to be traversed, hard to be passed, impassable. — **Durga-mārga**, *as, m.* a difficult pass or way, a defile. — **Durgamā-sū-bodhini** ('*ma-ās*'), *f.* *N.* of a commentary by Mālānka on the Mālatī-mādhava. — **Dur-gala**, *as, m.* *N.* of a people. — **Durga-larghana**, *as, i, am*, making one's way through difficult places, surmounting or overcoming difficulties; (*as*), *m.* a camel. — **Durga-vākya-prabodha**, *as, m.* 'knowledge of difficult words,' *N.* of a grammatical work. — **Durgareyasana**, *am, n.* defect in a fortress (e.g. its being ill-guarded &c.). — **Durga-saila**, *as, m.* 'an inaccessible mountain,' *N.* of a mountain. — **Durga-saivāra** or **durga-saivāra**, *as, m.* difficult passage, defile passing through an almost impervious or inaccessible place; a bridge, pontoon, or contrivance for passing a river, defile, &c. — **Durga-sampad**, *t, f.* excellence or perfection of a fortress. — **Durga-sinḥa**, *as, m.* (for *durgā-s*), *N.* of a king; of a grammarian; of an astronomer; (*i*), *f.* *N.* of Durga-sigha's commentary on the Kātantra; [cf. *durga-ikā*.] — **Durga-sena**, *as, m.* *N.* of an author. — **Durgāha**, *as, ā, am* (rt. *gāh*), *Ved.* difficult to be entered or passed through or fathomed; (*ānī*), *n. pl.* impassable or dangerous places, intolerable evils, dangers; (*as*), *m.* *N.* of a man; [cf. *daurgāha*.] — **Durgākramaṇa** ('*ga-āk*'), *am, n.* the taking of a fort. — **Dur-gāḥa**, *as, ā, am*, difficult to be fathomed or investigated; [cf. *durgāḥa* and *dur-gāḥya*.] — **Durgā-datta**, *as, m.* *N.* of the author of the *Vṛitta-muktāvalī* (a modern work on Prakṛit prosody). — **Durgā-dāsa**, *as, m.* *N.* of a commentator on the grammar and collection of roots by Vopa-deva (this commentary is called the *Dhātu-dīpikā*); *N.* of a physician; of a prince. — **Dur-gādha**, *as, ā, am*, unfathomable. — **Durgādhi-kārin** ('*ga-adh*'), *i, m.* or **durgādhiyaksha** ('*ga-adh*'), *as, m.* the governor of a fortress. — **Durgā-navamī**, *f.* the ninth day of the light half of the month Kārtika (sacred to Durgā and the first day of the Treta-yuga). — **Durgāntarātīthī** ('*ra-ad*'), *is, is, i*, guest of the interior of a stronghold, a prisoner. — **Durgā-pūjā**, *f.* the festival in honour of the goddess Durgā, held in Bengal in the month Āśvin or about October; *N.* of a chapter of the Purāṇa-sarva-sva. — **Durgāpūjā-prakarana**, *am, n.* *N.* of a chapter of the Purāṇa-sarva-sva. — **Durgā-prayoga**, *as, m.* *N.* of a chapter of the Tantra-sāra. — **Durgā-bhakti-taraṅgiṇī**, *f.* *N.* of a work on the worship of Durgā. — **Durgā-manu**, *us, m.* *N.* of the eleventh chapter of the Śāradātīlaka by Lakṣhmaṇa. — **Durgā-mahattva**, *am, n.* 'the greatness of Durgā,' *N.* of a work.

— **Durgā-māhātmya**, *am, n.* = **devī-māhātmya**. — **Durgā-yantra**, *am, n.* *N.* of a mystical diagram in the Tantra-sāra. — **Durgā-rādhana-māhātmya** ('*ga-ār*'), *am, n.* *N.* of the fourteenth chapter of the Śakti-ratnākara treating of the mystical worship of Durgā. — **Durgārohaṇa** ('*ga-ār*'), *as, ā, am*, difficult to be ascended. — **Durgāvarodha** ('*ga-ar*'), *as, m.* investing or besieging a fortress. — **Durgā-vākya**, *am, n.* *N.* of the 118th chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — **Durgā-vilāsa**, *as, m.* *N.* of a poem. — **Durgāśrayaṇa** ('*ga-ās*'), *am, n.* taking refuge in a fortress. — **Durgā-stuti**, *is, f.* 'praise of Durgā,' *N.* of a chapter of the Purāṇa-sarva-sva. — **Durgā-stotra**, *am, n.* *N.* of the sixty-third chapter of the Prakṛiti-khaṇḍa or second part of the Brahma-vaivarta-Purāṇa. — **Dur-gāhya**, *as, ā, am*, difficult to be fathomed or forded, unfathomable; [cf. *dur-gāḥa*.] — **Durgāhya-tva**, *am, n.* unfathomableness. — **Durgāhya** ('*ga-āh*'), *as, m.* bdellium. — **Durgi**, *is, f.* = **durgā**. — **Dur-gribhī**, *is, is, i, Ved.* difficult to be seized or laid hold of. — **Dur-gribhī-svan**, *ā, m.* (Sāy.) whose pervasion of space is difficult to be apprehended. — **Durgribhīya** (fr. the preceding), *Nom. A.* **durgribhīyate**, &c., *Ved.* to be difficult to seize or lay hold of. — **Durgotsava** ('*gā-ul*'), *as, m.* 'festival of Durgā,' *N.* of a treatise; *N.* of a chapter of the Tīthi-tattva-ṭīka by Kāśī-rāma. — **Durgotsava-tattva**, *am, n.* *N.* of a work by Raghu-nandana. — **Dur-goshthī**, *f.* evil association, secret alliance, conspiracy. — **Dur-graha**, *as, m.* seizing badly; a spasm, cramp; an evil demon (causing diseases); (*as, ā, am*), difficult to be conquered or gained; difficult to be obtained or accomplished; hard to be understood. — **Dur-grāhya**, *as, ā, am*, difficult to be seized, hard to be caught or laid hold of; difficult to be imprisoned; difficult to be gained or obtained; difficult to be understood or investigated. — **Durgrāhyatva**, *am, n.* the state of being difficult to be seized, &c. — **Durgrāhya-hridaya**, *as, ā, am*, whose heart is difficult to be gained. — **Dur-ghaṭa**, *as, ā, am*, difficult to be accomplished, difficult, impossible, unattainable; (*as* or *am*), *m.* or *n.* (?), *N.* of a work. — **Durghaṭa-gṛhātana**, 'removing difficulties,' *N.* of a commentary on the Saṅkṣipta-sāra. — **Durghaṭa-tva**, *am, n.* the state of being difficult to be accomplished. — **Durghaṭa-vritti**, *is, f.* *N.* of a commentary. — **Dur-ghaṇa**, *as, ā, am*, too crowded or closely packed. — **Dur-ghosha**, *as, ā, am*, uttering a harsh or disagreeable sound, harsh-sounding, roaring, bellowing; (*as*), *m.* a harsh or disagreeable cry; a bear. — **Dur-jana**, *as, m.* a bad man, a wicked wretch, a mischievous person, a scoundrel, a villain; (*as, ā, am*), bad, wicked, vile; malicious, mischief-making. — **Durjana-tā**, *f.* or **durjana-tva**, *am, n.* wickedness, villainy. — **Durjana-dūṣhita-manas**, *ās, ās, as*, having a mind corrupted by the wicked. — **Durjana-nindā**, *f.* 'censure of the wicked,' *N.* of the twenty-second chapter of the Sām-gadhara-paddhati. — **Durjana-mukha-āpetikā**, *f.* 'a box on the ear for perverse men,' *N.* of a controversial work. — **Durjanāya**, *Nom. A.* **durjanāyate**, &c., to become a wicked man, to become wicked. — **Dur-jaya**, *as, ā, am*, difficult to be subdued or overcome, hard to win or conquer, invincible; difficult to be obtained; (*as*), *m.* *N.* of a Dānava; of an assemblage of Dānavas; of a Rakṣas; of several heroes; (*ā*), *f.* *N.* of a place. — **Dur-jayanta**, *as, m.* *N.* of a mountain. — **Dur-jara**, *as, ā, am*, difficult to be made old, ever youthful; difficult of digestion, indigestible, hard; difficult to be enjoyed; (*as* or *am*), *m.* or *n.* (?), *N.* of a place. — **Dur-jāta**, *as, ā, am*, badly or inauspiciously born or produced, wretched, unhappy; bad-natured, bad; of a bad kind; not genuine, false; (*am*), *n.* misfortune, calamity; disparity, impropriety. — **Dur-jāti**, *is, f.* misfortune; ill condition; (*is, is, i*), bad-natured, vile, wicked; low, outcast. — **Dur-jātiya**, *as, ā, am*, bad-natured, vile. — **Dur-jīva**, *as, ā, am*, difficult to live; (*am*), *n.* a difficult life. — **Dur-jāna**, *as, ā, am*, difficult to be known. — **Durjāna-tva**, *am, n.* the

state of being difficult to be known. — **Dur-jāya**, *as, ā, am*, difficult to be known or understood, hard to be discovered; (*as*), *m.* an epithet of Śiva. — **Dur-naya**, *as, m.* bad conduct, impropriety, impolicy, &c. (see *dur-naya*). — **Dur-naśa**, *as, ā, am*, *Ved.* unattainable, inaccessible; [cf. *dū-naśa* and *dū-naśa*.] — **Dur-naśha**, *as, ā, am*, unattained. — **Durnāma-śātana**, *as, ā, am*, *Ved.* driving away or averting the demons called **Dur-nāman**. — **Dur-nāman**, *ā, mūi, a*, having a bad name; (*ā*), *m.* *N.* of certain demons hostile to man and causing diseases &c.; (according to a scholiast) *N.* of a worm; [cf. *dur-nāman*.] — **Durnāma-han**, *ā, gñi, a*, *Ved.* destroying the demons called **Dur-nāman**. — **Dur-nihitāishin** ('*ta-esh*'), *i, iñi, i*, tracing out what is badly kept. — **Dur-nīta**, *as, ā, am*, ill-behaved, ill-governed; impolitic; untoward, froward; (*am*), *n.* misconduct, impolicy; [cf. *dur-nīta*.] — **Dur-nīti**, *is, f.* bad policy, misconduct, injustice, maladministration; [cf. *dur-nīti*.] — **Dur-datta**, *as, ā, am*, badly given. — **Dur-dama**, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a son of Vasu-deva and Rohiṇī; of a prince, son of Bhadrā-śrenya; of a Brāhmaṇ. — **Dur-damana**, *as, ā, am*, difficult to be subdued; (*as*), *m.* *N.* of a prince, son of Satā-nika. — **Dur-damya**, *as, ā, am*, difficult to be subdued, untamable, indomitable, obstinate. — **Dur-darsa**, *as, ā, am*, difficult to be seen; disagreeable or painful to the sight, dazzling; [cf. *dur-dṛśa*.] — **Durdarsā-tā**, *f.* the state of being disagreeable to the sight, loathsomeness. — **Durdarsātāya**, *Nom. A.* **durdarsātāyate**, &c., to have a bad or disgusting appearance. — **Dur-darsana**, *as, ā, am*, difficult to be seen; disagreeable to the sight, looking badly. — **Dur-dasā**, *f.* a bad situation, misfortune, calamity. — **Dur-dānta**, *as, ā, am*, badly tamed, untamable, intractable, difficult or hard to be restrained or disciplined; (*as*), *m.* a calf; strife, quarrel. — **Dur-dina**, *am, n.* a rainy or cloudy day, a wet day, bad weather, rainy weather, a cloud, a shower; (*as, ā, am*), cloudy, rainy, clouded, overcast, lowering, dark. — **Durdina-grasta-bhaskara**, *as, ā, am*, having the sun obscured by dark clouds. — **Durdināya**, *Nom. A.* **durdināyate**, &c., to become covered with clouds, to be cloudy. — **Dur-divasa**, *as, m.* a dark or rainy day; [cf. *dur-dina*.] — **Dur-duhā**, *f.* difficult to be milked (a cow). — **Dur-dṛś**, *k, k, k*, seeing badly. — **Dur-dṛśa**, *as, ā, am*, difficult to be seen or looked at or met with; disagreeable to the sight, disgusting; [cf. *dur-darsa*.] — **Dur-dṛśika**, *as, ā, am*, *Ved.* having a bad aspect, looking bad or ill. — **Dur-dṛśhṭa**, *as, ā, am*, ill-seen (literally or figuratively), ill-examined, imperfectly investigated; looked at with an evil eye. — **Dur-daiva**, *am, n.* hard fate, bad luck, unlucky destiny, misfortune. — **Durdaiva-vat**, *ān, atī, at*, unlucky, pursued or overtaken by misfortune, unhappy. — **Dur-dyūta**, *am, n.* a bad or unfair game. — **Dur-dyūta-devin**, *i, inī, i*, playing a bad or unfair game. — **Dur-druma**, *as, m.* a green onion. — **Dur-dhara**, *as, ā, am*, difficult to be carried, borne, or suffered; irresistible, hard to be obstructed or restrained; difficult to be accomplished [cf. *ankuṣa-d*]; difficult to be kept in mind or recollected; (*as*), *m.* quicksilver; *N.* of two plants, = *riṣabha* and *bhallātaka*; a kind of hell; *N.* of a son of Dhṛita-rāshṭra [cf. *dur-dharsha*]; of one of Śambara's generals; *N.* of Mahisha. — **Durdharā-yogādhyāya** ('*ga-adh*'), *as, m.* *N.* of a chapter of the Mīna-rāja-jātaka, an astrological work attributed to Yavaneśvara. — **Dur-dharitu** or **dur-dhartu**, *us, us, u*, *Ved.* irresistible, unrestrainable. — **Dur-dharma**, *as, ā, am*, having or obeying bad laws. — **Dur-dharsha**, *as, ā, am*, difficult to be laid hold of or assaulted, secure from assault, not to be touched or violated, inviolable, difficult of attainment or approach, difficult to be mastered or overpowered; inaccessible; dangerous; haughty, distant; fearful, dreadful, awful; (*as*), *m.* *N.* of a son of Dhṛita-rāshṭra [cf. *dur-dhara*]; of a mountain in Kuśa-dvīpa; (*ā*), *f.* *N.* of two plants, = *nāga-damanī*, = *kanthāri*; [cf.

dur-ādhārsha and *dush-pradarsha*.] — *Durdharsha-kumāra-bhūta*, *as*, m. 'who has become a youth of inviolable (sanctity),' N. of a Bodhi-sattva. — *Dur-dharshaya* = *dur-dharsha*, q. v. — *Durdharsha-tā*, f. or *durdharsha-tva*, *am*, n. difficulty of being touched or of being conquered, intangibility, inviolability. — *Dur-dhā*, *ās*, f. bad order, derangement; [cf. *dur-dhita*.] — *Dur-dhārya*, *as*, *ā*, *am*, difficult to be borne or suffered; (with *manasā*, difficult to be kept in mind or recollection.) — *Dur-dhita*, *as*, *ā*, *am*, Ved. badly placed or arranged, loosely arranged, not in order, untidy. — *Dur-dhī*, *is*, *is*, *i*, weak-minded, stupid, silly; [cf. *dādhi*.] — *Dur-dhur*, *ūr*, *ūr*, *ūr*, Ved. unfitted for drawing vehicles; (Sāy.) difficult to be restrained. — *Dur-naya*, *as*, m. bad conduct, imprudent or impolitic behaviour, injustice; (often incorrectly written *dur-naya*, but cf. *dur-nāman* and *durnikaitashin*.) — *Dur-nāmaka*, *am*, n. 'having a bad name,' hemorroids, piles. — *Dur-nāman*, *ā*, m., N. of a Yaksha; N. of a chapter of the Brahma-Purāṇa; (*ā* and *mni*), f. a cockle, scollop, kind of muscle; (*u*), n. piles or hemorroids; [cf. *dur-nāman*.] — *Durnāmāri* ('*mo-ari*'), *i*, n. 'enemy of hemorroids, i. e. destroying them,' the bulbous root of *Amorphophallus Campanulatus*. — *Dur-nigraha*, *as*, *ā*, *am*, difficult of restraint, irrepressible, ungovernable. — *Dur-nimitta*, *as*, *ā*, *am*, badly or carelessly put to the ground (as the feet). — *Dur-nimitta*, *am*, n. a bad omen; a bad pretext. — *Dur-niyantu*, *us*, *us*, *u*, Ved. difficult to be checked or held back; (Sāy. in one passage) bad restrainer (as if gen. c. of *niyantri*). — *Dur-niriksha*, *as*, *ā*, *am*, difficult to be looked at or seen. — *Dur-nirikshya*, *as*, *ā*, *am*, difficult or hard to be looked at, scarcely visible. — *Dur-nivartya*, *as*, *ā*, *am*, difficult to be turned back (as a flying army). — *Dur-nivāra* or *durnivārya*, *as*, *ā*, *am*, unrestrainable, difficult to be kept back, stopped, checked, hindered or contradicted, difficult to suppress, irrepressible; invincible, unconquerable. — *Durnivāra-tva*, *am*, n. irrepressibility, unrestrainableness. — *Dur-nivṛtta*, *as*, *ā*, *am*, difficult to be returned from. — *Dur-nishkramaṇa* or *dur-nishkrapātana* or *dur-nisharaṇa*, *am*, n. coming out or escaping with difficulty, difficult escape. — *Dur-nīta*, *as*, *ā*, *am*, badly managed, ill-conducted, ill-governed, improperly or unjustly decided, wrong; (*am*), n. a bad act, misconduct, imprudent conduct, impolicy; ill luck; [cf. *dur-naya* and *dush-pranīta*.] — *Durnīta-bhāva*, *as*, m. bad behaviour, misconduct, imprudent conduct. — *Dur-nīti*, *is*, f. maladministration, impolicy, &c.; see *Dur-nīti*. — *Dur-nṛpa*, *as*, m. a bad king. — *Dur-baddha*, *as*, *ā*, *am*, badly fastened. — *Durbala*, *as*, *ā*, *am*, of little strength, weak, feeble, thin, emaciated, impotent, scanty; (*as*), m. circumscribed, having the glans penis void of prepuce, (also written *dur-vala*); a kind of bird, = *bhāṇḍika*, (also written *dur-vala*; cf. *durbalika*); (*ā*), f. a species of plant (= *ambu-śirīṣikā*). — *Durbala-tā*, f. weakness, feebleness, thinness. — *Durbalāgni* ('*la-āg*'), *is*, *is*, *i*, having a weak digestion. — *Durbalāgni-tā*, f. weakness of digestion. — *Durbalāyāsa* ('*la-āy*'), *as*, *ā*, *am*, 'weak of effort,' ineffective. — *Durbalika* or *durbalika*, *as*, m. a kind of bird, = *dur-bala*. — *Durbaliyas*, *ān*, *asī*, *as*, weaker, feeble. — *Durbalendriya* ('*la-in*'), *as*, *ā*, *am*, having feeble (i. e. unrestrained) organs of sense. — *Dur-bāla*, *as*, *ā*, *am*, bald-headed, red-haired; void of prepuce; (various reading for *dur-bala*.) — *Dur-birina*, *as*, *ā*, *am*, Ved. bristly, rough (as a beard). — *Dur-budhi*, *is*, f. weak-mindedness, silliness; (*is*, *is*, *i*), weak-minded, silly, foolish; perverse, evil-minded, badly disposed; ignorant. — *Dur-budha*, *as*, *ā*, *am*, little-minded, weak-minded, silly. — *Dur-bodha*, *as*, *ā*, *am*, difficult to be understood, unintelligible, unfathomable. — *Durbrahmaṇa*, *as*, m. a bad Brāhmin. — *Dur-bhāksha* or *dur-bhākshya*, *as*, *ā*, *am*, to be eaten with difficulty. — *Dur-bhaga*, *as*, *ā*, *am*, difficult to be gained or obtained; unfortunate, unlucky; (*ā*), f. a

wife disliked by her husband; a bad or ill-tempered woman, a shrew; (personified) = Old Age, daughter of Time; [cf. *daurbhāgya* and *daurbhagīnya*.] — *Durbhaga-tva*, *am*, n. the being unlucky or unfortunate, ill luck, ill fortune. — *Durbhagna*, *as*, *ā*, *am*, badly broken. — *Durbhanga*, *as*, *ā*, *am*, difficult to be broken, difficult to be loosened. — *Durbhara*, *as*, *ā*, *am*, difficult to be borne, insupportable, burdensome, troublesome; hard to be maintained or supported. — *Durbhāgya*, *as*, *ā*, *am*, unfortunate, unlucky; (*am*), n. ill luck. — *Durbhāvanā*, f. an evil thought; bad inclination. — *Durbhāgya*, *as*, *ā*, *am*, difficult to be kept in the memory or to be imagined. — *Durbhāshita*, *as*, *ā*, *am*, badly spoken or uttered. — *Durbhāshin*, *i*, *inī*, *i*, speaking ill, abusing, insulting. — *Durbhiksha*, *am*, n. scarcity of provisions, dearth, famine; want in general; (also wrongly read *dur-bhikshya*.) — *Durbhiksha-tva*, *am*, n. a state of famine, scarcity of food. — *Durbhiksha-vyāsana*, *am*, n. the horrors of famine. — *Durbhikshavyasanin*, *i*, *inī*, *i*, afflicted by famine. — *Durbhida*, *as*, *ā*, *am*, difficult to be broken or torn asunder or destroyed. — *Durbhishajya*, *am*, n., Ved. difficult cure. — *Durbhūta*, *am*, n., Ved. ill luck, bad fortune; damage. — *Durbhṛti*, *is*, f., Ved. scanty maintenance or subsistence. — *Durbheda* or *durbhedyā*, *as*, *ā*, *am*, difficult to be broken or divided or torn asunder, not easily disunited or separated, firm. — *Durbhṛtā*, *tā*, m., N. of a bad brother; [cf. *daurbhṛtā*.] — *Dur-makha*, see *a-durmakha*. — *Dur-maṅgala*, *as*, *ā*, *am*, inauspicious. — *Dur-mati*, *is*, f., Ved. bad disposition of mind, evil intention, envy, hatred; (*is*, *is*, *i*), weak-minded, silly, ignorant, simple; a blockhead; evil-minded, malicious, wicked; (*is*), m., N. of a demon; N. of the fifty-fifth year of the cycle of Jupiter which lasts sixty years. — *Durmati-kṛita*, *as*, *ā*, *am*, done unadvisedly or through bad advice. — *Dur-mada*, *as*, m. a mad conception or imagination or illusion; (*as*, *ā*, *am*), drunken, fierce, ferocious, seized by a mad illusion, infatuated; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Dhṛita and father of Pra-ṇetas; of a son of Bhadrāsena and father of Dhanaka; N. of a son of Vasu-deva and Rohiṇī or Pauravī. — *Durmada-vīramānīn*, *i*, *inī*, *i*, fancying (one's self) a hero in (one's) foolish pride. — *Durmādānīha* ('*da-an*'), *as*, *ā*, *am*, 'blinded by mad illusion,' besotted. — *Dur-manas*, *as*, n. bad disposition or perversity of mind, evil intention; (*as*, *as*, *as*), distressed or troubled in mind, depressed in spirit, discouraged, sad, melancholy, meditating sorrowfully; [cf. *Zend dard-manah*; Gr. *δωρ-μενής*.] — *Durmanāya*, Nom. A. *durmanāyate*, &c., to be or become troubled in mind or sad, to meditate sorrowfully. — *Dur-manushya*, *as*, m. a wicked man, a bad or mischievous man. — *Dur-mantu*, *us*, *us*, *u*, Ved. difficult to be understood. — *Dur-mantra*, *as*, m. or *dur-mantraṇi*, f. bad advice, evil or bad counsel. — *Dur-mantrita*, *as*, *ā*, *am*, imprudently advised; (*am*), n. an imprudent advice. — *Dur-mantrin*, *i*, m. an evil adviser, a bad counsellor or minister; an unlucky minister; (*i*, *inī*, *i*), having bad counsellors or ministers. — *Dur-manman*, *ā*, *ā*, *am*, Ved. badly disposed, evil-minded. — *Dur-mara*, *as*, *ā*, *am*, not easily dying, dying hardly, tenacious of life; (*am*), n. difficult death, dying with difficulty, a hard death; (*ā*), f. a kind of grass, = *dūrvā*, = *śveta-dūrvā*. — *Dur-maraṇa*, *am*, n. any violent or unnatural death. — *Dur-mara-tva*, *am*, n. the state of dying with difficulty, a hard death. — *Dur-marāyu*, *us*, *us*, *u*, Ved. not to be killed or made to die easily, not easy to be destroyed. — *Dur-maryāda*, *as*, *ā*, *am*, having evil ways or courses, wicked. — *Durmaryāda-tā*, f. misconduct, wickedness. — *Dur-marsha*, *as*, *ā*, *am*, Ved. unbearable, insupportable, not to be suffered; not to be forgotten; obstinate, angry, hostile; (*as*), m. an epithet of the Asura Ball. — *Dur-marshaṇa*, *as*, *ā*, *am*, difficult to be endured or borne, hard to be managed; (*as*), m. an epithet of Viṣṇu; N. of one of the 100 sons

of Dhṛita-rāshṭra; of a son of Sṛijaya. — *Dur-marshita*, *as*, *ā*, *am*, instigated to enmity, made hostile, stirred up. — *Dur-mallikā* or *dur-mallī*, f. a minor drama, a comedy, a farce. — *Dur-mātsarya*, *am*, n. evil envy. — *Dur-māyin*, *i*, *inī*, *i*, or *dur-māyu*, *us*, *us*, *u*, Ved. using bad arts; (Sāy.) using bad weapons. — *Dur-mitra*, *as*, *ā*, *am*, Ved. unfriendly; (*as*), m., N. of an author of a Rīg-veda hymn; of a prince; (*ā*), f., N. of a woman. — *Dur-mitriya*, *as*, *ā*, *am*, Ved. unfriendly. — *Dur-mīla*, f., N. of two kinds of metre, one consisting of 4 × 32 syllabic instants, the other consisting of 4 × 8 anapests. — *Durmīlikā*, f., N. of a metre consisting of 4 × 32 syllabic instants. — *Dur-mukha*, *as*, *ā*, *am*, having a bad countenance or an ugly face, hideous; foul-mouthed, abusive, scurrilous; (*as*), m. a horse; N. of a prince of the Pāñcālas; of one of the 100 sons of Dhṛita-rāshṭra; of an astronomer; of an ascetic; of a Rakshas; of one of the principal Nāgas or serpents; N. of a Yaksha; of a monkey; of a general of the Asura Mahisha; N. of the twenty-ninth year of the cycle of Jupiter which consists of sixty years; [cf. *daurmukhi*.] — *Dur-mukhṛta*, *as*, *ā*, *am*, m. n. an inauspicious hour or moment. — *Dur-mūlya*, *as*, *ā*, *am*, high-priced, dear; (*am*), n. anything of high price or value. — *Dur-medha*, *as*, *ā*, *am*, or more correctly *dur-medhas*, *ās*, *ās*, *as*, dull-witted, simple-minded, silly, stupid, ignorant, uninformed. — *Dur-medha-tva*, *am*, n. dullness or weakness of intellect, foolishness, stupidity. — *Dur-medhāvin*, *i*, *inī*, *i*, = *dur-medha* above. — *Dur-maitra*, *as*, &c., unfriendly, hostile, an enemy. — *Dur-moça*, *as*, *ā*, *am*, hard to unloose. — *Dur-moha*, *as* or *ā*, m. or f., N. of a tree, = *kāka-tuṇḍi*. — *Dur-yavana*, *am*, ind. the bad Yavanas. — *Dur-yasas*, *as*, *ā*, m. ill repute, dishonour, disgrace. — *Dur-yāman*, *ā*, m. 'going badly,' N. of a prince; (also read *dur-dama*.) — *Dur-yuj*, *k*, *k*, *k*, Ved. difficult to be yoked. — *Dur-yoga*, *as*, m. bad contrivance, clumsy artifice, bad or inauspicious conjunction. — *Dur-yodha*, *as*, *ā*, *am*, difficult to be conquered. — *Dur-yodhana*, *as*, *ā*, *am*, difficult to be conquered, invincible; (*as*), m., N. of the eldest of the Kuru princes and leader in the war against his cousins the Pāṇḍavas and Kṛishṇa, described in the Mahā-bhārata; N. of a son of Su-durjaya; [cf. *su-yodhana*.] — *Duryodhana-tā*, f. the state of being difficult to be conquered, invincibility, difficulty of being attacked. — *Duryodhanavirya-jāna-mudrā*, f. 'the mark of the knowledge of invincible heroism,' a peculiar position of the hands. — *Dur-yoni*, *is*, *is*, *i*, of low or impure origin. — *Dur-lakshya*, *as*, *ā*, *am*, badly marked. — *Dur-lakshya*, *as*, *ā*, *am*, difficult to be observed, hardly visible. — *Dur-langhana* or *dur-langhya*, *as*, *ā*, *am*, difficult to be surmounted or transgressed, insurmountable, not to be overcome. — *Durlanghana-śakti*, *is*, f. of insurmountable power. — *Durlabha*, *as*, *ā*, *am*, difficult to be obtained, hard to be attained, difficult of attainment or accomplishment, difficult to be found or met with, scarce, rare; excellent, eminent; dear, beloved; difficult (with an inf., e. g. *ratho durlabhah samāroḍhum*, a chariot difficult to be mounted); (*as*), m. a kind of plant = *Curcuma Amhaldi* or *Zerumbet*, = *karbura*, *kaçṭhura*; N. of a man; (*ā*), f., N. of two plants, = *śveta-kaṇṭha-kāri* and *dur-ālabhā*. — *Dur-labhaka*, *as*, m., N. of a king of Kāśmīra, also called Prāṭapāditya. — *Durlabha-tara*, *as*, *ā*, *am*, extremely difficult of attainment, more hard to be obtained. — *Durlabha-tva*, *am*, n. difficulty of attainment, scarceness, rarity. — *Durlabha-vardhana*, *as*, m., N. of a king of Kāśmīra. — *Durlabha-srāmin*, *i*, m., N. of a temple built by Durlabha-vardhana. — *Dur-lalita* or *durlalitaka*, *as*, *ā*, *am*, ill-bred, ill-mannered, uncivil; spoilt, wayward, naughty; (*am*), n. ill-breeding, waywardness, rudeness. — *Dur-lasita*, *as*, *ā*, *am*, ill-mannered; (various reading for *dur-lalita*; cf. *dur-vilasita*.) — *Dur-lābha*, *as*, *ā*, *am*, difficult to be obtained, = *dur-labha*. — *Dur-lekha*, *as*, *ā*, *am*, n. a false or forged document. — *Dur-vaça*, *as*, *ā*, *am*, difficult to be uttered, hard to be spoken, difficult

to be explained, not to be spoken about; anything about which it is difficult or disagreeable to speak; speaking ill or improperly, abusing; (*am*), n. abuse, censure; evil or unlucky speech. — *Dur-vačana*, *am*, n. a harsh expression, abusive language. — *Dur-vačas*, *as*, n. evil speech, bad language, insult, abuse; (*ās*, *as*, *as*), using bad or abusive language; difficult to be explained or answered; [cf. *dur-vača*.] — *Dur-vačas-tva*, *am*, n. bad or abusive language; difficulty of being answered. — *Dur-va-ḍaka*, *as*, *ā*, *am*, speaking or uttering badly or indistinctly, uttering incoherently, stammering. — *Dur-varāha*, *as*, m., Ved. a wild hog (?). — *Dur-varṇa*, *as*, *ā*, *am*, of a bad or inferior colour, bad-coloured; of a bad or low species or class; (*am*), n. silver, (opposed to *su-varṇa*, gold); the fragrant bark of Feronia Elephantum (commonly Elabāluka). — *Dur-varṇaka*, *am*, n. silver. — *Dur-varṇa*, *us*, *us*, *u*, Ved. difficult to be kept back or restrained, irresistible. — *Dur-vaṇa*, see *Dur-bala*. — *Dur-vasa*, *as*, *ā*, *am*, difficult to be inhabited or resided in; difficult to be passed or spent (as time). — *Dur-vasati*, *is*, f. a difficult dwelling, painful residence. — *Dur-vaḥa*, *as*, *ā*, *am*, difficult to be borne or supported. — *Dur-vākya*, *am*, n. harsh or abusive language. — *Dur-vāg-bhava*, *as*, m. the being abusive, abusiveness, the use of bad language. — *Dur-vāc*, *k*, f. evil speech, bad words, abuse; inelegant language or utterance; (*k*, *k*, *k*), having a bad voice, speaking ill, using bad language. — *Dur-vācya*, *as*, *ā*, *am*, difficult to be uttered or spoken; abusive, harsh (as words); (*am*), n. any harsh or bad or ill-omened speech, inauspicious news; censure, abuse. — *Dur-vāda*, *as*, m. calumnious report, slander, defamation, calumny; (*as*, *ā*, *am*), one who speaks badly or incorrectly or ungrammatically, one who utters abusive or unbecoming language. — *Dur-vānta*, *as*, *ā*, *am*, one who has vomited badly or on whom an emetic has not had the desired effect. — *Dur-vāra* or *dur-vārāṇa* or *dur-vārāṇya*, *as*, *ā*, *am*, difficult to be restrained or stopped, not to be repressed or checked, irresistible. — *Durvā-ra-tva*, *am*, n. irrepressibility, unrestrainableness. — *Dur-vārīta*, *as*, *ā*, *am*, badly restrained or obstructed. — *Dur-vārtā*, f. bad news, sad intelligence. — *Dur-vārya* = *dur-vāra* above. — *Durvār-ya-tā*, f. unrestrainableness, irrepressibility. — *Dur-vāsanā*, f. bad inclination, evil propensity; a chimera. — *Dur-vāśas*, *ās*, *as*, *as*, badly clad, ill-dressed, unclothed, denuded, naked; (*ās*), m., N. of a Rishi or saint (who was a son of Atri by Anasūyā and an incarnation of a portion of Śiva; he became notorious for his irascible temperament). — *Durvāśeśvara-linga* ('sa-iś'), *am*, n., N. of a Linga; N. of the eighty-fifth chapter of the Kāśī-khaṇḍa of the Skanda-Purāṇa. — *Durvāśo-darpa-bhāṇa*, *as*, m. 'the humbling of the pride of Dur-vāśas,' N. of the fiftieth chapter of the Kṛṣṇa-khaṇḍa of the Skanda-Purāṇa. — *Durvāśo-mata-tantra*, *am*, n., N. of a work mentioned in the commentary to the Ānanda-lahari or 'wave of pleasure' by Gauṛī-kānta-sārva-bhauma. — *Durvāśo-vākya*, *am*, n., N. of the ninety-ninth chapter of the Uttara-khaṇḍa of the Rāmāyaṇa. — *Durvāśo-śāpa-kathana*, *am*, n. 'the tale of the curse of Dur-vāśas,' N. of the thirty-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Dur-vāhita*, *am*, n. a heavy load or burden. — *Dur-vikāthana*, *as*, *ā*, *am*, boasting in an arrogant or offensive manner. — *Dur-vigāha*, *as*, *ā*, *am*, difficult to be fathomed or penetrated or reached, unfathomable; (*us*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Dur-vigāhya*, *as*, *ā*, *am*, = *dur-vigāha* above. — *Dur-viñtīya*, *as*, *ā*, *am*, difficult to be imagined, inconceivable, inscrutable. — *Dur-viśeṣita*, *as*, *ā*, *am*, behaving badly, ill-behaved, misconducted. — *Dur-vijñāna*, *am*, n. comprehending or understanding with difficulty; (*as*, *ā*, *am*), difficult

to be understood or comprehended; having an evil mind. — *Dur-vijñeya*, *as*, *ā*, *am*, difficult to be understood or perceived, unintelligible. — *Dur-vitarka* or *durvitarkya*, *as*, *ā*, *am*, difficult to be reasoned about or discussed, difficult to be understood. — *Dur-vida*, *as*, *ā*, *am*, difficult to be known or discovered. — *Dur-vidagḍha*, *as*, *ā*, *am*, 'badly burned,' i.e. imperfectly skilled, unskilled, raw, scantily versed, stupid, silly; wholly ignorant; foolishly puffed up. — *Dur-vidatara*, *as*, *ā*, *am*, Ved. ill-disposed, envious, ungracious. — *Dur-vidya*, *as*, *ā*, *am*, uninformed, uneducated. — *Dur-vidēas*, *vān*, *dushī*, *vā*, Ved. evil-minded, ill-disposed, malignant. — *Dur-vidha*, *as*, *ā*, *am* ('acting badly,' 'of a bad nature'), mean, low, base; wicked, malevolent; poor, badly circumstanced, pauper, indigent; stupid, foolish, silly, (? for *dur-vidya*). — *Dur-vidhi*, *is*, m. 'bad fate,' bad luck, misfortune. — *Dur-vinaya*, *as*, m. imprudent conduct, bad behaviour. — *Dur-vinita*, *as*, *ā*, *am*, ill-conducted, badly behaved, badly educated, ill-mannered, unrefined, mean, wicked; stubborn, obstinate, restive (as a horse); (*as*), m. a wicked wretch, reprobate, ruffian; N. of a sage (associated with Dur-vāśas, Kaṇva, Kātyāyana). — *Dur-vinituka* = *dur-vinita*. — *Dur-vipāka*, *as*, m. a bad end or result, evil consequences of acts done either in this or a former birth. — *Dur-vibhāga*, *ās*, m. pl. 'difficult to be disunited,' N. of a people. — *Dur-vibhāva*, *as*, *ā*, *am*, difficult to be conceived, incomprehensible, inconceivable. — *Dur-vibhāsha*, *as*, *ā*, *am*, difficult to be pronounced or uttered; (*am*), n. harsh or offensive words, abuse. — *Dur-vimōcana*, *as*, *ā*, *am*, difficult to be set free or liberated; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Dur-viro-ḥana*, *as*, m. 'shining badly (?)', N. of one of the 100 sons of Dhṛita-rāshtra. — *Dur-viṛasita*, *am*, n. a rude or ill-mannered trick, rudeness, naughtiness, a wayward act; [cf. *dur-lusita*]. — *Dur-vivakti*, *tā*, *trī*, *trī*, declaring badly, answering wrongly. — *Dur-vivāha*, *as*, m. a bad marriage, mesalliance. — *Dur-viśa*, *as*, *ā*, *am*, hard to be entered, difficult to be trod or walked upon. — *Dur-viśa*, *as*, *ā*, *am*, bad-tempered (?); ill-natured, malignant; (*as*), m. an epithet of Śiva. — *Dur-vishaha*, *as*, *ā*, *am*, difficult to be borne or supported, intolerable, insupportable, difficult to be subdued or overcome, irresistible; difficult to be performed; (*as*), m. an epithet of Śiva; N. of one of the 100 sons of Dhṛita-rāshtra; (also read *dur-vishaha*; cf. *duḥ-shaha*, *duḥ-saha*, *dush-prasaha*). — *Dur-vishāhya*, *as*, *ā*, *am*, = *dur-vishaha*. — *Dur-vṛitta*, *am*, n. bad conduct, misconduct, ill-behaviour, mean practices; (*as*, *ā*, *am*), behaving badly, misbehaved, vile, wicked, criminal, leading a low or infamous life, following disreputable habits or business, cheating, roguish, a cheat, rogue, blackguard. — *Dur-vṛitti*, *is*, f. bad circumstances, distress, misery, want, indigence; disreputable conduct, bad practices; fraud. — *Dur-vṛiṣṭi*, *is*, f. insufficient rain, drought, dryness, aridity. — 1. *dur-veda*, *as*, *ā*, *am* (rt. 1. *vid*), having bad or little knowledge, unlearned; difficult to be known. — 2. *dur-veda*, *as*, *ā*, *am* (rt. 3. *vid*), difficult to be found. — *Dur-vyavasthāpaka*, *as*, *ā*, *am*, deciding badly, giving a bad or unfavourable judgment. — *Dur-vyavahāra*, *as*, m. a wrong judgment (in law). — *Dur-vyāhṛita*, *as*, *ā*, *am*, spoken badly or ill; (*am*), n. a bad or unfit expression. — *Dur-vyājita*, *as*, m. a bad or improper gait, bad manner of going. — *Dur-vrata*, *as*, *ā*, *am*, disobedient, not conforming to rules; [cf. *dauvratya*.] — *Dur-haṇa* or *dur-hana*, *as*, *ā*, *am*, Ved. difficult to be killed, difficult to be destroyed or overcome, hard to be overpowered, irresistible; (*nā*), f. Ved. ill luck, misfortune. — *Durhaṇyāt*, *an*, *anti*, *at*, or *durhaṇyau*, *us*, *us*, *u*, Ved. seeking to destroy, intending injury, meditating evil or damage. — *Dur-haṇāvat*, *ān*, *atī*, *at*, Ved. fatal, pernicious. — *Dur-haṇu*, *us*, *us*, *u*, Ved. having deformed jaws. — *Dur-hana*, see *dur-haṇa*. — *Dur-hārd*, *t*, *t*, *t*, Ved. ill-disposed; [cf. *dur-hṛid* and *daurhārda*]. — *Dur-hita*, *as*, *ā*, *am*, Ved. unfriendly, hostile, trouble-

some. — *Dur-huta*, *am*, n. a badly offered sacrifice. — *Dur-hṛīṇyāt*, *an*, *anti*, *at*, or *durhṛīṇyau*, *us*, *us*, *u*, Ved. whose fury is difficult to restrain or be borne. — *Dur-hṛid*, *t*, *t*, *t*, bad-hearted, hard-hearted, ill-disposed, inimical; (*t*), m. an enemy; [cf. *dur-hārd* and *daurhārda*]. — *Dur-hṛidaya*, *as*, *ā*, *am*, evil-minded, bad-hearted; [cf. *daurhṛidaya*]. — *Dur-hṛishika*, *as*, *ā*, *am*, having defective organs of sense, badly restraining the senses; [cf. *durbalendriya* and *dur-bala*.]

Durasya (probably connected with 2. *dur*), Nom. P. *durasyati*, &c., Ved. to wish to hurt, desire to injure.

Durasyu, *us*, *us*, *u*, Ved. wishing to do harm, desirous of inflicting injury.

दुर 1. *dura*, *as*, *ā*, *am*, Ved. (according to Sāy. fr. rt. 1. *dā*), a giver, granter; (perhaps rather to be derived fr. rt. *dri*, one who opens, unlocks.)

दुर 2. *dura* = 1. *dur* (occurring only in *śata-dura*, q. v.). — *Dura-dabhna*, *as*, *ā*, *am*, Ved. deceiving or illuding doors, i.e. not to be kept in or restrained by bolts and bars.

Duroṇa, *am*, n., Ved. residence, dwelling, home. — *Duroṇa-sat*, *t*, *t*, *t*, Ved. residing in a house.

Duroṇyau, *us*, *us*, *u*, Ved. fond of the house; (Sāy.) frequenting the sacrificial hall.

Durya, *as*, *ā*, *am*, Ved. belonging to the door or house; (*ās*), m. or f. pl. a residence; (perhaps 'the posts of the door'; cf. Lat. *fores*.)

Duryoṇa, *am*, n., Ved. a residence, dwelling-place, = *duroṇa* (?); Sāy. = *sangrāma*, battle, or (*dus* + *yoni*) = *Duryoni*, N. of a king.

दुराक *durāka*, *as*, m., N. of a barbarous tribe.

दुरु *duru*, *us*, m., N. of a mountain.

दुरुःफ *duruḥpha*, (in astrology) N. of the fifteenth Yoga; (also read *durapha* and *durupha*.)

दुरुधरा *durudharā*, f. (a word borrowed fr. the Gr. *δουρφορία*), a peculiar position of the moon.

दुरोदर *durodara*, *as*, m. (probably for *darodara*, q. v., and connected with rt. *dri*; according to others perhaps fr. *duras*, acc. pl. of 1. *dur*, q. v., + *dara*, piercing or breaking the doors; cf. *dura-dabhna* under 2. *dura*), one who plays at dice, a gamester; a dice-box; a stake; (*am*), n. (according to a commentator also *as*, m.), playing, gaming, a game at dice.

Durdara, *as*, *ā*, *am* (probably for *dardara*, q. v.), tearing; distressing; a kind of drug, = *riṣhabha*; [cf. *dardra* and *dur-dhara*.]

दुर्गे *dur-ga*, *dur-gā*, &c. See p. 420, col. 3.

दुर्गि *durgi* = *dur-gā*, q. v.

दुर्दुरु *durdurā* or *durduruṭa*, *as*, m. (said to be fr. 2. *dur*, 'vile,' repeated), an expression of reproach; an atheist, = *karāṭa*.

Durdhuruṭa or *durdhuruṭa*, *as*, m. a pupil who does not obey his teacher without exercising his own judgment.

दुर्द्रिता *durdritā*, f. a kind of creeping plant.

दुर्व *durv*, cl. 1. P. *dūrvati*, &c., to hurt, injure, kill; [cf. rt. *dhurv*.]

दुर्वारि *durvāri*, *ayas*, m. pl., N. of a tribe of the Kāmbojas.

दुर्वीसस् *dur-vāśas*. See col. 1.

दुल *dul*, cl. 10. P. *dolayati*, &c., to swing, heave upwards, raise, throw up, whirl, shake to and fro, cause to oscillate or vibrate, excite; [cf. *tul*, *dola*, *dolāya*.]

Dulā, f., Ved. 'shaking,' N. of an *Iṣṭakā* or sacrificial brick.

दुलयेते *dul-ayate* = *dur-ayate*. See *dur-i*, p. 420, col. 2.

दुलि *duli*, is, m., N. of a Muni or saint; (is, ī), f. a small or female tortoise; [cf. *dauleya*.]

दुलिदुह *duliduha*, as, m., N. of a prince; of a son of An-amitra and father of Dilipa.

दुवन्म *duvanya* (perhaps fr. rt. 1. *du*), Ved. worshipping. — *Duvanya-sad*, t, l, t, Ved. (Sāy.) dwelling among worshippers, abiding with the devout; [cf. *duvas* below.]

Duvas, as, n., Ved. worship, honour, reverence; (Sāy.) wealth; (*ās, ās, as*), active, moving restlessly. — *Duvas-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to worship. — *Duvas-vat*, ān, atī, at, Ved. worshipping; enjoying or receiving worship. — *Du-vo-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to worship.

Duvasana, as, ā, am, active, moving; (Sāy.) adorable, worthy of worship.

1. *duvasya*, Nom. P. *duvasyati*, &c., Ved. to honour, worship, celebrate, acknowledge, reward; to present with, give as a reward.

2. *duvasya*, as, ā, am, Ved. (according to Sāy.) worthy of worship or honour.

Duvasya, us, us, u, Ved. honouring, worshipping, respectful.

Duvoyā, f., Ved. worship; (only occurring in inst. *duvoya*, in worship.)

Duvoyu, us, us, u, Ved. honouring, worshipping; (u), ind. reverently; out of acknowledgment.

दुश् *duś*, euphonically substituted for *duś* in comp. like *duś-čakshas*. See bottom of col. 3.

दुश्चिक्र *duśčikya*, am, n. (in astrology) N. of the third lunar mansion.

दुष् 1. *duśh*, euphonically substituted for *duś* in *duśh-kara* &c. See p. 425, col. 1.

2. *duśh*, cl. 4. P. (ep. also A.) *duśh-yati*, -*te*, *duśhoshā*, *duśhshyati*, *aduśhat* (according to Vopa-deva also *aduśhat*), *duśhātum*, to become bad or corrupted, to be ruined, to suffer damage, to be soiled; to be or become depraved or defiled or impure, to be violated (as a woman), to be contaminated by a crime, to sin, to commit a mistake, to be wrong; to be faithless or unchaste (as a wife); Caus. *duśhayati* (ep. also -*te*), -*yitum*, to corrupt, spoil, make bad, cause to perish, hurt, destroy, lay waste, to make unclean or impure, to soil, defile, contaminate, vitiate, taint; to dishonour or violate (as a girl or the wife of another); to cause evil or misfortune (in astrology); to corrupt the morals, deprave, demoralize, to adulterate; to falsify; to rescind, abrogate, annul, retract; to object, refute, disprove; to find fault with, speak ill of, accuse, blame, abuse, censure; (it is to be observed that *duśhayate*, Pass. of the Caus., may often more correctly be read where *duśhayate* is given in the printed editions of epic poems, the sense of *duśhayate* being the same; according to Pāṇi VI. 4. 91, another form of the Caus., viz. *duśhayati*, &c., is optionally used in speaking of moral corruption, c. g. *kāmo duśhayati* or *duśhayati čittam*, lust corrupts the mind.)

Duśha, as, ā, am, become bad, spoiled, corrupted, reduced to a bad state, injured, damaged, ruined, spoiled, vitiated, contaminated, diseased, tainted, infected, degraded; depraved; violated; corrupt, vicious, wicked; bad, evil; faulty, guilty, convicted, culpable; having evil intentions, ill-affected; roguish, low, vile; worthless; painful; (*ā*), f. a bad woman, a harlot, an unchaste woman; (*am*), n. sin, an offence, crime, guilt; a kind of Costus, *Costus Speciosus*, = *kuśha*. — *Duśha-gaja*, as, m. a vicious elephant. — *Duśha-čaritra*, as, ā, am, ill-conducted. — *Duśha-čarin*, ī, īpi, ī, practising evil deeds, wicked, criminal. — *Duśha-četas*, ās, ās, as,

evil-minded, malevolent, bad-hearted. — *Duśha-tā*, f. or *duśha-tva*, am, n. badness, wickedness; perversity, falsehood; contamination, defilement, violation. — *Duśha-dhī*, īs, īs, ī, or *duśha-buddhi*, is, is, ī, having bad thoughts, evil-minded, evil-affected. — *Duśha-bhāva*, as, ā, am, evil-natured, of a wicked or depraved nature, innately bad or wicked. — *Duśhabhāva-tā*, f. wickedness, innate depravity. — *Duśha-mati*, is, is, ī, evil-minded, wicked, depraved. — *Duśha-mānasa*, as, ī, am, evil-minded, depraved in mind. — *Duśha-vāc*, k, k, k, speaking evil, uttering bad language. — *Duśha-vriśha*, as, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. — *Duśha-vraṇa*, as, m. a dull boil or sore, an obstinate tumor; a sinus. — *Duśhātman* (*čita-āt*), ā, ā, a, of a bad nature, evil-minded, wicked. — *Duśhānvita* (*čita-an*), as, ā, am, defiled, rendered impure.

Duśhī, is, f. corruption, corruptness, depravity.

Duśhīya, Nom. P. *duśhīyati*, &c., to become bad or corrupted (?).

दुष्ट *duśhta*. See col. 1.

दुष्टु *duśthhu*. See p. 425, col. 2.

दुष्णन् *duśhyanta*. See p. 425, col. 3.

दुस् *duś*, ind. (related to rt. 2. *duśh*, and reckoned by Pāṇini among the Upa-sargas), a particle and prefix to nouns and rarely to verbs, implying evil, bad, badly, wicked, wickedly, difficult, hard, with difficulty, slight, inferior, &c., and sometimes equivalent to the English prefix *in-* or *un-*; [cf. rt. 2. *duśh*; rt. 1. *dvish*: Zend *duśh*, *duśh-manah*, *duśh-iti*: Gr. *duś*, e. g. *δυσ-μενής*; Goth. *tus* in *tuz-vergan*: Old Germ. *zur*: Hib. *do*, *do-dhail*, 'bad luck'; *do-dhuine*, 'a bad man'; *do-dheanta*, 'hard to be done'; *do-bhasuighne*, 'immortal'.] *Duś* becomes *dur*, q. v., before vowels and soft consonants; becomes *dū*, q. v., before *r*; remains unchanged before *t*, *th* (not however in the earlier language where *s* becomes *sh* and the following *t*, *th* are changed to *ṭ*, *ṭh*); becomes *duś* and rarely *duh* before *k*, *kh* [cf. *duh-kha*], *p*, *ph*; becomes *duh* and rarely *duś*, *duśh* before *s*, *ś*, and *sh*. Those compounds in which *duś* becomes *dur* and *dū* will be found under *dur* and *dū* respectively. The other compounds formed with *duś* are as follow. — *Duś-pačā*, *duś-pātana*, *duś-pattra*, *duś-prajña*, &c., see *duśh-pačā*, &c., p. 425, col. 2. — *Duś-śaṇṣa*, as, ā, am, Ved. wishing evil, malevolent, malicious, wicked. — *Duś-saka* or *duś-sakta*, as, ā, am, or *duś-sakti*, is, is, ī, having no power, possessed of little power, powerless. — *Duś-sala*, as, m., N. of one of the 100 sons of Dhṛita-rāshtra; (*ā*), f., N. of the only daughter of Dhṛita-rāshtra, (she was the wife of king Jayad-ratha.) — *Duś-sasta*, as, ā, am, badly recited; (*am*), n. a bad recitation. — *Duś-saka*, am, ind. the luckless Sākas (see Pāṇ. II. 1. 6). — *Duś-sāsa*, as, ā, am, difficult to be controlled. — *Duś-sāsana*, as, ā, am, difficult to be governed, intractable, difficult to be managed; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Duś-sāsu*, us, us, u, Ved. wishing evil, malevolent. — *Duś-sīma*, as, ā, am, Ved. = *duśh-prāpa*, difficult to be attained; (*as*), u., N. of a man?; [cf. *su-sīma*]. — *Duś-sīla*, as, ā, am, badly disposed, ill-behaved, reprobate, abandoned. — *Duś-sīla-tā*, f. bad behaviour, badness of disposition. — *Duś-sringī*, f. a disloyal wife. — *Duś-seva*, as, ā, am, Ved. 'badly propitious,' envious; (Sāy.) difficult to serve (as if *seva*); delighting in evil. — *Duś-sodha*, as, ā, am, difficult to be cleaned. — *Duś-soha*, as, ā, am, difficult to be dried. — *Duś-srūta*, as, ā, am, badly or wrongly heard. — *Duś-shanta*, as, m., N. of the father of Bharata; [cf. *duśhshanti*: later forms are *duśh-manta*, *duśhyanta*, *duśhvanta*, *duśhvranta*.] — *Duś-shama*, as, ā, am, unlike, uneven; adverse, unlucky, unfortunate; wrong; (*am*), ind. unevenly, improperly; at a wrong time; (*ā*), f. (with Jaiṇas) N. of two spokes in the wheel of time, viz. the fifth

in the Ava-sarpinī, and the second in the Ut-sarpinī; [cf. *duśh-sama*]. — *Duśhshama-sushamā*, f. 'both unfortunate and fortunate' (but with a preponderance of misfortune), N. of the two spokes in the Jaina wheel of time, viz. the fourth in the Ava-sarpinī, and the third in the Ut-sarpinī. — *Duśh-shaha*, as, ā, am, Ved. difficult to be borne, irresistible; [cf. *duśh-saha*]. — *Duśh-shupta*, as, ā, am, sleeping badly, having bad dreams. — *Duśh-shūta* and *duśh-shūti*, see *duśh-shūta*, *duśh-shūti*, p. 425, col. 2. — *Duśh-shvapnya*, am, n., Ved. 'causing bad dreams,' evil dream, pain; (Sāy.) poverty; [cf. *jāgra-d*², *svapna-d*², *duśh-shvapnya*, *duśh-svapna*]. — *Duśh-saṇṭakshya*, as, ā, am, difficult to be observed or recognised. — *Duśh-saṁskāra*, as, m. a bad custom or practice. — *Duśh-saktha*, as, ā, am, or *duśh-sakthi*, is, is, ī, having deformed thighs. — *Duśh-sanga*, as, m. bad inclination, evil attachment. — *Duśh-saṁcāra*, as, ā, am, difficult to be passed. — *Duśh-saṁcintya*, as, ā, am, difficult to be conceived or imagined. — *Duśh-satva*, am, n. an evil being, noxious creature, ferocious animal. — *Duśh-sattva-vat*, ān, atī, at, filled with or infested by evil beings or ferocious animals. — *Duśh-santushṭa*, as, ā, am, unsatisfied, discontented. — *Duśh-sandhāna* or *duśh-sandheya*, as, ā, am, difficult to be joined together or united or reconciled. — *Duśh-sama*, as, ā, am, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. *duśh-shama*]. — *Duśh-samatikrama*, as, ā, am, difficult to be surmounted, insurmountable. — *Duśh-samīkshya*, as, ā, am, difficult to be observed or perceived. — *Duśh-sampāda* or *duśh-sampādyā*, as, ā, am, difficult to be reached or attained. — *Duśh-saha*, as, ā, am, difficult to be borne, unbearable, irresistible; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; of a son of Puru-kutsa and father of Sam-bhūti; of an evil demon; (*ā*), f. an epithet of Śrī; N. of a shrub (= *nāga-danavī*); [cf. *duśh-shaha*, *dur-vishaha*, *duśh-prasaha*]. — *Duśh-sa-hāya*, as, ā, am, having evil companions or associates. — *Duśh-sākshin*, ī, m. a false witness. — *Duśh-sādhyā*, as, ā, am, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. — *Duśh-sevya*, as, ā, am, difficult to be used or dealt with, hard to be managed, intractable. — *Duśh-strī*, f. a bad woman. — *Duśh-stha*, as, ā, am, 'standing badly,' badly fixed, unsteady, disquieted; badly circumstanced, suffering pain or affliction, distressed, unhappy; unwell, ill, badly situated, ill-conditioned, poor, miserable; ignorant, unwise, a fool; (*am*), ind. badly, ill, unwell; in bad circumstances. — *Duśh-shīta*, as, ā, am, = *duśh-stha* above; (*am*), n. an improper manner of standing. — *Duśh-shūti*, is, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. — *Duśh-sheya*, as, ā, am, difficult to be stood; (*am*), n. difficult standing or position. — *Duśh-snāna*, am, n. defective or inauspicious ablution. — *Duśh-sparsa*, as, ā, am, difficult or unfit to be touched or laid hold of, unpleasant to the touch; (*as*), m. the prickly plant *Alhagi Maurorum* (= *latā-karanja*); (*ā*), f., N. of several plants, *Solanum Jacquinii* [cf. *kshudra-d*²]; *Alhagi Maurorum*, *Mucuna Prurius*, *Cassia Filiformis*. — *Duśh-sprīsa*, as, ā, am, difficult to be touched; [cf. *duśh-sparsa*]. — *Duśh-sprīṣṭa* or *duśh-sprīṣṭa*, am, n. slight contact, the slight action of the tongue which produces the sounds *y*, *r*, *l*, *v*; (*as*), m. a sound produced by this slight motion of the tongue. — *Duśh-sphoṭa*, as, m. 'difficult to be burst,' a sort of weapon. — *Duśh-svaṇa*, as, ā, am, sounding badly, cacophonous. — *Duśh-svapna*, as, m. a bad dream. — *Duśh-svapna-nāśa*, as, m. the removal of bad dreams. — *Duśh-svapna-nāśana*, as, ā, am, removing bad dreams. — *Duśh-svapna-pratibodhana*, as, ā, am, difficult to be awakened from sleep. — *Duśh-svapnopasānti* (*śva-up*), is, f. the cessation of a bad dream. — *Duśh-čakshas*, ās, ās, as, Ved. evil-eyed. — *Duśh-čar*, cl. 1. P. -*čarati*, -*ritum*, to act wrongly or badly towards (with acc. of person), to behave badly. — *Duśh-čara*, as,

ā, am, difficult to be gone to or approached, unattainable, inaccessible, difficult to be passed or spent (as time); difficult to be performed or accomplished; going with trouble or difficulty; acting ill, behaving wickedly; (*as*), m. a bear (as moving slowly); a bivalve shell. — *Duścāra-čārin*, *i, iñi, i*, practising very difficult penance. — *Duścāra-tva, am*, 1. inaccessibility, difficulty of being approached or practised. — *Duścārita*, *as, ā, am*, misbehaving, wicked, abandoned; (*am*), n. misbehaviour, misdoing, ill-conduct, wickedness; (*āni*), n. pl. (with Buddhists) the ten chief sins, viz. murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, avarice. — *Duścāritin*, *i, iñi, i*, performing wicked actions. — *Duścārman*, *ā, ā, a*, affected with disease of the skin, leprosy; a circumcised man, whose prepuce is naturally or artificially wanting; [*cf. dauścarmya.*] — *Duścāritra*, *as, ā, am*, or *duścārin*, *i, iñi, i*, badly conducted, misbehaving. — *Duścākṛtsa*, *as, ā, am*, difficult to be cured, incurable. — *Duścākṛtsā*, *f.* (in medic.) wrong treatment. — *Duścākṛtsita* or *duścākṛtsiya*, *as, ā, am*, difficult to be cured. — *Duścākṛtsya-tama*, *as, ā, am*, most difficult to be cured. — *Duścākṛtsya-tva*, *am, n.* difficulty of being cured, incurableness. — *Duścēt*, *t, t, t*, Ved. thinking evil. — *Duścēntya*, *as, ā, am*, difficult to be thought about or understood. — *Duścēshita*, *as, ā, am*, misbehaving, doing or designing evil; (*am*), n. evil purpose or action, misconduct, error. — *Duścēyāra* or *duścēyāra* or *duścēyāvana*, *as, ā, am*, difficult to be felled or brought to the ground, unshaken, unmovable; (*as*), m. an epithet of Indra; (another etymology for the latter meaning is based upon the legend, that Indra having raised his arm to hurl his thunderbolt at Cēyavana, had it fixed in that position by the curse of the saint.) — *Duścchada*, *as, ā, am*, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — *Duścchid*, *t, t, t*, difficult to be cut or destroyed. — *Duścchinnā*, *as, ā, am*, badly cut or separated, badly extracted. — *Duścchāra*, *as, ā, am*, difficult or hard to be done or performed or accomplished; difficult to be reached or attained; difficult, arduous (with inf., e.g. *dushkaram kartum*, difficult to perform); difficult to be borne or supported; doing badly or with difficulty, acting badly, wicked, bad; (*am*), n. difficult or painful act, a difficult task, a difficulty; atmosphere, ether; the tree of plenty?; (*am*), ind. hardly, scarcely (with following *yadi*). — *Dushkarakāri-tā*, *f.* the state of experiencing difficulties. — *Dushkara-čārin*, *i, iñi, i*, experiencing difficulties, suffering what is hard to be borne. — *Dushkara-čārya*, *f.* 'the performance of difficulties,' N. of the seventeenth chapter of the Lalita-vistara which describes Śākya-muni as the performer of difficult tasks. — *Dushkaraṇa*, *am, n.* anything difficult to be done or performed, a difficult task. — *Dushkarṇa*, *as, m.*, N. of one of the 100 sons of Dhṛita-rāshtra; (also read *duhkarṇa*.) — *Dushkarman*, *a, n.* evil act, crime, wickedness, sin; any difficult or painful act; (*ā, ā, a*), acting wickedly, wicked, criminal. — *Dush-kalevara*, *as, am, m. n.* 'the bad or miserable body,' i.e. the body considered as the seat of diseases &c. — *Dushkāyastha-kula*, *am, n.* the miserable writer-caste. — *Dush-kāla*, *as, m.* 'bad or all-destroying time,' an epithet of Śiva. — *Dush-kīrtti*, *is, is, i*, dishonourable. — *Dush-kula*, *am, n.* a low family or race; (*as, ā, am*), of a low family, low-born; [*cf. dauškula, dauškuleya, dauškulya.*] — *Dush-kula-tā*, *f.* lowness of origin, meanness of birth or family. — *Dushkulina*, *as, ā, am*, of a low or degraded family or race, low-born; (*as*), m. a sort of perfume, commonly called Chora. — *Dush-krit*, *t, t, t*, Ved. an evil-doer, offender, wicked, criminal. — *Dush-kṛita*, *as, ā, am*, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e.g. *dushkṛitā pūjā*, badly applied worship); (*am*), n. evil action, misdeed, sin, crime, guilt. — *Dushkṛita-karman*, *ā, ā, a*, acting wickedly,

wicked, reprobate, a criminal; (*a*), n. a wicked deed, wickedness. — *Dushkṛita-rahishkṛita*, *as, ā, am*, free from sin. — *Dushkṛitātman* (*°ta-āt°*), *ā, ā, a*, evil-natured, wicked, base. — *Dush-kṛiti*, *is, is, i*, or *dushkṛiti*, *i, iñi, i*, acting wickedly, an evil-doer. — *Dush-kṛishṭa*, *as, ā, am*, Ved. badly ploughed, ill-cultivated. — *Dush-krama*, *as, ā, am*, difficult of access; going ill; ill-arranged, unmethodical. — *Dush-kriyā*, *f.* evil act, a misdemeanour. — *Dush-kṛita*, *as, ā, am*, badly purchased, bought too dearly. — *Dush-kha*, see *duhkha* at p. 418, col. 2. — *Dush-khudira*, *as, n.* a tree related to the Acacia Catechu (= *khadira*). — *Dush-tanu*, *us, rī, u*, Ved. having an ugly body, having an odious form. — *Dush-tara*, *as, ā, am*, Ved. difficult to be crossed or passed, hard to be overcome, unconquerable, invincible, irresistible; not to be subdued; not to be surpassed or excelled; difficult to be endured; [*cf. the later form duś-tara.*] — *Dush-tarita*, *us, us, u*, Ved. = *dush-tara*; (*us*), m. epithet of Indra; N. of a man. — *Dush-tūta*, *am, n.* (for *duh-shṭuta*), Ved. faulty recitation of the Stotra. — *Dush-tūti*, *is, f.* (for *duh-shṭuti*), Ved. a faulty or bad hymn. — *Dush-thu*, *us, us, u* (for *duh-shṭu*), 'standing badly,' ill-behaved, depraved; (*u*), ind. ill, bad; improperly, incorrectly; [*cf. dauškthava and su-shṭhu.*] — *Dush-paṇa*, *as, ā, am*, difficult to be digested. — *Dush-patana*, *am, n.* falling badly, (formed to explain *apa-bharaṇa*.) — *Dush-pattra*, *as, n.* a kind of perfume, commonly called Chora; (also read *duh-pattra*.) — *Dush-paṇa*, *as, ā, am*, Ved. (according to Śāy. = *dush-prapadana*), not to be reached or overtaken. — *Dush-parājaya*, *as, ā, am*, difficult to be conquered; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra. — *Dush-parigraha*, *as, ā, am*, difficult to be seized or kept. — *Dush-pariṇāma*, *as, ā, am*, difficult to be finished or ended. — *Dush-parihantu*, *us, us, u*, Ved. difficult to be destroyed or disturbed. — *Dush-parikṣhya*, *as, ā, am*, difficult to be investigated or examined. — *Dush-parśa*, see *duh-spārśa*. — *Dush-pāna*, *as, ā, am*, difficult to be drunk. — *Dush-pāra*, *as, ā, am*, difficult to be crossed or passed over; difficult to be accomplished or performed. — *Dush-pārshnigraha*, *as, ā, am*, having a dangerous enemy in the rear; (also read *duh-pārshnigraha*.) — *Dush-pīta*, *as, ā, am*, badly drunk. — *Dush-pūtra*, *as, m.* a bad son. — *Dush-purusha*, *as, m.* a bad man; (also read *duh-purusha*; *cf. daušpurushya*.) — *Dush-pūra*, *as, ā, am*, difficult to be filled or satiated or satisfied. — *Dush-prakampa* or *dush-prakampya*, *as, ā, am*, difficult to be shaken or agitated, immovable. — *Dush-prakāśa*, *as, ā, am*, 'lighting badly,' obscure, dark. — *Dush-prakṛiti*, *is, is, i*, evil-natured, bad-tempered. — *Dush-prajas*, *ās, ās, as* (prajas = *prajā*), having bad offspring. — *Dush-prajña*, *as, ā, am*, having a weak intellect, weak-minded, stupid; [*cf. duhprajña*]. — *Dushprajña-tva*, *am, n.* stupidity. — *Dush-prajñāna*, *am, n.* want of understanding, weak intellect; (*as, ā, am*), Ved. weak in intellect, stupid. — *Dush-praṇīta*, *as, ā, am*, badly led, badly conducted or trained, ill-managed; (*am*), n. imprudent or impolitic conduct; ill luck, evil fortune; [*cf. dur-nīta*]. — *Dush-pratara*, *as, ā, am*, difficult to be passed over or crossed. — *Dush-pratiragraha*, *as, ā, am*, difficult to be taken or laid hold of. — *Dush-prativāraṇa*, *as, ā, am*, difficult to be warded off or averted. — *Dush-prativikṣhya* or *dush-prativikṣhya*, *as, ā, am*, difficult to be looked at, one whose glance is unbearable. — *Dush-pradharsha*, *as, ā, am*, not to be assailed or meddled with; difficult to be attacked; secure from assaults, intangible, not to be touched; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; (*ā*), f., N. of two prickly plants which cannot be touched; = *kharjūrī*, Phoenix Sylvestris; = *dur-ālabhā*, Alhagi Maurorum; [*cf. dur-ādharsha and dur-dharsha*]. — *Dush-pradharshaṇa*, *as, i, am*, = *dush-pradharsha*; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshtra; (*i*), f., N. of the plant Melongena

Incurva; [*cf. vārtākī*]. — *Dush-pradharshinī*, *f.* (wrong form for *dush-pradharshani*, according to some) = *kaṇṭakāri*, = *bṛihatī*. — *Dush-pradhri-shya*, *as, ā, am*, = *dush-pradharsha*. — *Dush-prapadana*, *as, ā, am*, difficult to be overtaken or attained. — *Dush-pramaya*, *as, ā, am*, difficult to be measured, immeasurable. — *Dush-pralambha*, *as, ā, um*, difficult to be deceived; (according to others) difficult of attainment. — *Dush-pravāda*, *as, m.* calumnious report, slander, defamation. — *Dush-pravṛitti*, *is, f.* bad news, sad intelligence. — *Dush-praveśa*, *as, ā, am*, difficult to be entered; (*ā*), f. a kind of tree, = *kanthārī*. — *Dush-prasaha*, *as, ā, am*, difficult to be borne or supported or suffered, hard to endure or resist, irresistible; terrible, frightful; (*as*), m., N. of a Jaina teacher; [*cf. dush-prasāhu, dur-vishaha, duh-saha, duh-shaha*]. — *Dush-prasāda* or *dush-prasādana*, *as, ā, am*, difficult to be propitiated or conciliated or appeased. — *Dush-prasādhana* (perhaps wrongly read for *dush-prasādana*) or *dush-prasādhya*, *as, ā, am*, difficult to be managed or dealt with (as a bad-tempered man). — *Dush-prusāha*, *as, ā, am*, = *dush-prasaha*. — *Dush-praharsha*, *as, m.* 'bad rejoicing,' N. of one of the 100 sons of Dhṛita-rāshtra. — *Dush-prāpa* or *dush-prāpaṇa* or *dush-prāpya*, *as, ā, am*, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — *Dush-prāvi*, *is, is, i*, Ved. difficult of access, unfavourable, unfriendly. — *Dush-prīti*, *is, f.* displeasure. — *Dush-preksha* or *dush-prekshaniya* or *dush-prekshya*, *as, ā, am*, difficult to be looked at, disagreeable to the sight. — *Dushmanta*, *as, m.* another form for *dushyanta* below; [*cf. dauškmanā, dauškmanī, sushmanta*]. — *Dushyanta*, *as, m.* (a later form for *duh-shanta*, q. v.), N. of a prince of the lunar line or descendant of Puru, husband of Sakuntalā and father of Bharata; [*cf. daušyanta and daušyanti*]. — *Dushvanta*, *as, m.* another form for *dushyanta*, q. v.; [*cf. daušhvanti and duh-shvanti*]. — *Dushvapnya*, *as, ā, am*, Ved. = *duh-shvapnya*, q. v. — *Dush-tapa*, *as, ā, am*, difficult to be endured (as a penance). — *Dush-tara*, *as, ā, am*, or *dus-tarāya*, *as, i, am*, or *dus-tarāṇiya*, or *dus-tāra*, *as, ā, am*, or *dus-tīrya*, *as, ā, am*, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [*cf. the older form dush-tara*]. — *Dus-tarka*, *as, m.* false reasoning, bad reasoning, wrong argument. — *Dustarka-mūla*, *as, ā, am*, founded on false or wrong reasoning. — *Dus-tarkya*, *as, ā, am*, difficult to be supposed or reasoned about. — *Dus-toṣha*, *as, ā, am*, difficult to be satisfied. — *Dus-tyaja* or *dus-tyājya*, *as, ā, am*, difficult to be relinquished or quitted. — *Dustha*, *dusthita*, *dusprishṭa*, see *duh-sṭha, duh-sprishṭa*.

दुसथ *dussatha*, *as, m.* a cock; a dog; (perhaps for *duh-saktha*.)

दुसनि *dussani*, *is, m.*, N. of a man.

दुह 1. *duh* (connected with rt. *tuh*), cl. 1. P. *dohati, dudoha, aduhat, and adohit*, to hurt, pain, give pain, distress, torment.

दुह 2. *duh* (the original form of this rt. was probably *dugh*, *cf. dugha*), cl. 2. P. A. *dogdhi, dugdhe* (2nd sing. *dhokshi, dhukshe*); Impf. P. *adhok* (1st du. *aduhva*); Impv. P. *dogdhu* (2nd sing. *dugdhi, A. dhukshva*), *dudoha, duduhu* (3rd pl. P. *duduhus*; Bhāg.-Purāṇa V. 15, 9, *du-dūhus*), *dhokshyati, -te, adhukshat, adhukshata*, and *adugdha*; (Vedic and irregular forms are, *dogdhe; dhukshasva; duhām*; 3rd sing. *duhe*; 3rd pl. *duhre, dukate, and dukrate; aduhran; dohat; duhus; dhukshan, dhukshata; dhiyat*; part. *duhāna and dughāna*); Inf. *dogdhum*, Ved. *dogdhos, dohase*, to milk; to milk out, squeeze out; to extract (as the juice of the Soma); to draw anything out of another thing (with two acc., e.g. *prāṇān duhann ivātmānam*, as it were drawing the life out

of himself); to make a profit or extract gain out of anything (with acc.); to enjoy; to give milk (A., in this sense also cl. 4. *duhyati*, -te); to yield milk or any desired object (A.), to grant desires (A.): Pass. *duhyate*, Aor. *alohi*, to be milked, to be drawn or extracted from: Caus. P. *dohayati* (rarely -te), -yitum, Aor. *adūduhat*, to cause to milk or to be milked, to cause to yield milk or any desired object; to milk, milk out from, extract: Desid. *dudhukshati*, -te, to wish to milk, to wish to milk out or enjoy [cf. *dudhukshu*]: Intens. *dodukhyate*, *dodogdhi*; [cf. Goth. *tiuhan*; Them. *tuh*, *tūha*, *lauh*, *tuhum*, 'to draw': Angl. Sax. *tucian*, *teon*, *teoge*: Old Germ. *zūhan*, *ziug* (*gaziug*), *zangyan*: Mod. Germ. *ziehen*: Lat. *dū-ere*: Hib. *diugaim*, 'I drink off': *diughailfatnm*, 'sucking': Scot. *deughail*, 'to suckle.']

3. *duh*, *duhuk*, *k*, *k*, (at the end of a comp.) milking, yielding milk; yielding, granting (e. g. *kāma-d*, *go-d*, *gharma-d*, *ghrita-d*, q. v.).

Duha, as, ā, am, (at the end of a comp.) milking; yielding, granting (e. g. *kāma-d*, *go-d*; cf. *durdhuh*).

Dukat, an, atī, at, milking; yielding, granting, parting with.

Dukhitrī, tā, f. a daughter (either as drawing milk from the mother or as milking the cows, 'the milk-maid of the family'); [cf. Zend *dugh-dhar*; Gr. *θυ-δ-ρῆ*; Goth. *dauh-tar*; Old Germ. *tohtur*; Slav. *dush-ti*; Lith. *duk-tė* for *dukter*; the original form must have been *dughg-atar*]. — *Dukhītu*-pati, is, m. a daughter's husband, son-in-law. — *Dukhitrī-tva*, am, n. the state of being a daughter, the condition of a daughter. — *Dukhitrī-pati*, is, m. a daughter's husband. — *Dukhitrī-māt*, ān, atī, at, having a daughter, possessing a daughter.

Duhya, as, ā, am, to be milked, milkable.

दुह्यु duhyu, a wrong form for *druhyu*.

दू 1. *dū*, generally written *du*. See 2. *du*, p. 418, col. 2.

Dū, ūs, ūs, u, burning with eagerness (?) in *a-dū*; (*ās*), f. pain, distress. — *Dū-da*, as, ā, am, giving pain, afflicting, harassing.

1. *dūtaka*, as, m. a N. of Agni in the form of a forest conflagration; [cf. *dava* and *dāva*.]

2. *dūna*, as, ā, am (for 1. *dūna* see under rt. 1. *du* at p. 418), burnt, inflamed; pained, afflicted, distressed, fatigued; agitated. — *Dūna-mānasa*, as, ā, am, distressed in mind.

दू 2. *dū* at the beginning of some comps. = *dur* for *dus*, as in the following examples.

— *Dū-dābha* or *dū-lubha*, as, ā, am (fr. *dur* for *dus* + *lubha*), difficult to be deceived, not to be deceived. — *Dū-dās*, ī, ī, ī (fr. *dur* for *dus* + *dās*), not offering oblations, not worshipping. — *Dū-dāsa*, as, ā, am, Ved. = the preceding. — *Dū-dhī*, īs, īs, ī (fr. *dur* for *dus* + *dhī*), Ved. of an evil disposition. — *Dū-dhyu*, as, ā, um, incorrect form for the preceding. — *Dū-naśa*, us, ā, am (fr. *dus* + *naś*), Ved. unattainable, inaccessible; [cf. *dur-āśa*, *dur-naśa*, *dū-naśa*]. — *Dū-nāśa*, as, ā, am (fr. *dus* + *nāśa*, attainment), Ved. unattainable, inaccessible [cf. *dur-naśa*]; (as), m., N. of an Ekāha; (as, ā, am), (fr. *nāśa*, destruction), imperishable, not to be destroyed, not ceasing, perpetual. — *Dū-rakta*, as, ā, am, badly coloured or dyed. — *Dū-rakshya*, as, ā, am, difficult to be guarded or preserved.

— *Dū-rādha*, as, ā, am, difficult to be accomplished. — *Dū-rādha*, as, ā, am, badly grown; badly or imperfectly cicatrized. — *Dū-rādha-tva*, am, n. the state of being badly grown; bad or imperfect cicatrization. — *Dū-roha*, as, ā, am, ascending or climbing with difficulty. — *Dū-rohaya*, us, ā, am, difficult to be ascended; (am), n., N. of a difficult ritual recitation in which a verse is recited in seven ways, (first only one Pāda, then one half of the verse, then three Pādas, then the whole verse, then three Pādas again, then one half of the verse, and then

one Pāda again.) — *Dūrohaṇīya*, as, ā, am, recited or recitable in the manner described above.

दूत dūta, as, m. (probably fr. rt. 1. *du*, to go; cf. *dūra*), a messenger, carrier of intelligence, envoy, ambassador, go-between, negotiator, cf. *agni-d*, *tvā-d*, *yama-d*; (ī or *dūtī*, īs), f. a female messenger, confidante, procuress, go-between, &c. [cf. *kāma-d*]; a kind of bird; [cf. *sārikā*]. — *Dūta-karman*, a, n. business or duty of a messenger. — *Dūta-ghnī*, f. 'the killer of messengers,' a plant resembling the Kadamba, = *kadamba-pushpī*. — *Dūta-tva*, am, n. the office of an ambassador, condition of an envoy. — *Dūta-mukha*, as, ī, am, 'having an ambassador as mouth,' speaking by an ambassador. — *Dūta-moṇana*, am, n. 'the liberating of a messenger,' N. of the fifty-sixth chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dūta-lakṣaṇa*, am, n. 'the characteristic mark of a messenger,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūtāṅga* ('*ta-an*'), am, n. 'Angada as messenger,' N. of a play. — *Dūtī-tva*, am, n. the office of a confidante, condition or function of a procuress. — *Dūtī-lakṣaṇa*, am, n. 'the characteristic of go-betweens,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūty-upahāsa*, as, m. 'the joking of go-betweens,' N. of the 109th chapter of the Sām-gadhara-paddhati.

2. *dūtaka*, as, m. (for 1. see col. 1. under rt. 1. *dū*), a messenger, ambassador [cf. *deva-d*]; (*ikū*), f. a female messenger, go-between, &c.; a gadding, gossiping, mischief-making woman; [cf. *kāma-d*.]

Dūtīkā, f. = *dūtīkā* under 2. *dūtaka* above.

Dūtya, am, n. the rank or employment or office of an ambassador; an embassy, a message; [cf. *dautya*.]

दून dūna. See col. 1. and rt. 1. *du* at p. 418.

दूम dūpra, as, ā, am, strong.

दूर dūr, N. of the Prāṇa or vital breath regarded as a deity.

दूरा dūra, as, ā, am (probably connected with *dūta* and rt. 1. *du*, but said to be fr. rt. 1. *i* with prefix *dur* and affix *ra*, the rt. being then dropped, see Uṇ-sūt. II. 20; compar. *dāvīyas*, superl. *dāvīshtha*, q. v.), distant, far from (with abl. or gen.); remote, long (e. g. *gatvā dūram adhvānam*, having gone a long journey), a long way off; (am), n. distance, farness, remoteness, a long way, a long distance. The various cases of *dūra* are used adverbially, as follow: (am), ind. far, to a distance, far away, far or distant from (with abl. or gen., e. g. *grāmāt* or *grāmasya dūram*, far from the village), to a great height, aloft, high above; to a great depth below, far below, deeply; highly, in a high degree; *dūram kṛi*, to make distant, distance, surpass, exceed; (*ena*), ind. far, in a distant place, from afar, by far, by a long way; (*āt*), ind. from a distance, from afar, far from (with abl., e. g. *dūrād āvasathāt*, far from the fire-temple), afar, in a remote degree; a long way back, from a remote period; (*e*), ind. in a distant place, far, far away. — *Dūra-ādīś*, k, k, k (for *dūre-ādīś*), Ved. announcing or proclaiming to a distance. — *Dūra-ādhi*, īs, īs, ī (for *dūre-ādhi*), whose thoughts are in the distance or far away. — *Dūra-upadus* (for *dūre-up*), Ved. sounding to a distance; (perhaps ind.) — *Dūra-ga*, as, ā, am, going far or to a distance, receding, being far, remote. — *Dūra-gata*, as, ā, am, gone far away. — *Dūra-gāmin*, ī, īnī, ī, going far; (*ī*), m. an arrow. — *Dūra-grīha*, as, ā, am, whose house is distant. — *Dūra-grahaya*, am, n. seizing or perceiving objects from afar (a supernatural faculty). — *Dūran-karaya*, as, ī, am, making far, making distant, removing. — *Dūran-gata*, us, ā, um, gone to a distance, far removed, distant. — *Dūran-gama*, as, ā, am, going far away or to a distance; (*ī*), f., scil. *bhūmī*, one of the ten stages in the life of a Śrāvaka. — *Dūra-ṭara*, as, ā, am, going to a distance,

walking far off. — *Dūra-ja*, as, ā, am, born in a distant place, a native of a distant place. — *Dūratara*, as, ā, am, farther; (*e*), ind. at some distance from, far from (with abl.). — *Dūra-tas*, ind. from afar, from a distance, at a distance from, aloof from, far off, afar, far, at a distance; [cf. *a-d*.] — *Dūratā*, f. or *dūra-tva*, am, n. remoteness, distance, farness. — *Dūra-darśana*, as, ā, am, far-seeing; to be seen only from afar; (am), m. a long-sightedness; foresight; (as), m. a vulture. — *Dūra-darśin*, ī, īnī, ī, far-seeing, long-sighted; (*ī*), m. a vulture, N. of a vulture who was prime-minister of Citra-varpa; a Pandit, learned man, doctor, teacher; a prophet, seer, sage; [cf. *dīrgha-d*.] — *Dūra-dṛś*, k, k, k, far-seeing, long-sighted; (*k*), m. a vulture; a learned man. — *Dūra-dṛśīṣṭī*, īs, f. far-sightedness, long-sightedness; foresight, discernment. — *Dūrapāta*, as, m. a long flight; falling from a great height; (as, ā, am), shooting from afar, discharging (missiles) from a distance; [cf. *dūrāp*.] — *Dūrapātana*, am, n. the act of shooting to a distance, discharging (missiles) from afar. — *Dūrapātī-tā*, f. or *dūrapātī-tva*, am, n. state or property of taking a long flight. — *Dūrapātīn*, ī, īnī, ī, flying far, having a long flight, flying a long way; one whose (arrows) fly far, discharging (missiles) to a distance; [cf. *dūrāp* and *dūreshu-p*.] — *Dūra-pātra*, as, ā, am, having a wide channel or bed (as a river). — *Dūra-pāra*, as, ā, am, having the opposite shore far off (as a river); very broad; difficult to be crossed, hard of attainment; (as), m. a broad river which is difficult to be crossed; (*ā*), f. epithet of the Ganges; [cf. *dush-pāra*.] — *Dūra-bandhu*, us, us, u, having one's kinsmen distant, banished from wife and kindred. — *Dūra-bhāj*, k, k, k, possessing distance, distant. — *Dūra-bhāva*, as, m. farness, remoteness, distance. — *Dūra-bhinna*, as, ā, am, struck or wounded from a distance; wounded deeply. — *Dūra-bheda*, as, m. striking from a distance. — *Dūra-mūla*, as, m. a kind of grass, Saccharum Munjia (= *munjā*). — *Dūram-bhaviṣṇu*, us, us, u, and *dūram-bhāvuka*, as, ā, am, being far away, proceeding to a distance. — *Dūra-gāyin*, ī, īnī, ī, going far. — *Dūravartin*, ī, īnī, ī, being in the distance, far removed. — *Dūra-vastraka*, as, ā, am, having the clothes removed, naked. — *Dūra-vāsin*, ī, īnī, ī, residing in a distant land, outlandish. — *Dūra-vīdārūṇana* ('*ta-an*'), as, ā, am, having the mouth stretched widely open. — *Dūra-vibhinna*, as, ā, am, 'far-separated,' unconnected by the ties of nature. — *Dūra-vilambin*, ī, īnī, ī, hanging far down. — *Dūra-vedhin*, ī, īnī, ī, piercing or striking from afar, missile, projectile (as weapons &c.). — *Dūra-vaṁśtha*, as, ā, am, being in the distance, remote, distant. — *Dūra-samsthāna*, am, n. residing or residence at a distance. — *Dūra-sūrya*, as, ā, am, having the sun distant. — *Dūra-stha*, as, ā, am, or *dūra-sthita*, as, ā, am, or *dūra-sthāyin*, ī, īnī, ī, situated at a distance, standing afar off, remote, far off. — *Dūrastha-tva*, am, n. the state of being remote. — *Dūra-svarga*, as, ā, am, having heaven distant. — *Dūrād-āgata*, as, ā, am, come from a distance. — *Dūrantara* ('*ra-an*'), am, n. a wide space, a long interval. — *Dūrāntarita* ('*ra-an*'), as, ā, am, separated by a wide space. — *Dūrāpāta* ('*ra-ap*'), as, m. shooting from afar, discharging from a distance; [cf. *dūra-p*.] — *Dūrāpātīn* ('*ra-ap*'), ī, īnī, ī, shooting or discharging (missiles) from afar; [cf. *dūra-p*.] — *Dūrāpāra* ('*ra-ap*'), as, ā, am, jumping or leaping far. — *Dūrārādha* ('*ra-an*'), as, ā, am, mounted high, advanced or reaching far, intense. — *Dūrārtha* ('*ra-ar*'), as, m. remote or recondite object. — *Dūrāvasthita* ('*ra-ar*'), as, ā, am, standing or being afar off. — *Dūri-karaya*, am, n. the act of making distant, removing, placing at a distance. — *Dūri-kṛi*, cl. 8. P. A. -karoti, -kṛute, -kartum, to make distant, remove to a distance, expel, banish, distance, exceed, excel. — *Dūri-kṛita*, as, ā, am, made distant, removed, placed to a distance or afar off. — *Dūri-bhū*, cl. 1. P. -bhavati, -bhavitum, to become distant, move away, retire,

go back. — *Dūri-bhūta*, *as*, *ā*, *am*, become distant, removed, remote, far off. — *Dūre-anta*, *as*, *ā*, *am*, Ved. ending in the remote distance, boundless; (*e*), f. du. epithet of heaven and earth. — *Dūre-amtara*, *as*, *ā*, *am*, Ved. whose encmies are far away. — *Dūre-artha*, *as*, *ā*, *am*, Ved. whose aim is far off; (Sāy.) going far or widely sought. — *Dūre-jaryūti*, *is*, *is*, *i*, Ved. whose range or sphere reaches to a distance or is in the distance. — *Dūre-lāra*, *as*, *ā*, *am*, going or travelling far, being far away, distant, remote. — *Dūre-tya*, *as*, *ā*, *am* (fr. *lūre* with affix *tya*, Pāṇ. IV. 2. 104), being far off, being distant, come from afar. — *Dūre-dṛṣṭi*, *k*, *k*, *k*, Ved. visible in remote places, far-seeing. — *Dūre-bhā*, *ās*, *ās*, *am*, Ved. shining to a distance. — *Dūre-nama*, *as*, *ā*, *am*, one from whom Yama the god of death is distant, one from whom he is far removed. — *Dūre-itekshaya* (°*ra-rita-iksh*°), *as*, *ā*, *am*, 'one who sends his glances far apart', squinting, squint-eyed. — *Dūre-valka*, *as*, *ā*, *am*, Ved. far-striking, hitting at a distance. — *Dūre-śravas*, *ās*, *is*, *as*, far-renowned; (*ās*), *n*, see *daureshravasa*. — *Dūre-śruta*, see *daureshruta*. — *Dūreshupātīn* (°*ra-ish*°), *i*, *inī*, *i*, discharging or shooting arrows to a distance; [cf. *dūra-pātīn*]. — *Dūre-heti*, *is*, *is*, *i*, whose arrows or missile weapons fly to a distance. — *Dūronnamita* (°*ra-un*°), *as*, *ā*, *am*, raised aloft, stretched far out.

Dūra, *as*, *ā*, *am*, remote, distant, &c., = *dūra*.

दूरक्त *dū-akta*, *dū-rakshya*, *dū-roha*, &c.
See 2. *dū*, p. 426, col. 1.

दूर्य *dūrya*, *am*, *n*. feces, ordure; a kind of Curcuma (= *saṭī*).

दूर्वा *dūrva*, *as*, *m*, *N*. of a prince who was son of Nṛpañ-jaya and father of Tīmi.

दूर्वा *dūrṣā*, *f*. (said to be fr. rt. *durv*), bent grass, panic grass, commonly Panicum Dactylon; [cf. *ali-d*°, *gaṇḍā-d*°, *granthi-d*°]. — *Dūrṣā-kāṇḍa*, *am*, *n*. a quantity or heap of Dūrṣā grass. — *Dūrṣā-kṣhī* (°*vā-ak*°), *f*, *N*. of the wife of Vṛika. — *Dūrṣā-rupa* or *dūrṣā-rana*, *am*, *n*. a thicket of Dūrṣā grass. — *Dūrṣā-vat*, *ān*, *atī*, *at*, intertwined or joined with Dūrṣā grass. — *Dūrṣāshṭamī* (°*vā-ash*°), *f*, *N*. of a festival on the eighth day of the light half of the month Bhādra on which the Dūrṣā is worshipped as a deity. — *Dūrṣā-soma*, *as*, *m*. a species of Soma plant. — *Dūrṣeṣṭakā* (°*vā-ish*°), *f*. Dūrṣā grass used like bricks in erecting an altar.

दूर्श *dūrśa*, *am*, *n*, Ved. a kind of woven cloth or vesture; [cf. *dūśya* and *dūshya*.]

दूलसा *dūlāsa*, *as*, *m*. (?), a bow.

दूलिका *dūlikā* and *dūlī*, *f*. the indigo plant; [cf. *tūli*, *dolā*, *taru-dūlikā*.]

दूश्य *dūśya*, *am*, *n*. = *dūshya*, a tent.

दूष *dūsha*, *as*, *ā*, *am* (fr. the Caus. of rt. 2. *dush*), defiling, polluting, contaminating, corrupting, (generally at the end of comp.; cf. *kora-d*° and *parkti-d*°.)

Dūshaka, *as*, *ikā*, *am*, making bad, corrupting, polluting, contaminating, violating, spoiling, violating, dishonouring, disgracing, seducing, making mischief, hurting [cf. *arma-dūshikā*]; committing an offence against, offending, trespassing; disfiguring; acting against a command or precept; an offender, a seducer, corrupter, any infamous or wicked person; sinful, wicked (as an action); *Vedānām dūshakas*, *one* who vitiates or is a disparager of the Vedas; (*ikā*), *f*. a pencil or paint-brush; impurity or secretion of the eyes, rheum of the eyes [cf. *dūshikā*]; a kind of rice.

Dūshana, *as*, *i*, *am*, corrupting, spoiling, ruining, destroying, violating, contaminating, dishonouring, violating; offending against; counteracting [cf. *arā-ti-d*°, *kṛityā-d*°, *khara-d*°, *visha-d*°]; (*as*), *m*, *N*.

of a Rakshas or Rākshasa who was one of the generals of Rāvaṇa; of a Daitya slain by Siva; (*ā*), *f*, *N*. of a deity, the wife of Bhauvana and mother of Tvashṭri; (*am*), *n*. the act of spoiling or corrupting, ruining, vitiating, contaminating, hurting; violating (a contract), breaking (an agreement), dishonouring or violating a woman; slighting, speaking ill of any one, abusing, finding fault, censuring, disparaging, blaming, detracting, throwing doubts upon, criticising, objecting, refuting, rendering suspected; objection, adverse argument; fault, defect, offence, guilt, sin, blame; [cf. *artha-d*° and *doshā*.] — *Dūshānāri* (°*na-ari*), *is*, *m*. 'the enemy of Dūshana', epithet of Rāma. — *Dūshānāraha* (°*na-āw*°), *as*, *ā*, *am*, occasioning guilt.

Dūshāniya, *as*, *ā*, *am*, corruptible, liable to be vitiated, &c., = *dūshya*.

Dūshayāt, *an*, *antī*, *at*, making bad, corrupting, defiling, &c.

Dūshayāna, *as*, *ā*, *am*, vitiating, defiling, spoiling.

Dūshayitri, *tā*, *trī*, *tri*, or *dūshayitni*, *us*, *us*, *u*, a corrupter, one who dishonours or deflowers or violates (a girl).

Dūshī, *is*, *is*, *i*, (at the end of comp.) corrupting, ruining, destroying [cf. *arā-ti-d*°, *ātma-d*°, *kṛityā-d*°]; (*is*), *f*, Ved. a poisonous substance; (*is*, *i*), *f*. = *dūshikā*, *dūshikā*, the rheum of the eyes.

Dūshī-visha, *am*, *n*. a vegetable poison that ceases to act because it has become old or decomposed (*dūshita*). — *Dūshivishūri* (°*sha-ari*), *is*, *m*. a kind of antidote. — *Dūshy-udara*, *am*, *n*. a disease of the abdomen caused by poisonous substances. — *Dūshyudarin*, *i*, *inī*, *i*, affected with the above disease.

Dūshkta, *as*, *ā*, *am*, corrupted, spoiled, contaminated; violated, hurt, injured; demoralized; disgraced; blamed, censured; calumniated, falsely accused, often at the end of comp., see *manyu-d*°, *satṛapajāpa-d*°; (*ā*), *f*. a girl who has been violated or deflowered.

Dūshin, *i*, *inī*, *i*, corrupting, contaminating, violating.

Dūshikā, *f*. the secretion or rheum of the eyes; [cf. *dūshikā* under *dūshaka*, *dūshk*.]

Dūshya, *as*, *ā*, *am*, corruptible, liable to be corrupted or defiled or contaminated; liable to be ruined, to be seduced or dishonoured, deserving censure, condemnable; reprehensible, culpable, contemptible, vile, bad; (*as*), *m*. a wicked man; (*am*), *n*. matter, pus, poison; (*am*), *n*. clothes or a kind of cloth; cotton, calico; a tent (in this sense perhaps for *dūśya*; cf. *dūrśa*); (*ā*), *f*. an elephant's leathern girth; [cf. *ūśha* and *kakshyā*.] — *Dūshya-yukta*, *as*, *ā*, *am*, associated with a vile rascal.

Dūshyat, *an*, *antī*, *at*, offending, insulting (for *dūshayāt*).

दूस *dūsa*, *am*, *n*. (considered as an affix), milk, (occurring in *avi-dūsa*, q. v.)

दृ *dri*, cl. 6. A. *driyate*, &c., to honour, worship, (only occurring with prep. *ā*; cf. *ā-dri* at p. 120, col. 1.)

Dṛita, respected, honoured; (*ā*), *f*. cumin.

दृढ *drīḥ* (connected and sometimes identified with rt. *drīh*), cl. 1. P. *drīḥati*, *dadṛiḥa*, *drīḥitum*, to make firm, fix, strengthen, confirm; to make fast, fasten; to fortify; cl. 1. A. *drīḥate*, to be firm or fixed; to grow, increase: Caus. *drīḥayati*, -*yitum*: Desid. *didṛiḥishati*: Intens. *dadṛiḥyate*.

Drīḥa in *bhūmi-drīḥa*, q. v.

Drīḥaka, *am*, *n*, Ved. making firm or fast, strengthening, fastening, fortifying; means of strengthening; [cf. *keśa-d*°.]

Drīḥita, *as*, *ā*, *am*, made firm or fast, fixed, strengthened, fortified; grown, increased.

Drīḥitri, *tā*, *trī*, *tri*, Ved. one who makes firm, a strengthener.

Drīḥa or Ved. *drīḥa*, *as*, *ā*, *am*, fixed, firm, hard, strong, solid, massive; firmly fastened, shut

fast; tough; difficult to be bent (as a bow), compact; tight, close, dense, without interstices, (opposed to *bhinna*); durable; confirmed, established; not giving way, stubborn; certain, sure, not subject to vacillations; secure; reliable; steady, persevering; great, intense, excessive, severe, violent, mighty, powerful, important; (in mathematics) reduced to the last term or smallest number by a common divisor; (*as*), *m*. a term in music; *N*. of a son of the thirteenth Manu; of one of the sons of Dhṛita-rāshtra; (*ā*), *f*, *N*. of a Buddhist goddess, 'the goddess of the earth'; (*am*), *n*. anything fixed or firm or solid; a stronghold, fortress; iron; (*am*), *ind*. firmly, fast, much, in a high degree, excessively; thoroughly, very well. — *Drīḥa-kantaka*, *as*, *m*. 'having hard thorns,' a kind of plant, = *kshudra-phalaka*, commonly *dhālānkadā*; (*ā*), *f*. the wild date tree, Phoenix Sylvestris. — *Drīḥa-kāṇḍa*, *as*, *m*. 'having a strong stem,' a bamboo; (*ā*), *f*. a kind of creeping plant, = *pātāla-garuḍī*; (*am*), *n*. a kind of fragrant grass (= *drīḥa-rohishaka*). — *Drīḥa-kārin*, *i*, *inī*, *i*, 'acting firmly,' resolute, persevering, determined. — *Drīḥa-krodha*, *as*, *ā*, *am*, having violent anger. — *Drīḥa-kshatra*, *as*, *m*. 'having strong prowess,' *N*. of one of the 100 sons of Dhṛita-rāshtra. — *Drīḥa-kshurā*, *f*. 'having hard blades,' a kind of grass, = *valva-jā*. — *Drīḥa-gū-trikā*, *f*. 'having hard particles,' granulated sugar. — *Drīḥa-granthi*, *is*, *m*. 'having hard knots,' a bamboo. — *Drīḥa-grāhin*, *i*, *inī*, *i*, seizing firmly, i. e. pursuing an object with untiring energy. — *Drīḥa-śhāda*, *as*, *m*. 'having hard leaves,' a kind of fragrant grass, = *drīḥa-rohishaka*. — *Drīḥa-śyuta* or *drīḥa-śyuta* or *drīḥāśyuta*, *as*, *m*, *N*. of a son of Agastya or author of a hymn of the Rīg-veda; [cf. *dārḥa-śyuta*.] — *Drīḥa-jāna*, *am*, *n*. certain knowledge, firm conviction. — *Drīḥa-lara*, *as*, *ā*, *am*, firmer, harder. — *Drīḥa-taru*, *us*, *m*. 'the strong tree,' Griselea Tomentosa (= *dhava*). — *Drīḥa-tū*, *f*. or *drīḥa-tva*, *am*, *n*. firmness, hardness, solidity, strength; steadiness, perseverance. — *Drīḥa-trīṇa*, *as*, *m*. 'the strong grass,' a kind of grass, Saccharum Munjia; (*ā*), *f*. a kind of grass, = *valva-jā*. — *Drīḥa-toraṇārgala*, *as*, *ā*, *am*, having the bars of the gates firmly fastened. — *Drīḥa-tvaś*, *k*, *m*. 'having tough bark,' a kind of reed, = *yavanāśāra*. — *Drīḥa-daṇṣaka*, *as*, *m*. 'having strong teeth or a hard biter,' a shark. — *Drīḥa-dasyu*, *us*, *m*, *N*. of an old sage, also named Idhma-vāha, (son of Dhṛita-śyuta; cf. *drīḥasyu*). — *Drīḥa-dvāra*, *as*, *ā*, *am*, having strong gates, having the gates well-secured. — *Drīḥa-dhana*, *as*, *m*. 'having secure wealth,' an epithet of Śākya-muni. — *Drīḥa-dhanus*, *us*, *m*. 'having a strong bow,' *N*. of a prince who was an ancestor of Śākya-muni; (also read *drīḥa-hanu*, *drīḥāśva*). — *Drīḥa-dhanvan*, *ā*, *ā*, *a*, having a strong bow; (*ā*), *m*. a good archer; (perhaps) *N*. of a man. — *Drīḥa-dhanvin*, *i*, *inī*, *i*, having a strong bow, a strong or sure archer; (perhaps) furnished with strong archers. — *Drīḥa-dhur*, *ūr*, *ūr*, *ūr*, having a strong pole or beam; able to bear a weight or load. — *Drīḥa-nābha*, *as*, *m*, *N*. of a spell or formula for restraining magical weapons. — *Drīḥa-niścaya*, *as*, *ā*, *am*, 'having a fixed determination,' certain, confirmed, corroborated, undoubted. — *Drīḥa-nira*, *as*, *m*. 'having strong juice,' the cocoanut tree. — *Drīḥa-netra*, *as*, *m*. 'strong-eyed,' *N*. of one of the sons of Viśvā-mitra. — *Drīḥa-nemi*, *is*, *m*. 'having a strong circle or wheel (?)', *N*. of a prince who was a son of Satya-dhṛiti. — *Drīḥa-pattra*, *as*, *m*. 'having strong leaves,' a bamboo; (*i*), *f*. a kind of grass, = *valva-jā*. — *Drīḥa-pāda*, *as*, *m*. 'firm on the feet,' epithet of Brahmā; (*ā*), *f*. a kind of plant, = *yava-tiktā*; (*i*), *f*. Flacourtia Cataphracta. — *Drīḥa-pratijña*, *as*, *ā*, *am*, keeping in promise, firm to a promise, faithful to an agreement. — *Drīḥa-pratyaya*, *as*, *m*. firm confidence. — *Drīḥa-praroha*, *as*, *m*. 'growing strongly,' the holy fig-tree (= *plaksha*). — *Drīḥa-prahāri-tā*, *f*. hard striking &c. — *Drīḥa-prahārin*, *i*, *inī*, *i*,

sees or views; seeing, viewing; a seer, overseer, superintendent; seeing with the mind, discerning, knowing, looking like [cf. *i-d*², *tā-d*², *kī-d*²]; (*k*), f. seeing, viewing, perceiving; sight, view, the eye; the aspect of a planet, the place in which a planet is observed; [cf. *drishṭi*, *a-d*², *ahar-d*², *tri-d*², &c.] — *Drīk-karṇa*, *as*, m. 'whose eyes are his ears,' a snake, (in the opinion of the Hindūs the snake has no visible external ear); [cf. *drīk-sruti*]. — *Drīk-karman*, *a*, n. an operation by which any planet of a certain latitude (*vi-kṣhepa*) is referred to a point on the ecliptic, the operation for apparent longitude. — *Drīk-krodha*, *as*, m. the wrathfulness of the aspect (of a planet &c.). — *Drīk-kṣhepa*, *as*, m. decay of sight, growing dim-sighted. — *Drīk-kṣhepa*, *as*, m. the sine of the zenith-distance of the highest or central point of the ecliptic at a given time. — *Drīk-tulya*, *as*, *ā*, *am*, according or coincident with an observed spot (in astron.). — *Drīktulya-tā*, *f*. coincidence or accordance (of a planet) with its observed place. — *Drīk-patha*, *as*, m. 'the path of the sight,' the range of the sight; *drīk-patham* *i*, to appear, become visible. — *Drīk-pāta*, *as*, m. the letting fall a glance, a look; a downward glance. — *Drīk-prasāda*, *f*. a blue stone used for a collyrium and the collyrium prepared from it (= *kulathā*, *kulathānjana*). — *Drīk-priyā*, *f*. 'delight of the sight,' beauty, splendor. — *Drīk-śakti*, *is*, *f*. the power of sight, the faculty of perception (comprehending, according to the Māheśvaras, *darsana*, *śravaṇa*, *monana*, *vi-jāna*, and *śarva-jāna*). — *Drīk-sruti*, *is*, m. 'hearing with the eyes,' a snake. — *Drīg-adhyakṣa*, *as*, m. 'ruler of the sight,' the sun. — *Drīg-gati*, *is*, or *drīggati-jyā* or *drīggati-jīvā*, *f*. the cosine of the zenith-distance or the sine of the highest or central point of the ecliptic at a given time. — *Drīg-goṭara*, *as*, m. the range of sight. — *Drīg-gola*, *as*, m. = *drīn-maṇḍala*. — *Drīg-jala*, *am*, n. 'eye-water,' tears. — *Drīg-jyā*, *f*. the sine of the zenith-distance or the cosine of the altitude. — *Drīg-bhakti*, *is*, *f*. a look of love, an amorous glance. — *Drīg-ruj*, *k*, *f*. disease of the eye. — *Drīg-lambana*, *am*, n. vertical parallax. — *Drīg-viṣa*, *as*, *ā*, *am*, having poison in the eyes, poisoning by the mere look; (*as*), m. a Nāga or serpent; [cf. *drīṣṭi-viṣa*]. — *Drīg-vṛtta*, *am*, n. a vertical circle. — *Drīn-nirāja*, *as*, *ā*, *am*, one whose eyes are like the lotus. — *Drīn-maṇḍala*, *am*, n. a small circle on the axis of the earth within the greater circles of the armillary sphere, accompanying each planetary circle or orbit.

Drīśa, *as*, m. seeing, looking [cf. *i-d*², *kī-d*², *tā-d*², &c.]; (*ā*), *f*. the eye; (*am*), ind. = 2. *drīś*, at the end of adv. comp. — *Drīśākāṅkṣya* (*śā-āk*²), *am*, n. 'the desire of the eye,' a lotus, a species of Nelumbium. — *Drīśopama* (*śā-up*²), *am*, n. 'resembling the eye,' the white lotus, Nelumbium Speciosum.

Drīśati, *is*, *f*. Ved. looking.

Drīśāna, *as*, *ā*, *am*, Ved. seeing; (*as*), m. a ruler, a Loka-pāla or protector of the world, a god presiding over one of the quarters; N. of a Ṛishi with the patronymic Bhārgava; a spiritual teacher; a Brāhman; N. of a demon, also called Vi-roṇana; (*am*), n. light, brightness.

Drīśātā (?), *us*, m. the sun.

Drīśi, *is*, *f*. seeing, viewing; (the dat. *drīśaye* being used in the Veda as an infinitive; cf. *i. drīś*); (*is*, *i*), *f*. the eye; a Śāstra.

Drīśika, *as*, *ā*, *am*, Ved. worthy of regard, conspicuous; (*am*), n. the becoming manifest, appearance; (*ā*), *f*. appearance; [cf. *drīśu-d*² and *dur-d*²].

Drīśenya, *as*, *ā*, *am*, Ved. visible, conspicuous.

i. drīśya, *as*, *ā*, *am*, to be seen, visible; to be looked at; to be looked at with pleasure, beautiful, pleasing; (*as*), m. (in arithmetic) a given or known quantity or number; (*am*), n. N. of a town; [cf. *a-d*²].

Drīśya-tā, *f*. or *drīśya-tva*, *am*, n. visibility, vision, sight. — *Drīśya-pura*, N. of a town, = *i. drīśya*, *q. v.*

Drīśya-sāhita, *as*, *ā*, *am*, 'anything placed so as to be visible. — *Drīśyādṛīśya* (*ya-ad*²), *as*, *ā*, *am*, visible and invisible; (*ā*), *f*. an epithet of Sinibālī.

2. *drīśya*, ind. (ep. for *drīṣṭvā*), having seen. *Drīśean*, *ā*, *varī*, *a*. (at the end of comp.) seeing, a seer; conversant with.

Drīṣṭa, *as*, *ā*, *am*, seen, looked at, beheld, perceived, viewed, observed, noticed; visible, apparent, observable; considered, regarded; treated of; appearing, manifested; occurring, found; experienced, suffered, endured; seen in the mind, devised, imagined, learned, known; understood; foreseen; allotted, destined; declared, fixed, determined, decided, approved of, acknowledged, valid; *drīṣṭum* *bhaya*, *am*, a really seen or obvious danger or calamity; (*am*), n. perception, observation. — *Drīṣṭa-karman*, *ā*, *ā*, *a*, one whose actions are seen or proved, tried by practice. — *Drīṣṭa-kashṭa*, *as*, *ā*, *um*, one who has experienced calamity or suffered misery. — *Drīṣṭa-kūṭa*, *am*, n. a riddle, an enigma. — *Drīṣṭa-tva*, *am*, n. the state of having been looked at or examined or read (e. g. *Sāstra-drīṣṭa-tvāt*, because the Śāstras have been examined).

— *Drīṣṭa-lukhka*, *as*, *ā*, *am*, having seen or experienced misfortune. — *Drīṣṭa-losha*, *as*, *ā*, *am*, found out or detected in a fault, one whose faults are apparent or manifest, regarded as guilty; found out, exposed, detected. — *Drīṣṭa-nashṭa*, *as*, *ā*, *am*, seen and (immediately afterwards) lost to view, appeared and disappeared. — *Drīṣṭa-pūrta*, *as*, *ā*, *am*, seen before. — *Drīṣṭa-pratyaya*, *as*, *ā*, *am*, having confidence manifested. — *Drīṣṭa-bhakti*, *is*, *is*, *i*, whose service has been beheld.

— *Drīṣṭa-rajās*, *ās*, *f*. a girl arrived at puberty ('who has experienced the menstrual discharges,' cf. *rajās*). — *Drīṣṭa-rat*, *ān*, *atī*, *at*, having seen or beheld. — *Drīṣṭa-vīrya* or *drīṣṭa-sāra*, *as*, *ā*, *am*, one whose strength has been proved or experienced. — *Drīṣṭa-vyatikara*, *as*, *ā*, *am*, one who has seen or experienced a misfortune, one who foresees evil. — *Drīṣṭādrīṣṭa* (*ta-ad*²), *as*, *ā*, *am*, one who has seen what has not been seen, seen for the first time; seen and not seen. — *Drīṣṭānta* (*ta-an*²), *as*, *am*, n. 'the end or aim of what is seen,' or 'of what is in view,' an example, comparison, illustration, parable, allegory, type; a Śāstra; science; a particular high number; death, dying; [cf. *dīṣṭānta*]. — *Drīṣṭānta-sātaka*, *am*, n. a hundred examples. — *Drīṣṭāntita*, *as*, *ā*, *am* (fr. *drīṣṭānta*), adduced as an example or comparison, chosen as an illustration. — *Drīṣṭārtha* (*ta-ar*²), *as*, *ā*, *am*, having the aim or object apparent, having the scope or meaning obvious, practical, (opposed to *a-drīṣṭārtha*, 'speculative,' and applied to the Upa-vedas which are practical sciences); one who discerns the meaning of anything or has a clear idea about it; one who sees the state of the case. — *Drīṣṭārtha-tatva-jña*, *as*, *ā*, *am*, knowing the true state or circumstances of a case.

Drīṣṭi, *is*, *f*. seeing, viewing; seeing with the mental eye; knowing; sight, the faculty of seeing; the eye, look, the sight of the eye, the pupil; (in astrol.) aspect of the stars (e. g. *śubha-d*², *q. v.*); the mind's eye, intellect, wisdom, knowledge; consideration, regard; view, notion; (with Buddhists generally) 'a wrong view.' — *Drīṣṭi-kṛit*, *t*, or *drīṣṭi-kṛita*, *am*, n. 'suitable to the faculty of seeing,' the plant Hibiscus Mutabilis. — *Drīṣṭi-kṣhepa*, *as*, m. 'throwing the sight,' a glance, look. — *Drīṣṭi-guṇa*, *am*, n. 'an object for the sight,' a mark for archers &c., a target, butt. — *Drīṣṭi-guru*, *us*, m. 'the lord or master of sight,' an epithet of Śiva. — *Drīṣṭi-goṭara*, *as*, m. the range or compass of the sight; (*as*, *ā*, *am*), within the range of sight, in sight, visible. — *Drīṣṭi-nipāta*, *as*, m. 'falling of the sight,' looking at or on, a look, a glance. — *Drīṣṭi-pa*, *as*, *ā*, *am*, drinking with the eyes. — *Drīṣṭi-patha*, *as*, or *drīṣṭi-pathān*, *-panthās*, m. the path or range of sight. — *Drīṣṭi-pāta*, *as*, m. 'falling of the sight,' a look, a glance. — *Drīṣṭi-pāta*, *as*, *ā*, *am*, purified or kept pure by the sight, i. e. watched that no impropriety be committed or impurity contracted. — *Drīṣṭi-prasāda*, *as*, m. the favour of a look.

— *Drīṣṭi-phala*, *am*, n. 'the results or consequences of the aspect of the planets,' N. of the seventeenth or eighteenth Adhyāya in Varāha-mi-hira's Bṛihat-saṃhitā. — *Drīṣṭi-bandhu*, *us*, m. 'the friend of sight,' a fire-fly. — *Drīṣṭi-maṇḍala*, *am*, n. the circle or circuit of the sight. — *Drīṣṭi-mat*, *ān*, *atī*, *at*, having eyes or intellect, wise, a connoisseur. — *Drīṣṭi-vāya*, *as*, m. 'eye-arrow,' a glance, leer. — *Drīṣṭi-rāda*, *as*, m., N. of the last of the twelve sacred writings of the Jinas. — *Drīṣṭi-rīkshepa*, *as*, m. 'casting the eye obliquely,' an oblique look, a side glance, leer. — *Drīṣṭi-vidyā*, *f*. the science of vision, optics. — *Drīṣṭi-vibhrama*, *as*, m. 'the wandering of the eye,' a coquettish or amorous glance. — *Drīṣṭi-viṣa*, *as*, *ā*, *am*, 'having poison in the eyes,' poisoning by the mere look; (*as*), m. a snake.

Drīṣṭin, *i*, *ānī*, *i*, having an insight into or familiar with anything; having the locks or thoughts directed upon anything.

Drīṣṭvā, ind. having seen, having beheld.

दृशद् *drīśad*, *drīśad-vatī*, = *drīśad*, *drīśad-vatī* below.

दृषद् *drīṣad*, *t*, *f*. (said to be fr. rt. *drī*), a rock, large stone, mill-stone, flat stone for grinding condiments upon, the lower mill-stone on which the upper or Upālā rests [cf. *upalā*]; a sacrificial vessel. — *Drīśad-māshaka*, *as*, m. (with the eastern people) a tax raised from mill-stones. — *Drīśad-upala*, *am*, n. a grindstone for grinding condiments. — *Drīśad-rat*, *ān*, *atī*, *at*, having stones or rocks, stony, rocky; (*ān*), m., N. of the father of Varāṅgi who was the wife of Samyāti; (*atī*), *f*. N. of a river which flows into the Saras-vatī, forming the eastern boundary of the Āryāvarta or holy land of the Hindūs, and running to the north-east of Delhi, (also read *drīśul-vatī*); N. of several women, (also written *drīśud-vatī*); the mother of Aṣṭaka and wife of Viśvā-mitra; the mother of Prataradana and wife of Divodāsa; the mother of Sivi Auśīnara and wife of Nṛipa; the mother of Prasena-jit with the epithet Haimavatī (probably as N. of a river); an epithet of Durgā.

Drīśadā = *drīśad* in comp. (as in *drīśadadul-khala* (*da-ul*²), Hari-v. 6509).

Drīśadya, Nom. A. *drīśadyate*, *drīśadyitā*, *drīśaditā*, to be stony (?), Schol. to Pāṇ. VI. 4. 50.

दृष्काण *drīṣkāṇa* (?) = *drīkāṇa*.

दृष्ट *drīṣṭa*. See col. 2.

दृष्या *drīṣyā*, *f*. = *dūṣyā*, the girdle of an elephant.

दृह् *drīh* (connected with rt. *drīh*), cl.

1. P. *darhati*, *drīhāti*, *dadarha*, *darishyati*, *darhitum*, to fix, fasten, make firm or strong, make immovable; (A), to be fixed or fastened; to be firm; to grow, increase, prosper: Caus. *drīh-hayati*, &c., to make firm, to fix; to keep, hold fast; to become fixed or strong, be firm.

Drīhita or *drīhita*, *as*, *ā*, *am*, grown, increased.

दृ *drī*, cl. 9. P. *drīnāti*, *dadāra* (3rd du.

dadaratus or *dadratu*s, 3rd pl. *dadarus* or *dadarus*), *darṭā*, *darishyati* and *darishyati*, *adārit*, *daritum* or *daritum*, to burst, break or burst asunder, split open; to cause to burst, tear, rend, divide, sunder, pull to pieces: Pass. *diryate* (ep. also *diryati*), to be split, burst, break open; to separate, be dispersed or scattered (as soldiers in a battle); to be afraid, to fear: Caus. P. *darayati*, *-yitum*, to split, tear, pull to pieces, break open; (in the later language) *darayati*, *-te*, &c., to tear asunder, divide by splitting or digging; cause to run away, disperse, scatter: Desid. *didrīshati*, *didarishati*, *didarishati*: Intens. *dediriyate*, *dardarīti* (1st sing. *dardarim*, 2nd *dardarāsi*), 2nd sing. Impv. P. *dardrīhi* (according to Sāy. also *dādrīhi*), 3rd sing. *dardartu*; 2nd sing. Aor. *adardar*, *dardar*, *dard*, 2nd du. *adardrītam*, 3rd pl. *adardrīrus*, to rend or tear in pieces, split, &c.

दे *de* [cf. rt. 5. *dā*], cl. 1. A. *dayate*, *digye*, *dāsyate*, *adīta*, *dātum*, to preserve, protect; to cherish, take compassion on: Pass. *diyate*: Caus. *dāpuyati*, &c.: Desid. *ditsate*: Intens. *deli-yate*, *dāleti*.

देउलिय *deūliya*, N. of a Grāma.

देहपाल *denja-pāla*, as, m., N. of a man.

देदीपमान *dedipyamāna*, as, ā, am (fr. the Intens. of rt. *dīp*), shining intensely, glowing, blazing.

देय *deya*, as, ā, am (fr. rt. 1. *dā*), to be given or presented, to be granted or allowed; fit or proper for a gift; to be shown; to be given in matrimony; to be delivered; to be returned; to be paid (as a debt, wages, taxes, &c.); to be placed, put, applied, laid; (am), n. a gift, oblation; water (?); [cf. *a-d*² and *balu-d*²]. — **देय-धर्मा**, as, m. 'the duty of giving,' charity, beneficence.

देव *dev* (related to rt. 1. *div*), cl. 1. A. *deva'e*, *divēve*, *devitum*, to throw, cast; to sport, play, gamble; to lament; to shine.

1. *devana*, am, n. (fr. the above rt. or fr. rt. 1. *div*), lamentation, wailing, grief, sorrow. (For 2. *devana* see p. 433, col. 3.)

देव *deva*, as, ī, am (fr. rt. 2. *div*), divine, celestial, heavenly, (applied in the Veda to devotion, prayer, the human mind, &c., as standing in some relationship to the supernatural world or as being of high excellence, but in the later language occurring rarely as an adjective); (as), m. an inhabitant of heaven, a deity, god, (sometimes applied even to evil beings if superhuman; the gods are often reckoned as thirty-three in number, or eleven for each of the three worlds, cf. *tri-daśa*; in the Brāhmaṇas they are distributed under three heads, viz. eight Vasus, eleven Rudras, and twelve Ādityas, to which the two Aśvins must be added to make up the number thirty-three; the expression *viśve devās*, which meant originally 'all the gods,' became the name of a peculiar class of deities, to which the third oblation had to be offered; the Jains divide the gods into four classes, viz. Bhavanādhiśa, Vyantara, Jyotiṣhka, and Vaimānika); a N. of Indra, the giver of rain; a cloud; the twenty-second Arhat of the future Jaina Ut-sarpiṇ; one occupied with divine things, a god on the earth, a divine man, a Brāhmaṇ, a priest; a god among men, a king, prince [cf. *kṣhiti-deva*]; a title of honour, 'His Majesty,' 'His Honour,' &c.; a husband's brother, cf. *devrī* and *devara*; a familiar abbreviation of the name Deva-datta. *Deva* is often found at the end of names of Brāhmaṇs, and at the end of a comp. it may mean 'having as one's deity' (c. g. *Puruṣhottama-deva*, having Viṣṇu as one's deity); at the beginning of a comp. it may mean 'divine.' According to some lexicographers, *deva* is said to have the following additional meanings, — a fool, a dolt; a child; a man following any particular line or business; a spear-man, a lancer; emulation, wish to excel or overcome; sport, play; (ā), f., N. of two plants, Hibiscus Mutabilis (= *palma-ārinī*) and Marsilea Quadrifolia (= *aśana-paru*); (ī), f. a female deity, goddess; a N. of Sarasvatī; of Durgā [cf. *mahā-deva*]; of Sāvitrī; of Uśhas; of the nymph Urvastī; of a nymph beloved by the Sun; of the mother of the eighteenth Arhat of the present Ava-sarpiṇ; a queen, one who has been consecrated as well as the king (in theatrical language chiefly); the daughter of a king, a princess; a respectful epithet or title applied to a lady of the first rank; a kind of bird [cf. *śyāmā*]; N. of several plants, Sansevieria Roxburghiana, Medicago Esculenta, Trigonella Corniculata, = *lingini*, = *bandhlyā*, = *karkotakī*, = *kāṭ-paru*, = *mahā-dronī*, = *pāthā*, = *nāgava-mustā*, = *mṛgicervāru*, = *haritaki*, = *atasi*; (am), n. an organ of sense; [cf. Old Pruss. *deivān*; Lith. *dėivas*, 'a god'; Lat. *deus*; Gr. *theos*; Ilib. *dīa*, 'a god.']. — **देव-रिशभ**, as, m. 'a bull among the gods,' N. of a son of Dharma and

Bhānu. — **देव-रिश**, īs, m. 'a Rishi among the gods, a divine saint,' an epithet of Nārada; [cf. *devarshi* and *deva-brahman*]. — **देव-कन्या**, f. a celestial or divine maiden, a nymph. — **देव-कलामा**, as, m. 'divine paste,' a fragrant paste of sandal, agallochum, camphor, and safflower. — **देवकर्मा-कृत**, t, t, t, doing religious acts, offering oblations or worship to the gods. — **देवकर्मान**, a, n. a religious act or rite or oblation to the gods, worship of the gods; [cf. *deva-kārya* and *deva-kṛitya*]. — **देव-कलाśa**, as, m., N. of a man. — **देव-कवचा**, as, am, m. n. divine armour. — **देव-कान्छा**, as, m. (2), 'divine gold,' the tree Bauhinia Purpurea. — **देवकātma** ('*ka-āt*'), f. 'the daughter of Devaka,' i. e. the mother of Kṛiṣṇa. — **देव-कामा**, as, ā, am, Ved. loving the gods, pious. — **देव-कārya**, am, n. = *deva-karman*, worship of or oblation to the gods, a religious rite in general, anything relating to or coming from the gods, a divine command. — **देव-कāshṭha**, am, n. 'divine wood,' a kind of pine, Pinus Devadāru. — **देव-किरी**, f. (fr. rt. 2. *kṛi*), N. of a Rāgiṇī regarded as wife of Megha-rāga; [cf. *deva-giri*, *deva-kari*, *gonḍa-kiri*]. — **देव-किर्विśha**, as, m., Ved. an offence against the gods. — **देव-किर्त्ति**, īs, m., N. of an astronomer. — **देव-कुता**, am, n. 'the house of the gods,' a temple. — **देव-कुण्डा**, am, n. a natural spring. — **देव-कुरु**, avas, m. pl., N. of a people and the district inhabited by them, (usually associated with the name Uttara-kuru). — **देव-कुरumbā**, f., N. of a plant, = *mahā-dronā*. — **देव-कुला**, am, n. = *prāsāda*, a temple; [cf. *daṇḍa-d*]. — **देव-कुल्या**, f. 'the river of the gods,' personified as a daughter of Pūṣpiman and grand-daughter of Marīci; N. of the wife of Ud-giṭha. — **देव-कुसुमा**, am, n. 'the flower of the gods,' cloves. — **देव-कुला**, 'the divine peak,' N. of a mountain; N. of Adam's Peak. — **देव-कृता**, as, ā, am, Ved. made or done or performed by the gods. — **देव-कṛitya**, am, n. a religious act directed to the gods; anything relating to the gods, a divine command. — **देव-कोśa**, as, m., Ved. divine cask or receptacle. — **देव-कshatra**, am, n. divine dominion; (as, ā, am), Ved. under the dominion of the gods; (as), m., N. of a prince who was a son of Deva-rāta. — **देव-कshetra**, am, n., Ved. the domain of the gods. — **देव-कshema**, as, m., N. of the author of the Vijñāna-kāya; [cf. *deva-sarman*]. — **देव-कḥāta**, as, ā, am, 'dug by the gods,' i. e. hollow by nature; (am), n. a cave or natural hollow among mountains; a natural pond or reservoir. — **देव-कḥātaka**, am, n. a natural pond or one in front of a temple; a natural cavern, a grotto. — **देव-कḥāta-vila**, am, n. 'a chasm dug by the gods,' a cavern, a chasm, a natural receptacle of water or reservoir. — **देव-गाया**, as, m. a troop or class of gods. — **देव-गाया-देवा**, as, m., N. of a poet. — **देव-गायिका**, f. 'a divine courtesan,' an Ap-saras. — **देव-गायेश्वरा** ('*ga-iś*'), as, m. 'lord of the troop of gods,' an epithet of Indra. — **देव-गान्धारवा**, ās, m. pl. the divine Gandharvas (superior to the human Gandharvas; cf. *manushya-gandharva*); (as), m. an epithet of Nārada; (am), n. a mode of singing; [cf. *śālīkya* and *deva-gāndhāra*]. — **देव-गान्धā**, f. 'having divine fragrance,' a kind of fragrant medicinal plant (= *mahā-modā*). — **देव-गर्जना**, am, n. 'celestial roaring,' thunder. — **देव-गर्भा**, as, m. a divine child, the offspring of a god [cf. *deva-śiśu*]; (ā), f., N. of a river in Kuśa-dvīpa. — **देव-गāndhāra**, as or am, m. or n. a peculiar mode of singing, a kind of song [cf. *śālīkya*]; (ī), f. one of the Rāgiṇīs or female personifications of the modes of music, who was wife of Sri-rāga. — **देव-गāyana**, as, m. 'a songster of the gods,' a celestial chorister, a Gandharva. — **देव-गiri**, īs, m. 'the divine hill,' N. of a mountain, (periphrastically expressed in Megha-dā 43. as *deva-pūro giris*, and according to a commentator so called because thought to be the domicile of Kārttikeya); N. of the town Daulat-ābād which is situated between mountains. — **देव-गiri**, f. (*giri* fr. rt. 1. *gri*), N. of a Rāgiṇī or

one of the female personifications of the modes of music; (according to some) the wife of Vasanta-rāga; (according to others) the wife of Nāga-dhvani who was a son of Hīṇḍola-rāga; (according to others) the wife of Nāṭa-kalyāṇa; [cf. *deva-kiri*]. — **देव-गुप्ता**, as, ā, am, guarded or protected by a god or by gods; (as), m., N. of a man. — **देव-गुरु**, us, m. 'the father of the gods,' an epithet of Kāśyapa; 'the preceptor of the gods,' an epithet of Brīhas-pati. — **देव-गुहि**, f., N. of a place on the river Saras-vatī. — **देव-गुह्या**, am, n. a secret only known by the gods; [cf. *deva-rahasya*]. — **देव-गriha**, am, n. 'the house of the gods,' a celestial or planetary sphere; a temple, chapel, oratory; the palace of a king. — **देव-गopō**, ās, ās, am, Ved. 'having the gods for guardians,' guarded by the gods; (ā), f. a divine protectress. — **देव-गraha**, as, m. a class of demons who cause harmless madness. — **देव-गama**, as, ā, am, Ved. going to the gods. — **देव-ēakra**, as, m. a divine wheel, a circle of the gods; a peculiar kind of magical cirde. — **देव-ērita**, am, n. the course of action or practices of the gods. — **देव-ēaryā**, i. worship or service of the gods. — **देव-ēaryopāśbhita** ('*yā-up*'), as, ā, am, beautified by the service of the gods (as an hermitage). — **देव-ēikitsaka**, as, m. a divine physician; (au), m. du. the two Aśvins or sons of Aśvinī who were considered physicians of heaven; see *aśvin*. — **देव-ēchanda**, as, m. a garland or necklace of pearls &c. (composed of 100 or 103 or 81 or 108 strings). — **देव-ēchanda-prāsāda**, as, m. a temple consecrated to a god. — **देव-ēchandas**, as, n. or *deva-ēchandasā*, am, n. a divine metre. — **देव-ja**, as, ā, am, god-born, born or produced by gods [cf. *deva-jā*]; (as), m., N. of a prince who was a son of Saṇjyama. — **देव-jagdhā** or *devajagdhaka*, am, n. a kind of fragrant grass, = *kat-tiṇa*. — **देव-jana**, as, m., Ved. the gods collectively, a troop or collection of deities, any collection of superhuman beings (as of serpents; cf. *daivajana* and *itara-jana*). — **देव-jā**, ās, ās, am, Ved. born or produced by gods; [cf. *deva-ja*]. — **देव-jāta**, as, ā, am, Ved. = *deva-jā*; (am), n. a class or race of gods. — **देव-jāmi**, īs, īs, ī, Ved. peculiar to the gods; (īś), f. a sister of the gods. — **देव-jushṭa**, as, ā, am, Ved. agreeable to the gods. — **देव-jāta**, as, ā, am, Ved. incited by the gods, inspired; gained by the gods. — **देव-tara**, as, m., N. of a man; [cf. *deva-taras*]. — **देव-taratha**, as, m., N. of a teacher. — **देव-taras**, ās, m., N. of a teacher (with the patronymic *Sāvastayana*); [cf. *daivatarasa*]. — **देव-taru**, us, m. 'the tree of the gods,' the divine tree, the holy fig-tree; one of the trees of Svarga or paradise, the tree of plenty, (a general N. for the five trees *mandāra*, *pārījātaka*, *santāna*, *kalpa-vṛksha*, and *hari-ēandana*); the old tree of a village, held sacred by the villagers and usually the place of their assembling; [cf. 2. *ēuitya* and *dyu-taru*]. — **देव-tā**, f. the state or nature of a deity, divine dignity or power, divinity; a deity or divine being, a god; the image of a deity; an idol; an organ of sense; (ā), ind., Ved. in the nature of a god; among the gods, to the gods; [cf. *a-d*² and *griha-d*]. — **देव-tāgāra** ('*tā-āg*') or *devatā-griha*, am, n. 'the house of the gods,' a temple, chapel. — **देव-tāt**, t, m. 'the conqueror of a deity,' N. of a son of Sumati and grandson of Bharata. — **देव-tāda**, as, m. a kind of grass, Lipeocercis Serrata, (also *deva-tādī*, f. and *deva-tādaka*, as, m.); (as), m. = *ghoshaka*, Luffa Fœtida or a similar plant; fire; an epithet of Rāhu; [cf. *tāda* and *deva-dāhī*]. — **देव-tāt**, f. (occurring only in dat. and loc.), Ved. divine service. — **देव-tāti**, īs, f., Ved. = *deva-tāt*, divine service; divinity, the gods collectively. — **देव-tātmā** ('*tā-āt*'), f. the mother of the gods; [cf. *devātāmā*]. — **देव-tādhīpa** ('*tā-adhī*'), as, m. 'the ruler or chief of the gods,' an epithet of Indra. — **देव-tādhyāya** ('*tā-adhī*'), am, n., scil. *brāh-māya*, N. of a Brāhmaṇa. — **देव-tānukrama** ('*tā-an*'), as, m. or *devatānukramaṇī*, f. an index of the deities to which the hymns of the Vedas are

addressed. — *Devatā-pratimā*, f. the image of a god, an idol. — *Devatābhāratana* (*tā-abh*), *am*, n. the act of worshipping an idol, worship of a deity. — *Devatābhāratana-para*, *as*, *ā*, *am*, devoted to the worship of a deity. — *Devatā-maya*, *as*, *ī*, *am*, containing all the gods, made up of all the deities. — *Devatā-mithuna*, *am*, n. the cohabitation of deities. — *Devatāyatana* (*tā-āy*), *am*, n. or *devatā-tālaya* (*tā-āl*), *as*, m. or *devatā-veśman*, *u*, n. the dwelling or sanctuary of a god, a temple, chapel. — *Devatā-snāna*, *am*, n. the ablution of an idol. — *Devatā-tīrtha*, *am*, n. 'the Tīrtha of the gods,' N. of a bathing-place; the right moment for the (worship of the) gods; the part of the hands sacred to the gods, i. e. the tips of the fingers. — *Devat-tu*, *as*, *ū*, *am* (*tu = datta*, Gram. 533. a). Ved. given by the gods. — *Deva-trā*, *ind*, Ved. among the gods, to the gods. — *Deva-tra*, *am*, n. the state of a deity, divinity, the abstract attribute of divine being, divine dignity; identification with a deity, deification. — *Deva-datta*, *as*, *ā*, *am*, given by the gods, god-given, granted by the gods; (*as*), m., N. of the conch-shell of Arjuna; one of the vital airs, that which is exhaled in yawning; a common N. for men, (often used in grammatical and other examples and then equivalent to 'any one,' 'a certain person, &c.'). N. of a cousin of Śākya-muni; of a son of Uru-śravas and father of Agni-veśya; of a son of the Brāhman Govinda-datta; of a son of Hari-datta; of a son of the king Jaya-datta; of the author of a commentary; of a Nāga; of a Grāma of the Bāhikas; (*ā*), f., N. of the mother of Deva-datta who was the cousin of Śākya-muni. — *Devalattaka*, *ās*, m. pl. the band led by Deva-datta. — *Devaluttāgraja* (*ta-ag*), *as*, m. 'the elder brother of Deva-datta,' an epithet of Śākya-muni. — *Deva-dattīya*, *ās*, m. pl. the pupils of Deva-datta. — *Deva-dantīn*, *ī*, m. an epithet of Śiva? (see Kathā-sarit-s. III. 5). — *Deva-darsa*, *as*, m., N. of a teacher of the Atharva-veda. — *Deva-darśana*, *as*, *ā*, *am*, seeing the gods, visiting them, familiar with them; (*as*), m. an epithet of Nārada. — *Deva-darśin*, *ī*, *īnī*, *ī*, seeing the gods, having intercourse with them; (*inas*), m. pl., N. of a school of the Atharva-veda. — *Deva-dāni*, f. a species of creeper, = *ghoshakākriti*. — *Deva-dāra*, *us*, m. a species of pine, *Pinus Deodora* or *Deodar*; (in Bengal it is usually applied to the *Uvaria Longifolia*, and in the peninsula to another tree, *Erythroxylon Sideroxyloides*). — *Deva-dāru-maya*, *as*, *ī*, *am*, made of the wood of the Deva-dāru tree. — *Deva-dālīkā* or *deva-dālī*, f. a kind of cucurbitaceous plant; [cf. *dālīkā* and *mahā-kāla*]. — *Deva-dāsa*, *as*, m. a servant of a god or of the gods (especially slaves or servants who serve in a temple or Buddhist monastery); N. of the son of a merchant who was the brother of Śārngā-dhara's mother; N. of the son of a Kālī-dāsa; (*ī*), f. a courtesan (especially one employed as a dancer &c. in a temple); the wild citron tree (= *vana-vīja-pūraka*; cf. *deva-dūtī*). — *Deva-dāsa-deva*, *as*, m., N. of a poet, (perhaps the brother of Śārngā-dhara's mother). — *Deva-dīpa*, *as*, m. 'the lamp of the gods,' 'the divine light,' the eye; [cf. *daiva-dīpa* and *deha-dīpa*]. — *Deva-dundubhi*, *is*, m. a divine or celestial drum; holy basil with red flowers; an epithet of Indra. — *Deva-dūta* or *deva-dūta*, *as*, m. a messenger of the gods, a divine envoy, an angel; (*ī*), f. a female messenger of the gods, the wild citron tree. — *Deva-deva*, *as*, m. ('the god of the gods'), 'the chief of the gods,' epithet of Brāhmā; of Rudra or Śiva; of Kṛishna or Vishnu; of Gaṇeśa; (*ās*), m. pl. epithet of the Brāhmanas. — *Devadeveśa* ('*va-iś*'), *as*, m. 'the lord among the chiefs of the gods,' epithet of Śiva; [cf. *devēśa*]. — *Deva-dyūmna*, *as*, m., N. of a son of Devatā-jit and father of Parameshthīn. — *Deva-droṇī*, f. an idol procession, a procession with idols, (originally perhaps 'the ablution of idols,' cf. *droṇī*). — *Devadryaniś* (fr. *deva* and rt. *anś*), *an*, *drīcī*, *ak*, 'turned towards or approaching the gods,' adoring a deity. — *Deva-dharma*, *as*, m. a religious duty or office. — *Deva-dhānī*, f. 'the resi-

dence of the gods,' N. of Indra's city on the Mānā-sottara, to the east of Meru. — *Deva-dhānya*, *am*, n. 'god's grain,' a sort of grain cultivated in many parts of Hindūstān, Andropogon Saccharatus, Andropogon or Holcus Sorghum (commonly *dollān*, *jo-ār*). — *Deva-dhūpa*, *as*, m. a fragrant resin or bdellium used for incense. — *Deva-nakshatra*, *as*, m., N. of a prince, (a various reading for *deva-īshatra*); (*ant*), n., N. of the first fourteen Nakshatras on the southern quarter, (opposed to the Yama-nakshatras on the northern). — *Deva-nadī*, f. 'the divine river,' epithet of several sacred rivers. — *Deva-nandin*, *ī*, m., N. of one of Indra's door-keepers. — *Deva-nala*, *as*, m. a kind of reed, Arundo Bengalensis; [cf. *deva-nāla*]. — *Deva-nāgari*, f. 'the divine city writing,' N. of the character in which Sanskrit is usually written, (probably from its having originated in some city). — *Deva-nātha*, *as*, m. 'the lord of the gods,' an epithet of Śiva. — *Deva-nābha*, *as*, m., N. of a man. — *Deva-nāma*, *a*, n. the N. of a god. — *Deva-nāman*, *ā*, m. 'having divine names,' N. of the seven Varshas in Kuśa-dvīpa. — *Deva-nāyaka*, *as*, m., N. of a man. — *Deva-nāla*, *as*, m. = *deva-nala*, q. v. — *Deva-nūkiya*, *as*, *ā*, *am*, living with the gods or in heaven; (*as*), m. the residence of a divinity, a paradise, heaven. — *Deva-nid*, *t*, *t*, Ved. hating the gods, a god-hater. — *Deva-nindaka*, *as*, m. a reviler of the gods, a heretic, an unbeliever, atheism. — *Deva-nindā*, f. reviling the gods, infidelity, heresy, atheism. — *Deva-nirmūta*, *as*, *ā*, *am*, 'god-made,' god-created, natural. — *Deva-nūtha*, *as*, m. a formula consisting of seventeen Pādas. — *Deva-pañcārātra*, *as*, m., N. of a Pañcāha. — *Deva-pati*, *is*, m. 'the lord of the gods,' an epithet of Indra; (*ayas*), m. pl. the most excellent of the gods. — *Deva-pati-māntrin*, *ī*, m. 'Indra's counsellor,' an epithet of Brīhas-pati, the planet Jupiter. — *Deva-patni*, f. having a god as husband; (*ī*), f. the wife of a deity; sweet potato (= *madhu-āluka*). — *Deva-patha*, *as*, m. the way of the gods, the celestial path or way, heaven, the firmament; N. of a place of pilgrimage. — *Deva-patha-tīrtha*, *am*, n. 'the Tīrtha of the way to heaven,' N. of a particular Tīrtha. — *Deva-pathīya*, *as*, *ā*, *am*, relating to or coming from Deva-patha above. — *Deva-pada* or *deva-pāda*, *am*, n. the foot of a god or king, the royal presence, a honorific term for a king, 'His Majesty.' — *Deva-parishad*, *t*, f. an assembly of deities. — *Deva-parṇa*, *am*, n. 'the divine leaf,' N. of a medicinal plant (= *sura-parṇa*). — *Deva-pallī-pattana*, *as* or *am*, m. or n. (?), N. of a place. — *Deva-paśu*, *us*, m. any animal consecrated to a deity. — *Deva-pātra*, *am*, n. 'cup of the gods,' a divine drink. — *Deva-pāda*, seed *deva-paṇa*. — *Deva-pāna*, *as*, *ā*, *am*, Ved. constituting the beverage of the gods, drunk by the gods. — *Deva-pāla*, *as*, m. 'god-defender,' N. of several princes; N. of a mountain. — *Deva-pālita*, *as*, m. 'god-protected,' N. of a man. — *Deva-pīṇu*, *us*, *us*, *u*, Ved. reviling or despising the gods. — *Deva-putra*, *as*, m. the son of a god; (*ī* or *ikā*), f. a kind of plant, = *prīkīkā*; (*as*, *ā*, *am*), having gods as children. — *Deva-putra-māra*, *as*, m., N. of one of the four Buddhist Māras. — *Deva-pur*, *ūr*, f., Ved. 'the city of the gods,' a divine fortress, the residence of Indra. — *Deva-pura*, *am*, n. 'the city of the gods,' the residence of Indra (= *amara-vaṭī*). — *Deva-purā*, f., Ved. a divine fortress, a stronghold of the gods. — *Deva-pūjaka*, *as*, m. a worshipper of the gods. — *Deva-pūjā*, f. worship of the gods. — *Deva-pūjya*, *as*, m. 'to be honoured by the gods,' an epithet of Brīhas-pati, the planet Jupiter. — *Deva-pratikṛitī*, *is*, f. or *deva-pratimā*, f. the image of a deity, an idol. — *Deva-pratishthā-tattva*, *am*, n., N. of a work. — *Deva-prayāga*, *as*, m. 'the divine place of sacrifice,' N. of a sacred bathing-place. — *Deva-prasna*, *as*, m. enquiring of the gods, consulting the deities, fortune-telling, astrology; [cf. *daiva-prasna*]. — *Deva-prasādu*, *as*, m. 'having the divine favour,' N. of a man. — *Deva-prasūta*, *as*, *ā*, *am*, Ved. produced by the gods. — *Deva-*

prastha, *as*, m., N. of the city of Sena-vindu. — *Deva-priya*, *as*, *ā*, *am*, 'dear to the gods,' an epithet of Śiva; (*as*), m., N. of two plants, = *pita-bhṛṅga-rāja* and *raka-jushpa*. — *Deva-psaras-tama*, *as*, *ā*, *am*, Ved. very pleasing to the gods or propitiatory of the gods. — *Deva-badhū*, *us*, f. the wife of a god. — *Deva-bandhu*, *us*, *us*, *u*, Ved. related to the gods; (*us*), m., N. of a Rishi. — *Deva-bali*, f. 'having divine strength,' N. of a plant, a kind of Balā, = *mahū-balā*, *jyeshtha-balā*, *saha-devī*. — *Deva-bali*, *is*, m. an oblation to the gods; (also read *deva-vali*, q. v.). — *Deva-bāhu*, *us*, m. 'the arm of the gods,' N. of an ancient Rishi; of a son of Hṛidika. — *Deva-bodha*, *as*, m. 'having the knowledge of the gods,' N. of a commentator on the Mahā-bhārata. — *Deva-bodhi*, *is*, m. 'god-inspired,' N. of a poet. — *Devabodhi-sattva*, *as*, m., N. of a Buddhist saint. — *Deva-brāhman*, *ā*, m. 'a Brāhman among the gods,' an epithet of Nārada; [cf. *deva-rishi*]. — *Deva-brāhmaṇa*, *as*, m. a Brāhman esteemed by the gods, a venerable Brāhman. — *Devabrāhmaṇa-nindaka*, *as*, m. a despiser of the gods and Brāhmanas. — *Deva-bhaktā*, *as*, *ā*, *am*, Ved. distributed by the gods. — *Deva-bhakti*, *is*, f. the service of the gods, religion, piety. — *Deva-bhavana*, *am*, n. 'the residence of the gods,' heaven, paradise; a temple; the holy fig-tree (= *asvattha*). — *Deva-bhāga*, *as*, m. 'the portion or allotment of the gods,' the northern hemisphere, (opposed to *asura-bhāga*, the southern hemisphere); N. of a teacher with the epithet Śrauta or Śrautarsha; N. of a son of Śūra and brother of Vasu-deva. — *Deva-bhūti*, *is*, f. fear of the gods. — *Deva-bhū*, *us*, m. a divine being, a god, a deity; Svarga or paradise. — *Deva-bhūta*, *as*, *ā*, *am*, become a god. — *Deva-bhūti*, *is*, m., N. of the last prince of the Sunga dynasty; (*is*), f. the Gangā of the sky. — *Deva-bhūmi*, *is*, m. 'having a divine domain,' = *deva-bhūti*. — *Deva-bhūya*, *am*, n. divinity, godhead; inferior deification or identification with a deity. — *Deva-bhojya*, *am*, n. 'the food of the gods,' Amṛta, nectar. — *Deva-bhraj*, *t*, m. 'shining like a god,' N. of a son of Mahya, son of Vivas-vat (i. e. of the Sun). — *Deva-maijara*, *am*, n. the jewel of Vishnu or Kṛishna suspended on his breast; [cf. *kaustubha*]. — *Deva-maṇi*, *is*, m., Ved. a divine amulet; the jewel on Kṛishna's breast; a twist of hair on a horse's neck; N. of a drug belonging to the Ashta-varga (= *mahā-medā*); an epithet of Śiva. — *Deva-mata*, *as*, m. 'god-approved,' N. of a Rishi; [cf. *daivamati*]. — *Deva-maya*, *as*, *ī*, *am*, containing the gods, made up of all the gods. — *Deva-malimūl*, *k*, m., N. of an Asura. — *Deva-māta*, *as*, m., N. of a man. — *Deva-mātri*, *tā*, f. 'the mother of the gods,' an epithet of Aditi (= *dakṣhāyānī*). — *Deva-mātrika*, *as*, *ā*, *am*, fostered or watered by the clouds (or by Indra, the giver of rain), as corn, land, &c., deprived of every other kind of water ('having the clouds as foster-mother'; cf. *nadī-mātrika*). — *Deva-mādana*, *as*, *ā*, *am*, Ved. 'gladdening or inspiring the gods,' an epithet of Soma. — *Deva-māna*, *am*, n. the residence of the gods, dwelling of the gods. — *Deva-mānaka*, *as*, m. = *deva-maṇi*. — *Deva-māyā*, f. an illusion created by a god or gods. — *Deva-mārga*, *as*, m. 'the way of the gods,' (according to commentators a facetious expression for the penis or anus). — *Deva-māsa*, *as*, m. 'the divine month or month of the gods,' the eighth month of pregnancy. — *Deva-mitra*, *as*, *ā*, *am*, having the gods as friends; (*as*), m., N. of an ancient preceptor with the epithet Śākalya; of the father of Vishnu-putra of the family of Vatsa [cf. *daivamitri*]; (*ā*), f., N. of one of the Mātrīs attending on Skanda. — *Deva-mithuna*, *am*, n., Ved. cohabitation of the gods. — *Deva-miśra*, *as*, m., N. of a man. — *Deva-miśra*, *as*, m., N. of a Yādava, grandfather of Vasu-deva; of a descendant of Nimi and Jaraka. — *Deva-miśhusha*, *as*, m. the grandfather of Vasu-deva. — *Deva-muni*, *is*, m. a heavenly or divine Muni; N. of a son of Iṣṭamada and author of a hymn of the Ṛig-veda. — *Deva-yaj*, *k*, *k*, *k*,

or *t*, *l*, *l* (?), making oblations or sacrifices to the gods, a worshipper of the gods. — *Deva-yajana*, *as*, *i*, *am*, Ved. worshipping the gods, making oblations to them; serving for an oblation or constituting an oblation to the gods; (*am*), *n*. the place where a sacrifice is performed. — *Deva-yajī*, *is*, *is*, *ī*, worshipping the gods, making oblations or sacrificing to them; (*is*), *m*. a worshipper of the gods; a Muni. — *Deva-yājina*, *as*, *m*. a sacrifice to the superior gods performed by oblations to Fire or through Fire to the other gods; the Homa or burnt sacrifice (one of the five great sacrifices mentioned in Manu III. 84, 85); *N*. of a man. — *Deva-yajya*, *am*, *n*. or *deva-yajyā*, *f*. (inst. -*yajyā*), Ved. worshipping the gods, a sacrifice. — *Deva-yā*, *ās*, *am*, Ved. going to the gods, desirous of them, honouring them. — *Deva-yājīn*, *ī*, *inī*, *i*, making sacrifices to the gods; (*ī*), *m*, *N*. of one of the attendants of Skanda; *N*. of a Dānava. — *Deva-yājīnika*, *as*, *m*, *N*. of an author, = *yājīnika-deva*. — *Deva-yātu*, *us*, *m*. 'a heavenly Yānu', *N*. of a class of Yātus; (also read *deva-yāta*; cf. *daiva-yātaku* and *daivayātavaka*). — *Deva-yātrā*, *f*. an idol procession, any sacred festival when the images of gods are carried in procession. — *Deva-yātrin*, *ī*, *m*, *N*. of a Dānava; [cf. *deva-yājīn*]. — *Deva-yāna*, *as*, *ī*, *am*, Ved. going to the gods, following them; serving as a way to the gods (especially applied to the paths by which the gods descend from heaven, and sacrifices ascend to them), the ways leading to the gods; (*am*), *n*. the car or vehicle of a god; (*ī*), *f*, *N*. of a daughter of Uśanas or wife of Yayāti and mother of Yānu and Turvasu. — *Deva-yāvan*, *ā*, *vārī*, *a*, Ved. going to the gods. — *Deva-yukta*, *as*, *ā*, *am*, Ved. yoked by the gods (as horses). — *Deva-yuga*, *am*, *n*. 'the age of the gods', the first age of the world; any age or period of the gods comprising the four ages of mankind, (two of these ages or Yugas form a day and night of Brahmā; cf. *kṛta-yuga*). — *Deva-yoni*, *is*, *m*, *f*. the place of origin of a god, a divine birth-place; epithet of the wood used for kindling fire; (*is*, *is*, *ī*), of divine origin; (*is*), *m*. a being of divine origin; a superhuman being, a demi-god or demon. — *Deva-yoshā*, *f*. the wife of a god. — *Deva-rakshita*, *as*, *ā*, *am*, guarded by a god or by the gods; (*as*), *m*, *N*. of a son of Devaka; of a prince of the Kōśalas; (*ā*), *f*, *N*. of a daughter of Devaka and one of the wives of Vasu-deva. — *Deva-rata*, *as*, *ā*, *am*, Ved. delighting in the gods, pious. — *Deva-ratha*, *us*, *m*. the car or vehicle of a deity, a car for carrying the images of the gods in a procession [cf. *daivaratha*]; *N*. of a man. — *Devarathāhnyā*, *am*, *n*. a day's journey for the chariot of a god (of the Sun). — *Deva-rakasya*, *am*, *n*. a secret of the gods, divine mystery; [cf. *deva-guhya*]. — *Deva-rāj*, *t*, *m*. 'the king of the gods', an epithet of Indra; of Nalusha. — *Deva-rāja*, *as*, *m*. a divine ruler; king of the gods; an epithet of Indra; of a king; of a Rishi; of a Buddha; of a commentator on the Naighaṇṭuka; (the full name is *devarāja-yajvan*, q. v.; cf. *daivarājaka* and *daivarājika*). — *Deva-rājan*, *ā*, *m*. a prince of a Brāhmanical family. — *Devarāja-yajvan*, *ā*, *m*, *N*. of a commentator on the three chapters of Vedic synonyms, usually called the Naighaṇṭuka portion of the Nighaṇṭu, incompletely explained by Yāska; *N*. of the grandfather of this commentator. — *Devarāja-samadyuti*, *is*, *is*, *i*, equal in glory to the king of the gods. — *Deva-rājya*, *am*, *n*. sovereignty over the gods; [cf. *daivarājya*]. — *Deva-rāta*, *as*, *ā*, *am*, 'god-given'; (*as*), *m*. the *N*. given to Sunah-śepha after being received into the family of Viśva-mitra; (*ās*), *m*. pl. the descendants of Sunah-śepha; *N*. of a king who was the son of Su-ketu and descendant of Nimi; *N*. of a king who was the son of Karambhi; an epithet of Parikshit [cf. *daivarāti*]; a sort of crane. — *Deva-rākhtra*, *am*, *n*. the empire of the gods; *N*. of an empire in the Dekhan. — *Deva-rāpin*, *ī*, *inī*, *i* (fr. *deva-rāpa*), of divine form, godlike. — *Devarshi* (*deva-rishi*), *is*, *m*. a Rishi,

a saint of the celestial class, as Nārada, Atri, Marīci, Bharad-vāja, Pulastya, Pulaha, Kratu, Bhṛigu, Vasishṭha, Pra-çetas, Bharata, Kaṇḍā, and others. — *De-varshi-tva*, *am*, *n*. state or rank of a divine Rishi. — *Devarshi-varya*, *as*, *m*. chief of sages. — *Devalatā*, *f*. double jasmine (= *nava-mallikā*). — *Devalāngulikā*, *f*, *N*. of a plant; [cf. *vrīṣṭikālī*]. — *Deva-linga*, *am*, *n*. the image or statue of a deity. — *Devalakkā*, *f*, *N*. of a princess. — *Devaloka*, *as*, *m*. the particular sphere or heaven of any divinity; heaven or paradise; any one of the seven superior worlds (from the earth to the highest or Satya-loka, in opposition to those below the earth; *deva-loke gata*, gone to the world of the gods, one who has died). — *Deva-vakra*, *am*, *n*. 'the mouth of the gods', an epithet of fire or its deity Agni (as eating or consuming the oblations made to the gods). — *I. deva-vat*, *ān*, *atī*, *at*, guarded by the gods, surrounded by them, (also read *devā-vat*); (*ān*), *m*, *N*. of the grandfather of Su-dās; of a son of A-kṛura; of Devaka who was a son of Ahuka; of the twelfth Manu; [cf. *deva-vāyu*]. — *2. deva-vat*, *ind*. like a god. — *Deva-radhā*, *as*, *m*, Ved. a weapon of the gods. — *Deva-radhū*, *us*, *f*. the wife of a god. — *Deva-vanda*, *as*, *ā*, *am*, Ved. praising the gods. — *Deva-vara*, *as*, *m*. a superior or supreme deity; (*am*), *n*. a divine boon or blessing. — *Deva-vartman*, *a*, *n*. 'the path of the gods', the atmosphere. — *Deva-vardhaki*, *is*, *m*. 'the builder or architect of the gods', an epithet of Viśva-karman or of Tvashṭri the carpenter of the gods. — *Deva-vardhana*, *as*, *m*, *N*. of a son of Devaka. — *Deva-rarman*, *a*, *n*. the armour of the gods, divine armour. — *Deva-varsha*, *as* or *am*, *m*. or *n*. (?), *N*. of a Varsha in the Dvīpa Sālmala. — *Deva-vallabha*, *as*, *m*. the tree Rottlera Tinctoria. — *Deva-vāpi*, *f*. a divine voice, a voice from heaven. — *Deva-vāta*, *as*, *ā*, *am*, Ved. agreeable to the gods; (*as*), *m*, *N*. of a Bhārata; [cf. *daivarāta*]. — *Deva-vāyn*, *us*, *m*, *N*. of the son of the twelfth Manu; [cf. *i. deva-vat*]. — *Deva-vāhana*, *as*, *ā*, *am*, Ved. carrying the gods (as a horse). — *Deva-vid*, *t*, *t*, *t*, knowing the gods. — *Deva-vidyā*, *f*. the doctrine or science of the gods, divine science; (according to a commentator = *nirukta*, q. v.). — *Deva-vibhāga*, *as*, *m*. the division or quarter of the gods, the northern hemisphere; [cf. *deva-bhāga*]. — *Deva-riś*, *t*, or *deva-riśā*, *f*, Ved. a divine person, a deity, the gods collectively. — *Deva-rī*, *is*, *is*, *i*, Ved. gratifying the gods. — *Devarī-tama*, *as*, *ā*, *am*, Ved. very much liked by the gods. — *Deva-viti*, *is*, *f*, Ved. a feast or meal or enjoyment prepared for the gods; *N*. of one of the nine daughters of Meru and wife of one of the nine sons of Agnīdhra. — *Deva-vriksha*, *as*, *m*. 'the divine tree', a common *N*. of the Mandāra and other fabulous trees of heaven or paradise; the tree Alstonia Scholaris; a plant yielding a fragrant resin, bdellium (= *guggulu*). — *Deva-eritti*, *is*, *m*. the commentary of Deva (= *Purushottama-deva*) on the Uṇādi-sūtras. — *Deva-vyāsa*, *ās*, *ās*, *as*, Ved. affording space for the gods, receiving the gods. — *Deva-vrata*, *am*, *n*. a religious observance; any religious obligation or vow; the favourite food of the gods; (*as*, *ā*, *am*), devoted to the gods, religious; (*as*), *m*. an epithet of Bhīṣma; of Kṛtikeya. — *Deva-vratin*, *ī*, *inī*, *i*, obeying the divine commands, serving the gods. — *Deva-śakti*, *is*, *m*. 'having the power of a god', 'having divine strength', *N*. of a king. — *Devasata-bhāṣya*, *am*, *n*, *N*. of a work mentioned in the Sūdra-dharma-tattva by Kamalākara. — *Deva-satru*, *us*, *m*. an enemy of the gods; an Asura; a Rakshas; (*us*, *us*, *u*), Ved. having the gods as enemies. — *Deva-sarman*, *ā*, *m*, *N*. of several persons; of an old sage; of a Buddhist author. (wrongly written *deva-sarman*); of a minister of Jayāpita who was king of Kāśmīra; [cf. *daiva-sarmi*]. — *Deva-śas*, *ind*, Ved. deity after deity. — *Deva-silpin*, *ī*, *m*. 'the artist of the gods', an epithet of Tvashṭri. — *Deva-siśu*, *us*, *m*. the child of a god; [cf. *deva-garbhā*]. — *Deva-siṣhta*, *as*, *ā*, *am*, Ved. taught or directed by the gods. — *Deva-*

śunī, *f*, Ved. 'the divine female dog', an epithet of Saramā. — *Deva-sūra*, *as*, *m*. 'the divine hero', *N*. of a man. — *Deva-sekhara*, *as*, *m*. 'the diadem of the gods', a kind of plant, = *damanaka*. — *Deva-śeṣha*, *am*, *n*. the remnants of a sacrifice offered to the gods. — *Deva-sṛava*, *ās*, *m*, *N*. of a Bhārata; of a son of Yama and author of hymns of the R̥g-veda. — *Deva-srī*, *is*, *is*, *i*, Ved. approaching the gods, worshipping. — *Devasrī-garbhā*, *as*, *m*, *N*. of a Bodhi-sattva. — *Deva-srut*, *t*, *t*, *t*, Ved. audible to the gods, heard by the gods. — *Deva-srūta*, *as*, *m*. (with Jainas) *N*. of the sixth Arhat of the future Ut-sarpiṇī; a god (= *īśvara*); *N*. of Nārada; a sacred treatise or branch of scripture. — *Deva-srū*, *ūs*, *ūs*, *u*, Ved. known to the gods. — *Deva-srenī*, *f*. the plant Sansevieria Zeylanica (= *mūrvā*). — *Deva-sreshṭha*, *as*, *m*, *N*. of a son of the twelfth Manu. — *Deva-sakha*, *as*, *m*, Ved. a friend or companion of the gods. — *Deva-sangita-yonin*, *i*, *inī*, *i*, 'furnishing sources of amusement or entertainment to the gods', *N*. of the Nāradas who appear as messengers. — *Deva-sattra*, *am*, *n*. a festival or sacrifice of long continuance in honour of the gods. — *Deva-sattva*, *as*, *ā*, *am*, having the nature of a god, godlike. — *Deva-sat*, *t*, *t*, *t*, Ved. living among the gods. — *Deva-sadana*, *as*, *ā*, *am*, Ved. serving as a seat or residence for the gods. — *Deva-sadman*, *a*, *n*. the seat or residence of a god. — *Deva-sandha*, *as*, *ā*, *am*, connected with the gods, divine. — *Deva-sannidhi*, *is*, *m*. presence of the gods. — *Deva-sabhā*, *f*. an assembly of the gods; a gambling-house; [cf. the next]. — *Devasabhya*, *as*, *m*. the keeper of a gambling-house; a gambler; a frequenter of gambling-houses or clubs; an attendant on a deity. — *Deva-sarasa*, *am*, *n*. 'the pool of the gods', *N*. of a place. — *Deva-sarshapa*, *as*, *m*. 'divine mustard', a kind of mustard. — *Deva-saha*, *as*, *m*. 'the strength of the gods', *N*. of a mountain; (*ā*), *f*. a kind of plant, = *saha-devī*, *daṇḍotpalā*, = *bhikṣhā-sūtra* (or *bhikṣhu-sūtra*). — *Deva-sād*, *ind*. to a god or gods, to the nature of a deity; *devasād-bhū*, to become changed into a god. — *Deva-sāyujya*, *am*, *n*. conjunction with the gods, reception among the gods, absorption into or identification with a deity; inferior deification, the state or being of the inferior gods. — *Deva-sāvarṇi*, *is*, *m*, *N*. of the thirteenth Manu. — *Deva-sinha*, *as*, *m*. 'the lion of the gods', an epithet of Śiva. — *Deva-sunda*, *as*, *m*, *N*. of a lake. — *Deva-sumati*, *is*, *f*. the favour of the gods. — *Deva-sumanas*, 'divine flower', a species of flower. — *Deva-sushī*, *is*, *m*. a tube or cavity which leads to the gods; (the heart has five, viz. *prāṇa*, *vyāna*, *apāna*, *samāna*, and *udāna*). — *Deva-sū*, *ūs*, *ūs*, *u*, Ved. an epithet applied to eight deities, viz. Agni grīha-pati, Soma vanas-pati, Savitṛi satya-prasava, Rudra paśu-pati, Bṛihas-pati vācas-pati, Indra jyeshta, Mitra satya, and Varuṇa dharmā-pati. — *Deva-sūda*, *am*, *n*. *N*. of a village. — *Deva-sūri*, *is*, *m*, *N*. of a preceptor. — *Deva-srīṣṭha*, *as*, *ā*, *am*, let go or discharged by a god; caused or created by the gods; (*ā*), *f*. an intoxicating drink, a kind of spirituous liquor. — *Deva-sena*, *as*, *m*, *N*. of a king of Srāvastī; of Paundra-vardhana; of a Buddhist Arhat; (*ā*), *f*. an army or host of celestials; *N*. of a daughter of Prajā-pati or niece of Indra and wife of Skanda who is the leader of the hosts of heaven, (she is worshipped by the race of Jātukārya); *N*. of a daughter of Indra. — *Deva-senā-pati*, *is*, *m*. 'the commander of the hosts or heaven', an epithet of Skanda. — *Devasenā-priya*, *as*, *m*. 'the beloved of Deva-senā', epithet of Skanda. — *Deva-stut*, *t*, *t*, *t*, Ved. praising the gods. — *Deva-stri*, *f*. the wife of a deity. — *Deva-sthāna*, *as*, *m*, *N*. of an ancient Rishi [cf. *daivasthāni*]; (*am*), *n*. *N*. of a Sāman. — *Devasyatevaka*, *as*, *ā*, *am*, containing the words *devasya trā* (as an Adhyāya or Anu-vāka). — *Deva-sva*, *am*, *n*. the property of the gods, property applicable to religious purposes or endowments &c. — *Devasvāpaharaṇa* ('*sva-ap*'), *am*, *n*. 'plunder of sacred property', sacrilege. — *Deva-svāmin*, *ī*, *n*. 'the lord of the

gods,' N. of several Brāhmins; N. of an astrologer; of a commentator on the Āpastamba. — *Deva-havis*, *is*, n., Ved. an oblation to the gods. — *Deva-havya*, *am*, n. an oblation to the gods; (*as*), m., N. of an ancient Rishi. — *Deva-hinsaka*, *as*, m., N. an enemy of the gods. — *Deva-hita*, *as*, *ā*, *am*, Ved. arranged or appointed or settled by the gods. — *Deva-hiti*, *is*, f., Ved. divine ordinance or arrangement. — *Deva-hū*, *ūs*, *us*, *u*, Ved. invoking the gods, devoted to the gods; (*ās*), m., N. of a man; (*ūs*), f., scil. *dvār*, N. of the northern aperture of the human body, i. e. of the left ear (which is turned northwards if the face is directed towards the east; cf. *pītri-hū*). — *Deva-hūtama*, *as*, *ā*, *am*, most devoted to the gods; very pious. — *Deva-hūti*, *is* or *i*, f., Ved. invocation of the gods; N. of a magical formula with which the gods are invoked; N. of a daughter of Manu Svayam-bhū and wife of Kardama. — *Deva-hūya*, *am*, n., Ved. = *deva-hūti*, invocation of the gods. — *Deva-hedana* or *deva-helana*, *am*, n., Ved. disregarding the gods, an offence against them. — *Deva-heti*, *is*, f., Ved. the weapon of a god, a divine weapon. — *Deva-hotra*, *as*, m., N. of the father of Yogeśvara, a partial incarnation (*avāṣa*) of Hari. — *Deva-hrada*, *am*, n. 'the divine lake,' N. of a sacred bathing-place. — *Devāṣa* ('*va-an*'), *am*, n. a portion of a god, a partial incarnation of a god. — *Devākriḍa* ('*va-āk*'), *as*, m. the playing-place or pleasure-grove of the gods. — *Devāgāra* ('*va-aj*' or '*āj*'), *as*, *am*, m. n. 'the dwelling of a god,' a temple. — *Devānga* ('*va-an*'), *as*, m., N. of an emanation from the body of the god Sadāśiva, (said to be the inventor of the art of weaving.) — *Devānga-caritra*, *am*, n. 'the adventures or story of Devānga,' N. of a book. — *Devānganā* ('*va-an*'), f. a divine female, courtesan of Svarga. — *Devājīva*, *as*, m. or *devājīvin* ('*va-āj*'), *i*, m. an attendant upon an idol, a low Brāhman, subsisting by attendance upon an image and upon the offerings made to it. — *Devānt* ('*va-an*'), *ān*, *ān*, *ān*, Ved. approaching the gods; directed towards them; worshipping them. — *Devāñjana* ('*va-an*'), *am*, n., Ved. divine unguent or ointment. — *Devāta* ('*va-aṭa* or '*āta*'), *as*, m., N. of a sacred bathing-place; [cf. *patnyāta*]. — *Devātithi* ('*va-aṭ*'), *is*, m. 'the guest of the gods,' N. of a descendant of Kaṇva and author of a hymn of the Rīg-veda; of a prince or son of A-krodhana or Krodhana by Karambhā; (also read *deva-tithi*). — *Devātideva* ('*va-aṭ*'), *as*, m., a god surpassing or excelling all other gods; epithet of Viṣṇu; of Śākya-muni. — *Devātman* ('*va-aṭ*'), *ā*, m. the divine soul; the holy fig-tree or Ficus Religiosa; (*ā*, *ā*, *a*), being of divine nature, containing a divinity; one with or identified with a deity; belonging to a deity, consecrated, sacred. — *Devātmasakti*, *is*, f. the power of the divine soul. — *Devātmā* ('*va-aṭ*'), f. the mother of the gods; [cf. *deva-tātmā*]. — *Devādhidera* ('*va-adh*'), *as*, m. a god over all other gods, an Arhat of the Jains. — *Devādhipa* ('*va-adh*'), *as*, m. 'the king of the gods,' an epithet of Indra; N. of a king identified with the Asura Nīkumbha. — *Devānam-priya*, *as*, *ā*, *am*, 'the beloved of the gods,' simple, foolish; (*as*), m. a fool, an idiot; a goat; an ascetic, one who relinquishes or abandons the world; [cf. the Prākṛit N. of a Buddhist king. *Devānam-piyatissa*]. — *Devānika* ('*va-an*'), *am*, n. an army of celestials; (*as*), m., N. of a prince who was the son of Kṣema-dhanvan; of a son of the eleventh Manu; of a mountain. — *Devānukrama*, *as*, m. 'the series of the gods, enumeration of the gods in order,' N. of a work supposed to be written by Saunaka, (serving as an index to the deities to whom hymns are addressed.) — *Devānucāra*, *as*, or *devānuyāyin* ('*va-an*'), *i*, m. a follower or attendant of a god. — *Devānta* ('*va-an*'), *as*, m., N. of a son of Hṛidika. — *Devāntaka* ('*va-an*'), *as*, m., N. of a Rakṣas; of a Daitya. — *Devāntaka-vadha*, *as*, m. 'the destruction of Devāntaka,' N. of the seventy-first chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Devāndhas* ('*va-an*'), *as*, n. divine

food, ambrosia. — *Devānna* ('*va-an*'), *am*, n. divine food, ambrosia; rice or food that has been first presented to an idol. — *Devāpi* ('*va-āpi*'), *is*, m. 'the friend of the gods,' N. of a Rishi who was son of Rishi-śheya; (according to a later legend he is a son of king Pratiṭpa, resigns his kingdom, retires to the woods, becomes a Brāhman, and is supposed to be still alive near the Su-meru mountain; cf. *daivāpa*.) — *Devābhishā* ('*va-abh*'), *as*, *ā*, *am*, desired by the gods, sacred or dedicated to a deity; (*ā*), f. betel, piper betel (= *tambūli*). — *Devāyatana* ('*va-āy*'), *am*, n. 'the dwelling of a god,' a temple; [cf. *devatāyatana*]. — *Devāyudha* ('*va-āy*'), *am*, n. 'the weapon of a god,' a divine weapon, Indra's bow, the rainbow. — *Devāyusha* ('*va-āy*'), *am*, n. the life-time of a god. — *Devāranya* ('*va-ar*'), *am*, n. a divine grove, the forest of the gods. — *Devārādhana* ('*va-ar*'), *am*, n. or *devārādhana*, f. worship of the gods. — *Devāri* ('*va-ari*'), *is*, m. 'an enemy of the gods,' an Asura. — *Devārāka* ('*va-ar*'), *as*, m. a worshipper of the gods. — *Devārātana* ('*va-ar*'), *am*, n. or *devārātana*, f. the worship of the gods; idolatry. — *Devārāja* ('*va-ar*'), *as*, *ā*, *am*, received among the gods, considered as a god. — *Devārya* ('*va-ar*'), *as*, m., N. of the last Arhat of the present Avas-sarpi. — *Devārha* ('*va-ar*'), *as*, *ā*, *am*, worthy of the gods, divine; (*as*), m. a kind of medicinal plant; (*ā*), f. a species of plant, = *deva-bala*, = *saha-devi*. — *Devālaya* ('*va-āl*'), *as*, m. 'the residence of the gods,' heaven; a temple. — *Devāvat*, *ān*, *atī*, *at*, = *devat*, q. v. — *Devāratara* ('*va-ar*'), *as*, m. 'the place of descent of a god (?)', N. of a place. — *Devārasatha* ('*va-āv*'), *as*, m. 'the habitation of a deity,' a temple. — *Devārāsa* ('*va-ār*'), *as*, m. 'the residence of a god or gods,' a temple; an epithet of the tree Ficus Religiosa. — *Devārī* ('*va-ari*'), *is*, *is*, *i*, Ved. gladdening or satisfying the gods, agreeable to the gods. — *Devārīdh*, *t*, *t*, *t*, Ved. gladdening or satisfying the gods; (*t*), m., N. of a mountain; (also read *devārīdh*). — *Devārīdha*, *as*, m., N. of a prince who was father of Babhru [cf. *daivārīdha*]; of a mountain; [cf. *devārīdha*]. — *Devāśva* ('*va-aś*'), *as*, m. the horse of a god, a divine horse; Indra's horse Uccaiḥśravas. — *Devāsara* ('*va-as*'), *ās*, m. pl. the gods and the Asuras; [cf. *daivāsara*]. — *Devāsara-guru*, *us*, m. 'the preceptor of the gods and Asuras,' epithet of Śiva. — *Devāsura-namaskṛita*, *as*, m. 'worshipper by the gods and Asuras,' epithet of Śiva. — *Devāsura-mahāmātra*, *as*, m. 'the chief of the gods and Asuras,' epithet of Śiva. — *Devāsura-mahāśraya* ('*hā-aś*'), *as*, m. 'the great refuge of the gods and Asuras,' epithet of Śiva. — *Devāsura-mahēśvara* ('*hā-iś*'), *as*, m. 'the great lord of the gods and Asuras,' epithet of Śiva. — *Devāsura-yuddha*, *am*, n. the battle between the gods and Asuras. — *Devāsura-vara-prada*, *as*, m. 'conferring boons on the gods and Asuras,' epithet of Śiva. — *Devāsura-saṅgrāma*, *as*, m. the war between the gods and Asuras. — *Devāsuresvara* ('*va-iś*'), *as*, m. 'the lord of the gods and Asuras,' epithet of Śiva. — *Devāhāra* ('*va-āh*'), *as*, m. 'food of the gods,' divine food, ambrosia. — *Devāhaya* ('*va-āh*'), *as*, m. 'called Devā,' N. of a prince. — *Devādāsa*, *as*, m. (for *devā-d*), 'the slave of the goddess,' N. of a man; N. of a commentator on the Mugdha-bodha. — *Devī-koṭa*, *as*, m. = *sonitapura*, N. of a town (the city of Vāpa, probably Devicotta on the Coromandel coast). — *Devī-garbha-griha*, *as*, m. 'a house containing an image of the goddess Durgā,' a shrine of the goddess Durgā. — *Devī-griha*, *am*, n. a temple of the goddess (Durgā), the apartment of a queen. — *Devī-tantra*, *am*, n. 'the Tantra of the goddess (Durgā),' N. of a Tantra. — *Devī-tra*, *am*, n. 'the state of being a goddess,' the rank of a goddess; the rank of a queen. — *Devī-datta*, *as*, m., N. of the father of Rāma-sevaka and grandfather of Kṛiṣṇa-mitra. — *Devī-dhīyaka*, *as*, *ā*, *am*, containing the words *devīm dhīyā* (as an Anu-vāka or Adhyāya). — *Devī-pāda-dvaya*, *am*, n. 'the two feet of the goddess, i. e. of

Durgā,' N. of a holy bathing-place. — *Devī-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Devī-bhavana*, *am*, n. the temple of the goddess (Durgā). — *Devī-bhā-gavata-parāṇa*, *am*, n., N. of a Purāṇa. — *Devī-mahādeva*, *am*, n., N. of a play. — *Devī-mahiman*, *ā*, m., N. of a work, (perhaps—the following.) — *Devī-māhātmya*, *am*, n. 'the majesty of Durgā,' N. of a section of the Māikāṇḍeya-Purāṇa. — *Devī-āpasuka*, *as*, *ā*, *am*, containing the words *devīr āpaḥ* (as an Anu-vāka or Adhyāya). — *Devī-sukta*, *am*, n. 'the hymn of the goddess,' N. of a hymn to Durgā. — *Devī-j* ('*va-ij*'), *t*, *t*, *t*, sacrificing to the gods, worshipping them. — *Devī-jya* ('*va-ij*'), *as*, m. 'the preceptor of the gods,' an epithet of Brīhaspati, the planet Jupiter. — *Devī-dha* ('*va-idhā*'), *as*, *ā*, *am*, Ved. kindled by the gods. — *Devendra* ('*va-in*'), *as*, m. 'the chief of the gods,' an epithet of Indra; of Śiva; N. of a man. — *Devendra-bud-dhi*, *is*, m. 'having the intellect of the chief of the gods,' N. of a learned Buddhist. — *Devendra-sa-maya*, *as*, m., N. of a Buddhist work; of a part of the Suvarṇa-prabhāsa. — *Deveśa* ('*va-iśa*'), *as*, m. 'the chief of the gods,' an epithet of Brahmā; of Viṣṇu; of Śiva; of Indra; (*i*), f. 'the queen of the gods,' epithet of Durgā; of Devakī who was mother of Kṛiṣṇa. — *Deveśa-tīrtha*, *am*, n. 'the Tīrtha of the chief of the gods,' N. of a Tīrtha. — *Deveśaya*, *as*, *ā*, *am*, 'resting or reposing on a god,' epithet of Viṣṇu. — *Deveśvara* ('*va-iś*'), *as*, m. 'the sovereign of the gods,' an epithet of Śiva; N. of an author. — *Deveśvara-paṇḍita*, *as*, m., N. of a poet. — *Deveśhita* ('*va-iśh*'), *as*, *ā*, *am*, Ved. sent or impelled by the gods. — *Deveśha* ('*va-iśh*'), *as*, *ā*, *am*, wished by the gods, acceptable to the gods; (*as*, *ā*), m. f. a sort of drug (reckoned among the Ashta-varga, = *mahā-medā*); bdellium; (*ā*), f. the wild lime tree (= *vana-vijapāraka*). — *Devuina* ('*va-en*'), *am*, n., Ved. the curse of the gods. — *Devodyāna* ('*va-ud*'), *am*, n. 'the grove of the gods,' a sacred grove, a garden near a temple or consecrated to a deity. — *Devopāśaka* ('*va-up*'), *as*, m. a worshipper of the gods. — *Devaukas* ('*va-ok*'), *as*, n. 'the residence of the gods,' the mountain Meru. — *Devya-āgama*, *as*, m. 'the arrival of the goddess,' N. of a work. — *Devya-upanishad*, *t*, f., N. of an Upanishad.

Devaka, *as*, *ikā*, *am*, who or what sports or plays; divine, celestial, godlike, &c.; (*as*), m. a god, deity, (at the end of an adj. comp.); N. of a man; of a Gandharva; of a prince, son of Ahuka and father of Devakī who was mother of Kṛiṣṇa; of a son of Yudhi-shthira and Yaudheyī or Pauravi [cf. *devikā*]; a familiar diminutive for Deva-datta, q. v.; (*ās*), m. pl., N. of the inhabitants of a Varsha in Krauñca-dvīpa; (*ikā*), f. a diminutive of Devī; N. of a class of goddesses of an inferior order; (*ās*), f. pl. the oblations made to the aforesaid goddesses (viz. to Anu-matī, Rākā, Sinivālī, Kuṇḍī, and to Dhātṛi); N. of the wife of Yudhi-shthira and mother of Yaudheyā; of a river; of a country [? cf. *devika*]; the thorn-apple (= *dhustūrā*); (*akā*), f. a familiar diminutive for Deva-datta, q. v.; (*akī*), f., N. of a daughter of Devaka, (she was the wife of Vasu-deva and mother of Kṛiṣṇa); N. of Aditi; of Dākṣhīyañi. — *Devakī-nandana* or *devakī-nandana* or *devakī-putra*, *as*, m. or *devakī-sūnu*, *us*, m. 'the son of Devakī,' an epithet of Kṛiṣṇa. — *Devakī-mātri*, *tā*, f. the mother of Devakī.

Devakīya, *as*, *ā*, *am*, divine, godlike, belonging or relating to a divinity; [cf. *devakya*].

Devakya, *as*, *ā*, *am*, divine, godlike; corresponding to the number of the gods; (*ā*), f. epithet of the metre Anuṣṭubh; [cf. *devakīya*].

Devatya, *as*, *ā*, *am*, (at the end of an adj. comp.) having as one's deity; sacred to a deity [cf. *eka-d*, *kim-d*, *daivatya*]; (*ā*), f., Ved. (perhaps) N. of a particular species of animal.

Devan, *ā*, m. a husband's brother; [cf. *devrī*].
2. *devana*, *as*, m. (for 1. see *dev*, p. 430, col. 1), a die, dice for gambling; (*ā*), f. sport, wanton sport or pastime; service; (*am*), n. shining, splendor,

lustre, beauty; gaming, gambling, a game at dice; sport, play, pastime; a play or pleasure-ground, a garden; a lotus; praise; emulation, desire to excel or overcome; affair, business, profession; going, motion.

Devayat, *an*, *anti*, *at* (from a Nom. *devaya*), Ved. following the gods, serving the gods, religious; desirous of divinity (?); shining (?); [cf. *a-d*² and *devāyat*.]

Devayu, *us*, *ū*, *u*, Ved. loving the gods, devoted to the gods, pious, virtuous, righteous; frequenting sacred festivals; (*us*), *m.* a deity; [cf. *a-d*².]

Devara or *devaraka*, *as*, *m.* a husband's brother, especially his younger brother; a beloved person; a husband; [cf. Lith. *dēweris*; Gr. *δᾶρ*; Lat. *levir* for *devir*; Slav. *dever*; Angl. Sax. *tacur*, *tacur*; Old Germ. *zeihur*.]

Devala, *as*, *m.* an attendant upon an idol; a Brāhman of an inferior order who subsists upon the offerings made to the idols he attends; and who conducts various ceremonies for hire; a holy or virtuous man; N. of a descendant of Kaśyapa, author of the hymns of the ninth Maṇḍala of the R̥g-veda; an epithet of Asita, (according to other authorities a son of Asita); N. of an astronomer; of a legislator; of the son of Pratyūsha; of the elder brother of Dhauniya; of the husband of Eka-parṇā; of the father of Sannati who was wife of Brahma-datta; of the grandfather of Pāṇini; of a son of Kṛiṣāśva by Dhishanā, wrongly identified with Nārada, with whom Asita Devala is sometimes associated.

Devalaka, *as*, *m.* the attendant on an idol. See the preceding.

Devāyat = *devayat* above.

Devālā, *f.* one of the female personifications of music.

Devika, *as*, *i*, *am*, appertaining to or derived from a deity, divine; (*as*), *m.* a familiar diminutive of Deva-datta; (*ā*), *f.* see under *devaka*.

Devitri, *tā*, *m.* a dice-player, gamester, dicer.

Devitvā, *ind.* having played.

Devīn, *i*, *inī*, *i*, gambling, a gambler, gamester.

Deviya, *as*, *m.* a familiar diminutive of Deva-datta.

Devila, *as*, *ā*, *am*, appertaining to a deity, divine; virtuous, pious, just; (*as*), *m.* a familiar diminutive of Deva-datta.

Devika for *devī*, a queen &c. (at the end of an adj. comp.; cf. *sa-d*²). — *Devika-vaśa*, *am*, *n.* 'the prayer of Durgā', N. of a mystical book treating of the worship of Durgā.

Devri, *ā*, *m.* a husband's brother, especially his younger brother; the husband of a woman previously married. — *Devri-kāma*, *as*, *ā*, *am*, loving the brother of one's husband.

Devya, *am*, *n.*, Ved. divine dignity or power, rank, godhead.

देवकट *devakaṭa*, *as* or *am*, *m.* or *n.* (?), N. of a Grāma.

देवट *devaṭa*, *as*, *m.* (said to be fr. rt. *dev*, q. v.), an artist, artisan.

देवट्टी *devaṭṭi*, *f.* a sort of gull, Larus Ridibundus (= *gargācilli*).

देश *deśa*, *as*, *m.* (fr. rt. *i*, *diś*), any place or spot shown or pointed out; place or spot in general, region, country (whether inhabited or uninhabited, e.g. *deśam āras* or *utris*, to settle in a place; *ātaiya-deśa*, one's own country); a province, part, department, side, portion; an institute, ordinance; *deśa* occurs at the end of some comps., the fem. ending in *ā*; [cf. *a-d*², *eka-d*², *vi-d*², &c.]. — *Deśa-kāla*, *am*, *m.* *dn.* place and time. — *Deśa-kāla-jña*, *as*, *ā*, *am*, knowing the (proper) place and time. — *Deśa-kāla-vid*, *t*, *t*, *i*, knowing place and time. — *Deśa-kāla-ribhāga*, *as*, *m.* apportioning of place and time. — *Deśa-kāla-ryavasthita*, *as*, *ā*, *am*, regulated by place and time. — *Deśa-ja* or *deśa-jāta*, *as*, *ā*, *am*, 'country-born', native, indigenous; born in the right place; produced in the right country (as a horse, ele-

phant, &c.); of genuine descent; genuine; [cf. *deśya*.]

— *Deśa-jña*, *as*, *ā*, *am*, knowing the district, familiar with places. — *Deśa-dṛiṣṭa*, *as*, *ā*, *am*, seen or experienced in a country; customary in a country; considered locally, judged as to place. — *Deśa-dharma*, *as*, *m.* local law, local rights or customs, the law or usage of any country. — *Deśa-nirṇaya*, *as*, *m.* 'description of countries', N. of a work. — *Deśa-bhāṣhā*, *f.* the dialect of a country. — *Deśa-bhramana*, *am*, *n.* wandering about, peregrination, tour. — *Deśa-rāja-śarita*, *am*, *n.* 'history of native princes', N. of a work. — *Deśa-rāpa*, *am*, *n.* 'the being in the right place,' conformity with place, propriety, fitness. — *Deśa-vāsin*, *i*, *inī*, *i*, residing in a country. — *Deśa-vṛtta*, *am*, *n.* a circle depending upon its relative position with regard to the spot from which it is observed. — *Deśa-ryavasthāra*, *as*, *m.* local usage, custom of the country. — *Deśa-sṭha*, *as*, *ā*, *am*, situated or living in a country. — *Deśa-cāra* (*śa-āc*), *as*, *m.* local usage or custom. — *Deśātithi* (*śa-at*), *is*, *m.* 'a guest in a country,' a foreigner. — *Deśāntara* (*śa-an*), *am*, *n.* another country, abroad, foreign parts; longitude or difference of longitude; the distance from the chief meridian. — *Deśāntara-phala*, *am*, *n.* the equation for difference of meridian. — *Deśāntara-bhāṇḍāyanaya* (*śa-an*), *am*, *n.* importing wares from foreign countries. — *Deśāntarīn*, *i*, *inī*, *i*, belonging to another country, foreign, a foreigner. — *Deśāpekṣa* (*śa-ap*), *as*, *ā*, *am*, spying or inspecting a land.

Deśaka, *as*, *ākā*, *am*, who or what shows, points out, describes, directs, teaches, &c.; a shower, indicator; (*as*), *m.* a ruler, governor; a guide, instructor.

Deśanā, *f.* direction, command, instruction, doctrine.

Deśika, *as*, *ā*, *am*, familiar with a place, a guide; (*as*), *m.* a Guru or spiritual teacher; a traveller, stranger, sojourner; [cf. *daiśika*.]

Deśita, *as*, *ā*, *am*, directed, commanded; shown, pointed out; advised, instructed.

Deśin, *i*, *inī*, *i*, showing, pointing out, instructing, guiding; of or belonging to a country; (*inī*), *f.* the index or fore-finger.

Deśi, *f.*, scil. *bhāṣhā*, the dialect of a country; N. of a Rāgiṇī, (according to Hanu-mat) wife of the Rāga Dipaka. — *Deśi-kosha*, *as*, *m.* a vocabulary of the dialect of a country.

Deśiya, *as*, *ā*, *am*, peculiar or belonging to a country or province, provincial, native; (at the end of a comp.) inhabiting any country (e.g. *Māgadha-deśiyas*, an inhabitant of Māgadha); bordering upon, contiguous, not very distant from, almost (in this sense regarded by Indian grammarians as an affix, see *pañcat-rarshaka-d*, *pañc-i*, &c.). — *Deśiya-bhāṣhā*, *f.* the dialect of a country, native dialect. — *Deśiya-varāḍi*, N. of a Rāga?; (also read *deśi-varāḍi*).

Deśya, *as*, *ā*, *am*, to be pointed out, to be ordered or proved; being in a place or on the spot, present at any transaction (and so witnessing it); belonging to or being in a country, local, provincial, inhabiting or coming from a country, (often at the end of a comp., e.g. *nānā-d*², coming from various countries; *tad-d*², inhabiting the same country); born in or belonging to one's own country, native; born at the right place or in the right country, of genuine descent; genuine [cf. *deśa-ja*]; contiguous, not far from, almost [cf. *deśiya* above, and see *viśasti-d*², *śiśu-d*², *pañc-d*², &c.]; (*as*), *m.* an eye-witness of anything, one who was on the spot; the inhabitant of a country; (*am*), *n.* the proposition, the statement or exhibition of a question or argument; the fact or thing to be proved or substantiated; [cf. *a-d*²]. — *Deśya-bhikṣu*, *us*, *m.* a native mendicant.

Deśharya, *as*, *ā*, *am*, to be pointed out or shown or declared.

Deśhṛi, *tā*, *trī*, *trī*, one who shows or directs or points out, an indicator; (*trī*), *f.*, N. of a divine female (= *dharmady-upadeśa-kurtrī*).

Deśhṛa, *am*, *n.*, Ved. direction, order; promise.

देशकरी *deśakūrī*, *f.*, N. of a Rāgiṇī or

musical mode, (according to Hanu-mat) the wife of the Rāga Megha; [cf. *deva-kirī*.]

देशाख *deśākha* and *deśāga*, *as*, *m.*, N. of a Rāga; (*i*), *f.*, N. of a Rāgiṇī.

देष्ट *deśṭha*, *as*, *ā*, *am* (superl. fr. *i*, *dā*), Ved. giving the most, most liberal, greatest giver.

Deśṭa, *am*, *n.*, Ved. giving, a gift; [cf. *ku-māra-d*², *cāru-d*², *turi-d*².]

1. *deśṭu*, *us*, *us*, *u*, liberal, giving, a donor.

देष्टु 2. *deśṭu*, *us*, *us*, *u* (fr. 3. *dā* or 4. *dā*?), difficult of subjection, intractable, ungovernable.

देष्टु 3. *deśṭu*, *us*, *m.* (fr. rt. 7. *dā*), a washerman.

देह *deha*, *as*, *am*, *m.* *n.* (fr. rt. 1. *dih*, because it defiles or perhaps rather because it envelopes the soul), the body; (*i*), *f.* a mound, bank, rampart, surrounding wall; [cf. Goth. *teik*, 'dead body'; Old Germ. *lih*; Mod. Germ. *leiche*.] — *Deha-kara*, *as*, *m.* 'the former of the body,' a father. — *Deha-kurtri*, *tā*, *m.* 'creating the bodies, i. e. body and life,' an epithet of the Sun; a father. — *Deha-kṛit*, *t*, *t*, *i*, forming the body; (*t*), *m.* a father; epithet of Siva. — *Deha-kosha*, *as*, *m.* the covering of the body; skin, epidermis; a feather, wing; [cf. *deha-dhi*.] — *Deha-kṣaya*, *as*, *m.* decay of the body, sickness, disease. — *Deha-gata*, *as*, *ā*, *am*, 'gone into a body,' incarnate. — *Deha-grahaṇa*, *am*, *n.* assuming a body or visible form. — *Deha-ḥyuta*, *as*, *ā*, *am*, separated or detached from the body (as excrement or the spirit).

— *Deha-ja*, *as*, *m.* 'born of the body,' a son. — *Deha-tantra*, *as*, *ā*, *am*, see *tantra*, p. 362, col. 1. — *Deha-tyāga*, *as*, *m.* resigning or relinquishing the body, dying; death in general, voluntary death. — *Deha-da*, *as*, *m.* 'what gives a body or life (?)', quicksilver (= *pāra-da*). — *Deha-dīpa*, *as*, *m.* 'lamp of the body,' the eye. — *Deha-dharma*, *as*, *m.* the function or law of the body. — *Deha-dhāra*, *am*, *n.* 'supporter of the body,' a bone. — *Deha-dhāraṇa*, *am*, *n.* 'supporting the body,' living, life (e.g. *pūrvāsmīn deha-dhāraṇe*, in a former life or existence). — *Deha-dhi*, *is*, *m.* 'sustaining the body,' a wing; [cf. *deha-kosha*.] — *Deha-dhṛiṣṭ*, *k*, *m.* 'carrying or sustaining the body,' air, wind; (*dhṛiṣṭ* is by some derived fr. rt. *dhṛi* or *drīh*). — *Deha-bhāj*, *k*, *k*, *k*, possessed of a body, corporeal; (*k*), *m.* a being possessed of a body or of life, especially a man. — *Deha-bhuj*, *k*, *m.* 'possessed of a body,' an epithet of Siva. — *Deha-bhṛit*, *t*, *t*, *i*, 'carrying a body,' embodied, corporeal; (*t*), *m.* a living being, especially a man; an epithet of Siva; life, vitality. — *Deha-mātrāvaśeṣita* (*śa-av*), *as*, *ā*, *am*, destitute of all except the body, having merely the body left. — *Deha-mānin*, *i*, *inī*, *i*, proud of the body. — *Deham-bhara*, *as*, *ā*, *am*, intent upon nourishing the body, minding only one's own body, an epicure, gluttonous. — *Deha-yātrā*, *f.* 'departure of the body,' dying, death; nourishment, food, prolonging bodily life. — *Deha-lakṣhaṇa*, *am*, *n.* a mole, spot or mark upon the body. — *Deha-rat*, *ān*, *atī*, *atī*, furnished with a body, embodied; (*ān*), *m.* a living being, a man; the soul. — *Deha-rāṇu*, *us*, *m.* an air of the body, a vital air; [cf. *apāna*, *udāna*, *prāṇa*, *ryāna*, *sa-māna*.] — *Deha-visarjana*, *am*, *n.* quitting the body, death. — *Deha-saṅka*, *us*, *m.* (according to a commentator) a column or pillar of stone. — *Deha-saiśārīṇī*, *f.* a daughter. — *Deha-sāra*, *as*, *m.* 'essence of the body,' marrow. — *Deha-svabhāva*, *as*, *m.* bodily temperament. — *Dehātma-vāda*, *as*, *m.* materialism; see the next. — *Dehātma-vādin* (*śa-āt*), *i*, *inī*, *i*, one who asserts that the body and soul are one, a materialist, a Cārvāka. — *Dehāntara* (*śa-an*), *am*, *n.* another body, another embodied state (in the doctrine of metempsychosis). — *Dehāntara-prāpti*, *is*, *f.* 'obtaining another body,' transmigration. — *Dehāvaraṇa* (*śa-ār*), *am*, *n.* 'screen for the body,' armour; dress. — *Deheśvara* (*śa-iś*), *as*, *m.* 'lord of the body,' the soul. — *Dehol-*

bhava or *dehodbhūta* ('*ha-ul*'), *as, ā, am*, born in the body, innate.

Dehalā, *f.* spirituous liquor.

Dehālī, *is, or dehalī*, *f.* the threshold of a door, the sill or lower part of the wooden frame of a door or a raised terrace in front of it. — *Dehālī-mukta-puṣkpa*, *am, n.* a flower dropped on the threshold.

Dehākā, *f.* a sort of ant or insect which throws up the earth; [cf. *ul-dehikā*.]

Dehū, *ī, iū, i*, having a body, corporeal, embodied; (*ī*), *m.* living, a living being, especially a man; the spirit, soul (enveloped in the body); (*iū*), *f.* the earth.

दे, *am*, *cl. 1. P. dāyati*, &c., to purify, cleanse; to protect; [cf. *rts. 5. lā* and *le*.]

दैक्ष daiksha, *as, ī, am* (fr. *dīkshā*), relating to initiation, inauguration, &c.

दैतेय daiteya, *as, m.* (fr. *diti*), a son of Diti, an Asura, an enemy of the gods, (especially) epithet of Rāhu; (*as, ī, am*), proceeding from or belonging to the Daiteyas.

Daitya, *as, m.* a son of Diti, a demon; (*as, ā, am*), belonging or relating to the Daityas; (*ā*), *f.* a kind of fragrant plant (= *mūrā*); a perfume; a drug (= *caṇḍaushadhī*); spirituous liquor. — *Daitya-guru*, *us, m.* 'the preceptor of the Daityas,' an epithet of Sukra, the regent of the planet Venus. — *Daitya-dānava-mardana*, *as, m.* 'subduer or crusher of Daityas and Dānavas,' a title of Indra. — *Daitya-dera*, *as, m.* 'the god of the Daityas,' an epithet of Varuṇa, deity of the waters; Air or Wind personified. — *Daitya-dēpa*, *as, m.* 'refuge or protector of the Daityas?' (*?*) *N.* of a son of Garuḍa. — *Daitya-nisādana*, *as, m.* 'the destroyer of the Daityas,' an epithet of Vishṇu. — *Daitya-pa*, *as, or daitya-pati*, *is, m.* 'the prince of the Daityas,' epithet of Bali. — *Daitya-purodhas*, *ās, or daitya-purohita*, *or daitya-pūjya*, *as, m.* 'family priest of the Daityas, to be honoured by them,' epithet of Sukra, regent of Venus. — *Daitya-mātri*, *tā, f.* 'mother of the Daityas,' epithet of Diti. — *Daitya-medaja*, *as, m.* 'produced from the marrow of a Daitya,' a kind of bdellium (= *bhūmija-guggulu*); (*ā*), *f.* the earth (supposed to be produced from the Meda or marrow of the Daityas Madhu and Kaitābha). — *Daitya-yuga*, *am, n.* an age of the demons (consisting of 12000 divine years or the sum of the four Yugas or ages of man). — *Daitya-senā*, *f., N.* of a daughter of Prajā-pati and sister of Deva-senā. — *Daityārī* ('*ya-ārī*'), *is, m.* 'enemy of the Daityas,' an epithet of Vishṇu; a god in general. — *Daityāhorātra* ('*ya-ah*'), *as, m.* a day and night of the demons (being a year of mortals). — *Daityēja* ('*ya-i*'), *as, m.* 'preceptor of the Daityas,' an epithet of Sukra who is the regent of Venus; [cf. *daitya-guru*]. — *Daityendra* ('*ya-in*'), *as, m.* 'a prince of the Daityas,' an epithet of Pātāla-keṭu. — *Daityendra-pūjya*, *as, m.* 'to be honoured by the chief of the Daityas,' an epithet of Sukra, regent of Venus.

दैधिष्य daidhishavya, *as, m.* (fr. *dīdhishū*), the son of a woman by her second husband (?)

दैन 1. daina, *as, ī, am* (fr. *dīna*), relating to a day, diurnal, daily.

Dainandina, *as, ī, am*, happening daily, diurnal, quotidian. — *Dainandina-pralaya*, *as, n.* destruction of the world after the lapse of fifteen years of Brahmā's age.

Dainika, *as, ī, am*, diurnal, relating daily to a day; (*ī*), *f.* a day's hire or wages.

दैन 2. daina or *dainya*, *am, n.* (fr. *dīna*), wretchedness, feebleness, weakness, affliction, sorrow, grief, depression, low-spiritedness; poverty, humbleness, a poor and pitiable state, miserable state; meanness, covetousness.

दैनार daināra, *as, ī, am* (fr. *dīnāra*), bought with a Dīnār, of the value of a Dīnār.

दैप daipa, *as, ī, am* (fr. *dīpa*), relating or belonging to a lamp.

दैयांपाति daiyāmpāti, *is, m., Ved.* a patronymic from Dyānpāta, *q. v.*

दैर्घ dairgha, *am, n.* (fr. *dīrgha*), length. — *Dairghatama*, *as, ni.* (fr. *dīrgha-tama*), a patronymic of Dhanvantari. — *Dairghatanasa*, *as, ī, am*, relating to Dīrgha-tamas; (*as*), *m.* a patronymic from Dīrgha-tamas. — *Dairghavaratra*, *as, m.* (fr. *dīrgha-varatrā*), scil. *kūpa*, a well in which a long rope is used. — *Dairgha-srāvasa*, *as, ī, um*, relating to Dīrgha-srāvas.

Dairghya, *am, n.* length, longness. — *Dairghya-samyanta*, *as, ā, am*, possessing length, lengthly.

दैलीपि dailīpi, *is, m.* a patronymic from Dīlpa, *q. v.*

दैव daiva, *as, ī, am* (fr. *deva*; only the fem. *daivī* occurs in the Rīg-veda), of or belonging to a deity or divinity, coming from the gods, divine, celestial; royal; (*as*), *m.* (with or without *vivāha*), one of the forms of marriage, the gift of a daughter at a sacrifice to the officiating priest; a patronymic of Atharvan; (*am*), *n.* a deity [cf. *kula-d*]; a religious offering or rite, an oblation to the gods; divine power, destiny, fortune, chance, fate, accident (e.g. *daivāt*, ind. by chance, accidentally); the part of the hands sacred to the gods, i.e. the tips of the fingers [cf. *tirtha*]; (*ī*), *f.* a division of medicine, the medical use of charms, prayers, &c.; [cf. *a-i*]. — *Daiva-karman*, *a, n.* offering oblations to the gods, worship of the gods, a religious rite. — *Daiva-krita*, *as, ā, am*, caused by destiny, fated; formed by nature, natural. — *Daiva-korīda*, *as, ā, am*, acquainted with the destinies of men; (*as, ā*), *m. f.* a fatalist, astrologer, fortune-teller. — *Daiva-gati*, *is, f.* course of destiny, fortune. — *Daiva-śintaka*, *as, ā, am*, 'reflecting on fate or the destiny of men,' an epithet of Śiva; (*as*), *m.* an astrologer, a fatalist. — *Daiva-śintana*, *am, n.* or *daiva-śintā*, *f.* fatalism, reliance on fate; foretelling fate by astrology (?). — *Daiva-jīa*, *as, ā, am*, acquainted with fate, knowing the destinies of men, foretelling, prophetic; (*as*), *m.* an astrologer; (*ā*), *f.* a female fortune-teller. — *Daivajīa-tva*, *am, n.* fatalism, astrology. — *Daivajīa-vīlāsa*, *as, m., N.* of a work. — *Daivajīa-sam-muni*, *is, m., N.* of an astrologer. — *Daiva-tantra*, *as, ā, am*, subject to fate. — *Daiva-tas*, ind. by fate or destiny, through fortune, by chance. — 1. *daiva-datta*, *as, ā, am*, granted by fate or fortune; (for 2. see col. 3.) — *Daiva-dīpa*, *as, m.* 'the heavenly lamp,' the eye; [cf. *deva-dīpa* and *deha-dīpa*]. — *Daiva-dur-vipāka*, *as, m.* 'the hard or cruel ripening of destiny,' hardness of fortune, unpropitiousness of fate. — *Daiva-dosha*, *as, m.* the fault or evil result of destiny; badness of fate. — *Daiva-para*, *as, ā, am*, trusting to fate, believing in predestination, a fatalist; fated, willed, predestined. — *Daiva-praśna*, *as, m.* inquiring of fate, fortune-telling, astrology; (according to the lexicographers) a supernatural and prophetic voice heard at night; [cf. *upa-sruti* and *deva-praśna*]. — *Daiva-yuga*, *as, m.* an age of the gods or immortals; [cf. *daitya-yuga*]. — *Daiva-yoga*, *as, m.* a fortuitous combination, the occurrence of any unforeseen event, the intervention of destiny, fortune, chance; (*ena*) or (*āt*), ind. through the influence of fortune, by chance, accidentally. — *Daiva-rakshita*, *as, ā, am*, guarded by destiny. — *Daiva-ratha*, *as, m.* a divine chariot; (perhaps wrongly for *deva-ratha*). — *Daiva-rājya*, *am, n.* dominion over the gods; [cf. *deva-rājya*]. — *Daiva-lekhaka*, *as, m.* a fortune-teller, an astrologer. — *Daiva-laukika*, *as, ī, am*, celestial and worldly. — *Daiva-vaśa*, *as, am, m. n.* the will or power of destiny; *daiva-vaśāt*, by chance, by accident, fatally. — *Daiva-vāṇī*, *f.* a voice from heaven. — *Daiva-vid*, *t, t, i*, knowing the destiny of man, acquainted with astrology, an astrologer. — *Daiva-sampanna*, *as, ā, am*, favoured by destiny.

— *Daivasampanna-tā*, *f.* the state of being favoured by destiny. — *Daiva-hata*, *as, ā, am*, stricken by destiny, fate-stricken. — *Daiva-hataka*, *as, ā, am*, beaten or struck by destiny; (*am*), *n.* a blow of destiny; [cf. *daivopahataka*]. — *Daivātyaya* ('*va-āt*'), *as, m.* danger or evil resulting from unusual natural phenomena. — *Daivādhina* ('*ca-adh*'), *as, ā, am*, depending on fate, subject to fate. — *Daivā-nurodhin* ('*va-an*'), *ī, inī*, *i*, subject or obedient to the gods. — *Daivāyatta* ('*va-āy*'), *as, ā, am*, dependant upon destiny. — *Daivāhorātra* ('*va-ah*'), *as, m.* a day of the gods, the human year; [cf. *daityāhorātra*]. — *Daivodhā* ('*va-ūdhā*'), *f.* a woman married according to the Daiva ritual; [cf. above]. — *Daivodyāna* ('*va-ul*'), *am, n.* a divine grove, a grove or garden of the gods. — *Daivopahatu* or *daivopahataka* ('*va-up*'), *as, ā, am*, struck by fate, ill-fated, unfortunate, unlucky.

Daivaka (at the end of an adj. comp.) = *datra*, a deity, &c.; (*ī*), *f.* = *devakī*, *N.* of the mother of Kṛishṇa. — *Daivakī-nandana*, *as, m.* 'the son of Daivakī' or 'Devakī's joy,' epithet of Kṛishṇa; (also read *devakī-nandana*.)

Daivata, *as, ī, am* (fr. *devatā*), of or relating to a god or to the gods, especially relating to the peculiar deity honoured by any religious rite or a hymn &c., belonging to such a deity, divine; (*as, am*), *m. n.* (usually *n.*), a god, a deity, (often collectively) the deities, especially as celebrated in any hymn, a number of gods; an idol; (at the end of an adj. comp.) having as one's deity, worshipping as one's deity. — *Daivata-kāṇḍa* or *daivata*, *am, n.* that part (books 7-12) of Yāska's Nirukta in which the names or epithets of deities collected in the fifth Adhyāya of the Nighaṇṭus are explained. — *Daivata-pati*, *is, m.* 'the prince of the gods,' an epithet of Indra. — *Daivata-para*, *as, ā, am*, a worshipper of the gods. — *Daivata-pratimā*, *f.* the image of a deity.

Daivatya, *as, ā, am* (fr. *devatā*), having as one's deity, addressed to some deity, sacred to a deity; [cf. *devatya*.]

Daivalaka, *as, m.* the servant or worshipper of an evil spirit, an attendant on an idol (?); [cf. *devalaka*.]

Daivāt, ind. by chance, by accident, fatally. See *daiva*.

Daivātitha, *as, ī, am* (fr. *devātithī*), relating to Devātithi.

Daivika, *as, ī, am*, peculiar to the gods, relating to the deities, divine, deific; performed in honour of the gods; (*am*), *n.* an inevitable accident.

Daivin, *i, m.* an astrologer.

Daivya, *as, vī* or *vya*, *am*, divine; (*am*), *n.* divine power or effect; fortune, fate.

दैवज्ञ daivajana, *as, ī, am* (fr. *deva-jana*), Ved. belonging to the gods collectively.

दैवदत्त 2. daivadatta, *as, ī, am* (fr. *deva-datta*; for 1. see under *daiva*, col. 2), being in the village Deva-datta; (*ās*), *m. pl.* the disciples of Deva-datta.

Daivadattika, *as, ā* or *ī, am*, relating to Deva-datta.

दैवदर्शनं daivadarśanin, *inas, m. pl.* the adherents or disciples of Deva-darśana.

दैवदारव daivadarava, *as, ī, am* (fr. *deva-dāru*), made of the tree Deva-dāru, being upon it.

दैवयातक daivayātaka, *as, ī, am* (fr. *deva-yāta*), inhabited by the Deva-yātas.

दैवयातवक daivayātavaka, *as, ī, am* (fr. *deva-yātu*), inhabited by the Deva-yātas.

दैवयानेय daivayāneya, *as, m.* (fr. *deva-yānī*), a patronymic from Deva-yānī.

दैवराति daivarāti, *is, m.* (fr. *deva-rāta*), a descendant of Deva-rāta; a patronymic of Janaka; a *N.* of Yājñavalkya.

दैववात daivavāta, *as, ī, am* (fr. *deva-vāta*), relating to Deva-vāta; (*as*), *m.* an epithet of Śrīṇjaya.

देवाकरि *daivākari*, *is*, m. (fr. *divākara*), 'the son of the Sun,' a patronymic of Yama and Sani or the planet Saturn; (*i*), f. 'the daughter of the Sun,' an epithet of Yamunā or the river Jumnā.

देवादिक *daivādika*, *as*, *i*, *am* (fr. *div-ādi*), belonging to the class of roots which begins with *div*, i. e. to the fourth class.

देवावृध *daivāvṛidha*, *as*, m. (fr. *devā-vṛidha*), a patronymic of Babhru.

देवासुर *daivāsura*, *as*, *i*, *am* (fr. *deva-asura*), relating to the gods and Asuras; (with *vaira*) the natural enmity perpetually subsisting between the gods and Asuras; containing the word *devāsura* (as an Adhyāya or Anu-vākya; cf. *devāsura*).

देवोदास *daivodāsa*, *as*, *i*, *am*, relating to Divo-dāsa; (*as*), m. a patronymic from Divo-dāsa. — *Daivodāsi*, *is*, m. a patronymic of Pratardana, and of Parūchecha.

देशिक *daishika*, *as*, *i*, *am* (fr. *deśa*), belonging or relating to a place, local, provincial; relating or having reference to space; belonging to a country, national; produced in any place or country; acquainted with any place or country; teaching, directing, showing, pointing out [cf. *deśika* and *deśya*]; (*as*), m. a guide; a teacher.

दैष्टिक *daishṭika*, *as*, *i*, *am* (fr. *dishta*), fated, predestined; (*as*), m. a predestinarian, a fatalist. — *Daishṭika-tā*, f. or *daishṭika-tva*, *am*, n. fatalism, predestinarianism.

दैहिक *daihika*, *as*, *i*, *am* (fr. *deha*), corporeal, bodily.

Daikya, *as*, *ā*, *am*, being in the body; (*as*), m. the soul (enclosed by the body).

दो *do* (sometimes written *dā*, see 3. *dā*, p. 408, col. 1), cl. 4. 2. *dyati*, *dāti*, *dadau*, *dāsyati*, *ulāsīt* and *ulāt*, *dātum*, to cut, divide; to reap, mow; to untie, loosen: Pass. *dyate* and *dāyate*, Aor. 3rd sing. *adāyī*: Desid. *ditsati* and *dūlāsati*: Intens. *dedīyate* and *dādāyate*.

दोग *doga*, *as*, m. a bull (?).

दोग्धव्य *dogdhavya*, *as*, *ā*, *am* (fr. rt. 2. *duh*), to be milked.

Dogdhu-kāma, *as*, *ā*, *am* (fr. the inf. *dogdhum* + *kāma*), wishing to milk.

Dogdhṛi, *dhā*, *dhri*, *dhri*, a milkier, who or what milks; one who performs anything from interested motives or who makes profit out of (with acc.); yielding milk or desirable objects of any kind; (*dhā*), m. a cowherd; a calf; a poet, panegyrist, one who writes verses for hire or reward; (*dhri*), f. a cow which yields milk; a wet-nurse who has much milk; a female who yields or grants anything (with acc.).

Dogha, *as*, *ā*, *am*, Ved. milking; (*as*), m. milking.

दोडी *doḍi*, f. a species of plant and its fruit; [cf. *ḍoḍi* and *dāḍi*].

दोदुल्यमान *dadulyamāna*, *as*, *ā*, *am* (fr. the Intens. of rt. *duḥ*), swinging backwards and forwards, being swung repeatedly or violently.

दोध *dodha*, *as*, m. (fr. *dogdhṛi*?), a calf.

दोधक *dodhaka* or *dodhaka-vṛitta*, *am*, n. a kind of metre consisting of four lines of eleven syllables each.

दोधूयमान *dodhūyamāna*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *dhū*), shaking or trembling violently.

दोमन् *doman*, *a*, n. (fr. rt. 2. *du*), inconvenience, (occurring only in *a-doma-ka*, q. v.)

दोरक *doraka*, *as*, *ikā*, m. f. a string for fastening the wires of a lute.

दोल *dola*, *as*, m. (fr. rt. *duḥ*), swinging, rocking, oscillating; a festival on the fourteenth of

the month Phālguna (February-March) when figures of the juvenile Kṛishṇa are swung in an ornamental swing; a swing, litter; a peculiar position of the closed hand; (*ā*), f. a litter, a swinging cradle or cot or hammock, a dooly, palanquin, sedan, a swing, swinging; fluctuation, uncertainty, doubt; the indigo plant. — *Dolākula-dhī* (*lā-āk°*), *is*, *is*, *i*, or *dolācala-cīttarivṛiti*, *is*, *is*, *i*, whose mind is agitated like a swing. — *Dolādhikṛidha* (*lā-adh°*), *as*, *ā*, *am*, mounted on a swing; restless, disquieted. — *Dolāyātrā*, f. 'the swing festival,' N. of a festival in honour of Kṛishṇa when figures of him and his consort Rādhā are carried about in a litter or swung in an ornamental swing.

Dolāya, Nom. A. *dolāyate*, &c., to swing, rock about like a swing, shake, toss, move to and fro, fluctuate, oscillate, be unsteady.

Dolāyamāna, *as*, *ā*, *am*, oscillating, swinging, rocking, tossing, being swung backwards and forwards; vacillating, wavering; perplexed, doubting. — *Dolāyamāna-mati*, *is*, *is*, *i*, wavering in mind, with a wavering mind.

Dolāyita, *as*, *ā*, *am*, swinging about, oscillating, moving to and fro, rocking. — *Dolāyita-sraṇaṇa-kundala*, *as*, *ā*, *am*, whose ear-rings swing to and fro.

Dolikā, f. a litter, swing; a cradle.

Dolita, *as*, *ā*, *am*, swung, shaken, rocked, tossed backwards and forwards.

दोष *dosha*, *as*, m. (fr. rt. 1. *dush*), fault, vice, defect, deficiency, want, blemish, blame, accusation, reproach (with rt. *gam*, to accuse, e. g. *doshēṇa māṃ gaśchati*, he accuses me); a bad or noxious quality; badness, wickedness, sinfulness; offence, transgression, sin, guilt, crime; damage, harm, detriment; bad consequence, detrimental effect (e. g. *mātrī-doshāt*, q. v.); morbid affection, morbid element, disease; disorder of the three humors of the human body, defect in the functions of *vāyu* or wind, *pitta* or bile, and *śleshman* or phlegm (e. g. *tridosha-kṛit*, causing disorder of the three humors); a N. applied to the three fluid elements or humors themselves (as causing diseases when in a state of derangement); evening, dusk, darkness. Evening personified as one of the eight Vasus and husband of Night; refutation; a calf; (1. *doshā*), f. evening, darkness, night; Night personified (regarded with Prabhā as wife of Pushpārma and mother of Pradosha or Evening, Nīlātha or Midnight, and Vyushṭa or Day-break); *doshām*, ind. in the evening; *doshā*, old ind. in the evening, at dusk, at night; [cf. *anna-d*, *tvag-d*, *doshas*, *pra-dosha*, *prati-dosham*]. — *Dosha-kara*, *as*, *i*, *am*, or *dosha-kārin*, *i*, *inī*, *t*, or *dosha-kṛit*, *t*, *t*, *t*, causing evil or harm, hurtful. — *Dosha-kalpama*, *am*, n. attributing blame, reprehending, condemning. — *Dosha-grasta*, *as*, *ā*, *am*, involved in guilt, convicted, guilty. — *Dosha-grāhita*, *i*, *inī*, *i*, fault-finding, censorious, vituperative, malicious, malignant; [cf. *guna-grāhin*]. — *Dosha-ghna*, *as*, *i*, *am*, removing vitiation or disease of the humors. — *Dosha-gña*, *as*, *ā*, *am*, acquainted with what is noxious or dangerous, discerning sins, understanding diseases, knowing faults, &c.; (*as*), m. a physician; a Pandit, teacher, discerning man. — *Dosha-tas*, ind. from a fault or defect; *doshato brū*, to accuse of a fault. — *Dosha-traya*, *am*, n. vitiation of the three humors, or wind, bile, and phlegm; any combination of three defects. — *Doshatraya-hara*, *as*, *ā*, *am*, removing vitiation of the three humors. — *Dosha-tva*, *am*, n. faultiness, deficiency. — *Doshadrishṭi*, *is*, f. looking at faults, fault-finding. — *Dosha-prasanga*, *as*, m. attaching blame, attribution of blame, censure, condemnation. — *Dosha-bala-pravṛitta*, *as*, *ā*, *am*, proceeding from the influence of bad humors (a disease). — *Dosha-bhāj*, *k*, *k*, *k*, possessing faults, wrong, faulty, doing wrong, being defective or to blame. — *Dosha-bhūti*, *is*, f. fear of offence. — *Dosha-bheda*, *as*, m. a peculiar modification of disease of the three humors. — *Dosha-vat*, *ān*, *atī*, *at*, having faults, faulty, defective, blemished, deficient; guilty of an offence; detrimental, con-

nected with crime or guilt, sinful, wicked; noxious, dangerous. — *Dosha-samana*, *as*, *ā*, *am*, allaying disorder of the humors. — *Dosha-sthāna*, *am*, n. the seat of disorder of the humors. — *Dosha-hara*, *as*, *ā*, *am*, removing disease of the humors. — *Doshākara* (*sha-āk°*), *as*, *ā* or *i*, *am*, 'a mine of faults,' full of defects, faulty; (*sha-ka°*), *as*, m. 'the night-maker,' epithet of the Moon. — *Doshā-kleś*, f. 'fading in the evening,' a kind of plant (= *vana-varavrikā*).

— *Doshākshara* (*sha-ak°*), *as*, m. 'a word of blame,' accusation, censure. — *Doshā-tana*, *as*, *i*, *am* (fr. *doshā*, ind.), nocturnal, at evening, nightly. — *Doshā-tilaka*, *as*, m. 'the ornament of the night,' a lamp. — *Doshānurvādu* (*sha-an°*), *as*, m. talking over faults, tale-bearing. — *Doshā-bhūta*, *as*, *ā*, *am*, having become night, turned into night. — *Doshā-manyā*, *as*, *ā*, *am*, considering one's self as night, regarding as night; [cf. *diva-manyā*].

— *Doshāropa* (*sha-ar°*), *as*, m. imputing fault, accusation. — *Doshā-vastri*, *tā*, m. (generally occurring in loc. *doshā-vastar*), Ved. 'illuminating the darkness or shining in the evening,' an epithet of Agni; (Sāy.) by night and day. — *Doshāya* (*sha-ā°*), *as*, m. 'the face of the night,' a lamp. — *Doshāikadṛis* (*sha-ek°*), *k*, *k*, *k*, seeing only defects, fault-finding, censorious, malevolent. — *Doshocchkrāya* (*sha-uc°*), or *doshopa'aya* (*sha-up°*), *as*, m. the rise or undue accumulation of vitiated humors.

Doshaka, *as*, m. a calf.

Doshana, *am*, n. imputation of a crime, accusation.

Doshala, *as*, *ā*, *am*, of a faulty nature, defective, corrupt.

Doshas, *as*, n. evening, darkness.

Doshika, *as*, *i*, *am*, faulty, defective, bad; (*as*), m. sickness, disease.

Doshin, *i*, *inī*, *i*, becoming defiled or impure or contaminated; faulty, defective; criminal, wicked, bad.

दोषन् *doshan*, m. n. (defective; substituted for *dos*, q. v., in certain cases), the fore-arm, the lower part of the fore-foot of an animal, the arm in general. — *Doshanī-śrīṣṭ*, *t*, *t*, *t*, leaning or hanging on the arm.

Doshanya, *as*, *ā*, *am*, Ved. belonging to the arm, seated in the arm (as a disease).

2. *doshā*, f. the arm. (For 1. *doshā* see col. 2.)

Dos, *s*, m. n. (nom. sing. *dos*, *du*, m. *doshau*, n. *doshī*, acc. pl. *doshas* or *doshas*, inst. sing. *doshā* or *doshnā*, *du*, *dorbhyām*, loc. pl. *doḥshu*, Gram. 166. d), the fore-arm, the arm; the part of an arc defining its sine; the side of a triangle or square, [cf. *bāhu* and *bhuja*]. — *Dosh-sahasra-bhrit*, *t*, m. 'thousand-armed,' N. of a king also called Kārtaviya. — *Dorāndolana*, *am*, n. swinging the arm. — *Dor-gaḍu*, *us*, *us*, *u*, having a crippled arm, crooked-armed. — *Dor-graha*, *as*, *ā*, *am*, 'seizing with the arms,' strong, powerful; (*as*), m. pain in the arm. — *Dor-jyā*, *t*, the sine of the base. — *Dor-daṇḍa*, *as*, m. the arm; [cf. *daṇḍa*]. — *Dor-nikartana*, *am*, n. amputation of the arm. — *Dor-madhya*, *am*, n. the middle of the arm. — *Dor-mūla*, *am*, n. 'the root of the arm,' the armpit. — *Dosh-mat*, *ān*, *atī*, *at*, having arms. — *Do-stha* (for *doh-stha*), placed on the arm; (*as*), ni. 'standing near the arm,' a servant [cf. *pārśva-stha*]; service; a player, one who plays or sports; play, sport.

दोह *doha*, *as*, m. (fr. rt. 2. *duh*), milking; milk; a milk-pail; making profit out of anything, satisfaction, success. — *Doha-kāma*, *as*, *ā*, *am*, Ved. desirous of being milked. — *Doha-ja*, *am*, n. 'produced by milking,' milk. — *Dohadohiya*, *am*, n. (fr. *doha-doha*), N. of a Sāman. — *Dohāpanaya* (*ha-ap°*), *as*, m. milk.

Dohana, *as*, *ā*, *am*, milking, a milker; giving or yielding milk or other desirable objects; (*i*), f. a milk-vessel, milk-pail; (*am*), n. milking, the result of milking; a milk-pail; [cf. *go-d*].

Dohanīya, *as*, *ā*, *am*, proper to be milked.

Dohas, *as*, n., Ved. milking; (the dat. *dohase* is used as an inf. of rt. 2. *duh*.)

Dohita, as, ā, am, made to yield milk, milked.

Dohin, i, ī, 4, milking; giving milk, granting or yielding desirable objects; a milkier.

Dohiyas, ān, ās, as, giving much milk, yielding abundance of milk.

Dohya, as, ā, am, to be milked, milkable; (as), m. (?) a cow; [cf. *duhya*, *duhka-d*, *sukha-d*.]

दोहडिका *dohadikā*, f. a kind of Prākṛit metre consisting of thirty-five syllables, (commonly called *dohā*.)

दोहद *dohada*, as, am, m. n. (a Prākṛit form for *daurhrida*; cf. *dauhrīda*), the longing of a pregnant woman, that craving after particular objects which is regarded as a sign of impregnation; (sometimes) the desired object itself; pregnancy; the desire of plants at budding time to be touched by the foot of a beautiful girl, (poetically imagined to cause the production of blossoms); violent or morbid desire, desire in general, wish; a kind of incense used as a nianure. — *Dohada-lakshana*, am, n. 'having longing desire as its mark,' the fetus, the embryo, (sometimes confounded with the womb itself); the period of passing from one season of life to another (as from childhood to youth, from youth to manhood). — *Dohada-vatī*, f. or *dohadānvetā* ('da-an'), f. 'possessing the desire of a pregnant woman,' a pregnant woman longing for anything; [cf. *dohala* and *divya-dohada*.]

Dohadin, ī, inī, ī, eagerly longing for, desirous of, craving after.

Dohala, as, m. = *dohada*, longing, wish, desire, craving after; (ī), f. the Aśoka tree. — *Dohala-vatī* = *dohada-vatī*.

दौःशलेय *dauḥśaleya*, as, m. probably a metronymic from *Duḥ-śālā*.

दौःशासन *dauḥśāsani*, is, m. (fr. *duḥ-śā-sana*), a patronymic from *Duḥ-śāsana*.

दौःशील्य *dauḥśīlya*, am, n. (fr. *duḥ-śīla*), bad inclination or custom, bad character, badness of disposition, wickedness.

दौःश्वप्य *dauḥshvapnya*, am, n. (fr. *dush-svapna*), Ved. evil dreams; [cf. *duḥ-shvapnya*.]

दौःसाधिक *dauḥsādhika*, as, m. (the first syllable fr. *dvār*?), a door-keeper, a warder, a porter; a beadle; the superintendent of a village; [cf. *duḥ-sādhin*.]

दौःस्त्र *dauḥstra*, am, n. (fr. *duḥ-strī*), discord or wrangling contention between women.

दौकूल *daukūla* or *daukūlaka*, as, ī, am (fr. *dukūla*), covered with fine silk, see *dukūla*; (am), n. cloth made of *Dukūla*, silk cloth.

Dauḡūla = *daukūla* above.

दौय *dautya*, am, n. (fr. *dūta*), the state of a messenger, an embassy or message, mission; the office of a messenger; function of an ambassador.

दौरात्म्य *daurātmya*, am, n. (fr. *dur-ātman*), evil-mindedness, badness of soul, wickedness, depravity, mischievousness.

दौरित *daurita*, am, n. (fr. *dur-ita*), mischief.

दौरुधर *daurudhara*, as, ī, am, relating to the lunar mansion called *Durudhara*, q. v.

दौरेश्रवस *daureshravasa*, as, m. (fr. *dūreśhravasa*), a patronymic of the priest of the serpents called *Prithuśhravasa*.

Daureshruta, as, m. (fr. *dūreśhruta*), a patronymic of the serpent-priest *Timirgha*.

दौर्ग *daurga*, as, ī, am (fr. *dur-ga*), relating to *Durga* or *Durgā*.

Daurgasinḡha, as, ī, am, belonging to or composed by *Durga-sinḡha*.

Daurgāyana, as, m. a patronymic from *Durga*.

Daurgya, am, n. difficulty, inaccessibility.

दौर्गत्य *daurgatya*, am, n. (fr. *dur-gata*), misfortune, bad circumstances, want, wretchedness, distress.

दौर्गन्धि *daurgandhi*, is, m. or *daurgandhya*, am, n. (fr. *dur-gandha*), bad or disagreeable smell, badness of smell, fetor.

दौर्जन *daurjana*, as, ī, am (fr. *dur-jana*), consisting of wicked men.

Daurjanya, am, n. wickedness, maliciousness, depravity, vileness.

दौर्जीवित्य *daurjivitya*, am, n. (fr. *dur-jivita*), a miserable life, a wretched state of existence.

दौर्बल *daurbala* or *daurbalya*, am, n. (fr. *dur-bala*), impotency, feebleness, weakness, debility.

दौर्भागिण्य *daurbhāgiṇya*, as, m. (fr. *dur-bhagā*), the son of a woman disliked by her husband; (ī), f. the daughter of such a woman.

Daurbhāgya, am, n. ill luck, misfortune, bad condition; the unhappiness of a woman resulting from the dislike of her husband.

दौर्घ्रात *daurbhrātra*, am, n. (fr. *dur-bhrātra*), a bad understanding between brothers.

दौर्मद्य *daurmadya*, am, n. (fr. *dur-mada*), a drunken brawl, a fight, battle.

दौर्मनस्य *daurmanasya*, am, n. (fr. *dur-manas*), evil-mindedness, evil disposition; mental pain, discomposure of mind, affliction, distress; despair.

दौर्मन्त्र्य *daurmantrya*, am, n. (fr. *dur-mantra*), bad consultation or counsel, evil advice.

दौर्मित्रि *daurmītri*, is, f. a metronymic from *Dur-mitrā*, q. v.

दौर्मुखि *daurmukhi*, is, m. a patronymic from *Dur-mukha*.

दौर्योधन *dauryodhana*, as, ī, am (fr. *dur-yodhana*), belonging or relating to *Dur-yodhana* &c. *Dauryoḡdhanī*, is, m. a patronymic from *Dur-yodhana*, q. v.

दौर्लभ्य *daurlabhya*, am, n. (fr. *dur-labha*), difficulty of attainment, rarity, scarceness.

दौर्वचस्य *daurvacasya*, am, n. (fr. *dur-vacas*), evil speech, bad language.

दौर्वस *daurvāsa* or *daurvāsasa*, as, ī, am (fr. *dur-vāsa*), belonging to or composed by *Dur-vāsa*; (am), n. scil. *purāṇam*, N. of an *Upa-Purāṇa*.

दौर्वीण *daurvīṇa*, am, n. (fr. *dūrvā*), the sap or juice of bent grass; a clean leaf.

दौर्व्रत्य *daurvratya*, am, n. (fr. *dur-vrata*), Ved. disobedience, ill conduct.

दौर्हृदि *daurhārda*, am, n. (fr. *dur-hrid*), badness of heart; hard-heartedness; evil disposition of mind, enmity.

Daurhrida, am, n. evil disposition of mind, enmity; the longing of pregnant women, (perhaps originally the disgust felt by pregnant women for certain things); longing, desire.

Daurhridaya, am, n. evil disposition of mind, enmity.

दौर्लेय *dauleya*, as, m. (fr. *dulī*), a turtle or tortoise.

दौर्लम्बि *daulmi*, is, m. an epithet of *Indra*; [cf. *dalmī* and *dālmī*.]

दौवारिक *dauvārika*, as, m. (fr. *dvār* or *dvāra*), a door-keeper, warder, porter; the door-keeper of paradise (?).

दौवालिक *dauvālika*, ās, m. pl., N. of a people.

दौश्चर्य *dauscarmya*, am, n. (fr. *duś-carman*), a disease of the skin, a defect in the generative organs (supposed to be a disease of the prepuce or paraphimosis).

दौश्चर्य *dauscarya*, am, n. (fr. *duś-carā*), acting wickedly, evil conduct, wickedness; a bad deed.

दौष्क *daushka*, as, ī, am (fr. *dos*), one who swims or crosses a stream by the help of his arms.

दौष्कुल *daushkula* or *daushkuleya*, as, ī, am (fr. *dush-kula*), sprung from a bad or low or contemptible family or race.

Daushkulya, as, ā, am, sprung from a bad or low family; (am), n. lowness of origin, low extraction.

दौष्कृत्य *daushkritya*, am, n. (fr. *dush-kṛita*), bad conduct, badness of conduct, wickedness.

दौष्ट्य *daushtya*, am, n. (fr. *dushta*), depravity, badness, wickedness.

दौष्टव *daushtava*, am, n. (fr. *du-shṭhu*), badness, wickedness.

दौष्मन्त *daushmanta*, as, or *daushmanti*, is, m. (fr. *dush-manta*), 'the son of *Dush-manta*,' a patronymic of *Bharata*, the first sole monarch of India.

Daushyanta, as, ī, am, relating to *Dushyanta*. *Daushyanti* or *daushvanti* or *daushshanti*, is, m. a patronymic of *Bharata*.

दौहित *dauhitra*, as, m. (fr. *duhitri*), a daughter's son; a term applied to a rhinoceros; (ī), f. a daughter's daughter; (am), n. sesamum-seed; ghee from a brownish cow (?). — *Dauhitra-vat*, ān, atī, at, having or possessing a daughter's son.

Dauhitraka, as, ī, am, relating to a daughter's son.

Dauhitrāyana, as, m. the son of a daughter's son.

दौहृद *dauhrīda*, am, n. (see *daurhrida*), the longing or desire of pregnant women for certain things, pregnancy; [cf. *dohada*.]

Dauhrīdini, f. a woman who has the longing which attends pregnancy, a pregnant woman.

द्य *dya*. See *a-dya*.

द्यस *dyas*. See *sa-dyas*.

द्या *dyā*, f. = *jyā*, the sinew of a bow, a bow-string; (in *Satapatha-Br.* XIV. 6, 8, 2, *u-dya* = *uj-jya*.)

द्याम्पात *dyāmpāta*, as, m. (fr. *dyām*, acc. sing. of *dyo*, + *pāta*), N. of a man; [cf. *dayāmpātī*.]

द्यावा *dyāvā* (according to *Sāy.*, *Rig-veda* VII. 65, 2) = *dyāvā-prithivī*, du. heaven and earth. — *Dyāvā-kshame* or *dyāvā-kshāmā* or *dyāvā-prithivī* or *dyāvā-prithivyau* or *dyāvā-bhūmī* or *dyāvā-bhūmyau*, f. du. (the comp. consisting of two Vedic duals which may even be separated by intermediate words), heaven and earth. — *Dyāvā-prithivī-vat*, ān, atī, at, Ved. connected with heaven and earth.

Dyāvāprithivīya or *dyāvāprithivya*, as, ā, am, relating to heaven and earth, sacred to them.

द्यु 1. *dyu*, cl. 2. *P. dyauti*, *dudyāva*, *dyoshyati*, *adyaushit*, *dyotum*, to advance towards or against, approach, assail, attack; [cf. *didyu*, rt. 2. *div*.]

1. *dyut*, t, t, t, (at the end of a comp.) advancing against, assaulting.

द्यु 2. *dyu*, sharpness, in *a-dyu*, q. v.

द्यु 3. *dyu*, us, m. (connected with 3. *div*, q. v.), a N. of *Agni* or fire; (u), n. a day, brightness; heaven, sky, ether, paradise; *dyu* is the form of 3. *div*, used before terminations beginning with

consonants and in comp., see 3. *div*; *dyubhīs* = *upa-dyubhīs*, in the course of days, in the course of time; [cf. Lat. *nu-dius*; Hib. *an-diu*, 'to-day.']
 — *Dyu-ksha*, *as*, *ā*, *am* (fr. *dyu* and *ksha* = 3. *kshī*?), Ved. heavenly, celestial; light, brilliant; (*as*), m. epithet of Varuṇa; of Aryama; of Indra; of Agni; of Soma. — *Dyutisha-vacas*, *ās*, *ās*, *as*, Ved. uttering heavenly words. — *Dyu-ga*, *as*, m. 'going in the sky'; a bird; [cf. *khe-čara*.] — *Dyu-gaṇa*, *as*, m. a given term of days (as a month &c.). — *Dyu-gat*, ind. (*gat* fr. rt. *gam*), Ved. pervading the sky, going through the sky; (according to Naigh. II. 15), quickly. — *Dyu-čara*, *as*, *ā*, *am*, 'going or moving in heaven,' an inhabitant of heaven. — *Dyu-jaya*, *as*, m. conquering or gaining heaven; attainment of heaven. — *Dyu-laru*, *us*, m. the tree of heaven; [cf. *deva-laru*.] — *Dyu-dala*, *as* or *am*, m. or n. (?), 'dividing of the sky,' noon. — *Dyu-lhuni*, *is*, f. 'the river of heaven,' the Ganges. — *Dyu-nadi*, f. 'the river of heaven,' the Ganges. — *Dyunadi-saṅgama*, *as*, m. 'the confluence of the river of the sky,' N. of a place of pilgrimage mentioned in the *Rasika-rāmāya* by Raghu-nātha. — *Dyu-nivāsa*, *as*, m. 'heavenly abode,' heaven; an inhabitant of heaven, a deity. — *Dyunivāsa-lhūga*, *am*, n. the becoming a deity. — *Dyu-nivāsin*, *ī*, m. 'an inhabitant of heaven,' a deity; a pious person. — *Dyu-niś*, *au*, f. du. or *dyu-niśa*, *am*, n. or *dyu-niśe*, n. du. day and night; *dyu-niśam* or *dyu-niśi*, for a day and night, by day and night. — *Dyu-pati*, *is*, m. 'the lord of heaven,' the sun; an epithet of Indra. — *Dyu-patha*, *as*, m. 'the path of heaven,' the upper part of the sky. — *Dyu-maṇi*, *is*, m. 'the jewel of the sky,' the sun; an epithet of Siva. — *Dyu-mat*, *ān*, *atī*, *at*, Ved. bright, light, brilliant; clear, loud, heard from afar; serene; brisk, energetic, strong; excellent, conspicuous; (*ān*), m. an epithet of Agni; of Soma; of Brahmā; of the chariot of the gods; N. of a son of Vasishṭha; of Divo-dāsa (= Pra-tardana); of Manu Svārociṣa; (*atī*), ind. clearly, brightly. — *Dyumatsena*, *as*, m., N. of a prince of Sālya, father of Satyavat. — *Dyumad-gāman*, *ā*, m., Ved. one who sings distinctly (rt. *gai*) or one who walks (rt. *gam*) within the sacred enclosure. — *Dyu-maya*, *as*, *ī*, *am*, light, clear; (*ī*), f., N. of a daughter of Tvashṭri and wife of the Sun. — *Dyu-mārga*, *as*, m. the path of the sky or air. — *Dyu-yoshit*, *t*, f. 'a heavenly woman,' an Apsaras. — *Dyu-loka*, *as*, m. the heavenly world; [cf. *prithivī-loka*, *antariksha-loka*, *dyau-loka*.] — *Dyu-shad*, *t*, m. (fr. *dyu-sad*), an inhabitant of heaven, a god, deity; a planet. — *Dyu-sad* = *dyu-shad*. — *Dyu-sadman*, *ā*, m. 'an inhabitant of heaven,' a god. — *Dyu-saras*, n. the lake of heaven. — *Dyu-sarīt*, *t*, f. or *dyu-sindhu*, *us*, f. 'the river of heaven,' the Ganges.

Dyumna, *am*, n. splendor, glory, majesty; clearness or serenity of mind, enthusiasm, inspiration; energy, ability, strength, power; wealth, property, substance; N. of a Sāman; (Sāy.) sacrificial offering, oblation; (*as*), m., N. of an author of a R̥g-veda hymn; of a son of Manu and Nādvālā; [cf. *abhiśhī-ī*, *indra-ī*, *rita-ī*, *twi-ī*.] — *Dyumna-rat*, *ān*, *atī*, *at*, Ved. inspired, sounding clearly; having wealth, rich, powerful; (Sāy.) accompanied by oblations. — *Dyumna-varilhana*, *as*, *ā*, *am*, Ved. increasing strength. — *Dyumna-sravas*, *ās*, *ās*, *as*, Ved. producing a strong or clear sound; (Sāy.) having splendid food or offerings. — *Dyumna-sah* or *dyumna-sāh*, *t*, *f*, *t*, Ved. bearing or bringing strength; (Sāy.) carrying off or taking away wealth. — *Dyumna-sāti*, *is*, *f*, Ved. receiving inspiration or power; (Sāy.) obtaining food or glory. — *Dyumna-kūti*, *is*, *f*, Ved. inspired invocation; (Sāy.) invocation characterized by oblations or accompanied by offerings. — *Dyumnodā*, *ān*, *ās*, *am* (fr. *dyumnas* = *dyumna* and *dā*), Ved. granting splendor.

Dyumnū, *ī*, *inī*, *t*, Ved. majestic; strong, spiritual; inspired, courageous; (Sāy.) having wealth, having food or oblations; (*ī*), m., N. of a son of Vasishṭha and author of a hymn of the R̥g-veda.

Dyuvan, *ā*, m. the sun; heaven.

Dyus, a contraction of *divas*, the gen. sing. of 3. *div*, day; [cf. *adhare-dyus*, *anyulare-ī*, *apare-ī*.]

Dyo, *aus*, f. (considered by native grammarians as another form of the base 3. *div*, forming in the nom. *dyaus*, as *gaus* fr. *go*, and used in a few comp.), the sky, heaven, paradise, &c.; see 3. *div*. — *Dyo-kāra*, *as*, m. 'a maker of brightness,' a goldsmith (?), a N. applied to some sort of handicraft. — *Dyo-lhūmī*, *is*, m. 'moving between heaven and earth (?)', a bird; (*ī*), f. du. heaven and earth. — *Dyo-shad*, *t*, m. (fr. *dyo* + *śad*), 'sitting in heaven,' a deity, a celestial. — *Dyaur-dā*, *ās*, *ās*, *am* (*dyaur* for *dyaus*, nom. of *dyo*), giving heaven. — *Dyaur-loka*, *as*, m. (fr. *dyaur* for *dyaus*, nom. of *dyo*), the heavenly world. — *Dyau-saṅśita*, *as*, *ā*, *am*, Ved. impelled or incited by heaven.

द्युक् *dyuka*, *as*, m. an owl. — *Dyukāri* (°*ka-ari*), *is*, m. 'the owl's enemy,' a crow; (wrong forms for *dyūka* and *dyūkārī*.)

द्युत् 1. *dyut*, occurring in the Atharva-veda, and said to mean 'to be broken, to break'; it occurs IV. 12, 2, XII. 3, 22, in the past part. *dyutā*, *as*, *ā*, *am*, broken: Caus. *dyotayati*, -*yitum*, to break.

द्युत् 2. *dyut*, cl. 1. A. *dyotate*, *didyute* (Pāṇ. VII. 4, 67; part. *didyutāna*), *dyotishyate*, *adyotishya* and *adyutat* (Ved. *adyutat*, *adidyutat*), *dyotitum*, to shine, to be bright or brilliant: Caus. P. *dyotayati*, &c., Aor. *adidyutat*, to make bright or brilliant, illuminate, irradiate; to cause to appear or become manifest, to enlighten, cause to understand; to express, mean: Desid. *didyutishate* and *didyutishate*: Intens. *dedyutate*, *dedyotti*, Ved. Intens. *davidyutti*, *davidyot*, 3rd pl. *davidyutati*, part. *davidyutat*; [cf. rt. *jyut*, which is probably derived fr. *dyut* with change of *d* to *j*.]

3. *dyut*, *t*, f., Ved. shining, splendor, a ray of light. *Dyutad-gāman*, *ā*, *ā*, *a*, Ved. having a shining or brilliant path.

Dyutāna, *as*, m., N. of a Rishi with the patronymic Māruta or Māruti, who is author of a hymn of the R̥g-veda; N. of the hymn ascribed to him.

Dyuti, *is*, f. splendor, brightness, brilliancy, lustre, beauty; light, a ray of light; majesty, dignity; Splendor personified as a deity; (*is*), m., N. of one of the Saptarishis under the reign of Manu Meru-sāvārṇa IV; of a son of Manu Tāmasa. — *Dyuti-kāra*, *as*, *ī*, *am*, producing splendor, illuminating, shining, handsome; (*as*), m. the polar star or (in mythology) the divine sage Dhruva. — *Dyuti-mat*, *ān*, *atī*, *at*, resplendent, bright, brilliant; majestic, dignified; (*ān*), m., N. of a prince of the Madras and father-in-law of Saha-deva; of a prince of the Sālvas and father of R̥cīka; of a son of Madirāśva and father of Su-vira; of a son of Priya-vrata and king of Krauñca-dvīpa; of a son of Prāpa (or Pāṇḍu); of one of the seven sages under the first Manu Meru-sāvārṇa or under Manu Dākṣasāvārṇi; N. of a son of Manu Svayam-bhūva; N. of a mountain. — *Dyuti-mati*, *is*, *is*, *i*, of brilliant understanding, clear-minded.

Dyutita, *as*, *ā*, *am*, illuminated, enlightened, shining; [cf. *dyotita*.]

Dyutitvā or *dyotitvā*, ind. (Pāṇ. I. 2, 26), having become bright or brilliant.

Dyutillā, f. the plant Hemionitis Cordifolia.

Dyuta, *as*, m. light, lustre, brilliance; sunshine; heat; [cf. *khu-ī* and *chūta-ī*.]

Dyutaka, *as*, *ā*, *am*, shining; illuminating [cf. *kha-ī*]; making clear, explaining; meaning, significant, expressing, expressive of. — *Dyutaka-tva*, *am*, n. the power or faculty of expressing, expressiveness.

Dyutana, *as*, *ā* or *ī*, *am*, shining, bright, brilliant; illuminating, enlightening [cf. *kha-ī*]; explaining, meaning; (*as*), m. a lamp; N. of a prince; (*am*), n. shining; illumination; making manifest, explaining, showing; sight, seeing.

Dyutanaka, *as*, *ikā*, *am*, making manifest, explaining; (*ikā*), f. explanation.

Dyutamī, *is*, f., Ved. splendor, brightness.

Dyutamāna, *as*, *ā*, *am*, shining, being bright, brilliant.

Dyotayamāna, *as*, *ā*, *am*, illuminating, enlightening, irradiating.

Dyotita, *as*, *ā*, *am*, shone upon, illustrated, illuminated, &c., = *dyutita*, q. v. — *Dyotita-prabha*, *as*, *ā*, *am*, resplendent.

Dyotin, *ī*, *inī*, *t*, shining, brilliant, splendid.

Dyotis, *is*, n. light, brightness; a star. — *Dyotir-ingana*, *as*, m. a shining insect, fire-fly. — *Dyotish-patha*, *as*, m. 'the path of the stars,' the upper part of the sky; (also read *jyotish-patha*.)

Dyotyā, *as*, *ā*, *am*, to be made clear or expressed or explained.

Dyauta, *am*, n., N. of a Sāman.

Dyautāna, *am*, n. (fr. *dyutāna*), N. of a Sāman.

Dyautra, *am*, n. light, splendor; forked lightning.

द्युत *dyuta*, *am*, n. (in astrology) N. of the seventh mansion; (also read *dyuna* or *dyūna*, q. v.)

द्युत *dyuna* = *dyuta* and 2 *dyūna*.

द्यु *dyū*, *ūs*, *ūs*, u (fr. rt. 2. *div*), playing, sporting with, delighting in, (used at the end of a comp., see *aksha-ī*, *eka-ī*, *kama-ī*); going after, (explained by some native commentators as derived fr. 1. *dyu*.)

Dyūta, *as*, *am* (past part. pass. of 2. *div*), gambled; (*as*, *am*), m. n. play, gaming, gambling, playing with dice or any inanimate object; (figuratively) a battle or fight (the end of a battle being as uncertain as that of a game); the prize won, that which is gained in battle; [cf. *aksha-ī*.] — *Dyūta-kāra*, *as*, m. a gambler. — *Dyūta-kāra* or *dyūta-kāraka*, *as*, m. the keeper of a gaming-house; a gambler. — *Dyūta-krit*, *t*, m. a gambler. — *Dyūta-kriḍā*, f. playing at dice, gambling. — *Dyūta-lā*, f. gambling, gaming, playing with dice. — *Dyūta-parvan*, *a*, n., N. of a section of the Sabhā-parva of the Mahā-bhārata, comprising Adhyāyas 45-69. — *Dyūta-pūrnimā*, f. or *dyūta-paurṇamī* (or more correctly -*paurṇamī*), f. the day of full moon in the month Kārtika (October-November), the night of which is spent in games of chance in honour of Lakṣmī, goddess of fortune. — *Dyūta-pratīpad*, *t*, f. the first day of the bright half of the month Kārtika kept as a festival and celebrated by gambling. — *Dyūta-priya*, *as*, *ā*, *am*, fond of gambling. — *Dyūta-bhūmī*, *is*, f. gambling-ground, playing-place. — *Dyūta-viśeṣa*, *ās*, m. pl. 'the different sorts of play,' N. of a chapter in the Kāma-sūtra by Vātsyāyana. — *Dyūta-vijā*, *am*, n. a cownie, a small shell used as a coin and in playing. — *Dyūta-eritī*, *is*, m. a gambler by profession or the keeper of a gaming-house. — *Dyūta-vaitānsika*, *as*, m. one who lives by exhibiting fights between animals (?). — *Dyūta-sabhā*, f. a gaming-house, assembly of gamblers. — *Dyūta-samāja*, *as*, m. an assembly of gamblers, a gaming-house. — *Dyūta-samāhvaṇa-prakaraṇa*, *am*, n. 'a treatise on the lawsuits arising from gambling,' N. of a chapter of the legal work Su-bodhinī by Viśveśvara. — *Dyūta-adhikārin* (*ta-adh*), *ī*, m. the keeper of a gaming-house.

Dyūtā, ind. having played or gambled.

द्युन 1. *dyūna*, *as*, *ā*, *am* (past part. pass. of 1. *div* or of 2. *div*, but not in the sense 'to gamble'), lamenting, sorrowful; playing (but not with dice); [cf. *pari-dyūna*.]

द्युन 2. *dyūna*, *am*, n. the seventh mansion or sign of the zodiac reckoning from that which the sun enters; [also *dyūnaka* in comp.; cf. *dyūta* and *dyūna*.]

द्यै 1. *dyai*, cl. 1. P. *dyāyati*, *dadyan*, &c., to despise, reprove, treat with contempt; to disfigure.

2. *dyai*, ind. fie! for shame!

द्यो dyo. See p. 438, col. 2.

द्योत dyota, dyotita, &c. See p. 438, cols. 2, 3.

द्यौष्पितृ dyaush-pitri. See 3. div, p. 413.

द्रकट drakaṭa or dragaḍa, as, m. a kettle-drum with which sleepers are awakened.

द्रक्ष्ण drankshāṇa, am, n. a measure or weight, = toluka.

द्रङ्ग drangya, as, ā, m. f. a town, city; [cf. ulranga and tranga.]

द्रढय draḍhaya (fr. dṛiḍha), Nom. P. draḍhayati, -yitum, to make firm, fasten, tighten; confirm, corroborate, affirm, assert; [cf. dṛiḍhaya.]

द्राहिका, as, m., N. of a man.

द्राहिमान, ā, m. firmness, hardness; heaviness; affirmation, assertion.

द्राहिशिथ, as, ā, am, (superl.) very hard, hardest, firmest, tightest.

द्राहिय, ān, asī, as, (compar.) harder, firmer, hardest.

द्रधस् dradhas, as, n., Ved. a garment (?).

द्रप्स drapsa, as, ā, am (fr. rt. 2. dru or rt. 2. drāṭi), dripping, falling in drops, flowing as liquid; (as), m. (according to some only used as a subst.), a drop (as of Soma &c.); a drop of fire, i. e. a spark, (the moon is considered in the Veda as a bright drop; cf. indru); diluted sour milk, thin coagulated milk, diluted curds; [cf. trapsya; Angl. Sax. dropa; Old Germ. trofo, trauf, traufi.]

—Drapsa-vat, ān, atī, at, Ved. sprinkled with drops, besprinkled.

Drapsin, ī, inī, ī, Ved. dripping, falling in drops, flowing thickly; distilling; gushing (as rain &c.).

Drapsya, am, n. thin coagulated milk, diluted sour milk, diluted curds.

द्रबुद्ध drabuddha, as or am, m. or n. (?), a particular high number.

द्रम् dram, cl. 1. P. dramati, dadrāma, dramishyati, dramitum, to run, go, move, run about: Caus. dramayati, -yitum: Desid. didramishati: Intens. dandramyate or dandramanti, to run to and fro; [cf. rt. 2. dru; Gr. δρῦμ-ω, ἔδραμ-ον, δέ-δρομ-α, δρόμος.]

द्रमिट dramīṭa or dramita, as, m., N. of a serpent-king.

द्रमिल dramila, as, m., N. of a country; of a lexicographer [cf. drimila]; (ās), m. pl., N. of a school.

द्रम्म drama (fr. Gr. δραμή), a drachma.

द्रव drava, as, ā, am (fr. rt. 2. dru), running (as a horse); flowing, fluid; dripping, distilling, oozing; liquid; fused, liquefied, melted; (as), m. going, motion, quick motion, walking about; flight, retreat; play, sport, amusement; the act of dropping, distilling, trickling, exudation; fusion, fluid condition of a substance, liquefaction, fluidity; a liquid substance; juice, essence; decoction. —Drava-ja, as, m. a treacle. —Drava-tā, f. or drava-tva, or dravatavaka, am, n. fluidity, fusibility, fusion, natural or artificial fluid condition of a substance, wetness, distillation; ductility. —Drava-dravya, am, n. a fluid substance. —Drava-rasā, f. 'having fluid essence,' lac; gum; extract. —Dravādhāra ('va-ādh'), as, m. 'fluid-holder,' a small vessel or receiver. —Dravi-karaṇa, am, n. liquefying, melting. —Dravi-kṛt, cl. 8. P. -karoti, -kartum, to liquefy, dissolve, melt. —Dravi-kṛta, as, ā, am, liquefied, melted. —Dravi-bhū, cl. 1. P. -bhavati, -bhavitum, to become fluid. —Dravi-bhūta, as, ā, am, become fluid, liquefied, melted, fused. —Dravetara ('va-it'), as, ā, am, other than fluid, hard, solid, congealed. —Dravottara ('va-ut'), as, ā, am, chiefly fluid, very fluid.

Dravaka, as, ā, am, running.

Dravaṇa, as, ā, am, running, going; flowing, dropping, exuding; heat.

Dravat, an, anti, at, running, flowing, going; trickling, oozing; (anti), f. a river in general; the plant Anthurium Tuberosum; (at), ind. quickly, speedily. —Dravat-ākura, as, ā, am (for dravat-ākura), having rapid wheels. —Dravat-patrī, f. a kind of plant (= śimrīḍi). —Dravat-pāṇi, ayas, m. pl., Ved. 'swift of foot,' epithet of the horses of the Aśvins; (ī), m. du. 'possessed of quick-footed horses,' (Sāy.) 'having nimble hands (to seize the oblation),' epithet of the Aśvins. —Dravat-āsca, as, ā, am, Ved. drawn by swift horses (as a carriage).

Dravatya, Nom. P. dravatyaṭi, &c., to become fluid.

Dravamāna, as, ā, am, flowing, fluid, melted.

Dravara, as, ā, am, Ved. running quickly.

Dravasya (fr. an unused dravas), Nom. P. dravasyati, -yitum, to harass one's self, take great pains; to attend upon or serve any person.

Dravi, is, m., Ved. a smelter, one who melts metal.

Draviṇa, am, n. (thought by some to be connected with 4. dru), any valuable possession, property, substance, goods, wealth, gold, money; thing, matter, material; that of which anything consists; substantiality; strength, power; N. of a Sāman; (as), m., N. of a son of Vasu Dhara (or Dhava); of a son of Prithu; of a mountain; (ās), m. pl. wealth (in Bhāg-Purāṇa V. 14, 12); the inhabitants of a Varsha in Krauñca-dvīpa. —Draviṇa-nāśana, as, m. 'destroying vigour,' the plant Hyperanthera Moringa (= śobhānjana). —Draviṇa-vat, ān, atī, at, possessing goods or property, rich; strong, powerful. —Draviṇādhipati ('na-adh'), is, m. or Draviṇeśvara ('na-is'), as, m. 'lord of wealth,' an epithet of Kuvera.

Draviṇaka, as, m., N. of a son of Vasu Agni; [cf. draviṇa.]

Draviṇas, as, n., Ved. property, possession, goods, substance; (ās), m., N. of a son of Prithu; (according to Sāy. on R̥g-veda III. 7, 10, draviṇas is for dravīṇa, and means 'moving, ever moving,' as applied to Agni.) —Draviṇas-vat, ān, atī, at, Ved. possessed of goods or wealth, procuring wealth. —Draviṇo-da, as, ā, am, or draviṇo-dā, ās, ās, am, or draviṇo-das, granting wealth or any desired good; (as or ās), m. an epithet of Agni; of Tvashtri. —Draviṇo-vid, t, t, t, Ved. = draviṇo-da.

Draviṇasyn, us, us, u, Ved. desiring goods or wealth; (Sāy.) desiring sacrificial offerings; (us), m. an epithet of Agni.

Dravitri, tā, tri, tri, Ved. a runner, running.

Dravitnu, us, us, u, Ved. running, making haste.

1. dravya, am, n. (thought by some to be connected with 4. dru), a substance, thing, object; the ingredients or materials of anything; medicinal substance or drug; the receptacle or substratum of properties &c., elementary substance (nine kinds of which are reckoned in the Nyāya philosophy, viz. prithivī, earth; ap, water; tejas, fire; vāyu, air; ākāśa, ether; kāla, time; diś, space; ātman, soul; and manas, mind: the Jains recognize only six, viz. jīva, dharma, a-dharma, pudgala, kāla, and ākāśa); an object possessed, a possession, wealth, property, goods, wares, chattels, money; a fit object; (according to lexicographers dravya may also mean) bell-metal, brass; ointment; anointing, plastering; spirituous liquor; modesty, propriety; a stake, wager. —Dravya-gaṇa, as, m. a class of similar substances (in medicine &c.). —Dravya-guṇa, as, m. 'the quality of medicinal substances,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. —Dravya-tas, ind. in substance, according to substance, &c. —Dravya-tva, am, n. substantiality, substance. —Dravya-dvaita, am, n. duality of substance, instrumental cause (?). —Dravya-niścaya, as, m. 'enquiry into the (elementary) substances,' N. of a chapter of Bhāṭṭopāla's commentary to Varāha-mihira's Brihat-saṃhitā. —Dravya-parigraha, as, m. the possession of property or wealth. —Dravya-pūjā, f. 'adoration

of substance,' N. of a chapter of the Purāṇa-sarva-sva. —Dravya-prakarsha, as, m. the excellence of a matter. —Dravya-prakṛiti, is, f. the nature of a matter. —Dravya-prayojana, am, n. use or employment of any article. —Dravya-maya, as, ī, am, material, substantial; having or holding any substance; consisting of wealth. —Dravya-yajña, as, m. offering oblations, material sacrifice, &c. —Dravya-vat, ān, atī, at, having property, possessed of substance, rich, wealthy; inherent in the substance. —Dravya-varuḥana, as, m. 'wealth-increaser,' N. of an author of a work on augury. —Dravya-vācuka, a substantive. —Dravya-vṛddhi, is, f. increase of wealth. —Dravya-suddhi, is, f. cleansing of soiled or defiled articles, purification of inanimate objects; N. of a work. —Dravyasuddhi-dīpikā, f., N. of a commentary on the Dravya-suddhi by Purushottama. —Dravya-samskāra, as, m. consecration of articles for sacrifice, purification or cleansing of soiled or defiled articles. —Dravya-saṃcaya, as, m. accumulation of property, a store of worldly goods. —Dravya-sāra-saṅgraha, as, m. 'collection of the essence of substances,' N. of a philosophical work. —Dravya-siddhi, is, f. acquirement of property or wealth; effecting an object by means of wealth. —Dravya-hasta, as, ā, am, holding anything in the hand. —Dravyātmaka ('ya-āt'), as, ā, am, substantial, containing a substance. —Dravyātma-kāryasiddhi, is, f. effecting one's object by means of wealth. —Dravyāntara ('ya-an'), am, n. another thing. —Dravyārjuna ('ya-ar'), am, n. acquiring property, gain or acquisition of wealth. —Dravyaughra ('ya-ogha'), as, m. a stream of wealth, abundance of property. —Dravyuka, as, m. = dravya-vāhaka, a carrier or taker of anything.

द्रविड draviḍa, as, m., N. of a people and district on the east coast of the Dekhan, (the people are regarded as degraded Kshatriyas; the name is said to be derived from Draviḍa son of Vṛishabha-svāmīn); (ī), f., N. of a Rāgiṇī.

द्रव्य 2. dravya, as, ā, am (fr. 4. dru), derived from or relating to a tree; (am), n. lac, the animal dye; extract, gum, resin. (For 1. dravya see col. 2.)

द्रष्टव्य drashṭavya, as, ā, am (fr. rt. 1. dṛiś), to be seen, visible, apparent; to be perceived or recognized, perceptible; to be understood; to be examined or investigated; to be regarded or considered as.

Drashṭu-kāma, as, ā, am (drashṭu for drashṭum, inf. of rt. 1. dṛiś), wishing to see, desirous of seeing.

Drashṭu-manas, ās, ās, as, having a mind to see, wishing to see.

Drashṭu-śakya, as, ā, am, able to be seen.

Drashṭri, tā, trī, tri, a seer, spectator; one who examines or investigates or decides in a court of law, a judge; appearing, any person or thing that appears. —Drashṭri-tva, am, n. the faculty of seeing.

द्रह draha, as, m. a deep lake.

द्रह्यत् drahyat (fr. rt. dṛih), ind., Ved. firmly, strongly.

द्रा 1. drā or drai, q. v., cl. 4. 2. P. drāyati, drāti, &c., to sleep.

द्रा 2. drā (connected with rts. 2. dru and dram), cl. 2. P. drāti, dādrau, drāsyati, drātum, to run, make haste; run away, fly; to be ashamed or spoiled: Caus. P. drāpayati, -yitum, adidrapat, to cause to run: Intens. dādrāyate, dādrāti, dādrēti; Old Intens. daridrāti, see daridrā; [cf. rt. 2. dru, rt. dram: Gr. ἀνο-δρᾶ-vai, δι-δρᾶ-σκ-ω, δρᾶ-σ-μ-ός, ἔ-δρᾶ-σ-το-ς; δρᾶ-π-ε-της fr. Caus. drā-paya-ti.]

Drāk, ind. (fr. rt. 2. drā + anē), quickly, speedily, instantly, immediately, shortly, soon. —Drāg-bhṛi-taka, am, n. water just drawn from the well.

Drāṇa, as, ā, am, flown, run away.

द्राक्षा drākshā, f. a vine, grape; (as, ī,

am), made of grapes; [cf. Hib. *deare*, 'a berry'; perhaps Old Germ. *drūbo*; Mod. Germ. *traube*; Lat. *racemus* with dropped *d*.] — *Drākshā-prastha*, as, m., N. of a town. — *Drākshā-mat*, ān, atī, at, furnished with grapes. — *Drākshā-rasa*, as, m. grape-juice, wine. — *Drākshā-latā*, f. a vine, vine-tendrils.

द्राक्ष् *drākṣ*, cl. 1. P. *drākṣati*, &c., to become dry or arid; to be able or competent or sufficient; to adorn; to prohibit or prevent; [cf. rts. *dhṛākṣ* and 1. *trīṣh*; Old Germ. *truk-an*; Angl. Sax. *drig*, *dryg*, *dri*; Old Iceland. *thurka*, 'to dry'.]

द्राघ् *drāgh*, cl. 1. A. *drāghate*, &c. (probably a Nom. fr. *dirgha*, but regarded as a separate rt.), to be able or competent; to stretch, lengthen; to exert one's self; to be tired or fatigued; to tire, vex, torment; to roam about, stroll.

Drāghaya (fr. *dirgha*), Nom. P. *drāghayati*, &c., to lengthen, extend, stretch; to tarry, delay, to be slow or dilatory.

Drāghita, as, ā, am, lengthened, made long.
Drāghiman, ā, m. length; a degree of longitude.
— *Drāghima-vat*, ān, atī, at, long, lengthy.
Drāghishṭha, as, ā, am (superl. fr. *dirgha*), longest, very long.
Drāghīyas, ān, asī, as (compar. fr. *dirgha*), longer, very or exceedingly long.
Drāghman, ā, m., Ved. = *drāghiman*.

द्रांक्ष् *drāṅkṣh*, cl. 1. P. *drāṅkṣati*, &c., to utter a discordant sound; to croak, to caw &c. (as a bird); to desire, wish, long for; [cf. *dhṛāṅkṣh*.]

द्राङ्गवध *drāṅgavadha*, as, m., N. of a man.

द्राड् *drād*, cl. 1. A. *drādāte*, &c., to divide, split, pierce, pull to pieces, &c.; to go to pieces; [cf. *dhṛād*.]

द्राप *drāpa*, as, m. mud, mire; heaven, sky; a fool, blockhead, an idiot; a N. of Śiva with his hair twisted or matted; a small shell, *Cypraea Moneta*.

द्रापि 1. *drāpi*, is, m., Ved. a mantle, garment.

द्रापि 2. *drāpi*, is, m. (according to Mahīdhara fr. the Caus. of rt. 2. *drā*), Ved. 'one who causes to run,' epithet of Rudra.

द्रामिल *drāmila*, as, m. (fr. *dramila*), 'born in Dramila,' N. of the Muni Cāṇakya; (also *dromiṇa*.)

द्रायुध *drāyudha* (?), a peculiar species of horse.

द्राव *drāva*, as, m. (fr. 2. *dru*), flight, retreat; speed, going quickly; running, flowing; fusing, liquefaction; heat. — *Drāva-kara*, am, n. a kind of borax, a flux.

Drāvaka, as, ā, am (fr. the Caus.), causing to run; solvent; captivating, enchanting; cunning; (as), m. a flux to assist the fusion of metals; a kind of stone, a loadstone; a thief; a wit, wag, sharp or clever man; a libertine, a lecher; a kind of Rasa or sentiment; (*ikā*), f. saliva (as 'flowing'); (*am*), n. bee's wax (as 'melting'); a drug employed in diseases of the spleen. — *Drāvaka-kanda*, as, m. a kind of bulbous plant (= *taila-kanda*).

Drāvāṇa, as, ā, am, putting to flight, causing to run or retreat; fusing; (*am*), n. the act of causing to fly or retreat, putting to flight; fusing, distilling; the fruit of *Strachos Potatorum*, used for purifying water; the clearing-nut.

Drāvayāt-sakha, as, ā, am, Ved. causing a companion to go quickly; carrying a rider quickly away.

Drāvāyāṇa, as, ā, am (part. fr. the Caus.), putting to flight, causing to run.

Drāvāyāṇu, us, us, u, Ved. causing to run or to make haste.

Drāvita, as, ā, am, made to run or fly, put to flight, chased, driven away; melted, liquefied; softened.

Drāvya, as, ā, am, to be made to run, to be set

in motion, to be put to flight; fusible, liquefiable, to be made fluid.

द्राविड *drāviḍa*, as, ī, am, Drāviḍian, belonging to the Draviḍas, a Draviḍa; (*ās*), m. pl. the Draviḍa people and their country (properly the coast of Coromandel from Madras to Cape Comorin, or the country in which Tamil is spoken); (as), m. a Brahman of Drāviḍa or rather of the south, (the name is applied to a class of Brāhmanical tribes called the five Drāviḍa Brāhmans, comprehending all those of the peninsula, i. e. Drāviḍa, Kārṇāta, Gujerāta, Mahārāṣṭra or Marāṭha, and Telinga); a patronymic from Drāviḍa; N. of a scholiast of the Amara-kosha; a particular number; Curcuma Zedoaria (= *vedha-mukhya*, = *karcūra*); (ī), f. cardamoms.

Drāviḍaka, as, m. zedoary, Curcuma Zedoaria; (*am*), n. black salt (= *vid-lavaṇa*). — *Drāviḍa-bhūtika*, as, m. Curcuma Zedoaria.

द्राविणोदस *drāviṇodasa*, as, ī, am (fr. *draviṇo-das*), Ved. coming from or belonging to those who present gifts, i. e. from sacrificers; relating to Draviṇo-das, i. e. Agni.

द्रावित *drāvita*. See under *drāva*, col. 1.

द्राह् *drāh*, cl. 1. A. *drāhate*, &c., to wake; to deposit, pledge, put or cast down.

द्राह्यायण *drāhyāyana*, as, m., N. of an author of certain Kalpa-sūtras. — *Drāhyāyana-sūtra*, am, n. the Sūtras of Drāhyāyana. — *Drāhyāyana-sūtra-bhāṣya*, am, n., N. of a commentary on the preceding work by Dhānvin.

Drāhyāyana, am, n. the Sūtras of Drāhyāyana.
Drāhyāyana, is, m. a patronymic from Drāhyāyana.

Drāhyāyana, as, ā, am, relating to Drāhyāyana, composed by him.

द्रिमिल *drimila*, as, m., N. of a lexicographer; (various reading for *dramila*, q. v.)

द्रु 1. *dru*, cl. 5. P. *druṇoti*, &c., to hurt, injure, wound or kill; to repent; to go; [cf. Old Germ. *drug*, *ga-druiwit*, *ar-druiwit*.]

द्रु 2. *dru* (connected with rts. 1. *drā* and *dram*), cl. 1. P. (in the poetry of the later language also A.) *dravati*, -te, *duhrāva*, *duhrave*, *droshyati*, -te, *adudruvat* (Ved. *adudrot*, *adudra-vat*), *drotum*, to run, make haste, run away, retreat, fly; to run up to, rush, attack, assault quickly (with acc.); to move, go; to become fluid, dissolve, melt; to distil or ooze; to drop; Caus. P. (ep. also A.) *drāvayati* (-te), Aor. *adudravat* or *adidravat*, &c., to cause to run or flow; to cause to run away, put to flight; to make fluid, melt; Ved. A. *drāvayate*, &c., to run, flow; Desid. *duhrāṣhātī*; Desid. of Caus. *du-drāvayishatī* or *didrāvayishatī*; Intens. *do-drāvayate*, *do-droti*; [cf. Goth. *drib*, 'to drive', fr. *drāvayati*; Angl. Sax. *driopan*, *dropa*; Old Germ. *trofo*, *trauf*, *traufi*, *trufan*; Lith. *drebo*, 'I tremble'; *drimba*, 'it drops'; *pa-dribbā*, 'running of the eyes'; Ilil. *driogam*, 'I trickle'; *drubh*, 'a chariot' probably Germ. *taw*, 'dew,' from original *traw*, 'the river Drau'; probably also Lat. *gruere* in *in-gruere* and *ruere*.]

3. *dru*, us, us, u, at the end of a comp., cf. *mita-d²*, *raghu-d²*, *sata-d²*; (us), f. going, motion.

Druta, as, ā, am, quick, speedy, swift; quickly pronounced and therefore indistinct; flown, escaped, run or running away; scattered, diffused; liquid, dissolved, melted, fluid; (as), m. a scorpion; a tree [cf. *druṇa* and *druma*]; (*am*), ind. quickly, rapidly, instantly, immediately, without delay. — *Druta-tara*, as, ā, am, quicker, swifter; (*am*), ind. very quickly, as quickly as possible. — *Drutatara-gatī*, is, is, ī, having a very swift course, quicker in motion. — *Druta-tea*, am, n. melting, fusion. — *Druta-pada*, as, ā, am, quick of step, going quickly; (*am*), ind. a quick pace or step, quickly; (*am*), n. a kind of metre consisting of four lines of twelve syllables each. — *Druta-bodha*,

as, m. 'quick understanding,' N. of a grammar. — *Drutabodhikā*, f., N. of a modern commentary on the *Raghu-vaṇṣa*. — *Druta-madhya*, f. 'quick in the middle,' a kind of metre consisting of two lines of twenty-three syllables each. — *Druta-varāṅka-kula*, am, n. a herd of flying boars. — *Druta-vikrama*, as, ā, am, having a quick step. — *Druta-vilambita*, as, ā, am, quick and slow alternately; (*am*), n. or *druta-vilambitaka*, am, n. a kind of metre consisting of four lines of twelve syllables each.
Druti, is, f., N. of the wife of Nakta and mother of Gaya.

द्रु 4. *dru*, us, u, m. n. = *dāru* (said to be fr. rt. *drī*), wood, any implement made of wood, as a cup or an oar; (us), m. (said to be fr. rt. 2. *dru*, to go or grow), a tree; a branch; [cf. 2. *dāru*; Zend *dru*, *dāuru*, 'wood, spear'; Gr. *drūs*, *drū-má*, *drū-mós*, *drū-tómos*, *dén-dre-on*, *dpla*, *dópu*, *dóupeios*, *doupat-ēs*, *drútē*, *drótē*; Goth. *trūu*, *triv-ein-s*, 'wooden'; Old Sax. *trio*, 'wood, tree'; Eng. tree; Slav. *drěvo*, 'tree'; Lith. *derva*.] — *Dru-kilima*, am, n. a tree, a sort of pine, *Pinus Dcva-dāru*; [cf. *kilima*.] — *Dru-gaha* or *dru-gana*, as, m. a wooden mace, mallet, hammer; an iron weapon made like a carpenter's hammer; an axe, a hatchet; a kind of plant [cf. *bhūmī-dampaka*]; an epithet of Brāhmā. — *Dru-ghnī*, f. a hatchet for cutting wood. — *Dru-ṇasa*, as, ī, am, 'having a nose like a tree,' large-nosed. — *Dru-ṇaha* or *dru-naha*, as, m. a scabbard, the sheath of a sword. — *Dru-pada*, am, n., Ved. a pillar or post of wood, a pillar in general; (as), m., N. of a king of the Pāñḍās, he was the son of Prishata and was father of Dhṛiṣṭa-dyumna, of Sikhaṇḍin, of Sikhaṇḍini, and of Kṛishṇā the wife of the Pāpdu princes, hence called Draupadī; (*ā*), f., N. of a Rīc; (*ī*), f. having large feet. — *Drupadātmajā* ('*da-āt*'), f. 'daughter of Dru-pada,' an epithet of Kṛishṇā or Draupadī, sometimes identified with Umā. — *Drupadāditya* ('*da-ād*'), as, m. a form of the Sun. — *Dru-padī*, f. a splay-footed female. — *Dru-mat*, ān, atī, at, furnished with wood. — *Dru-shad*, t, t, t, or *dru-shadvan*, ā, varī, a (fr. *dru-sad*), Ved. sitting in or on a piece of wood or a tree. — *Dru-sallaka*, as, m. a kind of tree. — *Dru-anna*, as, ā, am, Ved. one whose food is wood.

Druma, as, m. (said by some to be for *druhma* fr. rt. *drih*), a tree in general; a tree of Svarga or paradise; N. of a prince of the Kim-purushas; a prince of the Yakshas; (*ā*), f., N. of a river. — *Druma-kinnara-prabha*, as, m., N. of a prince of the Gandharvas. — *Druma-kinnara-rāja*, as, m., N. of Druma who was king of the Kin-naras. — *Druma-kinnararāja-paripīchā*, f. 'the questioning of Druma, king of the Kin-naras,' N. of a Buddhist work. — *Druma-nakha*, as, m. 'tree-nail,' a thorn. — *Druma-maya*, as, ī, am, made of wood, woodcn. — *Druma-ratna-sākhā-prabha*, as, m., N. of a prince of the Kin-naras. — *Druma-vat*, ān, atī, at, overgrown with trees, woody. — *Druma-valka*, as or am, m. or n. (?), the bark of a tree. — *Druma-vyādhī*, is, m. 'tree-disease,' lac, resin. — *Druma-śirsha*, am, n. 'tree-head,' a sort of decoration on the upper part of a building or wall. — *Druma-sreshṭha*, as, m. 'the best of trees,' epithet of the palm tree (= *tāla*). — *Druma-shayāḍa*, am, n. an assemblage of trees; [cf. *taru-shayāḍa* and *taru-khaṇḍa*.] — *Druma-sena*, as, m., N. of a king (identified with the Asura Gavishtha). — *Drumāmaya* ('*ma-ām*'), as, m. 'tree-disease,' lac, the animal dye, resin; [cf. *druma-ryādhī*.] — *Drumārī* ('*ma-ari*'), is, m. 'the enemy of trees,' an epithet of the elephant. — *Drumāyaya* ('*ma-āt*'), as, m. a place of shelter or dwelling in trees. — *Drumāśraya* ('*ma-ās*'), as, ā, am, seeking shelter or dwelling in trees; (as), m. a lizard, chameleon. — *Drumēśvara* ('*ma-īs*'), as, m. 'the king of trees,' an epithet of the Pārijāta; the palm tree; an epithet of the Moon. — *Drumotpala* ('*ma-ut*'), as, m. the tree *Pterospermum Acerifolium* (= *karpī-kāra*).

Drumara, as, m. a thorn.
Drumāya, Noin. A. *drumāyate*, &c., to pass or be counted or considered as a tree.
Drumīnī, f. (fr. *drumīn* derived fr. *druma*), an assemblage of trees, a forest.
Drumila, as, m., N. of a Dānava who was prince of Saubha &c.; [cf. *drumila* and *drimila*.]
Druvaya, as, m., Ved. a wooden vessel, the wooden part of a drum; (as, am), m. n. a measure.

द्रु *drud*, cl. 1. and 6. P. *drudati* and *drudati*, &c., to sink, perish; [cf. rt. *drūd*.]
द्रुण *drun*, cl. 6. P. *drunati*, &c., to make crooked or curved, to bend; to go, move, approach; to hurt, injure, kill.

Drūṇa, as, m. a scorpion; a bee; a rogue, cheat; (ī), f. a small or female tortoise; an oval vessel or basin of wood &c. (shaped like a boat and used for pouring or baling out water; cf. *droṇa* and *droṇī*); a bucket, a basket; a centipede; (ā), f. a bow-string; (am), n. a bow; a sword, scimitar; [cf. *dru-naha*.]
Drūṇī, is, f. = *drūṇī*, *droṇī*, an oval water-basin of wood or stone &c.; a bucket, basket.

द्रुम् *drumm*, cl. 1. P. *drummati*, &c., Ved. to go.

द्रुह 1. *druh*, cl. 4. P. (cp. also A.) *druh-yati*, *dudroha*, *drohishyati*, *dhrokshyati*, *adruhat*, *drohītum*, *droghitum* and *drodhum*, to hurt, seek to hurt or injure or grieve, seek to do harm, to plot revengefully or maliciously, to contrive, machinate or meditate mischief (with dat., but also with gen., loc., acc.); to bear malice or hatred: Caus. *drohayati*, -*yitum*: Desid. *dudrohishati*, *dudruhishati*, *dudhrukshati*; [cf. rt. 1. *drū*: Goth. *driugan*, *dulgs*: Engl. Sax. *trucyan*: Old Germ. *trugan*, *drawyan*: Lett. *draudleht*, 'to menace'. Lat. *trux*, *atrox*: Hib. *drūch*, 'anger'; *droch*, 'evil'.]
Druydhā, as, ā, am, injured, plotted against; an injurer; (am), n. offence, injury.

2. *druh*, *druk*, or (according to the grammarians) *dhrut*, (at the end of a comp.) injuring, having injured, hurting, acting as an enemy against; (in the older language often also in its un-compounded state) one who hurts or injures, an evil or hostile being or spirit; (k), f. injury, damage. — *Druhan-tara*, as, ā, am, Ved. conquering one who injures or an evil spirit.

Druhā, f., Ved. (according to Sāy. inst. sing. of 2. *druh*), injury, damage.

Druhu, us, us, u, Ved. = 2. *druh*, injuring, hurting.
Druhya, as, m., N. of a man; (ās), m. pl. his descendants.

Druhyat, an, *antī*, at, injuring, hurting, attacking, assailing, defying; tyrannizing over, oppressing.

Druhyn, aras, m. pl., N. of a people; (in epic poetry *Druhyu* with Yadu a son of Yayāti, sometimes wrongly written *Duhyn*.)

Druhvan, ā, *varī*, a, Ved. hurting, injuring; [cf. *a-d°*.]

Drogdhavya, as, ā, am, to be injured or hurt.
Drogdhri, dhā, dhri, dhri, an injurer, one who seeks to hurt, malevolent.

Drogha, as, m. injury, damage; [cf. *a-d°*.]
 — *Drogha-mitra*, as, m., Ved. a mischievous friend.
 — *Drogha-vaśas*, ās, ās, as, or *drogha-vāś*, k, k, Ved. using injurious or malicious words; [cf. *a-d°*.]

Droha, as, m. injury, insidious wounding, hostile action, mischief, malice, perfidy, treachery, trespass, wrong, offence; rebellion; [cf. *a-d°*.] — *Droha-śintana*, am, n. injurious design, malice prepense; the wish or thought or attempt to injure. — *Droha-buddhi*, is, is, ī, maliciously minded, malevolent, one whose mind is set on mischief. — *Droha-vritti*, is, is, ī, malicious, wicked; [cf. *a-d°*.] — *Drohāta* ('ha-ata or -āta), as, m. a false man; a religious impostor, an impostor; a hunter, deer-killer; a sort of metre, the Doha or stanza of Hindi poetry.

Drohita, as, ā, am (adj. fr. *droha* above), hostile, maliciously inclined.

Drohīn, ī, īṇī, i, hurting, harming, injuring, endeavouring to hurt, malignant, malicious; rebellious.

द्रुह *druha*, as, m. a son; a lake [cf. *draha*]; (ī), f. a daughter.

द्रुहण *druhaṇa* or *druhiṇa*, as, m. (said to be either fr. rt. 1. *druh* or = *dru-ghaṇa*) an epithet of Brahmā; of Śiva.

1. *drū*, cl. 9. P. *drūṇāti*, &c., to raise the arm or hand in order to strike, &c.; cl. 5. P. *drūṇoti*, &c., to hurt, injure, wound, kill; to go, move.

2. *drū*, ās, m. f.? (said to be fr. rt. 2. *dru*), gold; taking any shape at will.

द्रुघण *drū-ghaṇa*, as, m. = *dru-ghana*, a sort of hatchet, an iron club; an epithet of Brahmā.

द्रुण *drūṇa*, as, m. = *druṇa*, a scorpion; (am), n. a bow.

द्रुल *drūḷ* or *drūḷ*, cl. 1. P. *drūḷati*, &c., Ved. to go; [cf. rt. *drūd*.]

द्रेक *drek* [cf. rt. *dhrek*], cl. 1. A. *drekate*, &c., to sound; to manifest joy or high spirits by noise; to grow, increase.

द्रेक *drekka* or *drekkaṇa* or *dreshkaṇa* = *drikkaṇa*, q. v. — *Dreshkaṇādhyāya* ('*na-adh°*'), as, m. 'the chapter on the Drikāṇas', N. of a chapter of the Bṛhajā-jātaka by Varāha-mihira.

द्रेष्य *dreśya*, as, ā, am (probably fr. a form *dris* for rt. 1. *dris*), visible, = *drīśya*.

द्रै *drai*, cl. 1. P. *drāyati*, &c., to sleep; [cf. 1. *drā*; cf. also Gr. *δραφ-δρ-ω*, *ἔδραφ-ο-ν*; Lat. *dor-mi-o*; Slav. *drē-m-a-li*, 'to sleep'; Old Sax. *drom*; Eng. dream; Mod. Germ. *traum*.]

द्रोण *droṇa*, am, n. (said to be fr. rt. 2. *dru*), a wooden vessel or cup, a bucket, a tub; a trough; a Soma vessel; (as, am), m. n. a measure of capacity, = 4 Āḥakas, = 16 Pushkalas, = 128 Kuścis, = 1024 Muṣṭis, or = 200 Palas, = $\frac{1}{16}$ Kumbha, or = $\frac{1}{16}$ Khāri, = 4 Āḥakas, or = 2 Āḥakas, = $\frac{1}{2}$ Sūrpa, = 64 Seras, or = 32 Seras; a measure for measuring fields, as much land as is sown with a droṇa of corn; (as), m. a lake or large piece of water of 400 poles length; a cloud abounding in water; a peculiar kind of cloud (from which the rain streams forth as from a bucket); a raven, or perhaps the carrion-crow [cf. *droṇa-kāka*]; a scorpion [cf. *druṇa*]; a small tree bearing white flowers, commonly Ghalaghasiyā and Halakasiyā; N. of a man; N. of a Brāhman said to have been generated by Bharad-vāja in a bucket or wooden vessel, (he was called Droṇācārya as military preceptor of both the Kuru and Pāṇḍu princes; afterwards he became king of a part of Pāṇḍala and general of the Kurus against the Pāṇḍu princes; he was husband of Kṛipī and father of Aśvatthāman); N. of one of the four sons of Maṇḍa-pāla and Jaritā (who were born as birds); N. of one of the eight Vasus (whose children by Abhi-mati were Harsha, Soka, and Bhaya); N. of a Brāhman; N. of a mountain; (ā), f. a kind of shrub [cf. *droṇa-pushpī*]; N. of a daughter of Siṅha-hanu; (ī), f. any oval vessel made of wood &c. (shaped like a boat and used for holding or pouring out water, as a bathing-tub, a baling-vessel, a basin, bucket, a watering-pot, &c.); a trough or trough-like rack for feeding cattle; a measure of capacity, = 2 Sūrpas, = 128 Seras; the hollow of two mountains, the valley or chasm between them; N. of two plants, the indigo plant and a sort of colocintida (= *indra-śirbhī*); N. of a country; of a river; a kind of salt brought from Droṇī; [cf. *droṇī-lavaṇa*, *droṇīya*, *droṇeya*; cf. also *Zend druona*.] — *Droṇa-kalaśa*, as, m. a large wooden vessel for the Soma.

— *Droṇa-kāka* or *droṇa-kāka*, as, m. a raven; [cf. *droṇa*.] — *Droṇa-kshirā*, f. a cow yielding a droṇa of milk. — *Droṇa-gandhikā*, f. a kind of plant. — *Droṇa-ghā*, f. (corrupted fr. *droṇa-dughā*),

= *droṇa-dughā*, a cow yielding a droṇa of milk. — *Droṇa-śil*, t, t, t, Ved. arranged in the form of a droṇa. — *Droṇa-dugdhā* or *droṇa-dughā*, f. a cow yielding a droṇa, i. e. much milk. — *Droṇa-padi*, f. having feet like a droṇa (oval-shaped?). — *Droṇa-parṇī*, f. the tree *Musa Sapientum*. — *Droṇa-parvan*, a, n. 'the Droṇa section,' N. of the seventh book of the Mahā-bhārata. — *Droṇa-pushpī*, f. a kind of small shrub (= *knmbla-yoni*, *kurumbā*, *kurumbikā*, *khurva-patrā*, *śitra-patrīkā*, *śil-rāṭishupa*, *su-pushpā*, commonly *gimā*); another plant (= *go-śirshaka*, commonly *ghalaghasiyā*). — *Droṇa-maya*, as, ī, am, full of droṇas, consisting only of a droṇa. — *Droṇa-mānā*, f. = *droṇa-dugdhā*, q. v. — *Droṇa-mukha*, am, n. the capital of a district, the chief of 400 villages; the end of a valley; (also read *droṇī-mukha*). — *Droṇa-megha*, as, m. a peculiar kind of cloud from which the rain streams forth as from a watering-pot; [cf. *droṇa*.] — *Droṇam-paśa*, as, ā, am, 'one who cooks a droṇa,' i. e. liberal in entertaining. — *Droṇa-vrīṣṭi*, is, f. a peculiar kind of rain streaming forth from a cloud as from a droṇa; [cf. *droṇa* and *droṇa-megha*.] — *Droṇa-śarma-pada*, am, n., N. of a Tirtha. — *Droṇa-sāc*, k, k, k, Ved. fixed on or belonging to a droṇa. — *Droṇa-siṅha*, as, m., N. of a prince of the Vallabhī dynasty. — *Droṇa-stūpa*, as, m., N. of a Stūpa (said to be so called as containing a droṇa holding certain relics of Śākya-muni). — *Droṇācārya* ('*na-āc°*'), as, m., N. of Droṇa, son of Bharad-vāja, as Ācārya or teacher of the Kuru and Pāṇḍu princes. — *Droṇāsa* ('*na-āsa*'), as, m. 'whose mouth is shaped like a droṇa (?)', N. of a demon who causes diseases; (*āsa* = *āsan*?, perhaps = *dirgha-nāsa*; cf. *dru-nāsa*). — *Droṇā-hāva* ('*na-āh°*'), as, ā, am, Ved. using the box of a chariot for a droṇa. — *Droṇī-ja*, am, n. = *droṇī-lavaṇa*. — *Droṇī-dala*, as, m. Pandanus Odoratis-simus. — *Droṇī-padi*, f. = *droṇa-padi*. — *Droṇī-mukha*, as, m. = *droṇa-mukha*. — *Droṇī-lavaṇa*, am, n. a kind of salt coming from Droṇī. — *Droṇodana* ('*na-od°*'), as, m., N. of a son of Siṅha-hanu and uncle of Śākya-muni. — *Droṇy-āśva*, as, ā, am, Ved. having clouds (droṇī) for horses; (Sāy.) quickly pervading. — *Droṇy-āmaya*, as, m. a disease of the interior of the body, (the body being compared to a hollow droṇī).

Droṇaka, ās, m. pl. 'the inhabitants of a valley,' N. of a people.

Droṇī, is, f. [cf. *droṇī* under *droṇa* above], any oval vessel made of wood &c. in the shape of a boat and used for holding and pouring out water, as a tub, bucket, baling-vessel, watering-pot, &c.; N. of a country.

Droṇikā, f. a tub, bucket, trough, &c.; (metaphorically) the tongue bent in the form of a droṇa (by which the sound *sh* is produced); the indigo plant.

Droṇeya, am, n. = *droṇī-lavaṇa*.

Droṇya, as, ā, am, Ved. belonging to a bucket, tub, trough, rack, &c.

Drauṇa, as, ī, am, containing a droṇa.

Drauṇāyana, as, m. or *drauṇāyan*, is, m. a patronymic of Aśvatthāman son of Droṇa.

Drauṇī, is, m. a patronymic of Aśvatthāman; of Vyāsa in a future Dvāpara.

Drauṇika, as, ī, am, containing a droṇa; sown with a droṇa of grain (as a field); (ī), f. a vessel holding a droṇa by measure.

Drauṇī, f. (a wrong form for *droṇī*), a trough, tub, &c.

द्रौमिण *dromiṇa*, as, m. = *drāmila*, q. v.

द्रौघण *draughana*, as, ī, am, an adj. formed fr. *dru-ghaṇa*, q. v.

द्रौपद *draupada*, as, m. (fr. *dru-pada*), in *draupadāditya*, a form of the Sun; (ī), f. a patronymic of Krishnā, wife of the Pāṇḍu princes. — *Drau-padi-ja*, as, m. (for *draupadi-ja*), a son of Draupadi. — *Drau-padi-pramātha*, as, m. the forcible abduc-

tion of Draupadī; [cf. *draupadi-haraṇa*.] — *Draupadi-vastrāharaṇa* ('ra-āk'), *am*, n. 'the seizure of Draupadī's garments,' N. of a poem by an unknown author on the story told in *Sabhā-p.* 2186. — *Draupadi-haraṇa*, *am*, n. 'forcible abduction of Draupadī,' N. of a section of the *Mahā-bh. Vana-p.* 15492.

Draupaleya, *as*, m. a patronymic of any of the five sons of the five Pāṇḍu princes, viz. of Prativindhya, son of Yudhiṣṭhira; of Suta-soma, son of Bhīma; of Śruta-kīrti or Śruta-karmān, son of Arjuna; of Satānīka, son of Nakula; and of Śrutasena, son of Saha-deva.

द्रौच्यं drūchyam, *as*, m. (fr. *druhya*), a patronymic from *Druhya*.

Draukyava, *as*, m. a patronymic from *Druhyu*.

द्व द्वा. See *dvā* and *dvi*.

Dvaka, *au*, *du*. (fem. *dvake* or *dvike*), Ved. two and two, two by two.

द्वन्द्वं dvandva, *am*, n. (fr. *dvandva*), a pair, a couple; (*as*), m. a clock or plate on which the hours are struck.

द्वन्द्वं dvandva, *am*, n. (a reduplicated form fr. *dva*), a pair, brace, couple; a couple of animals of different sexes, male and female; any two things taken together, any pair of qualities or conditions which are the opposite of one another (e.g. heat and cold, happiness and misery, &c.); strife, contention, bickering, dispute, quarrel, contest, fight; a fight between two persons, a duel; doubt, uncertainty; a stronghold, fortress; a secret; using sacrificial vessels; (*as*), m. (rarely n.) a form of compound or grammatical combination (*saṁāsa*) uniting two or more words which if uncompounded would be in the same case and connected by the conjunction 'and,' (this form of compound was called *dvandva* as originally combining couples or pairs of things, e.g. *Rāma-lakṣmaṇau*, *Rāma* and *Lakṣmaṇa*; *pāṇi-pādam*, hand and foot); (*as*), m., N. of several *Ekāṣas*; the sign of the zodiac Gemini; a species of disease, a complication of two disorders, a compound affection of two humors [cf. *nir-d*]; (*am* or *ena*), ind. two by two. — *Dvandva-cāra*, *as*, *ā*, *am*, going about or living in couples; (*as*), m. the ruddy goose, *Anas Casarca*. — *Dvandva-cārin*, *i*, *inī*, *i*, living in couples; (*ī*), m. the ruddy goose. — *Dvandva-ja*, *as*, *ā*, *am*, produced or proceeding from morbid affection of two humors; proceeding from a pair &c.; arising from a quarrel, occasioned by a dispute. — *Dvandva-duḥkha*, *am*, n. pain arising from alternations (as of heat and cold, pleasure and pain, &c.). — *Dvandva-bhāva*, *as*, m. antagonism, discord. — *Dvandva-bhīna*, *am*, n. separation of the sexes. — *Dvandva-bhūta*, *as*, *ā*, *am*, become doubtful, hesitating, irresolute. — *Dvandva-moha*, *as*, m. trouble excited by doubt. — *Dvandva-yuddha*, *am*, n. a duel, single combat. — *Dvandva-yuddha-varṇana*, *am*, n. 'description of the single combat,' N. of the forty-first chapter of the *Krīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Dvandva-yuddhin*, *i*, *inī*, *i*, fighting in couples or by single combat. — *Dvandva-śas*, ind. two by two, in couples. — *Dvandva-saṁkṣipya*, *am*, n. ability of supporting opposites (as happiness and misery &c.). — *Dvandvātī* ('*va-at*'), *as*, *ā*, *am*, gone beyond or freed from pairs of opposite worldly affections. — *Dvandvī-bhūta*, *as*, *ā*, *am*, engaged in single combat or close fighting.

Dvandvin, *i*, *inī*, *i*, forming a couple; opposed to one another; contradictory, quarrelsome, antagonistic.

द्वयं dvaya, *as*, *i*, *am* (fr. *dva*; in *Śiśūpāla-b.* III. 57. *dvaye* nom. pl. m. occurs), twofold, double, of two kinds or sorts; (*i*), f. a pair; (*am*), n. a pair, couple, two things, both, a brace (chiefly used at end of compounds, e.g. *go-dvayam*, a couple of oxen); *us*, *us*, the masc. and fem. gender (in grammar); twofold nature, untruthfulness. — *Dvaya-vādin*, *i*, *inī*, *i*, double-tongued, insincere. — *Dvaya-līna*, *as*, *ā*, *am*, destitute of both (masc. and fem.) genders, i. e. neuter.

— *Dvayāgni* ('*ya-ag*'), *is*, m. a kind of tree, = *pāṭhin*, *kravāgni*, commonly *rāñtī*, *Plumbago Zeylanica*. — *Dvayāti* ('*ya-at*'), *as*, *ā*, *am*, one who has passed beyond or overcome the two bad qualities, passion and ignorance, or who has surmounted the several pairs of affection which disturb the mind; (*as*), m. a saint, a holy or virtuous man. — *Dvayātmaka* ('*ya-at*'), *as*, *ā*, *am*, having a twofold nature, appearing in a twofold manner.

Dvayat, *dvayas*. See *a-d*.

Dvayāvin, *i*, *inī*, *i*, Ved. false, dishonest.

Dvayu, *us*, *us*, *u*, Ved. false, dishonest; [cf. *a-d*].

द्वरं dvāra, *as*, *ā*, *am*, or *deari*, *is*, *i*, or *dvarin*, *i*, *inī*, *i* (fr. rt. *deri*), Ved. obstructing.

द्वा dvā, old nom. du. m. fr. *dva* = *dvi*, two (in comp. before other numerals and before *ja* and *para*). — *Dvācatvāriṣa*, *as*, *i*, *am*, the 42nd. — *Dvācatvāriṣat*, *i*, or *dvācatvāriṣatī*, *is*, *f*, 42. — *Dvā-ja*, *as*, m. a son of two fathers, (formed to explain one derivation of *bharat-dvāja*, which is however more properly deduced from *bharat* and *vāja*). — *Dvātriṁśa*, *as*, *i*, *am*, the 32nd; consisting of 32. — *Dvā-triṁśat*, *i*, *f*, 32. — *Dvātriṁśad-akṣarī*, *i*, m. a book or composition written in *Śloka*s (consisting of 32 syllables). — *Dvātriṁśad-rātra*, *am*, n., scil. *sattra*m, a sacrifice lasting 32 days. — *Dvātriṁśad-lakṣaṇopeta* ('*na-up*'), *as*, *ā*, *am*, 'having 32 auspicious marks or spots upon the body,' illustrious, great. — *Dvātriṁśikā*, *f*, occurring in the compound *Bharata-dvātriṁśikā*, q. v. — *Dvādaśa*, *as*, *i*, *am*, the 12th (e.g. *dvādaśo bhāga*, the 12th part); consisting of 12, divided into 12 parts; accompanied by or increased by 12; (*i*), *f*, scil. *rātri* or *tīthi*, the 12th day of the half month; (*am*), n. a collection or aggregate of 12; [cf. Gr. *duō-deka*; Lat. *duo-decim*; Hib. *da-deug*; Hindūst. *bā-rah* through change of *d* into *r*; Lith. *dyvī-lita* through change of *d* into *l*; Goth. *trai-lif* through change of the guttural into the labial; Eng. *twelve*; Mod. Germ. *zwölf*.] — *Dvādaśaka*, *as*, *i*, *am*, the 12th; containing 12, consisting of 12, amounting to 12; (*am*), n. the aggregate of 12. — *Dvādaśa-kapālā*, *as*, *i*, *am*, having 12 skulls. — *Dvādaśa-kūra*, *as*, *ā*, *am*, possessed of 12 hands or rays; (*as*), m. an epithet of Kārttikeya; of *Bṛihas-pati*. — *Dvādaśa-gava*, *as*, *i*, *am*, having 12 oxen or cows. — *Dvādaśa-tā*, *f*, or *dvādaśa-tra*, *am*, n. the aggregate of 12. — *Dvādaśa-dhā*, ind. into or in 12 parts or ways, twelvefold. — *Dvādaśan*, *a*, m. f. n. pl., 12. — *Dvādaśa-patṛaka*, *am*, n., N. of a Yoga or particular religious observance in which the 12 syllables *om namo bhagavate vāsudevāya* are connected with the 12 signs of the zodiac and with the 12 months. — *Dvādaśa-bhūja*, *as*, *ā*, *am*, having 12 arms; (*as*), m., N. of one of Skanda's attendants. — *Dvādaśama*, *as*, *i*, *am*, the 12th; [cf. *dvādaśa*.] — *Dvādaśa-mahā-vākyavivaraṇa*, *am*, n. 'the explanation of the 12 great words,' N. of a philosophical work by *Vaiṣṇava-purī*. — *Dvādaśa-mūla*, *as*, m. 'having 12 roots or sources' (?), an epithet of *Vishnu*. — *Dvādaśa-rātra*, *am*, n. a period of 12 nights (or days); (*as*, *ā*, *am*), lasting 12 nights (or days). — *Dvādaśarūpa* ('*śu-rica*'), *as*, *ā*, *am*, containing 12 verses (*Rīc*s). — *Dvādaśa-lingabhava* ('*ga-ud*'), *am*, n. 'the origin of the 12 *Līngas*,' N. of a chapter of the *Vrata-prakāśa* by *Viśva-nātha*. — *Dvādaśa-locana*, *as*, *ā*, *am*, twelve-eyed; (*as*), in. an epithet of Kārttikeya. — *Dvādaśa-vārshika*, *as*, *i*, *am*, 12 years old or lasting 12 years. — *Dvādaśavārshika-vrata*, *am*, n. a vow for 12 years. — *Dvādaśa-vīdha*, *as*, *ā*, *am*, twelvefold. — *Dvādaśa-sūta*, *am*, n., 112. — *Dvādaśasāta-tama*, *as*, *i*, *am*, the 112th. — *Dvādaśa-nāśtra*, *as*, *i*, *am*, consisting of 12000 (years). — *Dvādaśāṅsu* ('*śu-an*'), *us*, *us*, *u*, having 12 rays; (*us*), m. an epithet of *Bṛihas-pati*; the planet Jupiter over which *Bṛihas-pati* presides; [cf. *dvādaśa-kara* and *dvādaśārśī*.] — *Dvādaśākṛiti* ('*śa-āk*'), *is*, *is*, *i*, having 12 shapes. — *Dvādaśāśu* ('*śa-ak*'), *as*, *i*, *am*, twelve-

eyed; (*as*), m. an epithet of Kārttikeya; N. of one of the attendants of Kārttikeya; a Buddha; [cf. *dvādaśākṣya*.] — *Dvādaśākṣura* ('*śa-akṣ*'), *as*, *ā*, *am*, containing 12 syllables; [cf. *dvādaśa-patṛaka*.] — *Dvādaśākṣhara-mantra*, *am*, n. a prayer of 12 syllables addressed to *Vishnu* (viz. *om namo bhagavate vāsudevāya*). — *Dvādaśākṣya* ('*śa-akṣ*'), *as*, m. a Buddha; [cf. *dvādaśākṣa*.] — *Dvādaśāṅgi* ('*śa-an*'), *f*, the collective sacred writings of the Jains (consisting of 12 parts). — *Dvādaśāṅgula* ('*śa-an*'), *as*, m. a measure of 12 fingers. — *Dvādaśātman* ('*śa-at*'), *ā*, *ā*, *a*, appearing in 12 forms; (*ā*), m. or *dvādaśātma*, *as*, m. the sun (as identified with the 12 *Ādityas* or the sun in each month of the year). — *Dvādaśāditya-tīrtha* ('*śa-ad*'), *am*, n., N. of a sacred bathing-place. — *Dvādaśādityāśrama* ('*śa-aditya-āś*'), *as*, m., N. of a sacred hermitage. — *Dvādaśādhyāyī* ('*śa-adh*'), *f*, N. of Jaimini's *Mīmāṃsā* consisting of 12 *Adhyāyas*. — *Dvādaśānyika* ('*śa-an*'), *as*, *ā*, *am*, one who has made 12 mistakes in reading. — *Dvādaśāyus* ('*śa-ay*'), *us*, m. 'whose life lasts 12 years,' a dog. — *Dvādaśāra* ('*śa-ara*'), *as*, *ā*, *am*, Ved. having 12 spokes (as the wheel or cycle of the year). — *Dvādaśārātri* ('*śa-ar*'), *is*, *is*, *i*, being 12 cubits long. — *Dvādaśārśī* ('*śa-ar*'), *is*, *i*, *is*, containing 12 rays; (*is*), m. an epithet of *Bṛihas-pati* or the planet Jupiter; [cf. *dvādaśa-kara* and *dvādaśāṅsu*.] — *Dvādaśāra* or (less correctly) *dvādaśāra*, *am*, n. or *dvādaśārśī*, *is*, *f*, or *dvādaśārī* ('*śa-as*'), *f*, a dodecagon, a dodecagonal figure. — *Dvādaśāha* ('*śa-aha*'), *as*, m. a period of 12 days; (*as*, *ā*, *am*), lasting 12 days; (*as*), m. a particular ceremony lasting 12 days; [cf. *bharata-p*.] — *Dvādaśāhika*, *as*, *i*, *am* (fr. *dvādaśan* + *ahan*), relating to or coming from a period of 12 days. — *Dvādaśika*, taking place or happening on the 12th day or on the 12th day of a half month. — *Dvādaśin*, *i*, *inī*, *i*, consisting of 12, divided into 12. — *Dvādaśī-tīrtha*, *am*, n., N. of a sacred bathing-place mentioned in the *Sīva-Purāṇa*. — *Dvādaśī-vrata*, *am*, n. a peculiar religious observance on the 12th day of a half month. — *Dvānavata*, *as*, *i*, *am*, the 92nd. — *Dvānavatī*, *is*, *f* = *dvi-navatī*, 92. — *Dvāpāñcāsa*, *as*, *i*, *am*, the 52nd; accompanied by 52, increased by 52. — *Dvāpāñcāsat*, *t*, *f*, 52. — *Dvāpara*, *as*, *am*, m. n. that die or side of a die which is marked with two spots or points; the Die personified; 'the age with the number two,' N. of the third of the four *Yugas* or ages of the world, comprising 2400 years, (the *Yuga* itself = 2000, each twilight = 200 years); the Age personified as a god; doubt, uncertainty. — *Dvāriṣa*, *as*, *i*, *am*, the 22nd; consisting of 22. — *Dvāriṣatī*, *is*, *f*, 22. — *Dvāriṣatī-tama*, *as*, *i*, *am*, the 22nd. — *Dvāriṣatī-dhā*, in 22 parts or ways, twenty-two-fold. — *Dvāriṣatī-sata*, *am*, n., 122. — *Dvāriṣatī-sata-tama*, *as*, *i*, *am*, the 122nd. — *Dvāshashā*, *as*, *i*, *am*, the 62nd; accompanied by or joined with 62; [cf. *dvi-shashā*.] — *Dvāshashā*, *is*, *f*, 62. — *Dvāshashā-tama*, *as*, *i*, *am*, the 62nd. — *Dvāsapata*, *as*, *i*, *am*, the 72nd. — *Dvāsapatī*, *is*, *f*, 72; [cf. *dvi-s*.]

द्वाद्वा dvā-dāśan. See *dvā*, col. 2.

द्वारं dvār, *r*, *f*. (said to be fr. rt. *deri*), Ved. a door, entrance; access; way; expedient, means, opportunity; *dvārā*, inst. c., at the end of a comp. = by means of; [cf. 1. *dur*, 2. *dura*; Zend *dvāra-m*, 'gate, palace'; Gr. *θύρα*, *θύρ-ης*, *θύρα*, *θύρ-ης*, *θύρ-ης*; Lat. *for-ēs*, *foris*, *foras*; Umbr. *vero*, 'gate,' for *vero*; perhaps also *πόλη* and *πορτα*, *d* being dropped and *v* changed into *p*, as in Zend *aspa* = *ἄσπρος* from Sanskrit *asra*; Goth. *daur*; Angl. Sax. *dur*, *dyr*; Old Germ. *tor*; Slav. *dvēr*, 'gate, door'; Lith. *dūr-ys*, 'door'; Hib. *dor*, *doras*, 'a door, gate.'] — *Dvār-etha* or *dvār-etha* or *dvār-etha* or *dvār-etha*, *as*, *ā*, *am*, standing at the gate or door; (*as*), m. a door-keeper, porter, warder. — *Dvār-rat*, *ān*, *atī*, *at*, having many doors; (*atī*), *f* = *dvāra-ratī*, q. v.

Dvāra, *am*, n. a door, gate, gateway, passage, entrance, opening (cf. *vaktra-dvāra* and *śukrasrūpā*); the body is sometimes called *nava-dvāram puram*, a city with nine gates or openings); a way, means, medium, vehicle, (the Māheśvaras hold that there are six *Dvāras* or means of obtaining a wished-for object); (*eva*), ind. by means of, by; with regard to, according to; (*i*), f. a door; [cf. *a-d'*.] — *Dvāra-kaṇṭaka*, *as*, m. 'door-thorn,' the bolt of a door; a door, gate. — *Dvāra-kapāṭa*, *as* or *am*, m. or n. (?), the leaf or fold of a door, the panel of a door. — *Dvāra-tā*, f. a gate, door, an entrance, way, access. — *Dvāra-dārsin*, *i*, m. 'watching the door,' a door-keeper. — *Dvāra-dātu* (?), *us*, m. a species of tree, = *varāḍātu*, *bhūmī-suka*. — *Dvāra-dāru*, *us*, m. (?), 'having wood fit for a door,' the tree *Tectonia Grandis*, teak. — *Dvāra-nāyaka*, *as*, m. or *dvāra-pa*, *as*, m. a door-keeper, porter, warder. — *Dvāra-paṭṭa*, *as*, m. the panel or surface of a door; the curtain of a door. — *Dvāra-pati*, *is*, m. a door-keeper, warder; N. of a kingdom (?). — *Dvāra-pāla*, *as*, m. a door-keeper, warder; an epithet of various Yakshas and of sacred places connected with them. — *Dvāra-pālaka*, *as*, m. a door-keeper; (*ikā*), f. a metonymic from *Dvāra-pālī*. — *Dvāra-piṇḍī*, f. the threshold of a door. — *Dvāra-pīdhāna* or *dvārāpīdhāna* ('*ra-ap*'), *as*, m. the bolt of a door. — *Dvāra-bali-bhu*, *k*, m. 'eating the offering (of food) scattered before the door,' the bird *Ardea Nivea*; a crow; a sparrow. — *Dvāra-bāhu*, *us*, m. 'door-arm,' a door-post, jamb. — *Dvāra-mahīma-varṇana*, *am*, n. 'description of the glory of the *dvāra*,' N. of the 127th chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Dvāra-yantra*, *am*, n. 'door-implement or door-restrainer,' a lock, bolt. — *Dvāra-vaṭ*, *ān*, *atī*, *at*, having many doors; (*atī*), f. N. of the capital of *Kṛishṇa*; [cf. *dvārakā* and *dvār-ratī*.] — *Dvāravātī-nirmāna*, *am*, n. 'the construction of *Dvāra-vaṭ*,' N. of the 116th *Adhyāya* of the *Vārāha-Purāṇa*. — *Dvāra-vaṭman*, *a*, n. a gateway. — *Dvāra-vaṭṭita*, *am*, n. black pepper. — *Dvāra-sākhā*, f. the leaf of a door, division of a door. — *Dvāra-stambha*, *as*, m. a door-post. — *Dvāra-sṭha*, *as*, *ā*, *am*, standing at the door; (*as*), m. a door-keeper, porter. — *Dvārādhipa* or *dvārādhyakṣa* ('*ra-adh*'), *as*, m. 'superintendent of the door,' a door-keeper, porter, warder, chamberlain. — *Dvārābhīmānīn* ('*ra-abh*'), *i*, *īnī*, *i*, assuming the character of the (sacred) doors. — *Dvārā-ratī*, f. = *dvāra-ratī*, q. v.

Dvārakā = *dvāra* above; (*ā* or *ikā*), f. 'the city with many gates,' N. of the capital of *Kṛishṇa* (on the western point of *Guzerāt*, supposed to have been submerged by the sea). — *Dvārakā-dāsa*, *as*, m. 'slave of *Dvārakā*,' N. of a man. — *Dvārakā-praveśa*, *as*, m. 'the entrance into *Dvārakā*,' N. of the 103rd chapter of the *Kṛishṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāṇa*. — *Dvārakā-māhātmya*, *am*, n. 'the glory of *Dvārakā*,' N. of a part of the *Skanda-Purāṇa*. — *Dvārakārambha* ('*kā-ār*'), *as*, m. 'the commencement of *Dvārakā*,' N. of the 102nd chapter of the *Kṛishṇa-khaṇḍa* of the *Brahma-vaivarta-Purāṇa*. — *Dvārakeśa* ('*kā-īśa*'), *as*, m. 'the lord of *Dvārakā*,' an epithet of *Kṛishṇa*.

Dvārīka, *as*, m. a door-keeper, warder; N. of one of the eighteen attendants of the Sun; (*ikā*), f. see *dvāraku*.

Dvārīn, *i*, m. a door-keeper, porter, warder.

Dvārīya, *as*, *ā*, *am*, belonging to a door, being at a door; (*ā*), f., scil. *sthūpā*, a door-post.

द्वि *dvi*, *dva*, m. du., *dve*, f. n. du. (the old dual form is *dva*, q. v., from the original base *dva*), two, both. In native lexicons *dvayōs* = 'in two genders,' i. e. in the masc. and fem. gender; [the original form was *dva*, as shown in nom. du., *dva*: Zend *dva*, 'two'; *bi*-in comp., e. g. *bi-tyu*, 'the second'; Gr. *δύο*, *δυώ*, *δυάκις*, *δίοι*, *δι-τυλος*, *δῖς* for *δύς*, 'twice'; *δευ-τερος* from *dva-tara*; *δουή*, 'doubt'; *δι-α*, *δίς*, *διστός*, 'double'; *δω-δεκα*: Lat. *duo*, *bis* for *dvīs*; *bi*-in comp., e. g. *bi-farius*;

vē-in comp., e. g. *vē-sanus*; *dis*-in comp., e. g. *dis-plicere*; *bi-ni*, *du-plac*, *du-b-ius*, *du-ellum*, *be-lum*: Umbr. *du-r*, 'two'; Goth. *twai*, *tvōs*, f., *tva*, n., *twīflyan*, *twi-standan*, *dis-tailyan*: Angl. Sax. *two*, *twi*, *twogan*: Old Germ. *zer* or *zar* in comp.: Slav. *dva*: Lith. *dū*, *dvi*, f. 'two'; Hib. *do*, *dú*.] — *Dvī-ka*, *as*, *ā*, *am*, having two *ks* in one's name; (*as*), m. a crow (= *kāka*); the ruddy goose, *Anas Casarca* (= *koku*, *chakra-vāka*). — *Dvī-kākāra*, *as*, m. the bird with the two *ks* in its name, the crow (= *kāka*). — *Dvī-kakud*, *t*, or *dvīka-prishṭha*, *as*, m. the camel ('two-humped,' 'two-backed'). — *Dvī-kura*, *as*, *ā* or *i*, *am*, doing two things, making two or twofold. — *Dvī-kāṇḍa*, *as*, *i*, *am*, consisting of two parts, (but the fem. is in *ā* if measure is denoted, Pān. IV. 1. 23.). — *Dvī-kārshāṇa* or *dvi-kārshāṇika*, *as*, *i*, *am*, worth two *Kārshāṇas*. — *Dvī-kulja*, *as*, *ā*, *am*, having two humps. — *Dvī-khaṇḍika*, f. a complet. — *Dvī-khārika*, *as*, *ā*, *am*, worth two *Khāris*. — *Dvī-khura*, *as*, *ā*, *am*, cloven-hoofed, cloven-footed. — *Dvī-gat*, *t*, m., N. of a *Bhārgava*. — *Dvī-gu*, *us*, m., scil. *samāsa*, a compound word in which the first member of the compound is a numeral; (the word *dvi-gu*, 'having two cows or worth two cows,' is itself an example of this class of compounds, a single example often serving in native grammatical terminology as the name for the whole class.) — *Dvī-guṇa*, *as*, *ā*, *am*, double, twofold, of two kinds, twice as much or as large; multiplied by two, doubled. — *Dvī-guṇa-tva*, *am*, n. the state of being twofold, duplication. — *Dvī-guṇa-karṇa*, *as*, *ā*, *am*, having an ear divided into two parts by a slit (as a mark to distinguish cattle). — *Dvī-guṇa-kṛi*, cl. S. P. A. *-karoti*, *-kṛute*, *-kartum*, to plough twice. — *Dvī-guṇa-kṛita*, *as*, *ā*, *am*, twice ploughed; (also read *dvi-guṇi-kṛita*). — *Dvī-guṇita*, *as*, *ā*, *am*, doubled, double, multiplied by two; folded, invested, enveloped. — *Dvī-guṇi-kṛita*, *as*, *ā*, *am*, doubled, increased. — *Dvī-guṇi-bhūta*, *as*, *ā*, *am*, doubled, augmented. — *Dvī-ṇakra*, *as*, m., N. of a *Dānava*. — *Dvī-ṇaturaśraka* or *-asraka*, *as*, m., N. of a particular gesture or posture. — *Dvī-ṇatur-gṇa*, *as*, *t*, *am*, multiplied by two and four. — *Dvī-ṇatvārīṇsa*, *as*, *i*, *am*, the 42nd. — *Dvī-ṇatvārīṇsat*, *t*, f., 42; [cf. *dvā-ṇatvārīṇsat*.] — *Dvī-ṇatvārīṇsika*, *as*, &c., consisting of 42. — *Dvī-ṇaraṇa*, *as*, *ā*, *am*, two-legged, having two legs, bipedal. — *Dvī-ṇāhina*, *as*, *ā*, *am*, cut into two, bisected. — *Dvī-ja*, *as*, *ā*, *am*, twice-born; (*as*), m. a man of any one of the first three classes, a Brāhman, Kshatriya, or Vaiśya (whose investiture with the *Yajñopavita* or sacrificial cord at the age of puberty constitutes religiously and metaphorically their second birth, see *upa-naya*, p. 164, col. 3); a Brāhman; any oviparous animal (as a bird, a snake, a fish, &c., born first in the shell and next produced from it); a tooth (which falls out and grows again); coriander seed (= *tumburu*); (*ā*), f. a kind of fragrant plant, = *renukā*; *Clerodendrum Siphonanthus* (= *bhārgi*); kundur or gum olibanum (= *pālanki*); [cf. *dvi-jā*.] — *Dvī-ja-kutsita*, *as*, m. 'the tree despised by the Brāhmins,' *Cordia Latifolia* and *Myxa* (= *śleshmāntaka*). — *Dvī-ja-keṭu*, *us*, m. a kind of citron. — *Dvī-ja-ṇṇatra*, *am*, n., N. of a place. — *Dvī-ja-jetṛi*, *tā*, m., N. of a Brāhman. — *Dvī-ja-tva*, *am*, n. 'the state of being twice-born,' the condition or rank of a Brāhman. — *Dvī-ja-dāsa*, *as*, m. 'the slave of the twice-born,' a servant of the first three classes, a *Sūdra*. — *Dvī-ja-deva*, *as*, m. 'a god among the twice-born,' a Brāhman. — *Dvī-jadeva-deva*, *as*, m. 'a god among the Brāhmins,' a very pious or excellent Brāhman. — *Dvī-ja-nishervita*, *as*, *ā*, *am*, inhabited by birds. — *Dvī-ja-nman*, *ā*, *ā*, *am*, having a double birth or birthplace, having two natures; regenerate; oviparous; (*ā*), m. a member of the first three classes, especially a Brāhman; a bird, any oviparous animal; a tooth; [cf. *dvi-ja* and *dvi-jāti*.] — *Dvī-ja-pati*, *is*, m. 'lord of the twice-born' (i. e. according to some 'lord of the Brāhmins,' but according to others the moon is said to be 'the chief of the twice-born,'

as produced in the first instance from the eye of *Atri* and again from the ocean of milk at its churning by the gods and demons); the moon; [cf. *dvija-rāja*, *dvijēśa*, *dvijēśvara*.] — *Dvī-ja-prapā*, f. the trench round the foot of a tree into which water is poured; a trough near a well for watering birds, cattle, &c. — *Dvī-ja-priya*, *as*, *ā*, *am*, dear to a man of the first three classes, especially to a Brāhman; (*ā*), f. the *Soma* plant, *Asclepias Acida*. — *Dvī-ja-bandhu*, *us*, m. 'a mere twice-born man,' i. e. a member of the first three classes not invested with the sacred string, or one merely called a *Dvi-ja*, but not so in fact; [cf. *kshatra-bandhu*.] — *Dvī-ja-bruwa*, *as*, m. 'merely called twice-born,' i. e. a Brāhman merely by name or by birth and not by observance of spiritual duties. — *Dvī-ja-malla*, *as*, m., N. of a nian. — *Dvī-ja-mukhya*, *as*, m. 'the most excellent among the twice-born,' a Brāhman. — *Dvī-ja-rāja*, *as*, m. 'the king of the twice-born,' the moon [cf. *dvī-ja-pati*]; 'the king of the birds,' an epithet of *Garuḍa*; 'the king of the serpents,' an epithet of *Ananta* (as a synonym of the moon); camphor. — *Dvī-jarshabha* ('*ja-rish*'), *as*, m. 'the bull among the twice-born,' i. e. the best of the twice-born, a Brāhman. — *Dvī-ja-līngin*, *i*, *īnī*, *i*, wearing the insignia of a Brāhman; (*i*), m. a Kshatriya or man of the military tribe; an impostor, a pretended Brāhman who wears the distinguishing badge of that tribe without belonging to it. — *Dvī-ja-vara*, *as*, m. 'the best among the twice-born,' a Brāhman. — *Dvī-jararya*, *as*, m. an excellent or superior Brāhman. — *Dvī-ja-rāhana*, *as*, m. 'whose vehicle is the bird (*Garuḍa*),' epithet of *Kṛishṇa* or *Vishṇu*. — *Dvī-ja-vaṇa*, *as*, m. gum-boil, tooth-ache (= *dantār-buda*). — *Dvī-ja-sapta*, *as*, m. 'the pulse cursed by the Brāhmins,' i. e. prohibited on some occasions, *Dolichos Catjang* (= *rāja-māsha*); (also read *dvī-ja-sapta*). — *Dvī-ja-sūśrūshā*, f. service of the twice-born, service done to the first three classes, especially to the Brāhmins by the fourth or *Sūdras*. — *Dvī-ja-sreshṭha* or *dvī-ja-sattana*, *as*, m. 'the best of the twice-born,' a Brāhman. — *Dvī-ja-sevaka*, *us*, m. 'a servant of the twice-born,' a servant of the first three classes, a *Sūdra* or man of the fourth and servile class; [cf. *dvījopāsaka*.] — *Dvī-ja-sevā*, f. 'the service of the twice-born,' service of the first three classes, especially of the Brāhmins by the fourth or *Sūdras*. — *Dvī-ja-sneha*, *as*, m. 'the favourite of Brāhmins,' N. of the *Butea Frondosa*. — *Dvī-jā*, *ās*, *ās*, *am*, Ved. twice-born, doubly born; [cf. *dvi-ja*.] — *Dvī-jāgrya* ('*ja-ag*'), *as*, m. 'chief of the twice-born,' a Brāhman. — *Dvī-jāṅgikā* and *dvī-jāṅgi* ('*ja-an*'), f. a kind of medicinal plant, = *kaṭukā*. — *Dvī-jāti*, *is*, *is*, *i*, twice-born; (*is*), m. a man of either of the first three classes, especially a Brāhman; any oviparous animal (as a bird, snake, &c.); [cf. *dvi-ja* and *dvī-ja-nman*.] — *Dvī-jāti-jana-vatsala*, *as*, *ā*, *am*, friendly to the Brāhman race. — *Dvī-jāti-mukhya*, *as*, m. 'the chief among the twice-born,' a Brāhman. — *Dvī-jāti-sāt*, ind. as a present for Brāhmins. — *Dvī-jātiya*, *as*, *ā*, *am*, relating to the first three or twice-born classes; of twofold nature, of mixed origin or breed, mongrel; (*as*), m. a mule. — *Dvī-jānī*, *is*, *is*, *i*, Ved. having two wives. — *Dvī-jāntuloma* ('*ja-an*'), *am*, n. the regular order or series of the first three twice-born classes. — *Dvī-jānyāni*, f. the thread or cord worn over the shoulder and marking the first three twice-born classes. — *Dvī-jālaya* ('*ja-āl*'), *as*, m. 'the residence of birds,' the hollow trunk of a tree; the residence of Brāhmins. — *Dvī-jihva*, *as*, *ā*, *am*, two-tongued, double-tongued (literally or figuratively), insincere; (*as*), m. a peculiar disease of the tongue; a snake; an informer, a rogue, scoundrel, bad man; a thief; N. of a Rakshas; (also read *dvi-jihva*). — *Dvī-jihva-tā*, f. 'the state of having two tongues,' insincerity, dishonesty. — *Dvī-jendrakā* ('*ja-in*'), *as*, m. = *dvī-ja-keṭu*, q. v. — *Dvī-jēśa* ('*ja-īś*'), *as*, m. 'lord of the twice-born,' the moon; [cf. *dvī-ja-pati*, *dvī-ja-rāja*, *dvī-jēśvara*.] — *Dvī-jēśvara* ('*ja-īś*'), *as*, m. 'the lord of the twice-born,' epithet of the Moon, see

dvi-ja-pati; of Śiva. — *Dvijottama* (°*ja-ut*), *as*, m. 'servant of the twice-born,' best of the twice-born, a Brahman. — *Dvijopāsaka* (°*ja-up*), *as*, m. 'servant of the twice-born,' a servant of the first three classes, a Śūdra; [cf. *dvi-ja-sevaka*]. — *Dvijyā*, *f*, the sine or chord of an arc. — *Dvijyā-mārga*, *am*, n. a horizontal line. — *Dvi-ṭha*, *as*, m., N. of the symbol Visarga (as having two points); N. of Svāhā, wife of Agni. — *i*, *dvī-tā*, *f*. = *Dvi-tā* below; [cf. p. 445, col. 3]. — *Dvi-tra*, *ās*, *ās*, *am*, pl. two or three. — *Dvi-tri-datura*, *as*, &c., happening two or three or four times; (*am*), ind. twice or thrice or four times. — *Dvi-tva*, *am*, n. doubleness, the number two, a pair, couple; duality; the dual; reduplication (of a letter or word). — *Dvidandū*, ind. (fr. *dvi-dandū*), with two sticks, stick against stick, single-stick, quarter-staff. — *Dvidandū*, *i*, m. 'carrying two staves,' a kind of mendicant. — *Dvi-dat*, *am*, *atī*, *at*, having two teeth (as a mark of age); [cf. Lat. *bi-dens*]. — *Dvi-danta*, *as*, *i*, *am*, having two teeth. — *Dvi-dāta*, *as*, *ā*, *am*, 'having two parts,' split in two, two-leaved; (*ā*), *f*. *Bauhinia Tomentosa*. — *Dvi-dāsa*, *ās*, m. pl. twenty, two tens. — *Dvi-dānu*, *f*. (a cow) tied with two ropes. — *Dvi-dīva*, *as*, *ā*, *am*, lasting two days; (*as*), m. a ceremony or festival that lasts two days. — *Dvi-dēva*, *as*, *ā*, *am*, belonging to or sacred to two deities; (*am*), n. the constellation Viśākhā; (also read *dvi-daivatyā*). — *Dvi-devatya*, *as*, *ā*, *am*, relating or belonging to two deities. — *Dvi-deha*, *as*, m. 'two-bodied, double-bodied,' epithet of the god Gaṇeśa (having the head of an elephant with the figure of a man; cf. *dvi-sarira* and *dvi-dhātū*). — *Dvi-daivatyā*, *f*. the constellation Viśākhā (Indra and Agni jointly presiding over this asterism; cf. *dvi-devala*). — *Dvi-dha*, *as*, *ā*, *am*, divided in two, split asunder. — *Dvi-dhā*, ind. in a twofold manner, in two parts, of two kinds or sorts, in two ways, in two directions, divided; [cf. Gr. *διχα*, *διχῶδ*, *δισός*]. — *Dvidhā-karāṇa*, *am*, n. the act of making twofold, dividing into two parts, splitting, arranging in two ways, &c. — *Dvidhā-kāra* (°*dha-āk*), *as*, *ā*, *am*, of a twofold form, in a twofold manner. — *Dvidhā-gati*, *is*, m. 'going in two ways or by water and land,' a crab; a crocodile. — *Dvi-dhātū*, *us*, *us*, *am*, having two natures or two roots &c.; (*as*), m. an epithet of Gaṇeśa; [cf. *dvi-deha*]. — *Dvidhātmatka* (°*dha-āt*), *am*, n. a nutmeg (as being of two kinds?). — *Dvidhā-lekha*, *as*, *ā*, *am*, to be written in two ways; (*as*), m. the tree Phoenix Paludosa (= *hintāla*), the marshy date tree. — *Dvi-nagnaka*, *as*, m. a circumcised man, one having no prepuce. — *Dvinavata*, *as*, *i*, *am* (fr. the following), the 92nd. — *Dvi-narati*, *is*, *f*, 92. — *Dvinavati-tama*, *as*, *i*, *am*, the 92nd. — *Dvināmna*, *ā*, *mā*, *u*, having two names. — *Dvi-ni-lhāna*, *am*, n., N. of a Sāman. — *Dvi-nishka*, *as*, *ā*, *am*, or *dvinishika*, *as*, *i*, *am*, bought &c. with two Nishkas. — *Dvi-pa*, *as*, m. 'drinking twice,' an elephant (the elephant imbibing fluids by his trunk and thence conveying them into his mouth); the tree Mesua Ferrea; [cf. *gandha-d* and *dvi-pāyin*]. — *Dvipaṇḍāmūli*, *f*. = *dasa-mūla*, q. v. — *Dvipaṇḍāsa*, *as*, *i*, *am* (fr. *dvi-paṇḍāsāt*), the 52nd. — *Dvi-paṇḍāsāt*, *t*, *f*, 52. — *Dvipaṇḍāsāt-tama*, *as*, *i*, *am*, the 52nd. — *Dvi-paṇya*, *as*, *ā*, *am*, worth two Paṇyas. — *Dvi-patraka*, *as* or *am*, n. or n. (?), a kind of bulbous plant (= *cauḍāla-kanda*). — *Dvi-patha*, *am*, n. a cross-way, a place where two roads meet; (*ā*), *f*. a kind of metre. — *Dvi-pad* or *dvi-pād*, *-pāt*, *-pāt* or *-padi*, *-pat*, two-footed, bipedal; (*pād*), m. a biped, a man; a god; a demon; a bird; (*pat*), n. men collectively; (*t*, *t*, *t*), consisting of two Padas; m. a metre of two Padas; (*padi*), *f*. a kind of Prākṛit metre; [cf. Lat. *bi-pes*; Gr. *δι-πους*]. (According to Pāṇ. IV. 1, 9, the fem. must be *dvi-padā* when agreeing with *ṛi*, e. g. *dvi-padā ṛi*, 'a verse containing two Padas,' but *dvi-padi* etc., 'a woman with two feet.') — *Dvi-pada*, *as*, *ā*, *am*, two-footed, bipedal; containing two Padas; (*as*), m. a biped, (consequently) a man; (*ā*), *f*, scil. *ṛi*, a verse con-

sisting of two Padas; a kind of Prākṛit metre; (in mathem.) binomial; containing two words; a peculiar sign of the zodiac; (*ā*), *f*. a kind of jasmine [cf. *dvi-puṭī*]; (*am*), n. a combination of two words. — *Dvipada-pati*, *is*, m. 'the lord of bipeds,' a king, prince. — *Dvipada-rāśi*, *is*, *f*. any one of the signs Gemini, Libra, Aquarius, Virgo, and half of Sagittarius. — *Dvipadāntara* or *dvipadābhyāsa* (°*da-an*), (°*da-abh*), *am*, n., N. of a Sāman. — *Dvi-paditā*, *f*. double amount (?); a kind of Prākṛit metre (= *dvi-padi*); a peculiar manner of singing. — *Dvipa-mada*, *as*, m. the juice exuding from the elephant's temples. — *Dvi-parṇa*, *as*, *i*, *am*, two-leaved, opposite-leaved; (*i*), *f*. wild jew's thorn (= *vana-koli*). — *Dvipāt-tva*, *am*, n. or *dvipāt-tā*, *f*. two-footedness, the state of a biped; bipartiteness. — *Dvi-pātra*, *am*, n. a couple of vessels. — *Dvi-pād*, see *dvi-pad*. — *Dvi-pāda*, *as*, *i*, *am*, two-footed, bipedal, a biped. — *Dvi-pādya*, *as*, *ā*, *am*, worth double; bought &c. with two quarters, double; (*as*, *am*), m. n. a double penalty, an amercement of twice the common amount. — *Dvi-pāyin*, *i*, m. 'drinking twice,' an elephant; [cf. *dvi-pa*]. — *Dvipāyā* (°*pa-ās*), *as*, m. 'having the face of an elephant,' an epithet of Gaṇeśa. — *Dvi-puta*, *as*, *i*, *am*, folded double, having two folds; (*i*), *f*. a kind of jacinthe. — *Dvi-purusha*, *as*, *ā* or *i*, *am*, having the length of two men; (*as*, *ā*, *am*), worth two men, Pāṇ. IV. 1, 24; (*am*), ind. through two generations. — *Dvi-prishṭha*, *as*, m. (with Jains) the second black Vāsu-deva. — *Dvipendra* (°*pa-in*), *as*, m. 'prince of elephants,' a large elephant. — *Dvipendra-dāna*, *am*, n. or *dvipendra-mada*, *as*, m. the liquor flowing from the temples of a large elephant in rut. — *Dvi-pratika*, *as*, *i*, *am*, bought &c. with two Kāṣhāpanas. — *Dvi-bāndhu*, *us*, m. 'having two friends (?)', Ved., N. of a man. — *Dvi-barha-jman*, *ā*, m., Ved. having a double course; (Sāy.) whose course is spread through two. — *Dvi-barhas*, *ās*, m., Ved. doubly close or thick, strong; doubled (as opposed to single); (Sāy.) mighty in two places, mightily expanded in the two worlds; (the form *dvi-barhās* appears also as neut. and as an adverb.) — *Dvi-bāhu*, *us*, *us*, *am*, two-armed. — *Dvi-bāhuka*, *as*, m. 'the two-armed one,' N. of one of the attendants of Śiva. — *Dvi-bhūja*, *as*, *ā*, *am*, two-armed; (*as*), m. an angle. — *Dvi-bhūma*, *as*, *ā*, *am*, having two floors. — *Dvi-maya*, *as*, *i*, *am*, made or consisting of two (parts). — *Dvi-mātri*, *tā*, *tri*, *tri*, Ved. having two mothers; (Sāy.) the measurer of the two worlds. — *Dvimātri-ja*, *as*, *ā*, *am*, having two mothers, born from two mothers, born in two ways, having different mothers (thus Gaṇeśa was the son of Pārvatī, but according to one legend was formed of the scurf and impurities of her body; cf. *dvaimātura*). — *Dvi-mātra* or *dvimātrika*, *as*, *ā*, *am*, containing two syllabic instants (as a long vowel). — *Dvi-māyā*, *f*. a cross-way, a place where two roads meet. — *Dvi-māshya*, *as*, *ā*, *am*, worth two Māshas. — *Dvi-miḍha*, *as*, m., N. of a son of Hastin (Bṛihat) and grandson of Su-hotra. — *Dvi-mukha*, *as*, *ā*, *am*, two-faced, having two mouths; (*as*), m. a sort of snake; (*as*), m. a kind of serpent, Amphibiscena, a kind of worm (= *kṛimī*); (*ā*), *f*. a leech; a small water-jar with two mouths (= *karkari*). — *Dvimukhāhi* (°*kha-ahī*), *is*, m. 'a snake with two mouths,' a peculiar kind of serpent (= *ahirāṇī*). — *Dvimukhoraga* (°*kha-ur*), *as*, m. a kind of serpent; see above. — *Dvi-muṇi*, ind. produced by two sages; [cf. *tri-muṇi*]. — *Dvi-muṣali* or *dvi-muṣali*, ind. with two clubs or maces, club against club (in fighting). — *Dvi-mūrdha*, *as*, *i*, *am*, two-headed. — *Dvi-mūrdhan*, *ā*, *ā*, *am*, two-headed, bicipital; (*ā*), m., N. of an Asura. — *Dvi-guṇanun*, ind., N. of a place. — *Dvi-godha*, *as*, m. 'fighting with two,' epithet of the charioteer of Kṛiṣṇa; (*i*), *f*. a kind of metre consisting of four lines of six syllables each. — *Dvi-ṛa*, *as*, m. a bee; [cf. *dvi-repha*]. — *Dvi-rada*, *as*, *ā*, *am*, two-toothed, two-tusked; (*as*), m. an elephant. — *Dviradā-karāṇa* (°*ra-af*), *am*, n. the tip of an elephant's trunk. — *Dviradāntaku* (°*da-au*), *as*, m. 'destroyer

of the elephant,' the lion. — *Dviradārātī* (°*da-aṛ*), *is*, m. 'enemy of the elephant,' N. of the fabulous animal Sarabha. — *Dviradāsana* (°*da-aś*), *as*, m. 'food of the elephant,' epithet of the Ficus Religiosa. — *Dvi-rasana*, *as*, *ā*, *am*, double-tongued, having a forked tongue; (*as*), m. a snake in general. — *Dvirāja*, *am*, n., Ved. the battle between the two kings. — *Dvi-rātra*, *as*, *ā*, *am*, lasting two nights; (*as*), m. a period of two nights or days. — *Dvirātriṇa*, *as*, *ā*, *am*, lasting two nights; to be accomplished in two nights. — *Dvi-rātra*, *as*, *ā*, *am*, bifform, of two forms, twofold; bicolour; bipartite; having a different shape; spelt or written in two ways; (*as*), m. variety of interpretation or reading; a word that may be correctly spelt in two ways. — *Dvirūpa-kosha*, 'the treasury of words written in two ways,' a dictionary of words spelt in two ways. — *Dvirūpa-tā*, *f*. doubleness of form, a double form or manner of expression. — *Dvi-retas*, *ās*, *ās*, *as*, doubly impregnating (as the male ass which impregnates the she-ass and mare); receiving double impregnation (as a mare which is impregnated by the horse and male ass). — *Dvi-repha*, *as*, m. the insect with two *rs* in its name (= *bhrāmara*), a large black bee. — *Dvirepha-gaṇa-sammitā*, *f*. 'resembling a multitude of bees,' a kind of rose. — *Dvirepha-māla*, *f*. or *dvirepha-vṛnda*, *as*, m. a flight or swarm of bees. — *Dri-lakṣhaṇa*, *as*, *ā*, *am*, twofold, of two kinds. — *Dri-laya*, 'double-time (?)', a term in music. — *Dvi-vakra*, *as*, *ā*, *am*, having two mouths, two-faced; (*as*), m., N. of a Dānava. — *Dvi-vaṇa*, *am*, n. or *dvi-vaṇas*, *as*, n. the dual, the terminations of the dual. — *Dvicaṇānta* (°*na-an*), *as*, m. a dual termination. — *Dvi-vajraka*, *as*, m. a column with sixteen angles or sides. — *Dvi-varṇa*, *as*, *ā*, *am*, two-coloured, bicolour; (*am*), n. doubling of a consonant. — *Dvitarna-ratha*, *as*, m. 'having a bicolour chariot,' N. of one of the ancestors of Sākya-muni. — *Dvi-varsha*, *as*, *ā*, *am*, two years old &c.; (*ā*), *f*. a cow two years old. — *Dvi-varshaka*, *as*, *ā*, *am*, or *dvi-varṣhika*, or *dvi-varṣhika*, *as*, *i*, *am*, biennial, two years old, of two years standing. — *Dvi-vāhikā*, *f*. a swing, a swinging cot, a litter. — *Dvi-viṣatikā*, *as*, *ā*, *am*, worth twice twenty. — *Dvi-viṣatī*, *as*, m., N. of a monkey (slain by Viṣṇu, or Viṣṇu in the form of Kṛiṣṇa or of Bala-rāma; but according to other legends an ally of Rāma and, like Mainda, a son of the Āsvins). — *Dvididāri* (°*da-ari*), *is*, m. 'the enemy of Dvi-vida,' an epithet of Viṣṇu. — *Dvi-vidha*, *as*, *ā*, *am*, of two sorts, bifform, of two kinds or ways, bipartite. — *Dvi-rindu*, *us*, m. 'consisting of two points,' the symbol Visarga. — *Dvi-rista*, *as*, *ā*, *am*, or *dvi-raistika*, *as*, *i*, *am*, worth two Vistas. — *Dvi-veda*, *as*, *ā*, *am*, or *dvi-vedin*, *i*, *ini*, *i*, studying two Vedas, familiar with two Vedas. — *Dviveda-gaṇa*, *as*, m., N. of a commentator. — *Dvi-reṣarā*, *f*. a kind of light carriage drawn by mules. — *Dvi-sata*, *am*, n., 200; 102; (*as*, *i*, *am*), the 200th; consisting of 200, containing 200. — *Drisataka*, worth 200, bought for 200. — *Dvisata-tama*, *as*, *i*, *am*, the 200th. — *Dvi-satikā*, *f*. an aggregate or amount of 200. — *Dviṣatya*, *as*, *ā*, *am*, = *dvisataka*. — *Dvi-sūpa*, *as*, *ā*, *am*, cloven-footed, bisulcous; (*as*), m. any cloven-footed animal. — *Dvi-sarira*, *as*, m. 'two-bodied, double-bodied,' epithet of Gaṇeśa; [cf. *dvi-deha*]. — *Dvi-saras*, *ās*, *ās*, *as*, Ved. having twofold strength. — *Dvi-sas*, ind. two by two, in couples, by pairs. — *Dvi-sāṇa* or *dvi-sāṇa*, *as*, *ā*, *am*, worth two Sāṇas; [cf. *dvi-sāṇa*]. — *Dvi-sāla*, *as*, *ā*, *am*, containing two rooms (as a house). — *Dvi-sirsha* or *dvi-sirshaka*, *as*, *ā*, *am*, two-headed, bicipital; (*as*), m. an epithet of Agni. — *Dvi-sūrpa* or *dvi-saurpika*, *as*, *i*, *am*, worth two Sūrpas or winnowing baskets. — *Dvi-sringikā*, *f*. N. of a plant; = *medhacallī*. — *Dvi-sringin*, *i*, *iui*, *i*, two-horned; (*i*), *f*. a sort of fish, commonly called Marmaka. — *Dvi-shankhita*, *as*, *ā*, *am* (fr. *dvi + shankh*), twice folded (as a skin). — *Dvi-shaulhi* or *dvi-saudhi*, *is*, *is*, *i*, admitting a twofold Sandhi. — *Dvi-shashṭi*, *f*, m. f. n. pl. twice six, twelve. — *Dvi-shashṭa*, *as*, *i*, *am*, the 62nd.

— *Dvi-shashṭi*, *is*, *f*, 62; [cf. *dvā-shashṭi*.] — *Dvi-shashṭi-tama*, *as*, *i*, *am*, the 62nd. — *Dvi-shashṭi-śka*, *as*, *i*, *am*, consisting of 62; worth 62, &c. — *Dvi-shāḥasra*, *as*, *i*, *am*, Ved. = *dvi-sahasra*, *q. v.* — *Dvi-shūktā*, *as*, *i*, *am*, having two Suktas. — *Dvi-shṭha*, *as*, *i*, *am*, staying in two places. — *Dvi-shṭha-tā*, *f*, the state of staying in two places. — *Dvi-sandhi*, see *dvi-shandhi*. — *Dvi-saptatā*, *as*, *i*, *am*, the 72nd. — *Dvi-saptatī*, *is*, *f*, 72; [cf. *dvā-saptatī*.] — *Dvi-saptatī-tama*, *as*, *i*, *am*, the 72nd. — *Dvi-saptā-dhā*, *ind*, into or in 14 parts, in 14 ways. — *Dvi-saptāḥa* (*ṭa-aha*), *as*, *m*, a fortnight. — *Dvi-sama*, *as*, *i*, *am*, consisting of two equal portions, having two equal sides. — *Dvi-samutribhūja*, *as*, *m*, an isosceles triangle. — *Dvi-sahasra*, *am*, *n*, 2000; (as, &c.), worth 2000. — *Dvi-sahasrākṣa* (*ṛa-akṣ*), *as*, *i*, *am*, having 2000 eyes; (as), *n*, 'the two-thousand-eyed one,' the great serpent Śeṣha who is regarded as sovereign of the serpent-race and who formed the couch of Viṣṇu. — *Dvi-sāmratsarika*, *as*, *i*, *am*, lasting two years or intended for two years. — *Dvi-sāptatika*, *as*, *i*, *am*, having the value of 72. — *Dvi-sāhasra* or *dvi-shāhasra*, *as*, *i*, *am*, having the value of 2000, consisting of 2000. — *Dvi-sītya*, *as*, *i*, *am*, twice furrowed, twice ploughed (first lengthways and then across). — *Dvi-suvārṇa* or *dvi-suvārṇika*, *as*, &c., worth two Su-vārṇas. — *Dvi-stana*, *as*, *i*, *am*, two-breasted, two-shouldered. — *Dvi-svabhāva*, *as*, *i*, *am*, having a double nature, of two characters. — *Dvi-han*, *ā*, *m*, 'striking twice or with tusks and teeth,' an elephant. — *Dvi-halya*, *as*, *i*, *am*, twice ploughed; [cf. *dvi-sītya*.] — *Dvi-hāyana*, *as*, *i*, *am*, two years old; (*i*), *f*, a cow two years old. — *Dvi-hinkāra*, *am*, *n*, N. of a Sāman. — *Dvi-hina*, *as*, *i*, *am*, destitute of both genders (i.e. of the masc. and fem.), neuter; (*am*), *n*, the neuter gender. — *Dvi-hṛdaya*, *ā*, *f*, 'having two hearts,' a pregnant woman. — *Dvi-hotṛi*, *tā*, *m*, 'a double Hotṛi,' epithet of Agni. — *Dviḍa* (*dvi-ḍa*), *am*, *n*, N. of a Sāman. — *Dvindrīya* (*dvi-inṛ*), *am*, *n*, two organs of sense; (*as*, *i*, *am*), having two organs of sense (touch and taste). — *Dvindrīya-grāhya*, *as*, *i*, *am*, perceptible by two senses (by sight and touch &c.). — *Dvīpa*, see col. 3. — *Dvy-aṅśa*, *as* or *am*, *m*, or *n* (?), two parts. — *Dvy-akṣa*, *as*, *i*, *am*, two-eyed, binocular. — *Dvy-akṣara*, *as*, *i*, *am*, two-syllabled, dissyllabic; (*am*), *n*, a dissyllable, a word of two syllables. — *Dvy-agra*, *as*, *i*, *am*, two-pointed, ending in two extremities. — *Dvy-angula*, *am*, *n*, two fingers' length; (*as*, *i*, *am*), measuring two fingers. — *Dvy-añjala*, *am*, *n*, or *dvy-añjalī*, *n*, two Añjalis or handfuls; (*as*, *i*, *am*), measuring &c. two Añjalis or handfuls. — *Dvy-aṇuka*, *am*, *n*, the aggregation or combination of two atoms, (the first step in the formation of substances when they become perceptible.) — *Dvy-anya*, *as*, *i*, *am*, accompanied &c. by two others; (*am*), *n*, two others collectively. — *Dvy-artha*, *as*, *i*, *am*, having two senses or interpretations, ambiguous, equivocal; having two objects; (*as*), *m*, double meaning, double entendre. — *Dvy-aṣṭa*, *as*, *i*, *am*, the 82nd. — *Dvy-aṣṭi*, *is*, *f*, 82. — *Dvy-aṣṭi-tama*, *as*, *i*, *am*, the 82nd. — *Dvy-aṣṭā*, *am*, *n*, copper. — *Dvy-aṣṭa-sahasra*, *am*, *n*, 16000. — *Dvy-aha*, *as*, *m*, a period of two days (loc. *dvy-ahni*); (*as*, *i*, *am*), lasting two days; (*as*), *m*, a ceremony or festival lasting two days. — *Dvyāhina*, *as*, *i*, *am*, of or belonging to two days, relating to a ceremony which lasts two days. — *Dvy-ātmaka*, *as*, *i*, *am*, having a double nature, comprising two, being two; (*ās*), *m*, pl. the signs of the zodiac Gemini, Virgo, Sagittarius, and Pisces. — *Dvy-āmushyāyana*, *as*, *m*, descended from two persons, standing in the relationship of an Āmushyāyana to two people; a son of two fathers, a boy who remains heir to his father though adopted by another. — *Dvy-āyusha*, *am*, *n*, a double life, two lives. — *Dvyāhika*, *as*, *i*, *am* (fr. *dvy-aha*), returning the third day, produced &c. in two days. — *Dvy-udātta*, *as*, *i*, *am*, doubly accented; (*am*), *n*, a word so accented. — *Dvy-ṛiṇa*, *as*, *m*, Ved. a strophe

consisting of two verses. — *Dvy-ekāntara* (*ka-an*), *as*, *i*, *am*, having two or one between, separated by one or two, one or two off. — *Dvyoga*, *as*, *i*, *am* (for *dvi-yoga*), drawn by two pairs (as a carriage). — *Dvy-opaśa*, *as*, *i*, *am*, having two superfluous (syllables &c.); having two appendages. — *Dvika*, *as*, *i*, *am*, consisting of two, twofold, a pair; the second; happening the second time; increased by two (e.g. *dvikam satam*, 102, i.e. two per cent). — *Dvita*, *as*, *m*, N. of an Āptya (supposed to be the author of a Rīg-veda hymn; in epic poetry, Ekata, Dvita, and Trita are children of Gautama or of Brahmā or Prajā-pati); N. of a descendant of Atri; [cf. *trita*.] — *Dvita-vana*, *as*, *m*, N. of a man; [cf. *dvatārana*.] — *Dvitiya*, *as*, *i*, *am*, consisting of two, divided into two parts, twofold, double; *dvitaye* or *dvi-tayā*, *m*, pl. two, both (e.g. *te dvitaye*, these two or these two classes of things); (*am*), *n*, a pair, two. — *Dvitiya*, *as*, *i*, *am*, second, the second; forming the half or second part of anything; (*as*), *m*, the second person, the second in a family, i.e. a son; a companion, fellow, partner (e.g. *Kṛishṇa-dvitiya*, accompanied by Kṛishṇa; cf. *a-dv*°, *dhanur-dv*°, *chāyā-dv*°); the second letter (in a class), the hard or aspirated consonant in each of the five classes; (*ā*), *f*, a female companion, a wife ('a second self'); the second day of a half month; (scil. *vi-bhakti*) the second case, the accusative, the termination of this case, a word standing in this case; (with *bhāga*) the second half; (*am*), *n*, the half; (*am*), *ind*, for the second time, a second time, again. — *Dvitiya-tā*, *f*, or *dvitiya-tva*, *am*, *n*, the state of being second, the condition or quality or rank of a second. — *Dvitiya-triphalā*, *f*, the second set of three fruits, viz. the grape, the date, and the gambhārī. — *Dvitiya-vat*, *ān*, *atī*, *at*, having as a second or companion. — *Dvitiya-vayas*, *ās*, *ās*, *as*, having arrived at the second period of life. — *Dvitiya-svara*, *am*, *n*, N. of a Sāman. — *Dvitiyā-kṛi*, *cl*, 8. P. A. -*karoti*, -*kurute*, -*kartum*, to plough twice. — *Dvitiyā-kṛita*, *as*, *i*, *am*, twice ploughed (as a field). — *Dvitiyā-bhā* (*ya-bhā*), *f*, a scitamineous plant, Curcuma Xanthorrhiza (= *dāru-haridra*). — *Dvitiyaka*, (*as* or *i* *kā*?) *am*, the second, happening the second time; returning every second day; [cf. *dvaitiyaka*.] — *Dvitiyika*, *as*, *i*, *am*, second. — *Dvitiyin*, *i*, *inī*, *i*, standing in the second place or rank; [cf. *tritiyin*.] — *Dvis*, *ind*, twice; [cf. Gr. *dis*; Zend *bis*; Lat. *bis*, *dis*- in *dis-cedo* &c.; probably also Goth. prefix *mis*- and *missa*- in *missa-dēths*, *missa-leiks*.] — *Dvir-svara*, *as*, *i*, *am*, doubly accented. — *Dvir-ansaka*, *as*, *i*, *am*, having two shoulders. — *Dvir-abhyasta*, *as*, *i*, *am*, twice repeated. — *Dvir-abhyāsakūpāra* (*sa-āk*), *am*, *n*, N. of a Sāman. — *Dvir-aśana*, *am*, *n*, eating twice a day. — *Dvir-āgamana*, *am*, *n*, 'twice coming,' the ceremony of the second entrance or approach of the bride to her husband's house after a visit to that of her father. — *Dvir-āpa*, *as*, *m*, 'drinking twice,' i.e. with trunk and mouth, 'the elephant'; [cf. *dvīpa*.] — *Dvir-āvṛitti*, *is*, *f*, repetition of an act. — *Dvir-āshāḍha*, *as*, *m*, an intercalary Āshāḍha month. — *Dvir-īḍa*, *as*, *i*, *am*, containing the word *īḍa* twice. — *Dvir-ukta*, *as*, *i*, *am*, twice spoken, twice said, repeated, doubled, reduplicated; said or told in two ways; (*am*), *n*, repetition. — *Dvir-ukti*, *is*, *f*, saying twice, repetition, tautology; (in grammar) repetition of a syllable; twofold way of expression or of spelling a word; variety of narration, telling anything in two ways. — *Dvirukti-prakriyā*, *f*, N. of a chapter of the Madhya-siddhānta-kaumudī by Varada-rāja. — *Dvir-udātta*, *as*, *i*, *am*, doubly accented. — *Dvir-ūdhā*, *f*, a woman who has been twice married. — *Dvir-bhāva*, *as*, *m*, doubling, reduplication. — *Dvir-vaṇana*, *am*, *n*, repetition, reduplication. — *Dvis-tāvā*, *f*, (fr. *dvis* + *tāvat*), exceeding twice

the usual measure; (only used with *vedi*; cf. *tris-tāvā*.) — *Dve-dhā* (fr. *dvaya*; cf. *tre-dhā*) = *dvi-dhā*, in two parts, into two parts, in a twofold way, twice; [cf. *dvaidhā* and *dvaidham*.] — **द्विता** 2. *dvitā*, *ind*, (a particle of affirmation or emphasis = the Greek *δῆ*, *δη*, and occurring only in the Rīg-veda), Ved. indeed, certainly, exactly, really, precisely, surely, especially; (native commentators derive the word from *dvi* and translate it 'in two ways, twofold,' &c.; cf. 1. *dvi-tā*, p. 444, col. 1.) — **द्विष** 1. *dvish*, *cl*, 2. P. A. *dveshṭi*, *dvishṭe*, *didvesha*, *dvekshyati*, *dveshṭum* (Ved. *dreshṭos*), to hate, show hatred against (with acc., dat., or gen.), to dislike, be hostile or unfriendly; Pass. *dvishyate*: Caus. *dreshayati*, -*yitum*, Aor. *adidvishat*: Desid. *didvishati*, -*te*: Intens. *dedvishyate*, *dedveshti*, *dedvishṭi*; [cf. rt. 2. *dush*, *dus*; *dvish*, implying division: Zend *dbish*, 'to hate:' Gr. base *ōdus*, *ōd-ōdus-tai*, *ōdus-ā-myn*, *ōdus-ā-meno-s*, *ōdus-ōn*, 'Oδus-εῖ-s; perhaps also *μίσω* = Caus. *dveshayāmi*, *d* being dropped and *v* changed to *m*.] 2. *dvish*, *t*, *t*, hostile, hating, disliking; (*t*), *m*, an enemy, a foe; (*t*), *f*, Ved. hostility, dislike, hatred. — *Dvit-sevā*, *f*, service of a foe, secret agreement with an enemy; treachery. — *Dvit-sevin*, *i*, *inī*, *i*, serving an enemy, having a secret understanding with an enemy, traitor. — *Dvisha*, *as*, *i*, *am*, (at the end of a comp.) hostile, hating; (*as*), *m*, an enemy; [cf. *anṛita-d*°, *rishi-d*°, *brahma-d*°.] — *Dvisha-tā*, *f*, hostility, enmity, hostile behaviour, hating. — *Dvishan-tapa*, *as*, *i*, *am*, punishing or harassing an enemy, revenging, retaliating. — *Dvishat*, *an*, *atī*, *at*, hating or detesting, hostile, inimical, unfriendly; (*an*), *m*, an enemy, foe. — *Dvishatī-tāpa*, *as*, *i*, *am* (?), vexing or harassing an enemy. 1. *dvishṭa*, *as*, *i*, *am* (for 2. see below), hated, disliked, odious; hostile. — *Dvesha*, *as*, *m*, (opposed to *rāga*, *kāma*, *icchā*), hatred, hate, dislike, abhorrence; repugnance; malignity, enmity; [cf. *a-d*° and *tulasi-d*°.] — *Dveshaṇa*, *as*, *i*, *am*, hating, disliking, inimical, hostile; (*as*), *m*, an enemy; (*am*), *n*, hate, hatred against (with gen.), enmity, dislike. — *Dveshaṇīya*, *as*, *i*, *am*, to be hated. — *Dveshas*, *as*, *n*, Ved. dislike, hatred, hostility; a mischievous man, an enemy; [cf. *a-d*°, *tarad-d*°, *rakshas*.] — *Dvesho-yut*, *t*, *t*, *t*, Ved. removing hostility, remover of sin; (Sāy.) filled with hatred. — *Dveshin*, *i*, *inī*, *i*, hating, disliking, hostile, inimical; (*i*), *m*, a hater, foe, an enemy; [cf. *kriyā-d*° and *gajāsura-d*°.] — *Dveshi-dvesha-para*, *as*, *i*, *am*, filled with hatred towards enemies. — *Dveshṭri*, *tā*, *trī*, *trī*, one who hates, a hater, disliking, hating, inimical, an enemy, foe. — *Dveshṭri-tra*, *am*, *n*, hatred, hostility. — *Dveshya*, *as*, *i*, *am*, to be hated; disagreeable, hateful, odious, detestable; (*as*), *m*, an enemy, a foe. — *Dveshya-tā*, *f*, aversion, dislike, disfavour; odiousness, detestableness. — **द्विषदिक** *dvishadika*, *as*, *m*, a garment which protects from wind and cold; (the right reading is perhaps *dvikhaṇḍika* fr. *dvi-khaṇḍa*.) — **द्विषदा** *dvishadā*, *f*, Polianthes Tuberosa. — **द्विषा** *dvishā*, *f*, cardamoms. — **द्विष** 2. *dvishṭa*, *am*, *n*, (for *dvy-ashta*), copper. (For 1. *dvishṭa* see above.) — **द्वीप** *dvīpa*, *as*, *am*, *m*, *n*, (fr. *dvi* + *ap*, water), an island, peninsula, any land surrounded by water, a sandbank; a place of refuge, shelter, protection, a protector; a division of the terrestrial world (of which according to different authorities there are seven or four or nine or thirteen and which are situated round the mountain Meru like the leaves

encircling a lotus flower; each *Dvīpa* is separated from the next by a distinct circumambient ocean: the seven *Dvīpas*, reckoning from the central one, are Jambu, Plaksha or Go-medaka, Sālmali, Kuśa, Krauñca, Sāka, and Pushkara: according to *Mahā-bhārata*, *Bhīṣma-parva* 208, there are four *Dvīpas*, viz. *Bhadrāśva*, *Ketu-māla*, *Jambu-dvīpa*, and *Uttarāḥ kurava*. In *Vishnu-Purāṇa* II. 3. nine *Dvīpas* are enumerated, which are sometimes joined with the above-named four, so as to make thirteen in all); a tiger's skin?; (according to some) cubebs; [cf. *dvipa-sambhava*.] — *Dvīpa-karpūṛaka* or *dvipa-karpūṛa* (?), *as*, m. camphor from China. — *Dvīpa-kharjūra* or *dvipa-ja*, *am*, n. a kind of fruit tree, = *mahā-pāreṇa*. — *Dvīpa-chandira*, *N*. of a place mentioned in the *Tarka-bhāṣā-prakāśikā* by Cīna-bhaṭṭa. — *Dvīpa-val*, *ān*, *atī*, *at*, abounding in islands; (*ān*), m. the ocean; a river; (*tī*), f. a river; the earth. — *Dvīpa-sātru*, *us*, n. *Asparagus Racemosus* (= *śatāvare*); cf. the right form *dvīpi-sātru* and *dvīpikā*. — *Dvīpa-śreṣṭhā*, *as*, *am*, m. n. best of islands. — *Dvīpa-sambhava*, *as*, m. the largest sort of raisin [cf. *dvīpya*]; *Vernonia Anthelmintica*; (*ā*), f. a kind of date. — *Dvīpikā*, f. *Asparagus Racemosus*; [cf. *dvīpa-sātru* and *dvīpya*.]

Dvīpin, *i*, *inī*, *i*, having islands; having spots like islands; (*i*), m. a tiger, an ounce or panther, leopard; (*inī*), f. a kind of plant, = *vaṭa-pattri*. — *Dvīpi-karṇi*, *is*, m. 'having the ear of a tiger,' *N*. of a king; [cf. *manda-karṇi*.] — *Dvīpi-nakha*, *as*, m. a kind of perfume; [cf. *vyāghra-nakha* and *vyāla-nakha*.] — *Dvīpi-sātru*, *us*, m. the plant *Asparagus Racemosus*.

Dvīpya, *as*, *ā*, *am*, living on an island, an island; (*as*), m. the largest sort of raisin, cubebs; a sort of crow; *N*. of *Vyāsa* [cf. *dvāpāyana*]; (*ā*), f. *Asparagus Racemosus*; [cf. *dvīpikā* and *dvīpi-sātru*.]

द्वि *dvi*, cl. I. P. *dvarati*, &c., to obstruct; to cover; to disregard; to appropriate.

द्वेधा *dve-dhā*. See p. 445, col. 3.

द्वेष *dvesha*. See p. 445, col. 3.

द्वेसत *dvesata*, *as*, *ā*, *am*, having the same length above and below the navel; (also read *dva-yata*.)

द्वैगत *dvaigata*, *am*, n. (fr. *dvi-gat*), *Ved*, *N*. of a *Sāman*.

द्वैगुणिक *dvaiguṇika*, *as*, *i*, *am* (fr. *dvi-guṇa*), one who requires the double or cent per cent interest; (*as*), m. an usurer, money-lender.

Dvaiguṇya, *am*, n. the double, double amount, double value or measure, double the amount; duality; doubling; the possession of two out of the three qualities.

द्वैजत *dvaījāta*, *as*, *i*, *am* (fr. *dvi-jāti*), belonging to the twice-born, consisting of twice-born men, belonging to one of the three higher classes.

द्वैत *dvaita*, *am*, n. (fr. I. *dvi-tā*), duality, the state of being doubled, duplicity, dualism in philosophy, the assertion of two principles (as of spirit and matter, God and the universe, &c.); doubt. — *Dvaita-nirṇaya*, *as*, m. 'the decision or discussion of duality,' *N*. of a philosophical work by *Vācaspati-miśra*. — *Dvaita-parīkṣha*, *am*, n. 'the remainder of discussions on duality,' *N*. of a work by *Keśava*. — *Dvaita-bhṛta*, *ās*, m. pl., *N*. of a philosophical school. — *Dvaita-vādin*, *i*, m. 'an assertor of dualism,' a philosopher who asserts the two principles or the existence of the soul as separate from the Supreme Being. — *Dvaita-virka*, *as*, m. 'discrimination of duality,' *N*. of a part of the *Pañcādāśī* by *Bhāratī-tīrtha*. — *Dvaita-vaitathyoppanśhad* ('*ga-up*'), *t*, f., *N*. of an *Upanishad*.

Dvaitavana, *as*, m. (fr. *dvi-ta-vana*), *Ved*. a

patronymic of the king *Dhvasan*; (*as*, *i*, *am*), belonging or relating to *Dhvasan Dvaitavana*.

Dvaitiyaka, *as*, *i*, *am*, returning every second day, second; [cf. *dvaitiyaka*.]

द्वैष *dvaiddha*, *as*, *i*, *am* (fr. *dvi-dhā*), twofold, double; (*am*), n. duality, duplicity, double existence or nature, twofold form or state, a double resource, secondary array or reserve; division or separation into two parts; disunion, diversity, difference, variance, contest, conflict, a duel; doubt, uncertainty; a dilemma; contradiction, dispute; (*am*), ind. in two parts, into two portions; in two ways, doubly. — *Dvaiddhā-karṇa*, *am*, n. making into two, separating into two parts, disuniting. — *Dvaiddhi-kṛita*, *as*, *ā*, *am*, separated, made twofold, divided into two, sundered; brought into a dilemma. — *Dvaiddhi-bhāva*, *as*, m. twofold form or state, a double state, duality, duplicity, double nature, the nature or property of being two or distinct; separation into two, difference; contest, dispute, doubt, dilemma, uncertainty; sowing dissension or causing the separation of allies, dividing an army into two detachments, making peace with one and waging war with another (one of the six kinds of military tactics); falsehood. — *Dvaiddhi-bhū*, cl. I. P. *-bhavati*, *-bhavitum*, to become separated or divided into two parts, to be disunited. — *Dvaiddhi-bhūta*, *as*, *ā*, *am*, separated into two, divided, disunited.

Dvaiddhya, *am*, n. 'the state of being twofold,' double nature, duplicity; diversity, variance, discrepancy; falsehood.

द्वैप *dvaipa*, *as*, *i*, *am* (fr. *dvīpa*), being or living on an island, an islander; occurring on an island; (fr. *dvīpin*), belonging to a tiger or panther, made of a tiger's skin, covered with it; (*as*), m. a car covered or hung with a tiger's skin.

Dvaipaka, *as*, *i*, *am*, living on an island, an islander.

Dvaipāyana, *as*, m. (fr. *dvīpa*), 'the island-born,' *N*. of *Vyāsa*, author or compiler of the *Vedas* and *Purāṇas*, (the place of his nativity being a small island in the *Ganges*); (*as*, *i*, *am*), relating to *Dvaipāyana*.

Dvaipya, *as*, *ā* or *-pi*, *am* (fr. *dvīpa*), of or relating to an island or peninsula, the inhabitant of an island or of the coast, an islander.

द्वैपक्ष *dvaipaksha*, *am*, n. (fr. *dvi-paksha*), two factions or parties.

द्वैपद *dvaipada*, *as*, m. (fr. *dvi-pada*), a combination or compound of two words. — *Dvaipada-sas*, ind. in a compound or combination of two words.

Dvaipadāśa, *as*, *i*, *am* (fr. *dvi-padā*), familiar with the *Dvi-padā*.

द्वैपराक *dvaiparāka*, *as*, m. (fr. *dvi-parāka*), *N*. of a *Tri-rātra*.

द्वैपरायणिक *dvaipārāyāṇika*, *as*, *i*, *am*, one who performs the *Pārāyana* twice.

द्वैभाष्य *dvaibhāṛya*, *am*, n. double nature, division or separation into two.

द्वैमातुर *dvaīmātura*, *as*, *i*, *am* (fr. *dvi-mātri*), having two mothers, i. e. a natural mother and a step-mother; having another mother, having two different mothers (as two brothers); (*as*), m. an epithet of *Gaṇeśa* [cf. *dvi-mātri-ja*]; of *Jarā-sandha*.

Dvaīmātrika, *as*, *i*, *am*, nourished by rain and rivers (as a country; cf. *devamātrika* and *mulī-mātrika*).

द्वैमित्रि *dvaimitri*, *is*, *is*, *i* (fr. *dvi-mitra*), born of two friends.

द्वैयज्ञिक *dvaigyāṇika*, *as*, *i*, *am* (fr. *dvi-gyāṇa*), of or belonging to two days.

द्वैयोग्य *dvaigyogya*, *am*, n. (fr. *dvi-yoga*), a combination of two.

द्वैरथ *dvaīratha*, *am*, n. (fr. *dvi-ratha*), 'chariot-duel,' a single combat in chariots, single combat in general; (*as*, *i*, *am*), relating to a single combat in chariots; (*as*), m. an adversary.

द्वैराज्य *dvaīrājya*, *am*, n. (fr. *dvi-rājan*), a dominion divided between two princes.

द्वैरात्रिक *dvaīrātrika*, *as*, *i*, *am* (fr. *dvi-rātra*), of or belonging to a period of two nights.

द्वैवर्षिक *dvaivarshika*, *as*, *i*, *am* (fr. *dvi-varsha*), biennial, happening after two years.

द्वैविध्य *dvaividhya*, *am*, n. (fr. *dvi-vidha*), the state of being twofold, duality, twofold manner or character, duplicity, diversity, variance.

द्वैशाख *dvaishāṇa*, *as*, *i*, *am*, worth two *Sāṇas*; [cf. *dvi-śāṇa* and *dviśāṇya*.]

द्वैषणीया *dvaishāṇīya*, f. (fr. *dveshaṇīya*), a sort of betel pepper.

द्वैसमिक *dvaīsāmika*, *as*, *i*, *am* (fr. *dvi-samā*), two years old.

द्वैहायन *dvaīhāyana*, *am*, n. (fr. *dvi-hāyana*), the age of two years, the state of being two years old.

द्वंश *dvaṇśa*, for this and other comps. beginning with *dvy* see under *dvi*, p. 445, col. 1.

ध

ध 1. *dha*, the nineteenth consonant of the alphabet and the fourth of the fourth or dental class, being the aspirate of *d* and pronounced like *dh* in *madhouse*. — *Dha-kāra*, *as*, m. the letter or sound *dh*.

ध 2. *dha*, *as*, *ā*, *am* (fr. rt. I. *dhā*), placing, putting; holding, containing, possessing, having; causing, &c.; (*as*), m. an epithet of *Brahmā*; epithet of *Kuvera*; virtue, moral merit; (*ā*), f., *N*. of the residence of *Kṛiṣṇa*; (*am*), n. wealth, property.

धक् 1. *dhak*, ind. (probably fr. rt. I. *daḥ*), an exclamation of wrath.

धक् 2. *dhak*, sec *uśa-dhak*; cf. 2. *dah*.

धकित् *dhakit*, ind. = *dhik*, q. v.

धक् *dhakk*, cl. 10. P. *dhakkayati*, &c., to destroy or annihilate.

धट *dhaṭa*, *as*, m. (probably a *Prākṛit* form of *dharṭi*, derived from the nom. sing. *dhartā* and rt. *dhrī*, like *bhaṭ*, *bhāṭa*, *bhāṭaka*, *bhāṭi* fr. rt. *bhrī*; cf. *tulā-dhaṭa* and *tulayā dhrī* under *tulā*), a balance, the scale of a balance, a pair of scales; the sign of the zodiac *Libra*; ordeal by the balance; (*i*), f. old cloth or raiment; a piece of cloth worn over the privities. — *Dhaṭi-dāna*, *am*, n. giving old cloth to a woman after impregnation.

धटक *dhaṭaka*, *as*, m. a kind of weight equal to 14 *Vallas* or 42 *Raktikās*.

धटिन् *dhaṭin*, *i*, m. an epithet of *Siva*, (perhaps a wrong reading for *ghaṭin*; cf. *ghaṭa*, *ghaṭin*, *ghaṭiyahṭa*); (*ini*), f. a cotton cloth or string fastened round the loins; [cf. *dhaṭi* under *dhaṭa*.]

धटोक्क *dhaṭokaṭa*, *as*, m., *N*. of a man; (probably for *ghaṭokaṭa*.)

धडि *dhaḍi*, m., *N*. of a man.

धरा *dhaṇ*, cl. I. P. *dhaṇati*, &c., to sound; [cf. rt. I. *dhan*, *dhaṇy*, 2. *dhaṇ*, *dhaṇy*.]

धनूर dhattūra, as, m. or *dhattūraka*, as, ā, m. f. the white thorn-apple, *Datura Alba*; [cf. *dhustūra*.]

धन् 1. *dhan*, cl. 1. P. *dhanati*, &c., to sound; [cf. rt. 2. *dhvan* and *ghan*.]

धन् 2. *dhan* (related to rt. *dhanv*), cl. 3. P. *dadhanti*, &c., Ved. to cause to move or run, to put in motion; to bear fruit, produce crops of grain, &c.; Caus. P. A. *dhanyati*, -*te*, -*yitum*, to cause to move or run, to put in motion; to move, run.

Dhana, am, n. (connected with 2. *dhan*, but said to be fr. rt. 1. *dhā*), the reward given to a victor in a combat, spoil taken from an enemy, booty, prey; a gift; the prize or thing won in a game, (*dhana* *bhrī*, to carry off the prize, to carry off booty); a contest or struggle for any prize, a match; anything valuable; property of any description, wealth, treasure, riches, money, gold, chattels, wealth in cattle or herds, abounding in anything, possessions in general [cf. *stri-dh*, *dhānya-dh*, *vidyā-dh*]; a valued object, an object of affection or endearment, capital (opposed to *eridāhi*, interest); surplus, residue, the affirmative quantity or plus (in arithmetic, opposed to *riṇa*, *kshaya*, *vyaya*, *hāni*); (in astrology) N. of the second mansion; [cf. probably Gr. *eu-erhēs*.] — *Dhana-kāma* or *dhana-kāmya*, as, ā, am, desirous of money, avaricious, covetous. — *Dhanakeli*, is, is, i, sporting with riches or treasures; (as), m. an epithet of Kuvera. — *Dhana-kṛtī* (according to some also *dhana-kṛtā*), f. a woman bought with money. — *Dhana-kshaya*, as, m. loss of money or property; 'one who has lost his money,' N. of a man. — *Dhana-garva*, as, m. 'one who has pride in riches, purse-proud,' N. of a man. — *Dhana-garvita*, as, ā, am, proud of riches, purse-proud. — *Dhana-gupta*, as, ā, am (for *gupta-dhana*), one who guards his property carefully; (as), m. N. of a merchant's son. — *Dhanagupta-tā*, f. careful guarding of property. — *Dhana-ēchū*, ūs, m. the numidian crane (said to = *karēṭavyā*, but the name suggests an analogy to the *Dhanēśa* of the spoken dialects or the Indian Buceros). — *Dhana-ēṣṭa*, as, ā, am, fallen from affluence, reduced to poverty, poor. — *Dhana-jāta*, as, ā, am, arising from wealth, produced by wealth; (*āni*), n. pl. all kinds of valuable objects or possessions. — *Dhana-jit*, t, t, Ved. conquering booty, victorious in a fight; acquiring treasures; (t), m., N. of an Ekāha. — *Dhanaijaya*, as, ā, am, Ved. conquering booty, victorious in battle; wealth-acquiring; (as), m. an epithet of Soma; a N. of fire; a particular vital air which is supposed to nourish the body; the plant *Plumbago Zeylanica*; N. of a Brāhman; an epithet of Arjuna, third son of Pāṇḍu; the plant *Terminalia Arjuna*; N. of a serpent-demon; of a Vyāsa; of a king of Kalinga; of a king of Kausthala-pura; of a merchant; of a lexicographer; of the author of the *Dharma-pradipa*; (*ās*), m. pl. the descendants of the Brāhman *Dhanaijaya*. — *Dhanaijaya-nighaṇṭu*, ūs, m. 'the vocabulary of *Dhanaijaya*,' N. of a dictionary mentioned in the commentary *Prāudha-manoramā* by Bhaṭṭojī-dīkshita. — *Dhanaijaya-vijaya*, as, m. 'the victory of *Dhanaijaya* (or Arjuna),' N. of a drama. — *Dhanaijaya-saṅgraha*, as, m., N. of a work mentioned in the *Saṅskāra-tatva* by Raghunandana. — *Dhana-tama*, am, n., scil. *dāyam*, an exceedingly rich donation. — *Dhana-trishṇā*, f. thirst for riches, covetousness. — *Dhana-tyaj*, k, k, k, resigning wealth. — *Dhana-da*, as, ā, am, giving money or property, granting wealth, munificent, wealth-yielding, liberal, tributary; (as), m. an epithet of Kuvera, god of riches; N. of a Guhyaka or a being attending on Kuvera; N. of a mountain; the plant *Barringtonia Acutangula* (= *hijjala*); (*ā*), f., N. of one of the Mātṛis attending on Skanda; of a Tantra deity; [cf. *dhana-dā*.] — *Dhana-dāṇḍa*, as, m. fine, amercement. — *Dhanada-tīrtha*, am, n., N. of a Tīrtha mentioned in the *Revā-māhātmya*. — *Dha-*

na-datta, as, m. 'wealth-given,' N. of several persons. — *Dhanada-deva*, as, m. = *dhana-deva*, N. of a poet. — *Dhana-darpa*, as, m. pride of wealth. — *Dhanada-stotra*, am, n. 'praise of the liberal,' N. of a small work. — *Dhana-dā*, ās, ās, am, Ved. giving rewards, granting spoil; granting riches or treasures; [cf. *dhana-dā*.] — *Dhanadākṣhī* (*da-akṣhī*), f. a kind of tree, = *kuvērākṣhī*, *latā-karāñjā*. — *Dhanadānīya* (*da-an*), as, m. the younger brother of Kuvera, an epithet of Rāvaṇa. — *Dhanadā-pūjā-yantra*, am, n., N. of a mystical diagram given in the *Tantra-sāra*. — *Dhanadā-mantra*, ās, m. pl., N. of a particular prayer mentioned in the *Tantra-sāra*. — *Dhana-dāyini*, ī, ī, ī, granting treasures; (*i*), m. an epithet of Agni. — *Dhanadānāśa* (*da-āś*), as, m. the residence of Kuvera, epithet of the mountain Kailāsa. — *Dhana-deva*, as, m., N. of a man, = *dhana-deva*, N. of a poet. — *Dhanadeśvara* (*da-iś*), as, m. 'lord of wealth-givers,' an epithet of Kuvera. — *Dhanadeśvara-tīrtha*, am, n., N. of a place of pilgrimage. — *Dhanadhāni*, f. a receptacle for valuable articles, a treasury, storehouse. — *Dhana-dhānya*, am, n., N. of a spell for restraining certain magical weapons. — *Dhanadhānyādhika* (*ya-adh*), as, ā, am, rich in money and grain. — *Dhanan-dādā*, f. 'granting treasures,' one of the Saktis or female personifications of divine power peculiar to the Buddhas. — *Dhana-pati*, is, m. 'the lord of riches or treasures,' epithet of Indra, and especially of Kuvera. — *Dhana-pāla*, as, m., Ved. a guardian of treasure, a treasurer; N. of a merchant; of a poet; of a lexicographer. — *Dhanapiśāṅkā* or *dhana-pīśāṅkā*, f. avarice, thirst for wealth. — *Dhana-priya*, as, ā, am, fond of wealth; (*ā*), f. the plant *Ardisia Solanacea* (= *kāka-jambū*). — *Dhana-bhākṣha*, as, m., Ved. enjoying a reward, enjoyment of booty or wealth; (Sāy.) desirous of distributing wealth or possessing wealth (in cattle &c.). — *Dhana-mada*, as, ā, am, proud, inflated with the pride of wealth, purse-proud; (as), m. pride or intoxication of wealth. — *Dhana-mitra*, as, m. 'having wealth as a friend,' N. of a merchant. — *Dhanamūla*, am, n. principal, capital; (as, ā, am), proceeding from wealth, founded on wealth. — *Dhanamohana*, as, m., N. of a merchant's son. — *Dhanarāca* (*na-rāca*), as, ā, am, Ved. perhaps incorrectly for *dhana-rāja* (*na-rāja*), striving after a reward (?). — *Dhanaraja* (*na-rāja*), am, n. positive and negative quantities (in mathematics). — *Dhana-lub-dha*, as, ā, am, or *dhana-lobbhī*, ī, ī, ī, 'greedy of wealth,' avaricious, covetous, miserly, mercenary. — *Dhana-lobha*, as, m. 'desire of wealth,' covetousness, avarice. — *Dhana-rat*, ān, āti, at, wealthy, opulent, rich; (*ati*), f. the constellation *Dhanishthā*; N. of a merchant's daughter; [cf. probably Lat. *dives*.] — *Dhana-rthbhāga*, as, m. distribution of property. — *Dhana-riddhi*, is, f. increase of property. — *Dhana-vyaya*, as, m. 'the spending of money,' expenditure, extravagance. — *Dhana-saṅcāya*, as, m. collection of riches. — *Dhanasaṅcāyin*, ī, ī, ī, rich; one who has amassed wealth; (*i*), m. a rich man. — *Dhana-sani*, is, is, ī, Ved. granting a reward, giving riches. — *Dhana-sampatti*, is, f. accumulation of wealth. — *Dhana-sā*, ās, ās, am, Ved. granting a reward, distributing gifts or treasures; acquiring or conquering booty. — *Dhana-sāti*, is, f., Ved. acquisition of wealth or treasure. — *Dhana-sū*, ūs, m. 'producing wealth,' the fork-tailed shrike. — *Dhana-stha*, as, ā, am, 'living in wealth,' rich, wealthy. — *Dhana-sthāna*, am, n. a receptacle for riches, a treasury. — *Dhanasthānādīkārī* (*na-adh*), ī, m. the superintendent of a treasury, a treasurer. — *Dhana-sprī*, t, m., Ved. carrying away or conquering booty; (Sāy.) gratifying with wealth; epithet of Agni; of Indra. — *Dhana-hara*, as, ā or ī, am, carrying off wealth, stealing property, a thief; receiving property, inheriting, an heir; (*i*), f. a kind of perfume commonly called *Chora*. — *Dhana-harī* or *dhana-harī*, ī, ī, ī, stealing property, a thief; inheriting property, an heir. — *Dhana-hina*, as, ā, am, deprived of wealth; reduced to poverty, poor.

— *Dhana-hrit*, t, t, t, a stealer of property, a thief; (t), m. f. n. (?), a kind of bulbous plant (= *caṇḍāla-kanda*). — *Dhanāgama* (*na-āg*), as, m. accession of wealth, gain. — *Dhanādhyā* (*na-adh*), as, ā, am, opulent, wealthy. — *Dhanādāna* (*na-ad*), am, n. acceptance of money. — *Dhanādhanā-nibandhana* (*na-adh*), as, ā, am, contingent on the possession or non-possession of wealth. — *Dhanādāra* (*na-adh*), as, m. a treasury, storehouse. — *Dhanādīkārī* (*na-adh*), as, m. title or right to property. — *Dhanādīkārī* (*na-adh*), ī, ī, ī, m. f. an heir, an heiress, one who has a right or title to property; (*i*), m. a treasurer; a collector. — *Dhanādīkṛita* (*na-adh*), as, m. 'any one placed over treasures,' a treasurer. — *Dhanādīkṣoptri* (*na-adh*), tā, m. 'the guardian of treasure,' an epithet of Kuvera. — *Dhanādhipa*, as, or *dhanaadhipati* (*na-adh*), is, m. 'the lord of treasure,' an epithet of Kuvera; a treasurer. — *Dhanādhipatya* (*na-adh*), am, n. the dominion or superintendence over treasure. — *Dhanādhyakṣha* (*na-adh*), as, m. an overseer of treasure, a treasurer; an epithet of Kuvera; of Siva; [cf. *koshādhyakṣha*.] — *Dhanāmdha* (*na-an*), as, ā, am, blinded by riches. — *Dhanāpāhara* (*na-ap*), as, m. 'taking away of property,' fine, amercement; plunder. — *Dhanāyus* (*na-āy*), ūs, m., N. of a son of Dṛiḍhāyus. — *Dhanārgha* (*na-ar*), as, ā, am, Ved. deserving a reward, worthy of wealth. — *Dhanārēta* (*na-ar*), as, ā, am, wealthy, opulent. — *Dhanārjana* (*na-ar*), am, n. acquisition of property or of wealth. — *Dhanārthī* (*na-ar*), ī, ī, ī, desiring wealth, wealth-seeking, a seeker of riches, covetous, miserly. — *Dhanāsā* (*na-ās*), f. longing after wealth, desire of riches. — *Dhanēśa* (*na-iśa*), as, m. the lord of treasure, a rich man; an epithet of Kuvera; N. of the teacher of Vopa-deva. — *Dhanēśvara* (*na-iś*), as, m. 'lord of treasure,' an epithet of Kuvera; N. of a Brāhman; of a teacher of Vopa-deva; (*i*), f. a female possessor of riches; the wife of Kuvera. — *Dhanaiśvarya* (*na-iś*), am, n. the dominion over treasure. — *Dhanaiśhī* (*na-esh*), ī, ī, ī, longing for riches, wishing or claiming property; (*i*), m. a creditor who claims his money. — *Dhanopacāya* (*na-up*), as, m. accumulation of wealth. — *Dhanoshman* (*na-ush* or *-ūsh*), ā, m. burning desire for wealth or treasure.

Dhanaka, as, m. avarice, covetousness, desire for riches; N. of a Yādava, son of Dur-dama or Dur-mada; of another man.

Dhanāya, Nom. P. *dhanāyati*, &c., to wish for wealth, long for riches, be desirous of anything (with gen.).

Dhanāyā, f. the desire of obtaining riches, covetousness.

Dhanika, as, ā, am, rich, wealthy, opulent; pious, virtuous, excellent; (as), m. a wealthy man; a money-lender, a creditor, owner; a husband; coriander; N. of a poet; (*ikā*), f. a virtuous or excellent woman; a wife, young woman; a tree, see *priyangu*.

Dhanin, ī, ī, ī, possessing wealth or treasures, opulent, wealthy, rich, well off; (*i*), m. a rich man; a creditor; the possessor of anything; N. of a messenger of the Kapas, Mahā-bh. Anuśāna-p. 7333.

Dhanishṭha, as, ā, am, very rich; (superl. of 2. *dhan*), Ved. very swift; (*ā*), f. the more modern N. of the Nakshatra *Śravisṭhā* or twenty-third lunar mansion, (it comprises four stars, apparently α, β, γ, and δ Delphini, and is figured by a drum or tabor.)

Dhanikā, f. = *dhanikū*, f. a young woman.

Dhaniya, Nom. P. *dhanīyati*, &c., to wish for riches.

Dhaniyaka or *dhaneyaka*, am, n. coriander seed, = *dhanāyaka*.

1. *dhanū*, ūs, m. a store of grain. (For 2. *dhanū* see p. 448, col. 1.)

Dhaneyu, ūs, m., N. of a son of Raudrāśva.

Dhanya, as, ā, am, bringing wealth, bestowing

opulence (Ved.); opulent, wealthy, rich; fortunate, happy, blest, lucky, auspicious; good; virtuous; (*av*), m. a fortunate or virtuous man; an infidel, atheist; N. of a spell for using or restraining magical weapons; N. of a man; (*ā*), f. a nurse; Emblem Myrobalan; coriander; (*am*), n. treasure, wealth; coriander. — *Dhanya-tā*, f. or *dhanya-tva*, *am*, n. good fortune, fortunate condition, good luck; opulence. — *Dhanyam-manya*, *as*, *ā*, *am*, considering one's self happy, thinking one's self fortunate. — *Dhanya-rāta*, *as*, m. thanksgiving, thankfulness, thanks, praise, applause. — *Dhanya-stotra*, *am*, n. 'the praise of the blessed,' N. of a short philosophical poem ascribed to Śaṅkarācārya.

Dhanyaka, *as*, m., N. of a man.

Dhanyāka, *am*, n. a plant bearing a small pungent seed used by the Hindūs as a condiment, *Coriandrum Sativum*.

धनस्य *ghanasyaka*, *as*, m. the plant *Asteracantha Longifolia* (= *go-kshura*).

धनाश्री *ghanāśrī*, (*i*?), f., N. of a Rāgini; (according to Hanu-mat, the third wife of Śrī-rāga.)

धनु *dhanu*, *us*, m. or 2. *dhanū*, *ūs*, f. (fr. *dhan*=rt. *han*, to kill, or according to some fr. rt. *tan*, to stretch; the full form is *dhanus* below), a bow; a measure of four Hastas or cubits; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*, *Semecarpus Anacardium*; (*us*), f. a dry sandbank, a sandy shore; [cf. *dhanus*, *dhanvan*; Gr. *θῆς*, *θωός*.] — *Dhanu-ketaki*, f. a kind of flower. — *Dhanu-gupta*, *as*, m., N. of a tree. — *Dhanur-rāja*, *as*, m., N. of one of the ancestors of Śākya-muni. — 1. *dhanv-antara*, *am*, n. (for 2. see under *dhanvan*, col. 2), an extent or distance of a Dhanu or four Hastas.

Dhanusha, *as*, m., N. of a Rishi.

Dhanushka (at the end of an adj. comp.) = *dhanus*, a bow [cf. *sa-dh*?]; (*am*), n. a small bow.

Dhanus, *us*, m. n. (generally n.), a bow; a measure of length equal to four Hastas or = *गव्युति* *Gavyūti*; (*us*), n. an arc or part of a circle; an arc or quadrant for obtaining by observation the altitude of the sun and the zenith-distance; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*; a desert, arid land; (*us*, *us*, *us*), armed with a bow; (*us*), m. a N. of Śiva. — *Dhanuḥ-kāṇḍa*, *am*, n. a bow and arrow. — *Dhanuḥ-khaṇḍa*, *am*, n. a portion of a bow; the stick or any other part of a bow. — *Dhanuḥ-paṭa*, *as*, m. the Piyal tree, *Buchanania Latifolia*; (also read *dhanush-ṭaṭa*). — *Dhanuḥ-duta*, *am*, n., 100 Dhanus or 400 Hastas or cubits. — *Dhanuḥ-sūkṣhṇa*, f. = *dhanur-guṇa*, q. v. — *Dhanuḥ-sālā*, f. the place where bows are kept, bow-room. — *Dhanuḥ-śreṇī*, f., N. of two plants, = *Dhanur-guṇā* or *dhanuḥ-śreṇī* and *mahendra-vāruṇī*. — *Dhanuḥ-stumbha*, *as*, m. (?), a kind of spasmodic contraction of the body. — *Dhanur-ākāra*, *as*, *ā*, *am*, or *dhanur-ākṛitī*, *is*, *is*, *i*, bow-shaped, formed like a bow, curved, bent. — *Dhanur-guṇa*, *us*, m. a bow-string; (*ā*), f. a plant from the leaves of which a tough thread is extracted of which bow-strings were formerly made; *Sansevieria Zeylanica*, S. Roxburghiana. — *Dhanur-graha*, *as*, *ā*, *am*, bearing a bow, an archer; (*av*), n., N. of one of the 100 sons of Dhṛita-rāshtra [cf. *dhanur-dhara*]; the art of managing a bow. — *Dhanur-grāha*, *us*, *ā*, *am*, 'bearing a bow,' an archer. — *Dhanur-jyā*, f. a bow-string. — *Dhanurjyā-tala-śabda*, *as*, m. the mere twanging noise of the bow-string. — *Dhanur-durga* = *dhanva-durga* under *dhanvan*, col. 2. — *Dhanur-druma*, *as*, m. the bamboo used for bows. — *Dhanur-dvīpa*, *as*, *ā*, *am*, furnished with a bow. — *Dhanur-dhara*, *as*, *ā*, *am*, bearing a bow, armed with a bow, an archer, a bowyer; (*as*), m. the sign of the zodiac Sagittarius; N. of one of the 100 sons of Dhṛita-rāshtra. — *Dhanur-dhārīn*, *i*, m. or *dhanur-bhrīn*, t. m. an archer, a bowyer. — *Dhanur-madhya*, *om*, n. the middle part of a bow (= *lastaka*). — *Dhanur-maha*, *as*, m. a fes-

tival or ceremony performed at the consecration of a bow; (a various reading has *dhanur-makha*). — *Dhanur-mārga*, *as*, m. a line curved like a bow, a curve. — *Dhanur-mūla*, f. a plant from the leaves of which bow-strings were made; [cf. *dhanur-guṇā*]. — *Dhanur-yāsa*, *as*, m. the plant *Hedysarum Alhagi* (= *dhanvayāsa*). — *Dhanur-latā*, f. the moon-plant (= *soma-vallī*). — *Dhanur-vaktra*, *as*, m., N. of one of Skanda's attendants; (probably a wrong form for *dhanur-vakra*). — *Dhanur-vāta*, *as*, m. a kind of disease. — *Dhanur-vidyā*, f. the science of archery, skill in archery. — *Dhanur-vriksha*, *as*, m., N. of several plants used for making bows, as the bamboo, *Ficus Religiosa*, *Semecarpus Anacardium*; a measure of four cubits; an arc, a portion of the circumference of a circle; [cf. *dhanu* and *dhanus*]. — *Dhanur-veda*, *as*, m. 'knowledge of archery, the science of archery,' N. of a treatise on archery (regarded as an Upa-veda connected with the Yajur-veda and ascribed to Viśvā-mitra or according to others to Bhṛigu). — *Dhanurveda-para* or *dhanurveda-parāyāna*, *as*, *ā*, *am*, devoted to the science of archery. — *Dhanur-vedin*, *i*, *inī*, *i*, versed in the Dhanur-veda; (*i*), m. epithet of Śiva. — *Dhanur-hasta*, *as*, *ā*, *am*, bow in hand, bearing a bow. — *Dhanushāksha* ('*śhā-ak*'), *as*, m. (*dhanushā* probably inst. c. of *dhanus*), N. of a Rishi. — *Dhanush-kara*, *as*, m. a bow-maker; (*as*, *ā*, *am*), carrying a bow in the hand, armed with a bow, an archer, bowyer; (*i*), f. a kind of plant; (also read *dhanush-kari*). — *Dhanush-kāra*, *as*, or *dhanush-kṛit*, t. m. a bow-maker. — *Dhanush-ṭaṭa*, *as*, m. a kind of tree, = *piyāla*. — *Dhanush-pāṇī*, *is*, *is*, *i*, 'bow-handed,' armed with a bow, an archer. — *Dhanush-mat*, *ān*, *atī*, *at*, furnished or armed with a bow, bearing a bow, an archer, Bowman, bowyer; (*ān*), m., N. of a mountain to the north of Madhya-deśa; (*atī*), f., N. of the tutelary deity in the family of Vyāghra-pād. — *Dhanushmat-tū*, f. archery.

धन्य *dhanya*. See p. 447, col. 3.

धन्व *dhanv*, cl. I. P. A. (allied to rts. *dhav* and *dhāv* and 2. *dhan*) Ved. *dhanvati*, -te, *dadhanve*, &c., to run; to flow; to cause to run or flow.

Dhanutṛi, *tā*, *trī*, *trī* (fr. rt. *dhanv* or 2. *dhan*), Ved. running, flowing, flowing quickly; (Śāy.) enriching by crops of grain; causing to flow.

धन्व *dhanva*, *am*, n. (a curtailed form of *dhanvan* below; said to be fr. rt. *dhanv*), a bow, (in the classical language almost always at the end of an adj. comp.; cf. *priya-dh*?); (*us*), m., N. of a man. — *Dhanva-dhī*, *is*, m. a bow-case, anything in which a bow is kept.

Dhanvan, *a*, n. a bow, (in the later language generally at the end of a comp.; cf. *avalata-dh*?, *asthā-dh*?, *ugra-dh*?, *krīta-dh*?, *kshīpra-dh*?, *kshema-dh*?, &c.); (*ā*, *a*), m. n. (in the earlier language n. only), a dry soil, a country scantily supplied with water, a desert, a waste; a firm spot, land, ground, shore; the plant *Alhagi Maurorum* which grows in a dry soil; (Śāy.) the sky, rain-water; [cf. Gr. *θῆναι*: Old Germ. *ten-ar*: Angl. Sax. *denar*, 'valley': Mod. Germ. *tenne*, 'thrashing-floor'; *duene*, 'down.']. — *Dhanva-dāra*, *as*, *ā*, *am*, Ved. going in a desert land; (Śāy.) going like an archer or warrior armed with a bow. — *Dhanva-dyut*, t, t, t, Ved. agitating or moving the soil; (Śāy.) flowing with rain-water. — *Dhanva-ja*, *as*, *ā*, *am*, growing on dry soil, produced on waste or barren land. — *Dhanva-tara*, *us*, m. a kind of Soma plant. — *Dhanva-dnyā*, *am*, n. inaccessible by reason of a surrounding desert. — 2. *dhanvan-tara*, *as*, m. (for 1. see col. 1) = *dhanvan-tari*, a N. of Śiva. — *Dhanvan-tari*, *is*, m. (for *dhanvan-tari*), 'moving in a curve,' N. of a form of the Sun; of a deity to whom oblations were offered in the north-east quarter, (the deity *Dhanvantari* was honoured with morning and evening oblations along with Soma, *Vanas-pati*, *Agni-Soma*, *Indra-Agni*,

Heaven and Earth, *Indra*, the *Viśve-devās*, and *Brahmā*); the physician of the gods (who was produced at the churning of the ocean, holding a cup of *Amṛita* in his hands; author of the *Āyur-veda*); a celebrated physician also called *Divo-dāsa*, king of *Kāśī*, (said to be the same as the preceding in another existence, and considered to be the founder of the Hindū school of medicine; also read *dhan-vantari*); N. of the author of a medical dictionary (perhaps the same as the *Dhanvantari* mentioned among the nine gems of the court of *Vikramāditya*). — *Dhanvantari-grastā*, f. 'the plant eaten by *Dhanvantari*,' *Helleborus Niger*, a medicinal plant; [cf. *kaṭuki*]. — *Dhanvantari-darpa-bhanga*, *as*, m. 'the breaking of *Dhanvantari*'s pride,' N. of the fifty-second chapter of the *Kṛishṇa-khaṇḍa* of the *Brahma-vaivarta-Purāṇa*. — *Dhanvantari-nighaṇṭu*, *us*, m. the vocabulary of *Dhanvantari*. — *Dhanvantari-yajña*, *as*, m. the sacrifice of *Dhanvantari*. — *Dhanvantariya*, *as*, *ā*, *am*, composed by *Dhanvantari*; (also read *dhanvantariya*). — *Dhanvayavāsa* or *dhanvayavāsaka* or *dhanva-yāsa*, *as*, m. *Alhagi Maurorum*. — *Dhanvā-sah* or *dhanvā-sāh*, t, t, t, Ved. skilled in archery.

Dhanvanya, *as*, *ā*, *am*, Ved. being in dry soil or barren land.

Dhanvāyana, bearing bows (?), in *bhīma-dhanvāyanī*. See *bhīma-dhanvāyana*.

Dhanvāyin or *dhanvāvin*, *i*, *inī*, *i*, Ved. carrying or bearing a bow.

Dhanvin, *i*, *inī*, *i*, armed with a bow, an archer, a Bowman, (at the end of comp., e.g. *ishu-dh*?, furnished with arrow and bow); cunning, shrewd, a wag, wit, sharp or shrewd fellow; (*i*), m. the sign of the zodiac Sagittarius; an epithet of Śiva; of Vishnu; of Arjuna; N. of a son of *Manu Tāmasa*; N. of a commentator on the *Drāhyāyana-sūtras*; several plants, *Terminalia Arjuna*, *Mimusops Elengi* (= *vakula*); *Alhagi Maurorum*. — *Dhanvi-bhāshya*, *am*, n. the commentary of *Dhanvin*.

धन्व *dhanvanga* or *dhanvana*, *as*, m. a fruit tree called in the modern languages of India 'Dhāmani, Dhāmana, Dhāminī, and Dhunin,' (*am*), n. the fruit of this tree. — *Dhanvana-śhāda*, *as*, m. the tree *Grewia Asiatica*; (also read *dhanvaga*; cf. *dhanvana*.)

धन्वतरि *dhanvan-tari*. See col. 2.

धन्विन *dhanvina*, *as*, m. a kind of animal.

धम *dhama*, *as*, *ā* or *i*, *am* (fr. rt. *dhmā*), blowing (fire, a trumpet, tube, &c.); smelting, fusing, melting, (generally at the end of a comp.; cf. *karan-dh*?, *jalan-dh*?, *ghaṭin-dh*); (*as*), m. the moon; an epithet of *Kṛishṇa*; of *Yama*; of *Brahma*, the supreme spirit.

Dhamaka, *as*, m. 'a blower,' a blacksmith (as blowing the forge).

Dhamadhama, *as*, m. (fr. *dhmā* with reduplication), 'the blower,' N. of a demon that causes disease; N. of one of the attendants of Śiva; (*ā*), f., N. of one of the Mātṛis attending on Skanda; (*ā*), ind. blowing repeatedly or the sort of sound made by blowing with a bellows or a trumpet.

Dhamana, *as*, *ā*, *am*, blowing (a bellows or wind instrument, trumpet, &c.); cruel; (*as*), m. a kind of reed, *Arundo Tibialis* or *Karka* (= *naḍa*, *nala*); a particular high number.

Dhamanī, *is*, and in the later language also *dhamanī*, f. a reed, a pipe, (perhaps also) the act of blowing (a wind instrument); a tube or canal of the human body; any tubular vessel, as a vein, nerve, &c., (in the Hindū medical system there are twenty-four chief tubular vessels, which starting from the heart carry the *rasa* or chyle through the body; according to another system the starting-point of these vessels is the navel, whence they branch out and perform various functions); the throat, neck; (*i*), f. a sort of perfume (= *haṭṭa-vilāsini* and *nalikā*); turmeric (= *haridrā*); another plant, = *pṛisni-parṇi*;

(is), f., N. of the mother of Vātapi and Ilvala, and wife of Hrāda.

Dhamanila, *as*, *ā*, *am*, full-veined, large-veined, having prominent veins.

Dhamara or *dhamātra* (also read *dhemātra*), a particular high number.

Dhami, *is*, *is*, *i*, blowing, puffing; (*is*), f. the act of blowing.

Dhamila, *as*, *ā*, *am*, Ved. blown, kindled.

Dhamyat, *an*, *untī*, *at*, or *dhamyamāna*, *as*, *ā*, *am*, being blown; being melted.

धम्मट *dhammaṭa*, *as*, *m.*, N. of a man.

धम्मल *dhammala*, *as*, *m.* the breast ornamented with gold or jewels; [cf. *dhammilla*.]

धम्मिका *dhammikā*, *f.*, N. of a woman.

धम्मिल्ल *dhammilla*, *as*, *m.* the braided and ornamented hair of a woman tied round the head and intermixed with flowers, pearls, &c.

Dhammilla = *dhammilla* at end of comp. (e.g. *srasta-dhammilla* *vadhū*, a woman with loosened braided hair).

धम धया, *as*, *ā* or *i*, *am* (fr. rt. *dhe*), drinking, sipping, sucking, (often at the end of a comp., e.g. *āsya-dhaya*, *ghaṭin-dh*, *stanan-dh*, &c.); (*ā*), f. a little girl (?).

धर *dharā*, *as*, *ā* or *i*, *am* (fr. rt. *dhrī*), holding, bearing, carrying; wearing; possessing, having, possessed of, containing, keeping, sustaining, preserving, observing, (often compounded with its object; cf. *anśu-dh*, *aksha-dh*, *asruti-dh*, *asrig-dh*, *kalsha-dh*, &c.); (*as*), *m.* a mountain [cf. *kshiti-dh*, *bhū-dh*, *mahī-dh*]; a flock of cotton; a frivolous or dissolute man (= *viṭa*). N. of one of the Vasus; of a hero on the side of the Pāṇḍavas; of the king of the tortoises; of the father of Padma-prabha, the sixth Arhat of the present Ava-sarpiṇī; (*ā*), f. 'the bearer, supporter,' the earth, the ground; the uterus or womb; a vein or tubular vessel of the body; marrow; a mass of gold or heap of valuables (representing the earth and given to Brāhmins); N. of one of the wives of Kaśyapa, another of the land and water-birds, (probably = the Earth). — *Dhara-paṭṭa* or *dhara-sena*, *as*, *m.*, N. of a prince of the Ballabhi or Vallabhi dynasty. — *Dhara-samstha*, *as*, *ā*, *am*, equal to a mountain, huge as a mountain, &c. — *Dhara-kadamba*, *as*, *m.* the Kadamba tree, Nauclea Cadamba; [cf. *dharā-kadamba*.] — *Dharātma* (*ṛā-āt*), *as*, *m.* 'son of the earth,' the planet Mars or its regent. — *Dharā-dhara*, *as*, *ā*, *am*, 'bearing or sustaining the earth, prop of the earth,' an epithet of Vishnu or Kṛishṇa; (*as*), *m.* a mountain.

— *Dharādhārā* (*ṛā-ād*h?), f. the earth. — *Dharādhīpa* (*ṛā-ad*h), *as*, *m.* 'sovereign of the earth,' a king. — *Dharāntara-āra*, *as*, *ā*, *am*, walking in the interior of the earth; (probably a wrong reading for *dharāntara-āra*, q.v.) — *Dharā-pati*, *is*, *m.* 'lord of the earth,' an epithet of Vishnu. — *Dharā-putra*, *as*, *m.* 'son of the earth,' the planet Mars. — *Dharā-bhuj*, *k*, *m.* 'enjoying or possessing the earth,' a king. — *Dharā-bhṛit*, *t*, *m.* 'sustaining the earth,' a mountain. — *Dharāmara* (*ṛā-am*), *as*, *m.* 'a god or immortal on the earth,' a Brāhman. — *Dharā-saya*, *as*, *i*, *am*, sleeping on the earth, lying on the ground. — *Dharā-sūnu*, *us*, *m.* 'son of the earth,' the planet Mars. — *Dharoddhāra* (*ṛā-ud*), *as*, *m.* deliverance of the world. — *Dharo-pastha* (*ṛā-up*), *as*, *m.* surface of the earth.

Dharaṇa, *as*, *i*, *am*, bearing, holding; preserving; (*as*), *m.* a dike, a bank, a ridge of land answering the purpose of a bridge &c., the side of a mountain; the world; the sun; the female breast; rice, corn; the Himālaya considered as king of mountains; N. of a king of the Nāgas; (*i* or *dharāṇi*, *is*), f. the earth, the soil, the ground, the Earth personified as the wife of Dhruva; a tubular vessel of the body, a vein; a kind of bulbous plant, an esculent root, = *dharāṇīyā*, *dharā-patṛi*, *kandālu*, *kandādhya*,

daṇḍa-kandaka, *vana-kanda*, *su-kandaka*; the silk-cotton tree, = *sātmali*; a beam or rafter for a roof; N. of a dictionary (generally called *dharāṇi* or *dharāṇi-kośa*); (*am*), *n.* the act of holding, seizing, possessing, keeping, bearing, supporting, support; bringing, procuring; a support, fastening, prop, stay; security; a sort of weight variously reckoned as 10 Palas, = 16 silver Māshakas, = 1 silver Purāṇa, = $\frac{1}{16}$ Satamāna, = 19 Nishpāvas, = $\frac{3}{8}$ Karsha, = $\frac{1}{16}$ Pala, = 24 Rakitās; a particular high number. — *Dharaṇa-priyā*, *f.*, N. of the goddess executing the commands of the nineteenth Arhat. — *Dharāṇi-goṇiga*, *as*, *m.*, N. of a man. — *Dharāṇi-ja*, *as*, *m.* 'the son of the earth,' an epithet of Angiras or the planet Mars. — *Dharāṇi-dhara*, *as*, *m.* 'the bearer of the earth,' an epithet of Vishnu; [cf. *dharāṇi-dhara*.] — *Dharāṇi-maṇḍa*, *N.* of a place. — *Dharāṇi-stha*, *as*, *ā*, *am*, being or staying on earth. — *Dharāṇi-kanda*, *as*, *n.* an esculent root or bulb (= *dharāṇi*). — *Dharāṇi-kilaka*, *as*, *m.* a mountain. — *Dharāṇi-tala*, *am*, *n.* the surface of the earth. — *Dharāṇi-talaśrī*, *is*, *m.*, N. of a king of the Kin-naras. — *Dharāṇi-dhara*, *as*, *i*, *am*, 'bearing or sustaining the earth,' epithet of the mythical elephants which are fabled to support the earth; (*as*), *m.* epithet of Śeṣha; of Vishnu or Kṛishṇa; of Siva; a mountain; a tortoise; a king; N. of several persons; of a man of the family of Maunin and son of Mahēśvara; of the father of Śaśi-dhara; of the father of Vāsu-deva and grandfather of the author Hari-nātha; of the father of Dayā-śankara; of a scholiast on Manu; of a Bodhi-sattva; (sometimes read *dharāṇi-dhara* or *dharāṇin-dhara*). — *Dharāṇi-dhṛit*, *t*, *m.* 'supporting the earth,' an epithet of Śeṣha. — *Dharāṇi-pati*, *is*, *m.* 'lord of the earth,' a king. — *Dharāṇi-pūra*, *as*, *m.* the ocean (as 'surrounding the earth'). — *Dharāṇi-plava*, *as*, *m.* the ocean ('in which the earth floats'). — *Dharāṇi-bhṛit*, *t*, *t*, *t*, bearing or supporting the earth; (*t*), *m.* a mountain; a king; (also read *dharāṇi-bhṛit*). — *Dharāṇi-maṇḍala*, *am*, *n.* 'the sphere of the earth,' the globe. — *Dharāṇi-ruha*, *as*, *m.* 'growing on the earth,' a tree; [cf. *kshiti-ruh* and *kshiti-ruha*.] — *Dharāṇiśvara* (*ṇi-īś*), *as*, *m.* 'lord of the earth,' an epithet of Siva. — *Dharāṇiśvara-rāja*, *as*, *m.* 'king of the lords of the earth,' N. of a Bodhi-sattva. — *Dharāṇi-suta*, *as*, *m.* 'son of the earth,' an epithet of Angiras or the planet Mars; (*ā*), *f.* 'the daughter of the earth,' an epithet of Sitā, wife of Rāma (as produced from the soil by Janaka when he was ploughing a spot to prepare it for a sacrifice).

Dharāṇi, *is*. See above under *dharāṇa*.

Dharāṇīya, *as*, *ā*, *am*, to be held or kept, to be borne or carried; supportable.

Dharāṇi, *is*, *m.* (?), N. of an Agastya.

Dharitṛi, *f.* a female bearer, supporter; the earth.

Dhariman, *ā*, *m.* a balance, a pair of scales, a weight; form, figure, semblance; [cf. *dharīman*.]

— *Dharīman-meya*, *as*, *ā*, *am*, measurable by weight.

Dharīman = *dharman* (only occurring in the loc. *dharīmanu*), Ved. according to custom or law or precept; (Śāy.) containing the essence of the earth (as an altar); a vessel for holding anything.

1. *dharuṇa*, *as*, *ā*, *am* (for 2. see p. 451, col. 3), Ved. carrying, holding, supporting, one who supports or keeps; (*as*), *m.* the supposed author of a hymn of the R̥g-veda; an epithet of Brahman; heaven, paradise; water; opinion, conception; (*as*, *i*, *am*), containing in one's self, spacious; a place where anything is preserved or kept; (*am*), *n.* a basis, foundation, support, prop, stay; the firm soil of the earth; anything that is undermost or innermost; a receptacle, reservoir; water. — *Dharuṇa-hvara*, *as*, *ā*, *am*, Ved. trembling in its innermost foundations?; (Śāy.) obstructing the flow of waters.

Dharṇasa, *as*, *ā*, *am*, or *dharṇasi* or *dharṇi*, *is*, *is*, *i*, Ved. bearing, supporting, sustaining; a supporter; strong, energetic, powerful, able; full of spirit (as Soma); firm, durable; (*dharṇasi* in Naigh. II. 9. is one of the synonyms of *bala*, strength.)

Dhartarṇya, *as*, *ā*, *am*, to be upheld or supported; to be held, had or possessed; to be placed or fixed.

Dhartṛi, *tā*, *trī*, *tṛi*, holding, bearing, supporting; (*tā*), *m.* a bearer, supporter, preserver.

Dhartṛa, *am*, *n.* a prop, a stay; a house; a sacrifice; virtue, moral merit.

1. *dharma*, *as*, *am*, *m.* *n.* (rarely *n.*; the older form which occurs in the R̥g-veda is *dharman*, q.v.; for 2. *dharma* see p. 451, col. 3), that which is to be held fast or kept, ordinance, statute, law, usage, practice, custom, the customary observances of caste, sect, &c.; religion, piety; prescribed course of conduct, duty, (thus 'giving alms' &c. is the *dharma* of the householder, 'administering justice' of a king, 'piety' of a Brāhman, 'courage' of a Kshatriya); right; justice, equity, anything right, proper, or just; virtue, morality, morals, merit, good works; nature, character, the peculiar state or condition of anything; an essential or characteristic quality, mark, peculiarity; manner, resemblance; any sacrifice; a peculiar kind of sacrifice; an Upanishad; religious abstraction, devotion (= *yoga*); associating with the virtuous; a bow; a drinker of Soma juice; Right, Justice, Law, or Virtue personified (as born from the right breast of Brahman, and having Sama, Kāma, and Harsha as his offspring); or personified as a Bull; or personified as a Dove; a N. of Yama (the Hindū Pluto, ruler of the lower regions, god of justice, and judge of the dead); one of the attendants of the god of the Sun; Justice or Virtue identified with Vishnu; also identified with Prajā-pati, and said to be son-in-law of Dakṣha; N. of the fifteenth Arhat of the present Ava-sarpiṇī, descended from Ikṣvāku, son of Bhānu and Su-vratā; N. of a son of Anu and father of Ghṛita; of a son of Gāndhāra and father of Dhṛita; of a son of Haihaya and father of Netra; of a son of Prithu-śravas and father of Uśanas; of a son of Su-vratā; of a son of Dirgha-tapas; of a prince of Kaśmīra; of a lexicographer; (in astrology) N. of the ninth mansion; *dharma* or *dharma*, ind. according to right, rightly, justly, according to rule, according to the nature of anything. — *Dharma-kathaka*, *as*, *m.* a propounder of the law. — *Dharma-kathā*, *f.* a discourse upon law, &c. — *Dharma-karman*, *a*, *n.* a work of duty or piety; any virtuous or pious action. — *Dharma-kāma*, *as*, *ā*, *am*, loving justice, observing right or duty; (*as*), *m.*, N. of a son of the demon Pāpiyas; of a god of the Bodhi tree. — *Dharma-kāmārtha-sambuddha* (*ma-ar*), *as*, *ā*, *am*, joined with or containing virtue, pleasure, and wealth. — *Dharma-kāya*, *as*, *m.* 'the body of law or of abstract existence,' epithet of one of the three bodies of a Buddha; (*as*), *m.* a Buddha; a Jina or Jainā saint; an epithet of Avalokiteśvara. — *Dharma-kāra*, *as*, *m.* a doer or observer of the law; N. of a person. — *Dharma-kāraṇa*, *am*, *n.* cause of virtue. — *Dharma-kārya*, *am*, *n.* any act of duty or religion (as digging a well, building a temple, &c.); pious act, good work, virtuous conduct. — *Dharma-kīrti*, *is*, *m.* 'glory of religion,' N. of a poet; of a logician; of a king mentioned in the twenty-first chapter of the Vṛihan-nārādiya-Purāṇa. — *Dharma-kīla*, *as*, *m.* royal edict or order, decree, grant. — *Dharma-kīlaka*, *as*, *m.* the command of a Brāhman. — *Dharma-kūpa*, *as*, *m.* 'the holy well,' N. of a Tirtha. — 1. *dharma-kṛit*, *t*, *t*, *t* (for 2. see under *dharman*), fulfilling duty, one who acts justly or practises virtue. — *Dharma-kṛitya*, *am*, *n.* fulfilment of duty, virtue; any moral or religious observance. — *Dharma-ketu*, *us*, *m.* 'having justice for a banner or symbol,' N. of a son of Su-ketu and father of Satya-ketu; N. of a Buddha; of a Jaina deified saint. — *Dharma-kośa* or *dharma-kośa*, *as*, *m.* the treasury of law or duties; the collective body of laws or duties. — *Dharmakośa-vyākhyā*, *f.* 'the explanation of the treasury of law,' N. of a Buddhist work. — *Dharma-kriyā*, *f.* observance of duties, acting according to law, righteous conduct, any religious act or pious work. — *Dharma-kshetra*, *am*, *n.* the department or province of the law; a plain in the north-west of India near Delhi (the scene of the

great battle between the Kurus and Pāṇḍus, commonly called Kuru-kshetra); (*as*), m. a man of piety and virtue. — *Dharma-gaṇja*, *as*, m. 'treasury of law or religion,' N. of a library. — *Dharma-gavesha*, *as*, m. 'seeking virtue &c.,' N. of a man. — *Dharma-gaṇabhyudgata-rāja* ('*na-abh*'), *as*, m. 'a prince who has threaded the labyrinth of the law,' N. of a Buddha. — *Dharma-gupta*, *as*, m. 'protected by the law,' N. of several persons; (*ās*), m. pl. N. of a Buddhist school. — *Dharmagupta-miśra*, *as*, m., N. of an author mentioned in the Sāṅkshepa-śāṅkara-jaya by Mādhava. — *Dharma-grantha*, *as*, m. book of the law, sacred scriptures. — *Dharma-grahya*, *am*, n. observance of moral or religious precepts, accepting or following the law. — *Dharma-gha'a*, *as*, m. a jar of fragrant water offered daily in the month Vaiśākha. — *Dharma-ghna*, *as*, *i*, *am*, 'destroying law or right,' contrary to law or duty, immoral, unlawful; (*as*), m. (?), the plant Terminalia Belle-rica (so called because the seeds are used as dice). — *Dharma-śakra*, *am*, n. 'the wheel or circle of religion or law,' (an expression used to denote the vast range of Dharma); a kind of mythical weapon; (*as*), m. 'having the wheel of Dharma,' a Buddha. — *Dharmaśakra-bhṛit*, *t*, m. 'holding the wheel of Dharma,' a Buddha or Jaina. — *Dharma-śarapa*, *am*, n. or *dharma-śaryā*, f. observance of the law, performance of duty. — *Dharma-śārin*, *i*, *ini*, *i*, observing the law, fulfilling one's duties, practising virtue, virtuous, dutiful, moral; (*ī*), m., N. of a Buddhist deity; epithet of Śiva; (*ini*), f. a female helpmate in the fulfilment of duties, especially a wife, an honest wife, a virtuous woman. — *Dharma-śāntika*, *as*, *ā*, *am*, reflecting on the law, studying duty, familiar with it. — *Dharma-śāntana*, *am*, n. or *dharma-śāntā*, f. pondering on the law or duty, study of virtue, consideration of moral duties, virtuous reflection. — *Dharma-śānti*, *is*, *is*, *i*, reflecting on the law or duty; an epithet of Śākya-muni; (perhaps wrongly for *dharma-śāntin*). — *Dharma-ja*, *as*, *ā*, *am*, produced by a sense of duty; (*as*), m. 'son of Dharma, judge of the dead,' an epithet of Yudhi-śhīra. — *Dharma-jijñāsa*, f. 'inquiry into the law,' N. of a Pāṇḍita ascribed to Kātyāyana. — *Dharma-jivana*, *as*, *ā*, *am*, living by fulfilment of prescribed duties, a Brāhmaṇa who lives according to the rules of his class, one who practises the outward acts of the law. — *Dharma-jña*, *as*, *ā*, *am*, knowing the law or what is right, knowing one's duty, conversant with virtue. — *Dharma-jñāna*, *am*, n. knowledge of moral, legal, and religious duty. — *Dharma-tatva*, *am*, n., N. of a Mīmāṃsā work by Kamalākara. — *Dharmatattva-vid*, *t*, *t*, *t*, knowing the truths of law or religion. — *Dharma-tas*, ind. according to law or to rule, rightly, justly, religiously, righteously, virtuously; from a virtuous motive. — *Dharma-tir-ṭha*, *am*, n. 'the holy Tirtha,' N. of a sacred place of pilgrimage. — *Dharma-tyāga*, *as*, m. abandonment of religion, apostasy. — *Dharma-trāta*, *as*, m. 'protected by the law,' N. of a Buddhist author. — *Dharma-tea*, *am*, n. religion, virtue, righteousness, morality, piety; inherent nature, peculiar property. — *Dharma-da*, *as*, *ā*, *am*, giving or granting virtue; (*as*), m., N. of one of the attendants of Skanda. — *Dharma-datta*, *as*, m. 'given by religion,' N. of a writer on rhetoric. — *Dharma-darsana*, *am*, n. seeing or knowing duty or the law. — *Dharma-dāna*, *am*, n. a gift made from a sense of duty (without regard to self-interest). — *Dharma-dāra*, *ās*, m. pl. a lawful wife; [cf. *dharma-patnī*]. — *Dharma-dāsa*, *as*, m. 'the slave of duty,' N. of a poet, author of the *Vidagdha-mukha-māyana*. — *Dharma-dāna*, f. 'given by religion,' (*dāna* in Pāli = *datta*), N. of a female. — *Dharma-dipikā*, f., N. of a work. — *Dharma-dughā*, f. a cow milked for the fulfilment of religious duty. — *Dharma-dhṛi*, *as*, m., N. of a king of the Guṇḍas. — *Dharma-dhṛi*, *k*, *k*, *k*, seeing the right, regarding piety. — *Dharma-draṇi*, f. 'having law or virtue for its waters,' the Ganges. — *Dharma-drohin*, *i*, *ini*, *i*, violating the

law or right; (*ī*), m. a Rākshasa. — *Dharma-dre-śhṇ*, *i*, m. the plant Terminalia Belle-rica; see *dharma-ghna*. — *Dharma-dhara*, *as*, m. 'sup-
porter of the law,' N. of a king of the Kin-naras. — *Dharma-dhātu*, *as*, m. 'the element of law or of existence,' one of the eighteen Dhātus of the Buddhists; a Buddha ('whose Dhātu is Dharma'). — *Dharmadhātu-vāg-iśvara*, *as*, m., N. of a deity. — *Dharma-dhṛit*, *t*, *t*, *t*, Ved. observing the law. — *Dharma-dhṛi*, *k*, m. (*dhṛi* is also referred to rt. *dhṛi* or to rt. *dhṛi*), 'supporter of the law or right,' N. of a son of Śva-phalka; [cf. *dharma-bhṛit*]. — *Dharma-dhṛi*, *as*, *ā*, *am*, 'whose banner is virtue,' one who hangs out the flag of religion for selfish purposes, one who makes a livelihood by assumed devotion, a religious hypocrite or impostor; (*as*), m., N. of the Sun; of a king of Mithilā, son of Kuśa-dhvaja and father of Amita-dhvaja and Kṛita-dhvaja; N. of a brother of Kuśa-dhvaja; of a king of Kāṅkana-pura. — *Dharma-dhvajin*, *i*, *ini*, *i*, 'hoisting the flag or colours of religion,' a religious hypocrite or impostor, one who makes a livelihood by assumed devotion. — *Dharma-nada*, *am*, n., N. of a sacred lake; (according to a legend, a metamorphosis of the god Dharma). — *Dharma-nan-dana*, *as*, m. 'Dharma's joy, a son of the god Dharma,' properly an epithet of Yudhi-śhīra, but applied in Bhāg-Purāṇa I. 9, 12, to all the sons of Pāṇḍu; [cf. *dharma-ja*, *dharma-putra*, *dharma-suta*]. — *Dharma-nandin*, *i*, m., N. of a Buddhist who translated certain sacred writings into Chinese. — *Dharma-nātha*, *as*, m. legal protector, rightful lord. — *Dharma-nātha*, *as*, m. 'the centre of the law,' an epithet of Viṣṇu; N. of a king. — *Dharma-nibandha*, *as*, m. attachment to virtue or religion, piety, virtue. — *Dharma-nibandhin*, *i*, *ini*, *i*, pious, attached to virtue, engaged in religious duties, holy. — *Dharma-niveśa*, *as*, m. religious devotion. — *Dharma-nishpatti*, *is*, f. fulfilment or discharge of duty, moral or religious observance. — *Dharma-netra*, *as*, m. 'law-eyed,' N. of a grand-son of Dhṛita-rāshṭra; of a son of Taṇṣu and father of Dush-manta (Dushyanta). — *Dharma-paṭṭa*, *as*, m. the band of law or duty. — *Dharma-pati*, *is*, m., Ved. the lord or guardian of order and law. — *Dharma-pattana*, *am*, n. 'the city of the law,' epithet of the city of Śrāvastī [cf. *dharma-pattana*]; pepper. — *Dharma-pattra*, *am*, n. the plant Ficus Glomerata. — *Dharma-patnī*, f. a lawful wife, a man's first wife, a wife of the same caste with her husband and married conformably to the established law. — *Dharma-patha*, *as*, m. the way of duty or virtue, virtuous course; N. of a merchant. — *Dharma-pathā*, *panthās*, m. the way of duty or virtue. — *Dharma-para*, *as*, *ā*, *am*, intent on virtue, devoted to duty; pious, righteous. — *Dharma-pā-ṭhaka*, *as*, m. a teacher of law, a lawyer. — *Dharma-pāla*, *as*, m. 'protector or guardian of the law,' metaphorical expression for 'punishment' or for 'a sword'; N. of a minister of king Daśa-ratha; of a learned Buddhist; of a prince. — *Dharma-pālaka*, *as*, *ikā*, *am*, observing the law, dutiful. — *Dharma-pāsa*, *as*, m. 'the noose of the god of justice,' N. of a mythical weapon. — *Dharma-piṭha*, 'the seat of law,' N. of a place in Vārāṇasī. — *Dharma-piḍā*, f. an offence against the law, transgressing the law or right. — *Dharma-putra*, *as*, m. a lawful son, a son begot from a sense of duty (not from sensual pleasure); 'son of the god Dharma,' epithet of Yudhi-śhīra; (*au*), m. du. epithet of the Rishis Nara and Nārāyana. — *Dharma-pura*, *am*, n. 'the city of the law,' N. of a town situated on the Narmadā river. — *Dharma-purāṇa*, *am*, n. 'the Purāṇa of law,' N. of a work. — *Dharma-praśāra*, *as*, m. 'the course of law or right,' metaphorical expression for 'a sword.' — *Dharma-pradīpa*, *as*, m. 'light of the law,' N. of a work composed by Dhanañ-jaya. — *Dharmapradīpa-ryākyāna*, *am*, n. 'the explanation of the lamp of law,' N. of a commentary to the preceding work. — *Dharma-pradhāna*, *as*, *ā*, *am*, eminent in piety. — *Dharma-prabhāsa*, *as*,

m. 'illuminator of the law,' N. of a Buddha. — *Dharma-pravakṛi*, *tā*, m. a teacher or expounder of the law. — *Dharma-pravaṇa*, *am*, n. enunciation of the law, the act of propounding the law. — *Dharma-prastha*, *as*, m. 'the table-land of the god Dharma,' N. of a place. — *Dharma-priya*, *as*, m. 'a friend of the law,' N. of a Buddhist scholar. — *Dharma-bala*, *as*, m. 'the strength of law,' N. of a man. — *Dharma-bāyijika*, *as*, m. one who tries to make a profit out of his virtue like a merchant. — *Dharma-buddhi*, *is*, *is*, *i*, virtuously-minded, virtuous; (*is*), m., N. of a king. — *Dharma-bhā-ginī*, f. a lawful sister, a female that has the rights of a sister; 'a sister in respect of religion,' i. e. as be-
longing to the same religion; [cf. *dharma-bhṛatṛi*]. — *Dharma-bhāgin*, *i*, *ini*, *i*, possessed of religion or virtue; (*ini*), f. a virtuous wife. — *Dharma-bhā-ṇaka*, *as*, m. 'an expounder of the law'; a lecturer, a public reader of the Mahā-bhārata and other sacred works which are read aloud and explained to large assemblies of Hindūs at particular seasons. — *Dharma-bhikṣuka*, *as*, m. a mendicant from virtuous motives. — *Dharma-bhīruka*, *as*, *ā*, *am*, tremblingly alive to duty. — *Dharma-bhṛit*, *t*, m. 'a supporter of law, a maintainer of justice,' (often an epithet of a king); a virtuous person; N. of a son of Śva-phalka. — *Dharma-bhṛita*, *as*, m., N. of one of the sons of the thirteenth Manu. — *Dharma-bhṛatṛi*, *tā*, m. 'a brother in respect of religion,' a fellow religious student, any one regarded as a brother from discharging the same religious duties; [cf. *dharma-bhāginī*]. — *Dharma-mati*, *is*, m. 'virtuously-minded,' N. of a prince; of a god; of the Bodhi tree. — *Dharma-maya*, *as*, *i*, *am*, consisting of law or virtue, made up or replete with virtue, moral, righteous. — *Dharma-mahāmātra*, *as*, m. a minister in matters of religion. — *Dharma-mātra*, *as*, *ā*, *am*, depending only on custom. — *Dharma-mārga*, *as*, m. the path of virtue. — *Dharma-mitra*, *as*, m., N. of a Bud-
dhist. — *Dharma-mīmāṃsā-saṅgraha*, *as*, m. 'an abridgment of the inquiry into Dharma,' N. of a Mīmāṃsā work by Kṛishṇa-deva. — *Dharma-mūla*, *as*, m. the foundation of Hindū law and religion; the Vedas. — *Dharma-meghā*, f., N. of one of the ten Bhūmis with Buddhists. — *Dharma-yuga*, *am*, n. 'the age of religion,' the Kṛita-yuga. — *Dharma-yuj*, *k*, *k*, *k*, righteous, pious, just. — *Dharma-rak-ṣhītā*, f., N. of a female. — *Dharma-rati*, *is*, *is*, *i*, 'delighting in justice or virtue,' N. of one of the sons of the demon Pāpiyas. — *Dharma-ratna*, *am*, n. 'gem of the law,' N. of a work. — *Dharma-ratha*, *as*, m. 'whose chariot is dharma,' N. of a son of Sagara; of Divi-ratha. — *Dharma-rāj*, *t*, m. 'the king of justice,' epithet of Yama; of Yudhi-śhīra; of a king of the herons, son of Kaśyapa and an Apsaras. — *Dharma-rāja*, *as*, m. 'king of justice,' an epithet of Yama; an epithet of Yudhi-śhīra; a king in general; a Buddha. — *Dharmarāja-tā*, f. the rank or title of Dharmarāja. — *Dharmarāja-dikṣhita*, *as*, m., N. of the author of the Vedānta-paribhāṣā. — *Dharma-rājan*, *ā*, m. 'king of justice,' epithet of Yudhi-śhīra. — *Dharmarāja-purogama*, *as*, *ā*, *am*, having Yudhi-śhīra for a leader; headed by Yudhi-śhīra. — *Dharma-rājikā*, f. a Stīpa. — *Dharma-ratī*, *is*, m., N. of a god of the Bodhi tree; N. of a man. — *Dharma-rodhin*, *i*, *ini*, *i*, opposed to law or virtue, illegal, immoral. — *Dharma-lakṣha*, *am*, n. an essential mark or character-
istic of ethics or law, as place, time, &c. — *Dharma-lopa*, *as*, m. irreligion. — *Dharma-val*, *ān*, *atī*, *at*, endowed with virtue, virtuous, pious, upright, just, lawful; accompanied by Dharma; (*atī*), f., N. of a Mudrā; N. of a queen. — *Dharma-ratsala*, *as*, *ā*, *am*, tenderly alive to duty, loving piety. — *Dharma-vartin*, *i*, *ini*, *i*, 'abiding in duty,' righteous. — *Dharma-vardhana*, *as*, *ā*, *am*, 'increasing right or virtue,' an epithet of Śiva; (*as*), m., N. of a king of Śrāvastī; of a poet; (*am*), n., N. of a town. — *Dharma-varman*, *ā*, n. 'shield or armour of justice or virtue,' epithet of Kṛishṇa. — *Dharma-rāda*, *as*, m. discussion or argument about law or duty.

— *Dharma-vādin*, *i*, *inī*, *i*, discussing the law or duty. — *Dharma-vāsara*, *as*, *m*. 'day of religious duties,' the day of full moon, peculiar sacrifices being performed on this day. — *Dharma-vāhana*, *as*, *m*. 'whose vehicle is the bull, considered as a personification of virtue,' an epithet of Śiva. — *Dharma-vāhya*, *as*, *ā*, *am*, 'outside the law,' contrary to what is right. — *Dharma-vēdāra-suvgruha*, *as*, *m*, *N*. of an abridgement of the *Mīmāṃsā-sūtras* by the Muni Jaimini. — *Dharma-vid*, *i*, *t*, *t*, *t*, acquainted with the law, duty-knowing, endowed with a sense of justice, virtuous, pious, moral. — *Dharma-vidyā*, *f*. knowledge of the law or right; [cf. *dharma-vidyā*.] — *Dharma-vidhi*, *i*, *s*, *m*. legal precept or injunction. — *Dharma-viplava*, *as*, *m*. 'confusion or violation of duty,' immorality, wickedness. — *Dharma-vivir-dhana*, *as*, *m*. 'promoter of law or right,' epithet of a son of Aśoka, = *kunda*. — *Dharma-viveka*, *as*, *m*. investigation of right or virtue. — *Dharma-viveka-vākya*, *am*, *n*, *N*. of a short poem ascribed to Halāyudha. — *Dharma-vivecana*, *am*, *n*. judicial investigation. — *Dharma-vṛttī*, *i*, *s*, *f*. 'explanation of the law,' *N*. of a chapter of the *Sāṅgadhara-paddhati*. — *Dharma-vṛddhi*, *as*, *m*. 'advanced in virtue,' *N*. of a son of Śva-phalka; [cf. *dharma-dhṛish* and *dharma-bhṛit*.] — *Dharma-vaitanika*, *as*, *m*. one who gives away money unlawfully acquired in the hope of appearing generous. — *Dharma-vijātha*, *as*, *m*. 'the hunter versed in law,' *N*. of a Brāhman changed into a hunter in consequence of a curse; of a Brāhman-killer (born as a hunter from the body of Vasu, king of Kāśmīra). — *Dharma-sārira*, *am*, *n*. 'religious or sacred relic,' a term applied to certain small Buddhist Stūpas. — *Dharma-sārman*, *ā*, *m*, *N*. of a preceptor. — *Dharma-sālā*, *f*. a court of justice, a tribunal; a charitable institution, a hospital. — *Dharma-sāsana* or *dharma-sāstra*, *am*, *n*. 'a law-book,' a code of laws, the body or code of Hindū law, jurisprudence, any work on the subject. — *Dharma-sīla*, *as*, *ā*, *am*, of a virtuous disposition, virtuous, just, pious; (*ā*), *f*, *N*. of a female. — *Dharma-sreṣṭhīn*, *i*, *m*, *N*. of a Buddhist Arhat. — *Dharma-saṁsṛita*, *as*, *ā*, *am*, 'following or seeking virtue,' virtuous, just, pious. — *Dharma-saṁhitā*, *f*. a code or collection of law, especially the law of some saint or divine person (as Manu, Yājñavalkya, &c.). — *Dharma-saṅga*, *as*, *m*. addition to justice or virtue; hypocrisy. — *Dharma-saṅgiti*, *i*, *s*, *f*. a discussion about the law; (with Buddhists) a council; *N*. of a work. — *Dharma-saṅgraha*, *as*, *m*. 'collection of laws, legal compilation,' *N*. of a Buddhist work on law. — *Dharma-santāna-sū*, *us*, *us*, *u*, producing virtuous offspring or actions. — *Dharma-sabhā*, *f*. a court of justice, tribunal. — *Dharma-sahāya*, *as*, *m*. a companion in the fulfilment of religious duties. — *Dharma-sādhana*, *am*, *n*. 'means of performing duty,' any act or virtue essential to a system of duties. — *Dharma-sāraṭhi*, *i*, *s*, *m*, *N*. of a son of Tri-kakud. — *Dharma-sāvarpi*, *i*, *s*, *m*, *N*. of the eleventh Manu. — *Dharma-siṅha*, *as*, *m*, *N*. of a man. — *Dharma-sūta*, *as*, *m*. 'the son of the god Dharma,' an epithet of Yudhi-shthira. — *Dharma-sū*, *us*, *us*, *u*, Ved. promoting order or justice; (*us*), *m*. the fork-tailed shrike. — *Dharma-sūtra*, *am*, *n*. a Sūtra work treating on law and custom; (*as*), *m*, *N*. of a son of Su-vrata. — *Dharma-setu*, *us*, *m*. 'barrier of justice,' epithet of Śiva; *N*. of a son of Āryaka. — *Dharma-sena*, *as*, *m*, *N*. of a king. — *Dharma-skandha*, *as*, *m*. 'collection of laws,' *N*. of a work by Śāriputra and Maudgalyāna. — *Dharma-stha*, *as*, *m*. 'abiding in the law,' a judge. — *Dharma-sthala*, *am*, *n*. 'the place of justice,' *N*. of a town. — *Dharma-sthāvira*, *as*, *m*. 'firm in law,' *N*. of a man. — *Dharma-svāmīn*, *i*, *m*. 'the lord of law and right,' epithet of Buddha; *N*. of a sanctuary built by Dharma, king of Kāśmīra. — *Dharma-hantṛi*, *tā*, *tri*, *tri*, transgressing the law or justice. — *Dharma-kūra* (*ma-āk*), *as*, *m*. 'mine of virtue or law,' *N*. of a disciple of Buddha Lokēśvara-rāja; of the ninety-ninth Buddha;

of a Buddhist translator. — *Dharmāgama* (*ma-āg*), *as*, *m*. a law-book. — *Dharmāṅgada* (*ma-an*), *as*, *m*, *N*. of a man; of a prince, son of Priyan-kara. — *Dharmāṅgā* (*ma-an*), *f*. a heron. — *Dharmā-cūrya* (*ma-āc*), *as*, *m*. a teacher of law or of customs. — *Dharmācārya-stuti*, *i*, *s*, *f*. 'praise of the teacher of the law,' *N*. of a work. — *Dharmāmaja* (*mu-āl*), *as*, *m*. 'the son of Dharma,' an epithet of Yudhi-shthira. — *Dharmāmā-tā*, *f*. pious-mindedness, justice, virtue. — *Dharmāmān* (*ma-āl*), *ā*, *ā*, *u*, just, virtuous, pious-minded, virtuously-minded, of a virtuous disposition, pious, fulfilling duties; (*ā*), *m*. a saint, a pious or virtuous person; an epithet of Kumāra-pāla. — *Dharmāditya* (*mu-āl*), *us*, *m*, *N*. of a Buddhist king. — *Dharmādharma* (*ma-adh*), *au*, *m*. du. right and wrong, justice and injustice. — *Dharmādharma-parikṣā*, *f*. or *-parikṣāya*, *am*, *n*. 'test of right and wrong,' a kind of ordeal by drawing lots or slips of black and white paper. — *Dharmādharma-senā-humana*, *um*, *n*, *N*. of the 120th chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Dharmādharma-āyā* (*ma-adh*), *am*, *n*. administration of the laws; a court of justice; (*as*), *m*. a judge, magistrate. — *Dharmādharma-shāsthanu*, *am*, *n*. a court of justice. — *Dharmādharma-rūpika*, *as*, *m*. or *dharmādharma-rūpin*, *i*, *m*. 'presiding over justice,' a judge, an administrator of the law. — *Dharmādharma-āyā* (*ma-adh*), *as*, *m*. administration of justice, the office of a judge; *N*. of a work. — *Dharmādharma-rin*, *i*, *m*. or *dharmādharma-kṛita*, *as*, *m*. a chief officer of justice, an administrator of the law, lord-chief-justice, magistrate, a judge. — *Dharmādharma-shāsthanu* (*ma-adh*), *am*, *n*. a court of justice. — *Dharmādharma-āyā* (*ma-adh*), *as*, *m*. 'overseer of justice,' minister of justice, a magistrate, a judge. — *Dharmādharma-āyā* (*ma-adh*), *ā*, *m*. the way of justice or virtue. — *Dharmānush-ṭhāna* (*ma-an*), *am*, *n*. virtuous or moral conduct, acting according to law. — *Dharmānushāra* (*ma-an*), *as*, *m*. conformity to law or virtue, course or practice of duty. — *Dharmānushṛitya-upasthāna*, *am*, *n*, *N*. of a Buddhist Āgama. — *Dharmāndhu* (*ma-an*), *us*, *m*. 'the well of Dharma, the holy well,' *N*. of a Tirtha. — *Dharmāpeta* (*ma-ap*), *as*, *ā*, *am*, departing from virtue, wicked, immoral, unrighteous; (*am*), *n*. injustice, immorality, vice. — *Dharmābhīmanas* (*ma-abh*), *ās*, *ās*, *as*, directing the mind to virtue or religion, virtuous. — *Dharmābhīshaka-kṛtyā* (*ma-abh*), *f*. any ab-lution prescribed as a religious duty. — *Dharmāmbhodhi* (*ma-am*), *i*, *s*, *m*. 'the ocean of laws,' *N*. of a work. — *Dharmāyatana* (*ma-āy*), *am*, *n*. knowledge of *dharma* by means of *manas* (?). — *Dharmāraṇya* (*ma-ar*), *am*, *n*. 'grove of religion,' a sacred grove, a wood inhabited by hermits or ascetics; *N*. of a sacred forest in Madhya-deśa, into which Dharma is said to have retired; *N*. of a town founded by Amūrta-rājas. — *Dharmārtha-kāma-moksha* (*ma-ar*), *ās*, *m*. pl. religious merit, wealth, pleasure, and final emancipation, (the four ends or objects of existence). — *Dharmārtha-darśin*, *i*, *inī*, *i*, having an eye to duty and interest or to religion and wealth. — *Dharmārtha-pratibaddha-tā*, *f*. attachment to duty and interest or to religion and wealth. — *Dharmārtham*, *ind*. for religious purposes; according to right or duty, in a just manner, according to precept. — *Dharmārthiya*, *as*, *ā*, *am* (fr. *dharmā-arthā*), relating to law or duty. — *Dharmātika* (*ma-al*), *as*, *ā*, *am*, having a false character. — *Dharmātoka-mukha* (*ma-āl*), *am*, *n*. introduction to the understanding of the *dharma* of Śākya-muni. — *Dharmāsoka* (*ma-as*), *as*, *m*. the Aśoka of justice,' epithet of king Aśoka, grandson of Candragupta, (after he had adopted the Buddhist faith). — *Dharmāsṛita* (*ma-ās*), *as*, *ā*, *am*, seeking virtue, just, virtuous. — *Dharmāsana* (*ma-ās*), *am*, *n*. the throne of justice, judgment-seat, the bench. — *Dharmāsana-gata*, *as*, *ā*, *am*, seated on the judgment-seat. — *Dharmāstikāya* (*ma-as*), *as*, *m*. (with Jains) the category or predicament of virtue. — *Dharmendra* (*ma-in*),

as, *m*. 'lord of justice,' epithet of Yama. — *Dharmēsu* (*ma-ip*), *us*, *us*, *u*, wishing to acquire religious merit. — *Dharmēsa* (*ma-isa*), *as*, *m*. 'lord of justice,' epithet of Yama. — *Dharmēśvara* (*ma-is*), *as*, *m*. 'lord of justice,' epithet of Yama; *N*. of a Buddhist deity; of a commentator on Yājñavalkya. — *Dharmēśvara-tirthu*, *am*, *n*. 'the Tirtha of the lord of justice,' *N*. of a place of pilgrimage. — *Dharmēśvara-līnga*, *am*, *n*. 'the Liṅga of the lord of justice,' *N*. of a place of pilgrimage. — *Dharmōcāya* (*ma-uc*), *as*, *m*. 'collection of law,' *N*. of a place (in which Śākya-muni is said to have instructed the deities called Tushitas). — *Dharmot-tura* (*ma-ut*), *as*, *m*. 'chiefly characterized by virtue,' *N*. of a Buddhist teacher. — *Dharmottariya*, *ās*, *m*. pl. the disciples of Dharmottara. — *Dharmopadeśu* (*ma-up*), *as*, *m*. instruction in law or duty, a discourse on religion, moral or religious instruction; the laws, the collective body of laws. — *Dharmopadeśaka* (*ma-up*), *as*, *m*. a teacher of the law, a Guru or spiritual preceptor. — *Dharmopadesanā* (*mu-up*), *f*. instruction in the law, advice relating to it. — *Dharmopadha* (*ma-up*), *as*, *ā*, *am*, making a pretence of religion, hypocritical. — *Dharmopeta* (*ma-up*), *as*, *ā*, *am*, endowed with virtues, virtuous, moral.

2. *dharma*, *Nom*. P. *dharmati*, &c., to become law. (For 1. *dharma* see p. 449, col. 3.)

Dharmaka (at the end of an adj. comp.) = 1. *dharmā*; (*as*), *m*, *N*. of a man.

Dharman, *ā*, *m*. Ved. bearer, maintainer, supporter, arranger; *N*. of a son of Bṛihad-rāja and father of Kṛitāṅ-jaya; (*a*), *n*. (the older form for the later *dharmā*; and even in the later language used as a substitute for *dharmā* at the end of adj. comps.), support, prop; (Sāy.) religious rite (Ved.); law, order, custom; religion, duty; mode, manner; quality, characteristic mark, natural order [cf. *kṣha-tra-dh*], *kṣhena-dh*, *jaya-dh*, &c.]; *dharmānā*, inst. sing. or *dharmabhis*, inst. pl., Ved. in order, according to rule, regularly, naturally. — 2. *dharmā-kṛit*, *t*, *m*, Ved. 'a maintainer of order or a performer of religious rites,' epithet of Indra; (for 1. see p. 449, col. 3.)

Dharmāyu, *us*, *us*, *u*, righteous, virtuous.

Dharmāya, *Nom*. P. A. *dharmāyati*, -te, &c., to become law.

Dharmīn, *i*, *inī*, *i*, virtuous, religious, pious, just; obeying the law, knowing one's duties, having duties; endowed with any peculiar property or faculty; (often at the end of comp.) subject to particular laws (e. g. *vināśu-dh*, q. v.); having the peculiar qualities or properties or nature of anything, having anything as a characteristic mark [cf. *eka-dh*]; following the habits of any person; (*i*), *m*, *N*. of the fourteenth Vyāsa; (*inī*), *f*. a kind of perfume; [cf. *dharmī-ṇeya*.] — *Dharmī-tva*, *am*, *n*. virtuousness, justice, devotion to one's duties, virtue.

Dharmīshtha, *as*, *ā*, *am* (superl. of *dharmīn*), very pious or virtuous; completely according to law, completely harmonizing or agreeing with law or virtue, lawful. — *Dharmīshtha-tā*, *f*. great virtuousness, righteousness.

Dharmīyas, *ān*, *asī*, *as* (compar. of *dharmīn*), more virtuous &c.; very pious or moral &c.

Dharmeyu, *us*, *m*, *N*. of a son of Raudraśva.

Dharmya, *as*, *ā*, *am*, lawful, legal, conformable to justice or law or custom or morality, consistent with duty; usual; just, righteous; legitimate; endowed with particular qualities (e. g. *tad-dharmya*, endowed with those qualities); suitable to any person or thing (with gen.). — *Dharmya-vivāha*, *as*, *m*. legal marriage (of which there are various kinds described in Manu III. 22).

धरुण 2. *dharuṇa*, *as*, *m*. (fr. rt. *dhe*?), Ved. a sucking calf; (for 1. *dharuṇa* see p. 449, col. 2; cf. *dhāru*.)

धर्कट *dharkaṭa*, *as*, *m*, *N*. of a teacher.

धर्वक dharbaka, as, m., N. of a son of Ajāta-kṣatru.

धर्म dharma. See p. 449, col. 3; p. 451, col. 3.

धर्मण dharmaṇa, as, m. a kind of snake; a kind of tree.

धर्मोपुत्र dharmiputra, as, m. an actor, a player; (also read dhātṛi-putra.)

धर्ष dharsha, as, m. (fr. rt. *dhṛish*), boldness, insolence, overbearing conduct, daringness, impudence, licentiousness, pride, arrogance; impatience; violation (of a woman); injury, wrong, insult; restraint; a eunuch; [cf. *dharsha-vara*]. — **Dharsha-kāriṇī**, f. a violated virgin. — **Dharsha-vara**, as, m. a eunuch superintending the women's apartments; (probably wrong reading for *varsha-dhara*.)

Dharshaka, as, ā, am, attacking, assailing, assaulting, violating, overbearing; seducing; (as), m. a seducer, adulterer; a dancer, actor; mime, nummer.

Dharshaṇa, as, ā, am, offending, hurting, injuring, assaulting; (am, ā), n. f. assault, affront, insult, outrage; offence; violation, rape, seduction; bad treatment; overbearingness; contempt, disrespect, contumely, abuse; arrogance; copulation; (i), f. or (iṣ), f. a wanton or unchaste woman, a harlot.

Dharshaṇīya, as, ā, am, liable to be attacked or assaulted, easily assailable or conquerable, violable.

Dharshita, as, ā, am, violated; overpowered, overcome, smitten, ill-treated; (am), n. contumely, pride, insolence; copulation, cohabitation; (ā), f. an unchaste woman.

Dharshin, i, iṇī, i, attacking, assaulting, ill-treating, treating badly; audacious, overbearing; proud, arrogant; cohabiting; (iṇī), f. a disloyal or unchaste woman, a harlot; [cf. *dharshanī*.]

धलखड dhalakṣa, as, m. a kind of small thorny tree, commonly called Dhala-āṅkaṣā.

धलिल dhalila, N. of a valley in which the capital of Udyāna is said to have been situated.

धव dhav (connected with rts. 1. *dhāv* and *dhanv*), cl. 1. A. *dhavate*, &c., Ved. to run, flow; [cf. Gr. *θέω*, *θεωσμαι*, *θεός*, *βοηθέω*, *ρω-θής*.]

धव 1. dhava, as, m. the plant *Grislea Tomentosa* (= *madhura-tvaṭa*).

धव 2. dhava, as, m. (said by some to be fr. rt. 1. *dhū*), a man; a husband [cf. *sa-dhavā* and *vi-dhavā*]; a possessor, master, lord; a rogue, a cheat; N. of a Vasu (probably incorrect for *dhara*).

धवनी dhavanī, f. a kind of plant, *Desmodium Gangeticum* or a similar species.

धवर dhavara, am, n. a particular high number.

धवल dhavala, as, ā, am (said to be fr. rt. 2. *dhāv*), white, dazzling white, of a shining white colour; handsome, beautiful; (as), m. white (the colour); an old bull, an excellent ox; a kind of camphor (= *śina-karpūra*); the plant *Grislea Tomentosa* (= *dhava*); N. of one of the elephants of the quarters; N. of a Rāga or mode of music, (according to Bharata, the eighth son of Hindolārāga); (ā or i), f. a white cow; (i), f. a kind of disease (perhaps only whiteness of the hair); N. of a river; (am), n. white pepper; a kind of metre consisting of 4 × 18 short syllables and 1 long (= *dhavalāṅka*; cf. *ulaya-dh*). — **Dhavalā-giri**, is, n. 'the white or snowy mountain' (commonly *dhaval-giri* or *dola-giri*), N. of one of the highest peaks of the great snowy range of the Hīmalayas, lat. 29. 11, long. 82. 59. — **Dhavalā-griha**, am, n. a house whitened with chunam or stucco, a palace. — **Dhavalā-tva**, am, n. whiteness. — **Dhavalā-pakṣa**, as, m. 'white-winged,' a goose; the light

half of the month, the fortnight of the moon's increase. — **Dhavalā-purāṇa-samudāya**, as, m., N. of a work. — **Dhavalā-mṛitīkā**, f. 'white earth,' chalk. — **Dhavalā-yāvanāla**, as, m. white Yāvanāla. — **Dhavalāṅka** ('*la-an*'), am, n. = *dhavala*, a species of the Ati-dhṛiti metre. — **Dhavalī-kṛita**, as, ā, am, made white, whitened, whited. — **Dhavalī-bhūta**, as, ā, am, become white. — **Dhavalotpala** ('*la-ut*'), am, n. the white esculent water-lily. — **Dhavalita**, as, ā, am, made dazzling white, whitened, white.

Dhavalīman, ā, m. whiteness, white colour, white.

धवाणक dhavāṇaka, as, m. (fr. rt. 1. *dhū*), air, wind.

Dhavitarya, as, ā, am, Ved. to be fanned.

Dhavitra, am, n. a Pankhā or fan (made of antelope's skin or leather, and used especially for blowing a sacrificial fire).

धा 1. dhā, cl. 3. P. A. *dadhāti*, *dhatte* (1st pl. *dadhmaḥ*, 2nd *dhatta*, 3rd *dhatti*; 1st sing. A. *dadhe*, 2nd *dhatse*, 3rd *dhatte*, 2nd du. *dadhāthē*, 3rd du. *dadhāthē*, 3rd pl. *dadhāthē*); Impf. *adadhāt*, *adhatta* (2nd du. P. *adhattam*, 2nd pl. *adhatta*, 3rd pl. *adadhūḥ*; 2nd sing. A. *adhattāḥ*, 3rd pl. *adadhāta*); Pot. *dadhyāt*, *dadhita*; Impv. *dadhātu*, *dhattām* (2nd sing. *dhehi*, 2nd du. *dhattam*, 3rd du. *dhattām*, 2nd pl. *dhatta*, 3rd pl. *dadhatu*; 2nd sing. A. *dhatva*, 2nd pl. *dhaddhām*, 3rd pl. *dadhatām*); Perf. *dadhu*, *dadhe* (2nd sing. *dadhitha* or *dadhātha*, 1st pl. *dadhma*, 2nd pl. *dadha*, 3rd pl. *dadhuḥ*; 3rd pl. A. *dadhire*); Fut. *dhātā*; *dhāsyati*, -te; Aor. *adhāt*, *adhita* (3rd pl. A. *adhishata*); Prec. *dheyāt*, *dhisishita*; (Ved. forms are, Pres. 1st pl. P. *dadhmaḥ*, 3rd pl. *dadhanti*, 2nd sing. A. *dadhe*, 3rd sing. *dadhe* or *dadhate*, 3rd du. *dadhete*, 2nd pl. *dadhāthē*; Impf. 2nd sing. P. *dadhas*, 3rd sing. *dadhat*, *dadhāt*, 1st pl. *dadhma*, 3rd pl. *dadhan*; Let, Impf. 2nd du. P. *dadhathas*; Pot. 1st sing. *dheyām*, 2nd sing. *dheyāsi*, 1st pl. *dHEMA*, 2nd pl. *dhetana*; Impv. 3rd sing. *dhātu*, 2nd pl. *dhātā*, *dhattana*, *dudhāta*, *dadhātana*, 3rd pl. *dhāntu*, *dadhāntu*, 2nd sing. A. *dhishva*; Perf. 2nd sing. A. *dhishke*, 3rd pl. *dadhre*, *dhire*; Aor. 1st sing. P. *dhām*, 2nd sing. *dhās*, 3rd sing. *dhāt*, with *prati* also *dhat*, 3rd pl. *dhus*; 1st pl. A. *adhīmahi*, *dhīmahi*, see under 1. *dhī*; Let, Aor. 3rd sing. P. *dhāti*, 2nd du. P. *dhāsathas*, A. *dhethe*, *dhāthē*, 1st pl. A. *dhāmāhe*, 2nd pl. P. *dhāsatha*, 3rd pl. *dhānsu*); *dhātum* (Ved. inf. *dhātave*, *dhātavai*, *dhātoḥ*, *dhui* in *vayo-dhai*, *dhām* in *prati-dhām*, *dhīyadhāi*), to put, place, set, lay; put in, lay on or upon (with loc., e. g. *teshu daṇḍam dadhāti*, he lays the stick on them, i. e. punishes them); to place in any state or condition; to bring, convey, lead towards (Ved.); to cause to obtain, cause (Ved.); to fix upon, direct towards (with dat. or loc.), fix or direct the mind (*manas* or *matim*), fix the thoughts or attention (*samādhi*) on (dat. or loc.), make up the mind to do anything (dat., loc., or inf.), to resolve upon; to bestow anything (acc.) upon a person (loc., dat., gen.), grant, confer, present, give; to put in possession; to appoint, fix, constitute; to make, render, produce, generate; to cause, create; to perform, do, undertake; to hold, take hold of, seize; to keep, preserve; to bear, wear, put on (clothes); to sustain, support, maintain; to accept, take, receive, obtain, get; to conceive (in the womb); to take possession of, assume, have, possess; to show, exhibit (A.); to incur, undergo; Pass. *dhīyate*, to be put or placed or laid; to be arranged; to be contained in; to be fixed (as the thoughts), to resolve (e. g. *me dhīyate matir*, my opinion or resolution is); Caus. *dhāpāyati*, -yitum, Aor. *adīdhpat*, generally with prepositions [cf. *autar-dhā*, *api-dhā*, *abhi-dhā*, *ava-dhā*, &c.]; Desid. *dhītaati*, -te (Ved. *dhīhishati*), to wish to give or present (Ved.); to wish to place or put; to wish to obtain, strive to gain, &c.; Intens. *dedhiyate*, *dādhati*; [cf. Zend *dā*, 'to

put, make'; *dā-ta-m*, 'law'; *dā-man*, 'creature'; Gr. *τίθημι*, *θέμα*, *θέσις*, *θεσμός*, *θεμέλιον*, *θέμεθλον*, *θήκη*, *θῶκος*, *θάκος*; Lat. *fāmulus*, *fāmilīa*, -do in *ab-do*, *con-do*, *per-do*, *ven-do*, *pessum-do*, *cre-do* = *śrad-dadhāmi*; Osc. *faa-ma*, 'house (?)', *famel* = *fāmilīa*; Goth. *ga-dēd-s*, *dē-lhs*, 'deed', in *missa-dēths*, 'a crime'; *dōm-s*, 'judgment'; Angl. Sax. *don*, 'to do'; *dema*, 'a judge'; *dom*, 'judgment'; Old Sax. *dō-m*, 'I do', = *dadhāmi*; Old Germ. *tō-m*, 'I do'; Old Eng. -de in *ask-de* = 'asked'; Mod. Germ. -te in *such-te*; Lith. *de-mi*, *de-du*, 'I put'; Slav. *de-yun*, 'I do'; *de-lo*, 'work'; Hib. *deanaim*, 'I do'; *dan*, 'work'.]

2. *dhā*, ās, ās, am, (at the end of an adj. comp.) placing; holding; containing, having; causing, &c., see *kīye-dhā*, *cano-dhā*, *dhāma-dhā*, *dhīyam-dhā*, &c.; (ās), m. a placer; a holder, container, possessor, &c.; a N. of Brahmā; of Brīhas-pati; (ās), f. the act of placing or holding, &c., (at the end of comp., cf. *tiro-dhā* and *dur-dhā*). The affix *dhā* after numerals is thought by some to be an old inst. from this *dhā*; [cf. the use of 1. *dhātu* after numerals.].

Dhāka, as, m. an ox; a receptacle, reservoir (= *ā-dhāra* or according to another reading *ū-hāra*); food, boiled rice; a post.

1. *dhātu*, us, m. (for 2. *dhātu* see p. 453, col. 3), that which is placed or laid, a deposit, layer (Ved.); a constituent or essential part, an ingredient, (thus *guṇa*, string, is the *dhātu* of a rope made of several strings); part, portion, (sometimes used at the end of an adj. comp. like the English 'fold', see *tri-dhātu*, *sapta-dh*); an element, primary or elementary substance, primitive matter (of which five are usually reckoned or with Brahma six, thus enumerated by Yājñavalkya III. 145: 1. *Brahma*, the eternal spirit; 2. *kha* or *ākāśa*, ether; 3. *anīla*, air; 4. *tejas*, fire; 5. *jala*, water; 6. *bhū*, earth: the Buddhists substitute *Vijñāna* for *Brahma*: the eighteen elements or *dhātu-lokas* of the southern Buddhists are the five organs of sense with *manas*, the six qualities observed by these, and six ideas produced by these six qualities); constituent element or essential ingredient of the body, primary or essential fluid or juice, a secretion, (the number of which is variously given as seven or ten; these *Dhātus* are distinct from the five elements of which the body also consists, and are sometimes regarded as *Rasas*, i. e. secretions or fluids; they are chyle, blood, flesh, fat, bone, marrow, and semen, to which must be added hair, skin, and sinews, if ten are reckoned); a humor or affection of the body (viz. phlegm, wind, and bile); a bone; (according to some) any one of the five organs of sense; any one of the five properties or qualities of the elements observed by the organs of sense (viz. sound, tangibility, colour, flavour, smell, see under *guṇa*); a primary element of the earth or of mountains, a mineral, fossil, metal, ore; a fluid mineral of a red colour; the primary element of words, a verbal root; [cf. *upa-dh*, *kāma-dh*, *giri-dh*, &c.]. — **Dhātu-kāya**, as, m. 'body of elements', N. of a Buddhist work by Pūrṇa. — **Dhātu-kāśa** or **Dhātu-kāśīka**, am, n. red sulphate of iron. — **Dhātu-kūśala**, as, ā, am. skilled in metals, a metallurgist, mineralogist. — **Dhātu-kriyā**, f. metallurgy, mineralogy. — **Dhātu-kṣaya**, as, m. waste of the bodily humors, any mortal disease. — **Dhātu-kṣaya-kāśa**, as, m. a consumptive cough. — **Dhātu-garbha**, as, m. a receptacle for Buddhist relics, a dagop, (according to some *la-gop* = *dhātu-gopa*). — **Dhātu-grāhin**, i, m. calamity. — **Dhātu-ghoṣā**, f. N. of a work on the verbal roots. — **Dhātu-ghna**, am, n. sour gruel prepared from the fermentation of rice-water. — **Dhātu-candrikā**, f. 'elucidation of roots', N. of a grammatical work by Kavi-candra. — **Dhātu-ja** = **dhātuka**, bitumen. — **Dhātu-dīpikā**, f. 'elucidation of roots', N. of a commentary by Durgā-dāsa on Vopa-deva's collection of roots. — **Dhātu-drāvaka**, 'dissolving metals,' borax, tinsel. — **Dhātu-nāśana**, am, n. 'destroying the humors,' sour gruel; [cf. *dhātu-ghna*]. — **Dhātu-nyāya-manjūṣā**, f. N. of

a work on the radicals. — *Dhātu-pa*, *as*, m. the alimentary juice or chyle, the chief of the seven elementary ingredients of the body. — *Dhātu-pāṭha*, *as*, m. 'recital of roots,' a list or collection of roots compiled and arranged according to Pāṇini's system, (the most important and well-known *Dhātu-pāṭha* is ascribed to Pāṇini himself.) — *Dhātu-pārāyaṇa* or *dhātu-pārāyaṇīya*, *am*, n., N. of a work on verbal roots. — *Dhātu-puṣṭi*, *is*, f. nutrition of the bodily humors. — *Dhātu-pushpī* and *dhātu-puṣhpikā*, f. a plant, = *dhātrī-pushpī*. — *Dhātu-pra-dīpa*, *as*, m., N. of a commentary by Maitreya-rakṣita on the *Dhātu-pāṭha*. — *Dhātupradīpa-dīpikā* or *dhātupradīpa-tīkā*, f., N. of a commentary on the preceding work. — *Dhātu-bhṛit*, *t*, m. 'bearing metals,' a mountain; (*t*, *t*, *t*), promoting the elementary juices or secretions, robust. — *Dhātu-manjari*, f., N. of a commentary by Kāśī-nātha on the *Dhātu-pāṭha*. — *Dhātu-mat*, *ān*, *atī*, *at*, containing or possessing elements or elementary substances, abounding in minerals or metals. — *Dhātu-mat-tā*, f. richness in metals &c. — *Dhātu-maya*, *as*, *i*, *am*, consisting of or abounding in metals, metallic. — *Dhātu-mala*, *am*, n. impure excretion from the essential fluids of the body; lead (the most impure of metals). — *Dhātu-māṣikā*, *am*, n. a mineral substance, sulphure of iron. — *Dhātu-mārin*, *i*, m. 'dissolving metals,' sulphur; (*inī*), f. borax. — *Dhātu-ratna-mālā*, f., N. of a medical work by Deva-datta. — *Dhātu-ratnāvalī*, f. 'a necklace or string of roots,' N. of a metrical collection of roots by Rādhā-kṛṣṇa. — *Dhātu-rājaka*, *am*, n. 'the chief of the essential fluids of the body,' semen, the seminal fluid. — *Dhātu-lakṣhaṇa*, *am*, n., N. of a work. — *Dhātu-vallabha*, *am*, n. 'friend of metals,' borax (used as a flux). — *Dhātu-vāda*, *as*, m. metallurgy, mineralogy. — *Dhātuvādin*, *i*, m. an assayer, miner, mineralogist, metallurgist. — *Dhātu-vikāra*, *as*, m. = *dhātu-kṣaya*. — *Dhātu-vish*, *t*, f. = *dhātu-mala*, lead. — *Dhātu-vṛitti*, *is*, f. a commentary on the roots. — *Dhātu-vairṭi*, *i*, m. 'enemy of metals,' sulphur. — *Dhātu-sēkhara*, *am*, n. 'chief of minerals,' green sulphate of iron or green vitriol. — *Dhātu-sodhana* or *dhātu-sambhava*, lead. — *Dhātu-sāmya*, *am*, n. equilibrium of the bodily humors, good health. — *Dhātu-han*, 'killing metals,' sulphur. — *Dhātupāla* ('*tu-up*'), *as*, m. 'the stone among metals,' chalk. — *Dhātū-artha*, *as*, m. 'having the sense of a root,' i.e. a verb.

Dhātuka (at the end of comp.) = *dhātu*; bitumen. *Dhātṛt*, *tā*, m. one who places or lays, a founder [cf. Lat. *con-ditor*], maker, creator, originator, author; orderer, arranger; bearer, supporter, maintainer, preserver; N. of a divine being who is the creator, arranger, maintainer, and manager of all things, (strictly perhaps without any distinct and definite place in the Hindī mythological system, but rather the personification of the various ideas and functions inherent in the *rt*. *i*. *dhā*; he is not mentioned in the older hymns of the *Rig-veda*, but is invoked in the tenth Maṇḍala, and agrees in many points with *Tvaṣṭri* and *Prajā-pati*; he is described as promoting generation, presiding over matrimony and domestic life, preserving health, curing diseases and broken limbs, granting riches, ordering times and seasons, &c.; not only is he associated with *Tvaṣṭri* and *Prajā-pati*, but with *Savitri* and *Bṛihaspati*; sometimes with *Mitra*, *Vishnu*, and *Aryaman*, and occasionally identified with *Prajā-pati*; in one *Brāhmaṇa* *Dhātṛi* and *Aryaman* are declared to be the first-born children of *Aditi*; in epic poetry *Dhātṛi* is one of the twelve *Ādityas*, and in post-vedic mythology the name *Dhātṛi* is applicable to *Prajā-pati* and to *Brahmā* as 'creator and maintainer of the world'; in the *Bhagavad-gītā* it is applied to *Kṛṣṇa* in the same sense; elsewhere *Dhātṛi* and *Vidhātṛi* are associated as sons of *Brahmā*, the goddess *Lakṣmī* being then their sister, and in another place as children of *Bṛiṅgu* and *Khyāti*; one of the seven sages of the fourth *Manv-antara*; one of the forty-nine winds; the paramour of a married woman,

an adulterer; N. of the forty-fourth year in the cycle of Jupiter. — *Dhātṛi-putra*, *as*, m. 'Brahmā's son,' especially an epithet of *Sanat-kumāra*. — *Dhātṛi-pushpikā* or *dhātṛi-pushpī*, f. *Grislea Tomentosa*. — *Dhātṛi-bhavana*, *am*, n. *Brahmā*'s heaven. — *Dhātṛa*, *am*, n. a vessel for holding anything, a receptacle; (*as*, *i*, *am*), belonging to *Dhātṛi*. *Dhātṛi*, *f*. See under 2. *dhātu*, col. 3. *Dhāna*, *as*, *ā*, *am* (at the end of comp.), containing [cf. *udu-dh*]; (*am*), n. a receptacle, reservoir, seat, (at the end of comp., see *agnī-dh*, *atla-dh*, &c.); (*i*), f. a receptacle, anything which holds or contains, a place where anything is kept, seat, (at the end of comp., see *argāra-dh*, *khale-dh*, *jiva-dh*, *matsya-dh*, &c.); the site of a habitation, N. of a tree (= *pīlu*); coriander; N. of a river; (*ās*), f. pl. corn, grain; fried barley or rice; grain fried and reduced to powder; coriander, *Coriandrum Sativum* (= *dhanyāka*); a bud, shoot. — *Dhānā-cūrṇa*, *am*, n. the meal or flour of fried barley or rice &c. — *Dhānāntarvat* ('*nā-an*'), *ān*, m., N. of a *Gandharva*. — *Dhānā-pūpa*, *as*, m. a cake of fried barley &c. — *Dhānā-bharjana*, *am*, n. the frying or parching of grain. — *Dhānā-muṣṭi*, *is*, f. a handful of grain. — *Dhānā-vat*, *ān*, *atī*, *at*, Ved. accompanied by grain (as the *Soma*). — *Dhānā-soma*, *as*, m., Ved. *Soma* with grain. *Dhānaka*, *am*, n. = *dhanyāka*, coriander. *Dhānākā*, *ās*, f. pl. grain, corn; fried barley or parched rice; (*am*), n., N. of a *Sāman*. *Dhāni*, *f*. See under *dhāna* above. *Dhāneya* or *dhāneeyaka*, *am*, n. = *dhanyāka*, *dhanyāka*, coriander; *Coriandrum Sativum*. *Dhānya*, *as*, *ā*, *am*, consisting of grain or corn, made of grain, &c.; (*am*), n. grain, corn in general, rice (*Oryza Sativa*); a measure equal to four sesamuni-seeds; coriander; *Cyperus Rotundus* (= *paripela*); (*ā*), f. coriander. — *Dhānya-kartana*, *am*, n. 'the cutting of corn,' N. of a chapter of the *Purāṇa-sarva-sva*. — *Dhānya-kalka*, *am*, n. bran; chaff; straw. — *Dhānya-kosha*, *as*, m. a granary, storehouse of corn or rice. — *Dhānya-koshthaka*, *am*, n. a granary, a basket or cupboard or small shed of matting &c. for keeping rice, &c. — *Dhānya-kshetra*, *am*, n. a corn-field, rice-field. — *Dhānya-kamasa*, *as*, m. rice flattened by threshing after it has been steeped and fried in the husk. — *Dhānya-tilvā*, *as*, *ā*, *am*, Ved. abounding in corn. — *Dhānya-tvaṭ*, *k*, f. the husk of corn or rice. — *Dhānya-da*, *as*, *ā*, *am*, giving or distributing rice. — *Dhānya-dhana*, *am*, n. property in grain; *dhānya-dhanatas*, on account of possessing grain &c. — *Dhānya-dhenu*, *us*, f. a heap of rice (like a cow) to be presented to *Brāhmanas*. — *Dhānya-parvata-dāna-vīdhi*, *is*, m. 'rules for giving heaps of grain,' N. of the 156th chapter of the *Bhaviṣyottara-Purāṇa*. — *Dhānya-maya*, *as*, *i*, *am*, abounding with rice, made of grain. — *Dhānya-mātrī*, *tā*, m. a measurer of corn. — *Dhānya-māya*, *as*, m. a corn-chandler, corn-dealer, &c. — *Dhānya-rāja*, *as*, m. 'the prince of grains,' barley. — *Dhānya-ropaṇa*, *am*, n. 'the planting of corn or rice,' N. of a chapter of the *Purāṇa-sarva-sva*. — *Dhānya-vat*, *ān*, *atī*, *at*, abounding in grain, rich in corn. — *Dhānya-vani* (?), a heap of grain. — *Dhānya-vapana*, *am*, n. 'the sowing of corn or rice,' N. of a chapter of the *Purāṇa-sarva-sva*. — *Dhānya-var-dhana*, *am*, n. lending grain at interest, usury with grain, receiving an usurious return for a load of seed-corn supplied to peasants. — *Dhānya-vīja*, *am*, n. coriander. — *Dhānya-vīra*, *as*, m. 'the chief of grain,' a sort of pulse, *Phaseolus Max.* (= *māsha*). — *Dhānya-sirshaka*, *am*, n. the ear or spike of corn. — *Dhānya-sūka*, *am*, n. the awn or beard of corn. — *Dhānya-saila-dāna*, *am*, n. 'the giving of a heap of corn or rice,' N. of the eighty-second chapter of the *Matsya-Purāṇa*. — *Dhānya-sangraha*, *as*, m. a store or magazine of grain. — *Dhānya-sāra*, *as*, m. 'the essence of grain,' threshed corn. — *Dhānya-kṛit*, *t*, *t*, *t*, Ved. preparing corn; (*Sāy.*) a cultivator of grain. — *Dhānyācala* ('*ya-aḥ*'), *as*, m. a pile of grain for presentation to *Brāhmanas*. — *Dhā-*

nyāda ('*ya-ada*'), *as*, *ā*, *am*, eating corn, feeding on corn. — *Dhānyāmāla* ('*ya-am*'), *am*, n. sour gruel made of the fermentation of rice-water. — *Dhānyāri* ('*ya-ari*'), *is*, m. 'enemy of corn,' a mouse, rat. — *Dhānyārtha* ('*ya-ar*'), *as*, m. wealth in rice or grain. — *Dhānyāṣṭhi* ('*ya-aṣ*'), *i*, n. 'the kernel of grain,' threshed corn. — *Dhānyottama* ('*ya-ut*'), *as*, m. the best of grain, rice.

Dhānyaka (at the end of an adj. comp. for *dhānya*), grain, corn; (*as*), m., N. of a man; (*am*), n. = *dhānya*, *dhānyāka*, *dhanyāka*, coriander.

Dhānyāka, *am*, n. = *dhānyāka*, coriander.

Dhāma, *am*, n. = *dhāman*, abode, &c.; (*ās*), m., N. of a class of superhuman beings.

Dhāman, *a*, n. a dwelling-place, house, abode, home, residence; domain; site, especially the site of the sacred fire and the *Soma*; (in the sacrificial formulas and in the *Brāhmaṇas* generally with *priya*, e. g. *priyaṇ dhāma*, favourite residence, also = any favourite thing or person); the inmates of a house, the members of a family, domestics; a class; a troop, host, race; the body; law, rule (Ved.); state or condition; manner, fashion, mode, form, tone (Ved.); effect, power, strength, ability, faculty; majesty, dignity, glory, light, splendor, radiance, brilliancy [cf. *dhāman*]; (*Sāy.*) property, wealth; a band, fetter, (wrong reading for 3. *dāman*); (*ā*), m., N. of one of the *Saptarshis* in the fourth *Manv-antara*; [cf. Gr. *θε-πα*; Lat. *do-mu-s*; Osc. *fau-ma*; Hib. *dai-m*, 'a house, church, people,' Old Germ. *do-m*; Angl. Sax. and Eng. *dom* = Mod. Germ. *thum* as affix of abstract nouns; Slav. *do-mū*]. — *Dhāma-kṛcīn*, *i*, *ini*, *i*, 'having rays for hair,' epithet of the Sun. — *Dhāma-ēhad*, *t*, m., Ved. 'covering his residence or changing his abode,' epithet of *Agni* as giver of rain, (also applied to the *Vasat-kāra*; N. of a verse in the *Vājasaneyi-samhitā* containing the word *dhāma-ēhad* (18. 76). — *Dhāma-dhā*, *ās*, m., Ved. the causer of order, a creator; (*Sāy.*) a bearer, supporter. — *Dhāma-nidhi*, *is*, m. 'treasure of splendor,' the sun. — *Dhāma-dhāj*, *k*, *k*, *k*, Ved. possessing sites or seats. — *Dhāma-vat*, *ān*, *atī*, *at*, splendid, luminous, eminent, exalted, illustrious, heroic. — *Dhāma-sas*, ind., Ved. according to (their) several abodes, in (their) several places, according to order. — *Dhāma-sūc*, *k*, *k*, *k*, attached to or keeping a particular place; (*Sāy.*) possessing splendor or riches.

Dhāya, *as*, *ā*, *am*, or *dhāyaka*, *as*, *ikā*, *am*, having, possessing, holding, &c.

1. *dhāyas*, *as*, n. sustaining, supporting, bearing. (For 2. *dhāyas* see p. 454, col. 1.)

1. *dhāyu*, *us*, *us*, *u*, Ved. liberal; (*Sāy.*) possessing power, supporting. (For 2. *dhāyu* see p. 454, col. 1.) *Dhāyaya*, *as*, m., Ved. a Puro-hita or family priest?; (*ā*), f., scil. *ric*, an additional verse inserted in certain hymns.

1. *dhāsi*, *is*, f., Ved. a dwelling-place, seat, home; (*Sāy.*) a holder, bearer, maintainer; food.

धाटी *dhāṭi*, f. assault, assaulting or confronting an enemy.

धाणक *dhāṇaka*, *as*, m. (said to be fr. *rt*. *i*. *dhā*), a weight of gold, a gold coin, part of a *Dināra* [cf. *Dhānaka*]; (*ikā*), f., Ved. pudendum muliebri (?).

धातक *dhātaki*, *is*, m., N. of one of the two sons of *Vitihotra Prayivratā*, king of a *Varsha* of *Pushkara-dvīpa*; (*i*), f. the plant *Grislea Tomentosa*.

धातु 2. *dhātu*, *us*, *us*, *u* (fr. *rt*. *dhe*; for 1. *dhātu* see p. 452, col. 3), Ved. to be drunk or sucked in?; (*Sāy.*) sustainer, supporter, (fr. *rt*. *i*. *dhā*); (*us*), m. anything to be drunk or sucked, milk, &c.; (*us*), f. a milch cow.

Dhātrikā, f. the plant *Emblia Officialis*.

Dhātṛi, f. a wet-nurse, foster-mother, nurse, mother; the earth; *Emblia Myrobalan*, *Emblia Officialis*. — *Dhātṛi-putra*, *as*, m. the son of a nurse, a foster-brother, an actor; (a various reading for *dharmi-putra*). — *Dhātṛi-phala*, *am*, n. the fruit of the *Emblia Myrobalan*.

Dhātreyikā, f. a foster-sister, (sometimes employed as a sort of confidante); a nurse, foster-mother, wet-nurse (according to some).

Dhātreyī, f. the daughter of a nurse, a foster-sister, (sometimes employed as a sort of confidante); a wet-nurse (according to some).

2. *dhāyas*, *ās*, *ās*, *as* (for 1. *dhāyas* see p. 453, col. 3), Ved. nourishing, fostering, sustaining, (often in comp., e. g. *ari-dh°*, *kāru-dh°*, *go-dh°*, *bhūri-dh°*, &c.); drinking, sipping; the act of fostering, nourishing, satiating, (used only in dat. *dhāyase* in the sense of an infinitive.)

2. *dhāyu*, *us*, *us*, *u* (for 1. *dhāyu* see p. 453, col. 3), Ved. feeding, eating, fond of eating; (Sāy.) holding, supporting, (as if fr. rt. 1. *dhā*.)

Dhāru, *us*, *us*, *u*, Ved. drinking, sucking, a drinker, sucker.

2. *dhāsi*, *is*, m. (for 1. *dhāsi* see p. 453, col. 3), Ved. a milk-beverage, a drink; nourishment in general.

Dhāsyu, *us*, *us*, *u*, Ved. desirous of drinking or of eating.

धातृ *dhātṛi*. See p. 453, col. 1.

धात्री *dhātrī*. See 2. *dhātṛi*, p. 453, col. 3.

धानक *dhānaka*, a copper coin worth about twopence.

धानद *dhānada*, *as*, *i*, *am* (fr. *dhana-da*), relating to *Dhāna-da*, i. e. Kuvera, 'giver of riches.'

धानुर्दण्डिक *dhānurdanḍika*, *as*, *i*, *am* (fr. *dhānu* and *danḍa*), living by bow and club.

धानुष्क *dhānushka*, *as*, *i*, *am* (fr. *dhānu*), armed with a bow, one who carries a bow, a bowyer, Bowman, archer; (*ā*), f. the plant *Achyranthes Aspera* (= *apāmārga*).

Dhānushkari, N. of a plant; (probably a wrong reading for *dhānushkari*.)

Dhānushya, *as*, m. 'suitable for bows,' a bamboo.

धान्त *dhānta* (or *dhvānta*?), a mystical name of the letter *n*.

धान्या *dhāndhā*, f. small cardamoms.

धान्य *dhānva*, *as*, m. (probably fr. *dhānvan*), a patronymic of Asita, chief of the Asuras; (also read *dhānvana*.)

धान्यन 1. *dhānvana*, *as*, *i*, *am* (fr. *dhānvan*), situated in a desert.

धान्यन 2. *dhānvana*, *as*, *i*, *am* (fr. *dhānvan*), made of the wood of the tree *Dhanvana* (as bows).

धान्यन्तर *dhānvantara*, *as*, *i*, *am*, or *dhānvantariya*, or *dhānvantariya*, &c. (fr. *dhānvantari*), relating to or proceeding from *Dhanvantari*; sacred to the sun.

धान्यपत *dhānvapata*, *as*, *i*, *am* (fr. *dhānvapati*), relating to or proceeding from *Dhanva-pati*.

धामक *dhāmaka*, *as*, m. a sort of weight (= *māshaka*).

धामन् *dhāman*. See p. 453, col. 3.

धामनिका *dhāmanikā*, f. (fr. *dhāmanī*), the plant *Solanum Jacquinii*.

धामनी *dhāmanī*, f. the plant *Hemionitis Cordifolia*; any tubular vessel of the body; [cf. *dhāmanī*.]

धामार्ग *dhāmārga*, *as*, m. a sort of plant (= *ghoshaka*) with white flowers, *Luffa Paetida* or a similar plant; *Achyranthes Aspera*.

धार *dhāra*, *as*, *ā*, *am* (fr. rt. *dhṛi*, but in some of its senses apparently connected with rt. 1. *dhāv*), holding, bearing, supporting, containing, (at the end of a comp., see *asrig-dh°*, *karṇa-dh°*, *jala-dh°*, *tulā-dh°*); continuing, streaming down in a continuous line, raining hard, flowing, dripping, (in

these senses said to be connected with rt. 1. *dhāv*); (*as*), m. 'a supporter, holder,' epithet of Vishnu; a sudden and violent shower of rain; snow, hail; frost (?); a deep place, depth; debt; a boundary, limit, line; a sort of stone; (*ā*), f. the flowing or dropping of any fluid, (said to be connected with rt. 1. *dhāv*); a stream or current of water, a line of descending fluid; a water-course, a torrent, a flood, a hard shower falling in large drops or in hail, a shower, the dripping of any liquid, a drop, (often at the end of a comp., cf. *asrig-dh°*); a leak, a hole in a pitcher &c. letting out the water; the pace of a horse (of which five are enumerated, cf. *dhōrita*, *valgita*, *pluta*, *ut-tajita*, *ut-terita*); the margin or border of anything, the sharp edge of a sword or any cutting instrument, the edge of anything, (often at the end of a comp.; cf. *urdha-dh°*, *asi-dh°*, *kshura-dh°*, *khaṇḍa-dh°*, *khara-dh°*); the edge of a mountain or precipice; the circumference or periphery of a wheel; a garden-wall, fence, hedge; any continuous line or series, the line of a family; the van or front line of an army [cf. *dhārānkura*]; the tip of the ear, ear-lap; the highest point, excellence, pre-eminence; a multitude; fame; night; turmeric; likeness; custom, usage (?); N. of a town; of a sacred bathing-place; (*am*), n. rain-water (?).

— *Dhāra-pāta*, *as*, *ā*, *am*, Ved. purified with streams of water; clear as water (?). — *Dhāra-vāka*, *as*, *ā*, *am*, Ved. (Sāy.) sustaining or reciting praises. — *Dhārā-kadamba* or *dhārā-kadambara*, *as*, m. a kind of Kadamba tree; N. of a poet. — *Dhārā-griha*, *am*, n. a bath-room with flowing water, shower-bath. — *Dhārāgra* (*ṛā-aga°*), *am*, n. the broad-edged head of an arrow. — *Dhārānkura* (*ṛā-an°*), *as*, m. a drop of rain; hail; advancing before the line of an army to defy the enemy. — *Dhārānga* (*ṛā-an°*), *as*, m. a sacred bathing-place; a sword, scimitar. — *Dhārāta* (*ṛā-aṭa°*), *as*, m. the Cātaka bird; a horse; a cloud; a furious elephant or one in rut (when juice exudes from his temples). — *Dhārā-dhara*, *as*, m. 'containing showers,' a cloud; 'having an edge,' a sword. — *Dhārādhrivāḍha* (*ṛā-adh°*), *as*, *ā*, *am*, elevated to the highest point, raised to the highest pitch. — *Dhārā-dhvanī*, *is*, m. the sound of falling rain or flowing water. — *Dhārā-nipāta* or *dhārā-pāta*, *as*, m. a fall of rain, pelting shower; a stream of water. — *Dhārāntara* (*ṛā-an°*), *as*, *ā*, *am*, moving among the showers; flying amid the clouds (as the Cātaka bird). — *Dhārā-phala*, *as*, m., N. of a tree with prickly fruits (= *madana*).

— *Dhārā-yantra*, *am*, u. 'machine for sprinkling water,' a fountain; a watering-can, a sprinkling vase or ewer, a sort of censer. — *Dhārā-vat*, *ān*, *atī*, *at*, having an edge, edged; (*atī*), f. N. of a town. — *Dhārā-vanī*, *is*, m. wind, air. — *Dhārā-vara*, *ās*, m. pl. 'fond of showers,' epithet of the Maruts; (Sāy.) covering (the sky) with showers or preventing the stability of stationary objects, i. e. moving them. — *Dhārā-varsha*, *as*, *am*, m. n. a stream or torrent of rain, a hard shower. — *Dhārā-visha*, *as*, m. 'having a poisoned edge,' a crooked sword, a scimitar, sabre. — *Dhārāśru* (*ṛā-aś°*), *u*, n. a flood of tears. — *Dhārā-sampāta*, *as*, m. a hard shower, a heavy fall of rain. — *Dhārāśūra* (*ṛā-aś°*), *as*, m. a heavy downfall of rain, a hard shower. — *Dhārā-smāhi*, f., N. of a plant (= *tridhāra-smāhi*). — *Dhārāshya* (*ṛā-ush°*), *as*, *ā*, *am*, warm from the cow (as milk).

Dhāraka, *as*, *ā*, *am*, holding, containing, possessing, bearing, carrying, (at the end of a comp., see *kula-dh°*, *deha-dh°*, *nāma-dh°*); (*as*), m. a receptacle or vessel of any kind, a trunk or box (for holding clothes &c.), a water-pot; (*ā*), f. the vulva of a female.

Dhārāya, *as*, *i*, *am*, holding, bearing, carrying, keeping, sustaining, preserving, maintaining, protecting; possessing, having, assuming; keeping in remembrance; (*as*), m., N. of a son of Kaśyapa; of a prince of the Candra-vatsas; (*am*), m. du. the two female breasts; (*ā*), f. the act of holding, supporting, bearing, maintaining, preserving, keeping, holding fast, keeping back; keeping in remembrance, retain-

ing in the mind, a good memory; memory; keeping the mind collected, holding the breath suspended and all the natural wants restrained; steady or immovable abstraction of mind; fortitude, firmness, steadiness, resolution; continuance in rectitude, keeping in the right way; fixed precept or injunction, a settled rule, certainty, conclusion; understanding, intellect; conviction; (*ās*), f. pl. the four days following the eighth day in the light half of month Jyāishṭha; (*i*), f. any tubular vessel of the body; a mystical verse or charm or collection of such verses among the Buddhists; a row or line, (wrong reading for *dhōraṇī*); N. of a daughter of Svadhā [cf. *dhārīṇī*]; (*am*), n. the act of holding, bearing, upholding, supporting, sustaining; possessing, possession; containing; keeping, maintaining; observing, holding fast; keeping in the memory; immovable abstraction of the mind; restraining; (in grammar) keeping back, i. e. pronouncing imperfectly; [cf. *anka-dh°*, *asu-dh°*, *garbha-dh°*, *chattra-dh°*, *daṇḍa-dh°*, *deha-dh°*, &c.] = *Dhārāya-pātra*, *am*, n. a receptacle for the sieve (?) of a Buddhist mendicant; a vessel for holding anything. — *Dhārāya-yantra*, *am*, n., N. of certain amulets. — *Dhārāya-maya*, *as*, *i*, *am*, depending on or connected with abstraction of the mind. — *Dhārāya-yoga*, *as*, m. deep devotion. — *Dhārāya-vat*, *ān*, *atī*, *at*, possessing memory, connected with memory. — *Dhārāya-mati*, *is*, m. (?), N. of a Samādhi. — *Dhārāya-mukha-sarva-jagat-pranidhi-sandhāraṇa-garbha*, *as*, m., N. of a Bodhi-sattva. — *Dhārāya-rāja*, *as*, m., N. of a Buddhist work.

Dhārāyaka, *as*, *ā*, *am*, holding, containing; (*as*), m. a debtor.

Dhārāyika, *as*, *ā*, *am*, to be held or retained, to be maintained, borne, sustained, possessed, &c.; to be adhered to; (*ā*), f. = *dhārāyika-kanda*, q. v.

Dhārāya, *as*, *ā*, *am*, holding, possessing, having, keeping.

Dhārāyat, *an*, *antī*, *at*, having, possessing; holding as doctrine, believing, maintaining, asserting, professing; acquainted with, versed in. — *Dhārāyat-kavi*, *is*, *is*, *i*, Ved. supporting or cherishing sages; (Sāy.) supporting or bearing water. — *Dhārāyat-kṣhiti*, *is*, *is*, *i*, Ved. bearing or sustaining creatures; (Sāy.) one who has prepared ground (for an altar). — *Dhārāyat-vat*, *ān*, *atī*, *at*, Ved. 'possessing the quality of sustaining or supporting,' an epithet of the Ādityas.

Dhārāyāna, *as*, *ā*, *am*, bearing, holding, supporting, containing, &c.

Dhārāyātarya, *as*, *ā*, *am*, to be borne, to be kept or retained; to be perceived or understood.

Dhārāyitrī, *tā*, *trī*, *trī*, a holder, bearer; holding, keeping, keeping back, restraining; (*i*), f. = *dhārītrī*, the earth.

Dhārāyishṭu, *us*, *us*, *u*, capable of holding, bearing, maintaining, sustaining. — *Dhārāyishṭu-tā*, f. capability of bearing or supporting, patience.

Dhārāyu, *us*, *us*, *u*, Ved. flowing, streaming, dropping.

Dhārā, f. See under *dhāra*, col. 1.

Dhārī, *is*, *is*, *i*, holding, maintaining, carrying, bearing.

Dhārīkā, f. a division of time, = 6 Kshayas, = ½ Muhūrta.

Dhārīta, *as*, *ā*, *am* (fr. the Caus.), borne, supported, maintained; (*am*), n. a horse's trot; (wrong reading for *dhōrita*, *dhauritaka*.)

Dhārīn, *i*, *īṇī*, *i*, carrying, bearing, wearing, having, holding, keeping, possessing; sustaining, maintaining, preserving, keeping in one's memory, observing [cf. *jaṭā-dh°*, *daṇḍa-dh°*, *dhānu-dh°*]; having an edge, edged; (*i*), m., N. of a tree [cf. *pīlu*]; (*īṇī*), f. the earth; *Bombax Heptaphyllum* (= *sālmali*); N. of a daughter of Svadhā [cf. *dhārīṇī*]; (*īṇyas*), f. pl. a collective N. of the seventy-four wives of the gods; (with Jāinas) N. of a deity who executes the commands of the eighteenth Arhat of the present Ava-sarpiṇī; N. of the wife of Agni-mitra.

Dhārāya, *as*, *ā*, *am*, to be held or maintained,

to be borne or carried, bearable; to be imposed (as a punishment); to be worn; to be suffered, supportable; to be upheld or preserved; to be contained; to be kept or detained; to be kept in the memory; to be directed steadily towards; to be kept back or restrained [cf. *a-dhārya* and *dur-dh-*]; (*us* or *am*), m. or n. (?), Ved. water; (*am*), n. clothes, garments. — *Dhārya-tva*, *am*, n. the being held or borne or worn; capability or fitness for the same.

Dhāryamāṇa, *as*, *ā*, *am*, being held, borne, maintained, &c. — *Dhāryamāṇa-tva*, *am*, n. possessions, property.

धार्तराष्ट्र *dhārtarāṣṭra*, *as*, *i*, *am*, belonging to Dhṛita-rāṣṭra; (*as*), m. a son of Dhṛita-rāṣṭra, especially a patronymic of Dur-yodhana who was his eldest son; a kind of snake [cf. *dhṛita-rāṣṭra*]; (*ī*, *dhṛita-rāṣṭrī*), a sort of goose with black legs and bill. — *Dhārtarāṣṭra-padi*, *f*, N. of a plant.

Dhārtarāṣṭri, *is*, m. a patronymic from Dhṛita-rāṣṭra.

धर्तेय *dhārteya*, *ās*, m. pl. (perhaps fr. *dhṛita*), N. of a warlike tribe; (*as*), m. a prince of this tribe.

धर्म *dhārma*, *as*, *i*, *am* (fr. *dharma*), relating to justice or virtue, belonging to Dharma or the god of justice.

Dhārmapata, *as*, *i*, *am*, relating to Dharma-pati. *Dhārmapatana*, *am*, n. (fr. *dharmapattana*), black pepper.

Dhārmavidya, *as*, *ā*, *am* (fr. *dharmavidyā*), knowing the law, familiar with it, a lawyer, a jurist.

Dhārmika, *as*, *i*, *am*, righteous, just, fulfilling or performing duties, virtuous, religious, pious; resting on right, conformable to justice. — *Dhārmika-tā*, *f*, or *dhārmika-tva* or *dhārmikya*, *am*, n. righteousness, justice, virtuousness.

Dhārmiṇa, *am*, n. an assemblage of virtuous men.

Dhārmīyeya, *as*, m. a metronymic from Dharmīnī.

Dhārmīyāyana, *as*, m. a patronymic from Dharmya.

धार्ष्ट *dhārṣṭa*, *as*, *i*, *am*, or *dhārṣṭika*, *as*, *i*, *am* (fr. *dhṛiṣṭa*, rt. *dhṛiṣh*), proceeding or descended from Dhṛiṣṭa.

Dhārṣṭadyumna, *as*, m. or *dhārṣṭadyumni*, *is*, m. a patronymic from Dhṛiṣṭa-dyumna.

Dhārṣṭya, *am*, n. violence, boldness, daringness, audacity, arrogance, impudence, rudeness.

Dhārṣṭhaka, *as*, *i*, *am* (fr. *dhṛiṣṭhu*), descended from Dhṛiṣṭhu; (the more correct form would be *dhārṣṭhava*.)

धाव् 1. *dhāv* (connected with rts. *dhav* and *dhanv*), cl. 1. P. and sometimes A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvitum*, to flow, stream or flow forth, flow towards; to give milk (as a cow); to run, proceed quickly, advance, run away, run towards, advance against; to rush against, assault; run a race; run away, flee; to go, move, glide: Caus. *dhāvayati*, &c., Aor. *adidhāvāt*, to cause to run, make run, drive, impel, push on; *dhāvayati rathena*, he drives in a chariot: Desid. *didhāvishṭi*, -te: Intens. *dadhāvayate*: [cf. Gr. *θέω*, *θεύωμαι*, *θούω*, *θούω*, *θούω*, *θούω*; Hib. *deifir*, 'haste.']

1. *dhāvaka*, *as*, *ā*, *am*, running, flowing, going quickly, running in advance, expeditious; (*as*), m., N. of an author in the pay of king Śrī-harsha; (also read *Bhāsaka*; he is said to have composed the *Ratnāvalī* for Śrī-harsha.)

Dhāvat, *an*, *antī*, *at*, running, going quickly, running away.

1. *dhāvana*, *am*, n. running, galloping, flowing, moving; attack, assault; (*as*), m., N. of a spell for using or restraining magical weapons.

Dhāvamāna, *as*, *ā*, *am*, running, going quickly.

1. *dhāvita*, *as*, *ā*, *am*, running, running off or away; running towards, advanced against.

Dhāvitrī, *tā*, m. a runner; running.

Dhāvin, *i*, *inī*, *i*, running, going quickly.

धाव् 2. *dhāv*, cl. 1. P. A. *dhāvati*, -te, *dadhāva*, -e, *dhāvishyati*, -te, *adhāvīt*, *adhāvishṭa*, *dhāvitum*, to rub, rub off, cleanse, clean, wash, purify, polish, brighten, make pure or bright; A. to rub one's self with anything, to rub into one's person: Caus. *dhāvayati*, &c., Aor. *adidhāvāt*, to cleanse, wash: Desid. *didhāvishṭi*, -te: Intens. *dadhāvayate*: [cf. probably Goth. *daupya* = Old Sax. *doppu* = Mod. Germ. *taufe*, 'I baptize,' = Caus. *dhāvayāmi*.]

Dhāva, *us*, *ā*, *am*, cleansing, washing, making bright, polishing, (at the end of an adj. comp.; cf. *śaila-dh-* and *asi-dh-*.)

Dhāvaka, *as*, *ā*, *am*, washing, cleansing; (*as*), m. a washerman, a dhobi.

2. *dhāvana*, *am*, n. rubbing off, washing off, cleansing, purifying; rubbing with anything, (in comp., e. g. *mūṇa-dhāvana-toya*, *manahṣilā-candana-dh-*, q. v.)

Dhāvani, *i*, *ī*, *f*, a sort of creeping plant, *Hedysarum* *Lagopodioides*.

Dhāvanikā, *f*, a kind of prickly nightshade, = *kaṣṭha-kārikā*.

2. *dhāvita*, *as*, *ā*, *am*, purified, cleansed, clean.

Dhauta, *as*, *ā*, *am*, cleansed, &c. See p. 460, col. 2.

धावत्य *dhāvalya*, *am*, n. (fr. *dhavala*), whiteness, white (the colour).

धामस *dhāsas*, *ās*, m., Ved. a mountain.

धि 1. *dhi* (allied to rt. 1. *dhā*), cl. 6. P. *dhīyati*, *didhāya*, *dheshyati*, *adhāishṭ*, *dhietum*, to have, hold, keep, possess.

2. *dhi*, *is*, m. (fr. rt. 1. *dhā*), what holds, contains or preserves; any receptacle, (only at the end of a comp., e. g. *ambu-dhi*, *ambho-dhi*, *ishu-dhi*, *utsa-dhi*, *uda-dhi*, *jala-dhi*, &c.)

1. *dhīta*, *as*, *ā*, *am* (earlier form of *hīta* fr. rt. 1. *dhā*), put, placed, arranged, given, caused; resolved; [cf. *dur-dh-* and *nema-dh-*.]

Dhītām, *ā*, m., Ved. abounding in gifts (?). (According to Śāy. *Rig-veda* III. 27, 2. *dhītāvānam* = *dhīta-vānam* = *nihita-dhanam*, laying up or granting wealth; III. 40, 3. = *nihita-havishkam*, [a sacrifice] in which oblations are offered.)

Dhīti in *nema-dh-*, *mitra-dh-*, &c., q. v.

धि 3. *dhi* or *dhinv*, cl. 5. P. *dhinoti*, *didhīna*, *dhinvitum*, to satisfy (Ved.); to delight, please.

2. *dhīta*, *as*, *ā*, *am*, satisfied, pleased.

धि 4. *dhi* sometimes = 2. *adhi*, as *pi* = *api* and *va* = *ava*.

धिक *dhik*, ind. (said to be connected with rt. 1. *dhi*), an interjection of reproach, menace or displeasure, = *fie!* *shame!* out upon! what a pity! &c.; (generally followed by the acc., sometimes by the nom. or voc., and rarely by the gen., e. g. *dhik tvām*, shame upon thee! *dhig tyam daridratā*, shame upon this poverty!) — *Dhik-pārushya*, *am*, n. abuse, reproach, excessive reviling. — *Dhig-danda*, *as*, m. reprimand, censure.

Dhik-kṛi, cl. 8. P. *-karoti*, *-kartum*, to reproach, censure, reprimand, curse (with acc.). — *Dhik-kāra*, *as*, m. or *dhik-kriyā*, *f*. reproach, contempt, censure, disrespect. — *Dhik-kṛita*, *as*, *ā*, *am*, reproached, reviled, censured, condemned, cursed; (*am*), n. a reproach, contempt, curse.

धिक्ष *dhiksh* (perhaps a Desid. form of rt. 1. *dah*, cf. rt. *dhuks*), cl. 1. A. *dhikshate*, &c., to kindle; to live; to be weary or harassed.

धिवण *dhigvaṇa*, *as*, m. (perhaps a Prākṛit form of *dhik-varṇa*), a man of a low or mixed caste, sprung from a Brāhman and a female of the tribe called *Āyogava*.

Dhītsya, *as*, *ā*, *am*, to be wished to be placed, &c.; desirable to be given or created, &c.

धित 1. and 2. *dhīta*. See col. 2.

धिन्व *dhinv*. See rt. 3. *dhi*, col. 2.

धिप्सु *dhipsu*, *us*, *us*, *u* (fr. Desid. of rt. *dambh*), wishing to trick or deceive, deceptive.

धियन्नि *dhīyaṇ-jinva*, *dhīyāya*, *dhīyāvasu*. See p. 456, col. 1.

धिष 1. *dhish* (thought by some to be an abbreviated form of a Vedic Desid. *didhish* derived fr. rt. 1. *dhā*; connected with rt. 1. *dhī*), cl. 3. P. *didheshṭi*, &c., to sound, emit a sound; to praise, celebrate by hymns (?).

2. *dhish*, *f*. (only occurring in inst. *dhishā* and probably connected with rt. 1. *dhī*), fixing the mind, attention (?), intelligence (?), devotion; (Śāy.) = *dhishayā*, knowledge, understanding; action; praise, hymn.

Dhishanya, *as*, m. (said to be fr. *dhish* substituted for rt. *dhṛiṣh*), 'the intelligent one,' N. of Brihas-pati, preceptor of the gods and regent of the planet Jupiter, the planet Jupiter itself [cf. *dhishanādhipa* and *dhī-mat*]; any Guru or spiritual preceptor; epithet of a Nārāyaṇa; N. of an astronomer; of an evil spirit or demon; (*ā*), *f*. a sort of Soma-vessel, a cup, goblet, bowl; a Soma press; (according to some commentators) the Soma juice itself and its effects; (metaphorically *dhishane*, *f*. du. the two cups or bowls, i. e. the two worlds or heaven and earth; and *dhishanās*, *f*. pl. the three worlds or heaven, earth, and the intermediate atmosphere); a female divinity presiding over prosperity and gain, (sometimes reckoned among the wives of the gods); = *vāc*, speech, praise, hymn; = 2. *dhī*, intelligence, intellect, understanding, knowledge; N. of the wife of Havir-dhāna, daughter of Agni; of the wife of Kṛiṣāśva and mother of Veda-śira, Devala, Vayuna, and Manu; (*am*), n. a dwelling-place, abode, seat, site, resting-place [cf. *dhishnya*]; understanding, intellect. — *Dhishanādhipa*, *as*, m. 'lord of the planet Jupiter,' epithet of Brihas-pati.

Dhishanya, an adj. formed by Yāska (Nir. VIII. 3) to explain *dhishnya*.

Dhishanyat, *an*, *antī*, *at* (fr. a Nom. *dhishanya* which only occurs in the part.), attentive, devout (?); (Śāy.) desiring to praise.

Dhishṭya, *as*, *ā*, *am*, placed on a fire-altar (?); (wrong reading for *dhishnya*, q. v.)

Dhishṭhya, *am*, n. site, seat, place, (wrong reading for *dhishnya*, q. v.); (*as*), m. fire; the planet Venus (?). — *Dhishṭhya-pa*, *as*, m. world-protector.

Dhishṭiya for *dhtshnya*, q. v.

Dhishṭiya, *as*, *ā*, *am*, Ved. intended for or belonging to the *Dhishnyas*, i. e. certain receptacles or places for fire.

Dhishnya, *as*, *ā*, *am*, Ved. only perceptible by the mind; (Śāy. = *dhārṣṭhya-yukta*), endowed with fortitude; intelligent, thoughtful, devout, pious; (Śāy.) to be praised or meditated upon; worthy of a high station; placed upon the heaps of earth used for side-altars; see below. In *Rig-veda* III. 22, 3, Śāy. explains *dhishnya* by *prāṇās* = the divinities presiding over the vital airs; (*as*), m. a place for the sacrificial fire, a sort of inferior or side-altar, (generally a heap of earth covered with sand on which the fire is placed, and of which eight are enumerated, cf. *agnidhriya*, *mārjāliya*, &c.); an epithet of Uśanas, the planet Venus; power, strength; (*am*), n. a site, seat, place, abode, spot, region, house; a star, asterism, (looking like the fire on the side-altars); a meteor.

धी 1. *dhi* (sometimes given in the reduplicated form *didhī*; the later forms of *dhi* are 1. *dhā*, *dhya*, *dhya*, q. v., with which such Vedic forms as *dhimahi* are connected by native

commentators), cl. 2. *ā. dīdhite*, &c., to shine, appear (see *dīdhī*); cl. 1. P. (fr. rt. *dhyai*), *dhyāyati*, &c. (see *dhyai*), to perceive, think, reflect; to wish, desire. (A root *dhī*, cl. 4. *ā. dhiyate*, &c., which is properly Pass. of rt. 1. *dhā*, is given in the Dhātu-pāṭha and is said to have the following senses,—to contain, hold; to slight, disregard; to accomplish; to propitiate.)

Dhiyasāna, as, ā, am, reflecting, meditating upon, fixing the mind upon.

Dhiyāya (fr. 2. *dhī*), Nom. A. *dhiyāyate*, &c., Ved. to fix the mind upon; to be devout, practise devotion; (Sāy.) to wish for praise.

Dhiyāyu, us, us, u (fr. the preceding), Ved. reflecting, devout, pious; (Sāy.) wishing to understand.

2. *dhī*, is, f. thought, idea, notion, intention; understanding, wisdom, intellect, intelligence, intellectual power, mind; knowledge, science, art; religious reflection, devotion, prayer; a religious rite, sacrifice; Intelligence personified (as the wife of Rudra in the form Manyu); (in astrology) the fifth house from the Lagna; (*īyas*), f. pl. Holy Thoughts personified; [cf. *itthā-dhī*, *udāra-dhī*, *dur-dhī*, *dū-dhī*, *su-dhī*, &c.] — *Dhiyān-jinva*, as, ā, am, Ved. exciting pious reflection or promoting devotion; (Sāy.) to be propitiated by pious rites; (*ā*), m. du. epithet of the Āsvins. — *Dhīyan-dhā*, ās, ās, am, Ved. reflecting, devout, pious, wise; (Sāy.) celebrating sacred rites. — *Dhiyā-jur*, ūr, ūr, ūr, Ved. worn out or grown old in the performance of religious duties. — *Dhīyām-pati*, is, m. 'lord of the thoughts,' the soul; an epithet of Manju-ghosha. — *Dhīyā-vasu*, us, us, u, Ved. abounding in devotion, very devout; (Sāy.) recompensing religious rites by wealth. — *Dhī-juvāna*, as, ā, am, or *dhī-jū*, ūs, ūs, u, Ved. infusing spirit, inspiring; (Sāy.) rapid as thought.

— *Dhīndriya* (*dhi-in*), as, m. an organ of perception (= *buddhindriya* and opposed to *karmendriya*, see *tudriya*). — *Dhī-mat*, ān, atī, at, Ved. possessed of understanding, endowed with intelligence, intellectual, intelligent, wise, learned, sensible; (*ān*), m. an epithet of Brīhas-pati, preceptor of the gods; N. of a son of Virāj; of a son of Purū-ravas. — *Dhī-mantrin*, ī, m. a minister for counsel (as distinguished fr. *karma-mantrin*, a minister for action). — *Dhī-morāṇa*, as, m. (with preceding *mīra*), N. of a man. — *Dhī-raṇa*, as, ā, am, Ved. delighting in devotion; (Sāy.) whose speech is with praise, a devout worshipper. — *Dhī-rāja*, as, m. N. of one of the attendants of Śiva. — *Dhī-vat*, ān, atī, at, Ved. intelligent, pious, religious. — *Dhī-śakti*, is, f. power of the mind, mental or intellectual faculty (as attention, comprehension, &c.). — *Dhī-sukha*, as, m. a wise counsellor, an adviser, mentor, minister; a tutor or friendly adviser. — *Dhī-sucīva*, as, m. a minister for counsel, a counsellor, minister; a wise or prudent adviser. — *Dhī-harā*, f. a kind of sweet gourd.

1. *dhīta*, as, ā, am, reflected on, thought about.

1. *dhīti*, is, f. (for 2. *dhīti* see col. 2), Ved. thought, notion, reflection, idea; devotion, prayer; (*ayas*), f. pl. understanding, wisdom; (Sāy.) the fingers.

Dhītika, as, m. N. of a Buddhist patriarch.

1. *dhīdā*, f. (for 2. *dhīdā* see col. 2), understanding, intellect.

Dhīvan, ā, varī, a, Ved. clever, skilful; (*ā*), m. an artisan, artificer, a worker in brass; a fisherman; [cf. the next.]

Dhīvara, as, m. a fisherman, fisher; (*ī*), f. a fisherman's wife; a sort of harpoon for catching fish; a receptacle for fish, a fish-basket; (*am*), n. iron; [cf. *tīva*.]

Dhīvaraka, as, m. a fisherman, fisher.

धीक्ष *dhiksh* (perhaps Desid. of rt. 1. *dhī*), cl. 1. A. *dhikshate*, &c., Ved. to wish to anoint.

धीत 2. *dhīta*, as, ā, am (fr. rt. *dhe*), drunk, sucked, sucked in, sucked out. — *Dhīta-rasa*, as, ā, am, having the juice sucked out or extracted.

2. *dhīt*, is, f. (for 1. *dhīt* see col. 1), drinking; (according to the commentators), thirst.

धीदा 2. *dhīdā*, f. (probably a Prākṛit form for *duhitā*), a daughter, a virgin, a maiden. (For 1. *dhīdā* see col. 1.)

धीन *dhīna*, as, m. n. iron (?).

धीर *dhīra*, as, ā, am (fr. rt. *dhri*, but said to be fr. rt. 1. *dhā* and certainly connected with this latter rt.), steady, holding firmly, steadfast, enduring, durable, lasting, constant, continual; firm, determined, resolute, persevering, persistent; strong, energetic, courageous; brave, bold, daring, headstrong, self-controlled, strong-minded, self-possessed, composed, calm, collected; sedate, grave, solemn, sober; deep, grave, hollow, low, dull (as sound); emitting a long or prolonged sound; lazy, dull, slow; gentle, soft (as a breeze); well-conducted, well-behaved, well-bred; (fr. 1. *dhā* = 1. *dhī*), intelligent, wise, prudent; sensible, learned, skilful, clever, shrewd; (*as*), m. the ocean, sea; 'the wise one,' epithet of a Buddha; of Bali; of several men; a species of medicinal plant, = *riṣabha*; (*ā*), f. a woman who, although jealous of a husband or lover, suppresses all expression of resentment in his presence; an intoxicating beverage; N. of several medicinal plants, = *kākolī*, = *mahā-jyotiṣmatī*, = *kshīra-kākolī*, *śveta-vaṇā*, *medā*, Rosa Glandulifera; (*am*), n. saffron; (*am*), ind. firmly, steadily, resolutely, steadfastly. — *Dhīra-govinda-sarman*, ā, m., N. of the author of the modern work *Ātharvaṇa-rahasya*. — *Dhīra-śetas*, ās, ās, as, strong-minded, self-possessed, courageous. — *Dhīra-tā*, f. or *dhīra-tva*, am, n. firmness, fortitude, energy, courage; suppression; the female property of suppressing violent expression of jealousy; refusal. — *Dhīra-dhvani*, is, m. a deep sound. — *Dhīra-patrī*, f. a kind of bulbous plant (= *dharanī-kandū*). — *Dhīra-praśaṅsā*, f. 'the praise of the firm or of the wise,' N. of the thirteenth chapter of the Sārngadhara-paddhati. — *Dhīra-praśānta*, as, m. the hero of a poem or play who is both brave and calm or mild (?). — *Dhīra-lalita*, as, m. the hero of a poem or play who is firm and brave but reckless and sportive at the same time; (*ā*), f. N. of a metre consisting of four lines of sixteen syllables each. — *Dhīra-skandha*, as, m. 'strong-shouldered,' a buffalo. — *Dhīrā-dhīrā* ('*ra-alk*'), f. a mistress or wife who having cause for jealousy pursues a middle course between suppression and expression of resentment, a jealous woman who alternately expresses and conceals her jealousy. — *Dhīreśa-mīra* ('*ra-īśa-m*'), as, m., N. of a man. — *Dhīreśvara* ('*ra-īś*'), as, m., N. of the father of Jyotiṣvara, author of the Dhūrta-samāgama. — *Dhīrodātta* ('*ra-ud*'), as, m. the hero of a poem or play who is brave and noble-minded. — *Dhīroddhata* ('*ra-ud*'), as, m. the hero of a poem or play who is brave but haughty. — *Dhīrosh-ṇin* ('*ra-ush*'), ī, m., N. of one of the Viśve-devās.

Dhīrāvī, f. N. of a plant (= *pīṭasīṇapā*).

Dhīrya, as, ā, am (fr. 1. *dhā* = 1. *dhī*), Ved. intelligent, wise, clever; (*am*), n. intelligence, prudence.

धीलटी *dhīlāṭī*, f. (probably a Prākṛit form for *duhitṛī*), a daughter.

धीवर *dhīvara*. See col. 1.

धु 1. *dhu* = rt. 1. *dhū*, to shake, q. v.

2. *dhu*, us, f. shaking, trembling.

Dhuta, as, ā, am, shaken, agitated, moved quickly to and fro; abandoned, deserted, left. — *Dhuta-pāpa*, as, ā, am, purified from sin.

Dhuna, as, ā, am, shaking. See col. 3.

Dhunana, am, n. shaking, agitation.

Dhunāna, as, ā, am, shaking, agitating.

Dhumi, is, is, ī. See col. 3.

Dhunvat, an, atī, at, shaking, agitating.

Dhunvāna, as, ā, am, shaking, agitating.

Dhuvana, as, m., Ved. fire; (*am*), n. shaking, agitation; place of execution.

Dhuvitra, am, n. a sort of fan (made of deer-skin and especially used to kindle or excite a sacrificial fire); [cf. *dhavitra*.]

धुक *dhuka*, as, ā, m. f. a kind of plant (commonly Bhuyabara or Rānabara, *bara* = *badara*).

धुक्ष *dhuksh*, cl. 1. A. *dhukshate*, &c., to kindle; to be weary; to live.

धुक्ष्वा *dhunkshā*, f., Ved. a kind of bird.

धुन *dhuna*, as, ā, am (variously derived fr.

rt. 2. *dhevan* or rt. 1. *dhu*), Ved. sounding, roaring; shaking, agitating, (only in comp.) — *Dhuneti* ('*na-iti*'), is, is, ī, having a roaring or blustering course; having an agitating or destructive course.

Dhunaya (fr. *dhuni* below), Nom. P. A. *dhunayati*, -te, &c., Ved. to sound, roar, to flow with a roaring noise; to flow.

Dhuni, is, is, ī, Ved. sounding, roaring, blustering; (Sāy.) shaking, agitating, causing to tremble, (fr. rt. 1. *dhu*); (*is*), m. epithet of the Soma; N. of a demon slain by Indra; (*is* or *dhuni*), f. a river [cf. *nadī*]; (*ayas*), m. pl. 'the agitators,' an epithet of the Maruts. — *Dhuni-mat*, ān, atī, at, Ved. roaring, sounding; (Sāy.) agitated, trembling. — *Dhuni-vrata*, as, ā, am, Ved. habitually roaring or blustering; (Sāy.) whose function is the agitation or shaking (of trees &c.). — *Dhuni-nātha*, as, m. 'lord of the rivers,' the ocean.

धुनु *dhundhu*, us, m., N. of an Asura slain by Kuvalāśva (or Kuvalayāśva), father of Sunda; (a various reading for *Cunēu* who was a descendant of Tri-śanku). — *Dhundhu-māra*, as, m. 'the slayer of Dhundhu,' epithet of Kuvalāśva (Kuvalayāśva), a son of Tri-śanku and father of Yuvanaśva; a house-lizard (? = *grthālīka*); an insect, coccinella (= *indra-gopa*, *śakra-gopa*); a kind of plant (= *griha-dhūma*), the smoke of a house (?), cf. *dundu-māra*. — *Dhundhumāropākhyāna* ('*ra-up*'), am, n. 'the episode of Dhundhu-māra,' N. of the seventeenth chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa.

धुर *dhur*, ūr, f. (fr. rt. *dhri*?, in Mahā-bh. Anuśāsana-p. 2876. *dhur* is masc.), that part of a yoke which rests on the shoulder; a yoke; a burden, load (literally and metaphorically); the peg or pin at both ends of an axle for fastening the nave of the wheel; the foremost part of the pole, where the yoke is fixed; the pole itself, the shaft, the foremost or highest place, the top, the place of honour; a finger; N. of six verses of the Bahish-pavamāna which are to be sung in a peculiar manner; (some lexicographers add the following meanings) agitation, trembling; reflection, recollection; a spark of fire; a part, a portion; wealth; a N. of the Ganges; *dhurī*, ind. at the head of, = *agre*; [cf. *dhūr*, *dur-dhur*, *drīdha-dhur*]. — *Dhuran-dhara*, as, ī, am, bearing the yoke, bearing a burden, fit to be harnessed; bearing a burden with patience, (figuratively) laden with good qualities or with weighty duties, &c.; (*as*), m. a beast of burden; a man of business; a chief, leader; an epithet of Śiva; (*ās*), m. pl., N. of a people; N. of a Rakshas; the tree Grislea Tomentosa. — *Dhur-gata*, *dhur-vaha*, *dhur-rodhri*, incorrect forms for *dhūr-gata*, *dhūr-vaha*, *dhūr-rodhri*; see under 2. *dhūr*, p. 458, col. 2.

Dhura, as, m. at end of comp. = *dhur*, a yoke, pole; burden; pin at the end of an axle &c.; (1. *dhurā*), f. a burden, load. — *Dhūrā-vaha*, as, ā, am, bearing a burden (= *dhūr-vaha*).

Dhūriya, as, ā, am, fit to be harnessed; bearing a burden or able to bear one, laden with, abounding with (qualities, duties, &c.); (*as*), m. a beast of burden; a man of business; a leader, chief; [cf. *uttara-dh*, *eka-dh*, *dakṣiṇa-dh*, *sarva-dh*.]

Dhuriya, as, ā, am, able to bear a burden, fit

for a load, suited to a burden; charged with important duties; (*as*), *m.*, a beast of burden; a man of business or one entrusted with weighty affairs.

Dhūrya or (sometimes wrongly spelt) *dhūrya*, *as*, *ā*, *am*, fit to be hamessed, fit for a burden, able to bear one, &c.; standing at the head, holding the first place, foremost, best; a leader; (*as*), m. a beast of burden, a horse or bullock attached to the shaft, shafter; a leader, chief (e.g. *kula-dhūrya*, the chief or leader of a family); a minister, a chargé d'affaires; a kind of medicinal plant, = *riṣhabhu*; (*am*), n. the fore-part of the pole.

धुरा 2. *dhurā*, ind. (for I. sec *dhura*, p. 456, col. 3), violently, hurtfully, (perhaps fr. rt. *dhure* or *dhūre*.)

धुर्व् *dhurv* [cf. rt. *dhūrv*], cl. 1. P. *dhur-*
rati, &c., to hurt, kill.

ध्रुवका *dhurakā*, f. the introductory stanza of a song, forming afterwards the burden of each verse; [cf. *dhrrurakā*.]

धुशल्या *dhusulyā*(?), f., N. of a river.

धुस्तुर *dhustura* or *dhustūra*, as, in. the thorn-apple, *Datura Fastuosa*; [cf. *dhattūra*.]

Y i. dhū, cl. 5. P. A. dhūnoti, dhūnute,
(in the later language also) dhunoti, dhu-
nite; cl. 6. P. dhuvati; cl. 9. P. A. dhunāti, dhū-
nāte, dudhāra, dudhne, dhoṣhyati and dhavish-
yati, -te, adhācētū and adhaushīt, (cl. 6. Aor.
adhurīti), adhoshā and adhārishṭa, dhotum and
dharitum, to shake, shake off, remove; to agitate,
cause to tremble; to treat (a person) roughly, hurt,
injure; to blow away, destroy; to kindle, excite,
fan (a fire &c.); to shake off from one's self,
liberate one's self from (A.); to strive against, resist:
Pass. dhūyate: Caus. dhāvayati and dhūna-
vati, -yitum, to shake: Desid. dudhāshati, -te:
Intens. dodhūyate, dodhoti, dodharīti, to shake or
agitate violently, shake in a threatening manner, shake
out, shake down from; to be shaken violently, totter
exceedingly (A.); [cf. Zend *dun-man-*, 'mist, fog':
Gr. θύω, θύ-ν-ω, θύα-ω, θύδ-ζω, θύ-πο-ς, θύ-ελλα,
θύ(δ)-ς, θυι-d-ς, θυμ-υδ-ς, θυ-μα, θυ-σία, θυ-φ-
ση-εις, θυ-μο-ν-υ Lat. *fū-mo-s*, *sub-fi-s*, *sub-fi-*
m-en: Goth. *dann-s*, 'smell': Old Iceland. *du-s-t*
= Eng. *dust*: Old Germ. *tun-s-t*, 'storm'; *to-m*,
'smoke': Slav. *du-na-ti*, 'to breathe'; *dy-m*,
'smoke'; *du-chū*, 'breath'; *du-sha*, 'soul': Lith. *dū-*
mai, 'smoke'; *du-m-a-s*, *dū-mā*, 'thought, mind'.]
2. dhū, ūs, f. shaking, agitating.

Dhūka, as, m. air or wind; a rogue, cheat; time; a kind of plant (= *vakula*).

Dhūta, as, ā, am, shaken, shaken off; removed, agitated; fanned, rinsed, cleansed (in this sense said to be an old form for *dhaṭuta*, q. v.); deserted, abandoned; reproached, reviled; judged, discriminated; (am), n. (?), good behaviour; (ā), f. a wife. — *Dhūta-kalmasha*, as, ā, am, one whose sins are shaken off, free from sin, pure. — *Dhūta-pāpa*, as, ā, am, one who has shaken off his sins; removing or destroying sin; (ā), f., N. of a river; of the daughter of the ascetic Veda-siras. — *Dhūtapāpa-tīrtha*, am, n., N. of a Tīrtha. — *Dhūtapāpasvara-tīrtha* (°paśī°), am, n., N. of a sacred bathing-place. — *Dhūta-pāman*, ā, ā, a, = *dhūta-pāpa*, q. v.

Dhūti, *is*, m., Ved. 'a shaker, agitator,' N. of an Āditya; (*is*), f. shaking, moving to and fro, fanning; (*ayas*), m. pl. epithet of the Maruts.

Dhūtvā, ind. having shaken or shaken off; having agitated.

Dhūna, as, ā, am, shaken, agitated; distressed by heat or thirst.

Dhūnana, as. m. wind; (*am*), n. the act of shaking, agitation.

Dhūnaya (fr. *dhūna*), Nom. P. A. *dhūnayati*, -te, &c. (generally considered as the Caus. of rt. I. *dhū*), to shake, agitate, move to and fro.

Dhūni, *i*ṣ, f. shaking, agitating.

Dhūpa, as, m. (by native authorities derived fr. a tr. *dhūp*, q. v.), incense, frankincense, perfume, aromatic vapour or smoke, the vapour proceeding from fragrant gum or resin, (often in pl. *dhūpās*); fragrant powder; [cf. *krītrima-dh°*, *klīptā-dh°*, *kha-dh°*, &c.]. — *Dhūpa-dāna*, ani, n. 'the giving of incense', N. of a chapter of the Purāṇa-sarva-sva by Halyudha. — *Dhūpa-dhūpta*, as, ā, am, made fragrant or fumigated with incense. — *Dhūpa-pātra*, ani, n. a vessel for incense, censer; a perfume box. — *Dhūpa-eriksha* or *dhūpavrikshaka*, as, n. 'incense-tree', a species of pine, *Pinus Longifolia*. — *Dhūpāguru* ('*pa-ag*'), u, n. a kind of *Agallochum* used for incense. — *Dhūpānga* ('*pa-an°*'), as, m. turpentine. — *Dhūpārha* ('*pu-ar*'), am, n. a black kind of *Agallochum* used or fit for incense.

Dhūpaka, as, m. = *dhūpa* in *kṛitrina-dhū* and other adj. comp.; a preparer of perfumes or incense, a perfumer [cf. *dhūpika*].

Dhūpana, am, n. (fr. *dhūpaya*), incensing, fumigation, perfuming; perfume, incense, the aromatic vapour produced from gums or resins. — *Dhūpanāṅga* (°na-ar°), as, n. = *dhūpāṅga*, turpentine (?).

Dhūpaya (fr. *dhūpa*, but native authorities recognise a rt. *dhūp*, q. v.), Nom. P. *dhūpayati*, -*gītum* to fumigate, perfume, incense, make fragrant; (in astron.) to obscure with mist, to be about to eclipse; to speak; to shine; [cf. Gr. *τῆ-α*, *τῆ-ο-σ*, *τῆ-ών*, *τῆ-φω*, *τῆ-φω-ν*, *τῆ-φωρητός* (?), *τῆ-φω-λός*, *τῆ-φω-δανός*, *τῆ-φω-δεν*: Old Germ. *dimpf-en*, 'to smoke': Lith. *dūmp-iū*, 'I fan or blow a fire'; *dūmp-les*, 'bellows'.]

Dhūpāya (fr. *dhūpa*, but native authorities give a rt. *dhūp*, q. v.), Nom. P. *dhūpāyati*, -*yitum*, to fumigate, perfume with incense; [cf. *dhūpayā*.]
Dhūpāyita, *as*, *ā*, *am*, incensed, perfumed, fumigated, scented with incense; vexed, pained.

Dhūpi, is, m., Ved., N. of a class of divine beings presiding over rain (?).

Dhūpika, as, m. a preparer of perfumes or incense, a perfumer; [cf. *dhūpaka*.]

Dhūpita, as, ā, am, scented, perfumed, incensed ; suffering pain or fatigue.

Dhūpya, am, n. (?), the claw of a particular animal which when burned emits a fragrant perfume; [cf. Pers. *nākhuni khwush*.]

Dhūma, *as*, m. (connected by some with rt. I. *dhmā*), smoke, vapour, incense; mist, haze; breath (Ved.); a cloud; (in medic.) smoke as a sternutatory in five

forms; = *go-dhūma*, = *śīlārasa*, a kind of incense; a place prepared for the building of a house; *N. of* man; (*ā*), f. a kind of plant (= *dhirārī*); [cf. *go-dhū*, *carishnu-dhō*, *trishita-dhō*: cf. also rt. 1. *dhmā*; Gr. *θῦ-μῶς*; Lat. *fū-mu-s*; Old Germ. *daum*, *toum*, 'fume'; Lith. *dū-ma*, 'smoke'; Slav. *dū-mū*, 'smoke'; Hib. *duimh*, 'cloud, darkness.' = *Dhū-ma-keṭava*, *as, ā, am*, 'smoke-marked,' whose ensign or mark is smoke; (*as*), m. fire or its deity; a meteor, a comet; Ketu or the personified descending

node. — *Dhūma-ketu*, *us*, *us*, *u*, Ved. 'whose sign is smoke,' known or to be known from smoke; (*us*), m. fire; a comet or falling star, the personified descending node; N. of a son of Kṛiṣāśva by Arciś; of Tṛiṇa-vindu by Alambushā. — *Dhūma-gandhi*, *iś*, *iś*, i, Ved. smelling of smoke. — *Dhūma-gandhika*, *am*, n. a kind of grass (= *rohisha-triṇa*). — *Dhūma-jāṅgaja* (*dhūma-ja-an*'), (*am*), n. ammoniac. — *Dhūma-jāla*, *am*, n. a multitude or mass of clouds or smoke. — *Dhūma-darsin*, *i*, *inī*, *i*, Ved. seeing smoke or vapour (as a person affected with a peculiar disease of the eye). — *Dhūma-dhvaja*, *as*, m. 'whose banner or symbol is smoke,' fire. — *Dhūma-pa*, *as*, *ā*, *am*, drinking or inhaling only smoke; [cf. *dhūma-prāśa*]. — *Dhūma-pa-tha*, *as*, m. 'the way of smoke,' sacrifice; seeking salvation by works; [cf. *dhūma-artman*]. — *Dhūma-pāna*, *am*, n. inhaling smoke or vapour; smoking tobacco. — *Dhūmapāna-vidhi*, *iś*, m. 'the rule of inhaling smoke,' N. of the twenty-eighth chapter of the Sāṃgadharma-saṃhitā. — *Dhūma-prabhā*, *f*, N. of one of the seventeen divisions of hell where smoke

takes the place of light. — *Dhūma-prāsa*, *as*, *ā*, *am*, 'smoke-eating,' feeding only on smoke, as a hermit; [cf. *dhūma-pa*.] — *Dhūma-mārga*, various reading for *dhūma-jārgaja*, q. v. — *Dhūma-maya*, *as*, *i*, *am*, consisting of smoke or vapour, smoky. — *Dhūma-mahisī*, f. fog, mist. — *Dhūma-yoni*, *is*, *m*, 'engendered from smoke or vapour,' a cloud. — *Dhūma-raṭ*, *ān*, *atī*, *at*, smoky; smoking, steaming; containing the word *dhūma*. — *Dhūmarat-raṭra*, *am*, *n*, smokiness. — *Dhūma-varācas*, *ās*, *m*, *N.* of a man. — *Dhūma-varṇa*, *as*, *m*, 'smoke-coloured,' *N.* of a king of the serpents. — *Dhūma-vartman*, *a*, *n*, 'the path of smoke,' sacrifice; seeking salvation by works. — *Dhūma-śikha*, *as*, *ā*, *am*, 'smoke-crested' (said of flame or a tongue of fire). — *Dhūma-saṃhatī*, *is*, *f*, a quantity of smoke, a mass or cloud of smoke. — *Dhūmākāra* ('*ma-āk*'), *as*, *ā*, *am*, having the form or appearance of smoke. — *Dhūmākṣa* ('*ma-ak*'), *as*, *ī*, *am*, Ved. having dim, dark or troubled? eyes. — *Dhūmārga* ('*ma-ār*') = *śiṣṣapā*. — *Dhūmābha* ('*ma-abha*'), *as*, *ā*, *am*, of a smoky appearance or colour, of a purple colour; (*as*), *m*, purple. — *Dhūmāvatī*, *f*, *N.* of a place of pilgrimage. — *Dhūmāvatī-manu*, *as*, *m*, or *dhūmāvatī-manu*, *us*, *m*, *N.* of certain magical formulas. — *Dhūmāvalī* ('*ma-ār*'), *is*, *f*, a wreath or cloud of smoke. — *Dhūmotthū* ('*ma-ut*'), *am*, *n*, = *vajra-kṣhāra*, ammoniac; [cf. *dhūma-jārgaja*.] — *Dhūmolgāra* ('*ma-ut*'), *as*, *m*, 'the issuing of smoke or vapour,' *N.* of a kind of disease. — *Dhūmopahata* ('*ma-up*'), *as*, *ā*, *am*, 'smoke-struck,' suffocated with smoke. — *Dhūmorṇā* ('*ma-ār*'), *f*, *N.* of the wife of Yama; of the wife of Mārkaṇḍeya; [cf. *dhūmroryā*.] — *Dhūmorṇā-pati*, *is*, *m*, 'husband of Dhūmorṇā,' epithet of Yama, ruler of the dead.

Dhūmakā, *as*, *ā*, *am*, = *dhūma* at the end of a comp.; (*ikā*), f. smoke, vapour, fog. — *Dhūmakā-pushpā*, f. a species of plant (compared to smoke).

Dhūmaya (fr. *dhūma*), Nom. P. *dhūmayati*, &c., to cover with smoke, obscure with mist: Pass. *dhūmyate*, &c., to be obscured with vapour or mist; to be about to be eclipsed, to be darkened; [cf. *dhūmāua*.]

Dhūmāta, *as*, *ā*, *am*, smoke-coloured, of a smoky hue, brownish red, of a purple colour; (*as*), m. a colour compounded of black and red, purple; a kind of musical instrument.

Dhūmasa, as, m. the plant *Tectona Grandis*; (ī), f. a sort of cake made of pulse steeped in water and dried in the sun.

Dhūmāya (fr. *dhūma*), Nom. P. A. *dhūmāyati*, -te, -yitum, to smoke, be covered or obscured with smoke, to steam: Caus. P. *dhūmāyayati*, -yitum,

to cause to smoke or to be covered with smoke,
mist, vapour, &c.

Dhūmāyana, *am*, n. smoking, steaming; (in medic.) heat, fever, feverishness.

Dhūmāyita, am, n. the act of smoking.
Dhūmikā. See *dhūmaka*.

Dhūmīta, as, *ā*, *am*, obscured with smoke, mist, &c., darkened; (*ā*), f., scil. *dīś*, that quarter towards which the sun turns first.

Dhūmīn, ī, *inī*, ī, smoking, steaming; (*inī*), f., N. of one of the seven tongues of Agni; of the wife of Aja-mīdha; of another woman.

Dhūmyamāna, as, ā, am, being obscured with mist &c., being obscured.

Dhūmyā, f. thick smoke, a volume or cloud of smoke. — *Dhūmyāta* (^o*yā-āta*), as, m. the fork-tailed shrike.

Dhūma, *as*, *ā*, *am*, smoky, smoke-coloured, grey; (according to the lexicographers) dark-red or the colour of fire seen through smoke; of a deep purple colour, purple; (metaphorically) dark, lurid, obscured; (*as*), m. a mixture of red and black; purple (the colour); incense (= *turushka*); N. of one of Skanda's attendants; of a Dānava; of a Muni; of a monkey or bear [cf. *dhūmrāyaṇa* and *dhau-mrāyaṇa*]; an epithet of Śiva; of Parāśara; (in

astrology) N. of the twenty-eighth Yoga; (*ā*), f. a kind of gourd (= *śaṣṇḍūli*); epithet of Durgā; of the mother of Vasu-dhara; (*am*), n. sin, vice, wickedness; [cf. *tāmra-dh.*]—*Dhūmra-ketu*, *as*, m. 'grey-bannered,' N. of a son of Bharata; of Trīṇa-vindu.—*Dhūmra-keśa*, *as*, m. 'dark-haired,' N. of a son of Prithu and Aris; of a son of Kṛiśāśva and Aris [cf. *dhūma-ketu*]; of a son of Danu.—*Dhūmra-giri*, *is*, m. 'the smoky mountain,' N. of a mountain.—*Dhūmra-dhī*, *is*, *is*, *i*, 'whose intellect is dim' or 'whose devotion is obscured,' devoted to works.—*Dhūmra-nikāśa*, *as*, *ā*, *am*, Ved. of a deep dark-red colour.—*Dhūmra-patrā*, f. 'having grey or dark-red leaves,' N. of a shrub (= *dhūmrāhvā*, *su-labdhā*, *svayam-bhuvā*, *grīdhara-patrā*, *grīdhraṇī*, *kṛmī-gṇā*, *śrīma-lāpahā*).—*Dhūmra-mūlikā*, f. 'having a grey or dark-red root,' a kind of grass (= *śūlī*).—*Dhūmra-ruē*, *l*, *k*, *k*, of a purple hue, of a deep-red colour.—*Dhūmra-rohita*, *as*, *ā*, *am*, Ved. dark-red, deep purple.—*Dhūmra-locana*, *as*, *ā*, *am*, 'dark-eyed,' a pigeon; N. of a general of the Asura Sumbha.—*Dhūmra-lohita*, *as*, *ā*, *am*, dark-red, deep purple.—*Dhūmra-varṇa*, *as*, *ā*, *am*, smoky-coloured, dark-red, deep purple; (*as*), m. incense; N. of a son of Aja-mīdha and Dhūmīn; N. of a mountain; (*ā*), f., N. of one of the seven tongues of Fire; flame.—*Dhūmra-varṇaka*, *as*, m. 'the dark-coloured one,' a kind of animal living in caves, a fox; [cf. *kokaḍa*].—*Dhūmra-varṇa-mamu*, N. of a magical formula.—*Dhūmra-śūka*, *as*, m. 'having grey bristles,' a camel; (also read *dhūmra-śūla*).—*Dhūmra-saprakṭa-locana*, *as*, *ā*, *am*, having dark-red or greyish-red eyes.—*Dhūmrāksha* (*ra-ak*), *as*, *i*, *am*, grey-eyed; (*as*), m., N. of a Rakshas; of a son of Hema-čandra, grandson of Trīṇa-vindu [cf. *dhūmrāśva*]; of a king of the Nishadhas.—*Dhūmrākshi* (*ra-ak*), *is*, m. a pearl of a bad colour.—*Dhūmrāṭa* (*ra-aṭa*), *as*, m. the fork-tailed shrike; [cf. *dhūmyāṭa*].—*Dhūmrānika* (*ra-aṭ*), *as*, m., N. of one of the seven sons of Medhātithi and a Varsha called after him.—*Dhūmrābha* (*ra-ābha*), *as*, m. air, wind, atmosphere (sometimes of a smoky or dark-red hue)?—*Dhūmrāśva* (*ra-aś*), *as*, m. 'having dark horses,' N. of a son of Su-čandra (son of Hema-čandra) and father of Sṛiṇjaya; [cf. *dhūmrāksha*].—*Dhūmrāheā* (*ra-āh*), f. = *dhūmra-patrā*.—*Dhūmrora* (*ra-ūr*), f. = *dhūmorṇā* (?).

Dhūmraka, *as*, m. 'the grey animal,' a camel; (*ikā*), f. the plant *Dalbergia Sissoo* (= *śiṣapā*).

Dhūmrāyana, *as*, m. (fr. *dhūmra*), a patronymic from Dhūmra; [cf. *dhūmrāyana*].

Dhūmrīman, *ā*, m., Ved. dark-red (the colour), darkness of colour; obscurity.

Dhūyamāna, *as*, *ū*, *am*, being shaken or agitated or fanned.

Dhūli, *is*, m. f. or *dhūlī*, f. (perhaps connected with rt. *dhvas* or *dhvasa*, cf. *dhūsara*), dust; powder; [cf. *gandha-dh.*, *go-dh.*]; a particular number.

—*Dhūli-kuttīma*, *am*, n. or *dhūlī-kedūra*, *as*, m. a mound, rampart of earth.—*Dhūli-guēchaka*, *as*, m. the red fragrant vegetable powder thrown about at the spring festival called the Holi.—*Dhūli-dhūmra*, *as*, *ā*, *am*, dark-red or dark with dust.

—*Dhūli-dheaja*, *as*, m. 'dust-marked,' whose sign is dust, air or wind.—*Dhūli-pushpikū*, f. the plant *Pandanus Odoratissimus*; [cf. *ketaki*].—*Dhūli-maya*, *as*, *i*, *am*, covered with dust.—*Dhūli-mush*, *i*, *is*, m. f. a handful of dust.—*Dhūlimush* (*i*-prakhēpa), *as*, m. the throwing of handfuls of dust.

—*Dhūli-kadamba* or *dhūli-kadambaka* or *dhūli-kadamba* or *dhūli-kadambaka*, *as*, m. the plant *Dalbergia Ougeensis* (= *thūsa*), a species of the Kadamba tree, *Nauclera Cordifolia* (= *nīpa*); *Caparis Trifoliata* (= *varāṇa*).—*Dhūli-pafala*, *as*, m. a cloud of dust.

Dhūlikā, f. fog, mist, (from its dust-like appearance.)

धूय dhūya, *as* or *am*, m. or n. (?), the resin of the Shorea Robusta; [cf. *dhūnaka*].

Dhūnaka, *as*, m. the resin of the Shorea Robusta or resin in general; [cf. *dhūrpa* and *dhūya*].

धूप dhūp, cl. 1. P. *dhūpāyati*, &c., cl. 10. P. *dhūpayati*, &c. See *dhūpaya* and *dhūpāy*, p. 457, col. 2.

Dhūpa. See p. 457, col. 2.

धूम dhūma, *dhūmra*. See p. 457, cols. 2, 3.

धूर 1. *dhūr* (connected with rt. *dhūr*), cl. 4. A. *dhūryate*, &c., to hurt or kill; to move or approach.

धूर 2. *dhūr* for *dhur* (q. v.) at the beginning of a comp.—*Dhūr-gata*, *as*, *ā*, *am*, standing on or going along the pole or fore-part of a chariot; standing at the head, taking the first place, preceding, foremost.—*Dhūr-jatī*, *is*, m., in one place also *dhūr-jatīn*, *i*, m. (fr. *dhur* and *jatī* = *jaṭū*), 'whose matted locks are like a burden,' an epithet of Rudra-Siva; N. of a medical author.—*Dhūr-dhara*, *as*, *ā*, *am*, bearing a load or burden, managing affairs; (*as*), m. a beast of burden; [cf. *dhuran-dhara*].—*Dhūr-val*, *an*, *atī*, *at*, having a load, laden.—*Dhūr-vaha*, *as*, *ā*, *am*, bearing a load, carrying a burden; managing affairs; (*as*), m. a beast of burden.—*Dhūr-voḍhri*, *dhū*, *dhri*, *dhri*, bearing a load, the carrier of a burden.—*Dhūr-shad*, *i*, *t*, *t*, Ved. standing under the yoke, drawing a load; resting on the yoke; moving, promoting.—*Dhūr-shāh*, *i*, *t*, *t*, Ved. bearing the yoke.

Dhūrya, *as*, *ā*, *am*, for *dhurya*, q. v.

धूर्य dhūrṇa = *dhūṇa* = *dhūnaka*.

धूर्त dhūrta. See under rt. *dhūr* below.

धूर्व dhūrv (connected with rts. *dhurv*, *dhervi*, *dhūr*, *heri*), cl. 1. P. *dhūrvati*, *du-dhūrva*, *dhūrvishyati*, *adhūrvit*, *dhūrvitum*, Ved. to bend, cause to fall, hurt, injure: Desid. *du-dhūr-shatī*, to wish to hurt.

Dhūrta, *as*, *ā*, *am*, cunning, crafty, dishonest, knavish, fraudulent, subtle; mischievous, injurious; (*as*), m. a rogue, cheat, swindler; a gamester; (in amatory language) a gay deceiver, a lover or gallant; the thorn-apple, *Datura* [cf. *kitava* and *krūra-dhūrta*]; a kind of perfume [cf. *coraka*].—(*ū*), f. a sort of nightshade; (*am*), n. rust or iron-filings; black salt (= *khaṇḍa-lavaṇa*; cf. *kshema-dhūrta*).—*Dhūrta-kitava*, *as*, m. a gamester.—*Dhūrta-kṛit*, *t*, m. = *dhūrta*, dishonest, a knave, rogue, cheat; (*t*), m. thorn-apple.—*Dhūrta-ērita*, *am*, n. 'the actions of rogues,' N. of a work.—*Dhūrta-jantu*, *as*, m. 'the cunning creature,' man.—*Dhūrta-tū*, f. or *dhūrta-tva*, *am*, n. knavery, craftiness, roguery, knavishness, shrewdness.—*Dhūrta-traya*, *am*, n. three rogues, a trio of swindlers.—*Dhūrta-nartaka*, *am*, n. 'rogues as actors,' N. of a comedy by Sāma-rāja.—*Dhūrta-pralāpa*, *as*, m. the talk or confabulation of rogues.—*Dhūrta-maṇḍala*, *as*, m. a party of rogues or gamblers.—*Dhūrta-mānashā*, f., N. of a plant (= *rāsnā*).—*Dhūrta-racana*, f. a cunning plot, roguery.—*Dhūrta-rāja*, *as*, m. the chief of rogues.—*Dhūrta-saniāgama*, *am*, n. 'assemblage of rogues,' N. of a comedy by Jyoti-śvara.—*Dhūrta-svānta*, *i*, m. 'lord of the rogues,' N. of a commentator on *Āpastamba*.

Dhūrtaka, *as*, *ā*, *am*, cunning, a cheat, a rogue; (*as*), m. a jackal; N. of a Nāga.

Dhūrti, *is*, f., Ved. injury, damage.

Dhūrti in *aksha-dh.*, q. v.

Dhūrvan, *a*, n., Ved. causing to fall, bending.

धूर्वा dhūrvā, f., Ved. = *dūrvā*, q. v.

धूर्वी dhūrvī, f. the fore-part or pole of a carriage, = *dhur*, q. v.

धूलक dhūlaka, *am*, n. poison.

धूलि dhūli. See col. 1.

धूश dhūs or *dhūsh* or *dhūs* (perhaps a Prakṛit form of *dhriśh* for *hrīsh*), cl. 10. P. *dhūśayati*, *dhūśayati*, *dhūśayati*, &c., to make splendid or elegant; to embellish.

धूसर dhūsara, a wrong spelling for *dhūsara* below.

धूसर dhūsara, *as*, *ā*, *am* (fr. rt. *dhvas* for *dhvas*, cf. *dhvasira*; but said to be fr. rt. 1. *dhū* and connected with *dhūlī*, q. v.), of a dusty or greyish or dusty-white colour, grey; (*as*), m. grey (the colour); a jackass, a donkey; a camel; a pigeon; an oilman; anything of a grey tint; (*ā*), f., N. of a small shrub, = *pāṇḍura-phalī*; (*i*), f., N. of a Kin-nari or female chorister of heaven.—*Dhūsara-ēcha-dā*, f. a kind of plant, = *śveta-vuhā*.—*Dhūsara-tva*, *am*, n. grey colour, paleness; (also read *dhūshara-tva*).—*Dhūsara-pattikā*, f. the plant *Tragia involucrata* [cf. *ush* (ra-dhūsara, *paēchikā*); a kind of *Heliotropium* (= *hasti-śūṇḍī*).

Dhūsaraka, *as*, m., N. of a jackal.

Dhūsarita, *as*, *ā*, *am*, made grey, greyish.

धूसर dhūstūra, *as*, m. = *dhustūra*, the thorn-apple, *Datura Metel* and *Fastuosa*.

धृ dhri (allied to rt. *bhri*, which is probably the more ancient form), cl. 1. P. A. *dharaṭi*, -*te*, *dadhāra* (Ved. *dādhāra*), *dadhre* (part. *dadhāra*), *dhariṣyati*, -*te*, *adhārshīt*, *adhārīta*, *dhartum*, and more commonly cl. 10. (identified with Caus. but with the same senses as cl. 1.) *dhārayati*, -*te*, Pot. *dhārayet*, -*ta* (Mahābh. Anuśāsana-p. 5007. *dhārayita*), *dhārayāmāsa*, *dhārayishyati*, -*te*, *adīdharat*, -*ta* (Vedic forms *dīdharat*, *dīdhrītam*, *dīdhrīta*, *nīdīdhar*), *dhārayitum*, to hold, bear, carry; hold up, support, sustain, maintain; carry on; to hold in, hold back, keep back, restrain, stop, detain, curb, resist; to hold in one's possession, keep, possess, have; to keep, retain (in one's service); to hold fast, preserve; to hold, contain; to lay hold of, seize, recover; to hold, observe, practise; to wear, use (as clothes &c.); to bear, undergo, suffer; to hold out, hold on, endure, continue, continue to live; (A.) to hold one's place, stand firm, remain; to fix, place, deposit; to destine for, assign or present anything (acc.) to any person (dat.); to allot, assign, confer; (A.) to destine a person (acc.) to anything (dat.); (cl. 10.) to owe anything (acc.) to any person (dat. or gen.); to weigh in a balance; to prolong (in pronunciation); to cite, quote. The above meanings of *dhri* (cl. 1. or more frequently cl. 10. identified with Caus.) may be variously extended by connecting it with various nouns, e.g. *garbhaṃ dhri*, to conceive, to become pregnant, (in this sense the older language uses rt. *bhri*); *daṇḍam dhri*, to carry a stick, use force, chastise (with loc. of the pers.); *damaṇi dhri*, to punish (with loc. of the pers.); *ātmanam* or *jīvanam* or *prāṇam* or *śarīraṇam* or *gūṭraṇam* or *dehaṇam dhri*, to maintain the soul, preserve the vital spirits, body, &c., to continue to live, survive; *mano* or *mānasam* or *matim* or *cittam* or *buddhim dhri*, to fix the mind, direct the thoughts or attention upon, resolve; *vrataṇam dhri*, to observe or keep a vow, &c. [cf. *dhrita-vrata*]; *tapo dhri*, to undergo or perform penance; *dhārayāṇam dhri*, to practise self-control; *talayā dhri* (or without *talayā*), to hold in a balance, weigh, measure; *śirasā* or *mūrdhni dhri*, to bear on the head, honour highly; *manasā dhri* (or without *manasā*), to bear in mind, recollect, remember; *samaye dhri*, to bring to an agreement, cause to make a compact; *antare dhri*, to deposit anything as surety, to give bail, to pledge: Pass. or cl. 6. A. *dhriyate* (ep. also *dhriyati*), to be firm or fixed, to be supported or maintained, to be preserved; to exist, live, continue to live, remain alive, survive; to remain, continue; to undertake, resolve upon (with dat. or acc. of the thing or with inf.): Caus. *dhārayati*, -*te* (with the meanings of cl. 1. and cl. 10.): Pass. of Caus. *dhāryate*, to be held or

supported, to be maintained or preserved; to continue to live (with inst., e.g. *tena na dhāryate*, it is not lived by him): Desid. *didhṛishati*, -te, *didhṛishate*, *didhṛishatyate*, to wish to hold or keep, to try to support or maintain, &c.: Intens. *dedhṛiyate*, *dardhṛiti* (Ved. *dādhṛiti*), to hold very fast, lay hold of firmly, bear firmly, &c.: [cf. 1. *dharmā*, *dhīra*, *dhrava*, *dhur*, *dhrurya*; Zend *dar*, 'to hold'; Gr. *θρή-σα-σθαι*, *θρᾶ-ν-ος*, *θρήν-ος*, *θρόν-ος*, *θέρ-μα*, *θελ-ω*, *ε-θελ-ω*; Lat. *frē-tu-s*, *frē-nu-u*, *fir-mu-s*, *for-ma*; Angl. Sax. *drag-au*, *dreog-an*; Old Germ. *trag-an*; Mod. Germ. *trag-en*.]

Dhṛik (at end of comp.), and only occurring in nom. sing. *dhṛik*, and more probably to be referred to rt. *dhṛish* or to rt. *dhṛth*), bearing, carrying, supporting, sustaining, suffering, wearing, possessing, having, &c.: [cf. *kāla-rūpa-dhṛ*, *śakti-dhṛ*, *śarīra-dhṛ*.]

Dhṛit, *t*, *t* (at end of comp.), a holder, bearer, possessor; bearing, carrying, possessing, having, observing, &c.: [cf. *carshuṇi-dhṛ*, *dharani-dhṛ*, *dharmā-dhṛ*, *nitya-dhṛ*.]

Dhṛita, *as*, *ā*, *am*, held, borne, carried, maintained, supported; contained; possessed; kept, retained, detained; laid hold of, seized, grasped, gripped; worn, used; observed, practised; weighed; placed, deposited; holding, bearing, continuing, enduring, existing, standing; intent upon, i.e. resolved or determined to do anything (with dat. or loc., e.g. *jaye dhṛitas*, resolved on victory); firm, prepared, ready; (*as*), m., N. of a son of the thirteenth Manu; of a descendant of Druhyu and son of Dharma [cf. *dhārtēya*]; (*am*), n. a peculiar manner of fighting; (*am*), ind. firmly, slowly, solemnly. — *Dhṛita-kauka-māla*, *as*, *ā*, *am*, wearing a golden collar or wreath. — *Dhṛita-kārmukeshu* ('*ka-ishu*'), *us*, *us*, *u*, armed with bow and arrows. — *Dhṛita-dakṣha*, *as*, *ā*, *am*, Ved. of enduring intelligence; (*Sāy*.) of enduring strength, possessing vigour. — *Dhṛita-dāyā*, *as*, *ā*, *am*, carrying the stick, inflicting punishment; one on whom punishment has been inflicted. — *Dhṛita-dūdhiti*, *is*, *in*, 'constant in splendor, fire'; [cf. *ghṛita-dūdhiti*]. — *Dhṛita-devā*, *f*, N. of a daughter of Devaka. — *Dhṛita-paṭa*, *as*, *ā*, *am*, covered or overspread with a cloth &c. — *Dhṛita-matī*, *f*, N. of a river; (wrong form for *dhṛiti-matī*). — *Dhṛita-rājan*, *ā*, m., N. of a man; [cf. *dhārtarājā*]. — *Dhṛita-rāshṭra*, *as*, *ā*, *am*, whose empire is firm or who holds the kingdom; (*as*), m. a good king; N. of a Nāga, also called Airāvata; of a Deva-gandharva, sometimes identified with king Dhṛita-rāshṭra; of a son of the Daitya Bali; of a king of Kāśī; (according to the Mahā-bhārata) N. of the eldest son of Vyāsa by the widow of Viçitravīrya, (he was brother of Pāṇḍu and Vidura, and as the first-born was entitled to the throne of Hāstina-pura, but being born blind, he at first renounced the sovereignty in favour of Pāṇḍu; afterwards, on the retirement of Pāṇḍu to the woods, Dhṛita-rāshṭra was called to undertake the government, which he did with the assistance of Bhīṣma as his regent; he was husband of Gāudhārī and father of 100 sons, the eldest of whom was named Dur-yodhana; he is sometimes identified with Dhṛita-rāshṭra and with Hantsa, two chiefs of the Gandharvas); N. of a son of Janam-jaya; a kind of bird, perhaps a sort of goose; (*ās*), m. pl. the sons of Dhṛita-rāshṭra, whose names are enumerated in Mahā-bh. Ādi-p. 4540; (*i*), f., N. of a daughter of Tāmra, mother of the geese and other water-birds, = *hansa-patnī*, = *hansa-patī*; [cf. *dhārtarāshṭra* and *dhārtarāshṭri*]. — *Dhṛita-rāshṭra-ja*, *as*, m., 'sprung from Dhṛita-rāshṭra', epithet of any son of Dhṛita-rāshṭra. — *Dhṛita-carman*, *ā*, m., 'bearing armour or mail, mailed,' N. of a warrior on the side of the Kurus. — *Dhṛita-vrata*, *as*, *ā*, *am*, Ved. of fixed law or order; keeping vows or engagements, devoted, attached, faithful; (*Sāy*.) accepting pious acts, performing religious rites; (*as*), m. epithet of Varuṇa; of Indra; of Rudra; of Savitṛi; of Agni; of a son of Dhṛiti;

(*ās*), m. pl. epithet of the Ādityas. — *Dhṛita-sarira*, *as*, *ā*, *am*, continuing to live or exist, existing. — *Dhṛita-srī*, *is*, *f*, N. of a metre consisting of four lines of twenty-one syllables each. — *Dhṛita-sandhi*, *is*, m., 'keeping agreements or compacts,' N. of a son of Su-sandhi and father of Bharata. — *Dhṛita-sinḥa*, *as*, m., a various reading for *dhṛit-sinḥa*, q.v. — *Dhṛita-heti*, *is*, *is*, *i*, 'bearing weapons,' armed. — *Dhṛitātman* ('*ta-āt*'), *ā*, *ā*, *a*, firm-minded, self-possessed, steady, calm, collected. — *Dhṛitāmbhas* ('*ta-am*'), *ās*, *ās*, *us*, containing water. — *Dhṛiteshudhi* ('*ta-ish*'), *is*, *is*, *i*, carrying a quiver.

Dhṛitaka, *as*, m., N. of a Buddhist patriarch. — *Dhṛita-eat*, *ān*, *atī*, *atī*, having taken or conveyed or held or resolved; (*atī*), *f*, N. of a river. — *Dhṛitī*, *is*, *f*, holding, holding fast, laying hold of, seizing, having, possessing; supporting, maintaining; firmness (e.g. *dhṛitim kṛi*, to show firmness, stand firm); constancy, steadiness, steadfastness, fortitude, energy, resolution; strong will, self-command; will, command (Ved.); satisfaction, happiness, pleasure, contentment; N. of certain evening oblations offered at the Āśva-medha; a sacrifice, offering; N. of a Vedic metre of seventy-two syllables; (in the later language) any metre consisting of 4 × 18 syllables; a metre composed of the Upendra-vajrā and Indra-vajrā; N. of one of the astrological Yogas; Resolution or Satisfaction personified as a daughter of Dakṣha and wife of Dharma, (regarded as one of the Vasu-patnis or as a form of Dakṣhāyāni in Piṇḍāraka); N. of one of the sixteen Kālās of the Moon; N. of a goddess, daughter of a Kālā of Prakṛiti and wife of Kapila; N. of the wife of Rudra-manu; N. of the thirteenth of the sixteen Mātṛikās; (*is*), m., N. of one of the Viśve-Devās; of a preceptor, Dhṛiti Aindrota; of a son of Vi-ja and father of Dhṛita-vrata; of a son of Vita-havya and father of Bahulāśva; of a son of Babhru; [cf. *a-dhṛ* and *kṣmā-dhṛ*]. — *Dhṛiti-paripūra*, *as*, m., N. of a Bodhi-sattva. — *Dhṛiti-mat*, *ān*, *atī*, *at*, steadfast, firm, steady, calm, determined, resolute; satisfied, content; (*ān*), m., N. of a form of Agni; of a son of Manu Raivata; of Manu Sāvanya; of one of the Saptarshis in the thirteenth Manv-antara; of a son of Kirtti-mat, son of Angiras; of a son of Yavinara; of a Brāhman; (*atī*), *f*, N. of a river, also read *dhṛita-vatī*; (*atī*), n., N. of a Varsha in Kuśā-dvīpa. — *Dhṛitimāt-tā*, *f*, steadfastness, steadiness, calmness, &c. — *Dhṛiti-maya*, *as*, *i*, *am*, consisting of steadfastness or constancy; consisting of contentment. — *Dhṛiti-mush*, *t*, *f*, *f*, 'fortitude-stealing,' who or what robs one of one's steadfastness, decomposing, agitating. — *Dhṛiti-sinḥa*, *as*, m., N. of a man said to have assisted Purushottama in composing the Hārāvālī; (also read *dhṛita-sinḥa*).

Dhṛitvan, *ā*, m. an epithet of Viṣṇu; of Brahmā; a clever man; virtue, morality; the sea; the sky [cf. *kṣema-dhṛ*]; (*ari*), *f*, the earth.

Dhṛitvā, ind. having held, having laid hold of or seized; having taken, &c.

धृज् *dhṛij* or *dhṛinj* (connected with rts. *dhraj* and *dhrij*), cl. 1. P. *dhrajati*, *dhṛinijati*, &c., to go, move.

धृष् *dhṛish*, cl. 1. 5. P. *dhārshati*, *dhṛish-noti*, *dadharsha* (part. *dadhṛishvas*), *dhārshishyati*, *adharshīt* (Vedic forms *dadharshīt*, *dadharshat*, *dadharshati*), *dhārshitum*, to be bold or courageous; to be confident or presumptuous, to be proud or overbearing; to be impudent or impatient; to have courage to do anything, to dare, venture (with inf., e.g. *dhṛishnumaḥ prash-tum*, we dare to ask); to dare to attack, &c. (with acc. of the person); to insult, overbear, treat with indignity. Pass. *dhṛishyate*, to be attacked or insulted, to be subdued or overpowered; Caus. *dhārshayati*, -yitum, Aor. *adadharshat* or *adidhṛishat*, to dare to attack, to overbear, insult, treat with indignity, violate (a woman); offend, injure; assail, overpower, overcome, conquer, destroy; (A.) to surpass (?):

Desid. *didharshishati*: Intens. *duridhṛishyate*, *daridharshati*; [cf. Zend *daresh*, 'to dare'; *darshi*, 'strong'; Gr. *θρασ-ός*, *θράσ-ος*, *θάρσ-ος*, *θαρσ-έω*, *θάρσέω*, *θαρσ-ύω*, *θαρσ-ύω*; Lat. *fortis*: Goth. *ga-dauras-an*, 'to dare'; Slav. *driz-a-ti*, *driz-na-ti*, 'to dare'; Lith. *dras-ū-s*, 'courageous'; *dras-ā*, 'courage'; Hib. *das-ach*, 'fierceness.']

Dhṛishaj, *k*, *k*, *k* (?), Ved. assailing, attacking, destroying.

Dhṛishat, *an*, *atī* or *atī*, *at*, pres. part., Ved. bold, daring, courageous, confident; (*atī*), ind. boldly, courageously. — *Dhṛishad-rarna*, *as*, *ā*, *am*, Ved. of a brave race, heroic. — *Dhṛishad-rin*, *i*, *inī*, *i*, Ved. bold, courageous. — *Dhṛishau-manas*, *ās*, *ās*, *as*, Ved. brave-hearted.

Dhṛishita, *as*, *ā*, *am*, bold, courageous, brave, daring. *Dhṛishu*, *us*, *us*, *u*, bold, proud; clever; (*us*), m. a heap, multitude.

Dhṛishṭa, *as*, *ā*, *am*, bold, daring, courageous, confident; insolent, impudent, rude, saucy, shameless; forward, intrusive, presumptuous; profligate, abandoned; obtained?; (*as*), m. a faithless husband; N. of a son of Manu Vaivasvata, (also read *dhṛishuu*; cf. *dhārshṭa*); of a son of Kunti; of a son of Bhajamāna; (*as*), m., N. of a spell for using or restraining magical weapons; (*ā*), *f*, a disloyal or unchaste woman; (*am*), ind. boldly, courageously, fearlessly; (it is said that *dhṛishṭa* may be used at the end of a comp. to give a bad sense to the word with which it is compounded); [cf. Angl. Sax. *thriste*; Swed. *dristig*; Old Iceland. *dreiss*; Mod. Germ. *dreist*]. — *Dhṛishṭa-keu*, *us*, m., N. of a king of Cedi; of a king of Videhā or Mithilā, son of Su-dhṛiti; of a son of Satya-dhṛiti; of a son of Sukumāra; of the father of Su-kumāra; of a son of Dhṛishṭa-dyumnā; of a king of the Kaikayas; of a son of Manu. — *Dhṛishṭa-tama*, *as*, *ā*, *am*, very bold or daring, most confident or courageous. — *Dhṛishṭa-tā*, *f*, or *dhṛishṭa-tra*, *am*, *n*, boldness, courage, impudence. — *Dhṛishṭa-dyumnā*, *as*, m., N. of a son of Dru-pada (killed by Āsvatthāman while asleep). — *Dhṛishṭa-dhī*, *is*, or *dhṛishṭa-buddhi*, *is*, m., 'bold-minded,' N. of a man. — *Dhṛishṭa-parākrama*, *as*, *ā*, *am*, of daring valour. — *Dhṛishṭa-nānān*, *i*, *inī*, *i*, having a high opinion of one's self. — *Dhṛishṭa-ratha*, *as*, m., N. of a prince. — *Dhṛishṭa-sarman*, *ā*, m., N. of a son of Svaphalka. — *Dhṛishṭokta* ('*a-uk*'), *as*, m., N. of a son of Arjuna Kārtavīrya; (also read *dhṛishṭokta*).

Dhṛishṭaka, *as*, m., N. of a prince. *Dhṛishṭī*, *is*, *is*, *i*, Ved. (according to Mahā-dhara) bold; (*is*), m. a pair of tongs; N. of a son of Hiranya-kaśipu; of a minister of king Daśa-ratha; (*is*), *f*, boldness.

Dhṛishya, *as*, &c., a wrong reading for *dhṛishṭa*, q.v. — *Dhṛishyokta* ('*na-uk*'), *as*, &c., a wrong reading for *dhṛishṭokta*, q.v.

Dhṛishyaj, *k*, *k*, *k*, bold, confident; impudent, shameless.

Dhṛishṭ, *is*, m. a ray of light.

Dhṛishnu, *us*, *us*, *u*, courageous, bold, confident, valiant; impudent, shameless; strong, powerful, (applied in the Veda to Indra, Soma, the Maruts, and the horses of Indra); (*u*), ind. in a bold or confident or powerful way; firmly, strongly, with force [cf. *dadhṛik*]; (*us*), m., N. of a son of Manu Vaivasvata [cf. *dhṛishṭa*]; of a son of Manu Sāvanya; of a son of Kavi; of a son of Kukurā; *Kaśyapasya dhṛishnu*, N. of a Sāman. — *Dhṛishnu-tra*, *am*, *n*, boldness, confidence. — *Dhṛishnu-shena*, *as*, *ā*, *am*, Ved. having an overpowering weapon; (*Sāy*.) having a conquering or overpowering host, leading a valiant army (as a drum). — *Dhṛishnu-ogras*, *ās*, *ās*, *as*, Ved. of overpowering strength, endowed with resistless might, (applied to Indra and the Maruts.)

Dhṛishṇuka, *as*, m., N. of a prince; [cf. *dhṛishṭaka*.]

Dhṛishṇuyā, ind., Ved. in a bold or powerful manner, firmly.

Dhṛishya, *as*, *ā*, *am*, assailable, to be attacked; conquerable.

धृषद् *dhṛishad*, Ved. = *ḍṛishad*, q. v.

धृ *dhṛi*, cl. 9. P. *dhṛiṇāti*, &c., to be old, grow old; (various reading for rt. 1. *jṛi*.)

धे *dhe*, cl. 1. P. *dhayati*, *dadhau*, *dhas-yati*, *adhāt*, *adhāsīt*, *adadhāt*, Prec. *dhe-ṇāt*, *dadhām*, to suck, drink, to suck in, drink in, absorb; appropriate; to suck out, draw away, take away; Caus. *dhāpayati*, -*yātam*, to give suck, suckle, nounish: Desid. *dhātsati*, to wish to suck; [cf. *dadhi*, *dhātṛi*, 2. *dhāyas*, *dhāru*, 2. *dhasāt*: Zend *dadnu*, 'female': Gr. *θη-σα*, *θη-λῶ*, *θηλα-μῶν*, *τήθη*, *τι-θή-νη*, *τί-τθη*, *τί-τθο-ς*, *θη-λυ-ς*, *γαλα-θη-νῶ-ς*, *Τη-θῶ-ς*, *Θέ-τι-ς*: Lat. *fi-līu-s*, *fi-li-a*, *fē-lā-re*, *fē-mīna*: Umbr. *fe-līu* = *filius*: Goth. *dadda* = Old Germ. *tā-u*, 'I suck'; *tila*, 'female breast'; *tuta*, *tutta* = Eng. *teat*: Slav. *do-yti*, 'to suck'; *do-līca*, 'nurse'; *dē-te*, 'child'; *dē-ra*, 'virgin': Hib. *daif*, 'drink.']

Dhena, *as*, m. the ocean, a male river; (*ā*), f., Ved. a milch cow; a mare (?); a river; speech; voice; N. of the wife of Bṛihas-pati; (*ās*), f. pl. any beverage made of milk; [cf. *dhenu*, go.] (In R̥g-veda I. 2, 3, *dhenā* may possibly be an epithet of the horses of Vāyu.)

Dhenu, *us*, f. a milch cow, a cow that has lately calved, (sometimes compounded with the names of other animals to denote the female of a species, see *khadga-dh*, *go-dh*, *vaḍava-dh*); the earth [cf. *go*]; a gift, offering, present to Brāhmins, (properly a milch cow so presented, but applied also to) any gift supposed to be formed in the shape of a cow or to be offered in its stead, (in this sense *dhenu* is generally at the end of a compound, e. g. *ghṛita-dh*, an offering of ghee; *jala-dh*, an oblation of water; cf. *laraya-dh*, *ratna-dh*, *savarṇa-dh*: occasionally it is uncompounded, e. g. *tīlānām dhenuh*, an offering of sesamum-seeds); (*avas*), f. pl. any beverage made of milk; (*ū*), n., N. of a Sāman. (*Dhenu* at the end of a comp. may form a diminutive, the female being weaker than the male; cf. *asi-dh*, *khadga-dh*, *patṛi*, *putrikā*.) = *Dhenu-godha*, *am*, n. cow and milker. — *Dhenu-dagilha*, *am*, n. cow's milk; a kind of gourd, = *ētrbhīta*. — *Dhenu-lugdha-kara*, *as*, m. carrot, Daucus Carota. — *Dhenu-makshikā*, f. a horse-fly, gad-fly. — *Dhenu-mat*, *ān*, *utī*, *at*, Ved. possessing cows, rich in cattle and/or giving nourishing beverage; containing the word *dhenu*; (*atī*), f., N. of the wife of Deva-dyumnā. — *Dhenu-bhanyā*, f. (probably) about to become a milch cow.

Dhenuka, *as*, m., N. of an Asura or demon in the shape of a donkey (killed by Kṛishṇa or according to other authorities by Rāma); a kind of coitus [cf. *dhainuka*]; (*ā*), f. a milch cow; a gift, offering, see *dhenu* above; a female animal in general (as a she-elephant, a woman, &c., see *dhenu* above); also used like *dhenu* at the end of comps. to form diminutives (e. g. *asi-dh*, a knife, from *asi*, a sword); a vein which when cut bleeds only at intervals; N. of the wife of Kirtti-mat who was a son of Angiras; (*am*), n., N. of a place of pilgrimage. — *Dhenuka-vadha*, *as*, m. 'the killing of Dhenuka,' N. of the twenty-third chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Dhenuka-sādhana*, *as*, m. 'the slayer of Dhenuka,' an epithet of Kṛishṇa. — *Dhenukā-dagilha*, *am*, n. cow's milk; N. of a plant, = *dhenu-dagilha*. — *Dhenukāri* (*ku-ari*), *is*, m. 'enemy of Dhenuka,' an epithet of Kṛishṇa; a kind of small tree, = Nagesar.

Dhenuṣṭhāri, f. (fr. *dhenus*, uom. case of *dhenu*, with the comparative affix), a milch cow ceasing to give milk.

Dhenuṣyā, f. a cow whose milk has been pledged; a cow tied up to be milked (?).

Dhenuṣhyā, *as*, *ā*, *am*, (probably) one who has pledged the milk of his cows and therefore cannot make use of it himself.

Dhenūka in *bahu-dh*, q. v.

Dhainuka, *am*, n. a herd of cows; a kind of coitus.

धेमात्र *dhemātra*, a particular high number; (a various reading for *dhamātra*.)

धेय *dheya*, *as*, *ā*, *am* (fr. rt. 1. *dhā*), to be held or taken &c.; to be created; what is created or produced; (at the end of comps. the neut. is considered as an affix, Pāṇ. V. 4, 36, vart.; cf. *nāma-dheya*, *bhāga-dh*, *mītra-dh*, *rūpa-dh*.)

Dheshtha, *as*, *ā*, *am*, Ved. giving the most; (Sāy.) the best supporter, firmest stay.

धैर्य 1. *dhairya*, *am*, n. (fr. *dhīra*), firmness, durability, steadiness, stability, strength, consistency, constancy; calmness; gravity; patience; fortitude, courage; inflexibility; precision of diction; (Ved.) intelligence, forethought. — *Dhairya-kālita*, *as*, *ā*, *am*, assuming firmness or composure, endowed with calmness. — *Dhairya-dhvaṅsa*, *as*, m. failure of courage. — *Dhairya-mitra*, *as*, m., N. of a poet. — *Dhairya-vat*, *ān*, *atī*, *at*, possessed of firmness or patience, firm, steady. — *Dhairya-ṛitti*, *is*, *is*, *i*, of steady conduct, steadily behaved.

धैवत *dhaivata*, *as*, m. the sixth note of the gamut.

धैवत्य *dhaivatya*, *am*, n. (fr. *dhīvan*, Pāṇ. VI. 4, 174), cleverness, skilfulness (?).

धैवर *dhaivara*, *as*, *i*, *am* (fr. *dhīvara*), belonging or relating to a fisherman.

धोईकवि *dhoi-kavi*, *is*, m., N. of a poet mentioned in the Sārngadhara-paddhati; [cf. *dhojin*.]

धोड *dhoḍa*, *as*, m. a sort of snake, commonly Dhora, a kind of water-snake.

धोयिन् *dhojin*, *i*, m. or *dhoiyi*, *is*, m., N. of a poet.

धोर *dhor*, cl. 1. P. *dhorati*, *dudhora*, *dhōritum*, to run well, to trot, to be quick or alert, to have good paces: Caus. *dhorayati*, -*yitum*, Aor. *adadhorat*.

Dhōraṇa, *am*, n. a vehicle in general, any means of conveyance (as a horse, an elephant; a car, &c.); a horse's trot; going well or quickly; (*i*), f. or (*dhorāṇi*, *is*), f. an uninterrupted series; tradition.

Dhorita or *dhoritaka*, *am*, n. a horse's trot; [cf. *dhoritaka*.]

धौत *dhauta*, *as*, *ā*, *am* (fr. rt. 2. *dhāv*), washed, cleansed, cleaned, purified, washed off; polished, brightened, whetted; white, bright, silvered, shining; (*am*), n. silver. — *Dhauta-kaṭa*, *as*, m. a bag of coarse cloth, a sack made of a kind of matting. — *Dhauta-koshaja* or *dhauta-kaushaja* or *dhauta-kaushaja*, *am*, n. bleached or purified silk (= *pattrorṇa*). — *Dhauta-khaṇḍi*, f. sugar-candy. — *Dhauta-bālī*, f. = *dhauntānjālī*, (probably rather *dhauntānjāni*, q. v.) = *Dhauta-mūlaka*, *as*, m., N. of a prince of the Cīnas. — *Dhauta-sīla*, *am*, n. 'bright stone,' crystal, rock-crystal. — *Dhauntānjāni*, f. a sort of collyrium, = *tryankaṭa* or *tryankaṭa*. — *Dhauntāpānga*, *as*, *ā*, *am*, having the corners of the eyes brightened.

धौतय *dhautaya*, *as* or *am*, m. or n. (?), a kind of salt (= *saindhava*).

धौतरी *dhautari*, f. (fr. rt. 1. *dhū*), Ved. (according to Sāy.) shaking, agitating, causing to tremble.

धौति *dhauti*, *is*, f. (fr. rt. 1. *dhāv*), Ved. a spring, well; river, rivulet.

धौमुमार *dhaumdhumāra*, *as*, *i*, *am*, treating of Dhundhu-māra (as an episode).

Dhaundhūmāri, *is*, m. a patronymic from Dhundhu-māra.

धौमक *dhaumaka*, *as*, m. (fr. *dhūma*), N. of a district.

Dhaumata, myrrh.

Dhaumatāyana, *as*, m. a patronymic (?).

Dhaumatāyanaka, *as*, m. a patronymic from Dhaumatāyana.

Dhaumāyana, *as*, m. a patronymic from Dhūma.

Dhaumīya, *as*, *i*, *am*, smoky.

Dhaumya, *as*, m. a patronymic from Dhūma; N. of an ancient Rishi; a son of Vyāghra-pāda; a younger brother of Devala and family priest of the Pāṇḍavas; a pupil of Vālmiki. — *Dhaumya-sikshā*, f. 'the science of Dhaumya,' N. of a chapter of the Purāṇa-sarva-sva.

Dhaumra, *as*, m., N. of an ancient Rishi; N. of a class of demons; (*am*), n. grey (the colour), grey-ness; a place for building prepared in a peculiar way; [cf. *dhāma*.]

Dhaumrāyana, *as*, m. a patronymic from Dhūmra; [cf. *dhumrāyana*.]

धौर *dhaura*, *as*, m. Grislea Tomentosa.

— *Dhaurāditya-tirtha* (*ra-ād*), *am*, n., N. of a Tirtha.

धौरितक *dhauritaka*, *am*, n. a horse's trot; [cf. *dhorita* and *dhoritaka*.]

धौर्य *dhaureya* or *dhaureyaka*, *as*, *i*, *am* (fr. *dhar*), fit to be harnessed, fit for a burden, capable of drawing or bearing a load (either a vehicle or beast, &c.); (*as*), m. a beast of burden: a horse.

धौतक *dhaurtaka*, *am*, n. (fr. *dhūrta*), roguery, knavery, fraud.

Dhaurtika, *as*, *i*, *am*, cheating, dishonest, roguish, knavish, fraudulent, &c.; (*am*), n. fraud, dishonesty.

Dhaurteya, *ās*, m. pl., N. of a warlike tribe; (*as*), m. a prince of this tribe.

Dhaurtya, *am*, n. fraud, dishonesty.

धौर्य *dhaurya*, *am*, n. a horse's trot, = *dhorita*, &c.

धौवक *dhauvaki*, *is*, m. (fr. *dhuwakā*), a metonymic from Dhuwakā.

ध्मा 1. *dhmā*, cl. 1. P. *dhamati*, *dadhmau*, *dhmāsyati* (ep. *dhamishyati*), *adhāmāsīt*, *dhmātum*, to blow (as wind or breath), breathe out, exhale; to blow (a conch-shell, trumpet, or any wind instrument), to produce sound by blowing; to blow a fire, excite fire by blowing; to excite sparks; to manufacture by blowing, melt, smelt; to blow away from one's self, cast, throw: Pass. *dhmāyate*, ep. and Ved. *dhamyate*, *dhmāyati*, to be blown, to be melted, &c.: Caus. *dhmāpayati*, &c., to cause to blow or melt, to consume by fire, burn: Desid. *dīdhmāsati*: Intens. *deidhmāyate*, *dādhmāti* (*dādhmāyate*), to be blown violently; [cf. Lat. *flā-re*; Old Germ. *blayan*, *blāhan*, *blāsan*, 'blow'; Gr. *σφῶ-ν*, *σφῶ-ς* ?].

Dhma, *as*, *ā*, *am*, blowing; [cf. *tāvara-dh* and *sankha-dh*.]

2. *dhmā*, *ās*, m. (?), blowing. — *Dhmā-kāra*, *as*, m. a blacksmith, a smith.

Dhmāta, *as*, *ā*, *am*, blown (as a wind instrument), blown into, blown up, inflated, blown by a bellows (a fire &c.), inflamed, puffed, excited.

Dhmātarya, *as*, *ā*, *am*, to be blown, to be excited or kindled.

Dhmātṛi, *tā*, m., Ved. a blower, smelter (of metal); (*trī*), n. a contrivance for blowing or melting.

Dhmāna, *am*, n. blowing, puffing, swelling.

Dhmāpita, *as*, *ā*, *am* (fr. the Caus.), reduced to ashes, burnt to cinder.

Dhmāyat, *an*, *antī*, *at*, or *dhmāyamāna*, *as*, *ā*, *am*, being blown; being melted, &c.

ध्माह् *dhmānsh* (various reading for *dhwānsh*), cl. 1. P. *dhmānshati*, &c., to crow or caw; to desire; [cf. *dhrāksh*.]

lence is sure, N. of a physician at the court of Agni-mitra. — *Dhruva-sena*, as, m., N. of two Balabhi princes; [cf. *dhruva-paṭa*.] — *Dhruvākshara* (°va-aksh°), as, m. 'fixed and eternal,' epithet of Vishṇu. — *Dhruvācārta* (°va-ār°), as, m., the point on the crown of the head from which the hairs radiate. — *Dhruvāśva* (°va-aś°), as, m., N. of a prince.

Dhruvaka, as, m. polar longitude; the trunk of a lopped tree; a post, pale, stake; the introductory or recurring stanza of a song, see *dhruva*; N. of one of the attendants of Skanda; (ā, f. the introductory stanza and burden of a song [cf. *dhruvāḥ*]; N. of a woman.

Dhruvase (an infinitive form from *dhruvas* which may be derived from *dhruva*), Ved. in order to rest; (Sāy.) for a firm seat.

Dhruvi, is, is, i, Ved. firmly fixed, firm.

Dhruva, as, i, am, belonging to Dhruva or the polar star; being in the ladle called Dhruvā.

Dhruveya, am, n. fixedness, firmness, immovableness, uninterrupted rest; duration; certainty, necessity; (as, &c.), conferring duration or fixedness.

भु 2. *dhru* (said to be fr. rt. *dhvri*) in *a-smṛita-dhru*, not disappointing desire; (Sāy.) not remembering injury.

Dhruṭ in *varuṇa-dhruṭ*, q. v.

ध्रुव *dhruv*, cl. 6. P. *dhruvati*, &c., to stand firm; to go, move; (various reading for rt. 1. *dhru*.)

ध्रू *dhru*, cl. 6. P. *dhruvati*, &c., = rt. 1. *dhru* and *dhruv*.

ध्रेक् *dhrek*, cl. 1. A. *dhrekate*, &c., to sound; to grow or increase; to be exhilarated or elevated with joy; to manifest elevation or hilarity by noise; [cf. *dhrek*.]

ध्रै *dhrai*, cl. 1. P. *dhṛāyati*, &c., to be satisfied or pleased; [cf. probably Gr. *τρέφω* = Caus. *dhṛāpayāmi*, *θρέψις*, *τροφίς*, *τροφίς*.]

ध्वस् *dhvas* (sometimes written *dhvas*), cl. 1. A. *dhvasate* (ep. also -ti), *da-dhvasse*, *dhvasishyate*, *adhvasishyeta*, *adhvasat*, *dhvasitum*, to fall down, fall to pieces, fall to dust, be reduced to powder, decay, to be ruined; perish; to become eclipsed; to scatter or sprinkle over, cover with; to be covered or sprinkled with dust; (the imperative *dhvasa*, *dhvasata*, = 'be gone,' 'away with you,' 'vanish': Pass. *dhvasyate*, to be destroyed, perish, &c.: Caus. *dhvasayati*, to cause to fall, fell, throw down, cause to perish, destroy; to interrupt; *dhvasayati*, &c., Ved. to scatter, disperse (darkness &c.): Desid. *dhvasishyate*: Intens. *danidhvasate* and *danidhvasati*, *danidhvasanti*; [cf. Goth. *drus*, 'to fall'; *drusya* = 'I fall'; = Caus. *dhvasayāmi*: Old Germ. *trotyu*, 'I gush'.]

Dhvasa, as, m. falling down, perishing, destruction, demolition; vanishing, ceasing to exist, loss, ruin; (i), f. a mote in a sun-beam.

Dhvasaka, as, ā, am (at the end of a comp.), destroying, causing to fall or perish, removing.

Dhvasana, as, ā, am, causing to fall, destroying, demolishing, ruining; scattering; dispersing; sprinkling; (am), n. perishing, dying; loss, destruction, ruin; falling; going.

Dhvasaniya, as, ā, am, liable to destruction, capable of being ruined.

Dhvasayitvā, ind. having destroyed; having interrupted.

Dhvasi, is, m. part of a Muhūrta.

Dhvasita, as, ā, am, caused to fall, destroyed, demolished, ruined, lost.

Dhvasin, i, in, i, falling, perishing, being destroyed, decaying; causing to fall, destroying, destructive; (i), m. a Pilo tree (said to grow in mountainous districts).

ध्वज् 1. *dhvaj* or *dhvaj*, cl. 1. P. *dhvajati*, *dhvajati*, &c., to go, move; [cf. perhaps Lat. *ragus*, *ragari*.]

2. *dhvaj* = *dhvaja* in *kṛita-dh*°, *Ṛig-veda* VII. 83, 2.

Dhvaja, as, rarely *am*, n. (connected with rt. 1. *dhvaj* and perhaps with rt. 1. *dhū*), a banner, standard, flag-staff, flag, ensign, pennon; (metaphorically) a distinguished or eminent personage (e.g. *kula-dhvaja*, the head or ornament of a family); a mark, emblem, sign, symbol, characteristic mark [cf. *kajjala-dh*°, *dharmā-dh*°, *dhūma-dh*°, *dhūli-dh*°, *varishabha-dh*°, &c.]; the attribute of a deity; the sign of any trade; the sign of a distillery or of a tavern [cf. *surā-dh*°]; the business there carried on; the penis &c., the organ of generation (of any animal, male or female); a skull carried on a staff as a mark of ascetics and Yogis; a house situated to the east of any object; a place prepared in a peculiar way for building; (in prosody) an iambic; (in Vedic grammar) N. of a peculiar kind of *Krama-pāṭha*; (in astronomy) N. of a Yoga; N. of a *Grāma* situated towards the north; (as), m. one who prepares or sells spirituous liquors; (according to some) pride, hypocrisy.

— *Dhvaja-grīha*, am, n. a room in which banners are kept or from which flags wave. — *Dhvaja-grīva*, as, m. 'having a neck erect as a banner,' N. of a Rakshas. — *Dhvaja-druma*, as, m. the palm tree (used for making flag-staffs, = *tāla*). — *Dhvaja-narāmī*, f., N. of a particular festival. — *Dhvaja-paṭa*, as, m. 'banner-cloth,' the cloth of the flag, a flag.

— *Dhvaja-praharaṇa*, as, m. 'striking banners or flags,' air, wind, gale. — *Dhvaja-bhanga* or *dhvaja-pāta*, as, m. 'fall or impotence of the male organ,' inability to procreate children; fracture or fall of a banner. — *Dhvaja-yantṛa*, am, n. 'banner-instrument,' any contrivance to which a flag-staff is fastened.

— *Dhvaja-yashī*, is, f. a flag-staff. — *Dhvaja-rājīn*, i, in, i, displaying flags or ensigns. — *Dhvaja-vat*, ān, at, at, decorated or adorned with flags; having a mark or sign, bearing the mark of a criminal, branded; (ān), m. an ensign, a standard-bearer; a distiller, a vendor of spirituous liquors; a Brāhman who having slain another carries the skull of the murdered man with him to places of pilgrimage by way of penance; (atī), f., N. of a divine female; N. of a divine attendant of a Bodhi-sattva. — *Dhvaja-stumbha*, as, m. a flag-staff. — *Dhvajāṅśuka* (°ja-aṅ°), am, n. 'banner-cloth,' a flag. — *Dhvajāgra-keṭūra* (°ja-aṅ°), am, n. 'the ring on the top of a standard,' N. of a kind of abstract contemplation (among Buddhists). — *Dhvajāgra-niśa-mayī* (°ja-aṅ°), is, m. the moon (night-jewel) of the standard-top; N. for a peculiar method of numeration.

— *Dhvajāgra-valī* (°ja-aṅ°), f. 'furnished with a standard-top,' N. for a mode of reckoning. — *Dhvaj-jāroha*, probably a wrong reading for *gajjāroha*, q. v. — *Dhvajāhṛita* (°ja-aṅ°), as, ā, am, robbed or taken possession of at the standard, i.e. on the battle-field. — *Dhvaji-karaṇa*, am, n. raising a standard, hoisting a flag; making anything a plea, setting up as a claim or right. — *Dhvaji-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to set up a standard, hoist a flag; to use as a mark, sign, or pretext.

— *Dhvaji-kṛitya*, ind. having raised a standard; having made a plea or pretext. — *Dhvajochhṛāya* (°ja-aṅ°), as, m. erecting a banner; erection of the male organ. — *Dhvajothāna* (°ja-aṅ°), am, n. 'erection of a flag,' a festival in honour of Indra, the twelfth day of the light half of the month Bhādra.

Dhvajika in *dharmā-dhvajika*, a hypocrite who only makes a pretence of religion; [cf. *dharmā-dhvaja*.]

Dhvajin, i, in, i, furnished with or bearing a flag, carrying a flag or standard, hoisting an ensign; (at end of comp.) having as a mark or sign; (i), m. a standard-bearer; one having an emblem or sign; a distiller or vendor of spirituous liquors; a car, chariot, carriage; a mountain; a snake; a peacock; a horse; a Brāhman; (inī), f. 'a bannered host,' an army. — *Dhvajinī-pati*, is, m. the leader of an army.

ध्वज् *dhvaj*. See rt. 1. *dhvaj*, col. 1.

ध्वज् *dhvaj* (connected with rt. 2. *dhvan*), cl. 1. P. *dhvanati*, &c., to sound.

ध्वन् 1. *dhvon* (related to rt. *dhvas*), Ved. to become covered or shut up, cover one's self, &c.: Caus. *dhvanayati*, -*yitum*, to envelope, wrap up.

1. *dhvānta*, as, ā, am (for 2. see under 2. *dhvan* below), covered, enveloped, dark; (am), n. darkness, night. — *Dhvānta-śitta*, as, m. 'perceived in the dark(?),' a fire-fly; (also read *dhvānta-vitta*). — *Dhvānta-jāla*, am, n. 'the net of darkness or the cover of night,' a veil(?). — *Dhvānta-sātrava*, as, m. 'enemy of darkness,' N. of the tree Cassia Fistula; the sun or any luminary. — *Dhvāntārāti* (°ta-aṅ°), is, m. 'enemy of darkness,' the sun or any luminary. — *Dhvāntomesha* (°ta-aṅ°), as, m. 'flashing or twinkling in the darkness,' a fire-fly.

ध्वन् 2. *dhvan* (connected with rts. *dhvaj* and *dhraṇ*), cl. 1. P. *dhvanati*, *da-dhvāna*, *dhvanitum*, to sound, produce a sound, utter sounds, buzz, roar, echo, reverberate: Caus. P. *dhvanayati* and *dhvānayati*, &c., to sound, cause to sound; [cf. Goth. *drun-yu-s*, 'sound'; Angl. Sax. *dyn-an*, *dyne*.]

Dhvana, as, m., N. of a wind; sound, tune; N. of a man. — *Dhvana-modin*, i, m. 'delighting by its sound,' the humble-bee.

Dhvanat, an, antī, at, sounding, making a noise. — *Dhvanana*, am, n. sounding; hinting at.

Dhvanayot, an, antī, at, causing to sound or resound, resounding, echoing with; (an), m., N. of a wind.

Dhvani, is, m. sound, echo, noise; tone, tune; thunder; the sound of a drum; an inarticulate sound, a mere empty sound without reality; a word; allusion, hint, figurative allusion, implied meaning, poetical style; N. of a work. — *Dhvani-kāra*, as, or *dhvani-kṛit*, t, m. the author of the work called *Dhvani*. — *Dhvani-graha*, as, m. 'apprehending sounds,' the ear; hearing. — *Dhvani-tva*, am, n. figurative allusion, poetical style. — *Dhvani-nātha*, as, m., N. of a man. — *Dhvani-nālā*, f., N. of several musical instruments, = *kāhālā*, a sort of trumpet; the *Viṇā* or lute; a pipe, fife. — *Dhvani-bodhaka* or *dhvani-bodhana*, as or am, m. or n. (?). N. of the grass *Rohisha*. — *Dhvani-vikāra*, as, m. a change of voice (caused by fright or grief, &c.). — *Dhvanī-artha*, as, m. the meaning or truth implied.

Dhvanita, as, ā, am, sounded, making a noise (as a drum); alluded to, implied, figuratively or rhetorically expressed; (am), n. sound, thunder.

Dhvanya, as, m., Ved. N. of a man.

Dhvāna, as, m. humming, murmuring, one of the seven kinds of speech or *vācāḥ sthānānt*, (a degree louder than *upāṇśu*, q. v.); sound or tone in general.

Dhvānita, as, ā, am, caused to sound, made resonant.

2. *dhvānta*, as, m., Ved., N. of a wind. (For 1. *dhvānta* see under 1. *dhvan* above.)

ध्वस् *dhvos*. See rt. *dhvas*, col. 1.

Dhvas, *dhvat* (fr. rt. *dhvas*), (at the end of certain comps.) causing to fall, throwing down.

Dhvasan, ā, m., Ved., N. of a king of the Matsyas.

Dhvasani, is, m., Ved. the sprinkler; sprinkling, scattering (as a cloud).

Dhvasanti, is, m., N. of a man.

Dhvasira, as, ā, am, Ved. sprinkled, spattered, covered; (Sāy.) destroyed; [cf. *dhūśara*.]

Dhvasita, as, ā, am, fallen; destroyed, perished, hurt, lost; covered, eclipsed, disappeared. — *Dhvas-tāksha* (°ta-aksha), as, i, am, having the eyes sunk (as in death).

Dhvasi, is, f. ceasing, destruction, cessation (cf. all the consequences of actions), one of the four states to which the Yogin attains.

Dhrasman, ā, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — *Dhrasman-rat*, ān, atī, at, Ved. covered?; (Sāy.) whose faults or imperfections are destroyed; (at), n. (according to Yāska) water.

Dhvasra, *as*, *ā*, *am*, Ved. sprinkling, spattering; scattering, liberal; (Sāy.) destructive; (*as*), m., N. of a king.

ध्वाक्षा *dhrākshā*, f., N. of a plant and its fruit.

धाव् *dhvānksh* [cf. rts. *dhmānksh* and *dhvānksh*], cl. I. P. *dhvānkshati*, &c., to utter the cry of birds, to caw, croak, crow, &c.; to desire.

Dhīvāṅksha, *as*, m. a crow; (according to some) any aquatic bird; as a crane, gull, &c., feeding on fish, = *Ardea Nivea*; (sometimes used at the end of a comp. to express contempt, e. g. *tīrtha-dhīvāṅksha*, a crow at a sacred bathing-place, i. e. a nian in the wrong place); a beggar (on account of his insatiable-ness); an impudent fellow; N. of one of the *Nāgas* (= *takshaka*); a house?; (in astronomy) N. of a *Yoga*; (i), f. a kind of plant, = *kākoli*, *kakkolikā*, *laghu-kāvalī*; [cf. Hib. *duis*, 'a crow.']

= *Dhīvāṅksha-jaghā*, f. N. of a plant, = *kāka-jaghā*. — *Dhīvāṅksha-jambū*, *ūs*, f. = *kāka-jambū*.

— *Dhvāṅksha-tuṇḍa-phala*, a kind of plant the fruit of which resembles the beak of a crow, (commonly called *Thora-śvetakavāḷi*). — *Dhvāṅksha-tuṇḍā*, ī, f. = *dhvāṅksha-tuṇḍa-phala*; (ī), f. = *kāka-nāśa*. — *Dhvāṅksha-danti* or *dhvāṅkshu-nākhi*, ī, f. = *kāka-tuṇḍī*. — *Dhvāṅksha-nāman*, ā, or *a*, m. or n. (?), a dark species of *Uḍumbara*; (*nāmni*), f. = *kākodumbarikā*. — *Dhvāṅksha-nāśini*, f. = *hapuśhā* (?). — *Dhvāṅksha-nāśa*, f. and *dhvāṅksha-nāśikā*, f. = *kāka-nāśā*. — *Dhvāṅksha-puśha*, ās, m. the Kokila or Indian cuckoo, = *kāka-puśha*. — *Dhvāṅksha-māci*, f. = *kāka-māci*, = *laghu-kavāḷi*. — *Dhvāṅksha-rāvin*, ī, īni, ī, cawing like a crow, having a voice like a crow. — *Dhvāṅksha-ralli*, f. = *kāka-nāśa*, = *dhvāṅksha-danti*, = *karanja*. — *Dhvāṅkshādanti* (*śha-ad*), f. = *dhvāṅksha-danti*. — *Dhvāṅkshārati* (*śha-ar*), īs, nī, 'enemy of crows', an owl.

Dhvāṅksholikā or *dhvāṅksholī*, f. a medicinal plant, = *kākolī*.

ध्वान्त *dhrānta*. For 1. and 2. *dhrānta*
see p. 462, col. 3.

धृ *dhvri* (connected with rts. *hvri* and *dhūrv*), cl. 1. P. *dhvarati*, *dadhvāra*, *dhvarishyati*, *adhvārshīt* (3rd du. Aor. A. *adhvarishātām* or *adhvarishātum*); Prec. *dhavarishīṣṭa* or *dharishīṣṭa*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill: Caus. *dhvārayati*, -*yitum*: Desid. *dudhvūrshati*, *didhvārishati*: Intens. *dādhvāryate*; [cf. a-dhvara, 2, *dhru*; probably Angl. Sax. *thwer*, *thweorh*, *thwir*, *thwur*, *dwelian*, *dol*, *dwecorg*, *for-dwielman*; Old Germ. *dwer-an*, *ga-dwec*, *twar-ōn*, *dwerh*; Goth. *dvals*; Gr. θάλ-ο-ς, θάλ-α-μο-ς.]

Dhvaras, ās, m. f., Ved. 'destructive, hurtful, injurious,' N. of certain female demons or noxious beings.

Dhvarya, as, ā, am, to be bent, made crooked, &c.
Dhṛit, t, t, t (at the end of a comp.), causing to fall, felling, killing.

ध्वण *dhvraṇ*, cl. 1. P. *dhvraṇati*, &c., to sound; (a various reading for *dhraṇ*.)

न

न 1. *na*, the twentieth consonant of the alphabet, and the fifth letter of the fourth or dental class, having much the sound of the English *n* in *tenth*. — *Na-kāra*, *as*, *m*. the letter or sound *na*.

¶ 2. *na*, ind. a particle of negation equivalent to 'not,' 'no,' 'nor,' 'neither' [cf. *no*, *na-nu*, *ua-hi*, *no-tarām*], and in the Veda a particle of comparison; it is used as a negative particle in wishing, requesting, and commanding (e.g. *mā mā gurān nadyah*, let not the waters swallow me; *nāvaman-yeta kañcana*, let him not despise any one), but not in prohibition before an imperative, and not before the aorist when it has lost its augment and stands for an imperative (in both which cases *mā*, q. v., is used). When joined with the potential, *na* may often have the sense of 'that not,' 'lest,' 'for fear lest' (e.g. *na trāṃ śapet*, lest he should curse thee). In argumentative writings *na* often comes at the end of a hypothetical argument in the sense 'not so' (e.g. *namu na kiñcīn mānam iti ēn ua*, now if it be said that there is no proof, not so). Two *uas* are not unfrequently used in the same sentence to intensify an affirmation (e.g. *na khalu na tat karishyām*, I will most certainly do that; *na tu jātu na*, most assuredly), or any other negative particle may be joined with *na* with the same effect (e.g. *nālandyō 'sti*, he is not to go unpunished, i.e. he must certainly be punished). When a negation has to be repeated in successive clauses of a sentence or in successive sentences, *na* may be simply repeated or may be strengthened by one of the particles *uta*, *ca*, *api*, *cāpi*, *vā*, *uthavā* (e.g. *nāham asyaṛaṇyaśya devatā na cāpy asyū gireh*, I am not the deity of this forest nor of this mountain), or the negative is not expressed in the second clause but represented by *vā* or *api vā* or *ca* standing alone (e.g. *na hrishyati glāyati vā*, he neither rejoices nor desponds), or two clauses may have the negative particle and not a third (e.g. *na dveshu na Yaksheshu mānu-sheshu api cānyeshu tādṛig rūpavatī dṛishṭa-pūrē*, neither among gods nor Yakshas nor other mortals has so beautiful a female been before seen).

na is sometimes placed before round or collective numbers to denote a deficiency, the deficient number being prefixed in the inst. or abl. case (e.g. *ekayā* or *ekena* *na viṃsatīḥ*, not twenty by one, i. e. nineteen; *pañcābhīr* *na cātvarī satāni*, 395). When *na* is the negative of the simple idea expressed by a word, it may be regarded as compounded with it, and is then identical with 3. a, q. v. (e.g. *na-vidvas*, unwise; *nādhīta*, unread; *na-kiñcana*, q. v.) *Na* is often joined with other particles, e.g. *na ca*, *na cāpi*, *nāpi*, *nota*, *na vā*, *naiva*, *na caiva*, *nāpi ca*, *na tu*, *na tveva*, *na tveva tu*, *na cet* (see *cet*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pān. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e.g. *tvā nāvam na dhīmahī*, we meditate on thee like a boat; cf. 3. a, which also in a few instances = 'like'); it is also found in this sense in the later artificial poems; [cf. Lat. *ne*, *non*; Gr. *vñ* in *νῆ-κερδής*, *νῆ-κτιδής*; Lith. *ne*; Slav. *ne*; Goth. *nī*, *ne*, *nei*; Augl. Sax. *na*; Old Germ. *nī*; Hib. *nī*.]

न ३, *na, as*, m. a N. of Buddha; binding, tying, a band; one who is praised; a N. of Gaṇeśa (= *divi-randa?*); a jewel, pearl; war; giving, a gift; welfare, prosperity; (*ā*), f. the navel; a musical instrument; knowledge; (*as, ā, am*), thin, spare; vacant, empty; identical, same, like; unvexed, unwearied; undivided, unbroken.

न ४. *na*, (in prosody) a tribrach or foot of three short syllables.

नंश् *nanś*, the base of many forms of *rt*.
2. *naś*, q. v.

Nanśa, as, m. (?), Ved. (according to Sāy.) = *nāśana*, removal, removing, destruction; (but perhaps fr. rt. I. *naś*), acquisition.

Nanśana, am, n. (?), destruction, in *svapna-n°*,
q. v.

Naṇṣuka, as, ī, am, injurious, destructive; going astray, being lost; small, minute.

Nānshṭavya, as, ā, am, destructible, to be injured or killed.

Nānshtrī, t̄ā, trī, trī, a destroyer, destructive ;
perishing, being lost.

नः क्षुद्र *naḥ-kshudra*. See under 3. *nas*.

नक् *nak*, ind. (probably fr. rt. 2. *naś*),
Ved. night; [cf. 1. *nakta*, 2. *niś*, *niśā*.]

1. *nakta*, *am*, n., *ā*, f. (in the Veda *nakṭā* is regarded as f. du.), night; eating only at night as a sort of penance; a species of poisonous plant = *kalihāru*.

penance); a species of poisonous plant, = *katukaru*; (as), m., N. of a son of Pṛithu; of Pṛithu-sheṇa and Ākūtī; (am), ind. by night, at night; [cf. 2. *niś*, *niśā*; Zend *nakhturu* or *nakhturu*, 'nocturnal'; Gr. *νύξ*, *νύκτερος*, *νύκτερο-ς*, *νύκτερ-νός-ς*, *νύχιο-ς*, *νύκτερ-ς*; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Goth. *nakhts*; Angl. Sax. *nakt*, *niht*; Mod. Germ. *nacht*; Eng. *night*; Slav. *nosht*; Russ. *noč*]; Lith. *nakti-s*; Hib. *nochd*.] — *Nakta-čārin*, ī, *inī*, ī, going or moving about at night; (ī), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *naktai-čārin*, which is the better form.) — *Nakta-čāra*, as, ī, am, going or walking about at night; (as), m. any creature or animal that goes about at night; a nocturnal fiend, a goblin, demon, evil spirit, Rakshas; a thief; the bdellium tree, see *guggula*; (ī), f. a female demon. — *Nakta-čare-svara* ('*ra-iś*'), as, m. the lord of the night-rover or goblins. — *Nakta-čaryā*, f. walking or moving about at night, wandering by night. — *Nakta-čārin*, ī, *inī*, ī, walking about at night, (opposed to *divā-čārin*, *divā-čāra*); (ī), m. a cat; [cf. *nakta-čārin*.] — *Nakta-jāta*, as, ā, am, Ved. grown or produced at night. — *Naktan-dina*, am, n. night and day; (am), ind. by night and day. — *Naktan-divam*, ind. by night and day. — *Nakta-bhojana*, am, n. 'eating at night,' supper. — *Nakta-mukhā*, f. evening, night; (a wrong reading for *nakta-mushā*). — *Naktam-prabhava*, as, ā, am, produced at night; (also read *nakta-prabhava*.) — *Nakta-vrata*, am, n. fasting by day and eating at night; any religious rite or obligation observed at night. — *Naktāndha* ('*ta-an*'), as, ā, am, blind at night. — *Naktāndhya* ('*ta-au*'), am, n. blindness at night. — *Nuktoshasā* ('*ta-ush*'), f. du., Ved. night and morning.

Naktan, a, n., Ved. night.
Naktam, ind. by night, at night. See under
 I. *nakta* above.

Naktayā, ind., Ved. at night.
Nakti, is, f., Ved. night; [cf. Lith. *nakti-s*,
 'night.']

नक *naka*, as, m., N. of a son of Dārūka ; (am), n. in *Bharaḍ-vājasya nakam*, N. of a Sāman.

नकिञ्चन *na-kiñcana*, as, ā, am, having nothing, very poor, beggarly; [cf. *a-kiñcana*.]

Na-kim, ind. not, not at all; [cf. *na-kīm* and *mā-kīm*.]

Na-kis, ind. (*kis* is said to be an old nom. sing. m. of *ki*, see *kim* and cf. Lat. *quis*), Ved. not, not at all, never, (a little stronger than in the simple *na*); no one, nobody; (also written *na-kīr*.)

Na-kīm, ind., Ved. not, not at all, never; [cf. *na-kīm* and *mā-kīm*.]

नकुच *nakuća*, as, m. a various reading for *lakuća*, q. v.

नकुट *nakuta*, *am*, *n.* the nose; [cf. *nar-kutaka*.]

नकुल *nakula*, as, ā, am (fr. *na-kula*, without a family?), rejected from a family or race (?), disgraced (?), coloured like the ichneumon ?; (as), m. the Bengal mongoose or Viverra Ichneumon (similar to the polecat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *gāṇṭhā-n°* and *jāṭa-n°*); a son; N. of a Vedic poet with the patronymic Vāma-deva or Vāma-devya

or Vaiśvāmītra; N. of a Sāman (*Nakulasya Vāma-devasya prenkhas*); N. of a son of Pāṇdu or rather of the Āśvins by Pāṇdu's wife Mādri, he was twin-brother of Saha-deva, and fourth of the five Pāṇdu princes; N. of a physician mentioned in the Brahama-vaivarta-Purāṇa, author of a work on horses; an epithet of Siva; (ī), f. a female ichneumon; several plants, *Salmalia Malabarica*, = *kukkūṭi*; *Nardostachys Jatamansi*, = *jaṭāmāṇṣi*; saffron, = *san-khīni*; a mystical N. of the letter *h* [*cf. nakulīṣa*]; (ā), f. an epithet of the wife of Siva; (also read *a-kulā*, q.v.) = *Nakula-tva*, *am*, n. the state or condition of an ichneumon. — *Nakulādhyā* ('*la-ādhi*'), f. a plant (= *ganḍha-nakulī*). — *Nakulāṇḍha-tā* ('*la-an*'), f. or *nakulāṇḍhya*, *am*, n. a kind of disease of the eye in which the eye becomes like that of an ichneumon and all objects have a variegated appearance; [*cf. nākulāṇḍhya*]. — *Nakulīṣa* ('*li-īṣa*'), *as*, or (according to others) *nakulesa* ('*la-īṣa*'), *as*, m. a form of Bhairava regarded as an attendant on or emanation from Siva; the letter *h* used mystically in the Tantras; [*cf. nakulī*]. — *Nakulīṣa-yoga-pārāyaṇa*, *am*, n., N. of a Yoga work. — *Nakuleshṭhā* or *nakuleshṭhākā* ('*la-īsh*'), f. 'liked by the ichneumon,' a plant; = *nakulī*, *ganḍha-nakulī*, (the mongoose if wounded in a conflict with a poisonous snake is supposed to prevent the effects of the venom by the use of this plant.)

Nakulaka, *as* or *am*, m. or n. (?), an ornament shaped like an ichneumon.

नक्क *nakk*, cl. 10. P. *nakkayati*, &c., to destroy, kill, annihilate.

नक्क 2. nakta or *nakla* (?), *am*, n. (for 1. *nakta* see p. 463, col. 3), = *نقل*, N. of the fifth Yoga (in astronomy).

नक्कक *naktaka*, *as*, m. dirty or ragged cloth; a rag, wiper, handkerchief, &c.; (a various reading for *lakṭuka*.)

नक्कमाल *naktamāla* or *naktamālaka*, *as*, m. the tree Pongamia Glabra or Dalbergia Arborea or Galeduba Arborea.

नक्क *nakra*, *as*, m. (derived in Pāṇ. VI. 3, 75, fr. *na-kra*), a crocodile, an alligator [*cf. nākra*]; the sign of the zodiac Scorpio; (*am*, ā), n. f. the nose; (according to others) a peculiar disease of the nose (= *nisā-jvara*, *āhuka-jvara*); (*am*), n. the upper timber of a door-frame; (*ā*), f. a swarm of bees or wasps. — *Nakra-rāj*, *i*, or *nakra-rāja*, *as*, or *nakra-kāraka*, *as*, m. 'king of the Nakras, seizer of the Nakras,' a shark or any other large sea animal.

नक्ख *naksh* (connected with rt. 1. *naś*, *cf. inaksh*), cl. 1. P. A. *nakshati*, -te, &c., Ved. to come near, come to, approach, visit, meet with, attain, gain, obtain; [*cf. Lat. nanciscor, nactum*].

Nakshat, *an*, *antī*, *at*, approaching. — *Nakshad-dūbha*, *as*, ā, *am*, Ved. striking down any one that approaches; (*as*), m. an epithet of Indra.

Nakshatra, *am*, n. (fr. the above rt. in the sense of 'coming or ascending,' derived by some fr. *naksha* = *nakta* + *tra*, i.e. guarding the night, but this would not apply to the sun; also by some fr. *na* + *kshatra*, decaying?), a star in general (also applied to the sun), a constellation, an asterism in the moon's path, a lunar mansion, of which, according to the earlier reckoning, twenty-seven are enumerated, but in the later astrology more usually twenty-eight, distinct in name, figure, and number of stars, (the usual names are as follow: 1. *Śravishtā* or *Dhanishtā*; 2. *Sata-bhishaj*; 3. *Pūrva-Bhādra-padā*; 4. *Uttara-Bhādra-padā*; 5. *Revatī*; 6. *Āśvinī*; 7. *Bharanī*; 8. *Kṛittikā*; 9. *Rohiṇī* or *Brāhmī*; 10. *Mṛiga-śiras* or *Āgrahayāṇī*; 11. *Ārdrā*; 12. *Punar-vasū* or *Yāmaka*; 13. *Pushya* or *Sidhya*;

14. *Āśleshā*; 15. *Maghā*; 16. *Pūrva-Phalgunī*; 17. *Uttara-Phalgunī*; 18. *Hasta*; 19. *Citrā*; 20. *Svātī*; 21. *Viśākhā* or *Rādhā*; 22. *Anurādhā*; 23. *Jyeshthā*; 24. *Mūla*; 25. *Pūrva-Āshādhā*; 26. *Uttarā-Āshādhā*; 27. *Abhijit*; 28. *Śrāvāṇa*. In the *Taittirīya-Brāhmaṇa*, *Śravishtā* is given for 1; *Pūrve Proshṭha-padās* for 3; *Uttare Proshṭha-padās* for 4; *Āśva-yujau* for 6; *Apabharaṇis* or *Bharaṇis* for 7; *Kṛittikās* for 8; *Invakās* or *Mṛiga-śirsham* for 10; *Bāhū* and *Ārdra* for 11; *Tishyas* for 13; *Āśleshās* or *Āśreshās* for 14; *Maghās* for 15; *Pūrve Phalgunī* or *Phalgunīs* for 16; *Uttare Phalgunī* for 17; *Nishtyā* or in the *Taittirīya-Samhitā* also *Svātī* for 20; *Viśākhā* for 21; *Anurādhās* for 22; *Rohiṇī* or *Jyeshthā-gṇī* or *Jyeshthā* for 23; *Mūla-barhaṇī* or in the *Taittirīya-Samhitā* also *Viśritau* for 24; *Pūrva-Āshādhās* for 25; *Uttarā-Āshādhās* or *Abhijit* for 26; *Śroṇā* for 27; the names of the months *Magha*, *Phalgunā*, *Caitra*, *Vaiśākhā*, *Jyeshthā*, *Āshādhā*, *Śrāvāṇa*, *Bhādra*, *Āśvina*, *Kārttika*, *Mārgaśirsha*, and *Pausha* were derived from the names of the corresponding twelve lunar mansions; according to some, certain Nakshatras are called *dhruvāṇi*, fixed, viz. *Rohiṇī* and the three double asterisms *Uttara-Phalgunī*, *Uttarā-Āshādhā*, and *Uttara-Bhādra-padā*. In the Vedas the asterisms are considered to be the abodes of the gods or the visible forms of pious persons after death, see *Sāyaṇa* on *Rig-veda* I. 50, 2; in the later mythology the lunar mansions are regarded as the wives of the moon and daughters of Dakṣa; according to the Jains, the sun, moon, Grahas or planets, Nakshatras, and *Tārās* or stars form the *Jyotiṣhkas*; a pearl; [*cf. deva-n°* and *yama-n°*]. — *Nakshatra-kalpa*, *as*, m., N. of a *Pari-śiṣṭa* belonging to the *Atharva-veda* and treating of the lunar mansions. — *Nakshatra-kānti-vistāra*, *as*, m. 'spreading brilliance (like that) of the Nakshatras or constellations,' the white *Yāvanāla* flower. — *Nakshatra-kūrma-cāra*, *as*, m., N. of a chapter of Bhaṭṭopāla's commentary to *Varāha-mihira's* *Bṛihat-Samhitā*. — *Nakshatrakūrma-vi-lbhāga*, *as*, m. distribution of countries supposed to be under the dominion of the different lunar mansions. — *Nakshatra-graha-yuty-adhikāra*, *as*, m. 'the chapter of the conjunction of asterisms and planets,' N. of a chapter of the *Sūrya-siddhānta*. — *Nakshatra-cakra*, *am*, n. a particular diagram for astrological calculations; the sphere of the fixed stars; the lunar asterisms collectively. — *Nakshatra-cintāmayī*, *is*, m. 'Nakshatra gem' (see *cintā-mayī*), N. of a work on lunar mansions. — *Nakshatra-jā*, *ās*, m., Ved. 'star-born,' son of the stars. — *Nakshatra-tārū-rājādītya* ('*ja-ād*'), *as*, m. the sun as king of the stars and lunar asterisms; (with Buddhists) N. of a particular kind of religious meditation. — *Nakshatra-darśa*, *as*, n., Ved. 'stargazer,' one who looks at the stars. — *Nakshatra-dāna-viḍhi*, *is*, m. 'rules about the Nakshatra offering,' N. of the 153rd chapter of the *Bhaviṣṭyottara-Purāṇa*. — *Nakshatra-lohada-sāntika*, *am*, n., N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-nātha*, *as*, m. 'lord of the lunar mansions,' the moon. — *Nakshatra-nirṇaya*, *as*, m. 'determination of the Nakshatras,' N. of a chapter of the *Tantra-sāra*; N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-nemi*, *is*, m. the pole star; the moon; an epithet of *Vishṇu*; (*is*), f. the last of the asterisms, *Revatī*, containing thirty-two stars. — *Nakshatra-nyāsa*, *as*, m., N. of a chapter of the *Purāṇa-sarva-sva*. — *Nakshatra-pa*, *as*, m. 'protector or lord of the lunar asterisms,' the moon. — *Nakshatra-patha*, *as*, m. 'the path of the Nakshatras or stars,' the starry sky. — *Nakshatra-pāṭhaka*, *as*, m. 'reader of the stars,' an astrologer. — *Nakshatra-purusha*, *as*, m. (in astrology) the figure of a man's body on the limbs of which the various lunar asterisms are distributed (e.g. *Mūla* on the feet, *Jyeshthā* on the neck, &c., *cf. kālā-purusha*; in this sense also written *nakshatra-purushaka*); a ceremony in which such a figure is worshipped; N. of the eightieth chapter of the *Vāmana-Purāṇa*. — *Naksha-*

trapurusha-vrata, *am*, n. 'the vow Nakshatra-purusha,' N. of the fifty-third chapter of the *Matsya-Purāṇa*. — *Nakshatra-pūjita*, *as*, ā, *am*, 'star-honoured,' favoured by the constellations. — *Nakshatra-prakarana*, *am*, n. 'the Nakshatra chapter,' N. of the second chapter of the *Cintā-mañi Śāraṇikā* by *Daśa-bala*. — *Nakshatra-phala*, *am*, n. 'the result obtained from the observation or influence of the lunar mansions,' N. of a work on the lunar mansions. — *Nakshatra-bhakti*, *is*, f. 'distribution of the Nakshatras or explanation of the relation in which they stand to each other,' N. of the fifteenth *Adhyāya* of *Varāha-mihira's* *Bṛihat-Samhitā*; [*cf. nakshatra-vyūha*]. — *Nakshatra-mārga*, *as*, m. the path of the Nakshatras. — *Nakshatra-mālā*, f. a ring or group of stars; the table of the asterisms in the moon's path, the asterisms collectively; a necklace containing twenty-seven pearls; a kind of dance. — *Nakshatra-yājaka*, *as*, ā, *am*, offering oblations to the lunar mansions; [*cf. graha-yajña*]. — *Nakshatra-yoga*, *as*, m. the conjunction of the moon with the lunar mansions. — *Nakshatra-yogin*, *i*, *ini*, *i*, connected with the lunar mansions; (*inyas*), f. pl. the chief stars in the lunar asterisms. — *Nakshatra-rāja*, *as*, m. 'the king of the asterisms,' the moon; N. of a *Bodhi-sattva*. — *Nakshatrarāja-vikrīḍita*, *am*, n. 'moon-sport,' N. of a particular kind of abstract contemplation. — *Nakshatra-loka*, *as*, m. the starry region, the firmament; (*ās*), m. pl. the world of the Nakshatras. — *Nakshatra-vartman*, *a*, n. 'the path of the Nakshatras,' the sky. — *Nakshatra-vidyā*, f. 'star-knowledge,' astronomy. — *Nakshatra-viṭhi*, f. the path of the Nakshatras. — *Nakshatra-vrīṣṭi*, *is*, f. 'star-shower,' falling or shooting stars. — *Nakshatra-vyūha*, *as*, m. = *nakshatra-bhakti*, q.v. — *Nakshatra-sāvas*, *ās*, ā, *as*, Ved. equal to the Nakshatras in number?; (*Sāy*.) going to the gods. — *Nakshatra-suddhi-prakarana*, *am*, n., N. of the first chapter of the *Vivāha-vṛindāvana* by *Keśa-vārka*, a work on the different lunar mansions regarded as favourable or unfavourable to marriage. — *Nakshatra-samuccāya*, *as*, m. 'the assemblage of the Nakshatras,' N. of an astrological work by *Lalla-vārāha-suta*. — *Nakshatra-sūcaka*, *as*, m. 'star-indicator,' an astrologer. — *Nakshatresā* ('*ra-īṣa*'), *as*, m. 'lord of the Nakshatras,' the moon. — *Nakshatreshṭhākā* ('*ra-īsh*'), f., Ved., N. of certain sacrificial bricks. — *Nakshatreshṭhi* ('*ra-īsh*'), *is*, f. a sacrifice or oblation to the asterisms.

Nakshatrīn, *i*, m. 'bearing the stars (?),' an epithet of *Vishṇu*.

Nakshatriya, *as*, ā, *am*, belonging or relating to the Nakshatras or to the stars in general, containing a number equal to that of the Nakshatras, i.e. twenty-seven.

Nakshya, *as*, ā, *am*, to be approached or attained.

नख *nakh* or *nankh*, cl. 4. and 1. P. *nakhhyati*, *nakhati* and *nankhati*, &c., Ved. to move, go.

नख *nakha*, *as*, *am*, m. n. (said to be fr. rt. 1. *naḥ*, perhaps fr. *nagh* for rt. *angh* = *ank*, to move in a curve; in Pāṇ. VI. 3, 75, derived fr. *na* + *kha*), a nail of a finger or of a toe, a claw, talon, the spur of a cock; an expression for the number twenty; (*as*), m. a part, portion; (*am*, *i*), n. f. a particular perfume, a dried substance of a brown colour and of the shape of a nail, apparently a dried shell-fish (= *sukti*) used as a perfume, see *dhūpya*; (*i*), f. a vegetable perfume different from the above though known by the same name, *nakhī*; [*cf. Lith. naga-s*, 'nail'; Slav. *nogŭ-ŭ* = Russ. *nogotŭ*; Gr. *ὄνυξ*; Lat. *unguis*, *ungula*; Old Germ. *nagal*; Angl. Sax. *naegel*; Hib. *ionga*, perhaps for *mionga*]. — *Nakha-kutṭa*, *as*, m. 'a nail-cutter,' a barber. — *Nakha-khādīn*, *i*, *ini*, *i*, 'eating the nails,' biting the nails. — *Nakha-quēcha-phalā*, f. = *nakha-nishpāva*. — *Nakha-chela*, *as*, m. nail-paring, nail-cutting. — *Nakha-jāha*, *am*, n. the root of a nail. — *Nakha-dārāṇa*, *as*, m. 'tearing with the nails,' a falcon, a hawk. — *Nakha-nikṛintana*, *as* or *am*,

m. or n. (?), a pair of nail-scissors. — *Nakha-nishpāva*, as, m. or *nakha-nishpāvikā* or *nakha-nishpāvi*, f. a kind of pulse. — *Nakha-pada*, am, n. the mark of a finger-nail, a scratch. — *Nakha-parṇi*, f. a species of plant (= *vrīṣṭikā*). — *Nakha-puñja-phalā*, f. = *nakha-nishpāva*. — *Nakha-puṣpi*, f. a species of grass (= *prikkā*). — *Nakha-pūrtikā* or *nakha-phalini*, f. = *nakha-nishpāva*. — *Nakha-bhiana*, as, ā, am, 'nail-divided,' scratched or torn off with a nail. — *Nakha-muṭa*, as, m. 'nail-looser,' a bow. — *Nakham-paṭa*, as, ā, am, nail-scalding, nail-scorching. — *Nakha-rajani*, f. a species of plant and its fruit. — *Nakha-raijani*, f. a nail-parer. — *Nakha-lekhaka*, as, m. a nail-painter. — *Nakha-lekhā*, f. a scratch; nail-painting. — *Nakha-rilekha*, as, m. a scratch; nail-painting (?). — *Nakha-risha*, as, ā, am, having venom in the nails or claws. — *Nakha-rishkira*, as, ā, am, tearing or rending with the claws; (as), m. a bird of prey. — *Nakha-vriksha*, as, m. a species of plant (= *nīla-vriksha*). — *Nakha-vraṇa*, am, n. 'nail-wound,' a scratch. — *Nakha-śankha*, as, m. a small shell. — *Nakhāṅgu* ('*kha-an*'), us, m. elegance or brightness of the finger-nails. — *Nakhāṅka* ('*kha-an*'), am, n. 'nail-mark,' a scratch; a sort of perfume (= *vyāghra-nakhi*). — *Nakhāngu* ('*kha-an*'), am, n. a kind of perfume (= *nalī*). — *Nakhā-nakhi*, ind. nail against nail, (a fight with) mutual scratching, scratching one another. — *Nakhāyudha* ('*kha-āy*'), as, ā, am, 'claw-armed,' using the nails or claws as weapons; (as), m. an animal which uses its claws as weapons, any beast or bird having talons; a tiger; a lion; a cock; a monkey, &c. — *Nakhāyudha-tva*, am, n. the state of being claw-armed or of using claws as weapons. — *Nakhāri* ('*kha-ari*'), is, m., N. of one of the attendants of Śiva. — *Nakhāli*, is, m. or *nakhālikā* ('*kha-āl*'), f. a small shell; [cf. *nakha-śankha*]. — *Nakhāśin* ('*kha-aś*'), i, m. 'eating with claws,' an owl (as using its claws in feeding). — *Nakhaka*, as, m., N. of a Naga-rāja.

Nakhara, as, ā, am, shaped like a claw, any pointed and curved instrument (as a knife, sword, &c.); (as, ā, am), m. f. n. a finger-nail, claw; (ī), f. a kind of perfume (= *nakhī* = *kshudra-nakhī*). — *Nakharāyudha* ('*ra-āy*'), as, ā, am, 'claw-armed,' using claws as weapons; (as), m. a lion, tiger, any beast of prey; a cock. — *Nakharāhva* ('*ra-ah*'), as, m. fragrant oleander (= *karavīra*).

Nakhālu, us, m. = *nakhā-vriksha*, q. v.

Nakhin, i, inī, i, having nails, armed with claws or talons, clawed; thorny, prickly; (ī), m. an animal or a beast with claws, especially the lion.

नग *na-ga*, as, m. (fr. *na-ga*, not moving, or said to be fr. rt. I. *daḥ* through change of *ḍ* into *n*, Uṇādi-s. V. 61), a mountain; a symbolical expression for the number seven (because of the seven principal mountains; cf. *kula-parvata*); a tree; a plant in general; a serpent; the sun; (as, ā, am), not moving, immovable; [cf. *a-ga*]. — *Naga-ja*, as, ā, am, mountain, mountaineer; (as), m. 'mountain-born,' an elephant; (ā), f. a species of plant (= *kshudra-pāshāṇa-bhedā*). — *Naga-nadi*, f. 'mountain-river,' N. of a river. — *Naga-nandini*, f. an epithet of the goddess Durgā ('daughter of the mountain,' Durgā being in one of her characters the daughter of the personified Himālaya). — *Naga-pati*, is, m. 'chief of mountains,' the Himālaya range of mountains. — *Naga-bhid*, t, m. 'rock-splitter' or 'tree-splitter,' a species of plant (= *pāshāṇa-bhedāna*). Plectantherus Scutellaroides; an axe; a crow; Indra. — *Naga-bhū*, ūs, ūs, u, 'mountain-born,' mountain, mountaineer; (ūs), m. a species of plant, = *kshudra-pāshāṇa-bhedā*, (more probably fem. like *naga-jā*). — *Naga-mūrdhan*, ā, m. the crest or brow of a mountain. — *Naga-randhira-kara*, as, m. 'rending the mountains,' an epithet of Kārttikeya. — *Naga-rat*, ān, atī, at, possessing mountains, abounding in trees. — *Naga-vāhana*, as, m. 'whose vehicle is a mountain, mountain-borne,' an epithet of Śiva.

— *Naga-svarūpiṇi*, f. a kind of metre consisting of four lines of eight syllables each. — *Nagāgra* ('*ga-ag*'), am, n. the summit or top of a mountain. — *Nagātana* ('*ga-at*'), as, m. 'moving about on trees,' a monkey. — *Nagādhipa* ('*ga-adh*'), as, m. 'chief of mountains,' the Himālaya. — *Nagādhirāja* ('*ga-adh*'), as, m., = the preceding. — *Nagāri* ('*ga-ari*'), is, m., N. of a man. — *Nagāvāsa* ('*ga-āv*'), as, m. 'living on trees,' a peacock. — *Nagāśraya* ('*ga-aś*'), as, ā, am, living in or frequenting mountains; (us), m. a species of bulbous plant growing on mountains (= *hasti-kanda*). — *Nagāhvaṇya* ('*ga-āh*'), as, m., N. of a man. — *Nagendra* ('*ga-in*'), as, m. 'chief of mountains,' the Himālaya, Kailāsa. — *Nagēsa* ('*ga-iśa*'), as, m. 'chief of mountains,' N. of a particular mountain. — *Nagōcchrāya* ('*ga-uc*'), as, m. height or elevation of a mountain. — *Nagaukas* ('*ga-ok*'), ās, m. 'inhabiting a mountain or tree'; a lion; the fabulous animal Śarabha; a bird in general; a crow; [cf. *agaukas*].

नगया *nagaṇā*, f. a plant, Cardiospermum Halicabum; (also read *nagnā*).

नगर *nagara*, am, ī (fr. *na-ga* ?), n. f. a town, city, (often appended to the names of cities in India or standing alone as a name.) According to Pāp. VIII. 4. 39, the initial *n* cannot be cerebralized [cf. *giri-nagara*], at the end of adj. comps. the fem. may end in ā (e. g. *sa-grāma-nagārā medinī*, the earth with its villages and cities). — *Nagara-kāka*, as, m. 'a crow in a town,' an expression of contempt; [cf. *nagara-rāya*]. — *Nagara-koṭi*, N. of a place; N. of a town at the foot of the Himālaya, Nagar-kot. — *Nagara-ghāta*, as, ā, am, town-destroying; (as), m. an elephant. — *Nagara-ghātaka*, as, m. the destroyer of a city. — *Nagara-jana*, as, m. towns-folk; a citizen. — *Nagara-lvāra*, am, n. the gate of a town, city-gate. — *Nagara-dhana-vihāra*, as, m., N. of a Buddhist monastery. — *Nagarapati*, is, m. the chief of a town. — *Nagara-pura*, am, n., N. of a town. — *Nagara-pradakṣiṇā*, f. carrying an idol round a city in procession; [cf. *pradakṣiṇā*]. — *Nagara-prānta*, as, m. the outskirts of a town. — *Nagara-mardin*, i, m. 'town-crusher,' N. of a man. — *Nagara-mālin*, i, inī, i, garlanded with cities. — *Nagara-mustā*, f. = *nagarothā*; [cf. *nagara-mustā*]. — *Nagara-rakṣhā*, f. superintendence or government of a town. — *Nagararakṣhā-dhikṛita* ('*kṣhā-adh*'), as, ā, am, appointed to the government of a town. — *Nagara-rakṣhin*, i, m. the governor or superintendent of a town, civic-guard, town-watchman. — *Nagara-rāyasa*, as, m. = *nagara-kāka*. — *Nagara-rāsin*, i, inī, i, inhabiting towns, dwelling in cities, citizen. — *Nagara-rāya*, as, ā, am, situated without the town. — *Nagara-sammīta*, as, ā, am, equal to a town. — *Nagara-stha*, as, ā, am, city-dwelling; a resident in a city, a townsman, citizen, burgess. — *Nagara-svarūpiṇi*, f. a species of the Anu-shtubh metre. — *Nagara-hāra*, as or am, m. or n. (?), 'town-taking,' N. of a kingdom. — *Nagarādhikṛita* ('*ra-adh*'), as, m. the superintendent or governor of a town. — *Nagarādhīpa* ('*ra-adh*'), as, m. or *nagarādhīpati*, is, m. the chief magistrate of a town, head police-officer. — *Nagarādhīyakṣha* ('*ra-adh*'), as, m. the overseer or superintendent of a town. — *Nagarābhyaśu* ('*ra-abh*'), as, m. the neighbourhood of a city. — *Nagari-nirodha*, as, m., N. of the sixty-third chapter of the Kṛīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Nagari-yukti*, is, f., N. of a chapter of the Yukti-kalpa-taru ascribed to king Bhoja. — *Nagari-rakṣhin*, i, m. = *nagara-rakṣhin*. — *Nagari-raka*, as, m. 'town-crane,' a crow. — *Nagarothā* ('*ra-utthā*'), f. a species of plant, = *nagara-mustā*; [cf. *nagarothā*]. — *Nagaropānta* ('*ra-up*'), am, n. suburb, skirts of a town. — *Nagaraukas* ('*ra-ok*'), ās, m. the inhabitant of a town, townsman. — *Nagarausadhī* ('*ra-osh*'), is, f. the plantain, Musa Sapientum (= *kadalī*).

Nagarāya, Nom. P. *nagarāyate*, &c., to have the appearance of a town, look like a town.

Nagarin, i, m., N. of a man.

Nagariya, as, ā, am, belonging to a town, civic, city, urban.

नग्न *nagna*. See under rt. *naj* below.

नग्नहु *nagnahu*, us, m. or *nagnahū*, ūs, m. ferment, a drug used for fermenting spirituous liquor.

नगना 1. *nagnā*, f. (for 2. *nagnā* see *nagna* below), Ved. speech; (a various reading for *nanā*, q. v.)

नयमार *nagha-māra*, as, m. (fr. *nagha*, a disease? and *māra*), Ved. an expression for the plant *kushtha*.

Naghā-risha, as, ā, am, Ved. an epithet of plants.

नघुष *naghusha*, as, m. = *nahusha*, q. v.

नह् *nanh*. See rt. *nakh*, p. 464, col. 3.

नङ्ग *nanga*, as, m. a lover, paramour.

नचिकेतस् *na-śiketas*, ās, or *na-śiketa*, as, m., N. of a son of Vājaśravasa; [cf. *nāśiketa*].

नचिर *na-śira*, as, ā, am, not long (in time), not of long duration; (am), ind. not long, for a short time; (*ṇa* or *āt* or *āya*), ind. in no long time, in a short time, quickly, speedily, shortly, soon; [cf. *a-śira* and *māśiram*].

नच्युत *na-śyuta* = *a-śyuta*, q. v.

नज *naj* (allied to rt. *laj* = *lajj*, of which it appears to be another form only found in the past pass. part. *nagna* below), cl. I. A. *najate*, &c., to be ashamed, be modest or bashful.

Nagna, as, ā, am, naked, nude, bare; uncultivated, uninhabited, desolate; (as), m. a naked mendicant; a N. of Śiva; a hypocrite (whose nakedness is a mere pretence); a Buddhist mendicant, = *kṣhapa-naka*; a bard accompanying an army; (2. *nagnā*), f. a naked, wanton woman; a girl before menstruation (and therefore allowed to go naked; cf. *nagnikā*); the plant Cardiospermum Halicabum; [cf. *nagāṇā*, 1. *nagnā* above; Lith. *nōga-s*, 'naked'; Russ. *nagii*; Slav. *nago-ta*, 'nakedness'; Goth. *nagvaths*; Old Iceland. *nakt-r*; Angl. Sax. *nacud*, *nacod*, *genacyan*; Old Germ. *nachat*; Mod. Germ. *nackt*; Hib. *nochl*; Lat. *nudus*]. — *Nagnan-karāṇa*, as, i, am, making naked. — *Nagna-jit*, t, m., N. of a prince of the Gandhāras, father of one of Kṛishṇa's wives; N. of an author of a work on architecture; of a poet. — *Nagna-tā*, f. or *nagna-tra*, am, n. nakedness, nudity. — *Nagnam-bhāvishṇu*, us, us, u, or *nagnam-bhāvuka*, as, ā, am, becoming naked, uncovering one's self in a shameless manner. — *Nagna-rīriti*, is, f. 'the mendicant's commentary,' N. of a commentary on the Uṇādi-sūtras. — *Nagna-vrata-dhara*, as, m. 'observing the vow of a naked mendicant,' epithet of Śiva. — *Nagnāta* or *nagnātaka* ('*na-at*'), as, m. a man who wanders about naked, especially a Buddhist or Jaina religious mendicant. — *Nagnī-karāṇa*, am, n. making naked, undressing, stripping. — *Nagnī-kṛita*, as, ā, am, made naked, undressed, stripped; converted into a naked mendicant.

Nagnaka, as, ikā, am, naked, wanton; (as), m. a naked mendicant, especially a Buddhist or Jaina ascetic; a bard; (ikā), f. a naked or wanton woman; a girl before menstruation.

Nagnikā, f. a naked woman; a girl before menstruation or about ten years old.

नन् *nan*, ind. (in grammar) the technical term for the negative particle *na*, q. v., negation. — *Nan-ārtha-nirṇaya*, as, m. 'inquiry into the meaning of the negative particle,' N. of a chapter of the grammatical work Vaiyākaraṇa-bhūṣaṇa-sāra by Koṇḍa-bhaṭṭa. — *Nan-vāda-ṭippaṇī*, f. 'commentary

to the chapter of negation, N. of a grammatical work by Raghu-deva.

नर नाट (a corrupted form of the original *rt. nṛit*), cl. 1. P. *naṭati*, *naṇāṭa*, *naṭishyati*, &c., to dance, to dance or perform as an actor, to act; to injure by some deceptive trick; cl. 10. P. *nāṭayati*, &c., to represent anything (acc.) dramatically or by pantomime; to act; to drop or fall; to injure; to speak or shine.

Naṭa, *as*, m. (said to be fr. *rt. nam*, Uṇādi-s. IV. 104), a dancer, mime, actor, &c.; (in modern times) N. for a particular caste, the son of a degraded Kshatriya by a woman of the second caste; the tree *Calosanthus Indica* [cf. *kuṭamaṇaṭa*]; Jonesia *Asoka* (= *asoka*); a sort of reed, *Arundo Tibialis*, or latterly called *Arundo Karka* (= *kishku-parvan*); a subordinate mode of music; N. of a man who with his brother Bhaṭa built a Vihāra; (*ā*), f. a species of shrub, *Cæsalpina Banducella*; (*ī*), f. an actress, a dancer, a Nauch girl; a courtesan, harlot; a species of fragrant plant (= *nali*); red arsenic; N. of a Rāgini. — *Naṭa-gati*, *is*, f. a kind of metre consisting of four times fourteen syllables. — *Naṭa-ṭaryā*, f. the performance of an actor. — *Naṭa-tā*, f. the office or state of a player, condition of an actor. — *Naṭa-nārāyaṇa*, *as*, m. a Rāga or mode of music, (according to some) the sixth, (or according to others) a subdivision of that called *Dīpaka* or of *Megha*. — *Naṭa-patṛikā*, f. *Solanum Melongena*. — *Naṭa-parṇa*, *am*, n. the skin (?). — *Naṭa-bhaṭika-vihāra*, *as*, m. 'the temple of Naṭa and Bhaṭa', N. of a temple on the mountain *Uru-muṇḍa*. — *Naṭa-bhūṣhaṇa*, *am*, n. 'actor's ornament or pigment', orpiment. — *Naṭa-maṇḍana*, *am*, n. 'actor's ornament, yellow orpiment. — *Naṭa-ranga*, *as*, m. 'actor's stage, a theatrical stage', a metaphorical N. for anything illusory. — *Naṭa-vaṭu*, *us*, m. (*vaṭu* said to be fr. *rt. vaṭ*), the son of an actor, a young actor. — *Naṭa-vara*, *as*, m. a chief dancer or actor. — *Naṭa-śreṣṭha*, *as*, m. a chief or excellent dancer or actor. — *Naṭa-saṅgiṇa*, *as*, m. yellow orpiment; an actor, a dancer, &c.; [cf. *naṭa-bhūṣhaṇa* and *naṭa-maṇḍana*]. — *Naṭa-sūtra*, *am*, n. rules or directions for actors. — *Naṭāntikā* ('*ta-an*'), f. shame, modesty; (also read *naṭāndhikā*). — *Naṭi-suta*, *as*, m. the son of a dancing girl. — *Naṭeśvara* ('*ta-is*'), *as*, m. 'the lord of dancers,' an epithet of Siva.

Naṭaka, *as*, m. an actor. — *Naṭaka-melaka*, *am*, n. 'the company of actors,' N. of a comedy.

Naṭana, *am*, n. (derived fr. *nartana*), the act of dancing or representing dramatically, pantomime, &c.; a dance.

Naṭita, *am*, n. acting, representation.

Naṭī, f. an actress, &c. See under *naṭa* above.

Naṭya, f. a company of actors.

नटपट्टग्राम *naṭa-paṭṭa-grāma*, *as*, m., N. of a village.

नड *naḍ* (connected with *rt. naṭ* = *nṛit*), cl. 10. P. *nāḍayati*, &c., to fall.

Nadu, *as*, *am*, m. n. (the n. does not seem to occur), a species of reed, *Arundo Tibialis* or *Karka*; (Ved. written *naḍa*; cf. *naḍa*); (*as*), m. a particular tribe whose employment is making a sort of glass bracelets; N. of a prince with the patronymic *Naishidha*; (according to the commentator) = *Nala Naishadhā*; N. of a Nāga; [cf. Lith. *nēdrē*, 'a reed.']. — *Nada-prāya*, *as*, *ā*, *am*, abounding in reeds. — *Nada-bhukta*, *am*, n. a place abounding in reeds. — *Nada-maya*, *as*, *ī*, *am*, consisting of reeds, made of reeds. — *Nada-mīna*, *as*, m. a small fish, a species of sprat frequenting reedy places (= *naḍa-mīna*). — *Nada-vana*, *am*, n. a thicket of reeds; N. of a place. — *Nada-saṅghati*, *is*, f. a collection or quantity of reeds. — *Nadāgāra* ('*ḍa-āg*'), *am*, n. a hut of reeds. — *Nadā-giri*, *is*, m., N. of an elephant.

Naduka, *as*, *am*, m. n. (?), the hollow of a bone.

Nadākiya, *as*, *ā*, *am*, abounding in reeds (as a field &c.).

Nadava, *as*, *ī*, *am*, covered with reeds.

Nadīni, f. a quantity of reeds, a reed bed.

Nadīla, *as*, *ā*, *am*, reedy, covered with reeds.

Nadyā, f. a quantity of reeds, a bed of reeds.

Nadāt, *ān*, *atī*, *at* (*naḍ* for *naḍu*), covered with reeds, abounding in reeds.

Nadāla, *as*, *ā*, *am* (*naḍ* for *naḍa*), abounding in reeds, reedy; (*am*), n. a quantity of reeds, a reed bed; (*ā*), f. a quantity of reeds; N. of the wife of Manu *Cākshusha*; (also written *navalā*; cf. *nāḍ-valeya*).

Nadā-bhū, *ūs*, f. a house or hut of reeds(?).

नडह *naḍaha*, *as*, *ā*, *am*, lovely, beautiful, desirable.

नत *nat*, *t*, *t*, *t* (fr. *rt. nam*), bowing, bowing one's self, (at the end of comp.)

Nata, *as*, *ā*, *am*, bent, bowed, inclined, inclining; depressed, sunk; crooked, curved; (*am*), n. the zenith-distance at meridian transit; hour-angle or the distance of any planet from the meridian; (*as*), m. the plant *Tabernaemontana Coronaria* (= *tagara*, *tagara-pādī*). — *Nata-kandhāra*, *as*, *ā*, *am*, 'bowing the neck,' bowing. — *Nata-jyā*, f. the sign of the hour-angle. — *Nata-druma*, *as*, m. = *latā-sāla* (?). — *Nata-nāḍī* or *nata-nāḍikā*, f. hour-angle or the distance in time of any planet from the meridian; any hour of birth after noon or before midnight. — *Nata-nāsika*, *as*, *ā*, *am*, having a depressed or flattened nose, flat-nosed. — *Nata-bhāga*, *as*, m. (in astronomy) zenith-distance. — *Nata-bhrū*, *ūs*, *ūs*, u, bending the brow, frowning. — *Nata-mukha*, *as*, *ī*, *am*, bending down the face, looking down. — *Nata-mūrdhan*, *ā*, *ā*, a, bending or hanging down the head. — *Natāṅsa* ('*ta-an*'), *as*, m. (in astronomy) zenith-distance. — *Natāṅga* ('*ta-an*'), *as*, *ī*, *am*, bowing the limbs, bending the body, bent, curved, bowed, stooping; (*ī*), f. a woman. — *Natonnāta-bhrū* ('*ta-un*'), *ūs*, *ūs*, u, depressing and elevating the eyebrows, frowning.

Nati, *is*, f. bending, bowing, stooping; curvature, crookedness; a bow, a courtesy, modest behaviour; (in grammar) the change of a dental letter to a cerebral; parallax in latitude.

नतमहस *na-tam-aṇhas*, the beginning of a particular holy text.

नतराम *natarām*, ind. (fr. *na* with the affix of the compar.), Ved. a strong negative particle equivalent to 'not at all,' 'never.'

नर *naḍ* (allied to *rt. nard*), cl. 1. P. (ep. rarely A.) *anadati* (-*te*), *nanāḍa*, *nadishyati*, *anadit* and *anadit*, *naditum*, to vibrate; to sound, resound, thunder (as a cloud); to roar, shout, cry, speak (often with the acc. of words denoting sound, e. g. *śabdām*, *svanam*, *nādam*, *nāḍān*, *raṇān*, &c., thus *nadanto bhairavān nāḍān*, uttering frightful cries): Caus. P. *nadāyati*, *-yitum*, to cause to vibrate or shake (Ved.); *nadāyati*, -*te*, &c., to cause to sound or resound, fill with noise, make resonant: Intens. *nānādīti*, *nānadyate*, to vibrate or shake violently (Ved.); to make a tremulous sound, to cry, roar (especially used of the lion), howl; to sound violently; [cf. *rts. vad*, *nard*; Cambro-Brit. *nadn*, 'to cry.']. — *Nada*, *as*, m., Ved. who or what sounds or makes a noise; a horse; a cloud (which thunders); a praiser; N. of a verse of the Rīg-veda beginning with *nadam* (Rīg-veda VIII. 58, 2); a river (the personification of which is male, as the *Brahma-putra*, *Sone*, *Indus*, &c.); any flowing water; (*ī*), f. a torrent, a river (the common personification of rivers being female); a kind of metre consisting of four lines of fourteen syllables each; (in grammar) a N. for crude bases ending in *ī* or *ū*, if like *nadī* they are invariably feminine (and not like *grāma-nī* which is both masc. and fem., see Pāṇini I. 4, 3).

At the end of an adverbial compound *nada* becomes *nadam* and *nadī* becomes *nadi* [cf. *upa-nadām*, *upa-nadī*, and see Pāṇini V. 4, 110]. — *Nada-nadī-pati*, *is*, m. 'lord of the male and fem. rivers' (personified) rivers, the ocean, sea. — *Nada-rā'a*, *us*, m. 'king of the rivers,' the *Sindhu*, father of *S'ri*. — *Nadī-kadamba*, *as*, m., N. of a plant. — *Nadī-kānta*, *as*, m. 'lover of the rivers,' the ocean; a small tree, *Vitex Negundo*; another sort of tree, *Baringtonia Acutangula*; (*ā*), f. 'beloved by rivers,' the rose-apple, *Eugenia Jambolana*; a shrub, *Leea Hirta*; a species of creeper. — *Nadī-kāśyapa*, *as*, m., N. of a contemporary of *Sākya-muni*. — *Nadī-kūla*, *am*, n. the bank or shore of a river. — *Nadī-kūla-priya*, *as*, m. 'fond of river-banks,' a species of reed, *Calamus Rotang*. — *Nadī-ja*, *as*, *ā*, *am*, river-born, water-born, aquatic; (*as*), m. 'son of the river,' an epithet of *Bhishma*; several plants, *Terminalia Arjuna*; a species of reed (= *yāvanāla-sara*); *Baringtonia Acutangula*; a species of grain (= *nadī-nishpāra*); antimony; (*ā*), f. *Premna Spinosa* or *Longifolia*; (*am*), n. a lotus. — *Nadī-jāta*, *as*, *ā*, *am*, knowing the course of rivers. — *Nadī-tara*, *as*, *ī*, *am*, crossing a river. — *Nadītara-sthāna* or *nadītara-sthala*, *am*, n. 'a place for crossing a river,' a landing-place, ferry, *Ghāt*. — *Nadī-tira*, *am*, n. the bank of a river. — *Nadī-datta*, *as*, m., N. of a *Bodhi-sattra*. — *Nadī-doha*, *as*, m. a river-toll or tribute. — *Nadī-dhara*, *as*, *ā*, *am*, 'bearing the river Ganges,' an epithet of *Siva*. — *Nadīna* ('*dī-ina*'), *as*, m. 'lord of the rivers,' the ocean; *Vaṇa*, the god of the ocean; N. of a son of *Saha-deva* and father of *Jagat-sena*. — *Nadī-nishpāra*, *as*, m. a species of grain (= *kaṭu-nishpāra*). — *Nadī-panka*, *as*, *am*, m. n. 'river-mud,' the marshy bank of a river. — *Nadī-pati*, *is*, m. 'lord of the rivers,' an epithet of the ocean; (metaphorically) the water of the ocean, sea-water (Ved.). — *Nadī-pūra*, *as*, m. a river which has overflowed its banks. — *Nadī-bhava*, *am*, n. river-salt. — *Nadī-mātrika*, *as*, *ā*, *am*, nourished or watered by rivers (as land, rice, &c.); well-irrigated, possessing rivers. — *Nadī-mukha*, *am*, n. the mouth of a river; a kind of grain; [cf. *nadī-mukha*]. — *Nadī-ṛaya*, *as*, m. the stream or current of a river. — *Nadī-ranka*, *as*, m. the bend or arm of a river. — *Nadī-ṛaṭa*, *as*, m. a species of tree (= *vaṭi*). — *Nadī-ṛtī*, *t*, *t*, *t*, Ved. stream-obstructing. — *Nadī-vega*, *as*, m. the stream or flow of a river. — *Nadī-velā*, f. the current or tide of a river. — *Nadīṣa* ('*dī-īṣa*'), *as*, m. 'lord of the rivers,' the ocean. — *Nadī-śha*, *as*, *ā*, *am* (fr. *nadī* + *śha*), bathing &c. in rivers; knowing the dangerous spots in rivers or their depth, course, &c.; (hence) versed in, experienced, clever in general. — *Nadī-sarja*, *as*, m. the tree *Terminalia Arjuna*. — *Nadī-ambu-jivana*, *as*, *ā*, *am*, deriving its sustenance from river-water. — *Nadī-āmra*, *as*, m. a species of plant (= *samashṭhūla*).

Nadāt, *an*, *antī*, *at*, sounding, resounding, making a noise or cry, roaring.

Nadathu, *us*, m. noise, sound; roaring; crying; din.

Nadana, *as*, *ā*, *am* (formed by *Yāska* to explain *nada*), sounding (as water).

Nadenīman, *ā* (?), m., Ved. sounding, humming, murmuring.

Nadann, *us*, m., Ved. noise, roaring, sounding; the sound of approbation; thunder (?); a cloud; a lion; (according to the *Naighaṇṭuka*) = *saṇ-grāma*, war, battle; (*Sāy.*) = *na-danu*, not giving. — *Nadanu-mat*, *ān*, *atī*, *at*, Ved. possessed of sound, loud-sounding, roaring.

Nadi, *is*, m., Ved. a crier, caller, one who calls out; (*Sāy.*) praise.

Nadikā, f. in *ku-nadikā*, an insignificant rivulet. *Nadeyī*, f. the plant *Preiṇia Herbacea*; (wrong form for *nādeyī*?).

Nadya, *as*, *ā*, *am*, connected with a river.

नदाल *nadāla*, *am*, n. a potsherd, the fragment of a broken pitcher, &c.

नदी nādī. See rt. nād, p. 466, col. 2.

नदृश्य na-dṛśya, as, ā, am, not to be seen, invisible. — *Nadṛśya-tva*, am, n. invisibility.

नद्ध naddha, as, ā, am (fr. rt. 1. nah), bound, tied, bound on, bound round, put on, fastened, joined, connected; covered, inlaid, embroidered, interwoven; (am), n. a tie, fastening, band, bond, knot. — *Nuddha-rimoksha*, as, n. deliverance from fastenings or fetters.

Naddhi, is, f. binding, fastening; [cf. barsa-n°.]

Naddhri, f. a strip of leather, a leather thong.

ननन्दु nanandri or nanāndri, ā, f. (said to be fr. rt. nand), a husband's sister, a sister-in-law. — *Nanāndri-pati* or *nanānduh-pati*, is, n. the husband of a husband's sister.

नना nanā, f., Ved. a familiar expression for 'mother,' corresponding to *tata*, q. v.; (according to the Naighaṇṭuka I. 11) = *vāc*, speech.

ननु na-nu, ind. (fr. 2. na + nu), a strong negative particle = 'not at all' (Ved.); a particle of interrogation = the Latin *nonne*, 'not?' 'is not?' 'are not?' 'does he not?' often a particle of affirmation = 'is it not so?' i. e. 'it certainly must be so,' hence = 'certainly,' 'assuredly,' or with an imperative = 'pray,' 'do,' 'just,' 'well,' 'do now,' &c., or sometimes with an interrogative pronoun (e. g. *nanu ko bhavān*, pray who art thou?); in argumentative writings often a mere inceptive particle = 'now then,' 'but then,' 'but' (e. g. *nanu na kiñcin mānam iti cen na*, now if it be said that there is no proof, not so); *nanv astu tathāpi*, 'well, be it so, nevertheless,' *nanu ēa*, 'and (is it) not so?' 'is not then?' 'there can be no doubt.' According to native lexicographers *nanu* is also a vocative particle = 'ho,' 'hallo,' a particle implying kindness, conciliation, &c., = 'pray,' 'good friend,' a responsive particle; a particle of reproach, perplexity, &c.

ननृ nanṛi, ā, trī, trī (fr. rt. nam), bending, bowing, stooping; (in grammar) Ved. changing a dental to a cerebral.

Nantarya, as, ā, am, to be bent or bowed, to be saluted, to be revered or honoured.

Nantra, as, ā, am, Ved. to be bent or bowed, to be humbled.

नन्द nand (thought by some to be for *nanad*, a reduplicated form of rt. nād, to utter sounds of approbation; the initial *n* is never cerebralized), cl. I. P. (ep. also A.) *nandati* (-te), *nananda*, *nandishyati*, *anandit*, *nanditum*, to be pleased or satisfied with, to be contented with, be glad of anything (with inst., rarely abl.): Caus. *nandayati*, -yitum, Aor. *ananandat*, to make glad, gladden: Desid. *nināndīshati*: Intens. *nānandiyate*, *nānanti*.

Nanda, as, m. happiness, pleasure, joy, felicity, prosperity; a flute eleven inches long; N. of one of the two drums of Yuddhi-shthira; of one of the nine inestimable gems or treasures of Kuvera; an epithet of Vishnu; N. of one of Skanda's attendants; of a Buddhist deity, (also read *nanādana*); of a Nāga [cf. *nanadaka*]; of a Nāga-rāja; of an attendant on Dakṣha; of a son of king Dhṛita-rāshtra [cf. *nanadaka*]; of a brother of Śākya-muni [cf. *nanadaka*]; of a son of Vasu-deva; of a cowherd who was the foster-father of Kṛishṇa and apparently also of Durgā; of a leader of the Sātvatas; of a king of Pāṭali-putra, cut off by the machinations of Candragupta's minister Cāṇakya, and founder of the Nanda dynasty; of a Buddhist writer on law [cf. *nanda-pañḍita*]; of a mountain [cf. *nandi-giri*]; (ā), f. Delight, Felicity (personified as the wife of Harsha, cf. *nandi*), prosperity, happiness, joy; a small earthen water-jar [cf. *nanadikā*]; a husband's sister [cf. *nanāndri*]; N. of one of the seven or five small Kumāris or staffs of Indra's standard, (according to a commentator *nandā* and *upa-nandā*); the first,

sixth, or eleventh day of the fortnight, considered as three auspicious Tithis [cf. *nanadikā*]; an epithet of Gaurl; a form of Dākṣhaṇī; N. of an Apsaras, (also read *kāmā*); of the eldest daughter of Vi-bhīshana; N. of a girl connected with Śākya-muni, (also read *nanvī*); of the mother of the tenth Arhat of the present Ava-sarpiṇī; N. of a wife of Gopālarman; of a river flowing near Kuvera's city Alakā, (often mentioned with *apara-nandā*; cf. *nanā-tīrtha*); (ī), f. the tree Cedrela Toona [cf. *nandi-vriksha*]; an epithet of Durgā; N. of Indra's residence, = *amarā-rāti*; [cf. ā-n°, alaka-n°, go-n°.] — *Nanda-kīśora*, as, m., N. of the author of a supplement to Vopa-deva's Mugdha-bodha. — *Nanda-gopa*, as, m. the cowherd Nanda. — *Nandagopakumāra*, as, m. 'son of the cowherd Nanda,' epithet of Kṛishṇa. — *Nanda-gopitā*, f., N. of a plant, see *rāsnā*. — *Nanda-nandana*, as, m. 'the foster-son of the cowherd Nanda,' epithet of Kṛishṇa. — *Nandu-nandanī*, f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-pañḍita*, as, m., N. of a writer on jurisprudence. — *Nanda-padra*, N. of a town. — *Nanda-pāla*, as, m. 'guardian of the treasure Nanda,' epithet of Varuṇa. — *Nanda-putri*, f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-putrotsava* ('ra-ut'), as, m., N. of the ninth chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Nanda-prayāga*, as, m., N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha (at the confluence of two rivers containing the word *nanda* in their names). — *Nanda-balā*, f., N. of a girl connected with Śākya-muni. — *Nanda-mitra*, as, m., N. of a man. — *Nanda-varīhana*, as, m. 'joy-increaser,' N. of a poet mentioned in the Sārngadhyara-padhātī. — *Nanda-sarman*, ā, m., N. of an author. — *Nandā-tīrtha*, am, n., N. of a Tīrtha (the river Nandā?). — *Nandātmaja* ('da-āt'), as, m. 'son of the cowherd Nanda,' epithet of Kṛishṇa; (ā), f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nandā-purāṇa*, am, n. 'the Purāṇa treating of Nanda,' N. of an Upa-Purāṇa. — *Nandā-prācī-nāhātmya*, am, n., N. of the eighteenth chapter of the Śrīṣṭī-khaṇḍa or first part of the Padma-Purāṇa. — *Nandāśrama* ('da-āś'), as, m., N. of a hermitage. — *Nandā-hrada-tīrtha*, am, n., N. of a sacred bathing-place. — *Nandi-pura*, am, n., N. of a town mentioned in the Kathāraṇava. — *Nandi-vriksha*, as, m., N. of several plants, = *nandi-vriksha*, Cedrela Toona; = *mesha-sringi*, Thespesia Populneoides; = *sthālī*. — *Nandi-saras*, as, n., N. of Indra's lake.

Nandaka, as, ā, um, rejoicing, making happy or glad, causing pleasure, gladdening; rejoicing or delighting in; rejoicing a family; joyful; (as), m. a frog (= *nanadana*); N. of Kṛishṇa's sword; of a Nāga [cf. *nandā*]; of one of Skanda's attendants; of a son of king Dhṛita-rāshtra [cf. *nandā*]; of a Śākya [cf. *nandā*]; of a bull; of a village; (according to some also) happiness, pleasure (= *ānanda*); N. of the foster-father of Kṛishṇa, = *nanda*; (*ikā*), f. a small water-jar [cf. *nandā*]; N. of three auspicious Tithis, the first, sixth, and eleventh, (according to the Tīthi-tattva) the sixth Tīthi [cf. *nandā*]; N. of Indra's pleasure-ground.

Nandaki, is, m. (fr. *nand*?), long pepper.

Nandakin, ī, m. 'the possessor of Nandaka,' an epithet of Kṛishṇa-Vishṇu.

Nandathu, us, m. happiness, joy, felicity, prosperity.

Nandana, as, ā, am, delighting, rejoicing, gladdening, pleasing, making glad or happy; (as), m. 'rejoicing (a father),' a son; 'the rejoicer,' an epithet of Vishnu; an epithet of Siva; a frog [cf. *nanadaka*]; a species of plant with a poisonous fruit, (according to commentators also f.); N. of one of Skanda's attendants; of a Siddha; of a Buddhist deity, (also read *nanda*); of the seventh of the nine white Jaina Balas; of a mountain; of the twenty-sixth year in a Jupiter cycle of sixty years; of a particular form of temple; (ā), f. 'rejoicing (a mother),'

a daughter; (am), n. a grove or garden frequented by the gods, especially Indra's pleasure-ground or elysium [cf. *nanadana*]; N. of a sword (= *asī-ratna*, cf. *nandaka*); N. of a species of the Dhṛiti metre (four times eighteen syllables); rejoicing, gladdening; joy, felicity; [cf. Hib. *naoidhin*, 'an infant.'] — *Nandana-kānana*, am, n. 'the divine pleasure-grove,' N. of a wood mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Nandana-jā*, am, n. 'produced in elysium,' yellow sandal-wood. — *Nandana-mālā*, f. 'joy-causing garland,' N. of a garland worn by Kṛishṇa. — *Nandana-rana*, am, n. the pleasure-grove of the gods; [cf. *nandana*, n.]

Nandanaka, as, m. (at the end of a comp.) a son.

Nandanta, as, ī, am, delighting, making happy; (as), m. a son; a friend; a king, a prince; (ī), f. a daughter; [cf. *nandayanta*.]

Nandayat, an, antī, at, rejoicing, delighting, making glad.

Nandayanta, as, ī, am, making happy, rejoicing, delighting; (also read *nandanta*.)

Nandāyāniya, as, m., N. of a pupil of Bāṣkali.

Nandī, is, m. (for *nandi* see under *nanda*), 'the happy one,' epithet of Vishṇu; of Siva; N. of an attendant of Siva [cf. *nanulin* and *nandīkeśvara*]; N. of a man; of a Gandharva; (according to some also) the speaker of the prologue or prelude to a drama or one who pronounces the benediction, see *nāndī*, *nāndin*; (*is*, *ī*), m. n. gambling, gaming; (*is*), f. joy, delight, pleasure, happiness, prosperity, welfare, (in these senses said to be also m. n.); Joy personified as a daughter of Heaven or as the wife of Kāma and mother of Harsha. — *Nandi-kunḍa*, as, am, m. n., N. of a sacred bathing-place. — *Nandī-kshetra*, am, n., N. of a district frequented by the gods. — *Nandi-giri*, is, m., N. of a mountain; [cf. *nandi-deri*.] — *Nandigiri-māhātmya*, am, n. 'the glory of Nandi-giri,' N. of a work. — *Nandi-gupta*, as, m., N. of a prince of Kāśmīra. — *Nandi-grāma*, as, m., N. of a village (near the modern Daulatābād, where Bharata resided during Rāma's banishment). — *Nandigrāma-darśana*, am, n. 'description of the village Nandi-grāma,' the twentieth chapter of the Pātālā-khaṇḍa of the Padma-Purāṇa. — *Nandi-ghosha*, as, m. cry of joy (= *vandī-ghosha*); the proclamation of a panegyrist or herald; the chariot of Arjuna. — *Nandi-laru*, us, m. = *dhava*, the tree Grisea Tomentosa. — *Nandi-tūrya*, am, n. a musical instrument played on joyful occasions. — *Nandi-deva*, as, m., N. of a man; (ī), f. the common N. of one of the loftiest Himalayan peaks. — *Nandi-purāṇa*, am, n. 'the Purāṇa of Nandi,' N. of part of the Kedāra-kalpa. — *Nandi-mukha* = *nandi-mukha*, a species of rice [cf. *nadi-mukha*]; N. of a man. — *Nandimukha-sughosha*, as, m., N. of a man. — *Nandimukhasughoshāvādāna* ('sha-av°), N. of a Buddhist work. — *Nandi-rudra*, as, m., N. of Siva in a joyful or serene form. — *Nandi-vardhana*, as, ā, am, increasing pleasure, promoting happiness; (as), m. an epithet of Siva; a son [cf. *nanadana*]; a friend; the end of a half month, i. e. the day of full moon or new moon; N. of a particular form of temple (= *nandin*); N. of a prince, son of Udvāsu or of Janaka, (in this sense also read *nandi-vardha*); N. of a place. — *Nandi-vārālaka*, as, m. a species of fish. — *Nandi-vriksha* or *nandi-vrikshaka*, as, m. the tree Cedrela Toona; [cf. *nandi-vriksha*.] — *Nandi-vega*, ās, m. pl., N. of a people. — *Nandi-shena* or *nandi-sena*, as, m., N. of one of Skanda's attendants. — *Nandīshesvara* ('na-īś°), am, n., N. of a Linga. — *Nandi-mukha*, as, m. (*nandi* for *nandi*?), 'having joy on the face,' an epithet of Siva; a species of aquatic bird; a species of rice [cf. *nandi-mukha*, *nadi-mukha*, *nāndī-mukhi*]; (ās), m. pl. a class of manes or deceased ancestors who are worshipped on festival occasions [cf. *nāndī-mukha*]; (ī), f. sleep (in which the face shows joy), drowsiness; a species of the Ati-śakvari metre; (more correctly *nāndī-mukha*).

— *Nandiśa* ('di-īśa), as, m., N. of one of Siva's

attendants [cf. *nandī*, *nandin*]; N. of Śiva; a kind of time in music (= *nandīśvara*). — *Nandīśvara* (‘*di-is*’), *as*, m., ‘lord of joy,’ an epithet of Śiva; N. of Nandin, the leader of Śiva’s attendants; N. of one of Kuvera’s attendants; N. of a place held sacred by the Jains; a kind of time in music (= *nandīśa*).

— *Nandīśvara-purāṇa* = *nandī-purāṇa*. — *Nandīśvara-yogopākhyāna* (‘*ga-up*’), *am*, n., N. of the thirty-first and thirty-second chapters of the Uttara-khaṇḍa of the Śiva-Purāṇa. — *Nandīśvarot-patti* (‘*di-is*’, ‘*ra-ut*’), *is*, f., ‘the birth of Śiva,’ N. of the forty-second chapter of the Linga-Purāṇa. — *Nandī-āvarta*, *as*, m., a particular kind of diagram [cf. *nandīkāvarta*]; a sort of palace or temple built in the shape of the above diagram or in the form of a quadrangle without a western gate, (in this sense also *am*, n.); a species of large fish; a kind of tree; the shrub *Tabernaemontana Coronaria* (= *tegarā* = *bhaṭṭavād-druma*), probably the sacred fig-tree; a species of shell called so because of its convolutions (*āvarta*). — *Nandī-upapurāṇa*, *am*, n. = *nandī-purāṇa*. — *Nandī-upākhyāna*, *am*, n., ‘the episode of Nandī,’ N. of the forty-fifth to the fiftieth chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

Nandika, *as*, m., the Tūn tree (*Cedrela Toona*), the wood of which resembles mahogany and is used for furniture &c. [cf. *nandī*, *nandī-rīkṣha*]; N. of one of Śiva’s attendants; N. of a pupil of Śākya-muni, chief of the village Uru-vilvā. — *Nandīkā-ūrya-tantra* (‘*ka-āc*’), N. of a medical work. — *Nandīkāvarta* (‘*ka-āc*’), *as*, m., a kind of diagram (= *nandī-āvarta*); a species of plant. — *Nandīkeśa* (‘*ka-iśa*’), *as*, m., N. of a temple or holy place. — *Nandīkeśa-linga*, *am*, n., N. of the thirty-ninth chapter of the Śiva-Purāṇa. — *Nandīkeśvara* (‘*ka-iś*’), *as*, m., N. of one of Śiva’s chief attendants [cf. *nandin*, *nandī*]; N. of an author. — *Nandīkeśvara-kūśikā*, f., N. of a Vedānta work by Nandīkeśvara treating of the first of Pāṇini’s grammatical aphorisms as containing the dogmas of the Vedānta belief. — *Nandīkeśvara-tirtha*, *am*, n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa. — *Nandīkeśvara-purāṇa*, *am*, n., N. of an Upa-Purāṇa. — *Nandīkeśvara-saṃhitā*, f., N. of a work mentioned in the Tantra-sāra. — *Nandīkeśvara-bhīṣeka* (‘*ra-abh*’), *as*, m., N. of the forty-third and forty-fourth chapters of the Linga-Purāṇa. — *Nandīśvarotpatti* (‘*ra-ut*’), *is*, f., N. of the twenty-first chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

Nandin, *i*, *inī*, *i* (at the end of a comp.), rejoicing, gladdening; happy, delighted; delighting in, liking; making happy, gladdening; (*i*), n., ‘rejoicing (a father),’ a son; the speaker of the prelude or benediction at the opening of a drama [cf. *nandin*]; N. of several plants, the Indian fig-tree, *Thespesia populneoides*, *Phaseolus Radiatus*; N. of a particular form of temple [cf. *nandī-vardhana*]; N. of a being attending on Śiva and (commonly) of the bull on which he rides [cf. *nandī*, *nandīśa*, *nandīkeśvara*]; N. of a Buddhist saint and teacher; (*inī*), f., ‘rejoicing (a mother),’ a daughter; a husband’s sister (= *nanāndī*); holy basil (= *tulasi*); *Nardostachys jatamansi* (= *jaḍāmānsī*); a kind of perfume (= *reṇukā*); a fabulous cow, daughter of Surabhi, related to the cow of plenty, and the property of the sage Viśiṣṭha; an epithet or a form of Durgā; an epithet of Gangā or the Ganges; N. of one of the Mātṛis attending on Skanda; of a place; of a river (also called *Vaḍa-jā*). — *Nandinī-tanaya* or *nandinī-suta*, *as*, m., ‘son of Nandinī,’ epithet of Vyādi. — *Nandinī-tirtha*, *am*, n., N. of a sacred bathing-place.

Nandī, f. See under *nanda* and *nandī*.

Nandya (fr. *nanda*), Nom. P. *nandyati*, &c., to be glad, to rejoice.

नन्दलाल nandalāla, *as*, m., N. of a man.

नन्दीक nandīka, *as*, m. (?), a cock.

नन्दीट nandīṭa, *as*, m., a bald-headed man.

नन्नम nannama (fr. rt. *nam*) in *ku-n*^o, q. v.

Nannamyamāna, *as*, ā, *am* (fr. the Intens.), bending or bowing very low.

नपराजित na-parājīt, *t*, m., ‘having no conquerer,’ ‘not overpowered (?)’, an epithet of Śiva.

नपात् napāt and naptrī, *tā*, m. (in Uṇādi-s.

II. 96. derived fr. *na* + rt. *pat*, ‘to fall’; in Pāṇini VI. 3, 75. fr. *na* + *pāt* fr. rt. 3. *pā*, ‘to protect,’ according to which latter derivation *napāt*, *naptrī* are for *na-pātrī*, ‘not the protector,’ allied to *naptrī*, ‘not the father,’ but a more probable derivation is fr. rt. I. *nabh*, an older form of rt. I. *nah*, ‘to connect,’ a descendant being ‘the connecting relative,’ in the earlier Vedic language the strong cases are formed fr. *napāt*, the weak fr. *naptrī*, e. g. acc. sing. *napātām*, dat. sing. *naptrē*; in the later Sanskrit all the cases come fr. *naptrī*, a descendant, offspring in general, a son, &c. (Ved.); a grandson, a son’s son, (in the later language restricted to this meaning); N. of one of the Viśve-devās; (according to Mahīdhara on Vājasaneyi-saṃhitā XIX. 56. *napātah* = *deva-yāna-pātaḥ*, the path of the gods; according to Śāyana on Rīg-veda X. 15, 3, *napātah* = *vināśābhavaḥ*); (*tī*), f., Ved. a daughter; a granddaughter, (in Atharva-veda IX. 1, 3, *naptrī*); *naptrī* and *naptrīā*, f. du. = (in Sāma-veda) ‘the two pieces of wood for pressing out the Soma,’ or ‘heaven and earth,’ or in Rīg-veda IX. 9, 1, = ‘the hands,’ *naptrīyah*, f. pl. in Rīg-veda I. 50, 9, = ‘the female horses of the chariot,’ i. e. ‘the daughters of the chariot,’ (according to Śāy, so called ‘because with them the chariot does not fall’); in Rīg-veda IX. 14, 5, *naptrīyah* is said to = ‘rays’ or ‘fingers,’ horses as ‘granddaughters of the chariot,’ the fingers, the hands; (*trī*), f. a granddaughter, (*naptrī*, f., and not *naptrī*, is the only form used in classical Sanskrit); [cf. *tanū-napāt*, *pra-napāt*: Zend *naptr*, *napat*, ‘descendant,’ *naptr-i*, ‘kindred,’ *naptrīya*, ‘a family,’ Gr. *ἀνεψιός* for *ἀνεψιός*, quasi *con-nepot-i-us*, *νεπ-ο-δης*: Lat. *neptō*(*t*)-*s*, f. *nept-i-s*: Old Iceland. *nefi*, ‘brother,’ *nift*, ‘sister,’ Old Germ. *nefo*, ‘grandson, cousin,’ *niftila*, ‘female cousin,’ Goth. *nithy-i-s*, m., ‘cousin,’ *nith-yō*, f. ‘a female cousin,’ Slav. *netii*, ‘a brother’s son,’ Boh. *neti*, base *neter*, ‘a female cousin.’]

Napātka, *as*, ā, *am*, relating or belonging to a grandson; (applied to a particular sacrificial fire, = *trītiyo* ‘guis.’)

Naptrīkā, f. a species of bird.

नपुंस na-puṇs, *pumān*, m. not a man, a eunuch.

Na-puṇsa, *as*, m. not a male, a eunuch.

Na-puṇsaka, *as*, *am*, m. n. neither man nor woman, a hermaphrodite; a eunuch, an impotent or imbecile man, a coward; (*am*), n. a word in the neuter gender; the neuter gender. — *Napuṇsaka-pāda*, *as*, m., N. of the eighth chapter of Durgā-dāsa’s commentary on Vopadeva’s *Mugha-bodha*, called *Su-bodha*. — *Napuṇsaka-linga-saṃgraha*, *as*, m., N. of a chapter of the grammatical work *Nāma-liṅgānuśāsana* by Amara-siṃha.

नमृ naptrī, *naptrī*, *naptrī*. See *napāt* above.

नभ I. *nabh*, cl. I. A. *nabhate*, &c., Ved. to burst, to be torn or rent asunder; to hurt, injure, destroy, (*nabhe* occurs in Bhaṭṭi-kāvya XIV. 33); cl. 4. 9. P. *nabhayati*, *nabhūti*, &c., to hurt, injure: Caus. P. *nabhayati*, *-yitūni*, to cause to burst, tear open.

2. *nabh*, *p*, f., Ved. (according to Śāy.) hurt, injury, destruction.

Nabhann, *us*, m. and *ū*, *ās*, f., Ved. a spring, river, (water which bursts forth.)

1. *nabhanya*, *as*, ā, *am* (fr. *nabhana*). Ved. bursting out, breaking or coming forth (as a hymn or as a horse). According to Śāy. = ‘being in the sky,’

‘ethereal,’ ‘injuring,’ ‘destroying,’ ‘a hymn.’ (For 2. *nabhanya* see under *nabha* below.)

Nabhanva, *as*, m., Ved. a river; (according to modern scholars the form is *nabhanu*.)

नभ nabha, *as*, m. (said to be fr. rt. I. *nah* with affix *bha*, but rather fr. *nabh* an older form of I. *nah*, ‘to bind,’ ‘connect,’ as ‘connecting heaven and earth,’ according to others fr. rt. I. *nabh*, ‘to rend asunder or be broken up into clouds’), = *nabhas*, the sky, atmosphere; the month Śrāvaṇa (July-August); N. of a son of Manu Svārociśha or of the third Manu (mentioned together with Nabhasya); N. of one of the seven sages of the sixth Manvantara; N. of a demon, son of Vipra-citti by Sighikā; N. of a son of Nala (Nishadha) and father of Puṇḍarika [cf. *nabhas*]; (*ā*), f. a spitting-pot (for *nabhās*?); N. of the city of the Sun; [cf. Zend *nap-ta*, ‘moist, wet,’ Gr. *νεφ-ος*, *νεφ-ελ*, *ζυν-νέ-φο*, *νεφ-ω*, probably *δνός*, *ιδ-δνός*, *γνός*; Lat. *nūb-ēs*, *nūbilo-s*, *nēbula*, probably *Nep-tū-nu-s*, *nimbu-s* for *nembu-s*; Old Iceland. *nif-heim-r*; Old Germ. *nib-ul*; Mod. Germ. *neb-el*; Angl. Sax. *ge-nip*, ‘a cloud,’ Slav. *neb-o*, base *neb-es*, ‘sky,’ Lith. *debes-i-s*, ‘a cloud,’ through change of *n* into *d*, as in *devyni*, ‘nine,’ Hib. *neamh*, ‘heaven,’ Cambro-Brit. *nev*, ‘heaven.’] — *Nabha-ga*, *as*, m. ‘going on the sky,’ N. of a son of Manu Vaivasvata; [cf. *nabhāga*, *nabhāga*.]

2. *nabhanya*, *as*, ā, *am*, Ved. (according to Śāy.) being in the sky, ethereal, heavenly; (see col. 2.)

Nabhas, *as*, n. fog, vapour; a cloud; sky, atmosphere, ether or heaven; ether as one of the five elements; N. of a month in the rainy season (= *śrāvaṇa*) or July-August, (according to lexicographers in this sense m.); period of life, age; the vapour or fluidity of the Soma (Ved.); water (Ved.); the sun (according to Nir. II. 14); (*ās*), m. a cloud, the rains or the rainy season; the nose, snell; the fibres in the root of a lotus or a rope made of lotus fibres; a spitting-pot; N. of a prince, son of Nala and father of Puṇḍarika; (*asī*), n. du. both worlds, heaven and earth. — *Nabhaḥ-keṭana*, *am*, n. ‘sky-banner,’ the sun. — *Nabhaḥ-krānta*, *as*, or *nabhaḥ-krāntin*, i. m. ‘going in the sky’ (from the lion-like shape of certain clouds), a lion. — *Nabhaḥ-pāṇtha*, *as*, m., ‘sky-traveller,’ the sun. — *Nabhaḥ-prabheda*, *as*, m., N. of a descendant of Vi-rūpa and author of a Rīg-veda hymn (X. 112). — *Nabhaḥ-prāṇa*, *as*, m., ‘sky-breath,’ air, wind; [cf. *kha-śvāsa*, *nabhaḥ-śvāsa*]. — *Nabhaḥ-śrit*, *t*, *t*, *t*, reaching to the sky, attaining heaven. — *Nabhaḥ-śvāsa*, *as*, m., ‘sky-breath,’ air, wind; [cf. *nabhaḥ-prāṇa*]. — *Nabhaḥ-sat*, *t*, m., ‘inhabiting the sky,’ a god; a star. — *Nabhaḥ-saras*, *as*, n. ‘sky-lake,’ the clouds. — *Nabhaḥ-sarīt*, f. ‘sky-river,’ the milky-way (= *deva-patha*); the celestial Ganges. — *Nabhaḥ-stha*, *as*, ā, *am*, ‘situated in heaven,’ celestial, aerial, heavenly, ethereal. — *Nabhaḥ-sthala*, *as*, m., ‘whose residence is the sky,’ an epithet of Śiva; (*i*), f. the sky. — *Nabhaḥ-sthita*, *as*, ā, *am*, abiding in heaven or in the sky; (*as*), m. a division of the infernal regions, a hell. — *Nabhaḥ-sprīś*, *k*, *k*, *k*, or *nabhaḥ-sprīśa*, *as*, ā, *am*, Ved. ‘sky-touching,’ reaching to the sky. — *Nabhaḥ-cakṣus*, *us*, m., ‘eye of the sky,’ the sun. — *Nabhaḥ-dāmasa*, *as*, m., ‘drinking vessel of heaven,’ the moon; a variegated cake (= *ḍītra-pūpa*); magic, conjuring. — *Nabhaḥ-dara*, *as*, i, *am*, ‘sky-going,’ going in the air; (*as*), m. an inhabitant of heaven, a god; a Vidyā-dhara or demigod so called. — *Nabhaḥ-tala*, *am*, n., ‘the bottom of the clouds,’ the lower region of the sky, nether sky; the sky, atmosphere; (in astronomy) N. of the tenth solar mansion. — *Nabhaḥ-maya*, *as*, i, *am*, Ved. vaporous, vapory, filled with vapour, exhaling vapour, misty, hazy; (Śāy.) bright as the sun. — 1. *nabhaḥ-rat*, *ān*, *atī*, *at*, vaporous, filled with vapour, misty, cloudy; young; (*ān*), m. air, wind; (*atī*), f., N. of the wife of Antar-dhāna and mother of Havir-dhāna. — 2. *nabhaḥ-rat*, ind. like vapour. — *Nabho-ga*, *as*, *am*, m. n. (?), a star; (*as*), m.,

नय *naya*, as, m. (fr. rt. 1. *nī*), guiding, leading, directing, managing; manner of conducting one's self, behaviour, conduct, course of conduct, way of life, management; prudent conduct or behaviour, good management; prudence, reason; polity, policy, political wisdom, state-policy, political economy, statesmanship, civil administration, government; any work on policy or political economy; Prudence or Policy personified as a son of Dharma and Kriyā; plan, design; leading thought, maxim, principle; opinion, system, course, method; philosophical

system; the philosophical part of the Veda(?) ; a kind of game; a sort of dice or men for playing this game [cf. *naya-pīṭhā*]; a move in this game(?) ; N. of a son of the thirteenth Manu; (*as, ā, am*), = *netri*, leading, guiding, conducting; a leader, guide; = *nyāya*, fit, right, proper. — *Naya-kovida, as, ā, am*, skilled in policy, prudent. — *Naya-ga, as, ā, am*, following a system. — *Naya-śāstras, us, as, us*, having political foresight, wise, prudent. — *Naya-jā, f.*, N. of the wife of king Brahmadāsa, father of Nārāyaṇa, who composed the Prāśnārjaya. — *Naya-jña, as, ā, am*, knowing polity, prudent; knowing any system, a follower of any system. — *Naya-netri, tā, m.*, a master in policy or politics. — *Naya-pāla, as, m.*, 'protector of policy,' N. of a man; of a king. — *Naya-pīṭhī, f.*, the board or cloth on which dice or men are moved in play. — *Naya-prayoga, as, m.*, policy, political wisdom or address. — *Naya-locana, am, n.*, 'the eye of policy,' N. of a work. — *Naya-cat, ān, āti, at*, familiar with policy, versed in polity, prudent; containing any form of *r. i, nī* (as a Rik). — *Naya-vid, t, i, t, or naya-viśārada, as, ā, am*, m. knowing polity, skilled in policy, a politician, statesman. — *Naya-śālin, i, inī, i*, possessing political wisdom, endowed with prudence. — *Naya-śāstra, am, n.*, any work on policy or political economy, the doctrine of polity. — *Naya-sāra, as, m.*, 'essence of polity,' N. of a treatise. — *Naya-siddhi, is, f.*, political success, accomplishing anything by good management.

Nayaka, as, ā, am, a skilful manager, clever in policy or political administration.

Nayat, an, anti, at, leading, guiding; tending or conducting to; informing, certifying, giving evidence, obtaining.

Nayana, as, m., N. of a man; (*ā* or *ī*), *f.*, the pupil of the eye; (*am*), *n.*, leading, guiding, conducting, managing; governing, directing, ruling; leading or bringing to, drawing; (with *kālasya*), passing or spending (time); attaining, obtaining; 'the guiding or leading organ,' the eye. — *Nayanagocara, as, ā, am*, perceptible by the eye, within the range of vision, visible, apparent. — *Nayana-lādhā, as, m.*, 'eye-covering,' an eyelid. — *Nayana-jala, am, n.*, 'eye-water,' tears. — *Nayana-patha, as, m.*, range or field of sight. — *Nayanapula, as, am, m. n. (?)*, the cycloid. — *Nayanavāri, i, n.*, 'eye-water,' tears. — *Nayana-vishaya, as, m.*, 'field of vision, range of sight,' the horizon. — *Nayana-salila, am, n.*, 'eye-water,' tears. — *Nayanānjana ('na-ān'), am, n.*, any ointment for the eye. — *Nayanānanda ('na-ān') or nayanānandaśrman, ā, m.*, N. of a commentator on the Amarakosha. — *Nayanāmoshin ('na-ān'), i, inī, t*, 'sight-stealing,' blinding. — *Nayanotsava ('na-ul'), as, ā, am*, 'eye-festival,' any lovely or desired object; a lamp. — *Nayanoda ('na-uda'), am, n.*, eye-water; [cf. *nayana-salila*]. — *Nayanopānta ('na-up'), as, m.*, the outer angle or corner of the eye, the canthus. — *Nayanauśadha ('na-osh'), am, n.*, 'eye-medicament,' green sulphate of iron or that salt in a state of partial decomposition by exposure to the atmosphere (used as a collyrium).

Nayitarya, as, ā, am, to be conducted or brought. *Nayishtha, as, ā, am*, Ved. leading in the best manner.

नयुत *nayuta, as, am, m. n. (?)*, 100,000 millions.

नय्यग्रोध *nayyagrodha, as, ī, am* (fr. *nyagrodha*), Ved. relating to or produced from the sacred fig-tree; (also read *naiyagrodha*).

नर *nara, as, m.* (for etymology see the simple form *nrt*), a man, a male, a person; a man or piece at chess, draughts, &c.; the pin or gnomon of a sun-dial; (in grammar) person, personal termination [cf. *purusha*]; a sort of measure, a man's length; the original or eternal Man, the divine imperishable spirit pervading the universe (always associated with Nārāyaṇa which as a patronymic from

Nara = 'son of the original Man,' in Manu Nara is apparently identified with Nārāyaṇa, see I. 10, where the waters are called Nārā as produced from Nara or the eternal spirit [according to Kullūka = Paramātman, Brahman], which spirit is thence also called Nārāyaṇa as 'having his first place of motion on the waters;' but in the more systematic mythology Nara and Nārāyaṇa are distinct, the former being regarded as a sage or patriarch, 'the best of men' or 'chief man,' while the latter is a god; in epic poetry they are the sons of Dharma by Mūrti or A-higṣā and are emanations of Viṣṇu, Arjuna being identified with Nara, and Kṛiṣṇa with Nārāyaṇa; in some places Nara and Nārāyaṇa are called *devau*, 'the two gods,' or *pūrva-devau*, 'the two original gods,' or *riṣhī*, 'the two sages,' or *purāṇā riṣhī-sattamau*, 'the two most ancient and best of sages,' or *tāpasau*, 'the two ascetics,' or *mahā-muni*, 'the two great Munis'; (*ās*), *m. pl.*, N. of certain mythical beings allied to the Gandharvas and Kin-naras, qq. vv. (thought by some to be a kind of centaur, half horse, half man); N. of one of the ten horses of the moon; N. of a son of Manu Tāmasa; of a son of Viśvā-mitra; N. of a son of Gaya and father of Virāj; of a son of Sudhṛiti and father of Kevala; N. of a son of Bhavanmanyu (Manyu) and father of Sankṛiti; N. of two kings of Kāśmīra; (*ī*), *f.*, a woman, = *nārī*; (*am*), *n.*, a kind of fragrant grass, = *rāma-karpūra*; [cf. Gr. *ἀνρί*; Lat. *Nero, Neritene*; probably Hib. *navi*, 'a man,' but see *nri*]. — *Nara-kapāla, as, am, m. n.*, a man's skull. — *Nara-kilaka, as, m.*, the murderer of his spiritual preceptor. — *Nara-keśarin, ī, m.*, 'man-lion,' 'half man, half lion,' Viṣṇu in his fourth *Avatāra*; [cf. *nara-siṅha*]. — *Nara-grāha, as, m.*, 'man-crocodile,' 'half man, half crocodile,' N. of a kind of Kīrāta. — *Nara-tā, f.*, or *nara-tva, am, n.*, humanity, manhood, human condition. — *Nara-trojākācārya ('ka-āc'), as, m.*, N. of a man. — *Nara-datta, as, m.*, N. of a Brāhman, a nephew of the Rishi Asita; (*ā*), *f.*, N. of a goddess executing the commands of the twentieth Arhat of the present *Avasarpini*; one of the sixteen *Vidyā-devīs*. — *Nara-deva, as, m.*, 'a god among men,' a sovereign, king. — *Naradeva-tva, am, n.*, kingship, royalty, kingly rank. — *Naradeva-deva, as, m.*, a god among the gods of men or kings. — *Naradeva-putra, as, m.*, the son of a man and a god. — *Nara-dvish, ī, m.*, 'enemy of men,' a Rakshas. — *Nara-nagara, am, n.*, N. of a town. — *Nara-nātha, as, m.*, 'protector of men,' a king, a prince. — *Naranātha-mārga, as, m.*, 'king's road, royal road,' the chief road, high street. — *Naranāthāsana ('tha-ās'), am, n.*, the throne or dignity of a king. — *Nara-nāyaka, as, m.*, 'leader of men,' a king, a prince. — *Nara-nārāyaṇa, as, m.*, an epithet of Kṛiṣṇa; (*au*), *m. du.* Kṛiṣṇa and Arjuna, see *nara* above. — *Naran-dhi, is, m.*, 'man-containing,' the world, (a word given by Mahā-dhara to explain the etymology of *naran-dhisha* below). — *Naran-dhisha, as, m.*, Ved. 'observing men (?)', an epithet of Viṣṇu; of Pūshan; (according to Mahā-dhara on *Vājasaneyi-s.* VIII. 55, this comp. is either *naran-dhi-sha*, 'destroying the world,' see *naran-dhi* above, or *na-randhisha*, 'not injuring,' i. e. 'a protector'; in XXII. 20, he explains *naran-dhisha* by 'man-praising'). — *Nara-pati, is, m.*, 'lord of men,' a king, sovereign; N. of one of the four mythical kings of Janbu-dvīpa. — *Narapati-jaya-cāryā, f.*, N. of a work. — *Narapati-patha, as, m.*, 'king's road,' the chief road, high street. — *Narapati-vijaya, as, m.*, N. of a work. — *Nara-paśu, us, m.*, 'man-beast,' a brute in human form, a beast-like man. — *Nara-pāla, as, m.*, 'protector of men,' a king, a prince. — *Nara-puṅgava, as, m.*, an excellent hero. — *Nara-priya, as, ā, am*, favourable or friendly to mankind; (*as*), *n.*, a species of tree (= *nīla-eriksha*). — *Nara-bali, ts, m.*, a human sacrifice; [cf. *nara-medha, puru-sha-medha*]. — *Nara-brahma-deva, as, m.*, N. of a king. — *Nara-bhuj, t, k, h, m.*, nian-cating, cannibal. — *Nara-bhū, is, f.*, or *nara-bhūmi, is, f.*, 'the land of men, birthplace of men,' Bhārata-varsha,

i. e. India or the central part of the known continent. — *Nara-mālikā or nara-mālinī, f.*, a man-like woman, a woman with a beard; [cf. *nara-mālinī*]. — *Nara-mālā, f.*, a string or girdle of skulls. — *Nara-mālinī, f.*, = *nara-mālinī* (of which it is probably a corruption). — *Nara-murchana, am, n.*, N. of the eighty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Nara-medha, as, m.*, a human sacrifice, the sacrifice of a man; [cf. *nri-bali, puru-sha-medha*]. — *Naram-manyā, as, ā, am*, considered as a man, passing for a man. — *Nara-yantra, am, n.*, 'instrument with a gnomon,' a sundial. — *Nara-yāna, am, n.*, a carriage drawn by men; (in Pañca-tantra III. 248, *nara-yāna* with cerebral *y* = 'a man-vehicle, a man serving as a vehicle for carrying another.'). — *Nara-ratha, as, m.*, a wrong form for *nara-ratha*. — *Nara-rāja, as, m.*, 'king of men,' a king. — *Nararājya, am, n.*, 'empire over men,' kingship, royalty, kingdom. — *Nara-rūpa, as, ī, am*, formed like a man, man-like; (*am*), *n.*, the form of a man, human form. — *Nara-rūpin, ī, inī, i*, having the human form. — *Nararashabha ('ra-rish'), as, m.*, 'man-bull,' chief of men, a prince. — *Nara-loka, as, m.*, the world of men, the earth; mortals, men. — *Naraloka-pāla, as, m.*, 'protector of men,' a king. — *Naraloka-vīra, as, m.*, 'a hero among men,' a human hero. — *Nara-vat, ind.*, like a man. — *Nara-vara, as, m.*, an excellent or illustrious man. — *Naravaravishabha, as, m.*, an excellent hero (like a bull). — *Naravarottama ('ra-ul'), as, m.*, the best of excellent men. — *Nara-varman, ā, m.*, N. of a prince of Mālava in the twelfth century. — *Nara-vāhana, as, ā, am*, borne or carried by men, drawn by nien; (*as*), *m.*, an epithet of Kuvera; N. of a prince, successor of Śālī-vāhana; of a prince of the Dārvāhisāras; of a minister of king Kshema-gupta. — *Naravāhana-janana, am, n.*, N. of the fourth section of the Kathā-sarīt-sāgara by Soma-deva. — *Naravāhana-datta, as, m.*, N. of a son of king Udayana. — *Nara-vāhin, ī, inī, i*, carried or drawn by men (as a vehicle). — *Nara-vishvapa, as, m.*, 'man-devourer,' a Rakshas, an imp or goblin. — *Nara-vīra, as, m.*, 'a hero of a man,' an heroic man, a hero or brave man. — *Naravīra-loka, as, m.*, the bravest of men; mankind in general. — *Nara-vyāghra or nara-sārdūla, as, m.*, 'man-tiger,' an eminent man; the most illustrious of men. — *Nara-siṅga, am, n.*, 'man's horn,' i. e. anything chimerical or impossible. — *Nara-śreshṭha, as, m.*, the best of men. — *Nara-saṃsarga, as, m.*, intercourse of men, human society. — *Nara-sakha, as, m.*, 'friend of Nara,' an epithet of Nārāyaṇa. — *Nara-saughārāma ('gha-ār'), as, m. (?)*, N. of a Buddhist monastery. — *Nara-sāra, as, m.*, a particular substance or article of commerce, sal ammoniac (?). — *Nara-siṅha, as, m.*, 'man-lion,' a lion among men, a great warrior, a man of eminence or power, a chief; 'the lion-headed man' or Viṣṇu in his fourth *Avatāra* when he descended to fight with Hiranya-kaśipu; N. of the father of king Bhairava; of several authors and princes; [cf. *nāra-siṅha, nri-siṅha, nara-hari*]. — *Narasinha-deva, as, m.*, 'a god among the nien-lions,' N. of several princes. — *Narasinha-dvādāśī-vrata, am, n.*, N. of a particular ceremony performed in the month Phālguna; N. of the forty-second chapter of the Vārāha-Purāṇa. — *Narasinha-pandita, as, m.*, N. of an author. — *Narasinha-pārijāta, N.* of a work by Nara-siṅha. — *Narasinha-purāṇa, am, n.*, N. of a Purāṇa. — *Narasinha-manu, N.* of the sixteenth chapter of the Sāradā-tilaka by Lakshmana. — *Narasinha-yantra, am, n.*, N. of a mystical diagram described in the Tantra-sāra. — *Narasinha-saras-vatī, m.*, N. of a commentator on the Vedānta-sāra. — *Narasinha-sahasra-nāmāni, n. pl.*, 'the thousand names of the man-lion,' i. e. of Viṣṇu, N. of a work. — *Nara-skandha, as, m.*, a multitude or body of men. — *Nara-haya, am, n.* (with *yud-dha*), a fight between man and horse; [cf. *deva-sura*]. — *Nara-hari, is, m.*, Viṣṇu as 'the man-lion'

in his fourth Ava-tāra [cf. *nara-siṅha*]; N. of a man. — *Narahari-deva*, as, m., N. of a prince. — *Narāṅga* (*°ra-an°*), as, am, m. n. 'male-member,' the penis; (as), m. eruption on the face. — *Narāṅci* (*°ra + āci* fr. *āci*), f., Ved. a species of plant (?); N. of a wife of Kṛishṇa; a kind of metre, (see under *nārāṅca*). — *Narādhamā* (*°ra-adh°*), as, m. a low or vile man, a wretch. — *Narādīhāra* (*°ra-ādīh°*), as, m. 'asylum or receptacle of men,' an epithet of Śiva; (ā), f. the earth. — *Narādhipa* (*°ra-adh°*), as, m. 'lord of men,' a prince, king, monarch; the tree *Cathartocarpus Fistula*; [cf. *rāja-vṛiksha*]. — *Narādhipati* (*°ra-adh°*), is, m. 'lord of men,' a king, a prince. — *Narānta* (*°ra-an°*), as, m., N. of a son of Hṛidika. — *Narāntaka* (*°ra-an°*), as, m. man-destroyer, death; N. of a Rākshasa, son of Rāvaṇa. — *Narāntaka-nigraha-varaṇa*, am, n. 'description of the subjugation of Narāntaka,' N. of the fifty-ninth chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāntaka-nirgama*, as, m. 'the coming forth of Narāntaka,' N. of the fifty-seventh chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāyaṇa* (*°ra-ay°*), as, m. = *nārāyaṇa*, a N. of Viṣṇu, &c. — *Narāṣa* (*°ra-āṣa°*), as, m. 'man-eater,' a Rākshasa, an imp or demon. — *Narāṣaṇṣa* (*°ra-āṣ°*), as, m., Ved. 'the desire of men, desired of men (?),' a mystical N. of Agni (invoked in the Āpṛi hymns with Tanū-napāt, another mystical epithet of Fire, or taking the place of Tanū-napāt in these hymns, see *ā-pri*). — *Narāṣana* (*°ra-aṣ°*), as, m. 'man-eater,' a Rākshasa or demon. — *Naretara* (*°ra-it°*), as, m. a being differing from men; a higher being than a man; a lower being, an animal, a beast-like man. — *Narendra* (*°ra-in°*), as, m. 'lord of men,' a king, a prince, an anointed sovereign; a physician, a dealer in antidotes; a juggler (?); a conveyer of news or intelligence (?); N. of a man; a species of tree (= *narādhipa*); a kind of metre consisting of four lines of twenty-one syllables each. — *Narendra-tva*, am, n. kingship, royalty. — *Narendra-druma*, as, m. the tree *Narendra*. — *Narendra-putra*, as, m. a prince. — *Narendra-mārga*, as, m. the king's high-road, a royal or main road, high street. — *Narendra-svāmī*, ī, m., N. of a temple or holy place built by and called after *Narendrādītya*. — *Narendrācārya* (*°ra-āc°*), as, m., N. of a grammarian. — *Narendrādītya* (*°ra-ād°*), as, m., N. of two princes of Kāśmīra. — *Narendrāhva* (*°ra-āh°*), as, am, m. n. (?), a kind of Alōē (= *kāshīhā-guru*). — *Nareśa* or *nareśvara* (*°ra-iś°*), as, m. 'lord of men,' a king, a prince. — *Nareśvara-viveka*, as, m., N. of a Śaiva work by Paramaśhṛī. — *Nareśhthā*, ās, ās, am, Ved. serving as a standing-place for men?; (Śāy.) resting on conducting (wheels). — *Narottama* (*°ra-ut°*), as, m. 'best of men,' an epithet of Viṣṇu; of Buddha; N. of a scholiast of the *Adhyātma-rāmāyaṇa*.

Narya, as, ā, am, Ved. manly, human, (often with *apas*, a manly deed, a heroic deed); strong, powerful; suitable or agreeable to men (as food); (as), m. a man, a person; an epithet of Indra; of Agni Gārhapatya; N. of a man; (ā), m. du., scil. *ubhā saṁsā*, the two objects of desire, i. e. heaven and earth [cf. *narāṣaṇṣa*]; (ās), m. pl. epithet of the Maruts; (am), n. a manly act, manly deed; a gift for men. — *Naryāpas* (*°ya-ap°*), ās, ās, as, Ved. performing manly deeds; (Śāy.) performing deeds agreeable or suitable to men.

नरक *naraka*, as, am, m. n. (said to be fr. rt. *nrī*), hell, the place of torment (distinguished fr. *pātāla*, the lower regions, q. v.), including a number of places of torture of various descriptions, generally said to be twenty-one in number [cf. *nāraka*]; (Hell is sometimes personified as a son of Anṛita and Nirṛiti or Nikṛiti); (as), m., N. of a demon, a son of Bhūmi or Earth (therefore called *Bhauma*, haunting *Prāg-jyotiṣa* and slain there by Kṛishṇa); N. of a man; N. of a district; of a place of pilgrimage. — *Naraka-kunḍa*, am, n. a pit or abyss in hell wherein the wicked are tormented, (eighty-six such are enu-

rated). — *Naraka-jit*, t, m. 'vanquisher of the demon *Naraka*,' epithet of Viṣṇu-Kṛishṇa. — *Naraka-devatā*, f. 'the deity of hell,' Nirṛiti; Misfortune personified as a goddess. — *Naraka-bhūmī*, is, f. a division of hell, (of which seven are enumerated). — *Naraka-rūpin*, ī, inī, ī, 'hell-formed,' hellish. — *Naraka-varga*, as, m. 'the hell chapter,' N. of a chapter of Amara-siṅha's *Nāma-lingānuśāsana*. — *Naraka-varaṇa*, am, n. 'description of hell,' N. of a chapter of the Revā-māhātmya. — *Naraka-stha*, as, ā, am, living or being in hell; (ā), f. the river of hell, *Vaitaraṇī*. — *Naraka-svarga-prāpti-prakāra-varaṇa*, am, n. 'description of the mode of obtaining heaven and hell,' N. of the eighth chapter of the Māgha-māhātmya. — *Narakāntaka* (*°ka-an°*), as, m. 'destroyer of the demon *Naraka*,' an epithet of Kṛishṇa-Viṣṇu. — *Narakāmayu* (*°ka-ām°*), as, m. the soul after death; a ghost or spirit. — *Narakāri* (*°ka-ari°*), is, m. 'enemy of the demon *Naraka*,' an epithet of Kṛishṇa-Viṣṇu. — *Narakāvāsa* (*°ka-āv°*), as, m. 'one whose abode is hell,' an inhabitant of hell. — *Naraka-ukas* (*°ka-ok°*), ās, m. an inhabitant of hell.

Narakāya, Nom. A. *narakāyate*, &c., to represent a hell; to resemble or be similar to hell.

नरङ्ग *naranga*, as, m. pimples on the face (= *varaṇḍaka*); (am), n. the penis; (wrong form for *narāṅga*, see col. 1.)

नरद *narada*, as or am, m. or n. (?), a particular substance or article of commerce, a kind of perfume? [cf. *naladā*]; (as), m., N. of a Brahmin. — *Naredika*, as, ī, am, dealing in the substance called *Narada*.

नरायण *narāyaṇa*, *narendra*. See col. 1.

नरिष्ठा *narishṭhā*, f., Ved. joking, chattering; sport, pastime; [cf. *narma*, *narman*.]

नरिष्यत् *na-rishyat*, an, m., N. of a son of Manu *Vaivasvata*.

Narishyanta, as, m., N. of a son of Marutta.

नरीय *nariya*, as, m., N. of a son of Bhaṅga-kāra; (also read *nāreya*.)

नरुण *naruna*, as, m. (fr. rt. *nrī*), Ved. (according to a commentator) a leader.

नरुटक *narkuṭaka*, am, n. a nose [cf. *na-kula*]; a kind of metre consisting of four lines of seventeen syllables each; [cf. *nardāṭaka*.]

नर्त *narta*, as, ā, am (fr. rt. *nrī*), the initial n of which is not liable to become ṇ, dancing; (as), m. dancing, dance.

Nartaka, as, m. a dancer, a player of any description; an actor, gesticulator, mime, mummer; a bard, herald; an elephant; a peacock; a species of reed [cf. *poṭagala*]; (ī), f. a female dancer, actress, singing girl; a female elephant; a peahen; a kind of perfume (= *nalikā*; cf. *naṭi*); (as, ā, am, fr. the Caus.), causing to dance; (as), m. a dancing-master.

Nartana, as, m. a dancer; (am), n. the act of dancing, gesticulating, acting, performing on the stage; [cf. *nartana-griha*]. — *Nartana-priya*, as, ā, am, fond of dancing; (as), m. a peacock. — *Nartana-sālā*, f. or *nartana-gāra* (*°na-ag°* or *°ag°*), am, n. or *nartana-griha*, am, n. a dancing-room. — *Nartana-sthāna*, am, n. a dancing-place.

Nartayitṛi, tā, m. 'one who causes to dance,' a dancing-master.

Nartita, as, ā, am, danced; made to dance; dandled; dancing.

Nartin, ī, inī, ī, dancing; [cf. *vaṣṇa-n°*.]

Nartū, ūs, f. a female dancer or actress.

नर्द *nard* (connected with rt. *naḍ*), cl. i. P. (ep. also A.) *nardati* (-te), *nanarda*, *nardtā*, *nardishyati*, *anardit*, *narditum*, to bellow, roar, shriek, sound; to go, move; [cf. pro-

bably Hib. *nnail-im*, 'I roar, howl,' *nnail*, 'roaring, howling.']

Narda, as, ā, am, bellowing, roaring, sounding; [cf. *go-n°*.]

Nardat, an, anti, at, roaring, sounding; praising aloud; proclaiming.

Nardana, as, m. 'one who roars,' N. of a Nāgarāja; (am), n. sounding, roaring, making a noise; celebrating, praising aloud.

Nardaniya, as, ā, am, to be sounded; to be celebrated or praised aloud.

Nardumāna, as, ā, am, shouting, roaring.

Nardita, as, ā, am, roared, sounded, bellowed; celebrated, loudly praised; (am), n. sound, roar, bellow, bellowing; (as), m. a kind of die or a throw at dice, the chief die, (commonly *nādī* or *nāndī*, perhaps 'an ace,' cf. *vṛisha*, a N. for the chief die in *Nala* VII. 6.)

Nardin, ī, inī, ī, sounding, roaring, making a noise; [cf. *gele-n°*.]

नर्दटक *nardatāka*, am, n. a kind of metre consisting of four lines of seventeen syllables each; (wrongly written *nardhātaka*; cf. *narkuṭaka*.)

नर्दवुद *nardabuda* or *nardavuda*, as, m., Ved. an epithet of Indra.

नर्धटक *nardhātaka*, wrong form for *nardatāka*.

नर्ब *narb*, cl. i. P. *narbati*, &c., to go, move; [cf. rt. *nam*.]

नर्म *narma*, as, m., Ved. sport, pastime; [cf. *narishṭhā*.]

Narmathā, as, m. a jester; a rake, lecher, libertine; sport, amusement; coition; the nipple; the chin.

Narman, a, n. sport, play, amusement, pastime; diversion; jest, joke, (*narmāṇī kṛi*, to joke); wit, humour; (*anā*), ind. in jest, by way of jest. — *Narman-kīla*, as, m. a husband. — *Narma-garbha*, as, m. a secret lover. — *Narma-da*, as, ā, am, delighting, making happy, giving or causing pleasure; (as), m. a jester; the associate or companion of a person's sports or amusements; N. of the son of Lāḍana; (ā), f. the *Narma-dā* or modern *Nerbudda* river, which, rising in the Vindhya mountains, runs westward to the gulf of Cambay, (personified as the wife of *Puru-kutsa* and mother of *Trasa-dasyu*); a sister of the *Uragas* or serpents; a daughter of the *Sonapas*; a species of plant (see *pṛikkā*). — *Narmadā-taṭa-deśa*, as, m., N. of a district mentioned in the *Ratna-kosha*. — *Narmadā-tīra-gamana*, am, n., N. of the seventeenth chapter of the *Uttara-kāṇḍa* of the *Rāmāyaṇa*. — *Narmadā-tīrtha*, am, n. a sacred bathing-place on the *Narma-dā*; [cf. *nārmada*]. — *Narmadā-māhātmya*, am, n. 'the glory of *Narma-dā*,' N. of the 173rd-181st chapter of the *Matsya-Purāṇa*. — *Narmadeśvara* (*°dā-iś°*), as, m. a form of Śiva. — *Narmadeśvara-tīrtha*, am, n., N. of several sacred bathing-places. — *Narmadeśvara-māhātmya*, am, n. 'the glory of *Siva*,' N. of a chapter of the *Siva-Purāṇa*. — *Narmadeśvara-linga*, am, n., N. of the ninety-second chapter of the *Skanda-Purāṇa*. — *Narma-dyuti*, is, īs, ī, bright with joy, cheerful, happy, merry; (is), f. enjoyment of a joke or any amusement. — *Narmarati*, f., N. of a comedy. — *Narma-sācīva*, as, m. 'amusement-companion,' an associate or promoter of the amusements of a prince or man of rank. — *Narma-sācīva*, am, n. superintendence of a prince's amusements. — *Narma-suhrīd*, t, m. = *narma-sācīva*. — *Narma-sphūrja*, as, m. happiness or amusement ending in alarm (?). — *Narma-sphoṭa*, as, m. slight or inferior amusement (?).

Narmaya, Nom. P. *narmayati*, &c., to make happy or gladden by jests or sports, exhilarate by jesting and wit.

नर्मट *narmāṭa*, as, m. a potsherd; the sun.

नर्मरा *narmarā*, f. a cavity, a valley; a

bellows; an old woman past menstruation; a species of plant (= *saralā*).

नर्य *narya*. See p. 471, col. 1.

नल् *nal*, cl. I. P. *nalati*, &c., to smell; to pain (?); to bind (?); cl. 10. P. *nūlayati*, &c., to speak or shine; to bind or confine, (the two meanings 'smelling' and 'binding' have probably arisen from a confusion between *gandhe* and *bandhe* in the Dhātu-pāṭha.)

नल *nala*, *as*, m. (for *naḍa*, q. v.), a species of reed, *Arundinax Karka*, eight to twelve feet high [cf. *naḍa*, *nāla*, *deva-nālā*]; N. of a king of the Nishadhas or of the country called Nishadhā, son of Vira-sena and husband of Damayantī and hero of the celebrated tale called Nala and Damayanti; a son of Nishadhā and father of Nabha or Nabhas; a descendant of the latter Nala, son of Su-dhanvan and father of Uktha [cf. *naḍa*]; N. of a son of Yadu N. of a monkey-chief, son of Tvasṭī or Viśvakarman, who made a bridge for Rāma from the continent to Lankā; N. of a Daitya; N. of a medical author; (in astrology) N. of a particular form of constellation in which all the planets or stars are grouped in double mansions; a deified progenitor, wrongly written for *nalva*; (*ī*), f. a kind of fragrant substance, a perfume (= *naī*); red arsenic, = *manah-sīlā*, *kunāṭī*; (*am*), n. the blossom of *Nelumbium Speciosum* (?); smell, odour; [cf. rt. *nal*]. — *Nala-kānana*, *ās*, m. pl., N. of a people, (this word may perhaps be separated into *naluku-ānana*; also read *nala-kātala*, *naḥha-kānana*). — *Nala-kūḍā*, *as*, m. the knee. — *Nala-kūbara* and *nala-kūvara*, *as*, m., N. of a son of Kuvera. — *Nala-cāmpū*, *ūs*, f., N. of a work by Tri-vikrama-bhaṭṭa, also called Damayanti-kathā, describing the fortunes of Nala and Damayanti in a highly artificial mixed style, half prose, half verse; [cf. *cāmpū*]. — *Naladā*, *am*, *ā*, n. f. Indian spikenard, *Nardostachys Jatamansi* (= *jātāmaṅṣī*); (*am*), n. the root of *Andropogon Muricatus* (= *uśīra*); the honey or nectar of a flower; (*ā*), f., N. of a daughter of Raudrāsva. — *Nala-puṭīkṣā*, f. a sort of mat made with reeds; a coarse mat. — *Nala-pura*, *am*, n., N. of a town. — *Nala-mīna*, *as*, m. a species of sprat or (according to some) a shrimp or prawn; (also read *tala-mīna*). — *Nala-setu*, *us*, m. 'Nala's bridge,' the causeway constructed by the monkey Nala, (a name given to the rocks between Ramisseram and Ceylon, commonly called Adam's bridge). — *Nalavaratīrtha* ('*la-iś*'), *am*, n., N. of a sacred bathing-place. — *Nalottama* ('*la-uṭ*'), *as*, m. a species of reed (= *deva-nala*). — *Nalotlaya* ('*la-uṭ*'), *as*, m. 'Nala's rise,' N. of an artificial poem ascribed to Kāli-dāsa and describing the restoration of the fallen Nala to prosperity and power. — *Nalopakhyāna* ('*la-up*'), *am*, n. 'the story of Nala (and Damayanti),' N. of a celebrated episode of the Mahā-bhārata.

Nalaka, am, n. a bone (hollow like a reed), any long bone of the body; the tibia; the radius of the arm; (*ikā*), f. a kind of fragrant substance (= *nalī*, commonly *pavāri* or *panthāri*); the leguminous plant *Dolichos Lablab*; the plant *Polianthes Tuberosa*; *Dæmia Extensa*.

Nalakinī, f. (fr. an unused *nalakin*), the knee-cap or knee-pan; the leg.

Naladika, as, ī, am, dealing in Indian spikenard.
Nalita, as, m. a species of vegetable, (commonly *nālītā*.)

Nalina, am, n. (connected with *nala*, its stalk being hollow like that of a reed), a lotus flower or water-lily; *Nelumbum Speciosum* or *Nymphæa Nelumbo*; the indigo plant; water; (7), f. a lotus, *Nelumbum Speciosum*, the flexible stalk of the water-lily; an assemblage of the *Nelumbum Speciosum* or of lotus flowers; a pond in which the lotus grows or may grow, a place abounding in lotuses, (*nalini* is to *nalina* as *abijini* to *abja*, *pankajini* to *pankaja*, and *padmini* to *padma*): the Ganges of heaven or rather an arm of it; a mystical N. of one of the

postils (= *nalikā*); a kind of fragrant substance; the fermented and intoxicating juice of the cocoa-nut; N. of the wife of Aja-miṭha and mother of Nila; (*as*), m. the Indian crane (as a synonym of *pura-kara*); a species of shrub (= *krishna-pāka-phala*). — *Nalina-dala*, *am*, n. a leaf of the lotus flower; [cf. *nalini-dala*, *nava-nalina-daliya*.] — *Nalini-hayada*, *am*, n. an assemblage of the Nelumbium Speciosum. — *Nalini-dala*, *am*, n. a leaf of the lotus plant; [cf. *nalina-dala*.] — *Nalini-nandana*, *am*, n. 'the divine garden near the Nalini (?)', N. of a garden of Kuvera. — *Nalini-padma-kosha*, *as*, m., N. of a particular position of the hands in dancing. — *Nalini-ruha*, *as*, *ā*, *am*, what comes forth or has come forth from a Nelumbium Speciosum; (*as*), m. an epithet of Brāhmā; (*am*), n. the fibres of the stalk of Nelumbium Speciosum. — *Naline-saya*, *as*, m. (*naline*, loc. sing.), 'reclining on a lotus', an epithet of Viṣṇu.

Nalinika at the end of comp. = *nalini*, q. v.

नल्ल *nalla*, wrongly for *nalva*.

नल्य *nalva*, as, m. a furlong, a measure of distance = 400 or 104 (?) cubits; (wrongly read *nalla*, *nala*.) — *Nalva-vartmaga*, as, ā, am, going the distance of a *Nalva*; (*ā*, f. a spreading plant; the orange tree (= *kāhāṅgī* for *nāraṅga*?).

नव 1. *nava*, *as*, *ā*, *am* (probably connected with the particle 1. *nu*, q. v., or less probably with *nu* for prep. *anu*, or by some derived fr. rt. 4. *nu*, to praise), new, fresh, recent, young, modern; (*as*), m. a crow; a species of plant (= *rakta-ṣṇar-navā*); N. of a son of Uśīnara and Navā; (*ā*), f. N. of a wife of Uśīnara and mother of Navā; (*am*), ind. recently, newly, lately, a short time ago, not long since, just, (the crude *nava* is prefixed to a past part. in this sense, see *nava-baddha*); [for 2. *nava* see p. 473, col. 1: cf. Zend *nava*: Gr. *vēo-s* for *vēfo-s*, *vēds*, *veids*, *ve-āpō-s*, *ve-āḥ*, *ve-āu-ta-s*, *vē-āḥ*, *ve-oσōō-s*, *ve-ott-la*, *ve-oχ-μō-s*, *ve-βpō-s*, *vē-ato-s*, *vēi-ai-pa*, *vēi-pō-v*: Lat. *novus*, *Novius*, *noviciu-s*, *nov-āli-s*, *nov-ellu-s*, *nov-āre*, *nov-er-ca*, *nov-nt-iu-s*, *de-nuo*, *nū-per*: Osk. *Nov-la*, *Nuceria*: Goth. *nūn-ji-s*, 'new'; *nūn-ji-tha*, 'newness': Engl. Sax. *nīwe*, *necow*, *nīwa*: Lith. *naū-ye-s*, 'new'; *naunjo-ka-s*, 'a novice': Slav. *nov-ŭ*, 'new': Hib. *nua*, *nuadh*.] = *Nava-kārikā*, f. a bride, a woman newly married, (probably now reading for *nava-varikā*); a new *Kārikā* or comment. = *Nava-kālikā*, f. (fem. of *nava-kālikā*), a young woman, either one recently married or one in whom menstruation has lately commenced. = *Nava-kṛit*, wrongly for *nava-gat*. = *Nava-gat*, t, t, t, (Ved. first-born (?). = 1. *nūva-graha*, *as*, *ā*, *am*, (for 2. see under *nava*), lately caught; [cf. *nava-buddha*.] = *Nava-śāhātra*, *as*, m. a new scholar, a student, novice. = *Nava-jat*, *as*, *ā*, *am*, recently born, lately produced, new, young (e. g. *nava-jah śaśi*, the new moon or the moon just becoming visible). = *Nava-jā*, *ās*, *ās*, *am*, Ved. lately produced, new, young. = *Nava-jāta*, *as*, *ā*, *am*, Ved. born anew, new-born, fresh, new. = *Nava-tara*, *as*, *ā*, *am* (compar.), newer, younger, fresher &c.; [cf. *naviṣya*.] = *Nava-tā*, f. or *nava-tea*, *am*, n. freshness, novelty. = *Nava-dala*, *am*, n. the fresh leaf of a lotus flower, any young leaf. = *Nava-dripa*, *as*, m. 'the new island', N. of a place now called Nuddea, sixty miles from Calcutta, in the district of Burdwan on the right bank of the Bhāgrathi or great western branch of the Ganges at the point where it is joined by the Jellinghee. = *Nava-nagara*, *am*, n. 'the new town', N. of a town. = *Nava-nalinā-dalāyā* (fr. *nava-nalinā-dala*), Nom. A. *nava-nalinā-dalāyate*, &c., to resemble the leaf of a fresh lotus blossom. = *Naranalinādulāyāmāna*, *as*, *ā*, *am*, resembling the leaf of a fresh lotus flower. = *Nava-nī*, *is*, f. or *nava-nīta*, *am*, n. fresh butter. = *Navanitaka*, *am*, n. clarified butter. = *Navanita-dhenu*, *us*, f. a quantity of butter presented to Brahmins, see *dhenu*. = *Nava-parnādi-bhakṣhāna*, *am*, n. 'eating of new leaves &c.', N. of a

chapter of the Purāṇa-sarva-sva. — *Nava-pallava*, *am*, n. a new shoot, young sprout. — *Nava-prasūta*, *f*, a woman who has lately brought forth (a child). — *Nava-prāsana*, *as*, m. eating of new rice or new barley. — *Nava-phalikhā*, *f*, a bride, a newly-married woman; a girl in whom menstruation has recently begun. — *Nava-baddha*, *as*, *ā*, *am*, lately caught, recently bound. — *Nava-mūlikā*, *f*. Arabian jasmine, Jasminum Sambac; (also read *nava-mūlikā*). — *Nava-mūlīkā*, *f*. many-flowered Nykantes, Jasminum Sambac (= *nava-mūlikā*); *N*. of a daughter of Dharmavardhana, king of Śrāvastī. — *Nava-mālin*, *f*. a kind of metre consisting of four lines of twelve syllables each. — *Nava-megha*, *as*, m. a new cloud or one just appearing. — *Nava-yajña*, *as*, m. sacrifice or oblation of the first-fruits of the harvest; [cf. *nā-vayajñika*, *navasasyeshṭi*, *nava-saya*]. — *Nava-yauvana*, *am*, n. fresh or incipient youth, bloom of youth, prime; (*as*, *ā*, *am*), being in the bloom of youth; (*ā*), *f*. a young woman. — *Navayauvanavrat*, *ān*, *ati*, *at*, *f*. blooming with the freshness of youth. — *Nava-raktaka*, *am*, n. a newly-dyed garment. — *Nava-rajās*, *ās*, *f*, a girl who has only recently menstruated. — *Nava-vadhū*, *ūs*, *f*. a bride, a newly-married woman; a daughter-in-law. — *Nava-varikā*, *f*. a newly-married woman; [cf. *nava-kārikā*]. — *Nava-rastra*, *am*, n. new cloth. — *Nava-rāstra*, *as*, m., Ved., *N*. of a man or of an evil spirit. — *Nava-sūsi-bhrit*, *t*, m. 'bearing the new moon (on his brow)', an epithet of Śiva. — *Nava-saya*, *am*, n. the first-fruits of the year's harvest, the grain first matured. — *Navasasyeshṭi* (*°ya-ish*), *īs*, *f*. 'sacrifice of first-fruits', a sacrifice performed on eating the first matured rice or grain of the year; (wrongly written *navasasyeshṭi*; cf. *nava-yajña*). — *Nava-srāddha*, *am*, n. the first series of Śrāddhas collectively, or funeral offerings on the first, third, fifth, seventh, ninth, and eleventh days after a person's demise. — *Nava-saṅghārama* (*gha-ār*), *as*, m., *N*. of a monastery. — *Nava-sū*, *ūs*, *f*. Ved. a cow that has recently calv'd. — *Nava-sūtikā*, *f*. a milch cow; a woman recently delivered. — *Narānkura* (*°va-an*), *N*. of a work. — *Narāna* (*°va-an*), *am*, n. new rice, new grain, the first-fruits; the grain first ripened, rice or grain recently matured; a ceremony observed on first eating the new rice, &c. — *Narāna-bhaskara*, *am*, n. 'eating of new grain,' *N*. of a chapter of the Purāṇa-sarva-sva. — *Narāna-sthāli-pākāmantra*, *ās*, m. pl., *N*. of a work. — *Narāneshṭi* (*°na-ish*), *īs*, *f*. sacrifice of the first-fruits, see *navasasyeshṭi*. — *Narāmbara* (*°va-an*), *am*, n. new and unbleached cloth. — *Narāmbu* (*°va-an*), n. fresh water. — *Narāma* (*°va-an*), *am*, n., *N*. of a place. — *Narāha* (*°va-ahā*), *as*, m. a new day, the first day of a fortnight. — *Navi-karaṇa*, *am*, n. making new, doing anew, renewing. — *Navi-kri*, cl. *S*. P. A. -karoti, -kurute, -kartum, to make new, renew, restaurate, revive. — *Navi-kṛita*, *as*, *ā*, *am*, done or made anew, renewed, revived. — *Navi-bhāra*, *as*, m. becoming young or new, renovation. — *Navi-bhūta*, *as*, *ā*, *am*, become new, renewed, revived. — *Navetara* (*°va-it*), *ās*, *ā*, *am*, 'other than new', old. — *Nava-udhā* (*°va-udhā*), *f*. a newly-married woman, a bride. — *Naroddhrita* (*°va-ud*), *am*, n. fresh butter; [cf. *nava-nīta*.]

Narishtha, as, *ā*, *am*, Vcd. the newest, youngest, last; (*am*), ind.(?), at last.

Navina, *as*, *ā*, *am*, = 1. *nava*, new, fresh, recent, modern. — *Navina-candra*, *as*, *ni*. the new moon. — *Navina-mata-vicāra*, *as*, *m*. 'inquiring into new opinions,' N. of a philosophical work by Hari-rāma. — *Navina-valantīn*, *i*, *m*. a modern Vedānta philosopher.

Naviyas or *naryas*, *ān*, *asī*, *as* (compar. of *ī. nava*), Ved. new, fresh, young, recent, who has done anything or shown himself recently; very new; (*as*), ind. recently, lately; (*ase* or *asū*), ind. anew.

1. *navya*, as, *ā*, *am*, Ved. new, fresh, young;
(as), m. a species of plant, = *rakta-punar-navā*:

(°*ta-ag*°), is, m. a Brāhman or householder whose fire has been extinguished or who has lost his consecrated fire. — *Nashtātāṅkam* (°*ta-āt*°), ind. without

anxiety or fear. — *Nashātman* (‘*ta-āt*’), *ā*, *ā*, *a*, deprived of mind or sense. — *Nashāpti-sūtra* (‘*ta-āp*’), *am*, *n*. booty, plunder. — *Nashārtha* (‘*ta-ar*’), *as*, *ā*, *am*, one who has lost his property, reduced to poverty. — *Nashāśanka* (‘*ta-āś*’), *as*, *ā*, *am*, destitute of fear, fearless, dauntless. — *Nashāśu* (‘*ta-asu*’), *us*, *us*, *u*, Ved. one whose vital spirits have disappeared. — *Nashāśendu-kālā* (‘*ta-in*’), *f*. the day of new moon when it rises invisible. — *Nashāśendriya* (‘*ta-in*’), *as*, *ā*, *am*, one who has lost his organs of sense, deprived of one’s senses. — *Nashāśishin* (‘*ta-esh*’), *i*, *inī*, *i*, seeking any lost object. — *Nashāśishya*, *am*, *n*. the act of seeking what has been lost.

Nashāśi, *is*, *f*. loss, destruction, ruin.

नशाक *naśāka*, *as*, *m*. a species of crow.

नष्ट *nashṭa*. See p. 473, col. 3.

नस् *nas* (the alternative form for *asmān* acc. pl., for *asmabhyam* dat. pl., and for *asmākam* gen. pl. of the first personal pronoun *asmā*, q.v.), *us*, *to us*, *of us*; (*nas* is an enclitic and has no accent.)

नस् 2. *nas*, cl. 1. *A. nasate, nese, nasiā*, &c., Ved. to approach, to go towards, to join; to copulate (especially as husband and wife); (said to mean also) to be crooked or curved; to bend; to be fraudulent; [cf. Gr. *νέ-ο-μαι*, *νέ-σ-ο-μαι*, *νέ-σ-ο-μαι*, probably also *ναίω* for *να-γ-ω*, *ξ-να-σ-α*, *ξ-ν-σ-ο-θ-ν-ν*.]

नस् 3. *nas*, *f*. (probably fr. rt. *snā*, to bathe, or *snū*, to flow, the initial *s* being dropped; cf. *nasu*; *nas* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *nāsikā*, q.v., in the acc. pl. and remaining cases, e.g. *nasas* or *nāsikās*, *nasā* or *nāsikayā*, *nobhyām* or *nāsikābhyām*; only the weak cases *nasā*, *nasi*, *nasos*, however, appear to occur), the nose; [cf. *nāsā*, *nāsikā*; Lat. *nasus*, *naris*.] — *Nah-kshudra*, *as*, *ā*, *am*, small-nosed. — *Nastak-karman*, *a*, *n*. ‘the putting into the nose,’ taking snuff. — *Nas-tas*, ind. from the nose, into the nose. — *Nasy-ota*, *as*, *ā*, *am* (fr. *nasi* loc. sing. + *ota*), led by a string through the septum of the nose, fastened by the nose, furnished with a nose-ring; an ox or other animal led by a string through the septum of the nose. — *Nas-rat*, *ān*, *atī*, *at*, Ved. having a nose.

Nasa (at the end of an adj. comp.) = 3. *nas*, the nose, see *un-n*, *urū-n*, *kumbhī-n*, *khara-n*, *go-n*, *dru-n*, &c.; (*ā*), *f*. the nose.

Nasi, the nose (?), in *kumbhī-n*, q.v.

Nasta, *as*, *m*. the nose; (*ā*), *f*. a hole bored in the septum of the nose, cf. *nastaka*, *nastita*; (*am*), *n*. a sternutatory, snuff. — *Nastakarana*, *am*, *n*. a kind of instrument used by the Bhikshus for injecting the nose. — *Nasta-tas*, ind. (perhaps only = *nas-tas* with reduplicated affix *tas*), from the nose, out of the nose. — *Nastota* (‘*ta-ota*’), *as*, *m*. an ox led by a string through his nose; (also read *nasy-ota*; see under 3. *nas*.)

Nastaka, *as*, *m*. a hole bored in the septum or bridge of the nose of cattle for draught.

Nastita, *as*, *ā*, *am*, nozzled, having a hole bored in the septum of the nose, an ox or any other draught animal with a string through its nose, (the sort of rein usually employed in India.)

Nasya, *as*, *ā*, *am*, belonging or relating to the nose, nasal, in the nose; (*ā*), *f*. the nose; the string through the nose of an animal [cf. *nāsya*]; (*am*), *n*. the hairs in the nose; a sternutatory, snuff. — *Nasya-vidhī*, *is*, *m*. ‘rules about sternutatories,’ N. of the twenty-seventh chapter of the medical work *Sāmagadhara-saṁhitā*.

नसंविद् *na-saṁvid*, *t*, *f*. unconsciousness; forgetfulness.

नसुकर *na-sukara*, *as*, *ā* or *i*, *am*, not easy to be done.

नह 1. *nah*, cl. 4. P. A. *nahyati*, -*te*, *na-* *nāha*, *nehe*, *naddhā*, *nasyati*, -*te*, *anāt-* *sīt*, *anaddha*, *naddhum*, to bind, tie, bind on, bind round, put on, gird round, bind together; A. to put on one’s self, dress, put on armour, arm one’s self; Caus. *nāhayati*, -*yitum*, Aor. *anīnahat*, to cause to bind or tie together, to cause to put on: Desid. *nīnatsati*, -*te*: Intens. *nānahyate*, *nānaddhi*; [cf. Gr. *νέ-ω*, *νέ-θ-ω*, *νέ-μ-α*, *νέ-σ-ι-σ*, *νέ-σ-ο-ν*, *νέ-ω*, Intens. *νέ-νέ-ω*, *νέ-μ-α*, *νέ-σ-ο*, *ne-men*, *ne-tu-s*, *nee-t-o*, *ne-u-s*: Old Germ. *nā-an*, *nāw-an*, *nāh-an*, ‘to sew;’ *nā-dal*, ‘needle;’ *nah*, ‘near;’ Goth. *nehlā*, ‘a needle;’ *nēhva*, ‘near;’ Angl. Sax. *naedl*, ‘needle;’ *neah*, *neh-st*, *nearra*: Eng. *nigh*: Mod. Germ. *nāh-en*, *nad-el*, *nah*, *nach*, *ge-nug*: Hib. *nasgaim*, ‘I bind;’ *nas*, ‘a tie.’]

2. *nah*, *t*, *f*, Ved. a bond, tie; [cf. *akshā-n*.]

Naha in *dru-naha*, q.v.

Nahana, *am*, *n*, Ved. a bolt, a nail or connecting beam in a wall.

Nahyamāna, *as*, *ā*, *am*, being bound, tied, or fettered.

नहि *na-hi*, ind. for not, surely not, certainly not, by no means, not at all; *na-nahi*, certainly not; (*nahi* is sometimes strengthened in the Veda by other particles, e.g. *nahy arga*, *nahī nu*, *nahī sma*). — *Nahī-mātra*, *as* or *am*, *m*. or *n*. (?), a particular high number; [cf. *na-mātra*.]

नहस् *nahus*, *us*, *m*. a man, one who does not belong to one’s own immediate community, a neighbour [cf. *nābhi*; Mod. Germ. *nahe*]; (collectively) the neighbourhood.

Nahusha, *as*, *m*, Ved. = *nahus*, a man; N. of a son of Manu and author of a Rīg-veda hymn; N. of an ancient king, one of the lunar race, son of Āyus and grandson of Purū-ravas, father of Yayāti, who took possession of Indra’s throne in heaven for a time, but was afterwards deposed and changed into a serpent; (according to others) a son of Ambarīsha, father of Nābhāga; N. of a serpent-demon; N. of a Marut, an epithet of Kṛishṇa-Vishṇu; [cf. *naghu-sha*, *nāhusha*, *nāhushi*.] — *Nahusha-ārta*, *am*, *n*. ‘the life of Nahusha,’ N. of the 112th chapter of the Bhūmī-khaṇḍa of the Padma-Purāṇa. — *Nahushākhyā* (‘*sha-ākh*’), *am*, *n*. the plant *Tabernaemontana Coronaria* (= *tagara-pushpa*). — *Nahushātmaja* (‘*sha-āt*’), *as*, *m*, N. of a king, the son of Nahusha, also called Yayāti.

Nahushṭara, *as*, *ā*, *am*, Ved. nearer (?), nearer than a neighbour.

Nahushya, *as*, *ā*, *am*, Ved. belonging to a descendant of Nahus, belonging to a man in general, human; (*as*), *m*. a man.

ना *nā*, ind. = *na*, no, not.

नाक *nāka*, *as*, *m*. (said to be fr. *na + a-* *ka*, where there is no unhappiness), heaven, the vault or ceiling of heaven, the upper sky, the firmament, sky, atmosphere, ether, paradise, (often in the Veda with *divo*, gen. of 3. *div*, or with *uttama* or *trītiya*; cf. *tri-nāka*, *tri-diva*: in Vājasaneyi-saṁhitā XVII. 67, the scale upwards is given as follows, 1. *Prithivī*, earth; 2. *Antariksha*, atmosphere; 3. *Div*, sky; 4. *Divo-nāka*, upper sky; 5. *Svar-jyotiḥ*, heaven of light or sphere of the luminaries); the sun (?); N. of a Maudgalya; N. of a mythical weapon of Arjuna; (*as*, *ā*, *am*), ‘painless (?),’ N. of a dynasty. — *Nāka-āra*, *as*, *ā*, *am*, walking in the sky (as the Pitis). — *Nāka-nātha*, *as*, *m*. or *nāka-nāthaka*, *as*, *m*. ‘guardian of the sky,’ an epithet of Indra. — *Nāka-nāyaka*, *as*, *m*. ‘chief of the sky,’ an epithet of Indra. — *Nākanāyaka-purohita*, *as*, *m*. ‘Indra’s chief priest,’ an epithet of Bṛhaspati. — *Nāka-pūta*, *as*, *m*. guardian or lord of the sky. — *Nāka-prishṭha*, *am*, *n*. ‘sky-ceiling,’ the upper sky, the uppermost heaven. — *Nāka-prishṭha*, *as*, *ā*, *am*, being in the highest heaven. — *Nāka-loka*, *as*, *m*. the heavenly world. — *Nāka-vanitā*, *f*. ‘a nymph of heaven,’ an Apsaras.

— *Nāka-sad*, *t*, *t*, *t*, resting in the firmament, inhabiting the sky; (*t*), *m*. an inhabitant of heaven, a deity; (*as*), *m*. pl., N. of nine Ekāhas; (*t*), *t*, *n*. of an Ishṭakā. — *Nākāpagā* (‘*ka-āp*’), *f*. the river of heaven, the heavenly Gangā. — *Nākeśa* (‘*ka-īśa*’), *as*, *m*. ‘the lord of the sky,’ an epithet of Indra. — *Nākeśvara* (‘*ka-īś*’), *as*, *m*. ‘the lord of heaven,’ a god. — *Nākaukas* (‘*ka-ol*’), *ās*, *m*. ‘whose dwelling is the sky,’ an inhabitant of heaven, a god.

Nākin, *i*, *m*. a deity, god (as dwelling in Nāka).

— *Nākt-nātha*, *as*, *m*. ‘chief of the gods,’ an epithet of Indra.

नाकु *nāku*, *us*, *m*. (said to be fr. rt. *nam*), an ant-hill or mole-hill, a burrow; a mountain; N. of a Muni or saint. — *Nāku-sadman*, *ā*, *m*. a snake.

नाकुल *nākula*, *as*, *i*, *am* (fr. *nakula*), relating or belonging to an ichneumon, ichneumon-like, similar to an ichneumon; (*as*), *m*. a patronymic from Nakula [cf. *nākulī*]; (*ās*), *m*. pl., N. of a people; (*i*), *f*. the ichneumon plant, a particular plant supposed to furnish the ichneumon or mungoose with an antidote when bitten in a conflict with a snake [cf. *gandha-nākulī*, *nakuleshṭā*]; a sort of pepper, Piper Chaba (= *carva*); the root of the Seemul tree (= *kukkūṭi-kanda*) and several other plants, as *yava-tiktā*, *śveta-kanṭha-kārī*, *sarpa-gandhā*. — *Nākulāndhya* (‘*la-an*’), *am*, *n*. ‘ichneumon blindness,’ a kind of weakness of sight.

Nākulī, *is*, *m*. a descendant of Nakula, a patronymic of Sātānikā.

नाक्र *nākra*, *as*, *m*, Ved. an aquatic animal; [cf. *nakra*.]

नाक्षत्र *nākshatra*, *as*, *i*, *am* (fr. *nakshatra*), belonging to the constellations or lunar asterisms, starry, sidereal; (*am*), *n*. a month computed by the moon’s passage through the twenty-seven mansions, or one of thirty days of sixty Ghatīs each.

Nākshatrika, *as*, *i*, *am*, relating or belonging to the lunar asterisms, sidereal; (*as*), *m*. a month of twenty-seven days, each day being the period of the moon’s passage through a lunar asterism; (*i*), *f*. the state or condition to which a person is subjected agreeably to the asterism presiding over his nativity.

नाग *nāga*, *as*, *m*. (perhaps for original *snāga*; Angl. Sax. *snaca*; Eng. *snake*; or connected with *naga*, a mountain, or *nagna*, naked; said to be fr. rt. 1. *daḥ* through change of *d* into *n*), a snake in general, especially the spectacle-snake or cobra capella, Coluber; a Nāga or fabulous serpent-demon so called, having a human face with the tail of a serpent, (the race of these beings is said to have sprung from Kadrū, wife of Kāśyapa [or from Su-rasā], in order to people Pātālā, one of the regions below the earth, their city is called Bhoga-vatī); an elephant; a shark (= *tantu-nāga*); a cruel or tyrannical person; (at the end of a comp.) ‘an elephant of a man,’ any great or pre-eminent person; N. of several plants, the small tree with fragrant blossoms, Mesua Roxburghii [cf. *nāga-keśara*]; Rottleria Tinctoria (= *pun-nāga*); a Cyperus (= *mustaka*); Piper Betel; a poisonous plant (see *nāga-stokaka*); a cloud; a peg or nail projecting from a wall to hang anything upon; one of the five airs of the body, that which is expelled by eructation; N. of the number seven, (probably to be referred to seven mythical serpents, but eight principal Nāgas are mentioned); N. of a Sādhyā; of a Buddhist teacher; of a king of Āryāvarta, contemporary of Samudragupta; N. of a dynasty consisting of nine or seven princes; N. of several men; N. of a mountain; of a district; (*i*), *f*. a female Nāga; a female elephant; (*am*), *n*. tin; lead; one of the astronomical periods called Karāṇas, (it is one of those termed *dhrūva*, q.v., or invariable, and corresponds to the last half of Anuvāśya or new moon); the effects of that period on anything done or happening during it; (*as*, *i*, *am*), formed or consisting of snakes, serpentine, snaky; relating to serpents or serpent-demons;

elephantine, belonging to or resembling an elephant; (*ā*), f., N. of a woman; [cf. *kṣhīti-n*.°]—*Nāga-kanda*, as, m. a kind of bulbous plant (= *haṣṭi-kandu*).—*Nāga-kanyukā*, f. a serpent-virgin.—*Nāga-karṇa*, as, m. a kind of Ricinus (= *rak-tairāṇḍa*, *haṣṭi-karṇa*).—*Nāga-kiñjalka*, am, n. the blossom of Mesua Roxburghii.—*Nāga-kumāra*, as, m. a prince of the serpent-demons; N. of a class of deities among the Bhavānādhīśas guarding the treasures of Kuvera.—*Nāga-keśa*, as, m., N. of a minister of king Nageśa.—*Nāga-keśara* or *nāga-keśara*, as, m. a small tree with fragrant blossoms (commonly Nageśar), Mesua Roxburghii or Ferrea; (am), n. the blossom of this tree.—*Nāga-khaṇḍa*, N. of one of the nine divisions of Bhārata-varsha.—*Nāga-gandhā*, f. a species of bulbous plant (= *nākulī* or *sarpa-gandhā*).—*Nāga-garbha*, am, n. red lead.—*Nāga-ēḍa*, as, m. 'snake-crested' or 'whose top-knot consists of snakes,' an epithet of Siva.—*Nāga-ēḥatratrā*, f. a kind of plant, Tiaditium Indicum.—*Nāga-ja*, as, ā, am, produced by or born from a Nāga, &c.; (am), n. red lead; tin.—*Nāga-jihvā*, f. 'snake-tongue,' a species of plant, Asclepias Pseudosarsa; (see *sārvā*).—*Nāga-jihvā*, f. red arsenic.—*Nāga-jirana*, am, n. tin.—*Nāga-jirana-satru*, us, m. 'enemy of tin,' orpiment.—*Nāga-tirtha*, am, n., N. of a Tirtha.—*Nāga-datta*, as, ā, am, given by Nāgas or serpents; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; N. of a man related to Śākya-muni; of a king of Āryāvarta, contemporary of Samudra-gupta.—*Nāga-danta*, as, m. elephant's tusk or ivory, the tooth or tusk of an elephant; a shelf, peg, or bracket projecting from a wall and used to hang things upon; (*ā*), f., N. of an Apsaras; (*ī*), f. a species of sun-flower, Heliotropium Indicum; a harlot.—*Nāga-dantaka*, as, m. ivory; a wooden peg or bracket projecting from a wall, a shelf; (*ikā*), f. a plant, commonly called Rāma-dūti, Tragia Involucrata.—*Nāga-damanī*, f. a particular plant (= *jambū*, *jāmbavati*, *vikā*).—*Nāga-dalopama* ('*la-up*'), am, n. the tree Xylocarpus Granatum.—*Nāga-dāsaka*, as, m., N. of a prince.—*Nāga-deṇṭikā*, f. the betel plant.—*Nāga-deva*, as, m., N. of an author.—*Nāga-dru*, us, m. a species of Euphorbia used in offerings to the snake-goddess Manasā (= *samanta-dugdhā*).—*Nāga-dvīpa*, as, m., N. of a Dvīpa in Jambū-khaṇḍa or Bhārata-varsha.—*Nāga-nakshatra*, am, n., N. of the three asterisms forming the Nāga-vithi (?).—*Nāga-nātha*, as, m. the king of the serpents, a serpent-chief; (am), n., N. of a Linga sacred to Siva; (also called *nāganātheśa-linga*).—*Nāga-nābha*, as, m., N. of a man.—*Nāga-nāmaka*, am, n. tin.—*Nāga-nāman*, ā, m. holy basil (= *tulasī*).—*Nāga-nāyaka*, as, m. the leader or chief of the Nāgas or snakes.—*Nāga-nāsā*, f. the trunk or proboscis of an elephant.—*Nāganāśorū* ('*sā-ūrū*'), ūs, f. a woman whose thighs take like the trunk of an elephant; [cf. *karabhorū*, p. 205, col. 2.]—*Nāga-niryūha*, as, m. = *niryūha* and *nāga-danta*, a large pin or bracket projecting from a wall like a shelf.—*Nāga-pañcamī*, f. a particular festival, the fifth day in the light half of month Śrāvaṇa; the fifth day in the dark half of month Āśādhā.—*Nāga-pati*, is, m. a serpent-chief.—*Nāga-patratrā*, f. = *nāga-damanī*.—*Nāga-pattri*, f. a species of plant (= *lakshmanā*).—*Nāga-pada*, as, m. a kind of coitus.—*Nāga-parṇī*, f. the betel plant.—*Nāga-pāla*, as, m., N. of a man; a prince of Sāśikya.—*Nāga-pāsa*, as, m. a sort of magical noose or lasso used in battle to entangle an enemy; 'the serpent-noose,' an epithet of the weapon of Varuṇa, regent of the waters; a kind of coitus.—*Nāga-pāsaka*, as, m. a kind of coitus.—*Nāga-pura*, as, m. 'elephant's town,' ancient Delhi (= *gaṇa-pura*, *hastina-pura*).—*Nāga-pushpa*, as, m., several plants, = *Rottlera Tinctoria* (= *pun-nāga*); Mesua Roxburghii (= *nāga-kesara*); Michelia Champaka (= *campaka*); (am), n. the blossom of this plant; (*ī*), f. = *nāga-damanī*.—*Nāgapushpa-phalā*, f. the plant Benincasa Cerifera (= *kush-*

māṇḍī).—*Nāga-pushpikā*, f. yellow jasmine (= *svarna-yūthī*).—*Nāga-phala*, as, m. the plant Trichosanthes Dioca; (*ā*), f. a various reading for *nāga-balā*.—*Nāga-bulhū*, ūs, f. a female elephant.—*Nāga-bandhaka*, as, m. an elephant-catcher.—*Nāga-bandhu*, us, m. 'elephant-friend, liked by elephants,' the holy fig-tree, Ficus Religiosa (= *asvattha*).—*Nāga-bala*, as, m. 'having the strength of an elephant,' an epithet of Bhīma; (*ā*), f. the plant Uraria Lagopodioides; (am), n. a particular high number.—*Nāga-budhā*, as, m. or *nāga-bodhi*, is, m., N. of a Buddhist teacher.—*Nāga-buddhi*, is, m., N. of a medical author.—*Nāga-bodha*, as, m., N. of an author.—*Nāga-bhagīnī*, f. 'serpent's sister,' N. of the goddess Manasā; (*ā*), f. = *nāga-mātrī*.—*Nāga-bhūlī*, t, m. 'elephant-destroyer,' a species of snake, Amphisbena; (also written *nāga-bhrī*, = *ḍuṇḍu*).—*Nāga-bhūṣaṇa*, as, ā, am, 'decorated with serpents,' an epithet of Siva; [cf. *nāga-ēḍa*.]—*Nāga-bhoga*, as, m. a species of serpent.—*Nāga-maṇḍalika*, as, m. a snake-keeper; a snake-catcher.—*Nāga-matī*, f. the plant Ocimum Sanctum.—*Nāga-maya*, as, ī, am, consisting of or in elephants.—*Nāga-malla*, as, m. 'an athlete among the elephants,' an epithet of Indra's elephant Airāvata.—*Nāga-mātrī*, tū, f. 'mother of serpent-demons,' an epithet of Su-rasā; an epithet of the goddess Manasā (supposed to preside over snakes); red arsenic.—*Nāga-māra*, as, m. a species of pot-herb, also Keśa-rāja.—*Nāga-mudra*, as, m., N. of a Buddhist Stāhira (= *nāga-sena*).—*Nāga-yashṭī*, is, f. or *nāga-yashṭikā*, f. a graduated pole or post for showing the depth of water in a newly dug pond, a boring-rod or stick driven into the earth.—*Nāga-rakta*, am, n. red lead.—*Nāga-ranga*, as, m. the orange, (usually applied to the Sihet orange, Citrus Aurantium).—*Nāga-raṭṭa*, as, m. a various reading for *nāga-vaṭṭa*, q. v.—*Nāga-rāj*, t, m. a serpent-king, a chief of the Nāgas.—*Nāga-rāja*, as, m. 'king of the serpents,' an epithet of Ananta or of Vāsuki, chief of the serpents; a king among the elephants, a large elephant.—*Nāgarāja-kara*, as, m. the trunk of the king of elephants.—*Nāga-rājan*, ā, m. a serpent-king.—*Nāga-ruka*, as, m. = *nāga-ranga*, the orange-tree.—*Nāga-reṇu*, as, m., red lead.—*Nāga-latā*, f. the penis; N. of a woman.—*Nāga-lekhā*, f., N. of a woman.—*Nāga-loka*, as, m. the Nāga world or one of the regions below the earth, otherwise called Pātāla, the world of the serpent-demons, the abode of serpents or the race of serpents collectively.—*Nāga-vaṭṭa*, as, m., N. of a man; [cf. *nāga-raṭṭa*.]—*Nāga-vaṭṭ*, ān, atī, at, consisting of snakes; possessed of elephants.—*Nāga-vadhū*, see *nāga-badhū*.—*Nāga-rana*, am, n. 'serpent-wood,' N. of a place.—*Nāga-vartman*, ā, m., N. of a Tirtha.—*Nāga-vallārī* or *nāga-vallī*, is, ī, or *nāga-vallikā*, f. Piper Betel, the betel plant.—*Nāga-vārīka*, as, m. a royal elephant; an elephant-driver or keeper; a peacock; an epithet of Garuḍa, the bird of Vishnu; the chief person in a court or assembly.—*Nāga-vāsa*, as, m. 'abode of snakes,' N. of a lake supposed to have been formed originally by the valley of Nepal.—*Nāga-vithī*, f. a row of serpents; the serpents' path, that part of the moon's path which contains the asterisms Svāti or (according to others) Āśvinī, Bharanī, and Kṛtikā; N. of a daughter of Yāmi who was the daughter of Dakṣha and wife of Dharma; of a daughter of Kaśyapa by Yāminī.—*Nāga-vriksha*, as, m. a species of tree.—*Nāga-sata*, as, m., N. of a mountain.—*Nāga-srī*, is, f., N. of a queen.—*Nāga-sambhava*, am, n. minimum or red lead.—*Nāga-sambhūta*, 'produced from serpents,' epithet of a sort of pearl.—*Nāga-sāhvaya*, as, ā, am, called after elephants, (generally with *nagara* = 'elephant's town,' i. e. Hastina-pura).—*Nāga-sugandhā*, f. the ichneumon plant (= *su-gandhā*, *sarpa-sugandhā*, *bhujangāḍhi*; cf. *nākulī*).—*Nāga-sena*, as, m., N. of a Buddhist Stāhira; a king of Āryāvarta and contemporary of Samudra-gupta.—*Nāga-stokaka*, am, n. a species of poisonous plant.—*Nāga-sihala*,

N. of a village near Mathurā.—*Nāga-sphoṭā* or rather *nāga-sphoṭā*, f. two plants (= *danti* and *nāga-danti*).—*Nāga-svarūpīnī*, f. a kind of metre consisting of four lines of eight syllables each.—*Nāga-hanu*, us, m. a kind of perfume (= *nakha*).—*Nāga-hantrī*, f. a species of plant (= *bandhyā-karkoṭakī*; cf. *nāgarātrī*).—*Nāga-hrada*, am, n. a lake inhabited by snakes or serpent-demons.—*Nā-gākhyā* ('*ga-ākh*'), as, m. = *nāga-kesara*, Mesua Roxburghii.—*Nāgānga*, am, n. Hastina-pura.—*Nā-gānganā* ('*ga-an*'), f. a female elephant; the proboscis of an elephant; [cf. *nāgūjanā*.]—*Nāgān-ēalā* ('*ga-an*'), f. = *nāga-yashṭī*, q. v.—*Nāgān-janā*, f. the female of an elephant (= *nāga-yashṭī*, q. v.).—*Nāgādhīpa* ('*ga-adh*'), as, m. 'the serpent-prince,' an epithet of Sesha.—*Nāgādhīpati* ('*ga-adh*'), is, m. 'serpent-chief,' an epithet of Virūdhaka.—*Nāgādhīrāja* ('*ga-adh*'), as, m. the king or chief of the elephants.—*Nāgānanda* ('*ga-an*'), as or am, m., n. (?), or *nāgānanda-nā-ṭaka*, am, n., N. of a play ascribed to king Harsha.—*Nāgāntaka* ('*ga-an*'), as, m. 'destroyer of serpents,' an epithet of Garuḍa, the bird of Vishnu.—*Nāgābhūhu*, us, or *bhū* ('*ga-abh*'), ūs, m., N. of a Buddha.—*Nāgārātrī* ('*ga-ar*'), is, m. a species of plant (= *bandhyā-karkoṭakī*; cf. *nāga-hantrī*).—*Nāgārī* ('*ga-ari*'), is, m. 'enemy of serpents,' epithet of Garuḍa.—*Nāgarūdhā* ('*ga-ār*'), as, ā, am, mounted or riding upon an elephant.—*Nāgar-juna* ('*ga-ar*'), as, m., N. of an ancient Buddhist teacher of the rank of a Bodhi-sattva, said to be the author of the Yoga-ratna-mālā or Āśārya-ratna-mālā; (*ī*), f., N. of a rock-cavern.—*Nāgālabu* ('*ga-al*'), ūs, f. a species of gourd (= *kumbha-tumbi*).—*Nāgāsana* ('*ga-as*'), as, m. 'snake-eater,' a peacock; an epithet of Garuḍa.—*Nā-gāhva* ('*ga-āh*'), am, n. 'the town called after elephants,' Hastina-pura; (*ā*), f. a species of bulbous plant (= *lakshmanā*; cf. *nāga-pattri*).—*Nāgāh-raya* ('*ga-āh*'), as, m. a species of plant; an epithet of Tathāgata-bhadra.—*Nāgendra* ('*ga-in*'), as, m. a serpent-prince, serpent-chief; (*ī*), f., N. of a river.—*Nāgeśa* ('*ga-īśa*'), as, m., N. of a prince; an epithet of Patañjali; *Nāgeśa* or *Nāgeśa-bhaṭṭa*, N. of a grammarian, see *Nāgojī*; (am), n., N. of a Linga in Dārūkā-vana.—*Nāgeśvara* ('*ga-īś*'), as, m., N. of a man; (*ī*), f., N. of the deity Manasā; (am), n., N. of a Linga.—*Nāgeśvara-tirtha*, am, n., N. of several sacred bathing-places.—*Nāgodara* ('*ga-ud*'), as, m., N. of a medical author; (am), n. a medical term for a peculiar disease of pregnancy, dissolution of the fetus in the womb; a breast-plate, a cuirass.—*Nāgodbheda* ('*ga-ud*'), as, m., N. of a sacred spot where the river Saras-vatī reappears.

Nāgaka, as, m., N. of a man.

Nāgin, ī, inī, ī, having serpents, covered with or surrounded by serpents; snakey.

Nāgoda, am, n. armour for the front of the body; [cf. *nāgodara* above.]

नागपैय *nāgapaiya*, as, m., N. of a poet mentioned in the Sārngadhara-paddhati.

नागम्मा *nāgammā*, f., N. of a female poet.

नागर *nāgara*, as, ī, am (fr. *nagara*), town-born, town-bred, city, citizen; relating or belonging to a town, civic; spoken in a town or city; polite, civil; clever, sharp, knowing; bad, vile; nameless; (as), m. a citizen; = *paura*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; a husband's brother; an orange; a lecturer; denial of knowledge; hardship, toil, fatigue; desire of final beatitude; (*ī*), f. the Nāgari or Deva-nāgari (q. v.) character in which Sanskrit is commonly written; a species of Euphorbia (= *snukhī*); a clever or crafty or intriguing woman; (am), n. dry ginger; the root of Cyperus Pervenis; a sort of coitus.—*Nāgara-khaṇḍa*, as, m., N. of a section of the Skanda-Purāṇa.—*Nāgara-ghana*, as, m. or *nāgara-mustā*,

f. a species of grass, *Cyperus*. — *Nāgarāhva* (°ra-āh°), *am*, n. dry ginger. — *Nāgarothā* (°ra-ut°), f. = *nāgaru-mustā*, q. v.

Nāgaraka, *as*, i, *am*, living in a town, (opposed to *āraṇyaka*); clever, cunning; (*as*), m. a citizen; the chief of the police or of a town; an artist; a thief, (a various reading for *nāgarika*); (*am*), n. dry ginger; [cf. *nāgara*.]

Nāgarika, *as*, i, *am*, town-born, town-bred; living in or inhabiting a town; produced from a town; polite; clever, cunning; (*as*), m. a citizen, the chief of a town, superintendent of police; (*am*), n. the toll raised from a town. — *Nāgarika-pura*, *am*, n., N. of a town. — *Nāgarika-bala*, *am*, n. the guard of a police-officer.

Nāgareyaka, *as*, i, *am*, city, citizen.

Nāgarya, *am*, n. town-life, shrewdness.

नागरमर्दि *nāgaramardī*, *is*, m. (fr. *nagara-mardin*), a patronymic from *Nagara-mardin*.

नागरीद *nāgarīda*, *as*, m. a libertine, rake, blackguard; (probably for *nāgavīta* below.)

Nāgavīta, *as*, m. a rake; intriguer, match-maker.

नागशुखी *nāgaśukhī*, f. a species of gourd; (also read *nāmaśukhī*.)

नागुली *nāgulī*, f., N. of a town.

नागोजी *nāgojī* or *nāgojī* or *nāgojī-bhaṭṭa*, *as*, m., N. of a modern grammarian, also called *nāgaśa-bhaṭṭa*, author of a *Vivaraṇa* or interpretation of Kaiyaṭa's commentary on Patañjali, of a grammar called *Paribhāṣendu-śekhara*, &c.

नागनजित *nāgnajit*, *as*, m. (fr. *nagna-jit*), a descendant of *Nagna-jit*; (i), f., N. of one of the wives of *Kṛṣṇa*; (wrongly spelt *nagnajitī*.)

नाचिक *nācika*, *as*, m., N. of a son of *Viśvā-mitra*.

नाचिकेत *nācīketa*, *as*, i, *am* (fr. *na-cīketa*, q. v.), relating to *Na-cīketa* or *Na-cīketas*; (*as*), m. a synonym of fire, (wrongly written *nācīketu*); N. of an ancient sage, son of *Uddālaki*; [cf. *na-cīketa*, *tri-nācīketa*.]

नाचीन *nācīna*, *ās*, m. pl., N. of a people.

नाञ्जक *nāñjaka*, *as*, m., N. of a man.

नाट *nāṭa*, *as*, *am*, m. n. (fr. rt. *naṭ*), dancing, acting, a dance; (*as*), m., N. of a *Nāgarāja*; (*ās*), m. pl., N. of a people, = *karnāṭaka*, the Carnatic; (i), f., scil. *bhāṣā*, the language spoken by the *Nāṭas*. — *Nāṭmra* (°ta-am°), *as*, m. the water-melon, *Cucurbita Citrullus*.

Nāṭaka, *as*, i, *am*, dancing, acting; (*am*), n. a play, drama; the first of the ten pieces of dramatic compositions of the first order; (*as*), m. an actor, dancer, mime; N. of a mountain in *Kāmakhyā*; (*ikā*), f. a kind of play, see below; (*akī*), f. the court of *Indra*. — *Nāṭaka-prapāñcā*, *as*, m. course or arrangement of a drama. — *Nāṭaka-ratna-kosha*, *as*, m. 'treasure of jewels of plays', N. of a work. — *Nāṭaka-vīdhī*, *is*, m. mimic art, dramatic action. — *Nāṭakāvātara* (°ka-av°), *as*, m., N. of a work.

Nāṭakīya, *as*, ā, *am*, dramatic.

Nāṭakeya, *as*, m. pl., N. of a people.

Nāṭāra, *as*, m. (fr. *naṭī*), the son of an actress; [cf. *nāṭera*, *nāṭeya*.]

Nāṭikā, f. a short or light comedy, the first of the *Upa-rūpakas* or dramas of the second order.

Nāṭhaka, *am*, n. a mimic representation, a gesture.

Nāṭeyā, *as*, m. the son of an actress or dancing-girl.

Nāṭera, *as*, m. = *nāṭeya*; [cf. *nāṭāra*.]

Nāṭya, *am*, n. dancing, mimic or dramatic representation, a play; action on the stage, the science or art of dancing or acting, scenic art, the union of song, pantomime dance and instrumental music; the costume of an actor; (*as*), m. an actor, mime. — *Nāṭya-darpaṇa*, *am*, n. 'mirror of acting', N. of a work.

— *Nāṭya-dharmikā* or *nāṭya-dharmī*, f. the rules of dramatic representation. — *Nāṭya-prīya*, *as*, m. 'fond of dancing,' an epithet of *Siva*. — *Nāṭya-loṭana-kāra*, *as*, m., N. of a work on acting. — *Nāṭya-varga*, *as*, m., N. of a chapter of the *Nāma-līṅgaśāstra* by *Amara-siṃha*. — *Nāṭya-sālā*, f. a room or building for dramatic exhibitions, a theatre, a dancing-room, (according to some it should be built near the gate of a palace.) — *Nāṭya-sāstra*, *am*, n. any book on dancing or dramatic representation. — *Nāṭyācārya* (°ya-āc°), *as*, m. a dancing-master. — *Nāṭyokti* (°ya-uk°), *is*, f. dramatic phraseology.

नाड *nāḍa*, *am*, n. = *nāla*.

नाडपितृ *nāḍapitṛ*, *Ved.*, N. of a place.

नाडायन *nāḍāyana*, *as*, m. (fr. *naḍa*), a patronymic from *Naḍa*.

Nāḍāyanaka, relating to *Nāḍāyana*.

नाडि *nāḍī*, *is*, or *nāḍī*, f. (fr. *naḍa*, q. v.), the tubular stalk or culm of any plant; the hollow stalk of a lotus, &c.; any tubular organ of the body (as an artery, vein, intestine, &c.); any pipe or tube, a flute; a fistulous sore, fistula, sinus [cf. *nāḍī-vraṇa*]; the pulse either at the hand or feet, &c.; a measure of time = $\frac{1}{100}$ of a sidereal day or $\frac{1}{2}$ *Muhūrta*; a period or hour of twenty-four minutes; the box of a wheel (*Ved.*); a sort of bent grass; a juggling trick, deception. — *Nāḍī-cīra*, *am*, n. a small reed or tube round which the wool is wound, (it is then used as a shuttle.) — *Nāḍīn-dhama*, *as*, ā, *am*, causing movement of the intestines (as fright), terrifying; (*as*), m. a goldsmith; (also read *nāḍīn-dhama*). — *Nāḍīn-dhaya*, *as*, i, *am*, drinking or sucking through a tube. — *Nāḍī-pattra*, *am*, n. an esculent root, *Arum Colocasia*. — *Nāḍī-maṇḍala*, *am*, n. the celestial equator. — *Nāḍī-kalāpaka*, *as*, m. a species of plant (= *gandhinī* in *Hindī*). — *Nāḍī-carāṇa*, *as*, m. 'whose feet or legs are like stalks,' a bird. — *Nāḍī-jangha*, *as*, m. 'having stalk-like legs,' a crow; N. of a fabulous crane; N. of a holy teacher or saint; [cf. *nāḍī-jangha*]. — *Nāḍī-tarāṇa*, *as*, m. = *kāḍola*; a sort of poison; an astrologer; a ravisher, debaucher (= *rata-hīṇāka*; cf. *nāḍī-tarāṇaka*). — *Nāḍī-tikṭa*, *as*, m. a species of *Nimba* growing in *Nepal* (= *neṇpāla-nimba*). — *Nāḍī-datta*, *as*, m. = *nāḍīkī-datta*, q. v. — *Nāḍī-dha*, *as*, m. 'thin-bodied like a tube or stalk,' N. of one of the attendants of *Siva* (= *bhṛīṅgin*; cf. *nāḍī-vigraha*). — *Nāḍī-nakṣatra*, *am*, n. the planet of a person's nativity (= *jānuva-nakṣatra*). — *Nāḍīn-dhama* = *nāḍīn-dhama*, q. v. — *Nāḍī-parikṣhā*, f. feeling the pulse; N. of a medical work. — *Nāḍī-prakāśa*, *as*, m., N. of a pharmaceutical work commented on by *Sankara-sena*. — *Nāḍī-maya*, *as*, i, *am*, abounding with blood-vessels. — *Nāḍī-yantra*, *am*, n. any tubular instrument. — *Nāḍī-vigraha*, *as*, m., N. of *Bhṛīṅgin*, one of *Siva*'s chief attendants; [cf. *nāḍī-dha*]. — *Nāḍī-vraṇa*, *as*, m. an ulcer, a fistula, fistulous sore, sinus. — *Nāḍī-sūka*, *as*, m. a species of vegetable (= *nāḍika*). — *Nāḍī-suddhi*, *is*, f., N. of a *Yoga* work. — *Nāḍī-saṅkhyā*, f., N. of a chapter of the *Purāṇa-sarva-sva*. — *Nāḍī-saṅcāra*, *as*, m., N. of the forty-second chapter of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa*. — *Nāḍī-sneha*, *as*, m. a N. of *Bhṛīṅgin*; see *nāḍī-vigraha*. — *Nāḍī-hīṅgu*, u, n. = *hīṅgu-nāḍikā*, the resin of the plant *Gardenia Guinifera*?; (*us*), m. a plant (= *vanṣu-patṛī*).

Nāḍika, *am*, n. the plant *Ocimum Sanctum* (= *kāla-śaka*); (*ā*), f. a hollow stalk or stalk in general; any tubular organ of the body (as an artery, vein, intestine, &c.); a fistulous sore; a ray of the sun (supposed to be hollow); an Indian hour or twenty-four minutes = $\frac{1}{100}$ of a sidereal day = $\frac{1}{2}$ *Muhūrta*; a measure of length = $\frac{1}{2}$ *Daṇḍa*, (also read *nāṭhā*); a piece of metal on which the hours are struck, an Indian clock, a gong. — *Nāḍīkī-datta*, *as*, m., N. of an author mentioned in the *Saṃskāra-tattva* by *Raghu-nandana*; [cf. *nāḍī-datta*.]

Nāḍika, *as*, m. a species of pot-herb (= commonly *pāṭṣāk*); *Corchorus Olitorius*; (*ā*), f. the wind-pipe or throat.

नाडिकेल *nāḍikela* or *nāḍīkela*, *as*, m. = *nārikela*, the cocoa-nut palm.

नाडीच *nāḍīca*, *as*, m. an esculent root, *Colocasia Antiquorum*.

नाडुलेय *nāḍuleya*, *as*, m. a metronymic from *Naḍvalā*.

नायक *nāyaka*, *am*, n. a coin or anything stamped with an impression. — *Nāyaka-parikṣhā*, f. 'the testing of coin,' assaying. — *Nāyaka-parikṣin*, i, m. 'coin-tester,' an assayer, assay-master.

नातिचिर *nāti-cīra*, *as*, ā, *am*, not very long (in time), of no long duration; (*āt* or *e*), ind. in no very long time, soon.

नातिदूर *nāti-dūra* (na-ati-d°), *as*, ā, *am*, not very distant; (*e*), ind. not far from (with abl. or gen.); (*am*), ind. not very far, no great distance, not far away. — *Nātidūra-nirikṣin*, i, iṇi, i, not seeing very far, not far-sighted.

नातिभिन्न *nāti-bhinna* (na-ati-bh°), *as*, ā, *am*, not very different from (with abl.).

नातिवाद *nātivāda* (na-at°), *as*, m. avoiding opprobrious or abusive language, abstaining from reproach.

नात्र *nātra*, *am*, n. (for *nantra*), praise, eulogium; surprise, wonder; (*as*), m. *Siva*; a sage.

नाथ *nāth* (allied to rt. *nādh* and generally identified with it), cl. i. P. *nāthati*, *nanātha*, *nāthātā*, *nāthīshyati*, *anāthit*, *nāthitum*, to ask, solicit, beg for anything (with dat. or gen. of the object or with two acc.); to have power; to be master; to harass, destroy (?); to be sick or ill (?); (in the *Veda* only the part. *nāthita* and *nāthā-nāna* fr. *nādh* appear to occur); [cf. rt. *nādh*; Old Germ. *nōt*, 'necessity'; Mod. Germ. *noth*; Angl. Sax. *nead*, *neod* = Eng. *need*; Goth. *nauthyan*, 'to force'.]

Nātha, *am*, n. refuge, help; (*as*), m. a protector, patron, master, leader, ruler, lord, (often at the end of a comp., see *jivita-n°*, *parjanya-n°*, *ku-n°*; and often used at the end of names of gods and men, see *govinda-n°*, *jagan-n°*, *trailokya-n°*); a husband [cf. *a-n°*]; a possessor [cf. *sa-nātha*, possessed of]; a rope passed through the nose of a draft ox [cf. *nātha-harī*]; N. of an author; [cf. *a-n°*, *ku-n°*, *govinda-n°*]. — *Nātha-kāma*, *as*, ā, *am*, *Ved.* seeking for help or protection, seeking a refuge. — *Nātha-kumāra*, *as*, m., N. of a poet mentioned in the *Sāringadhara-paddhati*. — *Nātha-tva*, *am*, n. the office or dignity of a protector or patron, protectorship, patronage. — *Nātha-rat*, ān, *atī*, *atī*, having a patron or protector, having a master, dependant, subservient, subject; (*nti*), f. having a husband. — *Nātha-vid*, t, t, i, or *nātha-vindu*, *us*, *us*, u, *Ved.* possessing or granting protection. — *Nātha-harī*, *is*, *is*, i, carrying a master, any animal bridled by the nose. — *Nātha-hāra*, *as*, i, *am*, taking or carrying a master, &c.

Nāthamāna, *as*, ā, *am*, *Ved.* seeking help, asking, begging.

Nāthāya, *Nom. P.* *nāthāyati*, -*yitum*, to become a protector or patron, to grant a request.

Nāthita, *as*, ā, *am*, one who needs help, needy, oppressed.

Nāthin, i, iṇi, i, having a protector or master.

नाद *nāda*, *as*, m. (fr. rt. *nad*), a loud sound, cry, sounding, roaring, bellowing, crying, a sound or tone in general, (sometimes at the end of an adj. comp., e. g. *dāruṇa-nāda*, *as*, ā, *am*, sounding dreadfully); (in the *Yoga*) the nasal sound represented by a semicircle and used as an abbreviation or hieroglyphic in mystical words; one who praises. — *Nāda-tā*, f. the quality of sounding.

— *Nāda-purāṇa*, *am*, *n*, *N*. of a Purāṇa treating of musical sounds. — *Nāda-vat*, *ān*, *ati*, *at*, pronounced with sound (as letters), sonant. — *Nāda-vindūpanishad* (^o*du-up*), *i*, *f*, *N*. of an Upanishad.

Nādi, *is*, *is*, *i*, *s*, sounding, roaring.

Nādin, *i*, *inī*, *i*, who or what sounds, sounding, resonant, sounding aloud, pronounced with sound (as a letter); roaring, bellowing, braying, (often at the end of a comp.; cf. *khara-n*, *gardabha-n*); (*i*), *m*, *N*. of a Dānava; of a Brāhman metamorphosed into an antelope.

नादर *nādara* (*na-ād*), *as*, *m*. disrespect, disregard, inattention.

नादिक *nādika*, *N*. of a country.

नादिग *nādiga*, *as*, *m*, *N*. of a man.

नादेय 1. *nādeya*, *as*, *i*, *am* (fr. *nādī*), coming from or belonging to a river, river-born, fluvial, fluviatic, aquatic, marine; (*as*), *n*. the reed *Saccharum Spontaneum* (= *kāśa*); *Calamus Rotang* (= *vānira*); (*i*), *f*. several plants, a species of reed growing usually near water, *Calamus Fasciculatus* (= *ambu-vetasa*, = *jala-vānira*); the orange-tree (= *bhūmi-jambūka*, *bhūmi-jambū*, or *bhū-jambā*); *Sesbania Egyptica* (= *jayā*); the China rose (= *japā*, *javā*, = *vyangushtha*, = *agui-mantha*, *kāka-jambū*); (*am*), *n*. rock-salt (= *saindhava*); antimony (= *saurīrājana*).

Nādyā, *as*, *ā*, *am*, coming from a river, fluvial, river-born.

नादेय 2. *nādeya* (for *na ādeya*), not to be taken, &c.

नाध *nādh* (= *nāth*, *q. v.*), *cl. I. A. nā-dhate*, *nanādhe*, *nādhishyate*, *nādhitum*, to ask, beg for, crave, &c. See *rt. nāth*.

Nādhamaṇa, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

Nādhās, *as*, *n*. (probably = *nātha*), Ved. refuge, help.

नान *nāna*, *as*, *m*, *N*. of a man.

नानद् *nānada*, *am*, *n*. (fr. *rt. nad*), *N*. of a Sāman; [cf. *nānada*.]

नानन्द *nānanda*, *am*, *n*. (fr. *rt. nand*), scil. *indrasya*, *N*. of a Sāman; [cf. *nānada*.]

नानर्दमान *nānardamāna*, *as*, *ā*, *am* (fr. the *Intens.* of *rt. nard*), sounding loudly, roaring lustily.

नाना *nānā*, *ind.* (probably a reduplication of the negative particle *na* or of the pronominal affix *na* in *a-na* &c.), in different or various ways, in different places, manifoldly, differently, variously; distinctly, separately; (when used as an adj. at the beginning of a comp. =) of different kinds, of different classes, various, sundry, different, manifold, diverse; (according to Pān. II. 3, 32) = *vinā*, without (with gen., abl., inst.). — *Nānā-kanda*, *as*, *m*. a species of bulbous plant (= *piṇḍālu*). — *Nānākāra* (^o*nā-āk*), *as*, *ā*, *am*, of different forms or manifold kinds, manifold, various. — *Nānā-kāram*, *ind.* having done variously. — *Nānā-graha*, *as*, *m*. taking separately, (used to explain *ava-graha*). — *Nānā-jātiya*, *as*, *ā*, *am*, of various kinds or sorts, belonging to different classes, &c. — *Nānātma-vādin*, *i*, *inī*, *i*, maintaining the Sāṅkhya doctrine that each individual being has a soul distinct from the universal spirit. — *Nānātyaya* (^o*nā-at*), *as*, *ā*, *am*, of different kinds, manifold. — *Nānā-tva*, *am*, *n*. variety, diversity, difference, manifoldness, (opposed to *eka-tva*, *atikya*). — *Nānā-dānāni*, *n*. pl. 'various presents,' *N*. of a chapter of the Purāṇa-sarva-sva. — *Nānā-deśya*, *as*, *ā*, *am*, belonging to or coming from different districts or countries. — *Nānā-dharmān*, *ā*, *ā*, *a*, Ved. having different customs or characteristics. — *Nānā-dhātu-sata*, *am*, *n*. a hundred various

minerals. — *Nānādhātu-samākīrṇa*, *as*, *ā*, *am*, filled with various minerals. — *Nānā-dhī*, *is*, *is*, *i*, Ved. having different intentions. — *Nānā-dhvanī*, *is*, *m*. a musical instrument of more than one tone. — *Nānā-nāma-nirāpūṇa*, *am*, *n*, *N*. of the tenth chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Nānā-pakṣhi-guṇākīrṇa* (^o*na-āk*), *as*, *ā*, *am*, filled with flocks of various birds. — *Nānāpakṣhi-nishevita*, *as*, *ā*, *am*, frequented by various birds. — *Nānā-pada*, *am*, *n*, Ved. a different or separate or independent word. — *Nānāpada-stha*, *as*, *m*, Ved. (an accent) standing on distinct words or on a separate word (?). — *Nānā-prabhṛitī*, *is*, *is*, *i*, Ved. beginning differently, (opposed to *nānudarka*). — *Nānā-bhaṭṭa*, *as*, *m*, *N*. of the great-grandfather of Ranga-nātha, a commentator on Kālī-dāsa's Vikramorvaśī. — *Nānā-mṛga-gaṇa*, *as*, *m*. pl. flocks of various animals. — *Nānā-ratham*, *ind.*, Ved. in many chariots, in various cars. — *Nānā-rasa*, *as*, *ā*, *am*, of different flavours, variously flavoured. — *Nānā-rāga*, *as*, *ā*, *am*, variegated, of many colours. — *Nānā-rūpa*, *āṇi*, *n*. pl. various forms, different shapes; (*as*, *ā*, *am*), of different forms or shapes, of various kinds, multifiform, various. — *Nānārūpa-tā*, *f*, Ved. multififormity, diversity of form, variousness. — *Nānārtha* (^o*nā-ar*), *as*, *ā*, *am*, having a different aim or object, containing something else (as a new sentence or thing); having different meanings (as a word). — *Nānārtha-kosha*, *as*, *m*. a dictionary which contains words with different meanings. — *Nānārtha-dhvanī-manjari*, *f*. 'a cluster or nosegay of words with different meanings,' *N*. of a dictionary by an anonymous author. — *Nānārtha-ratna-tilaka*, *N*. of a dictionary, = *anekārtha-tilaka*. — *Nānārtharatna-mālā*, *f*. 'necklace of words of different meanings,' *N*. of a glossary. — *Nānārthasamgraha*, *as*, *m*. 'collection of words with different meanings,' *N*. of a dictionary by Ajaya-pāla. — *Nānā-varṇa*, *as*, *m*. pl. different colours; (*as*, *ā*, *am*), many-coloured, variegated. — *Nānā-vidha*, *as*, *ā*, *am*, of various sorts, of sundry kinds, in various ways, multifiform, manifold. — *Nānā-vīrya*, *as*, *ā*, *am*, having different effects, having manifold efficacy. — *Nānāvīrya-tā*, *f*, Ved. the state of having manifold efficacy. — *Nānā-sūrya*, *as*, *ā*, *am*, Ved. illuminated by different suns.

Nānānam, *ind.*, Ved. = *nānā*, differently, separately, &c.

नानान्द्र *nānāndra*, *as*, *m*. (fr. *nanāndri*), a husband's sister's son, a sister-in-law's son.

नानुष्ठेय *nānushṭheya* (*na-an*), *as*, *ā*, *am*, not to be performed, improper, unusual, not right.

नानू *nānū*, *ūs*, *m*, *N*. of a man.

नान्त *nānta* (*na-an*), *as*, *ā*, *am*, = *an-anta*, endless.

नान्तरीयक *nāntariyaka* (*na-an*), *as*, *ā*, *am*, inseparable, invariably connected.

नान्त *nānta*, *am*, *n*. (fr. *rt. nant*), praise, eulogy; [cf. *nātra*.]

नान्द *nānda*, *as*, *i*, *am* (fr. *nanda*), relating to Nanda.

नान्द *nāndana*, *am*, *n*. (fr. *rt. nand* or *nandana*), Ved. a pleasure-garden, a paradise, elysium; [cf. *nandana*.]

नान्दिन *nāndin*, *i*, *m*. the speaker of the benediction before the commencement of a play.

नान्दी *nāndī*, *f*. (fr. *rt. nand*), joy, satisfaction; prosperity; eulogium or praise of a deity, or a prayer recited in benedictory verses at the opening of a religious ceremony or of a drama, (generally a kind of blessing pronounced as a prologue to a Nāṭaka or play; cf. *nandī*). — *Nāndī-kara*, *as*, *m*. the speaker of the benediction at the opening of a drama; (also with the vowel *i* made short, *nāndī-kara*). — *Nāndī-nināda*, *as*, *m*. a shout of joy.

— *Nāndī-paṭa*, *as*, *m*. = *nāndī-mukha*, the lid or cover of a well. — *Nāndī-pura*, *am*, *n*, *N*. of a town in the East. — *Nāndipuraka*, *as*, &c., coming from or relating to the town Nāndī-pura. — *Nāndī-mukha*, *as*, *i*, *am*, (with *pitaras* or *pitrī-gaṇas*) the class of manes of deceased progenitors to whom the Nāndī-mukha Śrāddha is offered; (*am*), *n*. (with or without *śrāddha*) a Śrāddha or commemorative offering to the manes preliminary to any joyous occasion, as initiation, marriage, &c., in which nine balls of meat are offered to the deceased father, paternal grandfather, and great-grandfather; to the maternal grandfather, great-grandfather, and great-great-grandfather; and to the mother, paternal grandmother, and paternal great-grandmother; (*as*), *m*. = *nāndī-paṭa*, the lid or cover of a well; (*i*), *f*. a female ancestor sharing in the above Śrāddha; a kind of grain reckoned among the Ku-dhānyas; a kind of metre consisting of four lines of fourteen syllables each; [cf. *nāndī-mukha*.] — *Nāndī-rava*, *as*, *m*. a cry of joy. — *Nāndī-vādin*, *i*, *m*. the speaker of the prologue or introduction to a drama; a drummer, one who beats a drum at festivals. — *Nāndī-śrāddha*, *am*, *n*. = *nāndī-mukhaṃ śrāddham*, *q. v.*

Nāndika, *as*, *m*. a post in a door-way set up for good luck; (also read as *du. nāndikau*.)

नान्दुक *nānduka*, *as*, *m*, *N*. of a man.

नापि *nāpi* (*na-api*), *ind.* not even. See *na*.

नापित *nāpita*, *as*, *m*. (according to some a corruption of *snāpitṛ*, one who bathes), a barber, a shaver; (*i*), *f*. the wife of a barber; [cf. *vapitrī*.] — *Nāpita-vāstu*, *u*, *n*. a barber's dwelling. — *Nāpita-vāstuka*, *as*, *i*, *am*, belonging to or coming from the dwelling of a barber. — *Nāpita-sālā* or *nāpita-sālīkā*, *f*. a barber's shop.

Nāpitāyāni, *is*, *m*. the son or offspring of a barber.

Nāpitāya, *as*, *m*. the son of a barber; (*am*), *n*. the trade or business of a barber.

नाभ *nābh*, *p*, *f*. (fr. *rt. i. nabh*), Ved. an opening, aperture, mouth (?); a rent (?); (Sāy.) destructive, obstructing.

नाभ *nābha*. See p. 478, col. 1.

नाभक *nābhaka*, *as*, *m*. a myrobalan, Terminalia Chebula.

नाभस *nābhasa*, *as*, *i*, *am* (fr. *nabhas*), celestial, heavenly, appearing in the sky; (with *yoga*) *N*. of certain constellations, (according to Bhaṭṭotpala there are thirty-two, divided into four classes, viz. three Āśraya-yogas, two Dala-yogas, twenty Ākṛitī-yogas, and seven Saṅkhyā-yogas.) — *Nābhasa-yogādhyāya* (^o*ga-adh*), *as*, *m*, *N*. of the twelfth chapter of the Brihaj-jātaka, an astrological work by Varāha-mihira.

नाभाक *nābhāka*, *as*, *i*, *am* (fr. *nabhāka*), belonging to or composed by Nabhāka; (*as*), *m*. (like *nabhāka*), Ved., *N*. of a Rishi of the Kaṇva family.

नाभाग *nābhāga*, *as*, *m*. (fr. *nabha-ga*), *N*. of a son of Manu Vaivasvata; a patronymic of Ambarīsha [cf. *nābhāgi*]; a son of Manu and father of Ambarīsha, &c.; a son of Nabha-ga or Nabhāga and father of Ambarīsha; a son of Śruta and father of Ambarīsha; of a son of Nedishṭha or Arishṭa or Disṭha and father of Bhalandana; of a son of Yayāti, grandson of Ambarīsha, and father of Aja; [cf. *nābhāga*, *nābhā-nedishṭha*.] — *Nābhāga-dishṭa*, *as*, *m*, *N*. of a son of Manu Vaivasvata; [cf. *nābhā-nedishṭha*, *nābhāga*, *dishṭa*.] — *Nābhāga-dheya*, perhaps = *nābhāga-bhāgadheya*, one who has the same lot or destiny as Nabhāga. — *Nābhāga-nedishṭha*, *as*, *m*. and *nābhāgarishṭa* (^o*ga-ar*), *as*, *m*, *N*. of a son of Manu Vaivasvata; [cf. *nābhāga*, *arishṭa*.]

Nābhāgi, *is*, *m*. a patronymic of Ambarīsha.

नाभि *nābhi*, *is*, or *nābhi*, *f*. (according to

lexicographers also m.; probably fr. *nabh*, an older form of rt. 1. *nah*, to bind, connect, the navel; any navel-like cavity; the nave of a wheel (e.g. *tri-nābhī cakram*, a three-naved wheel, a wheel with a triple nave or centre, *Rig-veda* I. 164. 2); the centre, focus, central point, middle, point of junction or that which holds the parts of anything together, point of concentration, chief point, chief, head, (hence *nābhīr nṛpa-maṇḍalasya* in *Raghu-V. XVII. 19* = the chief of the circle of kings); the close connection of relations, near relationship, community of race or family; home; a near relation; musk (= *mṛga-nābhī*); (*is*), m. a sovereign, a lord paramount; a chief; a Kshatriya or Hindu of the regal and military tribe; N. of a grandson of Priya-vrata [cf. *nābhī-gupta*, *nābhī-varsha*], son of Agnidhra and father of Rishabha; of the father of Rishabha, first Arhat of the present Ava-sarpiṇī; [cf. *nābhā*, 2. *nābhya*, *anya-n°*, *ghana-n°*, &c.: cf. also Gr. *ὀμφαλός*, *ὀμφαλ*: Lat. *umbilicus*, *umbo*: Old Germ. *nab-a*, 'nave'; *nabulo*, 'navel': Engl. Sax. *nafu*, *nafela*: Mod. Germ. *nabe*, *nabel*: Lett. *nabba*, 'navel': Lith. *namba*, 'navel'.] — *Nābhā-nedishṭha*, as, m. (*nābhā* loc. sing. for *nābhau*), N. of a son of Manu Vaivasvata and author of two *Rig-veda* hymns, (*Rig-veda* X. 61, 62.). — *Nābhānedishṭha*, as, i, am, or *nābhāne-dishṭhiya*, as, ā, am, relating to or composed by Nābhā-nedishṭha; (*am*), n., scil. *sūktam*, N. of a Vedic hymn. — *Nābhī-kṣaṇḍaka*, as, m. ruptured or protruded navel (= commonly *gonḍa*). — *Nābhī-gudaka*, as, m. a protruding or ruptured navel. — *Nābhī-gupta*, as, m. (?), 'protected by Nābhī', N. of a Varsha in Kuśa-dvīpa, (the king of Kuśa-dvīpa was Hiranya-retas, a son of Priya-vrata, who divided the seven Varshas of his Dvīpa among his seven sons; Nābhī was probably the N. of one of these seven sons; cf. *nābhī-varsha*). — *Nābhī-golaka*, as, m. a protruding or ruptured navel (= *nābhī-gudaka*). — *Nābhī-śchedana*, am, n. cutting or separating the umbilical cord. — *Nābhī-ja*, as, m. or *nābhī-janman*, ā, m. an epithet of Brahmā, (this deity appearing on the lotus which sprang from the navel of Vishṇu). — *Nābhī-dvāra*, am, n. the aperture of the navel. — *Nābhī-nāḍī*, f. or *nābhī-nāḍā*, f. or *nābhī-nāḍa*, am, n. the umbilical cord; [cf. *garbhā-nāḍī*.] — *Nābhī-bhū*, ūs, m. 'born from the navel,' an epithet of Brahmā; [cf. *nābhī-ja*.] — *Nābhī-nūla*, am, n. the part of the body immediately under the navel. — *Nābhī-varḍhana*, am, n. division of the umbilical cord; rupture of the navel, umbilical hernia; corpulency. — *Nābhī-varsha*, as, am, m. n. the Varsha governed by Nābhī, son of Agnidhra (= *Bhārata-varsha*). — *Nābhī-āvarta*, as, m. the cavity of the navel.

Nābha (substituted for *nābhī* at the end of an adj. comp.), the navel (e.g. *abha-nābha*, as, n. 'lotus-naveled,' an epithet of Vishṇu; cf. *un-nā*, *ūrṇa-n°*, *kaija-n°*, *kāla-n°*); the nave of a wheel; the centre or central point of anything; (*as*), m. an epithet of Śiva; N. of a son of Śruta and father of Sindhu-dvīpa.

Nābhika, as, ā, am, (at the end of an adj. comp.) = *nābhī* (e.g. *shaṇ-nābhika*, having six naves); (*ā*), f. a cavity shaped like a navel; a species of plant, *Achyranthes Atropurpurea* (= *katabhī*). — *Nābhīka-pura*, am, n., N. of a town of the Uttarakurus.

Nābhila, as, ā, am, relating to or coming from a navel; [cf. *nābhila*.]

Nābhila, am, u, the groin of a woman; a prominent or ruptured navel; the cavity of the navel; pain.

Nābheya, as, m. a patronymic of Rishabha, first Arhat of the Jains.

Nābhya, as, ā, am, proceeding from the navel, being in the navel, umbilical, of or relating to the navel; (*as*), m. an epithet of Śiva; [cf. *nābha*.]

नाभिजात nābhijāta (na-abhijāta), as, ā, am, not well-born, not noble, low-bred, ignoble.

नाभिमान nābhimāna (na-abh°), as, m. absence of pride, humbleness.

नाम nāma, ind. See under nāman below.

नामतिक nāmatika, as, i, am (fr. *namata*), dressed in woollen cloth.

नामधेय nāma-dheya. See under nāman.

नामन् nāman, a, n. (fr. rt. 1. *jñā*, the initial *j* being lost; said to be fr. rt. *mñā*), a mark by which anything is known, sign, token (Ved.); form, manner, mode, character, personal character, nature, species (Ved.); name, appellation, (especially a personal name, as opposed to *gotra*, a family name); merely the name (as opposed to the reality); (in grammar) appellative, common name for a class of objects, noun, word (e.g. *megha-nāman*, [every] noun or word denoting cloud); substance, essence, (in the Mīmāṃsā phil. opposed to *guṇa*, accidental quality); water (according to Naigh. I. 11); *nāmnā vac* or *nāma grah*, to address by name, mention or call upon by name; *nāma kṛi* or *nāma dā* or *nāma dhā* or *nāmnā kṛi* or *nāmnā vi-dhā*, to give a name, to name, call (e.g. *Sāvitrīti nāmasyās cakruḥ*, they called her name Sāvitrī; *Lakṣmaṇam iti nāma kṛtavān*, he named him Lakṣmaṇa; *tām Duhkha-labdhiḥ kām nāmnā cakāra*, he called her Duhkha-labdhiḥ). *Nāman* often occurs at the end of an adj. comp., in which case the fem. is generally *nāmnī* (e.g. *Vishṇu-śarma-nāmā paṇḍitā*, a sage named Vishṇu-śarma; *nāḍī-nāmnī kanyā*, a girl with the name of a river); but the fem. may be also *nāmā* from *nāman* and *nāmā* from a base *nāma*, which is rarely substituted for *nāman* at the end of a comp. (*Nāma*, acc. sing. used as an adverb =) namely, by name (e.g. *Mādhava nāma Brāhmaṇa*, a Brāhmaṇ, Mādhava by name); indeed, certainly, forsooth, really, of course, even, probably, possibly, perhaps, agreed, granted, granting (e.g. *astu nāma su dhanī me kiñcid dadhātī*, granting [which I doubt] that this rich man will offer me something). *Nāma* as an emphatic particle may have some of the above senses, but is often untranslatable by any single equivalent English word. It is frequently placed after interrogative pronouns (e.g. *kīṃ nāma*, *katham nāma*, *kadā nāma*, *ko nāma*), when it may be translated by 'then,' 'indeed,' &c.; *api nāma* at the beginning of a sentence = perhaps, probably, would that! oh that! of course; *mā nāma* = may it not be that, perhaps, but I hope not; *nanu nāma*, certainly, evidently; after an imperative *nāma* = I care not, no matter, if you like, &c. According to native lexicographers *nāma* implies certainty, possibility, anger, reproach, consent, promise, recollection, surprise, pretence, &c.; [cf. *Zend nāman*: Gr. *ὄνομα* (τ), *ὄν-ὄνομα*-s, *ὄνομα*-o-s, *ὄνομα*-iv, *ὄνομα*-i-ω: Lat. *co-gnō-men*, *t-gnō-min-ta*, *nō-men*, *nōmin-ā-re*, *nam*, *quis-nam*, *quem-nam* = Sanskrit *kam nāma*, *nem-pe* = Sanskrit *nāma* aṅ: Umbr. *name*, *nome*, dat. sing. *nomne*: Goth. *namō*, gen. sing. *namins*, *namn-yan*, *ga-namn-yan*, 'to name': Mod. Germ. *namen*, *name*: Engl. Sax. *nāma*, *nemn-an*: Eng. name: Slav. *ti-man*, 'name'; *imen-ova-ti*, 'to name': Scot. *a'im*, 'name': Cambro-Brit. *enn*, 'name'.] — *Nāma-karaṇa*, as, m. a nominal affix; (*am*), n. giving a name, naming a child after birth. — *Nāma-karmen*, a, n. the ceremony of naming a child after birth. — *Nāma-graha*, as, m. or *nāma-grahana*, am, n. or (Ved.) *nāma-grāha*, as, m. addressing or mentioning by name. — *Nāma-grāham*, ind., Ved. by mentioning the name, by naming. — *Nāma-tas*, ind., see col. 3. — *Nāma-dena*, as, m., N. of a man. — *Nāma-dēśastī*, f. a religious ceremony, worshipping Durgā daily under one of her twelve appellations (Gaurī, Kālī, Umā, Bhadrā, Durgā, Kāntī, Sarasvatī, Mangalā, Vaiṣṇavī, Lakṣmī, Śivā, and Nārāyaṇī). — *Nāma-dhā*, as, m. or *nāma-dhā*, ās, m., Ved. one who gives a name, a name-giver. — *Nāma-*

dhātu, us, m. a verbal base derived from a noun, a nominal verb. — *Nāma-dhāraka*, as, ā, am, bearing only the name, being anything only by name (e.g. *puruṣo nāma-dhārakaḥ*, one who is a man only in name). — *Nāma-dheya*, am, n. a name, a title, an appellation, (sometimes at the end of a comp., e.g. *kin-n°*, see under *kin*; *pun-n°*, see under *pun*); the ceremony of giving a name to a child. — *Nāmadheya-karaṇa*, am, n. giving a name, naming. — *Nāmadheya-tas*, ind. by name. — *Nāma-nāṃika*, as, m. an epithet of Viṣṇu. — *Nāma-nidhāna*, am, n. 'a collection of nouns,' N. of a glossary. — *Nāma-niyata-praveśa*, as, m., N. of a Samādhi. — *Nāma-nirdeśa*, as, m. pointing out by name. — *Nāma-pāryaya*, am, n. 'a complete collection of nouns,' N. of a glossary. — *Nāma-mātra*, am, n. the mere name, a mere name; (*as*, ā, am), having only the name; (*ena*), ind. by the mere name, merely, nominally. — *Nāmamātrāvaśeṣita* ('*ra-av°*'), as, ā, am, having only the name left. — *Nāma-māla*, f. a vocabulary, nomenclature; N. of a Prakrit glossary of synonyms. — *Nāma-mudrā*, f. a seal-ring, signet-ring with a name (engraved on it). — *Nāma-yajña*, as, m. a sacrifice only in name. — *Nāma-linga*, am, n. 'the gender of nouns,' N. of a work treating thereof. — *Nāmalīṅgānusāsana* ('*ga-an°*'), am, n. the rules of gender or lessons on the gender of nouns. — *Nāma-varjita*, as, ā, am, destitute of name, nameless, stupid. — *Nāma-vācaka*, as, ikā, am, expressing a name; (in grammar) a proper name. — *Nāma-vidhī*, īs, m. 'name-rule,' N. of the twenty-third chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Nāma-rismṛitī*, īs, f. forgetting the name (of any one). — *Nāma-śeṣa*, as, ā, am, having only the name left, deceased, dead; (*us*), m. name as the only thing left, dying, death; [cf. *ālekhyā-śeṣa*, *kirtti-śeṣa*.] — *Nāma-saukṛtana*, am, n. 'name-glorification,' N. of the fourteenth chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Nāma-saṅgraha*, as, m. a collection of words (exclusive of verbs). — *Nāma-sāroddhāra* ('*ra-ud°*'), as, m., N. of a commentary on Hema-čandra's *Abhidhāna-cintā-maṇi*. — *Nāmākyātika* ('*ma-āk°*'), as, ā, am, relating to nouns and verbs. — *Nāmāka* ('*ma-an°*'), as, ā, am, marked with a name. — *Nāmārka-sobhita* ('*ma-an°*'), as, ā, am, adorned with the mark of the name or with name and cipher. — *Nāmādeśam* ('*ma-ad°*'), ind. by announcing one's name. — *Nāmānusāsana* ('*ma-an°*'), am, n. 'the rules about nouns,' N. of a lexicographical work. — *Nāmāparādha* ('*ma-ap°*'), as, m. abusing (a respectable person) by name, calling names. — *Nāmārtha-nirṇaya* ('*ma-ar°*'), as, m. 'inquiry into the bases of nouns,' N. of a chapter of the Vaiyākaraṇa-bhūṣha-sāra by Koṇḍa-bhaṭṭa. — *Nāmāvalī* ('*ma-āv°*'), īs, f. a list of names (especially of a god). — *Nāmāstānī-viḍhāna* ('*ma-ast°*'), am, n., N. of the twenty-fourth chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa.

Nāmaka, as, ikā, am, (at the end of an adj. comp.) = *nāman*, e.g. *kṛita-nāmaka*, one to whom a name has been given, having a name, named; [cf. *a-n°*, *anjana-n°*.]

Nāma-tas, ind. by name, namely, with the name, with respect to the name; (in Bhāgavata-Purāṇa V. 12, 8, used for the abl. c. of *nāman*); *nāmatas* is sometimes redundantly joined with *nāma* (e.g. *Bāhuko nāma nāmataḥ*, namely Bāhuka by name); *nāmataḥ kṛi*, to give a name, to name, call.

Nāma-tkā, ind., Ved. by name.

Nāmika, as, ā, am, relating to a name or to a noun.

नामि nāmi, is, m. an epithet of Viṣṇu.

नामित nāmīta, as, ā, am (fr. rt. *nam*), bent, bent down, bowed.

Nāmin, ī, iñi, i, bending (in grammar) changing a dental to a cerebral, a N. given to all the vowels except *a* and *ā*; [cf. *bhāvin*.]

Nāmya, as, ā, am, to be bent (as a bow &c.), bendable, pliable, pliant.

नाम्बु *nāmba*, as, m., Ved. a species of grain, (also read *āmba*); (as, ī, am), consisting of Nāmba.

नाय *nāya*, as, m. (fr. rt. 1. nī), a leader, guide, driver (e.g. in *asva-nō*, *go-nō*); perhaps N. of a man; = *naya*, guiding, directing (morally or physically); policy; means, expedient.

Nāyaka, as, *ikā*, am, guiding, leading, conducting; (as), m. a guide, leader, conductor [cf. *ku-nō*]; a chief, lord, head; pre-eminent, principal; (with or without *sainyasya*) a general, a commander; (in erotic or dramatic poetry) the lover or hero in a drama &c., a husband; the central gem of a necklace; a paradigm or example (in grammar); an epithet of Śākya-muni; N. of a Brāhman; (*ikā*), f. a mistress; a wife; the heroine in a drama &c., a noble lady; an inferior form or Śakti of Durgā, (of which there are eight, viz. Ugra-*caṇḍā*, Pra-*caṇḍā*, Caṇḍogṛā, Caṇḍa-nāyikā, Ati-*caṇḍā*, Cāmuṇḍā, Caṇḍā, and Caṇḍā-vatī; cf. *knla-nō*). — **Nāyaka-tva**, am, n. leadership, headship, chieftainship. — **Nāyaka-ratna**, am, n., N. of a commentary on Pārtha-sārathi's Nyāya-ratna-mālā by Rāmānuja. — **Nāyaka-līpa** (*ka-alk*), as, m. the chief of leaders, a king, sovereign, prince.

Nāyin, ī, *inī*, ī, leading, conducting; [cf. *ayuta-nō*].

नार *nāra*, as, ī, am (fr. *nara*), proceeding from men, relating or belonging to men, human, mortal; spiritual (?); (as), m. a man (?); a calf; (as or, according to some, am, ā), m. n. f. water, (probably only a form invented to explain *nārāyana*; cf. *nīra*, *vāw*, *vnpōs*, *Nnpēus*); (am), n. a multitude or assemblage of men; dry ginger; (ī), f. a woman, a wife, (in the older language also with short ī, *nārī*); a female or any object regarded as feminine; a kind of metre consisting of four lines of three long syllables each; N. of a daughter of Meru; (*yas*), f. pl. a sacrifice, oblation (Ved.). — **Nāra-kiṭa**, as, m. a species of worm (= *asma-kiṭa*); a deceiver, one who disappoints expectations excited by himself. — **Nāra-jivana**, am, n. gold. — **Nāri-kavāṭa**, as, in. 'having women for armour,' an epithet of Mūlaka, king of the solar line and son of Āsmaka. — **Nāri-tīrtha**, *āvi*, n. pl. 'bathing-places of women,' N. of five sacred bathing-places. — **Nāri-dūshapa**, am, n. a woman's vice, any great fault in women, (six are usually reckoned, viz. drinking spirits, keeping bad company, quitting a husband, rambling abroad, sleeping and dwelling in a strange house). — **Nāri-nātha**, as, ā, am, having a woman for possessor or owner (e.g. *nāri-nātham griham*, a house having a woman for its possessor). — **Nāri-parāyana**, as, ā, am, devoted to women. — **Nāri-prasaṅga**, as, m. libertinism, lechery. — **Nāri-maya**, as, ī, am, consisting of women. — **Nāri-mukha**, as, m., N. of a people to the south-east of Madhya-dēśa. — **Nāri-yāna**, am, n. a woman's conveyance, a litter, &c. — **Nāri-ratna**, am, n. a jewel of a woman, an excellent woman. — **Nāri-vākyā**, am, n. the word of a wife. — **Nāriśhā** (*ri-ish*), f. 'dear to women,' Arabian jasmine. — **Nāri-shūha**, as, ā, am, accompanying women (?), fond of them (?).

Nārāyana, as, m. (fr. *nara*, q. v.; sometimes derived fr. *nāra* + *ayana*), 'son of Nara or the original man,' patronymic of the personified Puruṣa or first living being, author of the Puruṣa hymn; he is often associated with Nara or the original man, and identified with Brahmā (in Manu I. 9. 11) and with Viṣṇu or Kṛishṇa; in Hari-vaṅśa 4601 Urvaśi is described as springing from his thigh; elsewhere he is regarded as a Kāśyapa or Āṅgīrasa [cf. *mahā-nō*, *ardha-nō*]; chief of the Sādhyas; the eighth of the nine black Vāsu-devas (with Jains); the Puruṣa hymn, composed by Nārāyana (Rig-veda X. 90); N. of the second month, reckoning from Mārgāśīrṣha; N. of a son of Ajāmila; of Bhūmi-mitra; of Nara-hari; N. of several men, authors and commentators; a

mystical N. of the letter ā; (as, ī, am), relating or belonging to Nārāyana or Kṛishṇa, (the warriors in Kṛishṇa's army are called Nārāyanaḥ in Udyoga-parva 147); (with *kshetra*) a term applied to the ground on the banks of the Ganges for a distance of four Hastas or cubits from the water; (with *taila*) a sort of oil to which efficacy is ascribed in medicine; (ī), f. epithet of Lakshmi, the goddess of prosperity and wife of Viṣṇu; epithet of Durgā; epithet and patronymic of Indra-senā, wife of Mudgala; epithet of the Ganges or of the Gaṇḍakī (?); the plant Asparagus Racemosus. — **Nārāyana-kaṇṭha**, as, m., N. of an author. — **Nārāyana-kalpa**, as, m., N. of a work. — **Nārāyana-kshetra**, am, n. four cubits on either side of the Ganges; see above. — **Nārāyana-gītā**, f., N. of a work containing the principles of the sect founded by Rāmānanda. — **Nārāyana-guṇa**, as, m., N. of a Gupta prince. — **Nārāyana-śakravartin**, ī, m., N. of a grammarian. — **Nārāyana-tāra**, as, m., N. of an author; (also read *nārāyana-tāra*). — **Nārāyana-tīrtha**, as, m., N. of an author; (am), n., N. of a bathing-place. — **Nārāyana-taila**, am, n. an oil expressed from various plants of great reputed efficacy in many complaints. — **Nārāyana-dāsa-siddha**, as, m., N. of an author. — **Nārāyana-deva**, as, m. the god Nārāyana; N. of an author. — **Nārāyana-dutva-vid**, t, m., N. of a man. — **Nārāyana-pañḍita**, as, m., N. of a learned man. — **Nārāyana-priya**, as, m. 'the friend of Nārāyana,' an epithet of Śiva; yellow sandal-wood (= *pīta-candana*). — **Nārāyana-bali**, īs, m. 'an oblation to Nārāyana,' N. of a peculiar funeral ceremony. — **Nārāyana-bhaṭṭa**, as, m., N. of an author. — **Nārāyana-maya**, as, ī, am, consisting of or in Nārāyana. — **Nārāyana-varman**, a, n. 'armour of Nārāyana,' N. of a poem in praise of Kṛishṇa, forming part of the sixth book of the Bhāgavata-Purāṇa. — **Nārāyana-śrī-garbha**, as, m., N. of a Bodhi-sattva. — **Nārāyana-saras**, as, m. Nārāyana's lake. — **Nārāyana-sarasvatī**, īs, m., N. of a commentator. — **Nārāyana-sūri**, īs, m., N. of a man. — **Nārāyanaśrama** (*ṇa-āś*), as, m. Nārāyana's hermitage; N. of the author of the commentary Bheda-dhikāra-satkriyā. — **Nārāyanaśtra** (*ṇa-āś*), am, n. 'weapon of Nārāyana,' a mystical weapon. — **Nārāyanaudra** (*ṇa-in*), as, m., N. of a commentator. — **Nārāyanopanishad** (*ṇa-up*), t, f. the Upanishad treating of Nārāyana. — **Nārāyana-pādhyāya** (*ṇa-up*), as, m., N. of an author.

Nārāyaṇī, īs, m., N. of a son of Viśvā-mitra.

Nārāyaṇīya, as, ā, am, referring or relating to Nārāyana, treating of him; (ā), f., scil. *upanishad*, N. of an Upanishad. — **Nārāyaṇīya-tantra**, am, n., N. of a Tantra.

Nārika, as, ī, am, watery, aqueous; spiritual; (*nārikā* wrong reading for *nādikā*.)

Nārika at the end of an adj. comp. = *nārī*; (am), n. (in the Sāṅkhya phil.) one of the nine kinds of Tushṭi.

Nāreya, as, m. (fr. *nārī*), N. of a son of Bhanga-kāra.

नारक *nāraka*, as, ī, am (fr. *naraka*), relating to hell, happening in hell, being or abiding in hell, hellish, infernal, (*nārakī nirvṛtīḥ*, the death suffered in hell); (as), m. an inhabitant of the infernal regions; hell or the infernal regions.

Nārakika, as, ī, am, hellish, infernal; (as), m. an inhabitant of hell.

Nārakin, ī, *inī*, ī, hellish, infernal, being in hell, condemned to or deserving hell; (ī), m. an inhabitant of hell.

Nārakiya, as, ā, am, hellish; (as), m. an inhabitant of hell.

नारङ्ग *nāraṅga*, as, m. (said to be fr. rt. *nṛī*, but probably a corruption of *nāga-rāṅga*, q. v.), the orange-tree; the juice of the pepper plant; a libertine, a catamite; a living being, an animal; a twin, one of twins; (am), n. a carrot, Daucus Carota (= *gar-jā*). — **Nāraṅga-patṭraka**, as, m. yellow carrot.

नारद *nārada*, as, m. (etymology uncertain), N. of a Rishi or rather Devarshi (i. e. Rishi among the gods) regarded in the Veda as a descendant of Kaṇva and author of certain hymns of the Rig-veda (VIII. 13, IX. 104, 105), often associated in the later mythology with Parvata, (he appears on the earth, like Mercury, as a messenger from the gods to men or vice versa, and is reckoned among the ten Prajā-patis as a son of Brahmā (Manu I. 35), from whose forehead he is said to have been produced; in the modern mythology he is a friend of Kṛishṇa and is regarded as inventor of the Vijnā or lute; in epic poetry he is occasionally called a Deva-gandharva, 'divine Gandharva,' or a Gandharva-rājan, 'king of the Gandharvas,' or simply Gandharva); N. of a son of Viśvā-mitra; of an author; of a mountain; (ā), f. a species of sugar-cane, = *ikshu-mūla*; (as, ī, am), relating to Nārada, composed by him, &c. — **Nārada-pañḍa-rātra**, am, n., N. of a work. — **Nārada-purāṇa**, am, n., N. of a Purāṇa. — **Nārada-purāṇa-sūcāna**, am, n., N. of the sixty-fifth chapter of the Vārāha-Purāṇa. — **Nārada-prakaraṇa**, am, n. 'Nārada chapter,' N. of the 129th chapter of the Kṛishṇa-khaṇḍa or fourth section of the Brahma-vaivarta-Purāṇa. — **Nārada-vākya**, am, n. 'speech of Nārada,' N. of the sixty-seventh chapter of the Uttara-khaṇḍa or seventh section of the Rāmāyana. — **Nārada-saṃhita**, f., n. of a musical work. — **Nārada-sanatsumāra-vāda**, as, m. 'discourse of Nārada and Sanatsumāra,' N. of the 103rd chapter of the Uttara-khaṇḍa of the Padma-Purāṇa. — **Nārada-samāyama**, as, m. 'arrival of Nārada,' N. of the twenty-first chapter of the Uttara-khaṇḍa of the Rāmāyana. — **Nāradaśvara-tīrtha** (*ṇa-īś*), am, n., N. of a sacred bathing-place. — **Nārada-padeśu** (*ṇa-up*), as, m. 'the advice of Nārada,' N. of the first chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

Nāradin, ī, m., N. of a son of Viśvā-mitra.

Nāradiya, as, ā, am, relating to Nārada, composed by Nārada, &c.; (am), n. (with or without *purāṇa*), N. of a Purāṇa. — **Nāradiya-mahāsthāna**, am, n., N. of a place. — **Nāradiyopapurāṇa** (*ṇa-up*), am, n., N. of an Upa-Purāṇa.

Nāradiyaka, as, ī, am, relating to or proceeding from Nārada; (am), n., N. of a Purāṇa.

नारदसच *nāradasava* (?), am, n., N. of a Sāman.

नारसिंह *nārasinḥa*, as, ī, am (fr. *nara-sinḥa*), referring or belonging to Viṣṇu in his man-lion Ava-tāra or incarnation; (as), m., N. of Viṣṇu; of a man; of a town. — **Nārasinḥa-tantra**, am, n., N. of a Tantra. — **Nārasinḥa-purāṇa**, am, n., N. of a Purāṇa. — **Nārasinḥopapurāṇa** (*ṇa-up*), am, n., N. of an Upa-Purāṇa.

नाराच *nārāca*, as, m. an iron arrow, an arrow in general; a water-elephant (= *jalebha*, *ambu-hastin*); a bad or cloudy day (?); a species of the Dhṛiti metre, also called Nārāca, consisting of 4 times 8 iambs; (*nārācī* or *nārācīkā*), f. a goldsmith's scales, a fine or assay balance.

नारायण *nārāyaṇa*. See col. 1.

नाराशंस *nārāśaṅsa*, as, ī, am (fr. *narāśaṅsa*), Ved. laudatory or eulogistic praise of a man or men, (hence a tale or legend which eulogizes a liberal patron is called Nārāśaṅsi or Nārāśaṅsam); sacred to or belonging to Agni-nārāśaṅsa, relating to him, containing him, (applied to certain Sama libations, at which Nārāśaṅsa's name is mentioned; applied also to the Pitṛis because reference is made to them at these libations.)

नाराशय *nārāśaya*, as, m., N. of a man; (also read *pārāśaya*.)

नारिकेर *nārikera* or *nārikela*, as, m. or *nārikelī*, īs and ī, f. the cocoa-nut tree, the cocoa-nut. — **Nārikela-dvīpa**, as, m., N. of an island.

नारिङ्गकन्द *nāringa-kanda*, as or am, m. or n. (?), the yellow carrot; [cf. *nāranga-pat-traka*.]

नारी *nārī*, f. See *nāra*, p. 479, col. 1.

नारीकेल *nārikela*, as, i, m. f. the cocoa-nut; (i), f. fermented liquor made from the water or milk of the cocoa-nut.

नारीच *nārīca*, am, n. an esculent root (=commonly *nālītā*), *Corchorus Capsularis*; [cf. *nādikā*.]

नारीतरङ्गक *nārī-tarungaka*, as, m. a libertine, a catamite; [cf. *nādi-taranga*.]

नारुनुद *nārunuda* (na-ar^o), as, ā, am, not causing wounds, not hurting.

नार्तिक *nārtika*, as, i, am (fr. *narta*), relating to or connected with dancing (?).

नार्षत्य *nārpatya*, as, ā, am (fr. *nṛi-pati*), kingly, relating to royalty.

नार्मत *nārmata*, as, m. (fr. *nṛi-mat*), a patronymic.

नार्मद *nārmada*, as, m. (fr. *narma-dā*), a metronymic from *Narma-dā*.

नार्मर *nārmara*, as, m. (fr. *nṛi-mara*), Ved. 'man-slayer,' N. of a demon.

नार्मिण *nārmīṇa*, as, i, am (perhaps fr. *narmin* or *narmīṇa*, which may be a N. derived fr. *narma* or *narman*), Ved. (Sāy.) delightful, joyful (= *narma-vat*).

नार्मेध *nārmedha*, am, n. (fr. *nṛi-medha*), Ved., N. of a Sāman.

नार्य *nārya*, as, m. (fr. *narya*), Ved. probably N. of a person.

नार्यङ्ग *nāryanga*, as, m. = *nāranga*, the orange-tree.

नार्यतिक *nārya-tikta* = *anārya-tikta*, Agasthotes Chirayta (= *kirāta-tikta*).

नार्षद *nārshada*, as, m. (fr. *nṛi-shad*), Ved. a patronymic of Kaṇva; N. of a demon (?).

नाल *nāla*, as, ā, am (fr. *nala*), consisting of reeds, made of a reed or reeds; (ā or i, am), f. n. a hollow or tubular stalk, especially the stalk of the lotus [cf. *khara-n*]; of a pot-herb, &c.; (am), n. any pipe or tube or tubular vessel of the body, the windpipe, urethra, &c.; a handle; = *tāla*, *āla*, yellow ornament; (ā), f., N. of a river; (i), f. an instrument for perforating an elephant's ear; a piece of metal on which the hours are struck (= *ghaṭī*); a period of twenty-four minutes; a lotus flower. — *Nālu-vaṇṣa*, as, m. = *nala*, a reed.

Nālaka for *nāla* in *śūru-nālaka*, q. v.

Nālakinī = *nālīkinī*, q. v.

Nālāyita, as, ā, am (fr. an unused Nom. *nālāya*), representing the handle (of an axe).

Nālī, f., f. = *nāḍī*, any tubular vessel of the body. *Nālīka*, as, m. a buffalo; (ā), f. a stalk, the stalk of a lotus, a tube, see *gandha-n*, *kapāla-n*; a species of pot-herb (= *nālītā*); a species of plant (= *śarma-kashā*); an instrument for piercing an elephant's ear; = *nāḍī*, a period of twenty-four minutes; (am), n. a lotus flower [cf. *nālīka*]; myrrh; a kind of wind instrument, (perhaps) a flute; a peculiar manner of sitting.

Nālīnī, f. (fr. an unused form *nālīn*, which is derived fr. *nāla*), a mystical N. of one nostril.

Nālīka, as, m. an arrow (= *nārāca*, but in the epic poetry different from it); a dart, a javelin, a pike; body, limb (?); a lotus; the fibrous stalk of the lotus; (am), n. an assemblage of lotus flowers.

Nālīkinī, f. (fr. an unused form *nālīkin*, which

is derived fr. *nālīka*), a multitude or assemblage of lotus flowers, a lotus lake.

नालन्द *nālanda*, N. of a village near Rājagriha containing a celebrated Buddhist monastery.

Nālandara, N. of a Buddhist monastery.

नालिकेर *nālīkera*, as, m. the cocoa-nut tree, the cocoa-nut; N. of a district to the south-east of Madhya-deśa.

Nālīkela, am, n. the cocoa-nut; (various reading for *nālīkera*.)

नालिजङ्घ *nālī-jangha*, as, m. a raven or the carrion-crow; [cf. *nāḍī-jangha*.]

नालित *nālītā*, f. an esculent root, *Arum Colocasia*.

नालीप *nālīpa*, as, m. = *kadambaka*; perhaps for *kaḍambaka*, the stalk of a pot-herb.

नालीव्रण *nālī-vraṇa*, as, m. a fistulous or sinous sore (= *nāḍī-vraṇa*).

नाव 1. *nāva*, as, m. (fr. rt. 4. nu), Ved. a shout of joy or triumph.

नाव 2. *nāva* = 2. *nau*, q. v., a boat, a ship, in Dvigu comp. after numerals and *ardha* (e. g. *dvi-nāvam*, two boats; *ardha-n*, q. v., Pān. V. 4, 99, 100). — *Nāvāja* (va-aja), as, m., Ved. the steerer of a boat, a sailor. — *Nāvopajivana* (va-up^o), as, m. a sailor.

Nāvika, as, i, am, belonging to a vessel, ship, boat, &c.; (as), m. (said to be fr. rt. nud), the helmsman of a vessel, the steersman, pilot; a passenger on board ship, a navigator, a sailor; (am), n., N. of a Sāman.

Nāvin, i, m. a boatman, shipman, sailor.

1. *nāvya*, Nom. P. *nāvyaṭi*, &c., to wish for a ship. 2. *nāvya*, as, ā, am, navigable; belonging to a boat; attainable or accessible by a boat or ship; (ā), f., Ved. a navigable river.

नावनीत *nāvanīta*, as, i, am (fr. *nava-nīta*), mild.

नावमिक *nāvamika*, as, i, am (fr. *navama*), the ninth.

नावयज्ञिक *nāvayajñika* (fr. *nava-yajña*), with *kāla*, the time of offering the first-fruits &c. of the harvest.

नावाकार *nāvākāra*, *nāvāroha*. See 2. *nau*.

नाव्य 3. *nāvya*, am, n. (fr. 1. *nava*), newness, novelty.

नाश 1. *nāśa*, as, m. (fr. rt. 1. naś), Ved. attainment, obtaining; [cf. *dū-nāśa*.]

नाश 2. *nāśa*, as, m. (fr. rt. 2. naś), disappearance; destruction, annihilation, ruin, loss; death; misfortune; abandonment, desertion; flight, retreat; (in arithmetic) elimination; [cf. *karma-n*, *graha-n*, *ḍitta-n*, *dū-nāśa*.] — *Nāśa-tas*, ind. = *nāśāt*, from death.

Nāśaka, as, ā, am, destroying, destructive, annihilating, causing to perish; [cf. *ku-n*, *kṛita-n*.]

Nāśana, as, i, am, destroying, annihilating, causing to be lost, causing to perish, removing, (commonly in comp. with the object; cf. *duḥsvapna-n*); (am), n. destruction, removing, removal, expulsion; ruin, perishing; forgetting.

Nāśauṇya, as, ā, am, liable to be destroyed, destructible.

Nāśayut, an, *antī*, at, destroying, annihilating, removing.

Nāśayitṛi, tā, *trī*, *tri*, Ved. a destroyer, removing, a remover.

Nāśīta, as, ā, am, destroyed, ruined, suffered to perish, lost.

Nāśīn, i, *inī*, i, destructive, destroying, a destroyer; removing; perishing, perishable, being lost or destroyed; [cf. *anartha-n*, *kushtha-n*, *ksha-ya-n*.]

Nāśī, f., N. of a river near Benares.

Nāśuka, as, ā, am, Ved. disappearing, perishing, being lost.

Nāśya, as, ā, am, liable to be destroyed, destructible.

Nāśṭika, as, i, am (fr. *nashṭa*), belonging or relating to anything lost; (as), m. the owner of anything lost, the former owner of a lost chattel.

Nāśtrā, f., Ved. danger, destruction; an evil spirit, a demon.

नास 1. *nās*, cl. 1. A. *nāsate*, *nanāse*, *nāsītum*, to sound.

नास 2. *nās*, Ved. the nose, in *nāsā*, du. (Rig-veda II. 39, 6); [cf. 3. *nās*.]

Nāsā, f. (said by some to be fr. rt. *snā* = rt. *smu*), the nose, (originally perhaps *nāsā*, sing. = a nostril; *nāse*, du. = the two nostrils or the nose); a proboscis, the trunk of an elephant [cf. *gaja-n*]; a piece of wood over a door projecting like a nose, the upper timber of a door [cf. *nakra*]; the plant *Gendarussa Vulgaris* (= *vāsaka*); [cf. Lat. *nāsus*, *nāris* for *nāsīs*; Old Germ. *nāsa*; Angl. Sax. *nāse*; Mod. Germ. *nāse*; Slav. *nōsū*; Lith. *nōsis*; Gr. *nōsos*; Hib. *neas*, 'a promontory,' *ness* in Dunge-ness.] — *Nāsāgra* ('*sā-ag*'), as, m. the point or tip of the nose. — *Nāsā-chidra*, am, n. a nostril. — *Nāsā-chinnī*, f. a species of bird with a divided beak (= *piṇṭikā*). — *Nāsā-jvara*, as, m. a kind of disease of the nose (= *nakra*). — *Nāsā-dakṣiṇāvarta* ('*na-āv*'), as, m. wearing the nose-ting in the right nostril by rich women who have children (?). — *Nāsā-dāru*, n. = *nāsā*, a piece of wood over a door projecting like a nose; the upper timber of a door-frame. — *Nāsā-nāha*, as, m. thickening of the membrane of the nose, stoppage of the nostrils. — *Nāsāntika*, as, ā, am (fr. *nāsā-anta*), reaching to the nose; [cf. *keśāntika*.] — *Nāsā-pariśoṣa*, as, m. heat and dryness of the nose. — *Nāsā-pariśrāva*, as, m. 'nose-flow,' running at the nose, a running cold. — *Nāsā-pāka*, as, m. a kind of disease of the nose attended with inflammation. — *Nāsā-puṭa*, as, m. 'nose-cup,' the outside of the nostril, the nostril. — *Nāsāpuṭa-maryādā*, f. the septum of the nose. — *Nāsā-pra-tināha*, as, m. = *nāsā-nāha*, thickening of the membrane of the nose, stoppage of the nostrils. — *Nāsā-rakta-pitta*, am, n. bleeding of the nose. — *Nāsā-randhra*, am, n. 'nose-aperture,' the nostril. — *Nāsārśas* ('*sā-ar*'), ās, m. polypus of the nose. — *Nāsā-vaṇṣa*, as, m. the bridge of the nose. — *Nāsā-vāmiṇvarta* ('*ma-āv*'), as, m. wearing the nose-ring in the left nostril, a mark of sorrow or distress. — *Nāsā-vivara*, as, m. 'nose-cavity,' a nostril. — *Nāsā-śoṣa*, as, m. dryness of the nostrils. — *Nāsā-samvedana*, as, m. *Momordica Charantia* (= *kāṇḍīra-latā*). — *Nāsā-srāva*, as, m. = *nāsā-pariśrāva*, 'nose-flow,' running at the nose, a running cold.

Nāsālu, us, m. a tree, commonly *Kāyaphal*. See *kaṭphala*, p. 196, col. 1.

Nāsikā, f. the nose, (originally *nāsikā*, sing. = 2 nostril; *nāsike*, du. = the two nostrils or the nose); the trunk of an elephant; a proboscis; any nose-shaped object [cf. *śarma-n*]; a projection, the upper timber of a door; an epithet of the nymph *Aśvini*; [cf. *a-nāsika*, *kāka-nāsikā*, *śarma-n*.] — *Nāsika-tryambaka-tīrtha*, am, n., N. of a sacred bathing-place mentioned in the *Rasika-ranjanā*. — *Nāsikan-dhama*, as, ā, am (*nāsikam* for acc. sing. *nāsikām*), blowing or breathing through the nose, snoring, &c. — *Nāsikan-dhaya*, as, i, am (*nāsikam* for acc. sing. *nāsikām*), drinking through the nose. — *Nāsika-vat*, ān, *atī*, at (for *nāsikā-vat*), Ved. having a nose. — *Nāsikāgra* ('*ka-ag*'), am, n. the tip of the nose. — *Nāsikā-pāka*, as, m. = *nāsā-pāka*, a kind of disease or inflammation of the nose. — *Nāsikā-puṭa*, as, m. = *nāsā-puṭa*, 'nose-cup,' the outside of the nostril, the nostril. — *Nāsikā-mala*, am, n. the mucus of the nose, snot.

Nāsikya, *as*, *ā*, *am*, being in the nose; uttered through the nose, nasal; (*as*), m. any nasal sound; a peculiar nasal sound related to the so-called Yamas; (*ās*), m. pl., N. of a people in Dakṣiṇā-patha; (*au*), du. = *nāsatyau*, the two sons of Aśvinī, the Aśvins; (*am*), n. the nose; N. of a town.

Nāsikya, *am*, n. the nose.
Nāsyā, *am*, n. a nose-cord, the rein of a draught-ox passed through the septum of the nostrils; (perhaps collectively) noses, a multitude of noses (?); [cf. *nasya*.]

नासत्य *nāsatyā*, *as*, m. (derived by native commentators fr. *na* + *a-satyā*, 'not untrue,' or fr. *nāśā* + affix *tya*, or still more improbably fr. *nā*, nom. of *nri* = *netri* + *satya*), N. of one of the Aśvins, the other being then called Daśra; (*au*), m. du. the common N. of the two Aśvins, see *aśvinan*; (*ā*), f. the constellation Aśvinī; (*as*, *ā*, *am*), referring or relating to the Nāsatyas; [cf. Zend *nā-onhaitya*.]

नासमौजस *nāsamaujasa* (*na-as°*), *as*, m., N. of the brother of Asamaujas and son of Kambala-barhisha.

नासिका *nāsikā*. See p. 480, col. 3.

नासीर *nāsira*, *am*, n. advancing or skirmishing in front of an army, leaving the line and defying or challenging the enemy by shouts and gestures; (*as*), m. the van or a champion who advances before the line; (also read *nāsira*.)

नास्ति *nāsti* (*na-asti*), ind. non-existence, not so, it is not. — *Nāsti-tā*, f. or *nāsti-tva*, *am*, n. non-existence. — *Nāsti-vāda*, *as*, m. 'assertion of 'it is not' or of non-existence,' infidelity.

Nāstika, *as*, *i*, *am*, atheistical, unbelieving, infidel, an unbeliever, applied by the orthodox Hindus to any one who denies the divine authority of the Vedas and a future life, or doubts the legends of the Purāṇas; [cf. *āstika*.] — *Nāstika-tā*, f. or *nāstika-tva*, *am*, n. or *nāstikiya*, *am*, n. infidelity, disbelief, atheism, denial of the deity, of a future state, of the authority of the Vedas, &c.; Buddhism, heresy, &c. — *Nāstika-mata*, *am*, n. an atheistical opinion.

नास्तद *nāstida* or (according to others) *nāstītada*, *as*, m. the mango tree (= *āmra*).

नाह *nāha*, *as*, m. (fr. rt. 1. *nah*), binding, confinement; a trap, a snare for catching deer &c.; obstruction in any organ or secretion of the body, as costiveness &c.

नाहल *nāhala*, *as*, m. a man of a barbarous or outcast tribe; (*ās*), m. pl., N. of a non-Aryan people (= *mlecchā*).

नाहुष 1. *nāhusha*, *as*, *i*, *am* (fr. *nahus*), Ved. neighbouring, being in the vicinity, neighbourly?; (Sāy.) human, belonging to men; (*as*), m. a neighbour.

नाहुष 2. *nāhusha*, *as*, m. (fr. *nahusha*), a patronymic of Yayāti; N. of a serpent-demon; [cf. *nahusha*.]

Nāhushi, *ie*, m. a patronymic of Yayāti.

नि *ni* (an indeclinable prefix to verbs and nouns, used as a preposition except in one passage in Atharva-veda X. 8, 7, where it stands alone as an adverb), in, into, within; down, under, back; on, upon. As a prefix to nouns *ni* appears sometimes to be a curtailed form of *nis* in its sense of 'without,' 'deprived of' (e.g. in *ni-kilviśha*, *ni-khila*, q. v.), but the idea of negation in such compounds may possibly be derived from the meanings 'down,' 'downwards,' 'back,' which properly belong to *ni*; occasionally, however, *ni* is inaccurately written for *niḥ* (= *nī*), as in *ni-sābda* for *niḥ-sābda*; according to native lexicographers the senses in which *ni* may be used are expressed by the following Sanskrit words, *kshepa*, *bhriśārtha*, *nityārtha*, *dāna*, *san-ni-dhāna*, *upa-rama*, *saṃ-śraya*, *ā-śraya*, *rāśi*,

moksha, *antar-bhāra*, *adho-bhāra*, *bandhana*, *kausala*, *ni-veśa*, *vi-nyāsa*; [*ni* is thought by some to be for primitive *ani*; cf. *an-tar*, *an-tarā*; Gr. *ἐν*, *ἐνί*, *ἐν*, *ἐν*, *ἐς* for *ἐν-s*, *ἐν-τό-s*, *ἐν-δο-s*, *ἐν-ω*, *ἐν-ποι*, *ἐν-θε*, *ἐν-ἐν-θε*, *ἐν-επ-πο-s*, *ἐν-επ-πο-s*; Lat. *en-do*, *in-du*, *in*, *in-ter*, *in-trā*, *in-ter*, *in-tum-s*, *in-tus*; Umbr. *en*, *an-der*; Osk. *an-ter*; Goth. *in*, *inna*, *innuma*, *innathrō*, *un-dar*; Mod. Germ. *nieder*; Angl. Sax. *in*, *nīdhan*.]

निम् *nims* (thought by some to be a contraction of *ninans*, old Desid. of rt. *nam*), cl. 2. A. *nimste* (2nd sing. *nimse*, 2nd sing. Impv. *nimsva*), *ninimse*, *nimēitum*, &c., Ved. to touch, kiss, salute. (After *pra* the initial *n* is optionally cerebralized, cf. *pra-nimṣitārya*, *pra-nimṣitārya*, *pari-nimṣaka*; cf. also rt. *niksh*.)

निः *niḥ*, euphonicaly substituted for *nis*, q. v., before *s*, *sh*, *s*, and rarely before *k*, *kh*, *p*, *ph*.

निःक *niḥ-ka°*, *niḥ-ka°*, &c. See under *nish-ka°*, *nish-ka°*, &c.

निःक्षत्र *niḥ-kshatra* or *niḥ-kshatriya*, *as*, *ā*, *am*, destitute of the military tribe, having no warrior-caste.

निःक्षिप *niḥ-kship*, probably for *ni-kship*, q. v.

Niḥ-kshipita, *as*, *ā*, *am*, thrown or sent away; spent (as time), passed.

Niḥ-kshipya, ind. having thrown or sent away; having spent (as time); having wiped away (as tears).

Niḥ-kshepa, *as*, m. throwing, sending, putting away; spending, passing (time); wiping away (as tears).

निःप *niḥ-pa°* and *niḥ-pha°*. See under *nish-pa°* and *nish-pha°*.

निःशंसय *niḥ-śansaya*, wrongly spelt for *niḥ-saṃśaya*.

निःशङ्क *niḥ-śanka*, *as*, *ā*, *am*, free from fear, fearless, without misgiving or apprehension, having no cares, free from risk; (*am*), ind. fearlessly, without fear or care, without anxiety. — *Niḥśanka-supta*, *as*, *ā*, *am*, sleeping without care, sleeping calmly and securely.

Niḥ-śankita, *as*, *ā*, *am*, free from fear or care, free from risk, secure.

निःशब्द *niḥ-śabda*, *as*, *ā*, *am*, noiseless, soundless, not making a noise; (*as*, *am*), m. n. (?), soundlessness, silence, a calm; (*am*), ind. without noise, noiselessly; [cf. *ni-sābda*.]

निःशम *niḥ-śama*, *as*, m. uneasiness, discomposure, anxiety.

निःशयान *niḥ-śayāna*, *as*, *ā*, *am*, not sleeping, not lying down.

निःशरण *niḥ-śaraṇa*, *as*, *ā*, *am*, without protection or refuge, defenceless, unprotected.

निःशर्कर *niḥ-śarkara*, *as*, *ā*, *am*, free from stones or pebbles (as a bathing-place).

निःशलाक *niḥ-śalāka*, *as*, *ā*, *am*, free from talking birds (asparrots, jays, or crows); solitary, private.

निःशस्त्र *niḥ-śalya*, *as*, *ā*, *am*, freed from an arrow; free from spikes or thorns; (*am*), ind. without an arrow; unthorny; without pain or difficulty; without reluctance, willingly.

निःशस् *niḥ-śas*, f., Ved. refusing, declining; (Sāy.) disinclination, absence of wish or desire, dislike (= *niḥ-śaṅsana*).

निःशस्त्र *niḥ-śastra*, *as*, *ā*, *am*, without arms, unarmed, weaponless.

निःशास् *niḥ-śās* (*nis-s°*), cl. 2. P. -*śāsti*, -*śāsitum*, Ved. to order off or away; to expel.

निःशिप् *niḥ-śish* (*nis-s°*), Caus. -*śeshayati*, -*yitum*, to take away or destroy completely, consume entirely, annihilate; (also regarded as a Nom. fr. *niḥ-śesha*.)

Niḥ-śesha, *as*, *ā*, *am*, having no remainder, without remainder, completely spent, complete, entire, whole, (often in the sense of an adverb at the beginning of a comp. before a participle, e.g. *niḥ-śesha-bhagna*, completely broken); (*am* or *cya*), ind. completely, totally; *niḥśesham kri*, to destroy or consume completely; [cf. *a-śesha*.] — *Niḥśeshata*, ind. without remainder, completely, totally. — *Niḥśesha-tā*, f. complete destruction.

Niḥ-śeshana, *as*, *ā*, *am*, = *niḥ-śesha*.

Niḥ-śeshita, *as*, *ā*, *am*, having nothing left, completely consumed or finished, destroyed, annihilated; (wrongly read *ni-śeshita*.)

निःशुक्र *niḥ-śukra*, *as*, *ā*, *am*, Ved. without brilliancy; without virile energy, impotent.

निःशूक *niḥ-śūka*, *as*, m. beardless rice without any awn.

निःशेष *niḥ-śesha*. See *niḥ-śish* above.

निःशोक *niḥ-śoka*, *as*, *ā*, *am*, free from sorrow or care.

निःशोध *niḥ-śodhya*, *as*, *ā*, *am*, not to be purified, not requiring cleansing; clean, pure.

निःशमश्रु *niḥ-śmaśru*, *us*, *us*, *u*, beardless; (wrongly read *ni-śmaśru*.)

निःश्रम *niḥ-śrama*. See *ni-śrama*.

निःश्रयणी *niḥ-śrayaṇī* or *niḥ-śrayaṇī*, f. a ladder, a staircase, steps, &c.; [cf. *ni-śrayaṇī*, *ni-śrayaṇī*.]

Niḥ-śreṇī, *is*, *i*, f. a ladder or staircase, a flight of stairs or steps; the wild date tree.

Niḥśreṇikā, f. a species of grass.

निःश्री *niḥ-śrī*, *is*, *is*, *i*, deprived of happiness or prosperity, unfortunate. — *Niḥśrī-kṛita*, *as*, *ā*, *am*, made unfortunate, rendered unhappy.

Niḥśrika, *as*, *ā*, *am*, deprived of beauty (as a dead body), deprived of happiness, &c.; one whose happiness is destroyed, unhappy, inglorious; (also read *ni-srika*). — *Niḥśrika-tā*, f. absence of good fortune, want of good luck.

निःश्रेणि *niḥ-śreṇī*. See above.

निःश्रेयस *niḥ-śreyasa*, *as*, *i*, *am*, having nothing better or superior, the best, most excellent; (*as*), m. an epithet of Śiva; (*am*), n. final beatitude, ultimate bliss or supreme felicity in the life to come, happiness, welfare; knowledge which brings deliverance, learning; belief, faith, devotedness; apprehension, conception.

निःश्वस् *niḥ-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe out, expire, sigh.

Niḥ-śvasana, *am*, n. breathing out, sighing.

Niḥ-śvasita, *as*, *ā*, *am*, breathed out, sighed; sighing, breathing out; (*am*), n. sighing, expiration, a sigh.

Niḥ-śvasya, ind. having sighed, sighing, breathing out.

Niḥ-śvāsa, *as*, m. breathing out, expiration; breath, sighing, a sigh; (often read *ni-śvāsa*). — *Niḥ-śvāsa-parama*, *as*, *ā*, *am*, chiefly engaged in sighing, melancholy, sorrowful. — *Niḥśvāsa-saṃkṛitā*, f., N. of a code of laws supposed to have been revealed by Rudra-Śiva.

निःशमम् *niḥ-shamam*, ind. (fr. *nis* + *sa-mam*), at the wrong time, unseasonably.

निःपिध् *niḥ-shidh*, *t*, f. (fr. *nis* + *sidh* = *sādh*), granting, bestowing; grant, oblation, gift, donation; (Sāy.) hindrance, obstruction; destroying, destructive, adverse.

Niḥ-shidhvan, *ā*, *ari*, *a* (fr. *nis* + *sīdhvan*),

Ved. granting, presenting; (Sāy.) coming to complete perfection.

निःशय *niḥ-śaśaya*, *as, ā, am*, undoubted, infallible, unerring, certain; not doubting, not doubtful; (*am*), ind. without doubt, doubtless, infallibly, certainly, surely.

निःसङ्क्ष *niḥ-saṅkṣha*, *as, ā, am*, not perplexed, not confused; (also written *ni-saṅkṣha*.)

निःसङ्ग *niḥ-saṅghya*, *as, ā, am*, innumerable, numberless.

निःसङ्ग *niḥ-saṅga*, *as, ā, am*, unattached, unobstructed; not attached, not devoted, regardless, indifferent to (with loc.); free from worldly attachment or selfish desires, unselfish, disinterested; unconnected, separated; (*ena* or *am*), ind. without attachment, without interest, unselfishly, without further reflection; (also written *niḥ-shaṅga*; cf. *a-saṅga*.) — *Niḥsaṅga-tā*, *f.* or *niḥsaṅga-tva*, *am*, *n.* absence of attachment, unselfishness, disinterestedness, indifference.

निःसञ्चार *niḥ-sañcāra*, *as, ā, am*, not moving, not walking about, not leaving one's home.

निःसञ्ज्ञ *niḥ-sañjña*, *as, ā, am*, senseless, insensible, unconscious.

निःसत्त्व *niḥ-sattva*, *as, ā, am*, without courage or strength, unenergetic, weak, impotent; insignificant, low, mean; non-existent, unsubstantial; deprived of living beings; (*am*), *n.* absence of power, want of energy; insignificance; non-existence.

निःसत्य *niḥ-satya*, *as, ā, am*, untrue, false. — *Niḥsatya-tā*, *f.* insincerity, falsehood, untruth.

निःसन्तति *niḥ-santati*, *is, is, i*, destitute of offspring, childless.

निःसन्तान *niḥ-santāna*, *as, ā, am*, destitute of posterity, childless.

निःसन्दिग्ध *niḥ-sandigdha*, *as, ā, am*, undoubted, not doubtful, certain; (*am*), ind. without any doubt, certainly.

निःसन्देहा *niḥ-sandēha*, *as, ā, am*, free from uncertainty, doubtless, undoubted, certain; (*am*), ind. without any doubt, certainly.

निःसन्धि *niḥ-sandhi*, *is, is, i*, having no joints, having no joints perceptible, well knit, compact, close, firm.

निःसपत्न *niḥ-sapatna*, *as, ā, am*, having no rival, not sharing the possession of anything with another; not claimed by another, belonging exclusively to one possessor; having no enemies.

निःसम्पात *niḥ-sampāta*, *as, ā, am*, affording no passage, blocked up; (*as*), *m.* thick darkness, midnight.

निःसम्बन्ध *niḥ-sambandha*, *as, ā, am*, without relatives.

निःसम्बाध *niḥ-sambādha*, *as, ā, am*, not contracted, large, spacious.

निःसम्भ्रम *niḥ-sambhrama*, *as, ā, am*, not perplexed or flurried, unembarrassed.

निःसरण *niḥ-saraṇa*. See under *niḥ-sri*, col. 2.

निःसलिल *niḥ-salila*, *as, ā, am*, waterless, having no water.

निःसहा *niḥ-saha*, *as, ā, am*, unable to bear or support or resist, impatient; powerless, weak; intolerable, unbearable, irresistible. — *Niḥsaha-tā*, *f.* or *niḥsaha-tva*, *am, n.* inability to bear or support; impatience, endurance.

निःसहाय *niḥ-sahāya*, *as, ā, am*, without helpers or associates, unassisted.

निःसाध्वस *niḥ-sādhwasa*, *as, ā, am*, fearless,

bold; (*am*), ind. fearlessly, boldly. — *Niḥsādhwasa-tva*, *am, n.* fearlessness, boldness.

निःसामर्थ्य *niḥ-sāmarthya*, *as, ā, am*, unfit, unsuitable.

निःसामान्य *niḥ-sāmānya*, *as, ā, am*, extraordinary, uncommon, unusual, special.

निःसार 1. *niḥ-sāra*, *as, ā, am* (for 2. *niḥ-sāra* see under *niḥ-sri* below), sapless, pithless, worthless, vain, vapid, unsubstantial; (*as*), *m.* the plant *Trophis Aspera*; a kind of time in music; (*ā*), *f.* the pisang, *Musa Sapientum* (= *kadalī*). — *Niḥsāra-tā*, *f.* saplessness, worthlessness, vanity.

निःसाल *niḥ-sāla*, *as, ā, am*, Ved. being out of the house.

निःसीमन् *niḥ-sīman*, *ā, ā, a*, immeasurable, having no boundaries or limits.

निःसुख *niḥ-sukha*, *as, ā, am*, joyless, sad, unhappy; disagreeable, distressing.

निःसृ *niḥ-sri* (*nis-s°*), cl. 1. P. -*sarati*, -*sartum*, to go out, come forth, issue, slip out, depart, withdraw; Caus. -*sārayati*, -*yitum*, to cause to go out or away, turn out, expel.

Niḥ-sara, *as, ā, am*, issuing out. — *Niḥsara-tva*, *am, n.* = *pitta-roga*.

Niḥ-saraṇa, *am, n.* going forth or out, coming forth, exit; the egress or outlet from a house, market-place, town, &c., the gate, the gate-way; a means or expedient, a remedy; departure, dying, death; final beatitude.

2. *niḥ-sāra*, *as, m.* (for 1. *niḥ-sāra* see above), going forth or out.

Niḥ-sāraṇa, *am, n.* driving out, expelling, turning out; the egress or outlet from a building, town, &c., a passage, road of ingress or egress.

Niḥ-sārīta, *as, ā, am*, turned out, made to come out, expelled, dismissed.

Niḥ-sārya, *as, ā, am*, to be turned out, to be excluded or expelled.

Niḥ-srīta, *as, ā, am*, gone forth or out, broken forth; having departed (with abl.).

निःस्तम्भ *niḥ-stambha*, *as, ā, am*, without posts or columns, having no pillars.

निःस्तुति *niḥ-stuti*, *is, is, i* (also read *ni-stuti*), praising nothing, without praising (anything).

निःस्नेह *niḥ-sneha*, *as, ā, am*, without unction, not greasy or unctuous, dry; without love or affection, insensible, cold, unfeeling; not longing for, indifferent; not loved, uncared for, hated; (*ā*), *f.* linseed, *Linum Usitatissimum*. — *Niḥsneha-phalā*, *f.* a species of *Solanum* with white flowers.

निःस्पन्द *niḥ-spanda*, *as, ā, am*, motionless.

निःस्पृह *niḥ-sprīha*, *as, ā, am* (often written *ni-sprīha*), free from desire; disregarding, indifferent to (with abl.); content, unenvious.

निःस्पन्द *niḥ-syanda*. See *ni-syanda*.

निःसृ *niḥ-sru* (*nis-s°*), Caus. -*srāvayati*, -*yitum*, to cause to flow out or off, to empty.

Niḥ-srava, *as, m.* remainder, surplus, overplus (with abl.).

Niḥ-srāva, *as, m.* causing to flow out, expending, expense; the moisture or water of boiled rice; [cf. *ni-srāva*.]

निःस *niḥ-sva*, *as, ā, am*, deprived of one's own, having no property, indigent, poor. — *Niḥsva-tā*, *f.* poverty. — *Niḥsvi-kṛita* or *niḥsvi-bhūta*, *as, ā, am*, deprived of one's property, impoverished.

निःस्वन *niḥ-svana*, *as, m.* (fr. *svan* with *nis*), sound, noise, voice; [cf. *ni-svana*.]

निःस्वभाव *niḥ-svabhāva*, *as, ā, am*, void of peculiarities, without peculiar properties.

निःखादु *niḥ-śādu*, *us, us* or *dvī, u*, tasteless, void of flavour, insipid, unsavoury.

निःखाधाय *niḥ-śādhya*, *as, ā, am*, not muttering prayers, not repeating texts. — *Niḥśādhya-vashatkāra*, *as, ā, am*, neither repeating holy texts nor sacrificing.

निकक्ष *ni-kaksha*, *as, m.*, Ved. the armpit.

निकट *ni-kaṭa*, *as, ā, am*, situated at the side, near, proximate, close by; without neighbours, kinless?; (*as, am*), *m. n.* proximity; (*e*), ind. in the neighbourhood, at hand. — *Nikaṭi-bhūta*, *as, ā, am*, approached.

निकथित *ni-kathita*, *as, ā, am*, told, related (?).

Nikathitin, *ī, inī, i*, one who has told.

निकम् *ni-kam*, cl. 10. A. -*kāmayate*, -*ka-kame*, &c., to long for, wish for, have a desire for, lust after (with acc.).

Ni-kāma, *as, ā, am*, Ved. desirous of, longing for, vehemently desiring, (often at the beginning of a comp. in the sense of *ni-kāma*, ind.); (*as*), *m.* desire, wish; (*am*), ind. according to wish or desire, willingly, according to pleasure or to one's satisfaction, to one's heart's content; *yadā* *ni-kāma*, if you please, if you like. — *Ni-kāma-kāma*, *as, ā, am*, covetous. — *Ni-kāma-varshin*, *ī, inī, i*, raining according to wish.

Ni-kāman, *ā, ā, a*, Ved. desirous of, longing for.

Ni-kāmana, *am, n.* desire, longing after.

Ni-kāmayamāna, *as, ā, am*, longing for, wishing for.

निकर *ni-kara*, *as, m.* (fr. rt. 1. *kṛī* with *ni*), a heap, pile; a flock or multitude; a bundle; pith, sap, essence; suitable gift, a honorarium; a treasure, the best of anything, a treasure belonging to Kuvera.

1. *ni-kāra*, *as, m.* piling up or winnowing com; tossing or lifting up.

निकष *ni-kasha*, *as, m.* (fr. rt. *kash* for *karsh* = *kṛish* with *ni*), the touchstone, the streak of gold or test made on it [cf. *ni-kāsha*]; (*ā*), *f.*, *N.* of the mother of Rāvaṇa or of the mother of the *Piśitāsana* fiends or imps in general. — *Nikashāt-maja* ("śhā-āt"), *as, m.* a Rākshasa, a sort of demon; [cf. *kashā-putra*.]

Ni-kashaya, *am, n.* (?), the touchstone.

Ni-kashā, ind. near to (with acc.), proximate; in the middle, betwixt, between (with acc.).

Nikashāya, Nom. A. *nikashāyate*, &c., to be used or serve as a touchstone.

निकस *ni-kasa*, *nikasāt-maja* = *ni-kasha* and *nikashāt-maja*, *q. v.*

निकाणम् *ni-kāṇam*, ind. (fr. rt. *kaṇ* with *ni*), having closed the eyes; *nikāṇam akshi jal-pati* or *akshi-nikāṇam jal-pati*, he speaks with closed eyes.

निकाय *ni-kāya*, *as, m.* (fr. rt. 1. *ā* with *ni*). a heap, an assemblage, a group, class, association or set of persons who perform like duties; a congregation, a school; a flock, multitude in general; a house, dwelling-place, habitation, hiding-place; the body; (according to *Mahā-dhara*) the air, wind (Ved.); a butt, aim, mark; the universal Soul, Supreme Being. — *Nikāyāntariya* ("ya-an°"), *as, ā, am*, belonging to another assemblage or school.

Ni-kāyin, *ī, inī, i*, an epithet of particular oblations or sacrifices.

Ni-kāyya, *as, am, m. n.* (?), a dwelling, house.

निकार 1. and 2. *ni-kāra*. For 1. see above; for 2. see under *ni-kṛī*, p. 483, col. 1.

निकारिन् *ni-kārin*. See p. 483, col. 1.

निकावल्या *nikāvalgā*, *f.*, *N.* of a woman, (perhaps rather two names, *nikā* and *valgā*.)

निकाश *ni-kāśa*, *as, m.* (fr. rt. *kāś* with *ni*),

the horizon; appearance, sight; (at the end of an adj. comp.) having the appearance of, similar, like; [cf. *nī-kāśa*.]

निकाप् *ni-kāsham*, ind. having pounded or mixed together.

निकास *ni-kāsa* = *ni-kāśa*, *nī-kāśa*.

निकिल्पिष *ni-killishā*, *am*, n., Ved. freeing from sin, deliverance from evil.

निकुचिति *ni-kuṇḍiti*, *is*, f. (fr. rt. *kuṇḍ* with *ni*), contraction?; [cf. Pāp. I. 2, 18.]

निकुञ्ज *ni-kuñja*, ind. with the ears hanging down. **निकुञ्जका**, *as*, n. a measure of capacity equal to ½ of a *Kuḍāva*; a species of reed (= *vānira*). **निकुञ्जिता**, *as*, *ā*, *am*, contracted.

निकुञ्ज *ni-kuñja*, *as*, *am*, m. n. = *kuñja*, an arbour, a bower, a place overgrown with shrubs and creepers, a thicket.

निकुञ्जिकाम्ला (*kā-am*), f. a species of plant (= *kuñjika*, *kuñja-vallari*).

निकुम्भ *ni-kumbha*, *as*, m. the plant *Croton Polyandrum*; N. of a *Dānava* who, like *Kumbha*, was son of *Prahlāda*, (he was father of *Sunda* and *Upa-sunda*); N. of a *Rakshas*; of a son of *Kumbha-karna*; of an attendant of *Siva*; of one of *Skanda*'s attendants; N. of one of the *Viśve Devāḥ*, (also read *vi-kumbhu*); N. of a hero on the side of the *Kurus*; N. of a king of *Ayodhya*, son of *Hary-aśva* and father of *Samhataśva*; (i), f. the plant *Croton Polyandrum*. — **निकुम्भहृया-जवा** (*bha-ākḥ*), *am*, n. a plant, *Croton Jambagota* (= *jaya-pāla*). **निकुम्भिता**, *am*, n. a kind of time in music.

निकुम्भिला, f. (fr. *kumbha*, a jar?), a place where oblations are offered; a grove at the western gate of *Lankā* for the performance of sacrificial rites; (according to another commentator) an image of *Bhadra-kālī* on the west side of *Lankā*; (also, according to some, *ni-kumbhila*, m., and *ni-kum-ḥila*, n.)

निकुरुम्भ *ni-kurumba* or *ni-kurumbaka*, *am*, n. a flock, mass, multitude; (also read *ni-kuramba*, *ni-kurūmba*, *ni-kurumbha*.)

निकुलीनिका *ni-kulīnikā*, f. a family art or one inherited by birth, any skill or skilful act peculiar to a race.

निकूल *ni-kūla*, *as*, *ā*, *am*, going down hill, (opposed to *ut-kūla*); standing on a declivity or bank.

निकृ *ni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to put down, bring down, lower, humiliate, subdue, overcome, overpower, depreciate, debase; to act in a low or base manner; to treat ill; (in the post-Vedic literature only occurring in the past part, *ni-kṛita*, q. v.); Desid. *ni-ṣikṛishati*, to wish to subdue.

नि-*kartavya*, *as*, *ā*, *am*, to be acted badly or basely, to be injured; (*asmākaṃ tatṛ nikartavyam*, a wrong is to be done by them.)

2. **ni-kāra**, *as*, m. putting down, bringing down, humiliation, subjugation; injury, insult, wrong, offence; wickedness, malice, abuse, reproach, disrespect; opposition, contradiction.

नि-*kāraṇa*, *am*, n. the killing, slaughter.

नि-*kārin*, *i*, m., Ved. an injurer, oppressor.

नि-*kṛita*, *as*, *ā*, *am*, brought down, lowered, cast down, humbled, humiliated; insulted, offended; afflicted; injured; tricked, cheated, deceived; removed, set aside, dismissed; dishonest, wicked, perverse; low, base, vile; (*am*), n. lowering, humbling, humiliation; (also read *ni-kṛiti*). — **नि-*kṛita-prajña***, *as*, *ā*, *am*, evil-minded. — **नि-*kṛita-mati***, *is*, *is*, *i*, depraved in mind.

नि-*kṛiti*, *is*, f. low conduct, baseness, wickedness, dishonest practice, dishonesty, fraud, deception,

deceit, cheating; offence, insult; abuse, reproach; rejection, removal; poverty, indigence; wickedness, a wicked person (personified as a daughter of A-dharma and *Hiyā*, or *Nirṛiti*); (*is*, *is*, *i*), base, low, dishonest, wicked; (*is*), n., N. of one of the eight *Vasus*. — **नि-*kṛiti-prajña***, *as*, *ā*, *am*, versed in dishonesty, well acquainted with vice.

नि-*kṛiti*, *i*, *ini*, *i* (fr. *ni-kṛita*), = *ni-kṛiti*, dishonest, low, base, wicked.

नि-*kṛityā*, f. wickedness, dishonesty, fraud, &c., = *ni-kṛiti*.

नि-*kṛitvan*, *ā*, *ari*, *u*, Ved. acting basely, deceitful.

निकृत् *ni-kṛit*, cl. 6. P. -*kṛintati*, -*kartitum*, to cut down, hew down, cut away, cut or chop off, cut through, cut asunder, cut to pieces, massacre; tear off, tear away, wear away; A. (-*te*), to cut oneself (or one's nails &c.); to cut down &c.; Caus. -*kartayati*, &c., to cause to cut or cut down.

नि-*kartana*, *am*, n. cutting down, cutting to pieces, cutting off.

नि-*kṛitta*, *as*, *ā*, *am*, cut off, cut up. — **नि-*kṛitta-mūla***, *as*, *ā*, *am*, cut up by the roots.

नि-*kṛintana*, *as*, *i*, *am*, cutting down, cutting off, destroying; (*as*), m., N. of a hell; (*am*), n. massacring, cutting, cutting off, destruction; an instrument for cutting.

निकृप् *ni-kṛish*, cl. 1. 6. P. -*karshati*, -*kṛishati*, -*karsham* or -*krasham*, to draw down, drag down; to tear asunder (?). In *Mahā-bh.* I. 3616. *ni-kṛi-hyate* may mean 'is drawn down by the stream of a river.'

नि-*karshaṇa*, *am*, n. an open space for recreation, a sort of play-ground in or near a town; a court at the entrance of a house; a neighbourhood.

नि-*krishṭa*, *as*, *ā*, *am*, debased, low, base, vile, vulgar; despised, outcast; near; (*am*), n. vicinity, proximity. — **नि-*krishṭāśaya*** (*ṭa-ās*), *as*, *ā*, *am*, having base intentions. — **नि-*krishṭāśaya-tā***, f. the state of one who has base intentions, base disposition of mind; jealousy. — **नि-*krishṭopālhi-tā*** (*ṭa-up*), f. a state of base or low deception.

निकेचाय *ni-keṭāya*, *as*, m. (fr. rt. *i*. *ḍi* with *ni*), piling or collecting repeatedly.

निकेत *ni-keta* or *ni-ketaka*, *as*, m. = *ketana*, a house, mansion, habitation; a mark, countersign.

निकेतन *ni-ketana*, *as*, m. an onion; (*am*), n. = *ni-keta*, a house, mansion, abode, habitation, temple.

निकोचक *ni-koṭaka*, *as*, m. (fr. rt. *kuṇḍ* with *ni*), the tree *Alangium Decapetalum*; (*am*), n. the fruit of this tree.

नि-*koṭana*, *am*, n. contracting, contraction, compression.

निकोठक *ni-koṭhaka*, *as*, m. = *ni-koṭaka* above.

निकोथक *ni-kothaka*, *as*, m. (fr. rt. *kuth* with *ni*), N. of a teacher with the epithet *Bhāyajātya*.

निकोशय *ni-kośya*, *as* or *am*, m. or n. (?), Ved. a particular part of the entrails of sacrificial animals; [cf. *kośya*.]

निकृहस्त *nikta-hasta*. See rt. *nij*, p. 485.

निक्रन्द *ni-krand*, cl. 1. P. -*krandati*, -*kranditum*, Ved. to utter a cry in a direction downwards (as a bird on a tree): Caus. -*krandayati*, -*yitum*, Ved. to cause to roar &c.

निक्रम् *ni-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to set the foot on the ground, put down the feet; to enter; to tread down (with acc.).

नि-*kramaṇa*, *am*, n., Ved. putting down the feet, treading down; the place where the foot is put, foot-step, foot-fall.

निक्रीड *ni-kṛiḍ*, Caus. -*kṛiḍayati*, &c., to play, sport.

नि-*kṛiḍa*, *as*, m. play, sport; *marutām nikṛiḍah*, N. of a *Sāman*.

निकृण *ni-kṛaṇa* or *ni-kvṛaṇa*, *as*, m. a musical tone or sound; any sound.

निक्ष *niksh*, cl. 1. P. *nikshati*, &c., to pierce (Ved.); to kiss.

निक्षणा, *am*, n. kissing.

निक्ष *nikshā*, f. a nit; (a wrong form for *likshā*.)

निक्षिप् *ni-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw down, cast or put down, throw upon, put or lay down; put in, pour in; to deliver anything (acc.) to a person (loc.); to give or hand over, grant; to deposit, commit, deliver to any one's charge, intrust; to install, appoint, establish; to lay aside, give up, leave off, cast off, repel; to encamp: Caus. -*kshepayati*, &c., to cause to put down, to cause to be set down in writing.

नि-*kshipat*, *an*, *anti* or *ati*, *at*, throwing down or on, placing in or upon.

नि-*kshipta*, *as*, *ā*, *am*, thrown down or upon, put down, laid down or on, placed into, thrust into; deposited, pawned, pledged; rejected, abandoned, foregone, given or thrown away; sent, sent off or away. — **नि-*kshipta-vāda***, *as*, *ā*, *am*, one who has ceased talking or left off boasting.

नि-*kshippya*, ind. having placed or laid down or upon; having given in charge, having intrusted or deposited in a place of safety.

नि-*kshepa*, *as*, m. throwing upon, casting on (with loc.); a deposit, pledge, trust, anything deposited without a seal in trust or as a compensation, anything pawned; abandoning, parting with, throwing away; sending or putting away; wiping, drying; in *nikshepa-lipi* probably N. of a country; [cf. *ut-kshepa*, *pra-kshepa*, *vi-kshepa*.]

नि-*kshepaya*, *am*, n. putting down (the feet); a means by which or place in which anything is kept.

नि-*kshepita*, *as*, *ā*, *am*, caused to be put down or set down in writing, committed to writing, inscribed.

नि-*kshepṛi*, *tā*, *trī*, *tri*, who or what places or deposits, delivers to one's care; (*tā*), m. a depositor, a pawnor or pledger.

नि-*kshepya*, *as*, *ā*, *am*, to be deposited, to be thrust into.

निक्षुभा *ni-kshubhā*, f. (fr. rt. *kshubh* with *ni*), N. of the mother of *Maga*.

निखन् *ni-khan*, cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig into (the ground), bury; to dig in or up, root up; to infix, pierce (with an arrow &c.), to fix, implant.

नि-*khanana*, *am*, n. digging in, burying.

नि-*kḥāta*, *as*, *ā*, *am*, dug in, buried; dug up, excavated; fixed in the ground as a stake.

नि-*kḥānita*, *as*, *ā*, *am* (fr. the Caus.), infixed, dug in, fixed.

निखर्व *ni-kharba* or *ni-kharva*, *as*, *ā*, *am*, dwarfish, a dwarf; (*am*), n. a billion; [cf. *kharva*.] **नि-*kharvaka***, *am*, n., 1000 millions.

नि-*kharvaṭa*, *as*, m., N. of a *Rakshas*.

निखिद् *ni-khid*, cl. 6. P., Ved. -*khidati*, -*khettum*, to press down; (*Sāy*.) to cut off, remove.

निखिल *ni-khila*, *as*, *ā*, *am* (probably for *niḥ-khila*), complete, all, whole, entire; (*ena*), ind. completely, totally; [cf. *khila*, *a-khila*.]

निखुर्यप *nikhurya-pa* (?), *as*, m., Ved. an epithet of *Vishṇu*.

निगड *ni-gaḍa*, *as*, *am*, m. n. (probably fr. rt. *gaḍ* = rt. *gal*; cf. *ni-gala*), an iron chain for the feet, a fetter, especially the chain used to secure the hind feet of an elephant or a noose for catching the feet and throwing an animal down, a fetter or shackle in general, gyves.

Ni-gaḍana, *am*, n. putting in irons or fetters, binding, fettering.

Nigadaya, Nom. P. *nigadayati*, &c., to put in irons or fetters, to bind, fetter.

Nigadayitā, ind. having fettered.

Ni-gaḍita, *as*, *ā*, *am*, chained, bound, tied, &c.

निगद् *ni-gad*, *as*, *m*, the smoke of a burnt offering or sacrificial fire; [cf. *ni-garaṇa*.]

निगद् *ni-gad*, cl. 1. P. *-gadati*, &c., to recite, proclaim, declare, communicate, tell, speak, say, shout out; to speak to, address any one (with acc.), to tell anything to any one (with two acc.); to enumerate; to call: Pass. *-gadyate*, &c., to be recited, to be named or called: Caus. *-gādayati*, &c., to cause to recite, tell, &c.

Ni-gada or *ni-gāda*, *as*, *m*, reciting, audible recitation of prayers or charms; a prayer or sacrificial formula recited aloud; mention, mentioning; speech, speaking, discourse; N. of a teacher with the epithet *Pāravalki*.

Ni-gadat, *an*, *antī*, *at*, reciting, addressing, speaking, saying, speaking to.

Ni-gadita, *as*, *ā*, *am*, recited, told, said, spoken; (*am*), n. speech. — *Nigadita-vat*, *ān*, *atī*, *at*, one who has spoken, having spoken.

Ni-gadya, ind. having told, having declared.

Ni-gāda, *as*, *m*, speech, discourse, recitation, &c.

Ni-gādīn, *i*, *inī*, *i*, reciting, telling, speaking, &c.

निगम् *ni-gam*, cl. 1. P. *-gaṇṇhati*, *-gantum*, to settle down upon (Ved.); to enter (acc. or loc.); to enter feminin (Ved.); to go to any place or state, to undergo, become (e.g. *sāntīm ni-gam*, to become pacified); to be inserted: Caus. *-gamayati*, to cause to go in, to insert.

Ni-gama, *as*, *m*, insertion, especially of the name of a deity into a liturgical formula; the place or passage in a book where a word occurs, especially a passage of the Vedas or the actual word quoted from such a passage; the Veda or the Vedic text; the root (as the source from which a word comes); a sacred precept, the words of a god or holy man; certainty, assurance; a town, a city; a market, a fair; a road, a market road; trade, traffic; a camp or caravan of itinerant merchants, a merchant; = *luṇḍi*; (*am*), n. a particular number.

Ni-gamana, *am*, n. insertion, quotation of words (from the Veda &c.) or the word &c. quoted; the conclusion in a syllogism, the deduction; going in or into.

Ni-gamin, *i*, *inī*, *i*, familiar with or versed in the Vedas or in holy writ.

निगर *ni-gara*, *ni-garaṇa*, &c. See *ni-grī*.

निगर्ह *ni-gurh*, cl. 10. P. *-garhayati*, *-yitum*, to disdain, despise.

निगल् *ni-gal*, cl. 1. P. *-galati*, &c., to fall down (?).

Ni-gala, *as*, *am*, m. n. = *ni-gaḍa*, q. v.

निगा *ni-gā*, cl. 3. P. *-jigāti*, &c., to go into, enter, attach one's self to; to come or get into any state &c.; to nestle.

निगु *ni-gu*, *us*, *m*. = *manas*, the mind, the faculty of feeling and reasoning; (according to others) dirt, excrement [cf. rt. 4. *gu*]; a root; painting; (*us*, *us*, *u*), pleasing, charming.

निगुत् *ni-gut*, *t*, *m*. (probably fr. rt. 3. *gu* with *ni*), Ved. (according to Śāy.) an eueny; [cf. *naiguta*.]

निगुह *ni-guh*, cl. 1. P. A. *-gūhati*, *-te*, *-gūhṭum*, to cover, conceal, hide: Caus. *-gūhayati*, *-yitum*, to cause to cover or hide.

Ni-gūḍha, *as*, *ā*, *am*, hidden, concealed; profound, recondite, mysterious, obscure; (*am*), ind. privately, secretly. — *Nigūḍha-kārya*, *as*, *ā*, *am*, secret in operation. — *Nigūḍha-tara*, *as*, *ā*, *am*, well con-

cealed or hidden. — *Nigūḍha-niśāya*, *as*, *ā*, *am*, whose resolve or determination is concealed. — *Nigūḍha-roman*, *ā*, *ā*, *a*, having concealed hair. — *Nigūḍhārtha* (°*ḍha-ar*°), *as*, *ā*, *am*, having a hidden sense or purpose, difficult to be understood, abstruse, occult.

Ni-gūḍhaka, *as*, *m*, a species of wild bean; [cf. *vana-mudga*.]

Ni-gūhaka, *as*, *ā*, *am*, hiding, concealing.

Ni-gūhana, *am*, n. hiding, concealing.

Ni-gūhaniya, *as*, *ā*, *am*, to be hidden or concealed; to be covered or protected or defended.

निगृहीत *ni-grīhita*. See *ni-grah* below.

निगृ *ni-grī*, cl. 6. P. *-girati* and *-gilati*, &c., to swallow, swallow up, swallow down, ingurgitate, devour: Caus. Pass. *-gāryate* and *-gālyate*: Intens. Ved. *-jegilyate*, *-galgaliti*, to swallow with a gurgling sound.

Ni-gara, *as*, *m*, swallowing, devouring.

Ni-garaṇa, *am*, n. swallowing, devouring, deglutition; (*as*), m. the throat, the gullet, esophagus; the smoke of a burnt offering; [cf. *ni-gaṇa*.]

Ni-garaṇa = *ni-garaṇa*.

Ni-gāra, *as*, *m*, swallowing, swallowing down, devouring.

Ni-gāraka, *as*, *ikā*, *am*, = *ni-gālaka*, swallowing.

Ni-gāla, *as*, *m*, the throat or neck of a horse; [cf. *gala*, *ni-garaṇa*.] — *Nigāla-vat*, *ān*, *m*, a horse.

Ni-gālaka, *as*, *ā*, *am*, swallowing, devouring.

Ni-gīra, *as*, *ā*, *am*, swallowed; (metaphorically) left out, omitted, not expressed; (*a-nigīra*, expressed.)

Ni-giryamāṇa, *as*, *ā*, *am*, being swallowed down; (with act. sense?), swallowing, devouring.

निगै *ni-gai*, cl. 1. P. *-gāyati*, *-gātum*, to accompany with song; to sing, chant; to proclaim, announce.

Ni-gīta, *as*, *ā*, *am*, sung, chanted; said.

निग्रन्थ *ni-granth*, cl. 9. P. *-grathnāti*, &c., to intertwine, interweave.

Ni-granthana, *am*, n. (probably a corruption of *ni-kranthana*; cf. *krath*, *krathana*), killing, destroying, slaughter; [cf. *nir-granthana*.]

निग्रह *ni-grah*, in the older language *ni-grabh*, cl. 9. P. A. *-grābhāti*, *-nīte*, *-grīhāti*, *-nīte*, *-grāhītum*, to hold down, keep down, depress, keep under, keep in check; to keep back, hold back, stop, obstruct, restrain, suppress, confine; to seize, catch, apprehend, hold, hold fast; to oppress, overpower, subdue, conquer; to chastise, punish, tame; to draw together, contract, close (as the eyes): Caus. *-grāhayati*, to cause to be apprehended or seized: Caus. of the Desid. *-jighrīkshayati*, to cause any one to desire to keep under or suppress.

Ni-grīhita, *as*, *ā*, *am*, seized, arrested; held back, restrained, confined, subdued, checked; harassed, assailed, attacked.

Ni-grīhīti, *is*, f. restraint, check; overpowering.

Ni-grīhītrī, wrong form for *ni-grahītrī*, q. v.

Ni-grīhāt, *an*, *atī*, *at*, seizing, taking; keeping, suppressing, restraining.

1. *ni-grīhya*, *as*, *ā*, *am*, to be held back; to be punished, punishable; deserving chastisement or reproach.

2. *ni-grīhya*, ind. having taken; having arrested or confined; having restrained or suppressed.

Ni-graha, *as*, *m*, keeping down, holding down, keeping under, keeping back, keeping in check, coercion, restraining, binding, restraint, subjugation, subduing, restraint of the appetite &c., abstinence; obstruction, suppression, putting down; seizing, catching, confinement, capture, arrest; the arresting or suppressing of disease, cure; taking down, humbling, punishing, punishment, chastisement, rebuke, rebuff, reprimand, blame; aversion, dislike, disgust; (in the Nyāya phil.) putting down in argument, fault in a syllogism, flaw in an argument, failure in proof;

any place for catching hold of, a handle; a boundary, a limit; N. of Śiva and of Viṣṇu or Kṛishṇa. — *Nigraha-sthāna*, *am*, n. the predicament of rebuke for failure in argument.

Ni-grahaṇa, *as*, *ā*, *am*, holding down, holding back, suppressing; (*am*), n. subduing, suppression; capture, confinement, prison; defeat, punishment.

Ni-grahītavya, *as*, *ā*, *am*, to be chastised or punished, punishable.

Ni-grahītrī, *tā*, *trī*, *trī*, one who seizes or lays hold of; one who keeps back or prevents; seizing, restraining, binding.

Ni-grāha, *as*, *m*, Ved. pressing down; N. of a verse recited when the Soma plants are pressed.

Ni-grāhya, *as*, *ā*, *am*, Ved., with *āpas*, the water with which the Soma plants are sprinkled before they are pressed.

Ni-grāha, *as*, *m*, punishment, chastisement, (used in imprecations, e.g. *nigrāhas te bhūyāt*, confusion seize thee, &c.)

Ni-grāhya, *as*, *ā*, *am*, to be suppressed or punished, punishable.

निघ *ni-gha*, *as*, *ā*, *am* (fr. rt. *han* with *ni*), as high as broad; (anything) whose height and circumference are equal; a round or circle, a ball; sin. — *Nighānigha* (°*gha-an*°), *as*, *ā*, *am*, of different forms or sizes.

निघाट *ni-ghaṭa* (said to be fr. rt. *gam* or *han* or *hrt* with *ni*; gender doubtful), a word; a glossary or collection of words or names, (in this sense properly pl.); often the collection of Vedic words explained in the Nirukta, see *ni-ghaṭu* below.

Ni-ghaṭi, probably only a wrong form for *ni-ghaṇṭa* or *ni-ghaṇṭu*.

Ni-ghaṇṭikā, f. a species of bulbous plant (= *gulaṇṭa-kanda*).

Ni-ghaṇṭu, *us*, *m*. (or *ni-ghaṇṭuka*), any vocabulary or collection of words or names, but especially a N. of the Vedic glossary explained by Yaska in his Nirukta, (in this sense usually pl. *nighaṇṭavas* as embracing five chapters.) — *Nighaṇṭu-bhāṣya*, *am*, n. 'commentary on part of the Nighaṇṭus', N. of a work by Deva-rāja on the three chapters of synonyms incompletely treated by Yaska. — *Nighaṇṭu-rāja*, *as*, *m*. 'king of glossaries', N. of a medical lexicon commonly called *Abhidhāna-cūḍā-maṇi*.

निघर्ष *ni-gharsha*. See *ni-ghrish* below.

निघस *ni-ghasa*, *as*, *m*. (fr. rt. *ghas* with *ni*), eating; food, victuals.

निघात *ni-ghāta*, *as*, *m*. (fr. the Caus. of rt. *han* with *ni*), a blow, stroke; suppression of accent, absence of accent.

Ni-ghātam, ind. having struck.

Ni-ghāti, *is*, f. an iron club or mace or hammer (?).

Ni-ghātin, *i*, *inī*, *i*, striking down, killing, destroying.

निघुप् *ni-ghush* (rt. 2. *ghush* = *ghrish* with *ni*), Caus. P. *-ghoshayati*, *-yitum*, to tread down, trample under foot, crush, pound, grind.

निघुष्ट *ni-ghuṣṭa*, *am*, n. (fr. rt. 1. *ghush* with *ni*), sound, noise.

निघृप् *ni-ghrīsh*, cl. 1. P. *-gharshati*, &c., to rub into, rub down, rub, pound, grind, triturate; graze, chafe, abrade, wear away by rubbing, excoriate. — *Ni-gharsha*, *as*, *m*, rubbing, friction, pounding, crushing.

Ni-gharshana, *am*, n. rubbing, friction, grinding, trituration; [cf. *nir-gharshana*.]

Ni-ghrīshṭa, *as*, *ā*, *am*, rubbed, ground; chafed, worn, grazed, abraded, excoriated; subdued.

Ni-ghrīsha, *as*, *ā*, *am*, rubbed off, abraded, excoriated; small, insignificant; (*as*), n. a hoof; wind; an ass or a mule; a boar; a road; (*am*), n. the mark of a hoof (?).

निग्न *ni-gghna*, *as*, *ā*, *am* (fr. *ni-han*), dependant, subservient, docile; dependant on a substantive

(as an adjective); (after a numeral) multiplied with; (as), m., N. of a son of An-aranya and father of An-amitra; of a son of An-amitra.

Nighna-ka, as, ā, am, = *ni-ghna*, dependant. *Ni-ghnat*, an, atī, at, smūtiṅg, slaying, killing, destroying, overcoming.

Ni-ghuāna, as, ā, am, slaying, killing.

निचक्र *ni-čakra*, as, m., N. of a prince.

निचकुण *ni-čaukuṇa* for *ni-čaukuṇa*, q. v.

निचन्द्र *ni-čandra*, as, m., N. of a Dānava.

निचमन *ni-čamana*, am, n. (fr. rt. *čam* with *ni*), sipping, taking liquid into the mouth.

निचय *ni-čaya*. See under 1. *ni-či* below.

निचाहुण *ni-čaukuṇa* for *ni-čaukuṇa*, q. v.

निचाय *ni-čāy*, cl. 1. P. -*čāyati*, &c. (oc-

curing only in the form *ni-čāyati*), Ved. to regard with reverence, honour, worship; to see; [cf. rt. 4. *či*.] *Ni-čāyā*, ind. having seen, having observed.

निचि 1. *ni-či*, cl. 5. P. A. -*činoti*, -*činute*, -*četum*, to pile up, heap up.

Ni-čāya, as, m. piling up, heaping up; collection, heap, multitude, quantity, store, stock, provisions (e. g. *śarīra-ni-čāya*, provisioned for six months); assemblage, assemblage or collection of parts constituting a whole (e. g. *śarīra-ni-čāya*, the assemblage of parts of which the body consists; *vaṭhū-ni-čāya*, a collection of women); certainty, ascertainment (in this sense for *niś-čāya*, q. v.).

Ni-čayin, ī, inī, i, heaped up, containing a quantity, full of, abounding in.

Ni-čāya, as, m. a heap (as a measure).

Ni-čila, as, ā, am, piled up, heaped up, full of, filled; covered, overspread; raised up; (*ās*), m. pl., N. of a warrior-tribe [cf. *naīčīlāya*]; (*ā*), f., N. of a river.

Ni-čēkāya, as, m. (fr. the Intens.), continual or repeated piling up.

Ni-čēya, as, ā, am, to be piled or heaped up.

निचि 2. *ni-či*, cl. 3. P. -*čiketi*, -*čikāya*, &c., Ved. to observe, perceive, recognise: Desid., Ved. -*čikishate*, to observe, watch, guard.

Ni-čira, as, ā, am, Ved. attentive, observant, vigilant; (*ā*), m. du. epithet of Mitra-Varuṇa; (Sāy.) excessively ancient (= *nitarām čirantanau*).

Ni-četi, tī, trī, trī, Ved. an observer; observing, paying attention.

निचिकी *ni-čikī*, f. an excellent cow (= *naīčikī*, q. v.).

निचिर *ni-čira*. See under 2. *ni-či* above.

निचुहुण *ni-čaukuṇa*, as, ā, am (fr. Intens. of rt. *kuṇ*?), Ved. roaring, murmuring; (as), m., N. of a Vāruṇi; (often read *ni-čaukuṇa* or *ni-čaukuṇa*).

निचुम्पुण *ni-čumpuṇa*, as, ā, am (rt. *čup*?), Ved. an epithet of Soma (because, according to Yāska, *ničamanena priyāti*); of the Ava-bhṛitha; of the sea (because, according to Yāska, *ničamanena pūryate*); moving about?; (as), m., N. of a Saunahṣepha.

निचुल *ni-čula*, as, m. (fr. rt. *čul* with *ni*), the tree *Barringtonia Acutangula*, commonly called *Hijjal*, = *vetasa*; = *ni-čola*, an upper garment, overcoat; (also read *ni-čula*).

Ni-čulaka, am, n. an outer garment; a breast-plate, a cuirass.

Ni-čola, as, m. a cover, wrapper, veil, surtout.

Ni-čolaka, as, m. a sort of jacket, bodice, mantle, but especially a soldier's jacket serving as a cuirass or breast-plate; (am), n. = *ni-čulaka*.

निचृत् 1. *ni-čṛit*, cl. 6. P. -*čṛitati*, -*čṛitatum*, to insert, infix, fix into.

2. *ni-čṛit*, t, f. a defective metre; [cf. *ati-n°*, *ni-čṛit*.]

निचेरु *ni-čeru*, us, ns, u (fr. rt. *čar* with *ni*), Ved. gliding; creeping; an epithet of the Ava-bhṛitha.

निच्छवि *ni-čchavi*, is, f., N. of a district (= *tira-bhukti*), the modern Tirhut; [cf. *ni-čchavi*.]

निच्छिद्र *ni-čchidra* for *niś-čhidra*, q. v.

निच्छिवि *ni-čchivi*, is, m., N. of one of the degraded castes sprung from the outcast or Vṛātya Kshatriyas (see Manu X. 22; their occupation appears to have been the public exhibition of gymnastic performances &c., as they are classed with the Jhallas, Mallas, and others).

निच्छेद *ni-čcheda*, as, m. (fr. rt. *čhid* with *ni*), cutting off; (in arithmetic) leaving no common measure, reduced by the common divisor to the least term so as not to allow of further reduction (in this sense for *niś-cheda*).

निज *nij*, cl. 3. P. A. *neuekti* (3rd pl. *nenijati*), *nenikte*, *nineja*, *ninije*, *nektā*, *nekshyati*, -*te*, *anijat*, *anaikshīt*, *anikta*, *nektum*, to wash, clean, cleanse, purify; A. to wash or clean one's self; to nourish: Pass. *nijyate*, &c., to be washed: Caus. *nejayati*, -*yitum*, Aor. *anūt-jat*: Desid. *ninikshati*, -*te*: Intens. *nenijyate*, *nenijiti*, *neuekti*; [cf. rt. *nij*: Zend *nūch*, 'to snow'; Gr. *νίω*, *νίπ-τω*, *χέρ-νιβ-α* (acc.), *νίπ-τρο-ν*, *νίφ-α* (acc.), *νίφ-ά(δ)-ς*, *νίφ-ερέ-ς*, *νίφει*: Lat. *Nep-tunus* = *νιπτόμενος*, 'bathing'; *ning-i-t*, *ningu-i-t*, *ningu-i-s*, *nix*, base *niv* for *nigv*: Goth. *snaives*, 'snow': Old Germ. *sneō*, 'snow'; *sniuit*, 'it snows': Lith. *sniig-ti*, *sning-ti*, 'to snow'; *snėg-a-s*, 'snow'; *snaig-alā*, 'a flake of snow': Slav. *snyg-ŭ*, 'snow': Hib. *nigh-im*, 'I wash'; *nigh-te*, 'washed' = Sanskrit *nikta*.]

Nikta, as, ā, am, washed, cleaned, cleansed, rinsed; sprinkled. - *Nikta-hasta*, as, ā, am, Ved. clean-handed, having clean hands.

निज *ni-ja*, as, ā, am (fr. rt. *jan* with *ni*), innate, native, congenital, indigenous; own, of one's own party or country; proper, peculiar; continual, perpetual; (*ās*), m. pl. one's own people. *Ni-ja* is used in later Sanskrit as a reflexive possessive pronoun, like *sva*, for 'my own', 'his own', 'our own', &c.; and frequently for simple 'my', 'his', 'our', &c. - *Nija-karman*, a, n. one's own work, any duty pertaining to one's self. - *Nija-karma-bandhana*, as, ā, am, fettered by one's own works. - *Nija-ghāsa*, as, m., 'devouring his own', N. of a demon. - *Nija-dhriti*, is, f., N. of a river in Śāka-dvīpa. - *Nija-mukta*, as, ā, am, (according to the commentators) = *svabhāva-mukta*, liberated in own nature, essentially liberated (?). - *Nija-lābha-pūrṇa*, as, ā, am, engrossed in self-interest, self-satisfied. - *Nija-sva*, am, n. own property. - *Nijārtham* ('*ja-ar*'), ind. for one's own sake, for one's self.

निजग्नि *ni-jaghnī*, is, is, i (fr. *ni-han*), Ved. striking down, overpowering; [cf. *jaghnī*.]

निजानुका *ni-jānukā*, f. (fr. *ni-jānu*), Ved. shaking or trembling of the knees (?).

निजिघृक्षयत् *ni-jighrikshayat*, an, anti, at (Caus. of Desid. of rt. *grah* with *ni*), causing to be desirous of overpowering or excelling.

निजुर्वै *ni-jurvai* or *ni-jurv*, cl. 1. P. -*jūrvati*, &c., to consume by fire; (Sāy.) to destroy, kill.

Ni-jur, ūr, f., Ved. killing, destroying.

निजुहूषु *ni-juhnūshu*, us, us, u (fr. Desid. of rt. *hnu* with *ni*), wishing to conceal or deny.

निञ्ज *niñj*, cl. 2. A. *nikte*, &c., = rt. *nij*, q. v.

निटल *ni-ṭala* or *ni-ṭāla*, am, n. the forehead. - *Nitalāksha* ('*la-aksha*'), as, m. 'having an eye on the forehead', an epithet of Śiva; (incorrectly spelt *niṭilāksha*).

निडो *ni-dī*, cl. 1. 4. A. -*ḍayate* and -*ḍiyate*, &c., to fly down.

Ni-dīna, am, n. the downward flight or swoop of a bird or a peculiar mode of flying.

निशिञ्ज *ni-nij*, k (according to Sāy. fr. *ni-nij*, to purify), milk; (according to modern scholars this word may be an adverb related to *ni-nya*.)

निशिङ्का *niṣṭikā*, f. a species of convolvulus, = *linḍi*; (probably wrongly for *tiṇḍikā*.)

निय *ni-nya*, as, ā, am (fr. *ni*), Ved. interior, hidden, concealed, secret, mysterious, (in Rig-veda 1. 32, 10, = *nir-nāmadheya*, nameless, according to Sāy.); (am), n. a secret, a mystery; (am), ind. secretly, mysteriously.

निततपम् *nitatatapam*, ind., Ved. an onomatopoeic word to denote the speech of a stutterer.

नितन् *ni-tan*, cl. 8. P. A. -*tauoti*, -*nute*, -*tanitum*, Ved. to pervade, penetrate, pierce; to cause to grow downwards (as a shoot, root, &c.).

Ni-tatnī, f., Ved. a species of plant; N. of an *Ishtakā*; N. of one of the seven stars of the asterism *Kṛittikā*.

Ni-tāna, as, m., Ved. the shoot of a plant which grows downwards; N. of a man with the patronymic *Māruta*.

नितप् *ni-top*, cl. 1. P. -*tapati*, -*taptum*, Ved. to emit heat downwards; to consume.

नितम् *ni-tam*, Caus. P. -*tamayati*, &c., Ved. to choke, suffocate.

Ni-tānta, as, ā, am, extraordinary, excessive, exceeding, much, considerable; (am), ind. exceedingly, excessively, very, much, in a high degree. - *Ni-tāntāvṛiksha* ('*ta-av*'), as, ā, am, excessively treeless.

नितम्ब *ni-tamba*, as, m. (said to be fr. rt. *tamb*, probably connected with rt. *stambh*), the buttocks or posteriors, especially of a woman, (in this sense generally *nitambau*, m. du.); the circumference of the hip and loins; the ridge or side or protuberant flank or swell of a mountain [cf. *giri-nitamba*]; a precipice; the sloping bank or shore of a river; the shoulder; a particular position of the hands in dancing; (*ā*), f. a form of Durgā. - *Ni-tamba-tā*, f. the state of having large hips. - *Ni-tamba-rat*, ān, atī, at, having beautiful buttocks or hips. *καλλίπυγος*; (*tī*), f. a woman. - *Nitamba-vimba*, as, ā, am, having *Vimba*-like hips.

Nitambin, ī, inī, i (at the end of a comp.), having buttocks; having beautiful hips; having graceful slopes, having beautiful sides (as a mountain); (*inī*), f. a woman with large and handsome hips.

नितम्बू *nitambhū*, ūs, m., N. of a person mentioned in Mahā-bh. Anuśāna-p. 1763; (perhaps for *niṭyam-bhū*).

नितराम् *ni-tarām*, ind. (fr. *ni* with the comparative affix), downwards, towards the lower part (Ved.); in a low tone (Ved.); completely, wholly, entirely; much, extremely, excessively, in a high degree; in an especial manner, always, continually, eternally; at all events; certainly; [cf. Angl. Sax. *nidher*; Old Germ. *nidar*.]

नितल *ni-tala*, am, n. one of the seven divisions of the lower regions. See *pātala*.

नितान्त *ni-tānta*. See *ni-tam* above.

नितिक्र *ni-tikta*, as, ā, am (fr. rt. *tij* with *ni*), Ved. excited, roused up.

Ni-tiktī, is, f., Ved. excitement, haste, speed; (*i*), ind. quickly, speedily; (Sāy.) = 3rd sing. Pres. of rt. *tij* = *tiksh-ñi-karoti*, he sharpens.

निदुश *ni-tud*, cl. 6. P. A. -*tudati*, -*te*, -*tot-*
tum, Ved. to pierce, penetrate, pierce into; to goad;
(Sāy.) to incite or pain vehemently, or to issue forth
(= *nitarām vyathayati* or *nir-gacchati*).

Ni-toda, as, m. piercing, a prick, puncture, hole.
Ni-todin, ī, inī, ī, Ved. piercing, penetrating.

निदुश *ni-trid*, cl. 7. P. A. -*trinatti*, -*intte*,
-*tarditum*, Ved. to pierce, penetrate, cleave in two.

निदुश *ni-tri*, cl. 6. P. -*tirati*, -*taritum*, -*tar-*
ritum, Ved. to dispel, subdue, overpower, obstruct.

निदोशन *ni-tośana*, as, ā, am (fr. rt. *tus*
with *nī*), Ved. sprinkling, distributing, granting;
(as), m. a distributor, granter.

नित्य *nitya*, as, ā, am (fr. *nī*), own (Ved.);
continual, perpetual, regularly repeated, constant,
uninterrupted, endless, eternal, everlasting; invariable,
regular, fixed, regularly prescribed, inevitable, not op-
tional, (opposed to *kāmya* &c.); necessary, obligatory,
essential; ordinary, usual, (opposed to *naimittika*,
unusual, produced by an unusual cause); constantly
dwelling in, perpetually engaged in, (often at the end
of a comp., e.g. *aranyā-nitya*, constantly dwelling
in a forest; *tapo-nitya*, engaged in constant penance);
(with *samāsa*) a necessary compound which cannot
be resolved without losing its meaning, because the
separate ideas have merged in one, as in *Jamad-agni*;
(with *svarita*) = *jātya*, the primary or independent
Svarita, as opposed to the secondary or dependent;
(as), m. the ocean; (*ā*), f. an epithet of Durgā; a
Sakti or form of Durgā; an epithet of the goddess Ma-
nasā; (am), n. constant and indispensable rite or act;
(am), ind. always, ever, daily, constantly, continually,
perpetually, everlastingly, eternally; *na nityam*, not
always, never, (in Manu VI. 8. *nityam an-adātā* =
never a receiver.) — *Nitya-karma*, a, n. or *nitya-*
kriyā, f. constant act or duty, as observance of the
five great sacrifices or any daily and necessary rite.
— *Nitya-kṛtīya*, am, n. regular and necessary act
or ceremony; daily or regular act or routine. — *Nitya-*
gati, is, ī, i, moving continually; (is), m. air or
wind, the god of wind. — *Nitya-jāta*, as, ā, am,
constantly born. — *Nitya-tā*, f. perpetuity, eternity,
continuance, continual repetition, (as *maithuna-*
nityatā, continually repeated coitus); perseverance;
necessity. — *Nitya-tea*, am, n. invariableness, per-
petuity, eternity; endurance; inevitableness, neces-
sity. — *Nitya-dā*, ind. always, ever, perpetually, con-
stantly, eternally, at all times. — *Nitya-dāna*, am, n.
daily alms-giving. — *Nitya-dhrit*, t, t, t, constantly
bearing or maintaining, observing daily duties (?).
— *Nitya-dhṛta*, as, ā, am, constantly maintained
or kept up. — *Nitya-nātha-siddha*, as, m., N. of
an author. — *Nitya-niyama*, as, m. fixed rule,
constant observance. — *Nitya-naimittika*, am, or
nitya-naimittikam karma, n. any regularly re-
curring occasional act or ceremony or any rite con-
stantly performed to accomplish some object, as
Śrāddhas at fixed lunar periods. — *Nitya-parivṛtta*,
as, n., N. of a Buddha. — *Nitya-parikṣha*, am,
n. constant investigation or inspection. — *Nitya-pūjā-*
yantra, am, n. a kind of amulet. — *Nitya-pralaya*,
as, m. the constant dissolution of living beings.
— *Nitya-bhāva*, as, m. the state of being eternal,
eternity. — *Nitya-māya*, as, ī, am, formed of or
consisting of anything eternal, eternal. — *Nitya-*
yukta, as, ā, am, always busy, ever engaged in.
— *Nitya-yauvana*, am, n. perpetual youth; (as, ī,
am), ever or always young; (*ā*), f. an epithet of
Draupadī. — *Nityartu* (*ya-ri*), us, us, u, regularly
recurring at the seasons, annual. — *Nitya-vatsa*, as,
ā, am, Ved. always possessing a calf; (*ā*), f. a par-
ticular form of Sāma supplication; (am), n., N. of
several Sāmans. — *Nitya-vivṛata*, as, m. 'constantly
scared,' N. of an antelope. — *Nitya-vaiṣṇava*, as,
m., N. of a particular residence of Viṣṇu, the
heaven of Viṣṇu. — *Nitya-ryaya*, as, ā, am, always
expending, constantly disbursing; (*ā*), f. always ex-
pending, ever laying out. — *Nitya-sankita*, as, ā,

am, perpetually alarmed, always suspicious. — *Nitya-*
śāya, as, ā, am, always sleeping or reclining. — *Nitya-*
śas, ind. always, continually, constantly, eternally.
— *Nitya-saṃhṛiṣṭa*, as, ā, am, always exulting
or triumphant; always rivaling one another, (in this
sense *saṃhṛiṣṭa* = *saṃhṛiṣṭa*.) — *Nitya-sama*,
as, m. the assertion that all things remain the same (?).
— *Nitya-samāsa*, see *nitya*. — *Nitya-siddha*, as,
ā, am, 'ever perfect,' a Jaina predicate of the soul.
— *Nitya-stotra*, as, ā, am, Ved. receiving perpetual
praise, constantly lauded. — *Nitya-snāyā*, ī, inī, ī,
constantly bathing or making ablutions. — *Nityāna-*
dhyāya (*ya-an*), as, m. invariable suspension of
repetition of the Vedas, (a term applied to periods
when the perusal of the Vedas is invariably prohibited,
as the day of full moon, new moon, the eighth and
fourteenth days of the half month.) — *Nityānanda*
(*ya-an*), as, m. eternal happiness. — *Nityānanda-*
rasodadhi (*sa-ud*), is, m. 'ocean of the essence of
eternal joy,' God. — *Nityānandāśrama* (*da-aś*),
as, m., N. of a commentator. — *Nityānitya* (*ya-an*),
as, ā, am, eternal and perishable, permanent and
temporary. — *Nityāyukta* (*ya-ay*), as, m., N. of a
Bodhi-sattva; (also read *nityayukta*; cf. *nitya-*
dyukta.) — *Nityārītra* (*ya-ar*), as, ā, am, Ved.
having (its) own oars, ever fitted with oars (i. e.
according to Sāy. with priests). — *Nityoṣṭīpā-*
hastā (*ya-ut*), as, m. 'who always raises his hand,'
N. of a Bodhi-sattva. — *Nityodhṛta* (*ya-ud*), as,
m., N. of a man. — *Nityodyukta* (*ya-ud*), as, m.,
N. of a Bodhi-sattva; [cf. *nityāyukta*.]

नित्य *ni-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*,
Ved. to scare or drive away.

निद 1. *nid*, cl. 1. P. A. *nedati*, *nedate*,
nineda, *nūde* or *nūde*, *neditā*, &c.,
to be near [cf. rt. *ned*, *nedīyas*, *nedishtha*];
to ridicule, blame, reproach, censure, &c., (in this sense
properly a separate rt., the form of which is usually
nind, q. v.): Desid., Ved. *ninitsati*, to wish to
reproach or depreciate; [cf. rt. *nind*; Gr. *δ-νείδ-*
o-s, probably *νείδ-o-po-s*; Goth. *ga-nait-yan*, *nai-*
teins, probably *neith*; Old Germ. *neiz-yan*; Angl.
Sax. *naet-an*, *naet-ing*, *nidh*, *ge-nidhe*, 'hatred';
Mod. Germ. *neid*, 'envy.']

2. *nid*, t, f, Ved. mocking, ridiculing, despising,
censure, contempt; (*t*), m. one who ridicules or con-
temns, a blamer, an enemy.

1. *nidā*, f., Ved. blame, contempt.

1. *nidāna*, as, ā, am, Ved. (= *nidyamāna*),
reproached, ridiculed. (For 2. see 3. *ni-dā*, col. 3.)
Nidyamāna, as, ā, am, being reproached, &c.

निद *ni-da*, am, n. (said to be fr. *ni-do*),
poison, venom.

निदण्ड *ni-daṇḍa*, as, m., according to a
commentator = *nihita-daṇḍa*, a stick put aside or laid
down; (as, ā, am), one who has put down a stick
(i. e. not using force), one who has laid down a staff.

निदत्त *ni-datta*. See 2. *ni-dā* below.

निदद्रु *nida-dru*, us, m. (said to be fr. *nida*
+ *dru*), a man.

निदर्शन *ni-darśana*. See *ni-dṛśi*, col. 3.

निदह *ni-dah*, cl. 1. P. -*dahati*, -*dagdhum*,
to burn down, consume by fire.

Ni-dāgha, as, m. (according to native lexicogra-
phers also *am*, n.), heat, warmth; the hot season
(May and June), summer; internal heat, sweat,
perspiration; N. of a man; N. of a son of Pulastya;
(*ās*), m. pl. the descendants of the former person.
— *Nidāgha-kara*, as, m. 'heat causer' or 'hot-
rayed,' the sun. — *Nidāgha-kāla*, as, m. 'the time
of heat,' the hot season, two months previous to the
rains, about May and June. — *Nidāgha-sindhu*, us,
m. a river in hot weather, one nearly dry.

निदा 2. *ni-dā* (rt. 1. *dā*), cl. 3. P. -*dadāti*,
&c., Ved. to give. (For 1. *nidā* see above.)

Ni-datta, as, ā, am, given, given absolutely; [cf.
nitta.]

निदा 3. *ni-dā* (rt. 4. *dā*, to bind), cl. 4. P.
-*dyati*, &c., Ved. to fasten.

Ni-dātṛi, tā, trī, trī, Ved. one who fastens or tie
up; (Sāy.) a restrainer, obstructer, (as if fr. rt. 3. *dā*).

2. *ni-dāna*, am, n. (for 1. *nidāna* see col. 2)
a band, a rope, a halter; a rope for tying up a calf
&c.; a first or original cause, a primary or remote
cause [cf. *ni-bandhana*]; original form, essence
(*nidāna*, ind. originally, essentially, properly)
the cause of a disease, inquiry into the causes of
disease, pathology, i. e. study of the symptoms with
a view to trace the remote or proximate causes, (re-
garded as a department of medical science; the six-
teen *Nidānas* being the title of the sixteen divisions
into which it is divided; cf. *nidāna-sthāna*); N.
of a work on metres and Vedic Stomas (see *nidāna-*
sūtra); end, termination, cessation; purification,
purity, correctness; claiming the reward of peni-
tential acts. — *Nidāna-rat*, ān, atī, at, Ved. founded
on a cause, essential. — *Nidāna-sūtra*, am, n. a work
in ten *Prapāthakas* on metres and Vedic Stomas.
— *Nidāna-sthāna*, am, n. one of the five depart-
ments of medical science, inquiry into the causes of
diseases, pathology.

Ni-dita, as, ā, am, Ved. preserved, concealed;
(Sāy.) completely bound or fettered (= *nitarām*
baddha).

निदाघ *ni-dāgha*. See *ni-dah*, col. 2.

निदिग्ध *ni-digdha*, as, ā, am (fr. rt. *dih*
with *nī*), smeared, anointed, plastered; clinging to;
(ā), f. small cardamoms.

Nidigdhikā, f. = *kaṇṭa-kārikā*, a species of prickly
nightshade, Solanum Jacquinii [cf. *nir-digdhikā*, *nir-*
dagdhikā]; cardamoms.

निदिध्यासन *ni-didhyāsana*, am, n. (fr. the
Desid. of rt. *dhyai*), profound and repeated medi-
tation.

Ni-didhyāsa, us, us, u, desiring to meditate upon.
Ni-didhyeya, as, ā, am, to be deeply meditated
upon.

निदिश *ni-diś*, cl. 6. P. -*disati*, -*deshṭum*,
to order, point out, &c.; (perhaps for *nir-diś* and
apparently only used in the derivatives below.)

Ni-diśta, as, ā, am, ordered, directed; advised,
enjoined; explained, pointed out.

Ni-desa, as, m. order, command, direction, in-
struction; speech, speaking, narration, conversation;
vicinity, proximity, neighbourhood; = *bhājana*, a
vessel, vase; (e), ind. in the vicinity, near. — *Ni-desa-*
kārin, ī, inī, ī, executing orders, obedient, servile.

Ni-deshin, ī, inī, ī, showing, directing, ordering,
pointing out; (*inī*), f. a region, quarter, point of
the compass.

Ni-deshya, as, ā, am, to be ordered, to be told.
Ni-deshṭṛi, tā, trī, trī, who or what points out
or orders; explaining, advising, commanding.

निदी *ni-dī*, cl. 3. P. (see rt. 2. *dī*), Ved.
to shine down upon; (Sāy. = *nitarām pra-kāś*, to
shine exceedingly.)

निदुश *niduśa*, as, m. a fish.

निदृश् *ni-dṛśi*, Caus. -*darśayati*, -*yitum*,
to cause to see, to show, point, to point out; to
introduce, cause to enter; to impart knowledge,
communicate, teach; advise; to appear (in a vision)
to any person (acc.).

Ni-darśaka, as, ā, am, seeing into, perceiving;
seeing; pointing out, proclaiming, announcing.

Ni-darśana, as, ī, am, pointing to, showing,
foreshowing, prognosticating, indicating; proclaim-
ing, announcing, teaching; suiting, pleasing; (*ā*),
f. a simile, a comparison; (am), n. seeing, look-
ing into, view, insight, sight, vision (e.g. *śvapna-*
nidarśana, a vision in sleep); pointing to; showing;
evidence; an example or illustration; a designation

of the third member of a complete, syllogism (usually called *ul-āharaṇa*, q. v.); a foreboding, prognostic, sign, mark, omen; a scheme, system; injunction, precept, ordinance, scriptural authority; authority, text.

Ni-darsita, *as, ā, am*, illustrated, exemplified.

Ni-darsin, *i, inī, i*, seeing, viewing, having an insight into, familiar with, knowing.

निदेश ni-deśa. See *ni-diś*, p. 486, col. 3.

निद्रा 1. ni-drā or ni-drai, cl. 1. 2. P. A. *-drāyati, -te, -drāti, &c.*, to fall asleep, sleep.

2. *ni-drā*, *f.* (said to be fr. *rt. nind + affix ra*), sleep, slumber, sleepiness, sloth; (in flowers the budding state is considered as sleep, hence *nūdrām tyaj*) = to bloom; a mystical N. of the letter *bh.*

— *Nidra-davidra*, *as, m.*, N. of a poet. — *Nidra-nidha* ('*rā-an*'), *as, ā, am*, blind with sleep. — *Nidra-brhanga*, *as, m.* rousing from sleep, awaking; [cf. *bhagyu-nidra*.] — *Nidra-maya*, *as, i, ani*, consisting in sleep. — *Nidra-yoga*, *as, m.* sleep and deep meditation; [cf. *yoga-nidra*.] — *Nidra-lasa* ('*rā-al*'), *as, ā, am*, slothful from drowsiness, fast asleep, sleepy. — *Nidra-vriksha*, *as, m.* darkness. — *Nidra-saijanana*, *am, n.* 'producing drowsiness,' phlegm, the phlegmatic humor.

Ni-drāya, *as, ā, am*, sleeping, asleep, sleepy, drowsy; shut up, closed (as a bud or blossom).

Ni-drāt, *ān, āti or antī, āt*, sleeping.

Ni-drāyanāya, *as, ā, am*, sleeping, asleep.

Ni-drālu, *us, us, u*, sleeping, sleepy, drowsy, slothful; (*us*), *n.* an epithet of Vishnu; (*us*), *f.* the plant *Solanum Melongena*; another plant (= *vanavararikā*); a kind of perfume (= *nalī*). — *Ni-drālu-tva*, *am, n.* sleepiness, drowsiness.

Nidrita, *as, ā, am*, sleeping, asleep. — *Nidrita-vat*, *ān, āti, at*, having slept.

निधन ni-dhana, *am, n.* (in some senses apparently fr. 1. *ni-dhā* below, but in others more probably fr. *dhan*=*rt. han*, to kill, with *ni*; cf. *pra-dhana*), settling down in a residence, residence, place of residence, domicile, resting-place, receptacle (Ved.); race, family; conclusion, end; dying, death, destruction, loss, disappearance, annihilation, (in these senses also rarely *ni-dhanas*, *m.*, see *Hari-vaṇṣa* 4846); the concluding passage or words at the end of a Sāman which is sung in chorus, (several words are used for this purpose, e.g. *sva-ryotih*, *vashat*, *vratam*, *im*, *nām*, &c.); the finale in music; (*am*), *n.*, N. of the eighth mansion; (*as*), *m.* the head of a family; (*as, ā, am*), without money, poor, (in this sense for *nir-dhana*); [cf. *rt. han*; Gr. *thā-a-ro-s*; Hib. *nidh*, *nith*, 'manslaughter, battle'.] — *Nidhana-kāma*, *am, n.*, Ved., N. of several Sāmans. — *Nidhana-kārin*, *i, inī, i*, causing death, destroying, destructive. — *Nidhana-kriyā*, *f.* a funeral ceremony. — *Nidhana-tā*, *f.* poverty, indigence. — *Nidhana-pati*, *is, m.*, Ved. lord of the end or of destruction. — *Nidhana-bhūta*, *as, ā, am*, Ved. become final or like a finale in music. — *Nidhana-vat*, *ān, āti, at*, Ved. having a finale in music.

निधा 1. ni-dhā, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to put down, lay down, put or lay into, fix in, deposit, lodge, bury; (with *manas*) to fix or direct the thoughts upon or towards (dat.); resolve, determine; (with *kriyām*) to direct one's labours, use efforts; to appoint; to lay aside, put away, remove, relinquish; lay up, treasure up, put into a safe place; to preserve for one's self (A.); to deliver, intrust, commit, present; (with *hrīdaye* or *manasi*) to keep in mind, bear in mind, remember, lay to heart, keep close; to keep down, keep back, restrain; to end, close; to place in any state, render: Pass. *-dhiyate*, to be placed on or in, to be deposited, be situated in or on, be absorbed into, to rest in: Caus. *-dhāpayati, &c.*, to cause to be put or laid on or into, to cause to be deposited or preserved; to appoint: Intens. (?), Ved. 3rd sing. *-dedhyat*.

2. *ni-dhā*, *f.*, Ved. laying snares; a net; a collection

of snares, a snare. — *Nidhā-pati*, *is, m.* the possessor or bearer of snares.

Ni-dhātweya, *as, ā, am*, to be put down or deposited; to be delivered; to be directed towards; to be concealed.

Ni-dhātṛi, tā, tri, trī, Ved. a depositor, one who deposits, keeps, conceals, &c.

Ni-dhāna, *am, n.* putting down, laying down, depositing, (*daḍa-nidhāna*, putting down or laying aside the stick, i. e. not using force, = mildness, clemency); keeping, preserving; a place where anything is laid, a vessel in which anything is deposited, a receptacle; a place of cessation or rest; anything laid up, a treasure, a divine treasure (especially belonging to Kuvera, god of wealth); store, hoard, property, possessions, wealth. — *Nidhāneśa* ('*na-īśa*'), *as, m.* 'lord of treasure,' a Yaksha.

Ni-dhānya, *as, ā, am*, Ved. fit for being laid or put down.

Ni-dhāpaka, *as, m.* one who causes to be put down or deposited; a weapon (?); burnt timber (?), charcoal (?); the castor-oil plant (?).

Ni-dhāpya, *ind.* having caused to be placed or fixed in, having installed or appointed.

Ni-dhāya, *ind.* having fixed or placed in or on, (*manasi nidhāya*, fixing or laying up in the mind, reflecting.)

Ni-dhi, *is, m.* setting down or serving up food &c. (Ved.); the lower part or bottom of the Ukā (Ved.); a place where anything is laid or deposited, a receptacle, (*apān nidhi*, the receptacle of waters, the ocean, sea; also N. of a Sāman; sometimes *nidhi* alone stands for 'the ocean'); a place for storing up, a storehouse, treasury, granary, a nest, &c.; (figuratively) a treasure-house of good qualities, a man endowed with many good qualities; a treasure, store, hoard, any collection of wealth or valuables; a divine treasure belonging to Kuvera, (nine of which are enumerated, viz. the Padma, Mahā-padma, Sankha, Makara, Kaśchapa, Mukunda, Nanda, Nila, and Kharba; their nature is not exactly defined, though some of them appear to be precious gems; according to the Tāntrika system they are personified and worshipped as demi-gods, attendant either upon Kuvera who is sometimes called *Nidhinam adhipati*, 'lord of the Nidhis,' or upon Lakshmi, the goddess of prosperity); N. of a particular medicinal plant, commonly *Jivikā*; a kind of perfume (= *nalikā*); *daivo nidhi*, 'the divine treasure,' N. of a particular philosophical doctrine. — *Nidhi-gopa*, *as, m.* guardian of treasure. — *Nidhi-nātha*, *as, m.* or *nidhi-prabhu*, *us, m.* or *nidhiśvara* ('*dhi-īś*'), *as, m.* 'lord of treasures,' an epithet of Kuvera. — *Nidhi-pa*, *as, m.* guardian of treasure; [cf. *nidhi-pā*.] — *Nidhi-pati*, *is, m.* 'lord of treasures,' an epithet of Kuvera; N. of a rich merchant. — *Nidhipati-datta*, *as, m.*, N. of a merchant. — *Nidhi-pā*, *ās, Ved.*, or *nidhi-pāta*, *as, m.* guardian of treasure. — *Nidhi-pātita*, *as, m.*, N. of a merchant. — *Nidhi-mat*, *ān, āti, at*, Ved. possessing treasure, forming a store. — *Nidhiśa* or *nidhiśvara* ('*dhi-īś*'), *as, m.* 'lord of treasures,' an epithet of Kuvera. — *Nidhi-arthīn*, *i, inī, i*, treasure seeking.

Ni-dhiyamāna, *as, ā, am*, being laid down or deposited, &c.

Ni-dheya, *as, ā, am*, to be placed in or on, to be deposited.

Ni-hita, *as, ā, am*, put down, deposited, &c. See s. v.

निधि ni-dhi. See above.

निधू ni-dhū, cl. 5. 6. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhunoti, -dhunute*), *-dhuwati, -dhotum, -dharitum*, to throw down, give or deliver over (Ved.); shake to and fro, agitate.

Ni-dhuvana, *am, n.* shaking about, agitation, trembling; coition, sexual intercourse; pleasure, enjoyment; sport, play, pastime.

निधू ni-dhri, cl. 10. P. *-dhārayati, -yitum*

(Ved. *-dīdhar*), to place down or in, deposit in; determine; establish; render (Ved.); to keep, preserve; (Sāy.) to establish firmly; to conceive in the womb: Pass. *-dihāryate* (Ved. *-dadhre*), to be placed in or deposited; to bend down, to stoop (Ved.).

Ni-dhāraya, *as, ā, am*, Ved. placing in or on, depositing.

Ni-dhārayat, *an, antī, at*, (Sāy.) abiding in.

Ni-dhriti, *is, m.*, N. of a prince, a son of Vṛishṇi; [cf. *nir-vṛiti, ni-vṛitti*.]

निधे ni-dhyai, cl. 1. P. *-dhyāyati, -dhyātum*, to observe, perceive (Ved.); to meditate on, be absorbed in meditation; to think of, reflect on; remember: Desid. *-dīdhyāsati, -te*, to wish to meditate on; think of attentively (Ved.).

Ni-dīdhyāsana, *am, n.* profound meditation, deep and repeated consideration, thinking of or recalling repeatedly.

Ni-dīdhyāsitaraya, *as, ā, am*, to be reflected or meditated upon.

Ni-dīdhyāsu, *us, us, u*, desirous of meditating on.

Ni-dhyāta, *as, ā, am*, meditated on, thought on, imagined.

Ni-dhyāna, *am, n.* intuition, looking at, seeing, beholding, sight.

निधुव ni-dhruva, *as, m.*, N. of a man; (*ās*), *m.* pl. his descendants; [cf. *naidhruva, naidhruvi*.]

निधुवि ni-dhruvi, *is, is, i*, Ved. constant, persevering, faithful; (*is*), *m.*, N. of a Kāśyapa and author of a R̥g-veda hymn (IX. 63).

निध्वान ni-dhvāna, *as, m.* (fr. *rt. 2. dhvan* with *nt*), sound.

निनङ्ग ninankshu, *us, us, u* (fr. Desid. of *rt. 2. naś*), wishing or expecting to perish or die.

निनद् ni-nad, cl. 1. P. *-nadati, &c.*, to sound, make a sound, cry out; to resound: Caus. P. *-nādayati, -yitum*, to cause to sound or resound, fill with noise, cries, &c.

Ni-nada or *ni-nāda*, *as, m.* sound, noise, cry, buzzing, humming, crying.

Ni-nādita, *as, ā, am*, made to sound, filled with noise or cries; (*am*), *n.* a sound.

Ni-nādin, *i, inī, i*, sounding, resounding, ringing, crying; causing to sound, playing (as a musical instrument).

निनयन ni-nayana. See *ni-nī* below.

निनर्तशत्रु ninarta-śatru, *us, m.*, N. of a son of An-ādhṛiṣṭi.

निनर्द् ni-nard, cl. 1. P. *-nardati, -narditum*, to sound; prolong a note in chanting; [cf. *ava-nard*.]

Ni-narda, *as, m.* prolonging a note in chanting, trilling.

Ni-nardat, *an, antī, at*, sounding; prolonging a cadence

निनह् ni-nah, cl. 4. P. A. *-nahyati, -te, -naddhum*, Ved. to fasten, tie; [cf. *nināha*.]

Ni-naddha, *as, ā, am*, fastened, tied fast.

Ni-nāhya, *as, m.*, Ved. a water-jar; (according to the commentaries) a water-jar put into the ground.

निनित्सु ninitsu, *us, us, u* (fr. Desid. of *rt. nid*), Ved. wishing to censure or blame.

निनी ni-nī, cl. 1. P. A. *-nayati, -te, -netum*, to lead to, carry or bring towards, bring near, bring, fetch; to incline, bend; to pour on or into (Ved.); to carry out, perform, accomplish, cause; to spend (time).

Ni-nayana, *am, n.* carrying out, performing, accomplishing; performance; pouring down.

निनीया ninishā, *f.* (fr. Desid. of *rt. 1. nī*), wishing to bring, desire or intention of carrying or taking or leading away.

Ninīshu, *us*, *us*, *u*, desirous to take or lead, wishing to bring; wishing to spend (as time).

निनृत्त *ni-nṛtta*, *as*, *ā*, *am*, repeated (as a portion of a verse or syllable; lit. danced again). — *Ninṛtta-val*, *ān*, *atī*, *at*, having repetition (as above).

Ni-nṛttī, *ts*, *f*, repetition.

निन्द *nind* (sometimes written *nid*, *q.v.*), *cl. 1. P. nindati* (rarely *A.-te*), *nininda*, *ninīshyati*, *anindit*, *ninilitum*, to blame, censure, reprimand, contemn, despise, ridicule.

Ninda in *ninda-tala*, *as*, *i*, *am*, = *nindita-hasta*, having a maimed or defective hand; (sometimes read *ninna-tala*.)

Nindaka, *as*, *ā*, *am*, blaming, defaming, reproachful, abusive, scurrilous, censorious; one who ridicules or blames, a scorn.

Nindat, *an*, *antī*, *at*, blaming, censuring, abusing, ridiculing.

Nindana, *am*, *n*, reproach, censure, blame.

Nindaniya, *as*, *ā*, *am*, blamable, liable to reproof or censure or blame, reprehensible; [cf. *a-n*.]

Nindā, *f*, blame, censure, reproach, reproof, abuse, defamation, scorn, reviling; injury, injuring, wickedness; [cf. *nidā*.] — *Nindā-stuti*, *is*, *f*, praise which involves reproof, ironical praise, irony.

Nindita, *as*, *ā*, *am*, blamed, abused, reviled, reproved, despised, rejected; low, despicable, worthy of being reviled; prohibited, forbidden.

Ninditrī, *tā*, *trī*, *trī*, *Ved.* one who ridicules or blames or despises.

Nindin, *i*, *inī*, *i*, blaming, censuring, reproaching.

Ninda, *us*, *f*, a woman bearing a dead child.

Nindya, *as*, *ā*, *am*, blamable, to be censured or reproached, despicable, reprehensible, bad, vile; forbidden, prohibited; [cf. *a-n*.] — *Nindya-tā*, *f*, or *nindya-tva*, *am*, *n*, blamableness, infamy, contemptibleness.

निन्व *ninv* (or according to some *inw*), *cl. 1. P. ninvati*, &c., to wet or sprinkle; or to attend, wait on, worship?; (the two meanings have probably arisen from a confusion between *śevāne* and *sevāne*.)

निप *ni-pa*. See under 2. *ni-pā*, col. 2.

निपक्षति *ni-pakshati*, *is*, *f*, *Ved.* the second rib.

निपठ *ni-paṭha*, *as*, *m*, or *nipaṭhana*, *am*, *n*, (fr. *rt. paṭh* with *ni*), reading, recitation, studying.

Ni-paṭhita, *as*, *ā*, *am*, read, recited, studied, (hence *nipaṭhitin*, *Pāp. V. 2, 88*.)

Ni-paṭhī, *ts*, *f*, reading, recitation, study.

Ni-pāṭha, *as*, *m*, = *ni-paṭha*, reading, study of the sacred books or public perusal of popular poems.

निपत *ni-pat*, *cl. 1. P. -patati*, *-patitum*, to fly down, fall down, tumble down, settle down, fall, descend, alight, throw one's self down; to fall upon, throw one's self upon, assault, assail, fall into, rush into, rush in, flow in, disembody into, discharge into; fall into ruin; to fall into (any state or condition); to fall into (a place), enter, insert one's self, become fixed in; to befall, happen, take place; to fall to the share of (with *loc.*); Caus. *-pātayati*, *-apipatati*, *-yitum*, to cause to fall down, throw down, fell, cast down, cause to fall on (e.g. to cause a stick to fall on any one = strike with a stick); to hurl down; to cast, throw, hurl, throw into; to let in, inlay, emboss; to direct (the eyes &c.) upon; to spit on, spit out; to ruin, kill, destroy (with *abl.*); to raise or levy a tribute from (with *karān* and *abl.*, in *Mahā-bh. Sānti-p. 3313*); (in grammar) to put down as a special or irregular form, to give as an irregularity, consider as anomalous or irregular; (*ni-pālyate* is put down or mentioned as a special rule or irregular form.)

Ni-patat, *an*, *antī*, *at*, flying down, falling down, falling, descending, alighting, prostrating one's self, &c.

Ni-patana, *am*, *n*, flying down, falling down, falling, descending; alighting, flying.

Ni-patita, *as*, *ā*, *am*, fallen down, fallen; descended, alighted.

Ni-patya, *ind*, having fallen down, having prostrated one's self, having descended or alighted. — *Ni-patya-rohiṇī*, *f*, falling and ascending (?).

Ni-patya, *f*, any slippery ground; a field of battle.

Ni-pāta, *as*, *m*, falling down, falling, descending, coming down, alighting; falling upon, attacking; casting, hurling; death, dying; accidental occurrence or mention; putting down as irregular or exceptional, irregular form, irregularity (e.g. *pūrva-ni-pāta*, irregular occurrence of a word at the beginning instead of at the end of a compound; *para-ni-pāta*, irregular placing of a word at the end instead of beginning); the opposite extremity, the lower end; (in grammar) a particle, the term for all adverbs including conjunctions and interjections, (called *nipāta* as falling into the sentence in various senses, i.e. taking their place after other words to modify the sense in various ways.) — *Nipāta-tva*, *am*, *n*, the state of being a particle. — *Nipāta-pratikāra*, *as*, *m*, the repelling of assaults.

Ni-pātaka, *as*, *am*, *m. n.* = *pātaka*, a bad deed, a sin.

Ni-pātana, *as*, *ā*, *am*, throwing down, overthrowing, killing, destroying; (*am*), *n*, causing to descend or fall, throwing down, overthrowing; beating, knocking down; putting on; touching with; killing, destroying; (in grammar) putting down as an irregularity, accidental mention or use of a word; a form which by its rare occurrence shows itself to be irregular; irregularity, exception; falling down, hurrying down, flying down.

Ni-pātāniya, *as*, *ā*, *am*, to be cast down or overthrown, caused to fall (e.g. *daṇḍo nipātāniyas*, the stick must be caused to fall, punishment must be inflicted).

Ni-pātita, *as*, *ā*, *am*, made to fall or descend; beaten down; killed; irregular, excepted.

Ni-pātīn, *i*, *inī*, *i*, falling down, flying down or on, alighting; striking down, destroying, a destroyer.

Ni-pātya, *as*, *ā*, *am*, to be cast down or overthrown; to be put down or mentioned as an irregularity.

Ni-pātyamāna, *as*, *ā*, *am*, being thrown down, being precipitated.

निपलाशम् *ni-palāśam*, *ind.*, *Ved.* (*Sāy.*) without speaking, i.e. like a tree without foliage (or as a leafless tree moves without rustling).

निपा 1. *ni-pā*, *cl. 2. P. -pāti*, *-pātum*, &c., to guard, protect, defend; observe, watch over: Caus. *-pālayati*, *-yitum*, to protect, guard, govern.

निपा 2. *ni-pā*, *cl. 1. and 2. P. -pibati* or *-pivati*, *-pātum*, to drink in, imbibe, suck in; to absorb, dry up: Caus. *P. -pāyayati*, *-yitum*, to cause to imbibe or suck in.

Ni-pa, *as*, *am*, *m. n.* a water-jar; (*as*), *m*, the Kadamba tree, Nauclea Cadamba (= *kudamba*).

Ni-pāna or *nipānuka*, *am*, *n*, drinking, imbibing; any reservoir of water, any place or trough near a well for watering cattle; a well, pool; a milk-pail. — *Nipāna-val*, *ān*, *atī*, *at*, having reservoirs or ponds, abounding in pools, &c.

Ni-pīta, *as*, *ā*, *am*, drunk in, drunk up, absorbed, imbibed, dried up.

Ni-pīti, *is*, *f*, drinking.

Ni-pīyamāna, *as*, *ā*, *am*, being drunk in or imbibed.

निपाक *ni-pāka*, *as*, *m*, (fr. *rt. pac* with *ni*), cooking, maturing, ripening.

निपाठ *ni-pāṭha*. See *ni-paṭha*, col. 1.

निपात *ni-pāta*. See above.

निपाद् *ni-pāda*, *as*, *m*, *Ved.* low ground, a valley; (*Sāy.*) high and low ground.

निपिष *ni-pish*, *cl. 7. P.*, *Ved.* *-pinashtī*, *-peshṭam*, to crush.

निपीड *ni-pīḍ*, *cl. 10. P. -pīḍayati*, *-yitum*, to press close to or against, press together, squeeze; to embrace; to impress; to cause pain, afflict, plague, trouble; (in astronomy) to eclipse.

Ni-pīḍana, *am*, *n*, squeezing, pressing; hurting, giving pain; (*ā*), *f*, oppression.

Ni-pīḍayati, *an*, *antī*, *at*, pressing, pressing together; (*danṭān danlair nipīḍayan*, gnashing the teeth.)

Ni-pīḍita, *as*, *ā*, *am*, squeezed, pressed, embraced; pained, hurt. — *Nipīḍilāktaka-val* (*°ta-al*), *ind.* like pressed lac.

Ni-pīḍya, *ind.* having pressed; having pressed against or upon; having embraced; having hurt.

निपीय *ni-pīy*, *cl. 1. P.*, *Ved.* *-pīyati*, *-yitam*, to revile, abuse, treat with contempt.

निपु *nipu*, *us*, *m*, *N.* of a man.

निपुण *ni-puṇa*, *as*, *ā*, *am* (said to be fr. *rt.*

puṇ with *ni*; perhaps fr. *rt. push* + affix *na*, through which dialectically *puṇya* = *pupa*), clever, adroit, skillful, skilled in, conversant with (*loc.* and *gen.*); experienced; kind or friendly towards (with *loc.* or with *prati*); sharp, acute, fine, delicate; complete, perfect, accurate; (*am* or *ena*), *ind.* skillfully, cleverly, sharply; completely, perfectly, totally, exactly, carefully; in a delicate manner. — *Nipūṇa-tara*, *as*, *ā*, *am*, more clever, perfect, &c.; (*am*), *ind.* cleverly; perfectly. — *Nipūṇa-tas*, *ind.* cleverly, skillfully; completely. — *Nipūṇa-lā*, *f*, skillfulness, cleverness, conversancy, adroitness, versatility; carefulness, accuracy. — *Nipūṇa-dṛiṣ*, *k*, *k*, *k*, sharp-sighted, clever, knowing.

Nipūṇikā, *f*, 'the clever one,' *N.* of a waiting-maid in the *Vikramorvaśī*.

निपुष *ni-puṭh*, *Caus.* *-pothayati*, *-yitum*, to dash down.

निपुर् *ni-pur*, *ūr*, *f*, *Ved.* (according to *Mahī-dhara*) = *sukshma-deha*, the subtle body.

निपूत *ni-pūta*, *as*, *ā*, *am*, *Ved.* strained, filtered, purified.

निप्रहन् *ni-pra-han*, *cl. 2. P. -hanti*, *-hantum*, to kill (with *gen.* of the object).

निप्रियाय *nipriyāya* (fr. *ni-priya*), *Nom. A. nipriyāyate*, &c., *Ved.* to keep in one's possession, not to be willing to give up.

निफला *ni-phalā*, *f*, the plant *Cardiospermum Halicacabum* (= *jyotishmati*).

निफालन *ni-phālana*, *am*, *n*, (probably incorrect for *ni-bhālana*), seeing, sight.

निफेन *ni-phena*, *am*, *n*, = *a-phena*, opium.

निबद्ध *ni-baddha*. See under *ni-bandh*.

निबन्ध *ni-bandh*, *cl. 9. P. -badhnāti*, *-band-dhum*, to bind on, bind, tie, fasten, tie together; to fetter, enchain, imprison, ensnare; to attach, to join, unite, connect; to compose (in writing), record, write; to construct; to draw together, contract (e.g. *bhru-kufim*, the brow); to fix, hold fast, confine, restrain, obstruct, stop, close up, restrict; to fix on, place or put upon, impose; to put together, form, acquire; (with *padam*) to put the foot upon, i.e. to undertake anything; to fix or direct upon; to appoint, commission, charge; to place, locate; to destroy, (Mahā-bh. *Virāṭa-p. 982*; cf. *rt. vadh*.)

Ni-baddha, *as*, *ā*, *am*, bound in or on, bound; fastened, tied, connected, bound or sewed together, fastened to; caught (as in a net), fettered, enchained, chained to, dependant on; connected, coherent; shut up, closed, stopped, obstructed; confined, coveined; checked, restrained, restricted to; bound over or

called as a witness (Manu VIII. 76); composed, written; fixed in, inlaid (as with gold or jewels), enchased, set, inserted; committed, intrusted; enveloped, enclosed, involved, covered with; constructed of, formed of, consisting of; accompanied by, furnished or endowed with; relating to, contained or involved in.

Ni-banddhri, *dhā*, *dhri*, *dhri*, who or what ties or binds, a binder, fastener; (*dhā*), m. a composer, writer, author; a commentator; (also written *ni-banddhri*.)

Ni-bandhana, *as*, m. binding on, binding, fastening, tying, attachment, attachment to, intentness on; composing, writing down, recording; restraint, obstruction, confinement, constipation, suppression of urine, strangury; a band, bond, fetter; fixed property, not movable or fluctuating; a grant of property, an assignment of cattle or money for support; foundation, origin, root, cause, reason; any literary composition or treatise; a commentary or explanation of technical rules [cf. *grantha*]; N. of a particular work; the plant *Azadirachta Indica*; (*am*), n. song, singing. — *Nibandha-dāna*, *am*, n. grant of property, assignment or gift of a corrody. — *Nibandha-sa-graha*, *as*, m., N. of a commentary on *Su-śrūta*'s medical work.

Ni-bandhana, *as*, *i*, *am*, binding, fastening, fettering; (*i*), f. band, bond, fetter; (*am*), n. the act of fastening to, binding together, ligation; constructing, building (as a bridge &c.); checking, restraining, confining; band, fetter; that to which anything is fastened or on which it rests; a receptacle; the part of a lute where the strings are fastened, the tie or peg of a lute; cause, origin, reason, motive, condition; (in grammar) syntax; a composition; a commentary; a grant, an assignment.

Ni-bandhika. See *asā-n*°.

Ni-bandhita, *as*, *ā*, *am*, bound, fastened, confined, tied.

Ni-bandhin, *i*, *inī*, *i*, binding, confining; joined or connected by or with, hanging together, cohering; causing, being a cause or having a reason.

निबर्हण *ni-barhaṇa*. See *ni-brih* below.

निबल *nibala*, *as* or *am*, m. or n. (?), a particular number.

निबाध *ni-bādḥ*, cl. 1. A. -*bādḥate*, -*bādhitum*, Ved. to press down or together, force in; to cramp, contract, confine, obstruct; to oppress.

Ni-bādha, *as*, m. obstruction, in *a-n*° q. v.

निबाह *ni-bāḥa*, *as*, *ā*, *am* (according to some fr. rt. *baḥa*, according to Śāy. fr. rt. *bāḥ* = *vāḥ*, to endeavour), Ved. forced down, thrown into.

निबुध *ni-budh*, cl. 1. P. A. -*bodhati*, -*te*, -*bodhitum*, to learn or hear anything (acc.) from any one (gen. or with *sakāsāt*); to attend to, listen to, (often occurring in the impv. *ni-bodha*); to know, consider: Caus. -*bodhayati*, &c., to cause to know or learn, to inform, give to understand.

Ni-boddharya, *as*, *ā*, *am*, to be learnt; to be considered or regarded.

निबृह *ni-brih* (also written *ni-vrih*, q. v.), cl. 1. P. -*barhati*, -*barhitum*, -*barhayati*, -*yitum*, Ved. to throw down, destroy, annihilate, extirpate, eradicate.

Ni-barhaṇa, *as*, *ā*, *am*, destroying, &c.; (*am*), n. destruction, annihilation, &c. See *ni-barhaṇa*.

निभ *ni-bha*, *as*, *ā*, *am* (fr. rt. 1. *bhā* with *nī*), like, resembling, similar, (only at the end of a comp.; sometimes pleonastically after adjectives, e. g. *śāru-nibhāna*, handsome-faced; and occasionally with another word meaning 'like,' e. g. *naga-nibhōpama*, like a mountain); (*as*, *am*), m. n. appearance, light, manifestation; pretence, pretext, fraud, sham, trick, disguise. — *Nibha-tā*, f. similarity, likeness.

निभञ्ज *ni-bhañj*, cl. 7. P. -*bhanakti*, -*bhanktum*, to break or dash to pieces, break asunder.

निभर्त्सन *ni-bhartsana*, wrong reading for *nir-bhartsana*.

निभल *ni-bhal*, cl. 10. P. A. -*bhālayati*, -*te*, -*yitum*, to perceive, see.

Ni-bhālana, *am*, n. seeing, sight, perception; [cf. *ni-phālana*.]

निभसद् *ni-bhasad* (?), having the hinder parts directed downwards (?). See *bhasad*.

निभिद् *ni-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhattum*, to break or divide asunder: Pass. -*bhiyate*, to be opened, to open.

निभीम *ni-bhīma*, *as*, *ā*, *am*, terrible, frightful. — *Nibhīma-vikrama*, *as*, *ā*, *am*, of terrible valour, of formidable prowess.

निभूत *ni-bhūta*, *as*, *ā*, *am*, past, gone.

निभूयप *nibhūyapa*, *as*, m., Ved. epithet of Vishṇu, (meaning unknown.)

निभृ *ni-bhri*, cl. 1. P. -*bharati*, -*bhartum*, &c., to bear or put down, (apparently only used in the part. *ni-bhrita* below.)

Ni-bhrita, *as*, *ā*, *am*, borne or placed down, deposited in a low place, lowered; concealed, hidden, secret, occult, unperceived, imperceptible; modest, humble, unassuming; mild, gentle; lonely, solitary; still, silent; firm, unmoved, immovable; resolute, decided, firmly attached, faithful; filled with, full of, (Bhāgavata-Purāṇa X. 32, 20, = *pūrṇa*, *ryāpta*); (*am*), n. humility, modesty, meekness [cf. *naibhritya*]; (*am*), ind. covertly, secretly, privately, apart, unobservedly, imperceptibly, in a corner, out of sight. — *Nibhritāgata* ('*ta-āg*'), *as*, *ā*, *am*, secretly arrived. — *Nibhritātman* ('*ta-āt*'), *ā*, *ā*, *a*, resolute-minded, resolute. — *Nibhritārtha* ('*ta-ar*'), *as*, *ā*, *am*, having a secret meaning, occult.

निभ्रंश् *ni-bhraṇś*, Caus. -*bhraśayati*, -*yitum*, Ved. to cause to fall off, to strike or break off.

निम *nima*, *as*, m. a pin, stake (?).

निमज्ज *ni-majj*, cl. 6. P. -*majjati*, -*marktum*, to sink into, sink down, dive, plunge into, immerse one's self, bathe, be immersed or submerged (e. g. *akṣhi nimajjati*, the eye sinks; *śīraṇa nimamajja*, he remained long under the water); to be drowned; to penetrate into; to disappear, perish; to immerse or submerge in water, cause to sink (e. g. into hell, *Mahā-bh. Ādi-p. 4156*): Caus. P. -*majjayati*, -*yitum*, to cause to dive, immerse, dip, plunge (anything) into water, submerge, drown; (figuratively) to cause to plunge or penetrate into a battle, lead into the thick of a fight.

Ni-magna, *as*, *ā*, *am*, plunged or immersed in, dipped into, fallen into (water &c.), submerged, sunk; gone down, set (as the sun); forcibly entered into or penetrated; (with *para-lokāya*) entered into the other world; sunk in, depressed, not prominent; overwhelmed, covered. — *Nimagna-nābhi*, *is*, *is*, *i*, having a depressed navel. — *Nimagna-madhyā*, f. a woman having a depressed (and therefore slender) waist.

Ni-magnaka, *as*, *ā*, *am*, hiding one's self, lurking. — *Ni-majjat*, *an*, *ati* or *anti*, *at*, bathing, diving, plunging in, sinking.

Ni-majjathu, *us*, m. the act of diving or entering into, plunging; (with *talpe*) going to bed, sleeping.

Ni-majjana, *as*, *i*, *am*, causing to enter or plunge into (with gen.), immersing, absorbing; (*am*), n. bathing, diving, immersion, sinking.

Ni-majjamāna, *as*, *ā*, *am*, sinking, plunging into; immersed; being drowned.

Ni-majjita, *as*, *ā*, *am*, plunged into the water, drowned.

निमद् *ni-mad*, Caus. P. -*mādayati*, -*yitum*, to pronounce distinctly but slowly.

Ni-mada, *as*, m. pronunciation which is distinct

but slow, one of the seven degrees of pronunciation (*vācaḥ sthānāni*).

निमन्त्र *ni-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to invite, summon, call (to a feast), entertain. — *Ni-mantraka*, *as*, m. one who summons or invites, an inviter.

Ni-mantraya, *am*, n. inviting, invitation; summoning, calling; a summons. — *Nimantraya-patra*, *am*, n. a written summons, a note of invitation.

Ni-mantrita, *as*, *ā*, *am*, invited, summoned, convoked; bidden to a feast, entertained.

Ni-mantrya, *as*, *ā*, *am*, to be invited, to be called.

निमन्यु *ni-manyu*, *us*, *us*, *u*, Ved. not angry, unresentful, appeased.

निमय *ni-maya*. See *ni-me*, p. 490, col. 2.

निमा *ni-mā* [cf. *ni-me*], cl. 2. 3. P. A. -*māti*, -*mimite*, -*mātum*, to measure; to adjust.

1. *ni-mātavya*, *as*, *ā*, *am*, to be measured, &c.; [the *ni-mātavya* which occurs in Manu X. 94. is to be referred to *ni-me*, q. v.]

Ni-māna, *am*, n. measure. See *a-n*°.

1. *ni-māta*, *as*, *ā*, *am*, measured out. See *dur-n*°.

1. *ni-meya*, *as*, *ā*, *am* (for 2. see *ni-me*), to be measured, measurable, anything the measure or value of which can be fixed.

निमि 1. *nimi*, *is*, m., N. of several kings of Videha; of a son of Dattātreyā; of a son of Ikṣvāku, (this Nimi lost his body through the curse of Vasiṣṭha, and when the gods were willing to restore it, requested that instead of receiving his former shape he might occupy the eyes of all living creatures; the request was granted, and in consequence of the presence of Nimi, men's eyelids are ever opening and shutting; cf. *ni-misha*, and see *Vishṇu-Purāṇa* IV. 5); N. of the twenty-first Jaina Arhat of the present *Ava-sarpiṇī*; of a son of Bhajamāna; of Daṇḍa-pāṇi; of a Dānava; closing or winking of the eyes, twinkling. — *Nimin-dhara*, *as*, m. (fr. *nimim* acc. sing. + *dhara*), N. of a prince.

निमि 2. *ni-mi*, cl. 5. P. A. -*minoti*, -*minute*, &c., to fix in, dig in; to fix, erect.

2. *ni-mita*, *as*, *ā*, *am*, fixed in, fixed, erected.

निमित्त *ni-mitta*, *am*, n. (probably connected with *ni-mā* above), a mark, an aim; an archer's butt, target; sign, token; prognostic, presage, omen [cf. *dur-n*°]; cause, motive, reason, instrumental or efficient cause, (opposed to *upā-dāna*, the material cause); *nimitta* is used at the end of a comp. in the sense 'having as a motive or cause,' 'caused or produced by,' 'occasioned by,' e. g. *viśha-nimittā pīḍā*, pain caused by poison; (*am* acc., *ena* inst., *āya* dat., *āt* abl., *asya* gen., e loc.), because of, on account of, for the sake of, for the purpose of, through. — *Nimitta-kāraṇa*, *am*, n. an instrumental or efficient cause, (especially the Deity considered as the agent in creation.) — *Nimitta-kāraṇa-tā*, f. the state of being the efficient cause.

— *Nimitta-kāla*, *as*, m. the period or moment of time which may be regarded as causing any event; any given or specific time. — *Nimitta-kṛit*, t, m. 'omen-maker,' a crow, raven. — *Nimitta-jña*, *as*, *ā*, *am*, acquainted with omens. — *Nimitta-jñāna*, *am*, n. 'knowledge of causes or signs,' N. of the fifty-eighth chapter of the *Kāma-sūtra* by Vātsyāyana.

— *Nimitta-tas*, ind. by or from a special cause or reason. — *Nimitta-tā*, f. or *nimitta-tva*, *am*, n. the state of being a cause, causality, instrumentality.

— *Nimitta-dharma*, *as*, m. expiation; any occasional or special penance, rite, or obligation. — *Nimitta-nidāna*, *am*, n. N. of a work. — *Nimitta-bhūta*, *as*, *ā*, *am*, become a cause or reason, being a cause or means. — *Nimitta-mātra*, *am*, n. the mere efficient cause or instrument. — *Nimitta-vīd*, t, m. 'omen-knower,' an astrologer. — *Nimitta-vedhin*, *i*, *inī*, *i*, hitting an aim, piercing the mark.

— *Nimitta-hetu*, *us*, m. an efficient cause. — *Nimittahetu-tva*, *am*, n. the being an instrumental

or efficient cause. — *Nimittārtha* (‘*ta-ar°*’), *as*, m. the infinitive mood (in grammar). — *Nimittāvritti* (‘*ta-āv°*’), *is*, f. dependance upon a special cause or occasion. — *Nimitti-kṛt*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything a cause, to use as a cause or means. — *Nimitti-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to become a cause or reason for (with loc.).

Ni-mittaka, *as*, *ā*, *am* (at the end of an adj. comp.), caused or occasioned or produced by; (*am*), n. kissing, a kiss.

Nimittāyamāna, *as*, *ā*, *am* (fr. an unused Nominal verb *nimittāya*), causing, producing.

Nimittin, *i*, *ini*, *i*, operated on or influenced by a cause, having a cause or reason.

निमिष *ni-miṣa*, *as*, *ā*, *am*, Ved. devoted to, attached to (with loc.); (Sāy.) commixed, comingling, mixing with, being mixed. — *Nimiṣa-tama*, *as*, *ā*, *am*, Ved. most attached to (with loc.).

निमिष 1. *ni-miṣa*, cl. 6. P. -*mishati*, -*meśhitum*, to shut the eyelids, wink, twinkle, blink. 2. *ni-miṣa*, *t*, *f*, Ved. winking or twinkling of the eye; shutting the eyes, falling asleep [cf. *nimi*]; *a-nimish*, *t*, *f*, *t*, never closing or winking the eyes; (*t*), m. a god; [cf. Nala V. 24.]

Ni-miṣa, *as*, m. twinkling, winking, shutting the eye; the twinkling of an eye considered as a measure of time, a moment; morbid twinkling of the eyes; N. of a son of Garuḍa (Mahā-bh. Udyoga-parva 3595); an epithet of Viṣṇu, (also *a-nimishā*.) — *Nimishāntara* (‘*sha-an°*’), *am*, n. the interval of a moment; (*ena*), ind. in a twinkling, in the interval of a moment.

Ni-miṣat, *an*, *atī* or *anti*, *at*, winking, blinking, closing the eyes.

Ni-miṣha, *as*, *am*, m. n. twinkling of the eyes, (opposed to *un-miṣha*); a momentary space of time, a moment, a twinkling of the eye considered as a measure of time; morbid twinkling of the eye, morbid closing of the eyelid; N. of a mythical being; *nimeshaṃ nimesham*, every moment. — *Ni-miṣha-kṛt*, *t*, *f*, ‘twinkler’, lightning. — *Nimesha-tas*, ind., Ved. with regard to the shutting of the eyes, (according to Mahi-dhara gen. sing. of the pres. part.) — *Nimesha-dyul*, *t*, or *nimesha-ruc*, *k*, m. a fire-fly. — *Nimesha-mātra*, *am*, n. only a twinkling, merely an instant; (*ena*), ind. in a twinkling, in an instant of time, in barely a moment. — *Nimesha-dhāt* (‘*sha-ar°*’), ind. in half a twinkling of the eye, i. e. in less than an instant.

Ni-miṣhaka, *as*, m. twinkling of the eye; a fire-fly. *Ni-miṣhaya*, *as*, *i*, *am*, causing twinkling &c.

निमिह *ni-mih*, cl. 1. P. -*mehati*, &c., to urine, sprinkle down urine.

निमिल *ni-mil*, cl. 1. P. -*milati*, -*milītum*, to shut or close the eyes, fall asleep, sleep; to close (as flowers); to die, disappear: Caus. -*milayati*, -*yitum*, to cause (one) to shut the eyes, to close; to kill.

Ni-milat, *an*, *anti*, *at*, closing the eyes, winking the eyelids, twinkling.

Ni-milana, *am*, n. shutting the eyelids, winking or twinkling of the eyes, winking; closing the eyes in death; (figuratively) dying, death; (in astronomy) immersion, complete obscuration, a total eclipse.

Ni-milā, *f*, shutting the eyes.

Ni-milikā, *f*, shutting the eyes, winking, twinkling, blinking, conniving at anything; fraud, trick.

Ni-milā, *as*, *ā*, *am*, closed, shut (as the eye), winked, blinked; blinded, darkened, obscured; [cf. *rajo-nimilā*.] — *Nimilitāṅksha* (‘*ta-ak°*’), *as*, *i*, *am*, having the eyes closed.

Ni-milin, *i*, *ini*, *i*, closing the eyes, having the eyelids shut.

निमिष *ni-miṣ*, cl. 1. P. -*mivati*, &c., to press on, press down.

निमोक्षर *nimīśvara*, *as*, m. (with Jainas) N. of the sixteenth Arhat of the present Ut-sarpiṇī.

निमूलम् *ni-mūlam*, ind. down to the root.

निमृज *ni-mṛj*, cl. 2. P. -*mṛshṭi* (cl. 6. Ved. -*mṛjati*, -*te*), -*mārjītum*, -*mārshṭum*, to rub in, rub upon, wipe, wipe off, wipe away, to cleanse one's self (A.); to lead to, attach to: Intens. Ved. -*māmṛje*, to wipe away, cleanse; to destroy: Desid., Ved. -*māmṛikshati*, (in Rīg-veda I. 64, 4. Sāy. considers *ni-māmṛikshuh* as a Vedic reduplicated perf. = *ni-mṛishṭāḥ* *sthītā* *babhūvuh*; according to some the meaning is ‘to flash down.’)

Ni-mṛigra, *as*, *ā*, *am*, Ved. devoted, attached to; (Sāy.) excessively purifying or cleansing.

निमृण *ni-mṛiṇ*, cl. 6. P. -*mṛiṇati*, &c., to dash down, strike down.

निमृद *ni-mṛid*, cl. 9. P. -*mṛidnāti*, -*marditum*, to crush, dash to pieces; to rub off.

निमे *ni-me* [cf. *ni-mā*], cl. 1. A. -*mayate*, -*mātum*, to change, exchange for (with inst.), barter. *Ni-maya*, *as*, m. barter, change, exchange.

2. *ni-mālaya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged or bartered.

2. *ni-meya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged; (*as*), m. barter, exchange; [cf. *naimeya*.]

निमेष *ni-mesha*. See under 1. *ni-miṣa*, col. 1.

निम *nimna*, *am*, n. (fr. *ni* or perhaps rather fr. rt. *nam* with *ni* or according to others fr. rt. *man* or rt. *mā* with *ni*), depth, low ground, lowland; a slope, declivity; gap, chasm or cavity in the ground; a depression, deepening; (*as*, *ā*, *am*), deep, profound (literally or figuratively); low (as ground), depressed, sunk; (*as*), m., N. of a prince. — *Nimnaga*, *as*, *ā*, *am*, going low or deep, going downwards, descending; (*ā*), f. a river, mountain-stream; [cf. *giri-n°*.] — *Nimna-gata*, *as*, *ā*, *am*, going in deep or low places; (*am*), n. a low place. — *Nimna-tala*, see under *nīnda-tala*. — *Nimna-tā*, *f*, or *nimnātva*, *am*, n. depth, lowness, profundity. — *Nimna-dcśa*, *as*, m. or *nimna-bhāga*, *as*, m. a low or deep place. — *Nimnonnata* (‘*na-un°*’), *as*, *ā*, *am*, low and high, depressed and elevated, up and down.

Nimnais, ind., Ved. in deep places, low, downwards; [cf. *uccais*, *nīcatis*.]

निम्ब *nimba* or *nimbaka*, *as*, m. (said to be fr. rt. *nī*), a tree with bitter fruits, Azadirachta Indica, the Nimb or Nemb tree, (the leaves of this tree are chewed at funeral ceremonies); [cf. *giri-n°*, *triṇa-n°*.] — *Nimba-taru*, *us*, m. the tree Erythrina Fulgens or (according to others) Melia Sempervirens, (it is considered as one of the trees of paradise.) — *Nimba-rajās*, *as*, n. a particular high number; [cf. *māhā-n°*.] — *Nimba-vati*, *f*, N. of a woman. — *Nimba-vija*, *as*, m. a tree (= *rājādāni*). — *Nimbārka-karavīrārcana-vrata* (‘*ba-ar°*, *ra-ar°*’), *am*, n., N. of a particular vow; N. of the seventy-seventh chapter of the Bhaviṣya-Purāṇa.

निम्बूक *nimbūka*, *as*, m. the common lime, Citrus Acidā; (also read *nishū*.)

निमृच *ni-mṛuḥ* (Ved. *ni-mruḥ*), cl. 1. P. -*mloḥati*, &c., to set, disappear (as the sun).

Ni-mrukti, Ved., or in later Sanskrit *ni-mukti*, *iṣ*, f. sunset, setting of the sun, disappearance.

Ni-mruḥ, *k*, *f*, Ved. sunset, setting of the sun, evening; (*k*, *k*, *k*), slack, loose.

Ni-mloḥa, *as*, m. setting of the sun, sunset.

Ni-mloḥanī, *f*, (fr. an unused form *ni-mloḥana*), N. of the city of Vāruṇa situated on the mountain Mānasottara towards the west.

Ni-mloḥi, *iṣ*, m., N. of a prince, son of Bhajamāna.

नियत *ni-yata*. See col. 3.

नियन् *ni-yantṛ*, cl. 10. P. -*yantrayati*, &c., to restrain, [apparently only used in the derivatives.]

Ni-yantraya, *am*, n. the act of restraining, restraint, checking; governing, guiding; defining, definition.

Ni-yantrita, *as*, *ā*, *am*, restrained, curbed, checked; governed, guided.

नियम् *ni-yam*, cl. 1. P. -*yaḥḥati*, -*yantum*, to check, curb, restrain, hold back, suppress, stop; to hold in (as the breath &c.); govern, control, rule, direct, regulate; to punish; to restrict; to bind, confine, fasten; to conceal; to attain, obtain; to assume; to present, offer; to place or fix upon: Caus. -*yamayati*, -*yitum*, to restrain, curb, check.

Ni-yata, *as*, *ā*, *am*, checked, curbed, restrained, held in; governed, controlled, subdued, submissive, self-governed; abstemious, self-denying, temperate; attentive, intent upon; fixed, constant, steady, permanent, incessant; ascertained, certain, destined, settled, sure; inevitable; positive, definite; permeable, what may be spread through or over?; (*am*), n. elementary or crude matter, the recipient of attributes or properties; (*am*), ind. always, constantly, decidedly, positively, surely, certainly, inevitably; forcibly. — *Niyata-mānasa*, *as*, *ā*, *am*, of subdued mind or spirit. — *Niyata-vishaya-vartin*, *i*, *ini*, *i*, steadily abiding in one's own sphere. — *Niyatātman* (‘*ta-āt°*’), *ā*, *ā*, *a*, self-regulated, self-controlled, self-restrained. — *Niyatāhara* (‘*ta-āh°*’), *as*, *ā*, *am*, abstemious in food, temperate. — *Niyatendriya* (‘*ta-in°*’), *as*, *ā*, *am*, having the passions subdued or restrained.

Ni-yati, *iṣ*, f. restraint, restriction; the fixed order of things, necessity, destiny, fate, luck, good or bad fortune; a religious duty or obligation; self-command, self-restraint; (*Niyati* is sometimes personified as a goddess, she and *Yati* being regarded as daughters of Meru and wives of Dhātṛi and Vi-dhātṛi); (*i*), f. an epithet of Durgā.

Ni-yantavya, *as*, *ā*, *am*, to be restrained, checked, controlled, tamed; to be forced.

Ni-yantu in *dur-n°*, q. v.

Ni-yantṛi, *tā*, *tri*, *tri*, who or what holds in, restrains, curbs, governs, guides, tames, &c.; restraining; (*tā*), m. a restrainer, charioteer, driver, coachman; a ruler, governor, master; a punisher. — *Niyantṛi-tva*, *am*, n. restraint, government, ability to rule, power of restraining, controlling faculty.

Ni-yama, *as*, m. restraining, holding back, checking, keeping back; taming, subduing, preventing, confining; restraint, restriction, restriction to (with loc.); limitation; fixing, defining, definition; keeping down, lowering (as the tone of the voice); fixed rule or law, necessity, obligation; rule, precept (e.g. *striṇām Prākṛita-bhāṣaṇam eva niyamāḥ*, the usage of women is to speak only Prākṛit); certainty, ascertainment; agreement, contract, engagement, assent, promise, vow; any self-imposed restraint or religious observance voluntarily practised, as fasting, watching, pilgrimage, praying, &c.; voluntary penance, meritorious or supererogatory piety; a lesser vow, minor observance (as opposed to *yama*, a greater vow which must always be observed); (in rhetoric) a common-place in poetry, any conventional expression or usual comparison (as notice of the birch in describing the Himālaya, of the sandal tree in describing the Malaya mountains, of the peacock's cry in the rains, of the koil in spring, &c.); Necessity or Fixed Law personified as a son of Dharma by Dhṛiti; (*ena* or *āt*), ind. by a fixed rule, necessarily, surely, certainly. — *Niyama-nishṭhā*, *f*, rigid observance of prescribed rites. — *Niyama-patra*, *am*, n. a written agreement or stipulation. — *Niyama-pāra*, *as*, *ā*, *am*, observing fixed rules; relating to or corroborative of a rule. — *Niyama-pāla*, *as*, m. ‘observer of vows’, N. of a sage from whom the Nepalese derive the name of their country, (properly Nipāl.) — *Niyama-bhanga*, *as*, m. breach of a stipulation or contract. — *Niyama-rat*, *ān*, *atī*, *at*, practising or observing religious observances; (*atī*), *f*, (a woman) having the monthly courses. — *Niyama-sthiti*, *iṣ*, *f*, a state of self-restraint, steady observance of religious obligations, asceticism.

Ni-yamana, *as*, *i*, *am*, regulating, controlling, subduing, taming, overpowering; (*am*), n. subduing, checking, restraining; humiliation, coercion; binding; restriction, limitation; precept, fixed practice or rule.

Ni-yamita, *as*, *ā*, *am*, checked, restrained, suppressed, bound, confined; governed, guided; fixed, regulated, prescribed, stipulated, agreed upon.

1. *ni-yamyā*, *as*, *ā*, *am*, to be checked or restrained, restrainable, tenable.

2. *ni-yamyā*, ind. having restrained, having guided, &c.

Ni-yāma, *as*, *m*. = *ni-yama*, restraint; religious vow, penance, fasting, &c., especially if an act of supererogation; = *ni-yāmaka*, a boatman, sailor; [cf. *ni-yāma*.]

Ni-yāmaka, *as*, *ā*, *am*, restraining, checking, controlling, subduing, suppressing, overpowering; restrictive, limiting; defining more closely; guiding, governing, who or what regulates or restrains; a restrainer, ruler, master; (*as*), *m*. a charioteer; a boatman, a sailor, but variously applied to one who rows or steers, a pilot, a helmsman; [cf. *ni-yāma*.] — *Ni-yāmaka-tā*, *f*. controllership, power of restraining, restraint; exact definition, explanation.

Ni-yāmana, *am*, *n*. taming, checking, restraining; (probably incorrectly for *ni-yamana*.)

निययिन् *ni-yayin*, *i*, *inī*, *i* (fr. rt. *yā* with *ni*), Ved. driving over, passing over (as a carriage).

Ni-yāna, *am*, *n*., Ved. way, access.

नियव *ni-yava*. See under 2. *ni-yu* below.

नियतन् *ni-yātana*, *am*, *n*. causing to fall or descend; (wrong reading for *ni-pātana*, q. v.)

नियु 1. *ni-yu*, cl. 3. P. -*yuyoti*, &c., Ved. to repel, keep off.

नियु 2. *ni-yu*, cl. 2. P. -*yauti*, cl. 9. P. A. -*yunāti*, -*nīte*, -*yavitum*, to join, yoke, harness; to mix; to bestow.

Ni-yava, *as*, *m*. compact order, continuous line or series; (Sāy.) mixing, mixture.

Ni-yut, *t*, *f*. Ved. series, line, row; (Sāy.) a horse, steed (as harnessed to a car), especially one of the horses of Vāyu called Niyuts; praise, a praiser; (*as*), *f*. pl. series of words [cf. *grantha*, *ni-bandhana*], verses, a poem; (Sāy.) a team of horses, especially the Niyuts or horses of Vāyu; *N*. of a wife of Rudra in one of his different forms. — *Niyut-vat*, *ān*, *atī*, *at*, Ved. forming a series; flowing continuously, as the Soma; drawn by a line of horses, as Vāyu or Indra, or the Maruts; (Sāy.) possessing the Niyut steeds, possessing horses; containing the word *niyut* or *niyut-vat* (as a verse or hymn). — *Niyud-ratha*, *as*, *ā*, *am*, Ved. one whose car is drawn by a line or team of horses; (Sāy.) having a harnessed chariot.

Ni-yuta, *am*, *n*. (according to some lexicographers also *m*.), a million; a hundred thousand; 100 Ayutas = 10,000 Kotis.

Ni-yutvatiya, *as*, *ā*, *am*, Ved. belonging to Niyut-vat (Vāyu).

नियुञ्ज *ni-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to join to, attach or fasten to; to put to (horses), yoke, harness; to place over, appoint, elect or depute any one to any office or duty (with acc. of the person and loc. of the thing or business); to give authority, authorize; to assign, employ, engage; to commit, intrust, commission; to enjoin, order, command; to constrain, urge, coerce, compel; to harass; *Caus.* (or cl. 10.) -*yoyajati*, -*yitum*, to cause to be attached, cause to be placed or put, to fasten; to appoint, commission, charge, employ; to order, command, direct, prescribe; to urge, instigate, coerce; to perform, make, place in any state (e. g. *sandehe*, in jeopardy); to offer, present with, endow.

Ni-yukta, *as*, *ā*, *am*, fastened to; engaged in, attached to; directed, enjoined, commanded; authorized, appointed; ascertained; (*as*), *m*. a functionary, official.

Ni-yuktaka, *as*, *ā*, *am*, appointed, elected, placed in authority.

Ni-yukti, *is*, *f*. injunction, order, command; appointment, commission, charge, office.

Ni-yujya, ind. having joined or attached; having put to or harnessed; having appointed, &c.

Ni-yujyamāna, *as*, *ā*, *am*, being appointed, being engaged or employed.

Ni-yujjāna, *as*, *ā*, *am*, appointing, authorizing, enjoining, constituting, appointing to an office.

Ni-yoktavya, *as*, *ā*, *am*, to be appointed or authorized, to be employed, ordered, &c.

Ni-yoktri, *tā*, *tri*, *tri*, one who joins or fastens or attaches; (*tā*), *m*. a ruler, lord, master.

Ni-yoga, *as*, *m*. attaching or fastening to; application, use, employment, appointment, injunction, direction, order, command, commission, charge, precept; any trust or appointed task or duty, any business or function committed to one's charge; effort, exertion; certainty, ascertainment; necessity; (*āt* or *ena*), ind. according to order or command, necessarily, certainly, surely. — *Ni-yoga-karāṇa*, *am*, *n*. making a command, commanding. — *Ni-yoga-tas*, ind. according to order or command. — *Ni-yoga-pāśa*, *as*, *m*. a fastening, (probably) a halter. — *Ni-yoga-prayojana*, *am*, *n*. the object or business of any appointment, authorized act or duty. — *Ni-yoga-vidhi*, *is*, *m*. the form or rule of appointing to any act or duty. — *Ni-yogārtha* (*ga-ar*), *as*, *m*. the object of an authorized act or appointment.

Ni-yogin, *i*, *inī*, *i*, appointed, authorized, invested with authority, employed, engaged in any duty, attached to any business; (*i*), *m*. a functionary, an official, officer, man in office, a minister, a deputy, an agent, &c. — *Ni-yogyārtha-grahopāya* (*ha-up*), *as*, *m*. the resource of confiscating the property of men in office.

Ni-yogyā, *as*, *ā*, *am*, to be enjoined or prescribed; fit to be appointed or authorized, able or qualified for a duty [cf. *ni-yojya*]; (*as*), *m*. (according to Vopadeva) a master.

Ni-yojana, *am*, *n*. tying or fastening (as an animal to the Yūpa or sacrificial post); uniting, attaching to; that with which anything is fastened or tied (Ved.); ordering, prescribing, commanding, directing; urging, impelling; appointing (e. g. *kriyāsu*, to affairs); (*i*), *f*. a halter.

Ni-yojaniya, *as*, *ā*, *am*, to be attached or joined to, to be appointed or authorized.

Ni-yojayitavya, *as*, *ā*, *am* (fr. the *Caus.*), to be appointed, to be commanded or urged or directed.

Ni-yojita, *as*, *ā*, *am*, joined or attached to, connected with, adapted to; appointed, authorized, commissioned; directed, ordered; impelled, urged, instigated.

Ni-yojya, *as*, *ā*, *am*, to be fastened or attached to; fit to be appointed or employed in; to be ordered, commanded, directed, instigated; proper to be enjoined; (*as*), *m*. a functionary, official, employé, servant.

नियुत *ni-yuta*. See under 2. *ni-yu*, col. 1.

नियुत्सा *ni-yutsā*, *f*. (fr. Desid. of rt. *yudh* with *ni* without reduplication), *N*. of the wife of Pra-stāva and mother of Vi-bhu.

Ni-yuddha, *am*, *n*. (fr. rt. *yudh* with *ni*), fighting, especially fighting on foot, close fight or combat, personal struggle. — *Ni-yuddha-bhū*, *us*, *f*. a battlefield, a place where close fighting has taken place.

Ni-yoddhri, *dhā*, *m*. a combatant, a wrestler, a boxer; a cock.

Ni-yodhaka, *as*, *m*. a fighter, combatant, wrestler, pugilist.

नियोग *ni-yoga*. See under *ni-yuj* above.

निर *nir* euphonically substituted for *nis*, q. v., before vowels and soft consonants.

निरंश *nir-anśa*, *as*, *ā*, *am*, having no part or fraction remaining, whole. — *Nir-anśa-tva*, *am*, *n*. the state of having no part or fraction over, wholeness, completeness.

निरंशु *nir-anśu*, *us*, *us*, *u*, having no rays, rayless.

निरक्ष *nir-aksha*, *as*, *ā*, *am*, having no dice; having no latitude; (*as*), *m*. (in astronomy) the place of no latitude, i. e. the terrestrial equator. — *Niraksha-deśa*, *as*, *m*. a first meridian, as Lankā; a place where the sun is always vertical and the days and nights are equal; the equatorial region.

निरग्नि *nir-agni*, *is*, *is*, *i*, or *niragnika*, *as*, *ā*, *am*, having no fire, having lost or neglected the consecrated fire.

निरघ्न *nir-agma*, *as*, *ā*, *am*, sinless, blameless, free from fault or imperfection.

निरङ्कुश *nir-ankuśa*, *as*, *ā*, *am*, unchecked (lit. not held by a hook), uncontrolled, unruly, self-willed, unfettered, independent, completely free; (*am*), ind. freely. — *Nirankuśa-tā*, *f*. or *nirankuśatva*, *am*, *n*. unruliness, independence, self-will, wilfulness.

निरङ्ग *nir-anga*, *as*, *ā*, *am*, having no resources, deprived of expedients.

निरञ्ज *nir-aj*, cl. 1. P. -*ajati*, -*ajitum* (Ved. inf. -*aje*), Ved. to drive or bring out, extricate, remove; to issue out.

निरञ्जिन *nir-ajina*, *as*, *ā*, *am*, without a skin or hide, skinless.

निरञ्छन *ni-ran̄chana*, *am*, *n*. (fr. *ran̄ch* = *lan̄ch* with *ni*), a mark or knot in a measuring line.

निरञ्जन 1. *nir-anjana*, *as*, *ā*, *am*, without collyrium or ointment, unstained, untinted, unblackened, unpainted; free from falsehood; artless; (*as*), *m*. an epithet of Śiva; *N*. of one of the attendants of Śiva; (*ā*), *f*. an epithet of Durgā; the day of full moon.

निरञ्जन 2. *ni-ran̄jana*, *as*, *ā*, *am*, void of passion or emotion, (applied to the Supreme Being.)

निरण *ni-ṛaṇ*, cl. 1. P. -*ṛaṇati*, -*ṛaṇitum*, Ved. to rejoice, delight in.

निरत *ni-rata*. See *ni-ram*, p. 492, col. 2.

निरतिशय *nir-atishaya*, *as*, *ā*, *am*, unsurpassed. — *Niratiśaya-tva*, *am*, *n*. the state of being unsurpassed, unsurpassedness.

निरत्यय *nir-atyaya*, *as*, *ā*, *am*, free from danger, dangerless, secure, infallible, completely successful, faultless, unblamable.

निरधिष्ठान *nir-adhishṭhāna*, *as*, *ā*, *am*, having no fixed resting-place, having no solid basis.

निरध्व *nir-adhva*, *as*, *ā*, *am*, (probably) one who has lost his way.

निरनुक्रोश *nir-anukrośa*, *as*, *m*. absence of compassion, hard-heartedness, unmercifulness; (*as*, *ā*, *am*), uncompassionate, without pity, pitiless, merciless; hard-hearted towards any person or thing (with loc.). — *Niranukrośa-kārin*, *i*, *inī*, *i*, acting without compassion or pitilessly. — *Niranukrośa-tā*, *f*. pitilessness, unmercifulness; hard-heartedness, cruelty. — *Niranukrośa-yukta*, *as*, *ā*, *am*, uncompassionate, ruthless, hard-hearted.

निरनुग *nir-anuga*, *as*, *ā*, *am*, unattended, without retinue or followers.

निरनुग्रह *nir-anugraha*, *as*, *ā*, *am*, unfavourable, unkind, ungracious.

निरनुनासिक *nir-anunāsika*, *as*, *ā*, *am*, not marked with the nasal symbol called Anunāsika (Gram. 7), not nasal.

निरनुमान *nir-anumāna*, *as*, *ā*, *am*, without inference, not binding one's self to conclusions or consequences.

निरनुदोष *nir-anurodha*, *as*, *ā*, *am*, unfavourable, unfriendly, unkind, ungracious, unamiable.

निरन्तर *nir-antara*, *as, ā, am*, without any intermediate space, having no intervening space, granting no room or free space, having no interval, closely contiguous, close; closely connected, continuous; uninterrupted, continual, constant; without interstices, completely filled, compact, dense, coarse, gross; persevering, faithful, true (as a friend); unconcealed, not hidden from view; not other or different, similar, identical; (*am*), ind. without intervening space, without interval, without interruption, constantly, incessantly, continually; closely, tightly, firmly; immediately. — *Nirantarābhyāsa* ('*ra-abh*'), *as, m.* constant repetition or study, continual reading to one's self; diligent and uninterrupted exercise or practice.

निरन्तराल *nir-antarāla*, *as, ā, am*, without an intervening space, without intervals or interstices; close, contracted, narrow. — *Nirantarāla-tā*, *f.* close contiguity, closeness, compactness, narrowness.

निरन्धस् *nir-andhas*, *ās, ās, us*, foodless, without food, hungry.

निरन्न *nir-anna*, *as, ā, am*, foodless, wanting food, hungry, starving; giving no food.

निरन्वय *nir-anvaya*, *as, ā, am*, having no offspring or descendants, childless; unconnected with, unrelated; not agreeing with the context (of a sentence); without logical connection, without regular order or sequence, unmethodical; without being seen or observed, out of sight, not visibly committed (Manu VIII. 332).

निरप *nir-apa*, *as, ā, am*, waterless, destitute of water.

निरपतप *nir-apatrapa*, *as, ā, am*, shameless, impudent; bold, confident.

निरपराध *nir-aparādha*, *as, m.* faultlessness, innocence; (*as, ā, am*), unoffending, inoffensive, innocent, faultless, guiltless, blameless. — *Niraparādha-tā*, *f.* faultlessness, innocence. — *Niraparādha-vat*, *ān, atī, at*, faultless, innocent.

निरपवर्त *nir-apavarta*, *as, ā, am*, not returning or turning back; (in arithmetic) leaving no common measure, not to be divided by a common divisor, reduced to the lowest terms.

निरपवाद *nir-apavāda*, *as, ā, am*, free from censure, without reproach, blameless.

निरपाय *nir-apāya*, *as, ā, am*, free from destruction or decay, imperishable, eternal, free from detriment or loss, free from harm or evil; infallible.

निरपेक्ष *nir-apeksha*, *as, ā, am*, disregarding, not taking notice of (with loc.); careless, negligent, without desire, indifferent; not expecting anything from another; independent of, unconnected or unconcerned with; (often without any object) regardless, indifferent (to praise or blame); without purpose or hope; (*ā*), *f.* indifference; disregard, the absence of expectation; (*am*), *n.* without regard, regardlessly, accidentally. — *Nirapeksha-tā*, *f.* or *nirapeksha-tee*, *am, n.* disregard, indifference; independence; relationlessness.

Nir-apekshita, *as, ā, am*, disregarded; regardless. *Nir-apekshin*, *i, inī, i*, disregarding, indifferent, not expecting anything.

Nir-apekshya, *as, ā, am*, not to be regarded.

निरभिभव *nir-abhibhava*, *as, ā, am*, not subject to defeat or humiliation, not disgraced; not to be surpassed.

निरभिमान *nir-abhimāna* or *nir-abhīmāna*, *as, ā, am*, exempt from pride, free from self-conceit, devoid of egotism; unconscious.

निरभिलाष *nir-abhilāsha*, *as, ā, am*, having no desire for, not intent upon, indifferent.

निरभ्र *nir-abhra*, *as, ā, am*, cloudless; (*e*), ind. in a cloudless sky, when the sky is unclouded.

निरम् *ni-ram*, *cl. 1. A. -ramate, -rantum*, Ved. to delight in, be delighted; to rest, repose, desist: Caus. *-rāmayaṭh, -yitum*, Aor. *-ariramat*, Ved. to gladden; to cause to rest or abide.

Ni-rata, *as, ā, am*, engaged or interested in; attached or devoted to; pleased, delighted; rested, ceased.

Ni-rati, *is, f.* delighting in; attachment to.

Ni-ramaṇa, *am, n.* delighting in; resting; (in Sāta-patha-Brāhmaṇa XIII. 4, 2, 5, *ni-ramaṇa* is by some separated into *nir-amaṇa* and explained to mean 'exhausted,' 'worn out.')

निरमर्ष *nir-amarsha*, *as, ā, am*, not impatient; patient, apathetic, devoid of energy.

निरमित्त *nir-amitra*, *as, ā, am*, without foes, free from enemies; (*as*), *m.*, N. of several persons; of a son of Nakula; of a king of Tri-garta; of a son of Khaṇḍa-pāṇi or Daṇḍa-pāṇi, (also *nir-āmītra*); of a son of Ayutāyus; of a sage, considered as a son of Śiva, (also *nir-āmītra*).

निरम्बर *nir-ambara*, *as, ā, am*, undressed, naked.

निरम्बु *nir-ambu*, *us, us, u*, abstaining from water, not drinking; waterless, destitute of water.

निरय *nir-aya*, *as, m.* 'without happiness,' hell [cf. *tiryān-niraya*]; Niraya or Hell personified as a child of fear and death; (according to some *nir-aya*, in the sense of 'hell,' is *fr. nir-i* and means 'exit,' 'egress from life.')

Nir-ayaṇa, *am, n.*, Ved. egression.

निर्यगल *nir-argala*, *as, ā, am*, unbarred, without a bolt or hindrance, unobstructed, unrestrained, unimpeded; irresistible; (*am*), ind. without bolt or bar; without restraint or constraint, freely.

निरर्थ *nir-artha*, *as, m.* loss, detriment; nonsense; (*as, ā, am*), destitute of wealth, poor; useless; meaningless, unmeaning, nonsensical, purposeless, vain; (a consonant is called *nir-artha*, not fulfilling its purpose if it is not followed by a vowel.) — *Nirartha-tā*, *f.* senselessness, nonsense.

Nir-arthaka, *as, ā or ikā or akī(?)*, *am*, not fulfilling one's aim or object, purposeless, useless, vain, unprofitable; having no reasonable sense, unmeaning, nonsensical; a consonant which is not followed by a vowel; (*am*), ind. without a purpose, uselessly, in vain. — *Nirarthaka-tva*, *am, n.* uselessness, vanity.

निरर्द *nir-ard*, *cl. 1. P. -ardati, -arditum*, Ved. to stream forth, flow out.

निरर्बुद *nir-arbuda*, *as, m.?* (with Buddhists) N. of a hell in which the wicked are punished by excessive cold.

निरव *nir-ava*, *as, ā, am?* (occurring only in the gen. sing. *nir-avasya*, which might be the ind. part. of *rt.* so with preps. *nir* and *ava*; said by others to be = *ni* = *nis* + *rava*, *as, m.* loss of voice; but according to Sāy.) Ved. having no protector or uttering praise.

निरवकाश *nir-avakāśa*, *as, ā, am*, without free space; having no room for moving freely, wanting an opportunity, without leisure.

निरवग्रह *nir-avagraha*, *as, ā, am*, without obstruction or obstacle, unrestrained, unchecked, uncontrolled; irresistible; free, independent; self-willed, unmanageable, headstrong.

निरवत्त *nir-ava-tta*, *nir-ava-tti*. See under *nir-ava-do*, *cl. 3.*

निरवदय *nir-ava-day*, *cl. 1. A. -dayate*, Ved. to distribute, allot a share or shares.

निरवदो *nir-ava-do* [cf. 3. *dū*], *cl. 2. 4. P.*,

Ved. *-dātī* and *-dyati*, *-dātum*, to distribute, allot a share, give any one his share, to satisfy a claim; to divide completely among.

Nir-ava-tta, *as, ā, am*, distributed, completely divided or allotted.

Nir-ava-tti, *is, f.*, Ved. allotment or distribution of shares.

निरवद्य *nir-avadya*, *as, ā, am*, unblamable, blameless, faultless, unobjectionable, unexceptionable; (*am*), *n.* (or *ā?*), *f.* unblamableness, blamelessness, faultlessness; (*as* or *am*), *m.* or *n.* (?), a particular high number. — *Niravadya-tva*, *am, n.* blamelessness, unblamableness, excellence. — *Niravadya-vat*, *ān, atī, at*, unblamable, blameless.

निरवधि *nir-avadhi*, *is, is, i*, without bounds or boundaries, unlimited.

निरवयव *nir-avayava*, *as, ā, am*, without limbs or members, without component parts, not consisting of parts, indivisible. — *Niravayava-tva*, *am, n.* indivisibility.

निरवरोध *nir-avarodha*, *as, ā, am*, unrestrained, unobstructed, unopposed.

निरवलम्ब *nir-avalamba*, *as, ā, am*, having no prop or stay; unsupported; not affording support; not depending or relying on.

Nir-avalambana, *am, n.* want of a prop, want of reliance, want of a person or thing to depend upon.

निरवशेष *nir-avaśeṣa*, *as, ā, am*, without a residue, complete, whole; (*ṇa*), ind. completely, totally, fully, particularly, circumstantially. — *Niravaśeṣa-tas*, ind. completely, &c. (= *niravaśeṣena*).

निरवसाद *nir-avasāda*, *as, ā, am*, not cast down, cheerful, good-humoured.

निरवस्कृत *nir-avaskṛita*, *as, ā, am*, cleansed, clean?; [cf. *avas-kara*, *an-avaskara*.]

निरवस्तार *nir-avastāra*, *as, ā, am*, without a bed or coverlet; not strewn (with leaves &c.), bare.

निरवहालिका *nir-avahālikā*, *f.* a fence, a hedge, an outer wall; [cf. *avahālikā*.]

निरविन्द *niravinda*, *as, m.*, N. of a mountain.

निरवेक्ष *nir-aveksh* (*-ava-iksh*), *cl. 1. A. -ikshate, -ikshitum*, to perceive.

Nir-avekshya, ind. having perceived or observed.

निरव्यय *nir-avyaya*, *as, ā, am*, undecaying, eternal.

निरश् *nir-aś*, *cl. 9. P. -aśnāti*, &c., Ved. to eat up, consume entirely.

Nir-aśita, *as, ā, am*, eaten up, completely consumed.

निराशन *nir-aśana*, *as, ā, am*, abstaining from food; (*am*), *n.* going without food, fasting.

निरष्ट *nir-aśṭa*, *as, ā, am* (fr. *rt.* 1. *aś* or *aksh* with *ni*), Ved. deprived of vigour, exhausted; (Sāy.) = *nir-ākṛita*, driven away, scattered, dispersed.

निरस् *nir-as*, *cl. 4. P. -asyati, -asitum*, to cast out, throw away, drive away, banish, expel, evict, drive back, send back; to keep off; to turn out (of doors); to reject, repudiate, decline, refuse; to remove; to tear out, strip off; to stretch out (e.g. *hastau nirasyati* or *-te*, he stretches out the hands); to annihilate, destroy, subdue.

Nir-asana, *as, ā, am*, expelling, removing, rejecting; vomiting, spitting out; (*am*), *n.* expelling, ejecting; expulsion, removal, rejection, denial, contradiction, refusal, disallowance; vomiting forth, spitting out; suppressing, checking; killing, destroying, destruction, extermination.

Nir-asaniya, *as, ā, am*, to be thrown out, to be driven away or expelled.

Nir-asta, *as, ā, am*, cast out or away, expelled; thrown out or away, cast off; thrown off (as from a horse); driven away, expelled, banished; rejected, repudiated, abandoned, deserted; disallowed; refused; sent forth, sent away; deprived of, removed; shot off, discharged (as an arrow); spit out; uttered hurriedly or rapidly (as a speech or word); torn out or away; destroyed; broken (as an agreement); suppressed, checked; (*am*), n. rejecting; dropping or leaving out, not pronouncing (regarded as a fault in pronunciation). — **Nirasta-bheda**, *as, ā, am*, having all difference removed, identical. — **Nirasta-rāga**, *as, ā, am*, one who has abandoned worldly desires or has devoted himself to religious penance.

1. **nir-asya**, *as, ā, am*, to be expelled or driven out.

2. **nirasya**, ind. having cast out, thrown out or ejected, having expelled.

Nir-asyat, *an, anti, at*, ejecting, throwing out; expelling; abandoning, neglecting, scattering, destroying, &c.

Nir-asyamāna, *as, ā, am*, being thrown out or expelled; being abandoned; being suppressed, &c.

Nir-āsa, *as, m*, throwing out, casting out, ejection, expulsion, removal, abandonment; dropping (a sound or letter &c.); vomiting; opposing, contradiction, refutation. — **Nirāsa-guṭikā**, *f*, a pill to produce vomiting; (also written *nirāsa-guṭikā*).

Nir-āsana, *am, n*, = *nir-āsana*, p. 492, col. 3.

निरस *nir-rasa*, *as, ā, am*, = *nir-rasa*, without flavour, tasteless, insipid, dry; (*as*), m. want of flavour, insipidity; want of juice, dryness; want of passion or feeling; (*ā*), *f*, a species of grass (= *nir-śreṇikā*).

निस्त्र *nir-astra*, *as, ā, am*, weaponless, unarmed; (fought) without weapons (as a battle).

निरिस्थ *nir-asthi*, *is, is, i*, having no bones, boneless.

निरह *nir-ah*, only in perf. *nir-āha*, Ved. to utter, pronounce, express.

निरहङ्कार *nir-ahankāra*, *as, ā, am*, free from egotism, devoid of selfishness, free from pride, humble, lowly.

Nir-ahankṛita, *as, ā, am*, having no self-consciousness, without individuality or personality; unselfish.

Nir-ahankṛitī, *is, is, i*, free from egotism or selfishness.

Nir-ahankriya, *as, ā, am*, having no individuality or personality, without self-consciousness.

Nir-ahankriyā, *f*, absence of egotism or selfishness.

निरहम् *nir-aham* or *nir-ahammatī*, *is, is, i*, devoid of self-conceit, free from selfishness.

निराक *nirāka*, *as, m*, cooking; sweat; the recompense of a bad action; (wrong reading for *ni-pāka*).

निराकरण *nir-ākaraṇa*. See under *nir-ākṛi*, col. 2.

निराकाङ्क्ष *nir-ākāṅksha*, *as, ā, am*, expecting nothing, wishing nothing, free from desire; wanting nothing to fill up or make complete (as the sense of a sentence or word).

Nirākāṅkshin, *i, inī, i*, expecting nothing, wishing or wanting nothing.

निराकार 1. *nir-ākāra*, *as, ā, am* (for 2. see *nir-ākṛi*, col. 2), devoid of form, deprived of one's natural form; without external appearance; formless, shapeless, deformed; disguised; unassuming; not claiming anything for one's self, modest; (*as*), m. heaven, Vishṇu; Śiva; the universal Spirit, God.

1. *nir-ākṛitī*, *is, is, i*, formless, shapeless, deformed, ugly; (*is*), m. a person who has not duly gone through a course of study, (especially applied however to the religious student who has not duly read the Vedas); one who neglects the five great

religious obligations, who does not worship the gods, &c.; a Brāhmin who neglects the duties of his caste (*ākṛitī*) by not going through a regular course of study.

निराकाश *nir-ākāśa*, *as, ā, am*, having no free space, leaving no room, completely filled.

निराकुल *nir-ākula*, *as, ā, am*, unconfused, not disordered; unperplexed; unbewildered; clear; steady, calm; perspicuous; (*am*), n. calmness, perspicuity, clearness.

निराकृ *nir-ākṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to separate or divide off (Ved.); to push away, turn or drive away, repudiate, keep away, keep off, banish, expel, eject, remove, reject; to refuse; to oppose, obstruct, contradict; to disallow; to omit, intermit; to frustrate; to condemn, spurn.

Nir-ākaraṇa, *am, n*, repudiating, expelling, turning out, turning away, throwing off; removing, banishing; repudiation, obstruction, opposition, contradiction, rejection; refutation, reply; contempt, disesteem; forgetting; neglecting the chief sacrificial or religious duties.

Nir-ākariṣṇu, *us, us, u*, expelling, repudiating, a repudiator; obstructive, obstructing, hindering from (with abl.); spurning, disdaining, despising; seeking to remove from (with abl.), envying any person anything (abl.); forgetful. — **Nirākariṣṇu-tā**, *f*, the state of being a repudiator; envy, malevolence.

Nir-ākartṛi, *tā, trī, tri*, a repudiator, repudiating; a despiser, contemner (as of the gods).

2. **nir-ākāra**, *as, m*, rebuke, reproach, censure, blame. (For 1. *nir-ākāra* see col. 1.)

Nir-ākṛita, *as, ā, am*, pushed away, driven away, repudiated, expelled, banished, ejected, rejected, removed, set aside, turned away, turned out; thrown off; divorced; refused, denied; refuted, replied to; contemned, despised, spurned, made light of; deprived of. — **Nirākṛitānyottara** (*ta-anya-ul*), *as, ā, am*, refuting every answer, irrefutable, irrefragable. — **Nirākṛitānyottara-tra**, *am, n*, irrefutableness, irrefragableness.

2. *nir-ākṛitī*, *is, f*, repudiation, rejection; refusal, disallowance; obstruction, obstacle, impediment, interruption; contradiction, opposition; (*is, is, i*), impeding, obstructing; annihilating, destroying; (*is*), m., N. of a son of the first Manu Sāvārpi.

Nir-ākṛitīn, *i, inī, i*, (probably) repudiating, impeding, obstructing; avoiding; making no exertion either to do or avoid.

Nir-ākriyā, *f*, repudiation, expulsion, removal; contradiction, denial, refutation.

निराकृति 1. and 2. *nir-ākṛiti*. See under 1. *nir-ākāra*, col. 1, and under *nir-ākṛi* above.

निराक्रन्द *nir-ākṛanda*, *as, ā, am*, not complaining; a place where no sound can be heard.

निराक्रम *nir-ākram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*krāntum* and -*kramitum*, to come forth, to go out of.

निराक्रिया *nir-ākriyā*. See *nir-ākṛi* above.

निराक्रोश *nir-ākrośa*, *as, ā, am*, unaccused, unreviled.

निराग *nir-rāga*, *as, ā, am*, passionless, dispassionate.

निरागम *nir-āgama*, *as, ā, am*, not founded on revelation, not resting on scripture.

निरागम् *nir-āgas*, *ās, ās, as*, sinless, faultless, innocent.

निराग्रह *nir-āgraha*, *as, ā, am*, not insisting upon, not peremptory or obstinate.

निराचार *nir-ācāra*, *as, ā, am*, without approved usages or customs, lawless, barbarian, (especially applied to those people who have not the ordinances of the Vedas or distinction of castes.)

निराजीय *nir-ājīvyā*, *as, ā, am*, not yielding subsistence, not granting a livelihood.

निराडम्बर *nir-ādambara*, *as, ā, am*, without drums. — **Nirādambara-śṇḍara**, *as, ā or ī, am*, (perhaps) beautiful in itself, not requiring a drum to attract attention or not requiring ornaments.

निरातङ्क *nir-ātanka*, *as, ā, am*, not feeling pain or uneasiness, without ailment, well, comfortable; not causing pain or ailment or disagreeable feelings; (*as*), m. an epithet of Śiva.

निरातप *nir-ātapa*, *as, ā, am*, not penetrated by the sun's rays, shady; (*ā*), *f*, the night.

निरात्मक *nir-ātma*, *as, ā, am*, or *nir-ātman*, *ā, ā, a*, or *nirātma-vat, ān, atī, at*, having no separate soul or no individual existence.

निरादर *nir-ādara*, *as, ā, am*, showing no respect, disrespectful.

निरादान *nir-ādāna*, *as, ā, am*, taking nothing, not taking, one from whom nothing is taken; an epithet of Buddha.

निरादिष्ट *nir-ādishṭa*, *as, ā, am*, paid off (as a debt).

Nir-ādeśa, *as, m*, complete payment or discharge of a debt.

निराधा *nir-ādha*, cl. 3. P. A. -*dadhāti*, -*dhatte*, &c., Ved. to take out of, take away.

निराधान *nir-ādhaṇa*, *as, ā, am*, without a receptacle.

निराधार *nir-ādharma*, *as, ā, am*, without a receptacle; without a fulcrum or support.

निराधि *nir-ādhi*, *is, is, i*, free from anxiety, undisturbed by care.

निरानन्द *nir-ānanda*, *as, ā, am*, joyless, sad, sorrowful; not delighting. — **Nir-ānanda-kara**, *as, i, am*, causing no pleasure, causing care or sorrow.

निरान्त *nir-ānta*, *as, ā, am*, Ved. eviscerated, disembowelled; having the entrails hanging out.

निरापद् *nir-āpad*, *t, f*, freedom from misfortune or calamity, a prosperous condition, security; (*t, t, t*), free from calamity or misfortune, prosperous, fortunate.

निराबाध *nir-ābādha*, *as, ā, am*, undisturbed, unmolested, unvexed, secure from disturbance; not obstructed; not disturbing, not molesting, not injuring, not paining; frivolously or not really vexatious. — **Nir-ābādha-kara**, *as, ā, am*, not causing injury or pain.

निरामय *nir-āmaya*, *as, am, m. n*, freedom from illness, health, happiness, welfare; (*as, ā, am*), free from illness, healthy, well, hale, recovered from sickness, free from disease; free from taint, pure; guileless; free from defects or failings; infallible; not liable to failure or miscarriage; complete, full; (*as*), m. a wild goat; a hog, a boar; N. of a king.

निरामर्द *nir-āmarda*, *as, m*, 'not oppressing,' N. of a king.

निरामालु *nir-āmālu*, *us, m*, (fr. *nirāma-ālu*?), the wood apple, Feronia Elephantum; [cf. *kapittha*.]

निरामित्र *nir-āmitra*. See *nir-amitra*.

निरामिन् *nir-āmin*, *i, inī, i*, Ved. remaining, staying in; (Sāy.) delighting in.

निरामिष *nir-āmisha*, *as, ā, am*, fleshless, without meat or prey; not receiving wages; having no sensual desires, free from covetousness. — **Nirāmishāśni** (*śa-āś*), *i, inī, i*, not feeding on meat; living without meat; free from sensual desires.

निराय *nir-āya*, *as*, *ā*, *am*, having no income or revenue, profitless, yielding no income or profit. — *Nir-āya-vyaya-vat*, *ān*, *m*. having neither income nor expenditure, an idler who lives by clandestine means.

निरायत 1. *nir-āyata*, *as*, *ā*, *am* (fr. rt. *yam* with *ā* and *nīs*), stretched out, extended.

निरायत 2. *nir-āyata*, *as*, *ā*, *am*, unextended, contracted, compact.

निरायास *nir-āyāsa*, *as*, *ā*, *am*, not causing trouble, not requiring efforts, not fatiguing; easily attainable, easy.

निरायुध *nir-āyudha*, *as*, *ā*, *am*, weaponless, disarmed, unarmed, defenceless.

निरारम्भ *nir-ārambha*, *as*, *ā*, *am*, not undertaking enterprises, not enterprising, abstaining from all work.

निरालक *nirālaka*, *as*, *m*. a species of fish.

निरालम्ब *nir-ālamba*, *as*, *ā*, *am*, having no prop or support, not resting or depending on another, independent, self-supported, not relying on another, standing alone, friendless; (*as*), *m*. N. of a man mentioned in the Śāṅkara-vijaya; (*ā*), *f*. spikenard, = *ākāśa-māṁsi*; (*am*), *ind*. without support, independently. — *Nirālambopanishad* ('ba-up'), *t*, *f*, *N*. of an Upanishad.

Nir-ālambana, *as*, *ā*, *am*, having no prop, without support, not resting on another.

निरालस्य *nir-ālasya*, *as*, *ā*, *am*, not slothful.

निरालोक *nir-āloka*, *as*, *ā*, *am*, not looking about, not moving the eye, without moving the eyes; deprived of light, dark; invisible, uninvestigable (?); an epithet of Śiva.

निरावर्षे *nir-āvarsha*, *as*, *ā*, *am*, unpenetrated by rain, protecting from rain.

निराश *nir-āśa*, *as*, *ā*, *am* (fr. *nīs* + 1. *ā-sū*; cf. *ā-saṅs*), without hope, hopeless, despairing of (with loc., dat., or with *prati* and acc., e.g. *sva-jivite* or *sva-jivātāya* or *sva-jivitam prati nir-āśah*, despairing of one's own life); depriving of all hope; [cf. *nirāśya*]. — *Nirāśa-tva*, *am*, *n*. hopelessness, despair. — *Nirāśi-bhāva*, *as*, *m*. hopelessness, despair. — *Nirāśi-bhūta*, *as*, *ā*, *am*, become hopeless; despairing.

Nir-āśaka, *as*, *ā*, *am*, desponding, despairing of (with abl.).

Nir-āśin, *i*, *inī*, *i*, hopeless. — *Nirāśi-tva*, *am*, *n*. = *nirāśa-tva*, hopelessness.

निराशङ्क *nir-āśaṅka*, *as*, *ā*, *am*, fearless; (*am*), *ind*. fearlessly, without fear or hesitation.

निराशिस् *nir-āśis*, *iś*, *iś*, *is* (see *ā-sūs*), having no wishes or hopes; without a blessing.

निराश्रम *nir-āśrama*, *as*, *ā*, *am*, or *nir-āśramin*, *i*, *inī*, *i*, not being in one of the four periods or orders of a Brāhman's life.

निराश्रय *nir-āśraya*, *as*, *ā*, *am*, supportless, without prop or stay, not resting or depending on, unsupported, self-supported, without shelter or refuge, unprotected, destitute; not deep (as a wound?).

निरास *nir-āsa*, *as*, *m*. See under *nir-as* at p. 493, col. 1.

निरासित्व *nirāsi-tva* incorrect reading for *nirāśi-tva*.

निरास्पद *nir-āspada*, *as*, *ā*, *am*, restless, having no place of rest, homeless; portionless.

निरास्वाद *nir-āsvāda*, *as*, *ā*, *am*, tasteless, flavourless, unsavoury, yielding no enjoyment.

Nir-āsvādya, *as*, *ā*, *am*, unsavoury, giving no enjoyment. — *Nirāsvādya-tama*, *as*, *ā*, *am*, most unsavoury.

निराहार *nir-āhāra*, *as*, *m*. want of food, not eating, fasting; (*as*, *ā*, *am*), foodless, fasting, abstaining from food, without food, having nothing to eat. — *Nirāhāra-tā*, *f*. foodlessness, fasting.

निराहावत् *nir-āhā-vat*, *ān*, *atī*, *at*, for *nir-āhāva-vat*, without invocation.

निरि *nir-i*, *cl*. 2. *P*. -*eti*, &c., -*etum*, to go out, come forth, go off, depart.

निरिङ्ग *nir-iṅga*, *as*, *ā*, *am*, immovable, not moving to and fro, not flickering.

निरिङ्गिनी *niringinī*, *f*. a veil.

निरिच्छ *nir-ičcha*, *as*, *ā*, *am*, without wish or desire, indifferent.

निरिन्द्रिय *nir-iṅdriya*, *as*, *ā*, *am*, Ved. impotent, destitute of manly vigour or of strength (in general); barren; having lost the use of a limb; imperfect, mutilated, maimed, infirm, weak, frail; (in Manu IX. 18) without evidence or means of certain knowledge (according to Kullūka = *pramāṇa-rahita*).

निरिन्धन *nir-iṅdhana*, *as*, *ā*, *am*, destitute of fuel.

निरि *nir-i*, *cl*. 9. *P*. -*riṇāti*, -*retum*, Ved. to attack.

निरिक्ष *nir-iksh*, *cl*. 1. *A*. -*ikshate*, -*ikshitum*, to look at, look towards, behold, gaze at, look about, regard, observe, view, contemplate, perceive.

Nir-ikshaka, *as*, *ā*, *am*, looking at, seeing, viewing, observing, visiting.

Nir-ikshaya, *as*, *ā*, *am*, looking at, regarding; (*am*), *n*. look; looking at, regarding, seeing; expecting; the aspect of the planets.

Nir-ikshat, *an*, *anti*, *at*, or *nir-ikshamāṇa*, *as*, *ā*, *am*, looking at, regarding, expecting, hoping.

Nir-ikshā, *f*. looking at, regarding; consideration; hope, expectation; (*ayā*), *ind*. in respect of, in relation to, as to (e.g. *balābala-nirīkshayā*, in respect of strength and weakness; cf. *dur-nirīksha*).

Nir-ikshin, *i*, *inī*, *i*, seeing, looking, viewing; [cf. *nātilūra-nē*].

1. *nir-ikshya*, *as*, *ā*, *am*, to be looked at or regarded; to be considered; [cf. *dur-nē*].

2. *nir-ikshya*, *ind*. having looked at or viewed or scanned.

Nir-ikshyamāṇa, *as*, *ā*, *am*, being looked at or regarded; looking, (Mahā-bh. Ādi-p. 7694.)

निरिति *nir-iti*, *is*, *is*, *i*, free from calamities or afflictions, painless.

Nir-itika, *as*, *ā*, *am*, not inauspicious, not prognosticating calamity, auspicious.

निरिश *nir-iśa* = *nir-iśha*, *q*. *v*.

निरिश्चर *nir-iśvara*, *as*, *ā*, *am*, godless, atheistic. — *Nirīśvara-vāda*, *as*, *m*. godlessness, atheism. — *Nirīśvara-vādin*, *i*, *inī*, *i*, atheistical.

निरिष *nir-iśha*, *am*, *n*. the body of a plough (without the pole and ploughshare; also read *nir-iśa*).

निरिह *nir-iha*, *as*, *ā*, *am*, inactive, effortless; desireless, not wishful, indifferent, unanxious. — *Nirīha-tā*, *f*. or *nirīha-tva*, *am*, *n*. or *nir-iḥā*, *f*. indifference, absence of desire or effort. — *Nirīhāvasthā* ('hā-av'), *f*. a state of indifference.

निरुक्त *nir-ukta*, *as*, *ā*, *am* (fr. rt. *vac* with *nīs*), uttered, pronounced, expressed, explained, defined; loud, distinct; (*am*), *n*. explanation or etymological interpretation of a word; *N*. of one of the six Vedāṅgas or works considered as connected with the Vedas; glossarial explanation of obscure terms, (especially those occurring in the Vedas); *N*. of a well-known commentary on the Nighaṇṭus by Yāska; [cf. *nairukta*, *nairuktika*]. — *Nirukta-kāra*, *as*, *m*. 'Nirukta-composer,' *N*. or epithet of a com-

mentator on Kāli-dāsa's Megha-dūta. — *Nirukta-kṛit*, *t*, *m*. epithet of a pupil of Śāka-pūrṇi. — *Nirukta-ja*, *as*, *m*, *N*. of a class of sons enumerated in Mahā-bh. Anuśāsana-p. 2615. — *Nirukta-partiśishta*, *am*, *n*, *N*. of a work supplementary to the Nirukta. — *Nirukta-vat*, *ān*, *m*. 'possessing the Nirukta, author of the Nirukta,' an epithet of Yāska. — *Nirukta-vṛitti*, *iś*, *f*. 'commentary on the Nirukta,' *N*. of a commentary on Yāska's Nirukta by Durgācārya.

Nir-ukti, *iś*, *f*. explanation, etymological interpretation of words; (in rhetoric) an artificial or poetical explanation of the derivation of a word (e.g. deriving *doshā-kara*, 'the moon,' from *doshā + ākara* instead of *doshā + kara*); = *nir-ukta*, Yāska's commentary on the Nighaṇṭus.

Nir-ucyamāna, *as*, *ā*, *am*, being uttered or expressed.

निरुक्ष *nir-uksh*, *cl*. 6. *P*. -*ukshati*, &c., Ved. to remove by sprinkling.

निरुक्ष्य *nir-ucchrāsa*, *as*, *m*. absence of breath, not breathing; (*as*, *ā*, *am*), without breathing, not breathing, breathless; narrow, contracted, crowded; (*am*), *n*. (?) a particular hell where the wicked cannot breathe. — *Nirucchrāsa-nipīḍita*, *as*, *ā*, *am*, pained by not breathing (?).

निरुज *nir-ruja*, *as*, *ā*, *am*, for *nir-ruja*, healthy, *q*. *v*.

निरुत्तर *nir-uttara*, *as*, *ā*, *am*, having no superior; answerless, without a reply, unable to answer, silenced, posed; (*am*), *n*. *N*. of a Tantra. — *Niruttara-tantra*, *am*, *n*. *N*. of a Tantra.

निरुत्पात *nir-utpāta*, *as*, *ā*, *am*, free from portents.

निरुत्सव *nir-utsava*, *as*, *ā*, *am*, without festivals, having no festivities.

निरुत्साह *nir-utsāha*, *as*, *m*. absence of exertion, want of energy, indolence, pusillanimity; (*as*, *ā*, *am*), without energy, devoid of energy, undertaking nothing, without courage, indolent, indifferent. — *Nirutsāha-tā*, *f*. want of energy, cowardice.

निरुत्सुक *nir-utsuka*, *as*, *ā*, *am*, careless, indifferent, unconcerned; calm, tranquil, unanxious, unregretful, having no vehement desire for; (*as*), *m*. *N*. of a son of Manu Raivata; one of the Saptarshis under the thirteenth Manu.

निरुदक *nir-udaka*, *as*, *ā*, *am*, waterless, devoid of water.

निरुद्यम *nir-udyama*, *as*, *ā*, *am*, effortless, inactive, lazy, at rest.

निरुद्योग *nir-udyoga*, *as*, *ā*, *am*, making no efforts, lazy, listless, idle; disheartened; causeless (?).

निरुद्विग्न *nir-udvigna* or *nir-udvega*, *as*, *ā*, *am*, unexcited, undisturbed, free from perturbation, fearless, sedate, calm. — *Nirudvigna-manas*, *ās*, *as*, *as*, undisturbed in mind.

निरुध *nir-rudh*, *cl*. 7. *P*. *A*. -*ruṇaddhi*, -*runddhe*, -*rodhdum*, to shut in, shut, obstruct, stop, hinder, prevent, restrain, check; to confine; to keep off, remove; to accomplish (?): Caus. -*rodhayaṭi*, -*yitum*, to cause to be shut or obstructed.

Nir-rudha, *as*, *ā*, *am*, stopped, obstructed, restrained, checked, hindered, opposed; confined, imprisoned; (*as*), *m*. *N*. of a prince. — *Nirrudha-kāṇṭha*, *as*, *ā*, *am*, having the breath obstructed, suffocated. — *Niruddha-gūda*, *as*, *m*. contraction or obstruction of the rectum. — *Niruddha-prakaśa*, *as*, *m*. stricture of the urethra. — *Niruddha-samavṛitti*, *iś*, *iś*, *i*, 'whose state of repose is interrupted,' wearied, tired.

Nir-rundhat, *un*, *atī*, *at*, checking, hindering, suppressing, &c.

नि-रुन्धान *ni-rundhāna*, *as, ā, am*, obstructing, opposing, hindering, preventing; depriving of, &c.

नि-रुद्धाव्या *ni-rūddhavya*, *as, ā, am*, to be shut in or confined, to be fenced, to be enclosed with a fence or hedge.

नि-रुद्धा *ni-rūddha*, *as, m.* shutting in, confinement, locking up, imprisonment; enclosing, covering up; check, restraint, coercion, suppression, hindrance, prevention, obstruction, opposition; annihilation, destruction: (in dramatic language) disappointment, frustration of hope; hurting, injuring (= *ni-graha*); aversion, disfavour, dislike; (with Buddhists) suppression or annihilation of pain (one of the four principles); N. of a man.

नि-रुद्धाका *ni-rūddhaka*, *as, ā, am*, obstructive, obstructing, confining, hindering.

नि-रुद्धाना *ni-rūddhāna*, *as, ī, am*, confining, obstructing; (*as*), m. (with *avāṣa*) N. of a hell; (*am*), n. confinement, imprisonment; keeping back, restraining, keeping down, coercion; denying; (in dramatic language) disappointment, frustration of hope.

नि-रुद्धि *ni-rūddhi*, *ī, īti, i*, obstructing, hindering.

निरुपक्रम *nir-upakrama*, *as, ā, am*, having no beginning, without a commencement.

निरुपद्रव *nir-upadrava*, *as, ā, am*, free from hostile attacks, free from ravages, not visited by calamity or affliction, free from adversity or danger, lucky, happy, undisturbed, unharmed, unmolested; free from national distress, free from tyranny; causing no affliction or adversity; peaceful, secure; not inauspicious (as a star). — **निरुपद्रवा-तā**, f. absence of calamity or danger, security.

निरुपद्रुता *ni-rupadruta*, *as, ā, am*, not visited by calamities; not boding evil (as a star).

निरुपधि *nir-upadhi*, *is, i*, without guile, guileless, honest, secure.

निरुपपत्ति *nir-upapatti*, *is, i*, unfit, unsuitable. — **निरुपपत्ति-त्वा**, *am*, n. unfitness, unsuitableness.

निरुपपद *nir-upapada*, *as, ā, am*, not connected with a subordinate word; [cf. *upa-pada*.]

निरुपप्रव *nir-upaplava*, *as, ā, am*, free from calamity or disturbance, free from trouble or alarm; not causing adversity; an epithet of Śiva.

निरुपभोग *nir-upabhoga*, *as, ā, am*, not enjoying, destitute of enjoyment.

निरुपम *nir-upama*, *as, ā, am*, peerless, matchless, without a compeer or equal, unequalled, incomparable; (*as*), m. a species of poisonous animal (= *gaultheraka*).

निरुपल *nir-upala*, *as, ā, am*, stoneless, free from stones.

निरुपलेप *nir-upalepa*, *as, ā, am*, unsmear, free from ointment.

निरुपसर्ग *nir-upasarga*, *as, ā, am*, free from portents, not portentous.

निरुपस्कृत *nir-upaskṛita*, *as, ā, am*, uncorrupted, inartificial, pure.

निरुपहत *nir-upahata*, *as, ā, am*, unhurt, uninjured, not afflicted; auspicious.

निरुपाख्य *nir-upākhyā*, *as, ā, am*, not perceptible by the eyes, invisible, immaterial; unreal, false, non-existent.

निरुपाधिक *nir-upādhika*, *as, ā, am*, without attributes or qualities.

निरुपाय *nir-upāya*, *as, ā, am*, without expedients, remediless, helpless; unsuccessful.

निरुपेक्ष *nir-upēksha*, *as, ā, am*, not neglectful; free from trick or fraud.

निरुप्ति *nir-upti*, *is, f.* (fr. rt. *vap* with *nis*), = 1. *nir-rāpa*, q. v.

निरुप्या *ni-rūpya*, *as, ā, am*, to be scattered or sprinkled.

निरुब्ज *nir-ubj*, cl. 6. P. -*ubjati*, &c., Ved. to press down, cause to flow down, send down, let loose.

निरुष्णीय *nir-ushṇīsha*, *as, ā, am*, without a turban or head-dress, bare-headed.

निरुष्मन् *nir-ushman*, *ā, ā, a*, devoid of heat, cold. — **निरुष्मन्-त्वा**, *am*, n. absence of heat, coldness.

निरुद्ध 1. *ni-rūddha*, *as, ā, am* (fr. *ni-ruh*), inherent, conventional, accepted (as the familiar meaning of words in opposition to their etymological sense); (*as*), m. (in rhetoric) the force or application of words according to their natural or received meanings; (in logic) the inherence of any property in the term implying it (as of redness in the word red &c.).

निरुद्ध 2. *ni-rūddha*, *ā, f.* (fr. rt. *vah* with *nis*), unmarried.

निरूप *ni-rūp*, cl. 10. P. -*rūpayati*, -*yitum*, to perform; to represent, enact, act dramatically; to see, perceive, look at, look into; to observe, consider, reflect upon; to investigate, examine, look out for, discover, search; to ascertain; to select, choose, appoint; to resolve, determine.

नि-रूपाणा *ni-rūpāṇa*, *as, ī, am*, defining, determining; (*am*), n. form, shape; sight, seeing; looking for, searching; looking into, investigation, determination, definition; ascertaining, defining, (in these senses also *ni-rūpāṇā*.)

नि-रूपणीया *ni-rūpāṇīya*, *as, ā, am*, to be looked for; to be searched into or examined, to be investigated.

नि-रूपयति *ni-rūpayati*, *an, anti, at*, looking for, investigating, considering.

नि-रूपिता *ni-rūpita*, *as, ā, am*, seen, beheld; discovered, found; appointed, elected, chosen, deputed; considered, weighed; ascertained, determined, resolved.

नि-रूपित *ni-rūpita*, *is, f.* definition (of an idea), ascertainment.

1. **नि-रूप्या** *ni-rūpya*, *as, ā, am*, to be seen or defined or ascertained.

2. **नि-रूप्या**, ind. having seen or considered. — **नि-रूप्या-तā**, f. or **नि-रूप्या-त्वा**, *am*, n. ascertaining, determining.

निरुष्मन् *nir-ushman*. See *nir-ushman*.

निरुह *nir-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. -*ūhati*, -*te*, &c., Ved. inf. *nir-ūhitavai*, to push out, draw out, remove: Caus. -*ūhayati*, -*yitum*, to cause to draw out or purge.

3. **नि-रुद्धा** *ni-rūddha*, *as, ā, am*, drawn out, purged, eviscerated; (for 2. *ni-rūddha* see above.) — **नि-रुद्धा-पाशु-प्रयोग**, *as, m.*, N. of a treatise on particular sacrifices, (see the next.) — **नि-रुद्धा-पाशु-बन्धा**, *as, m.*, 'the offering or oblation of an eviscerated animal,' N. of one of the regular Havir-yajñas.

नि-रुद्धि *ni-rūddhi*, *is, f.* (also to be referred to rt. *vah* with *nis*), fame, celebrity, renown.

1. **नि-रुद्धा** *ni-rūddha*, *as, m.* a purging clyster; an enema not of an oily kind, = *ni-graha*? (for 2. *ni-rūddha* see below.) — **नि-रुद्धा-वस्ति-विद्भि**, *is, m.*, N. of the twenty-fifth chapter of the Sāmga-dhara-saṃhitā, a medical work by Sāmga-dhara. — **नि-रुद्धा-धत्कारा** ('*ha-adh*'), *as, m.*, N. of a chapter of a medical work by Vṛinda.

1. **नि-रुद्धाणा** *ni-rūddhāṇa*, *am*, n. causing to purge with a clyster; administering enemas not of an oily kind. (For 2. *ni-rūddhāṇa* see below.)

नि-रुद्धता *ni-rūddhata*, *as, ā, am*, purged.

निरुह 2. *ni-rūddha*, *as, m.* (fr. rt. 2. *ūh* with *nis*), logic, disputation; certainty, ascertainment. (For 1. *ni-rūddha* see above; for 3. see next col.)

2. **नि-रुद्धाणा** *ni-rūddhāṇa*, *am*, n. ascertainment.

निरुह 3. *ni-rūddha*, *as, m.* (for 1. and 2. see col. 2), a sentence having no ellipsis, a complete sentence.

निरुचि *nir-ri*, cl. 3. P. -*iyarti*, &c., Ved. to go out from, depart from, liberate one's self from (with abl.); to be excluded, to become deprived of (with abl.): Caus. *nir-arpayati*, -*yitum*, to cause to go to pieces or decay, to dissolve.

नि-रुद्धा *ni-rūddha*, *as, ā, am*, dissolved, decaying; debilitated; (*as*), m., N. of a Rudra.

नि-रुद्धि *ni-rūddhi*, *is, f.* decay, dissolution, destruction, annihilation, calamity, evil, adversity; imprecation, curse; Decay or Destruction personified (goddess of death and corruption; she is described as binding mortals with her cords, and is often associated with Mrityu, A-rāti, and similar beings; she is variously regarded as the wife of A-dharma, mother of Bhaya, Mahābhaya, and Mrityu, or as a daughter of A-dharma and Hipsā and mother of Naraka and Bhaya; she is regent of the south-west or south-western quarter and of the asterism Mūla); (*is*), f. the bottom or lower depths of the earth (perhaps regarded as the seat of putrefaction; cf. *naṁrīta*); (*is, ts, i*), free from adversity, (in this sense *nir* is a privative.)

नि-रुद्धा *ni-rūddha*, *as, m.* destruction, the Destroyer (i. e. Nirṛitha personified); an epithet of a particular Agni; (according to some) the Sāma-veda.

निरुच्छ *nir-riśh*, cl. 6. P. -*riśhhati*, &c., Ved. to go out from, fall from, be excluded from (with abl.); to go or cleave asunder.

निरि *nir-e* (*nir-ā-i*), cl. 2. P. *nir-aiti*, Ved. to come forth from, to go off, depart, make way for.

निरि *ni-reka*, *as, m.* (fr. rt. *riśh* with *ni*), Ved. a lasting possession (?), wealth, property; (*e*), ind. lastingly, for ever; (Sāy.) in poverty or want; in donation or gifts; (according to Mahi-dhara) not empty.

निरिभ *ni-rebha*, *as, ā, am*, soundless, noiseless.

निरुद्धव्य *ni-roddhavya*, *ni-roddha*, &c. See col. 1.

निगीत *nir-gata*. See *nir-gam* below.

निर्गन्ध *nir-gandha*, *as, ā, am*, inodorous, scentless, unfragrant, void of smell. — **निर्गन्धा-तā**, f. absence of smell, want of fragrance, scentlessness. — **निर्गन्धा-पुष्पि**, f. the silk-cotton tree (= *sālmali*), Bombax Heptaphyllum.

निर्गन्धन *nirgandhana*, *am*, n. = *nirgran-thana*, killing, slaughter.

निर्गम *nir-gam*, cl. 1. P. -*gaśhhati*, -*gan-tum*, to go out, come forth, depart from (with abl.), set out; to come out or appear (as a bud); to go away, disappear; to be freed from (with abl.); to enter into any state, undergo (with acc.): Desid. -*jigami-shati*, to wish to go out.

निर्ग *nir-ga*, *as, m.* country, region; place or province.

निर्गता *ni-rigata*, *as, ā, am*, gone out, come forth, come out, appeared; gone away, departed; disappeared, extinct; freed from. — **निर्गता-विशङ्का**, *as, ā, am*, freed from fear, fearless.

निर्गमा *ni-rigama*, *as, m.* going forth or out, setting out, going away, receding; departure, vanishing; exit, issue, outlet; a door; [cf. *jala-nā*.]

निर्गमना *ni-rigamana*, *am*, n. going out or forth.

निर्गर्व *nir-garva*, *as, ā, am*, free from pride, humble, lowly.

निर्गल *nir-gal*, cl. 1. P. -*galati*, &c., to trickle or flow out; to dissolve, melt. — **निर्गलिता**, *as, ā, am*, flowed out, poured forth; dissolved, melted.

निर्गवाक्ष *nir-gavāksha*, *as, ā, am*, windowless, without windows.

निर्गो *nir-gā*, cl. 3. P. -*jigāti* (or -*jagāti*), -*gātum*, Ved. to go out, come forth.

निर्गुण *nir-guṇa*, *as*, *ā*, *am*, stringless (as a bow); devoid of all qualities or properties; without attributes; having no epithet; devoid of good qualities or virtues, bad, worthless, vicious; (*as*), m. the Supreme Being (as without qualities of any kind). — *Nirguṇa-tā*, f. or *nirguṇa-tva*, *am*, n. absence of qualities, want of properties, freedom from all qualities (as an attribute of the Supreme Being); absence or want of good qualities, wickedness, viciousness, baseness. — *Nirguṇātma* (°*ṇa-āt*), *as*, *ā*, *am*, having no qualities.

निर्गुणदी *nirguṇḍī* or *nirguṇḍī* or *nirguṇḍī*, *is*, f. the shrub *Vitex Negundo*; another plant (= *nila-sephalika*); the root of a lotus.

निर्गुप् *nir-gup*, cl. 1. P. -*gopāyati*, &c., to guard, protect.

निर्गुल्म *nir-gulma*, *as*, *ā*, *am*, free from bushes, destitute of shrubs.

निर्गुह *nir-gūḍha*, *as*, m. (fr. rt. *guh* with *nis*), the hollow of a tree.

निर्गृह *nir-griha*, *as*, *ā*, *am*, houseless, homeless.

निर्गृ *nir-grī*, cl. 6. P. -*girati* or -*gilati*, &c., to vomit forth. — *Nir-girṇa*, *as*, *ā*, *am*, vomited forth.

निर्गौरव *nir-gaurava*, *as*, *ā*, *am*, destitute of respect; without dignity, undignified, affable; (*am*), ind. without pride, condescendingly, affably.

निर्ग्रन्थ *nir-grantha*, *as*, *ā*, *am*, freed from all ties or hindrances; a saint, a devotee who has withdrawn from the world and lives either as a hermit or a beggar wandering about naked; possessionless, poor, a pauper, beggar [cf. *grantha*, said to mean 'riches']; (*as*), m. an idiot; a fool; a gambler; N. of a man, son of Jhāti. — *Nirgrantha-sāstra*, *am*, n., N. of a work.

Nir-granthaka, *as*, *ā*, *am*, unattended, unaccompanied; abandoned, deserted; fruitless; clever, expert, conversant; (*as*), m. a religious mendicant; a naked devotee; a gambler; (*as*, *am*), m. n. (?), Buddhism (because the Buddhists appeared as religious mendicants, especially as ascetics).

Nir-granthi, *is*, *is*, *i*, free from knots, knotless. — *Nir-granthika*, *as*, m. a naked mendicant, an ascetic; (*as*, *ā*, *am*), clever, conversant; = *hina*, destitute (?).

निर्ग्रन्थन *nir-granthana*, *am*, n. killing, slaughter; [cf. *ni-granthana*, *ni-gandhana*.]

निर्ग्रास *nir-grāhya*, *as*, *ā*, *am*, to be traced or found out, perceivable.

निर्घट *nir-ghaṭa*, *am*, n. a fair or crowded market, a free market, a wharf or ghaut where no toll is levied, a place where there is no quay or stairs, (in this sense *nir* is a privative.)

निर्घण्ट *nir-ghanṭa* or *nir-ghanṭaka*, *as*, *am*, m. n. a vocabulary, a collection of words, = *ni-ghanṭu*, (perhaps for *nir-granthaka*, 'singling out the words of a sentence and writing them down in their independent form.')

निर्घात *nir-ghāta*, *as*, m. (fr. rt. *han* with *nis*), destruction; a violent gust of wind, hurricane, whirlwind; the noise of contending vapours in the sky; an earthquake; a thunder-stroke; any severe stroke.

Nir-ghātana, *am*, n. forcing out, bringing out. — *Nir-ghātya*, *as*, *ā*, *am*, to be forced or brought out.

निर्घुष्ट *nir-ghushta*, *as*, *ā*, *am* (fr. rt. *ghush* with *nis*), sounded, resounded.

Nir-ghosha, *as*, m. sound in general, noise, a loud noise, rattling, trampling; (*as*, *ā*, *am*), soundless, noiseless, (in this sense *nir* is a privative.) — *Nirghoshākshara-vimukta* (°*sha-aksh*), *as*, m., N. of a Samādhi.

निर्घुरिणी *nir-ghūriṇī*, f. a river, (perhaps a wrong reading for *nir-jhariṇī*.)

निर्घृण *nir-ghriṇa*, *as*, *ā*, *am*, unmerciful, pitiless, cruel; shameless, immodest; (*am*), ind. without pity, pitilessly. — *Nirghriṇa-tā*, f. or *nir-ghriṇa-tva*, *am*, n. pitilessness, unmercifulness, hard-heartedness, cruelty.

Nir-ghriṇā, f. unmercifulness, cruelty.

निर्घृष *nir-ghriṣh*, cl. 1. P. -*gharshati*, &c., to rub against or on (with loc.).

Nir-gharshana, *am*, n. rubbing, friction.

Nirgharshanaka, *as*, *ā*, *am*, who or what rubs, a rubber, rubbing, a rubbing, a dentifrice fit for cleaning the teeth.

Nir-ghriṣhya, ind. having rubbed, having rubbed on.

निर्घोष *nir-ghosha*. See *nir-ghushta* above.

निर्जन *nir-jana*, *as*, *ā*, *am*, unpeopled, depopulated, uninhabited, unfrequented, lonely, deserted, desolate; (*am*), n. a solitude, desert. — *Nir-jana-tā*, f. or *nirjana-tva*, *am*, n. depopulation, the state of being unpeopled or deserted. — *Nirjanavana*, *am*, n. a lonely or unfrequented forest.

निर्जर 1. *nir-jara*, *as*, *ā*, *am* (for 2. see *nir-jrī*, col. 3), not becoming old, young, fresh; imperishable, immortal, undecaying; (*as*), m. an immortal, a deity, god; (*ā*), f. the plant *Cocculus Cordifolius*; *Anethum Graveolens*, = *tattva-bhid*; (*am*), n. ambrosia, the food of the gods. — *Nir-jara-sarshapa*, *as*, m. a species of mustard (= *deva-sarshapa*).

Nir-jaras, optionally substituted for 1. *nir-jara* in certain cases. (See Pāṇ. VII. 2, 101.)

निर्जरायु *nir-jarāyu*, *us*, *us*, *u*, Ved. skinless (as a snake which has cast its skin).

निर्जर्जल *nir-jarjala*, *as*, *ā*, *am*, Ved. (according to Mahi-dhara, probably because of its similarity to *jarjara*, =) ragged, tattered; (another reading has *nir-jālmaka*.)

निर्जल *nir-jala*, *as*, *ā*, *am*, waterless, destitute of water, dry, desert; not mixed with water (as buttermilk); (*as*), m. a desert, waste. — *Nirjalatoyālabha* (°*da-abha*), *as*, *ā*, *am*, of the colour of a waterless cloud, i.e. white, of a fair complexion. — *Nirjalaikāḍaśi* (°*la-ak*), f., N. of the eleventh day in the light half of month Jyāishṭha, on which even the drinking of water is forbidden.

निर्जात *nir-jāta*, *as*, *ā*, *am*, come forth, appeared, visible.

निर्जाल्मक *nir-jālmaka*. See *nir-jarjala*.

निर्जि *nir-ji*, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, win, gain, acquire, subdue, vanquish; to overcome in play.

Nir-jaya, *as*, m. conquest, complete victory, vanquishing, subduing; [cf. *manyu-n*.]

Nir-jita, *as*, *ā*, *am*, conquered, completely vanquished, thoroughly subdued, overcome; won, acquired, gained; claimed; unconquered. — *Nirjitavarnam*, *ā*, m., N. of a man. — *Nirjitāri-gaṇas* (°*ta-ar*), *as*, *ā*, *am*, one who has conquered hosts of enemies. — *Nirjitendriya* (°*ta-in*), *as*, *ā*, *am*, of subdued passions or feelings. — *Nirjitendriya-grāma*, *as*, m. 'one who has subdued the whole assemblage of his organs,' a Muni, a saint.

Nir-jitt, *is*, f. conquest, complete victory, subduing, subjugation.

Nir-jitya, ind. having conquered or won or gained. — *Nir-jetṛi*, *tā*, m. a conqueror, vanquisher.

निर्जिह्व *nir-jihva*, *as*, *ā*, *am*, tongueless, without a tongue.

निर्जीव *nir-jīva*, *as*, m. lifelessness, death; (*as*, *ā*, *am*), lifeless, inanimate, dead. — *Nirjīva-kāraṇa*, *am*, n. a cause of death, a fatal blow.

Nir-jivita, *as*, *ā*, *am*, lifeless, dead, inanimate.

निर्जुष्ट *nir-jushṭa*, *as*, *ā*, *am* (fr. rt. 1. *jush* with prep. *nis*), frequented, inhabited.

निर्जू *nir-jrī*, Caus. -*jarayati*, -*yitum*, to wear down, wear away, rub to pieces, crush.

2. *nir-jara*, *as*, *ā*, *am*, completely wearing down or destroying. (For 1. *nir-jara* see col. 2.)

निर्ज्ञाति *nir-jñāti*, *is*, *is*, *i*, destitute of relations; having no kinsfolk.

निर्जर *nir-jvara*, *as*, *ā*, *am*, feverless, healthy.

निर्जर *nir-jhara*, *as*, *i*, *am*, m. f. n. (perhaps fr. *jhar* for rt. *kshar* with *nis*), a waterfall, cataract, cascade, mountain-torrent, the precipitous descent of water from mountains, &c. [cf. *jhara*]; (*as*), m. burning chaff; an elephant; a horse of the Sun [cf. *nir-nara*]; (*i*), f. a river [cf. *nir-jhariṇī*; cf. also *nīlimpa-n*.]

Nir-jharin, *i*, m. a mountain; (*iṇī*), f. a torrent, river.

निर्णय *nir-ṇaya*. See under *nir-ṇi* below.

निर्णर *nir-ṇara*, *as*, m. one of the horses of the Sun; [cf. *nir-jhara*.]

निर्णाम *nir-ṇāma*, *as*, m., Ved. the joint of a wing.

निर्णिज 1. *nir-ṇij*, cl. 3. P. A. -*ṇenektī*, -*ṇenikte*, Ved. inf. *nir-ṇije*, *nir-ṇijam*, &c., to wash off, wash, cleanse (A.); to wash one's self; to dress one's self.

Nir-ṇikta, *as*, *ā*, *am*, washed, purified, cleaned, cleansed.

2. *nir-ṇij*, *k*, f., Ved. a shining dress or ornament, any bright garment [cf. *adhi-n*, *asva-n*, *ghrita-n*]; purification, cleansing; (Śāy.) a form, shape; well nourished (m. f. n.).

Nir-ṇeka, *as*, m. washing, cleansing, cleaning; ablution; expiation, atonement.

Nir-ṇejaka, *as*, m. a washerman, washer.

Nir-ṇejana, *am*, n. ablution; expiation, atonement for an offence.

निर्णी *nir-ṇi*, cl. 1. P. A. -*ṇayati*, -*te*, -*ṇetum*, to lead or take away, carry away, carry off; to trace out, investigate, find out, ascertain, elude, elicit, to settle, come to a decision, decide.

Nir-ṇaya, *as*, m. removing, removal; deciding, rendering certain, complete ascertainment, decision, certainty, determination, proof, affirmation, precise definition, settlement; (in logic) deduction, inference, conclusion, demonstration; application of a conclusive argument; (in law) sentence, verdict; (in rhetoric) narration of events; discussion, consideration, investigation. — *Nirṇaya-kamalākara* (°*la-āk*), *as*, m. 'a lotus-bed of conclusions,' N. of a Mīmāṃsā work. — *Nirṇaya-darpana*, *am*, n. 'mirror of certainty,' N. of a Vedānta work. — *Nirṇaya-dīpa*, 'lamp of certainty,' N. of a work mentioned in the Sūtra-dharma-tattva by Kamalākara-bhaṭṭa. — *Nirṇaya-dīpikā*, f., N. of a work written about the middle of the seventeenth century. — *Nirṇaya-pāda*, *as*, m. a sentence, decree, verdict in law. — *Nirṇaya-sindhu*, N. of a Mīmāṃsā work by Kamalākara-bhaṭṭa; (also read *nirṇaya-sindhu*). — *Nirṇaya-mṛta* (°*ya-am*), *am*, n. 'nectar of certainty,' N. of a work.

Nir-ṇayat, *an*, *anti*, *at*, concluding, deciding, ascertaining.

Nir-ṇayana, *am*, n. ascertainment, certainty; positive conclusion.

Nir-ṇāyaka, *as*, *ā*, *am*, causing or leading to certainty, conclusive.

Nir-ṇāyana, *am*, n. rendering certain; the outer angle of the elephant's eye.

Nir-ṇāta, *as*, *ā*, *am*, deduced, traced out, brought to a conclusion, ascertained, settled, decided, proved.

Nir-ṇetri, *tā*, *tri*, *tri*, decisive, certifying, verifying, leading to certainty, demonstrating, proving; (*tā*), m. one who pronounces a sentence, a judge; a voucher; a guide. — *Nir-ṇetri-tva*, *am*, n. proof, verification.

Nir-ṇeya, *as*, *ā*, *am*, to be ascertained, to be decided or determined.

निर्णुद् *nir-ṇud*, cl. 6. P. A. (sometimes wrongly *nir-ṇud*), -*ṇudati*, -*te*, -*ṇottum*, to push or drive out; to drive away, expel, reject, remove; to repudiate.

Nir-ṇoda, *as*, m. removal, banishment.

निर्दंश *nir-daś*, cl. 1. P. -*daśati* or -*daśati*, -*daśant*, to bite through, bite; (with *daś-tān*) to gnash the teeth, grind the teeth.

Nir-daśin, *i*, *inī*, *i*, biting through; not biting, (Ved., in this sense *nir* is a privative.)

Nir-daśat, *an*, *anti*, *at*, biting, biting through; consuming.

Nir-daśamāna, *as*, *ā*, *am*, biting through, biting; gnashing or grinding (the teeth).

Nir-daśya, *ind*, having bitten, biting through.

निर्दग्ध *nir-dagdha*. See *nir-dah* below.

निर्दे *nir-daḍa*, *as*, *ā*, *am*, unkind, unfeeling, unmerciful; devoid of pity or charity, rejoicing over the faults of others; envious, slanderous, abusive; useless, unnecessary; mad, intoxicated; violent; (sometimes spelt *nir-daḍa*; cf. *nir-daya*.)

निर्दण्ड *nir-daṇḍa*, *as*, *ā*, *am*, not punishing.

निर्देय *nir-daya*, *as*, *ā*, *am*, pitiless, unmerciful, unkind, cruel, hard-hearted; passionate; excessive, violent; unpitied by any; (*am*), n. without pity, unmercifully; passionately, violently, excessively, much. — *Nir-daya-tva*, *am*, n. unmercifulness, cruelty.

निर्दर *nir-dara*, *as*, or *nir-dari*, *is*, m. = *dara* or *dari*, a cave, cavern; [according to some *nir-dara*, *as*, *ā*, *am*, = *nir-daya*, pitiless, hard; shameless; also *nir-daram*, *ind*, = excessively, and *nir-dara*, *am*, n. = pith, essence.] — *Nir-dari-vāsin*, *i*, *inī*, *i*, inhabiting a cave.

निर्दलन *nir-dalana*, *am*, n. splitting, cleaving asunder, breaking.

निर्दश *nir-daśa*, *as*, *ā*, *am*, more than ten days old, what happened more than ten days ago; [cf. *a-nō*, *nairdaśya*.] — *Nir-daśāha* (*śa-aka*), see *a-nō*.

निर्दशत *nir-daśat*, &c. See *nir-daś* above.

निर्दशन *nir-daśana*, *as*, *ā*, *am*, toothless. — *Nir-daśanākṣhi-jihva* (*na-akṣh*), *as*, *ā*, *am*, deprived of teeth, eyes, and tongue.

निर्दस्यु *nir-dasyu*, *us*, *us*, *u*, free from robbers or bandits.

निर्दह *nir-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn out, burn up, consume by fire, destroy completely; Caus. -*dāhayati*, -*yitum*, to cause to burn up or set on fire.

Nir-dagdha, *as*, *ā*, *am*, burnt, burnt up; unburnt, (in this sense *nir* is a privative.)

Nir-dagdhikā, f. = *ni-digdhikā*.

Nir-dahana, *as*, *i*, *am*, burning, burning up, consuming; (*as*), m. the plant *Semecarpus Anacardium*; (*i*), f. the plant *Sansevieria Roxburghiana*; (*am*), n. burning.

Nir-dāha, *as*, *ā*, *am*, or *nir-dāhuka*, *as*, *ā*, *am*, Ved. burning, consuming by fire.

निर्दातृ *nir-dātṛi*, *tā*, m. (fr. rt. 3. *dā* or *do* with *nā*), a weeder, digger up of weeds; a reaper, husbandman; [cf. *nir-yātṛi*.]

निर्दारित *nir-dārīta*. See *nir-dṛi* below.

निर्दिग्ध *nir-digdha*, *as*, *ā*, *am* (fr. rt. *dih* with *nā*), anointed, smeared; well fed, corpulent, stout, lusty.

Nir-digdhikā, f. a various reading for *nir-dagdhikā* or *ni-digdhikā*.

निर्दिश *nir-diś*, cl. 6. P. -*diśati*, -*deshtum*, to point to, point out, show, direct, declare, announce, tell, enjoin, order; to denote, indicate, mark; to assign, destine; to enumerate, specify, particularize, name; to foretell; to define, determine; to describe; to recommend, advise, suggest; to denounce; Desid. -*didikshati*, to wish to point out or to define more closely.

Nir-diśya, *ind*, having pointed out, having shown, explained, enjoined, &c.

Nir-diśta, *as*, *ā*, *am*, pointed out, shown, specified, particularized; described, depicted; assigned; ordered, directed; asserted, declared; ascertained, determined.

Nir-deśa, *as*, m. pointing out, directing, ordering, order, command, direction; instruction; saying, telling, declaring; description, designation; depicting, specifying, particularizing, giving particulars or details, specification, special mention; certainty, ascertainment; vicinity, proximity; a particular number; [cf. *ni-deśa*.] — *Nir-deśa-kārin*, *i*, *inī*, *i*, executing orders, obedient.

Nir-deśaka, *as*, *ikā*, *am*, pointing out, showing, describing; ordering.

Nir-deśanīya or *nir-deśya*, *as*, *ā*, *am*, to be pointed out; assignable; to be determined; to be arranged; to be described, to be defined or particularized; to be proclaimed or foretold.

Nir-deshṭṛi, *tā*, *tri*, *tri*, who or what shows, explains, points out, defines, &c.; (*tā*), m. an authority, a guide.

निर्दी *nir-dī*, cl. 4. P. -*diyati*, &c., Ved. to fly away.

निर्दुःख *nir-duḥkha*, *as*, *ā*, *am*, free from pain, painless, not suffering pain; not causing pain. — *Nir-duḥkha-tva*, *am*, n. absence of pain; painlessness.

निर्दुह *nir-duh*, cl. 2. P. A. -*dogdhi*, -*dugdhe*, -*dogdhum*, to milk out, extract, draw out, produce; to withdraw.

Nir-dugdha, *as*, *ā*, *am*, milked out, drawn out, extracted.

निर्दृ *nir-dṛi*, cl. 9. P. -*dṛiṇāti*, -*daritum*, -*daritum*, to tear or rend asunder, tear in pieces, split asunder; Caus. -*dārayati*, -*yitum*, to tear or split asunder; to root up, cause to be dug up.

Nir-dārīta, *as*, *ā*, *am*, torn asunder, rent; split open, opened, unclosed; starting open.

निर्देव *nir-deva*, *as*, *ā*, *am*, Ved. abandoned by the gods, without the gods.

निर्देय *nir-dainya*, *as*, *ā*, *am*, free from misery or wretchedness, happy, comfortable, at ease.

निर्दोष *nir-doshā*, *as*, *ā*, *am*, faultless, without defect or blemish; guiltless, innocent.

Nir-doshi-kṛīta, *as*, *ā*, *am*, cleared from guilt.

निर्द्रव्य *nir-dravya*, *as*, *ā*, *am*, immaterial; without property, poor.

निर्द्रु *nir-dru*, cl. 1. P. -*dravati*, -*drotum*, Ved. to run out, run away.

निर्द्रोह *nir-droha*, *as*, *ā*, *am*, not malevolent, not hostile, friendly; well-disposed; innocent.

निर्द्वन्द्व *nir-dvandva*, *as*, *ā*, *am*, free from either of two alternatives or indifferent in regard to opposite pairs of feelings (as pleasure and pain), neither glad nor sorry, &c.; not standing in mutual relation, not dependant upon another, independent; not striving together, free from envy or jealousy; not causing disputes, uncontested, undisputed; not double; not acknowledging two principles.

निर्धन *nir-dhana*, *as*, *ā*, *am*, without property or money; poor, indigent; (*as*), m. an old ox. — *Nir-dhana-tā*, f. or *nir-dhana-tva*, *am*, n. absence of property, poverty, indigence.

निर्धर्म *nir-dharma*, *as*, m. unrighteousness; (*as*, *ā*, *am*), unjust, unrighteous, impious, immoral, void of law, irreligious.

निर्धा *nir-dhā*, cl. 3. P. -*dhātī*, -*dhātum*, Ved. to free from; to find out(?).

निर्धार *nir-dhāra*, &c. See *nir-dhṛi* below.

निर्धारराष्ट्र *nir-dhārtarāṣṭra*, *as*, *ā*, *am*, having no descendants of Dhṛita-rāṣṭra, free from them.

निर्धाव 1. *nir-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvitum*, to stream forth from, spring from; to run out, escape from.

निर्धाव 2. *nir-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvitum*, to wash off, wash away, cleanse.

Nir-dhauta, *as*, *ā*, *am*, washed off, cleansed, polished, bright.

निर्धू *nir-dhū*, cl. 5. P. A. -*dhūnoti*, -*dhūnute* (in later language also *-dhunoti*, *-dhunute*), -*dhutum* and -*dhavitum*, to shake out, shake off, remove; to drive away, expel, banish, repudiate, disown; to shake, agitate, brandish, move about; to harass, distress, torment, pain.

Nir-dhūta or *nir-dhuta*, *as*, *ā*, *am*, shaken off, shaken out, thrown out or off; removed; avoided; departed; deserted, rejected; broken, divided; refuted, destroyed; deprived of, bereft; suffered, undergone; (*as*), m. a man abandoned by his relatives or friends. — *Nir-dhūta-pāpa*, *as*, *ā*, *am*, one whose sins are wholly shaken off or removed.

निर्धूम *nir-dhūma*, *as*, *ā*, *am*, smokeless. — *Nir-dhūma-tva*, *am*, n. smokelessness.

निर्धृ *nir-dhṛi*, cl. 1. P. A. -*dharati*, -*te*, cl. 10. or Caus. -*dhārayati*, -*yitum*, to take out from; to separate one out of many, particularize; to determine, define, state accurately; to ascertain.

Nir-dhāra, *as*, m. or *nir-dhāraṇa*, *am*, n. taking out from, separating or specifying one out of many, particularizing individuals according to their degree of merit; determining, defining, settling; certainty, ascertainment.

Nir-dhāraṇīya or *nir-dhāritavya*, *as*, *ā*, *am*, to be ascertained; irresistible, (in this sense *nir* is a privative.)

Nir-dhārīta, *as*, *ā*, *am*, determined, ascertained, settled.

Nir-dhārya, *as*, *ā*, *am*, to be ascertained or determined, ascertainable; not to be restrained, acting resolutely or fearlessly, active, energetic, (in this sense *nir* is a privative.)

Nir-dhāryamāna, *as*, *ā*, *am*, being particularized; being determined.

निर्धै *nir-dhe*, cl. 1. P. -*dhayati*, -*dhātum*, Ved. to drink up, suck up, absorb.

निर्धौत *nir-dhauta*. See 2. *nir-dhāv* above.

निर्ध्मा *nir-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to blow away, blow out of.

Nir-dhmāpana, *am*, n. blowing away.

निर्ध्या *nir-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyā-tum*, to think of, reflect upon, meditate about.

Nir-dhyāta, *as*, *ā*, *am*, thought of, reflected upon, meditated.

Nir-dhyāya, ind. having thought of, having reflected.

निर्नमस्कृ *nir-namaskūra*, *as*, *ā*, *am*, not respecting any one, un courteous; unrespected, respected by no one, despised by all.

निर्नर *nir-nara*, *as*, *ā*, *am*, abandoned by men, deserted, desolate.

निर्नाथ *nir-nātha*, *as*, *ā*, *am*, protectorless, without a guardian or master or superior. — *Nir-nātha-tā*, f. the being without a master or guardian or protector, want of protection; widowhood; orphanage.

निर्नाभि *nir-nābhi*, *is*, *is*, *i*, without the navel, not reaching to the navel.

निर्नाशन *nir-nāśana*, *am*, n. (fr. rt. *naś* with *nt*s), removing, expelling, banishing.

Nir-nāśin, *i*, *in*, *i* (from an unused *nir-nāśa*), removing, expelling, banishing.

निर्निद्र *nir-nidra*, *as*, *ā*, *am*, sleepless. — *Nirnidra-tā*, f. sleeplessness.

निर्निमित्त *nir-nimitta*, *as*, *ā*, *am*, without reason or motive, causeless, groundless; (*am*), n. causelessly, without cause. — *Nirnimitta-kṛta*, *as*, *ā*, *am*, produced without a cause, whose cause is invisible.

निर्निमेष *nir-nimesha*, *as*, *ā*, *am*, not twinkling.

निर्निरोध *nir-nirodha*, *as*, *ā*, *am*, unobstructed.

निर्नीड *nir-nīḍa*, *as*, *ā*, *am*, having no nest.

निर्बद्ध *nir-buddha*. See *nir-bandh* below.

निर्बन्ध *nir-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to fix or fasten upon, attach one's self to, cling to, to insist upon, persist in; press upon; to urge, importune.

Nir-baddha, *as*, *ā*, *am*, fixed upon, fastened upon; directed on; clung to; pressed hard, urged.

Nir-bandha, *as*, m. insisting upon (with loc.), persistence, perseverance, pertinacity, intentness; obstinacy; importunity, urgency, pressing or urging anything, (*nirbandham kṛi*, to urge); accusing, accusation; contest, dispute; caprice, fancy?; [cf. *ni-bandha*.] — *Nirbandha-prishṭa*, *as*, *ā*, *am*, urgently asked, importuned.

Nir-bandhanīya, *am*, n. (perhaps) contest, dispute.

Nir-bandhin, *i*, *in*, *i*, insisting upon (with loc.), urgent, persisting in, intent upon.

निर्बन्धु *nir-bandhu*, *us*, *us*, *u*, without relations, without kindred, friendless.

निर्बहण *nir-burhaṇa*, *am*, n. = *ni-varhaṇa*, slaughter, killing, destroying, annihilation.

निर्बल *nir-bala*, *as*, *ā*, *am*, powerless, without strength, impotent, weak, feeble.

निर्बाध *nir-bādha*, cl. 1. A. -*bādhati*, -*bādhitum*, Ved. to keep off, ward off, hold back.

Nir-bādha, *as*, m., Ved. a knob, prominence; (*nirbādhe kṛi* is perhaps a proverbial expression meaning 'to put on one side, set aside, remove.')

Nirbāthin, *i*, *in*, *i*, Ved. furnished with knobs or prominences.

निर्बुद्धि *nir-buddhi*, *is*, *is*, *i*, senseless, witless, unwise, ignorant, stupid, out of one's wits.

निर्बुसिकृत *nirbusi-kṛita*, *as*, *ā*, *am*, freed from chaff, husked.

निर्ब्रु *nir-brū*, cl. 2. P. -*bravīti*, &c., Ved. to speak out, pronounce (loud or clearly); to interpret, explain.

निर्भक्त *nir-bhakta*. See *nir-bhaj* below.

निर्भग्न *nir-bhagna*. See *nir-bhanj* below.

निर्भज *nir-bhaj*, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, Ved. to exclude from participation or coparceny (with abl.): Caus. -*bhājayati*, -*yitum*, to exclude from sharing in, to disinherit.

Nir-bhakta, *as*, *ā*, *am*, excluded from participation in; taken without eating (as medicine; in this sense *nir* is a privative).

Nir-bhājya, *as*, *ā*, *am*, to be excluded from participation in, to be barred from sharing in.

निर्भञ्ज *nir-bhanj*, cl. 7. P. -*bhanakti*, -*bhanktum*, to break asunder, split asunder; to defeat.

Nir-bhagna, *as*, *ā*, *am*, broken in pieces; broken down; bent. — *Nir-bhajyamāna*, *as*, *ā*, *am*, being broken in pieces.

निर्भट *nir-bhaṭa*, *as*, *ā*, *am*, hard, firm, compact; (perhaps a wrong reading.)

निर्भय *nir-bhaya*, *as*, *ā*, *am*, fearless, undaunted; free from danger, secure; (*as*), m., N. of a son of the thirteenth Manu; (*am*), ind. fearlessly, without danger.

निर्भर *nir-bhara*, *as*, *ā*, *am* [cf. *bhara*], excessive, exceeding, vehement, violent; deep, sound (as sleep); ardent; beyond measure, much; (at the end of a comp.) full of, filled with; (*as*, *am*), m. n. essence?; (*am*), ind. excessively, exceedingly, very much; soundly, deeply.

निर्भर्त्स *nir-bharts*, cl. 10. P. A. -*bhartsayati*, -*te*, -*yitum*, to threaten, menace, abuse, rebuke, reprimand, chide, blame, deride.

Nir-bhartsana, *am*, *ā*, n. f. threatening, threat, menace; abuse, reviling, reproach, blame; malignity; red paint, lac. — *Nirbhartsana-dāṇḍa-mohita*, *as*, *ā*, *am*, bewildered by the threat of punishment.

Nir-bhartsita, *as*, *ā*, *am*, threatened, menaced; reviled, abused.

Nir-bhartsya, ind. having threatened; having reviled or reproached.

निर्भस् *nir-bhas*, cl. 3. P. -*babhasati*, -*bap-sati*, &c., Ved. to bite off, chew.

निर्भा *nir-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to shine forth, appear, arise, proceed.

Nir-bhāta, *as*, *ā*, *am*, shone forth, shining forth, appeared, arisen.

निर्भाग्य *nir-bhāgya*, *as*, *ā*, *am*, unlucky, unfortunate.

निर्भोज्य *nir-bhājya*. See *nir-bhaj* above.

निर्भास् *nir-bhās*, Caus. -*bhāsayati*, -*yitum*, to illuminate.

Nir-bhāsita, *as*, *ā*, *am*, illuminated, illumined.

निर्भिद् *nir-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhettum*, to cleave or split asunder, break in two, rend, divide, separate, open; to break through, pierce, penetrate, wound; to put out (the eyes); to break down, destroy; to divulge, betray; to find out, detect, discover; to excavate: Pass. -*bhidhyate*, to be broken asunder, to cleave or split open (intrans.); to burst asunder.

Nir-bhidya, ind. having broken through, having pierced or penetrated.

Nir-bhinna, *as*, *ā*, *am*, broken asunder, pierced, divided. — *Nirbhinnatana*, *us*, *us*, *u*, having the body pierced through or transfixed.

Nir-bheda, *as*, m. breaking or splitting asunder, bursting, dividing, a split, rent; the bed or channel of a river; the issue or termination of an affair, event.

Nir-bhedin, *i*, *in*, *i*, splitting asunder, piercing.

Nir-bhedyā, *as*, *ā*, *am*, to be split asunder; having

no rent; missing an aim; disappointed; (in the last three senses *nir* is a privative.)

निर्भीति *nir-bhīta*, *as*, *ā*, *am*, fearless, not afraid.

निर्भुज *nir-bhuj*, cl. 6. P. -*bhujati*, -*bhoktum*, to bend on one side, bend awry, distort; (*oshṭharu nirbhujati*, he distorts his lips, makes a wry face.)

Nir-bhugna, *as*, *ā*, *am*, bent awry, distorted; not bent, straight, (in this sense *nir* is a privative.)

Nir-bhūja, *as*, *ā*, *am*, a term applied to a kind of Sandhi (or Saṃhitā).

निर्भू *nir-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to come out, move out, move.

Nir-bhūti, *is*, f., Ved. disappearing, passing away.

निर्भृ *nir-bhṛi*, cl. 1. 3. P. -*bharati*, -*bharti*, -*bhartum*, to take out, draw out.

Nir-bhṛita, probably a wrong reading for *nī-bhṛita*.

निर्भृति *nir-bhṛiti*, *is*, *is*, *i*, without wages, hireless.

निर्भेद *nir-bheda*, *nir-bhedyā*. See *nir-bhid*.

निर्भोग *nir-bhoga*, *as*, *ā*, *am*, not devoted to pleasure or enjoyment.

निर्भीक्ष्ण *nir-makshika*, *as*, *ā*, *am*, free from flies, free from tormentors, untroubled; (*am*), n. the being free from flies; (*am*), ind. without flies.

निर्मज्ज *nir-maj*, Ved. (according to Sāy.) completely pure (as cows).

निर्मज्ज *nir-majj*, cl. 1. P. -*majjati*, &c., to sink under, sink into; to inundate, deluge.

Nir-magna, *as*, *ā*, *am*, sunk, sunk into, sunk under, (opposed to *un-magna*.)

निर्मज्ज *nir-majja*, *as*, *ā*, *am*, fatless, marrowless, meagre.

निर्मगूक *nir-maṇḍuka*, *as*, *ā*, *am*, frogless, destitute of frogs.

निर्मत्सर *nir-matsara*, *as*, *ā*, *am*, without envy, unenvious, free from envy or passion.

निर्मत्स्य *nir-matsya*, *as*, *ā*, *am*, fishless, destitute of fish. — *Nir-matsya-tā*, f. absence of fish, the having no fish.

निर्मथ *nir-matha*, *nir-mathana*. See under *nir-manth* below.

निर्मद *nir-mada*, *as*, *ā*, *am*, unintoxicated, sober, quiet; not proud, humble; not in rut (as an elephant).

निर्मध्य *nir-madhya*, *as*, *ā*, *am*, having no middle; (*ā*), f. = *natikā*, a fragrant substance; [cf. *nir-mathyā* below.]

निर्मनस्क *nir-manaska*, *as*, *ā*, *am*, mindless, having no Manas. — *Nirmanaska-tā*, f. the having no Manas.

निर्मनुज *nir-manuja*, *as*, *ā*, *am*, abandoned by men (as a forest), desolate, uninhabited.

निर्मनुष्य *nir-manushya*, *as*, *ā*, *am*, unpeopled, uninhabited, deserted by men, without a man; (*mātango nirmanushyas*, an elephant without riders.)

निर्मन्त्र *nir-mantra*, *as*, *ā*, *am*, unaccompanied by holy texts or the recitation of sacred verses (as the Gandharva marriage).

निर्मन्थ *nir-manth* or *nir-math*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathāti*, &c., to stir about, agitate, churn, shake about, toss about roughly or violently; to rub, elicit fire by rubbing; to strike,

beat violently, thresh, bruise, crush, stamp to pieces, grind, break in pieces, destroy.

Nir-matha, *as*, m. stirring, rubbing. — *Nirmathalāru* = *nirmantha-lāru*.

Nir-mathana, *am*, n. stirring, churning, rubbing, rubbing two pieces of wood together to light a fire.

Nir-mathita, *as*, *ā*, *am*, stirred about, agitated, humed.

1. *nir-mathya*, *as*, *ā*, *am*, to be stirred about or rubbed; (*ā*), f. a kind of fragrant substance, = *nalikā*; [cf. *nir-madhya* above.]

2. *nir-mathya*, ind. having churned; having ground; having discriminated or particularized.

Nir-mathyamāna, *as*, *ā*, *am*, being shaken or tossed about roughly.

Nir-mantha, *as*, m. rubbing. — *Nirmantha-lāru*, *us*, *u*, m. n. or *nirmantha-kāshtha*, *am*, n. the wood used for kindling fire by friction; a churningstick.

Nir-manthana, *am*, n. rubbing, churning; separating, distinguishing, discriminating.

Nir-manthya, *as*, *ā*, *am*, to be stirred, to be churned; to be excited by friction (as fire); to be distinguished or discriminated.

Nir-māthin, *i*, *inī*, *i*, crushing or stamping to pieces, churning, rubbing.

निर्मन्यु *nir-manyu*, *us*, *us*, *u*, free from anger or resentment; (*us*), m., N. of a hunter.

निर्मम *nir-mama*, *as*, *ā*, *am*, unselfish, disinterested; regardless, indifferent to (with loc.); free from all connection with the outer world; an epithet of Śiva; (*as*), m. (with Jains) N. of the fifteenth Arhat of the future Ut-sarpiṇi. — *Nirmama-tā*, f. or 1. *nirmama-tea*, *am*, n. unselfishness, disregard of worldly interests, indifference towards (with loc.).

2. *nir-mamatva*, *as*, *ā*, *am*, free from selfishness, indifferent.

निर्मयाद *nir-maryāda*, *as*, *ā*, *am*, boundless, having no limits, immeasurable, innumerable; transgressing the boundaries of right, unrestrained, unruly, wicked, criminal, sinful, impious; confused; (*am*), n. confusion, disturbance of boundaries or rules; N. of a kind of fight; (*am*), ind. confusedly, topsy-turvy.

निर्मल *nir-mala*, *as*, *ā*, *am*, spotless, free from spots or dirt or impurities, stainless, unsullied, clear, clean, pure, limpid; shining, splendid, bright; virtuous; (*am*), n. talc; the remains of an offering made to a deity. — *Nirmala-gada*, *as*, *ā*, *am*, having a bright mace. — *Nirmala-tā*, f. or *nirmala-tea*, *am*, n. stainlessness, purity, cleanness (physical or moral). — *Nirmali-kṛita*, *as*, *ā*, *am*, freed from impurity, cleansed, cleared. — *Nirmalopala* ('*la-up*'), *as*, m. crystal.

Nir-mālya, *as*, *ā*, *am*, stainless, clean, &c., = *nir-mala*; (*ā*), f. a species of medicinal plant, see *prikkā*; (*am*), n. stainlessness, purity, cleanness, clearness; the remains of an offering to a deity, flowers left at a sacrificial ceremony; remains in general. — *Nirmālya-tā*, f. = *nirmala-tā*.

निर्मशक *nir-maśaka*, *as*, *ā*, *am*, free from gnats or mosquitoes.

निर्मा 1. *nir-mā*, cl. 2. P., 3. and 4. A., -*māti*, -*mīte*, -*māyate*, -*mātum*, to build, make, form, fabricate; to produce, create; to compose; to cause: Caus. -*māpayati*, -*yitum*, to cause to be made or built.

2. *nir-mā*, f. value, measure, equivalent.

Nir-māna, *am*, n. measuring or meting out, measure; reach, extent, (*eka-nirmāna*, *as*, *ā*, *am*, of the same measure; *kakudodagra-nirmāna*, *as* high as the top of a mountain; *avyakta-nirmāno bālas*, a boy who has not yet reached his full growth, not yet full grown); forming, making, producing, creating, production, fabrication, manufacture, formation, creation, building; composing, composi-

tion, work; a building; a part; (with Buddhists) transformation; the best of anything, pith, marrow, essence; (*ā*), f. propriety, decorum, fitness. — *Nir-māna-rata*, *ās*, m. pl. 'delighting in creating or building.' N. of a particular class of gods. — *Nir-māna-rati*, *is*, *is*, *i*, delighting in creating; (*ayas*), m. pl., N. of a class of deities in the eleventh Manvantara; (with Buddhists) delighting in transformation; [cf. *nir-vāna-ruci*.]

Nir-mātri, *tā*, *trī*, *trī*, a maker, builder, creator, former, producer; building, fabricating, forming, &c. — *Nirmātri-tea*, *am*, n. creatorship, the condition of a maker or builder or producer.

Nir-mita, *as*, *ā*, *am*, constructed, manufactured, produced, built, fashioned, fabricated, formed, made; artificial; meted out; (*ās*), m. pl. (with Buddhists) N. of a class of deities, 'the transformed.'

Nir-mūti, *is*, f. formation, production, creation, fabrication, manufacture, artificial production; making.

निर्मांस *nir-māṇsa*, *as*, *ā*, *am*, fleshless, emaciated.

निर्माख्य *nir-mākhyā*, *as*, m., N. of a man; (probably a wrong form, also read *tignūtmān* and *nirmāl*.)

निर्मायिन् *nir-māthin*. See col. 1.

निर्मान *nir-māna*, *as*, *ā*, *am*, without self-confidence, free from pride.

निर्मानुष *nir-mānusha*, *as*, *ā*, *am*, unpeopled, uninhabited, abandoned by men, desolate; (*e*), ind. in a solitary place.

निर्मार्ग 1. *nir-mārga*, *as*, *ā*, *am*, roadless, pathless. (For 2. *nir-mārga* see under *nir-mṛj*.)

निर्माली *nir-mālī*, f. = *nir-mālyā*.

निर्माल्य *nir-mālya*. See under *nir-mala*, col. 1.

निर्मुच *nir-muṭ*, cl. 6. P. A. -*muṭcati*, -*te*, -*muktum*, to loosen, free from, liberate.

Nir-mukta, *as*, *ā*, *am*, loosed, set free, liberated, disjoined, sundered, separated, &c.; (*as*), m. a snake which has lately cast his skin.

Nir-mukti, *is*, f. liberation, deliverance; [cf. *śāpa-n°*.]

Nir-moka, *as*, m. setting loose or free, liberating; a hide or skin, especially the cast off skin or slough of a snake [cf. *sarpa-n°*]; armour, mail; sky, heaven, atmosphere; N. of a son of the eighth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moka*.]

Nir-mokṛi, *tā*, *trī*, *trī*, one who solves or liberates, a liberator, looser, solver (of doubts).

Nir-moṭana, *am*, n. liberation, deliverance.

निर्मुट *nir-muṭa*, *as*, m. a tree bearing large blossoms (= *vanas-pati*); the sun; a rogue; (*as*, *am*), m. n. a large and free market or fair.

निर्मूल *nir-mūla*, *as*, *ā*, *am*, rootless, deprived of roots (as a tree); baseless, without origin, unfounded; eradicated. — *Nirmūla-tā*, f. rootlessness, baselessness.

Nir-mūlana, *am*, n. uprooting, eradicating, extirpating.

Nir-mūlaya, Nom. P. *nirmūlayati*, -*yitum*, to uproot, eradicate, extirpate, annihilate.

निर्मृञ् *nir-mṛj*, cl. 2. P. -*mārṣṭi*, -*mārjūm* and -*mārṣṭum*, to wipe off, wipe out, rub out, sweep out, strip off.

2. *nir-mārga*, *as*, m. (for 1. see above), rubbing or stripping off, wiping off; that which is stripped or wiped off, refuse.

Nir-mārguka, *as*, *ā*, *am*, Ved. drawing off, withdrawing, separating.

Nir-mārjana, *am*, n. wiping off, sweeping, cleaning.

Nir-mṛṣṭa, *as*, *ā*, *am*, rubbed out, wiped off or out, swept.

निर्मेष *nir-megha*, *as*, *ā*, *am*, cloudless. — *Nirmeghāśrama* ('*gha-ās°*'), *as*, m., N. of a man.

निर्मेष *nir-medha*, *as*, *ā*, *am*, without understanding, stupid, dull. — *Nirmedhāśrama* ('*dha-ās°*'), *as*, m., N. of a man.

निर्मोक *nir-moka*, *nir-mokṛi*, &c. See under *nir-muṭ*, col. 2.

निर्मोक्ष *nir-moksha*, *as*, m. (rt. *moksh*), liberation from, deliverance.

निर्मोह *nir-moha*, *as*, *ā*, *am*, 'free from illusion,' an epithet of Śiva; (*as*), m., N. of a son of the fifth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moka*.]

निर्मेतुक *nir-mretuka*, *as*, *ā*, *am* (perhaps fr. *mrai* = *mlai* with *nis*), Ved. fading away, withering; (also read *nir-metuka*, *nir-mṛituka*.)

निर्मुक्ति *nir-mukti*. See *ni-mukti*, p. 490.

निर्यत् 1. *nir-yat*, *am*, *atī*, *at* (fr. *nir-i*), going forth, coming out, issuing.

निर्यत् 2. *nir-yat*, cl. 10. P. -*yātayati*, &c., to give back, restore, make restitution; to forgive, pardon, set free.

Nir-yātaka, *as*, *ā*, *am*, bearing away, carrying away, removing.

Nir-yātana, *am*, n. giving back, returning, delivering, restitution, delivery of a deposit, replacing anything lost; gift, donation; payment of a debt; requital, revenge; killing, slaughter.

Nir-yātita, *as*, *ā*, *am*, restored, given back, retaliated, requited; taken away.

Nir-yātya, *as*, *ā*, *am*, to be given back or restored or delivered (as a deposit &c.).

निर्यत्न *nir-yatna*, *as*, *ā*, *am*, inactive, lazy, listless. — *Niryatna-tā*, f. inactivity.

निर्यन्त्रण *nir-yantraṇa*, *as*, *ā*, *am*, without restraint, unrestrained, unobstructed, uncontrolled, unconfined, unrestricted, self-willed, independent; (*am*), n. absence of restraint, independence; (*am*), ind. without restraint, unrestrainedly. — *Niryantraṇa-pradeśāvasthita* ('*śa-av°*'), *as*, *ā*, *am*, being at a place where no restraint is needed.

Nir-yantrita, *as*, *ā*, *am*, uncontrolled, unrestrained, self-willed.

निर्यशस्क *nir-yaśaska*, *as*, *ā*, *am*, without fame or reputation, inglorious.

निर्या 1. *nir-yā*, f., Ved. any disturbance of the regular course of a rite, any defect.

निर्या 2. *nir-yā*, cl. 2. P. -*yāti*, -*yātum*, to go out, issue, set out: Caus. -*yāpayati*, -*yitum*, to cause to go out.

Nir-yāna, *am*, n. going forth or out, exit, issue, setting out, departure; vanishing, disappearance; departure from life, dying, death; eternal emancipation, final beatitude, (probably confounded with 1. *nir-vāna*, q. v.); the outer corner of an elephant's eye [cf. *nir-yāyana*]; iron; a rope for tying cattle or for binding a calf's feet, a foot-rope.

Nir-yāta, *as*, *ā*, *am*, gone out, gone forth, issued, departed.

Nir-yāti, *is*, f. going out, exit, departing, dying.

Nir-yāpana, *am*, n. (fr. the Caus.), expelling, expulsion, banishing.

Nir-yāya, ind. having gone out or departed.

Nir-yiyāsu, *us*, *u*, (fr. the Desid.), trying or wishing to go out.

निर्यातृ *nir-yātri*, *tā*, *trī*, *trī*, a husbandman, reaper, weeder; (wrong reading for *nir-dātri*, q. v.)

निर्यादव *nir-yāḍava*, as, ā, am, freed from the Yādavas, without the Yādavas.

निर्याम *niryāma*, as, m. a sailor, pilot, boatman (= *nīyāma*).

निर्यास *nir-yāsa*, as, am, m. n. (fr. rt. *yas* with *nis*), exudation of trees or plants, juice, gum, resin, milk, &c.; extract, decoction, infusion; any thick fluid substance; [cf. *agni-n°*, *tantu-n°*.]

निर्युक्ति *nir-yukti*, is, f. disunion; want of connection or government (in grammar); unfitness, inappropriateness, impropriety.

निर्युक्तिका, as, ā, am, detached, disunited; unconnected, unmeaning, illogical, not founded on sound reasoning; inappropriate, improper. — *Nir-yuktika-tva*, am, n. inappropriateness; illogicalness.

निर्यथ *nir-yūtha*, as, ā, am, separated from the herd (as an elephant &c.), strayed from the flock.

निर्यूप *nir-yūsha*, as, m. extract, juice, &c., = *nir-yāsa* = *nir-yūha*.

निर्युह *nir-yūha*, as, m. (probably for *nir-yūha*), a prominence, projection (also am, n.), perhaps a kind of turret-like ornament on columns or gates, a pinnacle, turret; a chaplet, crest, head-ornament, the crest of a helmet; a peg or bracket projecting from a wall to hang or place anything upon [cf. *nāga-niryūha*]; wood placed in a wall for doves to build their nests upon; a door, gate (also n.); extract, juice, decoction, &c.; [cf. *nir-yāsa*, *nir-yūsha*.]

निर्योग *nir-yoga*, as, m. (perhaps) a decoration, ornament.

निर्योगक्षेम *nir-yogakshema*, as, ā, am, free from care or anxiety about property.

निरलक्षण *nir-lakṣaṇa*, as, ā, am, having no special marks, undistinguished, unimportant, insignificant; unmarked, unspotted.

निरलक्ष्य *nir-lakṣhya*, as, ā, am, not to be observed or perceived, unobservable.

निरलज्ज *nir-lajja*, as, ā, am, shameless, immodest, impudent, brazen. — *Nirlajja-tā*, f. shamelessness, impudence.

निरलिङ्ग *nir-liṅga*, as, ā, am, having no characteristic or distinguishing marks, not to be defined (as *ātman*, *brahman*).

निरलिप्त *nir-lipta*, as, ā, am (fr. rt. *lip* with *nis*), unsmeared, unanointed; undefiled, uncontaminated; (as), m., N. of Kṛishṇa; a sage.

निरलेपा, as, ā, am, unanointed, unsmeared, free from fatty substances; stainless, spotless, sinless; (as), m. a sage.

निरलुञ्चन *nir-luñcana*, am, n. (fr. rt. *luñc* with *nis*), pulling out or off, tearing off, peeling.

निरलुण्ठन *nir-luṇṭhana*, am, n. (fr. rt. *luṇṭh* with *nis*), robbing, plundering; pulling out, tearing off, (in the latter sense a wrong reading for *nir-luñcana*, q. v.)

निरलेखन *nir-lekhana*, am, n. (fr. rt. *likh* with *nis*), a scraper, instrument for scraping; [cf. *jihvā-n°*.]

निरलोभ *nir-lobha*, as, ā, am, free from desire, unavaricious.

निरलोम *nir-loma*, as, ā, am, devoid of hair, hairless, smooth.

निरव्ययनी *nir-vyayani*, f. the cast off skin of a snake; (wrong reading for *nir-vlayani*, q. v.)

निरवश *nir-vaśa*, as, ā, am, without lineage or posterity, childless.

निर्वक्तव्य *nir-vaktavya*, as, ā, am (fr. rt. *vac* with *nis*), to be interpreted or explained.

1. *nir-vačana*, am, n. (for 2. see below), pronunciation; a proverbial expression, proverb; interpretation, etymological explanation, etymology; vocabulary, index; [cf. 1. *nir-vačana*.]

Nir-vačaniya, as, ā, am, to be defined more closely, to be interpreted or explained, to be described or related.

1. *nir-vāčya*, as, ā, am. = *nir-vačaniya*. (For 2. see under *nir-vākya*, p. 501, col. 1.)

निर्वचन 2. *nir-vačana*, as, ā, am (for 1. see above), not speaking, silent; unobjectionable, unblamable, blameless; (am), ind. silently; [cf. 2. *nir-vačana*.]

निर्वण *nir-vaṇa* or *nir-vana*, as, ā, am, being out of a wood, ranging in the open country; free from woods; bare, open, (in this sense *nir* is a privative.)

निर्वत्सशिशुपुङ्गव *nir-vatsa-śiṣupungava*, as, ā, am, deprived of calves and young bulls.

निर्वद *nir-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak out, to blame; to deny.

1. *nir-vāda*, as, m. (for 2. *nir-vāda* see p. 501, col. 1), obloquy, censure, blame, reproach; rumour, report; asseveration, affirmation, decision of a controversy.

निर्वन *nir-vana*. See *nir-vaṇa* above.

निर्वप *nir-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to pour out, sprinkle, drop, scatter; to offer sacrificial food, present funeral oblations or libations to the Manes of deceased ancestors; to present, deliver; to perform.

Nir-vapaṇa, am, n. pouring out, sprinkling, offering, especially the presentation of funeral offerings to the Manes, libation, oblation; spending, bestowing presents; gift, donation, alms; a ladle or vessel for pouring; (as, ā, am), relating to libations; scattering, pouring out, bestowing.

1. *nir-vāpa*, as, m. (for 2. see p. 501, col. 1), scattering, strewing, pouring out; offering, giving, bestowing; offering oblations, especially funeral oblations in honour of a deceased ancestor; gift, alms.

1. *nir-vāpaṇa*, am, n. (for 2. see p. 501, col. 1), scattering, throwing or pouring out, casting in, sowing; offering, presenting funeral oblations; gift, giving.

1. *nir-vāpita*, as, ā, am (for 2. see p. 501, col. 1), offered in oblation, scattered, poured out.

1. *nir-vāpya*, as, ā, am (for 3. see p. 501, col. 1), to be scattered or offered.

2. *nir-vāpya*, ind. having offered funeral cakes.

निर्वयनी *nir-vayani*, f. the cast off skin of a snake; (a various reading for *nir-vlayani*; cf. *nir-vlayani*.)

निर्वर *nir-vara*, a various reading for *nir-dara*.

निर्वरुणता *nirvaruṇa-tā*, f. or *nirvaruṇa-tva*, am, n. deliverance from Varuṇa's power.

निर्वर्ण *nir-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to look at, contemplate.

Nir-varṇana, am, n. looking at, regarding, sight, seeing.

Nir-varṇaniya, as, ā, am, to be looked at or regarded.

Nir-varṇya, ind. having looked at, having regarded.

निर्वर्तक *nir-vartaka*, *nir-vartana*, &c. See under *nir-vṛti*, p. 502, col. 1.

निर्वस *nir-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell, finish dwelling; to dwell abroad: Caus. -*vāsayaṭi*, -*yitum*, to expel from home, banish.

Nir-vāsa, as, m. leaving or abandoning one's home, residing far from one's native place; expulsion, banishment; killing.

1. *nir-vāsana*, am, n. (for 2. *nir-vāsana* see p. 501, col. 1), expelling or driving from home, banishing, banishment, expulsion; hurting, injuring, killing, slaughter, annihilation; [cf. *ud-vāsana*, *pra-vāsana*.]

Nir-vāsanīya or *nir-vāsyā*, as, ā, am, to be expelled or banished.

Nir-vāṣita, as, ā, am, expelled, banished, driven from home.

निर्वसु *nir-vasu*, us, us, u, destitute of wealth or property, poor. — *Nirvasu-tva*, am, n. poverty, destitution.

निर्वह *nir-vah*, cl. 1. P. A. -*vahati*, -*te*, -*vodhum*, to bring or carry out, bring one's self out of, extricate one's self: Caus. P. -*vāhayati*, -*yitum*, to carry out, carry on, perform, accomplish, effect, fulfil, settle; to pass, spend (time &c.).

Nir-vahaṇa, am, n. end, issue, completion; the closing scene or catastrophe of a drama, the conclusion; carrying on, (for *nir-vahaṇa*.)

Nir-vahūtri, tā, tri, tri, separating, dividing.

Nir-vāha, as, m. carrying on, accomplishing, performing, managing, accomplishment, management; completion, end; narrating, describing; supporting, maintaining; subsisting on; sufficiency, adequacy, competent provision or means of living; steadfastness, [cf. *nairvāhika*.]

Nir-vāhaka, as, ikā, am, accomplishing, performing, effecting; (am), n. application or connection of cause and effect (?).

Nir-vāhaṇa, as, ā, am, carrying out, effecting; carrying away, removing; (am), n. accomplishment, completion; the catastrophe or closing scene of a drama (= *nir-vahaṇa*).

Nir-vāhin, ī, īṇī, i, leading out, carrying out; discharging (as a wound).

Nir-vāhya, as, ā, am, to be carried on or accomplished or performed.

निर्वी *nir-vā*, cl. 2. P. -*vāti*, -*vātum*, to cease to blow; (cl. 4. -*vāyati*, &c.), to be extinguished; to be refreshed: Caus. -*vāpayati*, -*yitum*, to extinguish, put out; to refresh, cool, allay, make happy, delight.

1. *nir-vāna*, as, ā, am (for 2. *nir-vāna* see p. 501, col. 1), blown out, gone out, put out, extinguished (as a fire); lost, disappeared; liberated from existence (lit. having the fire of life extinguished); dead, deceased, defunct; set (as a planet); calmed, quieted, (a-*nirvāna*, an elephant not yet tamed or one just caught and wild); immersed, plunged; (am), n. blowing out, extinguishing, extinction, (in this and some of the following senses *nir-vāna* is not the neut. of the pass. part. but formed fr. *nir-vā* with affix *ana*), becoming extinguished, disappearance, setting, vanishing from sight, (*nirvāṇam* *kṛi*, to act as if nothing had happened, not to keep one's promise); extinction of the flame of life, dissolution, liberation, eternal bliss, final emancipation from matter and reunion with the deity, union with the Supreme Spirit; (with Buddhists and Jains) absolute extinction or annihilation, complete extinction of individual existence; perfect and perpetual calm, repose; complete satisfaction or pleasure, highest felicity; desisting, leaving off, cessation; vacuity, vacuum; union, association, blending, confluence; offering oblations, (perhaps wrongly for 1. *nir-vāpaṇa*); bathing of an elephant (because he draws in water with his trunk and then blows it out over his body); instructing in sciences; 'Deliverance', N. of an Upanishad; [cf. *apa-n°*, *pari-n°*.] — *Nirvāṇa-purāṇa*, am, n. offering oblations to the dead. — *Nirvāṇa-prakarana*, am, n., N. of the fourth chapter of the Vāsisṭha-rāmāyaṇa, commonly called Yoga-vāsisṭha. — *Nirvāṇa-bhūyishṭha*, as, ā, am, almost all vanished or departed. — *Nirvāṇa-maṇḍapa*, N. of a temple. — *Nirvāṇa-mantra*, am, n., N. of a mystical formula. — *Nirvāṇa-mastaka*, as, m. libation, deliverance. — *Nirvāṇa-ruṇi*, ayas, m. pl. 'delighting in final beatitude', N. of a class of

deities under the eleventh Manu ; [cf. *nirmāṇa-rati*.]
— *Nirvāṇa-lakṣhaṇa*, *as, ā, am*, having complete felicity as its characteristic mark. — *Nirvāṇa-sūtra*, *am, n.*, N. of certain Buddhist Sūtras.

Nir-vāṇin, *i, m.* (with Jains) N. of the second Arhat of the past Ut-sarpiṇi.

1. *nir-vāta*, *us, ā, am* (for 2. see below), ceased to blow.

2. *nir-vāpa*, *as, m.* (for 1. see under *nir-vap*, p. 500, col. 2), putting out, extinguishing (as a fire).

2. *nir-vāpaṇa*, *am, n.* (for 1. see under *nir-rup*, p. 500, col. 2), putting out (as a fire or light), extinguishing, quenching; extinction, annihilation; slaughter, killing; (in medicine) refrigerant; cooling, refreshing.

Nir-vāpayitri, *tā, trī, trī*, extinguishing, refrigerant, one who allays.

2. *nir-vāpita*, *as, ā, am* (for 1. see under *nir-vap*, p. 500, col. 2), extinguished, put out, quenched; allayed, cooled; killed.

3. *nir-vāpya*, *ind.* (for 1. and 2. see under *nir-vap*, p. 500, col. 2), having extinguished or quenched; having refreshed or delighted.

निवाक *nirvāka*, *as, m.* in *kārṇa-nirvāka*, *as, m.*, N. of a man.

निवाक्य *nir-vākya*, *as, ā, am*, speechless.
Nir-vāc, *k, k, k*, silent, mute, dumb.

2. *nir-vācyā*, *as, ā, am* (for 1. see under *nir-vaktavya*, p. 500, col. 2), improper to be said; objectionable, blameless, not to be found fault with or censured.

निवाञ्च *nirvāñc*, *ān, ācī, āk* (according to the commentator fr. *nir-ava-ñc*), outward, exterior.

निर्वाण 2. *nir-vāṇa*, *as, ā, am* (for 1. see under *nir-vā*, p. 500, col. 3), having no arrows.

निर्वाणी *nir-vāṇī*, *f.* (with Jains) N. of a deity who executes the commands of the sixteenth Arhat of the present Ava-sarpiṇī.

निर्वात 2. *nir-vāta*, *as, ā, am* (for 1. see above), free from wind, sheltered from wind, not windy, calm, still; (*as*), *m.* a calm, a place sheltered from wind. — *Nirvāta-stha*, *as, ā, am*, standing sheltered from the wind.

निर्वद 2. *nir-vāda*, *as, m.* (for 1. *nir-vāda* see under *nir-rad*, p. 500, col. 2), absence of dispute or railing.

निर्वानर *nir-vānara*, *as, ā, am*, free from monkeys.

निर्वप 1. and 2. *nir-vāpa*. See p. 500, col. 2, and above.

निर्वायस *nir-vāyasa*, *as, ā, am*, free from rows.

निर्वीर्य *nir-vārya*, *as, ā, am*, irresistible, not to be opposed or resisted; acting fearlessly or determinedly.

निर्वीसन 2. *nir-vāsana*, *as, ā, am* (fr. *nis + vāsana*; for 1. *nir-vāsana* see under *nir-vas*, p. 500, col. 2), without fancy or imagination.

निर्वाह *nir-vāha*, *nir-vāhaṇa*. See *nir-vah*.

निर्विकल्प *nir-vikalpa*, *as, ā, am*, not admitting an alternative; recognising no such distinctions as that of subject and object; being without determination; (*am*), *ind.* without hesitation or vacillation, without wavering, without reflection.

Nir-vikalpaka or *nir-vikalpana*, *as, ā, am*, not admitting an alternative, free from differences, having no mutual dependence; not capable of mutual relation; undeliberative; conditioned; (*am*), *n.* knowledge not depending upon or derived from the senses.

निर्विकार *nir-vikāra*, *as, ā, am*, or *nir-vikāra-vat*, *ān, atī, at*, unchanged, unaltered, unchangeable, immutable, uniform. — *Nirvikāra-tā*, *f.* unchangeableness, uniformity.

निर्विकास *nir-vikāsa*, *as, ā, am*, not yet opened or expanded (as a blossom), unblown. — *Nir-vikāsa-tra*, *am, n.* the being not yet opened or expanded.

निर्विक्रम *nir-vi-kram*, *cl. 1. P. A. -krāmati, -kramate, -kramitum*, to go out of, come out of.

निर्विघ्न *nir-vighna*, *as, ā, am*, unobstructed, uninterrupted, untroubled, secure from impediments; (*am*), *n.* absence of obstruction or impediment; (*am* or *ena*), *ind.* unobstructedly, freely, securely.

निर्विचार *nir-vicāra*, *as, ā, am*, not reflecting or considering; (*am*), *ind.* without reflection, without consideration, inconsiderately.

निर्विचिकित्स *nir-vicikitsa*, *as, ā, am*, without reflecting much; (*am*), *ind.* without much or long reflection.

निर्विचेष्ट *nir-vicēṣṭa*, *as, ā, am*, motionless, insensible, unresisting.

निर्वितर्क *nir-vitarka*, *as, ā, am*, unreflecting, inconsiderate.

निर्विद *nir-vid*, *cl. 4. A. -vidyate*, &c., to be disgusted with one's self, to disparage or despise one's self, be ashamed of one's self, to be disgusted, to be despondent.

Nir-viṇṇa, *as, ā, am*, despondent, depressed; disgusted with anything (gen.); loathing; self-disparaged, overcome with fear or sorrow; emaciated with grief; decayed, impaired; abused, degraded; humble; known, certain. — *Nirviṇṇa-śeṣa*, *ās, ās, as*, depressed in mind, broken in spirit, humbled-minded, meek, resigned, desponding.

1. *nir-veda*, *as, m.* disgust, loathing, feeling disgust for (with gen. or loc., e.g. *jivite nirvedaḥ*, disgust for life); satiety, loathsomeness; despondency, self-disparagement; humility; grief; complete indifference, disregard of worldly objects; despair, desperation; shame. — *Nirveda-vat*, *ān, atī, at*, disgusted (with worldly concerns); full of despondency; indifferent.

निर्विद्य *nir-vidya*, *as, ā, am*, unlearned, destitute of knowledge, uneducated.

निर्विहित *nir-vidhita*, *as, ā, am*, not wishing to do, having no designs, free from desire.

निर्विनोद *nir-vinoda*, *as, ā, am*, without amusement, without pastime, void of solace or diversion.

निर्विन्ध्य *nir-vindhya*, *as, ā, am*, living on the outside or other side of the Vindhya; (*ā*), *f.*, N. of a river rising in the Vindhya hills or of one rising in the Riksha mountains.

निर्विभास *nir-vi-bhās*, *Caus. -bhāsayati, -yitum*, to illuminate, enlighten.

निर्विमर्श *nir-vimarśa*, *as, ā, am*, not considering, unreflecting, devoid of reflection; (also written *nir-vimarsha*.)

निर्विवर *nir-vivara*, *as, ā, am*, having no opening or rent, without interval or interstice, close, contiguous. — *Nirvivara-tā*, *f.* want of interstice, contiguousness (as of the female breasts); want of enmity; agreement, understanding.

निर्विवह *nir-vi-vah*, *cl. 1. P. A. -vahati, -te, -vodhum*, to carry out, export; to expel.

निर्विवाद *nir-vivāda*, *as, ā, am*, not contending or disagreeing, agreeing with each other; (*am*), *n.* absence of contention or controversy. — *Nirvivādī-kṛta*, *as, ā, am*, made to agree.

निर्विवित्सु *nir-vivitsu*, *us, us, u* (fr. the Desid. of rt. *vid* with *nis*), desirous to find (?).

निर्विवेक *nir-viveka*, *as, ā, am*, indiscreet,

undiscriminating, wanting discrimination or judgment, foolish. — *Nirviveka-tra*, *am, n.* want of discrimination or judgment, indiscretion.

निर्विश *nir-viś*, *cl. 6. P. -viśati, -veshtum*, to enter into, to meet with, enjoy (with acc., e.g. *madhum nirviśuh*, they enjoyed wine); to experience; to embellish; to reward.

Nir-viśat, *an, atī* or *antī, at*, entering in or into; attaining, obtaining; engaging in; marrying.

Nir-viśṭa, *as, ā, am*, attained, arrived at, met with; obtained, gained, experienced, earned, received; engaged in, occupied by, staying in; married.

Nir-veśa, *as, m.* entering into, gaining, obtaining; wages, hire, employment; payment, returning payment [cf. *nir-veśya*]; expiation, atonement, (*a-nir-veśa*, one who has not expiated his sins); enjoyment, eating; fainting, swooning, syncope.

Nir-veśaniya, *as, ā, am*, to be gained or enjoyed.

Nir-veśatavya, *as, ā, am*, to be entered into; to be rewarded, to be paid; to be embellished.

निर्विशङ्क *nir-viśanka*, *as, ā, am*, or *nir-viśankhita*, *as, ā, am*, fearless, undaunted, confident.

निर्विशेष *nir-viśeṣa*, *as, m.* absence of difference, no difference; (*as, ā, am*), showing no difference, making no difference, not differing, without distinction; indiscriminating; indiscriminate; same, like, (at the end of an adj. comp.; cf. *nilōtpala-n*); (*am* or *ena*), *ind.* without difference, indifferently, indiscriminately, without distinction, equally, (*sva-griha-nirviśeṣeṇa*, just the same as in one's own house). — *Nirviśeṣa-tra*, *am, n.* absence of difference, want of distinction, indiscriminate. — *Nirviśeṣa-vat*, *ān, atī, at*, showing no difference, undistinguished, indiscriminate. — *Nirviśeṣa-kṛti* (*śha-āk*), *iṣ, iṣ, i*, whose forms are precisely alike.

Nir-viśeṣaṇa, *as, ā, am*, having no attributes.

निर्विष *nir-viṣa*, *as, ā, am*, without venom, poisonless (as serpents); (*ā* and *i*), *f.* a species of grass, *Kyllingia Monocephala*, used as an antidote.

निर्विषङ्ग *nir-viṣhanga*, *as, ā, am*, not attached to anything, indifferent.

निर्विषय *nir-viṣhaya*, *as, m.* no residence; any place not deserving the name of a residence; (*as, ā, am*), expelled or driven away from one's residence or home, banished; having no sphere of action, not attached to any object, objectless; separated from sensual objects, not attached to them (as mind). — *Nirviṣhaya-tra*, *am, n.* non-attachment to any object. — *Nirviṣhaya-kāra* (*śya-āk*), *as, ā, am*, not deserving the name of a dwelling-place. — *Nirviṣhaya-kṛta*, *as, ā, am*, expelled from one's place of residence. — *Nirviṣhaya-parāga* (*śya-up*), *as, ā, am*, unharmed by objects of sense.

निर्विषाण *nir-viṣhāṇa*, *as, ā, am*, destitute of horns or tusks, tuskless (as an elephant).

निर्विहङ्ग *nir-vihanga*, *as, ā, am*, without birds, free from birds.

निर्विहार *nir-vihāra*, *as, ā, am*, having no pleasure; deprived of pleasure.

निर्वीज *nir-vīja*, *as, ā, am*, seedless; impotent; (*ā*), *f.* a sort of grape without seeds or stones (= *kākalī-drākṣha*, commonly called *kishmish*). — *Nirvīja-tra*, *am, n.* seedlessness, impotence.

निर्वीर *nir-vīra*, *as, ā, am*, deprived of men or heroes; unheroic, cowardly; (*ā*), *f.* a woman whose husband and children are dead, a childless widow; N. of a river; (*am*), *n.*, N. of a place of pilgrimage.

निर्वीरुध *nir-vīrudh*, *t, t, t*, deprived of plants.

निर्वीर्य *nir-vīrya*, *as, ā, am*, powerless,

unmanly, without manly courage, spiritless, tame, feeble, impotent. — *Nirvīrya-tā*, f. unmanliness, powerlessness.

निर्वृ *nir-vṛi*, apparently only occurring in the derivatives below.

Nir-vṛita, as, ā, am, satisfied, contented, happy, pleased, enraptured, tranquil, at ease, secure, free from cares, free from anxiety and troubles, free from occupation or interest, emancipated; ended, terminated, ceased.

Nir-vṛiti, is, f. complete satisfaction, contentment, tranquillity, bliss, happiness, gladness, pleasure; final emancipation or liberation from existence; freedom; rest, repose; setting, disappearance, death, destruction; completion, accomplishment (for *nir-vṛitti*); ceasing, abstaining from (for *nir-vṛitti*); incivility, impropriety (for *nir-vṛitti*); (is), m., N. of a man; of a son of Vṛishṇi; (the forms *nir-vṛiti*, *nir-vṛitti*, and *nir-vṛitti* are often incorrectly confounded together.)

निर्वृक्ष *nir-vṛiksha*, as, ā, am, treeless.

निर्वृत *nir-vṛit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) -*varṭate*, -*varṭitum*, to be completed or accomplished, to be effected; to draw back, recede, desist, cease, not to be done, not to take place, (in these senses probably for *nir-vṛit*, q. v.): Caus. -*varṭayati*, -*yitum*, to complete, accomplish, finish, perform, produce, create.

Nir-varṭaka, as, ikā, am (fr. the Caus.), completing, accomplishing, performing, finishing, ending, executing; desisting; [cf. *nir-varṭaka*.]

Nir-varṭana, am, n. accomplishment, completion, execution; desisting (for *nir-varṭana*).

Nir-varṭaniya, as, ā, am, to be completed or accomplished.

Nir-varṭin, ī, tuī, i, accomplishing, performing, executing; behaving rudely or uncivily, uncivil.

1. *nir-varṭya*, as, ā, am, to be accomplished, performable, to be pronounced or uttered, pronounceable. — *Nir-varṭya-tva*, ani, n. performableness; pronounceableness.

2. *nir-varṭya*, ind. having accomplished, having performed or finished; having ceased, (for *nir-varṭya*.)

Nir-vṛita, as, ā, am, finished, completely done, accomplished. — *Nir-vṛita-satru*, us, m., N. of a prince of the Kalingas; (probably wrongly for *nir-vṛita-satru*; cf. *nirvarta-satru*.)

Nir-vṛitti, is, f. completion, termination, conclusion; (in grammar) cessation of the influence of one rule over another; result, fruit, reward; impropriety, incivility [cf. *nir-varṭin* above]; final beatitude (for *nir-vṛiti*); abstaining from action, inactivity (for *nir-vṛitti*); (is, in, ī), having no occupation, destitute, (in this sense *nir* is a privative.)

निर्वृत *nir-vṛita*, *nir-vṛiti*. See under *nir-vṛi* above.

निर्वृष *nir-vṛish*, cl. 1. P. -*varshati*, -*varshatūm*, to cease to rain.

Nir-vṛishṭi, is, f. cessation of rain, want of rain.

निर्वृष *nir-vṛisha*, as, ā, am, deprived of bulls.

निर्वेग *nir-vega*, as, ā, am, without violent motion or impetuosity, not waving, quiet, calm.

निर्वेतन *nir-vetana*, as, ā, am, not receiving wages, unsalaried.

निर्वेद 2. *nir-veda*, as, ā, am (for 1. *nir-veda* see under *nir-vid*, p. 501, col. 2), not having the Vedas, infidel, unscriptural.

निर्वेधिम *nir-vedhima* (fr. *ryadh* with *nis*), with *karṇa*, a peculiar deformity of the ear.

निर्वेपन *nir-vepana*, as, ā, am, not trembling, not flickering (as the flame of a lamp).

निर्वेश *nir-veśa*. See under *nir-viś*, p. 501, col. 3.

निर्वेष्टन *nir-veshtana*, am, n. (fr. rt. *vesht* with *nis*), a small reed used as a shuttle, a weaver's shuttle.

निर्वैर *nir-vaira*, am, n. absence of enmity; (as, ā, am), free from enmity, without enmity, living in peace, peaceable; (as), m., N. of a hunter; (am), ind. peaceably, without enmity. — *Nirvaira-tā*, f. freedom from enmity, peaceableness, concord.

Nir-vairiṇa, am, n. absence of enmity, concord.

निर्वोद *nir-vodhri*, dhā, dhri, dhri, carrying or leading away, who or what carries away; separating, dividing; [cf. *nir-vahitrī*.]

निर्व्यञ्जन *nir-vyānjana*, as, ā, am, without condiment; straightforward; (e), ind. in a straightforward or downright manner; plainly, without verbosity; silently (?).

निर्व्यथ *nir-vyatha*, as, ā, am, free from pain; quiet, unmoved, calm.

Nir-vyathana, am, n. a hole, chasm (a place of rest); freedom from pain; pain, afflicting, (in this sense *nir* is a prep.)

निर्व्यपेक्ष *nir-vyapeksha*, as, ā, am, disregarding, indifferent to (with loc.).

निर्व्यलीक *nir-vyalika*, as, ā, am, not causing pain, not hurting, not offending; not feeling pain, without pain, pleased, doing willingly or sincerely, sincere, genuine, undissembling; (am), ind. sincerely, readily. — *Nirvyalika-tas*, ind. sincerely.

निर्व्याकुल *nir-vyākula*, as, ā, am, not troubled or disquieted, not excited, calm. — *Nirvyākula-tā*, f. freedom from trouble, calmness; (tayā), ind. with complete calmness, quite calmly.

निर्व्याघ्र *nir-vyāghra*, as, ā, am, free from tigers, not infested by tigers.

निर्व्याज *nir-vyāja*, as, ā, am, without deceit, candid, upright, straightforward, honest, plain, exact; (am), ind. honestly, exactly, plainly. — *Nirvyāja-tā*, f. honesty, plainness, candour. — *Nirvyāji-kṛita*, as, ā, am, made plain, freed from deceit or illusion.

निर्व्याधि *nir-vyādhi*, is, is, i, free from sickness, healthy, strong.

निर्व्यापार *nir-vyāpāra*, as, ā, am, without employment or business, free from occupation, unoccupied, not busy, at leisure.

निर्व्यूह *nir-vyūh*, cl. 1. P. A. -*ūhati*, -*te*, &c., to push out, carry out, lead or bring away, remove; to arrange, put in order, perform, accomplish.

Nir-vyūḥa, as, ā, am, finished, completed; abandoned, left, deserted; (am), u. various reading for *nir-vāha*, completion.

Nir-vyūḥi, is, f. end, completion; the top, highest point or degree.

Nir-vyūha, as, m. a turret; a helmet or its ornament, a crest; a pinnacle (?); a door, gate; a pin or peg in a wall to hang things upon; decoction; [cf. *nir-vyūha*.]

निर्व्रण *nir-vraṇa*, as, ā, am, without wounds, unhurt; undamaged; without notches or rents.

निर्व्रत *nir-vrata*, as, ā, am, neglecting religious observances, not observing vows.

निर्व्रस्क *nir-vraska*, as, ā, am (fr. rt. *vraśc* with *nis*), uprooted, extirpated.

निर्व्रयनी *nir-vṛayānī*, f. (fr. rt. *vṛī* with *nis*). See *nir-vṛayānī*, p. 500, col. 1.

निर्व्रह्म *nir-vrahma*, cl. 2. P. -*hanti*, -*hautum*, Ved. to strike out, expel.

निर्वहस्त *nir-hasta*, as, ā, am, Ved. handless, without hands; [cf. *nairhasta*.]

निर्वहद *nir-hāda*, as, m. (fr. rt. *had* with *nis*), evacuation, voiding excrement; [cf. *nir-hāra*.]

निर्वहार *nir-hāra*. See under *nir-hri* below.

निर्वहिम *nir-hima*, am, n. cessation of winter.

निर्वह *nir-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw out from, extract, tear out, pull out, root up; to carry out (a dead body), to carry or take away; to export (goods); to change or mix together (clothes &c.).

Nir-haraṇa, am, n. taking forth or out, drawing out, extracting, rooting up, taking away, removing, removal; setting aside, carrying away, carrying out dead bodies to be burnt, carrying a corpse to the funeral pyre.

Nir-haraṇiya or *nir-hartavya*, as, ā, am, to be taken away or removed; to be drawn out, &c.

Nir-hāra, as, m. extracting, drawing out, rooting up, destroying, destruction; putting forth or out; carrying away, carrying out a corpse or dead body to the funeral pile to be burnt; taking away, removing, abstracting; setting aside; accumulation of a private store of wealth, a hoard; evacuation of any of the natural excrements of the body, (opposed to *ā-hāra*; cf. *nir-hāda*, *nir-hāra*); giving away (?); diffusive fragrance; completion.

Nir-hāraka, as, ikā, am, carrying out (a dead body to the funeral pile), one who carries out or extracts or removes.

Nir-hāraṇa, am, n. (fr. the Caus.), causing (a dead body) to be carried out.

Nir-hārin, ī, inī, i, taking forth or out, carrying out; diffusively fragrant, spreading wide (as odour); having wealth.

Nir-hṛita, as, ā, am, extracted, drawn out, taken or carried forth or out.

Nir-hṛit, is, f. bringing away, taking out of one's way, removal.

1. *nir-hṛitya*, as, ā, am, Ved. to be taken out; to be left out or omitted.

2. *nir-hṛitya*, ind. having taken forth or out, having extracted.

निर्वेति *nir-heti*, is, is, i, weaponless, unarmed.

निर्वेतु *nir-hetu*, us, us, u, causeless, reasonless, having no cause or reason. — *Nirhetu-tva*, am, n. causelessness.

निर्वहद *nir-hṛāda* or *nir-hṛāda*, as, m. (fr. rt. *hrād* with *nis*), a sound in general. — *Nirhṛādābhūta*, as, ā, am, terrified by a sound or noise.

Nir-hṛāḍin, ī, inī, i, sounding, resounding, roaring.

निर्व्रस *nir-hṛāsa*, as, m. abbreviation, shortening (of a vowel).

निर्व्रिक *nir-hrika*, as, ā, am (fr. *nis* + *hri*), not shy, without shame, bold, daring.

निल *nīl*, cl. 6. P. *nilati*, &c., to understand with difficulty, to be impassable or impenetrable; [cf. *nī-lī* below.]

निलय *nīl-ay* (= *nir-ay*), cl. 1. A. -*ayate*, -*yitum*, to go out; [cf. rt. *i* and rt. *ay*.]

1. *nīl-ayana*, am, n. (for 2. see under *nī-lī* below), the act of going out.

निलम्प *nī-limpa*, as, m. (fr. rt. *lip* with *nī*), Ved., N. of a particular class of supernatural beings; a troop of Maruts; a god in general; (ā), f. a cow. — *Nīlimpa-nirjharī*, f. the river of the gods, the Gangā.

Nīlimpikā, f. a cow.

निली *nī-lī*, cl. 4. A. -*liyate*, -*letum* and -*lātum*, to lie down, settle down, alight; to hide

one's self, disappear, conceal one's self from (with abl.): to sink down, perish, (*ni-ityire*, they perished, *Mahā-bh. Sūptika*-p. 399.)

Ni-laya, *as*, m. hiding one's self; a hiding-place; the lair or den of animals, a nest; dwelling, abode, residence, house, habitation; (often at the end of a comp. in the sense of) having one's residence, living, residing in (e.g. *Kailāsa-nilaya*, residing in Kailāsa).

2. *ni-layana*, *am*, n. (for 1. see p. 502, col. 3), settling in a place, alighting; place of refuge, dwelling-place, dwelling, habitation.

Nilāyi-tā, *f*, dwelling, residing in, the being domesticated.

Ni-lāyin, *i*, *inī*, *i*, dwelling in, inhabiting.

Ni-lina, *as*, *ā*, *am*, fused in or into; involved, encompassed, surrounded, shut or wrapt up, embraced, destroyed, perished; transformed, changed; full.

Nilīnaka, *as*, *am*, m. n. (?). N. of a village in the north country; [cf. *nailīnaka*.]

Ni-liyamāna, *as*, *ā*, *am*, hiding, lying concealed.

निवक्षस् *ni-vakshas*, *ās*, *ās*, *as*, Ved. (probably) an epithet of the sacrificial animal (implying some peculiarity of colour &c.).

निवचन 1. *ni-vačana*, *am*, n. (fr. rt. *vač* with *ni*), Ved. expression, address; a proverbial expression; [cf. 1. *ni-vačana*.]

निवचन 2. *ni-vačana*, *as*, *ā*, *am* (*ni* = *nis*), (Pān. I. 4, 76), not speaking; [cf. 2. *nir-vačana*.] — *Nivačane-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to obstruct the speech, to cease to speak. — *Nivačane-kṛitya* or *nivačane-kṛitvā*, ind. having ceased to speak.

निवत् *ni-vat*, *t*, *f*. (fr. *ni*), Ved. a steep place, a valley; (*tā*), ind. downhill, downwards.

निवध् *ni-vadh*, a defective verb (see *vadh*), to kill.

निवना *ni-vanā*, ind., Ved. downwards, downhill; [cf. *ni-vaṭā*.]

निवप् *ni-rap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to scatter seed, sow; to offer, make offerings of cakes &c. to the Manes; to kill.

Ni-rapana, *am*, n. pouring out, scattering or throwing down; sowing; oblations or gifts in honour of deceased ancestors, an offering to the Manes; [cf. *nir-rapaṇa*.]

Ni-rāpa, *as*, m. seed, grain, seed corn; an oblation or offering to the Manes of deceased parents or relatives, a libation or offering of water &c. at the *Srāddha*; gift, offering in general.

Ni-rāpaka, *as*, m. a sower.

Nirāpin, *i*, *inī*, *i*, pouring out, throwing or scattering down, sowing.

Ny-upta, *ny-upya*. See s.v.

निवर् *ni-rara*. See *ni-rri*, p. 504, col. 1.

निवर्त *ni-varta*, *ni-vartana*, &c. See *ni-rri*, p. 504, col. 1.

निवर्हण *ni-varhaṇa*. See *ni-rrih*, p. 504.

निवस् 1. *ni-vas*, cl. 1. P. -*vasati*, -*vastum*, to dwell, inhabit, reside, lodge, live in (with loc.); to sojourn, pass time, pass the night; to roost.

Ni-vasat, *an*, *anti*, *at*, dwelling in, inhabiting.

Ni-vasati, *is*, *f*, a habitation, abiding, abode, house, residence.

Ni-vasatha, *as*, *f*, a village.

1. *ni-vasana*, *am*, n. a dwelling, house, a habitation. (For 2. see under 2. *ni-vas*, col. 2.)

Ni-vasatya, *as*, *ā*, *am*, to be lived; to be spent.

1. *ni-vāsa*, *as*, m. (for 2. see under 2. *ni-vas*, col. 2), living, dwelling, residing; passing the night; a place of residence, dwelling-place, abode, house; night-quarters. — *Nivāsa-bhūmi*, *is*, *f*, place of residence. — *Nivāsa-bhūya*, *am*, n. habitation; inhabiting. — *Nivāsa-rājan*, *ā*, *m*, the king of the country in which one dwells.

1. *ni-vāsana*, *am*, n. (for 2. see under 2. *ni-vas* below), living, residing [cf. *jagan-ni*]; sojourn; passing or spending time.

1. *ni-vāsin*, *i*, *inī*, *i*, dwelling, abiding in, inhabiting, an inhabitant, resident.

निवस् 2. *ni-vas*, cl. 2. A. -*vaste*, -*vasitum*, to put on or wear (clothes), dress; to change one's clothes: Caus. or cl. 10. P. -*vāsayati*, -*yitum*, to put on (a garment?).

2. *ni-vasana*, *am*, n. (for 1. see under 1. *ni-vas*, col. 1), putting on (a garment), cloth, clothes, raiment; an under garment.

2. *ni-vāsa*, *as*, m. (for 1. see under 1. *ni-vas*, col. 1), dress (e.g. in *darma-nivāsa*, dressed in a skin).

2. *ni-vāsana*, *am*, n. (for 1. see under 1. *ni-vas*, above), (with Buddhists) a kind of raiment.

Ni-vāsaya (fr. 2. *ni-vāsa*), Nom. P. *nivāsayati*, &c., to put on (a garment), to cover.

2. *ni-vāsin*, *i*, *inī*, *i* (at the end of a comp.), dressed in, wearing, clothed, covered.

निवह् *ni-vah*, cl. 1. P. A. -*vahati*, -*te*, -*voḍhumi*, to bring or lead near; to carry, to support.

Ni-vaha, *as*, m. a multitude, quantity, heap, (in this sense also *ās*, m. pl.); N. of one of the seven winds; one of the seven tongues of fire.

Ni-vāha, *as*, m., Ved. leading down, (opposed to *abhy-avaroha*.)

निवात 1. *ni-rāta*, *as*, *ā*, *am* (*ni* = *nis*), protected against or sheltered from the wind, not reached by the wind, not windy, calm [cf. 2. *nir-rāta*]; (*am*), n. a place sheltered from or inaccessible to the wind, a sheltered spot, (sometimes used at the end of a comp. of which the first member expresses the sheltering object, see Pān. VI. 2, 8); a calm.

निवात 2. *ni-rāta*, *as*, *ā*, *am* (*ni* + *rāta* fr. *van*), unimpeded, unhurt, uninjured; secure, safe (as in an asylum); well armed, accoutred in strong mail; (*as*), m. an asylum, a refuge, a dwelling, &c.; an impenetrable coat of mail; (*am*), n. security, a secure spot; strong armour. — *Nivāta-karāṭa*, *as*, *ā*, *am*, whose armour or mail is impenetrable, wearing an impenetrable coat of mail; (*as*), m., N. of a demon, the grandson of Hiraṇya-kaśipu; (*ās*), m. pl., N. of a class of Dānavas or Daityas.

निवाप *ni-vāpa*, &c. See *ni-rap*, col. 1.

निवार *ni-vāra*. See *ni-rri*, p. 504, col. 1.

निवाश *ni-vāśa*, *as*, *ā*, *am* (fr. rt. *vāś* with *ni*), Ved. bellowing, roaring, sounding.

निविड *ni-viḍa*, *as*, *ā*, *am* (fr. *viḍa* = *vila*, a hole, with *ni* = *nis*), without spaces or interstices, close, contiguous, coarse, large, bulky; gross, thick, impervious, impenetrable, dense, firm; crooked-nosed; (*as*), m., N. of a mountain.

Nivīḍaya, Nom. P. *nivīḍayati*, &c., to make tight.

Ni-viḍisa, *as*, *ā*, *am*, compact, close; coarse, gross; crooked-nosed (?).

Ni-virisa or *ni-virīṣa* = *ni-rīḍa*.

निविह् 1. *ni-vid*, cl. 2. P. -*vetti*, -*veda*, -*veditum*, to tell, communicate, proclaim: Caus. -*vedayati*, -*yitum*, to make known, tell, communicate, report, represent, betray, relate (with dat., loc., or gen. of the person); to present, offer, give, deliver.

2. *ni-vid*, *t*, *f*, Ved. instruction, information, direction, communication, precept, doctrine; invocation; N. of certain sentences or short formulae inserted in a liturgy and containing epithets or short invocations of the gods (e.g. *Agnih sushamīti, hotā deva-vṛitah*) (Śāy.) speech, a short text of the Veda. — *Nivīd-dhāna*, *as*, *ā*, *am*, Ved. containing the Nivids; (*am*), n. (according to Śāy.) inserting the Nivids. — *Nividdhāniya*, *as*, *ā*, *am*, Ved. containing the Nivids.

Ni-vedaka, *as*, *ā*, *am*, communicating, relating.

Ni-vedana, *as*, *ā*, *am*, proclaiming, announcing; (*as*), m. an epithet of Śiva; (*am*), n. making known, proclaiming, appraising, publishing, relating, communicating, announcement, communication; information; representation; delivering, giving, entrusting; an offering, oblation; dedication.

Ni-vedayishu, *us*, *us*, *u* (fr. the Desid. of the Caus. without reduplication), wishing to make known or report, intending to relate about.

Ni-vedita, *as*, *ā*, *am*, made known, announced, reported, communicated, stated, told; represented; delivered, addressed, entrusted, presented, given.

Ni-vedin, *i*, *inī*, *i*, communicating, reporting, relating, proclaiming.

1. *ni-vedya*, *as*, *ā*, *am*, to be communicated or related; fit to be reported; (*am*), n. an oblation, offering food to an idol, (probably for *nai-vedya*.)

2. *ni-vedya*, ind. having respectfully announced or made known.

निविरोस *ni-virīsa*. See *ni-vidā*, col. 1.

निविवृत्सत् *ni-vivṛtsat*, *ni-vivṛtsu*. See p. 504, col. 2.

निविश *ni-viś*, cl. 6. A. -*viśate* (ep. also P. -*viśati*), -*veshṭum*, to enter; to alight, descend; to sit down, take a seat; to lie down; to settle down, to encamp; to settle, take a wife; to be fixed or intent on (with loc.): Caus. -*veśayati*, -*yitum*, to cause to enter, introduce, place in or on; to cause to sit down; to cause to settle or dwell, cause to lie down or encamp; to cause to marry; to put or place down; to found (a city); to enter (in writing), mark down (letters, lines, &c.), inscribe (on a tablet), depict; (with *manas*) to apply the mind to, fix the mind on (with loc.).

Ni-viśta, *as*, *ā*, *am*, entered, gone in or into; seated, sitting upon; situated or placed in or on, fixed on, intent upon; arranged.

Ni-viśti, *iś*, *f*, Ved. entering (a female), copulation.

Ni-veśa, *as*, m. entering, entrance; settling in a place, encamping, halting; dwelling-place, habitation; halting-place, place of lying, camp, palace, the residence of a king or general, (*niveśam kṛi*, to take up one's residence, settle, encamp); depositing, delivering; founding (a household), settling, marrying, marriage; founding (a town); impression, mark, copy; military array; ornament, dress, decoration.

— *Niveśa-deśa*, *as*, m. a dwelling-place. — *Niveśa-vaṭ*, *ān*, *atī*, *at* (at the end of a comp.), lying in or on, resting on.

Ni-veśana, *as*, *i*, *am*, entering; placing or laying down, lodging, providing with a resting-place; (*as*), m., N. of a Vṛishṇi; (*am*), n. entering, entrance; sitting down, encamping, settling, putting or laying down, (*niveśanam kṛi*, to settle, encamp); entering (in writing), inscribing; founding (a household), marrying, marriage; resting-place, habitation, dwelling-place, abode, dwelling, house; a nest; a camp; a town or city; [cf. *a-ni*.]

Ni-veśaniya, *as*, *ā*, *am*, to be entered; to be fixed; to be engaged in.

Ni-veśayat, *an*, *anti*, *at*, causing to enter, introducing, sending in or into.

Ni-veśita, *as*, *ā*, *am*, made to enter, introduced; placed in or upon; turned to or towards, fixed upon, directed on; sent into, entered into, engaged in.

Ni-veśin, *i*, *inī*, *i*, resting in, being in, situated on, lying near; resting on.

1. *ni-veśya*, *as*, *ā*, *am*, to be founded (as a town); to be married (as a man); to be returned or paid.

2. *ni-veśya*, ind. having placed in or on, having made to remain or dwell.

Ni-veśṭavya, *as*, *ā*, *am*, to be married (applied to a man); (*am*), n. to be married, (used impersonally, e.g. *mahākule niveśṭavyam sadṛśe vā*, one should marry into a high family or an equal).

निविशेष *ni-viśeṣa*, *as*, *ā*, *am*, not different, alike; (*as*), m. want of difference.

निवीत *ni-vīta*, *as*, *ā*, *am* (fr. rt. *vye* with *ni*), having the sacred Brāhmanical thread suspended round the neck; (*am*), n. wearing the Brāhmanical thread round the neck; the Brāhmanical thread so worn; (*as*, *ā*, *am*), m. f. n. a veil, mantle, a wrapper (= *ni-vṛita*).

Nivītin, *i*, *inī*, *i*, wearing the sacred thread suspended round the neck; (*i*), m. a Brāhman with the cord so suspended.

निवीर्य *ni-vīrya*, *as*, *ā*, *am*, impotent (= *nir-vīrya*, q. v.).

निवृ *ni-vri*, cl. 5. 9. 1. P. A. -*vriṇoti*, -*ṇute*, -*vriṇāti*, -*ṇile*, -*varati*, -*te*, -*varitum*, -*varitum*, to surround, defend, restrain: Caus. -*vārayati*, -*yitum*, to surround, protect; to keep off, ward off, prohibit, hinder, prevent, hold back from, stop, withhold, forbid, interdict, exclude, obstruct, oppose: Pass. -*vāryate*, to be interdicted, to be withheld.

Ni-vara, *as*, m., Ved. covering, protection, a protector; (Sāy.) a preventer, obstructer; (*ā*), f. a virgin, an unmarried girl, (in this sense probably fr. *nī*, 'not,' + *vara*, 'a husband.')

Ni-vāra, *as*, m. keeping off, warding off, defending, preventing, hindering, opposition, impediment; (*ā*), f., N. of a river.

Ni-vāraha, *as*, *ā*, *am*, keeping off, defending, able to keep off.

Ni-vāraṇa, *as*, *ā*, *am*, keeping off, preventing, defending; (*am*), n. keeping back or off, preventing, defending, hindering, opposing; prohibition, an impediment; contemning (?).

Ni-vāraṇiṣya, *as*, *ā*, *am*, to be kept off or defended, to be checked or hindered, &c.

Ni-vārayat, *an*, *antī*, *at*, preventing, opposing, hindering.

Ni-vārīta, *as*, *ā*, *am*, hindered, forbidden, prevented, checked, opposed.

1. *ni-vārya* = *ni-vāraṇiṣya*.

2. *ni-vārya*, ind. having suppressed, having forbidden.

Ni-vāryamāna, *as*, *ā*, *am*, being prevented or hindered.

Ni-vṛita, *as*, *ā*, *am*, surrounded, enclosed, encompassed; (*as*, *ā*, *am*), m. f. n. (= *ni-vīta*), a veil, a mantle, a wrapper.

Ni-vṛtī, *is*, f. covering, enclosing

निवृज् *ni-vrij*, cl. 7. 1. P. -*vriṇakti*, -*varjati*, -*vrijitum*, Ved. to immerse, drown; to overthrow; to pour out; to extirpate.

निवृत् 1. *ni-vrit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) -*vartate*, -*varitum*, to turn back, return, retreat, retire, go back, turn back or away from (with abl.); to recoil; to escape from (with abl.), run away; to cease from, desist from, abstain or refrain from (with abl.); to refuse, decline; to cease; to come to an end, be accomplished; to be finished, stop, set (as the sun); not to occur; to be withheld; to be forbidden; to be reversed; to be occupied or engaged in: Caus. -*varatayati*, -*yitum*, to cause to return; to bring back; to turn away, keep back from, restrain; to cause to desist; to drive back, repel; to accomplish, perform, bring to an end, (for *nir-vrit*.)

Ni-varta, *as*, *ā*, *am*, Ved. causing to return or turn back.

Ni-vartaka, *as*, *ikā*, *am*, returning, turning or coming back, flying; desisting from, stopping, ceasing; bringing back, causing to cease, abolishing, expelling, removing. — *Nivartaka-tva*, *am*, n. the state of one who turns back, &c.

Ni-vartana, *as*, *ā*, *am*, turning back, ceasing, ceasing to exist, disappearing; causing to return; (*am*), n. returning, turning or coming back, return; ceasing, not happening, not occurring; desisting or abstaining from (with abl.); desisting from work, inactivity, (opposed to *pra-vartana*); repenting, reforming;

causing to come back, bringing back; turning back (the hair); a means of returning (Ved.); keeping back from (with abl.); a measure of land, 20 rods or 200 cubits or 40,000 Hastas square. — *Nivartana-stūpa*, *as*, m., N. of a Stūpa erected at the spot where the charioteer of Buddha returned.

Ni-vartaniya, *as*, *ā*, *am*, to be brought back; to be made to turn back, to be kept back or diverted or hindered.

Ni-vartamāna, *as*, *ā*, *am*, turning back, returning.

Ni-vartayitavya, *as*, *ā*, *am*, to be kept back, to be restrained, to be diverted.

Ni-vartita, *as*, *ā*, *am*, turned back or away, brought back, made to desist. — *Nivartita-pūrva*, *as*, *ā*, *am*, one who has turned away before.

Ni-vartitavya, *as*, *ā*, *am*, to be brought back.

Ni-vartin, *i*, *inī*, *i*, turning back, returning, flying, (*sangrāmā* *n* *nivartin*, not turning back from the fight, i. e. not flying); leaving off, abstaining from; allowing to return, causing to turn back.

Ni-vartya, ind. having turned or brought back, having induced to desist; having desisted or refrained from; having repented; having repaid; [cf. *dur-n°*.]

Ni-vivṛīsat, *an*, *antī*, *at* (ir. the Desid.), wishing to return or desist.

Ni-vivṛītsu, *us*, *us*, *u*, desirous of turning back, wishing to desist.

2. *ni-vṛit*, f. = *ni-erit*, q. v.; [cf. *ati-n°*, *pāda-n°*, *atipāda-n°*.]

Ni-vṛita, *as*, *ā*, *am*, returned, returning, turned back; gone, departed; vanished; ceased, refrained from, abstained, stopped, desisted, prohibited; abstaining from worldly acts, &c.; abstaining, abstracted or abstained from or independent of worldly acts or motives, abstracted from this world, quiet; desisting from or repenting of any improper conduct; finished, completed, whole; (*am*), n. return; [cf. *dur-n°*.]

— *Nivṛita-kāraṇa*, *as*, *ā*, *am*, without further cause or motive; (*as*), m. a virtuous man, one uninfluenced by worldly desires. — *Nivṛita-kṛishigoraksha*, *as*, *ā*, *am*, ceasing from agriculture and the tending of cattle. — *Nivṛita-deva-kārya*, *as*, *ā*, *am*, ceasing from sacrificial rites or offerings to the gods. — *Nivṛita-mānsa*, *as*, *ā*, *am*, one who abstains from eating meat. — *Nivṛita-yajña-vādhyāya*, *as*, *ā*, *am*, ceasing from sacrifices and the repetition of prayers. — *Nivṛita-rāga*, *as*, *ā*, *am*, of subdued appetites or passions. — *Nivṛita-vṛitti*, *is*, *is*, *i*, quitting any practice or occupation. — *Nivṛita-hṛidayā*, *as*, *ā*, *am*, with relenting heart. — *Nivṛitātman* ('*ta-āt*'), *ā*, m. 'one whose spirit is abstracted,' a sage; an epithet of Viṣṇu.

Ni-vṛitti, *is*, f. returning, return; disappearing, disappearance, ceasing, cessation, suspension, abstaining from action, inactivity, (opposed to *pra-vṛitti*); ceasing to be active, ceasing to be valid or binding (as a rule); leaving off, desisting from (with abl.); resigning, discontinuance of worldly acts, cessation of emotions, separation from the world, abstinence; repose, rest; felicity, bliss, beatitude, (wrongly for *nir-vṛitti*); denial, refusal; abolition, prevention; completion; (*is*), m., N. of a son of Viṣṇu; of a son of Dharma, king of Magadha; [cf. *nir-vṛitti*, *ni-dhṛiti*.]

निवृह *ni-vrih* [cf. *ni-brih*], Caus. -*varhayati*, -*yitum*, to throw down; to annihilate; to extirpate.

Ni-varhaya, *as*, *ā*, *am*, destroying, extirpating, annihilating, removing; (*am*), n. destruction, eradication, annihilation, killing, removing; [cf. *ni-barhaya*.]

Ni-varhita, *as*, *ā*, *am*, destroyed, annihilated, eradicated.

निवेदक *ni-vedaka*, *ni-vedana*, &c. See under 1. *ni-vid*, p. 503, cols. 2, 3.

निवेश *ni-veshta*, *as*, m. (fr. rt. *vesht* with *ni*), a cover, envelope; *Vasishthasya niveshas*, N. of a Sāman.

Ni-veshtana, *am*, n. covering, enveloping, clothing.

निषेष् *ni-veshya*, *as*, m. (fr. rt. *vish* with *ni*), Ved. a whirlpool, a water-spout; a whirlwind or any similar phenomenon [cf. *stanayitnu*]; a part of the upper or fore-part of an animal, the vertebra?; (according to Mahi-dhara) eddy or hoar-frost; (*as*, *ā*, *am*), whirling, belonging to a whirlpool or eddy.

निय्याध *ni-vyādha*, *as*, m. (fr. rt. *vyadh* with *ni*), Ved. an opening, aperture, a window.

Ni-vyādhin, *i*, *inī*, *i*, Ved. piercing, opening.

नियूढ *ni-vyūḍha*, *am*, n. perseverance, resolution.

निश् 1. *niś*, euphonically substituted for *nis* before *ś*, *ch*, &c.

निश् 2. *niś*, cl. 1. P. -*neśati*, &c., to meditate upon, meditate profoundly, to be absorbed in meditation.

निश् 3. *niś*, f. (perhaps connected with *nak* fr. rt. 2. *naś*, or merely a curtailed form of *niśā* below, which may be connected with *ni-sītha* and so derived fr. rt. *si* with *ni*; the form *niś* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *niśā* in acc. pl. and remaining cases, e.g. *niśas* or *niśās*, *niśā* or *niśayā*, *niśbhayā* [according to some also *niśbhayā*] or *niśābhayā*, &c.), night; *niśi niśi*, every night; *mahā-niśi*, at midnight.

Niśa, *am*, n. (at the end of a comp.) = *niśā*, night (e.g. *ahar-niśam*, ind. day and night; *divā-niśam*, ind. day and night; cf. also *a-niśa*.)

Niśā, f. night; a vision, dream; turmeric, Curcuma (of two species, = *haridra* and *dārṇ-haridra*, probably C. Zedoaria and C. Longa; a collective N. of the asterisms Arics, Taurus, Gemini, Cancer, Sagittarius, and Capricorn; cf. *niśā-bala*). — *Niśā-kara*, *as*, m. 'the night-maker,' the moon, (regarded with *Divā-kara* as a son of Garuḍa); a symbolical expression for the numeral one; a cock. — *Niśā-kara-kalā-mauli*, *is*, m. 'bearing a crescent as diadem,' an epithet of Śiva. — *Niśā-kāla*, *as*, m. the time of night. — *Niśā-keṭu*, *us*, m. 'night-sign,' the moon. — *Niśā-kshaya*, *as*, m. the close of night.

— *Niśā-gaṇa*, *as*, m. a number of nights. — *Niśā-gama* ('*śā-āṅ*'), *as*, m. the coming on or commencement of night. — *Niśā-griha*, *as*, m. a bedroom, sleeping-room. — *Niśā-āra*, *as*, *ā* or *i*, *am*, going or moving about by night, nocturnal, night-walking; (*as*), m. a Rākshasa, a fiend, an imp or goblin; an epithet of Śiva [cf. *niśācara-pati*]; a jackal; an owl; a snake; the ruddy goose, *Cakra-vāka*; a thief; a ghost, an evil spirit; (*i*), f. a she-devil, a female fiend; a woman who goes to an assignation, a harlot, whore; a sort of perfume, (see *heśinī*). — *Niśācara-pati*, *is*, m. 'lord of night-walkers,' an epithet of Śiva. — *Niśācāreṣa* ('*ra-īśa*'), *as*, m. 'lord of the Rākshasas,' an epithet of Rāvaṇa. — *Niśā-carman*, *as*, n. 'the skin of night,' darkness. — *Niśā-chāda*, *as*, m. a species of plant. — *Niśā-jala*, *am*, n. 'the water of night,' hoar-frost, frost, dew. — *Niśāta* ('*śā-aṭa*'), *is*, m. 'roving by night,' an owl; a demon, a ghost. — *Niśātaka*, *as*, m. bdellium (= *guggulu*), connected with *niśāta*, an owl; cf. *hauśika*, = owl and bdellium, *ulūkhala*, *ulūkhalaka*). — *Niśātana* ('*śā-aṭ*'), *as*, m. 'night-rover,' an owl; (*i*), f. a species of moth. — *Niśātikrama* ('*śā-aṭ*'), *as*, m. the passing away of night. — *Niśātyaya* ('*śā-aṭ*'), *as*, m. the close of night, day-break. — *Niśā-darsin*, *i*, m. 'seeing at night,' an owl. — *Niśādi* ('*śā-ādī*'), *is*, f. the beginning of night, evening, twilight. — *Niśādhiśa* ('*śā-adh*'), *as*, m. 'lord of night,' the moon. — *Niśā-nātha*, *as*, m. 'lord of night,' the moon. — *Niśā-nārāyaṇa*, *as*, m., N. of a poet. — *Niśā-niśam*, ind. night by night, every night, always. — 1. *niśānta* ('*śā-an*'), *as*, *am*, m. n. (for 2. *niśānta* see under *niśam*, p. 505, col. 1), the end of night, break of day. — *Niśāndha* ('*śā-an*'),

as, ā, am, blind at night; (*ā*), f. a species of creeper (= *jatukā*). — *Niśā-pati*, *is*, m. 'husband of the night,' the moon; camphor. — *Niśā-putra*, *ās*, m. pl. 'the sons of night,' N. of certain demons. — *Niśā-pushpa*, *as*, m. 'the flower of night,' the white water-lily; hoar-frost, dew. — *Niśā-prāṇeśvara*, *as*, m. 'husband of night,' the moon. — *Niśā-bala*, *as*, m. a collective N. of the signs of the zodiac Arics, Taurus, Gemini, Cancer, Sagittarius, and Capricorn. — *Niśā-bhaṅgā*, f. a species of plant (= *dugdha-puṭhā*). — *Niśā-maṇi*, *is*, m. 'jewel of the night,' the moon; [cf. *dhvajāgrā-niśāmaṇi*]. — *Niśā-mukha*, *am*, n. the beginning of night. — *Niśā-mṛiga*, *as*, m. 'night-animal,' a jackal. — 1. *niśā-rupa*, *am*, n. a nocturnal battle; (for 2, see *niśā-rupa* below). — *Niśā-ratna*, *am*, n. (or, according to some, *as*, m.), 'the jewel of the night,' the moon. — *Niśārdhakāla* (°*śā-ardha-k*°), *as*, m. the first part of the night (opposed to the following). — *Niśāvāsāna* (°*śā-av*°), *am*, n. the close or end of night, the second part of the night (opposed to the preceding). — *Niśā-vihāra*, *as*, m. a night-walker, a nocturnal imp or goblin, a Rākshasa. — *Niśā-vṛinda*, *am*, n. a number of nights. — *Niśā-redin*, *i*, m. 'knowing the night,' a cock. — *Niśā-hasa*, *as*, m. 'night-smiler,' the white water-lily which opens its petals at night. — *Niśāhvā* (°*śā-āh*°), f. turmeric. — *Niśi-pālu*, *as*, m. a kind of metre consisting of four lines of fifteen syllables each. — *Niśi-pushpā* or *niśi-pushpī* or *niśipushpikā*, f. the tree Nyctanthes Arbor Tristis. — *Niśesa* (°*śā-īsa*°), *as*, m. 'lord of night,' the moon. — *Niśaita* (°*śā-eta*°), *as*, m. 'shining at night,' the crane, Ardea Nivea. — *Niśotsarga* (°*śā-ut*°), *as*, m. the end of night, day-break. — *Niśopasāya* (°*śā-up*°), *as*, m. resting at night.

निशट *ni-ṣaṭha*, *as, ā, am*, not false, candid, honest; (*as*), m., N. of a Vṛishni, a son of Bala-rāma by Revati; (also written *ni-shaṭha*, *ni-ṣaṭha*, *ni-saṭha*.)

निशद् *ni-śad*, Caus. -*śatayati*, -*yitum*, Ved. to kill.

निशब्द *ni-śabda*, *as, ā, am*, speechless, silent; [cf. *niḥ-śabda*.]

निशम् *ni-śam*, cl. 4. P. -*sāmyati*, -*samitum*, to observe, see; to hear, listen: Caus. -*sāmayati*, -*yitum*, to observe, perceive, see; to hear, listen.

Ni-samana, *am*, n. looking at; seeing, sight; hearing; becoming aware of.

Ni-samya, ind. having perceived, having heard, hearing.

2. *ni-sānta*, *as, ā, am* (for 1. *niśānta* see under *niśā*, p. 504, col. 3), tranquillized, quiet, tranquil, patient; (*am*), n. a house, dwelling, habitation. — *Niśānta-nāri*, f. a house-wife.

Niśāntiya, *as, ā, am*, belonging or relating to a house (?).

Ni-sāma, *as*, m. observing, perceiving.

Ni-sāmana, *am*, n. sight, seeing; looking at, beholding; looking at repeatedly; observing, hearing; a shadow, reflection.

Ni-samayāt, *an*, *anti*, *at*, perceiving, hearing.

Ni-sāmya, ind. having seen; having heard; having tranquillized; having put out (as a light).

निशरण *ni-śaraṇa*, *am*, n. (fr. rt. *śrī* with *ni*), killing, slaughter.

2. *ni-śaraṇa*, *am*, n. (fr. *śrī* with *ni*), killing, slaughter, slaying.

Ni-śaruka, *as*, m. a kind of Rūpaka (see under *dṛiḥka*); (*am*), n. an air, a sort of musical composition played as an accompaniment to dancing.

निशात *ni-śāta*. See under *ni-śo*, col. 2.

निशाद *ni-śāda*, *as*, m. a man of low caste; (see *niśāda*.) — *Niśāda-tva*, *am*, n. the state or condition of a man of low caste. — *Niśāda-putra*,

as, m. (?), a pestle. — *Niśālā-silā*, f. a mortar, a slab for grinding.

निशामय *ni-śāmayā* = *śṛiṇu*, listen, (impv. of Caus. of *ni-śam*, col. 1.)

निशायिन् *ni-śāyin*, *i, inī, i* (fr. rt. *śi* with *ni*), lying down in, sleeping in (?).

निशयन *niśāvana*, *as*, m. hemp. See *śaya*.

निशि *ni-śi* [cf. *ni-śo*], cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, to sharpen; to stimulate, excite; to kill.

Ni-śita, *as, ā, am*, sharpened, whetted, pointed, stimulated; (*am*), n. iron.

Ni-śitti, *is*, f., Ved. excitement, stimulation, encouragement.

निशिता *ni-śitā*, f., Ved. night; [cf. *ni-śitha*.]

निशिष्य *ni-śitha*, *as*, m. (for *ni-śitha*), N. of one of the three sons of Doshā (Night); (some read this word in Bhāgavata-Purāṇa IV. 13, 14, *ni-śitha*.)

निशीष्य *ni-śitha*, *as*, m. (fr. rt. *śi* with *ni*), midnight, the time of sleep, in general.

Ni-śithinī, f. night. — *Niśithinī-nātha*, *as*, m. 'husband of night,' the moon.

Ni-śithyā, f. night.

निशुम्भ *ni-śumbha*, *as*, m. (fr. rt. *śumbh* with *ni*), killing, slaughter; N. of a Dānava, brother of Sumbha, slain by Durgā; (also written *ni-sumbha*). — *Niśumbha-mathanī*, f. or *niśumbha-mardini*, f. 'destroyer of Niśumbha,' an epithet of Durgā.

Ni-śumbhana, *am*, n. killing, slaying, slaughter.

Ni-śumbhin, *i*, m. an epithet of Vajra-ṭika; an inferior deity of the Buddhists.

निशुष्म *ni-śushma*, *as, ā, am*, Ved. not sparkling (as fire), not coruscating, (opposed to *uc-ḥushma*.)

निशृम्भ *ni-śṛimbha*, *as, ā, am* (fr. rt. *śrambh* with *ni*), Ved. stepping firmly?; (Śāy.) fastened to (a car), hamessed.

निशेत *niśaita*. See under *niśā*, col. 1.

निशो *ni-śo* [cf. *ni-śi*], cl. 4. P. -*śyati*, -*śātum*, to sharpen, whet, polish.

Ni-śāta, *as, ā, am*, sharpened, whetted, sharp; polished, burnished, vanished.

Ni-śāna, *am*, n. sharpening; (also read *ni-śāna*.)

निश्चक्षुस् *niś-śakshus*, *us, us, us*, eyeless, blind.

निश्चत् *niś-śat* (*niś-śat*), Caus. A. -*śātayate*, -*yitum*, Ved. to scare or drive away.

निश्चत्वारिंश *niś-śatvāriṅśa*, *as, i, am*, with-out forty.

निश्चप्रच *niś-śa-praśa*, (perhaps) backwards and forwards; [cf. *śa-parāśa* under 2. *śa*.]

निश्चर *niś-śar* (*niś-śar*), cl. 1. P. -*śarati*, -*śaritum*, to come forth, issue, go out, arise, proceed, appear, be produced; to rise (as sounds): Caus. -*śarayati*, -*yitum*, to cause to issue or come forth.

Niś-śara, *as*, m., N. of one of the Saptarshis in the eleventh Manv-antara.

Niś-śaraka, *am*, n. evacuation by stool; air, wind; obstinacy, wilfulness.

निश्चल *niś-śala*, *as, ā, am*, immovable, not moving, stock-still, still, fixed, steady; not subject to motion or fluctuation, invariable, unchangeable; (*ā*), f. the earth; Desmodium Gange-ticum (= *śāla-parvī*). — *Niśāla-mati*, *is, is, i*, steady-minded, of unshaken mind. — *Niśālaṅga* (°*la-an*°), *as, ā* or *i, am*, having immovable limbs,

firm-bodied, firm; (*as*), m. a species of crane, Ardea Nivea; a rock, mountain.

निश्चि *niś-śi* (*niś-śi*, see rt. 2. *śi*), cl. 3. P. -*śiketi*, cl. 5. P. A. -*śinoti*, -*nute*, -*śetum*, Ved. to ascertain, investigate, know thoroughly, arrive at a certain decision, decide, regard as decided, to fix upon, determine, resolve.

Niś-śaya, *as*, m. ascertainment, investigation, inquiry, a fixed opinion, a firm conviction, accurate or certain knowledge, certainty, positiveness, positive conclusion, determination, resolution, resolve, decision; settled purpose, fixed intention, design, purpose, aim, (*iti niś-śayaḥ*, this is a fixed opinion or established conclusion; *niś-śayaṃ jñātum*, to ascertain the certainty; *niś-śayaṃ kṛi*, to decide, come to a determination; cf. *pāpa-n*°, *maṇa-n*°, *eka-n*°); 'removal of fallacy or deception,' N. of a figure in rhetoric; (*eva* or *āt*), ind. certainly. — *Niś-śaya-datta*, *as*, m., N. of a merchant. — *Niś-śaya-rūpa*, *as, ā, am*, having (only) the appearance of certainty, uncertain, wrong.

Niś-śayin, *i, inī, i*, decided, determined, resolved.

Niś-śayaka, *as, ā, am*, who or what ascertains or determines, one who is certain about anything, determining, decisive.

Niś-śita, *as, ā, am*, ascertained, determined, settled, concluded, decided, established, certain, one who has come to a conclusion or formed a fixed opinion; sentenced, pronounced; (*am*), n. certainty, decision, conclusion; (*am*), ind. decidedly, positively; (*ā*), f., N. of a river.

Niś-śiti, *is*, f. ascertainment, fixing, determining, settling.

Niś-śitya, ind. having ascertained, having concluded or decided, having made out for certain, having settled or come to a final decision, feeling assured or convinced.

Niś-śiyamāna, *as, ā, am*, being in the course of ascertainment, being under investigation, being concluded.

निश्चित *niś-śitta*, *as*, m., N. of a Samādhi.

निश्चिन्त *niś-śinta*, *as, ā, am*, unthinking, thoughtless, inconsiderate, void of reflection, careless, unconcerned; [cf. *niś-śintya*.]

निश्चुक्क *niś-śukkaṇa*, *am*, n. (said to be fr. rt. *śuk*), a sort of tooth-powder prepared from sulphate of iron &c. which destroys the tartar but blackens the teeth; (also written *niś-śukvaṇa*.)

निश्चृत् *niś-śrit*, cl. 6. P. -*śritati*, -*śartitum*, Ved. to loosen, untie.

निश्चेतन *niś-śetana*, *as, ā, am*, without consciousness, unconscious, unreasonable.

निश्चेतस् *niś-śetas*, *ās, ās, as*, out of one's mind, not in one's right senses.

निश्चेष्ट *niś-śeṣṭa*, *as, ā, am*, motionless, powerless, helpless; incapable of motion or effort; (*am*), ind. without motion.

Niś-śeṣṭā, f. motionlessness. — *Niś-śeṣṭā-karaṇa*, *as, ā, am*, causing motionlessness; epithet of one of the arrows of the god of love.

निश्चौर *niś-śaura*, *as, ā, am*, free from robbers.

निश्चयन *niś-śyavana*, *as*, m. 'unperishing,' a form of fire; N. of one of the Saptarshis in the second Manv-antara.

निश्चन्दस् *niś-śandas*, *ās, ās, as*, not studying holy writ; *niś-śandaḥ kulam*, a family in which the Vedas are not studied.

निश्चिद्र *niś-śidra*, *as, ā, am*, having no rent or openings, without holes, having no holes, without weak points or defects, having no weak side; unhurt, uninterrupted.

Niś-cheda, *as, ā, am*, indivisible, without division.

निश्रय्य *ni-srathya*, ind. having fastened or harnessed.

निश्रम *ni-srama*, as, m. (fr. rt. *śram* with *nt*), labour bestowed upon anything, continued practice.

निश्रयणी *ni-srayaṇī*, f. (fr. rt. *śri* with *ni*), a ladder, staircase; (also written *niḥ-srayaṇī*, *niḥ-srayaṇī*, q. v.)

Ni-sreṇī, f. a ladder, staircase; (other forms of the word are *ni-sreṇī*, f., *niḥ-sreṇī*, and *niḥ-sreṇī*, q. v.)

निश्रीक *ni-śrika* for *niḥ-śrika*, q. v.

निश्वस *ni-śvas*, cl. 2. P. *-śvasati*, *-śvasitum*, to draw in the breath, inspire; to sigh.

Ni-śvasya, ind. having drawn in the breath, having sighed.

Ni-śvāsa, as, m. inspiration, inhaling, sighing. — **Niśvāsa-praśvāsa**, au, m. du. inspiration and expiration, respiration.

निष् 1. *nish*, euphonically substituted for *nis* before *k*, *kh*, *t*, &c.

निष् 2. *nish* [cf. rt. *niksh*], cl. 1. P. *neshati*, &c., to moisten, sprinkle.

निशङ्ग *ni-shunga*, as, m. (fr. rt. *sanj* with *nt*), clinging to, attachment; union, meeting, association; a quiver; a sword (?).

Ni-shaṅgathi, *is*, *is*, *i*, embracing; (*is*), m. embracing, an embrace [cf. *svaṅi*]; a Bowman; a charioteer; a car; grass; the shoulder. — **Ni-shaṅga-dhi**, *is*, m., Ved. (according to commentators) the sheath of a sword, a scabbard.

Ni-shaṅgin, *i*, *inī*, *i*, having a quiver; (*i*), m. an archer, Bowman; N. of one of the hundred sons of Dhṛita-rāshṭra.

निशञ्ज *ni-shaṅja* in *ku-n°*, q. v.

निषठ *ni-shaṭha*. See *ni-ṣaṭha*, p. 505.

निषद् 1. *ni-shad* (*ni-sad*), cl. 1. 6. P. *-śhīdati*, *-shatam*, to sit down, lie down, recline; to settle down, sink down; to dwell; to be afflicted, suffer pain: Caus. *-shādayati*, *-yitum*, to cause to sit down.

Ni-shaṇṇa, as, *ā*, *am*, seated, sitting, perched, placed in or on, rested, reclined, resting or leaning on, reclining; supported; sunk down, afflicted, distressed; gone to.

Ni-shaṇṇaka, as, *ā*, *am*, sitting, seated; (*am*), n. a seat; a species of pot-herb, *Marsilea Dentata*.

Ni-shaṭṭi, *is*, f., Ved. sitting down idly, remaining inactive or indifferent, indolence.

Ni-shatsan, *us*, *us*, *u*, Ved. sitting fast, firmly settled or fixed.

2. *ni-shad*, *t*, *t*, *t*, Ved. sitting inactive; (*t*), f. sitting, especially near the altar at a sacrificial rite; N. of a kind of composition mentioned with *Upa-nishad* in *Mahā-bh. Śānti-p.* 1613.

Ni-shāda, as, m., N. of an ancient king, (probably a wrong reading for *nishādha*) = *ni-shāda*, a musical note.

Ni-shādana, *am*, n., Ved. sitting down, reclining; dwelling, residing; a seat.

Ni-shadyā, f. a small bed or couch; the hall of a merchant; a market-place.

Ni-shadvāra, as, *ā*, *am*, Ved. seated (near the altar), sitting lazily; (*as*), m. mud, mire (in which one sinks); the god of love; (*i*), f. 'the time of rest, night.

Ni-shāda, as, m., N. of certain wild aboriginal tribes in India not belonging to the Āryan race, and described as hunters, fishermen, robbers, &c.; (according to *Mahā-dhara*) a N. of the Bhīllas (a wild mountain tribe whose progenitor is said by a legend to have sprung from the thigh of Vena); a man of a degraded tribe in general, an outcast (especially the son of a Brāhman by a Sūdra woman); the first of the seven musical notes or more properly the last

or highest of the scale, corresponding to B of our scale; N. of a Kalpa; [cf. *naishāda*, *naishādaka*, *naishādikā*, *naishādī*.] — **Nishāda-karshu**, *us*, m., N. of a district; [cf. *naishāda-karshuka*.] — **Nishāda-val**, n., N. of a musical note, = B of our scale.

Ni-shādita, as, *ā*, *am* (fr. the Caus.), made to sit down; afflicted.

Ni-shādin, *i*, *inī*, *i*, sitting down, lying down, reclining, resting; (*i*), m. an elephant-keeper or driver.

Ni-shīdat, *an*, *anti*, *at*, sitting down, sitting on; settling or sinking down; resting in or on.

Ni-shedivas, *vān*, *dushī*, *val*, seated in or upon, reclined.

निषध *nishadha*, as, m., N. of a mountain or chain of mountains forming one of the principal ranges of the earth, and described as lying immediately south of Ilāvṛita and north of the Himālaya; (*ās*), m. pl., N. of a people and their country governed by Nala; the sovereign of the Nishadhas; N. of a son of Janam-ejaya; of Kuśa the father of Nala; a peculiar position of the closed hand; a musical note [cf. *ni-shāda*]; (*as*, *ā*, *am*), hard, solid; (*ā*), f., N. of Nala's capital, the city of the Nishadhas; N. of a river rising in the Vindhya mountains. — **Nishadha-vaṇsa**, as, m. the race of Nishadha. — **Nishadhādhipa** ('*dha-adh*'), as, m. or **nishadhādhipati** ('*dha-adh*'), *is*, m. or **nishadheśvara** ('*dha-iś*'), as, m. 'lord of Nishadha,' epithet of Nala; [cf. *naishadha*, *naishadhya*.] — **Nishadhāśva** ('*dha-aś*'), as, m., N. of a son of Kuru. — **Nishadhendra-kārya**, *am*, n. 'the poem of the prince of the Nishadhas,' N. of a poem.

निषम् *ni-shamam*, ind. (fr. *ni* + *sama*), see *Pāp. VI.* 2, 121, Schol.

निषर्ग *ni-sharga*, as, m. a various reading for *ni-sharga*, q. v.

निषाद् *ni-shāda*. See 1. *ni-shad*, col. 1.

निषिच् *ni-shiṇ* (*ni-siṇ*), cl. 6. P. A. *-shīṇcati*, *-te*, *-shektum*, to sprinkle, pour upon or into, infuse, instil, irrigate: Caus. *-shecayati*, *-yitum*, to cause to sprinkle or irrigate.

Ni-shikṭa, as, *ā*, *am*, sprinkled upon, poured into, infused, instilled, irrigated. — **Nishikṭa-pā**, *ās*, *as*, *am*, Ved. protecting the infused (semen).

Ni-sheka, as, m. sprinkling, infusion, aspersion; distilling; effusion; seminal infusion, impregnation; the ceremony performed upon impregnation; irrigation; water for washing, (but according to others) seminal impurity; what is poured upon the ground, dirty water, swill.

Ni-shektavya, as, *ā*, *am*, to be sprinkled or poured into, to be watered.

Ni-shecana, *am*, n., Ved. pouring out, sprinkling, watering, irrigation.

Ni-shecitrī, *tā*, *trī*, *trī*, one who sprinkles or pours into, an instiller, infuser.

निषिध *ni-shidh* (*ni-sidh*), cl. 1. P. *-shedhati*, *-shedhitum*, *-shedhitum*, to prohibit, forbid, restrain, keep off, ward off, keep back, prevent, remove: Caus. *-shedhayati*, *-yitum*, to prohibit, keep off.

Ni-shiddha, as, *ā*, *am*, prohibited, forbidden, kept back, restrained, warded off, prevented.

Ni-shiddhi, *is*, f. prohibition, warding off, keeping off, defence.

Ni-sheddhavya, as, *ā*, *am*, to be kept back or obstructed.

Ni-sheddhri, *dhā*, *dhri*, *dhri*, keeping back, obstructing, who or what restrains or prevents or prohibits.

Ni-sheddhra, as, *ā*, *am*, in *a-nisheddhra*, having no impediment or subduer.

Ni-shedha, as, m. warding off, keeping off, hindering, stopping, obstructing, prevention, prohibition; negation, denial; discontinuance, contrariety to or

deviation from rule, exception; N. of several Sāmans.

Ni-shedhaka, as, *ā*, *am*, keeping back, obstructing, preventing, prohibiting, forbidding.

Ni-shedhana, *am*, n. the act of warding off or defending, prevention.

Ni-shedhin, *i*, *inī*, *i*, defending, keeping back; excelling, surpassing.

Ni-shedhya, as, *ā*, *am*, to be kept back or prohibited or hindered.

निषिध *ni-shidha*, *ās*, m. pl., N. of a people; (various reading for *nishadha*; cf. *naishidha*.)

निषूद् *ni-shūd* (*ni-sūd*), Caus. *-shūdayati*, *-yitum*, to kill, slay.

Ni-shūdana, *am*, n. killing, slaughter; [cf. *ni-sūdana*.]

निषेव *ni-shev* (*ni-sev*), cl. 1. A. *-shevate*, *-shevitum*, to wait upon, serve, attend, follow; attach or devote one's self to; to honour, worship, adore; to pursue, practise, perform, observe, cultivate; to frequent, inhabit, visit; to enjoy; to employ.

Ni-sheva, as, *ā*, *am*, practising, exercising, following, devoted to [cf. *hri-n°*]; (*ā*), f. exercising, practice, service; worship, adoration.

Ni-shevaka, as, *ā*, *am*, practising, following, devoted to; frequenting, inhabiting; enjoying.

Ni-shevaṇa, *am*, n. waiting on, serving, service, attaching one's self to, worshipping, worship, adoration; practice, performance, adherence to; living in, inhabiting, enjoying, using, use, familiarity with.

Ni-shevaṇiya, as, *ā*, *am*, to be served or attended to, to be visited or observed; to be obeyed.

Ni-sheṇita, as, *ā*, *am*, visited, frequented; observed, practised; served, honoured, obeyed.

Ni-sheṇitavya, as, *ā*, *am*, to be practised or observed; to be used or enjoyed; (also read *ni-sevitavya*.)

Ni-sheṇitrī, *tā*, *trī*, *trī*, one who attaches or devotes himself to anything, an observer, practiser, cultivator, &c.

Ni-shevin, *i*, *inī*, *i*, practising, observing, enjoying.

Ni-sheṇya, as, *ā*, *am*, to be observed, to be honoured, to be visited or frequented; to be enjoyed.

निष्क *nishk* (probably a Nominal verb artificially formed fr. *nishka* below), cl. 10. A. *nishkayate*, &c., to measure, weigh.

Nishka, as, *am*, m. n. (said to be fr. rt. *sad* with preposition *ni* and affix *ka*), a golden ornament for the neck or breast; a golden ornament of a certain weight, used as money; a weight of gold varying in value at different times, = 1 Dīnāra of 32 small or 16 large Retti, = 1 Karsha or Su-varṇa of 16 Māshas, = 1 Pāla of 4 or 5 Su-varṇas, = 1 larger Pāla or Dīnāra variously reckoned at 108 or 150 Su-varṇas, = 4 Māshas, = 16 Drammas; a weight of silver of 4 Su-varṇas; gold in general, a golden vessel; (*as*), m. a Cāṇḍāla; (*ā*), f. a measure of length; [cf. *naishkika*, *naishkasatika*, *naishka-sahasrtika*.] — **Nishka-kaṇṭha**, as, *i*, *am*, wearing a golden ornament round the neck; (*am*), n. a golden ornament of the neck. — **Nishka-grīva**, as, *ā*, *am*, Ved. wearing a gold ornament round the neck.

Nishkin, *i*, *inī*, *i*, Ved. having an ornament round the neck.

निष्कराटक *nish-kaṇṭaka*, as, *ā*, *am*, = *a-kaṇṭaka*, thornless, free from thorns or enemies; free from danger or trouble.

निष्कराट *nish-kaṇṭha*, as, m. a species of tree, *Capparis Trifoliata*.

निष्कनिष्ठ *nish-kanishṭha*, as, *ā*, *am*, or *nishkanishṭhaka*, as, *ā*, *am*, having the little finger stretched out.

निष्कन्द *nish-kanda*, as, ā, am, without edible or esculent roots, having no bulbous roots.

निष्कपट *nish-kapaṭa*, as, ā, am, guileless, free from deceit or fraud.

निष्कम्प *nish-kampa*, as, ā, am, not shaking, not tremulous, motionless, immovable. — *Nishkam-pu-tā*, f. motionlessness, immovableness.

निष्कम्भ *ni-shkambha* in *vajra-nishkambha*, as, m., N. of one of the sons of Garuḍa.

Ni-shkambhu, us, m., N. of a particular divine being (= Viśva).

निष्करुण *nish-karuṇa*, as, ā, am, pitiless, unmerciful, merciless, cruel. — *Nishkaruṇi-kṛita*, as, ā, am, rendered pitiless, made or become heartless or cruel.

निष्करुप *nish-karuṣa*, as, ā, am, not dirty, free from dirt.

निष्कर्तृ *nish-kartri*, tā, m., Ved. = *ish-kartri*, p. 143, col. 1.

निष्कर्मेन् *nish-karman*, ā, ā, a, inactive; exempt from or neglecting religious or worldly acts, &c.

निष्कर्ष *nish-karsha*, &c. See under *nish-kṛish*, col. 3.

निष्कल *nish-kala*, as, ā, am, without parts, undivided, indivisible; waned, diminished, decayed; impotent, seedless, barren; maimed, infirm; (as), n. a receptacle; pudendum muliebre; N. of Brahmā; a fancied personification of Brahmā for religious ceremonies; (ā or ī), f. an elderly woman past childbearing or in whom menstruation has ceased. — *Nishkala-tra*, am, n. undividedness, indivisibility, the state of the absolute Brahma.

निष्कलङ्क *nish-kalanka*, as, ā, am, stainless, spotless, sinless, immaculate, unblemished. — *Nishkalanka-tirtha*, am, n., N. of a sacred bathing-place.

निष्कल्मष *nish-kalmasha*, as, ā, am, spotless, sinless. — *Nishkalmashī-bhūta*, as, ā, am, become spotless or sinless.

निष्काय *nish-kashāya*, as, ā, am, free from dirt or impure passions; (as), m., N. of the thirteenth Arhat of the future Ut-sarpiṇī.

निष्कस *nish-kas* (*nis-kas*); sometimes incorrectly spelt *nish-kas*), Caus. -*kāsayati*, -*yitum*, to drive out, expel, turn out.

Nish-kāsa, as, m. exit, egress; a portico, veranda, (wrongly spelt *nish-kāsa*); the day-break; waning, disappearance; (also a wrong reading for *nish-kāsha*, q. v.)

Nish-kāsita, as, ā, am, expelled, dismissed, turned out; gone forth or out, issued; placed, deposited; placed over, appointed, stationed; reviled, reproached; opened out, blown, expanded.

Nish-kāsin, ī, inī, ī, who or what expels; (inī), f. a female slave not restrained by her master.

निष्काम *nish-kāma*, as, ā, am, desireless, free from wish or desire, disinterested, selfish; (am), ind. without wish or desire; unwillingly. — *Nishkāma-cārin*, ī, inī, ī, acting disinterestedly or without desire, unselfish in one's conduct.

निष्कारण *nish-kāraṇa*, as, ā, am, causeless, needless, unnecessary; free from motive, disinterested, groundless, without a reason, not proceeding from any cause; (am), ind. without any special motive, without a reason, causelessly, without any secondary view; [cf. *nī-kāraṇa*.] — *Nishkāraṇa-vairin*, ī, inī, ī, groundlessly hostile.

निष्कारुष *nish-karuṣa*, as, ā, am, of a noble race, not degraded (?).

निष्कालक *nish-kālaka*, as, m. a penitent shaven and smeared with ghee or clarified butter.

निष्कालन *nish-kālana*, as, m. (fr. *kal* with *nis*), driving away (cattle).

निष्कालिक *nish-kālīka*, as, ā, am, one who has no more time (to live), one whose time is over or whose term of life is elapsed; (am), ind. without delay.

निष्काश *nish-kāśa*, as, m. issue, egress; a portico, veranda; [cf. *nish-kāsa*.]

Nish-kāśita, as, ā, am. See *nish-kāśita*, col. 1.

निष्काप *nish-kāsha*, as, m. (fr. rt. *kash* with *nis*), Ved. the scrapings from a caldron or pan; (also written *nish-kāsa*.)

निष्किञ्चन *nish-kiñcana*, as, ā, am, having nothing, very poor. — *Nishkiñcana-tra*, am, n. poverty, indigence.

निष्किरीय *nish-kirīya*, ās, m. pl. (fr. *nish-kira*, which is fr. rt. *ī*. *kṛī* with *nis*), N. of a race.

निष्किल्बिष *nish-kilvisha*, as, ā, am, sinless, faultless; [cf. *nī-kilbisha*.]

निष्कुट *nish-kuṭa*, as, m. a pleasure-grove near a house, (in this sense also am, n.); a field; the hollow of a tree [cf. *nish-kuha*]; a door; the female apartments, Zenana; N. of a country (?); (am), n., N. of a hole of a peculiar form in the frame of a bedstead; (also read *nish-kuha*.)

Nish-kuṭi, is, ī, f. large cardamoms; [cf. *nish-truṭi*.]

Nishkuṭikā, f., N. of one of the Mātṛis attending on Siva.

निष्कुतूहल *nish-kutūhala*, as, ā, am, having no curiosity, incurious.

निष्कुम्भ *nish-kumbha*, as, m. = *nī-kumbha*, Croton Polyandrum; (ā), f., N. of the mother of the Magas.

निष्कुल *nish-kula*, as, ā, am, having no family or kindred, left alone in the world; *nish-kulaṃ kri*, to make (any one) without family, cut off entirely, exterminate. — *Nishkula-tā*, f. loss of family, dying out, perishing. — *Nishkulā-kṛi* or *nishkuli-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to exterminate one's family; to strip off the husk, to husk, shell. — *Nishkulā-kṛitya*, ind. having stripped off the husk; (also read *nishkulā-kṛitya*). — *Nishkuli-kṛitya*, ind. having husked or shelled; (also read *nishkuli-kṛitya*.)

Nish-kulina, as, ā, am, of low family, plebeian.

निष्कुष *nish-kush* (*nis-kush*), cl. 9. P. -*kushyati*, -*koshitum* and -*koshūm*, to pull off or out, strip off, tear off or out, extract; to injure or hurt by tearing; to husk, shell.

Nish-kushita, as, ā, am, torn off, stripped off, extracted, forced or drawn out, torn, lacerated; expelled; (as), m., N. of a Marut; (also read *nish-karshin*.)

Nish-kosha, as, m. tearing out, stripping off the husk, shelling.

Nish-koshana, am, n. tearing off or out, stripping off, drawing out, extracting, extirpating; taking away, husking, shelling.

Nish-koshanaka, as, ā, am, fit for picking, used as a picker, serving for a tooth-pick.

Nish-koshitarya, as, ā, am, to be stripped off or extracted, to be forced or drawn out; to be taken away; to be expelled.

निष्कुह *nish-kuha*, as, m. = *nish-kuṭa*, the hollow of a tree.

निष्कूज *nish-kūja*, as, ā, am, noiseless, soundless.

निष्कूट *nish-kūṭa*, as, ā, am, free from deceit or fraud, guileless.

निष्कृ *nish-kṛi* (*nis-kṛi*), cl. 8. P. A. -*ka-*

roti, -*kurute*, -*kartum*, to bring out, extract (Ved.); to take away, do away, remove, expel, exclude, drive away; to break in pieces, destroy; to prepare, equip, arrange, accomplish, finish; to absolve, acquit; to restore, cure.

Nish-kāraṇa, am, n. removing, taking away, doing away; killing, slaughtering.

Nish-kṛita, as, ā, am, done away, taken away, removed, expelled; absolved, pardoned, acquitted; disregarded; (am), n. expiation, atonement; a fixed place, place of rendezvous.

Nish-kṛiti, is, f. expiation, atonement; absolution, pardon; acquaintance, compensation, discharge of a debt or obligation; removal, doing away; restoration, cure; escaping from, avoiding; disregarding, neglecting; (Nishkṛiti personified is a sister of Lobha and daughter of Dambha by Māyā); bad conduct, roguery, (various reading for *nī-kṛiti*); (is), m. a form of Agni.

निष्कृत् *nish-kṛit* (*nis-kṛit*), cl. 6. P. -*kṛintati*, -*kartitum*, to cut off, to cut out; to divide, separate; to cut through, hew asunder, massacre; to loosen.

निष्कृप *nish-kṛipa*, as, ā, am, pitiless, merciless, cruel.

निष्कृष *nish-kṛish* (*nis-kṛish*), cl. 1. P. -*karshati*, -*karshṭum* and -*krashtum*, to draw out, extract; to tear out, tear in pieces, rend asunder; Caus. -*karshayati*, -*yitum*, to tear in pieces, destroy, annihilate.

Nish-karsha, as, m. drawing out, extracting; the essence of anything, chief point, main point; measuring; certainty, ascertainment; (āt), ind. succinctly.

Nish-karshaṇa, am, n. drawing out, extracting; pulling off, drawing off, taking off; deducting.

Nish-karshin, ī, m., N. of one of the Maruts.

Nish-kṛishṭa, as, ā, am, drawn forth, pulled out, extracted.

निष्केवल *nish-kevala*, as, ā, am, belonging exclusively.

Nish-kevalya, as, ā, am, belonging exclusively; N. of a particular Uktha (q. v.) connected with the midday oblation and belonging to Indra exclusively.

Nishkaivalya, as, ā, am, mere, pure, absolute.

निष्कौरव *nish-kaurava*, as, ā, am, deprived of or freed from the Kauravas.

निष्कौशाम्बि *nish-kauśāmbi*, is, is, ī, one who has left Kauśāmbi.

निष्क्रम *nish-kram* (*nis-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum* or -*krāmītum*, to go out, come forth, go from home, depart; to make an exit from the stage; Caus. -*krāmayati*, -*yitum*, to cause to go out or depart, to drive out, expel, to deliver.

Nish-krama, as, m. going out, coming forth; departing from (with abl.); exit; degradation, loss of caste, inferiority of tribe, family, &c.; any intellectual faculty (as intelligence, attention, comprehension, &c.).

Nish-kramaṇa, am, n. going forth or out; taking a child for the first time out of the house in the fourth month after birth to see the sun, (considered as an essential ceremony, Manu II. 34.)

Nish-kramaṇikā, f. the ceremony of taking a child out of the house for the first time in its fourth month to see the sun.

Nish-kramaṇita, as, ā, am, a child taken out for the first time in the fourth month after birth.

Nish-kramya, ind. having gone out, going forth.

Nish-krānta, as, ā, am, gone out, departed, come forth; (in dramatic language) exit, exeunt.

निष्क्रय *nish-kraya*. See *nish-kṛi*, p. 508.

निष्क्रिय *nish-kriya*, as, ā, am, inactive; abstaining from ceremonial rites, not performing religious ceremonies; (am), n. a term for Brahma or the Supreme Spirit. — *Nishkriya-tā*, f. inactivity,

idleness, negligence. — *Nishkriyātma-tā* (*ya-āt*), f. non-performance of appointed acts, habitual neglect of prescribed duties, inactivity, laziness, idleness.

निष्क्री *nish-kri* (*nis-kri*), cl. 9. P. A. -*kri-ñāti*, -*ñite*, -*kretum*, P. to buy off, to redeem or ransom from (with abl.); A. to redeem or ransom one's self.

Nish-kraya, as, m. redemption, ransom; reward; price, hire, wages; acquittance.

Nish-krayana, as, i, am, redeeming, ransoming; (am), n. redemption, ransom.

Nish-kriti, is, f., Ved. redeeming, redemption.

निष्क्रोध *nish-krodha*, as, ā, am, free from wrath, not angry, not angry with (with gen.).

निष्केश *nish-kleśa*, as, ā, am, (with Buddhists) free from (ten) moral faults. — *Nishkleśa-leśa*, as, ā, am, not suffering the least pain, quite happy.

निष्कष *nish-kvath* (*nis-kvath*), Caus. -*kvā-thayati*, -*ñitum*, to boil down, thicken by boiling. *Nish-kvātha*, as, m. a decoction, broth, soup.

निष्खन् *nish-khan* (*nis-khan*), cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig out.

निष्खिदम् *nish-khidam*, Ved. probably for *nī-khidam*, an inf. form of *nī-khid*.

निष्कृन् *nish-ṭakvan*, ā, ari, a (fr. rt. *tak* with *nis*), Ved. escaping (?).

निष्प *nish-ṭap* (*nis-ṭap*), cl. 1. P. -*ṭapati*, -*ṭaptum*, to singe, scorch; to heat thoroughly, anneal, to purify by heat, free from impurities; to roast; to fry; to toast.

Nish-ṭapana, am, n. burning.

Nish-ṭapta, as, ā, am, burnished, made bright; well cooked, well dressed or done.

निष्कर्ष *nish-tarkya*, as, ā, am (fr. rt. *tark* with *nis*), Ved. to be opened by unscrewing, to be loosened by untwisting.

निष्कैश्य *nishṭa-vaiśya*, as, m., N. of a man.

निष्पानक *ni-shṭānaka*, as, m. (fr. rt. *stan* with *ni*=*nis*), roar, murmur, murmuring, rustling; (as, ā, am), speaking loud; causing to cry.

निष्पिग्री *nishṭigri*, f., Ved., N. of the mother of Indra.

निष्पृ *nish-ṭur*, ūr, ūr, ūr (fr. rt. *ṭrī* with *nis*), Ved. one who has no conqueror, unconquered; (Sāy.) an overcomer of enemies.

निष्प *nishṭya*, as, ā, am (fr. *nis*), Ved. external, foreign, strange; exotic, coming from abroad; (as), n. a man of one of the outcast or barbarous tribes, a Cāṇḍāla, a Mleccha; (ā), f. a particular Nakshatra also called Svāti.

निष् *ni-shṭha*, as, ā, am (fr. rt. *sthā* with *ni* or in some senses with *uis*), staying or being in or on, situated on, grounded on; depending on, resting on, referring to, relating to; intent on, devoted to, attached to, practising; versed in, skilled in; believing in; (1. *ni-shṭhā*), f. position, condition, state, stand-point, basis, foundation; devotion or attachment to, uniform practice or profession; excelling in, conversancy with, skill, eminence, excellence, perfection; believing in, faith; conclusion, end, termination, (sometimes at the end of adj. comp., e.g. *apobhrāṇṭa-nishṭha*, as, ā, am, ending in a fall); the end or catastrophe of a drama, conclusion of a fable, accomplishment, completion; culminating point; disappearance, destruction, death, fixed time of life; fixed or certain knowledge, ascertainment, certainty; a technical term for the past participle affixes *ta* and *tuva* (or with their indicatory letters *ka* and *kaeva*); asking, begging; suffering, trouble, distress, anxiety. — *Nishṭha-gata*, as, ā, am,

gone to perfection, attaining perfection, (a term applied to a class of Buddhist deities.) — *Nishṭhānta* (*ṭhā-ān*), as, m. end, conclusion. — *Nishṭhā-va*, ān, atī, at, possessed of complete knowledge, perfect, complete, consummate, fulfilling all religious duties.

2. *ni-shṭhā*, ās, ās, am (*ni* for *nis*), Ved. excelling, eminent, leading; staying or being in (= *ni-shṭha*); (ās), m. a leader, guide; (Sāy.) station, position.

Ni-shṭhāna, am, n. sauce, condiment.

Nishṭhānaka, as, m., N. of a Nāga.

Ni-shṭhāva, as, ā, am (*ni* for *nis*), Ved. concluding, deciding.

Ni-shṭhita, as, ā, am (*ni* may be for *nis*), staying in, being in or on; engaged in, attached to, devoted to; versed in, skilled in, conversant with; firm, fixed; certain, ascertained.

निष्पृ *ni-shṭhiv* or -*shṭhiv*, cl. 1. and 4. P. -*shṭhivati*, -*shṭhivati*, -*shṭhivritum*, to spit, spit out, eject from the mouth.

Ni-shṭhiva, as, am, m. n. spitting, spitting out.

Ni-shṭhivana or *ni-shṭhivita*, am, n. spitting, spitting out, ejecting anything from the mouth.

— *Nishṭhivana-sarāva*, as, am, m. n. a spitting-box, spitoon.

Ni-shṭheva, as, ā, am, m. f. n. or *nishṭhevana*, am, n. spitting, spitting out, ejecting anything from the mouth.

Ni-shṭhyāta, as, ā, am, spit out, ejected from the mouth, cast or thrown out; uttered; directed, despatched (?).

Ni-shṭhyati, is, f. spitting, spitting out; (less correctly written *ni-shṭhūti*.)

निष्पृ *ni-shṭhura*, as, ā, am (said to be fr. rt. *sthā*), hard, rough, rugged; harsh, coarse, gruff, cruel, severe, austere; contemptuous (as speech). — *Nishṭhura-tā*, f. or *nishṭhura-tva*, am, n. harshness of speech, coarseness, reviling, abuse.

Nishṭhuraka, as, m., N. of a man.

Nishṭhurika, as, m., N. of a Nāga.

Nishṭhūrīn, ī, īnī, ī, rough, coarse; [cf. *sthūrīn*, *sthūla*.]

निष्पृति *ni-shṭhyūti*. See above.

निष्प *ni-shṭa*, as, ā, am (fr. rt. *snā* with *ni*), clever, skilful, experienced; [cf. *ni-shṭa*, *nadi-shṭa*.]

Ni-shṭāta, as, ā, am, deeply versed in, skilful, clever, conversant, learned; perfect, superior; (in law) agreed upon.

निष्पक *nish-pakva*, as, ā, am (fr. rt. *paḍ* with *nis*), decocted, infused, boiled.

निष्पक *nish-pauka*, as, ā, am, free from mud or filth, pure.

निष्पत *nish-pat*, cl. 1. P. -*patati*, -*patitum*, to fly out of (with abl.), rush out, jump out, hasten out, come forth, issue, depart; to fall out; to fly away; to spring from: Caus. -*pātayati*, &c., to cause to fall out or fly out; to ruin; to destroy.

Nish-patat, am, antī, at, issuing, going forth or out.

Nish-pataua, am, n. going quickly forth, rushing out; issuing quickly.

Nish-patishya, us, us, u, rushing or running out, hastening out.

निष्पातक *nish-pātaka*, as, ā, am, having no flag or banner. — *Nishpātaka-dhrajā*, as, m. a flag-staff without a banner.

निष्पतिमुता *nish-pati-sutā*, f. having no husband and no sons.

निष्पति *nish-patti*. See 2. *nish-pad*, col. 3.

निष्पत्र *nish-pattra*, as, ā, am, having no leaves, leafless; without feathers, unfeathered; [cf. *a-nishpattraui*]; (as, am), m. n. (?), the clove tree.

Nish-patraka, as, ā, am, leafless; (*ikā*), f. the plant *Capparis Aphylla* (see *karina*).

Nish-patraya, Nom. P. -*patrayati*, &c., to deprive of leaves, make leafless.

Nishpatrā-kri, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to pierce with an arrow so that the feathers come through on the other side. — *Nishpatrā-kriti*, is, f. causing excessive bodily pain.

निष्पद् 1. *nish-pad* or *nishpād*, -*pāt*, -*padī*, -*pāt*, footless, having no feet.

Nish-pada, as, ā, am, having no feet. — *Nish-pada-yāna*, am, n. a vehicle moving without feet (as a ship &c.).

निष्पद् 2. *nish-pad*, cl. 4. A. -*padyate*, -*pattum*, to come forth from, issue, spring from, spring up, arise, be produced, be accomplished, be brought about or effected; to be prepared; to become ripe, ripen: Caus. -*pādayati*, -*ñitum*, to produce, bring about, accomplish, effect, perform; to make ripe, cause to ripen.

Nish-patti, is, f. going forth or out, birth, production; completion, conclusion, termination, consummation.

3. *nish-pad*, t, f., Ved. excrement; (according to Sāy. = *nir-gacchat*.)

Nish-panna, as, ā, am, gone forth or out, sprung up, arisen, born, descended, produced, brought about, effected, completed, concluded, accomplished, done, finished, ready.

Nish-pādaka, as, ikā, am, performing, accomplishing, effective. — *Nishpādaka-tva*, am, n. effectiveness, power of achieving.

Nish-pādana, am, n. doing, effecting, accomplishing; concluding; producing, causing, engineering.

Nish-pālita, as, ā, am, done, effected, made, produced, prepared, achieved.

Nish-pāya or *nish-pādāniya* or *nish-pādī-tavya*, as, ā, am, to be effected or accomplished, capable of being performed, achievable.

Nish-pāyamāna, as, ā, am, being effected or done, being in the course of accomplishment or completion.

निष्पन्द *ni-shpanda*, as, ā, am (*ni* for *nis* + *spanda*), motionless, immovable.

निष्पराक्रम *nish-parākrama*, as, ā, am, destitute of power or prowess, powerless, weak.

निष्परिकर *nish-parikara*, as, ā, am, without preparations.

निष्परिग्रह *nish-parigraha*, as, ā, am, without property, having no property; (as), m. an ascetic without family or dependants.

निष्परिच्छद *nish-pariśchada*, as, ā, am, having no retinue or train, without a court.

निष्परिदाह *nish-paridāha*, as, ā, am, not liable to be burnt, incombustible.

निष्परीक्ष *nish-parīksha*, as, ā, am, not examining or testing accurately.

निष्परीहार *nish-parihāra*, as, ā, am, not avoiding; not observing caution; (am), ind. not so as to avoid.

निष्पर्यन्त *nish-paryanta*, as, ā, am, having no limits, boundless, unbounded.

निष्पवण *nish-pavaṇa*. See *nish-pū*, p. 509.

निष्पा 1. *nish-pā* (*nis-pā*, see rt. 1. *pā*), cl. 1. 2. P. -*pibati* or -*pivati*, -*pāti*, -*pātum*, Ved. to drink out, drink up, drink from (with abl.), to empty by drinking, exhaust.

Nish-pāna, am, n. drinking out, drinking up.

Nish-pāta, as, ā, am, drunk up, dried up, sucked up, exhausted.

निष्पा 2. *nish-pā* (*nis-pā*, see rt. 3. *pā*), cl. 2. P. -*pāti*, -*pātum*, to defend from (with abl.).

निष्पादक nish-pādaka, &c. See under 2. *nish-pād*, p. 508, col. 3.

निष्पाप nish-pāpa, as, ā, am, free from in, sinless, guiltless.

निष्पार nish-pāra, as, ā, am, without boundaries, boundless, unlimited.

निष्पालक nish-pālaka, as, ā, am, without protector or guardian, unprotected.

निष्पिण् nish-piṣ (nis-piṣ), cl. 6. P. A. *piṣati*, -te, -peṣitum, Ved. to tear the flesh of an animal from the skin.

निष्पिष nish-piṣh (nis-piṣh), cl. 7. P. *-piṣhāti*, -peṣhā, to grind, crush, pound, bruise, triturate; to rub, rub the hands; to gnash the teeth: Caus. *-peṣhayati*, -yitum, to destroy.

Nish-piṣhā, as, ā, am, ground, pounded, pulverized, bruised, crushed, reduced to dust or powder; beaten, oppressed.

Nish-pesha, as, m. or *nish-peshāya*, am, n. rubbing together, grinding, pulverizing, bruising; striking, clashing, hitting or throwing against; the noise or sound produced by striking or clashing; [cf. *naiṣhpeṣhika*.]

निष्पीड nish-pīḍa, as, ā, am, pressed out? (probably incorrect for *nish-pīta*), sucked out.

निष्पीत nish-pīta. See 1. *nish-pā*, p. 508.

निष्पुङ्गल nish-puṅgala or nish-puṅgala, as, ā, am, without personality (?); [cf. *puṅgala*, *puṅgala*.]

निष्पुत्र nish-putra, as, ā, am, sonless, childless.

निष्पुराण nish-purāṇa, as, ā, am, not existing before, new.

निष्पुरुष nish-purusha, as, ā, am, deprived of men, without males, unpeopled, desolate; not having produced male children; not male, feminine, neuter; (as), m. a eunuch or impotent man; a coward; [cf. *naiṣhpurushya*.]

निष्पुलाक nish-pulāka, as, ā, am, free from chaff or rather from bad or useless grain; (as), m., N. of the fourteenth Arhat of the future Utsarpiṇī. — *Nishpulākī-kṛita*, as, ā, am, freed from chaff.

निष्पू nish-pū (nis-pū), cl. 9. P. A. *-punāti*, *-punīte*, *-paritum*, to cleanse, purify; to winnow, fan. *Nish-paṇa*, am, n. winnowing, fanning.

Nish-pāva, as, m. fanning, winnowing, cleaning com, &c.; the wind caused by the winnowing sieve or basket; wind, air; straw, chaff (?) = *kaḍāngaka* or *kaḍānga*; a legume, a pod; a species of pulse, Phaseolus Radiatus; Dolichos Sinenis; a similar kind, = *rāja-māsha*, = *valla*, = *sitaśimbika*, = *śimbikā*, = *śeeta-simbī*, = *bola*, = *śimī*, i. e. *śimbī*; (ī or is), f. a species of pulse, commonly *vāḍā*, of which there are two kinds, a green and a white one; (as, ā, am), indubitable, certain.

Nish-pāvaka, as, m. a species of pulse, = *valla* or *śeeta-simbī*; (ikā), f., cf. *nakha-n°*, *vṛitta-n°*.

Nish-pāvata, an adj. formed fr. *nish-pāva*, Pāṇini V. 2, 97.

निष्पृ nish-pṛi or nish-pri (nis-pṛi), cl. 3. 9. P. *-piparti*, *-priṇāti*, *-paritum* or *-paritum*, to bring out, help out, extricate; to fill: Caus. *-pārayati*, -yitum, to lead or bring out, help out, extricate. *Nish-pūrta*, as, ā, am, poured out; filled.

निष्पौरुष nish-paurusha, as, ā, am, devoid of manhood, unmanly; (also written *nih-paurusha*.)

निष्प्रकम्प nish-prakampa, as, ā, am, immovable, motionless; (as), m., N. of one of the Saptarshis in the thirteenth Manv-antara.

निष्प्रकारक nish-prakāraka, as, ā, am, without distinction of species or kind, without specification.

निष्प्रकाश nish-prakāśa, as, ā, am, not transparent, not clear, lightless, dark.

निष्प्रचार nish-pracāra, as, ā, am, not going or moving away, remaining in one's place; concentrated or fixed upon one point (as mind).

निष्प्रणय nish-praṇaya, as, ā, am, without affection, cold.

निष्प्रताप nish-pratāpa, as, ā, am, void of dignity, mean, base.

निष्प्रतिकार nish-pratikāra. See *nish-pratikāra* below.

निष्प्रतिक्रिय nish-pratikriya, as, ā, am, incurable, irremediable, what cannot be remedied.

निष्प्रतिग्रह nish-pratigraha, as, ā, am, not accepting gifts. — *Nishpratigraha-tā*, f. the state of not accepting gifts, not taking presents.

निष्प्रतिघ nish-pratigha, as, ā, am, not impeded by obstacles, unhindered, unimpeded.

निष्प्रतिद्वन्द्व nish-pratidvandva, as, ā, am, without adversaries or enemies, unopposed; having no match, matchless, unequalled.

निष्प्रतिपक्ष nish-pratipaksha, as, ā, am, having no adversary, without an opponent. — *Nishpratipaksha-tā*, f. the state of having no adversary.

निष्प्रतिभ nish-pratibha, as, ā, am, having no splendor, deprived of splendor; stupid, frigid, dull, apathetic, ignorant.

निष्प्रतिभान nish-pratibhāna, as, ā, am, not bold, cowardly, pusillanimous.

निष्प्रतीकार nish-pratikāra, as, ā, am, without obstacles, unobstructed, uninterrupted; (am), ind. unobstructedly, uninterruptedly.

निष्प्रतीप nish-pratipa, as, ā, am, not turned backwards, directed forwards, looking straight-forwards; *nishpratipam darśanam*, an untroubled or unconcerned look.

निष्प्रत्युह nish-pratyūha, as, ā, am, unobstructed, unimpeded, irremediable; (am), ind. without hindrance or obstacle, freely.

निष्प्रधान nish-pradhāna, as, ā, am, deprived of a chief, destitute of leaders.

निष्प्रपञ्च nish-prapañca, as, ā, am, without extension or diffusion; without deceit, pure, honest. — *Nishprapañcātman* (°cā-āt°), ā, m. an epithet of Śiva.

निष्प्रपतन nish-prapatana in *dur-n°*, q. v.

निष्प्रभ nish-prabha, as, ā, am, deprived of light or radiance, lustreless; gloomy, dark, obscure; (as), m., N. of a Dānava. — *Nishprabha-tā*, f. or *nishprabha-tva*, am, n. obscurity, gloominess, darkness.

निष्प्रभाव nish-prabhāva, as, ā, am, powerless. — *Nishprabhāva-tā*, f. or *nishprabhāva-tva*, am, n. powerlessness.

निष्प्रमाणक nish-pramāṇaka, as, ikā, am, wanting authority, without authority.

निष्प्रयत्न nish-prayatna, as, ā, am, abstaining from exertion or effort, inactive, inert.

निष्प्रयोजन nish-prayojana, as, ā, am, without motives, not influenced by any motive; causeless, groundless, reasonless; useless, without an object; needless, unnecessary, uncalled for; (am), ind. causelessly, unnecessarily, without reason; (also

written *nih-prayojana*.) — *Nishprayojana-tā*, f. or *nishprayojana-tva*, am, n. uselessness.

निष्प्रवण nish-pravaṇi, is, is, ī, or *nish-pravāṇi*, is, is, ī, or *nish-pravāṇa*, as, ī, am, fresh from the loom, quite new and unbleached (as cloth or linen).

निष्प्राण nish-prāṇa, as, ā, am, one whose breath has departed, breathless, lifeless, dead, quite exhausted. — *Nishprāṇa-tā*, f. lifelessness.

निष्प्रिती nish-pṛitī, is, is, ī, joyless, feeling no pleasure.

निष्प्राव nish-plāva in *kaṭu-n°*, incorrectly for *nish-pāva* under *nish-pū*, col. 1.

निष्फल nish-phala, as, ā, am, bearing no fruit, fruitless, unfruitful, barren, useless, unprofitable, vain; meaningless; unproductive, seedless, impotent; (ā or ī), f. a woman past childbearing or in whom menstruation has ceased, (also read *nishkalā*); (ā), f. a species of Momordica. — *Nishphala-tva*, am, n. unfruitfulness, unproductiveness. — *Nishphalī-kṛitya*, ind. having made unfruitful.

Nish-phalaya, Nom. P. *nishphalayati*, &c., to make unfruitful, to render fruitless.

निष्फेन nish-phena, as, ā, am, foamless, without foam; (also written *nih-phena*.)

निष्शयन्द ni-shyanda, ni-shyandin. See *ni-syanda*, ni-syandin, p. 510, col. 3.

निष्पूत ni-shyūta, as, ā, am (fr. rt. *siv* with *ni*), sewn on.

निष्शपिन् nishshapin, ī, iṇi, ī (according to the Nirukta fr. *nis* + *sapa* = *pasa*), Ved. libidinous, lustful.

निष्शह nish-shah or nish-shāh, t, t, t, Ved. overpowering, expelling; (Sāy. = *nihśārayitṛ*.)

निस् nis, ind. (as a preposition or prefix to verbs and their derivative nouns, expressing) out, forth, outward, out of, out from, away, away from; (*nis* is used as an independent and separable adverb in Atharva-veda VI. 18, 3; VII. 115, 3; XVI. 2, 1.) *Nis* is also prefixed to nouns, not immediately connected with verbs, in the sense 'out of', 'away from' [cf. *nir-vana*], but more commonly in the sense of a privative or negative adverb = 3. a, 'no', 'not', 'without.' In this latter signification it may form either negative substantives (e. g. fr. *artha*, advantage, *nir-artha*, disadvantage) or more frequently adjectives (e. g. fr. *mala*, a stain, *nir-mala*, stainless). *Nis* is liable to be euphonicly changed to *nir*, *nih*, *niś*, *nish* or *nī* [cf. *nī-rasa*, &c.] according to the letter which follows it.

निसङ्कक्ष ni-sankaksha. See *nih-sankaksha*.

निसञ्ज्ञ ni-sañjña for *nih-sañjña*, q. v.

निसम्पात ni-sampāta, as, m. midnight; (also *nih-sampāta*.)

निसर ni-sara, as, m., Ved. (according to Mahī-dhara) a noun of agency fr. rt. *sri* with *ni*.

निसर्ग ni-sarga. See under *ni-sṛj*, p. 510.

निसर्प ni-sarpa, as, m. (fr. rt. *sṛip* with *ni*). See *naisarpa*, p. 518, col. 2.

निसिन्धु ni-sindhu, us, or *nisindhuka*, as, m. a species of shrub, Vitex Negundo (= *nirgundī*); [cf. *sindhu*, *sindhuka*, *sindhu-vāra*.]

निसुन्द ni-sunda, as, m., N. of an Asura slain by Kṛishṇa; [cf. *sunda*, *upa-sunda*.]

निसुम्भ ni-sumbha. See *ni-śumbha*, p. 505.

निसुसूष ni-susūsh, ūs, ūs, ūs (fr. the Desid. of rt. *su* with *ni*). See Pāṇini VIII. 3, 117, and cf. *abhi-susūsh*.

निसूदक *ni-sūdaka*, as, ā, am (fr. rt. *sūd* with *ni*), one who kills, a killer, destroyer.

Ni-sūdaka, as, ā, am, killing, destroying, a destroyer, (at the end of a comp.); (am), n. killing, destroying, slaughter; (often incorrectly *ni-shūdaka*.)

निम् *ni-spi*, cl. 1. P. -*sarati*, -*sartum*, to go forth, (apparently only occurring in the derivative below.)

Ni-srita, as, ā, am, = *niḥ-srita*, q. v., gone forth, gone away, disappeared; (ā), f. the plant *Iponoea Turpethum* (= *tri-eritā*); N. of a river; (a various reading for *niś-śitā*.)

निमृज् *ni-srij*, cl. 6. P. -*srijati*, -*srashtum*, to let go, set free, dismiss, (apparently only used in the derivatives below.)

Ni-sarga, as, m. evacuation, voiding excrement; giving away, presenting, bestowing, granting, showing a favour; a grant; relinquishment, abandoning, setting free; creation; the natural state, nature, natural character, natural condition or form; exchange, barter; *nisargeṇa* or *nisargāt* or *nisarga-tas*, by nature, naturally, from one's natural state or condition. — *Nisarga-ja*, as, ā, am, innate; inborn, produced at creation, natural. — *Nisarga-bhīna*, as, ā, am, naturally distinct. — *Nisarga-vinita*, as, ā, am, naturally discreet. — *Nisarga-siddha*, as, ā, am, effected by nature, natural.

Ni-srīṣṭa, as, ā, am, dismissed, delivered, deposited, given, bestowed, emancipated; allowed, permitted; central, middle. — *Ni-srīṣṭārtha* (‘*ṣa-ar*’), as, ā, am, any one to whom the management of an affair is intrusted; (as), m. a chargé d'affaires, envoy, ambassador; messenger, agent, manager.

निसेवितव्य *ni-sevitavya* for *ni-shevitavya*, q. v.

नितक्ष *nis-taksh*, cl. 1. P. -*takshati*, &c., to form, create.

नितत्त्व *nis-tattva*, as, ā, am, not comprehended in the twenty-four Tattvas or principles, (see *tattva*.)

नितानी *ni-stanī*, f. (according to some fr. *ni + stanī*, a small breast), a pill, bolus, a sort of force-meat ball.

नितन्तु *nis-tantu*, us, us, u, having no offspring, childless.

नितन्द *nis-tandra*, as, ā, am, or *nis-tandri*, is, is, i, not lazy or listless, fresh, healthy.

नितम्ब *ni-stabdhā*, as, ā, am, paralyzed, numb, stiffened; stopped, fixed.

Ni-stambha. See *niḥ-stambha*, p. 482, col. 2.

नितमस्क *nis-tamaska*, as, ā, am, free from darkness, not gloomy, light.

नितरण *nis-taraṇa*, *nis-tāra*, &c. See under *niś-trī*, col. 2.

नितक्य *niś-tarkya*, as, ā, am, unimaginable, inconceivable.

नितर्हण *nis-tarhaṇa*, am, n. (fr. rt. *trih* with *ni*), crushing, destroying, killing, slaughter.

नितल *nis-tala*, as, ā, am, not flat, round, globular; trembling, shaking, moving; down, below.

नितमिर *nis-timira*, as, ā, am, free from darkness, clear, light.

नितुति *ni-stuti*. See under *niḥ-stuti*, p. 482.

नितुद् *nis-tud*, cl. 6. P. A. -*tudati*, -*te*, -*tottum*, to pierce, pick, sting.

Niś-toda, as, m. or *niśtodana*, am, n. pricking, piercing, stinging.

नितुष *nis-tusha*, as, ā, am, freed from

chaff or husk; (metaphorically) purified, cleansed; simplified. — *Niśtusha-kshira*, as, m. wheat. — *Niśtusha-ratna*, am, n. crystal.

Niś-tushita, as, ā, am, skinned, peeled, shelled, husked, made thin, pared; left, abandoned, deserted.

नितृणकण्टक *niś-triṇa-kaṇṭaka*, as, ā, am, cleared or freed from grass and thorns.

नितृ *niś-trī*, cl. 1. P. -*tarati*, -*taritum*, -*taritum*, to come forth from, to rescue or free one's self from, get out of, get clear of, escape, be saved; to pass over, pass, cross; to pass through; to pass or spend time; to accomplish, perform, fulfil, settle; to overcome, overpower, master; to expiate; *abhyogam niś-trī*, to clear one's self from an accusation: Caus. -*tārayati*, -*yitum*, to cause to pass over; to rescue, save, release, deliver, liberate; to overcome, overpower: Desid. -*tīrīshati*, -*tīrīshati*, to wish to cross or pass over.

Niś-taraṇa, am, n. going out or forth, coming out (of danger); crossing over or passing; releasing, deliverance, getting rid of or free from; means of success or rescue, an expedient, a plan.

Niś-taravya, as, ā, am, to be overcome or conquered or overpowered.

Niś-tāra, as, m. crossing or passing over or across, getting rid of or away from, release, escape, rescue, preservation; final emancipation, salvation; means, expedient; payment, discharge of a debt, acquittance, requital. — *Niś-tāra-rīja*, am, n. a means of crossing (the ocean of life), a cause of final liberation.

Niś-tāraka, as, ikā, am, rescuing, delivering; a saviour.

Niś-tāraṇa, am, n. passing over or transporting over or across, overcoming, conquering; liberating.

Niś-tīrīshat, an, anti, at, desirous or anxious to cross (the ocean of life); wishing for salvation or liberation.

Niś-tīrṇa, as, ā, am, rescued, delivered, saved.

नितेजस् *niś-tejas*, ās, ās, as, deprived of strength or energy, destitute of fire or heat, powerless, impotent; spiritless, dull; obscure.

नितोय *niś-toya*, as, ā, am, deprived or destitute of water, waterless.

नित्यज् *niś-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to drive away, expel.

नित्त्रंश *niś-traṇṣa*, as, ā, am, fearless; (probably incorrect for *niś-triṇṣa* below.)

नित्त्रप *niś-trapa*, as, ā, am, shameless.

नित्त्रिंश *niś-triṇṣa*, as, ā, am (fr. *niś + triṇṣat*), more than thirty; merciless, unfeeling, unpitiful, cruel (as a sword); (as), m. a sword, a scimitar, falchion, a sacrificial knife, (so called because more than thirty fingers in length.) — *Niśtriṇṣa-dhāra*, ī, m. a sword-bearer, a swordsman or soldier armed with a sword. — *Niśtriṇṣa-patraka*, as, ikā, m. f. a thorny species of Euphorbia, (Antiquorum or Tortilis). — *Niśtriṇṣa-bhrit*, t, t, t, a sword-bearer.

Niśtriṇṣin, ī, inī, i, bearing a sword, armed with a sword.

नितुटो *niś-truṭi*, f. cardamoms; [cf. *truṭi*, *niś-kuṭi*.]

नित्त्रेगुण्य *niś-traiguṇya*, as, ā, am, destitute of the three qualities (viz. *sattva*, *rajas*, and *tamas*; see *guṇa*).

नित्त्रेणुपुष्पक *niś-traiṇapushpaka*, as, m. (fr. *niś + traiṇa + pushpa*), a species of thorn-apple.

नित्त्राय *niś-snūva*, as, m. (fr. *ni-snu*?), residue of articles &c. after a sale or market.

नित्त्रेफला *niśneha-phalā*. See *niśneha-phalā* under *niḥ-sneha*, p. 482, col. 2.

नित्त्रन्द 1. *ni-spanda*, as, m. (fr. rt. *spanc* with *ni*), throbbing, trembling motion.

नित्त्रन्द 2. *ni-spanda*, as, ā, am (fr. *ni* for *niś + spanda*), immovable, still, steady; [cf. *ni shpanda*.] — *Niśpanda-tva*, am, n. immovableness

नित्त्रशृ *ni-sprīṣ*, k, k, k, Ved. confiding, caressing, fondling.

नित्त्रह *ni-spriha*. See *niḥ-spriha*, p. 482

नित्त्रन्द *ni-syanda* or *ni-shyanda*, as, ā, am (fr. rt. *syand* with *ni*, or *ni* for *niś*), flowing or trickling down, dripping, dropping; (as), m. a trickling or flowing down, oozing, issuing, streaming, dripping, distilling; a discharge (of any fluid), a flux; a stream, any fluid that trickles down or drops, trickling forth from, flowing out, flowing from. necessary consequence or result; uttering.

Ni-syandamāna, as, ā, am, trickling, flowing, oozing, issuing.

Ni-syandin, ī, inī, i, flowing or streaming or trickling down or out.

नित्त्रव *ni-srava*, as, m. (fr. rt. *sru* with *ni*), flowing down, a stream, torrent; (perhaps for *niḥ-srava*, flowing forth, streaming out.)

Ni-srāva, as, m. flowing down, a stream, torrent; the scum of boiled rice; [cf. *niḥ-srāva*.]

Ni-srāvin, ī, inī, i, flowing down.

नित्त्रन 1. *ni-svana*, as, ā, am, Ved., various reading for *ni-svara*, q. v.

नित्त्रन 2. *ni-svana*, as, m. (fr. rt. *svan* with *ni*), noise, sound, voice, (often at the end of comps. when the fem. is *niśvanā*; cf. *ratha-n. ulldhatārṇava-n*); (am), ind. with noise or sound; [cf. *niḥ-svana*.]

Ni-svanita, am, n. a noise, sound, crying, a cry.

Ni-svāna, as, m. noise, sound; the whistling sound of an arrow.

नित्त्रर *ni-svara*, as, ā, am, Ved. soundless, noiseless; (as), m. an epithet of Agni.

नित्त्र *niḥ*, Ved. = *ni-hantri* (according to Mahī-dhara).

नित्त्र 1. *ni-han*, cl. 2. P. -*hanti*, -*hantum*, to strike down, strike, kill, destroy; to strike in, fix in, infix; to disregard, neglect: Caus. -*ghātayati*, -*yitum*, to kill, destroy.

Ni-hata, as, ā, am, struck down, stricken, smitten, killed, slain, overcome; struck into, infixed; attached, devoted. — *Ni-hata-bhūyishtha*, as, ā, am, having the greater number killed. — *Ni-hata-sena*, as, ā, am, having (their) armies smitten or destroyed. — *Ni-hatoshtra* (‘*ta-ush*’), as, ā, am, having the camels killed, whose camels have been slain.

2. *ni-han*, ā, m. a killer, destroyer.

Ni-havana, am, n. killing, slaughter, murder.

Ni-hantavya, as, ā, am, to be struck down, to be killed or destroyed.

Ni-hantri, tā, trī, trī, who or what kills or destroys, a killer; destructive, murderous; one who removes or dispels or hinders.

Ni-hanyamāna, as, ā, am, being struck down or killed.

नित्त्रव *ni-hava*. See *ni-hve*, p. 511, col. 1.

नित्त्रा *ni-hā*, Pass. -*hiyate*, &c., to be deprived of.

Ni-hākā, f., Ved. a storm, whirlwind, &c.; (Sāy.) an iguana, the Gangetic alligator.

Ni-hina, as, ā, am, low, vile, of low origin; (as), m. a low man, an outcast.

नित्त्रिसन *ni-hiṣana*, am, n. killing, slaughter.

नित्त्रित *ni-hita*, as, ā, am (fr. 1. *ni-dhā*),

placed, laid, fixed, lodged, situated, deposited, delivered, given, intrusted; inserted, infixed, attached; applied to; bestowed upon; treasured up; held; laid (as dust by rain); uttered in a deep tone. — *Nihita-danḍa*, *as, ā, am*, one who lays aside the rod, one who shows clemency. — *Nihita-nayana*, *as, ā, am*, having the eyes fixed or directed upon (with loc.).

निहोन *ni-hīna*. See under *ni-hā*, p. 510, col. 3.

निहृ *ni-hri*, cl. 1. P. A. -*harati*, -*te*, -*har-tum*, Ved. to offer, give.

Ni-hāra, *as, m.* = *nī-hāra*, q. v.

Ni-hārin. See *nir-hārin* under *nir-hri*, p. 502, col. 3.

निहृ *ni-hnu*, cl. 2. A. -*hnute*, -*hnutum*, to disown, deny, dissimulate, conceal, evade.

Ni-hnava, *as, m.* denial, concealment, hushing up, dissimulation; concealment in general, secrecy; mistrust, doubt, suspicion; a secret; wickedness; atonement, expiation; excuse, exculpation, deprecation; N. of a ceremony; N. of a Sāman. — *Ni-hnava-rādin*, *i, m.* a defendant or witness who prevaricates or tries to hide the truth. — *Ni-hnavotara* ('*ra-ut*'), *am, n.* an evasive reply or defence.

Ni-hnuta, *as, ā, am*, denied, disowned, evaded; concealed, secreted.

Ni-hnuti, *is, f.* denial or concealment of knowledge; dissimulation, reserve, secrecy; hiding, concealment.

Ni-hnavana, *am, n.* denial or concealment of knowledge; excuse, exculpation.

Ni-hnavāna, *as, ā, am*, dissimulating, prevaricating, insinuating, using double entendre.

निह्राद *ni-hrāda*, *as, m.* (fr. rt. *hrād* with *nī*), sound; (also read *nir-hrāda*). — *Nihrāda-rat*, *ān, atī, at*, sounding, making a noise.

Ni-hrādin, *i, inī, i*, sounding, pealing.

निह्वे *ni-hve*, cl. 1. P. A. -*hvyati*, -*te*, -*hvyātum*, to invoke, call.

Ni-hava, *as, m.* invocation, calling, summoning, calling near; N. of a Sāman, (*vasishṭhasya ni-havas* or *vasishṭha-nihavas*).

नी 1. *nī*, cl. 1. P. A. *nayati*, -*te*, *anayat* (ep. also *anayit*), *nayeta* (ep. also *nayita*), *nīnāya* (3rd pl. *ninyus*, anomalous form of Perf. *nayāmāsa*), *ninye*, *netā* (ep. also *nayitā*), *neshyati*, -*te* (ep. also *nayishyati*), *anaishit*, *aneshṭa* (Ved. forms *neshat*, *neshati*, *neshi*, *naishṭa*, *neshṭa*), *netum* (ep. also *nayitum*), to lead, guide, conduct, (*vyavahāram nī*, to conduct a process); to direct, govern; to lead or bring away, carry away; to lead or bring away to (with acc., dat., or loc.); to carry off for one's self (A.); to marry; to bring a person (acc.) into any state or condition (acc. or loc., e. g. *nṛ-patīn vaśam anayat*, he brought the kings into subjection; *tām duhitṛitve nayati*, he brings her into the state of a daughter: sometimes used with a substantive in the same way as 1. *kṛi*, q. v., e. g. *vināśam nī*, to destroy; *paritoṣam nī*, to gratify; *vikṛayam nī*, to sell; *duḥkham nī*, to pain; *sāṅkhyam nī*, to admit as a witness; *ādhanam nī*, to give in pledge; *Sūdratām nī*, to reduce to a Sūdra: or with an adverb ending in *sāt*, e. g. *bhas-masād nī*, to reduce to ashes); to lead away from, exclude from; to draw (a line &c.); to trace, track; to ascertain, investigate; to settle; to pass or spend (time); to carry, bear; (with *danḍam*) to bear the rod, inflict punishment; to guide in learning, instruct (A.): Pass. *nīyate*, to be led, &c.: Caus. *nāyayati*, &c., to cause to lead, &c.; to cause to be carried away: Desid. *nīnīshati*, -*te* (Ved. *nīnēshati*), to wish to lead, &c.; to wish to take away; to wish to bring to a state; to wish to exclude from (with abl.); to wish to trace or ascertain, investigate [cf. *nīnīshā*, *nīnīshu*]: Intens. *nenīyate*, to lead as a captive, have in one's power, rule; [cf. Gr.

vé-o-mai, *vlōomai*, *vlōomai*; Lith. *neshū*; Slav. *nesun*, 'I bear.']

2. *nī*, *is, ni*, a leader, a guide, (used at the end of a comp.; cf. *agra-nī*, *agre-nī*, *ṛita-nī*, *gāthā-nī*, *grāma-nī*, *pada-nī*, &c.).

Nīka, *as, m.* a species of tree; (*ā*), f. a channel for irrigation.

1. *nīta*, *as, ā, am*, led, guided, conducted; brought, reduced; gained, obtained; well-behaved, correct, modest; (*am*), n. wealth; corn, grain; [cf. *asu-n*, *dur-n*, &c.].

Nīti, *is, f.* guiding, guidance, directing, direction, management; manner of conducting one's self, conduct, propriety; right or moral or prudent behaviour, prudent counsel, policy, political wisdom or science, political economy, state policy, statesmanship, the administration of government; moral philosophy, ethics, precepts for prudent and moral behaviour, prudence, Prudence or Polity personified [cf. *naya*]; leading or bringing to, obtaining, acquirement, acquisition; presenting, offering; relation, support; [cf. *agra-nīti*, *adabdhā-n*, *asu-n*, *ṛiju-n*, &c.]. — *Nīti-kathā*, f. any work on moral or political science, a discourse on political economy. — *Nīti-kusala*, *as, ā, am*, conversant with political science, skilful in human affairs, a good statesman. — *Nīti-ghosha*, *as, m.*, N. of the car of Bṛihas-pati. — *Nīti-jña*, *as, ā, am*, knowing what is right especially in government, sagacious, politic, prudent; (*as*), m. a prudent statesman or soldier, a politician. — *Nīti-dosha*, *as, m.* error of conduct, mistake in policy. — *Nīti-nishṭa*, *as, ā, am*, versed in political or moral science. — *Nīti-pradīpa*, *as, m.* 'the light of prudent behaviour,' N. of a collection of verses attributed to Veṭāla-bhaṭṭa. — *Nīti-mañjari*, f. N. of a work on morality or right behaviour. — *Nīti-mat*, *ān, atī, at*, knowing the rules of moral or prudent behaviour, moral, prudent, eminent for political wisdom. — *Nīti-ratna*, *am, n.* 'the jewel of morality,' N. of a collection of verses attributed to Vararuci. — *Nīti-rākyāmrīta* ('*ya-am*'), *am, n.* 'nectar of discourse on morality or prudent behaviour,' N. of a work. — *Nīti-rīd*, *t, m.* a politician, any one versed in political science, a statesman. — *Nīti-vidyā*, f. moral or political science, political economy; [cf. *nīti-sāstra*]. — *Nīti-rishya*, *as, m.* the sphere of morality or prudent conduct. — *Nīti-rīja*, *am, n.* a germ or source of intrigue. — *Nīti-redin*, *i, inī, i*, knowing policy, a politician. — *Nīti-ryatikrama*, *as, m.* error of conduct, transgression of the rules of moral or political science. — *Nīti-sataka*, *am, n.* the hundred verses on morality by Bhārṛi-hari. — *Nīti-sāstra*, *am, n.* the science of ethics or politics, any work on political ethics or morals. — *Nīti-sankalana*, *am, n.* 'collection of rules for moral conduct or prudent behaviour,' N. of a modern work. — *Nīti-sāra*, *as, m.* or *am*, n. the essence of political or moral science; (*am*), n. a special work on this subject by Ghaṭa-karpāra.

Nītvā, ind. having led or conducted or guided; having taken; having passed or spent (as time).

Nītha, *as, m.* (Ved. also *n*) leading, guiding; a leader, a guider; N. of a man; (*ā*), f., Ved. way, trick; evasion, subterfuge; a mode in music; water; [cf. *dirgha-n*, *deva-n*]. — *Nīthā-vid*, *t, t, t*, Ved. knowing ways, knowing the musical modes, skilled in sacred song.

Nīthya. See *grāmanīthya*, p. 304, col. 2.

Nīyamāna, *as, ā, am*, being led or conducted or conveyed, being carried or brought, being taken or taken away; being traced or sought or obtained.

Netāya, *as, ā, am*, to be led or guided or conducted, to be led away, to be taken, to be carried.

Netri, *tā, trī, trī*, leading, conducting, guiding, one who brings or leads to; (*tā*), m. a leader, guide, conductor; a chief, master, owner; (with *danḍasya*) an inflicter of punishment [cf. *danḍa-n*]; the hero of a drama or play; the plant *Azadirachta Indica* (= *nimba*); the numeral two; (*trī*), f. a female leader; a river; a vein; an epithet of Lakshmi. — *Netri-tva*, *am, n.* the office or business of a

leader &c., leadership. — *Netri-mat*, *ān, atī, at*, containing the word *netri*.

Netra, *as, i, am*, one who guides or leads, a leader, guide; a substitute for *netri* at the end of a comp. (e. g. *bhavan-netra*, having thee as commander); (*as*), m., N. of a son of Dharma and father of Kunti; also a son of Su-mati; (*am*), n. leading, conducting; the eye (as the instrument of leading or guiding); symbolic expression for the number two; the string with which a churning-stick is whirled round; an enema-pipe; the root of a tree; bleached or woven silk; a carriage. — *Netra-kānikā*, f. the pupil of the eye. — *Netra-kosha*, *as, m.* the eyeball; the bud of a flower. — *Netra-gocara*, *as, ā, am*, within the range of the sight, visible. — *Netra-ēchada*, *as, m.* the eyelid. — *Netra-ja*, *as, ā, am*, 'eye-born,' coming from the eyes; (*am*), n. a tear. — *Netra-jala*, *am, n.* 'eye-water,' tears.

— *Netra-tā*, f. the state of being an eye; *netratān yā*, to become an eye. — *Netra-tribhāga-brahmayasavin*, *i, m.* N. of an author. — *Netra-paryanta*, *as, ā, am*, as far as to the eye, up to the eye; (*as*), m. the outer angle of the eye. — *Netra-piṇḍa*, *as, m.* a cat ('having full eyes'); the eyeball. — *Netra-pushkarā*, f. a species of plant; [cf. *rudra-jaṭā*]. — *Netra-manah-svabhāva*, *as, m.* pl. eyes, mind, and soul. — *Netra-minā*, f. a species of plant (= *yava-tiktā*). — *Netra-mush*, *t, t, t*, stealing or captivating the eye. — *Netra-yoni*, *is, m.* an epithet of Indra (as covered with marks resembling the female organ, through the curse of Gautama, whose wife Ahalyā he had attempted to seduce; the sage afterwards relenting, changed these disgraceful marks on the body of the deity to as many eyes); the moon (as produced from the eye of Atri). — *Netra-raijana*, *am, n.* 'eye-colouring,' collyrium. — *Netra-ruj*, *k, f.* disease of the eyes. — *Netra-roga*, *as, m.* disease of the eyes, ophthalmia; (*as, ā, am*), afflicted with disease of the eyes. — *Netraroga-tā*, f. disease of the eyes. — *Netraroga-han*, *ā, m.* a particular plant used for diseases of the eyes, *Tragia Involucrata*. — *Netra-roman*, *a, n.* the eyelash. — *Netra-rasti*, *is, m.* f. a clyster-pipe with a bag. — *Netra-vastra*, *am, n.* a veil over the eye. — *Netra-vāri*, *n.* 'eye-water,' tears. — *Netra-rish*, *t, f.* excretion of the eyes. — *Netra-visha*, *as, ā, am*, having poison in the eyes. — *Netra-stambha*, *as, m.* rigidity of the eyes. — *Netrānjana* ('*ra-an*'), *am, n.* 'eye-ointment,' collyrium. — *Netrānta* ('*ra-an*'), *as, m.* the outer corner of the eye. — *Netrābhishyanda* ('*ra-abh*'), *as, m.* running of the eyes. — *Netrāmaya* ('*ra-ām*'), *as, m.* ophthalmia. — *Netrāmbu* ('*ra-am*'), or *netrāmbhas* ('*ra-am*'), *as, m.* 'eye-water,' tears. — *Netrāri* ('*ra-ari*'), *is, m.* a species of plant (= *sihuyda*). — *Netrotsava* ('*ra-ut*'), *am, n.* 'eye-feast,' any pleasing or beautiful object. — *Netropama* ('*ra-up*'), *am, n.* the almond fruit (as resembling eyes). — *Netropama-phala*, *as, m.* the almond tree. — *Netraushadha* ('*ra-aush*'), *am, n.* medicine for the eyes, collyrium, green sulphate of iron used as collyrium; (*i*), f. Odina Pinnata (= *ajastṛiṅgi*).

Netrika, *am, n.* a pipe, a clyster-pipe; a ladle.

Neya, *as, ā, am*, to be guided or led; to be governed; to be passed or spent (as time); to be led away; to be inflicted (e. g. *neyo danḍas*, punishment must be inflicted). — *Neya-pāla*, *as, m.*, N. of a prince.

नी 3. nī (*nī i*), cl. 2. P. *ny-eti*, *ny-etum*, Ved. to go into, enter, come or fall into, change to; [cf. *ny-āya*.]

2. *nīta*, *as, ā, am*, entered, gone to; (*Sāy*) = *nitarām prāpta*.

नीकर्षिन् *nī-karshin*, *i, inī, i* (fr. rt. *kṛish* with *nī*), spreading the tail (as a peacock?).

नीकार *nī-kāra*, *as, m.* (fr. rt. 1. *kṛi* with *nī*), disrespect, contempt, vilifying, degrading.

नीकाश *nī-kāśa*, *as, m.* (fr. rt. *kāś* with *nī*),

appearance, look, air, mien; certainty, ascertainment; (*as*, *ā*, *am*), like, resembling, (at the end of comps.)

नीकुलक *nīkulaka*, *as*, *m*, N. of a man.

नीक्लेद *nī-kleda*, *as*, *m*, (fr. rt. *klid* with *nī*), moistening, bedewing (?), Pāṇ. VI. 3, 122, Schol.

नीक्षण *nīkṣhaṇa*, *am*, *n*, (fr. rt. *ikṣh* with *nī* or rt. *nīkṣh* ?), Ved. a stick for stirring up a caldron, a kind of ladle, (Sāy. = *pāka-parīkṣhā-sādhanam kāṣhṭham*); [cf. *nēkṣhaṇa*.]

नीच *nīca*, *as*, *ā*, *am* (fr. *nī* + *añc*, cf. *uśca*; said to be fr. rt. *ci* with *nī*), low, not high, short, little, small, dwarfish; deep, lowered (as the voice), pronounced without an accent; situated below, being in a low position; low, vile, insignificant, inferior, base, mean (as a man or action); (*as*), *m*, a kind of perfume (= *coraka*); (*am*), *n*, (in astrology) the lowest point of a planet (= *paricēṣoma*), the seventh house from the highest point; (*āt*), ind. from below, from beneath; [cf. *nīcāis*, *uśca-nīca*, *ny-āñc*.] — **Nīcā-kadamba**, *as*, *m*, N. of a plant (= *mapṭirī*). — **Nīcā-kula**, *am*, *n*, a low family. — **Nīcā-ga**, *as*, *ā*, *am*, going low or downwards, descending (as a river); being in or belonging to a low man or to a low class of men; low, vile, base; (*ā*), *f*, a river; (*am*), *n*, water. — **Nīcā-gata**, *as*, *ā*, *am*, being at the lowest point (as a planet). — **Nīcā-griha**, *am*, *n*, (in astrology) the house or station of the heavens in which a planet stands at its lowest point. — **Nīcā-jāti**, *is*, *i*, of low birth. — **Nīcā-tā**, *f*, or *nīcā-ta*, *am*, *n*, (opposed to *uśca-tā*), lowness, meanness, vileness, baseness, humbleness, inferiority, a low situation. — **Nīcā-bhojya**, *as*, *m*, 'the food of low men,' an onion. — **Nīcā-medhra**, *as*, *ā*, *am*, Ved. one whose penis hangs low. — **Nīcā-yonin**, *i*, *inī*, *i*, being of low origin, low-born. — **Nīcā-rata**, *as*, *ā*, *am*, delighting in mean things. — **Nīcārkaśha** (*ca-rik*), *am*, *n*, (?) = *nīcā-griha*, *q. v.* — **Nīcā-vajra**, *am*, *n*, an inferior diamond, a sort of gem (= *vaikrānta*). — **Nīcā-vayas**, *ās*, *ās*, *as*, Ved. one whose strength has failed; (Sāy.) bending down the body. — **Nīcōkti** (*ca-uk*), *is*, *f*, a low or vulgar expression. — **Nīcōcā-vṛtta** (*ca-uc*), *am*, *n*, an epicycle. — **Nīcōpaga** (*ca-up*), *as*, *ā*, *am*, situated low in the sky.

Nīcaka, *as*, *ikā*, *am*, low, short, dwarfish; (low as the voice), soft; vile, mean; (*akā*), *f*, an excellent cow; (*akī*), *f*, the head of an ox.

Nīcakin, *i*, *m*, the head or top of anything, the head of an ox; the owner of a good cow; [cf. *naiṣika*.]

Nīcakis, ind. (diminutive of *naiṣis*), low, below, little, &c.

Nīcā, ind. low, below, down, downwards, (this word may be regarded as the inst. c. of *ny-āñc*, *q. v.*)

Nīcāt, ind. from below. See *nīca*.

Nīcāyamāna, *as*, *ā*, *am*, Ved. descending, flying down (as a falcon).

Nīcī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to lower, to pronounce without an accent.

Nīcina, *as*, *ā*, *am*, Ved. being low or below, low, directed downwards or underneath, hanging down, flowing down, cast down. — **Nīcina-bāra**, *as*, *ā*, *am*, Ved. having its opening below (as a cloud).

Nīcāis, ind. low, below, down, downwards, underneath, beneath, deeply, deep, in the depths, in a bent or inclined position, bowing low, humbly, modestly; with a low or depressed or deep tone of voice, in a low tone (i. e. *an-udātta*, *q. v.*), softly; short, small, little, dwarfish; N. of a mountain, also called *Vāmana-giri* and *Kharva* (Dwarfish); [cf. *uścais*, *nimnais*, *sanais*.] — **Nīcāih-kara**, *as*, *ā* or *i*, *am*, causing a low or deep tone, giving depth of voice. — **Nīcāir-mukha**, *as*, *i*, *am*, with down-cast countenance. — **Nīcāis-tarām**, ind. in a low tone, softly.

1. **nīcya**, *as*, *ā*, *am*, living below; Ved. an epithet of some nations in the West.

2. **nīcya**, Noni. P. *nīcyat*, &c., to be in a low situation, be a slave.

नीड *nīḍa* (Ved. *nīla*), *as*, *am*, *m*, *n*, (perhaps fr. rt. *sad* with *nī*, whence *nī-shada* = *nishḍa* = *nīḍa* = *nīḍa*, or fr. rt. *il* with *nī*), a resting-place, a place for lying down, a bird's nest; a bed, couch; a hair, den; the interior or seat of a carriage or chariot; a place, abode in general; [cf. Lat. *nidus*; Hib. *nead*; Cambro-Brit. *nyth*; Germ. and Angl. Sax. *nest*.] — **Nīḍa-ja**, *as*, *m*, 'nest-born,' a bird. — **Nīḍajendra** (*ja-in*), *as*, *m*, 'chief of the birds,' an epithet of Garuḍa. — **Nīḍodbhava** (*ḍa-ud*), *as*, *m*, 'nest-born,' a bird.

Nīḍaka, *as* or *am*, *m*, or *n*, (?), the nest of a bird.

Nīḍaya or **nīlaya**, Nom. P. *nīḍayati* or *nīlayati*, -*yitum*, Ved. (according to Sāy.) to bring together, join together, cause to come to close fighting; to bring to rest (?).

Nīḍi or **nīli**, *is*, *m*, Ved. one who lives in the same house (?).

नीत *nīta*, *nīti*, &c. See p. 511, col. 2.

नीतमिश्र *nīta-miśra*, *as*, *ā*, *am* (*nīta* = *nava-nīta*), Ved. not yet become butter, (said of *dadhī*.)

नीत्त *nī-tta*, *as*, *ā*, *am* (for *nī-datta* fr. rt. *i. dā* with *nī*), Ved. given.

नीथ *nīdhra*, *am*, *n*, the edge of thatch, edge of a roof; a wood; the circumference of a wheel; the moon; the constellation Revati; (considered by some as a various reading for *nīra*, *q. v.*)

नीनाह *nīnāha*, *as*, *m*, Ved. anything which encircles another (?).

नीप *nīpa*, *as*, *ā*, *am* (fr. *nī-ap*, but said to be fr. rt. *i. nī*), situated low, deep; (*as*), *m*, the foot of a mountain; N. of a son of Kṛti; the tree *Nauclea Cadamba* (= *kadamba* = *dhārā-kadamba* = *dhārā-kadamba* = *dhūli-kadamba*); the plant *Ixora Bandhuca* (= *bandhūka*); a species of *Aśoka* (= *nīlāśoka*); (*am*), *n*, the fruit of the above plants; (*ās*), *m*, pl., N. of a regal family descended from Nīpa, son of Pāra. — **Nīpa-rāja**, *am*, *n*, (?), the fruit (?) of the Nīpa. — **Nīpātithi** (*pa-ad*), *is*, *m*, N. of a descendant of Kanva and author of a hymn of the Rīg-veda (VIII. 34).

Nīpya, *as*, *ā*, *am*, Ved. being low or on the ground.

नीमानुय *nīmānuya*, *as*, *m*, N. of a Vaishṇava teacher.

नीयमान *nīyamāna*. See p. 511, col. 2.

नीर *nīr* (*nī-ir*), Caus. P. *nīrayati*, -*yitum*, to drive or impel into, urge forwards (to an aim); to send forth, appoint (to a business).

नीर *nīra*, *am*, *n*, (said to be fr. rt. *i. nī*), water; juice, liquor, (sometimes written for *nīḍa*, *nīla*, *q. v.*); (*as*), *m*, N. of a prince; [cf. *kṣhira-nīra*, *nāra*; Gr. *νῆρος*, *Nῆπευς*.] — **Nīra-graha**, *as*, *m*, taking up water in a ladle; see under *graha*. — 1. **nīra-ja**, *as*, *ā*, *am* (for 2. see below), 'water-born,' being in water, aquatic; (*as*), *m*, an otter; a species of grass, = *uśiri*; (*as*, *am*), *m*, *n*, (according to the lexicographers only *n*), a lotus in general, the water-lily; (*am*), *n*, a species of *Costus*, *Costus Speciosus* (= *kushtha*); a pearl. — **Nīra-jāta**, *as*, *ā*, *am*, 'water-born,' produced from water, aquatic. — 1. **nīra-du**, *as*, *m*, (for 2. see col. 3), 'giving water,' a cloud; a species of *Cyperus*. — **Nīradin**, *i*, *inī*, *i*, cloudy. — **Nīra-dhi** or **nīra-nidhi**, *is*, *m*, 'the receptacle of waters,' the ocean; [cf. *ab-dhi*, *toya-dhi*, &c.] — **Nīra-priya**, *as*, *m*, a species of reed (*jalu-retasa*). — **Nīra-ruha**, *am*, *n*, the water-lily, lotus. — **Nīrākhu** (*ra-ākhu*), *us*, *iii*, 'water-eat,' an otter.

नीरक्त *nī-rakta*, *as*, *ā*, *am* (fr. *nī* + *rakta*), colourless, faded, having the colour gone.

नीरज 2. **nī-raja**, *as*, *ā*, *am* (fr. *nī* + *raja*

for *rajas*), free from dust; devoid of passion; (with *vi-raja*) an epithet of Śiva. (For 1. *nīra-ja* see under *nīra*, col. 2.)

Nī-rajas, *ās*, *ās*, *as* (fr. *nī* + *rajas*), free from dust, having no pollen (as a flower); free from passion; (*ās*), *f*, a woman not menstruating. — **Nī-rajas-tamasa**, *f*, absence of passion and darkness.

Nī-rojaska, *as*, *ā*, *am*, free from dust, not accompanied by dust (as wind); free from passion, pure.

Nī-rajasva, *as*, *ā*, *am*, free from dust.

Nīrajī-kṛi, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make free from dust. — **Nīrajī-kārīta**, *as*, *ā*, *am*, made free from dust, cleansed.

नीरत *nī-rata*, *as*, *ā*, *am* (fr. *nī* + *rata*), not delighting in, not attached to, indifferent.

नीरद 2. **nī-rada**, *as*, *ā*, *am* (fr. *nī* + *rada*), toothless. (For 1. *nīra-da* see under *nīra*, col. 2.)

नीरन्ध *nī-randhra*, *as*, *ā*, *am* (fr. *nī* + *randhra*), having no holes or openings, without apertures or interstices, imperforate, close, uninterupted; coarse, thick, gross. — **Nīrandhra-tva**, *am*, *n*, closeness, close connection.

नीरव *nī-rava*, *as*, *ā*, *am* (fr. *nī* + *rava*), soundless.

नीरस *nī-rasa*, *as*, *ā*, *am* (fr. *nī* + *rasa*), without juice, sapless, dried up, withered; flavourless, unsavoury, tasteless, devoid of taste, flat, dry; insipid; vain; (*as*), *m*, the pomegranate. — **Nīrasa-tā**, *f*, the state of being devoid of taste, tastelessness.

नीरसन *nī-rasana*, *as*, *ā*, *am* (fr. *nī* + *rasanā*), having no girdle.

नीराजन *nī-rājana*, *am*, *ā*, *n*, *f*, (fr. rt. *rāj* with *nī*), lustration of arms (*lustratio exercitus*), a military and religious ceremony held by kings or generals on the nineteenth of Āśvin before taking the field, (it consists in purifying the Puro-hita or chaplain, the king's ministers, and various component parts of the army during the recitation of sacred texts); waving lights before an idol as an act of adoration, (this may also be performed with a lotus, clean cloth, or the leaves of various sacred plants; prostration is considered as a fifth kind of adoration.)

नीरिन्दु *nīrindu*, *us*, *m*, a species of plant (= *asva-sākhōa*), *Trophis Aspera*.

नीरुच *nī-ruç*, *k*, *k*, *k* (fr. *nī* + *ruç*), lustreless, dull, dim, faded.

नीरुज *nī-ruj*, *k*, *k*, *k* (fr. *nī* + *ruj*), free from sickness; convalescent, well, in health; painless. — **Nī-ruja**, *as*, *ā*, *am*, = *nī-ruj*, healthy, in health, well, (sometimes written *nī-ruja*); (*am*), *n*, a species of *Costus*, *Costus Speciosus* (= *kushtha*).

नीरुप *nī-rūpa*, *as*, *ā*, *am* (fr. *nī* + *rūpa*), formless, shapeless, mis-shapen; (*as*), *m*, air, wind; a god; (*am*), *n*, heaven, ether.

नीरुणक *nī-reṇuka*, *as*, *ā*, *am* (fr. *nī* + *reṇu*), dustless, free from dust.

नीरोग *nī-roga*, *as*, *ā*, *am* (fr. *nī* + *roga*), free from sickness, healthy, well. — **Nīroga-tā**, *f*, health.

Nīrogya-tā, *f*, health, freedom from sickness, (perhaps an error for *nīroga-tā*.)

नीरोह *nī-roha*, *as*, *m*, (fr. *nī* + *ruh*), Ved. shooting out, growing.

नील *nīl* (rather a Nom. derived fr. *nīla* below), cl. I. P. *nīlati*, &c., to be of a dark colour; to dye dark, make or dye blue.

Nīla, *as*, *ā* or *i*, *am* (probably fr. *nī* + *la* = *nīla* = *nīla* = *nīla*; according to Pāṇ. IV. 1, 42, the fem. form *nīlā* is used in relation to clothes &c., and *nīli* in relation to plants, animals, &c.; in proper names either form is allowed), of a dark colour,

(especially dark-blue or black); dyed with indigo; (*as*), m. dark-blue or black (the colour); a gem, the sapphire; the Indian fig-tree (= *vaṭa*); a species of bird, the blue or hill Maina; an ox or bull of a dark colour; one of the nine Nidhis or divine treasures of Kuvera; N. of a man, the prince of Māhishmati; of a son of Yadu; of a historian of Kāśmīra; an epithet of Mañju-śrī; N. of a Nāga; of one of the monkey-chiefs attending on Rāma, (said to be a son of Agni); the blue mountain, one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Mālvrita or the central division [cf. *nīlādri*]; (*ā*), f. the indigo plant, Indigofera Tinctoria [cf. *nīli*]; a species of Boerhavia with blue blossoms (= *nīla-punar-navā*); a species of blue fly [cf. *nīli*]; the two arteries in front of the neck, (in this sense *nīla*, f. du.); a black and blue mark on the skin (either from a bruise or a disease?); a Rāgini or mode of music, personified as the wife of Rāga Mallāra; (*i*), f. the indigo plant; another plant, Blyxa Saivala (= *saivala*; cf. *jala-nīli*); a species of blue fly; a kind of disease (= *nīla-roga*, *nīlikā*); N. of the wife of Aja-nidha [cf. *nīlini*, *nalini*]; (*am*), n. darkness (Ved.); indigo, the dye; black salt (= *kāca-lavaṇa*); blue vitriol (= *tuttha*); antimony (= *saurivānjana*); poison (= *tālīśa-pattra*); a peculiar position in dancing; a kind of metre consisting of four times sixteen syllables; [cf. Lat. *niger* for *nigro* = *nīs-ra*.] — *Nīla-kaṇṭhā*, f. a species of cumin. — *Nīla-kaṇṭhā*, *as*, *ā*, *am*, blue-necked; (*as*), m. a peacock; a species of gallinule or waterhen (= *ulūyāha*); a wag-tail; a sparrow; a blue-necked jay; the plant Hyperanthera Moringa (= *pita-sāra*); an epithet of Śiva (as having a black throat, so stained by the acrimony of the poison which he swallowed on its production at the churning of the ocean); N. of several authors and commentators; (*am*), n. a radish; [cf. *kāla-kaṇṭhā*.] — *Nīlakaṇṭhā-cāmpū*, *us*, f., N. of a work by Nīlakaṇṭha Dikshita. — *Nīlakaṇṭhā-tīrtha*, *am*, n., 'the bathing-place of Śiva', N. of a sacred Tirtha. — *Nīlakaṇṭhā-bhārati*, m., N. of an author mentioned in the Sarva-darśana-saṅgraha of Mādhavācārya. — *Nīlakaṇṭhā-stava*, *as*, m., 'the praise of Śiva', N. of the fifty-first chapter of the Jīvanakhaṇḍa of the Śiva-Purāṇa. — *Nīlakaṇṭhāśikha* (*śa-ak*), *am*, n. the berry or seed of Elaeocarpus Ganitrus. — *Nīla-kanda*, *as*, m. a species of bulbous plant (= *mahisha-kanda-bheda*). — *Nīla-kamala*, *am*, n. the blue water-lily. — *Nīla-kāyika*, *ās*, m. pl. (with Buddhists) 'blue-bodied' or 'dark-bodied', epithet of a class of deities. — *Nīla-kuntalā*, f., N. of a female friend of Durgā. — *Nīla-kuraṇṭaka*, *as*, m. or *nīla-kusumā*, f. or *nīla-kuraṇṭaka*, a species of Barleria with blue blossoms (B. Coerulea, = *nīla-jhīṇṭī*). — *Nīla-keśi*, f. the indigo plant. — *Nīla-kṛantā*, f. a species of plant (= *viśvayukhrantā*). — *Nīla-kṛavīca*, *as*, m. a species of curlew or heron. — *Nīla-gaṅgā*, f., N. of a river. — *Nīla-gaṇeśa*, *as*, m. the blue Gaṇeśa. — *Nīla-garbha*, a young blue water-lily (?). — *Nīla-giri-karṇikā*, f. a blue variety of Clitoria Ternatea. — *Nīla-griva*, *as*, *ā*, *am*, blue-necked; (*as*), m. an epithet of Rudra-Śiva or Mahā-deva, (see *nīla-kaṇṭha*); N. of a king. — *Nīla-ghora*, a various reading for *nīla-pora*, q.v. — *Nīla-carman*, *a*, n. the tree Xylocarpus Granatum. — *Nīla-śhada*, *as*, m. 'dark-leaved', the date tree; 'blue-winged', an epithet of Garuḍa. — *Nīla-śhavi*, a species of bird (= *kuku*); the right form is probably *nīla-śhavin*, *i*, m.). — *Nīla-ja*, *as*, *ā*, *am*, produced in the blue mountains; (*am*), n. blue steel; (*ā*), f. the river Vitastā. — *Nīla-jhīṇṭī*, f. blue Barleria (= *nīla-kuraṇṭaka*). — *Nīla-tantra*, *am*, n., N. of a Tantra. — *Nīla-taru*, *us*, m. the cocoa-nut tree. — *Nīla-tā*, f. blueness, blackness, a blue or dark colour. — *Nīlātāla*, *as*, m. Xanthochymus Pictorius; Phoenix Paludosa. — *Nīla-dūrva*, f. a species of plant (= *haritā*). — *Nīla-druma*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-dhvaja*, *as*, m. Xanthochymus

Pictorius; N. of a prince of Māhishmati. — *Nīla-nakha*, *us*, *ā*, *am*, Ved. black-clawed, having black claws. — *Nīla-nirguṇḍī*, f. a species of Nirguṇḍī with blue blossoms. — *Nīla-niryāsaka*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-nirāja*, *am*, n. the blue water-lily. — *Nīla-pakṣman*, *ā*, *ā*, *a*, having black eyelashes. — *Nīla-pauka*, *am*, n. darkness; (*as*, *am*), m. n. black mud. — *Nīla-paṭala*, *am*, n. a sort of dark film or membrane over the eye of a blind person; a dark mass, a black coating or covering. — *Nīla-pattra*, *us*, *ā*, *am*, dark-leaved, having black or dark-blue leaves; (*as*), m., N. of several plants, Scirpus Kysoor; the pomegranate tree; (*ā*), f. Premna Herbacea; (*am*), n. the blue water-lily. — *Nīla-padmā*, *am*, n. the blue water-lily. — *Nīla-parṇa*, *as*, m. Grevia Orientalis; (*i*), f. Vanda (= *vandā*) Roxburghii. — *Nīla-pācana*, *am*, n. steeping or maceration of indigo. — *Nīlapācana-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīla-piṅgala*, *as*, *ā*, *am*, of a dark-brown colour. — *Nīla-pīśha*, *as*, m. 'black-tailed', a falcon. — *Nīla-pīṭha*, *as*, m. (with Buddhists) a collection of annals and royal edicts. — *Nīla-pishoḍī*, f. a species of shrub (= *nīlāmli*). — *Nīla-punar-navā*, f. a species of Punar-navā with blue blossoms. — *Nīla-pura*, *am*, n., N. of a town. — *Nīla-purāṇa*, *am*, n., N. of a Purāṇa. — *Nīla-pushpa*, *as*, m. a species of Verbesina with blue flowers; (*ā*), f. a plant (= *viśvayukhrantā*); (*i*), f. a plant (= *nīla-vukhā*); (*am*), n. a species of fragrant plant (= *granthi-parṇa*). — *Nīla-pushpikā*, f. the indigo plant; linseed, Linum Usitatissimum. — *Nīla-prish-ṭha*, *as*, *ā*, *am*, Ved. 'black-backed', epithet of Agni; (*as*), m. a species of fish, commonly called Rohi, Cyprinus Denticulatus. — *Nīla-pora*, *as*, m. a species of sugar-cane. — *Nīla-bha*, *us*, m. 'having a bluish or dark appearance', the moon; a cloud; a bee; [cf. *nīlābha*.] — *Nīla-bhū*, *us*, f., N. of a river. — *Nīla-bhṛingarāja*, *as*, m. a species of Verbesina with blue blossoms. — *Nīla-makṣhā*, f. a species of blue fly or bee. — *Nīla-maṇi*, *is*, m. a blue gem, the sapphire. — *Nīla-mata*, *am*, n., N. of a poem in the Pauranic style, celebrating the sacred places of Kāśmīra, and said to have been inspired by Nīla the serpent-king. — *Nīla-mallikā*, f. Egle Marmelos. — *Nīla-mādhava*, *as*, m. an epithet of Viṣṇu or Kṛishṇa (as being of a dark colour). — *Nīla-māsha*, *as*, m. Dolichos Catjang. — *Nīla-mīlika*, *as*, m. a fire-fly. — *Nīla-mṛttikā*, f. iron pyrites; black earth or mould. — *Nīla-mehin*, *i*, *inī*, f. voiding dark or bluish urine. — *Nīla-yash-ṭikā*, f. a species of dark sugar-cane. — *Nīla-ratna*, *am*, n. the sapphire. — *Nīla-rāji*, *is*, f. a dark line, dark row, dark mass. — *Nīla-rodhanishad* (*ra-up*), t. f., N. of an Upanishad. — *Nīla-rūpaka*, *as*, m. Thespesia Populneoides. — *Nīla-lola*, *am*, n. blue steel. — *Nīla-lohita*, *as*, *ā*, *am*, dark-blue mixed with red, purple, of a purple colour, dark-red; (*as*), m., N. of Rudra-Śiva; N. of a Kalpa; a mixture of blue and red, a purple colour; (*ā*), f. a species of vegetable (= *bhūmī-jambu*); N. of a goddess, the wife of Śiva. — *Nīla-vat*, *ān*, *atī*, *at*, Ved. blackish, dark; (*ān*), m., N. of a mountain. — *Nīla-varṇa*, *as*, *ā*, *am*, blue-coloured, blue, of a blue colour; (*as* or *am*), m. n. Grevia Orientalis; radish. — *Nīlavarna-śrīgāla-vat*, ind. like the blue jackal. — *Nīla-vallī*, f. Vanda Roxburghii. — *Nīla-vasana*, *as*, *ā*, *am*, wearing dark-blue or black garments; (*as*), m. the planet Saturn. — *Nīla-vastra*, *am*, n. a blue or dark garment, dark-coloured cloth; (*as*, *ā*, *am*), dressed in dark or blue garments; (*as*), m. an epithet of Bala-rāma; (*ā*), f. an epithet of Durgā. — *Nīla-vānara*, *as*, m. 'the blue monkey', a species of monkey. — *Nīla-vāsas*, *ās*, *ās*, *as*, dressed in dark-blue clothes; (*ās*), m. the planet Saturn. — *Nīla-rīja*, *as*, m. a species of tree (= *nīlāsana*). — *Nīla-vukhā*, f. Convolvulus Argenteus. — *Nīla-vriksha*, *as*, m. a species of plant (= *vātāri*). — *Nīla-vṛnta*, *as*, m. (?), a fan. — *Nīlavṛntaka*, *am*, n. cotton. — *Nīla-vṛisha*, *as*, m. a dark-coloured bull; (*ā*), f. Solanum Melongena.

— *Nīla-vrata*, *am*, n., N. of a kind of religious ceremony. — *Nīla-sikhaṇḍa*, *as*, *ā*, *am*, having black tufts or locks of hair. — *Nīla-sigru*, *us*, m. Hyperanthera Moringa. — *Nīla-shaṇḍa*, *as*, m. a dark-coloured bull at liberty. — *Nīla-sandhyā*, f. = *nīla-giri-karṇikā*, q.v. — *Nīla-sarasvatī*, f., N. of a goddess (= *tārā*). — *Nīlasarasvatī-manu*, N. of an incantation or magical formula. — *Nīla-sindhu-vāra*, *as*, m. Vitex Negundo. — *Nīla-skandā* or *nīla-skandhā* or *nīla-spandā*, f. the dark Gokarṇī. — *Nīla-svarūpa*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eleven syllables each. — *Nīlāksha* (*la-aksha*), *as*, m. 'blue-eyed', a goose. — *Nīlānkita-dala* (*la-an*), *as* or *am*, m. or n. (?), a species of bulbous plant (= *taila-kanda*). — *Nīlānga* (*la-an*), *as*, *ā*, *am*, dark-bodied, having a dark-coloured or dark-blue body; (*as*), m. the Indian crane; the blue jay, Coracias Indica. — *Nīlānjana* (*la-an*), *am*, n. antimony; blue vitriol; (*ā*), f. lightning; (*i*), f. a species of shrub (= *kālānjani*). — *Nīlānjasa* (*la-an*), f. lightning [cf. *nīlānjana*]; N. of an Apsaras or courtesan of Svarga; N. of a river. — *Nīlādri* (*la-ad*), *is*, m. the mountain Nīla. — *Nīlādri-karṇikā*, f. or *nīlāparājītā* (*la-ap*), f. = *nīla-giri-karṇikā*. — *Nīlābja* (*la-ab*), *am*, n. the blue water-lily, a blue lotus. — *Nīlābha* (*la-abha*), *as*, *ā*, *am*, blue-looking, blue; (*as*), m. a cloud; [cf. *nīla-bha*.] — *Nīlābhra* (*la-abh*), *as*, m. a dark cloud. — *Nīlābhra-samvṛita* (*la-abh*), *us*, *ā*, *am*, obscured or concealed by dark clouds. — *Nīlāmbara* (*la-am*), *as*, *ā*, *am*, dressed in dark-blue cloth, wearing a blue garment; (*as*), m. a demon, a goblin; the planet Saturn; an epithet of Bala-rāma; (*am*), n. black or dark-blue raiment. — *Nīlāmbujanman* (*la-am*), *a*, n. the blue lotus. — *Nīlām-lāna* (*la-am*), *as*, m. a species of plant (in Hindi *kālākorāṭhā* = *dāsi* = *śhādana*). — *Nīlāmli* (*la-am*), f. a species of shrub. — *Nīlārūpa* (*la-ar*), *as*, m. 'the dark-red' or first dawn of day. — *Nīlālī-kula-sankula* (*la-ul*), 'full of swarms of blue bees', the plant Rosa Glandulifera. — *Nīlālu* (*la-ālu*), *us*, m. a species of bulbous plant (= *asitālu*). — *Nīlāsi*, f. the plant Vitex Negundo. — *Nīlāśoka* (*la-as*), *as*, m. an Aśoka with blue blossoms. — *Nīlāśman* (*la-as*), *ā*, m. a blue stone, a sapphire. — *Nīlāśva* (*la-as*), *as*, m., N. of a district. — *Nīlāsana* (*la-as*), *as*, m. a species of tree (= *nīla-druma*, *nīla-niryāsaka*, &c.). — *Nīlāsura* (*la-as*), *as*, m., N. of the author of the commentary Nava-kaṇḍikā-bhāṣya on Kātyāyana's Śrāddha-sūtras. — *Nīlā-rīga*, *as*, m. an affection which is unchangeable as the colour of indigo, unalterable attachment; (*as*, *ā*, *am*), having the colour of the indigo plant; 'as unchangeable as the indigo colour', constant in affection; (*as*), m. a firm and constant friend. — *Nīli-sandhāna*, *am*, n. fermentation or maceration of indigo. — *Nīlisandhāna-bhāṇḍa*, *am*, n. a vessel for steeping indigo, an indigo vat. — *Nīleśvara* (*la-is*), N. of a town on the Malabar shore (Nēlkūṇḍa). — *Nīlotpala* (*la-ul*), *am*, n. a blue lotus, the blue water-lily, Nymphaea Cyanea. — *Nīlotpala-maya*, *as*, *i*, *am*, formed or consisting of blue lotuses. — *Nīlotpalin*, *i*, m. an epithet of Mañju-śrī, one of the Jaina saints or teachers. — *Nīloda* (*la-uda*), *as*, m., N. of an ocean or river with blue water. — *Nīlopala* (*la-up*), *am*, n. a blue stone, lapis lazuli.

Nīlaka, *as*, *ā*, *am*, blue, especially an epithet of the third unknown quantity or of its square; (*as*), m. the tree Terminalia Tomentosa (= *asana*); a species of bee (?); a species of antelope, A. Picta; a dark-coloured horse; (*ikā*), f. a species of rank-growing aquatic plant; = *śephālīkā*, Nymphaea Arbor Tristis; = *nīli*, the indigo plant; = *nīla-sinduvāra*, a species of medicinal plant; a slight malady, black and blue marks on the body from bruises &c.; = *nīlikā-kāca*; N. of a river; (*am*), n. black salt (= *kāca-lavaṇa*); blue steel; blue vitriol; [cf. *kaṇṭha-n*, *jīna-nīlikā*.]

Nīlaṅgu, *us*, m. (said to be fr. rt. *lag*, to go,

'king's road,' royal road, chief street. — *Nṛpati-val-labha*, *as*, m. 'king's favourite,' a species of medicinal plant. — *Nṛpati-sāsana*, *am*, n. a king's order, edict. — *Nṛi-patni*, *f*, Ved. a king's wife, queen. — *Nṛi-pa-tva*, *am*, n. royalty, sovereignty, dominion; *nṛipatvam* *kṛi*, to reign. — *Nṛi-pa-dīpa*, *as*, m. 'king-lamp,' a king who is like a lamp. — *Nṛi-pa-druma*, *as*, m. the plant Cathartocarpus (Cassia) Fistula; a species of tree (= *rājādanā*). — *Nṛi-pa-deish*, *t*, *f*, king-hating. — *Nṛi-pa-uti*, *is*, *f*. royal policy, king-craft. — *Nṛi-pa-priya*, *as*, m. a thorny species of bamboo, Banibusa Spinosa; a variety of Saccharum Sara; rice; a species of onion; the mango tree; (*ā*), *f*. the tree Pandanus Odoratissimus; a species of date tree. — *Nṛi-pa-priya-phalā*, *f*. Solanum Melongena. — *Nṛi-pa-badara*, *as*, m. a species of jujube; (*am*), *n*. its fruit. — *Nṛi-pa-mandira*, *am*, *n*. a king's residence, a royal palace. — *Nṛi-pa-māngal-yaka*, *am*, n. Tabernamontana Coronaria. — *Nṛi-pa-māna*, *as*, m. (?), music played before kings when eating or feasting; [cf. *nṛipābhira*.] — *Nṛi-pa-lakshman*, *a*, n. a mark or symbol of a king, any one of the royal insignia, especially the white umbrella. — *Nṛi-pa-linga*, *am*, n. an emblem or mark of royalty. — *Nṛi-pa-linga-dhara*, *as*, *ā*, *am*, assuming the insignia of sovereignty; taking (fraudulently) the emblem or marks of the royal or military caste. — *Nṛi-pa-vallabha*, *as*, *ā*, *am*, dear to a king; (*as*), *m*. the friend or favourite of a king; a species of mango; (*ā*), *f*. a king's wife, a queen; a species of plant. — *Nṛi-pa-vriksha*, *as*, m. = *rāja-vriksha*. — *Nṛi-pa-sāsana*, *am*, n. a royal edict. — *Nṛi-pa-su*, *us*, m. 'man-beast,' a brute of a man; a man serving as a sacrificial victim. — *Nṛi-pa-sreshtha*, *as*, m. the best of kings. — *Nṛi-pa-saṁsraya*, *as*, m. seeking the protection of kings, service of princes. — *Nṛi-pa-sabha*, *am*, n. an assembly of princes; a royal palace. — *Nṛi-pa-sita*, *as*, m. a king's son, a prince; (*ā*), *f*. 'a king's daughter,' the musk-rat. — *Nṛi-pa-sushā*, *f*. the daughter-in-law of a king. — *Nṛi-pāṇsa* ('*pa-an*'), *as*, m. king's share, royal portion (i. e. a sixth, eighth, or twelfth of grain, a sixth of fruit, a fiftieth of merchandise &c.), royal revenue. — *Nṛi-pākṛishṭa* ('*pa-āk*'), a particular favourable position of the pieces in the game Catur-anga (a kind of chess). — *Nṛi-pāṅgana* and *nṛipāṅgana* ('*pa-an*'), *am*, n. a royal court. — *Nṛi-pāṇa*, *as*, *ā*, *am*, Ved. giving drink to men. — *Nṛi-pātri*, *tā*, m., Ved. the protector of men. — *Nṛi-pātma* ('*pa-āt*'), *as*, *ā*, *am*, of royal birth; (*as*), *m*. a king's son, a prince; (*ā*), *f*. a king's daughter, a princess; a bitter gourd. — *Nṛi-pādhanu* ('*pa-adh*'), *as*, m. a bad king. — *Nṛi-pādhanu* ('*pa-adh*'), *as*, m. a sort of sacrifice (the Rāja-sūya) held by a lord paramount in which all the offices are performed by tributary princes. — *Nṛi-pānucāra* ('*pa-an*'), *as*, m. a king's attendant, a minister. — *Nṛi-pāṇna* ('*pa-an*'), *am*, n. 'royal rice,' a sort of rice. — *Nṛi-pānyatra* ('*pa-an*'), *am*, n. change of government. — *Nṛi-pābhira* ('*pa-abh*'), *am*, n. music played at the royal meals. — *Nṛi-pāmaya* ('*pa-am*'), *as*, m. 'king's disease or evil,' consumption. — *Nṛi-pāyga*, *as*, *ā*, *am*, Ved. protecting men; (Sāy.) to be drunk by the leaders or gods, or to be protected by the leaders of the sacrifice. — *Nṛi-pāla*, *as*, m. 'protector of men,' a king. — *Nṛi-pālaya* ('*pa-āl*'), *as*, m. a king's residence, a palace. — *Nṛi-pāvarta* ('*pa-āv*'), *am*, n. a kind of gem (= *rājāvarta*). — *Nṛi-pāsana* ('*pa-ās*'), *am*, n. the seat of a king, a throne, a chair of state. — *Nṛi-pāpada* ('*pa-ās*'), *am*, n. a king's residence, a palace. — *Nṛi-pāvaya* ('*pa-āh*'), *as*, m. a species of onion (= *rāja-palāṇḍu*). — *Nṛi-pūti*, *is*, *f*. Ved. the protection of men. — *Nṛi-pēśā* ('*pa-iē*'), *f*. the royal pleasure. — *Nṛi-pēśas*, *ās*, *ās*, *as*, Ved. (according to Sāy. *f*), 'man-shaped,' having the form of men; (probably) formed or decorated by men. — *Nṛi-pōlita* ('*pa-uē*'), *as*, *ā*, *am*, suited to a king, kingly, princely; (*as*), *m*. a species of bean (= *rāja-māsha*). — *Nṛi-bāhu*, *us*, m., Ved. a man's arm. — *Nṛi-bhartṛi*, *tā*, m. 'lord of

men,' a prince, sovereign. — *Nṛi-maṇas*, *ās*, *ās*, *as*, Ved. propitious or well-disposed towards men, honoured by men; epithet of Indra; (Sāy.) having the mind turned towards men. — *Nṛi-maṇasya*, Nom. A. *nṛi-maṇasyate*, Ved. to be friendly or propitious to men. — *Nṛi-mani*, *is*, m., N. of a demon said to seize on children; [cf. *graha*.] — *Nṛi-mat*, *ān*, *atī*, *at*, abounding in men; (*ān*), m., N. of a man. — *Nṛi-mara*, *as*, *ā*, *am*, 'man-destroying,' killing men. — *Nṛi-māṇsa*, *am*, n. the flesh of men. — *Nṛi-mādāna*, *as*, *ā*, *am*, Ved. exhilarating or gladdening men. — *Nṛi-mithuna*, *am*, n. the sign of the zodiac Gemini. — *Nṛi-megha*, *as*, m. 'man-cloud,' a man compared to a cloud or who has qualities like that of a cloud yielding rain. — *Nṛi-medha*, *as*, m. 'man-sacrifice' [cf. *nṛi-yajña*], N. of a man, an Āngirasa and author of two hymns of the Rīg-veda. — *Nṛi-yajña*, *as*, m. 'man-offering,' the sacrifice to be offered to men, i. e. hospitality. — *Nṛi-yugma*, *am*, n. the sign of the zodiac Gemini. — *Nṛi-loka*, *as*, m. the world of men, the earth. — 1. *nṛi-val*, *ān*, *atī*, *at*, Ved. having men, manly, belonging to men, fit for men, consisting of men, accompanied by men. — 2. *nṛi-val*, ind., Ved. like a man, in a manly way, strongly, powerfully, bravely; in abundance. — *Nṛi-val-sakhī*, *is*, *is*, *i*, Ved. having manly companions. — *Nṛi-varāha*, *as*, m. 'man-boar,' Vishṇu in his boar incarnation (with the figure of a man and the head of the wild boar). — *Nṛi-vāhaṇa*, *as*, *ā*, *am*, or *nṛi-vāhas*, *ās*, *ās*, *as*, Ved. carrying or bearing men; (Sāy.) conveying leaders or chiefs (i. e. the Aśvins). — *Nṛi-vira*, *as*, m. 'man-hero,' a hero of a man, a hero among men. — *Nṛi-veshṭana*, *as*, *ā*, *am*, encircled with (the bones of) men; (*as*), m. an epithet of Śiva. — *Nṛi-saṇsa*, *as*, *ā*, *am*, to be desired or praised by men (Ved.). — *Nṛi-saṇsa*, *as*, *ā*, *am*, malicious, noxious, cruel, wicked, hurtful, injurious to mankind, mischievous, base, destructive; [cf. Zend *nairya saṅgho*.] — *Nṛi-saṇsa-tā*, *f*. mischievousness, maliciousness, vileness, baseness. — *Nṛi-saṇsa-val*, *ān*, *atī*, *at*, malicious, vile. — *Nṛi-saṇsa-vritta*, *as*, *ā*, *am*, practising mischief. — *Nṛi-saṇsa*, *as*, *ā*, *am*, malicious, mischievous, vile; (*am*), *n*. injury to man, maliciousness, mischievousness, vileness. — *Nṛi-sṛinga*, *am*, n. 'man's horn,' any chimerical or impossible thing. — *Nṛi-shad*, *t*, *t*, *t*, Ved. dwelling among men, (in some passages applied to *śaitanya*, consciousness, or *buddhi*, understanding); (*t*), m., N. of the father of Kaṇva; [cf. *nārshada*.] — *Nṛi-shadana*, *am*, n., Ved. an assemblage of men, residence of men; (Sāy.) the hall of sacrifice, the receptacle of oblations, the house of the sacrificing priest. — *Nṛi-shadnan*, *ā*, *arī*, *a*, or *nṛi-shadman*, *ā*, *ā*, *a*, Ved. sitting or living among men. — *Nṛi-shah* or *nṛi-shāh*, *t*, *t*, *t*, Ved. overpowering or overcoming men. — *Nṛi-shahya* or *nṛi-shāhya*, *as*, *ā*, *am*, Ved. overpowering men; (Sāy.) to be borne by men; (*am*), *n*. the overpowering of men; battle (as to be borne by men). — *Nṛi-shā*, *ās*, *ās*, *as* (fr. *nṛi* + *śā* = *san*), Ved. granting or procuring men. — *Nṛi-shāc*, *k*, *k*, *k*, Ved. serving men, friendly or benevolent to men; an epithet of the Maruts. — *Nṛi-shāti*, *is*, *f*, Ved. 'capturing or making spoil of men,' i. e. battle, (in Rīg-veda VII. 27, 1, *nṛi-shātā* is Ved. loc. but according to Sāy. it is nom. c. of *nṛi-shātrī*, benefactor of men.) — *Nṛi-shūta*, *as*, *ā*, *am*, Ved. impelled or incited by men. — *Nṛi-sinha*, *as*, m. 'man-lion,' a lion among men, a chief, a noble, a great or illustrious man; Vishṇu in his fourth Ava-tāra or incarnation in the shape of a man with the head and claws of a lion [cf. *nara-sinha*]; a kind of coitus; N. of several men. — *Nṛi-sinha-kavāca*, *am*, n., N. of a chapter of the Tantra-sāra. — *Nṛi-sinha-caturdaśi*, *f*. the fourteenth day in the light half of the month Vaiśākha (a festival). — *Nṛi-sinha-campū*, *ūs*, *f*, N. of a work. — *Nṛi-sinha-tāpaniya*, *as* or *am*, m. or n. (?), N. of an Upanishad. — *Nṛi-sinhatāpaniyo-paṇishad-bhāshya*, *am*, n., N. of a commentary on the preceding Upanishad by Śaṅkarācārya. — *Nṛi-*

sinha-purāṇa, *am*, n., N. of an Upa-Purāṇa. — *Nṛi-sinha-prasāda*, *as*, m., N. of an author mentioned in the Sūdra-dharma-tattva. — *Nṛi-sinha-prādurbhāva*, *as*, m. 'the manifestation of the man-lion,' N. of the thirty-ninth to the forty-third chapter of the Nara-sinha-Purāṇa. — *Nṛi-sinha-bhaṭṭa*, *as*, m., N. of a man. — *Nṛi-sinha-vana*, *as*, m., N. of a district in the north-west of Madhya-dēśa. — *Nṛi-sinha-sarasvatī*, m., N. of a commentator on the Vedānta-sāra. — *Nṛi-sinhācārya* ('*ha-āc*'), *as*, m., N. of an author. — *Nṛi-sinhāśrama* ('*ha-āc*'), *as*, m., N. of the author of the Prayoga-ratna. — *Nṛi-sinhiya*, *as*, *ā*, *am*, relating to Nṛi-sinhi; N. of a book. — *Nṛi-sena*, *am*, *ā*, *n*. f. an army of men. — *Nṛi-soma*, *as*, m. 'man-moon,' any illustrious or great man, a prince or chief. — *Nṛi-han*, *ā*, *ghnū*, *a*, Ved. killing men. — *Nṛi-hari*, *is*, m. Vishṇu in his fourth Ava-tāra as the man-lion [cf. *nara-sinha*]; N. of a man. — *Nṛi-ashti-mālin*, *i*, *inī*, *i*, decorated with a garland of human bones; (*i*), m. an epithet of Śiva. — *Nṛi-ma*, *am*, n., Ved. manhood (*virtus*), power, strength, wealth, ability, courage; (*as*, *ā*, *am*), making happy; (*as*), m. 'giving happiness,' an epithet of Kṛishṇa. — *Nṛi-ma-vardhana*, *as*, *ā*, *am*, Ved. enhancing courage.

नृत् 1. *nṛit*, cl. 4. P. *nṛityati* (ep. also -*te*), *anartit*, *nartiyati*, to dance; to act on the stage; represent (as an actor), gesticulate, play; Caus. *nartayati*, -*yitum*, to cause to dance; Desid. *nṛit-sati* and *nartishati*: Intens. *narnartti*, *narnṛitīti*, *narinartti*, *narinṛitīti*, *narinartti*, *narinṛitīti*, *narinṛityate*, to dance about, dance with vehement gesticulations; (P.) to cause to dance about or to and fro.

2. *nṛit*, *t*, *f*, Ved. dancing, gesticulation, gesture. *Nṛiti*, *is*, *f*. dancing, acting, playing; (perhaps in Ved.) lovely or grand appearance.

Nṛitu, *us*, *us*, *u*, Ved. dancing, gesticulating, lively, active, (generally as an epithet of Indra); (*nṛitū*, *ūs*), m. a dancer, an actor, a mime; the earth; a worm; length.

Nṛitta, *am*, n. dancing, acting, gesticulation. — *Nṛitta-maya*, *as*, *i*, *am*, consisting in dance.

Nṛitya, *am*, n. dancing, acting, dance, gesticulation, pantomime. — *Nṛitya-gita-vādyā*, *āni*, n. pl. dancing, singing, and instrumental music. — *Nṛitya-pṛiya*, *as*, *ā*, *am*, fond of dancing; (*as*), m. a peacock; (*ā*), *f*, N. of one of the Mātṛis attending on Skanda. — *Nṛitya-sālā*, *f*. a dancing-room. — *Nṛitya-sarvasva*, *am*, n. 'the whole essence of dancing,' N. of a work. — *Nṛitya-sthāna*, *am*, n. a place for dancing, a dancing-room.

Nṛityat, *an*, *antī*, *at*, dancing.

नृपीड *nṛipīṭa*, *am*, n., Ved. a various reading (in the Nighaṇṭus) for *kṛipīṭa*, q. v.

नृमणा *nṛimaṇā*, *f*, N. of a river.

नृ *nṛi*, cl. 9. P. *nṛināti*, *nanāra*, &c., to lead: Caus. *narayati*, *nārayati*, &c.

नेक्ष *nekshaṇa*, *am*, n., Ved. a sharp stick, a spear, a fork or similar cooking implement; [cf. *nikshaṇa*, *mekshaṇa*.]

नेग *nega*, *ās*, m. pl., N. of a school of the Sāma-veda; [cf. *naigeya*.]

नेजक *nejaka*, *as*, m. (fr. rt. *nij*), a washerman.

Nejana, *am*, n. washing, cleansing.

नेजमेष *nejamesha*, *as*, m., N. of a demon hurtful to children.

नेतव्य *netavya*, *netṛi*, &c. See p. 511, col. 2.

नेत्र *netra*, *netrika*, &c. See p. 511, col. 3.

नेद् 1. *ned* or *net*, ind. (fr. *na* + *id*, and regarded in the Pāṇi-pāṭha as two words), Ved. not,

not indeed (Sây.=naiva); that not; (see Pân. VIII. 1, 30; cf. Zend *noit*, 'not.')

नेद 2. *ned* [cf. rt. 1. *nid*], cl. 1. P. *nedati*, &c., to censure, blame; to be near; to go.

Nelaya (fr. *neda*, see *nedishtha*), Nom. P. *nediyati*, &c., to bring near.

Nelayut, an, *anti*, at, bringing near, approximating.

Nedishtha, as, *ā*, am (superl. of *neda* which is substituted for *antika*, near; probably allied to *nādha* fr. rt. 1. *nah*), the nearest, next, very near; (*am*), ind. very nearly, next, in the first place; (*āt*), ind. from the neighbourhood; (*as*), m. Alangium Hexapetalum; N. of a son of Manu; [cf. Zend *nazdistā*]. — *Nedishtha-tama*, as, *ā*, am, Ved. the nearest of all.

Nedishthin, *ī*, *inī*, *ī*, very near, very nearly related.

Nediyas, *ān*, *asī*, as (compar. of *neda* which is substituted for *antika*), nearer, very near, as near as possible.

नेय *nenya*, as, *ā*, am (fr. Intens. of rt. 1. *nī*), taking or obtaining frequently (?).

नेप *nepa*, as, m. (said to be fr. rt. 1. *nī*), a family priest; (*am*), n. water.

नेपथ्य *nepathya*, am, n. (for *nar-pathya*, i. e. *nri-pathya*); cf. *vetana* for *varatana*), an ornament, embellishment, decoration, the costume of an actor, attire, (in this sense said to be also m.); the part of a stage behind the scenes (or rather behind the curtain which was stretched across the stage and served for scenes), the space behind the curtain or scenes where the decorations were kept and where the actors attired themselves; the postscenium; the tiring-room; *nepathye*, loc. sing. (a voice) in the postscenium or behind the scenes, (used in the plays as a stage-direction, where anything is to be said by an actor behind the scenes.)

नेपाल *nepāla*, as, m. (said to be contracted fr. *niyama-pāla*, q.v., the N. of a sage); N. of a country, Nepal; a species of sugar-cane; (*ās*), m. pl., N. of the people inhabiting Nepal; (*ī*), f. red arsenic; the wild date tree or its fruit; (*am*), n. copper. — *Nepāla-jā*, f. or *nepāla-jātā*, f. red arsenic. — *Nepāla-nimba*, as, m. 'the Nepal Nimba,' a species of tree. — *Nepāla-mūlaka*, am, n. a radish.

Nepāluka, am, n. copper; (*ikā*), f. red arsenic. *Nepāla*, as, *ī*, am, produced &c. in Nepal; (*as*), n. a species of sugar-cane; the Nepal Nimba, a species of tree; (*ī*), f. red arsenic; a species of plant, Arabian jasmine, Jasminum Zambac and Nyctanthus Arbor Tristis; the indigo plant.

Naipāluka, as, *ī*, am, produced in or brought from Nepal; (*am*), n. copper.

Naipāliya, as, *ī*, am, produced in or brought from Nepal. — *Naipāliya-devatā-kalyāṇa-paica-vimśatikā*, f., N. of a Buddhist work.

नेम *nema*, as, *ā*, am (fr. rt. *nam* with *e* instead of reduplication, but said to be fr. rt. 1. *nī*; *nema* is one of the *survādi* or pronominals according to Pân. I. 1, 27, but the nom. pl. m. is either *neme* or *nemās*), Ved. some, a few, several, (according to Sây. *nema*=*alpa*, *katipaya*; *neme*=*ke-lane*, also=*ete*, these); the one, the other; half; (*as*), m. a part, portion; time, period, season; term, boundary, limit; a fence, enclosure, a boundary wall or hedge; the foundation of a wall; a hole, a chasin; fraud, deceit; acting, dancing; evening; a root; food (Ved.); upper part, above; (*am*), n. a particular number; [cf. Zend *naima*]. — *Nema-āndra*, as, m. 'the half moon,' N. of a prince of Bengal. — *Nema-dhita*, as, *ā*, am, Ved. divided, set at variance; (*ās*), m. pl., scil. *sargrāmāḥ*, battles in which only some are engaged; (*as*), m., scil. *Indra*, the sharer of half the oblation, the other half going to all the gods; (see Sây. on Rîg-veda I. 72, 4.) — *Nema-dhiti*, *is*,

f., Ved. battle, conflict, dispute. — *Nema-nātha*, as, m., N. of a man who is also called Nitya-nātha. — *Nema-sāha*, as, m., N. of a man. — *Nemāditya* ('*ma-ād*'), as, m., N. of a man, father of Trivikrama-bhāṭṭa, the author of the *Damayanti-kathā*.

Nemi, *is*, *ī*, f. the circumference or ring or felly or outer rim of a wheel; edge, rim; a windlass or framework for the rope of a well; a thunderbolt, a circle or circumference in general, the earth; (*is*), m. the plant *Dalbergia Ougeinensis*; N. of a Daitya; (with Jains) N. of the twenty-second Arhat of the present Ut-sarpini; N. of a Cakra-vartin; a sacred place, as Mathurā (?). — *Nemi-śakra*, as, m. a prince descended from Parikshit, who is said to have removed the capital of India to Kauśāmbi after the inundation of Hāstina-pura. — *Nemin-dhara*, as, m., N. of a mountain.

Nemin, *ī*, m. the tree *Dalbergia Ougeinensis*; (with Jains) N. of the twenty-second Arhat of the present Ut-sarpini.

नेमन्निष *nemann-ish*, *ī*, *ī*, *ī*, Ved. (perhaps) following guidance?; (according to Sây. on Rîg-veda I. 56, 2), moving reverentially or bearing oblations.

नेय *neya*. See p. 511, col. 3.

नेल *nela*, as, or *nelu*, us, or *nevala*, as, m. a particular number.

नेष *nesh*, cl. 1. A. *neshate*, *nineshe*, &c., to go, move.

नेष *neshā* (fr. rt. 1. *nī*), forming a superlative *neshā-tama*, occurring in the inst. pl. *neshā-tamais*, used adverbially in Rîg-veda I. 141, 12, = with the best guidance, by the most effective means; (Sây.) most conducive.

Neshan, *ā* or *a*, m. or n. (?), Ved. leading, conducting; (Sây.) *neshāṇi* = *netarye vishaye*.

Neshṭri, *tā*, m. one of the chief officiating priests at a Soma sacrifice, he who leads forward the wife of the sacrificer and prepares the Surā. In Rîg-veda I. 15, 3, *Neshṭri* is said to be another name of *Tvasṭri* from his having assumed upon some occasion the function of the *Neshṭri* priest.

Neshṭra, am, n. the Soma vessel of the *Neshṭri*; the office of the *Neshṭri*.

Neshṭriya, as, *ā*, am, belonging to the *Neshṭri* priest, relating to him.

नेष्ट *neshṭa*, as, *ā*, am (fr. *na* + *ishṭa*), not wished for, undesired, disagreeable, unfavourable.

नैःश्रेयस *naiḥśreyasa*, as, *ī*, am (fr. *nih-śreyasa*), leading to happiness or future beatitude; (*am*), n., N. of a wood in the world of Vishṇu; N. of a fabulous forest.

Naiḥśreyasika, as, *ī*, am, leading to happiness, conducive to future beatitude.

नैःश्रेय *naiḥśnehya*, am, n. (fr. *nih-sneha*), absence of love, want of affection, coldness.

नैःस्य *naiḥsvya*, am, n. (fr. *nih-sva*), absence of property, destitution, poverty.

नैक *naika*, as, *ā*, am (fr. *na* + *eka*), not one, more than one, several, manifold, various, numerous, many. — *Naika-āra*, as, *ā* or *ī*, am, going about in troops or flocks, gregarious, living in society, not living alone. — *Naika-duḥkha-dā*, *ās*, *ās*, am, causing many sorrows. — *Naika-dyis*, k, m., N. of one of the sons of Viśvā-mitra. — *Naika-prishṭha*, *ās*, m. pl., N. of a people. — *Naika-bhāśraya* ('*va-ās*'), as, *ā*, am, 'not abiding in one condition,' changeable, fickle, unsteady. — *Naika-bheda*, as, *ā*, am, of many kinds, various, multifarious, manifold. — *Naika-rūpa*, as, *ā*, am, multifarious, of various kinds, various. — *Naika-varṇa*, as, *ā*, am, many coloured, of various colours. — *Naika-sastra-maya*, as, *ī*, am, consisting of a multitude of arrows or of various missiles. — *Naikātman* ('*ka-āt*'), *ā*, *ā*, a, of manifold nature; (*ā*), m. an epithet of Śiva.

Naikadhā, ind. in many ways, in various ways,

manifoldly, in many parts, in many directions, on various sides.

Naikaśas, ind. in great numbers, repeatedly, several times, often.

नैकटिक *naikaṭika*, as, *ī*, am (fr. *ni-kaṭa*), near, contiguous, neighbouring, living in the neighbourhood.

Naikaṭya, am, n. nearness, proximity, neighbourhood, vicinage.

नैकती *naikatī*, f., N. of a village in the North of India.

नैकषेय *naikasheya*, as, m. a child of Nikashā, a Rākshasa, fiend, goblin; N. of a race of Rākshasas; (also read *naikaseya*.)

नैकृतिक *naikritika*, as, *ī*, am (fr. *ni-kriti*), dishonest, wicked, low, vile, morose, harsh spoken; fallacious, (Manu IV. 196.)

नैखान्य *naikhānya*, as, *ā*, am (fr. *ni-khāna*, see *ni-khan*), liable to be buried.

नैगम *naigama*, as, *ī*, am (fr. *ni-gama*), relating to Vedic quotations or Vedic words, relating or belonging to the Veda or holy writ, occurring in it, Vedic; (*as*), m. an interpreter of the sacred writings; an Upanishad or portion of the Vedas; a way, road (?); a means, an expedient; prudent conduct; a citizen, a townsman; a trader, a merchant; N. of an ancient teacher. — *Naigama-kāṇḍa*, N. of the second part of the Nirukta, or of the fourth, fifth, and sixth books of that work, where Yāska explains the Nigamas or Vedic words collected in the fourth Adhyāya of the Nighaṇṭus, (also called *Atkapadika*.)

Naigamika, as, *ī*, am, connected with or peculiar to the Vedas.

नैगमेय *naigameya*, as, m. a form of Skanda, (considered also as his son and play-fellow; cf. *naigamesha*.)

नैगमेश *naigamesha*, as, m., N. of a demon with the head of a ram, (supposed to seize or injure children.)

नैगुत *naiguta*, as, *ī*, am (fr. *nigut*), Ved. destroying enemies.

नैगेय *naigeya*, *ās*, m. pl., N. of a school of the Sāma-veda.

नैघाटुक *naighaṭuka*, as, *ī*, am (fr. *ni-ghaṇṭu*, q.v.), mentioned by the way; (*am*), n. 'a collection of words,' N. of the whole five chapters of the Vedic glossary commented upon by Yāska, but especially of the first three chapters treating of synonyms.

नैचाशाख *naiśāśakha*, as, *ī*, am (fr. *nīcā* + *sākha*), Ved. belonging to the low branches of the community, i. e. belonging to the lower orders or common people; (*am*), n. (perhaps) low or common people; (Sây.) N. of a town.

नैचिक *naičika*, am, n. the head of an ox; (*ī*), f. an excellent cow, a cow exhibiting excellent marks on her head.

नैचित्य *naičitya*, as, m. a prince of the Nīčitas.

नैचुल *naicula*, as, *ī*, am (fr. *ni-čula*), belonging to or produced by the *Barringtonia Acutangula*.

नैज *naija*, as, *ī*, am (fr. *ni-ja*), own, one's own.

नैतन्धव *naitandhava*, as, m., N. of a place on the Sarasvatī.

नैतोश *naitośa*, as, *ī*, am (fr. *ni-tośa*), Ved. (perhaps) granting, giving.

नैत *naitya*, as, *ā* (?), am (fr. *nitya*), continual, perpetual, constant, regularly repeated; (*am*), n. eternity, perpetuity.

Naityaka, as, i, am, to be done always or regularly and not only on certain occasions, (opposed to *naimittika*); regularly recurring, constantly repeated; constant, indispensable, obligatory.

Naityika, as, i, am, invariable, constant, perpetual, indispensable.

नैदाय *naidāgha*, as, i, am (fr. *ni-dāgha*), Ved. peculiar or belonging to the hot season, summer-like, scorching; (as), m. summer time.

Naidāghika or *naidāghiya*, as, i, am, peculiar to the summer, summer-like.

नैदान *naidāna*, as, m. (fr. *ni-dāna*), an etymologist (who investigates the sources of words).

Naidānika, as, m. a pathologist (who inquires into the causes of diseases).

नैदेशिक *naidesika*, as, i, am (fr. *ni-deśa*), executing orders, a servant.

नैद्र *naidra*, as, i, am (fr. *ni-drā*), sleepy, soporific, somniferous, relating to or occurring in sleep.

नैधन *naidhana*, as, i, am (fr. *ni-dhana*), subject to death, liable to decay, perishable, relating to death, causing death; (in astrology with or without *griha*) the eighth house, the house of death.

नैधान *naidhāna*, as, i, am, relating to a treasure, to a nest, &c.; (i), f. a boundary where articles of value are buried and dug up (?).

नैधुवि *naidhruvi*, is, m. (patronymic fr. *ni-dhruva*), an epithet of Kāśyapa.

नैप *naipa*, as, i, am (fr. *nīpa*), belonging or relating &c. to the Nauclea Cadamba.

नैपातिक *naipātika*, as, i, am (fr. *ni-pāta*), only mentioned incidentally or by the way.

नैपातिथ *naipātitha*, am, u. (fr. *nīpātithi*), N. of a Sāman.

नैपाल *naipāla*. See under *nepāla*, p. 516.

नैपुण *naipuṇa* or *naipuṇya*, am, n. (fr. *ni-puṇa*), dexterity, cleverness, skill; artfulness; experience, exactness, strictness; anything which requires skill, a delicate matter; totality, completeness, completion.

नैबुक *naibuka*, N. of certain rites to be performed at full moon.

नैभृय *naibhṛitya*, am, n. (fr. *ni-bhṛita*), modesty, humility.

नैमन्त्रणक *naimantraṇaka*, am, n. (fr. *ni-mantraṇa*), a banquet, feast.

नैमय *naimaya*, as, m. (fr. *ni-maya*), a trader, a merchant.

नैमित्त *naimitta*, as, i, am (fr. *ni-mitta*), relating to or explanatory of signs, tokens, marks, prognostics, &c.

Naimittika, as, i, am, produced by any cause; connected with any particular cause, dependent on an external cause; (opposed to *nitya*), produced by some cause or by particular and unusual circumstances, unusual, occasional, accidental; (as), m. an astrologer, a prophet; (am), n. an effect; occasional or periodical act or rite. — *Naimittika-karman*, a, n. or *naimittika-kriyā*, f. an occasional ceremony (as observed on the birth of a child &c.).

नैमिष *naimisha*, as, i, am (fr. *ni-misha*), momentary, transient, lasting for a twinkling; (am), n., N. of a forest and sacred Tirtha celebrated as the residence of certain Rishis to whom Sauti related the Mahā-bhārata (Mahā-bh. Ādi-p. 7275, Vana-p. 6079; the district was so called because in it the sage Gaura-mukha destroyed an army of Asuras in a twinkling); (ās), m. pl. the inhabitants of the Naimisha wood. — *Naimisha-kānana*, am, n. the Naimisha wood. — *Naimishāranya* (°śha-ar°), am,

n. the Naimisha forest. — *Naimishāranya-tirtha*, am, n., N. of a sacred bathing-place.

Naimishāyana, as, i, am, living in the Naimisha forest.

Naimishīya, ās, m. pl. the inhabitants of the Naimisha forest; (as, ā, am), relating to the Naimisha forest.

Naimisheya, as, i, am, living in the Naimisha forest.

नैमेय *naimeya*, as, m. barter, exchange (= *ni-maya* under *ni-me*).

नैम्ब *naimba*, as, i, am (fr. *nimba*), relating to the Azadirachta Indica.

नैयग्रोध *naiyagrodha* or *naiyyagrodha*, as, i, am (fr. *nyag-rodha*), belonging to or made of the Ficus Indica or Indian fig-tree; (am), n. the fruit of the Indian fig-tree.

नैयङ्कव *naiyankava*, as, i, am (fr. *ny-arku*), belonging to or coming from the antelope called Nyanku, made of its skin, &c.

नैयत *naiyatya*, am, n. (fr. *ni-yata*), restraint, self-command, self-government.

नैयमिक *naiyamika*, as, i, am (fr. *ni-yama*), according to rule, conformable to precept, regular, enjoined; (am), n. regularity.

नैयाय *naiyāya*, as, i, am (fr. *ny-āya*), treating of the Nyāya philosophy (q. v.), explaining it, &c.

Naiyāyika, as, i, am, knowing the Nyāya philosophy, knowing the laws of logic; (as), m. a dialectician, logician (especially a follower of the Nyāya philosophy).

नैयना *nairaijanā*, f. (fr. *nir-aijana*), N. of a river falling into the Gaṅgā in Magadha (now called Niladyan).

नैरन्तर्य *nairantarya*, am, n. (fr. *nir-antara*), absence of interruption or interval, uninterruptedness, close succession, continuousness, contiguity, closeness, compactness; (ēya), ind. without interval or interruption, constantly, incessantly, uninterruptedly.

नैरेपेक्ष *nairapekshya*, am, n. (fr. *nir-apeksha*), disregard, indifference.

नैरयिक *nairayika*, as, m. (fr. *nir-aya*), an inhabitant of hell.

नैरर्थ्य *nairarthyā*, am, n. meaninglessness, senselessness, nonsense.

नैराश्य *nairāśya*, am, n. (fr. *nir-āśa*), hopelessness, despair; the absence of wish or expectation, non-expectancy.

नैरास्य *nairāśya*, as, m. (fr. *nir-āśa*), N. of a magical formula pronounced over weapons.

नैरुक्त *nairukta*, as, i, am (fr. *nir-ukta*), relating to the Nirukta (q. v.), explaining it; resting on etymology, explained etymologically; (as), m. one who knows the etymology or true derivation of words.

Nairuktika, as, i, am, one who knows the etymology or radical meaning of words, an etymologist.

नैरुज्य *nairujya*, am, n. (fr. *nī-ruja*), health.

नैरुहिक *nairūhika*, as, i, am (fr. I. *nir-ūha*), purging, cleaning out.

नैरृति *nairṛita*, as, i, am (fr. *nir-ṛiti*), belonging &c. to Nir-ṛiti; south-western; belonging to the Rākshasas; relating to the lunar mansion Nairṛita (Mūla); (as), m., N. of the ruler of the south-west quarter; a child or offspring of Nir-ṛiti, a demon, imp, goblin, Rākshasa; N. of a Rudra; (ās), m. pl., N. of a people; (i), f. an epithet of Durgā; (with

or without *dis*) the south-west quarter; (am), n. the lunar mansion Mūla.

Nairṛiti, ts, m., N. of a demon, a Rākshasa.

Nairṛiteya, as, i, am, descended from Nir-ṛiti, belonging to or connected with Nir-ṛiti.

Nairṛitya, as, i, am, relating to Nir-ṛiti; south-western; a sacrifice offered to Nir-ṛiti.

नैर्गन्ध *nairgandhya*, am, n. (fr. *nir-gandha*), absence of smell or odour, inodorousness.

नैर्गुण्य *nairgunya*, am, n. (fr. *nir-guṇa*), absence of qualities or properties; freedom from qualities; want of excellencies; absence of good qualities; (as, i, am), having no connection with qualities.

नैर्घृण्य *nairghṛiṇya*, am, n. (fr. *nir-ghṛiṇa*), pitilessness, unmercifulness, cruelty.

नैर्दश्य *nairdaśya*, am, n. (fr. *nir-daśa*), getting over the critical period of the first ten days (of a new-born child), surmounting any dangerous time or bad influence.

नैर्देशिक *nairdeśika*, as, i, am, servant, servile.

नैर्वाध्य *nairbādhyā* (fr. *nir-bādha*), Ved. (with *havis*) a sort of oblation.

नैर्मल्य *nairmalya*, am, n. (fr. *nir-mala*), stainlessness, spotlessness (physical and moral), cleanliness, purity.

नैर्लेज्य *nairlajya*, am, n. (fr. *nir-lajja*), shamelessness, impudence.

नैर्वाहिक *nairvāhika*, as, i, am (fr. *nir-vāha*), conducting or leading out, carrying (water &c.) out; (with *dvāra*) a sluice.

नैर्हस्त *nairhasta* (fr. *nir-hasta*), Ved. 'intended for handless demons,' N. of a particular magical missile weapon.

नैस्य *naiya*, am, n. (fr. *nīla*), blueness, darkness of colour, blackness, dark-blue (the colour).

नैवसंज्ञानासंज्ञायतन *naivasanjñānāsajñānyatana*, am, n. a place (*āyatana*) where there is no (*na-eva*) thinking (*sañjñāna*) and no (*na*) not-thinking (*a-sañjñā*).

Naiva-sañjñā-samādhi, is, m. meditation in which there is no reflection.

नैवार *naivāra*, as, i, am (fr. *nīvāra*), consisting in or made of wild rice.

नैविद्य *naividya*, am, n. (fr. *ni-vidā*), closeness, denseness, compactness, thickness; substance; a prolonged note or continuous sound.

नैविद *naivida*, as, i, am, having a Ni-vid (q. v.).

नैवेद्य *naivedya*, am, n. (fr. *ni-vedya*), an offering of eatables presented to a deity or idol (which may afterwards be distributed to his ministers or worshippers, especially if presented to any form of Vishṇu).

नैवेशिक *naiveśika*, am, n. (fr. *ni-veśa*), any vessel or implement belonging to the furniture of a house; a present to a Brāhman householder, a girl so given, or ornaments with her, &c.

नैश *naśa*, as, i, am (fr. *niśā*), nocturnal, nightly, relating to the night; a person &c. doing anything by night; done at night; to be observed by night.

Naiśākara, as, i, am (fr. *niśā-kara*), caused by or belonging to the moon, &c.

Naiśika, as, i, am, nocturnal, happening at night, obtained in one night, &c.

नैश्चल्य *naiścālyā*, am, n. fixedness, fixity, immovableness.

नैश्चिय नािश्चिया, *am*, n. (fr. *niś-āta*), de-termination, certainty; a fixed ceremony or festival (as a birth, investiture, marriage, &c.).

नैश्चिन्य नािश्चिन्या, *am*, n. (fr. *niś-ānta*), freedom from anxiety, absence of care.

नैषदिक नािशदिका, *as*, ī, *am* (fr. *ni-shad*), sitting, (not lying down.)

नैषध नािशध्या, *as*, ī, *am*, relating to Nishadha; (*as*), m. a prince of the Nishadhas, especially an epithet of Nala; (*ās*), m. pl., N. of the people of Nishadha; a species of plant used as food; (*am*), n. or *naishadhā-carita*, *am*, n., N. of an artificial epic poem by Sri-harsha, treating of Nala's adventures. — *Naishadhā-carita-bhāva-dyotaniakā*, f. 'an explanation of the meaning of the Naishadhā-carita,' N. of a commentary on the preceding poem. — *Naishadhāweshana* (*dhā-an*), *am*, n. the seeking or searching for Naishadha, i. e. Nala.

Naishadhīya, *as*, ī, *am*, relating to Nala Naishadha; (*am*), n. (with or without *carita*) N. of an artificial epic poem on Nala's adventures by Sri-harsha.

Naishadhya, *as*, ī, *am*, peculiar or belonging to the Nishadhas; (*as*), m. a prince of the Nishadhas.

Naishādha, *as*, m. an epithet of Naḍa, (an earlier form of *naishadhā* above.)

नैषाद नािशदा, *as*, ī, *am*, belonging to the Nishādas; (*as*), m. a Nishāda; (*ās*), m. pl. the Nishāda people.

Naishādi, *is*, m. a prince of the Nishādas.

नैष्कर्म्य नािशकर्म्या, *am*, n. (fr. *nish-karman*), idleness, inactivity; abstinence or exemption from acts or their consequences; the salvation obtained by abstraction in opposition to that obtained by works.

नैष्कशतिक नािशकाशतिका, *as*, ī, *am* (fr. *nishka-sata*), worth a hundred Nishkas, bought with them, &c.

Naishkasahasrika, *as*, ī, *am* (fr. *nishka-sahasra*), worth a thousand Nishkas, bought with them, &c.

Naishkika, *as*, ī, *am* (fr. *nishka*), bought with a Nishka, made of a Nishka, &c.; (*as*), m. a Mint-master, superintendent of a Mint.

नैष्किञ्चन्य नािशकिञ्चन्या, *am*, n. (fr. *nish-kiñcana*), absence of property, poverty, destitution.

नैष्कृतिक नािशकृतिका, *as*, ī, *am*, acting wickedly, wicked, malignant, (probably incorrect for *naishkritika*); free from occupation, disengaged.

नैष्क्रमण नािशक्रामणा, *as*, ī, *am* (fr. *nish-kramana*), any oblation offered or rite performed when a new-born child is taken out of the house for the first time.

नैश्चिक नािश्चिका, *as*, ī, *am* (fr. *ni-shāhā*), forming the end or conclusion, final, last; conclusive, definitive, decided, accomplished, fixed, firm, constant; highest, perfect, complete; completely versed in or familiar with, conversant; vowing perpetual abstinence and chastity; belonging to the character or office of a perpetual student; (*as*), m. a perpetual religious student or Brāhman who continues with his spiritual preceptor even after the prescribed term of study is expired and observes the vow of chastity.

Naishikya, *am*, n. constancy, steady adherence to rule, firm belief.

नैषुर्य नािशथुर्या, *am*, n. (fr. *ni-shthura*), severity, cruelty, coarseness, harshness.

नैषिणस नािशिण्या, *am*, n. (apparently fr. a form *ni-shnih* = *niś-snih*), getting rid of, freeing one's self from anything.

नैष्फल्य नािशफल्या, *am*, n. (fr. *nish-*

phala), unfruitfulness, fruitlessness, absence of fruit or effect, barrenness, unprofitableness.

नैसर्गिक नािशर्गिका, *as*, ī, *am* (fr. *ni-sarga*), natural, innate, inherent, constitutional, original; (with Buddhists) cast off, put off.

नैसर्प नािशर्पा, *as*, m. (fr. an unused form *ni-sarpa*), N. of one of the nine treasures (with Jinas).

नैस्त्रिंशिक नािश्रिंशिका, *as*, m. (fr. *nis-triśa*), a swordsman, a soldier armed with a sword.

नो no, ind. (fr. *na-u*), and not (Ved.); not, no (for *na*, but in epic poetry and later literature *no* is generally only used for *na* to suit the verse). *No* *et*, if not; otherwise, else, unless; *no vā*, or not.

नोत् not or *nod*, ind., Ved. almost, nearly.

नोदन nodana, *am*, n. (fr. rt. 1. *nud*), pushing, impelling, driving away, removing.

Nodini, ī, *inī*, ī, impelling, driving away, removing.

Nodya, *as*, ā, *am*, to be impelled or driven away or removed.

नोधस् nodhas, ās, m. (said to be fr. rt. 4. *nu*), N. of a Rishi with the epithet Gautama.

नोधा nodhā, ind. (contracted fr. *nava-dhā*), ninefold, in nine parts.

नोपस्थात् नोपस्थत्ति (*na-up*), *tā*, *trī*, *trī*, not at hand, absent, remote, far off.

नौ 1. nau, the alternative form for the acc., dat., and gen. of the 1st pers. pron., see *asmad*. *Nau* is an enditic in the Veda.

नौ 2. nau, *naus*, f. (fr. rt. 4. *nu*), Ved. speech; [cf. *navishī*].

नौ 3. nau, *naus*, f. (probably fr. rt. *snu*, but said to be fr. rt. 1. *nud*; in Rīg-veda I. 97, 8, *nāvayā* is Vedic inst. for *nāvā*), a ship, a boat, a vessel; (in astrology) N. of a peculiar appearance on the moon; N. of a constellation; [cf. Gr. *ναῦς*, *ναῦ-της*, *ναῦ-τιλο-ς*, *ναῦ-τίλλο-μαι*, *ναῦ-λο-ν*, *ναῦ-σθ-λο-ν*, *ναῦ-τία*, *ναῦ-σία*, *ναῦ-τίδ-ω*, *ναῦ-σίδ-ω*; Lat. *nāvis*, *nau-ta*, *nāvita*, *nāv-igare*, *nāv-ig-iu-m*; Old Germ. *nacho*; Angl. Sax. *naca*; Bavarian *naue*, 'a ship'; Old Iceland *nau-st*, 'a ship station', *Nōa-tūn*; Hib. *naoi*, *noí*.] — *Nāv-ākāra*, *as*, ā, *am*, boat-shaped, cymbiform. — *Nāv-āroha*, *as*, m. a passenger on board ship, a sailor. — *Nau-karṇadhāra*, *as*, m. the steersman of a ship, a helmsman, pilot. — *Nau-kurṇī*, f., N. of one of the Mātṛis attending on Skanda. — *Nau-karman*, a, n. 'boat-business', the occupation or business of a sailor. — *Nau-carā*, *as*, ā, *am*, going in a ship, a sailor. — *Nau-jīvika*, *as*, m. 'living in ships or boats', a sailor, boatman. — *Nau-tārya*, *as*, ā, *am*, 'passable in a boat', navigable, to be traversed in a vessel. — *Nau-dāṇḍa*, *as*, m. 'boat-pole', an oar. — *Nau-bandhana*, *am*, n. 'ship-binding', N. of the highest peak of the Himālayas to which in the great flood Manu fastened his ship. — *Nau-bhū*, cl. 1. P. *bhuvati*, *bhavitum*, to be a ship, to have been made a ship. — *Nau-gāna*, *am*, n. going in a ship, navigation. — *Nau-yāyin*, ī, *inī*, ī, going in a boat or vessel, a passenger; freight. — *Nau-rāha*, *as*, m. 'ship-conductor', a steersman, pilot, captain. — *Nau-vyānana*, *am*, n. ship-wreck, naufrage.

Nauka (at the end of an adj. comp.) = 3. *nau*; (*ā*), f. a small boat or ship; N. of a commentary on the Mantra-mahodāhī by Mahā-dhara. — *Naukākrishṭa* (*kā-āk*), *am*, n., N. of a favourable position of the pieces in the game Catur-anga; [cf. *nripā-krishṭa*]. — *Naukā-dāṇḍa*, *as*, m. 'boat-pole', an oar, a paddle.

नौषस नाुधसा, *am*, n., N. of a Sāman.

न्यक् nyak, *ny-aksha*. See col. 3.

न्यग्रोष nyag-rodha. See under 2. *ny-anē*, col. 3.

न्यक् nyakēha, *am*, n. a mole or spot upon the body.

न्यच् 1. ny-anē, cl. 1. P. A. -*acati* or -*an-**cati*, -*anēitum*, Ved. to bend down, curve down.

Nyak-kri, cl. 8. P. -*karoti*, &c., to make low, lower, humble, humiliate, degrade, treat with disrespect or contempt, slight. — *Nyak-karana*, *am*, n. the act of lowering or degrading, treating with disrespect or contempt. — *Nyak-kāra*, *as*, m. making low, humiliation, humbling, contempt, disregard, disrespect. — *Nyak-krita*, *as*, ā, *am*, humbled, treated with contempt or contumely.

Ny-alna, *as*, ā, *am*, Ved. bent down. — *Nyak-nānguli* (*na-an*), *is*, *is*, *i*, Ved. having the fingers bent.

Ny-aksha, *as*, ā, *am* [cf. rt. *aksh*, which may be connected with rt. *ac* = *anē*], low, inferior; whole, entire; (*as*), m. a buffalo; an epithet of Paraśu-rāma; (*am*), n. the whole; grass.

Nyag-bhū, cl. 1. P. -*bhāvati*, &c., to become low or humble, to humble one's self: Caus. *nyag-bhāvayati*, to cause to become low, humiliate, treat with disrespect. — *Nyag-bhāva*, *as*, m. humiliation, degradation, debasement, contempt. — *Nyag-bhāvana*, *am*, n. humbling, degrading, treating with contempt, defiling. — *Nyag-bhāvayitṛi*, *tā*, *trī*, *trī*, one who lowers or humbles; humbling.

Ny-anka, *as*, m. a particular part of a carriage.

Ny-anku, *us*, m. a deer, an antelope; N. of a Muni; of a Cakra-vartin. — *Nyanku-bhūruha*, *as*, m. the tree *Calosanthus Indica*. — *Nyanku-siras*, scil. *kakubh*, a sort of metre consisting of 11 + 12 + 4 syllables. — *Nyanku-sāriṇi*, f., scil. *bṛihatī*, f. a sort of metre, also called *uro-bṛihatī*, consisting of 8 + 12 + 8 + 8 syllables.

2. *ny-anē*, *nyar*, *nīti*, *nyak* [cf. *nīca*, p. 512], going downwards, turned or directed downwards, bent down; lying on the face; low, vile, contemptible, base; whole, entire; slow, lazy; *nīcā*, inst. c. on the ground, (see p. 512, col. 1); (*nyak*), ind. downwards, down, humbly. — *Nyag-jāti*, *is*, *is*, *i*, of a low or inferior race, low born. — *Nyag-rodha*, *as*, m. (= *nyak-roha*, growing downwards), the Indian fig-tree, *Ficus Indica*; another tree [cf. *samī*]; a fathom, measured by the arms extended; N. of a son of Ugra-sena; of a Brāhman, of a monastery, of a village; (*i* or *ā*), f. *Salvinia Cucullata*; a medicinal plant (commonly *Mohānā*). — *Nyagrodha-parimaṇḍala*, *as*, ā, *am*, being a fathom in circumference; (*ā*), f. an elegant woman. — *Nyagrodha-pāda*, *as*, m., N. of a man.

Ny-anēana, *as*, ī, *am*, Ved. taking on one's lap; (*i*), f. the lap; (*am*), n. a curve; a hollow, recess; a hiding-place.

Ny-anēita, *as*, ā, *am*, thrown or cast down, bent down.

न्यञ्ज ny-anj, cl. 7. P. -*anakti* (Ved. also A. -*ankte*), -*anjitum* or -*anctum*, to anoint, besmear; (A.) to creep in, to conceal or hide one's self.

Ny-akta, *as*, ā, *am*, anointed, smeared; mixed up. — *Ny-anga*, *as*, m. a mark, sign; sort, kind (e.g. *Avabhritha-nyanga*, a sort of *Avabhritha*); (*am*), n. low abuse (?).

न्यञ्जलिका ny-anjalikā, f. an Anjali which is directed downwards.

न्यन ny-anta, m. n. (?), proximity; (*ena*), ind., Ved. near, near to.

न्यय ny-aya, *as*, m. (fr. 3. *nī*, i. e. rt. 5. *i* with *nī*), destruction, loss, waste.

Ny-ayana, *am*, n., Ved. entrance or receptacle.

न्यथ ny-arṇa, *as*, ā, *am* (fr. rt. *ard* or rt. 4. *ri* with *nī*), dissolved (Ved.); injured; asked, solicited (?); gone (?).

न्यर्थ ny-artha, *am*, n. (fr. rt. 4. *ri* with *nī*), Ved. destruction, annihilation; (Sāy. on Rīg-veda VII. 18, 9) not going in the usual course.

न्यय ny-arpaya, Caus. of *ny-ri*, q. v.

न्यबुद ny-arbuda, am, n., Ved. one hundred millions.

न्यबुदि ny-arbudi, is, m., N. of a divine being described as taking an active part in war.

न्यवग्रह ny-aragraha, as, m. the accentless vowel at the end of a Pūrva-pada.

न्यवचर ny-ava-car, cl. 1. P. -*carati*, -*caritum*, to enter into, penetrate.

न्यस ny-as, cl. 4. P. -*asyati*, -*asitum*, to throw down, cast down, lay down, set or put down (with loc., e. g. *bhūmau*, on the ground); to lay down, resign, give up (e. g. *jñitām ny-as*, to lay down one's life); to bring forward, adduce, propound (as an argument &c.); to lay or put down or place upon anything (with loc., e. g. *ētre ny-as*, to place in a picture, paint, depict; *pathi ny-as*, to lay down on the road, give up an occupation, &c.; *śirasy ājñām ny-as*, to place a command on one's head, i. e. receive a command with due reverence; *sāpam mayi nyasyati*, he lays a curse upon me); to put in, place within (with loc.), to deposit with any one (loc.); to give into any one's keeping, make a deposit, intrust, deliver, consign, commit; to settle, fix, appoint; to support: Caus. *ny-āsyati*, to cause to put or lay down, &c.

Ny-asana, am, n. casting or laying down, depositing; delivering, giving up.

Ny-asta, as, ā, am, thrown or cast down, laid down, placed in or upon, put in, inserted, applied; delivered, deposited, consigned; depicted (e. g. *ētra ny-asta*, committed to a picture, painted); rested on, leaning, resting; given up, resigned, set aside. — *Nyasta-daṇḍa*, as, ā, am, 'laying down the rod,' giving up all means of punishment. — *Nyasta-deha*, as, ā, am, one who has laid down the body, dead. — *Nyasta-śastra*, as, ā, am, one who has laid down or resigned his weapons, laying down arms; unarmed, defenceless; harmless; epithet of the Manes or deified progenitors.

1. *ny-asya*, as, ā, am, to be deposited; to be appointed to any office (with loc.); to be delivered.

2. *ny-asya*, ind. having put down, having laid down, having deposited, having given up, &c.

Ny-āsa, as, m. putting down, placing, settling, planting or putting down (the feet), stepping, a step; depositing; a deposit, pledge; delivering, intrusting, committing, delivery; putting on colour &c., painting; writing down, writing, impress, stamp, mark; giving up, putting off or away, laying aside; deserting, abandoning; lowering the tone of the voice; bringing forward, adducing; striking or digging in (the claws &c.), seizing (with the claws); consigning or intrusting anything to the mind; mental appropriation or assignment of various parts of the body to tutelary divinities (accompanied with certain prayers and gesticulations); N. of a commentary on the *Kāśikā-vṛiti* by Jinendra. — *Nyāsa-dhārīn*, ī, m. the holder of a deposit, a mortgagee. — *Nyāsa-pahnava* ('sa-ap'), as, m. repudiation of a deposit. — *Nyāsi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make a deposit, depositing anything with a person. — *Nyāsoddyota* ('sa-ud'), as, m., N. of a grammatical work.

Ny-āsin, ī, inī, ī, one who has abandoned all worldly concerns; (ī), m. a Sannyāsi.

न्यह ny-ahna (?), Ved. the closing day.

न्याक ny-ā-kri, cl. 8. P. -*karoti*, -*kartum*, Ved. to keep back, hold back.

न्याक्य nyākya, am, n. fried rice.

न्याग्रोधमूल nyāgrodhāmūla, as, ī, am (fr. *nyagrodha-mūla*), being or situated at the roots of the Ficus Indica.

न्याद nyāda, as, m. (fr. rt. *ad* with *ni*), eating, feeding.

न्याधा ny-ā-dhā, cl. 3. P. -*dadhāti*, -*dhātum*, to fix in, place in, appoint; to put down.

न्याय ny-āya, as, m. (fr. 3. *nī*, i. e. rt. 5. *i* with *ni*), method, way, rule (lit. that to which anything goes back or in which anything goes), model, manner, system, plan, doctrine, right or fit or suitable manner, that which is fitting, fitness, propriety, right, justice, virtue, equity, law, a lawful act; (in gram.) a general or universal rule, an axiom which precedes and must be kept in view in the explanation of special rules; a lawsuit, policy, good government; decision in a lawsuit, judicial sentence, judgment; a celebrated system of Hindū philosophy delivered by Gautama or Gotama in a set of aphorisms divided into five lectures; the proper way of stating an argument, logic, logical philosophy; a logical argument, a complete argument or syllogism (consisting of five members with the Naiyāyikas, viz. *pratiñā*, *hetu*, *udāharaṇa*, *upanaya*, *niṣamāna*, and of three members with the Vedāntins); likeness, analogy, apposite illustration; *nyāyena*, in the way of, after the manner of (e. g. *līlā-nyāyena*, by way of sport, as if in sport; cf. *nyāya-tas* below). Placed after a finite verb *nyāyam* is said by Pāṇini (VIII. 1, 27, 57) to express either censure or repetition. — *Nyāya-kalpalatīkā*, f., N. of a commentary. — *Nyāya-kusumāñjali*, is, m., N. of the aphorisms of Udayana; [cf. *kusumāñjali*]. — *Nyāya-kokila* (?), as, m., N. of a Buddhist teacher. — *Nyāya-kauṣṭubha*, am, n., N. of a general work on the Nyāya philosophy. — *Nyāya-śūdrā-maṇi*, N. of a confutation of the Nyāya system of philosophy in favour of the Vedānta by Mādhava Sarasvatī. — *Nyāya-śūdrāmaṇi-prabhā*, f., N. of a commentary on the preceding work by Candīśvara. — *Nyāya-tas*, ind. in a fitting manner, as is fitting; suitably, justly, fitly, according to right or justice. — *Nyāya-tā*, f. or *nyāya-tva*, am, n. fitness, propriety. — *Nyāya-drāva-tāra-ka-śāstra*, am, n., N. of a Buddhist work. — *Nyāya-pañcānana*, as, m., an epithet of Jaya-rāma; [cf. *pañcānana*]. — *Nyāya-bindu*, N. of a commentary on the Mīmāṃsā-sūtras by Vaidya-nātha. — *Nyāya-bodhini*, f., N. of a commentary on the Tarkasāgraha by Go-varḍhana Miśra. — *Nyāya-bhāṣya*, am, n., N. of a commentary on the Nyāya-sūtras by the Rishi Vātsyāyana. — *Nyāya-bhāṣkara*, N. of a philosophical work. — *Nyāya-bhīṣaka*, am, n., N. of a work. — *Nyāya-makaranda*, N. of a work on the Nyāya system controverted from the standpoint of the Vedānta. — *Nyāya-mālā-vistara*, as, m., N. of an introduction to the study of the Mīmāṃsā philosophy. — *Nyāya-ratnamālā*, f., N. of a work on the Mīmāṃsā. — *Nyāya-līlavatī*, N. of an elementary treatise on the Nyāya philosophy. — *Nyāya-vaś*, ān, atī, at, acting rightly, behaving properly. — *Nyāya-vartin*, ī, inī, i, well behaved, acting with propriety. — *Nyāya-vāgīśa*, as, m., an epithet of Śrī-kṛṣṇa; of Dikṣita-śrī-kapṭha-śarman. — *Nyāya-vihīta*, as, ā, am, prescribed by rule. — *Nyāya-śāstra*, am, n. the philosophical system of the Nyāya school; logic (as connected with this school). — *Nyāya-saṅkṣhepa*, as, m. or *nyāya-saṅgraha*, as, m. or *nyāya-sāra*, as or am, m. or n., N. of certain compendious works on the Nyāya philosophy. — *Nyāya-sārīṇī*, f. right or fit behaviour; a woman acting or judging rightly. — *Nyāya-siddhānta-pañcānana*, as, m., an epithet of Viśva-nātha. — *Nyāyasiddhānta-mañjarī*, f., N. of a work. — *Nyāya-sūtra*, am, n. the aphorisms of the Nyāya philosophy by Gautama. — *Nyāyācāra* ('ya-āc'), as, ā, am, acting justly, virtuous. — *Nyāyādhāra* ('ya-ādh'), as, m. 'receptacle of justice,' a term applied to any one who is a model of virtue or propriety. — *Nyāyānusāra-śāstra* ('ya-an'), am, n., N. of a Buddhist work. — *Nyāyāmṛita* ('ya-am'), am, n. 'nectar of Nyāya,' N. of a Vedānta work by Vyāsa Tirtha Bindu. — *Nyāyāmṛita-taranginī*, f., N. of a commentary on the Nyāyāmṛita by Rāma Ācārya. — *Nyāyārjita* ('ya-ar'), as, ā, am, obtained in a regular way. — *Nyāyāṅkāra-*

bhaṭṭa ('ya-āḥ'), as, m. an epithet of Śrī-govinda; also of Śrī-maheśvara. — *Nyāyāvalī-dīdhiti* ('ya-āv'), is, f., N. of a commentary on Jainīni. — *Nyāyopeta* ('ya-up'), as, ā, am, according to rule, right, admitted.

Nyāyin, ī, inī, i, right, fit; logical, rational.

Nyāyya, as, ā, am, regular, proper, just, right, equitable, fit, suitable, adapted, (sometimes giving a passive sense to the infin.); usual, customary. — *Nyāy-ya-tva*, am, n. fitness, suitableness, propriety.

न्याय्य ny-ā-vyadh, cl. 4. P. -*vidhyati*, -*vyaddhum*, to cause to burst forth, let loose, set free.

न्यास ny-āsa. See under *ny-as*, col. 1.

न्युक् nyunkha, as, m. a kind of Sāman, the sixfold repetition of the trilateral name of God or Om, [cf. *nyūnkha*]; (as, ā, am), proper, right; pleasing, agreeable.

न्युच् ny-uc, cl. 4. P. -*ucyati*, &c., Ved. to rejoice in, delight in, take pleasure in; (Sāy.) to assent to, agree to.

Ny-ocani, f., Ved. (probably) a kind of woman's ornament; (Sāy.) a female servant or slave.

Ny-ocara, as, ā, am, Ved. (perhaps) belonging to or fit for a place.

न्युत्त ny-utta, as, ā, am (fr. rt. 2. *ud* or *und* with *ni*), dipped in, sprinkled.

न्युप्त ny-upta, as, ā, am (fr. *ni-vap*, q. v.), offered, presented (to the Manes of deceased ancestors).

Ny-upya, ind. having offered, having presented (cakes &c. to the Manes).

न्युज ny-ubj, cl. 6. P. -*ubjati*, &c., to bend down, press down, throw down.

Ny-ubja, as, ā, am, turned or bent downwards, lying on the face or with the face downwards; looking downwards; bent, crooked; hump-backed, crooked-backed (as the result of disease); convex; (as), m. the Nyag-rodh tree; a sort of ladle made of Kuśa grass; (am), n. the fruit of the Averrhoa Carambola; a vessel used at Śrāddhas. — *Nyubja-khaḍga*, as, m. a crooked sword, a sabre.

न्युष ny-ush [cf. rt. 1. *ush*], cl. 1. P. -*oshati*, &c., Ved. to burn down; (Sāy.) to consume utterly.

न्युक् nyūnkha, as, m. the insertion of the sound *o* in different places with variety of prosodial length and accentuation in the recitation of hymns, (this sound may be repeated any number of times in the recitation of Mantras, or may be made long, short, or prolated, or may have different accents.)

Nyūnkchaya, Nom. P. *nyūnkchayati*, -*yitum*, to insert the Nyūnkha, (occurring in fut. pass. part. *nyūnkhaniya* and *nyūnkhyā*); (A. -te), to make a peculiar sound, to growl.

न्यून ny-ūna, as, ā, am (see *ūna*), lessened, diminished, shortened, made smaller, less, inferior, deficient, defective, wanting, destitute, deprived of (e. g. *artha-nyūna*, deprived of property, destitute of wealth); imperfect or defective in some organ (e. g. *pāda-nyūna*, having a defect in the feet); low, vile, wicked, despicable, blamable; (am), ind. less; (am), n. an euphemistic expression for the vulva. — *Nyūna-tā*, f. or *nyūna-tva*, am, n. inferiority, deficiency, incompleteness. — *Nyūna-dhi*, is, is, ī, deficient in intellect, ignorant, foolish. — *Nyūna-pañcāśad-bhāva*, as, n. 'having but forty-nine properties of human nature,' an idiot. — *Nyūnākshara* ('na-ak'), as, ā, am, defective in letters or syllables. — *Nyūnānga* ('na-an'), as, ī, am, defective in a limb or organ, maimed, mutilated, imperfect. — *Nyūnādika* ('na-adh'), as, ā, am, less or more, unequal. — *Nyūnādika-vibhāga*, as, m. unequal partition. — *Nyūnendriya* ('na-in'), as, ā, am, wanting some organ or sense, deficient, imperfect (as blind, deaf, &c.).

Nyūnaya, Nom. P. *nyūnayati*, -*yitum*, or *nyūni-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to lessen, diminish, make less.

न्यू ny-ūh [cf. rt. 2. ūh], cl. 1. A. -ohate or -ūhate, Ved. to attend to, observe; (Sāy.) to bear up or support completely, (as if fr. rt. 1. ūh.)

न्यू ny-ri [cf. rt. 4. ri], cl. 5. P. -riṇoti or -riṇvati, &c., Ved. to put or place in; to infuse: Caus. ny-arpayati, -yitum, to throw down, cast down, overthrow.

न्यू ny-riṅj [cf. rt. 2. riṅj], cl. 6. A. -riṅgate, &c., Ved. to reach, attain, gain, obtain, win; (Sāy.) to propitiate, befriend.

न्यू ny-rish [cf. rt. 2. rish], cl. 6. P. -rishati, &c., Ved. to press down or under, suppress, hide, cover; to put in; (Sāy.) to attain to.

Ny-rishṭa, as, ā, am, pressed under; (Sāy.) attained to, gained, endowed.

न्यू ny-e (= ny-ā-i), cl. 2. P. ny-aiti, &c., Ved. to come or fall into.

न्योक् ny-okas, ās, ās, as, Ved. belonging to home or one's native country, domestic, home-bred; (Sāy.) dwelling in an eternal mansion, having an eternal abode.

न्योचनी ny-očani, ny-očara. See ny-uc.

न्योजस् ny-ojas, ās, ās, as, powerful.

न्यस्थिमालिन् nr-asthi-mālin. See p. 515, col. 3.

न्यै nyai for nu-vai, ind., Ved. indeed, really, certainly.

प

प 1. pa, the twenty-first consonant of the Nāgarī alphabet and the first letter of the fifth or labial class, having the sound of the English p. — Pa-kāra, as, m. the letter or sound pa. — Pa-varga, as, m. 'the p series,' the labial series of consonants.

प 2. pa, as, ā, am (fr. rt. 1. pā), (at the end of a comp.), drinking; [cf. aneka-pa, ājya-pa, kshira-pa, &c.]

प 3. pa, as, ā, am (fr. rt. 3. pā), (at the end of a comp.), guarding, protecting, ruling; (ā), f. guarding, protection.

प 4. pa, as, m. air, wind; a leaf; an egg.

पंश paṁś or paṁs, cl. 1. and 10. P. paṁśati, paṁśati, paṁśayati, paṁśayati, &c., to destroy.

पक्थ pakatha, as, m., N. of a man with the patronymic Saubhara.

पक्कटी pakkaṭi, f. the tree Thespesia Po-pulnea.

पक्कण pakkaṇa, as, m. the hut of a Cāṇḍāla or of any outcast, the abode of a savage or barbarian; (incorrectly read pakvaṇa; cf. pakvaṣa.)

पक्कपीड paktapaṇḍa, as, m. a species of plant (= pañcā-kṛitya, pañcā-rakshaka, var-dhana; in Hindi = pakhuṇḍi).

पक्क्य paktavya. See rt. 2. paḥ, p. 521.

पक्कि pakti, pakva. See rt. 2. paḥ, p. 521.

पक्कश pakvaśa, as, m., N. of a barbarous tribe; a Cāṇḍāla; [cf. pakkasa, pakvaśa, pakkaṇa.]

पक्कपक्का pakkvāpakkvā, an onomatopoeic word imitative of the cry of birds.

पक्ष paksh [cf. rt. 2. paś], cl. 1. 10. P. pakshati, pakshayati, &c., to take, seize, accept; to take a part or side; [cf. Zend paś, 'to bind': Gr. πῆγ-ν-μ, ἐ-πᾶγ-ν-μ, πῆγ-μ, πῆγ-δ-μ, πᾶγ-δ-μ, πᾶγ-ν, πᾶγ-η, πᾶσ-α-ο-μ: Lat. pac-is-or, pax, pac-i-o, pang-o, piy-nus, pū-lu-s: Goth.

fah-an, 'to catch': Mod. Germ. fang-en: Old Germ. fuog-a, ga-fuogi, 'apt'; gafag-yan, 'to satisfy'; fah, 'a shelf': Bohem. pás, 'a girdle'; pas-mo, 'yarn.']

Paksha, as, m. (probably connected with the preceding, but by some regarded as an unduplicated Desid. form of an unused rt. paj, fr. which pājas, 'strength,' may be derived; in Uṇādi-s. III. 69. paksha is derived fr. rt. 1. paṇ), a wing, pinion, (in this sense also am, n.); symbolical expression for the number two; a feather, the feathers on both sides of an arrow; the flank or side (of a man &c.), the shoulder; the side of anything (as of a house, carriage, the head, hair, &c.); the wing or flank of an army, &c.; the half of anything; the half of a lunar month, a fortnight comprising fifteen days, (the half from new moon to full moon was called pūrva or āpūryamāṇa, later śukla or śuddha; the other half was called āpara or apakṣyamāṇa, later kṛishṇa or tāmīśra; and every half month is divided into fifteen Tithis, named prathamā, dvitīyā, &c.); a side, party, faction, a partisan, adherent, follower; a class, multitude, host, set, troop, number of adherents or friends (e.g. śatru-paksha, the enemy's side or [as an adj.] being on the enemy's side; mahā-paksha, one who has many adherents; deva-paksha-varāḥ, the most distinguished adherents of the gods; paksha-sammata, approved by a certain set of people); one of two cases, one side of an argument, an alternative, (pakshe, on the other alternative, on the other hand); a case in general, a supposition, (pakshāntare, in the other case, on the other supposition); a thesis, a point under investigation or discussion, a position advanced or argument to be maintained; (in logic) the subject of a syllogism or conclusion or inference; place, position; supposition, view, notion, idea, opinion (e.g. mukhyaḥ pakshaḥ, an excellent idea); state, condition; (in algebra) a primary division or the side of an equation in a primary division. According to the lexicographers the word has also the following meanings: the wall of a house; a wall; an army; favour; contradiction, opposition, rejoinder, reply; the ash-pit of a fire-place, a royal elephant; a limb or member of the body; the feathers of the tail of a peacock, a tail; proximity, neighbourhood; a bracelet; purity, perfection. In composition with words signifying 'hair,' paksha is said to mean 'quantity'; see keśa-paksha; [cf. pūrva-p°, uttara-p°, eka-p°, kṛishṇa-p°, kṛishṇa-p°, &c.: cf. probably Gr. παξ in ἄ-παξ; Goth. fug-la, 'a bird'; Mod. Germ. Vogel; Lith. panksh-tis; perhaps Lat. passer for paxer.] — Paksha-gama, as, ā, am, moving with or by means of wings, flying. — Paksha-gupta, as, m. 'wing-protected,' a species of bird. — Paksha-grahaṇa, am, n. choosing a party. — Paksha-grāha, as, ā, am, or paksha-grāhin, ī, īni, ī, one who chooses a party. — Paksha-ghāta = pakshāghāta, q. v. — Paksha-ghna, as, ī, am, a Tri-śālaka having no hall towards the west. — Paksha-gama, as, ā, am, moving by means of wings, flying. — Paksha-čara, as, m. an elephant strayed from the herd; the moon; an attendant, a constant companion. — Paksha-čhid, t, m. 'cutter of the wings' (of the mountains), an epithet of Indra. — Paksha-ja, as, ā, am, or paksha-jarman, ā, ā, a, produced in a fortnight; (as or ā), m. the moon. — Paksha-tā, f. or paksha-tva, am, n. partisanship, alliance; adherence to a party; the being a part of; the taking up a side or argument; maintaining or defending a thesis; the essential nature of a proposition; the being the subject of a syllogism. — Paksha-devya, am, n. both sides of an argument, &c.; a month (two fortnights). — Paksha-dvāra, am, n. a side door, an inner or back door, a private entrance. — Paksha-dhara, as, ā, am, having a side or wing, winged; taking the side or adhering to the party of any one (gen.); belonging to any party or faction, siding with any one (gen.); (as), m. a bird; a partisan, adherent; the moon; an elephant that has strayed from the herd. — Paksha-nādi, f. a quill. — Paksha-pāta, as, m. 'falling of

the feathers,' the moulting of birds (considered to proceed from fever); the act of taking the side or adhering to the party of any one (gen.); siding with any one (gen.); adopting a side or argument whether right or wrong, attachment to a party, partisanship, partiality for (with loc. or gen.); a partisan, adherent. — Paksha-pāta-kṛita-śncha, as, ā, am, manifesting party attachment, sympathising. — Paksha-pāti-tā, f. or pakshapāti-tva, am, u. partisanship, adherence to a side or party, partiality, friendship, fellowship, faction, factiousness. — Paksha-pātn, ī, īni, ī, taking the side or adhering to the party (of any one), siding with, favouring a party; (ī), m. a partisan, friend, adherent, follower. — Paksha-pāti, īs, m. a private or back door. — Paksha-puṣa, as, m. a wing. — Paksha-poshaṇa, as, ī, am, fostering or favouring a party, factious. — Paksha-pradyota, am, n., N. of a peculiar position of the hands in dancing. — Paksha-bala, am, n. strength of wing. — Paksha-bhāga, as, m. the side or flank, especially the flank of an elephant. — Paksha-bhukti, īs, f. the course traversed by the sun in a fortnight. — Paksha-bheda, as, m. distinction between two sides of an argument; the difference between the two halves of a lunar month. — Paksha-mūla, am, n. the root or articulation of a wing. — Paksha-račanā, f. forming a party or faction. — Paksha-vañčitaka, as, m. a peculiar position of the hands in dancing. — Paksha-vat, ān, atī, at, winged; having flanks; having a side or party, firmly adhering to or having a predilection for any one; belonging to a good family, of good extraction (?). — Paksha-vāda, as, m. expression of opinion, stating a case; ex parte statement. — Paksha-vāhana, as, m. 'whose vehicles are wings,' a bird. — Paksha-vindu, us, m. 'wing-spot,' a heron. — Paksha-vyāpin, ī, īni, ī, embracing the whole of an argument or thesis. — Paksha-śas, ind. by or for half months or fortnights. — Paksha-sundara, as, m. a species of tree; [cf. lodhra]. — Paksha-hata, as, ā, am, paralysed on one side. — Paksha-hara, as, m. a bird; (perhaps a wrong reading for paksha-dhara, 'possessing wings.') — Paksha-homa, as, m. (probably) an oblation to be offered every half month. — Pakshākāra ('śha-āk'), as, ā, am, wing-shaped. — Pakshāghāta ('śha-āgh'), as, m. 'side-stroke,' paralysis or palsy of one side, hemiplegia; refutation of an argument or view. — Pakshānta ('śha-an'), as, m. the fifteenth and last day of either half month, new or full moon; the end of the wings of an army arranged in the shape of a bird. — Pakshāntara ('śha-an'), am, n. another side or part, another or different view of an argument, another supposition. — Pakshābhāva ('śha-ābh'), as, m. a seeming or fallacious argument, a fallacy, a false plaint. — Pakshāvasara ('śha-av'), as, m. the last day of either half month, day of new or full moon. — Pakshāhātī ('śha-āh'), īs, f. a stroke with the wings. — Pakshāhāra ('śha-āh'), as, ā, am, one who eats food only once in a half month. — Pakshī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make anything the subject of an argument or syllogism. — Pakshod-grāhin ('śha-ud'), ī, īni, ī, showing partiality, taking a side or adopting a party.

Pakshaka, as, m. a side door, a private or back door; a side; a sidesman; an associate, a confederate or partisan, (at the end of comps. used for paksha.)

Pakshati, īs, f. the root or insertion of a wing, the pit of a bird's wing; the first day of the half month.

Pakshas, as, n. (said to be fr. rt. 1. paḥ), a wing; the side part of a carriage; the leaf of a door; the wing of an army; a half, a division; a half month; the side or shore of a river; a side.

Pakshālikā, f., N. of one of the Mātṛis attending on Skanda.

Pakshālu, us, m. a bird.

Pakshi, īs, n. (curtailed form for pakshin), a bird. Pakshin, ī, īni, ī, winged, (figuratively) furnished with wings; taking the side or adhering to the party (of any one); siding with; (ī), m. a day with the two nights enclosing it; the bird Garuda

as one of the eighteen attendants of the Sun; an arrow; an epithet of Śiva; (*i*, *inī*), m. f. a bird; (*inī*), f. (with or without *rātri*) a night with the two days enclosing it; the day of full moon; N. of a Śākinī; [cf. Lith. *paksh-tis*, 'a bird'; Goth. *fug-ls*, 'a bird'; Angl. Sax. *fug-ul*; Mod. Germ. *Vogel*; probably Lat. *passer* for *paxer*.] — *Pakshi-kīṭa*, as, m. 'bird-insect', an insect-like bird, an insignificant species of bird. — *Pakshi-tīrtha*, am, n., N. of a sacred bathing-place. — *Pakshi-pati*, is, m. 'the prince of birds', an epithet of Sampāti. — *Pakshipānīya-sūtikā*, f. a trough or reservoir for watering birds, cattle, &c. — *Pakshi-parjagat*, as, m. 'a bull among the birds', an epithet of Jaṭāyu. — *Pakshi-pravara*, as, m. 'the most excellent among the birds', an epithet of Garuḍa. — *Pakshi-bālaka*, as, m. a young bird. — *Pakshi-mṛiga-tā*, f. (fr. *pakshin* and *mṛiga*), the form or condition of a bird or of a beast. — *Pakshi-rāj*, f, or *pakshi-rāja*, as, m. 'king of the birds', an epithet of Garuḍa or of Jaṭāyu. — *Pakshi-rājya*, am, n. the sovereignty of the feathered tribes. — *Pakshi-sālā*, f. 'bird-house', an aviary, a nest. — *Pakshi-sāvaka*, as, m. a young bird. — *Pakshi-siṅha*, as, m. 'lion among the birds', an epithet of Garuḍa, the bird and vehicle of Viṣṇu. — *Pakshi-swāmin*, i, m. 'lord or master of the birds', an epithet of Garuḍa. — *Pakshindra* ('*śhi-in*'), as, m. 'prince of the birds', an epithet of Garuḍa. — *Pakshila*, as, m. (with *swāmin*) an epithet of the saint Vātsyāyana. — *Pakshila-swāmin*, i, m. an epithet of Vātsyāyana who is identified with Cāṇakya. — *Pakshiya*, as, ā, am (at the end of a comp.), belonging to a side, siding with, taking the side or adhering to the party of any one.

Pakshman, a, n. an eyelash; the filament of a flower; the point of a thread, a thin thread; the leaf of a flower; a wing; a whisker. — *Pakshma-kopa* or *pakshma-prakopa*, as, m. irritation produced in the eye by the eyelashes turning inwards (Entropium). — *Pakshmāksha* ('*ma-aksha*'), as, i, am, having an eyelash or eyelashes in the eye (suffering from Entropium). — *Pakshmalā*, as, ā, am, having strong or long eyelashes; having long or thick hair, hairy, shaggy. — *Pakshya*, as, ā, am, Ved. descended from Paksha (i.e. according to Śāy. the Sun); changing every half month; produced or occurring in a fortnight; belonging to a side, siding with, taking part with; lateral.

Pakshu *pakshu*. See p. 522, col. 1.

Pakshman *pakshman*. See above.

Paksha *paksha*. See p. 522, col. 1.

Paksha *paksha*. See above.

Pakka *pakka*, as, m. n. (said to be fr. rt. 1. *pac* or *pañc*), mud, mire, dirt, clay; a slough, a quagmire; ointment, unguent; moral impurity, sin; [cf. *nish-pakka*, *nila-p*.] — *Parka-kareṭa*, as, m. soft mud, especially such as is left by the retiring of floods or on the banks of a river, alluvium, a marsh, a quagmire. — *Parka-kira*, as, m. an aquatic bird, a lap-wing. — *Parka-kriḍa*, as, ā, am, wallowing or sporting in mud; (as), m. a pig; (also *parka-kriḍanaka*, as, m.) — *Parka-gadaka*, as, m. or *parka-gati*, is, f. a small fish, *Macrogathus* *Pan-calus*. — *Parka-grāha*, as, m. the marine monster *Makara*, q. v. — *Parka-ēhid*, t, m. 'mud-destroyer', *Strychnos* *Potatorum* (the fruit of which is used for purifying foul water). — *Parka-ja*, am, n. 'mud-born', a species of lotus, *Nelumbium* *Speciosum* (or rather its flower which closes in the evening); (as), m. an epithet of Brahmā, (incorrect for *parka-ja*, 'lotus-born'); (*i*), f. an epithet of Durgā. — *Parkaja-janman*, ā, m. 'sprung from a lotus', an epithet of Brahmā. — *Parkaja-nābha*, as, ā, am, 'having a lotus springing from his navel', an epithet of Viṣṇu. — *Parka-janman*, a, n. = *parka-ja*. — *Parka-japatta*, am, n. the leaf of a lotus. — *Parkajapattra-netra*, as, ā, am, having eyes like lotus-leaves. — *Parkajavali* ('*ja-ā*'), f. a particular metre; [cf. *parkāvali*.] — *Parka-jit*, t,

m., N. of a son of Garuḍa. — *Parkajini*, f. (fr. *parkajin* which is fr. *parka-ja*), *Nelumbium* *Speciosum* (the plant itself), a group of such lotuses, a lotus pool, a pool or pond where the lotus grows or a place abounding with that flower; the flexible stalk of a water-lily. — *Parka-tā*, f. the nature or property of mud, muddiness. — *Parka-digdha*, as, ā, am, besmeared with mud, soiled with dirt. — *Parkadigdha-sarira*, as, m. 'having a mud-smeared body', N. of a Dānava; (also read as if two names, *parka-digdha* and *sarira*). — *Parkadigdhāṅga* ('*dha-an*'), as, m. 'having mud-smeared limbs', N. of a being attending on Skanda. — *Parka-prabhā*, f. (with Jāinas) N. of one of the seven divisions of hell (where mud or mire takes the place of light). — *Parka-bhūj*, k, k, k, sunk in the mire. — *Parka-bhāraka*, as, ā, am, laden with mud, muddy. — *Parka-majjina*, am, n. immersion in mud. — *Parka-maṇḍuka*, as, m. a bivalve conch; (also wrongly read *maṇḍaka*). — *Parka-moya*, as, i, am, full of mud or mire, muddy. — *Parka-ruh*, f, or *parka-ruha*, am, n. 'mud-growing', a lotus. — *Parka-rat*, ān, atī, at, muddy, covered with mud. — *Parka-vāsa*, as, m. 'dwelling in mud', a crab. — *Parka-śukti*, is, f. 'mud-shell', a particular species of muscle or cockle (the stair-case shell, spinnet shell). — *Parka-sūraya*, as, m. 'mud-root', the fibrous edible root of a lotus; (also written *parka-sūraya*, *parka-sūraya*). — *Panke-ja*, am, n. 'born in the mud', a lotus. — *Panke-ruha*, am, n. 'growing in mud', a lotus; (as), m. the Indian crane (as a synonym of *puskara*). — *Panke-saya*, as, ā, am, resting or dwelling in mud.

Parkāra, as, m. the aquatic plant *Blyxa* *Oc-tandra* or *Vallisneria* (= *śaivala*); the aquatic plant *Trapa* *Bispinosa* (= *jala-bhājaka*); a dam, dike, or raised bank forming a path amidst inundated fields; stairs, steps, a ladder.

Parkāvali, f. = *parkajavali* (of which it may be a contraction).

Parkin, i, inī, i (at the end of a comp.), muddy, filled or covered with mud; [cf. *mala-p*.]

Pankila, as, ā, am, muddy, dirty, clayey; (as), m. a boat, canoe.

Pakkaṇa *pakkaṇa*, wrong form for *pakkaṇa*, q. v.

Pakkarī *parka-rāri*. See *pakva-vāri*.

Pakkti *pakkti*, is, i, f. (connected with *pañc*), a row or line or set of five, a collection of five, the number five; a sort of fivefold metre consisting of five Pādas of eight syllables each; (in the later literature) any stanza of four times ten syllables (or of four lines, each line consisting of ten syllables); the number ten, (sometimes in comp., cf. *Ravana-sirah-p*, *pakkti-griva*, *pakkti-ratha*); a line, range, row, series; a group, flock, troop; a heap; a row of people sitting down to a meal, a company, society, assembly, party; a company of persons of the same caste; the living generation; the earth; cooking, maturing, (incorrectly for *pakkti*); fame, celebrity (for *pakkti*); [cf. *akshara-p*, *astāra-p*, *padā-p*, *prastāra-p*.] — *Pakkti-kayāka*, 'having rows of thorns (?)', a white-flowering *Achyranthes*. — *Pakkti-griva*, as, m. 'ten-necked', an epithet of Ravana; [cf. *pakkti-ratha*.] — *Pakkti-āra*, as, m. 'going in lines', an osprey. — *Pakkti-dūsha* or *-dūshaka*, as, ā, am, defiling or contaminating any society or company of persons; (as), m. an improper person with whom to associate, (opposed to *pakkti-pāvana*). — *Pakkti-dosha*, as, m. a bane of society, anything which defiles or contaminates a company, what spoils a society. — *Pakkti-pāvana*, as, ā, am, purifying a society or company of persons, (opposed to *pakkti-dūsha*); (as), m. a respectable or eminent person. — *Pakkti-ratha*, as, m. 'having ten chariots', a N. of Daśa-ratha, the father of Rāma-čandra. — *Pakkti-rādhas*, ās, ās, Ved. (a sacrifice) containing fivefold gifts; (Śāy.) abounding in properly presented oblations. — *Pakkti-vija*, as, m.

a species of plant (= *varvura*). — *Pankti-kṛita*, as, ā, am, associated in groups. — *Pankty-uttara*, as, ā, am, having a Pankti at the end.

Panktikā, f. a row, line, (in *akshara-panktikā*, a row of letters.)

Pangu *pangu*, us, ūs or vī, u (perhaps fr. *apa-arga*, said to be connected with rt. 1. *khavi*), lame, crippled, halt, one who has lost his legs, &c.; (us), m. the planet Saturn (as moving slowly); an epithet of Nirjita-varman. — *Pangu-grāha*, as, m. the sea-monster *Makara*, q. v. [cf. *panka-grāha*]; one of the signs of the zodiac, see *makara*. — *Pangu-tā*, f. or *pangu-tea*, am, n. lameness, deformity, mutilation. — *Pangutva-hāriṇī*, f. a species of shrub (= *śimrīḍī*).

Panguka, as, ā, am, = *pargu*, lame.

Pangula, as, ā, am, lame, crippled; (as), m. a horse of a glassy or silvery white colour; (am?), n. lameness (?).

Pach 1. *pac* or *pañc*, cl. 1. P. A. *pačati*, -te, *pañčati*, -te, &c., to make clear or evident: Caus. *pañčayati*, &c., to explain or state fully, amplify; to spread.

Pañcā, f. spreading.

Pach 2. *pac*, cl. 1. P. A. *pačati*, -te, *pa-pāčā* (*papakatha* or *pečitha*), *peče* (perf. part. *pečivas*, f. *pečishī*), *pakshyati*, -te, *apāksit*, *apakta* (Vedic forms *pakshat*, *apečiran*, *pečiran*), *paktum* (Ved. *paksha*), to cook, dress food, bake, roast, boil; to melt (metals &c.); to bake or burn (bricks); to digest; to ripen, mature, bring to maturity; (figuratively) to bring to perfection or completion; to develop anything (acc.) into another state (acc.); to cook for one's self (A.): Pass. *pačyate*, to be cooked; to become ripe or mature, to ripen; to arrive at completion or perfection (Mahābh. Anuśāsana p. 6205); to be developed; to be inflamed: Caus. *pačayati*, -yitum, Aor. *apīpacat*, to cause to be cooked, to have cooked, have dressed (as food), to cook; to cause to ripen, to bring to maturity or perfection, bring to completion, bring to an end; to cure, heal; (A. -te), to cause to cook for one's self: Pass. of Caus. *pačyate*, to be cooked: Desid. *pāpacshati*: Intens. *pāpacshate*, *pāpaciti*, to be much cooked, to cook very much, burn excessively; (figuratively) to be much afflicted: Desid. of the Intens. *pāpacshati*, -te; [cf. Zend *pac*, 'to cook': Gr. *πέπ-ων*, *πέπ-τός*, *πέψι-ς*, *πέπ-τω*, *πέψ-μα*, *πόπ-ανο-ν*, *έψ-ω* for *πέψ-ω*, *έψ-ο-ν*, *έπ-τός* for *ποπ-τός*, *έπτάς*, *άπτο-κόπος*, *άπτο-νόπος*, *δρυ-πεπής*, *δρυ-πέψ*: Lat. *coqu-o*, *coquus-s*, *cū-lina*, *co-quina* = *pop-ina*: Slav. *pek-a*, 'I cook'; *pesh-ti*, 'a stove': Lith. *kep-ti*, 'to bake'.]

Paktavya, as, ā, am, to be cooked or dressed, to be baked; to be matured; to be digested.

Pakti, is, f. cooking, preparing food; food or any dish of cooked food (Ved.); digesting, digestion; the place of digestion; becoming ripe, ripening; development; respectability, dignity, fame. — *Pakti-sūla*, am, n. violent pain or inflammation of the bowels proceeding from indigestion, colic. — *Pakti-shāna*, am, n. the place of digestion.

Pakti, tā, trī, trī, who or what cooks, cooking, a cook; digestive, promoting digestion; who or what ripens, ripening.

Pakti, am, n. the state of a householder who possesses a sacred fire; the sacred fire perpetually maintained by the householder.

Paktima, as, ā, am, prepared by cooking, cooked; obtained by boiling (as salt); ripe, ripened, matured.

Paktvā, ind. having cooked or dressed; having matured, &c.

Paktha, as, m., Ved. (according to Śāy.) one who cooks the oblation; N. of a man protected by the *Āsvin*s; (ās), m. pl., N. of a people.

Pakthin, i, inī, i, Ved. (according to Śāy.) cooking the oblation.

Pakva, as, ā, am (past pass. part.), cooked,

roasted, boiled, prepared on the fire, (opposed to *ānu*); warmed, (*dvī-pakva*, warmed up again); baked or burnt (as bricks, porcelain, &c.); digested; mature, ripe, ripened, matured (as fruits or corn or as the milk in an udder); ready to discharge matter or suppurate; ripe (as a boil); grey (as the hair); come to perfection, accomplished, perfect, fully developed (as the understanding, character, &c.), shrewd, experienced; ripe for destruction; on the eve of decay, near to death, perishing, decaying; (*am*), n. cooked food; [cf. *nish-p°*, *pari-p°*, &c.; cf. also Gr. *πένων*, *πεν-ανός*, *πέν-ειρος*.] — *Pakva-kāshya*, as, ā, am, having passion destroyed. — *Pakva-kṛt*, t, t, cooking, maturing, dressing food; (*t*), m. the tree *Azadirachta Indica* (= *nimba*), the leaves of which are applied to certain swellings to induce suppuration. — *Pakva-keśa*, as, ā, am, grey-haired. — *Pakva-tā*, f. ripeness, maturity, greyiness (of the hair). — *Pakva-rasa*, as, m. wine or any intoxicating liquor. — *Pakva-rat*, ān, atī, at, one who has cooked, &c. — *Pakva-vāri*, n. sour rice-gruel, the water of boiled rice (= *kāñjika*); boiling water; distilled water; (also read *panka-vārt*). — *Pakva-sasyopammati* (*śya-upama-un°*) = *rāja-kadamba*. — *Pakvātisāra* (*va-at°*), as, m. chronic dysentery. — *Pakvādāna* (*va-adh°*), am, n. or *pakvāsaya* (*va-as°*), as, m. the receptacle for digested food, the place of digestion, the stomach, belly, abdomen; [cf. *āmāsaya*.] — *Pakvāna* (*va-an°*), am, n. cooked or dressed food. — *Pakvash-taka-ūta*, am, n. (a building) constructed with burnt bricks. (Pān. VI. 3, 65.) — *Pakvash-takā* (*va-ish°*), f. a burnt or baked brick.

Pakshnu, us, us, u, who or what cooks or matures, cooking, maturing.

3. *pac*, k, k, k (at the end of a comp.), cooking, baking.

Pāca, as, ā, am, cooking, baking, roasting; digesting [cf. *alpam-pāca*, *ishī-p°*, *kim-p°*, *dush-p°*, &c.]; (*us*, ā), m. f. cooking, maturing, &c.

Pācaka, as, m. a cook, cooking, baking.

Pācat, an, antī, at, cooking, boiling, roasting, ripening, &c. — *Pācat-puta*, as, m. the tree *Hibiscus Pheniceus*.

Pācata, as, ā, am, cooked, dressed, boiled, ripe, mature; (*us*), m. the sun; fire; a N. of Indra; (*am*), n. cooked food. — *Pācata-bhīrijātā*, f. continual baking and roasting.

Pācati-kalpa, as, ā, am, or (*am*), ind. almost cooked or ripened, (also in a similar sense *pācatī-dasya* and *pācatī-dasya*.)

Pācatiya, as, ā, am, Ved. cooked, dressed (as food), ripe.

Pācana, as, ā, am, cooking, roasting, maturing [cf. *ei-p°*]; (*as*), m. fire; (*ā*), f. becoming ripe, ripening; (*i*), f. the wild citron tree, = *vana-vijā-pūraka*; (*um*), n. the act of cooking, a means or instrument for cooking, fuel, a cooking utensil, a vessel, a frying-pan, &c.; cooking, dressing, boiling; ripening, maturing; becoming cooked, becoming ripe.

Pācanika (gender doubtful), a pan.

Pāca-pāca, as, ā, am, (probably) 'continually bringing to maturity,' an epithet of Śiva.

Pāca-prakūṭā, see *Gaṇa Mayūra-vyāsakādi* to Pān. II. 1, 72.

Pācamāna, as, ā, am, cooking, in the act of cooking or ripening.

Pācam-pāca, f. (reduplicated form fr. rt. 2. *pac*), a species of *Curcuma*, C. Aromaticum or C. Xanthorrhiza.

Pāca-lavaṇā, f. constant boiling of salt, (*pāca* is 2nd sing. impv., and the comp. belongs to the *Gaṇa Mayūra-vyāsakādi*.)

Pācāna, as, ā, am (anomalous form of the pres. part. *ā*), cooking, preparing food, (see *Mahā-bh. Vana-p.* 13239, and cf. *kim-p°*.)

Pācā, īs, m. fire; cooking, maturing.

Pācāma, as, ā, am, being soon cooked, cooking or ripening quickly; fit to cook or ripen, fit to be matured; (*as*), m. *Phaseolus Mungo* or a similar species of bean; fire; the sun.

Pācāluka, as, m. a cook.

Pācya, as, ā, am, becoming ripe, ripening, (see *kṛṣṭa-p°* and cf. *pākyā*.)

Pācyamāna, as, ā, am, being cooked, being in the act of ripening, being baked, being melted, being under digestion, being matured.

Pācyamāna, as, ā, am, being cooked.

पञ्च *pac-ṣubda*, *paj-ja*, &c. See under 3. *pad*, p. 529, col. 3.

पञ्चिका *pajjhatikā*, f. a kind of metre; a small bell.

पञ्च *pajra*, as, ā, am, Ved. (perhaps) stout, fat, corpulent, in good condition, in good plight; wealthy, rich; (Sāy.) powerful, strong, rich in food; *pajrāyā garbhāḥ*, 'the son or child of the fat one,' = the Soma; (*ās*), m. pl. (according to Sāy.) an epithet of the Angirasas or of the family of Kakshivāt; (*am*), n., N. of a Sāman. — *Pajra-hoshin*, ī, īnī, ī, Ved. (perhaps) having rich oblations; (Sāy.) for whom the acclamation of praise (*ghosha*) is prepared.

Pajriya, as, m. an epithet of Kakshivāt.

पञ्च *pañc*. See rt. 1. *pac*, p. 521, col. 3.

पञ्चन *pañcan*, a, m. f. n. pl. (said to be fr. rt. *pañc*); originally the spreading out of the hand to represent the number by the five fingers, five. In the

Veda *pañca svasārāḥ*, the five sisters = the fingers; *drīḥ pañca svasārāḥ* = the ten fingers; *pañca kshiti-nām*, the five classes of dwellers on the earth = the four castes and the Nishādas, Rīg-veda I. 7, 9; [cf. I. *kshiti*, *śarshāṇī*, *kṛṣṭī*, *jana*; cf. also Ved. *pañca-tha* = Zend *pukh-dha* = Gr. *πέμ-το-ς*; Zend *pañcan*; Gr. *πέμ-τε*, *Eol. πέμ-τε*; Lat. *quinque*, *quinc-tu-s* or *quā-tu-s*, *Quinct-ili-s*; Goth. *fiuf*; Mod. Germ. *fünf*; Lith. *pan-ti*; Hib. *cuig*; Cambro-Brit. *pump*.] — *Pañca-kapāla*, as, ī, am, Ved. prepared or offered in five cups or bowls, a particular ceremony in which ghee is offered in five cups. — *Pañca-karna*, as, ā, am, (perhaps) branded in the ear with the number five (as cattle), see Pān. VI. 3, 115. — *Pañca-karpaṭa*, ās, m. pl., N. of a people. — *Pañca-karman*, a, n. (in medicine) five kinds of treatment, viz. giving emetics, purging, giving stimulators, and administering enemata of two kinds, oily and not oily. — *Pañca-kāshya*, as, m. (?), a decoction from the fruits of five plants, the Jambu, Sālmali, Vātīyā, Vakula, and Badara; (for the five Kāshyas of the Buddhists see under *kāshya*). — *Pañcakāshya-ja* or *pañca-kāshyayottha* (*ya-ut°*), as, ā, am, produced from the above decoction. — *Pañca-kāpittha*, as, ī, am, prepared with the five products of the Kapitha tree or *Feronia Elephantum*, (perhaps leaves, blossom, fruit, gum, and bark.) — *Pañca-kṛtya*, as, m. a species of plant (= *pakta-pañda*). — *Pañca-kṛtr*, as, ind. five times. — *Pañca-kṛṣṇa*, as, m. 'having five black spots,' a species of poisonous insect. — *Pañca-kṛṣṇalakā*, as, ā, am, comprising five Kṛṣṇalakas. — *Pañca-kona*, as, m. 'having five angles,' a pentagon. — *Pañca-kola*, am, n. the five spices, viz. long pepper (*kayā*), its root (*kayā-mūla*), Chai or Piper Chaba (*ārya*), plumbago (*agnī*), and dry ginger (*nāgara*). — *Pañca-kosha*, ās, m. pl. the five sheaths or cases supposed to invest the soul; see under *kośa*. — *Pañca-krama*, N. of a work ascribed to Nāgārjuna. — *Pañca-krośa-mā-hātmya*, am, n., N. of a poem. — *Pañca-krośi*, f. (probably) a distance of five Krośas. — *Pañca-kshāra*, am, n. = *pañca-lavaṇa*. — *Pañca-khatva*, am, ī, n. f. a collection of five bedsteads. — *Pañca-ganga*, ās, m. pl., N. of a place (Mahā-bh. Droṇa-p. 2095). — *Pañca-gaṇa-yoga*, as, m. a collective name of the five plants *Vidāri-gandhā*, *Bṛhatī*, *Priṣṇi-parpī*, *Nidigdhikā*, and *Sva-daṣṣṭrā*. — *Pañca-guta*, as, ā, am, (in algebra) raised to the fifth power, (lit. arrived at five). — *Pañca-gava*, am, ī, n. f. a collection of five cows. — *Pañcagava-dhana*, as, ā, am, whose property consists of five cows. — *Pañca-garya*, am, n. five products of the cow,

viz. milk, coagulated or sour milk, butter, urine, and cow-dung. — *Pañca-gu*, us, us, u, bought with five cows. — *Pañca-guṇa*, as, ā, am, five times, fivefold. — *Pañca-gupta*, as, ā, am, covered or protected in a fivefold manner, having five members covered or concealed; (*as*), m. a tortoise, turtle (as drawing in its four feet and head under its shell; cf. *pañcāṅga-gupta*); the materialistic system of the Cār-vākas. — *Pañca-guṇī-rasā*, f. a species of vegetable, *Medicago Esculenta* (*Trigonella Corniculata*). — *Pañcā-grihita*, as, ā, am, Ved. taken or taken up five times. — *Pañca-guṇī*, is, is, i, containing five Droṇas (?), see Pān. I. 2, 50. — *Pañca-grāmī*, f. a collection of five villages. — *Pañca-ātvarīṇsa*, as, ī, am, the 45th. — *Pañca-ātvarīṇsat*, ī, f., 45. — *Pañca-āndra*, as, m., N. of a man. — *Pañca-ānura*, am, n., N. of a metre consisting of four lines of sixteen syllables each; of another metre of four lines each containing nineteen syllables. — *Pañca-ātika*, as, ā, am, Ved. piled up in five tiers or layers. — *Pañca-āra*, as, m. a Buddhist saint and legislator, also named Mañju-śrī, apparently the teacher of Buddhism in Nepal. — *Pañca-āda*, as, ā, am, 'five-crested,' having five tufts of hair; (*ā*), f., N. of an Apsaras or nymph of heaven. — *Pañca-āla*, N. of a part of the Himalāya range. — *Pañca-jana*, ās, m. pl. the five kinds or classes of beings, viz. gods, men, Gandharvas and Apsarasas, serpents, and Pitrīs; man, mankind; N. of a demon who lived in the sea in the form of a conch shell which was formed of his bones, (he was slain by Kṛṣṇa, who took the conch shell, thence called *Pañcājanya*, and used it as his horn, see *Vishnu-Purāṇa* V. 21); N. of a son of Samhrāda by Kṛtī; of a Prajā-pati; of a son of Sagara by Keśinī; of a son of Sṛījaya and father of Soma-datta; (*i*), f. an assemblage or aggregate of five persons; N. of a daughter of Viśva-rūpa and wife of Bharata. — *Pañcājanālaya* (*na-ālo°*), as, ā, am, an epithet of the Ābhīras, (perhaps so called as living where the demon *Pañca-jana* lived). — *Pañcājanina*, as, ā, am, devoted to the five races; (*as*), n. an actor, a mimic, a buffoon; the chief of five men. — *Pañca-janīya*, as, ā, am, consecrated to or intended for the five classes of beings. — *Pañca-jāna*, as, m. 'possessing the five kinds of knowledge,' a Buddha or Buddhist sanctified teacher. — *Pañca-taksha*, am, ī, n. f. a collection of five carpenters. — *Pañca-tattva*, am, n. the five elements collectively, see under *tattva*; (in the Tantras) the five essentials (all beginning with *ma*, cf. *pañca-ma-kāra*), viz. wine (*madya*), meat (*māṃsa*), fish (*matsya*), mystic intertwining of the fingers (*mudrā*), and sexual intercourse (*maithuna*). — *Pañca-tantra*, am, n., N. of a well-known collection of moral stories and fables in five books or chapters (*tantra*) from which the author of the *Hitopadeśa* drew a large portion of his materials. — *Pañcatantraka*, am, n., N. of a work consisting of five sections, (see the preceding). — *Pañca-tammātra*, am, n. the five subtle rudiments of the five elements; see *tan-mātra*. — *Pañca-tapas*, ās, m. an ascetic who in the hot weather sits between four fires placed towards the four quarters with the burning sun above (Manu VI. 23). — *Pañca-tā*, f. or *pañca-tva*, am, n. fivefoldness, fivefold state; the aggregate of five, a collection of five things; the five elements collectively (viz. earth, air, fire, water, and ākāśa); separation into the five elements of which the body consists, death, dissolution. — *Pañca-tāra*, as, ā, am, five-starred. — *Pañca-tikta*, am, n. five bitter things (viz. *Nimba*, *Amṛtā*, *Vṛṣha*, *Paṭola*, and *Nidigdhikā*). — *Pañca-tīrthi*, f. any five principal places of pilgrimage (especially *Viśrānti*, *Saukara*, *Naimisha*, *Prayāga*, and *Pushkara*); N. of a sacred bathing-place; bathing on the day of the equinox (?). — *Pañca-triṇśa*, as, ī, am, the 35th. — *Pañca-triṇśat*, ī, f. or *pañca-triṇśati*, is, ī, 35. — *Pañca-tva*, see *pañca-tā* above. — *Pañca-daka*, ās, m. pl., N. of a people. — *Pañca-daśa*, as, ī, am, the 15th; consisting of 15; joined with or increased by 15 (e.g.

pañca-daśam sahasram, 1015); containing or representing the *Pañca-daśa Stoma* or connected with it; (i), f., scil. *tithi*, the 15th day of a half month, the day of full or new moon; N. of a book (belonging to the Uttara-mīmāṃsā) consisting of 15 chapters. — *Pañcādaśa-kṛtvas*, ind., 15 times. — *Pañcādaśa-dhā*, ind. in or into 15 parts or ways. — *Pañca-daśan*, a, m. f. n. pl., 15. — *Pañcādaśama*, as, i, am, the 15th. — *Pañcādaśa-rat*, ān, atī, at, possessing the *Pañca-daśa Stoma*. — *Pañcādaśāha* (°śa-aha), as, m. a period of 15 days. — *Pañcādaśāhika*, as, i, am, lasting 15 days. — *Pañcādaśin*, i, inī, i, consisting of 15, or of 15 parts. — *Pañcādaśi-samāsa*, as, m., N. of a work by Rāma-kṛṣṇa. — *Pañca-dāman*, ā, mūi, a, Ved. having five cords. — *Pañca-dirgha*, am, n. the five long parts of the body (viz. the arms, eyes, belly [according to the Buddhists, the knees], nose, and breast). — *Pañca-dhā*, ind. in five ways, in five parts, fivefold. — *Pañca-nakha*, as, ā, am, five-clawed, having five nails; (as), m. any animal having five claws or toes; an elephant; a tiger; a tortoise. — *Pañca-nada*, am, n. (according to Pāṇi. II, 1, 20, an Ayyai-bhāva comp.), the *Pañjāb* or country of five rivers, viz. the *Sata-dru* (Sutluj), *Vipāśā* (Beas), *Irā-vatī* (Ravee), *Candra-bhāgā* (Chenab), and *Vitastā* (Jhelum or Behut); N. of a river produced by the junction of the five rivers of the *Pañjāb* and which falls into the *Sindhu*; N. of a Tirtha near the spot where the *Kirāṇā* and *Dhūta-pāpa* fall into the *Ganges* after the union of the latter river with the *Yamunā* and *Sarasvatī*; (as), m. a prince of *Pañca-nada*; N. of an *Asura*; N. of a preceptor; (ās), m. pl. the inhabitants of *Pañca-nada*. — *Pañca-nada-tīrtha*, am, n., N. of a sacred bathing-place. — *Pañcanavata*, as, i, am, the 95th. — *Pañcanavati*, is, f., 95. — *Pañcanavati-tama*, as, i, am, the 95th. — *Pañca-nāman*, ā, mūi, a, having five names. — *Pañca-nidhana*, am, n., N. of a *Sāman*. — *Pañca-nimba*, am, n. the five products of the *Azadirachta Indica* (viz. the flowers, fruit, leaves, bark, and root). — *Pañca-nirājana*, am, n. waving four things (viz. a lamp, lotus, cloth, mango or betel leaf) before an idol and then falling prostrate. — *Pañca-pakshin*, i, m., N. of a small book ascribed to *Siva* containing prophecies, in which the five vowels *a, i, u, e, o* are connected with five birds; (also °*pakshi* or °*pakshin*, n.). — *Pañca-pañca-nakha*, as, m. five species of animals allowed to be killed and eaten, the hare, porcupine, alligator, rhinoceros, and tortoise. — *Pañca-pañcāsa*, as, i, am, the 55th. — *Pañca-pañcāśat*, i, f., 55. — *Pañca-pañcāśin*, i, inī, i, Ved. having five parts, fivefold. — *Pañca-pattra*, as, m. 'five-leaved,' a species of *Cañḍāla-kanda*. — *Pañca-pad* or *pañca-pād*, pāt, pāt or padī, pāt, consisting of five feet, steps, or parts; (padī), f., N. of a river in *Sāka-dvīpa*. — *Pañca-pada*, as, ā, am, Ved. containing five *Padas*; (i), f. 'only five steps,' a term expressive of a cold unfriendly relationship, (opposed to *sāpta-pādina*, q. v.); the five strong cases (viz. the nom. voc. and acc. sing., the nom. voc. and acc. du., and the nom. and voc. pl.). — *Pañca-paritkā* or *pañca-parṇi*, f. a species of small shrub (=go-rakshi). — *Pañca-parvata*, am, n. 'the five mountains,' N. of five peaks of the *Himālayas*. — *Pañca-pallava*, am, n. the aggregate of five sprigs or young shoots of the *Āmra*, *Jambū*, *Kapitha*, *Vija-pīraka*, and *Vilva*; (according to others, of the *Āmra*, *Aśvattha*, *Vaṭa*, *Parikāṭi*, and *Yajñodumbara*; or of the *Panasa*, *Āmra*, *Aśvattha*, *Vaṭa*, and *Vakula*); *Bēl* or *Marmelos*, *citron*, and *wood-apple*. — *Pañca-pātra*, am, n. five cups or vessels collectively; a *Srāddha* in which offerings are made in five vessels. — *Pañca-pāda*, as, ā, am, consisting of or containing five feet. — *Pañca-pādikā* or *pañca-pādī*, f., N. of a treatise on the *Upādī* affixes consisting of five sections; N. of a philosophical work by *Sa-nan-da* treating of the first four *Brahma-sūtras*. — *Pañcapādikā-vivaraṇa*, am, n. a commentary by

Prakāśātman on *Sa-nandana's Pañca-pādī*. — *Pañca-pāta*, am, n. the gall or bile of five animals (viz. the goat, goat, buffalo, fish, and peacock). — *Pañca-pura*, am, n., N. of a city. — *Pañcapushpa-maya*, as, i, am, formed of five flowers. — *Pañca-prastha*, as, ā, am, having five elevations or rising grounds (as a forest; perhaps N. of a forest). — *Pañca-prāṇa*, ās, m. pl. the five vital airs, the five airs supposed to be in the body. — *Pañca-prāsāda*, as, m. a temple with four pinnacles and a steeple. — *Pañca-bandha*, as, m. a fine equal to the fifth part of anything lost or stolen. — *Pañca-bālā*, f. the five plants called *Bālā* (viz. *Bālā*, *Nāga-b°*, *Mahā-b°*, *Ati-b°*, and *Rāja-b°*). — *Pañca-bāṇa* or *pañca-bāṇa*, as, m. 'having five arrows,' epithet of the god of love. — *Pañca-bāṇa*, us, m. 'five-armed,' N. of one of the attendants of *Siva*. — *Pañca-brahma*, am, n., N. of an *Upanishad*. — *Pañca-bhadrā*, as, ā, am, having five good qualities; consisting of five good ingredients (as a sauce or a decoction); having five auspicious marks or spotted on the chest, back, face, and flanks (as a horse); vicious. — *Pañca-bhujā*, as, ā, am, five-armed, pentagonal; (as), m. a pentagon. — *Pañca-bhūta*, am, n. the five elements, earth, air, fire, water, and *ākāśa*. — *Pañca-bhūta-parityakta*, as, ā, am, deserted by the five elements (as a dead body). — *Pañcabhūtātman* ('ta-āt'), ā, ā, a, consisting of the five elements, formed of the five primary elements (as the body). — *Pañca-bhiringa*, epithet of the five plants *Devadālī*, *Samī*, *Bhairgā*, *Nirguṇḍī*, and *Tamāla-pattra*. — *Pañca-bhautika* incorrect reading for *pañca-bhautika*, q. v. — *Pañca-ma-kāra*, am, n. the five essentials of the left-hand *Tantra* ritual, the words for which begin with the letter *m*; see *pañca-tatva*. — *Pañca-maya*, as, i, am, consisting or formed of five, made up or consisting of the five (elements). — *Pañca-mahāpātakin*, i, inī, i, guilty of the five great sins; see *mahā-pātaka*. — *Pañca-mahāyajña*, ās, m. pl. the five great sacrifices of the *Hindūs*; (see *mahā-yajña*). — *Pañca-mahisha*, am, n. the five products of the buffalo cow; [cf. *pañca-gavya*]. — *Pañca-māshika* or *pañca-māshaka*, as, ā, am, consisting of five *Māshas*, amounting to five *Māshas* (as a fine &c.). — 1. *pañca-māsyā*, as, ā, am (for 2. see under *pañcama*), happening every five months, containing five months; (as), m. the Koil or Indian cuckoo. — *Pañca-mukha*, as, i, am, five-faced or five-headed, (sometimes applied in the *Upanishads* to *Prajā-pati*); (as), m. an epithet of *Siva*; a lion; an arrow with five points; (i), f. a species of plant, *Gendarussa Vulgaris*; [cf. *pañca-sikha*, *pañca-raktra*, *pañcānana*, *pañcāśya*]. — *Pañca-mudrā*, f. five gestures to be made in presenting offerings to an idol. — *Pañca-muṣṭi*, is, i, f. the plant *Trigonella Corniculata*. — *Pañca-mūtra*, am, n. the urine of five female animals (viz. the cow, goat, sheep, buffalo, and ass). — *Pañca-mūla*, am, n. or *pañca-mūli*, f. a collection or group of five roots or plants with tuberous roots (e. g. *Vilva*, *Agni-mantha*, *Tuṇṭuka*, *Pāṭala*, and *Kāśmārī*; or *Tri-kaṇṭaka*, the two *Bṛīhatīs*, *Prithak-pāṇi*, and *Vidārī-gandha*; the first is considered the larger collection, the second the smaller; other groups are also enumerated). — *Pañca-yakshā*, f., N. of a Tirtha. — *Pañca-yajña*, ās, m. pl. the five rites or sacrifices of a house-keeper; [cf. *pañca-mahāyajña*]. — *Pañcayajña-paribhrashka*, as, m. a Brahman who omits to perform the five great sacrifices. — *Pañca-yāma*, as, m., N. of a son of *Ātapa* (Sun-shine). — *Pañca-yuga*, am, n. a cycle of five years, a lustrum. — *Pañca-raksha*, N. of two *Prajñā-pāramitās* (q. v.) connected with each other. — *Pañca-rakshaka*, as, m. a species of plant (= *pakta-pauḍa*). — *Pañca-ratna*, am, n. a collection of five jewels or precious things, viz. gold, the diamond, sapphire, ruby, and pearl, or (according to *Gauḍa*) gold, silver, coral, pearl, and *Rāga-pañja*; N. of a collection of five verses on ethical subjects; (*āni*), n. pl. the five gems or five most admired episodes of the *Mahā-bhārata*. — *Pañca-rasā*, f. the *Emblis*

Myrobalan tree (= *āmala-kī*). — *Pañca-rātra*, as, ā, am, lasting five nights or days; (am), n. a period of five nights, N. of an *Ahina* (q. v.) which lasts five days; a general term for the sacred books of various *Vaiṣṇava* sects; see *pañcarātra*. — *Pañca-rātraka*, as, ā, am, lasting five nights (i. e. days). — *Pañcarātra-dīpikā*, f. (probably) N. of a treatise on the fabrication and right dimensions and decoration of idols. — *Pañca-rāśika*, as, ā, am, relating to the five ratios or proportions of numbers; (am), n. the rule of five, the rule of proportion with five terms, double rule of three (?). — *Pañcarā* (°*ra-ri*), am, n., Ved. a stanza consisting of five verses. — *Pañca-lakshaya*, as, ā, am, possessing five characteristics (said of the *Purāṇas*, which ought strictly to comprehend five topics, viz. the creation of the universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the *Manus*, and the history of the solar and lunar races; but few *Purāṇas*, except the *Vishṇu*, conform to this description, and even the *Vishṇu-Purāṇa* diverges into other topics). — *Pañca-lambaka*, am, n., N. of the fourteenth *Lambaka* in the *Kāthā-sarīt-sāgara*. — *Pañca-lavaṇa*, am, n. five kinds of salt (viz. *Kāśa*, *Saindhava*, *Sāmudra*, *Viḍa*, and *Sau-varāḍa*). — *Pañca-lāṅgalaka*, am, n. a gift of as much land as can be cultivated with five ploughs. — *Pañca-loha*, am, n. a metallic alloy containing five metals (viz. copper, brass, tin, lead, and iron). — *Pañca-lohaka*, am, n. the five metals (viz. gold, silver, copper, tin, and lead). — *Pañca-vaktra*, as, ā, am, five-faced; (as), m. epithet of *Siva*; N. of one of the attendants of *Skanda*; a lion; (*ā*), f. epithet of *Durgā*; [cf. *pañca-mukha*]. — *Pañca-vaṭa*, as, m. 'five-threaded,' the *Brahmanical* or sacrificial cord worn across the breast or over the shoulder [cf. *pañcā-vaṭā*]; N. of a man; (i), f. the five fig-trees (viz. *Aśvattha*, *Vilva*, *Vaṭa*, *Dhātī*, and *Aśoka*); N. of a part of the great southern forest where the *Godā-varī* rises and where *Rāma* resided for a long period of his banishment; (in *Rāmāyaṇa* I. 3, 18, *pañca-vaṭa*, am, n. occurs). — *Pañca-varga*, as, m. a class or group or series of five; the five essential ingredients or constituent elements of the body, (see 1. *dhātu*); the five organs of sense; the five sacrifices, &c., (according to some also *pañca-vargī*, which may mean 'five classes'); (as, ā, am), Ved. proceeding in five lines or at five times. — *Pañca-varṇa*, as, ā, am, five-coloured; (as), m., N. of a mountain; (am), n., N. of a forest. — *Pañca-var-dhana*, as, m. = *pañca-rakshaka*. — *Pañca-var-shaka-deśiya*, as, ā, am, nearly five years old. — *Pañca-varshīya*, as, ā, am, five years old. — *Pañca-valśaka*, am, n. a collection of the bark of five kinds of trees, viz. the *Indian*, *glomerous*, *holy* and *waved-leaf fig-tree*, and *Calamus Rotang*, a sort of reed, (i. e. *Nyag-rodha*, *Udumbara*, *Aśvattha*, *Plaksha*, and *Vetasa*; but other trees are sometimes substituted). — *Pañca-vāṇa*, as, m. 'five-arrowed,' a N. of *Kāma-deva*, the *Indian Cupid*. — *Pañca-vā-tiya*, am, n., N. of an oblation offered to the five winds at the *Rāja-shtya*. — *Pañca-vārshika*, as, i, am, recurring every five years. — *Pañca-vāhin*, i, inī, i, yoked with five, drawn by five (as a carriage &c.). — *Pañca-viṅśa*, as, i, am, the 25th; consisting of 25, containing 25; presenting the *Pañca-viṅśa Stoma*, belonging to it, celebrated with it; (as), m. an epithet of *Vishṇu* regarded as the 25th *Tatva*. — *Pañca-viṅśaka*, as, i, am, the 25th; 25 years old (*vayasā pañca-viṅśakah*); consisting of 25. — *Pañca-viṅśati*, is, f., 25. — *Pañcaviṅśatikā*, f. a collection of 25 stanzas or tales, &c.; [cf. *vetāla-p°*]. — *Pañcaviṅśati-tama* or *pañcaviṅśatima*, as, i, am, the 25th. — *Pañca-vidha* or *pañcavidheya*, as, ā, am, of five kinds, fivefold. — *Pañca-vidhānu-sūtra*, am, n., N. of a work belonging to the *Sāma-veda*. — *Pañca-vindu-prasrita*, am, n., N. of a particular movement in dancing. — *Pañca-vija*, am, n. a collection of five kinds of seeds (viz. of *Cardiospermum Halicabum*, *Trigonella Fœnum Græcum*, *Asteracantha Longifolia*, *Ligusticum Ajowan*, and *cumin-seed*;

or of Trapusa, Karkatī, Dādima, Padma, and Vānarī; or of Sinapis Racemosa, Ligusticum Ajowan, cuminseed, sesamum from Chorasān, and poppy). — *Pañcāvira-goshṭha*, *am*, n. (perhaps) an assembly-room named 'The Five Heroes,' i. e. the five sons of Pāṇdu. — *Pañcā-vrit* or *pañcā-vritam*, ind. fivefold, five times. — *Pañcā-sata*, *am*, n., 105; 500; (*as*, i, *am*), amounting to 500 (as a fine); fined 500 (paṇas). — *Pañcāśata-tama*, *as*, ī, *am*, the 105th. — *Pañcā-sara*, *as*, ā, *am*, 'five-arrowed,' armed with five arrows; (*as*), m., N. of Kāma-deva, the god of love. — *Pañcā-sa*, ind. by fives, five by five. — *Pañcā-sasya*, *am*, n. (or more correctly *pañcā-sasya*), five species of grain, viz. Dhānya, Mudga, Tilā, Yava, and Sveta-sarshapa (or Masha). — *Pañcā-sūkha*, *as*, m., 'five-branched,' the hand (πεντοχῶν). — *Pañcā-sūradīya*, *as*, m., N. of a Pañcāha representing five years. — *Pañcā-sīkha*, *as*, ā, *am*, 'five-crested,' having five tufts of hair on the head; (*as*), m. a lion; N. of a Sāṅkhyā teacher (a pupil of Āsuri); N. of an attendant of Śiva; N. of a Gandharva. — *Pañcā-sīrsha*, *as*, ā, *am*, five-headed; (*as*), m., N. of a mountain. — *Pañcā-sukla*, *as*, ā, *am*, having five white (spots); (*as*), m. a species of venomous insect. — *Pañcā-sūraṇa*, *am*, n. the five Sūraṇas (Sūraṇa = the bulbous root of Amorphophallus Campanulatus), a collective name of five bulbous plants; (this word may also be used as an adj.). — *Pañcā-sairīśhaka*, *am*, n. the five products of the Acacia Sīrīśha, leaf, flower, fruit, bark, root. — *Pañcā-saṭṭa*, *as*, m., N. of a mountain. — *Pañcā-sha*, *ās*, ā, *am*, pl. (fr. *pañcān + shash*), five or six. — *Pañcā-shashṭa*, *as*, i, *am*, the 65th. — *Pañcā-shashṭī*, *is*, f., 65. — *Pañcāshashṭī-tama*, *as*, ī, *am*, the 65th. — *Pañcā-saṭa*, *as*, ā, *am*, five-tailed (as a badge of slavery?). — *Pañcā-sattra*, N. of a place. — *Pañcā-saptala*, *as*, ī, *am*, the 75th. — *Pañcā-saptati*, *is*, f., 75. — *Pañcā-saptati-tama*, *as*, ī, *am*, the 75th. — *Pañcā-saptan*, *a*, m. f. n. pl. five times seven or 35. — *Pañcā-sāyaka*, N. of a work. — *Pañcā-siddhāntikā*, f., N. of an astronomical work by Varāha-mihira, founded on the five older astronomical works, and called by Varāha-mihira himself Karaṇa. — *Pañcā-siddhāntashadlikā* ('*dha-osh*'), *as*, ā, *am*, consisting of five kinds of medicinal plants. — *Pañcā-sugandhika*, *am*, n. a collection of five kinds of aromatic vegetable substances, cloves (*lavanga*), nutmeg (*jāti-phala*), canphor (*karṣūra*), aloe wood (*a-guru*), and kakkola (q. v.). — *Pañcā-sūtrī*, f. the five Sūtras. — *Pañcā-sūnā*, *ās*, m. pl. the five things in a house by which animal life may be accidentally destroyed, the fire-place, the slab on which condiments are ground, the broom, the pestle and mortar, and the water-pot. — *Pañcā-skandhaka*, N. of a work. — *Pañcā-srotas*, five streams (probably = *pañcā-mūla*). — *Pañcā-svarā*, f., N. of an astrological work in seven chapters on fortune-telling and the averting of good or bad luck by Prajāpati-dāsa-vaidyā. — *Pañcā-svarodaya* ('*ra-ul*'), *as*, m., N. of an astronomical work ascribed to Rudra. — *Pañcā-svastayayana*, N. of a Vedic work accentuated in an unusual manner and resembling a Brāhmaṇa in its subject-matter. — *Pañcā-tausta*, N. of a place. — *Pañcā-lūyana*, *as*, ā, *am*, five years old. — *Pañcā-hotra*, *as*, m., N. of a son of Manu Rohita. — *Pañcā-kṛadā-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Pañcā-śāṇḍa* ('*śa-an*'), *as*, m. the fifth part, a fifth. — *Pañcāśhura* ('*śa-ak*'), *as*, ā, *am*, consisting of five syllables, five-syllabled. — *Pañcāśhyāna* ('*śa-āk*'), *as*, ā, *am*, consisting of five tales; (*am*), n. another name of the Pañcā-tantra. — *Pañcāgni* ('*śa-ag*'), *i*, n. a collection of five fires, the five sacred fires (viz. Anvāhārya-pācana, Gārhapatya, Āvāniya, Sabhya, and Āvasathya, generally in comp.); five mystic fires supposed to be present in the body; (*is*), m. a householder who maintains the five sacred fires, one who keeps the five fires constantly burning (= *agni-hotrī*, see Manu III. 185); one who is acquainted with the doctrine of the five mystic fires. — *Pañcāgni-teu*, *am*, n. a collection or aggregate

of five fires or of five passions (which inflame men's minds), &c. — *Pañcāgni-vidyā-prakarāṇa*, *am*, n., N. of a sacred work of the Vajāsaneyins. — *Pañcāṅga*, *as*, ī, *am*, five-limbed, five-membered, having five parts or subdivisions, consisting of five members or parts, &c.; *pañcāṅgaḥ prajāmah*, obeisance made with the arms, knees, head, voice, and look; (*as*), m. a tortoise or turtle [cf. *pañcāṅga-gupta*]; a horse with five spots in various parts of his body (= *pañcā-bhadra*); (ī), f. a bit for horses; a kind of bandage; (*am*), n. five parts of a tree (viz. root, bark, leaf, flower, and fruit); five limbs or members of the body (in comp.); five modes of devotion, (said to be silent prayer, burnt offerings, libations, bathing idols, and feeding Brāhmins); any aggregate of five parts; a calendar or almanac treating of five things, viz. solar days, lunar days, asterisms, Yogas, and Karaṇas. — *Pañcāṅga-gupta*, *as*, m. a tortoise or turtle (= *pañcā-gupta*, q. v.). — *Pañcāṅga-pattra*, *am*, n. a calendar or almanac, (see above). — *Pañcāṅga-sūddhī*, *is*, f. the propitious or favourable state of five important points, the solar day, lunar day, Nakshatra, Yoga, and Karaṇa. — *Pañcāṅgika* ('*śa-an*'), *as*, ā, *am*, five-limbed, five-membered. — *Pañcāṅgurī* ('*śa-an*'), *is*, *is*, i, Ved. five-fingered, having five fingers. — *Pañcāṅgula* ('*śa-an*'), *as*, ā or i, *am*, five fingers long, measuring five fingers; (*as*), m. the castor-oil plant, Ricinus Communis; (i), f. a species of shrub. — *Pañcāṅgulī* ('*śa-an*'), *is*, *is*, i, five-fingered, having five fingers or finger-like divisions. — *Pañcāja* ('*śa-āja*'), *am*, n. the five products of the goat; [cf. *pañcā-gavya*.] — *Pañcātapā* ('*śa-at*'), f. doing penance with five fires or with four fires and the sun, (see under *tapas*). — *Pañcātmaka* ('*śa-at*'), *as*, ā, *am*, consisting of the five elements, (said of the body). — *Pañcādhikā* (according to the Rīg-veda Anukramāṇi) = 25 (i. e. 20 + 5). — *Pañcānana* ('*śa-an*'), *as*, ī, *am*, five-faced, (hence = *aty-ugra*, very fierce, very passionate, &c.); (*as*), m. an epithet of Śiva; a lion; (often at the end of names of learned men to express respect, e. g. *Nyāya-pañcānana*, *Nyāya-siddhānta-p*, &c.); (ī), f. an epithet of Durgā. — *Pañcānanda-māhātmya*, *am*, n., N. of a work. — *Pañcānugāna* ('*śa-an*'), *am*, n., N. of a Sāman. — *Pañcāp-saras* ('*śa-ap*'), *as*, n., N. of a lake or pool supposed to have been produced by an ascetic named Mandakarnī (Sātākarnī) through the power of his penance, (so called because under it Mandakarnī formed a secret chamber for five Apsaras who had seduced him from his devotions, see Rāmāyana III. 15, 11; Raghu-v. XIII. 38). — *Pañcābja-maṇḍala* ('*śa-ab*'), *am*, n., N. of a mystical circle. — *Pañcā-mṛta* ('*śa-am*'), *am*, n. the five kinds of divine food (viz. milk, coagulated or sour milk, butter, honey, and sugar); the aggregate of any five drugs of supposed efficacy; (*as*, ā, *am*), consisting of five ingredients (as a medicine); (*am*), n., N. of a Tantra. — *Pañcāmnayā* ('*śa-am*'), *ās*, m. pl. five Śāstras supposed to have proceeded from the five mouths of Śiva, constituting the basis of the Tantra ritual. — *Pañcāmṛta* ('*śa-am*'), *am*, n. the aggregate of five acid plants, the jujube, pomegranate, sorrel, spondias, and citron. — *Pañcārśa* ('*śa-ar*'), *is*, m. the planet Mercury. — *Pañcārtha-bhāṣya-dīpikā*, f., N. of a chapter of the Sarva-darśana-saṅgraha by Mādhavācārya. — *Pañcā-vaṭa*, *as*, m. the sacrificial cord as worn crossed upon the breast with the ends hanging over the shoulders; [cf. *pañcā-vaṭa*.] — *Pañcāvratā* ('*śa-ar*'), *as*, ā, *am*, Ved. divided into five parts. — *Pañcāvratā-tā*, f. or *pañcāvratā-teu*, *am*, n. fivefold division. — *Pañcā-rattin*, ī, *ini*, i, Ved. that which is divided into five parts or has a fivefold division; that which divides into five parts. — *Pañcārvattīya*, *as*, ā, *am*, Ved. divided into five portions, offered in five portions. — *Pañcāruvaya*, *as*, ā, *am*, five-limbed, five-membered; *pañcāruvayaṃ vākyam*, a five-membered argument, a syllogism. — *Pañcāvastha* ('*śa-ar*'), *as*, m. a corpse (resolved into the five elements). — *Pañcāvi* ('*śa-avi*'), *is*, ī, i, Ved. reckoning

five lambing times, i. e. five times six months. — *Pañcāvika* ('*śa-āvi*'), *am*, n. the five products of the sheep; [cf. *pañcā-gavya*, *pañcāja*.] — *Pañcāśita* ('*śa-aś*'), *as*, ī, *am*, the 85th. — *Pañcāśīti* ('*śa-aś*'), *is*, f., 85. — *Pañcāśīti-lama*, *as*, ī, *am*, the 85th. — *Pañcāśya* ('*śa-aś*'), *as*, ā, *am*, five-faced, five-headed; five-pointed (as an arrow); (*as*), m. a lion. — *Pañcāka* ('*śa-aka*'), *as*, m. a period of five days; (*as*, ā, *am*), lasting five days; (*as*), m. a Soma oblation with five Sutyā days. — *Pañcāhika*, *as*, ā, *am*, containing five feast days or festivals. — *Pañcī-karaṇa-vārttika*, *am*, n., N. of a philosophical work by Sureśvara. — *Pañcī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to render fivefold &c., cause anything to contain all the five elements. — *Pañcīdhmīya* ('*śa-idh*'), *as*, ā, *am*, (a nocturnal rite) in which five torches &c. are used. — *Pañcīndra* ('*śa-in*'), *as*, m. one who has the five Indrāṇis as his deity. — *Pañcīndra-kalpa*, *as*, ā, *am*, like five Indras. — *Pañcīndriya* ('*śa-in*'), *am*, n. the five organs of sense (viz. the eye, ear, nose, tongue, and skin) or the five organs of action (viz. hands, feet, larynx, and organs of generation and excretion); (*as*, ā, *am*), having five organs of sense. — *Pañcīshu* ('*śa-ish*'), *us*, m. 'five-arrowed,' N. of Kāma-deva, the Hindū Cupid. — *Pañcīṇā* (according to the Rīg-veda Anukramāṇi) = 15 (i. e. 20 - 5). — *Pañcīoshman* ('*śa-ush*'), *ānas*, m. pl. the five digestive fires supposed to be in the body. — *Pañcīaudana* ('*śa-od*'), *as*, ā, *am*, Ved. prepared with fivefold pulp of mashed grain, &c.

Pañcāka, *as*, ā, *am*, consisting of five, relating to five, made of five, bought with five &c., taking five per cent; (*as*), m. any collection or aggregate of five; N. of one of the attendants of Skanda; (*ikā*), f., N. of each book of the Aitareya-Brāhmaṇa (as consisting of five Adhyāyas); N. of a game played with five shells; (*am*), n. an aggregate of five, πεντάς; a field of battle.

Pañcāt, t, f. an aggregate of five, πεντάς.

Pañcatāya, *as*, ī, *am*, fivefold, having five parts or limbs, five.

Pañcātha, *as*, ā, *am*, Ved. the fifth.

Pañcāthu, *us*, m. time; the Koil or Indian cuckoo.

Pañcā-dhā, ind. See p. 523, col. 1.

Pañcāni, f. a chequered cloth for playing at draughts, &c.; [cf. *pañcāmī*, *pañcāri*, *pañcālī*.]

Pañcamā, *as*, ī, *am*, the fifth; forming the fifth part, constituting a fifth part, beautiful, brilliant, pleasing; dexterous, clever; (*as*), m. the fifth or in later times the seventh note of the Hindū musical scale, (so called because, according to the Hindūs, its tone is produced by air drawn from five parts of the body, the navel, breast, throat, heart, and forehead); one of the Rāgas or musical modes; N. of the twenty-first Kalpa (called after the musical note); the fifth consonant of a Varga, i. e. a nasal; (ī), f., scil. *tithī*, the fifth day of the half month; the termination of the fifth or ablative case, a word in the ablative; an epithet of Draupadī, the wife of the five Pāṇdu princes [cf. *pañcālī*]; a chequered cloth for playing at draughts &c., a chess-board (= *sāri-sṛṅkhālā*); N. of a river; (*am*), n. a fifth, the fifth part; copulation as the fifth of the Tatvas of the Tantrikas, see under *pañcā-tattva*; (*am*), ind. for the fifth time, fifthly. — *Pañcamā-bhāṅṭya*, *as*, ā, *am*, belonging to the fifth part. — *Pañcamāvat*, *ān*, *atī*, *at*, having the fifth (of anything). — *Pañcamā-sāra-saṅghitā*, f., N. of a musical work. — *Pañcamāra* ('*ma-ara*'), *as*, m. the fifth spoke in the wheel of time (with Jāinas); N. of a son of Bala-deva. — 2. *pañcamāśya* ('*ma-aś*'), *as*, m. (for 1. see p. 523, col. 2), the Indian cuckoo or Koil (as producing the fifth note of the scale with its mouth or throat).

Pañcamaka, *as*, ā or i (?), *am*, fifth, the fifth.

Pañcamīn, ī, *ini*, i, being in the fifth year of one's age.

Pañcārī, f. a chequered cloth for playing at draughts; [cf. *pañcāmī*, *pañcāmī*, *pañcālī*.]

Pañcāśa, *as*, *i*, *am*, the 50th; having 50 added (e.g. *pañcāśam* *śatam*, 150; *pañcāśam* *sahasram*, 1050).

Pañcāśaka, *as*, *iḥā*, *am*, 50; (*iḥā*), *f.* a collection or aggregate of 50; [cf. *śloka-pañcāśikā*.]

Pañcāśat, *f.*, 50; (*avṛtha-pañcāśat*, 25; *ekona-pañcāśat*, 49; cf. Gr. *πεντήκοντα*; Lat. *quinguentia*; Hib. *caogut*.)—*Pañcāśad-śhas*, ind. (*pañcāśat + śas*), by fifties, fifty by fifty.—*Pañcāśad-bhāga*, *as*, *m.* the 50th part.

Pañcāśati, *is*, *f.*, 50.

Pañcāśatha, *as*, *ā*, *am*, 50 years old.

Pañcāśat-tama, *as*, *i*, *am*, the 50th.

Pañcāśad-dhā, ind. in 50 parts; *ekona-pañcāśad-dhā*, in 49 parts.

Pañcīkā, *f.* a game played with five dice.

Pañcin, *i*, *ini*, *i*, Ved. divided into five, consisting of five, fivefold.

पञ्चाल *pañcāla*, *ās*, *m.* pl. (said to be fr. *rt.* 1. *paṭ* or *pañi*), *N.* of a warrior-tribe and their country in the north of India; (*as*), *m.* a prince of the *Pañcālas*; *N.* of a man brought by Viśvak-sena to the childless Gaṇḍūsha; *N.* of a *Nāga-rāja*; a particular venomous insect; (*as*, *am*), *m.* *n.*, *N.* of a metre consisting of twelve syllables; (*i*), *f.* a doll, puppet; a style of singing; a chequered cloth for playing at draughts &c.—*Pañcāla-śaṇḍa*, *as*, *m.*, *N.* of a teacher.—*Pañcāla-pala-vṛtti*, *is*, *f.*, *N.* of a particular rhythm.—*Pañcāla-rāja*, *as*, or *pañcāla-rājan*, *ā*, *m.* a king of *Pañcāla*.

Pañcālaka, *as*, *ā*, *am*, relating to the *Pañcālas*; (*ās*), *m.* pl. the *Pañcālas*; (*as*), *m.* a species of venomous insect; (*iḥā*), *f.* a doll, a puppet; a kind of song.

पञ्चोहिल *pañcāhila*, *as*, *m.*, *N.* of a man.

पञ्ज *pañj*, a Sautra root occurring in grammatical Sūtras only, but not in the *Dhātu-pāṭha*, said to have the sense of 'enclosing,' and artificially formed on account of *pañjara* below.

Pañjara, *am*, *n.* (probably connected with *pañj* in Ved. *pañra*, *pājas*), a cage, an aviary, a dove-cot, &c.; (*as*, *am*), *m.* *n.* a skeleton; the ribs; (*as*), *m.* the body; the *Kali-yuga*; a purificatory ceremony performed on cows; (*am*), *n.* certain prayers and formularies with which a deity is, as it were, caught and confined; [cf. *pañjarya*; Gr. *πῆγνυμι*, *πῆγν*; Lat. *pango*.]—*Pañjara-śuka*, *as*, *m.* a parrot in a cage, a caged parrot.—*Pañjarākheja* (*ṛa-ākḥ*), *as*, *m.* a sort of basket or wicker trap in which fish are caught.

Pañjaraka, *as*, *am*, *m.* *n.* a cage, an aviary; (*iḥā*), *f.* peculiar prayers and formularies, (see under *pañjara*.)

पञ्जक *pañjaka*, *as*, *m.*, *N.* of a man.

पञ्जल *pañjala*, *as*, *m.* a species of bulbous plant (= *kola-kanda*).

पञ्जि *pañji*, *is*, *i*, *f.* the ball or roll of cotton from which the thread is spun; an almanac, calendar; a journal; (perhaps) a register.—*Pañjika*, *as*, *m.* a *Kāyastha* or scribe; an almanac-maker.

Pañjikā, *f.* the ball or roll of cotton from which the thread is spun; a perpetual commentary which explains and analyses every word; a calendar, an almanac; a journal, a book in which receipts and expenditure are entered; the register or record of human actions kept by Yama (the judge of the dead).—*Pañjikā-kāraka*, *as*, *m.* a writer, a man of the *Kāyastha* tribe; an almanac-maker.

पट *paṭ*, cl. 1. *P. paṭati*, *paṭitum*, to go, move: Caus. or cl. 10. *P. pātayati*, -*yitum*, to split, cleave, tear, tear up, tear asunder, tear open, divide, pierce, penetrate; to break, to eradicate, remove; to pluck out; to cause to be torn up; to speak; to shine; *paṭayati*, -*yitum*, to string; to surround, encircle, encompass, clothe; to

distribute (?): Pass. of the Caus. *pātyate*, to be split open, cleave asunder (intransitively).

Paṭa, *as*, *am*, *m.* *n.* (perhaps connected with *paṭra*, and usually *paṭas*, *m.* in the sense of 'cloth,' &c.), woven cloth, cloth, a piece of cloth, a garment, raiment; fine cloth; a veil or screen; a piece of cloth or tablet or plate on which anything may be written or painted [cf. *paṭṭa*, col. 3]; (*as*), *m.* a species of tree, (see *piyāla*); a species of bird; anything well made or polished, = *puras-kṛita*; (*i*), *f.* cloth, a particular sort of cloth, coarse thick cloth, canvas; the curtain of a stage; a screen of cloth surrounding a tent, an outer tent; a coloured or chintz garment (?); (*um*), *n.* a thatch, a roof (= *paṭala*).—*Paṭa-kāra*, *as*, *m.* a weaver; a painter.—*Paṭa-kulī*, *f.* a tent; a tent of woollen cloth.—*Paṭa-śaura*, *as*, *m.* a cloth-stealer, a shop-lifter.—*Paṭa-maṇḍapa*, *as*, *m.* 'canvas house,' a tent.—*Paṭa-maya*, *as*, *i*, *am*, made of cloth; (*am*), *n.* a tent, a canvas house; a petticoat (?).—*Paṭa-rāpa*, *as*, *m.* a tent, (for *paṭa-rāsa*).—*Paṭa-rāsa*, *as*, *m.* a tent; a petticoat; perfumed powder.—*Paṭa-rāsaka*, *as*, *m.* perfumed powder.—*Paṭa-veśman*, *a*, *n.* a tent.—*Paṭākṣhepa* (*ṛa-akṣ*), *as*, *m.* not tossing the stage curtain, not pushing it aside, (probably the correct reading would be *a-paṭi-kṣhepa*).—*Paṭi-kṣhepa*, *as*, *m.* tossing aside the stage curtain, (denoting in theatrical language a hurried entrance on the stage).—*Paṭotaja* (*a-ut*), *am*, *n.* a tent; sunshine (?).

Paṭuka, *as*, *m.* cotton cloth; a camp, encampment; the half of a village, (for *pātaka*.)

Paṭara, *as*, *am*, *m.* *n.* (Ved.) a ray (of sunlight); (*as*), *m.*, *N.* of the third of the seven suns, (see *Vishnu-Purāṇa* VI. 2, where the names of the seven suns are given as *Ārāga*, *Bhṛāja*, *Paṭala*, *Patanga*, *Svāmābhāk*, *Jyotishmat*, and *Sa-vibhāsa*); an epithet of *Varuṇa*.

Paṭaraka, *as*, *m.* a species of plant (= *gundra*).

Paṭala, *am*, *n.* a roof, thatch, (in this sense the fem. form *paṭalī* is also given); a cover, covering, veil, coating, an enclosing or surrounding skin or membrane (especially over the eyes), a film over the eyes; a basket; a heap, mass, number, quantity or multitude, (often at the end of a comp. with words denoting 'cloud,' e.g. *jalada-paṭala*, a mass of clouds; the fem. forms *paṭalī* and *paṭalā* are also given); train, retinue; a mark on the forehead or other parts of the body with sandal-wood (either as an ornament or sectarian mark); a spot, circle, district (?); (*as*), *m.* 'cataract of the eye,' *N.* of one of the seven suns at the end of the world; (*as*, *am*), *m.* *n.* a section, chapter, or portion of a book (especially of the *Rig-veda* *Piṭāśākhyā*); (*as*, *i*), *m.* *f.* a tree; a stalk; a book (?); (in law) the filing of suits, (gender doubtful).—*Paṭala-prānta*, *as*, *m.* the edge of a thatch.

Paṭalaka (gender doubtful), a heap, &c. See *paṭala* above.

Paṭi, *is*, *f.* (for *paṭi*, cf. *paṭa*), a kind of cloth; a species of aquatic plant (= *kumbhikā*).

Paṭikā, *f.* woven cloth.

पटच्चर *paṭaccara*, *as*, *m.* (probably fr. *paṭat + cara*, *paṭ* being an imitative sound, perhaps of creeping stealthily), a thief, a robber [cf. *pātaccara*]; (*ās*), *m.* pl., *N.* of a people; (*am*), *n.* old or ragged clothes.

पटत् *paṭat*, ind. the sound *paṭat*.

पटत्कन्थ *paṭatka-kantha*, *am*, *n.*, *N.* of a town, (Pāp. VI. 2, 125.)

पटपटा *paṭa-paṭā*, ind. an imitative sound.

पटभाह *paṭabhāksha*, *as*, *m.* an instrument for looking (at any object), an optical instrument.

पटह *paṭaha*, *as*, *am*, *m.* *n.* (but commonly *m.*; probably fr. *paṭa + ha*, *rt.* *pan*), a kettle-drum, drum, war-drum, tabor; (*as*), *m.* beginning, undertaking; hurting, injuring, killing.

—*Paṭaha-ghoshaka*, *as*, *m.* a crier who beats a drum before making a proclamation.—*Paṭaha-tā*, *f.* the noise or function of a drum.—*Paṭaha-dhvani*, *is*, *m.* the sound of a drum; (*is*, *is*, *i*), sounding like a drum.—*Paṭaha-bhramaya*, *am*, *n.* going about with a drum to call people together.

पटाक *paṭāka*, *as*, *m.* a bird [cf. *pañṭāka*]; (*ā*), *f.* a flag, banner (= *patākā*).

पटालुका *paṭālukā*, *f.* a leech; [cf. *jalukā*.]

पटि *paṭi*. See col. 2.

पटिष्ठ *paṭishṭha*, *paṭiyas*. See *paṭu* below.

पटिस *paṭisa*, *as*, *m.* (incorrect for *paṭ-tisa*), a sort of weapon.

पटौर *paṭūra*, *as*, *m.* (said to be fr. *rt.* *paṭ*), a ball for playing with; the god of love; sandal-wood; (*am*), *n.* Catechu (= *khatira*); the belly; anything that can be carried off or taken away (= *haraṇiya*); a sieve; height; a radish; a field; a cloud; bamboo manna; rheumatism; catarrh.

पटु *paṭu*, *us*, *us* or *vī*, *u* (said to be fr. *rt.* *paṭ*), sharp, pointed (as a ray of light); clear, shrill, ringing, sharp-sounding, clear-sounding, crackling, rustling (said of sound); pungent, acid, hot; sharp, clever, smart, dexterous, skilful, crafty, sly, cunning; sensible, intellectual; busy, active, violent, strong, intense; harsh, hard, rough, fierce; hale, healthy; cruel, unmerciful, unfeeling; contumelious (as speech &c.); eloquent, loquacious, talkative [cf. *vāk-paṭu*]; blown, expanded; apt, disposed; (*us*), *m.* the tree *Trichosanthes Diocæa*; the leaf of the *Trichosanthes Diocæa*; the plant *Momordica Charantia*; a kind of perfume (= *śoraka*); *N.* of a man; (*avas*), *m.* pl., *N.* of a people; (*us*, *u*), *m.* *n.* a mushroom; (*u*), *n.* salt.—*Paṭu-kalpa*, *as*, *ā*, *am*, tolerably clever, pretty skilful.—*Paṭu-jāṭiya*, *as*, *ā*, *am*, of a clever sort, pretty clever or skilful.—*Paṭu-tara*, *as*, *ā*, *am*, more sharp, sharper, keener, clearer; more clever, &c.—*Paṭu-tā*, *f.* cleverness; eloquence; [cf. *vāk-p*].—*Paṭu-triṇaka*, *am*, *n.* a species of pungent grass.—*Paṭu-tea*, *am*, *n.* sharpness, keenness (as of sight), cleverness, skilfulness, eloquence.—*Paṭu-deṣiya* or *paṭu-deṣya*, *as*, *ā*, *am*, tolerably sharp, almost clever, cleverish.—*Paṭu-patirikā*, *f.* a species of shrub (= *kṣudra-śanḍu*).—*Paṭu-parṇikā*, *f.* a species of plant (= *kṣhīrīṇi*).—*Paṭu-parṇi*, *f.* *Bryonia Grandis*, a species of cucurbitaceous plant.—*Paṭu-mat*, *ān*, *m.*, *N.* of a prince.—*Paṭu-mitra*, *as*, *m.*, *N.* of a prince.—*Paṭu-rūpa*, *as*, *ā*, *am*, very clever.

Paṭiman, *ā*, *m.* sharpness, &c. (Pāp. V. 1, 122, VI. 4, 155.)

Paṭishṭha, *as*, *ā*, *am*, very sharp or clever, sharpest, &c.

Paṭiyas, *ān*, *as*, sharper, more clever.

Paṭuka, *as*, *m.* *Trichosanthes Diocæa*.

पटुश *paṭuśa*, *as*, *m.*, *N.* of a *Rākshasa*.

पटुस *paṭusa*, *as*, *m.*, *N.* of a prince.

पटोल *paṭola*, *as*, *m.* (said to be fr. *rt.* *paṭ*), a species of cucumber, commonly *Palwal*, *Trichosanthes Diocæa*, = *paṭu*; (*am*), *n.* the fruit of the above; a sort of cloth, a kind of chintz [cf. *paṭa*]; (*i*), *f.* a small cucumber, either the same as above or another species, *Luffa Acutangula* (= *kośātaki*).

Paṭoluka, *as*, *m.* a muscle or oyster (= *śukṭi*) compared to the shape of the *Trichosanthes*; (*ikā*), *f.* = *paṭolī*, a species of cucumber.

पटौर *paṭaura*, *as*, *m.*, Ved. (according to the *Pada-pāṭha* = *paṭa + ūra*), a particular member of the body (?).

पट्ट *paṭṭa*, *as*, *m.* (probably for *paṭtra*), a slab [cf. *śilā-p*], tablet (for painting), plate (of metal for inscription or engraving royal edicts, grants, &c.); a patent, document, royal grant or order

(written on copper, stone, &c. = *nṛipa-sāsana*); a stone for grinding with, a miller (?); = *paṭa*, cloth, coloured cloth, fine cloth, woven silk (= *kauśheya*); a strip (e.g. *nirmoka-paṭṭās*, strips of cast off skin); a bandage, ligature, swath, cloth bound round a sore, &c.; a frontlet, fillet or cloth worn round the head, turban, (of which five kinds are enumerated, viz. those of the king, queen, prince, general, and the *prāsāda-paṭṭa* or turban of honour worn as a token of royal favour); a coloured silk turban; a diadem, an upper or outer garment; a plant commonly called *Pāt* (*Cochorus Oligotus*) from the fibres of which or jute a coarse sackcloth and cordage are prepared (?); a place where four roads meet (= *catuṣ-paṭha*); a shield (?); a chair, stool (?); N. of various men; (*ī*), f. an ornament of the forehead; a martingale, horse's girth (= *tala-sāraka*); N. of a certain species of the *Lodhra* or *Lodh* plant (= *kramuka*, *rodhra*, *lodhra*, *paṭṭikā-lodhra*); red *Lodh*, *Symplocos Racemosa*; (*am*), n. a city, town, village, (probably the *Pattah* of the South; cf. *paṭṭana*, *puttana*; cf. also *anṣu-p*). — *Paṭṭa-ja*, *am*, n. a sort of cloth, probably a kind of canvas or sackcloth. — *Paṭṭa-devī*, f. a queen (decorated with the tiara), the principal wife of a king. — *Paṭṭa-bandha*, *as*, m. or *paṭṭa-bandhana*, *am*, n. binding or crowning the head with a fillet or tiara. — *Paṭṭa-mahishī*, f. the principal wife of a king; [cf. *paṭṭa-devī*]. — *Paṭṭa-ranga*, *am*, n. a plant used in dying, *Cæsalpina Sappan*. — *Paṭṭa-ranjana* or *paṭṭa-ranjana*, *am*, n. *Cæsalpina Sappan*. — *Paṭṭa-rājñī*, f. the principal queen. — *Paṭṭa-vastra*, *as*, *ā*, *am*, or *paṭṭa-vāśas*, *ā*, *ās*, *us*, attired in coloured cloth or wove silk. — *Paṭṭa-sāka*, *as*, *am*, m. n. a species of pot-herb, commonly also *Nālita* or *Lalita*, *Cochorus Capsularis*. — *Paṭṭa-sūtra-kāra*, *as*, m. a silk-weaver, (designation of a class of Hindūs who are feeders of silk-worms and silk-twisters). — *Paṭṭābhishheka* (°*ta-ubh*), *as*, m. the consecration of the tiara. — *Paṭṭārkā* (°*ta-ar*), f. 'worthy of the turban', the principal queen. — *Paṭṭo-pāṭhyāya* (°*ta-up*), *as*, m. the writer of royal grants or patents and other similar documents.

Paṭṭaka, *as*, m. a plate of metal (usually copper) for inscription or engraving royal edicts; a cloth, bandage; a document (said to be also *am*, n.); (*ikā*), f. a tablet, plate; a document; a bandage, frontlet, ribbon, a piece of cloth; a piece of wove silk, cloth used for a turban; a species of tree (= *paṭṭikākhya*, *paṭṭī*); N. of a woman. — *Paṭṭikākhya* (°*kā-ākh*), *as*, m. a species of tree (= *paṭṭī*). — *Paṭṭikā-lodhra*, *as*, m. a species of *Lodhra* (= *paṭṭī*, *kramuka*). — *Paṭṭikā-vāyaka*, *as*, m. a silk-weaver, ribbon-weaver.

Paṭṭī-kāra, *as*, *ī*, m. f. a silk-weaver (?).
Paṭṭīn, *ī*, m. red *Lodh*.
Paṭṭila, *as*, m. a species of plant (= *pūtika-rajā*), *Cæsalpina Bonducella*.
Paṭṭī-lodhra or *paṭṭī-lodhraka*, *as*, m. a species of tree, the bark of which is used as an astringent; the red species of *Lodh*, *Symplocos Racemosa*.
Paṭṭolika, f. a title dced, a *Paṭṭa*, a lease, &c.; a written legal opinion.

पट्टन *paṭṭana*, *am* and *ī*, n. f. a city; [cf. *pattana*; cf. also *deva-paṭṭī-p*, *dharma-p*.]

पट्टला *paṭṭalā*, f. a district, a community.

पट्टव *paṭṭava* (probably for *paṭṭa-ja*), a kind of cloth.

पट्टार *paṭṭāra*, N. of a district.

पट्टि *paṭṭī*, *ayas*, m. pl., N. of a people; (also spelt *pattī*.)

पट्टिका *paṭṭikā*. See under *paṭṭaka* above.

पट्टिश *paṭṭiśa*, *as*, m. a sort of weapon, a kind of axe; a spear with a sharp edge.

Paṭṭiśin, *ī*, *inī*, *ī*, armed with a *Paṭṭiśa*.

Paṭṭiśa, *as*, m. a kind of weapon with three points.

Paṭṭiśa, *as*, m. (probably for *paṭṭiśa*), a kind of weapon used by Siva; (in *Hari-vaṇśa* 10658, Siva is called *Triśūla-paṭṭiśa-dhara*.)

पट्टेरक *paṭṭeraka*, the plant *Cyperus Hexastachyus* Communis.

पठ *paṭh*, cl. 1. P. (Ved. and ep. also A.) *paṭhōti*, -*te*, *paṭhātha*, *paṭhishyati*, *apāṭhīt* or *apāṭhīt*, *paṭhitum*, to read or repeat aloud, recite in a clear voice, rehearse, speak distinctly, declaim; to repeat or pronounce the name of a god, to invoke (with acc.), to read or recite to one's self, to peruse, study; to teach; to mention (in a book), cite, quote; to express, describe, denote, declare; to learn from (with abl.): *Caus. paṭhayati*, -*yitum*, Aor. *apipathat*, *apipathata*, to cause to read; to teach to read or to pronounce; to teach, instruct: Intens. *pāpāthyate*, *pāpāṭhīti*, to recite often or repeatedly, to read diligently, study assiduously.

Paṭhaka, *as*, m. a reader, reciter.

Paṭhat, *an*, *antī*, *at*, reciting, reading.

Paṭhana, *am*, n. the act of reciting or reading, mentioning.

Paṭhaniya, *as*, *ā*, *am*, fit to be read or studied, legible, readable.

Paṭha-mañjarī or *paṭha-samanjarī*, f., N. of a *Rāgiṇī*, one of the wives of *Sī-rāga*.

Paṭhi, *is*, f. reading, reciting, perusal.

Paṭhita, *as*, *ā*, *am*, recited, repeated; read, perused, studied. — *Paṭhitānga* (°*ta-an*), N. of a kind of girdle.

Paṭhitavya, *as*, *ā*, *am*, to be read, what may or ought to be read.

Paṭhiti, *is*, f., N. of a particular figure of speech.

Paṭhūrī, *tā*, *trī*, *trī*, reciting, reading, a reader.

Paṭhyamāna, *as*, *ā*, *am*, being recited or read.

पठवन् *paṭharvan*, *ā*, m., Ved., N. of a man, (*Rig-veda* 1. 112, 17.)

पद् *paḍ* = *pad*, foot, in the inst. pl. *paḍbhīs*; and in *paḍ-grihī*, *is*, m., N. of a demon or of a man. — *Paḍ-bīsa* or *paḍ-vīsa* or *paḍ-viśa*, *am*, n., Ved. a fetter (especially for the foot of a horse); the place of fettering.

पण 1. *paṇ* (connected with rt. *pan*, q.v.), cl. 1. A. and 10. P. A. *paṇate*, *paṇāyati*, -*te*, *peṇe* or *paṇāyān-ekre*, *apaṇit*, *apaṇishā* or *apaṇāyishā*, to honour, praise.

Paṇasya, Nom. P. *paṇasyati*, -*yitum*, to honour; [cf. *panasya*.]

Paṇāyita or *paṇita*, *as*, *ā*, *am*, praised.

Paṇitavya, *as*, *ā*, *am*, to be praised.

Paṇya, *as*, *ā*, *am*, to be honoured or praised.

पण 2. *paṇ* (probably for original *parṇ* fr. rt. *par* or *prī*), cl. 1. A. (ep. also P.) *paṇate*, -*ti*, *peṇe*, *paṇishyate*, *apaṇishā*, *paṇitum*, to deal in, barter, purchase, buy; to negotiate, bargain, transact business (Ved.); to bet or stake at play (with gen. of the thing staked, e.g. *śatusya paṇate*, he stakes a hundred); to play for (with gen.); to stake anything or any person (acc.) on a game; to risk or hazard (a battle &c.); to win anything (inst.) from any one (acc.) at play; [cf. *banij*: Gr. *πῆρνημ*: Lith. *panas*: Old Germ. *feil*: *phant*.]

Paṇa, *as*, m. play, gaming, playing with dice, playing for a stake; a game played for a stake, a bet, a wager, (*paṇam kṛi*, to make a bet); the thing staked or deposited; a sum played for; a compact, contract, agreement; stipulation, treaty; wages, hire; reward; expense of an expedition; a sum (reckoned in coins or shells); a weight of copper (Manu VII. 126); a particular coin (= twenty *Māśas* = four *Kākinīs*); a particular measure; a handful of anything; a commodity for sale; price; wealth, property; business; a publican or distiller; a house, dwelling (?). — *Paṇa-kāla*, *as*, m. gaming-time, time for playing. — *Paṇa-granthī*, *is*, m. a fair,

market. — *Paṇa-tā*, f. or *paṇa-tva*, *am*, n. the state or condition of a pledge or stake; price, value. — *Paṇa-bandha*, *as*, m. making a treaty, making peace, pacification. — *Paṇa-strī*, f. or *paṇānganā* (°*na-an*), f. a venal woman, a prostitute, harlot. — *Paṇārpaṇa* (°*na-ar*), *am*, n. making an agreement, engagement, contract. — *Paṇārha* (°*na-ar*), *as*, *ā*, *am*, fit to be laid as a wager. — *Paṇāsthī* (°*na-as*), *ī*, n. *Cypraea Moneta*, the small shell used as a die and as a coin, a cowrie.

Paṇāna, *am*, n. the act of bartering, purchasing; traffic; sale, selling; betting.

Paṇāniya, *as*, *ā*, *am*, to be laid as a wager, negotiable.

Paṇasa, *as*, m. a commodity, an article of sale or commerce (= *panasa*, q.v.).

Paṇāyā, f. (probably an incorrect form), business, affair, transaction, buying and selling, &c.; profits and receipts of trade; a market-place.

Paṇi, *is*, m. (lit. 'a negotiator or tradesman, one who barter and traffics'), a miser, a niggard; one who is sparing of sacrificial oblations; an impious man who gives nothing to the gods, a *Sūdra* sacrificing priest; N. of a class of envious demons watching over treasures, (they are defeated by the gods and the *Angirāṣas*; sometimes the word *paṇi* is only an epithet of the *Asuras* who are supposed to steal cows and hide them in mountain-caverns.)

Paṇika, *as*, *ā*, *am*, at the end of an adj. comp. (e.g. *pañcāśat-paṇika*, [a fine] consisting of fifty *Paṇas*).

Paṇita, *as*, *ā*, *am*, transacted as business; betted; (*am*), n. a bet, wager, stake.

Paṇitavya, *as*, *ā*, *am*, to be bought, vendible, fit or intended for sale; to be transacted, negotiable.

Paṇūrī, *tā*, *trī*, *trī*, one who transacts business or traffics or sells; (*tā*), m. a trader, dealer.

Paṇya, *as*, *ā*, *am*, to be sold, saleable, vendible; to be transacted as business; (*am*), n. an article of trade, a ware, commodity; trade, traffic, business; (*ā*), f. heart-pea, *Cardiospermum Halicacabum*; [cf. *piṇyā*.]

Paṇya-tā, f. saleableness, the being an article of trade. — *Paṇyan-dha* or *paṇyan-dhā*, a species of grass, *Panicum Verticillatum*. — *Paṇya-pati*, *is*, m. a possessor of many wares, a great merchant, large trader. — *Paṇyapati-tva*, *am*, n. the state or condition of a great merchant. — *Paṇya-phala-tva*, *am*, n. prosperity or profit in trade. — *Paṇya-bhūmi*, *is*, f. a place where goods are stored, a warehouse. — *Paṇya-mūlya*, *am*, n. the price of a commodity.

Paṇya-yokhit, t, f. a venal woman, prostitute, wanton woman, courtesan, harlot, whore. — *Paṇya-vikraya-sālā*, f. a place for buying and selling, a market-place, bazar. — *Paṇya-vikrayin*, *ī*, n. a seller of goods, a trader, merchant. — *Paṇya-vilāśinī*, f. a venal woman, a harlot; a kind of fragrant substance, the claw of an animal or something similar. — *Paṇya-vithikā*, f. or *paṇya-vithī*, f. a place of sale, market; a stall, shop. — *Paṇya-sālā*, f. a market, bazar, shop, a warehouse. — *Paṇya-strī*, f. or *paṇānganā* (°*ya-an*), f. a venal woman, harlot, courtesan, prostitute. — *Paṇyājira* (°*ya-aj*), *am*, n. a market. — *Paṇyājīra* (°*ya-aj*), *as*, m. a trader, tradesman; (*am*), n. a market, fair (?). — *Paṇyājīvaka* (°*ya-aj*), *am*, n. a market; (also, according to some, *paṇyājīvaka*). — *Paṇyān-dhā*, f. = *paṇyan-dhā*, q.v. — *Paṇyārha* (°*yu-ar*), *as*, *ā*, *am*, fit for sale, saleable, vendible.

पणफर *paṇaphara*, *am*, n. (fr. *ἑπανάφορ*), the house following upon a *Kendra*, q.v. (in *astrol*).

पणव *paṇava*, *as*, m. (probably for *praṇava*), a sort of musical instrument, a small drum or tabor or a kind of cymbal, one used to accompany singing; also (*ā*), f. a kind of metre consisting of four lines of ten or five syllables each.

Paṇavin, *ī*, *inī*, *ī*, possessing a drum; (*ī*), m. an epithet of Siva.

पण्ड *paṇḍ*, cl. 1. A. *paṇḍate*, to go, move; cl. 10. P. *paṇḍayati*, &c., to

collect, heap together, pile up; cf. 1. P. *paṇḍati*; cl. 10. P. *paṇḍayati*, to destroy, annihilate.

Paṇḍa, *as*, or *paṇḍu*, *us*, m. (said to be fr. rt. 2. *paṇ*), a eunuch, impotent man [cf. *paṇḍra*, *shayḍa*]; (*ā*), f. wisdom, intelligence, understanding; science, learning. — *Paṇḍāpūrva* (*ḍā-ap*), *am*, n. non-occurrence of the results of fate or destiny (?).

Paṇḍaka or *paṇḍaga*, *as*, m. (probably fr. *paṇḍra*), a eunuch; N. of one of the sons of the third Manu Sāvāra.

Paṇḍita, *as*, *ā*, *am* [cf. *paṇḍā*], learned, wise; shrewd, skilled, clever, educated; (*as*), m. a scholar, learned or wise man, learned Brāhman, teacher, philosopher, Pandit; an adept, proficient; N. of a man; incense. — *Paṇḍita-jātiya*, *as*, *ā*, *am*, somewhat clever, rather learned. — *Paṇḍita-tā*, f. or *paṇḍita-tva*, *am*, n. learning, knowledge, wisdom, skillfulness, cleverness. — *Paṇḍita-buddhi*, *is*, *i*, *is*, *i*, philosophically minded. — *Paṇḍita-muṇḍala*, *am*, n. an assembly or circle of learned men. — *Paṇḍita-mānika*, *as*, *ā*, *am*, or *paṇḍita-mānīn*, *i*, *inī*, *i*, or *paṇḍitam-mānya*, *as*, *ā*, *am*, fancying one's self learned or clever; an ignorant and conceited person, a pedant who thinks himself a Pandit. — *Paṇḍitam-mānyamāna*, *as*, *ā*, *am*, Ved. fancying one's self learned. — *Paṇḍita-rāja*, *as*, m. 'the prince of the learned,' an epithet of a great scholar. — *Paṇḍita-vādin*, *i*, *inī*, *i*, pretending to be wise. — *Paṇḍita-sabhā*, f. an assembly of Pandits or literati.

Paṇḍitaka, *as*, *ā*, *am*, wise, learned; (*as*), m. a learned man; N. of one of the sons of Dhṛita-rāshṭra. *Paṇḍitāya*, Nom. A. *paṇḍitāyate*, &c., to become learned or wise.

Paṇḍitāyamāna, *as*, *ā*, *am*, becoming wise or learned.

Paṇḍitiman, *ā*, m. wisdom, learning, scholarship.

पण्ड *paṇḍra* or *paṇḍraka*, *as*, m. a eunuch.

पत 1. *pat*, cl. 4. A. *patyate*, &c., Ved. to share in, partake of (with loc.); to be in possession of (with acc. or inst.); to be fit for, serve for (with dat.); [cf. Lat. *potior*.]

पत 2. *pat*, cl. 1. P. (ep. also A.) *patati*, -*te*, *papāta* (1st pl. *petīma*, Ved. *papīma*; 3rd pl. *petus*, Ved. *paptus*; part. *petivas*, Ved. *paptivas*; fem. *pitushī*), *patitā*, *patishyati*, *apaptā*, *patitum*, to fly, soar or move rapidly through the air; to go, move, move downwards, alight, sink down, throw one's self down, to throw or cast one's self at (rarely with acc. for loc., e.g. *papāta caranau tasyāḥ*, he threw himself at her feet); to sink or set (as the sun); to fall, fall down, fall off, fall away; come down, descend (with loc. or acc., e.g. *papāta narendrāṇām madhye*, he descended in the midst of the princes; *pata bhūmim avāk-sirāḥ*, fall headlong to the earth, Rāmāyaṇa I. 60, 17); to go down into hell (e.g. *narake patanty ete juhvataḥ*, such sacrificers go down into hell, Manu XI. 37); to fall (in a moral sense), lose one's caste, forfeit rank or position (e.g. *para-dharmena jīvan sadyaḥ patati jāti-taḥ*, he who lives by the duties of another class immediately loses caste, Manu X. 97); to fall on, be directed to, light upon (e.g. *prasāda-saumyāni satām suhṛī-jane patanti cakṣuṣī*, the eyes of the good soft with kindness are directed on a friendly person, Sakuntalā, verse 161); to fall upon, fall or devote to one's lot or share; to fall in or into, be in, (see *patita*); to fall out, happen, occur, come to pass: Caus. P. *patayati*, &c., Ved. to fly or hasten away; A. *patayate*, &c., Ved. to put to flight, throw down; P. A. *pātayati*, -*te*, &c., to let fly, fling, hurl; to cause to fall, to fell, cause to sink down or alight, let fall, drop, throw or strike down (e.g. *daṇḍam daṇḍyeshu pātayet*, let him cause punishment to fall on those who deserve it, i. e. let him inflict punishment on the guilty; *vāyuk pātayan mahā-drumān*, a wind which throws down lofty trees); to overthrow, ruin; to pour out,

shed; to dash out, knock out, strike out; to hew down, lay low (e.g. *pātayishyāmi Rākṣa-sam*, I will lay the Rākṣasa low); to throw in, put in or into, cause to enter; to cause to fall (morally), cause to lose caste, cause to sin; (with *pāvaka*) to set on fire; (with *cakṣuḥ*, *drishṭim*, &c.) to cast or direct the eyes, look or glance upon; (with *śāpa*, *a-gaṣṭas*, &c.) to lay a curse or reproach upon; (with *sthānāt*) to cause any one to lose his rank or position, cause to fall, bring into misfortune; (with *argha-tas*) to depreciate, lower the value of anything; (with or without *ātmānam*) to throw one's self; (in arithmetic) to subtract; to set in motion, set on foot (? see Rāja-taraṅgiṇī V. 173): Desid. *pipatishati*, *pitsati*, to wish or expect to fall, be about to fall (e.g. *kūlam pipatishati*, the bank is about to fall in): Intens. *panipatyate*, *panipatiti*, see Pāṇ. VII. 4, 84; [cf. Gr. *πέτομαι*, *ῥύω-πέτης*, *ποτό-μαι*, *πτερό-ν*, *πτερύξ*, *πτερό-ν*, *πίπτο-ν*, *πτε-ρέ-ω*, *πτεώ-μαι*, *πτεώ-σις*, *πτό-μος*, *πέταλον*, *ποτή*, *ἵπταμαι*: Lat. *peto*, *im-pet-u-s*, *penina*, *acci-piter*: Old Germ. *fedara*, *fedak* or *fetah*, 'wing'; *find-an* = Goth. *fīnþ-an*: Slav. *put-i-ca*, 'a bird'; *pe-ro*, 'a feather': Hib. *foath*, *fuoðh*, 'a fall': Cambro-Brit. *pyd-u*, 'to fall'.]

3. *pat*, *t*, *t*, *t*, flying, falling; [cf. *akṣhi-p*]. *Paṭa*, *as*, m. flying, flight; going, falling, alighting. — *Paṭa-ga*, *as*, m. a winged or flying animal, a bird; N. of one of the five fires in the Svadhā-kāra. — *Paṭan-ga*, *as*, *ā*, *am*, flying; (*as*), m. a bird; (according to Naigh. I. 14) a horse; a flying insect, a grasshopper, a butterfly or moth (especially one attracted by a light); a bee; the sun; N. of one of the seven suns; a ball for playing with; (according to Sāy.) a spark; (according to Mahīdhara) a Piśāca; a species of rice; quicksilver; 'the Flier,' a N. of Krishna; N. of a son of Prajā-pati; N. of a mountain; N. of a village, also called *Paṭanga-grāma*; (*ās*), m. pl., N. of a caste in Plakṣa-dvīpa; (*i*), f., N. of one of the wives of Tārksa, and mother of the Patagas or flying animals; (*am*), n. quicksilver; a species of sandal-wood. — *Paṭan-gama*, *as*, m. a small grasshopper; a butterfly; a bird. — *Paṭanyara*, *as*, *ā*, *am*, Ved. bird-like, like a bird. — *Paṭanga-rat*, ind. like a bird. — *Paṭangikā*, f. a small bird; a kind of small bee. — *Paṭangin*, *i*, *inī*, m. f. a bird.

Pataka, *as*, *ā*, *am*, who or what falls or descends, &c.; (*as*), m. an astronomical table.

Patat, *an*, *antī*, *at*, flying, alighting, descending, coming down, falling, &c.; (*an*), m. a bird. — *Patat-graha*, *as*, m. 'receiving what falls,' a spittoon; the reserve of an army. — *Patad-grāha*, *as*, m. a spittoon, spitting-pot. — *Patad-bhīru*, *us*, m. 'terrible to birds,' a hawk, falcon.

Patatra, *am*, n. a wing, pinion; a feather; a vehicle; [cf. *patra*.]

Patatrin, *i*, m. (fr. *patatrin*), a bird; (Ved.) N. of a particular fire; N. of a warrior on the side of the Kurus. — *Patatrin-keṭana*, *as*, m. 'characterized by a bird,' Vishnu. — *Patatrin-rāja*, *as*, m. the king of the birds, Vishnu's bird Garuda.

Patatrin, *i*, *inī*, *i*, winged, feathered, flying; (Ved.) an epithet of a particular form of fire, of the vehicle of the Aśvins, &c.; (*i*), m. a bird; a horse; the horse in the Aśva-medha sacrifice (Rāmāyaṇa I. 13); an arrow; (*inī*), n. du., Ved. day and night; [cf. *pātrina*.]

Patana, *as*, *ā*, *am*, who or what flies, falls, goes down, descends; falling, alighting, &c.; (*as*), m., N. of a Rākṣhasa; (*am*), n. the act of flying down, falling, alighting, descending, falling down, throwing one's self down or into; setting (as the sun), going down (to hell), slackening, hanging down, becoming flaccid (said of the breasts); falling from dignity, virtue, &c.; neglect of the duties of caste, apostasy; ruin; death; (with *garbhasya*) miscarriage; (in arithmetic) subtraction; the latitude of a planet. — *Patana-dharmin*, *i*, *inī*, *i*, having the quality of or subject to the law of falling.

Pataniya, *as*, *ā*, *am* (fr. *patana*), leading to a

fall, causing the loss of caste; (*am*), n. a degrading crime, a crime which causes loss of caste.

Patantuka, *us*, *ā*, *am*, epithet of a kind of Aśva-medha performed in a hurried manner.

Patama, *as*, m. a bird; a grasshopper; the moon; [cf. *patasa*.]

Patayālu, *us*, *ū*, *u*, flying, falling, liable to fall.

Patayishnu, *us*, *us*, *u*, or *patayishnuka*, *as*, *ā*, *am*, Ved. flying.

Patara, *as*, *ā*, *am*, or *pataru*, *us*, *us*, *u*, Ved. flying, fugitive.

Patasa, *as*, m. a bird; a grasshopper; the moon.

Patāka, *as*, m. ('flying'), a flag or banner, (perhaps incorrect for *patākā*); a particular position of the hand or of the fingers of the hand; (*ā*), f. a flag, pennant, pennon, banner; a flag-staff; an emblem carried as an ensign or banner, a symbol, sign, mark; a particular high number; an episode or episodical incident in a drama; good fortune, auspiciousness. — *Patāka-dhruja-mālin*, *i*, *inī*, *i*, garlanded with flags and banners. — *Patākāṇḍuka* (*kā-ṇḍ*), *am*, n. a flag. — *Patākā-sthānuka*, *am*, n. (in dramatic language) intimation of an episodical incident.

Patākika, *as*, *ā*, *am*, having a flag or banner, carrying a banner.

Patākin, *i*, *inī*, *i*, having a flag or banner, bearing a flag, adorned with flags; (*i*), m. an ensign, a standard-bearer, colour-bearer; a figure used in divination, a scheme for casting a nativity; a flag; N. of a warrior on the side of the Kurus; (*inī*), f. an army; N. of a particular divinity.

Patāpata, *us*, *ā*, *am*, going to fall, inclined to fall; going much or frequently.

Patita, *as*, *ā*, *am*, fallen, alighted; dropped, prostrate, sprung from; fallen (in a moral sense), wicked, abandoned, one who has committed a heinous sin; fallen in battle, defeated, overthrown; degraded, outcast; gone; fallen into, occurring in, being in (e.g. *avaṇṣa-patita*, being in a low family; *madhyapa-tita*, being between); (*am*), n. flying. — *Patita-sāvitrika*, *as*, m. a man of the first three classes whose investiture with the thread or initiation into sacred knowledge (*upa-nayana*) has not been duly performed or not performed at all, (this can happen to a Brāhman after his sixteenth, to a Kshatriya after his twenty-second, and to a Vaiśya after his twenty-fourth year.) — *Patita-sthita*, *as*, *ā*, *am*, lying on the ground. — *Patiteksita* (*ta-ikṣh*), *as*, *ā*, *am*, looked at by an outcast. — *Patitopanna* (*ta-ul*), *as*, *ā*, *am*, sprung from an outcast.

Patitavya, *am*, n. going down to hell.

Patitvā, ind. having flown; having fallen or fallen down or alighted.

Patishṭha, *as*, *ā*, *am*, Ved. flying most or best.

Patiyas, ind. (originally the neut. of a comparative of *pat*), quickly, speedily.

Patera, *as*, *ā*, *am*, flying, falling; going, moving; (*as*), m. a bird; a hole, pit; a particular measure (= *āḍhaka*).

Patra (sometimes spelt *patra*), *am*, n. (according to some also *as*, m.), the wing of a bird, pinion, feather, the feather of an arrow; a vehicle in general [cf. *patara*], a chariot, cart, horse, camel, &c. (perhaps in these senses connected with 2. *pad*); the leaf of a tree (regarded as its plumage), the leaf of a flower, the leaf of a particular fragrant plant or of a species of plant with fragrant leaves (= *gandha-patra*); the leaf of the Cassia (= *teja-patra*); a leaf prepared for writing on, a leaf written on, paper (e.g. *tat patram āropayati*, he commits that to paper); a letter, any written document, (in the latter sense also *pattri*, f.); the leaf of a book; gold-leaf, &c., any thin leaf or plate of metal or gold-leaf [cf. *paṭṭa*]; the blade of a sword, knife, &c. [cf. *asi-p*]; staining the person as a decoration, lines and figures painted on the face by means of musk and other fragrant substances; a knife, dagger; [cf. *acchinnā-p*, *uktha-p*, &c.: cf. also Gr. *περό-ν*, *πτερύξ*, *πτερό-ν*; Old Germ. *fedara*, *fedak*, 'a wing,' Angl. Sax.

feher; Mod. Germ. *feder*; Eng. *feather*.] — *Pattra-kāhalā*, f. the noise made by the flapping of wings or rustling of leaves. — *Pattra-kricchra*, as, m. a sort of penance, drinking an infusion of the leaves of various plants and Kuśa grass for a given time; [cf. *parṇa-kricchra*.] — *Pattra-gupta*, as, m. a kind of bird [cf. *paksha-gupta*]; a species of plant (= *tri-kanṭha*). — *Pattra-glanā*, f. a species of plant with long leaves, *Acacia Rūgata* (= *sātālā*). — *Pattra-čcheṭaka*, as, m. a leaf-cutter, a particular trade. — *Pattra-čchedya*, am, n. (perhaps) plucked feathers. — *Pattra-jhankāra*, as, m. the current of a river (or the rustling of leaves?); other authorities read *pura-saṅskāra* and *pattra-saṅskāra*. — *Pattra-taṇḍulā*, f. a woman; a species of barley; (ī), f. a species of plant (= *taṇḍulī* and *yava-tiktā*). — *Pattra-taru*, us, m. a species of tree (= *dush-khalira*). — *Pattra-dāraka*, as, m. 'leaf-divider,' a saw. — *Pattra-nādikā*, f. the fibre or vein of a leaf. — *Pattra-parāśu* or *pattra-parśu*, us, m. a fine file or saw used by silversmiths, &c. — *Pattra-pāṭha*, as, m. the perusal of a writing. — *Pattra-pāla*, as, m. a large knife, a long dagger; (ī), f. the feathered part of an arrow. — *Pattra-pāśyā*, f. an ornament on the forehead, a piece of gold-leaf or a painted mark on the forehead. — *Pattra-piśācīkā*, f. a sort of cap or cover for the head made of leaves (used as a protection against rain). — *Pattra-pushpa*, as, m. a species of plant, a red sort of Tulasi or basil, *Ocimum Pilosum*; (ā), f. holy basil, *Ocimum Sanctum*; holy basil with small leaves. — *Pattra-pushpaka*, as, m. a species of birch; [cf. *bhūrja-patra*.] — *Pattra-prakāśa*, as, m. a title given to certain astronomical tables. — *Pattra-bandha*, as, m. adorning with leaves, flowers, &c., decorating with nosegays or garlands. — *Pattra-bāla*, as, m. an oar, especially a large one used as a rudder. — *Pattra-bhaṅga*, as, m. or *pattra-bhaṅgi*, is, f. or *pattra-bhaṅgi*, f. drawing lines or figures on the face and person with fragrant pigments of sandal, musk, &c., as an ornament. — *Pattra-mai-jari*, f. = *pattra-bhaṅga*. — *Pattra-māla*, as, m. the plant *Calamus Rotang* (= *vetasa*). — *Pattra-mūlaka*, as, ā, am, resembling leaves and roots. — *Pattra-yuvana*, am, n. a young leaf, sprout. — *Pattra-raijana*, am, n. embellishing a page, illuminating, gilding. — *Pattra-ratha*, as, m. 'using wings as a vehicle,' a bird. — *Pattraratha-sreṣṭha* or *pattrarathendra* (°*tha-in*), as, m. 'chief of birds,' a N. of Garuda or the bird of Vishṇu. — *Pattrarathendra-ketu*, us, m. 'characterized by the chief of birds,' an epithet of Vishṇu. — *Pattra-rekhā*, f. = *pattra-lekhā*, q. v. — *Pattra-latā*, f. = *pattra-bhaṅga*, q. v.; a long knife or poniard. — *Pattra-lavaṇa*, am, n. 'leaf-salt,' a kind of drug made of certain leaves mixed with salt. — *Pattra-lekhā*, f. drawing lines or figures on the face or person by means of fragrant pigments consisting of sandal, saffron, musk, &c.; N. of a woman. — *Pattra-rallārī*, f. = *pattra-bhaṅga*, q. v. — *Pattra-vallī*, is and ī, f. = *pattra-bhaṅga*, q. v.; (ī), f., N. of two plants (= *rudra-jaṭā* and *palāśī*). — *Pattra-vāja*, as, ā, am, feathered, furnished with feathers (as an arrow). — *Pattra-vāha*, as, m. 'feather-bearing,' an arrow; a bird ('wing-bearing'), a letter-carrier, postman. — *Pattra-viśeṣaka* = *pattra-bhaṅga*, q. v. — *Pattra-viśīka*, as, m. a species of venomous reptile. — *Pattra-veshā*, as, m. an ornament for the ear, a kind of ear-ring (= *tāṭanka*). — *Pattra-sāvara*, as, m. a Savara who decorates himself with feathers, a barbarian or mountaineer who wears peacock feathers as a decoration. — *Pattra-śāka*, as, m. a species of vegetable consisting chiefly of leaves; (am), n. leaves and vegetables. — *Pattra-śirā*, f. the vein or fibre of a leaf. — *Pattra-śyāṅgi*, f. or *pattra-sreṇī*, f. the plant *Anturicum Tuberosum*. — *Pattra-sreṣṭha*, as, m. the tree *Ægle Marmelos* (= *vīlva*). — *Pattra-saṅskāra*, as, m. the current of a river; [cf. *pattra-jhankāra*.] — *Pattra-sundara*, a species of plant (= *tikta-sāla*). — *Pattra-sūti*, is, f. 'leaf-needle,' a thorn. — *Pat-*

tra-hima, am, n. cold, wintry or snowy weather. — *Pattra-khya* (°*ra-ākṣ*), am, n. Cassia leaf; the leaf of the Flacourtiaceae Cataphracta. — *Pattraṅga* (°*ra-an*), am, n. (sometimes written *pattraṅga*), red sanders, *Pterocarpus Santalinus*; red or sappan wood; a species of birch (= *bhūrja*); another plant (= *padmaka*). — *Pattraṅgulī* (°*ra-an*), is, f. drawing lines or figures with the finger on the forehead, throat, neck &c. with coloured sandal, saffron, or any other substance. — *Pattrañjana* (°*ra-āḥ*), am, n. ink; blacking. — *Pattraḍhya* (°*ra-āḥ*), am, n. the root of long pepper; a species of grass. — *Pattraṁlā* (°*ra-am*), f. a species of sorrel (= *śukrikā*). — *Pattraṁlī* (°*ra-āḥ*), f. = *pattra-bhaṅga*, *pattraṁlī*, q. v. — *Pattraṁlu* (°*ra-āḥ*), us, m. a species of bulbous plant, = *kāsālu*; a species of sugar-cane (= *śikṣu-darbha*). — *Pattraṁvālī* (°*ra-āḥ*), is, f. red chalk, a row of leaves; decorating the person with lines of paint, &c.; (ī), f. a row or number of leaves; drawing lines or figures on the face or person with coloured and fragrant pigments, as with saffron, sandal, &c.; a mixture of young *Aśvattha* leaves with barley and honey. — *Pattraḥāra* (°*ra-āḥ*), as, m. feeding on leaves. — *Pattraśvara-tīrtha* (°*ra-is*), am, n. N. of a sacred bathing-place. — *Pattraśvara* (°*ra-vp*), as, m. the plant Cassia *Sophora* (= *kāsa-marda*). — *Pattraṣṭa* (°*ra-ū*), as, m. the tree *Calosanthus Indica*; (ās), m. pl., N. of a people; (am), n. wove silk, cloth, or a garment made of it; (perhaps also) cotton. — *Pattraśālā* (°*ra-ul*), as, m. the bud or eye of a plant.

Pattra, as, m. the plant *Achyranthes Triandra* the leaves of which are eaten as a vegetable; (īkā), f. a leaf for writing upon, a leaf on which anything has been written; a letter, document, &c.; (am), n. a leaf; the leaf of the *Laurus Cassia*; painting lines or figures on the body by way of decoration; (at the end of a comp.) leaf, wing; [cf. *ajina-patrickā*, *alp-p*.] — *Pattraikāhya* (°*kā-ākṣ*), as, m. a species of camphor. — *Pattraikā-praveśa*, as, m. a festival on the seventh day of the month *Aśvina*.

Pattrañā, f. feathering an arrow, putting feathers on an arrow, &c.

Pattraṇa, Nom. P. *patrayati*, &c., to feather.

Patrin, ī, inī, ī, winged, feathered, having pages or leaves; (ī), m. an arrow; a bird, falcon; a mountain; possessing a carriage or driving in one; a chariot; a tree; N. of various plants, the wine-palm (= *gaṇḍā-patrin*, = *śveta-kīṇī*); (īnī), f. a sprout, shoot. — *Patrin-vāha*, as, m. a bird; [cf. *pattra-vāha*.]

Patman, a, n., Ved. flight.

Patya, (at the end of a comp.) falling.

Patvan, ā, arī, a, Ved. flying; (a), n. flying, flight; [cf. *āśu-p*, *raghu-p*.]

Patsala, as, m. a way, road.

पत *pata*, as, ā, am, cherished, well fed, protected, (said to = *push(a)*.)

पतञ्जल *patanñala*, as, m., N. of a man.

पतञ्जिका *patanñikā*, f. a bow-string.

पतञ्जल *patanñjala*, as, m., N. of a man; (ās), m. pl., N. of his descendants.

पतञ्जलि *patanñjali*, is, m. (said to be derived fr. *pata*, falling, and *añjali*, the joined hands; *Patanjali*, according to a legend, having fallen from heaven in the shape of a small snake into the hands of the saint Pāṇini as he was joining his hands in reverence); N. of a saint or Muni teacher of the Yoga philosophy, (thence called *Patanjali*); N. of the celebrated author of the *Mahā-bhāṣya* or great commentary on Pāṇini; a N. of the poet *Vara-ruci*.

पति *pati*, is, m. (said to be fr. *pt*. 3. *pā*, to protect, but connected with *rt. 1. rat* and probably for original *pātun*), a master, owner, possessor,

proprietor, lord, ruler, governor, sovereign; one who presides over, (often applied to tutelary deities or regents, e. g. *oshadhīnām patiḥ*, the Moon as guardian or lord of medicinal plants; *sarītām patiḥ*, the Ocean as lord of the rivers; *racā-sām patiḥ*, *Bṛihas-pati* as lord of speech; sometimes at the end of a comp., cf. *oshadhī-p*, *bṛihas-p*, *vācās-p*, *vanas-p*); a husband; a root; going, motion, flight? (in these senses probably connected with *rt. 2. pat*); (is), f. a female possessor, mistress (e. g. *grāmaśya patiḥ*, the mistress of a village); a wife (at the end of a non-adj. comp., e. g. *vṛiddha-pati* = *vṛiddha-patnī*, the wife of an old man, *Pāṇ. IV. 1. 34*); [cf. *āśu-p*, *dam-pati*, *dvāra-p*, *nṛi-p*, *prithivī-p*, *prajā-p*: cf. also *Gr. πόσις* for *πότις*, *δεσπότης*, *δεσπότης-υπο*, *δεσπότης-ω*: Lat. *compot(t)-s*, *im-pot(t)-s*, *pot-is*, *possum* for *potis-sum*, *pot-est(t)-s*: Lith. *pat-s*, 'husband'; *vės-pat-s*, 'lord, ruler'; Slav. *gos-podju*, 'lord'; Russ. *gos-podin*, 'lord'; Goth. *fath-s*, 'lord'; *bruth-fath-s*, 'bridegroom'.] — *Patim-vara*, ā, f. a woman who chooses her husband for herself, a young woman who has the privilege of choosing her husband [cf. *svayam-vara*]; the plant *Nigella Indica*. — *Pati-kāma*, as, ā, am, Ved. wishing for a husband. — *Pati-gaṇī-tikā*, f., N. of a commentary on the *Lilāvati*. — *Pati-gṛhīṇī*, f., Ved. a woman who murders her husband. — *Patigṇa*, as, ī, am, killing a husband or surviving him; (ī), f. a woman who murders her husband, a husband-killer; a line on the hand indicating that a woman will be faithless or treacherous to her husband. — *Patighni-lakṣaṇa*, am, n. the mark of a husband-killer. — *Pati-tra* or Ved. *pati-tvāna*, am, n. mastership, lordship; the conjugal or marital state, wedlock, matrimony, marriage. — *Pati-darśana-lālaṣa*, as, ā, am, longing to see one's husband. — *Pati-devatā* or *pati-devā*, f. regarding a husband as a divinity, honouring a husband above all others. — *Pati-dṛish*, t, f, Ved. hating a husband. — *Pati-dharma*, as, m. duty towards a husband. — *Patidharma-vatī*, f. fulfilling duties towards a husband, fulfilling the duties of a wife, faithfully devoted to a husband. — *Pati-prāṇā*, f. a faithful wife ('whose husband is her life'). — *Pati-yāna*, as, ā, am, leading to a husband. — *Pati-rāja-vināṣī*, as, ā, am, excluded from a husband's kingdom. — *Pati-rip*, p, p, Ved. hostile to or hating a husband. — *Pati-langhana*, am, n. injuring a husband; disregarding a former husband by marrying another. — *Pati-lālaṣa*, as, ā, am, longing for a husband. — *Pati-loka*, as, m. 'husband's world,' the sphere of a husband in a future life. — *Pati-vatī*, f., Ved. a woman who possesses a husband, a married woman. — *Pati-ratnī*, f. a woman who possesses a husband, a married woman, a wife whose husband is living. — *Pati-viḍya*, am, n., Ved. finding or procuring a husband. — *Pati-velana*, as, ā, am, Ved. finding or procuring a husband; (as), m. an epithet of *Aryama*; (*ut*), m. du. a particular part of the body ('attracting a husband?'); (am), n. procuring a husband (by means of magical arts). — *Pati-vrata*, am, n. loyalty or fidelity to a husband; (ā), f. a devoted and virtuous wife (faithful to her husband). — *Pati-vratā-tra*, am, n. loyalty or fidelity to a husband. — *Pati-sokāṇḍu* (°*ka-ākṣ*), as, ā, am, agitated or confounded with grief for a husband. — *Pati-serā*, f. devotion to a husband.

Patiya, Nom. P. *patiyati*, &c., to wish for a husband; (perhaps also) to become strong.

Patiyanti, f. a woman wishing or fit for a husband.

Patnī, f. (sometimes for the sake of the metre and in a few comps. shortened to *patnī*), a female possessor, a mistress (Ved.); a wife (even applied in one or two instances to the female of an animal, as in *Rig-veda I. 140, 6*, to a cow, but according to *Sāy. patnī* here = *pālayitṛī*); (in astrology) N. of the seventh house. Adjective comps. ending in *patnī* may remain unchanged in the fem. or may

substitute *patnī* by Vārt. to Pān. IV. 1, 34 (e.g. *vriddha-patnī* or *vriddha-pati*, a woman who has an old husband); but the form *patnī* only is allowed in such comps. as *sa-patnī*, a woman who has the same husband with another; *eka-patnī*, a woman who is faithful to one husband; [cf. *jīva-p*°, Gr. *πρό-νία*, *δέσ-ποινία*.] — *Patnī-tva*, *am*, n. wifehood, the condition of a wife, matrimony; (*patnītee grah*, to take as a wife.) — *Patnī-rat*, *ān*, *atī*, *at*, Ved. having a wife or accompanied by wives. — *Patnī-sālā*, *f*, a hut, tent, or room erected near the place of sacrifice for the wives and domestic use of the sacrificer. — *Patnī-samyāja*, *ās*, m. pl., Ved. the four Ājya oblations offered to Soma, *Tvaṣṭī*, the wives of the gods, and *Agni-gṛīhapati*. — *Patnī-samyājana*, *am*, n. performing the *Patnī-samyāja*. — *Patnī-sannakana*, *am*, n. girding a wife; the girdle of a wife. — *Patny-āṭa*, *as*, m. a gynæceum, the private or women's apartments. — *Patnika*, a substitute for *patnī* at the end of a comp.; [cf. *a-p*°, *bahu-p*°, *sa-p*°.]

पत्नीपिन *pat-kāshin*. See 3. *pad*, col. 3.

पत्तङ्ग *pattanga*, *as*, *am*, m. n. (probably a corruption of *pattraṅga*), red sandal or sanders; (*am*), n. *Casalpina Sappan*.

पत्तन *pattana*, *am*, n. (said to be fr. rt. 1. *pat*), a town, city; [cf. Lat. *op-pidum*.] — *Pattana-bayij*, *k*, m. a town-tradesman, one who carries on his business in a town. — *Pattanādhipati* ('*na-adh*'), *is*, n. 'governor of a city,' N. of a prince.

पत्तरङ्ग *patta-ranga* = *paṭṭa-ranga*, *q*, v.

पत्तला *pattalā*, *f*, a circuit, district.

पत्तस् *pat-tas*, ind. See 3. *pad*, col. 3.

पत्ति *patti*. See under rt. 2. *pad*, col. 2.

पत्तूर *pattūra*, *as*, m. a kind of vegetable, *Achyranthes Triandra*; (*am*), n. red sandal or sanders.

पत्त्र *pattra*, &c. See p. 527, col. 3.

पत्त्रङ्ग *pattranga*. See *pattrāṅga*, p. 528.

पत्त्रल *pattrala*, *am*, n. thin or skim milk.

पत्नि *patnī*, *is*, *f*, for *patnī*. See p. 528, col. 3.

पत्सन *patman*, *patsala*. See p. 528, col. 2.

पत्सङ्गिन *pat-sangin*, *pat-sukha*, &c. See under 3. *pad*, col. 3.

पथ *path* (connected with rt. *panth*, *q*, v.), cl. 1. P. *pathati*, *paṭātha*, *apa-thit*, *pathitum*, to go, move; cl. 10. P. *pāthayati*, &c., to throw, cast, send.

Patha, *as*, m. (said to be fr. rt. 1. *pat*; generally only at the end of a comp.), a path, way, road, course, reach; [cf. *a-patha*, *aja-p*°, *adarasana-p*°, &c.; cf. also *Zend pathan*, 'way'; Gr. *πάτο-ς*, *πατέ-ω*, *πόντο-ς*; Lat. *pon(t)-s*, *ponti-fer*; Slav. *pati*, 'way'; Old Germ. *pad*, *fad*, *phat*; Angl. Sax. *padh*, *pād*; Hib. *fath*, 'a district, field.'] — *Patha-kalpanā*, *f*, juggling tricks, conjuring. — *Patha-darśaka*, *as*, m. 'way-shower,' a guide, conductor. — *Pathātīthi* ('*tha-at*'), *is*, m. a traveller, wayfarer. — *Pathe-shthā*, *ās*, *ā*, *am*, Ved. standing in the way or on the road.

Pathaka, *as*, *ā*, *am*, knowing the way, a guide. — *Pathat*, *an*, *antī*, *at*, going, travelling; (*an*), m. a road.

Pathika, *as*, *ā* or *i*, *am*, knowing the way, going on a road; (*as*), m. a traveller, wayfarer; a guide, one who knows the way. — *Pathika-santati* or *pathika-samhati*, *is*, *f*, or *pathika-sārtha*, *as*, m. a collection or company of travellers, a caravan. — *Pathikāśraya* ('*ka-āś*'), *as*, m. an asylum for travellers, an inn.

Pathikā, *f*, a kind of vine with red grapes.

Pathin, *panthās*, m. (nom. voc. sing. *panthās* fr. a base *panthas*, the other strong cases fr. *panthan*, acc. pl. and other weak cases fr. *path*, middle cases fr. *pathin*, see Gram. 162; Ved. acc. sing. is *panthām* for *panthānam*, nom. pl. *panthās* or *panthāsas* or *panthayas* for *panthānas*), a path, way, road, course; a path in morals or religion, sect, doctrine; a division of hell (Manu IV. 90); *panthānaḥ santu te śivāḥ*, may thy ways be happy! a happy journey to thee! *pathi ny-as*, see under *ny-as*). — *Pathan-rat*, *ān*, *atī*, *at*, Ved. containing the word *pathin*. — *Pathi-kāra*, *as*, m. 'road-maker,' N. of a man (?). — *Pathi-kṛt*, *t*, *i*, *t*, Ved. making a road, constructing a path, preparing a way or ways; guiding, a guide; (*t*), m. an epithet of Agni. — *Pathi-deya*, *am*, n. a toll levied on public roads. — *Pathi-druma*, *as*, m. the tree *Acacia Catechu*. — *Pathi-prajña*, *as*, *ā*, *am*, acquainted with roads. — *Pathi-mat*, *ān*, *atī*, *at*, containing the word *pathin*. — *Pathi-madhye*, ind. in the middle of the road. — *Pathi-rakshi*, *is*, *is*, *i*, Ved. or *pathi-rakshas*, *ās*, *ās*, *as*, Ved. protecting ways or roads. — *Pathi-vāhaka*, *as*, m. a fowler, bird-catcher; a porter, burden-bearer; (*as*, *ā*, *am*), cruel, hard. — *Pathi-shad*, *t*, *t*, *t*, Ved. sitting in the way; an epithet of Rudra; of the dogs of Yama. — *Pathi-shthā*, *ās*, *ās*, *am*, Ved. standing in the way or on the road. — *Pathi-stha*, *as*, *ā*, *am*, being on the way, going.

Pathila, *as*, m. a traveller, wayfarer.

Pathya, *as*, *ā*, *am* (lit. belonging to a road, suitable for the way or course of anything), proper, fit, suitable, salutary, wholesome, agreeing with, (often said in a medical sense of diet, regimen, &c.); according to rule, containing elements or leading forms; (*as*), m. *Terminalia Chebula* or *Citrina*; N. of a teacher of the *Atharva-veda*; (*ā*), *f*, a path, way, road, (*pathyā revatī*, *f*, Ved. 'the rich path', personified as a deity of happiness and welfare); the tree *Terminalia Chebula* or *Citrina*; other plants (= *mrigervāru*, *śirbhītā*, *bandhyā*, *karkotaki*); N. of several metres, a sort of *Bṛihati*; a kind of *Pankti*; a kind of *Ārya*; a kind of *Vaktra*; (*am*), n. a species of salt; [cf. *a-pathya*.] — *Pathya-sāka*, *as*, m. a species of vegetable. — *Pathyāpathya* ('*ya-ap*'), *am*, n. 'wholesome and unwholesome,' the class of things that are considered beneficial or hurtful in disease. — *Pathyāsīn* ('*ya-ās*'), *i*, *inī*, *t*, eating or an eater of wholesome diet.

पद् 1. *pad*, cl. 1. P. *padati*, &c., various reading for rt. *bad*, to stand fast or fixed.

पट् 2. *pad*, cl. 4. A. (ep. also P.) *pad-yate*, *pade*, *patsyate*, *apādi*, *pattum*, to fall (Ved.); to fall down or drop with fatigue (Ved.); to perish (Ved.); to fall out (Ved.); to go, to go to (with acc.); to attain, obtain, participate in, gain; to turn one's self towards, observe: Caus. P. A. *pādāyati*, -*te*, to cause to fall (Ved.); to cause to go, &c.; *padayate*, to go: Desid. *pīsate*: Intens. *panipadyate*, *panipaditi*: [cf. *Zend pad*, 'to go'; *padh-a*, 'a foot': Gr. *πέδ-ο-ν*, *πέδ-ιο-ν*, *πέδ-η*, *πέδ-ιο-ν*, *πεζός*, *πέδ-α*, *ποῦ-ς*, base *ποδ-*, *πηδ-ω*, *ἔ-παδ-ο-ς*: Lat. *Ped-u-m*, *ped-ica*, *comp(e)d-s*, *ped-ūle*, *pe(d)-s*, *ped-e(t)-s*, *ped-es-ter*, *tri-pod-are*, *tri-pud-ū-m*: Old Iceland. *fet-ill*, 'fetter'; Goth. *fōt-u-s*, 'foot': Old Germ. *fezz-ill*, 'fetter'; *fuoz*, 'foot': Mod. Germ. *fuss*: Eng. *foot*: Lith. *pād-a-s*, 'a sole'; *ped-ā*, 'a foot-mark': Hib. *faoidh-im*, 'I go'; *faidh*, 'departure.']

Patti, *is*, m. (fr. rt. 2. *pad* or fr. 3. *pad*, col. 3), a footman, foot-soldier, infantry; a pedestrian; a hero; (*ayas*), m. pl., N. of a people [cf. *patī*]; (*is*), *f*, the smallest division of an army (= $\frac{1}{3}$ of a *senā-mukha*) or a company consisting of one chariot, one elephant, three horsemen and five foot-soldiers, (according to others = *senā-mukha* = fifty-five foot-soldiers); going, moving, walking. — *Patti-karman*, *a*, n. the business or operations of infantry. — *Pattikāya*, *as*, m. infantry. — *Patti-gaṇaka*, *as*, m. an officer whose business is to number or muster the

infantry. — *Patti-pankti*, *is*, *f*, a line of infantry. — *Patti-samhati*, *is*, *f*, a body of infantry, an assemblage of foot-soldiers; infantry.

Pattika, *as*, *ā*, *am*, going on foot, pedestrian.

Pattin, *i*, m. a foot-soldier, footman.

3. *pad* or *pād*, *pāt*, m. a foot; a step; a fourth part, quarter; [cf. *pāda*.] — *Paṭ-chaubā*, *as*, m. (*pad + śabla*), the noise of feet or of footsteps. — *Paṭ-chaś*, ind. (*pad + affix śas*), *Pāda* by *Pāda*, stanza by stanza, foot by foot. — *Paṭ-chaucā*, *am*, n. (*pad + śauca*), cleansing or purifying the feet. — *Paj-ja*, *as*, m. (*pad + ja*), 'born from the feet (of Brahmanā),' a *Sūdra*. — *Pat-kāshin*, *i*, *inī*, *i*, rubbing the feet, scratching the feet; going on foot, pedestrian; (*i*), m. a footman, foot-soldier. — *Pat-tas*, ind., Ved. from the feet; on foot. — *Pat-sangin*, *i*, *inī*, *i*, Ved. sticking or adhering to the feet. — *Pat-sukha*, *as*, *ā*, *am*, pleasant to the feet. — *Patsutāh-si*, *is*, *is*, *i*, Ved. lying at the feet. — *Patsut-as*, ind. (fr. loc. pl. of 3. *pad + tas*), Ved. at the feet. — *Pad-anusharga*, *as*, m., Ved. anything added or appended to a *Paṭa* or quarter of a verse; [cf. *padānusharga*.] — *Padi-baddha*, *as*, *ā*, *am* (fr. loc. sing. of rt. 3. *pad + baddha*), tied or bound by the feet. — *Pad-ga*, *as*, *ā*, *am*, going on foot, pedestrian; (*as*), m. a foot-soldier. — *Pad-ghosha*, *as*, m., Ved. the sound of footsteps. — *Pad-dhati*, *is*, *i*, *f*, (*pad + hati*), a way, path, road; a line, row, range; N. of a class of writings, (described as guide-books or commentaries or a kind of manual detailing the mode of performing certain rites and ceremonies and collecting the texts relating to them); a family name, a surname, title, or perhaps more accurately the characteristic word denoting caste or occupation in comps. which are used as proper names (as *gupta* at the end of *Vaiśya* names, and *dāsa* at the end of *Sūdra* names). — *Paddhati-śintāmanī*, *is*, m. or *paddhati-bhūṣaṇa*, *am*, n., N. of a work on astronomy. — *Pad-dhima*, *am*, n. (*pad + dhima*), coldness of the feet. — *Pad-ratha*, *as*, m. a footman, foot-soldier. — *Pad-rat*, *ān*, *atī*, *at*, having feet; running; (*at*), n. an animal that uses its feet for locomotion. — *Pan-naddhā* or *pan-naddhrī*, *f*, a shoe, boot. — *Pan-nishka*, *as*, m. one quarter of a *Nishka*. — *Pan-nejani*, *nyas*, *f*, pl. (with *āpas*) a bath for the feet. — *Pan-misra* = *pāda-misra*, Pān. VI. 3, 56.

Pada, *am*, n. a step, pace, stride (e.g. *padāt padam cālītum*, to move on a step from any position; *pade pade*, at every step, everywhere, on every occasion; *madhyamaṁ Vaiṣṇavam padam*, *Vishṇu*'s middle stride, i. e. the air); a footstep, footprint, footmark, trace, track, vestige, mark (e.g. *Vishṇoḥ triṇi padāni*, the three footprints of *Vishṇu*, said to mean the space between the eyebrows, but probably the N. of a constellation; *Vishṇoḥ padam*, 'Vishṇu's footprint,' N. of a place; *kararuka-pada*, the mark of finger-nails, cf. *na-kha-p*°, *duśana-p*°; *padam anuvīdheyam mahatām*, the footsteps of the great are to be followed); a sign, token, characteristic; a particular measure of length (= 12 or 15 fingers' breadth, or $\frac{1}{2}$ or $\frac{1}{3}$ or $\frac{2}{3}$ of a *Pra-krama*); a footing, stand-point, standing-place, position, station, site (e.g. *bhṛāmāyitvā padāt padam*, having caused to wander from place to place; *padam ā-tan*, to spread or extend one's position); an abode, home; a place, post, office, rank, degree, dignity (e.g. *slāghya-padam prāpya*, having obtained an honourable position); a business, affair, matter, (*padam kṛi*, to have dealings with any one, with loc. or acc. of the person or with *prati*); an object, thing; occasion, cause, subject (e.g. *san-deha-padeshu vastushu*, in matters which are subjects of doubt; *ashtādāsa vya-vahāra-padāni*, eighteen titles of law or occasions of litigation); pretext (= *apa-deśa*); a part, portion, division [cf. *tri-pada*]; a plot of ground; a square on a chess-board; a foot, (according to *Hema-chandra* in this sense also *as*, m.; *padena*, on foot; *padam kṛi*, to set foot in or on; *karishyasi padam punar āśrame*, thou shalt again set foot

in the hermitage; *mūrdhni padam kri*, to set the foot upon the head of any one, i.e. to conquer or overcome; *hrīdaye or dīte padam kri*, to take possession of any one's heart or mind; *padam kri* may also mean 'to put confidence in'; a portion of a verse, quarter or line of a stanza, (*Vaśiṣṭhāya padam*, N. of a Sāman); a word; (according to Pāṇini) a complete word, i.e. an inflected word or a *prātipadika*, q.v., with the case-terminations added, (also in Pāṇini's system) the base of a noun before all case-terminations beginning with consonants except those of the strong cases, and before all the Taddhita affixes beginning with consonants except *y*; a mode of writing the Vedas in which the several words are detached from one another [cf. *pada-pāṭha*]; (in arithmetic) any one in a set of numbers the sum of which is required; the last of a series, a period in an arithmetical progression; a square root; a quadrant; protection; (*as*), m. a ray of light. At the end of comps. the fem. form is *padā*; [cf. *a-p°, anu-p°, duṣh-p°, nish-p°*]. — *Pada-kāra*, *as*, m. the author of the *Pada-pāṭha*; one who divides or separates compound words. — *Pada-kāla*, *as*, m. = *pada-pāṭha*. — *Pada-kṛit*, *t*, m. = *pada-kāra*. — *Pada-kṛīya*, N. of a commentary on the *Tarka-saṅgraha* by Cāndrāja-siṅha. — *Pada-krama*, *as*, m. a series of steps, pace, walking [cf. *śītra-pada-kramam*]; a series of quarters of verses; a particular method of reading or writing the Vedas, see *krama*; (*ās*), m. pl. the *Pada-pāṭha* and the different *Krama-pāṭhas*. — *Padakramaka*, *am*, n. the *Pada-pāṭha* and *Krama-pāṭha*. — *Pada-ga*, *as*, *ā*, *am*, going on foot or with the feet; (*as*), m. a footman, a foot-soldier, &c. — *Pada-gata*, *as*, *ā*, *am*, gone on foot, described or recorded in a line or stanza. — *Pada-gati*, *is*, f. going on foot, manner of going, gait. — *Pada-gotra*, *am*, n. a family supposed to preside over a particular class of words. — *Pada-ṣaṭsur-ūrdhva*, *am*, n. a kind of metre in which every *Pada* is four syllables longer than the preceding. — *Pada-śāndrikā*, f. 'elucidation of words' [cf. *śāndrikā*]; N. of a commentary by Rāja-mukuta on the *Aniara-kosha*. — *Pada-śīma*, *am*, n. a footmark, footprint, footstep. — *Pada-śheda*, *as*, m. separation of words (in speaking), resolving a sentence into its elementary parts; parsing. — *Pada-śyuta*, *as*, *ā*, *am*, fallen from a position or office, dismissed from a place or official station. — *Pada-jāta*, *am*, n. a class of words. — *Pada-jīa*, *as*, *ā*, *am*, Ved. knowing places, knowing the footmarks (of the cows), knowing degrees. — *Pada-jyotiḥ*, n., N. of a work. — *Pada-tā*, f. the original form of a word. — *Pada-tva*, *am*, n. the state of a word. — *Pada-dārḍhya*, *am*, n. fixedness or security of text. — *Pada-devatā*, f. a deity supposed to preside over a particular class of words. — *Pada-nidhana*, *as*, *ā*, *am*, Ved. having the *Nidhana* at the end of every quarter of a verse (as a Sāman). — *Pada-nī*, *is*, *i*, Ved. one who guides the steps of another, a guide. — *Pada-nyāsa*, *as*, m. putting down the feet, stepping, step, foot-fall, tread; pace, footmark; position of the feet in a particular attitude; conduct, procedure (?); writing down verses or quarters of verses; the plant *Asteracantha Longifolia* Nees (= *go-khura*). — *Pada-paṅkti*, *is*, f. a series or row of footsteps or footmarks; a kind of metre consisting of five *Padas* of five syllables each; an *Iṣṭakā* or sacred brick called after this metre; a series of words. — *Pada-pad-dhati*, *is*, f. a series of footsteps or footmarks. — *Pada-pāṭha*, *as*, m. a particular method of reading and writing the text of the Vedas, by which each word is written and pronounced in its original form, separately and independently, i.e. without regard to its connection with the following or preceding word and without regard to the rules of *Sandhi*. — *Pada-pāṭa*, *as*, m. foot-fall, tread, step, pace. — *Pada-pūraṇa*, *as*, *ā*, *am*, filling out a verse, serving to complete a verse. — *Pada-bandha*, *as*, m. a footstep, step. — *Pada-bhāijana*, *am*, n. separating the words of a line or sentence, analysing words, explanation of obscure or obsolete words,

etymology. — *Pada-bhāijikā*, f. a commentary which separates the words from each other and analyses the compounds into their parts; a register, a journal, a calendar or almanac. — *Pada-bhāraṇa*, *as*, m. dismissal from an office. — *Pada-māijari*, f., N. of a commentary by Haradatta-miśra on the *Kāśikā vṛitti*; N. of *Loka-nātha's* commentary on the *Amara-kosha*. — *Pada-mālā*, f. 'word-wreath', a form of magical words, a magical formula, an incantation. — *Pada-yopana*, *as*, *i*, *am*, Ved. stopping or obstructing the steps; (*am*), n. a fetter for the feet. — *Pada-vākyā-ratnākara* ('*na-āṅ*'), *as*, m., N. of a grammatical work by *Gokula-nātha*. — *Pada-vāya*, *as*, m., Ved. a leader, &c.; [cf. *padavī*]. — *Pada-vikṣhepa*, *as*, m. step, pace, walking; a horse's paces. — *Pada-vigraha* or *pada-viccheda*, *as*, m. separation of words, dividing words. — *Pada-vid*, *t*, *t*, Ved. knowing places; familiar with anything. — *Pada-viṣṭambha*, *as*, m. tread, step, stamp with the foot. — *Pada-vi*, *is*, m., Ved. a leader, guide, one who precedes another; (*pada-vi* or according to some also *pada-vi*, *is*), f. a road, path, way, track (e.g. *mokṣha-padavī*, the way to final beatitude; *payasaḥ padavī*, a water-course, canal; *artha-padaviṃ gam*, to go the way of profit, to consult one's interest; *smaraṇa-padaviṃ gata*, gone to the way of memory, i.e. living only in the memory, dead; *hāsyā-padaviṃ gam*, to go the way of laughter, i.e. to become a subject of ridicule); station, situation, degree, rank, post, office; place, site. — *Pada-viya*, *am*, n., Ved. seeking for the track or traces of anything. — *Pada-vṛitti*, *is*, f. the hiatus between two words in a sentence. — *Pada-vṛiddhi*, *is*, f. increase of rank or station. — *Pada-vyākhyāna*, *am*, n. the interpretation of words. — *Pada-śas*, ind. step by step, gradually, by degrees. — *Pada-śreṇi*, *is*, f. a series of steps. — *Pada-śhīva*, *am*, n. the feet and knees. — *Pada-saṃhitā*, f. = *pada-pāṭha*, q.v. — *Pada-saṅghāṭa* or *pada-saṅghāṭa*, *as*, m. connecting those words together which in the *Saṃhitā* are separated by a kind of refrain; a writer, an annotator, one who collects or classifies words. — *Pada-sadhātu*, *u*, n. a manner of singing. — *Pada-sandhi*, *is*, m. the euphonic combination of words. — *Pada-samūha*, *as*, m. a series of words or parts of verses = *pada-pāṭha*, q.v. — *Pada-stobha*, N. of a work. — *Pada-stha*, *as*, *ā*, *am*, standing on one's feet, going on foot; being in an official position, having rank, fixed in a station or office. — *Pada-sthāna*, *am*, n. footprint, footmark. — *Pada-sthita*, *as*, *ā*, *am*, standing on one's feet, going on foot. — *Padāṅka* ('*da-an°*'), *as*, m. footmark, footprint. — *Padāṅka-dūta*, 'the messenger of the footmark (*Kṛiṣṇa*)', N. of a poem. — *Padāṅgi* ('*da-an°*'), f. a species of plant (= *haṇṣa-padi*). — *Padāṅguṣṭha* ('*da-an°*'), *as*, m. the great toe; [cf. *padāṅguṣṭha*]. — *Padāji* ('*da-āji*'), *is*, m. a footman, foot-soldier. — *Padādi* ('*da-ādi*'), *is*, m. the beginning of the line of a stanza; the beginning or first letter of a word. — *Padādyavid*, *t*, m. (either *padādi-avid*, one who does not know the beginning of verses, or *padādyavid*, one who knows only the first parts of a verse or of a word), a bad student. — *Padādhyayana* ('*da-adh°*'), *am*, n. the study of the Vedas according to the *Pada-pāṭha*. — *Padāṅga* ('*da-an°*'), *as*, *ā*, *am*, following at one's heels, following closely after (with gen.); suitable, agreeable to; (*as*), m. a companion, follower. — *Padānūrāga* ('*da-an°*'), *as*, m. a servant; an army. — *Padānūśāsana* ('*da-an°*'), *am*, n. the science of words, grammar. — *Padānūsharga* ('*da-an°*'), *as*, m. anything added or appended to a *Pada*; [cf. *padānūsharga*]. — *Padānūsvāra* ('*da-an°*'), *am*, n., Ved., N. of a Sāman (?). — *Padāntu* ('*da-an°*'), *as*, m. the end of a line in a stanza; the end of a word; (*as*, *ā*, *am*), having the word *Pada* at the end, ending in the word *Pada*. — *Padāntara* ('*da-an°*'), *am*, n. an interval of one step (e.g. *padāntare sthitev*, stopping after taking one step; *a-padāntara*, not having an interval of one step, closely

connected; *a-padāntaram*, ind. without any interval, immediately upon, closely, without a pause). — *Padānta-suddhāsuddhiya* ('*dha-as°*'), *am*, n., N. of a Sāman. — *Padāntiya* or *padāntiya*, *as*, *ā*, *am*, being at the end of a word, final. — *Padābhilāṣin* ('*da-abh°*'), *i*, *inī*, *i*, wishing for an office. — *Padāmbhoja* ('*da-am°*'), *am*, n. 'lotus-foot', the foot of a mistress or divinity; (there are many similar compounds, as *padāravinda*, q.v.). — *Padāyatā* ('*da-āy°*'), f. a shoe; [cf. *pan-naddhā*]. — *Padāravinda* ('*da-ar°*'), *am*, n. 'lotus-foot', the foot of a mistress, of a divinity, &c. — *Padārtha* ('*da-ar°*'), *as*, m. the meaning of a word, the thing corresponding to a word, a thing, object; a head or topic (of which sixteen are enumerated by the *Naiyāyikas*, viz. proof, that which is to be known and proven, doubt, motive, example, dogmatic truth, the member of a regular argument or syllogism, reasoning by *reductio ad absurdum*, ascertainment, disquisition, controversy, cavil, fallacious reason, perversion, futility, and occasion for rebuke); category or predicament in logic (of which seven are enumerated by the *Vaiśeṣikas*, viz. *dravya*, substance; *guṇa*, quality; *karman*, action; *sāmānya*, genus; *viśeṣa*, difference; *samavāya*, co-inherence; *a-bhāva*, non-existence); the sense of another word which is not expressed but has to be supplied, (see *Pāṇ. I. 4. 96*). — *Padārtha-kaumudī*, f., N. of a commentary on the *Amara-kosha*. — *Padārtha-dīpikā*, f., N. of an introduction to the study of logic by *Koṇḍa-bhaṭṭa*. — *Padārtha-dharma-saṅgraha*, *as*, m., N. of a work. — *Padārtha-prakāśa*, *as*, m. = *padārtha-mālā*, q.v. — *Padārtha-bodha*, *as*, m., N. of a work on the *Nyāya* philosophy. — *Padārtha-mālā*, f., N. of an elementary treatise on the *Nyāya* philosophy. — *Padārthamālā-dīpikā*, f., N. of a *Nyāya* work. — *Padārtha-riveka*, *as*, m., N. of a work on the categories of the *Vaiśeṣikas*. — *Padāvalī* ('*da-āv°*'), f. a series of lines in stanzas, a series of words; N. of a grammar. — *Padāvṛitti* ('*da-āv°*'), *is*, f. the repetition of a word. — *Padāsana* ('*da-ās°*'), *am*, n. a footstool. — *Padāhata* ('*da-āl°*'), *as*, *ā*, *am*, kicked. — *Padodāharaṇa* ('*da-uḍ°*'), *am*, n. an example taken from the *Pada-pāṭha*. — *Padopalata* ('*da-up°*'), see *Pāṇ. VI. 3. 52*.

Padaka, *am*, n. a step; a position; an office; (*as*), m. a Nishka or weight of gold; an ornament of the neck; (*as*, *ā*, *am*), familiar with the *Pada-pāṭha*.

Padana, *as*, *ā*, *am*, who or what goes or moves.

Padaniya, *as*, *ā*, *am*, Ved. to be investigated.

Padāta, *as*, m. (properly *pada + āta*), a footman, pedestrian.

Padāti, *is*, *i*, *i* (properly *pada + āti*), going or being on foot; (*is*), m. a pedestrian, footman, foot-soldier, peon; N. of a son of *Janam-ejaya*. — *Padāti-jana*, *as*, m. a footman, pedestrian.

— *Padāti-jana-sankula*, *as*, *ā*, *am*, mingled with footmen or pedestrians. — *Padāti-mātra*, *as*, m. only a foot-soldier. — *Padāty-adhyakṣa*, *as*, m. the commander-in-chief of the infantry.

Padātika, *as*, m. a footman, foot-soldier, peon.

Padātin, *i*, *inī*, *i*, having foot-soldiers; going on foot, being on foot; (*i*), m. a foot-soldier.

Padātiya, *as*, m. a foot-soldier, footman, pedestrian.

Padāra, *as*, m. the dust of the feet; a boat (= *pādālinda*).

Padāsa, *am*, n. (said to be fr. *pada + i. āsa*), with *Vaśiṣṭhāya*, N. of a Sāman.

Padi, *is*, m. (according to the *Nirukta* = *gantū*), Ved. an animal which uses its feet for locomotion; a bird; a particular kind of animal (?).

Padika, *as*, *ā*, *am*, going on foot, pedestrian; one *Pada* long; containing only one division; (*as*), m. a footman, foot-soldier; (*am*), n. the point of the foot.

Padeka, *as*, m. a hawk, falcon.

Pade-kṛīya (or *pade kṛitvā*), ind. having placed in a position, (*Pāṇ. I. 4. 76*).

Padvan, *ā*, m. a road, path, way.

Panna, as, ā, am, fallen, gone down or downwards, sunk, descended; gone; (as), m. downward motion, falling, descent, fall; creeping on the ground. — *Panna-ga*, as, m. 'creeping along the ground,' a snake, serpent, serpent-demon; (as), a species of plant (= *padma-kāshtha*); (ā), f. a female serpent, a female serpent-demon; (i), f. a species of shrub (= *sarpini*). — *Pannaga-keśara*, as, m. Mesua Roxburghii. — *Pannaga-nāsana*, as, m. 'serpent-destroyer,' an epithet of Garuḍa, the bird and vehicle of Viṣṇu. — *Pannaga-maya*, as, i, am, formed or consisting of serpents. — *Pannagāri* (*ga-arī*), is, m. 'enemy of serpents,' an epithet of Garuḍa; N. of a teacher; (also read *panna-gāri*). — *Pannagāsana* (*ga-as*), as, m. 'serpent-devourer,' an epithet of Garuḍa. — *Pannāgāra* (*na-ag* or *āg*), as, m., N. of a man; (ās), m. pl., N. of his descendants.

पदवी pada-vī. See p. 530, col. 2.

पद्मति pad-dhati. See 3. pad, p. 529, col. 3.

पद्म *padma*, as, am, m. n. (perhaps for an original *pad-mat*, rich in stalks, but said to be fr. rt. 2. *pad*), a lotus, lotus-flower, especially the Nelumbium Speciosum (not the plant itself, but the flower which closes towards the evening; often confounded with the water-lily or Nymphaea Alba); a lotus-like ornament; the form or figure of a lotus; a N. given by the Tāntrikas to the six divisions of the upper part of the body called Cakras, (see *śakra*); a particular mark or mole on the human body; a spot; red or coloured marks on the face and trunk of an elephant; N. of a particular part of a column or pillar; an army arrayed in the form of a lotus; a particular posture of the body in religious meditation; one of the personified treasures of Kuvera as worshipped by the Tāntrikas; a particular high number, 1000 billions; N. of a constellation; (with Buddhists) N. of a particular hell (characterized by coldness); a species of fragrant plant (= *padma-kāshtha*); the root of the Nelumbium Speciosum; a species of bdellium; a particular fragrant substance; lead; (as), m. a kind of temple; a kind of coitus; one of the eight treasures connected with the magical art called Padmini; a species of plant; an elephant; a species of serpent; a Nāga; N. of one of the attendants of Skanda; (with Jains) N. of the ninth Cakra-vartin in Bhārata; an epithet of Rāma (the son of Daśa-ratha by his wife Kausalyā); N. of a prince of Kāśmīra (founder of Padma-pura and of a temple, see *padma-svāmīn*); of a man; of a Brāhman; of a mythical elephant [cf. *maḥā-padma*]; of a monkey; of a mountain; (ā), f. 'the lotus-hued one,' an epithet of Śrī, the goddess of fortune and wife of Viṣṇu [cf. *padma-srī*]; N. of two plants, Clerodendrum Siphonanthus and Hibiscus Mutabilis; cloves; the flower of Carthamus Tinctoria; N. of the mother of Muni-suvrata, the twentieth Arhat of the present Ava-sarpiṇī; N. of a female serpent-demon (= the goddess Manasā, wife of the sage Jarat-kāru; cf. *padma-priyā*); N. of a daughter of king Brihād-ratha and wife of Kalki; (as, ā, am), lotus-hued, being of the colour of a lotus. — *Padma-kara*, as, m. a lotus-like hand, a hand like a lotus; (as, ā, am), having a lotus in the hand, holding a lotus; (ā), f. an epithet of Śrī; (as), m., N. of the sun. — *Padma-karṇika* (perhaps incorrect for *padma-karṇikā*), the capsule or pericarp of a lotus or the central part of an army arrayed in that form. — *Padma-kalikā*, f. an unblown lotus. — *Padma-kāshtha*, am, n. a fragrant wood used in medicine and described as cooling and tonic (= *kedāra-ja*, *padma-vṛksha*, &c.). — *Padma-kiṭa*, as, m. a species of venomous insect. — *Padma-kiṭa*, am, n. 'lotus-peak,' N. of the palace of Su-bhīmā. — *Padma-keṭana*, as, m. 'characterized by a lotus,' N. of a son of Garuḍa. — *Padma-keṭu*, us, m., N. of a Ketu. — *Padma-keśara*, as, am, m. n. the filament of a lotus. — *Padma-kośa* or *padma-kosha*, as, m. the

calyx of a lotus; a particular position of the fingers resembling the calyx of a lotus. — *Padma-kshetra*, am, n., N. of one of four districts in Orissa held especially sacred. — *Padma-khaṇḍa*, am, n. a quantity of lotuses, a spot abounding with them. — *Padma-gandha*, as, ā, am, or *padma-gandhi*, is, is, i, lotus-scented, smelling like a lotus, fragrant as a lotus. — *Padma-garbha*, as, ā, am, 'lotus-born,' sprung from a lotus; (as), m. an epithet of Brahmā; of Viṣṇu; of Śiva; the sun; N. of a man; of a Bodhi-sattva; of a Brāhman who was changed into a swan. — *Padma-grihā*, f. 'lotus-housed,' living in a lotus,' an epithet of Lakṣmī. — *Padma-čāriṇī*, f. a small tree, Hibiscus Mutabilis. — *Padma-ja*, as, m. 'lotus-born,' an epithet of Brahmā. — *Padma-tantu*, us, m. the fibrous stalk of a lotus or the fibre of a lotus-stalk. — *Padma-darśana*, as, ā, am, looking like a lotus; (as), m. the resin of the Pinus Longifolia; N. of a man. — *Padma-nandin*, i, m., N. of an author. — *Padma-nābha*, having a lotus springing from his navel; (as), m. an epithet of Viṣṇu (so called because the lotus containing Brahmā, the future creator, sprang from his navel); N. of the eleventh month (reckoned from Mārga-śirsha); N. of a Nāga; of one of the 100 sons of Dhṛita-rāṣṭra; of the first Arhat of the future Ut-sarpiṇī; of various other men; of a magical formula pronounced over weapons. — *Padmanābha-datta*, as, m., N. of a grammarian and lexicographer, father of Vijñāneśvara. — *Padmanābha-bīja*, am, n. the algebra of Padma-nābha. — *Padmanābha-bhaṭṭa*, as, m., N. of the father of the commentator Vijñāneśvara. — *Padma-nābhi*, is, m. an epithet of Viṣṇu, (see *padma-nābha*). — *Padma-nāla*, am, n. a lotus-stalk. — *Padma-nibheksaṇa* ('*bha-iksh*'), as, ā, am, having lotus-like eyes, whose eyes are like a lotus. — *Padma-nimilana*, am, n. the closing of a lotus. — *Padma-netra*, as, m. 'lotus-eyed,' N. of a future Buddha. — *Padma-pattra*, am, n. a lotus-leaf, the petal of a lotus; Costus Speciosus. — *Padmapattra-nibheksaṇa* ('*bha-iksh*'), as, ā, am, having eyes like lotus-leaves. — *Padma-pada* or *padma-pāda*, as, m., N. of an author, the pupil of Śankara. — *Padma-parṇa*, am, n. Costus Speciosus. — *Padma-pāṇi*, is, m. 'lotus-handed,' holding a lotus in his hand,' an epithet of Brahmā; of Viṣṇu; the sun; N. of a particular Buddha; epithet of the Bodhi-sattva Avalokiteśvara. — *Padma-pādācārya* ('*da-āc*'), as, m., N. of a preceptor. — *Padma-pura*, am, n., N. of a city founded by Padma. — *Padma-purāṇa*, am, n. 'Lotus-purāṇa,' N. of a Purāṇa describing the period during which the world was a lotus. — *Padma-pushpa*, as, m. the plant Pterispermum Acerifolium; a species of small bird (= *pikārga*). — *Padma-prabha*, as, m., N. of a future Buddha; of a divine being; (with Jains) of the sixth Arhat of the present Ava-sarpiṇī. — *Padma-priyā*, ā, f. an epithet of the goddess Manasā, wife of Jarat-kāru. — *Padma-bandha*, as, m. an artificial arrangement of the words of a verse in a figure representing a lotus-flower, (the several syllables being distributed on the eight petals of the flower and a syllable to be repeated before each group of syllables being written on the part representing the pericarp.) — *Padma-bandhu*, us, m. 'friend of the lotus,' an epithet of the Sun; a bee. — *Padma-bīja*, am, n. a lotus-seed, the seed of a lotus. — *Padmabījābha* ('*ja-ābh*'), am, n. 'resembling the lotus-seed,' the seed of Euryala Ferox. — *Padma-bhava*, as, ā, am, 'lotus-born,' produced from a lotus,' an epithet of Brahmā. — *Padma-bhāsa*, as, m. 'brilliant with a lotus,' or 'bright as a lotus,' an epithet of Viṣṇu; [cf. *padma-hāsa*]. — *Padma-bhū*, ūs, m. 'lotus-born,' an epithet of Brahmā. — *Padma-maya*, as, i, am, made or consisting of lotus-flowers. — *Padma-mālīn*, i, in, i, 'lotus-garlanded,' wearing a garland of lotuses; (i), m., N. of a Rakshas; (inī), f. an epithet of Śrī. — *Padma-mikira*, as, m., N. of the writer of a history of Kāśmīra. — *Padma-mukhī*, f. a species of prickly nightshade, Alhagi Maurorum. — *Padma-yonī*, is, or *padma-yonin*,

i, m. 'lotus-born,' 'sprung from a lotus,' an epithet of Brahmā; N. of a man. — *Padma-ratha*, as, m., N. of two princes. — *Padma-rāga*, as, ā, am, lotus-hued, of the colour of a lotus; (as), m. a ruby; (i), f., N. of one of the tongues of Fire. — *Padmarāga-maya*, as, i, am, made or consisting of rubies. — *Padma-rāja*, as, m., N. of two persons. — *Padma-rūpa*, ā, f. 'lotus-hued,' an epithet of Śrī. — *Padma-rekhā*, f. a line in the palm of the hand indicating the acquisition of great wealth. — *Padma-lāñchana*, as, m. 'marked or symbolized by a lotus,' a king; an epithet of Brahmā; an epithet of Kuvera; the sun; (ā), f. an epithet of the goddess Śrī; an epithet of Sarasvatī; an epithet of Tārā. — *Padma-lekhā*, f., N. of a woman. — *Padma-locana*, as, ā, am, lotus-eyed. — *Padma-rat*, ān, atī, at, full of lotuses, abounding in lotus-flowers; (atī), f., N. of a wife of A-śoka. — *Padma-varṇa*, as, ā, am, lotus-hued, lotus-coloured; (as), m., N. of a son of Yadu. — *Padmavarṇaka*, am, n. Costus Speciosus. — *Padma-vāsā*, f. 'dwelling in a lotus,' an epithet of Śrī (as having dwelt at the creation within the petals of a lotus). — *Padma-vāhinī*, f., N. of a work. — *Padma-vishaya*, as, m., N. of a country. — *Padma-vṛksha*, am, n. = *padma-kāshtha*, q. v. — *Padma-vṛishabha-vikrāmin*, i, m., N. of a future Buddha. — *Padma-ryūha*, as, m., N. of a Sam-ādhi. — *Padma-śas*, ind. by thousands of billions. — *Padma-śrī*, is, m., N. of a Bodhi-sattva; (is), f., N. of two princesses. — *Padmasrī-garbha*, as, m., N. of a Bodhi-sattva. — *Padma-shaṇḍa*, am, n. a quantity or multitude of lotuses; [cf. *padma-khaṇḍa*]. — *Padma-sankāśa*, as, ā, am, lotus-like, resembling a lotus. — *Padma-samāsana*, as, m. 'having a seat like a lotus,' an epithet of Brahmā. — *Padma-sambhava*, as, m. 'sprung from a lotus,' an epithet of Brahmā; N. of a Buddhist scholar. — *Padma-saras*, as, n. 'lotus-lake,' N. of various lakes. — *Padma-sūtra*, am, n. a garland of lotuses. — *Padma-sena*, as, m., N. of a man. — *Padma-saṅgamdhika*, as, i, am, fragrant as a lotus. — *Padma-snuṣhā*, f. 'daughter-in-law of a lotus,' an epithet of Gaṅgā; of Śrī; of Durgā. — *Padma-svastika*, as, am, m. n. a mystical mark consisting of lotus-flowers; (according to the scholiast) a four-cornered sort of painting. — *Padma-svāmīn*, i, m., N. of a sacred edifice built by Padma. — *Padma-hāsa*, as, m. 'smiling like a lotus or with a lotus,' an epithet of Viṣṇu; [cf. *padma-bhāsa*]. — *Padmākara* ('*ma-āk*'), as, m. a lotus-pool; a large deep tank or pond abounding in lotuses. — *Padmākara-bhaṭṭa*, as, m., N. of a scholar. — *Padmākāra* ('*ma-āk*'), as, ā, am, lotus-shaped, shaped like a lotus. — *Padmāksha* ('*ma-aksha*'), as, i, am, lotus-eyed, having eyes like a lotus; (as), m. an epithet of Viṣṇu; N. of a man; (am), n. the seed of the lotus. — *Padmāla* ('*ma-āla*'), as, m. Cassia Tora. — *Padmāntara* ('*ma-an*'), as, m. a lotus-leaf, the petal of a lotus. — *Padmālaya* ('*ma-āl*'), as, m. 'dwelling in a lotus,' an epithet of Brahmā; (ā), f. an epithet of Śrī. — *Padmāsana* ('*ma-ās*'), am, n. a lotus-seat, a seat or throne in the shape of a lotus, especially one on which idols are placed; a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose; a kind of coitus; (as, ā, am), 'sitting in a lotus,' an epithet of Brahmā; of Śiva; of the goddess Manasā; sitting in the position called Padmāsana; (as), m. the sun. — *Padmāhvā* ('*ma-āh*'), f. = *padma-čāriṇī*, q. v. — *Padmeśaya*, as, ā, am, reclining or sleeping on a lotus; (as), m. an epithet of Viṣṇu. — *Padmot-tama* ('*ma-ut*'), as, m., N. of a future Buddha. — *Padmottara* ('*ma-ut*'), as, m. the plant Carthamus Tinctorius; N. of a man; of a Buddha. — *Padmottarānta-ja* ('*ra-āt*'), as, m. 'son of Padmottara,' (with Jains) epithet of the ninth Cakra-vartin in Bhārata. — *Padmodbhava* ('*ma-ud*'), as, ā, am, 'sprung from a lotus,' an epithet

of Brahmā, of the goddess Manasā; (as), m., N. of a man; origin of the lotus (?). — *Padmodbhava-prādurbhāva* (C^{ma}-ud^o), as, m. 'the manifestation of Brahmā on the lotus,' N. of the ninth chapter of the first part of the Kūrma-purāṇa.

Padmaka, as, m. an army arrayed in the form of a lotus-flower; N. of several men; (as, am), m. n. red or coloured spots on the skin of an elephant; *Costus Speciosus* or *Arabicus*; (am), n. a particular posture in sitting; a species of tree and its wood which is used for various purposes (= *padmakāshtha* = *kushtha*, *Costus Speciosus* or *Arabicus*). — *Padmakāmalaka-plaksha-kadambodumbarā-vrita* ('ka-ām', 'ba-ud', 'ra-āu'), as, ā, am, filled with lotuses, Emblic Myrobalans, fig-trees, Naudlea Kadambas and Uḍumbaras (a kind of fig-tree).

Padmakin, ī, m. the Indian birch tree (= *bhūrja*), the bark of which is used for writing upon, &c.

Padmāvata, as, m., N. of a kingdom founded by Padma-varṇa.

Padmāvatī, f. *Hibiscus Mutabilis*; a kind of Prākṛit metre; an epithet of Lakshmi; N. of one of the Mātṛis attending on Skanda; an epithet of the goddess Manasā; N. of a divine being executing the orders of the twenty-third Arhat of the present Ava-sarpini; N. of a wife of king Śṛigāla; of a wife of Yudhiṣṭhira, king of Kāśmīra; of the wife of Jaya-deva; of a poetess; of a wife of king Virabāhu; of king Naya-pāla; of a city; of a river; of the seventeenth Lambaka of the Kathā-saritsāgara. — *Padmāvatī-prītya*, as, m. 'husband of Padmāvatī,' an epithet of Jarat-kāru.

Padmin, ī, īnī, ī, possessing lotuses; spotted or having coloured marks (as an elephant); (ī), m. an elephant; (*inī*), f. a lotus, *Nelumbium Speciosum*, (the whole plant, whereas *padma* is properly only the flower; the same difference exists between *abja* and *abjini*, *nalina* and *nalini*, &c.); a multitude of lotuses or lake abounding in them; a lotus-pool, a pool or pond (especially one deep enough for the growth of the lotus); the fibrous stalk of a lotus; a female elephant; a particular magical art; a woman of the first and most excellent of the four classes into which the sex is distinguished; N. of a woman. — *Padmini-kaṇṭaka*, as, m., N. of a kind of leprosy. — *Padmini-kānta*, as, m. 'beloved of the lotuses,' an epithet of the Sun, (so called because the *Nelumbium Speciosum* closes towards the evening). — *Padmini-khaṇḍa*, am, n. a multitude of lotuses, a place abounding in lotuses or district in which they grow. — *Padmini-vallabha*, as, m. 'friend of the lotuses,' an epithet of the Sun. — *Padminiśa* ('nī-īśa'), as, m. 'lord of the lotuses,' the Sun.

पद्य padya, as, ā, am (fr. 3. *pad* or *pada*), relating to or belonging to the foot; paining or hurting or coming in contact with the feet; bearing traces of the feet, marked with footprints, measuring a Pada in length, (at the end of a comp. with a preceding numeral, e. g. *daśa-padya*, ten Padas long); consisting of Padas, formed of parts of verses; consisting of one Pada; belonging to a word; final; (as), m. a Śūdra (as sprung from the feet of Brahmā); a part of a word, a verbal element; (ā), f. a way, path, road; (ās), f. pl., Ved. footsteps, paces; (am), n. a verse, metre, poetry. — *Padya-maya*, as, ī, am, consisting of verses. — *Padya-venī*, f., N. of a collection of poems by Venī-datta. — *Padya-saṅgraha*, as, m. a collection of verses, N. of a collection of twenty verses ascribed to Kavi-bhaṭṭa.

पद्म padra, as, m. (said to be fr. rt. 2. *pad*), a village; the entrance into a village; the earth; a particular district.

पट्ट padva, as, m. (said to be fr. rt. 2. *pad*), the abode or world of human beings; a road; a car; (*nīśarga-padva*, as, ī, am, naturally inclined to, feeling attracted towards.)

पट्टन padvan. See p. 530, col. 3.

पन *pan*, cl. 1. P. A. *panāyati*, -te (Ved. *panayati*, -le), *pene*, *panitā* or *panāyitā*, *panitum* or *panāyitum* (mostly Ved.), to be worthy of admiration; to admire; to regard with surprise or wonder; to praise; to acknowledge, recognise; (A.) to rejoice at, be glad of, congratulate one's self upon (with gen.).

Panāyāgya, as, ā, am, Ved. worthy of admiration, admirable; astonishing, surprising.

Panasya, Nom. A. *panasyate*, &c., Ved. to show one's self worthy of admiration, be admirable.

Panasyu, us, us, u, Ved. showing one's self worthy of admiration, boasting; an epithet of the Maruts, of Indra, &c.

Panāyita, as, ā, am, praised.

Panāyya, as, ā, am, Ved. worthy of admiration, admirable, surprising.

Panita, as, ā, am, admired, praised.

Panitrī, tī, trī, trī, acknowledging with praise, praising.

Panipnat, at, atī, at (pres. part. of the Intens.), Ved. showing one's self worthy of admiration or praise.

Panishṭama, as, ā, am (perhaps for *panishṭha-tama*, cf. *neishṭha-tama*), Ved. highly praised; (but Śāy. takes it for 1st pers. pl. = *stumah*.)

Panishṭi, is, f., Ved. (perhaps) admiration, praise.

Panishṭha, as, ā, am, Ved. very wonderful, exceedingly glorious or praiseworthy.

Paniyas, ān, asī, as, Ved. more wonderful or praiseworthy, very wonderful.

Panu, us, or *panū*, ūs, Ved. admiration, praise.

Panya, as, ā, am, Ved. praiseworthy; astonishing.

Panyas, ān, asī, as, Ved. = *panīyas*, more wonderful, very wonderful.

पनस *panasa*, as, m. (said to be fr. rt. *pan*), the bread-fruit or Jaka tree, *Artocarpus Integrifolia*; a thorn; a species of serpent; N. of a monkey; (ā or ī), f. a malady, pustular and phlegmonoid inflammation of the skin or external organs; a female monkey; a female demon; (am), n. the bread-fruit, fruit of the Jaka tree. — *Panasa-tālikā* or (according to some) *panasa-nālikā*, f. the bread-fruit tree.

Panasikā, f. a kind of disease, pustules on the ears and neck.

पनिष्पद *panishpada*, as, ā, am (fr. Intens. of *spand*), Ved. quivering, palpitating.

पन्थ *panth*, cl. 1. and 10. P. *panthati*, *panthayati*, &c., to go, move.

पन्थक *panthaka*, as, ā, am, produced in or on the way; (as), m., N. of a Brāhman.

पन्दर *pandara*, as, m., N. of a mountain.

पन्न *panna*. See p. 531, col. 1.

पन्नद्धा *pan-naddhā*. See p. 529, col. 3.

पपि *papi*, is, is, i (fr. rt. 1. *pā*), drinking, who or what drinks; (*is*), m. the moon.

Papiti, is, f. (fr. Intens. of rt. 1. *pā*), mutual or reciprocal drinking, drinking alike or together.

पपी *papī*, is, m. (fr. rt. 3. *pā*, to cherish), the sun; the moon.

Papu, us, m. a fosterer, protector; (*us*), f. a nurse, foster-mother.

पपुरि *papuri*, is, is, i (fr. rt. *pri*), Ved. liberal, giving, granting; abundant.

पपृक्ष्य *papṛikshya*, as, ā, am (fr. rt. *prach*), Ved. to be wished or longed for, desirable.

पप्रि 1. *papri*, is, is, i (fr. rt. 1. *pri*), leading over, delivering, saving.

पप्रि 2. *papri*, is, is, i (fr. rt. 2. *pri*), Ved. giving, granting.

पफक *paphaka*, as, m., N. of a man.

— *Paphaka-naraka*, ās, m. pl. the descendants of Paphaka and Naraka.

पबेक *pabbeka*, as, m., N. of the father of Kēdāra who composed the *Vṛjita-ratnākara*.

पमरा *amarā*, f. a kind of fragrant substance.

पम्पस्य *pampasya* (probably fr. an unused *pampas*, grief), Nom. P. *pampasyati*, to feel pain.

पम्पा *pampā*, f. (said to be fr. rt. 3. *pā*), N. of a river in the south of India; (according to a Scholiast) N. of a lake.

पम्ब *pamb*, cl. 1. P. *pambati*, &c., to go, move; [cf. rt. *kamp*, *bamb*, *mumb*, *namb*, *khamb*, *gamb*, *ghamb*, *ēamb*, *tamb*.]

पय *pay*, cl. 1. A. *payate*, &c., to go, move.

पयस *payas*, as, n. (fr. rt. 1. *pī* or rt. *pine*; but said to be fr. rt. 1. *pā*, to drink), juice, fluid, vital spirit, power, strength (Ved.); water, rain; milk; semen virile; N. of a Sāman; N. of a Virāj; night (Ved.). — *Payah-kandā*, f. *Batatas Paniculata* (= *kshira-rīdārī*). — *Payah-payoshnī*, f. = *payoshnī*, q. v. — *Payah-pāna*, am, n. drinking milk, a draught of milk. — *Payah-pūra*, as, m. a pool, lake. — *Payah-phenī*, f. a species of small shrub (= *dugdha-phenī*). — *Payas-caya*, as, m. a reservoir, piece of water, lake. — *Payas-pa*, as, m. 'milk-drinker,' a cat; night. — *Payas-pā*, ās, ās, am, Ved. milk-drinking, drinking milk. — *Payas-rat*, ān, atī, at, Ved. full of sap or juice, succulent, juicy, liquid; full of strength or of milk, milky, containing water or milk or semen; (*vatyas*), f. pl. rivers (Ved.). — *Payas-rata*, as, ā, am, rich in milk, yielding milk abundantly; (as), m. a goat. — *Payas-rin*, ī, inī, ī, abounding in sap or milk, juicy, succulent, milky; (*inī*), f. a milch cow; a she-goat; a river; N. of a river; the night; N. of various plants containing milky juice (= *kāholī*, *kehīra-kāholī*, *dugdha-phenī*, *kshira-rīdārī*); N. of a deity. — *Payo-gadā*, as, m. 'water-drop (?)', hail; (as or am), m. n. an island. — *Payo-graha*, as, m., Ved. an oblation of milk. — *Payo-ghana*, as, m. 'water-lump,' hail. — *Payo-janman*, ā, m. 'birthplace of water,' a cloud. — *Payo-da*, as, ā, am, yielding milk; (as), m. 'water-giver,' a cloud; N. of a son of Yādū; (ā), f., N. of one of the Mātṛis attending on Skanda. — *Payoda-suhrid*, t, m. 'friend of the clouds,' the peacock. — *Payo-jah*, dhuk, k, k, Ved. milking; giving semen (?).

— *Payo-dhara*, as, m. 'water-holder,' a cloud; 'containing milk,' a woman's breast; an udder; the root of Scirpus Kysoor; a species of sugar-cane (= *kosha-kāra*); the cocoa-nut; a species of Cyperus; (in prosody) an amphibrach. — *Payo-dhas*, ās, m. a rain-cloud; a piece of water, pond, lake; the ocean. — *Payo-dhā*, ās, ās, am, Ved. sucking milk (as a calf). — *Payo-dhārā*, f. a stream of water; N. of a river. — *Payodhārā-grītha*, am, n. = *dhārā-grītha*, a bath-room with flowing water, shower-bath. — *Payo-dhi*, is, m. 'receptacle of waters,' the ocean. — *Payodhika*, am, n. 'sea-foam,' cuttle-fish bone. — *Payo-nidhana*, am, n., N. of a Sāman. — *Payo-nidhi*, is, m. 'receptacle of waters,' the ocean. — *Payo-mukha*, as, ā, am, having milk on the surface, milk-faced. — *Payo-muc*, k, k, k, yielding or giving milk; (k), m. 'water-discharging,' a cloud. — *Payo-mṛita-tīrtha*, am, n., N. of a Tīrtha. — *Payo-rāsi*, is, f. a piece of water, the ocean. — *Payo-latū*, f. the plant *Batatas Paniculata*. — *Payo-rāha*, as, m. 'water-bearer,' a cloud. — *Payo-riddh*, t, t, t, Ved. full of sap, superabounding with water, overflowing. — *Payo-vrata*, am, n. the act of subsisting on mere milk in consequence of a vow, (regarded as an expiation for receiving an unsuitable present, if continued for a month with prayer and residence in a cow-house); offering milk to Vishnu and subsisting upon it for twelve days; also for one or for three days as a religious act; (as, ā, am), one who subsists upon mere milk in consequence of

a parasitical plant; N. of a daughter of a king of Kauśāmbi. — *Parapushṭa-mahotsava*, *as*, m. 'great feast or joy of the cuckoo,' the mango tree. — *Para-pūrvā*, *f*. a woman who has had a former husband. — *Parapūrvā-pati*, *is*, m. the husband of a woman who has had a previous husband. — *Parapauravatantava*, *as*, m., N. of a son of Viśvāmitra. — *Para-prajojana*, *as*, *ā*, *am*, for the use of others. — *Para-preshya-tva*, *am*, n. service of another, servitude, slavery. — *Para-brahman*, *a*, n. the Supreme Spirit or Brahma; N. of an Upanishad. — *Para-bhāga*, *as*, m. superior merit; good fortune, prosperity; excellence, supremacy; the last part, residue, remainder. — *Parabhāga-tā*, *f*. superior excellence, supremacy. — *Para-bhāgya*, *am*, n. another's wealth or prosperity. — *Parabhāgyopajīvin* (*ya-up*), *i*, *inī*, *i*, living upon another's fortune. — *Para-bhūṣā*, *f*. a foreign language. — *Parabhukta*, *as*, *ā*, *am*, possessed or enjoyed by another. — *Para-bhūta*, *as*, *ā*, *am*, following or subsequent, (said of words). — *Para-bhūmt*, *is*, *f*. a foreign or hostile country. — *Parabhūmi-shṭha*, *as*, *ā*, *am*, living or being in a foreign or hostile country. — *Para-bhūṣaṇa*, *am*, n. another's ornament; (*as*), m., scil. *sandhi*, peace purchased by feeding the entire produce of a country; (also a wrong reading for *pari-bhūṣaṇa*). — *Para-bhṛit*, *t*, *t*, *i*, nourishing another; (*t*), m. a crow, (said to nourish the Indian cuckoo). — *Para-bhṛita*, *as*, *ā*, *am*, cherished or nourished by a stranger, fostered, adopted; (*as*), m. the Indian cuckoo, (supposed to leave its eggs in the nest of the crow to be hatched). — *Para-bhṛitya*, *as*, *ā*, *am*, to be nourished or supported by another. — *Para-bhedaka*, *as*, *ā*, *am*, 'foe-breaker,' destroying or subduing a foe. — *Para-maṇi*, *is*, m., N. of a prince. — *Para-mata*, *am*, n. another's opinion, different opinion or doctrine, heterodoxy, heresy. — *Paramata-kāṭānala* (*la-an*), *as*, m., N. of a pupil of Śaṅkara. — *Param-adbhuta*, *as*, *ā*, *am*, very wonderful. — *Para-manyu*, *us*, m., N. of a son of Kākshya; (also read *para-manthu*). — *Para-marma-jña*, *as*, *ā*, *am*, knowing the secret plans or intentions of another, knowing another's character or disposition, able to dive into the recesses of another's heart. — *Para-mātra*, (with Buddhists) a particular high number; (also read *para-mantra*). — *Para-mṛityu*, *us*, m. a crow, (probably a corrupt word; cf. *para-bhṛit*). — *Param-pada*, *am*, n. final or eternal felicity; a high station; the abode of Vishnu. — *Param-para*, *as*, *ā*, *am*, one following the other, proceeding from one to another (as from father to son &c.); successive, repeated; (*am*), ind. one after the other, successively, in continuous succession; (*as*), m. a great great-grandson, a great-grandson or one of his descendants; a species of deer; (*ā*), *f*. an uninterrupted series, a row, regular series, succession, continuous arrangement, order, method; race, progeny, lineage; mediate or indirect condition; injury, killing, hurting. — *Parampara-tas*, ind. successively, in continuous succession, mutually. — *Param-parāka*, *am*, n. immolating an animal at a sacrifice. — *Paramparā-prāpta*, *as*, *ā*, *am*, received by tradition. — *Param-pariṇa*, *as*, *ā*, *am*, hereditary, obtained by inheritance or descent; traditional. — *Para-ranaya*, *as*, m. 'a strange lover,' a married woman's gallant, a paramour. — *Para-rāpa*, *am*, n. the following sound, the sound which comes last or in the second place. — *Para-loka*, *as*, m. the next world, the other world, paradise. — *Paraloka-gama*, *as*, m. or *paraloka-gāna*, *am*, n. going to the other world, death, dying. — *Paraloka-bādha*, *ā*, *f*. loss of paradise. — *Para-lokārthin* (*ka-ar*), *i*, *inī*, *i*, seeking a future state, a candidate for immortality. — 1. *para-vat*, *ān*, *at*, *at*, dependant upon another, being under the command of another, ready or willing to obey or serve (with inst. or loc., e.g. *bhrātṛa* or *bhrāturi paravān*, one who obeys his brother); subject to another; deprived of strength; devoted to. — 2. *para-vat*, ind. like a stranger. — *Paravat-tā*, *f*. submissiveness, obedience. — *Pa-*

ra-vaśa, *as*, *ā*, *am*, subject to another, depending on the will of another, dependant, subservient, subject; deceived. — *Para-vaśya*, *as*, *ā*, *am*, subject to the will of another, dependant, subservient, subject. — *Paravaśya-tā*, *f*. dependance on another. — *Para-vācya*, *as*, *ā*, *am*, blamable by others; (*am*), n. fault, defect. — *Paravācya-tā*, *f*. condition of being an object of censure to another. — *Para-vānt*, *is*, m. a judge, ruler; a year; N. of the peacock on which the god Kārtikeya rides. — *Para-vāda*, *as*, m. 'other's talk,' the statement or speech of others, popular rumour or report, slander; an adverse reason, objection, refutation, controversy. — *Para-vādin*, *i*, m. one who makes an adverse statement or raises an objection, a controversialist. — *Paravira-han*, *ā*, *ghnī*, *a*, killing hostile heroes, the slayer of the warriors or champions of the enemy, an epithet of brave warriors. — *Para-veśman*, *a*, n. the dwelling of the Supreme. — *Para-vyūha-vināśana*, *as*, m. the destroyer of an enemy's ranks. — *Paravṛata*, *as*, m. an epithet of Dhṛita-rāṣṭra. — *Para-sāsana*, *am*, n. the order of another. — *Para-śuci*, *is*, m., N. of a son of Manu Autama. — *Para-svas*, ind. the day after to-morrow; (incorrectly for *parah-svas*; see *paras*). — *Para-sangata*, *as*, *ā*, *am*, associated with another or with others; fighting or engaged with another. — *Para-sañcāraka*, *ās*, m. pl., N. of a people. — *Para-saijika*, *as*, m. 'called supreme,' the soul. — *Para-sambandha*, *as*, m. relation or connection with another. — *Para-sambandhin*, *i*, *inī*, *i*, related to another; belonging to another. — *Para-savarna* or *para-sasthāna*, *as*, *ā*, *am*, homogeneous with a following letter. — *Para-sāt*, ind. into the hands of another. — *Parasāt-kṛitā*, *f*. a woman just given away in marriage. — *Para-sevā*, *f*. service of another. — *Para-stri*, *f*. the wife of another, an unmarried woman depending upon another (as upon her father &c.). — *Para-sthāna*, *am*, n. another or a strange place. — *Paraspara* (sing. only, but without nom. sing.), one another, each other, (often at the beginning of a comp., e.g. *paraspara-sthītau*, m. du. standing opposite to one another); mutual, mutually interchanged or interchangeable; (in Mahā-bh. Śānti-p. 2420. the nom. pl. *parasparās*, like one another, occurs); (*am*, *eva*, *āt*, *asya*), ind. one another, each other, with one another, from each other, against one another, to one after another, one after the other, mutually, reciprocally; (*tas*), ind. one another, one after another, mutually, reciprocally. — *Paraspara-jña*, *as*, m. knowing one another, a friend, an intimate. — *Paraspara-sukhaishin* (*kha-esh*), *i*, *inī*, *i*, seeking one another's happiness. — *Paraspara-hata*, *as*, *ā*, *am*, killed by one another. — *Parasparānumatī* (*ra-an*), *is*, *f*. mutual concurrence or assent. — *Paraspara*, ind. one another, one after another, mutually. — *Parasparopākāra* (*ra-up*), *as*, m. mutual assistance or benefit, offensive and defensive alliance. — *Parasparopākārin*, *i*, m. 'mutually assisting,' an ally; an associate, a helper. — *Parasmai-pada*, *am*, n. 'word to another' or 'word for another,' the form of a word which relates to another, (a term applied to the terminations of the active verb); the active or transitive verb; [cf. *ātmame-pada*]. — *Parasmai-padin*, *i*, *inī*, *i*, taking the active terminations. — *Parasmai-bhāṣā*, *f*. = *parasmai-pada*, q. v. — *Para-sva*, *am*, n. another's property. — *Parasvatra*, *am*, n. another's right. — *Parasvatvāpādana* (*ra-āp*), *am*, n. conferring a right upon another as by gift &c. — *Parasva-haraya*, *am*, n. seizing another's property. — *Parasvādāyin* (*va-ād*), *i*, *inī*, *i*, taking or seizing another's property, extortionary, an extortioner. — *Parasropajīvin* (*ra-up*), *as*, *ā*, *am*, or *parasopajīvin*, *i*, *inī*, *i*, living upon the property of others, dependant. — *Para-hansa*, *as*, m. = *paramai-hansa*, q. v. — *Para-han*, *ā*, *ghnī*, *a*, killing enemies; (*ā*), m., N. of a prince. — *Para-hita*, *as*, *ā*, *am*, friendly to others, benevolent; good or profitable for another; (*am*), n. the welfare of another. — *Parahita-rakṣita*, *as*,

m., N. of a commentator on the Pañca-krama. — *Parāgama* (*ra-āg*), *as*, m. the arrival or attack of an enemy. — *Parānga* (*ra-an*), *am*, n. the hinder or back part of the body. — *Parāngaḍa*, *as*, m. (fr. *para-anga-da*, giving form to another, Śiva forming with Durgā a deity, half male and half female, or according to others restoring the body of an enemy, i.e. Kāma-deva, to shape, after having reduced it to ashes in a rage), a N. of Śiva. — *Parāḍita* (*ra-ād*), *as*, *ā*, *am*, cherished or fostered by another or by a stranger; (*as*), m. a slave, servant. — *Parāt-para*, *as*, *ā*, *am*, superior to the best. — *Parātman* (*ra-āt*), *ā*, m. the Supreme Spirit; (*ā*, *a*), one who has directed his mind towards the Supreme; (perhaps) one who considers himself the Supreme. — *Parātma-blūta*, *as*, *ā*, *am*, fixed on the supreme good. — *Parādhikāra* (*ra-adh*), *as*, m. another's office or post. — *Parādhikāra-ārcā*, *f*. interference with another's concerns, officiousness. — *Parādhina* (*ra-adh*), *as*, *ā*, *am*, depending on another, dependant, subject, subservient. — *Parādhina-tā*, *f*. or *parādhina-tva*, *am*, n. dependance upon another, subjection. — *Parānta* (*ra-an*), *as*, m. the most extreme or remote end, final death; (*ās*), m. pl. 'living at the greatest distance,' N. of a people. — *Parāṇna* (*ra-an*), *am*, n. the food of another, food supplied by or belonging to another; (*as*, *ā*, *am*), eating the food of another, living at another's expense, sponging; a servant. — *Parāṇna-paripushka*, *as*, *ā*, *am*, nourished by the food of another. — *Parāṇnaparipushka-tā*, *f*. living on the food of another. — *Parāṇna-bhojin*, *i*, *inī*, *i*, eating the food of another, living at another's cost. — *Parāpara* (*ra-ap*), *as*, *ā*, *am*, the more distant and near, far and near, remote and proximate, prior and posterior, before and behind, earlier and later (as cause and effect), higher and lower, best and worst; (*as*), m. a Guru of an intermediate class, a term applied in the Tantras to the goddess Durgā; (*am*), n. (in logic) community of property intermediate between the greatest and smallest numbers, species (as being between genus and individual); a species of plant (= *parūṣhaka*). — *Parāpara-guru*, *us*, m. a particular Guru; [cf. the preceding.]. — *Parāpara-tā*, *f*. or *parāpara-tva*, *am*, n. higher and lower degree, absolute and relative state; priority and posteriority; the state of the better and the worse; the state of comprising and not comprising; the condition of being both a genus and a species. — *Parāparatīrt* (*ra-et*), *tā*, *trī*, *tri*, Ved. going after another, going in a line (to the next world). — 1. *parāmṛita* (*ra-am*), *am*, n. rain; (for 2. see s. v. at p. 537, col. 2.). — *Parāyatta* (*ra-āy*), *as*, *ā*, *am*, dependant upon another, subject to another, subservient. — *Parāyus* (*ra-āy*), *us*, *us*, one who has reached the highest age or 100 years; (*us*), m. an epithet of Brahmā. — *Parārtha* (*ra-ar*), *as*, m. the highest advantage or interest; the chief meaning or importance; the highest object (euphemistic expression for sexual intercourse); the profit or interest of another; (*am* or *e*), ind. for the sake of another, for the good of another; (*as*, *ā*, *am*), having another object or meaning; designed for another, done for another. — *Parārtha-nishṭha*, *as*, *ā*, *am*, fixed on the supreme good. — *Parārthavādin*, *i*, *inī*, *i*, talking of the affairs of others, officious, intermeddling. — *Parārtha* (*ra-ar*), *as*, m. the more remote or opposite or other side or half, the ulterior part, the other part; (*as*, *am*), m. n. the highest number, the number 100,000,000,000,000,000 or a hundred thousand billions; (according to others) a lac of lac of crores or a number equal to half the term of Brahmā's life or as many mortal days as are equal to fifty of his years; (*as*, *ā*, *am*), the most excellent, (in this sense incorrectly for *parārdhya*). — *Parārdhya*, *as*, *ā*, *am*, being on the more remote or opposite or other side, being on the farther side or half, being on the following side or half; most remote, the most distant in number, of the highest possible number or value, highest in rank

or quality, most highly esteemed, most costly, most excellent, most beautiful, finest, best; more excellent than (with abl.); (*am*), n. a maximum; an immense or infinite number; (at the end of a comp.) amounting to an infinite number, amounting at the most to. — *Parābuda* (*ra-ar*°), *as*, m. a species of fire-fly. — *Parāvajā* (*ru-av*°), *f*. insulting another, indignity offered to another. — *Parāvara* (*ra-av*°), *as*, *ā*, *am*, far and near, distant and near, remote and proximate, earlier and later, prior and subsequent, higher and lower, highest and lowest; handed down from earlier to later times, traditional, each successive or every succeeding (one); all-inclusive, all-including; (*ās*), m. pl. ancestors and descendants; (*am*), n. the remote and near, the far and near, the earlier and later, cause and effect, motive and consequence; the whole extent of an idea; totality; the universe. — *Parāvara-tva*, *am*, n. state of being higher and lower or superior and inferior. — *Parāvara-lrīś*, *k*, *h*, *k*, knowing both the past and the future. — *Parāvasatlu-sāyin* (*ra-av*°), *i*, *ī*, *īnī*, *i*, sleeping in another's house. — *Parāvidlha* (*ra-āv*°), *as*, m. 'pierced or wounded by another,' 'frightened by another' (?), an epithet of Viṣṇu; of Kuvera; (perhaps rather *parāvidlha* fr. *parā-ryadh*). — *Parāśraya* (*ra-ās*°), *as*, m. dependance upon another; the retreat of enemies; (*as*, *ā*, *am*), dependant or relying upon another; (*ā*), *f*. a parasitical plant. — *Parāśrita* (*ra-ās*°), *as*, *ā*, *am*, dependant, subject. — *Parā-saṅga* (*ra-ās*°), *as*, m. dependance on another or on something else, dependance. — *Parāskandīn* (*ra-ās*°), *i*, m. 'assailing another,' a thief, robber. — *Parāha* (*ra-aha*), *as*, m. the next day. — *Parāhata* (*ra-āh*°), *as*, *ā*, *am*, struck by another, assailed, attacked. — *Parāhṇa* (*ra-ah*°), *as*, m. the afternoon, the latter part of the day; (the word is also spelt *parāhna*). — *Paretara* (*ra-it*°), *as*, *ā*, *am*, other than hostile, faithful, friendly. — *Pare-dyavi* or *pare-dyus*, ind. on the next day, to-morrow. — *Pare-prāṇa*, *as*, *ā*, *am*, of higher value than life, more precious than life. — *Pareśa* (*ra-iśa*), *as*, m. 'the supreme or highest lord,' an epithet of Brahmā; of Viṣṇu. — *Pareśhī* (*ra-iśh*°), *is*, m. 'having the highest worship (?)', an epithet of Brahmā. — *Parāidhīta* (*ra-edh*°), *as*, *ā*, *am*, nourished by a stranger, maintained by others; (*as*), m. a servant; the Koil or Indian cuckoo. — *Parodhā* (*ra-ūdhā*), *f*. the wife of another. — *Parotkarsha* (*ra-ur*°), *as*, m. another's superiority. — *Parodita* (*ra-ur*°), *as*, *ā*, *am*, uttered by an enemy, &c.; (*am*), n. clamour, menace. — *Paropakāra* (*ra-up*°), *as*, m. the assisting others, doing good to another, beneficence, benevolence, charity. — *Paropakārīn* (*ra-up*°), *i*, *īnī*, *i*, assisting others, supporting others, beneficent, charitable, kind to others. — *Paropakāraikarasa* (*ra-ek*°), *as*, *ā*, *am*, wholly devoted to the service of another; (*ā*), *f*. a wife wholly devoted to her husband. — *Paropakṛita* (*ra-up*°), *as*, *ā*, *am*, helped or befriended by another; brought by another. — *Paropajāpa* (*ra-up*°), *as*, m. the dissension of enemies, causing dissension among enemies. — *Paropadeśa* (*ra-up*°), *as*, m. giving advice to others, counselling others, admonishing or instructing another, the instruction of others. — *Paroparudhā* (*ra-up*°), *as*, *ā*, *am*, besieged by an enemy, blockaded, invested.

Paraka, *as*, *ā*, *am*, = *para*, at the end of an adj. comp. (e. g. *iti-sabda-paraka*, followed by the word *iti*).

Parakīya, *as*, *ā*, *am*, belonging to another or to a stranger, another, strange, hostile; (*ā*), *f*. the mistress or wife of another, i. e. one of the three objects of love, according to the Śrīngāra or amatory doctrine.

Parama, *as*, *ā*, *am* (superlative of *para*), most distant, last; highest, first, most excellent or distinguished, best, greatest, chief, primary, principal, superior; exceeding; extreme; worst; more excellent (with abl., *Sivāt paramaḥ*, more excellent than

Siva); adequate, sufficient; (*am*), n. the utmost or highest; the chief part, the most prominent part; (at the end of an adj. comp.) amounting at the highest to, consisting chiefly or principally of, occupied only with; (*am*), ind. (a particle of assent, affirmation, or agreement) yes, very well, well; (in a comp. before an adj. or part.) excessively, extremely, very, much, in the highest degree, to a great degree, excellently; [cf. Lith. *pirmu*, 'the first,' probably Lat. *primus*, but cf. *pra*; Goth. *fruma*, 'first.']. — *Parama-kṛānti*, *is*, *f*. = *para-kṛānti*. — *Paramakṛānti-jyā*, *f*. the sine of the greatest declination. — *Parama-krodhin*, *i*, *īnī*, *i*, extremely angry; (*i*), m., N. of one of the Viśve-devas. — *Parama-gati*, *is*, *f*. any chief object or refuge (as a god, a protector); final beatitude. — *Parama-gata*, *as*, m. an excellent bull or cow. — *Parama-gahana*, *as*, *ā*, *am*, very mysterious or profound. — *Parama-śeṣa*, *as*, n. the entire heart, all the heart. — *Parama-jā*, *f*, Ved. (according to the Scholiast) = *para-kṛīti*, (probably for *paravataḥ*?). — *Parama-jyā*, *ās*, *ā*, *am*, Ved. 'holding supreme power,' an epithet of Indra. — *Parama-tas*, ind. in the highest degree, excessively; still worse. — *Parama-tā*, *f*. the highest position or rank; highest end or aim. — *Parama-dāruya*, *as*, *ā*, *am*, very dreadful. — *Parama-duḥkhita*, *as*, *ā*, *am*, deeply afflicted. — *Parama-durmedhas*, *ās*, *ā*, *am*, exceedingly stupid. — *Parama-dru*, *us*, m. Amyris Agalocha. — *Parama-nanda*, *as*, m., N. of a teacher; (perhaps a wrong reading for *paramānanda*). — *Parama-pada*, *am*, n. the highest rank, high station, excellence; final beatitude. — *Parama-parama*, *as*, *ā*, *am*, highest or most excellent of all. — *Parama-purusha*, *as*, m. the Supreme Spirit. — *Paramapurusha-prārthanā-maijari*, *f*, N. of a collection of prayers addressed to Viṣṇu and other deities. — *Parama-brahma-cārinī*, *f*, an epithet of Durgā. — *Parama-brahman*, *a*, n. the Supreme Spirit. — *Parama-bhāṣvara*, *as*, *ā*, *am*, excessively radiant. — *Parama-manu-mit*, *ān*, *atī*, *at*, deeply distressed. — *Parama-mahat*, *ān*, *atī*, *at*, infinitely great. — *Parama-rasa*, *as*, m. 'most excellent beverage,' buttermilk mixed with water. — *Parama-rāja*, *as*, m. a supreme monarch. — *Paramarshi* (*ma-ri*°), *is*, m. 'greatest sage,' a Rishi or divine sage of a peculiar order or division. — *Parama-rismita*, *as*, *ā*, *am*, greatly surprised or amazed. — *Parama-sobhana*, *as*, *ā*, *am*, exceedingly brilliant or beautiful. — *Parama-saṁkṛishṭa*, *as*, *ā*, *am*, exceedingly rejoiced. — *Parama-svadharmān*, *ā*, *ā*, *am*, most exact in the observance of the duties of one's own (caste or tribe). — *Parama-hṛṇsa*, *as*, m. an ascetic of the highest order, a religious man who has subdued all his senses by abstract meditation. — *Paramahansa-priyā*, *f*, N. of a work ascribed to Vopa-deva. — *Paramahansa-sopantshad*, *i*, *f*, N. of an Upanishad. — *Paramākhyā* (*ma-ākh*°), *as*, *ā*, *am*, called supreme, considered as the highest. — *Paramāṅganā* (*ma-an*°), *f*. an excellent woman, a beautiful woman. — *Paramāṇu* (*ma-an*°), *us*, m. an infinitesimal particle, an atom, the invisible base of all aggregate bodies, (of which thirty are said to form a mote in a sun-beam); the sun's passage past an atom of matter, an infinitesimal division of time; (*u*), n. the eighth part of a Mātrā. — *Paramāṇu-tā*, *f*. infinite minuteness, the state of an atom. — *Paramānv-argaka*, *as*, m. 'subtle-bodied,' an epithet of Viṣṇu (as being smaller than the smallest as well as greater than the greatest). — *Paramātmaka* (*ma-āt*°), *as*, *ikā*, *am*, of the highest nature, the highest, greatest (= *summus*). — *Paramātmān* (*ma-āt*°), *ā*, m. the Supreme Spirit, soul of the universe. — *Paramādvaita* (*ma-ad*°), *as*, m. 'the highest without a duplicate,' 'peerless,' an epithet of Viṣṇu; (*am*), n. pure unitarianism. — *Paramā-nanda* (*ma-an*°), *as*, m. supreme felicity, the Supreme Spirit, soul of the universe; N. of the reputed author of the Caitanya-cāndrodāya, (also called Kari-karṇa-pūra or Puri-dāsa). — *Paramānna*

(*ma-an*°), *am*, n. 'best food,' rice boiled in milk with sugar (offered to gods or to the Manes). — *Paramāpakṛama* (*ma-ap*°), *as*, m. = *para-kṛānti*. — *Paramāpād* (*ma-ap*°), *t*, *f*. the greatest misfortune. — *Paramāpānu* (*ma-ap*°), *as*, m. 'greatest declination,' the inclination of a planet's orbit to the ecliptic; the sine of the sun's greatest declination. — *Paramāyusha* (*ma-ay*°), *as*, m. the plant Terminalia Tomentosa. — *Paramāyus* (*ma-ay*°), *us*, *us*, *us*, reaching or attaining to a very advanced age (Ved.); the longest period of life either in men or animals. — *Paramārtha* (*ma-ar*°), *as*, m. the highest or most sublime truth, the whole truth, real truth, reality, truth; spiritual knowledge; any excellent or important aim or object; the best sense; the best kind of wealth; (*āt* or *ena*), ind. in reality. — *Paramārtha-tas*, ind. in reality, in the true sense of the word. — *Paramārtha-tā*, *f*. the highest truth, reality. — *Paramārtha-dharma-vijaya*, *as*, m., N. of a Buddhist work. — *Paramārtha-nir-vṛiti-satya-nirdeśa*, *as*, m., N. of a Buddhist work. — *Paramārtha-prapāṇ*, *f*, N. of a commentary by Śūrya-paṇḍita on the Bhagavad-gītā. — *Paramārtha-matsya*, *as*, m. a real fish, really a fish. — *Paramārtha-vīd*, *t*, *f*. one who knows the highest truth, a philosopher. — *Paramārtha-vinda*, *as*, *ā*, *am*, acquiring knowledge of truth, obtaining the best kind of wealth, &c. — *Paramārtha-satya*, *am*, n. the real truth, the entire or whole truth. — *Paramārtha-sāra*, *as*, m., N. of a book. — *Paramārtha-supta*, *as*, *ā*, *am*, really asleep. — *Paramārthata* (*ma-ar*°), *as*, m. 'the most excellent follower of Jina,' an epithet of Kumāra-pāla. — *Paramāvaṭika* (*ma-av*°), *ās*, m. pl., N. of a school. — *Paramāvadhi* (*ma-av*°), *is*, m. utmost term or limit. — *Paramāha* (*ma-aha*), *as*, m. an excellent day. — *Paramekshu* (*ma-ikshu*), *us*, m., N. of a son of Anu. — *Paramesa* (*ma-iśa*), *as*, m. 'supreme lord,' an epithet of Viṣṇu. — *Paramesvara* (*ma-iś*°), *as*, m. 'supreme lord,' (said of rich or illustrious men and of princes and of gods); an epithet of Viṣṇu; of Indra; of a Jina; (most frequently) of Śiva; the Supreme Being; (*i*), *f*. an epithet of Durgā; (*am*), n., scil. *linga*, N. of a Linga sacred to Śiva. — *Paramesvara-tantra*, *am*, n., N. of a work. — *Parameshu* (*ma-iśhu*°), *us*, m., N. of a son of Anu. — *Parameshtha*, *as*, *ā*, *am*, standing at the top, supreme, superior; (*as*), m. an epithet of Brahmā; a deity. — *Parameshthī*, *is*, m. (connected with *parameshthīn*), 'standing at the head,' a superior, a chief god of the Jains. — *Parameshthī-tā*, *f*. supremacy, superiority. — *Parameshthīn*, *i*, *īnī*, *i*, standing at the head or top, highest, chief, principal; (*i*), m. an epithet of Agni or of any supreme deity; a N. of Prajā-pati; of a son of Prajā-pati; of Brahmā; of Śiva; of Viṣṇu; of Garuḍa; of Manu Cakshus; (with Jains) an Arhat or superior deity; a Guru or spiritual teacher; N. of a son of Aja-miḍha; of a son of Indra-dyumna (or of Deva-dyumna); a kind of Virāj; a kind of Sāla-grāma stone; (*inau*), m. du. an epithet of Viṣṇu and Śrī; (*īnī*), *f*. a species of culinary plant (= *brāhmī*; cf. *pārameshthīya*). — *Parameshthīna*, *us*, *ā*, *am*, Ved. = *parameshthīn*. — *Paramaiś-varya* (*ma-iś*°), *am*, n. supremacy.

Paramaka, *us*, *ikā*, *am*, the most excellent, highest, best, greatest, extreme.

Paramika, *as*, *ā*, *am*, = *parama*, col. 1.

Paras, ind., Ved. beyond, further, (opposed to *arvāk*), on the other or opposite side, further on, far away, away, at a distance; in future, hereafter, afterwards, after; (with acc.) on the other side, beyond, over against, more than; (with inst.) beyond, away from, higher or more than; (with inst.) without; (with abl.) beyond, on the other side of; without, exclusive of, with the exception of, except. — *Para-uru*, *us*, *vī*, *u*, Ved. broad on the outside, broad above or at the top. — *Para-rik-sata-gūtha*, *as*, *ā*, *am*, Ved. containing in addition 100 verses of the Veda as well as Gāthās. — *Paraḥ-kṛṣṇa*, *as*, *ā*, *am*, more than black or dark, extremely

dark. — *Paraḥ-puṁsā*, f., Ved. a woman who is not satisfied with her husband. — *Paraḥ-purusha*, *as*, *ā*, *am*, higher than a man. — *Paraḥ-sata*, *as*, *ā*, *am*, more than 100; containing more than 100 verses, &c. — *Paraḥ-svas*, ind. the day after tomorrow. — *Paraḥ-shashā*, *as*, *ā*, *am*, Ved. more than 60. — *Paraḥ-sahasra*, *as*, *ā*, *am*, more than 1000. — *Paraḥ-sāman*, *ā*, *ā*, *am*, Ved. *having superfluous or surplus Sāmans, N. of certain sacrificial days. — *Paraś-śatvārīṣu*, *as*, *ā*, *am*, Ved. more than 40. — *Paras-taram* or *paras-tarām*, ind., Ved. further away, further. — *Paras-tāt*, ind. (with gen.) on the other side, beyond, further on, towards, (opposed to *avas-tāt*, *arvāk*); higher than; from afar off, from above, from before or behind (Ved.); aside, apart; under (Ved.); hereafter, afterwards, later, (opposed to *pūram*). — *Paras-pa*, *as*, *ā*, *am*, Ved. protecting; (*am*), n. protection. — *Paraspa-tea*, *am*, n. protection. — *Paras-pā*, *as*, m. a protector, protecting. — *Paro'ṇu* (*as-*an*), *us*, *vī*, Ved. narrow on the outside or at the top. — *Paro'ṇu*, see s.v.

Parārt, ind. the year before last.

Parārīta, *as*, *ā* or *i* (?), *am*, belonging to the year before last.

परण paraṇa, *as*, *ā*, *am* (fr. rt. 1. *pri*), Ved. crossing [cf. *aritra-parāṇa*]; (*am*), n. reading, (a wrong form for *pāraṇa*); N. of a town.

परतर्कु *paratarkuka* or *paratarkaka*, *as*, m., Ved. a beggar; [cf. *tarkuka*.]

परमार paramāra, *as*, m., N. of a son of the Rishi Śaunaka (ancestor of Bhoja-deva).

पररु pararu, *us*, m. a species of pot-herb, *Eclipta Prostrata*; (another reading has *pavaru*.)

परश paraśa, *am*, n. a species of gem.

परशु paraśu, *us*, m. (fr. rt. *śo* and *para*, but said to be fr. rt. *śrī* and *para*, hurting another), a hatchet, the axe of a wood-cutter, a battle-axe; a thunderbolt; N. of a prince; [cf. *parśu*; Gr. *πέλεκυς*, *πέλεκρυς*, *πέλεκκο-ν*, *πέλεκκο-ς*, *πέλεκ-ās*.] — *Paraśu-dhara*, *as*, m. a soldier armed with an axe; N. of Gaṇeśa; of Paraśu-rāma. — *Paraśu-pāṇi*, *is*, *is*, *i*, 'axe in hand', armed with an axe. — *Paraśu-mat*, *ān*, *atī*, *at*, Ved. having an axe. — *Paraśu-rāma*, *as*, m. 'Rāma with the axe', an epithet of Rāma, son of the saint Jamadagni, (the first of the three Rāmas and the sixth Avatāra or descent of the deity Viṣṇu who appeared in the world for the purpose of repressing the tyranny and punishing the violence of the Kshatriya or military caste; he seems to typify the tribe of Brāhmins and their contests with the Kshatriyas); N. of a modern prince by whose orders the Paraśurāma-prakāśa was composed. — *Paraśurāma-pratāpa*, *as*, m., N. of a book mentioned in the *Sūdra-dharma-tattva*. — *Paraśurāma-prādurbhāva*, *as*, m. 'the manifestation of Paraśu-rāma', N. of the forty-fifth chapter of the *Narasigha-Purāṇa*. — *Paraśurāmāvatāra* (**ma-av*), *as*, m. 'the descent of Paraśu-rāma', i. e. the incarnation of Viṣṇu in the form of Paraśu-rāma, N. of a chapter of the *Khaṇḍa-prāśasti* (a poem ascribed to Hanu-mat). — *Paraśurāmāvatāra-kathana*, *am*, n. 'story of the descent of Paraśu-rāma', N. of the fiftieth chapter of the *Uttara-khaṇḍa* or fifth part of the *Padma-Purāṇa*. — *Paraśu-vaṇu*, *am*, n. 'forest of axes', N. of a hell (containing a forest the leaves of which are axes).

Paraśavya, *as*, *ā*, *am*, fit or proper for a hatchet or axe; [cf. *pāraśavya*.]

Paraśvadha, *as*, m. an axe, a hatchet; [cf. *pāraśvadha*, *pāraśvadhika*.] — *Paraśvadhāyudha* (**dha-ay*), *as*, *ā*, *am*, armed with an axe.

Paraśvalhin, *i*, *ini*, *i*, provided or furnished with an axe.

परश्वध paraśvadha or *parasvadha*. See above.

परस्वत् parasvat, *ān*, m., Ved. a species of animal, (perhaps) the wild ass; [cf. *pārasvata*.]

परा parā (connected with *para*, *paras*, and *pra*, probably an old inst. sing. of *para*, and used as an indeclinable and inseparable prefix to verbs and nouns in the sense of) away, off; back, backward; inverted order; aside; to, towards; over, on. According to native lexicographers the senses in which *parā* may be used are expressed by the following Sanskrit words: *ābhimukhya*, *prātilomya*, *gati*, *vi-krama*, *dharṣhaṇa*, *hinsā* (*vadha*), *vimoksha*, *bhīṣam*, *pratyā-vṛtti*, *bhanga*, *anādara*, and *nyag-bhāva*; [cf. *pareṇa*, *para-tas*, *pare*: Zend *para*: Gr. *παρά*, *παρά*, *πάρ*, *πάλιν*: Lat. *per*, *perco* = *parā-i*, *perdo* = *parā-dā*: Osc. *perum*, 'without': Goth. *fra*, *fair*: Angl. Sax. *for*: Old Germ. *far*, *fer*: Mod. Germ. *ver*: Lith. *par*, 'back, again'; *per*, 'through'; Hib. *frea*, *far*, 'back, again'.]

Parā-taram, ind., Ved. further away.

पराक parāka. See under *parāñc*, col. 3.

पराकाश parā-kāśa, *as*, m., Ved. distant view, remote expectation.

पराकु parā-kri, cl. 8. P. -*karoti*, -*kartum*, to set aside, reject, disregard.

Parā-karaṇa, *am*, n. the act of setting aside, rejection, disregarding, disdaining.

Parā-kurvat, *am*, *atī*, *at*, setting aside, throwing off, rejecting, disdaining.

Parā-kṛta, *as*, *ā*, *am*, set aside, rejected, thrown off, disdained.

पराकृष parā-kṛṣh, cl. 1. P. -*karṣhati*, -*karṣhtum*, -*krṣhtum*, to draw or drag away; to draw down; to censure, revile.

पराकृ parā-kṛī, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to throw away, lose.

Parā-kīrya, ind. having thrown away; having forfeited.

पराक्रम parā-kram, cl. 1. P. A. -*kramati* (ep. for *krāmati*), -*kramate*, -*kramitum*, -*krāntum*, to march forward, advance; to march against, attack; to turn back; to display courage or spirit, display strength or heroism; show zeal, excel, distinguish one's self.

Parā-krama, *as*, m. marching or going forth, advancing against, attacking, attack; heroism, prowess, valour, courage, power, strength, forcible means; exertion; attempt, endeavour, effort, enterprise; a N. of Viṣṇu; N. of a warrior on the side of the Kurus; of a Vidyā-dhara prince, (associated with *Ā-krama*, *Vi-krama*, and *Sau-krama*). — *Parā-krama-keśarin*, *i*, m., N. of a prince, son of Vikrama-keśarin. — *Parā-krama-jña*, *as*, *ā*, *am*, knowing the strength (of an enemy). — *Parā-krama-vat*, *ān*, *atī*, *at*, valorous, spirited, heroic, courageous, possessed of power or strength.

Parā-kramin, *i*, *ini*, *i*, spirited, showing or displaying courage or strength, exerting power.

Parā-kṛānta, *as*, *ā*, *am*, turned back (e.g. *palāyane*, in flight); advanced; valorous, strong, powerful, vigorous, bold, valiant, active, energetic.

Parā-kṛāntī, *tā*, *trī*, *trī*, displaying valour, showing courage or strength, exerting power, heroic, a hero.

पराक्षिप parā-kship, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to tear away from, to wrest away, to throw over, upset.

Parā-kshipta, *as*, *ā*, *am*, upset, thrown upside down; wrested away. — *Parā-kshipta-manas*, *ās*, *ās*, *as*, having the mind carried away or enraptured.

पराक्ष्या parā-khyā, cl. 2. P. -*khyāti*, -*khyātum*, Ved. to see afar off.

पराग parāga, *as*, m. the pollen or farina of a flower; dust in general; fragrant powder used after bathing; sandal; an eclipse of the sun or moon; fame, celebrity; independence, following

one's own inclinations; N. of a mountain. — *Parāga-vat*, *ān*, *atī*, *at*, or *parāgin*, *i*, *ini*, *i*, laden with pollen.

परागम् parā-gam, cl. 1. P. -*gačhati*, -*gan-tum*, Ved. to go away, pass away, depart; to die.

Parā-gata, *as*, *ā*, *am*, departed, dead; spread, expanded; covered with, filled with, full of.

परागा parā-gā, cl. 2. 3. P. -*gāti*, -*jigāti*, -*gātum*, Ved. to go away, pass by or on one side, to escape.

पराङ्गव parāṅgava, *as*, m. the ocean.

पराङ्मुख parān-mukha. See under *parāñc*.

पराचर parā-čar, cl. 1. P. -*čarati*, -*čaritu-m*, Ved. to go away, depart, retreat, retire.

पराजि parā-ji, cl. 1. P. A. -*jayati*, -*te*, -*jetum*, to conquer, win, vanquish, overthrow; to defeat in a lawsuit; to lose anything (acc.), be deprived of; to be conquered; to succumb, submit; to be overcome by (with abl., see *Pāṇ. I. 4. 26*).

Parā-jaya, *as*, m. conquest, victory, mastering, conquering, overpowering; defeat, being overcome by (with abl.); loss, losing (at play or in a lawsuit); deprivation; turning away from, desertion.

Parā-jayamāna, *as*, *ā*, *am*, overcoming, surpassing, defeating; being deprived of, losing.

Parā-jit, *t*, m., N. of a son of Rukma-kavāca.

Parā-jita, *as*, *ā*, *am*, conquered, defeated, overcome; overthrown, overpowered, defeated (at play), cast (in a lawsuit), condemned by law.

Parā-jishnu, *us*, *us*, *u*, victorious; being conquered, defeated.

पराञ्च parāñc or *parāñc*, *ān*, *ācī*, *āk* (fr. rt.

1. *aiñc* with *parā*, opposed to *arvāñc* or *arvāñc* and *praty-aiñc*), directed towards (Ved.); turned away, averted; turning the back upon, having any one behind, standing behind; departing or retiring from (e.g. *parāñcāḥ pitarāḥ*, the departed Manes); not returning, irrevocable, (in these senses generally Ved.); situated beyond or on the other side (e.g. *amushmāt parāñcō lokāḥ*, the worlds situated beyond that); distant; directed outwards or towards the outer world (e.g. *parāñcī khāni*, the senses directed outwards); (*āk* or Ved. *ān*), ind. away, away from, in vain, to no purpose; outwards, towards the outer world.

— *Parāk-tva*, *am*, n., Ved. not turning back; non-recurrence. — *Parāk-pushpi*, f. *Achyranthes Aspera* (= *apāmārga*; cf. *praty-pushpi*). — *Parāg-dṛis*, *k*, *k*, having the eye turned towards the outer world.

— *Parān-manas*, *ās*, *ās*, *as*, having the mind or thoughts directed backwards. — *Parān-mukha*, *as*, *i*, *am*, having the face turned away or averted, turning the back upon; averted, turned away; turning away from, averse from (with loc.); disinclined towards, not caring about, regardless of (with loc. gen. or acc. with *prati*); avoiding, shunning; (*as*), m. a spell or magical formula pronounced over weapons. — *Parānmukha-tā*, f. or *parānmukha-tri*, *am*, n. turning away or averting the face; disinclination, repugnance, dislike, aversion, disgust. — *Parānmukhaya*, Nom. P. *parānmukhayati*, to turn round, turn back or away. — *Parānmukhi-kṛī*, cl. 8. P. A. -*karoti*, -*kurate*, -*kartum*, to cause any one to turn back or avert the face, cause to retreat, put to flight. — *Parānmukhi-bhū*, cl. 1. P. -*bharati*, -*bharitum*, to turn away the face, turn the back upon, take to flight, retreat.

Parāka, distance from, (generally in loc. *parāke*, at a distance, or abl. *parākāt*, from a distance or at a distance); (*as*), m., N. of a Tri-rātra; N. of a sort of penance or religious vow of an expiatory kind, (said to consist in fasting for twelve days and nights and keeping the mind attentive and organs subdued); a sacrificial sword or scimitar; a kind of disease; a species of animal; (*as*, *ā*, *am*), small. — *Parākāt-tāt*, ind. from a distance.

Parācīna, *as*, *ā*, *am*, turned away, turned in an opposite direction, averted, averse from, disinclined

to, not minding, not caring about; being on the opposite side, situated on the other side, being beyond; (am), ind. away from, beyond, after; more than.

Parācāis, ind., Ved. away, aside, at the side of. Parācāna, am, n. turning away from, bending aside.

Parācāin, ī, inī, i, Ved. not returning, not recurring.

पराञ्च parāñja, as, m. an oil-mill; froth or foam; the blade of a sword or knife; [cf. parāñja.]

पराण parāṇa, am, n., in vāyoḥ parāṇam, N. of a Sāman.

पराणी parā-ñī (parā-nī), cl. 1. P. A. -ṇayati, -te, -netum, to lead back

पराणुत्ति parā-ṇutti, is, f. (fr. rt. nud with parā), Ved. driving away, expulsion, expelling, removing.

परातंस parā-taṇsa, as, m. (fr. rt. taṇs with parā), the being thrust or pushed aside.

परातरम् parā-taram. See parā, p. 536.

परात्रस् parā-tras, Caus. -trāsyaṭi, -yitum, Ved. to scare away, drive away.

परादन parādana, as, m. a horse of the Persian breed.

परादा parā-dā, cl. 3. P. -dadāti, -dātum, Ved. to give up, give over, deliver, surrender, hand over; to give away, throw away, squander; to give away or exchange for (with dat.); to exclude from, (Bhāgavata-Purāṇa IV. 6, 5.)

Parāṭta, as, ā, am, given over, &c. (See Schol. on Pāṇ. VII. 4, 47.)

Parādadi, īs, īs, i, Ved. giving up, giving over, delivering over.

Parā-dāna, am, n., Ved. giving up, surrendering, giving away.

परादिश parā-diś, cl. 3. P. -dideshṭi, -deshtum, Ved. to order off or command (anything), to be removed.

परादृश parā-dṛś, cl. 1. P. -paśyati, -drashṭum, Ved. to perceive, observe, behold.

पराद्रु parā-dru, cl. 1. P. -dravati, -drotum, to run away from, flee away, escape.

पराधि parādhi, is, m. hunting, the chase.

पराध्मा parā-dhmā, cl. 1. P. -dhamati, -dhmātum, Ved. to blow away.

परानसा parānasā, f. the practice of medicine, administering remedies, medical treatment.

पराप parāpa, as, ā, am, m. f. n. (fr. parā + ap), a place &c. whence water has retired; (am), n., see Schol. on Pāṇ. VI. 3, 97.

परापत् parā-pat, cl. 1. P. -patati, -patitum, to fly away, escape; to depart; to fall out; to fail: Caus. -pātayati, to chase or drive away.

Parā-patāt, an, antī, at, flying away; coming back quickly.

Parā-pātuka, as, ā, am, Ved. miscarrying, abortive.

परापुर parā-pur, ūr, f., Ved. (according to the Commentator) a great body.

परापू parā-pū, cl. 9. P. A. -punāti, -punāte, -pavitum, Ved. to purify, cleanse away, lustrate.

पराप्रासादमन्त्र parāprāsāda-mantra, as, m. = prāsāda-parāmantra, N. of a kind of mystical prayer.

पराबव parābaba, am, n., N. of a Sāman.

पराभिक्ष parā-bhiksha, as, ā, am (probably

a wrong reading for para-bhiksha), living upon alms received from others.

पराभिद् parā-bhid, cl. 7. P. A. -bhinatti, -bhintte, -bhetum, to pierce, wound.

पराभू parā-bhū, cl. 1. P. -bhavati, -bhavitum (Ved. inf. parā-bhūve), to pass away, vanish, disappear; to perish, be lost, succumb, yield; to overcome, conquer; to harm, hurt, injure (with acc.): Caus. -bhāvayati, -yitum, to overthrow, conquer, subdue, destroy; (A.) to vanish, perish, sustain a loss.

Parā-bhava, as, m. passing away, vanishing, disappearance, coming to an end, dissolution, separation; defeat, discomfiture, overthrow, mortification, humiliation, vexation, injury, contempt, disrespect, disregard; destruction; N. of the fortieth (or fourteenth) year in Jupiter's cycle of sixty years. = Parābhava-pāda, am, n. an object of contempt.

Parā-bhāva, as, m. defeat, overthrow, discomfiture.

Parā-bhāvuka, as, ā, am, approaching decline or destruction, about to pass away.

Parā-bhūta, as, ā, am, defeated, discomfited, overcome; degraded, humbled, treated with contempt.

Parā-bhūti, ts, f. defeat, overthrow, humiliation; injury.

पराभू parā-bhū, cl. 3. P. A., Ved. -bibharti, -bibhrīte, &c., occurring only in the past pass. part. parā-bhūrta, as, ā, am, taken off, put aside, hidden, concealed.

पराभूत 2. parā-mṛita, as, ā, am, Ved. one who has overcome death or is no longer subject to death. (For 1. parā-mṛita see p. 534, col. 3.)

पराभूष parā-mṛiś (sometimes incorrectly spelt parā-mṛiś), cl. 6. P. -mṛiśati, -marshṭum, -marshum, to stroke, rub, touch, take hold of, grasp, clutch, seize, take; to handle roughly, violate (a woman), ravish, seduce; to have reference, point to: Pass. -mṛiśyate, to be touched; to be referred to, to be meant.

Parā-marśa, as, m. (sometimes incorrectly spelt parā-marsha), seizing, dragging, pulling (e.g. keśa-p°, dragging by the hair); bending or drawing a bow; injuring, any act of violence, violation, assault, attack; affection (by disease &c.); remembering, recollection; reflection, consideration, thought; discrimination, judgment; (in logic) inference, conclusion; drawing conclusions from analogy or experience, knowledge of the minor premiss in its connection with the major.

Parā-marśana, am, n. recollection, remembering; reflection, consideration.

Parā-marśin, ī, inī, i, calling or bringing to mind, reminding, referring to.

Parā-mṛiśta, as, ā, am, touched, handled, seized, grasped, roughly treated, violated; afflicted by (disease &c.); weighed, considered, judged; connected with, referred to; endured.

परायण parāyaṇa, am, n. (fr. rt. 5. i with parā, or in some senses fr. para + ayaṇa), going away, departure (Ved.); way of departure, exit (Ved.); final end or aim, last resort or refuge; principal object, chief aim or purport; essence, sum, summary; parāyaṇam kṛi, to do one's utmost, to do all one can; (often at the end of a comp. with fem. ā, in the sense of) making anything one's chief object, wholly devoted to, zealously engaged in, wholly occupied with, intent on, affected by, wholly possessed by; (according to some authorities parāyaṇam, n., has also the sense of a religious order or division); (as), m., N. of a pupil of Yājñavalkya; (as, ā, am), principal, being the chief or final end or aim, attached to, adhering to (with acc.); connected with; dependant on, subject to; leading to, conducive to. = Parāyaṇa-vat, ān, atī, at, occupying the principal or highest point, most elevated.

परायत्त parāyatta. See p. 534, col. 3.

पराह parāru, us, m. a species of gourd, Momordica Charantia; [cf. kāravella.]

पराहूक parārūka, as, m. a stone or rock; (another reading has pavārūka.)

पराथै parārtha, parārtha, parārdhya. See p. 534, col. 3.

परावच् parā-vač, cl. 2. P. -vakti, -vaktum, Ved. to contradict.

Parā-vāka, as, m., Ved. contradiction. Parokta (rā-uk°), as, ā, am, Ved. contradicted. Purocya, as, ā, am, Ved. to be contradicted.

परावत् parā-vat, t, f., Ved. distance; (opposed to arvā-vat.)

परावत्त parāvata, am, n. a species of plant (= parūshaka).

परावर parāvara. See p. 535, col. 1.

परावर्त parā-varta. See 1. parā-vṛit.

परावसु parā-vasu, us, us, u, Ved. keeping off wealth; (us), m., N. of the fortieth year in Jupiter's cycle of sixty years [cf. parā-bhava]; N. of a Gandharva (associated with Viśvā-vasu); also of a son of Raibhya (associated with Arvā-vasu).

परावह parā-vaha, as, m. (fr. rt. vah with parā), N. of one of the seven winds, (the other six being called ā-vaha, ud-vaha, parī-vaha, pra-vaha, vi-vaha, and saṃ-vaha.)

परावाक parā-vāka. See parā-vač above.

परावृज् 1. parā-vṛij, cl. 7. 1. P. -vṛiṇakti, -varjati, -varjitum, to lose; to depart, depart from life.

2. parā-vṛij, k, m., Ved. banished (from society), humbled, miserable, an outcast (?); (according to the Scholiast) N. of a person.

परावृत् 1. parā-vṛit, cl. 1. A. (P. in Fut., Cond., and Aor.) -vartate, -vartitum, to turn back, return, to turn round.

Parā-varta, as, m. turning back, turning round; retreat; reversal of a sentence; exchange, barter; restoration.

Parā-vartana, am, n. turning back, turning round.

Parā-vartin, ī, inī, i, turning back, turning round, taking to flight (in battle).

Parā-vartya, as, ā, am, to be turned back, to be exchanged; to be reversed (as a sentence); to be given back or restored. = Parāvartya-vyavahāra, as, m. appeal (in law).

2. parā-vṛit, t, m., N. of a son of Rukma-kavāca.

Parā-vṛitta, as, ā, am, turned back, returned, fled, retreated; turned round, revolved; exchanged; reversed (as a judgment); given back, restored.

Parā-vṛitti, is, f. turning back, turning round, revolving; returning, retreating, return; exchange, barter; reversion of a sentence or judgment; restoration of property; recoiling; not taking effect.

परावेदी parāvedī, f. = brīhātī, q. v.

पराव्याध parā-vyādha, as, m. (fr. rt. vyadh with parā), a stone's throw, the range of any missile.

पराशर parā-śara. See parā-śṛi below.

पराशस् parā-śas, as, f. (fr. rt. śaṇs with parā), Ved. (perhaps) calumny, defamation.

पराशृ parā-śṛi, cl. 9. P. -śṛiṇāti, -śaritum, -saritum, to kill, destroy; to repel.

Parā-śara, as, m., Ved. a destroyer; N. of a Nāga; N. of a son of Vasiṣṭha or of a son of Sakti and grandson of Vasiṣṭha; (according to the epic poems) the father of Vyāsa, (he was author of certain hymns in the Rīg-veda [I. 65-73 and part of IX. 97] and is also described as a law-giver.)

— *Parāśara-darśana*, *am*, *n.*, N. of the 134th chapter of the Kṛīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.
— *Parāśara-purāṇa*, *am*, *n.*, N. of a work.
— *Parāśara-bhāṭṭa*, *as*, *m.*, N. of a poet, author of the Guṇa-ratna-kośa-stotra.
— *Parāśara-bhāṣya*, *am*, *n.*, N. of a work mentioned in the Sūtra-dharmā-tattva.
— *Parāśara-smṛiti*, *iś*, *f.*, N. of a law-book.
— *Parāśarasmrīti-vyākhyā*, *f.*, N. of a commentary on the preceding law-book by Mādhava.
— *Parāśaresvara* (°ra-iś°), *as*, *m.*, N. of a Linga.
— *Parāśuresvara-tīrtha*, *am*, *n.*, N. of a sacred bathing-place mentioned in the Sīva-Purāṇa.

Parāśarin, *i*, *m.* a beggar, a wandering mendicant; [cf. *pārāśarin*.]

पराश्रम् *parā-śras*, *cl.* 2. *P.* *-śvasiti*, *-śvasitum*, to put trust in, confide in (with loc.).

Parā-śasya, *ind.* having put trust or confidence in (with loc.).

परास् *parās* (*parā-as*), *cl.* 4. *P.* *parāsyati*, *parāsitum*, to throw away, cast aside (Ved.); expose (a new-born child, Ved.); to expel; to abandon, leave; to throw back, reject, repudiate.

Parāsa, *as*, *m.* the range or distance of anything thrown; (*am*), *n.* tin.

Parāśana, *am*, *n.* killing, slaughter, massacre.

Parāsin, *i*, *inī*, *i*, throwing, measuring the distance of anything thrown.

Parāśiṣṭhu, *us*, *us*, *u*, desirous to throw or cast or send; wishing to overcome.

Parāsta, *as*, *ā*, *am*, thrown; expelled; defeated.

Parāśya, *as*, *ā*, *am*, to be thrown or cast away.

परासु *parāsu* (*parā-asu*), *us*, *us*, *u*, one whose vital spirit is departing or departed, dying, at the point of death, expiring, lifeless, dead.—*Parāsu-karaṇa*, *as*, *ā*, *am*, causing death, killing.—*Parāsu-tā*, *f.* or *parāsu-tva*, *am*, *n.* death, extinction; apathy, want of spirit, spiritlessness.

परास्कन्दिन् *parāskandin*, *i*, *inī*, *i* (fr. *parā* + *āskandin*), a robber, thief.

परास्तोत्र *parā-stotra*, *N.* of a work.

पराहन् *parā-han*, *cl.* 2. *P.* *-hanti*, *-hantum*, to overthrow, strike down, throw away, cast away, drive away, drive on, impel.

Parā-hata, *as*, *ā*, *am*, struck down or back; driven back, repelled, repulsed; struck, assailed; driven on; (*am*), *n.* a stroke.

परि *pari* (an indeclinable particle and prefix to verbs and their derivative nouns; often *pari* in composition; allied to *para*, *parā*, *pra*), round, around, about, round about; further, in addition to; against, opposite to, in the way; much, excessively.

(As a separable preposition, especially in the Veda), around, about (with acc., e.g. *madhyān-dīnam pari*, about midday); against, opposite to, towards, to (with acc., e.g. *vrīkṣam pari*, in the direction of a tree; *tva pari*, against thee); to the share of (with acc., e.g. *yan mām pari syāt*, what may fall to my lot); beyond, more than (with acc., e.g. *daivīm pari rāt*, a voice more than divine); after, successively, severally (with acc. distributively, e.g. *vrīkṣam vrīkṣam pari śīcāt*, he waters tree after tree); from, away from, out of (with abl. after verbs of motion, e.g. *samudrād uta vā divah pari*, out of sea or sky); outside of, except, with exception of (with abl., e.g. *pari Trigartebhyaḥ*, round about or outside Tri-garta); after the lapse or expiration of (with abl., e.g. *pari samvatsarāt*, after the lapse of a full year); in consequence of, on account of, for the sake of (with abl., e.g. *Rakṣhasaḥ pari*, on account of the Rakshas); according to, in accordance with (with abl., e.g. *dharmāṇaḥ pari*, according to the ordinance); above, over (Ved. according to the Scholiast = *adhī*, *upari*).

(As an adverbial prefix to nouns not immediately connected with verbs), very, excessively (e.g. *pari-aśru*, very tearful; *pari-durbala*, excessively weak).

At the beginning of an adverbial comp. *pari* implies outside, without, except, exclusive of (e.g. *pari-trigartam*, outside Trigarta, Pāṇ. II. 1, 12, VI. 2, 33; and according to Pāṇ. II. 1, 10, it may be used in this sense at the end of an adverbial comp., but only after *akṣha*, *śalākā*, and a numeral). At the beginning of an adjective comp., according to Pāṇ. (II. 2, 18, Vārt. 7), *pari* may be used in the sense of *pari-glāna*, exhausted, (but *pari-alyayana* is said to mean 'one to whom study is repugnant.') Native lexicographers explain the senses of *pari* by the following Sanskrit words: *ā-lingana*, *doshākhyaṇa* (*doshā-kirtana*), *nir-asana* (*nir-vasana*), *pūjā*, *bhūṣaṇa*, *vyādhi*, *vy-āpti*, *upa-rāma*, *śōka*, *śeṣha*, *ati-śaya*, *tyāga*, *nī-yama*; [cf. *Zend pairi*; Gr. *περί*, *περί*, *περί-σώ-ς*, *περ*; Lat. *per* in adj., e.g. *per-idoneus*: probably Old Germ. *furi*; Old Iceland. *fyri*; Mod. Germ. *für*; Hib. *faoi*, 'about, round.']

परिकथा *pari-kathā*, *f.* a work of fiction, tale, story, the history or adventures of any fabulous person.

परिकम्प *pari-kampa*, *as*, *m.* trembling violently, great fear or terror.

Pari-kampin, *i*, *inī*, *i*, trembling violently.

परिकर *pari-kara*, *pari-karman*. See under *pari-kri* below.

परिकर्तन *pari-kartana*. See 1. *pari-krit*.

परिकर्ष *pari-karsha*. See 1. *pari-krish*.

परिकल् 1. *pari-kal* (see rt. 2. *kal*), *cl.* 10. *P.* *-kīlayati*, &c., to drive about, chase, persecute.

परिकल् 2. *pari-kal* (see rt. 3. *kal*), *cl.* 10. *P.* *-kalayati*, &c., to see, observe; to consider as, regard as.

परिकल्कन *pari-kalkana*, *am*, *n.* deceit, cheating; [cf. *kalkana*.]

परिकाङ्क्षित *pari-kāṅkṣita*, *as*, *m.* a devotee, a religious ascetic.

परिकायन *parikāyana* (?), *ās*, *m.* pl., *N.* of a school.

परिकीर्ण *pari-kirṇa*. See *pari-kri*, col. 3.

परिकीर्तन *pari-kirtana*. See *pari-krit*.

परिकुप *pari-kup*, *cl.* 4. *P.* *A.* *-kupyati*, *-te*, &c., to become greatly moved or excited, to suffer violent emotion, to be in a rage, to be very angry; Caus. *-kopayati*, *-yitum*, to excite violently; to make very angry.

Pari-kopa, *as*, *m.* great or violent anger.

परिकूट *pari-kūṭa*, *am*, *n.* a barrier, a trench before the gate of a town forming a sort of covered way; (*as*), *m.*, *N.* of a Nāga-rāja.

परिकृ *pari-kri*, *cl.* 8. *P.* *A.* *-karoti*, *-kuru*, *-kartum*, to surround; [cf. *pari-sh-kri*.]

Pari-kara, *as*, *i*, *am*, who or what helps or assists, a helper; (*as*), *m.* attendants, dependants, retinue, train, followers (in these senses also *ās*, *m.* pl.); a multitude, crowd; preparation (*parikaram bandh* or *kri*, to make preparations); beginning, commencement, effort; a girdle for confining a loose garment, a girth, zone, sash, a cloth worn round the loins; (in dramatic language) covert or indirect intimation of coming events in the plot of a drama, the germ of the Vija; (in rhetoric) a particular figure, the employment of allusive epithets; discrimination, judgment.

Pari-kartri, *tā*, *m.* a priest who performs the marriage ceremony for a younger brother whose elder brother is not yet married.

Pari-karman, *ā*, *m.* a servant, an assistant, a

slave; (*a*), *n.* the act of surrounding or attending on (any one), worship, adoration; personal decoration, dressing, painting, or perfuming the body; perfuming the person after bathing; cleansing, purifying; a means of purification; preparation; arithmetical computation or operation. — *Parikarmāśṭaka* ('*ma-ash*'), *am*, *n.* the eight fundamental rules of arithmetic, viz. addition, subtraction, multiplication, division, finding the square, extracting the square root, finding the cube and extracting the cube root.

Pari-karmaya, *Nom. P.* *parikarmayati*, &c., to anoint, decorate, adorn.

Pari-karmin, *i*, *inī*, *i*, adorning, decorating, &c.; (*i*, *inī*), *m.* f. an assistant, a servant, slave.

Pari-kṛta, *as*, *ā*, *am*, surrounded, (Mahā-bh. Anuśāsana-p. 5044.)

Pari-kriyā, *f.* surrounding, inclosing, inclosing with a fence or ditch, intrenching; attending to (a sacred fire &c.), attention; (in dramatic language) allusion to future action, = *pari-kara*.

परिकृत् 1. *pari-kṛit*, *cl.* 6. *P.* *-kṛintati*, *-kartitum*, to cut round, clip, cut off; to exclude from.

Pari-kartana, *as*, *ā*, *am*, cutting up, cutting to pieces; (*am*), *n.* cutting, cutting off or round, a circular incision; cutting out, shelling; a shooting pain.

Pari-kartikā, *f.* sharp shooting pain, especially in the rectum.

परिकृत् 2. *pari-kṛit*, *cl.* 7. *P.* *-kṛinatti*, *-kartitum*, to wind round.

परिकृश *pari-kṛiṣa*, *as*, *ā*, *am*, very thin, emaciate, wasted.

परिकृष् 1. *pari-kṛiṣh*, *cl.* 1. *P.* *-karshati*, *-karshṭum*, *-krashtum*, to draw or drag about, to carry about with one; to lead (an army); to ponder, reflect constantly upon; *cl.* 6. *P.* *A.* *-krishati*, *-te*, (Ved.) to draw or make furrows, to plough: Caus. *-karshayati*, *-yitum*, to drag to and fro, torment, harass, vex, trouble.

Pari-karsha, *as*, *m.* or *pari-karshaṇa*, *am*, *n.* dragging about.

Pari-karshita, *as*, *ā*, *am*, dragged about; harassed, tortured (e.g. *kāma-p*°, tortured with love).

Pari-karshin, *i*, *inī*, *i*, dragging away, carrying off, carrying about (to every place).

Pari-kṛiṣṭa, *as*, *m.*, *N.* of a teacher.

परिकृ *pari-kṛi*, *cl.* 6. *P.* *-kirati*, *-karitum*, *-karitum*, to scatter or strew about, scatter round, besprinkle; to surround; to deliver over.

Pari-kirṇa, *as*, *ā*, *am*, spread, diffused, scattered around or about; surrounded, crowded about.

परिकृत् *pari-kṛit*, *cl.* 10. *P.* *-kīrtayati*, *-yitum*, to proclaim on all sides, announce, relate, communicate; to celebrate, praise, glorify; to propound; to declare, pronounce; to account; to call, name: Pass. *-kīrtayate*, to be called.

Pari-kīrtana, *am*, *n.* proclaiming aloud, proclaiming, stating, saying, telling, talking of; boasting; naming.

Pari-kīrtita, *as*, *ā*, *am*, proclaimed, promulgated, announced; vaunted, boasted of; said, declared, called.

परिकृप् *pari-kṛip*, *cl.* 1. *A.* *-kalpate*, *-kalptum*, *-kalptum* (the simple verb appears only to occur in the part.): Caus. *-kalpayati*, *-yitum*, to fix, settle, decide, determine; to destine for; to perform, execute, effect, accomplish, make, form, invent; to contrive, arrange; to distribute; to invite.

Pari-kalpāna, *am*, *n.* deciding, fixing, settling, agreeing upon; making, inventing, forming, contriving, performing; furnishing, providing, dividing, distributing; (*ā*), *f.* making, forming, assuming a form or shape; contrivance; reckoning.

Pari-kalpita, *as*, *ā*, *am*, settled, decided, agreed upon; made, invented; contrived, arranged; distributed, divided; provided with, furnished with.

Pari-kalpya, as, ā, am, to be settled, to be calculated.

Pari-kṛipta, as, ā, am, existing or occurring here and there, distributed.

परिक्रन्द *pari-krand*, Caus. P. -*krandayati*, -*yitum*, Ved. to cry or make a noise round about.

परिक्रम *pari-kram*, cl. 1. P. -*krānati*, -*kramitum*, -*krāntum*, to step or walk round or about, circumambulate, go round, roam about for pleasure, roam over, walk through, visit (with acc.); to outstrip, overtake: Intens. -*ānkrāmīti*, to move or walk about continually, turn round perpetually.

Pari-krama, as, m. walking round or about, walking for pleasure, circumambulating, going about, going over, passing over, roaming, walking, going; pervading, penetrating; succession; series, order. — *Parikrama-saha*, as, m. 'one who bears running about,' a goat.

Pari-kramaṇa, am, n., Ved. walking about, going or roaming about.

Pari-kramat, an, anti, at, moving or wandering about.

Pari-kramya, ind. having walked round or about.

Pari-krānta, as, ā, am, walked round, stepped upon; (am), n. the place or spot on which any one has walked about or stepped, foot-steps, foot-prints, traces.

Pari-krānti, is, f. moving round, revolution, circumrotation.

Pari-krāmat, an, anti, at, going or moving round or about.

Pari-krāman, ind., Ved. going about, [cf. *a-parikrāmam*.]

परिक्रिया *pari-kriyā*, f. See *pari-kri*, p. 538.

परिक्री 1. *pari-kri*, cl. 9. P. -*kriṇāti*, -*kretum*, to purchase, buy, give in exchange, acquire, gain (with inst. or dat. of the price, e.g. *śatena* or *śatāya pari-kri*, to buy for a hundred); to hire, engage for hire or for stipulated wages; A. -*kriṇīte*, -*kretum*, to recompense, reward.

Pari-kraya, as, m. hire, wages; redemption, purchasing or purchasing back, buying off; a particular kind of treaty, a peace purchased with money.

Pari-krayaṇa, am, n. engaging for hire, hiring.

2. *pari-kri*, Ved., N. of the second Sādyaska.

Pari-kriṇāna, as, ā, am, purchasing, buying.

Pari-kriṭa, as, ā, am, purchased, bought; hired.

परिक्रीड् *pari-kriḍ*, cl. 1. P. A. -*kriḍati*,

-*te*, -*kriḍitum*, to play about.

परिक्रुध् *pari-krudh*, cl. 4. P. -*krudhyati*, -*krōddhum*, to fly into a rage or passion, to become enraged.

परिक्रुश *pari-kruś*, cl. 1. P. -*krośati*, -*krośhum*, to go about crying, to wail, lament.

परिक्लम् *pari-klam*, cl. 4. P. -*klāmyati*, -*klāmitum*, to be tired out or exhausted.

Pari-klānta, as, ā, am, very tired, tired out, exhausted.

परिक्लिद् *pari-klid*, cl. 4. P. -*klidyati*, -*kleḍitum*, -*kleḍtum*, to be very wet or damp.

Pari-klinna, as, ā, am, very wet, excessively moist or humid.

Pari-kleda, as, m. humidity, wetness, dampness.

Pari-kledin, i, inī, i, wetting, moistening; wet.

परिक्लिष *pari-klīṣ*, cl. 9. P. -*klīṣnāti*, -*kleśitum*, -*kleśhum*, to pain, torment, harass, vex; cl. 4. P. A. -*klīṣyati*, -*te*, to suffer, feel pain; to be vexed or troubled or harassed.

Pari-klīṣa, as, m. (?), vexation, trouble.

Pari-klīṣha, as, ā, am, much vexed or annoyed, sorely troubled, pained, harassed, exhausted, fatigued; (am), n. pain, suffering, vexation; (am), ind. with a feeling of uneasiness or reluctance, unwillingly.

Pari-kleśa, as, m. hardship, fatigue.

Pari-kleshtrī, tā, trī, trī, causing pain or trouble, a tormentor, torturer.

परिक्लान *pari-kvaṇana*, as, ā, am (fr. rt. *kvaṇ* with *pari*), loud-sounding, loud.

परिक्षन् *pari-kshan* or *pari-kshaṇ*, cl. 8. P. A. -*kshaṇoti*, -*kshaṇute*, -*kshaṇitum*, to wound, hurt, injure.

Pari-kshata, as, ā, am, wounded, hurt, injured, abraded, cut, scratched; killed.

Pari-kshatī, is, f. wounding, injury, lesion.

परिक्षय *pari-kshaya*. See *pari-kshi* below.

परिक्षर् *pari-kshar*, cl. 1. P. -*ksharati*, -*ksharitum*, to stream or flow round, flow or stream towards.

परिक्षल् *pari-kshal*, cl. 10. P. -*kshālayati*, -*yitum*, to wash out, rinse, wash off.

Pari-kshālana, an, n. water for washing.

परिक्षव *pari-kshava*, as, m. (fr. rt. *kshu* with *pari*), Ved. (ill-omened) sneezing.

परिक्षा *pari-kshā*, f. (fr. rt. *kshai* with *pari*), clay, mud, dirt.

Pari-kshāpa, am, n., Ved. that which is charred or burnt to a cinder.

परिक्षाम *pari-kshāma*, as, ā, am (said to be fr. rt. *kshai* with *pari*), excessively emaciated or wasted away, dried up, fallen away.

परिक्षि *pari-kshi* (see rt. 4. *kshī*), cl. 5. 9. P. -*kshīṇoti*, -*kshīṇāti*, -*kshetum*, to destroy, put an end to: Pass. -*kshiyate*, to waste away, decay, become exhausted; to be brought low; to become poor.

Pari-kshaya, as, m. disappearing, ceasing, failure, ruin; dissolution, decay, waste, destruction.

Pari-kshīna, as, ā, am, vanished, disappeared; quite decayed, wasted, emaciated, worn away; exhausted; brought low; entirely ruined; diminished; decreased; lost, destroyed; (in law) insolvent.

परिक्षित् *pari-kshit* or *pari-kshit* (see rt. 2. *kshī*), Ved. spreading round or about, extending; ('living about or among mankind'), an epithet of Agni; (*au*), du. an epithet of heaven and earth; (*t*), m., N. of an ancient king, a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru and father of another Janam-ejaya; of a son of A-vikshit and brother of Janam-ejaya; of a king of A-yodhya.

परिक्षिप् *pari-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshēptum*, to throw over or beyond; to put or lay or wind round; to throw about, surround, encircle, embrace; to overlay; to fetter; to throw or put into.

Pari-kshipta, as, ā, am, thrown about, scattered, diffused; surrounded, encircled, intrenched; over-spread, overlaid; struck; left, abandoned.

Pari-kshēpa, as, m. throwing about, moving to and fro; scattering, spreading, diffusion; surrounding, encircling, circumfluence; an encircling belt or boundary, that by which anything is surrounded; being surrounded; abandoning, leaving.

Pari-kshēpaka, as, ā, am, who or what scatters or disperses or surrounds.

Pari-kshēpin, i, inī, i, who or what throws about, scatters, or distributes, &c.

परिक्षीव *pari-kshīva*, as, ā, am, drunk, quite intoxicated.

परिक्षडय *pari-khaṇḍaya*, Nom. P. -*khaṇḍayati*, -*yitum*, to make small, humiliate, conquer.

परिखन् *pari-khan*, cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig round, dig up.

Pari-khā, f. a moat, ditch, trench or fosse round a town or fort; N. of a village in the North country. — *Parikhā-sthita*, as, ā, am, secure, impregnable.

Pari-khāta, as, ā, am, dug round; (as), m. a furrow, rut.

परिखिद् *pari-khid*, cl. 4. P. -*khidyati*, -*khettum*, to be depressed, to feel uneasy or disturbed, to be afflicted: Caus. -*khedayati*, -*yitum*, to trouble, afflict, injure, destroy.

Pari-khinna, as, ā, am, depressed, afflicted, exhausted.

Pari-kheda, as, m. lassitude, fatigue, sleepiness, exhaustion, being worn out.

परिख्या *pari-khyā*, cl. 2. P. (in the non-conjugational tenses also A.) -*khyāti*, -*khyātum*, to look round or about, look at, perceive (Ved.); to observe, regard, consider; to overlook, disregard (Ved.).

Pari-khyāta, as, ā, am, regarded as; called, named; celebrated, famous.

Pari-khyāti, is, f. reputation, fame, celebrity.

परिगण *pari-gaṇa*, as or am, m. or n. (?), a house.

परिगणय *pari-gaṇaya*, Nom. P. -*gaṇayati*, -*yitum*, to count over, reckon up completely, enumerate one by one; to calculate, reckon, consider, reflect.

Pari-gaṇana, am, n. or *pari-gaṇanā*, f. complete or accurate enumeration, accurate calculation or statement.

Pari-gaṇanīya, as, ā, am, to be enumerated completely, to be stated accurately.

Pari-gaṇita, as, ā, am, enumerated, calculated, reckoned; *a-parigaṇita*, as, ā, am, not counted, innumerable; *a-parigaṇita-iva*, am, n. the state of not being enumerated, innumerable.

Pari-gaṇya, as, ā, am, calculable, to be calculated or enumerated, to be stated with accuracy.

परिगम् *pari-gam*, cl. 1. P. -*gaṇḥthati*, -*gantum*, to go round, walk or step round; to wander over; to encircle, surround, embrace, inclose; to spread on all sides, extend everywhere, extend towards; to go away, depart, die; to come to or attain any state or condition (e.g. *śāntim pari-gam*, to become appeased): Caus. -*gamayati*, -*yitum*, to cause to go round, to pass or spend (time).

Pari-ga, as, ā, am, going round, surrounding.

Pari-gata, as, ā, am, gone round, encircled, surrounded, encompassed; diffused, spread; overwhelmed, distressed, overcome; filled, possessed of, affected by, afflicted with; known, understood; obtained, gained; performed; forgotten; obstructed.

Pari-gama, as, m. or *pari-gamana*, am, n. going round, surrounding; spreading, extending; knowing, ascertaining; obtaining.

Pari-gamita, as, ā, am, brought, conducted, driven.

परिगर्ज् *pari-garj*, cl. 1. P. -*garjati*, -*garjitum*, to roar, cry.

परिगर्वित *pari-garvita*, as, ā, am, very proud.

परिगर्ह *pari-garh*, cl. 1. P. A., cl. 10. P. -*garhati*, -*te*, -*garhayati*, -*garhitum*, -*garhayitum*, to blame greatly, censure, despise, abuse.

Pari-garhaṇa, am, n. excessive blame, censure.

परिगल् *pari-gal*, cl. 1. P. -*galati*, -*galitum*, to fall down or drop on all sides; to sink down.

Pari-galita, as, ā, am, tumbled down; sunk; flowing, fluid; melted.

परिगा *pari-gā*, cl. 2. 3. P. -*gāti*, -*jigāti*, -*gātum*, to go round, go round in a circle; to spread everywhere or in all directions, permeate, pervade, overspread; to come near, approach, reach, come upon; to go out of the way; to disregard; to investigate, ascertain, obtain knowledge of.

परिगुणय *pari-guṇaya*, Nom. P. -*guṇayati*, -*yitum*, to repeat, reiterate.

परिगुप् *pari-gup*, cl. 1. P. -*gopayati*, -*gopitum*, to protect: Desid. A. -*jugupsate*, to beware of, be on one's guard against (with abl.).

परिगै *pari-gai*, cl. 1. P. -*gāyati*, -*gātum*, to go about or walk round singing, to sing or celebrate everywhere, proclaim to all the world.

Parī-gīti, *is*, f. a kind of metre.

परिग्रह *pari-grah* (Ved. *pari-grabh*), cl. 9. P. A. -*grīhñati*, -*nīte* (Ved. -*grībhñati*, -*nīte*), -*grahitum*, to take hold of, lay hold of on both sides; embrace, surround, encircle, enfold, envelop; fence round, hedge round; to wrap round, put round; to put on (as a dress or ornament), to dress; to seize, clutch, hold, grasp, catch, take or carry along with one; to support; to take possession of, master, overpower, overturn; to take (in war); to accept, receive; to conceive, comprehend; to take (food); to take upon one's self, undertake, undergo; to receive (hospitably or kindly); to take (a wife), marry; to take (by the hand), assist; to have regard to, conform to, follow, adopt; to surpass, excel; (in Ved. gram.) to enclose (*iti*) between a word twice repeated, (see under *pari-graha*.)

Parī-grihāta, *as*, *ā*, *am*, taken hold of on both sides, grasped, clutched; embraced, surrounded; taken, accepted; admitted, consented to, assented to; followed, obeyed; opposed, checked.

Parī-grihīti, *is*, f., Ved. grasping, comprehension; summing up.

Parī-grihītri, incorrect form for *pari-grahītri*.

1. *parī-grihya*, *as*, *ā*, *am*, to be taken or accepted, to be regarded, &c.; (*ā*), f. a woman.

2. *parī-grihya*, ind. having taken or seized; in company with, together with, along with, along; considering, regarding. — *Parīgrīhya-vat*, *ān*, *atī*, *at*, Ved. containing the word *parī-grihya*.

Parī-graha, *as*, m. laying hold of, seizing, grasping; surrounding, encircling; embracing, spanning; enclosing, fencing round (the Vedic or sacrificial altar by means of three lines or furrows); wrapping round, putting on (a dress &c.); assuming (a form or shape); comprehension; taking together, summing up, sum, totality; taking, accepting, receiving, acceptance [cf. *a-parigraha*]; anything received, a present; assenting to, assent; taking possession of, attaining, obtaining; possession, property (e.g. *artha-p*), possession of wealth; *prāṇa-p*), possession of vital spirit or life; *parigraham pari-tyajya*, having given up all one's property); choosing, selecting; claiming, claim; admitting or receiving any one (into one's house), entertaining; an entertainer; taking the hand, assisting, assistance; taking a wife (lit. taking her by the hand), marrying, marriage; a wife; a husband; honouring, favouring; reverence, homage; grace, favour, patronage, (*trat-parigrahāt*, by thy favour); apprehending, understanding, comprehension, conception; undertaking, performing; subjugation, making subservient; dominion; chastising, punishing, punishment; connection, concern, relation; adherents, dependants, attendants, train, retinue, family, suite, the seraglio of a prince, household; a house, an abode; taking away, removing; an eclipse of the sun; root, origin; a curse, imprecation, oath; the rear or reserve of an army, (various reading for *prati-graha*); (in Ved. gram.) the double mention of a word both before and after *iti*; the form which precedes the word *iti*. — *Parī-graha-tva*, *am*, n. state of a wife, condition of being a wife, marriage. — *Parīgraha-dvītiya*, *as*, *ā*, *am*, accompanied by one's wife or family. — *Parīgraha-maya*, *as*, *i*, *am*, consisting of a family. — *Parīgraha-vat*, *ān*, *atī*, *at*, possessed of wealth, having property.

Parī-grahuka, *as*, *ā*, *am*, grasping, taking hold of; undertaking.

Parī-grahya, *am*, n. wrapping round, putting on.

Parī-grahin, *i*, *inī*, *i*, possessing, attached to worldly possessions or property.

Parī-grahītri, *tā*, *trī*, *tri*, taking hold of; one who assists, an assister, assisting; one who receives (another into his house), an adoptive father; (*tā*), m. a husband.

Parī-grāha, *as*, m. the fencing round (of the Vedic or sacrificial altar with three lines or furrows; if of the northern altar, called *uttara-parigrāha*; if of the eastern, *pūrva-parigrāha*).

Parī-grāhya, *as*, *ā*, *am*, to be treated kindly or hospitably, to be addressed with kind words.

परिलै *pari-glai*, cl. 1. P. (ep. also A.) -*glāyati* (-*te*), -*glātum*, to be wearied out, be exhausted; to feel repugnance to or aversion from (with dat.).

Parī-glāna, *as*, *ā*, *am*, wearied out, languid, exhausted; averse from.

परिघ *pari-gha*, *as*, m. (fr. rt. *han* with *pari*), an iron beam or bar used for locking or shutting a gate [cf. *argala*]; a bar, obstacle, hindrance (figuratively); an iron bludgeon or stick studded with iron, an iron club; a child which assumes a peculiar cross-position in birth; a line of clouds crossing the sun at sun-rise or sun-set; the gate of a palace, of a town, of a house; (in astron.) N. of the nineteenth Yoga; killing, striking, destroying, a blow; a pitcher, water-jar; a glass pitcher; N. of one of Skanda's attendants; N. of a Cāṇḍala; of a certain virtuous man; (*au*), m. du. two birds flying one on each side of a traveller (regarded as an omen). — *Parigha-prāṇśu-bāhu*, *us*, m. one whose arm is as long as an iron beam. — *Parigha-bāhu*, *us*, m. one whose brawny arm resembles a knotty club. — *Parighopama* (*gha-up*), *as*, *ā*, *am*, resembling an iron club.

Parī-ghāta, *as*, m. killing, striking; removing out of the way, getting rid of; a club, an iron bludgeon.

Parī-ghātana, *am*, n. striking, hurting, killing; a club or bludgeon armed with iron.

Parī-ghātin, *i*, *inī*, *i*, destroying, annihilating; setting at nought; transgressing (e.g. in *nṛpājñā-parīghātin*, transgressing the commands of a king).

परिघट् *pari-ghat*, Caus. P. -*ghāṭayati*, -*yitum*, to strike, sound; to cause to vibrate (as the strings of a musical instrument).

परिघट्ट *pari-ghaṭṭ*, cl. 10. P. -*ghaṭṭayati*, -*yitum*, to stir round or about; to press or touch on all sides; to rub; to stir up; to open.

Parī-ghaṭṭana, *am*, n. stirring round, stirring up.

Parī-ghaṭṭita, *as*, *ā*, *am*, stirred about, touched or rubbed repeatedly.

परिघर्ष *pari-gharṣhara* (?), a low murmuring sound.

परिघर्म्य *pari-gharmya*, *as*, m. a vessel for preparing the hot sacrificial beverage.

परिघात *pari-ghāta*. See under *pari-gha*.

परिघूर्ण *pari-ghūrṇ*, cl. 1. P. A. -*ghūrṇati*, -*te*, -*ghūrṇitum*, to whirl about, shake to and fro, flutter, tremble.

परिघृष्ट *pari-ghrīsh*, cl. 1. P. -*gharshati*, -*gharshitum*, to rub or pound to pieces.

Parī-ghrīshṭika, *as*, *ā*, *am*, (perhaps) one who eats only what is pounded (?).

परिघोष *pari-ghosha*, *as*, m. (fr. rt. *ghush* with *pari*), sound, noise; thunder; improper speech.

परिघ्रात *pari-ghrā*, cl. 1. A. -*jighrate*, -*ghrātum*, to kiss passionately, cover with kisses.

Parī-jighramāṇa, *as*, *ā*, *am* (Mahā-bh. Strī-p. 616), kissing passionately.

परिचक्र *pari-çakra*, *as*, m., N. of a section of the Dvā-viṣṭaty-avadānaka; (*ā*), f., N. of a town.

परिचक्ष *pari-çaksh*, cl. 2. A. -*çashṭe* (see rt. *çaksh*), to overlook, pass over, despise; to reject; to declare (guilty), report, proclaim; to speak of, mention, relate; to admit, own, acknow-

ledge; to call, name; to address (with acc.); to answer.

Parī-çakshā, f., Ved. rejection, disapproval, disapprobation.

Parī-çakshya, *as*, *ā*, *am*, Ved. to be despised or disapproved.

परिचतुर्दश *pari-çaturdaśa*, *as*, m. or *pari-çaturdaśan*, *a*, m. f. n. pl. fully fourteen.

परिचपल *pari-çapala*, *as*, *ā*, *am*, always moving about, very volatile.

परिचर *pari-çar*, cl. 1. P. (ep. also A.) -*çarati* (-*te*), -*çaritum* (ep. -*çaritum*), to move or walk about, roam about, go round (with acc.); to attend upon, attend to, wait upon, serve, honour (with acc.): Caus. P. -*çarayati*, -*yitum*, to surround; A. -*çarayate*, to beset; to be served or waited upon.

Parī-çara, *as*, *ā*, *am*, roaming about; moving, flowing; movable (as certain verses which may be put at the beginning, middle, or end of a hymn); an attendant, companion, servant, assistant; a guard, patrol, city watchman, body-guard; a commander-in-chief (?); attendance, homage, service.

Parī-çaraṇa, *as*, m. an assistant, a servant; (*am*), n. going about; serving, attending upon, attention to.

Parī-çaraṇiya, *as*, *ā*, *am*, to be served or attended on; belonging to attendance, &c.

Parī-çaritavya, *as*, *ā*, *am*, to be attended on or served or worshipped.

Parī-çaritri, *tā*, *trī*, *tri*, one who serves or attends upon, an attendant, servant.

Parī-çarya, *as*, *ā*, *am*, to be attended upon or served or honoured; (*ā*), f. waiting upon, attendance, service, dependance; devotion, veneration, adoration, worship. — *Parīçaryā-vat*, *ān*, *atī*, *at*, attended upon, waited upon, honoured, respected.

Parī-çāra, *as*, m. attendance, service, homage; a place for walking; an attendant, assistant, a servant.

Parī-çāraka, *as*, *ikā*, *am*, attending; (*as*), m. an assistant, a servant, attendant, guard; (*ikā*), f. a female attendant, waiting-maid.

Parī-çāraṇa, *am*, n. attending upon, attendance, serving.

Parī-çarika, *as*, m. an attendant, assistant, a servant; (*ās*), m. pl. fried grain; (*ikā*), f. a female attendant or servant, a waiting-maid.

Parī-çarin, *i*, *inī*, *i*, going about in all directions, moving about, movable; attending on, serving, paying homage to; (*i*), m. an attendant, a servant.

Parī-çarya, *as*, *ā*, *am*, to be served or obeyed, to be worshipped.

परिचर्तन *pari-çartana*. See *pari-çrit*, p. 541, col. 1.

परिचर्मण्य *pari-çarmanya*, *am*, n. (fr. *pari-çarman*), a strip of leather.

परिचल *pari-çal*, cl. 1. P. -*çalati*, -*çalitum*, to move, stir: Caus. -*çalayati*, -*yitum*, to cause to move round, turn round.

परिचि 1. *pari-çi*, cl. 5. P. A. -*çinoti*, -*nute*, -*çetum*, to pile up, heap up, accumulate; to collect; to augment, increase; to gather in, acquire, obtain; to fill with: Pass. -*çīyate*, to be increased or augmented, to grow.

1. *pari-çāya*, *as*, m. (for 2. see under 2. *pari-çi*, p. 541, col. 1), heaping up, accumulation. — 1. *pari-çāya-vat*, *āu*, *atī*, *at*, accumulated, collected; complete, finished.

1. *pari-çāyanīya*, *as*, *ā*, *am*, to be collected or accumulated.

Parī-çāyja, *as*, m., scil. *agni*, a sacrificial fire arranged in a circle; raising the rent or revenue of land (?).

Parī-çit, *t*, *t*, Ved. piling up or arranging all around.

1. *pari-çita*, *as*, *ā*, *am*, heaped, accumulated, filled with.

1. *pari-çetavya*, as, ā, am, to be collected together or accumulated.

1. *pari-çeya*, as, ā, am, to be collected all round or from every side.

परिचि 2. *pari-çi*, cl. 3. P. -*çiketi*, -*çetun*, Ved. to examine, investigate, search; to familiarize one's self with, accustom one's self to, exercise one's self in, practise; to become acquainted with: Caus. A. -*çāyate*, -*yitum*, to search, seek for.

2. *pari-çaya*, as, m. (for 1. see under 1. *pari-çi*, p. 540, col. 3), acquaintance, familiarity, familiar intercourse, conversancy, intimacy; knowledge; recognition; meeting with a friend; trial, practice, repetition, frequent repetition. — *Pariçaya-va*, ān, atī, at, intimately acquainted, accurately known.

2. *pari-çayaniya*, as, ā, am, to be known.

2. *pari-çita*, as, ā, am, known, acquainted or familiar with. — *Pariçita-bhū*, ūs, ūs, u, having (its) place well known.

Pari-çiti, is, f. acquaintance, familiarity.

2. *pari-çetavya*, as, ā, am, to be known, fit or proper to be known.

2. *pari-çeya*, as, ā, am, to be known; to be investigated or searched.

परिचिन्त *pari-çint*, cl. 10. P. -*çintayati*, -*yitum*, to think about, meditate on, reflect, consider well; to call to mind, recollect, remember; to think out, invent, devise.

Pari-çintaka, as, ā, am, reflecting about, meditating on (with gen.).

परिचिह्नय *pari-çihṇaya*, Nom. P. -*çihṇayati*, -*yitum*, to mark, sign, subscribe.

Pari-çihṇita, as, ā, am, marked, subscribed.

परिचुद *pari-çud*, Caus. P. -*çodayati*, -*yitum*, to set in motion, wield, brandish; to drive, impel, urge, incite; to promote, further; to exhort.

Pari-çodita, as, ā, am, wielded, brandished; impelled, incited.

परिचुम्ब *pari-çumb*, cl. 1. P. -*çumbati*, -*çumbitum*, to kiss heartily or passionately, cover with kisses.

Pari-çumbana, am, n. the act of kissing heartily or passionately.

परिचृत् *pari-çrit*, cl. 6. P. -*çritati*, -*çaritum*, to wind round; to tie or fasten together.

Pari-çartana, am, n. the part of a horse's harness from the girth to the breast and the tail.

परिच्छद् 1. *pari-çchad* (*pari-çhad*), cl. 10. P. -*çchādāyati*, -*yitum*, to envelop, wrap round, cover, cover up, clothe; to conceal, disguise; to surround with.

2. *pari-çchad*, t, f. retinue, train, attendants; paraphernalia; (at the end of a comp.) surrounded by, provided with (see *senā-p*^o).

Pari-çchada, as, m. a cover, covering, garment, dress, clothes; surroundings, domestic utensils or implements, goods and chattels, personal property, furniture; court, retinue, train, attendants, family, dependants; necessities for travelling; paraphernalia, baggage; (at the end of a comp.) furnished or provided with (e.g. *anna-pāna-pariçchada*, provided with food and drink); adorned with.

Pari-çchanda, as, m. retinue, train, suite, attendants.

Pari-çchanna, as, ā, am, invested, enveloped, covered, covered over, clothed, clad; overlaid; concealed, disguised; surrounded with (a retinue &c.).

परिच्छिद् *pari-çchid* (*pari-çhid*), cl. 7. P. A. -*çchinatti*, -*çchintte*, -*çchettum*, to cut on both sides, clip round, cut through, cut off, cut to pieces; to wound, mutilate; to separate, divide, part; to limit on all sides, define or fix accurately, define, discriminate, decide, determine; to form a just estimate of, weigh duly, assure one's self; to avert, obviate.

Pari-çchitti, is, f. accurate definition, limiting, limit, measure; partition, separation.

Pari-çchidya, ind. having cut off; having fixed or defined; having decided.

Pari-çchinnā, as, ā, am, cut off, divided, detached; reaped; confined, limited, small; obviated, remedied.

Pari-çcheda, as, m. cutting, severing, parting, division, separation, discrimination (of false from true), accurate distinction or definition; distinguishing between the good and the bad, the right and the wrong, the expedient and inexpedient; discernment, discretion; exact discrimination, determination, decision; judgment, limit, boundary, moderation; the division of a book, a section or chapter; a segment; obviating, remedying. — *Pariçcheda-kara*, as, m., N. of a Samādhi.

Pari-çchedaka, as, ā, am, separating, defining, determining; (am), n. limitation, limit, measure.

Pari-çchedana, am, n. dividing, division; discriminating; the division of a book; joyful laughter (?).

Pari-çchedya, as, ā, am, to be accurately defined or limited, definable; to be estimated; to be weighed, to be measured.

परिच्यु *pari-çyu*, cl. 1. A. -*çyavate*, -*çyotum*, to fly off from (as arrows from a bow); to depart or deviate from, to swerve from or transgress (with abl.); to be displaced or ejected from (with abl.); to be removed from, deprived of, lose, forfeit; to be released or freed from, to escape; to descend or come down; to stream round.

Pari-çyuta, as, ā, am, fallen from, swerved from; deprived of, lost; ruined; streaming with, surrounded by streams (as of blood).

Pari-çyuti, is, f. falling down.

परिजन *pari-jana*, as, m. a surrounding company of people, attendants, servants, followers, family; suite, train, court, retinue (especially of females); a single servant.

परिजन्मन् *pari-janman*, ā, m. the moon; fire; [cf. *pari-jman*.]

परिजप *pari-jap*, cl. 1. P. -*japati*, -*japitum*, to whisper to, to whisper or mutter (prayers) in a low voice, talk about.

Pari-japita, as, ā, am, muttered, whispered, prayed over in a low voice.

परिजल्प *pari-jalp*, cl. 1. P. -*jalpanti*, -*jalpātum*, to chatter; prate about, talk about, speak of (with acc.).

Pari-jalpita, am, n. the covert reproaches of a mistress neglected or ill used by her lover.

परिजा *pari-jā*, f. (fr. rt. *jan* with *pari*), Ved. place of origin, source.

परिजड्य *pari-jādyā*, as, ā, am, (perhaps) completely rigid or motionless.

परिजातक *pari-jātaka*, am, n., N. of a work on domestic rites.

परिजि *pari-ji*, cl. 1. P. A. -*jayati*, -*jetum*, to conquer, overpower.

Pari-jayya, as, ā, am, to be conquered, to be mastered.

परिजृ *pari-jrī*, cl. 4. P. A. -*jīryati*, -*te*, -*jaritum*, -*jaritum*, to become worn out or old, to wear out; to become withered, to fade; to be digested.

Pari-jirṇa, as, ā, am, worn out, old; withered.

परिज्ञा 1. *pari-jñā*, cl. 9. P. A. -*jñānāti*, -*jñānīte*, -*jñātum*, to notice, observe, perceive, recognise; to learn, become acquainted with, ascertain, make sure of, know thoroughly, know exactly or accurately, comprehend.

Pari-jñapti, is, f. conversation, discourse; recognition.

2. *pari-jñā*, f. knowledge, accurate ascertainment.

Pari-jñāta, as, ā, am, thoroughly known, ascertained, learnt.

Pari-jñātri, tā, trī, trī, one who knows or perceives, an observer, knower; wise, intelligent.

Pari-jñāna, am, n. perception, thorough knowledge, learning, complete acquaintance, ascertainment, experience, discrimination.

Pari-jñāya, ind. having fully known or ascertained, having become aware of.

Part-jñeya, as, ā, am, to be recognised or ascertained; comprehensible; (*a-pari-jñeya*, incomprehensible.)

परिजम्न *pari-jman*, ā, ā, a (probably fr. rt. *gam* with *pari*), Ved. running or walking or driving round (said of the sun, of the chariot of the Aśvins, and of the Aśvins themselves, but according to the commentator applied to the wind); (*ā*), m. the moon; fire; (*an*), ind. (Ved. loc. used as adv.), on all sides, round about, everywhere.

परिजि *pari-jri*, is, is, i, Ved. running round, hastening about, spreading everywhere.

परिजन्व *pari-jvan*, ā, m. the moon; a sacrificer; a servant; fire; [? cf. *pari-jman*.]

परिडो *pari-ḍi*, cl. 1. A. -*ḍayate*, -*ḍīyate*, -*ḍayitum*, to fly round.

Pari-ḍina or *pari-ḍinaka*, am, n. the flight of a bird in circles, flying round.

परिणम् *pari-ṇam*, cl. 1. P. A. -*ṇamati*, -*te*, -*ṇantum*, to stoop (as an elephant about to strike), bend down, bend aside; to change into, be transformed into (with inst.); to become ripe or mature, ripen; to be digested; to become old, grow old; to set (as the sun); to elapse (as time): Caus. -*ṇamāyati* or -*ṇamayati*, to make ripe, ripen, mature; to bring to an end, pass (as the night); to bend one's self down, stoop, bend to one side: Pass. of Caus. -*ṇānyate*, to become ripe, ripen.

Pari-ṇata, as, ā, am, bent down, bowed down, curved, deflected; stooping; changed or transformed into (with inst.); ripened, ripe, mature; digested; full grown, advanced in age, perfected; set (as the sun); elapsed; (*as*), m. an elephant stooping to strike with his tusks or that gives a side blow with the tusks; (*am*), n. capital, wealth accumulated for the sake of profit (?). — *Pariṇata-śarad*, t, f. the latter part of the autumn.

Pari-ṇati, is, f. bending down, bowing; change, alteration, transformation, transmutation; the becoming ripe, ripening, ripeness, maturity; consequence, result, issue, effect; end, close, the last stage or conclusion of anything; fulfilment.

Pari-ṇamana, am, n. change, transformation, changing into (with inst.).

Pari-ṇamayitri, tā, trī, trī, causing to bend or bow, bending; causing to ripen, bringing to maturity.

Pari-ṇāma, as, m. change, alteration, transformation; alteration of food, digestion; result, consequence, issue, effect, event; end, close, termination, last stage or state, conclusion [cf. *dush-p*^o]; advance in age, growing old; lapse (of time); a particular figure of speech by which the properties of any object are transferred to that with which it is compared; (*e*), ind. finally, lastly, in the end, afterwards; at the close of life. — *Pariṇāma-darśin*, ī, inī, ī, looking forward to the issue or consequences (of any act or event), prepared for a change, provident; prudent. — *Pariṇāma-dṛiṣṭi*, is, f. foresight, providence. — *Pariṇāma-nirodha*, as, m. obstruction (of felicity caused) by human vicissitude, as birth, growth, death, &c. — *Pariṇāma-pathya*, as, ā, am, suited to a future state or condition. — *Pariṇāma-śūla*, as, m. pain resulting from the changes of the food in indigestion, violent and painful indigestion, flatulence with pain, colic.

Pari-ṇāmaka, as, ikā, am, effecting a change, causing vicissitudes (as time).

Pariṇāmika, as, ā, am, resulting from change, produced by alteration.

Part-ṇāmin, ī, inī, ī, changing, altering, subject

to transformation, changeable. — *Parīṇāmi-tva, am*, n. liability to change, mutability.

Parī-ṇānsu, us, us, u, about to stoop, about to make a side thrust (with the tusks, as an elephant).

परिणह *pari-ṇah*, cl. 4. P. A. -*ṇahyati, -te, -ṇaddhum*, to bind round, tie round, gird, wrap round; to encircle, span, embrace, surround.

Parī-ṇaddha, as, ā, am, bound round, wrapped round; of great span or compass, broad, large.

Parī-ṇahana, am, n. binding round, girding on, wrapping round.

Parī-ṇāha, as, m. compass, circumference, extent, width, breadth, circumference of a circle, periphery; (sometimes spelt *parī-ṇāha*, q. v.) — *Parīṇāha-vat, ān, atī, at*, having a wide compass or circumference, round, large, big.

Parī-ṇāhin, ī, inī, i, having a wide compass or circumference, big, large; (at the end of a comp.) having the circumference of (e.g. *mattebha-kumbha-p*, q. v.).

Parī-ṇāh, t, f., Ved. encompassing, pervading, spreading over; a trunk or chest on a carriage; N. of a place on the Saras-vatī.

Parī-ṇāha, as, m. = *parī-ṇāha* above; a piece of common land encircling a village or city; an epithet of Śiva.

परिणिसक *pari-ṇīsaka, as, ā, am* (fr. rt. *nīs* with *parī*), tasting, eating; kissing; an eater (= *bhaksyāyitrī*).

Parīṇīsā, f. tasting, eating; kissing.

परिणिधा *pari-ṇi-dhā*, cl. 3. P. A. -*dhātī, -dhatte, -dhātum*, Ved. to place or lay round.

परिणिन्सु *pari-ṇinānsu*. See above.

परिणिमा *pari-ṇi-mā* (rt. 2. or 4. *mā?*), cl. 3. A. -*mimīte, -mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

परिणिमे *pari-ṇi-me*, cl. 1. A. -*mayate, -mātum*, see Scholiast on Pāṇ. VIII. 4. 17.

परिणिमै *pari-ṇir-mā* (rt. 4. *mā*), cl. 2. P., 3. 4. A. -*māti, -mimīte, -māyate, -mātum*, to mark off, to limit; to settle, determine.

परिणिष्ठा *pari-ṇiṣṭhā, f.* perfect skill or conversancy.

परिणिहन् *pari-ṇi-han*, cl. 2. P. -*hanti, -hantum*, to strike.

Parī-ṇighnat, an, atī, at, striking.

परिणी *pari-ṇi*, cl. 1. P. A. -*ṇayati, -te* (anom. perf. in epic poetry, *parīṇāyām-āsa*), -*ṇetum*, to lead about, to lead or conduct round, bear or carry round; (especially) to lead a bride and bridegroom or a bride round the sacrificial fire (with two acc.); to marry, (said of a bridegroom); to lead forward; to trace out, discover, investigate: Caus. -*ṇāyayati, -yitum*, to pass or spend (time).

Parī-ṇāya, as, m. leading round, (especially) leading the bride round the sacred fire, marriage, (*nava-parīṇayā*, a newly married woman.)

Parī-ṇāyana, am, n. the act of leading round, (especially) leading round the sacred fire; marrying, marriage.

Parī-ṇāya, as, m. leading round; moving a piece at chess, draughts, &c.; a move (at chess).

Parī-ṇāyaka, as, m. a leader, guide, (*a-parī-ṇāyaka*, being without a guide); a husband.

Parī-ṇita, as, ā, am, led round; married; (in Mahā-bh. Vana-p. 13739, probably) completed, finished, executed.

Parī-ṇetri, tā, m. 'one who leads round,' a husband.

Parī-ṇeya, as, ā, am, to be led round; (*ā*), f. to be led round the fire (as a bride), to be married.

परितकन *pari-takana, am, n.* (fr. rt. *tak* with *parī*), running round or about.

Parī-takmya, as, ā, am, Ved. causing anxiety or uneasiness, insecure, unsafe, perilous, dangerous; (*ā*), f. error; night, darkness.

परितड् *pari-taḍ*, cl. 10. P. -*ṭadayati, -yitum*, to touch, strike against, strike.

परितन् *pari-tan* (see rt. 3. *tan*), cl. 5. P. A. -*tanoti, -tanute, -tanitum*, Ved. to stretch round, clasp round, embrace, surround.

Parī-tatnu, us, us, u, Ved. stretching round, embracing, clasp round, surrounding.

Parī-tat, t, t, t, spread all around, extended in every direction.

परितप् *pari-tap*, cl. 1. P. -*tapati, -taptum*, to burn or scorch all round, burn excessively, set on fire, kindle; to feel or suffer pain; to mortify the body, undergo penance, practise austerities: Pass. -*tapyate* (rarely -*tapyati*), to feel or suffer pain; to undergo penance, mortify the flesh: Caus. -*tāpaya, -yitum*, to scorch; to cause great pain, torment, torture.

Parī-tapta, as, ā, am, surrounded with heat, heated, scorched, burnt; tormented.

Parī-tapti, ī, f. great pain or sorrow, anguish, torture.

Parī-tāpa, as, m. glow, heat, scorching heat; pain, anguish, grief, sorrow, affliction; fear, trembling; N. of a particular hell.

Parī-tāpin, ī, inī, i, burning hot, very hot; causing much pain or sorrow, causing anguish, torturing, tormenting.

परितम् *pari-tam*, cl. 4. P. -*tāmyati, -tamtum*, to gasp for breath, to be oppressed.

परितर्क *pari-tark*, cl. 10. P. (ep. also A.) -*tarkayati, -te, -yitum*, to think about, reflect about, ponder upon; to reflect, consider; to examine (judicially).

Parī-tarkana, am, n. consideration, reflection; pondering upon (with gen.).

Parī-tarkita, as, ā, am, thought about; examined; (*a-parī-tarkita*, not examined, unexpected.)

परितर्ज *pari-tarj*, cl. 1. P. (ep. also A.) -*tarjati, -te, &c.*, to threaten, menace.

परितस् *pari-tas*, ind. (fr. *parī*), around, round about, all around, on all sides, on every side, to all sides, everywhere, in every direction, from all parts; round (as a prep. with acc. or gen.).

परिताप *pari-tāpa*. See *pari-tap* above.

परितारणीय *pari-tāraṇīya, as, ā, am* (fr. rt. *trī* with *parī*), to be delivered or liberated, to be saved or redeemed.

परितिक्र *pari-tikṭa, as, ā, am*, extremely bitter; (*as, am*), m. or n. (?), Melia Azedarach.

परितुद् *pari-tud*, cl. 6. P. A. -*tudati, -te, -totum*, to trample down, stamp upon, pound.

परितुप् *pari-tush*, cl. 4. P. (ep. also A.) -*tushyati, -te, -toshum*, to be quite satisfied with (with gen. or loc.); to feel complete satisfaction, be much pleased, be very glad: Caus. -*toshayati, -yitum*, to satisfy completely, to please much or gratify; to appease; to flatter.

Parī-tushṭa, as, ā, am, completely satisfied, much pleased, delighted, very glad. — *Parī-tushṭāman* (‘*ṭa-āt*’), *ā, ā, a*, contented in mind.

Parī-tushṭi, ī, f. complete satisfaction, contentment, delight.

Parī-tosha (rarely *parī-tosha*), *as, m.* complete satisfaction, gratification, contentment, pleasure, delight, glee; delight in (with loc. or gen., e.g. *guṇinī parītoṣhaḥ*, delight in a virtuous person). — *Parī-toṣha-vaṭ, ān, atī, at*, satisfied, contented, glad.

Parī-toṣhaṇa, as, ā, am, satisfying, gratifying, who or what satisfies or makes content; (*am*), n. satisfying, satisfaction, gratification.

Parī-toṣhayitrī, tā, trī, trī, one who satisfies

completely, who or what gratifies, pleasing or making very glad.

Parī-toṣhin, ī, inī, i, completely satisfied, contented.

परितृद् *pari-trid*, cl. 7. P. A. -*trīṇatti, -trintte, -tarditum*, Ved. to pierce through, pierce (with a spear), thrust through.

परितृप् *pari-trip*, cl. 4. P. (ep. also A.) -*tripyati, -te, -tarpitum, -traptum, -traptum*, to be completely satisfied or contented: Caus. -*tarpa-yati, -yitum*, to satiate or satisfy completely, sate; to relish; to refresh.

Parī-tarpaṇa, as, ā, am, satisfying, sating, contenting; (*am*), n. the act of satisfying, gratification.

Parī-tarpita, as, ā, am, satisfied completely, sated; refreshed.

परित्यज् *pari-tyaj*, cl. 1. P. -*tyajati, -tyaktum*, to abandon, forsake, desert, leave, discard, dismiss, repudiate, disown, reject; to quit (a place); to give up, give away, surrender, abdicate, renounce, resign; (with *deham*) to forsake the body, die; (with *prāṇān*) to resign the breath, give up the ghost; (with *nāvam*) to disembark; to shake off (as sleep); to leave over, leave a remainder; to leave a space or interval; to let go; to leave out; to put aside, neglect, disregard: Pass. -*tyajyate*, to be deprived of, bereft of (with inst.); to lose: Caus. -*tyajayati, -yitum*, to deprive a person (acc.) of anything (acc.); to rob, take away anything from any one (with two acc.).

Parī-tyakta, as, ā, am, left, quitted, deserted, abandoned; bereft of, deprived of, robbed of (with inst.); left, wanting; let go; let fly or discharged (as an arrow).

Parī-tyaktri, tā, trī, trī, one who abandons or deserts, leaving, abandoning, a forsaker.

Parī-tyaj, k, k, k, forsaking, deserting, abandoning; giving up, resigning; a forsaker.

Parī-tyajana, am, n. the act of abandoning, giving away, distributing.

1. *parī-tyajya, as, ā, am*, to be abandoned or forsaken or deserted; to be given up or resigned.

2. *parī-tyajya*, ind. having abandoned, &c.; leaving a space, at a distance from (with acc.); with the exception of, excepting.

Parī-tyāga, as, m. abandoning, abandonment, leaving, quitting, desertion, repudiation, divorce, rejection; discarding, resigning, renouncing, renunciation, abdication, letting go, giving up, giving away, liberality; sacrificing, sacrifice; neglecting, neglect, omission; loss, privation; separation from. — *Parī-tyāga-sena, as, m.*, N. of a prince.

Parītyāgin, ī, inī, i, abandoning, quitting, forsaking, resigning, renouncing.

Parī-tyājana, am, n. causing to abandon or give up.

Parī-tyājya, as, ā, am, to be abandoned or forsaken, to be left or deserted; to be given up or resigned, to be renounced; to be omitted.

परितस्त *pari-trasta, as, ā, am* (fr. rt. 2. *tras* with *parī*), terrified, frightened, afraid, much alarmed.

Parī-trāsa, as, m. terror, fright, fear.

परित्रि *pari-trai* (by some written *pari-trā*), cl. 1. A. -*trāyate, -trātum*, to rescue, save, protect, defend; *parītrāyatām* or *parītrāyadhvam*, help! to the rescue!

Parī-trāṇa, am, n. protecting, protection, preserving, rescuing, rescue, deliverance, preservation, defence, means of defence or protection; self-defence; abstaining from; the hair of the body (?).

Parī-trāta, as, ā, am, protected; rescued, saved, preserved.

Parī-trāṭarya, as, ā, am, to be rescued or preserved, to be protected or defended.

Parī-trāṭrī, tā, trī, trī, a protector, defender, rescuer.

परित्वर *pari-tvar*, cl. 1. A. -*tvarate*, -*tva-*
-*itum*, to hasten towards.

परिदंशित *pari-danṣita*, as, ā, am, com-
pletely armed, covered with mail, armed cap-a-pie.

परिदर *pari-dara*. See col. 2.

परिदष्ट *pari-dashṭa*, as, ā, am, bitten to
pieces, bitten. — *Paridashṭa-dūśhāda*, as, ā, am,
biting the lips.

परिदह *pari-dah*, cl. 1. P. -*dahati*, -*dag-*
-*dhum*, to burn round, scorch round, burn entirely,
consume by fire, to dry up: Pass. -*dahyate*, to be
burnt or wholly consumed, to burn.

Pari-dagdhā, as, ā, am, burnt, scorched.

Pari-dahana, am, n. burning, scorching.

Pari-dāha, as, m. burning, combustion; mental
anguish, pain, sorrow.

Pari-dāhin, ī, inī, ī, burning, scorching, hot.

परिदा 1. *pari-dā*, cl. 3. P. A. -*dadāti*,
-*datte*, -*dātum*, to give, give away entirely, sur-
render, deliver up; to intrust, deposit with (with
gen., dat., or loc. of the person); to present; to
lend: Caus. -*dāpayati*, -*yitum*, to cause to be
delivered or given up.

2. *pari-dā*, f. Ved. giving one's self up to the
favour or protection of another; surrender; devotion.

Pari-dāna, am, n. devotion; barter, exchange;
restitution of a deposit.

Pari-dāya, ind. having given up or surrendered.

Pari-dāyin, ī, m. a father (or another relation)
who marries his daughter or ward to a man whose
elder brother is not yet married.

1. *pari-tta*, as, ā, am (for *pari-datta*), given,
given up; entirely given away, delivered up. (For 2.
pari-tta see *pari-do*, col. 2.)

परिदा 3. *pari-dā*. See *pari-do*, col. 2.

परिदिव *pari-div* or *pari-dev* (see *rts. 1.*
div and *dev*), cl. 1. 10. P. -*devati*, -*devayati* (rarely
A. -*te*), -*yitum*, to wail, lament, cry; to bewail,
bemoan, weep for (with acc.).

Pari-deva, as, m. lamentation, wailing, crying.

Pari-devaka, as, ikā, am, lamenting, who or
what laments or complains.

Pari-devana, am, ā, n. f. lamentation, bewailing,
complaint.

Pari-devita, as, ā, am, lamented, bewailed;
plaintive, lamenting, miserable; (am), n. lamentation,
wailing, complaint.

Pari-devin, ī, inī, ī, lamenting, bewailing.

Pari-dyūna, as, ā, am, sorrowful, sad, miserable.

परिदिश *pari-diś*, cl. 3. 6. P. -*didesṭi*,
-*diśati*, -*deshṭum*, to announce, make known; to
signify (the existence of anything).

Pari-diśhā, as, ā, am, made known, known.

परिदिह *pari-dih*, cl. 2. P. A. -*degdhi*,
-*digdhe*, -*degdhum*, Ved. to coat or cover over,
smear over.

परिदीन *pari-dīna*, as, ā, am, excessively
dejected or downcast, much afflicted. — *Paridīna-*
sattva, as, ā, am, distressed in mind.

परिदुर्बल *pari-durbala*, as, ā, am, ex-
tremely weak or decrepit.

परिद्रुश *pari-dṛś*, cl. 1. P. -*paśyati*, -*drash-*
-*ṭum*, to look at, see, view, look upon, behold, regard,
perceive; to regard mentally, consider, investigate,
search, find out; to know; to frequent: Pass.
-*dṛśyate*, to be observed or perceived; to appear,
become visible: Caus. -*darśayati*, -*yitum*, to show;
to set forth, expound, explain.

Pari-drashṭṛ, ṭā, ṭri, ṭri, a spectator, looker
on; perceiver.

परिद्रु *pari-dṛ*, cl. 9. P. A. -*dṛiṇāti*, -*ṇīte*,
&c., Ved. to rend or destroy on all sides: Pass.
-*dṛiyate*, to peel or drop off on all sides, to become

dropical (the skin swelling and appearing ready to
drop off).

Pari-dara, as, m. a disease of the gums in which
the skin peels off and bleeds.

Pari-dīrṇa, as, ā, am, rent on all sides.

परिदेव *pari-dev*. See *pari-div*, col. 1.

परिदो *pari-do* or 3. *pari-dā*, cl. 2. P. -*dāti*,
-*dātum*, to cut or clip round.

2. *pari-tta*, as, ā, am, clipped or cut round,
incomplete, limited, confined, &c.; see p. 552, col. 1.
(For 1. *pari-tta* see under 1. *pari-dā*, col. 1.)

परिद्यून *pari-dyūna*. See *pari-div*, col. 1.

परिद्रु *pari-dru*, cl. 1. P. -*dravati*, -*drotum*,
Ved. to run round.

परिद्रोष *pari-dvīpa*, as, m., N. of one of
the sons of Garuḍa.

परिद्वेष *pari-dveshas*, ās, ās, as, Ved.
hating, completely hostile.

परिद्वेषण *pari-dharshaṇa*, am, n. (fr. *rt.*
dhṛish with *pari*), assault, attack, injury, abuse,
ill-treatment, rough usage.

परिधा *pari-dhā*, cl. 3. P. A. -*dadhāti*,
-*dhatte*, -*dhātum*, to lay or put round, place or set
round; to put round one's self, wrap round, put on,
put on (a garment), dress (without a following acc.);
to clothe; to surround, envelop, encompass; to
cast (the eyes) round, turn the glance upon; (Ved.)
to conclude or close (the recitation of a hymn):
Caus. -*dhāpayati*, -*yitum*, to cause to put or wrap
round, cause to put on, clothe with (with inst.);
clothe any one in (with two acc.): Desid. -*dhātsate*,
&c., to be about to put on, to wish to clothe one's
self.

Pari-dhāna or *pari-dhūna*, am, n. putting
round, laying round (Ved.); wrapping round; put-
ting on (a garment), dressing, clothing; that which
is put on, a garment, (especially) an under garment,
clothes, vesture, (*gagaṇa-paridhāna*, stark naked;
cf. *dig-ambara*); closing or concluding (the
recitation of a hymn). — *Paridhāna-valkala*, am, n.
bark for clothing.

Paridhāniya, as, ā, am, Ved. forming the close
or conclusion; (*ā*), f. scil. *riś*, a concluding or final
verse; (*am*), n. an under garment.

Pari-dhāpana, am, n. causing to put on (a
garment).

Pari-dhāpaniya, as, ā, am, relating to invest-
iture or the causing any one to put on (a garment &c.).

Pari-dhāya, as, m. train, retinue, attendants;
the hinder parts, posteriors; a receptacle for water,
reservoir.

Pari-dhāyaka, as, m. a hedge, fence, enclosure.

Pari-dhi, is, m. that by which anything is sur-
rounded or enclosed (said of the ocean as surrounding
the earth), a fence, hedge, wall; a misty halo or
circle round the sun or moon; a circle or disk of
light, a glory; the horizon; circumference, compass;
the circumference of a circle; the periphery of a
wheel; a circle surrounding the globe, a great
circle; epicycle; a frame of wood laid round a
sacificial fire to keep it together, (commonly in
three pieces, called *madhyama*, *dakṣiṇa*, *uttara*);
a covering; the branch of the tree to which the
victim at a sacrifice is tied (?); N. of a man. — *Pa-*
ridhi-sṭha, as, ā, am, situated on the horizon;
(as), m. a number of sentinels posted in a circle;
a guard, body-guard; an aide-de-camp, an officer
attendant on a king or general. — *Paridhī-pati-*
kheṭara, as, m. an epithet of Śiva, (perhaps 'the
bird presiding over the horizon,' *paridhī* for *pa-*
ridhī?).

Pari-dheya, as, ā, am, to be put round, wear-
able; (*am*), n. an under garment (?).

Pari-hīta, as, ā, am, stationed round; placed
round, invested, put on, clothed, covered.

परिधारण *pari-dhāraṇa*. See under *pari-*
dhṛi below.

परिधाव *pari-dhāv*, cl. 1. P. (rarely A.)
-*dhāvati*, -*te*, -*dhāvītum*, to flow or stream round,
to run round or about; go about; (*mṛigayām pari-*
dhāv, to go or move about hunting, to hunt);
to drive about; to stream through, run through;
to run or move round anything (with acc.); to run
towards or after, to pursue: Caus. -*dhāvayati*,
-*yitum*, to surround, encompass, encircle.

Pari-dhāvin, ī, inī, ī, running round; (ī), m.,
N. of the 46th (or 20th) of the 60 years' cycle
of Jupiter.

परिधीर *pari-dhīra*, as, ā, am, very deep
(as a tone or sound).

परिधूपित *pari-dhūpita*, as, ā, am, richly
perfumed or scented.

परिधूसर *pari-dhūsara*, as, ā, am, quite grey.

परिधृ *pari-dhṛi*, cl. 10. P. -*dhārayati*,
-*yitum*, to carry about; to support, bear, suffer,
endure.

Pari-dhāraṇa, am, n. carrying about, supporting,
suffering, enduring.

Pari-dhārya, as, ā, am, to be preserved or
maintained.

परिध्वंस *pari-dhvāṇs*, cl. 1. A. -*dhvānsate*,
-*dhvānsitum*, to fall to pieces, fall away, decay;
to be destroyed.

Pari-dhvaṇsa, as, m. distress, disaster, ruin,
trouble, toil; failing, failure; injury, destruction;
leaving one's caste, loss of caste, mixture of castes.

Pari-dhvaṇsin, ī, inī, ī, falling away, falling off;
destroying, ruining.

Pari-dhvaṣta, as, ā, am, destroyed, ruined;
covered.

परिनिन्दा *pari-nindā*, f. strong censure,
severe blame.

परिनिमन *pari-nimna*, as, ā, am, much de-
pressed, deeply hollowed.

परिनिर्जि *pari-nir-ji*, cl. 1. P. A. -*jayati*,
-*te*, -*jetum*, to conquer, overpower thoroughly.

परिनिर्वपण *pari-nirvapaṇa*, am, n. (fr. *rt.*
vap with *pari-nis*), distributing, dispensing, giving.
Pari-nirvavapsā, f. (fr. the Desid.), desire of
giving, a disposition to distribute, liberality.

Pari-nirvavapsu, us, us, u, intending to give
much, desirous of giving.

परिनिर्वाण *pari-nirvāṇa*, as, ā, am, quite
extinguished, quite brought to an end; (*am*), n. the
final extinction of the individual; N. of a place
where Buddha disappeared.

परिनिर्वृति *pari-nirvṛiti*, is, f. final libera-
tion; complete emancipation of the soul from the
body and exemption from future transmigration.

परिनिश्चय *pari-niścaya*, as, m. fixed opinion
or resolution.

परिनिषद् *pari-ni-shad*, cl. 1. 6. P. (Ved.
also A.) -*śhidati*, -*shattum*, to sit round.

परिनिष्ठा *pari-niśṭhā* (fr. *rt.* *sthā* with *pari*
and *ni* or *nis*, see *ni-shṭha*), extreme limit, highest
point; complete accomplishment; complete know-
ledge or acquaintance, familiarity with anything.

Pari-niśṭhita, as, ā, am, completely skilled in
or acquainted with.

Pari-naiśṭhika, as, ī, am, the highest, utmost,
most perfect.

परिन्यस *pari-ny-as*, cl. 4. P. -*asyati*, -*asi-*
-*tum*, to stretch out, extend.

Pari-nyasta, as, ā, am, stretched out, extended.
Pari-nyāsa, as, m. completing the sense of a

passage; (in dramatic language) alluding to the development of the so-called seed or origin of the dramatic plot, [cf. *vijā*.]

परिपक्व *pari-pakva*, *as, ā, am* (fr. rt. 2. *pać* with *pari*), completely cooked or dressed; finally baked; completely burnt (as a brick); digested; quite ripe, mature; highly cultivated or educated, very knowing or shrewd; near death or decay, approaching the end, about to pass away, decaying. — *Paripakva-tā*, f. the state of being completely cooked; digestion; full maturity, perfection; shrewdness.

Parī-pāka, *as, m.* being completely cooked or dressed; digestion; ripening, maturity, perfection; the fruit or consequence of an action, consequence; cleverness, shrewdness, experience.

Parī-pākin, *ī, inī, ī*, ripening, bringing to maturity; cooking; digesting; (*inī*), f. the plant *Ipomoea Turpethum*.

Parī-pācana, *as, ā, am*, or *parī-pācayitri*, *tā, trī, trī*, cooking, bringing to maturity.

परिपथ *pari-paṭh*, cl. 1. P. *-paṭhati*, *-paṭhātum*, to enumerate completely, detail, describe, mention, name, represent.

Parī-pāṭha, *as, m.* complete enumeration, detail; (*ena*), ind. in detail, completely.

Parī-pāṭhaka, *as, ā, am*, enumerating in detail, describing the contents.

परिपण *pari-pana*, *am, n.* (fr. rt. 2. *paṇ* with *pari*), capital, principal, stock.

Parī-panita, *as, ā, an*, pledged, plighted, agreed, promised.

परिपत *pari-pat*, cl. 1. P. *-patati*, *-patitum*, to fly round or about, to run round or about, run in all directions; to leap down, fall, throw one's self upon, attack: Caus. *-pātayati*, *-yitum*, to cause to fall down, shoot down, shoot off, throw into.

Parī-pātana, *am, n.* flying round or about.

परिपति *pari-pati*, *is, m.*, Ved. the lord of all around; (Sāy.) a protector; (according to Mahidhara) flying about.

परिपद *pari-pad*, *t, f.*, Ved. a snare, trap; walking about; a creature, living being; (Sāy.) a bird (as flying about).

परिपदिन् *paripadin*, *ī, m.* an enemy; (probably a little wrong reading for *pari-parin*.)

परिपन्थक *pari-panthaka*, *as, m.* one who obstructs the way, an antagonist, opponent, adversary, enemy.

Parī-pantham, ind. by the way, in the way.

Parī-panthaya, Nom. P. *-panthayati*, *-yitum*, to obstruct the way, oppose, resist (with acc.).

Parī-panthika, *as, m.* an adversary, enemy.

Parī-panthin, *ī, m.* an antagonist, opponent, enemy; a robber, highwayman, bandit. — *Parī-panthi-tva*, *am, n.* obstructing the way.

परिपर *pari-pa* (probably fr. *pari* repeated), a tortuous course, roundabout way; [cf. *a-paripara*.]

परिपरिन् *pari-parin*, *ī, m.* (probably fr. *pari-pari*), Ved. an antagonist, opponent, adversary.

परिपवन *pari-pavana*. See *pari-pū*, col. 3.

परिपशव्य *pari-paśavya*, *as, ā, am* (fr. *pari-paśu*), Ved. relating to the victim at a sacrifice.

परिपा 1. *pari-pā*, cl. 1. P. *-pibati*, *-pātum*, to drink before and after any one (Ved.); to drink up, sip up.

Parī-pāna, *am, n.*, Ved. a drink, beverage.

Parī-pita, *as, ā, am*, drunk up, sipped up, drunk together with (anything).

परिपा 2. *pari-pā*, cl. 2. P. *-pāti*, *-pātum*, to protect or defend on every side, to guard, maintain: Caus. *-pālayati*, &c., to protect, guard, govern; to keep, maintain; to wait, expect.

Parī-pāna, *as, am, m. n.*, Ved. protection, defence, covert.

Parī-pālaka, *as, ikā, am* (fr. the Caus.), guarding, protecting, defending, maintaining, supporting, sustaining; taking care of one's property.

Parī-pālana, *am, n.* protecting, cherishing, defending, maintaining, sustaining, keeping; protection, nurture.

Parī-pālayitri, *tā, trī, trī*, a protector, defender.

Parī-pālita, *as, ā, am*, protected, cherished.

Parī-pāya, *as, ā, am*, to be protected or defended, to be maintained or observed; to be governed.

Parī-pipālayishā, f. (fr. the Desid. of Caus.), desire of protecting or maintaining or sustaining.

परिपाक *pari-pāka*, *pari-pākin*, *pari-pācana*. See *pari-pakva*, col. 1.

परिपाटल *pari-pāṭala*, *as, ā, am*, of a pale red colour, pale red.

परिपाटी *pari-pāṭi*, f. succession, order, method, arrangement; arithmetic.

परिपाठ *pari-pāṭha*. See *pari-paṭh*, col. 1.

परिपाण्डु *pari-pāṇḍu*, *us, us, u*, very light or pale.

परिपाद *pari-pāda*. See *Gaṇa* to *Pāṇ*. VI. 2, 184.

परिपार्श्व *pari-pārśva*, *as, ā, am*, being at or by one's side, at the side, near; [cf. *parīpārśvika*.] — *Parīpārśva-āra*, *as, ī, am*, going at or by one's side. — *Parīpārśva-tas*, ind. at or by the side, at both sides of (with gen.). — *Parīpārśva-vartin*, *ī, inī, ī*, being at the side, standing at or close to one's side.

परिपिञ्जर *pari-piñjara*, *as, ā, am*, of a brownish red colour.

परिपिष *pari-piṣh*, cl. 7. P. *-pinashṭi*, *-peṣṭum*, to crush, trample; to beat, strike.

Parī-piṣṭa, *as, ā, am*, crushed, trampled down.

Parī-piṣṭaka, *am, n.* lead.

परिपीड *pari-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*, to press all round, press together, compress, squeeze; to hug, embrace; to torment greatly, torture, harass, vex; (in augury) to cover, cover up.

Parī-pīḍana, *am, n.* squeezing or pressing out, expressing; injuring, prejudicing.

Parī-pīḍā, f. pressing; vexing, torturing, tormenting.

Parī-pīḍita, *as, ā, am*, pressed; embraced; tormented.

परिपीत *pari-pīta*. See 1. *pari-pā*, col. 1.

परिपुच्छ *pari-puṣṭhaya*, Nom. A. *pari-puṣṭhaye*, &c., to wag the tail.

परिपुट *pari-put*, Pass. *-putyate*, &c., to peel off, lose the bark or skin.

Parī-putana, *am, n.* removing the peel or bark, peeling, desquamation, peeling off; losing the bark or skin. — *Parīputana-vat*, *ān, atī, at*, peeling off, dropping off.

Parī-puta, *as, m.* or *pari-putaka*, *as, m.* peeling off, a particular disease of the ear. — *Parīputa-vat*, *ān, atī, at*, peeling off, losing the skin.

Parī-putana, *am, n.* peeling off, desquamation, losing the bark or skin.

परिपुष *pari-push*, cl. 10. P. *-poshayati*, *-yitum*, to cause to be cherished, to nourish, sustain, foster.

Parī-pushṭa, *as, ā, am*, nourished, cherished; amply provided with, abounding in. — *Parīpushṭa-tā*, f. the being nourished or supported, receiving nourishment.

Parī-poshaka, *as, ā, am*, nourishing, confirming, encouraging, furthering.

Parī-poshana, *am, n.* the act of nourishing, furthering, promoting.

Parī-poshaṇīya, *as, ā, am*, to be nourished, to be promoted.

परिपुष्करा *pari-pushkarā*, f. the plant *Cucumis Maderaspatanus*.

परिपू *pari-pū*, cl. 9. P. A. *-punāti*, *-nīte*, *-paritum*, to purify completely, strain; to lustrate; to become completely purified.

Parī-pavana, *am, n.* cleaning, winnowing corn; a winnowing-basket.

Parī-pūta, *as, ā, am*, pure, purified; completely winnowed, threshed, freed from chaff.

परिपूज *pari-pūj*, cl. 10. P. *-pūjayati*, *-yitum*, to honour greatly, adore, worship.

Parī-pūjana, *am, n.* or *parī-pūjā*, f. honouring highly, worshipping, adoring.

Parī-pūjita, *as, ā, am*, much honoured, served, worshipped, adored.

परिपूर्ण *pari-pūrṇa*. See *pari-prī* below.

परिपू *pari-prī*, Pass. *-pūryate*, &c., to fill (intransitively), become completely full: Caus. *-pūrayati*, *-yitum*, to fill completely (transitively), make full, fill out, completely cover, wholly occupy.

Parī-pūraka, *as, ikā, am*, filling, fulfilling; causing fullness or prosperity.

Parī-pūrāṇa, *am, n.* the act of filling; perfecting, rendering complete.

Parī-pūrṇa, *as, ā, am*, quite full, entire, complete, completely filled; fully satisfied, self-satisfied, content. — *Parīpūrṇa-āndra-vimala-parabha*, *as, m.* 'having the spotless splendor of the full moon,' N. of a Sam-ādhi. — *Parīpūrṇa-tā*, f. or *parīpūrṇa-tva*, *am, n.* completion, completeness, entireness, fullness; satiety or satisfaction. — *Parīpūrṇa-sahasra-āndra-vatī*, f. 'possessing a thousand full moons,' an epithet of Indra's wife. — *Parīpūrṇa-mṛita-raśmī* ('*ṇa-am*'), *is, m.* 'having rays filled with nectar,' the moon. — *Parīpūrṇārtha* ('*ṇa-ar*'), *as, ā, am*, full of meaning; (*am*), ind. with deep emotion, affectionately. — *Parīpūrṇendu* ('*ṇa-in*'), *us, m.* the full moon.

Parī-pūrti, *is, f.* fullness, completion.

परिपेलव *pari-pelava*, *as, ā, am*, very fine or small, very delicate; (*am*), n. a fragrant grass, *Cyperus Rotundus*.

Parī-pela, *am, n.* = *pari-pelava*, a fragrant grass, *Cyperus Rotundus*.

परिपोट *pari-poṭa*. See *pari-put*, col. 2.

परिप्रग्रह *pari-pra-grah*, cl. 9. P. A. *-grihṇāti*, *-nīte*, *-grahitum*, Ved. to take round, to hand or pass round.

परिप्रच्छ *pari-pracṣh*, cl. 6. P. *-prīcchati*, *-prashṭum*, to interrogate or ask any one about anything (with two acc. or with acc. of the thing and abl. of the person); to enquire about.

Parī-prīcchā, f. asking about, question, inquiry, asking for.

Parī-prīcchya, ind. having inquired about (with two acc.).

Parī-praśna, *as, m.* question, interrogation, inquiry.

परिप्रमुच *pari-pra-muṣ*, cl. 6. A. *-muñcate*, *-muktum*, Ved. to free one's self from.

परिप्राप्ति *pari-prāpti*, *is, f.* (fr. rt. *āp* with *pari* and *pra*), acquisition, obtaining.

Parī-prepsa, *us, us, u* (fr. the Desid.), wishing to reach, desirous of obtaining; wishing to defend; desiring, desirous, seeking.

परिप्रार्थ *pari-prārṇha*, *am, n.*, Ved. proximity, nearness.

परिप्रो *pari-prī*, *is, is, ī* (fr. rt. *prī* with *pari*), Ved. very dear or valued; (Sāy.) gratifying on all sides or in every way (= *paritah prīṇa-yitri*).

परिप्रुष् *pari-prush*, *t, t, t*, Ved. sprinkling, splashing.

परिप्रे *pari-pre* (fr. *pari-pra-i*), cl. 2. P. *-praiti*, *-praitum*, Ved. to go round, flow round.

परिप्रेष् *pari-presh* (*pari-pra-ish*, see rt. 1. *ish*), Caus. *-praishayati*, *-yitum*, to send forth, dispatch, send away.

Pari-preshana, *am*, n. sending forth or away; banishing, abandoning.

Pari-preshita, *as, ā, am*, sent forth, sent away, dispatched; banished, abandoned.

Pari-preshya, *as*, m. a servant.

परिप्लु *pari-plu*, cl. 1. A. *-plavate*, *-plotum*, to swim about, float about, bathe; to flood, inundate; to overwhelm; to hover about, fly or soar through; to jump or spring about; to revolve, move in a circle; to move about, move restlessly; to go astray; to hasten forward; Caus. *-plāvayati*, *-yitum*, to flood, inundate, bathe, water.

Pari-plava, *as, ā, am*, swimming about; swaying or moving to and fro, running about, vibrating, oscillating, undulating, waving, shaking, trembling, movable, unsteady, restless; (*as*), n. inundation; bathing, wetting, immersing; a ship, boat; oppression, tyranny; N. of a prince, son of Sukhī-bala (Sukhī-vala, Sukhī-nala); (*ā*), f. a sort of spoon used at sacrifices.

Pari-plavamāna, *as, ā, am*, swimming about, floating, moving to and fro.

1. *pari-plārya*, *as, ā, am*, swimming about, floating around, running (as water).

2. *pari-plārya*, ind. having flooded or inundated, having bathed.

Pari-pluta, *as, ā, am*, flooded, inundated; overwhelmed; wetted, bathed, immersed; (*ā*), f. spirituous liquor; (*am*), n. a spring or jump, skipping about.

परिवन्ध *pari-bandh*, cl. 9. A. *-badhnīte*. *banddhum*, to bind together, connect, bind on, bind round one's self, put on (as a girdle); to encircle; to stop, interrupt; Caus. *-bandhayati*, *-yitum*, to tie round.

Pari-baddha, *as, ā, am*, bound round, obstructed.

परिबाध 1. *pari-bādḥ*, cl. 1. A. *-būdhate*, *-bādhitum*, to ward off, keep off, to exclude, hinder, obstruct, drive away, (Ved. according to Sāy. = *parito han*); to protect from or defend against (with abl., Ved.); to vex, disturb, annoy, molest, harass, importune, pain; Desid. A. *-bibādḥishate*, Ved. to strive to keep or ward off or keep at a distance.

2. *pari-bādḥ*, *t, f*, Ved. hindrance, obstruction, check; an obstructor, hinderer.

Pari-bādḥā, f. trouble, vexation, worry, annoyance; fatigue, toil, hardship.

परिबृह *pari-brīh* or *pari-brīh* (also written *pari-vrīh* or *pari-vrīh*, q. v.), cl. 6. P. A. *-brīhati* or *-brīhāti*, *-brīhate* or *-brīhate*, *-barhitum*, Ved. to embrace, encircle, surround, encompass; to make strong or compact, fortify, strengthen; to increase; Caus. *-brīhayati*, *-yitum*, to make strong, strengthen.

Pari-barha or *pari-varha*, *as*, m. 'that which surrounds or encompasses,' 'surroundings,' retinue, train, attendants, dependants; royal insignia; furniture, attire, trim; the necessities of life; wealth, property, substance. — *Paribarha-rat* or *parivarharat*, *ān, atī, at*, having a suitable retinue, possessing a proper train of attendants, provided with suitable furniture, properly furnished.

Pari-barhana or *pari-varhana*, *am*, n. retinue, train; attire, trim; growth, aggrandizement; worship, adoration.

Pari-brīhana or *pari-vrīhana*, *as, ī, am*, augmenting, increasing, enlarging; (*am*), n. prosperity, welfare; an additional work, appendix, supplement.

Pari-brīhita or *pari-brīhita* or *pari-vrīhita*

or *pari-vrīhita*, *as, ā, am*, increased, augmented, grown, thriven; strengthened by, connected with, accompanied by, furnished with.

Pari-brīḥa or *pari-vrīḥa*, *as, ā, am*, firm, fixed, dense, thick, solid, compact, ample, large; the lord of all around, a superior, proprietor, owner.

— *Pari-brīḥa-tama*, *am*, n., Ved., scil. *Brahma*, the Supreme Spirit.

परिव्रु *pari-brū*, cl. 2. P. *-bravīti*, &c., Ved. to utter a spell or charm, lay under a spell, charm, enchant.

परिभक्ष *pari-bhaksh*, cl. 10. P. *-bhakshayati*, *-yitum*, Ved. to drink off, drink up; to eat up (what belongs to another), devour, consume.

Pari-bhakshaya, *am*, n. eating up, consuming.

Pari-bhakshita, *as, ā, am*, drunk up, deprived of food (Ved.); devoured, consumed, gnawed; worn away.

परिभग्न *pari-bhagna*, *as, ā, am* (fr. rt. *bhauj* with *pari*), broken, interrupted, disturbed, stopped. — *Paribhagnakrama*, *as, ā, am*, stopped in one's course, checked in one's progress.

Pari-bhagna, *as*, m. breaking to pieces, shattering.

परिभज *pari-bhaj*, cl. 1. P. *-bhajati*, *-bhak-tum*, to divide.

Pari-bhajya, ind. having divided.

परिभय *pari-bhaya*, *as*, m. (fr. rt. 1. *bhī* with *pari*), Ved. apprehension, fear.

परिभर्त्स *pari-bharts*, cl. 10. P. A. *-bhartsayati*, *-te*, *-yitum*, to threaten, menace, treat harshly, rate, scold, chide, reprimand.

Pari-bhartsat, *au, anti*, at, threatening, chiding; mocking, deriding.

Pari-bhartsana, *am*, n. threatening, menacing.

Pari-bhartsita, *as, ā, am*, threatened, chided.

Pari-bhartsyamāna, *as, ā, am*, being threatened.

परिभाष् *pari-bhāsh*, cl. 1. A. *-bhāshate*, *-bhāshitum*, to speak to, address, admonish; to declare, teach, explain, interpret, define; to persuade, exhort, encourage.

Pari-bhāshana, *as, ā, am*, speaking much, declaring, explaining; (*am*), n. speaking, talking, addressing, conversing with, chatting, gossiping; speech, discourse; admonition, expression of censure or contempt, reproof, abuse; rule, precept; agreement (?).

Pari-bhāshanīya, *as, ā, am*, to be addressed or spoken to; reprehensible, liable to censure; deserving reproof.

Pari-bhāshā, f. speech; blame, censure, abuse; an explanation, definition; (in gram.) an explanatory Sūtra or rule mixed with the other rules of Pāṇini and teaching the method of applying them, (these Sūtras are a key to the system and are thought by some to have been interpolated in later times, but by others are ascribed to Pāṇini himself; there are other *Paribhāshas* by unknown authors); any general definition applicable throughout; a table or list of abbreviations or signs used in any work; (in medicine) prognosis. — *Paribhāshā-prakarana*, *am*, n., N. of the second chapter of the *Praudha-manoramā*, q. v. — *Paribhāshendu-śekhara* ('*śāh-tū*'), *as*, m., N. of a grammatical work by Nāgeśa-bhaṭṭa (= *nāgoji-bhaṭṭa*).

Pari-bhāshita, *as, ā, am*, explained, said; formed or used technically.

Pari-bhāshin, *ī, īṇ, ī*, speaking, explaining.

परिभास् *pari-bhās*, cl. 1. A. *-bhāsate*, *-bhāsītum*, to appear (Ved.); Caus. *-bhāsayati*, *-yitum*, to embellish, adorn.

परिभद् *pari-bhid*, cl. 7. P. A. *-bhinatti*, *-bhintte*, *-bhettum*, to split asunder, cleave open, tear or dash to pieces, break through; to change, disfigure, deform.

Pari-bhinna, *as, ā, am*, split or cleft open,

cracked, cut into small pieces; changed, disfigured, deformed.

परिभुज् 1. *pari-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati*, *-bhoktum*, Ved. to span, encompass, embrace.

Pari-bhugna, *as, ā, am*, bowed, bent.

परिभुज् 2. *pari-bhuj* (see rt. 3. *bhuj*), cl. 7. P. A. *-bhunakti*, *-bhunkte*, *-bhoktum*, to eat up, eat, devour; to feed upon; to use, enjoy; to neglect to feed; Caus. *-bhojayati*, *-yitum*, Ved. to possess, enjoy, govern.

Pari-bhukta, *as, ā, am*, eaten; enjoyed, possessed.

Pari-bhoktrī, *tā, trī, trī*, eating, enjoying, possessing, an eater, enjoyer; one who lives at another's cost or uses another's property without his leave.

Pari-bhoga, *as*, m. enjoyment, especially sexual intercourse, possession, a means of enjoyment; living at another's cost, using another's property without his leave, illegal use of another's goods.

परिभू 1. *pari-bhū*, cl. 1. P. *-bhavati*, *-bharitum* (Ved. inf. *-bhve*), to be round or about anything, encompass, surround, embrace, enclose, contain (Ved.); to circle round, go or fly round (Ved.); to accompany (Ved.); to take care of (Ved.); to guide, govern (Ved.); to be superior, surpass, overcome, subdue, conquer; to pass round, pay no attention to, treat with contempt or disrespect, despise; to disgrace; to injure; to grieve; to disappear (= *parā-bhū*, q. v.); Caus. *-bhārayati*, *-yitum*, to cause to be surrounded or pervaded; to cause to be saturated or penetrated; to contain, include, comprehend; to conceive, think, reflect, meditate, know, recognise as; to make known.

Pari-bhava, *as*, m. or *pari-bharana*, *am*, n. contumely, insult, injury, humiliation, degradation, disrespect, contempt, disgrace; defeat, discomfiture. — *Paribhava-pada*, *am*, n. an object or occasion of contempt, a disgraceful situation, disgrace. — *Paribhava-vidhi*, *is*, m. contumelious or insulting action, humiliation. — *Paribhavarāspada* ('*ra-ās*'), *am*, n. a position or situation of disgrace, object of contempt.

Pari-bharanīya, *as, ā, am*, to be injured or insulted, liable to be humiliated or despised or disgraced.

Pari-bhavin, *ī, inī, ī*, injuring, humiliating, treating with contumely or disrespect, ridiculing; suffering disrespect.

Pari-bhāva, *as*, m. = *pari-bhava*, q. v.

Pari-bhāvana, *am*, n. cohesion, union; (*ā*), f. thought.

Pari-bhāvita, *as, ā, am*, contained, included; penetrated; pervaded; conceived. — *Paribhāvitva*, *am*, n. the state of being included, inclusion.

Pari-bhāvin, *ī, inī, ī*, treating with contempt, slighting, despising; putting to shame, mocking, insulting, outwitting, surpassing.

Pari-bhāvuka, *as, ī, am*, contemning, shaming, humbling.

Pari-bhāvya, ind. having caused to be surrounded; having reflected upon.

2. *pari-bhū*, *ūs, ūs, u*, Ved. surrounding, embracing, comprehending, pervading; overpowering; surpassing; guiding, governing.

Pari-bhūta, *as, ā, am*, treated with contempt or disrespect, disregarded, despised; overpowered, conquered. — *Paribhūta-gati-traya*, *as, ā, am*, surpassing three times the age of man.

Pari-bhūti, *is, is, ī*, Ved. overcoming, overpowering; (*is*), f. superiority, superior power (Ved.); contempt, insult, contumely, humiliation, disrespect, injury.

Pari-bhūya, ind. having treated with contempt, having disgraced or despised; shaming, outwitting; experiencing disgrace.

परिभूष् *pari-bhūsh*, cl. 1. 10. P. *-bhūshati*, *-bhūshayati*, &c., to wait upon, serve, attend; to honour, revere; to take care of; to follow, observe; to furnish, equip, fit out, prepare; to decorate; to be beautiful, to shine.

Pari-bhūṣaṇa, as, m., scil. *sandhi*, peace obtained by the cession of the whole revenue of a land.

Pari-bhūṣita, as, ā, am, decorated, adorned.

परिभू *pari-bhū*, cl. 3. P. -*bibharti*, -*bhar-tum*, Ved. to pass beyond (Sāy. = *ati-kram*); to extend beyond, extend.

परिभेदक *pari-bhedaka*, as, ā, am, breaking through.

परिभ्रंश *pari-bhraṇś*, cl. 4. P. A. -*bhraṣyati*, -*te*, -*bhraṇśitum*; cl. 1. A. -*bhraṇśate*, -*bhraṇśitum*, to fall off, drop off; to fall, be cast down (metaphorically); to run away, escape; to vanish, disappear; to lose, be deprived of (with abl.); to neglect, omit.

Pari-bhraṇśa, as, m. falling from; escape, escaping.

Pari-bhraṇśana, am, n. falling from; losing, loss.

Pari-bhraṣṭa, as, ā, am, fallen off, dropped off; fallen, cast down, degraded; escaped; vanished; deprived of, void or devoid of (with abl. or sometimes inst.); lost; neglecting, omitting. — *Pari-bhraṣṭa-sukha*, as, ā, am, fallen from happiness.

परिभ्रज्ज *pari-bhrajji*, cl. 6. P. -*bhrijjati*, -*bhrajshum*, -*bharshum*, to fry, roast; Caus. -*bhar-jayati*, -*jitum*, to fry, roast, parch.

Pari-bhriṣṭa, as, ā, am, fried, roasted, parched.

परिभ्रम् *pari-bhram*, cl. 1. 4. P. (ep. also A.) -*bhramati* (-*te*), *bhramyati* or *bhramyati*, -*bhramitum*, to walk round about, wander round, rove or roam about, ramble about, saunter; to fly round about, hover or flutter round; to wander through, rove or roam through, ramble through; to whirl round, wheel or circle round, revolve; to encircle, describe a circle round.

Pari-bhrama, as, ā, am, flying round or about [cf. *khe-p*]; (as), m. wandering, going about; error; circumlocution, rambling discourse.

Pari-bhramana, am, n. turning round, revolving (as of wheels); circumference.

Pari-bhramat, an, *anti*, at, roaming or wandering about, roving about; turning or whirling round, revolving; describing circles.

Pari-bhramya, ind. having roamed about, having gone to and fro.

Pari-bhramyat, an, *anti*, at, roaming about; flying or fluttering about.

परिभ्राज् *pari-bhrāj*, cl. 1. P. A. -*bhrājati*, -*te*, -*bhrājītum*, to shed brilliance all around, become resplendent.

परिमाङ्गल *pari-maṇḍala*, as, ā, am, round, circular, globular, spherical; (as), m., scil. *maṣaka*, a venomous species of gnat; (am), n. a circle, circumference; a ball, globe, sphere, orb; orbit. — *Pari-maṇḍala-tā*, f. or *parimaṇḍala-tva*, am, n. roundness, rotundity, circularity.

Pari-maṇḍalita, as, ā, am, rounded, made round or circular.

परिमण्डित *pari-maṇḍita*, as, ā, am, adorned or decorated all round.

परिमन *pari-man*, cl. 8. A. -*monate*, -*manitam*, Ved. to despise, contemn, slight, neglect.

परिमन्त्र *pari-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to charm or consecrate with sacred texts.

Pari-mantrita, as, ā, am, charmed, consecrated, enchanted.

परिमन्थर *pari-manthara*, as, ā, am, extremely slow or tardy.

परिमन्द *pari-manda*, as, ā, am, very dull or faint; very slow; very tired; very little; (am), ind. very little, a little, not much. — *Parimandita*, f. fatigue, tiredness, tedium, ennui.

परिमन्थु *pari-manyu*, us, us, u, Ved. wrathful, angry, jealous (Sāy. = *kopa-parivṛita*).

परिमर *pari-mara*, as, ā, am, Ved. (fr. rt. *mṛi* with *pari*), decaying, becoming decrepit; *Brahmanah pari-marah*, 'destruction round the Brahman, i. e. the magician' (or, according to Colebrooke, 'around air'), a magical rite for the destruction of adversaries.

परिमर्द *pari-marda*, *pari-mardana*. See p. 547, col. 1.

परिमल *pari-mala*, as, m. (mala perhaps fr. a lost rt. *mal*, to rub), fragrance, perfume, (especially arising from the trituration of fragrant substances); the pounding or trituration of perfumes; a fragrant substance; a fragrant scent diffused during coitus; copulation; a meeting of learned men; soil, stain, dirt; N. of a poet; of a work; of a commentary by Amara-śāstra on the *Kāvya-kalpa-latā-vṛtti*; of a commentary by Apyāya-dīkṣita on the *Vedānta-kalpa-taru*, (the complete title of which is *Vedānta-kalpa-taru-parimala*). — *Parimala-bhrit*, t, t, t, laden with perfumes, impregnated with sweet odours.

Pari-malita, as, ā, am, perfumed; soiled, spoiled of freshness or beauty.

परिमा *pari-mā* (see rt. 3. mā), cl. 2. P., 3. 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, to measure round or about; to mete out; to fulfil (a period or course); to measure, estimate, determine.

Pari-māna, am, n. measuring, measure, duration, length of time; compass, weight, number, value (e. g. *prati-graha-parimāna*, the value of a gift received). — *Parimāna-tas*, ind. by measure; in weight. — *Parimāna-vat*, ān, *ati*, at, capable of being measured, measurable.

Parimāṇaka, am, n. compass, weight, quantity, duration.

Pari-māṇin, i, *ini*, i, having measure, measured.

Pari-māṇya or *pari-mātavya*, as, ā, am, measurable, fit to be measured; requiring to be ascertained as to quantity.

Pari-mita, as, ā, am, measured, meted; circumscribed, limited, adjusted; moderate, sparing; joined; regulated. — *Parimita-katha*, as, ā, am, of measured discourse, seldom speaking, saying little. — *Parimita-tva*, am, n. limitedness, moderation, limited condition. — *Parimita-bhu*, k, k, k, eating sparingly, abstemious. — *Parimita-bhojana*, am, n. moderation in eating, abstemiousness. — *Parimitābharāṇa* ('*ta-ābh*'), as, ā, am, moderately adorned. — *Parimitāyus* ('*ta-āy*'), us, us, u, short-lived. — *Parimitāhara* ('*ta-āh*'), as, ā, am, eating little food, eating moderately. — *Parimitēcchā-tā* ('*ta-ic*'), f. moderation in desire.

Pari-miti, is, f. measure, quantity, limitation.

Pari-meya, as, ā, am, measurable, to be measured; calculable, capable of being counted, few; finite. — *Parimeya-tā*, f. measurableness, calculableness.

परिमाथिन् *pari-māthin*, i, *ini*, i (rt. *math* or *manth* with *pari*), torturing.

परिमाद् *pari-mād*, t, f. or *pari-māda*, as, m. (fr. rt. *mad* with *pari*), Ved., N. of sixteen Sāmans which belong to the *Mahā-vrata-stotra*.

परिमार्ग *pari-mārg*, cl. 1. 10. P. -*mārgati*, -*mārgitum*, -*mārgayati*, -*yitum*, to seek or search about, search for, search through, seek, pursue, trace, track, hunt about, investigate, grasp after, seek to gain, ask for, beg for.

1. *pari-mārga*, as, m. (for 2. see under *pari-mṛij*), searching or seeking about; searching for.

Pari-mārgana, am, n. tracing, tracking, searching, seeking or looking for, seeking out.

Pari-mārgitavya, as, ā, am, to be sought after. *Pari-mārgin*, i, *ini*, i, tracing, tracking, seeking for, going after, pursuing, hunting.

परिमि *pari-mi* (see rt. 1. mi), cl. 5. P. A. -*minoti*, -*nute*, &c., Ved. to set or place round, lay round.

Pari-mit, t, f., Ved. the beam of a roof, a connecting beam or rafter (?).

परिमिलन *pari-milana*, am, n. touch, contact, combination.

Pari-milita, as, ā, am, mixed or combined with, pervaded by (with inst.); filled, penetrated.

परिमिह *pari-mih*, cl. 1. P. -*mehati*, -*medhum*, Ved. to make water against.

Pari-midha, as, ā, am, Ved. sprinkled with urine. *Pari-meha*, as, m., Ved. a magical rite in which urine is sprinkled about.

परिमुखम् *pari-mukham*, ind. round or about the face, round, about (any person, &c.; Pān. IV. 4, 29).

परिमुच् *pari-muṭ*, cl. 6. P. A. -*muṭi*, -*te*, -*moktum*, to unloose, unfasten, set free, liberate; to let go, give up, get rid of; to discharge, emit; Pass. -*muṭyate*, to loosen or free one's self; to let go, get rid of; to neglect (?).

Pari-mukta, as, ā, am, released, liberated. — *Parimukta-bandhana*, as, ā, am, released from bonds, unbound, unfettered.

Pari-muṭya, ind. having released or liberated.

परिमुष् *pari-mush*, cl. 9. 6. P. -*mushṇāti*, -*mushati*, -*moshitum*, to steal anything, rob, plunder (with acc.).

Pari-mosha, as, m. stealing, theft, robbing.

Pari-moshaka, as, ā, am, stealing.

Pari-moshin, i, *ini*, i, stealing; a thief, robber.

परिमुह *pari-muh*, cl. 4. P. A. -*muhyati*, -*te*, -*mohitum*, -*modhum*, -*mogdhum*, to be bewildered or perplexed, to go astray, fail; Caus. A. -*mohayate* (Pān. I. 3, 89); P. (ep.) -*mohayati*, -*yitum*, to bewilder, perplex; to fascinate.

Pari-mugdha, as, ā, am, lovely yet simple, fascinating yet foolish. — *Parimugdha-tā*, f. gracefulness or loveliness combined with simplicity.

Pari-mūḍha, as, ā, am, disturbed, perturbed, perplexed, bewildered, troubled. — *Parimūḍha-tā*, f. bewilderment, perplexity, trouble, error.

Pari-mohana, am, n. the act of bewildering, fascination, infatuation, beguiling.

Pari-mohita, as, ā, am, bewildered, deprived of consciousness or recollection.

Pari-mohin, i, *ini*, i, perplexing, fascinating, bewitching; perplexed.

परिमूर्ण *pari-mūrṇ*, f. (perhaps fr. rt. *mṛi* with *pari*), Ved. worn out, decrepit (as a cow, according to the commentator = *viddhā*).

परिमृ *pari-mṛi*, cl. 6. A. -*mriyate* (Perf. P. -*mamāra*), -*martum*, Ved. to die (in numbers) round (any one).

परिमृग् *pari-mṛig*, cl. 10. A. -*mṛigayate*, -*yitum*, to seek, search for, hunt about for.

Pari-mṛigyamāna, as, ā, am, being sought for.

परिमृज् 1. *pari-mṛij*, cl. 2. P. -*mārshṭi*, -*mārjitum*, -*mārshṭum*, to wipe all round, wipe away, wash, wash away, rinse (the mouth), clean, cleanse, purify; to rub, polish; to wipe off, remove by rubbing, efface, remove; to touch lightly, touch, stroke; Intens. -*marmṛijyate*, Ved. to sweep over; (Sāy. = *tejasā śhad*, to cover with radiance.)

2. *pari-mārga*, as, m. (for 1. see under *pari-mārg*, col. 2), wiping off, cleaning; friction, touch.

Pari-mārgya, as, ā, am, to be cleaned or cleansed, to be rubbed.

Pari-mārga, as, ā, am, wiping off, cleaning, washing; stroking, rubbing.

Pari-mārgana, am, n. wiping off, cleaning; a dish of honey and oil.

2. *pari-mṛij*, t, t, t, or *pari-mṛija*, as, ā, am, wiping or washing off, cleaning.

1. *pari-mṛijya*, as, ā, am, to be wiped, to be cleansed; to be touched.

2. *pari-mṛijya*, ind. having wiped away, having washed the mouth; having polished; having stroked.

1. *pari-mṛiṣṭa*, as, ā, am, wiped away, washed,

cleaned, purified; rubbed, stroked. — *Parimṛṣṭa-pariṣṭhāda*, as, ā, am, trim, neat, spruce.

परिमृद् *pari-mṛid*, cl. 9. P. -*mṛidhāti*, -*marditum*, to tread or trample down, crush, rub, grind; to wear down, wear out; to rub off, wipe away (as tears); to rub, stroke; cl. 1. P. -*mardati*, -*marditum*, to excel, surpass.

Pari-marda, as, m. crushing, grinding, wearing out; using up, consuming; destroying, destruction.

Pari-mardana, am, n. rubbing, grinding; trampling, destroying; embracing, pressing.

Pari-mṛidita, as, ā, am, trodden or trampled down; crushed, rubbed, ground; embraced, clasped.

Pari-mṛidat, an, atī, at, trampling down, crushing; rubbing; wiping away.

परिमृश *pari-mṛiś*, cl. 6. P. -*mṛiśati*, -*mṛiśtum*, -*mṛiśtum*, to touch, handle, stroke, caress; to grasp, seize; to examine, consider, reflect, ponder; to investigate, inquire into, question; to observe, discover: Intens. -*marmarṣi*, Ved. to encompass, clasp, embrace.

Pari-marśa, as, m. friction; contact; consideration, reflection, examination.

Pari-mṛiśya, ind. having touched or handled; having grasped; having examined or pondered; having found or observed.

Pari-mṛiśyamāna, as, ā, am, being touched; being fanned (by the wind).

2. *pari-mṛiś'*, as, ā, am, rubbed, touched; embraced, clasped; invested; spread; pervaded.

परिमृष् *pari-mṛiṣ*, cl. 4. P. -*mṛiṣyati*, -*mṛiṣitum*, to be angry or incensed against (with dat.); to envy.

Pari-marṣa, as, m. envy, dislike, anger.

Pari-mṛiṣyat, an, anti, at, angry, incensed, envying; (according to a Scholiast = *asūyat*.)

परिमोक्ष *pari-mokṣ*, cl. 10. P. -*mokṣayati*, -*yitum*, to set free, liberate, let go, discharge.

Pari-mokṣa, as, m. setting free, liberating; liberation, deliverance; escape; emptying, evacuation.

Pari-mokṣaṇa, am, n. liberation, deliverance from (with gen.); untying.

Pari-mokṣya, ind. having let go or released.

परिमोटन *pari-moṭana*, am, n. (fr. rt. *muṭ* with *pari*), Ved. snapping, cracking; (according to a Scholiast = *catācatā-sabda*.)

परिम्लै *pari-mlai*, cl. 1. P. A. -*māyati*, -*te*, -*mātum*, to fade or wither away; to wane; to disappear; to faint.

Pari-māna, as, ā, am, faded, withered, faint, fainting; languid; waned; diminished, impaired; soiled, stained; (am), n. change of countenance by fear or grief; soil, stain.

Pari-māyān, ī, inī, ī, fading away; stained, spotted; (ī), m., scil. *linga-nāsa*, a kind of disease of the lens or pupil of the eye. — *Parimāyī-tra*, am, n. fading away, sinking.

परियज्ञ *pari-yajña*, as, m., Ved. a secondary or accompanying rite, one which precedes or follows another in any ritual; (as, ā, am), Ved. constituting an accompanying or secondary rite.

परियत्न *pari-yatna*, as, ā, am (fr. rt. *yat* with *pari*), Ved. surrounded.

परियम् *pari-yam*, cl. 1. P. -*yacchati*, -*yan-tum*, to restrain: Caus. -*yamayati*, -*yitum*, to serve.

परिया *pari-yā*, Caus. P. -*yāpayati*, -*yitum*, to go round, wait upon (?), circumambulate (as a mark of respect); to protect (Ved.).

परियोग्य *pari-yogya*, ās, m. pl., N. of a school.

परिरक्ष *pari-rakṣ*, cl. 1. P. -*rakṣati*, -*rakṣitum*, to rescue, save, preserve; to guard well or completely, protect; to govern, restrain; to keep, conceal, keep secret.

Pari-rakṣaka, as, ikā, am, guarding, protecting; a guardian, protector, keeper.

Pari-rakṣaṇa, as, ī, am, guarding, protecting, a protector; (am), n. the act of guarding, defending, preserving, preservation, keeping, protecting, protection, deliverance; saving, rescuing; maintaining; care, caution.

Pari-rakṣaṇīya, as, ā, am, to be completely protected or preserved.

Pari-rakṣā, f. protection, preservation, keeping, guarding.

Pari-rakṣita, as, ā, am, well guarded, well preserved, well kept.

Pari-rakṣitārya, as, ā, am, to be protected or guarded, to be kept secret.

Pari-rakṣitin, ī, inī, ī, keeping, guarding, protecting (with loc., Gaṇa to Pāp. V. 2, 88).

Pari-rakṣitri, tā, tri, tri, a protector, guardian; keeping; protecting, &c.

Pari-rakṣin, ī, inī, ī, guarding, protecting, defending; a defender.

Pari-rakṣya, as, ā, am, to be guarded or preserved, to be protected, to be kept secret.

Pari-rakṣyamāna, as, ā, am, being completely defended.

परिरटन *pari-raṭana*, am, n. (fr. rt. *raṭ* with *pari*), crying, crying aloud.

Pari-rāṭin, ī, inī, ī, crying, crying aloud, screaming.

परिरथ्य *pari-rathya*, am, n., Ved. or *pari-rathyā*, f. a particular part of a chariot.

परिरन्धित *pari-randhita*, as, ā, am, injured, destroyed.

परिरभ् *pari-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to embrace, clasp: Desid. A. -*ripsate*, to wish or desire to embrace.

Pari-rabdha, as, ā, am, embraced, clasped, encircled.

Pari-rabhamāna, as, ā, am, embracing.

Pari-rabhamāna, as, ā, am, being embraced.

Pari-rambha, as, m. embracing, an embrace.

Pari-rambhaṇa, am, n. embracing, clasping.

Pari-rambhin, ī, inī, ī (at the end of a comp.), clasped, girded, girt.

Pari-ripsamāna, as, ā, am, wishing or trying to embrace.

परिरम् *pari-ram*, cl. 1. P. -*ramati*, -*rantum*, to be delighted.

परिरान् *pari-rāj*, cl. 1. P. A. -*rājati*, -*te*, -*rājitum*, to shine on all sides, be very resplendent.

परिराटिन् *pari-rāṭin*. See *pari-raṭana*.

परिराप *pari-rāp*, p, p, p (fr. rt. *rap* with *pari*), Ved. crying or talking all round, a reviler (Sāy. = *pari-vadat*, *nindaka*); (p), m. epithet of a demon.

Pari-rāpin, ī, inī, ī, Ved. whispering to, talking over, persuading.

परिरोध *pari-rodha*, as, m. (fr. rt. *rudh* with *pari*), obstructing, keeping back, resistance.

परिल *parila*, as, m., N. of a man; [cf. *pārila*.]

परिलघु *pari-laghu*, us, us, u, very light, easy to digest.

परिलङ्घ *pari-langh*, cl. 10. P. -*langhayati*, -*yitum*, to overleap, transgress, overstep.

Pari-langhana, am, n. jumping or leaping to and fro, jumping over.

परिलिह् *pari-lih*, cl. 2. P. A. -*ledhi*, -*liḍhe*, -*ledhum*, to lick all round, lick over, lick: Intens. -*leḍhiyate*, -*leḍhid*, to lick all round, lick repeatedly.

Pari-liḍha, as, ā, am, licked all round, licked over.

Pari-lehin, ī, m. a particular disease of the ear.

परिलुप् *pari-lup*, cl. 6. P. A. -*lumpati*,

-*te*, -*loptum*, to interrupt, break through, disturb; to suspend, diminish; to dispel.

Pari-lupta, as, ā, am, interrupted, disturbed, diminished, injured, lost. — *Parilupta-sañjā*, as, ā, am, one whose consciousness is suspended, unconscious, senseless.

Pari-lupyamāna, as, ā, am, being interrupted.

Pari-lopa, as, m. injury; neglect, omission.

परिलुभ् *pari-lubh*, Caus. A. -*lobhayate*, -*yitum*, to entice, allure.

परिलेख *pari-lekha*, as, m. (fr. rt. *likh* with *pari*), outline, delineation, sketch, figure, picture. — *Parilekhādhikāra* ('kha-adh'), as, m. 'section on delineation,' N. of the sixth chapter of the Sūrya-siddhānta.

Pari-lekhana, am, n., Ved. drawing lines round about.

परिवक्रा *pari-vakrā*, f., Ved. a circular pit; (according to a Scholiast) N. of a town.

परिवञ्च् *pari-vañé*, Caus. P. -*vañéyati*, -*yitum*, to deceive.

Pari-vañcita, as, ā, am, deceived.

परिवत्सक *pari-vatsaka*, ās, m. pl. (fr. *vatsa* with *pari*), N. of the descendants of Vatsa.

परिवत्सर *pari-vatsara*, as, m. a full year, a year; the second of a cycle of five years.

Pari-vatsariṇa or *pari-vatsariya*, as, ā, am, Ved. relating to a full year; lasting a whole year.

परिवद् *pari-vad*, cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, to speak ill of, revile, calumniate, slander, accuse.

Pari-vadat, an, anti, at, speaking ill of, reviling, slandering.

Pari-vadana, am, n. reviling, accusing; crying out, clamouring, screaming.

Pari-vāda, as, m. abuse, reproach, reproof, censure, detraction; charge, accusation; an instrument with which the Indian lute is played.

Pari-vādaka, as, m. a complainant, accuser, plaintiff, calumniator; one who plays on the lute.

Pari-vādin, ī, inī, ī, speaking ill of, reviling, abusing, slandering, blaming; an accuser; calling out, crying, screaming; censured, abused; (ī), m. an accuser, plaintiff, reprover; (inī), f. a Vīṇā or lute of seven strings.

परिवर्त *pari-varta*. See p. 548, col. 3.

परिवर्धित 1. *pari-vardhita*, as, ā, am (fr. rt. *vardh*, to cut, with *pari*; for 2. see under *pari-vṛddh*, p. 548, col. 3), cut, excavated.

परिवर्मान *pari-varman*, ā, ā, a, wearing a coat of mail, clad in mail, armed.

परिवर्ह *pari-varha*, *pari-varhaṇa*. See *pari-barha*, *pari-barhaṇa*, p. 545, col. 1.

परिवस् *pari-vas* (see rt. 4. *vas*), cl. 10. P. -*vāsayati*, -*yitum*, Ved. to split, cut through.

Pari-vāsana, am, n., Ved. a shred, chip.

परिवसथ *pari-vasatha*, as, m. (fr. rt. 6. *vas* with *pari*), a village.

Pari-vāsa, as, m. abode, residence, stay, sojourn; [cf. *kāla-p°*.]

Pari-vāsita, as, ā, am, respectfully attentive to superiors (?).

परिवह् *pari-vah*, cl. 1. P. A. -*vahati*, -*te*, -*rodhum*, to carry round, carry about.

Pari-vaha, as, m., N. of one of the seven winds; one of the seven tongues of fire.

Pari-vāha, as, m. the overflowing of a tank, an inundation, overflow natural or artificial; a water-course or drain to carry off excess of water; [cf. *pari-vāha*.] — *Parivāha-vat*, ān, m. 'having a channel,' a tank, pool.

Pari-vāhita, as, ā, am, drained.

Pari-vāhin, ī, īṇī, ī, overflowing, swimming with.

परिवाप *pari-vāpa*, as, m. (fr. rt. *vap* with *pari*), fried grains of rice; coagulated or thick sour milk (= *dadhi*, Ved.); furniture; a train, retinue; sowing; a reservoir, pool, pond, piece of water; shaving, shearing.

Pari-vāpaṇa, am, n. shaving, shearing.

Pari-vāpita, as, ā, am, shaven, shorn.

Pari-vāpya or *pari-vāpya*, as, ā, am, Ved. having or requiring or deserving fried grains of rice or thickened milk.

परिवार *pari-vāra*, *pari-vāraṇa*. See under *pari-vi*, col. 2.

परिवारमस् *pari-vāsas*, as, n., Ved. (probably) an upper garment; *Angirasām abhivāsah-parivāsasū*, N. of two Sāmans.

परिविंशत् *pari-viṃśat*, t, f. quite twenty, full twenty, twenty at least.

परिविक्रयिन् *pari-vikrayin*, ī, īṇī, ī (fr. rt. 1. *kṛi* with *pari-vi*), selling or trading in (with gen.).

परिविक्षात *pari-vikshata*, as, ā, am (fr. rt. *ksham* with *pari-vi*), sorely wounded, much hurt.

परिविक्षोभ *pari-vikshobha*, as, m. (fr. rt. 1. *kshubh* with *pari-vi*), shaking violently, destroying.

परिविचर *pari-vi-ṅar*, cl. 1. P. -*ṅarati*, -*ṅaritam*, Ved. to stream forth in all directions.

परिविद *pari-vid*, cl. 2. P. -*vetti*, -*veda*, -*reditum*, Ved. to know thoroughly, understand fully; cl. 6. P. A. -*vinlati*, -*te*, -*reditum*, -*vettum*, to marry before an elder brother.

Pari-viṇṇa or *pari-viṇṇa* or *pari-viṇṇi*, is, m. an unmarried elder brother whose younger brother is married. — *Parivittī-tā*, f. the marrying of a younger brother before the elder.

Pari-vindaka, as, m. a younger brother married before the elder.

Pari-vindat, am, m. an unmarried elder brother.

Pari-vivāṇa, as, m., Ved. a married man whose elder brother is still unmarried.

Pari-vettri, tā, m. or *pari-velaka*, as, m. a younger brother married before the elder.

Pari-veda, as, m. complete or accurate knowledge.

1. *pari-vedana*, am, n. (for 2. see p. 549, col. 1), complete or accurate knowledge; discussion; anguish, pain, misery; the marrying of a younger brother before the elder; marriage; laying the fire on the sacrificial fire-place; gain, acquisition; (ā), f. shrewdness, wit; foresight, prudence.

Pari-velanīyā or *pari-velinī*, f. the wife of a younger brother who has married before the elder.

Pari-vedin, ī, īṇī, ī, knowing, shrewd.

परिविद्ध *pari-viddha*, as, m. (perhaps fr. *pari-viddh*), an epithet of Kuvera; [cf. *para-viddha*.]

परिविश *pari-viś* (often confounded with *pari-vish* below), Caus. -*vesayati*, -*ṇitum*, to provide; to offer, present, (probably for *pari-vish*, q. v.)

Pari-veśas, ās, m., Ved. a neighbour.

परिविश्रम् *pari-vi-śvas*, cl. 2. P. -*śrasiti*, -*śrasitum*, to confide completely, feel secure, be fearless: Caus. -*śvasayati*, -*ṇitum*, to comfort, console.

Pari-śvasta, as, ā, am, feeling secure, confident.

परिविष् *pari-viśh*, Caus. P. -*veshayati*, -*ṇitum*, to surround; to present, offer, offer food; to wait on; (sometimes erroneously written *pari-viś*, q. v.)

Pari-vishṭa, as, ā, am, surrounded, enclosed; offered, presented.

Pari-vishṭi, īs, f., Ved. service, attendance,

Pari-veśha, as, m. (sometimes wrongly spelt *pari-veśa*), preparation (of food); attendance, waiting at meals, distributing food, serving up meals; a circle, circlet, wreath, crown; the circumference of a circle; the disk of the sun or moon; a halo round the sun or moon; anything surrounding or protecting (e.g. *krīṭāṅgarakāśā-p*, surrounded by a body-guard); putting on, clothing, dressing. — *Pariveśavat*, ān, āti, āt, having a halo, surrounded by a halo.

Pari-veśhaka, as, m. (sometimes wrongly *pari-veśaka*), an attendant, waiter, one who serves up meals.

Pari-veśhaya, am, n. attendance, waiting, serving up meals, distributing food; surrounding, enclosing; circumference; a halo round the sun or moon.

Pari-veśhin, ī, īṇī, ī, surrounded by a halo.

Pari-veśhāya or *pari-veśhya*, as, ā, am, to be served up; to be offered or presented.

Pari-veśhtri, tā, trī, trī, a waiter; one who serves up meals.

परिविष्णु *pari-viṣṇu*, ind. = *sarvato Viṣṇuḥ*.

परिविहार *pari-vihāra*, as, m. walking or roaming about, walking for pleasure.

परिविह्वल *pari-vihvala*, as, ā, am, extremely agitated, bewildered, beside one's self. — *Parivihvala-tā*, f. bewilderment.

परिवी *pari-vi*, *pari-viṭa*. See under *pari-eye*, p. 549, col. 1.

परिवृ *pari-vṛi*, cl. 5. 9. 1. P. A. -*ṛiṇoti*, -*ṇate*, -*ṛiṇāti*, -*ṇite*, -*varati*, -*te*, -*varitum*, -*varitum*, to surround, conceal: Caus. -*ṛarayati*, -*ṇitum*, to surround, cover, clothe.

Pari-vāra, as, m. (also spelt *pari-vāra*), a cover, covering; surroundings, train, suite, retinue, attendants, dependants, subjects, followers; a sheath, scabbard. — *Parivāra-tā*, f. subjection, dependence. — *Parivāra-vaṭ*, ān, āti, āt, having a great retinue. — *Parivāra-śubhān*, ī, īṇī, ī, rendered illustrious by a retinue.

Pari-vāraṇa, am, n. a cover, covering, envelope; a train, retinue; keeping or warding off.

Pari-vārta, as, ā, am, encompassed, surrounded, encircled, enclosed, begirt.

Pari-vārga, ind. having surrounded or encompassed.

Pari-vṛta, as, ā, am, encompassed, surrounded, encircled, attended, invested; concealed; overspread, pervaded; entirely gained or received; known; (am), n., Ved. a covered place or shed enclosed with walls used as a place of sacrifice.

Pari-vṛti, īs, f. surrounding, standing round.

परिवृंह *pari-vṛiṅh* or *pari-vṛiṅh*, also written *pari-brīṅh* or *pari-brīṅh*, q. v., p. 545, col. 1.

Pari-vṛiṅhaya, p. 545.

Pari-vṛiṅhita or *pari-vṛiṅhita*. See *pari-brīṅhita*, p. 545, col. 1.

Pari-vṛidha, as, m. a master, owner, &c. See *pari-brīṅhita*, p. 545, col. 2.

Pari-vṛatiman, ā, m. mastery, superiority.

परिवृज् 1. *pari-vṛij*, cl. 7. 1. P. -*ṛijakti*, -*ṛijati*, -*ṛijitum*, to leave, forsake, abandon, shun, avoid, quit, cease, leave off: Caus. -*ṛijayati*, -*ṇitum*, to avoid, shun.

Pari-varga, as, m., Ved. shunning, avoiding, removing, discomfiting; a-*parivaryam*, ind. without omission, without intermission, completely.

Pari-vargya, as, ā, am, Ved. to be avoided.

Pari-vargaka, as, ā, am, shunning, avoiding; giving up, resigning, abstaining from.

Pari-vargana, am, n. avoiding, shunning, giving up, resigning, quitting; abstaining from; killing, slaughter.

Pari-varganīya, as, ā, am, avoidable, to be avoided.

Pari-vargita, as, ā, am, abandoned, shunned; deprived or devoid of.

Pari-vṛikta, as, ā, am, Ved. avoided, disliked,

despised; (ā and ī), f. 'the disliked or despised one,' epithet of a wife lightly esteemed in comparison with the favourite wife (*mahishi*, *vārātā*).

2. *pari-vṛij*, k, f., Ved. avoiding, removing, (Sāy. = *paritah sva-sthāna-tyāga*); purification, explanation.

परिवृत् *pari-vṛit*, cl. 1. A. (also P. in Fut., Cond., and Aor.), to turn round, roll or wheel round, revolve; to be whirled; to hasten to and fro, roam or wander about; to change (e.g. *kṣha-ṇena tat parivartate 'nyathā*, that changes or turns out to be different in a moment); to interchange; to become, to be: Caus. -*vartayati*, -*ṇitum*, to exchange.

Pari-varta, as, m. revolving, revolution (of a planet &c.); a period or lapse or expiration of time, especially of a Yuga (e.g. *lokānām parivarte*, at the end of the world); a year; going or turning back, flight, retreat, desertion; transmigration, repeated birth; change, exchange, barter (e.g. *anna-parivarta*, change of diet; *śamudra-parivarta*, exchange of sealed goods); requital, return; a chapter, section, book, canto; an abode, spot, place; N. of one of the eight sons of Duh-saha (son of Mṛityu); N. of a king of the tortoises or the tortoise incarnation.

Pari-vartaka, as, ā, am, turning round, turning back; causing to turn round or flow back; causing to revolve; bringing to a close; requiting, exchanging; leaving off a thing begun for some other object; (as), m., N. of a son of Duh-saha.

Pari-vartana, as, ī, am, causing to turn round; (ī), f. epithet of a particular magical art; (am), n. cutting, clipping (the hair, Ved.); (according to a Scholiast) = *prerana* (Ved.); turning round, going round, turning back, returning; moving to and fro; whirling round, revolving; revolution, end of a period of time; inverting, taking or putting anything in a wrong direction; change, exchange, barter; requital, return.

Pari-vartanīya, as, ā, am, to be exchanged, capable of being exchanged.

Pari-vartikā, f. contraction of the prepuce, phimosis.

Pari-vartita, as, ā, am, turned round, revolved; returned, retreated; taken or put on in a wrong direction; exchanged.

Pari-vartin, ī, īṇī, ī, moving round, going round, revolving; circling, going in a circle, being constantly renewed, ever recurring; changing, passing into; being or remaining or staying in a place or near a person (e.g. *Sugriva-parivartin*, being about, i.e. in attendance on Su-grīva); flying, retreating; exchanging, requiting, recompensing; (īṇī), f., scil. *viṣṭuti*, a hymn arranged according to the recurring form *abc*, *abc*, *abc*.

Pari-vartman, ā, ā, a, Ved. going or extending round.

Pari-vṛita, as, ā, am, revolved, gone round; turned back, retreated, retired, returned; exchanged, bartered; finished, ended; (am), n. an embrace. — *Parivṛitāṇḍha-mukha* ('*ta-ar*'), as, ī, am, having the face half turned round.

Pari-vṛiti, īs, f. revolution, return; exchange, barter; end, termination; surrounding, encompassing; staying in a place, dwelling; contraction of the prepuce, phimosis; (tyā), ind. alternately; (sometimes *pari-vṛiti* is a wrong reading for *pari-vṛiti*, q. v.)

Pari-vṛitya, ind. having turned round, having revolved; having retreated or retired.

परिवृध् *pari-vṛidh* [cf. *pari-vṛiṅh*], cl. 1. A. (also P. in Fut., Cond., and Aor.) -*vardhate*, -*vardhitum*, to grow, grow up, increase: Caus. -*vardhayati*, -*ṇitum*, to increase, augment; to bring up, rear.

Pari-vardhana, am, n. increasing, augmenting, enlarging, multiplying; growing; rearing, breeding (as of cattle).

2. *pari-vardhita*, as, ā, am, increased, augmented.

Pari-vṛddha, as, ā, am, grown, increased.
-Pari-vṛddha-tā, f. increase, extension.
Pari-vṛddhi, is, f. growth, increase.

परिवृत्ति *pari-vṛtti*, is, m. a wrong reading for *pari-vitti*, q. v.

परिवेदन 2. *pari-vedana*, am, n. (probably a various reading for *pari-devana*), complaining, lamentation. (For 1. see p. 548, col. 1.)

Pari-vedita, as, ā, am (probably for *pari-devita*), lamented; (am), n. lamentation.

परिवेष *pari-vesha*. See p. 548, col. 2.

परिवेश *pari-vesh*, cl. 1. A. *-veshate*, *-veshātum*, to surround, encompass, encircle; to wrap up, cover, clothe: Caus. *-veshāyati*, *-yitum*, to surround; to wrap up, clothe; to embrace.

Pari-veshāna, am, n. surrounding, encompassing; circumference; a cover, covering; a ligature, bandage. *Pari-veshita*, as, ā, am, surrounded, encompassed, enclosed; beset, beleaguered; bound round, covered, veiled, swathed.

Pari-veshṭri, tā, trī, *tri*, Ved. one who surrounds or encompasses.

परिव्यक्त *pari-vyakta*, as, ā, am, very clear or distinct; (am), ind. very clearly or distinctly.

परिव्यध *pari-ryadh*, cl. 4. P. *-vidhyati*, *-ryaddhum*, to hit, strike, smite, wound.

Pari-ryādha, as, m. a species of reed, Calamus Fasciculatus; a species of tree, Pterospermum Acerifolium; N. of an ancient sage.

परिव्यय *pari-ryaya*, as, m. (fr. rt. 5. i with *pari-vi*), expense, cost; condiment, spices.

परिव्ये *pari-rye*, cl. 1. P. A. *-ryayati*, *-te*, *-ryātum*, to surround, invest, wrap round, veil, cover, put on, wrap one's self up.

Pari-vi, is, is, i, Ved. wound round.
Pari-vita, as, ā, am, surrounded, encompassed, invested; overspread, pervaded; (am), n. the bow of Brahmā.

Pari-viya, ind. wrapping round.
Pari-vyayana, am, n., Ved. winding round, covering.

Pari-vyayāniya, as, ā, am, Ved. relating to wrapping round or binding on (as a verse).

परिव्रज *pari-vraj*, cl. 1. P. *-vrajati*, *-vrajitum*, to go or wander about, wander about as a mendicant, lead the life of a religious mendicant.

Pari-vrajya, as, ā, am, to be roamed about or walked for pleasure; (ā), f. strolling, wandering about from place to place; religious wandering, leading the life of a religious mendicant; ascetic devotion, religious austerity, abandonment of the world.

Pari-vrāj, t, or *pari-vrāja*, as, m. a vagrant, wandering man, ascetic of the fourth and last religious order, a mendicant devotee.

Pari-vrājaka, as, ikā, m. f. a wandering religious mendicant.

Pari-vrāji, is, f. a species of plant, Sphæranthus Mollis; [cf. *tapo-dhanā*, *bhikshu*.]

Pari-vrājya, am, n. religious mendicancy.

परिव्रद्धिमन् *pari-vrādhiman*. See under *pari-vrin*, p. 548, col. 2.

परिवृद्ध *pari-sank*, cl. 1. A. *-sankate*, *-sankitum*, to suspect of (with inst.); to distrust.

Pari-sankaniya, as, ā, am, to be doubted or distrusted; to be feared or apprehended; *parisankaniyam*, (used impersonally) distrust must be felt.

Pari-sankin, i, inī, i, fearing, apprehending, having apprehensions.

परिषाप *pari-sap*, cl. 1. 4. P. A. *-sapatī*, *-te*, *-sapyati*, *-te*, *-saptum*, to curse, execrate.

Pari-sāpa, as, m. cursing, reviling, anathema.

परिषाम *pari-sam*, Caus. P. *-samayati*, *-yitum*, to allay, quench; to destroy.

Pari-samita, as, ā, am, allayed, quenched; destroyed.

परिशाश्वत *pari-śāsvata*, as, ī, am, remaining or continuing for ever, perpetually the same.

परिशिष *pari-śish*, Caus. P. *-śeshayati*, *-yitum*, to leave over, leave (as a remainder); to leave (a place), quit; with *na*, to destroy (e.g. *Megha-nādasya dhanur na pary-śeshayati*, he did not suffer to remain, i. e. he destroyed the bow of Megha-nāda).

Pari-śishṭa, as, ā, am, left, remaining; finished; (am), n. a supplement, appendix. — *Pariśishṭa-prakāśa*, as, m., N. of a work by Śrī-nātha-saṁman.

Pari-śeṣa, as, ā, am, left over, remaining (Ved.); (as, am), m. n. remnant, remains, remainder, residue, rest; sequel, supplement; conclusion, completion, termination; (epa), ind. with the residue or conclusion; to the very end, completely, in full. — *Pariśeṣa-sāstra*, am, n. a supplementary work, an appendix.

Pari-śeṣaṇa, am, n. remainder, residue.

परिशिलन *pari-śilana*, am, n. (fr. rt. *śil* with *pari*), frequent touch or contact, intercourse, correspondence, constant occupation, fond pursuit of or attachment to (a subject), study.

परिशुच *pari-śuc*, cl. 1. P. (ep. also A.) *-śocati* (*-te*), *-śocitum*, to be deeply grieved, mourn, lament, bewail.

परिशुध *pari-śudh*, Caus. P. *-śodhayati*, *-yitum*, to clear, clean, purify completely; to solve, explain, clear up.

Pari-suddha, as, ā, am, completely cleansed, cleaned, purified; acquitted, discharged; cleared off, paid. — *Pariśuddha-bhāra*, as, m. cleansed; discharged, paid.

Pari-suddhi, is, f. complete purification, becoming perfectly clean; justification, acquittal, proving innocent.

Pari-sodha, as, m. cleansing, purifying, correcting; discharging a debt or obligation, quittance.

Pari-sodhana, am, n. purification; justification; paying, discharging a debt.

परिशुश्रूषा *pari-śuśrūṣā*. See under *pari-sru*, col. 3.

परिशुष् *pari-śush*, cl. 4. P. (ep. also A.) *-śushyati* (*-te*), *-śoshṭum*, to be thoroughly dried up, become quite dry; to shrivel, wither; to pine, waste away; to be afflicted: Caus. *-śoshayati*, *-yitum*, to emaciate.

Pari-śushka, as, ā, am, perfectly dried up, thoroughly dried, completely dry or parched; withered, shriveled, shrunk (as a vein); hollow (as the cheeks); *pariśushkam māṁsam*, meat fried in ghee, washed and spiced. — *Pariśushka-tālu*, us, us, u, having the palate dried up. — *Pariśushka-palāśa*, as, ā, am, having withered foliage.

Pari-śushyat, an, antī, at, drying up, evaporating.

Pari-sosha, as, m. becoming completely dried up, dryness, desiccation, evaporation.

Pari-sōshaṇa, as, ā, am, drying up, parching; (am), n. drying, parching, emaciating.

Pari-sōshin, i, inī, i, drying up, shriveling up, becoming quite emaciated.

परिशून्य *pari-śūnya*, as, ā, am, quite empty, quite free from, totally devoid of.

परिश्रुत 1. *pari-śrita*, as or am, m. or n. (?), ardent spirits; [cf. *pari-srut*, *pari-srutā*.]

परिश्रु *pari-śrī*, Pass. *-śiryate*, to be cleft or rent asunder, to be split.

परिश्रम *pari-śrama*, as, m. (fr. rt. *śram* with *pari*), fatigue, distress; fatiguing occupation, labour, exertion, trouble, pain. — *Pariśramāpaha* (*ma-ap*), as, ā, am, relieving weariness.

Pari-śrānta, as, ā, am, thoroughly fatigued, worn out, exhausted, wearied; one who has performed acts of religious austerity.

Pari-śrānti, is, f. fatigue, exhaustion; labour, trouble.

Pari-śrāma, as, m. fatigue, a fatiguing occupation, exertion, toiling after.

परिश्रय *pari-śraya*, as, m. (fr. rt. *śrī* with *pari*), an enclosure, fence (Ved.); a refuge, asylum; an assembly, meeting.

Pari-śrayaṇa, am, n. encompassing, surrounding with a fence.

Pari-śrīt, t, f., Ved. 'enclosure', epithet of certain small stones laid round the hearth and other parts of the altar.

2. *pari-śrita*, am, n., Ved. = *pari-vṛitam*, q. v.

परिश्रु *pari-śru*, cl. 5. P. *-śrīṇoti*, *-śrotum*, to hear.

Pari-śuśrūṣhā, f. complete or implicit obedience.

Pari-śruta, as, ā, am, heard; (as), m., N. of one of the attendants of Skanda.

परिश्लिष्ट *pari-śliṣṭa*, as, ā, am (fr. rt. *śliṣh* with *pari*), embraced, clasped.

Pari-śleṣha, as, m. embracing, an embrace.

परिशण्ड *pari-ṣaṇḍa*, a particular part of a house. — *Parishāṇḍa-vārika*, a servant.

परिषद् 1. *pari-shad* (*pari-sad*), cl. 1. 6. P. *-śhidati*, *-shattum*, Ved. to sit round.

2. *pari-shad*, t, t, t, Ved. surrounding, besetting; (t), f. an assembly, meeting, audience, congregation, council. — *Parishat-tra*, am, n. the state of constituting a legal assembly; a legal assemblage of councillors. — *Parishad-vala*, as, ā, am, surrounded by a council; convoking assemblies; (as), m. a member of an assembly, assessor, associate, spectator.

Pari-shada, as, m. (a various reading for *pāri-shada*), one of an assembly or congregation, a councillor, assessor, a spectator at a play.

Pari-shadya, as, ā, am, to be sought after laboriously (Ved.); to be worshipped (Ved.); to be avoided (Ved.); (according to Mahī-dhara) belonging to an assembly; (according to Śāy. on Rīg-veda VII. 4. 7. = *pary-āpta*), sufficient, adequate, competent; (as), m. a member of an assembly, assessor, hearer, spectator, guest.

Pari-shadvan, ā, arī, a, Ved. surrounding, encompassing, besetting.

परिषह *pari-shah* (*pari-sah*), cl. 1. A. *-shahate*, *-shahitum*, *-shodhum*, to sustain, bear up against.

परिषिच *pari-śhić* (*pari-sić*), cl. 1. P. A. *-śhiñcati*, *-te*, *-shektum*, to sprinkle round, scatter about, diffuse: Caus. *-śhecayati* (ep. *-shinīcayati*), *-yitum*, to sprinkle round.

Pari-sheka, as, m. sprinkling over, moistening; a bath, bathing apparatus.

Pari-shećaka, as, ā, am, pouring over, sprinkling.

Pari-shećana, am, n. pouring over, sprinkling; water for watering trees.

परिषीवण *pari-śhivāṇa*, am, n. (fr. rt. *śiv* with *pari*), Ved. sewing round, winding round.

परिषू *pari-śhū* (*pari-sū*, see rt. 2. *sū*), cl. 6. P. *-shuvati*, *-shavitum*, Ved. to besiege, beleaguer.

Pari-śhūta, as, ā, am, Ved. besieged, beleaguered.

Pari-śhūti, is, f., Ved. oppression; (Śāy.) violence (= *paritaḥ preraka upadravaḥ*).

परिषोडश *pari-shodaśa*, as, ī, am, full sixteen, quite sixteen.

परिष्कन्त *pari-shkand* or *pari-skand*, cl. 1. P. *-shkandati*, *-shkantum*, to leap about, spring round or about.

Pari-shkaṇṇa or *pari-shkanna*, as, m. a foster

or adopted child, one nourished by a stranger; the Koil or Indian cuckoo (?).

Pari-shkanda or *pari-skanda*, as, m. a foster child, one nourished by a stranger; a servant; (au), m. du. two servants running by the two sides of a carriage; (am), n. going round or about (?).

Pari-shkandat or *pari-skandat*, an, anti, at, leaping about, jumping round, going round or about; surrounding, circumambulating; wandering.

परिष्कु *pari-sh-kri* (*pari-kri* with *inserted*, cf. *pari-kri*, p. 538, col. 2), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, Ved. to prepare, fit out, equip; to adorn, decorate; to polish, perfect; to cleanse.

Pari-sh-kara, as, m. ornament, decoration.

Pari-sh-kāra, as, m. surrounding (?); adorning, ornament, decoration, embellishment; finishing, polishing; cooking, dressing; cleansing, purification by essential rites, initiation; domestic utensils, furniture. — *Parishkāra-civara*, a kind of garment.

Pari-sh-kṛita, as, ā, am, surrounded, encompassed (?); prepared, equipped; adorned, decorated, embellished; highly finished, polished; cooked, dressed; cleansed, purified by initiatory rites. — *Parishkṛita-bhūmi*, is, f. an altar or ground prepared for a sacrifice or for the victim and sacrificial utensils.

Pari-sh-kṛitī, is, f. finishing, polishing; cleansing. *Pari-sh-kriyā*, f. adorning, decorating; (*agni-p*) is a various reading for *agni-parikriyā*, q. v.)

परिष्टि *pari-sṭi*, is, f. (according to some fr. rt. i. as with *pari*, but more probably fr. *pari-shṭhā* below; cf. *abhi-sṭi*, *upa-sṭi*), Ved. obstruction, impediment; distress, dilemma; (Sāy.) searching all round, (as if fr. rt. 3. *ish* with *pari*.)

परिष्टु *pari-sṭu* (*pari-stu*), cl. 2. P. -*stauti*, -*stotum*, to praise, (Pāp. VIII. 3, 70.)

Pari-sṭavaniya, as, ā, am, Ved. intended for the *Pari-sṭavana*.

Pari-sṭuti, is, f. (fr. *pari-stu*), Ved. praise.

Pari-sṭoma, as, m. an elephant's coloured housings; a coverlet; a cushion; [cf. *pari-stoma*.]

परिष्ठुभ *pari-sṭubh*, p, p, p (fr. rt. *stubbh* with *pari*), Ved. uttering joyful cries or exulting on every side; (Sāy.) = *stutibhṛt yukta*, endowed or glorified with praises; (p), f. exultation, acclamation. *Pari-sṭobha*, as, m., Ved. embellishing a Sāman with the so-called *Stobhas*.

परिष्ठल *pari-sṭhala*, am, n. surrounding place or site.

परिष्ठा *pari-sṭhā*, ās, ās, am, Ved. obstructing, hindering, an obstructor; (ās), f. obstruction, impediment.

परिष्यन्द *pari-shyanda* or *pari-syanda*, as, m. (fr. rt. *syand* with *pari*), a stream, river; wetness, moisture; a sand-bank, island (Ved.).

Pari-shyandin or *pari-syandin*, i, inī, i, flowing, streaming.

परिष्वञ्ज *pari-shvañj* (*pari-svañj*), cl. 1. A. -*shvajate* (rarely P. -*shvajati*), -*shvañktum*, to embrace.

Pari-shvaktā, as, ā, am, embraced.

Pari-shvarga, as, m. embracing, an embrace; contact, touch.

Pari-shvajana, am, n. embracing, an embrace.

Pari-shvajāna, as, ā, am, embracing, (Rāmāyana II. 83, 10.)

1. *pari-shvajya*, as, ā, am, to be embraced.

2. *pari-shvajya*, ind. having embraced.

Pari-shvajana, am, n. embracing, an embrace.

Pari-shvajalya, as or am, m. or n. (?), Ved. a particular domestic utensil.

Pari-shvajīyas, ān, asī, as, Ved. clasping more firmly.

परिष्वक्त्रि *pari-shvashkita*, am, n. (fr. rt. *shvashk* with *pari*, probably) the act of leaping about.

परिसंलिह *pari-sam-lih*, cl. 2. P. A. -*ledhi*, -*lidhe*, -*ledhum*, to lick all round, lick over, lick.

परिसंवत्सर *pari-samvatsara*, as, m. a whole or full year; (āt), ind. after the expiration of a whole year; (as, ā, am), a whole year old; one who has waited a whole year; (in medicine) chronic.

परिसंस्तु *pari-sam-stu*, cl. 2. P. A. -*stauti*, -*stavitī*, -*stute*, -*stuvite*, -*stotum*, to praise.

Pari-samstūyamāna, as, ā, am, being praised.

परिसंस्थित *pari-sam-sthita*, as, ā, am (fr. rt. *sthā* with *pari-sam*), standing together on every side.

परिसंस्पर्श *pari-sam-sprish*, cl. 6. P. -*sprishati*, -*sprashṭum*, -*sparshṭum*, to touch, stroke.

परिसंहा *pari-sam-hā*, cl. 3. A. -*jihite*, -*hātum*, Ved. to lay aside, abandon (Sāy. = *pari-tyaj*).

परिसंहृष्ट *pari-sam-hṛishṭa*, as, ā, am, very glad, greatly rejoiced.

परिसख्य *pari-sakhya*, as, ā, am, Ved. being on friendly terms.

परिसंक्रिड *pari-sam-kṛid*, cl. 1. P. -*kṛidati*, -*kṛiditum*, to play about, jest, amuse one's self.

Part-sankṛidat, an, anti, at, playing about, indulging in amusements.

परिसंक्षिप् *pari-sam-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to encompass, encircle.

परिसंख्या 1. *pari-sam-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to count over, count up, reckon up, calculate, add together; to enumerate.

2. *pari-sankhyā*, f. enumerating one by one, computation; sum; total, a number; an exhaustive enumeration, exclusive specification, limitation to that which is enumerated or expressly mentioned; recapitulation.

Pari-sankhyāta, as, ā, am, counted, reckoned up; enumerated, specified exclusively.

Pari-sankhyāna, am, n. enumeration; total; a number; exclusive specification; a correct judgment, proper estimate.

परिसंक्षुप् *pari-sam-ghush*, cl. 1. P. -*ghoshati*, -*ghoshitum*, to make to resound on all sides, to fill with cries.

Pari-sanghushṭa, as, ā, am, resonant on all sides.

परिसंक्षेप *pari-sam-śaksh*, cl. 2. A. -*śashte*, -*śashtum*, to enumerate; to avoid.

Pari-saśakshya, as, ā, am, to be avoided, avoidable.

परिसंक्षर *pari-sam-śara*, as, m. 'a very difficult pass or defile,' a critical period.

परिसंक्षि *pari-sam-śi*, cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to collect, accumulate.

Pari-saścīta, as, ā, am, collected, accumulated.

परिसंक्षप *pari-sam-tap*, cl. 1. P. -*tapati*, -*taptum*, to be tormented or afflicted; to scorch, singe.

Pari-santapta, as, ā, am, scorched, singed.

Pari-santapya, ind. having been tormented; having scorched.

परिसंक्षान *pari-sam-tāna*, as, m. (fr. rt. 3. *tan* with *pari-sam*), Ved. a string, cord.

परिसंक्षभ *pari-sam-bhya*, as, m. (fr. *sabhā* with *pari*), a member of an assembly, an assessor.

परिसंक्षमन् *pari-samanta*, as or am, m. or n. (?), circumference, circuit.

परिसंक्षमाप *pari-sam-āp*, Pass. -*āpyate*, to be fully completed, arrive at completion.

Pari-samāpana, am, n. the act of finishing completely.

Pari-samāpta, as, ā, am, fully completed, entirely done or finished.

Pari-samāptī, is, f. entire completion, end, conclusion.

परिसंक्षुत्सुक *pari-samutsuka*, as, ā, am, very anxious, greatly agitated or excited.

परिसंक्षुह *pari-sam-ūh*, cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, Ved. to heap or sweep together.

Pari-samūhana, am, n. heaping up or sweeping together.

परिसंक्षभू *pari-sam-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to arise, spring, be produced.

परिसर *pari-sara*. See *pari-sri* below.

परिसर्प *pari-sarpa*. See *pari-srip* below.

परिसहस्र *pari-sahasra*, as, ā, am, Ved. a full thousand, at least a thousand.

परिसाध *pari-sādh*, Caus. P. -*sādhayati*, -*yitum*, to finish, complete, settle (a cause).

Pari-sādhana, am, n. accomplishing, effecting, finishing, bringing to a conclusion; arranging, settling; determining, ascertaining.

परिसान्त्वन *pari-sāntvana*, am, n. the act of consoling; conciliation.

परिसामन् *pari-sāman*, a, n., Ved. a Sāman which is occasionally inserted.

परिसिध *pari-sidh*, cl. 1. P. -*sedhati*, -*sedhitum*, to go round, go about.

Pari-siddhikā, f. a kind of rice-gruel.

Pari-sedhat, an, anti, at, going round, going about.

परिसीमन् *pari-sīman*, ā, m. a boundary, border, extreme term or limit.

परिसीर्य *pari-sīrya*, am, n. (fr. *pari* + *sīra*), Ved. a leather thong on a plough.

परिसृ *pari-sṛi*, cl. 1. P. -*sarati*, -*sartum*, to go or flow round.

Pari-sara, as, m. standing-place, position, site; verge, border, proximity, neighbourhood, environs, ground on the border of a river or mountain or contiguous to a town, &c.; width, breadth; death, dying; rule, precept, prescribed mode; a god.

Pari-saraṇa, am, n. running or moving about. — *Parisaraṇa-sīla*, as, ā, am, of a restless disposition, constantly moving about.

Pari-saryā, f. running about, wandering or going about, perambulation, circumambulation; near approach; service.

Pari-sāra, as, m. going round or about, wandering about, perambulation.

Part-sāraka, am, n., N. of a place near the Sarasvatī.

Pari-sārin, i, inī, i, wandering or running about.

परिसृप् *pari-srip*, cl. 1. P. -*sarpati*, -*sarptum*, -*sraptum*, to go round, go to and fro.

Pari-sarpa, as, m. going or walking about, perambulation; going about in search of anything, following, pursuing, going after; surrounding, encircling; a species of serpent; a species of worm causing leprosy; N. of a mild form of leprosy.

Pari-sarpaṇa, am, n. creeping about, walking about, running to and fro, constantly changing one's place; a kind of disease (= *ri-sarpa*).

Pari-sarpin, i, inī, i, going or moving or roaming about.

परिस्कन्द *pari-skand*, *pari-skanda*, *pari-skandat*, *pari-skama*. See *part-shkand*.

परिसृ *pari-sṛi*, cl. 5. P. A. -*strīṇoti*, -*nate*, or *pari-sṛi*, cl. 9. P. A. -*strīṇāti*, -*nite*, -*startum*, -*startum*, -*staritum*, to spread, extend; to strew round; to arrange; to envelop, cover.

Pari-stara, as, m. strewing round or heaping together, strewing; a cover, covering (?).

Pari-staraṇa, am, n. strewing round, strewing, catering about; a cover, covering (?).

Pari-stīrya, ind. having strewed around (sacred grass).

Pari-śṛita, as, ā, am, spread over, covered.

परिस्तोम *pari-stoma*, as, m. = *pari-śṛtoma*.

परिस्थ *pari-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, Ved. to stand round, encompass; to obstruct (Sāy. = *pari-vṛtṭya sthā*).

Pari-sthāna, am, n. or *pari-sthiti*, is, f. abode, dwelling, residence; fixedness, solidity; fortitude, firmness.

परिस्पन्द *pari-spand*, cl. 1. P. A. -*spandati*, -*te*, -*spanditum*, to tremble, throb, quiver, vibrate, totter.

Pari-spandā, as, m. beating, throbbing, vibration; motion, movement; pressure, crush; maintenance, provision; train, retinue (in this sense also spelt *pari-syanda*); decoration of the hair.

Pari-spandāt, an, *anti*, at, trembling, quivering, tottering.

Pari-spandana, am, n. beating, throbbing, vibration, moving about, motion.

Pari-spandamāna, as, ā, am, throbbing, beating; moving tremulously, gently agitated, shaking, trembling.

परिस्पर्धिन् *pari-spardhin*, ī, inī, i (fr. rt. *spardh* with *pari*), vying with, rivalling, emulating.

Pari-spridh, t, f, Ved. a rival.

परिस्पर्श *pari-sprīś*, cl. 6. P. -*sprīśati*, -*sparshṭum*, -*sprashṭum*, to touch.

परिस्फुट *pari-sphuṭa*, as, ā, am, very clear or manifest, quite evident or plain or distinct; fully developed.

परिस्फुर *pari-sphur*, cl. 6. P. -*sphurati*, -*sphuritum*, to throb, quiver.

Pari-sphuraṇa, am, n. quivering, glancing, shooting; budding.

Pari-sphurat, an, *atī* or *anti*, at, quivering; darting, glancing, gleaming, moving quickly or suddenly; budding, expanding; bursting forth.

Pari-sphurita, as, ā, am, quivering, glancing, gleaming; opened, expanded; shot, glanced.

परिस्मापन *pari-smāpana*, am, n. (fr. Caus. of rt. *smi* with *pari*), causing wonder, surprising, outwitting.

परिस्पन्द *pari-syanda*, as, m. (also *pari-shyanda*, q. v.), flow, stream, river; oozing, dropping; train, retinue; decoration of the hair (= *pari-spanda*).

Pari-syandana, am, n. dropping, flowing, oozing.

परिस्त्रिजन् *pari-srajin*, ī, inī, i, Ved. wearing a garland.

परिस्त्रसा *pari-srasā*, f. (fr. rt. *sraṣ* with *pari*), Ved. rubbish, lumber.

परिस्त्रु *pari-sru*, cl. 1. P. -*sṛavati*, -*srotum*, to flow round, flow, stream, trickle; to ask (?).

Pari-srava, as, m. (erroneously written *pari-śrava*), flowing, streaming, stream; a river, torrent; birth (of a child); gliding down.

Pari-sravāt, an, *anti*, at, flowing down.

Pari-srāva, as, m. 'flowing,' N. of a morbid state ascribed to the overflowing of the moistures of the body; efflux, effluxion. = *Parisrāva-kalpa*, a kind of straining or filtering vessel.

Pari-srāvāṇa, am, n. a straining or filtering vessel.

Pari-srāvin, ī, inī, i, flowing; (ī), m., scil. *bhagan-dara*, a form of fistula of the anus; (ī), n., scil. *udara*, an incurable form of intumescence of the belly.

Pari-srut, t, t, t, Ved. streaming or flowing round or over, foaming, fermenting; (t), f. a kind of

intoxicating liquor prepared from herbs; dropping, flowing. = *Partsrūn-mat*, ān, atī, at, Ved. possessing *Pari-srut*.

Pari-sruta, as, ā, am, flowed, streamed round; trickled, oozed; (ā), f. a kind of intoxicating liquor.

परिस्वर *pari-svāra*, as, m., Ved. a particular kind of singing.

परिहत *pari-hata*, as, ā, am (fr. rt. *han* with *pari*), loosed, loosened.

परिहरण *pari-haraṇa*. See *pari-hri* below.

परिहव *pari-hava*, as, m., Ved. (fr. rt. *hve* with *pari*), crying or calling upon (?); invoking (?).

परिहस *pari-has*, cl. 1. P. -*hasati*, -*hasitum*, to laugh at, ridicule, deride.

Pari-hasita, as, ā, am, laughed at, ridiculed.

Pari-hāsa, as, m. jesting, joking, mirth, merriment, a jest, joke; laughter; laughing at, deriding, ridiculing. = *Parihāsa-kathā*, f. an amusing story. = *Parihāsa-pura*, am, n., N. of a town. = *Parihāsa-vedin*, ī, m. a jester, a wag, wit. = *Parihāsa-śila*, as, ā, am, of a gay or joyous disposition. = *Parihāsa-hari*, is, m., N. of a temple of Viṣṇu; [cf. *parihāsa-keśava*.]

Pari-hāsyā, as, ā, am, laughable, ridiculous.

परिहस्त *pari-hasta*, as, m., Ved. a ring for the hand, an amulet put round the hand to secure the birth of a child.

परिहा *pari-hā*, Pass. -*hīyate*, to wane, fail, waste away, decrease; to be wanting; to want or be deficient in or be destitute of (with abl.); to be deprived of or excluded from (with abl.); to be abandoned; to be avoided or omitted; (in Mahā-bh. Sabhā-p. 1460 the form *part-hāsyati* occurs, said to mean 'will fail'): Caus. -*hāpayati*, -*yitum*, to abandon.

Pari-hāṇa, am, n., Ved. suffering loss, losing; coming short of, being deficient, diminution, decrease.

Pari-hāṇi, is, f. decrease, loss, deficiency.

Pari-hiṇa, as, ā, am, waned, faded, wasted; deserted by; deprived of, destitute of; wanting, deficient in (with abl.).

Pari-hīyamāna, as, ā, am, wasting away, diminishing, becoming emaciated.

परिहाटक *pari-hāṭaka*, am, n. a ring worn round the arm or leg, an armlet, anklet.

परिहार *pari-hāra*. See *pari-hri* below.

परिहास *pari-hāsa*. See *pari-has* above.

परिहि *pari-hi*, cl. 5. P. -*hinoti*, -*hetum*, Ved. to prepare.

परिहित *pari-hita*. See *pari-dhā*, p. 543.

परिहृ *pari-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to avoid, shun, pass by; to abandon, desert, leave; to refuse; to conceal; to embrace.

Pari-haraṇa, am, n. moving, carrying or placing round or about (Ved.); avoiding; leaving, abandoning; seizing, taking; refuting, repelling; disappearing (?).

Pari-haraṇi, as, ā, am, to be shunned or avoided, avoidable; to be taken away; to be repelled or refused or confuted. = *Pariharaṇi*-*tā*, f. avoidableness; disappearance, unattainableness; refutation (?).

Pari-harat, an, *anti*, at, shunning, avoiding, illuding; setting aside, taking away, humbling.

Pari-haramāna, as, ā, am, leaving, quitting; taking, seizing; confuting; concealing.

Pari-hartavya, as, ā, am, to be shunned or avoided, to be abstained from; to be taken away; to be confuted; (in Vedic grammar) to be constructed with the *pari-hāra*, q. v.

Pari-hāra, as, m. leading round; avoiding, shunning, leaving, deserting, abandoning, giving up, resigning; taking away, removing (e.g. *virodha-parihāra*, removing a contradiction); repelling (a

charge), confutation; seizing, keeping back; omitting, concealing; reserve, concealment; omitting to mention, leaving out; an extraordinary grant, exemption from taxes, granting privileges, immunity; bounty, largess; a circuit of common land round a village or town; (in grammar) the repetition of a word before and after *iti* (= *pari-graha*, q. v.); contempt, disrespect; any objectionable thing or person; objection; remedying or atoning for any improper action. = *Parihāra-vat*, ān, atī, at, avoidable.

Pari-hāraka, as, ikā, am, repelling, refuting; (as or am), m. or n.? (a various reading has *pari-haraka*), an armlet; [cf. *pari-hātaka*.]

Pari-hārin, ī, inī, i, avoiding, shunning.

Pari-hārya, as, ā, am, to be shunned or avoided; to be left undone; to be escaped from; to be taken off or away; to be severed or separated; to be constructed with the *pari-hāra*; (as), m. a bracelet.

Pari-hṛita, as, ā, am, avoided, shunned; abandoned, quitted; set aside, removed, rejected; taken away, repelled, refuted; taken, seized.

Pari-hṛiti, is, f. shunning, avoiding, refuting.

Pari-hṛitya, as, ā, am, Ved. to be avoided, avoidable.

परिहृष *pari-hṛish*, Caus. P. -*harshayati*, -*yitum*, to delight or gladden greatly, cause to rejoice.

Pari-harshāṇa, as, ī, am, greatly delighting.

परिहृत् *pari-hrut*, t, t, t (fr. rt. *hṛi* with *pari*), Ved. causing to fall, destroying, injuring, ruining.

Pari-hṛit, t, f, Ved. falling to the ground, falling down, ruined.

Pari-hṛitī, is, f, Ved. damage, injury, ruin.

परी *pari* (*pari*-i, see rt. 5. i), cl. 2. P. *pary-eti*, -*etum*, to go about, move in a circle, go or flow round, walk round, circumambulate, roam about; to encompass, encircle, include, grasp, span; to run against; to reach, attain to; (with or without *manasā*) to perceive, ponder: Intens. Ved. *paryi*ate, to revolve round, move round, move in a circle.

Parita, as, ā, am, encircling, surrounding; past, elapsed, expired; departed; surrounded, encompassed; filled; taken possession of, seized. = *Parita-tā*, f. the being surrounded or filled.

Paritin, ī, inī, i (at the end of a comp.), = *parita*, filled with, seized by.

Paritya, ind. having passed round or circumambulated; having encompassed.

Pariyamāna, as, ā, am, being penetrated or pervaded by.

Pary-aya, as, m. revolution (of time), passing away, lapse, expiration (e.g. *kāla-paryayāt*, after the lapse of a certain time); waste or loss (of time); change, mutation, alteration [cf. *vāsa-p*]; inversion, irregular or inverted order, confusion; contrariety, opposition; deviation from enjoined or customary observances, neglect of duty.

Pary-ayaṇa, am, n. going round, walking round, circumambulating, roving about; anything wound round (an arrow or other object); a horse's saddle or housings.

Pary-āya, as, m. going or turning round, revolving, winding round; revolution, passing away (of time), course, lapse, expiration; regular recurrence, repetition; succession, turn; regular order, arrangement, methodical disposition, method; a regularly recurring series or formula, especially in the *Ati-rātra* ceremony (Ved.); a strophe or clause of a hymn (Ved.); a convertible term, synonym; a list of synonyms; N. of a particular figure in rhetoric; way, manner, mode, method of proceeding (e.g. *anena paryāyena*, in this manner); property, quality, generic or specific character; opportunity, occasion; formation, creation, manufacture, preparation, artificial production; comprehensiveness, aggregation; *paryāyena*, in succession, in turn, by turns, by rotation, successively, alternately, (opposed to *yuga-pat*.) = *Paryāya-krama*, as, m. order of

succession, regular rotation or turn. = *Paryāya-tyuta*, *as*, *ā*, *am*, one who has lost his turn, superseded, supplanted. = *Paryāya-ratna-mālā*, *f*, 'pearl-string of synonyms', *N.* of a lexicon. = *Paryāya-vacāna*, *am*, *n.* a convertible term, synonym. = *Paryāya-vācaka*, *as*, *ā*, *am*, expressing a corresponding notion. = *Paryāya-vṛtti*, *is*, *f*. alternate course or action. = *Paryāya-śabda*, *as*, *m.* a convertible term, synonym. = *Paryāya-śayana*, *am*, *n.* alternate sleeping and watching. = *Paryāya-śas*, *ind.* by phrases or sentences, &c. (Ved.); periodically; in succession, by rotation, by turns, seriatim. = *Paryāyāna* ('*ya-an*'), *am*, *n.* food intended for another, food that should have been given to some one else (as that of a Śūdra to a Brāhman). = *Paryāyārṇava* ('*ya-ar*'), *as*, *m.* 'ocean of synonyms', *N.* of a lexicon. = *Paryāyokta* ('*ya-uk*'), *am*, *n.*, *N.* of a particular figure in rhetoric.

Paryāyika, *as*, *ā*, *am*, Ved. composed in strophes. *Paryāyīn*, *i*, *ī*, *i*, Ved. embracing, including; going round, encompassing (in a hostile manner); periodical.

परीक्ष *parīkṣh* (*pari-ikṣh*), *cl. 1. A.* -*ikṣhate*, -*ikṣhitum*, to look round, inspect carefully, examine, investigate, scrutinize; to observe, perceive: *Caus.* -*ikṣhayati*, -*yitum*, to cause to examine or investigate.

Parīkṣhaka, *as*, *ā*, *am*, trying, testing, examining; (*as*), *m.* a prover, examiner, experimenter, investigator, judge.

Parīkṣhaṇa, *am*, *n.* trying, testing, experiment, examination, putting to the test, trying, proving.

Parīkṣhaṇīya, *as*, *ā*, *am*, to be tried or investigated, fit to be brought to the test, to be submitted to ordeal.

Parīkṣhā, *f*. investigation, examination, test, trial, experiment, discrimination; trial by ordeal of various kinds; *N.* of a commentary on Piṅgala's *Chandaḥ-śāstra*.

1. *parīkṣhita*, *as*, *ā*, *am*, carefully inspected, tried, examined, tested, proved.

Parīkṣhitavya, *as*, *ā*, *am*, to be tried or tested, to be examined or proved.

Parīkṣhān, *i*, *ī*, *i*, proving, testing, one who tries or examines, an examiner.

Parīkṣhya, *as*, *ā*, *am*, to be tried or tested; to be examined or proved.

परीक्षित *pari-kṣhit*, *t*, *m.* (connected with and frequently written *pari-kṣhit*), *N.* of a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru; of a son of An-āśvan and father of Bhima-sena; of a king of A-yodhyā.

2. *pari-kṣhita*, *as*, *m.* = *pari-kṣhit*.

परीज्या *parijyā* (for *pari-ijyā*, *fr. rt. yaj* with *pari*), Ved. an accompanying or secondary rite (= *pari-yajña*).

परीणस् *pariṇas*, *ās*, *m.* (probably *fr. rt. prī*), Ved. plenty, abundance, wealth; (according to Śāy.) = *parito naddha*; (*asā*), *ind.* = *bahu*, richly, abundantly.

Parīṇasa, *am*, *n.*, Ved. plenty, abundance, wealth.

परीणह *pari-ṇah*. See *pari-ṇah*, p. 542.

Pari-ṇāha = *pari-ṇāha*, *q. v.*

परीणाम *pari-ṇāma* = *pari-ṇāma*, *q. v.*

परीणाय *pari-ṇāya* = *pari-ṇāya*, *q. v.*

परीत *parīta*, &c. See *pari*, p. 551, col. 3.

परीतन् *pari-tat*. See *pari-tan*, p. 542.

परीताप *pari-tāpa*, *pari-toshu*, = *pari-tāpa*, *pari-toshu*, *q. v.*

परीति *pariti* = *pushpāñjana*, *q. v.*

परीत 2. *pari-tta* (*fr. pari-do*, p. 543, col. 2, or identified by some with 1. *pari-tta*, p. 543, col. 1), cut round, incomplete, limited, circumscribed, not too much, little. = *Paritā-tubha*, *ās*, *m. pl.* (with

Buddhists) *N.* of the gods of the thirteenth order. = *Paritābha* ('*ta-abha*'), *ās*, *m. pl.* (with Buddhists) *N.* of the gods of the tenth order.

परीदाह *pari-dāha* = *pari-dāha*, *q. v.*

परीधान *pari-dhāna* = *pari-dhāna*, *q. v.*

परीधाविन् *pari-dhāvin*. See *pari-dhāvin*.

परीध्य *paridhya*, *as*, *ā*, *am* (*fr. rt. indh* with *pari*), Ved. to be lighted or kindled.

परीपाक *pari-pāka* = *pari-pāka*, *q. v.*

परीप्सत् *parīpsat*, *an*, *antī*, *at* (*pres. part.* of *Desid.* of *rt. āp* with *pari*), wishing to obtain, striving to reach.

Parīpsamāna, *as*, *ā*, *am*, = *parīpsat*.

Parīpsā, *f*. the desire of obtaining; the wish to save or maintain or preserve; haste, hurry.

Parīpsu, *us*, *us*, *u*, desirous of obtaining, wishing to save, desirous of maintaining or preserving.

परीभाव *pari-bhāva* = *pari-bhāva*, *q. v.*

परीमन् *parīman*, *ā* or *a*, *m.* or *n.*? (*fr. rt. prī*), Ved. bounty, plenty, plenteousness.

परीमाण *pari-māṇa* = *pari-māṇa*, *q. v.*

परीममाण *pariyamāṇa*. See *pari*, p. 551.

परीर *parīra*, *am*, *n.* (said to be *fr. rt. prī*), fruit.

परीरक्ष *pariraṇa*, *as*, *m.* a tortoise; a stick or staff; = *paṭṭa-sātaka*.

परीरम्भ *pari-rambha*, *as*, *m.* an embrace, &c. See *pari-rambha*.

परीवर्त *pari-varta*, *as*, *m.* exchange, barter, &c. See *pari-varta*.

परीवाद *pari-vāda*, *as*, *m.* reproof, censure, abuse, &c. See *pari-vāda*.

परीवार *pari-vāra*, *as*, *m.* retinue, dependants, family, &c. See *pari-vāra*.

परीवाह *pari-vāha*, *as*, *m.* a drain, &c., see *pari-vāha*; a scabbard (?).

परीवेत्र *pari-vettri* = *pari-vettri*, *q. v.*

परीवेश *pari-veśa* = *pari-vesha*, *q. v.*

परीशास *pari-śāsa*, *as*, *m.* (*fr. rt. 1. śas* with *pari*), Ved. anything cut out, an excision; (*au*), *n. du.* a kind of tongs used for raising a kettle from the fire.

परीशेष *pari-śeśa* = *pari-śeśa*, *q. v.*

परीप् *parish* [*cf. rt. 3. ish*], *cl. 6. P.* -*iḥ-ḥati*, -*ekhitum*, -*ekhitum*, Ved. to seek or search about for.

Parishṭi, *is*, *f*. investigation, research, inquiry, (especially philosophical); service, attendance, reverence, respect, homage, worship; willingness, readiness, inclination.

परीषेक *pari-śheka* = *pari-śheka*, *q. v.*

परीसार *pari-sāra*, *as*, *m.* = *pari-sāra*, *q. v.*; near approach (?).

परीहार *pari-hāra* = *pari-hāra*, *q. v.*

परीहास *pari-hāsa* = *pari-hāsa*, *q. v.* = *Parihāsa-keśava*, *as*, *m.*, *N.* of a temple of Vishṇu.

परु *paru*, *us*, *m.* (said to be *fr. rt. prī*), a limb, member; a knot or joint in a reed; a mountain; the ocean; the sky, paradise.

Paru-śas or *parus-śas*, Ved. limb by limb, member by member.

Parusha, *as*, *ā*, *am* (in the earlier language, *f. parushnī*), containing knots, knotted (Ved.); spotted, variegated, party-coloured; dirty; rough, rugged, uneven, shaggy; keen, piercing (as the wind); harsh, discordant; unkind, cruel, stern, hard, severe,

abusive, contumelious; coarse, gross; churlish, cruel, unkind; (*as*), *m.* a reed (Ved.); an arrow (Ved.); = *parūsha*, *q. v.*; (*ā*), *f.* a kind of riddle; (*shnī*), *f.*, Ved. 'much indented' or 'winding' or 'reedy'; *N.* of one of the rivers of the Panjāb, in later times called Irā-vatī, and at the present day Rāvi; a cloud?; (*am*), *n.* harsh and contumelious speech, abuse; a species of *Barleria* with blue flowers; = *parusha*, *q. v.*; (*āni*), *n. pl.* rough or harsh or stern words. = *Parusha-tva*, *am*, *n.* roughness, harshness. = *Parusha-vacāna*, *am*, *n.* harsh language, harsh or contumelious speech, reproach, abuse. = *Parusha-vād*, *k*, *k*, *k*, harsh-spoken; (*k*), *f.* harsh or contumelious speech. = *Parushākṣhara* ('*sha-ak*'), *as*, *ā*, *am*, 'harsh-worded', harsh. = *Parushāha* ('*sha-ah*'), *as*, *m.*, Ved. a species of reed. = *Parushikṛita*, *as*, *ā*, *am*, spotted, soiled, stained; treated roughly. = *Parushetara* ('*sha-it*'), *as*, *ā*, *am*, other than rough, bright, light, beaming, mild. = *Parushokti* ('*sha-uk*'), *is*, *f.* abusive or harsh language. = *Parushoktika*, *as*, *m.* an abuser, one uttering harsh and scurrilous language.

Parushita, *as*, *ā*, *am*, treated roughly or harshly, subjected to rude treatment.

Parushiman, *ā*, *m.*, Ved. a rough or shaggy appearance.

Parushya, *as*, *ā*, *am*, Ved. party-coloured, variegated, piebald.

Parus, *us*, *n.*, Ved. a knot or joint of a cane or reed; a member of the body, limb; a joint, junction; a part cut off, portion. = *Paruḥ-sraṇsa*, *as*, *m.*, Ved. fracture of a joint or limb.

Parūsha or *parūshaka*, *as*, *m.* *Grewia Asiatica* (from the berries of which a cooling beverage is prepared; Bengali *phalasā*; Hindūstāni *بھالسا*; according to others) *Xylocarpus Granatum* = Bengali, *parusha*; (*am*), *n.* the fruit of this tree.

परुक्षेप *paru-ēhepa*, *as*, *m.* (perhaps irregularly formed *fr. parus + kshepa*), *N.* of a Rishi, son of Divo-dāsa and author of the hymns *Rig-veda* I. 127 sqq.

परुत् *parut*, *ind.* (*fr. para + vat*?, occurring only in comp.), last year; [*cf. Gr. πέπυρ*, Dor. *πέπυρ*, *πέπυρ*: Old Germ. *vert*, *vernent*, *vern*, 'last year'; Goth. *fairni-s*, 'old'; *fairnyō yēr*, 'the old year.'].]

परुद्वार *parudvāra* or *parula*, *as*, *m.* a horse; [*cf. Lat. paraveredus*.]

परुष *parusha*. See under *paru*, col. 2.

परे *pare* (*parā-i*, see *rt. 5. i*), *cl. 2. P.* *paraiti*, *paraitum*, to go away, run away; to go to, set out for, approach; to go to the other world, depart, die.

Pareta, *as*, *ā*, *am*, departed, deceased, defunct, dead; (*as*), *m.* a kind of spectre; a ghost, spirit. = *Pareta-bhūmi*, *is*, *f.* 'place of the departed', a cemetery. = *Pareta-rāj*, *t*, *m.* 'ruler of the dead', an epithet of Yama.

Pareti, *is*, *f.*, Ved. departure.

परेक्ष *parekṣh* (*parā-ikṣh*), *cl. 1. A.* *parekṣhate*, -*shitum*, Ved. to look at (anything at one's side).

परेद्यवि *pare-dyavi*, *pare-dyus*, *pare-prāṇa*. See under *para*.

परेप *parepa*, *as*, *ā*, *am* (*fr. parā? + ap*), (any place) whence water has retired.

परमन् *pareman*, Ved. (perhaps) = *pariman*.

परेष्टु *pareshṭu*, *us*, or *pareshṭukā*, *f.* a cow which has often calved.

परोह *paro-'ṇhu*. See under *paras*.

परोक्ष *paro-'ksha*, *as*, *ā*, *am* (*fr. paras + kṣh*), opposed to *pratyakṣa*, *q. v.*, beyond the range of sight, out of sight, invisible, imperceptible, escaping observation; unknown, strange,

unintelligible; absent, past; (as), m. an ascetic, religious hermit; N. of one of the sons of Anu; (ā), f. past or completed action (in grammar perhaps with *ṛitti*); (am), n. invisibility, absence, secrecy; (in grammar) past time or tense. The acc., inst., abl., and loc. cases of *paroksha* are used adverbially, as follow: (am), ind. out of sight, behind one's back, in the absence of, without the knowledge of (in the earlier language with inst., in the later with gen.); surreptitiously; (ena), ind. Ved. out of sight, secretly, mysteriously, surreptitiously; (āt), ind., Ved. secretly, without the knowledge of (with inst.); (e), ind. behind one's back, in the absence of, imperceptibly, surreptitiously; [cf. *a-paroksha*]. — *Paroksha-kṛitā*, f., Ved., scil. *rik*, a hymn or verse in which a deity is spoken of in the third person, the first person being kept out of sight (e.g. 'Indra rules over heaven and earth,' &c.). — *Paroksha-jit*, t, t, t, conquering invisibly, an unseen conqueror. — *Paroksha-tā*, f. or *paroksha-ta*, am, n. the being beyond the sphere of observation, obscurity, invisibility, imperceptibility; keeping one's self as the first person out of sight, speaking of one's self in the third person (Ved.). — *Paroksha-bhoga*, as, m. enjoyment or possession of anything in the absence of the proprietor. — *Paroksha-mamathā*, as, ā, am, inexperienced in love, a stranger to love. — *Paroksha-ṛitti*, is, is, i, whose life is unseen, living out of sight; formed out of sight or unseen, formed in obscurity; (is), f. an unseen life. — *Parokshārtha* ('*śha-ar*'), as, ā, am, having an unseen meaning, secret, recondite; (am), n. an absent or invisible object.

Paro-gavyūti, ind. (fr. *paras* + *g*), Ved. beyond or outside the pasture land; (Sāy.) = *krośa-dvayād deśāt parastāt*, further than a Gavyūti, q. v.

Paro-bāhu, ind. (fr. *paras* + *b*), Ved. beyond the arm or reach.

Paro-mātra, as, ī, am (fr. *paras* + *m*), Ved. immense, huge, vast.

Paro-rajās, ās, ās, as (fr. *paras* + *r*), Ved. being beyond the dust or above the world (Ved.); untouched by passion.

Paro-lakṣa, as, ā, am (fr. *paras* + *l*), over a lakh, more than 100,000.

Paro-varam (fr. *paras* + *av*), ind., Ved. from top to bottom; from hand to hand; in succession, one after another.

Paro-varīṇa, as, ā, am (fr. *paras* + *av*), having both superior and inferior, prior and subsequent, &c.

Paro-varīyas, ān, asī, as (fr. *paras* + *v*), Ved. broader on the outside or at the top; better than good, most excellent of all; (as), n. the highest happiness.

Paroshṇih (fr. *paras* + *uṣh*), k, f. a kind of metre (consisting of 8 + 8 + 12 syllables).

परोक्ष *parokṣa*, *parōcya*. See *parā-vac*.

परोष्णी *paroshṇī*, f. a cockroach, (sometimes wrongly written *paroshṭī*); N. of a river.

पकै *parka* in *madhu-p*, q. v.

पकैट *parkaṭa*, as, m. a heron [cf. *vakoṭa*]; (am), n. regret, anxiety.

Parkaṭin, ī, m. or *parkaṭī*, f. the waved-leaved fig-tree, *Ficus Infectoria*; a fresh betel-nut.

पजैनी *parjanī*. See col. 2.

पजैन्य *parjanya*, as, m. (perhaps fr. *sphurj* for original *parj*; but said to be fr. rt. *prish*; sometimes wrongly written *parjanya*), a rain-cloud, thunder-cloud, cloud; the muttering of clouds or distant thunder; rain; Rain personified; the rain-god, thunderer and fertilizer, i. e. Indra; N. of one of the twelve Ādityas; of a Deva-gandharva; of one of the seven Rishis in several Manv-antarās; of a Prajā-pati and father of Hiranya-roman; (ā), f. = *parjanī*, col. 2. — *Parjanya-krandya*, as, ā, am, Ved. muttering like a rain-cloud or like *Parjanya*. — *Parjanya-jivita*, as, ā, am, Ved. animated by

Parjanya; (Sāy.) = *Parjanyaena prita*, agreeable to *Parjanya*. — *Parjanya-nātha*, as, ā, am, Ved. having *Parjanya* as protector or patron. — *Parjanya-patnī*, f., Ved. having *Parjanya* for a husband, wedded to *Parjanya* (said of the earth). — *Parjanya-retas*, ās, ās, as, Ved. generated or growing in the showers or in the rainy season, (said of a reed or arrow; Sāy. = *parjanya reto yasāh*). — *Parjanya-ṛiddha*, as, ā, am, Ved. nourished by *Parjanya* (as the Soma). — *Parjanya-sūkta*, am, n., N. of a hymn contained in the Mantra-saṃhitā.

Parjanī, f. the plant *Cucumis Aromatica* or *Cucumis Xanthorrhiza*.

परी *pari* (more properly regarded as a Nom. fr. *parja* below), cl. 10. P. *parpayati*, -*yitum*, to be green or verdant.

Parṇa, am, n. (said to be fr. rt. *pri*), a pinion, feather, wing; the feather of an arrow; a leaf (regarded as the plumage of a tree); the Pān or betel leaf; (as), m. *Butea Frondosa* (a beautiful sacred tree with leaves from eight to sixteen inches in length, of the wood of which particular sacrificial vessels are made, in later times generally called *palāśa*); N. of a man; of a teacher; of a place; (ī), f. an aquatic plant, *Pistia Stratiotes*; the leaf of the *Asa Fœtida* (?); [cf. *acēhima-p*, *asva-p*, *uttāna-p*, &c.; cf. probably Gr. *Πάρων*, *Παρυσός*, *Παρυσός*; perhaps Lat. *penna*, if not fr. rt. *pat*, q. v., *frons*; Old Germ. *furn*; Angl. Sax. *fearn*].

— *Parṇa-kāra*, as, m. = *vāra-jivī* (commonly *vāru*), a vender of betel leaves. — *Parṇa-kuṭikā*, f. or *parṇa-kuṭī*, f. a hut made of leaves. — *Parṇa-kṛicchra*, as, m. 'leaf-penance,' living for a time upon an infusion of leaves and Kuśa grass as a religious observance. — *Parṇa-khaṇḍa*, as, m. a tree without apparent blossoms; a tree in general. — *Parṇa-śira-paṭa*, as, ā, am, clad in a garment made of strips of leaves; an epithet of Siva. — *Parṇa-śoraka*, as, m. a kind of perfume; [cf. *śoraka*]. — *Parṇa-dhi*, is, m., Ved. the part of an arrow to which the feathers are fastened. — *Parṇa-dhvas*, t, t, t, causing the falling of leaves. — *Parṇa-nara*, as, m. 'man of leaves,' an effigy stuffed with leaves or the figure of a man made of leaves and burnt in place of a lost corpse. — *Parṇa-nāla*, as, m. a leaf-stalk, petiole.

— *Parṇa-prāyika*, N. of a locality (perhaps incorrectly for *parṇa-prāśika*). — *Parṇa-bhedinī*, f. the Priyangu tree. — *Parṇa-bhojana*, as, ā, am, feeding upon leaves; (as), m. any animal eating leaves, a goat. — *Parṇa-maṇi*, is, m., Ved. a kind of magical instrument (made of the wood of the *Parṇa* tree?). — *Parṇa-maya*, as, ī, am, Ved. made of the wood of the *Butea Frondosa*. — *Parṇa-mācāla*, as, m. the plant *Averrhoa Carambola* (= *karmaranga*). — *Parṇa-muṇ*, t, t, t, causing leaves to fall (as the wind). — *Parṇa-mṛiga*, as, m. 'leaf-animal,' any wild animal lodging in the boughs of trees (as a monkey, sloth, squirrel, &c.). — *Parṇa-ruh*, t, t, t, causing the leaves to grow (as the wind). — *Parṇa-latā*, f. the betel plant. — *Parṇa-vat*, ān, atī, at, abounding in leaves, leafy. — *Parṇa-valka*, as, m., N. of a man. — *Parṇa-vallī*, f. *Butea Frondosa* (= *palāśi-latā*). — *Parṇa-vādyā*, am, n. 'leaf-music,' sounds produced by blowing into a leaf. — *Parṇa-vī*, is, is, t, Ved. 'wing-borne,' carried by wings. — *Parṇa-viṭikā*, f. the *Areca* nut cut in pieces, sprinkled with spices, and rolled up in betel leaves. — *Parṇa-śada* or *parṇa-śāda*, as, m., Ved. the falling of leaves. — *Parṇa-śadya*, as, ā, am, Ved. relating to the falling of leaves. — *Parṇa-śayyā*, f. a couch of leaves, leafy couch. — *Parṇa-śara*, as, m., Ved. a leaf-stalk, petiole; the stalk of a *Parṇa* leaf. — *Parṇa-sarava*, ās, m., N. of a people, (Savaras living upon leaves). — *Parṇa-sālā*, f. 'leaf-hut,' an arbour or hut made of leaves and grass, hermitage; N. of a great settlement of Brāhmins between the Yamunā and Gangā in Madhya-dēśa. — *Parṇa-sālāgra* ('*lā-ag*'), as, m., N. of a mountain in Bhadrāśva. — *Parṇa-sūsh*, t, t, t, drying or shriveling the leaves (as the wind).

— *Parṇa-saṃstara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇa-santara*, as, ā, am, having leaves for a bed, sleeping on leaves. — *Parṇādhaka* ('*na-ādh*'), as, m., N. of a man; (ās), m. pl., N. of his descendants. — *Parṇāda* ('*na-ada*'), as, ā, am, feeding upon leaves; (as), m., N. of an ancient sage; of a Brāhman. — *Parṇāśana* ('*na-aś*'), am, n. feeding on leaves; (as), m. a cloud. — *Parṇāsi* ('*na-asi*'), is, m. a species of basil with small leaves, *Ocimum Sanctum*. — *Parṇāhāra* ('*na-āh*'), as, ā, am, feeding upon leaves. — *Parṇotaja* ('*na-uf*'), am, n. 'leaf-hut,' an anchorite's hut or cottage, a hermitage. — *Parṇotsa* ('*na-ut*'), as, m., N. of a village.

Parṇaka, as, m., Ved. (according to Mahī-dhara) = *bhilla*, q. v.; N. of a man; (ās), m. pl., N. of his descendants; (ikā), f. a kind of vegetable; N. of an Apsaras.

Parṇaya, as, m., Ved., N. of an enemy (according to Sāy. an Asura) slain by Indra. — *Parṇaya-ghna*, am, n., Ved. the slaying of *Parṇaya*.

Parṇala, as, ā, am, abounding in leaves, full of leaves, leafy.

Parṇasi, is, m. (said to be fr. rt. *pri*), a house upon or by the water; a summer-house (?); a lotus; a vegetable; adorning, decoration, toilet.

Parṇāśa or *parṇāśa*, as, m. a species of plant, a kind of basil with small leaves, *Ocimum Sanctum*; (ā), f., N. of various rivers; [cf. *pūrṇāśā*].

Parṇika, as, ā, am, selling or dealing in *Parṇi*.

Parṇin, ī, inī, ī, winged, plumed; leafy, having leaves, leaved; (ī), m. a tree; *Butea Frondosa*; (inī), f. a species of plant; N. of an Apsaras.

Parṇila, as, ā, am, abounding in leaves, leafy.

Parṇya, as, ā, am, Ved. relating to leaves, leafy.

परील *parṇāla*, as, m. a boat; a spade or hoe; single combat.

परी *parṇi*, tū, trī, trī (fr. rt. 1. *pri*), Ved. a protector; protection, means of defence, (Sāy. = *pālana-sādhnam*.)

पर्ट *pard*, cl. 1. A. *pardate*, &c., to break wind, fart; [cf. Gr. *πέρδ-ω*, *πέρδ-ο-μαι*, *ἐ-παρδ-ο-ν*, *πέ-πορδ-α*, *πορδ-η*, *πέρδ-ε*; Lat. *pēd-o*, *pēd-or*, *pōdex*; Old Germ. *firz-u*; Bohem. *prd-u*; Lith. *perd-zu*, *pērs-ti*, *pird-is*].

Pardu, as, m. a fart; a quantity of hair, thick hair. — *Pardana*, am, n. breaking wind, a fart.

पर्प *parp* (a doubtful rt.; by some regarded as a Sautra rt.; cf. *Upādi-s*. IV. 81), cl. 1. P. *parpati*, &c., to go or move.

Parpa, am, n. (said to be fr. rt. 1. *pri*), a wheel-chair, a chair in which a cripple is moved about; young grass; a house.

Parpaṭa, as, m. a species of medicinal plant with bitter leaves (= *bhesajāntara*, *tiktā kṣhetra-parpaṭī*, apparently the *Oldenlandia Biflora*); a kind of thin cake, = *carpaṭī*; (ī), f. a kind of fragrant earth or a red aluminous earth (apparently a sort of Bol, brought from Surāt or Su-rāśṭra); a sort of fragrant substance or perfume (= *krishṇā, śakra-vartinī, jatukā*, commonly called *parpārī*); a thin crisp cake made of any pulse. — *Parpaṭa-druma* or *parpaṭī-druma*, as, m. bdellium.

Parpaṭaka, as, m. a species of medicinal plant with bitter leaves, (probably) *Oldenlandia Biflora*.

Parpika, as, ī, m. f. a cripple who moves about by the aid of a chair.

पर्वरी *parparī*, f. a braid of hair.

पर्वरीक *parparika*, as, m. (said to be fr. rt. *pri* with reduplication), the sun; fire; a tank, reservoir, piece of water.

पर्वरीक *parpharika*, as, m., Ved. one who tears to pieces or fills, (Sāy. = *śatrūṇaṃ vidāra-yitrī* or *dhanādi-dānena pūrayitrī*.)

पर्व *parb*, cl. 1. P. *parbati*, &c., to go or move.

पर्याङि parṃāṇi, is, m., N. of a prince of Karpāṇa, (also called Parmāṇi.)

पर्याक् pary-ak. See 2. pary-āṇē below.

पर्यागु pary-āgu in comp. with pāramahansa, Bhāgavata-Purāṇa IV. 21, 40; according to a Scholiast = parito na gaṇḍhantī gavo yasmāt, but variously taken, see pāramahansa-pari.

पर्याग्नि pary-agni, is, m., Ved. circumambient fire; a torch carried round the sacrificial animal; the ceremony of carrying fire round the sacrificial animal; paryagni kṛi, to carry fire round any one (with acc.).

Paryagni-kṛita, as, ā, am, Ved. encircled with fire.

Paryagni-kṛiyamāṇa, as, ā, am, Ved. being encircled with fire; (e), loc. during the encircling with fire.

पर्याङ्क pary-anka. See under 1. pary-āṇē.

पर्याङ्क pary-ankh, cl. 10. P. A. -ankhayati, -te, -yitum, Ved. to surround, clasp or encircle round.

पर्याङ्ग paryangya, as, ā, am (fr. pari + anga), Ved. being about or at the side.

पर्याङ्ग 1. pary-āṇē or pary-āṇ, cl. 1. P. A. -āṇāti, -te, -āṇitum, Ved. to turn round, revolve.

Pary-anka, as, m. (fr. pari + anka or perhaps directly fr. 1. pary-āṇē above; also spelt paly-anka), a bed, couch, sofa; a litter, palanquin; a cloth thrown over the back, loins and knees while seated on the hams in the Oriental manner; sitting upon the hams (a particular posture especially practised by ascetics in meditation); N. of a mountain (son of Vindhya). — **Paryanka-granthi-bandha**, as, m. or -bandhana, am, n. the bending of the legs in sitting on the hams. — **Paryanka-bandha**, as, m. sitting in the Paryanka posture (= vīrasana). — **Paryanka-bandhana**, am, n. binding a cloth round the back, loins and knees while squatting on the hams. — **Paryanka-bhogin**, ī, m. 'couch-serpent,' a kind of serpent. — **Paryanka-stha**, as, ā, am, sitting on a sofa.

2. pary-āṇē, apparently only used in acc. sing. neut. pary-ak, ind. round about, all round, in every direction.

पर्याट pary-at, cl. 1. P. A. -aṭati, -te, -aṭitum, to roam or wander about, rove about.

Pary-ata, ās, m. pl., N. of a people.

Pary-ātana, am, n. wandering about, peregrination, roaming through.

Pary-āṭita, am, n. wandering about.

पर्यानुबन्ध pary-anubandha, as, m. binding round.

पर्यानुयोग pary-anuyoga, as, m. asking, inquiring, question; blame, censure, reproach; contesting, disputing (?).

पर्यान्त pary-anta, as, m. an encircling boundary, circuit, circumference; limit, edge, skirt, border, verge, extremity; end, termination, close (e.g. kālā-paryanta, the end or close of an appointed time; paryantāt paryantam, from one end to the other); (as, ā, am), bounded, surrounded by a boundary; extending in all directions; (often at the end of comps., e.g. kshura-paryantam cakram, a discus with edges like a razor's; samudra-paryantā prithivī, the ocean-bounded earth or the earth extending to the ocean.) — **Pary-anta-deśa**, as, m. a neighbouring or adjacent district. — **Paryanta-paryantam**, ind. to the end of, as far as. — **Paryanta-parvata**, as, m. an adjoining hill. — **Paryanta-bhū**, ās, f. ground contiguous to the skirts of a river or mountain. — **Paryanta-stha**, as, ā, am, limitative, confining, adjoining, neighbouring. — **Paryanta-sthita**, as, ā, am, bounding, confining.

Paryantikā, f. loss of all good qualities, depravity.

पर्याय paryanya, incorrectly for parjanya, q. v.

पर्यायिष् pary-ay-ish, cl. 6. P. -iṣṭhāti, -eṣṭum, -eṣhitum, to seek for, search after.

पर्याय pary-aya, pary-ayana. See under parī, p. 551, col. 3.

पर्यायेण pary-arshaṇa. See under 2. pary-riṣh, p. 555, col. 3.

पर्यायक pary-ava-kṛi, cl. 6. P. -kirati, -karitum, -karitum, to scatter round or about, shed over.

पर्यायच्छिद् pary-ava-ṣhid (°chid), cl. 7. P. A. -ṣhinatti, -ṣhintte, -ṣhettum, Ved. to cut off on both sides or all round.

पर्यावदात pary-avadāta, as, ā, am (fr. rt. dai or 7. dā with pary-ava), perfectly clean or pure; [cf. 7. dā, ava-dāta.]

पर्यावदो pary-ava-do or pary-avadā (see rt. 3. dā), cl. 2. 4. P. -dāti, -dyati, -dātum, Ved. to cut off or slice all round.

पर्यावधारण pary-avadhāraṇa, am, n. precise determination, refining, subtilizing.

पर्यावरोध pary-avarodha, as, m. (fr. rt. rudh with pary-ava), obstruction, hindrance.

पर्यावशेष pary-avaśeṣa, as, m. end, termination.

Pary-avaśeṣita, as, ā, am, regarded as the end of all (i. e. God).

पर्यावष्टम्भ pary-ava-ṣṭambh, cl. 5. 9. P., 1. A. -ṣṭabhnōti, -nāti, -ṣṭambhate, -ṣṭambhītum, to surround; to surround with a view to obstruct.

Pary-avaśṭābdha, as, ā, am, surrounded, invested.

Pary-avaśṭāmbhana, am, n. surrounding, investing.

पर्यावसो pary-ava-so, cl. 4. P. -syati, -sātum, to finish, complete, conclude; to endeavour.

Pary-avasāna, am, n. end, termination, conclusion, issue.

Paryavasānika, as, ā, am, coming to a close, drawing to an end or conclusion.

Pary-avasāyin, ī, inī, ī, closing or ending with (often in comps.). — **Paryavasāyī-tva**, am, n. termination, close.

Pary-avasita, as, ā, am, finished, completed, ended, terminated, concluded; perished, lost; resolved; lokāntaram pary-avasitaḥ, gone to another world.

पर्यावस्कन्द pary-avaskanda, as, m. jumping or leaping down (from a carriage).

पर्यावस्था 1. pary-ava-sthā, cl. 1. P. A. -tishṭhāti, -te, -sthātum, to be present or exist everywhere; to rely upon; Caus. -sthāpayati, -yitum, to raise, rouse.

2. pary-avasthā, f. or pary-avasthāna, am, n. opposition, resistance, contradiction.

Pary-avasthātri, tā, tri, tri, opposing, obstructing, opposed to or against; (tā), m. an antagonist, opponent, adversary, enemy.

Pary-avasthita, as, ā, am, opposed to, siding with an enemy.

पर्यावे pary-ave (pary-ava-i, see rt. 5. i), cl. 2. P. -araiti, -avaitum, Ved. to turn round, turn in the right direction; to pass, elapse.

पर्यावेक्ष pary-aveksh (pary-ava-iksh), cl. 1. A. -avekshate, -kshitum, to regard from every side, regard (?).

पर्याय 1. pary-ās, cl. 5. P. A. -āsnōti, -nute, -asitum, Ved. to arrive at, reach, attain (Sāy. = parito vy-āp).

पर्याय 2. pary-ās, cl. 9. P. -āsnāti, -asitum, to eat.

पर्यायु pary-āru, us, us, u, bathed in or suffused with tears, shedding tears, tearful.

पर्याय 1. pary-ās, cl. 2. P. -asti, Ved. to be in the way; to surpass; to pass or spend (time); (Sāy.) = parito bhū, to be everywhere about.

पर्याय 2. pary-ās, cl. 4. P. A. -asyati, -te, -asitum, to throw or cast round, put or place round, put on, spread round, diffuse; to surround, encircle, encompass; to enclose; to entrap, ensnare; to turn round, turn over; to turn away; to throw down, overturn, upset: Pass. -asyate, to fall down, drop, sink down: Caus. to cause to drop, to cause to roll down or shed (as tears).

Pary-asana, am, n. throwing about, moving to and fro, wagging; casting, sending; putting off or away.

Pary-asta, as, ā, am, thrown or cast round, placed round, put on, diffused; surrounded, encompassed, ensnared; thrown off, thrown down; thrown or tossed up; overturned, upset; dismissed, laid aside; struck, killed; bound. — **Paryasta-vat**, ān, atī, at, Ved. containing the notion expressed by the word pary-asta. — **Paryasta-vilōcana**, as, ā, am, or paryastāksha (°ta-aksha), as, ī, am, Ved. having the eyes cast or directed round.

Pary-asti, is, f. sitting upon the hams (= pary-anka, q. v.).

Paryastikā, f. = pary-asti above.

Pary-asyat, an, antī, at, scattering; oversetting, upsetting; investing.

Pary-āsa, as, m. edging, trimming (Ved.); end, conclusion; epithet of particular concluding strophes in certain hymns (Ved.); rotation, revolution; inverted order or position.

Pary-āsana, am, n. revolution, circumvolution.

Pary-āsita, as, ā, am, upset, subverted, reversed.

पर्यास्तमयम् pary-astamayam, ind., Ved. about sunset.

पर्याकुल pary-ākula, as, ā, am, filled, full; turbid on all sides (as water), turbid; confounded, confused, disordered, beside one's self, excited, agitated, anxious, bewildered, infatuated. — **Paryākulā-tva**, am, n. confusion, bewilderment.

पर्याकु pary-ā-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, Ved. to turn round.

पर्याक्षिप् pary-ā-kshīp, cl. 6. P. A. -kshīpati, -te, -kshēptam, to wind round, turn.

पर्यागम् pary-ā-gam, cl. 1. P. -gaṇḍhāti, -gantum, to go round, perform a revolution, elapse; to last or live through a space of time; to come to an end or conclusion; to surround on every side. encircle, ensnare, get into one's power.

Pary-āgata, as, ā, am, one who has finished the course or career of life.

पर्यागल् pary-ā-gal, cl. 1. P. -galati, -galitum, to let fall in drops, drop, trickle.

Pary-āgalat, an, antī, at, dropping, falling, trickling.

पर्यागा pary-ā-gā (occurring in Aor. pary-āgāt, Mahā-bh. Sānti-p. 8157), to perform a revolution, elapse.

पर्याचर pary-ā-car, cl. 1. P. -carati, -caritum, Ved. to come near, approach, resort to.

पर्याचान pary-ācānta, as, ā, am, sipped, rinsed prematurely; (scil. annam) food left by a person who has rinsed his mouth out.

पर्याय paryāṇa, am, n. (for pari-yāṇa), a circuit (Ved.); a saddle, pack-saddle or cloth serving for one.

पर्यायह pary-ā-ṇah, cl. 4. P. A. -ṇahyati, -te, -ṇadhdum, Ved. to cover up, cover.

Pary-āhāna, *am*, *n*, Ved. a covering.

पर्याणी *pari-ā-ñi*, cl. 1. P. A. -*ñayati*, -*te*, -*ñetum*, to lead round; to lead or bring forward.

पर्यातन् *pari-ā-tan*, cl. 5. P. A. -*tanoti*, -*nute*, -*tanitum*, Ved. to spread round, encompass, surround.

पर्यादा *pari-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to make one's own, appropriate, learn; to take possession of; to take anything (acc.) away from (abl.); to take off, remove; to seize, grasp.

पर्यादु *pari-ā-dru*, cl. 1. P. -*dravati*, -*dro-tum*, to run to and fro, hasten round about.

पर्याधा *pari-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*lhatte*, -*dhātum*, Ved. to lay round, surround with (fire).

पर्याप् *pari-āp*, cl. 5. P. -*āpnoti*, -*āptum*, to reach, obtain, gain (Ved.); to make an end of; to be content; Desid. *parīpsati*, &c., to wish to obtain or reach; to try to get at; to ask for, request, desire; to wish to preserve, guard; to lie in wait or ambush.

Pary-āpta, *as*, *ā*, *am*, obtained, gained; finished, ended, completed, complete, large, extensive, spacious; full; able, adequate, enough, sufficient; many; (*am*), ind. willingly, readily; ably, powerfully; satisfactorily. — *Paryāpta-kala*, *as*, *ā*, *am*, having full digits (as the moon). — *Paryāpta-kāma*, *as*, *ā*, *am*, Ved. one whose desires are under control. — *Paryāpta-tā*, *f*, satisfaction, gratification. — *Paryāpta-dak-ṣhiṇa*, *as*, *ā*, *am*, accompanied with liberal gifts. — *Paryāpta-bhoga*, *as*, *ā*, *am*, possessing or enjoying a sufficiency. — *Paryāpta-vat*, *ān*, *atī*, *at*, able, capable.

Pary-āpti, *is*, *f*, attaining, obtaining, acquisition; end, conclusion, close; adequacy, competency, fitness, dexterity; entireness, fulness, sufficiency, enough; satisfaction, repletion, satiety; willingness, readiness; protecting, preserving, guarding, warding off a blow, self-defence; discrimination or distinction of objects according to their natural properties.

पर्यापत् *pari-ā-pat*, cl. 1. P. -*patati*, -*patitum*, to hasten forth, hurry away, run away.

पर्यासु *pari-ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to run round, encompass, encircle: Caus. -*plā-cayati*, -*yitum*, Ved. to cause to float round.

Pary-āplāva, *as*, *m*, revolution.

Pary-āpluta, *as*, *ā*, *am*, surrounded, encircled.

पर्याभू *pari-ā-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, Ved. to turn round.

पर्याभृ *pari-ā-bhri*, cl. 1. P. -*bharati*, -*bharitum*, Ved. to extract.

Pary-ābhrita, *as*, *ā*, *am*, Ved. extracted.

पर्यामृ *pari-ā-mṛiś*, cl. 6. P. -*mṛiśati*, -*marshṭum*, -*mrasṭum*, to subdue, conquer, overpower.

पर्याय *pari-āya*. See under *pari*, p. 551.

पर्यारिन् *pari-ārin*, *i*, *inī*, *i* (fr. rt. 4. *ri* with *pari*), Ved. (perhaps) falling away, decaying, decrepit.

पर्यालोच *pari-ā-loc*, cl. 10. P. -*loçayati*, -*yitum*, to look after, attend to, consider (the interests of another), ponder.

Pary-āloçana, *as*, *n*, or *pari-āloçanā*, *f*, looking round or about; circumspection, attentive observation, mature consideration or reflection, deliberating; knowing, recognising.

पर्याविल *pari-āvila*, *as*, *ā*, *am*, very turbid, much soiled.

पर्यावृत् *pari-āvrit*, cl. 1. A. -*varitate*, -*varitum*, to turn round, return: Caus. P. -*var-tayati*, -*yitum*, to roll round, turn round: Desid. -*çterisati*, Ved. to wish to roll round.

Pary-āvarta, *as*, *m*, return.

Pary-āvartana, *as*, *m*, N. of a hell; (*am*), *n*, coming back, returning.

Pary-āvartita, *as*, *ā*, *am*, turned round, subverted, reversed.

Pary-āvērītsat, *an*, *anti*, *at*, Ved. wishing to roll round.

पर्याश्रस् *pari-ā-śvas*, Caus. P. -*śvasayati*, -*yitum*, to comfort, console.

पर्यास *pari-ās*, cl. 2. A. -*āste*, -*āsītum*, to sit round any one (acc.); to remain sitting, remain inactive; to exclude one's self from (with acc.).

पर्यास *pari-āsa*, *pari-āsana*. See under 2. *pari-as*, p. 554, col. 3.

पर्याहार *pari-āhāra*, *as*, *m*, a yoke worn across the shoulders in carrying a load; conveying, taking; a load; storing hay or grain; a cwer, pitcher.

पर्युक *pariyuka*, *as*, *m*, N. of a man.

पर्युक्ष *pariyuksh*, cl. 6. P. -*ukshati*, -*ukshitum*, Ved. to sprinkle round.

Pary-ukshana, *am*, *n*, sprinkling round; sprinkling; (*i*), *f*, a vessel for sprinkling (Ved.).

पर्युथान *pari-utthāna*, *am*, *n*, standing up, rising.

पर्युत्सुक *pari-utsuka*, *as*, *ā*, *am*, afflicted, sad, sorrowful, regretting; eagerly desirous, longing for (with dat.).

पर्युदच्चन *pari-udācāna*, *am*, *n*, debt.

पर्युदयम् *pari-udayam*, ind., Ved. about sunrise.

पर्युदस् *pari-ud-as*, cl. 4. P. -*asyati*, -*asitum*, to heap round about, to construct here and there; to prohibit, object to; to expect, exclude.

Pary-udasta, *as*, *ā*, *am*, heaped round; prohibited, objected to (as a ceremony); excepted, excluded.

Pary-udāsa, *as*, *m*, or *pari-udāsana*, *am*, *n*, a prohibitive rule or precept, exception.

पर्युद्गत *pari-udbhṛta*, *as*, *ā*, *am*, Ved. brought out, extracted; constructed, framed.

पर्युद्विज् *pari-ud-vij*, cl. 7. P. -*vinakti*, -*vijitum*, to suffer pain, suffer.

पर्युपवेशन *pari-upaveśana*, *am*, *n*, sitting about.

पर्युपस्था *pari-upa-sthā*, cl. 1. P. A. -*tish-ṭhati*, -*te*, -*sthātum*, to stand round, surround; wait on, serve, minister; to be present.

Pary-upasthāna, *am*, *n*, waiting upon, serving, maintaining; rising, elevation.

Pary-upasthita, *as*, *ā*, *am*, drawing nigh, imminent, impending.

पर्युपस्पृग् *pari-upa-sprīś*, cl. 6. P. -*spri-ṣati*, -*sprashṭum*, -*sparshṭum*, to touch or use for ablution or bathing.

पर्युपास् *pari-upās* (*pari-upa-ās*), cl. 2. A. -*āste*, -*āsītum*, to sit round, surround, encompass, encircle; to sit on or upon; to live around; to be present at, partake of; to approach as an attendant or worshipper, show reverence, worship.

Pary-upāsaka, *as*, *ā*, *am*, worshipping, honouring, a worshipper, one who honours or respects.

Pary-upāsana, *am*, *n*, encamping or sitting round; friendliness, amiability, courtesy; honour, service, worship; joining in or concurrence with any act of reverence.

Pary-upāsītri, *tā*, *trī*, *tri*, moving round or about; showing respect or honour; a worshipper.

Pary-upāsina, *as*, *ā*, *am*, seated or sitting upon.

पर्युप्त *pari-upta*, *as*, *ā*, *am* (fr. rt. *vap* with *pari*), sown; set (as a scam in a ring).

Pary-upṭi, *is*, *f*, scattering seed, sowing.

पर्युषा *pari-ushaṇa*, *am*, *n*, (fr. rt. 6. *vas* with *pari* or incorrectly for *pari-eshana*), service, worship, adoration.

Pary-ushita, *as*, *ā*, *am*, having passed the night; stale, not fresh; insipid; stupid, vain. — *Paryushita-bhojin*, *i*, *m*, the cater of stale food (said to become a maggot or worm in the next birth).

पर्युह *pari-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, Ved. to heap or pile round; to surround or fortify with mounds or embankments.

Pary-ūhāna, *am*, *n*, Ved. sweeping or heaping together.

पर्युष् 1. *pari-rish*, cl. 1. P. -*arshati*, -*arshitum*, Ved. to flow round, flow into.

पर्युष् 2. *pari-rish*, cl. 6. P. -*rishati*, -*arshi-tum*, Ved. to embrace, clasp round, support.

Pary-arshana, *am*, *n*, Ved. clasping round, supporting, making firm.

पर्ये *pari-e* (*pari-ā-i*), cl. 2. P. -*eti*, -*etum*, Ved. to roam about; to come back, return.

पर्येतृ *pari-etri*, *tā*, *trī*, *tri* (*pari*), Ved. overpowering, mastering; (Sāy.) = *nāśaka*, a despoiler; = *pari-gamuyitri*, a promoter.

पर्येष *pari-esh*, cl. 1. P. -*eshati*, -*eshitum*, to seek about for.

Pary-eshana, *am*, *n*, search, inquiry, investigation; (*ā*), *f*, search, inquiry, research, investigation of duty by reasoning; serving, waiting upon, service.

Pary-eshat, *an*, *anti*, *at*, seeking about for.

Pary-eshṭavya, *as*, *ā*, *am*, to be sought after, to be sought.

Pary-eshṭi, *is*, *f*, searching for, inquiry.

पर्व *parv*, cl. 1. P. *parvati*, *parvitum*, to fill; [cf. *rts. prī*, *pūrv*, *marv*.]

Parva, *as*, *ā*, *am*, (at the end of a comp.) = *parvan*, p. 556, col. 1.

Parvaka, *am*, *n*, the knee-joint.

Parvaṇa, *as*, *m*, N. of a demon; (*i*), *m*, the period of a change of the moon; a festival; (also *parvaṇikā* and *parvanikā*), a particular disease of the so-called juncture (*sandhi*) of the eye; (at the end of a comp.) = *parvan*, a knot.

Parvata, *as*, *m*, (probably connected with *parvan*, p. 556, col. 1, as 'having crags or elevations'), a mountain, mountain-range, height, hill, elevation, rock, (in Rīg-veda I. 37, 7, V. 56, 4, *parvata* is joined as an adj. with *giri*; and according to Sāy. = *jagat-pūra-kodaka-vat*, laden with water filling the world, or *bahuvīdha-parva-yukta*, shelving, rugged); an artificial mountain or heap (of grain, salt, saffron, sugar, silver or gold presented to the Brāhmanas; N. of the presiding genius of the mountains (personified in the Veda with Āptya, Rudra, and Ribhu as ruler of the clouds, and associated with Indra, Savitri, the Maruts, and other deities; in later times enumerated among the eight Vasus); a fragment of rock, boulder, stone, (*adrayaḥ parvatāḥ*, the stones with which the Soma plant is pressed); a cloud (Ved.; in some passages of the Rīg-veda where *parvata* is interpreted by *adri*, the sense 'cloud' seems equally applicable, especially when the battles of Indra or the deeds of the Maruts are described); a N. of the number 7 (from the 7 principal mountains); a tree; a kind of vegetable; a kind of fish (commonly called Pāvda, the Silurus Pabda); N. of a divine Rishi mentioned in several passages of the Mahā-bh. (regarded as a companion of Nārada and messenger of the gods, cf. Nala II. 14; he is the author of Rīg-veda VIII. 12, IX. 104, 105, where he has the patronymics Kāṇva and Kāṣyapa); N. of a son of Paurṇamāsa (a son of Marīci and Sam-bhūti); of a minister of king Puru-ravas; of a grammarian (?); of an ape; (*i*), *f*, (Ved.) a rock, stone; [cf. Serv. *brdo*, 'a mountain'; perhaps Goth. *fairguni*.] — *Parvata-kāka*, *as*, *m*, a raven. — *Parvata-čyut*, *t*, *t*, *i*, Ved. 'causing mountains (clouds) to totter or

fall, an epithet of the Maruts. — *Parvata-ja*, as, ā, am, mountain-bom; (ā), f. a river. — *Parvata-triṇa*, am, n. 'mountain-grass,' a species of grass (= *tripādhyā*). — *Parvata-pati*, is, m. 'mountain-prince,' lord of the mountains. — *Parvata-moṭā*, f. a species of plant (= *giri-kadalī*). — *Parvata-rāj*, f, m. 'mountain-king,' a lofty mountain, 'the highest mountain-range,' the Himālaya. — *Parvata-rāja*, as, m. 'mountain-king,' the Himālaya. — *Parvatarāja-kanyā*, f. 'daughter of the mountain-king,' N. of Pārvaṭi or Durgā (daughter of Hima-vat, sovereign of the snowy mountains). — *Parvatarāja-putrī*, f. 'daughter of the mountain-king,' an epithet of Durgā. — *Parvata-vāsin*, ī, ini, i, living in the mountains; (i), m. a mountaineer; (ini), f. nard, spikenard; a designation of Durgā; of the Gayatrī. — *Parvata-śreṣṭhā*, as, m. the best of mountains. — *Parvata-sṭha*, as, ā, am, situated on a mountain or hill. — *Parvatākāra* ('*ta-āk*'), as, ā, am, mountain-shaped, formed like a mountain. — *Parvatātmajā* ('*ta-āc*'), f. 'daughter of the mountain,' an epithet of Durgā. — *Parvatādhlārā* ('*ta-ādh*'), f. 'receptacle of mountains,' the earth. — *Parvatāri* ('*ta-ari*'), is, m. 'enemy of the mountains,' epithet of Indra (who clipped their wings). — *Parvatā-vriddh*, t, i, Ved. delighting in mountains; (Sāy.) 'delighting in the stones used to press the Soma plant' or 'produced in the mountains,' an epithet of Soma. — *Parvatāśaya* ('*ta-ās*'), as, m. 'resting on the mountains,' a cloud. — *Parvatāśraya* ('*ta-ās*'), as, ā, am, living on the mountains, a mountaineer; (as), m. a fabulous animal, the Śarabha. — *Parvatāśrayin* ('*ta-ās*'), i, m. a dweller on the mountains, mountaineer. — *Parvatī-kṛi*, cl. 8. P. -karoti, -kartum, to make into a mountain. — *Parvatēśvara* ('*ta-iś*'), as, m. a lord of the mountains. — *Parvate-śhā*, ās, ās, am, Ved. 'dwelling in the heights,' an epithet of Indra.

Parvatāka in *eka-p*, q. v.

Parvatiya, as, ā, am, relating or belonging to a mountain, mountainous, hilly; a mountaineer.

Parvatya, as, ā, am, Ved. belonging to a mountain or rock; produced in mountains.

Parvan, a, n. (said to be fr. rt. *pṛi*, but connected with *parvata* above), a knot or joint, especially of a cane or other plant; a joint of the body, knuckle, limb, member; a break, pause, division, section; book, chapter; (in Vedic grammar) a member of a compound; a division of time, period, fixed time (especially the Cāturmāsya festival), the days of the four changes of the moon, i. e. the full and change of the moon and the eighth and fourteenth of each half month; the days of conjunction and opposition or eclipse of the sun or moon; a sacrifice performed on the occasion of a change of the moon; a particular period of the year (as the equinox, solstice, &c.); the moment of the sun's entering a new sign; a festival, holiday; opportunity, occasion; a moment, instant; [cf. *parus*]. — *Parva-kāra*, as, ā, am, or *parva-kārin*, ī, ini, i, one who works on holidays; (according to others) a Brāhman who for the sake of gain performs on common days such ceremonies as should be performed only on festivals. — *Parva-kāla*, as, m. a periodic change of the moon; the time at which the moon at its conjunction or opposition passes through the node. — *Parva-gāmin*, i, m. one who has intercourse with his wife on festivals or holidays. — *Parva-gupta*, as, ni, N. of a man. — *Parva-dhi*, is, m. 'period-holder,' the moon. — *Parva-nādi*, f. 'moment of the Parvan,' moment of opposition or conjunction. — *Parva-pushpī* or *parva-push-pikā*, f. a plant, = *rāma-dūti*, *Tiaridium indicum* (= *nāga-danti*). — *Parva-pūrya-tā*, f. preparations for an assembly or festival; completion of a festival; joining, uniting. — *Parva-bheda*, as, ni. the fracture of a joint. — *Parva-mūla*, am, n. the moment at which the fourteenth day passes into the fifteenth day of a month; (ā), f. a species of plant (= *śvetā*). — *Parva-yoni*, is, is, i, growing from joints or knots; (is), m. a cane or reed, the sugar-cane, &c. — *Parva-ruh*, f, m. a pomegranate tree. — *Parva-*

varja, as, ā, am, except the forbidden days of a month. — *Parva-vallī*, f. a species of *Dūrva* (= *granthi-dūrva*, *mūla-dūrva*). — *Parva-śarka-raka*, as, m, N. of a man. — *Parva-śas*, ind., Ved. limb by limb, limb from limb, piece by piece; *parvaśaḥ kṛit*, to cut to pieces. — *Parva-sandhi*, is, m. a joint; the full and change of the moon, the junction of the fifteenth and first of a lunar fortnight or the precise moment of the full and change of the moon. — *Parvāvadhi* ('*va-av*'), is, m. a particular period, the end of a Parvan, &c. — *Parvāśphoṭa* ('*va-ās*'), as, m. a particular movement of the fingers (regarded as indecorous). — *Parveśa* ('*va-iśa*'), as, m, Ved. the regent of an astronomical node.

Parvaṇu, as, m. = *parva-vṛinta-rasa*; = *garva*; = *māruta*; = *parva-śirā*; = *mrītaka*; = *dyūta-kambala*; = *patra-cūrṇa-rasa*; = *parvan*.

पर्वत parvata, parvan. See under rt. *parv*.

पर्वित parvita, as, m. a species of fish, *Silurus Pabda* (= *parvata*).

पश्चान parśāna, as, m. (probably connected with rts. *parsh* and *prishk*), Ved. a precipice, chasm; a well; (Sāy.) = *pārśva-sṭhāna*, the side; = *pīḍya-māna*, being oppressed; = *spṛiṣyamāna*; = *vimarśana-kshama*; (according to the Naighaṇṭuka I. 10) a cloud.

1. *parśu*, us, m., Ved. a rib; a curved knife, pruning-hook, sickle; N. of a man; (*avas*), m. pl., N. of a warrior-tribe; (*us*), f. (according to the Nirukta IV. 6) the supporting or side wall of a well (Rig-veda I. 105, 8, but according to Sāy. = *pārśvāsthi*); N. of a woman. — *Parśu-maya*, as, i, am, shaped like a curved knife.

Parśukā, f. a rib.

पर्शु 2. parśu, us, m. (fr. *pṛi*, substituted for rt. *spṛiś*) = *paraśu*, an axe, hatchet. — *Parśu-pāṇi*, is, m. 'axe in hand,' an epithet of Gaṇeśa; [cf. *paraśu-dhara*]. — *Parśu-rāma* = *Paraśu-rāma*, q. v.

Parśvadha, as, m. = *paraśvadha*, an axe, hatchet.

पर्ष parsh [cf. rts. *prish*, *varsh*, *sparsh*], cl. 1. A. *parshate*, &c., to grow wet, become moist; to delight in, accept (Sāy. = *svi-kṛi*).

पर्ष parsha, as, m. (probably connected with rt. *prishk*), a bundle, sheaf.

Parśhū, ī, ini, i, Ved. in *ishu-p*, (probably) carrying bundles (of arrows).

पर्षणि parshaṇi, is, is, i (fr. rt. 1. *pṛi*), Ved. carrying over or across, ferrying across.

Parshan, a, n. (?), Ved. leading out, delivering. — *Parśhishṭha*, as, ā, am, Ved. most mighty in delivering or rescuing.

पर्षद् parshad, t, f. = *parishad*, an assembly, audience. — *Parshad-bhīru*, us, us, u, Ved. shy in society. — *Parshad-vala*, as, ā, am, = *parishad-vala*, surrounded by an assembly; (*as*), m. an assistant at an assembly, a spectator.

पल् pal, cl. 1. P. *palati*, *palitum*, to go, move; [cf. Gr. *πάλλω*, *παλμῶ-s*, *πάλο-s*, *παλάσσω*, *παλ-ύω-ω*; Lat. *pello*, *poll-en*, *pul-vi-s*.]

Palā, as, m. = *pālā* (Gaṇa Jvalādi to Pāp. III. 1, 140) = *palālā*, straw; (*am*), n. a particular weight (= 4 Karshas = $\frac{1}{100}$ of a Tulā); a particular measure of fluids; a particular measure of time (= *vighatīkā*); flesh, meat; [cf. Lat. *palea*; Angl. Sax. *flesc*, *flesc*, *flec*; Old Germ. *fleisk*; French *paille*; Hib. *feol*, *feoilc*, 'flesh.']. — *Pala-kshāra*, as, m. 'flesh-fluid,' blood. — *Pala-gaṇḍa*, as, m. a mason, bricklayer, plasterer. — *Palan-kāra*, as, m. 'flesh-maker,' gall, bile. — *Palan-kasha*, as, m. 'flesh-lurter,' a Rākshasa, imp, goblin; bdellium; a species of bdellium (= *kuṇa-guggulu*); (*ā*), f., N. of various plants (= *go-kshuraka*, *Asteracantha*

Longifolia; = *kshudra-gokshuraka*; = *kṛnśuka*, *Butea Frondosa*; = *munḍirī*, a species of climbing plant; = *rāsna*; = *mahā-srāvaṇi*, bdellium); = *lāk-shā*, cochineal; a fly. — *Pala-priya*, as, m. 'fond of meat,' a Rākshasa; a raven. — *Pala-bhā* or *pala-vibhā*, f. the equinoctial shadow at midday, the midday shadow of a gnomon when the sun is in the equinoctial points (= *riṣhuvat-prabhā*). — *Palāgni* ('*la-ag*'), is, m. 'flesh-fire,' bile, the bilious humor. — *Palāda* ('*la-ada*'), as, m. 'flesh-eater,' a Rākshasa; (*ā*), f. a Rākshasi. — *Palādāna* ('*la-ad*'), as, or 1. *palāsa* ('*la-ās*'), as, or 1. *palāśin* ('*la-ās*'), i, m. 'flesh-eater,' a Rākshasa.

Palāda, as, m., Ved. a particular material for building, (perhaps) bundles of straw or reeds used for roofing and wainscoting; (i), f., N. of a village.

Palala, as, m. a Rākshasa; ground sesamum seeds, a kind of sweetmeat made of ground sesamum and sugar; mud, mire, clay; = *pala*, flesh, meat; [cf. *pālvala*; Gr. *πάλλω-s*, *πάλλω-s*, *προ-παλλω-s*; Lat. *pāl-ū(d)s*, *palus-tri-s*; Hib. *poll*, 'mire, dirt.']. — *Palala-jvara*, as, m. gall, bile; [cf. *pāl-lāgni*, *palan-kara*]. — *Palala-priya*, as, m. 'fond of flesh,' a raven (= *pala-priya*). — *Palalāśaya* ('*la-ās*'), as, m. 'flesh-receptacle,' swelled neck, goitre.

Palika, as, ā, am (at the end of a comp. after a numeral), weighing or containing so many Palas.

पलक्या palakyā, f. a kind of vegetable (= *pālankya*).

पलक्ष palaksha, as, i, am (a secondary form of *balaksha*), Ved. white.

पलङ्कट palankaṭa, as, ā, am, shy, bashful, timid.

पलव palava, as, m. (said to be connected with rt. *pal*, probably for *plava* fr. rt. *plu*), a snare or basket of wicker-work for catching fish.

पलस palasa, as, m. = *panasa*, the bread fruit tree.

पलस्ति palasti, is, is, i. Ved. (according to Sāy.) = *palita*, grey-haired.

पलाङ्ग palāṅga, as, m. *Delphinus Gange-ticus*; (perhaps an error for *śapalāṅga*).

पलाण्डु palāṇḍu, us, u, m. n. (said to be fr. rt. *pal*), an onion. — *Palāṇḍu-bhakṣita*, as, ā or i, am, one who has eaten onions.

पलाप palāpa, as, m. a halter; an elephant's temples.

पलापहा palāpahā, f. a kind of collyrium (= *kalatthā*); perhaps only an error for *pralāpa-hā*.

पलाय palāya (fr. *ay* = rt. 5. i with *palā* = *parā*), cl. 1. A. (cp. also P.) *palāyate* (-*ti*), -*yitum*, to flee, run away, make off, take to one's heels, scamper off; to escape; to cease, die away, sink into oblivion.

Palāyaka, as, ā or ikā (?), am, fleeing, flying, taking to flight; a fugitive, runaway, deserter.

Palāyat, an, anti, at, fleeing, running away.

Palāyana, am, n. fleeing, running away, flight, escape; a saddle (= *palyayana*, *pariyāṇa*). — *Palāyana-parāyana*, as, ā, am, occupied in flight, fugitive. — *Palāyana-manas*, ās, ās, am, thinking of flight. — *Palāyana-riṣhaya*, as, ā, am, having flight for an object, bent on flight.

Palāyamāna, as, ā, am, fleeing, flying away, taking to flight.

Palāyita, as, ā, am, flown, run away, fled, retreated; defeated.

Palāyin, i, ini, i, fleeing, flying, running away, taking to flight.

पलाल palāla, as, am, m. n. (said to be fr. rt. *pal*), straw; the stalk of the Sorghum,

Indian millet; (as), m., Ved., N. of a demon (associated with Anu-pālāla and considered dangerous to children); (ā), f., N. of one of the seven Mātṛis of Skanda; (i), f. straw. — *Palāla-dohada*, as, m. 'longing for straw,' the mango tree (the fruit of which is sometimes ripened in straw).

पलाव *palāva*, as, m., Ved. chaff, husks; [cf. Lat. *palea*.]

पलाश 2. *palāśa*, am, n. (for 1. see under *pala*, rt. *pal*, p. 556, col. 2), a leaf, petal, foliage; the blossom of the tree *Butea Frondosa*; (as), m. *Butea Frondosa*; *Curcuma Zedoaria*; a N. of ancient Behar or Magadha; (i), f. cochineal; a species of climbing plant (= *pattra-vallī*, *parṇa-vallī*, *palāśikā*); (as, ā, am), green; unfeeling, unmerciful, cruel; (at the end of a comp.) see *Gaṇa* to *Pāṇi*. II. 1, 56. — *Palāśa-pattra*, am, n. the leaf of the *Butea Frondosa*; a single leaf; (as), m., N. of a Nāga. — *Palāśa-parṇi*, f. *Physalis Flexuosa* (= *aśva-gandhā*). — *Palāśa-sātana*, as, m. an instrument for lopping foliage. — *Palāśākhya* (śa-ākh?), as, m. = *nāḍī-hingra*, q. v.; *Asa Foetida*. — *Palāśāntā* (śu-av?) or *palāśāmbhā*, f. = *gandha-pattra*, q. v.

Palāśaka, as, m. *Butea Frondosa*; *Curcuma Zedoaria* (= *śuṭi*); N. of a place; (*ikā*), f. a species of climbing plant (= *palāśi*).

2. *palāśin*, ī, īnī, i (for 1. see under *pala*, rt. *pal*), leafy, covered with foliage, having luxuriant foliage; (i), m. a tree; a species of plant (= *kṣhīra-vṛkṣha*); N. of a city or a village (said to be the modern Plassey); (*inī*), f., N. of a river issuing from the *Sukti-mat*.

पलिक्री *paliknī*, f. See *palita* below.

पलिघ *paligha*, as, m. a water-pot, pitcher, glass water-vessel; a wall, rampart; the gate-way of a building; an iron club or one studded with iron (= *parigha*).

पलित *palita*, as, *paliknī*, am (said to be fr. rt. *phal* with substitution of *p* for *ph*; a doubtful fem. form *palitā* is also given), grey, grey-haired, hoary, old, aged; (as), m., N. of a mouse in *Mahābh.* *Sānti*-p. 4933; (*paliknī*), f. a cow for the first time with calf; (am), n. grey hair; a tuft of hair (= *keśa-pāśa*); much or ornamented hair; mud, mire; heat, burning; benzoin; [cf. Gr. *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*: Lat. *pall-e-o*, *pall-idu-s*, *pallu-s*: Old Germ. *falo* (*fal-wer*): Angl. Sax. *fealo*, *falū*, *fealwe*, *falewe*: Slav. *plavī*, 'white': Lith. *pāl-va-s*, 'fallow'; *pīl-ka-s*, 'ash-coloured'.] — *Palitān-karaga*, as, i, am, rendering grey. — *Palitān-bhaviṣṇu*, us, us, u, or *palitān-bhāvuka*, as, ā, am, becoming grey.

Palitān, ī, īnī, i, having grey hair, grey-haired.

पलियोग *pali-yoga*, as, m. = *pari-yoga*.

पलीजक *palijaka*, as, m., Ved., N. of a demon.

पल्यूल *palpūl* (considered by some as a reduplicated form of rt. *pal*), cl. 10. P. *palpūlayati*, *-yitum*, Ved. to wash in lye or water impregnated with alkaline salt; to wash, cleanse; to tan.

Palpūlana, am, n., Ved. lye, water impregnated with alkaline salt.

Palpūlita, as, ā, am, Ved. curried, tanned; washed (in lye).

पल्य *palya*, am, n. (perhaps fr. *pala*), a sack for corn (probably containing a certain measure, Ved.); a particular high number.

पल्यङ्क *paly-anka*, as, m. = *pari-anka*, a bed, couch, bedstead; a cloth thrown round the loins while sitting (= *pari-asti*, *pariyastikā*).

पल्यङ्ग *paly-ang* (for *pari-ang*), Caus. P.

-*angayati*, *-yitum*, Ved. to cause to go round, stir round: Pass. -*angyate*, to turn round, revolve.

पल्यय *paly-ay* (fr. *ay* = rt. 5, i with *pali* = *pari*), cl. 1. A. -*ayate*, &c., Ved. to go round.

Paly-ayana, am, n. = *paryāṇa*, a saddle, pack-saddle; a rein, bridle.

पल्युल *palyul* and *palyūl* (various readings for *palpūl*, q. v.), cl. 10. P. *palyulayati*, *palyūlayati*, *-yitum*, to wash, &c.; to cut, cut off (in this sense perhaps for *pari-lū*).

पल्ल *pall* [cf. rt. *pal*], cl. 1. P. *pallati*, *pallitum*, to go, move.

Palla, as, m. a large granary, barn.

1. *pallava*, as, am, m. u. a sprout, shoot, twig, sprig, spray, (literally and as a metaphorical expression for the fingers, toes, and lips; cf. *kara-p°*, *oṣṭha-p°*) a bud, blossom; a blade of grass; the extremity of a robe, the loose end of a garment or scarf; spreading, expansion; epithet of a particular position of the hands in dancing; the red dye called *a-lakta*; love, affection; a bracelet, armlet; unsteadiness moral or physical (?); strength, power (?); a wood (?); (as), m. a libertine, catamite; (*ās*), m. pl., N. of a people. — *Pallavagrāhī-tā*, f. the picking up of twigs or straws, the dealing with trifles; superficial or diffusive knowledge. — *Pallava-grāhīn*, ī, īnī, i, putting forth young shoots, sprouting in all directions; twig-picking, straw-gathering; laying hold of trifles; diffusive; superficial; (i), m., scil. *doṣha*, the fault of prolixity or diffusiveness or of mere superficial knowledge. — *Pallava-dru*, us, m. the *Aśoka* tree. — *Pallava-maya*, as, i, am, consisting of young shoots or twigs. — *Pallavānkura* (va-an?), as, m. a leaf-bud. — *Pallavāda* (va-ada), as, m. 'eating young shoots,' a deer. — *Pallavādhāra* (va-ādh?), as, m. 'receptacle or support of twigs,' a branch. — *Pallavāpidita* (va-āp?), as, ā, am, bud-laden, loaded with buds. — *Pallavāstra* (va-as?), as, m. 'having blossoms for missiles,' an epithet of the god of love.

2. *pallava*, Nom. P. *pallavati*, *pallavitum*, to put forth young shoots, sprout, bud.

Pallavaka, as, m. a libertine, gallant, the paramour of a harlot; a catamite; a species of fish, *Cyprinus Denticulatus*; (*ikā*), f., N. of a female attendant.

Pallaraya, Nom. P. *pallavayati*, *-yitum*, to put forth young shoots, sprout; to cause to sprout, to make diffuse or prolix (according to a Scholiast = *vistāraya*).

Pallavika, as, m. a libertine, gallant; a catamite; a species of fish, *Cyprinus Denticulatus*.

Pallavita, as, ā, am, sprouting, having young shoots; spread, extended; dyed red with lac, possessing the red dye; (as), m. the red dye of the lac insect.

Pallavin, ī, īnī, i, sprouting, having young shoots; (i), m. a tree.

Palli, is or ī, f. a small village, especially a settlement of wild tribes; a hut, house; any number of houses, a station; a city (or rather an affix to words forming the name of towns; it is especially used in the *Dekhan* as in *Trichinopoly* = *Trisira-palli*, &c.); a small house-lizard; a creeping plant.

Pallikā, f. a village, station [cf. *ābhira-p°*]; a small house-lizard.

पल्लि *palli*. See under rt. *pall* above.

पल्लिवाह *pallivāha*, as, m. a species of grass.

पल्वल *palvala*, as, m. (connected with *pālita*; said to be fr. rt. *pal*), a small tank, pond, pool; [cf. Gr. *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*, *πῆλ-ός*: Lat. *pall-u(s)*, *pallus-tris*; perhaps Angl. Sax. *pol*, 'a pool'.] — *Palvala-tira*, am, n. the bank or margin of a pool. — *Palvala-parka*, as, m. the mud of a pool. — *Palvalāvāsa* (la-āv?), as, m. 'living in ponds,' a tortoise.

Palvalya, as, ā, am, Ved. marshy, boggy.

पव *pav*, cl. 1. A. *pavate*, *pavitum*, to go; (a various reading for *pav*.)

पव *pava*, as, m. (fr. rt. 1. *pū*), purification, purity; winnowing corn; air, wind; a marsh; (ā), f. purification; (am), u. cow-dung.

Pavat, an, antī, at, purifying; pure.

Pavana, am, n. the act of purifying, purification; winnowing; an instrument for purifying, sieve, strainer, &c.; water; (as), m. 'the purifier,' wind, air, the wind of the body; Wind personified (as regent of the *Nakshatra Svāti* and of the North-west region); a N. of the number five (Ved.); a householder's sacred fire; N. of a son of *Manu Uttama*; of the author of a *Gāndharva-veda*; (as, am), m. n. a potter's kiln; (i), f. a broom; N. of a river; (as, ā, am), clean, pure. — *Pavana-kṣipta*, as, ā, am, tempest-tossed. — *Pavana-tanaya*, as, m. 'son of the Wind,' an epithet of *Hanu-mat*. — *Pavana-vāhana*, as, m. 'having wind as a vehicle,' fire. — *Pavana-riyaya*, as, m. 'victory over the wind or breath,' N. of a mystic work. — *Pavana-vyādhī*, is, m. an epithet of *Ud-dhava*, the friend and counsellor of *Kṛṣṇa*; morbid condition of wind, rheumatism, &c. — *Pavanātmaja* (na-āt?), as, m. 'son of the Wind,' fire; an epithet of *Hanu-mat* the monkey-hero. — *Pavanāśa* (na-āśa), or *pavanāśana* (na-as?), as, m. 'feeding on air,' a serpent, snake. — *Pavanāśa-nāśa*, as, m. 'snake-destroyer,' a peacock; *Garuda* the bird and vehicle of *Vishnu*. — *Pavanāśin* (na-āś?), ī, m. 'feeding on air,' a serpent. — *Pavanāhata* (na-āh?), as, ā, am, struck or shaken by the wind; rheumatic. — *Pavanodbhānta-kārīn* (na-ud?), ī, īnī, i, 'agitating the air,' epithet of a particular mode of fighting. — *Pavanodbhānta-vicī*, is, is, m. f. a wave tossed up by the winds.

Pavamāna, as, ā, am, being purified, being strained (usually said of the *Soma*, Ved.); (as), m. wind; N. of a particular Fire (associated with *Pāvaka* and *Suci*, and also regarded as a son of *Agni* by *Svāhā*); epithet of the moon; epithet of particular *Stotras* sung by the *Sāma-ga* at the *Jyotiṣṭoma* (Ved.). — *Pavamāna-val*, ān, atī, at, Ved. having the *Pavamāna-stotra*. — *Pavamāna-havis*, ī, n. or *pavamāneshtī* (na-īsh?), īs, f., Ved. offerings to *Agni* invoked under the title of *Pavamāna* or *Pāvaka* or *Suci*.

Pavayitri, tā, trī, trī, Ved. one who purifies or cleans, a purifier, cleanser, cleansing.

Pavākā, f. a storm, whirlwind.

Pavi, is, m., Ved. the tire of a wheel; the metallic point of a spear or arrow; a thunderbolt; an arrow; speech; fire; [cf. *ārdra-p°*, *kṛṣṇa-p°*, *kshura-p°*.] — *Pavi-nasa*, as, ā, am, Ved. 'having a nose like a spear-head,' epithet of a demon.

Pavita, as, ā, am, purified, cleansed; (am), n. black pepper.

Pavitri or Ved. *pavitri*, tā, trī, trī, one who purifies or cleanses, a purifier, cleanser.

Pavitra, am, n. a means of purification, instrument for cleansing, filter, strainer, straining-cloth, colander (made of thread or hair or straw plaited or woven, for clarifying fluids, especially the *Soma*); *Kuśa* grass (especially a couple of *Kuśa* leaves a span long used at sacrifices to present offerings upon or to sprinkle and purify ghee, &c.); a ring of *Kuśa* grass worn on the fourth finger on particular occasions; a purifying prayer or Mantra; water, rain; rubbing, cleansing; the vessel in which the *Argha* is presented; copper; the sacred thread, *Brāhmanical* cord; melted butter; honey; any divinity as *Agni* &c. ?; (as), m., N. of a *Soma-yāga* belonging to the *Rāja-sūya*; the sesame plant, *Nageia Putranjiva*; N. of a man (of the family of *Angiras* and the reputed author of *Rig-veda* IX. 67, 73, 83, 107); (*ās*), m. pl. epithet of a class of deities in the fourteenth *Manv-antara*; (*ā*), f., N. of various plants; basil; Indian saffron, turmeric; = *asvatthī*, q. v.; N. of a river (the

Pabar, a little to the north-west of Hari-dwār; the twelfth day of the light half of Śrāvaṇa (a festival in honour of Viṣṇu); (*as, ā, am*), purifying, cleansing; pure, clean; holy, sinless; averting evil; [cf. Hib. *beathra*, 'water'; *fothragaim*, 'I bathe, cleanse'; *fothragadh*, 'a bath, well of purification'].
 — *Pavitra-tā*, f. or *pavitra-tva*, am, n. purity, cleanness. — *Pavitra-dhānya*, am, n. 'pure grain,' barley. — *Pavitra-pati*, is, m., Ved. lord of the Pavitra. — *Pavitra-pāṇi*, is, is, i, 'pure-handed,' having clean hands or holding Darbha grass in the hand; (*is*), m., N. of an ancient sage. — *Pavitra-pūta*, as, ā, am, Ved. clarified with a strainer or colander. — *Pavitra-ratha*, as, ā, am, Ved. having the colander as a chariot (said of the Soma). — *Pavitra-rat*, ān, āti, at, Ved. having an instrument for purifying (as a strainer or Darbha grass); purifying, cleansing; being in the colander; holding Darbha grass; an epithet of Agni; (*āti*), f., N. of a river. — *Pavitrārōpaṇa* (°ra-ār°), am, n. 'putting on the Pavitra,' investiture with the Brāhmanical cord; investing the image of Kṛishṇa with the sacred thread; N. of a festival on the twelfth day of the light half of Śrāvaṇa. — *Pavitrārōhapa* (°ra-ār°), am, n. 'putting on the Pavitra,' investing with the sacred thread, N. of a festival in honour of Durgā on the eighth day of the light half of the month Śrāvaṇa or Āshāḍha. — *Pavitrī-karaṇa*, am, n. purification, cleansing; the instrument or means of purifying. — *Pavitrī-kri*, cl. 8. P. A. -karoti, -kuruṣe, -kartum, to purify, cleanse. — *Pavitrī-kṛita*, as, ā, am, purified, cleansed, cleaned, sanctified. — *Pavitrī-bhū*, cl. 1. P. -bhavati, -bhavitum, to become pure or clean.

Pavitraka, am, n. a small strainer or colander, the vessel in which an Argha or oblation is presented (?); pack-thread or a rope or net made of pack-thread; (*as*), m., N. of several sacred plants, Poa Cynosuroides (= *kūśa*); Artemisia Indica (= *damana*); Ficus Religiosa; Ficus Glomerata; (at the end of a comp.) = *pavitra*.

Pavitrāya, Nom. P. *pavitrāyati*, -yitum, to cleanse, purify.

Pavitrā, as, ā, am, cleansed, purified, clean, pure.
Pavitrin, ī, īṇī, i, purifying, cleansing; pure, clean.

Pavira, am, n., Ved. a weapon with a metallic point, a lance, spear. — *Pavira-rat*, ān, āti, at, Ved. armed with a lance or spear; having a goad; having a metallic share (said of a plough).

Pavirava, as, m., Ved. having a metallic share (said of a plough); (Sāy.) = *kūśa* or *kūśa-sābda*, a thunderbolt or the noise of a thunderbolt.

Paviru, us, m., Ved. (probably) a flash of lightning, a thunderbolt; N. of a man.

Pavyā, f., Ved. purification, cleansing.

पयनाल *pavanāla*, as, m. a species of grain, Andropogon Saccharatus (= *deva-dhānya*; incorrectly for *yavanāla*).

पयनेष्ट *pavaneshṭa*, as, m. a large species of Nimba tree; (probably incorrectly for *yavaneshṭa*).

पवनोमुज *pavanombuja*, am, n. = *parūsha*, the Parush tree; (probably an incorrect form.)

पविन्द *pavinda*, as, m., N. of a man.

पवितृ *pavitri*. See *pavitri*, p. 557, col. 3.

पवीनस *pavi-nasa*. See under *pavi*, p. 557.

पवीर *pavira*, am, n. See above.

पश 1. *paś*, for original *spāś* substituted [for rt. 1. *drīś*, q. v., 'to see,' in certain tenses; [cf. rt. *spāś*, *spāśa*: 'Zend *spāś*, 'to see, guard'; *spāś*, 'a spy'; Gr. *σπεκ* by metathesis for *σπεκ* in *σπεκ-τ-ο-μαι*, *σποπ-ή*, *σποπιά*, *σποπ-ελο-ς*, *σποπ-ό-ς*, *σπόψ*: Lat. *spec-i-o*, *con-spec-i-o*, *specula*, *speculum*, *specu-s*, *spec-to*: Old Germ. *speh-ō-m*,

spāh-i: Mod. Germ. *spāh-en*: Lith. *spega-s*, 'a spy'; Hib. *faic-im*, 'I see'; *feach-aim*, 'I look, view'; *faoch-og*, 'an eye.']

2. *paś*, according to some the form *paśbhis* in Rīg-veda IV. 2, 12, may be connected with a base *paś* derived fr. rt. 1. *paś* in the sense of 'sight,' 'look,' 'eye.'

1. *paśu*, ind. see! behold!

1. *paśya*, Ved. or *paśyaka*, as, ā, am, seeing, beholding, surveying, rightly understanding; [cf. *a-p°*, *a-sūryam-paśyā*.]

2. *paśya* (2nd sing. imperative of rt. 1. *drīś*), lo! behold! see! (an exclamation of wonder or admiration.)

Paśyat, am, *antī*, at, seeing, beholding, looking, viewing, observing, remarking; regarding, considering; (*antī*), f. a courtesan, harlot; epithet of a particular sound. — *Paśyato-hara*, as, ā, am, stealing before a person's eyes or in the very sight of the possessor; (*as*), m. a thief, pilferer (a term of reproach proverbially applied to the goldsmith &c.).

Paśyāta, as, ā, am, Ved. visible, conspicuous.

Paśyanā, f., in *a-p°*, q. v.

पश 3. *paś*, cl. 10. P. *pāśayati*, -yitum, to bind; [cf. *Zend paś*, 'to bind'; Gr. *πῆγ-νυ-μι*, *ἐ-πῆγ-νυ*, *πῆγ-μα*, *πῆγ-ός*, *πῆγ-ος*, *πῆγ-νῆ*, *πῆγ-η*, *πῆσ-α-λο-ς*: Lat. *pac-i-sc-or*, *pāc*, *pac-i-o(n)*, *paug-o*, *pi-g-nus*, *pā-lu-s*, *com-pe-sc-o*, *dis-pe-sc-o*: Goth. *fah-an*, 'to catch'; *fulla-fah-jan*, 'to fulfil'; *fagr-s*: Old Germ. *fuog-a*, *ga-fuogi*, *gafag-jan*, *fah*: Cambro-Brit. *fāsgu*, 'to bind or tie in a bundle'; *fāsgud*, 'a ligation, a tying in a bundle.']

Paśavya, as, ā, am, belonging or relating to cattle, fit or suitable for cattle (as a meadow, pasture, &c.); relating to a herd or drove; possessed of cattle; brutish; (with *kāma*) sexual love, sexual intercourse; (*am*), n. a herd or drove of cattle; a stall for cattle.

2. *paśu*, us, m. (fr. rt. 3. *paś*, 'to bind,' like Lat. *bestia* fr. rt. *bandh*); also said to be fr. rt. 1. *paś*; Vedic forms are du. *paśvā*, acc. pl. *paśvas*, inst. *paśvā*, dat. *paśve*, gen. *paśvas*), cattle (both singly and collectively), a herd, drove; any smaller animal used as a sacrificial victim, a goat; an animal in general, any domestic animal, (*grāmyāḥ paśavah*, domestic animals, of which five kinds are enumerated, men, kine, horses, goats, and sheep, to which are sometimes added mules and asses or camels and dogs); a brute, beast, (*āraṇyāḥ* or *vanyāḥ paśavah*, wild beasts, beasts of the forest; sometimes said contemptuously of a man; cf. *puruṣa-p°*); a mere animal in sacred things, an uninitiated person; a victim [cf. *nṛi-p°*]; an oblation; a subordinate deity and one of Śiva's followers; (with Māheśvaras and Pāśupatas) soul, the Supreme Spirit, the divine soul of the universe; Ficus Glomerata; (*u*), n., Ved. cattle; an animal, beast; [cf. Lat. *pecu*; Old Pruss. *pecku*; Goth. *faik-u*; Old Germ. *filh-u*; Mod. Germ. *vieh*, 'cattle'; perhaps Gr. *πῶν*]. — *Paśu-karman*, a, n., Ved. the act of offering the victim; sacrifice; copulation. — *Paśu-kalpa*, as, m., Ved. the ritual of animal sacrifice. — *Paśu-kāma*, as, ā, am, Ved. desirous of possessing cattle. — *Paśu-kriyā*, f. the act of animal sacrifice; acting like cattle, copulation. — *Paśu-gā-yatri*, f. a parody of the holy verse of the Vedas whispered into the ear of an animal about to be sacrificed (*paśu-pāśāya vidmahe śiras-chedāya dhimahi tan nah paśuh praçotayāt*). — *Paśu-ghāta*, am, n. slaughter of animals for sacrifice. — *Paśu-ghna*, as, i, am, slaughtering cattle. — *Paśu-cāryā*, f. acting like cattle; copulation. — *Paśu-ēt*, t, t, t, Ved. piled up with cattle (as a sacrificial fire). — *Paśu-jātiya*, as, ā, am, pertaining to the animal kingdom. — *Paśu-tantra*, as, m. = *paśu-kalpa*, q. v. — *Paśu-tā*, f. or *paśu-tva*, am, n. the condition or nature of an animal, bestiality, brutality; the condition of a sacrificial animal, the being a sacrificial animal; the sacrifice of an animal. — *Paśu-trip*, p, p, p, Ved. gratifying one's self with cattle,

i. e. stealing cattle; (Sāy.) = *paśūnām tarpayitṛi*, feeding cattle. — *Paśu-da*, as, ā, am, making a grant of cattle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Paśu-dā*, ās, ās, am, making a grant of cattle. — *Paśu-dvata*, as, ā, am, Ved. invoking cattle as a deity (said of a formula or ceremony); (*ā*), f. the deity of the victim, i. e. the deity to whom the sacrifice is offered. — *Paśu-dharma*, as, m. the characteristics of cattle, conduct of cattle, treatment of cattle; promiscuous cohabitation; the marrying of widows; (*ēṇa*), ind. like a beast. — *Paśu-nātha*, as, m. 'lord of cattle,' an epithet of Śiva. — *Paśu-pa*, as, ā, am, guarding or keeping cattle; (*as*), m. a herdsman. — *Paśu-pati*, is, m. 'lord of the animals' (or according to others 'lord of a servant named Paśu'), an epithet of the later Rudra (Rudra-Śiva) or of a similar deity (often associated in the Veda with Bhava, Sarva, Ugra, Rudra, Mahā-deva, Iśāna, and others, who together with Bhīma are in later times regarded as manifestations of the one deity Rudra); = Śiva; N. of a scholiast; of a lexicographer; of Agni; (according to one legend every deity acknowledged himself to be a mere *paśu* or animal before his lord and master Śiva, when they solicited him to destroy the Asura Tri-pura.) — *Paśupati-sarman*, ā, m., N. of a man. — *Paśupati-sāstra*, am, n. the sacred book of the Pāśupatas revealed by Śiva. — *Paśu-palvā*, am, n. a fragrant grass, Cyperus Rotundus (which grows in pools frequented by cattle). — *Paśu-pā*, ās, m., Ved. a keeper of herds, herdsman; an epithet of Pūshan; (*ā*), m. du. epithet of Pūshan and Revati. — *Paśu-pāla*, as, m. a keeper of herds, herdsman; (*ās*), m. pl., N. of a people to the N. E. of Mādhyadeśa; (*am*), n. the country or kingdom of the Pāśu-pālas; (*as*), m., N. of a king (or perhaps a king of the Pāśu-pālas). — *Paśu-pālaka*, as, m. a herdsman; (*ikā*), f. a herdsman's wife. — *Paśu-pālana*, am, n. tending or rearing cattle. — *Paśu-pālya*, am, n. breeding cattle. — *Paśu-pāsa*, as, m. the cord with which the victim is bound, binding the victim at a sacrifice; an animal sacrifice; the chains which fetter the individual soul, the world of sense. — *Paśu-pāśaka*, as, m. a kind of coitus. — *Paśu-peraṇa*, am, n. the driving of cattle. — *Paśu-bandha*, as, m. an animal sacrifice; N. of an Ekāha. — *Paśu-bandhaka*, as or am, m. or n. (?), a rope for tethering cattle. — *Paśu-bhartṛi*, f. m. 'lord of cattle,' an epithet of Śiva. — *Paśu-bheda*, as, m. a class or species of animals. — *Paśu-mat*, ān, āti, at, connected with cattle or animals, relating to cattle or animals; rich in cattle, rich in herds; connected with animal sacrifices; containing the word *paśu*; (*at*), n. possession of cattle. — *Paśu-māra*, as, m. the manner of slaughtering cattle; (*am*, *ēṇa*), ind. according to the manner of slaughtering cattle. — *Paśu-māraka*, as, ā, am, attended with the sacrifice of animals, accompanied by immolation of animals. — *Paśu-mohanikā*, f. 'stupefying animals,' a species of plant (= *katṛi*). — *Paśu-yajña*, as, m. an animal sacrifice. — *Paśu-yāga*, as, m. the sacrifice of animals. — *Paśu-rakṣaṇa*, am, n. the tending of cattle. — *Paśu-rakṣhī*, is, is, i, Ved. keeping or tending cattle; (*is*), m. a herdsman. — *Paśu-rakṣin*, i, m. 'tending cattle,' a herdsman, shepherd. — *Paśu-raju*, us, f. a cord for tethering cattle, a tether for animals. — *Paśu-rāja*, as, m. 'monarch of the beasts,' a lion. — *Paśu-roman*, a, n. the hair of an animal. — *Paśu-rat*, ind. like an animal, brutally; (Ved.) as in an animal (sacrifice). — *Paśu-vardhaua*, as, ā, am, Ved. increasing cattle, causing cattle to thrive; (*am*), n. the thriving of cattle. — *Paśu-vid*, t, t, t, Ved. providing cattle. — *Paśu-sīrṣha*, am, n. the head of an animal. — *Paśu-srapaṇa*, am, n., Ved. cooking a sacrificial animal; (*as*), m., scil. *agni*, the fire on which the victim's flesh is cooked. — *Paśu-sha*, as, ā, am, or *paśu-shā*, ās, ās, am, Ved. bestowing cattle. — *Paśu-shṭha*, as, ā, am, Ved. existing or found in cattle. — *Paśu-sakha*, as, m. 'friend of cattle,' N. of a Śūdra. — *Paśu-santī*, is, is, i, Ved. bestowing cattle.

—*Paśu-samāññāyā*, as, m. 'enumeration of sacrificial animals,' N. of a section of the Vājasaneyi-saṃhitā. —*Paśu-samāññāyika*, as, ī, am, mentioned in books on animal sacrifices. —*Paśu-sambhava*, as, ā, am, produced by animals (as flesh, honey, butter, &c.). —*Paśu-sādhana*, as, ī, am, Ved. leading or guiding cattle. —*Paśu-sūtra*, am, n., N. of a work. —*Paśu-harituki*, f. the fruit of the Spondias Mangifera. —*Paśu-havya*, am, n. sacrifice of animals. —*Paśu-kṛi*, cl. 8. P. A. -*ku-roti*, -*kurute*, -*kartum*, to transform into an animal; to offer as a victim. —*Paśu-ikṣti*, is, ī, i (fr. *paśvas*, acc. pl. of *paśu* and *ikṣti*), Ved. wishing for herds; (*ikṣ*), f. desire of cattle; (Sāy.) = *agner ikṣti*, a fire offering, offering by fire. —*Paśu-yajna*, am, n., Ved. a festival attended with animal sacrifices. —*Paśva-yajtra*, as, ā, am (fr. *paśva* for *paśvas* + *yajtra*), Ved. being within the cattle-fold; (Sāy.) provided with the means of letting out or extricating cattle. —*Paśv-avādāna*, am, n. sacrifice or offering of animals. —*Paśv-ācāra*, as, m., N. of a particular form of the worship of Devi. —*Paśv-ijyā*, f., Ved. animal sacrifice. —*Paśv-ikṣi*, ī, ī, Ved. wishing for cattle; (Sāy.) driving cattle, a cattle-driver. —*Paśv-ikṣṭakā*, f., Ved. bricks in the shape of animals. —*Paśv-ekādāśini*, f. an aggregate of eleven sacrificial animals.

Paśukā, f. any small animal.

पश्च *paśca*, as, ā, am (fr. *pas* = *apas* = *apa* + *ca* fr. *ti*. *an*; cf. *uccā*, *nīca*, *tiraśēma*), being behind; posterior, later; western, westerly; (*a*), ind., Ved. afterwards; (*ā*), ind., Ved. behind, at the back, abait, after; afterwards, later; westward; (*āt*), ind. from behind, from the back, behind (*paścāt-kṛi*, to leave behind, surpass, excel), to or towards the back, backwards (e.g. *paścād apasarad yānam*, a carriage moving backwards); after, afterwards, subsequently, at a later time, in later times, at last; from the west, westward, to the west of; *tatuh paścāt*, thereupon, after that; *uttaratah-paścāt*, from the north-west. As a prep. *paścāt* governs the gen. or abl., e.g. *rathasya paścāt*, behind the chariot; [cf. probably Lat. *post*, *pone* for *pos-ne*, *postid-ea*: Gr. *ὀπισθεν*: Lith. *pasny*, 'afterwards'; *pastūtinis*, *pastiausas*, 'last'; Old Pruss. *pansdan*, 'afterwards'; Hib. *feadl*, *feadla*, 'hereafter, henceforward, forthwith'.] —*Paścād-āra*, as, ī, am, coming or approaching behind. —*Paścād-āra-maya*, as, m., a Buddhist priest who walks behind another Buddhist priest in visiting the laity. —*Paścād-karṇam*, ind., Ved. behind the ear. —*Paścāt-kāla*, as, m. subsequent time; (*e*), ind. in later times, afterwards. —*Paścāt-tap*, cl. 1. P. A. -*tapati*, -*te*, -*taptum*, to feel pain after, regret, repent, feel remorse. —*Paścāt-tara*, as, ā, am, Ved. later, posterior. —*Paścāt-tāpa*, as, m. 'after-pain', sorrow, regret, repentance, remorse; *paścāttāpam kṛi*, to feel regret, repent. —*Paścāt-tāpin*, ī, ī, i, regretting, repenting. —*Paścāt-sad*, t, t, Ved. sitting behind or towards the west. —*Paścād-akṣam*, ind., Ved. behind the axle-tree. —*Paścād-apavarga*, as, ā, am, Ved. closed or completed behind. —*Paścād-āgatā*, ind. having returned. —*Paścād-āyāt*, ā, ā, ind. or *ānti*, ā, coming behind, following. —*Paścād-doshā*, as, m., Ved. the later part of the evening. —*Paścād-vartin*, ī, ī, i, remaining behind, following after. —*Paścād-rāta*, as, m., Ved. a wind from behind, a west wind. —*Paścānūtāpa* (*ā-an*), as, m. regret, repentance. —*Paścānūpūrvī* (*ā-an*), f. a repeated or recurring series. —*Paścān-nāta*, as, ā, am, sunk or depressed behind. —*Paścān-māruṭa*, as, m. a wind blowing from behind. —*Paścārdha* (*ā-an*), as, m. the hinder side or part; the remaining half or part; the west side. —*Paścārdhya*, as, ā, am, Ved. being on the hinder side.

Paścātāt, ind., Ved. from behind.

Paśēma, as, ā, am, being behind, hinder, hindmost; latter, last (e.g. *paśēma sandhyā*, the latter, i.e. the evening twilight; *paśēma kriyā*,

the last rite, burning the dead); west, western, westerly; (*ā*), f., scil. *diś*, the west; (*am*), n., N. of a Tantra; (*en*), ind. behind (with acc.), after; in the west; (*e*), ind. in the west; [cf. *uttara-p^o*, *dakṣiṇa-p^o*]. —*Paśēma-jana*, ās, m. pl., Ved. the people in the west, the inhabitants of the western districts of India. —*Paśēma-tantra*, am, n., N. of a Tantra. —*Paśēma-tas*, ind. from behind. —*Paśēma-darsana*, am, n. a last look; *paśēma-darśanam drashitum*, to see for the last time. —*Paśēma-dēsa*, as, m., N. of a district mentioned in the Romaka-Siddhānta. —*Paśēmanūpaka* (*ā-an*), as, m., N. of a prince. —*Paśēmābhimukha* (*ā-an*), as, ā or ī, am, directed towards the west. —*Paśēmārdha* (*ā-an*), as, m. the latter half, the hinder part. —*Paśēmottara* (*ā-an*), as, ā, am, north-westerly, north-western; (*asyām*), loc. sing. f., scil. *diśi*, Ved. in the north-west; (*e*), ind. in the north-west. —*Paśēmottara-dīkpati*, is, m. the regent of the north-west, the god of wind, wind.

पश्य *paśya*, *paśyat*, *paśyata*. See under rt. 1. *paś*, p. 558.

पश् *pash*, cl. 1. P. A. *pashati*, -*te*, *pashitum*, a various reading for rt. *spas*, q. v.; cl. 10. P. *pashayati*, -*yitum*, to bind; to hinder; to touch; to go; *pashayati*, -*yitum*, a various reading for rt. 3. *paś*, p. 558, col. 2.

पश्वाह *pashtha-vāh*, ī, m. (said to be fr. *pashtha* = *prishtha* + *vāh*), Ved. a bull four years old; (*pashthanhi*), f. a heifer four years old, (probably) a young cow.

पस् 1. *pas*, cl. 1. P. A. *pasati*, -*te*, *pasitum*, a various reading for rt. *spas*, q. v.; cl. 10. P. *pasyati*, -*yitum*, a various reading for rt. 3. *paś*.

पस् 2. *pas*, the pudenda.

Passas, as, n., Ved. membrum virile; [cf. Gr. *πῶς*, *πῶς-θη*: Lat. *pēs-is*: Old Germ. *visellin*, 'penis'; Lith. *pis-ā*, 'cunnius'; *pis-ti*, 'coire cum muliere'.]

पस्त्य *pastya*, am, n., Ved. habitation, abode, stall, stable; (*ās*), m. pl. a house, dwelling, residence; household, family; (Sāy.) = *daivyaḥ prajāḥ*, divine progeny; = *manushya*, a man; = *ritv-ij*, a priest; (*ā*), f. the goddess of domestic affairs; (*as*, ā, am), to be approached by all, venerated (Sāy. = *sarvair gantavyaḥ*). —*Pastya-sad*, t, m., Ved. a member of a family; (Sāy.) = *deva-yajana-lakṣaṇe grihe nishannāḥ*, seated in the chamber of divine worship. —*Pastyā-vat*, ān, ā, ind. Ved. having a fixed habitation; filled with habitations, abounding in dwellings or sacrificial halls (Sāy. = *griha-vat*, *yajña-grihopeta*); belonging to the Soma press; (*ān*), m. a householder, a wealthy man.

पस्पृश *pasprīś*, Ved. in *a-p^o*, q. v.

पहव *pahlava*, ās, m., N. of a people, the Persians, (also spelt *pahlava*; in the Vishnu-Purāṇa they are said to be a degraded Kshatriya race conquered by Sagara and sentenced by him to wear beards, see Wilson's Vishnu-Purāṇa, p. 375.)

पह्लिका *pahlīkā*, f. Pistia Stratiotes (= *vāri-prasū*).

पा 1. *pā*, cl. 1. P. (ep. also A.) *pibati* (in later works generally written *pīvati*), -*te* (Ved. *pāti*), *papau*, *pāsyati*, *apāt*, *pātum* (Ved. *pātave*, *pībadhyai*), to drink, quaff (sometimes with gen. in Ved., e.g. *madhvaḥ pīvanti gauryaḥ*, the white cows drink of the sweet Soma juice); to inhale, swallow (dust); to drink in, imbibe (metaphorically, e.g. *pīban yaśo mūrtam iva*, drinking in as it were embodied glory); to feast on (with the eyes or ears, e.g. *taṃ sā papau lochanābhyām*, she feasted on him with her eyes); to drink up, absorb, swallow up; to drink intoxicating liquors: Caus. *pāyayati*, -*te*, -*yitum* (Ved.

-*yitavai*), to cause to drink, give to drink; to water (horses or cattle): Desid. *pīpāsati* (Ved. *pīpīshati*), to wish to drink, thirst, thirst for, thirst after; Desid. of Caus. *pīpāyayishati*, to wish or intend to give to drink: Intens. *pīpīyate*, to drink greedily or with avidity, drink repeatedly; [cf. Gr. *πι-ν-ω*, Fut. *πι-ομαι*, Aor. *ἐ-πι-ο-ν*, *πι-θι*, Perf. *πέ-πω-κα*, *π-β-το-ς*, *π-β-μα*, *π-β-μα*, *π-β-σι-ς*, *π-β-θη-ς*, *π-ο-τήρ-ιο-ν*, *π-ι-νο-ν*, *π-ι-π-ι-ο-κ-ω*, *π-ι-ο-ος*, *Πίσα*, *π-ι-σ-τρα*, *Πε-π-ω-ω*: Lat. *po-tu-s*, *po-ti-o(u)*, *po-tor*, *po-culu-m*, *pō-tare*, *bi-b-o*, *vini-bu-a* for *vini-bū-a*, *ex-bu-res*, *im-bu-o*: Slav. *piti*, 'to drink'; Old Pruss. *pou-ton*, 'to drink'; Lith. *po-tā*, 'tippling'; *pē-na-s*, 'milk'; *pý-va-s*, 'beer'; Angl. Sax. *beor*: Old and Mod. Germ. *bier*.]

2. *pā*, ās, ās, am, (at the end of a comp.) drinking, quaffing; [cf. *agre-pā*, *aijās-pā*, *ritu-pā*.]

1. *pātavya*, as, ā, am, to be drunk, drinkable.

1. *pātri*, tā, trī, trī, one who drinks, a drinker.

1. *pātra*, am, n. a drinking-vessel, goblet, bowl, cup, plate, dish, jar, pot; a vessel in general; a utensil; any kind of sacrificial vase or vessel (comprising various forms of cups, plates, spoons, ladles, &c. so used); the channel or bed of a river; a receptacle of any kind, anything which holds or supports; (metaphorically) a receptacle, a recipient or a person in whom any quality is contained [cf. *viśvāsa-p^o*]; a fit or competent or worthy person, a person worthy to receive gifts, worthy of, fit for (with gen. or loc. or inf., e.g. *pātram hy eṣhām asi*, for thou art worthy of these); a king's counsellor or minister; an actor, dramatis persona; a part in a play; propriety, fitness; an order, command; a leaf; (*as*), m. a vessel &c.; a measure of capacity = 1 *āḥaka*; (*ī*), f. a vessel, plate, dish; pot, barrel; a small or portable furnace; an epithet of Durgā; [cf. perhaps Lat. *patera*; Goth. *fōdr*; Hib. *putraice*, 'a vessel, pot'.] —*Pātra-kaṭaka*, as or am, m. or n. (?), the ring on which a beggar's alms-dish is carried. —*Pātra-tā*, f. or *pātra-tva*, am, n. the property or capacity of a cup or vessel; the being a receptacle for anything; capacity, fitness; worthiness, merit, desert; dignity, honour; appropriate state or circumstance. —*Pātra-pāni*, is, m. 'cup-handed,' N. of a demon hurtful to children. —*Pātra-pāla*, as, m. 'vessel-guiding,' a large paddle used as a rudder (commonly called *pātati-yāra*). —*Pātra-bhūta*, as, ā, am, 'become a recipient,' worthy of receiving anything from any one (gen.); the object of a present or of respectful treatment. —*Pātra-bhṛit*, t, m. 'taking care of utensils,' a servant, scullion. —*Pātra-bheda*, as, m. breaking a drinking-vessel or cup. —*Pātra-melana*, am, n. the bringing together of the characters of a play. —*Pātra-varga*, as, m. a company of actors. —*Pātra-saṅskāra*, as, m. the current of a river; the cleaning of a vessel or dish. —*Pātra-saṅcāra*, as, m. (perhaps) removing the dishes or arranging them after dinner (or incorrect for *pātra-saṅskāra*). —*Pātra-stha*, as, ā, am, being in a dish. —*Pātra-hasta*, as, ā, am, 'cup-handed,' holding a vessel in the hand. —*Pātri-nirṇajana*, am, n., Ved. water for rinsing a vessel. —*Pātre-bahula*, as, ā, am, constant at meals; a parasite. —*Pātre-samita*, as, ā, am, constant at meals, a parasite; a treacherous or hypocritical person. —*Pātropakaraṇa* (*ā-an*), am, n. decorations of an inferior class, as bells, chowries, vases, &c.

Pātraka, am, n. a vessel, bowl, bason, dish; (*ikā*), f. a cup, a beggar's bowl or alms-dish.

Pātraṭira, as, m. an ex-minister; (according to others) an able or competent minister; a vessel of metal; mucus running from the nose; rust of iron; fire; a heron; a crow.

Pātraya, Nom. P. *pātrayati*, -*yitum*, to use as a drinking-vessel.

Pātraśāt-kṛi, cl. 8. P. -*karoti*, -*kartum*, to present a worthy person with anything.

Pātrika, as, ī, am, measured out with any vessel or with the measure Pātra; sown with as much as will fill a Pātra; containing it, possessing it; fit, adequate, appropriate; (*am*, ī), n. f. a vessel, cup, dish.

Pātrin, ī, *inū*, ī, having a drinking-vessel or provided with a dish; having fit or worthy persons.

Pātriya or *pātriya*, *as*, ā, *am*, worthy to partake of a meal.

Pātri-kri, cl. 8. P. -*karoti*, -*kartum*, to make a fitting receptacle or recipient, to make a worthy object; to dignify, promote to honour.

Pātriya, *as*, ā, *am*, measured or sown or cooked with a *Pātra*.

Pātri-bhū, cl. 1. P. -*bhavati*, -*bhavitum*, to become a fitting recipient or worthy object.

Pātriya, *am*, n. a sacrificial vessel or utensil.

Pātrīra, *as*, m. an oblation.

Pātrīva, *as*, *am*, m. n. a kind of sacrificial vessel.

1. *pāna*, *am*, n. (for 2. see col. 2), drinking, drinking spirituous liquors; enjoying; a drink, beverage; a drinking-vessel, cup; a canal; (*as*), m. a distiller, one who sells spirituous liquors, a publican, inn-keeper; [cf. Lith. *pānas*, 'milk.'] - *Pāna-kumbha*, *as*, m. a drinking-vessel. - *Pāna-goshthī* or *pāna-goshthī*, f. a drinking-party, drinking-bout; a dram-shop, tavern, place where people drink together. - *Pāna-ja*, *as*, ā, *am*, caused by drinking (as a disease). - *Pāna-dosha*, *as*, m. the vice of drinking, drunkenness. - *Pāna-pa*, *as*, ā, *am*, a dram-drinker, drinker of spirituous liquors. - *Pāna-paṇa*, *as*, ā, *am*, addicted to drinking. - *Pāna-pātra*, *am*, n. a drinking-vessel, glass, cup, goblet. - *Pāna-banij*, k, m. a vender of spirits, a distiller. - *Pāna-bhājana*, *am*, n. a drinking-vessel, glass, goblet. - *Pāna-bhāṇḍa*, *am*, n. a drinking-vessel. - *Pāna-bhū*, *us*, or *pāna-bhūmi*, *is* or *ī*, f. a drinking-place, drinking-room, refreshment-room. - *Pāna-mangala*, *am*, n. a drinking-party, drinking-bout. - *Pāna-mada*, *as*, m. intoxication. - *Pāna-rata*, *as*, ā, *am*, addicted to drink, drinking, drunk, a toper. - *Pāna-vat*, *an*, *at*, Ved. abounding in drink, rich in beverages. - *Pāna-rihrama*, *as*, m. 'drink-giddiness,' intoxication. - *Pāna-sauṇḍa*, *as*, ā, *am*, addicted to intoxication; (*as*), m. a hard drinker. - *Pānāgāra* ('*na-ag*' or '*-ag*'), *as*, m. a drinking-house, tavern. - *Pānātyaya* ('*na-at*'), *as*, m. hard drinking, drinking; morbid state after intoxication.

Pānaka, *as*, *am*, m. n. a draught, drink, beverage, potion.

Pānika, *as*, m. a vender of spirituous liquors.

Pānila, *am*, n. a drinking-vessel.

1. *pāniya*, *as*, ā, *am* (for 2. see col. 2), to be drunk, drinkable; (*am*), n. a beverage, drink; water. - *Pāniya-kālikā*, f. 'sea-crow,' the cormorant. - *Pāniya-nakula*, *as*, m. 'water-ichneumon,' an otter. - *Pāniya-prishtha-ja*, *as*, m. 'born on the surface of the water,' an aquatic plant, Pistia Stratiotes. - *Pāniya-phala*, *am*, n. the seed of Euryala Ferox. - *Pāniya-mūlaka*, *am*, n. the plant Vernonia Anthelmintica. - *Pāniya-varṇikā*, f. sand (= *bālukā*). - *Pāniya-sālā* or *pāniya-sālikā*, f. a place where water is distributed, a shed on the road-side for providing passengers with water. - *Pāniya-sita*, *as*, ā, *am*, too cold to drink. - *Pāniyādhyakṣa* ('*ya-adh*'), *as*, m. a superintendent of the water. - *Pāniyāmataka* ('*ya-am*'), *am*, n. a kind of fruit, Flacourtia Catapacta. - *Pāniyārtham* ('*ya-ar*'), ind. for the sake of water. - *Pāniyālu* ('*ya-ālu*'), *us*, m. a species of tuberous plant (= *jālālu*, *kshupātu*). - *Pāniyāśrā* ('*ya-as*'), f. a species of grass (= *valvājā*, *drīḍha-kshurā*). - *Pānta*, *as*, m., Ved. = 1. *pāniya*, a drink, beverage; (Sāy.) = *pālana-svabhāvi*, nutritious (as if fr. rt. 3. *pā*).

Pānaka, *as*, *am*, m. n. a draught, drink, beverage, potion.

Pānika, *as*, m. a vender of spirituous liquors.

Pānila, *am*, n. a drinking-vessel.

1. *pāniya*, *as*, ā, *am* (for 2. see col. 2), to be drunk, drinkable; (*am*), n. a beverage, drink; water. - *Pāniya-kālikā*, f. 'sea-crow,' the cormorant. - *Pāniya-nakula*, *as*, m. 'water-ichneumon,' an otter. - *Pāniya-prishtha-ja*, *as*, m. 'born on the surface of the water,' an aquatic plant, Pistia Stratiotes. - *Pāniya-phala*, *am*, n. the seed of Euryala Ferox. - *Pāniya-mūlaka*, *am*, n. the plant Vernonia Anthelmintica. - *Pāniya-varṇikā*, f. sand (= *bālukā*). - *Pāniya-sālā* or *pāniya-sālikā*, f. a place where water is distributed, a shed on the road-side for providing passengers with water. - *Pāniya-sita*, *as*, ā, *am*, too cold to drink. - *Pāniyādhyakṣa* ('*ya-adh*'), *as*, m. a superintendent of the water. - *Pāniyāmataka* ('*ya-am*'), *am*, n. a kind of fruit, Flacourtia Catapacta. - *Pāniyārtham* ('*ya-ar*'), ind. for the sake of water. - *Pāniyālu* ('*ya-ālu*'), *us*, m. a species of tuberous plant (= *jālālu*, *kshupātu*). - *Pāniyāśrā* ('*ya-as*'), f. a species of grass (= *valvājā*, *drīḍha-kshurā*). - *Pānta*, *as*, m., Ved. = 1. *pāniya*, a drink, beverage; (Sāy.) = *pālana-svabhāvi*, nutritious (as if fr. rt. 3. *pā*).

Pānta, *as*, m., Ved. = 1. *pāniya*, a drink, beverage; (Sāy.) = *pālana-svabhāvi*, nutritious (as if fr. rt. 3. *pā*).

पा 3. *pā*, cl. 2. P. *pāti*, *papau*, *pāsyati*, *apāsīt* (Ved. forms *pīpāya* [Sāy. fr. *pyai*], *pāsati*), *pātum*, to watch, keep, preserve, protect, screen, shelter, defend against (with abl.); to rule, govern; to beware of (with abl.); to observe, notice, attend to (Ved.); to oversee, take care of, tend (Ved.); to keep, observe (in this sense also A., Ved.): Caus. (or rt. *pal* or *pāl*, cl. 10; or Nom. fr. *pāla*) P. (ep. also A.) *pālyati* (-*te*), *yitum*, to watch,

keep, protect, screen, defend, be a guardian to; to cherish; to rule, govern; to maintain, keep, observe (as a promise or vow): Desid. *pīpāsati*: Intens. *pāpāyate*, *pāpeti*, *pāpāti*: [cf. Gr. *πατ-έμαι*, *ἐ-πασάμην*, *πέ-πασμαι*, *ἔ-πασ-τος*, perhaps *Πάτρης*, *πάτρης*, *φάτρης*, *δεσ-πότης*, perhaps *ἑσθ-πος* for *ἄσθ-πος* = *νρι-पा* (?): Lat. *pa* in *pāvi*, *pa-bulum*, *pa-scor*, *pas-for*, *Pā-le-s*, *pā-nis*, *pen-us*, *penātes*, *penes*, *pene-tro*: Slav. *pī-ti-ti*, 'to nourish': Russ. *pītyaju*, 'I feed': Lith. *pō-nas*, 'a lord'; *pē-nas*, 'fodder, food'; *pēnū*, 'I feed'; *pē-mū*, 'a shepherd'; *pē-tu-s*, 'midday': Goth. *fod-yan*, 'to feed'; *fōd-ein-s*, 'food': Angl. Sax. *fod-a*: Mod. Germ. *futter*: Eng. *food*.]

4. *pā*, ās, ām, (at the end of a comp.) keeping, protecting, guarding, screening; [cf. *apāna-pā*, *āprita-pā*, *go-pā*, *tapush-pā*.]

1. *pāt*, ān, āti or ānti, āt (for 2. see p. 563), guarding, defending, preserving; a guardian, protector.

1. *pāta*, *as*, ā, *am* (for 2. *pāta* see under 2. *pāt*), watched, protected, preserved.

2. *pātavya*, *as*, ā, *am* (for 1. see p. 559, col. 3), to be guarded or protected.

2. *pātri*, *tā*, *tri*, *tri* (for 1. see p. 559, col. 3), a defender, protector, defending (with gen. or acc.); (*tā*), m. a species of *Ocymum* (= *gandha-pattra*).

2. *pātra*, *am*, n. a preservative from sin.

2. *pāna*, *as*, ā, *am*, (for 1. see col. 1) Ved. observing, keeping; (*am*), n. protection, defence; [cf. *tanu-p*.]

2. *pāniya*, *as*, ā, *am* (for 1. see col. 1), 'to be cherished or protected, to be preserved.

पांशु *pāṇsu*, *pāṇsana*, &c., = *pāṇsu*, *pāṇsana*, &c. below.

पांशु *pāṇsu*, *us*, m. (in later writings mostly spelt *pāṇsu*; probably fr. rt. *pans* or *paṇs*, to destroy), crumbling soil, dust, sand; a particle of dust, grain of sand; dung, manure; a species of plant (= *parpata*); a kind of camphor; landed property; [cf. Lat. *pulvis* for *puleris*; Cambro-Brit. *paen*, 'pollen, fine powder or dust.']; - *Pāṇsu-kāsisa*, *am*, n. sulphate of iron. - *Pāṇsu-kūli*, f. 'multitude of dust,' a high road, highway. - *Pāṇsu-kūla*, *am*, n. a dust-heap, particularly a collection of rubbish and rags out of which the Buddhist priests make up their clothing; a legal document not made out in any particular person's name. - *Pāṇsukūla-sivana*, *am*, n. 'the sewing together of rags from a dust-heap,' N. of the place where Śākya-muni assumed his priestly dress. - *Pāṇsukūlika*, *as*, ā, *am*, one who wears clothes made of rags from a dust-heap. - *Pāṇsu-kṛita*, *as*, ā, *am*, covered with dust, dusty. - *Pāṇsu-kṣhāra* = *pāṇsu-ja*, q. v. - *Pāṇsu-guṇṭhita*, *as*, ā, *am*, covered with dust. - *Pāṇsu-ātvara*, *am*, n. hail. - *Pāṇsu-āndana*, *as*, m. an epithet of Śiva. - *Pāṇsu-cāmara*, *as*, m. a heap of dust; a tent; a bank covered with Dhūrvā grass; praise; a small cucumber. - *Pāṇsu-ja*, *am*, n. 'earth-born,' a kind of salt extracted from soil, rock or fossil salt. - *Pāṇsu-jālika*, *as*, m. an epithet of Vishnu. - *Pāṇsu-dhūmra*, *as*, ā, *am*, dark-red or dark with dust; [cf. *dhūli-dhūmra*.] - *Pāṇsu-dhvastāśīroruha*, *as*, ā, *am*, having the hair soiled with dust. - *Pāṇsu-nipāta*, *as*, m. a fall of dust. - *Pāṇsu-pātala*, *am*, n. a coating or mass of dust. - *Pāṇsu-pattra*, *am*, n. a kind of vegetable, Chenopodium Album. - *Pāṇsu-bhava*, *as* or *am*, m. or n. (?) = *pāṇsu-ja*, q. v. - *Pāṇsu-mardana*, *as*, m. 'dust-destroying,' an excavation for water round the root of a tree. - *Pāṇsu-rāgini*, f. a species of plant (= *mahā-madā*). - *Pāṇsu-rāshtra*, *am*, n. N. of a country; (*ās*), m. pl., N. of its inhabitants. - *Pāṇsu-varsha*, *as*, m. a shower of dust, falling dust. - *Pāṇsu-samūhama*, *as*, ī, *am*, collecting or raising dust (as the wind). - *Pāṇsūthara* ('*su-ut*'), *as*, m., Ved. = *pāṇsu-varsha*.

Pāṇsaka, *as*, ā, *am*, vitiating, spoiling; contemptible, vile.

Pāṇsana, *as*, ā or ī, *am*, (at the end of a comp.) defiling, disgracing, dishonouring; vitiating, spoiling, destructive; contemptible, wicked, bad, infamous; (*am*), n. contempt.

Pāṇsava, *as*, ā, *am*, formed or consisting of dust; (*as*), m. a patronymic (Ved.); a kind of salt (in this sense spelt *pāṇsava*).

Pāṇsin, ī, *inī*, ī, = *pāṇsana* (for which it is probably only a wrong reading).

Pāṇsuka, ās, m. pl. dust; (*ā*), f. a menstruous woman; a fragrant plant, Pandanus Odoratissimus.

Pāṇsura, ās, ā, *am*, dusty (Ved.); a gad-fly; a cripple carried or moving about in a chair.

Pāṇsula or *pāṇsula*, ās, ā, *am*, dusty, covered with dust; sullied, defiled, disgraced; defiling, disgracing (e.g. *kula-pāṇsula*, disgracing a family, a disgrace to the family); (*as*), m. a wicked or profligate man, a libertine, paramour, gallant; one of Śiva's weapons (a sort of pole armed at the upper end with transverse pieces representing the breast-bone and adjoining ribs and surmounted by a skull); an epithet of Śiva; a species of tree, Cæsalpinia Bonducella; (*ā*), f. a menstruous woman; a licentious woman, (*a-pāṇsūlā*, a chaste woman); the earth; Pandanus Odoratissimus.

पाक 1. *pāka*, ās, ā, *am* (said to be fr. rt. 1. *pā*, to drink), Ved. very young; sincere, simple, genuine, inartificial, honest; ignorant; (*as*), m. the young of animals, a child, an infant; N. of a Daitya slain by Indra; an owl. - *Pāka-trā*, ind., Ved. in a simple or honest way, in simplicity; (Sāy.) = *vipakva-prajñeshu*, towards the sincere-minded. - *Pāka-dūrvā*, f., Ved. a species of plant. - *Pāka-dvish*, ī, m. 'the enemy of the Daitya Pāka,' an epithet of Indra. - *Pāka-yajña*, ās, m. a simple or domestic sacrifice (an oblation offered on building a house, liberating a bull, &c.; according to Āpastamba this term comprise the *Apāsana-homa*, *Vaiśvadeva*, *Pārvaṇa*, *Ashtakā*, *Srāddha*, *Sarpa-bali*, *Isāna-bali*; according to Baudhāyana, the *Huta*, *Pra-huta*, *Ā-huta*, *Sūla-gava*, *Bali-haraja*, *Praty-avarohana*, *Ashtakā-homa*; according to Gautama, the *Ashtakā*, *Pārvaṇa*, *Srāddha*, *Srāvaṇi*, *Āgrahayāni*, *Caitri*, *Āśva-yuji*); N. of a man. - *Pākayajñika*, ās, ī, *am*, relating to the Pāka-yajña; (*as*), m. a performer of the Pāka-yajña ceremony. - *Pākayajñiya*, ās, ā, *am*, relating to the Pāka-yajña. - *Pāka-vat*, ind., Ved. simply, honestly. - *Pāka-saṇsa*, ās, ā, *am*, Ved. honest-minded; (Sāy.) = *paripakva-rācana*, *satya-bhāṣin*, speaking sincerely. - *Pāka-sālā*, f. 'cook-house,' a kitchen. - *Pāka-sāsana*, ās, m. 'punisher of the Daitya Pāka or instructor of the ignorant,' an epithet of Indra. - *Pākāsāsuni*, īs, m. (a patronymic fr. the preceding), an epithet of Jayanta; of Arjuna. - *Pāka-saṁsthā*, f. = *pākayajña*, q. v. - *Pāka-sutran*, ā, *arī*, ā, Ved. offering Soma with a simple or sincere mind (Sāy.) = *rt-pakveṇa manasā Somasyajñabhisotri*. - *Pāka-sthāman*, ā, m., Ved., N. of a man. - *Pāka-hantri*, *tā*, m. 'slayer of the Daitya Pāka,' an epithet of Indra.

Pākya, ām, n., Ved. honesty, simplicity; (*ā*), ind. in simplicity, in ignorance.

पाक 2. *pāka*, ās, m. (fr. rt. 2. *pac*), cooking, baking, roasting, boiling, dressing food; burning (bricks or earthenware); digestion, assimilation of food; ripening, becoming ripe, ripeness; maturity, perfect development (e.g. *dhīyas*, of the intellect), development of consequences (as of an act done in a former life or of any act); completion, perfection, fulfilment, accomplishment [cf. *phala-p*]; greyness of the hair, old age; inflammation, suppuration, ripeness of a boil; an abscess, ulcer; a vessel in which anything is cooked or dressed, cooking utensil (a saucpan, boiler, &c.); the domestic fire; general fear and panic resulting in national disaster or revolution; the subversion of a country; [cf. *a-p*, *ikṣu-p*, *krishna-p*.] - *Pāka-krishna*, ās, m. the Caronda tree, Carissa Carondas ('bearing a black fruit when ripe,' also other similar compounds, as *pākakrishna-phala*, *krishna-pāka*). - *Pāka-ja*, ās, ā, *am*, caused by cooking or roasting, produced

by maturing; (*am*), n. 'obtained by boiling,' black salt; flatulence. — *Pākaja-tva*, *am*, n. production by warmth, capability of being affected by contact with fire. — *Pāka-pātra*, *am*, n. a cooking utensil, a boiler, &c. — *Pāka-puṭī*, *f*. a potter's kiln, pottery. — *Pāka-phala*, *as*, m. the Caronda tree (= *kṛishna-pāka-phala*). — *Pāka-bhāṇḍa*, *am*, n. a cooking utensil. — *Pāka-rājeśvara* ('*ja-is*'), *as*, m., N. of a writer on the art of cookery. — *Pāka-sālā*, *f*. 'hall for cooking,' a kitchen. — *Pāka-suklā*, *f*. chalk. — *Pāka-sthāna*, *am*, n. 'place for cooking,' a kitchen; (scil. *kalāṣya*) a potter's kiln. — *Pākā-gāra* ('*ka-ag*' or '*ag*'), *as* or *am*, m. or n. (?), cooking-room, 'a kitchen. — *Pākātisāra* ('*ka-af*'), *as*, m. chronic dysentery; [cf. *āmātisāra*]. — *Pākādhūya* ('*ka-adh*'), *as*, m. 'chapter on cooking,' N. of a chapter of the Saṁpipāṭa-kalikā treating of particular medical decoctions. — *Pākāru* ('*ka-arū*'), *us*, m., Ved., N. of a particular disease.

Pākala, *as*, *ā*, *am*, bringing to maturity; suppurative, causing suppuration in a boil; (*as*), m. fever in an elephant; fire; wind; = *vodhana-dravya* (probably an error for *rūdhana-dravya*); (*ā*), *f*. Bignonia Suaveolens; (*i*), *f*. Cucumis Utilissimus; (*am*), n. Costus Speciosus.

Pākālī, *is*, *f*. a species of plant (= *rohiṇī*).
Pākin, *i*, *ini*, *i*, (at the end of a comp.) becoming mature, ripening; being digested.

Pākima, *as*, *ā*, *am*, cooked, dressed, ripened (naturally or artificially); obtained by boiling or evaporation (as salt).

Pākuka, *as*, m. a cook.
Pākya, *as*, *ā*, *am*, to be cooked or matured; fit to cook, eatable; obtained by cooking or evaporation; (*am*), n. a kind of salt; (*as*), m. saltpetre.
Pācaka, *as*, *ikā*, *am*, cooking, roasting, baking; causing digestion, digestive, peptic, tonic; maturing, bringing to maturity; (*as*, *ikā*), m. *f*. a cook; (*as*), m. fire; (*am*), n. the bile which assists in digestion. — *Pācaka-strī*, *f*. a female cook. — *Pācika-bhārya*, *as*, *ā*, *am*, having a cook for a wife, married to a cook.

Pācana, *as*, *i*, *am*, causing to cook or boil, cooking, ripening; softening, relaxing, digestive; suppurative; (*as*), m. fire; acidity, sourness; a species of plant (= *raktairāṇḍa*); (*i*), *f*. a species of Myrobalan, Terminalia Chebula; (*am*), n. the act of cooking or baking; ripening; causing a wound to close; a styptic for closing wounds; a medicinal preparation, infusion, decoction (of various drugs, chiefly carminatives or gentle stimulants given to bring the vitiated humors in fever &c. to maturity); 'extraction by boiling,' eliciting extraneous substances from a wound or ulcer by means of cataplasms &c.; a cataplasm; a sort of diet-drink; dissolving; a dissolvent, digestive; penance, expiation; (*ikā*), *f*. cooking, maturing.

Pācanaka, *as*, m. borax; (*am*), n. a sort of diet-drink; causing a wound to close (by means of styptics &c.).

Pācāniya, *as*, *ā*, *am*, to be cooked or digested; dissolving, digestive.

Pācala, *as*, m. whatever cooks, ripens, causes digestion, &c.; a cook; fire; wind; a thing dressed or matured without the aid of fire; (*am*), n. cooking, maturing.

Pācā or *pācī*, *is*, *f*. cooking, maturing.

Pācya, *as*, *ā*, *am*, to be cooked; capable of being matured.

Paśa *pāksha*, *as*, *i*, *am* (fr. *paksha*), belonging to a half month, fortnightly, relating to a side or party, &c.

Pākshapātika, *as*, *i*, *am* (fr. *paksha-pāta*), favouring a party or faction, partial, factious.

Pākshāyaṇa, *as*, *i*, *am*, belonging to or occurring in a Paksha or fortnight, &c.

Pākshika, *as*, *i*, *am* (fr. *paksha* or *pakshin*),

belonging to a bird; belonging to a fortnight, fortnightly; belonging to an argument, &c.; favouring a party or faction; subject to an alternative, that which may or may not take place, possible but not necessary, contingent, allowed but not prescribed; (*as*), m. a fowler, bird-catcher; an alternative.

पाखण्ड *pākhaṇḍa*, *as*, m. a heretic, heterodox Hindū (adopting the exterior marks of the classes, but not respecting the ordinances of the Vedas; also *pāshaṇḍa*, q.v.).

पागल *pāgala*, *as*, *ā*, *am*, mad, deranged, demented.

पाङ्क *pāṅkta*, *as*, *i*, *am* (fr. *pankti*), consisting of five parts, fivefold (Ved.); relating to or composed in the Pankti metre; an epithet of a kind of Soma; (*am*), n., scil. *Sāman*, N. of a *Sāman*. — *Pāṅkta-tā*, *f*. or *pāṅkta-tva*, *am*, n., Ved. fivefoldness, fivefold nature or condition.

Pāṅktukākubha, *as*, *i*, *am* (fr. *pankti-kakubh*), Ved. an epithet of a Pra-gātha consisting of the Pankti and Kakubh metres.

Pāṅktya or *pāṅktya*, *as*, *ā*, *am*, fit to sit in the general row at meals, fit to be associated with, admissible into society, fit for respectable society.

पाङ्ग *pāṅktra*, *as*, m., Ved. (according to Mahā-dhara) a kind of mouse.

पाङ्गुल्य *pāṅgulya*, *am*, n. (fr. *paṅgula*), limping, halting, hobbling.

पाचक *pācaka*. See col. i.

पाची *pācī*, *f*. a species of climbing plant.

पाजस *pājas*, *as*, n. (said to be fr. rt. 3. *pā*), Ved. brightness, shining, glimmer, gleam, glitter, sheen [cf. *sahasra-p*]; cheerfulness, freshness, strength, vigour, impetuosity; a shining surface (said of the sky); (*asī*), n. du. 'the two shining surfaces,' heaven and earth; (Sāy.) = *balavatya*, powerful (as an epithet of Dyāvā-kshāmā); (*ānsi*), n. pl. glittering hues, glowing colours; (Sāy.) = *balāni*. — *Pājas-vat*, *ān*, *atī*, *at*, Ved. brilliant, strong.

पाजस्य *pājasya*, *am*, n., Ved. the region of the belly (of an animal); the flanks, side; [cf. *tri-p*].

पाचकपाल *pācākapaḥa*, *as*, *i*, *am* (fr. *pācaka-kapaḥa*), relating to or forming part of an oblation offered in five cups.

Pācāgatika, *as*, *i*, *am* (fr. *pācā-gati*), consisting of five forms of existence.

Pācājanī, *f*. a patronymic of Asiknī the daughter of the Prajā-pati Pañca-jana.

Pācājanya, *as*, *ā*, *am* (fr. *pācā-jana*, q.v.), containing or relating to the five classes or races of men, extending over the five races (Ved.); (*as*), m., N. of the conch of Kṛishṇa which was taken by him from the demon Pañca-jana, see *pācā-jana*, p. 522; fire; a species of fish (= *poṭa-gala*); N. of one of the eight Upa-dvīpas in Jambu-dvīpa; (*ā*), *f*. a patronymic of Asiknī; (*am*), n. (?), N. of a forest. — *Pācājanya-dhara*, *as*, m. 'bearing the conch Pañcajanya,' an epithet of Kṛishṇa.

Pācādaśa, *as*, *i*, *am* (fr. *pācā-daśi*), relating to the fifteenth day of a month.

Pācādaśya, *as*, *si*, *am*, relating or belonging to the fifteenth day of a month, used on the fifteenth day of a half month; (*am*), n. the aggregate of fifteen.

Pācānakha, *as*, *i*, *am* (fr. *pācā-nakha*), made of the skin of an animal with five claws.

Pācānada, *as*, *i*, *am* (fr. *pācā-nada*), prevailing in the land of the five rivers, observed in Pañca-nada or the Panjāb; (*as*), m. a prince of the Panjāb; (*ās*), m. pl. the inhabitants of the Panjāb.

Pācābhautika, *as*, *i*, *am* (fr. *pācā-bhūta*), composed of or containing the five elements; (with *ā-dāna*) the assumption of the five elements.

Pācāmāhika, *as*, *i*, *am* (fr. *pācāma + ahan*), Ved. belonging to the fifth day.

Pācāmika, *as*, *i*, *am*, treated of in the fifth (book).

Pācāyājñika, *as*, *i*, *am* (fr. *pācā-yajña*), relating or belonging to or included in the five great sacrifices or ceremonies; (*am*), n. any one of the five great sacrifices.

Pācārātra, *ās*, m. pl. (fr. *pācā-rātra*), N. of a Vaishnava sect following the doctrine of their sacred book called Pañca-rātra. — *Pācārātra-rahasya*, *am*, n., N. of a work mentioned in the Sarva-dāśana-sangraha by Mādhavācārya.

Pācārātrya-nibharṇa, *am*, n., N. of the eighth chapter of the Saṅkara-vijaya by Anantānanda-giri.

Pācāvarshika, *as*, *i*, *am* (fr. *pācā-varsha*), five years old.

Pācāvāja, *am*, n. (fr. *pācā-vāja*), N. of a *Sāman*.

Pācāvidhya, *am*, n. (fr. *pācā-vidhī*), N. of a Sūtra treating of the five Vidhis of the *Sāman*.

Pācāśabdhika, *am*, n. (fr. *pācā-śabda*), music of five kinds; musical instruments in general.

Pācāśura, *as*, *i*, *am* (fr. *pācā-śara*), belonging to 'the five-arrowed' or the god of love.

Pācārthika, *as*, m. (fr. *pācān + artha*), a follower or votary of Paśu-pati or Śiva.

पाञ्चाल *pāñcāla*, *as*, *i*, *am*, relating or belonging to the Pañcālas, dwelling in or ruling over the country of the Pañcālas; (*as*), m. a prince of the Pañcālas; the country of the Pañcālas; (*ās*), m. pl. the people of the Pañcālas; an association of five guilds (viz. those of the carpenter, weaver, barber, washerman, and shoe-maker); (*i*), *f*. a princess of the Pañcālas; a N. of Draupadī the wife of the five Pāṇḍu princes; a doll, puppet; scil. *vīṭi*, epithet of a particular poetical style; the melodious combination of five or six words. — *Pāñcāla-deśa*, *as*, m. the country of the Pañcālas. — *Pāñcāla-rāja*, *as*, m. the king of the Pañcālas.

Pāñcālaka, *as*, *ikā*, *am*, belonging to the people of the Pañcālas; (*as*), m. a sovereign of the Pañcālas; (*ikā*), *f*. a princess of the Pañcālas; a doll, puppet (sometimes written *pāñcālīkā*).

Pāñcāleya or *pāñcālyā*, *as*, *i*, *am*, belonging to the Pañcālas; (*as*), m. a prince of the Pañcālas.

पाञ्चि *pāñcī*, *is*, m. (fr. *pāñcan*), a patronymic. — *Pāñcī-grāma*, *as*, m., N. of a village.

Pāñcīka, *as*, m., N. of the leader of the Yakshas.

पाद *pāḍ*, ind. an interjection used in calling (sambodhane).

पाट *pāṭa*, *as*, m. (fr. rt. *paṭ*), breadth, expanse, extension; (in geometry) the intersection of a prolonged side and perpendicular or the figure formed by such intersection; (*ā*), *f*. regular or successive order, series, succession.

Pāṭaka, *as*, m. a splitter, divider, one who cleaves or tears asunder; the half of a village, part of a village, a kind of village; a shore, bank; a flight of steps leading to the water; a kind of musical instrument; a long span (= *mahā-kishku*); expense or loss of capital or stock; throwing dice.

Pāṭana, *am*, n. splitting, cleaving, slitting up, tearing up, breaking, cutting to pieces, destroying. — *Pāṭana-kriyā*, *f*. lancing an abscess or ulcer.

Pāṭala, *as*, *ā*, *am* (said by some to be connected with *pāṭa* above), pale-red, of a pink or pale-red colour; rose colour; pallid; (*as*, *i*, *am*), made of the Pāṭali or forming a part of it; (*as*), m. a pale-red hue, rose colour, redness; the trumpet-flower, Bignonia Suaveolens (a tree with sweet-scented blossoms); a species of rice ripening in the rains; N. of a man; (*ā*), *f*. Bignonia Suaveolens (both the tree and its blossom); red Lodhra; a kind of fresh-water fish; an epithet of Durgā; a form of Dākṣhāyaṇī; (*am*, *ā*), n. *f*. the flower of the Bignonia Suaveolens; saffron. — *Pāṭala-gaṇḍa-lekha*, *as*, *ā*, *am*, having the complexion of the cheek reddened. — *Pāṭala-druma*, *as*, m. a species of tree, Rottleria Tinctoria (= *pun-nāga*). — *Pāṭala-pushpa-sannibha*, *am*, n. a species of medicinal plant (= *padma-kāshṭha*).

— *Pātālā-vatī*, f., N. of a river; an epithet of Durgā. — *Pātālopala* ('*la-up*'), *am*, n. a ruby.

Pātālaka, *as*, *ā*, *am*, of a pale-red colour, pink.
Pātālī, *is*, *ī*, m. f. the trumpet-flower, Bignonia Suaveolens; a species of rice; (*ī*), f., N. of a city; of a daughter of king Mahendra-varman. — *Pātālī-putra* or *pātālī-putraka*, *am*, n., N. of the capital of Magadha near the confluence of the Sōṇa and the Ganges, supposed to be the ancient Palibothra and the modern Patna. — *Pātālīputra-nāmadheya*, *am*, n., scil. *nagara*, a city called Pātālīputra.

Pātālika, *as*, *ā*, *am*, knowing the secrets of others; one who knows time and place; (*as*), m. a pupil; (*am*), n., N. of a town (= *pātālī-putra*).

Pātulinan, *ā*, m. a pale-red or rose colour.
Pātalyā, f. a multitude of Pātālā flowers.
Pātita, *as*, *ā*, *am*, torn, split, broken, divided; epithet of a form of fracture of the leg.

Pāṭī, f. arithmetic; a species of shrub (= *balā*).
 — *Pāṭī-gaṇita*, *am*, n. arithmetic.

Pāṭira, *as*, m. a field; a pungent root, a kind of radish; the pith or manna of the bamboo; a cloud; a sieve, searce, cribble; tin; disease arising from wind, catarrh; sandal.

पाटञ्चर *pāṭaccāra*, *as*, m. (fr. *paṭaccāra*), a thief, robber, shop-lifter.

पाटल *pātala*. See p. 561, col. 3.

पाटव *pātava*, *as*, m. (fr. *paṭu*), a son or descendant of Paṭu; a pupil of Paṭu; (*as*, *ī*, *am*), clever, sharp, dexterous; (*am*), n. sharpness, acuteness, intensity, energy; cleverness, skill, dexterity, talent, eloquence; quickness, rashness, precipitation; health.

Pāṭavika, *as*, *ī*, *am*, clever, adroit, dexterous; cunning, crafty, fraudulent.

पाटहिका *pāṭahikā*, f. a small shrub, Abrus Precatorius; [cf. *gunjā*.]

पाटा *pāṭā*, f., Ved. a species of plant (= *pāṭhā*?).

पाटिकावाडि *pāṭikāvāḍi*, N. of a village (probably Putcabarry).

पाटिन *pāṭin*, *ī*, m. a species of fish described as having many teeth; [cf. *pāṭhina*.]

पाटर *pāṭura*, *as*, m., Ved. a particular part of an animal near the ribs.

पाट्य *pāṭya*, *am*, n. a kind of vegetable (= *paṭṭa-sāka*).

पाठ *pāṭha*, *as*, m. (fr. rt. *paṭh*), recitation, recital; reading, perusal, study; reading sacred texts, studying the Vedas or scriptures; the text of a book.
 — *Pāṭha-cccheda*, *as*, m. a break in recitation or in a text; a pause, cæsura. — *Pāṭha-dosha*, *as*, m. an error in a text, a false reading. — *Pāṭha-niściti*, *is*, f. determining or settling the text (of a passage).
 — *Pāṭha-bhū*, *ū*, f. 'reading-place', a place where the Vedas are read or studied. — *Pāṭha-manjari*, f. a particular small bird, Graculus Religiosa. — *Pāṭha-vat*, *āt*, *at*, Ved. well-read, learned. — *Pāṭha-riccheda*, *as*, m. = *pāṭha-cccheda*. — *Pāṭha-sālā*, f. 'lecture-room,' 'hall of study,' a college, school. — *Pāṭha-sālīn*, *ī*, *inī*, m. f. a scholar, pupil; (*inī*), f. = *pāṭha-manjari*. — *Pāṭhāntara* ('*tha-an*'), *am*, n. a variation of reading in a book or manuscript.

Pāṭhaka, *as*, n. a reciter, reader, one who recites or delivers; a student, pupil; a scholar, a scientific person; a teacher, preceptor, lecturer, public reader (of the Purāṇas or other sacred works), a Paṇḍit who declares what is the law or custom according to the scriptures; a spiritual teacher; the text of a book.

1. *pāṭhana*, *am*, n. lecturing, teaching.
Pāṭhika, *as*, *ā*, *am*, conformable to the text.
Pāṭhita, *as*, *ā*, *am*, caused or taught to read or recite; instructed, taught, lectured.

Pāṭhin, *ī*, *inī*, *ī*, one who has read or studied (any subject), a student; knowing, conversant with;

(*ī*), m. a Brāhman, especially one who has finished his studies; Plumbago Zeylanica (also *pāṭhi-kuṭa*).
Pāṭhina, *as*, m. a public reader or lecturer (on the Purāṇas &c.); a kind of sheat-fish, Silurus Pelorius or Boalis; a species of Moringa with red blossoms (= *guggulu*).

Pāṭhya, *as*, *ā*, *am*, to be taught, needing instruction.

पाठन 2. *pāṭhana*, *pāṭhanī*, various readings for *pāṭhāṭha*, *pāṭhāṭhi*.

पाठा *pāṭhā*, f. a climbing plant possessing various medicinal properties, Clypea Hernandifolia (commonly called *ākanāḍi*); (according to others) = *pahāda-mūla*, the root of Bignonia Suaveolens.

पाडिनी *pāḍinī*, f. an earthen pot; a boiler.

पाण 1. *pāṇa*, *as*, m. (fr. rt. 2. *paṇ*), a stake at play, a game; trade, traffic; a trader; praise.

पाण 2. *pāṇa*. See col. 3.

पाणि *pāṇi*, *is*, m. (perhaps akin to *parṇa*; said to be fr. rt. 2. *paṇ*), the hand (in this sense frequently at the end of a comp. describing that which is carried in the hand, e.g. *darbha-pāṇi*, with Kuśa grass in the hand, carrying Kuśa grass; cf. *daṇḍa-pṛ*, *śastra-pṛ*, *śamūṭ-pṛ*) a hoof (Ved.); a place of sale, shop, market; *pāṇin grah*, to take the hand of a girl in the marriage ceremony, to marry. — *Pāṇi-kacchāpikā*, f. 'hand-tortoise,' a particular position of the fingers. — *Pāṇi-karṇa*, *as*, m. 'hand-eared,' 'having hands for ears,' one of the epithets of Siva. — *Pāṇikūrcān*, *ā*, m., N. of one of the attendants of Skanda. — *Pāṇi-khāta*, *as*, *ā*, *am*, 'dug with the hand,' N. of a sacred bathing-place. — *Pāṇi-grihita*, *as*, *ā*, *am*, taken by the hand, seized; (*ī*), f. married according to the ritual, a bride, wife. — *Pāṇi-graha*, *as*, m. or *pāṇi-grahaṇa*, *am*, n. taking by the hand, taking the hand, marrying, marriage (the joining of the bride and bridegroom's hands forming part of the ceremony). — *Pāṇigrāha-kara*, *as*, m. one who performs (the ceremony of) taking the hand; a lawful husband. — *Pāṇigrāhaṇika* or *pāṇigrāhaṇiya*, *as*, *ī*, *am*, relating to marriage, matrimonial, nuptial; (*am*), n. a wedding present. — *Pāṇi-grahitṛ*, *tā*, m. 'hand-taker,' one who has married, a bridegroom, husband. — *Pāṇi-grāha*, *as*, m. taking the hand, marriage; one who has married, a bridegroom, husband. — *Pāṇi-gṛha*, *as*, m. 'striking with the hand,' a drummer, one who plays on a tabor or other hand-instrument; a workman, handicraftsman. — *Pāṇi-ghāta*, *as*, m. a blow with the hand; striking with the hand, boxing; one who strikes with his hand, a boxer. — *Pāṇi-ghna*, *as*, m., Ved. clapping the hands. — *Pāṇi-candra*, *as*, m., N. of a prince. — *Pāṇi-cāpalya*, *am*, n. fidgeting with the hands, snapping the fingers, &c. — *Pāṇi-ja*, *as*, m. a finger-nail. — *Pāṇi-tala*, *am*, n. the palm or flat of the hand; a particular weight (= 2 Tolakas); (*e*), n. du. the two palms. — *Pāṇi-dharma*, *as*, m. form of marriage, manner of marrying. — *Pāṇi-dhama*, *as*, *ā*, *am*, blowing through the hands; with *adhvaṇ*, a journey in which a person blows into his hands, (perhaps) cold, chilly; obscure, dark (as a path, where a noise is made with the hands to frighten away snakes &c.). — *Pāṇin-dhaya*, *as*, *ī*, *am*, drinking out of the hands. — *Pāṇi-pullava*, *as*, *am*, m. n. 'hand-twig,' the fingers. — *Pāṇi-pātra*, *as*, *ā*, *am*, 'hand-cupped,' using the hand as a drinking-vessel, drinking out of the hand. — *Pāṇi-pāla*, *am*, n. the hands and feet. — *Pāṇi-pīḍana*, *am*, n. pressing the hand (of a bride), marriage. — *Pāṇi-pūra*, *as*, *ā*, *am*, filling the hand. — *Pāṇipraṇayi-tā*, f. the state of being taken as a wife, wife-hood. — *Pāṇi-praṇayin*, *ī*, *inī*, *ī*, loved by the hand, being or resting in the hand; (*inī*), f. 'beloved of the hand,' a wife. — *Pāṇi-pradāna*, *am*, n. giving the hand (in confirmation of a promise). — *Pāṇi-bandha*, *as*, m. union or junction of the hands (in marrying). — *Pāṇi-bhuj*, *k*, m. the glomerous fig-

tree, Ficus Glomerata. — *Pāṇi-mat*, *ān*, *atī*, *atī*, possessed of hands. — *Pāṇi-marda*, *as*, m. Carissa Carandas (= *kara-marda*). — *Pāṇi-mukta*, *am*, n., scil. *astra*, a missile weapon, one thrown with the hand, as a dart, spear. — *Pāṇi-mukha*, *as*, *ī*, *am*, Ved. 'hand-mouthed,' having the hand for a mouth. — *Pāṇi-mūla*, *am*, n. the root of the hand, the extremity of the arm. — *Pāṇi-ruḥ*, *f*, or *pāṇi-ruha*, *as*, m. a finger-nail. — *Pāṇi-rāda*, *as*, m. 'playing with the hand,' one who plays a drum or tabor, a drummer; (*am*), n. clapping the hands together. — *Pāṇi-rādaka*, *as*, m. 'playing with the hand,' one who plays a drum or tabor, a drummer. — *Pāṇi-saṅgrahaṇa*, *am*, n. clapping the hand (in confirmation of a promise), shaking hands. — *Pāṇi-sargya*, *as*, *ā*, *am*, unwound and let out of the hand (as a rope). — *Pāṇi-saryū* (?), f. a rope or cord. — *Pāṇi-sṭha*, *as*, *ā*, *am*, being in the hand, held in the hand. — *Pāṇi-svanika*, *as*, m. one who plays musical instruments with the hands. — *Pāṇi-hatā*, f., scil. *pushkariṇī*, N. of a lake (where the gods created for Śākya-muni with a stroke of the hand). — *Pāṇau-kurāṇa*, *am*, n. marriage. — *Pāṇy-āśya*, *as*, *ā*, *am*, 'hand-mouthed,' haking the hand for a mouth; (*as*), m. a Brāhman who reads the Vedas upon receiving a gift at a Śrāddha.

2. *pāṇa*, *as*, m. = *pāṇi*, the hand.
Pāṇika, *as*, m. a merchant; N. of one of the attendants of Skanda; (*ā*), f. a kind of song or singing; a sort of spoon or ladle.

Pāṇin, *ī*, *inī*, *ī*, at the end of an adj. comp. for *pāṇi* [cf. *śastra-pṛ*, *śūla-pṛ*]; (*inas*), m. pl. N. of a family reckoned among the Kauśikas.

Pāṇitala, *am*, n. a particular measure (= 2 Tolakas).

1. *pānya*, *as*, *ā*, *am* (for 2. see p. 563), belonging to the hand (Ved.); a patronymic (= *Kauṇḍīnya*).

पाणिन *pāṇina*, *as*, m. said to = *Pāṇini*, and according to some a patronymic from Paṇin.

Pāṇini, *is*, m. (probably fr. *pāṇina* above), N. of the most eminent Hindū grammarian (regarded as an inspired Muni; according to one legend his grandfather was an inspired legislator called Devala, and his mother's name was Dākṣhī, see *dākṣheya*; the date at which he lived is a subject of controversy, but he is generally placed in the middle of the fourth century B. C.; from Sālatura, thought to have been the dwelling-place of his ancestors, he is said by some to have been called Sālaturīya; cf. Pān. IV. 3. 94).

Pāṇinīya, *as*, *ā*, *am*, relating to Pāṇini, written or composed by Pāṇini; (*as*), m. a disciple or follower of Pāṇini, one who follows the system of Pāṇini; an adherent or admirer of Pāṇini; (*am*), n. (with or without *vyākaraṇa*) the grammar of Pāṇini. — *Pāṇinīya-darśana*, *am*, n., N. of a chapter of the Sarva-darśana-saṅgraha. — *Pāṇinīya-mata-darpaṇa*, *am*, n. 'mirror of the system of Pāṇini,' N. of a work.

पाणोतक *pāṇitaka*, *as*, m., N. of a being attendant upon Skanda; (*ās*), m. pl., N. of a people, (a various reading for *karit*).

पाण्डक *pāṇḍaka*, *as*, m., N. of a teacher.

पाण्डर *pāṇḍura*, *pāṇḍava*. See p. 563, col. 1.

पाण्डित्य *pāṇḍitya*, *am*, n. (fr. *pāṇḍita*), scholarship, erudition, learning; cleverness, skill, dexterity.

पाण्डु *pāṇḍu*, *us*, *us*, *u* (said to be fr. rt. *paṇḍ*), yellowish white, white, pale; (*us*), m. pale or yellowish white colour; jaundice; N. of two plants, Trichosanthes Dioeca (= *pāṇḍura-phalī*); a white elephant; N. of a prince, a son of Vyāsa by the wife of Vicitra-vīrya and brother of Dhṛitā-rāshṭra and Vidura; of a son of Jananī-jaya and brother of Dhṛitā-rāshṭra; of a son of Dhātṛi by Āyati (according to others he is called Prājā); of an attendant of Siva; of a Nāga-rāja; of a people in

Madhya-deśa; (*tus*), f. a species of plant, *Glycine Debilis* (commonly called *Mashāpi*); [cf. Hib. *buidhe*, 'yellow.']. — *Pāṇḍu-kaṇṭaka*, *as*, m. *Achyranthes Aspera* (= *apā-mārga*). — *Pāṇḍu-kambala*, *as*, m. a white woollen covering or blanket; a warm upper garment; the housings of a royal elephant; a kind of stone (linestone or marble?). — *Pāṇḍu-kambalin*, *i*, *īnī*, *i*, covered with a white woollen blanket; (*i*), m. a carriage covered with a sort of blanket, the housings of a royal elephant. — *Pāṇḍu-karaṇa*, *am*, or *pāṇḍu-karmaṇ*, *a*, n. (in medicine) making or rendering white. — *Pāṇḍu-taru*, *us*, m. *Grislea Tomentosa* (= *dhura*). — *Pāṇḍu-tā*, f. or *pāṇḍu-tva*, *am*, n. whitish-yellow colour, paleness. — *Pāṇḍu-tīrtha*, *am*, n., N. of a Tīrtha. — *Pāṇḍu-dukūla*, *am*, n. a white winding-sheet. — *Pāṇḍu-dukūlu-sivana*, *am*, n. 'sewing of the white winding-sheet,' N. of a place where Śākya-muni made a white winding-sheet. — *Pāṇḍu-nāga*, *as*, m. a white elephant; the plant *Rottleria Tinctoria*. — *Pāṇḍu-pattra-tā*, f., Ved. the growing yellow of leaves. — *Pāṇḍu-pattri*, f. = *reṇukā*, a species of fragrant substance. — *Pāṇḍu-putra*, *as*, m. a son of Pāṇḍu, any one of the Pāṇḍava princes; (there are many similar compounds, as *Pāṇḍu-nandana*, &c.). — *Pāṇḍu-prishṭha*, *as*, *ā*, *am*, white-backed, having no distinguished or auspicious mark on the body, one from whom nothing great is to be expected. — *Pāṇḍu-phala*, *as*, m. 'having yellow fruit,' *Trichosanthes Dioca*; (*ā*), f. a species of gourd (= *śirbhīṭā*); (*i*), f. = *pāṇḍura-phali*. — *Pāṇḍu-bhūva*, *as*, m. becoming yellowish-white. — *Pāṇḍu-bhūma*, *as*, *ā*, *am*, having a white, chalky soil; (*as*), m. a country with a light-coloured soil. — *Pāṇḍu-mṛttika*, *as*, *ā*, *am*, having a white, chalky soil, consisting of chalk; (*ā*), f. a pale soil; the opal. — *Pāṇḍu-mṛid*, *t*, f. chalk, a chalky soil, a country in which the soil is of a whitish colour. — *Pāṇḍu-ranga*, *as*, m. a kind of vegetable (commonly called *pāṭarāṅgā*). — *Pāṇḍu-rāga*, *as*, m. *Artemisia Indica*; whiteness, pallor. — *Pāṇḍu-roga*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍurogin*, *i*, *īnī*, *i*, suffering from jaundice, jaundiced. — *Pāṇḍu-lekha*, *am*, n. an outline or sketch made with a style or with chalk. — *Pāṇḍu-lomaśā* or *pāṇḍu-lomā*, f. *Glycine Debilis*. — *Pāṇḍu-varṇa*, *as*, *ā*, *am*, pale-coloured, white; (*as*), m. whiteness. — *Pāṇḍu-rarmadana*, *as*, m., N. of a prince. — *Pāṇḍu-sarkarā*, f. light-coloured gravel (the disease). — *Pāṇḍu-sarṁitā*, f. an epithet of Draupadī the wife of the sons of Pāṇḍu. — *Pāṇḍu-sopāka*, *as*, m. a particular mixed caste, the offspring of a Caṇḍāla by a Vaidehī mother (whose occupation, according to Manu X. 37, is working with bamboos and reeds, making baskets, mats, &c.). — *Pāṇḍu-āmayā*, *as*, m. 'yellow disease,' jaundice. — *Pāṇḍu-rāmayin*, *i*, *īnī*, *i*, suffering from jaundice, jaundiced.

Pāṇḍara, *as*, *ā*, *am*, whitish-yellow, whitish, white; (*as*), m. a species of plant (= *maru-vaka*); N. of a mountain; of a Nāga; of a sect; (*am*), n. the blossom of the jasmine; red chalk, ruddle. — *Pāṇḍara-dvāra-go-pura*, *as*, *ā*, *am*, having white doors and city gates. — *Pāṇḍara-pushpikā*, f. a species of plant (= *sitalā*). — *Pāṇḍara-bhikṣu*, *us*, m. 'a white-robed mendicant,' epithet of a particular sect.

Pāṇḍaraka, *as*, m., N. of a Nāga-rāja.

Pāṇḍava, *as*, m. a patronymic, a son or descendant of Pāṇḍu; a partisan of the sons of Pāṇḍu; N. of a mountain; (*ās*), m. pl. the five reputed sons of Pāṇḍu (*Yudhi-shthira*, *Bhīma*, *Arjuna*, *Nakula*, and *Saha-deva*; cf. *Kuntī* and *Mādrī*); the party or adherents of the sons of Pāṇḍu; (*as*, *i*, *am*), belonging to the sons of Pāṇḍu, connected with the five Pāṇḍavas. — *Pāṇḍava-nakula*, *as*, m., N. of a poet. — *Pāṇḍava-vahnī*, *ayas*, m. pl. 'the Pāṇḍava fires,' a N. applied to the three elder sons of Pāṇḍu ('kindled on the Arāṇi, Prithā or Kuntī'; cf. *prithā-rāṇi*). — *Pāṇḍava-shreṣṭha*, *as*, m. 'best of the sons of Pāṇḍu,' an epithet of *Yudhi-shthira*. — *Pāṇḍavābhīla* (= *ra-ābhī*), *as*, m. an epithet of *Kṛṣṇa*.

Pāṇḍavāyana, *ās*, m. pl. the children of Pāṇḍu; (*as*), m. an epithet of *Kṛṣṇa* the friend and ally of the Pāṇḍu princes.

Pāṇḍaviya, *as*, *ā*, *am*, relating to the children of Pāṇḍu, happening to the Pāṇḍavas.

Pāṇḍaveya = *pāṇḍava*, q. v.

Pāṇḍuka, *as*, *ā*, *am*, = *pāṇḍu*; (*as*), m. a pale or yellowish-white colour; the jaundice; N. of a prince (= *Pāṇḍu*); a species of rice; N. of one of the nine treasures of the Jains; (*am*), n., N. of a particular forest.

Pāṇḍukin, *i*, *īnī*, *i*, suffering from jaundice, jaundiced.

Pāṇḍura, *as*, *ā*, *am*, whitish, white, pale, yellowish-white; (*as*), m. a form of jaundice; a species of plant (= *maru-vaka*); N. of a being attendant upon *Skanda*; (*ā*), f. *Glycine Debilis* (= *māshu-parvī*); (*am*), n. the white leprosy, vitiligo. — *Pāṇḍura-tā*, f. whiteness, white colour. — *Pāṇḍura-druma*, *as*, m. 'the pale tree,' *Wrightia Antidysenterica*. — *Pāṇḍura-prishṭha*, *as*, *ā*, *am*, = *pāṇḍu-prishṭha*, q. v. — *Pāṇḍura-phali*, f. a species of shrub (= *pāṇḍu-phali*, *pāṇḍu*, *dhūsarā*, &c.). — *Pāṇḍurakṣu* (= *ra-ik*), *us*, m. 'pale sugar-cane,' a species of sugar-cane (= *śvetekṣhu*).

Pāṇḍurīman, *ā*, m. pale or white colour, paleness.

Pāṇḍuka, *as*, m., Ved. a species of rice; [cf. *pāṇḍuka*.]

Pāṇḍya, *ās*, m. pl., N. of a people and of the country in the Dekhan inhabited by them; (*as*), m. a prince of the Pāṇḍyas; N. of a son of *Ā-kṛīḍa*; N. of the mountain-range in the Pāṇḍya country. — *Pāṇḍya-deśa*, *us*, m. the country of the Pāṇḍyas. — *Pāṇḍya-rāṭa*, Ved., N. of a district in which pearls are found.

Pāṇḍva, *am*, n. an uncoloured woollen garment; (*ās*), m. pl., N. of a people in *Madhya-deśa*; (a various reading for *pāṇḍu* and *pāṇḍya*.)

पाण्य 2. *pāṇya*, *as*, *ā*, *am* (fr. rt. 1. *paṇ*), praiseworthy, excellent. (For 1. *pāṇya* see p. 562, col. 3.)

पात 2. *pāt*, m. (fr. rt. 2. *pat*), falling; sin, wickedness. (For 1. see under rt. 3. *pā*.)

2. *pāta*, *as*, m. (for 1. see under rt. 3. *pā*), flying, mode of flying, flight; throwing one's self into or down, falling, fall, downfall; alighting, descending; a cast, throw, shot; a stroke (e.g. *khaḍga-pāta*, a sword-stroke); shedding, discharging, emitting, pouring out; destruction, dissolution; an attack, inroad, incursion; falling out, happening, coming to pass; defect, failing, fault, transgression; (in astrology) a malignant aspect; the node in a planet's orbit; an epithet of *Rāhu*; (*ās*), m. pl., N. of a school of the *Yajur-veda*. — *Pātādhikāra* (= *ta-adh*), *as*, m. 'chapter on malignant aspects,' N. of the eleventh chapter of the *Sūrya-Siddhānta* and of the thirteenth of the *Ārya-Siddhānta*. — *Pātotpāta* (= *ta-ut*), *ās*, m. pl. falls and rises, depressions and elevations, ups and downs.

Pātaka, *as*, *ā*, *am*, causing to fall; (*as*, *am*), m. n. 'that which causes to fall or sink,' sin, crime. — *Pālaka-yoga*, *as*, m. incurring guilt, acting sinfully.

Pātakin, *i*, *īnī*, *i*, guilty of a crime, criminal, wicked, sinful, a sinner.

Pātana, *as*, *i*, *am*, causing to fall, felling, laying low, cutting down; (*am*), n. causing to fall, felling, bringing down, throwing down, knocking down, laying low; throwing (as dice); lowering, humbling; removing, bringing away; causing to fall asunder, dividing; nodding (?); (with *daṇḍasya*) causing the rod to fall, chastising, punishing; (with *jalaṅkasām*) application of leeches; (with *garbhasya*) destroying the fetus, causing an abortion.

Pātaniya, *as*, *ā*, *am*, to be caused to fall or alight, to be discharged or shot off.

Pātayitṛ, *tā*, *trī*, *trī*, one who causes to fall, one who throws (dice &c.).

Pātayitvā, ind. having made to fall; having thrown or put down or in.

Pātāla, *am*, n. (probably connected with 2. *pāta*,

the termination is compared with *āla* = *ālaya* in *antar-āla*; the names of the other hells point to some connection with *talā*), one of the seven regions under the earth and the abode of the Nāgas or serpents and demons (seven such regions are enumerated, viz. A-tala, Vi-tala, Su-tala, Rasā-tala, Talātala, Mahā-tala, and Pātāla; but Pātāla is sometimes used as a general name for all: according to the Mahā-bhārata, Pātāla is also a town in the world of the serpent-race); an excavation, hole, chasm; submarine fire; (in astrology) the fourth sign from that in which the sun is present, the fourth house; (*as*), m. a sort of apparatus for distillation or for calcining and subliming metals (formed of two earthen pots, the upper one inverted over the lower, and the two joined together by their necks with cement and placed in a hole containing fire); an epithet of Jupiter's year of 361 days; N. of the attendant of the fourteenth Arhat of the present *Avā-sarpīṇi*. — *Pātāla-ktu*, *us*, m., N. of a *Daitya* prince. — *Pātāla-khaṇḍa*, *as*, m., N. of the fourth part of the *Padma-Purāṇa* and of a part of the *Skanda-Purāṇa*. — *Pātāla-gaṅgā*, f. the Ganges of the lower regions. — *Pātāla-garudī*, f. or *pātāla-garudāhvaya* (= *du-āh*), *as*, m. a species of creeper (= *garudī*). — *Pātāla-nīlaya*, *as*, or *pātāla-vāsīn*, *i*, or *pātālaṅkas* (= *la-ok*), *ās*, m. an inhabitant of the nether world, a demon, *Daitya*, *Asura*; a Nāga or serpent-demon. — *Pātāla-bhogi-varga*, *as*, m., N. of a part of the *Nāma-liṅgānūśāna* by *Amara-sipha*. — *Pātāla-varṇana*, *am*, n. 'description of hell,' N. of the first chapter of the *Pātāla-khaṇḍa* of the *Padma-Purāṇa*. — *Pātāla-vijaya*, *as*, m. 'victory over hell,' N. of the twenty-fourth and twenty-fifth chapters of the *Uttara-khaṇḍa* of the *Rāmāyana*.

Pātika, *as*, m. the Gangetic porpoise, *Delphinus Gangeticus* (= *śiśu-māra*).

Pātita, *as*, *ā*, *am*, made to fall, felled, thrown down, cast down, struck down; lowered, depressed, humbled, overthrown.

Pātitya, *am*, n. (fr. *patita*), the state of one who is fallen or sunk, loss of position or caste, degraded condition.

Pātin, *i*, *īnī*, *i*, flying, going to, going, alighting on; falling, sinking; being included or contained in; causing to fall, felling, throwing down; pouring forth, discharging, emitting; [cf. *antaḥ-p*, *eka-p*, *garbha-p*, *daṇḍa-p*.]

Pātīlī, f. a trap or snare for catching deer; a small earthen vessel or pot, especially used by religious mendicants; a woman of a particular class.

Pātuka, *as*, *i*, *am*, falling frequently or habitually, apt or disposed to fall; falling, losing caste; going to hell; (*as*), m. the declivity of a mountain, a precipice; an aquatic animal of a large size; (figuratively) the water-elephant.

1. *pātya*, *as*, *ā*, *am* (for 2. see p. 564, col. 1), to be felled, to be caused to fall, to be precipitated; to be inflicted or imposed (as a penalty).

Pātyamāna, *as*, *ā*, *am*, being caused to fall, being precipitated.

पातङ्ग *pātanga*, *as*, *i*, *am* (fr. *patan-ga*), belonging or peculiar to a grasshopper or moth.

Pātangī, *is*, m. the son of the Sun, Saturn.

पातञ्जल *pātanjala*, *as*, *i*, *am* (fr. *patañjali*), composed by *Patañjali*; (*am*), n., scil. *sāstra*, the Yoga system of philosophy (first taught by *Patañjali*). — *Pātanjala-darśana*, *am*, n. 'the system of *Patañjali*,' N. of a chapter of the *Sarva-darśana-saṅgraha* ascribed to *Mādhavācārya*. — *Pātanjala-bhāṣya*, *am*, n., N. of a philosophical work on the *Yoga-sūtras* by *Vyāsa*.

Pātāñjali, *is*, m. a various reading for *patañjali*, q. v.

पातत्रिण *pātatriṇa*, *as*, *i*, *am*, containing the word *pātrin*.

पातल्य *pātalya*, *am*, n., Ved. a particular

part of a carriage; (according to Sāy.) = *kīlaka*, a yoke-pin.

पातय्य 1. and 2. *pātavya*. See under *rts.* 1. and 3. *pā*, pp. 559, 560.

पातसाह *pātasāha*, *as*, *m.* = پادشاه, a king.

पाताखिनीय *pātākhinīya*, *ās*, *m.* pl., *N.* of a school of the Yajur-veda.

पाति *pāti*, *is*, *m.* (fr. *rt.* 3. *pā*; but connected with *rt.* 1. *pat*), a master, lord, owner, possessor; a husband (= *pati*).

पतिरतया, *am*, *n.* (fr. *pati-vratā*), devotedness or loyalty to a husband, conjugal fidelity.

पतिवता, *as*, *i*, *am* (fr. *patni-vat*), Ved. belonging to Agni-patnivat, i. e. to Agni together with the wives of the gods; i. e. containing the word *patnivat*.

पतिशला, *as*, *i*, *am* (fr. *patni-sālā*), Ved. being or contained in the *patni-sālā*.

2. *pātya*, *am*, *n.* dominion. (For 1. *pātya* see p. 563, col. 3.)

पातृ *pātrī*. See under *rts.* 1. and 3. *pā*.

पात्यमान *pātyamāna*. See p. 563, col. 3.

पात्र 1. and 2. *pātra*. See under *rts.* 1. and 3. *pā*, pp. 559, 560.

पात्रद *pātrada*, *as*, *ā*, *am*, spare, emaciate, thin; (*as*), *m.* a cup, pot; ragged garments.

पात्रपाक *pātrapāka*, *as*, *m.* decoction of medicinal herbs; (incorrectly for *pattra-pāka*.)

पाथ *pātha*, *as*, *m.* (said to be fr. *rt.* 1. *pā*), fire; the sun; (*am*), *n.* water [cf. *pītha*]; *N.* of a Sāman; = *patha*.

Pathas, *as*, *n.*, Ved. a spot, place; food; air; water. — **Pātho-ja**, *am*, *n.* 'water-born,' a lotus. — **Pātho-da**, *as*, *m.* 'water-giver,' a cloud. — **Pātho-dhara**, *as*, *m.* 'water-bearer,' a cloud. — **Pātho-dhi**, *is*, *m.* 'receptacle of waters,' the ocean. — **Pātho-nidhi**, *is*, *m.* 'treasure-house of waters,' the ocean. — **Pātho-bhāj**, *k*, *k*, *k*, Ved. possessing room or space.

Pāthis, *is*, *m.* the sea; the eye; (*is*), *n.* a blotch, scab; water (?).

Pāthya, *as*, *ā*, *am*, being in a spot or place; (Sāy.) *N.* of a Rishi.

पाथेय *pātheya*, *am*, *n.* (fr. *pathin*), provender or provisions &c. for a journey, viaticum; the sign of the zodiac Virgo (= *pāthona*). — **Pātheya-vat**, *ān*, *atī*, *at*, furnished with provisions for a journey, provisioned.

पाथोन *pāthona* (corrupted fr. the Gr. *παθόνος*), Ved. the sign of the zodiac Virgo.

पाथ्य *pāthnya*, *as*, *m.*, Ved. a patronymic of Dadhīcā.

पाद् *pād* (fr. *rt.* 2. *pad*), see 3. *pad*, p. 529; used at the end of couplets, cf. *divi-pād*, *tri-pād*, and see Gram. 145.

Pāda, *as*, *m.* the foot (of men and animals; sometimes added in token of respect to proper names or titles of address, e.g. *ākarmayantu deva-pādāḥ*, let your Majesty listen; *Kumārila-pādāḥ*, the venerable Kumārila); the foot or leg of an inanimate object (as of a bedstead); a column, pillar; a foot as a measure (= 12 Angulīs); the foot or root of a tree; the foot of a mountain, a hill at the foot of a mountain; the bottom (of a bag); a ray or beam of light (rays being considered as the feet or hands of the heavenly bodies); a quarter, a fourth part (this sense is perhaps derived from the foot of a quadruped being one out of four); a quarter of a weight of gold (= 14 Paṇas); the fourth part of a book, (the Adhyāyas in the Sāunakya Catur-adhyāyikā, in the Śāfraka-nimāṅsā, and in Pāṇini's grammar are divided severally into four Pādas, as also the Dhaur-veda and the Vāyu-Purāṇa; while,

on the other hand, the Adhyāyas in Vopa-deva's grammar contain more than four Pādas); the fourth part of a Śloka or of any verse; the line of a hymn or stanza of the Rīg-veda or of any stanza; the quadrant of a circle; a part in general; [cf. Goth. *fōta-s*, 'a foot'; Lith. *pāda-s*, 'the sole of the foot'; *pēnda-s*, 'a vestige' probably Hib. *fadadh*, 'kindling, lighting'; *fadadhīm*, 'I kindle, excite, provoke']. — **Pāda-kataka**, *as*, *am*, *n.* or *pāda-kūlikā*, *f.* an ornament for the feet or ankles, an anklet. — **Pāda-kricchra**, *as*, *m.* 'quarter-penance,' a sort of penance (eating and fasting on alternate nights). — **Pāda-kshepa**, *as*, *m.* a footstep. — **Pāda-gandhira**, *as*, *m.* morbid enlargement of the legs and feet. — **Pāda-grihya or *pāde-grihya*, *ind.*, Ved., see Gaṇa to Pāp. II. 1, 72. — **Pāda-granthi**, *is*, *m.* 'foot-knot,' the ankle. — **Pāda-grahaṇa**, *am*, *n.* laying hold of or clasping the feet (of a Brāhman or superior as a mark of respectful salutation). — **Pāda-ghrita**, *am*, *n.* melted butter for anointing the feet. — **Pāda-catura or *pādu-cātvara*, *as*, *m.* a slanderer, calumniator; a goat; a sand-bank; hail; the religious fig-tree, Ficus Religiosa. — **Pāda-cāpalya**, *am*, *n.* 'foot-unsteadiness,' fidgeting or shuffling with the feet. — **Pāda-cāra**, *as*, *m.* going on foot, walking; the daily position of the planets; (*epa*), *ind.* on foot. — **Pāda-cārin**, *i*, *ini*, *i*, going or walking on foot, having feet for locomotion; fighting on foot; (*i*), *m.* a footman, pedestrian, a foot-soldier. — **Pāda-cikna**, *am*, *n.* foot-mark, foot-print. — **Pāda-ja**, *as*, *m.* 'born from the foot (of Brāhmā),' a Śūdra, man of the fourth and servile tribe. — **Pāda-jala**, *am*, *n.* water for the feet; water in which the feet have been washed; (*as*, *ā*, *am*), that of which a fourth part is water, mixed with one fourth of water. — **Pāda-jāha**, *am*, *n.* = *pāda-mūla*, that part of the foot to which the leg is articulated, the tarsus. — **Pāda-tala**, *am*, *n.* the sole or lower part of the foot; (*e*), *ind.* under the feet. — **Pāda-tas**, *ind.* out of the feet, from the feet, at or near the feet, (*pādatoḥ kri*, to put down at the feet); at the foot (of a bed); in the south-west (Manu III. 89, according to Kullūka, this may also mean 'at the foot of the bed'); by or with a quarter; after a quarter of a verse (Ved.); step by step, by degrees. — **Pāda-tra**, *as* or *am*, *m.* or *n.* (?), or *pāda-trā*, *f.* 'foot-covering,' a shoe. — **Pāda-trāṇa**, *am*, *n.* 'foot-protecting,' a boot, shoe. — **Pāda-dāri or *pāda-dārikā*, *f.* 'foot-rending,' a chap in the feet, a chilblain. — **Pāda-dāha**, *as*, *m.* a burning sensation in the feet (said to be in India an excruciating pain difficult to remedy). — **Pāda-dhāvana**, *am*, *n.* washing the feet. — **Pāda-dhāvanikā, *f.* sand used for rubbing the feet. — **Pāda-nakha**, *as*, *m.* a toenail. — **Pāda-nāhika, *f.* an ornament for the feet, an anklet. — **Pāda-nīrīt**, *t*, *f.*, scil. *gāyatrī*, a defective metre, in which one syllable is wanting in each Pāda; (also wrongly spelt *pāda-nīrīt*). — **Pāda-nishka**, *as*, *m.* = *pan-nishka*, p. 529. — **Pāda-nyāsa**, *as*, *m.* placing the feet, a dance or measured step. — **Pāda-ya**, *as*, *m.* 'imbibing nourishment with the foot or root,' a plant, tree; 'protecting the feet,' (fr. *rt.* 3. *pā*) a foot-stool, cushion for the feet; (*ā*), *f.* a shoe, slipper. — **Pādapa-khanda**, *as*, *m.* a group or clump of trees. — **Pāda-pādhati**, *is*, *f.* a line of footsteps, a track, trail. — **Pāda-padma**, *as*, *m.* 'foot-lotus,' a foot beautiful as a lotus. — **Pāda-parighatṭana**, *am*, *n.* trampling with the feet, treading upon. — **Pādapa-rukhā**, *f.* a climbing plant, parasitical plant. — **Pāda-pāhika**, *f.* an ornament for the feet, an anklet. — **Pāda-pāṣa**, *as*, *m.* a foot-rope for cattle or horses; an anklet of small bells, &c.; (*i*), *f.* a chain for the feet, a fetter; a foot-carpet or mat. — **Pāda-pīṭha**, *am*, *n.* a foot-stool. — **Pādapīṭhikā**, *f.* any common or vulgar trade, as that of a barber, &c.; white stone. — **Pāda-pivī**, *f.* a shoe; (incorrectly for *pāda-pīṭhi*). — **Pāda-pūraṇa**, *as*, *ā*, *am*, (Ved.) filling out a part or line of a verse (as a particle), expletive; (*am*), *n.* the filling out a line or the measure of a verse. — **Pāda-prakṣhālana**, *am*, *n.* 'washing the feet,'**********

N. of a chapter of the Purāṇa-sarva-sva. — **Pāda-praṇāma**, *as*, *m.* bowing to the feet, prostration. — **Pāda-pratishṭhāna**, *am*, *n.* a foot-stool. — **Pāda-pradhāraṇa**, *am*, *n.* 'foot-covering,' a shoe. — **Pāda-prahāra**, *as*, *m.* 'foot-blow,' a kick. — **Pāda-baddha**, *as*, *ā*, *am*, bound or held together by quarters of verses (as a metre). — **Pāda-bandha**, *as*, *m.* any tie for the foot, a chain or fetter for the feet. — **Pāda-bandhana**, *am*, *n.* a fetter for the feet; a stock of cattle (so called from the foot-ropes with which cattle are tied). — **Pāda-bhāga**, *as*, *m.* a fourth part, quarter. — **Pāda-bhāj**, *k*, *k*, *k*, possessing a quarter, being only a quarter. — **Pāda-misra**, see Pāp. VI. 3, 56. — **Pāda-mudrā**, *f.* the impression of a footstep, foot-print, trace. — **Pāda-mūla**, *am*, *n.* 'root of the foot,' the part of the foot to which the leg is articulated, tarsus; the sole of the foot; the heel; a polite designation of a person; the foot of a mountain. — **Pāda-yuddha**, *am*, *n.* 'foot-fight,' fighting on foot. — **Pāda-raksha**, *as*, *m.* a foot-protector, foot-guard; (*ās*), *m.* pl. armed men who run by the side of an elephant in battle to protect its feet from wounds. — **Pāda-rakṣaṇa**, *am*, *n.* a cover for the feet; a leather boot or shoe, a stocking. — **Pāda-rajasa**, *as*, *n.* the dust of the feet. — **Pāda-raju**, *us*, *f.* a tether or rope for the foot of an elephant. — **Pāda-rathī**, *f.* 'foot-vehicle,' a shoe, boot, slipper. — **Pāda-rohaṇa**, *as*, *m.* 'growing from roots,' the Indian fig-tree. — **Pāda-lagna**, *as*, *ā*, *am*, sticking to the foot. — **Pāda-lepa**, *as*, *m.* an unguent for the feet. — **Pāda-rat**, *ān*, *atī*, *at*, having feet, possessed of feet. — **Pāda-randana**, *am*, *n.* 'saluting the feet,' respectful salutation. — **Pāda-valmika**, *as*, *m.* morbid enlargement of the legs and feet, elephantiasis. — **Pāda-vigraha**, *as*, *m.* (probably) a mode of reading in which the divisions in verses are carefully marked; (*as*, *ā*, *am*), having a quarter of the compass or extent. — **Pāda-vūḥana**, *am*, *n.* 'the arrangement of the parts of a verse,' *N.* of a work ascribed to Sāunaka. — **Pāda-virajasa**, *as*, *f.* a shoe, slipper, stocking (as keeping *virajasa* or dust from the feet?). — **Pāda-vithī**, *f.* a shoe; (probably an incorrect form, cf. *pāda-pivī*). — **Pāda-vrītta**, *au*, *m.* du., Ved. the two component elements of the quarter of a verse, i. e. the long and short syllable; (*as*), *m.* epithet of a Svarita separated from the preceding Ud-atta by a hiatus. — **Pāda-reshṭanika**, *as* or *am*, *m.* or *n.* (?), a stocking. — **Pāda-sābda**, *as*, *m.* the sound or noise of footsteps (= *pac-chabda*). — **Pāda-sas**, *ind.* foot by foot; verse by verse, stanza by stanza; by a fourth part. — **Pāda-sākhā**, *f.* 'branch of the foot,' a toe. — **Pāda-sīlī**, *f.* an ornament for the feet, an anklet; (probably an incorrect form.). — **Pāda-sūśrūṣhā**, *f.* obedience towards the feet (a respectful expression for *sūśrūṣhā*). — **Pāda-sesha**, *am*, *n.* 2 quarter, fourth part. — **Pāda-sāila**, *as*, *m.* a hill at the foot of or near a mountain. — **Pāda-sotha**, *as*, *m.* swelling of the feet, gout. — **Pāda-sāruca**, *am*, *n.* cleaning the feet (= *pac-chauca*). — **Pāda-samhitā**, *f.* the union of words in a quarter of a verse. — **Pāda-sevana**, *am*, *n.* or *pāda-sevā*, *f.* 'foot-salutation,' showing respect by touching the feet, service, duty. — **Pāda-stambha**, *as*, *m.* a supporting beam, pillar, post. — **Pāda-sphota**, *as*, *m.* 'cracking of the feet,' chilblain, a sore or ulcer on the foot. — **Pāda-svedana**, *am*, *n.* perspiration of the feet, causing perspiration in the feet. — **Pāda-hata**, *as*, *ā*, *am*, struck with the feet, kicked, trodden on, touched with the feet. — **Pāda-harsha**, *as*, *m.* numbness of the feet after pressure upon the crural nerves. — **Pāda-hāraka**, *as*, *ā*, *am*, taken away with the feet; (*as*), *m.* one who takes away or steals anything with the feet (?). — **Pāda-hināt**, *ind.* without division or transition; on a sudden, all at once. — **Pādā-kulaka** ('*da-āk*'), *as*, *am*, *m.* or *n.* (?), *N.* of two kinds of metres. — **Pādāgra** ('*da-ag*'), *am*, *n.* the point or extremity of the foot. — **Pādāghāta** ('*da-agh*'), *as*, *m.* 'a blow with the foot,' a kick. — **Pādāṅka** ('*da-an*'), *as*, *m.* a foot-mark, footstep, foot-print, vestige. — **Pādāṅgada** ('*da-an*'), *am*, *i*, *n.* f.

n ornament for the feet or toes, an anklet. — *Pādāṅguli* ('*da-āṅ*'), *is*, *i*, f. 'foot-finger,' a toe. — *Pādāṅguliya* ('*da-āṅ*'), *am*, n. a ring worn on one of the toes. — *Pādāṅgushtha* ('*da-āṅ*'), *as*, n. the great toe. — *Pādāṅgushthāsritāvant* ('*tha-s*'), *is*, *is*, *i*, 'touching the ground with the toes,' on tiptoe. — *Pādāṅgushthikā*, f. a ring worn on the great toe. — *Pādādhya* ('*da-adh*'), *as*, m. 'reading upon, kicking.' — *Pādānata* ('*da-ān*'), *as*, *am*, bowed or bent down to the feet, prostrate. — *Pādānuhyāta* ('*da-an*'), *as*, *ā*, *am*, thought of by the feet of such an one (a respectful expression in inscriptions for 'thought of by such an one'); he son and successor of any one, rightful successor of any one ('thought of by his predecessor'). — *Pādānta* ('*da-an*'), *as*, m. the extremity of the feet; proximity to the feet; (*e*), ind. near the feet. — *Pādāntara* ('*da-an*'), *am*, n. the interval of a step, the distance of a foot; (*e*), ind. in immediate proximity to, close to (with gen.); after the interval of a step. — *Pādāntika* ('*da-an*'), *am*, n. proximity to the feet, the neighbourhood of the feet. — *Pādāmbu* ('*da-am*'), *us*, *us*, *u*, containing a fourth part of water. — *Pādāmbhas* ('*da-am*'), *as*, n. 'foot-water,' water in which the feet have been washed. — *Pādāravinda* ('*da-ar*'), *as*, m. 'foot-lotus,' the foot of a deity, lover, &c. — *Pādārghya* ('*da-ar*'), *am*, n. offering to the feet, a donation to Brāhmins or venerable persons. — *Pādārtha* ('*da-ar*'), *am*, n. half a quarter, an eighth; half a line of a stanza. — *Pādārpaṇa* ('*da-ar*'), *am*, n. setting down the feet. — *Pādāraṇjāna* ('*da-ar*'), *as*, *i*, *am*, used or washing the feet (Ved.); washing the feet. — *Pādāvarta* ('*da-āv*'), *as*, m. a wheel worked by the feet for raising water from a well; a square foot. — *Pādāvasecana* ('*da-ar*'), *am*, n. washing the feet; water for washing the feet, water in which the feet have been washed. — *Pādāshthila* ('*da-ash*'), *is*, m. the ankle; contusion of the feet (?). — *Pādāśana* ('*da-ās*'), *am*, n. a footstool. — *Pādāśhalāna* ('*da-ās*'), *am*, n. trampling or shuffling of the feet, motion of the feet (as in wrestling or struggling), floundering. — *Pādāhata* ('*da-ah*'), *as*, *i*, *am*, 'struck with the foot,' kicked, trodden, touched by the foot. — *Pādāhati* ('*da-ah*'), *is*, f. to blow with the foot, kick; treading, trampling. — *Pādā-grīhya* = *pādā-grīhya*. — *Pādātpālā* ('*da-ut*'), *as*, m. shuffling or moving the feet. — *Pādodaka* ('*da-ud*'), *am*, n. 'foot-water,' water or washing the feet, water in which the feet of a Brāhman have been washed, water hallowed by the washing of sacred feet. — *Pādodaka-tīrtha*, *am*, n., N. of a sacred bathing-place at Benares. — *Pādōlara* ('*da-ud*'), *as*, m. a serpent ('using the belly as a place of feet').

Pādāka, *as*, m. a little foot (Ved.); (*as*, *ikā*, *am*), making a quarter of anything (Ved.); at the end of a comp. = *pāda*; [cf. *tri-p*.]

Pādāya, Nom. A. *pādāyate*, *yitum*, to stretch out the feet.

Pādāvika, *as*, m. a traveller.

Pādāt, t. m. (properly *pāda* + *at*), a foot-soldier, footman.

Pādāta, *as*, m. (properly *pāda* + *āta*), a foot-soldier, footman; (*am*), n. infantry.

Pādāti, *is*, or *pādātika*, or *pādāvika*, *as*, m. = *pādāti*, a foot-soldier, man on foot, footman.

Pādika, *as*, *i*, *am*, lasting for a quarter of the time, amounting to a quarter or fourth, a fourth; *pādikaṃ śatam*, one quarter of a hundred, 25 per cent; [cf. *ardha-p*.]

Pādīn, *i*, *inī*, *i*, footed, having feet; having a fourth part or share, claiming or receiving a fourth part; having four parts, as a stanza &c.; (*i*), m. a footed aquatic animal, an amphibious animal; the heir to a fourth part of an estate.

Pādīna, *as*, m. a fourth part.

Pādu, *us*, m., Ved. course, path (Sāy. = *pādenā-gamana*).

Pādūkā, f. a wooden shoe, shoe, slipper [cf. *carma-p*.]; (*as*, *ā* or *i*, *am*), going on foot, going

with feet. — *Pādūkā-kāra*, *as*, or *pādūkā-krit*, t. m. a shoemaker.

Pādū, *is*, f. a shoe. — *Pādū-krit*, t. m. a shoemaker; (also spelt *pādu-krit*).

Pādya, *as*, *ā*, *am*, relating or belonging to the foot; (*am*), n. (with or without *udaka*) water for washing the feet. — *Pādya-pātra*, *am*, n. a metal vessel for washing the feet.

पादक्रमिक *pādakramika*, *as*, *i*, *am* (fr. *pada-krama*), one who reads or knows the *Pada-krama*, q. v.

पादप *pāda-pa*. See p. 564, col. 2.

पादारक *pādāraka*, *as*, m. the knees or ribs of a boat (supporting the deck on each side?).

पादालिन्द *pādālinda*, *as*, *ā* or *i*, m. f. a boat.

पास *pādma*, *as*, *i*, *am* (fr. *padma*), relating to the lotus, referring to or treating of the lotus; (*as*), m. a patronymic of Brahmā [cf. *pauma-garbhā*, *padma-yoni*]; N. of a Mahā-kalpa. — *Pādma-purāṇa*, *am*, n., N. of a Purāṇa.

पान 1. *pāna*, *pāniya*, *pānta*. See p. 560, cols. 1, 2.

पान 2. *pāna*, *as*, m. = *apāna*, breath, breathing out, expiration.

पानस *pānasa*, *as*, *i*, *am* (fr. *panasa*), prepared from the fruit of the Jaka or bread-fruit tree; (*am*), n. a spirituous liquor so prepared.

पान्य *pāntha*, *as*, m. (fr. *pathin*), a wanderer, traveller; 'the wanderer in the sky,' the sun.

पान्नग *pānnaga*, *as*, *i*, *am* (fr. *panna-ga*), formed or consisting of snakes, having serpents, snakey.

पान्नजन *pānnejana*, *as*, *i*, *am* (fr. 3. *pad* + *nejana*), Ved. used for washing the feet; (*am*), n. a vessel in which the feet are washed, foot-bath.

पाप *pāpa*, *as*, *ā* (or in the earlier language *i*), *am* (said to be fr. rt. 3. *pā*; according to some for *apāpa* fr. rt. *āp* with *apa*), bad, wicked, vicious, sinful, evil, mischievous, destructive; vile, low, abandoned; (in astrology) boding evil, malignant, inauspicious; (*as*), m. a wicked man, wretch, profligate; N. of a hell; (*am*), n. bad fortune, bad state, unhappiness; evil, sin, vice, crime, wickedness, transgression, guilt (e.g. *pāpam avāpsyasi*, thou wilt incur guilt); (*am*), ind. badly, miserably, wrongly; (*ayā*), ind., Ved. badly, wrongly, wickedly; [cf. *g. kākōs*: Lat. *peccare*: Lith. *pykiū*, 'I am angry'; *paika-s*, *pikta-s*, 'angry'.] — *Pāpa-kāra*, *as*, *ā* or *i*, *am*, or *pāpa-kartri*, *tā*, *tri*, *tri*, or *pāpa-karman*, *ā*, *ā*, *a*, or *pāpa-karmin*, *i*, *inī*, *i*, or *pāpa-kārin*, *i*, *inī*, *i*, or *pāpa-krit*, *t*, *t*, *t*, 'wrong-doing,' wicked, sinful, criminal, an evil-doer, malefactor, villain.

— *Pāpa-kṛita*, *am*, n. or *pāpa-kṛityā*, f. an evil deed, bad action, sin, crime. — *Pāpa-kshaya*, *as*, m. the destruction of sin. — *Pāpakshaya-tīrtha*, *am*, n., N. of a Tīrtha. — *Pāpakshaya-mātra*, *am*, n. entire destruction (or expiation) of sins. — *Pāpa-gumpa*, *as*, m. epithet of Bala-kṛishṇa; (perhaps incorrectly for *pāpa-guṇḍa*). — *Pāpa-gochara*, *as*, *ā*, *am*, evidently involved in (the consequences of) sin. — *Pāpa-graha*, *as*, m. a planet of evil or malignant aspect (as Mars, Saturn, Rāhu, Ketu); any ill-omened or inauspicious aspect of the stars as the conjunction of the sun or Budha with the moon in its last quarter; calamitous or fatal destiny. — *Pāpa-ghna*, *as*, *i*, *am*, destroying or removing sin or evil deeds, expiating guilt; (*as*), m. the sesamum plant; (*i*), f., N. of a river. — *Pāpa-dāra*, *as*, m. 'walking in sin,' N. of a king. — *Pāpa-dārya*, *as*, m. a sinner; a fiend, Rākshasa. — *Pāpa-dārīn*, *i*, *inī*, *i*, doing evil, sinful, wicked, criminal. — *Pāpa-dētas*, *as*, *is*, *as*, evil-minded, being of an evil disposition, wicked, vile. — *Pāpa-dēli* or *pāpa-dēlikā*, f. the plant *Clypea Hernandifolia*, a species

of creeper (commonly called *ākanādi*). — *Pāpa-jā*, *as*, *ā*, *am*, Ved. springing from evil. — *Pāpa-jīva*, *as*, *ā*, *am*, leading an evil life, wicked, criminal. — *Pāpa-tara*, *as*, *ā*, *am*, worse, more wicked, very evil. — *Pāpa-timira*, *as*, *ā*, *am*, 'sin-bedarkened,' blinded by sin. — *Pāpa-tra*, *am*, n., Ved. evil condition, misery, poverty. — *Pāpa-da*, *as*, *ā*, *am*, Ved. bringing misfortune, inauspicious. — *Pāpa-darśin*, *i*, *inī*, *i*, looking at faults, malevolent. — *Pāpa-dṛiśvan*, *ā*, *ari*, *a*, seeing guilt, knowing an act to be wicked. — *Pāpa-dṛiśhti*, *is*, *is*, *i*, evil-eyed. — *Pāpa-dhī*, *is*, *is*, *i*, evil-minded. — *Pāpa-nakshatra*, *am*, n., Ved. an inauspicious constellation. — *Pāpa-nāpita*, *as*, m. a vile or bad barber. — *Pāpa-nāman*, *ā*, *mnī*, *a*, Ved. having a bad name. — *Pāpa-nāsana*, *as*, *i*, *am*, destroying the wicked; (*as*), m. an epithet of Śiva; N. of a temple of Viṣṇu; (*am*), n., N. of a part of the Brahmanḍa-Purāṇa. — *Pāpa-nāsin*, *i*, *inī*, *i*, sin-destroying, purifying. — *Pāpa-nirāti*, *is*, *is*, *i*, wicked, villainous; a wretch; (*is*), f. attachment to evil, wickedness. — *Pāpa-niścaya*, *as*, *ā*, *am*, having evil designs, malevolent. — *Pāpa-nishkṛiti*, *is*, f. atonement for sin. — *Pāpa-pati*, *is*, m. 'sinful master,' a paramour. — *Pāpa-parājita*, *as*, *ā*, *am*, Ved. ignominiously defeated. — *Pāpa-punya*, *ānt*, n. pl. vicious or virtuous (deeds). — *Pāpa-purusha*, *as*, m. a villainous man (a personification of all sin or archetype of a sinner, whose head is Brāhmaṇic, whose arms are theft, and whose heart is wine-drinking, &c.; also spelt *pāpa-pūrusha*). — *Pāpa-phala*, *as*, *ā*, *am*, having evil consequences, inauspicious. — *Pāpa-budhi*, *is*, *is*, *i*, evil-minded, wicked; (*is*), m., N. of a man. — *Pāpa-bhakṣaṇa*, *as*, *ā*, *am*, devouring the wicked; (*as*), m. an epithet of Kāla-bhairava, a son of Śiva. — *Pāpa-bhānjana*, *as*, *ā*, *am*, breaking or destroying the wicked; (*as*), m., N. of a Brāhman. — *Pāpa-bhāra*, *as*, *ā*, *am*, being of an evil disposition, evil-minded. — *Pāpa-mati*, *is*, *is*, *i*, evil-minded, of a corrupt mind, sinful, graceless, ungodly, depraved. — *Pāpa-mitra*, *am*, n. friend or companion of sin, bad counsellor, seducer. — *Pāpamitra-tva*, *am*, n. friendship with the wicked. — *Pāpa-mukta*, *as*, *ā*, *am*, freed from sin, liberated from all crime. — *Pāpa-moṇa*, *am*, n. liberating from sin, remission of guilt. — *Pāpa-yakṣma*, *as*, m., Ved. 'the evil disease,' consumption. — *Pāpa-yoni*, *is*, f. a bad or low birthplace, birth in an inferior condition (as in that of an animal; considered as the punishment of sin). — *Pāpa-rakṣita*, *as*, *ā*, *am*, freed from sin, sinless. — *Pāpa-roga*, *as*, m. any bad disease considered as the penalty of sin in a former life (as leprosy, elephantiasis); small pox. — *Pāparogin*, *i*, *inī*, *i*, suffering from a bad disease as a penalty for sin (committed in a former life). — *Pāpardhi* ('*pa-rid*'), *is*, f. 'sin-prosperity,' getting a living by hunting, the chase. — *Pāpa-loka*, *as*, m., Ved. the evil world, the place of suffering, place of the wicked. — *Pāpalokya*, *as*, *ā*, *am*, belonging to hell or the world of the wicked, fiendish, infernal; belonging to the wicked. — *Pāpa-rasīyasa*, *ān*, *asī*, *as*, inverted; confused; (*as*), n. inversion, confusion. — *Pāpa-rasīyasa* or *pāpa-rasīyasa*, *am*, n., Ved. inversion, inverted order, confusion. — *Pāpa-rāda*, *as*, m., Ved. an inauspicious cry. — *Pāpa-rināśana*, *as*, *i*, *am*, sin-destroying, destroying transgressions. — *Pāpavināśana-tīrtha*, *am*, n., N. of a Tīrtha. — *Pāpa-vini-graha*, *as*, m. restraining or punishing wickedness. — *Pāpa-viniścaya*, *as*, *ā*, *am*, intending evil, resolved on wickedness or crime. — *Pāpa-samana*, *as*, *ā*, *am*, palliating or removing crime; (*am*), n. a sin offering; (*i*), f. a species of tree; [cf. *śamī*.] — *Pāpa-sīla*, *as*, *ā*, *am*, ill-disposed, prone to evil, of bad character, wicked. — *Pāpa-sōdhana*, *as*, *ā*, *am*, cleansing or washing away sins; (*am*), n., N. of a Tīrtha. — *Pāpa-saṃsamana*, *as*, *ā*, *am*, removing sin. — *Pāpa-sankulpa*, *as*, *ā*, *am*, evil-minded, ill-intentioned. — *Pāpa-sama*, *am*, n., Ved. a bad year. — *Pāpa-sammita*, *as*, *ā*, *am*, equal in sin, of like guilt. — *Pāpa-sūdana*, *as*, *ā*, *am*, sin-destroying. — *Pāpasūdana-tīrtha*, *am*, n., N. of a

Tīrtha. — *Pāpa-han*, *ā*, *ghnī*, *a*, sin-destroying, destroying the wicked. — *Pāpa-hara*, *as*, *ā*, *am*, removing evil, destroying sin; (*am*), *n*. a means of removing evil; (*ā*), *f*, *N*. of a river. — *Pāpākhyā* (*pa-ākh*), *f*, *scil*. *gati*, epithet of one of the seven divisions of the planetary courses (according to the *Parāśara-tantra* extending over the constellations *Hasta*, *Maitra*, and *Viśākha*). — *Pāpāṅkuṣā* (*pa-an*), *f*, *N*. of the eleventh day in the light half of the month *Āṣvina*. — *Pāpācāra* (*pa-āc*), *as*, *ā*, *am*, ill-conducted, following evil courses, practising evil, living an evil life, vicious. — *Pāpātman* (*pa-āt*), *ā*, *ā*, *am*, evil-minded, wicked; (*ā*), *m*. a sinner, reprobate, wretch; (opposed to *dharma-tman*). — *Pāpādhama* (*pa-adh*), *as*, *ā*, *am*, the lowest of the wicked, exceedingly low or wicked. — *Pāpānuva-sita* (*pa-an*), *as*, *ā*, *am*, addicted to sin, sinful. — *Pāpānta* (*pa-an*), *am*, *n*, *N*. of a *Tīrtha* ('where sins come to an end'). — *Pāpāpanutti* (*pa-ap*), *is*, *f*. 'removal of sins,' expiation. — *Pāpāpāthiyam* (*pa-av*), *ind.*, *ved*. wrongfully staying away or remaining behind. — *Pāpāśaya* (*pa-ās*), *as*, *ā*, *am*, evil-intentioned, wicked, sinful. — *Pāpāha* (*pa-ah*), *am*, *n*, *N*. Ved. an unlucky day. — *Pāpāhi* (*pa-ah*), *is*, *m*. a snake, serpent. — *Pāpoka* (*pa-uk*), *as*, *ā*, *am*, *ved*. addressed in ill-omened words.

Pāpaka, *as*, *ikā* or *aki*, *am*, bad, evil, wicked; (*am*), *n*. evil, wrong, wickedness, sin; (*as*), *m*. a wicked person, rascal; an evil or malignant planet.

Pāpala, *as*, *ā*, *am*, imparting or incurring guilt; (*am*), *n*. a particular measure.

Pāpin, *i*, *inī*, *i*, wicked, sinful, bad; a sinner, criminal.

Pāpishtha, *as*, *ā*, *am*, worst, lowest, most wicked; exceedingly bad, very wicked. — *Pāpishtha-tama*, *as*, *ā*, *am*, worst, most wicked; worse, more wicked. — *Pāpishtha-tara*, *as*, *ā*, *am*, worse, more wicked; the very worst; exceedingly wicked.

Pāpiya, *as*, *ā*, *am*, worse, &c.; (a contracted form of *pāpiyas* below.)

Pāpiyas, *ān*, *asī*, *as*, worse, worse off, more wretched or miserable; lower, poorer; more wicked; very bad or wicked, very criminal; *māraḥ pāpiyān*, (with Buddhists) the evil spirit, the devil; (*as*), *m*. a wicked man, wretch, villain. — *Pāpiyas-tara*, *as*, *ā*, *am*, = *pāpiyas*. — *Pāpiyas-tva*, *am*, *n*. the state of being very wicked, great wickedness.

Pāpman, *ā*, *m*. evil, unhappiness, evil plight, suffering; crime, evil, sin, wickedness; (*ā*, *ā*, *a*), injurious, hurtful, evil.

पापापुरी *pāpāpurī*, *f*. = *pāvāpurī*, *f*, *N*. of a town near *Rāja-griha*.

पामन् *pāman*, *ā*, *m*. (fr. rt. *pai*), a kind of skin disease, cutaneous eruption, herpes, scab. — *Pāma-ghna*, *as*, *i*, *am*, destroying the scab; (*as*), *m*. sulphur; (*i*), *f*. a species of plant (= *kaṭukā*). — *Pāma-vat*, *ān*, *atī*, *ut*, diseased with herpes.

Pāmana, *as*, *ā*, *am*, diseased with herpes. — *Pāmanam-hāvuṅka*, *as*, *ā*, *am*, *ved*. becoming diseased with herpes.

Pāmara, *as*, *ā*, *am*, diseased with herpes, scabby; wicked, vile; low, vulgar, base; stupid; (*as*), *m*. a man of the lowest extraction, a man engaged in any degrading occupation; an idiot, fool; a wicked man; (*am*), *n*. evil, bad character, wickedness. — *Pāmaroddhārā* (*ra-ud*), *f*. 'removing herpes,' a species of plant (= *guḍīś*).

Pāmā, *f*. herpes, scab (enumerated among the forms of so-called mild leprosy). — *Pāmāri* (*mā-ari*), *is*, *m*. 'enemy of the scab,' sulphur.

पाम्य *pāmpa*, *as*, *i*, *am*, belonging to or situated on the river *Pampā*.

Pāmpana, *as*, *i*, *am*, belonging or relating to the river *Pampā*.

पाय *pāya*, *am*, *n*. (fr. rt. *i*. *pā*), water. — *Pāya-guṇḍu*, *as*, *m*, *N*. of the author of a commentary on the *Laghu-śabdendu-śekhara*.

Pāyaka, *as*, *ikā*, *am*, drinking; [cf. *taila-pāyikā*.]

Pāyana, *am*, *n*. the causing or giving to drink; (*Sāy*) = *i*. *pāna*, a beverage; (*ā*), *f*. causing to drink; watering, moistening.

Pāyin, *i*, *inī*, *i*, (at the end of a comp.) drinking; [cf. *kuṇḍa-p*, *kshira-p*, *cuṇḍrikā-p*.]

1. *pāyu*, *us*, *m*. the anus. — *Pāyu-kshālana-bhūmi*, *is*, *f*. or *pāyu-kshālana-veśman*, *a*, *n*. a water-closet, privy. — *Pāyu-bheda*, *as*, *m*, *N*. (in *astrol*.) *N*. of two ways in which an eclipse terminates.

1. *pāyya*, *as*, *ā*, *am*, to be drunk, to be caused to drink; (*am*), *n*. water; drinking.

पायस *pāyasa*, *as*, *i*, *am* (fr. *payas*), prepared with or made of milk or water; (*as*, *am*), *m*. *n*. food prepared with milk, rice boiled in milk; an oblation of milk, rice, and sugar; the resin of *Pinus Longifolia*; turpentine; (*am*), *n*. milk; a kind of divine beverage, nectar (*Rām*. I. 15, 8). — *Pāyasa-dagḍha*, *as*, *ā*, *am*, scalded by milk-porridge.

Pāyasika, *as*, *i*, *am*, fond of boiled milk, relating to any mixture of milk, &c.

पायिक *pāyika*, *as*, *m*. a foot-soldier, footman; (probably a corruption of *pādātika*.)

पायु 2. *pāyu*, *us*, *m*. (fr. rt. 3. *pā*; for 1. see above), *ved*. a guard, protector; *N*. of a man; (*avas*), *m*. pl. protecting powers or actions.

2. *pāyya* (for 1. see above), protection (at the end of a comp.; cf. *nṛi-p*).

पाय्य 3. *pāyya*, *am*, *n*. measure; practice, profession.

पाय्य 4. *pāyya*, *as*, *ā*, *am*, low, vile, reprehensible, contemptible.

पार *pāra*, *as*, *m*. (fr. rt. *i*. *pri* or rt. *pri*), crossing [cf. *duṣh-p*]; the further shore or opposite bank of a river; the further side, concluding bound; the end or limit of anything, the utmost reach or extent; quicksilver; *N*. of a sage, a son of *Priṭhu*-sheṇa and father of *Nīpa*; of a son of *Samara* and father of *Priṭhu*; of a son of *Anga* and father of *Divi-ratha*; (*ās*), *m*. pl., *N*. of a class of deities under the ninth *Manu*; (*ā*), *f*, *N*. of a river (said to flow from the *Pāryātra* mountains or the central and western portion of the *Vindhya* chain); (*i*), *f*. a quantity of water; a small water-jar, drinking-vessel, glass, cup; a milk-pail; a rope for tying an elephant's feet; pollen; (*am*), *n*. (according to some also *as*, *m*), the further or opposite end or bank of a river; the totality of an object, the fullest extent (with *gen*), e. g. *tamasas*, of darkness; *kāraṇānām*, of tortures; extremity, end, aim (in this sense also *m*); *pāraṇi gam*, to cross over; to fulfil (e. g. *pratiñāyāḥ pāraṇi sa gataḥ*, he fulfilled his promise); to become proficient in; *pāraṇi nī*, to bring to a close; [cf. *para*, *param*; Gr. *πρός*, *πέρα*, *πέρω*, *περαινω*, *πέρω*, *περαιο-ς*, *περ-τη*, *Περαιεύ-ς*, *πέρω*, *πέρω*, *περαιο-ς*; Lat. *per*; Lith. *per*, 'across'; Slav. *polū*, 'the opposite bank.'] — *Pāra-kāma*, *as*, *ā*, *am*, desirous of reaching the opposite bank. — *Pāra-ga*, *as*, *ā*, *am*, going to the opposite shore, crossing over, going through or over or across or to the end, ferrying across, intending to cross; one who has arrived at the end, accomplishing, one who has accomplished or completely mastered, completely familiar or conversant with, knowing thoroughly, well versed in (with *gen*. or *loc*. or in a comp., e. g. *Vedānām pāragat*, well versed in the *Vedas*; *pratiñā-p*, fulfilling or keeping a promise); profoundly learned; going over or beyond the world; (*am*), *n*. keeping, fulfilling. — *Pāra-gata*, *as*, *ā*, *am*, or *pāra-gāmin*, *i*, *inī*, *i*, one who has reached the opposite shore, passed over in safety, crossed; passed beyond the world, pure, holy; (*as*), *m*. (with *Jainas*) an *Arhat* or deified saint and teacher. — *Pāra-gati*, *is*, *f*. going through, reading, studying through. — *Pāra-gamuna*, *am*, *n*. reaching the opposite shore, crossing, going to the end. — *Pāra-āra*, *as*, *i*, *am*, arriving at the opposite shore, crossing over.

— *Pāra-tas*, *ind.*, *ved*. on the opposite bank, on the further side. — *Pāra-daṇḍaka*, *as*, *m*. (perhaps a *Vijidhi* form fr. *para + daṇḍaka*), *N*. of a country (part of *Orissa*). — *Pāra-darsaka*, *as*, *ā*, *am*, showing the opposite bank. — *Pāra-darsana*, *as*, *ā*, *am*, beholding the opposite bank or shore, able to survey all things. — *Pāra-dṛṣṭan*, *ā*, *ari*, *a*, one who has seen the opposite bank, completely familiar with, knowing thoroughly; long-sighted, far-seeing, wise. — *Pāra-dhava*, *ās*, *m*. pl. 'banners of the further shore,' *N*. of certain banners brought from beyond the sea (from *Ceylon*) and borne in procession by the kings of *Kāśmīra*. — *Pāra-netṛ*, *tā*, *trī*, *tri*, bringing to the further shore. — *Pāra-mīta*, *as*, *ā*, *am*, gone to the opposite bank; crossed, traversed; transcendent (as spiritual knowledge); (*ā*), *f*. (probably a contracted form for *pāramīta-tā*), coming to the opposite bank, complete attainment, perfection (the *Buddhists* enumerate six or sometimes ten *Pāramitās* or perfections as belonging to a *Bodhi-sattva*). — *Pārāpāra* (*ra-ap*), *am*, *n*. = *pārāvāra*, the nearer and further banks, both banks, (a various reading for *pārāvāra*, *q. v.*); (*as*), *n*. the sea, ocean. — *Pārāyana* (*ra-ay*), *am*, *n*. going over, going across; reading from one end to the other, reading through, perusing, studying, study; reading a *Purāṇa* or causing it to be read; the whole, totality, entirety, completeness [cf. *dhātu-p*, *nāma-p*]; *N*. of a grammatical work; (*i*), *f*. *N*. of the goddess *Sarasvatī*; an act, action; considering, meditating; light. — *Pārāyana-māhātmya*, *am*, *n*. *N*. of a section of the *Pāṭala-khaṇḍa* of the *Pādma-Purāṇa*. — *Pārāyānika*, *as*, *i*, *am*, reading to (any one), teaching how to pronounce; (*as*), *m*. a lecturer, reader of the *Purāṇas*; a pupil, scholar; (*ās*), *m*. pl. epithet of a particular school of grammarians. — *Pārāyāṇīya*, *am*, *n*. *N*. of a grammar. — *Pārāvāra* (*ra-ab*), *am*, *n*. the further and the nearer bank or shore, the opposite banks (e. g. *pārāvārasya nauḥ*, a boat which plies from one side to the other); (*as*), *m*. the sea, ocean; [cf. *pārāvāra*.] — *Pārāvāriṇa*, *as*, *ā*, *am*, on both sides of a river, &c., one who goes to both sides. — *Pāre-gangam*, *ind*. on the other side of the *Gangā*, beyond the *Ganges*. — *Pāre-viśoka*, *N*. of a place. — *Pāre-sindhu*, *ind*. on the other side of the *Sindhu*, beyond the *Indus*.

1. *pāraka*, *as*, *i*, *am* (for 2. see p. 567, col. 1), carrying over, bearing across, saving, delivering (in *ugra-p*, *q. v.*); enabling to cross (a river or the world).

1. *pārāṇa*, *as*, *ā*, *am* (for 2. see p. 567, col. 1), bringing over, carrying across, saving, delivering; (*am*), *n*. fulfilling, accomplishing; reading through, reading, studying; the complete text (of a book); (*am*, *ā*), *n*. *f*. also *vrata-pārāṇa*, concluding a fast, eating or drinking after a fast, breakfast; [cf. *śonita-p*]. — *Pārāṇa-karman*, *a*, *n*. exercise in reading, mode of reading.

Pārāṇīya, *as*, *ā*, *am*, having an attainable end, capable of being completed or brought to an end.

1. *pārāya*, *Nom*. P. A. *pārāyati*, *-te*, &c., to bring over, lead over; to be able; (this is also regarded as the *Caus*. of rt. *i*. *pri*, *q. v.*)

2. *pārāya*, *as*, *ā*, *am*, able, adequate, fit for.

1. *pārāyat*, *an*, *antī*, *at*, being able, competent.

1. *pārāyishnu*, *us*, *us*, *u* (for 2. see s. v.), *ved*. bringing to a successful issue, causing to succeed, victorious.

Pārīṇa, *as*, *ā*, *am*, being on the other or opposite side; crossing to the other or opposite side; (at the end of a comp.) completely familiar with, well acquainted with [cf. *trivarga-p*]; (*as*), *m*, *N*. of a man (= *pārīṇa*).

Pārīya, *as*, *ā*, *am*, (at the end of a comp.) completely familiar with, well acquainted with.

Pārīya, *as*, *ā*, *am*, *ved*. being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e. g. *pārīye dhanc*, *ved*. in a decisive battle); causing to succeed, helping through; effectual, efficient; (*am*), *n*. end; decision.

पारक 2. *pāraka*, as, ī, am (fr. rt. *pri*; for 1. see p. 566, col. 3), satisfying, pleasing; cherishing.
2. *pāraka*, as, m. (for 1. see p. 566, col. 3), satisfying, satisfaction; a cloud.
3. *pāraka*, as, ā, am (for 1. and 2. see p. 566, col. 3), satisfying, filling.
2. *pārakat*, an, anti, at, satisfying, filling.
2. *pārakishnu*, us, us, u, gratifying, pleasing, satisfying.

पारक्य *pārakya*, as, ā, am, = *parakiya*, belonging to another or a stranger, alien (opposed to *sra*); intended for others, serving others; belonging to an enemy, hostile, inimical; (*as*), m. an enemy; (*am*), n. doing anything for the sake of future happiness, pious conduct.

पारग्रामिक *pāragrāmika*, as, ī, am (fr. *para* + *grāma*), 'belonging to another village,' hostile, inimical, (*pāragrāmikam vādhim ācikīrshati*, he is about to perform hostile action, i.e. prepares for hostilities.)

पारज *pāraj*, k, m. (said to be fr. *pāra*), gold.

पारजायिक *pārajayika*, as, m. (fr. *para* + *ājya*), one who intrigues with another's wife, an adulterer.

पारटोट *pāraṭṭa*, as, m. (connected with *pāra* ?), a stone, rock; [cf. *pārūka*.]

पारणीय *pārāṇīya*. See p. 566, col. 3.

पारत 1. *pārata*, as, ī, am (fr. *para*-*tas*), see Vārtikā to Pāp. IV. 2, 104; (Ved.) N. of a people or country.

पारत 2. *pārata*, as, m. quicksilver; [cf. *pārada*.]
Pārataka, ās, m. pl., N. of a people.

पारतन्त्रिक *pāratāntrika*, as, ī, am (fr. *para*-*tantra*), belonging to or enjoined by the religious treatises of others.

Pāratantrya, am, n. the being subject to another, dependence, subservience, slavery.

पारत्रिक *pāratrika*, as, ī, am (fr. *para*-*tra*), relating to another world, belonging to the next world, advantageous in the future life.

Pāratrya, as, ā, am, relating to the next world; rewarded in a future state (according to Kullūka = *paraloka-phala*).

पारद *pārada*, as, m. quicksilver; (*ās*), m. pl., N. of a barbarous people (described in Manu X. 44. as a Kshatriya tribe degraded to Śūdras by neglect of duties; cf. 2. *pārata*).

पारदण्डक *pāra-daṇḍaka*. See *pāra*, p. 566.

पारदारिक *pāradārika*, as, ī, am (fr. *para*-*dāra*), intriguing with another's wife; relating to another's wife; (*as*), m. an adulterer.

Pāradārīn, ī, īnī, ī, intriguing with another's wife; (perhaps incorrectly for *para-dārīn*).

Pāradārya, am, n. intriguing with another's wife, adultery.

Pāradēsika, as, ī, am (fr. *para*-*desa*), outlandish, foreign, abroad; (*as*), m. a traveller; a foreigner.

Pāradēsya, as, sī, am, belonging to or coming from a foreign country, foreign; (*as*), m. a traveller, one who has gone to a foreign country; a foreigner; [cf. Lat. *per-egrinus*.]

Pāradhenu, us, or *pāradhenuka*, as, m., N. of a low mixed caste, an Āyogava (q. v.).

Pāramparīṇa, as, ī, am (fr. *param*-*parā*), passing from one to another, handed down from father to son, hereditary.

Pāramparīya, as, ī, am, handed down, traditional.

Pāramparya, as, ī, am, one following the other; (*am*), n. uninterrupted series, continuous order or hereditary succession; traditional instruction, tradition;

intercession, intermediation; (*ena*), ind. successively.
— *Pāramparya-kramāgata* ('*ma-āg*'), or *pāram-paryāgata* ('*ya-āg*'), as, ā, am, derived from tradition. — *Pāramparyopadeśa* ('*ya-up*'), as, m. traditional instruction.

Pāruloka, as, ā, am (fr. *para*-*loka*), relating to the next world.

Pārulaukika, as, ī, am, relating to the next world (e.g. *sahāyaḥ pārulaukikaḥ*, a companion on the way to the next world); epithet of a place where pearls are found and of the pearls found there (Ved.); (*am*), n. things or circumstances relating to the next world.

Pārarargya, as, ā, am (fr. *para* + *rarga*), belonging to another party, siding with the enemy.

Pāravaśya, am, n. (fr. *para*-*vaśa*), dependence, dependency.

Pārastraiṇeya, as, m. (fr. *para*-*stri*), a son by another's wife, an adulterine.

Pārāhaṇsya, as, ā, am (fr. *para*-*haṇsa*), relating to an ascetic who has subdued all his senses; [cf. *Pāramahāṇsya*.]

Pārāvarya, *ena*, ind. (fr. *parāvarya*), on all sides, completely.

पारभृत *pārabhṛta*, am, n. a present, offering (incorrectly for *pārbhṛta*).

Pārabhṛtīya, as, ī, am, relating or belonging to a present (incorrectly for *pārbhṛtīya*); belonging to a cuckoo (fr. *para*-*bhṛta*).

पारमहंस *pāramahāṇsa*, as, ī, am (fr. *para*-*ma*-*hāṇsa*), relating to Parama-haṇsa (Brahmā).

Pāramahāṇsya, as, ā, am, relating to the Parama-haṇsa or religious men who have subdued all their senses by abstract meditation; (*am*), n. most sublime asceticism or meditation. — *Pāramahāṇsya-pari*, ind. relating to the most sublime meditation or speculation.

Pāramārthika, as, ī, am (fr. *paramārtha*), relating to a high or spiritual object, relating to supreme truth; real, essential, true; one who cares for truth, loving right; supremely good, excellent, superior.

Pāramika, as, ī, am (fr. *parama*), supreme, chief, best.

Pārameśvara, as, ī, am (fr. *parameśvara*), relating or belonging to the supreme lord (Śiva), coming from the supreme lord.

Pārameshthā, as, m. a patronymic from *Parameshthin*.

Pārameshthya, as, ā, am (fr. *parameshthin*), relating or belonging to the highest or supreme god (Brahman), coming from the supreme deity; relating to a king; (*am*), n. highest position, supremacy; royal insignia.

पारमित *pāram-ita*. See under *pāra*, p. 566.

पारय 1. and 2. *pāraya*, *pārayat*, *pārāyishnu*. See p. 566, col. 3, and col. 1. of this p.

पारवत *pāravata*, as, m. = *pārāvata*, a pigeon.

पारवश्य *pāravaśya*. See above.

पारशव *pārasava*, as, am, m. n. (fr. *para*-*śa*), iron (used for axes), an iron weapon; (*as*), m., N. of a mixed caste, the son of a Brāhman by a Śūdrā woman; a son by another's wife, an adulterine, bastard; (*as*), m. pl., N. of a people in the south-west of Madhya-dēśa; (*as*, ī, am), made of iron; made or derived from an axe; (sometimes written *pārasava*). — *Pārasava-tva*, am, n. the state of being born of a Śūdrā woman.

Pārasavya, as, m., Ved. a patronymic of Tirindira.

पारशीक *pāraśika* = *pārasika*, q. v.

पारश्वध *pāraśvadhā* or *pāraśvadhika*, as, ī, am (fr. *paraśvadhā*), armed with an axe; (*as*), m. a man armed with an axe, halberd-man, hatchet-man, pioneer, &c.

पारश्वय *pāraśvaya*, as, m. gold (?).

पारस *pārasa*, as, ī, am, Persian; (*i*), f. (with or without *bhāṣā*) the Persian language.

Pāraśika, ās, m. pl. the Persians; (*as*, ī, am), Persian; (*as*), m. Persia (?).

Pāraśika, ās, m. pl. the Persians; (*as*), m. Persia; a Persian horse.

Pāraśikeya, as, ī, am, Persian.

पारसव *pārasava*. See *pārasava*, col. 2.

पारस्कर *pāraskara*, as, m. (fr. *pāra* + *kara*, s being inserted; or fr. *parus-kara*), N. of the author of certain Grīhya-sūtras forming a supplement to Kātyāyana's Śrauta-sūtras and of a Dharma-śāstra; N. of a district; (*as*, ī, am), composed by Pāraskara. — *Pāraskara-grīhya-paddhati*, is, f., N. of a work on domestic customs.

पारस्त्रैण्य *pārastraiṇeya*, *pārāhaṇsya*. See col. 2.

पारापत *pārāpata*, as, m. = *pārāvata*, a pigeon.

पारापतक *pārāpataka*, as, m. a kind of rice.

पारायण *pārāyaṇa*. See *pāra*, p. 566.

पारारुक *pārārūka*, as, m. a rock; [cf. *pāraṭṭa*.]

पारावत *pārāvata*, as, ī, am (fr. *parā*-*vat*), remote, coming or brought from a distance, of foreign extraction (Ved.); (*as*), m., N. of a tribe on the Yamunā; a turtle-dove, turtle-pigeon, dove, pigeon; a kind of snake; N. of a Nāga of the race of Airāvata; a monkey; a species of tree, Diospyros Embryopteris; a mountain; N. of a class of deities under Manu Svāroṣiṣa; (*ī*), f. the fruit of the Laval plant (*Annona Reticulata* ?); a form of song peculiar to cowherds; N. of a river in the peninsula; (*am*), n. the fruit of the tree Diospyros Embryopteris. — *Pārāvata-ghnī*, f., Ved. (according to the Nirukta) destroying both banks (an epithet of the Sarasvatī); Sāy. = *pārāvāra-ghātini* or = *dūra-dēśe vidyamānasyāpi vrikshāder hantrī*; but the right meaning probably is, hitting the remote (demon), slaying from afar. — *Pārāvata-dēśa*, as, m., N. of a district mentioned in the Ratna-kosha. — *Pārāvata-padī*, f. or *pārāvataṅghrī* ('*ta-an*'), 'pigeon's foot,' *Cardiospermum Halicacabum* (so called from the form of the leaf). — *Pārāvataṅghrī-pīccha*, as, m. a pigeon.

Pārāvati, is, m. a patronymic of Vasu-rociś.

पारावदमो *pārāvada-ghnī*, a wrong reading for *pārāvata-ghnī*, q. v.

पारावर *pārāvāra*. See p. 566, col. 3.

पारावय *pārāvaya*. See col. 2.

पाराशर *pārāśara*, as, ī, am (fr. *parāśara*), proceeding or derived from Parāśara or from Pārāśarya; (*as*), m. a patronymic from Parāśara and N. of the poet Vyāsa; (*ās*), m. pl., N. of a school; (*ī*), f. a daughter of Parāśara; (*am*), n. the rules of Parāśara for the conduct of the mendicant order. — *Pārāśari-putra*, as, m., Ved., N. of a teacher. — *Pārāśaropapurāṇa* ('*ra-up*'), am, n., N. of an Upa-Purāṇa.

Pārāśarakalpika, as, ī, am, one who studies the Parāśara-kalpa; (*as*), m. a follower of Parāśara the institutor of rules for the mendicant order.

Pārāśari, is, m. a patronymic of Vyāsa.

Pārāśarīn, ī, m. a mendicant of the school of Parāśara or of Pārāśarya; a religious mendicant in general.

Pārāśarya, as, m. a patronymic of the poet Vyāsa; N. of a teacher.

पारिकर्मिक *pārikarmika*, as, m. (fr. *pari*-*karman*), one who takes charge of the lesser vessels or utensils.

पारिकाङ्क्षिन् *pārikāṅkshin*, ī, m. an ascetic (who devotes himself to devout contemplation), a contemplative saint, a Brāhman in the fourth period

of life, a religious mendicant; (also *pārikāṅkshaka*; cf. *pari-kāṅkshita*.)

पारिकुट *pārikuta*, as, m., Ved. an attendant, servant.

पारिक्षित *pārikṣhita*, as, ī, am, epithet of the verses of the Atharva-veda XX. 127, 7-10; (as), m. a patronymic of Janam-ejaya.

Pārikṣhītiya, as, m., Ved. (according to the commentator) the brother of Parikṣhit.

पारिखेय *pārikheya*, as, ī, am (fr. *pari-khā*), surrounded by a ditch or fosse, belonging to a ditch.

पारिग्रामिक *pārigrāmika*, as, ī, am (fr. *pari-grāmam*), situated round a village.

पारिजात *pārijāta*, as, m. (fr. *pari-jāta*), the coral tree, Erythrina Indica (a splendid tree losing its leaves in June and then covered with large crimson flowers, sometimes identified with the Mandāra; the wood of this tree; N. of one of the five trees of paradise (which was produced at the churning of the ocean and came into the possession of Indra from whom it was afterwards taken by Kṛishṇa); fragrant; N. of a Rishi; N. of a Nāga of the race of Airāvata. — *Pārijāta-maya*, as, ī, am, made of flowers of the celestial Pārijāta. — *Pārijāta-rat*, ān, atī, at, possessing the celestial Pārijāta. — *Pārijāta-sarasvati-mantra*, ās, m. pl., N. of certain magical formulas. — *Pārijāta-haraṇa*, am, n. 'carrying off of the Pārijāta tree,' N. of sections of the Hari-vaṇśa and Viṣṇu-Purāṇa (describing the taking of the Pārijāta tree by Kṛishṇa from Indra); N. of a comedy by Gopāla-dāsa.

Pārijātaka, as, m. the coral tree, Erythrina Indica; one of the five trees of paradise; N. of a sage.

पारिण *pāriṇa*, as, m., N. of a man.

पारिणाय *pāriṇāya*, as, ā, am (fr. *pari-ṇāya* = *pari-ṇāya*), relating to marriage, obtained on the occasion of marriage; (am), n. property or paraphernalia received by a woman at the time of marriage; marriage settlement.

पारिणास्य *pāriṇāhya*, am, n. (fr. *pari-ṇāha*), household furniture and utensils.

पारितथ्या *pāritathyā*, f. (fr. *pari-tathya*?), a string of pearls for binding the hair, a trinket worn on the forehead where the hair is parted.

पारितवत् *pārita-vat*, ān, atī, at, containing the word *pārita* or other forms of the Caus. of rt. 1. *pri*.

पारितोषिक *pāritoshika*, as, ī, am (fr. *pari-tosha*), gratifying, delighting, pleasing, making happy, satisfactory, consolatory; (am), n. a reward, gratuity (given as a token of satisfaction).

पारिध्वजिक *pāridhvajika*, as, m. (fr. *pari-dhvaja*), a standard-bearer.

पारिन्द्र *pāriṇdra*, as, m. a lion (= *pā-rindra*).

पारिपन्थिक *pāripanthika*, as, m. (fr. *pari-pantham*), a highwayman, robber, thief.

पारिपाट्य *pāripāṭya*, am, n. (fr. *pari-pāṭi*), regularity, methodicalness, successiveness.

पारिपात्र *pāripātra*, as, m. (fr. *pari-pātra*?), N. of one of the seven principal mountain ranges of India (the central or western portion of the Vindhya chain which skirts the province of Malwa); N. of a son of Ahina-gu; (also read *pā-riyātra*.)

Pāripātraka or *pāriyātraka*, as, m., N. of a mountain range, the central or western portion of the Vindhya chain.

Pāripātrika or *pāriyātrika*, as, m. an inhabitant of the Pāripātra or Pāriyātra mountain range.

पारिपान्थिक *pāripānthika*, as, m. probably only a wrong reading for *pāripanthika*, q. v.

पारिपार्श्व *pāripārśva*, am, n. (fr. *pari-pārśva*), retinue, attendants, followers.

Pāripārśvaka, as, ikā, am, standing at the side, attending on; (as), m. an attendant; an assistant of the manager of a play; an actor who serves in place of a chorus in the drama and is one of the interlocutors in the prologue; (ikā), f. a female attendant, a chamber-maid.

Pāripārśvika, as, ī, am, standing at the side, belonging to a retinue; attending on; (as), m. an attendant; an assistant of the manager of a play.

पारिपेल *pāripela*, am, n. = *paripelava*, q. v.

पारिप्लव *pāriplava*, as, ā, am (fr. *pari-plava*), swimming; moving to and fro, shaking, unsteady, tremulous, trembling; perturbed, troubled in mind; 'moving in a circle,' epithet of a particular legend recited at the Aśva-medha and repeated at certain intervals throughout the year (Ved.); (as), m. a boat; N. of a sage (?) in the fifth Manv-antara; (am), n., N. of a Tīrtha. — *Pāriplava-gata*, as, ā, am, being in a boat. — *Pāriplava-netra*, as, ā, am, having tremulous or swimming eyes.

Pāriplaviya, am, n., Ved. an oblation accompanying the recitation of the Pāriplava legend.

Pāriplavya, as, m. a goose; (am), n. perplexity, agitation; tremulousness.

पारिबर्ह *pāribarha* and *pārivarha*, as, m. = *pari-barha* or *pari-varha*, q. v.; a wedding present; N. of one of the sons of Garuḍa.

पारिभद्र *pāribhadra*, as, m. (fr. *pari-bhadra*), the coral tree, Erythrina Indica; the Nimb tree, Azadirachta Indica: a species of pine, Pinus Devadāru; the Saral, Pinus Longifolia; N. of a son of Yajña-bāhu; (am), n., N. of a Varsha in Sālmala-dvīpa named after Pāribhadra.

Pāribhadraka, as, m., the tree Erythrina Fulgens; the Nimb tree, Azadirachta Indica; (am), n. Costus Speciosus or Arabinus.

पारिभाष्य *pāribhāṣya*, am, n. (fr. *pari-bhāṣ*), surety, security, bail (= *prātibhāṣya*); a drug, a species of Costus, Costus Speciosus or Arabinus.

पारिभाषिक *pāribhāṣhika*, as, ī, am (fr. *pari-bhāṣhika*), universally received, generally current, usual, common; technical (as a term).

पारिमाणस्य *pārimāṇḍalya*, as, ī, am (fr. *pari-māṇḍala*), having the measure or being of the size of an atom; (am), n. an atom (as a measure of space), a mote in a sun-beam.

पारिमाण्य *pārimāṇya*, am, n. (fr. *pari-māṇa*), circumference, compass.

पारिमित *pārimitya*, am, n. (fr. *pari-mita*), the being confined or limited, limitation.

पारिमुखिक *pārimukhika*, as, ī, am (fr. *pari-mukham*), being before or round the face, being near or present.

Pārimukhya, as, ā, am, being before or round the face, being near or present; (am), n. the being before the face, presence.

पारियात्र *pāriyātra*, as, m., N. of a mountain; of a country; [cf. *pāripātra*.]

Pāriyātraka, N. of a place mentioned in the Romaka-Siddhānta.

पारियानिक *pāriyānika*, as, m. (fr. *pari-yāna*), a travelling carriage.

पारिरक्षिक *pārirakṣhika*, as, m. (fr. *pari-rakṣhā*), a Brahman in the fourth period of life, an ascetic or religious mendicant.

पारिवत्स *pārivatsa*, as, m. (fr. *pari-vatsa*), a calf belonging (to the cows mentioned in Hari-vaṇśa 11877).

पारिवित्त्य *pārivittya*, am, n. (fr. *pari-vitta*), the being unmarried while a younger brother is married, the condition of an elder brother who is unmarried while the younger is married.

Pārivettṛya, am, n. (fr. *pari-vettṛi*), the marrying of a younger brother before the elder; the being unmarried while a younger brother is married.

पारिव्राजक *pārivrajaka*, as, ī, am (fr. *pari-vrajaka*), intended for a religious mendicant; (am), n. the wandering life of a religious mendicant.

Pārivrajya, am, n. (fr. *pari-vraj*), the wandering life of a religious mendicant; (also incorrectly written *pāvirajya*.)

पारिष *pāriṣa*, as, m. a species of tree (= *phaliṣa*, commonly called *palāṣa-pīpula* and *gaja-haṇḍa*).

पारिशील *pāriśīla*, as, m. a cake (= *apūpa*).

पारिशेष्य *pāriśeṣhya*, am, n. (fr. *pari-śeṣha*), that which is left over, a remainder; (*āt*), ind. this alone remaining, there being no alternative.

पारिषद् *pāriṣhad*, t, t, t (fr. *pari-shad*), one who is present at an assembly (?).

Pāriṣhatka, as, ā, am, one who studies or knows what has been settled in an assembly (?).

Pāriṣhada, as, ī, am, belonging to an assembly or council, one who belongs to an assembly or council; (as), m. a person present at an assembly or congregation, a spectator; an assessor at a council; a king's companion; (*ās*), m. pl. the retinue or attendants of a god; (am), n. taking part in an assembly; (as, am), m. or n. (?), N. of a village in the North.

Pāriṣhadaka, as, ī, am, done by an assembly.

Pāriṣhadya, as, ā, am, = *pariṣhadam samavaiti*, = *pariṣhadī sādhuḥ*, one who is present at an assembly, a spectator.

पारिसारक *pārisāraka*, as, ī, am, containing the word *pari-sāraka*.

पारिहारिक *pārihārika*, as, ī, am (fr. *pari-hāra*), taking away, seizing; surrounding; (as), m. a maker of garlands; (*i*), f. a kind of riddle.

Pārihārya, as, m. a bracelet; (am), n. taking, seizure.

पारिहास्य *pārihāsyā*, am, n. (fr. *pari-hāsa*), jest, joke, fun; (*ena*), ind. in fun.

पारी *pārī*, f. (fr. rt. *pri*), a cup, drinking-vessel, &c. See *pāra*, p. 566, col. 2.

पारीक्षित *pārikṣhit*, t, m. = *pārikṣhita*, a patronymic of Janam-ejaya.

Pārikṣhāta, as, ī, am, relating to or treating of Parikṣhit, derived from Parikṣhit; (as), m. a patronymic of Janam-ejaya; N. of a sovereign to whom the Bhāgavata-Purāṇa or life of Kṛishṇa is supposed to have been addressed; N. of the successor of the preceding.

पारीण *pāriṇa*. See p. 566, col. 3.

पारीणस्य *pāriṇahya*, am, n. (fr. *pari-ṇah*), household furniture or utensils; [cf. *pāriṇāhya*.]

पारीन्द्र *pāriṇdra*, as, m. a lion (= *pā-rindra*); a large snake, boa.

पारीय *pāriya*. See p. 566, col. 3.

पारीणस्य *pāriṇahya*, as, m. = *pariṇahya*, q. v.

पारु *pāru*, us, m. (said to be fr. rt. 3. *pā*), the sun; fire (= *peru*).

पारुक्ष्य *pāruṣṭheya*, as, ī, am, derived from Paruṣṭheya; Bhāradvājaṃ *Pāruṣṭheya*, N. of a Sāman.

Pāruṣṭhepi, is, m. a patronymic from Paruṣṭheya.

पारुषक *pārushaka*, as or am, m. or n. (?), a species of flower; [cf. *parūṣhaka*.]

पारुषेय *pārusheya*, as, ī, am (fr. *parusha*), Ved. spotted, freckled.

पारुश्या *am*, n. roughness [cf. *tvak-p°*], harshness; harshness of language, abuse, reproach, contumelious or scurrilous language, opprobrious or unfriendly speech, insult; violence (in word or deed, cf. *daṇḍa-p°*, *vāk-p°*); squalor; the forest or grove of Indra; aloe wood or Agallochum; (*as*), m. a N. of Brīhas-pati, the planet Jupiter.

पारुष्ण *pāruṣṇa*, as, m., Ved. a kind of bird.

पारेगङ्गम् *pāre-gaṅgam*, *pāre-viśoka*, *pāre-sindhu*. See under *pāra*.

पारेरक *pāreraka*, as, m. a sword, scimitar (?).

पारोक्ष *pāroksa*, as, ī, am (fr. *paroksha*), indiscernible, unintelligible, obscure, mysterious.

पारोक्ष्या *as, ā, am*, undiscernible, invisible, hidden; (*am*), n. mysteriousness, mystery.

पारोवय *pārovarya*, am, n. (fr. *paro-va-*ram), tradition.

पार्यट *pārghaṭa*, am, n. ashes, = *arghaṭa*; [cf. *pārpara*.]

पार्यन्त *pārjanya*, as, ā, am (fr. *parjanya*), belonging to Parjanya.

पार्य *pārṇa*, as, ī, am (fr. *parṇa*), made or consisting of leaves, leafy; raised from leaves (as a tax); made of the wood of the Butea Frondosa; (*as*), m. a patronymic.

पार्यावल्कि *is, m.* (fr. *parṇa-valka*), a patronymic of Nigāda.

पार्य 1. *pārtha*, as, ī, am (fr. *prithi*), Ved. an epithet of twelve sacred texts, ascribed to Prithi Vainya, repeated during the ceremony of unction in the Rāja-sūya sacrifice; (*as*), m. a patronymic of Śaṅva; (*am*), n., N. of several Sāmans.

पार्थ्या *as, m.*, Ved. a patronymic from Prithi.

पार्य 2. *pārtha*, as, m. (fr. rt. *prith* for *prath* and connected with *prithu*, wide), a prince, king (= *pārthiva*); (fr. *prithā*), a metonymic of Yudhi-shthira, Bhīma-sena, and Arjuna, especially of the last; N. of a son of Pāṇu and king of Kāśmīra; N. of a man; the plant Terminalia Arjuna; (*ās*), m. pl. an epithet of the five sons of Pāṇdu. — **पार्था-जा**, as, m. the son of Pārtha. — **पार्था-पुरा**, am, n., N. of a city near the confluence of the Go-dāvari and Vi-darbha. — **पार्था-मया**, as, ī, am, consisting of sons of Prithā. — **पार्था-स्राल्थि**, is, m., N. of the author of the Tantra-ratna. — **पार्थास्राल्थि-मिस्रा**, as, m., N. of a commentator on Jaimini's Nyāya-sūtras. — **पार्थानुगा** (*‘tha-an°*), as, ā, am, followed by Pārtha, i. e.) Arjuna.

पार्थावा, as, ī, am, belonging or peculiar to Prithu; (*am*), n. width, greatness, immensity.

पार्थावि, an earthy substance, rotten wood; (probably a wrong reading for *pārthiva*.)

पार्थिवा, as, ī, am (fr. *prithivī* for *prithvī*, f. of *prithu*), earthen, earthly, terrestrial, relating to the earth, springing or derived from the earth, made of earth, earthy; ruling or possessing the earth; fit for kings or princes, royal, princely; a-*pārthiva*, unearthly, i. e. heavenly, celestial; (*as*), m. a dweller on the earth, inhabitant of the earth; a lord of the earth, king, prince, sovereign, warrior; an earthen vessel; the 19th (or 53rd) year in Jupiter's cycle of 50 years; (*ās*), m. pl. a patronymic; (*ī*), f. 'earth-born,' an epithet of Sitā; of Lakshmi; (*am*), n. an earthy substance; (*āni*), n. pl., Ved. the regions of the earth (Say. = *prithivīyām bhavānt sthānāni*). — **पार्थिवा-त**, f. or *pārthiva-tra*, am, n. the dignity or rank of king, royalty. — **पार्थिवा-नान्ति**, f. the daughter of a king. — **पार्थिवारक्षभा** (*‘va-rī°*), as, m. 'king-bull,' an excellent king. — **पार्थिवा-श्रेष्ठ**, as, m. best of kings, an

excellent sovereign. — **पार्थिवा-सुत** or *pārthivāt-majā* (*‘va-āt°*), f. the daughter of a king. — **पार्थिवādharma** (*‘va-ād°*), as, m. the lowest or meanest of kings. — **पार्थिवेन्द्र** (*‘va-in°*), as, m. the chief or greatest of princes.

पार्थक्य *pārthakya*, am, n. (fr. *prithak*), severality, individuality, separation, separateness, singleness, difference, variety.

पार्थुरास्म *pārthuraśma*, am, n. (fr. *prithu-raśmi*), Ved. epithet of various Sāmans.

पार्पर *pārpara*, as, m. a handful of rice; consumption (= *kshaya-roga*); a filament of the Nuclea Cadamba; ashes; = *kināśa*; = *gadāntara* (a kind of disease ?); a N. of Yama.

पार्य *pārya*. See p. 566, col. 3.

पार्यन्तिक *pāryantika*, as, ī, am (fr. *pary-anta*), final, concluding, last.

पार्व *pārva*, as, ī, am (fr. *parvan*), = *pārva-*; (probably an incorrect form.)

पार्वेया, as, ī, am, belonging or relating to a division of time or of the month; increasing, waxing full (as the moon); (*as*), m. a kind of deer; the general funeral ceremony to be offered to all the Manes at the Parvan (or conjunction of the sun and moon, at which double oblations are offered, three cakes to the father, paternal grandfather and great-grandfather, and three to the maternal grandfather, his father and grandfather; and the crumbs of each set to the remoter ancestors in each line).

पार्वयानन्ति, as, ā, am (fr. *parvan* + *aya-nānta*), occurring at the end of a Parvan or solstice (as a sacrifice &c.).

पार्वत *pārvata*, as, ī, am (fr. *parvata*), being or living in the mountains, growing on or coming from the mountains, consisting of mountains, mountainous; (*as*), m. the tree Melia Sempervirens (= *mahā-nimba*); (*ī*), f. a mountain stream; a female cowherd or Gopī; a N. of Durgā (as being the daughter of Hima-vat the king of the snowy mountains); N. of a cave in mount Meru; of various women (named after the goddess); an epithet of Draupadī (incorrectly for *pārshuti*); a kind of fragrant earth; a red clay commonly called Saurāshṭrī or Surat earth; N. of various plants; the olibanum tree, Boswellia Thurifera; Grislea Tomentosa; = Celtis Orientalis; = *kshudra-pāshāna-bhedā*; = *jvānī*. — **पार्वति-क्षेत्र**, am, n. 'a district of Pārvatī (Durgā),' N. of one of the four especially sacred districts of Orissa. — **पार्वति-नान्दाना**, as, m. 'son of Pārvatī,' an epithet of Kārtikeya. — **पार्वति-पास्तत्ताप-वर्णना**, am, n., N. of the sixth chapter of the Gīta-gādhara, a poem by Kalyāṇa. — **पार्वति-प्रवर्तना**, am, n., N. of the ninth chapter of the Gīta-gīrīśa, a poem by Rāma. — **पार्वति-प्रसādāna**, am, n., N. of the fifth chapter of the Gīta-gādhara. — **पार्वति-मोक्षणा**, am, n., N. of a chapter of the Gaṇeśa-Purāṇa. — **पार्वतिस्वरा-लिङ्गा** (*‘ti-iś°*), am, n., N. of a Liṅga. — **पार्वति-सम्प्रदाना**, am, n., N. of a chapter of the Brahma-vaivarta-Purāṇa.

पार्वतयाना, as, m. a patronymic; N. of a chamberlain.

पार्वति, is, m. a patronymic of Dakṣha.

पार्वतिका, am, n. a multitude of mountains, mountain-range.

पार्वतीया, as, ī, am, living or dwelling in the mountains, mountainous; (*as*), m. a mountaineer; epithet of a particular sovereign ruling in the mountains; (*ās*), m. pl., N. of a mountain tribe.

पार्वतेया, as, ī, am, belonging or relating to the mountains, mountain-born; (*as*), m., N. of a prince of mountaineers; a species of culinary plant bearing a pungent fruit; (*ī*), f. the smaller or upper mill-stone; (*am*), n. antimony (= *sauvīrāijana*).

पार्श्व 1. *pārśva*, as, m. (fr. 1. *parśu*), a prince of the Parśus.

पार्शुक, f. = *parśukā*, a rib.

पार्श्व, as, am, m. n. the region of the ribs or the part of the body below the armpit; the side, flank (either of animate or inanimate objects); a side of any square figure; a curved knife (Ved.); (*as*), m., N. of an ancient Buddhist teacher; (with Jainas) N. of the twenty-third Arhat of the present Ava-sarpinī; (*au*), m. du. heaven and earth; (*am*), n. a multitude of ribs, the thorax; the extremity of the fore-axle nearest the wheel to which the outside horses of a four-horse chariot are attached; a fraudulent or crooked expedient, dishonourable means; (*ānt*), n. pl. the ribs (Ved.); (*e*), ind. at the side, near, on, upon, (opposed to *dūra-tas*, *dūre*); aside; (*ayos*), ind. on both sides; (*āt*), ind. away from; (*am*), ind. near to, to, towards; (*as, ā, am*), near, proximate, by the side of. — **पार्श्व-गा**, as, ā, am, going at the side (of any one), accompanying, being in close proximity to, an attendant; (*ās*), m. pl. attendants, retinue. — **पार्श्व-गता**, as, ā, am, being at the side, attending, accompanying, being close to or beside; sheltered, screening. — **पार्श्व-गमना**, am, n. the act of going by the side, accompanying. — **पार्श्व-चारा**, as, m. an attendant; (*ās*), m. pl. attendants, retinue. — **पार्श्व-ता**, ind. by or from the side, at the side, near, sideways, aside. — **पार्श्व-दा**, as, m. 'turning the side towards another,' an attendant; (*ās*), m. pl. attendants, retinue. — **पार्श्व-दāha**, as, m. a burning pain in the side. — **पार्श्व-देसा**, as, m. the region of the ribs, the side. — **पार्श्व-द्रुमा**, ās, m. pl. the trees at the side, the trees on every side. — **पार्श्व-नātha**, as, m. (with Jainas) N. of an Arhat; the Jaina pontiff. — **पार्श्व-नātha-kārya**, am, n., N. of a poem by Padma-sundara celebrating the preceding Arhat. — **पार्श्व-परिवर्तना**, am, n. 'the turning round on the other side or from one side to the other,' epithet of a festival on the eleventh day of the light half of the month Bhādra (Viṣṇu being supposed to turn upon the other side in his sleep on this day). — **पार्श्व-परिवर्तिन**, ī, inī, ī, being or going by the side (of any one). — **पार्श्व-पिपला**, am, n. a species of Haritākī (= Hindi *gajachad*). — **पार्श्व-भāga**, as, m. 'side-portion,' the side, flank (of an elephant). — **पार्श्व-रुज**, k, f. pain in the side. — **पार्श्व-वakra**, as, m. whose face is in his side, N. of a being attendant upon Siva (Harivaṃśa 14851). — **पार्श्व-वर्तिन**, ī, inī, ī, standing by the side, an attendant; situated at the side, adjacent; (*inas*), m. pl. attendants, retinue. — **पार्श्व-विवर्तिन**, ī, inī, ī, being by the side of, living with. — **पार्श्व-सया**, as, ā, am, lying or sleeping on the side; sleeping at the side. — **पार्श्व-सāyin**, ī, inī, ī, 'lying on the side,' epithet of a particular position of the moon. — **पार्श्व-सūla**, as, m. a shooting pain in the side, spasm of the chest, stitch; pleurisy. — **पार्श्व-समस्था**, as, ā, am, lying on the side. — **पार्श्व-सūtra**, as or am, m. or n. (?), a kind of ornament. — **पार्श्व-स्था**, as, ā, am, standing at the side or next to, being near or close to, adjacent, proximate; (*as*), m. an associate, companion; a stage manager's assistant (said to serve as a sort of chorus to the Indian drama, being sometimes an actor in the prelude and interpreter of the plot). — **पार्श्व-स्थिता**, as, ā, am, standing at the side, being near or close to. — **पार्श्व-नुचारा** (*‘va-an°*), as, m. 'attending at the side,' an attendant, body-servant, lackey. — **पार्श्व-यāta** (*‘va-āy°*), as, ā, am, one who has approached close to. — **पार्श्व-सान्ना** (*‘va-ās°*), as, ā, am, standing by the side, standing next, present. — **पार्श्व-सāna** (*‘va-ās°*), as, ā, am, sitting by the side. — **पार्श्व-स्थि** (*‘va-as°*), ī, n. 'side-bone,' a rib. — **पार्श्व-कādasi** (*‘va-ek°*), f. N. of a particular festival (= *pārśva-parivartana*). — **पार्श्व-odara-priya** (*‘va-ud°*), as, m. 'fond of (moving) sideways on the belly,' a crab.

पार्श्वका, as, m. a rib; (*as, ā, am*), one who seeks wealth or other objects by dishonest or indirect or side means; a pilferer, swindler.

पार्श्वतीया, as, ā, am (fr. *pārśva-tas*), being on or belonging to the side, situated at the side.

पार्श्वेका, as, ī, am, lateral, belonging to the

side; (as), m. a sidesman, partisan; an associate, companion; a juggler; one who seeks money by dishonest means; N. of an ancient Buddhist teacher.

Pārśvya, au, m. du. heaven and earth (a various reading for *pārśvau*).

पार्श्व 2. *pārśava*, as, m. a warrior armed with an axe.

पार्श्व *pārśva*. See p. 569, col. 3.

पार्श्विक *pārshaki*, is, m. a patronymic.

पार्श्वत *pārshata*, as, ī, am (fr. *prishata*), belonging to the spotted antelope, made of the skin of the spotted antelope; (as), m. a patronymic of Dru-pada and his son Dhṛiṣṭa-dyumna; (ī), f. a patronymic of Draupadi; an epithet of Durgā (in this sense a wrong reading for *pārvalī*); N. of two plants, *Boswellia Thurifera*; = *jivani*.

पार्श्व *pārshad*, t, f. (for *pari-shada*?), an assembly; (das), m. pl. the attendants or retinue of a god.

Pārshada, as, m. (fr. *parshad*), an associate, companion, attendant; a train, retinue (especially of a god); a person present in a congregation or assembly, a spectator; (perhaps) a councillor, distinguished personage; (am), n. a text-book received by any particular grammatical school, a N. given to the Pratiśākyas; N. of a work on ceremonies. — *Pārshada-tā*, f. the office of an attendant (especially of the attendant of a deity).

Pārshadīya, as, ā, am, conformable to the received text-book of any particular grammatical school.

Pārshadya, as, m. = *pārishadya*, a member of an assembly or council, assessor; (ās), m. pl. the attendants or retinue of a god (especially of Śiva).

पार्श्वद्वारा *pārshadvāra*, as, m. (fr. *prishad-vāra*), N. of a man.

पार्श्विका *pārshikā*, f., N. of a woman.

पार्श्वी *pārshī* (?), f. dung.

पार्श्वेय *pārshṭeya*, as, ī, am (fr. *prishṭi*), being within the ribs.

पार्श्विक *pārshṭhika*, as, ī, am, Ved. being after the manner of the Prishṭhya (Shad-aha).

पार्श्वि *pārshṇi*, is, m. f., rarely *pārshṇī*, f. (said to be fr. rt. *prish*), the heel; the extremity of the fore-axle to which the outside horses of a four-horse chariot are attached (the two inner horses being harnessed to the *dhur* or chariot-pole); the rear of an army; the back; a kick; enquiry, asking (?); (is), f. a foolish or licentious woman; a N. of Kuntī the wife of Pāṇdu. — *Pārshṇi-kshema*, as, m., N. of a divinity. — *Pārshṇi-graha*, as, ā, am, seizing from behind, threatening from behind; (as), m. a follower. — *Pārshṇi-grahana*, am, n. attacking or threatening (an enemy) in the rear. — *Pārshṇi-grāha*, as, ā, am, attacking or menacing (an enemy) in the rear; (as), m. an enemy in the rear; a commander in the rear of an army; an ally who supports a prince (Manu VII. 207). — *Pārshṇi-tru*, am, n. 'rear-protecting,' a rear-guard, reserve, a body of forces in the rear. — *Pārshṇi-vāh*, ī, īhī, f, or *pārshṇi-vāha*, as, ā, am, drawing (i. e. harnessed to) the extremities of the axle-tree; (as), n. an outside horse. — *Pārshṇi-sārathi*, is, m. a charioteer who drives one of the outside horses; (ī), m. du. the two charioteers who drive the outer horses attached to the extremities of the axle-tree.

पाल *pāl*. See Caus. of rt. 3. *pā*.

Pāla, as, m. a guard, guardian, protector, nourisher, keeper; a herdsman; a protector of the earth, a prince; a spitting-pot, spittoon; N. of a Nāga of the race of Vāsuki; of a prince; (i), f. a

herdsman's wife; [cf. *pāli*.] — *Pāla-kavi-rāja*, as, m., N. of a poet (also called *Srī-pāla-kavi-rāja*). — *Pāla-kāvyā*, am, n. 'the poem of Pāla,' N. of a work. — *Pāla-ghna*, as, m. a mushroom. — *Pāla-banī*, k, m. = *kanyā-pāla*; (a wrong form for *pāna-banī*). — *Pāli-vrata*, am, n., N. of a particular religious observance.

Pālaka, as, ikā, am, guarding, protecting, nourishing; (as), m. a guardian, protector, cherisher, nourisher; a foster-father; a prince, ruler, sovereign; a horse-keeper, a groom; one who maintains or observes; N. of several princes; a species of plant with a poisonous bulb, *Plumbago Zeylanica*; a horse. — *Pālaka-gotra*, am, n. the family or tribe of one's adoptive parents. — *Pālākāhyā* ('*ka-ākh*'), f., N. of the mother of Dhanvantari.

Pālana, as, ī, am, the act of protecting, guarding, fostering, nourishing, cherishing; (am), n. guarding, providing with a guardian, protecting, protection, preserving, cherishing, fostering, nourishing; maintaining, keeping, observing; the milk of a cow that has recently calved.

Pālāniya, as, ā, am, to be guarded or protected, to be cherished or nourished; fit to be preserved or maintained; to be observed or respected.

Pālāyat, an, antī, at, guarding, protecting, cherishing.

Pālāyitrī, tā, trī, trī, protecting, cherishing; a protector, guardian.

Pālita, as, ā, am, guarded, protected, cherished, nourished; (as), m. a species of tree (= *sākhoṭa*); N. of a son of Parā-jit (or Parā-vrit); (ā), f., N. of one of the Mātṛis attending on Skanda.

Pālita, ī, īhī, ī, protecting, guarding, cherishing, nourishing; (ī), m., N. of a son of Pṛithu.

Pālīya, as, ā, am, to be protected or guarded, to be cherished; being under (any one's) protection or guardianship; to be observed or kept, to be maintained.

पालकाय *pālakāya*, as, m., N. of an ancient sage or Muni; a form of the divine physician Dhanvantari.

पालक *pālakka*, as or am, m. or n. (?), N. of a country.

पालका *pālākya*, f. the plant *Beta Bengalensis*.

पालक *pālanka*, as, m. the olibanum tree, *Boswellia Thurifera*; a species of beet-root, *Beta Bengalensis*; a hawk; (ī), f. the resin of the olibanum tree, incense.

Pālanka, as, ā, m. f. gum olibanum, incense; (am, ā), n. f. the plant *Beta Bengalensis*.

पालङ्गिन् *pālāgin*, inas, m. pl., N. of a school called after a disciple of Vaiśampāyana.

पालल *pālala*, as, ī, am (fr. *palala*), made of powdered sesamum seed.

पालवी *pālavi*, f. a kind of vessel.

पालहरि *pālahari*, is, m. (probably a patronymic fr. *palahara*), N. of a man.

पालगल *pālāgala*, as, m., Ved. a runner, messenger; (according to others) a bearer of false tidings; (ī), f. the fourth and least respected wife of a prince.

पालाल *pālāla*, as, ī, am (probably incorrectly for *pālāla*), living in a marsh.

पालाश *pālāśa*, as, ī, am (fr. *palāśa*), coming from or belonging to the tree *Butea Frondosa*, made of the wood of the *Butea Frondosa*; green; (as), m. green (the colour). — *Pālāśa-khaṇḍa* and *pālāśa-shaṇḍa*, as, m. an epithet of Magadha (a country in India, the western part of Behar).

पालि *pālī*, is, f. (fr. Caus. of rt. 3. *pā*);

said to be fr. rt. *pal*), the tip of the ear; an edge, margin; a boundary, limit; the sharp side of anything, the sharp edge or point of a sword or any cutting instrument; a line, row, range; a raised bank, dike, causeway, bridge; the lap, bosom; the hip, haunch; a mark, spot, stain; a particular measure of capacity (= *prastha*); a louse; a woman with a beard; prescribed food, maintenance of a scholar during the period of his studies by his teacher; praise, eulogium; a circumference; (ī), f. an edge, margin; the sharp edge of a sword; a line, row, range; a woman with a beard; a louse; a pot, boiler; an oblong pond; a causeway, bridge. — *Pālīm-lūra*, as, m. a kind of snake, (perhaps a wrong reading for *pālīm-hara*, seizing by the tip of the ear.)

Pālīkā, f. the tip of the ear; the sharp edge of a cutting instrument; a sort of ladle or knife for skimming milk, curds, &c.; a cheese or butter knife.

पालित्य *pālitya*, am, n. (fr. *palita*), greyness (of age), hoariness.

पालिन्द *pālinda*, as, m. incense; a species of jasmine, *Jasminum Pubescens*; (ī), f. a species of creeper, *Ichnocarpus Frutescens*; = *pālindhī*.

पालित्यो *pālindhī*, f. a species of *Ipomœa* with dark blossoms.

पालीवत *pālīvata*, as, m. a species of tree.

पालवा *pāllavā*, f. (fr. *pallava*), scil. *kṛiḍā*, a game played with twigs.

पालवल *pālvala*, as, ī, am (fr. *palvala*), coming from a tank or pool.

पावक *pāvaka*, as, ā, am (fr. rt. 1. *pū*), (Ved.) pure, clear, bright, shining; (Sāy.) = *sodhaka*, cleansing, purifying (said of Agni, Āditya, Sūrya, and the Maruts; of water, of the dawn, of day and night, &c.); (as), m. epithet of a particular Agni (in the Purāṇas said to be a son of Agni Abhi-mānini and Svāhā or of Antar-dhāna and Sīkhaṇḍini; cf. *pavamāna*, *śuci*); fire in general; Agni or the god of fire; social fire, a fire lighted in common; a fire lighted on taking possession of a house; a species of tree, *Premna Integrifolia* or *Spinosa* (see *araṇi*); a species of plant, *Plumbago Zeylanica* (= *ētraka*); *Semecarpus Anacardium*; a plant used as a vermifuge, *Carthamus Tinctorius* (= *viḍṅga*); a symbolical expression for the number three (like all other words for 'fire'); epithet of a kind of Rishi, a saint, a person purified by religious abstraction, one who purifies from sin; (ī), f. the wife of Agni. — *Pāvaka-vat*, ān, atī, at, Ved. 'having the name Pāvaka,' an epithet of Agni; containing the word *pāvaka*. — *Pāvaka-varāśa*, ās, ās, as, Ved. brightly resplendent (as Agni). — *Pāvaka-varṇa*, as, ā, am, Ved. being of pure or brilliant aspect; (Sāy.) = *agnisamāna-tejaska*, resembling the brilliance of fire. — *Pāvaka-śoṭis*, ts, is, is, (voc. anomalously -ēē), Ved. shining brightly. — *Pāvaka-araṇi* ('*ka-ar*'), is, m. the tree *Premna Integrifolia* or *Spinosa* (see *araṇi*). — *Pāvakaśvara* ('*ka-iś*'), am, n., N. of a Tirtha.

Pāvaki, is, m. 'son of Fire,' an epithet of Skanda or Kārttikeya; of Su-darśana; of Hari (?).

Pāvana, as, ī, am, purifying, purificatory, expurgatory, freeing from sin, sanctifying; purified, pure, holy; (as), m. fire (generally or for various ceremonial purposes); incense; a species of *Verbesina* with yellow flowers; a kind of demigod otherwise called a Siddha; N. of one of the Viśve Devāḥ; an epithet of the inspired poet Vyāsa; (ī), f. the plant *Terminalia Chebula*; holy basil; a cow; N. of a river; the Ganges or the goddess Gaṅgā; (am), n. the act of cleansing, purifying, sanctifying, expiation, purification (by acts of austerity and devotion); a means of purification; penance; water; cow-dung; the seed of the plant *Elaeocarpus Ganitrus* (of which rosaries are made); a species of grass, *Costus Spec-*

a substance pressed flat, cake [cf. *tila-p*°]; (*as*), m. inflammation of the eyes, ophthalmia; tin, lead.

Picchā, *as*, *ā*, *am*, pressed flat, squeezed; [cf. *ṣipita*.]

पिच्चा *picchā*, *f*, a collection or string of sixteen pearls weighing a Dharāṇa; [cf. *pikā*.]

पिचिद्र *picchidra* or *picchitaka*, *as*, m. a species of venomous insect.

पिचोप *picchorū*, *f*, Ved. a pipe, flute.

पिछ *picch*, cl. 10. *P. picchayati*, -*yitum*, to split, cut, divide; cl. 6. *P. picchati*, *picchitum*, to inflict pain; to obstruct, hinder.

Picchā, *am*, n. a feather of a tail (especially of a peacock); the tail of a peacock; the feathers of an arrow; a wing; a crest; (*as*), m. a tail in general; (*ā*), f. the scum of boiled rice and of other grain; the gum of the silk-cotton tree; the venomous saliva of a snake; a multitude, heap; the calf of the leg; a sheath, a coat or cover; the areca-nut, betel-nut; a line, row, range; a diseased affection of a horse's feet; a plantain, *Musa Sapientum*; the *Sisū* tree, *Dalbergia Sissoo*; armour, a sort of cuirass or jacket; = *picchila*. — *Picchā-bāna* or *picchā-vāna*, *as*, m. 'whose feathers are like arrows,' a hawk. — *Picchā-rat*, *ān*, *atī*, *at*, having a tail, tailed.

Picchaka, *am*, n. a feather of a tail (at the end of a comp.; cf. *ṣitra-p*°); (*ikā*), f. the feathers of a peacock's tail tied in a bunch (used by conjurers).

Picchala, *as*, *ā*, *am*, slimy, slippery, smeary; (*as*), m., N. of a Nāga of the race of *Vāsuki*; (*ā*), f., N. of various plants, *Dalbergia Sissoo*, *Bombax Heptaphyllum*, *Basella Lucida* or *Rubra*; N. of a river; (perhaps an incorrect form for *picchila*, q. v.) — *Picchala-dalā*, *f*, the jujube, *Zizyphus Jujuba*.

Picchitika, *f*, = *picchila*, the *Sisū* tree, *Dalbergia Sissoo*.

Picchila, *as*, *ā*, *am*, slimy, lubricous, slippery, smeary; having a tail; (*as*, *ā*, *am*), m. f. n. sauce mixed with rice-gruel; sauce, gravy or condiments with water or ghee; broth, soup; moist and split pulse; (*as*), m. the plant *Cordia Latifolia* and *Myxa*; the tamarisk, *Tamarix Indica*; (*ā*), f., N. of various plants, *Dalbergia Sissoo*; *Bombax Heptaphyllum*, the silk-cotton tree; a pot-herb, *Basella Lucida* or *Rubra*; linseed, *Linum Usitatissimum*; *Asteracantha Longifolia*; an esculent root, *Arum Indicum*; N. of a river. — *Picchila-śhadā*, *f*, *Basella Cordifolia*. — *Picchila-tvaś*, *k*, m. an orange-tree; orange-peel; a species of fruit tree (= *dhavāna*). — *Picchila-sāra*, *as*, m. the gum of *Bombax Heptaphyllum*.

Picchilaka, *as*, m. a species of fruit tree (= *dhavāna*).

Picchā, *am*, n. a wing (= *picchā*).

पिचवन *picjavana*, *as*, m., N. of a man.

पिजूल *pijūla*, *as*, m., N. of a man.

पिचदेव *picca-deva*, *as*, m., N. of a man.

पिञ्ज *piñj*, cl. 2. *A. pinkte*, *pinjine*, *pinjita*, *pinktum*, to tinge, dye, colour [cf. rt. 1. *piś*]; to sound; to touch; to join [cf. rt. 1. *pric*]; to adore; cl. 10. *P. pinjayati*, -*yitum*, to kill, injure; to be strong; to emit; to take; to dwell; to shine; to speak; to emit a sound; [cf. Lat. *ping-cre*.]

Piñga, *as*, *ā*, *am*, reddish-brown, tawny, bright red, red, yellow; (*as*), m. tawny colour; (probably) N. of a herb (Ved.); a buffalo; a rat, mouse; N. of a man (Ved., cf. *pañgi*, *pañgin*); N. of one of the attendants of the Sun; (*ā*), f. a bow-string (Sāy. = *piñga-varṇa jya*); a kind of yellow pigment [cf. *go-roṣṇā*]; the stalk of *Ferula Asa Fœtida*; bamboo manna; turmeric, Indian saffron; an epithet of *Durgā* (?); a tubular vessel of the human body which according to the Yoga system is the channel of respiration and circulation for one side; (*ī*), f. a species of *Mimosa*, *Mimosa Suna*; (*am*), n. a young animal. — *Piñga-kapiśā*, *f*, 'tawny-

brown,' a species of cockroach. — *Piñga-śakshus*, *us*, m. 'tawny-eyed,' a crab. — *Piñga-jāta*, *as*, m. 'having tawny braided hair,' an epithet of *Siva*. — *Piñga-tirtha*, *am*, n., N. of a Tirtha. — *Piñga-loṇa*, *as*, *ā*, *am*, 'tawny-eyed,' having brown eyes. — *Piñga-sāra*, *as*, m. yellow orpiment. — *Piñga-sphaṭika*, *as*, m. 'yellow-crystal,' a kind of gem (= *go-meda*). — *Piñgaśha* ('*ga-ak*'), *as*, *ī*, *am*, 'tawny-eyed,' having reddish-brown eyes, red-eyed; (*as*), m. an ape; N. of *Siva*; of a *Rakshas*; of a wild man; of a bird; of one of the four sons of *Droṇa*; (*ī*), f., N. of a divinity; of one of the *Mātrīs* attending on *Skanda*. — *Piñgasya* ('*ga-ās*'), *as*, m. 'tawny-faced,' a species of fish, *Pimelodius Pangasius*. — *Piñgashana* ('*ga-ik*'), *as*, *ī*, *am*, 'tawny-eyed,' having reddish-brown eyes; (*as*), m. an epithet of *Siva*. — *Piñgeśa* ('*ga-īśa*'), *as*, m. 'lord of the yellow hue,' an epithet of *Siva*.

Piñgara, *as*, m., N. of a man.

Piñgala, *as*, *ā*, *am*, reddish-brown, tawny, brown, yellowish; (*as*), m. tawny colour, a dull brown or yellow hue; fire; a monkey; an ichneumon; a small kind of owl; a species of snake; a particular vegetable poison; (with *Jainas*) N. of a treasure; N. of one of *Kuvera's* divine treasures; of an attendant of the Sun; the sun (?); an epithet of *Siva* or of a kindred being; N. of a *Rudra*; of a *Yaksha*; of an attendant of *Siva*; of a *Dānava*; of a fabulous being in the form of a *Nāga* (or serpent of the lower regions, the reputed author of the *Chāṇḍas* or treatise on prosody, regarded as one of the *Vedāṅgas*, and describing *Prākṛit* as well as *Sanskṛit* metres; he is identified by some with *Patañjali*, the author of the celebrated commentary on *Pāṇini* called the *Mahā-bhāṣya*; by the *Hindūs* he is considered as a *Muni* or inspired and divine personage); N. of various ancient sages; N. of the fifty-first (or twenty-fifth) year in a sixty years' cycle of *Jupiter*; (*ās*), m. pl., N. of a people; (*ā*), f. a species of bird, a kind of owl; the *Sisū* tree, *Dalbergia Sissoo*; a kind of metal; a particular vessel of the body (the right of three canals running from the os coccygis to the head, which according to the anatomy of the *Yoga* school of philosophy are the chief passages of breath and air); the female elephant of the South quarter; N. of a courtesan who became remarkable for her piety; of an astrological house or period; heart-pea; (*am*), n. a particular metal (= *rāja-rīti*), brass; yellow orpiment. — *Piñgala-chando-grantha-tikā*, *f*, N. of a commentary by *Citra-sena* on *Piñgala's* *Chandaḥ-śāstra*. — *Piñgala-nāga*, *as*, m. the serpent-demon *Piñgala*. — *Piñgala-rīti*, *is*, f., N. of a commentary on *Piñgala's* *Chandaḥ-śāstra*. — *Piñgala-sāra-vikāśinī*, *f*, 'explaining the substance of *Piñgala's*, N. of a commentary by *Ravi-kara* on *Piñgala's* *Chandaḥ-śāstra*. — *Piñgalāksha* ('*la-ak*'), *as*, m. 'tawny-eyed,' an epithet of *Siva*. — *Piñgalā-tantra* and *piñgalāmṛita* ('*la-am*'), *am*, n., N. of two Tantras. — *Piñgaleśvara* ('*la-īś*'), *am*, n., N. of a *Linga*; (*ī*), f. a form of *Dākṣhāyaṇī*. — *Piñgaleśvara-tirtha*, *am*, n., N. of a sacred bathing-place.

Piñgalaka, *as*, *ikā*, *am*, (Ved.) reddish-brown, tawny; (*as*), m., N. of a *Yaksha*; N. of a man; (*ās*), m. pl., N. of his descendants; (*ikā*), f. a kind of bee; a variety of the owl; a sort of crane; N. of a woman.

Piñgalita, *as*, *ā*, *am*, made reddish-brown, become tawny.

Piñgāsa, *as*, m. the chief of a community of wild tribes; the head man or proprietor of a village; a kind of fish, *Pimelodius Pangasius* (= *piñgasya*); (*ī*), f. the indigo plant; (*am*), n. virgin gold.

Piñja, *as*, *ā*, *am*, confused, confounded, disturbed in mind; (*as*), m. the moon; a species of camphor; killing, slaughter; (*ā*), f. hurting, injuring, injury; turmeric; cotton; a species of tree resembling the vine-palm; a switch; (*am*), n. strength, power.

Piñjāta, *as*, m. the concrete rheum of the eyes.

Piñjana, *am*, n. a bow or bow-shaped instrument used for cleaning cotton.

Piñjara, *as*, *ā*, *am*, reddish-yellow, yellow or

tawny, of the colour of gold; (*as*), m. tawny-brown or reddish-yellow colour, a mixture of red and yellow; a horse (probably a bay or chesnut); N. of a mountain; (*am*), n. gold; yellow orpiment; the flower of *Mesua Roxburghii*; a cage; the ribs or the cavity formed by them, the thorax; a skeleton; [cf. *pañjara*]. — *Piñjara-tā*, *f*, yellowish-red (colour).

Piñjaraka, *as*, m., N. of a *Nāga*; (*am*), n. orpiment.

Piñjarita, *as*, *ā*, *am*, coloured reddish-yellow.

Piñjala, *as*, *ā*, *am*, extremely perplexed or confounded, disturbed, overcome with terror or grief; panic-struck, being in great disorder; (*ā*), f., N. of a river; (*ī*), f. two blades of *Kuśa* grass serving as an implement to hold certain articles at a sacrifice; (*am*), n. the leaf of the *Kuśa* grass; the plant *Curcuma Zerumbet* (*haridrābha*); yellow orpiment.

Piñjalaka, *as*, *ā*, *am*, in *ut-piñjalaka*, extremely confounded or disturbed, being in great disorder.

Piñjana, *am*, n. gold.

Piñjikā, *f*, a roll of cotton from which threads are spun.

Piñjūla, *am*, n., Ved. a bundle of stalks, a bundle of grass, &c.; the wick of a lamp; (sometimes spelt *piñjūla*).

Piñjūlaka, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants.

Piñjūsha, *as*, m. the wax of the ear (= *peñjūsha*).

Piñjeta, *as*, m. the excretion or concrete rheum of the eyes; [cf. *pañjāta*.]

पिञ्जोला *piñjola*, *f*, the noise or rustling of leaves.

पिठ *piṭ*, cl. 1. *P. peṭati*, *peṭitum*, to sound; to assemble or heap together.

Piṭa, *as*, m. a basket for holding grain, a sort of cupboard or granary made of bamboos or canes; a basket, box; (*am*), n. a house, a hovel; a roof.

Piṭaka, *as*, *ā*, *am*, m. f. n. (usually n.), a basket, box; a large basket or receptacle of basket-work for keeping grain &c., a granary; a collection of writings [cf. *tri-p*°]; a boil, blister, ulcer; a kind of ornament on *Indra's* banner; (*as*), m., N. of a man.

Piṭakhyā, *f*, a multitude of baskets.

Piṭaka, see *Gaṇa* to *Pāṇ*. IV. 2, 49; (*as*), m., N. of a man; N. of a sage.

पिठकाकी *piṭankāki* or *piṭankokī*, *f*, the plant *Cucumis Colocynthis*.

पिठकाश *piṭankāśa*, *as*, m. a kind of fish, a species of pike, *Esax Scolopax*, *Silurus Pabda*.

पिष्टक *piṭṭaka*, *am*, n. the tartar or excretion of the teeth; [cf. *kittā*, *kittaka*, *piṭṭikā*.]

पिष्टय *piṭṭaya* (fr. *piṭta* = *pishṭa*?), Nom. *P. piṭṭayati*, -*yitum*, Ved. to stamp or press into a solid mass.

Piṭṭa, *as*, *ā*, *am*, stamped into a solid mass, pressed flat.

पिठ *piṭh*, cl. 1. *P. peṭhati*, *peṭhitum*, to injure, hurt, kill; to feel pain or affliction.

Piṭha, *as*, m. pain, distress.

Piṭhara, *as*, *ī*, *am*, m. f. n. a pot, pan; (*as*), m. an addition to a building shaped like a hollow vessel, a hut made of bamboos and mats, or according to some a kind of store-room or scullery; N. of a particular *Agni*; N. of a *Dānava*; (*am*), n. a churning-stick; the root of *Cyperus Rotundus*.

Piṭharaka, *as*, m. (?), a pot, pan; N. of a *Nāga*.

— *Piṭharaku-kapāla*, *as*, *am*, m. n. a fragment of a pot, potsherd.

पिठोन्स *piṭhinas*, *ās*, m., N. of a man.

पिडक *piḍaka*, *as*, m. or *piḍakā*, *f*, a small boil, pimple, papula, pustule. — *Piḍakā-rat*, *ān*, *atī*, *at*, having boils, pimples, &c.

Piḍakin, *ī*, *inī*, *ī*, having boils, &c.

पिण्ड *piṇḍ* (probably akin to rt. *piśh*; considered by some as a Nom. fr. *piṇḍa* below), cl. 1. A., 10. P. *piṇḍate*, *piṇḍitum*, *piṇḍayati*, *-yitum*, to roll into a lump or ball, to put together, join, unite; to accumulate; to assemble.

Piṇḍa, as, am, m. n. (in most senses usually m.), a round mass, ball, globe, lump, knob, clod (e.g. *vyāḥ-piṇḍa*, a ball or lump of iron; *agni-piṇḍau*, he knobs at the end of a pair of tongs; cf. *netra-p*^o, *nṛit-p*^o); a roundish lump of food, a bite, morsel, mouthful; a cake or ball of meal offered to the Manes, a ball or lump of meat or rice mixed up with milk, curds, flowers, &c., and offered at the several *śrāddhas* to the Manes by the nearest surviving relations (= *nī-vāpa*); food; sustenance, means of living, livelihood, subsistence [cf. *para-piṇḍāla*]; dms; flesh, meat; the embryo or fetus in an early stage of gestation; the body; the projection of an elephant's frontal sinus; a round button; anything roundish, thick, gross, or solid; thickness (one of the three dimensions in geometry); a heap, cluster, quantity, collection; an object; a particular part of a house; a sort of portico or shed in front of the door; myrrh, incense, frankincense; the side immediately below the armpit (?); Vangueria Spinosa; the flower of the China rose; (in arithmetic) sum, total amount; (in astronomy) a sine expressed in numbers [cf. *jjā-p*^o]; the twenty-fourth part of the quadrant of a circle, or 3° 45'; N. of a man; (*au*), m. du. the fleshy parts of the shoulder situated above the collarbone; (*am*), n. power, might; an army; iron; fresh butter; (?), f. a round mass, &c. (= *piṇḍa*, m.); a long gourd, Cucurbita Lagenaria (= *a-lābu*); a species of date tree; the flowering shrub Tabernamontana Coronaria (= *tagara*); the plant Jonesia Asoka; a species of palm, Phoenix Dactylifera; the nave of a wheel; performance of certain gesticulations during the silent repetition of prayers while meditating on real or divine knowledge; a house; N. of a woman. — *Piṇḍa-kanda*, as, m. a species of bulbous plant (= *piṇḍālu*). — *Piṇḍa-kharjūra*, as, n. or *piṇḍa-kharjūrīkā* or *piṇḍa-kharjūrī*, f. a species of date tree. — *Piṇḍa-gosa*, as, m. gum myrrh. — *Piṇḍa-tarkuka*, ās, m. pl. Ved. the ancestors preceding the great-grandfather (who eat the remnants of the oblations made to the Manes). — *Piṇḍa-tas*, ind. from a ball or lump. — *Piṇḍa-taila*, am, n. or *piṇḍa-tailaka*, as, m. incense, oilanum. — *Piṇḍa-tva*, am, n. the being a lump or ball; *piṇḍatvam gam*, to attain the condition of a lump. — *Piṇḍa-da*, as, ā, am, giving or qualified to give the funeral cake to deceased ancestors; supplying with bread or with the means of subsistence; (*as*), m. the nearest male relation who offers the funeral cake; a patron, master. — *Piṇḍa-dātri*, tā, trī, tri, one who gives or is qualified to give the funeral cake to deceased ancestors. — *Piṇḍa-dāna*, am, n. offering a cake of meal (especially in the oblation to the Manes); presentation of the obsequial cake; the funeral oblation made to deceased ancestors on the evening of new moon. — *Piṇḍa-nirvapaṇa*, am, n. presenting obsequial cakes to the Manes, the sacrifice to the Manes. — *Piṇḍa-pāda*, am, n. a kind of arithmetical calculation. — *Piṇḍa-pāta*, as, m. giving alms. — *Piṇḍa-pātika*, as, m. one who lives on alms. — *Piṇḍa-pātra*, am, n. the vessel in which the obsequial cakes are offered to the Manes; alms (lit. an alms-dish). — *Piṇḍa-pāda* or *piṇḍa-pādya*, as, m. 'thick-footed'; an elephant. — *Piṇḍa-pitṛi-yajña*, am, n. Ved. the oblation of obsequial cakes to deceased ancestors on the evening of new moon. — *Piṇḍa-pushpa*, as, m. the tree Jonesia Asoka; the China rose; the pomegranate tree; (*am*), n. the blossom of the Asoka tree; the flower of the China rose; a lotus; the flower of the plant Tabernamontana Coronaria. — *Piṇḍapushpaka*, as, m. a kind of vegetable, Chenopodium Album. — *Piṇḍa-phala*, as, ā, am, bearing (long) round fruits; (*ā*), f. a bitter gourd. — *Piṇḍa-bīja* or *piṇḍa-bīja*, as, m. a flowering shrub, Nerium (or Oleander) Odorum. — *Piṇḍabijaka*, as, m. Pterospermum

Acerifolium (= *karnikāra*). — *Piṇḍa-bhāj*, k, k, k, partaking of a funeral oblation, entitled to a share in the funeral cake, eating or receiving the cakes offered at a funeral ceremony; (*jas*), m. pl. deceased ancestors, the Manes. — *Piṇḍa-bhṛiti*, is, f. means of subsistence, livelihood. — *Piṇḍa-maya*, as, ī, am, consisting of a lump (of clay). — *Piṇḍa-mātropajivin* ('*ra-up*'), ī, inī, i, subsisting on a mere morsel. — *Piṇḍa-mustā*, f. a species of grass, Cyperus Pertenus. — *Piṇḍa-mūla* or *piṇḍa-mūlaka*, am, n. a carrot, Daucus Carota (= *garjara*). — *Piṇḍa-yajña*, as, m. the oblation of obsequial cakes to deceased ancestors. — *Piṇḍa-lepa*, as, m. the particles or fragments of the obsequial cakes which cling to the hands, (these are offered to the three ancestors preceding the great-grandfather.) — *Piṇḍa-lopa*, as, m. an interruption in offering the funeral cake; a neglect of the solemn obsequies in honour of deceased ancestors. — *Piṇḍa-rat*, ind. like a lump or ball. — *Piṇḍa-sambandha*, as, m. relationship between a living person and one deceased sufficiently near to qualify the former to offer the obsequial cake to the latter; [cf. *sa-piṇḍa*]. — *Piṇḍa-sambandhin*, ī, inī, i, qualified by near relationship to a living person to receive the obsequial cake from him at the oblation to the Manes. — *Piṇḍa-sektri*, tā, m. N. of a Nāga. — *Piṇḍa-stha*, as, ā, am, Ved. 'mingled in a lump,' mixed or intermingled together. — *Piṇḍānvāhārya* ('*da-an*'), as, ā, am, to be eaten after the funeral cake has been offered (Manu III. 123). — *Piṇḍānvāhāryaka*, am, n. (with *śrāddha*) a meal in honour of the Manes after offering the funeral cakes. — *Piṇḍābhra* ('*da-abh*'), am, n. hail. — *Piṇḍāyasa* ('*da-ay*'), am, n. steel. — *Piṇḍālu* ('*da-ālu*'), us, m., N. of two bulbous plants; = *kanda-guḍūci*; an esculent medicinal root described as sweet, cooling, and diuretic (= Hindi *peḍālu*, Bengālī *ḥavāḍālu*; in this sense also *piṇḍālu*, am, n.). — *Piṇḍāsa* or *piṇḍāsaka* ('*da-ās*'), or *piṇḍāsana* ('*da-as*'), as, or *piṇḍāsīn* ('*da-ās*'), ī, m. 'eating morsels,' a beggar. — *Piṇḍāhva* ('*da-āh*'), f. the resin of Gardenia Gummifera (= *nāḍi-hingu*). — *Piṇḍi-khaṇḍa*, as or am, m. n. (?), a small wood of Tabernamontana Coronaria trees (or of Asoka trees). — *Piṇḍi-jangha*, as, m., N. of a man or of his descendants. — *Piṇḍi-tagara*, as, m. a species of Tabernamontana Coronaria (= *kapha-vardhana*). — *Piṇḍitagaraka*, as, m. Tabernamontana Coronaria. — *Piṇḍi-taru*, us, m. a species of tree (= *maḥā-p*^o). — *Piṇḍi-pushpa*, am, n. Jonesia Asoka. — *Piṇḍi-lepa*, as, m. a kind of unguent. — *Piṇḍi-sūra*, as, m. 'a cake-hero,' a cowardly boaster, coquette, braggart. — *Piṇḍodaka-kriyā* ('*da-ud*'), f. an oblation of obsequial cakes and water. — *Piṇḍodādharaṇa* ('*da-ud*'), am, n. participating in funeral offerings, presenting them to common ancestors. — *Piṇḍopanishad* ('*da-up*'), t, f., N. of an Upanishad.

Piṇḍaka, as, am, m. n. a lump, lump of food; a round swelling or protuberance [cf. *mastaka-p*^o]; the calf of the leg; incense, myrrh; a species of bulbous plant (= *piṇḍālu*); a carrot, Daucus Carota; (in astronomy) a sine expressed in numbers; (*as*), m. a Piśāca, goblin, demon; (*ikā*), f. a globular swelling or protuberance, a fleshy swelling (in the shoulders, arms, legs, &c.), a wen (?); the calf of the leg; the instep; the nave of a wheel; a stool or seat of various shapes and dimensions; a base or pedestal for the image of a deity or for a Linga (Ved.); a kind of shrub (= *śvetāmli*).

Piṇḍana, am, n. forming globes, taking a globular form (as water); (*as*), m. a mound or bank.

Piṇḍaraka, as or am, m. or n. (?), a bridge.

Piṇḍala, as, m. a bridge, causeway, passage over a stream or ravine, a mound, ridge, balk raised to form a path across inundated fields; [cf. *piṇḍana*, *piṇḍila*].

Piṇḍasa, as, m. a beggar, mendicant living upon alms; [cf. *piṇḍāsa* under *piṇḍa*].

Piṇḍāta, as, m. incense.

Piṇḍāra, as, m. a beggar, religious mendicant; a buffalo-herdsman, neatherd, cowherd; a species

of tree, Flacourtia Sapida; Trewia Nudiflora; an expression of censure; N. of a Nāga; (*am*), n. a kind of vegetable (= Hindi *piṇḍārā*).

Piṇḍāraka, as, m., N. of a Nāga; N. of a Vṛishṇi; of a son of Vasu-deva and Rohiṇi; of a river considered holy by the Hindūs; (*am*), n., N. of a place of pilgrimage in Guzerat. — *Piṇḍāraka-tīrtha*, am, n., N. of a sacred bathing-place.

Piṇḍī, īs, f. the nave of a wheel (= *piṇḍī*, *piṇḍikā*).

Piṇḍika, as, ā, am, having large calves (?). See *piṇḍikā* under *piṇḍaka*, col. 2.

Piṇḍita, as, ā, am, rolled into a ball or lump, pressed into a solid mass; thick, massy, lumpish; formed into a mass, heaped together, collected; mixed, intermingled with; united; added, multiplied; counted, numbered; (*as*), m. incense.

Piṇḍin, ī, inī, i, possessing a body (= *śarīrin*); receiving cakes of meal (as ancestors &c.); possessing the *piṇḍa* or funeral oblation; (*i*), m. a beggar; an offerer of obsequial oblations or cakes of meal to the Manes.

Piṇḍila, as, ā, am, having large calves (= *sthūla-jangha*); skilled in calculations; (*as*), m. a skilful calculator or arithmetician, a calculator of nativities, astrologer, astronomer; a bridge, mound, balk, causeway; (*ā*), f. a species of cucumber, Cucumis Maderaspatanus (= *goḍumbū*).

Piṇḍi-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into a lump or ball, press together, unite, join together, mix or intermingle; to concentrate; to identify with (with *saha*). — *Piṇḍi-karaṇa*, am, n. making into a lump or ball, heaping. — *Piṇḍi-kṛita*, as, ā, am, made into a lump or ball. — *Piṇḍi-kṛitya*, ind. having made into a lump or ball; having concentrated.

Piṇḍitaka, as, m. the tree Vangueria Spinosa; a kind of shrub, Tabernamontana Coronaria; a species of basil (= *pharājīhaka*); (*am*), n. the fruit of the tree Vangueria Spinosa.

Piṇḍi-bhū, cl. 1. P. -*bhavati*, -*bhavitum*, to be made into a lump or ball, to become a solid body. — *Piṇḍi-bhāva*, as, m. the being rolled together into a ball. — *Piṇḍi-bhūta*, as, ā, am, formed into a lump or ball, lumped, heaped.

Piṇḍira, as, ā, am, sapless, juiceless, arid, dry; (*as*), m. the pomegranate tree [cf. *kṛishṇa-p*^o]; cuttle-fish bone; sea foam.

Piṇḍola, as, m., N. of a man.

Piṇḍoli, īs, f.avings of a meal, fragments dropped from the mouth, orts.

पिण्डिपाल *piṇḍipāla*, as or am, m. or n. (?), N. of a weapon with a single point; [cf. *bhīndipāla*].

पिण्या *piṇyā*, f. heart-pea, Cardiospermum Halicacabum (= *panyā*).

पिण्याक *piṇyāka*, as, am, m. n. (said to be fr. rt. *piśh*), the residue of seeds which have been ground for oil; oil-cake; incense; saffron; Asa Foetida; (*ā*), f. a species of plant.

पितामह *pitā-maha*. See p. 574, col. 1.

पितृ *pitṛ*, us, m., Ved. (fr. rt. *pyai*), juice, drink; nourishment; (Sāy.) = *pālakam anuam*, nourishing food. — *Pitṛ-kṛit*, t, t, t, Ved. bestowing or providing food. — *Pitṛ-bhāj*, k, k, k, Ved. enjoying or partaking of food; (Sāy.) = *an-nārthin*, seeking or earning food. — *Pitṛ-bhṛit*, t, t, t, Ved. bringing food. — *Pitṛ-mat*, ān, āti, āt, Ved. accompanied by food, abounding in food, nourishing. — *Pitṛ-shani*, īs, īs, ī, Ved. bestowing or granting food. — *Pitṛ-stoma*, as, m. 'praise of food,' N. of the hymn Rīg-veda 1. 187.

Pitūya, Nom. P. *pitūyati*, -*yitum*, Ved. to long for food, desire food.

पितृ *pitṛ*, m. (fr. rt. 3. *pā*), a father; (in the Veda *pitr* is an epithet of Bṛihas-pati, Varuṇa, Prajā-pati, and especially of heaven or the

sky; *antarā pitaram mātaraī-śa*, between heaven and earth; according to Sāy. *pitri* = *pālaka*, a protector; (*tarai*), m. du. father and mother, parents, (in the Veda an epithet of the Aṅgis or two pieces of wood regarded as the parents of Fire, and of heaven and earth regarded as the parents of all beings); (*taras*), m. pl. fathers, forefathers, ancestors; a father and his brothers, father and uncles, paternal ancestors; the spirits of departed ancestors, the Manes or spirits of the dead (they are of two kinds, viz. either the spirits of the father, grandfathers, and great-grandfathers of an individual or the progenitors of mankind generally, to both classes of whom Śrāddhas or obsequial worship is paid and oblations of food called *Piṇḍas* presented; they inhabit a peculiar region, which, according to some, is the Bhuvā or region of the air, according to others, the orbit of the moon, and are considered as the regents of the Nakṣatras Maghā and Mūla); [cf. Zend *pita*, base *pa-tar*: Gr. *πατήρ*, *pátēr*-s: Lat. *pa-ter*, *sup-piter*: Goth. *fa-der*: Old Germ. *fa-tar*, *fa-ter*, 'father'; *fataro*, 'uncle': Angl. Sax. *faeder*, 'father'; *fadhū*, 'aunt, father's sister': Hib. *athair*, 'father'; for *pathair*.] — *Pitari-sūra*, as, m. 'a hero against his father,' a cowardly boaster. — *Pitā-putra*, au, m. du. father and son. — *Pitāputra-virodha*, as, m. a contest between father and son. — *Pitāputra-samāgama*, as, m., N. of a Buddhist Sūtra. — *Pitāputriya*, as, ā, am, relating to father and son; containing the words *pitri* and *putra*; (with *sampradāna*) the transmission (of bodily capacities and powers) from father to son. — *Pitā-maha*, as, m. a paternal grandfather; a N. of Brahmā the great father of all; N. of the author of a Dharma-śāstra; of the author of an astronomical work; (*ās*), m. pl. the ancestors, Manes; (*i*), f. a paternal grandmother. — *Pitāmaha-saras*, as, n. or *pitāmahasya saras*, N. of a place of pilgrimage. — *Pitā-śumati-samvāda*, as, m., N. of a part of the Brahma-vaivarta-Purāṇa. — *Pituh-putra*, as, m. a father's son. — *Pituh-shvasri* or *pituh-svasri*, sā, f. a father's sister. — *Pitri-karman*, a, or *pitri-kārya*, am, n. obsequial rites, sacrifice offered to deceased ancestors. — *Pitri-kalpa*, as, m. (perhaps) legends relating to ancestors; N. of a long period of time, Brahmā's day of new moon. — *Pitri-kānana*, am, n. 'a grove of ancestors,' a cemetery. — *Pitri-kulyā*, f. 'rivulet of the Pitris,' N. of a river rising in the Malaya mountains. — *Pitri-kṛita*, as, ā, am, Ved. committed against parents or ancestors (as sin). — *Pitri-kṛitya*, am, n. or *pitri-kṛitya*, f. obsequial rites, oblations offered to the spirits of deceased ancestors. — *Pitri-gaṇa*, as, m. the whole body of ancestors collectively, a group or class of Manes or deceased progenitors who were sons of the Rishis or Prajā-patis, (the principal classes, according to Manu III. 194-199, are the Soma-sads, descended from Vi-rāj, the Agni-shvāttas from Marīci, Barhi-shads from Atri, Soma-pās from Bhrigu, Havish-mats from Angiras, Ājya-pas from Pulastya, and Su-kālins from Vasishtha; there are also the Agni-dagdhas and An-agnidagdhas, Kāvyas and Saumyas.) — *Pitri-gaṇā*, f. an epithet of Durgā. — *Pitri-gāthā*, ās, f. pl. 'songs of the ancestors,' an epithet of particular songs. — *Pitri-gāmin*, i, īnī, i, belonging or pertaining to a father. — *Pitri-grīṇā*, f. probably a wrong reading for *pitri-gaṇā*, q. v. — *Pitri-grīha*, am, n. a father's house, paternal mansion; 'house of ancestors,' a burial ground, cemetery. — *Pitri-graha*, as, m. 'the genius of the Manes,' N. of a demon causing disease. — *Pitri-ghātaka*, as, or *pitri-ghātin*, i, m. 'slaying a father,' a parricide. — *Pitri-śeṭa*, as, m., N. of a man. — *Pitri-tama*, as, m., Ved., in *pūritamah pitriṇām*, best of the ancestors (Sāy. = *pālaka-kānām madhye atisāyena pālakah*, a defender in the highest degree among defenders). — *Pitri-tarpana*, am, n. 'refreshing the Manes,' gifts in honour of deceased progenitors, distributed at the Śrāddhas or funeral ceremonies; an oblation to the Manes; the act of throwing water out of the right

hand at seasons of ablution as an offering to the Manes or deceased ancestors in general; the part of the hand between the thumb and fore-finger sacred to the Manes; *sesamum* (= *tila*). — *Pitri-tas*, ind., Ved. from the father, on the father's side. — *Pitri-tilhi*, is, f. day of new moon, a day sacred to the Manes of either deceased parent, the day appointed for obsequial rites to deceased ancestors. — *Pitri-tirtha*, am, n. 'the place of pilgrimage for progenitors,' epithet of the city called Gayā (where the performance of funeral sacrifices is peculiarly meritorious and efficacious); the part of the hand between the fore-finger and thumb sacred to the Manes. — *Pitritirtha-māhātmya*, am, n., N. of a chapter of the Śiva-Purāṇa. — *Pitri-tva*, am, n. fatherhood, paternity; the state or condition of a Pitri or deified progenitor. — *Pitri-datta*, as, ā, am, given by a father (a term applied to a woman's peculiar property); (*as*), m., N. of a man. — *Pitri-dayitā*, f., N. of a work. — *Pitri-dāna* or *pitri-dānaka*, am, n. a gift in honour of deceased ancestors, an offering to the Manes. — *Pitri-dāya*, as, m. property inherited from a father, patrimony. — *Pitri-deva*, ās, m. pl. the Manes and the gods; the divine Manes; (*as*, ā, am), worshipping a father; relating to the worship of the Manes or deceased ancestors. — *Pitri-devata* or *pitri-devatya*, as, ā, am, Ved. having the Manes for deities, sacred to the Manes. — *Pitri-daivata*, as, ī, am, relating to the worship of the Manes; governed or presided over by the Manes; (*am*), n. epithet of the tenth lunar asterism or Maghā. — *Pitri-daivatya*, as, ā, am, relating to the worship of the Manes; (*am*), n., N. of a sacrifice offered to the Manes on the day called Ashtakā. — *Pitri-dravya*, am, n. 'father's substance,' patrimony. — *Pitri-nāman*, ā, mni, a, called after the father's name; [cf. *mātri-nāman*.] — *Pitri-paksha*, as, m. paternal side, paternal relationship; the half month of the Manes, N. of the dark half in the Gaṇpa Āśvina, so termed as peculiarly appointed for the celebration of obsequial rites to the Pitris or Manes; a father's relations, relatives by the father's side; (*as*, ā, am), being on the father's side. — *Pitri-pati*, is, m. 'lord of the Manes,' an epithet of Yama, regent of the dead; (*ayas*), m. pl. the Manes and the lords of creatures (Prajā-patis). — *Pitri-pada*, am, n. the world or state of the Manes. — *Pitri-pātra*, am, n. a cup or other vessel used at obsequial rites. — *Pitri-pitri*, tā, m. a father's father, paternal grandfather. — *Pitri-pita*, as, ā, am, Ved. drunk by ancestors or deceased progenitors. — *Pitri-pūjana*, am, n. worship of the Manes. — *Pitri-paitānaka*, as, ī, am, inherited or derived from father and grandfather; (*ās*), m. pl. fathers and grandfathers, ancestors. — *Pitripaitāmahika*, as, ī, am, inherited or derived from father and grandfather. — *Pitri-prasū*, ūs, f. a father's mother; 'mother of the Manes,' twilight (the time when the Manes of departed ancestors are abroad). — *Pitri-prāpta*, as, ā, am, received from a father; inherited patrimonially. — *Pitri-prīya*, as, m. 'dear to the Pitris,' a species of plant (= *bhrigu-rāja*). — *Pitri-bandhu*, us, m. a kinsman by the father's side, as the son of the paternal grandfather's sister, of the paternal grandmother's sister, and of the father's maternal uncle; (*u*), n. relationship by the father's side. — *Pitri-bāndhava*, as, m. a kinsman in the paternal line. — *Pitri-bhaktā*, as, ā, am, dutifully attached to a father. — *Pitri-bhakti*, is, f. filial duty to a father. — *Pitribhakti-tarangi*, f., N. of a work. — *Pitri-bhūti*, is, m., N. of a commentator on Kṛtyāyana's Śrauta-sūtras. — *Pitri-bhojana*, am, n. a father's food; food offered to the Manes; (*as*, am), m. n. the plant Phascolus Radiatus (a species of pulse = *māshu*). — *Pitri-bhrātri*, tā, m. a father's brother, paternal uncle. — *Pitri-mā*, ān, āti, at, having a father, having an illustrious father; accompanied by the Manes, connected with the Manes (as Soma or Yama); mentioning the Manes or deceased ancestors. — *Pitri-mandira*, am, n. a father's house, paternal mansion; 'dwelling-

place of ancestors,' a cemetery. — *Pitri-mātri-hina*, as, ā, am, destitute of father and mother, orphan. — *Pitri-medha* or *pitri-yajña*, as, m. sacrifice offered to the Manes, obsequial offerings. — *Pitri-yāna*, Ved. or *pitri-yāna*, as, ā, am, trodden by the Manes; (*am*), n. the path trodden by the Manes, the way leading to the Manes; the vehicle of the Manes, a car to convey holy persons after their decease to heaven. — *Pitri-rāj*, ī, or *pūtri-rāja*, as, or *pitri-rājan*, ā, m. 'king of the Manes,' an epithet of Yama. — *Pitri-rūpa*, as, m., N. of a Rudra. — *Pitri-loka*, as, m. a father's house, paternal mansion; the world or sphere of the Manes (to which various situations are ascribed, but principally the Bhuvā region or mid-heaven). — *Pitri-vaṇṣa*, as, m. the paternal family. — 1. *pitri-vat*, ān, āti, at, having a father, whose father is living. — 2. *pitri-vat*, ind. like a father; like the Manes; as if for the Manes; as in the sacrifice offered to the Manes. — *Pitri-vana*, am, n. 'grove of ancestors,' a cemetery, a place where dead bodies are burnt or buried. — *Pitri-vane-śara*, as, ī, am, haunting a cemetery; (*as*), m. an epithet of Śiva; a goblin. — *Pitri-vartin*, ī, m. 'staying or abiding with ancestors,' N. of a Brāhman (= king Brahma-datta). — *Pitri-vasati*, is, f. 'abode of departed ancestors,' a cemetery. — *Pitri-vāk-para*, as, ā, am, attentive to the voice of parents, obedient to parents. — *Pitri-vitta*, as, ā, am, Ved. acquired by ancestors; (Sāy.) = *pituh sakāśāl labdha*, derived from a father, patrimonial. — *Pitri-vrata*, as, m. a worshipper of the Manes; (*am*), n. worship of ancestors, obsequial rites. — *Pitri-sarman*, ā, m., N. of a Dānava. — *Pitri-sravaṇa*, as, ā, am, Ved. bringing honour to a father; (Sāy.) = *pitā prakhyāyate yena putreṇa tādrishā*.] — *Pitri-śrāddha*, am, n. a funeral ceremony or obsequial rites in honour of a father or deceased ancestor. — *Pitri-shad*, t, t, Ved. living unmarried with a father or with parents; 'dwelling with the Manes,' an epithet of Rudra. — *Pitri-shadana*, as, ā, am, Ved. inhabited by the Manes. — *Pitri-shvasri*, sā, f. a father's sister, paternal aunt (= *pituh-shvasri*). — *Pitri-shvasriya*, as, ā, m. f. a father's sister's son or daughter, a paternal aunt's son or daughter. — *Pitri-samūbha*, as, ā, am, like a father, fatherly, paternal. — *Pitri-sāmānya*, am, n. ancestors collectively. — *Pitri-sū*, ūs, f. a father's mother; 'mother of the Manes,' twilight; [cf. *pitri-prasū*.] — *Pitri-sūkta*, am, n., N. of a Vedic hymn. — *Pitri-sthāna*, as, m. a guardian; (*am*), n. the sphere of the Manes. — *Pitristhāniya*, as, m. a guardian (who takes the place of a parent). — *Pitri-svasri*, sā, f. an incorrect form for *pitri-shvasri*. — *Pitri-svasriya*, as, ā, m. f., see *pitri-shvasriya*. — *Pitri-prasū*, f. the murder of a father, parricide. — *Pitri-han*, ā, m. a parricide. — *Pitri-hū*, ūs, ūs, u, invoking or dedicated to the Pitris; (*ūs*), f., scil. *dvār*. N. of the southern aperture of the human body, i. e. of the right ear; [cf. *deva-hū*.] — *Pitri-hūya*, am, n., Ved. invoking or summoning deceased ancestors. — *Pitri-rājita* ('*tri-ar*'), as, ā, am, derived from a father; property originally acquired by a father. — *Pitri-ratham* ('*tri-ar*'), ind. for a father's sake.

Pitrika, as, ā, am, (at the end of a comp.) paternal, parental, ancestral, relating or belonging to parents or progenitors, obsequial.

Pitriya, as, m. a father's brother, paternal uncle; any elderly male relation; [cf. Gr. *πῑτῑρ*-s; Lat. *patruus*.]

Pitrya, as, ā, am, derived from a father, relating to a father, paternal, patrimonial, ancestral, belonging to a father or to progenitors, usual or customary with a father; relating to deceased ancestors, consecrated to the Manes, referring or devoted to the Manes, obsequial; in Manu II. 59. *pitryam tirtham* = the part of the hand sacred to deified progenitors, i. e. the part between the fore-finger and thumb; (*as*), m. the eldest brother (who takes the place of a father); the month Māgha; (*ā*), f. the Nakṣatra Maghā (presided over by the Manes); the day of

full moon, the worship of the Manes on the day of full moon; (*am*), n., scil. *karma*, the worship of the Manes; the Nakshatra Maghā; the part of the hand between the fore-finger and thumb. — *Pitryā-vat*, *ān*, *atī*, *at*, Ved. (perhaps) possessing property inherited from a father; (*Sāy.*) = *pitrī-mat*, q. v.

पित्त *pitta*, *am*, n. (etymology doubtful), bile, the bilious humor, one of the three humors of the body (the other two being *vāta* and *kapha*; it is especially secreted between the stomach and bowels, and thence flows through the liver, and distributes itself in the spleen, heart, eyes, and skin; its chief quality is heat); [*cf. kūrma-p°, go-p°, rakta-p°, paittika.*] — *Pitta-kosha*, *as*, m. the gall-bladder. — *Pitta-kshobha*, *as*, m. excess and disturbance of the bilious humor. — *Pitta-gadīn*, *i*, *inī*, *i*, suffering from bilious complaints, bilious. — *Pitta-ghna*, *as*, *i*, *am*, 'bile-destroying,' antibilious; (*am*), n. an antidote to bilious complaints; ghee?; (*i*), f. a plant, *Cocculus Cordifolius*. — *Pitta-jvara*, *as*, m. bilious fever. — *Pitta-drāvin*, *i*, *inī*, *i*, 'bile-dispersing,' removing bile; (*i*), m. the sweet citron (= *madhura-jambīra*). — *Pitta-dhara*, *as*, *ā*, *am*, containing bile, bilious. — *Pittānvarhaṇa*, *as*, *ā*, *am*, destroying bile. — *Pitta-prakṛitī*, *is*, *is*, *i*, being of a bilious temperament. — *Pitta-prakopa*, *as*, m. excess and vitiation of the bilious humor. — *Pitta-rakta*, *am*, n. plethoria; [*cf. rakta-pitta.*] — *Pitta-rogin*, *i*, *inī*, *i*, suffering from bilious complaints, bilious. — *Pitta-rat*, *ān*, *atī*, *at*, having bile, bilious. — *Pitta-rāya*, *us*, m. flatulence arising from excess and vitiation of the bilious humor. — *Pitta-vidagdha*, *as*, *ā*, *am*, burnt up by bile, impaired or destroyed by bile. — *Pitta-vināśana*, *as*, *i*, *am*, 'bile-destroying,' antibilious. — *Pitta-samana*, *as*, *i*, *am*, 'bile-alleviating,' antibilious. — *Pitta-syanda*, *as*, m. a bilious form of ophthalmia; [*cf. pittābhishyanda.*] — *Pittahara*, *as*, *i*, *am*, 'bile-removing,' antibilious. — *Pittātīkṣara* ('*ta-at*'), *as*, m. 'bile-dysentery,' a bilious form of diarrhoea. — *Pittāṭisārīn*, *i*, *inī*, *i*, suffering from a bilious form of dysentery. — *Pittābhishyanda* ('*ta-abh*'), *as*, m. a bilious form of ophthalmia; [*cf. pitta-syanda.*] — *Pittāri* ('*ta-ari*'), *is*, m. 'enemy of bile,' i.e. anything antibilious; N. of various plants and vegetable substances used to counteract biliousness (= *parpatā*, *lākshā*, and *varvara*). — *Pittopahata* ('*ta-up*'), *as*, *ā*, *am*, impaired or destroyed by bile.

Pittala, *as*, *ā*, *am*, bilious, relating to the bilious humor, secreting bile; (*ā*), f. the plant *Jussiaea Repens*; (*i*), f., N. of a plant, = *mūrvā*; (*am*), n. brass, bell-metal; a species of birch tree (the bark of which is used for writing upon; *cf. bhūrja-pattra*).

पितृ *pitṛa*, *as*, m., N. of a man.

पित्तत् *pitsat*, *an*, *anti*, *at* (fr. Desid. of rt. 2. *pat*), being about to fly or fall, habitually falling or coming down; (*an*), m. a bird; [*cf. Gr. πτερος*; Lat. *psittacus*].

Pitsala, *am*, n. a road, path, way.

Pitsu, *us*, *us*, *u*, being about to fly or fall.

Pipatishat, *an*, *anti*, *at*, about to fly or fall, inclined or addicted to falling repeatedly; (*an*), m. a bird.

Pipatishā, *f*, wish or inclination to come down or fall.

Pipatishu, *us*, *us*, *u*, being about to fall; (*us*), m. a bird.

पिड *pidva*, *as*, m., Ved. a species of animal.

पिधा *pi-dhā* = *api-dhā*, q. v.

Pi-dadhat, *at*, *atī*, *at*, covering, veiling, hiding. — *Pi-dhātarya*, *as*, *ā*, *am*, to be covered or hidden; to be stopped up, to be shut or closed.

Pi-dhāna, *am*, n. covering, stopping up, shutting; (*as* or *am*), m. or n. (?), a covering, cover, concealment; a lid, top, cover; a sheath; a wrapper, cloak; [*cf. Cambro-Brit. fedon*, 'a screen.']

— *Pidhāna-vat*, *ān*, *atī*, *at*, provided with a cover, covered with a lid.

Pidhānaka, *as*, m. a cover, lid; a sheath, scabbard [*cf. khaḍga-p°*].

Pi-dhāya, ind. having covered.

Pi-dhāyaka, *as*, *ikā*, *am*, covering, hiding, concealing. — *Pidhāyaka-tā*, *f*, the state or act of covering.

Pi-hita, *as*, *ā*, *am*, shut, covered, hidden, concealed; filled with; (*am*), n. a particular figure of speech, showing any person by insinuation that one knows his secrets.

पिनस *pinasa*, *as*, m. = *pīnasa*, q. v.

पिनह *pi-nah* = *api-nah*, q. v.

Pi-naddha, *as*, *ā*, *am*, tied on, put on, fastened, bound; dressed, accoutred; wrapped, covered, concealed; pierced, penetrated.

Pi-naddhaka, *as*, *ikā*, *am*, dressed, clothed, covered.

Pi-nahya, ind. having put on or dressed.

पिनाक *pināka*, *as*, *am*, m. n. (said to be fr. rt. 3. *pā*), a staff, stick; a bow; the club or bow of Rudra-Siva; a trident or three-pronged spear; the trident of Siva; a shower or fall of dust, falling dust; (*as*), m., N. of a man; (*i*), f. a kind of stringed instrument, a sort of violin. — *Pināka-goptrī*, *tā*, m. 'preserver of the Pināka,' an epithet of Siva. — *Pināka-dhrik* (see *dhrik*), or *pināka-bhrit*, *t*, m. 'bearer of the Pināka,' an epithet of Siva. — *Pināka-pāṇi*, *is*, m. 'Pināka in hand,' an epithet of Siva.

Pināki, *is*, *is*, *i* (occurring only in acc. sing.), substituted for *pinākin*, q. v.

Pinākin, *i*, *inī*, *i*, armed with a Pināka; (*i*), m. an epithet of Rudra-Siva; N. of one of the eleven Rudras; (*inī*), f., N. of two rivers. — *Pinākinimāhātmya*, *am*, n., N. of a part of the Brahmanḍa-Purāṇa.

पिन्यास *pinyāsa*, *am*, n. (said to be fr. rt. 2. *as* with *pi-ni*), Asa Foetida; [*cf. piṇyāka.*]

पिन्व *pinv*, cl. 1. P. A. *pinvati*, -te, *piṇvta*, *piṇvte*, *pinvishyati*, -te, *pinvita*, Ved. to cause to swell, to distend, to cause to overflow or run over, to cause to abound; to cause to abound in milk (Rig-veda I. 112, 3, where, according to Sāy., *pinvataḥ* = *payasā pūrīta-vantau*); to sprinkle, wet, moisten, water; to discharge, pour forth; to grant, bestow; (A.) to swell, to be distended, to overflow; [*cf. rt. pyāi.*]

Pinva, *as*, *ā*, *am*, Ved. causing to swell or flow; [*cf. dānu-p°*].

Pinvana, *am*, n., Ved. a particular vessel used in religious ceremonies.

Pinvantapiyā, *f*, Ved., scil. *riś*, an epithet of the verse beginning *pinvanti apo* (Rig-veda I. 64, 6).

Pinvamāna, *as*, *ā*, *am*, Ved. being swollen, swelling, being full or filled.

पिपतिषत् *pipatishat*, *pipatishā*, *pipatishu*. See under *pitsat*, col. 1.

पिपविषु *pipavishu*, *us*, *us*, *u* (fr. Desid. of rt. 1. *pū*), wishing to purify.

पिपाठक *pipāṭhaka*, *as*, m., N. of a mountain.

पिपासत् *pipāsāt*, *an*, *anti*, *at* (fr. Desid. of rt. 1. *pā*), thirsting, thirsty.

Pipāsā, *f*, thirst, desire to drink. — *Pipāsā-vat*, *ān*, *atī*, *at*, thirsting, thirsty.

Pipāsita, *as*, *ā*, *am*, wishing to drink, thirsty, athirst.

Pipāsīn, *i*, *inī*, *i*, wishing to drink, thirsty.

Pipāsu, *us*, *us*, *u*, thirsty, athirst.

पिपिली *pipilī*, *f*. = *pipīlī*, an ant.

पिपिष्वत् *pipishvat*, *an*, *anti*, *at* (fr. a rt. *pi* for *pī*), Ved. (perhaps) swollen, overfull, super-

abundant; (according to Sāy.) favourable to the husbandman.

पिपितक *pipitaka*, *as*, m., N. of a Brāhman who was the first to perform a particular ceremony in honour of Vishnu on the twelfth day of the light half of the month Vaiśākha; (*i*), f. the twelfth day of the light half of the month Vaiśākha (when giving away water is an act of merit, so called after the Brāhman Pipitaka).

पिपील *pipīla*, *as*, *i*, m. f. (perhaps a reduplicated form fr. rt. *pid*), an ant.

Pipīlaka, *as*, m. a large black ant; (*ikā*), f. the common small red ant; a female ant. — *Pipīlikā-parisarpaṇa*, *am*, n. the running about of ants.

Pipīlika, *as*, m. an ant; (*am*), n. a kind of gold supposed to be collected by ants. — *Pipīlikamadhya*, *as*, *ā*, *am*, 'thin in the middle like an ant,' N. of any metre the middle Pāda of which is shorter than the preceding and following. — *Pipīlikamadhya*, *f*, N. of a species of the Anushtubh metre. — *Pipīlikā-madhya*, *as*, *ā*, *am*, a kind of fasting (beginning on the day of full moon with fifteen mouthfuls, decreasing by one daily until the day of new moon, and after that increasing by one daily until the next day of full moon).

पिपृच्छिषु *piprīcchishu*, *us*, *us*, *u* (fr. Desid. of rt. *prach*), about to ask or inquire, wishing to ask.

पिप्पका *pipikā*, *f*, Ved. a species of bird; [*cf. pipika.*]

पिप्पटा *pipatā*, *f*, a kind of sweetmeat.

पिप्पल *pipāla*, *as*, m. (said to be fr. rt. 3. *pā*), the holy fig-tree, *Ficus Religiosa* [*cf. āśvattha*]; a kind of bird; a nipple (so called from its similarity to a berry); the sleeve of a jacket or coat; N. of a son of Mitra and Revati; (*ās*), m. pl., N. of a school of the Atharva-veda; (*ā*), f., N. of a river; (*i*), f. a berry; long pepper, *Piper Longum* (both plant and berry; *cf. kapi-p°, jala-p°, toya-p°*); (*am*), n. a berry in general, the berry of the tree *Ficus Religiosa*; sensual enjoyment; water; the sleeve of a coat; [*cf. Gr. πέπερι, πέπερι*; Lat. *piper*]. — *Pippalāda* ('*la-ada*'), *as*, m. 'eater of berries,' N. of an ancient teacher of the Atharva-veda; (*ās*), m. pl., N. of a school of the Atharva-veda (also *pippalādakās*). — *Pippalādatīrtha*, *am*, n., N. of a sacred bathing-place. — *Pippalāda-sruti*, *is*, *f*, N. of a work mentioned in the Parāśara-smṛiti. — *Pippalā-vati*, *f*, N. of a river. — *Pippalī-mūla*, *am*, n. the root of long pepper. — *Pippalī-lavaṇa*, *e*, n. du. pepper and salt.

Pippalaka, *am*, n. a nipple; sewing thread.

Pippalāyana, *as*, m., N. of a man.

Pippalī, *is*, *f*, long pepper; *Vasishthasya pippalī*, N. of a Sāman. — *Pippalī-sroni*, *is*, *f*, N. of a river.

Pippalikā, *f*, a species of plant (= *āśvatthī*).

पिप्पलू *pipālū*, *us*, m. or f. (?), N. of a man (or woman?).

पिप्पिका *pipikā*, *f*, the tartar of the teeth; [*cf. pītaka.*]

पिप्पिका *pipika*, *as*, m., Ved. a species of animal, probably a bird; [*cf. pipikā.*]

पिप्प्रीषा *piprīshā*, *f*, (fr. Desid. of rt. 1. *pī*), Ved. desire of pleasing or showing kindness.

Piprīshu, *us*, *us*, *u*, desirous of pleasing, wishing to give pleasure.

पिप्पु *pipru*, *us*, m. (fr. rt. *pī*?), Ved., N. of a demon (who was conquered and whose strongholds were destroyed by Indra).

पिप्पु *piplu*, *us*, m. (perhaps for *api-plu*; said to be fr. rt. *plush* with *api*), a freckle, mark, mole. — *Piplu-karṇa*, *as*, *ā*, *am*, having a mark on the ear. — *Piplu-pracchādana*, *as*, *i*, *am*, covering or concealing a mole.

पिब *piba* or *piva*, *as*, *ā*, *am* (fr. rt. 1. *pā*),

drinking, who or what drinks; [cf. *tri-p^o*.] = *Piba-vat*, *ān*, *atī*, *at*, Ved. containing a form of the verb *pibati*.

Pibat or *pivat*, *an*, *antī*, *at*, drinking, who or what drinks.

पिबद्मान *pibdamāna*, *as*, *ā*, *am* (perhaps fr. a reduplicated form of rt. 2. *pad*), Ved. becoming or being firm or solid, becoming or being hard or compact.

Pibdana, *as*, *ā*, *am*, Ved. firm, hard, solid, compact; (*am*), n. (according to Sāy.) a Rakshas.

पियारु *piyāru*, *us*, *us*, *u* (fr. the Sautra rt. 1. *piy*), Ved. censuring, blaming, deriding, mischievous (Sāy. = *hīṇṣaka*).

पियाल *piyāla*, *as*, m. (= *priyāla*, q. v., but said to be fr. the Sautra rt. 1. *piy*), the tree Buchananian Latifolia (called in Hindi also Chironji, whence it has been named Chironjia Sapida; in Bengal it is commonly called Piya or Piyal); (*am*), n. the fruit of Buchananian Latifolia.

पिल *pil*, cl. 10. P. *pelayati*, *-yitum*, to throw, cast; to send; to incite; [cf. *rts. pel*, *vil*.]

Pilu, *us*, or *piluka*, *as*, m. a species of tree (= *pilu*; cf. *pailava*).

Piluni, f. a species of plant (= *mūrvā*; a wrong form for *pilu-parṇi*; cf. *pilu-parṇi*).

पिलि *pili*, *is*, m., N. of a man.

पिलिन्दवत्स *pilinda-vatsa*, *as*, m., N. of a disciple of Sākyamuni.

पिलिप्पिल *pilippila*, *as*, *ā*, *am*, Ved. slippery.

पिल्ल *pilla*, *as*, *ā*, *am* (said to be a substitute for *klinna*), bleared-eyed; (*as*), m. a bleared eye.

Pillakā, f. a female elephant, (the elephant's eye being usually moist.)

पिश 1. *piś*, cl. 6. P. A. *piṇṣati*, *-te*, *piṇṣa*, *piṇṣe*, *piṇṣhyati*, *-te*, *apeṣit*, Ved. to adorn, deck, decorate, embellish; to prepare, make ready (especially meat, by cutting it up and carving it); to shape, fashion, mould, form; to be decomposed, to be reduced to constituent parts; to be organized; to light, enlighten; Caus. *peṣayati*, Aor. *apiṇṣat*: Desid. *piṇṣishati*, *piṇṣishati*: Intens. *pepiṇṣyate*, *pepeṣhī*, to be richly adorned.

2. *piś*, f. an ornament, decoration; (Sāy.) = *rūpaṇa* *hīraṇyādi*.

Piśa, *as*, m., Ved. (according to Sāy.) = *ruru*, a sort of deer (probably so called from its colour).

Piśanga, *as*, *i*, *am*, reddish, reddish-brown, of a tawny or brown colour; (*as*), m. tawny colour; N. of a serpent-demon. — *Piśanga-tā*, f. or *piśanga-tva*, *am*, n. the being of a tawny colour, tawiness. — *Piśanga-bhṛishī*, *is*, *is*, *i*, Ved. (perhaps) having red fangs; (Sāy.) = *ishad-akta-varṇa*, being of a pale-red hue, tawny-coloured. — *Piśanga-rāti*, *is*, *is*, *i*, Ved. giving reddish (i. e. golden) gifts (said of Indra); (Sāy.) = *bahurūpa-dhanendra*, lord of manifold wealth. — *Piśanga-rūpa*, *as*, *ā*, *am*, Ved. being of a reddish or yellow appearance; (Sāy.) = *hīraṇyā-rūpa*, golden-coloured. — *Piśanga-sandṛiś*, *k*, *k*, Ved. (according to Mahā-dhara) being of a red or yellow colour; (according to Sāy.) = *nānā-rūpa*, of various kinds. — *Piśangāśva* (*ga-as*), *as*, *ā*, *am*, Ved. having reddish or tawny horses (said of the Maruts).

Piśangaka, *as*, m., N. of an attendant of Vishṇu.

Piśangin, *i*, *inī*, *i*, brown, tawny.

Piśangila, *as*, *ā*, *am*, Ved., N. of a colour (?); (according to Mahā-dhara) = *piśaṇ* + *gila*.

Piśāca, *as*, m. (perhaps fr. *piśa* for *piśita*, 'flesh,' and rt. 1. *anī*), N. of a class of demons (perhaps originally a personification of the ignis fatuus; in the Veda they are enumerated after gods, men, Manes, Asuras, and Rākshasas; in later times

they are described as the children of Krodhā; a sprite, fiend, goblin, ogre, malevolent being (something between an infernal imp and a ghost, always described as fierce and malignant); N. of a Rakshas; (*i*), f. a female imp, a she-demon [cf. *strī-p^o*]; N. of a daughter of Dakṣha and mother of the Piśācas; a species of Valenāna (= *gandha-mānsi*). — *Piśāca-tā*, f. or *piśāca-tva*, *am*, n. the state or condition of a Piśāca. — *Piśāca-dru*, *us*, m. a species of tree, Trophis Aspera (the favourite haunt of the Piśācas). — *Piśāca-bādhā*, f. demoniacal possession. — *Piśāca-bhāṣā*, f. 'Piśāca language,' a gibberish or corruption of Sanskrit used in plays. — *Piśāca-moṇa*, *am*, n. 'release of the Piśāca,' N. of a place of pilgrimage. — *Piśāca-moṇa-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Piśāca-vriksha*, *as*, m. a species of tree, Trophis Aspera (= *sākhota*). — *Piśāca-saṅcāra*, *as*, m. demoniacal possession. — *Piśāca-sabha*, *am*, n. an assemblage of goblins or fiends; the place or hall of their assembly, pandemonium. — *Piśāca-laya* (*śa-āl*), *as*, m. 'abode of Piśācas,' N. of a particular luminous phenomenon, phosphorescence. — *Piśāca-raṇa*, *am*, n. transforming into a Piśāca. — *Piśācoraga-rākshasa* (*śa-ur*), *as*, m. pl. Piśācas, serpents, and Rākshasas.

Piśācaka, *as*, m. a Piśāca; (*ikā*), f. = *piśāci* (at the end of comps., e.g. *gandha-p^o*, *dhana-p^o*); N. of a river; scil. *bhāṣā*, the language of the Piśācas. — *Piśācaka-pura*, *am*, n., N. of a village.

Piśācakin, *i*, m. an epithet of Kūvera the god of wealth (the treasures of this deity being guarded by Piśācas and other malignant beings).

Piśāci, *is*, m., Ved. a Piśāca.

Piśita, *as*, m. n. flesh which has been cut up or prepared, flesh, meat; a small piece; (*ā*), f. spikenard, Nardostachys Jatamansi (= *jaṭā-mānsi*). — *Piśita-bhuj*, *k*, *k*, eating flesh; (*k*), m. one who eats flesh. — *Piśitāśa* (*śa-āśa*), *as*, *ā*, *am*, eating flesh; (*as*), m. an epithet of flesh-eating demons, as Rākshasas or Piśācas; a fiend; a cannibal. — *Piśitāśana* (*śa-aś*), *as*, *i*, *am*, flesh-eating, meat-eating; (*as*), m. a demon, fiend, cannibal, Rakshas, Piśāca (described as a child of Ni-kāshā); epithet of a wolf. — *Piśitāśin* (*śa-aś*), *i*, *inī*, *i*, eating flesh or meat, carnivorous; (*i*), m. a demon, goblin, cannibal; N. of an attendant of Śiva. — *Piśitepsu* (*śa-īp*), *us*, *us*, *u*, desirous of flesh, eager for or greedy after meat.

Piśi, f. spikenard, Nardostachys Jatamansi (= *piśitā*).

Piśuna, *as*, *ā*, *am*, informing against, betraying, treacherous; disparaging, calumniating, backbiting, calumnious, slanderous; cruel, wicked, malignant, mischievous, harsh, unkind; exciting hopes and disappointing them; vile, low, contemptible, infamous; stupid, a fool; making known, indicating, evincing, displaying, reminding, commemorating, memorable for (at the end of comps., e.g. *tulyānūrāga-p^o*, manifesting an equal attachment; *kṣatṛa-pradhana-p^o*, memorable for the conflict of Kṣatriyas); (*as*), m. a betrayer, traitor, informer, spy, tale-bearer, backbiter, calumniator, slanderer; epithet of a goblin dangerous to pregnant women; cotton (which betrays by hanging to the clothes); an epithet of Nārada (the messenger and informant of the gods); a crow; N. of a Brāhman; N. of a minister of Dushyanta; (*ā*), f. a species of plant, Medicago Esculenta; (*am*), n. informing against, betraying, sycophancy; saffron (which betrays an unfaithful lover); [cf. Gr. *πικ-ρὸς*, *πικρὸς*, *πικρὰ*, *πικρὸς*, *ἐξ-πικρὸς*: Lith. *pik-ta-s*, 'bad'; *pik-ti*, 'to be angry'; *peik-ti*, 'to despise, to blame.'] — *Piśuna-tā*, f. slander, scandal, backbiting, betrayal, sycophancy. — *Piśuna-vaṇa* or *piśuna-rākya*, *am*, n. evil speech, bad report, detraction, slander.

Piśunaya, Nom. P. *piśunayati*, *-yitum*, to betray, make known, indicate, make manifest.

पिशिक *piśika*, *ās*, m. pl., N. of a people in the South.

पिशोल *piśula* or *piśilaka*, *am*, n., Ved.

(a wooden) vessel or dish. — *Piśula-vijā*, f. a kind of stringed instrument or guitar, the strings of which are stretched across a frame (= *śūrpa-vijā*).

पिशुन *piśuna*. See col. 2.

पिष *pish*, cl. 7. P. (ep. also A.) *pinashti* *pinshī* (Impv. 2nd sing. *pinshī*), *pi-pesha*, *pekshyati*, *apiṣhat*, *peṣhām* (ep. Impf. *apiṣhat*, Pot. *piṣhat*), to grind, pound, crush; to bruise, hurt, injure, destroy; cl. 10. P. or Caus. *peṣhayati*, *-yitum*, Aor. *apiṣhat*, to grind, pound; to injure; to give; to be strong; to dwell; [cf. cl. 1. P. *peṣhati*, *peṣhayati*, to go, move; [cf. Gr. *πρίσσω* for *πρίσσω*, *πρίσσω*, *πρίσσω*, *πρίσσω*, *πρίσσω*; Lat. *pīns-o*, *pīs-o*, *pīs-tor*, *pīs-tillu-m*, *pīstrinum*, *pīs-tura*, *pīs-u-m*, *Piso*, *pī-lu-m*, *pī-la*, *pī-lu-s*; Lith. *pes-tā*, 'a mill.']

Piṣṭa, *as*, *ā*, *am*, ground, pounded, crushed, bruised; rubbed together, squeezed, clasped (as the hands); kneaded; (*am*), n. anything ground, any finely ground substance, flour, meal, (*na piṣṭam pinashti*, he does not grind flour, i. e. he does no useless work or vain repetition); lead; (*as*), m. pastry; N. of a man; (*ās*), m. pl., N. of his descendants. — *Piṣṭa-pācana*, *am*, n. a pan for parching flower; a boiler, seether, sauce-pan. — *Piṣṭa-paśu*, *us*, m. an effigy of a beast or sacrificial victim made with flour or dough. — *Piṣṭa-pāka*, *as*, m. food prepared by baking flour. — *Piṣṭa-pāka-bhrit*, *t*, *t*, *t*, containing food prepared by baking flour; (*t*), m. a boiler. — *Piṣṭa-pāca*, *am*, n. a boiler. — *Piṣṭa-piṇḍa*, *as*, m. a cake of meal. — *Piṣṭa-pūra*, *as*, m. meal made up into a sort of cake with clarified butter; [cf. *ghrita-pūra*.] — *Piṣṭa-pesha*, *as*, m. or *piṣṭa-peshaṇa*, *am*, n. 'grinding flour,' useless labour, vain repetition. — *Piṣṭa-maya*, *as*, *i*, *am*, made of meal or flour, mixed with flour; *jalam piṣṭa-maya*, water sprinkled with meal. — *Piṣṭa-meha*, *as*, m. flour-like diabetes. — *Piṣṭamehin*, *i*, *inī*, *i*, suffering from flour-like diabetes. — *Piṣṭa-rasa*, *as*, m. water mixed with flour. — *Piṣṭa-rarti*, a small cake made of the meal of barley, rice, or pulse. — *Piṣṭa-saurabha*, *am*, n. (pulverized) sandal-wood. — *Piṣṭa-tāda* (*śa-ada*), *as*, *ā*, *am*, feeding on meal. — *Piṣṭodaka* (*śa-ud*), *am*, n. water mixed with flour.

Piṣṭaka, *as*, m. a cake made of the flour or meal of any grain, any baked cake, bread; a disease of the eyes, opacity of the cornea; (*ikā*), f. a kind of grits, the meal of pulse steeped in water and peeled and ground; (*am*), n. pounded sesamum seeds, oil-cake.

Piṣṭāta, *as*, m. perfumed powder (for scenting rooms, garments, &c.); scented dust which the Hindūs sprinkle over each other at the Holi or spring festival.

Piṣṭika, *am*, n. a cake made of rice flour.

Piṣṭodī, f. a species of shrub (= *śvetāmli*).

पिषप *piṣṭapa*, *as*, *am*, m. n. (said to be fr. *piś*, substituted for rt. *viś*), a world, a division of the universe; [cf. *viṣṭapa*.]

पिस् *piś*, cl. 4. P. *piśyati*, *pesitum*, Ved. to go; (perhaps) to extend; cl. 1. P. *pesati*, *pesitum*, to go, move; cl. 10. P. *pesayati*, *-yitum*, to go, to hurt, injure; to be strong; to give; to take; to dwell; [cf. *rts. pes*, *vis*, *ves*, *biś*, *bes*.]

पिस्प्रिक्षु *piśpriksu*, *us*, *us*, *u* (fr. Desid. of rt. *apṛiś*), being about to touch; (with *jalam*) being about to enter the water, being about to perform ablutions.

पिहित *pi-hita*. See p. 575, col. 2.

पी 1. *pī* (probably originally Pass. of rt. 1. *pā*, q. v.), cl. 4. A. *piyate*, *piṇṇye*, *peṣhayati*, *apeṣhta*, *petum*, to drink.

२. *pī*, *is*, *is*, *i* (fr. rt. *pyai*, q. v.; at the end of a comp.) becoming fat.

पीच पिचा, *am*, n. the lower jaw, the chin.

पीटिका पिटिका, a various reading for पिठिका, q. v.

पीठ पिथा, *am*, n. (thought by some to be a Prakrit form fr. *pi-sada* = *pi-shada* = *pi-shda* or connected with *rt. piṭh*), a stool, seat, chair, bench; a religious student's seat made properly of Kusā grass; the seat of a deity, an altar (according to some native authorities in this and the preceding senses: also *as*, *i*, m. f.); a basis, basement, pedestal; an epithet of various temples (erected on the fifty-one spots on which, according to tradition, the various members of Pārvatī fell after she had been cut to pieces by the discus of Viṣṇu); a kind of ornament; a particular posture in sitting; (in geometry) the complement of a segment; N. of an Asura the minister of Kṛṣṇa. — *Piṭha-keli*, *is*, m. a particular dramatic character, a male confidant, a parasite. — *Piṭha-ga*, *as*, *ā*, *am*, moving about in a wheel-chair, lame. — *Piṭha-garbha* or *piṭha-rivara*, *as*, m. the cavity in the pedestal of an idol. — *Piṭha-śakra*, *as* or *am*, n. or n. (?). Ved. a chariot with a seat. — *Piṭha-nāyikā*, f. a girl of fourteen (before menstruation) who impersonates Durgā at the festival of that goddess. — *Piṭha-nāyā*, *as*, m. epithet of a particular mystical ceremony. — *Piṭha-bhū*, *ās*, f. a basis, basement. — *Piṭha-marda*, *as*, *ā*, *am*, 'rubbing the seat', (perhaps) riding on horseback, a rider; exceedingly impudent; (*as*), m. the companion of a hero in great undertakings; a companion, parasite; a dancing-master who teaches courtesans. — *Piṭha-sarpa*, *as*, *ā*, *am*, or *piṭha-sarpin*, *i*, *inī*, *i*, moving about on a wheel-chair, lame, crippled, a cripple. — *Piṭha-sthāna*, *am*, n. a place where one of the limbs of Pārvatī is supposed to have fallen and therefore consecrated to her worship; [cf. *piṭhā*.] *Piṭhaka*, *as*, *am*, m. n. a seat, chair, bench; a saddle?; (*śikā*), f. a bench; a base, pedestal; a section, chapter (sometimes wrongly spelt *piṭhikā*).

पीड पिद (perhaps connected with *rt. piṣh*), cl. 1. A. *pidate*, *piditum*, Ved. to be squeezed or pressed out (as Soma): Caus. or d. 10. P. (ep. also A.) *pidayati* (-te), -*yitum*, to squeeze, pinch, press, oppress, compress, suppress (e. g. *kālām kālena pidāyan*, Manu I. 51, pressing time against time, or suppressing one period by means of another, according to Kullūka = *śrīṣṭi-kālam pralaya-kālena nāṣayan*); to overpower; to hurt, harm, injure, pain, vex, harass, annoy, torment; to break, violate (an oath); to beleaguer (a city); to neglect, cause suffering by neglect; to remove; to cover; (in augury) to cover with anything inauspicious; (in astrology) to eclipse; to oppose, resist; to stir, agitate.

Piḍa, *as*, *am*, m. n., in *tila-p*, *triṇa-p*, q. v. — *Piḍa-yantra-grīha*, *as*, m. a workhouse for criminals, house of correction.

Piḍaka, *as*, m. an oppressor; [cf. *tānu-p*.] *Piḍana*, *as*, *ā*, *am*, molesting, paining, disagreeable; (*am*), n. the act of pressing, squeezing, rubbing; an instrument for pressing, press; oppressing, inflicting pain, paining, distressing; laying a country waste, devastation; (in astrology) the oppression or suppression of a planet &c., i. e. eclipse [cf. *graha-p*]; suppressing sounds, a fault in the pronunciation of vowels.

Piḍanīya or *pidayitavya*, *as*, *ā*, *am*, to be oppressed or molested, to be pained or harassed; used for pressing, serving for a press.

Piḍayat, *an*, *anī*, *at*, squeezing, pressing; oppressing, suppressing, harassing, paining; breaking, violating.

Piḍā, f. pain, suffering, anguish, annoyance; damage, injury, wrong; infraction, violation [cf. *dharma-p*]; devastation, laying waste; restriction, limitation; the 'pain or calamity' of a planet, eclipse, occultation [cf. *graha-p*]; compassion, pity, charity; a chaplet, garland for the head; the Saral tree, *Pinus Longifolia*; a basket (= *pitaka*, *peṭā*,

peḍā). — *Piḍā-kara*, *as*, *i*, *am*, pain-causing, giving pain, afflicting, tormenting. — *Piḍā-karaṇa*, *am*, n. the causing of pain, torturing, tormenting. — *Piḍā-bhāj*, *k*, *k*, *h*, (according to Malli-nātha) = *vimardā-bhāj* = *bhanga-rat*. — *Piḍā-sthāna*, *am*, n., Ved. (in astrology) an unlucky position, inauspicious distance (of a planet).

Piḍāya, Nom. A. *piḍāyate*, -*yitum*, to feel pain, experience a sense of uneasiness.

Piḍita, *as*, *ā*, *am*, squeezed, pressed; rubbed, chafed; griped, wrung; oppressed, harassed, distressed, pained, afflicted, suffering pain or distress, injured, impaired; violated, transgressed; destroyed, laid waste, devastated; eclipsed; bound, tied; (*am*), n. injuring, harming, harassing; a kind of coitus; (*am*), ind. closely. — *Piḍita-tā*, *f* or *piḍita-tva*, *am*, n. the being squeezed or pressed; the being afflicted or distressed.

Piḍyamāna, *as*, *ā*, *am*, being squeezed or pressed; being pained or afflicted, suffering.

पीत 1. *pita*, *as*, *ā*, *am* (fr. *rt. i. pā*), drunk, quaffed; drunk in, imbibed; soaked, steeped, saturated, filled with; (*am*), n. drinking. — *Pita-taila*, *as*, *ā*, *am*, one who has drunk oil, filled with oil, = *taila-pita*; (*ā*), f. a species of creeper; a kind of heart-pea, *Cardiospermum Halicacabum* (= *jyotish-mati*, = *mahā-jyotish-mati*). — *Pita-lugdhā*, f. a cow whose milk has been pledged (lit. already drunk); a cow tied up to be milked [cf. *dhe-nushyā*]; any milch cow. — *Pita-niḍra*, *as*, *ā*, *am*, immersed in slumber. — *Pita-pratibaddha-ratsa*, *ā*, f. (a cow) whose calf has drunk milk and been tied. — *Pita-madya*, *as*, *ā*, *am*, one who has drunk wine or any other intoxicating liquor. — *Pita-rasa*, *as*, *ā*, *am*, whose juice is drunk or quaffed. — *Pita-vat*, *ān*, *at*, *at*, having drunk or quaffed; containing the verb 1. *pā* (Ved.). — *Pita-soma*, *as*, m. a Brāhman by whom the juice of the acid *Asclepias* is drunk at a ceremony. — *Pitābhi* ('*ta-ab*'), *is*, m. an epithet of the Muni Agastya ('by whom the ocean was drunk,' this saint having on one occasion swallowed up the sea).

1. *pitī*, *is*, f. (for 2. and 3. see p. 578, col. 1), drinking, a draught; a tavern, dram-shop.

1. *pitin*, *i*, *inī*, *i*, (at the end of comps.) drinking, having drunk. (For 2. *pitin* see p. 578, col. 1.)

Pitvā, ind. having drunk or quaffed. — *Pitvā-sthiraka*, *as*, *ā*, *am*, somewhat refreshed by a draught (Gāṇa to Pāp. II. 1, 72).

1. *pitha*, *as*, m. (for 2. and 3. see p. 578, col. 1), a drink, draught [cf. *go-p*]; (*am*), n. water; melted butter.

Pithin, *i*, *inī*, *i*, (at the end of a comp.) drinking; *koṣa-p*, squandering away the treasury.

Piyamāna, *as*, *ā*, *am*, being drunk or quaffed, being drunk or sucked in.

पीत 2. *pita*, *as*, *ā*, *am* (probably connected with *rt. pyai*, the colour of butter and oil being yellowish), of a yellow colour, yellow (the colour of the Vaiśya, white being that of the Brāhmins, red that of the Kṣatriyas, and black that of the Śūdras); (*as*), m. yellow colour; a yellow gem, topaz; a yellow pigment prepared from the urine of kine; N. of several plants, *Alangium Hexapetalum* (= *ankoṭha*); safflower, *Carthamus Tinctorius*; *Trophis Aspera* (= *sākhoṭa*); (*ā*), f., N. of various plants, turmeric (= *haridrā*); a medical plant, *Betula*, commonly called *Atai*; a kind of yellow pigment (= *go-roṣanā*); a mystical designation of the letter *sha*; (*am*), n. gold; yellow ornament. — *Pita-kadalī*, f. a species of banana (= *svarṇa-kadalī*). — *Pita-kanda*, *am*, n. the carrot, *Daucus Carota*. — *Pita-karaviraka*, *as*, m. oleander with yellow flowers. — *Pita-kāvera*, *am*, n. saffron; bell-metal. — *Pita-kāshṭha*, *am*, n. yellow sanders. — *Pita-kilā*, f. a species of plant (= *ā-vartaki*). — *Pitauśvaya-vāsa*, *ās*, *ās*, *as*, dressed in yellow silk; (*as*), m. an epithet of Kṛishṇa. — *Pita-gandha*, *am*, n. yellow sandal. — *Pita-ghoshā*, f. yellow Ghoshā, a species of creeper with yellow flowers. — *Pita-*

chandana, *am*, n. a yellow fragrant wood considered as a yellow species of sandal-wood; saffron; turmeric. — *Pita-cāmpaka*, *as*, m. a lamp ('yellow as the Campa'). — *Pita-taṇḍulā*, f. millet, *Panicum Italicum*; a species of Solanum. — *Pita-tā*, *f* or *pita-tva*, *am*, n. yellowness, yellow (the colour). — *Pita-tuṇḍa*, *as*, m. 'yellow-beak,' N. of the *Sylvia Sutoria* (the whole bird being of a light yellow colour). — *Pita-dārū*, *us*, m. a species of pine, *Pinus Deodora* (= *deva-dārū*); *Pinus Longifolia*; *Curcuma Aromatica* or *Curcuma Xanthorrhiza* (= *haridrū*). — *Pita-dru*, *us*, m. a species of pine, *Pinus Longifolia*; *Curcuma Aromatica* or *C. Xanthorrhiza*. — *Pita-nīla*, *as*, *ā*, *am*, 'yellow-blue,' green. — *Pita-parṇī*, f. 'yellow-leaved,' a plant commonly called *Bīchati*; a N. of the nettle or a plant of the same class, *Tragia Involucrata*. — *Pita-pādā*, f. 'yellow-footed,' a small bird, the *Maina* (*Turdus Salica*). — *Pita-pushpa*, *as*, m., N. of several plants (= *karuṣ-kāra*), *Pterospermum Acerifolium*, or a species of *Karṇikāra*; *Michelia Champaka*; a species of *Tabernaemontana Coronaria*; a species of *Barleria* with yellow flowers; (*ā*), f. a species of *Coloquintida* (= *indra-vārūṇī*, = *jñāṇharishṭā*), *Cajanus Indicus* (= *ādhakī*); a species of yellow *Barleria*; (*i*), f. *Andropogon Acicularis* (= *sankha-pushpī*, *sakha-devī*, *mahā-koshṭhāki*, and *trapushī*); a species of *Barleria* with yellow flowers; (*am*), n. *Tabernaemontana Coronaria* (= *āhulya*). — *Pita-prasava*, *as*, m. = *pita-karaviraka*, q. v. — *Pita-phala*, *as*, m. a tree, *Trophis Aspera*; *Averrhoa Carambola*. — *Pitaphalaka*, *as*, m. *Trophis Aspera*. — *Pita-bālukā*, f. turmeric; yellow sand. — *Pita-bījā*, f. *Trigonella Foenum Græcum* (= *methikā*). — *Pita-bhṛṅga-rāja*, *as*, m. a species of *Verbesina* with yellow flowers. — *Pita-maṇi*, *is*, m. a yellow gem, a topaz. — *Pita-mastaka*, *as*, m. 'yellow-head,' a small bird, *Loxia Philippensis* (= *kali-kāra*; cf. *pita-muṇḍa*). — *Pita-mākshika*, *am*, n. = *mākshika*, a species of mineral substance. — *Pita-mānjishṭha*, *as*, *ā*, *am*, yellowish-red. — *Pita-muṇḍa*, *as*, m. 'yellow-head,' a bird (= *kali-kāra*), *Loxia Philippensis*; a kind of gallinule. — *Pita-mudga*, *as*, m. a species of bean, a yellow variety of the *Phaseolus Mungo*. — *Pita-mūlaka*, *am*, n. the carrot, *Daucus Carota*. — *Pita-yūthī*, f. yellow jasmine. — *Pita-rakta*, *as*, *ā*, *am*, yellowish-red, orange; (*am*), n. (or according to some *as*, m.), a yellow-coloured gem, perhaps the topaz. — *Pita-rāga*, *as*, *ā*, *am*, of a yellow colour; (*am*), n. (or according to some *as*, m.), a yellow colour; the fibres of the lotus; wax. — *Pita-rohiṇī*, f. the plant *Gmelina Arborea*. — *Pita-loha*, *as*, m. yellow metal, queen's metal or a mixed metal resembling gold. — *Pita-rāsa*, *ās*, *ās*, *as*, dressed in yellow; (*ās*), m. an epithet of Kṛishṇa or Viṣṇu. — *Pita-riksha*, *as*, m. a species of *Syonāka* and *Pinus Longifolia*. — *Pita-sāla* or *pita-sāla* or *pita-sālaka*, *as*, m. the plant *Terminalia Tomentosa*. — *Pita-sāra*, *as*, m. a yellow gem, a topaz; the sandal tree; the tree *Alangium Hexapetalum*; *Citrus Medica*; East-Indian incense, = *turushka*; (*am*), n. a yellow sandal-wood. — *Pita-sāraka*, *as*, m. *Alangium Hexapetalum*; *Azadirachta Indica*. — *Pita-sāri*, *i*, n. anti-mony. — *Pita-skandha*, *as*, m. 'fat-shouldered,' a hog. — *Pita-sphatikā*, *as*, m. 'yellow crystal,' the topaz. — *Pita-harita*, *as*, *ā*, *am*, yellowish-green. — *Pitānga* ('*ta-an*'), *as*, m. a species of *Syonāka*. — *Pitāmbara* ('*ta-am*'), *as*, *ā*, *am*, dressed in yellow clothes, clad in yellow; (*as*), m. a N. of Kṛishṇa or Viṣṇu; a dancer or actor; a religious mendicant wearing yellow garments; N. of a man. — *Pitārūpa* ('*ta-ar*'), *as*, *ā*, *am*, yellowish-red; (*ās*), m. an epithet of the middle of day-break; [cf. *tānūrūpa*, *pitārūpa*.] — *Pitāśman* ('*ta-aś*'), *ā*, m. 'yellow-stone,' a topaz or any yellow gem.

Pitaka, *as*, *ikā*, *am*, of a yellow colour, yellow; (*as*), m. a species of gentian, *Gentiana Cherayta*; the Tūn tree, *Cedrela Toona*; (*ikā*), f. saffron; turmeric; yellow jasmine; (*am*), n. yellow ornament; brass; honey; saffron; yellow sandal; aloe wood, *Amyris*

blossoms of the Saccharum Sara; the metacarpus, the central part of the hand; a group of palm trees; the stem of the palm; an arrow; an atom; a worm; an insect; an elephant (Arabic فيل; Persian پیل); (u), n. the fruit of the Pilu tree. — *Pilu-kuna*, as, m. the season of the ripening of the Pilu fruit — *Pilu-pattra*, as, m. the plant Sansevieria Zeylanica (= mürvā). — *Pilu-parñi*, f. the plant Sansevieria Zeylanica; Momordica Monodelpha; a kind of drug. — *Pilu-mat*, at, f., with *dyauś*, the central or middle region of the sky between Udan-vat and

child, boy. — *Puṇs-prajanana*, am, n. the male

organ of generation. — *Puns-pravāda*, as, m. (in Vedic grammar) a masculine base. — *Puns-vat*, ān, āti, at, containing the word *puns* or the masculine gender. — *Pun-khe'ta*, as, m. a male planet. — *Pun-gara*, as, m. a bull; a kind of drug commonly called Māshāpi; (at the end of a comp.) a hero or eminent person, chief, best, most excellent [cf. *kuru-p*, *gaja-p*, *nara-p*]. — *Pungava-ketu*, us, us, u, characterized or symbolized by a bull; (us), m. an epithet of Siva. — *Pun-guṇa-jantu-jiva*, as, m. the living or animal soul combined with the qualities of man. — *Pui-janma-kara*, as or am, m. or n. (?), 'effecting the birth of males,' a constellation under which male children are born. — *Pui-janma-da*, as or am, m. or n. (?), 'granting the birth of males,' a constellation under which male children are born. — *Pui-janman*, a, n. the birth of a male child. — *Puijanma-yoga*, as, m. 'star of the birth of males,' a constellation under which male children are born. — *Pun-dāsa*, as, m. a male slave. — *Pun-dhara*, us, m. 'having the mark of a male,' the male of any species of animal. — *Pun-nakshatra*, um, n. a Nakshatra regarded as a male, the male asterism; an asterism under which males are procreated. — *Pun-nāga*, as, m. 'an elephant among men,' a distinguished man; a white elephant; N. of a tree, Rottleria tinctoria (from the blossoms of which a yellowish dye is prepared); a white lotus; a nutmeg. — *Pun-nāta* or *pun-nāda*, as, m. the plant Cassia Tora (= *akra-nardā*). — *Pun-nāma-dheya*, as, m. 'that which is called man,' one of the male sex, a male. — *1. pun-nāman*, ā, māt, a (for 2, see under *put*), having a masculine name; (ā), m. the tree Rottleria tinctoria. — *Pun-anujā*, f. (probably) 'born after a male child,' having an elder brother; born after or like a man. — *Pun-apatya*, am, n. male offspring. — *Pun-ārtha*, as, m. the aim of man. — *Pun-ādhya*, f. a name for male beings, a designation of a male being. — *Pun-ācāra*, as, m. the custom or usage of men. — *Pun-bhūnan*, ā, m. a word of the masculine gender in the plural number.

Punsa (at the end of a comp.) = 2. *puns*; [cf. *na-p*, *mahā-p*, *stri-p*].

Punsaka in *na-pun-saka*, q. v.

Punśka (at the end of an adj. comp.) = 2. *puns*, see Gāṇa to Pāṇ. V. 4, 151; [cf. *ukta-p*, *bhāṣita-p*].

पुंस्ति *punsti*, N. of a Sāman.

पुक्कश *pukkaśa* or *pukkasa*, as, m. epithet of a degraded mixed caste (erroneously identified by lexicographers with the Cāṇḍālas), the offspring of a Niśhāda by a Sūdrā female, a man of an impure or degraded tribe or occupation; (i), f. a woman of the Pukkaśa caste; a bud, blossom; the indigo plant; (as, i, am), low, vile.

Pukkaśaka, as, m. a man of the Pukkaśa caste; (as, ā, am), low, vile.

पुह *punkha*, as, m. the feathered part of an arrow, the lower part of an arrow which comes in contact with the bow-string and contains the feathers and shaft; a hawk, falcon (= *mangalācāra*, q. v.).

Punkhita, as, ā, am, furnished with a Punkha.

पुहिलतीथि *punkhila-tīrtha*, am, n., N. of a place of pilgrimage (= *Rāma-tīrtha*).

पुङ्ग *punga*, as, am, m. n. a heap, collection, quantity; [cf. *puija*].

पुङ्गल *pungala*, as, m. the soul; [cf. *puḍgala*].

पुङ्गव *pun-gava*. See under 2. *puns*.

पुच्छ *pučcha*, as, am, m. n. a tail; the hinder part; the tail of a peacock; a horse's tail; any hairy tail; the end of anything; [cf. perhaps Gr. *πύχ*, perhaps *πύματος*]. — *pučchā-jāha*, am, n. the root of the tail. — *pučchā-dā*, f. a bulbous plant used as a remedy for sterility, = *lakshma-nā-kanda*; (probably a corruption of *putra-dā*).

— *pučchā-dhi*, is, m., Ved. the root of the tail. — *pučchā-mūla* or *pučchāgra* (*čhu-ag*), am, n. the tip of the tail. — *pučchāṇḍuka* (*čhu-an*), as, m., N. of a Nāga of the race of Takshaka. — *pučchēvara* (*čhu-is*), as or am, m. or n. (?), N. of a place or of a temple.

pučchaya in *ut-pučchaya*, q. v. — *pučchikā* in *krōshu-p*, *krōshuka-p*, q. v. — *pučchin*, i, inī, i, having a tail, tailed; a cock; *Calotropis Gigantea* (= *arka*).

पुच्छति *pučchati*, i, n. snapping or cracking the fingers; [cf. *mučfi*].

पुछ *pučh* [cf. *yučh*], cl. 1. P. *pučchati*, *pupučcha*, *pučchitum*, to be careless or inattentive.

पुञ्ज *puñja*, as, m. (perhaps for *api* + *puñja* fr. rt. *yuj*), a heap, lump, mass, quantity, collection, multitude; [cf. *nakha-puñja-phalā*, *punga*, *pūga*; Gr. *πύξ* perhaps an abbreviated dat. pl., *πύξ-της*, *πύξ-μαχ-ος*, *πύξ-μή*, *πύξ-ών*, *πύξ-νός*, *πύξ-ι-νός*; Lat. *pug-nu-s*, *pug-na*, *pug-nā-re*, *pug-io*, *pug-ūl*, *pugillu-s*, *pugillaris*; Old Germ. *fū-st*; Old Slav. *pę-sti*]. — *Puñja-rāja*, as, m., N. of a grammarian and author of a commentary on the *Sarasvatī-prakriyā*. — *Puñja-sas*, ind. in heaps. — *Puñji-kri*, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to heap, lay in a heap.

Puñjaya, Nom. P. *puñjayati*, -*yitum*, to heap, heap up, heap together.

Puñjātuka (?), as, m. = *phalēlānku* (?).

Puñji, is, f. a heap, quantity, collection. — *Puñji-sṭha*, as, ā, am, heaped, accumulated; (as), m., Ved. a fisherman; (according to Mahī-dhara) a birdcatcher.

Puñjika, as, m. hail. — *Puñjika-sṭhālā* or *puñjikā-sṭhālā* or *puñjikā-stanā*, f. an allegorical N. of an Apsaras; (scil. *bhūmi*, ground thrown up in digging or having such ground?).

Puñjita, as, ā, am, piled up, heaped, heaped together; made up into a ball, pressed or put together.

पुञ्जन् *puñ-janman*. See under 2. *puns*.

पुञ्जिल *puñjila*, am, n., Ved. = *piñjula*, q. v.

पुट *puṭ*, cl. 6. P. *puṭati*, *puṭitum*, to embrace, clasp, fold; to intertwine; cl. 1. P. *potati*, to rub, to press, to grind or pound, (perhaps an incorrect form for *muṭ*); cl. 10. P. *puṭayati*, -*yitum*, to be in contact with; to bind together, fasten, string; *poṭayati*, -*yitum*, to reduce to powder, grind; to be or become small or shallow; to shine; to speak; [cf. rts. *pat*, *paṭh*, *puṭt*, *puṭh*, *muṭ*, *muṭt*, *puṭt*, *puṇḍ*].

Puṭa, as, i, am, m. f. n. a fold, pocket; a tubular or hollow space, cavity, concavity [cf. *kaksha-p*, *karna-p*, *gaja-p*]; a cup or concavity made of a leaf folded or doubled; a basket or vessel or dish made of leaves (Manu VI. 28; cf. *patra-p*, *parna-p*, *palāśa-p*); the pod or capsule which envelops young shoots; a shallow cup or receptacle (as the hollow of the hand); an eyelid; a cover, covering, wrapper, cloth worn round the middle of the body to cover the privities; (as, am), m. n. a horse's hoof; (as), m. a casket (= *am-puta*); a narrowing or contracting of anything; a folding or doubling of anything so as to form a cup or concavity; N. of a man; (am), n. a nutmeg; two vessels joined together (the upper one being inverted, for the sublimation of medicinal substances). — *Puṭa-kanda*, as, m. a species of bulbous plant (= *kola-kanda*). — *Puṭa-griva*, as, m. 'hollow-necked,' a pot, jar, pitcher, vessel for butter; a copper vessel. — *Puṭa-pāka*, as, m. a particular method of preparing drugs (the various substances being wrapped up in leaves, covered with clay, and roasted in the fire); digesting, subliming. — *Puṭa-bhid*, t, t, t, Ved. causing to break through, opening (said of a rock under which a spring is discovered). — *Puṭa-bheda*, as, m. (probably) the fountain-head of a river; the bend of a river (?);

the mouth of a river (?); a city, town; a kind of musical instrument. — *Puṭa-bhedaka*, as, ikā, am, Ved. = *puṭa-bhid*, q. v. — *Puṭa-bhedana*, am, n. a town, city. — *Puṭāhvaya* (*čā-āh*), as, m. = *puṭa-pāka*, q. v. — *Puṭoṭaja* (*čā-ut*), am, n. a white umbrella or parasol. — *Puṭodaka* (*čā-ud*), as, m. 'having water in its hollow or interior,' a cocoa-nut.

Puṭaka, am, n. a fold, pocket, &c. [cf. *puṭu*]; any shallow cup or concavity (also *patra-p*), a bag or vessel made of a leaf doubled over in a funnel-like shape; a lotus; a nutmeg; (as), m. a particular position of the hands; (ikā), f. cardamoms.

Puṭakini, f. a lotus; a group of lotuses.

Puṭita, as, ā, am, rubbed, ground; split, torn up; contracted; sewn, stitched; (am), n. closing or shutting the hands to hold anything, the hollow of the hands.

पुट् *puṭt*, cl. 10. P. *puṭṭayati*, -*yitum*, to decrease, diminish; to be or become small, be or become low or shallow.

पुड *puḍ*, cl. 6. P. *puḍati*, *puḍitum*, to leave, quit; to dismiss; to emit; to cover; cl. 1. P. *poḍati*, &c., to grind; [cf. rts. *puṭ*, 1. *pune*, *bud*, *mud*, *muṭt*, *muṭ*].

पुण *puṇ* (connected with *puṇya*, q. v.), cl. 6. P. *puṇyati*, *puṇitum*, to be pure or virtuous; to do a pious or holy act; cl. 10. P. *poṇayati*, -*yitum*, to collect, heap up, accumulate.

पुणतामकर *puṇatāmakara*, as, m., N. of the author of the *Ātmatva-jāti-viçāra* and *Sādrīṣya-vāda*, (also called Mahā-deva).

पुणट् *puṇṭ*, cl. 10. P. *puṇṭayati*, -*yitum*, to speak; to shine.

पुण्ड *puṇḍ*, cl. 1. P. *puṇḍati*, *puṇḍitum*, to rub, grind, pound, reduce to dust or powder.

पुण्ड *puṇḍa*, as, m. = *puṇḍra*, a mark, sign. — *Puṇḍa-varidhana* = *puṇḍra-varidhana*, q. v.

पुण्डरीक *puṇḍarīka*, am, n. (said to be fr. rt. *puṇ*), a lotus-flower, especially a white lotus, (used at the end of an adj. comp. as expressive of beauty, see Gāṇa Vyāghrādi to Pāṇ. II. 1, 56); a white umbrella; a kind of drug; a mark on the forehead (in this sense perhaps also m.); N. of a sacred bathing-place; (as), m. a kind of sacrifice; a species of rice; a fragrant kind of mango; Artemisia Indica (= *damānaka*); a variety of the sugar-cane; a silk-worm (?); a kind of leprosy; fever in an elephant; white (the colour); a tiger; a kind of serpent; N. of a Nāga; a pitcher, student's water-pot; N. of the elephant of the south-east quarter; N. of an ancient king; of a son of Nabha or Nabhas; (with Jains) N. of a Gāṇa-dhara; N. of a hermit the son of Sveta-ketu and Lakshmi; of a mountain; (ū), f., N. of an Apsaras; of a daughter of Vasishtha and wife of Prāṇa or Pāṇḍu. — *Puṇḍarī-vrajā*, f. (*puṇḍarī* substituted for *puṇḍarīka*), a wreath or garland of lotuses. — *Puṇḍarīka-nārada-saṃvāda*, as, m., N. of the thirty-second chapter of the Pārtha Itihāsa-samuccāya. — *Puṇḍarīka-palāśaksha* (*śā-aksha*), as, i, am, having eyes like the petals of a lotus. — *Puṇḍarīka-pura*, am, n., N. of a city. — *Puṇḍarīka-plava*, as, m. a kind of bird. — *Puṇḍarīka-mukhi*, f. a kind of leech. — *Puṇḍarīkāksha* (*ka-aksha*), as, m. 'lotus-eyed,' an epithet of Viṣṇu; a kind of drug (= *puṇḍarya*, *pra-puṇḍarīka*). — *Puṇḍarīkāta-patra* (*ka-āt*), as, ā, am, having the lotus for an umbrella (said of the autumn). — *Puṇḍarīkāva-taṇṣa* (*ka-av*), as, ā, am, having white lotus-flowers for ear ornaments. — *Puṇḍarīkodara-prabha* (*ka-ud*), as, ā, am, resplendent as the interior of a white lotus.

Puṇḍarīyaka, as, m., N. of a divinity enumerated among the Viśve Devāḥ; (am), n. Ketmia Mutabilis (= *sṭhala-palma*); a kind of drug (commonly called *puṇḍarīya*).

Puṇḍarya, am, n. a creeper; a medicinal plant used as a remedy for diseased eyes (= *pra-paundarika*).

पुण्ड्र *puṇḍra, as, m.* a red variety of the common sugar-cane, *Saccharum Officinarium*; a white lotus, a lotus in general; a species of tree (= *hrasva-plaksha*); a kind of creeper, *Gærtnera Racemosa* (= *ati-muktaka, vāsanti*); a mark or line made on the forehead with sandal &c., sectarian mark; a worm; N. of a Daitya or infernal being considered incarnate in *Sisū-pāla*; N. of a son of Bali; (*ās*), m. pl., N. of a people and of their country (the modern Bengal and Behar, 'the country of the sugar-cane'); N. of a mythical city between the mountains Hima-vat and Hema-kūṭa. — *Puṇḍra-keli, is, m.* an elephant. — *Puṇḍra-deśa, as, m.*, N. of a district. — *Puṇḍra-nagara, am, n.* 'city of the Puṇḍras,' N. of a town; [cf. *paundranāgara*.] — *Puṇḍra-vardhana, am, n.*, N. of a town in Gauda; (also spelt *puṇḍra-vardhana*.)

Puṇḍraka, as, m. a red variety of the common sugar-cane, *Saccharum Officinarium*; a kind of creeper, *Gærtnera Racemosa*; a species of tree; a mark on the forehead, sectarian mark; one who lives by breeding silk-worms; N. of a man (?).

Puṇḍhira, as or am, m. or n. (?), a mark, sign, sectarian mark; [cf. *puṇḍra*.]

पुण्य *puṇya, as, ā, am* (said to be fr. rt. 1. *pū*; according to others fr. rt. 1. *push* or rt. *pu*; not met with in the earliest language), good, pure, holy, right, righteous, virtuous, just, sacred; happy, prosperous, favourable, propitious, auspicious, lucky; bright, fine, beautiful, pleasing; sweet, fragrant (as an odour); solemn, festive, ferial; (*am*), n. good, right, virtue, moral or religious merit; a good or meritorious act; purity, purification; a religious ceremony, especially one performed by a wife in order to retain her husband's affections and to obtain a son; a brick trough for watering cattle, = *koshthaka*; (*as*), m., N. of a man; of a lake (in this sense perhaps n.); (*ā*), f. holy basil, *Ocymum Sanctum*; N. of a daughter of Kratu and San-nati. — *Puṇya-kartri, tā, m.* 'right-doer,' an upright or virtuous man. — *Puṇya-kāra, am, n.* a virtuous or meritorious act; (*ā, ā, a*), whose actions are holy or meritorious, doing good works, upright, righteous, virtuous, pious; [cf. *puṇyika-karma*.] — *Puṇya-kāla, as, m.* an auspicious time. — *Puṇyakāla-tā, f.* a propitious period. — *Puṇya-kirtti, is, is, i*, bearing a good name, famous, celebrated; N. of a Buddhist (whose form was assumed by Vishṇu). — *Puṇya-kṛit, t, t, t*, 'right-doing,' upright, virtuous; N. of a divinity enumerated among the Viśve Devāḥ. — *Puṇya-kṛityā, f.* a good action. — *Puṇya-kshaya, as, m.* decay or loss of religious merit. — *Puṇya-kshetra, am, n.* a holy place or district, a place by visiting which merit is acquired, a place of pilgrimage. — *Puṇya-gandha, as, ā, am*, sweet-scented, fragrant; (*as*), m. the *Champak*, *Michelia Champaka*. — *Puṇya-gandhi, is, is, i*, or *puṇya-gandhin, ī, inī, i*, sweet-scented, fragrant. — *Puṇya-grīha, am, n.* a house of charity, an alms-house; a temple. — *Puṇya-jana, as, m.* a good or pious or virtuous man; N. of a class of supernatural beings; a Yaksha or attendant of Kuvera the god of wealth; a fiend, goblin, Rākshasa. — *Puṇyaganesvara ('na-is')*, as, m. 'lord of the Yakshas,' Kuvera the Hindū deity of wealth. — *Puṇya-jala, as, ā, am*, containing pure water. — *Puṇya-jita, as, ā, am*, gained or attained by good works. — *Puṇya-tara, as, ā, am*, purer, holier. — *Puṇya-tarī-kṛt, cl. 8. P. -karotē, -kartum*, to make purer or cleaner. — *Puṇya-tā, f.* or *puṇya-tva, am, n.* purity, holiness. — *Puṇya-tirtha, am, n.* a holy shrine or place of pilgrimage. — *Puṇya-triya, am, n.* holy grass; N. of the white variety of *Kuśa* grass. — *Puṇya-darsana, as, ā, am*, of beautiful appearance, beautiful; (*as*), m. the blue jay, = *cāśha*; (*am*), n. visiting holy shrines. — *Puṇya-duh, -duhuk, k, k*, yielding or granting happiness or beatitude. — *Puṇya-nātha, as, m.*, N. of a grammarian.

— *Punya-nāman, ā, m.*, N. of one of the attendants of Skanda. — *Punya-punya-tā, f.* perfect holiness. — *Punya-purusha, as, m.* a godly or good man, a man rich in moral merit. — *Punya-pratāpa, as, m.* the might and efficacy of virtue or of the merit acquired by a course of virtuous acts. — *Punya-prada, as, ā, am*, conferring merit, meritorious. — *Punya-prasava, ās, m. pl.* (with Buddhists) N. of a class of deities. — *Punya-phala, am, n.* the fruit or reward of good works or meritorious actions; (*as*), m. 'having good fruit,' the garden of Lakshmi; a grove. — *Punya-bala, as, m.*, N. of a king of *Punya-vati*. — *Punya-bharita, as, ā, am*, extremely blessed, abounding in holiness or bliss. — *Punya-bhāj, k, k, k*, or *puṇya-bhājīn, ī, inī, i*, possessing happiness, partaker of bliss, happy; possessing merit, virtuous. — *Punya-bhū, ās, f.* the holy land of the Hindūs (bounded on the north by the Himālayas, on the south by the Vindhya mountains, and on the east and west by the sea, = *Āryāvarta*). — *Punya-bhūmi, is, f.* the holy land of the Hindūs [cf. *puṇya-bhū* above]; the mother of a male child. — *Punya-maya, as, i, am*, formed or consisting of good. — *Punya-mitra, as, m.*, N. of a Buddhist patriarch. — *Punya-yoga, as, m.* the influence or effect of virtuous actions done in a former life. — *Punya-rātra, as, m.* a good or auspicious night; a night on which any religious commemoration or ceremony is held; [cf. *puṇyāha*.] — *Punya-rāśi, is, m.*, N. of a man; N. of a mountain. — *Punya-labha, as, ā, am*, attained by good works (as a reward in heaven). — *Punya-loka, as, ā, am*, belonging to a better world, sharing in a better world (Ved.); (*as*), m. heaven, paradise. — *Punya-loka-tra, ind.* Ved. in a better world. — *Punya-vat, ān, āti, at*, possessing merit, meritorious, pure, holy, righteous, pious, virtuous; pleasing, beautiful; fortunate, lucky, auspicious; happy; (*ati*), f., N. of a country. — *Punya-vardhana, am, n.*, N. of a town; (probably a wrong reading for *puṇḍra-vardhana*). — *Punya-varman, ā, m.*, N. of a prince of Vi-darba. — *Punya-vāg-buddhi-karmin, ī, inī, i*, pure in word, thought, and deed. — *Punya-vijita, as, ā, am*, acquired by merit, merited. — *Punya-śakuna, as, m.* a bird of good omen. — *Punya-sāla, f.* a house of charity, alms-house. — *Punya-sāla, ās, ā, am*, being of a virtuous disposition, disposed to virtuous acts, virtuous, pious, righteous. — *Punya-sri-garbha, as, m.*, N. of a Bodhi-sattva. — *Punya-sloka, as, ā, am*, 'well spoken of,' of good fame or reputation; (*as*), m. an epithet of Nala; of Yudhi-shthira; of Kṛishṇa; (*ā*), f. an epithet of Draupadi; of Sitā. — *Punya-loka-didrikshā, f.* the desire of seeing Nala. — *Punya-sloka-parāṇmukha, as, i, am*, having the face averted from Nala. — *Punya-saṅcaya, as, m.* a store of virtue or religious merit. — *Punya-sama, am, n.* a good year. — *Punya-sāra, as, m.*, N. of a prince. — *Punya-sundara, as, m.*, N. of a grammarian who arranged the Dhātu-pāṭha of Hema-čandra's grammar in alphabetical order. — *Punya-sena, as, m.*, N. of a man; of a prince of Ujjayini. — *Punya-stambha-kara, as, m.*, N. of a man. — *Punya-sthāna, am, n.* a sacred place, consecrated ground. — *Punya-tman ('ya-ul')*, ā, ā, a, pure-souled, righteous, virtuous, pious, holy. — *Punya-lankṛita ('ya-ul')*, as, ā, am, adorned by virtue; (*as*), m., N. of a demon. — *Punya-āha ('ya-ah')*, am, n. a good or happy or auspicious day, holiday; *puṇyāham vāt* in Caus., to wish any one a happy or pleasant day. — *Punya-āhan ('ya-ahan')*, a, n., Ved. = *puṇyāha* above. — *Punya-āha-vācana, am, n.* the declaration of a holiday, repeating at sacrifices &c. 'this is a holiday' three times, wishing any one a happy day. — *Punyaika-karma ('ya-ek')*, ā, ā, a, one whose actions are only virtuous. — *Punya-dakā ('ya-ul')*, f. 'having sacred waters,' N. of a river in the next world. — *Punya-daya ('ya-ul')*, as, m. the resulting of good fortune (as the effect of virtuous acts done in a former life). — *Punya-dyāna ('ya-ul')*, as, ā, am, having beautiful gardens.

Punyaka, am, n. a religious ceremony, festival, a meritorious act or obligation of a religious nature (as fasting, praying, &c.); a ceremony performed by a woman in order to retain her husband's affections and to obtain a son; the observance of this ceremony; the present made to a wife on that occasion. — *Punyaka-vrata, am, n.* the worship of Kṛishṇa for a year, with daily presents, to be performed by a woman desirous of a son.

पुत *put or pud, n.* hell, a particular hell to which the childless are condemned, a division of the infernal regions considered to be the abode of those who die childless; (a word invented to explain *putra*; see Manu IX. 138.) — 2. *pun-nāman, ā, mni, a* (for 1. see under 2. *puṇs*), having the name Put, called Put.

पुत *puta, au, m. du.* the buttocks; *puta* and *sri-puta*, a kind of metre consisting of four times — — — — — , — — — — — .

पुतारिका *putārikā (?)*, f. the navel.

पुतोमृञ्जय *puti-srinjaya, ās, m. pl.*, N. of a people; (a wrong reading for *puti-srinjaya*.)

पुत्तल *puttala, puttataka, puttikā*. See p. 581, cols. 1, 2.

पुत्र *putra, as, m.* (perhaps connected with *pitri*; said to be fr. rt. 1. *pū*, but according to others fr. rt. 1. *push*; traditionally said to be a comp. *put-tra*, 'preserving from the hell called Pur,' Manu IX. 138), a son, child, the young of an animal; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *śilā-p*]; the fifth mansion from the point of conjunction of the sun and a zodiacal sign (in astrol.), the fifth house; N. of a son of Brahmishtha; of a son of Priya-vrata; of a son of a Brāhman; (*au*), m. du. two sons, a son and daughter; (*i*), f. a daughter; a doll [cf. *dāru-p*]; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. *asi-p*]; an epithet of Pāravati; a species of plant. *Putra* in the voc. sing. is sometimes used as a mode of addressing young persons, 'my son,' 'my child'; [cf. Pers. *pust*, 'a son'; Gr. *πῶλος*, *πῶλο-ν*; Lat. *pullus*, (Marci-) *puer*, *puer*, *puer*, *puer*, *pusu-s*, *pusa*, *pū-pu-s*, *pū-pa*, *pū-pilla*, *putu-s*; Goth. *fula(n)* = Old Germ. *folo*, 'a foal'; Armor. *paotr*, 'a boy.'] — *Putra-kandā, f.* a bulbous plant supposed to cause fecundity (= *laksh-manā-kandā*). — *Putra-karma, a, n.* a ceremony or sacrifice on the birth of a son. — *Putra-kalatra-nāśa-bhīta, as, ā, am*, fearful or apprehensive of the destruction of wife and children. — *Putra-kāma, as, ā, am*, Ved. desirous of sons or children. — *Putrakāneshī ('ma-ish')*, is, f., Ved. an oblation or sacrifice made by one desirous of offspring. — *Putrakāmya*, Nom. P. *putrakāmyati*, &c., to wish for or be desirous of a son. — *Putrakāmyā, f.*, Ved. wish for sons or children, affection for progeny. — *Putra-kārya, am, n.* a ceremony relating to a son. — *Putra-kṛit, t, t, m. f.* an adopted child. — *Putra-kṛitaka, as, ā, am*, adopted as a child or son. — *Putra-kṛitya, am, n.* the duty of a son. — *Putra-kṛitha, as or am, m. or n. (?)*, Ved. the bringing forth or procreation of children. — *Putra-krama-diptikā, f.*, N. of a work by Rāma-bhadra on the law of inheritance. — *Putra-ghna, as, i, am*, child-killing; scil. *yoni*, in which the fetus dies. — *Putra-jagdhī, f.* 'one who has devoured her children,' an unnatural mother. — *Putra-jāta, as, ā, am*, one to whom a son is born, having a son. — *Putra-jīva or putrajīva or putran-jīvaka, as, m.* 'giving life to children,' the tree *Putrajīva* Roxburghii (from the fruit of which necklaces are made, supposed to be of prolific efficacy, and when worn by children to keep them in good health). — *Putra-tā, f.* or *putra-tva, am, n.* sonship, filial relation. — *Putra-tirtha, am, n.*, N. of the 119th and 120th chapters of the Bhūmi-khaṇḍa or

second part of the Padma-Purāṇa. — *Putra-da*, as, ā, am, giving sons or offspring; (ā, f., N. of various plants (= *bandhyā-karkotakī*, *garbha-dātrī*, and *lakṣmaṇā-kanda*). — *Putra-dātrī*, f. 'child-giver,' N. of a plant growing in Mālava, supposed to be of prolific efficacy. — *Putra-dāra*, am, n. son and wife, child and wife. — *Putra-dharma*, as, ā, am, filial duty. — *Putradharma-tva*, ind. according to the ceremonies usual on the birth of a son. — *Putra-niśāna*, am, n. the habitation or abode of a son. — *Putra-parkṭi*, is, f. a line or assemblage of sons. — *Putra-putrādīnī* ('*ra-ād*'), f. (probably) 'devouring sons and grandsons,' an unnatural mother. — *Putra-pautru*, am, n., ās, m. pl. sons and grandsons. — *Putrapautrin*, ī, īnī, i, having sons and grandsons. — *Putra-pūtrika*, as, ā, am, transmitted to sons and grandsons, transmitted from son to son; hereditary. — *Putrapautriṇa-tā*, f. transmission to sons and grandsons, transmission from son to son, hereditary descent. — *Putra-pratinidhi*, is, m. a substitute for a son (as an adopted son &c.). — *Putra-pradā*, f. 'giving sons or children,' epithet of a species of Solanum (= *kṣharikā*). — *Putra-priya*, as, m. 'fond of offspring,' epithet of a kind of bird. — *Putra-phala-bhakti*, tā, trī, trī, enjoying the advantage of having a son. — *Putra-bhadrā*, f. a species of plant (= *brihaj-jīvanti*). — *Putra-bhāga*, as, m. the share or portion of a son. — *Putra-bhāva*, as, m. the being a son, the state or condition of a son, sonship. — *Putra-maya*, as, ī, am, Ved. consisting of a son, formed of a son. — *Putra-lābha*, as, m. the obtaining of a son. — 1. *putra-vat*, ān, atī, at, or *putra-vala*, as, ā, am, having a son or sons, possessing offspring. — 2. *putra-vat*, ind. like a son, as with a son, as on the birth of a son. — *Putra-vadhū*, ūs, f. a son's wife, daughter-in-law. — *Putra-vidyā*, am, n., Ved. obtaining sons. — *Putra-sringī*, f. = *aja-sringī*, q. v. — *Putra-sreṇī*, f. 'having a row of offspring, i. e. of shoots or suckers,' the plant *Salvinia Cucullata*. — *Putra-sakha*, as, m. a friend of children, one who is fond of children. — *Putra-sankarin*, ī, īnī, i, mixing or confusing sons or children (through mixed marriages). — *Putra-sangraha*, as, m. (perhaps) N. of a work by Śaunaka on adoption. — *Putra-sū*, ūs, f. the mother of a son; [cf. *putrikā-prasū*]. — *Putra-hata*, as, ā, am, 'whose sons have been killed,' an epithet of *Vasiṣṭha*; (ī), f. 'one who has killed her son,' an unnatural mother. — *Putra-hīna*, as, ā, am, sonless, childless. — *Putra-hina-tva*, am, n. sonlessness, childlessness. — *Putra-cūrya* ('*ra-ād*'), as, ā, am, having a son for one's teacher; (as), m. a father instructed in sacred science by his son. — *Putrādīnī* ('*ra-ād*'), f. 'son-devouring,' an unnatural mother; (according to a Scholiast when used literally spelt with two t's, e. g. *putrādīnī vyāghrī*, a tigress that devours her young; cf. *putra-jagdhī*, *putra-hatī*). — *Putrānāda* ('*ra-anna-ada*'), as, ā, am, eating the food of a son, living at a son's expense; (as), m. one who is maintained by his son. — *Putrārthīn* ('*ra-ar*'), ī, īnī, i, wishing for a son. — *Putri-karāṇa-mīmāṃsā*, f., N. of a treatise by Nandapaṇḍita on the adoption of sons. — *Putrī-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to adopt as a son. — *Putrī-kṛta*, as, ā, am, adopted as a son. — *Putrepsu* ('*ra-īp*'), as, ūs, u, wishing for a son. — *Putreshī* ('*ra-iṣh*'), is, or *putreshīkā* ('*ra-iṣh*'), f. a sacrifice performed to obtain male children, one performed at the time of adoption. — *Putraiśvarya* ('*ra-aiś*'), am, n. 'son's proprietorship,' a resignation of property or power by a father to his son. — *Putraishāṇā* ('*ra-esh*'), f., Ved. desire or longing for a son.

Puttala, as, m. or *puttali*, f. = *puttalaka*, *puttalikā* below. — *Puttala-dahana*, am, n. or *puttala-vidhī*, is, m. 'doll-burning or doll-rite,' burning an effigy in place of the body of one who has died abroad. — *Puttali-pūjā*, f. image-worship, idolatry. — *Puttalaka*, as, m. or *puttalikā*, f. a puppet, doll, small statue, image, idol, effigy.

Puttikā, f. the white ant or termite (so called from its doll-like form); = *patangikā*, a small kind of bee.

Putraka, as, m. a little son, little boy, child, a son (often used as a term of endearment); a puppet, doll, figure of stone or wood or lac, &c.; a rogue, cheat; a small and venomous species of animal (enumerated among the *Mūshikas*); a fabulous animal with eight legs (= *śarabha*); a grasshopper; hair; a species of tree; N. of a man, the supposed founder of the city of Pāṭali-putraka; a particular mountain; (*akā* or *ikā*), f. a daughter; a daughter appointed to raise male issue to be adopted by a father who has no sons; a puppet, doll, figure of wood, &c.; the cotton or down of the tamarisk; (at the end of a comp.) used as a diminutive to express any little thing of its kind (e. g. *asi-p*, *khadga-p*). — *Putrikā-putra*, as, m. a daughter's son who by agreement or adoption becomes the son of her father (one of the twelve heirs acknowledged by the old Hindū law); a grandson. — *Putrikā-prasū*, ūs, f. the mother of a daughter. — *Putrikā-bhartrī*, tā, m. a daughter's husband. — *Putrikā-suta*, as, m. a daughter's son, a grandson.

Putrin, ī, īnī, i, having a son or sons, possessing children; (ī), m. the father of a son; (īnī), f. the mother of a son or of children generally; a parasitical plant; the plant *Siphonanthus Indica*.

Putriya, as, ā, am, belonging or relating to a son, filial; procuring a son; a-*putriya*, as, ā, am, Ved. unfavourable to sons or children.

Putrī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to adopt as a son. — *Putrī-kṛta*, as, ā, am, adopted as a son.

1. *putriya* = *putriya* above.

2. *putriya*, Nom. P. *putriyati*, &c., to wish or desire a son or children; to treat like a son: Desid. *putriyīṣhātī*, *putriyīṣhati*, *putriyīṣhati*, *putriyīṣhati*.

Putriyat, an, anti, at, wishing for a son.

Putriyā, f. the desire of or wish for a son.

Putriyitrī, tā, trī, trī, one who wishes for a son.

Putrya, as, ā, am, = *putriya*, q. v.

पुथ *puth*, cl. 4. P. *puthyati*, *putpotha*, *pothitum*, to injure, hurt, kill: Caus. *pothayati*, -*yitum*, to crush, bruise, kill, destroy, annihilate; to overpower or drown (one sound by another); to speak; to shine; [cf. rt. *punth*.]

पुद्गल *pudgala*, as, ā, am, beautiful, handsome, of a handsome form or figure; having form or property; (as), m. the body, matter, the soul, personal identity; an epithet of Śiva.

Puddala, as, m. a various reading for *pudgala*.

पुन *puna*, as, ā, am (fr. rt. 1. *pū*), purifying, cleaning; [cf. *kim-p*, *kulam-p*, &c.]

पुनच *punača* (?), N. of a country in the north of India.

पुनर *punar*, ind. again, afresh, anew, once more; back, in an opposite direction, (with rt. 1. *dā*, to give back, requite, to give up; with rts. 5. *i* or 1. *gā* or *gam*, to go back, return home, to go away again, to escape; with *bhū*, to exist again, to be renewed, to become a wife again, Manu IX. 175; cf. *punar-bhū*); *punaḥ punaḥ*, again and again, repeatedly; *punar—punar*, at one time—at another time.

Punar is often used to introduce further details or simply as a connecting particle in a sentence, in the sense of 'further,' 'furthermore,' 'besides,' 'now.' As an adversative particle *punar* is equivalent to 'on the other hand,' 'on the contrary,' 'but,' 'yet,' 'still,' 'and yet,' 'notwithstanding,' 'nevertheless,' 'however.' The construction *vā punar* often takes the place of the simple *vā*, e. g. *adroheṇaiva bhū-tānām alpa-droheṇa vā punaḥ*, with no injury or with the least possible injury to animated beings, Manu IV. 2. *Punar api*, even again, and on the other hand, also. *Kim punar*, how much more! how much less! see *kim*. — *Punaḥ-pada*, am, n., Ved. 'a repeated portion of a verse,' the burden

(of a hymn), refrain; (as, ā, am), containing a refrain. — *Punaḥ-parājaya*, as, m. losing again (what has been won). — *Punaḥ-pāka*, as, m. cooking afresh, repeated boiling or cooking; a repeated baking (of earthen vessels); *punaḥpakam kri*, to cook afresh or again. — *Punaḥ-punā*, f., N. of a river in Behar, the Poonpoon (perhaps so called from its meandering course). — *Punaḥ-pratyupa-kāra*, as, m. retribution, requital, retaliation. — *Punaḥ-pravṛddha*, as, ā, am, grown again. — *Punaḥ-prāpya*, as, ā, am, to be obtained again, recoverable. — *Punaḥ-saṅskāra*, as, m. renewed investiture, repetition of any essential ceremony (as the reinvestiture of a Brāhman with the sacrificial cord when he has forfeited it by unknowingly drinking spirits &c.). — *Punaḥ-saṅskṛta*, as, ā, am, Ved. fitted up again, repaired, mended. — *Punaḥ-sargama*, as, m. coming together again, meeting again, reunion. — *Punaḥ-sandarśana*, am, n. seeing one another again. — *Punaḥ-sandhāna*, am, n. uniting again, reuniting; restoring (the sacred fire when it has gone out). — *Punaḥ-sambhava*, as, m. coming into existence again. — *Punaḥ-sara*, as, ā, am, Ved. running back (as a dog returning by the way that it came); an epithet of the *Achyranthes Aspera* (the flowers of which are turned back; cf. *apā-mārgya*, *parāk-pushpī*, *pratyak-pushpī*). — *Punaḥ-sukha*, as, ā, am, again agreeable or pleasant. — *Punaḥ-stuti*, is, f., Ved. repeated praise, a repeated ceremony. — *Punaḥ-stoma*, as, m., N. of an Ekāha. — *Punar-apagama*, as, m. going away again. — *Punar-abhikhāna*, am, n. mentioning again. — *Punar-abhisheka*, as, m., Ved. anointing again. — *Punar-arthitā*, f. a reiterated request or entreaty. — *Punar-asu*, us, us, u, Ved. breathing again, coming to life again. — *Punar-āgata*, as, ā, am, come back again, returned. — *Punar-āgama*, as, m. coming back, return. — *Punar-āgamana*, am, n. the act of coming back, returning to the place set out from. — *Punar-āgamin*, ī, īnī, i, coming back, returning. — *Punar-ādāyam*, ind., Ved. repeatedly. — *Punar-ādī*, is, is, i, Ved. beginning afresh, repeated. — *Punar-ādihāna*, am, n. renewing or replacing a consecrated fire (according to Kullūka *punar-ādihānam kuryāt* = *smārtāgṇīm śrāutāgṇīm vā ādadhāt*). — *Punar-ādheya*, as, ā, am, Ved. to be renewed or replaced (on the altar, said of fire); (am), n. renewing or replacing the consecrated fire; (as), m., N. of a Soma festival. — *Punarādheyaka*, am, n. renewing or replacing a consecrated fire. — *Punarādheyika*, as, ī, am, Ved. relating to the act of replacing the consecrated fire. — *Punar-āyana*, am, n., Ved. coming back, return. — *Punar-ālmbo*, as, m., Ved. seizing or taking hold of again. — *Punar-āvarta*, as, m. return, revolution; repeated birth. — *Punarāvartanandā*, f., N. of a place of pilgrimage. — *Punar-āvarṭin*, ī, īnī, i, returning (to mundane existence); leading back (to mundane existence); subject to successive births. — *Punar-āvrīta*, as, ā, am, Ved. repeated. — *Punar-āvrīti*, is, f. return (to mundane existence); repetition; revision (of a book &c.). — *Punar-āhāra*, as, m., Ved. taking again, recapture. — *Punar-ukta*, as, ā, am, said again, reiterated, repeated, superfluous; (am), n. repetition, useless repetition, tautology. — *Punar-ukta-janman*, ā, m. 'whose birth is repeated,' a Brāhman. — *Punarukta-tā*, f. repetition, tautology. — *Punarukta-bhukta-vishaya*, as, ā, am, (an occupation) in which the objects of sense are repeatedly enjoyed. — *Punaruktavad-ābhāsa*, as, m. appearance of repetition, seeming tautology (a figure of speech). — *Punar-ukti*, is, f. saying again, useless repetition, tautology; a mere word, empty word. — *Punarukti-mat*, ān, atī, at, having repetition, tautological. — *Punar-utthāna*, am, n. rising again, resurrection. — *Punar-utpatti*, is, f. the coming again into being, reproduction, new birth; metempsychosis. — *Punar-utsrīṣṭa*, as, ā, am, Ved. repeatedly let loose (said of a bull). — *Punar-utsyūta*, as, ā, am, Ved. sewed or mended again, patched

up. — *Punar-upagamāna*, *am*, *n.* coming back, returning. — *Punar-upāgama*, *as*, *m.* return. — *Punar-upodhā*, *f.* married again, re-married. — *Punaryamāna*, *am*, *n.* going again, returning. — *Punargrahaṇa*, *am*, *n.* Ved. repeatedly taking, repeated taking up (of ghee &c. with a ladle); repetition. — *Punaryajama-jaya*, *as*, *m.* 'victory over future birth,' liberation, final emancipation, freedom from transmigration. — *Punar-janman*, *a*, *n.* new or second birth, regeneration, future birth by transmigration, metempsychosis; (*ā*, *ā*, *am*), born again, regenerated. — *Punar-jāta*, *as*, *ā*, *am*, born again, regenerated. — *Punar-darsana*, *am*, *n.* seeing again, (*punar-darsanāya*, 'au revoir.') — *Punar-dātṛi*, *tā*, *m.* giving again, a rewarder, recompenser. — *Punar-dāra-kṛtyā*, *f.* taking a second wife (after the death of the first). — *Punar-dhenu*, *us*, *f.* a cow that again gives milk. — *Punar-nava* or *punar-nava*, *as*, *ā*, *am*, Ved. becoming new or young again, being renewed or restored to youth; (*as*), *m.* a finger-nail; (*ā*), *f.* hog-weed, *Boerhavia Procumbens*. — *Punar-nishkṛita*, *as*, *ā*, *am*, Ved. repaired or mended again. — *Punar-bāla*, *as*, *ā*, *am*, = *παλιπαις*, become a child again, become childish, being in second childhood. — *Punar-bhava*, *as*, *ā*, *am*, born again; (*as*), *m.* new birth, regeneration, transmigration; a finger-nail; a species of *Punar-nava* with red flowers. — *Punar-bhavin*, *i*, *m.* the sentient soul (existing again after the dissolution of one body in another form). — *Punar-bhāva*, *as*, *m.* new birth. — *Punar-bhūvin*, *i*, *inī*, *i*, being born again. — *Punar-bhū*, *ūs*, *ūs*, *u*, produced again or anew, reproduced, born again, regenerated, restored to youth, renovated; (*ūs*), *f.* a virgin widow re-married; re-existence. — *Punar-bhoga*, *as*, *m.* repeated enjoyment; a return of fruition, perception of pleasure or pain as a reward of former actions. — *Punar-magha*, *as*, *ā*, *am*, Ved. 'having repeated gifts,' covetous, avaricious; repeatedly offering oblations or granting gifts. — *Punar-manyā*, *as*, *ā*, *am*, Ved. (perhaps) again thinking of, remembering; (*Sāy.*) = *punah stotavya*, to be praised or adored again. — *Punar-mṛityu*, *us*, *m.* Ved. repeated or second death. — *Punar-yajña*, *as*, *m.* Ved. a repeated sacrifice. — *Punar-yātrā*, *f.* a repeated procession. — *Punar-ywan*, *ā*, *atī*, *a*, Ved. again young, restored to youth. — *Punar-lābha*, *as*, *m.* obtaining again, recovery. — *Punar-vaktavya*, *as*, *ā*, *am*, to be repeated. — *Punar-vaktavya-tā*, *f.* necessity of being repeated. — *Punar-vačana*, *am*, *n.* saying again, repeating; repeated text or injunction. — *Punar-vat*, *ān*, *atī*, *at*, Ved. containing the word *punar*. — *Punar-vatsa*, *as*, *m.* a weaned calf that begins to suck again; *N.* of the author of the hymn *Rig-veda* VIII. 9. — *Punar-varaya*, *am*, *n.* Ved. choosing again. — *Punar-vasu*, *us*, *m.* (perhaps) 'restoring goods,' the fifth (or seventh) of the lunar asterisms (containing according to some authorities, two, and according to others, four stars; in this sense generally *ū*, *m.* *du.*); *N.* of Vishnu or Kṛishṇa; an epithet of Siva; 'born under the Nakshatra *Punar-vasu*,' an epithet of Kātyāyana or *Vara-ruči*; *N.* of a son of Taittiri, father of Abhi-jit and grandfather of Ahuka, or of a son of Abhi-jit (*Arī-dyota*) and father of Ahuka; epithet of a particular *Loka* or division of the universe; commencement of wealth. — *Punar-vivāha*, *as*, *n.* second marriage. — *Punar-han*, *ā*, *ghnī*, *a*, Ved. slaying or destroying in return. — *Punar-havis*, *is*, *n.* Ved. repeated sacrificial oblation. — *Punast-candra*, *f.*, *N.* of a river. — *Punast-cāraṇa*, *am*, *n.* chewing repeatedly, chewing the cud, ruminating. — *Punast-ēti*, *is*, *f.* Ved. piling up again.

पुन्थ *punth*, *cl. 1. P. punthati*, *punthi-tum*, to hurt, give pain; to suffer pain or uneasiness; (a various reading for *yunth*.)

पुन्दास *pun-dāsa*. See under 2. *puns*, p. 578.

पुन्रामन् 1. and 2. *pun-nāman*. See under 2. *puns* and *pul*, pp. 578, 580.

पुष्पत् *pupshat*, *an*, *anti*, *at* (fr. *Desid.* of *rt. 1. pū*), wishing to cleanse or purify.

पुष्पश *pupshā*, *f.* the wish or desire to cleanse or purify.

पुप्पुट *puppuṭa*, *as*, *m.*, *N.* of a particular disease, swelling of the palate and gums.

पुप्फुल *pupphula*, *as*, *m.* flatulency, wind in the stomach.

पुप्फुस *pupphusa*, *as*, *m.* the lungs [cf. *phupphasa*]; the pericarp or seed-pod of a lotus.

पुम् *pum*, *pum-anujā*, &c. See under 2. *puns*, p. 578, col. 3, and p. 579, col. 1.

पुर 1. *pur* (fr. *rt. prī*), only in inst. pl. *pūrbhis*, Ved. in abundance, abundantly; (*Sāy.*) = *pūrvakāiḥ stavaḥ*, with former praises.

2. *pur* (probably an artificial *rt.* invented to furnish an etymology for *puras* and *purā* below), *cl. 6. P. purati*, *puritum*, to precede, go before, go at the head, lead.

Pura-ga, *as*, *ā*, *am* (a corruption of *puro-ga*), inclined or disposed towards, favourably inclined. — *Puragā-vaṇa*, *as*, *m.*, *N.* of a forest.

Puratas, *ind.* before (said both of place and time), in front, in advance, in the presence of (with *gen.*); *purataḥ kri*, to place in front, cause to precede, give the lead to.

Puran-dhī, *is*, *f.* (*puram* connected with *puras* and *purā*, but by some considered to be fr. *rt. prī*), Ved. understanding, intelligence, prudence, wisdom; praise; (*ayas*), *f.* pl. good thoughts or reflections; (*is*, *is*, *i*), intelligent, prudent, wise (said of Pūshan, Indra, a Ribhu, Bhaga, Savitṛi, Heaven and Earth; perhaps also *is*, *m.*, *N.* of a particular deity); (according to *Sāy.*) = *strī-rūpa* or *rūpa-vat*. — *Purandhī-vat*, *ān*, *atī*, *at*, Ved. endowed with wisdom or understanding.

Puran-dhri, *is* or *i*, *f.* an elderly married woman, respectable matron; a woman whose husband and children are living.

Puras, *ind.* before, in front, in advance, in the presence of, before the eyes of (with *gen.*, e.g. *tasya puro vācam ādade*, he commenced a speech in his presence; or in the earlier language with the *abl.* or *loc.*, opposed to *pasādā*, *pasādāḥ*, *prishthe*); in the east, from the east, towards the east, eastward, (*dakṣhiṇataḥ purah*, towards the south-east); [cf. *purā*, *puratas*, *pūva*: *Zend para*, 'before'; *Gr. pápos*, *προ-παροι-θεν*, *πρόσθε*, *πρόσθιος*, perhaps *πες* in *πρόσβης*: perhaps *Lat. coram* for *poram*, *palam* for *puram*: *Goth. faura*, 'before'; *faur*, 'for'; *Old Germ. vora*, 'before'; *furi*, 'for'; *Old Pruss. pirsdan*, 'before';] — *Pura-usuṇīk*, *k*, *f.*, Ved., *N.* of a metre of three Pādas, the first containing twelve, and the second and third eight syllables each. — *Pura-etrī*, *tā*, *m.*, Ved. one who goes before, a guide, leader. — *Purah-pāka*, *as*, *ā*, *am*, having fulfilment at hand, near fulfilment. — *Purah-prasavaṇa*, *as*, *ā*, *am*, Ved. pouring forth; (*Sāy.*) = *purasād gacchāt*. — *Purah-prahartri*, *tā*, *m.* one who fights in the front (of the battle). — *Purah-phala*, *as*, *ā*, *am*, having fruit nigh at hand, exhibiting fruit in advance, promising fruit. — *Purah-sad*, *t*, *t*, *t*, Ved. sitting in front, presiding; sitting towards the east. — *Purah-sara*, *as*, *i*, *am*, going before or in advance; (*as*), *m.* one who goes before, a forerunner, precursor, harbingers, attendant; (at the end of comps. *as*, *ā*, *am*), having as an attendant, attended by, preceded by, connected with, with [cf. *priyākhyāna-p*]; (*an*), *ind.* with, after. — *Purah-sthātri*, *tā*, *tri*, *tri*, Ved. standing at the head, a leader. — *Purah-sthāyin*, *i*, *inī*, *i*, standing before one's eyes. — *Purah-sphurat*, *an*, *atī* or *anti*, *at*, opening or becoming manifest before any one. — *Puras-cāraṇa*, *as*, *ā*, *am*, making preparations; (*am*), *n.* a preparatory or introductory rite, preparation; repetition

of the name of a deity accompanied with burnt offerings. — *Puras-cāraṇa-candrikā* and *puras-cāraṇa-paddhati-mālā*, *f.*, *N.* of two works. — *Puras-cāraṇa-tā*, *f.* the being engaged in making preparations. — *Puras-ḥada*, *as*, *n.* a species of grass, *Imperata Cylindrica* (commonly called *ulu*); a nipple. — *Puras-karaṇa*, *am*, *n.* the act of placing in front, &c.; making perfect (?). — *Puras-karaṇiya* or *puras-kartavya*, *as*, *ā*, *am*, to be placed in front, to be set before; to be honoured, to be treated with deference or respect; to be prepared or fitted out; to be made complete. — *Puras-kāra*, *as*, *m.* the placing before or in front; preference; showing respect, treating with honour, distinction, deference; worshipping; consecrating; causing to go before, accompanying, attending; preparing, making ready; arranging, putting in array, making complete; attacking, assailing; accusation; anticipating, expecting; (at the end of a comp.) preceded or accompanied by, joined or connected with, including. — *Puras-kārya*, *as*, *ā*, *am*, to be placed in front or appointed, to be charged or commissioned; to be prepared or fitted out &c. — *Puras-kṛi*, *cl. 8. P. A. -karoti*, *-kurute*, *-kartum*, to bring to the front, place before or in front, station in front, cause to precede, hold before one's self; to make one's leader; to lead; to place in office, appoint; to show respect, pay respect, honour; to set before one's self, keep in sight, have respect to, make one's rule of conduct, attend to, regard, choose, prefer; to show, evince, betray, manifest; to use as a pretext. — *Puras-kṛita*, *as*, *ā*, *am*, placed before or in front; advanced to the foremost rank, placed in office, appointed; accompanied or attended by, combined with, provided or furnished with, possessing; distinguished, honoured, respected; revered, adored, worshipped; attended to, regarded, chosen, adopted; made perfect, finished, polished; prepared; sprinkled with holy water, anointed, initiated; consecrated; anticipated; accused, calumniated; harassed or attacked by an enemy. — *Puraskṛita-nadhyama-krama*, *as*, *ā*, *am*, taking or adopting a middle course. — *Puras-kṛitya*, *ind.* having placed before or caused to precede; having appointed; having paid respect to or honoured; having rewarded; having attended to or regarded. — *Puras-kriyā*, *f.* a preparatory or introductory rite; showing honour, demonstration of respect. — *Puro-agni*, *is*, *m.*, Ved. the foremost fire or fire in front. — *Puro-Iksham*, *ind.*, Ved. before the axle-tree. — *Puro-ga*, *as*, *ā*, *am*, going before, preceding, leading, a leader; first, chief, principal, pre-eminent; (at the end of a comp.) preceded by, accompanied by (e.g. *devā Agni-purogamāḥ*, the gods preceded by Agni). — *Puro-gata*, *as*, *ā*, *am*, standing or being in front of; preceded, gone before. — *Puro-gati*, *is*, *i*, *i*, preceding, going before; (*is*), *m.* a dog; (*is*), *f.* precedence, going before. — *Puro-gantri*, *tā*, *m.* a messenger who goes before. — *Puro-gama*, *as*, *ā*, *am*, going before or in front, travelling in front, preceding, leading, a leader; first, most excellent; best; (at the end of a comp.) preceded by, accompanied by. — *Puro-gamāna*, *am*, *n.* going before, preceding. — *Puro-gara*, *as*, *i*, *m.*, Ved. one who precedes, a leader. — *Puro-gā*, *ās*, *m.*, Ved. going before, a leader. — *Puro-gāmin*, *i*, *inī*, *i*, going in front or before, preceding, a leader, one who precedes; (*i*), *m.* a dog. — *Puro-gunn*, *us*, *us* or *vī*, *u*, Ved. heavy before or in front. — *Purojanma-tā*, *f.* priority of birth. — *Puro-janman*, *ā*, *ā*, *a*, born before. — *Puro-java*, *as*, *ā*, *am*, excelling in speed, swifter than; (*as*), *m.*, *N.* of a son of Medhātithi and of a Varsha named after him; of a son of Prāṇa. — *Puro-jiti*, *is*, *f.*, Ved. previous possession or acquisition. — *Puro-jyotiḥ*, *is*, *is*, *is*, Ved. preceded by light. — *Puro-ḍāś*, *-ḍāś* (or *-lās*), Ved. or *puro-ḍāsa*, *as*, *m.* a sacrificial cake of rice usually divided into pieces and offered in one or more cups (*kupāla*); an oblation of ghee or clarified butter with cakes of ground meal; an oblation in general; a sort of flat ladle or spoon used for placing the cakes in the sacrificial fire; the ords or leavings of any substance

used in an oblation to fire; Soma juice as drunk at particular sacrifices; a Mantra or prayer recited in offering oblations to fire.—*Puroḍāśin*, *i*, *inī*, *i*, Ved. connected with the sacrificial cake.—*Puroḍāśya*, *as*, *ā*, *am*, relating to the Puroḍāśa or sacrificial cake, fit to be offered in oblations.—*Puroḍāśya*, *as*, *ā*, *am*, intended for the sacrificial cake, fit for offering with ghee as an oblation to fire.—*Puro-dhas*, 2. *puro-dhā*, *puro-dhātṛi*, *puro-dhāniya*, *purodhikā*, see under 1. *puro-dhā*, col. 3.—*Puronvākya*-*vat*, *ān*, *atī*, *at*, Ved. having an invitational verse; [cf. the next].—*Puro-nurākya* (*ras-an*), *f*, Ved., scil. *riā*, an introductory or invitational verse.—*Puro-bhāga*, *as*, *m*, the front part, fore part; officiousness, meddling in other people's affairs, obtrusiveness; malevolence; envy; *as*, *ā*, *am*, obtrusive, meddling, meddlesome.—*Purobhāgi*-*ā*, *f*, officiousness, obtrusiveness; malevolence.—*Puro-bhāgin*, *i*, *inī*, *i*, taking the first share; obtrusive, officious; malevolent, censorious, fault-finding; envious, jealous.—*Puro-bhū*, *ūs*, *us*, *u*, Ved. being in front, excelling, superior (said of Indra; according to Śāy. *yuddhe puratah sūtrūn vāpnotīti purobhūh*).—*Puro-māruta*, *as*, *m*, a wind blowing from before or in front, east wind (opposed to *pasān-māruta*).—*Puro-yāvan*, *ā*, *irī*, *a*, Ved. going in front, leading; (Śāy.) = *purato miśrayitṛi*, mingling foremost (in battles).—*Puro-yudh*, *t*, *t*, *t*, or *puro-yodha*, *as*, *ā*, *am*, Ved. fighting before or in front.—*Puro-ratha*, *as*, *ā*, *im*, Ved. one whose chariot is foremost; surpassing, excelling, superior.—*Purorun-mat*, *ān*, *atī*, *at*, Ved. furnished with the Puro-ru. — *Puro-ru*, *k*, *k*, *k*, Ved. shining before or in front of, shining in the east; (*k*), *f*, *N*, of certain Nivid formularies (or Padas) recited at the morning sacrifice in the Ājya ceremony before the principal hymn (*sūkta*) or any part of it.—*Puro-vartin*, *i*, *inī*, *i*, being before the eyes or in the presence of, being in front.—*Puro-rasu*, *us*, *us*, *u*, Ved. preceded by wealth (?); (perhaps a corruption of *purū-rasu*).—*Puro-vāta*, *as*, *m*, wind from before, east wind.—*Puro-vṛitta*, *as*, *ā*, *am*, being before, preceding.—*Puro-havis*, *is*, *is*, *is*, Ved. previously provided with sacrifices or oblations.—*Puro-hita*, see under 1. *puro-dhā*, col. 3.

Purastāt, ind. before, in front of (with abl. or gen.), in advance, towards the front, forward, at the beginning or commencement, in the first place; ere; previously, formerly, first; before the eyes of, in the presence of; eastward, towards the east, in the east, from the east [cf. *uttara-p*]; in the preceding part (of a book), further on, in the sequel.—*Purastāj-japa*, *as*, *m*, Ved. a preceding Japa.—*Purastāj-jyotiḥ*, *is*, *is*, *is*, *N*, of a kind of Tristubh, the first Pāda of which contains eight syllables.

Purastād-uddhāra, *as*, *m*, Ved. a part given in advance.—*Purastād-dhoma*, *as*, *m*, (fr. *purastāt* + *dhoma*), Ved. an introductory sacrifice.—*Purastād-dhoma*-*vat*, *ān*, *atī*, *at*, Ved. having an introductory sacrifice.—*Purastād-brihati*, *f*, Ved. a kind of Brihati metre, the first Pāda of which contains twelve syllables.

Purastātna, *as*, *ā* (?), *am*, preceding, going before.

Purā, ind. (perhaps an old inst. sing. fr. a form *pura* for *para*), in former times, formerly, of old, in the olden time, in the days of old, of yore; before, hitherto, up to the present time (with *na*, 'never'); firstly, in the first place, first, at first (opposed to *pasā*, *pasāt*); soon, ere long, shortly, in a short time, by and by (in this sense giving a future sense to the pres. by Pān. III. 3, 4, e.g. *purā dīshayati śthalim*, ere long he will contaminate the earth, Raghu-v. XII. 30; *āloke te nipatati purā*, soon she will fall within [the range of] thy sight, Megh. 84); before, ere (with abl. and in the earlier language also with dat.), for the defence or safety of (Ved.); securely from (Ved.); with the exception of, except, besides (Ved.); [cf. *purās*, *pūrva*; Gr. *πῶρος*, *πῶροισε*, *παροίτερος*, *πάλα*, *πάλαιος*, perhaps *πέλας*, *πῆλιγος*; Lat. *por* in *portendere*; Goth. *faura*, *faur*; Angl. Sax. *for*,

fora, *fore*.]—*Purā-kathā*, *f*, a story of the past, an old legend.—*Purā-kalpa*, *as*, *m*, a former creation, former age; a story or tale of the past.—*Purā-kṛta*, *as*, *ā*, *am*, done formerly or of old, done long ago; done or observed previously; begun, commenced.—*Purā-kṛti*, *is*, *f*, the former mode of action.—*Purā-ja*, *as*, *ā*, *am*, Ved. former, existing from of old or from aforetime (Śāy. = *pūrva-jāta*, *divantana*).—*Purā-yoni*, *is*, *is*, *i*, of ancient origin or lineage; an epithet of kings.—*Purā-vasu*, *us*, *m*, an epithet of Bhīṣma.—*Purā-vid*, *t*, *t*, *t*, knowing the events of former times, knowing or acquainted with the past; an epithet of kings.—*Purā-rīta*, *as*, *ā*, *am*, that which has occurred or taken place in former times, long since transpired; one who has lived in former times; relating to ancient times, referring to times of yore; (*am*), *n*, former conduct, former mode of action; any old or legendary event; history; any account of former events traditional or heroic.—*Purā-vṛitta-kathā*, *f*, or *purā-vṛittakhyāna* (*ṭu-ākh*), *am*, *n*, an old story or legend, a story of the past.—*Purā-vṛittakhyāna-kathana* (*ṭu-ākh*), *am*, *n*, telling old stories, relating tales of the past.—*Purā-sāh*, *śhāt*, *t*, *t*, Ved. superior from ancient times; (Śāy.) = *purāṇam abhībhavitṛi*, conqueror of cities.—*Purodhava* (*rā-ud*), *as*, *ā*, *am*, of former or prior origin; (*ā*), *f*, a species of plant, a drug (= *mahā-medā*).—*Puropanita* (*rā-ur*), *as*, *ā*, *am*, formerly obtained or possessed.

Purāṇa, *as*, *ā* or *i*, *am* (opposed to *nūtaṇa*, *nava*), belonging to ancient or olden times, ancient, old, aged, primeval; worn out, laid aside; (*am*), *n*, a thing of the past, past event; a tale of the past, ancient history legendary and traditional, legend (= Gr. *λόγος*, *μῦθος*); the *N*, given to certain well-known sacred works, supposed to have been compiled by the poet Vyāsa, and comprising the whole body of modern Hindū mythology (each of which should treat of five topics; cf. *pañca-lakṣaṇa*). There are eighteen acknowledged Purāṇas, usually reckoned as follow: 1. Kūrma-p; 2. Garuḍa-p; 3. Vṛiṇan-nāṛadiya-p; 4. Padma-p; 5. Brahma-p; 6. Brahma-vaivarta-p, which is of very modern origin; 7. Brahmāṇḍa-p; 8. Bhaviṣya-p; 9. Bhāgavata-p, or the life of Kṛṣṇa, by some considered a modern work; 10. Matsya-p; 11. Mārkaṇḍeya-p; 12. Liṅga-p; 13. Vāmana-p; 14. Vāyu-p, which is probably one of the oldest; 15. Vārāha-p; 16. Viṣṇu-p; 17. Śiva-p; 18. Skanda-p. Some authorities substitute the Agni-p for the Vāyu-p; and others add the Narasiṅha-p, which is considered by some as an Upa-p, q.v.; by some the Purāṇas are divided into four or by others into six Samhitās or collections; (*as*), *m*, a Karṣa or measure of silver (= 16 Paṇas of cowries); *N*, of a Rishi.—*Purāṇa-kalpa*, *as*, *m*, former creation; a story or tale of former time; [cf. *purā-kalpa*].—*Purāṇa-ga*, *as*, *m*, [cf. 3. *ga*], 'singing of the past,' an epithet of Brahma; a reciter of the Purāṇas.—*Purāṇa-purusha*, *as*, *m*, 'the primeval male,' an epithet of Viṣṇu.—*Purāṇa-prokta*, *as*, *ā*, *am*, proclaimed by ancient sages.—*Purāṇa-mahimopavarṇana* (*ma-up*), *am*, *n*, *N*, of the 132nd chapter of the Bhūmi-khaṇḍa or second part of the Padma-Purāṇa.—*Purāṇa-māhātmya*, *am*, *n*, *N*, of a chapter of the Liṅga-Purāṇa.—*Purāṇa-vat*, ind., Ved. as of old.—*Purāṇa-vid*, *t*, *t*, *t*, Ved. knowing the events of the past; knowing the Purāṇas.—*Purāṇa-vidyā*, *f*, or *purāṇa-veda*, *as*, *m*, Ved. a knowledge of the events of the past.—*Purāṇa-samudāya*, *as*, *m*, *N*, of a book mentioned in Kamalākara-bhaṭṭa's Sūtra-dharma-tattva.—*Purāṇa-sarvasva*, *am*, *n*, 'essence of the Purāṇas,' *N*, of a work by Halāyudha taken mostly from the Purāṇas and giving a general outline of universal knowledge.—*Purāṇa-sāra*, *am*, *n*, 'substance of the Purāṇas,' *N*, of a work mentioned in Mādhava's Parāśara-smṛiti-vyākhyā.—*Purāṇānta* (*ṇa-an*), *as*, *m*, an epithet of Yama.—*Purāṇāvatāra* (*ṇa-an*), *as*, *m*, *N*, of the first chapter of the Padma-Purāṇa.—*Pu-*

rāṇokta (*ṇa-uk*), *as*, *ā*, *am*, enjoined by or written in the Purāṇas.

Purāṇaka, *as*, *m*, *N*, of a Nāga.

Purāṇya, Nom. P. *purāṇyati*, &c., to talk of the past, relate past events.

Purātana, *as*, *i*, *am*, belonging to the past, former, old, ancient; worn out; (*ās*), *m*, pl. the ancients; (*am*), *n*, an ancient story, old legend; (*e*), ind. in past times, formerly.

1. *puro-dhā*, cl. 3. P. A. -*dadhātī*, -*dhatte*, -*dhātum*, (P.) to place or set before, place foremost or in front, regard before others, value highly, honour, esteem, pay chief attention to, apply one's self to; to weigh, ponder; (A.) to place at the head or in front, to place before, lay down before; to charge, commission, appoint, especially to appoint to priestly functions; to enjoin upon, charge with.—*Puro-dhas*, *ās*, *m*, an appointed priest or one appointed to a particular charge, a family priest, king's domestic chaplain (= *puro-hita*; in Mahā-bh. Vana-p. 10635, the form *puro-dha*, *as*, *m*, occurs); *N*, of a man said to be the author of the hymn Vājasaneyi-Saṁhitā XI. 17.—2. *puro-dhā*, *f*, charge, commission, standing in the place of any one, representation; the rank or office of a Puro-hita, q.v.—*Puro-dhātṛi*, *tā*, *m*, Ved. the giver of a charge or commission; the appointer of the Puro-hita.—*Puro-dhāna*, *am*, *n*, priestly ministrations.—*Puro-dhāniya*, *as*, *m*, Ved. = *puro-hita*.—*Purodhikā*, *f*, preferred to other women, a favourite wife.—*Puro-hita*, *as*, *ā*, *am*, placed foremost or in front; charged, commissioned, appointed; (*as*), *m*, one holding a charge or commission, an agent, an appointed priest or one appointed to any particular charge, a family priest, a king's domestic chaplain, a priest who conducts all the ceremonials and sacrifices of the family.—*Purohita-tva*, *am*, *n*, the rank of a Puro-hita.—*Puro-hiti*, *is*, *f*, priestly ministrations (Śāy. = *puro-dhāna*, *purohitya*).—*Purohītikā*, *f*, *N*, of a woman, or a mode of addressing a favourite (?).

३. *pur*, *ūr*, *f*, (probably fr. rt. *prī*), a rampart, wall; a stronghold, castle, fortress, fortified city, town; the body (considered as the stronghold of the *purusha*, q.v.); intellect (= *mahat*); *N*, of a Daśa-rātra (Ved.).—*Purāi-jana*, *as*, *m*, the living principle, life, the soul (personified as a king); (*i*), *f*, understanding, intelligence (personified as the wife of a king).—*Purāi-jaya*, *as*, *m*, 'city-conqueror,' *N*, of a hero on the side of the Kurus; of a son of Śrīñjaya and father of Janam-ejaya; of a son of Bhajamāna and Śrīñjari; (= *kakut-stha*) *N*, of a son of Saśāda; = *kakutstha*; *N*, of a son of Vindhya-śakti; of Medhāvin; of an elephant, the son of Airāvata.—*Puran-da*, *as*, *m*, = *puran-dara*.—*Puran-dara*, *as*, *m*, 'town-splitter' or 'fortress-destroyer,' an epithet of Indra (as breaking cities into fragments with his thunderbolt?); the Indra of the seventh Manu-antara; an epithet of Agni; of Śiva; a thief, house-breaker; (*ā*), *f*, an epithet of Gaṅgā; (*am*), *n*, a species of pepper, Piper Chaba.—*Purandara-āpa*, *as*, *m*, Indra's bow, the rainbow.—*Purandara-purī*, *f*, *N*, of a town in Mālava.—*Purī-śaya*, *as*, *ā*, *am* (a word formed to explain *purusha*), reposing in the fortress or fastness (i.e. the body).—*Puro-han*, *ā*, *ghnī*, *a* (fr. *purās*, acc. pl. of 3. *pur* + *han*), Ved. breaking castles, destroying strongholds.—*Pūr-dār*, *r*, *f*, or *pūr-dvāra*, *am*, *n*, the gate of a city.—*Pūr-pati*, *is*, *m*, Ved. the lord of a castle or city.—*Pūr-bhīd*, *t*, *t*, *t*, Ved. breaking down strongholds or castles.—*Pūr-bhīdya*, *am*, *n*, Ved. the breaking of strongholds or castles; (Śāy.) = *sangrāma*, war.—*Pūr-yāna*, *as*, *ā*, *am*, Ved. leading or conducting to the fastness (i.e. to the celestial world).

Pura, *am*, *n*, a fortress, castle, fortified town; a town, city, a place containing large buildings surrounded by a ditch and extending not less than one Kos in length (if it extends for half that distance it is called a *kheṭa*, if less than that, a *karvaṭa* or small market town; any smaller cluster of houses is called

a *grāma* (or village); 'the city' *κατ' ἐξοχήν*, i. e. Pātali-putra or Patna; a house, dwelling, abode, residence; an upper story; the female apartments, gynæceum; a store-house, repository; a brothel; the body; the skin; the calyx of a flower or any receptacle or cup formed of leaves; a fragrant grass, a species of *Cyperus* (= *nāgarā-mustā*); a kind of resin, bdellium; N. of a constellation; N. of the subdivisions of the Vedānta work called Tri-putī or Tri-putī; (*as*), m. a kind of resin, bdellium; yellow Barleria; N. of a demon; N. of a man; (*ā*), f. a stronghold, castle (at the end of a comp.; cf. *jīva-p*, *deva-p*); a kind of perfume; the east; (*ī*), f. a fort, stronghold, castle; a town, city; the body; [cf. Gr. *πόλις*, *πολι-χ-νη*, *πολι-χ-νιο-ν*, *πολι-της*, *πολι-ε-θρον*, perhaps also *πύργος*; perhaps Lat. *urbs*; perhaps Lith. *pil-i-s*, 'a castle.'] — *Pura-koṭṭa*, *am*, n. 'city-stronghold'; a citadel.

— *Pura-jit*, *t*, m. 'conqueror of fortresses or conqueror of Pura,' an epithet of Śiva; N. of a prince (a son of Aja and father of Arishṭa-nemi). — *Pura-jyotis*, *is*, n. an epithet of the region or world of Agni; [cf. *puro-jyotis*.] — *Pura-taṭi*, *f*. a small market-town, village; a small fair. — *Pura-toraṇa*, *am*, n. 'city-arch,' the outer gate of a city. — *Pura-devatā*, *f*. 'city-deity,' the tutelary deity of a town. — *Pura-dvāra*, *am*, n. a city-gate. — *Pura-dvish*, *t*, m. 'foe of Pura,' an epithet of Śiva. — *Pura-niveśa*, *as*, m. the founding of a city. — *Pura-pakshin*, *i*, m., Ved. 'town-bird,' a bird living in a city, tame bird (opposed to *vanya-pakshin*). — *Pura-pāla* or *pura-pālaka*, *as*, m. the defender of a fortress, city-governor. — *Pura-bhīl*, *t*, m. 'the crusher of Pura,' an epithet of Śiva; [cf. *pura-jit*.] — *Pura-mathana*, *as*, m. 'crusher of Pura,' an epithet of Śiva. — *Pura-mārga*, *as*, m. the street of a town. — *Pura-mālinī*, *f*. 'crowned with castles,' N. of a river. — *Pura-raksha*, *as*, or *pura-rakshin*, *i*, m. a watchman of a town, constable. — *Pura-rāshṭrāṇi*, n. pl. cities and kingdoms. — *Pura-rōdha*, *as*, m. the siege of a fortress or city. — *Pura-vara*, *am*, n. an excellent town. — *Pura-vāsin*, *i*, *inī*, *i*, dwelling in a city or town; (*ī*), m. a city-dweller, inhabitant of a town, citizen, townsman. — *Pura-vāstu*, *u*, n. ground suitable for the foundation of a city. — *Pura-sāsana*, *as*, m. 'chastiser of Pura,' an epithet of Śiva. — *Pura-han*, *ā*, m. 'slayer of Pura,' an epithet of Viṣṇu. — *Pura-hita*, *am*, n. the welfare of a town or city. — *Purātta* ('*ra-ar*'), *as*, m. a turret for defensive purposes on a city wall. — *Purādhipa* ('*ra-adh*'), *as*, m. the governor of a town, prefect of police. — *Purādhyaksha* ('*ra-adh*'), *as*, n. 'fort-overseer,' the commandant of a fortress, the governor of a city, prefect of police. — *Purārāti* ('*ra-ar*'), *is*, m. 'foe of Pura,' an epithet of Śiva. — *Purāri* ('*ra-ari*'), *is*, m. 'foe of Pura,' an epithet of Śiva; an epithet of Viṣṇu. — *Purārdha-vistara* ('*ra-ar*'), *as*, *ā*, *am*, being of the extent of half a town; (*as*), m. part of a town, a suburb, ward, division. — *Purā-vatī*, *f*. 'rich in castles,' N. of a river. — *Purāsuhrīd* ('*ra-as*'), *t*, m. 'enemy of Pura,' an epithet of Śiva. — *Purī-dāsa*, *as*, m., N. of the author of the Caitanya-āṇḍrodaya; (also called *Kavi-karna-pūra*). — *Purī-moha*, *as*, m. the thorn-apple, Datura. — *Purotava* ('*ra-ut*'), *as*, m. 'town-festival,' a festival solemnized in a city. — *Purodhavā* ('*ra-ul*'), *f*. 'growing in towns,' N. of a plant. — *Purodhāna* ('*ra-ul*'), *am*, n. 'city-garden,' a pleasure-garden belonging to a town, park. — *Puraukas* ('*ra-ok*'), *ās*, m. an inhabitant of a town, inhabitant of Tri-pura.

Puraka = *pura*. See *arghūṣṭa-puraka*, p. 83. *Puraṇa*, *as*, m. the sea, ocean.

Purī, *is*, *f*. a city [cf. *purī* under *pura*]; a river; a king.

Purikā, *f*, N. of a city.

पुञ्जर *puranjara*, *as*, m. the armpit.

पुरट *purata*, *am*, n. gold.

पुरतस् *puratas*. See *rt. 2. pur*, p. 582.

पुरन्धि *puran-dhi*, *puran-dhri*. See under *rt. 2. pur*, p. 582, col. 2.

पुरय *puraya*, *as*, m., Ved., N. of a man.

पुरला *purālā* (?), *f*. an epithet of Durgā.

पुरस् *puras*, *purastāt*. See under *rt. 2. pur*, p. 582, col. 2, and p. 583, col. 1.

पुरा *purā*. See p. 583, col. 1.

पुराटङ्क *purātanka*, *as*, m., N. of a man.

पुराण *purāṇa*. See p. 583, col. 2.

पुरातन *purātana*. See p. 583, col. 3.

पुरातल *purātala*, *am*, n. the region below the seven worlds; [cf. *talātala*.]

पुरासिनी *purāsini*, *f*. a species of creeper (= *saha-deva*).

पुरि *puri*. See col. 1.

पुरीकय *purikaya*, *as*, m., Ved. a species of aquatic animal.

पुरीतल *purī-tat*, *t*, *t*, m. n. (probably *fr. purī* for *3. pur + 2. tat*), the pericardium or some other intestine near the heart; the entrails in general; (also wrongly read *purī-tat*.)

पुरीष *purisha*, *am*, n. (said to be *fr. rt. prī*), vapour, damp exhalations rising in the air, moisture, fluid in general (Sāy. = *udaka*); dust, anything crumbled; mould, rubbish, rubble-stones, anything used to fill up interstices in a wall; feces, excrement, ordure; (*ī*), *f*. epithet of a particular religious observance. — *Purisha-nigrahaṇa*, *as*, *ā*, *am*, stopping or obstructing the bowels. — *Purisha-pada*, *am*, n., Ved. epithet of particular passages inserted in the recitation of the Mahā-nāmi verses. — *Purisha-bhedin*, *i*, *inī*, *i*, 'loosening the feces,' relaxing the bowels. — *Purisha-vat*, *ān*, *atī*, *at*, Ved. furnished with rubbish or loose earth (used for filling interstices). — *Purisha-vāhana* or *purisha-vāhana*, *as*, *ā*, *am*, Ved. removing rubbish or refuse. — *Purishādhāna* ('*sha-adh*') or *purishādhāna* (?), *am*, n. 'receptacle of excrement,' the last of the intestines, the rectum. — *Purishotsarga* ('*sha-ul*'), *as*, m. the voiding of excrement. — *Purishaṇa*, *am*, n. evacuation by stool, voiding of excrement, feces.

Purishama, *as*, m. the black kidney-bean, *Phaseolus Mas* or *Radiatus*.

Purishaya, *Nom. P.* *purishayati*, -*yitum*, to void excrement, evacuate by stool.

Purishāta, *as*, *ā*, *am*, voided, evacuated (as the bowels), voided upon.

Purishin, *i*, *inī*, *i*, Ved. filled with vapours, vaporous, damp, humid, moist (as the Maruts or *Patjanya-Vāta*); 'possessing articles that fill up' (ἐπιπλά), i. e. furnished with utensils or movables, wealthy; (*inī*), *f*. 'bearing or carrying rubbish,' an epithet of the Sarayū, or N. of another river; (Sāy.) = *udaka-vatī*, watery.

Purishya, *as*, *ā*, *am*, Ved. an epithet of fire; (according to Sāy.) = *śikatā-sammiśra*, mixed with sand, = *citya*, *q. v.*; (according to Mahī-dhara) = *paśavya*; dwelling in loose earth or in rubbish; dirty; possessing utensils or movables, wealthy. — *Purishya-vāhana*, *as*, *ā*, *am*, see *Pāṇ. III. 2. 65*.

पुरु *puru*, *us*, *vī*, *u* (said to be *fr. rt. prī*; mostly Ved.; in the epic and later literature only at the beginning of proper names, except in the Bhāgavata-Purāṇa which affects archaic forms, where it occurs at the beginning of comps.), much, many, abounding, abundant, exceeding; (*us*), m. the pollen or farina of a flower; heaven or the world and residence of immortals; N. of a prince the son of Yayāti and Sarmishthā and sixth monarch of the

lunar race; N. of a son of Manu Cākshusha and Nādvālā; N. of a son of Vasu-deva and Saha-devā; N. of a river; (*vyas*), *f*. pl. a multitude, (Sāy.) = *bahvyaḥ prajāḥ*; (*u*), *ind*. much, often, exceedingly; *simā puru*, everywhere, in all places; *purāru*, very far, far and wide; *puru tirah*, far off, from afar; *puru viśva*, one and all, every; [cf. *pulu*, *pūma*: Old Pers. *pur-u-s*, 'much'; Gr. *πολύς*, *πολλοί*, *πλε-ῖων*, *πλε-ῖστος*, *πλή-ν*: Lat. *plūs*, *plārimus*, *plēri-que*: Goth. *filu*, 'much'; *filu-sna*, 'multitude'; Old Norse *flē-ri*, *flēst-r*: Old Germ. *filu*, *filo*, *vilo*, 'much'; Mod. Germ. *viel*: Angl. Sax. *feala*, 'much'; perhaps Hib. *mor*, 'great, big, bulky, many, noble'; *moradh*, 'augmentation';] — *Puru-kutsa*, *as*, m., N. of a man with the patronymic Aikshvāka (Ved.); N. of a son of Mān-dhātī. — *Puru-kutsava*, *as*, m., N. of an enemy of Indra. — *Purukutsānū*, *f*, Ved., N. of a woman (perhaps wife of Pura-kutsa). — *Puru-krit*, *t*, *t*, *t*, Ved. achieving great deeds, efficacious (said of Indra and of Soma); increasing. — *Puru-kṛtvan*, *ā*, m., Ved. achieving great deeds (said of Indra). — *Puru-kṛpā*, *f*. abundant mercy or compassion. — *Puru-kshu*, *us*, *us*, *u*, Ved. rich in food (said of Agni, Soma, Indra); Sāy. = *puroḍāśādi-bahuvīdhānnapeta*. — *Puru-gūrta*, *as*, *ā*, *am*, Ved. welcome to many (said of Indra). — *Puru-śetana*, *as*, m., Ved. visible to many, very grateful to the eyes (said of Agni and Indra); according to Sāy. = *bahūnām jñātrī*, *sarva-jña*. — *Puru-ja*, *as*, *ā*, *am*, much, for *puruha*; (*as*), m., N. of a prince the son of Su-śānti; [cf. *puru-jātī*, *puru-jānu*.] — *Puru-jāta*, *as*, *ā*, *am*, Ved. variously manifested, appearing in various forms (said of Aryaman). — *Puru-jāti*, *is*, m., N. of a prince the son of Su-śānti. — *Puru-jānu*, *us*, m., N. of a prince the son of Su-śānti. — *Puru-jit*, *t*, m. 'conquering many,' N. of a hero on the side of the Pāṇḍus and brother of Kunti-bhoja; N. of a prince the son of Rucāka; of a son of Ānaka. — *Puru-jāman*, *ā*, *māi*, *ā*, Ved. 'having many names,' an epithet of Indra. — *Puru-nītha*, *am*, n., Ved. a song for many voices, choral song; (according to Sāy.) N. of a king. — *Puru-tman*, *ā*, *ā*, *a*, Ved. existing variously (said of Indra); (Sāy.) = *bahushu pradēśeshu satatam gaṇchat*. — *Puru-trā*, *ind*, Ved. variously, in various directions, in many places; in various ways; many times, often. — *Puru-da*, *am*, n. gold. — *Puru-dāśaka*, *as*, m. 'many-teethed,' a goose (so called from its serrated beak). — *Puru-danśas*, *ās*, *ās*, *as*, Ved. abounding in mighty acts or operations; (*ās*), m. an epithet of Indra, (also incorrectly spelt *puru-danśas*); (*asau*), *m*. du. an epithet of the Āśvins. — *Puru-datra*, *as*, *ā*, *am*, Ved. rich in gifts, giving wealth (said of Indra); Sāy. = *bahu-dhana*. — *Puru-dama*, *as*, *ā*, *am*, Ved. possessing many houses, belonging to or springing from many households. — *Puru-daya*, *as*, *ā*, *am*, abounding in compassion. — *Puru-dasma*, *as*, *ā*, *am*, Ved. abounding in mighty acts or operations (said of Viṣṇu and of Soma). — *Puru-dasyu*, *us*, *us*, *u*, very rapacious. — *Puru-dina*, *āni*, n. pl., Ved. many days. — *Puru-drapsa*, *as*, *ā*, *am*, Ved. abounding in drops of water (said of the Maruts). — *Puru-druk*, *-dhruk*, *k*, *k*, Ved. injuring greatly; (Sāy.) = *nānātila-droha-yukta*. — *Puru-dha* and *puru-dhā*, *ind*, Ved. in many ways, variously; often, frequently. — *Purudha-pratīka*, *as*, *ā*, *am*, Ved. having various or multifarious aspects; (Sāy.) = *bahudhā-vikshiptāṅga*. — *Puru-dhasman*, *ā*, *ā*, a (*dhasman* probably for *hasman*), Ved. much jesting; (probably an incorrect word.) — *Puru-nīshidh*, *t*, or *puru-nīshidhvan*, *ā*, m., Ved. granting or giving abundantly; (Sāy.) = *bahūnām satrūṇām ni-shedhaka*, the repeller of many foes (said of Indra). — *Puru-nishṭha*, *as*, *ā*, *am*, or *puru-nishṭhā*, *ās*, *ās*, *am*, Ved. excelling among many; (Sāy.) = *bahusthāna*, having many stations. — *Puru-nīmya*, *as*, *ā*, *am*, Ved. displaying great valour (said of Indra). — *Puru-panthā*, *ās*, m., Ved., N. of a man. — *Puru-paśu*, *us*, *us*, *u*, Ved. rich in herds, possessing

much cattle. — *Puru-putra*, *as*, *ā*, *am*, Ved. having many sons or children. — *Puru-peśa*, *as*, *ā*, *am*, or *puru-peśas*, *ās*, *ās*, *as*, Ved. multiform, having various forms; (Sāy.) = *bahu-rūpa*. — *Puru-prajāta*, *as*, *ā*, *am*, Ved. variously propagated; (Sāy.) = *bahu-prādurbhāva*. — *Puru-prasūta*, *as*, *ā*, *am*, Ved. praised by many. — *Puru-priya*, *as*, *ā*, *am*, Ved. greatly beloved, beloved of many. — *Puru-praiśa*, *as*, *ā*, *am*, Ved. the inciter or instigator of many, much inciting (said of Agni); accompanied by various acclamations; (Sāy.) = *bahuvīdham phalam iśhat*. — *Puru-bhuj*, *k*, *k*, *k*, Ved. possessing much; (Sāy.) = *bahūnām pālaka* or *prabhūta-hasta*; (occurring only in the voc. m. du. as an epithet of the Aśvins.) — *Puru-bhū*, *ūs*, *ūs*, *u*, Ved. appearing much or of high value; (Sāy.) = *bahn bhavat*. — *Puru-bhūta*, *as*, *ā*, *am*, a various reading for *puru-bhūta*, *q. v.* — *Puru-bhojus*, *ās*, *ās*, *as*, Ved. containing or granting many means of enjoyment, greatly nourishing. — *Puru-manas*, *ās*, *ās*, *as*, a word formed in Nirukta IX. 15 for the explanation of 1. *puṣas*. — *Puru-mantu*, *ū*, *n*. du., Ved. full of wisdom, intelligent (said of the Aśvins; Sāy. = *bahūnām jñātārau*, cognizant of many things). — *Puru-mandra*, *ā*, *m*. du., Ved. delighting many (said of the Aśvins; Sāy. = *bahu-madau* or *bahūnām mādayitārau*). — *Puru-mahna*, *as*, *m*. N. of a man with the patronymic Āngirasa. — *Puru-māya*, *as*, *ā*, *am*, Ved. possessing various arts or virtues, wonderful (said of Indra and of the chariot of the Aśvins; Sāy. = *Ṛṣitrāhananādi-bhukurman*, *bahuvīdhāstārya*, *bahuvīdha-karman*). — *Puru-māyā*, *as*, *m*, Ved., N. of a man. — *Puru-mitra*, *as*, *m*, N. of a man; N. of a follower of the Kurus. — *Puru-miḍha* or *puru-miḥa*, *as*, *m*, Ved., N. of a man with the patronymic Āngirasa; of a son of Su-hotra and author of the hymns R̥g-veda IV. 43, 44; of a grandson of Su-hotra and son of Hastin or Brijat; a man with the patronymic Vaidadaśi. — *Puru-medha*, *as*, *ā*, *am*, or *puru-medhas*, *ās*, *ās*, *as*, Ved. endowed with wisdom; (*as* or *ās*), *m*. N. of a man with the patronymic Āngirasa, the author of the hymns R̥g-veda VIII. 78, 79. — *Puru-ratha*, *as*, *ā*, *am*, Ved. having many chariots. — *Puru-ravasa*, a wrong reading for *puru-ravasa* = *puru-ravas*. — *Puru-rāvan*, *ā*, *m*, Ved. much-barking or much-howling; epithet of a demon. — *Puru-ruc*, *k*, *k*, *k*, Ved. much-shining, shining brightly. — *Puru-ruj*, *k*, *k*, *k*, subject to many diseases. — *Puru-rūpa*, *as*, *ā*, *am*, Ved. multiform, variegated; (said of *tvashtri*) forming various shapes. — *Puru-lampaṭa*, *as*, *ā*, *am*, very lascivious. — *Puru-vartman*, *ā*, *ā*, *a*, Ved. having many ways or paths. — *Puru-varpas*, *ās*, *ās*, *as*, Ved. multiform, variegated. — *Puru-rāja*, *as*, *ā*, *am*, Ved. of great strength, powerful, strong. — *Puru-vāra*, *as*, *ā*, *am*, Ved. having an ample tail (?); rich in gifts, (Sāy.) much desired. — *Puru-vāra-puṣṭi*, *īs*, *īs*, *i*, Ved. rich in treasured wealth, granting treasured riches; (Sāy. = *bahubhir varanīyā abhivēddhir yasya*). — *Puru-vira*, *as*, *ā*, *am*, Ved. abounding in men, possessed of many men or male offspring; (Sāy. = *bahubhir viraiḥ putrādibhir upeta*). — *Puru-repas*, *ās*, *ās*, *as*, Ved. much excited or exciting (said of Agni). — *Puru-rata*, *as*, *ā*, *am*, Ved. having many ordinances (said of Soma). — *Puru-śakti*, *īs*, *īs*, *i*, possessing various powers. — *Puru-sāka*, *as*, *ā*, *am*, Ved. of great might, very powerful (said of Indra; Sāy. = *bahubhiḥ stutya*, *bahu-sahāya*). — *Puru-sāka-tama*, *ā*, *m*. du., Ved. 'achievers of great exploits,' epithet of the Aśvins; (Sāy. = *atiśayena bahu-karmāṇau* or *atiśayena bahu-sahāyau*). — *Puru-sāndra*, *as*, *ā*, *am* (= *puru + candra*), Ved. much-shining, resplendent; (Sāy. = *bahudipti*, said of Agni, of the Aśvins and their chariots, &c.). — *Puru-shanti*, *īs*, *m*, Ved., N. of a man. — *Puru-shūta*, *as*, *ā*, *am*, highly lauded or extolled, praised by many. — *Puru-sambhrita*, *as*, *ā*, *am*, Ved. accumulated by many. — *Puru-spārha*, *as*, *ā*, *am*, or *puru-spriḥ*, *k*, *k*, *k*, Ved. wished for or

desired by many. — *Puru-hanman*, *ā*, *m*, Ved., N. of a man with the patronymic Āngirasa or Vaikhāṇasa, author of R̥g-veda VIII. 59, 2. — *Puru-huta*, *as*, *m*, N. of a prince. — *Puru-hūta*, *as*, *ū*, *am*, much invoked, invoked by many; (*as*), *m*, an epithet of Indra; (*ā*), *f*, a form of Dākṣhāyaṇī. — *Puru-hūtu-dvish*, *t*, *m*, 'foe of Indra,' an epithet of Indra-jit. — *Puru-hūti*, *īs*, *f*, manifold invocation. — *Puru-hotra*, *as*, *m*, N. of a son of Anu. — *Puru-ruē*, *f*, (*f*, an unused form *puru-ruē*), Ved. abounding, abundant, full, comprehensive. — *Puru-draha* (*Pru-ud*), *as*, *m*, N. of one of the sons of the eleventh Manu. — *Puru-ravas*, *ās*, *ās*, *as*, Ved. crying much or loudly; (*ās*), *m*, N. of a celebrated prince of the lunar race, hero of the Vikramorvaśi (his father's name was Budha, who was son of the Moon and regent of Mercury, and who is supposed to have instituted the three sacrificial fires; his mother's name was Iḷā, whence his metronymic Aḷa [cf. R̥g-veda X. 95, 2, 5]; he was father of Āyus and ancestor of Puru, Dushyanta, Bharata, Kuru, Dhṛita-rāshtra, and Pāṇḍu; according to Nirukta X. 46, Puru-ravas is one of the beings belonging to the middle region of the universe; in the Veda he seems to be connected with the Sun as Urvāśi with the Dawn, the word *puru-ravas* being then interpreted to mean 'possessing much light,' cf. *ruci*, *rudhiru*; according to some Puru-ravas is a Viśva-deva, according to others a Pārvaṇa-śrāddha-deva). — *Puru-ravasa*, *as*, *m*, = *puru-ravas*, *q. v.* — *Puru-ruc*, *k*, *k*, *k*, Ved. much-shining. — *Puru-rūṇā* (*Pru-ur*), *ind*, Ved. far and wide. — *Puru-rasu*, *us*, *us*, *u*, Ved. abounding in goods or riches (said of Indra, the Aśvins, &c.). — *Puru-rvit*, *t*, *t*, *t*, Ved. moving in various ways. — *Puru-ṛṇika*, *as*, *ā*, *am*, Ved. variously manifested (said of Agni; Sāy. = *bahvibhir ṛṇika-sthānīyābhir jvālābhir yukta*, having many flames instead of faces).

Puruha, *as*, *ā*, *am*, or *puruhu*, *us*, *us*, *u*, much, many.

पुरुद्वस् *puru-dvas*, *ān*, *m*, N. of a prince the son of Madhu and Vaidarbhi.

पुरुष *puruṣa*, *as*, *m*. (poetically also *pū-rusha*; said to be fr. rt. 2. *pur*; probably connected with *pūru*), man collectively or individually, mankind, a man, human being, male; a person (*pumān puruṣaḥ*, a male person); a member or representative of a race or generation (e.g. *sapindatā puruṣe saptame vivivartate*, the relationship of men connected by the funeral cake ceases with the seventh person); an officer, official, functionary, agent, employé, attendant, servant, footman; the height or measure of a man, = 5 Aratnis (1 Aratni = 2 Padas, 1 Pada = 12 Angulis; cf. *ardha-p*^o, *divi-p*^o); Punishment personified; (in gram.) a person (= *prathamah* p^o, the third person; *madhyamah* p^o, the second person; *uttamah* p^o, the first person); Man personified or identified with Nārāyaṇa the son of Nara (regarded as the author of Vājasaneyi-Saṁhitā XXX. 31); the soul and original source of the universe (described in the Puruṣa-sūktā, *q. v.*); the personal and life-giving principle in men and other beings, the human soul or spirit, Soul (which according to the Sāṅkhya philosophy is neither a production nor productive: it is so called according to the Tattva-samāsa because it reposes in the body, *purī sayanāt*; or because it is *purāṇa*, ancient, having existed from eternity); the Supreme Spirit or Soul of the universe, Supreme Being, God (identified variously with Brahman, with Viṣṇu, with Śiva, and with Durgā); the 'spirit,' i.e. the fragrant exhalation of plants (Ved.); the pupil of the eye; the tree *Rottleria tinctoria* (= *pun-nāga*) = *tilaka*; N. of one of the sons of Manu Cākṣhusa; N. of one of the eighteen attendants of the Sun; N. of a Pāda in the Mahā-nāmni verses; an epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac; a friend; a follower of the Sāṅkhya philosophy (?); (*ās*), *m*. pl. men, people; N. of the class of inhabitants of Krauñca-dvīpa corresponding

to the Brāhmins; the seven divine or active principles from the minute portions of which the universe was formed, viz. *mahat* = *buddhi*, *ahan-kāra*, and the five *tan-mātras*, (according to Manu I. 19); *pañca puruṣāḥ*, an epithet of five royal personages or miraculous persons born under particular constellations (Ved.); (*i*), *f*, a woman, female; (*am*), *n*, an epithet of mount Meru. — *Puru-rusha-kāma*, *as*, *ā*, *am*, Ved. desirous of men. — *Puruṣa-kāra*, *as*, *m*, any act of man, manly act, human effort or exertion (commonly opposed to *ilūva*, fate); manhood, virility; N. of a gram-marian. — *Puruṣa-kuṇapa*, *as*, *am*, *m*, *n*, the corpse of a man, a human corpse. — *Puruṣa-keśarin*, *i*, *m*, 'man-lion or half-man, half-lion,' Viṣṇu in his fourth appearance on earth (which he undertook for the defeat of Hiranya-kaśipu). — *Puru-rusha-kshetra*, *am*, *n*, Ved. a male or uneven zodiacal sign or astrological house. — *Puruṣa-gati*, *is*, *f*, N. of a Sāman. — *Puruṣa-gandhi*, *is*, *is*, *i*, Ved. smelling of men. — *Puruṣa-ghna*, *as*, *i*, *am*, 'man-slaying,' striking or slaying men; *strī puruṣa-ghni*, a woman who kills her husband. — *Puru-rusha-ēchandasā*, *am*, *n*, Ved. 'man's metre,' the metre suited for men, the Dvi-padā. — *Puruṣa-jñāna*, *am*, *n*, knowledge of one's self or of mankind. — 1. *puruṣa-tā*, *f*, or *puruṣa-tva*, *am*, *n*, manhood, virility; manliness, valour, prowess; the state of man, manly nature or property. — 2. *puruṣa-tā*, *ind*, Ved. after the manner of men, among men. — *Puruṣa-tejas*, *ās*, *ās*, *as*, Ved. having a man's energy or manly vigour. — *Puruṣa-trā*, *ind*, Ved. among men, to men; in the manner of men. — *Puruṣatva-tā*, *ind*, Ved. after the manner of men; (Sāy.) = *puruṣavattayā*. — *Puruṣa-daḥna* or *puruṣa-dvayasa*, *as*, *i*, *am*, of the height or measure of a man. — *Puruṣa-dantikā*, *f*, a medicinal root; [cf. *medā*]. — *Puruṣa-dravya-sampad*, *t*, *f*, abundance of men and material. — *Puruṣa-dvish*, *t*, *m*, an enemy of Viṣṇu. — *Puru-rusha-dvishin*, *i*, *ini*, *i*, 'man-hating,' misanthropic; (*ini*), *f*, an ill-tempered or fractious woman. — *Puruṣa-dharma*, *as*, *m*, Ved. personal rule or precept. — *Puruṣa-nāya*, *as*, *m*, 'man-leader,' a prince. — *Puruṣa-niyama*, *as*, *m*, (in gram.) a restriction as to person. — *Puruṣa-pati*, *is*, *m*, 'lord of men,' Rāma. — *Puruṣa-parikṣā*, *f*, 'trial of man,' N. of a collection of moral tales. — *Puru-rusha-paśu*, *us*, *m*, beast of a man, a brutal man; a man as a sacrificial victim; a human animal, man. — *Puruṣa-pungava*, *as*, *m*, 'man-bull,' an eminent or excellent man. — *Puruṣa-puṇḍarika*, *as*, *m*, an excellent or superior man; (with Jaiṇas) N. of the sixth black Vāsudeva. — *Puruṣa-pura*, *am*, *n*, N. of the capital of Gāndhāra, the modern Peshāwar (پېشاور). — *Puruṣa-bahumāna*, *as*, *m*, the respect or esteem of mankind. — *Puruṣa-mātra*, *as*, *i*, *am*, of the height or measure of a man. — *Puruṣa-mānin*, *i*, *ini*, *i*, fancying one's self a man or hero. — *Puruṣa-mukha*, *as*, *i*, *am*, having a man's face. — *Puruṣa-mṛga*, *as*, *m*, Ved. (according to Mahi-dhara) = *pum-mṛga*. — *Puruṣa-medha*, *as*, *m*, Ved. the sacrifice of a man; N. of the reputed author of the hymn Vājasaneyi-Saṁhitā XX. 30. — *Puruṣa-rakshas*, *as*, *n*, a demon in the form of a man. — *Puruṣa-rāja*, *as*, *m*, Ved. a human king. — *Puruṣa-rūpa*, *as*, *ā*, *am*, Ved. man-shaped, in the form of a man; (*am*), *n*, the shape of a man. — *Puruṣa-rūpaka*, *as*, *ā*, *am*, Ved. man-shaped, in the form of a man. — *Puru-rusha-reshaṇa*, *as*, *i*, *am*, or *puruṣa-reshin*, *i*, *ini*, *i*, Ved. hurting men. — *Puruṣarshabha* ('*śa-riṣh*'), *as*, *m*, 'man-bull,' an excellent man. — *Puru-rusha-vat*, *ān*, *ati*, *at*, Ved. accompanied by men. — *Puruṣa-vadha*, *as*, *m*, Ved. manslaughter, homicide, murder. — *Puruṣa-vara*, *as*, *m*, 'best of males,' an epithet of Viṣṇu. — *Puruṣa-varjita*, *as*, *ā*, *am*, destitute of human beings, desolate. — *Puruṣa-vāc*, *k*, *k*, *k*, Ved. having a human voice. — *Puruṣa-vāha*, *as*, *m*, 'Viṣṇu's vehicle,'

an epithet of Garuḍa; (*am*), ind. in such a way as to be borne along by men; *puruṣa-vāhaṃ vāhati*, he is carried in such a manner as to be drawn along by men (Pāp. III. 4, 43). — *Puruṣa-vidha*, *as*, *ā*, *am*, Ved. man-like, in the form or likeness of men. — *Puruṣa-vidhā-tā*, f. likeness to man, humanity. — *Puruṣa-vyāghra*, *as*, m. 'man-tiger', N. of a demon; 'tiger among men,' a distinguished or eminent man; a vulture. — *Puruṣa-vrata*, *am*, n., N. of a Sāman. — *Puruṣa-sārdūla*, *as*, m. 'man-tiger,' an eminent man, a chief of men. — *Puruṣa-sīras*, *as*, or *puruṣa-sīrsha*, *am*, n., Ved. a man's head, human head. — *Puruṣa-sīrshaka*, *as* or *am*, m. or n. (?), N. of an instrument used by thieves. — *Puruṣa-samarāya*, *as*, m. a number of men. — *Puruṣa-siṃha*, *as*, m. 'man-lion,' lion of a man, a brave man, hero; an eminent man; (with Jains) the fifth of the black Vāsudevas, a son of Siva. — *Puruṣa-sūkta*, *am*, n. 'the Puruṣa hymn,' N. of the goth hymn of the tenth Maṇḍala of the R̥g-veda, (this celebrated hymn, in which the soul or original source of the universe is described, is supposed by the best authorities to be comparatively modern in its diction and allusions; it is also found with alterations in the Vājasaneyi-Saṃhitā of the Yajur-veda XXXI. 1-16, and in the Atharva-veda XIX. 6.) — *Puruṣāṇsaka* (*'sha-an'*), *as*, m., N. of a teacher. — *Puruṣākāra* (*'sha-āk'*), *as*, *ā*, *am*, of a human form or shape. — *Puruṣāṇega* (*'sha-an'*), *as*, *am*, m. n. the male organ of generation; [cf. *narāṅga*.] — *Puruṣād* (*'sha-ad'*), *t*, *t*, Ved. eating or destroying men. — *Puruṣāda* (*'sha-ada*), *as*, *i*, *am*, 'man-eating,' a cannibal, a Rakshas; (*ās*), m. pl., N. of a race of cannibals in the east of Madhya-deśa. — *Puruṣādūka* (*'sha-ad'*), *as*, *ā*, *am*, men-devouring; (*ās*), m. pl., N. of certain cannibals. — *Puruṣāda-tva*, *am*, n. the state or condition of a man-eater, cannibalism, the state of a demon or Rakshas. — *Puruṣādya* (*'sha-ād'*), *as*, m. 'first of men,' (with Jains) an epithet of Ādinātha; of Rishabha the first Arhat of the present Avasarpinī; an epithet of Viṣṇu. — *Puruṣādharma* (*'sha-adh'*), *as*, m. 'lowest or vilest of men,' a low man, an outcast; the worst of servants. — *Puruṣādāhikāra* (*'sha-adh'*), *us*, m. manly office or duty. — *Puruṣāntara* (*'sha-an'*), *am*, n. another or succeeding generation; (*as*), m., scil. *sandhi*, an alliance negotiated by warriors chosen by each party; another who is a man (a mere man). — *Puruṣāntara-velin*, *i*, *inī*, *i*, knowing the heart of mankind. — *Puruṣāntarātman* (*'sha-an'*), *ā*, m. 'man's inner self,' the soul. — *Puruṣāyana* (*'sha-ay'*), *as*, *ā*, *am*, Ved. going to the soul, uniting with the soul. — *Puruṣāyusha* (*'sha-ay'*), *am*, or *puruṣāyus* (*'sha-ay'*), *us*, n. the duration of a man's life, age of man, life or lifetime of man, human existence. — *Puruṣārtha* (*'sha-ar'*), *as*, m. any object of human pursuit, any one of the four objects or aims of man or of the soul (viz. 1. *kāma*, the gratification of desire; 2. *artha*, acquirement of wealth; 3. *dharma*, discharge of duty; 4. *moksha*, final emancipation); human effort or exertion; (*am*), ind. for the sake of man; for the soul's sake. — *Puruṣārtha-prabodha*, *as*, m., N. of a book mentioned in the Sūdra-dharma-tattva. — *Puruṣārtha-siddhy-upāya*, N. of a Jaina poetical work by Anūṣṭa-śāstri. — *Puruṣāśin* (*'sha-ās'*), *i*, m. 'man-eater,' a cannibal, Rakshas. — *Puruṣānti-mālin* (*'sha-as'*), *i*, *inī*, *i*, wearing a necklace of human skulls; (*i*), m. an epithet of Siva. — *Puruṣendra* (*'sha-in'*), *as*, m. 'lord of men,' a king. — *Puruṣendra-tā*, f. 'lordship over men,' sovereignty. — *Puruṣeṣhita* (*'sha-esh'*), *as*, *ā*, *am*, Ved. caused or instigated by men. — *Puruṣokti* (*'sha-uk'*), *is*, f. the name or title of a man. — *Puruṣoktika*, *as*, *ā*, *am*, 'having only the name of man,' destitute, having no friends, friendless. — *Puruṣottama* (*'sha-ut'*), *as*, m. best of men, an excellent or superior man; best of servants, a good attendant; the highest being, Supreme Spirit, an epithet of Viṣṇu or Kṛiṣṇa; (with Jains) N.

of the fourth black Vāsudeva (son of Soma); N. of an Arhat; a Jina, one of the generic terms for a deified teacher of the Jaina sect; N. of a district in Orissa sacred to Viṣṇu; N. of the author of the Trikaṇḍa-śeṣa and Hārāvalī; of a grammarian; of the father of Hāladhva; of various men. — *Puruṣotama-kshetra*, *am*, n. 'district of the Supreme Being,' N. of a district in Orissa sacred to Viṣṇu (= *Lilācala*, *Lilādri*; cf. *jagannātha-kshetra*). — *Puruṣottama-tīrtha*, *am*, n., N. of a Tīrtha. — *Puruṣottamatīrtha-prayoga-tattva*, *am*, n. 'truth of the ceremonies connected with the Puruṣottama-tīrtha,' N. of a work by Raghu-nandana. — *Puruṣottama-deva*, *as*, or *puruṣottamadeva*, *śarman*, *ā*, m., N. of a grammarian the author of the Paribhāṣā-vṛtti. — *Puruṣottama-mantra*, *as*, m., N. of the seventeenth chapter of the Śāradatilaka, a mystical work by Lakṣmaṇa. — *Puruṣottama-mīśra*, *as*, m., N. of a man the author of the Rāma-cāndrodāya.

Puruṣaka, *am*, n. standing on two feet like a man, the rearing of a horse.

Puruṣāya, Nom. A. *puruṣāyate*, *-yitum*, to behave or act like a man, play the man.

Puruṣāyita, *as*, *ā*, *am*, acting or behaving like a man, playing a manly part; (*am*), n. acting like a man, playing the part of a man. — *Puruṣāyitā-tva*, *am*, n. manly conduct, manliness.

Puruṣa, *as*, *ū*, *am*, Ved. pertaining to man, human.

पुरुह *puruha*, *puruḥ*. See p. 585, col. 2.

पुरुवस् *puru-ravas*. See p. 585, col. 2.

पुरोग *puro-ga*. See under *pur*, p. 582.

पुरोचन *purocana*, *as*, m., N. of a man.

पुरोटि *puroṭi*, *is*, m. the current of a river.

पुरोडाश *puro-dāśa*. See p. 582, col. 3.

पुरोवस् *puroravas* for *puru-ravas*, q. v.

पुरोहन् *puro-han*. See 3. *pur*, p. 583.

पुर्य *purya*, *as*, *ā*, *am* (fr. 3. *pur*), Ved. being in a stronghold or fastness.

पुर्यष्ट *pury-ashta* or *pury-ashtaka*, *am*, n. the eight constituent parts of the body.

पुर्व *purv* [cf. rt. *prī*], cl. 1. P. *pūrvati*, *pūrvitum*, to fill; d. 10. P. *pūrvayati* or *pūrvayati*, *-yitum*, to dwell or inhabit; to invite.

पुल *pul* [cf. rt. *prī*], cl. 1. 6. 10. P. *polati*, *polati*, *polayati*, &c., to be great or large; to be lofty or high; to be piled or heaped up.

Pula, *as*, *ā*, *am*, extended, wide, vast, great, extensive; (*as*), m. erection of the hairs of the body (considered as a proof of exquisite delight); horripilation; N. of one of the attendants of Śiva; (*ā*), f. the soft palate or uvula.

Pulaka, *as*, m. erection or bristling of the hairs of the body (considered by the Hindūs to be occasioned by delight or desire rather than by fear), a thrill of joy or of fear, horripilation; a species of edible plant; a kind of stone or gem; flaw or defect in a gem; any kind of insect or vermin infesting animals; a ball of bread and sweetmeats with which elephants are fed; yellow ornament; a Gandharva or heavenly chorister; a wine-goblet or glass; a species of mustard; (*am*), n. a species of earth (= *karku-shtha*). — *Pulakakulakṛiti* (*'ka-āk'*, *'la-āk'*), *is*, *is*, *i*, 'having the frame excited by horripilation,' thrilled with joy. — *Pulakāṅga* (*'ka-an'*), *as*, m. the noose or cord of Varuṇa. — *Pulakālaya* (*'ka-āl'*), *as*, m. an epithet of Kuvera. — *Pulakī-kṛita*, *as*, *ā*, *am*, having the hairs or down of the body erect, thrilled with delight. — *Pulakikṛitāṅga* (*'ta-an'*), *as*, *i*, *am*, whose body has its hairs erect, having the body thrilled with joy. — *Pulakodgama*

(*'ka-ud'*), *as*, m. erection of the hairs of the body (through rapture), horripilation.

Pulakaya, Nom. P. *pulakayati*, *-yitum*, to have or feel the hairs of the body erect (with rapture or desire).

Pulakita, *as*, *ā*, *am*, having the hairs or down of the body erect or bristling up with joy, thrilled with joy, delighted, rejoiced, enraptured, joyful.

Pulakin, *i*, *inī*, *i*, having the hairs or down of the body erect, thrilled, enraptured; (*i*), m. a species of Kadamba tree (= *dhārā-kadamba*).

Pulasti, *is*, *is*, *i* (perhaps fr. *pulas* for *pur*, cf. *palasti* fr. *paras*, but said to be fr. *pula* and rt. 3. *as*), wearing the hair straight or plain; (gender doubtful), the hair of the head; (*is*), m., N. of a man.

Pulastya, *as*, m. (said to be fr. rt. *pul*; perhaps fr. *pulas* for *pur*), N. of an ancient Rishi, one of the mind-born sons of Brahmā (Manu I. 35; also enumerated among the Prajā-patis and seven sages, and described as a lawgiver); an epithet of Siva. — *Pulastya-smṛiti*, *is*, f., N. of a work mentioned in the Sūdra-dharma-tattva.

Pulaha, *as*, m., N. of an ancient Rishi, one of the mind-born sons of Brahmā enumerated among the Prajā-patis and the seven sages (Manu I. 35); an epithet of Siva.

Pulāha, *as*, *am*, m. n. shrivelled or blighted or empty grain, bad grain; a small lump of rice rolled into a ball, a lump of boiled rice; (according to particular medical authorities) rice-water; brevity, abbreviation, abridgement, compendium; smallness, a little; celerity, dispatch. — *Pulāha-kārin*, *i*, *inī*, *i*, making haste, hastening.

Pulāhin, *i*, m. a tree.

Pulānikā, f. (perhaps) induration of the skin.

Pulāyita, *am*, n. a horse's gallop; (a wrong reading for *palāyita*.)

Pulina, *as*, *am*, m. n. a sandbank, land deposited by alluvium on the bank of a river; an island of alluvial formation or one from which the water has recently withdrawn, a small island or bank left in the middle of a river by the subsiding of its waters, an islet; a sandy beach; (according to a Scholiast) = *tira*, the bank of a river; (*as*), m., N. of a mythical being conquered by Garuḍa. — *Pulina-jaghanā*, f. having sandbanks for hips (said of the Gambhīrā river personified as a female). — *Pulina-dvīpa-sobhita*, *as*, *ā*, *am*, adorned with shoals and islands. — *Pulina-pradeśa*, *as*, m. island-site, situation on an island. — *Pulina-maṇḍita*, *as*, *ā*, *am*, adorned with sandbanks or islets. — *Pulina-vati*, f. 'possessing sandbanks,' (probably) N. of a river.

Pulinda, *ās*, m. pl., N. of a barbarous tribe; (*as*), m. a man of this tribe, a king of the Pulindas; a barbarian, savage, Mlecchha, mountaineer, one who uses an uncultivated and unintelligible dialect.

Pulindaka, *ās*, m. pl., N. of a barbarous tribe; (*as*), m., N. of a king of the Pulindas, Savaras, and Bhillas; of a son of Ādraka.

पुलिक *pulika*, *as*, m., N. of a man; (*ā*), f. yellowish alum.

पुलिमत *pulimat*, *ān*, m., N. of a man.

पुलिरिक *pulirika*, *as*, m. a snake.

पुलिश *puliśa*, *as*, m. = Paulus (Alexandrinus), N. of the author of a Siddhānta.

पुलु *pulu* = *puru* (in particular comps.). — *Pulu-kāma*, *as*, *ā*, *am*, Ved. having many desires, covetous (Sāy.) = *balukāmanā-vat*. — *Pulāyha*, *as*, *ā*, *am*, Ved. doing much evil.

पुलुष *pulusha*, *as*, m., N. of a man.

पुलोम *puloma*, *as*, m. = *puloman*, q. v.; (*ā*), f., N. of a daughter of the demon Vaiśvānara, (she was loved by the demon Pulonian, but became the wife of Bhṛgu or Kaśyapa); the plant *Acorus Calamus* (= *vācā*).

Puloman, *ā*, m., N. of a demon (the father-in-law

of Indra by whom he was destroyed).—*Puloma-jā*, f. 'daughter of Puloman,' an epithet of the wife of Indra.—*Puloma-jit*, t, or *puloma-bhīd*, t, m. 'conqueror or destroyer of Puloman,' an epithet of Indra (who destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his daughter).—*Puloma-dvish*, f, or *pulomāri* ('ma-ari'), f, n. 'foe of Puloman,' an epithet of Indra.—*Pulomāris* ('ma-ar'), is, m. 'having the lustre of Puloman,' N. of a prince.

पुलोमत् *pulomat*, ān, m., N. of a prince; [cf. *pulimat*.]

पुलोमही *pulomahī*, f. opium.

पुल्कस *pulkasa*, as, m., Ved. (according to the commentators) = *puulkaśa*.

पुल्ल *pulla* wrongly for *phulla*, q. v.

पुल्लक *pullaka*, am (?), n. = *āśṭarya*, wonder.

पुष् 1. *push* (various reading for *vyush*, q. v.), cl. 4. P. *pushyati*, &c., to divide, distribute.

पुष् 2. *push*, cl. 1. P. *poshati*, *pupusha*, *poshishyati*, *aposhit*, *poshitum*, cl. 4. P. *pushyati*, &c., to be nourished, thrive, prosper, increase (intrans.); to share, divide; cl. 4. P. later also 9. P. *pushyati*, *pushnāti*, &c., to nourish, nurture, cherish, foster, rear, bring up; to support, maintain, bear; to cause to thrive or prosper, cause to grow, unfold, develop; to increase (trans.), augment; to further, advance, promote, enhance, aggrandize; to magnify, exalt, extol; to increase in (with acc.), receive, get, possess, have, enjoy; to manage; to exhibit, show, display, evince, make to appear: Caus. *poshayati*, -*yitum*, Aor. *apūpushat*, to nourish, cherish, foster, rear, bring up; to cause to thrive or prosper, take care of, provide for; to cause to be fostered or brought up; to wear, put on: Pesid. *pupushishati*, *pupushishati*, *pupushkati*: Intens. *popushyate*, *poposhī*.

3. *push* in *viśra-p°*, q. v.

Pushka, as, ā, am, nourishing (in *graha-p°*, q. v.); (as), m., N. of a teacher of the Veda; (ā), f. a species of plant (= *lāngaliki*).

Pusharya, as, ā, am, Ved. well-nourished, thriving.

Pushita, as, ā, am, nourished, nurtured (= *pushita*).

Pushka, a word formed for the explanation of *pushkala* in Gaṇa to Pāṇ. V. 2, 97.

Pushkara, am, n. (probably an anomalous formation fr. an unused *pusha + kara*), a blue lotus-flower; a lotus, Nelumbium Speciosum or Nymphaea Nelumbo, (in Mahā-bh. Udyoga-p. 1790, a metaphorical expression for 'the heart,' or according to others for 'error'); a species of medicinal plant, Costus Speciosus or Araticus; the bowl of a spoon; the tip or extremity of an elephant's trunk; the skin of a drum or place where any musical instrument is struck; the blade of a sword; the sheath of a sword; an arrow; air, atmosphere, sky, heaven; water; N. of a celebrated place of pilgrimage (now called Pokur in the district of Ajmere, about five miles from the city of Ajmere, consisting of a small town on the bank of a lake, said to be one of the most sacred in India; in this sense also *pushkarāni*, n. pl.); a cage; union; a part; war, battle; intoxication; the art of dancing; (as), m. a pond, tank, lake [cf. *tri-p°*]; a kind of drum, a kettle-drum; a kind of serpent; a species of crane, Ardea Sibirica; a kind of disease; the sun; (in astrology) an inauspicious Yoga, an ill-omened combination of a lucky lunation with an unlucky day, three-fourths of a lunar mansion; the regent of Pushkara-dvīpa; an epithet of Kṛishṇa; of Siva; N. of a son of Varuṇa; of an Asura; of a Buddha; of a prince the brother of Nala; of a son of Bharata; of Su-nakshatra; of a son of Vṛika and Dūrvākshi; N. of a mountain in Pushkara-dvīpa; (ās), m. pl. epithet of a class of

clouds said to occasion dearth or famine; of the inhabitants of Kuśa-dvīpa corresponding to Brāhman; (as, am), m. n., N. of one of the seven great Dvīpas or divisions of the universe; (with Jains) N. of one of the five Bharatas; (i), f., N. of one of the eight wives of Siva.—*Pushkara-śūda*, as, m., 'lotus-crested,' N. of one of the four elephants that support the earth.—*Pushkara-tīrtha*, am, n., N. of a sacred bathing-place.—*Pushkara-dvīpa*, as, m., N. of a Dvīpa or great division of the universe.—*Pushkara-nābha*, as, m., 'lotus-navel,' an epithet of Vishṇu; [cf. *padma-nābha*.]—*Pushkara-pattra*, am, n., a lotus-leaf, leaf of a lotus.—*Pushkarapattra-netra*, as, ā, am, having eyes like lotus-leaves.—*Pushkara-parṇa*, am, n., Ved. a lotus-petal; an epithet of a kind of brick; (i or ikā), f. the plant Hibiscus Mutabilis.—*Pushkara-purīya*, am, n., N. of a work.—*Pushkara-priya*, as or am, ni, or n. (?), wax.—*Pushkara-bija*, am, n. lotus-seed.—*Pushkara-mālin*, i, m., 'wearing a lotus-wreath,' N. of a man.—*Pushkara-māhātmya*, am, n., N. of a chapter of the Padma-Purāṇa.—*Pushkara-mūla*, am, n. the plant Costus Speciosus or Araticus.—*Pushkaramūlaka*, am, n. the root of Costus Speciosus or Araticus.—*Pushkara-eyāghra*, as, m., 'water-tiger,' an alligator.—*Pushkara-śūyikā*, f. a species of aquatic bird.—*Pushkara-sikhā* or (according to others) *pushkara-siphā*, f. the root of the lotus.—*Pushkara-sad*, t, m., N. of a nian; (das), m. pl., N. of his descendants; (in derivatives both members of this comp. are Vṛiddhi; cf. *puushkarasādi*).—*Pushkara-sāgara*, as or am, ni, or n. (?), the plant Costus Speciosus or Araticus.—*Pushkara-sūda*, as, m., Ved. a species of bird.—*Pushkara-sārin*, i, m., N. of a Brāhman.—*Pushkara-sāri*, f. 'having the essence of the lotus,' a kind of writing (*lipi*).—*Pushkara-sthapati*, is, m., 'architect of the lotus,' an epithet of Siva.—*Pushkara-sraj*, h, f. a lotus-wreath, chaplet of lotuses; (jau), m. du. an epithet of the two sons of Aśvinī and physicians of Svarga or paradise; (h, k, k), wearing a garland of lotuses, crowned with lotuses.—*Pushkarāksha* ('ra-ak'), as, i, am, lotus-eyed; (as), m. an epithet of Vishṇu; N. of a man; of a prince.—*Pushkarākhyā* ('ra-āk'), as, m. the Indian crane, Ardea Sibirica.—*Pushkarāṅghrija* ('ra-āṅ'), am, n. the plant Costus Speciosus or C. Araticus.—*Pushkarāraṇya* ('ra-ar'), am, n., N. of a forest in the east of Viśālā.—*Pushkarārūṇi* ('ra-ār'), is, m., N. of a king.—*Pushkarā-rati*, f. 'abounding in lotuses,' N. of a town (= the Πενκλειᾶδῶν of the ancients and the Poussielofati of Hiouen-Thsang); a form of Dakṣhāyāni.—*Pushkarā-vartaka* ('ra-āv'), ās, m. pl. epithet of a particular class of clouds (also called *pushkalā-vartakās*).—*Pushkarāhva* ('ra-āh'), as, m. the Indian crane, Ardea Sibirica; the plant Costus Speciosus or Araticus (also *pushkarāhvaya*).—1. *pushkarākshaṇa* ('ra-iksh'), as, ā, am, 'lotus-eyed,' having eyes like the blue lotus.—2. *pushkarākshaṇa*, as, ā, am, being for a moment in the sky.—*Pushkaroddhṛita* ('ra-ud'), as, ā, am, raised with the extremity of the trunk.

Pushkarāya, Nom. A. *pushkarāyate*, -*yitum*, to act as or represent a drum.

Pushkarikā, f. a kind of disease, formation of abscess on the penis; N. of a woman.

Pushkarin, i, iṇi, i, abounding in lotuses; (i), m. an elephant; N. of a prince; (iṇi), f. a female elephant; a lotus-pool, pool in general, piece of water, lake, artificial pond, square or large pond; the plant Costus Speciosus or Araticus; the plant Hibiscus Mutabilis; N. of a river; of the wife of Bhumanyu; of the wife of Cākshusha and mother of Manu; of the mother of Manu Cākshusha; of the wife of Vyushṭa and mother of Cākshusha and grandmother of Manu; of the wife of Ulmuka; of a Buddhist temple in Maru or Marwar.

Pushkala, as, ā, am, much, many, abundant; full, filled, complete; rich, sumptuous, splendid, magnificent; good, salutary, eminent, excellent, best;

resonant, resounding, loud; near, approached; (as), m. a kind of drum; N. of a son of Varuṇa; epithet of Siva; of an Asura; N. of a son of Bharata; of a Rishi; of a Buddha; epithet of mount Meru; (ās), m. pl., N. of a people; N. of the military caste in Kuśa-dvīpa corresponding to the ancient Kshatriyas; (i), f., see Gaṇa to Pāṇ. IV. 1, 41; (am), n. a particular measure of capacity (= 8 Kūlicis = 64 handfuls; sometimes = four times a double handful); a particular weight of gold; alms to the extent of four mouthfuls of food; N. of a celebrated place of pilgrimage (= *Pushkara*).—*Pushkala-moṇana*, am, n., N. of the 78th chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.—*Pushkala-vijaya*, as, m., N. of the 68th and 69th chapters of the Pātāla-khaṇḍa of the Padma-Purāṇa.—*Pushkalā-vatī*, f. = *pushkarā-vatī*, q. v.—*Pushkalā-vartaka* ('la-āv'), ās, m. pl. epithet of a particular class of clouds (= *pushkarā-vartaka*, q. v.).

Pushkalaka, as, m. the musk-deer; a post, wedge, pin, bolt; a Buddhist mendicant; (sometimes wrongly spelt *pushyalaka*).

Pushkalāvata, as, m. (probably a wrong form for *paushkalāvata*), an inhabitant of Pushkalā-vatī.

Pushṭa, as, ā, am, nourished, cherished, fed, well-fed; thriving, strong; tended, cared for; incubated, brooded over; abounding, abundant; rich, well-supplied, amply provided; eminent; full-sounding, loud; complete, perfect; burnt (for *pushṭa*?); (am), n., Ved. increase, acquisition, gain, wealth, property.—*Pushṭa-tā*, f. or *pushṭa-tva*, am, n. the being well-fed, a prosperous or thriving condition.—*Pushṭa-pati*, is, m., Ved. the lord of prosperity or welfare.—*Pushṭa-vipushṭau*, m. du. the well-fed and the ill-fed.—*Pushṭāṅga* ('a-āṅ'), as, i, am, fat-limbed, fat in body, fattened, well-fed, fat.—*Pushṭūrtha* ('a-ar'), as, ā, am, having a complete sense.—*Pushṭa-rat*, ān, atī, at, Ved. breeding or rearing (cattle): Sāy. = *sambhṛtta-ghṛṣa*.

Pushṭi, is, f. a well-nourished condition, fatness, plumpness; growth, increase, vegetation, advance, prosperity, thriving; comfort, wealth, means, property; cherishing, nourishing, nourishment, maintenance, support; breeding, rearing (of cattle); Nourishment personified as a daughter of Dakṣha and wife of Dharma (also mother of Lobha, and one of the 16 Mātrikās or divine mothers); a form of Dakṣhāyāni; N. of a Kālā of Prakṛiti and wife of Gaṇeśa; of a Kālā of the moon; of a daughter of Paurṇamās; of a plant, Physalis Flexuosa (= *asra-gandhā*).—*Pushṭi-kara*, as, ā or i, am, nourishing, causing to thrive or grow.—*Pushṭi-karman*, a, n. a religious ceremony performed for the attainment of prosperity.—*Pushṭi-kānta*, as, m., 'be-loved of Pushṭi,' an epithet of Gaṇeśa.—*Pushṭi-kāma*, as, ā, am, wishing for or desirous of prosperity or welfare.—*Pushṭi-gu*, us, m., N. of a man, said to be a Kāṇva and the reputed author of the hymn Rīg-veda VIII. 51, 1.—*Pushṭi-da*, as, ā, am, yielding or causing prosperity or welfare, nourishing, cherishing; (ās), m. pl., N. of a class of Manes or deceased ancestors; (ā), f., N. of a plant (= *vṛiddhi*); the plant Physalis Flexuosa.—*Pushṭi-dāvan*, ā, arī, a, yielding or causing prosperity or welfare, nourishing.—*Pushṭi-pati*, is, m., Ved. the lord of welfare or prosperity.—*Pushṭi-mat*, ān, atī, at, Ved. thriving, abundant, prosperous, well off; containing the word *pushṭi* or any other derivative of rt. 2. *push*.—*Pushṭi-mati*, is, m. a N. of Agni; (incorrectly for *pushṭi-pati*).—*Pushṭim-bhara*, as, ā, am, Ved. bringing prosperity, conveying nutriment; an epithet of Pūshan.—*Pushṭi-var-dhana*, as, ā, am, Ved. augmenting nourishment, causing to prosper, promoting welfare; (as), m. a cock.

Pushṭika, as, m., N. of a poet; (ā), f. a bivalve shell, an oyster.

Pushpa, am, n. a flower, blossom; the menstrual flux; a disease of the eyes, specks on the eye, albugo; a topaz; (in dramatic language) gallantry, politeness,

appearance of flowers. — *Pushpodbhava* ('pa-ud'), as, m. 'flower-sprung,' N. of a nian. — *Pushpodyūna* ('pa-ud'), am, n. a flower garden. — *Pushpopajieku* ('pa-up'), i, m. 'living by flowers,' a gardener, garland-maker.

Pushpaka, as, m. a kind of serpent; N. of a mountain; (*ikā*), f. the tartar of the teeth; the mucus of the glans penis or urethra; (*am*), n. calx of brass, green vitriol; a sort of collyrium; a cup or vessel of iron; a bracelet; a bracelet of diamonds or jewels; a small earthen fire-place or furnace on wheels; a disease of the eyes, albugo, specks on the eye; N. of the self-moving aerial car of Kuvera (carried off by the demon Rāvaṇa and constantly used by him till he was slain by Rāma-āndra, who then employed the car, which was of enormous dimensions, to transport himself and Sītā along with Lakṣmaṇa and all his allies back to Ayodhyā, see Rāmāyaṇa VI. 108, Raghu-vaṇśa XIII); N. of a forest.

Pushpita, as, ā, am, flowered, in flower or blossom, full of flowers, bearing flowers, blooming, in bloom; flowery, florid (e.g. *pushpitā rāk*, a flowery speech, fine words without much sense); having marks that look like flowers, spotted, variegated; abounding, abounding in, rich in [cf. *suvarṇa-p*]; completely manifested, fully developed; (*ā*), f. a menstruous woman; (*as*), m., N. of a Buddha. — *Pushpita-palāśu-pratima*, as, ā, am, resembling a Butea Frondosa in flower. — *Pushpitāgṛa* ('ta-ag'), as, ā, am, covered at the extremities with flowers or blossoms; (*ā*), f. a form of metre, a variety of the Aupācchandasika, consisting of four lines, alternately ००००००-०-०-०-०, and ००००-००-०-०-०-०.

Pushpin, i, iñi, i, flowery, bearing flowers, flowering, blossoming; abounding in flowers; (*iñi*), f. a woman during menstruation.

Pushpya, Nom. P. A. *pushpyati*, -te, &c., to bear flowers, flower, blossom, bloom.

Pushya, am, n., Ved. the blossom (i.e. that which rises to the surface or the best part of anything; cf. Gr. *avθos*; Lat. *flos*); the uppermost part, the foam or froth of a fluid, scum; (*as*), m. the Kali-yuga or fourth age; N. of the sixth (or in later times the eighth) Nakṣatra or lunar mansion, also called Tishya; the month Pausa; N. of a prince; of a Buddha; (*ā*), f. a species of plant; the asterism Pushya. — *Pushya-dharman*, ā, m., N. of a prince. — *Pushya-netra*, as, ā, am, having Pushya for a leader. — *Pushya-mitra*, as, m., N. of a prince; (a various reading for *pushpa-mitra*). — *Pushya-yaśas*, ās, m., N. of a man with the patronymic Audavrajī. — *Pushya-yoga*, as, m. the conjunction of the moon with the asterism Pushya, the time of the moon's entering the lunar mansion Pushya. — *Pushya-ratha*, as, m. a carriage for pleasure, any sort of car or carriage except a war-chariot; [cf. *pushpa-ratha*]. — *Pushya-snāna*, am, n. or *pushyābhisheka* ('ya-abh'), as, m. a ceremony of purification performed while the moon stands in the asterism Pushya; [cf. *pushpa-snāna*, *pushpābhisheka*].

पुष्कर *pushkara*, *pushkala*. See under rt. 2. *push*, p. 587, cols. 1, 2.

पुष्कलेत *pushkaletra*, as, m., N. of a village.

पुष्कश *pushkaśa* and *pushkasa*, various readings for *pukkaśa*, q. v.

पुष्कलक *pushpalaka*, as, m. a post, pin, stake, peg, wedge; [cf. *pushkalaka*].

पुष्पस *pushpasa*, as, m. the lungs; [cf. *pupphusa*, *phupphusa*].

पुष्पाणनाड *pushpāṇanāḍa*, as, m., N. of a Grāma.

पुष्पलक *pushyalaka*, as, m. the musk-

deer; a post, pin, bolt, stake, peg, wedge; a naked mendicant; [cf. *pushpalaka*].

पुस *pus*, cl. 10. P. *posayati*, -yitum, to discharge, emit.

पुस्त *pust* [cf. rt. *bust*], cl. 10. P. *pustayati*, -yitum, to honour, respect; to disregard, to treat with disrespect; to bind; to smear (?).

पुस्त *pusta*, as, ā, am, filled, covered (?); (*am*), n. smearing, anointing, plastering, painting; working in clay, modelling, anything made of metal or wood or clay; a book, manuscript (in this latter sense, according to some, also *pusti*, f.). — *Pustakarman*, a, n. using a mixture of earth with lime and cow-dung and water as a mortar or plaster, plastering, painting. — *Pusta-maya*, as, i, am, formed of metal or wood, wrought in clay, modelled. — *Pusta-rūrtu*, as, m., Ved. one who lives by books, one who makes books.

Pustaka, as, ikā, am, m. f. n. (usually m. or n.), a manuscript, a book. — *Pustakāgṛa* ('ka-āg'), am, n. 'book-room,' a library.

पुष्फुस *pusphusa*, as, m. the lungs (= *pupphusa*, *phupphusa*).

पु 1. *pū*, cl. 9. P. A., 1. A. *punāti*, *punite*, *parate* (in Bhagavad-gītā X. 31, P.), *pu-pāra*, *pu-pure*, *pavishyati*, -te, *apāriti*, *aparishṭa*, *paritum*, to make clean or pure, cleanse, purify, clarify, refine; to purge or cleanse from chaff, winnow; to expiate, atone for; to make clear or bright; to purify in passing or by pervading, to ventilate (as the wind); (metaphorically applied to mental operations), to sift, discriminate, discern, distinguish; to think out, contrive, invent, compose; = *abhi-gam* (according to Sāy. on R̥g-veda VII. 28, 4, where however, according to some, it may have the sense of 'to scheme or plot'); (A.) to become clean or pure, to become clear, to flow or drop clearly (as Soma); to form a clear conception or distinct notion; cl. 4. A. (properly Pass.) *pūyate*, to grow or become pure, to be pure: Caus. *pavayati* or *pārayati*, -yitum. Aor. *apīparat*, to cleanse, purify: Desid. *pupūṣhātī*, -te, *pīparishate*: Desid. of Caus. *pīpāvayishati*; [cf. Gr. *πῶνι*, *ἀ-πῶνι*, *πῶν*, *πῶν-ε-ῥό-ς*, *πῶν-ᾶ*, *πῶν-ᾶ-ος*, *πῶν-ῆ-ος*: Lat. *pū-rus*, *pu-tis*, *pu-ta-re*, *pēna*, *pūnio*, *pūnitet*, perhaps *pū-u-s*, *ex-pia-re*, *pie-eulu-m*, *prū-na*: Umb. *pīr*, 'fire': Goth. *fon* = Old Germ. *fuir* = Angl. Sax. *fyr* = Mod. Germ. *feuer* = Eng. *fire*: Old Germ. *bar*, 'pure': Lith. *pūs-tas*, 'desert'; *pūs-tau*, 'I sharpen': Bohem. *pýr*, 'glowing ashes'.]

2. *pū*, *ūs*, *ūs*, u, cleansing, purifying, clarifying (at the end of comps.; cf. *anna-pū*, *uda-pū*, *keta-pū*, *ghṛita-pū*).

1. *pūta*, as, ā, am (for 2. see rt. *pūy*, p. 590), made clean or pure, purified, pure, cleansed, clean, washed; threshed, winnowed; expiated, atoned for; bright; contrived, invented, composed; guarded, defended (?); (*am*), n. truth, speaking truth; (*as*), m. a conch-shell; white Kuśa grass; the plant Flacourtia Sapida; (*au*), m. du. the buttocks, (in this sense a wrong reading for *puta*); (*ā*), f. an epithet of Durgā. — *Pūta-kratā*, f. N. of a woman; [cf. the two following words.] — *Pūtakratāyī*, f. the wife of Pūta-kratu; the wife of Indra. — *Pūta-kratu*, us, m. 'of clear intellect,' N. of a man; an epithet of Indra. — *Pūta-gandha*, as, m. a species of plant (= *varvara*). — *Pūta-trīna*, am, n. white Kuśa grass; [cf. *puṇya-trīna*]. — *Pūta-dakṣha*, as, ā, am, Ved. 'pure-willed, pure-minded,' an epithet of the Ādityas and other gods; (*as*), m., N. of a descendant of Angirasa, author of the hymn R̥g-veda VIII. 83. — *Pūta-dakṣhas*, ās, ās, as, Ved. 'pure-minded,' an epithet of the Ādityas. — *Pūta-dru*, us, m. 'pure tree,' the tree Butea Frondosa (= *palāśa*, but possibly fr. 2. *pūta*). — *Pūta-dhānya*, am, n. 'winnowed grain,' *sesamum*. — *Pūta-pāpa*, as, ā, am, or *pūta-pāpman*,

ā, ā, a, purified or freed from sin. — *Pūta-phala*, as, m. 'pure-fruited,' the Jaka or bread-fruit tree, Artocarpus Integrifolia (= *panasa*). — *Pūta-bandhuna*, as, i, am, Ved. attached to that which is pure (Sāy. = *pūtam sūryam unubandhnat*). — *Pūta-bandhu*, us, us, u, of pure descent, of noble race; (Sāy. = *pūta-stotra*, accepting pious praise). — *Pūta-bhṛit*, t, m., Ved. a kind of vessel which receives the Soma juice after it has been strained. — *Pūta-matī*, is, m. 'pure-minded,' an epithet of Siva. — *Pūta-yavam*, ind. at the time of winnowing barley; [cf. *pūyamāna-yavam*]. — *Pūtātma-tā*, f. personal purity, purity of soul. — *Pūtātman* ('ta-āt'), ā, ā, a, pure-minded, personally pure; (*ā*), m. a pure or purified person, saint, ascetic; a man of a cleanly person, a man purified by ablution.

1. *pūti*, is, f. (for 2. see rt. *pūy*, p. 590), purity, purification. — *Pūti-dhānya*, as, ā, am, Ved. containing winnowed corn; (probably a wrong reading for *pūta-dhānya*).

Pūtrima, as, ā, am, Ved. purified, pure, clean.

Pūtvā, ind. having purified, having bathed or washed one's self (= *snūtvā*).

Pūna, as, ū, am, destroyed (= *vi-nashṭa*).

Pūni, is, f. purifying, cleansing (?); [cf. 1. *pūti*].

Pūyamāna-yavam, ind. at the time of winnowing barley; [cf. *pūta-yavam*].

पू 3. *pū*, *ūs*, *ūs*, u (fr. rt. 1. *pā*), drinking (in *agre-pū*, q. v.).

पूग *pūga*, as, m. (said to be fr. rt. 1. *pū*; but cf. *pūjā*), an association, union, assembly, corporation; a heap, quantity, multitude; disposition, property, nature; the Areca or betel-nut tree, Areca Catechu [cf. *tāmbūla*]; the Jaka tree, Artocarpus Integrifolia; = *Chanda* or *Chandas*; (*ā*), m. pl. a number of persons; (*am*), n. the Areca-nut, commonly called betel-nut. — *Pūga-kṛitu*, as, ā, am, made into a heap or collection, assembled, collected, heaped. — *Pūga-pātra*, am, n. a betel-box (= *pharuvaka*); a spitting-pot, spittoon (commonly called *pikāḍini*). — *Pūga-pūtha*, am, n. 'betel-stool,' a spitting-pot, spittoon (chewing the Pān producing an increased excretion of saliva). — *Pūga-pushpikā*, f. betel-nut and flowers (presented to the principal guests at a marriage festival). — *Pūga-phala*, am, n. the fruit of the Areca Catechu, the Areca-nut. — *Pūga-roṣa*, as, m. or *pūga-roṭaku*, as or am, m. or n. (?), 'resembling the Areca Catechu,' the marshy date tree, Phoenix or Elate Paludosa (= *hintāla*; also read *pūga-roṭa*). — *Pūga-vaira*, am, n. enmity against many.

Pūgatitha, as, i, am, see Pāp. V. 2, 52; [cf. *gaṇatitha*, *bahutitha*].

Pūgya, as, ā, am, (at the end of a comp.) belonging to a multitude.

पूज *pūj*, cl. 10. P. *pūjayati* (ep. also cl. 10. A. *pūjayate*, and cl. 1. P. *pūjati*), *apūpujāt*, *pūjayitum*, to adore, honour, revere, reverence, worship, respect, receive with honour, receive hospitably; to take notice of, regard; to honour with, present with (e.g. *ratnāñi pūjayed enam*, he should honour him with a present of gems).

Pūjaka, as, ikā, am, honouring, worshipping, respecting, a worshipper (often used in comps.; cf. *deva-p*).

Pūjat, an, antī, at, reverencing, honouring; worshipping.

Pūjana, am, n. reverencing, honouring; worshipping, worship, respect; showing attention (to a visitor), treating with respect or hospitality; an object of reverence; (*i*), f., N. of a female bird a friend of king Brahma-datta; a hen-sparrow.

Pūjaniya, as, ā, am, to be revered or honoured, entitled to homage; venerable, honourable; to be worshipped, adorable; (*ā*), f., N. of a female bird a friend of king Brahma-datta.

Pūjayāna, as, ā, am, honouring, reverencing.

Pūjayitavya, as, ā, am, to be honoured or worshipped, deserving honour or worship, venerable.

Pūjayitṛi, *tā*, *trī*, *trī*, honouring, worshipping, a worshipper.

Pūjayitṛā, ind. having honoured or worshipped.

Pūjā, f. honour, worship, respect, culture, reverence, veneration, homage to superiors or adoration of the gods. — *Pūjā-khaṇḍa*, N. of a Buddhist work. — *Pūjā-pradīpa*, as, m. 'lamp of worship', N. of a work. — *Pūjārha* ('*jā-ar*'), as, ā, am, worthy of reverence or honour, worshipful, venerable, respectable, sacred. — *Pūjā-val*, ān, atī, at, enjoying honour or distinction.

Pūjita, as, ā, am, honoured, respected, revered; worshipped, adored; frequented; recommended; acknowledged; endowed. — *Pūjita-pūjaka*, as, ikā, am, honouring the honoured or what is honoured (by others).

Pūjita, as, ā, am, venerable, respectable, worshipful; (as), m. a god, deity.

Pūjya, as, ā, am, to be honoured, honourable, respectable, venerable; fit for or deserving adoration, worshipful; (as), m. a father-in-law. — *Pūjya-tā*, f. or *pūjya-tva*, am, n. venerableness, honourableness, the being entitled to honour. — *Pūjya-pūjā*, f. honouring those worthy of honour. — *Pūjyapūjā-vyatikrama*, as, m. neglecting to honour those worthy of honour.

Pūjyamāna, as, ā, am, being honoured or respected; being adored or worshipped.

पूरण *pūṇ* [cf. rt. *pūl*], cl. 10. P. *pūṇayati*, -*yitum*, to collect or heap together, accumulate.

पूत *pūt*, ind. an onomatopoeic word expressive of blowing or hard breathing, a puff.

Pūt-kṛi, cl. 8. P. A. *-karoti*, -*kurute*, -*kartum*, to blow, puff, breathe hard; to recover breath. — *Pūt-kartu-kāma*, as, ā, am, wishing to blow or breathe. — *Pūt-kāri*, f. a N. of Sarasvatī; of the capital of the Nāgas or serpent race.

पूतपूता, पूति. See p. 589 and col. 2. of this p.

पूतना *pūtanā*, f., N. of a female demon (said to cause a particular disease in children; she was sent by Kapsa to destroy the infant Kṛishṇa, and having assumed a pleasing form [according to Hari-vaṇṣa 3423, Sakuni-veśa-dhārīṇī] appeared to the child and offered him her poisoned breast to suck, which he seized and held till he had sucked away her life; she is enumerated among the Mātṛis attending upon Skanda, and associated with Sakuni as a daughter of Bali; cf. *andha-p*°, *ahi-p*°, *kaṭa-p*°, *gandha-p*°); a kind of disease, atrophy and wasting in a child (ascribed to the demon Pūtanā); yellow myrobalan, Terminalia Chebula or Citrina (= *haritaki*); a species of Valeriana (= *gandhamānāsi*); — *Pūtanā-mokshaṇa-prastāva*, as, m., N. of a chapter of the Brahma-vaivarta-Purāṇa. — *Pūtanāri* ('*nā-ari*'), is, m. 'enemy of Pūtanā', an epithet of Kṛishṇa. — *Pūtanā-sūdana*, as, m. 'destroyer of Pūtanā', an epithet of Kṛishṇa. — *Pūtanā-hā*, ā, m. 'slayer of Pūtanā', an epithet of Kṛishṇa.

Pūtanīkā, f., N. of a female demon (= *pūtanā*).

पूतदारु *pūtu-dāru*, us, m. the tree Butea Frondosa (= *palāśa*; cf. *pūtu-dru*, p. 589).

पूतद्रु *pūtu-dru*, us, m. a species of tree, = *pūtu-dāru* = *khadira* or according to others *deva-dāru*; (u), n. the fruit of this tree.

पूथिका *pūthikā*, f. a species of culinary plant.

पूप *pūpa*, as, m. a cake, a sort of bread; [cf. *apūpa*]. — *Pūpa-sālā*, f. a cake room, baker's shop (according to Kullūka = *apūpa-vikraya-veś-mān*). — *Pūpāṣṭakā* ('*pa-aṣṭ*'), f. the eighth day of the wane of the moon after the day Āgrahāyanī.

Pūpālā or *pūpālīkā* or *pūpālī*, f. a kind of sweet cake fried with ghee or oil, a rich cake of wheaten flour.

Pūpālīkā, as, ā, m. f. a cake.

Pūpālī, f. a sort of cake or biscuit made of meal or barley half baked or fried.

Pūpikā, f. a sort of cake half baked or fried in oil or ghee.

Pūpīya or *pūpya*, as, ā, am, see Gaṇa to Pāṇ. V. 1, 4.

पूय *pūy*, cl. 1. P. A. *pūyati*, -*te*, *pupūya*, -*ye*, *pūyishyati*, -*te*, *pūyitum*, Ved. to become foul or putrid, to putrefy, stink; to be dissolved; to split or cleave (?); [cf. Zend *pā*, 'to stink'; *pui-ti*, 'putridness'; Gr. *πύ-θ-ω*, *πύ-θ-ο-μαι*, *πύ-θ-ε-δω*, *Πύ-θ-ω*, *Πύθων*, *πύ-θ-ο-ν*, *πύ-θ-ο*, *πύ-θ-ο-ν*; Lat. *pūs*, *pūs-cinu-s*, *pur-u-lentu-s*, *put-er*, *puter*, *put-i-du-s*, *put-er*: Goth. *ful-s*, 'foul'; Old Norse *fūl*, 'putridness'; *fūk-i*, 'a stench'; Angl. Sax. *fūl* = Eng. *foul* = Mod. Germ. *faul*: Lith. *pū-ti*, 'to putrefy'; *pū-d-au*, 'I cause to putrefy'; *pū-lei*, 'pus'; Hib. *putar*, 'putrid, stinking']

2. *pūta*, as, ā, am (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, ill-smelling, fetid, stinking.
2. *pūti*, is, is, i (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, stinking, fetid, ill-smelling; (is), f. a stench, stink, fetor; putrefaction; (i), n. filthy water, suds; ichor, pus, matter; the substance called civet; a species of grass, = *rohisha*; (i), ind. an expression of censure or blame (after a verb, see Scholiast on Pāṇ. VIII. 1, 69). — *Pūti-karaja* or *pūti-karaija*, as, m. a species of shrub, Guilandina Bonducella. — *Pūti-karṇa* or *pūtikarṇaka*, as, m. or *pūtikarṇa-tā*, f. a disease of the ear accompanied with a discharge of putrid matter. — *Pūti-kāshṭha* or *pūtikāshṭhaka*, am, n. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia. — *Pūti-kīṭa*, as, m. 'stinking insect,' a species of insect. — *Pūti-gandha*, as, m. a fetid odour, stench, fetor; sulphur; the plant Terminalia Catappa, = *iṅgudi*; (am), n. tin; sulphur; (as, ā, am), having an offensive smell, fetid, foul-smelling, stinking. — *Pūti-gandhī*, is, is, i, ill-smelling, having an offensive smell, fetid, sinking. — *Pūti-gandhika*, as, ā, am, having an offensive smell, stinking, fetid; (ā), f. the plant Serratula Anthelmintica (= *vākūḍi*). — *Pūti-ghāsa*, as, m. 'eating putrid food,' a species of animal living in trees. — *Pūti-tailā*, f. 'containing ill-scented oil,' heart-pea, Cardiospermum Halicabum. — *Pūti-tva*, am, n. putrid state, stinking. — *Pūti-nasya*, am, n. 'fetid exhalation from the nostrils,' a kind of disease of the nose attended with offensive breath; (sometimes wrongly spelt *pūtanasya*). — *Pūti-nāśā-gaḍa*, as, m. 'fetid disease of the nose,' a kind of disease in the nose attended with offensive breath. — *Pūti-nāśika*, as, ā, am, having a fetid nose. — *Pūti-pattra*, as, m. 'having ill-smelling leaves,' a species of plant, a variety of the Syonaka. — *Pūti-pushpikā*, f. 'having ill-smelling blossoms,' a variety of the common citron (Citrus Medica). — *Pūti-phala*, as, ā, am, bearing ill-smelling fruit; (ā or i), f. a species of medicinal plant, Serratula Anthelmintica. — *Pūti-mayūrīkā*, f. a species of plant (= *aja-gandhā*). — *Pūti-māṇsa*, am, n. dead or decayed flesh. — *Pūti-māsha*, as, m., N. of a man. — *Pūti-mukta*, as or am, m. or n. (?), evacuation by stool. — *Pūti-mṛittika*, as, m. 'having fetid or stinking soil,' N. of a hell. — *Pūti-medā*, as, m. Vachellia Farnesiana (= *ari-medā*). — *Pūti-rajjū*, us, f., Ved. (probably) a species of plant. — *Pūti-vakra*, as, ā, am, 'fetid-mouthed,' having offensive breath. — *Pūtiakra-tā*, f. the having a fetid mouth or offensive breath. — *Pūti-vāta*, as, m. foul air, a fart; the plant *Ægle Marmelos*. — *Pūti-ryiksha*, as, m. 'ill-scented tree,' Calosanthus Indica. — *Pūti-raya*, am, n. a foul ulcer. — *Pūti-sārijā*, f. a polecat, civet-cat. — *Pūti-srinjaya*, ās, m. pl., N. of a people; (incorrectly spelt *puti-srinjaya*). — *Pūti-karaja* and *pūti-karaija* = *pūti-karaja*, q. v. — *Pūty-aṇḍa*, as, m. 'having stinking eggs,' an insect with a fetid smell, the flying bug; the musk-deer.

2. *pūta*, as, ā, am (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, ill-smelling, fetid, stinking.

2. *pūti*, is, is, i (for 1. see rt. 1. *pū*, p. 589), putrid, foul-smelling, stinking, fetid, ill-smelling; (is), f. a stench, stink, fetor; putrefaction; (i), n. filthy water, suds; ichor, pus, matter; the substance called civet; a species of grass, = *rohisha*; (i), ind. an expression of censure or blame (after a verb, see Scholiast on Pāṇ. VIII. 1, 69). — *Pūti-karaja* or *pūti-karaija*, as, m. a species of shrub, Guilandina Bonducella. — *Pūti-karṇa* or *pūtikarṇaka*, as, m. or *pūtikarṇa-tā*, f. a disease of the ear accompanied with a discharge of putrid matter. — *Pūti-kāshṭha* or *pūtikāshṭhaka*, am, n. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia. — *Pūti-kīṭa*, as, m. 'stinking insect,' a species of insect. — *Pūti-gandha*, as, m. a fetid odour, stench, fetor; sulphur; the plant Terminalia Catappa, = *iṅgudi*; (am), n. tin; sulphur; (as, ā, am), having an offensive smell, fetid, foul-smelling, stinking. — *Pūti-gandhī*, is, is, i, ill-smelling, having an offensive smell, fetid, sinking. — *Pūti-gandhika*, as, ā, am, having an offensive smell, stinking, fetid; (ā), f. the plant Serratula Anthelmintica (= *vākūḍi*). — *Pūti-ghāsa*, as, m. 'eating putrid food,' a species of animal living in trees. — *Pūti-tailā*, f. 'containing ill-scented oil,' heart-pea, Cardiospermum Halicabum. — *Pūti-tva*, am, n. putrid state, stinking. — *Pūti-nasya*, am, n. 'fetid exhalation from the nostrils,' a kind of disease of the nose attended with offensive breath; (sometimes wrongly spelt *pūtanasya*). — *Pūti-nāśā-gaḍa*, as, m. 'fetid disease of the nose,' a kind of disease in the nose attended with offensive breath. — *Pūti-nāśika*, as, ā, am, having a fetid nose. — *Pūti-pattra*, as, m. 'having ill-smelling leaves,' a species of plant, a variety of the Syonaka. — *Pūti-pushpikā*, f. 'having ill-smelling blossoms,' a variety of the common citron (Citrus Medica). — *Pūti-phala*, as, ā, am, bearing ill-smelling fruit; (ā or i), f. a species of medicinal plant, Serratula Anthelmintica. — *Pūti-mayūrīkā*, f. a species of plant (= *aja-gandhā*). — *Pūti-māṇsa*, am, n. dead or decayed flesh. — *Pūti-māsha*, as, m., N. of a man. — *Pūti-mukta*, as or am, m. or n. (?), evacuation by stool. — *Pūti-mṛittika*, as, m. 'having fetid or stinking soil,' N. of a hell. — *Pūti-medā*, as, m. Vachellia Farnesiana (= *ari-medā*). — *Pūti-rajjū*, us, f., Ved. (probably) a species of plant. — *Pūti-vakra*, as, ā, am, 'fetid-mouthed,' having offensive breath. — *Pūtiakra-tā*, f. the having a fetid mouth or offensive breath. — *Pūti-vāta*, as, m. foul air, a fart; the plant *Ægle Marmelos*. — *Pūti-ryiksha*, as, m. 'ill-scented tree,' Calosanthus Indica. — *Pūti-raya*, am, n. a foul ulcer. — *Pūti-sārijā*, f. a polecat, civet-cat. — *Pūti-srinjaya*, ās, m. pl., N. of a people; (incorrectly spelt *puti-srinjaya*). — *Pūti-karaja* and *pūti-karaija* = *pūti-karaja*, q. v. — *Pūty-aṇḍa*, as, m. 'having stinking eggs,' an insect with a fetid smell, the flying bug; the musk-deer.

Pūti, as, ā, am, foul, stinking, putrid; (as),

m. a species of plant serving as a substitute for the Soma plant, grey bonduc, Guilandina Bonducella = *pūti-karaja*; (ā), f. a species of pot-herb Basella Lucida (= *upadikā*, *potikā*, *potakī*); polecat, civet-cat, = *mārjārī*; (am), n. ordure excrement.

Pūtika, as, m. a species of plant serving as a substitute for the Soma plant, Guilandina Bonducella the polecat, civet-cat; (ā), f. a pot-herb, Basella Rubra and Lucida. — *Pūtikā-mukha*, as, m. a bivalve shell. — *Pūtikēśvara-tīrtha* ('*ka-iś*'), am, n., N. of a Tirtha on the banks of the Revā or Narmadā.

Pūya, as, am, m. n. pus, purulent matter, suppuration, discharge from an ulcer or wound. — *Pūya-bhuj*, k, k, k, eating purulent carcasses. — *Pūya-rakta*, as, m., scil. *roga*, 'having purulent blood,' a kind of disease of the nose with discharge of purulent blood or sanies; (am), n. discharge of sanies from the nostrils; ichor, sanies. — *Pūya-vāha*, as, m. 'filthy-streamed,' N. of a hell (in which filthy water flows). — *Pūya-sonita*, am, n. purulent blood, ichor, sanies. — *Pūyāri* ('*ya-ari*'), is, m. 'hostile to suppuration,' the Nimb tree, Azadirachta Indica (the leaves of which are used to produce dispersion or absorption of purulent matter). — *Pūyā-lasa* ('*ya-al*'), as, m. a particular disease of the juncture of the eye; suppuration at the joints, white swelling. — *Pūyoda* ('*ya-uda*'), as, m. 'having stinking water,' N. of a hell; [cf. *pūya-vāha*].

Pūyana, am, n. pus, discharge from a wound or sore.

पूर *pūr*, cl. 10. P. *pūrayati*, -*yitum*, more properly regarded as a Caus. of rt. *pṛi*, q. v.

Pūra, as, ā, am, filling, making full (e.g. *pāṇi-pūrāna*, food that fills the hand, i.e. a handful of food); (as), m. filling, making full; satisfying, contenting, making content; the swelling or rising of a river or of the sea, flood, a large quantity of water, a piece of water, lake; (metaphorically) a stream, flood (as of tears or blood, cf. *vāshya-p*°, *rak-tāmbu-p*°); a cake; drawing in breath slowly through the nose (as a religious exercise); the cleansing or healing of ulcers or wounds; the citron tree; (am), n. a kind of incense, = *dāhāguru*; (as, ā, am), m. f. n. a sort of unleavened cake fried with ghee or oil; [cf. *vrīkshāmla*, *karṇa-p*°]. — *Pūra-kumbhaka-reṭaka*, ās or āni, m. or n. pl. (?), inhaling, suspending and exhaling the breath. — *Pūra-kṛtā*, as, ā, am, filled. — *Pūrāmla* ('*ra-am*'), am, n. = *amlā-pūra* or *vrīkshāmla*. — *Pūrotpiḍa* ('*ra-ut*'), as, m. excess or superabundance of water.

Pūraka, as, ā, am, filling, completing, that which fills or completes; filling up; satisfying, making content; (as), m. (in arithmetic) the multiplier; a cake of meal offered at the conclusion of the funeral rites or oblations to the Manes; closing the right nostril and drawing up air through the left as a religious ceremonial; a citron, Citrus Medica (= *vija-pūra* or *vija-pūraka*).

Pūraya, as, i, am, filling, filling up, completing; satisfying; drawing (a bow); (in gram.) an epithet of the ordinal numbers from *devītya* upwards (so called as 'filling out or completing'); (as), m. a dam, dike, causeway, bridge; the ocean; a medicinal oil or embrocation; N. of a man; a man with the patronymic Vaiśvāmītra, author of the hymn Rīg-veda X. 160; (i), f. an epithet of Durgā; the silk-cotton tree, Bombax Heptaphyllum; an ordinal number in the feminine gender; (am), n. the act of filling, filling out, filling up, completing or making up, supplying a deficiency; puffing or swelling up; (in medicine) injection of fluids; with *dhanushah*, filling out, i.e. drawing or bending a bow; furnishing, decorating with; fulfilling; multiplication (in arithmetic); rain, raining; a sort of cake; funeral cake; a species of fragrant grass, Cyperus Rotundus (= *kuḷamāta*); the cross threads in weaving cloth, warp; [cf. *a-p*°, *karṇa-p*°, *nirvāṇa-p*°, &c.]. — *Pūraya-kāśyapa*, as, m., N. of a man.

—*Pūraṇa-pratyaya*, *as*, *m*. (in gram.) an affix forming an ordinal.

Pūraṇiṇya, *as*, *ā*, *am*, to be filled up, to be completed.

Pūrayitavya, *as*, *ā*, *am*, to be filled or filled up; to be satisfied.

Pūrayitri, *tā*, *trī*, *trī*, one who fills or fills up; one who fulfils or satisfies; (*tā*), *n*. an epithet of Vishnu; of Siva.

Pūrayitvā, *ind*. having filled or completed.

Pūrika, *as*, *ā*, *m*, *f*. a kind of pastry, a sort of unleavened cake fried with ghee or oil. — *Pūrikā-pāp* (*ka-ap*), *as*, *m*. an unleavened cake.

Pūrta, *as*, *ā*, *am*, filled, full, complete; multiplied; overspread.

Pūrin, *i*, *īnī*, *i*, (at the end of a comp.) filling, making full, filling up.

Pūrṇa, *as*, *ā*, *am*, filled, full, filled with, full of (e.g. *bhāṇḍa-pūrṇāni yānāni*, waggons filled with goods; sometimes with inst. or with gen., e.g. *rasunā pūrṇaḥ*, full of wealth; *ghaṭa apām pūrṇaḥ*, a pitcher full of water); fulfilled, finished, ended, accomplished; completed, complete, all, entire (e.g. *dasu pūrṇam śūtānt*, full ten hundred); past, elapsed; satisfied, contented; drawn, bent (as a bow); uttering the full and natural cry, full-sounding, sonorous (a term of augury applied to the cry of birds and sometimes to that of beasts; opposed to *dīpta*, *pra-dīpta*, *q.v.*); strong, powerful, able; selfish, self-indulgent; (*as*), *m*. *N*. of a Nāga; of a Deva-gandharva; of a Buddhist ascetic frequently called the son of Maitrāyaṇi; (*ā*), *f*. an epithet of the fifteenth Kālā of the moon; of the fifth, tenth, and fifteenth Tithis; *N*. of a woman; of a river; (*am*), *n*. *Ved*. fullness, plenty, abundance; water.

—*Pūrṇa-kaṣṭa*, *as*, *m*. a full cup. — *Pūrṇa-kakud*, *t*, *t*, *t*, 'full-humped,' hump-backed. — *Pūrṇa-kāma*, *as*, *ā*, *am*, one whose wishes are fulfilled, satisfied, satiated. — *Pūrṇakāma-tā*, *f*. contentment, satiety.

—*Pūrṇa-kāraṇa*, *as*, *ā*, *am*, filling, satisfying.

—*Pūrṇa-kūta* or *pūrṇa-kūṭa*, *as*, *n*. *Ved*. epithet of a particular class of birds. — *Pūrṇa-kumbha*, *as*, *m*. a full cup or jar; a water-vessel, one filled with holy water used at the consecration of a king; a particular mode of fighting; *N*. of a Dānava; (*as*, *ā*, *am*), having a full pitcher. — *Pūrṇa-kośā*, *f*.

'having a full pod,' a species of plant. — *Pūrṇa-koshthā*, *f*. a species of Cyprus (= *nāgara-mustā*).

—*Pūrṇa-gabhastī*, *is*, *m*. *Ved*. 'having the arms full,' an epithet of Savitri; (*Sāy*). = *sampūrṇa-dhāna-hasta*, whose hands are full of wealth. — *Pūrṇa-garbhā*, *f*. pregnant, gravid, ready to bring forth. — *Pūrṇa-śandra*, *as*, *m*. the full moon; *N*. of a Bodhi-sattva; of an author. — *Pūrṇacandra-nibha*, *as*, *ā*, *am*, like or resembling the full moon.

—*Pūrṇacandra-nibhāna* (*ba-ān*), *as*, *ā*, *am*, having a face or countenance like the full moon.

—*Pūrṇacandra-prabhā*, *f*. the lustre of the full moon. — *Pūrṇa-tā*, *f*. or *pūrṇa-tra*, *am*, *n*. fullness.

—*Pūrṇa-tūṇa*, *as*, *ā*, *am*, full-quivered, having the quiver full. — *Pūrṇa-darva*, *am*, *n*. *Ved*. the ceremony with the full ladle. — *Pūrṇa-deva*, *as*, *m*. *N*. of an author. — *Pūrṇa-pātra*, *as*, *am*, *n*.

n. a full vessel or cup; as much as will fill a vessel, a cupful; a particular measure of capacity (properly 256 handfuls of rice; it may also be composed of as much as will satisfy one great eater); a vessel full of rice presented at a sacrifice to the superintending and officiating priests; a box or basket filled with clothes and ornaments scrambled for by guests and relations at a festival or distributed as presents. — *Pūrṇapātra-maya*, *as*, *i*, *am*, consisting of a *Pūrṇa-pātra*; *pūrṇapātra-mayaṃ vacaḥ*, talking about full vessels, i.e. a season of plenty. — *Pūrṇa-prajña*, *as*, *m*.

N. of an author. — *Pūrṇaprajña-darśana*, *am*, *n*. *N*. of a chapter of the Sarva-darśana-saṅgraha.

—*Pūrṇa-bhādra*, *as*, *m*. 'completely happy,' *N*. of a serpent-demon; of a man; of the father of the Yaksha Hari-keśa. — *Pūrṇa-mā*, *f*. (*mā* contracted fr. *māsa*), the day or night of full moon; [cf. *pūrṇimā*.]

—*Pūrṇa-mānasa*, *as*, *ā*, *am*, satisfied or

contented in mind, having the mind satisfied, satisfied. — *Pūrṇa-mās*, *ās*, *m*. *Ved*. full moon.

—*Pūrṇa-māsa*, *as*, *m*. full moon; a monthly sacrifice or ceremony performed on the day of full moon; Full Moon personified as a son of Dhātṛi and Anu-mati; (7), *f*. the day or night of full moon.

—*Pūrṇa-mukha*, *as*, *m*. 'full-faced,' *N*. of a serpent-demon. — *Pūrṇa-yoga*, *as*, *m*. a particular mode of fighting. — *Pūrṇa-vandhura*, *as*, *ā*, *am*, *Ved*. having the chariot-seat filled; (*Sāy*). = *dhanaiḥ pīritena rathena yuktā*. — *Pūrṇa-rāpus*, *us*, *us*, *us*, 'full-bodied,' corpulent; (with *nīśa-kara*) the full moon. — *Pūrṇa-varman*, *ā*, *m*. 'completely mail-clad,' *N*. of a man. — *Pūrṇa-vīja*, *as*, *m*. 'full-kerneled,' a citron. — *Pūrṇa-vaināśika*, *as*, *m*.

an epithet of Buddhists (as maintaining the doctrine of absolute annihilation, = *sarva-vaināśika*).

—*Pūrṇa-śruti*, *is*, *is*, *i*, having the ears filled. — *Pūrṇa-samaya*, *as*, *m*. *N*. of a Kṣhapayaka who identified time with the Supreme Being.

—*Pūrṇa-saṅgandha*, *as*, *m*. *N*. of a man. — *Pūrṇa-homa*, *us*, *m*. = *pūrṇahuti*, *q.v.* — *Pūrṇāṅka* (*ṇa-an*), *as*, *m*. 'a full figure or number,' an integer. — *Pūrṇāṅka-gaṇita*, *am*, *n*. arithmetic of integers. — *Pūrṇāṅga* (*ṇa-an*), *as*, *m*. *N*. of a serpent-demon. — *Pūrṇāṅjali* (*ṇa-an*), *is*, *m*. *Ved*.

'full aijali,' two handfuls. — *Pūrṇāṅka* (*ṇa-an*), *am*, *n*. 'full drum,' a drum; the sound of a drum; clothes and garlands presented to friends at a feast (in this sense also spelt *pūrṇālaka*; cf. *pūrṇa-pātra*); a vessel; a moon-beam. — *Pūrṇā-nadī*, *f*. *N*. of a sacred river. — *Pūrṇābhilāsha* (*ṇa-abh*), *as*, *ā*, *am*, whose wishes are fulfilled, satisfied, contented.

—*Pūrṇāmritā* (*ṇa-am*), *f*. epithet of the sixteenth Kālā of the moon. — *Pūrṇāyata* (*ṇa-āy*), *as*, *ā*, *am*, completely bent (as a bow); a bow that is completely bent. — *Pūrṇāyus* (*ṇa-āy*), *us*, *m*. *N*. of a Gandharva. — *Pūrṇārtha* (*ṇa-ar*), *as*, *ā*, *am*, one who has attained his object or whose wishes have been realized. — *Pūrṇāśā* (*ṇa-āś*), *f*.

N. of a river. — *Pūrṇāhuti* (*ṇa-ah*), *is*, *f*. *Ved*. 'complete oblation,' an offering made with a full ladle. — *Pūrṇāhutika*, *as*, *ā*, *am*, *Ved*. relating to an offering made with a full ladle. — *Pūrṇendu* (*ṇa-in*), *us*, *m*. the full moon. — *Pūrṇendu-bimbāna* (*ba-ān*), *as*, *ā*, *am*, having a face like the disk of the full moon. — *Pūrṇendu-radana*, *as*, *ā*, *am*, having a face like the full moon. — *Pūrṇotkata* (*ṇa-ut*), *as*, *m*. *N*. of a mountain.

—*Pūrṇotsarga* (*ṇa-ut*), *as*, *m*. *N*. of a prince. — *Pūrṇodarā* (*ṇa-ud*), *f*. 'full-bellied,' *N*. of a deity. — *Pūrṇopamā* (*ṇa-up*), *f*. a complete comparison (containing the four requisites, *upamāna*, *upameya*, *sādhāraṇa-dharma*, and *upamā-vācaka* or *sādhīya-pratipādaka*; opposed to *luptopamā*).

Pūrṇaka, *as*, *ā*, *am*, filled, full; (*as*), *m*. a species of tree; the blue jay (= *svarna-cūda*); a cock; (*ikā*), *f*. a species of bird described as having a double or cleft beak (also called *nāśa-chimī*).

Pūrṇālaka, *am*, *n*. clothes and ornaments distributed or scrambled for at a feast; [cf. *pūrṇānaka*, *pūrṇa-pātra*.]

Pūrṇīman, *ā*, *m*. *N*. of a brother of Kaśyapa and son of Marīci and Kālā.

Pūrṇimā, *f*. (fr. *pūrṇi* for *pūrṇa* and *mā* a contraction of *māsa*), the day or night of full moon. — *Pūrṇimā-dina*, *am*, *n*. the day of full moon. — *Pūrṇimānta* (*mā-an*), *as*, *m*. the end of the day of full moon. — *Pūrṇimā-rātri*, *is*, *f*. the night of full moon.

Pūrṇīmāśī, *f*. (according to some) = *paurṇamāśī*, *q.v.*

Pūrṇī-kṛi, *cl*. 8. P. -*karoti*, -*kartum*, to make complete.

Pūrta, *as*, *ā*, *am*, filled, full, complete, completed, perfected; covered, concealed; (*am*), *n*. fulfilling, fulfilment; granting; the act of nourishing or cherishing; rewarding, a reward; merit; a meritorious work, an act of pious liberality (as feeding a Brāhman, digging a well, planting a grove, building

a temple); nourishing, cherishing; *N*. of a work on the digging of wells &c. by Kamalākara; [cf. *ishṭā-pūrta*.] — *Pūrta-kamalākara*, *as*, *m*. *N*. of a work mentioned in the Sūdra-dharma-tattva.

Pūrta, *is*, *f*. filling, fulfilling, accomplishing; fullness, completion, accomplishment; satiety, satisfaction; (*Ved*.) granting, rewarding, reward. — *Pūrta-kāma*, *as*, *ā*, *am*, *Ved*. desirous of a grant or reward.

Pūrta, *i*, *inī*, *i*, *Ved*. possessing the merit of pious liberality [cf. *pūrta*]; filling, completing; effective.

Pūrta, *as*, *ā*, *am*, to be filled or satisfied.

Pūr, *pūru*, *us*, *m*. *Ved*. (connected with *purusha*, *pūrusha*), a man, people; *N*. of a tribe associated with the Yadus, Turvaśas, Druhyus; epithet of a class of demons; *N*. of an ancient prince the son of Yayāti and Sarmishthā; of a son of Manu and Nadvālā; of a son of Jahnū; of a descendant of Atri and author of the hymns R̥g-veda V. 16, 17.

Pūrusha = *purusha*, *q.v.*

Pūr, *pūr-dvār*, *pūr-dvāra*, &c. See under 3. *pur*, p. 583, col. 3.

Pūr, *pūr* or *pūrb*. See *rt. purv*, p. 586.

Pūr, *pūrva* or *pūrba*, *as*, *ā*, *am* (connected with *pūrā*, *purās*, but said to be fr. *rt. pūr*; declined like a pronominal when implying relative position whether in place or time, see Pān. I. 1, 34, but the nom. pl. may be either *pūrve* or *pūrvās*, the abl. sing. either *pūrvasmāt* or *pūrvāt*, the loc. sing. either *pūrvasmīn* or *pūrvē*, being before or in front of, fore, first, foremost; eastern, easterly, to the east of; previous to, earlier than (with abl.); former, prior, anterior, preceding, antecedent (in these senses frequently at the end of a comp. and then translatable by 'formerly,' e.g. *ādhyā-pūrva*, formerly wealthy; *darśanīya-pūrva*, formerly handsome; often after a past pass. part., cf. *ādriṣṭa-p*, *kṛta-p*, *drīṣṭa-p*); first (in a series), lowest, initial (opposed to *uttara*); ancient, customary, hitherto prevalent; foregoing, aforesaid, before-mentioned; preceded by, accompanied by, attended with (at the end of comps., cf. *pṛitī-p*, *buddhi-p*, *śrīdu-p*, *smṛta-p*); often used adverbially with the termination of the neut., e.g. *matī-pūrvam*, knowingly, intentionally; full, all, entire (wrongly for *pūrṇa*); (*as*), *m*. an ancestor, forefather; *N*. of a prince; (*ās*), *m*. pl. the ancients, ancestors; (*ā*), *f*. *scil. diś*, the east; epithet of a country to the east of Madhya-deśa; a collective epithet of the Nakshatras *Pūrva-phālgunī*, *Pūrvā-shāḍha*, and *Pūrvā-bhādra-padā*; (*am*), *n*. the fore part, a particular high number (applied to a period of years); *N*. of the most ancient of the Jaina writings (of which fourteen are enumerated); *N*. of a Tantra; an ancient tradition; (*am*), *ind*. before (with abl. or gen.), beforehand, formerly, hitherto, previously, antecedently (in these senses frequently at the beginning of a comp., cf. *pūrva-kārin*, *pūrvokta*); immemorially; *adya pūrvam*, until now, hitherto; *pūrvam—tatas*, first—then; *pūrvam—paścāt*, previously—afterwards; *pūrvam—uparī*, previously—subsequently; *pūrvam—adhunā* or *pūrvam—adya*, formerly—now; (*ēṇa*), *ind*. (opposed to *apareṇa*; with acc., gen., or abl.) in front, before; to the east, eastward of; *tataḥ pūrvēna*, to the east of that; [cf. *Zend panurea*; Slav. *pŕuvij*; Russ. *pervyi*, 'first'; Hib. *foirfe*, 'old, ancient, perfect, worthy.'] — *Pūrva-karman*, *a*, *n*. a former work; preparation; actions done in a former state of being. — *Pūrva-kalpa*, *as*, *m*. the preceding or aforesaid manner; former times. — *Pūrva-kāma-kṛtvān*, *ā*, *ari*, *a*, *Ved*. fulfilling former wishes. — *Pūrva-kāya*, *as*, *m*. the fore part of the body (of animals); the upper part of the body (of men). — *Pūrva-kārin*, *i*, *īnī*, *i*, active at first. — *Pūrva-kāla*, *as*, *m*. earlier time, former

times; (*as*, *ā*, *am*), belonging to former times, spoken of or mentioned before. — *Pūrvakāla-tā*, f. priority in time. — *Pūrvakālīka*, *as*, *ā*, *am*, or *pūrvakālīna*, *as*, *ā*, *am*, belonging to former times, ancient. — *Pūrvā-kūṣhṭhā*, f. the eastern quarter, the east. — *Pūrvā-kṛtī*, *t*, *t*, *t*, Ved. active from ancient times (according to Mahīdhara = *pūrvasya hartrī*). — *Pūrvā-kṛta*, *as*, *ā*, *am*, done formerly or in a prior existence, previous; (*am*), n. an action done in former times or in a former birth. — *Pūrvā-kṛtvan*, *ā*, *arī*, *a*, Ved. acting beforehand. — *Pūrvā-koṭi* = *pūrvānta*, (perhaps) the starting-point. — *Pūrvā-ga*, *as*, *ā*, *am*, going before, preceding; belonging to what precedes. — *Pūrvā-gaṅgā*, f. 'eastern Gaṅgā,' epithet of the Narmadā or Revā river. — *Pūrvā-gata*, *as*, *ā*, *am*, gone before, preceding; (*am*), n. N. of a Jaina work belonging to the Dṛṣṭi-vāda. — *Pūrvā-gatvan*, *ā*, *arī*, *a*, Ved. going to meet; (*Sāy.*) = *pūrvato gantū dātā*. — *Pūrvan-gama*, *as*, *ā*, *am*, going before, preceding. — *Pūrvā-ūt*, *t*, *t*, *t*, Ved. piling up first, preceding in piling up; (also incorrectly *pūrvā-ūtta*). — *Pūrvā-ūtī*, *is*, f. (in the Rīg-veda occurring only in the dat. perhaps in the sense of 'beforehand, in advance'), Ved. foreboding, presentiment, (*Sāy.* = *anyebhyaḥ pūrvam lābhah*, a first notion or conception?); N. of an Apsaras. — *Pūrvā-śodita*, *as*, *ā*, *am*, formerly stated, before-mentioned, aforesaid. — *Pūrvā-ja*, *as*, *ā*, *am*, born or produced before or formerly, former, elder, first-born; ancient, primeval; produced by something antecedent, caused; born in the east, eastern; (*as*), m. an elder brother; the son of the elder wife, even though last born; (*ās*), m. pl. the deified progenitors of mankind; ancestors, forefathers in general. — *Pūrvā-jana*, *ās*, n. pl., Ved. men of former times. — *Pūrvajanma-kṛta*, *as*, *ā*, *am*, done in a former birth or previous state of existence. — *Pūrvā-janman*, *a*, n. a former birth, former state of existence or life; (*ā*), m. an elder brother. — *Pūrvajanmārjita* ('*ma-ar*'), *as*, *ā*, *am*, acquired in some former state of existence (as merit &c.). — *Pūrvā-jāti*, *is*, f. former birth, previous life or existence. — *Pūrvā-jūvan*, *ā*, *arī*, *a*, Ved. born or produced before. — *Pūrvā-jina*, *as*, m. 'the ancient Jina,' an epithet of Mahīp-śrī. — *Pūrvā-jūna*, *am*, n. knowledge of a former life. — *Pūrvā-jātantra*, *am*, n. N. of a Tantra. — *Pūrvā-tara*, *as*, *ā*, *am*, earlier, previous, prior, anterior; (*am*), ind. before, first, previously. — *Pūrvā-tāpaniya*, *as* or *am*, m. or n. (?), N. of the first half of the Nṛsiṅha-tāpaniyojanishad; [cf. *uttara-tāpaniya*]. — *Pūrvā-tva*, *am*, n. precedence, priority, a former state. — *Pūrvā-dakṣiṇa*, *as*, *ā*, *am*, south-eastern. — *Pūrvā-dik-paṭi*, *is*, or *pūrvā-dīg-āsa*, *as*, m. 'regent of the eastern quarter,' an epithet of Indra. — *Pūrvā-dīna*, *am*, n. the earlier part of the day, forenoon. — *Pūrvā-dīś*, *k*, f. the eastern region, east quarter. — *Pūrvādīśya*, *as*, *ā*, *am*, situated towards the east, bearing east; eastern. — *Pūrvā-dīkṣā*, *as*, *ā*, *am*, determined by former actions; (*am*), n. the award of destiny. — *Pūrvā-dushkṛita-bhoga*, *as*, m. the pain or penalty consequent on sins committed in a former birth. — *Pūrvā-dṛṣhṭa*, *as*, *ā*, *am*, formerly seen, seen before. — *Pūrvā-dṛṣhṭi*, *is*, f. a former view or sight. — *Pūrvā-deva*, *as*, m. an ancient deity, primeval divinity; an Asura or demon (offspring of Kaśyapa the parent of both gods and demons); a Pitri or progenitor. — *Pūrvā-devatā*, f. a primeval deity, a Pitri or progenitor of gods as well as men. — *Pūrvā-devikā*, f., N. of a Grāma in the eastern part of India. — *Pūrvā-deśa*, *as*, m. the eastern country or eastern part of India. — *Pūrvā-dēha*, *as*, m. a former body, a former birth. — *Pūrvādēhika*, *as*, *ā*, *am*, done in a former existence. — *Pūrvā-naḍaka*, *am*, n., Ved. a hollow bone in the upper part (of the thigh). — *Pūrvā-nipāta*, *as*, m. (in gram.). the irregular priority of a word in a compound. — *Pūrvā-nivāsa-jāna*, *am*, n. (with Buddhists) 'knowledge of former habitations,' knowledge of the past lives of all beings. — *Pūrvā-nivāsānusmṛitī* ('*sa-an*'),

is, f. 'recollection of former habitations,' reminiscence of former existence (one of the ten powers of a Buddha). — *Pūrvā-nyāsa*, *as*, n., N. of a grammatical work. — *Pūrvā-pakṣa*, *as*, m. the fore part or side; the first half of a lunar month, the fortnight of the waxing moon; the first half of a year; an assertion, proposition; the first side or part of an argument, a primā facie argument or assertion, the primā facie view of a question; the first objection to an argument; the statement of the plaintiff; an action or suit at law. — *Pūrvapakṣa-pāda*, *as*, m. the first step of a legal process or lawsuit, the plaint. — *Pūrvapakṣin*, *i*, *inī*, *i*, one who makes an assertion or proposition. — *Pūrvapakṣhiya*, *as*, *ā*, *am*, situated on the front side. — *Pūrvā-pañcāla*, *ās*, m. pl. the eastern Pañcālas. — *Pūrvā-pāda*, *am*, n. the first member of a compounded word or of a sentence or of a verse. — *Pūrvapadika*, *as*, *ā*, *am*, relating to the first member of a compound term; reading or knowing the first member of a compound. — *Pūrvapadya*, *as*, *ā*, *am*, belonging to the first member of a compound term. — *Pūrvā-parvata*, *as*, m. the eastern mountain from behind which the sun is supposed to rise. — *Pūrvā-paścān-mukha*, *as*, *i*, *am*, flowing to the east and west (as a river). — *Pūrvā-pā*, *ās*, *ās*, *am*, Ved. drinking first or before others. — *Pūrvapāñcālaka*, *as*, *ā*, *am* (fr. *pūrvā-pañcāla*), belonging to the eastern Pañcālas. — *Pūrvā-pāṭaliputra*, *as*, *ā*, *am*, being in the eastern Pāṭali-putra (?). — *Pūrvā-pāṇiniya*, *ās*, m. pl. the disciples of Pāṇini living in the east; *pūrvapāṇiniyaṇ śāstram*, (probably) the grammar of the eastern disciples of Pāṇini. — *Pūrvā-pāda*, *as*, m. a forefoot. — *Pūrvā-pāna* or *pūrvā-pāyga*, *am*, n. or *pūrvā-piṭh*, *is*, f., Ved. precedence in drinking. — *Pūrvā-pālin*, *i*, m., N. of a prince. — *Pūrvā-pitāmaha*, *as*, m. a forefather, ancestor. — *Pūrvā-purusha*, *as*, m. 'the primeval soul,' an epithet of Brahmā; a forefather, ancestor. — *Pūrvā-pūrvā*, *as*, *ā*, *am*, each previous or preceding one; (*ās*), m. pl. forefathers, ancestors. — *Pūrvā-peya*, *am*, n., Ved. precedence in drinking; precedence. — *Pūrvā-prajñā*, f., Ved. knowledge of the past, remembrance, memory. — *Pūrvā-prayoga*, *as*, m., N. of a work. — *Pūrvā-pravṛtta*, *as*, *ā*, *am*, formerly happened, done, fixed. — *Pūrvā-prasthita*, *as*, *ā*, *am*, gone before, set out in advance. — *Pūrvā-phalguni*, f. 'the first Phalguni,' the eleventh Nakshatra (figured by a couch and containing two stars, one of which is δ Leonis; cf. *uttara-phalguni*). — *Pūrvāphalguni-bhava*, *as*, m. an epithet of Brīhaspati or the planet Jupiter. — *Pūrvā-bhadra-padā*, *ās*, f. pl. or *pūrvā-bhadrapada*, *as*, m. = *pūrvā-bhādrapadā*, q.v. — *Pūrvā-bhāga*, *as*, m. n. the fore part; the upper part (opposed to *adho-bhāga*); *dina-pūrvabhāga*, the earlier part of the day, forenoon, morning. — *Pūrvā-bhāj*, *k*, *k*, *k*, Ved. receiving the first share, the first sharer; preferred, excellent. — *Pūrvā-bhādrapadā*, f. the twenty-fifth Nakshatra, the former of the two called Bhādrapadā, containing two stars. — *Pūrvā-bhāva*, *as*, m. the having existed formerly, previous existence; (in rhetoric) disclosing an intention. — *Pūrvabhāvi-tva*, *am*, n. the being previous to everything else, priority. — *Pūrvā-bhāvin*, *i*, *inī*, *i*, being anterior, preceding (everything else). — *Pūrvā-bhāshin*, *i*, *inī*, *i*, speaking first, addressing a person, condescending to speak first, polite, complaisant. — *Pūrvā-bhukti*, *is*, f. prior possession. — *Pūrvā-bhūta*, *as*, *ā*, *am*, existing previously, preceding. — *Pūrvā-mārin*, *i*, *inī*, *i*, dying before or first. — *Pūrvā-mīmāṃsā*, f. an inquiry into the first or ritual portion of the Veda (hence sometimes also called *karma-mīmāṃsā*, as opposed to *uttara-mīmāṃsā* or *brahma-mīmāṃsā*, q.q. v.v., which is rather an exposition of the later portion of the Veda or Upanishads; the *Pūrvā-mīmāṃsā* forms one of the six systems of philosophy and is attributed to Jaimini; it is really an interpretation of the text of the Veda, and is generally called the *Mīmāṃsā*, the term *Vedānta* being applied to the *Uttara-mīmāṃsā*;

though scarcely a system of philosophy, yet in the course of its critical explanation of the Vedic text the *Pūrvā-mīmāṃsā* discusses various philosophical questions, one of its speculations being the doctrine of the eternity of sound or of an eternal sound underlying all temporary sound and by some identified with Brahma). — *Pūrvā-mīmāṃsārtha-saṅgraha* ('*sā-ar*'), *as*, m., N. of an introduction to the *Mīmāṃsā* by Laugākṣhi Bhāskara. — *Pūrvā-yakṣha*, *as*, m. 'the first Yaksha,' an epithet of Mani-bhadra, one of the Jinās or Jaina teachers. — *Pūrvā-yāyāta*, *am*, n. the more ancient form of the legend of Yāyāti or that current in the east. — *Pūrvā-yāvan*, *ā*, m., Ved. 'going before,' a leader. — *Pūrvā-ranga*, *as*, m. the commencement or prelude of a drama, a prologue, an overture. — *Pūrvā-rāga*, *as*, m. earliest or incipient affection, dawning love; affection arising from some previous cause (before meeting). — *Pūrvā-rātra*, *as*, m. the first part of the night, the former or earlier part of the night, the time from dusk to midnight. — *Pūrvārātra-kṛta*, *as*, *ā*, *am*, done during the first part of the night. — *Pūrvā-rūpa*, *am*, n. indication of approaching change; symptom of occurring disease; the first of two concurrent vowels or consonants; (in rhetoric) a figure of speech which describes anything as unexpectedly returned to its former state; (*as*, *ā*, *am*), having the previous form or shape. — *Pūrvā-lakṣaṇa*, *am*, n. indication of something about to occur (as sickness). — 1. *pūrvā-vat*, *ān*, *atī*, *at*, having something preceding or antecedent, having or characterized by a cause; (according to others) relating to something preceding. — 2. *pūrvā-vat*, ind. as before, as hitherto, as heretofore, as aforesaid; [applied in the Nyāya philosophy to a kind of syllogism, e.g. inferring from the appearance of a dark cloud that rain will fall]. — *Pūrvā-vayas*, *ās*, *ās*, *as*, or *pūrvā-vayaska*, *as*, *ā*, *am*, being in the first period or stage of life, young. — *Pūrvā-vayasa*, *am*, n., Ved. the first period or stage of life, youth. — *Pūrvā-vayasin*, *i*, *inī*, *i*, Ved. being in the first period of life, young. — *Pūrvavartī-tā*, f. the having existed before, former existence, precedence, priority. — *Pūrvā-varṭin*, *i*, *inī*, *i*, existing before, preceding, prior, previous. — *Pūrvā-vah*, *-vāt*, n., Ved. drawing in front, being the first horse or leader, or harnessed for the first time (applied to a horse). — *Pūrvā-vāda*, *as*, m. the first plea or commencement of an action at law, a former plea or assertion. — *Pūrvā-vādin*, *i*, m. 'speaking first,' 'stating his case in the first instance,' a complainant, plaintiff, one who makes the first charge or complaint; the first claimant; one who has made a former plea or complaint. — *Pūrvā-vārshika*, *as*, *i*, *am* (fr. *pūrvā-varsha*), relating to the first half of the rainy season. — *Pūrvā-vid*, *t*, *t*, *t*, knowing the things or events of the past. — *Pūrvā-vṛtta*, *as*, *ā*, *am*, formerly happened, relating to a previous occurrence; (*am*), n. a former event, previous occurrence; former conduct. — *Pūrvā-vatrin*, *i*, *inī*, *i*, one who has first commenced hostilities, the first to declare war, the aggressor. — *Pūrvā-sārada*, *as*, *i*, *am* (fr. *pūrvā-sarad*), relating to the first half of the autumn. — *Pūrvā-sirsha*, *as*, *ā*, *am*, turned with the head or face towards the east. — *Pūrvā-saila*, *as*, m. the eastern mountain behind which the sun is supposed to rise; (*ās*), m. pl., N. of a Buddhist school. — *Pūrvāsaila-saṅghārāma* ('*gha-ar*'), *as*, m., N. of a Buddhist monastery. — *Pūrvā-saktha*, *am*, n. (probably) the upper part of the thigh. — *Pūrvā-sad*, *t*, *t*, *t*, Ved. sitting in front. — *Pūrvā-sandhyā*, f. 'earlier twilight,' dawn, day-break. — *Pūrvā-samudra*, *as*, n., Ved. the eastern sea. — *Pūrvā-sara*, *as*, *i*, *am*, going before, preceding. — *Pūrvā-sasya*, *am*, n., Ved. earliest-sown grain. — *Pūrvā-sāgara*, *as*, n., the eastern sea. — *Pūrvā-sāra*, *as*, *i*, *am*, going eastwards. — *Pūrvā-sārin*, *i*, *inī*, *i*, preceding, taking precedence of all others. — *Pūrvā-sāhasa*, *am*, n. the first or heaviest fine or punishment. — *Pūrvā-sū*, *ās*, *ās*, *u*, Ved. first bringing forth;

first-born.—*Pūrva-stha*, as, ā, am, standing first, most excellent.—*Pūrva-sthiti*, īs, f. first or former state.—*Pūrva-svara*, as, ā, am, (in grammar) having the accent of the preceding.—*Pūrva-hūti*, īs, f., Ved. first or earliest invocation, morning prayer.—*Pūrva-homa*, as, m., Ved. an introductory sacrifice.—*Pūrvāgni* ('*va-ag*'), īs, m., Ved. 'original or primeval fire', the householder's sacred fire (= *āvasathya*).—*Pūrvāgni-rah*, vāt, m. carrying the sacred fire.—*Pūrvāgni-vahana*, am, n., Ved. a vehicle for carrying the sacred fire.—*Pūrvācarita* ('*va-āc*'), as, ā, am, formerly done or followed.—*Pūrvācūla* ('*va-āc*'), as, or *pūrvādrī* ('*va-ād*'), īs, m. the eastern mountain (behind which the sun and moon are supposed to rise).—*Pūrvātīthi* ('*va-at*'), īs, m., N. of a man.—*Pūrvādi* ('*va-ādi*'), īs, īs, i, beginning with the word *pūrva*.—*Pūrvādhikārin* ('*va-adh*'), ī, m. prior owner, former proprietor.—*Pūrvādhikāra* ('*va-adh*'), am, n. the more ancient form of the story of Rāma or the form current in the east of India.—*Pūrvānyoga* ('*va-an*'), as, ni., N. of a Jaina work belonging to the Dṛṣṭi-vāda.—*Pūrvānta* ('*va-an*'), as, m. the end of a preceding word; = *pūrvā-koṭi*, q. v.—*Pūrvāpara* ('*va-ap*'), as, ā, am, being before and behind, eastern and western; prior and subsequent, first and last, preceding and following, following one another, connected with one another; (am), n. that which is before and behind, east and west; connection; the proof and thing to be proved.—*Pūrvāpara-iva*, am, n. the being before and behind.—*Pūrvāpara-virodha*, as, m. opposition of prior and subsequent, inconsistency, incongruity.—*Pūrvāpari-bhūta*, as, ā, am, following one another, connected with one another.—*Pūrvā-push* (?), ī, ī, t, Ved. supporting those who precede.—*Pūrvābhāshī* ('*va-abh*'), ī, īnī, ī, = *pūrvā-bhāshin*, q. v.—*Pūrvābhīmukha* ('*va-abh*'), as, ī, am, turned towards or facing the east.—*Pūrvābhīramā* ('*va-abh*'), f., N. of a river.—*Pūrvābhisheka* ('*va-abh*'), as, m. previous anointing; (according to Śāy.) a particular Mantra.—*Pūrvābhāsa* ('*va-abh*'), as, m. the repetition of what precedes, former practice, antecedent experience; (ena), ind. afresh, anew.—*Pūrvāmbudhi* ('*va-am*'), īs, m. the eastern ocean.—*Pūrvāyus* ('*va-āy*'), us, us, Ved. (perhaps) 'of an early age,' young.—*Pūrvārāma* ('*va-ār*'), as, m. 'eastern garden,' N. of a Buddhist monastery.—*Pūrvārēka* ('*va-ār*'), am, n., N. of the first half of the Sāma-veda (the second half of which is called *uttarārēka*).—*Pūrvārjita* ('*va-ar*'), as, ā, am, attained or gained by former works.—*Pūrvārtha* ('*va-ar*'), as, m. the first half, front or upper part, eastern part (opposed to *jaghanārtha*, *uttarārtha*, *uttanārtha*, *parārtha*); the first half of a hemistich; *dīnasya pūrvārthaḥ*, forenoon.—*Pūrvārtha-kāya*, as, m. the front or upper part of the body.—*Pūrvārthā-lambin*, ī, īnī, ī, having the foremost half inclined, leaning forward.—*Pūrvārthya*, as, ā, am, Ved. relating to the first or front part, relating to the upper part, relating to the eastern part.—*Pūrvāvedāka* ('*va-āv*'), as, m. a plaintiff.—*Pūrvāśin* ('*va-ās*'), ī, īnī, ī, eating before (another, with abl. or loc.).—*Pūrvāśādhā* ('*va-āsh*'), f. the first of two constellations called *Aśādhā*, the eighteenth or twentieth Nakshatra or lunar asterism containing two stars of which one is ḍ Sagittarii.—*Pūrvāśin* ('*va-ās*'), ī, īnī, ī, Ved. shooting before (another).—*Pūrvāṇa* ('*va-aṇ*'), as, m. the earlier part of the day, forenoon (mostly occurring in the loc. case; sometimes incorrectly spelt *pūrvāhna*).—*Pūrvāṇaka*, as, m. 'born in the forenoon,' N. of a man.—*Pūrvāṇātana* or *pūrvāhnikā* or *pūrvāṇātana*, as, ī, am, belonging or relating to the forenoon.—*Pūrvēlara* ('*va-ī*'), as, ā, am, 'other than eastern,' western.—*Pūrvēdyus*, ind. on the day before, yesterday (opposed to *uttarēdyus*, *uttaram ahar*, *apure-dyus*); on a former day; at dawn, during the first part of the day; early, betimes, in the morning; during that portion

of a day on which religious ceremonies are to be performed.—*Pūrvēshukāmaṇi* ('*va-īsh*'), f., N. of a Grāma.—*Pūrvokta* ('*va-uk*'), as, ā, am, said before, formerly stated, aforesaid, before-mentioned.—*Pūrvottara* ('*va-ut*'), as, ā, am, north-eastern; (e), n. du. the antecedent and subsequent, the preceding and following; (am, ā), n. f. the north-east.—*Pūrvotpanna* ('*va-ut*'), as, ā, am, previously produced, previously existent.—*Pūrvotpanna-iva*, am, n. former existence, condition of prior existence.—*Pūrvodita* ('*va-ud*'), as, ā, am, aforesaid, before-mentioned.

Pūrvaka, as, ikā, am, earlier, former, previous, prior, anterior, preceding, antecedent (often like *pūrvā*, q. v., at the end of a comp.; cf. *stri-p*); first; preceded by, accompanied by, connected with, attended with (at the end of comps. = *pūrvā*, q. v.; cf. *vyāhṛti-p*); (as), m. a forefather, ancestor; (am), ind. preceded by, with, according to, in conformity with (at the end of comps.; cf. *vidhī-p*, *priti-p*).

Pūrvatana, as, ī, am, former, earlier, older, more ancient.

Pūrvātas, ind. in front of, before (with gen.); towards the east; first, in the first place.

Pūrvātra, ind. in the former or preceding part (opposed to *uttara-iva*, q. v.); *pūrvātra janmani*, in a former birth.

Pūrvāthā, ind., Ved. at first, formerly, of old, aforesaid; as of old; in front, towards the east (?).

Pūrvaya, as, ā, am, Ved. in *upādhyāya-p*, having an edge or border (of red braid), trimmed, edged.

Pūrvāttha, am, n., N. of a Sāman (= *paurvāttha*).

Pūrvika, as, ā, am, formerly or previously done; formerly invited; = *pūrvaka*, previous; [cf. *stri-pūrvika*.]

Pūrvīṇe-shthā, ās, ās, am, Ved. standing in the east (? probably a wrong reading).

Pūrvīn, ī, īnī, ī, derived from ancestors or forefathers, observed by ancestors, ancestral; having formerly, having formerly been (at the end of a comp.; cf. *krīta-p*, *bhukta-p*, *stri-p*).

Pūrvīṇa, as, ā, am, derived from ancestors or forefathers, ancestral.

Pūrvya, as, ā, am, Ved. former, previous, preceding, ancient, old (opposed to *nariyas*, *nū-tana*); first, next, nearest (Śāy. = *nedishthā*); excellent; (according to a Scholiast) young; (am), ind. before, formerly, long since, hitherto, at first.—*Pūrvya-stuti*, īs, f., Ved. principal praise (Śāy. = *mukhya stutiḥ*).

पूल *pūl*, cl. 1. 10. P. *pūlati*, *pūlayati*, -yitum, to collect, gather, heap up, accumulate.

Pūla, as or am, m. or n. (?), or *pūlaka*, as, m. a bundle, pack.

पूलिका *pūlikā*, f. a kind of pastry; [cf. *pūrikā*, *polikā*, *pauli*.]

पूल्य *pūlya*, am, n. an empty or shrivelled grain of corn.

पूष *pūsh* (= rt. 2. *push*), cl. 1. P. *pūshatī*, *pūshitum*, to nourish; to increase, grow.

Pūsha, as, m. (fr. rt. 2. *push*), a kind of mulberry tree, *Morus Indica*; (ā), f. epithet of the third Kālā of the moon.

Pūshaka, as, m. a kind of mulberry tree, *Morus Indica*.

Pūshaṇa, as, m. = *pūshan* below; (ā), f., N. of one of the Mātṛis attending on Skanda.

Pūshan, ā, m. (the a of an is not lengthened in the nom. du. pl. and acc. sing. du., e. g. nom. du. *pūshanau*, nom. pl. *pūshānas*, acc. sing. *pūshanam*, acc. pl. *pūshānas*, or according to some also *pūshas*, inst. sing. *pūshānā* or *pūshā*, loc. sing. *pūshāni* or *pūshāni* or *pūshī*, see Gram. 157), N.

of a Vedic deity (regarded as the guardian of flocks and herds and of property in general, cf. *pushṭim-bhura*; in the character of a herdsman he is represented as carrying an ox-goad and riding in a car drawn by goats, cf. *ajāśva*; in that of a presiding deity of the sun he is all-seeing, the companion of travellers, guide of the soul on its way to the next world, and the lover of his sister Sūryā; he causes the alternation of day and night, and is associated with Soma or the Moon as protector of the universe; he is invoked together with various gods, but most frequently with Indra and Bhaga; his most remarkable epithets are *ā-grihā*, *kapardin*, *dasra*, *dasma*, *dasma-varāṣas* in the Brāhmaṇas Pūshan is represented as having lost his teeth and feeding on a kind of gruel, whence he is called *karambhād*; in later times he is enumerated among the twelve Ādityas, and regent of the Nakshatra Revati or Pausṇa; N. of the sun.—*Pūshan-vat*, ān, atī, at, Ved. accompanied by Pūshan; (Śāy.) = *pushyā yuktā*, filled with nutriment.—*Pūsha-danta-hara*, as, ni. 'taking away Pūshan's teeth,' an epithet of Siva.—*Pūsha-bhāsā*, f. 'sun-splendor,' N. of the capital of Indra; (also spelt *pūsha-bhāshā*).—*Pūsha-nūtra*, as, m., N. of a man with the surname Gobhila.—*Pūsha-rātī*, īs, īs, ī, Ved. having Pūshan as a giver, i. e. probably, among whom Pūshan is the especial benefactor.—*Pūshātmaja* ('*sha-āt*'), as, m. 'son of Pūshan,' an epithet of Indra.—*Pūshāśuhṛd* ('*sha-as*'), t, m. 'enemy of Pūshan,' an epithet of Siva.

पूषध *pūshadhra*, as, m., N. of a son of Manu; (probably a wrong reading for *pṛishadhra*.)

पूष्कर *pūshkara*, a word formed for the explanation of *pushkara* (Satapatha-b.VII. 4. 1, 13).

पृ 1. *pṛi*, cl. 3. P. *pīpārti*, *papāra*, *pārī hyati*, *apārshīt* (mostly Ved.), to bring over, carry over or across, ferry over; to bring out of, deliver from (with abl.); to escort; to protect, uphold, support, sustain, maintain; to bring forward, promote, advance; cl. 9. P. *pṛināti*, to protect: Caus. P. (ep. also A.) *pārayati* (-te), -yitum, Aor. *apīpurat*, to ferry over or across, carry over, conduct through; to bring out, deliver, extricate, rescue, save, protect; to reach the other side of anything, to accomplish, achieve, perform, bring to a conclusion; to keep one's ground, withstand, oppose; to be able or capable; to live; [cf. Zend *par*, 'to carry across': Gr. *περά-ω*, *πόρος*, *πορεύς*, *πορ-θ-μός*, *πορσύν-ω*, *πορεύ-ω*, *πορίζ-ω*, *ἀπορος*, *ἀπορέ-ω*, *ἐμ-πορο-ς*, *πείρ-α*, *πειρά-ω*, *παρών*, *πειράτης*, *πεπαρῆν*, *πείρω*, *περίων*, *πόρη*, *πειρά*, *πηρός*: Lat. *por-tu*, *por-tu-s*, *ex-per-i-o-r*, *peritus*, *peri-culu-m*, *para-re* (?), *parere*, *partus*, *portare*: Goth. *far-an*, 'to go'; *far-jan*, 'to carry': Old Germ. *ar-far-an*, 'to perceive'; *furt*: Angl. Sax. *fyrd*.]

पृ 2. *pṛi* [cf. rt. *pṛi*], cl. 5. P. *pṛinomi*, *papāra*, *parishyati*, *apārshīt*, *partum*, to please, gratify, delight; to be pleased or delighted.

पृ 3. *pṛi*, cl. 6. A. *priyate*, *papre*, *parishyate*, *aprita*, *partum*, to be busy or active (in *vy-ā-pṛi*, q. v.); [cf. Gr. *περά-ω*, *πέρ-ν-μ*, *π-πρά-σκ-ω*, *πρί-α-μαι*, *πρά-σι-ς*, *πρά-τία-ς*, *πόρ-ν-η*, *ἐμ-πορος*, *ἐμ-πολά-ω*, *πώλ-ω*; Lat. *prec-iu-m*, *prec-ari*; Old Germ. *feil*, *feilī* = Mod. Germ. *feil*, 'cheap, venal'.]

पृ 4. *pṛi* = rt. *pṛi*, to fill, q. v.

पृक्का *pṛikkā*, f. a species of leguminous plant, *Trigonella Corniculata*; [cf. *pṛikkā*.]

पृक्क *pṛikta*, *pṛikti*. See under rt. 1. *pṛi*.

पृक्थ *pṛiktha*, am, n. possession, property, wealth; [cf. *riktha*.]

पृक्ष *priksh*, f. (the nom. sing. does not 7 M

Prithivī, f. (for *prithvī*, f. of *prithu* below), 'the wide (world), the earth, Earth personified (as the mother of all beings, and often invoked together with the Sky; in the Veda there are three earths enumerated corresponding with the three heavens, that on which mankind lives being called *bhūmi*; in the Vishnu-Purāṇa said to be the daughter of *Prithu*); land, ground, soil; earth regarded as one of the elements; (according to Naigh. I. 3) = *antariksha*, sky; *prithivyā vratam* or *prithivyāḥ sam-sarpam*, N. of a Sāman. [*Prithivī* is sometimes shortened into *prithivī*, especially in comps.] — *Prithivī-iva*, am, n. the state of the earth. — *Prithivī-dā*, ās, ās, am, Ved. earth-giving. — *Prithivī-bhāga*, as, am, Ved. having the earth as a share, one to whom the earth is allotted, entitled to the earth. — *Prithivī-loka*, as, m., Ved. the earth regarded as a world, the terrestrial world. — *Prithivī-shāl* or *prithivī-sad*, t, t, t, sitting on the ground. — *Prithivī-shṭha*, as, ā, am, Ved. standing on the ground, stepping firmly (said of a horse; Śāy. = *prithivyām su-pratishṭhātā*). — *Prithivī-kampa*, as, m. an earthquake. — *Prithivī-kshit*, t, t, t, dwelling on earth (Ved.); reigning over the earth. (t), m. a prince, king, sovereign. — *Prithivī-candra*, as, m. a 'earth-moon,' N. of a prince of the Trigartas. — *Prithivī-jaya*, as, ā, am, conquering the earth; (as), m. a prince, king, sovereign. — *Prithivī-tala*, am, n. the surface of the earth, ground bare ground, the very earth. — *Prithivī-tīrtha*, am, n., N. of a Tīrtha. — *Prithivī-dharaṇa*, am, n. a prop or support of the earth. — *Prithivī-pati*, ās, m. 'lord of the earth,' a prince, king, sovereign; architect of Yama the regent of the dead; a kind of drug (= *piśabha*). — *Prithivī-paripālaka*, as, m. 'guardian of the earth,' a prince, king, sovereign. — *Prithivī-pāratuka*, as or am, n. or n. (?) rock-oil, petroleum (?). — *Prithivī-pāla*, as, m. 'guardian of the earth,' a king, sovereign, ruler. — *Prithivī-bhuj*, k, m. 'earth-enjoying,' a prince sovereign. — *Prithivī-munda*, as or am, m. or n. (?)

hymn; of the author of a commentary on the *Mṛic-chakatikā*. — *Prithivī-pati*, *is*, m. 'lord of the earth,' a prince, king, sovereign. — *Prithivī-pāla*, *as*, m. 'earth-protector,' N. of a man. — *Prithivī-pura*, *am*, n. N. of a town in Magadha. — *Prithivī-bhara*, *as*, m. (?), a species of the *Aty-ashtī* metre. — *Prithivī-bhuj*, *k*, m. 'earth-enjoyer,' a prince, king. — *Prithivī-rāja*, *as*, m. 'king of the earth,' N. of a prince. — *Prithivīśa* (°*ivī-īśa*), *as*, m. 'lord of the earth,' a prince, king, sovereign. — *Prithivī-hara*, *as*, m., N. of a man.

Prithuka, *as*, *am*, m. n. rice or grain flattened; rice scalded with hot water and then dried over a fire and ground in a mortar; (*as*), m. a child; boy, the young of any animal; (*ā*), f. a girl; species of plant (= *hingu-pattri*).

Prithula, *as*, *ā*, *am*, broad, large, great; (*ā*), f., N. of a medicinal substance (= *hingu-pattri*). — *Prithulāksha* (°*la-ak*), *as*, m. 'large-eyed,' N. of a prince, a son of Catur-anga.

Prithvikā, *f*. large cardamoms; small cardamoms; a small pungent seed, *Nigella Indica*.

पृथवान् *prithavāna*, *as*, m., N. of a man.

पृथाश्च *prithāśva*, *as*, m., N. of a prince.

पृथि *prithi*, *is*, m., Ved., N. of a man (according to *Sāy.* a *Rājārshi*) under the especial protection of the *Asvins*.

पृथिका *prithikā*, *f*. (said to be fr. rt. *prith*), a centipede.

पृथिवी *prithivī*. See p. 594, col. 3.

पृथी *prithī*, *ī*, m., Ved., N. of a mythical personage with the patronymic *Vainya* (said to have been the first anointed sovereign of men, to have ruled also the lower animals, and to have introduced the arts of husbandry into the world; he is enumerated among the *Rishis* and said to be the author of the hymn *Ṛig-veda* X. 148).

पृथु *prithu*. See col. 1.

पृदाकु *pridāku*, *us*, m. or *pridākū*, *ūs*, f. (said to be fr. rt. *pard*), an adder, viper, snake, serpent; (*us*), m. a scorpion; a tiger; a panther (= *citraha*); an elephant; a tree. — *Pridāku-sānu*, *us*, *us*, u, Ved. having a surface like that of a serpent; smooth or variegated or shining like a serpent; (according to *Sāy.*) having the head uplifted like a serpent.

पृशन् *prīśana*, *as*, *ī*, *am* (fr. rt. *spriś*), Ved. clinging to, attached to; tender, gentle (only used in the fern.); (*am*), n. clinging to.

Prīśanāyu, *us*, *us*, u, Ved. clinging to, attached to; tender; (*Sāy.*) = *sparsana-kāma*, desirous of contact.

पृश्नि *prīśni*, *is*, *is*, *i* (said to be fr. rt. *spriś*, the initial *s* being elided, see *Upādi-s*. IV. 52), variegated, partly-coloured, dappled, piebald, speckled, spotted (used in the *Veda* as a favourite epithet of cows); manifold, diverse, various, of many kinds (Ved.); dwarfish, stunted, short, thin, small; delicate, feeble; (*is*), f. (like all other words for 'cow' used in various figurative or mythical senses, viz.) earth, a cloud, milk, the spangled or starry sky, a ray of light; a kind of fruit; N. of the mother of the *Maruts*; of the wife of *Savitṛi*; of the wife of king *Su-tapas* (who in a former birth under the name of *Devakī* was mother of *Kṛṣṇa*); (*ī*), f. the plant *Pistia Stratiotes*; (*is*), m. a dwarf; N. of a prince the father of *Śvaphalka*; (*ayas*), m. pl., N. of a race of *Rishis*; *prīśni* or *Bharadvājaśya prīśni*, N. of a *Sāman*; [cf. rts. *prish* and *spriś*; *prish-ata*, *prishat*, *prishatī*: Gr. *περσ-βός*, *πέρκο-s*, *περκαίνειν*, *πρσ-βός-v*, *πρσ-βός-v*, *πρός*, *πρσ-ός-s*, *πρός*, *πρσ-όν-v*: Lat. *spure-vos*, *sparg-o*: Old Germ. *spren-gen*: Mod. Germ. *be-sprengen* = Eng. *sprinkle*.] — *Prīśni-garbha*, *as*, *ā*, *am*, being in the variegated bosom or in the bosom of the variegated one (*Sāy.* = *ādityasya garbha-bhūta* or

saptojjvala-varṇāḥ śūrya-raśmayas teshāṃ garbha-bhūta; (as), m. an epithet of Kṛṣṇa. — *Prīṣni-gu*, us, us, u, Ved. driving piebald horses (said of the Maruts; Sāy. = *prīṣni-varṇā asvā yeshāṃ te*); (us), m., N. of a man. — *Prīṣni-tra*, am, n., Ved. the being variegated or party-coloured, the being speckled or spotted. — *Prīṣni-dhara*, as, n., an epithet of Kṛṣṇa. — *Prīṣni-niprēṣhita*, as, ā, am, Ved. sent down or hastening down to Prīṣni, i. e. to the earth (said of the Maruts); (Sāy.) = *Prīṣnyā mātṛā nitarām prayatāḥ*, sent down by their mother Prīṣni. — *Prīṣni-parvī*, f. 'having variegated leaves,' N. of a plant, Hemionitis Cordifolia. — *Prīṣni-bāhu*, us, us, u, Ved. having speckled arms, i. e. front legs (said of a frog); (us), m., N. of a mythical being. — *Prīṣni-bhadra*, as, m., Propitious to Devaki, an epithet of Kṛṣṇa. — *Prīṣni-mat* or *prīṣni-vat*, ān, atī, at, Ved. containing the word *prīṣnt*. — *Prīṣni-mātri*, tū, trī, trī, Ved. 'having Prīṣni for a mother,' an epithet of the Maruts; 'having the earth for a mother,' an epithet of herbs. — *Prīṣni-śṛṅga*, as, m. 'having a small or a variegated crest,' an epithet of Kṛṣṇa or Viṣṇu incarnate as Kṛṣṇa; of Gaṇeśa. — *Prīṣni-saktha*, as, ā, am, Ved. having spotted thighs. — *Prīṣni-han*, ā, m., Ved. slaying the speckled (snake). — *Prīṣny-āhvayā*, f. = *prīṣni-parvī*, q. v. — *Prīṣnūkā*, f. an aquatic plant, Pistia Stratiotes.

पृष् *prish* (akin to rt. *prush*; cf. rts. *sprish* and *vriṣh*), cl. 1. P. *parshati*, *parshā*, *parshishyati*, *aparshīt*, *parshītum*, to sprinkle; to weary; to vex; to hurt, injure; to give; cl. 1. A. *parshale*, *parshītum* (a various reading for rt. *vriṣh*), to become wet; Caus. *parshayati*, *-yitum*, Aor. *aparparshat*, *apīprīśat*: Desid. *pīparshishati*: Intens. *pariprīśate*, *parīparshī*: [cf. *prīṣni*; Zend *paresh*, 'to sprinkle'.]

Prīshat, an, atī, at, (Ved.) spotted, speckled, mottled, dappled, piebald, party-coloured, variegated; sprinkling (in this sense used as a part.); (an), m. the spotted antelope; the hog deer, porcine deer; *prīshatām patih*, 'lord of the spotted antelopes,' a N. of the Wind; (atī), f. a spotted cow; epithet of the animals ridden by the Maruts (usually said by commentators to be spotted antelopes, according to Mahī-dhara piebald mares, and often apparently identified in the R̥g-veda with the horses of the Maruts); the female spotted antelope, spotted doe; = *Pārshatī*, the daughter of Prīshata; (at), n. a drop of water or of any other liquid. — *Prīshat-tā*, f. or *prīshat-tva*, am, n. the being spotted or variegated. — *Prīshad-asva*, as, ā, am, Ved. 'having piebald horses,' an epithet of the Maruts; (according to Sāy.) riding on spotted antelopes; (as), m. air, wind, the god of air or wind divinely personified; an epithet of Siva; N. of a man; of a son of An-aranya and father of Ilary-asva; of a son of Vi-rūpa; (ās), m. pl., N. of the descendants of Prīshad-asva. — *Prīshad-ājya*, am, n. sprinkled or clotted butter, ghee mixed with coagulated milk forming an oblation. — *Prīshad-ājya-prayutṭa*, as, ā, am, Ved. driven away from the oblation of ghee and curds. — *Prīshad-vat*, ān, atī, at, Ved. party-coloured, variegated. — *Prīshad-vatsa*, as, ā, am, Ved. having a spotted calf. — *Prīshad-varā*, f. 'the best among the variegated antelopes,' N. of a wife of Ruru and daughter of a Vidhyā-dhara by Menakā (a sort of antelope). — *Prīshad-vala*, as, m. 'piebald,' N. of a horse of Vāyu or Wind; [cf. *prīshad-asva*]. — *Prīshad-vāna*, as, m. 'having variegated arrows,' N. of a man. — *Prīshodara*, as, ā, am (*prīsha* for *prīshat* + *udara*), Ved. 'speckled-bellied,' having the belly speckled, (see Scholiast on Pāp. VI. 3, 109.)

Prīshata, as, ā, am, spotted, speckled, having white spots, variegated; (as), m. the spotted antelope, the porcine deer; a drop of water; a spot, mark; N. of the father of Dru-pada. — *Prīshatāśva* ('*ta-as*'), as, m. air, wind (= *prīshad-asva*).

Prīshatka, as, m. an arrow (so called as being variegated or as being as swift as an antelope).

Prīshaddhra or *prīshadhra*, as, m. (probably a comp. fr. *prīshat* + *dhra*), N. of a man the son of Manu and author of the hymn R̥g-veda VIII. 57 (= Vālakhilya 8).

Prīshadhru, us, m., N. of a warrior on the side of the Pāṇḍavas.

Prīshanti, is, m. a drop of water (probably an error for *prīshanti*, n. pl. of *prīshat*).

Prīshātaka, am, n. a mixture of ghee and coagulated milk or some similar compound; (as), m. an epithet of Rudra; (ī), f. a kind of disease or N. of a female demon causing this disease.

Prīshodyāna, am, n. (fr. *prīsha* for *prīshat* + *udyāna*), a small garden or grove.

1. *prīṣṭa*, as, ā, am (for 2. and 3. see below), sprinkled.

पृषभाषा *prisha-bhāṣā*, f. = *pūsha-bhāṣā*, q. v.

पृषाकरा *prishākara*, f. a small stone used as a weight.

पृष्ट 2. *prīṣṭa*, as, ā, am (for *sprīṣṭa* fr. rt. *sprish*), Ved. cleaving or adhering to, in contact with (Sāy. = *saṃ-sprīṣṭa*, or = *nī-shikṭa* = *nī-hita*). — *Prīṣṭa-bandhu*, us, us, u, Ved. (perhaps) having devoted relatives or attendants; (Sāy.) = *stō-trīṇām bandhuḥ*, a friend to those who praise him.

Prīṣṭi, is, f., Ved. a rib (= *parśu*); touch; a ray of light. — *Prīṣṭi-nah*, vāl, m., Ved. carrying on the back (as a horse). — *Prīṣṭy-āmayu*, as, m., Ved. a pain in the side. — *Prīṣṭy-āmayin*, ī, īnī, ī, Ved. feeling a pain in the side.

पृष्ट 3. *prīṣṭa*, as, ā, am (fr. rt. *prach*), asked, inquired, questioned, interrogated, demanded. — *Prīṣṭābhīdhāyin* ('*ta-abh*'), ī, īnī, ī, Ved. answering that which is asked, answering an inquiry.

Prīṣṭvā, ind. having asked or inquired, having questioned or interrogated.

पृष्टहायन *prīṣṭahāyana*, as, m. an elephant; a species of grain.

पृष्ट *prīṣṭha*, am, n. (probably fr. *pra-sṭha* or perhaps fr. *parā-sṭha*), the back of any animal (as standing out prominently), the back in general (e. g. *asva-prīṣṭhe samnataḥ*, admired on horse-back, i. e. a good rider; *prīṣṭham dī*, to bend the back, make a low obeisance); the hinder part of anything, the rear [cf. *scāṇ-p*]; the upper side, uppermost part, surface, superficies (e. g. *diraḥ prīṣṭham*, Ved. the surface of the sky, vault of heaven; cf. *ghṛīta-p*, *tri-p*, *nāka-p*); the flat roof of a house; a terrace; a page of a book; N. of a particular arrangement of Sāmans employed at the midday oblation, and formed from the Rathantara, Brihat, Vairūpa, Vairāja, Śākvara, and Raivata Sāmans, (in this sense more usually written as a comp. *prīṣṭha-stotra*, q. v.); N. of various Sāmans; (*ena*, e), ind. at the back, behind, from behind. — *Prīṣṭha-gopa*, as, m. one who guards or protects the rear of a warrior while fighting. — *Prīṣṭha-granthi*, is, m. 'back-knot,' a hump on the back. — *Prīṣṭha-ghna*, as, m., N. of a man. — *Prīṣṭha-cokshus*, as, m. 'having eyes in the back,' a crab. — *Prīṣṭha-ja*, as, m. a form of Skanda; (also considered as a son of Skanda). — *Prīṣṭha-jāha*, am, n. = *prīṣṭhasya mūlam*, 'the root of the back,' (probably) os coccygis; [cf. *jūha*]. — *Prīṣṭha-talpana*, am, n. the exterior muscles on an elephant's back (= *talpana*). — *Prīṣṭha-dṛīṣṭi*, is, m. 'looking backwards,' a bear. — *Prīṣṭha-pātina*, ī, īnī, ī, being behind the back of a person, following, observing, controlling. — *Prīṣṭha-phala*, am, n. the superficial contents of a figure. — *Prīṣṭha-bhanga*, as, m. 'breaking or bending the back,' epithet of a mode of fighting. — *Prīṣṭha-bhāga*, as, m. the hinder part, back. — *Prīṣṭha-mūhya*, as, m. the middle of the back. — *Prīṣṭha-māṃsa*, am, n. the flesh on the back; *prīṣṭhamāṃsaṃ khād* or *bhakṣh*, 'to cat

the flesh of a person's back,' i. e. to speak ill of any one behind his back. — *Prīṣṭhamāṃsāda* ('*sa-ada*') or *prīṣṭhamāṃsādana* ('*sa-ad*'), as, ā, am, 'eating the flesh of the back,' backbiting, speaking ill of a person behind his back, a backbiter, tale-bearer, slanderer; (am), n. backbiting. — *Prīṣṭha-yajvan*, ā, m., Ved. one who sacrifices on high places (Sāy. = *rathanantara-bṛihad-ādibhir* *ijāna*). — *Prīṣṭha-yāna*, am, n. 'going on the back (of a horse &c.)', riding; (as, ā, am), an animal for riding, riding horse. — *Prīṣṭha-raksha*, as, m. one who covers the rear of a warrior while fighting; [cf. *prīṣṭha-gopa*]. — *Prīṣṭha-rakshana*, am, n. protection or defence of the back. — *Prīṣṭha-vanśa*, as, m. the back-bone. — *Prīṣṭha-vāsta*, u, n. an upper story, the upper room of a building. — *Prīṣṭha-vāh*, ī, m. (f. *prīṣṭhanhī*, see Gram. 182. c), a draught-ox, an ox employed for draught, (also read *prīṣṭha-vāh* and *pasṭha-vāh*); 'borne on the back,' riding. — *Prīṣṭha-vāhyu*, as, m. a draught-ox, an ox carrying burdens. — *Prīṣṭha-sāya*, as, ā, am, lying or sleeping on the back. — *Prīṣṭha-śṛṅga*, as, m. 'having horns over the back,' a wild goat. — *Prīṣṭha-śṛṅgin*, ī, m. a ram; a buffalo; a eunuch; an epithet of Bhīma-sena. — *Prīṣṭha-stotra*, am, n., N. of a particular arrangement of Sāmans (= *prīṣṭha*, q. v.). — *Prīṣṭhāmuga* ('*tha-an*'), as, ā, am, or *prīṣṭhānugāmīn* ('*tha-an*'), ī, īnī, ī, going behind, following (opposed to *agra-ga*). — *Prīṣṭhāsthī* ('*tha-as*'), ī, n. the back-bone. — *Prīṣṭha-mukha*, as, ī, am, having the face in the back. — *Prīṣṭhodaya* ('*tha-ud*'), as, ā, am, 'rising from behind,' an epithet of the signs of the zodiac, Aries, Taurus, Gemini, Sagittarius, and Capricorn.

Prīṣṭhaka, am, n. the back; *prīṣṭhake kri*, to place behind, postpone; to resign, renounce.

Prīṣṭha-tas, ind. from the back, from behind, behind the back, at the back, behind (with gen.); to the back, backwards; on the back; behind the back, secretly, covertly; *prīṣṭhataḥ kri*, to place on the back (e. g. *pareetam prīṣṭhataḥ kṛitā*, having placed the mountain on his back); to place behind the back, neglect, forsake, abandon; to resign, renounce, desist from; *prīṣṭhato gam*, to go at the back, follow, pursue; *prīṣṭhato bhū*, to be behind, i. e. to be disregarded, to be an object of indifference.

Prīṣṭhya, as, ā, am, relating or belonging to the back; belonging to or coming from the heights (Ved., e. g. *prīṣṭhyān payah*, 'milk from the heights,' i. e. Soma, or according to Sāy. = *dhāru-kan payah*, sustaining milk); forming the Prīṣṭha hymns (Ved.); having the Prīṣṭha hymns (said of a particular period of six sacrificial days, Ved.); (as), m. with or without *asva*, a horse for riding or for draught, a pack-horse; (as, am), m. n. = *prīṣṭhānām samūhaḥ* [cf. Pāp. IV. 2, 42] = *stotrānām samūhaḥ* (Ujjvala-datta on Uṇādi-s. II. 12); (ā), f. with or without *asvā*, a mare for riding or for draught; an edge or ridge along the back of the Vēdi (Ved.). — *Prīṣṭhya-stoma*, as, m., Ved., N. of six Ekāhas or of a period of six sacrificial days. — *Prīṣṭhyāvalamba* ('*ya-av*'), as, m., Ved., scil. *pañcāha*, a period of five sacrificial days.

पृष्णि *prīṣṇi*, is, is, i, small, short, or thin (= *prīṣni*); (is), f. the heel (= *pārshni*); a ray of light (= *prīṣni*).

पृष्णिपार्षी *prīṣṇi-parvī*, f. a wrong reading for *prīṣni-parvī*, q. v.

पृष्ठा *prīṣṭhā*, incorrectly for *prushṭhā*, q. v.

पृ प्रि [cf. rts. 1. and 2. *pri*, *prin*], cl. 9. **पृ** and 3. P. (Ved. also A.) *prīṇati* (*-ṇite*), *piparti* (3rd du. *pīprītas* or *pīpīrtas*, Vopa-deva X. 5), *papāra* (3rd du. *paparat* or *paprat*), 3rd pl. *paparus* or *paprus*, Pāp. VII. 4. 12), *parishyati*, *parishyati*, *apārīt*, Prec. *pīrīyat*, *paritum*, *paritum* (Ved. forms, lupf. 3rd sing. A. *apiprata*, Impv. 2nd sing. *pīrdhi*, Aor. *parṣhī*,

arshat, pāriśhat; irregular Impv. 2nd sing. A. *ipiprihi*), to fill, fill up; to fulfil; to sate, satisfy, refresh (e.g. *pitrin aparit*, he satisfied or refreshed the Manes); to cherish, nourish, nurture, rear, bring up; to protect; to bestow bountifully, grant abundantly, give plentifully, lavishly (with acc. of the thing and dat. of the person, Ved.); to collect, accumulate; (A.) to fill or sate one's self; l. 4. A. (properly Pass. but ep. also P.), *pūryate* (ti), Aor. *apūri*, *apūriṣṭa*, to be filled, become full, to be fulfilled; to be sated or satisfied: Caus. *ārayati*, -*yitum* [cf. Caus. of rt. i. *pri*], to fill, fulfil (Ved.); *pūrayati*, -*te*, -*yitum* (sometimes regarded as derived fr. a separate rt. *pūr*, q. v.), to fill, fill up, replenish; to fulfil (a wish, hope, promise, &c.); to make full, fill out, intensify, strengthen (a sound); to fill with wind, blow, wind a conch-shell or other wind instrument); to draw a bow, or an arrow to the ear); to cover completely, over up, surround, envelop; to load or enrich (with gifts); to spend the whole (of a period of time): Desid. *pipariśhati*, *pipariśhāt*, *pupūriśhati*, *pupūriśhate*: Intens. *popūryate*, *pāpartī*, *popūrti*; cf. rt. i. *prā*, 3. *pūr*, *pura*, *puru*, *pulu*: Zend *par*, 'fill'; *perena*, 'full': Gr. *πῖ-μ-πλη-μ*, *πλη-ω*, *πλέ-ω-s*, *πλη-ρ-ης*, *πλη-θ-ύ-s*, *πλη-θ-ος*, *πλοῦ-ος*: Lat. *im-ple-o*, *plē-nu-s*, *plē-be-s*, *pō-pul-u-s*, *nullus* said to be for *pūrtas*, *am-plu-s*: Goth. *full-s*, 'full'; *fullo*, 'fulness'; *full-yan*, 'to fill': Old Germ. *fol*, *folc*: Angl. Sax. *fyll-an*: Mod. Germ. *voll*=Eng. *full*: Slav. *plū-nū*, 'full'; *plū-nū*, 'people'; *ple-me*, 'a tribe': Lith. *pil-ti*, 'to fill'; *pil-na-s*, 'full'; *pul-ka-s*, 'crowd': Hib. *pailt*, abundant, plentiful, copious.')

पेचक *peçaka*, as, m. (said to be fr. rt. i. *pac*), an owl; the tip or the root of an elephant's tail; a couch, bed; a louse; a cloud; (*ikā*), f. a kind of owl.

पेचकिन, *peçakin*, m. an elephant; (also read *piçakin*).
पेचिला, *peçila*, as, m. an elephant.

पेचु *peçu*, u, n. or *peçuli*, f. a species of bulbous plant with esculent roots, *Colocasia Antiquorum*.

पेज *peja* in *tila-peja*, q. v.; (*ā*), f.=*peyā*.

पेज्ज *pejjūsha*, as, m. the wax of the ear =*piñjūsha*).

पेट *peṭa*, as, *ā* or *i*, am, m. f. n. (said to be fr. rt. *piṭ*, q. v.), a basket, a large basket, bag; a chest; a multitude; a retinue; (*as*), m. the open hand with the fingers expanded (= *pra-hasta*).

पेटाका, *as, ikā, am*, m. f. n. [cf. *piṭaka*], a basket for holding clothes, books, &c.; (*am*), n. multitude, company, quantity; (*ikā*), f. a species of plant (= *kulingākshī*, *kuverākshī*, *krishṇa-vrin-ikā*).

पेटाका, *as, m.* a basket.

पेटा, *f.* a basket, large basket (= *peṭā*, for which it is perhaps only a wrong reading).

पेट्टिभट्ट *peṭṭi-bhaṭṭa*, as, m., N. of a man the father of the commentator Viśveśvara.

पेटाल *peṭhāla*, as, m., N. of the eighth Arhat of the future Ut-sarpiṇi.

पेरा *per* [cf. rts. *paṇ*, *praiṇ*, *lain*], cl. i. P. *perati*, &c., to go; to send (?); to grind (?); to embrace.

पेव *petva*, as, m. (fr. rt. i. *pā*?), a ram, sheep (Ved.); a small part; (*am*), n. nectar, Amṛita; ghee or clarified butter.

पेदु *pedu*, us, m., Ved., N. of a man (under the especial protection of the Aśvins, by whom he was presented with a white horse that killed serpents).

पेपीयमान *pepiyamāna*, as, *ā*, am (fr. Int. tens. of rt. i. *pā*), drinking repeatedly.

पेव *peb*, cl. i. A. *pebate*, a various reading for rt. *sev*, q. v.

पेय *peya*, as, *ā*, am (fr. rt. i. *pā*), to be drunk or quaffed, fit to be drunk, drinkable, potable; tastable, sapid; (*as*), m., scil. *yajña-kratu*, a drink offering, libation (Ved.); (*ā*), f. rice gruel; any drink with a small quantity of boiled rice; the decoction of anything after straining; a species of anise, = *māśreyā*; (*am*), n. a drink, beverage.

1. *peru*, us, us, u, Ved. (according to Mahi-dhara) drinking; (*us*), m. the sun; fire; the ocean; the golden mountain.

पेयूष *peyūsha*, as, am, m. n. (= *pīyūsha*, q. v.), the milk of a cow that has calved within seven days, biestings; fresh butter; nectar, Amṛita.

पेरज *peraja* or *peroja*, am, n. a turquoise (= Pers. *فیروزه*).

पेरा *perā*, f. a kind of musical instrument.

पेरु 2. *peru*, us, us, u (fr. rt. i. *pri*; for 1. *peru* see above), Ved. drawing through, carrying across; leading through, delivering, rescuing; (*Sāy*. = *pūra*), as if fr. rt. *pri*.)

पेरु 3. *peru*, us, us, u (fr. rt. *pyai*), Ved. swelling; causing to ferment; (*Sāy*. = *sarvasya rakshaka*, as if fr. rt. 3. *pā*); (*us*), m. a limb, member (?).

पेरुक *peruka*, as, m., Ved., N. of a man.

पेल *pel*, cl. i. io. P. *pelati*, *pelitum*, *pelayati*, -*yitum*, to go, move.

पेला, as, m. going; a small part; (*am*), n. a testicle.

पेलका, as, m. a testicle.

पेलवा, as, *ā*, am, delicate, fine, soft, tender; thin, slim, slender. — **पेलवा-पुष्पा**, *am, n.* a tender flower.

पेलि, (perhaps) = *pelin*, see Gāṇa to Pāṇ. VI. 2, 86.

पेलि, *i*, m. a horse. — **पेलि-साला**, *f.* a horse-stable.

पेलोज *pejoja*, as, m., N. of one of the attendants of Śiva.

पेव *pev* [cf. rt. *peb*], cl. i. A. *pevate*, *pevitum*, a various reading for rt. *sev*, q. v.

पेश *peša*, as, m. (fr. rt. i. *piś*), Ved. = *peśa*, q. v.; [cf. *puru-p*].

पेशना, as, *i*, am, Ved. well formed, well made; decorated, adorned.

पेशला, as, *ā*, am, artificially formed, adorned, decorated; beautiful, charming, lovely, pleasant; soft, smooth, tender; skillful, dexterous, expert, clever, ingenious; fraudulent, deceitful, crafty; (*am*), n. beauty, loveliness; [cf. Gr. *ποικ-ίλο-s*, *ποικίλλ-ω*: Lat. *ping-o*, *pic-tor*, *pic-tura*: Old Germ. *feh*, 'variegated'; Slav. *pištrā*, 'variegated'; *piš-ati*, 'to write': Lith. *piš-nu-s*, 'splendid'] — **पेशला-त्वा**, *am, n.* dexterity, skill. — **पेशला-मध्या**, *as, ā, am*, slender-waisted, having a delicate or slender waist.

पेशा, as, n., Ved. shape, form; an artificial figure, ornament, decoration, embroidery; variety of colour, brilliance; gold; [cf. *aśva-p*, *ṛita-p*]. — **पेशा-कान्**, *f.* Ved. a woman who weaves artistically or embroiders. — **पेशा-कृति**, *t, m.* 'the artist,' an epithet of the hand; a species of insect, a kind of wasp. — **पेशा-वत**, *ān, atī, at*, Ved. decorated, adorned, ornamented.

पेशि, *is, m.* a thunderbolt (for *peshi*); (*iś*), f. an egg; split pea.

पेशिका, *f.* (fr. *peṣi*), rind, shell (of fruit).

पेशित्ति, *tā, m.*, Ved. one who cuts in pieces or carves, a carver.

पेशि, *f.* a piece of flesh or meat [cf. *piśita*]; a ball or mass of flesh; the fetus shortly after conception; a muscle (of which there are said to be five hundred in the human body); the peel or rind (of fruit); a kind of drum; a sheath, scabbard; a shoe; the egg of a bird; spikenard, Valeriana Jatamansi; a blown bud; N. of a Piśāci; of a Rākshasi; of a river. — **पेशि-कृति**, cl. 8. P. A. *-karoti*, *-kurute*,

-kartum, to cut into pieces, to carve. — **पेशि-कोश** or **पेशि-kośa**, *as, m.* a bird's egg. — **पेश्य-अण्डा**, *am, n.* a bird's egg; a piece of flesh; the fetus shortly after conception.

पेश्वरा, *as, ā, am* (? for *peshvara* fr. rt. *pish*), who or what grinds.

पेष *pesh* [cf. rt. *yesh*], cl. i. A. *peshate*, *peshitum*, to exert one's self or strive diligently.

पेष *pesha*, as, m. (fr. rt. *pish*), pounding, grinding; [cf. *silā-p*].

पेशका, *as, ikā, am*, one who pounds or grinds, a grinder, grinding, pounding, pulverizing, masticating.

पेशणा, *am, n.* pounding, grinding, crushing, triturating, pulverizing by means of a mill, (*peshanām yā*, to be ground); a threshing-floor; a hand-mill, a stone and muller, any apparatus for grinding or pounding; a plant, a species of Euphorbia with three lobes, *Euphorbia Antiquorum* (= *sata-guptā*, Bengālī *tekātoṣija*). — **पेशणा-वत**, *ān, atī, at*, a word formed for the explanation of *pipishvat*.

पेशाणि, *is, i*, f. a stone slab on which condiments are ground, a muller, mill-stone, grind-stone.

पेशाण्या, *as, ā, am*, to be ground or pounded, fit to be ground or pulverized.

पेशाका, *as, m.* a small slab for grinding anything upon, a grind-stone.

पेशि, *is, m.* a thunderbolt.

पेशित्ति, *tā, trī, trī*, one who pounds or crushes, one who grinds, a grinder.

पेश्या, *as, ā, am*, to be pounded or ground, to be triturated or pulverized.

पेशल *peshala*, as, *ā, am*, = *peśala*, q. v.

पेषी *peshī*, f., Ved. (according to Sāy.) = *hinsikā*, *piśācīkā*, a malevolent spirit, female Piśāca; (perhaps) a nurse; spikenard (in this sense a various reading for *peṣi*, q. v.). — **पेशि-कृति**, a various reading for *peṣi-kṛti*, q. v.

पेश्ठ *peshṭra*, am, n. (perhaps fr. rt. i. *piś*), Ved. a bone.

पेस् *pes* (= rt. *piś*), cl. i. P. *pesati*, *pesitum*, to go, move.

पेसुका, as, *ā, am* (fr. rt. *piś*), Ved. spreading, extending.

पेसवरा, as, *ā, am*, going, moving; destructive; splendid.

पेसल *pesala* = *peśala*, q. v.

पै *pai*, cl. i. P. *pāyati*, *pāyitum*, to dry, wither.

पैङ्ग *painga*, as, *i*, am (fr. *pinga*), belonging or relating to a rat or mouse; derived from or composed by Paingya (as a book); acknowledged by the Paingins; (*am*), n., N. of a work; (*as*), m., N. of a teacher (in this sense perhaps a wrong reading for *paingya*). — **पाङ्गा-रजा**, *as, m.*, Ved. a kind of bird.

पाङ्गि, *is, m.* (fr. *pinga*), a patronymic of Yaska.

पाङ्गिन, *i, inī, i*, derived from Paingya; (*i*), m. a follower of Paingya.

पाङ्ग्या, *as, m.* (a patronymic fr. *pinga*), N. of a teacher; (*am*), n. the doctrine or the manual of Paingya. — **पाङ्गि-पुत्रा**, *as, m.* (fr. *paingī*, f. of *paingya*, + *putra*), Ved., N. of a teacher.

पैङ्गल *paingala*, ās, m. pl. a patronymic from Pingala.

पाङ्गालायना, *as, or paingalāyana*, *is, m.* a patronymic from Pingala.

पाङ्गाल्या, *am, n.* the treatise of Pingala; brown or tawny colour.

पैन्ध्रिय *paicchilya*, am, n. (fr. *picchila*), sliminess, mucilaginousness.

पैजवन *paijavana*, as, m. (fr. *pijavana*), a patronymic of Su-dās.

पैत्र्य *paiñjūsha*, as, m. the ear; [cf. *piñjūsha*, *penjūsha*.]

पैत्रिक *paitārika* or *paitārika*, as, i, am, = *pīṭākena harati*, see Gaṇa to Pāṇ. IV. 4. 15.

पैठर *paiṭhara*, as, i, am (fr. *pīṭhara*), cooked in a saucepan, boiled in a vessel or pot (as meat &c.).

पैठिनसि *paiṭhinasi*, is, or *paiṭhinas*, ās, m. patronymic of an ancient teacher, a Muni and author of a system of laws.

पैरा *paiṇ* [cf. rts. *peñ*, *lain*, *praiñ*], cl. 1. P. *paiṇati*, *paiṇitum*, to go, approach; to command, direct (an act) to send; to touch or embrace; to pound, grind.

पैरुपातिक *paiṇḍapātika*, as, i, am (fr. *pīṇḍa-pūta*), living on alms.

Paiṇḍayana, as, m. a patronymic from *Piṇḍa*. *Paiṇḍīya*, am, n. (fr. *pīṇḍin*), living on alms, mendicancy.

पैतदारव *paitadāra*, as, i, am (fr. *pīta-dāru*), see Gaṇa to Pāṇ. IV. 3. 154.

पैतापुत्रीय *paitāputriya*, as, i, am (fr. *pīṭā-putra*), relating to father and son.

पैतामह *paitāmaha*, as, i, am (fr. *pīṭā-maha*), belonging or relating to a paternal grandfather; derived or inherited from a grandfather; belonging or relating to Brahmā, derived from Brahmā, governed or presided over by Brahmā; (as), m. a son of Brahmā, a patronymic of Manu; (ās), m. pl. forefathers, ancestors. — *Paitāmaha-tīrtha*, am, n., N. of a sacred bathing-place.

Paitāmahika, as, i, am (fr. *pīṭā-maha*), belonging or relating to a grandfather.

पैत्रिक *paitrika*, as, i, am (fr. *pītri*), belonging or relating to a father or to ancestors generally, coming or derived from a father, paternal, ancestral; belonging or relating to the Manes, sacred to the Manes; (am), n. a sacred rite or Śrāddha in honour of the Manes or deceased ancestors. — *Paitrika-dhāna*, am, n. ancestral property, patrimony. — *Paitrika-bhūmi*, is, f. the country of one's ancestors, fatherland; a paternal estate.

Paitrimatya, as, m. (fr. *pītri-mat*), sprung from one who has an illustrious father, the grandson of an illustrious man.

Paitriyajñika, Ved. or *paitriyajñiya*, as, i, am (fr. *pītri-yajña*), belonging or relating to a sacrifice to the Manes.

Paitrishvaseya or *paitrishvasriya*, as, i, am (fr. *pītri-shvasri*), sprung from a father's sister or paternal aunt; (as), m. a father's sister's son, the son of a paternal aunt; (i), f. a father's sister's daughter, the daughter of a paternal aunt (see Manu XI. 171).

Paitra, as, i, am (fr. *pītri*), belonging or relating to a father or to ancestors generally, paternal, ancestral; belonging or relating to the Manes, sacred or consecrated to the Manes; (am), n. the part of the hand between the thumb and fore-finger, (according to others) the root of the fore-finger [cf. *pītri-tīrtha*]; a year or month or day of the Pitis. — *Paitrāhorātra* ('ra-ah'), as, m. a day and night of the Pitis or progenitors (= one month).

Paitrika = *paitrika* (for which it is probably an incorrect form).

Paitrya, as, i, am (fr. *pītri*), belonging or relating to the Manes.

पैत्र *paitta*, as, i, am (fr. *pitta*), relating to the bilious humor, proceeding from bile, bilious.

Paittika, as, i, am, bilious, of a bilious temperament.

पैत्रल *paittala*, as, i, am (fr. *pittala*), made of brass, brazen.

पैड *paidva*, as, m., Ved., scil. *aśva*, the horse of Pedu said to be a serpent-killer (Rig-veda IX. 88. 4).

पैनाक *paināka*, as, i, am (fr. *pinākin*), belonging to or coming from Rudra-Siva; (as), m. a patronymic from *Pināka*.

पैमल *paippala*, as, i, am (fr. *pippala*), made of the wood of the holy fig-tree.

Paippalāda, as, i, am, derived from *Pippalāda*; (ās), m. pl., N. of a school.

Paippalādaka, as, i, am, peculiar to or taught by *Pippalāda* or *Paippalāda*; (am), n. the treatise or text of *Pippalāda*.

Paippalādi, is, m. a patronymic from *Pippalāda*; N. of a teacher.

पैयवन *paiyavana*, an incorrect form for *paijavana*, q. v.

पैयूष *paiyūsha*, am, n. = *pīyūsha*, q. v.

पैल *paila*, as, m. a metronymic from *Pilā*; N. of a teacher (a sage and promulgator of the Rig-veda). — *Paila-garga*, as, m., N. of a man. — *Paila-garbha*, as, m. 'offspring of *Paila*,' N. of a man.

Paileya, as, m. a metronymic from *Pilā*.

पैलव *pailava*, as, i, am (fr. *pīlu*), made of the wood of the *Pīlu* tree (as the staff borne by a *Vaiśya*, Manu II. 45).

पैशत्य *paiśalya*, am, n. (fr. *peśala*), kindness, graciousness, affability, mildness.

पैशाच *paiśāca*, as, i, am, relating or belonging to a *Piśāca* or kind of demon, infernal, demoniacal; *paiśāco grahaḥ*, demoniacal possession; (as), m. the eighth and lowest form of marriage, one of the eight forms of marriage according to Manu (described in Manu III. 34 as taking place when a lover secretly embraces a damsel either sleeping or intoxicated or disordered in her intellect); a *Piśāca* or kind of demon; (i), f. a present made at a religious ceremony to secure friendly regard; a sort of gibberish spoken by demons on the stage [cf. *pīśāca-bhāṣā*]; night; (ās), m. pl., N. of a people.

Paiśāchika, as, i, am, relating or belonging to a *Piśāca* or kind of demon, infernal, demoniacal.

पैशुन *paiśuna* or *paiśunya*, am, n. (fr. *pīśuna*), the act of informing or giving information, tale-bearing, backbiting, calumny, espionage, reporting evil of others, malignity, roguery, depravity, wickedness.

पैष्ट *paishṭa*, as, i, am (fr. *pīshṭa*), made of flour, ground or made up into a cake; (i), f. spirituous liquor distilled from meal or extracted from bruised rice.

Paishṭika, as, i, am (fr. *pīshṭa*), made of meal or flour; (am), n. a quantity of cakes; spirituous liquor distilled from meal.

पोगण्ड *pogaṇḍa*, as, ā, am, not full-grown or adult, young; deformed, deficient in a member; having a redundant member; (as), m. a boy, one from his fifth to his sixteenth year; [cf. *a-pṛ*].

Paugāṇḍa, as, i, am, belonging or relating to a boy, boyish; (am), n. boyhood (a period lasting from the fifth to the tenth year).

Paugāṇḍaka, am, n. boyhood.

पोट *poṭa*, as, m. (said to be fr. rt. *puṭ*), the foundation of a house [cf. *poṭa*]; putting together, uniting, mixing; (ā), f. a woman with a beard; a hermaphrodite; a female servant or slave; (i), f. the rectum; a large alligator. — *Poṭa-gala*, as, m. a species of reed, *Arundo Tibialis*; a kind of grass, *Saccharum Spontaneum*; a fish.

Poṭaka, as, m. a servant.

Poṭāya, Nom. A. *poṭāyate*, &c., = *poṭām kṛi*.

पोटलक *poṭalaka*, as or am, m. or n. (i), or *poṭalikā*, f. a bundle or packet. *Poṭṭali*, f. a bundle, parcel.

पोटिक *poṭika*, as, m. a boil.

पोटिल *poṭṭila*, as, m. (with Jainas) N. of the ninth Arhat of the future *Ut-sarpinī*.

पोडु *poḍu*, us, m. the parietal bone, the bone forming the upper part of the skull.

पोत *pota*, as, m. (said to be fr. rt. 1. *pū*, but probably fr. a lost rt. *pu*, 'to beget'), the young of any animal [cf. *mṛga-p*]; a colt, foal; a young elephant ten years old; a young plant or tree, the young shoot of a plant; a fetus which has no enveloping membrane; cloth, a garment; the foundation of a house [cf. *poṭa*]; the site of a house or dwelling; (as, am), m. n. a vessel, ship, boat; [cf. *putra*, 2. *putra*; Gr. *πῶλο-s* for *ποφ-λο-s*, *πῶλο-v*, *πά-ι(δ)s* for *παφ-ι(δ)s*, *πο-ία*, *πό-α*, perhaps *ποιε-ω* fr. a form *ποιο* as in *παίδο-ποι-ω*; Lat. *pullu-s*, *Marci-por*, *puer* for *puer*, *pu-era*, *pu-su-s*, *pusa*, *pū-pu-s*, *pū-pa*, *pūpilla*, *pu-lu-s*, *pūbes*, *pum-īlu-s*, *pumil-io*, *præ-pu-tiu-m*, *pū-mu-m* for *pu-mu-m*, *pa-pav-er*; Goth. *fula(n)*, *fula* = Old Germ. *folo* = Eng. *foal*; Lith. *pauṭa*, 'an egg'] — *Pota-ja*, as, ā, am, produced or developed from a fetus which has no enveloping membrane (said of elephants and certain other quadrupeds, as opposed to men, cattle, &c., which are called *jarāyu-ja*). — *Pota-dhārin*, i, m. a ship-owner, master of a vessel. — *Pota-plava*, as, m., Ved. 'floating in a ship,' a seaman, mariner. — *Pota-bhājī*, k, m. 'ship-merchant,' a voyaging merchant, sea-faring trader. — *Pota-bhanga*, as, m. shipwreck. — *Pota-raksha*, as, m. 'ship-governing,' a large paddle used for a rudder, the rudder of a boat. — *Pota-vāha*, as, m. 'boat-conductor,' a rower, boatman, steersman, one of the crew who keeps watch at the mast-head. — *Potādhāna* ('*ta-āḍ*'), am, n. 'cloth-covering,' a tent. — *Potādhāna* ('*ta-āḍk*'), am, n. small fry, a shoal of young fish.

Potaka, as, m. the young of any animal; a young plant or tree (e.g. *śūta-potaka*, a young mango-tree); N. of a Nāga; the site or foundation of a house [cf. *grīha-pṛ*]; (*ikā*), f. a kind of vegetable, *Basella Lucida* or *Rubra*; *Anethum Sowa*, = *śata-pushpā*; (*aki*), f. *Basella Lucida* or *Rubra*; a kind of bird, *Turdus Macrourus* (= *śyāmā*).

Potala, as or am, m. or n. (?), N. of a seaport on the Indus (the *Πατάλα* of the ancients); N. of the residence of the Dalai Lama in Lhasa (also called *potaraka*).

Potalaka, as or am, m. or n. (?), N. of a mountain (= *potala*?). — *Potalaka-priya*, as, m. 'fond of the mountain *Potalaka*,' N. of a Buddha; of a Jina or deified teacher of the Jainas.

Potu, us, m. (fr. rt. 1. *pū*) = *mānabhāṇḍa-sodhaka*.

Potri, tā, m. 'the purifier,' an epithet of one of the sixteen officiating priests (*ṛtv-ij*) at a sacrifice, the assistant of the Brahman, (Śāy. = *potri-nāma-hartvī* or *yajñasya śodhayitri*); an epithet of Vishnu.

Potyā, f. = *potānām samūhaḥ*, see Gaṇa to Pāṇ. IV. 2. 49.

Potra, am, n. the Soma vessel of the *Potri*, the office of the *Potri*, (Śāy. = *potrā kṛitam karma*, *potur yajñah*); a ship, boat [cf. *poṭa*]; the snout of a hog; a ploughshare; a dress, garment (?); a thunderbolt (?). — *Potra-maṇḍala*, am, n. 'snout-orb,' the round snout (of a hog &c.). — *Potrāyudha* ('*ra-āy*'), as, m. 'armed with a snout,' a hog, boar.

Potrin, i, m. a hog, boar. — *Potri-daṇṣṭrā-ja*, as, m. 'produced in the tusk of a boar,' a kind of gem supposed to be found in the tusk of a boar. — *Potri-rathā*, f. 'hog-vehicled,' (with Buddhists) an epithet of *Māyā*; (with Jainas) N. of a Sakti or female divinity.

Potriya, *as*, *ā*, *am*, Ved. relating or belonging to the Potri.

Popura, *as*, *ā*, *am* (fr. Intens. of rt. 1. *pū*), unifying or cleansing much or repeatedly.

Paulika, *as*, *i*, *am*, connected with a boat (as cargo &c.).

पोताल *potāla*, *as*, *m.*, N. of a Brāhman; a wrong reading for *potala*, p. 598, col. 3.

पोतास *potāsa*, *as*, *m.* a species of camphor; cf. Eng. *potash*.]

पोतिमत्सक *potimatsaka*, *as*, *m.*, N. of a prince.

पोथकी *pothakī*, *f.* a kind of ulcer on the eyelids, red pimples on the eyelids.

पोथिक *pothika*, *as* or *am*, *m.* or *n.* (?), *n* *ava-p°*, a machine for hurling down stones, firebrands, and fiery darts upon the enemy, a kind of ballista (?); [cf. *solkālātāvapothika*.]

पोयालदह *poyalādaha*, *as* or *am*, *m.* or *n.* (?), N. of a tank or pool.

पोर *pora*, *as*, *m.* in *nila-p°*, q. v.

पोल *pola*, *as*, *m.* (fr. rt. *pul*), magnitude, bulk; a heap, quantity.

पोलिका *polikā*, *f.* flat cakes made of barley or wheat, &c.; [cf. *pūlikā*, *pauli*, *pūpālī*.]
Polī, *f.* a kind of cake.

पोलिन्द *polinda*, *as*, *m.* the mast or the ribs of a ship or boat; [cf. *pālāra*, *pādāraka*, *pādālinda*.]

पोविय *poriya*, *as*, *m.*, N. of the father of the commentator Gaṅga-dāsa.

पोष *posha*, *as*, *m.* (fr. rt. *push*), thriving, growth, increase; welfare, prosperity, plenty, abundance; nourishing, cherishing; maintaining, supporting.

Poshaka, *as*, *m.* one who feeds or nourishes; a nourisher, supporter, breeder, keeper.

Poshana, *as*, *i*, *am*, nourishing, cherishing [cf. *paksha-p°*]; bringing up, breeding; (*am*), *n.* the act of nourishing, cherishing, fostering, supporting.

Poshaniya, *as*, *ā*, *am*, to be cherished or protected, to be nourished.

Poshayitrī, *tā*, *trī*, *trī*, nourishing, cherishing, one who breeds or rears.

Poshayitru, *us*, *us*, *u*, causing to grow, nourishing, cherishing (Ved.); (*us*), *m.* (according to a Scholiast) the Koil or Kokila or Indian cuckoo; (probably) a crow.

Poshayishnu, *us*, *us*, *u*, Ved. causing to thrive, nourishing, causing prosperity or welfare, advantageous.

Poshita, *as*, *ā*, *am*, nourished, cherished, fostered, supported.

Poshitarya, *as*, *ā*, *am*, to be cherished or protected.

Poshitri, *tā*, *trī*, *trī*, nourishing, feeding; one who breeds or rears.

Poshin, *i*, *inī*, *i*, nourishing, bringing up, rearing.

Poshuka, *as*, *ā*, *am*, Ved. prospering, growing.

Poshtri, *tā*, *trī*, *trī*, a nourisher, cherisher, one who brings up; (*tā*), *m.* a protector, nourisher, cherisher; grey bonduc. — *Poshtri-vara*, *as*, *ā*, *am*, the best of nourishers, nourishing best.

Poshya, *as*, *ā*, *am*, well-fed, thriving; causing welfare or prosperity, prosperous; to be nourished or cherished, to be taken care of, to be fed, to be brought up; copious. — *Poshya-tva*, *am*, *n.* the being one who is to be cherished; being taken care of. — *Poshya-putra* or *poshya-putraka*, *as*, *m.* 'a son to be brought up,' an adopted son. — *Poshyaputrakarāṇa*, *am*, *n.* adoption. — *Poshya-varga*, *as*, *m.* a class of persons or objects to be cherished, as parents, children, guests, and the sacred fire; a family, house-

hold. — *Poshyā-val*, *ān*, *ati*, *at*, Ved. causing prosperity; (Sāy. = *bahu-poshya-jana-yukta*.)

पोषध *poshadha*, *as*, *m.* (with Buddhists) renewal of religious vows.

Poshadhika, *as*, *ā*, *am*, (perhaps) one who renews religious vows.

पौञ्चलीय *pañcālīya*, *as*, *i*, *am* (fr. *pañś-ālī*), belonging or relating to harlots, meretricious.

Pañśāleya, *as*, *m.*, Ved. the son of a harlot.

Pañśālyu, *am*, *n.* female incontinency, harlotry.

पौंसवन *paunśavana*, *am*, *n.* (fr. *puṇ-sa-rana*), one of the Saṅskāras or essential ceremonies of the Hindū religion; a religious observance held when signs of a living conception take place (in order to obtain male offspring).

पौंस *paunśna*, *as*, *i*, *am* (fr. 2. *puṇs*), worthy of or fit for a man; relating to or good for man; manly, virile; human; (*am*), *n.* manhood, manly strength.

Paunśya, *am*, *n.*, Ved. manhood, virility, manly power; the courage or virtue of a man, a manly deed (Sāy. = *bala*); (*as*, &c.), masculine.

पौगण्ड *paugaṇḍa*. See *pogaṇḍa*, p. 598.

पौञ्जिष्ठ *pañjishṭha* or *pañjishṭa* (?), *as*, *m.*, Ved. (= *pañjishṭha*), a fisherman; (*ās*), *m.* pl. a patronymic.

पौण्डरीक *paunḍarika*, *as*, *i*, *am* (fr. *puṇḍa-rika*), consisting of lotus-flowers; (*as*), *m.* a kind of Soma sacrifice lasting twelve days (Ved.); a patronymic of Kshema-dhritvan; (*am*), *n.*, scil. *kush-ṭha*, a kind of leprosy; a species of plant (= *prapaunḍarika*). — *Paunḍarika-paddhati*, *is*, *f.*, N. of a ritual work containing the prayers used at the *Paunḍarika* sacrifice.

पौण्डर्य *paunḍarya*, *am*, *n.* a kind of drug used as a remedy for diseased eyes (= *puṇḍarya*, q. v.).

पौण्ड्र *paunḍra*, *as*, *m.* (fr. *puṇḍra*), a species of sugar-cane of a pale straw colour; N. of a country (said to include part of South Behar and Bengal); N. of a king of this country (regarded as a son of Vasu-deva); N. of the conch-shell of Bhishma; a mark, sectarian mark; (*ās*), *m.* pl., N. of a people, the inhabitants of the *Paunḍra* country.

Paunḍra, *as*, *i*, *am*, (at the end of a comp.) = *paunḍra*; (*as*), *m.* the pale straw-coloured species of sugar-cane; epithet of a particular mixed caste of hereditary sugar-boilers, (the son of a Vaiśya by a woman of the distiller class; regarded as one of the degraded races of Kshatriyas, Manu X. 44); a king of the *Paunḍras*; (*ās*), *m.* pl., N. of a people, the *Paunḍras*.

Paunḍranāgara, see Scholiast on Pāṇ. VII. 3. 24.

Paunḍramātsyaka, *as*, *m.* (probably) a king of the *Paunḍras* and *Matsyas*.

Paunḍravatsa, *ās*, *m.* pl. (fr. *puṇḍra* + *vatsa*), N. of a school.

Paunḍravardhana, *am*, *n.*, N. of a city, = *puṇḍra-varḍhana*; (*as*), *m.*, N. of a country, one of the divisions of central India, Behar.

Paunḍrika, *as*, *m.* a pale straw-coloured variety of the sugar-cane; (*ās*), *m.* pl., N. of a people.

पौण्य *paunya*, *as*, *i*, *am* (fr. *puṇya*), up-right, righteous, virtuous, deserving good treatment.

पौतन *pautana* (perhaps fr. *pūtanā*), N. of a country or people.

पौतव *pautava*, *am*, *n.* (said to be fr. rt. 1. *pū*), a measure; (also spelt *yautava*.)

पौतिक *pautika*. See col. 1.

पौतिकी *pautikī*, *f.* = *pūtikā*, a kind of vegetable.

पौतिनासिक्य *pautināsikya*, *am*, *n.* (fr. *pūti-nāsikā*), fetor of the nostrils.

पौतिमाषीपुत्र *pautimāshī-putra*, *as*, *m.*, Ved., N. of a teacher.

Pautimāshya, *as*, *m.*, Ved. (a patronymic fr. *pūti-māsha*), N. of a teacher.

Pautimāshyāyana, *as*, *m.*, Ved. a patronymic from *Pautimāshya*.

पौत्तिक *pauttika*, *am*, *n.* (fr. *puttikā*), scil. *madhu*, the honey of the small bee called *puttikā*; pale-coloured honey.

पौत्र 1. *pautra*, *as*, *i*, *am* (fr. *putra*), derived from a son or from children, belonging or relating to a son or to children; (*as*), *m.* a son's son, grandson; (*i*), *f.* a granddaughter (either in the male or female line, though more usually implying a son's daughter); an epithet of Durgā.

Pautrajivika, *am*, *n.* (fr. *putra-jiva*), an amulet made of the nuts of the tree *Putranjiva* Roxburghii.

Pautrāghu ('*ra-agma*'), *am*, *n.*, Ved. any injury or evil happening to children.

Pautrāḍya, perhaps a wrong reading for the preceding.

Pautrāyana, *as*, *m.* a patronymic from *Pautra*.

Pautrika, *as*, *i*, *am* (fr. *putra* or 1. *pautra*), belonging to a son or grandson; (*as*), *m.* the son of a *Putrikā* (?); a patronymic from *Putrika* (?).

Pautrikeya, *as*, *m.* (fr. *putrikā*), the son of a daughter appointed to raise issue for her father. — *Pautrikeya-val*, *ān*, *ati*, *at*, having for a grandson the son of a daughter appointed to raise issue.

Pautrin, *i*, *inī*, *i* (fr. 1. *pautra*), having a grandson.

पौत्र 2. *pautra*, *am*, *n.* (fr. *potri*, q. v.), Ved. the office of the *Potri*.

पौदन्य *paudanya*, *am*, *n.*, N. of a city.

पौनःपुनिक *paunahpunika*, *as*, *i*, *am* (fr. *puṇah-punah*), frequently reiterated, repeated again and again.

Paunahpunya, *am*, *n.* frequent reiteration, constant repetition; (*ena*), ind. again and again, repeatedly.

Paunarādheyika, *as*, *i*, *am* (fr. *punar-ādheya*), Ved. relating to the rite of replacing or renewing the sacrificial fire; [cf. *punar-ādheyika*.]

Paunarukta, *am*, *n.* (fr. *punar-ukta*), repetition, tautology.

Paunaruktika, *as*, *i*, *am*, see Gaṇa Uktādhī to Pāṇ. IV. 2, 60.

Paunaruktya, *am*, *n.* repetition, tautology.

Paunarava, *as*, *i*, *am* (fr. *punar-nava*), relating or belonging to the plant *Boerhavia Procumbens*.

Paunarbhava, *as*, *ā*, *am* (fr. *punar-bhū*), repeated, additional; relating or belonging to a widow who has married a second husband; (*as*), *m.* the son of a widow remarried, the offspring of a twice-married woman by her second husband, one of the sons or heirs admitted by the old Hindū law; *paunarbhavo bhartā*, a woman's second husband.

Paunarbhavika, *as*, *i*, *am* (fr. *punar-bhava*), relating to regeneration.

पौम्या *paumpā*, *f.*, N. of a sacred lake.

पौर 1. *paura*, *as*, *m.* (fr. 1. *pur* or fr. rt. *prī*?), Ved. 'filling, sating,' an epithet of Soma (Sāy. = *udara-pūra*); 'filler, increaser,' an epithet of the *Asvins*; an epithet of Indra (Sāy. = *pūrayitrī*); N. of a *Rishi* the author of the hymns *Rig-veda* V. 73, 74; (*ās*), *m.* pl., N. of a dynasty.

पौर 2. *paura*, *as*, *i*, *am* (fr. *pura*, see 3. *pur*), belonging to a town or city, produced in a town or city; (*as*), *m.* a townsman, burgher, citizen (opposed to *jānapada*); = *nāgara*, a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; (*i*), *f.* the language or conversation of the servants in a palace; (*am*), *n.* a species of

fragrant grass (= *rauhisha*). — *Paura-jana*, *as*, *m.* a person belonging to the town, townsman, citizen. — *Paura-jānapada*, *as*, *i*, *am*, belonging to town and country; (*ās*), *m.* pl. citizens and rustics, townsmen and country people. — *Paura-yoshit*, *i*, or *paura-stri* or *paurāṅganā* (*Pra-an°*), *f.* a woman living in a town or city. — *Paura-loka*, *ās*, *m.* pl. city people, citizens. — *Paura-viddha*, *as*, *m.* a distinguished or eminent citizen, alderman. — *Paura-sakhyā*, *am*, *n.* fellow-citizenship, connection or equality with others formed by inhabiting the same city for ten years.

Pauraka, *as*, *m.* a garden in the neighbourhood of a city; a garden round a house.

Pauraijana, *as*, *i*, *am*, sprung or descended from Purañ-jana and Purañ-janī.

Paurandara, *as*, *i*, *am* (*fr. puran-dara*), belonging or relating to Indra, derived or coming from Indra, sacred to Indra; (*am*), *n.* the Nakshatra Jyeshthā.

Paurika, *as*, *m.* (*fr. pura*), a townsman, citizen; a governor of a city; *N.* of a prince of the city of Purikā; (*ās*), *m.* pl., *N.* of a people.

Paureya, *as*, *i*, *am*, belonging or relating to a town or city, civic.

पौरव *paurava*, *as*, *i*, *am* (*fr. pūru*), belonging to or descended from Pūru, of the race of Pūru; (*as*), *m.* a descendant of Pūru; (*ās*), *m.* pl. the descendants or the race of Pūru; *N.* of a people in the north or north-east of India; (*i*), *f.*, *N.* of the wife of Vasu-deva; of the wife of Yudhi-shthira.

Pauravaka, *ās*, *m.* pl., *N.* of a people.

Pauravatantava, *as*, *m.* (probably *fr. pūru + tantu*), in *para-p°*, *q. v.*

Pauraviya, *as*, *i*, *am* (*fr. pūru*), devoted to Paurava.

पौरस्य *paurastya*, *as*, *ā*, *am* (*fr. puras*), situated in front, foremost; eastern; previous, preceding, former, prior, first, initial.

पौराण *paurāṇa*, *as*, *i*, *am* (*fr. purāṇa*), belonging or relating to the past, of the past, of ancient occurrence, derived from or belonging to past ages, primeval, ancient; belonging to former times, former, previous; relating to the Purāṇas.

Paurāṇika, *as*, *i*, *am*, belonging or relating to the past or to past ages; familiar with the events and legends of the past; relating or belonging to the Purāṇas, Paurāṇic; worth a Purāṇa, of the value of one Purāṇa; (*as*), *m.* a Brāhmaṇa well-read in the Purāṇas or a public expounder of them; a mythologist.

पौरिक *paurika*. See above.

पौरकुत्स *paurukutsa*, *as*, or *paurukutsi*, *is*, or *paurukutsya*, *as*, *m.* (*fr. puru-kutsa*), a patronymic of Trasa-dasyu.

पौरमद्ग *paurumadga*, *am*, *n.*, *N.* of a Sāman.

पौरमह *paurumahna*, *am*, *n.* (*fr. puru-mahna*), *N.* of various Sāmāns.

पौरमीढ *paurumīḍha* or *paurumīḍha*, *am*, *n.* (*fr. puru-mīḍha*), *N.* of various Sāmāns.

पौरुशिष्टि *pauruśishṭi*, *is*, *m.* (*fr. puru + śishṭa*), *Ved.*, *N.* of a teacher.

पौरुष *paurusha*, *as*, *i*, *am* (*fr. purusha*), belonging or relating to a man or to man in general, manly, virile, human; relating or belonging to Purusha, sacred to Purusha; being of the length of a man with both arms elevated and the fingers extended; (*as*), *m.* (according to Kullūka) = *purusha-vāhyā-bhāra*, a weight or load which can be carried by one man; (*i*), *f.* a woman; (*am*), *n.* manhood, manliness, manly strength or courage, heroism, strength, power, vigour; human action, action of man, man's work, action; effort, exertion, the measure of a man, the height to which he reaches

with both arms elevated and the fingers extended; generation; semen virile; the penis; a sun-dial. — *Paurusha-tā*, *f.* or *paurusha-tva*, *am*, *n.* manhood, manly strength or spirit.

Paurushamedhika, *as*, *i*, *am* (*fr. purushamedha*), *Ved.* relating or belonging to a human sacrifice.

Paurushavidhika, *as*, *i*, *am*, = *purusha-vidha*, man-like, resembling man, human.

Paurushāsakin, *inas*, *m.* pl. the school of Paurushāsaka.

Paurushāda, *as*, *i*, *am* (*fr. purushāda*), relating or belonging to man-eaters or cannibals.

Paurushika, *as*, *m.* a worshipper of Purusha.

Paurushēya, *as*, *i*, *am*, derived from or relating to man, incidental to man, made by man, human, manly, male, virile; coming from the soul, spiritual; (*as*), *m.* a hireling, day-labourer; a crowd or number of men (?); manslaughter, murder; law as affecting persons; (*am*), *n.* human action, the work of man. — *Paurushēya-tva*, *am*, *n.* humanity, human origin, the human element (in sacred writings).

Paurushya, *as*, *-shī*, (*am*), relating to Purusha; (*am*), *n.* manliness, manly strength or courage.

पौरुहन्मन *pauruhanmana*, *am*, *n.* (*fr. puru-hanman*), *N.* of various Sāmāns.

पौरुहूत *pauruhūta*, *as*, *i*, *am* (*fr. puruhūta*), belonging to Indra.

पौरुस्वस *paurūravasa*, *as*, *i*, *am*, belonging or relating to Purū-ravas; (*as*), *m.* a patronymic.

पौरिय *paureya*. See col. 1.

पौरोगव *paurogava*, *as*, *m.* (*fr. puro-gava*), an overseer or superintendent of a royal household, especially the inspector of the royal kitchen.

Paurodāsa, *as*, *i*, *am* (*fr. puro-dāsa*), see Gaṇa to Pāṇ. IV. 4, 62; (*as*), *m.* a Mantra recited upon making an oblation of clarified butter.

Paurodāśika, *as*, *m.* (*fr. puro-dāśa*), a priest who recites the Mantra used in offering an oblation of clarified butter.

Paurodhāsa, *as*, *m.* a patronymic from Puro-dhas; (*am*), *n.* the office or function of a family priest.

Paurobhāgya, *am*, *n.* (*fr. puro-bhāgin*), envy, jealousy, malevolence, ill-will, censoriousness; obtrusiveness.

Paurohita, *as*, *i*, *am* (*fr. puro-hita*), belonging to a Puro-hita, coming or proceeding from a family priest.

Paurohitya, *as*, *-tī*, *am*, belonging to the family of a Puro-hita; (*am*), *n.* the character or office of a family priest.

पौरौदर्व *paurṇadarva*, *am*, *n.* = *pūrṇa-darva*, *q. v.*

Paurṇamāsa, *as*, *i*, *am* (*fr. pūrṇa-māsa*), relating or belonging to the full moon, usual or customary at full moon, having the full moon; (*as*, *am*), *m.* *n.* a ceremony performed at the full moon by persons maintaining a perpetual fire; a patronymic; *N.* of a son of Marīci and Sambhūti; of a prince of the Āndhra dynasty; (*am*), *n.* a day of full moon; (*i*), *f.* a day or night of full moon.

Paurṇamāsāyana, *am*, *n.* (*fr. the preceding*), *Ved.* a kind of sacrifice offered at the full moon.

Paurṇamāsika, *as*, *i*, *am* (*fr. paurṇamāsa*), used for the sacrifice offered at the full moon.

Paurṇamāśya, *am*, *n.*, scil. *karman*, a sacrifice offered at the full moon.

Paurṇamī, *f.* a day of full moon (= *pūrṇimā*).

Paurṇima, *as*, *m.* (*fr. pūrṇimā*), an ascetic; (*ā*), *f.* a day of full moon.

पौरत *paurta*, *am*, *n.* (*fr. pūrta*), scil. *karman*, a meritorious work (= *pūrta*).

Paurtika, *as*, *i*, *am*, relating or belonging to a meritorious work (as the feeding of a Brāhmaṇa &c.).

पौर्व *paurva*, *as*, *i*, *am* (*fr. pūrva*), relating or belonging to the past; relating to the east, eastern.

Paurvadehika or *paurvadaiika*, *as*, *i*, *am* (*fr. pūrva-deha*), belonging or relating to a former body, belonging or relating to a former life or existence; derived from a former existence, done in a former life.

Paurvapāñcālaka, *as*, *i*, *am* (*fr. pūrva-pañcāla*), = *pūrvah pañcālānam*.

Paurvapadika, *as*, *i*, *am* (*fr. pūrva-pada*), relating to the first member of a compound; (probably) pronouncing the first member of a compound (in teaching).

Paurvavarshika, *as*, *i*, *am*, = *pūrvāsu varshāsu bhavaḥ*, Scholiast on Pāṇ. VII. 3, 11.

Paurvasāla, *as*, *i*, *am*, = *pūrvasyām sālāyām bhavaḥ*, Scholiast on Pāṇ. IV. 2, 107.

Paurvātitha, *as*, *m.*, *Ved.* a patronymic from Pūrvātithi; (*am*), *n.*, *N.* of a Sāman.

Paurvāparya, *am*, *n.* (*fr. pūrvāpara*), priority and posteriority, the relation of prior and posterior, succession, continuity.

Paurvārtha or *paurvārdhika*, *as*, *i*, *am* (*fr. pūrvārtha*), living or situated on the eastern side of (with gen.).

Paurvāhika, *as*, *i*, *am* (*fr. pūrvāhika*), belonging or relating to the morning, produced in the forenoon, matutinal; (often wrongly spelt *paurvāhika*).

Paurvika, *as*, *i*, *am* (*fr. pūrva*), former, previous, prior, primary; ancient, old; ancestral; (*i*), *f.* an ancestress.

पौलस्य *paulastya*, *as*, *-stī*, *am*, relating to or descended from Pulasti or Pulastya; (*as*), *m.* a patronymic from Pulasti or Pulastya; an epithet of Kuvēra; of Rāvaṇa; of Vibhishāṇa; of the moon; *N.* of an astronomer; (*ās*), *m.* pl. an epithet of the brothers of Dur-yodhana; (*paulastī*), *f.* a patronymic of Sūrpā-pakhā the sister of Rāvaṇa.

पौलि *pauli*, *is*, *i*, *m.* *f.* grain half dressed or scorched or fried with ghee and made into a sort of cake.

Paulikā, *f.* a kind of cake (= *pauli*; perhaps an error for *polikā*).

पौलिश *pauliśa*, *as*, *i*, *am* (*fr. puliśa*), derived from or composed by Puliśa. — *Pauliśa-siddhānta*, *as*, *m.*, *N.* of an astronomical work.

पौलुषि *paulushi*, *is*, *m.* (*fr. pulusha*), *Ved.* a patronymic of Satya-yajña.

पौलोम *pauloma*, *as*, *i*, *am*, relating to or treating of Pulomā, an epithet of Adhyāyas 4-12 of the Ādi-parva of the Mahā-bhārata; relating to Puloman or Pulomā or Paulomī; descended from Puloman or Pulomā; (*ās*), *m.* pl., *N.* of a class of demons; (*i*), *f.* the daughter of Puloman, an epithet of the wife of Indra; (*as*), *m.* an epithet of Indra; a Muni. — *Paulomi-margala*, *as*, *i*, *am*, as fortunate or happy as Paulomi. — *Paulomi-sambhava*, *as*, *m.* born from Paulomi, son of Paulomi (an epithet of Jayanta, *q. v.*).

पौल्कस *paulkasa*, *as*, *m.*, *Ved.* (= *pulkasa*, said to be) the son of a Nishāda or of a Sūdra father and of a Kshatriyā mother.

पौष *pausha*, *as*, *i*, *am* (*fr. pushya*), relating to or occurring at the time when the moon is in the asterism Pushya; (*as*), *m.*, *N.* of a month, the month Pausha (December-January, when the full moon is in the asterism Pushya); *N.* of the third year in the twelve years' cycle of Jupiter; (*i*), *f.* the night or day of full moon in the month Pausha; (*am*), *n.* a festival or a particular festival; a fight, combat; *N.* of various Sāmāns; [cf. *paushya*.]

पौष्कर *paushkara*, *as*, *i*, *am* (*fr. pushkara*), relating to the blue lotus-flower, made or consisting

of blue lotuses, treating of the blue lotus; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower; belonging to or derived from *Costus Speciosus* or *C. Arabicus*; (*am*), n. the root or fruit of the plant *Costus Speciosus* or *C. Arabicus*.

Paushkaraka, *as*, *ī*, *am*, relating to the blue lotus-flower, consisting of blue lotuses; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower.

Paushkarasādi, *ts*, m. (a patronymic fr. *pushkara-sad*), N. of a grammarian.

Paushkariṇī, *f*, = *pushkariṇī*, a lotus-pool, a large pond or reservoir.

Paushkareyaka, *as*, *ī*, *am*, see Gaṇa to Pāṇ. IV. 2, 95.

पौष्कल paushkala, *as*, m. (fr. *pushkala*), species of grain; (*am*), n., N. of various Sāmans.

Paushkalāvati, *is*, m. (fr. *pushkalā-vati*), N. of a physician.

Paushkalya, *am*, n. full growth, maturity, complete development.

पौष्टिक paushtika, *as*, *ī*, *am* (fr. *pushṭi*), relating to or promoting growth or welfare; nutritious, nourishing, nutritive, fattening, invigorating; preservative, protective; (*am*), n. a cloth worn during the ceremony of tonsure.

Paushtī, *f*, (probably fr. *pushṭa*), N. of the wife of Pūru.

पौष्ण paushya, *as*, *ī*, *am*, belonging or relating to Pūshan, sacred to Pūshan; relating to the sun; (*am*), n. the last of the twenty-eight lunar asterisms; the Nakshatra Revatī.

पौष्प paushpa, *as*, *ī*, *am* (fr. *pushpa*), relating or belonging to flowers, coming from flowers, made of flowers, flowery, floral; (*i*), *f*, the city of Pātali-putra (= *pushpa-pura*).

Paushpaka, *am*, n. oxide of brass considered as collyrium, green vitriol.

पौष्पिन्नि paushpinji, *is*, m. a patronymic; N. of a teacher; (also read *paushyini*).

पौष्पिण्ड्य paushpindya, *as*, m., N. of an ancient teacher.

पौष्प paushya, *as*, *-shī* (?), *am* (fr. *pushya*), relating to the asterism Pushya; (fr. *paushya*), relating to or treating of King Paushya, an epithet of the third Adhyāya of the Ādi-parva of the Mahābhārata; (*as*), m., N. of a prince the son of Pūshan and king of Karavīra-pura.

प्रा pnā, *f*, the braided hair of Siva.

प्रा pyāt, ind. a particle used in calling, ho! holla!

प्राय pyāy. See rt. *pyai* below.

पृष्ण pyukshna, *as* or *am*, m. or n. (?), Ved. a covering for a bow (made of sinews or of the skin of a serpent, see Kātyāyana's Śrauta-s. XV. 3, 31).

पृष् pyush, cl. 4. 10. P. *pyushyati*, *pyo-shayati*, &c., a various reading for rt. *vyush*, q. v.

पृष् pyus, cl. 4. P. *pyusyati*, &c., a various reading for rt. *vyush*, q. v.

पृष् pyai or *pyāy* (developed out of a Vedic rt. *pī*; cf. rt. *pīnv*), cl. 1. A. *pyāyate* (Ved. *payate*), *pīpye* (Ved. *pīpāya*), *pyāyate*, *pyāyishyate*, *apyāsta*, *apyāyishṭa*, *apyāyī*, *pyātum*, *pyāyitum*, to swell, become swollen or distended; to be exuberant; to become full; to increase, grow; to overflow; to cause to swell, distend; to fill to excess, overflow, surcharge, cause to run over or overflow: Caus. *pyāyayati*, *-yitum*, (with *ā*, see *ā-pyai*).

Pyāna, *as*, *ā*, *am*, fat, swollen, grown fat, = *pīna*, q. v.

Pyāyana, *as*, *ī*, *am*, promoting growth or increase (according to a Scholiast = *vridhī-hetu*), causing to thrive; invigorating; (*am*), n. growth, increase.

Pyāyita, *as*, *ā*, *am*, fat, grown fat; increased; strengthened, refreshed; = *pīna*, q. v.

प्रा 1. *pra* (as a preposition or prefix to verbs and their derivative nouns, expressing) before, forward, in advance, in front, onward, forth, away (e.g. *pra-gam*, to go forward, proceed; *pra-sthā*, to set out; *pra-sthāna*, going away, departure; *pra-kram*, to walk onwards, to begin, commence).

Pra is also used in the Veda as a separable adverb, and the verb of motion is then sometimes to be supplied, e.g. *pra cakṛtyeva rodasi Marudbhya*, heaven and earth (have been caused) by the Maruts (to roll) onward like two wheels.

Pra is also compounded with nouns not immediately connected with verbs in the sense of 'forth', 'away'; and before adjectives in the sense of 'pre-eminently', 'excessively', 'very', 'much'; [cf. *praputra*.]

According to native lexicographers the senses in which *pra* may be used are expressed by the following Sanskrit words, *gati*, *ā-rambha*, *ut-karsha*, *sarvato-bhāva*, *prāthama*, *khyāti*, *ut-patti*, *vyavalāra*; [cf. *pra-taram*, *pra-napṛi*, *prathama*, *parā*, *pūrva*, *prātar*: Zend *fra-*, *frā*, 'before, away': Gr. *πρό*, *πρό-τερος*, *πρῶ-τος* (Dor. *πῶ-τος*), *πρό-μῶ-ς*, *πρῶ-ταυ-ς* (Æol. *πρῶ-ταυ-ς*), *πρ-ί-ν* for *πρ-ί-ν*, *πρῶ-ν*, *πρῶ-ν* (Dor. *πράν*), *πρόσσω*, *πρό-σω*, *πρό-σω*, *πρό-βω*: Lat. *prō-d*, *prō*, *prō* in *prō-nepos*, *prae* for *prai*, *primus* for *pro-imus*, *pri-or*, *pris* = *prius* for *pro-īos*, *pris-tinu-s*, *pris-cus*, *pran-diu-m*, *porro*, perhaps *pru-ina* for *pro-ina*: Umbr. *pru* = *pro*; *pre* = *prae*; *perne*, 'in front'; *pernaio*, 'ancient'; *per*, 'for (?)': Goth. *fru-ma*, 'first'; *frum-ist*, 'at first'; *fairra*, 'far': Old Germ. *fur-iro*, 'former'; *furisto*, 'a prince'; *fruo*, 'early'; *fer*, 'far': Angl. Sax. *form*: Slav. *pra-*, *pro-*, 'before'; *prī-ny*, 'first': Lith. *pra-*, 'before'; *pro*, 'through, for'; *pīr-ma-s*, 'first'; *pīrm*, 'before': Hib. *fur*, 'for'; *foir*, 'before'; perhaps *fri*, 'with, by, through, on.']

प्रा 2. pra, *as*, *ā*, *am* (fr. rt. *pri*), filling, fulfilling (at the end of a comp., cf. *ākūti-pra*, *kakshya-pra*, *kāma-pra*); like, resembling (in *ikshu-pra*, *kshura-pra*, q. v.).

प्रा 3. pra-ūga, *am*, n. (according to the commentators fr. *pra-yuga*), Ved. the forepart of the pole or shafts of a chariot (Sāy. = *ishayor agram yuga-bandhana-sthānam*); *ubhayataḥ-praūga*, having the foreparts of the shafts on both sides; (*as*, *am*), m. n., N. of the second Sastra or hymn at the morning libation. — *Praūga-ūt*, *t*, *t*, *t*, Ved. arranged in the form of the forepart of a chariot-pole.

प्राकृता pra-kāṇḍa, *as*, m., Ved. a venomous species of reptile; (Sāy.) = *prakṛishṭa-visho* (or *prakṛishṭa-gāmi*) *mahoraga*.

प्राकच pra-kaśa, *as*, *ā*, *am*, (perhaps) having the hair erect; [cf. *ut-k°*, *vi-k°*.]

प्राकट 1. pra-kaṭa, *as*, *ā*, *am*, evident, clear, manifest, apparent, displayed, unfolded, open; public, commonly known, undisguised; visible; *prakaṭaḥ so 'stu*, let him show himself; (*as*), m., N. of a man; (*am*), ind. evidently, clearly, manifestly, visibly; openly, undisguisedly, in public; *a-prakaṭam*, unobservedly; [cf. *ava-kaṭa*, *ut-k°*, *ni-k°*, *vi-k°*, *sar-k°*.] — *Prakaṭa-pṛiti-vardhana*, *as*, m. an epithet of Siva. — *Prakaṭi-karaṇa*, *am*, n. making visible or apparent, displaying, manifesting. — *Prakaṭi-kṛi*, cl. 8. P. *A. -karoti*, *-kurute*, *-kartum*, to manifest, bring to light, unfold, display. — *Prakaṭi-kṛita*, *as*, *ā*, *am*, manifested, brought to light, unfolded, displayed. — *Prakaṭi-bhū*, cl. 1.

P. -bhavati, *-bhavitum*, to become manifest, appear. — *Prakaṭi-bhūta*, *as*, *ā*, *am*, manifested, manifest.

2. prakaṭa, Nom. P. *prakaṭati*, *prakaṭitum*, to appear, become manifest.

Prakaṭana, *am*, n. manifesting, bringing to light.

Prakaṭaya, Noni. P. *prakaṭayati*, *-yitum*, to manifest, make manifest, bring to light; to disclose, evince, display.

Prakaṭāya, Nom. P. *prakaṭāyati*, *-yitum*, to manifest, reveal, promulgate, proclaim.

Prakaṭita, *as*, *ā*, *am*, manifested; evident, apparent; unfolded, displayed, opened, expanded; publicly proclaimed or exhibited. — *Prakaṭita-hatāśesha-tamas* (°*ta-aś*), *as*, ind. having openly destroyed utter darkness.

प्राकव pra-kaṇva, *as*, *ā*, *am*, (probably) freed from evil (said of a place, Scholiast on Pāṇ. VI. 1, 153).

प्राकथ pra-kath, cl. 10. P. *-kathayati*, *-yitum*, to announce, proclaim.

Prakaṭhana, *am*, n. announcing, proclaiming, relating, communicating.

प्राकम्प pra-kamp, cl. 1. A. *-kampate*, *-kampitum*, to tremble, shake, quake, quiver, shudder; to become lax or loose, to be loosened; to vibrate (said of sound): Caus. *-kampayati*, *-yitum*, to cause to tremble; to swing, wave, brandish, shake.

Prakaṇpa, *as*, m. trembling, quivering, shaking, quaking, staggering, violent motion.

Prakaṇpana, *as*, *ī*, *am*, causing to tremble; (*as*), m. wind, air; N. of a hell; of an Asura; (*am*), n. great trembling, shaking, swaying to and fro, violent or excessive motion.

Prakaṇpanīya, *as*, *ā*, *am*, to be made to tremble.

Prakaṇpamāna, *as*, *ā*, *am*, trembling violently, shaking, quaking, quivering; becoming lax or loose.

Prakaṇpayat, *an*, *antī*, *at*, causing to tremble, shaking, agitating.

Prakaṇpīn, *i*, *inī*, *i*, trembling, shaking, moving to and fro.

Prakaṇpya, *as*, *ā*, *am*, to be caused to tremble, to be made to shake; [cf. *dush-p°*.]

प्राकर 1. and 2. pra-kara. See under *prakṛi*, p. 602, and *pra-kṛi*, p. 603.

प्राकरण pra-karaṇa, *pra-kartavya*, *prakarṭi*. See *pra-kṛi*, p. 602, col. 3.

प्राकरितृ pra-karīṭi. See *pra-kṛi*, p. 603.

प्राकर्ष pra-karsha, *pra-karshaṇa*, &c. See *pra-kṛish*, p. 603.

प्राकल pra-kal (see rt. 2. *kal*), cl. 10. P. *-kālayati*, *-yitum*, to drive onwards, chase, pursue; to urge on, incite.

Prakaṭana, *as*, *ā*, *am*, driving, driving on, chasing, pursuing; (*as*), m., N. of a Nāga of the race of Vāsuki.

प्राकला pra-kalā, *f*, part of a part, a minute portion. — *Prakala-vid*, *t*, m., Ved. (according to the Nirukta) 'knowing, i. e. calculating the smallest particles or sums,' a merchant; (according to Sāy.) = *a-jānat*, 'not knowing,' knowing very little, destitute of knowledge, ignorant.

प्राकल्पन pra-kalpanā. See *pra-kṛip*, p. 604.

प्राकल्याण pra-kalyāṇa, *as*, *ā*, *am*, very excellent.

प्राकश pra-kaśa, *as*, m., Ved. the thong or lash of a whip; hurting, killing.

प्राकस् pra-kas, Caus. P. *-kāsayati*, *-yitum*, to drive away, repel, repulse; to cause to bloom.

प्राकङ्क्ष pra-kāṅksh, cl. 1. P. *-kāṅkshati*, *-kāṅkshitum*, to wish for, desire.

प्राकाण्ड pra-kāṇḍa, *as*, *am*, m. n. the stem

or trunk of a tree from the root to the branches; a branch, a shoot; (*as*), m. the upper part of the arm [cf. *pra-gaṇḍa*]; (*as*, *am*), m. n. anything excellent of its kind (at the end of a comp.; cf. *go-p^o*, *mantri-p^o*).

Prakāṇḍaka, *as*, m. = *pra-kāṇḍa* (at the end of a comp.; cf. *rakṣaḥ-p^o*).

Prakāṇḍara, *as*, m. tree.

प्रकाम *pra-kāma*, *as*, *ā*, *am*, amorous; (*as*), m. desire, delight, pleasure, luxury; (*am*), ind. according to wish or desire, with great pleasure, to the heart's content; voluntarily, willingly; sufficiently; very much; indeed. — *Prakāma-tas*, ind. willingly, with great pleasure or delight, to the heart's content; at will, according to the will. — *Prakāma-bhūj*, *k*, *k*, *k*, eating till satisfied, eating enough. — *Prakāma-vistāra*, *as*, m. great expansiveness (according to Malli-nātha = *atyanta-viśālatā*). — *Prakāmaloka-niyya-tā* (*ma-āḥ*), f. the being an object that may be viewed at pleasure. — *Prakāmodya* (*ma-ud^o*), *am*, n., Ved. talking to the heart's content, talkativeness, garrulity.

प्रकार *pra-kāra*. See *pra-kṛi*, col. 3.

प्रकाश *pra-kāś*, cl. 1. A. (ep. also P.) -*kāśate* (-*tī*), -*kāśitum*, to become visible, come to light, come in sight, appear; to shine, gleam, glitter; to become evident or manifest: Caus. P. -*kāśayati*, -*yitum*, to make visible, bring to light, cause to appear; to show, display; to lighten, illumine, irradiate; to discover, disclose, unfold, manifest, reveal; to make known, impart, communicate, proclaim: Pass. -*kāśyate*, to be illumined, &c.: Caus. A. -*kāśayate*, -*yitum*, to cause to appear; to explain: Intens., Ved. -*lākaśiti*, to irradiate, illumine; to survey.

Prakāśa, *as*, *ā*, *am*, visible, manifest, clear, evident; open, public; generally or universally known, noted, renowned, famous, celebrated; bright, shining, brilliant; expanded, blown; (at the end of a comp.) having the appearance of, looking like, resembling, like; (*as*), m. clearness, brightness, brilliance, lustre, splendor, light, elucidation (in this sense frequently at the end of the titles of explanatory works; cf. *arka-p^o*, *tatva-p^o*, *tarka-p^o*); display, manifestation, expansion, diffusion; publicity, fame, renown, celebrity; sunshine; the open air, an open spot or space; (according to Mahi-dhara) = *uparītana-deha-kānti*, the gloss on the upper part of a (horse's) body; a golden mirror (wrongly for *prākāśa*); a chapter, section; laughter (perhaps wrongly for a form *pra-kāśa* fr. *pra-kas*); N. of a Brāhman the son of Tamas or Darkness personified; of a son of Manu Raivata; (*ās*), m. pl. an epithet of the messengers of Vishnu; (*am*), n. white metal, bell-metal, brass; (*am*), ind. openly, publicly, undisguisedly, before all eyes (opposed to *a-p^o*, *pra-śānam*, *rahasyam*); aloud, audibly (especially in dramatic language where it is opposed to *ātma-gatam*, *sva-gatam*, *apa-vārya*, *janāntikam*); (*e*), ind. visibly, apparently; before the world, openly, publicly; in the presence of. — *Prakāśa-kurtri*, *tā*, m. 'maker of light,' an epithet of the sun. — *Prakāśa-karman*, *ā*, m. 'whose work is to give light,' an epithet of the sun. — *Prakāśa-kāma*, *as*, *ā*, *am*, Ved. wishing for a splendid appearance or for distinction. — *Prakāśa-kṛaya*, *as*, m. a purchase made publicly. — *Prakāśa-tā*, f. or *prakāśa-tva*, *am*, n. brightness, brilliance, splendor, luminousness; appearance, manifestation, visibility; celebrity, renown, fame. — *Prakāśa-devī*, f., N. of a princess (Rāja-taraṅ-ginī IV. 79). — *Prakāśa-nārī*, f. 'public woman,' a prostitute, harlot. — *Prakāśa-vaiśaka*, *as*, m. 'an open rogue,' public deceiver or cheat. — *Prakāśa-vat*, *ān*, *atī*, *at*, bright, brilliant, shining; (*ān*), m., N. of one of the feet of Brahmā. — *Prakāśa-varṣha*, *as*, m., N. of a poet mentioned in the Śārngadhara-paddhati. — *Prakāśa-kāśa-kānti* (*śa-āḥ*), *is*, *is*, *i*, bright as a clear sky. — *Prakāśātma* (*śa-āḥ*), *as*, *ikā*, *am*,

brilliant in character or nature, shining, brilliant. — *Prakāśātma-tva*, *am*, n. the possession of a brilliant nature or character, brilliancy. — *Prakāśātman* (*śa-āḥ*), *ā*, *ā*, *a*, brilliant in character or nature, brilliant, shining; (*ā*), m. an epithet of Śiva; the sun; N. of a man; of a philosophical writer (pupil of Ananyānubhava-svāmī). — *Prakāśātma-pati*, *is*, or *prakāśātma-svāmī*, *i*, m., N. of a philosophical writer (= *prakāśātman*). — *Prakāśānanda* (*śa-āḥ*), *as*, m., N. of a philosophical writer. — *Prakāśi-karaṇa*, *am*, n. giving light, illuminating, irradiating. — *Prakāśi-kṛi*, cl. 8. P. A. -*karoti*, -*kurate*, -*kartam*, to give light, illumine; to publish, make known. — *Prakāśi-bhāva*, *as*, m. the becoming light, morning twilight. — *Prakāśe-tara* (*śa-iḥ*), *as*, *ā*, *am*, 'other than visible,' invisible.

Prakāśaka, *as*, *ikā*, *am*, clear, bright, shining, brilliant; universally known, noted, renowned; irradiating, illuminating, giving light, luminous; making apparent or manifest, disclosing, discovering, publishing; evincing, betraying; expressing; explaining; (*as*), m. 'the giver of light,' the sun; an expounder, illustrator; a publisher; a discoverer; (*ikā*), f., N. of a commentary on the Mīmāṃsā-sūtra by Rāmākrishṇa. — *Prakāśaka-jñātri*, *tā*, m. 'knowing the giver of light, i.e. the sun,' a cock. — *Prakāśaka-tva*, *am*, n. luminousness, radiance.

Prakāśana, *as*, *ā*, *am*, illuminating, giving light; making known; (*as*), m. 'the giver of light,' an epithet of Vishṇu; (*am*), n. causing to appear, displaying; illuminating, giving light; bringing to light, making clear or manifest, making known, publicly showing or manifesting; (*ā*), f. propounding, explaining, teaching. — *Prakāśana-vat*, *ān*, *atī*, *at*, irradiating, illuminating.

Prakāśaniya, *as*, *ā*, *am*, to be displayed, to be shown or manifested.

Prakāśamāna, *as*, *ā*, *am*, becoming manifest, appearing; shining, splendid, brilliant, radiant.

Prakāśita, *as*, *ā*, *am*, become visible, brought to light, visible, manifest, apparent, evident; displayed, unfolded, discovered; illumined, enlightened, irradiated; published, promulgated.

Prakāśin, *i*, *inī*, *i*, visible, clear, bright, shining; making visible or manifest. — *Prakāśi-tā*, f. or *prakāśi-tva*, *am*, n. clearness, brightness, brilliance, light.

Prakāśya, *as*, *ā*, *am*, to be illuminated or enlightened; to be brought to light or made manifest; (*am*), n. light, clearness, distinctness (in this sense a wrong form for *prākāśya*, q. v.). — *Prakāśya-tā*, f. the being manifest; publicity; the being illuminated.

प्रकिरण *pra-kiraṇa*. See *pra-kṛi*, p. 603.

प्रकीर्तन *pra-kirtana*, *pra-kirtita*, *pra-kīrti*. See *pra-kṛi*, p. 604, col. 1.

प्रकीर्य *pra-kiryā*. See *pra-kṛi*, p. 603.

प्रकुच *prakuṇḍa*, *as*, m. a particular measure of capacity (somewhat more or less than a handful).

प्रकुट *pra-kuṭ* or *pra-kuṭṭ*, cl. 10. P. -*kuṭayati*, -*kuṭṭayati*, -*yitum*, to divide, reduce to small pieces.

प्रकुप *pra-kuth*, cl. 4. P. -*kuthyati*, -*kothitum*, to become putrid, turn putrid, begin to stink.

Prakuthita, *as*, *ā*, *am*, putrid, putrescent.

Prakutha, *as*, m. putrefaction, putridity, putrescence. — *Prakothoduka* (*śa-ud*), *am*, n. filthy water.

प्रकृप *pra-kup*, cl. 4. P. A. -*kupyati*, -*te*, -*kopitum*, to be moved or agitated; to become enraged, fly into a passion: Caus. -*kopayati*, -*yitum*, to provoke to anger, incense.

Prakupita, *as*, *ā*, *am*, moved, agitated, moving to and fro (Śāy. = *itas tataś calita*); very angry,

wroth, enraged, incensed; disordered; *ati-prakupita*, excessively irritated.

Prakupita, anomalously for *pra-kupita*.

Prakupyā, ind. having become angry, being enraged.

Prakopa, *as*, m. effervescence, ebullition, excitement, emotion, violent anger, rage, fury, wrath, ire, anger; irritation, provocation, exasperation; political disturbance, insurrection, mutiny; an attack; (in medicine) excess, superabundance, vitiation [cf. *pitta-p^o*, *vāta-p^o*].

Prakopāṇa or *pra-kopana*, *as*, *i*, *am*, exciting, agitating, irritating, provoking; (*am*), n. irritating, provoking, irritation, provocation, incensing.

Prakopāṇiya, *as*, *ā*, *am*, to be irritated or incensed, to be provoked to anger, irritable.

Prakopita, *as*, *ā*, *am*, irritated, provoked, incensed, enraged.

Prakopitri, *tā*, *trī*, *trī*, exciting, agitating, disquieting, an exciter, agitator.

प्रकुल *pra-kula*, *am*, n. a handsome or excellent body; (also read *prakvala*).

प्रकुट्ट *pra-kūṛḍ*, cl. 1. P. A. -*kūṛḍati*, -*te*, -*kūṛḍitum*, to jump forward, leap about.

प्रकुष्माण्ड *pra-kūṣhmāṇḍi*, f. an epithet of Durgā; [cf. *kūṣhmāṇḍi*].

प्रकृ *pra-kṛi*, cl. 5. Ved. and cl. 8. P. A. -*krīṇoti*, -*krīṇute*, -*karoti*, -*kurute*, -*kartum*, to make, accomplish, perform, achieve, effect; to make, render (with double acc., e.g. *andhakāraṇaṁ śaṅgalam prakurean*, rendering the darkness partly illumined); to bring to light, express, utter; to place before or in front, cause to precede, mention first; to place at the head, honour, worship; to appoint (to an office, with loc.); to gain, win, conquer (Ved.); to do away with, destroy (Ved.); to induce, move, incline (Ved.); to cause, enable (with inf., Ved.); Śāy. = *prakṛiṣṭam kṛi*, *stutim prakṛiṣṭeṇa kṛi*, to exalt, praise highly; to lay out, expend; (with *buddhīm* or *manas*) to set the heart upon, apply the mind to direct the thoughts towards anything (dat. or loc.); to resolve upon anything; (with *dārān*) to marry; (with *kanyām*, &c.) to deflower, violate.

1. *pra-kara*, *as*, *i*, *am* (for 2. see under *pra-kṛi*, p. 603), doing much, doing well; (*as*), m. aid, assistance, friendship; usage, custom, continuance of a similar practice; respect; seduction, abduction; (*i*), f. an episodic incident or interlude inserted in a drama to explain that which follows; theatrical dress or disguise, as wearing a woman's garb, &c.

Prakaraṇa, *am*, n. treatment, discussion, expounding, explanation; a subject, topic, province, department; a section, chapter, book, paragraph; opportunity, occasion; relation; an introduction, prologue, prelude; a poetical fiction or poem, in which the story and principal persons are wholly imaginary; a drama, a kind of drama with a fictitious plot; treating with respect; doing much or well; (*i*), f. a drama of the same character as the *Prakaraṇa* but of less extent. — *Prakaraṇa-tva*, *am*, n. the being a prelude or introduction. — *Prakaraṇa-pañcīkā*, f., N. of a philosophical treatise by Śālika-nātha; (also called *śālikā*). — *Prakaraṇa-pāṇu*, *as*, m., N. of a Buddhist work. — *Prakaraṇa-śas*, ind. according to species or kind (opposed to *prīṭhaktvena*).

Prakarāṇikā, f. a kind of minor drama (= *pra-karaṇi*).

Prakarikā, f. an episodic incident or interlude inserted in a drama to explain that which follows (= *pra-kari*).

Prakartarya, *as*, *ā*, *am*, to be prepared; to be manifested or shown; to be appointed.

Prakartri, *tā*, *trī*, *trī*, one who causes or occasions.

Prakāra, *as*, m. sort, kind, species; way, mode, fashion, manner (in these and the preceding meanings frequently at the end of a comp., e.g. *nānā-prakāra*, of many kinds, manifold; *tri-prakāra*,

of three kinds, threefold; cf. *bahu-prakāram*); similitude; difference; speciality. — *Prakāra-tā*, f. particularity, speciality. — *Prakāra-vat*, *ān*, *atī*, *at*, belonging to a species or kind. — *Prakārañtara* (*ra-an*), *am*, n. another sort or kind, another manner; (e), ind. in another way.

Prakāra, *as*, *ā*, *am*, = *prākāra* (at the end of comps., e. g. *tal-prakāra*), of that kind, belonging to that).

Prākūrya, *as*, *ā*, *am*, to be evinced or manifested.

Prakurvāt, *an*, *atī*, *at*, doing much or well; behaving respectfully to, waiting upon, serving, honouring.

Prakurvāṇa, *as*, *ā*, *am*, doing much or well; attending or behaving respectfully to.

Prakṛta, *as*, *ā*, *am*, made, accomplished, completed; commenced, begun; one who has begun anything; original; that which is spoken of or is the original subject of discussion, that which is now in hand or under consideration; genuine, real; appointed, charged; wished, expected; mentioned; important, interesting; (*am*), n. original subject, present subject of discussion, present case; (*as*), m., N. of a man. — *Prakṛita-tā*, f. or *prakṛita-tva*, *am*, n. the being begun or in process of execution, incipient state or condition; in the being the subject of discussion. — *Prakṛitārtha* (*ta-ar*), *as*, *ā*, *am*, having the original sense; real, true.

Prakṛit, *is*, f. the original or natural form of anything, natural condition or state, original, primary substance (opposed to *vikṛit*, change, modification, anything derived or secondary); cause, original source; origin, extraction, descent; nature, character, usual or natural state; constitution, disposition, temper; a rule, scheme, paradigm, pattern, model, standard (especially in ritual); (in the Sāṅkhya philosophy) = *pradhāna*, the evolver of all material appearances, the 'originant' or original source of (or rather passive power of creating) the material world, generally called Nature as opposed to Puruṣa or Spirit; (in mythology) a goddess, the personified will of the Supreme in the creation (identified with Māyā or Illusion and in an especial manner the prototype of the female sex; hence the same with the Sakti or personified energy or bride of a deity, as Lakṣmī, Durgā, &c.; in some systems *Prakṛit* is considered the same with the Supreme Being); (in grammar) the crude or elementary form of a word, an uninflected word, the radical form of a word before the case-terminations and other affixes are subjoined; N. of two classes of metres, consisting of eight and of eighty-four syllables respectively; (in arithmetic) a coefficient, multiplier; (in anatomy) temperament, the predominance of one of the humors at the time of generation; a woman, woman-kind; a mother; an animal; the male organ of generation; the female organ of generation; N. of a woman; *trītiyā prakṛitī*, the third nature, a eunuch; (*ayas*), f. pl. (in the Sāṅkhya) the material archetypes of everything existing; the eight producers or primary elements out of which everything else is evolved (viz. *a-vyakta*, *buddhī* or *ma-hat*, *ahankāra*, and the five *tan-mātras*); the constituent elements of the state (of which five are usually enumerated, viz. the minister, treasure, territory, fortresses, and army, to these are sometimes added the king himself and the sovereign who is his ally, and sometimes also the corporations of citizens); a king's ministers generally; the subjects of a king, the citizens, artisans, &c.; the various sovereigns to be considered in case of war (according to Manu VII. 155, viz. the *madhyama*, *vi-jigishu*, *ud-āśina*, and *śatru*, to which according to Kullūka should be added eight remoter princes, viz. the *mitra*, *arimītra*, *mitra-mitra*, *arimītra-mitra*, *pārśhni-grāha*, *ākranda*, *pārśhni-grāhāsāra*, *ākranda-sāra*; each of these twelve kings has the five *Prakṛitis* above-mentioned, so that the total number of *Prakṛitis* may be seventy-two, Manu VII. 157); N. of a class of divinities under Manu Raibhya; *pra-*

krityā, ind. by nature, naturally, by birth or extraction; in the original state or condition, without change or alteration; properly. — *Prakṛiti-kṛipāṇa*, *as*, *ā*, *am*, naturally plaintive or disposed to lament, naturally feeble (in discriminating). — *Prakṛiti-lakṣṇa*, *as*, *am*, m. n. 'section on nature,' N. of the second book of the Brahma-vaivarta-Purāṇa. — *Prakṛiti-guṇa*, *as*, m. one of the three constituent qualities of nature (see *guṇa*). — *Prakṛiti-jā*, *as*, *ā*, *am*, springing from nature, inborn, innate. — *Prakṛiti-larala*, *as*, *ā*, *am*, naturally changeful, volatile, fickle, dissolute, voluptuous. — *Prakṛiti-purusha*, *as*, m. a minister of state. — *Prakṛiti-pralaya*, *as*, m. = *prakṛiti-laya*, q. v. — *Prakṛiti-bhāra*, *as*, m. natural state, original or unaltered condition; (*as*, *ā*, *am*), natural, usual, common. — *Prakṛiti-bhūta*, *as*, *ā*, *am*, being in the original state or condition, original. — *Prakṛitibhūtekāra* (*ta-ik*), *as*, m. the original sound or letter *i*. — *Prakṛiti-mandala*, *am*, n. the circle or aggregate of the *Prakṛitis* or of a king's subjects, the entire kingdom, whole empire. — *Prakṛiti-mat*, *ān*, *atī*, *at*, having the original or natural form or shape, natural, usual, ordinary; in a natural or usual frame of mind. — *Prakṛiti-laya*, *as*, m. absorption into *Prakṛiti*, the dissolution of the universe. — *Prakṛiti-vat*, ind. as in the original form. — *Prakṛiti-nikṛiti-svabhāva*, *as*, m. the relation of (a word in its) radical form to (itself under the) mutations (of inflection &c.). — *Prakṛiti-rishama*, *as*, *ā*, *am*, naturally rough. — *Prakṛiti-siddha*, *as*, *ā*, *am*, effected by nature, natural; (*am*), n. true or real nature. — *Prakṛiti-subhaga*, *as*, *ā*, *am*, naturally pleasing or agreeable. — *Prakṛiti-stha*, *as*, *ā*, *am*, being in the original or natural state, being in the natural condition, natural, genuine, unmixed; healthy, in good health; recovered; inherent, innate; bare, stripped of everything. — *Prakṛitiśa* (*ti-śa*), *as*, m. 'lord of subjects,' a magistrate.

Prakṛiyā, f. conduct, manner, way; a ceremony, rite, observance; elevation, exaltation; a privilege, prerogative, advantage over others, precedence, high position; the bearing of royal insignia; insignia (of rank); a chapter, section; an introductory section of a work; producing, production; (in grammar) etymological formation, formation of a word with the root, affix, &c.; rules for the formation and inflection of words. — *Prakṛiyā-kaumudī*, f. 'elucidation of etymological structure,' N. of a grammatical work by Rāma-candra. — *Prakṛiyākaumudī-vṛiti*, *is*, f., N. of a commentary by Kṛishṇa-paṇḍita on the preceding. — *Prakṛiyā-pāda*, *as*, m. 'introductory section,' N. of the first part of the Vāyu-Purāṇa. — *Prakṛiyā-ratna*, *am*, n. 'gem of etymological structure,' N. of a grammatical work.

Prakṛikīrshu, *us*, *us*, u, intending or purposing to recompense, wishing to requite (= *prati-ki-rshu*).

प्रकृत *pra-kṛit* (see rt. 2. *kṛit*), cl. 1. 6. P. -*karīti*, -*krīntīti*, -*karitum*, to cut off; to cut up, cut to pieces.

प्रकृशित *pra-kṛīṣita*, *as*, *ā*, *am*, attenuated, thin, emaciate.

प्रकृष् *pra-kṛish*, cl. 1. P. (ep. also A.) -*karshati* (-*te*), -*karshṭum*, -*krashṭum*, to draw forth, stretch forth; to draw forwards, drag away; to lead (an army); to draw or bend (a bow); to draw out, stretch out, prolong; to place before or in front; to harass, distract, disturb, trouble, disquiet.

Prakarsha, *as*, m. pre-eminence, excellence, eminence, distinction, superiority, intensity of good qualities or merit, high degree (in these senses frequently at the end of comps.; cf. *pranaya-p*, *vapuh-p*, *varṇa-p*); might, strength; speciality; universality; absoluteness, definitiveness; protractedness, length; (in grammar) the effect of the prefix *pra* upon roots; (*āt*, *epa*), ind. in a high degree, intensely, eminently, exceedingly, mightily, strongly. — *Prakarsha-gamana*, *am*, n. going absolutely or

finally (?). — *Prakarsha-tantra*, *as*, *ā*, *am*, dependent on excellence or intensity of merit; dependent on superior strength or power. — *Prakarsha-vat*, *ān*, *atī*, *at*, pre-eminent, eminent, excellent.

Prakarshaka, *as*, m. 'the harasser, disquieter,' an epithet of the god of love.

Prakarshaṇa, *as*, *ā*, *am*, harassing, distracting, disquieting, troubling; (*am*), n. the act of drawing away, drawing, attracting; drawing furrows, ploughing; pushing forwards; stretching out, extension, long duration, length; excellence, superiority; the act of harassing or disquieting, distraction; realizing by the use of a pledge more than the interest of the money lent upon it; a bridle (?).

Prakarshaṇīya, *as*, *ā*, *am*, to be dragged away, to be moved along the ground.

Prakarshat, *an*, *antī*, *at*, dragging forth, drawing out, drawing along; drawing or bending (a bow).

Prakarshita, *as*, *ā*, *am*, drawn forth, dragged forwards; stretched out; exceeded in profit (as the interest of a loan); (*am*), n. profit on a pledge beyond the interest of the money lent upon it.

Prakarshin, *i*, *inī*, *i*, drawing forth; excellent, pre-eminent, distinguished.

Prakṛishṭa, *as*, *ā*, *am*, drawn forth, dragged forwards; drawn out, protracted, lengthy, long; pre-eminent, superior, distinguished, excellent, exalted; prominent, chief, principal; well to do; distracted, harassed, disquieted; violent. — *Prakṛishṭa-tā*, f. or *prakṛishṭa-tva*, *am*, n. transcendent excellence, eminence, superiority.

Prakṛishya, *as*, *ā*, *am*, to be dragged forwards, to be drawn along on the ground; excessive. — *Prakṛishya-kutsita*, *as*, *ā*, *am*, strongly censured; (also read *prakṛishṭa-kutsita*.)

प्रकृ *pra-kṛi*, cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to scatter forth, scatter, strew, throw about; to issue forth, spring up: Pass. -*kīryate* (ep. Pot. -*kīryet*), to disappear, vanish.

2. *pra-kara*, *as*, m. (for 1. see under *pra-kṛi*, p. 602), a scattered heap, heap, multitude, quantity, plenty; a bunch of flowers, a nosegay; (*i*), f. a kind of song; an open piece of ground; a place where four roads meet; the proper site of any magical operations; (*am*), n. aloe wood, Agallochum.

Prakṛitṛi, *tā*, *trī*, *trī*, Ved. one who sprinkles; one who spices or seasons (?).

Prakṛiṇa, *am*, n. scattering, strewing, throwing about.

Prakṛirat, *an*, *atī* or *anti*, *at*, scattering, strewing.

Prakṛiṇa, *as*, *ā*, *am*, scattered forth, scattered, strewed, dispersed; squandered; spread abroad, spread, published, public, promulgated; mixed, containing various subjects, miscellaneous; disordered, loose, dishevelled; agitated, excited, wild; confused, incoherent; waved, waving, undulating; expanded, open; standing alone, nowhere mentioned; (*as*), m. the plant Guilandina Bonduc; (*am*), n. a confused mass, miscellany, miscellanea; a collection of miscellaneous rules; a chapter, section, division of a book. — *Prakṛiṇa-keśi*, f. 'having dishevelled hair,' an epithet of Durgā. — *Prakṛiṇa-māitṛiṇa*, *as*, *i*, *am*, living in mixed (connubial) intercourse. — *Prakṛiṇāmbara-mūrdhaja* (*na-am*), *as*, *ā*, *am*, with disordered garments and dishevelled hair.

Prakṛiṇaka, *as*, *ā*, *am*, scattered about; occurring singly or in single instances; (*as*, *am*), m. n. a chowrie, the tail of the Bos Grunniens used as a fan or fly-flap and as an ornament for horses; a tuft of hair used as an ornament for horses; (*as*), m. a horse; (*am*), n. a miscellany, any collection of heterogeneous objects not arranged under any distinct classes or heads; a section or division of a book; (in law) a case not provided for by the Śāstras and to be decided by the judge or king, the legal decision of a case not anticipated in the law-books; a section or chapter of a book; extent, length (especially of a book or stanza).

Prakṛiṇya, *as*, *ā*, *am*, to be strewed or scattered, to be spread abroad or about; to be diffused or

promulgated; to be expanded or extended; (as), m. the plant *Guilandina Bonduc*.

प्रकृत *pra-kṛit*, cl. 10. P. *-kīrtayati*, *-yitum*, to announce, proclaim; to pronounce, declare, call, name; to approve.

Prakīrtana, am, n. announcing, proclaiming; pronouncing aloud; praising aloud, lauding, extolling; (ā), f. mentioning, naming.

Prakīrtita, as, ā, am, announced, proclaimed; pronounced, declared, said, mentioned, stated; called, named; explained; revealed; renowned, celebrated.

Prakīrti, is, f. celebration, praise; fame, celebrity; declaration.

प्रकृप *pra-kṛip*, cl. 1. A. *-kalpate*, *-kalpitum*, *-kalptum*, to proceed prosperously, succeed, be successful; to be fit or suitable for (with inf. or dat.): Caus. *-kalpayati*, *-yitum*, to prepare, make, design; to put a person at the head, show honour to; to accompany (?); to establish, fix, settle; to appoint, invest, install, elect to, choose or select for (with two acc., or with acc. and loc. of abstract noun); to fix, fasten; to further; (with *asru*) to shed tears.

Prakalpanā, f. fixing, settlement, allotting, allotment.

Prakalpayitṛi, tā, m., Ved. one who prepares or arranges, setting in order (= *ish-kartrī*).

Prakalpita, as, ā, am, done, made, appointed; formed or shed (as a tear); (ā), f. a kind of riddle.

Prakalpya, as, ā, am, to be appointed, to be fixed or settled, to be determined.

Prakalpipta, as, ā, am, prepared, arranged, made ready; (am), ind., Ved. readily, easily. — *Prakalpipta-tea*, am, n., Ved. progress, success, successfulness. — *Prakalpipta-snāna-mañdana*, as, ā, am, one whose ablutions and toilet have been arranged.

Prakalpipti, a various reading for *pra-kṛitī*, q. v.

प्रकेत *pra-keta*, as, m. (*keta* fr. 2. *kī* = rt. 2. *ci*), Ved. appearance; observation, perception, intelligence; one who knows; (Śāy. = *andhakārācīṛitasya sarvasya padārthasya prajñāpakāḥ*).

प्रकोष्ठ *pra-koshtha*, as, m. the fore-arm; a room near the gate of a royal palace; a court in a house, an open space surrounded by buildings; a part of a door-frame.

Prakoshthaka, as, m. a room near the gate of a palace.

प्रक्खर *prakkhara*, as, m. iron armour for the defence of a horse or elephant; (also written *pra-khara*, *pra-kshara*.)

प्रक्रन्द *pra-krand*, cl. 1. P. A. *-krandati*, *-te*, *-kranditum*, Ved. to invoke loudly; Caus. P. *-krandayati*, *-yitum*, Ved. to roar; to move with a rushing sound.

प्रक्रम *pra-kram*, cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to step or stride forwards, go forwards, walk on, advance; to set out, march forth, march off; to come forth, issue forth, to go, depart; to step or stride across, pass; (usually A.) to proceed to do or apply one's self to anything, undertake, prepare; to take the first step, commence, begin (with inf.); (A.) to act or behave towards (with loc.): Caus. *-krāmayati*, *-yitum*, to cause to step or stride forwards.

Prakrantrī, tā, trī, trī, one who proceeds or goes; one who takes the first step or begins, a beginner; conquering, overpowering, surpassing.

Prakrama, as, m. a step, stride; a particular measure of distance, a pace (the length of which is variously stated by commentators on works on ritual at two or three or three and a half Padas, and sometimes at more or less); striding forwards, stepping, striding; proceeding, going; commencement, beginning; leisure, opportunity; relation, proportion, degree, measure; a series of oblations corresponding to the movements of a sacrificial horse (Ved.); the reading of the *Krama*, q. v.; speaking about or discussing the point in question; the case in question.

— *Prakrama-trītiya*, am, n., Ved. the third of a square pace. — *Prakrama-bhanga*, as, m. want of method, the breaking of arrangement in composition (= *bhagna-krama*, *bhagna-prakrama*).

Prakramaṇa, am, n. stepping forwards, stepping, proceeding; issuing forth.

Prakramaṇiya, or *prakramitavya*, or *prakrama*, as, ā, am, to be gone or proceeded.

Prakramamāṇa, as, ā, am, proceeding, beginning; overcomiṅg.

Prakrānta, as, ā, am, gone, proceeded; gone beyond, surpassed; commenced, begun; preceded, previously mentioned, previously laid down or stated; (am), n. the outset of a journey; the point in question. — *Prakrānta-tra*, am, n. beginning, commencing; the being begun; the being stated or mentioned previously.

प्रक्रय *pra-kraya*, as, m. (fr. rt. 1. *kṛī* with *pra*), sale (?).

Prakrī, is, is, i, Ved. to be bought, purchasable.

प्रक्रिड *pra-kṛid*, cl. 1. P. A. *-krīḍati*, *-te*, *-krīḍitum*, to play, sport, disport one's self, gambol, frolic, amuse one's self.

Prakṛīḍa, as, m. play, pastime; a place of sports, play-ground (Ved.); *Marutām prakṛīḍah*, N. of a *Sāman*.

Prakṛīḍita, as, ā, am, played, playing, sporting.

Prakṛīḍin, ī, inī, i, Ved. playing, sporting; playful, sportive, frolicsome.

प्रक्रुश *pra-kruś*, cl. 1. P. *-krośati*, *-krośitum*, to raise a cry, cry out; to utter (cries), call; to invoke, call upon, cry out to.

Prakrośa, as, m., Ved. a shriek, scream.

प्रक्लिद *pra-klid*, cl. 4. A. *-klidyate*, *-kleditum*, *-klettum*, to become moist or humid, to become wet; Caus. *-kledayati*, *-yitum*, to moisten, wet, make wet.

Praklinna, as, ā, am, moist, humid, wet, soaked, saturated; moved with compassion or sympathy. — *Praklinna-vartman*, a, n. a kind of disease of the eyelids; [cf. *klinna-vartman*]. — *Praklinna-hṛdayekshaṇa*, as, ā, am, having the heart and eyes moist (with affection).

Prakleda, as, m. moistness, wetness, humidity.

— *Prakleḍa-val*, ān, ati, at, moistening, wetting.

Prakledana, as, ā, am, or *pra-kledn*, ī, inī, i, moistening, wetting.

प्रक्कण *pra-kvaṇa* or *pra-kvāṇa*, as, m. (fr. rt. *kvaṇ* with *pra*), the sound of a *Viṇā* or lute.

प्रक्षय *pra-kshaya*. See col. 3.

प्रक्षर *pra-kshar*, cl. 1. P. *-ksharati*, *-ksharitum*, to stream, trickle forth, ooze; to drop down.

Prakshara, as, m. iron armour for the defence of a horse or elephant; [cf. *pra-khara*, *prakkhara*].

Praksharaṇa, am, n. flowing forth, trickling out, oozing, dripping.

प्रक्षल् *pra-kshal*, cl. 10. P. *-kshālayati*, *-yitum*, to wash off, wash away, rinse; to cleanse, clean, purify; Caus. to cause to wash.

Prakshālaka, as, ā, am, washing, one who washes; [cf. *sadyah-p*].

Prakshālana, as, ā, am, performing frequent ablutions, one who performs frequent ablutions; (am), n. washing, washing off, cleaning, cleansing, purifying; bathing; a means of cleaning, anything used for purifying, water for washing. — *Prakshālānārthāya* ('*na-ar*'), ind. for the sake of washing.

Prakshālaniya, as, ā, am, to be washed away or cleansed; to be purified.

Prakshālita, as, ā, am, washed, cleansed; expiated.

1. *pra-kshālya*, as, ā, am, to be washed or purified.

2. *pra-kshālya*, ind. having washed, having rinsed.

प्रक्षि *pra-kshi*, cl. 9. 5. 1. P. *-kshīṇāti*,

-kshīṇoti, *-kshayati*, *-kshetum*, to spoil, injure, wear out, exhaust, destroy; Pass. *-kshīyate*, to be destroyed, perish, to be worn out or exhausted; to be diminished.

Prakshaya, as, m. destruction, ruin.

Prakshayaṇa, as, ā, am, causing to perish, destroying.

Prakshīṇa, as, ā, am, decayed, wasting; destroyed; atoned; vanished, disappeared; (am), n. the spot where any one has perished (e. g. *prakshīṇam idaṃ Deva-dattasya*, this is the spot where Deva-datta perished).

प्रक्षिप *pra-kship*, cl. 6. P. A. *-kshipati*, *-te*, *-ksheptum*, to throw or fling at, throw or cast into; to project; to hurl; to put or lay before; to insert, interpolate; Caus. *-kshēpayati*, *-yitum*, to cause or order to cast or put into.

Prakshīpta, as, ā, am, thrown or cast at, hurled, flung; thrown forth, projected.

Prakshīptavat, ān, atī, at, one who has thrown at, one who has thrown.

Prakshīpa, ind. having thrown at, having hurled.

Prakshēpa, as, m. throwing or casting forth or forward, projecting; a throw, cast; throwing into or upon, scattering upon; insertion, interpolation; anything added or thrown into drugs while in course of decoction, an ingredient; the sum deposited by each member of a commercial company; the box of a carriage. — *Prakshēpa-lipi*, is, f. a particular style of handwriting.

Prakshēpaṇa, am, n. throwing, casting; pouring upon, throwing on, throwing into; fixing (as a price).

Prakshēpaṇiya, as, ā, am, to be thrown or cast forth, to be thrown away.

Prakshēpin, ī, inī, i, throwing upon, placing upon.

Prakshēptavya, as, ā, am, to be thrown into or upon, to be scattered upon; to be scattered.

Prakshēpya, as, ā, am, to be thrown or put on.

प्रक्षीवित *pra-kshivita*, as, ā, am (fr. rt. *kshiv* with *pra*), drunken, intoxicated.

प्रक्षुद् *pra-kshud*, cl. 7. P. *-kshuṇṇati*, *-kshotum*, to pound, crush; to break; to pierce, pierce through.

Prakshuṇṇa, as, ā, am, crushed; pierced through, lacerated; incited.

प्रक्षुभ *pra-kshubh*, cl. 1. A., 4. P. *-kshobhate*, *-kshubhyati*, *-kshobhātum*, to be moved, to be shaken or agitated; to totter, stagger; to be confused; Caus. *-kshobhayati*, *-yitum*, to agitate, excite.

Prakshobhaṇa, am, n. agitating, exciting.

प्रक्षे *pra-kshai*, cl. 1. P. *-kshāyati*, *-kshāitum*, to be consumed, to burn (intrans.).

प्रक्षु *pra-kshu*, cl. 2. P. *-kshṇauti*, *-kshṇāvītum*, to sharpen, whet, point.

प्रक्ष्वेदन *pra-kshvedana* or *pra-kshvedana*, as, ā, m. f. (fr. rt. *kshvid* or *kshvid* with *pra*), clamour, a loud indistinct noise; an iron arrow.

Prakshvedā, f. humming, grumbling, an inarticulate sound.

Prakshvedita or *pra-kshvedita*, as, ā, am, clamorous, shouting, making a loud indistinct noise; unctuous. — *Prakshvedita-val* or *prakshvedita-val*, ān, atī, at, noisy; unctuous.

प्रखर *pra-khara*, as, ā, am, very hot or acrid, acrid, biting, pungent; very hard or rough; (as), m. iron armour for the defence of a horse or elephant [cf. *prakkhara*, *pra-kshara*]; a mule; a dog.

प्रखल *pra-khala*, as, m. a great scoundrel, very wicked person.

प्रखाद *pra-khāda*, as, ā, am (fr. rt. *khād* with *pra*), Ved. devouring, consuming.

प्रखिद् pra-khid, cl. 6. P. -*khidati*, -*khē-*
tum, Ved. to thrust away; to harass, afflict.

Pra-khidat, *as*, *anti*, *at*, Ved. thrusting away;
harassing, afflicting (according to Mahī-dhara = *pru-*
karṣheṇa khedayat).

प्रख्या pra-khyā, cl. 2. P. -*khyāti*, -*khyā-*
tum, to see (Ved.); to announce, report; to praise,
extol, celebrate: Pass. -*khyāyate*, to be recognised
or acknowledged; to be known; to shine: Caus.
-*khyāpayati*, -*yitum*, to make generally known,
to be published.

Pra-khya, *as*, *ā*, *am*, visible, clear, distinct;
looking or appearing like, resembling, like (at the
end of comps., cf. *śaśāṅka-kiraṇa-p°*); (*ā*), f.
look, appearance; perceptibility, visibility; making
manifest, disclosure.

Pra-khyas, *ās*, m. = *Prajā-pati*, q. v.; the planet
Jupiter.

Pra-khyāta, *as*, *ā*, *am*, celebrated, renowned,
famous, noted, notorious; recognised, acknowledged;
bespoken, forestalled, claimed by right of pre-emp-
tion; pleased, happy. — *Pra-khyāta-bhāyda*, *am*, n.
a commodity the pre-emption of which is claimed
by a king. — *Pra-khyāta-vaptriha*, *as*, *ā*, *am*,
having a celebrated father. — *Pra-khyāta-sud-bhar-*
tri, *tā*, m. known as a good husband.

Pra-khyāti, *is*, f. perceptibility; publicity, in-
notoriety, celebrity; praise, eulogium, fame; a-*pra-*
khyātim i or *gam*, to become imperceptible, vanish,
disappear.

Pra-khyāna, *am*, n. perception, the being per-
ceived or being known; the making known, report-
ing, communicating; a report, information.

Pra-khyāniya, *as*, *ā*, *am*, to be celebrated or
made known.

Pra-khyāpana, *am*, n. the making known, pub-
lishing; reporting, communicating; report, infor-
mation.

Pra-khyāpaniṣa, *as*, *ā*, *am*, to be made gene-
rally known, to be published.

Pra-khyāyamāna, *as*, *ā*, *am*, being celebrated,
being praised.

प्रख्याल pra-khyāla, probably a wrong
reading for *pra-khyāta* above.

प्रग pra-ga. See under *pra-gam* below.

प्रगण pra-gaṇ, cl. 10. P. -*gaṇayati*, -*yitum*,
to reckon up, calculate.

प्रगण्ड pra-gaṇḍa, *as*, m. the upper part
of the arm from the elbow to the shoulder [cf.
pra-kāṇḍa]; (*i*), f. an outer wall or rampart.

प्रगदित pra-gadita, *as*, *ā*, *am* (fr. rt. *gad*
with *pra*), spoken, speaking, beginning to speak.

Pra-gādyā, *as*, *ā*, *am*, see Scholiast on Pāṇ. III.
1, 100.

प्रगम् pra-gam, cl. 1. P. (ep. also A.) -*ga-*
ḥṭati (-*te*), -*gantum*, to go forward, advance, pro-
ceed; to set out towards, start for; to stride towards,
go to; to reach, attain (Śāy. = *prāp*).

Pra-ga, *as*, *ā*, *am*, going before or in advance,
preceding; (*e*), ind. early in the morning, at dawn,
at day-break ('when the sun goes forth?'). — *Prage-*
tana, *as*, *i*, *am*, relating or belonging to the morn-
ing, to be performed in the morning, matutinal.
— *Prage-niṣa*, *as*, *ā*, *am*, 'one to whom it is night
early in the morning,' i. e. one who is asleep early
in the morning. — *Prage-saya*, *as*, *ā*, *am*, sleeping
early in the morning, asleep at day-break.

Pra-gata, *as*, *ā*, *am*, gone forward, gone forth,
started; separate, apart; gone with difficulty. — *Pra-*
gata-jānu, *us*, *us*, *u*, or *pragata-jānuka*, *as*, *i*,
am, having the knees far apart, bandy-legged, bow-
legged.

Pra-gama, *as*, m. the first manifestation of affec-
tion in conversation, first advance.

Pra-gamana, *am*, n. progress, advance; going
apart; the first manifestation of affection in the

course of conversation; difficult progress (?); dis-
puting (?).

Pra-gamaṇiṣa, *as*, *ā*, *am*, see Scholiast on Pāṇ.
VIII. 4, 34.

Pra-gāman, walk, gait, step; [cf. *prithu-p°*].
Pra-gāmiu, *i*, *ini*, *i*, setting out, being about
to depart.

प्रगयण pra-gayaṇa, *am*, n. a various read-
ing for *pra-gamana*, q. v.

प्रगर्ज pra-garj, cl. 1. P. -*garjati*, -*garjitum*,
to roar; to begin to thunder.

Pra-garjana, *am*, n. roaring, roar; [cf. *śiṅha-p°*].

Pra-garjita, *am*, n. a roar, noise, din.

प्रगर्धिन pra-gardhin, *i*, *ini*, *i* (fr. rt. *gridh*
with *pra*), Ved. pressing onwards, pressing forwards;
eager (Śāy. = *prakarṣeṇābhikāṅkshan*).

प्रगल्भ pra-galbha, cl. 1. A. -*galbhate*, -*gal-*
bhītum, to act with spirit or resolution, behave
resolutely, act in a determined manner, be deter-
mined; to be arrogant or proud; to be ready or
able to (with inf.).

Pra-galbha, *as*, *ā*, *am*, bold, confident; resolute,
energetic; prompt, ready; spirited, courageous, brave,
intrepid, daring; audacious, proud, arrogant; impudent,
shameless; strong, able; eminent, illustrious; mature
(as age); (*as*), m. an epithet of the fire employed
at the Jāta-karman; N. of a philosophical writer;
(*ā*), f. a bold or confident woman, a woman who courts
her husband's caresses, a wanton woman; a scolding
woman, shrew; an epithet of Durgā; (*am*), n. in
a spirited or determined manner, resolutely. — *Pra-*
galbha-kulāla, *as*, m. a skilful potter. — *Pra-*
galbha-tā, f. or *pragalbha-tva*, *am*, n. boldness, con-
fidence; energy, resolution, resoluteness; audacity,
arrogance; power, eminence, consequence; per-
verseness, wilfulness.

Pra-galbhitā, *as*, *ā*, *am*, rendered proud, arro-
gant; eminent, conspicuous.

प्रगा pra-gā, cl. 2. 3. P. -*gāti*, -*jigāti*,
-*gātum*, to go forwards, proceed, go away, move.

1. *pra-gāna*, *am*, n. (for 2. see under *pra-gai*,
col. 3), access, approach; [cf. *prithu-p°*].

प्रगाह pra-gāh, cl. 1. A. -*gāhate*, -*gāhitum*,
-*gādhum*, Ved. to dive into, enter, penetrate, pervade.

Pra-gāḥa, *as*, *ā*, *am*, dipped into, steeped,
soaked, impregnated [cf. *lavaṇa-p°*]; much, exces-
sive; hard, difficult; hard, firm; (*am*), n. pain,
privation, penance; (*am*), ind. much, exceedingly;
earnestly, forcibly; tightly, firmly; in due propor-
tion. — *Pra-gāḥa-tā*, f. or *pragāḥa-tva*, *am*, n.
abundance, excessiveness; hardness.

Pra-gāhana, *am*, n., Ved. dipping or plunging
into.

प्रगुण pra-guṇa, *as*, *ā*, *am*, having excel-
lent qualities, being in a good state or condition, being
in the right state or order, straight; honest, upright.

— *Praguṇī-kṛt*, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-*
tum, to make straight, put in order, arrange, place in
rank and file, array; to spread, make smooth or even.

Pra-guṇana, *am*, n. putting straight.

Praguṇaya, Nom. P. *praguṇayati*, -*yitum*, to
make straight.

Pra-guṇita, *as*, *ā*, *am*, made straight or even,
made smooth, smoothed.

Pra-guṇin, *i*, *ini*, *i*, straightened, made smooth
or even, smoothed.

Pra-guṇya, *as*, *ā*, *am*, having excellent qualities,
excellent; more, exceeding.

प्रगुप् pra-gup, cl. 1. P. -*gopayati*, -*yitum*,
to seek to protect, to guard.

Pra-gopana, *am*, n. protection, preservation,
salvation.

प्रगुर pra-gur, cl. 6. P. -*gurati*, -*gurutum*,
Ved. to cry aloud, exclaim loudly; to make great
efforts, make strenuous exertions (Śāy. = *atyartham*
udyu).

प्रगृ pra-grī (see rt. 1. *grī*), cl. 9. P. A.
-*grīṇāti*, -*grīṇite*, -*garitum*, -*garitum*, to announce,
praise, extol, celebrate.

प्रगे pra-ge. See under *pra-gam*, col. 1.

प्रगै pra-gai, cl. 1. P. -*gāyati*, -*gātum*, to
begin to sing, sing of, sing, celebrate; to sound,
resound.

2. *pra-gāna*, *am*, n. (for 1. see under *pra-gā*,
col. 2), singing, song.

Pra-gātrī, *tā*, *tri*, *tri*, a singer, excellent singer.

Pra-gātha, *us*, m. a strophe, a combination of
two verses (viz. of a Brihati or Kakubh followed
by a Sato-brihati which by an intermixture of the
several Pādas is changed into a triplet); (*as*), m.,
N. of a man with the patronymics Kāṇva and
Ghaura, the author of the hymns R̥g-veda VIII. 1.
2, 10, 48, 51-54; (*ās*), m. pl. an epithet of the
hymns of the eighth Maṇḍala of the R̥g-veda.

Pra-gāyin, *i*, *ini*, *i*, singing, beginning to sing.

Pra-gīta, *as*, *ā*, *am*, sung; one who has begun
to sing, singing; resonant with singing, vocal;
(*am*), n. song; a sing-song or drawling recitation
(regarded as a fault).

Pra-gītī, *is*, f. a kind of metre, containing 30 +
29 syllabic instants.

प्रग्रयण pra-grathana, *am*, n. the act of
connecting or stringing together, intertwining.

प्रग्रस् pra-gras, cl. 1. P. A. -*grasati*, -*te*,
-*grasitum*, to eat up, devour, swallow, swallow up;
to eclipse.

प्रग्रह pra-grah, cl. 9. P. A. -*grīhṇāti*,
-*grīhṇite*, -*grahitum*, to hold forth, hold out, stretch
forth; to offer; to seize, grasp, clutch, take hold of,
take; to receive, accept; to draw up, stop; to draw
towards one's self, unite with; to give a friendly
reception to, act in a friendly manner towards,
favour; to keep separate or isolated (as words &c.
not subjected to the rules of Sandhi): Caus. -*grā-*
hayati, -*yitum*, to receive, accept.

Pra-grīhita, *as*, *ā*, *am*, held in front, held out;
received, accepted, admitted; pronounced separately
without observing the usual rules of Sandhi [cf. 1. *pra-*
grīhya]; collected, strung together (?). — *Praggrīhita-*
pada, *as*, m., scil. *sandhi*, a suspension of Sandhi
in which the vowels remain unaltered.

1. *pra-grīhya*, *as*, *ā*, *am*, to be taken or accepted,
to be admitted; (in grammar) to be taken or pro-
nounced separately, not subject to the rules of Sandhi
or euphony (as the final *i*, *ū*, and *e* of the dual
terminations whether of nouns, pronouns, or verbs,
e. g. *kavi̐ etau*, 'these two poets'; *bandhū̐ etau*,
'these two relations').

2. *pra-grīhya*, ind. having taken or grasped, car-
rying away with; with.

Pra-grīhyamāna, *as*, *ā*, *am*, being taken or
seized.

Pra-graha, *as*, m. holding in front, holding
forth, holding out, stretching forth; taking, taking
or laying hold of, grasping, clutching, seizing (e. g.
anga-p°, the seizing of the limbs [by a demon],
pain in the limbs); the seizing or grasping of the
sun or moon, beginning of an eclipse [cf. *graha*];
kind or friendly reception, kindness, favour; a rein,
bridle, rope or halter for horses, lash, thong, whip,
scourge; the cord or string suspending a balance;
a guide, leader, ruler; a ray of light; a prisoner,
captive, either man or beast in confinement; bind-
ing; taming, breaking (a horse); the arm; a species
of plant, Cassia Fistula; (in grammar) a vowel not
subject to the rules of Sandhi; epithet of a particular
sacrificial rite (more fully written *pragraha-homa*);
an epithet of Viṣṇu or Kṛiṣṇa. — *Pragraha-vat*,
ān, *atī*, *at*, (at the end of a comp.) having seized,
holding; giving a friendly reception, receiving kindly,
obliging, kind.

Pra-grahaṇa, *am*, n. taking, seizing, holding,
assuming; shutting up, confining; the seizure of
sun and moon, i. e. the commencement of an eclipse;

offering; a rein, bridle; a check, restraint; the being a leader or guide.

Pra-grāha, *as*, m. seizing, taking, taking up, bearing, carrying; a rein; the string of a balance. — *Pragrāha-vat*, *ān*, *atī*, *at*, having the string of a balance.

प्रग्रीव *pra-grīva*, *as*, *am*, m. n. a window, lattice, balcony ('projecting like a neck,' cf. *grīvā*); a summer-house, pleasure-house; a building on the top of a palace, a painted turret; a wooden balustrade or fence round a building; a stable; the top of a tree.

प्रग्ले *pra-glai*, cl. 1. P. -*glāyati*, -*glātum*, to fade or wither away: Caus. -*glāpayati*, -*yitum*, to cause to fade or wither away.

Pra-gla, *as*, *ā*, *am*, wearied, fatigued, exhausted.

प्रघट *pra-ghaṭ*, cl. 1. A. -*ghaṭate*, -*ghaṭitum*, to exert one's self, to apply or devote one's self to; to begin, commence.

Pra-ghaṭaka, a precept, rule, doctrine.

Pra-ghaṭā, f. (perhaps) the rudiments or first elements of a science. — *Praghaṭā-vid*, *t*, m. 'knowing the rudiments,' a general reader but not a profound one.

प्रघट्टक *pra-ghaṭṭaka*, *as* or *am* (fr. rt. *ghaṭṭ* with *pra*), a precept, rule, doctrine.

प्रघण *pra-ghaṇa*, *as*, m. (fr. rt. *han* with *pra*), a porch before the door of a house, a terrace before a house; an iron mace or crowbar; a copper pot.

Pra-ghana, *as*, m. a covered terrace before a house; a species of bean, *Phaseolus Mungo* (a wrong reading for *prathana*).

Pra-ghāna, *as*, m. a covered terrace or small portico before the door of a house; an iron mace or hand-spike; a copper pot; the trunk of a tree.

Pra-ghāta, *as*, m. a combat, battle; the edging of a garment.

Pra-ghāna, *as*, m. a covered terrace before the door of a house, porch, portico.

प्रघस *pra-ghasa*, *as*, *ā*, *am* (fr. rt. *ghas* with *pra*), voracious; an epithet of false gods; (*as*), m., N. of a Rakshas; N. of a monkey follower of Rāma; a Daitya, demon; eating much, voracity; (*ā*), f., N. of one of the Mātṛis attending on Skanda.

Pra-ghāsin, *i*, *inī*, *i*, or *pra-ghāsyā*, *as*, *ā*, *am*, Ved. voracious (an epithet of the Maruts, according to Mahīdhara = *puroḍāśa-bhākṣaṇa-sīla*).

प्रघुण *praghuṇa*, *as*, m. a guest, visitor; (a wrong form for *prāghuṇa*.)

प्रघुष *pra-ghuṣ*, cl. 1. P. -*ghoṣhati*, -*ghoṣhitum*, to sound forth, sound: Caus. -*ghoṣhayati*, -*yitum*, to cause to sound forth, cause to announce aloud, proclaim.

Pra-ghoṣhaka, *as*, n. sound, noise.

Pra-ghoṣhīn, *i*, m., Ved. 'roaring,' an epithet of one of the nine classes of the Maruts.

प्रघूर्ण *pra-ghūrṇa*, *as*, *ā*, *am*, turning round or rolling violently; wandering, roaming; (*as*), m. a guest, a visitor (in this sense a wrong form for *prāghūrṇaka*).

प्रघृष *pra-ghrīṣ*, cl. 1. P. -*gharṣhati*, -*gharṣhitum*, to rub to pieces; to rub into, anoint.

Pra-ghrīṣhṭa, *as*, *ā*, *am*, rubbed in, embrocated, anointed.

प्रचकित *pra-çakita*, *as*, *ā*, *am*, trembling, shuddering, terrified, startled.

प्रचक्र *pra-çakra*, *am*, n. an army in motion; a foraging army.

प्रचक्ष *pra-çakṣ*, cl. 2. A. -*çakṣhe*, -*çakṣhum*, to tell, relate, recount, inform; to suppose, consider as, regard as, deem; to call, name: Caus. -*çakṣhayati*, -*yitum*, Ved. to irradiate, illumine.

Pra-çakṣhaṇa, see Gaṇa Goṭrādi to Pāp. VIII. 1, 27, 57.

Pra-çakṣas, *ās*, m. the regent of the planet Jupiter, Bṛihas-pati.

प्रचक्ष *pra-çakṣa*, *as*, *ā*, *am*, excessively violent, vehement, impetuous, passionate, furious, enraged, wrathful; very hot or burning; intolerable, insupportable; terrible, terrific; bold, confident, presuming; (*as*), m. a species of oleander with white flowers; N. of a Dānava; of a goblin; of a son of Vatsa-prī and Su-nanda; (*ā*), f. a species of *Dūrvā* with white flowers; a form or Sakti of Durgā.

— *Pra-çakṣa-ghoṇa*, *as*, *ā*, *am*, large-nosed, having a large or prominent nose. — *Pra-çakṣa-tā*, f. violence, vehemence; boldness. — *Pra-çakṣa-pāṇ-ḍava*, *am*, n. 'the wrathful sons of Pāṇḍu,' N. of a comedy by Rāja-śekhara (= *Bāla-bhārata*).

— *Pra-çakṣa-mūrti*, *i*, f. 'oleander-formed,' a species of tree, *Tapia Crataeva*. — *Pra-çakṣa-varman*, *ā*, m., N. of a prince (a younger brother of *Çaṇḍa-varman*). — *Pra-çakṣa-sūrya*, *as*, *ā*, *am*, having a hot or burning sun. — *Pra-çakṣa-sena*, *as*, m. 'having a formidable army,' N. of a prince of Tāmra-līptikā. — *Pra-çakṣatāpa* (°*ḍa-āt*), *as*, m. fierce or stifling heat.

प्रचत् *pra-çat*, Caus. A. -*çātayate*, -*yitum*, Ved. to drive away, frighten or scare away; (according to Śāy.) to destroy utterly, consume.

Pra-çatā, ind., Ved. secretly, in secret, clandestinely.

प्रचय *pra-çaya*, &c. See under *pra-çi*, col. 3.

प्रचर *pra-çar*, cl. 1. P. (ep. also A.) -*çarati* (-*te*), -*çaritum*, to come forth, issue forth, appear; to proceed towards, arrive at, reach, attain; to visit; to roam, wander; to circulate, become current (as a story); to undertake, perform, discharge (especially sacred functions, with inst. of the object or of the means employed); to proceed, behave, act in a particular manner (e.g. *bhṛīya-vat praçar*, to act like a servant); to treat (e.g. *mīthyā praçar*, to treat wrongly or unskilfully); to be busy about, to be occupied or engaged in (with loc.); to do, perform, fulfil, practise; to succeed, thrive, prosper: Caus. -*çarayati*, -*yitum*, to allow to roam, cause to graze, turn out to graze; to make public.

Pra-çara, *as*, m. a road, way, path; usage, custom, currency; going well or widely; N. of a people (in this sense also read *praçāra*, *prastara*).

Pra-çaraṇa, *am*, n. going, proceeding; circulating, being current; proceeding with, beginning, undertaking; employing, using; (*i*), f., Ved., scil. *śruç*, a wooden ladle employed for want of a better at a sacrifice.

Pra-çaraṇīya, *as*, *ā*, *am*, Ved. to be used, being in actual use.

Pra-çarat, *an*, *anī*, *at*, going forth, going well or quickly, going widely, being current, circulating.

Pra-çarita, *as*, *ā*, *am*, gone, going; pursued, practised (as a profession).

Pra-çaritavya, *as*, *ā*, *am*, to be proceeded with or undertaken, to be performed.

Pra-çāra, *as*, m. coming forth, going forth, appearing, becoming manifest, showing one's self; being in actual use, currency; appearance, manifestation; proceeding, taking place, being used or applied; going, wandering; conduct, behaviour; prevalence, currency, custom, usage; a play-ground, place of exercise; pasture ground, pasture, pasturage.

Pra-çarita, *as*, *ā*, *am*, allowed to wander or roam about; made public or manifest.

Pra-çarin, *i*, *inī*, *i*, coming forth, appearing, manifesting one's self; going about, wandering; proceeding with, behaving.

प्रचल *pra-çal*, cl. 1. P. -*çalati*, -*çalitum*, to be set in motion, shake, quake, totter, tremble; to move forth, move on, advance; to start up, spring up; to start, set out, set forth, depart; to become troubled or confused, to be perplexed or bewildered, to be excited; to swerve, deviate from (with abl.):

Caus. -*çalayati*, -*yitum*, to set in motion, move, jog, wag; -*çalayati*, -*yitum*, to cause to shake or tremble; to stir up, stir round.

Pra-çala, *as*, *ā*, *am*, being in motion, trembling, shaking; going well or widely; current, circulating, customary.

Pra-çalaka, *as*, m. a venomous species of reptile; [cf. *pra-çalāka*.]

Praçalākin. See *praçalākin* below.

Pra-çalat, *an*, *anī*, *at*, moving, trembling, shaking; going or proceeding far; circulating, being current or customary; prevailing, being recognised (as authority or law).

Pra-çalana, *am*, n. trembling, shaking, rocking, swaying, tottering; retiring, retreating, fleeing, flight; moving to and fro; going well or widely; circulating, being current or customary.

Pra-çalāka, *as*, m. shooting with arrows, archery; a peacock's tail; a snake; another poisonous animal; (*ā*), f., Ved. a violent shower of rain, a sudden fall of rain in torrents.

Praçalākin, *i*, m. a peacock; a snake; (also spelt *praçalākin*.)

Praçalāya, Nom. P. *praçalāyati*, -*yitum*, to move to and fro, to nod the head.

Praçalāyita, *as*, *ā*, *am*, rolling about, tossing, tumbling, rolled or tossed about (as in a ship); nodding the head (while asleep in a sitting posture); (*am*), n. nodding the head.

Pra-çalita, *as*, *ā*, *am*, set in motion, moved, shaken; swinging to and fro; rolling (as the eye); gone far or wide, wandering, roving; having set out or moved forwards, having proceeded; current, customary, circulating; prevailing, recognised, received (as authority or law).

Pra-çalāka, *as*, *ikā*, *am*, (at the end of a comp.) causing to tremble, trembling with.

Pra-çalana, *am*, n. stirring, stir; making a noise (?).

प्रचपाल *pra-çashāla*, *am*, n. a particular ornament on a sacrificial post.

प्रचाय *pra-çāya*. See under *pra-çi* below.

प्रचाल *pra-çāla*, *as*, m. the neck of the *Vijā* or Indian lute; (a wrong reading for *pra-bāla*.)

प्रचि *pra-çi*, cl. 5. P. A. -*çinoti*, -*çinute*, -*çetum*, to collect, gather, pluck; to cut down, cut to pieces; to increase, augment, enhance: Pass. -*çiyate*, to be gathered or collected; to grow.

Pra-çāya, *as*, m. collecting, gathering (as fruit or flowers, but especially by means of a stick or other implement); a heap, quantity, number; slight union or aggregation; the neutral accentless tone (also called *eka-śruti*); the common increase or difference of the terms in a progression (in algebra). — *Pra-çāya-svara*, *as*, m. (in Ved. gram.) 'the most usual tone,' the accentless or neutral tone neither raised nor depressed (= *pra-çāya*, *pra-çita*, *pra-çita-svara*).

Pra-çāyana, *am*, n. gathering, collecting.

Pra-çāya, *as*, m. or *pra-çāyikā*, f. gathering (with the hand), plucking, collecting.

Pra-çita, *as*, *ā*, *am*, gathered, collected, plucked; accumulated, amassed; covered, filled; accentless or An-udatta, = *pra-çāya*; (*as*), m. a kind of Daṇḍaka metre (also called *praçitika*). — *Praçita-svara* = *pra-çāya-svara*, q. v.

Pra-çivat, *an*, *anī*, *at*, gathering, collecting, plucking; (*an*), m., N. of a son of Janam-ejaya.

प्रचिकीर्षु *pra-çikirshu*. See p. 603, col. 2.

प्रचित *pra-çit*, cl. 3. P. A. -*çiketti*, -*çikitte*, -*çetum*, Ved. to know; to make known, announce, proclaim; to become visible or perceptible, appear: Caus. P. -*çetayati*, -*yitum*, to make known, cause to appear; to observe, notice, remark, perceive; (A.) to appear: Desid. -*çikitsati*, to show, point out.

Pra-çikita, *as*, *ā*, *am*, Ved. familiar or conversant with.

Pra-çetas, *ās*, *ās*, *as*, attentive, observant, conversant or familiar with, clever, wise, intelligent (mostly Ved. as an epithet of the gods and especially of Agni and the Ādityas); happy, delighted; (*ās*), m. an epithet of Varuṇa regent of the waters; N. of a Prajā-pati (an ancient sage and law-giver, Manu I. 35); of a prince (son of Dudaḥ); of a son of Dur-yāman; of a son of Dur-mada; (*asas*), m. pl. the ten sons of Prācīna-barhiṣ by a daughter of Varuṇa (they are the progenitors of Dakṣa; in this sense also written *pra-çetas*).

Pra-çetuna, *us*, *ā*, *am*, Ved. affording a wide view or prospect; (*Sāy*). = *prakarshena phala-bhoga-jñāpaka*, notifying in a high degree the experience of results (of actions).

प्रचिन् *pra-çint*, cl. 10. P. -*çintayati*, -*yitum*, to think upon, reflect, muse, meditate, consider; to find out, devise, contrive.

1. *pra-çintya*, *us*, *ā*, *am*, to be reflected or meditated upon.

2. *pra-çintya*, ind. having reflected or considered.

प्रचीवल *pra-çibala*, *as* or *am*, m. or n. (?), a species of plant.

प्रचौर *pra-çira*, *as*, m., N. of a son of Vatsa-pri and Su-nandā.

प्रचुद् *pra-çud*, cl. 1. P. A. -*çodati*, -*te*, -*çoditum*, to drive on, drive, impel (Ved.): Caus. -*çodayati*, -*yitum*, to set in rapid motion, push on, drive on, drive, impel, urge on; to excite, animate, inspire, inflame; to request, ask, solicit, importune; to decree, determine, settle; to announce, make known, proclaim; to hasten, make haste.

Pra-çoda, *as*, m. instigating, inciting, exciting.

Pra-çodaka, *as*, *ikā*, *am*, instigating; (*ikā*), f. 'inflamer,' epithet of the four daughters of Ni-yojikā daughter of the demon Duh-saha.

Pra-çodana, *am*, n. instigating, inciting, exciting; directing, enjoining, prescribing, ordering, an order; a rule or law; saying; sending; (*i*), f. the plant *Solanum Jacquinii*.

Pra-çodita, *as*, *ā*, *am*, driven on, impelled, instigated, incited; decreed, determined; announced, proclaimed; prescribed, commanded, directed (Manu II. 191); sent.

Pra-çodini, *i*, *ini*, *i*, driving forward, urging; (*ini*), f. prickly nightshade, *Solanum Jacquinii*.

प्रचुर *pra-çura*, *as*, *ā*, *am*, much, many, abundant (opposed to *alpa*); plenteous, plentiful, frequent; abounding in, filled with, replete with (in comp., e. g. *vyikṣha-p*, abounding in trees). — *Pra-çura-tā*, f. or *pra-çura-tva*, *am*, n. abundance, plentifulness, plenty; multitude, numerousness; the state of being full of, abounding in. — *Pra-çuranitya-dhanāgama* ('*na-āg*'), *as*, *ā*, *am*, receiving many and constant supplies of money. — *Pra-çura-paribhava*, *as*, m. frequent humiliation. — *Pra-çura-purusha*, *as*, *ā*, *am*, abounding with men, populous, numerous; (*as*), m. a thief; [cf. *çaura*.] — *Pra-çura-ratna-dhanāgama* ('*na-āg*'), *as*, *ā*, *am*, having a large income of gems and money. — *Pra-çura-loma*, *as*, *ā*, *am*, having too much hair. — *Pra-çuri-karaṇa*, *am*, n. making abundant or plentiful; adding to, augmenting, increasing. — *Pra-çuri-kṛita*, *as*, *ā*, *am*, made abundant or plentiful; added to, augmented, increased. — *Pra-çuri-bhavat*, *an*, *anti*, *at*, becoming abundant or plentiful, increasing. — *Pra-çuri-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become abundant or plentiful, to increase.

प्रचूर्ण *pra-çūrṇ*, cl. 10. P. -*çurnayati*, -*yitum*, to crush, grind to dust, reduce to powder.

प्रचृत् *pra-çrit*, cl. 6. P. -*çritati*, -*çartitum*, Ved. to loose, loosen, untie.

प्रचेतस् *pra-çetas*. See above.

प्रचेतृ *pra-çetrī*, *tā*, m. a charioteer; (a wrong form for *pra-çetrī*).

प्रचेल *pra-çela*, *am*, n. (fr. rt. *çel* with *pra*?), yellow sandal-wood.

Pra-çelaka, *as*, m. a horse.

प्रचेलुक *pra-çeluka*, *as*, m. a cook; (a wrong form for *paçeluka*, q. v.)

प्रचोद *pra-çoda*, &c. See *pra-çud*, col. 1.

प्रच्छद् 1. *pra-çchad* (*pra-çhad*), cl. 10. P. (ep. also A.) -*çchādayati* (-*te*), -*yitum*, to cover over, cover, envelop, wrap up; to hide, conceal, disguise, keep secret; to obscure, darken, cloud; to be in the way, be an obstacle; to cover or clothe one's self with (with inst.), put on.

2. *pra-çchad*, *t*, f. Ved. a cover, covering; (according to Maṇi-dhara = *anna*.)

Pra-çchada, *as*, m. a cover, coverlet, wrapper, blanket. — *Pra-çchada-paṭa*, *as*, m. 'enveloping cloth,' a cover, wrapper (either of a person or thing, as a cloak, veil, sheet, curtain, &c.).

Pra-çchanna, *as*, *ā*, *am*, covered, enveloped; concealed, secreted, hidden; clothed, clad; private, secret, unavowed, disguised; (*am*), n. a private door inside a house, private door in general; a lattice, a loop-hole; (*am*), ind. secretly, covertly. — *Pra-çchanna-çāraka*, *as*, *ikā*, *am*, acting fraudulently. — *Pra-çchanna-taskara*, *as*, m. a secret or unseen thief. — *Pra-çchanna-vañchika*, *as*, m. a secret or concealed rogue or rascal.

Pra-çchannī-bhū, cl. 1. P. -*bhavati*, -*bhavitum*, to hide or conceal one's self. — *Pra-çchannī-bhūya*, ind. being hidden, having become concealed.

Pra-çchādaka, *as*, *ikā*, *am*, concealing, covering (at the end of a comp., e. g. *tamahi-pra-çchādaka*, 'enveloping in darkness,' an epithet of a demon); (*us*), m. the song of a wife deserted by her husband (sung with the accompaniment of a lute and containing a covert description of her sorrows).

Pra-çchādana, *as*, *i*, *am*, concealing, hiding; (*am*), n. covering, concealing, concealment; an upper or outer garment. — *Pra-çchādana-paṭa*, *as*, m. 'enveloping-cloth,' a cover, coverlet, wrapper.

Pra-çchādita, *as*, *ā*, *am*, covered, enveloped; concealed, hidden; clothed.

1. *pra-çchādya*, *as*, *ā*, *am*, to be covered; to be hidden or concealed.

2. *pra-çchādya*, ind. having covered; having obscured or darkened; having hidden or concealed.

प्रच्छन *pra-çchana*. See rt. *pra-çh*, col. 3.

प्रच्छयित्वा *pra-çchayitvā*, *pra-çchāna*, *pra-çchita*. See under *pra-çchā* below.

प्रच्छाय *pra-çchāya*, *am*, n. a shadowy place, dense shadow, shade.

प्रच्छिद् 1. *pra-çchid* (*pra-çhid*), cl. 7. P. A. -*çhinatti*, -*çhintte*, -*çhetum*, to cut off, rend away; to cut to pieces, cut through, pierce, split, cleave; to take away, withdraw: Caus. -*çchedayati*, -*yitum*, to cause to cut off, to order to be lopped off.

2. *pra-çchid*, *t*, *t*, *t*, Ved. cutting off, cutting to pieces.

Pra-çcheda, *as*, m., Ved. a cutting, slip, strip; (according to a Scholiast a piece of grass, such as a portion of the root, &c.).

Pra-çchedana, *am*, n., Ved. dividing into small pieces.

Pra-çchedya, *as*, *ā*, *am*, to be cut to pieces; [cf. *a-p*.]

प्रच्छृद् *pra-çchrid* (*pra-çhrīd*), Caus. P. -*çchardayati*, -*yitum*, to vomit.

Pra-çchardana, *am*, n. vomiting; emitting, exhaling; an emetic.

Pra-çchardikā, f. vomiting, sickness.

प्रच्छो *pra-çcho* (*pra-çho*), cl. 4. P. -*çchyati*, -*çchātum*, to bleed by making incisions in the skin, cup, lance, scarify.

Pra-çchayitvā, ind. (?), having made an incision, having lanced.

Pra-çchāna, *am*, n. scarifying; making sore.

Pra-çchita, *as*, *ā*, *am*, cut, lanced, scarified.

प्रच्यु *pra-çyu*, cl. 1. A. -*çyavate*, -*çyotum*, to move, proceed, move away, go away, depart; to forsake, transgress; to be displaced or ejected, be deprived of, lose (with abl.); to come forth, flow out, stream forth; to fall down, drop, stumble; to set in motion, drive, impel: Caus. -*çyāvayati*, -*yitum*, to move, shake; to eject, displace, remove, expel, dispel; to divert (from an opinion &c.); to cause to fall down or fall out, cause to fall, ruin.

Pra-çyava, *us*, m. advancement, improvement; withdrawal; fall, ruin.

Pra-çyavana, *am*, n. going away, departing, retreating, withdrawing; being deprived of, loss (with abl.).

Pra-çyāvana, *am*, n. means of removing or diminishing, a sedative; causing to desist from or give up, diverting from (with abl.).

Pra-çyāvuka, *as*, *ā*, *am*, Ved. transitory, fragile.

Pra-çyuta, *as*, *ā*, *am*, fallen from, strayed, deviated; ejected, displaced, degraded; banished, expelled; routed, put to flight, retreated. — *Pra-çyut-tva*, *am*, n. deviation; the being routed or put to flight, retreat.

Pra-çyuti, *is*, f. going away, withdrawing, departing; deprivation, loss; the becoming frail or fragile (Ved.).

प्रच्छ *pra-çh*, cl. 6. P. (in poetry also A.) *pra-çchati* (-*te*), *pa-çchā* (Ved. *pa-çchikṣhe*), *pra-çhāt*, *pra-çchayati*, *apra-çchit* (Ved. *apra-çh*), Cond. *apra-çchayati* (anomalous 2nd sing. *apra-çchayati*), *pra-çhātum*, to ask, question, interrogate, inquire of, ascertain, learn by inquiry; to ask or interrogate any one (acc.) about anything (with acc. or loc. or with *prati* or *adhi-kṛitya*); to seek, seek for; to entreat, supplicate, solicit, importune (Ved.): Caus. *pra-çchayati*, -*yitum*, Aor. *apa-çchāt*: Desid. *pi-çchishati*: Intens. *pa-çchayate*; [cf. Zend *pērēs*, 'to inquire'; *frās*, 'a question': Lat. *prec-ari*, *prec*, *proc-u-s*, *procar*, probably *posco* for *proscō* and *rogo* for *progo*, *postulare*, perhaps *suffrag-ari*, *flag-it-are*: Goth. *frāh*, *frāihna*, *frag-an*, *frāihn-an*: Angl. Sax. *fregnan*: Mod. Germ. *Frage*: Russ. *pros'u*, 'I ask, pray': Lith. *pers'u*, 'I woo'; *prašau*, 'I ask, pray': Hib. *fiagraich*, 'inquisitive'; *fiagraighe*, 'a question'; *fiagraighim*, 'I inquire, ask'; perhaps *friscim*, 'I hope,' and *friscart*, 'an answer.']

Pra-çchāna, *am*, *ā*, n. f. asking, inquiring, a question, inquiry.

प्रज *pra-ja*. See under *pra-jan* below.

प्रजङ्घ *pra-jangha*, *as*, m., N. of a monkey; (a) f. a particular portion of the lower part of the thigh.

प्रजन् *pra-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be born, be produced, come into existence, spring up; to become an embryo; to be born again; to propagate offspring (with inst.), beget, generate, cause to conceive; to bring forth, be delivered of, bear: Caus. -*janayati*, -*yitum*, to cause any one (acc.) to propagate offspring (inst., Ved., *Sāy*. = *pradhūtam kṛi*); to cause to be born; to beget, generate; to bring forth, bear; to produce, cause, occasion: Desid. -*jīantishate*, to wish to be born: Desid. of Caus. -*jījanayishati*, to wish to cause to be conceived.

Pra-ja, *as*, *ā*, *am*, bringing forth, bearing (in *a-p*, q. v.); (*as*), m. a husband; (*ā*), f. progeny, offspring, brood, children and children's children, posterity, descendants, race, family; a creature, created being; man, mankind, people, subjects; seed, semen; birth, generation, propagation. — *Pra-jā-kara*, *as*, m. a symbolical expression for 'a sword,' (perhaps an error for *prajā-kara*.) — *Pra-jā-kāma*, *as*, *ā*, *am*, desirous of offspring, wishing for children. — *Pra-jā-kāra*, *as*, m. the maker of created beings, author of creation. — *Pra-jā-ghna*, *as*, *i*, *am*, Ved. killing offspring, destroying

progeny. — *Prajā-candra*, as, m. 'a moon to his subjects,' epithet of a prince. — *Prajā-tantu*, us, m. a line of descendants, a race. — *Prajā-da*, as, ā, am, granting offspring; removing barrenness (as a medicine &c.); (ā), f. a species of shrub (= *garbha-dātṛi*). — *Prajā-dāna*, am, n. 'people's gift,' silver. — *Prajā-dvāra*, am, n. 'a gate or means of obtaining progeny,' epithet of the sun. — *Prajā-dharma*, as, m. the duty of children or of subjects. — *Prajādhyakṣha* ('*jā-adh*'), as, m. 'the superintendent or leader of created beings,' an epithet of the sun; of Kardama; of Dakṣa; [cf. *prajā-pati*]. — *Prajā-nātha*, as, m. 'protector or lord of created beings,' an epithet of Brahmā; of Manu; of Dakṣa; a protector of subjects, a king, prince. — *Prajā-niṣheka*, as, m. 'infusion of offspring,' impregnation; the infused germ itself, offspring. — *Prajāntaka* ('*jā-am*'), as, m. the god of death. — *Prajā-pa*, as, m. 'protector of subjects,' a king, prince. — *Prajā-pati*, is, m. 'lord of creatures,' an epithet in the Veda originally applied to Savitṛi, Soma, Tvashṭṛi, Hiranya-garbhā, Indra, and Agni, afterwards the name of a separate god presiding over procreation [cf. Manu XII. 121] and the bestower of progeny and cattle, sometimes invoked as the 'Creator' and sometimes invoked only as one of the thirty-three deities, (in more recent hymns and Brāhmaṇas sometimes identified with the universe, and described like Brahma as the original self-existent Being or source out of which the universe was evolved); an epithet of the ten lords of created beings first created by Brahmā (according to Manu I. 34; their names are Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishṭha, Pra-etas or Dakṣa, Bhṛigu, and Nārada; some authorities make these Prajā-patis only seven in number, counting only the first seven in the above list, others reduce them to the last three, viz. Dakṣa, Bhṛigu, and Nārada); an epithet of Śiva; 'lord of the people,' a king, sovereign, prince; a daughter's husband, son-in-law; a creator, procreator, father (as generator); a kind of insect; the fifth (or thirty-ninth) year in a sixty years' cycle of Jupiter; a particular star, δ Aurigae; (in astrol.) = 2. *kāla-nara*, q. v.; the sun; fire; N. of a man; of a Rishi; (i), f., N. of Śākya-muni's aunt and nurse with the patronymic Gautamī (the first woman who assented to the doctrines of Buddha; cf. *mahā-prajāpati*, *mahā-prajāvatī*). — *Prajāpati-grhīta*, as, ā, am, Ved. created by Prajā-pati (according to Mahi-dhara = *prajāpati-sṛishṭa*). — *Prajāpati-pati*, is, m. 'lord of the lords of created beings,' an epithet of Dakṣa. — *Prajāpati-bhākṣita*, as, ā, am, Ved. eaten by Prajā-pati. — *Prajāpati-yajña*, as, m. 'the sacrifice performed to Prajā-pati (as the deity presiding over procreation of offspring),' the procreation of children enjoined by law. — *Prajāpati-loka*, as, m. the world of Prajā-pati situated between the sphere of Brahmā and that of the Gandharvas. — *Prajāpati-sarman*, ā, m., N. of a man. — *Prajāpati-sṛishṭa*, as, ā, am, created by Prajā-pati. — *Prajāpati-hṛidayam*, am, n., Ved. 'Prajāpati's heart,' N. of a Sāman (also called *Prajāpater hṛidayam*). — *Prajāpātya*, an incorrect form for *prajāpatya*, q. v. — *Prajā-pāla* or *prajā-pālaka*, as, m. 'protector of created beings,' an epithet of Kṛṣṇa; a protector of subjects, a king, sovereign; N. of a prince. — *Prajā-pālana*, am, n. the protection of subjects. — *Prajā-pālī*, is, n. an epithet of Śiva; [cf. *gopālī*]. — *Prajāpātya*, am, n. the office of protector of the people, royal office. — *Prajāmṛitavā* ('*jā-am*'), am, n., Ved. perpetuity of posterity. — *Prajārtham* or *prajārthe* ('*jā-ar*'), ind. for the sake of offspring. — *Prajā-vat*, ān, atī, at, accompanied by progeny, having offspring or children, abounding in progeny, prolific; pregnant; having subjects; (atī), f. a brother's wife; the wife of an elder brother; a mother, matron; N. of a tutelary deity of the Sumantus; of the wife of Priya-vrata. — *Prajā-vil*, t, t, or *prajā-sani*, is, is, i, Ved. bestowing or granting progeny. — *Prajā-vṛiddhi*, is, f. increase

of progeny. — *Prajā-sṛij*, t, m. 'the creator of beings,' an epithet of Brahmā; of Kaśyapa. — *Prajā-hita*, as, ā, am, favourable to or good for children or subjects, kind or useful to children or subjects; (am), n. water. — *Prajepsu* ('*jā-īp*'), us, us, u, wishing to obtain offspring, desirous of progeny. — *Prajesa* ('*jā-īsa*'), as, m. 'lord of created beings,' an epithet of the god presiding over the procreation of offspring; 'lord of the people,' a prince, king, sovereign. — *Prajēvara* ('*jā-īs*'), as, m. 'lord of the people,' a sovereign, king. — *Prajotpatti* ('*jā-ut*'), is, f. or *prajotpadana* ('*jā-ut*'), am, n. the raising up of progeny.

1. *prajājñi*, is, is, i, able to beget (in a-p°, q. v.; for 2. *prajājñi* see under 1. *prajā-jā*, col. 3). — *Pra-jana*, as, am, m. n. (usually n.), begetting, generating, impregnating, generation; impregnation or pregnancy of cattle; bearing, bringing forth; (as), n. one who begets, a generator, impregnator, progenitor. — *Prajanārtham* ('*na-ar*'), ind. for the sake of procreation.

Pra-janana, as, ī, am, begetting, generating, generative, procreative, vigorous (according to Mahi-dhara = *prajotpadaka*); (am), n. the act of generation, procreation, propagation, conception in the womb; the act of bringing forth, delivery, birth; production; generative energy, procreative power, semen; the generative organ, penis, vulva; offspring, children; = *pra-gama*; = *pra-gata*. — *Pra-janana-kūṣala*, as, ā, am, skilled in midwifery. — *Prajanana-rat*, ān, atī, at, Ved. possessing generative power.

Pra-janayitrī, tā, m., Ved. a generator, begetter, progenitor.

Pra-janikā, f. a mother.

Pra-janishṇu, us, us, u, generative, procreative, prolific, productive, generating, producing; being born or produced; growing or standing (as corn).

Pra-janishyamāṇa, f. about to bring forth, being near the time of delivery.

Pra-januka, as, m. the body; (perhaps an incorrect form.)

Pra-janū, ūs, f., Ved. the vulva, pudenda muliebria.

Pra-jas, ās, ās, as, = *pra-ja* (at the end of a comp.; cf. *dush-p°, bahu-p°*).

Pra-jāta, as, ā, am, born, produced; impregnating; (ā), f. a woman who has borne a child.

Pra-jāti, is, f. generating, generation, procreation, propagation, production; bringing forth, delivery, travail, labour; generative power; (is), m., N. of a prince. — *Pra-jāti-mat*, ān, atī, at, Ved. containing words relating to generation.

Pra-jāyini, f. being about to bring forth; bearing, bringing forth, a mother (at the end of comps., e.g. *abhirūpa-prajāyini*, bearing handsome children; cf. *vīra-p°*).

Pra-jījanishamāṇa, as, ā, am, Ved. wishing to be born.

प्रजप pra-jap, cl. 1. P. -*japati*, -*japitum*, to recite in a low tone, whisper, mutter.

प्रजय pra-jaya. See under *pra-ji*, col. 3.

प्रजल्प pra-jalp, cl. 1. P. -*jalpati*, -*jalpitum*, to prattle, gossip, chatter; to speak, talk; to communicate, proclaim, announce.

Pra-jalpa, as, n. prattle, gossip, heedless or frivolous words (especially such as used in greeting a lover).

Pra-jalpāna, am, n. talking, speaking.

Pra-jalpita, as, ā, am, talked, chattered; one who has begun to talk; (am), n. spoken words, talk.

प्रजव pra-java. See under *pra-jū*, col. 3.

प्रजग pra-jāgi, cl. 2. P. -*jāgati*, -*jāgaritum*, to watch, keep watch, watch over (with loc.); to lie in wait for (with gen.): Caus. -*jāgarayati*, -*yitum*, to wake (trans.).

Pra-jāgara, as, ā, am, one who wakes, waking, an epithet of Viṣṇu; (as), m. a guardian; the act of waking or watching, lying awake at night, sleeplessness, being awake, being roused, awaking; taking care; (ā), f., N. of an Apsaras.

Pra-jāgaraṇa, am, n. being awake, sleeplessness.

प्रजानि pra-jāni, is, m., N. of a prince; (a various reading for *pra-jāti*.)

प्रजि pra-ji, cl. 1. P. -*jayati*, -*jetum*, to win, conquer, overpower, subdue.

Pra-jaya, as, m., Ved. victory, conquest.

Pra-jil, t, t, t, conquering, defeating.

प्रजित pra-jita, as, ā, am, impelled, urged on; (probably a wrong form for *prājita* fr. rt. aj with *pra*.)

प्रजिन pra-jina, as, m. wind, air; (also read *prajina*.)

प्रजिन्व pra-jinv, cl. 1. P. -*jinvati*, -*jintitum*, Ved. to refresh, animate; to promote, help, assist.

प्रजिहीषु pra-jihirshu, us, us, u (fr. Desid. of rt. *hrī* with *pra*), being about to strike or hit, wishing to strike.

प्रजीवन pra-jivana, am, n. (fr. rt. *jīv* with *pra*), livelihood, subsistence.

Pra-jivin, ī, m., N. of a minister of Megha-varṇa the king of the crows.

प्रजुष्ट pra-jushṭa, as, ā, am (fr. rt. *jush* with *pra*), strongly attached to, devoted to, intent on (= *pra-sakta*, Manu II. 96).

प्रजू pra-jū, cl. 1. P. A. -*javati*, -*te*, &c., to hasten forwards; to set in rapid motion, push or drive on; to urge on, incite: Caus. -*jāvayati*, -*yitum*, to set in rapid motion, let fly, dart, shoot.

Pra-java, as, m., Ved. haste, rapidity; (am), ind. hastily, rapidly.

Pra-javita, as, ā, am, driven on, impelled; incited, urged on.

Pra-javin, ī, inī, i, hastening, rapid, swift, speedy; (ī), m. a runner, courier, express.

प्रजम्भ pra-jṛimbh, cl. 1. A. -*jṛimbhate*, -*jṛimbhitum*, to begin to yawn.

प्रज pra-jṛi, cl. 4. P. -*jiryati*, -*jaritum*, -*jaritum*, to be digested.

प्रजटिक pra-jṭika, as or am, m. or n. (?), a kind of Prākṛit metre (= Prākṛit *pajjalā*).

प्रज्जि pra-ji, is, m., N. of a man.

प्रज्ञा pra-jña, as, ā, am, = *pra-jñu*, q. v.

प्रज्ञा pra-jña, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to know, understand (especially said of knowing a way or mode of action); to distinguish, discern, discriminate; to know of, know about, be acquainted with; to become aware of, to find out, discover: Caus. -*jñāpayati*, -*jñāpayati*, -*yitum*, to show or point out (the way); to discover, betray; to summon, invite.

2. *pra-jāni*, is, is, i (for 1. see col. 2), Ved. conversant with.

2. *pra-jña*, as, ā, am, wise, intelligent, learned; (at the end of a comp.) knowing, conversant with; (ā), f. a clever or sensible woman; intelligence, understanding, intellect, wisdom, knowledge; discernment, discrimination, judgment; device, design, determination; Wisdom personified as the goddess of arts and eloquence, Sarasvatī; (with Buddhists) the energy of the Ādi-buddha. — *Pra-jña-tā*, f., Ved. knowledge. — *Pra-jñā-kara*, as, m., N. of the author of a commentary on the Nalodaya. — *Pra-jñā-kāya*, as, n. an epithet of Mañjuśrī a Buddhist saint. — *Pra-jñā-kūṭa*, as, m., N. of a Bodhi-sattva. — *Pra-jñā-gupta-sarīra*, as, ā, am, having the

body protected by understanding. — *Prajñā-cakshus*, *us, us, us*, 'mind-eyed,' 'having the understanding or wisdom as the only eyes,' blind; (*us*), m. an epithet of the blind king Dhṛita-rāshtra. — *Prajñā-līya* (*ñā-ādh*), *as, m.* 'rich in wisdom,' N. of a man. — *Prajñālitā* (*ñā-āl*), *as, m.* 'sun of wisdom,' N. of a man. — *Prajñā-pāramitā*, f. (with Buddhists) one of the six perfections, perfection in wisdom, (the other five are *dāna-p*, *sīla-p*, *kṣānti-p*, *vīrya-p*, and *dhyāna-p*); N. of a Buddhist work. — *Prajñā-maya*, *as, i, am*, made or consisting of wisdom. — *Prajñā-vat*, *ān, atī, at*, possessing wisdom, wise, knowing, intelligent. — *Prajñā-varman*, *ā, m.* 'having wisdom for armour,' N. of a man. — *Prajñā-rāda*, *as, m.* a wise speech, wise saying. — *Prajñā-vriddha*, *as, ā, am*, old in wisdom or knowledge. — *Prajñā-sahāya*, *as, ā, am*, 'having wisdom for a companion,' wise, intelligent. — *Prajñā-hina*, *as, ā, am*, destitute of wisdom, ignorant, silly, unwise.

Pra-jñapti, *is, f.* teaching, informing, doctrine, communication; an appointment, agreement, engagement; (with Jāinas) a particular magical art personified as one of the Vidyā-devīs (also *pra-jñapti*). — *Pra-jñapti-kaṣṭhika*, *as, m.* N. of a teacher acquainted with the magical art called *Pra-jñapti*. — *Pra-jñapti-rādin*, *inas, m. pl.* N. of a Buddhist sect. — *Pra-jñapti-sūtra*, *am, n.* N. of a Buddhist work.

Pra-jñāta, *as, ā, am*, known, understood; distinguished, discriminated, discerned, discernible, distinct, clear; renowned, famous, notorious.

Pra-jñāti, *is, f.* Ved. knowing the way (to any place), knowing the right way.

Pra-jñātrī, *tā, trī, trī*, Ved. one who knows the night way, a skilful guide, conductor.

Pra-jñātra, *as, ā, am*, Ved. in *a-p*, losing or missing the way.

Pra-jñāna, *as, ā or ī, am*, prudent, wise, clever, learned; easily known (Ved.); (*am*), n. knowledge, knowing one's duty, wisdom, intelligence; discrimination; a mark, sign, token, memorial. — *Pra-jñāna-santati*, *is, f.* a train of thought.

Pra-jñāpita, *as, ā, am*, betrayed, disclosed, discovered.

Pra-jñāla, *as, ā, am*, wise, prudent.

Pra-jñin, *i, inī, i*, wise, prudent; (*i*), m. a wise or learned man, sage, scholar.

Pra-jñila, *as, ā, am*, wise, prudent, clever.

प्रजु pra-jñu, *us, us, u*, having the knees far apart, bandy-legged, bow-legged; (also written *pra-jña*.)

प्रज्वल् pra-jval, cl. I. P. (ep. also A.) *-jvalati* (*-te*), *-jvalitum*, to catch fire, begin to burn or blaze, be in flames, flame, blaze up; to blaze brightly, shine, gleam; to be inflamed or incensed, become wrathful, to be kindled (e.g. *teshām krodhāḥ prajajvāla*, their wrath was kindled); Caus. *-jvalayati*, *-jvālayati*, *-yitum*, to set on fire, light, kindle, inflame; (with Buddhists) to explain, illustrate.

Pra-jvalana, *am, n.* blazing up, flaming, burning, taking fire, kindling.

Pra-jvalaniya, *as, ā, am*, to be set on fire, inflammable.

Pra-jvalta, *as, ā, am*, being in flames, flaming, burning, blazing, shining, bright, radiant; blazed forth, burnt; (*am*), n. flaming up, blazing, burning.

Pra-jvālita, *as, ā, am*, lighted, kindled, set on fire.

प्रज्वार pra-jvāra, *as, m.* (fr. rt. *jvar* with *pra*), the heat of fever (sometimes personified).

प्रडो pra-dī, cl. I. 4. A. *-dayate*, *-ḍīyate*, *-ḍayitum*, to fly forward, fly away, fly up.

Pra-dīna, *am, n.* flying rapidly, flying in every direction; taking flight, beginning to fly; the act of flying; flying forward.

प्रण praṇa, *as, ā, am* (fr. I. *pra*), ancient, old (see Vārtika 3. to Pāp. V. 4, 30).

प्रणख pra-ṇakha, *as or am, m. or n. (?)*, the point of the nails.

प्रणद् pra-ṇad, cl. I. P. *-ṇadati*, *-ṇaditum*, to resound, begin to sound, begin to roar or cry.

Pra-ṇadana, *am, n.* sounding, sound.

Pra-ṇadita, *as, ā, am*, sounded, sounding; buzzing, humming (as a bee).

Pra-ṇāda, *as, m.* a loud sound, clangour, noise, shout, cry; any loud noise, especially one expressing approbation or delight, huzza; neighing, braying, bray; roar, roaring; a cry for help; a low sound expressive of great pleasure, a murmur or sigh of rapture; a disease of the ear, a noise or buzzing in the ear from thickening of the membranes &c.; N. of a Cakra-vartin.

Pra-ṇādaka, *as, ikā, am*, see Scholiast on Pāp. VIII. 4, 16.

प्रणपात् pra-ṇapāt, *t, m.* Ved. a great-grandson; [cf. Lat. *pro-nepo*-(t)-s.]

प्रणभ pra-ṇab, cl. I. A. *-ṇabhate*, &c., Ved. to burst, split, cleave (intrans.).

प्रणम् pra-ṇam, cl. I. P. A. *-ṇamati*, *-te*, *-ṇantum*, to bend or bow down before, make obeisance to (with dat., gen., loc., or acc.): Caus. *-ṇamayati*, *-yitum*, to cause any one (acc.) to bow before another (dat.); to bend, incline; to do anything reverentially.

Pra-ṇatu, *as, ā, am*, bent forwards, crooked; bowed, bowing to (with gen. or acc.); bending, stooping, stooped; inclined; humble; skilful, clever. — *Pra-ṇata-śiras*, *ās, ās, as*, having the head or top bent down or bowed; inclined, stooping. — *Pra-ṇatāśeṣa-sāmanta* (*ta-aś*), *as, ā, am*, one before whom all (his) neighbours bow, receiving homage from all the neighbouring princes.

Pra-ṇatarat, *ān, atī, at*, having bent, bowed, bowing, bent.

Pra-ṇati, *is, f.* bending, bowing, inclination, salutation, reverence, obeisance, courtesy.

Pra-ṇamat, *an, anti, at*, bowing to, saluting with reverence or respect.

Pra-ṇamita, *as, ā, am*, bending, bowing.

Pra-ṇamya, ind. having bowed, having done homage or made obeisance.

Pra-ṇāma, *as, m.* bending, bowing, a bow; respectful or reverential salutation, prostration, obeisance (especially to a Brāhman or to a deity). — *Pra-ṇāmānjali* (*ma-añ*), *is, m.* reverential salutation with the hands opened and hollowed. — *Pra-ṇāmā-dara* (*ma-āl*), *as, m.* reverential salutation.

Pra-ṇāmin, *i, inī, i*, bending, bowing before, saluting, honouring, worshipping, prostrating one's self.

प्रणय pra-ṇaya. See I. *pra-ṇi*, p. 610, col. I.

प्रणव pra-ṇava. See *pra-ṇu*, p. 610, col. 3.

प्रणश 1. pra-ṇś (see rt. I. *naś*), cl. I. P. A. *-ṇasati*, *-te*, &c., Ved. to reach, attain.

प्रणश 2. pra-ṇś (see rt. 2. *naś*), cl. I. 4. P. *-ṇasati*, *-ṇasayati*, *-ṇasitum*, *-ṇanśtum*, *-ṇanśtum* (the *n* of the rt. is not changed to *ṇ* when *s* passes into *śh* or is otherwise changed, e.g. *pra-nashṭa*, *pra-nanśhyati*), to be lost, disappear, vanish; to escape: Caus. *-ṇasayati*, *-yitum*, to cause to disappear or perish; to allow to be lost, i. e. to leave unrewarded.

Pra-ṇasayāt, *an, anti, at*, perishing, falling away; endeavouring to escape.

Pra-ṇāśa, *as, m.* vanishing, disappearance, cessation, loss [cf. *labdha-p*]; death, destruction, perdition, decay.

Pra-ṇāsana, *as, i, am*, (at end of comps.) causing to disappear or cease, removing, destroying, annihilating; (*am*), n. destroying, destruction, annihilation.

Pra-ṇāsin, *i, inī, i*, causing to disappear or cease, removing, destroying.

Pra-nashṭa, *as, ā, am* (often incorrectly written *pra-nashṭa*), lost, disappeared, vanished, not to be seen; departed, escaped; perished, destroyed, ruined, decayed, annihilated. — *Pra-nashṭa-jñānika*, *as, ā, am*, 'whose knowledge is destroyed,' without knowledge. — *Pra-nashṭa-vinaya*, *as, ā, am*, 'whose politeness has vanished,' lost to propriety, uncivil, uncomplaisant, rude.

प्रणस pra-ṇasa, *as, ā, am*, having a prominent nose.

प्रणडो pra-ṇāḍi, f., Ved. a channel from a pond, a water-course, waste-pipe, drain; intervention, interposition; (*ḍyā*), ind. immediately, indirectly.

Pra-ṇāla, *as, i, m. f.* or *pra-ṇālikā*, f. a channel from a pond, gutter, drain, water-course; *pra-ṇālikayā*, through a particular channel, through the medium of, mediately.

प्रणिंसित pra-nīṇsita or *pra-nīṇsita*, *as, ā, am* (fr. rt. *nīṇs* with *pra*), kissed.

Pra-nīṇsitavya or *pra-nīṇsitavya*, *as, ā, am*, to be kissed, what may or ought to be kissed.

प्रणिगद् pra-ṇi-gad, cl. I. P. *-gadati*, *-gaditum*, to begin to address.

प्रणिघ्नत् pra-ṇighnat. See *pra-ṇi-han*, p. 610, col. I.

प्रणिज् pra-ṇij, cl. 3. P. A. *-ṇenektī*, *-ṇenikṭe*, *-ṇektum*, Ved. to wash away, cleanse.

Pra-ṇejana, *as, i, am*, washing away, wiping away; (*am*), n. washing away, wiping away, bathing; water for washing.

प्रणिज्ञा pra-ṇi-jñā, cl. 9. P. A. *-jñānāti*, *-jñānīte*, *-jñāntum*, to consider, recollect.

प्रणिधा pra-ṇi-dhā, cl. 3. P. A. *-dadhāti*, *-dhātte*, *-dhātum*, to set in front, place in advance, cause to precede; to lay down, deposit; to lay on, impose, apply; to place in, lay in, bring into, infix, enchain; to include, inclose; to stretch out, stretch forth (the hand); to touch; to turn or direct (the eyes or thoughts) upon; (with *manas*) to concentrate the thoughts upon, give the whole attention to; to resolve; to think; to send out or employ (a spy or emissary), spy.

Pra-ṇidhāna, *am, n.* laying on, imposing, applying, employing, application, employment, use; access, entrance; respectful conduct or behaviour towards, attention paid to (with loc.); profound religious meditation; great effort, stress, energy; (with Buddhists) prayer, entreaty, supplication.

Pra-ṇidhi, *is, m.* observing, scrutinizing, spying out; sending out (spies or emissaries); a spy, secret agent, emissary; an attendant, a follower; care, attention; asking, solicitation, request; N. of a son of Bṛihad-ratha.

Pra-ṇidheya, *as, ā, am*, to be applied or injected (as a clyster); to be sent out (as a spy); (*am*), n. employing; sending out (of emissaries).

Pra-ṇihṭa, *as, ā, am*, laid on, applied, imposed; deposited; outstretched, stretched forth; delivered, entrusted, consigned; having the attention fixed, having the thoughts concentrated on one point, intent (= *saṃ-āhita*); resolved, determined, decided; prudent, advised, careful, wary, cautious; discovered by spies, spied out; obtained, attained, received, acquired; acknowledged, previously agreed to or admitted.

प्रणिधै pra-ṇi-dhyai, cl. I. P. *-dhyāyati*, *-dhyātum*, to give the attention to (with acc.).

प्रणिन्द pra-ṇi-nad, cl. I. P. *-nadati*, *-naditum*, to sound loudly, thunder.

Pra-ṇinadat, *an, anti, at*, sounding deep or like thunder.

Pra-ṇināda, *as, m.* a deep sound, that of thunder or the like.

प्रणिन्द pra-nind or *pra-nind*, cl. I. P. *-nīndati*, *-nīnditum*, to blame, censure, upbraid.

Pra-nindana or *pra-nindana*, *am*, n. censuring, upbraiding.

Pra-nindya or *pra-nindya*, *ind*. having censured or upbraided.

प्रणिपत् *pra-ni-pat*, cl. 1. P. -*patati*, -*patitum*, to throw one's self down before, fall prostrate before, bow down before, bow respectfully to (with acc. and sometimes with dat. or loc.): Caus. -*pātayati*, -*yitum*, to cause to bow down, induce or cause to fall prostrate.

Pra-nipātana, *am*, n. falling down before, throwing one's self down at any one's feet, prostration; bowing or doing homage to, saluting.

Pra-nipātita, *as*, *ā*, *am*, bowed down in reverence, saluting.

Pra-nipatya, *ind*. having bowed down or in reverence, having saluted respectfully, having done homage to.

Pra-nipāta, *as*, m. falling at any one's feet, prostration, humble submission to (with gen.); salutation, reverence, obeisance. — *Pra-nipāta-purāṣaṣaram*, *ind*. preceded by prostration, with an obeisance. — *Pra-nipāta-pratikāra*, *as*, *ā*, *am*, having submission for a remedy, counteracted by submission. — *Pra-nipāta-rasa*, *as*, m. 'taking pleasure in submission,' a magical formula pronounced over weapons.

Pra-nipātīn, *i*, *ini*, *i*, throwing one's self down or falling at the feet of, submitting, submissive.

प्रणिमा 1. *pra-ni-mā*, cl. 3. A. -*mimite*, -*mātum* (fr. rt. 2. *mā*), see Scholiast on Pāṇ. VIII. 4, 17.

प्रणिमा 2. *pra-ni-mā*, cl. 2. P., 3. A. -*māti*, -*mimite*, -*mātum* (fr. rt. 4. *mā*), see Scholiast on Pāṇ. VIII. 4, 17, Vopa-deva VIII. 22, IX. 16.

प्रणिमि *pra-ni-mi*, cl. 5. P. A. -*minoti*, -*minute*, &c., see Vopa-deva XXVI. 212.

प्रणिया *pra-ni-yā*, cl. 2. P. -*yāti*, -*yātum*, to advance, proceed.

प्रणिशम् *pra-ni-śam*, cl. 4. P. -*śamyati*, -*śanītum*, to become calm, be pacified or appeased; to hear.

प्रणिहन् *pra-ni-han*, cl. 2. P. -*hanti*, -*han-tum*, to slay, to kill (with gen.).

Pra-nighnat, *an*, *atī*, *at*, preparing or threatening to strike.

प्रणिहित *pra-nihita*. See under *pra-ni-dhā*, p. 609, col. 3.

प्रणी 1. *pra-nī*, cl. 1. P. A. -*ṇayati*, -*te*, -*ṇetum*, to lead forwards, advance, conduct, promote; to bring forwards, show, display; to bring; to offer, present; to direct or turn (the eyes) towards; (in liturgical language) to convey the sacrificial fire or water or Soma to its place at the altar; to bring into, reduce to (e.g. *vaśam pra-nī*), to reduce to (submission); to bring to pass, effect, accomplish, perform, execute, complete, finish; to apply; to manifest affection, show love or affection, love; to establish, institute, promulgate, teach; to write, compose; to cast, shoot, discharge; to do away with, remove, dispel; (with *daṇḍam*) to carry the rod, inflict punishment; (A.) to draw in (the breath): Desid. -*ṇinīshati*, to desire to lead, wish to conduct (Ved.).

Pra-ṇaya, *as*, m. a leader (Scholiast on Pāṇ. III. 1, 142); leading, conduct, guidance; confidence, familiarity, trust, intimacy; friendly acquaintance, confidential relationship, friendly or fond regard, friendship, affection, love, fondness, favour, kindness; wish, desire, longing; affectionate solicitation, request, asking, begging; reverence, obeisance; final emancipation or beatitude; (*ēya*), *ind*. confidentially, candidly; of one's own accord; without ceremony; (*āt*), *ind*. candidly, openly, frankly. — *Pra-ṇaya-kalaha*, *as*, m. a lovers' quarrel, mere wanton quarrelsomeness. — *Pra-ṇaya-kupita*, *as*, *ā*, *am*, according to a Scholiast = *prematīśayena kupita*,

angry through excess of affection. — *Pra-ṇaya-kopa*, *as*, m. the (feigned) anger of a coquette towards her lover, anger indulged for the sake of the pleasure of being pacified. — *Pra-ṇaya-prakarsha*, *as*, m. excess of affection, unwonted or extraordinary attachment.

— *Pra-ṇaya-bhanga*, *as*, m. a breach of confidence or friendship, faithlessness. — *Pra-ṇaya-māna*, *as*, m. 'love-pride,' the arrogance of love, lovers' quarrels. — *Pra-ṇaya-vaḍana*, *am*, n. a declaration of love or affection (according to a Scholiast = *prema-kathana*). — *Pra-ṇaya-val*, *ān*, *atī*, *at*, possessing candour, acting frankly or openly, free from constraint, unceremonious, frank, open, confident; possessing affection, attached to, feeling an attraction towards, loving. — *Pra-ṇaya-vimukha*, *as*, *i*, *am*, averse from acquaintance, disinclined to friendship. — *Pra-ṇaya-vihati*, *is*, f. refusal of a request, denial, refusal, non-compliance. — *Pra-ṇaya-spriś*, *k*, *k*, *i*, exciting affection, affectionate. — *Pra-ṇaya-parādha* (°*ya-ap*), *as*, m. an offence against (mutual) affection or confidence. — *Pra-ṇaya-pahārīn* (°*ya-ap*), *i*, *ini*, *i*, taking with confidence, taking without shyness or constraint. — *Pra-ṇayi-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become attached, to become affectionate. — *Pra-ṇayonmukha* (°*ya-un*), *as*, *i*, *am*, intending or about to make a declaration of love. — *Pra-ṇayopeta* (°*ya-up*), *as*, *ā*, *am*, possessing candour, frank, open, candid.

Pra-ṇayat, *an*, *anti*, *at*, leading forwards, conducting; dispensing; decreeing, awarding.

Pra-ṇayana, *am*, n. bringing forwards, conducting; conveying, bringing, fetching [cf. *agni-shoma-p*]; carrying out, executing, performing, practising; bringing forward, adducing; composing, writing; that in which anything is brought [cf. *pranīta-p*]; dispensing, distributing; decreeing, awarding, sentencing; (with *daṇḍasya* or *daṇḍa-p*) carrying the rod, inflicting punishment.

Pra-ṇayāniya, *as*, *ā*, *am*, used in bringing or fetching (as wood employed in carrying the sacred fire; cf. *agni-p*).

Pra-ṇayin, *i*, *ini*, *i*, feeling attracted towards, attached to, affectionate, loving, kind; liking, wishing or longing for, desirous of; beloved, dear; intimate, familiar; (*i*), m. a friend, favourite; a lover, husband; a petitioner; a humble servant; (*ini*), f. a female friend; a mistress, wife. — *Pra-ṇayi-kriyā*, f. the act of a lover or affectionate person. — *Pra-ṇayī-jana*, *as*, m. a friendly person, a friend; a number of friends, friendly circle. — *Pra-ṇayī-tā*, f. desire or longing for.

Pra-ṇayaka, *as*, m. a leader or commander (of an army), guide, chief.

Pra-ṇayya, *as*, *ā*, *am*, to be regarded with affection, dear, beloved; blameless, upright, straightforward; devoid of passion or desire (?); disapproved, disagreeing.

Pra-ṇinīshenya, *as*, *ā*, *am*, Ved. appointed to lead or begin, appointed to be a commencement.

2. *pra-nī*, *is*, m., Ved. a leader, conductor; (*is*), f. (according to Sāy.) = *pranīyamānā stutīh*.

Pra-ṇita, *as*, *ā*, *am*, led forwards, advanced, promoted; brought; offered, presented, delivered, given; directed; conveyed (to the altar, as fire or water or Soma); brought into, reduced to; effected, accomplished, performed, executed, completed, finished; made, done, constructed; prepared, dressed (as food), cooked; established, instituted, taught, said, declared; written, composed, compiled; thrown, cast, shot, discharged, sent; set aside, removed, dispelled, (exposed as a child?); beloved, dear [cf. *manah-p*]; inflicted, decreed, sentenced, awarded; entered, approached; (*as*), m. fire consecrated by prayers or mystical formulas; (*ā*), f. a vessel used at sacrifices, a sort of cup; N. of a river; (*ā*), f. pl., scil. *āpas*, water fetched on the morning of a festival for sacrificial uses, holy water. — *Pra-ṇitā-pra-ṇayana*, *am*, n., Ved. the vessel in which holy water is fetched.

Pra-ṇiti, *is*, f., Ved. conduct, leading, guidance; leading away; favour.

Pra-ṇiya, *as*, *ā*, *am*, Ved. to be led on, see Pāṇ. III. 1, 123.

Pra-ṇetavya, *as*, *ā*, *am*, to be led or guided; to be accomplished or executed, to be used or applied.

Pra-ṇetri, *tā*, m. a leader, guide; a maker, framer, creator; an author, promulgator of a doctrine, teacher; a performer or one who plays a musical instrument. — *Pra-ṇetri-mat*, *ān*, *atī*, *at*, Ved. containing the notion of leading.

Pra-ṇenī, *is*, *is*, *i*, Ved. leading or guiding constantly or repeatedly; (Sāy.) = *prakarṣheṇa netā*.

Pra-ṇeya, *as*, *ā*, *am*, to be guided or led, ductile, docile, submissive, obedient, tamable, yielding; to be executed or accomplished; to be fixed or settled; agreeable (?).

प्रणु *pra-nu*, cl. 2. 6. P. and Ved. 1. A. -*ṇauti*, -*ṇuvati*, -*ṇavate*, -*ṇavitum*, -*ṇuvitum*, to roar, bellow, low; to resound, reverberate; to make a humming or droning sound, to utter the sacred syllable *Om*; to praise.

Pra-nava, *as*, m. the mystical or sacred syllable *Om* (Manu II. 74); a small kind of drum or tabor (= *panava*). — *Pra-navopaniṣad* (°*va-up*), t, f, N. of an Upanishad.

Pra-navaka, *as*, m. (at the end of comps.) the mystical or sacred syllable *Om*.

Pra-ṇuta, *as*, *ā*, *am*, praised, celebrated, lauded.

प्रणुद् 1. *pra-nud*, cl. 6. P. A. -*ṇudati*, -*te*, -*ṇottum*, to push or thrust forward, press forward, push on; to drive away, send away, repel, dispel; to scare or frighten away; to set in motion, drive; to stir: Caus. -*ṇodayati*, -*yitum*, to push or thrust away; to move, excite; to press any one to do anything; to request any one for anything (with two acc.).

Pra-ṇutta, *as*, *ā*, *am*, pushed away, driven away, repelled; frightened or scared away.

2. *pra-nud*, t, t, t, driving away, frightening or scaring away; forcing away, removing; directing, enjoining, who or what commands or enjoins.

Pra-nuda, *as*, *ā*, *am*, driving away, frightening away; forcing away.

Pra-nudat, *an*, *atī* or *anti*, *at*, driving away, dispelling.

Pra-nudita, *as*, *ā*, *am*, driven away.

Pra-nunna, *as*, *ā*, *am*, pushed or thrust away, driven away; frightened or scared away; set in motion, driven; sent, dispatched; shaking, trembling.

Pra-nottavya, *as*, *ā*, *am*, to be pushed or moved forwards.

Pra-noda, *as*, m. driving, guiding (horses &c.); directing, ordering.

Pra-nodita, *as*, *ā*, *am*, set in motion, agitated; driven, guided; directed, ordered.

Pra-nodya, *as*, *ā*, *am*, to be driven away, to be sent or turned away; to be frightened away; to be removed.

प्रतक्नन् *pra-takvan*, *ā*, *arī*, a (fr. rt. *tak* with *pra*), Ved. moving onwards; steep, precipitous (? according to Mahīdhara = *pradakṣiṇaṁ gaḥ-ṇānti ritejo yatra*).

प्रतक्ष *pra-taksh*, cl. 1. P. -*takshati*, -*takshītum*, -*takṣtum*, Ved. to build, make, produce.

प्रतङ्गम् *pra-taṅkam*, *ind*. (fr. rt. *taṅk* with *pra*), Ved. having glided or crept.

प्रतइ *pra-taḍ*, cl. 10. P. -*tādayati*, -*yitum*, to strike down, knock down.

प्रतत *pra-tata*. See under *pra-tan*, p. 611.

प्रततामह *pra-tatāmaha*, *as*, m., Ved. a great-grandfather.

प्रतदसु *pratad-vasu*, *us*, *us*, *u*, Ved. 'laden with wealth,' an epithet of the horses of Indra (according to the Nirukta = *prāpta-vasu*; Sāy. = *ristirṇa-dhana*).

प्रतन् *pra-tan* [cf. rt. 3. *tan*], cl. 8. P. A. *tanoti*, *-tanute*, *-tanitum*, to spread, extend; to spread over, cover, fill; to stretch out, unfold, spread abroad, disperse, diffuse; to carry off; to show, display, reveal, manifest; to begin to perform, begin (a sacrifice); to execute, perform, accomplish: Pass. *-tanyate*, *-tāyate*, to spread or extend from, proceed from.

Pra-tata, as, ā, am, spread; spread over, covered, filled; stretched out, spread abroad, diffused; (am), ind. continuously, uninterruptingly.

Pra-tati, is, f. spreading, expansion, extension; (is or i), f. a creeping plant, creeper.

Pra-tāna, as, m. a shoot, tendril; a plant with tendrils; a low spreading creeper, creeping plant, creeper, climber; branching out, ramification (both literal and metaphorical); 'a branch or tendril,' epithet of a section of a work entitled *Kāvya-kalpa-lātā-parimāla*; a kind of disease, tetanus, epilepsy; N. of a man; (ās), m. pl., N. of his descendants. — *Pra-tāna-vat*, ān, atī, at, having shoots or tendrils; ramified.

Pra-tānin, ī, inī, i, spreading, extending; having shoots or tendrils; (inī), f. a spreading creeper, climbing plant.

प्रतन *pratana*, as, ī, am (fr. 1. *pra*), ancient, old; [cf. *pratna*.]

प्रतनु *pratanu*, us, us or vī, u, very thin or fine, delicate, minute; slender, emaciated; small, narrow; insignificant, indifferent.

Pra-tanuka, as, ā, am, very fine or delicate; (am), ind. very delicately.

प्रतप् *pra-tap*, cl. 1. P. *-tapati*, *-taptum*, to give forth heat, radiate heat, be hot, burn, glow; to warm, to heat, to shine upon; to bake, roast; to anneal metals; to kindle, light, illumine; to feel pain, suffer; to mortify the flesh, perform penance; to pain with heat, torment, torture, harass: Pass. *-apyate*, to feel pain, suffer pain: Caus. *-tāpāyati*, *-yitum* (anomalous 3rd sing. 1st Fut. *pra-tāpītā*, Mahā-bh. Kārṇa-p. 1971), to make warm or hot, warm, heat; to set on fire, set in flames, irradiate, illumine; to destroy with heat, pain by heat, torment, harass.

Pra-tapat, an, anti, at, burning; (an), m. the sun.

Pra-tapana, am, n. making warm, warming; *pratapane kri*, to put near the fire, make warm.

Pra-tapta, as, ā, am, heated; hot, ardent; annealed; pained, tormented, tortured.

Pra-tāpa, as, m. glowing heat, heat, warmth; splendor, brilliancy, glory, majesty, dignity, the possession of rank and power, superiority; ardour, zeal, spirit, vigour, power, efficacy, energy; courage, prowess, valour; the plant *Calotropis Gigantea* (= *arka*); N. of a man. — *Pratāpa-āndra*, as, m., N. of an author. — *Pratāpa-dhavalā*, as, m., N. of a prince. — *Pratāpa-pāla*, as, m., N. of a man. — *Pratāpa-pura*, am, n., N. of a city. — *Pratāpa-mārtanda*, as, m., N. of a work. — *Pratāpa-mukuta*, as, m., N. of a prince. — *Pratāpa-rudra*, as, m., N. of a prince of the Kākatīyas (celebrated in a work by Vidyā-nātha on rhetoric and in the drama called *Pratāparudriya* or *Pratāpa-rudra*; he was born in Bhoja-purī; *Pratāpa-rudra* is also described as a king of Vijaya-nagara). — *Pratāpa-vat*, ān, atī, at, full of splendor, endowed with majesty, majestic, glorious, mighty, powerful; dignified; (ān), m., N. of an attendant of Skanda; an epithet of Śiva. — *Pratāpa-śīla*, as, m., N. of a prince (= *śīlāditya*). — *Pratāpāditya* (*pa-ād*), as, m., N. and epithet of various princes. — *Pratāpāṅkārā* (*pa-āl*), as, m., N. of a medical work.

Pra-tāpana, as, ī, am, making hot, paining, distressing, tormenting; (as), m. a particular hell; (am), n. warming, heating; burning, consuming; inflicting pain or punishment, paining, distressing.

Pra-tāpaśa, as, m. a species of gigantic *Asclepias* with white flowers, *Calotropis Gigantea* Alba.

Pra-tāpīn, ī, inī, i, hot, burning, scorching,

singeing; splendid, shining; paining, distressing, harassing; majestic, dignified, powerful.

प्रतम् *pra-tam*, cl. 4. P. *-tanyati*, *-tamtum*, to lose the breath, become breathless, be stupefied or stunned; to become exhausted, feel exhausted, faint, perish; to be beside one's self.

Pra-tāmaka, as, m. a particular form of asthma.

Pra-tām, n, n, n, desiring?; being afflicted?; (ān), ind. see *Gaṇa Svar-ādi* to Pāṇ. I. 1, 37.

प्रतमाम् *pra-tamām*, ind. (fr. 1. *pra*), Ved. especially, in particular.

Pra-taram, ind., Ved. further; more, more especially, more exceedingly; principally, pre-eminently; (Sāy. = *prākṛiṣṭataram*, *atīśayena*.)

प्रतर *pra-tara*. See under *pra-trī*.

प्रतर्क *pra-tark*, cl. 10. P. *-tarkayati*, *-yitum*, to form a clear view or notion; to gather, conclude; to search, investigate; to regard as, take for, deem, suppose.

Pra-tarka, as, m. conclusion, supposition, conjecture.

Pra-tarkaṇa, am, n. judging, reasoning, discussing, discussion; doubt; logic.

Pra-tarkhya, as, ā, am, conceivable, comprehensible, imaginable.

प्रतर्दन *pra-tardana*, as, m. (fr. rt. *trid* with *pra*), N. of a king of Kāśī (a son of Divo-dāsa and author of the hymn *Rīg-veda* IX. 96); N. of a Rākṣasa; of a class of divinities under Manu Auttama.

प्रतल *pra-tala*, as, m. the open hand with the fingers extended; (am), n. one of the divisions of the lower regions; [cf. *pātāla*.]

प्रतवस् *pra-tavas*, ās, ās, as, Ved. mighty, powerful, active; (Sāy. = *prākṛiṣṭa-balopeta*.)

प्रताम् *pra-tāma*, as, ā, am, excessively red, very red.

प्रतार *pra-tāra*, *pra-tāraka*, *pra-tāraṇa*, *pra-tāraṇiya*. See under *pra-trī*.

प्रति 1. *prati* (an indeclinable particle and prefix to verbs and their derivative nouns; sometimes *prati* in composition), towards, in the direction of, to, unto, near to; against, in opposition to, counter; back, back again, again, in return; down upon, upon, on.

Prati is also prefixed to nouns not immediately connected with verbs, to express equality, likeness, resemblance, or comparison; [cf. *prati-ākra*, *prati-āndra*.]

(As a separable preposition with acc. and usually but not invariably following its substantive), towards, to, unto, in the direction of (e.g. *śabdām prati*, in the direction of the sound, towards the place whence the sound came); down upon, upon; against, in opposition to, counter (e.g. *yāyād ripum prati*, he should march against the enemy; *pāhi nas tvam prati rishatah*, defend thou us against the enemy); over against, opposite, contra; in the presence of, before; in comparison with, in proportion to, on a par with (e.g. *tvam sahasraṇī prati*, thou art on a par with, i.e. equivalent to, thousands); in the vicinity of, near, beside, by, at, on (e.g. *Gaṅgām prati*, at or on the Ganges; *āyodhanam prati*, on the field of battle); on the side of, in favour of; (distributively) in each, at or in every, according to each, severally (e.g. *yajñam prati*, at every sacrifice; *varṣam prati*, every year, annually; in this sense *prati* is frequently used at the beginning of adv. comp., cf. *prati-kṣaṇam*, *prati-grīham*); about, at the time of, during (e.g. *Phalgunam māsam prati*, about the month Phalgunā; *čiram prati*, for a long time); in relation to, with reference to, with regard to (e.g. *dharmam prati*, with regard to justice); concerning; on account of; according to (e.g. *mām prati*, according to me, i.e. in my opinion), in conformity with, in pursuance

of; a little (at the end of a comp., e.g. *sūpa-prati*, a little broth, see Pāṇ. II. 1, 9).

(As a separable preposition, with abl.), on a par with, on an equality with (also with adverbs ending with the affix *tas*, e.g. *Nārāyaṇataḥ prati*, on an equality with Nārāyaṇa); in return for, as compensation for (e.g. *ukṣhā kapotāt prati*, an ox in return for a dove); in the place of, in lieu of, instead of.

Native lexicographers explain the senses of *prati* by the following Sanskrit words: *pra-dhāna*, *kṣhepa*, *niś-āya*, *vy-āvṛitti*, *pra-śasti*, *vi-roḍha*, *sam-ādhi*: [cf. *Zend paiti*: Old Pers. *pati-sh*, 'against'; Gr. *πρὸ-τί*, *πρὸ-τί*, *πρὸς* for *πρὸτ*, *πρὸς-θε* (v): Lat. *red-* as in *red-dere*, *red-ire*; *re-* as in *re-ferre*; *pre* for *prai*; *por*, *pol*, *pos* for *port* in the forms *por-rigo*, *pol-liceor*, *pol-lus*, *pos-sides*: Old Slav. *proti*: Lith. *prēs*, 'against'; Bohem. *proti*: Hib. *frith*, *fríoth*, as in *frithbeart*, 'I object, oppose'; *frithbuille*, 'a back-stroke'; *frithsheare*, 'a return of love, mutual regard'; *frithcheirim*, 'I oppose, obstruct'; *frithbharamhuil*, 'a paradox.']

प्रति 2. *prati*, is, m., N. of a son of Kuśa.

प्रतिक *pratika*, as, ī, am (fr. 1. *prati*), worth a Kārshāpaṇa or sixteen Paṇas of Kowries.

प्रतिकञ्चु *prati-kañcuka*, as, m. an anniversary.

प्रतिकण्ठम् *prati-kañṭham*, ind. singly, severally, one by one (lit. so that each is seized by the throat).

प्रतिकम्प *prati-kamp*, Caus. P. *-kampa-yati*, *-yitum*, to shake, cause to tremble.

प्रतिकार *prati-kara*, &c. See under *prati-kri*, p. 612, col. 1.

प्रतिकर्कश *prati-karkaśa*, as, ā, am, equally hard, of the same hardness.

प्रतिकर्ष *prati-karsha*, as, m. (fr. rt. *kṛish* with *pra*), drawing together, aggregation; anticipating that which occurs later.

Prati-kṛishṭa, as, ā, am, ploughed back again, twice ploughed; thrust back, repulsed, rejected, despised; inferior, low, vile; put out of sight, hidden, concealed.

प्रतिकल्प *prati-kalpya*. See under *prati-klrip*, p. 612, col. 2.

प्रतिकश *prati-kāśa*, as, ā, am, (probably) not obeying the whip.

प्रतिकाङ्क्ष *prati-kāṅksh*, cl. 1. P. (ep. also A.) *-kāṅkshati* (*-te*), *-kāṅkshitum*, to wish for, long for.

Prati-kāṅkshin, ī, inī, i, longing for, desirous of, desiring.

प्रतिकामम् *prati-kāmam*, ind., Ved. according to wish or desire, at will.

Prati-kāmin, ī, inī, i, Ved. contrary to desire, contrary to taste, disagreeable, distasteful; (inī), f. a female rival.

Prati-kāmya, as, ā, am, Ved. being according to wish or liking.

प्रतिकाय *prati-kāya*, as, m. an effigy, image, likeness, picture; the effigy of a man for archers to practise at; a target, butt, mark.

प्रतिकार *prati-kāra*, &c. See under *prati-kri*, p. 612, col. 1.

प्रतिकाश *prati-kāś*, Intens. *-kāśāśīti*, Ved. to see, behold.

Prati-kāśa, as, m. (or *prati-kāśa*, q. v.), reflection; look, appearance; (at the end of comp.) having the appearance of, looking like, similar, resembling, like (e.g. *čandra-pratikāśa*, as, ā, am, like the moon).

Prati-kāśa, wrongly spelt for *prati-kāśa* above.

प्रतिक्रितव *prati-kitava*, as, m. an adversary at play, an opponent in a game

प्रतिकुञ्चित *prati-kuñcita*, as, ā, am, bent, curved.

प्रतिकुञ्जर *prati-kujara*, as, m. a hostile elephant; [cf. *prati-gaja*, *prati-dvirada*, *prati-nāga*.]

प्रतिकृञ् *prati-kūj*, cl. 1. P. -*kūjati*, -*kūjī*, to coo or warble in return, answer by an inarticulate sound.

प्रतिकूप *prati-kūpa*, as, m. a moat, ditch.

प्रतिकूल *prati-kūla*, as, ā, am, 'against the bank' (opposed to *anu-kūla*, q. v.), against the stream or current, contrary, adverse, opposed, opposite; cross-grained, cross, inverted, reverse; contradictory; disastrous, inauspicious; disagreeable, unpleasant, ungracious, perverse, stubborn, contumacious, rebellious; *pratikūleshu sthita*, standing among the refractory, offering opposition (according to Kullūka = *ājñā-vyāghātā-kārin*); (am, ena), ind. contrary, contrarily, contrary to nature, in inverted order, inversely. — *Pratikūla-kārin*, ī, inī, ī, or *pratikūla-krit*, t, t, ī, opposing, offering opposition to (with gen.). — *Pratikūla-tas*, ind. in contradiction or contravention to; *pratikūlatō vrit*, to be in contradiction to. — *Pratikūla-tā*, f. or *pratikūla-tva*, am, n. adverseness, opposition, hostility; perverseness, contumacy. — *Pratikūla-darsana*, as, ā, am, looking cross or awry, having an ungracious aspect. — *Pratikūla-daiva-tā*, f. hostility of fate. — *Pratikūla-pravartin*, ī, inī, ī, taking an adverse course; causing unpleasantness. — *Pratikūla-bhāshin*, ī, inī, ī, speaking against, contravening, contradicting. — *Pratikūla-vacana*, am, n. refractory speech, contradiction; disagreeable speech. — *Pratikūla-vat*, ān, atī, at, refractory, contumacious. — *Pratikūla-vartin*, ī, inī, ī, being adverse to, disturbing, troubling. — *Pratikūla-vāda*, as, m. speaking contradictorily, contradiction. — *Pratikūla-vādin*, ī, inī, ī, speaking contradictorily, contradictory, contradicting, opposing. — *Pratikūla-vrittī*, īs, īs, ī, being in a state of opposition, opposing. — *Pratikūla-sabda*, as, ā, am, having a disagreeable sound, having a discordant note (Kumāra-s. I. 46). — *Pratikūlādarita* ('la-āc'), am, n. offensive or hostile action, injurious conduct. — *Pratikūllokta* ('la-uk'), am, n. contradiction.

प्रतिकुलाय, Nom. P. *pratikūlayati*, -*yitum*, to oppose, offer opposition to.

प्रतिकृ *prati-kṛi*, cl. 8. P. A. -*karoti*, -*kurite*, -*kartum*, to do or make (anything as a defence) against (Ved.); to return, repay, recompense, requite, retaliate (with acc. of the thing, and gen., dat., or loc. of the person); to act in opposition to, counteract (with acc. or gen.); to treat or attend to (as a physician), cure; to repair, mend, restore: Caus. A. -*kārayate*, -*yitum*, to cause to be repeated: Desid. -*chikīrshati*, to wish to requite, seek to retaliate or take vengeance upon (with loc. or acc.).

प्रतिकारा, as, ī, am, acting against, counteracting; (as), m. requital, compensation.

प्रतिकारणीया, as, ā, am, to be counteracted, to be prevented, remediable.

प्रतिकारताया, as, ā, am, to be requited or returned, to be paid or discharged (as a debt); to be counteracted or counterworked, to be frustrated; to be treated or attended (by a physician).

प्रतिकर्तृ, tā, trī, trī, a requiter, recompenser; an opponent, adversary.

प्रतिकारमान, a, n. requital, retaliation; redress, remedy; counteraction, counterworking; opposing, opposition; dress, decoration, toilet, personal embellishment; (a), ind. at each celebration or performance; in every work; a-*pratikarman*, ā, ā, a, (either) whose deeds are unmatched, (or) not offering opposition; obedient.

प्रतिकारा, as, m. (or *prati-kāra*, q. v.), rendering back, requital, reward, retaliation, retribution,

revenge; counteraction, application of an antidote or remedy, obviating, preventing, remedying, prevention, remedy; opposition; help against, help, alleviation; a kind of treaty or alliance concluded with the hope that one party will requite the services rendered by the other. — *Pratikāra-karman*, a, n. the making of amends. — *Pratikāra-jña*, as, ā, am, knowing what remedy should be applied. — *Pratikāra-vidhāna*, am, n. the application of a remedy, medical treatment.

प्रतिकारिन, ī, inī, ī, counteracting, obviating, opposing; a-*pratikārin*, one who uses no remedies, one who does not allow himself to be attended by a physician.

प्रतिकार्या, as, ā, am, to be retaliated or revenged; (am), n. retribution.

प्रतिकृता, as, ā, am, rendered back, returned, repaid, recompensed, requited, retaliated; opposed, counteracted, remedied; (am), n. recompense, requital; resistance, opposition.

प्रतिकृति, īs, f. resistance, defence; retaliation, return, revenge; a reflected image, reflection, a shadow; an effigy, figure, image, statue, picture; a substitute.

प्रतिकृति्या, as, ā, am, to be counteracted or remedied, remediable.

प्रतिकृया, f. requital, retaliation, revenge; a return for kindness received, recompense; opposition; counteracting, remedying; (medical) attendance; embellishment, decoration; defence, protection; a fence; succour, help, care.

प्रतिकृष्ट *prati-kṛishṭa*. See *prati-karsha*.

प्रतिकृ *prati-kṛi*, cl. 6. P. A. -*kirati*, -*te*, -*karitum*, -*karitum*, to scatter towards; [cf. *pratis-kṛi*.]

प्रतिकृप् *prati-kṛip*, cl. 4. A. -*kalpate*, -*kalpitum*, -*kalptum*, Ved. to be at the service of (with acc.); to receive hospitably: Caus. -*kalpayati*, -*yitum*, to regulate, arrange.

प्रतिकल्प्या, as, ā, am, to be arranged or prepared.

प्रतिकोप *prati-kopa*, as, m. anger against (any one), wrath; vexation.

प्रतिक्रम *prati-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to come back, return.

प्रतिक्रामा, as, m. reversed or inverted order.

प्रतिक्रामया, am, n. (Ved.) stepping towards; (with Buddhists) confessing, making confession.

प्रतिक्रुध *prati-kṛudh*, cl. 4. P. -*kṛudhyati*, -*kroddhum*, to be angry with any one (acc.) in return (Manu VI. 48).

प्रतिक्रुधु, as, m. anger in return.

प्रतिकृष्ट *prati-kṛushṭa*, as, ā, am (fr. rt. *kṛuṣṭ* with *prati*), miserable, poor (said of a kind of soil).

प्रतिक्रोश, as, m., Ved. crying out to, hallooing.

प्रतिक्रूर *prati-kṛūra*, as, ā, am, cruel or harsh in return, returning harshness for harshness.

प्रतिक्षणम् *prati-kṣaṇam*, ind. at every moment, every moment, momentarily, every instant; constantly, continually.

प्रतिक्षत्र *prati-kṣatra*, as, m., N. of a descendant of Atri, author of the hymn Rīg-veda V. 46; of a son of An-enas; of a son of Kṣatra-vṛiddha; of a son of Sāmin.

प्रतिक्षय *prati-kṣaya*, as, m. a guard, attendant ('protecting from injury or loss').

प्रतिक्षि *prati-kṣhi* (see rt. 2. *kṣhi*), cl. 2. 6. P. -*kṣheti*, -*kṣhiyati*, -*kṣhetum*, Ved. to settle near.

प्रतिक्षिप् *prati-kṣhip*, cl. 6. P. -*kṣhipati*, -*kṣheptum*, to throw or cast into; to push against, hurt; to revile, ridicule, reject.

प्रतिकृष्टा, as, ā, am, thrown into; turned away, rejected, dismissed; sent, dispatched; repelled,

opposed, resisted; abused, reviled; calumniated, falsely accused; (am), n. medicine.

प्रतिकृष्ट्या, ind. having thrown into, having thrown.

प्रतिकृषेपा, as, m. contradicting, contradiction; opposing, controverting, contravening; contest, contesting; not acknowledging, rejecting.

प्रतिकृषेपाना, am, n. contradicting, opposing, controverting, contesting.

प्रतिक्षुत *prati-kṣhuta*, am, n. sneezing, wheezing.

प्रतिक्षुर *prati-khura*, as, m. a particular wrong position of a child at birth.

प्रतिक्ष्या *prati-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to see, behold.

प्रतिक्ष्याति, īs, f. renowned; (also read *pravi-khyāti*.)

प्रतिगज *prati-gaja*, as, m. a hostile elephant, elephant standing opposite; [cf. *prati-kuñjara*.]

प्रतिगद् *prati-gad*, cl. 1. P. -*gadati*, -*gaditum*, to speak in return, answer.

प्रतिगम् *prati-gam*, cl. 1. P. -*gačchati*, -*gantum*, to go or advance towards, go to meet; to go back, return, go home.

प्रतिगता, as, ā, am, flying backwards and forwards, wheeling in flight; lost from the memory.

प्रतिगमना, am, n. going back, returning, return.

प्रतिगर *prati-gara*. See *prati-grī* below.

प्रतिगर्ज *prati-garj*, cl. 1. P. -*garjati*, -*garjitum*, to roar at, roar against, roar at one another; to answer with roars; to resist, oppose.

प्रतिगर्जात, am, anti, at, roaring against; murmuring against, rebelling; reverberating, echoing.

प्रतिगर्जाना, f. roaring against, answering roar.

प्रतिगर्हित *prati-garhita*, as, ā, am (fr. rt. *garh* with *prati*), blamed (Rām. VI. 103, 15; perhaps wrongly for *prati garhita*).

प्रतिगा *prati-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go back, return.

प्रतिगातम् *prati-gātram*, ind. in every limb.

प्रतिगाह *prati-gāh*, cl. 1. A. -*gāhate*, -*gāhitum*, -*gādhum*, to penetrate, enter.

प्रतिगिरि *prati-giri*, īs, m. an opposite mountain; an inferior mountain or anything like a mountain.

प्रतिगीर्य *prati-gīrya*. See *prati-grī* below.

प्रतिगु *prati-gu*, Caus. P. -*gāvayati*, -*yitum*, Ved. to proclaim.

प्रतिगुप्त *prati-gupta*, as, ā, am, guarded, protected.

प्रतिगुप्या, as, ā, am, to be guarded or protected.

प्रतिगृध् *prati-gridh*, cl. 4. P. -*gridhyati*, -*gardhitum*, to be greedy or eager for (with acc.).

प्रतिगृहम् *prati-griham*, ind. in every house.

प्रतिगृहीत *prati-grihita*. See under *prati-grah*, p. 613, col. 1.

प्रतिगृहीत *prati-grī*, cl. 9. P. A. -*grīṇāti*, -*grīṇite*, -*garitum*, -*garitum*, to invoke, salute (Ved.); to answer or make responses in recitation or singing (Ved.); to agree with any one (with dat.).

प्रतिगरा, as, m., Ved. the Adhvaryu's response to the address of the Hotri.

प्रतिगरिर्, tā, trī, trī, Ved. one who ejaculates or utters a response.

प्रतिगीर्या, as, ā, am, Ved. to be answered with a response in singing.

प्रतिगेहम् *prati-geham*, ind. in every house.

प्रतिग्रह *prati-grah*, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, -*grāhitum* (an irreg. 2nd sing. Impv. *prati-grīhya* is used in Rāmāyaṇa III. 9. 27), to take hold of, grasp, seize; to eclipse; to take up, collect, admit; to take, eat, drink; to take possession of, occupy; to take away, deprive of; to receive, accept (*śirasā prati-grah*, to accept anything and place it on the head as a mark of respect); to receive an enemy, attack, assault, assail; to receive a friend, give a friendly reception to, welcome; to take as a wife, choose for a husband, wed, marry; to hear, hear with pleasure; to accept what is said as a good omen; to express assent, approve, attend, pay attention to: Caus. -*grāhayati*, -*yitum*, to cause to accept, give, present.

Prati-grīhita, as, ā, am, taken hold of; taken, accepted, received; assented to, admitted; taken as a wife, married.

Prati-grīhitavya, a wrong form for *prati-grāhitavya*, q. v.

Prati-grīhītri, a wrong form for *prati-grāhītri*, q. v.

1. *prati-grīhya*, as, ā, am, to be accepted, acceptable; one from whom anything may be accepted.

2. *prati-grīhya*, ind. having taken or received; bringing up the rear.

Prati-graha, as, m. receiving, accepting, acceptance, receiving a donation; the right of accepting gifts (as the peculiar prerogative of Brāhmins); one who receives, a receiver; a gift, present; a proper donation or fit present to a Brāhman at suitable periods; receiving kindly, friendly reception; taking a wife, marrying; favour, grace; hearing, hearkening, listening; the reserve of an army, a detachment posted with the general four hundred yards in the rear of the line; a spitting-pot, spittoon; the sun near the moon's node; = *kriyā-kāra*.

Prati-grahāya, as, ī, am, receiving, accepting; (am), n. receiving, reception, receiving presents; receiving a bride, marrying; a vessel.

Prati-grahanīya, as, ā, am, to be taken or accepted, acceptable.

Prati-grahin, ī, inī, i, one who receives, a receiver (opposed to *dātṛi*).

Prati-grahitavya, as, ā, am, to be taken or accepted, allowed to be taken or received; to be received (in a friendly manner), to be welcomed.

Prati-grahītri, tā, tri, tri, one who receives or accepts, a receiver; one who takes in marriage, one who marries.

Prati-grāha, as, m. receiving, accepting gifts; a spitting-pot, spittoon.

Prati-grāhaka, as, ikā, am, receiving gifts or presents.

Prati-grāhin, ī, inī, i, one who accepts, receiving presents.

1. *prati-grāhya*, as, ā, am, to be taken or accepted, acceptable, admissible; one from whom anything may be received.

2. *prati-grāhya*, ind. having caused to accept, having offered.

प्रतिग्रामम् *prati-grāmam*, ind. in every village.

प्रतिघा *prati-gha*, as, m. (fr. *prati-han*), resistance, opposing, opposition; mutual beating, striking back again, fighting, combat; anger, wrath, rage, passion; an enemy; fainting; (as, ā, am), inimical, adverse.

Prati-ghāta, as, m. (or *prati-ghāta*, q. v.), warding off a blow, keeping back, repulse; hinderance, opposition, resistance; reaction; preventing, prohibiting; a blow in return; rebound.

Prati-ghātaka, as, ikā, am, disturbing, interrupting, troubling; (at the end of an adj. comp.) = *prati-ghāta*.

Prati-ghātana, am, n. warding off, repulsing; killing, slaughter.

Prati-ghātin, ī, inī, i, keeping off, repelling, repulsing; troubling, encroaching, injuring; hostile, opposed to; reacting.

Prati-ghna, am, n. the body.

Prati-ghnat, am, atī, at, opposing, impeding; destructive; hostile.

प्रतिघोषिन् *prati-ghoshin*, ī, inī, i (fr. rt. *ghush* with *prati*), Ved. roaring against, sounding against.

प्रतिचक्र *prati-čakra*, am, n. a discus that will bear comparison with others, a discus which is a match for any other; (perhaps) a corresponding or subordinate wheel.

प्रतिचक्ष *prati-čaksh*, cl. 2. A. -*čashṭe*, &c., to see, perceive, become aware of; to expect; to cause to see, cause to appear, bring to light.

Prati-čakshaṇa, am, n. looking at, viewing; making visible; appearance, look, aspect.

Prati-čakshya, as, ā, am, Ved. visible.

प्रतिचन्द्र *prati-čandra*, as, m. a mock moon, paraseleene.

प्रतिचर् *prati-čar*, cl. 1. P. -*čarati*, -*čartum*, to advance towards, approach (Ved.): Caus. -*čārayati*, -*yitum*, to make current, circulate, proclaim, publish.

Prati-čārīta, as, ā, am, circulated, proclaimed, published.

प्रतिचरणम् *prati-čaraṇam*, ind. in every school or branch.

प्रतिचिकीर्षा *prati-čikīrshā*, f. (fr. Desid. of *prati-kṛi*), wish to requite, desire of retaliation or revenge, desire to be avenged upon (with acc. or loc.).

Prati-čikīrshu, us, us, u, wishing to requite, desirous of retaliating.

प्रतिचिति *prati-čiti*, ind., Ved. in every layer or pile, in each layer or course (of faggots, bricks, &c.).

प्रतिचिन् *prati-čint*, cl. 10. P. A. -*čintayati*, -*te*, -*yitum*, to think or reflect on; to consider again, remember.

Prati-čintana, am, n. thinking repeatedly, considering, meditating upon.

Prati-čintaniya, as, ā, am, to be reflected upon anew, to be thought over again.

प्रतिचुद् *prati-čud*, cl. 10. P. -*čodayati*, -*yitum*, to drive on, push on, impel, urge on, instigate; to fall upon, assail, attack.

Prati-čodanam, ind. (fr. *prati + čodana*), Ved. according to order or injunction.

Prati-čodita, as, ā, am, impelled, one who has pushed against or assailed (with acc.).

प्रतिच्छद् *prati-čchad* (*prati-čhad*), cl. 10. P. (poet. also A.) -*čchādayati* (-*te*), -*yitum*, to cover over, cover, clothe, envelop; to obscure; to hide, conceal, disguise; to endow.

Prati-čchādana, am, n. a cover, a piece of cloth for a covering.

Prati-čchanna, as, ā, am, covered over, covered, overlaid, clotted, enveloped; obscured; hidden, concealed, disguised; beset, enclosed, hemmed in; furnished with, provided with.

प्रतिच्छन्द *prati-čchanda*, as, m. a reflected image, likeness, any image, picture, statue; a substitute.

Prati-čchandaka, as, m. an image; a substitute.

प्रतिच्छाया *prati-čchāyā* (*prati-čhāyā*), f. a reflected image, a shade, shadow; an image, statue, picture, bas-relief.

प्रतिच्छिद् *prati-čchid* (*prati-čhid*), cl. 7. P. A. -*čchinatti*, -*čchintte*, -*čchettum*, to tear off, cut off; to retaliate by cutting to pieces.

Prati-čcheda, as, m. cutting off; resistance, opposition.

प्रतिच्यवोयस् *prati-čyaviyas*, ān, asī, as (fr. rt. *čyu*), Ved. pressing closer against or towards; (Sāy. *prati-čyaviyasī* = *pumāṇsam prati śarira-syātīyantaṁ čyāvayitri*.)

प्रतिजङ्घा *prati-janghā*, f. the shin-bone; the fore part of the leg.

प्रतिजन् *prati-jan*, cl. 4. A. -*jāyate*, -*jani-tum*, to be born again, spring up again, be produced anew.

प्रतिजन *prati-jana*, as, m., Ved. an adversary.

Prati-janya, as, ā, am, Ved. adverse, opposed to, hostile; (Sāy. *prati-janyāni* = hostile people.)

प्रतिजप् *prati-jap*, cl. 1. P. -*japati*, -*japitum*, Ved. to mutter in response.

प्रतिजल्प *prati-jalp*, cl. 1. P. -*jalpati*, -*jal-pitum*, to answer, reply.

Prati-jalpa, as, m. an answer, reply.

Prati-jalpaka, as, m. a reply expressing assent, respectful concurrence; a polite but evasive answer (?).

प्रतिजागृ *prati-jāgri*, cl. 2. P. -*jāgarti*, -*jāgartum*, Ved. to watch beside (another).

Prati-jāgara, as, m. vigilance, watchfulness, attention.

Prati-jāgarāṇa, am, n. watching, guarding, attending to.

Prati-jāgarāṇaka, as or am, m. or n. (?), a district.

प्रतिजि *prati-ji*, cl. 1. P. -*jayati*, -*jetum*, Ved. to conquer, defeat (at play): Desid. -*jigīṣhātī*, to wish to conquer or defeat, to attack, assault, assail.

प्रतिजिह्वा *prati-jihvā* or *prati-jihvikā*, f. the uvula or soft palate.

प्रतिजीवन *prati-jīvana*, am, n. (fr. rt. *jiv* with *prati*), returning to life, resuscitation.

प्रतिजुप् *prati-jush*, cl. 6. A. -*jushate*, -*jo-shitum*, Ved. to be kind, act tenderly towards; to receive with pleasure, delight in, be gratified by: Caus. -*joshayati*, -*yitum*, to coax, caress.

प्रतिजुतिवर्षस् *pratijūti-varpas*, ās, ās, as, Ved. victorious over enemies (Sāy. = *pratīpakṣā-bhībhavana-sīla-tejo-yukta*).

प्रतिजू *prati-jū*, cl. 1. A. -*jarate*, -*jaritum*, -*jaritum*, Ved. to roar (as fire) in the direction of (Sāy. = *abhi-vṛidh*, to increase); to call out to, salute (Sāy. = *stu*, to praise).

प्रतिज्ञा 1. *prati-jñā*, cl. 9. A. (ep. also P.) -*jānīte*, -*jānāti*, -*jñātum*, to admit, own, acknowledge, recognise, allow, take in good part; to approve, consent; to promise (with gen., dat., or loc. of the person, and acc. or dat. of the thing); to maintain, uphold, assert, affirm, allege; to bring forward or introduce (a topic); to perceive, observe, learn, discern, become aware of; (A.) to confirm, assent, answer in the affirmative; to propose; (P. A.) to remember with regret, remember sorrowfully.

2. *prati-jñā*, f. admission, acknowledgment; assent; a solemn declaration, agreement, engagement, promise, vow; a statement, assertion, affirmation, declaration, allegation; (in logic) a proposition, the assertion to be proved, the first member or *avayava* of the five-membered Nyāya syllogism (in the usual standing example = 'this hill is fiery'); (in law) a plaint, complaint, indictment; (*ayā*), ind. by express rule; in the manner laid down. — *Prati-jñān-tara* ('*jñā-an*'), am, n. (in logic) a subsequent proposition on failure of the first. — *Prati-jñā-pattra* or *prati-jñā-patraka*, am, n. a promissory note, a written contract, bond. — *Prati-jñā-pari-śiṣṭa*, am, n., N. of a treatise by Kātyāyana. — *Prati-jñā-bhaṅga*, as, m. the breaking or breach

of a promise. — *Pratijñābhanga-bhīru*, *us, us, u*, fearful or apprehensive of breaking a promise. — *Pratijñā-virodha*, *as, m.* acting contrary to promise or agreement; denial of a logical proposition. — *Pratijñā-vivāhita*, *as, ā, am*, promised in marriage, betrothed. — *Pratijñā-sannyāsa*, *as, m.* breaking a promise; abandonment of the original proposition (in logic). — *Pratijñā-kāni*, *is, f.* giving up the proposition or argument.

Pratijñāta, *as, ā, am*, asserted, propounded, declared, stated, proposed, deposed, alleged; admitted, acknowledged; promised, agreed; agreeable, desirable; (*am*), *n.* anything promised, a promise. — *Pratijñāārtha* (*‘to-ar’*), *as, m.* a statement, averment.

Pratijñātavya, *as, ā, am*, to be assented to, to be promised, &c.

Pratijñāti, *is, f.* a wrong form for *prati-prajñāti*, *q. v.*

Pratijñāna, *am, n.* admission, assent, agreement, engagement, promise; asserting, assertion; bringing forward or introducing (a topic).

Pratijñāpita, *as, ā, am*, betrayed; (a various reading for *prajñāpita*.)

Pratijñāya, *ind.* having admitted or acknowledged; having promised; having maintained or asserted.

Pratijñeya, *as, ā, am*, to be promised or assented to; (*as*), *m.* the reciter or pronouncer of a panegyric, a proclaimer of rank and titles, herald, bard, panegyrist.

प्रतिज्वल *prati-jval*, *cl. 1. P. -jvalati, -jvalitum*, to flame, blaze, shine.

प्रतिगत *prati-taḡ*, *cl. 10. P. -tādayati, -yitum*, to strike in return, strike again.

प्रतिवृत्तिसिद्धान्त *prati-tattva-siddhānta*, *as, m.* a conclusion adopted by each disputant.

प्रतिनन्त्रम् *prati-tantram*, *ind.* according to each Tantra, according to each opinion.

प्रतिप *prati-tap*, *cl. 1. P. -tapati, -taptum*, to throw out heat towards; to heat, warm, foment.

प्रतितर *prati-tara*, *as, m.* (*fr. rt. tṛi* with *prati*), a sailor, oarsman, ferryman.

प्रतितराम् *prati-tarām*, *ind.* (*compar. fr. 1. P. prati*), *Ved.* with *rt. bhū*, to become shorter or more contracted; (according to a Scholiast = *atyantam pratikūla*.)

प्रतितरु *prati-taru*, *ind.* at each tree.

प्रतिताल *prati-tāla* or *prati-tālaka*, *as, m.* (in music) a particular time, a kind of air or melody; (*i*), *f.* the key of a door or padlock, an instrument to open a door.

प्रतितूणी *prati-tūṇi*, *f.* a modification of the nervous disease called *Tūṇi*; [*cf. pra-tūṇi*.]

प्रतित्रयम् *prati-tryaham*, *ind.* for three days at a time.

प्रतिषि *prati-tithi*, *is, m., N.* of a teacher with the epithet *Deva-ratha*.

प्रतिदण्ड *prati-daṇḍa*, *us, ā, am*, *Ved.* refractory, disobedient, obstinate.

प्रतिदर्श *prati-darśa*. See *prati-dṛś*, *col. 2.*

प्रतिदह *prati-dah*, *cl. 1. P. -dahati, -dagdhum*, *Ved.* to burn towards, encounter with flames, consume (*Sāy. = sarvathā bhasmi-kṛi*): *Pass. -dahyate*, to be burnt or consumed by fire.

प्रतिदा *prati-dā*, *cl. 3. P. A. -dadāti, -datte, -dātum*, to give in return, give as a reward, give back, return, restore; to retort; to give: *Caus. -dāpayati, -yitum*, to cause to be given back, cause to be restored.

Prati-datta, *as, ā, am*, given back. See *prati-tta*. *Prati-dātavya*, *as, ā, am*, to be given back, to be restored.

Prati-dāna, *am, n.* giving back, restoring (a deposit), restitution, restoration; returning, a gift in return; exchange, barter.

Prati-deya, *as, ā, am*, to be given back (a deposit); to be given as an equivalent; (*am*), *n.* a pledge, pawn; an article purchased and given back.

प्रतिदाराण *prati-dāraṇa*, *am, n.* (*fr. rt. dṛi* with *prati*), battle, fighting, fierce conflict.

प्रतिदिनम् *prati-dinam*, *ind.* day by day, daily, every day.

प्रतिदिवस् *prati-divan*, *ā, m.* (*fr. rt. 2. div* with *prati*), the sun; a day.

Prati-divan, *ā, m.* an adversary at play (*Ved.*); the sun.

प्रतिदिवसम् *prati-divasam*, *ind.* day after day, daily, day by day.

प्रतिदिश *prati-diś*, *Caus. P. -deśayati, -yitum*, to point towards, point out; to enjoin, teach; to direct; to confess.

Prati-diśam, *ind.* (*fr. prati + 2. diś*), in every direction, from every quarter; everywhere, all around.

Prati-deśam, *ind.* (*fr. prati + deśa*), in every region, in each district or country, in every country.

प्रतिदुह *prati-duh, dhuk* (gender doubtful; *inst. -duhā* or *-dhushā*, *gen. -duhas* or *-dhushas*), *Ved.* fresh milk, milk still warm.

प्रतिदूत *prati-dūta*, *as, m.* a messenger or ambassador sent in return.

प्रतिदूषित *prati-dūshita*, *as, ā, am*, defiled, rendered unclean, contaminated.

प्रतिदृश् *prati-dṛś*, *cl. 1. P. -paśyati, -drakṣum*, to look at, behold; to become aware of, experience, know; *A. -paśyate* or *Pass. -dṛśyate*, to come in sight, become visible or perceptible, appear: *Caus. -darśayati, -yitum*, to cause to see, to show; to teach.

Prati-darśa, *as, m., Ved.* looking at, viewing.

Prati-darśana, *am, n.* seeing, perceiving; (at the end of comp.) appearance, look.

Prati-dṛśam, *ind.* (*fr. prati + 2. dṛś*), in every eye, for every eye.

Prati-dṛṣṭa, *as, ā, am*, beheld; become visible, come in sight.

प्रतिदेवतम् *prati-devatam*, *ind., Ved.* for every deity.

Prati-devatā, *f., Ved.* a corresponding deity.

Prati-devatam, *ind.* for every deity.

प्रतिदेहम् *prati-deham*, *ind.* in each body, in every body.

प्रतिदोषम् *prati-dosham*, *ind., Ved.* in the evening, in the dark.

प्रतिद्रु *prati-dru*, *cl. 1. P. -dravati, -drotum*, to run towards, run to.

प्रतिद्रुह *1. prati-druh, cl. 4. P. -druhyati, -drohitum, -drogdhum, -drodhum*, to injure in return, retaliate an injury.

2. prati-druh, dhruk, k, k, or dhruṭ, ṭ, ṭ, seeking to injure in return, wishing to retaliate an injury.

प्रतिद्वन्द्व *prati-dvandva*, *as, m.* an opponent, antagonist, adversary, rival; an enemy, foe; (*am*), *n.* opposition, hostility.

Prati-dvandvīm, *i, m.* an opponent, adversary, rival; (*i, inī, i*), hostile, opposed; (at the end of a comp.) rivalling, vying with.

प्रतिद्वारम् *prati-dvāram*, *ind.* at every gate, at each door.

प्रतिद्विज *prati-dvija*, *as, m.* an opposite elephant, a hostile elephant; [*cf. prati-kunjara*.]

प्रतिधृ *prati-dhṛi*. See under *prati-dhṛi*, *col. 3.*

प्रतिधा *1. prati-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum* (mostly *Ved.*), to place on, place within; to put back; to replace, restore, give back to (with *loc.* or *dat.*); to fix (an arrow on the bow-string); to put to the lips (in drinking, *Rig-veda* IV. 27, 5); to set (the foot) upon; to offer, present; to use, employ; (*A.*) to begin, commence; to draw near, come on (said of the night).

2. prati-dhā, f., Ved. putting to the lips (in drinking); a draught.

Prati-dhāna, *am, n.* putting on; adopting precautions.

Prati-dhī, *is, m., Ved.* a particular part of a chariot, pieces of wood fastened across the pole; (according to *Mahī-dhara*) = *anna*.

प्रतिधाव *prati-dhāv*, *cl. 1. P. A. -dhāvati, -te, -dhāvītum*, to run back; to rush upon, assail, attack.

Prati-dhāvana, *am, n.* running against, rushing upon, assailing, attacking.

प्रतिधुर *prati-dhura*, *as, m.* a horse harnessed by the side of another, one horse of a pair.

प्रतिधृ *prati-dhṛi*, *cl. 10. P. -dhārayati, -yitum, Ved.* to keep back, stop, check; to keep erect, support.

Prati-dhartṛi, *tā, trī, tri, Ved.* one who keeps back or stops, one who checks; (according to *Mahī-dhara* = *nir-ākartṛi*.)

प्रतिधृष *prati-dhṛish*, *cl. 1. 5. P. -dharshati, -dhrishyoti, -dharshitum (Ved. -dhrishye)*, to be bold against, brave, defy; to withstand, resist; to sustain, endure.

Prati-dhṛishya, *as, ā, am, Ved.* to be braved or defied, to be withstood or resisted, resistible.

प्रतिध्ये *prati-dhyai*, *cl. 1. P. -dhyāyati, -dhyātum*, to think upon, hit upon an idea, devise. *Prati-dhyāta*, *as, ā, am*, thought upon, meditated on, devised.

प्रतिध्वनि *prati-dhvani*, *is, m.* or *prati-dhvāna*, *as, am, m. n.* echo, reverberated sound.

प्रतिध्वस्त *prati-dhvasta*, *as, ā, am*, cast down, downcast; forsaken (?).

प्रतिनद *prati-nad*, *cl. 1. P. -nadati, -nādītum*, to sound back, repeat or re-echo a sound; to answer with a cry or with a shout: *Caus. -nādayati, -yitum*, to cause to resound, make resonant, fill with repeated roaring, fill with cries; to cry aloud.

Prati-nāda, *as, m.* echo, resonance, reverberation. *Prati-nādita*, *as, ā, am*, caused to resound, resonant, resounding, echoing, echoed.

Prati-nāda, *as, m.* an echo, a reverberation.

प्रतिनन्द *prati-nand*, *cl. 1. P. -nandati, -nanditum*, to greet cheerfully, accept or receive gladly, take thankfully (*Manu* II. 54); to greet in return, return a salute, salute, bid welcome, bid farewell; to address kindly, express gratification, display affection or devotion; to favour; (with *na*), to decline, refuse: *Caus. -nandayati, -yitum*, to gladden, delight, gratify.

Prati-nandana, *am, n.* greeting, salutation (*Ved.*); thankful acceptance; the act of returning thanks at meals, thanksgiving.

प्रतिनम *prati-napṛi*, *tā, m.* a great grandson, a son's grandson; [*cf. pra-napāt*.]

प्रतिनम् *prati-nam*, *cl. 1. P. -namati, -nanditum, Ved.* to bow or incline towards.

Prati-namaskāra, *as, ā, am, Ved.* returning a salutation.

प्रतिनह *prati-nard*, *cl. 1. P. -nardati, -narditum*, to utter sounds or cries against; to greet or hail with cries; to roar after (prey or food).

प्रतिनव *prati-nava*, *as, ā, am*, new, young, fresh, recent; blown, budded. — *Pratinava-javā*, *f.* a fresh or newly opened China rose.

प्रतिनाग *prati-nāga*, as, m. an elephant standing opposite, a hostile elephant; [cf. *prati-ujjara*.]

प्रतिनाडी *prati-nāḍī*, f. a branch vein.

प्रतिनाद *prati-nāda*. See *prati-nad*, p. 614.

प्रतिनामन् *prati-nāman*, ā, muḥ, a, Ved. having corresponding names, related by name.

प्रतिनायक *prati-nāyaka*. See col. 2.

प्रतिनाह *prati-nāha*. See *prati-nāha*.

प्रतिनिक्षिप् *prati-ni-kship*, cl. 6. P. A. *kshipati*, -te, -kshiptum, to put down again, deposit again.

प्रतिनिगद् *prati-ni-gad*, cl. 1. P. -*gadati*, *gaditum*, Ved. to speak to, address.

प्रतिनिग्रह *prati-ni-grah*, cl. 9. P. A. -*grih-āti*, -*grihāte*, -*grahitum*, Ved. to take up (liquids with a ladle or other vessel), ladle out.

प्रतिनिधा *prati-ni-dhā*, cl. 3. P. A. -*dhāti*, -*dhātē*, -*dhātum*, to put in the place of another, substitute; to set aside, slight, disregard; to command, order.

Prati-nidhāya, ind. having placed in, having implanted.

Prati-nidhi, is, m. substitution; a substitute, representative, proxy, deputy, vicegerent; a surety; resemblance of a real form, an image, likeness, statue, picture.

प्रतिनिन्द *prati-nind*, cl. 1. P. -*niṇdati*, -*niṇditum*, to inveigh against, abuse, blame, censure.

प्रतिनिपात *prati-nipāta*, as, m. (fr. rt. 2. *at* with *prati-ni*), falling down, alighting.

प्रतिनियत *prati-niyata*, as, ā, am (rt. *yam*), settled, predestined.

Prati-niyama, as, m. a general rule, general prevalence.

प्रतिनिर्जि *prati-nir-ji*, cl. 1. P. -*jayati*, *jetum*, to prevail against, overcome, vanquish; to eschew.

Prati-nirjita, as, ā, am, prevailed against, vanquished; rescinded.

प्रतिनिर्दिश *prati-nir-diś*, cl. 6. P. -*diśati*, *deshtum*, to point back, refer back.

Prati-nirdeśa, as, m., Ved. pointing or referring back to (with gen.).

Prati-nirdeśaka, as, ikā, am, (at the end of a comp.) pointing back, referring back.

प्रतिनिर्यत *prati-nir-yat*, Caus. P. -*yātāyati*, -*yitum*, to give back, return.

Prati-niryātana, am, n. giving back, returning; rewarding, retaliation.

प्रतिनिवारण *prati-nivāraṇa*, am, n. (fr. rt. *ari* with *prati-ni*), keeping off, warding off.

प्रतिनिवासन *prati-nivāsana*, am, n. (fr. rt. *as*, *vas* with *prati-ni*), a kind of garment (with Buddhists).

प्रतिनिविष्ट *prati-nivishṭa*, as, ā, am, hardened, obstinate, obdurate. — *Pratinivishṭa-mūrkha*, as, m. an obstinate fool, confirmed blockhead.

प्रतिनिवृत् *prati-ni-vṛt*, cl. 1. A. -*vartate*, *varitum*, to turn back or round, turn away from; to return; to run away, take flight.

Prati-nivartana, am, n. turning back, turning away from; returning, return.

Prati-nivṛtta, as, ā, am, turned away from, desisted from, leaving, withdrawn from; come back, returned.

प्रतिनिशम् *prati-niśam*, ind. every night, nightly, by night.

प्रतिनिष्पू *prati-niś-pū* (-*nis-pū*), cl. 9. P.

A. -*punāti*, -*punite*, -*pavitum*, Ved. to cleanse or winnow close at hand (?).

प्रतिनी *prati-ni*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead back; to lead to, bring towards; to put into, mix.

Prati-nāyaka, as, m. 'counter hero,' the adversary of the hero of a play.

प्रतिनुद् *prati-nud*, cl. 6. P. A. -*nudati*, -*te*, -*notum*, to thrust back, repel, repulse, ward off.

Prati-noda, as, m. thrusting back, repelling, repulse.

प्रतिनृत् *prati-nṛit*, cl. 4. P. -*nṛityati*, -*naritum*, to dance before (in token of contempt), to mock in turn by dancing before (with acc.).

प्रतिन्यस् *prati-ny-as*, cl. 4. P. -*asyati*, -*asitum*, to place apart or lay down separately (for different persons), deposit.

प्रतिन्यायम् *prati-nyāyam*, ind., Ved. in inverted order.

प्रतिन्यूह *prati-nyūkha*, as, m., Ved. a corresponding insertion of the vowel o; [cf. *nyūkha*.]

प्रतिप *pratipa*, as, m., N. of a king of the lunar race the father of Śāntanu and grandfather of Bhīṣma; (more correctly spelt *pratipa*, q. v.)

प्रतिपक्ष *prati-paksha*, as, m. the opposite side or party, opposite faction, opposition, hostility; an adversary, enemy, foe, opponent, rival; a respondent, defendant; N. of a prince; (also read *prati-kshatra*). — *Pratipaksha-tā*, f. or *pratipaksha-tva*, am, n. opposition, enmity; obstacle. — *Pratipaksha-vāditra*, am, n. contradictory or deceitful conversation, double dealing.

Pratipakshita, as, ā, am, containing a contradiction; nullified by a contradictory premiss (one of the five kinds of fallacious middle terms).

Pratipakshin, ī, m. an opponent, adversary. — *Pratipakshi-tā*, f. self-contradiction, the being self-contradictory.

प्रतिपण *prati-paṇa*, as, m. (fr. rt. 2. *paṇ* with *prati*), barter, exchange (Ved.); (fr. *prati* + *paṇa*), the stake of an adversary at play.

प्रतिपत् *prati-pat*, cl. 1. P. -*patati*, -*patitum*, to fly or hasten towards, hasten to meet.

प्रतिपथम् *prati-patham*, ind. along the road, by the way; straightway (?). — *Pratipathagati*, is, ī, ī, going on the road, wending the way.

Pratipathika, as, ā, am, going along the road, wending the way.

प्रतिपद् 1. *prati-pad*, cl. 4. A. -*padate*, -*pattum*, to set foot on, step upon, step up to; to light upon, meet with, find; to go towards, approach, betake one's self to, resort to, take refuge with; to go into, enter; to arrive at, reach, attain; to gain, get, obtain, share, partake of; to receive back, regain, recobtain, recover; to go back, return; to walk, roam, wander, go; to perceive, observe, become aware of, become conscious of; to find out, discover; to obtain a knowledge of, become acquainted with, learn; to comprehend, understand, know; to regard as, consider, deem; to affirm, admit; to answer affirmatively, express assent, comply with, consent, agree, promise; to permit, allow; to avow, acknowledge; to begin to speak, begin to answer, commence a reply; to apply one's self to, perform, practise, observe, fulfil, accomplish; to do anything to any one (with loc. or gen.), undertake anything against, proceed against; to act towards; to take place, occur, transpire; to give, give up, restore, return; *uttaram prati-pad*, to give an answer: Caus. -*pādayati*, -*yitum*, to cause to go back, bring back, lead back; to convey or transport to (a place); to cause to attain, cause to share in, cause to partake of; to give to (with loc., dat., or gen.), deliver over, present,

bestow; to communicate, impart, teach; to declare, represent, assert; to establish, substantiate, prove; to explain, expound, make clear; to consider, regard as, deem; to appoint to, install in (with loc.); to procure; to prepare; to effect, cause: Desid. of Caus. -*pāpādayishati*, to wish or intend to explain or analyze.

Prati-pattavya, as, ā, am, to be obtained, to be received; to be assumed or supposed, to be stated; to be given (as an answer); to be begun; to be done or performed.

Prati-patti, is, f. gaining, getting, obtaining, acquirement, gain; becoming aware of, perception, observation, ascertainment, determination, knowledge; intelligence, intellect; assertion, affirmation, statement, opinion; acknowledgment, admitting, admission, assent; undertaking, beginning, commencement; doing, acting, action, proceeding; worldly action; mode of acting, procedure; method, means; use, application; giving, imparting, bestowing, presentation; causing; elevation, exaltation, promotion, preferment; acquirement of rank or dignity, reputation, fame, renown; honouring, worshipping, honour, respectful behaviour; inspiring trust or confidence; resoluteness, boldness, assurance, reliance, confidence; comprehending, including, conclusion; conviction, proof; misleading, deceiving (?); a rite from which no advantage is expected (?). — *Prati-patti-karman*, a, n., Ved. a concluding rite or ceremony. — *Pratipatti-daksha*, as, ā, am, knowing how to act, knowing what is to be done. — *Pratipatti-darsin*, ī, ī, ī, showing what ought to be done. — *Pratipatti-nishṭhura*, as, ā, am, hard to understand, difficult to be understood. — *Pratipatti-pāṭaka*, as, m. a kind of kettle-drum, the state drum allowed only to chiefs of a certain rank; [cf. *prati-pat-tūrya* below.] — *Pratipatti-parānmukha*, as, ī, am, averse from compliance, obstinate, unyielding. — *Pratipatti-prādāna*, am, n. the giving of preferment, conferring promotion. — *Pratipatti-bheda*, as, m. diversity of views, difference of opinions. — *Pratipatti-mat*, ān, āti, at, possessing appropriate knowledge, knowing what is to be done; intelligent; active, prompt; celebrated, high in rank. — *Pratipatti-viśārada*, as, ā, am, knowing how to act, knowing what is to be done, expert, clever.

Prati-patti, tā, trī, tri, one who maintains or asserts.

2. *prati-pad*, t, f. access, ingress, entrance, way; beginning, commencement; an introductory verse or stanza; the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. *prati-padā*); understanding, intelligence, intellect; rank, consequence; a kettle-drum. — *Pratipat-tūrya*, am, n. a kind of kettle-drum; [cf. *pratipatti-pāṭaka*.]

Prati-pada, am, n., N. of an Upāṅga; (ā or ī), f. the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. 2. *prati-pad*); (am), ind. (fr. *prati* + *pada*), see p. 616, col. 1.

Prati-panna, as, ā, am, come up to, approached, reached, obtained, gained; overcome, conquered, subdued; done, effected, accomplished; undertaken; answered, replied; offered, promised, engaged; assented to, agreed to, accepted, admitted; known, understood, ascertained, determined; convicted, proved, demonstrated; conversant or familiar with; acting.

Pratipannaka, as, m. 'arrived at an aim,' (with Buddhists) a collective epithet of the four orders of Aryas, viz. the Śrōta-āpanna, Sakṛd-āgāmin, An-āgāmin, and Arhat.

Prati-pādaka, as, ikā, am, causing to obtain, giving, granting, bestowing, presenting to (with loc.); stating, establishing, supporting, demonstrating, communicating, treating of, speaking about; explaining, explanatory, illustrating, teaching; productive, effective, efficient, accomplishing; advancing, forwarding, furthering, promoting; (as or am), m. or n. (?), a receptacle for hair. — *Pratipādaka-tva*,

am, n. the state or condition of one who explains, explaining.

Prati-pādana, *am*, n. causing to come back, bringing back; causing to reach or attain, causing to obtain; imparting, giving, presenting, donation, gift; giving back, returning, restoring; appointing; producing, exciting, causing; accomplishing, effecting; action, worldly conduct; repeated action, practice; treating of, discussing, rendering clear or intelligible, expounding, explaining, teaching, declaring, affirming, declaration; establishing, proving, substantiating; beginning, commencement.

Prati-pādaniya, *as*, *ā*, *am*, to be given, to be given in marriage; to be accomplished; to be discussed, to be treated of or expounded; to be established or proved, to be maintained.

Prati-pādam, ind. (fr. *prati* + *pāda*), in every *pāda*, in each quarter or fourth part of a verse.

Prati-pādāyitrī, *tā*, *tri*, *tri*, one who discusses or expounds, a teacher, instructor.

Prati-pādita, *as*, *ā*, *am*, caused to attain; given, delivered, presented; caused, produced; declared, represented, stated, asserted, proved, maintained; explained, expounded.

Prati-pāduka, *as*, *i*, *am*, determining, ascertaining; making manifest or clear; causing, effecting.

Prati-pādya, *as*, *ā*, *am*, to be treated of or discussed, to be explained or expounded.

Prati-pitsā, f. desire of obtaining, longing for.

Prati-pitsu, *us*, *us*, *u*, wishing to obtain, striving for.

Prati-pipādāyishu, *us*, *us*, *u*, wishing to explain, about to treat of.

प्रतिपदम् *prati-padam*, ind. at every step, on every occasion; at every place, everywhere; in every word; verbally, expressly, especially. — *Prati-pada-tva*, *am*, n., Ved. advancing step by step.

प्रतिपराणी *prati-parā-ṇi*, cl. 1. P. A. -*ṇa-yati*, -*te*, -*netum*, Ved. to lead back.

प्रतिपरी *prati-parī* (-*parī-i*, see rt. 5, i), cl. 2. P. -*parī-eti*, -*etum*, Ved. to go round in a reverse direction.

प्रतिपरे *prati-pare* (-*parā-i*, see rt. 5, i), cl. 2. P. -*parāiti*, -*parāitum*, Ved. to return again.

प्रतिपणेशिका *prati-parṇa-sīphā*, f. the plant *Anthericum Tuberosum* (= *dravanti*).

प्रतिपर्व *prati-parva*, ind., Ved. at each *Parvan*.

प्रतिपल्लव *prati-pallava*, *as*, m. an opposite branch.

प्रतिपा *prati-pā* (see Caus. of rt. 3, *pā*), Caus. P. -*pālayati*, -*yitum*, to protect, defend; to cherish, nourish, foster, rear, patronize; to observe, keep, maintain; to wait, wait for, expect.

Prati-pālaka, *as*, *ikā*, *am*, protecting, defending, preserving, cherishing; (*as*), m. a protector, guardian, a king.

Prati-pālana, *am*, n. protecting, guarding, defending, cherishing; keeping up, observing, following, practising.

Prati-pālaniya, *as*, *ā*, *am*, to be protected or cherished; to be observed or followed; to be awaited, to be waited for, to be watched.

Prati-pālayitavya, *as*, *ā*, *am*, to be protected or guarded; to be awaited, to be waited for, to be watched.

Prati-pālita, *as*, *ā*, *am*, protected, cherished; practised, followed.

Prati-pālīn, *i*, *inī*, *i*, protecting, guarding, screening.

Prati-pālya, *as*, *ā*, *am*, to be protected or cherished; to be awaited, to be waited for.

प्रतिपाण *prati-pāṇa*, *as*, *ā*, *am* (fr. rt. 2, *paṇ* with *prati*), ready to exchange, bartering (Ved.); (*as*), m. a stake, gage, the thing played for; a counter-pledge, anything staked against another

thing; a counter-stake, counter-game; [cf. *prati-pāṇa*.]

प्रतिपात्रम् *prati-pātram*, ind. (in dramatic language) in each part, in each character, by every actor.

प्रतिपादपम् *prati-pādapam*, ind. in every tree.

प्रतिपादम् *prati-pādam*, *prati-pādita*. See col. 1.

प्रतिपान *prati-pāna*, *am*, n. water for drinking.

प्रतिपाप *prati-pāpa*, *as*, *ā*, *am*, wicked or evil in return, recompensing evil for evil.

प्रतिपित्ता *prati-pitsā*, *prati-pitsu*, *prati-pipādāyishu*. See col. 1.

प्रतिपिप् *prati-pish*, cl. 7. P. -*pinashṭi*, -*peshtum*, to rub one thing against another, rub together; to rub one's self against; to bruise, grind, crush, destroy in turn.

प्रतिपीड *prati-pīd*, Caus. P. -*pīdayati*, -*yitum*, to press, press hard, oppress, harass, distress.

Prati-pīdana, *am*, n. oppressing, harassing, molesting.

प्रतिपीय *prati-pīy* (see rt. 2, *pīy*), cl. 1. P. -*pīyati*, -*pīyitum*, Ved. to revile, abuse, treat with contempt or disrespect.

प्रतिपुरुष *prati-purusha* or *prati-pūrusha*, *as*, m. 'a counter-person,' a corresponding or similar man; a companion, assistant; a deputy, substitute; an effigy, the effigy of a man which thieves push into the interior of a house before entering it themselves; (*am*), ind. man by man, every man, for each man; for each soul.

प्रतिपुष्पम् *prati-pushyam*, ind., Ved. at each time of the moon's entrance into the asterism *Pushya*.

प्रतिपुस्तक *prati-pustaka*, *am*, n. a copy of an original manuscript, a copy in general.

प्रतिपूज *prati-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to show respect towards, honour; to salute respectfully, salute in turn, return a salutation, honour; to praise, commend, approve.

Prati-pūjaka, *as*, *ikā*, *am*, doing homage, honouring; (*as*), m. one who does homage, a reverer.

Prati-pūjana, *am*, n. or *prati-pūjā*, f. doing homage, showing respect, honouring; exchange of civilities, mutual obeisance or reverence.

Prati-pūjita, *as*, *ā*, *am*, honoured, respected, treated with reverence or respect; exchanged as civilities.

1. *prati-pūjya*, *as*, *ā*, *am*, to be treated with respect, to be honoured.

2. *prati-pūjya*, ind. having done homage to, having exchanged respectful salutations.

प्रतिपूरुष *prati-pūrusha*. See *prati-purusha* above.

प्रतिपूर्वाह्णम् *prati-pūrvāḥṇam*, ind. every forenoon, every morning.

प्रतिपू *prati-pū*, Caus. P. -*pūrayati*, -*yitum*, to fill up, fill, make full; to fill with, to sate, satiate, satisfy, content.

Prati-pūraṇa, *am*, n. filling up, filling; injecting a fluid or other substance, pouring a fluid over.

Prati-pūrta, *as*, *ā*, *am*, filled up, filled; satisfied, contented.

Prati-pūrṇa, *as*, *ā*, *am*, filled with, full, full of; satisfied.

प्रतिग्रह *prati-grah*, cl. 9. P. A. -*grīh-ṇāti*, -*grīhṇite*, -*grahitum*, to take up or receive again.

प्रतिप्रश् *prati-prach*, cl. 6. P. -*pricṣhati*, -*prashṭum*, to ask, question, interrogate, inquire of. *Prati-prasna*, *as*, m. a question asked in return; an answer; (Ved.) an umpire (?).

प्रतिप्रज्ञा *prati-pra-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, Ved. to seek out or find again.

Prati-prajñāti, *is*, f., Ved. distinguishing; recognition, acknowledgment.

प्रतिप्रणवम् *prati-praṇavam*, ind. at every repetition of the sacred syllable *Om*. — *Prati-praṇava-samyukta*, *as*, *ā*, *am*, accompanied each time with the syllable *Om*.

प्रतिप्रणाम *prati-praṇāma*, *as*, m. (fr. rt. nam with *prati-pra*), a bow or obeisance in return, saluting in turn.

प्रतिप्रति *prati-prati*, *is*, *iūṭ*, *i*, Ved. being a counterpart, counter-balancing; being a match for, equal to (with acc.).

प्रतिप्रतीकम् *prati-pratikam*, ind., Ved. at each beginning, at every commencement.

प्रतिप्रदा *prati-pra-dā*, cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give back again; to give up, deliver.

Prati-pratta, *as*, *ā*, *am*, Ved. given up, delivered.

Prati-pradāna, *am*, n. giving back, returning, restoring; giving in marriage.

प्रतिप्रवृ *prati-pra-brū*, cl. 2. P. -*bravīti*, &c., Ved. to speak to in return, address in reply, reply, answer.

प्रतिप्रभ *prati-prabha*, *as*, m., N. of a descendant of Atri, author of the hymn *Rig-veda* V. 49; (*ā*), f. reflection, reflected light.

Prati-prabhātam, ind. every morning.

प्रतिप्रयम् *prati-pra-yam*, cl. 1. P. -*yaṁṣhati*, -*yantum*, to give back, return, restore.

प्रतिप्रयवण *prati-prayavaṇa*, *am*, n. (fr. rt. *yu* with *prati-pra*), repeated mixture.

प्रतिप्रया *prati-pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go back, come back, return.

Prati-prayāṇa, *am*, n. going back, return, retreat.

प्रतिप्रश्न *prati-prasna*. See under *prati-prach* above.

प्रतिप्रसव *prati-prasava*, *as*, m. a counter-order, countermand, suspension of a general prohibition in a particular case, license for an act which under other circumstances is forbidden; the laying down of excepted cases; contrary effect.

Prati-prasūta, *as*, *ā*, *am*, re-enjoined after having been forbidden.

प्रतिप्रस्थान *prati-prasthātri*, *tā*, m. (fr. rt. *sthā* with *prati-pra*), Ved., N. of a priest who assists the *Adhvaryu*.

Prati-prasthānu, *am*, n. the office of the *Prati-prasthātri*; N. of a particular *Soma-graha* (Ved.).

Prati-prasthānika, *as*, *i*, *am*, relating to the work or office of the *Prati-prasthātri*; *Prati-prasthānikam karma*, the office of the *Prati-prasthātri*.

प्रतिप्रहार *prati-prahāra*, *as*, m. (fr. rt. *hri* with *prati-pra*), a counter-blow, returning a blow or stroke.

प्रतिप्रहे *prati-pra-hve*, cl. 1. P. A. -*hva-yati*, -*te*, -*hvatum*, Ved. to invite to (a sacrifice), invoke.

प्रतिप्रकार *prati-prākāra*, *as*, m. an outer wall or rampart.

प्रतिप्राश् *prati-prās*, *ṭ*, *ṭ*, *ṭ*, Ved. consuming another's food.

प्रतिप्रास् *prati-prās* (-*pra-as*; see rt. 2, *as*), cl. 4. P. -*prāsya*, -*prāsītum*, to throw or cast upon.

प्रतिप्रिय *prati-priya*, *am*, n. kindness in turn, service in return.

प्रतिप्रेष *prati-praisha*, *as*, m., Ved. a cry or call in return, direction given in return.

प्रतिप्रवृत्त *prati-plavana*, *am*, n. (fr. rt. *plā* with *prati*), jumping back, leaping back.

प्रतिफल *prati-phal*, cl. 1. P. -*phalati*, -*phalītum*, to bound against, rebound; to shine back, be reflected; to requite.

Prati-phala, *as*, m. or *prati-phalana*, *am*, n. a reflection, reflected image, image, shadow; return, reward, remuneration, requital, retaliation, retribution.

Prati-phalita, *as*, *ā*, *am*, reflected, shadowed, represented; requited, returned.

प्रतिफुल्लक *prati-phullaka*, *as*, *ā*, *am*, flowering, in blossom.

प्रतिबन्ध *prati-bandh*, cl. 9. P. A. -*badh-nāti*, -*badhnīte*, -*banddhum*, to bind to, make fast, moor; to set, enchain; to fix, direct; to shut out, exclude, preclude, cut off; to keep off, keep at a distance; to obstruct.

Prati-baddha, *as*, *ā*, *am*, bound to, tied to, bound, tied, moored; attached, hanging to; connected with, subject, dependant; furnished with, possessing; set, enchain, inlaid, bestudded; fixed, directed; excluded, cut off; hindered, impeded, obstructed, opposed, precluded, prevented; disappointed, thwarted, crossed, vexed; kept off, kept at a distance; tangled, entangled, involved, hard to loose; (in philosophy) that which is always connected and implied, as fire is implied in smoke. — *Pratibaddha-prasara*, *as*, *ā*, *am*, hindered or blunted in its course (as a thunderbolt). — *Pratibaddha-rāga*, *as*, *ā*, *am*, pervaded by passion or having passion in harmonious connection (with gesture).

Prati-badhaka, *as*, m. an opposer, injurer (?).

Prati-badhya, *as*, *ā*, *am*, to be bound or tied to; to be hindered or obstructed.

Prati-bandha, *as*, m. binding or tying to; connection, conjunction; investment, blockade, beleaguering, siege; blocking up, obstacle, hinderance, impediment; resistance; cessation; disappointment. — *Pratibandha-kārin*, *i*, *inī*, *i*, creating obstacles, hindering, preventing. — *Pratibandha-val*, *ān*, *atī*, *at*, beset with obstacles, in which obstacles are met with, difficult to attain.

Prati-bandhaka, *as*, *ikā*, *am*, binding or tying to; obstructing, obstructive, hindering, impeding, being an obstacle; resisting; (*as*), m. a branch, shoot; N. of a prince; (at the end of a comp.) an obstacle, impediment, hinderance.

Prati-bandhana, *am*, n. binding or tying to, binding, confinement; obstructing, impeding.

Prati-bandhī, *is*, m. a contradiction, objection.

Prati-bandhin, *i*, *inī*, *i*, binding or tying to; encountering obstacles, impeded, interrupted; (at the end of a comp.) hindering, obstructing. — *Pratibandhī-tā*, *f*, the being an obstacle, obstructiveness, impeding, checking.

प्रतिबन्धु *prati-bandhu*, *us*, m. an equal in rank or station.

प्रतिबल *prati-bala*, *as*, *ā*, *am*, having equal strength or power, of equal strength, equally matched, a match for (with gen. or at the end of a comp., e.g. *asra-p*, equal in arms); able, adequate, powerful.

प्रतिवाणि *prati-bāṇi*, *is*, *i*, *f*. n. an answer; (*is*, *is*, *i*), improper, unseemly, unsuitable.

प्रतिबाध *prati-bād*, cl. 1. A. -*bād*hate, -*bādhitum*, to beat back, repel, ward off, to keep off, combat; to restrain, check; to pain, torment, torture.

Prati-badhaka, *as*, *ikā*, *am*, thrusting back, rejecting, repelling; opposing, obstructing, withstanding, precluding, preventing.

Prati-bādhana, *am*, n. beating back, repelling, rejecting, keeping off.

Prati-bādhin, *i*, *inī*, *i*, opposing; (*i*), m. an opponent.

प्रतिबाहु *prati-bāhu*, *us*, m. a particular part of the arm; N. of one of the sons of Svaphalka.

प्रतिबिम्ब *prati-bimba* = *prati-vimba*, *q*. v.

प्रतिबीज *prati-bija*, *am*, n. bad or rotten seed.

प्रतिबुध *prati-budh*, cl. 4. A. -*budhyate*, -*bodhitum*, to awaken, awake, wake; to perceive, observe, remark, learn; Caus. -*bodhayati*, -*yitum*, to awaken; to instruct, inform, admonish; to commission, charge, order.

Prati-buddha, *as*, *ā*, *am*, awakened, awake (Manu I. 74); illuminated, enlightened; recognised, observed; known, celebrated; exalted, rendered prosperous or great. — *Pratibuddha-castu*, *us*, *us*, u, understanding the real nature of things. — *Pratibuddhātman* (*ḍha-āf*), *ā*, *ā*, *a*, having the mind roused or awakened, awake.

Prati-buddhaka, *as*, *ā*, *am*, in *a-p*, not recognised.

Prati-buddhī, *is*, *f*. awakening; hostile disposition or purpose (= *śatru-buddhī*). — *Pratibuddhī-mat*, *ān*, *atī*, *at*, having hostile intentions.

Prati-bodha, *as*, m. awaking, waking; perception, knowledge; instructing, instruction; admonishing; N. of a man. — *Pratibodha-val*, *ān*, *atī*, *at*, endowed with knowledge or reason, possessed of understanding. — *Pratibodhī-putra* (?), *as*, m., N. of a teacher.

Prati-bodhaka, *as*, *ikā*, *am*, awakening; admonishing, instructing.

Prati-bodhana, *as*, *i*, *am*, awakening [cf. *duḥ-svapna-p*]; refreshing; (*am*), n. awaking, awakening; instructing, instruction, explanation.

Prati-bodhita, *as*, *ā*, *am*, awakened; instructed, taught.

Prati-bodhin, *i*, *inī*, *i*, awaking, about to awake.

प्रतिब्रू *prati-brū*, cl. 2. P. A. -*bravīti*, -*brūte*, -*raktum*, to answer (with acc. of the person or two acc.); (A.) to contradict, deny, refuse; to resist.

प्रतिभक्ष *prati-bhaksh*, cl. 10. P. -*bhakshayati*, -*yitum*, Ved. to eat separately, eat alone.

प्रतिभञ्ज *prati-bhaj*, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, to receive back as a part or share; to fall again to one's share; to return to (with acc.).

Prati-bhāga, *as*, m. division; a share, portion, small daily present of fruit, flowers, vegetables, &c. offered to a Rājā or prince (Manu VIII. 307); (*am*), ind. for every portion or degree. — *Prati-bhāga-śas*, ind. according to particular divisions or classification; in divisions or classes.

प्रतिभञ्ज *prati-bhañj*, cl. 7. P. -*bhanakti*, -*bhanktum*, Ved. to fracture, break in pieces.

प्रतिभट *prati-bhaṭa*, *as*, *ā*, *am*, vying with, rivalling, emulating. — *Pratibhaṭa-tā*, *f*. emulousness, emulation.

प्रतिभण *prati-bhaṇ*, cl. 1. P. -*bhaṇati*, -*bhaṇitum*, to speak in reply, answer.

Prati-bhaṇita, *as*, *ā*, *am*, answered, replied.

प्रतिभय *prati-bhaya*, *as*, *ā*, *am*, exciting fear, formidable, terrible, terrific, horrid, fearful, frightful; dangerous; (*am*), n. anything formidable or dangerous, fear, danger; (*am*), ind. formidably, frightfully. — *Pratibhayan-kara*, *as*, *i*, *am*, causing fear. — *Pratibhaya-kāra* (*°ya-āk*), *as*, *ā*, *am*, having a formidable aspect.

प्रतिभा 1. *prati-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to shine upon (with acc.); to appear, seem (e.g. *iī pratibhāti me manaḥ*, so it seems to my mind); to come in sight, present one's self, offer

one's self to (with gen. or acc.); to appear clear to the mind, flash upon the thoughts, come into the mind, occur to (e.g. *nottaram pratibhāti me*, no answer occurs to me); to fall to the lot of, come into the possession of (with gen. or acc.); to seem fit, appear good, please (with acc.).

2. *prati-bhā*, *f*. an image; look, appearance, manifestation; light, splendor [cf. *nish-pratibha*]; reflected light; a flashing thought, bright idea, brilliant conception; understanding, intelligence, intellect (especially as opening or expanding); genius, wit, ingenuity; audacity, boldness, impudence, confidence; pleasingness, suitableness; (*as*, *ā*, *am*), clear, bright; intelligent, clever (?). — *Pratibhānvita* (*°bhā-an*), *as*, *ā*, *am*, endowed with or acquiring knowledge or experience, intelligent; confident, proud, audacious, bold. — *Pratibhā-mukha*, *as*, *i*, *am*, 'bold-faced', arrogant, bold, confident. — *Pratibhā-val*, *ān*, *atī*, *at*, bright, luminous; knowing, shrewd; confident, bold; (*ān*), m. the sun; the moon; fire. — *Pratibhā-vilāsa*, *as*, m., N. of a philosophical work (also called Vedārtha-pradīpa and Vedārtha-śāstra). — *Pratibhā-hāni*, *is*, *f*. privation of light, dullness, darkness; loss or absence of knowledge, want of sense.

Prati-bhāna, *am*, n. light, splendor, brilliancy; intelligence, understanding; brilliance of conception; confidence, boldness, audacity. — *Pratibhāna-kūṭa*, *as*, m., N. of a Bodhi-sattva. — *Pratibhāna-val*, *ān*, *atī*, *at*, bright, brilliant, luminous, splendid; intelligent, acute, shrewd; endowed with presence of mind, bold, prompt, audacious.

Prati-bhānu, *us*, m., N. of a descendant of Atri, author of the hymn R̥g-veda V. 48.

प्रतिभाव *prati-bhāva*. See under 1. *prati-bhū* below.

प्रतिभाष *prati-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to address in turn, answer; to address, speak to (with acc.); to tell, relate; to call, name.

Prati-bhāshā, *f*. an answer, reply, rejoinder.

प्रतिभास् *prati-bhās*, cl. 1. A. -*bhāsate*, -*bhāsītum*, to appear, become clear or evident, manifest or reveal one's self; to reflect.

Prati-bhāsa, *as*, m. appearance, look, similitude; appearing or occurring to the mind; illusion.

Prati-bhāsana, *am*, n. appearing, appearance, look, semblance.

प्रतिभिद् *prati-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhettum*, to pierce through, pierce, penetrate; to disclose, betray; to express displeasure, reproach, censure; to disown, reject, part from.

Prati-bhidyā, ind. having pierced or penetrated; having betrayed.

Prati-bhina, *as*, *ā*, *am*, pierced through, pierced; separated, divided; in immediate contact, closely connected with (with inst.).

Prati-bheda, *as*, m. splitting, cleaving, dividing; discovery, betrayal.

Prati-bhedana, *am*, n. piercing, penetrating; splitting, cleaving, cutting; separating, dividing.

प्रतिभुज *prati-bhuj*, cl. 7. P. -*bhunakti*, -*bhoktum*, to enjoy.

Prati-bhoga, *as*, m. enjoyment.

प्रतिभू 1. *prati-bhū*, cl. 1. P. -*bhavati*, -*bhavītum*, to be equal to or on a par with (with acc.). Caus. -*bhāvayati*, -*yitum*, to observe, consider, become acquainted with: Pass. of Caus. -*bhāvayate*, to be considered or regarded as.

Prati-bhāva, *as*, m. corresponding character or disposition. — *Pratibhāva-val*, *ān*, *atī*, *at*, having corresponding or congenial characters, social.

2. *prati-bhū*, *ūs*, m. a surety, security, bail.

प्रतिभूष *prati-bhūsh*, cl. 1. P. -*bhūshati*, -*bhūshitum*, Ved. to make ready, prepare, fit out, equip; to adorn; to serve, wait upon; to honour, worship; to accord, accede, acquiesce, comply.

प्रतिभृ *prati-bhṛi*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bīharti*, -*bīhṛite*, -*bhartum*, Ved. to carry towards, offer, present.

Prati-bhṛita, *as*, *ā*, *am*, Ved. offered, presented (as Soma).

प्रतिमङ्गलवार *pratimāṅgala-vāra*, *ās*, m. pl. (probably) every festive day, all festivals.

प्रतिमण्डक *prati-maṇṭhaka*, a particular term in music (= *maṇṭhaka*).

प्रतिमण्ड *prati-maṇḍ*, cl. 1. P. -*maṇḍati*, -*maṇḍitum*, to decorate, adorn.

Prati-maṇḍita, *as*, *ā*, *am*, decorated, adorned.

प्रतिमण्डल *prati-maṇḍala*, *am*, n. a secondary disk (of the sun &c.); an eccentric orbit.

प्रतिमास्य *pratimāsyā*, *ās*, m. pl., N. of a people; (also read *pratimāsyā*.)

प्रतिमन् *prati-man*, cl. 8. A. -*manute*, -*manitum*, to reply, rejoin (Ved.); to compare with (Ved.): Caus. -*mānaya*, -*yitum*, to honour, hold in honour; to applaud; to consider, regard.

प्रतिमन्त्र *prati-mantr*, cl. 10. P. -*mantrayati*, -*yitum*, to call out or reply to (Ved.); to consecrate with sacred texts.

Prati-mantrāṇa, *am*, n., Ved. an answer, reply.

Prati-mantram, ind., Ved. with or at every formula or verse.

Prati-mantrita, *as*, *ā*, *am*, consecrated with sacred texts.

प्रतिमन्दिरम् *prati-mandiram*, ind. in every house.

प्रतिमन्यूय *prati-manyūya* (fr. *prati* + *man-ya*), Nom. A. *pratimanyūyate*, &c., to manifest resentment towards, pour out one's fury upon.

प्रतिमर्श *prati-marśa*, *as*, m. (fr. rt. *mṛś* with *prati*), a kind of powder used as a sternutatory.

प्रतिमल्ल *prati-malla*, *as*, m. an opponent in wrestling or boxing, antagonist; a rival.

प्रतिमा 1. *prati-mā*, cl. 2. P., 3. 4. A. -*māti*, -*māite*, -*māyate*, -*mātum*, to imitate, copy (Ved.); to compare.

2. *prati-mā*, *ās*, m. a creator, maker, framer (Ved.); (*ā*), f. an image, likeness, resemblance (frequently at the end of comps. in the sense of 'like, similar, resembling, equal to,' e. g. *amara-p*°, like an immortal), picture, figure, idol; a symbol; a reflection; measure, extent; the part of an elephant's head between the tusks; a metre consisting of twelve syllables. — *Pratima-tā* (?), f. or *pratima-tea* (?), *am*, n. reflection, image, shadow. — *Pratimā-gata*, *as*, *ā*, *am*, 'gone to a statue,' present in an idol (as a deity). — *Pratimā-candra*, *as*, m. 'reflection-moon,' the reflected moon, image of the moon. — *Pratimā-paricāraka*, *as*, m. an attendant upon an idol (= *deva*, q. v.). — *Pratimā-viśeṣa*, *as*, m. a sort of image, a kind of figure or character. — *Pratimā-sūśūkā*, *as*, or *pratimendu* (°*mā-in*°), *us*, m. 'reflection-moon,' the reflected moon, image of the moon.

Prati-māṭavya, *as*, *ā*, *am*, comparable.

Prati-māna, *am*, n. a counterpart, match, well-matched opponent, adversary (Ved.); a model, pattern; an image, picture; an idol; similarity, likeness, resemblance, similitude; a weight; the part of an elephant's head between the tusks; (*as*, *ā*, *am*, at the end of a comp.) like, resembling. — *Pratimāna-bhāga*, *as*, m. the part of an elephant's head between the tusks.

Prati-māta, *as*, *ā*, *am*, imitated, copied; compared; reflected, mirrored.

Prati-meya, *as*, *ā*, *am*, to be likened or compared, comparable.

प्रतिमाया *prati-māyā*, f. illusion or magical power applied in return, counter-spell, counter-charm.

प्रतिमार्गक *prati-mārgaka*, *as*, m. the city of Hari-ścandra (said to hover in the air).

Prati-mārgam, ind. the way back, back, backwards.

प्रतिमाला *prati-mālā*, f. an exercise analogous to capping verses, reciting verse for verse as a trial of memory or skill.

प्रतिमासम् *prati-māsam*, ind. every month, month by month, monthly.

प्रतिमास्य *pratimāsyā*, *ās*, m. pl., N. of a people; [cf. *pratimāsyā*.]

प्रतिमित् *prati-mit*, t, f., Ved. (fr. rt. *mi* with *prati*), a prop, stay, support.

प्रतिमित् *prati-mitra*, (probably) *am*, n. 'a counterfeit friend,' an adversary, enemy.

प्रतिमिह *prati-mih*, cl. 1. P. -*mehati*, -*mēdhum*, to make water in the direction of (with acc.).

प्रतिमीव *prati-mīv*, cl. 1. P. -*mīvati*, -*mīvitum*, Ved. to push or press back; to close by pressing, shut.

प्रतिमुकुलम् *prati-mukulam*, ind. in or upon every bud.

प्रतिमुख *prati-mukha*, *as*, *ā*, *am*, standing before the face, facing; near at hand, present; (*am*), n. (in dramatic language) a secondary plot or incident calculated either to hasten or retard the catastrophe; (*am*), ind. towards; in front, in the presence of, before. — *Pratimukhāgata* (°*kha-āg*°), *as*, *ā*, *am*, come against or into collision; come before or in front of. — *Pratimukhāṅga* (°*kha-an*°), *am*, n. (in dramatic language) progressive narration of events.

प्रतिमुच् *prati-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to put on, place on, fix on, append; to put on (clothes); to put on one's self (A.), dress one's self (A.); to assume a form; to fasten, tie up, bind, attach; to let go, set free, release, liberate; to give up, resign; to return, restore; to pay, liquidate or discharge (a debt); to fling, hurl: Pass. -*muçyate*, to be freed or released from (with abl.): Caus. or cl. 10. P. -*moçayati*, -*yitum*, to set free, release, liberate; to rescue, save, deliver.

Prati-mukta, *as*, *ā*, *am*, put on, applied; fastened, tied, bound; clothed, armed, accoutred; released, liberated; loosed or liberated repeatedly; returned, restored; flung, hurled; thrown at one another.

Prati-moçana, *am*, n. loosening, loosing; liberation, release.

Prati-moçita, *as*, *ā*, *am*, released, liberated; rescued, saved, delivered.

प्रतिमुद् *prati-mud*, cl. 1. A. -*modate*, -*moditum*, to rejoice at, welcome with joy, welcome with acclamation; to be glad to see: Caus. -*modayati*, -*yitum*, Ved. to gladden, make cheerful, cheer: Desid. of Caus. -*munodayiṣhati*, Ved. to wish to make cheerful.

प्रतिमुद्रा *prati-mudrā*, f. a counter-seal; the impression of a seal.

प्रतिमुह *prati-muh*, Caus. P. -*mohayati*, -*yitum*, Ved. to bewilder greatly, perplex, confound.

Prati-muhus, ind. again and again, repeatedly.

Prati-mohayat, *an*, *anti*, *at*, Ved. bewildering, confounding.

प्रतिमुहूर्तम् *prati-muhūrtam*, ind. every moment, constantly.

प्रतिमूर्ति *prati-mūrti*, *is*, f. a corresponding form, the counterpart of any real form, an image, resemblance, likeness.

प्रतिमृषिका *prati-mūṣhikā*, f. a species of rat.

प्रतिमेय *prati-meya*. See 1. *prati-mā*, col. 1.

प्रतिमोक्ष *prati-moksha*, *as*, m. liberation, deliverance; (with Buddhists) emancipation.

Prati-mokṣaṇa, *am*, n. liberation, deliverance; emancipation.

प्रतियत् *prati-yat*, Caus. or cl. 10. P. -*yātayati*, -*yitum*, to retaliate, requite.

Prati-yatna, *as*, m. care bestowed upon anything, exertion for anything, effort, endeavour; a making or preparing, elaboration; making complete or perfect; acquiring a new virtue or quality; acting well or properly; comprehension; taking prisoner, making captive; desire, wish; making an effort against, opposition, counteraction, resistance; retaliating, re-creation, revenge; (*as*, *ā*, *am*), exerting one's self for, troubling about; making effort or exertion, strenuous, diligent, active, vigorous.

Prati-yātana, *am*, n. requital, retaliation; (*ā*), f. the counterpart or resemblance of a real form, a picture, image, statue.

प्रतियम् *prati-yam*, cl. 1. P. -*yacēhati*, -*yantum*, Ved. to grant, present, bestow.

प्रतिया *prati-yā*, cl. 2. P. -*yāti*, -*yātum*, to go back, return.

Prati-yāta, *as*, *ā*, *am*, gone against, opposed, resisted.

Prati-yāna, *am*, n. going back, return.

Prati-yāyin, *i*, *inī*, *i*, going towards, meeting; going against, attacking, assailing.

प्रतियुध *prati-yudh*, cl. 4. A. -*yudhyate*, -*yoddhum*, to fight with, fight against, oppose: Caus. P. -*yodhayati*, -*yitum*, to fight against, oppose.

Prati-yuddha, *am*, n. fighting against, battle in return.

Prati-yoddhavya, *as*, *ā*, *am*, to be attacked in return.

Prati-yoddhri, *dhā*, *dhri*, *dhri*, an antagonist, adversary, a well-matched opponent.

Prati-yodha, *as*, m. an antagonist, opponent, adversary.

Prati-yodhana, *am*, n. fighting against, assailing in turn.

Prati-yodhin, *i*, m. an antagonist, adversary, well-matched opponent.

प्रतियुधम् *prati-yūthapa*, *as*, m. the leader of a hostile herd (of elephants).

प्रतियोग *prati-yoga*, *as*, m. (fr. rt. *yuy* with *prati*), opposition, resistance, enmity; controversy, contradiction; an antidote, remedy; co-operation, association; the being a counterpart of anything. *Pratiyogika*, *as*, *ā*, *am*, antithetical, related to relative, correlative. — *Pratiyogika-tea*, *am*, n. relativeness, relativity, correlativeness.

Prati-yogin, *i*, *inī*, *i*, opposing, counteracting, impeding; related to, corresponding to; co-operating with; equally matched; (*i*), m. an opponent, enemy, antagonist, rival; any object dependant upon another and not existing without it; a partner, associate, coadjutor; a counterpart, match. — *Pratiyogi-jñāna-kāraṇatā-vāda*, *as*, m., N. of a Nyāya work. — *Pratiyogi-tā*, f. or *pratiyogi-tea*, *am*, n. opposition; dependant existence; the state of being; match or counterpart, existence as a counterpart, equality in power; mutual co-operation, partnership.

Prati-yojayitāya, *as*, *ā*, *am*, to be fitted with strings, requiring to be strung (as a musical instrument).

प्रतियोनि *prati-yoni*, ind., Ved. according to source or origin.

प्रतिर *pra-tira*, *as*, *ā*, *am* (fr. *pra-tī*), Ved. promoting, advancing; granting victory; (according to Śāy.) *pratiram āyuh* = *jaṭhare śirakālāvasthānam*.

Pra-tiram (probably an ind. past part. fr. *pra-tī*), Ved. having crossed (?).

प्रतिरक्ष् *prati-raksh*, cl. 1. P. -*rakshati*, *rakshītum*, Ved. to preserve, guard, protect.

Prati-rakshaya, *am*, n. preserving, preservation, protection.

Prati-rakshā, f. safety, preservation. — **Pratirākshārtham** (°*shā-ar*°), ind. for the sake of saving.

प्रतिरक्ष् *prati-raksha*, *as*, m. an opposite fighter in a war-chariot, an adversary in war, antagonist; N. of a descendant of Atri, author of the hymn R̥g-veda V. 47; N. of a son of Matī-nāra and father of Kaiyava; N. of a son of Vajra and father of Su-śāru.

प्रतिरम्भ *prati-rambha*, *as*, m. passion, rage, violent or passionate abuse (= *prati-lambha*).

प्रतिरुच *prati-ruca*, *as*, m. (fr. rt. *ru* with *prati*), crying or calling out to; quarrelling; echo; (probably) = *upa-rava*, q. v.

Prati-rurūshu, *us*, *us*, *u*, wishing to speak or tell.

प्रतिराज *prati-rāja*, *as*, or *prati-rājan*, *ā*, m. a hostile king, royal adversary.

प्रतिरात्रम् *prati-rātram*, ind. each night, every night, nightly.

प्रतिराध *prati-rādha*, or *prati-rādha*, *as*, m. (fr. rt. *rād* with *prati*), Ved. 'obstacle, hindrance,' N. of the verses Atharva-veda XX. 135, 1-3.

प्रतिरुच् *prati-ruć*, Caus. P. -*roćayati*, -*yitum*, to choose again; to resolve, decide upon.

प्रतिरुध् *prati-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*ruṇddhe*, -*ruṇddhum*, to check, hinder, obstruct; to besiege, blockade; to stop, interrupt; to render imperfect, impair; to disable; to abuse, blame, accuse unjustly; to hide, conceal.

Prati-ruddha, *as*, *ā*, *am*, impeded, hindered, obstructed; stopped, interrupted; opposed; rendered imperfect, impaired; disabled; invested, blockaded.

Prati-rudhya, ind. having accused unjustly (Manu XI. 88).

Prati-rodhri, *dhā*, *dhri*, *dhri*, withstanding, opposing, resisting; a hinderer, preventer, opposer.

Prati-rodha, *as*, m. opposition, impediment, obstruction, hindrance, stoppage; an opponent; concealing, hiding; siege, blockade; theft, robbery.

Prati-rodhaka, *as*, *ā*, *am*, obstructing, opposing, hindering, stopping; besieging; (*as*), m. a robber, thief; an opponent; an obstacle.

Prati-rodhana, *am*, n. obstructing, opposing, hindering.

Prati-rodhin, *i*, *inī*, *i*, obstructive, hindering, impeding, opposing, controverting; besieging; (*i*), m. a thief, robber; an opponent.

प्रतिरुरुषु *prati-rurūshu*. See under *prati-rava* above.

प्रतिरुह् *prati-ruh*, Caus. P. -*ropayati*, -*yitum*, to place back, restore, re-establish.

प्रतिरूप *prati-rūpa*, *as*, *ā*, *am*, like a model, similar, corresponding, suitable, proper, fit; beautiful; (*am*, *ā*), n. f. the counterpart of any real form, an image, resemblance, representation, likeness, picture; (*as*), m., N. of a Dānava; (*ā*), f., N. of a daughter of Meru. — **Pratirūpa-śrīya**, *as*, *ā*, *am*, Ved. exemplary in conduct, worthy of imitation. — **Pratirūpa-dhrik** (see *dhrik*, p. 459, col. 1), offering a model for imitation, being a pattern or model.

Pratirūpaka, *am*, n. an image, a picture; a forged edict; (*as*, *ikā*, *am*), similar, resembling, corresponding, having the appearance of anything (generally at the end of a comp.; cf. *saptamī-p*°).

Pratirūpya, *am*, n. 'similarity of form,' in *a-pratirūpya*, incomparableness.

प्रतिरौद्रकर्मन् *prati-raudra-karman*, *ā*, *ā*, *a*, acting cruelly against others.

प्रतिलक्ष्ण *prati-lakshana*, *am*, n. 'a counter-mark,' mark, sign, token.

प्रतिलभ् *prati-labh*, cl. 1. A. -*labhate*, -*labdhum*, to receive back, recover; to obtain.

Prati-labhya, *as*, *ā*, *am*, to be received or obtained, obtainable.

Prati-lambha, *as*, m. receiving, taking, obtaining, getting; censure, reviling, abuse.

Prati-lambhita, *am*, n. obtaining, getting; censure, reviling, abuse.

Prati-lābha, *as*, m. receiving back, receiving, taking, obtaining, getting.

प्रतिलिङ्गम् *prati-lingam*, ind. at every Linga.

प्रतिलिपि *prati-lipi*, *is*, f. a copy, transcript, a written reply.

प्रतिलोम *prati-loma*, *as*, *ā*, *am*, against the hair or grain (opposed to *anu-loma*), contrary to the natural course or order, reverse, inverted; disagreeable, unpleasant; hostile; low, vile, base, depraved; left, not right; contrary to caste (where the mother is of a higher caste than the father); (*am*), n. any disagreeable or injurious act; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of *Prati-loma*; (*am*), ind. against the hair, against the grain, in reversed or inverted order. — **Pratiloma-ja**, *as*, *ā*, *am*, born in the inverse order of the classes (as of a Kshatriya father and Brāhmaṇī mother, or of a Vaiśya father and Kshatriyā or Brāhmaṇī mother, in which cases the wife is of a higher caste than the husband; cf. Manu X. 16). — **Pratiloma-tas**, ind. against the grain, invertedly, in inverted order or series; on account of the inversion of the order of the castes. — **Pratilmānūloma-tas** (°*mu-an*°), ind. in an unfriendly and friendly manner.

Pratilomaka, *as*, *ā*, *am*, against the hair or grain, reverse, inverted; (*am*), n. inverted order, perversion.

प्रतिवच् *prati-vać*, cl. 2. P. -*vakti*, -*vaktum*, to say anything in reply to (with two acc.); to point out, indicate, denounce (Ved.).

Prati-vaktavya, *as*, *ā*, *am*, to be answered or replied to, to be given (as an answer), answerable.

Prati-vaćana, *am*, n. a dependant or final clause in a sentence; an answer, reply, rejoinder; an echo. — **Prativaćani-kṛi**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make reply, to answer. — **Prativaćani-kṛita**, *as*, *ā*, *am*, replied to, answered.

Prati-vaćas, *as*, n. an answer, reply; an echo.

Prati-vākya, *as*, *ā*, *am*, admitting or requiring an answer, answerable; (*am*), n. a reply, answer; (*am*), ind. in every sentence.

Prati-vāć, *k*, f. an answer, reply; calling or crying out to; barking in return (as a dog, Mahā-bh. Udyoga-p. 2651).

प्रतिवत् *prati-vat*, *ān*, *atī*, *at*, Ved. containing the word *prati*.

प्रतिवत्सर *prati-vatsara*, *as*, m. a year; (*am*), ind. every year, year by year, yearly.

प्रतिवद् *prati-vad*, cl. 1. P. -*vadati*, -*vaditum*, to answer; to repeat.

Prati-vāda, *as*, m. an answer, reply, rejoinder; rejection, refusal.

Prati-vādin, *i*, *inī*, *i*, answering, replying, rejoining, responding; contradicting, disobedient; (*i*), m. an opponent; a defendant, respondent. — **Pratīvāñt-tā**, f. the state or situation of a respondent or defendant at law.

प्रतिवनम् *prati-vanam*, ind. in every wood or forest.

प्रतिवप् *prati-vap*, cl. 1. P. -*vapati*, -*vaptum*, to insert (jewels &c.), inlay, stud, adorn, ornament.

Prati-vāpa, *as*, m. addition of substances to medicines either during or after decoction (= *prati-vāpa*).

प्रतिवर्णिक *prati-varṇika*, *as*, *ā*, *am*, having a corresponding colour, similar, corresponding.

प्रतिवर्तन *prati-vartana*. See under *prati-vṛit*, p. 620, col. 2.

प्रतिवर्त्तन् *prati-vartman*. See under *prati-vṛit*, p. 620, col. 2.

प्रतिवर्धिन् *prati-vardhin*, *i*, *inī*, *i*, grown strong enough for, being a match for, superior to.

प्रतिवर्षम् *prati-varsham*, ind. every year, year by year, yearly.

प्रतिवस् 1. *prati-vas* (see rt. 5. *vas*), Caus. P. -*vāsayati*, -*yitum*, to dress, clothe.

प्रतिवस् 2. *prati-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to dwell near, live at; to live, dwell.

Prati-vasati, ind. in every habitation, on every house, house by house.

Prati-vasutha, *as*, m. a settlement, village.

Prati-vastu, *u*, n. (fr. *prati* + *vastu*), a counterpart, an equivalent; anything given in return; anything contrasted with another, a parallel.

Prati-vāsin, *i*, *inī*, *i*, dwelling near, neighbouring, a neighbour.

प्रतिवहन *prati-vahana*, *am*, n. leading back.

Prati-vāha, *as*, m., N. of a son of Svaphalka.

Prati-vodhavya, *as*, *ā*, *am*, to be carried home.

प्रतिवह्निप्रदक्षिणम् *prati-vahni-pradakshinam*, ind. at each perambulation from left to right of the sacred fire.

प्रतिवाणि *prati-vāṇi*, *is*, f. an answer, reply, rejoinder (see *prati-bāṇi*).

प्रतिवात *prati-vāta*, *as*, m. a contrary wind; (*am*), ind. against the wind, to leeward; (*e*), ind. on the lee side.

प्रतिवार *prati-vāra*, *prati-vāraṇa*, &c. See under *prati-vṛi*, p. 620, col. 2.

प्रतिवाञ्छा *prati-vāñtā*. See *prati-vṛit*.

प्रतिवाश *prati-vāśa*, *as*, *i*, *am*, howling against; *a-p*°, not contradicting.

प्रतिवासरम् *prati-vāsaram*, ind. every day, day by day, daily.

प्रतिवासिन् *prati-vāsin*. See above.

प्रतिवासुदेव *prati-vāsudeva*, *as*, m. 'opponent of a Vāsudeva,' (with Jains) N. of nine beings at enmity with Vāsudeva (= *Vishṇu-dvish*).

प्रतिविघात *prati-vighāta*, *as*, m. (fr. rt. *han* with *vi*), striking back, warding off, defence.

प्रतिविज्ञा *prati-vi-jñā*, cl. 9. P. A. -*jñāñti*, -*jñāñte*, -*jñāñtum*, to behave wisely or prudently.

प्रतिविटपम् *prati-viṭapam*, ind. in every bough, to every branch, branch by branch.

प्रतिविद् *prati-vid*, cl. 2. P. -*vetti*, -*veda*, -*veditum*, to acknowledge, receive; cl. 6. P. A. -*vindati*, -*te*, -*veditum*, -*vetnum*, to obtain, get, receive: Caus. -*vedayati*, -*yitum*, to make known, report, announce, relate; to deliver, give.

Prati-vedam, ind. at or for every Veda.

Prati-vedayat, *an*, *antī*, *at*, making known, announcing.

Prati-veda-śākhām, ind. for every branch or school of the Veda.

प्रतिविधा *prati-vi-dhā*, cl. 3. P. A. -*dhātī*, -*dhātte*, -*dhātum*, to place or dispose in order, arrange, prepare, make ready, fit out, equip; to dispatch; to counteract, counterwork, frustrate.

Prati-vidhātavya, as, ā, am, to be arranged; to be used or employed.

Prati-vidhāna, am, n. arrangement, array; arrangement against, prevention; counteracting, counterworking, counteraction, taking measures against; a subsidiary or substituted ceremony.

Prati-vidhi, is, m. a means of counteracting, an act or ordinance designed to counterwork or counteract, remedy; retaliation.

Prati-vidheya, as, ā, am, to be performed or done in any special case; to be counteracted or remedied.

Prati-vihita, as, ā, am, arranged, arrayed.

प्रतिविध्य *prati-vindhya*, as, m., N. of a king who ruled over a particular part of the Vindhya mountains; of a son of Yudhi-shthira.

प्रतिविपरी *prati-vi-pari* (-*pari-i*), cl. 2. P. -*pari-eti*, -*etum*, to turn back again.

प्रतिविभञ्ज *prati-vi-bhaj*, cl. 1. P. A. -*bha-jati*, -*te*, -*bhuktum*, Ved. to distribute severally, apportion.

Prati-vibhāga, as, m. division, distribution, apportionment.

प्रतिविम्ब *prati-vimba*, am, as, n. m. the disk (of the sun or moon) reflected (in water), a reflection, reflected image, mirrored form; a resemblance or counterpart of real forms, a picture, image, shadow; epithet of the chapters of the Kāvya-prakāśadārśa. — *Prativimba-varīn*, ī, inī, ī, being reflected or mirrored. — *Prativimbāta* (°*ba-ata*)?, as, m. a mirror.

Prati-vimbana, am, n. the being reflected; reflection; comparing together, comparison.

Prativimbaya, Nom. P. *prativimbayati*, -*yitum*, to reflect, mirror.

Prativimbāta, as, ā, am, reflected, mirrored.

प्रतिविरति *prati-virati*, is, f. (fr. rt. *ram* with *prati*), desisting from anything (with abl.), leaving off; (i), ind. at every pause, at each cessation or disappearance.

प्रतिविशिष्ट *prati-viśiṣṭa*, as, ā, am, most excellent; (with abl.) more excellent.

Prati-viśeṣa, as, m. peculiarity, a peculiar circumstance.

प्रतिविश्व *prati-viśva*, as, ā, am, every single one, one and all.

प्रतिविष *prati-viṣa*, am, n. 'counterpoison', an antidote; (ā), f. a birch tree (commonly called Atāich or Atis Betula).

प्रतिविषय *prati-viśaya*, ās, m. pl. the several objects of sense; (am), ind. in relation to each single object of sense.

प्रतिविष्णु *prati-viṣṇu*, ind. at every (image of) Viṣṇu; towards Viṣṇu, in place of Viṣṇu.

Prativiṣṇuka, as, m. a species of tree (= *muṇḍakunda*).

प्रतिविहाय *prati-vihāya*, ind. (fr. rt. *hā* with *prati* and *vi*), having quitted, having abandoned.

प्रतिविक्ष *prati-vikṣ* (-*vi-ikṣ*), cl. 1. A. -*vikṣate*, -*vikṣitum*, to look upon; to observe, perceive.

Prati-vikṣaṇa, am, n. looking upon, returning a look.

Prati-vikṣaṇīya or *prati-vikṣhya*, as, ā, am, to be looked upon; to be observed or perceived.

प्रतिवीर *prati-vira*, as, m. a well-matched opponent, antagonist. — *Prativira-tū*, f. the being a well-matched opponent, antagonism.

Prati-vīrya, am, n. sufficient strength or power for resistance, the being equal to or a match for; *a-prativīrya*, unequalled, matchless, irresistible; *aprativīryārambha*, one who has not sufficient strength to undertake anything.

प्रतिवृ *prati-vri*, Caus. or cl. 10. P. -*vāra-yati*, -*yitum*, to keep or ward off, keep back, repel; to oppose.

Prati-vāra, as, m. keeping or warding off, defence; *a-p*, not to be warded off, irresistible.

Prati-vāraṇa, as, ī, am, keeping or warding off [cf. *vāraṇa-p*]; (as), m. a hostile elephant; scil. *Daitya*, a Daitya in the form of an elephant; (am), n. keeping back, keeping or warding off.

Prati-vārya, as, ā, am, in *a-p*, not to be kept back, not to be impeded, not to be warded off.

प्रतिवृत् *prati-vrit*, cl. 1. A. -*varlate*, -*varlitum*, to approach; to accrue.

Prati-vartana, am, n. turning back, returning.

Prati-vartman, ā, ā, a, Ved. taking an opposite road or course.

Prati-vārtā, f. account, intelligence, information.

Prati-vr̥tti, ind. (in Ved. gram.) according to the modulation (of the voice).

प्रतिवृष् *prati-vriṣh*, cl. 1. P. -*varshati*, -*varshitum*, to rain or shower upon (with arrows), to shoot; to assail.

Prati-vriṣha, as, m. a hostile bull.

प्रतिवेलम् *prati-velam*, ind. on every occasion.

प्रतिवेश *prati-veśa*, as, ā, am (fr. rt. *viś* with *prati*), neighbouring; auxiliary; (as), m. a neighbour; the residence of a neighbour, neighbouring house, neighbourhood; [cf. *prati-veśa*]. — *Pratīveśa-tas*, ind., Ved. from the neighbourhood. — *Pratīveśa-vāsin*, ī, inī, ī, living in the neighbourhood, neighbouring; (i, inī), m. f. a neighbour.

Pratīveśin, ī, inī, ī, neighbouring, a neighbour.

Prati-veśman, a, n. a neighbour's house.

Pratīveśya, as, m. a neighbour.

प्रतिवेशित *prati-veshita*, as, ā, am, rolled back, reverted.

प्रतिवैर *prati-vaira*, am, n. requital of hostilities, revenge.

प्रतिवोदव्य *prati-vodhavya*. See under *prati-vahana*, p. 619, col. 3.

प्रतिव्यध् *prati-vyadh*, cl. 4. P. -*vidhyati*, -*vyaddhum*, to hit, wound.

प्रतिव्यूह *prati-vy-ūh* (-*vi-ūh*; see rt. 1. *ūh*), cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, to draw out in opposite battle-array.

Prati-vyūḍha, as, ā, am, drawn out in array against; broad.

Prati-vyūha, as, m. drawing out an army in opposite battle-array, arraying an army against an enemy; a multitude; N. of a prince (in this sense a various reading for *prati-vyoman*, q. v.).

प्रतिव्योम *prati-vyoma*, as, or *prati-vyoman*, ā, m., N. of a prince.

प्रतिव्रज् *prati-vraj*, cl. 1. P. -*vrajati*, -*vrajitum*, to go towards, go near, approach.

प्रतिशङ्कनीय *prati-śankaniya*, as, ā, am (fr. rt. *śank* with *prati*), to be doubted about or feared.

Prati-śankā, f. fear or anxiety on account of (with loc.); constant fear or doubt.

प्रतिशत्रु *prati-śatru*, us, m., Ved. an adversary, opponent, enemy.

प्रतिशब्द *prati-śabda*, as, m. echo, resonance, reverberation; a roar. — *Pratiśabda-ga*, as, ā, am, going after a sound, going in the direction of a sound.

प्रतिशम *prati-śama*, as, m. (fr. rt. *śam* with *prati*), deliverance, cessation.

प्रतिशर *prati-śara*, as, m. (fr. rt. *śrī* with *prati*), Ved. breaking to pieces.

प्रतिशशिन् *prati-śaśin*, ī, m. a mock moon, paraselene.

प्रतिशाखम् *prati-śākhā*, ind. for every branch or school (of the Veda); (ā), f. a side branch, side shoot. — *Pratiśākhā-nādi*, f. a branch vein.

प्रतिशाप *prati-śāpa*, as, m. a curse in return, retorted imprecation, curse for curse.

प्रतिशासन *prati-śāsana*, am, n. (fr. rt. *śās*), giving orders, ordering, commissioning; sending a servant on a message, ordering or dispatching an inferior after calling him to attend; a counter-order, rival command or authority; *a-pratiśāsana*, as, ā, am, without rival authority, completely under subjection.

Prati-śāsti, īs, f. sending on a message, ordering or dispatching an inferior after calling him to attend.

Prati-śiṣṭa, as, ā, am, sent, ordered, dispatched; celebrated, famous.

प्रतिशी *prati-śi*, cl. 2. A. -*śete*, -*śayitum*, to lie down opposite to (with acc.).

Prati-śīvan, ā, āri, a, Ved. serving as a couch or resting-place.

प्रतिशीन *prati-śīna*, as, ā, am (fr. rt. *śyāi* with *prati*), melted, fluid, dropping, oozing.

Prati-śyā, f. or *prati-śyāya*, as, m. a cold, catarrh.

प्रतिशुक्रम् *prati-śukram*, ind. towards the planet Venus.

प्रतिशुष् *prati-śuṣh*, cl. 4. P. -*śuśhyati*, -*śoṣṭum*, to be dried up, become dry; to perish.

प्रतिश्या *prati-śyā*. See above.

प्रतिश्रय *prati-śraya*, as, m. (fr. rt. *śrī* with *prati*), refuge, help, assistance; a place of refuge, shelter, asylum, an alms-house; a place where food &c. is given away; a house, dwelling; a receptacle; a place of sacrifice, the room or building where the sacrifice is performed; an assembly.

प्रतिश्रु *prati-śru*, cl. 5. P. -*śrīṇoti*, -*śrōtum*, to promise (with dat. or gen. of the person and acc. of the thing).

Prati-śrava, as, ā, am, Ved. overhearing, discovering by listening; (as), m. promise, agreement, assent; (according to Mahi-dhara) = *prati-śabta*. — *Pratiśravānta* (°*ra-an*), as, m. the expiration of a promise, i. e. lapse of a promised period.

Prati-śravāya, am, n. hearkening to, listening to (with attention and obedience); assenting to, agreeing, promising; a promise; maintaining; a particular part of the ear. — *Pratiśravāya-pūreya*, as, ā, am, preceded by a promise, promised.

Prati-śravas, ās, m., N. of a son of Bhīma-sena.

Prati-śrut, ī, f. an echo, resonance, reverberation; a promise.

Prati-śruta, as, ā, am, promised, assented, agreed, accepted; (am), n. a promise, assent; an engagement.

Prati-śruti, īs, f., Ved. an echo, repeated sound, resonance, reverberation.

Pratiśrutkā, f., Ved. = *prati-śrut*.

Prati-śrotṛi, tā, trī, trī, one who promises or assents, a promiser.

प्रतिश्लोकम् *prati-śloka*, ind. at every Sloka.

प्रतिषिध्य *prati-śiṭya*, as, ā, am (fr. rt. *śiḍ* with *prati*), Ved. to be besprinkled or moistened.

Prati-śheka, as, m., Ved. besprinkling, moistening.

प्रतिषिध् *prati-śidh* (-*sidh*), cl. 1. P. -*shedhati*, -*shedhitum*, -*sheddhum*, to keep off, ward off; to restrain; to hinder; to interdict, prohibit, forbid, disallow: Caus. -*shedhayati*, -*yitum*, to keep off, keep back, ward off; to restrain; to prohibit, interdict.

Prati-shiddha, as, ā, am, forbidden, prohibited; refused, denied, disallowed; contradicted. — *Prati-hiddha-sevāna*, am, n. doing what is prohibited. — *Pratishiddha-sevin*, ī, inī, i, following or doing what is forbidden.

Prati-sheddahavya, as, ā, am, to be warded off, to be kept back; to be prohibited or forbidden.

Prati-sheddhrī, dhā, dhri, dhri, one who wards off or keeps back; hindering, a hinderer; prohibiting, prohibitive, a prohibitor, forbidding; resisting.

Prati-shedha, as, m. keeping or warding off, keeping back, expulsion (of a disease &c.); forbidding, prohibition; denial, refusal, disallowal; negation, contradiction; a negative particle; an exception; enforcing a prohibition, reminding of a prohibition.

— *Pratishedhākshura* ('dha-ak'), am, n. 'words of denial,' a negative answer. — *Pratishedhokti* ('dha-uk'), is, f. expression of denial or refusal, expression of prohibition or contradiction. — *Prati-hedhopamā* ('dha-up'), f. a negative comparison.

Prati-shedhuka, as, ikā, am, prohibiting, prohibitive, interdicting, preventive; denying, negative; contradicting; excepting.

Prati-shedhana, as, ī, am, keeping or warding off; (am), n. the act of keeping or warding off, keeping back, expulsion; preventing, prohibiting, inhibition, refusal, refutation.

Prati-shedhaniya, as, ā, am, to be kept back; to be hindered or prevented; to be prohibited.

प्रतिष्कश *prati-sh-kaśa*, as, m. (fr. rt. *kaś* with *prati*), a messenger; a secret emissary, spy; whip, a leather thong; [cf. *kaśā*.]

Prati-shka, as, m. a messenger, an emissary, spy.

Prati-shkasha, as, m. a whip, a leather thong.

Prati-shkasa, as, m. a messenger, an emissary, spy.

प्रतिष्कु *prati-shku* (*prati-sku*), cl. 5. P. *skhanoti*, -*shkotum*, to cover in return (with arrows &c.).

प्रतिष्ठम् *prati-shṭabdhā*, as, ā, am (fr. rt. *stambh* with *prati*), obstructed, impeded, stopped, withstood.

Prati-shṭambha, as, m. obstruction, impediment, obstacle, opposition, resistance, hinderance.

प्रतिष्ठति *prati-shṭuti*, is, f. (fr. rt. *stu* with *prati*), Ved. a song of praise, praise.

Prati-shṭōtri, tā, tri, tri, Ved. one who rivals in praising.

प्रतिष्ठम् *prati-shṭubh*, cl. 1. A. -*shṭobhate*, *shṭobhātum*, Ved. to praise severally, glorify individually; (Sāy. = *pratyekaṃ stu*.)

प्रतिष्ठा *prati-shṭhā* (*prati-shā*), cl. 1. P. A. *tiśṭhāti*, -*te*, -*shṭhātum*, to stand firmly, stand or rest upon, to be supported; to depend upon; to stay; Caus. P. -*shṭhāpayati*, -*yitum*, to place firmly, to set up, erect; to place; to place with, consign to (with loc.). to offer.

Prati-shṭha, as, ā, am, Ved. standing firmly; resisting; famous; (as), m., N. of the father of Śu-pārśva who was the seventh Arhat of the present Ava-sarpīṇi; (ā), f. standing still, resting, remaining in, staying, standing, fixing; a resting-place, site, ground, base, foundation; a prop, stay; fixity, constitution, strength; the state of rest, quiet, tranquillity, comfort; the foot (regarded as the basis on which men and animals stand); a halting-place, dwelling-place, house, home, residence; the earth; a limit, boundary; a receptacle; a high or honourable position, high authority, pre-eminence; celebrity, fame, notoriety; the accession (of a king to the throne); installation, inauguration, the consecration of a monument or image in honour of a deity or the setting up of an idol; the performance or institution of any rites (e.g. the endowment of a temple, portioning a daughter, completion of a vow, or any ceremonies for obtaining supernatural and magical powers); accomplishment, completion in general; a metre of four lines of four syllables each; a variety of the

Gāyatri metre consisting of three lines of eight, seven, and six syllables respectively; a mystical designation of the letter ā; N. of one of the Mātṛis attending upon Skanda; *Prajāpateḥ pratishṭhā* or *pratishṭhā-sūman*, N. of a Sānian; (ā), ind., Ved. (perhaps) on the spot. — *Pratishṭhā-kāma*, as, ā, am, Ved. desirous of a firm basis; wishing for a home or residence; wishing for eminence or distinction. — *Pratishṭhā-tilaka*, N. of a work by Rāma-Āndra (on the erection of the images of the twenty-four Jaina Tīrtham-karas). — *Pratishṭhā-tva*, am, n. the being a ground or basis, being a foundation. — *Pratishṭhāncvita* ('ṭhā-ān'), as, ā, am, possessed of fame, renowned, illustrious, celebrated. — *Pratishṭhā-mayūkha*, as, m., N. of the ninth section of the Bhāskara. — *Pratishṭhāvat*, ān, atī, at, having a foundation or support.

Prati-shṭhātri, tā, m. epithet of a particular priest (also called *prati-prasthātri*, q. v.).

Prati-shṭhāna, am, n. resting or standing firmly, being firmly stationed; a standing-place, ground, foundation; the foundation of a city; site, situation; a leg, foot; N. of a town at the confluence of the Gaṅgā and Yamunā on the left bank of the Gaṅgā opposite to Allahabad, the capital of the early kings of the lunar dynasty; N. of a town on the Go-dāvarī, the capital of Śāli-vāhana; (au), m. du. the constellation Proshṭha-pada.

Prati-shṭhāpuna, am, n. fixing, placing, locating; erecting or consecrating the image of a deity, installation.

Prati-shṭhāpam, ind., Ved. having fixed or placed.

Prati-shṭhāpayitarya, as, ā, am, to be placed or established.

Prati-shṭhāpayitri, tā, tri, tri, one who erects or fixes; one who founds, a founder.

Prati-shṭhāpita, as, ā, am, set up, erected, placed, located; fixed, appointed.

Prati-shṭhāpya, as, ā, am, to be placed or located or fixed; to be consigned or made over to (with loc.).

Prati-shṭhi, is, f., Ved. resistance; (Sāy.) = *āśraya*.

Prati-shṭhita, as, ā, am, set up, erected; established, fixed, infixed; comprised, included; placed, situated; staying; established in life, married; portioned, endowed; consecrated, inaugurated, installed; completed, finished, effected; applied, applicable; experienced, conversant with; famous, celebrated, renowned, illustrious; prized, valued; secured, acquired. — *Pratishṭhita-santāna*, as, ā, am, one who has progeny or offspring secured.

Prati-shṭhiti, is, f., Ved. standing firmly, remaining firm or fixed; a station.

प्रतिष्ठामु *pra-tishṭhāmu*, us, us, u, wishing to remain, &c. See *pra-sthā*.

प्रतिष्ठाता *prati-shṭhāta*, as, ā, am (fr. rt. *snā*), pure.

Pratishṭhikā, f., see Gaṇa to Pāṇ. VIII. 3. 98.

Prati-snāta, as, ā, am, bathed.

प्रतिस्थोद् *prati-samyoddhri*, dhā, m. an adversary in war.

प्रतिस्थलयन *prati-samlayana*, am, n. (fr. rt. *lī* with *prati-sam*), complete absorption.

प्रतिस्थत्सरम् *prati-samvatsaram*, ind. every year, year by year, yearly.

प्रतिस्विद् *prati-samvid*, t, f. (fr. rt. *vid* with *prati-sam*), an accurate understanding of the particulars of anything. — *Pratisamvit-prāpta*, as, m., N. of a Bodhi-sattva.

Prati-samvedaka, as, ā, am, giving detailed information, informing about the particulars of anything.

Prati-samvedin, ī, inī, i, enjoying.

प्रतिस्सर्ग *prati-samsarga*, as, m. = *prati-sarga*, q. v.

प्रतिसंस्कृ *prati-saṅs-kṛi* (-*saṅs-kṛi*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to mend, repair; to re-establish, restore; to unite one thing with another.

प्रतिसंस्थान *prati-saṁsthāna*, am, n. (fr. rt. *sthā* with *prati*), settling in, entering into.

प्रतिसंह *prati-saṅ-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to draw back, withdraw, drag back; to place back, replace (an arrow in the quiver); to retract; to change; Caus. -*hārayati*, -*yitum*, to retract.

Prati-saṁhāru, as, m. taking back, drawing in, withdrawing; compression, diminution; comprehension; retracting; giving up, yielding, resigning.

Prati-saṁhṛita, as, ā, am, comprehended, included; compressed, reduced in bulk.

Prati-sañjihirshu, us, us, u, wishing to withdraw from, wishing to be freed from.

प्रतिसंहप *prati-saṁ-hṛish*, cl. 4. P. -*hṛishyati*, -*harshitum*, to be glad.

प्रतिसङ्काश *prati-saṅkāśa*, as, m. a similar appearance, resemblance.

प्रतिसङ्क्रम *prati-saṅ-kram* (-*saṅ-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go back again, return; to cease moving on, come to an end, cease; Caus. -*krāmayati*, -*yitum*, to cause to go back or return.

Prati-saṅkrama, as, m. reabsorption, dissolution.

प्रतिसङ्क्रुध *prati-saṅ-krudh* (-*saṅ-krudh*), cl. 4. P. -*krudhyati*, -*kroddhum*, to be angry with (with acc.).

Prati-saṅkrudha, as, ā, am, angry with, wroth against.

प्रतिसङ्ख्या 1. *prati-saṅ-khyā* (-*saṅ-khyā*), cl. 2. P. -*khyāti*, -*khyātum*, Ved. to count or reckon up, count, number.

2. *prati-saṅkhyā*, f. consciousness. — *Pratisaṅkhyā-nirodha*, as, m. (with Buddhists) conscious cessation of existence; wilful destruction of any existent thing (?).

प्रतिसङ्क्षिका *prati-saṅakshikā*, f. a cloak to keep off the dust (worn by Buddhist mendicants).

प्रतिसङ्गिन *prati-saṅgin*, ī, inī, i (fr. rt. *saṅj* with *prati*), cleaving or clinging to, adhering; a-*pratisaṅgin*, not meeting with any obstacle, irresistible.

प्रतिसङ्ग्रह *prati-saṅ-grah* (-*saṅ-grah*), cl. 9. P. A. -*grīhṇāti*, -*grihṇite*, -*grahitum*, to receive, accept.

प्रतिसङ्घ *prati-saṅ-ṅar* (-*saṅ-ṅar*), cl. 1. P. A. -*ṅarati*, -*te*, -*ṅaritum*, to come together, come towards, meet with, meet.

Prati-saṅṅara, as, m. going or moving backwards; reabsorption or resolution (back again into Prakṛiti); that into which anything is reabsorbed or resolved; a place of resort, haunt.

प्रतिसञ्जन *prati-saṅ-jan* (-*saṅ-jan*), cl. 4. A. -*jāyate*, -*janitum*, to be born again, to be born or produced; to spring up, arise, appear.

प्रतिसञ्जीव *prati-saṅ-jīv* (-*saṅ-jīv*), cl. 1. P. (ep. also A.) -*jīvati* (-*te*), -*jīvitum*, to come to life again, return to life, revive.

प्रतिसङ्ज्ञा *prati-saṅ-jñā* (-*saṅ-jñā*), cl. 9. P. A. -*jānāti*, -*jānīte*, -*jñātum*, Ved. to be friendly towards, to be kindly disposed towards.

प्रतिसदृक्ष *prati-sadṛiksha*, as, ī, am, or *prati-sadṛis*, k, k, k, Ved. similar.

प्रतिसन्दिग्ध *prati-san-diś* (-*saṅ-diś*), cl. 6. P. -*disati*, -*deshum*, to give an errand or commission in return; to send back a message to (with gen.); to order, command.

Prati-sandēśa, *as*, m. a message given in return, tidings in return, an answer to a message.

प्रतिसन्धा *prati-san-dhā* (-*san-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put together again, readjust; to put on, fasten; to aim at, direct against; to give back, replace, restore; to grasp mentally, conceive, comprehend, understand; (A.) to compose one's self; to fit an arrow to the bow-string.

Prati-samhita, *as*, *ā*, *am*, aimed at, directed against. *Prati-sandhāna*, *am*, n. putting together again, joining together; a juncture, the period of transition between two ages; a remedy; self-command, suppression of feeling; praise, panegyric.

Prati-sandhi, *is*, m. reunion; entering into the womb [cf. *bhava-p*]; a juncture, the period of transition between two ages.

Prati-sandheya, *as*, *ā*, *am*, to be opposed, resistible; *a-pratisandheya*, irresistible.

Pratisandhānika, *as*, m. (fr. *prati-sandhāna*), a bard, a panegyrist.

प्रतिसम *prati-sama*, *as*, *ā*, *am*, equal to, a match for.

प्रतिसमन्तम् *prati-samantam*, ind., Ved. on every side, everywhere.

प्रतिसमादिश *prati-sam-ā-diś*, cl. 6. P. -*diśati*, -*deshitum*, to return an answer, reply, answer; to direct in return; to order, command.

Prati-samādiśha, *as*, *ā*, *am*, enjoined, directed, ordered.

प्रतिसमाधा *prati-sam-ā-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put back again, replace, affix again; to rearrange, readjust; to redress, remedy; to fit an arrow to the bow-string.

Prati-samādhāna, *am*, n. cure, remedy.

प्रतिसमाम् *prati-sam-ās* (see rt. 4. *ās*), cl. 2. A. -*āste*, -*āsitum*, to be a match for, cope with; to withstand, resist.

Prati-samāsana, *am*, n. the being a match for, coping with (with gen.); withstanding, resisting.

प्रतिसमिन्ध *prati-sam-indh*, cl. 7. A. -*indhe*, -*indhitum*, to kindle again, rekindle.

प्रतिसमीक्षण *prati-samikṣhaṇa*, *am*, n. (fr. rt. *īkṣh* with *prati-sam*), looking at again, returning a glance.

प्रतिसमूच *prati-sam-uc*(?), cl. 4. A. -*ucyate*, -*ucitum*, Ved. to deserve, be worthy of.

प्रतिसमुप *prati-sam-budh*, cl. 1. P. A. -*bodhati*, -*te*, -*budhyate*, -*bodhitum*, to become conscious again, recover consciousness.

Prati-sambuddha, *as*, *ā*, *am*, become conscious again, restored to consciousness, recovered.

प्रतिसम्भू *prati-sam-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to apply or give one's self to (with ace.).

प्रतिसर *prati-sara*. See *prati-sri*, col. 2.

प्रतिसर्ग *prati-sarga*, *as*, m. (fr. rt. *srij* with *prati*), continued creation out of primitive matter; secondary creation or the creation of the world by the agency of Brahmā and other divinities regarded as the agents of one supreme being; dissolution; the portion of a Purāṇa which treats of the destruction and renovation of the world.

Prati-sargam, ind. in every creation.

Prati-sriṣha, *as*, *ā*, *am*, sent, dispatched; given; celebrated.

प्रतिसव्य *prati-savya*, *as*, *ā*, *am*, in inverted order, inverted, reverse.

प्रतिसह *prati-sah*, cl. 1. A. -*sakate*, -*sahitum*, -*soḍhum*, to sustain, uphold, support.

प्रतिसान्धानिक *pratisandhānika*. See under *prati-san-dhā* above.

प्रतिसाम *prati-sāma*, *as*, *ā*, *am*, (probably) unkind, unfriendly.

प्रतिसामन्त *prati-sāmantā*, *as*, m. 'an adverse neighbour,' an enemy, adversary.

प्रतिसायम् *prati-sāyam*, ind. towards evening.

प्रतिसीरा *prati-sīrā*, f. a curtain, a screen or wall of cloth, an outer tent.

प्रतिसूर्य *prati-sūrya*, *as*, m. a mock sun, perhelion; a kind of lizard, a chameleon (which lies or basks in the sun); (*am*), ind. opposite to the sun, in the sun. — *Pratisūrya-sayānaka*, *as*, m. 'lying or basking in the sun,' a kind of lizard, a chameleon.

Prati-sūryaka, *as*, m. = *prati-sūrya*.

प्रतिसृ *prati-sri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, go back, [only used in Caus.]: Caus. P. -*sārayati*, -*yitum*, to cause to go back; to remove, replace.

Prati-sara, *as*, *ā*, *am*, going towards; dependent, subject; (*as*, *am*), m. n. a cord or ribbon used as an amulet worn round the neck or wrist at nuptials &c.; an ornament, adorning; a watch, guard, ward; the junction of an elephant's frontal sinuses (?); (*as*), m. a follower, servant; a bracelet; a wreath, garland; a form of magic or incantation; the rear of an army; day-break; cicatrizing or healing (as a sore); (*ā*), f. a female servant; a thread, fillet, ribbon.

Prati-saraṇa, *am*, n. leaning on, resting upon.

Prati-sarga, *as*, *ā*, *am*, Ved. (according to Mahidhara) present in the cord used as an amulet, present at an incantation.

Prati-sāraṇa, *am*, n. dressing or anointing the edges of a wound; an instrument used for anointing a wound.

Prati-sāraṇiṇi, *as*, *ā*, *am*, to be dressed or anointed (as a wound).

Prati-sārīta, *as*, *ā*, *am*, repelled, repulsed; removed; dressed (as a wound).

Prati-sārīn, *i*, *īṇi*, *i*, going round, going from one to another.

प्रतिसृष्ट *prati-sṛiṣṭa*. See *prati-sarga*.

प्रतिसेना *prati-senā*, f. an opposing or hostile army.

प्रतिसोमा *prati-somā*, f. a kind of plant (= *mahisha-valli*).

प्रतिस्कन्ध *prati-skandha*, *as*, m. every shoulder; N. of an attendant of Skanda; (*am*), ind. upon the shoulders.

प्रतिस्कृ *prati-s-kṛi* (*prati-kṛi* with *s* inserted), cl. 6. P. A. -*kirati*, -*te*, -*karitum*, -*karitum*, to hurt, injure; [cf. *prati-kṛi*.]

Prati-s-kirṇa, *as*, *ā*, *am*, hurt, injured.

प्रतिस्तब्ध *prati-stabdha*, *as*, *ā*, *am*, stopped, restrained; stupefied; propped up, stayed, supported; [cf. *prati-shābhiha*.]

प्रतिस्त्री *prati-strī*, *is*, *is*, *i*, Ved. lying on a woman.

प्रतिस्थानम् *prati-sthānam*, ind. in every place, everywhere.

प्रतिस्नात *prati-snāta*, *as*, *ā*, *am* (fr. rt. *snā* with *prati*), bathed, washed; [cf. *prati-skṣāta*.]

प्रतिस्नेह *prati-sneha*, *as*, m. love in return, requital of love, mutual love.

प्रतिस्पन्दन *prati-spandana*, *am*, n. (fr. rt. *spand* with *prati*), throbbing, vibration.

प्रतिस्पर्धा *prati-spardhā*, f. (fr. rt. *spardh* with *prati*), emulation, rivalry, the wish or effort to excel or overcome.

Prati-spardhin, *i*, *inī*, *i*, emulous, a rival, envious; refractory, rebellious.

प्रतिस्पश *prati-spaśa*, *as*, *ā*, *am* (fr. 1. *paś* with *prati*), Ved. spying, watching, lying in wait.

Prati-spaśāna, *as*, *ā*, *am*, Ved. = *prati-spaśa*.

प्रतिस्मृ *prati-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember again, recall to memory, remember, recollect.

Prati-smṛiti, *is*, f. recollection; epithet of a particular kind of magic.

प्रतिस्याय *prati-syāya*, a wrong form for *prati-syāya*, q. v.

प्रतिश्रोतस् *prati-srotas*, ind. against the stream, up the stream; (sometimes wrongly spelt *prati-srotas*.)

प्रतिस्वर *prati-svara*, *as*, m. a reverberated sound, echo, reverberation; a focus.

प्रतिहन् *prati-han*, cl. 2. P. -*hanti*, -*hantum*, to strike in return, strike back, ward off, keep off; to drive back, repel; to remove; to oppose, resist; to prevent; to disown.

Prati-hata, *as*, *ā*, *am*, struck in return, struck back, beaten back, knocked back, hurt, killed; repulsed, repelled; opposed, obstructed; averted; reflected; fallen, overthrown; hated, disliked; disappointed; sent, dispatched; tied, bound. — *Prati-hata-dhi*, *is*, *is*, *i*, hostile-minded, having hostile intentions. — *Pratihata-mati*, *is*, *is*, *i*, adverse-minded, averse from, hating, disliking.

Prati-hati, *is*, f. beating back, beating again; repulse, recoil, rebound; disappointment.

Prati-hanana, *am*, n. striking back, hitting again, striking in return, returning a blow.

Prati-hantavya, *as*, *ā*, *am*, to be opposed or resisted, opposable, resistible.

Prati-hantri, *tā*, m. one who strikes in return, a revenger, avenger.

Prati-hanyumāna, *as*, *ā*, *am*, being struck back or hit again; being foiled or disappointed.

प्रतिहृष्य *prati-haraṇa*, *am*, n. (fr. rt. *hṛi* with *prati*), throwing back, striking back, repelling (Ved.); avoiding, shunning.

Prati-hartri, *tā*, *trī*, *trī*, one who draws back, drawing in, absorbing; dissolving, destroying; one who keeps or wards off, an averter; epithet of one of the sixteen priests, the assistant of the Ud-gātri [cf. *ritv-ij*, *prati-hāra*]; N. of a prince, son of Prati-hāra or of Pratihā.

Prati-hāra, *as*, m. striking against, striking back, pushing or thrusting back; (in grammar) the hard contact of the tongue with the edge of the teeth in the pronunciation of the dental letters; an epithet of particular syllables in the Sāma hymns with which the Prati-hartri begins to join in the singing (generally at the beginning of the last Pada of a verse); N. of a particular magical formula; (that which keeps back) a door, gate; a door-keeper, porter; a juggler; juggling, trick, disguise; N. of a prince, son of Parameshthin; N. of a particular form of alliance; (*trī*), f. a female door-keeper, portress; (*au*), m. du. two door-keepers, i. e. two statues at the entrance of a temple; (in several of the above senses this word is also spelt *prati-hāra*). — *Pratihāra-pa*, *as*, m. a door-keeper, porter. — *Pratihāra-bhūmi*, *is*, f. 'door-place,' a threshold. — *Pratihāra-rakṣi*, f. a female door-keeper, portress.

Prati-hāraka, *as*, m. a juggler.

Prati-hāraṇa, *am*, n. entrance, permission to enter a door.

Prati-hārya, *as*, *ā*, *am*, to be pushed or thrust back, to be repelled, resistible; (*am*), n. juggling, jugglery.

प्रतिहर्ष *prati-hary*, cl. 1. P. -*haryati*, -*haryitum*, Ved. to desire, love (Sāy. = *kam* or *pratyekaṇi kam*).

प्रतिहर्षण *prati-harṣhaṇa*, *am*, n. (fr. rt. *hṛish* with *prati*), causing joy in return.

प्रतिहस्त *prati-hasta* or *prati-hastaka*, *as*, m. a deputy, substitute, proxy.

Prati-hastin, *i*, m. the keeper of a house of
II fame.

प्रतिहस्ति *prati-hasti*, ind. towards the ele-
phants, in the direction of the elephants.

प्रतिहास *prati-hāsa* or *prati-hāsa*, *as*, m.
fr. rt. has with *prati*), returning a laugh, laughing
with or at; fragrant oleander, Nerium Odoruni.

प्रतिहिंस *prati-hins*, cl. 7. I. P. -*hinasti*,
hinsati, -*hinsitum*, to injure in return, retaliate.

Prati-hinsā, f. retaliation, revenge.

Prati-hinsita, *as*, ā, *am*, injured in return or by
vay of revenge; (*am*), n. requital of an injury.

प्रतिहित *prati-hita*, *as*, ā, *am* (fr. *prati-*
hā), put close to, placed in, fitted to (the bow-string
is an arrow). — *Pratihiteshu* ('*ta-ishu*'), *us*, *us*, *u*,
one who has fitted an arrow to (the bow-string).

Pratihitayin, *i*, *inī*, *i*, Ved. one who has fitted
an arrow to (the bow-string); cf. *ātatayin*).

Prati-hiti, *is*, f. fitting an arrow to (the bow-
string).

प्रतिहृदयम् *prati-hridayam*, ind. in every
heart.

प्रतिहास *prati-hrāsa*, *as*, m. (rt. *hras*), Ved.
hortening, abbreviation, abridgment.

प्रतिहर *prati-hvara*, *as*, m., Ved. the rising
lope or vault (of the sky), a sloping side; (Śāy.
pratihvare = *saṁipe*.)

प्रती *prati* (*prati-i*; see rt. 5. *i*), cl. 2. P.
praty-eti, -*etum*, to go towards, come towards, go to;
to go back, come back, return; to approach, turn to,
betake one's self to; to fall to the lot or share of;
to reach, attain; to observe, learn exactly, convince
one's self (of the truth of anything); to be con-
vinced, become certain of, give credence to, believe;
Pass. *pratiyate*, to be observed or recognised; to
flow from anything (as a necessary result); to be
proved, turn out to be true: Caus. *praty-āyayati*,
-yitum, to cause to go towards; to convince (any
one of the truth of anything), produce confidence,
cause to believe; to cause to think of or observe,
bring to mind; to show anything in its true light,
make clear, prove; to cause to recognise or acknow-
ledge: Desid. *pratiśishati*, to wish or try to
understand.

Pratita, *as*, ā, *am*, set forth, started, gone away;
gone by, gone, past; acknowledged, proved, estab-
lished, true; believed, trusted; experienced, known,
well-known, famous, celebrated, renowned; called,
(*Syāma* *iti* *pratiṭāḥ*, known by the name of S.);
convinced (of the truth of anything), having a firm
conviction; firmly resolved, fully determined; trusting,
believing; satisfied, glad, pleased, delighted; respect-
ful; clever, wise; (*as*), m. a divinity enumerated
among the Viśve Devāḥ. — *Pratita-sena*, *as*, m., N.
of a prince. — *Pratiṭāksharā* ('*ta-ak*'), f. 'having
trustworthy expressions,' N. of a commentary on the
Mitāksharā. — *Pratiṭārha* ('*ta-ar*'), *as*, ā, *am*,
having a recognised or acknowledged meaning.

Pratīti, *is*, f. going towards, approaching, drawing
near; clear apprehension or insight into anything,
definite perception, clear notion, distinct conception;
complete understanding or ascertainment, knowledge,
experience; conviction; faith, belief; trust, credit;
fame, notoriety; respect; delight.

Pratiyamāna, *as*, ā, *am*, being trusted or be-
lieved, admitted.

Pratīyivās, *vān*, -*yushī*, *vat*, one who has come
back, returned.

Praty-aya, *as*, m. belief, firm conviction, trust,
faith, reliance, assurance, confidence (*pratyayam*
gam, to acquire confidence, repose confidence in;
astyātra pratyayo mana, that is my conviction;
kah pratyayo 'tra, what assurance is there of
that?); certainty, ascertainment; knowledge, expe-
rience; apprehension, understanding, intellect (in the
Sāṅkhya phil. = *buddhi*); acceptance, idea, notion,

conception; ground, motive; (with Buddhists) a co-
operating cause, the concurrent occasion of an event as
distinguished from its proximate cause; an instrument,
means of agency; an assistant, associate; celebrity,
fame; analysis (?); definition (?); (in Ved. grām.) a
subsequent or following letter; (according to native lexi-
cographers) an oath, ordeal; a dependent, a subject;
usage, custom, practice; religious contemplation; a
householder who keeps a sacred fire; a hole. — *Praty-*
aya-kāraka, *as*, *ikā*, *am*, producing assurance,
awakening confidence. — *Pratyaya-kārin*, *i*, *inī*, *i*,
causing confidence; (*inī*), f. 'producing assurance,'
a seal, signet. — *Pratyaya-tva*, *am*, n. the being a
cause, causality. — *Pratyaya-sarga*, *as*, m. (in the
Sāṅkhya phil.) the intellectual creation.

Praty-ayana, see Gaṇa Goṭrādi to Pāṇ. VIII. 1,
27. 57.

Pratyayika, *as*, ā, *am*, (at the end of a comp.)
resting or depending upon.

Praty-ayita, *as*, ā, *am*, confided in, relied upon,
trusted, trusty, confidential.

Pratyayin, *i*, *inī*, *i*, deserving trust or confi-
dence, trustworthy; having faith in, trusting, be-
lieving, relying upon.

Praty-āya, *as*, m. revenue, tax, toll, tribute.

Praty-āyaka, *as*, *ikā*, *am*, producing assurance,
proving, making intelligible or clear, explaining,
elucidating.

1. *praty-āyana*, *am*, n. (for 2. see under *praty-*
e), leading home (a wife), marrying (?); (*am*, ā), n. f.
producing assurance, proving, demonstrating, making
clear or intelligible, analyzing, explaining, expounding.

Praty-āyita, *as*, m. a confidential agent, com-
missioned servant, commissioner.

Praty-āyitavya, *as*, ā, *am*, to be proved, to be
made clear or intelligible.

Praty-etya, *as*, ā, *am*, to be acknowledged or
admitted; to be relied on or believed.

Praty-etri, *tā*, *tri*, *tri*, believing, trusting, having
confidence, a believer.

प्रतीक *pratika*. See under *praty-āñe*,
p. 625, col. 1.

प्रतीकार *pratī-kāra*, *as*, m. = *prati-kāra*,
q. v.

Pratī-kārya, *as*, ā, *am*, to be retaliated upon,
to be made an object of revenge, fit to be revenged;
to be opposed or resisted, opposable, resistible; to
be prevented or remedied.

प्रतीकाश *pratī-kāśa* (also wrongly spelt
prati-kāśa) = *prati-kāśa*, q. v.

प्रतीक्ष *pratīksh* (*prati-iksh*), cl. 1. A.
-ikshate, -*ikshitum*, to look towards, look at, ob-
serve; to look forward to, look out for, expect; to
wait, await, wait for; to look at with indifference,
wink at, bear with, tolerate.

Pratīksha, *as*, ā, *am*, looking forward to, ex-
pecting, expectant, waiting for; having regard to,
paying attention to; (*ā*), f. looking to, looking at,
regard, consideration, attention, respect; waiting for,
expectation, hope.

Pratīkshaka, *as*, ā, *am*, looking at; looking
forward to, looking out for, expecting, waiting for.

Pratīkshaṇa, *am*, n. looking to, looking at,
observing, considering, referring to; respecting, re-
spect or regard for; expecting, waiting for; observ-
ing, preserving, fulfilment.

Pratīkshaṇīya, *as*, ā, *am*, to be looked at, to
be had in view, to be considered or regarded; to be
looked out for, to be waited for or expected.

Pratīksham, ind. having expected (at the end
of comps.; cf. *śarat-p*).

Pratīkshita, *as*, ā, *am*, looked for, looked out
for, waited for, expected, hoped; contemplated, con-
sidered, regarded; respected, honoured.

Pratīkshin, *i*, *inī*, *i*, looking or waiting for, ex-
pecting, awaiting.

1. *pratīkshya*, *as*, ā, *am*, to be looked at, to be
considered or regarded, worthy of consideration;

respectable, venerable; to be looked forward to or
expected, to be waited for; to be upheld or main-
tained, to be fulfilled.

2. *pratīkshya*, ind. having looked at, having con-
sidered, having expected.

Pratīkshyamāna, *as*, ā, *am*, being looked at,
being an object of observation.

प्रतीघात *pratī-ghāta*, *as*, ā, *am*, warding
off, parrying (= *prati-ghāta*, q. v.).

Prati-ghātin, *i*, *inī*, *i*, presenting obstacles, hin-
dering; a-*prati-ghātin*, unhindered, unimpeded.

प्रतीची *pratīcī*, *pratīcīna*, &c. See under
praty-āñe, p. 625, cols. 1, 2.

प्रतीच्छक *pratīcchaka*. See 1. *pratiśh*, p. 624.

प्रतीड *pratīḍ* (*prati-ḍ*), cl. 2. A. -*ḍīte*,
-ḍitum, Ved. to praise.

प्रतीट *pratīṭa*, &c. See under *prati*, col. 1.

प्रतीतोद *prati-toda*, *as*, m. (fr. rt. 1. *tud*
with *prati*), a term applied to particular initial forms
of Padas in hymns.

प्रतीत्त *prati-tta*, *as*, ā, *am* (fr. *prati-dā*, q. v.),
given back, in a-*p*, q. v.

प्रतीदर्श *prati-darśa*, *as*, m. (fr. *prati-drīś*;
cf. *prati-darśa*), Ved., N. of a man.

प्रतीनाह *prati-nāha*, *as*, m. (fr. rt. 1. *nah*
with *prati*), Ved. obstruction [cf. *karna-p*, *nāsā-*
p]; a flag, banner.

प्रतीन्धक *pratīndhaka*, *as*, m. (fr. rt. *indh*
with *prati*), N. of a prince of Videha.

प्रतीन्व *pratiṇv* (*prati-ṇv*), cl. 1. P. -*invati*,
-invitum, Ved. to promote, advance; to present,
offer.

प्रतीप *pratīpa*, *as*, ā, *am* (fr. *prati* + *ap*;
cf. *anūpa*, *dvīpa*, *saṁīpa*), 'against the stream,'
'against the grain,' going in an opposite direction,
adverse, contrary, opposite, opposed, contradictory,
reverse; inverted, disordered, out of order; dis-
pleasing, offensive, disagreeable; resisting, perverse,
refractory, disobedient, cross, obstinate; impeding,
hindering; meeting, encountering; backward, retro-
grade, going back; turned away, averted; (*as*), m.,
N. of a prince the father of Sāntanu and grand-
father of Bhīshma; (*am*), n. inverse comparison as
a figure of speech (e.g. 'the lotus resembles thine
eyes,' or 'the moon resembles thy face,' instead of the
usual comparison—'thine eyes resemble the lotus,'
'thy face resembles the moon'; five forms are enu-
merated); N. of a grammatical work; (*am*), ind.
against the stream, backwards; against; in inverted
order; [cf. Russ. *protiv*, 'against'; *protivnūi*, 'con-
trary.']. — *Pratīpa-ga*, *as*, ā, *am*, going against, flow-
ing backwards. — *Pratīpa-gati*, *is*, f. or *pratīpa-ga-*
mana, *am*, n. a retrograde movement. — *Pratīpa-*
gāmin, *i*, *inī*, *i*, going against, acting in contravention
to. — *Pratīpa-taraṇa*, *am*, n. sailing against the
stream, crossing over (against) the stream. — *Pratīpa-*
darsinī, f. 'looking in an opposite direction,' 'turning
away the face,' a woman; (also spelt *pratīpa-dar-*
śanī). — *Pratīpa-vaṇa*, *am*, n. contradicting, con-
tradiction; a perverse or evasive manner, speaking to
a third person without answering a previous speaker.
— *Pratīpāśva* ('*pa-aś*'), *as*, m., N. of a prince;
(also read *pratikāśva*, q. v.).

Pratīpaka, *as*, ā, *am*, opposed to, hindering,
hostile; (*as*), m., N. of a prince.

Pratīpaya, Nom. P. *pratīpayati*, -*yitum*, to
oppose one's self to, to be against or hostile to (with
loc.); to cause to turn back, cause to return, to
bring back.

Pratīpāya, Nom. A. *pratīpāyate*, -*yitum*, to
oppose one's self to, to be against a person (with
gen.); to be unfavourable to, dislike.

Pratīpin, *i*, *inī*, *i*, unfavourable to, unkind
towards.

प्रतीबोध *prati-bodha*, as, m. (fr. *prati-bodh*), Ved. watchfulness, vigilance.

प्रतीमान *prati-māna*, am, n. a measure of capacity (= *prati-māna*, q. v.).

प्रतीयमान *pratiyamāna*. See *prati*, p. 623.

प्रतीर *pratir* (*prati-ir*), Caus. P. *-irayati*, *-yitum*, Ved. to put on, fix on (Sāy. = *prati-dhā*).

प्रतीर *pra-tira*, as, m., N. of one of the sons of Manu Bhautya; (*am*), n. a shore, bank.

प्रतीराध *prati-rādha* = *prati-rādha*, q. v.

प्रतीवर्त *prati-varta*, as, ā, am (fr. *prati-vrit*), Ved. circular.

प्रतीवाप *prati-vāpa*, as, m. (fr. *prati-vap*), inserting (as an ingredient); adding to (especially in mixing medicines); throwing into; calcining or fluxing metals; an epidemic disease, pestilence, plague.

प्रतीवाह *prati-vāha*, as, m. (fr. rt. *vah* with *prati*), Ved. harnessed or yoked at the side (?).

प्रतीवी *prati-vī*, īs, īs, ī, Ved. receiving, accepting with pleasure; (*īs*), m. f. acceptance; (Sāy.) = *yajña*.

प्रतीवेश *prati-veśa*, as, m. = *prati-veśa*, q. v.

प्रतीवेšin, ī, inī, ī, = *prati-vešin*, q. v.

प्रतीप् 1. *pratiśh* (*prati-ish*; see rt. 3. *ish*), cl. 6. P. *pratiśhāti*, *praty-eshitum*, *praty-eshitum*, to strive after, seek (Ved.); to receive; to receive (a command), follow, attend to, observe, obey.

Pratishchuka, as, m. one who receives, a receiver. **Pratishya**, ind., Ved. striving after, seeking.

प्रतीप् 2. *pratiśh* (*prati-ish*, see rt. *ish*), cl. 1. A. *pratiśhate*, *pratiśhitum*, to stretch out towards.

प्रतीह *pratiha*, as, m. (fr. rt. *ih* with *prati*), N. of a prince, a son of Parameshthin; (also read *prati-hāra*.)

प्रतीहार *prati-hāra*, as, m. = *prati-hāra*, q. v. = *Pratihāra-tā*, f. or *pratihāra-tva*, am, n. the office of porter, duty of gate-keeper.

प्रतीहास *prati-hāsa*, as, m. fragrant oleander, Nerium Odorum (= *prati-hāsa*).

प्रतुद् *pratud*, cl. 6. P. A. *-tudati*, *-te*, *-totum*, to strike at, strike, cut, pierce: Caus. *-to-dayati*, *-yitum*, to pierce; to push on, instigate.

Pratuda, as, m. 'pecker', epithet of a class of birds (including the falcon, hawk, owl, parrot, crow, raven, peacock, &c.); an instrument for pricking.

Pratoda, as, m. a goad; a long whip; an instrument of torment; *Angirasān pratodah* and *Kaśyapasya pratodah*, N. of two Sāmāns.

Pratodin, ī, inī, ī, striking; piercing.

प्रतुप् *pra-tush*, cl. 4. P. *-tushyati*, *-toshtum*, to delight in, take pleasure in (with inst.): Caus. P. *-toshayati*, *-yitum*, to give pleasure, gratify.

Pratushī, īs, ī, f. gratifying, satisfying, satisfaction. = *Pratushī-da*, as, ā, am, giving satisfaction.

Pratoshu, as, m. 'gratification', N. of one of the twelve sons of Manu Svāyambhuva.

प्रतुशुप् *pra-tushtushu*. See under *pra-stu*.

प्रतूणी *pra-tūñi*, f. a kind of nervous disease (in which pain is felt to extend itself from the rectum and organs of generation towards the bowels; in the disease called *tūñi* the pain takes an opposite direction, whence perhaps *pra-tūñi* is an incorrect form for *prati-tūñi*).

प्रतूर्ण *pra-tūrṇa*, *pra-tūrta*, &c. See under *pra-tvar*, p. 629, col. 1.

प्रतृद् 1. *pra-trid*, cl. 7. P. A. *-trīṇatti*, *-trīnti*, *-tarditum*, Ved. to thrust through with a spit, spit, pierce.

2. *pra-trid*, t, t, t, Ved. splitting up, piercing; (*t*), m. an expression substituted for the name of Trītsu.

प्रतृप् *pra-trip*, Caus. P. *-tarpayati*, *-yitum*, to satisfy, sate, satiate; to refresh, invigorate, strengthen.

प्रतृप् *pra-trī*, cl. 1. P. (ep. also A.), 6. P. *-tarati* (*-te*), *-tirati*, *-taritum*, *-taritum*, to cross over, pass over, be ferried across; to come forwards, advance, thrive, prosper (Ved.); to lead forwards, lead, conduct; to promote, further, cause to thrive or prosper; to augment, aggrandize, enhance, raise, elevate; to lengthen, prolong, extend (frequently with *āyus*, in the sense of 'prolonging life'); (A. with *āyus*), to live longer: Caus. *-tārāyati*, *-yitum*, to lengthen, spread, extend; to mislead, misguide, cheat, deceive; to lead astray, seduce; to induce, persuade.

Pratāra, as, m. ferrying over or across, carrying over; crossing over; deception, deceit, fraud.

Pratāraka, as, ikā, am, deceiving, deceitful, cheating, imposing upon, insidious, perfidious; a deceiver, cheat, impostor.

Pratāraṇa, am, n. ferrying over or across, carrying over, crossing over; deceiving, cheating, overreaching, deception, deceit, fraud, trick.

Pratārāṇya, as, ā, am, to be deceived or misled, to be cheated (= *vanācanīya*), deceptible.

Pratārīta, as, ā, am, deceived, misled, cheated, imposed upon.

प्रतोद् *pra-toda*. See under *pra-tud*, col. 1.

प्रतोली *pra-tolī*, f. a broad way, high street, principal road through a town or village; a kind of bandage applied to the neck and to the penis. **Pratolikā**, f. an upper room (?).

Pratolika, as, ā, am, (at the end of a comp.) having a high street.

प्रत्त *pra-tta*, &c. See under *pra-dā*, p. 630.

प्रत्न *pratna*, as, ā, am (fr. 1. *pra*), former, preceding, anterior; old, primeval, ancient; hitherto prevalent, traditional, customary; (*am*), n. a kind of metre. = *Pratna-vat*, ān, atī, at, Ved. containing the word *pratna*; (*vat*), ind. as formerly, in the usual manner.

Pratna-thā, ind., Ved. as formerly, as of old, in the usual manner.

प्रत्यंशु *praty-anśu*, us, m., see Scholiast to Pāṇ. VI. 2, 193.

प्रत्यक् *pratyak*. See under *praty-añt*, p. 625, col. 1.

प्रत्यक्ष *pratyaksha*, as, ā, am, perceptible to the eye, being present before the eyes, in sight, perceptible, sensible, cognizable by any of the organs of sense (opposed to *para-ksha*, q. v.); clear, distinct, evident, undoubted, express, explicit, actual, real; corporeal; immediate; having before the eyes, keeping in view, discerning; (*am*), n. perceptibility, ocular evidence, clearness, distinctness, explicitness; superintendence; (in philosophy) apprehension by the senses, sensation, perception, intuition; (in rhetoric) a kind of style descriptive of impressions derived from the senses; (*am*, āt, *eta*), ind. before the eyes, in the sight of; with direct personal knowledge, distinctly, clearly; in the face of, in the presence of, before; publicly; immediately, directly, explicitly, really; literally; personally; at first sight, at sight; (*e*), ind. in the sight of, before the eyes of. = *Pratyaksha-kṛitā*, f., Ved., scil. *rik*, a hymn or verse in which a deity is addressed directly or in the second person (e.g. O Indra, thou &c.). = *Pratyaksha-khṇḍa*, as, am, m. n., N. of the first part of the *Tattva-śūtri-niṇi* a Nyāya work by Gaṅgeśa. = *Pratyaksha-jñāna*, am, n. knowledge obtained by per-

ception. = *Pratyaksha-tamām* or *pratyaksha-tamāt*, ind., Ved. most perceptibly; most directly; most evidently. = *Pratyaksha-tas*, ind. before the eyes, in presence of, visibly, perceptibly, (*pratyakshataḥ śrutam*, heard perceptibly or with the ears); evidently, clearly, plainly. = *Pratyaksha-tā*, f. or *pratyaksha-tva*, am, n. visibility, perceptibility, perception by the senses, ocular demonstration; the standing face to face; explicitness; addressing in the second person (Ved.); *pratyakshatayā*, visibly. = *Pratyaksha-darśana*, am, n. seeing with one's own eyes, witnessing or seeing in person; the power of discerning the godhead present (in the sacrifice); (*as*), m. an eye-witness, witness. = *Pratyaksha-darśin*, ī, inī, ī, seeing with one's own eyes, one who has seen with his own eyes, an eye-witness. = *Pratyaksha-darśiva*, ān, m. one who has seen anything with his own eyes, an eye-witness; seeing anything clearly as if before the eyes. = *Pratyaksha-dṛis*, k, k, k, seeing distinctly, one who sees anything clearly as if before the eyes. = *Pratyaksha-dṛisya*, as, ā, am, to be seen with the eyes, visible, perceptible. = *Pratyaksha-dṛishṭa*, as, ā, am, seen with the eyes. = *Pratyaksha-parikṣhaṇa*, am, n. real observation or examination. = *Pratyaksha-pramā*, f. correct or certain knowledge obtained through the senses. = *Pratyaksha-pramāṇa*, am, n. ocular or visible proof, the evidence of the senses; an organ or faculty of perception. = *Pratyaksha-phala*, am, n. a visible consequence. = *Pratyaksha-bṛihati*, f., Ved. a real or original Bṛihati, an evident Bṛihati. = *Pratyaksha-bhāksha*, as, m., Ved. real or actual eating. = *Pratyaksha-bhūta*, as, ā, am, become visible, manifested. = *Pratyaksha-bhoga*, as, m. enjoyment or use of anything in the presence of or with the knowledge of the owner.

= *Pratyaksha-vādin*, ī, inī, ī, 'asserting perception by the senses,' one who admits of no other evidence than perception by the senses; (*i*), m. a Buddhist. = *Pratyaksha-rihita*, as, ā, am, expressly enjoined. = *Pratyaksha-ryitī*, īs, īs, ī, having a form which is visible to the eye; composed clearly or intelligibly. = *Pratyaksha-siddha*, as, ā, am, determined by the evidence of the senses. = *Pratyakshī-karāṇa*, am, n. looking at, viewing; making manifest or apparent. = *Pratyakshī-kṛi*, d. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make visible or evident; to inspect, look at with one's own eyes, see. = *Pratyakshī-kṛita*, as, ā, am, seen with the eyes; made present or visible; manifested, displayed.

Pratyakshaya, Nom. P. *pratyakshayati*, *-yitum*, to make visible or perceptible, manifest, display.

Pratyakshin, ī, inī, ī, seeing or perceiving with one's own eyes, perceiving by the senses, witnessing in person; (*i*), m. an eye-witness.

प्रत्यक्षरम् *praty-aksharam*, ind. at each syllable, syllable by syllable, letter by letter, literally.

प्रत्यग्नि *praty-agni*, ind. towards the fire; at or near or in every fire.

प्रत्यग्र *praty-agra*, as, ā, am, fresh, recent, new, young; repeated, reiterated; pure (*as*), m., N. of a son of Vasu Upari-āra and prince of the Cedis. = *Pratyagra-ksharat*, an, antī, ā, fresh-flowing, flowing freshly. = *Pratyagra-gandhā*, f. a species of shrub, Rhinacanthus Communis. = *Pratyagra-tā*, f. or *pratyagra-tva*, am, n. newness, freshness. = *Pratyagra-prasava*, f. recently delivered, having lately brought forth. = *Pratyagra-rayas*, ās, ās, as, young in age, youthful, young; (*as*), n. youth. = *Pratyagra-śodhita*, as, ā, am, recently purified, pure.

प्रत्यग्रह *pratyagraha*, as, m., N. of a son of Vasu and king of the Cedis (= *praty-agra*; probably a contracted form for *pratyag-graha*).

प्रत्यङ्क *praty-anka*, as, ā, am, recently marked.

प्रत्यङ्ग *praty-anga*, am, n. a minor or secondary member of the body (as the forehead, nose,

hin, fingers, ears, &c.; the six angas or chief members being the trunk, head, arms, and legs; a division, section, part, subdivision (of a science &c.); weapon; (*as*), m., N. of a prince; (*am*), ind. on very part or member of the body, on every limb, in the limbs severally; for every part or subdivision of a sacrifice &c.); in each base (in grammar). — *Pratyanga-dakṣiṇā*, f. a fee for each part (of sacrifice).

प्रत्यङ्गिरस् *praty-angiras*, ās, m., N. of a mythical personage (who like Angiras married a number of the daughters of Dakṣa).

Praty-angirasa, as, m., N. of a mythical personage regarded as the father of certain Rīcās.

Praty-angirā, f. a form of Durgā, one of the goddesses of the Tāntrikas.

प्रत्यङ्गिर *praty-ṅjira*, am, n., see *Gaṇa* 195v-ādī to Pāṇ. VI. 2, 193.

प्रत्यञ्च *praty-añc*, *pratyam*, *pratiñc* (according to Vopadeva IV. 12, also *pratyāñc*), *pratyak* fr. rt. 1. *añc* with *prati*), turned towards, directed towards, proceeding to (with acc.); being behind, coming from behind; subsequent, following (in time or place); turning the back upon, turning back, turning away, turned away, averted, taking an opposite direction; western, occidental, westerly, westward or directed towards the west, to the west of (with abl.); turned inwards, inner, interior; equal to, a match for; uniform, unmixed (?); (*pratiñc*), (with or without *dīś*), the western quarter, the west; (*pratyak*), ind. backwards, back, in an opposite direction; behind; against; to the west, westwards, to the west of (with abl.); in the interior, inwardly; in former times. — *Pratiñcā*, as, m. 'lord of the west,' an epithet of Varuṇa. — *Pratyak-cetana*, as, i, am, one whose thoughts are turned inwards or upon himself; rightly intelligent. — *Pratyak-tattva-tīpikā*, f., N. of a work confuting the Nyāya philosophy upon the basis of the Vedānta. — *Pratyak-tattva-riveka*, as, m., N. of a philosophical work. — *Pratyak-tva*, am, n. backward direction, direction towards one's self. — *Pratyak-parṇi*, f. a species of plant, Achyranthes Aspera (= *apāmārga*); the plant Anthericum Tuberosum (= *dravanti*). — *Pratyak-pushpi*, f. a species of plant, Achyranthes Aspera; (according to Vārttika I. to Pāṇ. IV. 1, 64, the correct form would be *pratyak-pushpā*). — *Pratyak-sīras*, ās, ās, as, having the head turned towards the west. — *Pratyak-sreṇī*, f., N. of various plants, Anthericum Tuberosum; Croton Polyandrum or Croton Tigilium; Salvinia Cucullata (commonly called *indurakāñi dantī*). — *Pratyak-srotas*, ās, as, as, flowing towards the west; (often wrongly called *pratyak-srotas*). — *Pratyag-akṣha*, am, n. an inner organ, internal faculty; (*as*, ā, am), having inner organs. — *Pratyagakṣha-jā*, as, ā, am, discerned by the internal faculties, visible to the eye of the soul. — *Pratyag-ātma-tva*, am, n. universal permeation of spirit. — *Pratyag-ātman*, ā, m. the individual soul. — *Pratyag-ānanda*, as, ā, am, inwardly rejoicing, internally joyful. — *Pratyag-āsāti*, īs, m. 'lord of the western quarter,' an epithet of Varuṇa. — *Pratyag-udak*, ind. towards the north-west. — *Pratyag-dakṣhinatas*, ind. towards the south-west. — *Pratyag-dakṣiṇā*, ind., Ved. towards the south-west. — *Pratyag-drīś*, k, f. an inward glance, glance directed inwards. — *Pratyag-dhāman*, ā, ā, a, radiant within, internally illuminated. — *Pratyag-ratha*, ās, m. pl., N. of a warrior-tribe (also called *ahi-śhatra*; cf. *pratyagrathi*). — *Pratyag-bhukha*, as, i, am, having the face turned away, having the face averted, facing the west.

Pratīka, as, ā, am, turned towards, directed towards; adverse, contrary; inverted, reversed, inverse, contrary to the natural order or condition; (*am*), n. an outer or upper part, exterior, surface (Ved.); outward form or shape, look, appearance (Ved.); cf. *ghṛita-p*, *cāru-p*, *tvesha-p*; an image, symbol; the face; the front; the mouth;

the first part (of a verse), first word; (*as*), m. a part, portion, particular point or item; a limb, member; N. of a son of Vasu and father of Ogha-vat; [cf. *anūka*, *apāka*, *abhika*]. — *Pratīka-vat*, ān, m., Ved. 'having a face or mouth,' an epithet of Agni. — *Pratīkāsra* ('*ka-as*?'), as, m., N. of a prince. — *Pratīkopāsana* ('*ka-up*?'), am, n. image worship, the service of idols.

Pratiñcā, as, ā, am, Ved. going or coming towards, turned or directed towards; turned away from, turning the back upon, turning back; being behind, coming from behind; turning westward, situated towards the west, western, westerly; following, subsequent, future; (*am*), ind. back to one's self; backwards, behind. — *Pratiñcā-phala*, as, ā, am, Ved. having the fruit turned backwards. — *Pratiñcēda* ('*na-īdā*?'), am, n., Ved., with *kāśitum*, N. of various Śāmans.

Pratiñcya, as, ā, am, being or living in the west, western, westerly; (*ā*), f., N. of the wife of Pulastya; (*am*), n. a designation of anything remote or concealed (Naighaṇṭuka III. 25).

Praty-añcīta, as, ā, am, honoured.

प्रत्यञ्ज *praty-añj*, cl. 7. P. -*anakti*, -*añjitum*, -*añktum*, Ved. to smear over, besmear; to decorate.

Praty-añjana, am, n. smearing over, smearing, anointing.

प्रत्यदन *praty-adana*, am, n. (fr. rt. *ad*), eating; food.

प्रत्यधी *praty-adhī* (*prati-adhī-i*), cl. 2. P. -*adhy-eti*, -*etum*, to read through or study severally.

प्रत्यनन्तर *praty-anantara*, as, ā, am, being in the immediate neighbourhood (of a person or thing), closely connected with, immediately following; standing nearest (as an heir); (*am*), ind. immediately after (with abl.); next in succession.

प्रत्यनिलम् *praty-anilam*, ind. against the wind.

प्रत्यनीक *praty-anika*, as, ā, am, hostile, opposed, opposite; withstanding, resisting; (*as*), n. an enemy; (*am*), n. a hostile army; hostility, enmity, a hostile relation, hostile position; injuring the relatives of an enemy who cannot be injured himself; injuring one who cannot retaliate (?). — *Praty-anika-tva*, am, n. the state of an enemy, hostility.

प्रत्यनुज्ञा *praty-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to disallow, refuse, reject; to spurn.

प्रत्यनुत्प *praty-anu-tap*, Pass. -*tapyate*, &c., to feel subsequent remorse, repent, regret.

प्रत्यनुनी *praty-anu-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to bring to submission, induce to yield; to declare against, protest against; to disagree; to deny.

प्रत्यनुभू *praty-anu-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to enjoy singly or severally.

प्रत्यनुमान *praty-anumāna*, am, n. a contrary deduction, opposite conclusion.

प्रत्यन्त *praty-anta*, as, ā, am, bordering on, bordering, adjacent or contiguous to, skirting; (*as*), m. a border, frontier; a bordering country, i.e. a country occupied by barbarians, the country of the Mlecchas or savages; (*ās*), m. pl. barbarous tribes; (*āt*), ind., Ved. to the end. — *Pratyanta-deśa*, as, m. a neighbouring country, a country bordering upon another. — *Pratyanta-parvata*, as, m. an adjacent hill, a small hill near a mountain.

प्रत्यपकार *praty-apakāra*, as, m. offending or injuring in return, retaliation.

प्रत्यब्दम् *praty-abdam*, ind. every year, year by year, yearly.

प्रत्यभ्यृ *praty-abhi-ghṛi*, Caus. P. -*ghāra-yati*, -*yitum*, Ved. to sprinkle over repeatedly.

Praty-abhighāraṇa, am, n., Ved. sprinkling over afresh.

प्रत्यभिचर *praty-abhi-ṅar*, cl. 1. P. -*ṅarati*, -*ṅaritam*, Ved. to use spells or charms against, employ incantations against.

Praty-abhiṅaraṇa, as, i, am, Ved. using spells or charms against, employing incantations against.

प्रत्यभिज्ञा 1. *praty-abhi-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise again; to come to one's self, recover one's consciousness.

2. *praty-abhijñā*, f. recognising again, recognition; N. of a philosophical work.

Praty-abhijñāta, as, ā, am, recognised again, recognised, known.

Praty-abhijñāna, am, n. recognising again, recognising, recognition, knowing; a token of recognition (which a messenger brings back to prove that he has duly accomplished his mission). — *Pratyabhi-jñāna-ratna*, am, n. jewel of recognition, a jewel given as a token of recognition.

Praty-abhijñāya, ind. having recognised again, having recognised.

प्रत्यभिधा *praty-abhi-dhā*, cl. 3. P. A. -*dhātī*, -*dhātte*, -*dhātum*, to place back, bring or draw back, reabsorb; to reply, answer; to give consent.

प्रत्यभिधाव *praty-abhi-dhāv*, cl. 1. P. -*dhāvati*, -*dhāvitum*, to run or hasten towards.

प्रत्यभिनन्द *praty-abhi-nand*, cl. 1. P. -*nandati*, -*nanditum*, to greet or salute in return, return a salutation; to bid welcome.

Praty-abhinandin, i, inī, i, receiving or accepting with thanks.

प्रत्यभिप्रस्था *praty-abhi-pra-sthā*, cl. 1. A. -*stīhate*, -*stīhātum*, to set out towards, set out for, depart; to march towards.

प्रत्यभिभाषिन् *praty-abhibhāṣin*, i, inī, i, speaking to, addressing.

प्रत्यभिभूत *praty-abhibhūta*, as, ā, am, overpowered, overcome, conquered.

प्रत्यभिमिथ *praty-abhi-mith*, cl. 1. 6. P. -*methatī*, -*mithati*, &c., Ved. to answer scornfully or abusively.

Praty-abhimethana, am, n., Ved. a scornful reply.

प्रत्यभिमृश *praty-abhi-mṛś*, cl. 6. P. -*mṛśati*, -*marshṣum*, -*mṛshṣum*, to stroke over, stroke down, touch; to lay hold of.

Praty-abhimarśa, as, m. or *praty-abhimarśana*, am, n., Ved. rubbing, touching (with the hand).

प्रत्यभियुक्त *praty-abhiyukta*, as, ā, am (fr. rt. *yuj* with *praty-abhi*), accused in return, charged by a counter plaintiff.

Praty-abhiyoga, as, m. a counter plaintiff or charge, a counter accusation, an accusation brought against the accuser or plaintiff, recrimination.

प्रत्यभिवद् *praty-abhi-vad*, Caus. A. -*vādāyate*, -*yitum*, to return a salute, greet in return.

Praty-abhivāda, as, m. returning a salutation or greeting; acknowledging a benediction.

Praty-abhivādaka, as, ikā, am, returning a salutation or greeting.

Praty-abhivādāna, am, n. returning a salutation or greeting (Manu II. 126).

Praty-abhivādayitrī, tā, trī, trī, one who returns a salutation or greeting.

प्रत्यभिक्षन्दन *praty-abhiskandana*, am, n. a counter plaintiff or charge, an accusation brought against the accuser or plaintiff; [cf. *praty-abhiyoga*.]

प्रत्यभ्यनुज्ञा 1. *praty-abhy-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to dismiss any one when taking leave.

2. *praty-abhyānujñā*, f., Ved. leave, permission. *Praty-abhyānujñāta*, as, ā, am, dismissed on taking leave, allowed to depart.

प्रत्यमित्र *praty-amitra*, as, ā, am, opposed as an enemy, hostile; (as), m. an enemy, opponent, adversary.

प्रत्यय *praty-aya*, &c. See *prati*, p. 623.

प्रत्ययनस्त्व *pratyayanastva*, am, n., Ved. obtaining again, reobtaining, recovery.

प्रत्यरा *praty-arā*, f., Ved. an intermediate spoke of a wheel.

प्रत्यरि *praty-ari*, is, m. a well-matched opponent, equally powerful enemy.

प्रत्यर्क *praty-arka*, as, m. a mock sun, parhelion.

प्रत्यर्च *praty-aré*, cl. 1. P. -*arcati*, -*arçitum*, to shine towards, shine upon (Ved.): Caus. -*arçayati*, -*yitum*, to return a salutation (with acc.); to salute one by one.

Praty-arçana, am, n. returning a salutation or obeisance.

प्रत्यर्थ *praty-arth*, cl. 10. P. -*arthayati*, -*yitum*, to seek (any one) as an opponent, challenge (to combat).

Praty-artha, as, ā, am, useful, expedient; (am), n. a reply, answer, counter representation; opposition, hostility; (am), ind. at every object, in every case.

Pratyarthaka, as, m. an opponent, adversary.

Pratyarthika, as, ā, am, = *praty-arthin*, an opponent (at the end of a comp.; cf. *bahu-p*).

Praty-arthin, ī, inī, ī, hostile, inimical; opposing, contradicting, rejecting; emulating; (ī), m. an enemy, opponent, adversary, rival; (in law) a defendant. — *Pratyarthit-tā*, f. or *pratyarthit-tva*, am, n. the state of a defendant at law. — *Praty-arthy-āvedana*, am, n. (in a lawsuit) the verbal information or deposition of the defendant which is written down by the officers of the court.

प्रत्यर्ह *praty-ard*, Caus. P. A. -*ardayati*, -*te*, -*yitum*, to oppress or press hard in return, assault in return, return an attack.

प्रत्यर्धि *praty-ardhi*, is, is, i (connected with *ardha*), Ved. possessing half of (with gen.)?; having equal claims, equal.

प्रत्यर्षण *praty-arpaṇa*, *praty-arpaṇiya*. See under *praty-ṛi*, p. 629, col. 1.

प्रत्यर्ष *praty-arsha*, as, m. (rt. *ṛish*), Ved. (perhaps) the slope or side (of a hill).

प्रत्यर्हम् *praty-arham* in *yathā-p*^o, q. v.

प्रत्यवकर्शन *praty-avakarsana*, as, ī, am (fr. rt. *kṛiṣ* with *praty-ava*), bringing down or reducing to insignificance, baffling, annihilating.

प्रत्यवगम् *praty-ava-gam*, cl. 1. P. -*gacchati*, -*gantum*, to know one by one, recognise severally.

प्रत्यवग्रह *praty-ava-grah*, cl. 9. P. A. -*grāhiṇī*, -*grāhiṇī*, -*grāhitum*, to draw back, withdraw, resume, retract, revoke, recall.

प्रत्यवधा *praty-ava-dhā*, cl. 3. P. A. -*dhātī*, -*dhātī*, -*dhātum*, Ved. to apply again.

प्रत्यवनेजन *praty-avanejana*, am, n., Ved. washing off again.

प्रत्यवभुज *praty-ava-bhuj* (sec rt. 1. *bhuj*), cl. 6. P. -*bhujati*, -*bhoctum*, to bend back.

प्रत्यवमर्श *praty-avamarsa*, as, m. inner contemplation, profound meditation; counsel, advice, injunction; a counter conclusion; recollection [cf. *smṛiti-p*]; (sometimes less correctly spelt *praty-*

avamarsa). — *Pratyavamarsa-vat*, ān, atī, at, absorbed in thought or reflection, meditative.

Praty-avamarsana, am, n. contemplation, reflection, pondering (according to a Scholiast = *yuk-tāyukta-vicāra*).

प्रत्यवमृष *praty-ava-mṛish*, cl. 4. 1. P. A. -*mṛishyati*, -*te*, -*marshati*, -*te*, -*marshitum*, to endure reluctantly, suffer beyond endurance.

प्रत्यवयवम् *praty-avayavam*, ind. in every part or particular, in detail. — *Pratyavayava-varṇana*, am, ā, n. f. a detailed or minute description, description of every part.

प्रत्यवर *praty-avara*, as, ā, am, lower, more insignificant, less honoured.

प्रत्यवरुह *praty-ava-ruh*, Caus. P. -*ropayati*, -*yitum*, to cause to descend from, bring down from; to deprive of (with abl.).

Praty-avarūdhī, is, f., Ved. descending towards.

Praty-avaropita, as, ā, am, caused to descend from; deprived, bereft of.

Praty-avaroha, as, m., Ved. descending towards; a descending series.

Praty-avarohana, am, n., Ved. descending towards; N. of a particular Gṛhya festival in the month Mārgaśīrsha.

Praty-avarohanīya, as, m., Ved. a particular Ekāha sacrifice forming part of the Vājapeya.

Praty-avarohinī, ī, inī, ī, Ved. descending, moving downwards; moving or rising from a seat.

प्रत्यवरोधन *praty-avarodhana*, am, n. obstruction, interruption.

प्रत्यवसान *praty-avasāna*, am, n. (fr. rt. so with *praty-ava*), consuming, consumption, eating.

Praty-avasita, as, ā, am, consumed, eaten.

प्रत्यवस्कन्द *praty-avaskanda*, as, m. or *praty-avaskandana*, am, n. a special plea at law, admitting a fact but qualifying or explaining it so as not to allow it to be matter of accusation.

प्रत्यवस्था 1. *praty-ava-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, to stand alone or separately; to attain to again, regain, recover: Caus. -*sthāpayati*, -*yitum*, to cause to stand firm; (with *ātmanam*) to collect one's self, recover.

2. *praty-avasthā*, f. = *praty-avasthā*, q. v. *Praty-avasthātṛi*, tā, m. an opponent, adversary, enemy.

Praty-avasthāna, am, n. removal, setting aside; former state or place, status quo; opposition, hostility.

Praty-avasthita, as, ā, am, standing separately.

प्रत्यवह *praty-ava-hṛi*, Caus. P. -*hārayati*, -*yitum*, to cause to take away; to suspend, interrupt.

Praty-avahāra, as, m. drawing back, withdrawing, withdrawal; dissolution, reabsorption.

प्रत्यवाप *praty-avāp* (*prati-ava-āp*), cl. 5. P. -*āpnoti*, -*āptum*, to obtain back, recover.

प्रत्यवे *praty-ave* (*prati-ava-i*), cl. 2. P. -*avāiti*, -*araitum*, Ved. to go down towards, reach in going downwards.

Praty-avāya, as, m. decrease, diminution, privation, detriment, harm; reverse, opposite course, contrary course or proceeding, contrariety, opposition (Manu IV. 2.45); annoyance, disagreeableness; disappointment, disarrangement; offence, sin, sinfulness; disappearance of anything that exists; non-production of what does not exist.

प्रत्यवेक्ष *praty-aveksh* (*prati-ava-iksh*), cl. 1. A. -*avekshate*, -*avekshitum*, to look towards, look at; to view, inspect, look after; to regard, have regard for.

Praty-avekshana, am, n. or *praty-avekshā*, f. looking at, looking after, taking care of, care about.

Praty-avekshya, as, ā, am, to be looked at, to be regarded or considered, to be taken care of.

प्रत्यश्मन् *praty-aśman*, ā, m. red chalk.

प्रत्यशीला *praty-ashīlā*, f. a kind of nervous disease.

प्रत्यस् 1. *praty-as* (see rt. 1. as), cl. 2. P. -*asti*, Ved. to be equal to, to be a match for; to rival, emulate, vie with; (according to Sāy. = *pratinidhir* as.)

प्रत्यस् 2. *praty-as* (see rt. 2. as), cl. 4. P. -*asyati*, -*asitum*, to throw towards, throw down; to turn over, turn round; to throw off, put away, let go.

Praty-astra, am, n. a missile hurled in return.

प्रत्यस्तगमन *praty-astagamana*, am, n., Ved. the setting (of the sun).

Praty-astamaya, as, m. the setting (of the sun); cessation, end, destruction.

प्रत्यह *praty-ah*, a defective verb only used in the Perf. -*āha*, to say anything in the presence of (with acc.); to relate anything (acc.) to any one (acc.); to reply, answer.

प्रत्यहम् *praty-aham*, ind. day by day, every day, daily; in the morning.

प्रत्यकल *praty-ā-kal*, cl. 10. P. -*kalayati*, -*yitum*, to enumerate; to reproach, accuse, condemn (?).

Praty-ākalita, as, ā, am, enumerated; interposed; introduced (as a step in legal process).

प्रत्यकाङ्क्ष *praty-ā-kāṅksh*, cl. 1. P. A. -*kāṅkshati*, -*te*, -*kāṅkshitum*, to be eagerly desirous of, long for, expect, wait for, watch for.

प्रत्याकार *praty-ākāra*, as, m. a scabbard, sword-sheath.

प्रत्याकुश *praty-ā-kruś*, cl. 1. P. -*krośati*, -*krośitum*, to shout in return; to revile or execrate in turn, revile again.

प्रत्याक्षेपक *praty-ākshepaka*, as, ikā, am, reviling in turn, reviling, jeering, deriding, derisive, treating scornfully. — *Pratyākshepa-tva*, am, n. derisiveness, abusiveness.

प्रत्याख्या *praty-ā-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to proclaim one by one (Ved.); to decline, refuse, reject, disallow; to deny; to interdict; to excel, surpass, outvie; to counteract (by remedies).

Praty-ākhyāta, as, ā, am, informed, apprised; denied, disallowed, refused; discouraged, prohibited, forbidden; removed, set aside; celebrated, notorious. — *Pratyākhyāta-tva*, am, n. the being rejected or refused; rejection.

Praty-ākhyātṛi, tā, trī, trī, one who refuses or denies, a refuser, denier.

Praty-ākhyāna, am, n. refusal, denial, disallowance; rejection, repulse; refutation; not admitting, not accepting as true; disregard; reproach; N. of one of the fourteen Pūrvas or most ancient writings of the Jāinas.

Praty-ākhyāyam, ind., Ved. having refuted or rejected, having denied.

Praty-ākhyāyin, ī, inī, ī, Ved. rejecting, refuting (in a-^o).

Praty-ākhyeya, as, ā, am, to be declined or refused; to be rejected or repulsed; to be refuted or denied; not to be cured, incurable. — *Pratyākhyeyatā*, f. the being rejected; incurableness.

प्रत्यागम् *praty-ā-gam*, cl. 1. P. -*gacchati*, -*gantum*, to come back, come again, return; to come to one's self, recover consciousness, revive.

Praty-āgata, as, ā, am, come back, come again, returned; arrived at.

Praty-āgati, is, f. coming back, coming again, return, coming home again.

Praty-āgana, as, m. coming back, coming again, return; arrival. — *Pratyāgāmāvalī* (°ma-^o), ind. till (my) return.

Praty-āgamana, am, n. coming back, coming again, return, coming home again.

प्रत्यागार *praty-āgāra* (?), *as*, m. former place or state.

प्रत्यागृ *praty-ā-grī* (see *rt. 1. grī*), cl. 9. P. *ā-grīṇāti*, *-grīṇite*, *-garitum*, *-garitum*, Ved. to speak to in return, answer, respond.

प्रत्याघात *praty-āghāta*, *as*, m. (fr. *praty-āhan*, q. v.), counter-stroke, reaction, repulse.

प्रत्याक्ष *praty-ā-śakṣh*, cl. 2. A. *-śakṣhe*, *-śakṣtum*, to refuse, decline, reject; to repulse; to answer.

प्रत्याचार *praty-ācāra*, *as*, m. suitable behaviour, conformable conduct.

प्रत्यातन् *praty-ā-tan*, cl. 8. P. A. *-tanoti*, *-tanute*, *-tanitum*, Ved. to extend in the direction of (with acc.); to bend (a bow) against (with acc.); to shine upon, irradiate.

प्रत्याताप *praty-ātāpa*, *as*, m., Ved. a sunny place.

प्रत्यात्म *praty-ātma*, *as*, *ā*, *am*, every single, each several; (*am*), ind. singly, severally.

प्रत्यात्मका, *as*, *ikā*, *am*, belonging to one's self. **प्रत्यात्म्या**, *as*, m. similarity with or resemblance to one's self.

प्रत्यादर्श *praty-ādarśa*, *as*, m. an image (?); perhaps only a wrong reading for *praty-ādeśa*, q. v.)

प्रत्यादा *praty-ā-dā*, cl. 3. A. *-datte*, *-dātum*, to receive back, get back; to take back, recall, revoke, rescind; to draw forth from; to repeat (Ved.).

प्रत्यादना, *am*, n. taking back anything given, receiving back, resumption, reobtaining; repeating, repetition (Ved.).

प्रत्यादित्सु, *us*, *us*, *u* (fr. the Desid.), desirous of obtaining, intending to reobtain, wishing to obtain. **प्रत्यादेया**, *as*, *ā*, *am*, to be received back; to be received, to be accepted.

प्रत्यादित्य *praty-āditya*, *as*, m. a mock sun, an helion; (at the beginning of a comp.) towards the sun (e. g. *pratyāditya-guda*, one whose hinder parts are towards the sun).

प्रत्यादिश *praty-ā-diś*, cl. 6. P. *-diśati*, *-diśtum*, to enjoin upon, direct, prescribe, advise, recommend; to warn, caution; to report anything of (with acc.), report again; to summon; to countermand; to reject, repel, repulse, deny, dismiss; to decline, refuse; to conquer, overcome.

प्रत्यादिश्टा, *as*, *ā*, *am*, prescribed, recommended; informed, apprised; declared; warned, cautioned; rejected, repulsed; conquered, overcome; removed, set aside.

प्रत्यादेसा, *as*, m. order, command; information, apprising, informing, announcement, declaration; warning, caution, supernatural warning; rejection, disallowance, refusal, denial; reproach; putting to shame, any one who puts another to shame, the hamer of another; obscuring, rendering obscure.

प्रत्यादेशि, *īā*, *īri*, *īri*, one who warns or cautions.

प्रत्यादृ *praty-ā-dṛi*, cl. 6. A. *-driyate*, *-dar-*
-tum, Ved. to show respect to.

प्रत्याद्रु *praty-ā-dru*, cl. 1. P. *-dravati*, *-dro-*
-tum, to run against, rush upon, assail (with acc.).

प्रत्याधान *praty-ādhāna*, *am*, n., Ved. a place where anything is deposited or laid up, a repository.

प्रत्याध्मान *praty-ādhmāna*, *am*, n. a particular nervous disease, a kind of tympanitis or wind-dropsy.

प्रत्यानह *praty-ā-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to put upon, cover with.

प्रत्यानी *praty-ā-nī*, cl. 1. P. A. *-nayati*, *-te*,

-netum, to lead or bring back, regain; to pour again (Ved.); to fill up again: Desid. A. *-ninīshate*, to wish to bring back, try to rearrange.

प्रत्यानयाना, *am*, n. leading back, bringing back again, giving back again, recovery.

प्रत्यानिनिशु, *us*, *us*, *u*, desirous of bringing back.

प्रत्यानित, *as*, *ā*, *am*, led back, brought back. **प्रत्यानया**, *as*, *ā*, *am*, to be brought back; to be repaired, to be made good.

प्रत्यापद् *praty-ā-pad*, cl. 4. A. *-padyate*, *-pattum*, to go back, return back.

प्रत्यापत्ति, *is*, f. return, going round again.

प्रत्यापान्ना, *as*, *ā*, *am*, restored, regained.

प्रत्यापीड *praty-āpīḍa*, *as*, m. a kind of metre.

प्रत्याप्रवन *praty-āplavana*, *am*, n. springing or leaping back.

प्रत्याब्रू *praty-ā-brū*, cl. 2. P. *-bravīti*, &c., to reply to, answer.

प्रत्याभू *praty-ā-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, Ved. to be at hand, be at one's command.

प्रत्यामना *praty-ā-mnā*, cl. 1. P. *-manati*, *-mnātum*, Ved. to recite or repeat after one.

प्रत्यामनतार्या, *as*, *ā*, *am*, to be rejected, to be considered invalid or not binding.

प्रत्यामनाना, *am*, n., Ved. contrary determination, altered purpose.

प्रत्यामनाया, *as*, m. contrary or altered determination; the conclusion or fifth member of a complete syllogism, the repetition of the first member (= *ni-gamana*).

प्रत्याय *praty-āya*, *as*, m. (fr. *prati*, q. v.), 'what comes in as revenue,' toll, tax, tribute.

प्रत्यायका, *as*, *ikā*, *am*, making intelligible, explaining, making clear, &c. See under *prati*.

1. **प्रत्यायाना**, *am*, n. leading home (a wife), marrying; setting (of the sun); (*am*, *ā*), n. f. making intelligible, analysing, explaining, explanation; proving, &c. See under *prati*.

प्रत्यायिता, *as*, m., Ved. a confidential agent, &c. See under *prati*.

प्रत्यायितार्या, *as*, *ā*, *am*, to be made clear, to be proved.

प्रत्यायितार्या, *as*, *ā*, *am*, to be admitted or acknowledged.

प्रत्यायन 2. *praty-āyana*. See *praty-e*, p. 629.

प्रत्याया *praty-ā-yā*, cl. 2. P. *-yāti*, *-yātum*, to go towards (with acc.).

प्रत्याम्भ *praty-āmbha*, *as*, m. beginning again, recommencement, second beginning; prohibition.

प्रत्याद्रो *praty-ārdra*, f., see *Gaṇa Anśv-*
ādi to Pāṇ. VI. 2, 193.

प्रत्याधिपुर *praty-ādhapura*, see *Gaṇa Anśv-*
ādi to Pāṇ. VI. 2, 193.

प्रत्यालिङ्ग *praty-ā-ling*, cl. 1. P. *-lingati*, *-lingitum*, to embrace in return, return an embrace.

प्रत्यालीढ *praty-āliḍha*, *as*, *ā*, *am*, eaten; extended towards the left; (*am*), n. an attitude in shooting, the left foot advanced and right drawn back.

प्रत्यावृत् *praty-ā-vrit*, cl. 1. A. *-vartate*, *-vartitum*, to come back, return.

प्रत्यावर्ताना, *am*, n. coming back, returning.

प्रत्यावर्तिता, *as*, *ā*, *am*, come back, returned.

प्रत्यावर्तिता, ind. having come back, having returned.

प्रत्याशा *praty-āśā*, f. confidence, reliance, trust, hope, expectation, desire.

प्रत्याश्न, *i*, *inī*, *i*, hoping, expecting, trusting, relying upon.

प्रत्याश्रय *praty-āśraya*, *as*, m. a shelter, refuge, dwelling.

प्रत्याश्राव *praty-āśrāva*, *as*, m. or *praty-āśrāvāna*, *am*, n., Ved. an ejaculatory response, a particular sacrificial formula.

प्रत्याश्वस् *praty-ā-śvas*, cl. 2. P. *-śvasiti*, *-śvasitum*, to breathe again, respire, take courage again, take heart again.

प्रत्याश्वस्ता, *as*, *ā*, *am*, refreshed, revived, reanimated; recollected.

प्रत्याश्वसा, *as*, m. breathing again, respiration, recovery.

प्रत्याश्वसाना, *am*, n. consolation.

प्रत्यास *praty-ās*, cl. 2. A. *-āste*, *-āsītum*, Ved. to sit down opposite to or in the direction of (with acc.).

प्रत्यासङ्कलित *praty-āsankalita*, *as*, *ā*, *am*, added to; ascertained, determined.

प्रत्यासङ्ग *praty-āsanga*, *as*, m., Ved. combination, connection.

प्रत्यासद् *praty-ā-sad*, cl. 1. 6. P. *-sīdati*, *-sattum*, to be near or close at hand.

प्रत्यासत्ति, *is*, f. immediate proximity (in space, time, &c.); close contact; analogy.

प्रत्यासान्ना, *as*, *ā*, *am*, near at hand, close by, near, proximate, contiguous; imminent. — **प्रत्यासान्नाता**, f. proximity, contiguity. — **प्रत्यासान्नामृत्यु**, *us*, *us*, *u*, one whose death is imminent, at the point of death.

प्रत्यासार *praty-āsara* = *praty-āsāra*.

प्रत्यासार *praty-āsāra*, *as*, m. the rear of an army; a form of array (?).

प्रत्यास्तार *praty-āstāra*, *as*, m. the carpet of a Buddhist Bhikṣu.

प्रत्यास्वर *praty-āsvara*, *as*, *ā*, *am* (fr. *rt. svṛi* with *praty-ā*), Ved. reflecting (light).

प्रत्याहन् *praty-ā-han*, cl. 2. P. *-hanti* (Perf. A. *-jaghne*), *-hantum*, to drive back, keep off, ward off, parry.

प्रत्याहता, *as*, *ā*, *am*, driven back, repelled, repulsed, resisted.

प्रत्याहार *praty-āhāra*. See below.

प्रत्याह *praty-ā-hṛi*, cl. 1. P. A. *-harati*, *-te*, *-hartum*, to take back again, draw back, withdraw, recover; to utter (a speech); to cry; to report.

प्रत्याहाराना, *am*, n. bringing back; taking back, recovery; drawing back, keeping back, withholding; withdrawing the senses from external objects, restraining the organs of sense.

प्रत्याहारानिया or **प्रत्याहारतार्या**, *as*, *ā*, *am*, to be taken back, resumable; to be withheld; to be restrained or controlled.

प्रत्याहारत, *an*, *anti*, *at*, drawing back, withholding; altering.

प्रत्याहारा, *as*, m. drawing back (troops from a battle), marching back, retreat; withholding; withdrawing the senses from external objects, restraint of the organs of sense, abstraction; the reabsorption or dissolution of the world; (in grammar) the comprehension of a series of letters or affixes into one syllable effected by combining the first member of the series without its indicatory letter or letters with the indicatory final consonant of the last member, a group or class of letters so combined (for the concise expression of grammatical rules; thus the *Praty-āhāra* *ae* is the technical term for the letters *a*, *i*, *u*, *ri*, *lri*, *e*, *o*, *ai*, *au*, or all the vowels, and the *Praty-āhāra* *hal* is the term for all the consonants); compendium, abridgment; substitution (?).

प्रत्याहारा, *as*, *ā*, *am*, to be taken back; to be withheld or withdrawn; to be received; to be learned.

प्रत्याहृता, *as*, *ā*, *am*, resumed; restrained; withheld.

Praty-āhṛitya, ind. having drawn back, having recovered or taken back.

प्रत्युक्तं *praty-ukta*, as, ā, am (fr. *prati-vač*), said in return, replied, answered; (am), n. an answer.

Praty-ukti, is, f. a reply, answer, rejoinder.

प्रत्युच्चं *praty-uc̣car* (*prati-ud-car*), Caus. P. *-c̣arayati*, -*yitum*, to rouse up, excite, urge.

Praty-uccāra, as, m. or *praty-uccāraṇa*, am, n. repeating, repetition.

Praty-uccārya, ind. having roused, having excited or urged.

प्रत्युज्जीव *praty-uj-jiv* (*prati-ud-jiv*), cl. 1. P. *-jivati*, -*jivitum*, to return to life, revive: Caus. *-jivayati*, -*yitum*, to restore to life, revivify, resuscitate, reanimate.

Praty-ujjivana, am, n. coming to life again, reviving; restoring to life, revivifying.

प्रत्युत *praty-uta*, ind. on the contrary, rather, aye, even; on the other hand, otherwise.

प्रत्युत्कर्ष *praty-utkarsha*, as, m. enhancing, overcharging, raising prices.

प्रत्युत्क्रम *praty-utkrama*, as, m. or *praty-utkramaṇa*, am, n. or *praty-utkrānti*, is, f. undertaking; an act or effort made for a certain purpose or tending to a main object; the first step or measure in any business; setting out to assail an enemy; declaration of war.

प्रत्युत्तम्भि *praty-uttabdhī*, is, f. (fr. rt. *stambh* with *prati-ud*), Ved. upholding, propping up, staying, supporting, fixing.

Praty-uttambha, as, m. = *praty-uttabdhī*.

प्रत्युत्तर *praty-uttara*, am, n. a reply to an answer, rejoinder, answer.

प्रत्युत् *praty-ut-tri* (*prati-ud-tri*), cl. 1. P. *-tarati*, -*taritum*, -*taritum*, to emerge (from the water); to betake one's self to (with acc.).

प्रत्युत्था *praty-ut-thā* (*prati-ud-sthā*), cl. 1. P. A. *-tishṭhati*, -*te*, -*thātum*, to rise up before, rise to salute.

Praty-utthāna, am, n. rising from a seat as a mark of respect, rising to welcome a visitor, respectful reception (Manu II. 210); making preparations for, undertaking.

Praty-utthāyin, i, īnī, i, Ved. rising again.

Praty-utthita, as, ā, am, risen to meet or to encounter.

Praty-uttheya, as, ā, am, Ved. to be honoured or saluted by rising from the seat.

प्रत्युत्पन्न *praty-utpanna*, as, ā, am, existing at the present moment, present; prompt, ready; reproduced, regenerated; (in arithmetic) produced by multiplication, multiplied; (am), n. multiplication; the product of a sum in multiplication. — *Pratyutpanna-jāti*, is, f. (in arithmetic) assimilation of fractional increase. — *Pratyutpanna-mati*, is, is, i, ready-minded, having presence of mind or a prompt understanding; quick, subtle, sharp; confident, bold, arrogant. — *Pratyutpannamati-tva*, am, n. presence of mind.

प्रत्युदाह *praty-ud-ā-hri* (*prati-*), cl. 1. P. A. *-harati*, -*te*, -*hartum*, to speak in return, reply, answer.

Praty-udāharaṇa, am, n. a contrary example, instance to the contrary, counter example or illustration; [cf. *ud-āharaṇa*.]

Praty-udāhṛita, as, ā, am, called, named.

प्रत्युदि *praty-ud-i* (*prati-*), cl. 2. P. *-eti*, -*etum*, to rise and go towards, to go out towards; to ascend.

प्रत्युदीक्ष *praty-ud-iksh* (*prati-*), cl. 1. A. *-ikshate*, -*ikshitum*, to look up at, look at, perceive.

प्रत्युद्गम् *praty-ud-gam*, cl. 1. P. (ep. also A.) *-gačhati* (-*te*), -*gantum*, to go out towards, advance towards, go forth against, go out to meet (a friend or an enemy).

Praty-udgata, as, ā, am, gone out towards; gone forth against; met; risen as from a seat.

Praty-udgati, is, f. or *praty-udgama*, as, m. or *praty-udgamana*, am, n. going forth towards, going out to meet (especially to meet a guest); rising from a seat as a mark of respect.

Praty-udgamanīya, as, ā, am, to be met respectfully; to be worshipped or revered; fit or suitable for the respectful salutation of a guest; (am), n. a clean suit of clothes or pair of garments, the upper and lower garments as worn at meals, &c.

प्रत्युद्गा *praty-ud-gā*, cl. 3. P. *-jigāti*, &c., Ved. to rise before or opposite to (as the sun).

प्रत्युद्गार *praty-udgāra*, as, m. a kind of nervous disease.

प्रत्युद्गै *praty-ud-gai*, cl. 1. P. *-gāyati*, -*gātum*, Ved. to answer by singing, sing a response.

प्रत्युद्ग्रह *praty-ud-grah*, cl. 9. P. A. *-grīh-ṇāti*, -*grīhṇite*, -*grahitum*, Ved. to set aside, dismiss.

प्रत्युद्घात *praty-udghāta*, probably an error for *praty-udyāta*, q. v.

प्रत्युद्घ *praty-ud-dhri* (-*ud-hri*), cl. 1. P. *-harati*, -*hartum*, to raise or lift up again, extricate.

Praty-uddharaṇa, am, n. raising up again; recovering, reobtaining.

Praty-uddhṛita, as, ā, am, recovered, reobtained.

प्रत्युद्यम *praty-udyama*, as, m. counterbalance, counterpoise, equipoise; (as, ā, am), counterbalancing.

Praty-udyamin or *praty-udyāmin*, i, īnī, i, Ved. maintaining an equipoise, counterbalancing; resisting, refractory.

प्रत्युद्या *praty-ud-yā*, cl. 2. P. *-yāti*, -*yātum*, to rise up and go towards or against, rise to meet; to go out to meet, go to meet.

Praty-udyāta, as, ā, am, met, saluted, welcomed, received (as a guest); encountered.

Praty-udyātri, tā, trī, tri, going forth against, attacking, an assailant.

प्रत्युद्गन् *praty-ud-vraj*, cl. 1. P. *-vrajati*, -*vrajitum*, to go towards, go out to meet.

प्रत्युन्नमन *praty-unnamana*, am, n. rising again, springing up again.

प्रत्युन्मिष *praty-un-mish* (*prati-ud-mish*), cl. 6. P. *-mishati*, -*meshtum*, 'to open the eyes upon,' to rise or shine forth upon (as the sun); to break forth.

प्रत्युपकृ *praty-upa-kṛi*, cl. 8. A. *-kurute*, -*hartum*, to do a service in return, return a friendly office, requite a favour; to repay.

Praty-upakāra, as, m. requital of aid or assistance, mutual assistance; returning a service or favour, return of a kindness, gratitude.

Praty-upakārin, i, īnī, i, requiting a favour, returning a kindness, grateful.

Praty-upakriyā, f. requital of a favour, return of a service.

प्रत्युपगम् *praty-upa-gam*, cl. 1. P. *-gačhati*, -*gantum*, to come near, approach, meet.

Praty-upagata, as, ā, am, come near to, approached, met.

प्रत्युपदिश *praty-upa-diś*, cl. 6. P. *-diśati*, -*deshṭum*, to explain singly or severally; to teach in return, advise or caution in return.

Praty-upadishṭa, as, ā, am, advised or cautioned in return.

Praty-upadeśa, as, m. teaching or instructing in return, advice or admonition in return.

प्रत्युपद्रु *praty-upa-dru*, cl. 1. P. *-dravati*, -*drotum*, to rush against, fall upon, assail (with acc.).

प्रत्युपधा *praty-upa-dhā*, cl. 3. P. A. *-dadhāti*, -*dhatte*, -*dhātum*, Ved. to put or place upon, cover.

प्रत्युपपन्न *praty-upapanna*, *pratyupapanna-mati*, = *praty-utpanna*, *pratyutpanna-mati*, q. v. v. v.

प्रत्युपभुज् *praty-upa-bhuj*, cl. 7. A. *-bhunkte*, -*bhoktum*, to eat up, consume, eat.

Praty-upabhoga, as, m. enjoyment.

प्रत्युपमान *praty-upamāna*, am, n. the counterpart of a likeness or resemblance, copy, model, pattern; a counter comparison.

प्रत्युपया *praty-upa-yā*, cl. 2. P. *-yāti*, -*yātum*, to go again towards, return.

प्रत्युपलभ *praty-upalabdha*, as, ā, am, gained back, regained. — *Pratyupalabdha-śetas*, ās, ās as, recovering the senses.

प्रत्युपविश *praty-upa-viś*, cl. 6. P. *-viśati*, -*veshtum*, to sit down opposite to.

Praty-upaveśa, as, m. or *praty-upaveśana*, am, n. surrounding or besetting any one in order to bring him to compliance.

प्रत्युपस्थान *praty-upasthāna*, am, n. proximity, vicinity, neighbourhood.

प्रत्युपस्पर्शन *praty-upasparśana*, am, n. Ved. rinsing or washing again.

प्रत्युपहव *praty-upahava*, as, m., Ved. & response to an invitory formula or the repetition of an invitory ejaculation.

प्रत्युपहार *praty-upahāra*, as, m. placing again in any one's hands, giving back, restitution (as, ā, am), handing back, restoring.

प्रत्युपाकरण *praty-upākaraṇa*, am, n., Ved. recommending the reading (of the Veda), resumption of study (?).

प्रत्युपाधा *praty-upā-dhā* (*prati-upa-ā-dhā*), cl. 3. P. A. *-dadhāti*, -*dhatte*, -*dhātum*, to attain to again, regain, recover.

प्रत्युपे *praty-upe* (*prati-upa-i*), cl. 2. P. *-upaiti*, -*upaītum*, Ved. to approach again.

Praty-upeya, as, ā, am, to be met; to be dealt with or treated in turn, to be required.

प्रत्युप्त *praty-upta*, as, ā, am (fr. *prati-vap*) inserted, set, inlaid, studded; sown.

प्रत्युरस *praty-urasa*, am, n. = *pratigatan urah*; (am), ind. against the breast, upon the breast.

प्रत्युलूक *praty-ulūka*, as, m. a bird resembling an owl; (according to a Scholiast) a hostile owl, or a crow regarded as the enemy of the owl.

Pratyulūkaka, as, m. a bird resembling an owl.

प्रत्युष् *praty-ush*, cl. 1. P. *-oshati*, -*oshitum* Ved. to singe, scorch.

Praty-ushṭa, as, ā, am, Ved. burnt or consumed one by one, (according to Mahī-dhara = *pratyekaṇ dagdha*.)

Praty-ushya, as, ā, am, Ved. to be singed or scorched.

प्रत्युष *praty-usha*, as, m. or *praty-ushas* as, n. morning twilight, early morning, day-break dawn; the morning.

Praty-ūsha, as, am, m. n. morning twilight day-break, dawn, morning; (as), m. one of the eight demigods called Vasus; the sun; N. of a man (ās), m. pl., N. of his descendants.

Praty-ūshas, as, n. morning twilight, day-break dawn, morning.

प्रत्यूह्यम् *praty-ūrdhvam*, ind. on the upper side of, above.

प्रत्युह *praty-ūh*, cl. 1. P. A. -*ūhati*, -*te*, -*ūhitum*, to push back; to keep off, ward off; to reject, refuse; to strip, strip off; to outstrip, surpass, excel; to interrupt; to disturb; to offer up, present.

Praty-ūha, as, m. an obstacle, impediment.
Praty-ūhana, am, n., Ved. interruption; leaving off, discontinuance.

प्रत्यु *praty-ri*, Caus. P. -*arpayati*, -*yitum*, to cause to go towards, throw towards; to fasten, fix, put on; to cause to go back, render up, deliver back, give back, restore, return; to give again.

Praty-arpana, am, n. giving back, restoring, delivering back, returning.

Praty-arpaniya, as, ā, am, to be given back, to be returned or restored, to be delivered back.

Praty-arpita, as, ā, am, fastened, fixed, put on; delivered back, restored, returned.

Praty-rita, as, ā, am, Ved. inserted.

प्रत्युचम *praty-ricam*, ind., Ved. at each verse, in each verse.

प्रत्ये *praty-e* (*prati-ā-i*), cl. 2. P. -*aiti*, -*aitum*, to come back, return to (with acc.).

2. *praty-āyana*, am, n. (for 1. see under *prati*, p. 623), setting (of the sun).

Praty-etya, ind. having come back, having returned.

प्रत्येक *praty-eka*, as, ā, am, each one, each single one, every one; (am), ind. one by one, one at a time, singly, severally; for every single one. — *Pratyeka-buddha*, as, m. a Buddha who lives in seclusion and obtains emancipation for himself only (as opposed to those Buddhas who liberate others also). — *Pratyekabuddha-tva*, am, n. the state of a Pratyeka Buddha. — *Pratyeka-śas*, ind. one by one, singly, severally.

प्रत्येत्य *praty-etarya*. See under *praty-āya*, p. 627, col. 2.

प्रत्येनस *praty-enas*, ās, m., Ved. an officer of justice, punisher of criminals; a surety, the heir nearest of kin who is responsible for the debts of a deceased person.

प्रतस् *pra-tras*, cl. 1. 4. P. -*trasati*, -*trasayati*, -*trasitum*, to flee in terror; Caus. -*trāsayati*, -*yitum*, to frighten or scare away.

Pra-trāsa, as, m., Ved. trembling, fear.

प्रतक्षस् *pra-tvakshas*, ās, ās, as, Ved. active, strong, vigorous; epithet of the Maruts and Indra; (Sāy.) = *śatru-ghātin*, destroying the enemy.

प्रतृ *pra-tvar*, cl. 1. A. -*tvarate*, -*tvaritum*, to hasten forwards, hasten, speed, make haste.

Pra-tūrva, as, ā, am, quick, fleet.

Pra-tūrtva, as, ā, am, Ved. hastening, speeding.

Pratūrtaka, as, ā, am, containing the word *pra-tūrtva*.

Pra-tūrti, is, f., Ved. rapid or violent motion, undulatory motion, haste, speed; (Sāy.) = *prakṛishāhiṣṇana*, excessive violence; (is, is, i), hastening, rapid, violent.

प्रथ 1. *prath*, cl. 1. P. A. *prathati*, -*te*, -*paprātha*, *paprathae*, *prathishyate*, -*prathishya*, *prathitum*, (P.) to spread, extend (trans.), prolong (Ved.); (P. A.) to spread, stretch, extend (intrans.); (A.) to become larger or wider, increase; to be spread abroad (said of fame, of a name, of a speech or rumour); to become well known, become famous or celebrated; to come to light, appear, arise; to occur (to the mind): Caus. P. A. *prathayati*, -*te*, -*yitum*, Aor. *apapratthāt*, to spread, stretch, extend (trans.); to increase, augment, enhance, aggrandize; to spread abroad, proclaim, celebrate; to bring to light; to unfold, disclose, reveal, display, show, manifest, evince, to shine upon, give light to (with acc., Rīg-veda III. 14, 4); (A.) to stretch, extend, increase (intrans., Ved.).

Pratha, as, m. (said to be the) N. of the author

of Rīg-veda X. 181, 1; (ā), f. spreading out; fame, celebrity, notoriety (e. g. *prithu-pratha*, far-famed). — *Prathāpaha* ('*tā-ap*'), as, ā, am, destroying fame, destructive to celebrity.

Prathana, as, m. the plant Phaseolus Mungo [cf. *pra-gyana*]; (am), n. spreading, extension; scattering; throwing, projecting; a place where anything is spread; displaying, showing; celebrating.

1. *prathayat*, an, anti, at, spreading out, extending; bringing to light, displaying, making manifest; seeing, beholding.

Prathayitri, tā, tri, tri, one who spreads or extends; one who proclaims, a proclaimer.

Prathas, as, n., Ved. width, extension. — *Prathas-vut*, ān, atī, at, Ved. wide, spacious.

Prathita, as, ā, am, stretched, spread; scattered; extended, increased; made known, published, openly announced, declared; famed, famous, celebrated, renowned; disclosed, shown, manifested, evinced; intent upon, engaged in, occupied by, devoted to; (as), m., N. of one of the sons of Manu Svārociṣha.

— *Prathita-tva*, am, n. the being known or famous, celebrity. — *Prathita-vidiśā-lakṣaṇa*, as, ā, am, renowned under the title of Vidiśā. — *Prathitānurāga* ('*tā-an*'), as, ā, am, manifesting or evincing affection.

Prathiti, is, f. celebrity, notoriety.

Prathiman, ā, n. extension, width, breadth, greatness, magnitude.

Prathimin, i, inī, i, having size or magnitude, large, great; (inī), f., see Scholiast on Pān. V. 2, 137.

Prathivi, f. the earth; (probably an incorrect form for *prithivi*.)

Prathishtha, as, ā, am (superl. of *prithu*), broadest, widest, largest, very large or great, most extended.

Prathiya, ān, asī, as (compar. of *prithu*), larger, broader, wider, more extended, very large.

Prathu, us, us, u = *prithu*, wide, wide spread; an epithet of Viṣṇu.

Prathuka, as, m. = *prithuka*, the young of any animal.

प्रथ 2. *prath* or *prith*, cl. 10. P. *prāthayati* or *parthayati*, -*yitum*, to throw, cast; to extend.

2. *prāthayat*, an, anti, at, throwing, casting.

प्रथम *prathama*, as, ā, am (connected with 1. *pra*; said to be fr. rt. 1. *prath*, Uṇādi-s. V. 68; declined as a pronominal in Atharva-veda VI. 18, 1; according to Pān. I. 1, 33, the declension follows *Śiva* except in the nom. pl. m. which may optionally be *prathame* or *prathamās*), foremost, first, the first in a series (= *ādī*, *pūra*); earliest, most ancient, primary, original; preceding, previous, prior, earlier, former (sometimes translatable adverbially, e. g. *prathamam nivṛttaḥ*, returned first; *prathamam preshitā dūtāḥ*, messengers sent previously); first, chief, principal, most excellent, most eminent or distinguished, matchless, incomparable; (as), m., scil. *varṇa*, the first consonant of a Varga, a hard letter (= *varga-p*); scil. *puruṣa*, the first (= in European grammars the third) person, a termination of the first (or according to European grammars third) person; scil. *svara*, the first tone (in grammar); (ā), f., scil. *vibhakti*, the first or nominative case, a termination of the first or nominative case; (e), f. du., scil. *vibhakti*, the first two cases, the terminations of the first two cases; (am), ind. first, firstly, at first, for the first time (opposed to *śaramam*); just, newly, recently; at once, immediately; before (with gen., e. g. *śakteḥ prathamam*, before strength, i. e. before the forces were ready, Raghuv. IV. 24); (āt), ind. firstly, for the first time; *prathamam*—*anantaram*, first—afterwards; *prathamam*—*tatas*, first—next; *prathamam*—*paścāt*, first—afterwards; [cf. Gr. *πρῶτο-ς*; Lat. *primus*; Goth. *fru-ma*; Lith. *pir-ma-s*.] — *Prathama-kathita*, as, ā, am, aforesaid, before-mentioned, afore-mentioned. — *Prathama-kalpa*, as, m. a primary or principal rule. — *Prathama-kalpita*,

as, ā, am, placed first, first in rank or importance, having precedence. — *Prathama-kusuma*, as or am, m. or n. (?), white marjoram. — *Prathama-garbhā*, as, m., Ved. first pregnancy or confinement; a first litter; (as, ā, am), pregnant for the first time. — *Prathama-grantha*, as, n., N. of a poem by Jagaj-jivana-dāsa. — *Prathama-ēchad*, t, t, t, Ved. covering first, (Sāy. = *prathamam ācchādayitri*); typical, figurative. — *Prathama-ja*, as, ā, am, or *prathama-jā*, ās, ās, am, firstborn, a firstling; original, primary; being the issue of the first (i. e. first-mentioned marriage).

— *Prathama-jāta*, as, ā, am, Ved. firstborn. — *Prathamā-tas*, ind. first, at first, firstly, in the first place; previously; forthwith, straightway, immediately; before, in preference to (with gen.).

— *Prathama-darśana*, am, n. first sight; (e), ind. at first sight. — *Prathama-dīvasa*, as, m. a first day, principal day. — *Prathama-dugdha*, as, ā, am, Ved. just milked. — *Prathama-parigrhīta*,

as, ā, am, formerly married. — *Prathama-puruṣa*, as, m. the first (= in European grammars the third) person in the verb, a termination of the first (or according to European grammars third) person. — *Prathama-bhāj*, k, k, k, Ved. one to whom the first share is due; (Sāy. = *utpatti-kāla eva vibhakti*, dividing or distinguishing beings at the time of creation.) — *Prathama-mangala*, as, ā, am, highly auspicious. — *Prathama-yajña*, as, m., Ved. the first sacrifice. — *Prathama-yauvana*, am, n. early youth, early age. — *Prathama-rātra*, as, m., Ved. the beginning of night. — *Prathama-vayas*, as, n. earliest age, youth. — *Prathama-vayasini*, i, inī, i, Ved. being in early youth, young. — *Prathama-vāśya*, as, ā, am, Ved. worn formerly (as a garment). — *Prathama-vittā*, f., Ved. a first wife.

— *Prathama-viraha*, as, m. first separation; (e), ind. immediately after separation. — *Prathama-vṛttānta*, as, m. former circumstances, earlier history, antecedents. — *Prathama-vaijākaraṇa*, as, m. a beginner in grammar; a distinguished or first-rate grammarian. — *Prathama-śravaś*, ās, ās, as, Ved. having a distinguished reputation; (Sāy. = *atīśayitam dhanam yaśo vā yasya*.) — *Prathama-sangama*, as, m., N. of a man. — *Prathama-sāhasa*, as, m. the first or lowest degree of punishment or fine. — *Prathama-sukṛita*, am, n. a former service or kindness. — *Prathama-sthāna*, am, n., Ved. the first or lowest scale (in pronunciation, low but audible). — *Prathama-svara*, am, n., N. of a Sāman. — *Prathamāgāmin* ('*ma-āg*'), i, inī, i, occurring first, first mentioned. — *Prathamādeśa* ('*ma-ād*'), as, m. placing (a word) at the beginning of a sentence. — *Prathamābhīta* ('*ma-abh*'), as, ā, am, first scorched or scalded (with tears).

— *Prathamārdha* ('*ma-ar*'), as or am, m. or n. (?), the first half. — *Prathamāvavara-tva* ('*ma-av*'), am, n. the being the first and the last. — *Prathamāstamita* ('*ma-as*'), as, ā, am, Ved. just set (said of the sun). — *Prathametara* ('*ma-ī*'), as, ā, am, 'other than first', the second. — *Prathamotpanna* ('*ma-ut*'), as, ā, am, produced first, first-born. — *Prathamodita* ('*ma-ud*'), as, ā, am, first uttered, uttered previously.

Prathamaka, as, ā, am, first, foremost.

प्रथयितु *prathayitri*, *prathas*, &c. See under rt. 1. *prath*.

प्रद *pra-da*, &c. See *pra-dā*, p. 630, col. 1.

प्रदक्षिण *pra-dakṣiṇa*, as, ā, am, moving to the right, standing or placed on the right; auspicious, favourable, of good omen; respectful, reverential; (as, ā, am), m. f. n. turning the right side towards (any one), reverential salutation by circumambulation from left to right so that the right side is towards the person saluted; (am), ind. from left to right, towards the right side, so that the right side is turned towards a person or object (as a sign of respect, e. g. *pūjyaḥ pradakṣiṇam*, to be honoured by keeping the right side towards him);

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pradakṣiṇam kri or *pra-kri*, to pass on the right, turn the right side towards (in token of respect); towards the south, in a southern direction [from the east, Manu III. 87]; (*enā*), ind. from left to right; towards the south; *a-pradakṣiṇam*, 'not towards the right,' towards the left. — *Pradakṣiṇa-kriyā*, f. turning the right side towards (any one), showing respect. — *Pradakṣiṇa-paṭṭikā*, f. a yard, a court-yard. — *Pradakṣiṇa-prakramāṇa*, am, n. proceeding with the right side towards (anything). — *Pradakṣiṇārcis* (*na-ar*), *is, is, is*, having flames turned towards the right, flaming towards the right. — *Pradakṣiṇāvarta* (*na-āv*), as, ā, am, turned towards the right. — *Pradakṣiṇāvṛtika* (*na-āv*), as, ā, am, turned towards the right, having (any one or anything) on the right. — *Pradakṣiṇī-kri*, cl. 8. P. A. *-karoti, -kurute*, to turn the right side towards (with acc.); to go round from left to right. — *Pradakṣiṇī-kṛitya*, ind. having gone round from left to right.

Pradakṣiṇaya, Nom. P. *pradakṣiṇayati, -yitum*, to go round from left to right.

Pradakṣiṇit, ind., Ved. = *pradakṣiṇam*, q. v.

प्रदग्ध *pra-dagdha*, &c. See *pra-dah* below.

प्रदत्त *pra-datta*, &c. See col. 2.

प्रदम् *pra-dam*, Caus. P. A. *-damayati, -te, -yitum*, to subdue, conquer, overpower.

Pradānta, ās, m. pl., N. of a school.

Pradām, -lām, n. one who tames or subdues; [cf. Pāp. VIII. 2, 64.]

प्रदर *pra-dara*. See *pra-dri*, p. 631, col. 1.

प्रदर्व *pra-darpa*, as, m. (fr. rt. 3. *drip* with *pr*), pride, arrogance.

Pradripita in *a-p*, q. v.

Pradripta, as, ā, am, proud, haughty, conceited.

Pradripi, *is, f.* haughtiness, arrogance, madness; (*Śāy.* = *anartha-hetuh pradarpah*.)

प्रदर्श *pra-darśa*, &c. See *pra-driś*, p. 631.

प्रदल *pra-dala*, as, m. an arrow (= *pradara*).

प्रदव *pra-dava, pra-darya, pra-dārya*. See *pra-du*, col. 3, and p. 631, col. 1.

प्रदस्य *pra-das*, cl. 4. P. *-dasyati, -dasitum*, to dry up, become dry.

प्रदह *pra-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn, consume, destroy: Pass. *-dahyate*, to take fire, be consumed by fire, be burnt, burn.

Pradagdha, as, ā, am, burnt, consumed, destroyed.

Pradagdhavya, as, ā, am, to be burnt.

Pradāha, as, m., Ved. burning, destroying by fire.

प्रदा *pra-dā* (see rt. 1. *dā*), cl. 3. P. (rarely in the earlier language A.) *-dadāti (-datte), -dātum*, to give away, give to, give; to give up, deliver; to offer, present, grant; to give a daughter in marriage; to sell (with inst. of the price); to restore; to put in, place in; (with *ṛiṇam*) to pay, discharge a debt; (with *vidyām*) to communicate or impart knowledge; (with *prativācāh*) to give an answer; (with *yuddham*) to give battle; (with *dvandva-yuddham*) to engage in single combat; (with *prarittina*) to give information of an event; (with *lutāśanam*) to set fire to: Pass. *-diyate*, to be given away, to be given: Caus. *-dāpayati, -yitum*, to cause to give, compel to give back or to repay; to cause to put or place in: Desid. *-dātsate*, to wish to give in marriage.

Pratta, as, ā, am (for *pra-datta*), given away, given, offered, presented; given in marriage, betrothed, married. — *Pratta-vat, ān, atī, at*, one who has given or presented.

Pratti, *is, f.* (for *pra-datti*), Ved. giving away, giving.

Prada, as, ā, am, giving away, giving, a giver, bestower, yielding, presenting, granting, bestowing,

conferring (generally at the end of a comp.; cf. *bahu-p*, *prāṇa-p*, *ruṣi-p*, *śāpa-p*, *easya-p*); liberal, bountiful; (*ā*), f. a gift.

Pradatta, as, ā, am, given away, given, offered, presented, bestowed, granted; given in marriage; (*as*), m., N. of a Gandharva.

Pradadi, *is, is, i*, Ved. liberal, bountiful.

Pradātavya, as, ā, am, to be given away, to be given; to be given back; to be given in marriage; to be placed in or put into.

Pradātri, tā, tri, tri, one who gives or bestows, giving, liberal; a giver, donor; one who gives a daughter away in marriage; 'the giver,' an epithet of Indra; N. of a divinity enumerated among the Viśve Devāh.

1. *pra-dāna*, am, n. (for 2. *pra-dāna* see below), giving, offering, presenting, bestowing, granting [cf. *pāni-p*, *vara-p*]; an oblation (especially one made by fire); the words or sacred texts recited during an oblation by fire (for *pradāna-mantra*); imparting, communicating, teaching [cf. *veda-p*, and see Manu II. 171]; giving away in marriage; applying (a clyster); a gift, present. — *Pradāna-kṛipāṇa*, as, ā, am, mean or niggardly in making presents. — *Pradāna-pūrvam*, ind. with a present. — *Pradāna-ruṣi, is, f.* 'delighting in giving,' N. of a man. — *Pradāna-vat, ān, atī, at*, giving, liberal. — *Pradāna-sūra*, as, m., lit. a hero in giving, i. e. an excessively liberal man [cf. *dāna-sūra, dāna-vīra*]; N. of a Bodhi-sattva.

Pradānaka, am, n. an offering, oblation.

Pradānika, as, ā, am, (at the end of a comp.) relating to giving or offering; [cf. *dattāp*].

Pradāpayitri, tā, tri, tri, one who causes to give; (Ved.) one who gives, a giver.

Pradāpya, as, ā, am, to be caused to give, to be compelled to pay.

Pradāya, am, n. a present.

Pradāyaka, as, ikā, am, giving, granting, presenting, bestowing. — *Pradāyaka-tva*, am, n. the being a giver, giving.

Pradāyin, i, ini, i, giving away, giving, a giver, granting, presenting. — *Pradāyi-tva*, am, n. the being a giver, giving.

Pradī, is, m. a gift, present (Schol. on Pāp. III. 3, 92).

Pradītsu, us, us, u, wishing or intending to give (with acc.).

Pradīcya, as, ā, am, to be given or granted, to be offered or awarded to (in these senses sometimes compounded with a word denoting the recipient, cf. *rāja-p*, *śishya-p*); to be imparted, to be taught or instructed; to be given in marriage, marriageable; (*as*), m. a present.

प्रदान 2. *pra-dāna*, am, n. (fr. rt. 3. *dā* with *pra*), a goad. (For 1. *pra-dāna* see above.)

प्रदान्त *pra-dānta*, &c. See *pra-dam*, col. 1.

प्रदिग्ध *pra-digdha*. See *pra-dih*, col. 3.

प्रदिव *pra-div, -dyaus*, f., Ved. the third or highest heaven (in which the Pitṛis are said to dwell); the fifth of the seven heavens; (according to Śāy.) = *pūṛvā*, existing from olden times, ancient; *pra-divas*, ind. from the remotest or earliest times, from of old, long since, always, constantly, ever; *am pradivah*, as of old, as formerly; (*pra-divi*), ind. at all times, always, constantly, ever.

प्रदिश 1. *pra-diś*, cl. 6. P. *-diśati, -deshtum*, to point out, show; to signify, announce, declare, communicate, make known; to direct; to appoint, ordain, prescribe, instruct; to urge on, incite; to assign; cl. 4. P. *-diśyati, &c.*, to grant: Caus. *-deśayati, -yitum*, to urge on, incite: Intens. *-dedeśhi*, to animate (Ved.).

2. *pra-diś*, k, f. pointing to, pointing out; direction, order, command, instruction; a direction, quarter, region of the sky (of which from four to seven are enumerated in the Veda; *Pitṛyā pradiś*, the region of the Pitṛis, i. e. the south; *pradiśo gātam*, gone

towards all quarters of the heavens); an intermediate point of the compass or half quarter, as north-east, south-west, &c.

Pradiśyamāna, as, ā, am, being pointed out, being urged on or incited.

Pradiśhta, as, ā, am, pointed out, announced, declared; directed, ordained, appointed.

Pradeśa, as, m. pointing out, showing; direction, decision, determination; appealing to a precedent; an example (in grammar &c.); a place, (*pradeśeshu*, in various places), spot, region; a country, district, foreign country; a wall; a short span measured from the tip of the thumb to that of the forefinger. — *Pradeśa-kārin, i, m.* epithet of a kind of ascetic. — *Pradeśa-vat, ān, atī, at*, possessing or occupying a place. — *Pradeśa-sāstra*, am, n. a book containing examples (in grammar). — *Pradeśastha*, as, ā, am, being or situated in a district.

Pradeśana, am, n. a gift, present, bribe; an offering, anything given to the gods, to superiors, or friends; (*i*), f. the index finger, forefinger; the corresponding toe.

Pradeśta, as, ā, am, urged, directed.

Pradeśini, f. the index finger, forefinger; the corresponding toe.

Pradeśtri, tā, m. one who pronounces judgment, a judge.

प्रदिह *pra-dih*, cl. 2. P. *-degdhi, -degdhum*, to smear over, besmear, smear, daub, anoint.

Pradigdha, as, ā, am, smeared over, besmeared, daubed, bedaubed, anointed, overspread; (*am*), n., scil. *māṃsa*, a kind of dish prepared with meat; (*as*), m. a kind of sauce or gravy.

Pradeha, as, m. a plaster, a thick or viscid ointment; applying a plaster, unction; solid food (perhaps inspissated juice and the like).

प्रदीदी *pra-didī* = *pra-didhi* below.

प्रदीधी *pra-didhi* (see rt. 1. *didhi*), cl. 2. A. *-didhīte, &c.*, Ved. to shine forth, shine brilliantly.

Pradidhīyāna, as, ā, am, Ved. shining forth, shining brilliantly.

प्रदीप *pra-dip*, cl. 4. A. *-dipyate, -dipitum*, to flame forth, blaze, burst into flames: Caus. *-dipayati, -yitum*, to set on fire, set fire to, light, kindle, inflame.

Pradipa, as, m. a light, a lamp, lantern; that which illuminates or illustrates, an enlightener; (often at the end of a comp., e. g. *kula-p*, 'the light of a family,' especially in titles of explanatory works, cf. *mahābhāṣya-p*.) — *Pradipa-mañjari*, f., N. of a commentary by Rāmeśvara on the Amara-kosha. — *Pradipa-śarāṇa-dhava*, as, m., N. of a Mahoraga-rāja. — *Pradipa-sāha*, as, m. (*sāha* = شاة), N. of a prince.

Pradipaka, as, ikā, m. f. a small lamp, a lamp; (*as, ikā, am*), illuminating, illustrating, clearing up.

Pradipana, as, i, am, inflaming, illuminating; stimulating, exciting; (*am*), n. the act of kindling, inflaming, igniting, exciting, &c.; (*as*), m. a sort of mineral poison (of a red colour and caustic in its action).

Pradipāya, Nom. A. *pradipāyate, -yitum*, to represent a lamp, to act as a lamp, act the part of a lamp.

Pradīpiya or *pradīpya*. See *Gaṇa* to Pāp. V. 1, 4.

Pradīpta, as, ā, am, kindled, inflamed, lighted up, illuminated; blazing, burning, shining; excited, stimulated; clear, shrill (opposed to *pūrṇa*, as a term of augury?).

Pradīpti, is, f. light, lustre, splendour, brilliancy. — *Pradīpti-mat, ān, atī, at*, bright, radiant, luminous.

प्रदीर्घ *pra-dīrgha*, as, ā, am, exceedingly long.

प्रदु *pra-du*, cl. 4. A. *-dūyate, -dotum*, to be consumed by fire; cl. 5. P. *-dunoti, &c.*, to distress, pain, torment, torture; to press hard.

Pradava, as, ā, am, burning, inflaming.

Pra-davya or *pra-dāvyā*, as, m., Ved., scil. igni, a forest fire (= *dāvāgni*).

प्रदुष्य *pra-dush*, cl. 4. P. -*dushyati*, -*doshṭum*, to become worse, deteriorate; to be defiled or polluted; to do amiss, act improperly, fall (morally); to commit an offence against (with acc.): Caus. -*dūshayati*, -*yitum*, to spoil, deprave, corrupt; to defile, pollute, contaminate, vitiate, damage; to speak ill of, abuse, blame, censure.

Pra-dushṭa, as, ā, am, corrupt, wicked, bad, wrong, sinful; licentious, wanton, infamous.

Pra-dūshaya, as, ī, am, corrupting, spoiling; defiling, contaminating.

Pra-dūshita, as, ā, am, corrupted, spoilt; depraved, vitiated; defiled, polluted.

Pra-doshā, as, ā, am, corrupt, bad, wicked; (as), m. defect, fault, offence, sin, transgression, guilt; a disordered condition (of the body or of the state), mutiny, insurrection, rebellion; the first part of the night, evening twilight, evening, nightfall; Evening personified (and associated with *Niśitha* and *Vyushṭa* as a son of *Doshā*); (am), ind., Ved. in the evening, in the dark. — *Pradosha-kāla*, as, m. evening tide. — *Pradosha-timira*, am, n. evening darkness, the dusk of early night. — *Pradosha-pūjā-riddhi*, īs, m. and *pradosha-sīva-pūjā*, f., N. of two works. — *Pradosha-ramaṇīya*, as, ā, am, pleasant or delightful in the evenings. — *Pradoshāgama* ('*sha-āg*'), as, m. the coming on of evening, nightfall.

Pradoshaka, as, ā, am, born in the evening; (according to a Scholiast) a proper N.

प्रदुह 1. *pra-duh*, cl. 2. P. A. -*dogdhi*, -*dugthe*, -*dogdhum*, to milk; to yield milk or any desired object.

2. *pra-duh*, -*dhuk*, k, k, milking, milking well.

Pra-doha, as, m. milking.

Pra-dohana, as, m., N. of a man.

प्रदृशि *pra-dṛipti*. See *pra-darpa*, p. 630.

प्रदृश *pra-dṛiś*, cl. 1. P. -*paśyati*, -*drash-tum*, to look forward, see in front, foresee; to see, behold, view; to perceive, observe, discern, distinguish, learn; to look at, look upon; to regard, judge; to have a view or opinion; to be intelligent: Pass. -*dṛīyate*, to become visible, to be seen or observed; to look, appear: Caus. -*darsayati*, -*yitum*, to foreshow, show forth, bring to light, make visible, display, exhibit; to describe; to make clear, explain, teach: Desid. -*ādirikshati*, to wish to see.

Pra-darśa, as, m. looking, look, appearance; direction, injunction.

Pra-darśaka, as, ikā, am, foreshowing, foretelling, presaging; a prophet; showing, exhibiting, displaying; presenting; proclaiming, announcing; propounding, teaching, instructing; a teacher, instructor, expounder; a doctrine, principle.

Pra-darśana, am, n. foreshowing, prophesying; look, appearance, aspect, (often at the end of comps., e.g. *ghora-p°*, of terrible aspect); showing, pointing out, manifesting, displaying, bringing to light, indicating; explaining, specifying, teaching; an example; (ās), m. pl. a class of deities under *Manu Auttami*.

Pra-darśita, as, ā, am, foreshown, prophesied; shown forth, shown, brought to light, manifested, exhibited, evinced; made known, signified; rendered clear, taught; mentioned, declared, specified.

Pra-darśin, ī, inī, ī, seeing, viewing; pointing out, showing, indicating.

Pra-darśya, ind. having exhibited or shown.

Pra-paśyat, an, antī, at, foreseeing, looking.

प्रद *pra-dṛi*, cl. 9. P. -*dṛipāti*, -*daritum*, to break or tear to pieces (Ved.): Pass. -*ātirgate*, to cleave asunder, split open (intrans.); to be dispersed or scattered: Caus. -*dārayati*, -*yitum*, to split, cleave, tear asunder.

Pra-dara, as, m. splitting, rending, tearing; a fracture, breach, crack, crevice, cleft in the earth; the dispersion of an army; a particular disease of women, menorrhagia; an arrow; (ās), m. pl., N. of a people.

प्रदेश *pra-deśa*. See p. 630, col. 3.

प्रदोष *pra-dosha*. See col. 1.

प्रद्यु *pra-dyu*, u, n. (fr. *pra* + 3. *dyu* or 3. *div*), good works leading to heaven, works securing heaven.

प्रद्युत *pra-dyut*, cl. 1. A. -*dyotate*, -*dyotitum*, to begin to shine or to be brilliant: Caus. -*dyotayati*, -*yitum*, to irradiate, illumine.

Pra-dyutita, as, ā, am, beginning to shine or to be brilliant; illumined, irradiated, lighted.

Pra-dyota, as, m. illumining, irradiating; splendor, lustre, light; a ray of light; N. of a Yaksha; of a king of Magadha and founder of a dynasty; of a king of Ujjayini.

Pra-dyotana, as, m. the sun; N. of a prince of Ujjayini; (am), n. blazing, shining, light.

Pra-dyotita, as, ā, am, = *pra-dyutita*.

Pra-dyotin, ī, inī, ī, illumining, irradiating.

प्रद्युम्न *pra-dyumna*, as, m. (fr. *pra* + *dyumna*, see p. 438, col. 1), 'the pre-eminently mighty one,' an epithet of *Kāma-deva* the god of love, or of that deity in another birth (regarded as a son of *Kṛishṇa* and *Rukmiṇī*, or as a son of *Saukar-shaya* and then identified with *Sanat-kumāra*); N. of a son of *Manu* and *Nāyālā*; of an astronomer; of a mountain (?); of a river. — *Pradyumna-pura*, am, n. 'Pradyumna's city,' N. of a town on the *Candra-bhāgā* or *Chenab*. — *Pradyumna-vijaya*, as, n. 'Pradyumna's victory (over *Vajra-nābha*),' N. of a drama by *Saukara-dikshita*. — *Pradyumnāgama* ('*na-āg*'), am, n. the arrival of *Pradyumna*. — *Pradyumnāgumaniya*, as, ā, am, treating of the arrival of *Pradyumna*.

प्रद्व *pra-drava*, *pra-drāva*. See below.

प्रद्वणक *pra-drāṇaka*, as, ā, am (fr. rt. 2. *drā* with *pra*), sorely distressed, very needy or indigent, very poor.

प्रद्व *pra-dru*, cl. 1. P. -*dravati*, -*drotum*, to run forwards, run away, flee, escape, escape to (with acc.); to hasten, hasten away, go away; to hasten towards, rush against; to fall upon, assail; to attain: Caus. -*drāvayati*, -*yitum*, to cause to run away, put to flight, rout.

Pra-drava, as, ā, am, fluid, liquid.

Pra-drāva, as, m. running away, running, flight, retreat, escape; going, going quickly or well.

Pra-drāvin, ī, inī, ī, runaway, fugitive; one who retreats or flies, retreating, flying, going.

प्रद्वह *pra-druh*, -*dhruk*, k, k, one who hurts or injures, trying to hurt.

प्रद्वक *pra-drek*, cl. 1. A. -*drekate*, -*drekitem*, to shout out; to neigh, to roar, bellow.

प्रद्वार *pra-dvār*, f. or *pra-dvāra*, am, n. a place before a door or gate.

प्रद्विष 1. *pra-dviśh*, cl. 2. P. A. -*dveshtī*, -*dviśhte*, -*dveshtum*, to feel dislike or repugnance for, dislike, hate; to show one's hatred.

2. *pra-dviśh*, t, t, t, feeling dislike or repugnance for, disliking, hating.

Pra-dviśhat, an, atī, at, feeling dislike or repugnance for, hating, hostile, an enemy.

Pra-dvesha, as, m. dislike, repugnance, aversion, disinclination, hatred, hostility; (ī), f., N. of the wife of *Dṛigha-tamas*.

Pra-dveshana, am, n. hating, hatred, hostility.

Pra-dveshtri, t, t, t, one who dislikes or hates, a disliker, hater.

प्रध *pra-dha*. See under *pra-dhā*, col. 3.

प्रधन *pra-dhana*, am, n. spoil taken in battle, a prize gained by a victor; a contest, conflict, combat, fight, war, battle [cf. *dhana*]; tearing, rending, destruction, destroying; (as), m., N. of a

man; (ās), m. pl., N. of his descendants. — *Pradhanottama* ('*na-ut°*'), am, n. 'best of battles,' a great battle or contest.

Pradhanya, as, ā, am, Ved. forming or constituting the spoil or booty (as cattle).

प्रधमन *pra-dhamana*. See under 1. *pradhama*, p. 632, col. 1.

प्रधर्ष *pra-dharsha*, &c. See under *pradhṛish*, p. 632, col. 1.

प्रधा *pra-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or set before, offer; to give up, deliver.

Pra-dha, as, ā, am, holding, having; (ā), f., see Scholiast on Pāp. VI. 4, 64; N. of a daughter of *Daksha*.

Pra-dhāna, as, ā, am, chief, main, principal, capital (city); pre-eminent, most eminent, most excellent, best; prevalent, predominant, preponderant, principally or pre-eminent inhering; (am), n. a chief or principal thing, chief object, the most important thing, the head, chief, (often at the end of a comp., e.g. *Indra-pradhāna*, having *Indra* as the chief object; cf. *dharmā-p°*, *vinaya-p°*, *yathā-pradhānam*); (in *Sāṅkhya* phil.) = *Prakṛiti*, 'the Originant,' primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptation 'nature' or rather 'matter' as opposed to *purusha* or 'spirit'); the Supreme Spirit, the Supreme Deity; intellect, understanding; (in grammar) the principal member of a compound (opposed to the *upa-sarjana* or secondary member by which the primary member is qualified); (as, am), m. n. the first companion or attendant of a king, his minister or counsellor, his eunuch or confidant; a courtier, a noble; an elephant-driver; (as), m., N. of an ancient king. — *Pradhāna-karman*, a, n. or *pradhāna-kārya*, am, n. chief or principal action; the principal mode of treatment (in medicine). — *Pradhāna-tama*, as, ā, am, the most excellent or distinguished, most important, chiefest.

— *Pradhāna-tara*, as, ā, am, more excellent, better. — *Pradhāna-tas*, ind. according to eminence or superiority. — *Pradhāna-tā*, f. pre-eminence, excellence, superiority, supremacy, prevalence; the being *Pra-dhāna*, q. v., (in *Mahā-bh.* *Vana-p.* 173 = *jagat-kāraṇatā*; cf. *śarira-p°*). — *Pradhāna-tva*, am, n. pre-eminence, superiority, excellence; (in *Sāṅkhya* phil.) the being *Pra-dhāna*, q. v.

— *Pradhāna-dhātu*, us, m. the chief element or ingredient of the body, semen virile. — *Pradhāna-purusha*, as, m. a chief person, most distinguished personage; an epithet of *Siva*. — *Pradhāna-puruṣātīta* ('*sha-at°*'), as, m. transcending *Pradhāna* and *Purusha* (matter and spirit); an epithet of *Siva*.

— *Pradhāna-bhāj*, k, k, k, receiving the chief share, presiding over; the most excellent or distinguished.

— *Pradhāna-mantrin*, ī, m. a prime minister.

— *Pradhāna-mitra*, am, n. a chief friend. — *Pradhāna-vāsa*, asī, n. du. two principal garments, best clothes. — *Pradhāna-viśhti*, īs, f. very copious rain, heaviest rain. — *Pradhāna-śiṣṭa*, as, ā, am, taught or laid down as of primary importance; [cf. *anvāśaya-śiṣṭa*]. — *Pradhāna-sevā*, f. chief or principal service. — *Pradhānāṅga* ('*na-an°*'), am, n. a chief member, the chief member of the body; most eminent person in a state; principal branch of a science, &c. — *Pradhānātmān* ('*na-āt°*'), ā, m. the highest personal principle, the chief soul, an epithet of *Vishṇu*; one with crude nature or *Viśva-bhāvana*.

— *Pradhānādhyaksha* ('*na-adh°*'), as, m. a chief superintendent. — *Pradhānādhyaksha-tā* ('*na-adh°*'), f. the office of chief superintendent. — *Pradhānāmātya* ('*na-am°*'), as, m. a prime minister.

— *Pradhānottama* ('*na-ut°*'), as, ā, am, best of the eminent, eminent, illustrious; warlike, brave.

Pradhānaka, am, n. (in *Sāṅkhya* phil.) primary or original matter (= *pra-dhāna*, a-*vyakta*, q. v. v. v.).

Pradhānya, a wrong reading for *pradhānya*, q. v.

Pra-dhi, is, m. that which is placed round the nave of a wheel, the circumference or periphery of a wheel; a well. — *Pradhi-maṇḍala*, am, n. the circumference of a wheel.

प्रधाव् 1. *pra-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvitum*, to run forwards, run forth, run away; to set out, start; to become diffused, spread; to pervade, permeate: Caus. P. -*dhāvayati*, -*yitum*, to drive away, drive.

Pra-dhāvita, as, ā, am, run forwards, run away; set out, started.

प्रधाव् 2. *pra-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvitum*, to wash; to rub off: Caus. -*dhāvayati*, -*yitum*, to cause to wash; to wash.

Pra-dhāvana, am, n. rubbing or washing off; (as), m. air, wind (regarded as a 'purifier', cf. *pa-vana*); or perhaps fr. 1. *pra-dhāv*, regarded as a 'runner'.

प्रथि pra-dhi. See above.

प्रधी *pra-dhī*, is, f. great intelligence; (is, is, i), of superior intelligence, pre-eminently intelligent.

प्रधूपित *pra-dhūpita*, as, ā, am, fumigated, perfumed; heated, burnt; lighted, inflamed; afflicted; excited; (ā), f. a woman in trouble or affliction; the quarter to which the sun is proceeding.

प्रधृ *pra-dhṛi*, Caus. -*dhārayati*, -*yitum*, to direct towards, place or fix upon; (with *manas*) to set the mind upon anything (dat.), resolve, determine; to bear in mind, keep in remembrance; to reflect, consider; to chastise, punish, inflict a punishment or penalty on any one (with loc.; cf. *daṇḍam dhṛi*).

Pra-dhāraṇa, as, ī, am, keeping, preserving, protecting [cf. *pāda-p*]; (ā), f. (probably) a particular high order of intelligence.

प्रधृप् *pra-dhṛish*, cl. 1. 5. P. -*dharshati*, -*dharshyati*, -*dharshitum*, to be bold against, assail with courage or daring; to lay hands on, hurt, injure, harass; to overpower, overcome: Caus. -*dharshayati*, -*yitum*, to attack, assault, assail; to hurt, injure; to overcome; to violate (a woman); to destroy, lay waste, devastate.

Pra-dharsha, as, m. attacking, assaulting, assailing; [cf. *dush-p*.]

Pra-dharshaka, as, ikā, am, attacking, assailing; molesting, troubling, harassing.

Pra-dharshaṇa, as, ī, am, attacking, assailing; molesting, troubling, harassing; (am, ā), n. f. attacking, assailing, an attack, assault; ill treatment, molestation; *keśa-pradharshaṇa*, dragging by the hair.

Pra-dharshaṇīya, as, ā, am, to be assailed or attacked, assailable, open to attack, exposed to injury or ill treatment.

Pra-dharshita, as, ā, am, attacked, assailed; hurt, injured; haughty, arrogant. — *Pradharshita-vat*, ān, atī, at, arrogant, proud.

Pra-dhṛishṭa, as, ā, am, treated with contumely; proud, arrogant.

Pra-dhṛishṭi, is, f., Ved. overpowering, subjugation.

Pra-dhṛishya, as, ā, am, to be hurt or injured, violable; [cf. *dush-p*, *su-p*.]

प्रध्मा 1. *pra-dhmā*, cl. 1. P. -*dhamati*, -*dhmātum*, to blow before or in front, blow forth, blow away, destroy; to blow into (with acc.): Pass. -*dhmāyate*, to be blown or tossed about, wander about: Caus. P. A. -*dhmāpayati*, -*te*, -*yitum*, to blow into, blow (a conch shell).

Pra-dhmanā, am, n. blowing in, blowing into (the nose, as powder &c.); a sternutatory.

2. *pra-dhmā*, ās, ās, am, blowing violently.

Pra-dhmāpana, am, n. (in medicine) a remedy for assisting respiration in any obstruction of the air-passages.

Pra-dhmāpita, as, ā, am, blown into, blown (as a conch shell).

प्रधै *pra-dhyai*, cl. 1. P. A. -*dhyāyati*, -*te*, -*dhyātum*, to meditate upon, reflect upon, think of (with acc. or with *prati*); to reflect, consider; to excogitate, devise, hit upon.

Pra-dhyāna, am, n. reflecting, reflection, thinking, thought; deep thought, subtle speculation.

प्रध्वंस् *pra-dhvaṇs*, cl. 1. P. -*dhvaṇsati*, -*dhvaṇsitum*, to fall to pieces, fall in ruins, be destroyed, perish: Caus. -*dhvaṇyati*, -*yitum*, to cause to fall, destroy, cause to perish; to scatter, sprinkle (Ved.).

Pra-dhvaṇsa, as, m. utter destruction, annihilation; loss. — *Pradhvaṇsa-tva*, am, n. a state of destruction, ruin. — *Pradhvaṇsābhāva* ('sa-abh'), as, m. non-existence in consequence of annihilation, ceasing to exist, complete extinction.

Pra-dhvaṇsana, as, ī, am, destroying, annihilating; (as), m., Ved. one who destroys or annihilates, a destroyer.

Pra-dhvaṇsin, ī, inī, ī, passing, transitory, perishable; destroying, annihilating.

Pra-dhvaṇta, as, ā, am, fallen to pieces, disappeared, perished, destroyed, annihilated.

प्रध्वन् *pra-dhvan*, cl. 1. P. -*dhvanati*, -*dhvanitum*, to sound forth, resound.

Pra-dhvanayat, an, anti, at, causing to sound.

प्रनक्ष *pra-naksh*, cl. 1. P. A. -*nakshati*, -*te*, -*nakshitum*, Ved. to draw near, approach; (Sāy.) = *sarvato vyāp*, to be everywhere present.

प्रनर्द *pra-nard*, cl. 1. P. -*nardati*, -*narditum*, see Scholiast on Pāṇ. VIII. 4. 14.

प्रनष्ट *pra-nashṭa*. See under 2. *pra-naś*, p. 609.

प्रनायक *pra-nāyaka*, as, ā, am, one whose leader is away, whose rulers are abroad; destitute of a guide.

प्रनाल *pra-nāla*, *pra-nālī* = *pra-nāla*, *pra-nālī*, p. 609, col. 3.

प्रनाशिन *pra-nāśin*, incorrectly for *pra-nāśin*, p. 609, col. 2.

प्रनिंसित *pra-nīnsita*, *pra-nīnsitavya* = *pra-nīnsita*, *pra-nīnsitavya*, p. 609, col. 3.

प्रनिक्षय *pra-nikshaṇa* = *pra-nikshaṇa*, q. v.

प्रनिघातन *pra-nighātana*, am, n. (fr. Caus. of rt. *han* with *pra-ni*), killing, slaughter, murder.

प्रनिन्दन *pra-nīdana* = *pra-nīdana*, q. v.

प्रनिभिद् *pra-ni-bhid*, cl. 7. P. -*bhinatti*, -*bhettum*, see Scholiast on Pāṇ. VIII. 4. 18.

प्रनिरक्ष *pra-ni-raksh*, cl. 1. P. -*rakshati*, -*rakshitum*, to protect, defend, maintain.

प्रनीड *pra-nīḍa*, as, ā, am, flown from the nest, having left a nest.

प्रनुद् *pra-nud*, incorrectly for *pra-nud*, q. v.

प्रनृत *pra-nṛit*, cl. 4. P. -*nṛiyati*, -*nartitum*, to dance forwards, begin to dance, dance; to gesticulate as in dancing (in token of derision).

Pra-nartita, as, ā, am, caused to dance forwards, set in motion, shaken, agitated; dandled.

Pra-nṛitta, as, ā, am, one who has begun to dance, dancing; (am), n. a dance; (also incorrectly written *pra-nṛitya*). — *Pranṛita-vat*, ān, atī, at, having danced forward, having begun to dance.

Pra-nṛityat, an, anti, at, dancing forward, beginning to dance, dancing.

प्रपक्ष *pra-paksha*, as, m. the extremity of a wing (of an army drawn out in the form of a bird); (as, ā, am), forming the extremity of a wing (in an army so arranged).

प्रपक्व *pra-paṭ*, cl. 1. P. A. -*pacati*, -*te*, -*pak-tum*, to begin to cook; to be accustomed to cook,

Pra-pakva, as, ā, am, (in medicine) inflamed.

Pra-pāka, as, m. ripening (of a boil &c.); inflammation.

प्रपाञ्च *pra-pañca*, as, m. (fr. rt. 1. *paṭ* or *pañc* with *pra*), spreading out, development, diffusion, display, amplification, expansion; expanse, extent; (in philosophy) the expansion of the universe, the world as the scene of manifold action, the visible world or universe; prolixity, diffuseness, copiousness (in style or composition); heap, abundance, quantity; manifoldness, diversity; phenomenon, appearance; illusion, delusion, deceit, trick, fraud, error; reciprocal false praise; reverse, opposition, reversion, inversion; analysis; (in grammar) the repetition of an obscure rule in a clearer form; a joke, jest (?); (as an enclitic after a finite verb) see *Gaṇa Gaurādi* to Pāṇ. VIII. 1. 27, 57; *prapañcena* or *prapañcātas*, ind. diffusely, in detail. — *Prapañca-nirmāna*, am, n. the creation of the visible world. — *Prapañca-buddhi*, īs, īs, i, deceitful-minded, artful, cunning; (īs), m., N. of a man. — *Prapañca-vaśana*, am, n. a diffuse or prolix discourse. — *Prapañca-vireka* and *prapañca-sāra*, as, m., N. of two works.

Pra-pañcaka, as, ikā, am, developing, displaying; explaining, copiously expounding.

Pra-pañcana, am, n. development, display, diffusion; copious explanation or exposition, explication.

Prapañcāya, Nom. P. *prapañcayati*, -*yitum*, to develop, amplify; to display, explain in detail, analyze; to dwell upon a note (in music); to cause to appear in a false light.

Prapañcīta, as, ā, am (fr. the Nom.), amplified, expanded, extended, diffused; declared fully, explained, expatiated upon, treated at length; caused to appear in a false light; mistaken, erring; tricked, deceived, beguiled.

प्रपठ *pra-paṭh*, cl. 1. P. -*paṭhati*, -*paṭhitum*, to recite aloud: Caus. -*pāṭhayati*, -*yitum*, to teach, lecture, expound.

Pra-pāṭhaka, as, m. a lesson, lecture, a division, chapter or subdivision of a book (sometimes read *pra-pāṭha*).

प्रपाण *pra-paṇa*, as, m., Ved. (fr. rt. 2. *paṇ* with *pra*), exchange, barter.

प्रपत *pra-pat*, cl. 1. P. -*patati*, -*patitum*, to fly forwards, fly along, fly forth, fly away; to hasten forwards, hasten away; to fly down, rush or dart down; to fall down, fall; to fall into; to come to; to fall from, be deprived of, lose (with abl.): Caus. -*pāṭayati*, -*yitum*, to cause to fly away, put to flight; to chase, pursue: Desid. -*pīpatishati*, Ved. to wish to hurry away: Intens. -*pāpatiti*, Ved. to shoot forth; (Sāy.) = *punah punah pat*, to fall again and again, descend repeatedly.

Pra-pātana, am, n. flying forwards, flying forth, flying away; falling, falling down or into, precipitating one's self from; alighting; dying, death, destruction; a steep rock, precipice.

Pra-pātita, as, ā, am, flown forwards, flown away, flown; fallen, come down; decayed, dead.

Pra-pāta, as, m. a particular mode of flying; starting off, hastening away, going away, departure; springing forth, sudden attack, facing an enemy; falling down or into, a fall; precipitating one's self down from a rock; falling out, (*daṇṭa-keśa-prapāta*, the falling out or loss of the teeth and hair); discharge, emission, flux [cf. *virya-p*]; a steep rock, cliff, precipice; a steep bank or shore; a cascade, water-fall. — *Prapātābhīnuḥka* ('ta-abh'), as, ī, am, inclined to precipitate one's self from a rock. — *Prapātāmbu* ('ta-am'), u, n. falling water, water falling from a rock.

Pra-pātana, am, n. the causing to fall, throwing down, throwing on the ground; *aksha-prapātana*, throwing dice.

Pra-pātin, ī, n. a precipitous mountain, mountain, rock, cliff.

Pra-pitsu, us, us, u, wishing or intending to descend or alight, wishing to fall or throw one's self down.

प्रपथ *pra-patha*, as, m., Ved. a long way or journey, a journey to a distant place; a remote place; a broad road or street; (*as*, *ā*, *am*), loose, relaxed, languid, enervated.

Prapathin, *i*, *inī*, *i*, Ved. roaming on distant paths (*Sāy.*=*prakṛṣṭa-mārga*); (*i*), m., N. of a man (?).

Prapathya, as, *ā*, *am*, Ved. being in the streets on the road (*Mahī-dhara*=*bahu-sevito mārgas atra bhavaḥ*, being in a much frequented road); an epithet of Pūshan, the tutelary deity of travellers.

Prapātha, as, m., a road, way.

प्रपद् 1. pra-pad, cl. 4. A. -*padyate*, -*patum*, to go forwards, set out for, betake one's self to, resort to; to attain to, arrive at, reach; to take refuge with, flee to for safety, fly to for succour; to enter upon, enter into, set foot on; to come to a particular state, arrive at a condition; to become (with adv. ending in *sāt*, e.g. *sarpa-sāt prapad*, to become a serpent); to attain, obtain, gain, partake of, share in; to perceive; to come on, draw near, approach, appear (said of periods of time); to be going on, to proceed; to take effect, prosper; to deal with, act towards, behave towards; to allow, admit, assent, agree to; to throw one's self down, fall down (at another's feet); to fall upon, attack, assault, assail (Ved.); *udhvānam prapad*, to set forth on the way, begin a journey; *Jina-sāsanaṃ prapad*, to embrace the doctrines of Jina: Caus. P. A. -*pādayati*, -*te*, -*yitum*, to cause to enter, introduce: Desid. P. A. -*pīśati*, -*te*, to wish to enter; to desire to obtain; to be going to undertake.

2. **pra-pad**, t, f., Ved. a way; N. of particular sacred texts; (tr. *pra* + 3. *pad*), the fore part of the foot.

Prapada, am, n. (tr. *pra* + *pada*), the fore part of the foot; the point of the foot, tip of the toes; (*ats*), ind. on tiptoe.

Prapādāna, am, n. entering, entrance.

Prapadam, ind. a term applied to a particular mode of recitation (in which the Vedic verses are divided, without reference to the sense and construction, into parts of an equal number of syllables, and between these parts particular formulas inserted containing the word *pra-padye*).

Prapādina, as, *ā*, *am*, relating to the fore part of the foot; extending to it, (wrongly for *āprapādina*, q. v.)

Prapanna, as, *ā*, *am*, arriving at, reaching; seeking, adhering to; one who seeks for protection or takes refuge, a suppliant; attained, obtained; possessed of, furnished with, provided with; promised, assented to; effecting, producing; poor, distressed. — **Prapanna-pāla**, as, m. 'the protector of suppliants or of those who seek protection,' an epithet of Kṛṣṇa. — **Prapannāmṛita** ('*na-am*'), am, n. 'nectar for suppliants,' N. of a work. — **Prapannārti-hara** ('*na-ār*'), as, *i*, *am*, relieving or reliever of the distress of suppliants.

Prapāda, as, m., Ved. premature delivery, miscarriage.

Prapāduka, as, *ā*, *am*, Ved. going off, coming forth.

Prapitsv, us, us, u, desirous of attaining, desirous of entering upon.

प्रपन्न *pra-panna*. See above.

प्रपन्नाड *prapannāḍa*, as, m. = *prapunnāḍa*.

प्रपर्ण *pra-parṇa*, as, m. a fallen leaf.

प्रपालय *pra-palāya*, cl. 1. A. -*palāyate*, -*yitum*, to run away, flee away, escape.

Prapālāyana, am, n. running away, flight, rout. **Prapālāyita**, as, *ā*, *am*, run away; routed, defeated.

Prapālāyini, *i*, *inī*, *i*, running away, flying, escaping; a fugitive, one who deserts his cause.

प्रपवण *pra-pavaṇa* or *pra-pavana*, am, n. (rt. 1. *pū*), purifying, straining (Soma juice).

Prapavāṇiya or *pra-pavāṇiya*, as, *ā*, *am*, to be cleansed or purified.

प्रपश्यत् *pra-paśyat*. See *pra-dṛiś*, p. 631.

प्रपा 1. pra-pā (see rt. 1. *pā*), cl. 1. P. -*pīḥati* (Ved. -*pāti*), -*pātum*, to begin to drink, drink, quaff, sip; (with *śukshvā*) to drink in with the eyes, feast the eyes upon.

2. **pra-pā**, f. (according to the usual rule the nom. sing. would be *pra-pās*), a place for watering cattle, a shed on the road-side for accommodating travellers with water, place where water is distributed, cistern, (according to Kullūka = *pānīya-dāna-griha*); a draught; a supply of water. — **Prapā-pūraṇa**, am, n. filling a place for watering cattle, furnishing a cistern with water. — **Prapāpuraṇīya**, as, *ā*, *am*, serving to fill a cistern. — **Prapā-vana**, am, n. 'cistern-grove,' a pleasure-garden, a cool grove.

Prapāṇīya, as, *ā*, *am*, to be drunk, drinkable, potable.

Prapāna, am, n. drinking, sipping; the under part of a horse's upper lip (which he uses in drinking).

Prapānuka, am, n. (probably) a draught, beverage.

1. **pra-pāyin**, *i*, *inī*, *i*, drinking, one who drinks.

प्रपा 3. pra-pā (see rt. 3. *pā*), cl. 2. P. -*pāti*, -*pātum*, to protect, defend from (with abl.): Caus. -*pālayati*, -*yitum*, to guard, screen, defend, protect.

2. **pra-pāyin**, *i*, *inī*, *i*, protecting (?).

Prapālana, am, n. guarding, protecting, protection.

Prapālīn, *i*, *inī*, *i*, guarding, protecting; (*i*), m. an epithet of Bala-rāma.

प्रपाक *pra-pāka*. See *pra-pac*, p. 632.

प्रपाठक *pra-pāṭhaka*. See *pra-pāṭh*, p. 632.

प्रपाणि *pra-pāṇi*, is, m. the flat or palm of the hand.

प्रपाण्डु *pra-pāṇḍu*, us, us, u, very white, of a dazzling white colour.

Prapāṇḍura, as, *ā*, *am*, = *pra-pāṇḍu*.

प्रपादिक *prapādika*, as, m. a peacock; (also read *prapādika*.)

प्रपादुक *pra-pāduka*. See under 1. *pra-pad*.

प्रपितामह *pra-pitāmaha*, as, m. a paternal great-grandfather; an epithet of Kṛṣṇa (regarded as great-grandfather of the three worlds); an epithet of Brahmā; (*i*), f. a paternal great-grandmother; (*ās*), m. pl. great-grandfathers, ancestors in general.

Prapitṛīya, as, m. a paternal grand-uncle.

प्रपित्र *pra-pitra*, am, n., Ved. going towards, going to meet, meeting with, encountering (*Sāy.* = *sangrāma*, combat); the coming on or approach of day, day-break (*Sāy.* = *pra-krama*); [cf. *apa-pitra*, *abhi-pitra*.]

प्रपित्सु *pra-pitsu*. See under 1. *pra-pad*.

प्रपिन्व *pra-pinv*, cl. 1. P. A. -*pinvati*, -*te*, -*pinvītum*, Ved. to swell, be full of, be rich, flow over.

प्रपिष् *pra-pish*, cl. 7. P. -*pinashṭi*, -*peshtum*, to crush, pound: Caus. -*peshayati*, -*yitum*, to pound, grind or crush to pieces.

Prapishṭa, as, *ā*, *am*, pounded, ground or crushed to pieces.

प्रपीड *pra-pīḍ*, Caus. -*pīḍayati*, -*yitum*, to press hard, press, squeeze; to check, suppress; to oppress, molest, injure, pain, torment, torture.

Prapīḍana, am, n. pressing, squeezing; (in medicine) an astringent.

Prapīḍita, as, *ā*, *am*, pressed, oppressed; pained, tortured.

प्रपीत *pra-pīta*, *pra-pīna*. See col. 3.

प्रपुत्र *pra-putra*, as, m. a grandson, descendant.

प्रपुनाट *prapunāṭa*, or *prapunāḍa*, or *pra-*

punnāḍa, or *prapunnāṭa*, or *prapunnāḍa*, or *prapunnāṭa*, as, m. a species of tree, Cassia Tora; the ringworm shrub, Cassia Alata.

प्रपुष् *pra-push*, cl. 4. 9. P. -*pushyati*, -*pushyati*, -*poshitum*, to nourish, feed, support, maintain.

प्रपुष्पित *pra-pushpita*, as, *ā*, *am*, flowering, in blossom, blooming.

प्रपूज *pra-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to show respect or honour to, praise, esteem, honour.

प्रपृ *pra-pri* (see rt. 1. *pri*), Caus. P. -*pārayati*, -*yitum*, Ved. to carry across, bring over, transport, ferry over; to bring out of, to deliver from (with abl.), rescue, protect (*Sāy.* = *pālayati*).

प्रपृच् *pra-pri*, cl. 7. P. -*priṇakti*, -*parcītum*, Ved. to come in contact with (with acc.).

प्रपृथक् *pra-prithak*, ind., Ved. singly, one by one.

प्रपृष्ठ *pra-prishṭha*, as, *ā*, *am*, having a prominent or protuberant back.

प्रपृ *pra-pri*, cl. 9. P. -*priṇakti*, -*paritum*, -*paritum*, to fill up, complete: Pass. -*pūryate*, to be filled, become full, become satiated; to be completed, be fulfilled: Caus. -*pūrayati*, -*yitum*, to fill up, complete; to make rich, enrich.

Prapūra, as, *ikā*, *am*, filling up, fulfilling, satisfying, satiating; (*ikā*), f. the plant Solanum Jacquinii.

Prapūraṇa, as, *i*, *am*, filling, fulfilling, satisfying; (*am*), n. the act of filling up, filling; injecting, injection, inserting; affixing, attaching to; satiating, satisfying; (with *dhanushaḥ*) bending a bow, i. e. the drawing or filling out of a bow-string for the purpose of shooting.

Prapūrita, as, *ā*, *am*, filled up, completed.

प्रपौण्डरीक *prapauṇḍarika*, am, n. a small herbaceous plant (= *paundarika*, commonly *puṇḍariyā*, used as a remedy for ulcers and bad eyes and as a perfume); = *sthala-padma*, Hibiscus Mutabilis.

प्रपौत्र *pra-pautra* or *pra-pautraka*, as, m. the son of a son's son, a great-grandson; (*i*), f. the daughter of a son's son, a great-granddaughter.

प्रप्यै *pra-pyai*, cl. 1. A. -*pyāyate*, -*pyāyitum*, -*pyātum*, to swell out, swell up, be distended: Caus. -*pyāyayati*, -*yitum*, to cause to swell out, swell, distend.

Prapīta or *pra-pīna*, as, *ā*, *am*, swollen out, swollen up, distended.

Prapīyāta or *pra-pīyāna*, as, *ā*, *am*, swollen out, distended, fat, bulky.

Prapīyāyana, am, n. causing to swell out, swelling.

Prapīyāyāniya, as, *ā*, *am*, to be caused to swell out, to be swollen.

Prapīyāyitrī, *tā*, *trī*, *trī*, Ved. causing to swell out, distending.

प्रप्रोथ *pra-protha*, as or am, m. or n. (?), Ved. a particular plant (sometimes used as a substitute for the Soma plant).

प्रप्लु *pra-plu*, cl. 1. A. -*plavate*, -*plotum*, Ved. to swim towards, to float or sail away: Caus. -*plāvayati*, -*yitum*, to cause to float or sail away; to pour water upon, wash or flood with water.

Praplavana, am, n., Ved. flooding with water, extinguishing (a fire) with water.

Prapluta, as, *ā*, *am*, Ved. dipped in water.

प्रफर्वी *prapharvī*, f., Ved. a wanton or lascivious girl.

प्रफुल्ल *pra-phulla*, as, *ā*, *am*, blown, blossomed, blooming (= *pra-phulla*, Scholiast on Pāṇ. VII. 4. 89).

ānandī (his wife or the Sūrya or the wife of Prā-
 tāt and mother of Prātār, Madhyāhna-dina, and Sayā,
 i. e. of Morning, Midday, and Evening; or as a
 daughter of Svar-bhānu and mother of Nabhusa);
 a N. of Durgā; of an Apsaras; of a herdsman's
 wife; of the city of Kuvera; a kind of metre, four
 times ००००००-०-०-०-०; N. of a commentary
 by Vaidya-nātha on the Kāvya-pradīpa; of a com-
 mentary on the Śabda-kauṣṭubha. — *Prabhā-kara*,
as, ī, am, causing light or splendour, radiant, luminous;
 (*as*), m. 'light-maker,' the sun; the moon; fire;
 the ocean; a N. of Śiva; N. of a deity under the
 eighth Maṇu; of a sage of the race of Atri; of a
 teacher of the Mīmāṃsā philosophy associated with
 Kumārila-bhaṭṭa; of the author of the Rāsa-pradīpa
 and of the Laghu-sapta-śatikā-stava; N. of a Samādhi;

(7), f. (with Buddhists) N. of one of the ten Bhūmis; (am), n., N. of a Varsha. — *Prabhākara-deva*, as, m., N. of a minister in Kāśmīra; of a poet. — *Prabhākara-varadhana*, as, m., N. of a king. — *Prabhākara-varman*, ā, m., N. of a minister in Kāśmīra. — *Prabhākara-varma-svāmīn*, ī, m., 'lord of Prabhākara-varman,' the statue of the tutelary deity of Prabhākara-varman. — *Prabhākara-siddhi*, ī, m., N. of a learned man. — *Prabhākara-svāmīn*, ī, m., N. of a temple of Viṣṇu built by Prabhākara-varman. — *Prabhā-kiṭa*, as, m., 'light-insect,' a fire-fly. — *Prabhānjana* (*bhā-ān*), as, m., the tree Hyperanthera Moringa; [cf. *sobhānjana*.] — *Prabhā-tarala*, as, ā, am, tremulously radiant; *prabhātarulam jyotiḥ*, a tremulously radiant flash, i.e. a flash of lightning. — *Prabhā-tīrtha*, am, n., N. of a Tīrtha. — *Prabhā-pallavita*, as, ā, am, having natural radiance in place of red dye. — *Prabhā-pāla*, as, m., N. of a Bodhi-sattva. — *Prabhā-praroka*, as, m., 'a shoot of light,' a flash or ray of light. — *Prabhā-maṇḍala*, am, n., a circle or crown of rays. — *Prabhāmaṇḍala-sobhin*, ī, īnī, i, shining with a circle of rays. — *Prabhā-maya*, as, ī, am, consisting of light, shining. — *Prabhā-lepin*, ī, īnī, i, covered with splendor. — *Prabhā-vat*, ān, ātī, at, having light, luminous, radiant, splendid, resplendent; (atī), f., N. of a goddess; of the wife of the Sun; of one of the Mātṛis attending on Skanda; of an Apsaras; of a sister of the Āsura Indra-danana; of a daughter of King Vajra-nābha and wife of Pra-dyumna; of the wife of Citra-ratha king of Anga; of a daughter of Su-vīra and wife of Marutta; of a Tāpasi; of the mother of Malli the nineteenth Arhat of the present Ava-sarpiṇī; N. of the daughter of the Śreṣṭhin Soma-datta and wife of Madana the son of Vikrama-sena; of the lute of one of the Gaṇas or demigods attendant on Siva; N. of a drama; of a metre, four times — — — — —; of another metre, four times — — — — —. — *Prabhāvatī-pariṇaya*, as, m., 'the marriage of Prabhāvatī,' N. of a drama by Viśva-nātha (= *prabhā-ratī*). — *Prabhā-ryūha*, as, m., N. of a god; (also read *prabha-ryūha*). — *Prabhāvara-tīrtha* (*bhā-is*), am, n., N. of a place of pilgrimage.

Pra-bhāta, as, ā, am, shone forth; begun to become clear or light; (am), n. morning, dawn, day-break; (as), m., N. of a Vasu (in this sense incorrectly for *pra-bhāsa*).

Pra-bhāna, am, n. light, radiance, shining. — *Pra-bhāniya*, as, ā, am, to be irradiated or lighted.

Pra-bhāpana, am, n. causing to shine. — *Pra-bhāpaniya*, as, ā, am, to be caused to shine,

प्रभाग *pra-bhāga*. See *pra-bhaj*, p. 634.

प्रभाक *prabhāka*, as, m., N. of a Nāga.

प्रभाव *pra-bhāva*, &c. See col. 3.

प्रभाष *pra-bhāṣ*, cl. 1. A. — *bhāṣate*, -*bhāṣitum*, to speak to, address, converse with; to declare, proclaim, publish, announce; to divulge, disclose, reveal, manifest; to expound, explain; to prate, prattle: Pass. -*bhāṣyate*, to be called or named.

Pra-bhāsha, as, m., N. of a Vasu; (a wrong reading for *pra-bhāsa*.)

Pra-bhāṣaṇa, am, n. explanation, interpretation. — *Prabhāṣaṇiya*, as, ā, am, relating to explanation or interpretation.

Pra-bhāṣita, as, ā, am, spoken, uttered. — *Pra-bhāṣin*, ī, īnī, i, saying, speaking.

प्रभास *pra-bhās*, cl. 1. A. (ep. also P.) — *bhāsate* (-*ti*), -*bhāsitum*, to shine, be brilliant; to appear: Caus. -*bhāsayati*, -*yitum*, to irradiate, illuminate, enlighten.

Pra-bhāsa, as, m. splendor, beauty; N. of a Vasu; of a being attendant on Skanda; of a deity under the eighth Manu; (with Jains) N. of one of the eleven Gaṇadhīpas; of a minister of Candra-pāla king of Madra; (ās), m. pl., N. of a race of

Rishis; (as, am), m. n., N. of a celebrated place of pilgrimage on the west coast of the Dekhan near Dvārakā.

Pra-bhāsat, an, antī, at, shining forth, shining, cffluent.

Pra-bhāsana, am, n. irradiating, illumining.

Pra-bhāsvat, ān, atī, at, shining forth, shining brightly, brilliant.

Pra-bhāsvara, as, ā, am, = *pra-bhāsvat*.

प्रभिद् 1. *pra-bhid*, cl. 7. P. — *bhinatti*, -*bhettum*, to split asunder, split, cleave; to pierce, bore, break open, open: Pass. -*bhidiyate*, to be broken to pieces, crumble (intrans.); to bud forth, open, expand (as a flower); to split, divide (intrans.).

2. *pra-bhid*, l, l, l, splitting or tearing asunder, splitting, cleaving.

Pra-bhinna, as, ā, am, split asunder, split, cleft, divided, severed; broken to pieces, broken through; well cut, cut off, detached; pierced, bored, opened; budding, expanded; loosened, relaxed; disfigured, deformed, altered, changed; different, distinct; (as), m. a furious elephant, an elephant in rut or from whose temples a fragrant fluid exudes; [cf. 2. *dāna*, p. 408, col. 1.] — *Prabhinnā-karata*, as, ā, am, 'cloven-checked,' having the cheeks cleft (during the exuding of a fragrant fluid, as an elephant in the rutting season). — *Prabhinnā-rśh*, l, l, l, having the feces divided or relaxed. — *Prabhinnājanu* (*na-ān*), am, n. 'mixed collyrium,' an eye-salve mixed with oil (= *bhinnājanu*).

Pra-bheda, as, m. splitting, cutting through; division, separation, distinction, difference, disparity; kind, sort; the flowing of a juice or peculiar fluid from the temples of an elephant; [cf. 2. *dāna*, p. 408, col. 1.]

Pra-bhedaka, as, ikā, am, tearing asunder, cleaving, separating, severing; piercing; distinguishing.

Pra-bhedana, as, ī, am, = *pra-bhedaka*.

प्रभी *pra-bhī*, cl. 3. P. — *bibheti*, -*bhetum*, to be greatly afraid of, to be terrified at (with abl.).

Pra-bhīta, as, ā, am, terrified, afraid.

प्रभु *pra-bhu*, &c. See col. 3.

प्रभुज् 1. *pra-bhuj* (see rt. 1. *bhuj*), cl. 6. P.

-*bhuyati*, -*bhoctum*, to bend forwards, incline, bend.

Pra-bhugna, see Scholiast on Pāṇ. VIII. 4. 29.

प्रभुज् 2. *pra-bhuj* (see rt. 2. *bhuj*), cl. 7. P.

A. -*bhunakti*, -*bhunkte*, -*bhoctum*, to begin to eat; to protect, govern (?).

प्रभू *pra-bhū*, cl. 1. P. (rarely also A.)

-*bhavati* (-*te*), -*bhavitum*, to come into being, come forth, spring forth, spring up; to proceed, rise, arise, originate; to be brought forth; to become; to become manifest, appear; to extend beyond, surpass (Ved.); to become more numerous, become numerous, multiply, increase, become prevalent; to be strong or powerful, prevail; to prevail over, have power or control over (with gen., loc., or dat.); to be a match for (with dat.); to be able or equal to (with inf.); to have power for, be competent to (with dat. or loc.); to be useful, be of use; to profit, avail; to beseech, intreat, implore: Caus. -*bhāvayati*, -*yitum*, to cause to come forth; to increase, augment, multiply (e.g. to multiply the Soma by placing it in a greater number of vessels); to provide more amply, endow more richly; to make powerful, cause to thrive or prosper, nurture; to gain power or strength; to recognise, discern: Desid. of Caus. -*bhāvayishati*, to wish to increase, wish to lengthen or prolong (Ved.).

Pra-bhava, as, m. production, birth; origin, source, cause of existence; generative cause, the basis or root of being or existence; the operative cause or immediate origin of being, as the father or mother, &c.; the place of receiving existence or that where an object is first perceived, birthplace; the source of a river [cf. *Yamunā-p*]; the Creator; strength, might, superiority, power, majesty (= *pra-bhāva*); N. of a Sādhyā; N. of the first or thirty-fifth year

in a sixty years' cycle of Jupiter; (as, ā, am), becoming prominent, prominent, excelling, excellent, eminent, distinguished; superior, powerful; (at the end of a comp.) springing or originating from, rising from, derived from, belonging to; born, produced. — *Prabhava-prabhu*, us, m. (with Jains) N. of one of the six Śruta-kevalins.

Pra-bhavat, an, antī, at, coming forth, arising; exceeding; being powerful, prevailing.

Prabhavati-tarāṇu, ind. has greater efficacy, has more power, has great power.

Pra-bhavana, am, n. production, source, origin; the being born or produced; ruling, presiding (?); (as, ā, am), produced from, springing from (at the end of a comp.; cf. *meru-p*).

Pra-bhavanīya, as, ā, am, see Scholiast on Pāṇ. VIII. 4. 34.

Pra-bhavītri, tā, tri, tri, powerful, potent; (tā), m. a lord, ruler.

Pra-bhāvīṣṇu, us, us, u, pre-eminent; mighty, strong, powerful, potent; (us), m. a mighty man, lord, master, lord over (with loc. or gen.). — *Prabhāvīṣṇu-tā*, f. lordship, supremacy, dominion, power, might, authority, consequence.

Pra-bhavya, as, ā, am, to be born or produced; being at the source or origin, original; fit for rule (?).

Pra-bhāva, as, m. might, power, puissance, strength, efficacy, virtue; majesty, dignity, glory, grandeur; superhuman strength or power; effect; extension, circumference; splendor, brilliance; high spirit, spirit, magnanimity; tranquillizing, conciliation (?); N. of a chapter of the Rasika-priyā; N. of a son of Manu Sva-roci; *prabhāveṇa*, *prabhā-rāt*, *prabhāva-tas*, by or through the power of, by means of, in consequence of, through, by. — *Prabhā-va-ja*, as, ā, am, proceeding from conscious majesty or power. — *Prabhāva-tā*, f. power, dignity, superiority. — *Prabhāva-vat*, ān, atī, at, possessing power or strength, powerful, strong, mighty.

Pra-bhāvaka, as, ā, am, prominent, having power or influence, influential.

Prabhāvana, as, ī, am (fr. the Nom. below), mighty, having power over, ruling, governing.

Pra-bhāvanā, f. causing to come forth, disclosing, revealing, uttering.

Prabhāvaya, Nom. P. *prabhāvayati*, -*yitum*, to have power, exercise power, to have great influence or power over (with acc.).

Pra-bhāvayitri, tā, tri, tri, making powerful or mighty (with acc.); enduing with power, empowering.

Pra-bhu, us, us or vi, u, or Ved. *pra-bhū*, ūs, vi, u, excelling, surpassing; powerful (e.g. *Rudrād upi prabhū*, more powerful even than Rudra), mighty, strong; able, capable, competent, having power to (e.g. *prabhuram prabhū*, having power to wound); more than sufficient, abundant; a match for (e.g. *prabhur mallāya*, a match for a wrestler); constant, eternal, everlasting; (us), m. a superior, ruler, governor, master, lord, (*him-prabhu*, a bad master); an owner, proprietor; an epithet of Brahma; of Viṣṇu; of Siva; of Indra; N. of a deity under the eighth Manu; N. of a son of Kardama; of a son of Suka and Pitarī; of a son of Bhaga and Siddhi; a sound; quicksilver. — *Pra-bhū-tā*, f. or *prabhu-tva*, am, n. lordship, supremacy, sovereignty, ascendancy, greatness, power; ownership, proprietorship, possession. — *Prabhutrākṣhepa* (*ta-āk*), as, m. (in rhetoric) an allusion to the superiority or supremacy (of another). — *Prabhu-deva*, as, m., N. of a teacher of the Yoga system of philosophy. — *Prabhu-bhakti*, as, ā, am, attached or devoted to a lord, faithful to a master, loyal; (as), m. a good horse. — *Prabhu-bhakti*, īs, f. attachment to a lord or master, loyalty, faithfulness. — *Prabhū-tva*, am, n., Ved. the being sufficient, sufficiency; [cf. *prabhu-tva*.] — *Prabhū-vasu*, us, us, u (in the Pāda-pāṭha written *prabhu-vasu*), Ved. 'abundantly wealthy,' an epithet of Indra; (us), m., N. of a descendant of Angiras and author of the hymns Rīg-veda V. 35, 36, IX. 35, 36.

Pra-bhūta, as, ā, am, produced, sprung from;

become, been; increased, much, abundant; abounding in; existing in great numbers, numerous, many; gone up or upwards; high, lofty; long; governed, presided over; mature, perfect. — *Prabhūta-tama*, *as*, *ā*, *am*, very great or numerous, greatest, highest. — *Prabhūta-tara*, *as*, *ā*, *am*, greater, more numerous, very large. — *Prabhūta-tā*, *f*, or *prabhūta-tva*, *am*, *n*, abundance, plenty; multitude, great number. — *Prabhūta-nāgāśva-ratha*, *as*, *ā*, *am*, having many elephants and horses and chariots. — *Prabhūta-yavasandhana* ('*sa-in*'), *as*, *ā*, *am*, abounding in fresh grass and fuel. — *Prabhūta-ratna*, *as*, *m*, *N*, of a Buddha. — *Prabhūta-rūpa*, *am*, *n*, great beauty. — *Prabhūta-vayas*, *ās*, *ā*, *as*, advanced in age, old. — *Prabhūta-varsha*, *āṇi*, *n*, pl. many years.

Prabhūta, *as*, *ā*, *am*, containing the word *prabhūta* (as an *Adhyāya* or an *Anuvāka*); epithet of a class of Manes.

Prabhūti, *is*, *f*, source, origin; power; imperious demeanour; sufficiency.

Prabhūvan, *ā*, *arī*, *a*, Ved. reaching or extending beyond (with acc.).

Prabhūshnu, *us*, *us*, *n*, powerful, mighty, strong, able; [cf. *pra-bhavishnu*.]

प्रभूष *pra-bhūṣ*, cl. 1. P. -*bhūṣati*, -*bhūṣitum*, Ved. to set forth in order; to offer, present; (Sāy.) = *prakarṣheṇa svī-kṛi*.

प्रभू *pra-bhū*, cl. 1. 3. P. A. -*bharati*, -*te*, -*bibharti*, -*bibhṛite*, -*bhartum*, Ved. to bring or carry towards, bring before, to lead or bring forwards, place before; to offer, present; to stretch forth, extend; to hurl, cast; to bring in, introduce.

Prabharat, *an*, *anti*, *at*, bringing or leading towards, bringing nigh.

Prabhartavya, *as*, *ā*, *am*, to be supported or nourished.

Prabhartṛi, *tā*, *trī*, *trī*, Ved. one who brings or leads near to, bringing near, (Sāy.) = *samyak prabharan*.)

Prabharman, *a*, *n*, Ved. bringing towards, placing before; reciting, recitation.

Prabhṛiti, *is*, *f*, offering, oblation (Ved.); throwing, casting, hurling (Ved.); beginning, commencement, (in this latter sense often used in three genders at the end of comps. to express 'having as a beginning or commencement', 'commencing with', or = 'et cetera', e. g. *Munayah Somaśravah-prabhṛitayah*, the Munis beginning with Soma-śravas, i. e. the Munis, Soma-śravas, &c.; *varṇa Brāhmaṇa-prabhṛitayah*, the Brāhmins and other castes); *prabhṛiti*, ind. beginning with, commencing with, beginning with and continuing from, from—forward, from—upward, from, since (at the end of comps., e. g. *tat-prabhṛiti*, from that time forward; *janma-prabhṛiti*, from birth; or after a word in the abl., e. g. *bālyāt prabhṛiti*, from boyhood upwards; *skandhāt prabhṛiti*, from the shoulder; or after adverbs, e. g. *adya prabhṛiti*, beginning from to-day, from this time forwards, henceforward, henceforth; *adhaḥ prabhṛiti*, from below, downwards; *tataḥ prabhṛiti* or *tadā prabhṛiti*, from that time forwards, thenceforth).

Prabhṛitha, *as*, *m*, Ved. an offering, oblation.

प्रभेद *pra-bheda*. See 1. *pra-bhid*, p. 635.

प्रभ्रंश *pra-bhraṇś*, cl. 4. P., 1. A. -*bhraṇśati*, -*bhraṇśatū*, -*bhraṇśitum*, to fall off, drop off, slip off, fall down, fall away; to escape from, free one's self from (with abl.); to be deprived of (with inst.); Caus. -*bhraṇśayati*, -*yitum*, to cause to fall down, cast down; to cause to fall from, cause to lose (with abl.).

Prabhraṇśa, *as*, *m*, falling off, becoming separated.

Prabhraṇśathu, *us*, *m*, a disease of the nose accompanied with discharge of mucus.

Prabhraṇśita, *as*, *ā*, *am*, caused to fall down, cast down; caused to fall from, deprived of (with abl.); expelled.

Pra-bhraṇśin, *i*, *ini*, *i*, falling off, falling down.

Pra-bhraṇśuka, *as*, *ā*, *am*, Ved. falling off; vanishing, disappearing.

Pra-bhraṇśyamāna, *as*, *ā*, *am*, falling down, being broken off, being broken down.

Pra-bhraṇśta, *as*, *ā*, *am*, fallen off, fallen, dropping; broken.

Pra-bhraṇśaka, *am*, *n*, a chaplet or wreath of flowers suspended from the lock on the crown of the head.

प्रभ्रम् *pra-bhram*, cl. 1. 4. P. -*bhramati*, -*bhramyati*, -*bhramitum*, to roam or wander about; to roam or wander through.

प्रभ्राज् *pra-bhrāj*, cl. 1. A. -*bhrājate*, -*bhrājī*, Ved. to shine forth, gleam.

Prabhrājamāna, *as*, *ā*, *am*, Ved. shining forth, gleaming.

प्रम् *pram*, ind. (fr. rt. 1. *prā*), in *goshpada-pram*, sufficiently to fill the print of a cow's foot; (also *goshpada-pūram*, Scholiast on Pāṇ. III. 4, 32.)

प्रमंहिषीय *pramanhishtīya*, *am*, *n*, Ved., *N*, of a Sāman (so called from its beginning with the words *pra manhishtkāya*).

प्रमगन्द *pra-maganda*, *as*, *m*, Ved. the son of a usurer, (according to Sāy. *maganda* = *kusidīn*, *tad-apatyam pra-magandān*); *N*, of a king.

प्रमग्न *pra-magna*. See *pra-majj* below.

प्रमङ्गन *pra-mangana*, *am*, *n*, (fr. rt. *mang* with *pra*), going, proceeding.

Pramanganiya, *as*, *ā*, *am*, to be gone or proceeded.

Pramangita, *as*, *ā*, *am*, gone, proceeded.

प्रमज्ज् *pra-majj*, cl. 6. P. -*majjati*, -*mank-tum*, Ved. to immerse one's self in, dip into.

Pramagna, *as*, *ā*, *am*, immersed, dipped, drowned. See Scholiast on Pāṇ. VIII. 4, 29.

प्रमणस् *pra-manas*, *ās*, *ās*, *as*, careful, solicitous, attentive (Ved.); kind, amiable (Ved.); good-natured, joyful, cheerful; [cf. *pra-manas*.]

प्रमण्डल *pra-maṇḍala*, *as* or *am*, *m*, or *n*. (?), the felly of a wheel (?).

प्रमत *pra-mata*, &c. See *pra-man*, p. 637.

प्रमत्त *pra-matta*, &c. See 1. *pra-mad*, col. 3.

प्रमथ् *pra-math* or *pra-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, -*manthitum*, to stir about violently, agitate, churn; to trample down, strike down, bruise; to rob (Ved.); to assault violently, handle roughly, harass, annoy; to destroy, lay waste, devastate; to tear away, tear off, tear out, cut out; Caus. -*mathayati*, -*yitum*, to assault violently, handle roughly, harass, annoy.

Pramatha, *as*, *m*, 'destroyer, tormentor,' *N*, of a class of fiends attending on Siva; *N*, of one of the hundred sons of Dhṛita-rāshṭra; a horse; (*ā*), *f*, the plant *Terminalia Chebula* or *Citrina* (= *haritaki*); *N*, of the wife of Kshupa and mother of Vira; pain, affliction (?). — *Pramatha-nātha*, *as*, or *pramatha-pati*, *is*, *m*, 'lord of the Pramathas,' an epithet of Siva. — *Pramathādhipa* ('*tha-adh*'), *as*, *m*, 'ruler of the Pramathas,' an epithet of Siva; of Gaṇeśa. — *Pramathānya* ('*tha-āl*'), *as*, *m*, 'abode of torment (?),' hell.

Pramathana, *as*, *i*, *am*, harassing, tormenting, torturing, paining, hurting, injuring; (*as*), *m*, *N*, of a magical formula pronounced over weapons; *N*, of a Dānava; (*am*), *n*, hurting, paining, distressing, injuring; killing, slaughter; agitating, churning.

Pramathita, *as*, *ā*, *am*, well churned; trampled on, cut down, killed; pained, distressed; (*ant*), *n*, buttermilk without water. — *Pramathita-purāṣara*, *as*, *ā*, *am*, having the leader killed, whose leader is slain.

Pramathya, ind. having conquered or oppressed; having used violence, violently, forcibly.

Pramathyamāna, *as*, *ā*, *am*, being churned.

Pra-mantha, *as*, *m*, Ved. a stick used for rubbing wood to produce fire by friction.

Pra-manthū, *as*, *m*, *N*, of a son of Vira-vrata and younger brother of Manthu.

Pra-mātha, *as*, *m*, stirring about, agitation; tormenting, torturing, afflicting, paining; killing; tearing; forcible abduction, rape [cf. *Draupadi-p*]; violence; *N*, of one of the sons of Dhṛita-rāshṭra; of one of the attendants of Skanda; of a Dānava; (*ās*), *m*, pl. epithet of the fiends attendant upon Siva (= *pra-matha*).

Pra-māthita, *as*, *ā*, *am*, assaulted violently, roughly handled; violated, ravished, forcibly carried off.

Pra-māthīn, *i*, *ini*, *i*, stirring about, setting in motion, agitating; striking off, striking down, used for striking or knocking down; tearing, rending; breaking, cutting; disquieting, troubling, harassing, annoying, afflicting, torturing [cf. *Āitta-p*]; killing, destroying, a destroyer; (*i*), *m*, *N*, of a son of Dhṛita-rāshṭra; of a Rākshasa; of a monkey; *N*, of the thirteenth (or forty-seventh) year of a sixty years' cycle of Jupiter; (*ini*), *f*, *N*, of an *Apsaras*.

प्रमद् 1. *pra-mad*, cl. 4. P. -*mādyati*, -*mādītum*, to enjoy one's self, be joyous, sport, play, gambol (Ved.); to be regardless of, be indifferent to (with abl.); to pay no attention to, give no heed to, neglect, be heedless about (with loc.); to neglect duty for, idle away time in (with loc.); Caus. P. A. -*mādayati*, -*te*, -*yitum*, to make light of, ridicule; (*A*), to enjoy, indulge in (Ved.).

Pra-matta, *as*, *ā*, *am*, excited, wanton, lascivious, rutting; drunken, intoxicated; mad, insane; careless, regardless, heedless, inattentive, negligent; unmindful of duty; blundering, a blunderer. — *Pra-matta-gīta*, *as*, *ā*, *am*, inattentively or carelessly sung. — *Pra-matta-Āitta*, *as*, *ā*, *am*, careless-minded, heedless, negligent. — *Pra-matta-tā*, *f*, inattentiveness, inattention, sleepiness, mental inactivity. — 1. *pramatta-vat*, *ān*, *ati*, *at*, inattentive, careless. — 2. *pramatta-vat*, ind. as if drunk, like one intoxicated.

2. *pra-mad*, *t*, *f*, Ved. lust, desire.

Pra-mada, *as*, *m*, joy, joyousness, joyfulness, pleasure, delight, elation, rapture; the *Datura* tree or thorn-apple, *D. Metel* [cf. *un-matta*]; *N*, of a Dānava; of a son of Vasishṭha and one of the seven sages under Manu Uttama, = *gulpha*?; (*ā*), *f*, a young and wanton woman, a handsome or beautiful woman, a woman in general; the sign of the zodiac Virgo; *N*, of a metre of 29 + 27 syllables; of another metre, four times ००००-००००-००००-००००; (*as*, *ā*, *am*), wanton, dissolute; mad, intoxicated (literally or metaphorically); impassioned; violent; careless. — *Pramada-kāṇṭha*, *as*, *m*, *N*, of a man. — *Pramada-kānana* or *pramada-kānana*, *am*, *n*, a royal garden or pleasure-ground attached to the gymnasium. — *Pramada-ropya*, *am*, *n*, *N*, of a city in the Dekhan; [cf. *mahitā-ropya*, *mihitā-ropya*.] — *Pramada-vana* = *pramada-kānana*. — *Pramadā-jana*, *as*, *m*, womankind, the female sex. — *Pramadānana* ('*dā-ān*'), *am*, *n*, a kind of metre, four times ००-००-००-००-००-००-००-००. — *Pramadā-vana*, *am*, *n*, a royal garden or pleasure-ground for the wives of a prince (attached especially to the private apartments of the palace).

Pra-madaka, *as*, *ā*, *am*, dissolute, licentious, sensual.

Pra-madana, *am*, *n*, amorous desire.

Pramadāya, *Nom*. P. *pramadāyati*, -*yitum*, to behave like a wanton woman.

Pra-madītya, *as*, *ā*, *am*, to be neglected or disregarded, to be treated with inattention (with abl.).

Pra-madvara, *as*, *ā*, *am*, inattentive, careless; (*ā*), *f*, *N*, of the wife of Ruru and mother of Sunaka.

Pra-māda, *as*, *m*, drunkenness, intoxication; madness, insanity, distraction, confusion; negligence, inattention, carelessness; inadvertence, error, inaccuracy, a blunder, mistake; a particular high number. — *Pra-māda-vat*, *ān*, *ati*, *at*, drunken, intoxicated; mad, insane; incautious, careless, heedless, inconsiderate.

Pramādikā, f. an imprudent or careless woman; a deflowered girl.

Pra-mādita, as, ā, am, made light of, ridiculed, mocked.

Pramādin, ī, īnī, ī, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (ī), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

Pramādyā (?), am, n. insanity, carelessness. — *Pramādyā-tas* (?), ind. from carelessness.

प्रमन् pra-man, cl. 8. A. -manute, &c., Ved. to think upon, excogitate.

Pra-mata, as, ā, am, thought out, excogitated; wise.

Pramataka, as, m., N. of an ancient sage.

Pra-mati, īs, f. care, providence, protection (Ved., cf. *adabādhā-vrata-p*, *indra-p*); one who provides for, a protector (Ved.); (ī), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janam-ejaya); of a son of Prāpśu.

Pra-manas, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-manāṣa*.]

Pra-mantra, as or am, m. or n. (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra*.]

प्रमन्थ pra-manth. See *pra-math*, p. 636.

प्रमन्द pra-manda, as, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

प्रमन्थु pra-manyu, us, us, u, incensed or enraged against (with loc.); distressed, sorrowful.

प्रमय pra-maya, &c. See p. 638, col. 1.

प्रमर pra-mara, &c. See under *pra-mṛi*, p. 638, col. 2.

प्रमर्दक pra-mardaka, *pra-mardana*, &c. See *pra-mṛid*, p. 638, col. 3.

प्रमहस pra-mahas, ās, ās, as, Ved. of great splendor (said of Mitra-Varuna, Sāy. = *prakṛiṣṭa-tejaska*).

मा 1. *pra-mā*, cl. 2. P., 3. 4. A. -māti, -mīte, -māyate, -mātrū, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. -māpayati, -yitum, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pra-mā-tva*, am, n. accuracy of perception, truthness or correctness of knowledge.

Pra-māna, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e. g. *pramāṇam bhavati*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i. e. it is yours to decide or I abide by your advice, cf. also *stri-p*); in this sense *pramāṇa* sometimes follows the number and gender of the word with which it is placed in apposition, e. g. *yadi Vedāḥ pramāṇās te*, if the Vedas be thy authorities; *stri pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six *Pramāṇas*, viz. 1. *Pratyakṣa*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Śabda* or *Āpta-vācāna*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyakṣa*, non-

perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The Nyāya admits only four, excluding the last two. The Sāṅkhya only three, viz. *Pratyakṣa*, *Anumāna*, and *Śabda*, excluding the third or *Upamāna* as well as the fifth and sixth: besides the *Pramāṇas* of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Āitiḥya*, tradition or fallible testimony; 3. *Ceshṭā*, (gesture); testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Viṣṇu; (as), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (ī), f. rule, standard, authority; a kind of metre. — *Pra-māṇa-koṭi*, f., N. of a particular spot or of a Tirtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māṇa*.] — *Pra-māṇa-jña*, as, m. an epithet of Śiva. — *Pra-māṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pra-māṇa-tā*, f. or *pramāṇa-tva*, as, m. authority, warranty. — *Pra-māṇa-dṛiṣṭa*, as, ā, am, recognised by authority, enjoined by good authorities. — *Pra-māṇa-pattra*, am, n. a written warrant. — *Pra-māṇa-purusha*, as, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pra-māṇa-pramoda*, as, m., N. of a Nyāya work by Hari. — *Pra-māṇa-bhūta*, as, ā, am, constituting proof or authority; true, authoritative; (as), m. an epithet of Śiva. — *Pra-māṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pra-māṇa-lakṣaṇa*, am, n., N. of a Vedānta work. — *Pra-māṇa-vat*, ān, atī, at, furnished with proofs, established by proofs, well-founded. — *Pra-māṇa-rākya*, am, n. authoritative statement, authority. — *Pra-māṇa-vārttika*, am, n. and *pramāṇa-viniṣṭaya*, as, m., N. of two works by Dharma-kīrti. — *Pra-māṇa-śāstra*, am, n. any work of sacred authority, scripture. — *Pra-māṇa-samuccāya*, as, m., N. of a work by Dīn-nāga. — *Pra-māṇa-sūtra*, am, n. a measuring cord. — *Pra-māṇādhika* (‘*ṇa-adh*’), as, ā, am, being beyond measure, excessive, unnaturally strong. — *Pra-māṇāntara* (‘*ṇa-an*’), am, n. another means of proof. — *Pra-māṇāntara-tā*, f. the being another means of proof. — *Pra-māṇābhāva* (‘*ṇa-abh*’), as, m. absence of proof, want of authority. — *Pra-māṇi-bhūta*, as, ā, am, being an authority or proof, proving, establishing.

Pra-māṇaka, as, Ikā, am, (at the end of a comp.) = *pra-māṇa*, measure, quantity, extent, circumference; (Ikā), f. a kind of metre, four times — — — — —.

Pra-māṇaya, Nom. P. *pramāṇayati*, -yitum, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

Pra-māṇayat, an, anti, at, receiving or admitting as an authority, obeying as authority.

Pra-māṇika, as, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *pramāṇika*, q. v.).

Pra-māṇita, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

Pra-māṇī-kṛī, cl. 8. P. A. -karoti, -kurute, -kartum, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pra-māṇī-karaṇa*, am, n. establishing or admitting as authority, regarding as proof. — *Pra-māṇī-kṛita*, as, ā, am, admitted or established as proof, regarded as authority; conformed to. *Pra-māṭṛi*, tā, tri, tri, knowing truly or well,

having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

Pra-māpaka, as, Ikā, am, affording proof or certain knowledge, furnishing authority; (as), m. an authority, an author cited or quoted.

1. *pra-mita*, as, ā, am, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pra-mī-tākshurā* (‘*ta-ak*’), f. ‘having measured syllables,’ a kind of metre, four times — — — — —.

Pra-mīti, īs, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

Pra-mēya, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (am), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Pra-mēya-kamala-mārtaṇḍa*, N. of a work. — *Pra-mēya-tva*, am, n. provableness, capability of being proved.

प्रमातव्य pra-mātavya. See p. 638, col. 1.

प्रमातामह pra-mātāmaha, as, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother.

प्रमात्र pra-mātra, as or am, m. or n. (?), a particular high number.

प्रमाथ pra-mātha, &c. See p. 636, col. 3.

प्रमाद pra-māda, &c. See under 1. *pra-mad*, p. 636, col. 3.

प्रमापण pra-māpaṇa, &c. See p. 638, col. 1.

प्रमाय pra-māya. See under *pra-mi* below.

प्रमार pra-māra. See *pra-mṛi*, p. 638.

प्रमार्जक pra-mārjaka, &c. See under *pra-mṛij*, p. 638, col. 3.

प्रमि pra-mi (see rt. 1. *mī*), cl. 5. P. A. -mīnoti, -mīnute, -mītum, to erect, build (Ved.); to judge, observe, perceive.

Pra-māya, ind. having perceived or observed.

2. *pra-mita*, as, ā, am (for 1. see above), Ved. erected, built.

प्रमिद् pra-mid, cl. 1. A., 4. P. -medate, -medyati, -meditum, to begin to become fat; to begin to show affection.

Pra-medita, as, ā, am, having begun to show affection (according to a Scholiast = *snigdhi-bhavitum ārabdhah*); being or made unctuous, unctuous, greasy. — *Pra-medita-vat*, ān, atī, at, having become unctuous, having been made unctuous.

प्रमिह pra-mih, cl. 1. P. -mehati, -medhūm, to make water, pass urine.

Pra-mīḍha, as, ā, am, passed as urine; thick, compact.

Pra-mēha, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhoea, &c.).

Pra-mēhin, ī, īnī, ī, suffering from urinary disease or affections.

प्रमी pra-mī, cl. 9. P. A. -mīṇāti, -mīṇite (Ved. -mīnāti, -mīnīte), -mītum, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surpass, to come to naught, perish, die; Caus. -māpayati, -yitum, to destroy, annihilate, kill, slay.

Pra-maya, as, m. ruin, downfall, fall, death; killing, slaughter.

Pra-mayā, us, us, u, Ved. liable to be lost or destroyed, destructible, perishable.

Pra-mātavya, as, ā, am, to be slain or killed.

Pra-māpāna, as, ī, am (fr. the Caus.), murdering, murderous, a murderer; (am), n. killing, slaying, slaughter; (sometimes also spelt *pra-māpāna*.)

Pra-māpayitri, tā, tri, tri, causing to perish, destructive, leading to ruin; a murderer. — *Pra-māpayitri-tva*, am, n. destructiveness, murderousness.

Pra-māpita, as, ā, am, destroyed, killed, slain.

Pra-māpin, ī, inī, i, destroying, killing, slaying.

Pra-māyu, us, us, u, or *pra-māyuka*, as, ā, am, Ved. liable to ruin or destruction, perishable, destructible, dying away.

Pra-mānat, an, atī, at, injuring, killing; overcoming, subduing.

Pra-māta, as, ā, am, dead, deceased; immolated, sacrificed. — *Pramita-patika*, ā, f. one whose husband is dead, a widow.

Pra-māti, is, f. ruin, destruction, death.

Pra-māya, as, ā, am, to be destroyed or killed, destructible.

प्रमोद pra-mīḍha. See *pra-mih*, p. 637.

प्रमोल् pra-mīl, cl. 1. P. -*mīlati*, -*mīlītum*, to close or shut the eyes.

Pra-mīlā, f. shutting the eyes, sleepiness, lassitude, weariness, enervation, exhaustion from indolence or fatigue.

Pra-mīlita, as, ā, am, closing the eyes, with closed eyes.

Pra-mīlān, ī, m., N. of a demon (who causes the eyes to close, or brings on faintness).

प्रमोव pra-miv, cl. 1. P. -*mivati*, -*mivītum*, to push towards, press; to instigate, incite.

प्रमुक्ति pra-mukti. See *pra-muc* below.

प्रमुख pra-mukha, as, ā, am, turning the face towards (with acc.), facing; first, foremost, chief, principal, most excellent; (at the end of a comp.) having as chief, headed by, led by, preceded by, accompanied with [cf. *priti-p*, *Vaśiṣṭha-p*]; honourable, respectable; (as), m. a chief, respectable man, sage; a heap, multitude; a tree used in dyeing, *Rottleria tinctoria*; (am), n. the mouth; commencement, beginning (of a chapter); time being, the present, the same time; (e), ind. before the face of, in the presence of, in front of, before, opposite to (with gen.); *pramukhe kṛi*, to cause to go before or precede. — *Pramukha-tas*, ind. at the head of, in front of, before the face of, before, opposite to (with gen.); before all others, first, in the first place. — *Pramukha-tā*, f. or *pramukha-tva*, am, n. superiority, predominance.

प्रमुग्ध pra-mugdha. See *pra-muh*, col. 2.

प्रमुच pra-muc, cl. 6. P. A. -*mucati*, -*te*, -*moktum*, to let loose, loosen, loose, untie, unbind, undo; to set free, let go, liberate, release; to forsake, desert, abandon; to give up, resign, renounce; to shake off; to discharge, emit, throw out, vomit, shed; to hurl, fling, cast, throw, shoot, send; to utter; to throw or put on (as a garland &c.); to remove, expel, drive away, banish: Pass. -*mucyate*, to be loosened, become loose or detached; to leave off, cease (with abl.); to free one's self from, rid one's self of (with abl.): Caus. -*mocayati*, -*yitum*, to loosen, untie; to set free, liberate: Desid. -*mumukshati*, to wish to give up, be about to resign.

Pra-mukta, as, ā, am, loosened, untied; set free, released, liberated; given up, resigned, renounced; hurled, cast, shot.

Pra-mukti, is, f., Ved. setting free, liberation; N. of particular sacred texts.

Pra-muca, as, or *pra-mucn*, us, u., N. of a Rishi.

Pra-moktavya, as, ā, am, to be liberated, to be set free.

Pra-mocana, as, ī, am, liberating, setting free; (ī), f. a species of cucumber; (am), n. the act of liberating, setting free; discharging, emitting, shedding.

प्रमुद् 1. pra-mud, cl. 1. A. -*modate*, -*modātum*, to become joyful, rejoice greatly, exult, be delighted: Caus. -*modayati*, -*yitum*, to make glad, delight, exhilarate.

2. *pra-mud*, t, t, t, pleased, happy; (t), f., Ved. gladness, delight, pleasure; sensual pleasure.

Pra-mūḍita, as, ā, am, delighted, pleased, happy, glad, content; (ā), f. (with Buddhists) N. of one of the ten Bhūmis; (am), n. epithet of one of the eight perfections in the Sāṅkhya philosophy. — *Pra-mūḍita-pralamba-sinayana*, as, m., N. of a Gandharva-rāja. — *Pra-mūḍita-vadanā*, f., N. of a metre. four times ००००००, ०००००. — *Pra-mūḍita-hṛdaya*, as, ā, am, having the heart delighted, delighted in heart.

Pra-moda, as, m. excessive joy, delight, pleasure, gladness, happiness; one of the eight perfections in the Sāṅkhya philosophy; Pleasure personified as a child of Brahmā; a strong perfume; N. of a being attendant upon Skanda; of a Nāga; of a man; of the fourth year in a sixty years' cycle of Jupiter. — *Pramoda-ṛṣitya*, am, n. joyous dancing, a joyful dance.

Pra-modaka, as, m. a kind of grain (= *shashikā*).

Pra-modana, as, ī, am, making glad, gladdening, exhilarating; an epithet of Viṣṇu; (am), n. making glad, gladdening; gladness, joyousness.

Pra-modamāna, am, n. 'rejoicing,' epithet of one of the eight perfections in the Sāṅkhya philosophy.

Pra-modita, as, ā, am, delighted, rejoiced, pleased, happy; (as), m. an epithet of Kuvera; (am), n. epithet of one of the eight perfections in the Sāṅkhya philosophy; [cf. *pra-modamāna* above.]

Pramodin, ī, inī, i, causing excessive joy, delighting, making happy, gladdening; delighted, happy; (inī), f., N. of a plant (= *jingūn*).

प्रमुच्चे pra-murc, cl. 1. P. -*mūrchatī*, -*mūrchatum*, Ved. to become thick or solid, congeal.

प्रमुष् pra-mush, cl. 9. P. -*mushāti*, -*mushitum*, to steal away, carry off, rob, pilfer.

Pra-mushita, as, ā, am, stolen away, carried off; distracted, beside one's self; (ā), f. a kind of riddle.

प्रमुह pra-muh, cl. 4. P. -*muhyati*, -*mogdhum*, -*modhum*, to become bewildered or infatuated; to faint, swoon: Caus. -*mohayati*, -*yitum*, to bewilder, infatuate.

Pra-mugdha, as, ā, am, fainting, unconscious; very charming.

Pra-mūḍha, as, ā, am, bewildered, infatuated, deceived; foolish, stupid, a fool. — *Pra-mūḍha-sañjā*, as, ā, am, having the mind perplexed, bewildered, infatuated.

Pra-moha, as, m. bewilderment, infatuation, fascination; insensibility, stupefaction, stupor, fainting away. — *Pramoha-ṭitta*, as, ā, am, bewildered in mind.

Pra-mohana, as, ī, am, infatuating the mind. *Pra-mohita*, as, ā, am, bewildered, infatuated. *Pramohin*, ī, inī, i, bewildering, infatuating.

प्रमूर pra-mūra in a-pramūra, q. v.

प्रमृ pra-mṛi, Caus. P. -*mārayati*, -*yitum*, Ved. to put to death.

Pra-mara, as, m., Ved. death, dying.

Pra-maraya, am, n., Ved. dying, death.

Pra-māra, as, m., Ved. = *pra-maraya*.

Pra-mṛita, as, ā, am, dead, deceased; withdrawn or gone out of sight; covered, concealed; (am), n. death; tillage, cultivation.

Pramṛitaka, as, ā, am, dead.

प्रमृगम् pra-mṛigam, ind., see Gaṇa Tish-ṭhadv-ādi to Pān. II. 1. 17.

Pra-mṛigya, as, ā, am, to be sought or searched after; peculiarly adapted to or fitted for (with dat.).

प्रमृज pra-mṛij, cl. 2. P. -*mārṣṭi*, -*mārjī-tum*, -*mārṣṭum*, to wash out, wash, clean, cleanse; to wash off, wipe off, wipe away; to wipe out, remove, expel, rid one's self of; to rub gently, stroke, pass the hand over, rub; to make ready, prepare; to render unavailing, frustrate.

Pra-mārjaka, as, ikā, am, wiping off, removing.

Pra-mārjana, am, n. the act of rubbing off, wiping off; *aśru-pramārjana*, the wiping away or drying of tears, consoling.

Pra-mārṣṭa, as, ā, am, washed or rubbed off; rubbed; polished, bright, clear.

प्रमृण pra-mṛiṇ, cl. 6. P. -*mṛiṇati*, &c., Ved. to crush, destroy.

Pra-mṛiṇa, as, ā, am, Ved. destroying, crushing.

प्रमृत pra-mṛita, &c. See *pra-mṛi*, col. 2.

प्रमृद् pra-mṛid, cl. 9. P. -*mṛidnāti*, -*mār-ditum*, to crush down, destroy, lay waste, ravage, devastate.

Pra-mardaka, as, ā, am, crushing down, crushing, destroying; N. of a demon.

Pra-mardana, as, ī, am, crushing down, crushing, destroying; rubbing out or away; (as), m. an epithet of Viṣṇu; N. of an attendant of Śiva; of a Vidyā-dhara; of a general of Sambara; (am), n. crushing, destroying.

Pra-marditri, tā, tri, tri, one who crushes or destroys, a destroyer.

Pra-mardin, ī, inī, i, destroying, crushing.

प्रमृश pra-mṛiś, cl. 6. P. -*mṛiśati*, -*marsh-tum*, -*mraśtum*, Ved. to lay hold of, handle; (according to Mahī-dhara) to reflect, consider, deliberate.

Pra-mṛiśa, as, ā, am, Ved. laying hold of, handling; (according to Mahī-dhara) = *paṇḍita*.

प्रमृष् pra-mṛiṣh, cl. 4. and 1. P. A. -*mṛiṣhyati*, -*te*, -*marshati*, -*te*, -*marshitum*, Ved. to forget, neglect; (Sāy.) to destroy.

Pra-mṛiṣhya, as, ā, am, in a-p°, q. v.

प्रमृ pra-mṛi, cl. 9. P. -*mṛiṇati*, &c., Ved. to crush, destroy; [cf. *pra-mṛiṇ*.]

प्रमेदित pra-medita. See *pra-mid*, p. 637.

प्रमेय pra-meya. See p. 637, col. 3.

प्रमेह pra-meha, *pra-mehin*. See under *pra-mih*, p. 637, col. 3.

प्रमोक्त्य pra-moktarya. See col. 1.

प्रमोक्ष pra-moksha, as, m. (fr. rt. *moksh* with *pra*), letting fall, dropping, losing; discharging dismissing, liberation.

Pra-mokshaya, am, n. 'releasing,' a term applied to the end of an eclipse.

प्रमोचन pra-mocana. See col. 2.

प्रमोत pra-mota (perhaps fr. rt. *miv*), Ved. a particular kind of disease.

प्रमोद pra-moda, &c. See under 1. *pra-mud*, col. 2.

प्रमोह pra-moha, &c. See *pra-muh*, col. 2.

प्रमृद् pra-mrad [cf. *pra-mṛid*], cl. 1. A. -*mradate*, -*mraditum*, Ved. to destroy, kill.

प्रमुच pra-muc, cl. 1. P. -*mlocati*, -*mlocitum*, Ved. to go down, sink down.

Pra-mlocanti or *pra-mlocā*, f., N. of an Apsara or nymph of heaven.

प्रम्ले pra-mlai, cl. 1. P. -*mlāyati*, -*mlātum*, to fade away, become faded, wither away, wither.

Pra-mlāna, as, ā, am, faded away, withered.

way, faded, withered; soiled, dirty. — *Pramlāna-vadana*, as, ā, am, having the face dried up or soiled (with weeping &c.). — *Pramlāna-sarira*, as, ā, am, withered in body, having an exhausted frame.

प्रयक्ष *pra-yaksha*, as, ā, am (fr. rt. *yaksh* with *pra*), Ved. praiseworthy, laudable; (Sāy. = *pūjya*.)

प्रयच्छत् *pra-yačchat*. See col. 2.

प्रयज् 1. *pra-yaj*, cl. 1. P. A. -*yajati*, -*te*, *yajshum*, Ved. to sacrifice to, offer sacrifices, worship.

2. *pra-yaj*, k, f, Ved. an offering, oblation; [cf. *viksha-p*.]

Prayajyu, us, us, u, Ved. to be worshipped or honoured (Sāy. = *prakarsheya pūjyah*); striving forwards, pressing onwards, rushing on (? cf. *iyaksh*); specially used as an epithet of the Maruts and of Vāyu, but also said of Indra and Agni).

Prayāga, as, m, a sacrifice, an oblation; the place of sacrifice *kar'* *ḷḥoxhṇ*, a celebrated place of pilgrimage (now called Allahabad) at the confluence of the Gāṅgā and Yamunā with the supposed subterranean Sarasvatī (cf. *tri-veṇī*; *prayāga* in composition is applied to four other sacred places situated at the confluence of two rivers, viz. Deva-p°, Rudra-p°, Karṇa-p°, and Nanda-p°, in the Himāliya mountains); a horse [cf. *pra-yoga*]; a N. of Indra [cf. *prayāga-bhaya*]; N. of a man (in this sense also *prayāga*); (ās), m. pl. the inhabitants of *Prayāga*. — *Prayāga-bhaya*, as, m. 'fearing sacrifice,' an epithet of Indra (who is liable to be dethroned by the performance of a hundred Aśva-medhas or horse sacrifices). — *Prayāga-setu*, us, m., N. of a work.

Prayāja, as, m., Ved., N. of particular sacrificial texts or invocations and of the Ājya oblations or libations at which they are employed (they form part of the Prāyāṇiya or introductory ceremony in a soma sacrifice and are generally five in number, viz. Samidh, Tanū-napāt, Idā, Barhiṣ, Svāhā-kāra; at animal sacrifices their number is eleven, corresponding to the eleven Āpris, cf. *ā-pri*); a principal ceremony or sacrifice. — *Prayāja-vat*, ān, atī, at, Ved. accompanied with *Prayājas*.

प्रयत् *pra-yat*, cl. 1. A. -*yatate*, -*yatitum*, to strive, endeavour, make effort; to apply one's self to (with loc.).

Prayātariya or *prayattariya*, as, ā, am, to be striven or endeavoured.

Prayatna, as, m. persevering effort, continued exertion or endeavour, exertion bestowed on anything (with the object in the loc., or as the first member of a comp.; cf. *kṛtā-p*); activity of will; activity, action, act; great care, caution, care; difficulty; (in philosophy) active effort of three kinds, viz. engaging in any act, prosecuting it, and completing it; (in grammar) effort in uttering, effort or movement of the mouth or breath in the production of articulate utterance, mode of articulation, (also *āśya-prayātna*; distinguished into *ābhyantara-p*°, internal effort, and *vāhya-p*°, external effort); *prayāt-nena*, *prayatnāt*, *prayatnais*, *prayatna-tas*, ind. with special effort, with particular care or pains, diligently, carefully, earnestly, zealously, with all one's might; particularly, especially; with difficulty, hardly, scarcely. — *Prayātna-prekṣaṇīya*, as, ā, am, to be seen with an effort, hardly visible. — *Prayātna-muktāsana*, as, ā, am, quitting a seat with difficulty, rising with difficulty from a seat. — *Prayātna-vat*, ān, atī, at, one who endeavours or makes effort, one who directs his whole attention and care towards anything, assiduous, enterprising, persevering.

प्रयम् *pra-yam*, cl. 1. P. -*yačchatī*, -*yantum*, to hold out towards, offer; to present, bestow, grant, give (with dat., loc., or gen. of the person and acc. of the thing; in *Ṛig-veda* VII. 75, 2, with acc. of the person and dat. of the thing); to give in mar-

riage; to give up, deliver, restore, return; to pay, discharge (a debt); to restrain, check, control.

Prayacchat, an, antī, at, presenting, giving, bestowing.

Prayata, as, ā, am, restrained, well governed, self-subdued, keeping the organs of sense under control; submissive; careful, prudent; zealous, intent (on devotion); pure; (as), m. a holy or pious person, one purified by austerity and mortification. — *Prayata-tva*, am, n. self-control, purity, holiness.

— *Prayata-dakṣhiya*, as, ā, am, Ved. one who has made presents (to the priests officiating at a sacrifice; Sāy. = *yena ritebhya dakṣhiṇā dattāh*). — *Prayata-parigraha-dritīya*, as, m. accompanied by a pious or chaste wife. — *Prayatātman* ('*ta-āt*'), ā, ā, a, restrained in mind, pious-minded, devout in spirit, pious, ascetic.

Prayati, is, f, Ved. offering, presenting; a gift, oblation; effort, exertion, endeavour; will, intention.

Prayantri, tā, trī, trī, Ved. one who offers or presents, a giver, bringer.

Prayāma, as, m. checking, restraining; dearth, scarcity, dearth; competition of buyers in consequence of scarcity; length (either of space or time).

Prayāmya, as, ā, am, to be checked or controlled.

प्रयस् 1. *pra-yas*, cl. 4. 1. P. -*yasyati*, -*yasati*, -*yasitum*, to endeavour, labour, strive after (with dat.).

Prayāsa, as, m. effort, exertion, labour, pains, endeavour; *prayāsena*, with effort, diligently; *a-prayāsena*, without any exertion, without effort or difficulty. — *Prayāsa-bhāj*, k, k, k, capable of exertion or fatigue, active, energetic.

प्रयस् 2. *prayas*, as, n. (fr. rt. 1. *pri*), Ved. pleasure, enjoyment, delight; an object of enjoyment, delicate and dainty food, refreshing draught or beverage; a sacrifice; *prayāsi nadinām*, the refreshing waters of rivers (Sāy. = *nadinām priṇayitriṇi jalāni*); (ās, ās, as), valuable, precious (?). — *Prayas-vat*, ān, atī, at, Ved. having or bestowing pleasant food, offering refreshing food (Sāy. = *haviṣ-lakṣaṇāna-vat*); (at), n., N. of a Sāman; *Prayasvanto trayah*, N. of the authors of the hymn *Ṛig-veda* V. 20. — 1. *prayo-ga*, as, ā, am (for 2. *pra-yoga* see p. 640, col. 1), Ved. coming to a meal; (as), m., N. of a Ṛishi with the patronymic Bhārgava, author of the hymn *Ṛig-veda* VIII. 91.

Prayasta, as, ā, am (probably connected with 2. *prayas*), seasoned, dressed with sauces and condiments.

प्रया 1. *pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go forwards, proceed onwards, advance, progress; to go forth, go away, depart: Caus. -*yāpayati*, -*yitum*, to cause to proceed: Desid. -*yiyaśati*, to wish to advance.

2. *pra-yā*, ās, f. (or m.?). Ved. rushing upon, assailing, an attack, assault; (Sāy.) an attacking or assailing force.

Prayāna, am, n. setting out, departing, setting forth, starting (on a journey); going forth, going to a distance, journey, march; the march of an army, attack, invasion; going, motion, progress; departure, death [cf. *prāṇa-p*°]; beginning, commencement; the hind part or haunch of a horse or other animal, the crupper (?); the back of a horse, the rider's seat. — *Prayāna-kāla*, as, m. time of departure, death. — *Prayāna-purī*, f., N. of a town. — *Prayāna-bhanga*, as, m. the breaking or suspending of a journey, a halt. — *Prayānārha* ('*ṇa-ar*'), as, ā, am, worthy of death, deserving death.

Prayānaka, am, n. a journey, march; going, motion; *a-prayānaka*, the suspension of a journey, halting, a halt.

Prayāṇīya, as, ā, am, to be gone forward or advanced.

Prayāṇa, as, ā, am, gone towards, advanced; gone away, gone to a distance, gone, removed, departed; deceased, dead; (as), m. an invasion,

attack; a steep rock, precipice; (wrongly for *pra-pāta*.)

Prayātariya, as, ā, am, to be gone forward or advanced, to be marched or proceeded; to be attacked.

Prayātri, tā, trī, trī, one who goes forward, going, able to go or fly.

Prayāpaṇa or *pra-yāpana*, am, n. causing to go forwards, sending; expelling, driving away.

Prayāpaṇīya or *pra-yāpanīya*, as, ā, am, to be caused to go forwards, to be sent away, to be sent.

Prayāpita, as, ā, am, caused to go forwards, driven or sent away, made to go or pass away.

Prayāpin, i, inī or inī, i, causing to go forwards, sending forwards, causing to go, sending, sending away.

Prayāpiya, as, ā, am, to be caused to go forwards, to be sent away.

Prayāpyamāna or *pra-yāpyamāna*, as, ā, am, being caused to go forwards, being sent or made to go, being caused to pass away.

Prayāman, a, n., Ved. going forwards, setting out (Sāy. = *pra-gamana*).

Prayāyin, i, inī, i, going forwards, advancing, marching, going, driving, riding.

Prayāsyat, an, atī or antī, at, about to go forwards, about to go or depart, going.

Prayāśat, an, antī, at, wishing to go forth, desirous of setting out.

Prayāyu, us, us, u, Ved. used for diving (as a horse).

प्रयाग *pra-yāga*. See 1. *pra-yaj*, col. 1.

प्रयाच् *pra-yāc*, cl. 1. P. A. -*yācati*, -*te*, -*yācītum*, to ask for, beg, solicit, request.

Prayācaka, as, ikā, am, asking, requesting, begging, imploring.

Prayācana, am, n. asking, requesting, begging, imploring.

प्रयाज *pra-yāja*. See 1. *pra-yaj*, col. 1.

प्रयाण *pra-yāṇa*, &c. See 1. *pra-yā*, col. 2.

प्रयास *pra-yāsa*. See 1. *pra-yas*, col. 2.

प्रयु *pra-yu*, cl. 2. P., 9. P. A. -*yauti*, -*yunāti*, -*yuniti*, -*yuritum*, to disjoin, sever, separate.

Prayuta, as, ā, am, joined, combined, united; disjoined, separated; (as), m., N. of a Deva-gandharva; (am), n. a million. — *Prayuteśvara-tirtha* ('*ta-ś*'), am, n., N. of a place of pilgrimage.

Prayuti, is, f, Ved. separation from, absence; thoughtlessness.

Prayotri, tā, trī, trī, Ved. one who disjoins or separates, severing, separating.

प्रयुज् 1. *pra-yuj*, cl. 7. A. -*yunkte*, -*yoktum*, to join to, harness, yoke; to make use of, use, employ; to apply; to bestow, grant, give, lend; to impose, inflict on (with loc. or gen. of the person); to put in front; to appoint, invest (in an office), install; to instigate, impel, direct towards; to cast, hurl, throw (a missile); to conduct; to perform, practise; to befit, become, be fitting or appropriate: Caus. -*yoyajati*, -*yitum*, to use, employ; exact (interest, Manu III. 112); to perform, practise.

Prayukta, as, ā, am, joined to, harnessed, yoked; used, employed; applied; inflicted upon; appointed, nominated; associated or connected with; endowed with, possessing (as an attribute &c.); resulting from, consequent on, produced by, arising from, occasioned by; compact, closely united; abstracted, lost in meditation; lent (as money); asleep?; (am), n. a cause. — *Prayukta-saṅskāra*, as, ā, am, to which polish has been applied, polished (as a gem).

Prayukti, is, f, use, employment, application; activity, inclination; impulse, instigation, incitement; cause, motive, main object or end, occasion, consequence, result.

Prayuga, am, n. regarded as the original form of *prayūga*, q. v.

2. *pra-yuj*, k, k, k, joining, connected with (literally or figuratively, as a cause, motive, &c.); (k), f., Ved. a team of horses; impulse, motive, cause;

acquiring, acquisition; *prayujām havīṣhi* or *prayuj-ghavīṣhi*, Ved., N. of twelve oblations, one of which is to be offered in each month.

Pra-yujya, ind. having used or employed; having applied; having connected; having acted or behaved to or towards.

Pra-yujyamāna, *as*, *ā*, *am*, being used or employed, being applied, &c.; being united or connected with.

Pra-yujāna, *as*, *ā*, *am*, joining, adding; employing, using; appointing, deputing; performing, doing.

Pra-yoktavya, *as*, *ā*, *am*, to be used or employed; to be applied, applicable, suitable; to be exhibited or represented (as a drama); to be hurled or thrown (as a missile); to be uttered or pronounced.

Pra-yoktrī, *tā*, *trī*, *tri*, one who employs or applies, one who makes use of, one who uses, using, employing; one who performs or directs, an executor; one who stirs up or excites; an instigator; the agent of an action; lending, a money-lender; one who exhibits or represents (a drama); one who shoots or sends (an arrow); one who recites, a reciter.

2. *pra-yoga*, *as*, *m*, (for 1. *prayoga* see under 2. *prayas*), joining together, combination, connection; adding, addition; application, employment; reducing to practice, use, usage, practice [cf. *bhūṛī-p*, *saṃyak-p*]; ceremonial form, course of proceeding; act, action, effort; (in gram.) a form commonly employed, form usually occurring, usual form; a general precept; employment of drugs; application of charms or magic, magic, magical rites; offering, presenting; employment of money, investment, lending money on usury; principal, loan bearing interest, profits of usury or trade; appointing, appointment; hurling, throwing, casting, sending (a missile); undertaking, beginning, commencement; a design, device, plan, contrivance; means, instrument; exhibition (of a dance), performance, representation (of a drama); recitation, delivery; a formula to be recited, sacred text, authority; fascinating, subduing(?); cause, motive, occasion, object; consequence, result; an example, comparison; a horse [cf. *pra-yāga*]; *prayogais*, ind. by use of means. — *Prayoga-tas*, ind. by the use of, through the employment of; in consequence of; according to; in action, actually. — *Prayoga-dīpa*, *as*, *m*, N. of a work. — *Prayoga-nipūṇa*, *as*, *ā*, *am*, skilful in practice, practically experienced. — *Prayoga-pād-dhātī*, *iṣ*, *f*, N. of a work by Siva-rāma on ritual. — *Prayoga-pārījāta*, *as*, *m*, and *prayoga-muktā-valī*, *i*, *N*, of two works. — *Prayoga-vṛitti*, *iṣ*, *f*, N. of a commentary by Varadādhīsa-yajvan. — *Prayoga-vaijayanī*, *f*, N. of a commentary by Mahādeva on the Hiranya-keśi-kalpa-sūtra. — *Prayoga-sāra*, *as*, *m*, N. of a section of the Saṃskāra-tattva. — *Prayogātīśaya* ('*ga-at*'), *as*, *m*, (in dramatic language) 'excess in representation,' bringing a character on the stage the moment that his name is pronounced. — *Prayogārtha* ('*ga-ar*'), *as*, *m*, an act tending to a main object? (*as*, *ā*, *am*), having the sense of *pra-yoga*.

Pra-yogin, *i*, *inī*, *i*, being employed or used, usual; having some object in view, striving for an object, calculated for a particular purpose; using, applying; causing, stimulating. — *Prayogi-tva*, *am*, *n*, the being used or employed, usefulness.

Prayogiya, *as*, *ā*, *am*, treating of the application (of medicines &c.).

Pra-yogyu, *as*, *m*, Ved. an animal harnessed to a carriage, an animal used for draught.

Pra-yojaka, *as*, *ikā*, *am*, occasioning, effecting, conducing to, causing or inducing any act, leading to anything; instigating, occasioning, prompting, arousing, stimulating, exciting; an original instigator; deputing, appointing; (*as*), *n*, a founder or institutor (of any ceremony); a law-giver, legislator; an author, composer; a money-lender, creditor. — *Pra-yojaka-kartrīva*, *am*, *n*, acting as an instigator or promotor.

Pra-yojana, *am*, *n*, application, employment,

use, use of (with inst., e. g. *taruṇā kim prayojanam*, what is the use of the tree? *mama na kiñcid arthena prayojanam*, to me there is no use in money, money is of no use to me); need of, necessity for (with inst.); cause, occasion, motive, origin; purpose, object, aim, intention, design; profit, interest; means of attaining (Manu VII. 100); *prayojanena*, ind. with a particular motive or intention; *kena prayojanena*, from what cause? from what motive? — *Prayojana-vat*, *ān*, *atī*, *at*, having a particular use or aim or purpose, done with a particular aim or design, selfish; serving for a particular purpose, serviceable; having a cause, caused, produced.

Pra-yojayal, *an*, *antī*, *at*, combining; behaving to, acting towards; showing, displaying.

Pra-yojya, *as*, *ā*, *am*, to be used or employed, to be practised; to be occasioned or produced; to be set to work; to be appointed or directed; to be thrown, to be cast (as a missile); (*as*), *m*, a servant, slave; (*am*), *n*, capital, principal, (properly, that which is put out to interest.) — *Prayojya-tva*, *am*, *n*, the state of being used or employed.

प्रयुत *pra-yuta*. See under *pra-yu*, p. 639.

प्रयुध् 1. *pra-yudh*, Desid. A. -*yuyutsate*, to wish to fight.

Pra-yutsu, *us*, *m*, a warrior; a ram; an ascetic; air, wind; a N. of Indra; (for *pra-yuyutsu*.)

Pra-yuddha, *am*, *n*, war, battle. — *Prayuddhārtha* ('*dha-ar*'), *as*, *m*, war, battle, going to war or battle (= *praty-utkrama*); (*as*, *ā*, *am*), having the sense of *pra-yuddha*.

2. *pra-yudh*, *t*, *i*, *t*, Ved. attacking, assailing (Sāy. = *pra-yoddhri*).

Pra-yoddhtrī, *dhā*, *dhri*, *dhri*, one who fights, a combatant.

प्रयोक्तृ *pra-yoktrī*, 2. *pra-yoga*. See col. 1.

प्रयोत्तृ *pra-yotri*. See under *pra-yu*, p. 639.

प्रयमेध *prayamedha*, a patronymic from Priya-medha, = *pratyamedha*.

प्ररक्ष *pra-raksh*, cl. 1. P. -*rakshati*, -*rakshītum*, to protect against, protect, defend.

Pra-raksha, *as*, *ā*, *am*, one from whom any one is protected.

Pra-rakshaṇa, *am*, *n*, protecting, protection.

Pra-rakshita, *as*, *ā*, *am*, protected against, protected, defended.

प्ररथम् *pra-ratham*, ind., see Gaṇa Tish-ṭhadv-ādi to Pāp. II. 1, 17.

प्रराम् *pra-ram*, Caus. P. -*ramayati*, -*yitum*, Ved. to delight or gladden greatly, exhilarate; to excite, arouse (?).

प्रराधम् *pra-rādhas*, *ās*, *m*, (fr. rt. *rādha* with *pra*), N. of a descendant of Anṛgīras.

Pra-rādhyā, *as*, *ā*, *am*, to be satisfied or made content.

प्ररिच् *pra-rič*, Pass. -*ričyate*, to excel, surpass, be superior to (with abl.).

Pra-ričvan, *ā*, *urī*, *a*, Ved. reaching beyond, surpassing, excelling.

Pra-rika, *as*, *m*, Ved. abundance, plenty, affluence; (Sāy.) = *dāna*, bounty, liberality.

Pra-rečana, *am*, *n*, Ved. superabundance, superfluity (Sāy. = *prakarṣeṇādhihikam dhanam*).

प्ररुच् *pra-ruč*, cl. 1. A. -*ročate*, -*ročitum*, to shine forth, shine, be brilliant.

Pra-ročana, *as*, *i*, *am*, exciting or inciting to love (as a spell), seducing; (*am*), *n*, stimulating, exciting; seduction; illustration, explanation; (*am*, *ā*), *n*, f. praising an author in the prologue of a drama, favourable description of that which is to follow in a play.

प्ररुज् *pra-ruj*, cl. 6. P. -*rujati*, -*roktum*, Ved. to break down, break (Sāy. = *pra-bhanj*).

Pra-ruja, *as*, *m*, N. of a mythical being conquered by Garuḍa; N. of a Rākṣasa.

प्ररुद् *pra-rud*, cl. 2. P. -*roditi*, -*roditum*, to burst into tears, begin to weep, weep, cry.

Pra-rūdita, *as*, *ā*, *am*, beginning to weep, wept, weeping.

प्ररुध् *pra-rudh*, cl. 7. P. A. -*runaddhi*, -*runaddhe*, -*roddhum*, to keep back, hold back.

प्ररुह् 1. *pra-ruh*, cl. 1. P. -*rohati*, -*roḍhum*, to grow up, shoot forth, shoot up, grow; to heal up (as a wound).

2. *pra-ruh*, *t*, *f*, *t*, shooting forth, growing up like a plant; (*t*), *f*, Ved. a shoot, a new branch.

Pra-rūḍha, *as*, *ā*, *am*, grown up, full-grown; grown, increased; growing or proceeding from a root, rooted, fastened; born, produced. — *Prarūḍha-keśa*, *as*, *ā*, *am*, 'long-haired,' one whose hair has grown long, having long hair. — *Prarūḍha-sālī*, *is*, *m*, full-grown rice.

Pra-rūḍhi, *is*, *f*, growing up, growth, increase.

Pra-rodhana, *am*, *n*, Ved. rising, ascending.

Pra-roha, *as*, *m*, growing or shooting forth [cf. *drīḍha-p*]; germinating, germination, sprouting, budding; a bud, shoot, sprout, twig, spray, sprig; a shoot of light [cf. *prabhā-p*]; a new leaf or branch; an excrescence. — *Praroḥa-vat*, *ān*, *atī*, *at*, possessing vegetation, covered with vegetation.

Pra-roḥaṇa, *am*, *n*, growing or shooting forth, growing, growth; germinating, germination, budding, sprouting; a bud, twig, spray, shoot, sprig.

Pra-rohin, *i*, *inī*, *i*, growing or shooting up, growing, propagated (Manu I. 46). — *Prarohi-sākhin*, *i*, *m*, a tree whose branches grow again, (perhaps rather) a tree still growing or still alive.

प्ररेज् *pra-rej*, cl. 1. A. -*rejate*, &c., Ved. to tremble at (with acc.; Sāy. = *prakarṣeṇa kamp*).

प्ररक्षीय *prarkshīya* (fr. 1. *pra* + *ṛksha*), Nom. P. *prarkshīyati*, &c., see Vopa-deva II. 4; (also *prārkskhīya*.)

प्ररक्षीय *prarshabhīya* (fr. 1. *pra* + *ṛsha-bha*), Nom. P. *prarshabhīyati*, &c., see Scholiast on Pāp. VI. 1, 92; (also *prārshabhīya*.)

प्ररलप् *pra-lap*, cl. 1. P. -*lapati*, -*lapitum*, to speak forth, speak; to prattle, prate, talk idly or incoherently, jabber, chatter; to cry, lament, bewail; to call upon, invoke: Caus. -*lāpayati*, -*yitum*, to cause or incite to speak.

Pra-lapat, *an*, *antī*, *at*, speaking, talking; calling upon, invoking.

Pra-lapana, *am*, *n*, prattling, prating; speaking, talking.

Pra-lapita, *as*, *ā*, *am*, spoken forth, declared, spoken, uttered, said.

Pra-lāpa, *as*, *m*, talk, talking, conversation, discourse; talking in an unmeaning or childish manner, incoherent or delirious speech, prattling, prattle, prate, chattering; *ārta-pralāpa*, 'the utterance or cry of one in pain,' lamentation, wailing. — *Pralāpa-vat*, *ān*, *atī*, *at*, speaking confusedly. — *Pralāpa-han*, *ā*, *m*, a kind of collyrium. — *Pralāpaśka-maya* ('*pa-ek*'), *as*, *i*, *am*, 'consisting of lamentation only,' doing nothing but lament.

Pra-lāpana, *am*, *n*, causing or teaching to speak.

Pra-lāpin, *i*, *inī*, *i*, talking much or unmeaningly, chattering, a prater; speaking to, conversing with; lamenting, wailing. — *Pralāpi-tā*, *f*, amorous conversation, loving prattle.

प्रलम्भ *pra-labh*, cl. 1. A. -*labhate* (ep. also -*labhate*), -*labdhum*, to overreach, cheat, deceive. *Pra-labha*, *as*, *ā*, *am*, overreached, cheated, deceived.

Pra-labdharya, *as*, *ā*, *am*, to be cheated or deceived.

Pra-lambha, *as*, *m*, receiving, obtaining, attaining, gaining; overreaching, cheating, deceiving, fooling, fraud.

Pra-lambhana, *am*, n. deceiving, cheating, fooling, fraud.

प्रलम्ब *pra-lamba*, *as*, *ā*, *am* (fr. rt. *lamb* with *pra*), hanging down, depending, pendulous (generally in comps., cf. *pralamba-keśa* below); prominent; slow, dilatory; (*as*), m. hanging on or from, depending; a branch; a shoot of the vine-palm; a garland of flowers worn round the neck; a kind of necklace of pearls; a cucumber; the female breast; N. of a Daitya slain by Bala-rāma; N. of a mountainous district; tin?; (*ā*), f., N. of a Rākṣas. — *Pra-lamba-keśa*, *as*, *ā*, *am*, one whose hair hangs down. — *Pralamba-ghna*, *as*, or *pralamba-han*, *ā*, m. the slayer of the Daitya Pralamba; epithet of Bala-rāma (also of Kṛṣṇa?). — *Pralamba-bhūt*, *t*, or *pralamba-mathana*, *as*, m. 'the cleaver or crusher of Pralamba,' epithet of Bala-rāma (also of Kṛṣṇa?). — *Pralambāṇḍa* (°*ba-aṇ*), *as*, m. a man with hanging testicles. — *Pralambojjvala-śāru-ghoṇa* (°*ba-iṇ*), *as*, *ā*, *am*, having a prominent, bright, and handsome nose.

Pra-lambaka, *as*, m. fragrant Rohisha grass. — *Pra-lambana*, *am*, n. hanging down, depending. — *Pra-lambita*, *as*, *ā*, *am*, suspended, hanging down, pendulous.

Pra-lambin, *i*, *inī*, *i*, hanging down, depending; *tri-pralambin*, having three pendent limbs or members of the body.

Pralambi-kri, cl. S. P. A. -*karoti*, -*kurute*, -*kartum*, to make to hang down, suspend.

प्रलम्भ *pra-lambha*. See *pra-labh*, p. 640.

प्रलय *pra-laya*, &c. See *pra-lī* below.

प्रललाट *pra-lalāṭa*, *as*, *ā*, *am*, having a prominent forehead.

प्रलव *pra-lava*, *as*, m. (fr. rt. *lū* with *pra*), a part cut off, a chip, fragment (as of a reed &c.); the sheath of a leaf.

Pra-lavana, *am*, n., Ved. cutting off. — *Pra-lavitrī*, *tā*, *trī*, *trī*, one who cuts off, cutting off.

Pra-lavitra, *am*, n. an instrument for cutting off. — *Pra-lūna*, *as*, *ā*, *am*, cut off; (*as*), m. a kind of insect.

प्रलिख *pra-likh*, cl. 6. P. -*likhati*, -*lekhi-tum*, to draw lines along (the ground); to scratch.

प्रलिप *pra-lipa*, *as*, *ā*, *am* (fr. rt. *lip* with *pra*), one who smears or plasters, smearing, plastering.

Pra-lepa, *as*, m. an unguent, ointment, plaster, salve.

Pra-lepaka, *as*, *ikā*, *am*, anointing, smearing, plastering; (*as*), m. a plasterer, an anointer; a particular marine substance, lime made of calcined shells (?); a hectic or slow fever.

Pra-lepana, *am*, n. the act of anointing or smearing.

Pra-lepya, *as*, m. clean or well-trimmed hair; (perhaps incorrectly for a form *pra-lebhyā*.)

प्रली *pra-lī*, cl. 4. A. -*liyati*, -*letum*, -*lātum*, to become dissolved or reabsorbed, dissolve, melt away; to disappear, vanish; to die, perish.

Pra-laya, *as*, m. dissolution, destruction, annihilation, reabsorption; the destruction of the whole world at the end of a Kalpa or period of 432,000,000 years [cf. *kalpa*]; any extensive destruction or devastation; death, dying; fainting, syncope, loss of sense or consciousness; an epithet of the mystic syllable *ou*. — *Pralaya-kāla*, *as*, m. the period of the destruction of the world at the end of a Kalpa, the time of universal destruction. — *Pralaya-jala-dhara-dhṛvāna*, *as*, m. the rumbling or muttering of clouds at the dissolution of the world. — *Pralaya-tā*, f. or *pralaya-tva*, *am*, n. dissolution. — *Pra-laya-dahana*, *am*, n. the fire at the destruction of the world. — *Pralaya-sthiti-sarga*, *ās*, m. pl. destruction, preservation, and creation (of the world).

— *Pralayodaya* (°*ya-ud*), *au*, m. du. dissolution and creation.

Pra-layana, *am*, n., Ved. a place of rest or repose, a bed.

Pra-līna, *as*, *ā*, *am*, dissolved, melted away; destroyed, annihilated; unconscious, insensible. — *Pra-līna-tā*, f. or *pralīna-tva*, *am*, n. dissolution, destruction, annihilation, the end of the universe; unconsciousness, loss of sense, fainting. — *Pralīnu-bhūpāla*, *as*, *ā*, *am*, whose monarchs have been destroyed.

प्रलुह *pra-luḥ*, cl. I. P. -*loṭhati*, -*loṭhitum*, to roll forwards, roll along the ground, roll round, turn round; to be agitated, heave, toss.

Pra-loṭhana, *am*, n. rolling forwards, rolling on the ground; heaving, tossing (as of the ocean).

Pra-loṭhita, *as*, *ā*, *am*, rolling forwards, rolling; heaving, tossing.

प्रलुप *pra-lup*, Pass. -*lupyate*, to be interrupted; to be destroyed; to be violated; to be disturbed.

प्रलुभ *pra-lubh*, cl. 4. P. A. -*lubhyati*, -*te*, -*lobdhum*, to be lustful, follow one's lusts, lust after; to pollute (through lust); to allure, entice, seduce: Caus. -*lobhayati*, -*yitum*, to cause to lust, allure, entice, seduce.

Pra-lubha, *as*, m. allurement, seduction; desire, covetousness, cupidity, greediness.

Pra-lubhaka, *as*, m. 'allurer,' N. of a jackal.

Pra-lubhana, *as*, *i*, *am*, causing to lust after, alluring, seducing; (*am*), n. seducing, attracting, attraction; allurement, inducement; that which allures, a lure, bait; (*i*), f. gravel, sand.

Pra-lubhita, *as*, *ā*, *am*, allured, enticed, seduced.

Pra-lubhin, *i*, *inī*, *i*, lusting after, desiring; alluring, seducing.

Pra-lubhya, *as*, *ā*, *am*, to be lusted after or desired, desirable, attractive, alluring.

प्रलून *pra-lūna*. See under *pra-lava*, col. I.

प्रलेह *pra-leha*, *as*, m. (fr. rt. *lih* with *pra*), a kind of broth.

Pra-lehana, *am*, n. the act of licking.

प्रलोल *pra-lola*, *as*, *ā*, *am*, being in violent motion, agitated.

प्रलोलुप *pra-lolupa*, *as*, m., N. of Kunti (a descendant of Garuḍa).

प्रल्कारीय *pralkāriya*, Nom. (fr. *pra* + *lri-kāra*), *pralkāriyati*, -*yitum*, see Scholiast on Pāṇ. VI. 1, 92; (also *prālkāriya*.)

प्रव *prava*, *as*, *ā*, *am* (fr. rt. *pru*), Ved. fluttering, hovering; (Sāy.) = *galchat*. — *Prava-ga*, *as*, m. = *plava-ga*, a monkey. — *Pravan-ga*, *as*, m. = *plavan-ga*, a monkey; (*ās*), m. pl., N. of a people. — *Pravan-gama*, *as*, m. = *plavan-gama*, a monkey.

Pravaka, *as*, *ā*, *am*, going, one who goes.

प्रवच् *pra-vač*, cl. 2. P. -*vakti*, -*vaktum*, to speak forth, begin to speak, declare, announce, relate, tell (with acc. of the thing and gen. or dat. of the person); to speak to, address; to speak, say; to explain; to recite; to celebrate.

Pra-vaktarya, *as*, *ā*, *am*, to be declared or announced; to be imparted or taught; to be expounded or explained.

Pra-vaktṛi, *tā*, *trī*, *trī*, one who speaks or declares, one who announces or informs, a speaker, declarer, announcer, informer; a propounder, teacher, expounder (Manu VII. 20); a fine speaker, good orator, eloquent man. — *Pravaktṛi-tva*, *am*, n. the being an expounder or teacher.

Pra-vačana, *am*, n. speaking, talking; declaration, announcement, prodamation; recitation, oral instruction, teaching, expounding, exposition, interpretation [cf. *sāṅkhyā-pravačana-bhāṣya*]; excellent speech or language, eloquence; an expression,

term; a system of doctrines propounded in a treatise or dissertation; sacred writings, especially the Brāhmaṇas; the fundamental doctrine of Buddhists; the sacred writings of the Jains; *pra-vačana* is also said to be used as an enclitic after a simple verb, see Gaṇa Goṭrādi to Pāṇ. VIII. 1, 27. — *Pravačana-paṇu*, *us*, *us*, *u*, skilled in speaking, eloquent.

Pra-vačaniya, *as*, *ā*, *am*, to be declared; to be taught or propounded; to be well or elegantly spoken; a good speaker; a propounder, teacher.

Pra-vāku, *as*, m. proclaiming, announcing, a proclaimer, announcer.

Pra-vāc, *k*, *k*, *k*, eloquent, oratorical, speaking, a speaker.

Pra-vācaka, *as*, *ikā*, *am*, declaratory, explanatory; speaking well, eloquent.

Pra-vačana, *am*, n. a proclamation, promulgation; a designation; *dvī-pravačana*, having a twofold designation.

Pra-vačya, *as*, *ā*, *am*, to be proclaimed aloud; praiseworthy, glorious (Ved., Sāy. = *prakarṣheṇa vaktarya*); to be spoken to or addressed; (*am*), n. a literary production.

प्रवट *pra-vaṭa*, *as*, m. (fr. rt. *vaṭ* with *pra*), wheat.

प्रवण *pravaṇa*, *am*, n. (probably fr. I. *pra*; but according to Pāṇ. VIII. 4, 5, said to be fr. I. *pra* + *vana*, a forest), the side of a hill, a declivity, steep descent, precipice, an abyss, depth, (in the earlier language used only in loc. sing.; Sāy. = *nimna-pradeśa*); (*as*), m. a place where four roads meet; (*e*), ind. in a precipitous course, precipitously, precipitately, suddenly, hurriedly, hastily; (*as*, *ā*, *am*), declining, bent, bowed, sloping down, shelving, flowing down (often in comps., e.g. *nimna-p*°, flowing downwards; cf. *udak-p*°, *dakṣiṇā-p*°); precipitous, inclining downwards, steep, abrupt; curved, crooked; inclining, inclined to, directed towards, disposed to, tending to [cf. *vaṇcana-p*°]; ready, willing; applying one's self to, devoted to, attached or adhering to, addicted, prone [cf. *viśhaya-p*°]; filled with, possessed of, endowed with; generous; humble, modest; waning or fading away, wasted, decayed, disappeared. — *Pravaṇa-tā*, f. precipitousness, inclination, proclivity, propensity, pro-pension, attachment, devotion. — *Pravaṇa-prahar-sha*, *as*, *ā*, *am*, one whose joy has faded away, whose happiness has disappeared. — *Pravaṇu-vat*, *ān*, *atī*, *at*, having a steep descent or declivity, having a downward course, downward, precipitous.

Pravaṇāya, Nom. P. *pravaṇāyati*, -*yitum*, to feel inclined or disposed towards.

Pravaṇāyita, *am*, n. inclination, propensity, bias.

Pravat, *t*, f. (fr. I. *pra*), Ved. the side of a mountain, a declivity, precipice; an elevation, height, the heavenly height; a sloping path, easy course, rapid progress; *pravato napāt*, 'son of the heavenly height,' an epithet of lightning; *pravatas*, pl. the heavenly heights (sometimes said to be three, sometimes seven in number; Sāy. = *āpas*); flowing down declivities (said of rivers; Sāy. = *pravaṇa-deśe galchat*); (*ān*, *atī*, *at*), directed forwards or towards; containing the syllable *pra* or *pri*; (in the preceding adj. senses fr. I. *pra* + *vat*); *pravatā* or *pravadbhī*, ind. down hill, downwards (Sāy. = *pravaṇavatā mārgena*); precipitately, rapidly, swiftly. — *Pravat-vat*, *ān*, *atī*, *at*, Ved. having a downward course, descending; precipitous, headlong, rapid; affording a downward path, suited for rapid motion; hilly. — *Pra-vad-bhārgava*, N. of a Sāman. — *Pravad-yāman*, *ā*, m., Ved. having a downward path, rapid in its course (as a chariot; Sāy. = *śighra-gāmin*).

प्रवत्स्यत् *pra-vatsyat*. See 2. *pra*-*vas*, p. 642.

प्रवद् *pra-vad*, cl. I. P. A. -*vadati*, -*te*, -*vaditum*, to speak forth, speak out, pronounce, utter; to proclaim, declare; to speak to, address; to say, speak, tell; to converse with; to explain: Caus. -*vādayati*, -*yitum*, to cause to speak or sound forth, to play (a musical instrument).

Pra-vada, as, ā, am, Ved. sounding forth, sounding (as a drum).

Pra-vadat, an, anti, at, speaking forth, speaking to or with, conversing, addressing; speaking much or well; arguing, a disputant.

Pra-vadana, am, n., Ved. a proclamation, announcement.

Pra-vaditri, tā, tri, tri, Ved. one who speaks forth or speaks out, speaking out.

Pra-vāda, as, m. speaking forth, uttering a word or sound; expressing, naming, mentioning; declaring, declaration [cf. *veda-p*]; discourse, conversation; a saying, popular talk, rumour, report; spreading a report, (*dyūta-p*, report of gambling); a fable, myth; mutual defiance, the conversation of antagonists prior to combat; litigious language; (in Ved. gram.) a base or crude form (opposed to a word with a case termination &c.); (*ā*), f., Ved. in *ganḍha-pravādās*, f. pl. all that is called perfume (?).

Pra-vādaka, as, ikā, am, causing to sound forth, playing on (a musical instrument).

Pra-vādīn, i, īnī, i, giving forth a sound, uttering a cry; speaking, speaking of, reporting; (in Ved. gram.) being in the crude form.

Pra-vādya, as, ā, am, to be said or spoken; to be proclaimed.

प्रवध्य *pra-vadhya*, ind. (fr. rt. *vadh* with *pra*), having killed or slain.

प्रवन्द *pra-vand*, cl. 1. A. -*vandate*, -*vanditum*, Ved. to praise highly, extol.

प्रवप् *pra-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to scatter forth, scatter, strew; to throw, cast, shoot.

Pra-vapa, as, ā, am (fr. *pra* + *vapā*), having much fat, very fat.

Pra-vapana, am, n., Ved. scattering forth, sowing; shaving off (of the beard &c.).

Pra-vāpayitri, tā, tri, tri, Ved. one who scatters forth or pours out, scattering forth, pouring out.

Pra-vāpin, i, īnī, i, one who sows seed, sowing, a sower.

प्रवयय 1. *pra-vayana*, am, n. (fr. rt. *vī* = rt. *aj*; for 2. see under *pra-ve*, p. 645, col. 1), a goad; [cf. *prājāna*].

Pra-vayaniya, as, ā, am, to be driven forwards (?).

Pra-vayjā, f., Ved. (a cow) to be driven on with a goad (?).

प्रवयस् *pra-vayas*, ās, ās, as, (Ved.) strong, vigorous, in the prime of life; advanced in age, aged, ancient; (Sāy.) = *pravridhāna* or *purātana*.

प्रवर *pra-vara*. See *pra-vṛi*, p. 644, col. 1.

प्रवर्ग *pra-varga*, *pra-vargya*, *pra-varjana*. See under *pra-vṛj*, p. 644, col. 2.

प्रवर्त *pra-varta*, &c. See 1. *pra-vṛit*, p. 644.

प्रवर्धक *pra-varḍhaka*, *pra-varḍhana*. See under *pra-vṛdh*, p. 644, col. 3.

प्रवर्ष *pra-varsha*, *pra-varshaṇa*, *pra-varshān*. See under *pra-vṛsh*, p. 645, col. 1.

प्रवर्ह *pra-varha*. See *pra-vṛh*, p. 645, col. 1.

प्रवलकिन् *pravalākin*, i, m. a peacock; a snake; (incorrectly for *pracalākin*.)

प्रवल्ह *pra-valha*, as, m., Ved. a riddle, enigma.

Pravahlīkā, f., Ved. a riddle, enigma; N. of the formulas Atharva-veda XX. 133; [cf. *pravahlīkā*].

प्रवस् 1. *pra-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vastum*, to put on (clothes), to dress.

प्रवस् 2. *pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to live afar off, dwell abroad; to order to live abroad, banish to (with loc.); Caus. -*vāsayati*, -*yitum*, to cause to live afar off, order to dwell abroad, banish, exile.

Pra-vatsyat, an, atī or anti, at, about to dwell

abroad. — *Pravatsyat-patikā*, f. the wife of a man who intends to make a journey.

Pra-vasat, an, anti, at, dwelling or residing abroad.

Pra-vasatha, am, n., Ved. going abroad, departing.

Pra-vasana, am, n. going abroad, setting out on a journey, departing; sojourning in a foreign country.

Pra-vasturya, as, ā, am, Ved. to be gone abroad, to be departed.

Pra-vāsa, as, m. sojourning abroad, foreign residence, being away from home, being abroad; a temporary sojourn; (in astronomy) heliacal setting of the planets; *pravāsaṃ gam*, to go abroad. — *Pra-vāsa-gata*, as, ā, am, gone abroad, gone away from home. — *Pravāsa-para*, as, ā, am, addicted to living abroad or away from home. — *Pravāsa-atha* or *pravāsa-sthita*, as, ā, am, dwelling abroad, being absent from home.

Pra-vāsāt (?), an, anti, at (see *pra-vasat* above), dwelling abroad, being absent from home.

Pra-vāsana, am, n. causing to live abroad, sending away from home, exile, banishment; dwelling abroad, sojourning, lodging; killing, slaying.

Pra-vāsita, as, ā, am, caused to dwell abroad, banished, exiled, expatriated, expelled.

Pra-vāsin, i, īnī, i, dwelling or residing abroad, being or living away from home; being on a journey, a traveller, sojourner; *paraloka-nuva-pravāsin*, one who has lately set out for the next world.

Pra-vāsyā, as, ā, am, to be caused to live abroad, to be sent into exile, to be banished.

प्रवसु *pra-vasu*, us, m., N. of a son of Ilina.

प्रवह *pra-vah*, cl. 1. P. -*vahati*, -*voḍhum*, to carry forwards, drag onwards, draw; to carry forth, carry off; to breathe.

Pra-vaha, as, ā, am, bearing forwards, carrying off, bearing away; (*as*), m., 'bearing forwards', N. of one of the seven winds said to cause the motion of the planets; wind, air; N. of one of the seven tongues of Fire; a reservoir into which water is carried off [cf. *varshāmbu-p*]; flowing or streaming forth; going forth, going from a town; [cf. *pra-vāha* below.]

Pra-vahaṇa, am, n. a covered carriage, a litter or carriage for women; a ship; (*as*), m., N. of a Dānava.

Pra-vahat, an, anti, at, carrying forwards, bearing; breathing; receiving, enjoying (?).

Pra-vāha, as, m. a stream, current, flow, flux, course; running water; continuous flow or passage; unbroken succession, continuity; flowing or streaming forth [cf. *pra-vaha* above]; course or direction towards; anything moving onwards like a current, current of human affairs &c., course of action, active life, occupation; a pond; N. of one of the attendants of Skanda; a beautiful or swift horse; (*i*), f. sand. — *Pravāhe-mūtrita*, am, n. 'making water in a river,' a metaphorical expression for a useless action.

Pra-vāhaka, as, ikā, am, carrying forwards, carrying off, bearing or carrying well; (*as*), m. a Rākshasa, an imp, goblin; (*ikā*), f. a sudden desire to evacuate, diarrhoea; (*ā*), ind. = *pra-bāhuk*, q. v., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.

Pra-vāhaṇa, as, i, am, carrying off, carrying away (Ved.); (*as*), m., N. of a man (Ved.); (*i*), f. the sphincter muscle which ejects the feces from the rectum; (*am*), n. driving forth; evacuation by stool (especially if from sudden desire).

Pravāhaṇeya, as, or *pravāhaṇeyi*, is, m. a patronymic from *Pravāhaṇa*.

Pravāhaṇeyaka, as, ikā, am, see Scholiast on Pāṇ. VII. 3, 29.

Pra-vāhin, i, īnī or īnī, i, carrying forwards, drawing; carrying off, carrying away (said of a river); flowing, streaming [cf. *loka-p*]; (*īnī* or *īnī*), f. a region abounding in streams (?).

Pravāhya, as, ā, am, Ved. fluvial, fluvial; (Mahl-dhara = *srotasī bhavaḥ*.)

Pra-voḍhṛt, -*dhā*, -*dhri*, -*dhri*, or Ved. *pra-voḍhṛi*, carrying off, bearing away, one who carries off or bears away.

प्रवह्नि *pra-vahli*, is, or *pra-vahlī*, or *pravahlīkā*, f. a riddle, enigma, conundrum, charade; [cf. *pra-valha*, *pravahlīkā*.]

प्रवा 1. *pra-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow forth, blow violently, blow; to smell, yield a scent: Caus. -*vāpayati*, -*yitum*, to dry up, dry.

2. *pra-vā* (*ās*), f., Ved. blowing, blowing away. (*pra-vā upa-vā*, blowing to and fro); N. of a daughter of Daksha.

Pra-vāta, as, ā, am, blown forwards, agitated by the wind; (*am*), n. a current or draught of air; an airy place; windy or stormy weather. — *Pravāta-sayana*, am, n. a bed placed in the middle of a current of air. — *Pravāta-sāra*, as, m., N. of a Buddha; (also read *pravāta-sāgara*, i. e. *pravāda-sāgara*). — *Pravāte-ja*, as, ā, am, Ved. growing in an airy place.

Pra-vāyya, am, n., Ved. (perhaps) fleetness, rapidity.

प्रवाक *pra-vāka*, *pra-vāc*, &c. See p. 641, col. 3.

प्रवाड *pravāḍa*, a various reading for *prabāla*, q. v. — *Pravāḍa-sāgara* or *pravāta-sāgara*, as, m., N. of a Buddha; [cf. *pravāta-sāra*.]

प्रवाण *pra-vāṇa*, *pra-vāṇi*. See under *pra-ve*, p. 645, col. 1.

प्रवात *pra-vāta*. See 1. *pra-vā* above.

प्रवाद *pra-vāda*, *pra-vādaka*, *pra-vādīn*. See col. 1.

प्रवापयितृ *pra-vāpayitri*, *pra-vāpin*. See under *pra-vap*, col. 1.

प्रवायक *pra-vāyaka*. See Scholiast on Pāṇ. II. 4, 56.

प्रवाय्य *pra-vāyya*. See 1. *pra-vā* above.

प्रवार *pra-vāra*, &c. See *pra-vṛi*, p. 644.

प्रवास *pra-vāsa*, &c. See col. 2.

प्रवाह *pra-vāha*, &c. See col. 2.

प्रविकस् *pra-vi-kas*, cl. 1. P. -*kasati*, -*kasitum*, to open out, expand (intrans.).

Pra-vikasat, an, anti, at, expanding, opening, blossoming; (also spelt *pra-vikaśat*.)

प्रविकृ *pra-vi-kṛi*, cl. 6. P. -*kirati*, -*kāritum*, -*kāritum*, to scatter apart, scatter abroad, strew about, cast asunder; to disperse, diffuse.

Pra-vikṛā, as, ā, am, scattered apart, strewed about; dispersed, diffused.

प्रविख्यात *pra-vikhyāta*, as, ā, am (rt. *khyā*), universally known, renowned; known as, named, called.

Pra-vikhyāti, is, f. fame, renown, reputation, celebrity.

प्रविगम् *pra-vi-gam*, cl. 1. P. -*gacchati*, -*gantum*, Ved. to pass away, perish, disappear.

Pra-vigata, as, ā, am, passed away, perished, disappeared.

प्रविगाह *pra-vi-gāh*, cl. 1. A. -*gāhate*, -*gāhntum*, -*gādhum*, to dive into, enter.

Pra-vigāhya, ind. having dived into, having entered.

प्रविग्रह *pra-vigraha*, as, m. (in Ved. gram.) exhibiting distinctly the separation of words, dividing or breaking up the Sandhi.

प्रविष्ट *pra-vi-śṭh*, cl. 10. P. -*ghāṭayati*, -*yitum*, to divide, disunite (Kīrtārj. II. 46).

प्रविचक्ष *pra-vi-śaksh*, cl. 2. A. -*śakṣe* (see rt. *śakṣh*), to declare, mention, name.

प्रविचर pra-vi-car, cl. 1. P. A. -*carati*, -*te*, -*caritum*, to go forwards, move onwards, advance; to rove about, roam about; to go through, walk through, roam or wander through: Caus. -*cārayati*, -*yitum*, to examine or investigate accurately.

Pra-vicāran, an, anti, at, going forwards, moving onwards; going through, roaming through.

Pra-vicāra, as, in, discernment, discrimination.

Pra-vicārīta, as, ā, am, examined or investigated accurately.

प्रविचल pra-vi-cal, cl. 1. P. -*calati*, -*calitum*, to move about, shake, quake, tremble; to go astray, deviate; to become confused, be thrown into confusion: Caus. -*cālayati*, -*yitum*, to set in motion, cause to tremble, shake.

Pra-vicalīta, as, ā, am, set in motion, moved, shaking, quaking.

प्रविचि pra-vi-ci, cl. 5. P. A. -*cinoti*, -*cinute*, -*cetum*, to search through, investigate, examine, test, prove.

Pra-vicāya, as, m. investigation, examination.

प्रविचिन् pra-vi-cint, cl. 10. P. -*cintayati*, -*yitum*, to think about, reflect upon.

Pra-vicintaka, as, ikā, am, reflecting beforehand, foreseeing.

Pra-vicintya, ind. having thought about or reflected upon.

प्रविचेतन pra-vicetana, am, n. (fr. rt. 4. *cit* with *pra*), comprehending, understanding.

प्रविजय pra-vijaya, ās, m. pl., N. of a people.

प्रविज्ञा pra-vi-jñā, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to know severally or in detail, know accurately.

प्रवितन् pra-vi-tan, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch forwards, spread out, extend; to begin a sacred rite; to commence.

Pra-vitāta, as, ā, am, stretched forwards, spread out, expanded; dishevelled.

प्रवितप pra-vi-tap, cl. 1. P. -*tapati*, -*tapitum*, to scorch up, pain with heat.

Pra-vitapta, as, ā, am, scorched up, pained with heat.

प्रविद् 1. pra-vid, Caus. -*vedayati*, -*yitum*, to make known; to possess knowledge or wisdom, know, understand (Ved.): Intens., Ved. -*reviditi*, to find often, obtain frequently.

2. pra-vid, t, f. making known, proclaiming, proclamation (Sāy.=*pra-vedana*).

Pra-vidvas, vān, ushī, vat, very knowing, wise (?).

Pra-veda, as, m. in a-p°, q, v. = *Praveda-kṛt*, t, t, Ved. (perhaps) making known.

Pra-vedana, am, n. the act of making known, proclaiming, announcing.

Pra-vedin, ī, inī, ī, knowing accurately, well acquainted with.

Pra-vedya, as, ā, am, to be made known.

प्रविदार pra-vidāra, as, m. (fr. rt. *drī* with *pra-vi*), bursting asunder.

Pra-vidāraṇa, am, n. (fr. the Caus.), causing to burst asunder, bursting, tearing, rending, breaking; budding; conflict, war, battle, combat; tumult, crowd, confusion.

Pra-vidārīta, as, ā, am, torn, rent, severed; opened, expanded.

प्रविद्ध pra-viddha. See *pra-vyadh*, p. 645.

प्रविद्रु pra-vi-dru, cl. 1. P. -*dravati*, -*drotum*, to run or rush apart, disperse, retreat.

Pra-vidruta, as, ā, am, running apart, dispersed, scattered.

प्रविधा pra-vi-dhā, cl. 3. P. A. -*dadhāti*,

-*dhatte*, -*dhātum*, to place apart, divide; to meditate or think upon; to place in front, put at the head, pay attention to.

Pra-vidhāya, ind. having placed in front, having paid attention to.

प्रविध्वस्त pra-vidhvasta, as, ā, am, thrown away; tossed about, agitated.

प्रविनश pra-vi-naś, cl. 4. P. (ep. also A.) -*naśyati* (-*te*), -*naśitum*, -*naśhṭum*, to perish utterly, be destroyed.

प्रविपल pra-vipala, as or am, m. or n. (?), a particular minute division of time, a small part of a Vipala.

प्रविभञ्ज pra-vi-bhaj, cl. 1. P. A. -*bhujati*, -*te*, -*bhaktum*, to part asunder, sever, sunder, separate; to divide, distribute, apportion.

Pra-vibhakta, as, ā, am, parted asunder, severed, sundered, separated; divided, distributed, partitioned, apportioned, shared; variously situated. — *Pravibhakta-rasni*, is, is, ī, having the rays distributed, distributing rays.

Pra-vibhajya, ind. having parted asunder, having separated; having divided or apportioned.

Pra-vibhāga, as, m. parting asunder, division, separation, distribution, classification; a part, portion. — *Pravibhāga-vat*, ān, atī, at, having subdivisions, subdivided. — *Pravibhāga-sas*, ind. according to the several portions or divisions.

प्रविभिन्न pra-vibhinna, as, ā, am, broken or torn off, wounded.

प्रविभुञ्ज pra-vi-bhuj, cl. 6. P. -*bhujati*, -*bhoktum*, to bow.

प्रविमुच pra-vi-muḥ, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to set free, release, liberate; to lay aside, relinquish, resign, abandon: Pass. -*muçyate*, to be freed from, be rid of (with abl.).

प्रविमृश pra-vi-mṛś, cl. 6. P. -*mṛśati*, -*marshṭum*, -*mraśhṭum*, to think upon, meditate, ponder, reflect, deliberate.

Pra-vimṛśya, ind. having thought upon, having pondered or considered.

प्रविर pravira, as, m. a species of fragrant wood, yellow sandal.

प्रविरल pra-virala, as, ā, am, separated by a considerable interval, separate, isolated, few, very rare, very scanty.

प्रविलम्बिन् pra-vilambin, ī, inī, ī (fr. rt. *lamb* with *pra-vi*), hanging forwards, projecting, prominent.

प्रविलय pra-vilaya. See *pra-vi-li* below.

प्रविलसेन pravila-sena, as, m. (*pravila* probably fr. *pra* + *vila* with *senā*), N. of a prince.

प्रविलापिन् pra-vilāpin, ī, inī, ī (fr. rt. *lap* with *pra-vi*), grieving, sorrowing, lamenting.

प्रविली pra-vi-lī, cl. 4. A. -*liyate*, -*letum*, -*lātum*, to become dissolved, melt away; to vanish away, disappear, fade away.

Pra-vilaya, as, m. becoming dissolved, melting away; complete dissolution or absorption.

प्रविलुप्त pra-vilupta, as, ā, am (fr. rt. *lup* with *pra-vi*), cut away, removed, lost, fallen or rubbed off.

प्रविलोक pra-vi-lok, cl. 10. P. -*lokeyati*, -*yitum*, to look forwards, look about.

Pra-vilokayat, an, anti, at, looking forwards, looking about.

प्रविवा pra-vi-vā, cl. 2. P. -*vāti*, -*vātum*, Ved. to blow asunder, disperse, scatter; (Sāy.) = *nttarām gamaya*.

प्रविवाद pra-vivāda (?), as, m. altercation, dispute (= *vi-vāda*).

प्रविविक्त pra-vivikta, as, ā, am (fr. rt. *viḥ* with *pra-vi*), separated, detached; solitary.

Pra-viveka, as, m. probably = *vi-veka*, q, v.

प्रविद्वान्जयिषु pra-vivṛājyayishu. See under *pra-eraj*, p. 645, col. 2.

प्रविश pra-viś, cl. 6. P. (ep. also A.) -*viśati* (-*te*), -*veshṭum*, to enter into, enter, come into, go into; to enter upon, begin, commence; to appear: Caus. -*vesayati*, -*yitum*, to cause to enter into, allow to enter, bring into, introduce to (with double acc.); to lead into (one's home), lead (home, as a wife); to lay up, store up: Desid. -*etvishati*, to wish to enter into.

Pra-vivishu, us, us, u, wishing to enter into, being about to go into.

Pra-viśat, an, atī or anti, at, entering.

Pra-viśya, ind. having entered.

Pra-viśta, as, ā, am, entered into, entered, gone into, come into; entered upon, engaged in, occupied with, begun, commenced; (ā), f., N. of the mother of Paipalādi and Kauśika.

Pravishṭaka, am, n. entering a room; entrance on the stage.

Pra-veśa, as, m. entering into, entering, entrance, ingress, penetrating, penetration; the entrance or door of a house, &c.; the entrance of the sun into a sign of the zodiac; entrance on the stage; coming on, setting in (of night); going into, being contained in; income, revenue; intentness on an object, engaging closely in a pursuit or purpose; the syringe of a clyster-pipe; *praveśam kṛi*, to make one's entrance, enter.

Pra-veśaka, as, ikā, am, going into, entering, penetrating, one who enters; (at the end of comps.) = *pra-veśa*; (as), m. an interlude or introductory scene acted by inferior characters for the purpose of acquainting the audience with any events supposed to have occurred between the two acts, a knowledge of which is requisite for the understanding of what follows; (according to Kāṭavama in the opening scene in *Sakuntalā*, Act 2, the object of the *Praveśaka*, as of the *Vi-shkambha*, q, v., is to connect or bind together the story of the drama and the subdivisions of the plot by concisely alluding to what has happened in the intervals of the acts, or what is likely to happen at the end.)

Pra-veśana, am, n. entering into, entering, entrance, going into; sexual intercourse; an entrance to a house, principal door or gate; conducting into, leading into, introducing.

Pra-veśaniya, to be entered, to be introduced, &c. (See also *Gaṇa Anupravaṇādi* to Pāṇ. V. 1, 111.)

Pra-veśayitavya, as, ā, am, to be made to enter, to be led or conducted into.

Pra-veśita, as, ā, am, made to go in, caused to enter, introduced, brought in, sent in.

Pra-veśin, ī, inī, ī, entering; (at the end of an adj. comp.) having an entrance.

1. *pra-veśya*, as, ā, am, to be entered; to be pervaded; to be played (as a musical instrument); to be led or conducted into, to be brought into; to be placed in or upon.

2. *pra-veśya*, ind. having caused to enter into, having sent or thrown in, having sent or thrown into.

Pra-veśṭavya, as, ā, am, to be entered; to be penetrated or pervaded; to be caused or allowed to enter, to be admitted.

Pra-veśṭri, tū, trī, trī, one who enters or goes into, entering, going in.

प्रविशेष pra-viśeṣa, as, m. separation, parting.

प्रविषण pra-viṣaṇṇa, as, ā, am, dejected, sad, spiritless.

प्रविषा pra-vishā, f. a birch tree; [cf. *upa-vishā*, *prati-vishā*.]

प्रविष्ट *pra-vishta*, *pravishṭaka*. See under *pra-viṣ*, p. 643, col. 3.

प्रविस्तर *pra-vistara* or *pra-vistāra*, *as*, m. circumference, compass.

प्रवी *pra-vī*, cl. 2. P. *-veti*, *-vetum*, Ved. to desire, love.

प्रवीण *pra-vīṇa*, *as*, *ā*, *am* [cf. *vīṇā*], skillful, clever, proficient, conversant with, skilled in, versed in, an adept; (*as*), m., N. of a son of the fourteenth Manu. — *Pravīṇa-tā*, f. or *pravīṇa-tva*, *am*, n. skill, proficiency.

प्रवीर *pra-vīra*, *as*, *ā*, *am*, heroic, strong, powerful; best, most excellent; (*as*), m. a hero, warrior, chief, prince, a person of rank or distinction; N. of a son of Pūru; of a son of Pra-śinvat and grandson of Pūru; of a son of Dharmā-netra; of a son of Hary-aśva; of a son of the fourteenth Manu; of a Caṇḍāla; (*ās*), m. pl., N. of the descendants of Pravira (son of Pūru). — *Pravira-bāhu*, *us*, m. 'strong-armed,' N. of a Rākshasa. — *Pravira-vara*, *as*, m. 'best of heroes,' N. of an Asura.

प्रवृ *pra-vṛi*, cl. 5. 9. P. A. *-vṛiṇoti*, *-vṛiṇute*, *-vṛiṇāti*, *-vṛiṇite*, *-varitum*, *-varitum*, to choose out, choose, select; to cover; to put on (a garment); to keep off, ward off (Ved.): Caus. *-vārayati*, *-yitum*, to ask for, prefer; *-vārayati*, *-yitum*, to cover; to defend; to present (?).

Pravara, *as*, m. a call, summons (especially of a Brāhman to priestly functions); an invocation addressed by a Brāhman at the consecration of his own fire to Agni Havya-vāhana (in such invocations Agni is invited to bear the oblations to the gods as he did for the sacrificer's ancestors, and the names of the first four or five of these ancestors, who are most nearly connected with the ancient Rishis, must then be added to each invocation of Agni, thus Gotama invokes Agni Āngirasa, Agni Āyāsa, Agni Gautama, &c.); a line of ancestors (so named in the preceding invocation to Agni); one of the forty-nine Gotras, as opposed to the eight original Gotras; a member of a line of ancestors, an ancestor; a Muni who contributes to the credit of a particular Gotra or family; family, race, lineage, kindred; offspring, descendants; a covering, cover, screen; an upper garment; a black variety of Phaseolus Mungo, Oppuntia Dillenii; N. of a messenger of the gods and friend of Indra; of a Dānava; (*ā*), f., N. of a river which falls into the Go-dāvari near Tokā, and is celebrated for the sweetness of its water; (*am*), n. aloe wood; a particular high number; (*as*, *ā*, *am*), most excellent, chief, principal, best [cf. *śaekha-p*]; prominent, distinguished, exalted, eminent; better, greater (e.g. *tatah pravarah*, better or greater than that); eldest (e.g. *putra-pravara*, the eldest son; in some of the preceding adj. senses perhaps fr. *pra + vara*). — *Pravara-dīpikā*, f., N. of a work. — *Pravara-dhātu*, *us*, m., Ved. a precious metal. — *Pravara-bhūpati*, *is*, m. = *pravara-sena*. — *Pravara-majjari*, f., N. of a work by Punishottama. — *Pravara-mūrdhaja*, *as*, m. excellent hair (of the head). — *Pravara-lalita*, *am*, n. a kind of metre, four times — — — — —. — *Pravara-vāhana*, *am*, m. du. 'having the best of horses,' an epithet of the Āsvinis. — *Pravara-sena*, *as*, m., N. of two princes of Kāśmīra, one of whom is also called Śreṣṭha-sena. — *Pravarā-dhyāja* (*ra-adh*), *as*, m. 'book of ancestral lines,' N. of the eleventh of the eighteen Pari-śiṣṭas belonging to the White Yajur-veda. — *Pravareṣa* (*ra-iṣa*), *as*, m. a distinguished nobleman (?); = *pravara-sena*. — *Pravareṣvara* (*ra-iṣ*), *as*, m., N. of a temple built by Pravara-sena.

Pravaraṇa, *am*, n. a call, summons, invocation, (*ati-pravaraṇa*, excessive invocation, invoking in too great a number); (with Buddhists) the festivities at the end of the rainy season.

Pravāra, *as*, m. a covering, cover, clothing, woollen cloth.

Pravāraha, *as*, m. (with Buddhists) the festivities at the end of the rainy season; (*am*), n. a covering, cover, clothing.

Pravāraṇa, *am*, n. priority of choice; satisfying, granting what is desired; prohibition, objection, opposition; (with Buddhists) the festivities at the end of the rainy season.

Pravārya, *as*, *ā*, *am*, to be satisfied, to be gratified.

Pravṛita, *as*, *ā*, *am*, chosen out, chosen, selected. — *Pravṛita-homa*, *as*, m. or *pravṛitāhuti* (*ta-āh*), *is*, f., Ved. 'election-sacrifice,' a sacrifice offered at the election of a priest. — *Pravṛitahomīya*, *as*, *ā*, *am*, Ved. relating to a sacrifice offered at the election of a priest.

प्रवृज् *pra-vṛij*, cl. 2. A. *-vrikte*, *-varjitum*, Ved. to purify; (Śāy.) = *prakarsheṇa chid*, to cut or strew in abundance; = *pra-bhṛt*, q. v.

Pravargya, *as*, m. sacrificial fire (= *mahā-vīra*); an excellent assemblage [cf. *dāsa-p*]; (perhaps a wrong reading for *pravargya*). — *Pravargyavarta-bhūṣaṇa* (*ga-āv*), *as*, m. an epithet of Vishnu.

Pravargya, *as*, m. a ceremony introductory to the Soma sacrifice, pouring fresh milk into a heated vessel (called *mahā-vīra* or *gharma*), or according to others into boiling ghee (Śāy. = *tapte ghṛite payah-prakshepah*). — *Pravargya-val*, *ān*, *atī*, *at*, Ved. connected with the Pravargya ceremony. — *Pravargyābharāṇa-bhūṣaṇa* (*ya-ābh*), *as*, m. an epithet of Vishnu.

Pravārjana, *am*, n. the performance of the Pravargya ceremony, pouring fresh milk into a heated vessel or into boiling ghee.

Pravṛijya = *pravargya*.

Pravṛiṇjana, *am*, n. = *pravārjana*.

Pravṛiṇjānyā, *as*, *ā*, *am*, Ved. used at the Pravargya ceremony (said of the *mahā-vīra*, q. v.).

प्रवृत् 1. *pra-vṛit*, cl. 1. A. (also P. in Fut., Cond., and Aor.) *-vartate*, *-vartitum*, to go or roll forwards, roll on, flow onwards, proceed, make progress, go on well; to come forth, come into being, arise, be produced; to become, exist; to happen, take place, come to pass; to begin, commence (with acc. or inf.); to engage in, enter upon, be occupied in (with loc.); to behave, conduct one's self; to hold good: Caus. *-vartayati*, *-yitum*, to cause to proceed; to cause to flow onwards; to set in motion or action, instigate, urge, excite; to throw, cast; to produce, create; to devise, invent.

Pravarta, *as*, m. engaging in, undertaking; excitement, stimulus; (Ved.) a round ornament.

Pravartaka, *as*, *ikā*, *am*, setting in motion or action, setting on foot; advancing, promoting, forwarding; producing, causing, effecting, inducing, inciting, prompting, instigating, stimulating, urging; (*as*), m. the original instigator of any act, originator, author, principal, founder; an arbiter, judge; (*am*), n. (in dramatic language) the entrance of a character on the stage.

Pravartana, *am*, n. rolling forwards, revolving, rolling on, flowing forwards, going or moving forwards, coming forth, walking, roaming, wandering; activity, action, acting; applying one's self to, engaging in, occupying one's self in, having dealings with (with loc. or inst.); beginning, commencing; behaviour, conduct, procedure, mode of living; happening, coming to pass, coming to light, appearing; bringing forward, presenting (Ved.); pushing forward, setting on foot, setting up, establishing, instituting, erecting [cf. *mahāyatra-p*]; instigating to action; inciting, prompting, stimulating; directing, superintending; employing, employment; exhortation; informing; (*ā*), f. inciting or stimulating to action; ordering, the sense of the imperative or of the precative tense (?).

Pravartanīya, *as*, *ā*, *am*, to be set in motion, to be instigated; to be used or employed.

Pravartamāna, *as*, *ā*, *am*, moving on, rolling on, proceeding, going forth; engaging in, practising, being occupied with, doing; being used or employed.

Pravartamānaka, *as*, m., Ved. a diminutive of the preceding; (Śāy.) = *ati-sūghram abhṛ-gadhat*, going forth hastily, hastening forth.

Pravartayitṛi, *tā*, *trī*, *tri*, one who sets in motion or action, exciting activity, instigating to action; establishing, erecting, a builder, founder; applying or inflicting, one who applies or inflicts.

Pravartita, *as*, *ā*, *am*, caused to roll on or forwards, caused to turn, going round, revolving; set in motion, set on foot; set up, established; stimulated, excited, incited, instigated; lighted, kindled; caused, made, rendered; informed, apprized; made pure (= *pavitri-kṛita*, Manu XI. 196).

Pravartitavya, *as*, *ā*, *am*, to be proceeded, to be acted, to be practised.

Pravartitṛi, *tā*, *trī*, *tri*, one who causes or effects; one who establishes or determines.

Pravartin, *i*, *inī*, *i*, moving forwards, proceeding, advancing, moving, flowing; coming forth, flowing forth, streaming; being active; causing to flow; setting in motion or action, causing, effecting, producing; spreading, introducing; using, employing: *a-pravartin*, *i*, *inī*, *i*, immovable, unchangeable, unalterable, invariable.

Pravartya, *as*, *ā*, *am*, to be excited to activity, to be instigated or stimulated.

2. *pra-vṛit*, l. f., Ved. = *pra-vṛitti*.

Pravṛitta, *as*, *ā*, *am*, proceeded, going to, bound for, (*kulra pravṛito 'si*, where are you going?); settled, fixed, determined; done; begun, commenced; beginning; engaged in, occupied with, entered or embarked upon; undertaking, doing, acting; unimpeded, undisputed (as dominion); round; (*as*), m. a round ornament; [cf. *pra-varta*]. — *Pravṛittakarman*, *a*, n. any act leading to a future birth. — *Pravṛitta-śakra*, *as*, *ā*, *am*, 'whose wheels roll on unimpeded,' having universal dominion. — *Pravṛittāśakra-tā*, f., unimpeded or universal dominion.

Pravṛittaka, *am*, n. the entrance of a character on the stage (= *pravartaka*); a kind of metre.

Pravṛitti, *is*, f. continuous flow onwards, progress, advance, advancement; success; coming forth, appearing, appearance, manifestation; rise, source, origin, beginning; activity, effort, employment, occupation; active life (as opposed to *nī-vṛitti*, q. v., and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object); giving or applying one's self to, devoting one's self to (with loc.); course or tendency towards, addition to, inclination or predilection for; application, use, employment; continued application, perseverance; practice, conduct, behaviour; currency, continuance, continuity, prevalence, permanence, endurance; the applicableness or validity of a rule; fate, lot, destiny; news, tidings, intelligence [cf. *dush-p*]; cognition, (*vishayavati pravṛittih*, a sensuous immediate cognition); the juice that exudes from the temples of an elephant in rut; N. of Avanti or Oujein or any holy place; (in arithmetic) the multiplier. — *Pravṛitti-jia*, *as*, m. 'knowing the news,' an emissary, agent, spy. — *Pravṛitti-nimitta*, *am*, n. the reason for the use of any term in the particular significations which it bears. — *Pravṛitti-parārmukha*, *as*, *i*, *am*, disinclined to give tidings. — *Pravṛitti-mārga*, *as*, m. active or worldly life, occupancy about the business and pleasures of the world or with the rites and works of religion.

प्रवृ *pra-vṛidh*, cl. 1. A. *-vardhate*, *-vardhitum*, to grow up, grow, increase.

Pravardhaka, *as*, *ikā*, *am*, causing to grow, increasing, enhancing.

Pravardhana, *as*, *i*, *am*, who or what causes to grow or increase; (*am*), n. augmenting, increase.

Pravṛiddha, *as*, *ā*, *am*, grown up, full grown, increased, expanded, enlarged, diffused, spread abroad, dispersed; large; swollen (as a river); full, deep (as a sigh); haughty, arrogant; violent.

Pravṛiddhi, *is*, f. growth, increase [cf. *śasya-p*, *śmaśru-p*]; rising, rise, (*arghasya p*, rising of

the price of anything); prosperity, increasing welfare, rising in rank or reputation.

प्रवृत्त्य *pra-vṛṣṭya*. See *pra-vraś*, col. 2.

प्रवृष *pra-vṛṣ*, cl. 1. P. -*varshati*, -*varṣitum*, to begin to rain, rain.

Pravṛsha, as, m. raining fast, rain.

Pravṛshaṇa, am, n. raining, causing to rain; the first rain; N. of the twenty-third Adhyāya of the Brihat-samhitā of Varāha-mihira.

Pravṛshin, ī, inī, i. raining, causing to rain, showering, discharging; *īrdheā-pravṛshin*, 'raining upwards,' offering sacrifices.

प्रवृह *pra-vṛh*, cl. 6. P. A. -*vṛhāti*, -*te*, -*varhitum*, -*vardhum*, Ved. to tear forth, tear away, tear off, tear out; to draw out, extract; to rescue; to tear to pieces, destroy; (Sāy.) = *prakṣhip*, to hurl, fling; (A.) to draw towards one's self, attract. *Pravṛha*, as, ā, am, chief, principal, first.

प्रवे *pra-re*, cl. 1. P. A. -*rayati*, -*te*, -*vātum*, to sew lengthwise [cf. *protā*]; to pierce, transfix; to infix, impale.

2. *pra-rayana*, am, n. (for 1. see p. 642, col. 1), the upper part of a piece of woven cloth.

Pravāna, am, n. the edging or trimming of a piece of woven cloth.

Pravāni, is or ī, f. a weaver's shuttle.

प्रवेक *pra-veka*, as, ā, am (fr. rt. *viś* with *pra*), choicest, most excellent, best, principal, chief; at the end of a comp., cf. *mañi-j*°.)

प्रवेग *pra-vega*, as, m. great speed, rapidity; [cf. *sāra-j*°.]

Pravegita, as, ā, am, moving swiftly, rapid.

प्रवेद *pra-veda*, as, m. barley; [cf. *pra-vaṭa*, *vāṭa*.]

प्रवेणि *pra-veṇi*, is or ī, f. a braid of hair, the hair twisted and unadorned (as worn by widows and by wives in the absence of their husbands); a piece of coloured woollen cloth (used instead of a saddle); the housings of an elephant; (i), f., N. of a river.

प्रवेतृ *pra-veṭri*, tā, m. (fr. rt. *vī* with *pra*), charioteer.

Praveya, as, ā, am, see Scholiast on Pāṇ. VI, 83.

प्रवेद *pra-veda*, &c. See 1. *pra-vid*, p. 643.

प्रवेप *pra-vep*, cl. 1. A. -*vepate*, -*vepitum*, to tremble: Caus. -*vepayati*, -*yitum*, to cause to tremble, shake.

Pravepa, as, m. trembling, quivering.

Pravepaka, as, m. trembling, shivering, shuddering.

Pravepathu, us, m. = *pravepaka*.

Pravepana, as, m., N. of a serpent-demon; (am), n. trembling, tremulous motion, shaking, agitation; (also wrongly spelt *pra-vepana*.)

Pravepanin, ī, inī, ī, Ved. 'causing (his enemies) to tremble,' an epithet of Indra.

Pravepaniya, as, ā, am, see Scholiast on Pāṇ. VIII. 4. 34.

Pravepin, ī, inī, ī, trembling, shaking, tottering.

प्रवेरित *praverita*, as, ā, am (probably for *prāverita* fr. rt. *īr* with *pra-ava*, but said by some to be fr. *pra-ā-irita*), thrown about, cast or hurled either and thither (= *itastatah pātita*, Mahā-bh. Svargārohaṇa-p. 47).

प्रवेल *pravela*, as, m. a yellow variety of sidney-bean, Phaseolus Mungo.

प्रवेश *pra-veśa*, &c. See *pra-viś*, p. 643.

प्रवेश *pra-vesh*, cl. 1. A. -*veshṭate*, -*veshṭitum*, to cover over, cover, surround.

Praveshṭa, as, m. an arm; the fore-arm or wrist [cf. *pra-kosh[ha]*]; the fleshy part of the

back of an elephant on which the rider sits; an elephant's housings; an elephant's gums.

Pravreshṭita, as, ā, am, covered over, covered, surrounded.

प्रवेशक *praveshtaka*, a various reading for *pravishṭaka*, q. v.

प्रवेश्य *pra-veshṭavya*, *pra-veshṭri*. See under *pra-viś*, p. 643, col. 3.

प्रवोद *pra-vodhri*. See p. 642, col. 3.

प्रव्यक्त *pra-vyakta*, as, ā, am, evident, apparent, manifest.

Pravryakti, is, f. appearance, manifestation.

प्रव्यथ *pra-vyath*, cl. 1. A. -*vyathate*, -*vyathitum*, to be afflicted or distressed; to be frightened, fear, tremble at (with gen.).

Pravryathita, as, ā, am, distressed, pained; agitated, trembling.

प्रव्यध *pra-vyadh*, cl. 4. P. -*vidhyati*, -*vyad-dhum*, to throw away, cast down.

Praviddha, as, ā, am, thrown away, cast away.

Pravryādha, as, m., Ved. a bow-shot, the distance of the flight of an arrow.

प्रव्याह *pra-vy-ā-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to declare beforehand, foretell, predict; to howl, yell, roar.

Pravryāhāra, as, m. (= *prakṛishṭokti*), prolongation or continuation of discourse.

प्रव्रज *pra-vraj*, cl. 1. P. -*vrajati*, -*vrajitum*, to go forth, set out, travel forth, go abroad, go into exile: Caus. -*vrajayati*, -*yitum*, to send into exile, banish.

Pravirājajayishu, us, us, u, wishing to send into exile, desirous of banishing.

Pravrajat, an, anti, at, going forth, travelling abroad.

Pravrajana, am, n. going abroad, migrating.

Pravrajikā, a wrong reading for *pra-vrajitā* or *pra-vrajikā*.

Pravrajita, as, ā, am, gone forth, gone away, gone abroad, gone into exile; (as), m. a religious mendicant, a mendicant or ascetic; the pupil or attendant of a Jaina or Buddhist mendicant; (ā), f. a female ascetic or devotee; spikenard, Nardostachys Jatamansi; N. of another plant, = *munḍiri*; (am), n. the life of a religious mendicant.

Pravrajyā, f. going abroad, migration, emigration; roaming, travelling, wandering about, especially as a religious mendicant (in a dress not authorized by the Veda, Manu V. 89); the order of a religious mendicant; retirement into solitude. — *Pravrajyāvasita* ('*ya-av*'), as, m. a religious mendicant who renounces his order.

Pravraj, ī, m. a religious mendicant; [cf. *pari-vraj*.]

Pravrajā, as, m., Ved. the bed of a river (Sāy. = *atyanta-nimno deśo nadyāh*).

Pravrajaka, as, m. a religious mendicant; (ikā), f. a female ascetic.

Pravrajana, am, n. banishing, banishment, exile.

Pravrajin, ī, m., Ved. a religious mendicant.

Pravrajya, ind. having sent into exile, having banished.

प्रव्रश् *pra-vraś*, cl. 6. P. -*vṛścati*, -*vraścī-tum*, -*vraśhum*, to tear to pieces, lacerate, wound.

Pravṛśṭya, ind. having lacerated, having wounded. *Pravṛścana* in *idhma-pravṛścana*, as, m. an instrument for cutting fuel, a knife for cutting wood.

Pravṛśka, as, m., Ved. a cut.

प्रव्रय *pra-vlaya*, as, m. (fr. rt. *vī* with *pra*), Ved. sinking down.

प्रशम्युवाक *praśamyu-vāka*, as, m., see Vārttika I. to Pāṇ. II. 4. 29.

प्रशंस *pra-śaṁs*, cl. 1. P. -*śaṁsati*, -*śaṁsi-tum* (anomalous 3rd sing. Pot. *pra-śaṁsiyāt*), to

praise forth, praise, eulogize, laud, extol, commend, recommend; to approve; to esteem, value; to declare; (with *na*) to disapprove, blame, censure.

Prasansaka, as, ikā, am, praising, commending, eulogizing, laudatory, flattering; a praiser.

Prasansana, am, n. praising, eulogizing; (sometimes incorrectly spelt *pra-śansana*.)

Prasansaniya, as, ā, am, to be praised, praise-worthy, laudable, commendable.

Prasansa, f. praise, commendation, panegyric, eulogy, applause, flattery; fame, reputation, glory [cf. *stri-p*°]; *aprasuta-prasansa*, indirect description, a description of anything implied by the description of a similar or contrary object; (sometimes incorrectly spelt *pra-śansa*.) — *Prasansā-mukhara*, as, ā, am, loud with praise, praising loudly. — *Prasansā-mukharāṇana* ('*ra-ān*'), as, ā, am, 'one whose mouth is loud with praise,' speaking loudly in praise (of anything). — *Prasansopamā* ('*sā-ūp*'), f. laudatory comparison, comparing to anything superior.

Prasansita, as, ā, am, praised, commended, eulogized, extolled, applauded.

Prasansitavya, as, ā, am, to be praised or commended, praiseworthy, laudable, commendable.

Prasansin, ī, inī, ī, praising, commending, eulogizing.

Prasansatarya, as, ā, am, to be praised, praise-worthy, laudable; [cf. *pra-sastavya*.]

Prasansya, as, ā, am, to be praised, commendable, praiseworthy, laudable; preferable, better; [cf. 1. *pra-sasya*.]

Prasasta, as, ā, am, praised, commended; eulogized, extolled; laudable, commendable, admirable, excellent, good, best; happy; well; right; (as), m., N. of a man; (ā), f., N. of a river. — *Prasastakara*, as, m., N. of an author (perhaps the writer of a work entitled *Prasasta*). — *Prasastakulaśa*, as, m., N. of a man. — *Prasastatā*, f. or *prasastatva*, am, n. excellence, goodness. — *Prasastapāda*, as, m., N. of an author. — *Prasastādri* ('*ta-ad*'), is, m., N. of a mountain to the west of Madhya-deśa.

Prasastavya, as, ā, am, to be praised, praise-worthy; [cf. *pra-sastavya*.]

Prasasti, is, f. praise, eulogy, fame; glorification, benediction; excellence, eminence; instruction, conduct, guidance; an edict (?); *prasastim dhā*, to bestow praise upon, speak highly of, value highly (with loc.). — *Prasastikṛit*, ī, t, ī, Ved. bestowing praise, praising. — *Prasastī-prakāśikā*, f., N. of a work. — *Prasastī-ratnāvalī*, f., N. of a poem by Viśva-nātha.

1. *pra-sasya*, as, ā, am, to be praised or commended, praiseworthy, laudable, commendable; excellent, eminent, distinguished; to be called happy, to be congratulated; [cf. *pra-sansya*.] — *Prasasyatā*, f. excellence, eminence.

2. *pra-sasya*, ind. having praised or recommended.

प्रशक *pra-śaka*. See under *pra-śakha*.

प्रशद् *pra-śad*, Caus. P. -*śātayati*, -*yitum*, to cause to fall down, break off, pluck, gather.

Prasattvan, ā, m. the ocean; (*arī*), f. a river.

प्रशम् *pra-śam*, cl. 4. P. -*śāmyati*, -*śāmitum*, to become calm or tranquil, to be still or unmoved; to be appeased or pacified, be soothed; to be laid or made to settle down (as dust); to be restrained; to become extinguished; to cease; to fade away: Caus. -*śamayati*, -*yitum*, to tranquillize, make calm or tranquil, pacify, soothe, appease; to extinguish, quench, allay; to kill, destroy; -*śamayati*, -*yitum*, to make subject, make obedient, subdue, conquer, tranquillize.

Prasama, as, m. becoming calm or tranquil, rest, quiet, quiescence, calmness, tranquillity, peace, composure (e. g. *praśanam upaihi*, go to composure, i. e. compose yourself); assuagement, appeasement, tranquillizing, removing; becoming extinguished, extinction (of flames &c.), abatement; N. of a son of Ānaka-dundubhi and Śānti-devā;

(i), f., N. of an Apsaras. — *Prasaṁan-kara*, as, i, am, causing the cessation of. — *Prasaṁa-sthita*, as, ā, am, being in a state of quiescence. — *Prasaṁāyana* ('*ma-ay*'), as, ā, am, walking in tranquillity.

Prasaṁana, as, i, am, tranquillizing, pacifying, calming; suppressing, curing, healing; (am), n. reposing, repose, quiescence; tranquillizing, pacifying, calming; mitigating, assuaging, allaying, composing; soothing (fever &c.); curing, healing; extinguishing, quenching, suppressing; abatement, cessation; killing, destroying, slaughter; (scil. *āstram*), N. of a magic weapon; bestowing aptly or fitly (Manu VII. 56, = *sat-pātre pratipādanam*); securing, keeping safe; *labdhasya prasānam*, the securing of what has been acquired or bestowing it on fit objects; [cf. *labdha-p*°].

Prasaṁayya, ind. having appeased or tranquillized.

Prasaṁita, as, ā, am, tranquillized, appeased, relieved; quelled, quenched, allayed. — *Prasaṁitopadrava* ('*ta-up*'), as, ā, am, having all calamities or hindrances quelled (= *prasaṁta-bādha*).

Prasaṁyamāna, as, ā, am, being tranquillized or pacified, being appeased; being flattered.

Prasaṁ, ind., see Gaṇa Svar-ādi to Pāp. I. 1, 37; [cf. *pra-sūm*.]

Prasaṁta, as, ā, am, tranquillized, composed, quieted, calmed, calm; tamed; subdued; abated, ended, ceased, discontinued (as active effort); dead, deceased; relieved; (as), m., N. of a divinity. — *Prasaṁta-kāma*, as, ā, am, one whose desires are calmed, content. — *Prasaṁta-cāritra-mati*, is, m., N. of a Bodhi-sattva. — *Prasaṁta-cārin*, īnas, m. pl. walking tranquilly, (perhaps) an epithet of a class of deities. — *Prasaṁta-śeṣṭa*, as, ā, am, one whose efforts have ceased, resting. — *Prasaṁta-tā*, f. tranquillity (of mind). — *Prasaṁta-bādha*, as, ā, am, having all calamities or hindrances quelled (= *prasaṁitopadrava*). — *Prasaṁtātman* ('*ta-āt*'), ā, ā, a, 'tranquil-souled', composed in mind, peaceful, calm. — *Prasaṁtorja* ('*ta-ūr*'), as, ā, am, one whose strength has ceased, weakened, prostrated. — *Prasaṁtauja* ('*ta-oj*'), ās, ās, as, = *prasaṁtorja* above.

Prasaṁtaka, as, ā, am, = *prasaṁta* above.

Prasaṁti, is, f. becoming calm or tranquil, tranquillization, tranquillity of mind, calm, quiet, pacification, composure; ceasing, cessation, rest; allaying, quenching, extinguishing, extinction. — *Prasaṁti-lūti*, f. the harbinger of rest, forerunner of repose, an epithet of old age.

Prasaṁ, m., n., n., tranquil, quiet.

Prasaṁa, as, m. tranquillity, quiescence; pacifying; laying, suppressing.

प्रशर्ष *pra-śarṣha*, os, ā, am (fr. rt. *śṛidh* with *pra*), Ved. valiant (said of Indra); Sāy. = *prakarṣheṇābhāvitā*).

प्रशाल *praśala*, a various reading for *pra-sala*, q. v.

प्रशस् *pra-śas*, as, f. (fr. rt. *śas* with *pra*), Ved. a hatchet, axe, knife; (according to others) = *pra-susta*, *praśasta-ēchedana*.

प्रशस्त *pra-śasta*, &c. See p. 645, col. 3.

प्रशाख *pra-śakha*, as, ā, am, having great branches (as a tree); an epithet of the fifth stage in the formation of an embryo (in which the hands and feet are formed, in this sense also written *pra-śaka*); (ā), f. a branch, small branch or twig; (probably) the extremities of the body. — *Prasaṁkha-vat*, ān, atī, at, having many branches.

Prasaṁkhikā, f. a branch; a small branch or twig.

प्रशान्त *pra-śanta*, &c. See above.

प्रशास् *pra-śas*, cl. 2. P. -*śāsti*, -*śāsitum*, to rule over, reign over, rule, reign, govern, command, enjoin; to teach, instruct; to chastise, punish. *Prasaṁsana*, am, n. governing, ruling; dominion, government; enjoining, enacting.

Prasaṁsita, as, ā, am, ruled over, reigned over, governed, ruled; enjoined, enacted.

Prasaṁsūtri, tā, tri, tri, governing, ruling, a governor, ruler.

Prasaṁsūtri, tā, m. 'director', title of a priest also called *Maitrivaruna*, the first assistant of the Hotṛi (Ved.); a king.

Prasaṁsātra, am, n., Ved. the office of *Prasaṁsūtri*; the Soma vessel of the *Prasaṁsūtri*; (Sāy.) = *prasaṁsūtr yāgah*.

Prasaṁśha, as, ā, am, ruled over, reigned, governed, commanded.

Prasaṁśhi, is, f., Ved. injunction, command, order. *Prasaṁs*, is, f., Ved. injunction, command, order; [cf. 1. ā-śis.]

प्रशथिल *pra-śithila*, as, ā, am, very loose, relaxed, lax. — *Prasaṁthili-kṛita*, as, ā, am, rendered very loose, greatly loosened. — *Prasaṁthili-bhūta*, as, ā, am, become loose or lax.

प्रशथिप *praśishpa*, as, m., N. of a man; (ās), m. pl., N. of his descendants.

प्रशथिष्य *pra-śishya*, as, m. the disciple of a disciple, scholar of a scholar, pupil of a pupil. — *Prasaṁshya-tva*, am, n. the being the disciple of a disciple, the condition of a pupil's pupil.

प्रशुक्तीय *praśakṛiya*, as, ā, am, Ved. beginning with the words *pra śukṛā* (said of the hymn Rīg-veda VII. 34, 1).

प्रशुद्धि *pra-śaddhi*, is, f. (fr. rt. *śudh* with *pra*), purity, clearness.

प्रशुम्भ *pra-śumbh*, cl. 6. A. -*śumbhate*, -*śumbhātum*, Ved. to decorate or adorn one's self highly; (Sāy.) = *prakarṣheṇa svakiyam aryam alan-kṛi*.

प्रशुश्रुक *pra-śuśruka*, as, m., N. of a prince (a son of Maru; cf. *pra-suśruta*).

प्रशोचन *pra-śocana*, as, ā, am (fr. rt. *śac* with *pra*), Ved. burning on, continuing to burn.

प्रशोष *pra-śosha*, as, m. (rt. *śush*), drying up, becoming dry, exsiccating, aridity.

Prasaṁshana, as, m. 'drying up,' epithet of a kind of phantom.

प्रशुत् *pra-ścut* or *pra-ścyat*, cl. 1. A. -*ścōtati*, -*ścōtati*, -*ścōtitum*, -*ścōgotum*, to pour forth, shed, distil, sprinkle; to drip, fall in drops.

Prasaṁscat or *pra-ścyotat*, an, atī, at, pouring forth, sprinkling; dripping, falling in drops.

प्रश्र 1. *praśna*, as, m. basket-work, a plaited basket.

प्रश्र 2. *praśna*, as, m. (fr. rt. *prach*), a question, demand, inquiry, interrogation, query [cf. *kusula-p*°]; judicial inquiry or examination [cf. *sākshi-p*°]; a controverted question, point at issue, subject of inquiry, controversy, (*praśna* *man-brū*, to decide a controverted point; *praśnam i*, to lay a question before any one (acc.) for decision; *praśna-tava pitari*, the point at issue is before thy father, i. e. it is submitted to him to decide); a problem for calculation; inquiry into the future (in astrology; cf. *divya-p*°, *deva-p*°, *daiva-p*°); a particular number of verses of the Veda repeated from memory by a pupil to his Guru, a task, lesson, repetition; a term applied to short sections in various works. — *Prasaṁ-koshthi*, f., N. of a work on divination. — *Prasaṁ-dūti*, f. a riddle, enigma, perplexing or enigmatical question. — *Prasaṁ-vivāka*, as, m., Ved. one who decides controversies, an arbitrator. — *Prasaṁ-vivāda*, as, m. a controverted question, controversy. — *Prasaṁ-vaiśvava*, am, n., N. of an astrological work. — *Prasaṁ-vyākaraṇa*, am, n., N. of the tenth of the twelve sacred books of the Jāinas. — *Prasaṁnāra* ('*na-ar*'), as, ni, 'ocean of questions,' N. of a work on astrology (= *Vaiśvava-śāstra*). — *Prasaṁnottara* ('*na-ul*'), as or am, m. or

n. (?), a particular *Sabdāṅkāra* or figure of speech. — *Prasaṁnottara-maṇi-mālā* or *prasaṁnottara-mālā*, f., N. of a work. — *Prasaṁnottara-ratna-mālā*, f., N. of a work. — *Prasaṁnopaniṣad* ('*na-up*'), t, f., N. of an Upaniṣad (consisting of six questions and six answers).

Prasaṁnaya, Nom. P. *prasaṁnayati*, -*yitum*, to inquire after, ask about (with two acc.).

Prasaṁn, ī, m., Ved. an inquirer, one who inquires into the future (*Mahī-dhara* = *śakunādi-prashṭi*).

Prashṭarya, as, ā, am, to be asked or questioned about (with acc.); deserving to be consulted; proper to be inquired into.

Prashṭi, tā, tri, tri, asking, demanding, an asker, inquirer, questioner, interrogator, querist.

प्रश्रि *praśni*, ayas, m. pl., N. of a race of Rishis; (incorrectly for *prīni*, q. v.)

Prasni, f. incorrectly for *prīni*, q. v.

प्रश्रथ *pra-śratha*, as, m. or *pra-śranthana*, am, n. (fr. rt. *śranth* with *pra*), laxity, relaxation, flaccidity.

प्रश्रथि *pra-śrabdhi*, is, f. (fr. rt. *śrabh* with *pra*), trust, confidence.

प्रश्रथ *pra-śraya*, as, m. (fr. rt. *śri* with *pra*), respectful demeanour, affection, regard, solicitation, affection, respect, courtesy, civility, modesty; Modesty personified as a son of Dharma and Hri. — *Prasaṁraya-val*, ān, atī, at, = *prasaṁrayin* below. *Prasaṁrayaṇa*, am, n. respectful demeanour, civility, modesty.

Prasaṁrayin, ī, īnī, i, behaving respectfully, courteous, civil; modest. — *Prasaṁrayi-tā*, f. respectful demeanour, courtesy, civility, modesty.

Prasaṁrita, as, ā, am, modest, humble, well-behaved; (as), m., N. of a son of Ānaka-dundubhi and Sānti-devā.

प्रश्रवण *pra-śravaṇa*, an incorrect form for *pra-sravaṇa*, q. v.

प्रश्रवस् *pra-śravas*, ās, ās, as, Ved. 'loud-sounding,' an epithet of the Maruts; (Sāy.) = *prakṛishṭanna*, having or bestowing excellent food.

प्रश्रथ *pra-ślatha*, as, ā, am, very loose, greatly relaxed, languid, flaccid; unnerved.

प्रश्रित *pra-ślita*, as, m. (for *pra-śrita*), a term applied to the rule of Sandhi according to which as before a soft letter is changed into o.

प्रश्रिष्ट *pra-ślishṭa*, as, ā, am (fr. rt. *ślish* with *pra*), twisted, entwined; (as), m. a term applied to the Sandhi of the vowel *a* with a following vowel and of other vowels with homogeneous vowels; also to the vowel resulting from this Sandhi and of the accent with which such a vowel is pronounced; (as), m., N. of a man (?).

Prasaṁshta, as, m. close contact, pressing against; euphonic coalition of vowels.

प्रश्रसितव्य *pra-śvasitavya*, as, ā, am (fr. rt. *śvas* with *pra*), Ved. to be caused to recover the breath.

Prasaṁsa, as, m. breathing in, inhaling, breath, respiration.

प्रश्रथ्य *prashṭarya*, *prashṭi*. See above.

प्रष्टि *prashṭi*, is, m. (connected with *prishṭi*, q. v.), Ved. a horse harnessed at the side, a side-horse or one harnessed outside the shafts by the side of the other yoke-horses [cf. *dakṣhṭyā-p*°]; (perhaps) a horse in front of those harnessed to the yoke or to the chariot-pole [cf. *udhi-prashṭi-gṛa*]; (according to Sāy.) = *vāhana-traya-madhya-vartī yuga-viśeṣah*, a sort of yoke in the middle of three horses; a bystander, companion (Sāy. = *prasaṁstha*). — *Prashṭi-mat*, ān, atī, at, Ved. having side-horses (as a chariot). — *Prashṭi-vāhana*, as, ā, am, or *prashṭi-vāhin*, ī, īnī, i, Ved. (a chariot) drawn by side-horses (and thus having at least three horses).

प्रश्न *pra-shīha*, as, ā, am (fr. rt. *sthā* with *val*), standing in front, preceding, prior; chief, principal, best [cf. *ratha-p*°]; a leader, conductor; (as), i. a species of plant; (ī), f. the wife of a leader or bief. — *Prashīha-vāh*, f, m. a young bull or steer aiming for the plough; *prashīhaui*, f. a cow for the first time with calf; [cf. *pashīha-vāh*.]

प्रशिवहिन् *prashīhi-vāhin*, a wrong reading for *prashīhi-vākin*, q. v.

प्रशयैष्णव *prashya-vaishṇava*, an incorrect form for *prashya-vaishṇava*, q. v.

प्रस *pras*, cl. 1. A. *prasate*, *prasitum*, to extend, expand, spread, diffuse; to bring forth young.

प्रसक्त *pra-sakta*, *pra-sakti*. See under *pra-sañj* below.

प्रसक्षिन् *pra-sakshin*. See p. 648, col. 1.

प्रसङ्ग 1. *pra-san-khyā*, cl. 2. P. *-khyāti*, *khyātum*, to count or reckon up, number, enumerate, calculate.

2. *pra-san-khyā*, f. total number, sum; reflection. *Prasankhyānu*, as, ā, am, meditating (? as an epithet of an order of ascetics); (as), m. payment, liquidation; a sum of money; (am), n. enumerating, enumeration; reflection, meditation; reputation, renown. — *Prasankhyāna-parā*, as, ā, am, engrossed or absorbed in meditation.

प्रसङ्ग *pra-sanga*. See below.

प्रसङ्ग *pra-sangha*, as, m. a great multitude.

प्रसङ्ग *pra-saṅg-śaksh*, cl. 2. A. *-śakṣte*, &c. see rt. *śaksh*), to reckon upon, recount, enumerate.

प्रसङ्ग *pra-sañj*, cl. 1. P. *-sajati*, *-sanktum*, to become attached to, feel affection for: Pass. *-sajate*, to cleave to, adhere or cling to, become fixed upon or attached to, become strongly addicted to (with loc.); to be relevant or applicable, to apply.

Pra-sakta, as, ā, am, attached to, in contact with, united to, connected with; cleaving to, adhering to, fixed upon (with loc.); devoted to; accompanying; engaged in, applied to, used, employed; attained, obtained, gained; continual, constant, eternal; opened, expanded; (am), ind. continually, incessantly, eternally, ever.

Pra-saktavya, as, ā, am, to be attached to.

Pra-sakti, is, f. adherence or attachment to, adhesion, devotion to, addiction to, engagedness, the being occupied with; bearing upon, applicability, application (especially of a rule in grammar); *ati-prasakti*, too wide applicability; *prasaktim pra-yā*, to become attached; connection, union, association; inference, conclusion, deduction; a topic or subject of conversation; occurrence of a possibility; perseverance, energy; acquiring, acquisition.

Pra-sanga, as, m. adherence or attachment to, devotion to, devotedness; addiction to [cf. *surata-p*°]; occupation [cf. *virata-p*°, *virudhita-p*°]; connection, union, association, intercourse [cf. *stri-p*°]; illicit intercourse; connected reasoning or argument; connected language or style; subject, topic, the case as stated; occurrence of a possibility, contingency, case, event (e.g. *edaḥ pluta-prasange*, in the event of a diphthong being prolated); conjuncture, occasion, circumstances, time; introduction, insertion; mention of parents; conjoint result (?); revealing a secret (?); second or subsidiary incident (?); N. of a Buddhist school; of a man; *prasangena* or *prasangāt*, ind. through connection with or relation to; with all the heart, heartily, earnestly; on the occasion of, in consequence of, on account of, because of (lit. from its happening); when the occasion presents itself, occasionally, incidentally; in the course of (e.g. *kathā-prasangena*, in course of conversation). — *Prasanga-tas*, ind. out of attachment to or respect for; = *prasargena*, *prasargāt*. — *Prasanga-nivāraṇa*, am, n. the prevention of (similar)

cases, obviation of (like future) contingencies. — *Prasanga-ratnāvali*, f., N. of a work. — *Prasanga-val*, ān, āti, at, occasional, incidental, casual. — *Prasanga-vaśāt*, ind. according to the time, as occasion may demand, by the force of circumstances. — *Prasanga-vivivṛitti*, is, f. the non-recurrence of a case. — *Prasanga-sama*, as, m. a particular Jāti [q. v.] in logic. — *Prasanga-haraja* (*gu-ābh*°), am, n., N. of a modern poetical anthology.

Prasangi, ī, inī, i, attached to, devoted to; dependent upon, contingent, additional; occasional, incidental; secondary, subordinate, non-essential. — *Prasangi-tā*, f. attachment, addiction to, connection, intercourse with.

Pra-sajya, as, ā, am, to be attached to, to be connected with; applicable. — *Prasajya-pratishe-dha*, as, m. a particular kind of negation, negation of a possible case (distinguished from *pari-udāsa*, q. v.), a simple prohibition of the particular matter specified without enjoining what is different.

Pra-sajjana, am, n. the act of attaching or connecting, combining, uniting; applying, employing, bringing into use, bringing to bear.

प्रसद् *pra-sad*, cl. 1. 6. P. *-sīdati*, *-sattum*, to settle down, become clear, become placid or tranquil, become calm, be calm, be soothed; to be content or satisfied; to be glad; to be gracious or propitious, to be favourable, favour (with gen.); to vouchsafe, be pleased to (with inf.): Caus. *-sīdayati*, *-yitum*, to render calm, soothe, appease, propitiate; to beg pardon of (with acc.); (A.) to cause to be gracious, pray for grace or favour: Pass. of Caus. *-sīdyate*, to be rendered calm, to be soothed or appeased.

Pra-satti, is, f. transparency, brightness, clearness, cleanness, purity; complacency, graciousness, favour.

Pra-sanna, as, ā, am, settled down, tranquil; clear, bright, pellucid, limpid, pure, clean; soothed, propitiated, pleased, delighted; gracious, propitious, kind, kindly disposed towards, favourable, complacent; true; (as), m., N. of a prince; (ā), f. propitiating, pleasing; spirituous or vinous liquor. — *Pra-sanna-kulpa*, as, ā, am, almost quiet, tolerably calm. — *Prasanna-tā*, f. or *prasanna-tra*, am, n. brightness, pellucidness, clearness, purity; favour, kindness, propitiousness, good humour. — *Prasanna-pādi*, as or am, m. or n. (?), N. of a work by Dharma-kīrti. — *Prasanna-mukha*, as, ī, am, 'placid-countenanced,' having a pleased or approving countenance, agreeable-looking, looking pleased, smiling. — *Prasanna-rāghava*, am, n., N. of a drama by Jaya-deva. — *Prasanna-venkaṭeśvara-māhātmya* (*ṭa-iś*°), am, n., N. of a legend in the Bhavishyottara-Purāṇa. — *Prasanna-salila*, as, ā, am, having clear or limpid water. — *Prasannātman* (*na-āṭ*°), ā, ā, a, gracious-minded, propitious. — *Prasannerā* (*na-irā*°), f. spirituous liquor.

1. *pra-sāda*, as, m. clearness, brightness, pellucidness, transparentness, limpidness, purity, cleanness [cf. *ambu-p*°]; clearness of style, perspicuity; calmness, tranquillity, absence of excitement, repose, composure; serenity of disposition, good humour, good temper; graciousness, propitiousness, favour, kindness, kind behaviour [cf. *dush-p*°, *drik-p*°]; approbation; Kindness personified as a son of Dharma and Maitrī; a propitiatory offering or gift, food offered to a god (= *prasāda-dravya*, *prasādānna*); the remnants of food presented to an idol or left by a spiritual teacher (both of which any one may freely appropriate to his own use); free gift, gratuity; well-being, welfare; N. of a commentary on the Prakriyā-kaumudī; *prasādāt*, abl. c. through the kindness of, by the favour of. — *Prasāda-dāna*, am, n. a propitiatory gift, a gift in token of favour, gift of food by a superior. — *Prasāda-paṭṭa*, as, m. a turban of honour (worn as a token of royal favour). — *Prasāda-parāṇmukha*, as, ī, am, not caring for any one's favour; withdrawing favour from any one (with gen.). — *Prasāda-pātra*, am, n. an object of favour. — *Prasāda-puraga*, as, ā,

am, inclined to favour, favourably inclined. — *Prasāda-pratīlabha*, as, m., N. of a demon. — *Prasāda-vat*, ān, āti, at, pleased, delighted; gracious, favourable. — *Prasāda-vittaka*, as, ā, am (perhaps an incorrect form for *prasāda-vittama*), best acquainted with the favour (of another), preferred to all others. — *Prasāda-stha*, as, ā, am, abiding in serenity, kind, propitious; happy. — *Prasādāntara* (*ṭa-an*°), am, n. another (mark of) favour. — *Prasādi-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to bestow as a mark of favour, bestow graciously, present.

2. *prasādu*, Nom. P. *prasādātī*, *prasādītum*, to be clear or bright.

Pra-sādaka, as, īkā, am, clearing, purifying, rendering clear or pellucid; gladdening, cheering, exhilarating; propitiating, courting favour, wishing to win any one's favour.

Pra-sādana, as, ī, am, rendering clear, purifying [cf. *ambu-p*°, *toya-p*°]; calming, tranquillizing; soothing, cheering, gratifying; (as), m. a royal tent; (ā), f. service, worship; (am), n. cleaning, freeing from soil or impurities; the act of calming, tranquillizing, composing, soothing (e.g. *netra-p*°, administering soothing remedies to the eyes); cheering, gratifying [cf. *śruti-p*°]; rendering gracious, propitiating, pleasing, (*trat*-*prasādanāt*, for the sake of propitiating thee); boiled rice.

Pra-sādaniya, as, ā, am, to be rendered gracious, to be propitiated.

Pra-sādayat, an, anti, at, causing to be gracious, propitiating, gratifying, pleasing.

Pra-sādayitavya, as, ā, am, to be rendered gracious, to be propitiated.

Pra-sādita, as, ā, am, purified, cleansed; pleased, conciliated, propitiated, appeased, reconciled; worshipped.

Pra-sādin, ī, inī, i, calming, tranquillizing, soothing, cheering, gladdening; showing favour, treating with kindness; clear, serene, bright.

Pra-sādya, as, ā, am, to be rendered gracious, to be propitiated, to be conciliated, placable.

Pra-selīcas, vān, dushi, vat, one who has become pleased or propitiated, favourable.

प्रसन्धा *pra-san-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to fix or fit (an arrow) to (the bow-string).

Pra-sandhānu, am, n. combination (e.g. of words in the Krama, q. v.).

Pra-sandhū, is, m., N. of a son of Manu.

प्रसम्भ *pra-sabham*. See p. 648, col. 1.

प्रसमीक्ष *pra-sam-iksh*, cl. 1. A. *-ikshate*, *-ikshītum*, to look at, look upon, observe, perceive, see; to reflect upon, consider, deliberate; to acknowledge, recognise as, regard as.

Pra-samikshaṇa, am, n. considering, deliberating, discussing.

Pra-samikshā, f. deliberation, judgment.

Pra-samikshita, as, ā, am, looked at, looked upon, observed; reflected upon, considered; regarded as, declared.

1. *pra-samikshya*, as, ā, am, to be considered or weighed or discussed.

2. *pra-samikshya*, ind. having looked at; having reflected upon, having considered.

प्रसमीडित *pra-samīḍita*, as, ā, am, praised, celebrated.

प्रसयन *pra-sayana*, am, n. (fr. rt. *si* with *pra*), binding, fastening.

Pra-sita, as, ā, am, bound to, bound, fastened; adhering to or engaged in, diligent, attentive, zealous; attached or devoted to, engrossed by; (am), n. pus, matter.

1. *pra-siti*, is, f. (for 2. see p. 648, col. 2), a ligament, binding, tie, fetter.

प्रसर *pra-sara*, &c. See *pra-sṛi*, p. 649.

प्रसर्ग *pra-sarga*, *pra-sarjana*. See under *pra-sṛij*, p. 649, col. 2.

प्रसर्प *pra-sarpa*, &c. See *pra-srip*, p. 649.

प्रसल *prasala*, *as*, m. the cold season, winter (= *hemanta*; also read *prasala*).

प्रसलवि *pra-salavi*, ind., Ved. towards the right side, (opposed to *apa-salavi*; also incorrectly written *prasavā*).

प्रसव 1. 2. and 3. *pra-sava*. See under 1. and 2. *pra-su*, col. 2, and 2. *pra-sū*, p. 649.

प्रसव्य *pra-savya*, *as*, *ā*, *am*, turned towards the left, (opposed to *pra-dakṣiṇa*); contrary, reverse, reverted, inverted; favourable; (*am*), ind. towards the left, to the left side.

प्रसह 1. *pra-sah*, cl. 1. A. -*sahate*, -*sahitum*, -*soḍhum*, to bear up against, be able to withstand, sustain, endure; to overpower, conquer, defeat; to make an effort; to be able (with inf.).

Prasakṣhīn, *i*, *ini*, *i*, Ved. overpowering, defeating, victorious (Sāy. = *śatrūṇām prasahana-sīlāḥ*).

Prasabham, ind. (an ind. past part. of a form *sabh* = *sah*, cf. 2. *pra-sahya*), by force, forcibly, violently; importunately; exceedingly, much; N. of a variety of the Trishtubh metre. — *Prasabha-damana*, *am*, n. forcible taming (of wild animals; according to a Scholiast = *balātākāreṇa mardanam*). — *Prasabha-haraṇa*, *am*, n. carrying off by force, violent seizure. — *Prasabhoddhṛita* (*bhu-ud*), *as*, *ā*, *am*, torn up by force, forcibly uprooted. — *Prasabhoddhṛitārī* (*ṭa-ari*), *is*, *is*, *i*, one who has forcibly uprooted his enemies.

2. *pra-sah* or *pra-sāh*, -*sāt*, m. (acc. *pra-sāham*), overpowering; an epithet of Indra, (Sāy. = *śatrūṇām abhībhavitā*, the overcomer of foes); force, violence.

Prasaha, *as*, *ā*, *am*, bearing up against, withstanding; (*as*), m. a beast or bird of prey; endurance, resistance (in *dush-p*, q. v.); (*ā*), f. a kind of Solanum (= *vrihatikā*).

Prasahana, *as*, m. a beast or bird of prey; (*am*), n. withstanding, resisting; overcoming, defeating; bearing, enduring; embracing, an embrace.

1. *pra-sahya*, *as*, *ā*, *am*, to be resisted, to be conquered or defeated; *a-prasahya*, not to be resisted, irresistible.

2. *pra-sahya*, ind. having withstood, having sustained; having overpowered or conquered; forcibly, violently, by violence, by force; exceedingly. — *Prasahya-kārīn*, *i*, *ini*, *i*, acting violently, violent in action. — *Prasahya-cāura*, *as*, m. 'a violent thief,' a robber, plunderer. — *Prasahya-haraṇa*, *am*, n. taking away by force, robbing, plundering; [cf. *prasabha-haraṇa*.]

Prasahvan, *ā*, *ari*, *a*, Ved. overpowering, defeating; an epithet of Indra.

Prasāh. See 2. *pra-sah* above.

Prasāha, *as*, m. overpowering, defeating; controlling one's self; *a-prasāha*, *as*, *ā*, *am*, Ved. completely master of one's self, not subject to passion.

प्रसातिका *prasātikā*, f. a kind of rice with small grains (= *apu-vrihi*; cf. *pra-sādhikā*).

प्रसाद *pra-sāda*, &c. See *pra-sad*, p. 647.

प्रसाध *pra-sādh*, Caus. P. -*sādhayati*, -*yi-tum*, to accomplish, effect; to promote, advance, further; to make one's own, acquire, (according to Kullūka on Manu VII. 103 = *ātmasāt-kṛi*); to subdue; to dress.

Prasādhaka, *as*, *ikā*, *am*, accomplishing, perfecting, one who accomplishes or perfects; cleansing, purifying; decorating, adorning, ornamenting; (*as*), m. an attendant who dresses his master, a valet de chambre; (*ikā*), f. a female attendant who dresses her mistress, lady's maid; wild rice; [cf. *prasādhikā*.]

Prasādhana, *as*, *i*, *am*, accomplishing, effecting; one who accomplishes or effects (Ved.); (*as*), m. a comb; (*i*), f. a drug, commonly called *siddhi*; a

comb, (*keśa-p*, a comb for the hair); (*am*), n. bringing about, accomplishing, effecting; arranging; setting in order; decorating, decoration, embellishment, ornament, dress, toilet; a comb. — *Prasādhana-vidhi*, *is*, m. a mode of decoration or embellishment. — *Prasādhana-viśeṣa*, *as*, m. the highest decoration, most excellent ornament.

Prasādhita, *as*, *ā*, *am*, accomplished, finished, completed, done; proved; ornamented, decorated. — *Prasādhītāṅga* (*ṭa-an*), *as*, *i*, *am*, having the limbs ornamented or decorated.

Prasādhya, *as*, *ā*, *am*, to be accomplished or effected, practicable; to be destroyed; to be defeated.

प्रसार *pra-sāra*, &c. See *pra-sri*, p. 649.

प्रसाह *pra-sāha*. See 1. *pra-sah*, col. 1.

प्रसिच *pra-sic*, Pass. -*siçyate*, to be poured out or flow forth, to be scattered; to be lost.

Pra-seka, *as*, m. flowing forth, flowing, dropping, oozing; sprinkling, wetting; emission, discharge; running or watering of the mouth or nose, flow of saliva in vomiting, vomiting, sickness, nausea; the bowl of a spoon or ladle. — *Praseka-tā*, f. flow of saliva in nausea or vomiting.

Prasekin, *i*, *ini*, *i*, discharging a fluid; suffering from morbid flow of saliva.

प्रसित *pra-sita*. See *pra-sayana*, p. 647.

प्रसिति 2. *pra-siti*, *is*, f. (fr. rt. *so* with *pra*; for 1. see *pra-sayana*, p. 647), Ved. a track, path, course (as of fire &c.); an attack, assault; a throw, cast, shot; stretch, reach, extent, compass; duration, series, succession (e.g. *dirgham anu prasitim*, in long succession); dominion, power, authority, influence; (Sāy.) = *jevalā*, a flame; = *bandhana*, confinement.

प्रसिध् *pra-sidh*, cl. 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or effected, to succeed; to be gained or obtained; to be established; to be made known or certified.

Pra-siddha, *as*, *ā*, *am*, well known, notorious, renowned, famous, celebrated; adorned, ornamented. — *Prasiddha-kṣatriya-prāja*, *as*, *ā*, *am*, consisting for the most part of renowned Kshatriyas. — *Prasiddha-tā*, f. or *prasiddha-tva*, *am*, n. celebrity, the being well known, notoriety.

Prasiddhaka, *as*, m., N. of a prince descended from Janaka (a son of Maru and father of Kṛitiratha).

Pra-siddhi, *is*, f. accomplishment, success, attainment; the being generally known or admitted, celebrity, fame, notoriety; ornament, decoration. — *Prasiddhi-mat*, *ān*, *ati*, *at*, generally known, notorious, famous.

प्रसोदिका *prasōdikā*, f. a small garden; (also read *prasedikā*, q. v.)

प्रसु 1. *pra-su*, cl. 5. P. A. -*sunoti*, -*sunute*, -*soṭum*, Ved. to press or squeeze out Soma juice, extract the juice of the Soma plant (Sāy. = *somābhishavam kṛi*).

1. *pra-suva*, *as*, m. (for 2. see under 2. *pra-su* below), Ved. pressing out Soma juice.

Pra-sut, *t*, *t*, Ved. flowing forth (as Soma from the Soma press).

Pra-suneat, *an*, *ati*, *at*, Ved. squeezing out or extracting Soma juice.

Pra-suva, *as*, m., Ved. pressing out Soma juice, extraction of the juice of the Soma plant.

प्रसु 2. *pra-su* (sometimes written *pra-sū*), cl. 1. P., 2. 4. A. -*sarati*, -*sūte*, -*siyate* (properly a kind of reflexive passive form), -*soṭum*, -*savitum*, to procreate, beget, generate, engender; to bring forth, be delivered of, bear: Pass. -*siyate* (cp. also P. -*ti*), to be begotten by (with abl.); to be brought forth by, be born of (with loc.).

2. *pra-sava*, *as*, m. (for 3. see under 2. *pra-sū*, p. 649), procreating, generating, procreation, generation; the production of young, bringing forth or bearing

young, childbirth, parturition, delivery, travail, labour; conception; birthplace, source, origin; offspring, young, progeny, posterity, (*antah-p*, containing offspring, pregnant; *kisalaya-p*, the offspring of a twig, a young shoot); a flower, blossom [cf. *kanaka-p*, *pita-p*]; fruit. — *Prasava-grīha*, *am*, n. a lying-in chamber. — *Prasava-dharmīn*, *i*, *ini*, *i*, characterized by production, productive, prolific. — *Prasava-bandhana*, *am*, n. the foot-stalk of a leaf or flower, the leaf-stalk or peduncle. — *Prasava-vikāra*, *as*, m., Ved. a prodigy happening at the birth of a child. — *Prasava-vedanā*, f. the pangs of childbirth, throes. — *Prasava-sthālī*, f. 'birthplace,' a mother. — *Prasava-sthāna*, *am*, n. a receptacle for young, a nest. — *Prasavotthāna* (*va-ut*), *am*, n., N. of the seventeenth Pāri-śiṣṭa of the Yajurveda. — *Prasavomukha* (*va-un*), *i*, f. expecting childbirth, about to be delivered (according to Mallinātha = *āsanna-prasavā*).

Prasavaka, *as*, m. the tree *Buchanania Latifolia* (= *piyāla*).

Pra-savat, *an*, *anti*, *at*, bringing forth, bearing; (*anti*), f. a woman in labour.

Pra-savana, *am*, n. bringing forth, bearing children, fecundity.

1. *pra-savitṛi*, *tā*, m. (for 2. see under 2. *pra-sū*, p. 649), a procreator, generator, father; (*tri*), f. bringing forth, a mother.

1. *pra-savin*, *i*, *ini*, *i* (for 2. see under 2. *pra-sū*, p. 649), bringing forth, having or bearing young, producing.

Pra-suta, *as*, *ā*, *am*, brought forth, born; (*as* or *am*), m. or n. (?), a particular high number; [cf. *mahā-p*.]

1. *pra-sū*, *ūs*, *ūs*, *u* (for 2. see p. 649), bringing forth, bearing [cf. *pitṛi-p*, *putrikā-p*, *strī-p*]; fruitful, productive; (*ūs*), f. a mother; a mare; a young shoot, tender grass or herbs, sacrificial grass, (Sāy. = *prasavitrī ośadhi*); a spreading creeper, the plantain. — *Prasū-mat*, *ān*, *ati*, *at*, or *prasū-van*, *ā*, *ari*, *a*, Ved. furnished with flowers.

Pra-sūkā, f. a mare.

Pra-sūta, *as*, *ā*, *am*, procreated, begotten, engendered; brought forth, born, produced, grown; begetting, engendering; one who has brought forth, delivered; (*as*), m., N. of a class of deities under Manu Cakṣhusa; (*am*), n. a flower; any productive source; (*ā*), f. a woman who has brought forth a child, a woman recently delivered.

1. *pra-sūti*, *is*, f. procreating, procreation, begetting, generating; bringing forth, bearing; calving; laying eggs; birth, production, generation; coming forth, growth (of fruits, flowers, leaves; cf. *phala-p*); a production, product; a procreator, begetter; one who brings forth, a mother; offspring, children, progeny; N. of a daughter of Maru and wife of Dakṣa. — *Prasūti-jā*, *am*, n. 'birth-produced,' pain or affliction (mental or corporeal) resulting as a necessary consequence of birth. — *Prasūti-vāyu*, *us*, m. air generated in the womb during the pangs of travail.

Prasūtikā, f. a woman who has had a child, a woman recently delivered; = 1. *pra-sūti* (at the end of a comp., cf. *naṣyat-p*, *sakṛit-p*).

Pra-sūna, *as*, *ā*, *am*, born, produced; (*am*), n. a flower; a bud, blossom; fruit. — *Prasūna-bhāra* or *prasūna-vāṇa*, *as*, m. 'having flowers for arrows,' the god of love. — *Prasūna-varsha*, *as*, m. a shower of flowers (rained from heaven). — *Prasūnāñjali* (*na-ai*), *is*, *is*, *i*, presenting a nosegay of flowers held in both hands opened and hollowed (= *pushpāñjali*). — *Prasūneshu* (*na-ishu*), *us*, m. 'flower-arrowed,' an epithet of the god of love.

Prasūnaka, *am*, n. a flower; a bud, blossom.

Pra-sūyat, *an*, *anti*, *at*, being born (Mahā-bh. Śānti-p. 5687).

प्रसुत *pra-sut*. See under 1. *pra-su*, col. 2.

प्रसुत *pra-suta*. See above.

प्रमुष् *pra-sup, pra-supta, pra-supti.* See under *pra-svap*, p. 651, col. 1.

प्रमुच *pra-suva.* See 1. *pra-su*, p. 648, col. 2.

प्रमुश्रुत *pra-sūśruta*, as, m., N. of a prince (a son of Maru; cf. *pra-śśruka*).

प्रमुञ्च *pra-suhma*, ās, m. pl., N. of a people.

प्रसू 2. *pra-sū*, cl. 6. P. -*surati*, -*suritum*, Ved. to urge forwards, incite, excite, animate.

3. *pra-sava*, as, m. (for 1. and 2. see under 1. and 2. *pra-su*, p. 648), Ved. urging forwards, setting in motion, being set in motion; a current, course, stream; rousing up, excitement, animation; ordering, enjoining; furtherance, assistance, help; pursuit, acquisition; one who urges on or excites.

4. *pra-savitrī*, tā, trī, trī (for 1. see p. 648, col. 3), Ved. urging forwards, setting in motion, exciting, animating; (Sāy. = *prakarṣeṇābhijñātā*).

5. *pra-savin*, ī, inī, ī (for 1. see under 2. *pra-su*, p. 648), urging forwards, exciting (?).

Prasavitrī, in the R̥g-veda = 2. *pra-savitrī*.

6. *pra-sūti*, īs, f. (for 1. see under 2. *pra-su*), urging forwards, impelling, commanding; permission.

प्रसूका *pra-sūkā*. See p. 648, col. 3.

प्रसृ *pra-sri*, cl. 1. and Ved. cl. 3. P. -*sarati*, -*sisarti*, -*sartum*, to move forwards, go forward, proceed, advance; to pass, pass by (as time); to flow onwards, flow forth; to spring up; to break forth, break out (as fire); to spread abroad; be diffused; to be stretched forth, be extended, extend; Caus. -*sārayati*, -*yitum*, to cause to go forwards, move forwards, stretch forth, hold out; to spread out, spread, extend; to expand, open wide; to put forward, exhibit, expose (for sale).

Prasara, as, ā, am, moving forwards, proceeding, projecting; (am), n. going forwards, unimpeded motion, free course [cf. *vicchinna-dhūma-p*]; spreading, extending, extension, extent, dimension, diffusion, dispersion; expansion; a stream, flow, flood, torrent; (in medicine) morbid displacement of the humors of the body; multitude, assemblage; a fight, combat, battle, war; an iron arrow; speed, velocity; affectionate solicitation; (ā), f. the plant *Pæderia Foetida*. — *Prasara-yuta*, as, ā, am, possessing extension, extensive.

Prasaraṇa, am, n. going forth, running forth, running away, escaping; going round; spreading abroad, spreading over the country for forage; surrounding an enemy; morbid displacement of the humors of the body; complaisance, amiability.

Prasaraṇi, īs, or *pra-saraṇi*, f. surrounding an enemy.

Prasarat, an, antī, at, going forwards, proceeding, projecting; spreading out, spreading, expanding; bursting.

Prasāra, as, m. going forth, going about, spreading, extending, extension, expansion; stretching out [cf. *bāhu-p*]; opening (the mouth); going out to forage, spreading over the country for grass and fuel.

Prasāraṇa, am, n. causing to go forwards, stretching out, extending, spreading, spreading abroad, diffusing, diffusion, expanding, expansion, increase; displaying, unfolding; going about; surrounding an enemy; dispersion of an army by detachments for collecting forage, &c.; changing a semivowel into a vowel [cf. *saṃ-prasāraṇa*]; (ī), f. surrounding an enemy; a species of creeper, *Pæderia Foetida*.

Prasāraṇin, ī, inī, ī, containing a semivowel liable to be changed into a vowel.

Prasārīta, as, ā, am, moved forwards, held out; stretched out, expanded, extended, spread, diffused; laid out, exhibited, exposed (for sale).

Prasārīn, ī, inī, ī, coming forth, flowing forth, moving on; going along gently, gliding, flowing, creeping; stretching, extending; spreading forth, spreading, expanding, expanded, unfolded; spreading round; (inī), f. the plant *Pæderia Foetida*.

1. *pra-sārya*, as, ā, am, to be changed into a vowel.

2. *pra-sārya*, ind. having stretched forth, having put forth, having held out.

Prasrita, as, ā, am, gone forwards, gone; stretched out, stretched, extended; diffused, spread abroad, dispersed; lengthened, long; swift, quick; modest, humble; attached to, engaged in, appointed; (as), m. the palm of the hand stretched out and hollowed as if to hold liquids; a handful (as a measure, = two Palas); (ā), f. the leg; (am), n. a measure equal to two Palas; (*pra-srita* is sometimes incorrectly written for *pra-srita* and even for *pra-sita*, q. v. v.) — *Prasrita-ja*, ās, n. pl. an epithet of a particular class of sons (Mahābh. Anuśāsana-p. 2615).

Prasriti, īs, f. progress, advance; streaming, flowing; the palm of the hand hollowed, a handful; a measure equal to two Palas.

Prasrimara, as, ā, am, flowing forth, dropping, distilling.

प्रसृज *pra-srij*, cl. 6. P. -*srijati*, -*srashtum*, to pour away; to lay aside, dismiss; to quit, leave, abandon; to hurt, injure.

Prasarga, as, m., Vcd. pouring forth, flowing forth, efflux (Sāy. = *varshaṇa*); emission, discharge.

Prasarjana, as, ī, am, Ved. (perhaps) throwing or casting forth.

Prasrisha, as, ā, am, poured away, laid aside, dismissed; hurt, injured; (ā), f. (probably) a particular movement in fighting.

प्रसृप *pra-srip*, cl. 1. P. -*sarpati*, -*sarptum*, -*srapum*, to creep or crawl forth, creep on; to go on, proceed.

Prasarpa, as, m. going to the part of the sacrificial enclosure called the Sadas; (am), n., N. of a Sāman.

Prasarpaka, as, m., Ved. an assistant who is under the superintendence of the Ritvij at a sacrifice or a mere spectator at a sacrifice (so designated from entering the part of the sacrificial enclosure called Sadas; cf. *pra-sripta*); an uninvited guest, an intruder (?).

Prasarpaṇa, am, n. going forwards, progressing, entering (with loc.); entering the part of the sacrificial ground called Sadas; refuge, shelter (Ved.; Sāy. = *prakarṣeṇa sarpaṇa-sādhanam*).

Prasarpāt, an, antī, at, advancing, proceeding.

Prasarpin, ī, inī, ī, creeping or crawling forth, gliding away; coming forth, issuing; going to the part of the sacrificial enclosure called Sadas.

Prasripta, as, ā, am, crept or crawled forth, crept away, come forth; entered into the part of the sacrificial ground called Sadas; (as), m. = *pra-sarpaka*, q. v.

प्रसृमर *pra-srimara*. See above.

प्रसृष्ट *pra-srisha*. See *pra-srij* above.

प्रसेक *pra-seka*, *prasekin*. See under *pra-sic*, p. 648, col. 2.

प्रसेदिका *prasedikā*, f. a various reading for *prasidikā*, q. v.

प्रसेदिवस् *pra-sedivas*. See p. 647, col. 3.

प्रसेन *pra-sena*, as, m., N. of a prince (a son of Nighna or Nimna); N. of a king of Ujjayini succeeded by Vikramārka or Vikramāditya. — *Prasena-jit*, t, m., N. of several princes, especially of a sovereign of Śrāvastī contemporary with Śākyamuni.

प्रमेव *pra-seva*, as, m. (fr. rt. *siv* with *pra*), a sack, a leathern bottle; a small instrument of wood covered with leather and placed under the neck of an Indian lute to render the sound deeper.

Prasevaka, as, m. a sack [cf. *arma-p*]; a particular part of a lute (= *pra-seva*); a crooked piece of wood at the end of a lute.

प्रस्कण्व *pra-skaṇva*, as, m., N. of a Vedic

Rishi with the patronymic Kāṇva (according to the Bhāgavata-Purāṇa, a grandson of Kaṇva), author of the hymns R̥g-veda I. 44–50, IX. 95, Vāṇakhiya 3, 2, and 6, 8; (ās), m. pl., N. of the descendants of Praskaṇva.

प्रस्कन्द *pra-skand*, cl. 1. P. -*skandati*, -*skantum*, to spring forward, spring forth; to spring down, leap down, alight; Caus. -*skandayati*, -*yitum*, to overleap, spring over, leap across, cross (a river).

Pras-kandat, an, antī, at, springing forward, springing forth.

Pras-kandana, as, m. an epithet of Siva ('emitting semen?'); (am), n. the act of leaping over, springing across; evacuation by stool, diarrhoea, dysentery.

Pras-kandikā, f. diarrhoea, dysentery.

Pras-kandin, ī, m., N. of a man possessed of extraordinary strength.

Pras-kandya, ind. having sprung forwards, having leaped down, having quickly alighted.

Pras-kanna, as, ā, am, sprung forward, sprung forth; dropped, fallen; defeated in battle; (as), m. a transgressor, sinner; one who has violated the usages of his caste or order, an outcast.

प्रस्तुन्द *pra-skunda*, as, m. an altar or elevated floor of a circular shape (= *cakrākārā vedikā*).

प्रस्खल *pra-skhal*, cl. 1. P. -*skhalati*, -*skhalitum*, to stagger forwards, stagger, reel, totter, tumble.

Pras-khalat, an, antī, at, staggering forwards, reeling, tumbling.

Pras-khalana, am, n. the act of staggering, stumbling, tumbling, falling.

प्रस्तार *pra-stara*, as, m. (fr. rt. *stri* with *pra*), anything strewed about, a couch of leaves and flowers; a bed or couch in general; a flat surface, flat top, level, a plain [cf. *prāsāda-p*]; a stone, rock; a precious stone, gem, jewel; a paragraph, section of a work; (in prosody) a tabular representation of the long and short vowels of a metre (?); musical notation (?). — *Prastara-ghaṭanopakaraṇa* ('na-up'), am, n. an instrument for breaking or splitting stones. — *Prastara-śikha*, as, ā, am (rt. *sthā*), Ved. being on a couch or bed.

Prastaraṇa, as, ā, m. f. a couch, bed; a seat.

Prastariṇi, f. a species of small shrub (= *gomikā*).

Pras-tāra, as, m. strewing about, spreading out, scattering, spreading, covering with; a process in preparing minerals; a bed made with blossoms and leaves; a bed or couch in general; a flower-bed; a jungle, a thicket or wood overgrown with grass; a flat surface, level, plain; a representation or enumeration of all the possible combinations of certain given numbers (see Colebrooke's Algebra, p. 125); N. of a prince (a son of Ud-githa; in this sense incorrectly for *pras-tāra*). — *Prastāra-pankti*, īs, f. a kind of metre consisting of 12 + 12 + 8 + 8 syllables.

Pras-tārīn, ī, inī, ī, extending, spreading; (scil. arman) a particular disease of the white of the eye.

Pras-tira, as, m. a bed or couch made of flowers and leaves (= *prastara*).

Pras-tirpa, as, ā, am, thrust forward, protruded (as the tip of the tongue in pronouncing the dentals).

Pras-strita, as, ā, am, spread out, spread, extended; disappeared.

प्रस्तीत *pra-stīta* or *pra-stīma*, as, ā, am (fr. rt. *styai* with *pra*), crowded together, clustering, swarming; sounded, making a noise.

प्रस्तु *pra-stu*, cl. 2. P. A. -*stauti*, -*staviti*, -*stute*, -*stuvite*, -*stotum*, to praise before (anything else), praise first, praise; to begin, commence; to speak, say, report, relate, propound; Caus. -*stāvayati*, -*yitum*, to begin, commence.

Pras-tushtishu, us, us, u, wishing to begin, desirous of commencing.

Pras-tara, as, m. a hymn of praise; = *pra-stāva*, a favourable moment, &c.

Pras-tāva, as, m. an introductory eulogy, intro-

duction; the prelude or introductory words of a Sāman (sung by the Pra-stōtri, Ved.); the prologue of a drama (= *pra-stāvanā*); beginning, commencement; introducing a topic, mentioning, mention; the occasion of a conversation, a subject, topic; occasion, opportunity, time, season; convenience, (*tava prastāvena*, at your convenience); N. of a prince (a son of Ud-gītha); = *helā*, q. v.; (e), ind. on a suitable occasion, opportunely; (ena), ind. on the occasion of, occasionally, opportunely; suitably. — *Prastāva-cintāmaṇi*, is, m., N. of a work. — *Prastāva-tas*, ind. on the occasion of; *kathā-p*, in course of conversation. — *Prastāva-yajña*, as, m., 'the sacrifice to a topic of discussion', a conversation to which each interlocutor contributes his share (and therefore compared with a sacrifice at which each person present offers a contribution). — *Prastāva-ratnākara*, as, m., N. of a work. — *Prastāva-saṁprīṣa*, as, i, am, suited to the occasion, appropriate, seasonable.

Prastāvanā, f. causing to be praised; causing to mention or to speak of; sounding forth; introduction, commencement, preface, exordium; a dramatic prologue, an introductory dialogue usually spoken by the manager and one of the actors, the scene between the prayer and the beginning of the first act (of which several varieties are enumerated, viz. the Udgātāyaka, Kathodghāta, Prayogātīśaya, Pravar-taka, and Ava-lagita).

Prastāvayaj, an, antī, at, beginning, commencement.

Prastāvita, as, ā, am, caused to be told or related; mentioned.

Prastāvya, as, ā, am, Ved. to be precluded or introduced with a Pra-stāva (as a Sāman).

Pra-stūta, as, ā, am, praised, eulogized, panegyrised; proposed, propounded, declared, under discussion, revealed; said; expected, desired; ready, prepared; accomplished, done; happened, come to pass; made or consisting of; approached, proximate; done with effort or energy; (am), n. that which is propounded, any object under discussion, a proposition. — *Prastūta-yajña*, as, ā, am, prepared for a sacrifice. — *Prastūtanākara* ('ta-an'), as, m. a kind of metaphorical expression, allusion by the mention of any passing circumstance to something latent in the hearer's mind (as, for instance, if a girl walking in a garden with an inconstant lover were to ask a bee, Why go to the thorny plantain when you can have the jasmine flower?).

Pra-stūti, is, f., Ved. praise, eulogium.

Pra-stūtya, ind. having told or related, having rehearsed.

Pra-stōtri, tā, m., Ved. the Ud-gātṛi's assistant who sings the Pra-stāva (q. v.).

Prastōtriya, as, ā, am, relating to the Pra-stōtri.

प्रस्तूत *pra-stūta*, as, m., N. of a class of deities under Manu Cākshusha; (an incorrect form for *pra-bhūta* or *pra-sūta*.)

प्रस्तोक *pra-stoka*, as, m., Ved., N. of a son of Sṛijaya; *Kutsasya prastokah*, N. of a Sāman.

प्रस्तोभ *pra-stobha*, as, m. (fr. rt. *stubbh* with *pra*), allusion to, reference to (with gen.); *rayar āngirasasya prastobhah*, N. of a Sāman.

प्रस्थल *pra-sthala*, ās, m. pl., N. of a people.

प्रस्था *pra-sthā*, cl. 1. A. (cp. also P.) *-tishthate* (-ti), *-stthātum*, to set out, depart; to proceed, advance, march towards (with acc. or dat. or with *prati*); (P., Ved.) to place before, set before, deposit: Caus. *-sthāpayati*, *-yitum*, to cause to set forth, cause to depart, induce to retire; to send forth, send out, dispatch, send away, dismiss; to send into exile, banish; to urge forwards, push on: Desid. *-tishthātsi*, *-te*, to wish to advance.

Pra-stha, as, ā, am, going on a march or journey, going to, visiting, abiding in [cf. *vana-p*]; stable, firm, solid; expanding, spread; (as, am),

m. n. table-land on the top of a mountain; a level expanse, (at the end of names of towns and villages, cf. *indra-p*, *oshadhī-p*, *karīra-p*; see Pān. IV. 2, 110); a particular weight and measure of capacity (= 32 Palas = $\frac{1}{2}$ of an Āhaka; or = 16 Palas = 4 Kuḍavas = $\frac{1}{2}$ of an Āhaka; or = 2 Sarāvas; or = 6 Palas; or = $\frac{1}{16}$ of a Droṇa); a Prastha of anything or anything measuring a Prastha, (according to the Su-śrūta a man should never lose more than a Prastha of blood in being bled); (as), m., N. of a man. — *Prastha-pushpa*, as, m. 'flowering on the mountain-top,' a species of plant, a variety of Tulasi or basil with small leaves. — *Prastham-paśa*, as, ā, am, cooking a Prastha (said of a cooking utensil capable of containing one Prastha). — *Prasthā-vat*, ān, atī, at, hastening away, rapid, (according to Mahī-dhara = *utkrishṭa-javopeta*); (atī), f., N. of a river.

Pra-sthāna, am, n. going forth, setting forth, procession, proceeding, departing; marching forth, a march, the march of an army or of an assailant; sending away, dispatching; departing this life, dying [cf. *malā-p*]; a way to attain (any object), course, method, system; a sect; an inferior kind of drama the characters of which are slaves and outcasts. — *Prasthāna-bheda*, as, m., N. of a work by Madhusūdana-sarasvatī. — *Prasthāna-vat*, ind. as in setting forth, as on a departure. — *Prasthāna-vikala-gati* or *prasthāna-viklava-gati*, is, is, i, one whose step falters in walking. — *Prasthāna-vighna*, am, n. an obstacle to proceeding or to sending (anything); non-attendance at a festival, impeding its taking place. — *Prasthānavighna-krit*, l, t, t, causing an impediment to proceeding or to dispatching (anything).

Prasthānika, belonging or relating to a departure, to a course, sect, &c.

Prasthāniya, as, ā, am, Ved. belonging or relating to a departure.

Pra-sthāpana, am, n. causing to depart, sending away, dismissing, dispatching, (*diśah prasthāpanam*, sending into all quarters of the world); using, employing, (*dhvani-p*, employing a metaphor); appointment to an embassy; carrying off cattle; (ā), f. sending away, dispatching.

Pra-sthāpanīya, as, ā, am, to be sent away, proper to be sent or dispatched; to be carried or driven off.

Pra-sthāpita, as, ā, am, made to depart, sent away, dismissed, sent, dispatched.

1. *pra-sthāpya*, as, ā, am, to be sent away, to be dispatched.

2. *pra-sthāpya*, ind. having sent forth, having dispatched.

Pra-sthāyin, ī, inī, i, setting forth, starting, departing; preparing to go or depart; travelling, marching, going.

Pra-sthāvan, ā, ari, a, Ved. hastening away, rapid (an epithet of the Maruts, Sāy. = *gamana-sīla*).

Prasthika, at the end of adjectives derived from comps. ending in *prastha*, cf. *ārdhaprasthika*.

Prasthikā, f. a species of plant (= *amba-shikā*).

Pra-sthita, as, ā, am, set forth, set out, departed, gone; an epithet of particular Soma vessels (Ved.). — *Prasthita-yājñā*, f., Ved. a particular Yājñā recited during the oblation offered with the Soma vessels called *pra-sthita*.

Pra-sthiti, is, f. setting forth, going forth, going away; a march, journey.

Pra-stheya, as, ā, am, to be set forth or departed.

प्रच *pra-sna*, as, m. (fr. rt. *snā* with *pra*), a bath, vessel for bathing.

Pra-snatṛi, tā, trī, trī, one who bathes, a bather.

Pra-sneya, as, ā, am, Ved. to be bathed in, suitable for bathing.

प्रचव *pra-snava*, *pra-snāvin*. See under *pra-snu*, col. 3.

प्रचिग्ध *pra-snigdha*, as, ā, am, very fatty or greasy, very oily.

प्रसू *pra-snu*, cl. 2. P. A. -*snauti*, -*snute*, -*snavitum*, to pour forth, flow, distil.

Pra-snava, as, m. dropping, a stream; pouring forth, flowing.

Pra-snāvin, ī, inī, i, Ved. pouring forth, dropping.

Pra-snuta, as, ā, am, poured forth; dropping.

— *Prasnuta-stani*, f. having breasts that distil milk (through excess of maternal love).

प्रसुमा *pra-snushā*, f. the wife of a grandson.

प्रस्पन्दन *pra-spandana*, am, n. (fr. rt. *spand* with *pra*), palpitating, quivering, trembling, vibrating.

प्रस्फुट *pra-sphuṭ*, Caus. or cl. 10. P. *-sphoṭayati*, *-yitum*, to cleave through, transfix, cleave, split, pierce; to expand.

Pra-sphuṭa, as, ā, am, cleft open, expanded, blown; manifest, clear, plain, apparent, evident; divulged, published, spread abroad.

Pra-sphoṭaka, as, m., N. of a Nāga.

Pra-sphoṭana, am, n. spluttering, falling asunder; expanding, budding, opening, blooming; ripening; causing to blow or bloom; making evident or manifest, revealing; striking, beating; threshing or winnowing corn; a winnowing basket; wiping away, rubbing out.

प्रस्फुर *pra-sphur*, cl. 6. P. *-sphurati*, *-sphuritam*, to become tremulous, quiver, palpitate, vibrate, throb, pulsate.

Pra-sphuramāya, as, ā, am, trembling, quivering, palpitating.

Pra-sphurita, as, ā, am, become tremulous, quivering, vibrating. — *Praspharitādhara* ('*ta-adh*'), as, ā, am, one whose lower lip quivers, with quivering nether lip.

प्रस्मृति *pra-smṛiti*, is, f. (fr. rt. *smṛi* with *pra*), forgetting, forgetfulness.

प्रस्यन्द *pra-syand*, cl. 1. A. -*syandate*, *-syanditum*, to flow forth, flow away; to move rapidly, dart, fly.

Pra-syanda, as, m. flowing forth, trickling out.

Pra-syandana, am, n. trickling forth, exudation.

Pra-syandamāna, as, ā, am, moving rapidly, darting, flying.

Pra-syandīn, ī, inī, i, flowing forth, trickling down.

प्रसंस *pra-sraṁsa*, as, m. (fr. rt. *sraṁs* with *pra*), Ved. falling down, falling asunder.

Pra-sraṁsin, ī, inī, i, letting fall, dropping; (scil. *yoni*) giving birth to the fetus before the time, miscarrying.

प्रसृ *pra-sru*, cl. 1. P. -*snavati*, -*srotum*, to flow forth; to let flow, pour out.

Pra-srava, as, m. flowing forth, gushing forth, oozing out, dripping; that which flows forth, a flow, stream; milk flowing from the breast or udder; urine; the overflowing scum of boiling rice; (ās), m. pl. falling tears, tears gushing forth. — *Prasrava-yukta* or *prasrava-samyukta*, as, ā, am, connected with a stream, flowing in a stream, falling in drops, trickling; flowing with milk.

Pra-sravaya, am, n. (often incorrectly written *pra-sravaya*), flowing forth, gushing out, oozing out, trickling, dripping, leaking; dripping or fall of water, a cascade, cataract; a fountain, spring, well; a spout, the projecting mouth of a vessel (out of which any fluid is poured); streaming forth of the milk from the breast or udder; a pool of water formed by mountain streams; washing away of rocks &c. by the dripping of water; sweat, perspiration; voiding urine; N. of a place where the Sarasvatī takes its rise, (also *plāksham prasravanam*); (as), m., N. of a man; of a range of mountains on the confines of Malaya.

Pra-sravīn, ī, inī, i, pouring forth; yielding milk; rich in milk.

Pra-srāva, as, m. flowing, dropping; urine; the overflowing scum of boiling rice.

Pra-sruta, as, ā, am, flowed forth, oozed out, dropped, issued.

Pra-sruti, is, f. flowing forth, oozing out.

प्रस्वन *pra-svan*, cl. 1. P. -*svanati*, -*svanī-*tum, Ved. to sound loudly, resound.

Pra-svana, as, m, sound, noise.

Pra-svanita, as, ā, am, Ved. loud-sounding, resounding, resonant.

Pra-svana, as, m, a loud noise.

प्रस्वप *pra-svap*, cl. 2. P. -*svapiti*, -*svap-*tum, to fall asleep, go to sleep.

Pra-svap, s, p, p, Ved. sleeping, asleep, slumbering; (Sāy. = *śutrūṇām hantrī*.)

Pra-supta, as, ā, am, fallen into deep or sound sleep, fast asleep, asleep, sleeping, slumbering. — *Pra-supta-tā*, f. sleepiness.

Pra-supti, is, f. sleepiness, somnolence; paralysis.

Pra-sāpa, as, m, falling asleep, sleep; a dream; (as, ā, am), causing sleep, sending to sleep.

Pra-sāpaka, as, ikā, am, causing to fall asleep; causing to die, slaying.

Pra-svāpana, as, ī, am, causing sleep, sending to sleep; (am), n. the act of sending to sleep.

Pra-svapini, f. 'sending to sleep,' N. of a daughter of Satrajit and wife of Kṛishṇa.

प्रस्वादस् *pra-svādas*, ās, ās, as, Ved. agreeable, pleasant.

प्रस्वार *pra-svāra*, as, m. (fr. rt. *svi* with *pra*), Ved. an epithet of the sacred syllable *Om* repeated by the religious teacher at the beginning of a lesson.

प्रस्विन्न *pra-svinna*, as, ā, am (fr. rt. *svi* with *pra*), covered with perspiration, sweated, heated, perspired.

Pra-sveda, as, m. great or excessive perspiration, sweat.

Pra-svedita, as, ā, am, sweated, heated, perspired, perspiring, sweating; causing perspiration, hot. — *Prasvedita-vat*, ān, atī, at, suffering or producing perspiration.

Pra-svedin, ī, inī, i, covered with perspiration, sweating.

प्रहणेमि *praha-nemi* or *praha-nemi*, is, m. the moon (incorrect forms for *graha-nemi*, q. v.).

प्रहन् 1. *pra-han*, cl. 2. P. -*hanti*, -*hantum*, to kill, slay.

Pra-hanana, am, n. killing, slaying (Scholiast on Pān. VIII. 4. 22).

Pra-hata, as, ā, am, struck, beaten (as a drum), smitten, wounded, killed; repelled, repulsed, overcome, defeated; spread, expanded; contiguous, bounding, limiting; conversant with the principles of science; learned, accomplished. — *Prahata-muraja*, as, ā, am, having drums beaten, sounding with the beating of drums.

2. *pra-han* in *a-prahan*, q. v.

Pra-hantarya, as, ā, am, to be killed or slain.

Pra-hantri, tā, trī, tri, striking down, slaying, a slayer.

प्रहर *pra-hara*, &c. See *pra-hri*, col. 3.

प्रहर्ष *pra-harṣa*, &c. See *pra-hriṣh*, col. 3.

प्रहस्य *pra-has*, cl. 1. P. -*hasati*, -*hasitum*, to break out into laughter, laugh heartily, laugh at, laugh; to mock, deride, ridicule.

Pra-hasa, as, m, N. of a Rākshasa.

Pra-hasat, an, antī, at, laughing heartily, laughing, smiling; (antī), f. Arabian jasmine (= *yūthī*, *vāsantī*); a large chafing-dish or fire-pan.

Pra-hasana, am, n. laughing loudly, violent or hearty laughter, laughing, mirth, merriment; laughing at, mocking, deriding, ridicule, irony, mockery; sarcasm, satire (as a branch of rhetorical composition); a kind of comedy, a farce.

Pra-hasita, as, ā, am, laughing, cheerful; (am), n. laughter, mirth. — *Prahasita-netra*, as, m. 'laughing-eyed,' N. of a Buddha.

Pra-hasitvā, ind. an anomalous form for *prahasya* below.

Pra-hasya, ind. having smiled or laughed.

Pra-hāsa, as, m, loud laughter, violent or hearty laughter, laughing, laughter; ridicule, mocking, derision; satire, irony; an actor, a dancer; N. of Śiva; of an attendant of Śiva; of a son of Varuṇa; of a Nāga; of a place of pilgrimage (= *Soma-tīrtha*); *Bharad-vājasya prahāsan*, N. of a Sāman.

Pra-hāsaka, as, m, one who causes laughter or merriment, a jester.

Pra-hāsita, as, ā, am, caused to laugh.

Pra-hāsin, ī, inī, i, laughing aloud, causing laughter, diverting, joking, jesting; satirical; (ī), m. the buffoon of a drama (= *vi-dūshoka*, q. v.).

प्रहस्त *pra-hasta*, as, ā, am, having long hands; (as), m. the open hand with the fingers extended; N. of a Rākshasa; of a companion of Śūrya-prabha (see *Kathā-sarit-s.* XLIV. 25).

Prahistaka, as, ā, am, scil. *trika*, an epithet of the verses Ṛig-veda VIII. 86, 13-15.

प्रहा 1. *pra-hā*, cl. 3. P. -*jahūti*, -*hātum*, to forsake, desert, leave, quit, abandon; to depart from; to throw, cast, fling; Pass. -*hīyate*, to be forsaken or relinquished, to be neglected; to fail, be lost, perish, disappear, vanish; to cease.

2. *pra-hā*, f., Ved. a good throw at dice, gain, winnings; an advantage; (Sāy. = *pra-hantri*, a smiter, as if fr. 1. *pra-han*). — *Prahā-vat*, ān, atī, at, Ved. acquiring gain, gaining; (Sāy. = *praharṇa-vat*, dealing blows, siniting.)

Pra-hāya, am, n. relinquishing, abandoning, omitting, avoiding.

Pra-hāni, is, f. relinquishing, abandoning; want, deficiency.

Pra-hāpana, am, n. driving away, forced abandonment or departure.

Pra-hīna, as, ā, am, left, abandoned; (as), m. removal, loss, waste, destruction. — *Prahīna-jīvita*, as, ā, am, one who has abandoned life, dead, slain.

प्रहार *pra-hāra*. See *pra-hri*, col. 3.

प्रहि 1. *pra-hi*, cl. 5. P. -*hiṇoti*, -*hetum*, to send forth, dispatch, send to (with dat. or gen. or acc. of the person and acc. of the thing); to shoot (an arrow from a bow), send, cast, throw, discharge; (Ved.) to rouse up, urge on (?); to propitiate (?).

Pra-hāyya, as, m., Ved. 'one who is to be sent,' a messenger; [cf. *pra-heya*.]

1. *pra-hito*, as, ā, am (for 2. see below), sent forth, sent, dispatched; shot, discharged (as an arrow from a bow); appointed, commissioned [cf. *a-p*]; *Gauriviteḥ prahitah*, N. of a Sāman; (am), n. sauce, gravy, condiment. — *Prahitana-gama*, as, ā, am, Ved. going on an errand or mission.

Pra-heti, is, m. a missile weapon (Ved., according to Mahī-dhara = *prakṛishṭam āyudham*); N. of a king of the Rākshasas; N. of an Asura.

Pra-hetri, tā, m. one who sends forth; one who excites or impels.

Pra-heya, as, ā, am, to be sent away or dispatched, serving as a messenger.

प्रहि 2. *prahi*, is, m. (said to be fr. *pra-hri*), a well.

प्रहित 2. *pra-hita*, as, ā, am (fr. *pra-dhā*, p. 631, col. 3; for 1. see above), put forth, placed; stretched out, extended; suitable, appropriate; learned (?).

प्रहिस *pra-hima*, see Scholiast on Pān. VIII. 4. 16.

प्रहीण *pra-hīṇa*. See 1. *pra-hā* above.

प्रहुत *pra-huta*, as, m. (fr. rt. *hu* with *pra*), sacrificial food offered to all created beings; (am), n. an offering of food to all created beings (= *bhūta-yajña*, Manu III. 74).

Pra-huti, is, f., Ved. an oblation, sacrifice; (Sāy. = *prakṛishṭāhutih*, an excellent oblation.)

Pra-hosha, as, m., Ved. an oblation, sacrifice (?). *Prahoshin*, ī, inī, i, Ved. offering oblations or sacrifices.

प्रहृ *pra-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to strike at, strike, beat; to wound, hurt, injure; to attack, assail, assault; to cast, throw, fling, hurl (with dat. or acc.); to seize upon; (with *pādena*) to kick; (Ved.) to offer, present.

Pra-hara, as, m, a particular division of time (comprising about three hours, = 6 or 7 Nāḍikas; so called from its lapse being announced by beating a gong); the eighth part of a day, a watch [cf. *ardha-p*]; a subdivision of Śrī-vasanta-rāja's work entitled *Sākuna*. — *Prahara-kuturi*, f. a species of plant (= *kutumbini*). — *Prahara-virati*, is, f. the end of a watch; (an), ind. at the end of the (morning) watch, at nine o'clock in the forenoon.

Praharaka, as, m. striking the hours; a watch.

Pra-haraṇa, am, n. striking, beating; casting, throwing; attacking, assailing, assaulting; fighting, war, battle; repelling, removing, expelling; a weapon, (*kṛita-praharaṇa*, practised in the use of arms, cf. *kṛitāstra*); the box of a carriage; a covered car, litter, small covered pleasure-car, (in this sense incorrectly for *pra-rahaṇa*, q. v.); (as), m., N. of a son of Kṛishṇa. — *Praharaṇa-kalikā* or *praharaṇa-kalitā*, f. a kind of metre, four times 000000, 000000.

Pra-harāṇya, as, ā, am, to be attacked or assailed, assailable; to be fought with; to be expelled or removed; (am), n. a weapon.

Praharin, ī, m. 'one who announces the hours by striking a bell, beating a gong, &c.,' a watchman, sentry; a bellman.

Pra-harishyat, an, atī or unti, at, intending to strike; wishing to take.

Pra-hartavya, as, ā, am, to be struck; to be attacked or assailed, assailable.

Pra-hartri, tā, trī, tri, striking, a striker; one who beats; fighting, a fighter, assailant, combatant, champion; one who shoots, a shooter, archer.

Pra-hāra, as, m. striking, hitting; a stroke, blow, slap, knock, thump [cf. *tala-p*, *mushtī-p*]; a kick [cf. *pāda-p*]; a cut, thrust [cf. *khaḍga-p*]; killing, wounding; pecking; shooting, hitting (with a missile), a shot, hit. — *Prahāra-karaṇa*, am, n. dealing blows, beating. — *Prahāra-varman*, ā, m., N. of a prince of Mithilā. — *Prahāra-vallī*, f. = *śarma-kasā*, *māṇsa-rohinī*. — *Prahārārta* (*śra-ār*), as, ā, am, bruised or wounded by a blow, hurt by a blow; (am), n. chronic and acute pain from a wound or hurt.

Pra-hāraṇa, am, n. a desirable gift; (a various reading for *pra-vāraṇa*, q. v.)

Pra-hārin, ī, inī, i, striking, smiting, beating; attacking, assailing [cf. *randhra-p*]; killing; fighting, a warrior, champion, hero.

Pra-hāruka, as, ī, am, Ved. carrying off, tearing away.

Pra-hārya, as, ā, am, to be beaten, deserving to be beaten; to be taken away, to be removed.

Pra-hrita, as, ā, am, struck, beaten, smitten; seized; (am), n. a stroke, blow, striking, killing; (as), m., N. of a man.

प्रहृष *pra-hriṣh*, cl. 4. P. -*hrishyati*, -*harshitum*, to rejoice beforehand, be glad in anticipation, anticipate pleasure; to be very glad, rejoice exceedingly, exult; Caus. -*harshayati*, -*yitum*, to cause to be glad, gladden, cheer, inspire, encourage, delight.

Pra-harsha, as, m. extreme joy, hilarity, mirth, gladness, delight, rapture, exultation, thrill; erection of the male organ, priapism; *praharshaṃ kri*, to take pleasure or delight in (with loc.). — *Praharshavat*, ān, atī, at, delighted, glad.

Pra-harshaṇa, as, ī, am, causing erection of the hair of the body, causing a thrill of joy; making glad, gladdening; delighting; delighted, happy; (as), m. the planet Mercury or its ruler [cf. *praharshula*]; (ī), f. turmeric, (a various reading for *pra-harshinī*); a kind of metre, four times

---, ००००-०-०-०-; (am), n. joy, delight; the act of making glad or rejoicing; the attainment of a desired object.

Pra-harshita, as, ā, am, greatly delighted, delighted, very happy.

Pra-harshin, ī, inī, i, causing gladness, gladdening; (inī), f. turmeric [cf. *pra-harshani*]; a kind of metre, = *pra-harshani*.

Pra-harshula, as, m. the planet Mercury; [cf. *pra-harshana*.]

Pra-hrishṭa, as, ā, am, exceedingly pleased, overjoyed, rejoiced, delighted, happy, joyful, glad.

— *Prahrishṭa-manas*, ās, ās, as, delighted at heart, rejoiced in mind, exceedingly glad. — *Prahrishṭa-rūpa*, as, ā, am, of pleasing form; erect in form. — *Prahrishṭa-roman*, ā, n. 'having bristling hair,' N. of an Asura. — *Prahrishṭātman* (†a-ā), ā, ā, a, delighted in soul, rejoiced in mind.

Prahrishṭaka, as, m. a crow.

प्रहेषाक *pra-heṣaka*, am, n. a kind of pastry; victuals or sweetmeats distributed at festivals; [cf. *pra-helaka*.]

प्रहेति *pra-heti*, &c. See 1. *pra-hi*, p. 651.

प्रहेलक *pra-helaka*, am, n. (fr. rt. *hil* with *pra*), a riddle, enigma; a kind of pastry; sweetmeats &c. distributed at festivals (= *pra-heṣaka*).

Pra-helā, f. playful dalliance, loose or free behaviour; *prahelayā*, sportively, freely, without constraint.

Pra-heli, is, or *prahelikā*, f. an enigma, riddle, puzzling or enigmatical question.

प्रहोष *pra-hosha*, *prahoshin*. See p. 651, col. 3.

प्रहाद *pra-hrāda*, as, m. (fr. rt. *hrād* with *pra*), N. of the chief of the Asuras with the patronymic Kāyādhava (the father of Vi-rocāna); N. of a son of Hiranya-kaśipu (he was an enemy of Indra and friend of Viṣṇu; cf. *pra-hlāda*).

Prahrādi, ayas, m. pl. the attendants of the Asura *Pra-hrāda*.

प्रहास *pra-hrāsa*, as, m. (fr. rt. *hras* with *pra*), shortening, decrease; languishing, fading away.

प्रहाद *pra-hlād*, cl. 1. A. -*hlādate*, -*hlādītum*, to be delighted; Caus. -*hlādayati*, -*ṇitum*, to cause to rejoice, gladden, delight, exhilarate; to extinguish (?).

Pra-hlati, is, f. pleasure, happiness, joy; (less correctly for *pra-hlumi*.)

Pra-hlanna, as, ā, am, pleased, glad, happy.

Pra-hlanni, is, f. pleasure, delight, happiness.

Pra-hlāda, as, m. joyful excitement, pleasure, joy, happiness; sound, noise; N. of a pious Daitya (son of Hiranya-kaśipu; he was remarkable for his devotion to Viṣṇu, and was on this account persecuted by his father; he was made king of the Daityas by Viṣṇu, and was regent of one of the divisions of Pātāla, cf. *pra-hrāda* and see Viṣṇu-Purāṇa I. 17); N. of a Nāga; of a *Prajā-pati*; (ān), m. pl., N. of a people.

Pra-hlādaka, as, ikā, am, causing joy or pleasure, refreshing.

Pra-hlādana, as, ī, am, causing joy or pleasure; (as), m., N. of a poet; (am), n. the act of causing joy or pleasure, refreshing.

Pra-hlādayat, am, anti, at, causing to rejoice, gladdening, delighting.

Pra-hlādita, as, ā, am, rejoiced, delighted.

Pra-hlādin, ī, inī, i, causing joy, delighting; refreshing.

प्रह *pra-hva*, as, ā, am (fr. rt. *hṛi* with *pra*), bent forwards, inclined, sloping, slanting; bent, bowed, stooping; bowing humbly, humble, modest; inclined towards, intent upon, devoted to, attached to, engrossed by, engaged in; (ī), f., N. of a Sakti. — *Prahrāṇijali* (†a-ai), is, is, i, stooping or bowing with the palms of the hands

joined and put to the forehead in token of respect. — *Prahrāṇi-kṛita*, as, ā, am, bent forwards, bowed, bent; subjected, conquered, won.

Pra-hvaṇa, am, n. bowing down in reverence.

Pra-hvāṇa, as, ā, am, Ved. bent forwards, bent, bowed, stooping.

प्रहल *pra-hval*, cl. 1. P. -*hvalati*, -*litum*, to stagger forwards, quake, tremble.

प्रहलीका *pra-hvalikā*, f. an incorrect form for *pra-valhikā*, q. v.

प्रहे *pra-hve*, cl. 1. P. A. -*hvyati*, -*te*, -*hṛvāt*, to call to, call upon, call, summon, invoke.

Pra-hvāya, as, m. calling, summoning, invoking, invocation.

प्रा 1. *prā* [cf. rt. *prī*], cl. 2. P. *prāti*, *papraa*, *prāyati*, *apṛāsīt* (Ved. *apṛās*), *prāyāt* or *preyāt*, *prātum*, Ved. to fill; Pass. *prāyate*, to be filled or full.

2. *prā*, ās, ās, am, Ved. filling (at the end of comps.; cf. *antariksha-prā*, *kratu-prā*).

1. *prāna*, as, ā, am (for 2. see under 1. *prān*, p. 654, col. 3), filled, full, replete.

Prāta, as, ā, am, Ved. filled, full (Sāy. = *pūrṇa*).

Prāti, is, f. filling; the span of the thumb and forefinger.

प्रांशु *prāṇśa* (*pra-an*°), us, us, u, high, tall, lofty, of great stature; long; (us), m., N. of a son of Manu Vaivasvata; of a son of Vatsa-pri (or Vatsa-pri). — *Prāṇśu-tā*, f. height, loftiness. — *Prāṇśu-labhya*, as, ā, am, to be obtained or reached (only) by a tall person.

प्राक् *prāk*. See p. 653, col. 2.

प्राकट्य *prākṭya*, am, n. publicity, manifestation, notoriety.

प्राकर *prākara*, as, m., N. of a son of Dyuti-mat; (am), n., N. of the Varsha called after *Prākara*.

प्राकराणिक *prākaraṇika*, as, ī, am (fr. *prākaraṇa*), appertaining to the subject of discussion, belonging to a chapter, belonging to a class or genus.

प्राकर्ष *prākārsha*, am, n. (fr. *pra-karsha*), N. of a Sāman.

Prākārshika, as, ī, am, deserving preference.

प्राकषिक *prākashika*, as, m. (said to be fr. rt. *kash* with *pra-ā*), a dancer employed by a woman, one supported by another's wife; a catamite.

प्राकाम्य *prākāmya*, am, n. (fr. *pra-kāma*), freedom of will; wilfulness, following or obeying one's own will or inclination; irresistible will or fiat (one of the eight attributes of Śiva).

प्राकार *prā-kāra*, as, m. (fr. rt. 1. *kṛī* and *prā* for *pra*), an encircling wall, enclosure, fence, rampart (especially a surrounding wall elevated on a mound of earth). — *Prākāra-karṇa*, as, m. 'wall-ear,' N. of a minister of the owl-king Ari-mardana. — *Prākāra-bhājāna*, as, ī, am, breaking down ramparts. — *Prākāramardi*, is, m. a patronymic from *Prākāra-mardin*. — *Prākāra-mardin*, ī, m. 'rampart-crusher,' N. of a man. — *Prākāra-sṭha*, as, ā, am, standing on a wall, stationed on a rampart.

Prākārīya, as, ā, am, fit for a wall, or belonging to a wall; enclosed by a wall, walled. — *Prākārūka*, as, ā, am (fr. rt. 1. *kṛī* with *pra-ā*?), Ved. scattering about (?).

प्राकाश *prākāśa*, as, m. (fr. *pra-kāśa*), Ved. a metallic mirror; (according to some commentators) a kind of ornament.

Prākāśya, am, n. the being evident or manifest, publicity; celebrity, fame, renown.

प्राक् *prā-kṛī* (*pra-ā-kṛī*), cl. 8. P. A. -*ka-roti*, -*kurute*, -*kartum*, Ved. to drive away.

प्राकृत *prākṛita*, as, ā or ī, am (fr. *pra-kṛiti*),

original, natural, not artificial, essential, unchanged, unaltered, unmodified; normal, ordinary, usual, common, uncultivated, unrefined, provincial, plebeian, vulgar; vernacular; (in the Sāṅkhya phil.) belonging to or derived from *Prākṛiti* or the original element; (in astronomy) an epithet of one of the seven divisions of the planetary courses, (according to *Parāśara* comprising the *Nakshatras Svātī, Bharaṇī, Rohiṇī*, and *Kṛittikā*); *prākṛito layah* or *pralayaḥ* or *prati-saṇīcarah*, resolution or reabsorption into *Prākṛiti* or the original element, the dissolution of the universe; (as), m. a low man, a rian following a degraded profession; (am), n. any provincial or vernacular dialect akin to Sanskrit, especially spoken by the female characters and the inferior personages of plays. — *Prākṛita-kāma-dhenu*, us, f., N. of a *Prākṛit* grammar. — *Prākṛita-āndrikā*, f., N. of a *Prākṛit* grammar by *Vara-ruṇi* (= *prākṛita-prakāśa*); also of one by *Vāmana-ācārya*. — *Prākṛita-jvara*, as, m. common or usual fever (occurring from affections of the wind in the rainy season, of the bile in the autumn, and of the phlegm in the spring). — *Prākṛita-tva*, am, n. original or natural state or condition. — *Prākṛita-dīpikā*, f., N. of a commentary on the *Saṅkshipta-sāra*. — *Prākṛita-pāda*, as, m., N. of a *Prākṛit* grammar by *Nārāyaṇa*. — *Prākṛita-piṅgala*, as, or am, m. or n. (?), *Piṅgala*'s work on *Prākṛit* metres. — *Prākṛita-prakāśa*, as, m., N. of a *Prākṛit* grammar by *Vara-ruṇi* (= *prākṛita-āndrikā*). — *Prākṛita-pralaya*, as, m. the total dissolution of the world. — *Prākṛita-bhāṣin*, ī, inī, i, talking or speaking *Prākṛit*. — *Prākṛita-manoramā*, f., N. of *Bhāmaha*'s commentary on the *Prākṛita-prakāśa*; (also called *Mano-ramā*). — *Prākṛita-mānusha*, as, m. a common or ordinary man. — *Prākṛita-mitra*, am, n. a natural friend or ally, a sovereign whose kingdom is separated by that of another from the country with which he is allied; [cf. *prākṛitāri*, *prākṛito-dāśina*.] — *Prākṛita-lakṣhaṇa*, am, n., N. of a work ascribed to *Pāṇini*. — *Prākṛita-lankeśvara* (†*kā-ś*°), as, m. (?), N. of a *Prākṛit* grammar. — *Prākṛita-sāsana*, am, n. a manual of the *Prākṛit* dialects. — *Prākṛita-sarvasva*, am, n., N. of a *Prākṛit* grammar by *Mārkaṇḍeya-kavindra*. — *Prākṛitāri* (†*a-ri*), is, m. a natural enemy, a sovereign of an adjacent country (whose dominions intercept those of the *Prākṛita-mitra*, q. v.). — *Prākṛitodāśina* (†*a-ud*°), as, m. a natural neutral, a sovereign whose dominions are situated beyond those of the natural ally.

Prākṛitāyana, as, m. a patronymic from *Prākṛita*.

Prākṛitika, as, ī, am, belonging or relating to *Prākṛiti* or the original element, material, natural, illusory.

प्राक्रमन् *prāk-karman*, &c. See p. 653.

प्राक्रियाकौमुद *prākriyākāumuda*, as, ī, am, belonging or relating to the *Prākriyā-kaumudī*, q. v.

प्राक्षालन *prākshālana*, an incorrect form for *pra-kshālana*, q. v.

प्राख्य *prākhyāya*, am, n. (fr. *pra-khara*), sharpness; pungency; ardour; wickedness.

प्रागद्य *prāgadya*, as, ā, am (fr. *pra-gadin*), see *Pāṇ.* IV. 2, 80.

प्रागपम् *prāg-apam*, &c. See under *prāṇt*.

प्रागल्भ्य *prāgalbhya*, am, n. (fr. *pra-gal-bha*), boldness, confidence; resoluteness, determination; pride, arrogance, effrontery; pomp, parade, rank; proficiency. — *Prāgalbhya-vaṭ*, ān, atī, at, possessed of confidence, bold; vain, proud.

प्रागहि *prāgahi*, is, m., Ved., N. of a teacher.

Prāgahiya, as, ā, am, belonging or referring to *Prāgahi*.

प्रागाथ *prāgātha*, as, ī, am (fr. *pra-gātha*),

belonging to the Prāgāthas, i.e. to the eighth Maṇḍala of the R̥g-veda; (as), m. a patronymic of Kālī; of Bhargava; of Haryata.

Prāgādhika, as, ā, am, belonging to the eighth Maṇḍala of the R̥g-veda.

प्रागार *prāgāra*, as or am, m. or n. (?), a building, a house; a principal building (?).

प्रागाहिक *prāgāhika*. See under *prānē*.

प्राग्र *prāgra* (=*pra-ag*), am, n. the highest point, summit. — *Prāgra-sara*, as, ā or i, am, going to the head, foremost, first, best. — *Prāgra-hara*, as, am, taking the best share, chief, principal.

Prāgrya, as, ā, am, chief, principal, most excellent.

प्राग्रट *prāgrṭa*, am, n. thin coagulated milk.

प्राधर्मसद् *prādharmasat*, t, t, t, Ved. abiding in a region of light; (Sāy. = *prakarshēṇa* *līpta-sthāne vartamānaḥ*.)

प्राघात *prāghāta*, as, m. war, battle; (incorrectly for *pra-ghāta*.)

प्राधार *prāghāra*, as, m. (fr. rt. *ghri* with *ra*), dropping, oozing, trickling out, aspersion or pouring out of any oily substance.

प्राधुण *prāghuṇa*, as, m. a guest, a visitor, one demanding hospitality; [cf. *prāhuṇa*.]

Prāghuṇaka or *prāghuṇika*, as, m. = *prāghuṇa*. *Prāghuṇaka* or *prāghuṇika*, as, m. various forms for *prāghuṇaka*, *prāghuṇika* above.

प्राङ्ग *prāṅga*, as, m. a small kind of drum or tabor (= *paṇava*).

Prāṅgaya or *prāṅgana*, am, n. a court, a yard, a court-yard [cf. *angana*, *angana*]; a kind of drum.

प्राङ्गाय *prāṅgāya*, &c. See p. 654, col. 1.

प्राचण्ड्य *prācāṇḍya*, am, n. (fr. *pra-cāṇḍa*), violence, vehemence, passion.

प्राचार *prācāra* (=*pra-āc*), as, ā, am, contrary to or deviating from ordinary institutions and observances (?); (as), m. a particular insect.

Prācārya (=*pra-āc*), as, m. a pupil, scholar (?).

प्राचिन्वत् *prācīnvat*, am, m., N. of a son of Janam-ejaya (= *pra-cīnvat*).

प्राचीन *prācīna*. See p. 654, col. 2.

प्राचीर *prācīra*, am, n. an enclosure, hedge, fence, wall; [cf. *kṣhaṇḍi-p*, *mahi-p*.]

प्राचुर्य *prācūrya*, am, n. (fr. *prācūra*), multitude, quantity; abundance, copiousness, plentifulness, plenty; (*ēṇa*), ind. in a mass; fully, in detail.

प्राचेतस् *prācetas*, as, m. pl. an epithet of the ten sons of Prācīna-barhis (= *pra-cetas*).

Prācetasā, as, m. a patronymic from *Prā-cetas*; patronymic of Manu; of Dakṣha; of Vālmiki.

प्राच्य *prācya*. See p. 654, col. 2.

प्राक्ष *prākṣ*, t, t, t (fr. rt. *prākṣ*), asking, inquiring, an inquirer, questioner. — *Prāk-vivāka*, as, m. 'one who interrogates and discriminates,' a judge, magistrate, the presiding officer in a court of judicature (Manu VIII. 79, 181).

प्राजक *prājaka*, as, m. (fr. rt. *aj* with *pra*), driver, charioteer, coachman.

Prājana, as, am, m. n. a whip, goad.

Prājika, as, m. a hawk.

Prājitrī, tā, m. a driver, charioteer, coachman.

Prājini, i, m. = *prājika*.

प्राजया *prājaya*, see Gaṇa Sākshādādi to p. 1, 4, 74.

प्राजहित *prājahita*, as, m., Ved. a Gārhapatya fire maintained during a longer period of time, an older Gārhapatya fire.

प्राजापत *prājāpata*, as, i, am (fr. *prajā-pati*), see Gaṇa Mahishyādi to Pāp. IV. 4, 48.

Prājāpatya, as, ā (or ti), am, belonging to or derived from *Prajā-pati*, relating to *Prajā-pati*, sacred to *Prajā-pati*; (as), m., with or without *vivāha* or *vidhi*, the third or according to Manu the fourth form of marriage (that in which the father gives his daughter to the bridegroom without receiving a present from him, but with the conviction that the two will live faithfully together, Manu III. 30); scil. *uparāsa*, a kind of penance (lasting twelve days, food being eaten during the first three once in the morning, during the next three once in the evening, in the next three only if given as alms, and a plenary fast being observed during the three remaining days); scil. *tithi*, the eighth day in the dark half of the month Pausa; a patronymic of Pataṅga; of *Prajā-vat*; of *Yakṣma-nāśana*; of *Yājña*; of *Vimada*; of *Vishnu*; of *Śaṁvarana*; of *Hiraṇya-garbhā*; (with Jains) N. of the first black Vāsudeva; a N. of the confluence of the Gaṅgā and Yamunā, = *pra-yāga*; (am), n. a particular sacrifice performed before appointing a daughter to raise issue in default of male heirs; scil. *bha* or *nakṣatra*, the asterism Rohiṇi; generative energy, procreative power; (as or am), m. or n. (?), the heaven or sphere of the Manes, = *pitṛi-loka*; (ā), f. giving away the whole of one's property before entering upon the life of an ascetic or mendicant; a patronymic of Dakṣiṇā; scil. *śakāṭi*, N. of an asterism, the chariot of Rohiṇi (probably = *a β γ δ ε* Tauri). — *Prājāpatya-tva*, am, n. the state or condition of belonging or referring to *Prajā-pati*.

Prājāpatyaka, as, &c., belonging or referring or sacred to *Prajā-pati*.

Prājāvata, as, i, am (fr. *prajā-vat*), see Gaṇa Mahishyādi to Pāp. IV. 4, 48.

Prājeśa, as, i, am (fr. *prajeśa*), Ved. sacred to *Prajā-pati*; (am), n. the Nakṣatra Rohiṇi.

Prājeśvara, as, i, am (fr. *prajeśvara*), sacred to *Prajā-pati*.

प्राजिधर *prājidhara*, as, m., N. of a man.

प्राजिमठिका *prājimatṭhikā*, f., N. of a place.

प्राजेश *prājeśa*, *prājeśvara*. See above.

प्राज्ञ *prājña*, as, ā or i, am (fr. *pra-jñā*), intellectual, (opposed to *sāvira*, *taijasa*); intelligent, wise, clever; patient in investigation; (Ved.) having no deep insight; (as), m. a wise or learned man, a Paṇḍit, a skilful or clever man; a kind of parrot with red stripes on the neck and wings; (ā or i), f. a clever or intelligent woman; (i), f. the wife of an intellectual man, wife of a Paṇḍit; (ā), f. intelligence, understanding. — *Prājña-kathā*, f. a story of a wise man, tale about a wise man. — *Prājña-tva*, am, n. or *prājña-tā*, f. wisdom, learning. — *Prājña-māna*, am, n. respect for learned men. — *Prājña-mānin* or *prājñam-mānin*, i, i, i, thinking one's self wise, fancying one's self a learned man.

प्राज्य *prājya*, as, ā, am (fr. *pra* with rt. *aj* or fr. *pra* + *ājya*, clarified butter used for oblations?), abundant, plentiful, much, many, great, important; lofty. — *Prājya-bhātṭa*, as, m., N. of the author of the Rājāvali-patākā. — *Prājya-vikrama*, as, ā, am, possessing great power. — *Prājya-vrīṣṭi*, i, i, i, sending rain in abundance (said of Indra).

प्राञ्च *prāñc* (=*pra-añc*), *prān*, *prācī*, *prāk*, turned towards the front, directed forwards, being before, in front, foremost; turned towards, inclined towards, disposed, ready, willing (Ved.); turning eastward, eastern, easterly; previous, prior, former; *prāñcam kṛi*, to place in front, bring, offer, provide (Ved.); to promote, further, advance (Ved., Sāy. = *prakarshēṇa gacchantam kṛi*); to spread out, stretch out (Ved.); *prāñcas*, m. pl. the people of the east, eastern people; eastern grammarians; *prācī*, f. the east; *prāk*, ind. (with abl. or rarely with gen. or acc.), before (in place or time or order),

in front; up to, as far as (especially in the technical language of grammatical Sūtras, e.g. *prāk kadārāt*, up to the word Kadāra); in the east; first, at first, formerly, previously, in the former part (of a book); at dawn, at day-break, early in the morning; *prāg eva*, recently, just; (in Buddhist writings) = *kṛm uta*, how much more? much more, still more; *prācā*, ind., Ved. forwards, onwards; (Sāy.) = *r̥juna mārgēṇa*, by a straight path; *prācas*, ind., Ved. from the front. — *Prāk-karman*, a, n. preparatory or preliminary medical treatment; an action done in a former life. — *Prāk-kalpa*, as, m. a former age or era. — *Prāk-kāla*, as, m. a former age or time, a previous time. — *Prāk-kālina*, as, ā, am, belonging to former or ancient times, pertaining to a previous time, anterior, ancient, previous, former. — *Prāk-kūla*, as, ā, am, having the points turned towards the east (said of blades of Kuśa grass; according to Kullūka on Manu II. 75 = *prāg-agra*); (am), n. the point of a blade of Kuśa grass turned towards the east; (also written *prāk-tūla*; cf. *prācīna-kūla*). — *Prāk-kṛita*, as, ā, am, done before; (am), n. an action done in a former life. — *Prāk-kevala*, as, ā, am, manifested from the first in a distinct form (without preliminary symptoms, as a disease). — *Prāk-cāraṇā*, f. an epithet of the female organ of generation. — *Prāk-cāraṇa*, ind. before it is too late, in good time. — *Prāk-chāya*, am, n. a shadow's falling eastward. — *Prāk-tanaya*, as, m. a former pupil (perhaps a wrong reading for *prāpta-naya*). — *Prāk-tūla* = *prāk-kūla*, q. v. — *Prāk-pada*, am, n. a preceding word, the first member of a compound. — *Prāk-puṣya-prabhava*, as, ā, am, caused by merits accrued in a former existence, resulting from good works done in a former state of being. — *Prāk-pushpā*, f., see Vārtt. I. to Pāp. IV. 1, 64. — *Prāk-phala*, as, m. the bread-fruit tree (= *panasa*). — *Prāk-phalguni*, f. the eleventh of the lunar mansions (= *pūrvaphalguni*, q. v.). — *Prāk-phalguni-bhava*, as, m. Bṛihaspati or the planet Jupiter (born when the moon was in the mansion Prākphalguni). — *Prāk-phālguna* or *prākphālguneya*, as, m. the planet Jupiter. — *Prāk-phālguni* = *pūrvaphālguni*, q. v. — *Prāk-śas*, ind. from the front, from the east. — *Prāk-sīras*, ās, ās, as, or *prāk-sīrasa* or *prākśīrasaka*, as, ā, am, having the head turned forwards or to the east. — *Prāk-sīringa-vat*, ān, m., N. of a Rishi. — *Prāk-sīṣṭa*, a various reading for *prāśīṣṭa*, q. v. — *Prāk-samsthā*, as, ā, am, turned or directed eastwards. — *Prāk-sandhyā*, f. morning twilight. — *Prāk-savana*, am, n. a morning libation. — *Prāk-soma*, as, ā, am, or *prāk-saumika*, as, i, am, preceding the Soma sacrifice. — *Prāk-srotas*, ās, ās, as, flowing eastward (sometimes wrongly spelt *prāk-srotas*). — *Prāg-agra*, as, ā, am, having the tip or point turned forwards or towards the east (as a blade of grass). — *Prāg-apam*, ind. (fr. *prāk* and *apam* fr. *apāk*), Ved. from the front towards the back, in a backward direction. — *Prāg-aparāyata* (=*ra-āy*), as, ā, am, extending eastward and westward; [cf. *prāg-āyata*.] — *Prāg-abhāva*, as, m. previous non-existence of anything, antecedent non-existence or privation, the non-existence of anything which may yet be; non-existence (of an effect) previous (to production); (in law) the non-possession of property that may be possessed. — *Prāgabhāva-vācāra*, as, m., N. of a Nyāya work. — *Prāg-abhikṛita*, as, ā, am, before-mentioned, previously mentioned. — *Prāg-avasthā*, f. a former state, previous existence. — *Prāg-āyata*, as, ā, am, extending towards the east; [cf. *prāg-aparāyata*.] — *Prāg-āhnikā*, as, i, am, relating to the forenoon (= *pūrvāhnikā*). — *Prāg-ukṛti*, i, i, f. previous utterance. — *Prāg-uttara*, as, ā, am, north-eastern; (*ēṇa*), ind. to the north-east of (with abl.), north-eastwards. — *Prāg-udak-plavana*, as, ā, am, inclining towards the north-east, situated in a north-easterly direction. — *Prāg-udānmukha*, as, i, am, having the face turned to the east or north. — *Prāg-udānē*, an, i, i, ak, north-eastern; (i, i), f., scil.

diś, the north-east quarter, the north-east; (*ak*), ind. to the north-east. — *Prāg-gamana-vat*, *ān*, *atī*, *at*, having a forward motion, going forwards. — *Prāg-gāmin*, *i*, *inī*, *i*, going before, preceding, intending to go before; a precursor. — *Prāg-guṇa*, *as*, *ā*, *am*, possessing the previously mentioned quality. — *Prāg-grīva*, *as*, *ā*, *am*, Ved. having the neck turned towards the east. — *Prāg-janman*, *a*, *n*, a former birth, former life. — *Prāg-jātī*, *is*, *f*, a former birth (= *pūrv-janman*). — *Prāg-jyotiṣa*, *am*, *n*, N. of a city, the dwelling-place of the demon Naraka; (*as*), *m*, with or without *rājā*, the king of Prāg-jyotiṣa, an epithet of Bhaga-datta; N. of a country, = *kāma-rūpa*; (*ās*), *m*, pl., N. of a people living in the city of Prāg-jyotiṣa or its environs; (*am*), ind. before day-break (?). — *Prāg-jyotiṣa-jyeshtha*, *as*, *m*, an epithet of Viṣṇu. — *Prāg-dakṣiṇa*, *as*, *ā*, *am*, south-eastern; (*am*), ind. to the south-east, south-eastwards. — *Prāg-dakṣiṇānāc* (*na-aiś*), *ān*, *ācī*, *āk*, turned to the south-east, south-eastward. — *Prāg-daṇḍa*, *as*, *ā*, *am*, Ved. having the stem or stalk turned towards the east. — *Prāg-diś*, *k*, *f*, 'the eastern quarter,' the east. — *Prāg-deśa*, *as*, *m*, the eastern country, country of the eastern people; a former or previous place. — *Prāg-dvār*, *r*, *f*, a door on the east side. — *Prāg-dvāra*, *as*, *ā*, *am*, having doors towards the east; an epithet of the seven lunar mansions beginning with Kṛitika; (*e*), ind. in front of or before the door. — *Prāg-dvārīka*, *as*, *i*, *am*, having the door on the eastern side. — *Prāg-bodhi*, N. of a mountain. — *Prāg-bhaktā*, *am*, *n*, taking medicine before a meal. — *Prāg-bhāga*, *as*, *m*, the fore part. — *Prāg-bhāra*, *as*, *m*, the top or peak of a mountain; a multitude; heap; bending, inclining, leaning [cf. *prācīna-p*]; (*as*, *ā*, *am*), inclined, bent. — *Prāg-bhāva*, *as*, *m*, prior or previous existence; superiority, excellence; the top of a mountain (in this sense a various reading for *prāg-bhāra*). — *Prāg-bhāva-tas*, ind. from a prior state of existence. — *Prāg-rūpa*, *am*, *n*, symptom of disease (= *pūva-rūpa*). — *Prāg-vaṇśa*, *as*, *ā*, *am*, having the supporting beam turned eastwards (Ved.); (*as*), *m*, the space before the Vēdi, (perhaps) a kind of sacrificial chamber having columns or beams towards the east and situated opposite to the Vēdi, (according to Malli-nātha on Ragu-v. XV. 61 = *prācīna-sthūṇo yujīna-sūla-viśeṣaḥ*; according to others, a room in which the family and friends of the person performing the sacrifice assemble); a former dynasty or generation; an epithet of Viṣṇu (?). — *Prāg-vaśana*, *am*, *n*, a former decision; anything formerly decided or decreed. — *Prāg-vaśa*, *as* or *am*, *m*, or *n* (?), N. of a city. — *Prāg-vat*, ind. as before, as previously, as formerly, as in former times, as in the preceding part (of a book). — *Prāg-vṛtta*, *am*, *n*, former behaviour; (in law) = *prān-nyāga*, *q. v.* — *Prāg-vṛttānta*, *am*, *n*, a former event, previous adventure, a story of the past. — *Prāg-vesha* or *prāg-veśa*, *as*, *m*, a former dress. — *Prāg-hāra*, a various reading for *prāg-bhāra*, *q. v.* — *Prān-āyata*, an incorrect form for *prāy-āyata*, *q. v.* — *Prān-nāsikā* or *prān-nāsikā*, *f*, see Scholiast on Pāṇ. IV. 1, 60. — *Prān-nyāga*, *as*, *m*, (in law) a former trial of a cause, the plea of a former trial, special plea; (*as*, *ā*, *am*), Ved. turned forwards or eastwards according to rule. — *Prān-nyā-gottara* (*ya-ut*), *am*, *n*, the rejoinder of the defendant that the charge against him has already been tried. — *Prān-mukha*, *as*, *ā* or *i*, *am*, having the face turned forward or towards the east, facing the east (Manu II. 51); inclined towards, desirous of, wishing. — *Prācā-jīva*, *as*, *ā*, *am*, Ved. moving the tongue forwards (said of Agni; Sāy. = *prāy-deśa-sthita-jīva-sthānīya-jīva*). — *Prācā-man-yu*, *us*, *us*, *u*, Ved. striving to move forwards (said of Indra; Sāy. = *apratihata-krodha*). — *Prācī-pati*, *iś*, *m*, 'lord of the east,' an epithet of Indra. — *Prācī-mūla*, *am*, *n*, the eastern horizon.

Prāktana, *as*, *i*, *am*, former, prior, previous, anterior, antecedent, preceding; early, old, ancient, (opposed to *idūnīmtana*); relating to a former state of existence, resulting from acts done in a former

life. — *Prāktana-karman*, *a*, *n*, any act formerly done or done in a former state of existence; fate, destiny. — *Prāktana-janman*, *a*, *n*, a former birth. — *Prāktas* or *prāktāt*, ind., Ved. from the front, from the east.

Prāgīva (fr. *prāg iva*), see Pāṇ. V. 3, 70. — *Prāgghṛīya* (fr. *prāgghṛītāt*), see Pāṇ. IV. 4, 75. — *Prāgdiśiya* (fr. *prāg diśaḥ*), see Scholiast on Pāṇ. V. 3, 2. — *Prāgdīvyatiya* (fr. *prāg dīvyataḥ*), see Pāṇ. IV. 1, 83.

Prāgghṛīya, a wrong reading for *prāgghṛīya*. — *Prācā*, ind. See p. 653, col. 3, and p. 654, col. 1. — *Prācīkā*, *f*, a musquito; a female falcon.

Prācīna, *as*, *ā*, *am*, turned towards the front or towards the east, belonging to the front or east, eastern, easterly; former, prior, preceding, ancient, old; (*as*, *am*), *m*, n. a hedge, fence, wall; (*ā*), *f*, a species of plant, *Clypea Hemandifolia*; (*am*), ind. in front, forwards; eastwards, to the east (with abl.); before (with abl.): *ataḥ prācīnam*, further on from that point. — *Prācīna-āvitin* = *prācīnā-vitin*, *q. v.* — *Prācīna-kalpa*, *as*, *m*, a former Kalpa or period of the world's duration. — *Prācīna-kūla*, *as*, *ā*, *am*, = *prāk-kūla*, *q. v.* — *Prācīna-garbhā*, *as*, *m*, N. of an ancient Rishi also called Apāntara-tamas. — *Prācīna-gāthā*, *f*, an ancient story or tradition. — *Prācīna-gauḍa*, *as*, *m*, N. of the author of the *Saṁvatsara-pradīpa*. — *Prācīna-grīva*, *as*, *ā*, *am*, Ved. having the neck turned forwards or towards the east. — *Prācīna-tā*, *f*, or *prācīna-tva*, *am*, *n*, antiquity, oldness. — *Prācīna-tilaka*, *as*, *m*, 'having a mark towards the east (?), the moon. — *Prācīna-pakṣa*, *as*, *ā*, *am*, Ved. having the feathers turned forwards (as an arrow). — *Prācīna-panasa*, *as*, *m*, 'the eastern Jaka tree,' the plant *Ægle Marmelos*. — *Prācīna-prakriyā*, *f*, N. of a grammatical work (= *prakriyā-kamudī*). — *Prācīna-prāgbhāra*, *as*, *ā*, *am*, bending or inclining towards the east. — *Prācīna-barhīś*, *iś*, *m*, 'eastern light (?), N. of a Prajā-pati of the race of Atri; of a son of Havir-dhāman (or Havir-dhāna) and father of the ten Praetas; of a son of Manu; an epithet of Indra. — *Prācīna-mata*, *am*, *n*, an ancient opinion, a belief sanctioned by antiquity. — *Prācīna-yoga*, *as*, *m*, N. of a man; of an ancient teacher, the father of Patañjali. — *Prācīnayogī-putra*, *as*, *m*, Ved., N. of a teacher. — *Prācīnayogyia*, *as*, *m*, a patronymic from *Prācīna-yogī*; (*ās*), *m*, pl., N. of a school. — *Prācīna-raśmī*, *iś*, *i*, Ved. having the reins directed forwards (Sāy. = *devābhīmukha*). — *Prācīna-vaṇśa*, *as*, *ā*, *am*, Ved. having the supporting beam turned forwards or towards the east; [cf. *prāg-vaṇśa*.] — *Prācīna-vṛitti*, *iś*, *f*, N. of a commentary on the *Upādi-sūtras*. — *Prācīna-sūla*, *as*, *m*, N. of a man. — *Prācīna-siva-stūti*, *iś*, *f*, an ancient hymn in praise of Śiva. — *Prācīnāgra* (*na-ag*), *as*, *ā*, *am*, having the points turned towards the east (said of sacred grass). — *Prācīnāmala* (*na-ān*), *as*, *m*, the plant *Flacourtia Cataphracta*; (*am*), *n*, the fruit of the *Flacourtia Cataphracta*. — *Prācīnāvita* (*na-āv*), *am*, *n*, the sacrificial cord worn over the right shoulder and passed under the left arm (as at a Śrāddha). — *Prācīnāvitin* (*na-āv*), *i*, *inī*, *i*, or *prācīnopavita* (*na-up*), *as*, *ā*, *am*, wearing the sacrificial cord over the right shoulder and under the left arm (Manu II. 63).

Prācīś, ind., Ved. forwards; [cf. *uccīś*, *nīcīś*, *parācīś*.]

Prācya, *as*, *ā*, *am*, being in front, situated in front; being in the east, living in the east, belonging to the east, eastern, easterly; preceding, prior, anterior, previous; ancient, old, (opposed to *ādhunika*); an epithet of particular songs belonging to the Sāna-veda; (*ās*), *m*, pl. the inhabitants of the east, the eastern country, the country south or east of the river Sarasvatī (which flows from the north-east towards the south-west); (*ā*), *f*, scil. *bhāṣā*, the dialect spoken in the east of India. — *Prācya-pada-vṛitti*, *iś*, *f*, (in Ved. gram.) a term applied to the rule according to which *e* remains in particular cases

unchanged before *a*. — *Prācya-bhāṣā*, *f*, the dialect of the east of India. — *Prācya-vṛitti*, *iś*, *f*, a kind of metre. — *Prācya-saptasama*, see Scholiast on Pāṇ. VI. 2, 12. — *Prācyaḍhvaryu*, see Scholiast on Pāṇ. VI. 2, 10.

Prācyaka, *as*, *ā*, *am*, situated in the east, eastern easterly.

Prācyāyana, *as*, *m*, a patronymic from *Prācya*.

प्राज्ञ *prājñ* (*pra-aij*), cl. 7. P. *prājñakti*, *prājñitum*, *prāṅktum*, Ved. (?), to adorn, decorate, embellish, beautify.

Prājñana, *am*, *n*, Ved. paint or cement (on an arrow).

प्राज्ञल *prājñala*, *as*, *ā*, *am* (fr. *pra + añ-jali*), straight; honest, upright, sincere. — *Prājñalā*, *f*, straightness; honesty.

प्राज्ञलि *prājñali* (*pra-aij*), *iś*, *i*, holding out the open hands slightly hollowed and placed side by side (as if to hold an offering; a common mark of respect and salutation, cf. *aijali*, *kṛitānjali*); joining the palms of the hands in a supplicating manner (Manu II. 192). — *Prājñalt-dvaita-bhṛit*, *tas*, *m*, pl., N. of a school.

Prājñalika, *as*, *ā*, *am*, = *prājñalt*.

Prājñaltu, *i*, *inī*, *i*, = *prājñali*.

प्राडाहति *prādāhati*, *iś*, *m*, a patronymic; see Gaṇa Taulvalyādi to Pāṇ. II. 4, 61.

प्राडिवाक *prād-vivāka*. See *prāc*, p. 653.

प्राण 1. *prāṇ* or *prān* (*pra-aṇ* or *pra-an*), cl. 2. P. *prāṇiti* (according to Vopa-deva IX. 27, also *prāṇiti*), &c., to breathe in; inhale, inspire; to blow (as the wind, Ved.); to live; to smell (intrans.): Caus. P. A. *prāṇayati*, -te, Aor. *prāṇīyat*, to cause to breathe, give life to, animate: Desid. *prāṇīṣhati*. 2. *prān* (*pra-aṇ*), *n*, *n*, breathing (?); see Pāṇ. VIII. 4, 20.

2. *prāṇa*, *as*, *m*, (for 1. see under rt. 1. *prā*, p. 652), breathing, breath, respiration, inspiration and expiration, breath of life, spirit, vital action or life generally, vitality; a vital organ, organ of sense, vital air, (the vital airs are variously enumerated as three, viz. *prāṇa*, *apāna*, and *vy-āna*; or five, viz. *prāṇa*, *apāna*, *śam-āna*, *vy-āna*, *ud-āna*; or with the other vital organs six or seven, or nine or ten, or thirteen; the fivefold enumeration being however the most usual; and the first of the five or *prāṇa* being used from its seat in the lungs to express pre-eminently life and vitality); air inhaled, wind; circulation of nutriment, digestion; the place of breathing, the mouth and nose (?); any one as dear as the breath of life, any beloved object (e. g. *team me prāṇaḥ*, thou art as dear to me as the breath of life; cf. *pati-prāṇa*); the spirit (as opposed to the body); the spirit or life of a poem, poetical talent, inspiration; the soul (= *purusha*); vigorous action, energy, strength, power, might [cf. *yathā-prāṇam*] breathing, aspiration (in the pronunciation of letters): a breath as a measure of time, viz. the time required for the pronunciation of ten long syllables = $\frac{1}{4}$ *Vinādikā*; N. of a Kalpa, the sixth day in the light half of a month of Brahmā; nyrrh; a mystical expression for the letter *y*; an epithet of Brahma the Supreme Spirit; N. of a son of the Vasu, Dhara; of one of the eight Vasus; of a Marut; of one of the seven sages in the second Manu-antara; of a son of Dhātṛi; of a son of Vi-dhātṛi the brother of Dhātṛi; (*ās*), *m*, pl. the five vital airs or modes of inspiration and expiration collectively (see above); life, vitality, the vital organs or organs of sense, (according to Kullōka, Manu IV. 143, *prāṇaḥ* = *śakṣur-āśīndriyāṇi*); (*prāṇān muś*, to resign or lay down one's life; *prāṇān hā* or *pari-tyaj*, to quit life; *prāṇān rakṣh*, to save life; *prāṇān ni-han*, to destroy life); *prāṇais*, ind. with all the soul, with all the strength, with might and main; [cf. Gr. *φρῆν*, *δσ-φραγμαι*, Cambro-Brit. *flon*, 'the breath or respiration, a puff of breath, a sigh.'] — *Prāṇa-kara*, *as*, *i*,

am, 'life-making,' refreshing the spirits; (*as*), *m.*, i. of the father of the author of the Medinī. — *Prāṇa-karman*, *a*, *n.* a vital function. — *Prāṇa-kriśhā*, *am*, *n.* danger to life, peril of life. — *Prāṇa-rishna*, *as*, *m.*, *N.* of an author of various works. — *Prāṇa-graha*, *as*, *m.*, *N.* of a particular Soma vessel. — *Prāṇa-ghātaka*, *as*, *i*, *am*, life-destroying, destructive to life, killing. — *Prāṇa-ghna*, *as*, *i*, *am*, life-destroying, deadly, mortal. — *Prāṇa-ēchūl*, *t*, *i*, cutting off life, shortening life, murderous. — *Prāṇa-ēcheda*, *as*, *m.*, the cutting off of life, murder. — *Prāṇa-toshanī*, *f*, *N.* of a compendium of Tantra rōks. — *Prāṇa-tyāga*, *as*, *m.* abandonment of life, expiring, death, suicide. — *Prāṇa-da*, *as*, *ā*, *am*, life-giving, saving life; (*as*), *m.* a species of plant, *jivaka*; (*ā*), *f.* the plant Terminalia Chebula (= *arīṭakī*); a species of medicinal plant, = *riddhi*; (*am*), *n.* water; blood. — *Prāṇa-dakshinā*, *f.* the gift of life; *prāṇadukshināṃ dā*, to grant any one's life. — *Prāṇa-daṇḍa*, *as*, *m.* the punishment of death. — *Prāṇa-dayita*, *as*, *ā*, *am*, dear as life; (*as*), *m.* a husband. — *Prāṇa-dātri*, *tā*, *trī*, *trī*, a life-giver, one who saves another's life. — *Prāṇa-dāna*, *am*, *n.* the gift of life, saving any one's life; resigning or laying down life; anointing the Havis with Ghṛita during the recitation of sacred texts supposed to restore life (Ved.). — *Prāṇa-dāvat*, *n*, *m.*, Ved. life-giving, conferring life. — *Prāṇa-rodara*, *am*, *n.* playing or gambling for life, staking life. — *Prāṇa-dyūta*, *am*, *n.* staking life or existence, a battle for life, fighting for life. — *Prāṇa-yūtābhidevana* (*ta-abh*), *as*, *ā*, *am*, played or fought with life as a stake (said of a battle in which life is as it were gambled with or staked, see Mahābh. Sālyap. 760). — *Prāṇa-droha*, *as*, *m.* an attack or attempt upon (any one's) life. — *Prāṇa-dhara*, *as*, *m.*, *N.* of a man. — *Prāṇa-dhāra*, *as*, *ā*, *am*, possessing life, living, animate; (*as*), *m.* a living being. — *Prāṇa-dhāraṇa*, *am*, *n.* the support or maintenance of life, prolongation of life, sustenance; a means of supporting life; retaining life, vitality. — *Prāṇa-dhrik*, *k*, *k*, Ved. sustaining the breath, prolonging the act of inhaling the breath; cf. *dhrik*, p. 459, col. 1.] — *Prāṇa-nātha*, *as*, *m.* lord of life, a husband, lover; an epithet of Yama; *N.* of a heresiarch who held a controversy with Jānkara at Prā-yāga. — *Prāṇa-nāsa*, *as*, *m.* destruction or cessation of breath. — *Prāṇa-nigraha*, *as*, *m.* checking or obstructing the breath. — *Prāṇa-nāta*, *as*, *i*, *am* (fr. *prāṇa-pati*), see Gāṇa to Pāṇ. V. 1, S. 4. — *Prāṇa-pati*, *is*, *m.* 'lord of life,' the soul; a husband; the heart (?). — *Prāṇa-patnī*, *f.* wife of the vital breath, the voice. — *Prāṇa-pari-raya*, *as*, *m.* the price of life, staking one's life or existence. — *Prāṇa-parikshā*, *as*, *ā*, *am*, one whose life is drawing to a close. — *Prāṇa-parigraha*, *as*, *m.* possession of breath or life, life, existence. — *Prāṇa-parityāga*, *as*, *m.* abandoning or resigning life. — *Prāṇa-paripāsa*, *f.* desire of saving life, wish to escape. — *Prāṇa-pā*, *ās*, *ās*, *am*, Ved. life-protecting, preserving life. — *Prāṇa-prada*, *as*, *ā*, *am*, life-bestowing, restoring life, saving life; (*ā*), *f.* a species of medicinal plant (= *riddhi*). — *Prāṇa-pradāyaka*, *as*, *ikā*, *am*, or *prāṇa-oradāyin*, *i*, *inī*, *i*, life-bestowing, restoring life, saving life. — *Prāṇa-prayāṇa*, *am*, *n.* departure of the breath of life, end of life. — *Prāṇa-priya*, *as*, *ā*, *am*, dear as life; (*as*), *m.* a lover. — *Prāṇa-bāha*, *as*, *m.* danger to life, fear for life, extreme peril. — *Prāṇa-budhi*, *is*, *f.* sing. (?), life and intelligence. — *Prāṇa-bhakshta*, *as*, *ā*, *am*, 'breath-eating,' 'air-eating,' inhaling merely the odour of food or drink. — *Prāṇa-bhaya*, *am*, *n.* fear for one's life, danger to life. — *Prāṇa-bhāsvat*, *vām*, *m.* the ocean ('the light of life?'). — *Prāṇa-bhūta*, *as*, *ā*, *am*, being the breath of life. — *Prāṇa-bhūt*, *t*, *i*, *t*, supporting life (Ved.); containing life, possessed of life, living, sentient; (*t*), *m.* a living being, a man; an epithet of particular bricks used in the erection of an altar. — *Prāṇa-maya*, *as*, *i*, *am*, Ved. consisting of breath, endowed with breath or life,

living, breathing. — *Prāṇamaya-kosha*, *as*, *m.* one of the cases or investitures of the soul, the vital case. — *Prāṇa-mokshaṇa*, *am*, *n.* giving up the ghost, resigning life, suicide. — *Prāṇa-yama*, *as*, *m.* suspending the breath (= *prāṇāyāma*). — *Prāṇa-yātra*, *f.* support of life, subsistence. — *Prāṇayātrika*, *as*, *ā*, *am*, necessary for the support of life. — *Prāṇayātrika-mātra*, *as*, *i*, *am*, possessing only the necessities of life. — *Prāṇa-yoni*, *is*, *f.* the source or spring of life. — *Prāṇa-rakshayārtham* (*ṇa-ar*), *ind.* for the preservation of life. — *Prāṇa-rakshā*, *f.* protection or preservation of life. — *Prāṇa-randhra*, *am*, *n.* 'breath-aperture,' the mouth; nostril. — *Prāṇa-rodha*, *as*, *m.* checking or suppressing the breath; danger to life; *N.* of a particular hell. — *Prāṇa-vat*, *ān*, *atī*, *at*, having breath or life, breathing, living, animated; possessing power, strong, powerful. — *Prāṇa-vidyā*, *f.* the science of the breath or vital airs. — *Prāṇa-vīnāsa*, *as*, *m.* destruction or loss of life. — *Prāṇa-viplava*, *as*, *ā*, *am*, depriving of life. — *Prāṇa-viyoga*, *as*, *m.* 'the separation of breath or life,' the departure of the spirit at the hour of dissolution, death. — *Prāṇa-vṛitti*, *is*, *f.* living, activity, vital function. — *Prāṇa-vyaya*, *as*, *m.* 'expenditure of life,' giving up the ghost, death. — *Prāṇa-sakti*, *is*, *f.* a particular Sakti of Viṣṇu. — *Prāṇa-śarīra*, *as*, *ā*, *am*, Ved. whose (only) body is the breath of life or spirit. — *Prāṇa-samyama*, *as*, *m.* checking or suspending the breath (as a religious exercise). — *Prāṇa-saṃrodha*, *as*, *m.* checking or obstructing the breath. — *Prāṇa-saṃvāda*, *as*, *m.* a controversy between the vital airs, dispute between the organs of sense (an imaginary contest or controversy between the senses supposed to be disputing for precedence). — *Prāṇa-saṃśaya*, *as*, *m.* danger to life. — *Prāṇa-saṃhitā*, *f.* a manner of reciting the Vedic texts, pronouncing as many letters as possible during one breath. — *Prāṇa-saṅkaṭa*, *am*, *n.* danger to life, great peril. — *Prāṇa-sādman*, *a*, *n.* the abode of the vital airs, the body. — *Prāṇa-santyāga*, *as*, *m.* abandoning or resigning life. — *Prāṇa-santecha*, *as*, *m.* danger to life, risk of life, great peril. — *Prāṇa-sannāsa*, *as*, *m.* giving up the ghost, dying. — *Prāṇa-sama*, *as*, *ā*, *am*, equal to or as dear as life; (*as*), *m.* a lover, a husband; (*ā*), *f.* a wife. — *Prāṇa-sambhṛita*, *as*, *m.* wind, air; (perhaps a wrong form for *prāṇa-sambhūta*). — *Prāṇa-sammūta*, *as*, *ā*, *am*, Ved. reaching to the nose; dear as life. — *Prāṇa-sāra*, *as*, *ā*, *am*, whose whole essence consists of life, spirited, full of strength, vigorous. — *Prāṇa-sūtra*, *am*, *n.* the thread of life. — *Prāṇa-hara*, *as*, *i*, *am*, taking away life, threatening life, causing death, destructive. — *Prāṇa-hāraṭa*, *as*, *ikā*, *am*, taking away life, causing death; (*am*), *n.* a kind of poison (= *vatsa-nābha*). — *Prāṇa-hārin*, *i*, *inī*, *i*, taking away life, causing death, mortal, deadly. — *Prāṇākarsin* (*ṇa-āk*), *i*, *inī*, *i*, attracting the vital spirit. — *Prāṇāgnihotra* (*ṇa-ag*), *as* or *am*, *m.* or *n.* (?), *N.* of an Upanishad. — *Prāṇāghāta* (*ṇa-agh*), *as*, *m.* destruction of life, killing a living being. — *Prāṇācūrya* (*ṇa-āc*), *as*, *m.* a physician to a king. — *Prāṇātipāta* (*ṇa-at*), *as*, *m.* an attack upon life, taking away life, killing a living being. — *Prāṇātman* (*ṇa-āt*), *ā*, *m.* the vital or animal soul, the lowest of the three souls of a human being (the other two are called *jīvātman* and *paramātman*, q. v. v.). — *Prāṇātyaya* (*ṇa-at*), *as*, *m.* the passing away of life; (*e*), *ind.* at a time when life is in danger of ceasing. — *Prāṇāda* (*ṇa-āda*), *as*, *ā*, *am*, 'eating away life,' causing death, fatal. — *Prāṇādhiṭa* (*ṇa-adh*), *as*, *ā*, *am*, 'more than life,' dearer than life; superior in vigour. — *Prāṇādhinātha* (*ṇa-adh*), *as*, *m.* 'lord of life,' a husband. — *Prāṇādhipa* (*ṇa-adh*), *as*, *m.* 'ruler of the breath of life,' the soul. — *Prāṇānta* (*ṇa-an*), *as* or *am*, *m.* or *n.* (?), the end of life, death; *prāṇāntam daṇḍam arhati*, he deserves death as a punishment, i. e. he deserves the punishment of death. — *Prāṇāntika*, *as*, *i*, *am*, destructive to life, fatal, mortal, capital (as punishment); dangerous; lasting to the end of life, ending with life; (*am*), *n.* murder,

assassination; (*am*), *ind.* until death. — *Prāṇāpā-hārin* (*ṇa-ap*), *i*, *inī*, *i*, taking away life, fatal, deadly. — *Prāṇāpāna* (*ṇa-ap*), *au*, *m.* du. two of the vital airs, air inhaled and exhaled; Inspiration and Expiration personified and identified with the Aśvins. — *Prāṇābāṭha* (*ṇa-āb*), *as*, *m.* injury or danger to life, any act injurious to life. — 1. *prāṇāyana* (*ṇa-ay*), *am*, *n.* an organ of sense. — *Prāṇāyāma* (*ṇa-āy*), *as*, *m.* restraining or suspending the breath or breathing in a peculiar way through the nostrils during the mental recitation of the names or attributes of some deity, (it is differently performed, cf. *pūraka*, *kumbhaka*, *reṭaka*). — *Prāṇāyāmīn* (*ṇa-āy*), *i*, *inī*, *i*, checking or suppressing the breath. — *Prāṇārtha-vat* (*ṇa-ar*), *ān*, *atī*, *at*, possessed of life and riches. — *Prāṇesa* (*ṇa-īsa*), *as*, *m.* 'lord of life,' a lover, husband; 'lord of breath,' *N.* of a Marut; (*ā*), *f.* a wife. — *Prāṇesvara* (*ṇa-īs*), *as*, *m.* 'lord of (my) life,' a husband, lover; a particular formula; (*i*), *f.* a wife. — *Prāṇotkramaṇa* (*ṇa-ut*), *am*, *n.* the departure of the spirit, flight of the soul, death. — *Prāṇot-sarga* (*ṇa-ut*), *as*, *m.* giving up the ghost, dying. — *Prāṇopahāra* (*ṇa-up*), *as*, *m.* food (regarded as an oblation to life).

Prāṇaka, *as*, *m.* a living being, an animal or sentient being; a species of plant (= *jivaka*); myrrh; cloth, clothes (?).

Prāṇat, *an*, *atī*, *at*, breathing, living.

Prāṇatha, *as*, *m.* breathing; air, wind; the lord of all created beings (= *prajā-pati*); a sacred bathing-place; (*as*, *ā*, *am*), strong, powerful.

Prāṇana, *as*, *m.* the throat; (*am*), *n.* the act of breathing, respiration; living, life; producing life, calling into life; (*as*, *ā*, *am*), giving life to, producing life. — *Prāṇanānta* (*ṇa-an*), *as*, *m.* the end of life.

Prāṇanta, *as*, *m.* air, wind; a kind of collyrium, = *rasānjana*; (*i*), *f.* sneezing; sobbing.

Prāṇajat, *an*, *antī*, *at*, restoring to life, resuscitating, reanimating.

2. *prāṇāyana*, *as*, *m.*, Ved. the offspring of the vital airs (in Vājasaneyi-Saṃhitā XIII. 54; according to Mahī-dhara *prāṇāyana* = *prāṇasāpata*).

Prāṇīṣku, *us*, *us*, *u* (see Pāṇ. VIII. 4, 21), wishing to breathe or live, wishing for life.

Prāṇita, *as*, *ā*, *am*, caused to breathe, kept alive, animated, longing to do (anything).

Prāṇin, *i*, *inī*, *i*, breathing, living, alive; (*i*), *m.* a living or sentient being, living creature, animal; a man. — *Prāṇi-ghātīn*, *i*, *inī*, *i*, killing living beings. — *Prāṇi-jāta*, *am*, *n.* a class or species of animals. — *Prāṇi-tva*, *am*, *n.* the state of a living being, sentient existence, life. — *Prāṇi-dyūta*, *am*, *n.* gambling with fighting animals, setting animals to fight for wagers, a fight of animals exhibited for sport, cock-fighting, ram-fighting, &c. — *Prāṇi-pīḍā*, *f.* giving pain to sentient beings, cruelty to animals. — *Prāṇi-mat*, *ān*, *atī*, *at*, possessed of or peopled with living beings. — *Prāṇi-mātri*, *tā*, *f.* the mother of a living being; a kind of shrub (= *garbha-dātri*). — *Prāṇi-yodhana*, *am*, *n.* setting animals to fight (= *prāṇi-dyūta* above). — *Prāṇi-hināsa*, *f.* doing harm to any living creature, injuring or killing an animal. — *Prāṇi-hita*, *as*, *ā*, *am*, favourable or good for living beings; (*ā*), *f.* a shoe, a boot, (in this sense probably for *prāṇahitā*, q. v.) — *Prāṇi-anga*, *am*, *n.* a part or limb of an animal or man, any animal product (as flesh, bone, milk, ghee, &c.).

प्राणतज्ज *prāṇataja*, *ās*, *m.* pl. (with Jinas) *N.* of a subdivision of the Kalpa-bhavas.

प्राणहिता *prāṇahitā*, *f.* a shoe, a boot; [cf. *prāṇi-hitā*; both are probably corruptions.]

प्राणाय्य *prāṇāyaya*, *as*, *ā*, *am*, proper, fit, suited.

प्राणावाय *prāṇāvāya*, *am*, *n.*, *N.* of the twelfth of the fourteen Pūrvas or ancient writings of the Jinas.

प्राणाह *prāṇāha*, as, m. (fr. rt. 1. *nah* with *prā*), Ved. cement (used in building).

प्राणीय *prāṇīya*, am, n. (probably incorrect for *prāmīya*), debt.

प्रात *prāta*. See under rt. 1. *prā*, p. 652.

प्रातर *prātar*, ind. (fr. 1. *prā*), early in the morning, at day-break, at dawn [cf. *abhi-p*]; on the next morning, to-morrow morning, early on the morrow, to-morrow; Morning personified as a son of Pushpama and Prabhā; *prātaḥ prātaḥ*, every morning; [cf. Gr. *πρω*; Old Germ. *fro*, *fruo*; Mod. Germ. *frühe*.] — *Prātaḥ-karman*, a, or *prātaḥ-kārya*, am, n. morning business, a morning ceremony; [cf. *prātaḥ-kṛtya* below.] — *Prātaḥ-kāla*, as, m. morning-time, the early time of day, early morning, first break of day. — *Prātaḥ-kṛtya*, am, n. matutinal duty, morning ceremonies, a religious duty performed in the morning (as worship, ablution, purification, &c.). — *Prātaḥ-prahara*, as, m. the morning watch, the first part of the day (from six to nine o'clock); *prātaḥ-prahare gate*, the morning watch being past, at nine o'clock in the morning. — *Prātaḥ-sandhyā*, f. morning twilight, dawn, the morning devotions of a Brāhman; morning sacrifice. — *Prātaḥ-samaya*, as, m. the morning-time, early morning, day-break. — *Prātaḥ-sava*, as, m. or *prātaḥ-savana*, am, n. the morning libation of Soma (accompanied with ten ceremonial observances, viz. the *prātar-anuvāka*, *abhi-shava*, *baḥśhy-upavāmana-stotra*, *savanīyāḥ paśavaḥ*, *dviśhy-upasthāna*, *savanīyāḥ purodāśāḥ*, *dvi-devatya-grahāḥ*, *dvi-devatya-bhāksha*, *ṛitu-yājñāḥ*, *ājya* or *prauḡa śāstra*). — *Prātaḥ-savanika* or *prātaḥ-savaniya*, as, ā, am, Ved. belonging or relating to the morning libation of Soma. — *Prātaḥ-sāva*, as, m., Ved. the morning preparation of Soma, morning libation. — *Prātaḥ-snāna*, am, n. bathing at sun-rise, morning ablution. — *Prātaḥ-snāyīn*, ī, iñī, ī, bathing early in the morning. — *Prātar-anuvāka*, as, m., Ved. 'morning recitation', the hymn recited at the commencement of the *Prātaḥ-savana*. — *Prātar-abhivāda*, as, m., Ved. morning salutation. — *Prātar-ahna*, as, m. the early part of the day, forenoon; N. of a man. — *Prātar-āsa*, as, m. the morning meal, breakfast, (*a-prātarāśa*, not breakfasting.) — *Prātarāśita*, as, ā, am, one who has had the morning meal, one who has breakfasted. — *Prātar-āhuti*, is, f., Ved. the morning oblation, the second half of the daily Agni-hotra sacrifice. — *Prātar-āvan*, ā, ari, a, Ved. going out early in the morning; coming at day-break, an early guest (Sāy. = *prātar āgataḥ*). — *Prātar-geya*, as, ā, am, to be sung or chanted in the morning; (as), m. a minstrel employed to wake the king in the morning. — *Prātar-jit*, t, t, t, Victorious at day-break; conquering the morning. — *Prātar-dina*, am, n. the early part of the day, forenoon. — *Prātar-dugdha*, am, n., Ved. morning milk. — *Prātar-doha*, as, m. milking in the morning, morning milk. — *Prātar-bhoktri*, tā, trī, tri, one who makes an early meal; (tā), n. a crow. — *Prātar-bhojana*, am, n. the morning meal, breakfast. — *Prātar-yāvan*, ā, ari, a, Ved. going out early in the morning, an early guest [cf. *prātar-āvan*]; (*āri*), n. du. an epithet of the Aśvins (Sāy. = *prātar era yajña-gantārau*). — *Prātar-yukta*, as, ā, am, Ved. yoked or harnessed early in the morning. — *Prātar-yuj*, k, k, k, Ved. yoking or harnessing early in the morning; yoked or harnessed early in the morning (said of a chaitoi, Sāy. = *prātaḥ-kālē ścar yujyamānau*); (*jā*), m. du. an epithet of the Aśvins (Sāy. = *prātaḥ-savana-grahena samyuktau*). — *Prātar-vastri*, tā, trī, tri, Ved. shining in the morning; [cf. *doshā-vastri*.] — *Prātar-homa*, as, m. the morning sacrifice. — *Prātas-tarāṇa*, ind. very early in the morning. — *Prātas-trivaryāḡa*, f. an epithet of the river Gangā (Mahā-bh. Anuśāna-p. 1846).

Prāstana, as, ī, am, belonging or relating to the

morning, matutinal; (am), n., Ved. early morning (the first of five parts of the day, the other four being *sangava* or morning, midday, afternoon, and evening). — *Prāstasya*, as, &c., belonging or relating to the morning, matutinal.

प्रातर *prātar*, as, m., N. of a Nāga; (in Gaṇa Kṛīśādvādi to Pāṇ. IV. 2, 80, a various reading for *pratarā*.)

प्रातर्दन *prātardana*, as, ī, am, belonging to or derived from *Pra-tardana*.

प्राति *prāti*. See under rt. 1. *prā*, p. 652.

प्रातिकण्ठिक *prātikāṇṭhika*, as, ī, am (fr. *prati-kaṇṭham*), seizing by the throat (?).

प्रातिका *prātikā*, f. the China rose, Hibiscus Rosa Sinensis (= *javā*).

प्रातिकामिन् *prātikāmin*, ī, m. (fr. *prati-kāman*), a servant, a messenger.

प्रातिकूलिक *prātikūlika*, as, ī, am (fr. *prati-kūla*), opposed to, opposing.

Prātikūlya, am, n. contrariety, adverseness, contradiction, hinderance, opposition, resistance, hostility, unfriendliness, unpleasantness.

प्रातिजनीन *prātijanina*, as, ī, am (fr. *prati-jana*), suitable against an adversary.

प्रातिज्ञ *prātijña*, am, n. (fr. *prati-jñā*), the subject under discussion.

प्रातिथेयी *prāthēyī*, f. (fr. *pra-tithi*), N. of a female sage; (also read *prāthēyī*.)

प्रातिदिवसिक *prātidivasika*, as, ī, am (fr. *prati-divasam*), happening or occurring daily.

प्रातिनिधिक *prātinidhika*, as, m. (fr. *prati-nidhi*), Ved. a substitute, proxy.

प्रातिपक्ष *prātipaksha*, as, ī, am (fr. *prati-paksha*), belonging to an enemy, hostile; adverse, contrary.

Prātipakshya, am, n. hostility, enmity; *asmūkam prātipakshyam*, enmity against us.

प्रातिपथिक *prātipathika*, as, ī, am (fr. *prati-pathika*), going along a road or path.

प्रातिपद *prātipada*, as, ī, am (fr. 2. *prati-pad*), forming the beginning or commencement; (as), m., N. of a man.

Prātipadika, am, n. the crude form or base of a noun, a crude word or noun as formed by either Kṛit or Taddhita affix before receiving a case-termination, a noun in its uninflected state, (when the case-termination is added, the *prātipadika* becomes a *pada* or real word); (as), m. an epithet of fire; (as, ī, am), in express terms, express, explicit; [cf. *prati-padam*.] — *Prātipadlikānurodha* ('ka-an'), as, m. conformity with the words or express terms of any statement; (*āt*), ind. in conformity with express terms, expressly.

प्रातिपीय *prātipīya* or *prātipēya*, as, m. a patronymic of Balhika.

प्रातिपौरुषिक *prātipaurushika*, as, ī, am (fr. *prati + paurusha*), relating or belonging to manliness or valour.

प्रातिबोध *prātibodha*, as, m. a patronymic from *Prati-bodha*; see Gaṇa to Pāṇ. IV. 1, 104.

Prātibodhāyana, as, m. a patronymic from *Prati-bodha*; see Gaṇa to Pāṇ. IV. 1, 100.

प्रातिभ *prātibha*, as, ī, am (fr. *prati-bhā*), belonging or relating to divination; (am), n., scil. *jñāna*, divination; quick apprehension or conception.

प्रातिभाष्य *prātibhāṣya*, am, n. (fr. *prati-bhā*), the act of becoming bail or surety, suretiship, being answerable for the appearance of the debtor or for his being trustworthy or for the payment of his debt in case of his failing to do it.

प्रातिभासिक *prātibhāsika*, as, ī, am (fr. *prati-bhāsa*), having only the appearance of, existing only in appearance; bearing a resemblance, resembling, looking like.

प्रातिरूप्य *prātirūpya*, am, n. (fr. *prati-rūpa*), similarity of form, &c.

प्रातिलोमिक *prātilomika*, as, ī, am (fr. *prati-loma*), against the hair or the grain, contrary to natural course or order, hostile, disagreeable.

Prātilomya, am, n. contrary direction, contrariety, inverted order, inversion, the being at variance with the natural or established order of things, reverse-ness; opposition, hostility, hostile feeling; (*āt*), ind. out of opposition to.

प्रातिवेशिक *prātivesika*, as, m. (fr. *prati-vesa*), a neighbour.

Prātivesmaka, as, ī, am (fr. *prati-vesman*), belonging to a neighbour's house, neighbouring; (as), m. a neighbour.

Prātivesya, as, m. a neighbour who lives opposite, a next-door neighbour, (according to Kullūka = *nirantara-grīha-vāsin*); a neighbour in general.

Prātivesyaka, as, m. a neighbour.

प्रातिशास्त्र्य *prātiśākhya*, am, n. (fr. *prati-śākhā*), a grammatical treatise on the rules regulating the euphonic combination of letters and their pronunciation peculiar to one of the different Śākhās or branches of the Vedas, i. e. to one of those versions of the Vedic texts handed down in different families in different parts of India, (the *Prātiśākhyas* do not undo words in the same way as the *Vyākaraṇa*, but take actually formed words as they occur in the hymns and teach the phonetic changes they undergo, the mode of pronouncing the accents, &c.; there exist four *Prātiśākhyas*, 1. a *Prātiśākhya* to the *Sākala-śākhā* of the *Rig-veda*, called *Sākala-prātiśākhya* and ascribed to *Saunaka*; 2. to a *Śākhā* of the *Taittirīya* or *Black Yajur-veda*; 3. to a *Śākhā* of the *Mādhyaṇdīya* who belong to the family of the *Vājasaneyins* or authors of the *White Yajur-veda*, whence this is called the *Vājasaneyi-prātiśākhya*, it is attributed to *Kātyāyana*; 4. an *Atharva-veda-prātiśākhya*, called *Saunakīyā* *Caturādhyāyikā*; but no *Prātiśākhya* has yet been found to the *Sāma-veda*.) — *Prātiśākhya-kṛit*, t, m. the author of a *Prātiśākhya*. — *Prātiśākhya-bhāṣya*, am, n., N. of a commentary by Ūta on the *Rig-veda-prātiśākhya*.

प्रातिश्रुत *prātiśrutka*, as, ī, am (fr. *prati-shrut*), Ved. existing in the echo.

प्रातिस्विक *prātisvika*, as, ī, am (fr. *prati-sva*), own, peculiar, proper, not common to others; granting to every one his own due.

प्रातिहत *prātihata*, as, ī, am (fr. *prati-hata*), epithet of a particular *Svarita* (= *tairoci-rāmu*, q. v.).

Prāthānta, am, n. (fr. *prati-hantṛi*), the state or condition of a revenger; vengeance.

प्रातिहर्तृ *prātihartra*, am, n. (fr. *prati-hartṛi*, rt. *hṛi* with *prati*), the office or duty of the *Prati-hartṛi*, q. v.

Prātiḥāra, as, m. (fr. *prati-hāra*), a juggler.

Prātiḥāraka, as, m. = *prātiḥāra*.

Prātiḥārīka, as, ī, am, containing *Prati-hāras* (as a Vedic hymn); (as), m. a juggler, conjurer.

Prātiḥārya, am, n. juggling, conjuring, legerdemain; working miracles; a miracle, miraculous phenomenon.

प्रातीतिक *prātitika*, as, ī, am (fr. *prātiti*), existing in the mind or imagination, mental.

प्रातीथेयी *prāthēyī*, a various reading for *prāthēyī*, q. v.

प्रातोप *prātipa*, as, m. (fr. *prati-pa*), a patronymic of *Sāntanu*.

Prātipika, as, ī, am, contrary, reverse, retrograde.

प्रतृद *prāṭrida*, as, m. a patronymic from *prā-tṛid*.

प्रत्यक्ष *pratyaksha* or *pratyakshika*, as, ī, am, perceptible to the eyes, &c. (= *pratyaksha*, q. v.).

प्रत्यग्रथि *pratyagrathi*, is, m. a patronymic from *Pratyag-ratha*.

प्रत्यन्तिक *pratyantika*, as, m. (fr. *pratyanta*), a prince of the Pratyantas; a lord of the marches, keeper of the borders (?).

प्रत्ययिक *pratyayika*, as, ī, am (fr. *pratyaya*), relating to or attended with confidence or trust, confidential, trusty, having faith in; (as), m., scil. *prati-hū*, a surety for the trustworthiness of a debtor.

प्रत्यवेक्षा *pratyavekshā*, wrongly for *pratyavekshā*, q. v.

प्रत्यहिक *pratyahika*, as, ī, am (fr. *pratyaham*), occurring or happening every day, daily.

प्रथमिक *prathamika*, as, ī, am (fr. *prathama*), belonging or relating to the first, primary, first, initial, initiative, prior, previous; happening or occurring for the first time.

प्रथमकालिका *prathamakālika*, as, m. (fr. *prathama + kalpa*), one who has just commenced the perusal of the Vedas, a student; a term applied to a Yogi just commencing his course.

प्रथम्या, am, n. the being first, priority, precedence.

प्राद् *prād* (*pra-ad*), cl. 2. P. *prāṭti*, *prātum*, to eat up, consume, devour.

प्रादक्षिण्य *prādakṣhiṇya*, as, m. (fr. *pralākṣhiṇa*), keeping the right side towards anything while moving round it, circumambulation by starting from the left and coming round to the right (by way of reverence).

प्रादा *prā-dā* (*pra-ā-*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give, bestow.

प्रादाया, ind. having given or bestowed.

प्रादिय *prāditya* (*pra-ād°*), as, m., N. of two princes.

प्रादुराक्षि *prādūrākṣhi*, is, m. a patronymic; (perhaps an incorrect form for *prādūr-akṣhi*.)

प्रादुस् *prāduṣ*, ind. (perhaps fr. *prā* for I. *pra* + I. *dur*, i. e. before or outside the door, in open daylight; said to be fr. rt. *ad* with *pra*; according to Pāṇ. VIII. 3, 41, the final *s* is changed into *sh* before *k* and *p*; and according to Pāṇ. VIII. 3, 87, the radical *s* of rt. I. *as*, 'to be,' is changed to *sh* after *prāduṣ* whenever in the conjugation of this rt. the initial *a* is dropped, e.g. *prāduṣ shanti*, not *prāluṣ santi*; *prāduṣ* appears to occur only in connection with the rts. I. *as*, I. *bhū*, and I. *kri*, except in the comp. *prādush-pitam* given as an example by the Scholiast on Pāṇ. VIII. 3, 41; apparently, evidently, manifestly, visibly, in sight. According to native lexicographers the senses in which *prāduṣ* is used may be expressed by the following Sanskrit words, *prākāśya*, *nāman*, *sam-bhāva*, *sam-bhava*, *ora-vṛitti*, *vṛitti*.

प्रादुर-अस् (see rt. I. *as*), cl. 2. P. *asti*, &c., to be apparent or evident, to be manifest; to appear, arise, exist.

प्रादुर-भू, cl. 1. P. -*bhavati*, -*bhavitum*, to become manifest, become visible; to appear, arise, come to light, exist; to become audible, be heard. — **प्रादुर-भवा**, as, m. the becoming manifest or visible, arising, coming into existence, appearance, manifestation; the appearance of a deity on earth; the being evident; the becoming audible. — **प्रादुर-भूता**, as, ā, am, become manifest or evident, come to light, manifested, appeared, revealed.

प्रादुश-कृ, cl. 8. P. A. -*karoti*, -*kurute*, -*karum*, to make visible or manifest, bring to light, reveal, disclose, exhibit, manifest. — **प्रादुश-करा**, am, n. the making visible, bringing to light, manifesta-

tion, production. — **प्रादुश-कृता**, as, ā, am, made visible, brought to light, manifested, displayed to view. — **प्रादुशकृता-रूप**, as, us, us, one whose form is manifested, appearing in a visible form (as a deity). — **प्रादुश-कृत्या**, ind. having brought to light, having produced.

प्रादुश्या, am, n. appearance, manifestation.

प्रादेश *prādeśa*, as, m. (fr. *pra-deśa*), the span of the thumb and forefinger, the space measured by the span of the thumb and forefinger; place, country (?). — **प्रादेश-मāत्रा**, as, ī, am, only a span long; **prādeśamātram bhūmeḥ**, a mere span of land.

प्रादेशना, am, n. = *pra-deśana*, a gift, &c.

प्रादेशिका, as, ī, am (fr. *pra-deśa*), authorized by precedents or examples, preceded; significant, indicative of the original meaning; local, limited, relating to a part; **prādeśiko guṇaḥ**, the property of a word indicative of its original or etymological meaning; (as), m. a small landed proprietor, the owner or chief of a district. — **प्रादेशिकेश्वरा** ('*ka-īś*'), as, m. the owner or chief of a district, a small landed proprietor, (opposed to *sārvabhauma*.)

प्रादेशिन्, ī, inī, ī (fr. *prādeśa*), a span long; (inī), f. the forefinger, (in this sense probably an error for *pra-deśinī*.)

प्रादोष *prādoṣa*, as, ī, am (fr. *pra-dosha*), belonging or relating to the evening, vespertine.

प्रादोषिका, as, ī, am, = *prādoṣa*.

प्रादोहनि *prādohani*, is, m. a patronymic from *Pra-dohana*.

प्राद्युम्नि *prādyumni*, is, m. a patronymic from *Pra-dyumna*.

प्राद्योति *prādyoti*, is, m. a patronymic from *Pra-dyota*.

प्राद्रु *prā-dru* (*pra-ā-dru*), cl. 1. P. -*drati*, -*drotum*, to run away from, flee from; to escape to, escape.

प्राधनिक *prādhānika*, am, n. (fr. *pradhāna*), an implement of war, a destructive weapon.

प्राधा *prādhā*, f., N. of a daughter of Dakṣa and mother of several Apsarasas and Gandharvas; [cf. *pra-dhā*.]

प्राधेया, as, ī, am, descended from *Prādhā*.

प्राधानिक *prādhānika*, as, ī, am (fr. *prādhāna*), pre-eminent, most eminent or distinguished, best, most excellent, superior; predominant; derived from or relating to *Prādhāna* or primary matter (in the Sāṅkhya phil.).

प्राध्याना, am, n. predominance, preponderance, prevalence, ascendancy, pre-eminence, superiority, supremacy; the being the highest object; a principal cause; **prādhānyena** or **prādhānyāt** or **prādhānyataḥ**, ind. in regard to the highest object, with reference to the chief purpose; in the highest degree, chiefly, principally, especially. — **प्राध्याना-स्तुति**, is, ī, ī, receiving especial praise, chiefly praised, especially celebrated.

प्राधीत *prādhīta*, as, ā, am (fr. rt. 5. *i* with *pru-adhi*), well-read, highly educated, learned (said of Brahmins).

प्राध्ययाना, am, n. reciting, reading, studying.

प्राध्येषण *prādhya-eshana*, am, n. (fr. rt. 3. *ish* with *pra-adhi*), Ved. incitement, exhortation (to study).

प्राध्व *prādhva* (*pra-adh°*), as, ā, am, being on a road or journey, distant, remote, long, a long way off; bent, bowed, inclined; favourable, conformable; (as), m. a car, carriage; (am), ind. favourably, conformably, agreeably; crookedly, in a contrary way (?). — **प्राध्वाम-कृ**, cl. 8. P. A. -*karoti*, -*kurute*, -*karum*, to make conformable, to bend conformably, to join together (as the hands) in token of goodwill. — **प्राध्वाम-कृत्या**, ind. making conformable.

प्राध्वाना (*pra-adh°*), as, m., Ved. the bed of a river or stream.

प्राध्वसन *prādhvasana*, as, m. a patronymic from *Pra-dhvasana*.

प्राध्वर *prādhvara*, as, ī, am, an epithet of a branch of a tree; (probably an incorrect form.)

प्रान् *prān*. See I. *prān*, p. 654, col. 3.

प्रानाडी *prānādī*, perhaps incorrectly for *pra-nādī* = *pra-nāli*.

प्रान्त *prānta* (*pra-an°*), as, am, m. n. edge, margin, verge, border, (*oshtha-prāntau*, the corners of the mouth); boundary, bound, extremity, extreme verge, end [cf. *yauvana-p°*]; back part; a point, tip (of a blade of grass); (as), m., N. of a man. — **Prānta-gra**, as, ā, am, dwelling near the boundaries, living close by. — **Prānta-tas**, ind. along the edge or border (of anything), marginally, along or upon the extremity. — **Prānta-durga**, am, n. 'border-stronghold,' a suburb or collection of houses outside the walls of the town, a Petta or town contiguous to a fort and separately fortified. — **Prānta-puskpā**, f. a kind of plant (having flowers along the edge of the stem?). — **Prānta-virasa**, as, ā, am, finally or ultimately insipid, tasteless in the end. — **Prānta-stha**, as, ā, am, inhabiting the borders. — **Prāntāyana**, as, m. a patronymic from *Prānta*.

प्रान्तर *prāntara* (*pra-an°*), am, n. a long desolate road, a lonesome way or lane, a solitary path; an intervening long tract of country between two villages; a forest; the hollow of a tree. — **Prāntara-sūnya**, am, n. a long tiresome road (also *prānta-sūnya*).

प्राप् 1. *prāp* (*pra-āp*), cl. 5. P. A. *prāp-noti*, *prāpnute*, *prāptum*, to attain to, reach, arrive at; to extend, stretch; to come upon, light upon, meet with, find; to obtain, get, gain, win; to obtain as a husband or wife; to bring upon one's self, contract, incur (e.g. *daṇḍam prāp*, to incur a fine); to suffer, endure (e.g. *vaḍham prāp*, to suffer capital punishment); to flee to (e.g. *disaḥ prāpan*, they fled to the various quarters, i. e. they fled in all directions); to pass or be changed into (in gram.), to follow (a grammatical rule); to be present, be at hand (Ved.): Caus. *prāpayati*, -*te*, -*yitum*, to cause to attain to, cause to reach or arrive at, cause to occupy; to lead to, bring to; to promote or advance to, appoint to (an office); to drive to; to cause to obtain or gain, cause to possess, give anything to any one (with two acc.); to tell, announce (Rāmāyaṇa VII. 103, 10): Desid. *prēpsati*, to try to attain or get at, strive to reach.

2. *prāp*, p, p, p, (at the end of a comp.) obtaining. 1. *prāpa*, as, m. (for 2. see p. 658), arriving at, reaching, attaining, obtaining; [cf. *dush-p°*].

Prāpaka, as, ikā, am, causing to arrive at, leading to (with gen.), conveying, bringing; causing to obtain, providing with, procuring; a procurer; establishing, making valid; obtaining, one who obtains.

Prāpaṇa, am, n. attaining to, attainment, reaching, extending, (*bāhvoḥ prāpaṇānte*, as far as the arms reach); obtaining, receiving, acquisition; bringing to, leading to, conveying; procuring [cf. *dush-prāpaṇa*]; reference to.

Prāpaṇiya, as, ā, am, to be attained to, to be reached, attainable; to be caused to attain, to be made to arrive at; to be provided with; to be procured, procurable, obtainable.

Prāpayya, ind. = 2. *prāpya*, q. v.

Prāpita, as, ā, am, caused to attain to, made to arrive at; caused to occupy, placed upon; led or conducted to, brought to, conveyed; promoted or advanced to, appointed to; caused to obtain or gain, caused to possess; procured.

Prāpin, ī, inī, ī, attaining to, reaching, coming to; obtaining, getting, gaining, receiving.

Prāpta, as, ā, am, attained to, reached, arrived at [cf. *ka-p°*, *hastā-p°*]; come upon, lighted upon, met with, found; obtained, got, gained,

acquired, procured, won; incurred, contracted; suffered, endured; one who has attained to or arrived at; arrived, come, present; come to a close, completed, arrived at maturity; (in gram.) obtained from a rule, following from a rule, valid in consequence of a rule (e.g. *iti prāpta*, because it so follows from a preceding rule); (in medicine) described (as a symptom); fixed, placed; proper, right; (*ās*), m. pl., N. of a people. — *Prāpta-kārin*, *i*, *inī*, *i*, doing what is fit or proper. — *Prāpta-kāla*, *as*, m. a time or moment arrived, a favourable moment, a fit time, proper season; (*as*, *ā*, *am*), one whose time has come (e.g. *prāpta-kālo deli*, a mortal whose time, i.e. whose last hour, is come); opportune, seasonable, suitable; arrived at maturity, marriageable; fated, destined; (*am*), ind. at the right time, opportunely. — *Prāptakāla-tva*, *am*, n. the being a favourable moment, timeliness, seasonableness; (*tvāt*), ind. because it is the proper season. — *Prāpta-jivana*, *as*, *ā*, *am*, restored to life. — *Prāpta-dosha*, *as*, *ā*, *am*, one who has incurred guilt, one who has committed an offence. — *Prāpta-paicitva*, *as*, *ā*, *am*, arrived at dissolution into the five elements, deceased, dead. — *Prāpta-buddhi*, *is*, *is*, *i*, possessed of understanding, enlightened, instructed, intelligent; regaining consciousness, becoming conscious (after fainting), recovering. — *Prāpta-bhāra*, *as*, m. a draught-ox or beast of burden. — *Prāpta-bhāva*, *as*, *ā*, *am*, one who has attained to any state or condition, of a good disposition; (*as*), m. a young bullock, an ox, (? for *prāpta-bhāra*). — *Prāpta-manoratha*, *as*, *ā*, *am*, one who has obtained his wish. — *Prāpta-yauvana*, *as*, *ā*, *am*, one who has attained the age of puberty, being in the bloom of youth. — *Prāpta-rāpa*, *as*, *ā*, *am*, of a proper form, fit, proper, suitable; handsome, pleasing, beautiful; learned, wise, educated. — *Prāpta-vat*, *an*, *atī*, *at*, one who has attained to or arrived at; one who has obtained or gained. — *Prāpta-vara*, *as*, *ā*, *am*, fraught with blessings. — *Prāpta-yavahāra*, *as*, m. a young man come of age, an adult, one able to conduct his own affairs and responsible for his conduct. — *Prāpta-sūrya*, *as*, *ā*, *am*, having the sun (vertical). — *Prāptānagā* (*ta-an*), *as*, *ā*, *am*, one who has received permission to withdraw, allowed to depart. — *Prāptāparādha* (*ta-ap*), *as*, *ā*, *am*, one who has committed an offence, guilty of an offence. — *Prāptārtha* (*ta-ar*), *as*, *ā*, *am*, one whose object is attained, successful; (*as*), m. an object attained, an advantage gained. — *Prāptārthaprahāra* (*tha-ag*), *am*, n. the not securing of advantages gained. — *Prāptāvasara* (*ta-av*), *as*, *ā*, *am*, taking or finding occasion, opportune, seasonable; (*as*), m. a proper time, suitable occasion. — *Prāptodaya* (*ta-ul*), *as*, *ā*, *am*, one who has attained exaltation, fortunate.

Prāptavya, *as*, *ā*, *am*, to be attained to, to be reached, attainable; to be met with or found; to be gained or obtained, obtainable, procurable; a fanciful name given to a man in the Pañcā-tantra (who, whenever asked his name, replied *prāptavyam artham labhate manushyah*, a man takes anything that is to be got, see Pañcā-tantra, p. 128. 17).

Prāpti, *is*, f. attaining to, attainment, reaching, arriving at, arrival, coming; coming or lighting upon, meeting with, finding; obtaining, getting, gaining, acquisition, profit, gain, advantage; reach, range; the power of obtaining everything, one of the eight superhuman faculties; obtaining by actions done in a former existence; discovering by perception, guessing, conjecture; the being valid, holding good (of a rule); lot, share, portion, fortune, luck, good luck; (in dramatic language) happy denouement, successful termination of a plot; (in astrology) N. of the eleventh lunar mansion (= *āyā, lāha*); *Prāpti* personified as wife of Sāma (associated with Asti as a daughter of Jarā-sandha); a collection, assemblage, quantity. — *Prāpti-mat*, *an*, *atī*, *at*, one who has attained to or reached. — *Prāpti-sāma*, *as*, m. a particular *jāti* (q.v.) in logic. — *Prāpti-āśā*, f. the hope of obtaining (an object).

1. *prāpya*, *as*, *ā*, *am*, to be attained, to be arrived at, attainable, obtainable, acquirable, procurable [cf. *sukha-p*]; proper, fitting, suitable.

2. *prāpya*, ind. having attained to or arrived at; having come upon or met with; having obtained or gained; having incurred; having suffered or endured. — *Prāpyamāna*, *as*, *ā*, *am*, being attained to or arrived at; taking place (according to a rule in gram.).

प्राप 2. *prāpa*, *as*, *ā*, *am* (fr. *pra* + *ap*), abounding with water, watery (?).

प्रापणिक *prāpaṇika*, *as*, m. (fr. rt. 2. *paṇ* with *pra*; according to Malli-nātha fr. *pra-paṇa*), a trader, dealer, retail dealer; [cf. *āpaṇika*.]

प्रापेय *prāpeya* for *prādheya*, q.v.

प्राबन्ध *prābandha* in *kesara-prābandhā*, q.v.

प्राबल्य *prābalya*, *am*, n. (fr. *pra-bala*), superiority of force, superior force, predominance, ascendancy; powerfulness, power, vigour, might, force.

प्रावालिक *prābālika*, *as*, m. (fr. *pra-bāla*), a vender of coral, coral merchant.

प्राबोधक *prābodhaka*, *as*, m. (= *pra-bodhaka*), a minstrel employed to wake the king in the morning; (a various reading for *prābodhika*.)

Prābodhika, *as*, m. (fr. *pra-bodha*), dawn, day-break.

प्राबन्धन *prābhānjana*, *as*, *i*, *am* (fr. *pra-bhānjana*), presided over by the god of wind; (*am*), n., scil. *nakṣatra* or *bha*, the Nakṣatra Svāti.

प्राभव *prābhava*, *am*, n. (fr. *pra-bhu*), pre-eminence, superiority, supremacy.

Prābhavatyā, *am*, n. (fr. *pra-bhavat*), superiority, power, authority, ascendancy.

Prābhūtika, *as*, *i*, *am* (fr. *pra-bhūta*), see Vārtika II. to Pāp. IV. 4. I.

प्राभाकर *prābhākara*, *as*, m. (fr. *prābhākara*), a follower of Prabhā-kara, the designation of a particular philosophical sect (a branch of the Mīmāṃsā school).

प्राभातिक *prābhātika*, *as*, *i*, *am* (fr. *prābhāta*), belonging or relating to the morning, matutinal.

प्राभासिक *prābhāsika*, *as*, *i*, *am*, belonging to the place Prābhāsa, q.v.

प्राभृत *prābhṛta*, *am*, n. (fr. *pra-bhṛti*), a present, gift, offering of ceremony; an offering to a deity or sovereign; a bribe; a term applied to the chapters of the Sūrya-prajñapti. — *Prābhṛti-kṛta*, *as*, *ā*, *am*, given as a present, offered.

Prābhṛtika, *am*, n. a present, an offering.

प्रामति *prāmati*, *is*, m., N. of one of the seven sages in the tenth Manv-antara; (also read *prāptati*; cf. *pra-mati*.)

प्रामाणिक *prāmāṇika*, *as*, *i*, *am* (fr. *prāmāṇa*), forming or being a measure; established by proof, resting or founded on an authority, proceeding from evidence or authority, being of authority, authoritative; authentic, credible; true; (*as*), m. one who accepts proof or rests his arguments on authority; a president, the chief or head of a trade. — *Prāmāṇika-tva*, *am*, n. = *prāmāṇya* below.

Prāmāṇya, *am*, n. the being established by proof, the resting upon authority; the being an authority; the being a rule, the being a proof; proof, evidence, authority; authenticity, credibility, genuineness (= *prāmāṇya-tā*). — *Prāmāṇya-rāda*, *as*, m., N. of a Nyāya work by Rāghu-nātha. — *Prāmāṇya-vādin*, *i*, m. one who affirms or believes in proof.

प्रामादिक *prāmādika*, *as*, *i*, *am* (fr. *prāmāda*), arising from carelessness or negligence, blundering, faulty, erroneous, incorrect, wrong; *prāmādikah pāṭhaḥ*, a wrong reading. — *Prāmādikata*, *am*, n. erroneousness, incorrectness.

Prāmāḍya, *as*, m. a species of plant, Gendarussa (= *aṭarūsha*) Adhadota or Vulgaris; (*am*), n. madness, frenzy, fury; intoxication.

प्रामोद *prāmūḍya*, *am*, n. debt.

प्रामोदक *prāmōdaka*, *as*, *i*, *am* (fr. *prāmōda*), charming, transporting, enchanting.

प्राय *prāya*, *as*, m. (fr. rt. 5. *i* with *pra*), setting out or starting (for a battle, Ved.; *Sāy* = *pra-veśa*, entering, or = *yuddha*, battle); going away, departure, departure from life, seeking death by fasting, sitting down and fasting to death (as a religious or penitentiary act, or, like the practice of sitting in Dharmā, to enforce compliance with a demand; often used in connection with rt. 4. *ās* or with *upa-viś*, e.g. *prāyam āsmahe*, we sit down seeking death by fasting; but in such examples *prāyam* may perhaps be regarded as the indeclinable participle of rt. 5. *i* with *pra*; cf. *prāyopaveśa*); principal part, largest portion, plurality, majority, majority of cases, general rule, abundance, plenty, excess, (when used at the end of adj. comps. often translatable by 'in most cases,' 'for the most part,' 'as a general rule,' 'generally,' 'well nigh,' 'almost,' 'nearly,' e.g. *daṇḍa-p*, one who generally inflicts punishment; *jita-p*, almost conquered; cf. *ārya-p*, *gata-p*, *lakṣha-p*, *saṃstuta-p*, *śiddha-p*: or translatable by 'abounding in,' 'much,' 'exceeding,' 'abundant,' e.g. *śālī-p*, abounding in rice; cf. *hinsā-p*: or by 'like,' 'resembling,' e.g. *amṛita-prāya*, *as*, *ā*, *am*, like nectar); a stage or condition of life (as youth, age, &c.); (*am*), n. sin (?); *prāyena*, ind. for the most part, in most cases, mostly, commonly, as a rule; in all probability, probably, likely; much more, much rather. — *Prāya-gata*, *as*, *ā*, *am*, near departure from life, nigh unto death. — *Prāya-ṭitta*, *prāya-ṭitti*, see Scholiast on Pāp. VI. 1, 157, and cf. *prāyas-ṭitta*, &c. — *Prāya-darśana*, *am*, n. a common or ordinary phenomenon. — *Prāya-bhava*, *as*, *ā*, *am*, being commonly the case, usually met with. — *Prāya-vidhāyin*, *i*, *inī*, *i*, resolved to die of starvation. — *Prāyas-ṭitta*, *am*, n. (*prāya* + *ṭitta* with *s* euphonically inserted), an expiation, expiatory act, atonement, penance, satisfaction, compensation, indemnification, amends; (*as*, *ā*, *am*), belonging to or included in an expiation or atonement, expiatory. — *Prāyas-ṭittatva*, *am*, n., N. of a work by Rāghu-nandana. — *Prāyas-ṭitta-dīpikā*, f., N. of a work on ritual by Varā-da. — *Prāyas-ṭitta-paddhati*, *is*, f., N. of a work by Kāma-deva. — *Prāyas-ṭitta-ratna*, *am*, n., N. of a work by Kamalākara-bhaṭṭa. — *Prāyas-ṭitta-vidhī*, *is*, m. a prescribed rule of penance or expiation. — *Prāyas-ṭitta-viveka*, *as*, m., N. of a work by Sūla-pāpī on expiatory ceremonies. — *Prāyas-ṭitti*, *is*, *is*, *i* (*prāya* + *ṭitti* with *s* euphonically inserted), expiating, atoning; (*is*), f. expiation, atonement, penance. — *Prāyas-ṭittika*, *as*, *i*, *am*, expiating, expiatory, performing penance (?); expiable. — *Prāyas-ṭittin*, *i*, *inī*, *i*, one who does penance or has to make expiation. — *Prāyas-ṭittimat*, *an*, *atī*, *at*, making atonement, expiating, performing penance. — 1. *prāyas-ṭittīya*, Nom. A. *prāyas-ṭittīyate*, -*yitām*, to have to expiate, to be obliged to perform penance. — 2. *prāyas-ṭittīya*, *as*, *ā*, *am*, relating to expiation or penance, expiatory. — *Prāyas-ṭittīya-tā*, f. obligation to make an atonement. — *Prāyas-ṭittendu-śekhara* (*ta-in*), *as*, m., N. of a work by Kāśi-nātha on expiatory ceremonies. — *Prāyopagamana* (*ya-up*), *am*, n. going to meet death, seeking death (by abstaining from food). — *Prāyopaviśā* (*ya-up*), *as*, *ā*, *am*, or *prāyopaveśin*, *i*, *inī*, *i*, one who sits down in expectation of death, one who calmly awaits the approach of death (by abstaining from food), one who sits in Dharmā to compel compliance with a demand; [cf. *prāyopaveśa*.] — *Prāyopaveśa* (*ya-up*), *as*, m. or *prāyopaveśana*, *am*, n. or *prāyopaveśanikā*, f. abstaining from food and awaiting in a sitting posture the approach of death,

this corresponds with the practice prevalent in some parts of India of sitting in Dharmā at the door of a house to extort a boon or gain a point which cannot be accomplished by other means; the person so sitting observes a strict fast till his object is obtained, and if he dies in the process the sin falls on the householder who refuses compliance with his demand.)—*Prāyopeta* ('ya-up'), *as*, *ā*, *am*, prepared to die, resolved to die (by abstaining from food).

Prāyāṇa, *as*, *ā*, *am*, going away, going, going well (Ved.); (*am*), n. entrance, beginning, commencement; the course or path of life; going for protection, taking refuge; departure from life, death, voluntary death, (*prāyaṇam* *kṛi*, to court death); a kind of food prepared with milk.—*Prāyāṇānta* ('na-an'), *as*, *m*, the end of life; (*am*), ind. till death, unto death.

Prāyāṇiya, *as*, *ā*, *am*, belonging or relating to the entrance or commencement, introductory, initiatory; (*as*), *m*, scil. *yāga* or *karma-rishsha*, an introductory libation at a Soma sacrifice; scil. *atīrātra*, the first day of a Soma sacrifice lasting for several days; (*am*), *n*, scil. *ahan*, the first day of a Soma sacrifice lasting for several days.

Prāya-sas, ind. for the most part, mostly, almost, in all probability, always, commonly, generally, usually; sometimes wrongly spelt *prāya-sas*.)

Prāyas, ind. for the most part, mostly; commonly, usually, frequently, oftentimes, generally, nearly; in all probability, most likely, abundantly, largely.—*Prāyo-levatā*, *f*, the most usually worshipped deity.

Prāyika, *as*, *ā*, *am*, common, usual, general.—*Prāyika-tva*, *am*, *n*, likelihood, probability; usage, custom.

Prāyatya, *am*, *n*, (fr. *pra-yata*), purity, cleanliness.

प्रायश्चित्त *prāyaś-citta*. See *prāya*, p. 658.

प्रायणिका *prāyāṇika*, *as*, *i*, *am* (fr. *pra-yāṇa*), necessary for a march, suitable for a journey. *Prāyātrika*, *as*, *i*, *am* (fr. *pra-yātrā*), = *prāyāṇika*.

प्रायास *prā-yāsa*, *as*, *m*, Ved. another form for *pra-yāsa*, q. v.

प्रायिक *prāyika*. See above.

प्रायुद्धेपिन् *prāyuddheshin*, *i*, *m*, a horse, (probably an incorrect form; also spelt *prāyudheshin*; cf. rt. *hesh*, to neigh.)

प्रायुध *prā-yudh* (*pra-ā*), cl. 4. A. -*yudh-yate*, -*yoddhum*, to fight.

प्रायेण *prāyeṇa*. See under *prāya*, p. 658.

प्रायोग *prāyoga*, *as*, *m*, Ved. perhaps a wrong reading for *pra-yoga*, q. v.

Prāyogika, *as*, *i*, *am* (fr. *pra-yoga*), applied, used, applicable; a kind of sternutatory.

Prāyojya, *as*, *ā*, *am* (fr. *pra-yojya*), belonging or relating to things requisite or necessary.

प्रार् *prār* (*pra-ri*), cl. 3. P. *preyarti*, &c., Ved. to go forth, go, move; to set in motion, produce: Caus. *prārpayati*, -*yitum*, to set in motion, stir up, animate.

Prārpaṇa, *as*, *m*, Ved. one who stirs up or animates.

प्रारभ् *prā-rabh* (*pra-ā*), cl. 1. A. -*rabhate*, -*rabdhum*, to begin, commence, undertake.

Prā-rabdha, *as*, *ā*, *am*, begun, commenced, beginning; (*am*), *n*, an undertaking.

Prā-rabdhī, *is*, *f*, beginning, commencement; the post to which an elephant is fastened.

Prā-rambha, *as*, *m*, beginning, commencement; an undertaking, enterprise.

Prā-rambhāṇa, *am*, *n*, beginning, commencing.

प्रारुह् *prā-ruh* (*pra-ā*), cl. 1. P. -*rohati*, -*rodhum*, to ascend, rise.

Prāroha, *as*, *i*, *am* (fr. *pra-roha*), one who is

used to rise or ascend; (*as*), *m*, a shoot, sprout, a new branch or leaf (= *pra-roha*).

प्राक्षीय *prārkskhīya* (fr. *pra+rīksha*), Nom. P. *prārkskhīyati* = *prārkskhīyati*, q. v.

प्रार्च *prārē* (*pra-arē*), cl. 1. P. *prārēati*, -*prārētum*, to praise, celebrate in hymns (Sāy. = *stuti-rūpābhīr vāghbhiḥ pūj*); to honour, worship: Caus. *prārēyati*, -*yitum*, to praise, honour.

प्रार्ज *prārj* (*pra-arj*), Caus. P. *prārjayati*, -*yitum*, to cause to acquire; to grant, bestow.

Prārjayitri, *tā*, *tri*, *tri*, one who grants or bestows; (used to explain *parjanya*, Nirukta X. 10.)

प्रार्जुन *prārjuna* (*pra-ar*), *ās*, *m*, pl., N. of a people.

प्रार्ण *prārṇa* (*pra-rṇa*), *am*, *n*, a chief or principal debt.

प्रार्थ *prārth* (*pra-arth*), cl. 10. A. (rarely also P. and according to some grammarians regarded as a Nom. fr. *arthu* with *pra*), *prārthayate* (-*ti*), -*yitum*, to wish for, desire, require, want; to ask for, beg for, pray for, request, solicit, ask any one for anything (with two acc.); to wish or want to do anything (with inf.); to pray, prefer a suit or petition, make a request.

Prārtha (*pra-ar*), *as*, *m*, Ved. (perhaps) furniture, gear, harness, apparatus, equipment.

Prārthaka, *as*, *ikā*, *am*, wishing for, asking, desiring, soliciting, begging, an asker, solicitor; a suitor, petitioner, candidate; a-prārthaka-*vata*, a bridegroom who has not been a suitor [cf. Kullōka on Manu III. 27].

Prārthana, *am*, *ā*, *n*, f. desire, wish; longing desire for; requesting, asking, begging; supplication, suit; prayer, entreaty, request, application, petition (the object may be expressed by the loc., e. g. *Ruk-minyān asyu prārthanā*, his petition or suit for Rukmiṇī; or precedes *prārthana* in a comp., cf. *anijā-p*); *prārthanayā*, ind. at the request or petition of (any one).—*Prārthanā-bhanga*, *as*, *m*, refusal of a request, asking in vain.—*Prārthanā-bhāva* ('na-abh'), *as*, *m*, absence of solicitation.—*Prārthanā-siddhi*, *is*, *f*, accomplishment of a desire, fulfilment of wishes.

Prārthanīya, *as*, *ā*, *am*, to be desired or wished for; to be asked or begged; to be prayed for; worthy of desire, desirable, proper to be solicited; (*am*), *n*, the third or Dvāpara age of the world.

Prārthayitavya, *as*, *ā*, *am*, to be desired or wished for, worthy of desire, desirable; *asulabha-prārthayitavya*, one the object of whose desire is difficult of attainment.

Prārthayitri, *tā*, *tri*, *tri*, one who wishes for or asks or solicits, an asker, inquirer, solicitor, importuner, beggar; a lover, wooer, suitor.

Prārthita, *as*, *ā*, *am*, wished for, desired, wished, required, wanted; requested, solicited, asked for, prayed for; killed, hurt; obstructed or opposed by an enemy; attacked.—*Prārthita-durlabha*, *as*, *ā*, *am*, desired but hard to obtain.—*Prārthita-val*, *ān*, *atī*, *at*, one who has asked or begged; asking, begging.

Prārthin, *i*, *inī*, *i*, wishing, desiring, desirous of, ambitious for; attacking, assailing, assaulting.

Prārthya, *as*, *ā*, *am*, to be desired or wished for by any one (inst. or gen.); desirable; to be supplicated, implored, petitioned, &c.

प्रार्द *prārd* (*pra-ard*), Caus. P. *prārdayati*, -*yitum*, Ved. to exert beyond measure, overwork; to cause to flow away.

Prārdaka, *as*, *ikā*, *am*, making efforts.

प्रार्ध *prārdha* (*pra-ar*) in *pari-prārdha*, q. v.

प्रार्पण *prārpaṇa*. See under *prār*, col. 1.

प्रार्श् *prārsh* (*pra-rish*), cl. 1. P. *prārshati*, -*prārshitum*, to flow forth.

प्रार्शभीय *prārshabhiya* (fr. *pra+rishabha*), Nom. P. *prārshabhiyati*, -*yitum*, = *prārshabhiya*, q. v.

प्रार्ह *prārḥ* (*pra-arḥ*), cl. 1. A. *prārḥate*, -*prārhitum*, Ved. to distinguish or signalize one's self.

प्रालम्ब *prālamba*, *as*, *i*, *am* (fr. *pra-lamba*), hanging down, suspended, pendent; (*as*), *m*, a kind of pearl ornament; the female breast; a species of gourd; (*am*), *n*, a garland hanging round the neck and reaching to the breast; [cf. *muktā-p*].

Prālambaka, *am*, *n*, a garland hanging round the neck and reaching to the breast; (*ikā*), *f*, a kind of golden necklace.

प्रालेपिक *prālepika*, *as*, *i*, *am*, an adj. derived from *pra-lepikā*.

प्रालेय 1. *prāleya*, *as*, *i* (?), *am* (anomalously fr. *pra-laya*), produced by melting; (*am*), *n*, (according to some also *as*, *m*), hail, snow, frost, hoar-frost (so called as being easily dissolved), dew.—*Prāleya-raśmi*, *is*, or *prāleyāṅśu* ('ya-an'), *us*, *m*, the moon (said to have cold or frosty rays).—*Prāleya-leśa*, *as*, *m*, a hailstone.—*Prāleya-saila*, *as*, or *prāleyādri* ('ya-an'), *is*, *m*, the snowy mountain, Hima-vat.—*Prāleyāśra* ('ya-as'), *am*, *n*, a cold or chilly tear.

2. *prāleya*, Nom. P. *prāleyati*, -*yitum*, to resemble hail.

प्राक्कारीय *prāk-kāriya* (fr. *pra+rīk-kāra*), Nom. P. *prāk-kāriyati*, -*yitum*, = *prāk-kāriya*, q. v.

प्राक् *prāv* (*pra-av*), cl. 1. P. *prāvati*, -*prāvītum*, Ved. to attend to, observe; to take interest in, assist, encourage, animate; to protect, defend, (Sāy. = *prakarsheṇa raksh*, to defend strenuously, to protect exceedingly); to sate, satisfy, content.

Prāvitri, *tā*, *tri*, *tri*, Ved. a protector, benefactor, guardian, (Sāy. = *rakshaka*.)

Prāvitra, *am*, *n*, Ved. protection, guardianship.

Prāvi, *is*, *i*, *i*, Ved. attentive, taking care of.

प्रावट *prāvaṭa*, *as*, *m*, barley; [cf. *pra-vaṭa*, *pra-veṭa*.]

प्रावण *prāvaṇa*, *as*, *am*, *m*, *n*, (according to Sāy.) a spade, shovel; (either a lengthened form for *pra-vaṇa* or a derivative from it.)

प्रावणि *prāvaṇi*, see Ujjvala-datta on Upādi-sūtras II. 103.

प्रावन् *prāvan* (fr. rt. 1. *prā*) in *kratu-p*, q. v.

प्रावनिञ् *prāva-nij* (*pra-ava-*), cl. 3. P. A. -*nenekti*, -*nenikte*, -*nektum*, Ved. to wash away.

प्रावर *prā-vaṛa*. See under *prā-vṛi*, p. 660.

प्रावरेय *prāvareya*, *as*, *m*, a patronymic from *Pra-vaṛa*.

प्रावर्ग *prāvarga*, *as*, *i*, *am* (fr. *pra-varga*), Ved. distinguished, eminent; (Sāy.) pre-eminently a scatterer of enemies (= *prakarsheṇa śatrūnām varjayitā*).

प्रावर्तक *prā-vartaka*, *as*, *ikā*, *am* (for *pra-vartaka*), bringing to light, manifesting; stirring up, inciting; founding, a founder.

प्रावर्षिन् *prā-varshin*, *i*, *inī*, *i* (fr. rt. *vṛish* with *pra*), Ved. raining.

प्रावहणि *prāvahaṇi* for *prāvāhaṇi*, q. v.

प्रावार *prā-vāra*, &c. See under *prā-vṛi*.

प्रावास *prāvāsa*, *as*, *i*, *am* (fr. *pra-vāsa*), see Gaṇa Vyushādi to Pāp. V. 1, 97.

Prāvāsika, *as*, *i*, *am*, see Gaṇa Guḍādi to Pāp. IV. 3, 103, and Gaṇa Santāpādi to Pāp. V. 1, 101.

प्रावाहणि *prāvāhaṇi*, *is*, *m*, a patronymic from *Pra-vāhaṇa*; (also wrongly written *prāhaṇi*, *prāvahaṇi*.)

king Aśoka. — *Priya-dāsa*, as, m., N. of the author of a commentary on the Bhakta-mālā. — *Priya-devana*, as, ā, am, fond of play or gambling. — *Priya-dhanva*, as, m. 'fond of the bow,' an epithet of Śiva. — *Priya-dhā*, ind., Ved. lovingly, kindly, affectionately. — *Priya-dhānyaka*, as, ā, am, Ved. causing dearth of provisions, producing scarcity of corn, (opposed to *sabhiksha-kārin*). — *Priya-dhāma*, as, m., Ved. fond of home, loving the sacrificial enclosure; an epithet of Agni; (Sāy.) = *priya-sthāna*, fond of his station.) — *Priya-dhāman*, ā, m., Ved. = *priya-dhāma*, an epithet of Indra; (ānas), m. pl. an epithet of the Ādityas. — *Priya-pati*, is, m., Ved. lord of the beloved or desired; (Mahi-dhara) = *priyāṇām pālakaḥ*. — *Priya-patra*, as, m. a kind of bird. — *Priya-prada*, as, m., N. of an author of a Śaktamantra. — *Priya-prasādana*, am, n. the conciliation of a husband, reconciliation with any object of affection. — *Priya-prasādana-vrata*, am, n. a vow for the reconciliation of a husband. — *Priya-prāṇa*, as, ā, am, fond of life (= *priyāsa*). — *Priya-prāsa*, as, ā, am, exceedingly kind or amiable; of pleasing speech, well-spoken, eloquent; (am), n. eloquence in language. — *Priya-priya*, ind. with pleasure, willingly, readily, gladly, pleasantly, agreeably. — *Priya-prepa*, as, us, as, u, desirous of obtaining a beloved object, lamenting the loss or absence of any beloved object, grieving for an object of affection. — *Priya-bhāṣaka*, am, n. speaking kindly, kind or friendly speech. — *Priya-bhāṣan*, ī, inī, ī, speaking kindly; (iñi), f. a kind of bird, Gracula Religiosa. — *Priya-maṇḍana*, as, ā, am, fond of trinkets or ornaments. — *Priya-madhva*, as, m. 'fond of wine,' an epithet of Bala-rāma the half-brother of Kṛṣṇa. — *Priya-mānasa*, as, ā, am, fond of the lake Mānasa (the Rāja-hansa or Royal-goose). — *Priya-mālyānuḍa-pana* ('*ya-an*'), as, m., N. of an attendant of Skanda. — *Priya-mitra*, as, m., N. of a mythical Cakra-vartin. — *Priya-medha*, as, m., N. of a Rishi (a descendant of Angiras and author of the hymns R̥g-veda VIII. 1-40, 57, 58, 76, IX. 28); of a descendant of Aja-miḍha; (ās), m. pl. the descendants of the Rishi Priya-medha. — *Priya-medha-stata*, as, ā, am, Ved. praised by those who are fond of sacrifices, celebrated by pious priests; (Sāy.) = *priya-yajñair rishibhikṣu stutaḥ*. — *Priya-mbhacishau*, us, us, u, becoming dear, becoming an object of affection. — *Priya-mbhavishyutā*, f. or *priya-mbhavishyutva*, am, n. the becoming an object of affection, amiability. — *Priya-mbhāvaka*, as, ī, am, one who has become dear, become an object of affection. — *Priya-mbhāvaka-tā*, f. or *priya-mbhāvaka-tva*, am, n. the having become dear or beloved, becoming beloved, amiability. — *Priya-yajña*, as, ā, am, fond of sacrifices, loving sacrifices. — *Priya-rana*, as, ā, am, delighting in war, warlike, martial. — *Priya-ratha*, as, ā, am, possessing a favourite chariot, (Sāy.) = *priyamānā-ratha-yakta*); (as), m., N. of a man (?). — *Priya-rūpa*, as, ā, am, having an agreeable form. — *Priya-vaktṛi*, tā, trī, trī, one who speaks kindly or agreeably, flattering, a flatterer. — *Priya-racana*, as, ā, am, one whose words are kind or friendly, kindly spoken; (us), m. = *bhaktimān rogi*; (am), n. kind or flattering speech, term of endearment, endearing expression. — *Priya-vaśas*, as, n. a kind or friendly speech. — *Priya-val*, ān, atī, at, containing the word *priya*. — *Priya-vaśasya*, as, m. a dear friend. — *Priya-varṇi*, f. = *priyangu*, a creeping plant, Echites Frutescens. — *Priya-valli*, f. a species of plant (= *priyangu*, *phalini*). — *Priya-rasta*, n. a favourite object or topic. — *Priya-rakṣita*, as, ā, am, accompanied by kind words. — *Priya-vāc*, k, f. kind or agreeable speech; (k, k, h), one whose words are kind, kind in speech, affable in address. — *Priya-vāda*, as, m. kind or agreeable speech. — *Priya-vādika*, f. a kind of musical instrument. — *Priya-vādītā*, f. speaking kindly, kindness of speech. — *Priya-vādin*, ī, inī,

ī, speaking kindly or agreeably, speaking affectionately, flattering, a flatterer; (iñi), f. a kind of bird, Gracula Religiosa. — *Priya-vinākṛita*, as, ā, am, abandoned by a lover, deserted by a husband. — *Priya-viśva*, as, ā, am, see Scholiast on Pān. I. 1, 29. — *Priya-vrata*, as, ā, am, Ved. liking pious observances, fond of obedience (said of the gods; Sāy.) = *priyāvi karmānt yeshām*); (as), m., N. of a king (a son of Manu and Sata-rūpā); N. of a priest. — *Priya-sālaka*, as, m. the plant Terminalia Tomentosa; (also spelt *priya-sālaka*). — *Priya-sra-vas*, ās, ās, as, loving glory; an epithet of Kṛṣṇa. — *Priya-sa*, as, ā, am, Ved. granting desired objects; (according to Sāy. *priyasāṣa* = *priyatamā dhārāḥ*). — *Priya-saṁvāsa*, as, m. the society of a beloved object, the society of loved persons. — *Priya-sukha*, as, ā, am, one to whom friends are dear, loving friends; (as), m. a dear friend; the tree Acacia Catechu, = *khadira*; (?), f. a dear female friend, a female friend or companion, a confidante. — *Priya-sangamana*, am, n. 'the meeting of friends,' N. of a place in which Indra and Viṣṇu are said to have met with their parents Aditi and Kaśyapa. — *Priya-satya*, as, ā, am, pleasant and true; (am), n. speech at once pleasing and true, eloquent and truthful discourse. — *Priya-santati*, is, is, ī, having a beloved son. — *Priya-sandēsa*, as, m. a tree with fragrant flowers, Michelia Champaca. — *Priya-samāyama*, as, m. reunion with a beloved object. — *Priya-samucita*, as, ā, am, befitting or becoming a lover. — *Priya-sahatari*, f. a dear female companion, beloved wife. — *Priya-sālaka*, as, m. = *priya-sālaka*, q. v. — *Priya-sahrid*, t, m. a dear friend, kind or good friend. — *Priya-stotra*, as, ā, am, Ved. fond of praise; (Sāy.) = *priyāṇi stotrāṇi yasya*). — *Priya-svapna*, as, ā, am, fond of sleep, sluggish. — *Priyākhyā* ('*ya-ākh*'), as, ā, am, called 'dear,' a lover, mistress; announcing good tidings. — *Priyākhyāna* ('*ya-ākh*'), am, n. agreeable news, pleasant tidings. — *Priyākhyāna-purāṣara*, as, ā, am, preceded by agreeable news, preceded by pleasant tidings. — *Priyā-jana*, as, m. any dear or beloved female. — *Priyātithi* ('*ya-at*'), is, is, ī, fond of guests, a lover of guests, hospitable. — *Priyātman* ('*ya-at*'), ā, ā, a, of a pleasant nature, agreeable, pleasant. — *Priyādhanā* ('*ya-ād*'), am, n. a friendly office, good service. — *Priyāṇna* ('*ya-an*'), am, n. expensive food, dear provisions. — *Priyāṇna-tva*, am, n. dearth of provisions, dearth, scarcity. — *Priyāṇya* ('*ya-ap*'), as, m. the absence of a beloved object. — *Priyāpriya* ('*ya-ap*'), as, ā, am, agreeable and disagreeable, pleasant and unpleasant. — *Priyāmba* ('*ya-an*'), us, as, u, fond of water; (us), m. the mango tree. — *Priyārtham* ('*ya-ar*'), ind. for the sake of a beloved object. — *Priyārha* ('*ya-ar*'), as, ā, am, deserving love, amiable. — *Priyā-vaṭ*, ān, atī, at, Ved. having a mistress, enamoured, being in love with. — *Priyāsu* ('*ya-asu*'), us, us, u, fond of life (= *priya-prāṇa*). — *Priyāsūya-mati* ('*ya-as*'), f, N. of a woman. — *Priyāśin* ('*ya-esh*'), ī, inī, ī, wishing to please, friendly, affectionate. — *Priyokṛt* ('*ya-uk*'), is, f. friendly speech. — *Priyodita* ('*ya-ud*'), as, ā, am, well or kindly spoken, pleasingly uttered; (am), n. kind or gentle speech. — *Priyopapati* ('*ya-up*'), is, f. a happy event or circumstance, pleasant occurrence. — *Priyopabhoga* ('*ya-up*'), as, m. the enjoyment of a lover or of a mistress. — *Priyopabhoga-bandhitya*, as, ā, am, barren or destitute of the enjoyment of a lover. — *Priyosriya* ('*ya-us*'), as, m., Ved. loving cows, amorous (said of a bull).

Priyaka, as, m. a kind of variegated or spotted deer; a kind of bird; a bee; N. of several plants, Nauclea Cadamba; Terminalia Tomentosa; saffron; = *priyangu*, a kind of tree; N. of an attendant on Skanda; N. of a man.

Priyangu, us, us, m. f. panic seed, Panicum Italicum; a medicinal plant and perfume, commonly called Priyangu and described in some places as a fragrant seed (= *phalini*); Italian millet; long pepper;

Sinapis Ramosa, = *kaṭuki*; (am), n. saffron. — *Priyanga-dvīpa*, as, m., N. of a country. — *Priyangu-syāmā*, f, N. of the wife of Naravāhana-datta.

Priyā-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum to act kindly towards, treat kindly (with acc.).

Priyāla, as, m. the tree Buchanania Latifolia (commonly called Piylā, = *piyāla*, *tāpasa-priya*); (ā), f. a vine, a bunch of grapes (= *drākṣā*). — *Priyāla-tūla-kharjāva-karitaki-vibhitaka*, ās, m. pl. piyāl palm, date and yellow and beleric myrobalan trees.

2. *pri*, is, is, in *adha-pri*, *kudha-pri*, *ghrita-pri*, &c., q. q. v. v.

1. *priṇa*, as, ā, am (for 2. see s. v.), pleased, satisfied. *Priṇana*, as, ā, am, pleasing, gratifying, appealing, allaying, soothing; (am), n. the act of pleasing or delighting, gladdening, satisfying, satisfaction satiety; a means of gladdening or satisfying.

Priyayitvā, ind. having pleased or propitiated. *Priṇita*, as, ā, am, pleased, gratified, delighted.

Pṛita, as, ā, am, pleased, delighted, gladdened satisfied; joyful, content; happy, glad; dear, beloved, loved; gracious, kind, affectionate; (am), n. pleasure, delight; jest, mirth. — *Pṛita-tara*, as, ā, am, more highly pleased, much gratified. — *Pṛitamas*, ās, ās, as, pleased in mind, gratified in mind. — *Pṛitāman* ('*ta-āt*'), ā, ā, a, pleased in mind, rejoiced in spirit, pleased, satisfied, content.

Pṛīti, is, f. any pleasurable sensation, pleasure, joy, gladness, happiness; enjoyment, gratification, satisfaction [cf. *ātma-p*]; graciousness, grace, favour, favourableness, kindness, propitiousness; disposition, liking, fondness for, delighting in, friendliness, amity, regard, harmony, affection, love; conciliation; Joy or Gratification personified as a daughter of Dakṣa; Love personified as wife of Kāma-deva; the second of the twenty-seven astronomical Yogas; N. of the thirteenth Kālā of the moon; a symbolical expression for the letter *dh*; *pṛītyā*, ind. in a friendly way, amicably, peaceably.

— *Pṛiti-kara*, as, ī, am, causing pleasure; inspiring love or affection; pleasing, agreeable. — *Pṛiti-karaṇa*, am, n. the act of causing pleasure, gratifying. — *Pṛiti-karman*, a, n. an act of friendship or love; kind action. — *Pṛiti-kāṭa*, N. of a village. — *Pṛiti-candra*, as, m., N. of a preceptor. — *Pṛiti-jushā*, f, N. of the wife of A-niruddha. — *Pṛitish*, f, m. a N. of the god of love. — *Pṛiti-da*, as, ā, am, giving pleasure; inspiring love or regard, affectionate; (as), m. a jester or buffoon in a play, the Vidūṣhaka. — *Pṛiti-datta*, as, ā, am, given through love or affection; (am), n. (?), property or valuables presented to a female by her relations and friends at the time of her marriage, and constituting part of her peculiar property. — *Pṛiti-dāna*, am, n. or *pṛiti-dāya*, as, m. 'gift of love,' a present made from love or affection, a kind or friendly present, token of affection. — *Pṛiti-dhana*, am, n. money given from love or friendship. — *Pṛiti-pātra*, am, n. an object of affection, a beloved person or thing. — *Pṛiti-paroga*, as, ā, am, preceded by affection, affectionate, loving. — *Pṛiti-pūram* or *pṛiti-pūrvakam*, ind. with the accompaniment of kindness, kindly, graciously, affectionately, in an affectionate manner. — *Pṛiti-pramukha*, as, ā, am, preceded by kindness (= *pṛiti-pūrvaka*), kind, friendly. — *Pṛiti-pramukha-vaṇana*, am, u, a speech preceded by affection, affectionate words, kind speech (= *pṛiti-pūrvakāni vāṇanāni* or according to others = *sneha-pradhāna-vaṇanam*, speech principally characterized by affection). — *Pṛiti-bhāj*, k, k, k, enjoying friendship, receiving friendly offices. — *Pṛiti-bhojya*, as, ā, am, to be eaten joyfully or cheerfully. — *Pṛiti-mat*, ān, atī, at, having pleasurable sensations, pleased, gratified; having love or affection for (with loc. or gen.), full of affection, loving, fond, affectionate, kind; favourable; (atī), f. a kind of metre consisting of four lines, alternately — — — — —, and — — — — —. — *Pṛiti-mas*, ās, ās, as, joyous-minded, joyful-hearted, pleased in mind, content, happy; kind, affectionate. — *Pṛiti-maya*, as, ī, am, made up of affection,

rising from affection or joy. — *Prīti-vacas*, as, n. ind. or friendly words, gracious or kindly speech. — *Prīti-rāda*, as, m. a friendly discussion. — *Prīti-ivāha*, as, m. a love-marriage, love-match. — *Prīti-viśrambhū-bhājana*, am, n. a repository of affection and confidence. — *Prīti-śrāddha*, am, n. funeral offering to the Manes of both parents performed for the eldest surviving son, and to be performed at some other period by this son in person. — *Prīti-sargatā*, īs, f. a covenant of friendship, friendly alliance. — *Prīti-sniṅgha*, as, ā, am, moist through love or charming through affection said of the eyes).

Prīyamāya, as, ā, am, being pleased or gratified: being glad or joyful; being dear or beloved; ind. affectionate.

Preṇā, a shortened form for *preṇā*, inst. of *remun*, q. v.

Preṇī, īs, ī, Ved. gladdening, delighting, one who delights (by praises); (Sāy.) = *prerayitṛi*, intuiting, instigating.

Pretri, tā, tri, tri, Ved. one who loves or cherishes, benefactor; (Sāy.) = *tarpayitṛi*.

Prema, as, ā, am, = *preman*, love, affection, at the end of adj. comps.; cf. *su-p*); (ā), f. = *remun* (in *prema-bandha*); a kind of metre consisting of four lines (the first, second, and fourth being — — — — —, and the third — — — — —). — *Premā-bandha* = *prema-bandha*, q. v.

Preman, ā, a, m. n. love, affection, kindness, tender regard, favour; sport, pastime; joy, gladness, pleasure; (ā), m. a jest, joke; wind, air; an epithet of Indra; N. of various men; *preṇā* Ved. also *preṇā*, ind. through love or affection.

— *Prema-tattea-nirūpaṇa*, am, n., N. of a Bengali poem by Kṛishṇa-dāsa. — *Prema-nārāyaṇa*, as, m., N. of a king (= *prema-sākhī*). — *Prema-pāra*, as, ā, am, intent on love, filled with affection, affectionate, loving, constant. — *Prema-pātunā*, am, n. refluxion of rheum or of tears. — *Prema-pātra*, am, n. an object of affection, a beloved person or thing. — *Prema-bandha*, as, m. or *prema-bandhana*, am, n. 'love-bond', the ties of love, love. — *Prema-bhāva*, as, m. state of affection, love. — *Prema-rāsūhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become (as if were) one mass of affection. — *Premarddhi* ('*ma-rd*'), īs, f. increase of affection, ardent love. — *Premat*, ān, atī, at, full of love, affectionate; (atī), f. mistress. — *Prema-viśvāsa-bhūmi*, īs, f. an object of love and confidence. — *Prema-sāgara*, as, m. an ocean of love. — *Prema-sāhi*, īs, m. (fr. *preman* + *sāhi*) = *prema-nārāyaṇa*. — *Premāmrīta* ('*ma-am*'), am, n. 'love-ambrosia', N. of a metrical list of 112 names of Kṛishṇa. — *Premāstru* ('*ma-stru*'), u, n. a tear of affection.

Premin, ī, inī, i, loving, affectionate, friendly. — *Preyas*, ān, asī, as (compar. fr. *priya*), dearer, very dear, more agreeable, more desired; dearest, most beloved; kinder, more affectionate; (ān), m. lover, husband; (asī), f. a mistress, wife; (ān, as), n. n. (in rhetoric) flattery. — *Preyas-kara*, as, m. the and of a lover. — *Preyas-tā*, f. or *preyas-tva*, am, n. being dearer, being very dear. — *Preyo-patya*, as, m. 'very fond of offspring', a heron.

Preshtha, as, ā, am (superl. fr. *priya*), dearest, very dear, most beloved, greatly beloved, most agreeable, most desired; (as), m. a lover, husband; (ā), f. a mistress, wife; a leg. — *Preshtha-tama*, ā, ā, am, dearest, most beloved.

प्रीण 2. *prīṇa*, as, ā, am (fr. 1. *pra*), old, ancient, former (= *praṇa*, *parāṇa*).

प्रीतु *prītu*, us, m. a bird (?).

प्रु *pru* [cf. rt. *plu*], cl. 1. A. *pravate*, *purvate*, &c., to spring up, jump up; to go, move: Caus. *prāvayati*, *-yitam*, Aor. *apurvavat*, *pīpavat*, to reach to, extend as far as (with acc.): Desid. of Caus. *puprāvayishatī*, *pīpāvayishatī*. — *Prut*, t, t, t, moving, going, (at the end of comps.; cf. *antarīksha-p*, *udā-p*, *uparī-p*, *kṛishṇa-p*.)

प्रुथ *pruth*, by some regarded as the proper form of rt. *proth*, q. v.

प्रुष् 1. *prush* [cf. rt. *plush*], cl. 5. 9. 10. P. A. *prushyoti*, *prushyunte*, *prushnāti*, *prushyāte*, *prushyānti*, *-te*, *proshītum*, Ved. to scatter or sprinkle down in drops, rain, shower, wet, moisten (in these senses probably fr. *pra* + *uksh*; Sāy. = *si*); cl. 9. P. *prushyāti*, to become moist or wet, become unctuous; to pour out, sprinkle, shed, discharge; to fill; cl. 1. P. *proshatī*, to burn (in this sense probably fr. *pra* + *i* *ush*); [cf. Old Germ. *frus*, 'to be cold'; Mod. Germ. *frieren*, *Frost*.] — 2. *prush*, t, t, t, sprinkling, (at the end of comps.; cf. *abhra-p*, *ghṛita-p*.)

Prushita, as, ā, am, sprinkled, wetted, moistened; burning, consuming; (Sāy.) = *dagdhum* *prarīttu*. — *Prushita-psu*, us, us, u, Ved. of a speckled or dappled aspect, piebald, of a varied hue (said of the horses of the Āśvins and of Indra; Sāy. = *ritāra-rūpa*).

Prushṭa, as, ā, am, burnt, consumed.

Prushṭāya, Nom. A. *prushṭāyate*, *-yitum*, to sprinkle; (probably incorrectly for *prushvāya* below.)

Prushva, as, m. the rainy season, the rains; the sun; (ā), f., Ved. a drop of water, a frozen drop of water, hoar-frost.

Prushvāya, Nom. A. *prushvāyate*, *-yitum*, to fall in drops, trickle.

Prosha, as, m. burning, combustion; [cf. *plosha*.] — *Proshaka*, ās, m. pl., N. of a people.

प्रु प्री in *kaṭa-prū*, q. v.

प्रे *pre* (*pra-i*, see rt. 5. i), cl. 2. P. *praiti*, *praitum* (Ved. *preshe*), to go forth, come forth, appear (Ved.); to go on, proceed (especially as a sacrifice, Ved.); to go forwards, go farther; to go to, come to, arrive at, attain, reach; to go out; to depart (this life), die: Intens. *preyate*, Ved. to drive or go forth (in a chariot, said of Ushas).

Preta, as, ā, am, departed, deceased, dead, defunct, a dead person; (as), m. the spirit of a departed person, departed spirit, spirit abiding in the lower world, the spirit before obsequial rites are performed; a ghost, an evil being (especially one animating the carcasses of the dead). — *Preta-harman*, ā, n. an obsequial act or rite, funeral rites. — *Preta-kalpa*, as, m. 'obsequial ordinance', N. of the second part of the Garuḍa-Purāṇa. — *Preta-kārya*, am, n. or *preta-kṛitya*, am, ā, n. f. an obsequial or funeral rite, obsequial ceremonies in honour of the dead or of deceased ancestors. — *Preta-gata*, as, ā, am, gone to the departed, dead. — *Preta-griha*, am, n. 'house of the dead', a burying ground. — *Preta-gopa*, as, m. the Keeper of the dead. — *Preta-dārin*, ī, m. 'roaming among the dead', Śiva. — *Preta-tea*, am, n. the state of a departed spirit, the being dead. — *Preta-dāha*, as, m. the burning of the dead. — *Preta-dhūma*, as, m. 'smoke of the dead', the smoke of a funeral pile; (according to Kullūka = *dahyamāna-sava-dhūma*). — *Preta-nadī*, f. the river of the dead (= *raitarāṇī*, q. v.). — *Preta-nara*, as, m. a dead man, a corpse, a ghost. — *Preta-niryātaka* or *preta-nirhāraka*, as, m. a man employed to carry forth dead bodies; a kinsman who does so. — *Preta-paksha* or *preta-pakshaka*, as, m. 'half-month of the departed, i. e. of the Manes', N. of the dark half in the Gauṇa Āśvina (so called as peculiarly appointed for the celebration of obsequial rites to the Pitṛis or Manes; = *pitrī-paksha*). — *Preta-paṭaha*, as, m. 'drum of the dead', a drum beaten at a funeral. — *Preta-patī*, īs, m. 'lord or ruler of the dead', an epithet of Yama. — *Preta-pātra*, am, n. 'vessel of the dead', a vessel used in obsequial presentations. — *Preta-pura*, am, n. the city of the dead, the abode of Yama. — *Preta-prasādhana*, am, n. the laying out of a corpse. — *Preta-bhaktāni*, f., N. of a goddess. — *Preta-bhāva*, as, m. the state of the departed, the being dead; *samsiddhaḥ* *preta-bhāvāya*, ready to die. — *Pretabhāva-stha*, as, ā, am, being in the state

of the departed, dead. — *Preta-bhūmi*, īs, f. a place in which the dead are burned or buried, a cemetery.

— *Preta-majārī*, f., N. of a section of the Garuḍa-Purāṇa. — *Preta-medha*, as, m. a sacrifice to the dead, funeral sacrifice. — *Preta-moksha*, as, m., N. of the twenty-eighth chapter of the Māgha-māhātmya. — *Preta-rākshasī*, f. a various reading for *apeta-rākshasī* = *tulasī*. — *Preta-rāja*, as, m. 'king of the dead', an epithet of Yama. — *Preta-loka*, as, m. the world of the dead, the region of disembodied spirits (in which they remain for one year or until the obsequial rites are completed). — *Preta-vat*, ind. as if dead, as in the case of the dead.

— *Preta-vana*, am, n. 'grove of the dead', a place where bodies are burnt or buried, a cemetery. — *Preta-rākṣita*, as, ā, am, impelled or possessed by an evil spirit. — *Preta-sarira*, am, n. the body which accompanies a departed spirit. — *Preta-silā*, f. 'stone of the dead', N. of a stone near Gayā, on which funeral cakes were offered. — *Preta-suddhī*, īs, f. or *preta-sauca*, am, n. purification after the death of a kinsman. — *Preta-śrāddha*, am, n. obsequial ceremonies offered to a departed relative during the year of his demise (fifteen are said to be required).

— *Preta-hāra*, as, m. one who carries out the dead, a near kinsman. — *Pretādhipa* ('*ta-adh*'), as, m. 'lord or ruler of the dead', an epithet of Yama. — *Pretādhipati* ('*ta-adh*'), īs, m., Ved. the lord of the dead, ruler of departed spirits. — *Pretānna* ('*ta-an*'), am, n. food offered to the Manes or distributed on a person's death. — *Pretāvāsa* ('*ta-āv*'), as, m. 'habitation of the dead', a burial ground, cemetery. — *Pretāsthi* ('*ta-as*'), ī, n. the bone of a dead man. — *Pretāsthī-dhārīn*, ī, m. 'wearing dead men's bones', an epithet of Rudra (Śiva). — *Pretēśa* ('*ta-iśa*') or *preteśvara* ('*ta-iś*'), as, m. 'lord of the dead', an epithet of Yama. — *Pretoddēśa* ('*ta-ud*'), as, m. an offering to the Manes.

Preti, īs, f., Ved. departure, flight. — *Preti-vat*, ān, atī, at, Ved. containing the word *preti* or a form of *pre*. — *Pretishanī* ('*ti-ish*'), īs, īs, ī, Ved. striving to move forwards (an epithet of Agni; Sāy. = *prāpta-gamana*).

Pretika, as, m. the soul of a deceased person, a spirit, ghost.

Pretya, ind. having departed, having died, after death, in the next world, in the life to come. — *Pretya-jāti*, īs, f. rank or position in the world to come. — *Pretya-bhāj*, k, k, k, obtaining after death, enjoying the fruits of anything in the next world. — *Pretya-bhāva*, as, m. the state after death, condition of the soul after death, future state. — *Pretyabhāvika*, as, ī, am, relating to the state after death, (opposed to *āhavanika*; probably an incorrect form for *praityabhāvika*.)

Pretvan, ā, ari, a, straying about (as cattle); (ā), m. wind, air; an epithet of Indra; [cf. *prertvan*.]

Preht-kaṭā, f. (*prehi*, 2nd sing. impv. of *pre* + *kaṭa*), a rite in which no mats are allowed (see Gaṇa Mayūra-yaṇasakādi to Pāp. II. 1, 72).

Prehi-kardamā, ā, f. a rite in which no impurity of any kind is allowed.

Prehi-drūṭyā, f. a rite at which no second person is allowed to be present.

Prehi-vāṇijā, f. a rite at which no merchants are allowed to be present.

प्रेकीय *prekiya* (fr. *pra* + *eka*), Nom. P. *prekiyati*, *-yitum*, = *praikiya*; see *Vopa-deva* II. 4.

प्रेक्ष *preksh* (*pra-iksh*), cl. 1. A. *prekshate*, *prekshitum*, to look towards, look at, view, see, behold, regard, observe; to look on (without interfering), allow, suffer.

Prekshaka, as, ikā, am, looking at, viewing, beholding, seeing, surveying, intending to view; (as), m. a looker, spectator, beholder, surveyor, member of an audience. — *Prekshakerita* ('*ka-ir*'), as, ā, am, uttered by a spectator.

Prekshaṇa, am, n. looking at, viewing, seeing, regarding, being a spectator; visiting; looking wantonly; the eye; any public show or spectacle; a

sight; a place where public exhibitions are held. — *Prekṣhaṇa-kūṭa*, as, am, m. n. the eye-ball, the pupil of the eye.

Prekṣhaṇaka, as, ikā, am, looking at, viewing, a spectator; (am), n. a spectacle, show, a play.

Prekṣhanika, as, ī, am, looking at, one who looks at or views; (ā), f. a woman fond of seeing shows.

Prekṣhaṇīya, as, ā, am, to be seen or viewed, to be beheld or gazed at, visible, apparent, conspicuous [cf. *dush-p*]; worth seeing, worthy of being looked at, beautiful to the view, sightly; to be regarded as, resembling, looking or appearing like.

— *Prekṣhaṇīya-tama*, as, ā, am, most worthy of being seen, most sightly. — *Prekṣhaṇīya-tara*, as, ā, am, more worthy of being seen, more sightly, more conspicuous. — *Prekṣhaṇīya-tā*, f. sightliness, conspicuousness, beautifulness.

Prekṣhaṇīyaka, as, ikā, am, visible, apparent, conspicuous; (am), n. a play, spectacle.

Prekṣhat, an, anti, at, looking at, beholding, regarding, observing.

Prekṣhamāṇa, as, ā, am, looking at, looking on, viewing, beholding, regarding.

Prekṣhā, f. looking at, viewing, beholding, observing, seeing, regarding, (sometimes at the end of a comp., e.g. *dharma-prekṣha*, regarding or considering the law; cf. *mukha-p*); sight, view, look, aspect, appearance; being a spectator, seeing a play or dance; any public show or spectacle, a sight; a play, dancing; conceiving, conception, understanding, intellect; circumspection, consideration; reflection, deliberation; the branch of a tree. — *Prekṣhā-gāra* (°*shā-ag* or °*shā-āg*), as, am, m. n. or *prekṣhā-griha*, am, n. 'spectacle-house,' any building erected for a show, temporary structure consisting of stalls for spectators, a play-house. — *Prekṣhā-vat*, ān, atī, at, possessed of circumspection, considerate, wise, prudent. — *Prekṣhā-samāja*, as, m. an assembly at a spectacle, crowd at a theatre; (according to Kullūka = *nrityādi-sthāna-jana-samridhi*).

Prekṣhita, as, ā, am, looked at, viewed, beheld, seen; (am), n. a look, glance.

Prekṣhītri, tā, tri, tri, one who looks on, a spectator.

Prekṣhin, ī, īni, i, looking at, viewing, regarding; watching narrowly, scrutinizing [cf. *mukha-p*]; having the eyes or glance of [cf. *mṛiya-p*, *vrika-p*]; *jihma-prekṣhin*, looking aside, looking askance. — *Prekṣhi-tva*, am, n. the act of watching narrowly, scrutinizing.

1. *prekṣhya*, as, ā, am, to be looked at, to be regarded or observed [cf. *dush-p*]; to be seen, visible, apparent, brilliantly conspicuous; to be looked at patiently, to be suffered or endured; worthy of being seen, sightly, conspicuous; N. of a Śabdāṅkāra.

2. *prekṣhya*, ind. having looked at, having beheld or observed.

Prekṣhyamāṇa, as, ā, am, being looked at or beheld, being seen.

प्रेक्ष् *prekṣh* (°*prā-īkṣh*), cl. 1. P. *prekṣhati*, *prekṣhitum*, to tremble, shake, quiver, oscillate, vibrate: Caus. *prekṣhayati*, -*yitum*, to cause to oscillate or vibrate, swing (trans.), shake.

Prekṣha, as, ā, am, trembling, shaking, vibrating, oscillating, swinging (Ved.); (as, ā, am), m. f. n. a swing, a sort of hammock or swinging cot (either for travelling or diversion); *nakulasya vānadevasya prekṣhah* and *marutān prekṣhah*, N. of two Sāmans; (ā), f. dancing; wandering, travelling about, roaming (?); a particular pace of a horse. — *Prekṣhenkhaṇa* (°*kha-īn*), am, n. swinging.

Prekṣhaṇa, as, ā, am, wandering, moving or going towards, entering; (am), n. swinging; a swing; a minor drama in one act; going, wandering (?). — *Prekṣhaṇa-kārikā*, f. a female swifter or dancer.

Prekṣhaṇīya, as, ā, am, to be swung or made to oscillate.

Prekṣhat, an, anti, at, shaking, moving, oscillating, vibrating; wandering (?); diffusing (?); touching (?).

Prekṣhayat, an, anti, at, swinging (trans.).

Prekṣhita, as, ā, am, swung, shaken, set in motion, made to oscillate; being in contact with (?).

Prekṣholana, am, n. swinging, shaking, oscillating; a swing, swing-cot or hammock.

Prekṣholaṇa, Nom. P. *prekṣholaṇati*, -*yitum*, to swing, shake; [cf. *andolaya*, *āndolaya*, *hindolaya*.]

प्रेक्ष्य *preṅgaṇa*, am, n. (fr. rt. *ing* with *pra*), see Scholiast on Pāp. VIII. 4, 32.

प्रेइ *pred* (°*prā-īd*), cl. 2. A. *preṭṭe*, *preditum*, Ved. to implore, supplicate; praise, celebrate; (Sāy. = *prakarṣheṇa stu*, to praise greatly, celebrate exceedingly.)

प्रेडक *predaka*, an incorrect form for *preraka*, q. v.

प्रेणि *preṇi*. See p. 663, col. 1.

प्रेत *preta*, &c. See under *pre*, p. 663, col. 2.

प्रेड *predḍha*, as, ā, am (fr. rt. *indh* with *pra*), Ved. kindled, lighted.

प्रेन् *pren* (°*prā-in*), cl. 8. P. *prenoti*, &c., Ved. to send forth, impel forwards or upwards.

प्रेन्वन *prenvana*, am, n. (fr. rt. *inv* with *pra*), see Vārttika II. to Pāp. VIII. 4, 2.

Prenvaniya, see Vārttika II. to Pāp. VIII. 4, 2.

प्रेप्सा *prepsā*, f. (fr. Desid. of rt. *āp* with *pra*), the wish to attain, desire of obtaining, desire, longing for; supposition, assumption.

Prepsu, us, us, u, wishing to attain, desirous of obtaining, wishing, seeking, longing for (with acc.); aiming at, having in view; supposing, assuming; anxious to rescue or save; *tat-prepsu*, us, m. (in Ved. gram.) epithet of a particular form of the Desiderative.

प्रेमन् *preman*, &c. See p. 663, col. 1.

प्रेयस् *preyas*. See p. 663, col. 1.

प्रेर *prer* (°*prā-ir*), cl. 2. A. *prerte*, *peritum*, to move, come forward, come forth, go forth, rise, appear (Ved.); Caus. P. *prerayati*, -*yitum*, to set in motion, cause to move forwards, move; to drive forwards, push on, drive onwards, urge or press forwards; to urge on, force on, hasten, stimulate, incite, excite; to send forth, dismiss, dispatch; to send; to direct towards; to utter; to ask.

Preraka, as, ikā, am, setting in motion, urging on, impelling, inciting, stimulating, exciting; sending. — *Preraka-tva*, am, n. the act of setting in motion, urging on.

Prerāṇa, am, n. driving on [cf. *paśu-p*]; (am, ā), n. f. the act of urging on, inciting, driving, instigating; impulse, passion; sending, dispatching, directing, ordering, order, direction, commanding; activity, action; the sense of the causal verb, [cf. Vopa-deva XVIII. 1.] — *Prerāṇārtha* (°*ṇa-ar*), as, ā, am, having the sense of inciting or of the causal verb.

Prerāṇīya, as, ā, am, to be urged on or incited. *Prerayāt*, an, anti, at, setting in motion, moving, directing (the eyes).

Prerayitrī, tā, tri, tri, one who urges, an instigator, inciting, instigating; one who sends.

Prerita, as, ā, am, driven forwards, impelled, influenced, instigated; excited, urged, stimulated; incited to speak; sent, directed, dispatched; ordered; touched; (as), m. an envoy, a messenger.

Preritrī, tā, tri, tri, one who urges on or incites, an inciter; one who sends.

Prertvan, ā, m., Ved. the ocean, the sea; (arī), f. a river.

Preryamāṇa, as, ā, am, being urged on, being incited.

प्रेष् 1. *presḥ*, cl. 1. A. *presḥate*, &c., to go, move; (also read *hresh*.)

प्रेष् 2. *presḥ* (°*prā-ish*, see rt. 1. *ish*) cl. 4. P. A. *presḥyati*, -*te*, *presḥitum*, to drive forth, drive away, drive forwards, drive on; to send forth, send out, utter; to hurl, fling, cast; (P. to call upon, invite, summon (in Vedic ritual said technically of the presiding priest at a sacrifice calling upon the assistant priests to commence a recitation or a ceremony; with acc. of the object, e.g. *sāme presḥyati gāya brūhiti vā*, he calls upon the assistant priest with the words 'Sing' or 'Say' to commence the recitation of a Sāman; also with gen. of the object; also with dat. of the deity to whom the recitation is addressed or the sacrifice offered e.g. *Agnyaye presḥya*, call upon an assistant priest to commence the offering or to commence the hymn to Agni): Caus. *presḥayati*, -*yitum*, to send forth, send away, dismiss; to send into exile, banish to send, dispatch; to send word to, send a message to; to hurl, fling, cast, throw; to turn or direct (the eyes).

3. *presḥ*, t, f., Ved. pressing, pressure; (t, t, t) pressing, urging on, (Sāy. = *preraka*.)

Presḥa, as, m. urging on, impelling (Ved. = *pratṣha*); pain, affliction.

Presḥaka, as, ikā, am, sending, dispatching; one who orders or commands, ordering, directing.

Presḥaṇa, am, n. the act of sending, dispatching (a messenger); sending on a mission, commissioning, charging, ordering, directing, commanding; executing a commission. — *Presḥaṇa-kṛt*, t, t, t, executing a commission. — *Presḥaṇādhyakṣha* (°*ṇa-adh*) as, m. a superintendent of the commands (of a king), chief of the administration.

Presḥaṇīya, as, ā, am, to be sent or dispatched.

Presḥayat, an, anti, at, sending forth, sending away; turning, directing (the eyes).

Presḥayitrī, tā, tri, tri, sending on a commission, giving orders.

Presḥita, as, ā, am, sent forth, sent away; sent into exile, banished; sent, dispatched (on an errand) ordered, directed; turned, directed (as the eyes).

Presḥitavat, ān, atī, at, one who has sent or dispatched.

Presḥitavya, as, ā, am, Ved. to be called upon or invited (to commence a ceremony).

Presḥya, as, ā, am, to be sent or dispatched, proper to be sent [cf. *kārya-p*]; (as), m. a messenger, servant, menial, slave [cf. *grāma-p*]; (ā), f. a female messenger, female servant; (am), n. the being a servant, servitude; [cf. *sūdra-p*]. — *Presḥyaka*, as, ī, am, executing orders. — *Presḥya-jana*, as, m. servants collectively, domestics, an establishment of servants. — *Presḥya-tā*, f. or *presḥya-tva*, am, n. the being a servant, servitude. — *Presḥya-bhāva*, as, m. the state or condition of a servant, servitude. — *Presḥya-vadhū*, ūs, f. a female servant, handmaid; the wife of a slave. — *Presḥya-varga*, as, m. a train of servants. — *Presḥyā-tra*, am, n. the state of a female servant, being a handmaid.

Presḥyamāṇa, as, ā, am, being sent forth, being sent or dispatched (on an errand).

Praisha, as, m. an invitation, order, command (especially in liturgical language, = *presḥa*); sending, directing; sorrow, distress, affliction; phrenzy, intoxication, insanity (?). — *Praisha-kṛt*, t, t, t, Ved. executing orders or commands, a servant.

Praishanika, as, ī, am (fr. *presḥaṇa*), executing orders or commissions (as a means of livelihood), fitted for the execution of commands.

Praisham, ind., Ved. in the formula *praishaiḥ* or *iṣṭibhiḥ praisham icṣṭi*, he strives to start (the sacrifice compared to an animal in the chase) with invocations or exclamations.

Praishika, as, ī, am (fr. *praisha*), belonging to or connected with the invitory formulas (in liturgical language).

Praishya, as, m. a servant, slave; (ā), f. a female servant; (am), n. the being a servant, servitude. — *Praishya-bhāva*, as, m. the state or condition of a servant, servitude.

प्रेष *preshta*. See p. 663, col. 1.

प्रेहाण *prehaṇa*, *am*, *n.* (fr. rt. *ih* with *pra*),
see Scholiast on Pāp. VIII. 4, 31.

प्रेहिकाटा *prehi-kaṭā*, &c. See p. 663, col. 3.

प्रेकीय *praikeya* (fr. *pra* + *eka*), *Nom. P.*
praikeyati, *-yitum*, = *prekiya*, see Vopa-deva II. 4.

प्रेय *praiya*, *am*, *n.* an abstract noun from
riya, see Gaṇa Pīthv-ādi to Pāp. V. 1, 122.

प्रायिका, *as*, *m.* a patronymic from *Priyaka*.

प्रायंगवा, *as*, *i*, *am* (fr. *priyangu*), *Ved.*
relating to panic-grass.

प्रायामेधा, *as*, *i*, *am*, *Ved.* an adj. from
riya-medha; (*as*), *m.*, *N.* of a Sāman; a patro-
nymic of Sindhu-kshit.

प्रायरुपा, *am*, *n.* an abstract noun from
riya-rūpa.

प्रायवरा, *as*, *i*, *am*, relating or belonging to
riya-vrata; (*as*), *m.* a patronymic from *Priya-vrata*.

प्राय्यंगवा, a wrong form for *praiyanguva*,
v.

प्राय्यामेधा, *as*, *m.* a patronymic; (*as*, *i*,
m), a wrong form for *praiyamedha*, *q. v.*

प्रोक्ता *prokta*, *as*, *ā*, *am* (fr. *pra*-*vac*), spoken
u, addressed; announced, declared, laid down as a
rule or axiom, said, told, uttered. — *Prokta-kārin*,
i, *in*, *i*, doing what one has been told.

प्रोक्तवत्, *ān*, *utī*, *at*, one who has said or
declared.

प्रोच्यमाना, *as*, *ā*, *am*, being declared or an-
nounced, being uttered or said.

प्रोक्ष *proksh* (*pra*-*uksh*), *cl. 6. P. A.* *prok-*
hutti, *-te*, *prokshītum*, to sprinkle upon, besprinkle,
prinkle; to consecrate (by sprinkling), consecrate as
a sacrificial victim; to sacrifice, kill, slay, slaughter
a sacrificial victim); *Caus. prokshayati*, *-yitum*,
to sprinkle, sprinkle with.

प्रोक्षाण, *am*, *n.* the act of sprinkling with
water (for purification), sprinkling, consecration by
sprinkling (of a sacrificial animal or of a dead body
before burial); immolation of victims, killing animals
in sacrifice; a text to be repeated at an animal sacri-
fice; (*i*), *f.* (generally used in pl.) water for sprinkling,
holy water, water for consecrating (mixed with rice
and barley grains). — *Prokshaṇi-pātra*, *am*, *n.* a
vessel for sprinkling water, &c.

प्रोक्षाण, *i*, *f.* = *prokshaṇi* above.

प्रोक्षाण्या, *as*, *ā*, *am*, to be sprinkled, fit to be
sprinkled; (*am*), *n.* water used for consecrating.

प्रोक्षत, *an*, *atī* or *antī*, *at*, *Ved.* sprinkling,
consecrating.

प्रोक्षिता, *as*, *ā*, *am*, sprinkled, purified by
sprinkling; offered in sacrifice; immolated, killed,
slaughtered.

प्रोक्षितव्या, *as*, *ā*, *am*, to be sprinkled, to be
consecrated.

प्रोगीय *proghīya* (*pra*-*ogha*), *Nom. P.* *pro-*
ghiyati, *-yitum*, = *praughīya*, see Vopa-deva II. 4.

प्रोचण्ड *procāṇḍa* (*pra*-*uc*), *as*, *ā*, *am*,
exceedingly terrible or horrible, very violent.

प्रोचर् *proc-car* (*pra*-*ud*-*car*), *cl. 1. P.* *-cā-*
nti, *-cāritum*, to utter a sound, utter, pronounce;
aus. -cārayati, *-yitum*, to cause to sound, utter a
sound.

प्रोचरत, *an*, *antī*, *at*, uttering a sound,
uttering.

प्रोचरिता, *as*, *ā*, *am*, caused to sound, sounding.

प्रोचैस् *procēais* (*pra*-*uc*), *ind.* exceedingly
high, in a very high degree; very loudly.

प्रोचल *proc-chal* (*pra*-*ud*-*sal*), *cl. 1. A.*
chalate, *-chalitum*, to spirt out, gush forth, flow
forth.

प्रोचलत, *an*, *antī*, *at*, spirting out, gushing
forth, flowing or issuing forth, flowing out or up.

प्रोचून *proc-chūna*, *as*, *ā*, *am* (fr. rt. *śvi*
with *pra*-*ud*), swelled, swollen.

प्रोच्रि *proc-chri* (*pra*-*ud*-*śri*), *cl. 1. P.*
procchrayati, *-yitum*, to set up, erect.

प्रोच्रिता, *as*, *ā*, *am*, high, lofty.

प्रोज्जामन *proj-jāsana*, *am*, *n.* (fr. rt. *jas*
with *pra*-*ud*), killing, slaughter.

प्रोज्जल *proj-jral* (*pra*-*ud*-*jral*), *cl. 1. P.*
jvalati, *-jvalitum*, to shine brightly, flash, glitter.

प्रोज्ज *projjh* (*pra*-*ujjh*), *cl. 6. P.* *projjhati*,
projjhitum, to abandon, forsake, avoid, shun, leave,
quit, escape.

प्रोज्जना, *am*, *n.* abandoning, forsaking, leaving,
quitting, letting go.

प्रोज्जिता, *as*, *ā*, *am*, abandoned, forsaken,
quitted, shunned, avoided.

प्रोच्छ *procch* (*pra*-*ucch*), *cl. 1. 6. P.* *proc-*
chati, *procchitum*, to wipe out, efface.

प्रोच्छाना, *am*, *n.* wiping out, wiping away,
effacing; picking up the remnants; [cf. *ucchāna*,
and cf. also *Kullūka* on *Manu* II. 241.]

प्रोदु *prod-dī* (*pra*-*ud*-*dī*), *cl. 1. 4. A.* *-dā-*
yate, *-dīyate*, *-dāyitum*, to fly up, fly away, fly off.

प्रोदुदिना, *as*, *ā*, *am*, flown up, flown away.

प्रोदुदि, *ind.* having flown up, having flown away.

प्रोदम् *prodham*, *ind.*, see Gaṇa Tish-
thadg-ādi to Pāp. II. 1, 17.

प्रोदण *proṇṭha*, *as*, *m.* a spitting-pot, spit-
toon.

प्रोत *prota*, *as*, *ā*, *am* (fr. rt. *ve* with *pra*),
sewed, stitched; extended lengthwise or perpendicu-
larly, sewed with the threads lengthwise (as the warp
of a piece of cloth, opposed to *ota*, *q. v.*, which
means extended horizontally or sewn with the threads
crosswise as the woof of cloth; ' *ota*-*prota* in *Mahā-*
bh. Udyoga-p. 1789 probably means 'who is the
woof and warp of the universe.' i. e. extended every-
where; according to the Scholiast *otaḥ protaśca* =
tiryag ārdhram ēa paṭe tantava ivānasyūṭaḥ);
tied, strung; joined, connected; set, inlaid; trans-
fixed, pierced, impaled, put on (a spit); (*am*), *n.*
cloth, clothes. — *Prototsādana* (*ta*-*uc*), *am*, *n.* a
parasol, umbrella.

प्रोतया, *Nom. P.* *protayati*, *-yitum*, to infix,
insert.

प्रोतयित्वा, *ind.* having infixed or inserted.

प्रोति, *i*, *m.*, *Ved.*, *N.* of a man.

प्रोक्त *prokta* (*pra*-*ut*), *as*, *ā*, *am*, *scil.*
bhṛitya, a head servant, favourite servant.

प्रोक्ताण 1. *proktaṇṭha* (*pra*-*ut*), *as*, *ā*, *am*,
stretching out or lifting up the neck.

2. *proktaṇṭha*, *Nom. Caus. P.* *-kaṇṭhayati*, *-yit-*
tum, to awaken longings, excite desires in (with acc.).

प्रोक्तर्य *protkarsha* (*pra*-*ut*), *as*, *m.* pre-
eminence.

प्रोक्नुष्ट *protkrushta* (*pra*-*ut*), *am*, *n.* a loud
cry or uproar, loud sound (*Hari*-vaṇṣa 13816).

प्रोक्खन् *prot-khan* (*pra*-*ud*-*khan*), *cl. 1. P.*
A. -khanati, *-te*, *-khanitum*, to dig up, dig through,
dig out, dig open.

प्रोक्खता, *as*, *ā*, *am*, dug up, dug out.

प्रोक्खे *prot-khai* (*pra*-*ud*-*khai*), *cl. 1. P.*
-khāyati, *-khātum*, to dig up, dig out.

प्रोक्खान *prottāna* (*pra*-*ut*), *as*, *ā*, *am*, *Ved.*
stretched out widely.

प्रोक्खुङ्ग *prottunga* (*pra*-*ut*), *as*, *ā*, *am*, very
high or lofty, elevated, prominent.

प्रोत् *prot-tri* (*pra*-*ud*-*tri*), *cl. 1. P.* *-tarati*,
-taritum, *-taritum*, to cross over, pass over; to rise
or come out from, emerge.

प्रोत्पत् *prot-pat* (*pra*-*ud*-*pat*), *cl. 1. P.*
-patatl, *-patitum*, to fly up, soar aloft.

प्रोत्पन्न *prot-panna*, *as*, *ā*, *am* (fr. rt. 2. *pad*
with *pra*-*ud*), produced, originated, developed.

प्रोत्फुल्ल *protpfulla*, *as*, *ā*, *am* (fr. rt. *phal*
with *pra*-*ud*), widely expanded, full-blown. — *Prot-*
phulla-*nayana*, *as*, *ā*, *am*, having the eyes wide
open.

Protphala (*pra*-*uc*), *as*, *m.* a species of tree
resembling the fan-palm.

प्रोत्सद् *prot-sad* (*pra*-*ud*-*sad*), *Caus. P.*
-sūlayati, *-yitum*, to cause to perish, destroy, re-
move; to pacify, appease (anger); to draw forth.

Prot-sādana, *am*, *n.* causing to perish, destroying;
contriving, device (?).

Prot-sādya, *ind.* having destroyed; having drawn
forth.

प्रोत्सह *prot-sah* (*pra*-*ud*-*sah*), *cl. 1. P. A.*
-sahati, *-te*, *-sahitum*, *-sodhum*, to make effort,
exert one's self; to take courage, take heart: *Caus.*
-sāhayati, *-yitum*, to incite, instigate, inspirit; to
exhort.

Prot-sāha, *as*, *m.* any great exertion or effort,
great zeal, ardour; stimulus, incitement.

Prot-sāhaka, *as*, *m.* an instigator, inciter, ex-
horter; (in law) the instigator of any crime.

Prot-sāhana, *am*, *n.* the act of inspiriting or
inciting, instigation, stimulating to bold and vigorous
effort.

Prot-sāhita, *as*, *ā*, *am*, incited, instigated, stimu-
lated, encouraged.

प्रोत्सृ *prot-sri* (*pra*-*ud*-*sri*), *Caus. P.* *-sā-*
rayati, *-yitum*, to cause to go forwards, urge on,
incite; to exhort; to offer, grant, give.

Prot-sāraṇa, *am*, *n.* sending away, removing,
getting rid of, clearing away, expelling.

Prot-sārīta, *as*, *ā*, *am*, urged forwards, incited;
removed, got rid of, ejected, expelled; offered,
granted, given; relinquished.

Prot-sāryamāna, *as*, *ā*, *am*, being urged on or
incited.

प्रोथ *protha*, *cl. 1. P. A.* *prothati*, *-te*,
prothitum, to pant, neigh, whinny, snort
(as a horse, *Ved.*); to be equal to, be a match for, be
able to withstand (with dat. or gen.); to be able, to
be adequate or competent; to be full, be complete
or ample; to subdue, overpower; to destroy: *Intens.*
(in pres. part. *popruthat*), *Ved.* to neigh, snort; to
champ; (*Sāy.* = *ghāṣa*-*bhākṣaṇānāntara*-*bhāvi-*
nam oshṭha-*śabdām kṛi*).

Protha, *as*, *am*, *m. n.* (according to *Upādi*-s. II.
12, fr. rt. *pru*), the nostrils of a horse, the nose of
a horse or the tip of it; the snout of a hog; (*as*),
m. the loins or hip; the womb (?); an embryo; an
excavation or cave; a petticoat, old clothes; terror,
fright; (*as*, *ā*, *am*), travelling, wayfaring, a traveller;
notorious, famous; placed, fixed.

Prothatha, *as*, *m.*, *Ved.* panting, snorting.

Prothin, *i*, *m.* a horse.

प्रोदि *prod-i* (*pra*-*ud*-*i*), *cl. 2. P.* *-eti*, *-etum*,
to go up, rise.

प्रोदम् *prod-gam* (*pra*-*ud*-*gam*), *cl. 1. P.*
-gacchati, *-gantum*, to extend forward, jut out,
project, overhang.

Prod-gata, *as*, *ā*, *am*, projecting, prominent.

प्रोद्वै *prod-gai* (*pra*-*ud*-*gai*), *cl. 1. P.* *-gā-*
yati, *-gātum*, to begin to sing.

Prod-gita, *as*, *ā*, *am*, begun to be sung.

प्रोदुप् *prod-ghush* (*pra*-*ud*-*ghush*), *cl. 1. P.*
-ghoshati, *-ghoshitum*, to sound forth, resound; to
fill with cries: *Caus. -ghoshayati*, *-yitum*, to cause
to resound, cause to sound forth; to proclaim loudly,
proclaim.

Prod-ghushṭa, *as*, *ā*, *am*, resounding, resonant, sounding forth; making a loud noise.

Prod-ghoshana, *am*, *ā*, *n*. f. sounding or crying aloud; causing to sound forth, proclaiming, proclamation.

Prod-ghoshayat, *am*, *anti*, *at*, causing to sound forth, proclaiming loudly, proclaiming.

प्रोहाम *proddāma* (*pra-ud*^o), *as*, *ā*, *am*, unbounded, immense, vast, huge.

प्रोद्गृह *prod-dhṛi* (*pra-ud*-*dhṛi*), *cl*. 1. P. A. -*dharati*, -*te*, -*dhartum*, to lift up, draw up (water from a well); to save, extricate.

प्रोद्बुद्ध *prod-buddha*, *as*, *ā*, *am* (fr. rt. *budh* with *pra-ud*), awakened (in a metaphorical sense).

Prod-bodha, *as*, *m*. awaking, appearing, appearance.

प्रोद्भिद् *prod-bhid* (*pra-ud*^o), *cl*. 7. P. A. -*bhinatti*, -*bhittte*, -*bhettum*, to break forth, burst forth.

Prod-bhinna, *as*, *ā*, *am*, broken forth, burst forth; germinated, standing erect.

प्रोद्भूत *prod-bhūta*, *as*, *ā*, *am* (fr. rt. *bhū* with *pra-ud*), sprung up, arisen.

प्रोद्यम् *prod-yam* (*pra-ud*-*yam*), *cl*. 1. P. -*yačchati*, -*yantum*, to lift up, raise; to throw forwards, throw, cast.

Prod-yata, *as*, *ā*, *am*, lifted up, raised.

प्रोद्वाह *prod-vāha*, *as*, *m*. (fr. rt. *vah* with *pra-ud*), marriage.

प्रोद्वाद *pron-nad* (*pra-ud*-*nad*), *cl*. 1. P. -*nadati*, -*naditum*, to roar out, roar.

प्रोन्नम् *pron-nam* (*pra-ud*-*nam*), *Caus*. P. -*namayati*, -*yitum*, to raise up, erect.

Pron-nata, *as*, *ā*, *am*, raised up, elevated, very high, towering, very lofty; projecting; superior to.

Pron-namita, *as*, *ā*, *am*, raised up, erected.

Pron-namya, *ind*. having raised up or erected.

प्रोन्नी *pron-nī* (*pra-ud*-*nī*), *cl*. 1. P. A. -*natyati*, -*te*, -*netum*, to bring up, lead up, raise, elevate.

प्रोन्नद् *pron-mad* (*pra-ud*-*mad*), *cl*. 4. P. -*mūdyati*, -*maditum*, to begin to grow† furious, begin to rut (as an elephant).

प्रोन्नायिन् *pron-māthin*, *i*, *inī*, *i* (fr. rt. *math* with *pra-ud*), destroying, annihilating.

प्रोन्नील *pron-mīl* (*pra-ud*-*mīl*), *cl*. 1. P. -*milati*, -*milatim*, *Ved*. to open the eyes, open (as a flower), blossom; come to light, appear; *Caus*. -*mīlayati*, -*yitum*, to open the eyes; to unfold, reveal, bring to light, discover.

प्रोम् *prohm* or *prombh* (*pra-uhh* or *pra-umh*), *cl*. 6. P. *probhati*, *prombhati*, *probhītum*, *Ved*. to bind;

Prombhaya, *am*, *n*. binding; filling (?).

Prombhita, *as*, *ā*, *am*, bound; filled (?).

प्रोणु *prorṇu* (*pra-ūrṇu*), *cl*. 2. P. A. *prorṇoti*, *prorṇauti*, *prorṇute*, *prorṇavitum*, *prorṇutitum*, (P.) to cover over, cover up, cover, envelop; (A.) to be covered: *Intens*. *prorṇonūyate*, to cover or envelop completely.

Prorṇanavishu, *us*, *us*, *u*, wishing to cover or conceal.

Prorṇanūshu, *us*, *us*, *u*, wishing to cover.

Prorṇat, *an*, *atī*, *ut*, covering over, covering, enveloping.

Prorṇatītri, *tū*, *trī*, *trī*, one who covers or envelops.

प्रोलस *prol-las* (*pra-ud*-*las*), *cl*. 1. P. -*lasati*, -*lasitum*, to shine brightly, glitter.

Prol-lasat, *an*, *anti*, *at*, shining brightly, glittering.

प्रोलाषित *prol-lāghila*, *as*, *ā*, *am* (fr. rt.

lāgh with *pra-ud*), recovered from sickness, convalescent, strong, robust.

प्रोलिखत् *prol-likhat*, *an*, *atī* or *anti*, *at* (fr. rt. *likh* with *pra-ud*), making lines or scratches, marking.

Prol-lekhana, *am*, *n*. drawing marks or lines, scratching, marking.

प्रोष *prosha*. See *rt*. 1. *prush*, p. 663.

प्रोषक *proshaka*, *ās*, *m*. pl., *N*. of a people (*Mahā-bh*. *Bhīshma*-p. 376).

प्रोषित *proshita*, *as*, *ā*, *am* (fr. rt. 6. *vas* with *pra*), sojourning abroad or in a foreign country, away from home, absent, abroad. — *Proshita-trāsa*, *as*, *m*. fear of one who is absent. — *Proshita-bhartrika*, *as*, *ā*, *am*, whose husband is abroad. — *Proshita-marana*, *am*, *n*. dying abroad or in a foreign country. — *Proshita-vat*, *ān*, *atī*, *at*, sojourning away from home, strange, a stranger.

Proshya, *as*, *ā*, *am*, *Ved*. moving to distant places, flowing onwards (as water; perhaps connected with *rt*. 1. *prush*). — *Proshya-pāpīyas*, *ān*, *asī*, *as*, become worse by sojourning in a foreign country, deteriorated by living abroad.

प्रोश् *proshṭha*, *as*, *m*. (perhaps a contraction for a form *prūsa-sṭha* fr. *rt*. *sthā* with *pra-*), a bench, stool; a bull, an ox; *N*. of a man; (*ās*), *m*. pl., *N*. of a people; (*as*, *i*), *m*. f. a sort of carp, Cyprianus Pausius (= *sapharī*). — *Proshṭha-pada*, *as*, *ā*, *m*. f. (also *e*, *f*. du., *ās*, *pl*.), 'the foot of a stool', *N*. of a double Nakshatra or of the third and fourth lunar mansions, the month Bhādra or August-September; (also called *pūrva-bhādrapadā* and *uttara-bhādrapadā*; cf. *nakshatra*, *bhādrapadā*). — *Proshṭha-pāda*, *as*, *i*, *am*, one whose feet rest on a bench; born under the Nakshatra *Proshṭha-padā*. — *Proshṭhe-śaya*, *as*, *ā*, *am*, *Ved*. sleeping on a couch; (*Sāy*). = *prāṅgaṇe śayānah*, sleeping or lying in a court-yard.

Proshṭhika, *as*, *m*., *N*. of a man.

प्रोष्ण *proshṇa* (*pra-ush*^o), *as*, *ā*, *am*, exceedingly hot, burning hot, scorching.

प्रोष्य *proshya*. See under *proshita* above.

प्रोह *proh* (*pra-ūh*, see *rt*. 1. *ūh*), *cl*. 1. P. *prohati*, *prohitum*, *Ved*. to push forward, push away, (according to *Mahā-dhara* = *nir-ākṛī*); to throw down; (*prohati* = *pātayati*.)

1. *proha* in *proha-karātā*, *f*. (*proha*, 2nd sing. Impv. of *proh*), a various reading for *prehi-karātā*, *q. v.* = *Proha-kardamā*, *f*. a ceremony at which impurity is cleared away (see *Gaṇa Mayūra-vyāṅga-kādi* to *Pāṇ*. II. 1, 72).

Prohaya, *am*, *n*. the act of pushing away (?).

Prohya-padi, *ind*. (perhaps) by or in pushing away the foot (*Gaṇa Dvidandya-ādi* to *Pāṇ*. V. 4, 128).

प्रोह 2. proha, *as*, *m*. (fr. *rt*. 2. *ūh* with *pra*), logical reasoning; an elephant's foot; the ankle of an elephant; a joint, a knot; (*as*, *ā*, *am*), skilful, clever; reasoning logically, a reasoner, disputant.

Prohāṇiya, *as*, *ā*, *am*, to be reasoned or argued.

Proha, *as*, *i*, *am*, clever, skilful; (*as*), *m*. consideration, reflection; a good argument; the foot of an elephant; a joint.

प्रोक *prankta*, *as*, *i*, *am* (fr. *prokta*), having the sense of 'proclaimed by' (said of a suffix).

प्रोघीय *praughīya* (fr. *pra* + *ogha*), *Nom*. P. *praughiyati*, -*yitum*, = *proghīya*, see *Vopadeva* II. 4.

प्रोद *praudha*, *as*, *ā*, *am* (fr. *rt*. *vah* with *pra*), grown up, full-grown, fully developed, matured, perfected; mature, adult, old; married; luxuriant (as a plant); great, grand, mighty, strong; impulsive, impetuous, violent; thick, dense (as darkness); full (as the moon); filled with, full of, (at the end of

comps.; cf. *mṛidu*-*p*^o); confident, bold, arrogant; audacious, impudent; forward; raised up, lifted up, controverted; an epithet of one of the seven Ullāsa: in the *Kulārṇava-tantra*; (in music) an epithet of one of the seven Rūpakas; *praudham Brāhmaṇam*, the great *Brāhmaṇa*; (*ā*), *f*. a married woman from thirty to fifty-five years of age; a violent or impetuous woman (described as a *Nāyikā* who stands in no awe of her lover or husband). — *Praudha-carita-nāman*, *āni*, *n*. pl., *N*. of a work by Vallabha Ācārya on the titles of *Kṛishṇa* derived from one hundred and twenty-eight of his exploits during adolescence. — *Praudha-tea*, *am*, *n*. confidence, arrogance. — *Praudha-pāda*, *as*, *i*, *am*, one whose feet are raised on a bench; cf. *proshṭha-pāda*. — *Praudha-pushpa*, *as*, *ā*, *am*, having blossom full-grown (as a tree). — *Praudha-pratūpa*, *as*, *ā*, *am*, of mighty prowess, renowned in arms. — *Praudhapratūpa-mārtanda*, *N*. of a work attributed to *Pratāpa-rudra Gaja-pati* on the appropriate seasons for the worship of *Viṣṇu*. — *Praudha-priya*, *f*.: bold or confident mistress; (according to *Mallī-nātha* = *pragalbha-kāntā*.) — *Praudha-manoramā*, *f*. *N*. of a commentary by *Bhāṭṭojī-dikshita* on his own work the *Siddhānta-Kaumudi*. — *Praudha-yavanu*, *as*, *ā*, *am*, in the prime or bloom of youth. — *Praudha-vāda*, *as*, *m*. an arrogant expression. — *Praudhāṅganā* (*ḍha-an*^o), *f*. a bold or impulsive woman. — *Praudhānta* (*ḍha-an*^o), *N*. of one of the seven Ullāsa: in the *Kulārṇava-tantra*. — *Praudhokti* (*ḍha-uk*^o), *is*, *f*. a bold expression or speech.

Praudhi, *is*, *f*. growth, increase; maturity, perfect state (of body or mind); full development, elevation, greatness, grandeur; sense of power, self-confidence, feeling of security, arrogance; audacity, boldness; zeal, enterprise, exertion; investigation, controversy, discussion. — *Praudhi-vāda*, *as*, *m*. a bold assertion, confident affirmation; a pompous speech.

Praudhī-bhū, *cl*. 1. P. -*bhavati*, -*bhavitum*, to grow up, increase, come to maturity. — *Praudhī-bhavat*, *an*, *anti*, *at*, growing up, coming to maturity. — *Praudhī-bhavishyat*, *an*, *atī* or *anti*, *at*, about to arrive at maturity.

प्रौण *prauṇa*, *as*, *ā*, *am*, clever, learned, skilful; [cf. *prauha*, *proha*.]

प्रौश *praushṭha*, *as*, *m*. a patronymic from *Proshṭha*.

Pravshṭhapada, *as*, *m*. (fr. *proshṭha-pada*), *scil*. *māsa*, the month Bhādra (August-September); *N*. of one of Kuvera's treasure-keepers; *N*. of a *Pari-śiṣṭa* of the *Sāma-veda*; (*i*), *f*. *scil*. *paurnyamaśi*, full moon in the month Bhādra.

Pravshṭhapadika, *as*, *i*, *am* (fr. *proshṭha-padā*), see *Pāṇ*. IV. 2, 35.

Pravshṭhika, *as*, *m*. a patronymic from *Proshṭhika*.

प्रौह *prauha*. See under 2. *proha*, col. 2.

प्रक *plaka*, *as*, *m*., *Ved*. in *kaśa-plakau*, pudenda muliebria.

प्रक्ष *plaksh*, *cl*. 1. P. A. *plakshati*, -*te*, &c., to eat, consume; (a various reading for *bhaksh*.)

प्रक्ष *plaksha*, *as*, *m*. (said to be fr. *rt*. *plush*, to burn), the waved-leaf fig-tree or *Ficus Infectoria* (a large and beautiful tree with small white fruit); the holy fig-tree, *Ficus Religiosa*; the tree *Hibiscus Populneoides*, *Thespesia Populneoides*; a side door, private or back door; the space at the side of a door; one of the seven *Dvīpas* or continents into which the world is divided; *N*. of a man; (*ā*), *f*. a *N*. of the river *Sarasvatī*. — *Plaksha-jātā*, *f*. 'rising near the fig-tree', an epithet of the *Sarasvatī*. — *Plaksha-tirtha*, *am*, *n*., *N*. of a place of pilgrimage. — *Plaksha-prasavaṇa*, *am*, *n*. 'the fig-tree source', *N*. of the place where the *Sarasvatī*

kes its rise. — *Plaksha-rāja*, *as*, m. 'king of the g-trees', N. of the place where the Sarasvatī becomes visible. — *Plaksha-rat*, *ān*, *atī*, *at*, surrounded by g-trees (Ficus Infectoria); (*atī*), f. N. of a river (perhaps the Sarasvatī). — *Plaksha-samudra-rāṭhā*, f. an epithet of the river Sarasvatī. — *Plaksha-tarāṇa*, *am*, n., N. of the place where the Sarasvatī becomes visible; [cf. *plaksha-prasravaṇa*]. — *Plakshāvataraṇa* ('*sha-ar*'), *am*, n., N. of a lake of pilgrimage.

Plakshakīya, see Gaṇa Nāḍādi to Pāṇ. IV. 91.

Plāksha, *as*, *i*, *am*, belonging or relating to the waved-leaf fig-tree (Ficus Infectoria); (*am*), n. the fruit of the waved-leaf fig-tree and of the various trees called Plāksha; (*as*), m. a patronymic from Plākshi.

Plākshakī, *is*, m. a patronymic from Plāksha.

Plākshāyana, *as*, m. a patronymic from Plākshi.

Plākshī, *is*, *i*, m. f. a patronymic from Plāksha.

प्रति *plati*, *is*, m., Ved., N. of a man.

Plātu, *as*, m. a patronymic from Plati.

प्लव *plab* or *plav*, cl. 1. A. *plabate*, *plavate*, &c., to float, = rt. *plu*, q. v.

प्रयोग *playoga* (= *pra-yoga* ?), *as*, m., N. of a man.

Plāyogi, *is*, m. a patronymic of Āsanga.

प्रव *placa*, *plavaka*, &c. See col. 2.

प्राक्ष *plāksha*, &c. See above.

प्राय *plāya*. See under *ple*, col. 3.

प्राव *plāva*, &c. See col. 3.

प्राशि *plāśi*, *is*, m., Ved. a particular part of the intestines; (according to Mahī-dhara = *śīśua* or *śīśna-mūla-nāḍyaḥ*.)

प्राशुक *plāśuka*, *as*, *ā*, *am* (fr. *plāśu* = *āśu*), Ved. growing rapidly; (according to the schoolists) growing again, springing up again.

Plāśūcī, *t*, *i*, *t*, Ved. quick, speedy; [cf. *prāśu*.]

प्लिह *plih*, cl. 1. A. *plehate*, *piplihe*, *plehitum*, to go, move.

Plīhan, *ā*, m. the spleen.

Plīhan, *ā*, m. the spleen (which with the liver is regarded by the Hindūs as the part of the body from which the blood flows); disease of the spleen said to be equally applied to enlargement of the mesenteric glands, &c.; [cf. Gr. *σπλήν*, *σπλάγχνον*; Lat. *lien*; Bohem. *slez-ina*; Lith. *bluz-nis*; Eng. *spleen*.] — *Plīha-ghna*, *as*, or *plīha-satru*, *is*, m. 'destroying spleen' or 'enemy to spleen', N. of a medicinal plant, Amora Rohitaka (commonly Rohera or Rohini). — *Plīhā-karna*, *as*, *ā*, *am*, Ved. (according to Mahī-dhara) suffering from a particular disease of the ear called *plīhan*. — *Plīhārī* ('*ha-ari*'), *is*, m. 'enemy to spleen', the holy fig-tree, Ficus Religiosa. — *Plīhodara* ('*ha-ud*'), *am*, n. enlargement of the spleen, disease of the spleen. — *Plīhodarin*, *i*, *iṇi*, *i*, affected with enlargement or disease of the spleen, splenetic.

Plīhā, f. = *plīhan*.

प्ली *pli*, cl. 9. P. *plīnāti*, &c., to go, move.

प्लु *plu*, cl. 1. A. (in poetry sometimes also P.) *plavate* (-*ti*), *puplure*, *plushyate*, *aploshṭa* (2nd pl. *aploḍhvam*), *ploshishṭa*, *plom*, to float, swim; to go in a boat, cross in a boat, navigate; to bathe; to sway to and fro, vibrate, hover, soar, fly; to fly away, haste away; to blow (as the wind); to fade away, disappear; to leap, jump, spring, (in these senses originally *pru*); to hop, skip, dance; to spring over, jump over, leap across, spring upon, spring down; to be lengthened or prolated (as a vowel): Caus. P. *plāyati*, *yitum*, Aor. *apuplavat*, *apiplavat*, to cause to float or swim, flood, deluge, inundate, submerge; to

pour water upon, sprinkle, bathe, wash; to wash away, remove; to cause to leap; to cause to stagger; to lengthen, prolate (a vowel): Pass. of Caus. *plāv-yate*, to be deluged, to be overflowed, to be inundated: Desid. of Caus. *piplāyishati*, *puplāyishati*: Desid. *puplūshate*: Intens. *poplūyate*, *poplōti*, to float about, swim about; to swim rapidly; [cf. Gr. *πλέω*, *πλευ-σομαι*, *πλό-ο-ς*, *πλω-τό-ς*, *πλώ-της*, *πλύν-ω*, *πλῦ-μα*, *πλυ-τό-ς*, *πλυν-τήρ*, *πύελος*; perhaps *λού-ω* for *πλού-ω*: Lat. *plu-i-ti*, *pluv-ia*, *flu-o*, *fle-o*, *pluv-en-re*, *linter*; perhaps *fund-o* for *plund-o*; perhaps *pluma*; probably *lar-o* for *plav-o*: Old Lat. *per-plor-ere*: Umbr. *pre-plv-tutu*, 'overflowed': Goth. *flō-du-s*, 'a river': Old Germ. *flēw-iu*, 'float'; *flūw-z-u*, 'flow'; *fluz*, perhaps *flug*: Engl. Sax. *float*, *flēowan*, *flod*, *flēogan*, *flōgan*, *flōn*, *flōb*, *aet-flōwan*, *flēotan*: Icelandic. *flut*: Old Slav. *plow-i*, *plow-ti*, 'to sail'; *plu-ti*, 'to swim': Russ. *plavajū*, 'I swim': Lith. *plau-j-u*, *plau-ti*, 'to wash off'; *plau-t-is*; *plā-sti*, 'to swim': Hib. *plod*, 'a fleet'; *plodaim*, 'I float'; perhaps *lua* = Gaelic *lu*, 'water'; *luathaim*, 'I hasten, I move'; *faleuin*, 'I bathe'; *luan*, 'a woman's breast': Gaelic *plucus*, 'a flux, ventris fluxio'.]

Plava, *as*, *ā*, *am*, swimming, floating; leaping, jumping, one who goes by leaps or jumps; a tumbler; superior, excellent (Ved.); (*as*), m. the act of swimming, floating, diving, bathing [cf. *jala-p*, *dharanī-p*]; flooding, a flood, the swelling of a river; suffusion, (*nayana-p*, suffusion or swimming of the eyes); jumping, leaping, plunging, going by leaps or plunges; a float, raft, boat, canoe, small ship; a snare or basket of wicker-work for catching fish (= *palava*); a kind of aquatic bird. Pelicanus Fuscicollis (= *gātra-sampalava*); a kind of duck (= *kāraṇḍava*); = *jala-vāya*; = *jala-kāka*; = *jala-kukhūḥ*; a frog; a monkey; a sheep; a man of low or degraded tribe, a Cāṇḍāla; an enemy; the waved-leaf fig-tree, Ficus Infectoria (= *plāksha*); a kind of weapon; the thirty-fifth (or ninth) year in a cycle of Jupiter; N. of various Sāmans; the prolated utterance of a vowel; protracting a sentence through three or more Ślokas (= *kuluka*); a kind of metre; a declivity, slope, shelving ground; proclivity, inclination; returning, return; urging on, inciting; (*am*), n. a species of grass, Cyperus Rotundus; a kind of fragrant grass (= *gandha-trina*): [cf. Gr. *πλόος*, *πλοῖον*; Hib. *falc*, 'a flood'.] — *Plava-ga*, *as*, m. 'going by leaps', a frog; an ape, monkey; a sort of aquatic bird, the diver; the plant Acacia Sirissa (= *śirisha*); N. of the charioteer of the Sun; of a son of the Sun; (*ā*), f. the sign of the zodiac Virgo. — *Plava-gati*, *is*, f. going by leaps and jumps; (*is*), m. a frog. — *Plavar-ga*, *as*, *ā*, *am*, 'going by leaps', an epithet of fire as flickering; (*as*), m. an ape, baboon, monkey; a deer; the waved-leaf fig-tree, Ficus Infectoria; N. of the forty-first (or fifteenth) year in a sixty years' cycle of Jupiter. — *Plavar-gama*, *as*, m. 'going by leaps', a frog; an ape, monkey; (*ā*), f. a kind of metre. — *Plavar-gamendu* ('*ma-in*'), *us*, m. 'moon among the apes', an epithet of Hanumat. — *Plava-rat*, *ān*, *atī*, *at*, possessing a ship, owner of a boat.

Plavaka, *as*, m. a frog; a tumbler, a dancer, a man who walks on the edge of a sword, a rope-dancer, &c.; an outcast, a Cāṇḍāla; the waved-leaf fig-tree, Ficus Infectoria.

Plavana, *am*, n. swimming, plunging into, bathing; a deluge, inundation; jumping, leaping, plunging; capering, one of a horse's paces; flying; declivity, inclination; (*as*, *ā*, *am*), inclined, stooping down, (at the end of comps.; cf. *prāg-ulak-p*.)

Plavamāna, *as*, *ā*, *am*, floating, swimming; going in a boat, crossing in a boat; bathing; hovering, soaring; blowing (as the wind); fading away, disappearing; leaping, springing, bounding.

Plavākā, f. a boat, a raft.

Plavika, *as*, *ā*, *am*, ferrying over in a boat, a ferryman.

Plavītri, *tā*, *trī*, *trī*, leaping, springing, a leaper.

Plāva, *as*, m. flowing over; filling a vessel till it overflows; submersion; jumping.

Plāvana, *am*, n. bathing, immersion, ablution; filling a vessel till it overflows, flooding, deluging; inundation, flood, deluge; [cf. *jala-p*.]

Plāvayut, *an*, *antī*, *at*, causing to float, flooding, inundating.

Plāvayūtri, *tā*, *trī*, *trī*, one who causes to swim, causing to cross or go in a boat.

Plāvita, *as*, *ā*, *am*, caused to float, made to swim; made to overflow; overflowed, deluged, inundated, flooded; moistened, soaked; covered with; [cf. *rudhira-p*.]

Plāvita, *i*, m. spreading, promulgating; (*i*), m. a bird.

1. *plāvya*, *as*, *ā*, *am*, to be submerged or inundated; to be steeped or soaked in anything (with inst.); to be jumped or leaped.

2. *plāvya*, ind. having caused to float or swim; having immersed or flooded; having washed away.

Pluta, *as*, *ā*, *am*, floated, floating or swimming in [cf. *uda-p*]; bathed in; inundated, submerged, overflowed, wet; covered with, filled with [cf. *ma-dhu-p*, *rajaḥ-p*]; flown; jumped, leaped, one who has leaped, gone by leaps or jumps; protracted, prolated, continuous or lengthened to three Mātrās or prosodial instants (as a vowel in pronunciation, cf. *mātrā*); (*am*), n. leaping, jumping, tumbling; bounding, vaulting; capering, one of a horse's paces. — *Pluta-gati*, *is*, f. going by jumps or leaps; a bounding motion, galloping, a gallop; (*is*), m. a hare.

Plutavat, *ān*, *atī*, *at*, one who has leaped or jumped.

Pluti, *is*, f. overflowing, a flood; a leap, jump, skip, hop; bounding, capering, curvet, one of a horse's paces; prolation (of a vowel).

प्लुष *plush* [cf. rt. 1. *prush*], cl. 1. 4. 9. P. *plushati*, *plushyati*, *plushyati*, *puplusha*, *ploshitum*, to burn, scorch, singe; cl. 9. P. to sprinkle; to anoint, embrocate; to fill.

Plukshi, *is*, m. fire; the god of fire (?); the burning of a house; oil.

Plusha, *as*, m. burning, combustion.

Plushi, *is*, m., Ved. a species of noxious insect; (according to Mahī-dhara = *puttikā*; according to another Scholiast = *vakra-tunda*.)

Plushta, *as*, *ā*, *am*, burned, scorched, singed.

Plushṭāya. Nom. A. *plushṭāyate*, *-yitum*, = *plushṭām kṛi*; (perhaps an incorrect form for *plushvāya* = *prushvāya*.)

Plusha, *as*, m. burning, combustion.

Plushaṇa, *as*, *i*, *am*, burning, scorching, singeing.

प्लुस् *plus*, cl. 4. P. *plusyati*, &c., to burn, (a various reading for *plush*); to share.

प्रे *ple* (rt. 5. *i* with *pla* for *pra*) = *pre*, q. v.

Plāya, *as*, m., Ved. = *prāya*, abundance, q. v.

प्रेह *plenkha*, Ved. = *prenkha*, a swing.

प्लेव *plev* [cf. rts. *peb*, *pev*, *sev*], cl. 1. A. *plevate*, &c., to serve, wait upon.

प्लोट *plota*, *am*, n. (probably = *prota*), cloth, stuff; a bandage.

प्लोष *ploshā*. See under rt. 1. *psā* below.

प्सरस् *psaras*. See under rt. 1. *psā* below.

प्सा 1. *psā*, cl. 2. P. *psāti* (3rd pl. Impf. *apsus* or *apsān*), *papsau*, *psāsyati*, *ap-sāsi*, *psāyāt* or *pseyāt*, *psātum*, Ved. to chew, masticate, eat, consume; to go; [cf. Old Germ. *spisa*, 'food'; Mod. Germ. *speise*.]

Psaras, *as*, n., Ved. a favourite dish or kind of food, feast, enjoyment, (occurring in connection with *mahi*; cf. *madhu-p*); food, sacrificial food; *deva-psaras*, *ās*, *ās*, *as*, Ved. being a pleasure for the gods, delightful to the gods.

2. *psā*, f. eating, food; hunger.

Psūta, *as*, *ā*, *am*, chewed, eaten; hungry.

Psāna, *am*, n. eating, food.

Psur, r, f. or *psuras*, as, n., Ved. (perhaps) fruit, (according to Sāy. an epithet of Indra, = *rūpa-vat* which would come under *psu* below); [cf. Zend *fshu*.]

Panya in *visva-panya*, q. v.

सु *psu*, Ved. form, aspect, (at the end of comp.; cf. *aruṇa-psu*, *rita-psu*.)

फ

फ 1. *pha*, the twenty-second consonant of the Nāgarī alphabet and the second letter of the fifth or labial class, being the aspirate of *p*, and said to be pronounced like *ph* in *uphill*, *loophole*. — *Pha-kāra*, as, m. the letter or sound *ph*.

फ 2. *pha*, as, ā, am, evident, manifest; (as), m. the performance of a mystical rite by which Kuvera's attendants are propitiated; increasing, swelling, enlarging, expanding; an augment, increaser; fruitfulness, fertility, gain; a high wind, a gale; yawning with the mouth wide open; (am), n. blowing, panting; bursting with a popping noise (as air bubbles &c.); bubbling, boiling; angry speech; unprofitable or idle speech; [cf. *phā*.]

फक् *phakk*, cl. 1. P. *phakkati*, *paphakka*, *phakkishyati*, *aphakkūti*, *phakkītum*, to move slowly, go softly, creep, steal along; to have a preconceived opinion; to behave ill, act wrongly, act in a low or unjust manner; to swell: Caus. *phakkayati*, -yitum, Aor. *apaphakkat*: Desid. *pīphakkishati*: Intens. *pīphakkyate*. *Phakka*, as, m. a cripple.

Phakkikā, f. a preconceived opinion, previous statement; a position, assertion or argument to be proved, thesis to be maintained; logical exposition or elucidation; a sophism, a trick, illusion, fraud; N. of a commentary on the Tarka-sangraha.

फगुल *phagula*, as, m., N. of a man; (perhaps incorrectly for *phalguna*.)

फञ्जी *phañjī*, f. the plant *Clerodendrum Siphonanthus*; [cf. *jīrṇa-ph*.]

Phañjīkā, f. *Clerodendrum Siphonanthus*; *Lipecercis Serrata* (= *deva-tāḍa*); *Alhagi Maurorum* (= *dur-ālabbā*).

Phañjī-pattrikā, f. a species of plant (= *ākhu-parrā*); also read *phañjī-putrikā*).

फट *phaṭ*, an onomatopoeic word used mystically in incantations.

फट *phaṭa*, as, ā, m. f. (probably fr. rt. *sphaṭ*; = *sphaṭa*), the expanded hood or neck of a serpent [cf. *phāṇa*]; a tooth; a cheat.

फटिङ्गा *phaṭiṅgā*, f. a cricket, grasshopper, locust.

फण *phaṇ*, el. 1. P. *phaṇati*, *paphāṇa* (2nd sing. *phenītha* or *paphanītha*, 3rd pl. *phexus* or *paphayus*), *phaṇishyati*, *aphaṇit*, *aphāṇit*, *phaṇitum*, to go, go about, move: Caus. *phaṇayati*, *pāṇayati*, -yitum, to cause to spin or run (Ved.); *phaṇayati*, to scum, skim, take off (the surface of a fluid); to produce easily or without exertion: Desid. *pīphaṇishati*: Intens. *pamphaṇayate*, *pamphaṇitī*, *pamphaṇitī*.

Phaṇa, as, m. (perhaps) scum, froth (Ved.); (as, ā, am), m. f. n. the expanded side of a nostril; (as, ā), m. f. the expanded hood or neck of the cobra di capello (= *phaṭa*); *argulī-phaṇa-hastaka*, one in whose hands the fingers take the shape of a hood; [cf. *go-phaṇā*]. — *Phaṇa-kara*, as, m. the cobra di capello, *Coluber Naga*; a snake in general. — *Phaṇa-giri*, see *phana-giri*. — *Phaṇa-traya*, am, n. three hoods (of a snake). — *Phaṇa-dhara*, as, m. = *phaṇa-kara*; an epithet of Siva. — *Phaṇa-bhrit*, t, m. = *phaṇa-kara*; a symbolical expression for the number nine (or eight). — *Phaṇa-maṇī*, īs, m. 'hood-gem,' a jewel supposed to be found in the hood of a snake. — *Phaṇa-maṇḍala*, am, n.

'hood-orb,' the rounded hood (of a serpent). — *Phaṇa-rat*, ān, atī, at, having a hood, hooded; (ān), m. the cobra di capello, a snake in general. — *Phaṇa-sreṇī*, f. a line or row of serpents' hoods. — *Phaṇa-stha*, as, ā, am, being in a serpent's hood (as a gem). — *Phaṇa-kara*, as, m. = *phaṇa-kara*. — *Phaṇāṭopā* ('*ṇa-āt*' or '*ṇā-āt*'), as, m. the swelling of a serpent's hood. — *Phaṇāṭopin*, ī, inī, i, having the hood swollen (said of a serpent). — *Phaṇāṭapatra* ('*ṇa-āt*' or '*ṇā-āt*'), as, ā, am, having a hood for a parasol (said of a serpent). — *Phaṇā-dhara*, as, m. = *phaṇa-dhara*. — *Phaṇā-phalaka*, am, n. the flat surface of a serpent's hood. — *Phaṇā-dhara*, as, m. the cobra di capello. — *Phaṇā-bhrit*, t, m. 'hood-bearing,' a snake, serpent. — *Phaṇā-maṇī-sahasra-rat*, f. the splendor of the thousand jewels on the hood (of the serpent-king, Māgha IX. 25). — *Phaṇā-rat*, ān, m. 'possessing a hood,' the cobra di capello, a snake.

Phañikā, f. the tree *Ficus Oppositifolia*. — *Phañikeśvara* ('*kā-īś*'), as, m., N. of one of the eight Vita-rāgas of the Buddhists; [cf. *phaṇindresvara*.]

Phañikāra, as, m. an epithet of Piṅgala, (perhaps incorrectly for *phaṇa-kara* or *phaṇā-kara*, which would be analogous to his epithets *nāga-rāja* and *bhujāgeśa*); N. of a people, (also read *karnikāra*.)

Phañita, as, ā, am, gone; diluted (?).

Phañin, ī, m. the hooded serpent, cobra di capello, a serpent in general; an epithet of Rāhu; of Patañjali; a species of herb (= *sarpinī*). — *Phañi-kanyā*, f. the daughter of a serpent-demon. — *Phañi-keśara* or *phañi-keśara*, as, am, m. n. Mesua Roxburghii (= *nāga-keśara*). — *Phañi-jā*, f. a species of plant (= *Marāṭhī jharasī*). — *Phañi-jihvā*, f. 'serpent's tongue,' N. of a plant (= *mahā-satāvarī*); the plant *Sida Cordifolia* (= *mahā-samangā*). — *Phañi-jihvikā*, f. the plant *Emblia Officialis*; = *phañi-jihvā*. — *Phañi-talpa-ga*, as, m. 'resorting to a serpent as a couch,' an epithet of Viṣṇu. — *Phañi-patī*, is, m. 'serpent-king,' N. of the serpent Sesha; of Patañjali. — *Phañi-priya*, as, m. 'serpent's friend,' wind. — *Phañi-phaya*, as, m. 'snake's saliva,' opium (= *ahi-phaya*). — *Phañi-bhārikā*, f. the tree *Ficus Oppositifolia* (= *phañikā*). — *Phañi-bhāshya*, am, n. the commentary of Patañjali (= *mahā-bhāshya*). — *Phañi-bhuḥ*, k, m. 'serpent-eater,' a peacock. — *Phañi-mukha*, am, n. 'serpent's mouth,' a kind of spade used by housebreakers. — *Phañi-latā* or *phañi-rallī*, f. betel-pepper (= *nāga-rallī*). — *Phañi-hantṛī*, f. the plant with which the ichneumon is said to cure itself after the bite of a snake (= *gandha-nākulī*). — *Phañi-kṛit*, t, f. a kind of plant (= *kshudrā dur-ālabbā*). — *Phañindra* ('*ṇi-in*'), as, m. 'serpent-chief,' an epithet of the serpent-demon Sesha, an epithet of Patañjali (= *phaṇin*). — *Phañindresvara* ('*ra-īś*'), as, m., N. of one of the eight Vita-rāgas of the Buddhists; [cf. *phañikeśvara*]. — *Phañisa* ('*ṇi-īśa*'), as, m. 'serpent-chief,' an epithet of Patañjali (= *phaṇin*). — *Phañisvara* ('*ṇi-īś*'), as, m. 'serpent-chief,' an epithet of the serpent-demon Sesha; an epithet of Patañjali (= *phaṇin*).

Phañiya, as or am, n. or u. (?), Cerasus Puddum (= *padma-kāshṭha*).

Phañḍa, as, m. the belly (= *phāṇḍa*).

फणखेल *phaṇikhela*, as, m. a quail; (probably incorrectly for *phāla-khelā*.)

फणिञ्जक *phaṇijjhaka*, as, m. marjoram and another similar plant; (ā), f. a plant, apparently a species of basil with small leaves (commonly called *rāna-dūti*).

फणी *phaṇī*, f., N. of a river.

फत *phaṭ*, ind. an interjection, in *phaṭ-kṛī* probably an error for *phut-kṛī*.

Phat-kūrin, ī, m. a bird.

फतिहशाह *phatiha-sāha*, N. of a king of Kaśmīra (= فتح شاه).

फतेपुर *phatepura*, am, n., N. of a city.

फर् *phar* for *phrī* = *pri*, Ved. to fill.

Pharvara, as, ā, am, Ved. filling, (Sāy. = *pū rayūri*.)

फर *phara*, am, n. a shield (= *phalaka*).

फरञ्ज *pharaija*, N. of a place.

फरुवक *pharuvaka*, am, n. a betel-box (= *pūga-pātra*).

फरेन्द्र *pharendra*, as, m. Pandanus Odoratissimus.

फर्कराय *pharpharāya*, Nom. A. *pharpharāyate*, -yitum, to glance about, dart to and fro.

फर्फरीक *pharpharika*, as, m. (said to be fr. rt. *spuhr*), the palm of the hand with the finger extended; (ā), f. a shoe, = *madana*, q. v.; (am), n. softness, sweetness; a young shoot or branch.

फर्व *pharv*, el. 1. P. *pharvati*, &c., Ved. to go.

फल *phal*, cl. 1. P. *phalati*, *paphālō* (3rd pl. *phelus*), *phalishyati*, *aphālīt*, *phalitum*, to split (intrans.), cleave asunder, burst cleave open (intrans.), burst open, burst asunder (Mahā-bh. Anuśāna-p. 7472) to bear fruit, yield or produce fruit, (*śamupadaḥ phal*, to bring forth successes as fruit, have a reward); to be fruitful; to have results or consequences; to result; to succeed; to be fruitful in, be fulfilled by (with abl); to fall to the share of any one (with loc.), befall; to be useful; to become ripe, ripen; to produce; to shine back, be reflected; to (for *pat*): Caus. *phālayati*, *api-phalat*: Desid. *pīphalishati*: Intens. *pamphuliyate*, *pamphullī*; [cf. Gr. *ἐκ-φλαίν-ω*, *ἐ-φλαδ-ον*, *φλα-σ-μ-ο-ς*, *πα-φλά-ζ-ω*; perhaps *ὀφέλος*, *ὀφέλλω*: Lat. *flu-re*, *flu-tu-s*, *flu-men*, *flu-bru-m*, *flō-s*, *flō-re*, *Flora*: Osc. *Flusa*: Goth. *uf-blēs-an*, *bloth*, *blō-ma*: Old Germ. *blā-an*, 'to blow'; *blus-jan*, 'to bloom'; *bluot*, 'a blossom'; *blās*, 'blowing'; *blāsa*, *bla-lara*, 'bladder'; *bluot*, 'blood'; *bloz*, 'proud': Angl. Sax. *blowan*, *bloma*, *blostma*: Cambro-Brit. *pāl*, 'a spread'; *palad*, 'a shooting or spreading out'; *paladu*, 'to spread or shoot out.']

Phala, am, n. a fruit, fruit (especially that of a tree); produce, crop; a kernel, (*dādīma-ph*), the kernel of a pomegranate; fruit metaphorically, offspring, progeny, a child (Raghu-v. XIV. 39); a result, consequence, effect [cf. *nish-ph*, *puṇya-ph*, *purah-ph*]; profit, gain, interest on capital, advantage, benefit, utility; recompense, reward, prize, need, retribution (good or bad); detriment, loss, disadvantage; (in mathematics) the result of a calculation, product or quotient, result (in trigonometry); second term in a rule of three sum; corrective equation; area or superficial contents of a figure. a nutmeg; the three myrobalsans (= *tri-phalā*); a testicle; a blade (of a sword or knife, cf. *khaḍga-ph*); a tablet, board [cf. *sāri-ph*]; a shield; the point of an arrow, head of a dart or spear; a point or spot on a die; a ploughshare (= *phāla*); the menstrual discharge [cf. *nava-phalākā*, *puṣṭha*]; a gift, giving; (as), m. the plant *Wrightia Andysentica*, = *kutāja*; (ā), f. a species of shrub, = *jñāñjirishṭā*; (ī), f. a species of fragrant plant (= *phalini*, *prīyangu*); a kind of fish (= *phālī*). — *Phala-kaksha*, as, m., N. of a Yaksha. — *Phala-kantakā*, f. the plant *Asclepias Echinata*. — *Phala-kāmanā*, f. desire of a result or consequence. — *Phala-kāla*, as, m. the time of fruits, fruit season. — *Phala-kriṣṇa*, as, m. *Carissa Carandas* or *Flacourtia Cataphracta* (= *kriṣṇa-pāka-phala*). — *Phala-keśara*, as, m. 'having fruit for hair,' the cocoa-nut tree (the fruit of which is covered with a fibrous coat resembling hair). — *Phala-kosha* or *phala-koshaka*, as, m. the covering of the testicles, the scrotum. — *Phala-khaṇḍana*, am, n. the destruction of fruits, frustration of results, dis-

appointing. — *Phala-graha*, as, ā, am, 'receiving', deriving profit or advantage, benefited; (as), i. the deriving profit or advantage, being benefited. — *Phala-grahi*, is, is, i, fruitful, bearing fruit in due season. — *Phala-grahishānu*, us, us, u, fruit-bearing, fruitful. — *Phala-grāhīn*, ī, m. 'fruit-bearer,' a tree properly a fruit tree. — *Phala-grhita*, am, n., Ved. fruit-ghee; N. of an aphrodisiac for men (which composed of various ingredients, and said to be the invention of Bharad-vāja); N. of a powerful medicine used in diseases of the uterus. — *Phala-amasa*, as, ni. 'fruit-goblet,' a cup containing fruit instead of Soma (Ved. the fruit consisting of pounded figs, young leaves, and sour milk); the bark of the Indian fig-tree (ground and eaten with curds by way of penance). — *Phala-cāraka*, as, m. 'fruit-distributor,' a particular official in Buddhist monasteries. — *Phala-cāraka*, as, m. a kind of perfume. — *Phala-cādhana*, am, n. a house built of wooden boards. — *Phala-tas*, ind. consequently, accordingly, virtually. — *Phala-tā*, f. or *phala-tra*, am, n. the being fruit, the state of fruit. — *Phala-traya*, am, n. 'fruit-triad,' three sorts of fruit collectively (the fruit of the line with those of Grewia Asiatica or Xylocarpus Gratum and Gmelina Arborea); the three myrobalsans. — *Phala-trika*, am, n. 'fruit-triad,' the three myrobalsans. — *Phala-da*, as, ā, am, 'fruit-giving,' yielding or bearing fruit; bringing profit or gain; giving reward, rewarding; (as), n. a tree (properly a fruit tree). — *Phala-dāyī*, tā, tri, tri, or *phala-dāyīn*, ī, inī, ī, 'fruit-giving,' yielding fruit; giving result. — *Phala-nireritti*, is, f. final consequence or result. — *Phala-nireritti*, is, f. cessation of consequences. — *Phala-nishpatti*, is, f. production of fruit, bearing fruit, yielding profit, having the desired results. — *Phala-pañcāmīla*, am, n. a collection of five kinds of acid vegetables and fruits; (see *phalāmla-pañcaka*). — *Phala-parīṇati*, is, f. the ripeness of fruit. — *Phala-pāka*, as, m. the ripening of fruit; the fullness of consequences; Carissa Carandas or Flacourtia Cataphracta; [cf. *pāka-phala* and *śishya-pākaphala*]. — *Phalapākānta* ('ka-ān'), as, ā, am, ending with the ripening of fruit; (ā), n. an annual plant. — *Phalapākāvāsānī* ('ka-av'), f. terminating with ripeness of fruit, an annual plant. — *Phalapākin*, ī, m. the plant Thespesia Populneoides. — *Phala-pātana*, am, n. knocking down or gathering fruit. — *Phala-pādapa*, as, m. a fruit tree. — *Phala-puṭṭha*, as, m. a particular species of esculent root or bulb. — *Phala-pura*, am, n. N. of a city (= *phalaka-pura*). — *Phala-pushpa-triddhi*, is, f. increase or growth of fruits and flowers. — *Phala-pushpā* or *phala-pushpī*, f. pomoea Turpethum (= *piṇḍa-kharjūri*). — *Phala-pushpopasobhita* ('pa-up'), as, ā, am, adorned with fruits and flowers. — *Phala-pūra* or *phala-pūra*, as, m. 'full of kernels,' common citron. — *Phala-pracayana*, am, n. fruit-gathering, gathering fruits. — *Phala-prajanana*, am, n. the production of fruit. — *Phala-prada*, as, ā, am, yielding fruit, productive; bringing a reward. — *Phala-prādāna*, am, n. the giving of fruits; a ceremony at weddings. — *Phala-prayukta*, as, ā, am, connected with or producing consequences, yielding fruit. — *Phala-prasūti*, is, f. a growth of fruit, crop of fruit. — *Phala-prāpti*, is, f. obtaining (the desired) fruit or result; enjoying the consequences of actions. — *Phala-priyā*, f. a species of fragrant plant (= *priyangu*). — *Phala-prepsu*, us, us, u, wishing to obtain fruit, desirous of attaining results. — *Phala-bandhin*, ī, inī, ī, forming or developing fruit, setting (said of blossom). — *Phala-bandhya*, as, ā, am, barren or destitute of fruit, not bearing fruit; [cf. *phalābandhya*]. — *Phala-bhāga*, as, m. a share in any product, share of advantage or profit; N. of an astrological work. — *Phala-bhāgin*, ī, inī, ī, sharing in the profit or advantage, partaking of a reward. — *Phala-bhāj*, k, k, k, receiving or having fruit, having consequences; sharing in a reward. — *Phala-bhuj*, k, k, k, enjoying fruit. — *Phala-bhūti*, is, m., N. of a Brāhman. — *Phala-bhūmi*,

is, f. 'the land of retribution,' a place of reward or recompense (as heaven, hell, &c.). — *Phala-bhrit*, t, t, t, fruit-bearing, fruitful, productive. — *Phala-bhoga*, as, m. enjoyment of consequences; possession of rent or profit, usufruct. — *Phala-bhōgin*, ī, inī, ī, enjoying fruits or consequences, receiving profits. — *Phala-matsyā*, f. the aloe plant. — *Phala-mukhyā*, f. a species of plant (= *ajamodā*). — *Phala-mudgarikā*, f. a kind of date tree (= *piṇḍa-kharjūri*). — *Phala-mūla*, am, n. or e, n. du. or ānī, n. pl. fruits and roots. — *Phalamūlin*, ī, inī, ī, having (edible) fruits and roots. — *Phala-yogu*, as, m. the attainment of an object; remuneration, wages. — *Phala-rājan*, ā, m. 'king of the fruits,' a water-melon. — *Phala-vat*, ān, atī, atī, fruit-bearing, fructiferous, covered or laden with fruits, fruitful; yielding results or consequences, successful, profitable, advantageous; containing the result or end of a plot; (atī), f. a species of plant (= *priyangu*; cf. *phalini*). — *Phalarat-tra*, am, n. or *phalarat-tā*, f. fruitfulness, beneficial results or consequences. — *Phalarati*, is, f. (in medicine) a suppository. — *Phalaratula*, am, n. a water-melon; (probably as, m.), the plant Gardenia Latifolia. — *Phala-rallī*, f. a series of quotients in the solution of certain arithmetical problems. — *Phala-vikrayin*, ī, inī, m. f. a fruit-seller, fruiterer, dealer in fruits. — *Phala-vriksha*, as, m. a fruit tree. — *Phala-vrikshaka*, as, m. the bread-fruit tree. — *Phala-sūdhara*, as, m. the pomegranate tree. — *Phalasūli-tra*, am, n. the bearing of fruit; experience of consequences or results. — *Phala-sūlin*, ī, inī, ī, bearing or yielding fruit; experiencing consequences, sharing in results. — *Phala-saiśira*, as, m. Zizyphus Jujuba (= *badara*). — *Phala-sreshtha*, as, m. 'best of fruits,' the mango tree. — *Phala-samstha*, as, ā, am, bearing fruit. — *Phala-sampad*, t, f. abundance of fruit, good result, success, prosperity. — *Phala-sambaddha*, as, m. 'fruit-endowed,' the tree Ficus Glomerata. — *Phala-sambhava*, as, ā, am, or *phala-sambhū*, ūs, ūs, u, produced in or by fruit. — *Phala-sambhārā*, f. 'having an abundance of fruit,' the tree Ficus Oppositifolia. — *Phala-sahasra*, am, n. a thousand fruits; (e), n. du. two thousand fruits. — *Phala-sādhana*, am, n. a means of effecting any result. — *Phala-siddhi*, is, f. acquiring fruit, reaping fruit, realising an object; a prosperous issue. — *Phala-ssthāna*, am, n. the stage in which fruits or results are enjoyed. — *Phala-sneha*, as, m. 'having oil in the fruit,' a walnut tree. — *Phala-hāni*, is, f. loss of fruit or profit. — *Phala-hārin*, ī, inī, ī, fruit-seizing, stealing fruits. — *Phala-hāri*, f. an epithet of Kālī (a form of Durgā). — *Phala-hīna*, as, ā, am, void of fruit, yielding no profit. — *Phala-hetu*, us, us, u, one who has results for a motive, acting with a view to results. — *Phalākānkshā* ('la-āk'), f. hope or expectation of favourable consequences. — *Phalākānkshin*, ī, inī, ī, desirous of results, wishing for favourable consequences. — *Phalāgama* ('la-āg'), as, m. 'arrival of fruits,' the fruit season, autumn. — *Phalādhya* ('la-ād'), f. 'rich in fruit,' a variety of the plantain (= *kāsh(ha-kudālī)*). — *Phalādāna* ('la-ad'), as, m. 'fruit-eater,' a parrot; [cf. *phalāsana*]. — *Phalādhyaśha* ('la-adh'), am, n. 'superintendent of fruits,' the tree Mimosa Kauli. — *Phalāmbandha* ('la-an'), as, m. sequence or succession of results, consequences, results. — *Phalānūmeya* ('la-an'), as, ā, am, inferable from consequences or results. — *Phalānūsaraṇa* ('la-an'), am, n. rate or aggregate of profits. — *Phalānta* ('la-an'), as, m. 'ending with fruit,' a bamboo (which dies away after bearing fruit). — *Phalānveshin* ('la-an'), ī, inī, ī, seeking fruits or results, looking for a reward. — *Phalāpekshā* ('la-ap'), f. regard to results, expectation of consequences. — *Phalāpeta* ('la-ap'), as, ā, am, deprived of fruit, unproductive, unfertile. — *Phalāphalīkā* ('la-aph'), f., see Gaṇa Śāka-pārthivādi to Vārtika to Pāṇ. II. 1, 69. — *Phalābandhya* ('la-ab'), as, ā, am, not barren of fruit, bearing fruit; [cf. *phala-bandhya*]. — *Phalābhoga* ('la-abh'),

as, m. non-enjoyment of profits, &c. — *Phalāmīla* ('la-an'), as, m. a species of sorrel, Rumex Vesicarius; (am), n. a tamarind. — *Phalāmīla-pañcaka* ('la-am'), am, n. the five acid or sour fruits, viz. bergamot, orange, sorrel, tamarind, and citron; [cf. *amīla-pañcaka* and *phala-pañcāmīla*]. — *Phalāmīka*, as, ā, am, (probably) accompanied with sauce prepared from sour tamarind juice. — *Phalārāma* ('la-ār'), as, m. a fruit-garden, orchard. — *Phalāsana* ('la-as'), as, m. 'fruit-eater,' a parrot; [cf. *phalādāna*]. — *Phalāsīn* ('la-ās'), ī, inī, ī, feeding or living on fruits. — *Phalāsakta* ('la-ās'), as, ā, am, attached to fruit or results, acting for the sake of reward; fond of fruit, seeking to pluck fruit. — *Phalāsava* ('la-ās'), as, m. a decoction of fruits. — *Phalāsthi* ('la-as'), ī, n. 'having a hard kernel for fruit,' a cocoa-nut. — *Phalāhāra* ('la-āh'), as, ī, am, feeding or living on fruits, gathering fruits. — *Phale-grahi* or *phale-grāhi*, is, is, i, or *phale-grāhin*, ī, inī, ī, bearing fruit in season, fruitful (= *phala-grahi*). — *Phalendra* ('la-in'), as, m. 'fruit-king,' a species of Eugenia (= *rāja-jambū*). — *Phale-pāka*, *phale-pāka*, *phale-pāku*, see Gaṇa to Pāṇ. VII. 3, 53. — *Phale-pushpā*, f. a kind of small shrub (= *droṇa-pushpī*). — *Phale-ruhā*, f. the trumpet-flower, Bignonia Suaveolens. — *Phalocāyā* ('la-ud'), as, m. the collecting of fruits, a gathering of fruits. — *Phalottamā* ('la-ut'), f. 'best of fruits,' a kind of grape without stones (= *kākuli-drākshā*); a black grape; the three myrobalsans (= *tri-phalā*); the benefit arising from sacred study (?); a small sort of rope (?). — *Phalotpati* ('la-ut'), is, m. the mango tree; (perhaps incorrectly for *phalot-patti*). — *Phalotpatti* ('la-ut'), is, f. production of fruit, profit, gain, advantage. — *Phalodaka* ('la-ut'), as, m., N. of a Yaksha. — *Phalodaya* ('la-ut'), as, m. coming forth or appearance of fruit; profit, advantage, gain; appearance of consequences or results, consequence, result, recompense, reward, retribution, punishment; happiness, joy; heaven, paradise. — *Phalodgama* ('la-ud'), as, m. the production of fruit, appearance of fruit. — *Phaloddeśa* ('la-ud'), as, m. regard to results. — *Phalodbhava* ('la-ud'), as, ā, am, obtained or derived from fruits. — *Phalopajivin* ('la-up'), ī, inī, ī, living by the cultivation or sale of fruits. — *Phalopeta* ('la-up'), as, ā, am, possessing fruits, yielding fruit. — *Phalaka*, as, am, m. n. (at the end of an adj. comp., f. *ikā*) = *phala*, fruit, result, consequence, profit, gain; menstruation [cf. *nava-phalīkī*]; a shield; (as), m. the plant Mesua Roxburghii; (am), n. a board, lath, plank, a bench; a slab at the base (of a pedestal; cf. *sphatika-ph*); any flat surface [cf. *phana-ph*]; a slab or tablet for writing on [cf. *śitra-ph*, *lipi-ph*]; a leaf or page for writing on; the stand on which a Buddhist priest keeps his turban; a broad and flat bone, the os frontis or bone of the forehead; the palm of the hand; the buttocks; a particular vessel; a kind of cloth; the top or head of an arrow; the pericarp of a lotus; (ā), f. a various reading for *halakā* in Gaṇa Prekshādi to Pāṇ. IV. 2, 80. — *Phalaka-pāni*, is, m. a soldier armed with a shield. — *Phalaka-pura*, am, n., N. of a town in the east of India; [cf. *phala-pura*]. — *Phalaka-yantra*, am, n. an astronomical instrument invented by Bhāskara. — *Phalaka-saltha*, am, n. a thigh like a board, (Scholiast on Pāṇ. V. 4, 98). — *Phalakā-vana* or *phalakī-vana*, am, n., N. of a forest sacred to Sarasvatī. — *Phalakāsādana* ('ka-ās'), am, n. the obtaining or reaching a plank (said of a drowning person). — *Phalaktin*, ī, inī, ī, having boards, boarded; armed with a shield; (ē), m. a wooden bench; a kind of fish, = *phali*; (ī, ī), m. n. sandal-wood. — *Phalat*, an, anti, at, bearing or yielding fruit; producing consequences; bringing gain or profit. — *Phalaj-jala-vāsudeva*, as, m., N. of a poet. — *Phalana*, am, n. bearing fruit, fructifying; producing consequences. — *Phalasa*, as, ā, am, possessed of fruit?; (as), m. the bread-fruit or Jaka tree (= *panasa*).

Phalahī, f. the cotton tree, cotton plant.
Phali, is, m. a kind of fish commonly Phalai.
Phalikā, f. a kind of bean (= *nish-pāvi*); *Thespesia Populneoides*.

Phalita, as, ā, am, that has produced fruit, bearing fruit, yielding fruit, fruitful; yielding a result, followed by a consequence, successful; fulfilled, accomplished (as a desire); produced as a consequence; *phalitām vṛkṣkaṭh*, fruit was borne by the trees, the trees bore fruit; (as), m. a tree (properly a fruit tree); (ā), f. a menstruous woman; (am), n. a kind of perfume (= *śaileya*).

Phalitavya, as, ā, am, to be accompanied by fruits or good consequences.

Phalin, ī, inī, i, fruitful, bearing fruit, (at the end of comps.; cf. *sat-ph*); productive of results or consequences, advantageous, profitable; having an iron point (as an arrow); (i), m. a tree, especially one in fruit; (inī), f. a medicinal plant (= *priyangu*); a species of herb, *Echites Dichotoma*; a species of flower, *Celosia Cristata*; *phalini yonih*, (in medicine) the vagina injured by too violent sexual intercourse. — *Phali-ga*, as, m., Ved. a cloud, (perhaps 'a receptacle for water'; Sāy. *phali* = *vṛkṣhī-jala*, rain-water.)

Phalina, as, ā, am, fruitful, bearing or yielding fruit; (as), m. the bread-fruit tree (= *panasa*).

Phali-kṛi, cl. 8. P. A. *phali-karoti*, -*kurute*, -*kartum*, Ved. to separate the fruit or grain from the husks, to winnow, thresh, (according to a Scholiast *phali-karoti* = *avahatya śukṣhma-tushebhya vi-jayajati*). — *Phali-karaṇa*, am, n. or *phali-kāra*, as, m. separating the grain from the husks, the grain (of rice &c.) separated from the husks. — *Phali-kṛita*, as, ā, am, threshed, winnowed.

Phaliya, see Gaṇa Utkarādi to Pāṇ. IV. 2, 90.

Phalya, am, n. a flower, a bud.

Phāla, as, am, m. n. a ploughshare, (Sāy. = *bhūmī-vidāraka-kūshtha*); a kind of hoe or shovel; a bundle; the forehead; (as), m. a citron tree; an epithet of Mahā-deva; of Bala-rāma; = *ut-pluti*; (as, ī, am), made of cotton (as a garment; in this sense perhaps fr. *phala*). — *Phāla-kṛiṣṭa*, as, ā, am, tilled with the plough, ploughed, furrowed; growing on arable land, produced by cultivation; (am), n. ploughed or cultivated soil, a ploughed field; *a-phāla-kṛiṣṭa*, as, ā, am, growing on uncultivated soil, growing wild. — *Phāla-gupta*, as, ā, am, 'ploughshare-defended,' an epithet of Bala-rāma; [cf. *halāyudha*]. — *Phāla-dati*, f. 'having teeth like ploughshares,' N. of a female demon. — *Phālāhata* ('*la-āh*'), as, ā, am, 'struck with the ploughshare,' ploughed.

Phālīkaraṇa, as, ī, am (fr. *phali-karaṇa*), Ved. made of husks.

Phaltī, is, f. full expansion or perfection (?); see Vopa-deva XXVI. 183.

Phulla, as, ā, am (past pass. part. of rt. *phal* by Pāṇ. VIII. 2, 55), 'split or cleft open,' open, expanded, blown (as a flower); in full bloom, flowering, flowery, in blossom, covered with flowers; opened wide, dilated (as the eyes); smiling, gay; (as), m., N. of a saint; (am), n. a full-blown flower; [cf. Gr. *φύλλο-ν*; Lat. *foliu-m*]. — *Phulla-tvarī*, f. alum. — *Phulla-tāman*, a, n. 'flowery garland,' a kind of metre, four times -----, u-----, u-----, (also called *pushpa-dāman*, q.v.). — *Phulla-tṛiṣṭi*, is, is, i, or *phulla-nayana*, or *phulla-netra*, as, ā, am, having full or large eyes, having the eyes dilated (with pleasure), smiling, happy. — *Phulla-pura*, am, n., N. of a city. — *Phulla-phāla*, as, m. the wind raised in winnowing corn (= *phulla-phala*). — *Phulla-to-ṣana*, as, ā, am, having the eyes dilated, looking pleased or happy; full-eyed; (as), m. a kind of antelope; (am), n. a large full eye. — *Phulla-rat*, ān, āti, at, expanded, blossoming, blowing. — *Phulla-ratana*, as, ā, am, 'smiling-faced,' looking pleased or happy. — *Phullāmbikā* ('*la-am*'), f., N. of a woman, wife of Go-vinda and mother of Nīla-kāṇṭha Catur-dhara. — *Phullāranya-māhātmya*

(*'la-ar*'), am, n., N. of a section of the Agni-Purāṇa. — *Phullotpala* ('*la-ut*'), am, n. 'whose lotuses are in full bloom,' N. of a lake.

Phullī, is, f. blossoming, blowing.

फलय phalaya (?), as, m., N. of a mountain.

फलमतीय phalasatiya, N. of a country (Palestine?).

फलहक phalahaka, as, m. a plank, board (= *phalaka*); N. of a place (?).

फलायोषित phalāyoshit, t, f. a cricket; [cf. *phaḍingā*].

फलूप phalūsha, as, m. a species of creeper.

फलोनि phaloni (?), pudenda muliebria.

फल्क phalka, as, ā, am, having an expanded or extended body, = *visāritāṅga*; = *visodhitāṅka*; [cf. Gr. *φοκλός*].

फल्गु phalgu, us, us (ūs, Vājasaneyi-saṃhitā XXIV. 4), u (said to be fr. rt. *phal*; perhaps fr. rt. *sphur*), reddish (this meaning is Vedic and is doubtful; cf. *phalguna*); small, minute; pithless, sapless, unsubstantial, (opposed to *sāra*); worthless, vain, unprofitable, unmeaning, useless; flimsy, weak, feeble, insignificant; untrue; (us), f. the opposite-leaved fig-tree, *Ficus oppositifolia*; a red powder usually of the root of wild ginger (coloured with sappan wood and thrown over one another by the Hindūs at the Holi festival; cf. *phalgūtsava*, *holāṅkā*); the spring season; N. of a river flowing past Gayā; (ū), f. du., N. of a Nakshatra. — *Phalgu-tā*, f. or *phalgu-tva*, am, n. worthlessness, vainness, vanity, uselessness, insignificance. — *Phalgu-tīrtha*, am, n., N. of a sacred bathing-place near Gayā. — *Phalgu-da*, as, ā, am, giving little, niggardly; (ā), f., N. of a river (= *phalgu*). — *Phalgu-prāsaka*, as, ā, am, Ved. having little strength. — *Phalgu-vat*, ān, āti, at (?), insignificant, worthless, weak. — *Phalgu-vātikā*, f. the opposite-leaved fig-tree, *Ficus oppositifolia*. — *Phalgu-vṛinta*, as or ant, m. or n. (?), a species of Symlocos. — *Phalgu-vṛintāka*, as, m. a species of Colosanthus. — *Phalgu-hastinī*, f., N. of a poetess. — *Phalgūtsava* ('*gu-ut*'), as, m. the vernal festival, commonly called Holi, in honour of Kṛishna, at which the people throw a red powder over one another.

Phalguna, *phalgunaka*, incorrect forms for *phalguna*, *phalgunaka*.

Phalguna, as, ī, am, red; born under the Nakshatra Phalgunī; (as), m. the month Phalguna (= *phalguna*); an epithet of Arjuna (= *phalguna*); N. of a man; (i), f., N. of a double Nakshatra (q.v.) also called *arjuni*; the opposite-leaved fig-tree, *Ficus oppositifolia*; N. of a woman. — *Phalguna-svāmīn*, ī, m., N. of a temple built by Phalguna. — *Phalguni-bhava*, as, m. an epithet of the planet Jupiter (= *phalguni-bhava*).

Phalgunāka, as, m., N. of a man; (ās), m. pl., N. of a people.

Phalgunāla, as, m. the month Phalguna (= *phalgunāla*).

Phalguluka, ās, m. pl., N. of a people.

Phalgva, as, ā, am, Ved. insignificant, frivolous.

Phālguna, an incorrect form for *phalguna* below.

Phālguna, as, ī, am, belonging to the Nakshatra Phalgunī; born under the Nakshatra Phalgunī; (as), m., scil. *māsa*, the month during which the full moon stands in the Nakshatra Phalgunī (February–March); an epithet of Arjuna [cf. *phalguna*]; the plant *Terminalia Arjuna*, = *nadi-ja*; (i), f., N. of the sixteenth and seventeenth lunar asterisms (distinguished as *pūrva* and *uttara*, 'the former' and 'the latter,' = *phalgunī*); scil. *paurṇamāsī*, the day of full moon in the month Phālguna on which the Holi or great vernal festival of the Hindūs is celebrated; (am), n. a species of grass used as a substitute for the Sona plant (and also called *arjunāni*); N. of a place of pilgrimage. — *Phālgunā-*

nūja ('*na-an*'), as, m. 'younger brother of the month Phālguna,' the vernal month Caitra. — *Phālguni-paurṇamāsī*, f. the day of full moon in the month Phālguna. — *Phālguni-bhava*, as, m. an epithet of the planet Jupiter (= *phalguni-bhava*).

Phālgunāla, as, m. the month Phālguna (= *phalgunāla*).

Phālgunī, is, m. a patronymic from Phālguna (= *arjuna*).

Phālgunika, as, ī, am, belonging to the Nakshatra Phalgunī or to the day of full moon in the month Phālguna; (as), m., scil. *māsa*, the month Phālguna. — *Phālgunya*, as, m. a metronymic from Phalgunī.

फलकिन् phallakin, ī, m. a kind of fish (= *phalakīn*).

फलफल phalla-phala, as, m. = *phulla-phāla* (probably onomatopoeitic), the wind raised in winnowing grain.

फषाजिग phashājiga and *phashājima*, N. of two places.

फा phā, *phās*, m. heat; useless or idle talk; growth, increase; one who increases, an increaser; [cf. 2. *pha*].

फाट phāt, ind. an interjection of calling.

फाटकी phātakī, f. alum (= *sphāṭī*).

फारि phāri, is, f. (fr. rt. *phar*), unrefined sugar, molasses; flour or meal mixed with curds (= *karambha*).

Phārita, am, n. (fr. Caus. of rt. *phan*), the inspissated juice of the sugar-cane, raw sugar; the inspissated juice of other plants; [cf. Arab. *فانيذ*; Pers. *پانيد*; medieval Lat. *penidium*]. — *Phāṇiti-bhūta*, as, ā, am, inspissated.

Phāṇita, as, ā, am (a contraction of *phāṇita*), obtained by straining or filtering, readily or easily prepared, anything made by an easy process (as a decoction &c.); (as), m. an infusion, decoction, pounded medicinal substances mixed with four parts of hot water and filtered; (am), n. the first particles of butter that are produced by churning. — *Phāṇāhṛita* ('*ta-āh*'), as, m., N. of a man; a patronymic from Phāṇāhṛiti; (ās), m. pl. the pupils of Phāṇāhṛiti. — *Phāṇāhṛitāyana*, as, m. a patronymic from Phāṇāhṛiti. — *Phāṇāhṛiti*, is, m., N. of a man; see Pāp. IV. 1, 150.

Phāṇṭaka, as, m. an infusion, decoction (= *phāṇṭa*).

Phāṇḍa, am, n. the belly (= *phauḍa*).

Phāṇḍin, ī, m., N. of a serpent-demon.

फारि phāri, Ved. (Sāy.) = *āyudha*.

Phārica, as, ā, am, Ved. (Sāy.) = *āyudha-rat*.

फाल phāla. See col. 1.

फालखेला phālakhelā, f. a quail; (also read *phāṇikhela*, *phalakhela* or *phulakhelā*).

फालित phālita, perhaps for *phāṇita*.

फालीकरण phālīkaraṇa. See col. 1.

फाल्गुन phālguna, &c. See col. 2.

फि phi, is, m. a wicked man; useless or idle talk; anger, passion.

फिङ्गक phingaka, as, m. a kind of bird, the fork-tailed shrike (= *kalirga*, *kulirga*).

फिरङ्ग phiranga, as, m. the country of the Franks (i. e. of Europeans); the disease of the Franks, syphilis. — *Phiranga-rofi*, f. European bread. — *Phirangin*, ī, m. a Frank, a European.

फिराल phirāla, N. of a place.

फिरिखड phirikhḍa, as, m., N. of a prince.

फु phu, us, m. a magical formula; useless or idle talk.

फुक *phuka*, as, m. a bird.

फुट *phuṭa*, as, ā, am, m. f. n. the hood or expanded neck of a snake (= *phaṭa*, *phaṇa*).

फुटिका *phuṭikā*, f. a sort of woven texture.

फुत् *phut* or *phūt*, an onomatopoeic word imitative of the sound made by blowing or puffing into liquids, or by the boiling or bubbling of water, &c.; sometimes expressive of disregard or contempt; used only in connection with rt. *kṛi*. — *Phut-kāra*, as, m. 'making a blowing or crackling noise,' fire. — *Phut-kartu-manas*, as, ās, as, wishing to make derisory noise, intending to cry aloud. — *Phut-āra* or *phūt-kāra*, as, m. blowing, hissing, whizzing; the hiss of a serpent; shouting loudly, shrieking, screaming. — *Phutkāra-vat*, ān, atī, at, hissing; shrieking. — *Phut-kārya* in *a-phutkārya*, as, ā, am, requiring no blowing. — *Phut-kṛi* or *phūt-kṛi*, cl. 8. A. -karoti, -kurute, -kartum, to blow, blow into; to ream, shriek, screech. — *Phut-kṛita* or *phūt-kṛita*, s, ā, am, blown, blown on, blown into, breathed in, cooled by blowing into; blown up (as a bubble); reamed aloud; (am), n. the sound of a wind instrument; a loud scream, shriek. — *Phut-kṛiti* or *hūt-kṛiti*, is, f. blowing, hissing; screaming.

फुफ्फु *phupphu*, ind. an onomatopoeic word. — *Phupphu-kāra*, as, ikā, am, panting, gasping. — *Phupphusa*, as, am, m. n. the lungs; [cf. *pupphusa*; Gr. *phō-sa*, *phō-sa*.]

फुम्फुशा *phumphuā*, ind. imitation of the sound made by the crackling of fire.

फुलिङ्ग *phulinga*, as or am, m. or n. (?), phillis; [cf. *phiranga*.]

फुल्ल *phull* (more properly regarded as a Nom. fr. *phulla*), cl. I. P. *phullati*, *uphulla*, &c., to open, expand (as a flower), bloom, blossom, blow, flower.

Phullana, as, i, am, filling with air, inflating.

फुल्ल *phulla*, *phulti*, &c. See p. 670, col. 1.

फुल्लरीक *phullarika*, as, m. a district, place; snake, serpent.

फूत् *phūt*, *phūt-kāra*, &c. See *phut* above.

फेच्चक *pheñcaka*, as, m. a kind of bird.

फेत् *phet*, ind. an onomatopoeic word (= *het*). — *Phet-kāra*, as, m. howling, a howl. — *Phet-ārīn*, ī, iñī, i, howling. — *Phetkārīñi-tantra*, am, ā, N. of a work on magic.

फेण *phena* = *phena* below.

फेण्ट *phenṭa*, as, m. a kind of bird.

फेत् *phet*, ind. an onomatopoeic word. — *Phet-kāra*, as, m. howling (of the wind or of animals). — *Phet-kārīn*, ī, iñī, i, howling; (iñī), f. N. of a Tantra. — *Phetkārīya*, am, n., N. of a Tantra. — *Phet-kṛita*, am, n. howling, a howl.

फेन *phena* or *phena*, as, am, m. n. (said to be fr. *phe*, substituted for rt. *spṛāy*, Upādi-s. III. 3; y some derived fr. rt. *phañ*), foam, froth, spume; cum [cf. *duḡdha-phē*, *payah-pheni*]; foam of the mouth, moisture of the lips, saliva [cf. *vṛtshali-hena-pīta*, *phañi-phē*]; (as), m. white cuttle-fish bone, os sepiae, supposed to be indurated foam of the sea [cf. *abdhikapha*, *abdhik-phē*, *samudra-phē*]; N. of a son of Ushad-ratha and father of utapas; (ā), f. a species of shrub, = *sātālā*; (ī), f. a kind of food; [cf. Lat. *spūma*; Engl. Sax. *fam*, *fæman*; Slav. *pēna*, 'foam.']. — *Phena-giri*, is, m., N. of a mountain near the mouth of the Indus; (also written *phena-giri*). — *Phena-tā*, f. frothiness, vapour. — *Phena-duḡdhā*, a kind of small shrub (= *duḡdha-pheni*). — *Phena-pa*, as, ā, am, 'froth-drinking, foam-quaffing,' feeding on foam; (according to a Scholiast = *svayam*

patitaiḥ phalādibhir jīvan; also spelt *phena-pa*). — *Phena-piṇḍa*, as, m. 'a mass of foam,' a mere bubble, any mere fancy, empty idea, nonentity, nonsense. — *Phena-prakhyā*, as, ā, am, foam-like, resembling foam. — *Phena-melīn*, ī, iñī, i, discharging frothy urine. — *Phena-vat*, ān, atī, at, frothy, foaming, bubbling. — *Phena-vāhin*, ī, m. 'carrying off the scum,' a filtering cloth; 'foam-bearings,' (perhaps) the thunderbolt of Indra (Indra having used the foam of the sea for his thunderbolt to kill the demon Vṛtra); (perhaps rather) an epithet of Indra; [cf. *phenāsani*]. — *Phenāgra* ('*na-ag*'), am, n. 'surface of foam,' a bubble on the water. — *Phenāsani* ('*na-as*'), is, m. 'having foam for a thunderbolt,' an epithet of Indra. — *Phenākāra* ('*na-āk*'), as, ā, am, living on foam, feeding on froth. — *Phenopama* ('*na-up*'), as, ā, am, foam-like, resembling foam (said of life).

Phenaka, as, m. white cuttle-fish bone, os sepiae; (as, ā), m. f. a kind of pastry; ground rice boiled in water; the soap-berry?; (ikā), f. a kind of prepared food; froth.

Phenala, as, ā, am, frothy, foamy; [cf. *phenila*.]

Phenāya, Nom. A. *phenāyate*, -yitum, to foam, froth.

Phenāyamāna, as, ā, am, foaming, frothing. — *Phenila*, as, ā, am, foamy, frothy, spumous; (as), m. the soap plant, Sapindus Detergens; the plant Zizyphus Jujuba, = *badara*; (ā), f. a species of plant (= *bām̐ba*, *bām̐bī*, *jala-brahmi*, *sarpākshī*); the plant Sapindus Detergens; (am), n. (probably) the fruit of Sapindus Detergens; the fruit of Zizyphus Jujuba; the fruit of Madana.

Phenya, as, ā, am, Ved. existing in foam; (Mahi-dhara) = *dhādiṛe bhavāḥ*.

फेर *phera*, as, m. (an onomatopoeic word; cf. *phet*, *phet*), a jackal.

Pheraṇḍa, as, m. a jackal.

फेरल *pherala*, N. of a place; (perhaps wrongly for *kerala*.)

फेरव *phe-rava*, as, m. (fr. *phe* onomatopoeic + *rava*), a jackal; a Rākshasa, a goblin, a demon; (as, ā, am), fraudulent, crafty, a rogue, a cheat; malicious, noxious, injurious.

Pheru, us, m. a jackal.

फेल *phel*, cl. I. P. *phelati*, &c., to go, move.

फेल *phela*, am, ā, n. f. remnants of food, leavings of a meal, droppings from the mouth, refuse, ords; a particular high number.

Pheli, is, or *pheli*, f. remnants of food.

Phelikā, f. = *pheli*.

फेसल *phesala* (?), N. of a place.

फौल्लि *phaulli* (fr. *phulla*), see Scholiast on Vārttika III. to Pāṇ. VIII. 2, 42.

ब

ब 1. *ba*, the twenty-third consonant of the Nāgari alphabet and the third of the labial class, often confounded with the semivowel *v*, with which some grammarians consider it optionally interchangeable. — *Ba-kāra*, as, m. the letter or sound *ba*.

ब 2. *ba*, as, m. a N. of Varuṇa; water; a water-jar. According to lexicographers *ba* also = *bhaga*, *gandhana*, *vapana*, &c.

बह् *banh*, also written *vanh* (related to 2. *br̥ih*), cl. I. A. *banhate*, *babanhe*, *banhitā*, &c., to grow, increase: Caus. P. *banhayati*, -yitum, to cause to grow, increase, strengthen, fix, make firm; [cf. *bahala*, *bahu*, *bahula*.]

Banhitman, ā, m. muchness, abundance, multitude. — *Banhiṣṭha*, as, ā, am (superl. of *bahula*), very much, very many, most abundant, very abundant, very great, excessive.

Baḥūyas, ān, asī, as (compar. of *bahula*), much more, more abundant, very many, exceeding.

बक *baka*, &c. See *vaka*.

बकुर *bakura*, as, m., Ved. (according to native authorities), a thunderbolt, lightning, anything shining; perhaps 'a horn, trumpet, or other wind instrument used in battle'; [cf. *bākura*, *bakurā*.]

बगदाद *bagadāda*, N. of a city, Bagdad.

Bagulāru, N. of a place.

Bagadāhu, N. of a place.

बङ्ग *bangā*, as, m. the country of Bengal; (usually written *vangā*, q. v.)

Bangāla, as, m. (?), N. of the country Bengal.

बज *baja*, as, m., Ved. (probably) N. of a herb used as a charm against evil spirits.

बद् *baḍ*, ind. (perhaps connected with *vādham*, q. v.), Ved. (a particle of affirmation), in truth, certainly (Sāy. = *satyam*); [cf. Zend *bāt*, *bā*.]

बद् *baḥ* = rt. *vaḥ*, q. v.

बडपिला *baḍapilā*, f., N. of a village.

बडवा *baḍavā*, f. a mare; the nymph Aśvinī or the personification of the asterism represented by a horse's head; a female slave. — *Baḍavāgñi* ('*vā-ag*'), is, or *baḍavānata* ('*vā-an*'), as, m. submarine fire; (in mythology) a being consisting of flame but with the head of a mare, fabled to have sprung from the thighs of Urvā and to have been received by the ocean. — *Baḍavā-mukha*, as, m. submarine fire; (am), n. the infernal regions. — *Baḍavā-suta*, au, m. du. the two sons of Aśvinī, (see *aśvin*, *aśvinī-kumāra*). — *Baḍavā-hṛita* (?), as, m. the paramour of a female slave, a slave.

बडा *baḍā* or *baḷā*, ind., Ved. = *baḍ*, q. v.

बडाह *baḍāha*, as, m., N. of a prince.

बरा *baṛ* = rt. *vaṛ*, q. v.

बरिज *barij*, k, m. (connected with the Vedic *paṇi* fr. rt. 2. *paṇ*, q. v.; but in Ved. and later Sanskrit often written *vaṇij*), a merchant, (*ku-barij*), a wicked merchant; a trader; the sixth of the astronomical periods called *Karāṇa*, corresponding to the half of a lunar day; (*k*), f. trade, traffic. — *Barik-patha*, as, am, m. n. 'a trader's path or line,' traffic, commerce; (as), m. a merchant. — *Barik-putra*, as, m. a merchant's son, of a trader, a young merchant or trader; (ī), f. a merchant's daughter, a young woman of the merchant class. — *Barig-bandhu*, us, m. 'trader's friend,' the indigo plant, Indigofera Tinctoria. — *Barig-bhāva*, as, am, m. n. the state of being a merchant, traffic, trade, commerce. — *Barig-vaha*, as, m. 'carrying merchants,' a camel. — *Barijya*, am, ā, n. f. (for *barijya*), trade, traffic.

बाड *baḍa*, as, ā, am. See *vaṇḍa*.

वत 1. *bata*, ind. (in the later language *vata*), Ved. an interjection of astonishment, sorrow, or regret, generally translatable by ah! oh! O! alas! alack! wo! woe! (the word *bata* seems originally to have stood immediately after the idea beginning the sentence and giving rise to the interjection, e.g. *bato batāsi yama*, alas! thou art a weak person, O Yama.) According to native lexicographers the senses in which *bata* may be used are expressed by the following Sanskrit words, *kheda*, *anu-kampa*, *anu-krośa*, *vi-smaya*, *āścarya*, *san-tośha*, *dhṛiti*, *ā-mantraṇa*, *nindā*, *sam-bodhana*.

वत 2. *bata*, as, m. (probably for *vata*, past pass. part. of rt. *van*, q. v.), Ved. (according to the Nirukta) a weak or feeble person.

बद् *bad* or *band*, cl. I. P. *badati*, *bandati*, *babāda*, *baḍitum*, &c., to be steady, to be firm; [cf. rt. I. *pad*.]

बदर badara, as, m. (later also *vadara*), the jujube tree, *Zizyphus Jujuba* or *Z. Scandens*; a kind of mustard (= *deva-sarshapa*); the kernel of the fruit of the cotton plant; N. of a man [cf. *bādarāyaṇa*]; (ā), f., N. of various plants; the cotton shrub; a particular species of bulbous plant (= *grishīti*, *vārālī*); *Mimosa Octandra* (= *elā-parāṇī*); *Clitoria Ternatea* (= *vishṇu-krāntā*); (ī), f. the jujube tree; the cotton shrub; *Mucuna Pruritus* (= *kapi-kadhu*); N. of one of the sources of the Gangā and of the hermitage of Nara and Nārāyaṇa situated near it [cf. *badarikā*]; (am), n. the edible fruit of the jujube; the berry or pod of the cotton shrub; the same berry used as a weight. — *Badara-kūṇa*, as, m. the time when the fruit of the jujube becomes ripe. — *Badara-pācāna*, am, n., N. of a sacred bathing-place (* where the jujube ripens). — *Badara-phalī*, f. a species of jujube tree (= *bhū-badārī*). — *Badara-yūsha*, a decoction of the fruit of the jujube. — *Badarāmalaka* (°ra-ām°), am, n. *Flacourtia Cataphracta* (probably the fruit rather than the plant itself). — *Badarī-ēchada*, as, ā, m. f. a kind of perfume (apparently a dried shell-fish, = *sankha-nakhi*); (ā), f. a species of jujube tree (= *hastī-kolī*). — *Badarī-tapovana*, am, n. the penance grove or hermitage at Badarī. — *Badarī-nātha*, as, m., N. of a temple at Badarī. — *Badarī-nārāyaṇa*, N. of a place. — *Badarī-pattra*, as, m. a kind of perfume (= *nakhi*). — *Badarīpattraka*, am, n. a kind of perfume, a leaf. — *Badarī-pācāna* = *badara-pācāna*, q. v. — *Badarī-prastha*, as, m., N. of a city. — *Badarī-phala*, am, n. the fruit of the jujube tree; (ā), f., N. of a plant, a variety of *Sephālikā* or *Nyctanthus* with blue flowers. — *Badarī-mūla*, am, n. the root of the jujube tree. — *Badarī-vaṇa* or *badarī-vana*, am, n. a wood of jujube trees; N. of a place. — *Badarī-vāsā*, f. 'dwelling at Badarī,' an epithet of Durgā. — *Badarī-saila*, as, m. 'rock of Badarī,' N. of a rocky eminence at the source of the Gangā in the Himālaya range (a celebrated place of pilgrimage, the Bhadrīnāth of modern travellers; or a town and temple on the west bank of the Alaka-nandā river, in the province of Śrī-nagar).

Badarī, īs, f. = *badarī*, the jujube tree.

Badarikā, f. (fr. *badarā*), the fruit of the jujube (?); N. of one of the sources of the Gangā and of the neighbouring hermitage of Nara and Nārāyaṇa (= *badarī*). — *Badarikāśrama* (°kā-ās°), N. of a hermitage.

बद्ध baddha. See under rt. *bandh*, col. 2.

बद्धिपि baddha-ppi, n. (perhaps a Prākṛit form for *baddha-pāṇī*), the clasped hand, the fist; (also read *baddhāpi*.)

बध् 1. *badh*, to bind, for *bandh*, col. 2.

बध् 2. *badh*, used only in Desid. A. *bī-bhatsate*, to abhor, detest, &c. See *bībhatsa* (which is by some considered to belong to rt. *bādhi*).

बध् 3. *badh* for *vadh*, to kill, &c., substituted in some tenses of rt. *han*. See *vadh* and *han*.

Badha, as, m. killing, murder, &c.; see *vadha*. — *Badha-kāṅkshin*, for this and all other compounds of *badha* see under *vadha*.

Badhaka, *badhya*, &c. See *vadhaka*, *vadhya*, &c.

बधिर badhira. See p. 673, col. 1.

बधू badhū. See *vadhū*.

बध्यो badhyoga, as, m., N. of a man.

बन्द् band. See rt. *bad*, p. 671, col. 3.

बन्दि bandi, *bandin*, &c. See *vandi*, &c.

बन्दिशारयु bandīśarayu, N. of a place mentioned in the Romaka-siddhānta.

बन्ध bandh [cf. rt. *bundh*], cl. 9. P. (ep. also A.) *badhnāti* (*badhnīte*), Impv. 2nd sing. *badhāna*, *babandhu* (Ved. 3rd pl. *badhus*, 2nd sing. A. *bedhiṣhe*), *bhantisyati* (ep. also *bandhishyati*, -te), *abhāntīti*, *banddhum* (ep. also *bandhitum*), to bind, tie, fix, fasten; to chain, enchain, fetter; to fasten or tie round, bind round, put on (e.g. *āram badhnānti munayāḥ*, the ascetics put on clothing made of strips of bark); (A.) to bind on one's self, put on; to ensnare; to catch (e.g. *mat-syān bandh*, to catch fish), take captive, take prisoner; to shut up, confine, imprison; to inflict punishment, punish, chastise; to bind a sacrificial victim, offer sacrifice (with dat. of the deity to whom the victim is presented, Ved.); to fix, direct, fasten (the eyes or mind) upon (with loc.); to shut, close, stop, stop up, preclude; to arrest, hold back, check, suppress; to overpower, oppress, violate; to bind together, put together, fasten together, join, combine, connect, conglomerate, unite; to construct, build; to construct verses, compose; to bring to pass, effect, produce, evoke, result in, be followed by (with acc.); to form fruit (as a plant), to set; to strike (root); to take up (an abode); to manifest, exhibit, evince, display, show (e.g. *dhṛitīm badhāna*, show thy resolution); to entertain, cherish, foster, possess, have, contract, form; *aijālim bandh*, to place the two hands hollowed side by side; *mushīm bandh*, to clench the fist; *setum bandh*, to construct a dam, build a bridge, (*bandhishye setunā Gangām*, I will span the Gangā with a bridge); *golam bandh*, to form or construct a globe; *bhru-kutīm bandh*, to knit the brows, frown; *sauhrīdayam* or *sakhyam* or *ajaryambandh* to contract friendship; *vairam bandh*, to contract enmity: Pass. *badhyate*, Aor. *abadhi* (?), to be bound; to bind on one's self, put on: Caus. *bandhayati*, -yitum, Aor. *ababandhat*, to cause to bind, cause to be bound; to order to be imprisoned; to cause to be joined together or constructed, cause to be built, cause to be embanked; (according to the Dhātu-pāṭha) to bind, (in this last sense also *bādhyati*): Desid. *bībhatsati*, to wish to bind: Intens. *bābadhyate*, *bābanddhi*, to bind fast, tie firmly; [cf. Zend *band*, *banda*, *baś-ta*, 'bound'; Gr. *πέωω*, *πέω-μα* for *πενθ-μα*, *πενθερός*; Lat. *patibulum*, *pendo*, *pendeo*, *fi-lum* for *fid-lum*, *fū-nis* for *fud-nis*, *fid-es*, *fid-o* for *feido* = *πέωω*, *fod-us*; Slav. *vjazati*, 'to bind'; Goth. *bind-an*, *fastan*; Old Germ. *fasti*; Angl. Sax. *bindan*, *bonda*, *band*, *baſt*, *fiest*; Iceland. *fast-t*].

Baddha, as, ā, am, bound, tied, fixed, fastened; chained, enchained, fettered; fastened or tied round, bound on, put on, girt on, dressed; caught, captured, confined, imprisoned; shut, stopped, closed, precluded; arrested, held back, checked, restrained, suppressed, withheld; joined, connected, combined, united; formed, constructed, built, embanked; inlaid, studded [cf. *rīti-b°*, *loha-b°*]; composed (as verses); effected, produced; directed towards; formed, set (as fruit); struck (as a root); firmly rooted, firm; placed side by side (as the hollowed hands); denched (as the fist); knit (as the brows); contracted (as friendship or enmity); taken up (as an abode); manifested, evinced, displayed; entertained, cherished, fostered, possessed, got; entangled, involved, enmeshed; congealed, clotted (as blood); opposed to (*drava*, q. v.); (at the beginning of adj. comps. *baddha* has often a vague sense analogous to that of *jāta*, q. v.; see examples below); (as or am), m. or n.?, (with Jains) that which binds or fetters the embodied spirit (viz. connection of the soul with deeds; it consists in a succession of births and deaths as the result of works). — *Baddha-kaksha*, as, ā, am, one who has the loins girt, girt about the loins, having a tightened girdle. — *Baddha-kakshya*, as, ā, am, having the girdle bound or girt up, prepared, ready. — *Baddha-kafa*, as, ā, am, made of plaited grass. — *Baddha-kūma*, as, ā, am, one whose desires are restrained. — *Baddha-kesara*, as,

ā, am, having hair formed, forming hair. — *Baddha-kopa*, as, ā, am, having anger suppressed, smothering resentment, governing wrath. — *Baddha-guda*, am, n. a dangerous kind of obstruction of the bowels. — *Baddhagudin*, ī, īmī, ī, suffering from the above obstruction. — *Baddha-godhāngulīrat* (°dhā-an°), ān, atī, at, (in archery) having fastened a leathern guard on the left arm and fingers; [cf. *go-dhā*]. — *Baddhagodhāngulī-trāṇa*, as, ā, am, having fastened on a leathern guard for the left arm and fingers. — *Baddha-ghaṇṭa*, as, ā, am, having bells bound on. — *Baddha-ṭṭa*, as, ā, am, having the thoughts fixed, rivetting the mind. — *Baddha-jihva*, as, ā, am, tongue-tied, moving the tongue with difficulty. — *Baddha-jī-tā*, f. the state of having acquired knowledge, great knowledge. — *Baddha-tala*, as, ā, am, one who has put on a leathern guard (for the left arm). — *Baddha-tūṇa*, as, ā, am, having a quiver fastened on, girt with a quiver. — *Baddha-tṛishṭi*, īs, īs, ī, having the eyes fixed, fixing the gaze (upon anything). — *Baddha-dvīrada-setu*, us, us, us, having elephants bound together for bridges. — *Baddha-dvisha*, as, ā, am, contracting hatred. — *Baddha-dhūrā-pravāḥa*, as, ā, am, checking the flow of (tear) drops. — *Baddha-nīścaya*, as, ā, am, having a firm conviction, forming a firm resolve, firmly resolved. — *Baddha-nīstṛiṅga*, as, ā, am, girt with a falchion. — *Baddha-netra*, as, ā, am, having the eyes fixed, fixing the eyes (upon anything). — *Baddha-nepathya*, as, ā, am, attired in a theatrical costume. — *Baddha-panka-vat*, ān, atī, at, having the mud dried or hardened. — *Baddha-purisha*, as, ā, am, having the bowels obstructed or constipated. — *Baddhapurisha-tva*, am, n. the state of being constipated, obstruction of the bowels. — *Baddha-pratijia*, as, ā, am, one who has contracted an engagement, one who has made a vow or promise. — *Baddha-pratīśrut*, t, t, t, in which echoes are formed, resonant with echoing sounds. — *Baddha-phala*, as, m. the plant *Pongamia Glabra* (= *karaija*). — *Baddha-bhāva*, as, ā, am, having the mind or heart fixed. — *Baddha-bhīmāndhakāra* (°ma-an°), as, ā, am, enveloped in terrible darkness. — *Baddha-bhū*, īs, f. the lowest floor ('fixed on the ground'); ground prepared for the site of a house. — *Baddha-bhūmika*, as, ā, am, having an inlaid floor. — *Baddha-mukha*, as, ī, am, having the mouth or orifice closed. — *Baddha-mushṭi*, īs, īs, ī, having a closed fist; close-fisted, griping, penurious, covetous; [cf. *dṛidha-mushṭi*]. — *Baddhamushṭi-kara*, as, m. the hand with closed fist. — *Baddhamushṭi-tva*, am, n. the state of having the fist closed (for holding a bow). — *Baddha-mūtra*, as, ā, am, stopping or obstructing the urine. — *Baddha-mūla*, as, ā, am, striking root firmly, deeply rooted. — *Baddhamūla-tā*, f. the state of being firmly rooted. — *Baddha-mauna*, as, ā, am, one by whom silence is observed, keeping silence. — *Baddha-rahhasa*, as, ā, am, one who has formed an ardent attachment, passionately attached (to any one). — *Baddha-rasāla*, as, m. a species of mango (the most highly prized kind). — *Baddha-rāga*, as, ā, am, filled with passion, impassioned. — *Baddha-rājya*, as, ā, am, having attained to royalty. — *Baddha-vatsā*, f., scil. *gaur*, a cow whose calf is tied up (in the stall). — *Baddha-vandana-mālaka*, as, īkā, am, having fastened garlands in token of welcome. — *Baddha-varāca*, ās, ās, as, constipating the bowels. — *Baddha-vasatī*, īs, īs, ī, fixing an abode. — *Baddha-vāc*, k, k, k, suppressing the voice, maintaining silence, taciturn. — *Baddhaviṭka*, as, ā, am (fr. *budhi* + *viśh*), one whose bowels are constipated, constive. — *Baddhaviṭka-tā*, f. constipation of the bowels, costiveness. — *Baddha-vimūtra*, as, ā, am, obstructing the evacuations by stool and by the bladder. — *Baddha-vira*, as, ā, am, whose heroes or soldiers are bound. — *Baddha-vepathu*, us, us, u, seized with tremor, trembling. — *Baddha-vaira*, as, ā, am, one who has contracted great enmity or confirmed hostility, feeling

itter hatred. — *Baddha-sas*, an incorrect form for *adva-sas*, q. v. — *Baddha-sikha*, as, ā, am, one whose hair is tied up into a single lock upon the crown of the head; one who is still in childhood, young, a child, a pupil (not yet tonsured); (ā), f. a sort of pungent root, (according to some) a kind of arlic. — *Baddha-srotra-manas-cakshus*, as, us, s, having the ears, mind, and eyes fixed; fixing the ears, mind, and eyes. — *Baddha-sūta*, as, m. a particular preparation of quicksilver. — *Buddha-sucha*, s, ā, am, forming an attachment, conceiving affection (with loc.). — *Buddhānguli-tra* or *buddhāngulī-trāṇa* ('dha-an'), as, ā, am, having a finger-ward fastened on, equipped with gauntlets. — *Buddhānjali* ('dha-an'), is, is, i, having the hands allowed and placed side by side, with hands or arms joined in humble entreaty, putting the joined ends to the forehead, saluting respectfully; with oiled hands. — *Buddhānjali-puta*, as, ā, am, forming a cup with the hollowed hands. — *Buddhātman* ('dha-āt'), ā, m. (with Jāinas) a soul which is bound or fettered by deeds and works previous to its deliverance. — *Buddhānānu* ('dha-an'), as, ā, am, feeling pleasure, joyful. — *Buddhānūrāga* ('dha-an'), as, ā, am, manifesting love, feeling affection. — *Buddhānusa* ('dha-an'), s, ā, am, one whose purpose is fixed, of fixed intent; taking aim. — *Buddhāmbara-cara-mārga* ('dha-an'), as, ā, am, obstructing the path of birds (said of a conflagration). — *Buddhāyudha* ('dha-y'), as, ā, am, accoutred with arms. — *Buddhānka* ('dha-as'), as, ā, am, one whose suspicions are raised, apprehensive. — *Baddhotsava* ('dha-ot'), as, ā, am, observing a festival, enjoying a holiday. — *Baddhodayama* ('dha-ud'), as, ā, am, uniting efforts, making united efforts, having the energies intently fixed.

Baddhaka, as, m., Ved. one who is bound, a captive, prisoner.

Baddhrā, ind. having bound or tied; having put on; having joined.

Badva, am, n., Ved. a large number, multitude; particular high number, (according to Sāy.) 100 kotis, (according to others) 10,000 millions; the number 13084. — *Badva-sas*, ind. in large numbers, in multitudes; (also incorrectly written *baddha-sas*).

Badvan, ā, m. a causeway, highway.

Badhira, as, ā, am, deaf, (sometimes written *adhira*); [cf. Hib. *badhar*; Cambro-Brit. *byzar*; armor. *byzar*.] — *Badhira-tā*, f. or *badhira-tva*, m. n. deafness. — *Badhirāndha* ('ra-an'), as, ā, m. deaf and blind; (as), m. N. of a Nāga, son of Kāśyapa. — *Badhīrī-kṛi*, cl. S. P. A. -karoti, -kute, -kartum, to make deaf, deafen. — *Badhīrī-rīta*, as, ā, am, made deaf, deafened.

Badhiraka, as, m., N. of a man; (ās), m. pl., N. of his descendants; (tkā), f., N. of a woman.

Badhiraya, Nom. P. *badhirayati*, -yitum, to make deaf, deafen.

Badhīrita, as, ā, am, made deaf, deafened.

Badhīriman, ā, m. deafness.

Badhnat, am, atī, at, binding, tying; effecting, producing.

Badhra, am, n. lead; (ī), f. a thong.

Badhrya, am, n. a shoe, slipper.

Bandha, as, m. binding, tying, a bond, tie, chain, fetter, knot, halter, tether [cf. *pāda-b*]; a ligature, bandage; laying snares; catching, capturing, capture; binding in fetters, fettering, confining, imprisoning, confinement, imprisonment, custody [cf. *rāja-b*]; binding, directing (the mind towards anything); binding together, joining, uniting [cf. *pāni-b*]; joining the hollowed hands; forming, constructing, construction, building, erecting (e.g. *setor bandha*), the construction of an embankment or bridge; cf. *setu-*); embanking, an embankment, throwing a bridge across (a river); contracting or knitting the brows [cf. *bhrukuṭi-b*]; joining the hands or feet in particular positions, any posture or position of the limbs or body generally, a position, posture (e.g. *śana-b*), a sitting posture); a particular position of

the hands and feet [cf. *mahā-b*, *mūla-b*]; a particular position in coitus; connection, intercourse, society; agreement, union; manifestation, exhibition, display [cf. *rāja-b*]; consequence, result (e.g. *arishṭa-b*), having welfare as a consequence, causing welfare; a sinew, tendon; a pledge, deposit, (perhaps rather) pledging [cf. *bandhaka*]; that with which anything is bound together or bordered, border, framework, inclosure; (in philosophy) bondage, (opposed to *muktī*, *moksha*, and regarded in the Sāṅkhya system as threefold, viz. *prakṛitī-b*, *vaikārikā-b*, *dakṣhiṇā-b*; cf. *karma-b*, *dakṣhiṇā-b*); (in rhetoric) combination of sounds, construction of words; a disease in which the eyelids cannot be wholly closed; (in comp. with numerals) a part [cf. *duśa-b*, *pañca-b*; cf. also Lat. *pondus*; Lith. *banda*, 'a herd of cattle'; Angl. Sax. *bonda*, *bend*, *best*; Hib. *bad* = *Armor*. *ból*, 'a bunch, bush, cluster, tuft, thicket.']. — *Bandha-karāṇa*, am, n. binding, fettering, restraining, holding back, preventing, impeding. — *Bandha-kartri*, tā, tri, tri, a binder, one who fetters or restrains. — *Bandha-tantra*, am, n. a complete army, or one possessing the four divisions of chariots, elephants, horse, and foot. — *Bandha-deśa*, N. of a country mentioned in the *Ratna-kosha*. — *Bandha-pārushya*, am, n. forced construction of words. — *Bandha-maya*, as, ī, am, consisting of bonds or ties, serving for a bond, being of the nature of a bond. — *Bandha-mudrā*, f. the impression or mark of fetters. — *Bandha-moṇikā* or *bandha-moṇinī*, f. 'releasing from bonds,' N. of a Yoginī. — *Bandha-stambha*, as, m. 'binding-post,' the post to which an elephant is tied.

Bandhaka, as, m. a binder, one who is employed in binding; one who catches, a catcher [cf. *nāga-b*]; a violator, ravisher; a band, tie [cf. *paśu-b*]; a bank, dam, dike [cf. *jala-b*]; any posture of the body [cf. *malla-b*]; a pledge, deposit, pawn, (perhaps rather) pledging; a promise, vow (= *satyan-kāra*); exchanging, barter; (in comp. with numerals, especially at the end of an adj. comp.) a part, portion (e.g. *ṛijam sa-dasa-bandhakam*, a debt plus one tenth); a city; (am), n. binding, confinement; (ī), f. an unchaste woman ('connected with many men'; *kumārā-bandhaki*, a woman unchaste even as a girl); a harlot, courtesan, wanton [cf. *bandhuki*]; a barren woman [cf. *bandhyā*]; a female elephant. — *Bandhaka-tva*, am, n. the being fettered.

Bandhana, as, ī, am, binding, tying, fettering [cf. *bhāva-b*]; holding fast, arresting, checking, stopping; (at the end of a comp.) dependant on, depending upon; (am), n. the act of binding, tying, fastening, fettering; a bond, chain, fetter; a tether, halter; a sinew, muscle [cf. *ślatha-b*]; binding on, binding round; binding up; a ligature, bandage; joining, connection; catching, capturing; confining, confinement, captivity, bondage, detention, imprisonment; a gaol, prison; inflicting pain, hurting; putting to death; joining, connecting, uniting; forming, building, constructing, construction; *setor bandhanam*, the construction of an embankment or bridge [cf. *setu-bandha*, *setu-bandhana*]; a bar, barrier; embanking, an embankment, bridging over; mixing, alloying, alloyage (of metals); conjunction, connection, coherence; a stalk, stem, peduncle [cf. *prasava-b*]; *gita-bandhana*, a composition which is sung, an epic poem rehearsed in singing; (am, ī), n. f. any instrument of binding or holding together, a bond (e.g. *annam prāṇasya bandhanam*, food is the bond, i.e. the staff of life), band, rope, tie, cord, string, garter, thread; a tether, halter [cf. *pāda-b*]; a chain, fetter; a snare; a ligature, bandage. — *Bandhana-granthi*, is, m. the knot of a ligature; a noose; a rope for tying cattle. — *Bandhana-pālaka*, as, m. a gaol-keeper, gaoler, turnkey. — *Bandhana-rājya*, us, f. a rope for tying cattle; any rope or string used for tying. — *Bandhana-veśman*, a, n. 'house of bondage,' a prison. — *Bandhana-stha*, as, ā, am, being in prison, living in confinement, imprisoned,

captive; (as), m. a prisoner, captive. — *Bandhana-ssthāna*, am, n. (a place where cattle are fastened), a stall, stable. — *Bandhanāgāra* ('na-ag' or -āg'), as, am, m. n. 'house of bondage,' a prison. — *Bandhanādhikāra* ('na-adh'), as, m., N. of the third chapter of the first part of the *Rasendra-kalpa-druma*, a medical work by Rāma-kṛishṇa. — *Bandhanālaya* ('na-āl'), am, n. 'house of bondage,' a prison.

Bandhaniya, as, ā, am, to be bound or tied, to be bound on, to be bound round; anything bound on or tied round; to be confined, to be captured or taken prisoner; to be embanked; (as), ni. (according to a Scholiast) = *setu*, an embankment.

Bandhayitri, tā, m. one who binds or ties up, a binder.

Bandhita, as, ā, am, caused to be bound (e.g. *satam bandhitah*, caused to be bound for a hundred pieces of money, i.e. imprisoned for a debt of a hundred pieces of money); bound.

Bandhitra, am, n. (?), the god of love, love, desire [cf. *vadhitra*]; a spot, mole.

Bandhin, ī, ini, i, (at the end of a comp.) binding [cf. *dīpta-bandhinī*]; catching [cf. *mutya-b*]; causing, effecting, producing, exciting, evoking [cf. *phala-b*, *rāja-b*]; showing, exhibiting, manifesting, evincing [cf. *vātsalya-b*].

Bandhu, us, m. connection, conjunction, relationship, association; relation, reference, respect (e.g. *keva bandhunā*, in what respect?); one who is connected with or belongs to (any profession or tribe, especially if only nominally so connected; cf. *kshatra-b*, *dvija-b*, *brahma-b*); a kinsman, relation, relative, connection, kindred in general [cf. *mātri-b*]; (in law) a cognate kinsman in a remote degree, one subsequent in right of inheritance to the *Sa-gotra*, (three kinds of these are enumerated, personal, paternal, and maternal: the first are sons of the deceased father's sister, of his mother's sister, and of his maternal uncle: the second are the sons of his father's paternal aunt, of his father's maternal aunt, and of his father's maternal uncle: the third are the sons of his mother's paternal aunt, of his mother's maternal aunt, and of his mother's maternal uncle); a friend [cf. *a-b*, *amṛita-b*, *ṛishi-b*]; a husband; a brother; N. of a flower (= *bandhūka*); N. of a metre; (in astron.) N. of the fourth mansion; N. of a *Ṛishi* with the patronymic *Gaupāyana* or *Lau-pāyana*, author of two hymns in the *Rig-veda*; (according to Yāska also) wealth; according to Pāṇini a feminine word ending in *yā* must change *yā* to *ī* before *bandhu* in a comp., e.g. *kāṛisha-gundhyā-bandhu* becomes *kāṛisha-gandhī-bandhu*; [cf. Hib. *badh*, 'love, friendship.']. — *Bandhu-kāma*, as, ā, am, loving relations, affectionate towards relations and friends. — *Bandhu-kṛitya*, am, n. the duty of a kinsman or of a friend, a friendly office, friendly service.

— *Bandhu-kshit*, t, t, t, Ved. dwelling among relations; (Sāy.) having the quality or condition of kindred; (according to some this word may be the N. of a person or family.) — *Bandhu-jana*, as, m. a kinsman, relation, friend; kinsfolk, relations. — *Bandhu-jīva* or *bandhu-jivaka*, as, m. 'living in association or groups,' *Pentapetes Phoenicea*, (a plant with a red flower which opens at midday and withers away the next morning at sunrise); (am), n. its flower; (*kas*), m., N. of a *Cakra-vartin*. — *Bandhujīva-pushpa*, am, n. the flower of *Pentapetes Phoenicea*. — *Bandhujīvābhī-tānra* ('va-abh'), as, ā, am, deep red like the blossom of *Pentapetes Phoenicea*. — *Bandhu-tā*, f. relations collectively, kindred, kin (= *bandhūnām samūha*); relationship, affinity, connection, relation. — *Bandhu-tva*, am, n. relationship, brotherhood, affinity. — *Bandhu-dagdha*, as, ā, am, 'destroyed or consumed by relations,' i.e. an abandoned wretch (= *hataka*). — *Bandhu-datta*, as, ā, am, given by relations or by a kinsman; (as), m., N. of a man; (ā), f., N. of a woman; (am), n. a particular kind of female property (given to a girl by her relations at her marriage). — *Bandhu-dāyāda*, as, m. a kinsman and heir. — *Bandhu-pati*, is, ni. lord of kindred or relations; [cf. *bandhupata*.]

— *Bandhu-pāla*, *as*, m. 'kindred-protector,' N. of a man. — *Bandhu-pālita*, *as*, m. 'kindred-protected,' N. of a prince. — *Bandhu-pushpa-māla*, *as*, *ā*, *am*, wearing a chaplet of Bandhu flowers. — *Bandhu-prich*, *t*, m., Ved. asking relations, inquiring after kindred, (Sāy. = *bandhūnā prashitā*); [cf. *prish-ṭa-bandhu*]. — *Bandhu-prabha*, *as*, m., N. of a Vidya-dhara. — *Bandhu-priṭi*, *is*, f. affection for a friend, love of relatives or friends. — *Bandhu-bhāva*, *as*, m. friendship. — *Bandhu-bhāshita*, *am*, n. the talk or speech of kindred. — *Bandhu-mat*, *ān*, *atī*, *at*, having relations, surrounded by relations; (*ān*), m., N. of a man; of a king; (*atī*), f., N. of two women; N. of a town. — *Bandhu-vaiṭaka*, *as*, m. 'deceiver of relatives,' N. of a Vidishaka. — *Bandhu-vat*, *ān*, *atī*, *at*, having relations or kindred. — *Bandhu-varga*, *as*, m. the whole body of relations, circle of kinsmen, kindred. — *Bandhu-hīna*, *as*, *ā*, *am*, destitute of kindred, relationless, friendless. — *Bandhū-kṛt*, cl. 8. P. -*karoti*, -*kartum*, to make a friend of. — *Bandhū-kṛta*, *as*, *ā*, *am*, made a friend. — *Bandhu-śha*, *as*, m., Ved. inquiring after kindred, (Sāy. = *bandhūnām avreshanam*.)

Bandhuka, *as*, m. a species of plant (= *bandhūka*, *bandhu-jiva*); a bastard [cf. *bandhula*]; (*ā*, *i*), f. an unchaste woman (= *bandhakī*).

Bandhukin, *i*, *ini*, *i*, coming from or belonging to an unchaste woman.

Bandhudā, *f*, an unchaste woman; (perhaps wrongly for *bandhukā*.)

Bandhura, *as*, *ā*, *am*, uneven, undulating, fluctuating, wavy; bowed, bent, inclined, depressed, crooked; pleasing, delightful, handsome, beautiful; deaf; injurious, mischievous; (*as*), m. a goose; a crane; a drug (= *vidanga rishabha*); a plant (= *bandhūka*); oil-cake; the vulva; (*ā*), f. a prostitute; (*ās*), f. pl. the meal of parched corn; (*am*), n. a diadem, crest; [cf. Angl. Sax. *bendan*.]

Bandhukṛta, *as*, *ā*, *am*, bent, inclined, depressed. *Bandhula*, *as*, *ā*, *am*, bent, inclined, depressed; pleasing, charming; (*as*), m. an attendant in the chamber of a harlot; the son of a harlot, a bastard; Pentapetes Phoenicea; N. of a Rishi. — *Bandhulān-vaya* ('*la-an*'), *as*, m. the posterity of Bandhula.

Bandhūka, *as*, m. a shrub bearing a red flower, Pentapetes Phoenicea [cf. *bandhu-jiva*]; Terminalia Tomentosa; (*am*), n. the flower of Pentapetes Phoenicea. — *Bandhūka-pushpa*, *as*, m. the tree Terminalia Tomentosa. — *Bandhūka-pushpa-rajās*, *as*, n. the pollen of the above flower.

Bandhūra, *as*, *ā*, *am*, wavy, undulating, uneven; bowing, bent; beautiful; (*as*), m. a hole, a chasm.

Bandhūli, *is*, m. a plant (= *bandhūka*).

Bandhya, *as*, *ā*, *am*, to be bound or fettered, to be confined or imprisoned; to be bound together, to be joined; to be constructed; detained, confined, under arrest; stopped; not bearing fruit in due season, barren, unfruitful, unproductive, fruitless, idle, useless, unprofitable, vain; not having the menstrual courses; destitute, deprived of (with inst. or at the end of a comp., e.g. *prajā-b*, destitute of offspring); (*ā*), f. a barren or childless woman; a barren cow; a kind of perfume commonly called Bāla. — *Bandhya-tā*, *f*, or *bandhya-tva*, *am*, n. barrenness, sterility, uselessness; want, deficiency, scarcity, destitution. — *Bandhya-parvata*, N. of a district. — *Bandhya-phala*, *as*, *ā*, *am*, fruitless, useless, idle, vain. — *Bandhyaphala-tā*, *f*, fruitlessness, uselessness. — *Bandhyā-karkotakī*, *f*, a species of medicinal plant given to barren women; [cf. *putra-tā*].

Bandhyā-tanaya, *as*, m. = *bandhyā-putra*, q. v. — *Bandhyā-tva*, *am*, n. sterility, barrenness. — *Bandhyā-duhitṛi*, *tā*, *f*, the daughter of a barren woman, a mere chimera or anything merely imaginary which does not really exist. — *Bandhyā-putra*, *as*, m. the son of a barren woman, i. e. anything merely imaginary, an impossibility; [cf. *ga-gaya-pushpa*]. — *Bandhyā-roya*, *as*, m., N. of a chapter of the Prayogamṛta, a medical work by Vaidya-Śintāmaṇi. — *Bandhyā-suta*, *as*, or *bandhyā-sūnu*, *us*, m. = *bandhyā-putra*, q. v.

Bandhyamāna, *as*, *ā*, *am*, becoming barren or useless.

Bandhra or *banddhra*, *am*, n. a band, tie, (in *a-b*, q. v.)

वप्स bapsa, Ved. = *rūpa*.

वप्फार baphāra, N. of a place.

ववकाण babakāṇa, N. of a place.

वववा bababā, ind., Ved. an onomatopoeic word expressive of the crackling of fire.

ववर babara, *as*, m., N. of a man; N. of a place; (also read *varara*.)

ववाड babāḍa, *as*, m., N. of a village.

ववूञ्छाण babūñṣa, N. of a place.

वव्र babhra (fr. rt. *bhri* with reduplication) in *pra-babhra*, q. v.

Babhri, *is*, *i*, *i*, Ved. bearing, carrying, wielding, taking, (Sāy. = *bhartri*, *dhāraka*); (in Atharva-veda XI. 1, 31 sqq., either 'nourishing' or a various reading for *babhru*, q. v.)

बभ्रु babhru, *us*, *us* or *ūs*, *u* (said to be a reduplicated form of rt. *bhri*), deep brown, brown, tawny, tan-coloured, a mixed brownish colour (variously applied to oxen, to the horses of Indra, of Rudra, and Soma, to plants, to dice formed of nuts, &c.); bald-headed through disease; (*us*), m. a man with deep brown hair, red-haired person; a large kind of ichneumon, an ichneumon generally; the bird Culex Melanoleucus (= *cātaka*); a species of vegetable; an epithet of Kṛishna or Vishnu; an epithet of Siva; fire; N. of various men; of a descendant of Atri with the epithets Daivāvṛidha and Kaumbhya and author of the hymns Rīg-veda V. 30, 14, VIII. 22, 10; of the author of a Dharma-śāstra; of a disciple of Saunaka; of a son of Viśvā-mitra; of a son of Viśvā-garbhā; of a Vṛishni; of a son of Druhyu; of a son of Roma-pāda or Loma-pāda; of a Gandharva; N. of a country [cf. *babhru-deśa*]; (*u*), n. a tawny or brown colour; any object of a tawny or brown colour; [cf. Gr. *φρῦν-η*, *φρῦν-ο-ς*, *Φρῦν*, *Φρῦνος*, *Φρῦνιχο-ς*, *Φρῦνιον*, *Φρῦνώνδας*; Lat. *fur-vu-s*, perhaps *fu-scus*; Old Germ. *brun* = Mod. Germ. *braun* = Eng. *brown*]. — *Babhru-karṇa*, *as*, *i*, *am*, Ved. brown-eared, having brown ears. — *Babhru-deśa*, *as*, m., N. of a country; [cf. *babhru*]. — *Babhru-dhātu*, *us*, m. 'dark brown mineral,' a kind of ochre (= *su-varṇa-gairika*).

— *Babhru-dhūta*, *as*, *ā*, *am*, Ved. pressed out or extracted by Babhru (as Soma juice); Sāy. = *babhru-nābhishkuta*). — *Babhru-nikāśa*, *as*, *ā*, *am*, Ved. appearing brownish, of a brownish look, (according to Mahi-dhara = *kapila-varṇa-sadriśa*). — *Babhru-pingala*, *as*, *ā*, *am*, brown and tawny (as an owl). — *Babhru-mālīn*, *i*, m. 'brown-garlanded,' N. of a Muni. — *Babhru-vaktra*, *as*, *ā*, *am*, 'ichneumon-faced,' having the face of an ichneumon. — *Babhru-vāha* or *babhru-vāhana*, *as*, m., N. of a son of Arjuna, king of Mahodaya.

Babhravī, *f*, an epithet of Durgā; (an incorrect form for *bābhravī*.)

Babhruka, *as*, *ā*, *am*, Ved. brownish; (*as*), m. (probably) a kind of ichneumon.

Babhrūsa, *as*, *ā*, *am*, see Gaṇa Lomādi to Pāṇ. V. 2, 100.

Babhūsa, *as*, *ā*, *am*, Ved. brownish, (Mahi-dhara = *kapila-varṇa*; cf. *kapīśa*, *kṛtishṇaśa*.)

बम्ब *bamb*, cl. 1. P. *bambati*, *bambitum*, to go.

बम्बगैर bambagaira, N. of a place.

बम्बा bambā, a proper N.

बम्बुरेवण bamburevaṇa, N. of a place.

बम्भर bambhara, *as*, m. a bee; [cf. *bhramara*].

Bambharālī, *f*, a fly; [cf. *bhambharālī*.]

बम्भारि bambhāri, *is*, m., Ved., N. of one of the seven tutelary deities of the Soma plant.

बर *bara*, *as*, m. a N. of Bala-rāma (= *bala*).

बरट *baraṭa*, *as*, m. a species of grain; [cf. *barbaṭa*.]

बरासी *barāsī*, *f*, a particular article of clothing or kind of woven cloth; (also read *varāsī*, *varāsi*.)

बरु *baru*, *us*, m., Ved., N. of a descendant of Angiras and author of the hymn Rīg-veda X. 96; N. of an Angirasa.

बरोदा *barodā*, N. of a place in Guzerat.

बर्कु *barku*, *us*, m., Ved., N. of a man with the patronymic Vārshṇa.

बर्जर *barjara*, N. of a place.

बर्जह *barjaha*, *as*, *am*, m. n., Ved. an udder, (Sāy. = *payasa utpatti-sthānam*.)

Barjahya, *am*, n., Ved. a nipple.

बर्ब *barb*, cl. 1. P. *barbati*, *barbitum*, to go, move.

बर्बट *barbaṭa*, *as*, *i*, m. f. a kind of bean, Dolichos Catjang [cf. *baraṭa*]; (*i*), f. a harlot, prostitute; [cf. *bārbaṭira*.]

बर्बणा *barbaṇā*, *f*, (said to be fr. rt. *barb*), a blue fly.

बर्वर *barbara*, *as*, m. (also written *varvara*, q. v., cf. *βάρβαρος*), a blockhead, fool, low fellow, barbarian, any one not a Sanskrit speaker, not an Aryan, (used mostly in the voc.); (*as* or *am*), m. or n. (?), N. of a district. — *Barbara-tā*, *f*, (in Ved. gram.) a stammering pronunciation of the letter *r*. — *Barbara-sthāna*, N. of a district.

Barbaraka, *barbarika*. See *vararaka*, &c.

बर्बुर *barbura*, *am*, n., Ved. water; [cf. Gr. *βύρβορο-ν*; Fr. *bourbe*.]

बर्से *barsa*, *as*, m., Ved. a tip, point, thin end, extremity. — *Barsa-naddhi*, *is*, *f*, Ved. the tying of sacrificial knots.

बर्से *barsva*, *as*, m., Ved. the fleshy formation of the gums round the socket of a tooth, a socket of a tooth.

बर्ह *barh* (also written *varh*, q. v., cf. *rts. brīh, vṛih, brīnh, vṛīnh*), cl. 1. A. *barhate*, *babarhe*, *barhitum*, to speak; to hurt, injure, kill; to give, (according to another reading) to cover; to spread, (this sense being perhaps only deduced from *barhis*, q. v.); to be pre-eminent or excellent; cl. 10. P. *barhayati*, to hurt, injure, kill.

बर्हे *barha*, *barhin*. See *varha*, *varhin*.

बर्हेण *barhaṇa* (fr. rt. *brīnh* for *vṛīnh*), Ved. strong; occurring only in the Vedic inst. *barhama*, closely, firmly, strongly; very, really, certainly. — *Barhaṇa-val*, *ān*, *atī*, *at*, energetic, vigorous, earnest; (according to Sāy.) injuring enemies. — *Barhaṇāśva* ('*va-aś*'), *as*, m., N. of a prince, a son of Nikumbha.

Barhas, *ās*, *ās*, *as*, Ved. strong, firm; occurring only in *adri-barhas*, *ās*, *ās*, *as*, firm as a rock, fastened by rocks; (or according to Sāy.) spread out or swollen with clouds, and in *adri-b*, q. v.

1. *barhishtha*, *as*, *ā*, *am*, strongest, &c. See *varhishtha*. (For 2. *barhi-shtha* see p. 675, col. 1.)

बर्हिस् *barhis*, *is*, m. n. (in the later literature generally written *varh*); probably fr. rt. 1. or 2. *vṛih*; said to be fr. rt. *vṛīnh*), (that which is plucked up), a bed or layer of Kuśa grass (usually strewn over the sacrificial ground and especially over the Vēdi, to serve as a sacred surface on which to present

the oblations, and as a seat for the gods and for the sacrificers); Kuśa grass, sacrificial grass; (*iś*), n. the brewed sacrificial grass personified and enumerated among the Pra-yāja and Anu-yāja deities; sacrifice (= *tantra*); ether; water; a kind of perfume, = *barhi-pushpa*; (*iś*), m. fire, light, lustre, splendour; Plumbago Zeylanica (to which plant all the names of fire are applied); N. of a son of Bṛihad-rāja; (*iśas*), m. pl. the descendants of Barhis. — *Barhiḥ-pushpa*, *am*, n. = *barhi-pushpa*. — *Barhiḥ-sush-nan*, *ā*, n. fire, the god of fire. — *Barhiḥ-shad*, see under *barhi-shad*. — *Barhiḥ-shtha*, *as*, m. standing upon the sacrificial grass, (perhaps) a victim; (*am*), n. a kind of perfume commonly called Bala; or (according to some) a kind of fragrant grass, *Andropogon Muncatus*. — *Barhiḥ-shthā*, *ās*, *am*, Ved. standing or placed upon the sacrificial grass. — *Barhi-kusuma*, *am*, n. = *barhi-pushpa*. — *Barhi-pushpa*, *am*, n. a kind of perfume. — *Barhi-rjyotis*, *iś*, m. fire, the deity of fire. — *Barhi-r-nukha*, *as*, m. 'fire-mouthed,' a deity (so called because sacrifices are mostly offered to the gods by fire). — *Barhi-shad*, *t*, *t*, *t* (*barhi* for *barhis* + *śad*), seated on sacrificial grass; (according to the Nirukta) = *mahat*, great; (*das*), m. pl. the Manes; (in the later literature) a particular class of Pitrīs or Manes, see Manu III. 196, 199; (*ti*), m. a Pitrī or deified progenitor; N. of a son of Havir-dhāna and Havir-dhāni (= *prācīna-barhis*). — *Barhi-shuā*, *as*, m., N. of a holy sage (= *barhin*). — *Barhiḥ-keśu*, *as*, n. 'having light for hair,' fire, Agni, the god of fire. — *Barhi-shtha*, *am*, n. a kind of fragrant grass or perfume; the resin of the Pinus Longifolia, see *barhiḥ-shtha*; (for *i. barhiḥ-shtha* see p. 674, col. 3). — *Barhiḥ-mat*, *ān*, *atī*, *at*, possessing sacrificial grass, (Sāy. = *āstirya barhiḥ yuk-ah*); (*ān*), m. one who has or spreads sacrificial grass, a worshipper, sacrificer, (Sāy. = *yajñeva yuk-ah*); having fire or light, blazing, shining; (*ān*), n. an epithet of Prācīna-barhis; (*atī*), f., N. of a wife of Priya-vrata and daughter of Viśva-karman; of a city in Brahṃavarta.

Barhiḥka, *as*, *ā*, *am*, formed of sacrificial grass; covered with sacrificial grass; a perfume commonly called Bala, (perhaps a species of *Andropogon*); resin of Pinus Longifolia; (also written *barhiḥka*.)

Barhiḥya, *as*, *ā*, *am*, Ved. belonging to or fitted for sacrificial grass; *Kāśyapasya barhiḥyam*, N. of a Sāman.

Barhiḥka = *barhiḥka* above.

बल 1. *bal* [cf. rt. *val*], only occurring in Intens. *balbālūti*, &c., Ved. to whirl round in a circle.

बल 2. *bal* [cf. rt. *bhal*], cl. 1. P. *balati*, *babāla*, &c., to breathe, live; to board grain; to prevent or obstruct wealth; A. *palate*, to speak; to hurt, to kill; to give, (in this sense a various reading for rt. *bhal*); to describe (cf. rt. *bhal*); cl. 10. P. *balayati*, *-yitum*, to breathe, live; *bālayati*, *-yitum*, to support, nourish, foster, cherish, bring up, rear; A. *bālayate* (a various reading for *bhālayate*), to explain, describe.

Bala, *am*, n. (said to be also *as*, m.), power, strength, might, vigour, (*aurasam balam*, native strength, innate power); force, violence, rigour, severity; force or power of articulation; force considered as a sixth organ of action, (Mahā-bh. Sānti-p. 1895; cf. *karmendriya*); (with Buddhists) one of ten forces; Power personified as one of the Viśve Devāḥ; massiveness, stoutness, bulkiness, weight; body, form, figure, shape; semen virile; military force, forces, troops, a host, army, (in these senses also pl.); gum, myrrh; blood; a sprout, young shoot; (*as*), m., N. of Bala-rāma the elder brother of Kṛiṣṇa, also called Bala-deva, Bala-bhadra, &c.; (with Jains) a white Bala or elder brother of Vāsu-deva, (nine of these are enumerated by Hemačandra, viz. Ācāla, Vijaya, Bhadra, Su-prabha, Su-darśana, Ānanda, Nandana, Padma, and Rāma); N. of a son of Varuṇa and brother of Surā; of an attendant

on Skanda; of a son of Kṛiṣṇa; of a son of Angiras; of a son of Pari-kshit; of a demon; of a lexicographer (also Vāla); a species of carrion crow; a kind of tree, = 1. *balāja*; (*ā*), f. an aquatic plant, a species of mallow, *Sida Cordifolia*; (*bale*, f. du. the two Bala plants, viz. Bala and Ati-bala, cf. *atī-b*, *jyeshtha-b*); N. of a particular charm or incantation of great efficacy [cf. *atī-bala*]; N. of a woman; of a daughter of Dakṣa and wife of Kāśyapa; of a female divinity who executes the orders of the seventeenth Arhat of the present Ava-śarpitī; (*as*, *ā*, *am*), strong, stout, robust, powerful; sick (= *amit*); *balena*, ind. by force, by the power, on the strength; in virtue of, by means of, through, by; *balāt*, ind. by force, forcibly, violently; against the will of, without the consent of; [cf. Lat. *valor*, *valulus*, *ruleo*, *de-bilis*.] — *Bala-kara*, *as*, *i*, *am*, or *balakrīt*, *t*, *t*, *t*, inspiring or infusing strength, strengthening. — *Bala-kṛita*, *as*, *ā*, *am*, done by force, done against free consent. — *Bala-kṛiti*, *iś*, f., Ved. a mighty deed. — *Bala-kshobha*, *as*, m. a commotion in the forces, mutiny in an army. — *Bala-guṇā*, f., N. of a woman. — *Bala-śakra*, *am*, n. 'circle of power,' dominion, sovereignty, supremacy; an army, host. — *Bala-śakravartin*, *i*, m. a powerful sovereign or emperor. — *Bala-śandra*, *as*, m., N. of a prince. — *Bala-ja*, *as*, *ā*, *am*, produced by strength or power; (*am*), n. a city-gate, gate in general; a field; fruit, grain; war; a pretty figure; pith, marrow; (*ā*), f. a pretty or handsome woman; the earth; Arabian jasmine; N. of a river; (at the end of certain comps. *balaja* may optionally take Vṛiddhi according to Pāp. VII. 3, 25, e.g. *saurvarṇa-balaja* or *saurvarṇa-bālaja*). — *Bala-da*, *as*, m. 'strength-giving,' a form of Agni; an ox, bullock; a medicinal plant, = *jiraka*; (*ā*), f. the plant *Physalis Flexuosa* (= *āśva-gandhā*); N. of a daughter of Raudrāśva. — *Bala-darpa*, *as*, m. pride of strength; reckless ardour of troops. — *Bala-dā*, *ās*, *am*, Ved. 'strength-giving,' conferring or imparting power. — *Baladī-bhū*, cl. 1. P. *-bharati*, *-bhavitum*, to become an ox. — *Baladī-bhūta*, *as*, *ā*, *am*, become an ox. — *Bala-deya*, *am*, n., Ved. the granting of power, bestowal of strength, (Sāy. = *bala-dāna*). — *Bala-deva*, *as*, m. air, wind; the elder brother of Kṛiṣṇa, see *bala-rāma*, (he is said in Mahā-bh. Ādi-p. 7308 to have been produced from a white hair of Viṣṇu, Kṛiṣṇa having been produced from a black hair, and is regarded as a Nāga in Mahā-bh. Anuśāsana-p. 6163); N. of a Nāga-rāja; N. of a Brāhman; (*ā*), f. a species of medicinal plant (= *trāyāmāṇā*). — *Baladeva-pattana*, *am*, n., N. of a city. — *Baladeva-svasrī*, *sā*, f. 'sister of Bala-deva,' an epithet of the wife of Śiva. — *Bala-dvīṣ*, *t*, m. 'foe of the demon Bala,' an epithet of Indra. — *Bala-dhara*, *as*, m., N. of a Brāhman; (*ā*), f., N. of the wife of Bhīma-sena. — *Bala-nigraha*, *as*, m. reducing strength, weakening. — *Bala-nisādana*, *as*, m. 'destroyer of the demon Bala,' Indra. — *Bala-pati*, *iś*, m. lord of strength; a general, commander; an epithet of Indra. — *Bala-prada*, *as*, *ā*, *am*, giving strength. — *Bala-prasū*, *ūs*, f. the mother of Bala-deva, Rohiṇī. — *Bala-prāṇa*, *am*, n. strength and spirit. — *Bala-bandhu*, *us*, m., N. of one of the sons of Manu Raivata; of a son of Bhṛigu in the tenth Dvāpara. — *Bala-bhadra*, *as*, *ā*, *am*, strong, powerful; (*as*), m. a strong or robust man; a kind of ox, the gayal, *Bos Gavæus* (= *gavaya*); the tree *Symplocos Racemosa*, commonly called Lodh (= *lodhra*); N. of Bala-rāma, q. v., or of An-anta, the great serpent identified with Bala-rāma; N. of a descendant of Bharata; N. of various men; N. of a mountain-range; (*ā*), f. a young girl, maiden; a species of medicinal plant (= *trāyāmāṇā*). — *Bala-bhadrikā*, f. a species of medicinal plant (= *bala-bhadra*). — *Bala-bhūt-sakhī*, *ā*, m. a friend of the slayer of Bala, friend of Indra. — *Bala-bhūt*, *t*, *t*, *t*, breaking up or routing an army; (*i*), m. the slayer of Bala; an epithet of Indra. — *Bala-bhūt*, *t*, *t*, *t*, 'might-bearing,' powerful, strong. — *Bala-rāma*, *as*, m., N. of the elder

brother of Kṛiṣṇa and third of the Rāmas, (seventh son of Vasu-deva and Devakī, but transferred to the womb of Rohiṇī; regarded as the eighth Avatār of Viṣṇu, sometimes as an incarnation of the great serpent Śeṣha or An-anta; he is also called Bala, Bala-deva, Bala-bhadra, and Halāyudha). — *Balarāma-pāicānana*, *as*, m., N. of a grammarian. — *Bala-rat*, *ān*, *atī*, *at*, possessing power, powerful, mighty, strong, stout, lusty; dense, thick; preponderating, prevailing; accompanied by an army; (*ān*), m., N. of the eighth Muhūrta; (*at*), ind. powerfully, strongly, vehemently, stoutly, lustily, in a high degree, much, well. — *Balarat-tara*, *as*, *ā*, *am*, more powerful, stronger. — *Balarat-tā*, f. powerfulness, mightiness; superiority, preponderance. — *Bala-rardhana*, *as*, *i*, *am*, increasing power, strengthening, ennobling; (*as*), m., N. of one of the sons of Dhṛita-rāshtra. — *Bala-rardhin*, *i*, *inī*, *i*, increasing strength, strengthening; (*inī*), f. a species of medicinal plant (= *jiraka*). — *Bala-varma-deca*, *as*, m., N. of a king. — *Bala-varman*, *ā*, m., N. of a prince; of a merchant. — *Bala-vijñāya*, *as*, *ā*, *am*, Ved. recognizable by strength. — *Bala-vijñāsa*, *as*, m. arrangement or disposition of forces, array of troops. — *Bala-virya*, *as*, m., N. of a descendant of Bharata. — *Balavirya-parākrama*, *as*, *ā*, *am*, strong, heroic, and valorous. — *Bala-virita-nisūdana*, *as*, or *balu-virita-han*, *hā*, m. the destroyer of Bala and Vṛitra; an epithet of Indra. — *Bala-vyāsana*, *am*, n. the defeat or rout of an army. — *Balavyāsana-sarkula*, *as*, *ā*, *am*, (a king) embarrassed by disorder in (his) army. — *Bala-sālita*, f. the possession of strength, prowess. — *Bala-sālīn*, *i*, *inī*, *i*, having or possessing strength, strong, vigorous. — *Bala-sidana*, *as*, *i*, *am*, destroying armies; (*as*), m. 'destroyer of the demon Bala,' Indra. — *Bala-sena*, *as*, m., N. of a warrior; (*ā*), f. a strong army, an army, host. — *Bala-stha*, *as*, *ā*, *am*, strong, vigorous, powerful [cf. *balāvastha*]; (*as*), m. being in or belonging to an army, a warrior, soldier. — *Bala-sthiti*, *iś*, f. 'army-station,' a camp, encampment; a royal residence, a royal camp or quarters. — *Bala-han*, *ā*, *ghnī*, *a*, one who slays or destroys armies; (*ā*), m. 'destroyer of strength,' phlegm, the phlegmatic humor. — *Bala-hara*, *as*, *ā*, *am*, taking away strength, depriving of power; (*as*), m., N. of a man. — *Bala-hina*, *as*, *ā*, *am*, destitute of strength, weak, infirm. — *Balahina-tā*, f. the being destitute of strength, weakness, exhaustion, prostration of strength, infirmity from fatigue or age. — *Balāksha* ('*la-ak*'), *as*, m., N. of a prince. — *Balāgra* ('*la-ag*'), *am*, n. the utmost strength, extreme force, excessive might; the head of an army. — *Balāta* ('*la-ata*'), *as*, m. a kind of bean, Phaseolus Mungo. — *Balā-taila*, *am*, n. the oil of the plant *Sida Cordifolia*. — *Balāt-kāra*, *as*, m. doing anything by force, acting with violence, using or employing force, application of force or violence, power exerted wrongfully, oppression; violence, exaction; injustice; (in law) the detention of the person of a debtor by his creditor, and the violent measures taken by the latter to recover his debt; (*ena*), ind. by force, forcibly, violently. — *Balāt-kā-rābhīlāshin* ('*ra-abh*'), *i*, *inī*, *i*, wishing to use violence, wishing to violate. — *Balāt-kārita* or *balāt-kṛita*, *as*, *ā*, *am*, treated violently, forced, overpowered, overcome. — *Balātmikā* ('*la-āt*'), f. the plant *Titardium Indicum*; a species of sunflower, Heliotropium Indicum. — *Balādhika* ('*la-adh*'), *as*, *ā*, *am*, superior in strength, surpassing in power. — *Balādhikarāṇa* ('*la-adh*'), *ānī*, n. pl. 'army affairs,' the business or affairs of an army. — *Balādhyaḥksha* ('*la-adh*'), *as*, m. 'inspector of forces,' the superintendent or commander of an army, a general, minister of war. — *Balānīka* ('*la-an*'), *as*, m., N. of a man. — *Balanuja* ('*la-an*'), *as*, m. the younger brother of Bala-deva; an epithet of Kṛiṣṇa. — *Balānrita* ('*la-an*'), *as*, *ā*, *am*, possessed of power, powerful, strong; leading an army. — *Balāpakar-sham* ('*la-ap*'), ind. by force. — *Balābala* ('*la-ab*'), *am*, n. strength and weakness, comparative

strength and want of strength, relative importance and insignificance; (*as*, *ā*, *am*), strong and weak, strong at one time and weak at another. — *Balābala-sūtra*, *am*, n., N. of a work elucidating the various apparent discrepancies in Kātantra's grammatical aphorisms. — *Balābalaśhepa-parihāra* (*°la-ākṣh*), *as*, m., N. of a work by Ananta-deva on the comparative dignity of the various gods invoked in sacrifice. — *Balābhra* (*°la-abh*), *am*, n. 'army-cloud,' an army in the form of a cloud. — *Balā-mūla*, *am*, n. the root of *Sida Cordifolia*. — *Balārāti* (*°la-ar*), *is*, m. 'enemy of the demon Bala,' an epithet of Indra. — *Balārthin* (*°la-ar*), *i*, *inī*, *i*, seeking power, desirous of power. — *Balāvalepa* (*°la-av*), *as*, m. pride of strength or prowess. — *Balāśva* (*°la-aś*), *as*, m., N. of a king (called also *Karan-dhama*). — *Balāsa* or *balāśa* (*°la-aś* or *-aś*), *as*, m. 'taking away strength (?)', a particular disease, perhaps a kind of consumptive expectoration, (*Mahī-dhara*) = *kshaya-vyādhi*, consumption, phthisis; the phlegmatic humor (= *kapha*, *śleshman*); a swelling in the throat obstructing the passage of food; [cf. *a-balāsa*]. — *Balāsaka*, *as*, m. a yellowish spot in the white of the eye, caused by disease. — *Balāsa-grathita*, *am*, n. a kind of ophthalmia. — *Balāsa-basta*, *as*, m. a disease of the eye. — *Balāsama* (*°la-as*), *as*, m. 'unequalled in strength,' N. of one of the Jaina saints. — *Balāsin*, *i*, *inī*, *i*, consumptive, phthisical. — *Balāha* (*bala* + *āha* fr. rt. *hā* with *ā*), *am*, n. a kind of esculent root (= *gulañca-kanda*). — *Balotkatā* (*°la-ut*), *i*, N. of one of the Mātrīs attending on Skanda. — *Balotsāha* (*°la-ut*), *as*, m. ardour of troops or forces. — *Balopapanna* or *balopavishita* or *balopeta* (*°la-up*), *as*, *ā*, *am*, possessed of power, endowed with strength, mighty, powerful. — *Balaugha* (*°la-ogha*), *as*, m. a multitude of troops or forces, numerous force.

Balana, *am*, n. the act of strengthening, making strong.

Balaya, Nom. P. *balayati*, -*yitum*, to make strong, strengthen; (appearing only in the preceding derivative *balana* and in *upod-balaya*, q. v.)

Balata, *as*, m. = *bala-rāma*, p. 675, col. 2.

1. *balāya*, *as*, m. a species of tree, *Capparis Trifoliata* (= *bala*).

2. *balāya*, Nom. P. *balāyati*, -*yitum*, to put forth strength.

Balikā, *f*, a species of plant.

1. *balita*, *as*, *ā*, *am*, strong?; (*am*), ind. strongly; [cf. 2. *balita* at p. 677, col. 1.]

Balin, *i*, *inī*, *i*, powerful, strong, mighty, vigorous, stout, robust [cf. *bāhu-b*]; (*i*), m. a hog; a bull; a buffalo; a camel; a soldier [cf. *bala-stha*]; a N. of *Bala-rāma*; N. of a son of *Vatsa-pri*; a kind of pulse, *Phaseolus Radiatus*; a sort of jasmine, *Jasminum Pubescens*; the phlegmatic humor [cf. *balāsa*]; (*inī*), *f*. the plant *Sida Cordifolia*; [cf. *balā*].

Baliman, *ā*, m. power, strength; *a-baliman*, *ā*, m., Ved. enfeeblement, weakness.

Balishtha, *as*, *ā*, *am* (superl. fr. *balin*), most powerful, strongest, mightiest, stoutest, very strong; (with abl.) more powerful, stronger; (*as*), m. a camel. — *Balishtha-tama*, *as*, *ā*, *am*, Ved. most powerful, strongest, mightiest, stoutest.

Balishnu, *us*, *us*, *us*, disregarded, despised; arrogant, disrespectful (?).

Baliyas, *ān*, *asī*, *as* (compar. fr. *balin*), more powerful, stronger, mightier, exceedingly powerful, very strong; more important; efficacious, having a powerful effect; [cf. *a-b*]. — *Baliyas-tara*, *as*, *ā*, *am*, more powerful, stronger. — *Baliyas-tea*, *am*, n. pre-eminence in strength, superior power, greater strength, predominance; excessive strength, extreme efficacy, all powerfulness.

Baliyasa, *as*, *ā*, *am* = *baliyas*.

Balūla, *as*, *ā*, *am*, powerful, strong, mighty.

Balya, *as*, *ā*, *am*, powerful, strong, vigorous; strengthening, giving strength; (*as*), m. a Buddhist mendicant; (*ā*), *f*. N. of various plants, *ati-balā*, *aśva-gandhā*, *pra-śāriṇi*; (*am*), n. semen virile.

balaksha. See *valaksha*.

balakhin *balakhin*, *i*, *inī*, *i*, coming from Balkh; [cf. *turakin*].

balang *balanga* and *balasha* and *balahasha*, N. of places.

balabha *balabha*, *as*, m. a poisonous insect.

balaka *balāka*, *as*, *ā*, m. *f*. (more usually *f*.; said to be fr. rt. *val*, cf. *valāka*), a crane, a kind of edible crane; (*as*), m., N. of a pupil of *Sāka-pūrṇi*; of a pupil of *Jātukārya*; of a hunter; of a son of *Pūru* and grandson of *Jahnu* [cf. *balākāśva*]; of a son of *Vatsa-pri*; of a *Rākshasa*; (*ā*), *f*. a mistress or loved woman; N. of a woman. — *Balākā-kaṇṭhika*, *as*, m., N. of a preceptor. — *Balākā-punkti-hāsin*, *i*, *inī*, *i*, smiling with rows of cranes. — *Balākāśva* (*°ka-aś*), *as*, m., N. of a descendant of *Jahnu*.

Balāṅkā, *f*, a species of small crane.

Balākin, *i*, *inī*, *i*, abounding in cranes; (*i*), m., N. of one of the hundred sons of *Dhṛita-rāshṭra*.

balāṅga *balāṅga*, *as*, m. the spring season.

balāñcitā *balāñcitā*, *f*. the lute of *Rāma*.

balāt-kāra. See p. 675, col. 3.

balādyā *balādyā*, *f*. *Sida Cordifolia* (= *balā*).

balāmoṭā *balāmoṭā*, *f*. a kind of shrub (= *nāga-damanī*).

balalak *balalak*, *as*, m. *Flacourtia Catephracta* (= *pāṇiyāmala*); *Carissa Carondas* (?).

balasura *balasura*, *as*, m., N. of a man.

balahaka *balahaka*. See *valahaka*.

bali *bali*, *is*, m. (probably fr. rt. 2. *bal*), tax, impost, tribute, royal revenue; an oblation, a gift or religious offering in general; the offering of a portion of the daily meal of ghee, grain, rice &c. to all creatures of every description, i. e. to gods, semi-divine beings, men, animals, and even trees &c., inanimate objects, but especially to those beings called *griha-devatāh* or 'household spirits,' which were supposed to hover round and protect households, (this *Bali*, also called *bhūta-yajña*, q. v., was one of the five great sacrifices or religious rites, sometimes called 'sacraments,' which Manu enjoins on every householder; cf. *brahma-yajña*, *deva-yajña*, *pitri-yajña*, *manushya-yajña*: it was performed by throwing up into the air, generally at the door of the house, the remains of the morning and evening meal, uttering at the same time a Mantra or prayer to some of the inferior deities, either to Indra and the Maruts or to Kuvera and his followers, the *Guhyakas* &c., or to the spirits of trees, waters &c.; the real consumers of the offering being the birds, dogs, insects &c. in the neighbourhood of the house; see Manu III. 67, 91, IV. 21); any oblation or act of worship not being a real sacrifice; fragments of food left at an oblation or a meal; a victim, any victim offered to *Durgā*; the handle of a chowrie or fly-flapper; three folds of skin at the end of the rectum; N. of a celebrated *Daitya*, a son of *Virocana*, and also called *Mahā-bali*, (he was the sovereign of *Mahābali-pura*, and so extended his empire as to acquire dominion over the three worlds; having omitted however in his arrogance to make the usual offerings to the deities, *Vishṇu* resolved to mortify his pride, and assumed the form of a *Vāmana* or dwarf, as the son of *Kaśyapa* and *Aditi* and younger brother of *Indra*, in which shape he appeared before *Bali* and asked as much land as he could pace in three steps; this *Bali* granted, and *Vishṇu* expanding himself deprived him in two steps of heaven and earth, but in consideration of his virtues left *Pātāla* or the lower regions still in his dominion; cf. *trivikrama*); N. of *Indra* in the eighth *Manv-āntara*; N. of a *Muni*; of a king; of a son of *Su-tapas*;

(*is*, *i*), *f*. a wrinkle, skin shrivelled by old age; the fold of skin in stout persons (especially females) upon the upper part of the belly or between the ensiform cartilage and the navel; the ridge of a thatched roof. — *Bali-kara*, *as*, *i*, *am*, paying tribute; offering sacrifices; producing wrinkles. — *Bali-karam-bha*, *as*, m. sacrificial cake. — *Bali-karma*, *a*, n. presentation or payment of tribute; offering of oblations to all creatures, offering victims in sacrifice. — *Bali-kṛit*, *t*, *t*, *t*, paying taxes, tributary. — *Bali-deshīta-varṇana*, *am*, n., N. of the thirty-first chapter of the *Kṛidā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Bali-dāna*, *am*, n. the presentation of an offering to a deity, (when presented by the worshippers of *Vishṇu* to any of his forms, the offering usually consists of rice, milk, curds, fruits and flowers; when offered to the terrific forms of *Siva* or more especially to those of *Durgā*, it consists of living victims, as sheep, goats, buffaloes, and the like, the heads of which after decapitation in presence of the idol are given to the priests, and the carcass carried away and eaten by the low castes); presentation of grain and the like to all creatures. — *Bali-dhvaṅsin*, *i*, m. 'destroying the *Daitya Bali*,' an epithet of *Vishṇu*. — *Bali-nandana*, *as*, m. the son of the *Daitya Bali*, the *Asura Bāṇa*. — *Bali-niyamanodyata* (*°na-ud*), *as*, *ā*, *am*, prepared to subdue the *Daitya Bali* (said of *Vishṇu*). — *Bali-nishūdāna*, *as*, m., in *Rāmāyaṇa* I. 47, 7, a wrong reading for *bala-nisūdāna*, q. v. — *Balin-dama* *as*, m. 'tamer of the *Daitya Bali*,' an epithet of *Vishṇu*. — *Balindama-prakhyā*, *as*, *ā*, *am*, resembling the tamer of the *Daitya Bali*, equal to *Vishṇu*. — *Bali-putra*, *as*, m. the son of the *Daitya Bali*, the *Asura Bāṇa*. — *Bali-putra-mokshaṇa*, *am*, n. N. of the twenty-fifth chapter of the *Kṛishṇa-khaṇḍa* or fourth part of the *Brahma-vaivarta-Purāṇa*. — *Bali-pushta*, *as*, m. 'nourished by offerings or oblations, a crow; [cf. *bali*, *bali-bhuj*, *bali-bhojana*]. — *Bali-podakī*, *f*. the plant *Basella Cordifolia* (= *upodakī*). — *Bali-priya*, *as*, m. 'fond of oblations,' the *Lod tree*, *Symplocos Racemosa* (abled to grow faster if perfumed). — *Bali-bandhana*, *as*, m. 'binding or subduing the *Daitya Bali*,' an epithet of *Vishṇu*. — *Bali-bhadra*, *as*, m., N. of a man (various readings for *bala-bhadra*). — *Bali-bhuj*, *k*, *k*, *k*, devouring oblations; enjoying offerings (said of the gods); (*k*), m. a crow [cf. *bali*, *bali-pushta*]; a sparrow; a crane. — *Bali-bhrīt*, *t*, *t*, *t*, paying tribute, tributary; [cf. *bali-bhrīt*]. — *Bali-bhojana*, *as*, m. 'eating oblations,' a crow; [cf. *bali*, *bali-bhuj*]. — *Bali-matān*, *atī*, *atī*, *atī*, possessing the oblation offered to all creatures, provided with the sacrifice to all being (said of a house; according to *Malī-nātha* = *pūjā yukta*); receiving taxes or tribute (said of *Agni*) having wrinkles, wrinkled, shrivelled, flaccid. — *Bali-mandira*, *am*, n. the abode of the *Daitya Bali* the infernal regions. — *Bali-mātra*, *am*, n. a mer offering (to all beings), as much in quantity as an oblation to all creatures. — *Bali-mukha*, *as*, m. 'wrinkled-faced,' a monkey. — *Bali-vindhya*, *as*, m., N. of a son of *Manu Raivata*. — *Bali-vesman*, *a*, n. the abode of the *Daitya Bali*, the infernal regions. — *Bali-vyākūla*, *as*, *ā*, *am*, distracted or busily occupied with offering the oblation to a creature. — *Bali-sarga*, *as*, m. the lash of a whip? — *Bali-sailman*, *a*, n. the abode of *Bali*, the infernal regions. — *Bali-sūdāna*, in *Rāmāyaṇa* I. 47, 2, a wrong reading for *bala-sūdāna*, q. v. — *Bali-han*, *ā*, m. 'smiter of the *Daitya Bali*,' an epithet of *Vishṇu*. — *Bali-haraya*, *as*, *i*, *am*, adapted for the presentation of oblations (Ved.); (*am*), n. the presentation of a gift or oblation. — *Bali-hāra*, *as*, *i*, *am*, or *bali-kṛit*, *t*, *t*, *t*, Ved. paying taxes or tribute, (Sāy. = *kara-prada*; cf. *bali-bhrīt*). — *Bali-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make an offering, present as an offering; to destine or intend for an oblation. — *Bali-kṛita*, *as*, *ā*, *am*, presented as an offering, intended for an oblation. — *Bali-bhrīt*, *t*, *t*, *t*, or *bali-matān*, *ān*, *atī*, *a*, having curls, curled (as the hair). — *Bali-mukh*

= *bali-mukha*. — *Baly-upākhyāna*, *am*, *n*, N. of the twentieth chapter of the *Vāsisṭha-rāmāyaṇa* or *Yoga-vāsisṭha*.

Balika, *as*, *m*, the edge of a thatched roof, (more properly *valika*, *q. v.*); *N*. of a *Nāga-rāja*.

2. *balita*, *as*, *ā*, *am* (for *i*. see p. 676, col. 1), wrinkled, having wrinkles, wizened.

Balina, *as*, *ā*, *am*, wrinkled, shrivelled, flabby, laccid.

Balibha, *as*, *ā*, *am*, shrivelled, wrinkled, flaccid, withered.

Bali. See p. 676, col. 3.

Balina, *as*, *m*, a scorpion; *N*. of an *Asura*.

बलिन *balin*. See p. 676, col. 1.

बलिवर्दे *balivarda*, *as*, *m*, (according to native authorities connected with *bala*, strength, and with *rt. rīdh*, *varda* being for *vardha*), a bull or ox; (*i*), *f*, *N*. of a woman.

Balivarda. See *balivarda* above.

Balivardin, *i*, *m*, *N*. of a man.

Balivardineya, *as*, *m*, a metronymic from *Balivardin*.

Balivardha = *balivarā*, *q. v.*

बलिष्ठ *balishṭha*, *balishṭu*. See p. 676, col. 1.

बलीयस् *baliyas*. See p. 676, col. 1.

बलीह *balīha*, *ās*, *m*, *pl.*, *N*. of a people; [*cf. balhika*.]

बल्कस *balṅka*, *am*, *n*, Ved. dregs or sediment left in the distillation of ardent spirits.

बल्वज *balvaja*, *as*, *m*, (in the later literature written *valvaja*), Eleusine Indica, a species of coarse grass (found in meadows and on roads in solitary patches and not liked by cattle). — *Balbajamaya*, *as*, *i*, *am*, made of the grass Eleusine Indica. — *Balbaja-stuka*, Ved. a bunch or tuft of the grass Eleusine Indica.

Balbajika, *as*, *ā*, *am*, see *Gaṇa Kumudādi I* to *Pāp. IV*, 2, 80.

बल्वला *balbalā*, *ind.*, Ved. an onomatopoeic word. — *Balbalā-kurvāt*, *an*, *atī*, *at*, Ved. stammering, stuttering. — *Balbalā-kṛi*, *cl. S. P.* -*ka-roti*, -*kartum*, Ved. to stammer in speaking, stammer, stutter; [*cf. Lat. balbutire*.]

बल्यूय *balbūtha*, *as*, *m*, Ved., *N*. of a man.

बल्य *balya*. See p. 676, col. 1.

बल्ल *balla*, in *Mahā-bh. Droṇa-p.* 1217, incorrectly for *valga*, *q. v.*

बल्लव *ballava*, *as*, *m*, (also written *vallava*, *q. v.*), a cowherd [*cf. go-vallava*]; *N*. assumed by *Bhīma-sena* when cook to king *Vīrāṭa*; a cook; (*i*), *f*, a cowherdess. — *Ballava-tva*, *am*, *n*, the charge or duty of a cowherd. — *Ballava-yuvati*, *is*, or *bal-lava-yuvati*, *f*, a young cowherdess.

बल्लाल *ballāla*, *as*, *m*, *N*. of various men; of the author of the *Bhoja-prabandha* or history of king *Bhoja*. — *Ballāla-misra*, *as*, *m*, *N*. of a king. — *Ballāla-sena*, *as*, *m*, *N*. of a poet; *N*. of a king of Bengal who reigned in the eleventh century of our era.

बल्ल *balva*, *am*, *n*, (also written *valva*), *N*. of the second *Karṇa* or astrological division of the day; (also called *bālava* or *vālava*; see under *karṇa*.)

बल्लल *balvala*, *as*, *m*, *N*. of a *Daitya*, the son of *Ilvala*; (*ās*), *m*, *pl.*, *N*. of a people; (a various reading for *kalkala*, *q. v.*)

बल्ली *balrī*, incorrectly for *vallī*, *q. v.*

बल्हि *balhi*, *is*, *m*, *N*. of a country, *Balkh*; [*cf. balhika*, *bāhī*.]

Balhika, *as*, *m*, *N*. of a man; (*ās*), *m*, *pl.*, *N*. of a people; (sometimes also written *valhika*.)

Balhika, *am*, *n*, (also written *valhika*), = *bāl-hika*, *Asa Fœtida*.

बव *bava*, *am*, *n*, *N*. of the first *Karṇa* or astrological division of the day; (also written *vava*; see under *karṇa*.)

बष्कय *bashkaya*, *as*, *ā*, *am* (also written *vashkaya*, *q. v.*), Ved. one year old, a yearling, (*Sāy.* = either *āṭitya*, the sun, or *eka-hāyano vaśuh*, a yearling calf; born later or after (?).

Bashkayaṇi (or *vashkayaṇi*), *f*, a cow bearing many calves; a cow whose calf is full-grown.

Bashkayaṇi = *bashkayaṇi*.

Bashkitha, *as*, *ā*, *am*, Ved. (according to *Mahidhara*) = *citra-prasūta*.

वस्त *basta*, *as*, *m*, (also written *vasta*, *q. v.*), a goat. — *Basta-karṇa*, *as*, *m*, the *Sāl* tree, *Shorea Robusta* (= *aja-karṇaka*). — *Basta-gandhā*, *f*, shrubby basil, *Ocimum Gratissimum* (= *aja-gandhā*). — *Bastagandhākriti* ('*dhā-āk*'), a species of plant (= *putra-dātri*). — *Basta-mukha*, *as*, *i*, *am*, 'goat-faced', having a face like that of a goat. — *Bastamūtra*, *am*, *n*, the urine of a goat. — *Basta-modū*, *f*, 'goat's delight', a species of plant (= *aja-modū*). — *Basta-vāsin*, *i*, *ini*, *i*, making a noise like a goat; (probably an incorrect form for *basta-vāsin*). — *Basta-sringi*, *f*, a species of plant (= *mesha-sringi*). — *Bastāntri* ('*ta-an*'), *f*, *Argyrea Speciosa* or *Argentea* (= *chagalāntri*). — *Bastābhivāsin* or *bastābhivāsin* ('*ta-abh*'), *i*, *ini*, *i*, Ved. = *basta-vāsin*.

वसि *basri*, *ind.*, Ved. (according to *Sāy.*) = *kshipram*, quickly, swiftly.

बह *bah* (another form of *rt. baṅh*), to grow, increase, &c. See *rt. baṅh*.

Bahala, *as*, *ā*, *am*, hard, firm, compact; dense, thick (as any substance or as a liquid); harsh (as a sound); manifold, multifarious; (*as*), *m*, a kind of sugar-cane; (*ā*), *f*, *Anethum Sowa* (= *śata-puṣhpā*); large cardamoms. — *Bahala-gandha*, *am*, *n*, a species of sandal (= *sambara-candana*). — *Bahala-śakshus*, *us*, *m*, a species of plant (= *mesha-sringi*; also read *śakshur-bahala* and *śakshur-vahana*). — *Bahala-tā*, *f*, thickness, density, compactness. — *Bahala-tvaā*, *as*, *m*, the white flowering *Lodhra*. — *Bahala-vartman*, *a*, *n*, a particular disease of the eyes, a swollen eyelid. — *Bahalānga* = *bahala-śakshus*, *q. v.* — *Bahalānurāga* ('*la-an*'), *as*, *ā*, *am*, deep red.

Bahu, *us*, *us* or *vī*, *u* (of rare occurrence in the first nine *Maṇḍalas* of the *Rig-veda*; frequently used in the *Atharva-veda*), much, abundant; many, numerous; frequent, repeated; abounding in, rich in (with inst., Ved.); large, great, mighty; fine, handsome, splendid (Ved.); *kim bahunā*, what occasion is there for much (speaking)? why say more? in short, in fine; *bahu*, *ind.* much, abundantly; in a high degree, greatly, exceedingly, very [*cf. bahu-kalyāṇa*, *bahu-ṅtra*, *bahu-sadriśa*]; rather, somewhat, very nearly, almost, (at the beginning of a comp.; *cf. bahu-trīṇa*, *bahu-trivarsha*); *bahu man*, to think much of, esteem highly, rate high, prize, value. — *Bahu-karṇaka*, *as*, *m*, 'many-thorned', *N*. of various prickly plants; a species of *Asteracantha Longifolia*; *Hedysarum Alhagi* (= *yavāsa*); *Phoenix Paludosa*, = *hīntāla*; (*ā*), *f*, *Solanum Jacquinii* (= *agni-damanī*). — *Bahu-karṇā*, *f*, 'many-thorned', the plant *Solanum Jacquinii*. — *Bahu-kanda*, *as*, *m*, 'having many bulbous roots', the plant *Arum Campanulatum*; (*i*), *f*, a species of plant (= *karkatī*). — *Bahu-kara*, *as*, *i*, *am*, 'much-doing', doing many things, busy, diligent; industrious, laborious; effecting much, serviceable in various ways; one who sweeps, a sweeper; (*as*), *m*, a camel; (*i*), *f*, a broom. — *Bahu-karṇiṇya*, *as*, *ā*, *am*, one who has much to do or complains he is full of business, one who never has time for anything; [*cf. bahu-kṛitya*]. — *Bahu-karṇikā*, *f*, = *ākhu-karṇi*, *Salvinia Cucullata*; [*cf. bahu-parṇikā*]. — *Bahu-kalyāṇa*, *as*, *ā*

or *i*, *am*, very illustrious, most noble. — *Bahukāma*, *as*, *ā*, *am*, having many wishes, cherishing many desires. — *Bahu-kāra*, *us*, *ā*, *am*, 'much-doing', doing or effecting much. — *Bahu-kālam*, *ind.* for a long time, for a long while. — *Bahukālina*, *as*, *ā*, *am*, of long standing, old, ancient. — *Bahukālita*, *as*, *m*, *N*. of a *Grama* in the north. — *Bahukūṭina* or *bahu-kūṭya*, *as*, *ā*, *am*, see *Scholast* on *Pāp. IV*, 1, 140; [*cf. bahu-kūṭyaka*]. — *Bahukusamita*, *as*, *ā*, *am*, 'many-blossomed', full of blossoms. — *Bahu-kūrca*, *as*, *m*, a species of coconut (= *madhu-nāṭikerika*). — *Bahu-kṛitya*, *as*, *ā*, *am*, = *bahu-karṇiṇya*, *q. v.* — *Bahu-ketu*, *us*, *m*, *N*. of a mountain. — *Bahu-krama*, *as*, *m*, Ved. a *Krama* of more than three words; [*cf. krama*]. — *Bahu-kshama*, *as*, *ā*, *am*, enduring much, patient; (*as*), *m*, a *Jaina* deified saint; a *Buddha*. — *Bahu-kshāra*, *as*, *m*, a kind of alkali (= *sarva-kshāra*). — *Bahu-gandha*, *as*, *ā*, *am*, 'much-smelling', strong scented; (*as*), *m*, the resin of *Boswellia Thurifera*, *olibanum*; (*ā*), *f*, a bud of *Michelia Champaka*; *Jasminum Auriculatum*; *Nigella Indica* = *krishṇa-jiraka*; (*am*), *n*, cinamon. — *Bahugandha-tā*, *f*, musk. — *Bahu-garhya-vāc*, *k*, *k*, *k*, saying much that is to be censured, talking much and blamably, too talkative, garrulous, loquacious. — *Bahugava*, *as*, *m*, 'having many kine', *N*. of a prince. — *Bahu-giri*, *is*, *N*. of a district. — *Bahu-guḍā*, *f*, the plant *Solanum Jacquinii*. — *Bahu-guṇa*, *as*, *ā*, *am*, many-threaded, composed of many threads; manifold, multifarious, much; having many good qualities, possessed of many virtues; (*as*), *m*, *N*. of a *Deva-gandharva*, (*Mahā-bh. Ādi-p.* 4814, where however *bahu-guṇa* is more probably an adj. in the last of the preceding senses.) — *Bahu-guru*, *us*, *m*, one who has read much but superficially (= *śum-baka*). — *Bahu-guḥā*, *f*, = *bahu-guḍā*. — *Bahu-go*, *gaus*, *gaus*, *gu*, having much cattle. — *Bahugranthi*, *is*, *m*, 'many-knotted', the plant *Tamarix Indica*. — *Bahu-graha*, *as*, *ā*, *am*, 'much-receiving', receiving or taking much, holding much. — *Bahucārin*, *i*, *ini*, *i*, Ved. 'much-wandering', roaming widely. — *Bahu-ṅtra*, *as*, *ā*, *am*, very various or manifold. — *Bahu-ṅchada*, *as*, *m*, the plant *Alstonia Scholaris* (= *supta-parṇa*). — *Bahu-ṅchinā*, *f*, a species of plant (= *kanda-guḍā*). — *Bahu-janya*, *am*, *n*, (?), a multitude of people. — *Bahu-jalpa*, *as*, *ā*, *am*, 'much-talking', very talkative, loquacious. — *Bahu-jara*, *as*, *ā*, *am*, Ved. very swift, (a word used in *Nirukta XII*, 43 to explain *uru-jri*, *q. v.*) — *Bahu-jāta*, *as*, *ā*, *am*, Ved. grown mighty, (a word used in *Nirukta XII*, 36 to explain *twi-jāta*, *q. v.*) — *Bahu-jña*, *as*, *ā*, *am*, 'much-knowing', possessed of great knowledge. — *Bahujña-tā*, *f*, great knowledge. — *Bahu-tantri*, *is*, *is*, *i*, many-fibred (said only of the body, *Pāp. V*, 4, 159). — *Bahutantriṇa*, *as*, *ā*, *am* (fr. *bahu* + *tantri*), many-stringed, having many strings (as a musical instrument). — *Bahu-tama*, *us*, *ā*, *am*, Ved. very many, most, most numerous; farthest, remotest (e.g. *ā bahutamāt puruṣāt*, as far as the remotest descendant). — *Bahu-tara*, *as*, *ā* or *i*, *am*, more, more abundant, more numerous, very abundant, very numerous; many, most; greater, mightier, of greater extent, very great; (*am*), *ind.* more, very much, for the greater part, chiefly. — *Bahutara-karṇika*, *as*, *m*, a kind of corn or grain; [*cf. guḍha-karṇika*]. — *Bahu-tara*, *ind.* in a high degree, highly, exceedingly, much. — *Bahu-tas*, *ind.* from or by much, from or by many; from many sides. — *Bahu-tā*, *f*, the being many, numerousness, muchness, abundance, plenty, multiplicity, plurality; [*cf. bahu-tva*]. — *Bahu-tiktā*, *f*, the plant *Solanum Indicum* (= *hīnta-māṣikā*). — *Bahutika*, see p. 679, col. 3. — *Bahu-trīṇa*, *am*, *n*, rich or abounding in grass; much like a blade of grass, (according to *Mallinātha* = *trīṇa-kalpa*) — *Bahu-tra*, *ind.* in many ways or places, amongst many. — *Bahu-trā*, *ind.*, Ved. amongst many, to many. — *Bahu-trivarsha*, *as*, *ā*, *am*, Ved. well-nigh three years old. — *Bahu-tva*, *am*, *n*, the state of being much or many, muchness, abun-

dance, multitude; plurality, majority; (in grammar) the plural number; [cf. *bahu-tā*.] — *Bahutvakra*, as, m. (fr. *bahu + tvac*), 'having much bark', a species of birch tree. — *Bahu-tvac*, k, m. 'having much bark' (= *bahutvakra*). — *Astonia Scholaris* (= *bahu-ēchada*). — *Bahu-thā*, ind. in numerous ways, in various manners. — *Bahu-dā*, as, ā, am, 'much-giving', liberal, munificent. — *Bahu-dakṣiṇa*, as, ā, am, accompanied with many fees or donations (as a religious ceremony), liberal, bountiful. — *Bahudāyika*, as, ā, am, or *bahu-dāyīn*, i, inī, i, having many staff-bearers. — *Bahu-dāntī*, f, N. of a woman. — *Bahudāntī-suta*, as, m. the son of *Bahu-dāntī*; N. of an author. — *Bahu-darsaka*, as, ikā, am, or *bahu-darśin*, i, inī, i, seeing much, paying attention to many things, circumspect. — *Bahudarśī-tā*, f, circumspection. — *Bahu-dāman*, ā, or *bahu-dāmā*, f, N. of one of the Mātṛis attending on Skanda. — *Bahu-dāyīn*, i, inī, i, 'much-giving', liberal, munificent. — *Bahu-dugdha*, as, ā, am, having much milk; (ā), f. a cow giving much milk; (as), m. wheat. — *Bahudugdhikā*, f. 'having much milk', the plant *Tithymalus Antiquorum* (which yields a caustic milky juice). — *Bahu-dṛiṣṭan*, ā, arī, a, one who has seen much, a great observer or tourist. — *Bahu-dṛiṣṭa*, as, ā, am, 'one by whom much has been seen', very experienced. — *Bahu-devata*, as, ā, am, Ved. addressed to many deities (as a hymn). — *Bahudevatyā*, as, ā, am (fr. *bahu + devatā*), Ved. belonging to many deities. — *Bahu-deśa-darśin*, i, inī, i, one who has seen many countries; (i), m. a great traveller. — *Bahudevāta*, as, i, am (fr. *bahu + devatā*), Ved. relating to many deities. — *Bahudevatyā*, as, ti, am (fr. *bahu + devatā*), relating to many deities; (am), n., N. of a work belonging to the Saiva-darśana and mentioned in *Mādhavācārya's* *Sarva-darśana-saṅgraha*. — *Bahu-doṣa*, as, ā, am, having many faults, full of faults or defects, very wicked, very bad. — *Bahu-dhana*, as, ā, am, possessing much wealth, wealthy, rich. — *Bahudhana-tva*, am, n. the possession of great wealth, wealthiness, richness. — *Bahudhameśvara* ('na-iṣ'), as, m. a very rich man. — *Bahu-dhā*, see p. 679, col. 3. — *Bahu-dhānya*, as, m. 'abounding in corn', N. of the twelfth or forty-sixth year in a sixty years' cycle of Jupiter (this year being supposed to be particularly fertile). — *Bahudhānyaka*, N. of a place. — *Bahu-dhāra*, am, n. 'many-edged', the thunderbolt of Indra. — *Bahu-dhīvan*, ā, arī, m. f., see *Vopadeva IV. 14*. — *Bahu-dhenūka*, am, n. a great multitude of milch cows. — *Bahu-dheya*, ās, m. pl., N. of a school; (probably an incorrect form.) — *Bahu-dhātā*, as, ā, am, Ved. often annealed or cast (as iron). — *Bahu-nāda*, as, m. 'loud-sounding', a conch shell. — *Bahu-nāman*, ā, mni, u, having many names. — *Bahu-paṭu*, us, vī, u, very clever. — *Bahu-pattra*, as, i, am, many-leaved; many-sealed; (as), m. an onion; (i), f, N. of various plants; *Aloe Perfoliata* (= *griha-kanyā*); basil; a species of *Solanum* (= *bṛihatī*); *Asparagus Racemosus* (= *goraksha-dugdha*) = *jatukā*; a kind of drug, *Trigonella Fœnum Græcum*; (am), n. talc. — *Bahupattirikā*, f, N. of various plants; *Flacourtia Cataphracta* (= *mahā-satāvārī*); *Trigonella Fœnum Græcum*. — *Bahupatnika*, as, ā, am (fr. *bahu + patni*), having many wives; performed by many wives. — *Bahupatnika-tā*, f. the having many wives, polygamy. — *Bahupatni-kṛt*, m. one who marries many wives. — *Bahupatni-tā*, f. the possession of many wives, polygamy. — *Bahu-pād*, pāt, m. 'many-footed', the Indian fig-tree (so called from its numerous branches growing downwards and striking root again). — *Bahu-pada*, as, ā, am, many-footed. — *Bahu-pannaga*, as, m, N. of a Marut; (also read *brahma-pannaga*). — *Bahu-parṇa*, as, i, am, many-leaved, having many leaves; (as), m. a species of plant, = *sapta-ēchada*; (i), f, a species of medicinal plant, *Trigonella Fœnum Græcum*. — *Bahuparṇikā*, f. *Salvinia Cucullata* (= *bahu-karṇikā*). — *Bahu-paṣu*, us, vī, u, one who has many cattle, rich in cattle. — *Bahu-pākya*, as, ā, am, Ved. one

at whose house much is cooked (for the poor). — *Bahu-pād*, t, m. = *bahu-pāt*, q. v. — *Bahu-pāda*, as, ā, am, many-footed, having many feet; composed of several Pādas (q. v., as a stanza, Ved.); (as), m. the Indian fig-tree. — *Bahu-pāyja*, as, ā, am, Ved. protecting mightily; (Sāy. = either *bahubhīr gantaryaj*, to be resorted to by many, or *bahubhīr rakṣitaryaj*, to be defended by many.) — *Bahu-putra*, as, ā, am, one who has many children; having many sons; (as), m. *Alstonia Scholaris* (= *sapta-parṇa*); N. of a *Prajā-pati*; (i), f. the plant *Asparagus Racemosus*; *Flacourtia Cataphracta*; an epithet of Durgā. — *Bahuputra-tā*, f. or *bahuputra-tva*, am, n. the possessing many sons. — *Bahu-putrikā*, f, N. of one of the Mātṛis attending on Skanda; N. of a particular plant (= *mahā-satāvārī*; cf. *bahupattirikā*). — *Bahu-pushpa*, as, m. 'many-blossomed', the coral tree (= *pā-rībhadrā*). — *Bahu-pushpa-prabāla-vat*, ān, atī, at, having many flowers and young shoots. — *Bahu-pushpa-phalopeta* ('la-up'), as, ā, am, having many flowers and fruits. — *Bahupushpikā*, f. 'many-blossomed', the plant *Grislea Tomentosa*. — *Bahu-prakāra*, as, ā, am, of many kinds, manifold; (am), ind. in many ways, manifoldly. — *Bahu-prakṛti*, is, is, i, (in Ved. gram.) consisting of many primary parts or verbal elements (as a compound). — *Bahu-praja*, as, ā, am, having many children, having a numerous progeny, prolific; (as), m. a hog; a species of grass, *Saccharum Munjia*. — *Bahu-prajas*, ās, ās, as, Ved. having many children, having a numerous progeny; (Sāy.) = *bahu-prāny-upakārin* or *prānyānam pra-jānyatā*. — *Bahu-pratijña*, as, ā, am, containing more than one proposition, complicated; (in law) comprising many counts (as a plaint). — *Bahu-pratyarthika*, as, ā, am, having many adversaries or opponents. — *Bahu-prada*, as, ā, am, 'much-bestowing', liberal, munificent, bountiful. — *Bahu-pravāha*, as, ā, am, 'many-streamed', flowing in many streams. — *Bahu-prasū*, ās, f. a mother of many children. — *Bahu-prāśnika*, as, ā, am, containing many questions. — *Bahu-priya*, as, ā, am, dear to many. — *Bahu-preyasi* (even m. by *Vopadeva VI. 14*?), having many loved ones. — *Bahu-phala*, as, ā, am, 'many-fruited', rich in fruits, fertile; (as), m. the tree *Nauclea Cadamba*; (ā), f, N. of various plants; *Solanum Indicum*; another variety of *Solanum* (= *kshavikā*); *Glycine Debilis*; (probably) *Convolvulus Turpethum*; a kind of eucurbitaceous plant (= *kshudra-kāravellī*); *Flacourtia Cataphracta*; (i), f. the opposite-leaved fig-tree; N. of various plants; *Embolia Officialis*; = *mṛigervāru*. — *Bahuphalikā*, f. a species of plant (= *bhū-badārī*). — *Bahu-phenā*, f. a species of plant (= *sātālā*). — *Bahu-bala*, as, ā, am, possessing great strength; (as), m. a lion. — *Bahu-bahu*, us, vī, u, many-armed; (us), m, N. of a prince. — *Bahu-bija*, as, ā, am, having much seed; (am), n. the fruit of *Anona Reticulata* or *Squamosa*. — *Bahu-bhaksha*, as, ā, am, eating much, a great eater. — *Bahu-bhadra*, ās, m. pl., N. of a people. — *Bahu-bhāgya*, as, ā, am, of great good fortune, fortunate. — *Bahu-bhāshī-tā*, f. the being a great talker, talkativeness, garrulity, loquaciousness. — *Bahu-bhāshin*, i, inī, i, talking much, a great talker, talkative, garrulous, loquacious. — *Bahubhāshya*, am, n. talking much, talkativeness, garrulity, loquaciousness; (probably a wrong form for *bāhubhāshya*, q. v.). — *Bahu-bhuj*, k, k, k, 'much-eating', a great eater, voracious. — *Bahu-bhujā*, as, ā, am, 'many-armed', having many arms; (ā), f. an epithet of Durgā. — *Bahu-bhrijj*, i, f, i, 'much-frying', roasting or frying much. — *Bahu-bhojana*, as, ā, am, eating much. — *Bahu-bhanma*, as, i, am, 'many-storied', having many floors or stories. — *Bahu-manjari*, f. basil. — *Bahu-mata*, as, ā, am, much thought of, highly esteemed, rated high, prized, valued, respected, considered; having many different opinions. — *Bahu-mati*, is, f. high esteem, value, estimation; prizing highly, preferring. — *Bahu-matsya*, am, n.,

Ved. a place abounding in fish. — *Bahu-madhya-ga*, as, ā, am, 'going amongst many', belonging to many; (according to *Kullūka* = *bahu-sādhārana*, q. v.). — *Bahu-mantavya*, as, ā, am, to be thought much of, to be esteemed highly, estimable. — *Bahu-māla*, as, m. 'having much dross', lead. — *Bahu-māna*, as, m. high esteem or estimation, great respect or regard for (with loc. of the person or thing, and more rarely with gen. of the person); respect, reverence; (am), n. a gift made by a superior to an inferior. — *Bahumānin*, i, inī, i, thought much of, highly esteemed, being in high estimation. — *Bahu-mānya*, as, ā, am, to be thought much of, to be highly esteemed, estimable. — *Bahu-māya*, as, ā, am, practising many wiles, artful, deceitful, treacherous. — *Bahu-mārgī*, f. a place where many roads meet; (also read *bahu-mārga*, am, n.). — *Bahu-māla* or *bahumālaka*, as, ā, am, possessing many necklaces. — *Bahu-mitra*, as, ā, am, having many friends; (as), m, N. of a man. — *Bahu-mukha*, as, i, am, 'many-mouthed', speaking variously. — *Bahu-mūtra*, as, ā, am, making water in excess; afflicted with diabetes. — *Bahumūtra-tā*, f. excessive discharge of urine; diabetes. — *Bahu-mūrti*, is, is, i, many-formed, variously shaped, multimorph; (is), f. the wild cotton shrub. — *Bahumūrdhan*, ā, ā, a, many-headed; (ā), m. an epithet of Vishṇu. — *Bahu-mūla*, as, ā, am, many-rooted, having many roots; (as), m. a sort of reed or grass, *Hyperanthera Moringa*; (ā), f. *Asparagus Racemosus*; (i), f. *Embolia Officialis*. — *Bahumūlaka*, as, m. a species of reed; N. of a Nāga; (am), n. the sweet-scented root of *Andropogon Muricatus*. — *Bahumūla-phalānvita* ('la-an'), as, ā, am, provided or furnished with many roots and fruits. — *Bahu-mūlya*, as, ā, am, high-priced, of a high price, costly, precious; (am), n. a large sum of money. — *Bahu-mṛiga*, as, ā, am, abounding in deer. — *Bahu-yājan*, ā, or *bahu-yājā*, f, see *Vopadeva IV. 5*. — *Bahu-yājīn*, i, inī, i, Ved. 'much-sacrificing', conducting many sacrifices, desiring the management of sacrifices (for the sake of gain). — *Bahu-yojanā*, f, N. of one of the Mātṛis attending on Skanda. — *Bahu-ratna*, as, ā, am, rich in gems or jewels. — *Bahu-ratha*, as, m, N. of a king. — *Bahu-randhrikā*, f. 'much perforated', N. of a particular medicinal root. — *Bahu-ramya*, as, ā, am, very delightful, affording much pleasure. — *Bahu-rasa*, as, ā, am, having much juice, juicy, succulent (Ved.); (ā), f. a species of plant (= *mahā-jyotiśmatī*). — *Bahu-rāśi*, is, is, i, (in arithmetic) composed of numerous terms; *bahu-rāśīh pakṣaḥ*, a set of many terms. — *Bahu-ripu*, us, vī, u, one who has many foes. — *Bahu-ruḥā*, f. a species of plant (= *kanda-gūḍā*). — *Bahu-rāpa*, as, ā, am, many-formed, multimorph, variously shaped; many-hued, variegated, checkered; of varied aspect, varied, manifold; (as), m. a chameleon; hair; the resin of *Shorea Robusta*; the sun; an epithet of Brahman; of Vishṇu; of Siva; of the god of love; N. of a Rudra; of a Buddha; of a son of *Medhātithi* and of a Varsha called after him; (i), f, N. of one of the seven tongues of fire. — *Bahurūpaka*, as, ā, am, multimorph, having many forms, manifold; (aa), m. a kind of animal (= *jāhaka*). — *Bahurūpaka-sobhita*, as, ā, am, adorned in many ways, variously decorated. — *Bahurūpashaka* ('pa-ash'), am, n. a collective name for eight Tantras (viz. the *Brāhmī-tantra*, *Māheśvārī-t*, *Kaumārīka-t*, *Vaiṣṇavī-t*, *Vārāhī-t*, *Īśvārānī-t*, *Cāmūṇḍā-t*, *S'iva-tūti-t*). — *Bahu-rekha*, ās, m. pl. many lines, wrinkles, furrows, marks of care or pain. — *Bahu-retas*, ās, m. 'having much seed', an epithet of Brahmi. — *Bahurāi*, rās, rās, vī, having great riches, very rich. — *Bahu-roman*, ā, ā, a, having much hair, exceedingly hairy or woolly; (ā), m. a sheep. — *Bahulavaya*, as, ā, am, containing much salt; (am), n. a soil impregnated with salt. — *Bahu-raçana*, am, n. the plural number, the case-endings and personal terminations in the plural number. — *Bahu-vat*, ind. (in Ved. gram.) plurally, in the plural number (e.g.

api divi-rat api bahu-rat, both in the dual and plural). — *Bahu-varṇa*, *as*, *ā*, *am*, many-hued, many-coloured. — *Bahuvārṇa-tā*, *f*, the being many-hued, multiplicity of colours. — *Bahu-varta*, *N*, of a place. — *Bahu-valka*, *as*, *m*, 'having much bark,' the tree Buchanania Latifolia (= *priyāla*). — *Bahuvallī*, *f*, a species of shrub. — *Bahu-vālin*, *i*, *ini*, *i*, Ved. talking much, garrulous, babbling. — *Bahuvāra*, *as*, *m*, the plant Cordia Myxa; (*ās*), *m*, pl. many times; (*am*), ind. often. — *Bahuvāraka*, *as*, *m*, the plant Cordia Myxa. — *Bahuvāraku-phala*, *am*, *n*, the fruit of Cordia Myxa. — *Bahu-vārshika*, *as*, *i*, *am*, lasting many years, many years old. — *Bahuvāri*, *is*, *i*, *i*, containing many birds. — *Bahu-vikrama*, *as*, *ā*, *am*, very powerful; of great prowess. — *Bahuvighna*, *as*, *ā*, *am*, presenting many obstacles, attended with many difficulties. — *Bahuvighna-tā*, *f*, the being attended with many obstacles or difficulties, multiplicity of lets or hinderances. — *Bahuvīd*, *t*, *t*, *i*, Ved. much-knowing, very learned. — *Bahu-vidyā*, *as*, *ā*, *am*, one who has much learning, very learned. — *Bahuvīdyā-tā*, *f*, great learnedness, profound learning, erudition. — *Bahuvīdha*, *as*, *ā*, *am*, of many sorts or kinds, manifold, diverse, various, multiform; (*am*), ind. diversely, in several directions, up and down. — *Bahuvīstīrṇa*, *as*, *ā*, *am*, wide-spread, widely diffused; (*ā*), *f*, Abrus Precatorius (a shrub bearing a small red and black berry and commonly called Kučāi). — *Bahuvīstīrṇa-tā*, *f*, the being wide-spread, wide diffusion. — *Bahu-vīja*, *as*, *ā*, *am*, having many seeds, containing much seed; (*am*), *n*, the custard apple, Annona Squamosa. — *Bahu-vīrya*, *as*, *m*, 'having much seed,' the plant Terminalia Bellerica; Amaranthus Polygonoides; Bombax Heptaphyllum; Vangueria Spinosa; (*ā*), *f*, Flacourtia Cataphracta. — *Bahu-vyagin*, *i*, *ini*, *i*, spending much, lavish, prodigal. — *Bahu-vyāla-nishevita*, *as*, *ā*, *am*, infested or inhabited by many snakes or wild beasts. — *Bahu-vrihi*, *is*, *i*, *i*, possessing much rice; (*is*), *n*, a relative or adjective compound, a class of compounds in which the last member being a substantive loses its independence as well as its original grammatical character and together with the first member serves only to qualify or define another word. The word *bahu-vrihi*, 'possessing much rice,' is itself an example of this class of compounds; [cf. *tat-purusha*]. — *Bahuvrihi-rat*, ind. like a Bahu-vrihi or relative compound. — *Bahu-sakti*, *is*, *i*, *i*, possessing great power; (*is*), *m*, *N*, of a prince. — *Bahu-satru*, *us*, *us*, *u*, having many enemies; (*us*), *m*, a sparrow. — *Bahu-sabda*, *as*, *m*, Ved. the plural number. — *Bahu-salya*, *as*, *m*, a variety of Khadira with red blossoms. — *Bahu-sas*, see p. 680, col. 1. — *Bahu-sasta*, *as*, *ā*, *am*, very excellent; very right or happy. — *Bahu-sākha*, *as*, *ā*, *am*, 'many-branched,' having many branches or ramifications. — *Bahusākha-tva*, *am*, *n*, the having many branches, ramification. — *Bahu-sāla*, *as*, *m*, the plant Tithymalus Antiquorum. — *Bahu-sāstra-jña*, *as*, *ā*, *am*, acquainted with many books or sciences. — *Bahu-sikha*, *as*, *ā*, *am*, 'many-pointed,' having many points; (*ā*), *f*, a species of aquatic plant (= *jala-pippali*). — *Bahu-sīnya*, *as*, *ā*, *am*, very empty or void. — *Bahu-sringa*, *as*, *ā*, *am*, 'many-horned,' having many horns; (*as*), *m*, an epithet of Vishnu. — *Bahu-sruta*, *as*, *ā*, *am*, one who has studied much, very learned, well taught; well versed in the Vedas. — *Bahu-srutī*, *is*, *f*, Ved. the occurrence of the plural in the text, (*bahu-srutes*, from the occurrence of the plural in the text, because the plural is found in the text). — *Bahusrutiya*, *as*, *m*, pl. 'having deep erudition,' *N*, of a Buddhist school. — *Bahu-sreya-si* (even *m*. by Pāṇ. I. 2, 48, Schol.), having many excellencies, very excellent. — *Bahu-satya*, *as*, *m*, *N*, of the tenth Muhūrta. — *Bahu-sadrīsa*, *as*, *i*, *am*, very similar, very fit or right. — *Bahu-santati*, *is*, *i*, *i*, having a numerous posterity; having a large after-growth; (*is*), *m*, a species of bamboo, Bambusa Spinosa. — *Bahu-samputa*, *as*, *m*, a species of bulbous root (= *viśṇu-kanda*). — *Bahu-sasya*, *as*, *ā*, *am*, rich in

grain; (*as*), *m*, *N*, of a village. — *Bahu-sādhanā*, *as*, *ā*, *am*, possessing many resources. — *Bahusādhanā-tā*, *f*, the possession of many resources. — *Bahusādhanāra*, *as*, *ā*, *am*, common to many. — *Bahusāra*, *as*, *ā*, *am*, containing much pith, pithy; solid, substantial; (*as*), *m*, the tree Acacia Catechu. — *Bahusāhasra*, *as*, *ā*, *am* (fr. *bahu* + *sahasra*), amounting to many thousands. — *Bahu-sū* = *bahu-sū*, *q. v.* — *Bahu-suta*, *as*, *ā*, *am*, having many children, having a large progeny; having a large after-growth; (*ā*), *f*, the plant Asparagus Raccmosus. — *Bahu-suvāraka*, *as*, *ā*, *am*, costing or possessing much gold; (*as*), *m*, *N*, of an Agra-hāra on the Ganges; of a prince. — *Bahu-sū*, *ūs*, *ūs*, *u*, 'much-bearing,' fertile; (*ūs*), *f*, the mother of many children; a sow. — *Bahu-sūta*, *as*, *ā*, *am*, consisting of many Sūktas or hymns. — *Bahu-sūti*, *ts*, *f*, a female who has borne many children; a cow that calves often. — *Bahusūti-go*, *gavis*, *f*, a cow that calves often. — *Bahu-sūvari*, *f*, Ved. bearing many children (Sāy. = *bahvinām prajānām saritṛi*). — *Bahu-stāvāli* (= *stā-ā*), *is*, *f*, *N*, of a collection of hymns. — *Bahu-sprīṣ*, *k*, *k*, *k*, reaching to many, generally spread or diffused. — *Bahu-svna*, *as*, *ā*, *am*, 'much-sounding,' making many sounds; (*as*), *m*, an owl. — *Bahu-svarṇa-lakṣa-mūlya*, *as*, *ā*, *am*, worth many hundred thousand pieces of gold. — *Bahu-svāmika*, *as*, *ā*, *am*, having many owners or proprietors. — *Bahu-hiranya*, *as*, *m*, Ved. an epithet of an Ekāha commonly called Dū-ṇāsa. — *Bahulaka* ('*hu-ud*'), *as*, *ā*, *am*, having much water; (*as*), *m*, a kind of religious mendicant, a mendicant who lives in a strange town and begs his food from house to house. — *Bahūdāna* ('*hu-ud*?'), *am*, *n*, the union of different kinds of food (?). — *Bahv-akṣhara*, *as*, *ā*, *am*, many-syllabled, of many syllables, polysyllabic. — *Bahvakṣharāntya* ('*ra-an*'), *as*, *ā*, *am*, being at the end of a polysyllabic word. — *Bahv-agni*, *is*, *i*, *i*, Ved. a term applied to particular verses in which various Agnis are mentioned. — *Bahv-aś*, *k*, *k*, *k*, or *bahv-aśka*, *as*, *ā*, *am*, (in grammar) having several vowels, polysyllabic. — *Bahv-ajārīka*, *as*, *ā*, *am*, Ved. having many goats and sheep. — *Bahv-adhyāya*, *as*, *ā*, *am*, 'many-chaptered,' consisting of many chapters. — *Bahv-anartha*, *as*, *ā*, *am*, fraught with many ills, attended with many evils. — *Bahv-anna*, *as*, *ā*, *am*, Ved. rich in food, (according to Sāy. = *phala-mūlādibhir upetaḥ*). — *Bahv-ap*, *p*, *p*, *p*, or *bahv-apa*, *as*, *ā*, *am*, containing much water, watery. — *Bahv-apatya*, *as*, *ā*, *am*, having a numerous progeny, one who has many children, having many young; (in astrology) promising or foretelling a numerous progeny; (*as*), *m*, a hog; a rat, mouse; (*ā*), *f*, a cow that has often calved. — *Bahv-abaddha-pralāpin*, *i*, *ini*, *i*, talking much that is unmeaning, speaking much folly. — *Bahv-abhidhāna*, *am*, *n*, (in Ved. gram.). The plural number. — *Bahv-artha*, *as*, *ā*, *am*, having much meaning or import, important; having many objects. — *Bahv-aśva*, *as*, *m*, 'having many horses,' *N*, of a son of Mudgala. — *Bahv-ādlin*, *i*, *ini*, *i*, eating much, a great eater. — *Bahv-āst-tva*, *am*, *n*, the being a great eater, voraciousness. — *Bahv-āsin*, *i*, *ini*, *i*, eating much, a great eater, voracious, gluttonous; (*i*), *m*, *N*, of one of the sons of Dhṛita-rāshtra. — *Bahv-āścarya*, *as*, *ā*, *am*, containing many wonderful objects (said of Indra's heaven). — *Bahvāścarya-maya*, *as*, *i*, *am*, composed of or containing many wonderful objects. — *Bahv-īśvara*, *N*, of a sacred place on the bank of the Revā or Narmadā river. — *Bahv-riś*, *k*, *k*, *k*, 'many-versed,' containing many verses; (*k*), *f*, a term applied to the Rīg-veda or to a Sākhā of the Rīg-veda. — *Bahv-riśa*, *as*, *m*, 'having many verses,' one conversant with the Rīg-veda, a priest of it or the Hotṛi priest who represents it in the sacrificial ceremonies; (*i*), *f*, the wife of one conversant with the Rīg-veda; (*as*, *ā*, *am*), containing many verses. — *Bahv-riśa-parīśiṣṭa*, *am*, *n*, *N*, of a Parīśiṣṭa belonging to the Rīg-veda. — *Bahv-riśa-brāhmaṇa*, *as*, *m*, *N*, of a Brāhmaṇa treating of the sacrificial duties of the

Hotṛi priests. — *Bahv-riśa-brāhmaṇopaniṣad* ('*ra-up*'), *t*, *f*, Ved. the Upaniṣad of the Bahv-riśa-Brāhmaṇa. — *Bahv-riśa-āhā* ('*ā-āh*'), *f*, 'entitled Bahv-riśa,' the Rīg-veda. — *Bahv-riśopaniṣad* ('*ra-up*'), *t*, *f*, the Bahv-riśa Upaniṣad. — *Bahv-enas*, *ās*, *as*, *as*, one who has committed many sins, very sinful. — *Bahuka*, *as*, *ā*, *am*, bought at a high price, dear-bought; (*as*), *m*, the plant Calotropis Gigantea (= *arka*); a crab; a kind of gallinule; the digger of a tank.

Bahutaya, *as*, *ā*, *am*, Ved. manifold, various. — *Bahutitha*, *as*, *i*, *am*, manifold, various, many, (*bahutithe* 'hani, on the 'manieth' day, during many days, Nala IX. 12); much; (*am*), ind. much, greatly, sorely, in a high degree.

Bahu-dhā, ind. in many ways, variously, manifoldly, multifariously; in various parts, in different forms; in many places, in various directions; much, repeatedly; *bahudhā kri*, to make manifold, multiply; to make public, divulge. — *Bahudhā-gata*, *as*, *ā*, *am*, gone in various directions, dispersed, scattered. — *Bahudhātma* ('*dhā-āt*'), *as*, *ikā*, *am*, existing in various forms, manifold in essence.

Bahura = *bahula* in the comp. *bahura-madhyā*, *as*, *ā*, *am*, Ved. thick in the middle (said of the Soma juice during the process of fermentation); (Sāy.) = *bahulam angādikam anush(hānam madhye prārambha-samāpty-antarāle jasya*.

Bahula, *as*, *ā*, *am*, thick, dense, compact, solid; broad, wide, wide-spread, spacious; capacious, ample, large; abundant, exceeding, numerous, manifold, many, much; abounding in, rich in, full of (with inst. or in comp.; cf. *vyādhi-b*); accompanied by, attended with; variously applicable, comprehensive (as a rule); born under the Pleiades; black; (*as*), *m*, the dark half of a month; Agni or fire; *N*, of a Prajā-pati; of a king of the Tāla-janghas; (*ās*), *m*, pl., *N*, of a people; (*ā*), *f*, a cow; cardamoms; the indigo plant; *N*, of the twelfth Kālā of the moon; of a goddess; of one of the Mātṛis attending on Skanda; of the wife of Uttama who was son of Uttāna-pāda; of a mythical cow; of a river; (*ās*), *f*, pl. = *kṛittikās*, the Pleiades; (*am*), *n*, the sky, air; white pepper; a particular high number; (*am*), ind. often, frequently. — *Bahula-gandhā*, *f*, 'richly-scented,' cardamoms. — *Bahula-śhāda*, *as*, *m*, a red-flowering Hyperanthera Moringa (= *rakta-sigru*). — *Bahula-tara*, *as*, *ā*, *am*, thicker, denser; *dvi-guṇo bahulataraḥ*, twice as thick. — *Bahula-tā*, *f*, or *bahula-tva*, *am*, *n*, muchness, multiplicity, abundance, numerousness; the being rich in, abounding in, (at the end of a comp.); comprehensiveness. — *Bahula-varman*, *ā*, *ā*, *u*, Ved. enveloped in a thick covering. — *Bahulānta* ('*ta-an*'), *as*, *ā*, *am*, Ved. 'thick at the end,' having a thick sediment (as Soma juice; cf. *bahura-madhyā*). — *Bahulābhimāna* ('*ta-abh*'), *as*, *ā*, *am*, Ved. much threatening, menacing (said of Indra; according to Sāy. = *mahānubhāva*). — *Bahulālāpa* ('*la-āl*'), 'much-talking,' talkative, garrulous, loquacious. — *Bahulāviśṭa* ('*la-āv*'), *as*, *ā*, *am*, Ved. thickly peopled, densely populated. — *Bahulāśva* ('*la-aś*'), *as*, *m*, 'having many horses,' *N*, of a king. — *Bahuli-karaṇa*, *am*, *n*, multiplying, magnifying; winnowing (for *phali-karaṇa*?). — *Bahuli-karishnu*, *us*, *us*, *u*, striving or endeavouring to increase. — *Bahuli-kṛi*, *cl*. 8; *P*. *-karoti*, *-kartum*, to make wide, extend; to increase, aggrandize; to make public, promulgate, divulge. — *Bahuli-kṛita*, *as*, *ā*, *am*, made much or manifold; made wide, extended; increased, augmented, aggrandized; made public, promulgated; distracted; threshed, winnowed (for *phali-kṛita*?). — *Bahuli-bhāva*, *as*, *m*, the becoming wide-spread, becoming public, being generally known, general notoriety. — *Bahuli-bhū*, *cl*. I. *P*. *-bhavati*, *-bhavitum*, to become wide-spread, spread, increase (intrans.). To become public, to become generally known. — *Bahuli-bhūta*, *as*, *ā*, *am*, become wide-spread, spread, increased; become public, generally known.

Bahulaka, an incorrect form for *bāhulaka*, *q. v.* — *Bahulikā*, *ās*, *f*, pl. the Pleiades (= *bahulās*).

Bahu-śas, ind. much, abundantly, plentifully, numerous, in great numbers; manifoldly; frequently, repeatedly; generally, commonly, for the most part.

बहि *bahi*, is, m., N. of a Piśāca.

बहिष् *bahis*, ind. (in the later language more usually *vahis*, q. v.; the final *s* is changed before *k* and *p* into *sh* according to Pāp. VIII. 3, 41), out, without, outside (a house, village, city, kingdom, &c., with abl.); on the outside, outwards, out-of-doors; *vahir gam*, *vahir yā*, &c., to go out; *rāshtrād* or *vishayād vahish kri*, to place outside the kingdom, banish from the realm. — *Bahish-sad*, t, t, t, Ved. sitting outside (said of a person held in low esteem). — *Bahir-dhā*, ind., Ved. outside, on the outside, to the outside of (with abl.). — *Bahirdhā-bhāva*, as, m., Ved. the being outside, being external. — *Bahir-vedi*, ind., Ved. outside the Veda, without the Veda or altar; [cf. *vahir-vedi*, *vahir-vedika*, and *vahirvedika*.] — *Bahish-paridhi*, ind., Ved. outside the wooden frame called Paridhi, q. v. — *Bahish-parvamāna*, am, n. (scil. *stotram*), Ved., N. of a morning Stotra commonly consisting of three Trīcas and sung outside the Veda (e. g. the verses in R̥g-veda IX. 11, 1-9); (as), m. the morning Stoma; (i), f. (scil. *stotriyā*, i. e. *ric*), the morning prayer. — *Bahish-pavitra*, as, ā, am, Ved. destitute of or wanting the Pavitra. — *Bahish-pīṇḍa*, as, ā, am, Ved. having the knots outwards. — *Bahish-prajña*, as, ā, am, Ved. one whose knowledge is directed towards external objects. — *Bahish-prāṇa*, as, ā, am, Ved. one whose breath or life is without; [cf. *vahish-prāṇa*.] — *Bahir-rajju*, ind., Ved. outside the rope.

बहीनर *bahinara*, as, m. (also written *vahinara*), N. of a man; of a prince; of a grandson of Satānika.

बहु *bahu*, *bahuka*, *bahula*, &c. See under *rt. bah*, pp. 677, 678, 679.

बहुतलवशा *bahutalavaśā*, f. Iris Pseudocorus.

बहुरद *bahurada*, ās, m. pl., N. of a people; (also read *bāhubādha*.)

बह्रमखान *bahrāmakhāna*, as, m. = بهرام خان.

बहि *bahī*, *bahlika*, *bahlika*, various readings for *bahī*, *bahlika*, *bahlika*, q. q. v. v.

बाकुर *bākura*, as, m., Ved., scil. *dr̥iti*, (perhaps) a kind of bag-pipe.

बाकुल *bākula*. See *vākula*.

बाजवाहादुरचन्द्र *bāja-bāhādura-čandra*, as, m., N. of a prince who was the patron of Ananta-deva the author of the Vyavahāra-dīdhiti, a work on civil law.

बाइ *bād* (according to Vopa-deva *vād*), cl. 1. A. *bādāte*, *bādītum*, to bathe, dive; to emerge; [cf. Gr. *βαλνέω*; Lat. *balneum*: Old Germ. *bad*, 'a bath'; *badūn*, 'to bathe.']

बाडव *bādava*. See *vādava*.

बाडोर *bādīra*, as, m. a servant, a hired labourer.

बाढ *bādha*, as, ā, am (fr. rt. *bah* or *banh*; frequently also written *vādha*, q. v.; according to Pāp. V. 3, 63, the compar. is *sādhiyas* and superl. *sādhiṣṭha*), loud, strong; (e), ind. loudly, strongly, (according to Sāy. = *dr̥iṣṭha*, *sthira*); (am), ind. (almost always written *vādham*), much, exceedingly; assuredly, certainly; (as a particle expressive of consent, affirmation, and confirmation), be it so, good, very well, such is the case, yes. — *Bādha-sritvan*, ā, m., Ved. going mightily, rushing fearlessly (Sāy. = *bhr̥śaṇ* *sartā* = *aśan-kita-gamana*).

बाण *bāṇa*, as, m. (said to be fr. rt. *baṇ* or *vaṇ*, to sound; in the later language more usually written *vāṇa*, q. v.), a reed-shaft, shaft made of a reed, an arrow. — *Bāṇa-pat*, ān, atī, at, Ved. made or consisting of reeds, redden, reedy; (ān), m. 'containing reed-shafts,' a quiver; an arrow.

बाणि *bāṇi*. See *vāṇi*.

बाणिज *bāṇija*, as, m. (fr. *bāṇij*), a merchant, trader; (also written *vāṇija*.)

बाणिज्का *bāṇijka*, as, m. a trader, merchant; a rogue, cheat; submarine fire.

बाणिजा *bāṇija*, am, n. merchandize, trade, traffic, commerce.

बादर *bādara*, as, ī, am (fr. *badara*), belonging to or derived from the jujube tree; made of cotton; (as, ā), m. f. the cotton shrub; (ās), m. pl., N. of a people; (am), n. the jujube (= *badara*); the berry of *Abrus Precatorius*; the plant itself; = *vira*, (probably) a species of plant; silk; water; a conch shell which winds in a direction from left to right.

बादरायणा *bādārayaṇa*, as, m. (a patronymic fr. *badara*), N. of a sage (said to be the author of the *Sāṅkhya-sūtras* belonging to the Uttara-mīmāṃsā or Vedānta philosophy and identified with Vyāsa, the reputed compiler of the Vedas, Mahā-bhārata, Purāṇas, &c.; also written *vādārayaṇa*); N. of an astronomer; of the author of a Dharma-śāstra; (as, ī, am), composed by Bādārayaṇa. — *Bādārayaṇa-sūtra*, am, n., N. of the Vedānta aphorisms ascribed to Bādārayaṇa.

बादरायणि *bādārayaṇi*, is, m. a patronymic of Śuka, son of Bādārayaṇa or Vyāsa; a N. of Vyāsa.

बादरि *bādari*, is, m., Ved. (a patronymic fr. *badara*), N. of a philosophical teacher mentioned in the *Bādārayaṇa-sūtras*.

बादरिका *bādrika*, as, ī, am, one who gathers the fruit of the jujube tree.

बाध *bād*, cl. 1. A. (in poetry sometimes also P.) *bādhatē* (-ti), *babādhe* (*babādha*), *bādhiṣyate*, *abādhiṣṭa*, *bādhitum*, to press, press hard, oppress, harass, pain, torment; to give trouble, trouble, grieve, vex, disturb, disquiet (with acc. or gen.); to resist, oppose, thwart, cheek, obstruct, stop, arrest, prevent; to attack, assault, assail; to injure, wrong, violate; to hurt, damage; to drive away, chase away, repel, remove; to suspend, set aside (as a rule in grammar), invalidate, abolish, annul; to clash, mutually oppose each other; to suffer annoyance or oppression (Ved.), to thrust apart (Ved.); Pass. *bādhyate*, to be oppressed, pained, &c., to suffer pain: Caus. *bādhayati*, -yitum, Aor. *ababādhat*, to oppress, annoy, harass, distress, afflict, pain; to overcome, subdue, conquer: Desid. *bibādhiṣate*, *bibhatsate*, Ved. to feel an aversion from, feel disgust or loathing for, have a horror of (with abl.): Intens. *bābādhyate*, *bābādhi*, (probably the Ved. form *badbadhe*, which according to Sāy. is fr. rt. *bandh*, belongs to this Intens. with the following senses), to reduce to great straits, hem in, confine, cramp; to strike or knock against (for want of room, R̥g-veda VII. 69, 1); [cf. Zend *bad*, 'to strike'; *baduy*, 'to strike back': Gr. *ἐπαθον*, *ἐπ-έ-ω*, *ἐπ-οσ-ῶ*, *ἐπ-οσ-ῶ*, *ἐπ-οσ-ῶ*: Lat. *ōd-i*, *ōd-i-nim*: Russ. *bjeda* = Lith. *bēda*, 'misery': Lith. *bēdnas*, 'miserable' perhaps Goth. *baiva*, 'I trouble,' fr. *baudra*; perhaps Hlb. *buairim*, 'I vex, aggrieve, trouble,' fr. *buaidim*.]

बाधका *bādka*, as, ā, m. f. pain, suffering, trouble, sorrow, affliction; annoyance, molestation [cf. *bhramara-b*]; resistance, opposition, obstruction; injury, detriment, hurt, damage; violation, infraction; suspension, annulment (of a rule); danger, peril, jeopardy [cf. *prāṇa-b*]; a contradiction, absurdity, reductio ad absurdum; (as), n. a harasser, tormentor (Ved., cf. *tuvi-b*); opposing, opposition, hinderance, obstruction, obstacle, oppression; objection; one of the five forms of fallacious middle term, the being

precluded by superior proof; (according to Naigh. II. 9) = *bala*; (ā), f. refutation. — *Bādha-rahasya*, am, n. or *bādha-buddhi-pratibandhakatā-vicāra*, or *bādha-buddhi-vādārtha*, as, m., N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa Bhattachārya. — *Bādha-pavāda* ('*dha-ap*'), as, m. denial of an exception, re-establishing a previous rule.

बाधका *bādka*, as, ikā, am, oppressing, harassing, paining [cf. *śatru-b*]; one who hinders or opposes, a hinderer; suspending, setting aside (as a rule in grammar); invalidating, annulling, neutralizing; (as), m. a particular disease of women; a species of tree (= *giri-māla*, *rāja-vriksha*); (as, ī, am), belonging to or derived from the preceding tree. — *Bādha-katā*, f. or *bādha-katā-tva*, am, n. the being a hinderer, hinderance.

बाधना *bādha*, as, ī, am, pressing hard, harassing, opposing; refuting; (ā), f. uneasiness, uncomfatableness, trouble, pain; (am), n. oppression, the act of harassing, annoying, paining, pain; opposing, hindering; precluding; suspending, removing, setting aside (a rule), annulling, abolishing; refutation.

बाधमाना *bādhamāna*, as, ā, am, oppressing, harassing, paining, annoying.

बाधिता *bādhitā*, as, ā, am, pressed hard, oppressed, harassed, pained, tormented; resisted, opposed, obstructed, hindered, impeded, thwarted, checked; self-refuted, refuted; set aside, suspended (as a rule), abolished; (in logic) contradictory, absurd, false, incompatible. — *Bādhitā-tva*, am, n. the being suspended or set aside (as a rule), suspension, abolition; the state of being refuted or contradicted.

बाधितया *bādhitāya*, as, ā, am, to be pressed hard, to be harassed or annoyed, to be pained; to be suspended or set aside, to be annulled; to be removed.

बाधित्री *bādhitri*, tā, trī, trī, one who presses hard, an oppressor, harasser, annoy.

बाधित्व *bādhitva*, ind. having pressed hard or harassed; (in grammar) destroying or neutralizing the effect of a previous rule.

बाध्या *bādhyā*, as, ā, am, to be pressed hard or harassed or distressed, to be pained [cf. *stri-b*]; one who is harassed or pained; to be hindered or resisted, to be objected to or opposed, objectionable, exceptionable; to be suspended or annulled; preventable; suppressed, obstructed. — *Bādhyā-bādha-katā*, f. the condition of oppressed and oppressor. — *Bādhyā-retas*, ās, m. one whose generative power is obstructed, impotent.

बाध्यमाना *bādhyamāna*, as, ā, am, being pressed hard or oppressed, being harassed or beset, being tormented.

बाध्यमाना-tva *bādhyamāna-tva*, am, n. the being suspended or set aside, suspension, annulment.

बाधिरका *bādhiraka* (fr. *badhira*), see Gaṇa Arihaṇādi to Pāp. IV. 2, 80.

बाधिरिका *bādhirika*, as, m. a metonymy from *Badhirikā*.

बाधिर्या *bādhirya*, am, n. deafness.

बाध्योग *bādhyoga*, as, m. a patronymic from *Badhyoga*.

बाध्योगायणा *bādhyogāyana*, as, m. a patronymic from *Badhyoga*.

बान्धकिनेय *bāndhakineya*, as, m. (fr. *bandhakī*), the son of an unmarried woman, a bastard.

बान्धव *bāndhava*, as, m. (fr. *bandhu*), a relation (near or remote and including wives and children), relative, kinsman [cf. *pitrī-b*]; a maternal relation; a friend [cf. *pika-b*]; (ī), f. a female relation. — *Bāndhava-kara*, as, m. an epithet of Lallādikṣita, a commentator on the *Mṛicī-chakṛat*. — *Bāndhava-tyāga*, as, m. abandoning a kinsman, forsaking a relation. — *Bāndhavarākrośin* ('*va-āk*'), ī, inī, ī, calling out to or bewailing a kinsman.

बान्धवका *bāndhava*, as, ī, am, belonging or relating to kinsmen, kindred.

बान्धव्या *bāndhavya*, am, n. connection by blood, relationship, consanguinity.

बान्धुका *bāndhuka*, as, ī, am (fr. *bandhuka*), belonging to or derived from the *Bandhuka* tree.

बान्धुपता *bāndhupata*, as, ī, am (fr. *bandhu-patī*), relating to the lord of kindred or relations.

बापय *bāpaya*, as, m, surname of the scribe [*śāli-nātha-bhaṭṭa*].

बाप्यदेव *bāpya-dera*, as, m., N. of the riter of a particular inscription.

बाबजीयास *bābajī-ryāsa*, as, m., N. of an author.

बाबर *bābara*, am, n. (fr. *babara*), epithet of a Pañcā-rātra; N. of a place.

बाबेरी *bāberī*, f., N. of a city.

बाभ्रव *bābhra*, as, ī, am (fr. *babhru*), elonging or relating to Babhrū; (as), m. a patronymic from Babhrū; (ī), f. an epithet of Durgā the wife of Babhrū, i. e. Siva).

बाभ्रवायणी *bābhra*, as, ī, am (fr. *babhrū*), N. of a son of Viśvā-mitra.

बाभ्रवीया *bābhra*, as, m. pl. (fr. *bābhra*), the disciples or followers of Bābhavya.

बाभ्रवाय *bābhra*, as, m. a patronymic from Babhrū; ī, of a teacher.

बाभ्रवया *bābhra*, as, ī, am, inhabited by Bābhavyas.

बाभ्रुका *bābhru*, as, ī, am, like an ichneumon, (i. e. probably) brown, brownish.

बार *bāra*, Ved. an opening, aperture; [cf. *ihma-b°*, *nićna-b°*].

बारहट *bārahaṭa*, as, m. epithet of Nara-ara-dāsa the author of the Hindi work *Avatāra-aritra* or *Caturvipsaty-avatāra-āritra*.

बारेज्य *bārejya*, N. of a town.

बारबेरी *bārbaṭī* or *bārvaṭī*, as, m. the rnel of the mango fruit; a young shoot; tin; the on of a harlot; [cf. *barbaṭī*].

बाह *bārha*, *bārhiṇa*. See *vārha*.

बाहिन *bārhaṭa*, as, ī, am (fr. *brihat*), Ved. āting to the Sāman called Brihat, celebrated in the ihat-sāman, (according to Mahī-dhara=*brihat-āma-stuta*); relating or belonging to the Brihatī netre, representing it, consisting of it; *Bārhatam* *ujjāidaukshnorandhram*, N. of a Sāman; (am), n. the fruit of the Brihatī, a variety of the So-anum.

Barhatānushubha, as, ī, am (fr. *brihat* + *anu-ḥubh*), Ved. consisting of a Brihatī and an Anu-ḥubh.

Barhatsāmā, f. (fr. *brihat-sāman*), Ved., N. or iphet of a woman.

Barhadagna, as, m. pl. (fr. *brihad-agni*), the descendants of Brihad-agni.

Barhadāshava, as, m. a patronymic from Brihad-shu (with *i* lengthened).

Barhaduktha, as, ī, am, Ved. relating or belong- ing to Brihad-uktha; (as), m. a patronymic from Brihad-uktha.

Barhadgira, as, ī, am, Ved. relating or belong- ing to Brihad-giri.

Barhaddevatā, am, n. (fr. *brihad-devatā*), N. of a work also called Brihad-devatā and attributed to Saunaka.

Barhadbala, as, ī, am, relating or belonging to Brihad-bala.

Barhadratha, as, ī, am, relating or belonging to Brihad-ratha; (as), m. a patronymic of Jarā-sandha; sometimes spelt *bārhadratha*.)

Barhadrathī, is, m. (fr. *brihad-ratha*), a patro- nymic of Jarā-sandha.

Barhavata, as, ī, am, containing the word *barha- at*.

Barhaspata, as, ī, am, relating or belonging to Brihas-pati, descended from Brihas-pati, sacred to Brihas-pati.

Barhaspatya, as, ī, am, relating to or coming from Brihas-pati; (as), m. a pupil of Brihas-pati; an infidel, a materialist; an epithet of Samyu; of

Agni; of Tapur-mūrdhan; of Bharad-vāja; (am), n., scil. *bha* or *nakshatra*, the constellation Pushya; the Artha-śāstra of Brihas-pati, ethics, morality; *Bārhaspatya* *mānam*, 'Jupiter's measure of time,' a method of reckoning time. — *Bārhaspatya- jyotiṣ-grantha*, as, m., N. of a work mentioned in Raghu-nandana's *Saṅskāra-tattva*. — *Bārhaspa- tyā-tantra*, am, n., N. of a Tantra mentioned in the *Ananda-lahari*.

बारहिशद *bārhisada*, as, m. a patronymic from Barhishad.

बाल *bāl*, ind., Ved. an interjection ini- tiative of the sound of a falling body.

बाल *bāla*, as, ā, am (said to be fr. rt. 2. *bal*), young, childish, infantine, immature, not full- grown; newly risen (as the sun, cf. *bālātapa*, *bālā- ditya*, *bālārka*), new or waxing (as the moon, cf. *bālā-candra*, *bāleṇdu*); puerile, ignorant, un- wise, uninstructed; pure (said especially of a female animal, as a heifer &c., fit for sacrifice); (as, ā), m. f. a child (especially one under five years of age, but also one under sixteen years of age generally), an infant; (in law) a minor (who is distinguished as a *kumāra* or boy under five years of age; *śiśu*, a boy under eight; *poṇaṇḍa*, a boy from the fifth to the end of the ninth year, or where the next distinction is omitted, till the sixteenth year; and *kisora*, a boy from the tenth to the sixteenth year); the young of an animal, a five years old elephant [cf. *bālā-guṇa*]; a colt, foal; one whose under- standing is not matured, a simpleton, fool; a tail, an elephant or horse's tail; hair; (as, am), m. n. a kind of perfume or fragrant grass, Andropogon Schoenanthus; (as), m. a boy; a kind of fish, Cyprinus Denticulatus or Cyprinus Rohita; N. of a prince; (ā), f. a female child, girl, young woman not more than sixteen years of age; a woman, female; small cardamoms [cf. *śandra-b°*]; Aloe Indica [cf. *ghṛita-kumārī*]; a species of plant, com- monly called *Aknadhi*; a variety of jasmine; a species of flower, Hibiscus Tortuosus; the cocoa-nut; turmeric; a kind of metre, the quantities of the first three lines being — — — — —, and that of the fourth — — — — — &c.; N. of the mother of Bālin and Sugriva, (she is said to have been formed by Prajā- pati out of some dust which had fallen into his eyes); N. of a mystical prayer; (ī), f. a kind of ear-ring; [cf. Lith. *vāla-s*, 'horsehair.']. — *Bāla-kadali*, f. a young plantain tree, *Musa Sapientum*. — *Bāla- kāṇḍa*, am, n. 'section treating of the boy (Rāma)', N. of the first book of the Rāmāyaṇa according to the northern recension (called *Ādi-kāṇḍa* in the Bengālī recension); N. of the first book of the *Adhyātma-rāmāyaṇa*. — *Bāla-kunda*, as, am, m. n. a young jasmine of the variety *Jasminum Multi- florum* or *J. Pubescens*. — *Bālakundānuviddha* (*da-an°*), as, ā, am, adorned with young jasmine blossoms. — *Bāla-kṛimī*, is, m. 'hair-insect; a louse. — *Bāla-kṛishṇa*, as, m. the boy Kṛishṇa, Kṛishṇa as a boy; N. of various men; N. of the father of the author Sankara-dikshita; of a friend of Mani- rāma (a commentator on the Bhāminī-vilāsa); of the father of Mahā-deva (the author of the Nyāya-sid- dhānta-muktāvalī-dīpikā, a commentary on the Bhā- shub-paraścheda); of a son of Mahādeva-bhaṭṭa and husband of Lakshmi-devī; of a son of Ranga-nātha and father of Nārāyaṇa (a commentator on the Uttara-rāma-ārita); of the father of Ranga-nātha and Veṇī- mādha-bandhu; of a man called also Gangā-dhara. — *Bāla-kṛiyā*, f. children's act, the actions or con- duct of children. — *Bāla-kṛidāna*, am, n. child's play, childish amusement. — *Bāla-kṛidānaka*, as, m. a child's toy or plaything, a ball; the plant *Cypraea Moneta*; an epithet of Siva; (am), n. child's play, childish sports; (ānt), m. pl., N. of the sixty-first chapter of the third part of Vātsyāyana's *Kāma-sūtra*. — *Bāla-kṛidā*, f. child's play, children's amusements, childish sport, juvenile pastime. — *Bā- lakṛidā-varṇana*, am, n., N. of the eleventh book

of the Kumāra-sambhava. — *Bāla-khilya*, as, m. [cf. *vāla-khilya*], a divine personage of the size of a thumb, (sixty thousand were produced from Brahma's body, and surround the chariot of the Sun; see Raghu-vaṇṣa XV. 10; Wilson's Vishnu-Purāṇa, p. 34.) — *Bāla-gaja*, as, m. a young elephant. — *Bāla-garbhīni*, f. a cow with calf for the first time. — *Bāla-gādā-dhūrī*, f., N. of a work by Annam Bhaṭṭa (= *tarka-dīpikā*). — *Bāla-gopāla*, as, m. 'the boy cowherd,' Kṛishṇa as a youthful herdsman. — *Bālagopāla-tīrtha*, as, m., N. of the teacher of the commentator Dhana-pati. — *Bāla-gopāla-yatindra* (*ti-in°*), as, m., N. of the schol- iast on Sankara's commentary to the Kathopanishad. — *Bāla-gaurī-tīrtha*, am, n., N. of a sacred bath- ing-place in Śrī-nāla. — *Bāla-graha*, as, m. 'seizer of children,' a kind of demon (to whom nine kinds of demoniacal possessions are ascribed); any demon who delights in teasing and injuring children. — *Bā- lagraha-pratishedha*, am, n., N. of a chapter of Vāgbhaṭa's *Ashtāṅga-hṛidaya-saṃhitā*. — *Bālagra- hapaśamuna* (*ha-up°*), am, n., N. of a chapter of the *Sārṅga-dhara-paddhati*. — *Bāla-ghna*, as, m. a child-slayer, one who has killed a child, the murderer of a child; (ī), f. a murderer of children (said of a Rākshasi). — *Bāla-candra*, as, or *bāla- cāndramas*, as, m. the young or waxing moon (= *bāleṇdu*); a term for the moon till five or six days old. — *Bāla-candrikā*, f., N. of a woman. — *Bāla- cūrita* or *bāla-cūrita*, am, n. 'childish exploits,' juvenile sports or pastime; a common N. of works or sections of works treating of the youthful adventures of a deity; N. of a chapter of the Gaṇeśa-Purāṇa. — *Bāla-cūrita-nāman*, N. of a work by Vallabha- dikshita containing the titles of Kṛishṇa derived from 128 of his youthful adventures. — *Bāla-cārya*, as, m. 'behaving like a child,' an epithet of Kārtikeya; (ā), f. the conduct or behaviour of a child. — *Bāla- cūta*, as, m. a young mango tree. — *Bāla-ja*, as, ā, am, springing or produced from hair; (in Mahā- bh. Anuśāsana-p. 1611, 4587, a wrong reading for *bābaja*, q. v.). — *Bāla-tanaya*, as, m. a young son; the tree *Acacia Catechu*. — *Bāla-tantra*, am, n. midwifery, the care of a lying-in woman and of her child. — *Bāla-taru*, us, m. a young tree. — *Bāla- tā*, f. or *bāla-tva*, am, n. childhood, boyhood. — *Bāla-trīṇa*, am, n. young grass. — *Bāladalaka*, as, m. 'small-leaved,' the tree *Acacia Catechu*; [cf. *bāla-patra*]. — *Bāla-deva*, as, m., N. of the father of Bāvā-deva, q. v. — *Bāla-dhana*, am, n. the property of a minor or infant. — *Bāla-dhī*, is, m. a hairy tail (as that of a horse). — *Bāla-paṇḍita*, as, m., N. of a man. — *Bāla-patra* or *bāla-pat- traka*, as, m. 'small-leaved,' *Acacia Catechu* (= *bāladalaka*); *Hedysarum Alhagi*. — *Bāla-pāda- pa*, as, m. a young tree. — *Bāla-pāśyā*, f. an orna- ment (of gold, silver, &c.) worn between the hair when parted on the forehead; a string of pearls binding the hair. — *Bāla-putra*, as, ā, am, having little children, possessing very young children; pos- sessed of young offspring. — *Bāla-putraka*, as, m. a little son. — *Bāla-pushpikā*, f. a variety of jas- mine (= *yūthikā*). — *Bāla-pushpī*, f. a variety of jasmine, *Jasminum Auriculatum*. — *Bāla-bandhana*, as, m., Ved. 'child-fetterer,' N. of a demon. — *Bāla- bodha*, as, m. 'instruction for the youthful,' N. of various works adapted to the capacity of the young or inexperienced; of a commentary by the mathe- matician Go-vinda the son of Lāḍama on a Nyāya work by Sāṇḍilya; of a work by Vallabha Ācārya on devotion to Kṛishṇa. — *Bāla-bodhaka*, as, ī, am, instructing the youthful and inexperienced, en- lightening the simple. — *Bāla-bodhanī*, f. 'instruct- ing the youthful,' N. of a Vedānta work. — *Bāla- bodhinī*, f. 'instructing the youthful,' N. of a com- mentary by an anonymous Vedānta writer on the Vākya-sūdhā; N. of a work by Sankarācārya said to epitomize the logical portions of the Sāñiraka- mīmāṃsā-bhāṣya. — *Bālabodhinī-bhāva-prakā- śikā*, f., N. of a commentary on Sankara Ācārya's *Bāla-bodhinī*. — *Bāla-bhañjaka*, as, m., N. of a

man. — *Bāla-bhadraka*, *as*, m. a kind of mineral poison (= *sāmbhava*). — *Bāla-bhāra*, *as*, m. 'a weight of tail', a large bushy tail. — *Bāla-bhārata*, *am*, n. 'the little Bhārata', (opposed to the Mahā-bhārata or great Bhārata), N. of a work ascribed to Amara-čandra (being a compendium of the Mahā-bhārata); N. of a drama by Rāja-śekhara (= *prachanda-pāṇḍava*). — *Bāla-bhēva*, *as*, m. state of a child, childhood, minority, infancy; the state of a planet which has not risen far above the horizon; (according to Kullūka on Manu VIII. 118) = *anavadhāna*, inattention; (*kātaro bāla-bhāvus*, feeble childhood = children collectively.) — *Bāla-bhrīṣya*, *as*, m. a servant from childhood. — *Bāla-bhaishajya*, *am*, n. a kind of collyrium (= *rasānjana*, q. v.). — *Bāla-bhojya*, *as*, m. 'children's food', pease. — *Bāla-matī*, *is*, *is*, *i*, 'childish-minded', one who has a puerile intellect. — *Bāla-mandāra-vriksha*, *as*, m. a young coral tree (*Erythrina Fulgens*). — *Bāla-mūla*, *am*, n. a young radish. — *Bālamūlaka*, *as*, m. 'hairy-rooted (?)', a species of plant. — *Bāla-mūshikā*, *f*, a small rat, mouse. — *Bāla-mṛiga*, *as*, m. a young deer, fawn. — *Bāla-mṛṇāla*, *as*, *am*, m. n. a tender filament or fibre of the lotus. — *Bāla-mbhajya*, *as*, m., N. of a man; of a commentator on the law-book called Mitāksharā; (*as*, *i*, *am*), composed by Bāla-mbhajya. — *Bāla-yajñopavitaka* (*°na-up*), *am*, n. the sacrificial thread worn across the breast; a sort of substitute for the sacrificial thread, a string or scarf as worn by children upon the breast (?); [cf. *bālopavita*]. — *Bāla-rāja*, *am*, n. lapis lazuli; [cf. *bāla-sūrya*, *bāla-vāyaja*]. — *Bāla-rāmāyana*, *am*, n. the little or abridged Rāmāyana; [cf. *bāla-bhārata*, *mahā-rāmāyana*]. — *Bāla-rūpa*, *N*, of a work mentioned in Vācas-pati-miśra's Vivāda-cintāmaṇi. — *Bālārūpa-dhara*, *as*, m. 'bearing the form of a boy', an epithet of Śiva. — *Bālārūpa-dhrik* (see *dhrik*, p. 459), having the form of a boy, assuming the form of a dwarf. — *Bāla-roga*, *as*, m. a child's disease, disease of children. — *Bāla-tatā*, *f*, a young creeper. — *Bāla-tilā*, *f*, child's play, childish sport; juvenile pastime. — *Bāla-vatsa*, *as*, m. a young calf; 'favourite of children', a dove, pigeon. — *Bāla-vanītā*, *f*, a young woman. — *Bāla-vāyaja*, *am*, n. lapis lazuli. — *Bāla-vāsas*, *as*, n. 'hair-vestment', woollen garments. — *Bāla-vāhya*, *as*, m. 'ridden by children', a wild goat. — *Bāla-vidhava*, *f*, 'child-widow', a widow whose husband died before she attained to puberty. — *Bāla-vinashaka* or *bālavinashaka*, *as*, m., N. of a man. — *Bāla-vriksha*, *as*, m. a young tree. — *Bāla-vidhavya*, *am*, n. 'child-widowhood', the becoming a widow in childhood. — *Bāla-vya-jana*, *am*, n. 'tail-fan', a chowrie, a whisk, fly-flapper (generally made of the tail of the Yak or Bos Grunniens and used as an emblem of princely rank). — *Bāla-vrata*, *as*, m. an epithet of the Buddhist saint Mañju-ghosha or Mañju-śrī. — *Bāla-sarman*, *ā*, m., N. of the father of Sāṇḍa and grandfather of Lakshmi-dhara. — *Bāla-sṛṅga*, *as*, *ā*, *am*, 'young-horned', having horns not yet full-grown. — *Bāla-sakhi*, *ā*, m. 'child-friend', a friend from childhood. — *Bāla-saṅgīvanā*, *am*, n., N. of the thirty-third chapter of the second part of the Gaṇeśa-Purāṇa. — *Bāla-sandhyā*, *f*, early twilight, dawn. — *Bālasandhyābha* (*°gā-ābha*), *as*, *ā*, *am*, resembling early twilight, of the hue of dawn, of a purple colour. — *Bāla-sātmya*, *am*, n. 'that which is suitable for children', milk. — *Bāla-siṅha*, *as*, m., N. of a man. — *Bāla-suhrid*, *t*, m. a friend from childhood, a friend of one's youth. — *Bāla-sūrya* or *bālasūryaka*, *am*, n. lapis lazuli; [cf. *bāla-rāja*]. — *Bāla-sthāna*, *am*, n. the position or condition of a child, childhood, youth, youthfulness, inexperience. — *Bāla-hatyā*, *f*, child-murder, infanticide. — *Bāla-hasta*, *as*, m. 'hairy-hand', a hairy tail, the tail of a horse or any hairy animal. — *Bālākshī* (*°la-ak*), *f*, a species of tree, (commonly called *keśa-pushpa*). — *Bālāgra* (*°la-āg*), *as*, m. a pinnacle?; (Mṛic-chakṛī, Act 1, p. 21); the point of a hair. — *Bālātapa* (*°la-āt*), *as*, m. 'early heat of the sun', the newly

risen sun, the morning sun-beams, heat of the morning sun. — *Bālātapa-rakta*, *as*, *ā*, *am*, red or roseate with the morning sun-beams. — *Bālāditya* (*°la-ād*), *as*, m. 'youthful sun', the newly risen sun, morning sun; N. of a king of Kāśmīra; of a king of Magadha. — *Bālādhyāpaka* (*°la-adh*), *as*, m. 'child-instructor', a teacher of youth, tutor. — *Bālādhyāpaka-tā*, *f*, the office of a teacher of youth, a tutorship. — *Bālāpatya* (*°la-āp*), *am*, n. young offspring, youthful progeny. — *Bālābhyaśa* (*°la-abh*), *as*, m. early application, study during childhood. — *Bālāmāya* (*°la-ām*), *as*, m. a child's disease, disease of children. — *Bālāmāya-pratishedha*, *am*, n., N. of the second chapter of the Uttara-tantra or sixth part of Vāgbhaṭa's Ashtāṅga-hṛdaya-saṃhitā. — *Bālārūpa* (*°la-ar*), *as*, m. early dawn; (*as*, *ā*, *am*), like early dawn, ruddy as early dawn. — *Bālārka* (*°la-ar*), *as*, m. the newly risen sun, the morning sun-beams, heat of the morning sun. — *Bālārka-koma*, *as*, *ā*, *am*, soft as the orient sun (said of red dye). — *Bālārabodha* (*°la-av*), *as*, m. 'instructing the young or inexperienced', N. of a short treatise on omens drawn from the movements of dogs. — *Bālārabodha-paddhati*, *is*, *f*, N. of a commentary on Sāṅkhāyana's Gṛhya-sūtras. — *Bālā-varṇana*, *am*, n., N. of the ninety-sixth chapter of the Śārngadhara-paddhati. — *Bālāvastha* (*°la-av*), *as*, *ā*, *am*, being in a state of childhood, still young, juvenile. — *Bālāvasthā*, *f*, the state of a child, youth, childhood. — *Bālāsoka* (*°la-as*), *as*, m. a young Aśoka tree. — *Bālāsura* (*°la-as*), *as*, m., N. of an Asura. — *Bālāsura-vadha*, *as*, m., N. of the eighty-fifth chapter of the second part of the Gaṇeśa-Purāṇa. — *Bālā-hatyā*, *f*, the murdering of female children, female infanticide. — *Bāleṇdu* (*°la-in*), *us*, m. 'young moon', the new moon, waxing moon. — *Bāleśvara* (*°la-iś*), *as*, m., N. of a son of Jaṭādhara and father of Nārāyaṇa the author of the Prākṛita-pāda, a grammatical work. — *Bāleśhta* (*°la-iśh*), *as*, m. 'desired by children', a jujube tree. — *Bālopačaraṇa* (*°la-up*), *am*, n. or *bālopačara* (*°la-up*), *as*, m. the medical treatment of children, any medicine or remedy suited for children. — *Bālopačaraṇiya*, *am*, n., N. of the first chapter of the Uttara-tantra or sixth book of Vāgbhaṭa's Ashtāṅga-hṛdaya-saṃhitā. — *Bālopavita* (*°la-up*), *am*, n. a cloth used for covering the privities; the sacrificial thread (= *bāla-yajñopavitaka*).

Bālaka, *as*, *ikā*, *am*, young, childlike, childish, not yet full-grown; (*as*), m. a child, infant, a boy; (in law) a minor; a fool, blockhead; the tail of a horse or elephant; a finger-ring; a bracelet; a kind of perfume; N. of a prince, (also called *Pālaka*); (*ikā*), *f*, a female child or infant, a girl; sand; the knot or flower of an ear-ring; the rustling of leaves; small cardamoms [cf. *ikshu-b*]; (*am*), n. a variety of Hibiscus, Hibiscus Mutabilis; [cf. Hib. *ballach*, 'a boy.']. — *Bālaka-tva*, *am*, n. childhood, childishness. — *Bālaka-pralapita*, *am*, n. childish talk, foolish prattle. — *Bālaka-priya*, *as*, *ā*, *am*, fond of children; (*ā*), *f*, colocynthis, colocynth; Musa Sapientum. — *Bālaka-hatyā*, *f*, infanticide.

Bālākya, *as*, *ā*, *am*, childish, infantine, relating to children.

Bālāyani, *is*, m. a metronymic from *Bālā*.

Bālī, *is*, m., N. of a monkey, brother of the monkey-king Su-grīva, (he was son of Indra and was said to derive his name from *bāla*, 'hair', as being born from the hair of his mother; he was slain by Rāma-čandra, see Rāmāyana IV. 21). — *Bālī-sambhara*, *as*, m. 'sprung from Bālī', N. of a celebrated monkey, the son of Bālī. — *Bālī-hantṛi*, *tā*, m. 'killer of Bālī', an epithet of Rāma.

Bālīn, *i*, m., N. of a monkey, son of Indra, = *bālī*; (*in*), *f*, the constellation Aśvinī.

Bālīman, *ā*, m. childhood, youth, youthfulness, boyhood, immaturity.

Bālīsa, *as*, *ā*, *am*, young, childish, puerile, of tender years; ignorant, inexperienced, simple, foolish (= *bāla*); careless, heedless; (*as*), m. a child; a fool, blockhead; (*am*), n. a pillow, cushion (=

Pers. باليش). — *Bālīsa-tā*, *f*, or *bālīsa-tva*, *am*, n. childishness, youthfulness, simplicity, foolishness, folly. — *Bālīsa-matī*, *is*, *is*, *i*, 'childish-minded', foolish.

Bālīśya, *am*, n. childishness, youth, youthfulness; boyhood, folly, thoughtlessness, heedlessness.

Bāleya, *as*, *i*, *am*, fit for an offering or oblation (fr. *bālī*); descended from Bali (fr. *bālī*); tender soft, fit or proper for children (fr. *bāla*); (*as*), m. an ass; a kind of vegetable (= *angāra-calli*); a kind of radish (= *śāṇakya-mūlaka*); N. of a Daitya. — *Bāleya-sāka*, *as*, m. a kind of vegetable, Siphonanthus Indica.

Bālya, *am*, n. boyhood, childhood, infancy; childishness, puerility, immaturity of the understanding folly, thoughtlessness, puerile temerity. — *Bālyā kālā*, *as*, m. the period or age of childhood. — *Bālyā-tā*, *f*, = *bālya*.

बालखिख *bāla-khilya*. See p. 681, col. 3.

बालन्दन *bālandana*, *as*, m. a patronymic of Vatsa-prī.

बालाकि *bālāki*, *is*, m. a metronymic from *Bālāka*.

Bālākyā, *f*, a proper N.

बालायनि *bālāyani*, *is*, m., N. of a preceptor.

बालाहक *bālāhaka*, *as*, m., N. of a serpent-demon.

बालिश *bālīsa*. See col. 2.

बालीवर्दिनेय *bālīvardineya*, *as*, m. a patronymic from *Bālīvardin*; a metronymic from *Bālīvardi*; [cf. *bālīvardineya*].

बालीश *bālīsa*, *as*, m. retention of urine.

बालु *bālu*, *us*, m. (said to be fr. rt. 2. *bal*), a kind of drug; (also written *vālu*; cf. *clavālu*).

Bāluka, *as*, m. a kind of drug and perfume. (also written *vāluka*; cf. *clavāluka*); (*ā*), *f*, sand, gravel; powder; camphor; a sand-bath; (*ā* or *i*), *f*, a species of acucumber, Cucumis Usitatissimus. — *Bāluka-gaḍa*, *as*, m. a species of fish, Cheilodipterus Calius and Butis. — *Bālūkātma* (*°kā-āt*), *f*, 'having the nature of sand', sugar. — *Bālūkā-prahā*, *i*, one of the seven hells of the Jains, the hell of sand. — *Bālunkī*, *f*, a species of cucumber, Cucumis Usitatissimus.

Bālūngī or *bālūngikā*, *f*, = *bālūnkī*.

Bālūka, *as*, m. a kind of poison.

बालेन्दु *bāleṇdu*. See col. 2.

बालेय *bāleya*. See above.

बालोक *bālōka*, *as*, m., N. of an author (?).

बाल्वज *bālbaja*, *as*, *i*, *am* (fr. *balbaja*), made of the grass Eleusine Indica.

Bālbajabhārika (fr. *balbaja* + *bhāra*), *as*, *i*, *am*, laden or burdened with *Balbaja* grass.

Bālbajika, *as*, *i*, *am*, bearing *Balbaja* grass; [cf. *balbajika*].

बाल्य *bālya*. See above.

बाल्हक *bālīhika*. See *bālīhika* below.

बाल्हि *bālīhi*, N. of a country, Balkh; (often written *bālīhi*; cf. *bālīhi*) — *Bālīhi-jāta*, *as*, *ā*, *am*, born or bred in Balkh, of the Balkh breed (said of a horse).

Bālīhāyana, *as*, *i*, *am*, relating to or derived from *Bālīhi*.

Bālīhika, *as*, m. (also written *bālīhika*, *rālīhika*, *bālīhika*, and incorrectly *bālīhaka*), a king of the Bālīhikas; N. of a son of Pratiṭṭa; (*ās*), m. pl., N. of a people; (*as*, *i*, *am*), coming from Balkh; (*am*), n. saffron; *Asa Foetida*.

Bālīhika, *as*, m. (often written *bālīhika* or *vālīhika*, and sometimes for *bālīhika*), a prince of the

bāhikas; N. of a son of Janam-ejaya; of a son of Pratiṣṭa; of the father of Rohini, wife of Vasu-deva; of a Gandharva; (ās), m. pl., N. of a people, = *bāhika*; (ī), f. a princess of the Bāhikas (an epithet of Mādrī, Mahā-bh. Ādi-p. 4886); (as, ī, am), belonging to or derived from the Bāhikas; (ām), i. saffron; Asa Foetida. — *Bāhika-bhāṣhā*, f. the language of the Bāhikas (enumerated among the various Prakṛit dialects). — *Bāhikēśa* (ka + īś), as, n. lord of the Bāhikas.

बावादेव *bāvā-deva*, as, m., N. of the author of the Arpana-mīmāṃsā, a treatise on sacrificial rites.

Bāvā-sāstrin, ī, m., N. of the author of the Ivarodaya-vivaraṇa, q. v.

बाष्कल *bāṣkala*, as, m., N. of a teacher a pupil of Paila; of a Daitya; of a son of Anurāda; (ās), m. pl., N. of a family regarded as belonging to the Kauśikas, (also written *vāṣkalās*); N. of a school; (as, ā, am), large, great?; (as), m. a warrior (see *vāṣkala*). — *Bāṣkala-sūkhā*, f., N. of a work. — *Bāṣkalopaniṣad* ('la-up'), t, f., N. of an Upanishad.

Bāṣkalaka, as, ā, am, belonging to or derived from the Bāṣkals.

Bāṣkali, īs, m. a patronymic from Bāṣkala; N. of a teacher.

बाष्किह *bāṣkiha*, as, m. a patronymic from Bāṣkiha.

बाष्प *bāṣpa*, *bāṣpaka*, *bāṣpin*, &c. See *rāṣpa*, &c.

बास्कल *bāskala*, a various reading for *bāṣkala* above.

बास्त *bāsta*, as, ī, am (fr. *basta*, a goat, f. *vasta*), belonging to or coming from a goat, goatish; *bāstam* *carma*, a goat-skin; (also written *vāsta*, cf. Manu II. 41.)

Bāstāyana, as, m. a patronymic from Bāsta.

बाह *bāh*. See rt. *vāh*.

बाह *bāha*, as, ā, m. f. the arm, = 1. *bāhu* below; (as), m. a horse; (probably for *vāha* fr. rt. *vah*). 1. *bāhava*, am, n. (fr. *bahu*), see Gaṇa Prithivīdi to Pāṇ. V. 1, 122.

2. *bāhava*, as, am, m. n., Ved. the arm (= *bāhu*). *Bāhavi*, īs, m. a patronymic from Bāhu; N. of a teacher.

Bāhābāhavi, ind. arm against arm, hand to hand in close combat, = *bāhūbāhavi*).

बाहट *bāhaṭa*, as, m., N. of an author mentioned by Malli-nātha in his commentary on the Raghuvamśa.

बाहड *bāhaḍa*, as, m., N. of a man.

बाहादुर *bāhādura*, as, m. a modern title of honour conferred by Muhammadan kings bearing some resemblance to the European title of military knighthood (= Pers. *بهادر*).

बाहाबाहि *bāhābāhavi*. See above.

बाहिवेदिक *bāhivredika*, as, ī, am (fr. *bahivredī*), Ved. situated or taking place outside the Veda; [cf. *bahivredika*.]

बाहीक *bāhika*, as, ī, am (fr. *bahis*), being outside, external, exterior; (probably) being abroad; belonging or relating to the people of the Panjāb; (ās), m. pl. the people of the Panjāb, (opposed to *prācya*); (as), m. an inhabitant of the Panjāb, a Panjābi; N. of a priest; an ox; (am), n., N. of a lake or piece of water in the country of the Bāhikas.

बाहु 1. *bāhu*, us, m. (fr. rt. *bah* for *banh*, said to be fr. rt. *bādh*; by some grammarians 1. *bāhu* is said to be both m. and f.; for 2. *bāhu* see col. 3), the arm, (*bāhū udyamya*, raising

the two arms; *Lakṣmaṇo Rāmasya dakṣiṇo bāhuh*, Lakṣmaṇa is Rāma's right arm; *ājānu-bāhu*, one whose arms reach as far as his knees; cf. *ul-b*, *ūrdhva-b*); the fore-arm, the arm between the elbow and the wrist, (opposed to *pra-gaṇḍa*, q. v.); the fore-foot of an animal, (according to the commentators especially the upper part of the fore-foot, but perhaps also the lower part; cf. *prishni-b*); the whole upper extremity of the body (in medicine, as opposed to *sakthi*, the lower extremity); the limb of a bow (Ved.); the bar of a chariot-pole (Ved.); a door-post [cf. *drāva-b*]; (in geometry) the base of a right-angled triangle, leg of a triangle, side of an angular figure [cf. *bāhu-pratibāhu*]; the shadow of the gnomon on a sun-dial; the constellation Ārdra, (in this sense also *ū*, m. du.); N. of a Daitya; of a prince (enumerated among eighteen who brought ruin upon their families by their illegal actions, Mahā-bh. Udyoga-p. 2731); of a son of Vṛika; of a son of Vajra; (adjective compounds having *bāhu* in the sense of 'arm' at the end and applied to the names of persons make their fem. in *ū*); [cf. Zend *bāzu*, 'the arm'; Gr. *πῆχυς*, *βραχίον*; Lat. *brachium*; Old Norse *bóg* = Old Germ. *huoc*, 'a bow, bend.']. — *Bāhu-kara*, as, ī, am, working with the hands. — *Bāhu-kuytha* or *bāhu-kulha*, as, ā, am, crippled in the arms. — *Bāhu-kuntha*, as, m. a wing. — *Bāhu-kṣad*, t, t, Ved. offering the fore-legs (i. e. the inferior parts) of an animal (said of a parsimonious sacrificer; according to Sāy. = *bāhubhir yajamānaḥ*). — *Bāhu-cūpa*, as, m. 'arm-bow,' the distance measured by the extended arms, a fathom. — *Bāhu-cyut*, t, t, t, in Atharva-veda XVIII. 3, 25, perhaps for *bāhu-tā*. — *Bāhu-cyuta*, as, ā, am, Ved. fallen from the arm, dropped out of the hand; (Sāy. = *bāhubhyām pra-cyutaḥ*). — *Bāhu-ja*, as, m. 'arm-born,' a Kshatriya or man of the military class (as sprung from the arm of Brahmā, Manu I. 31); a parrot; sesamum growing wild or spontaneously. — *Bāhu-jūta*, as, ā, am, Ved. swift with the arms; (Sāy. = *bāhuh prerakṣaḥ śatrūṇāṃ yasya tādrisāḥ*, repelling the enemy with the arms.) — *Bāhu-jyā*, f. the cord of an arc, sine. — *Bāhu-tā*, ind., Ved. in the arms; [cf. *deva-tā*, 2. *purusha-tā*]. — *Bāhu-trāṇa*, am, n. 'arm-fence,' armour for the arms, vantage. — *Bāhu-daṇḍa*, as, am, m. n. 'arm-staff,' an arm like a staff, the arm compared to a staff; a blow or punishment inflicted with the arm or fist; [cf. *bhuja-daṇḍa*]. — *Bāhu-dā*, f. 'arm-giver,' an epithet of Sūyāś (a wife of Parikṣit, Mahā-bh. Ādi-p. 3795); N. of a river said to rise in the Himālaya and probably identical with the Vitastā or classical Hydaspes and modern Jhelum, (into this river Gaurī the wife of Prasena-jit is said to have been transformed; and its name is accounted for by a legend that a saint recovered his lost arms by bathing in the stream.) — *Bāhu-pāśa*, as, m. 'crossing or intertwining the arms,' a particular attitude in fighting. — *Bāhu-pratibāhu*, ū, m. du. (in geometry) the opposite sides of a figure. — *Bāhu-prasāra*, as, m. the act of stretching out the arms, embracing. — *Bāhu-praharaṇa*, as, m. 'striking with the arms,' a striker, boxer; (am), n. boxing, wrestling. — *Bāhu-phala*, am, n. (in geometry) the result from the base sine; the sine of an arc of a circle of position contained between the sun and the prime vertical. — *Bāhu-bala*, am, n. power or strength of arm; (as), m., N. of a prince; (as, ā, am), strong in the arm. — *Bāhu-balin*, ī, inī, i, strong in the arm. — *Bāhu-bādha*, ās, m. pl., N. of a people; (also read *bāhu-bādhyā*, *bāhu-rada*). — *Bāhu-bhaṅgi*, īs, f. bending or twisting the arms. — *Bāhu-bhūṣhaṇa*, am, n. or *bāhu-bhūṣhā*, f. 'arm-ornament,' an armet, an ornament worn on the upper part of the arm. — *Bāhu-bhedin*, ī, m. 'arm-breaker,' an epithet of Viṣṇu. — *Bāhu-mat*, ān, atī, at, one who has (strong) arms; (ān), m. an epithet of Indra; (atī), f., N. of a river. — *Bāhu-maya*, as, ī, am, made or done with the arms. — *Bāhu-mātra*, as, ī, am, Ved. as long as the

arm. — *Bāhu-mūla*, am, n. the root or juncture of the arm, armpit, extremity of the upper part of the arm, shoulder-blade, the region of the shoulder. — *Bāhumūla-vibhūṣhaṇa*, am, n. an ornament worn on the extremity of the upper part of the arm. — *Bāhu-yuddha*, am, n. 'arm-fight,' a close fight, personal struggle, pugilistic encounter, boxing, wrestling, pugilism. — *Bāhu-yodha*, as, or *bāhu-yodhin*, ī, m. 'fighting with the arms,' a wrestler, a boxer. — *Bāhu-latā*, f. 'arm-creeper,' an arm (lithe) as a creeper or climbing plant. — *Bāhulatāntara* ('tā-an'), am, n. the space between creeper-like arms, the breast, bosom. — *Bāhu-latikā*, f. an arm like a young creeper or climbing plant. — *Bāhu-vikṣhepa*, as, m. the act of throwing the arms apart, moving the arms; swimming. — *Bāhu-vīrya*, am, n. strength of arm, personal prowess. — *Bāhu-vṛikta*, as, m., Ved. N. of a descendant of Atri and author of the hymns Rīg-veda V. 71, 72. — *Bāhu-ryāyama*, as, m. 'arm-exercise,' gymnastic or athletic exercise. — *Bāhu-sakti*, īs, m., N. of a king. — *Bāhu-sardhin*, ī, inī, i, Ved. 'relying on (his) arms,' mighty in arm or prowess; an epithet of Indra. — *Bāhu-sālin*, ī, inī, i, possessing (strong) arms; (ī), m. an epithet of Siva; N. of a Dānava; of a son of Dhṛita-rāṣṭra; of Bhīma; of a prince. — *Bāhu-śikhara*, 'the upper part of the arm,' the shoulder. — *Bāhu-sambhava*, as, m. 'arm-bom,' 'sprung from the arms (of Brahmā),' a Kshatriya or man of the military class. — *Bāhu-sahasra-bhrit*, t, m. 'having a thousand arms,' an epithet of King Arjuna Kārtavīrya killed by Paraśu-rāma. — *Bāhukṣhepaṇa* ('hu-ut'), ind. having lifted up the arms, having raised the hands. — *Bāhūbāhavi*, ind. arm against arm, arm to arm, hand to hand or mutually grappling (in close combat, = *bāhūbāhavi*). — *Bāhv-anka*, as, m., Ved. bending the arm. — *Bāhv-ojas*, as, n., Ved. strength of arm; (ās, ās, as), strong in the arm; strong in the fore-legs (said of a horse; Sāy. = *bāhushu prakṛiṣṭa-balarān*).

Bāhuka, as, ā, am, servile, a servant, dependant; swimming with the arms; like a dwarf, dwarfish; (as), m. = 1. *bāhu*, 'the arm,' at the end of a comp. [cf. *hrasva-b*]; a monkey; N. of a Nāga; of a prince; of a son of Vṛika (= 1. *bāhu*); N. assumed by Nala after his transformation into a dwarf by the serpent-demon Karkoṭaka and upon his becoming charioteer to king Ritu-parṇa, (with this meaning also written *vāhuka*); (ā), f., N. of a river.

1. *bāhula*, am, n. (for 2. see p. 684, col. 1), mail or armour for the arms; N. of a place in Dakṣiṇā-patha.

बाहु 2. *bāhu* (fr. *bahu*, p. 677, col. 2), occurring at the beginning of compounds as follow. (For 1. *bāhu* see col. 1.)

Bāhukīṭa, as, ī, am (fr. *bahu-kīṭa*), see Gaṇa Paladyādi to Pāṇ. IV. 2, 110.

Bāhukuleya (fr. *bahu + kula*), as, m. a patronymic; [cf. *bahukulina*.]

Bāhugarta, as, ī, am (fr. *bahu + garta*), see Scholiast on Pāṇ. IV. 2, 137.

Bāhugunya, am, n. possession of numerous excellences, great advantageousness; excess; (ena), ind. exceeding.

Bāhudantaka [cf. *bāhudantin*], belonging to Indra, (said of a treatise on moral duties abridged by Indra, Mahā-bh. Sānti-p. 2204.)

Bāhudantin, ī, m. (fr. *bahu + danta*), an epithet of Indra. — *Bāhudanti-putra*, as, m. a son of Indra, epithet of Jaya-datta (son of Indra and reputed author of a Tantra).

Bāhudanteya, as, m. = *bāhudantin*.

Bāhubali, īs, m. (probably fr. *bahu-bala*), N. of a mountain.

Bāhubhāṣhya, am, n. (fr. *bahu-bhāṣhin*, q. v.), talkativeness, garrulity, loquaciousness.

Bāhumitrāyana, as, m. a patronymic from Bahumitra, q. v.

Bāhurūpya, as, &c. (fr. *bahu + rūpya*), see Siddhānta-kaumudī on Pāṇ. IV. 2, 106; (am), n.

(fr. *bahu-rūpa*), the possession of many forms or aspects, manifoldness.

Bāhuvartaka, *as*, *i*, *am* (fr. *baha-varta*), see Scholiast on Pāp. IV. 2, 126.

Bāhuviddha, *as*, *m*. (fr. a form *baku-viddha*?), a patronymic (?).

Bāhusāla, *as*, *i*, *am* (fr. *baku-sāla*), prepared from *Tithymalus Antiquorum*. — **Bāhusāla-guḍa**, *as*, *m*. (in medicine) pills prepared from *Tithymalus Antiquorum* and used as a remedy for hemorrhoids &c.

Bāhuśratya, *am*, *n*. (fr. *baku-śruta*), great learning, learnedness, erudition.

Bāhūriya, *am*, *n*. (fr. *bahr-ric*), the sacred tradition of the Bahv-ricas, traditional teaching of the R̥g-veda.

बाहुक् *bāhuk* in *pra-bō*, *q. v.*

बाहुवाण *bāhubāṇa*, *as*, *m*. a patronymic of king Hammūra; (also read *vāhuwāna*, *śāhubāṇa*.)

बाहुल 2. *bāhula*, *as*, *i*, *am* (fr. *bahula*; for 1. see p. 683, col. 3), manifold, see Gaṇa Sankalādi to Pāp. IV. 2, 75; (*as*), *m*. the month Kārtika (when the moon is near the Pleiades; fr. *bahulā*, the Pleiades); (*as*), *m*. fire; *N*. of a prince; of a son of Śākya-muni; (*am*), *n*. manifoldness, a term in grammar implying the optional applicability of different rules. — **Bāhula-grīva**, *as*, *m*. 'variegated-necked,' a peacock.

Bāhulaka, *am*, *n*. manifoldness, diversity; (*āt*), ind. in consequence of the diverse or indeterminate applicability (of a rule), from the various application of meanings or of forms.

Bāhulī, *is*, *m*. *N*. of a son of Viśvā-mitra.

Bāhuleya, *as*, *m*. (fr. *bahulā*, the Pleiades), a metonymic of Kārtikīya.

Bāhulya, *am*, *n*. (fr. *bahula*), abundance, plentifulness, plenty, quantity, multitude, multiplicity, manifoldness, variety; the usual course of things, common order of things; (*āt*, *ena*), ind. in the usual course of things, for the most part, usually, ordinarily, commonly; (*āt*), ind. in all probability.

बाहेयक् *bāheyaka*, *as*, *ikā*, *am*, (perhaps) relating to or current among the Bāhikas.

बाह्य *bāhya*, *as*, *ā*, *am* (fr. *bahis*, *q. v.* In classical Sanskrit this word is more usually written *vāhya*, but in the Veda *bahis* and *bāhya* are the usual forms, the nom. pl. *bāhye* following the pronominal declension), being outside, situated without (a city or village or house), outer, external, outward, exterior; foreign; (*as*), *m*. a foreigner; an outcast, one of a low tribe; (*ā*), *f*. scil. *tvac*, the outer bark (of a tree); (*am*, *eva*, *e*), ind. outside, on the outside, without; (*āt*), ind. from without. — **Bāhya-tas**, ind. outside, externally, on the outside of (with gen. or abl.; cf. *vāhya-tas*).

बाह्यक *bāhulaka*, *bāhli*, *bāhlika*, *bāhlika*, &c. See *bāhaka*, &c., p. 682, col. 3.

बिद् *biḍ* (also written *viḍ*; cf. rts. *viḍ* and *hit*), cl. 1. P. *beṭati*, *beṭitum*, to address harshly; to swear, curse; to shout, exclaim.

बिडक् *biḍaka*, *as*, *ā*, *am*, *m*. *f*. *n*. a boil (= *piṭaka*, *q. v.*).

बिड *biḍa*, *am*, *n*. Ved. (according to Yāska) the sky.

बिड् *biḍ* (or *viḍ*) = *biḍ*, *q. v.*

बिडाल *biḍāla*, *biḍālaka*, &c. See *viḍāla*, &c.

बिद् *biḍ* or *bind* (connected with rts. *bhid*, *bil*, *bhil*), cl. 1. P. *bindati*, *bindita*, *binditū*, *binditum*, to split, cleave; to divide; to make or constitute a part.

Bidala, *am*, *n*. (usually written *vidala*, *q. v.*, and according to some fr. *vi* + *dala*), anything split off, a slip, cutting, chip; a split bamboo; a split pea [cf.

masūra-bō]; a twig; a basket made of split bamboos; gold-leaf, &c.; paste of pomegranates; (*as*), *m*. pastry, a cake; the tree *Bauhinia Variegata* (= *kaddāla*, *ko-vidāra*); (*ā*), *f*. the plant *Ipomoea Turpethum*. — **Bidala-kārī**, *f*. Ved. a woman employed in splitting bamboos; (Mahi-dhara = *vaṇsa-vidārīṇī*, *vaṇsa-pātra-kārīṇī*). — **Bidala-sam-kita**, *as*, *ā*, *am*, Ved. composed or made up of halves. — **Bidali-kṛita**, *as*, *ā*, *am*, split, cleft, pierced; *dei-bō*, cleft in twain; (generally spelt *vidali-kṛita*).

Bindavi (fr. *bindu*), *N*. of a place; [cf. *bindavi*].

Bindaviya, *as*, *ā*, *am*, see Gaṇa Gahādi to Pāp. IV. 2, 138; (*as*), *m*. a prince of the Bindus; [cf. *bindaviya*].

Bindu, *us*, *m*. (in classical Sanskrit more usually written *vinḍu*, *q. v.*, in the Veda *bindu*), a detached particle, a drop; a sphericle, globule, point, dot, spot; *N*. of a descendant of Angiras and author of the hymns R̥g-veda VIII. 83, IX. 30.

बिन्दु *bind* = rt. *bid*, *q. v.*

बिन्दुरक् *binduraka*, *as*, *m*. *Himenia Ægyptiaca*.

बिबोधयिषु *bibodhayishu*, *us*, *us*, *u* (fr. Desid. of Caus. of rt. *i. budh*), wishing to rouse, intending to wake; [cf. *bubodhayishu*].

बिबोक् *bibboka*, *as*, *m*. (also written *vivoka*, *vibboka*, *q. v. v.*), haughty indifference; (in erotic poetry) affectation of indifference towards a beloved object through pride and conceit.

बिभक्षयिषु *bibhaksayishu*, *us*, *us*, *u* (fr. Desid. of rt. *blaksh*), wishing to eat, desirous of eating. — **Bibhaksayisha-danṣhrin**, *i*, *ini*, *i*, 'having teeth desirous of eating,' hungry-mouthed.

बिभित्सा *bibhitsu*, *f*. (fr. Desid. of rt. *bhid*), a desire to break through or destroy, wish to pierce or penetrate (with acc., e.g. *Dronāṅkham bibhitsu*, the desire of breaking through the army of Drona).

Bibhitsu, *us*, *us*, *u*, desirous of breaking through, wishing to pierce or penetrate (with acc.).

Bibhedayishu, *us*, *us*, *u* (fr. Desid. of Caus.), desirous of severing, intending to divide or disunite.

बिभ्रक्षु *bibhrakshu*, *us*, *us*, *u* (fr. Desid. of rt. *bhrāj*), wishing to roast or fry; desirous of scorching up, intending to scorch or parch; wishing to destroy; (*us*), *m*. fire.

Bibhrājishu, *us*, *us*, *u*, wishing to fry or parch; (*us*), *m*. fire. — **Bibhrājisha-prakhya**, *as*, *ā*, *am*, resembling fire, (according to a Scholiast = *agni-talya*).

बिभ्रत् *bibhrat*, *at*, *ati*, *at* (pres. part. of rt. *bhri*, *q. v.*), bearing, carrying.

बिम्ब *bimba*. See *vimba*.

बिराल *birāla* and *bilāla* = *viḍāla*, *q. v.*

बिल् *bil* (sometimes less correctly written *vil*; connected with rts. *bhil*, *bid*, *bhid*), cl. 6. 10. P. *bilati*, *belayati*, to split, cleave, break, divide.

Bila, *am*, *n*. (also written *vila*, *q. v.*), a hole (especially of a mouse, snake, wild beast, &c.), hollow cavity; a gap, pit, chasm; an opening, aperture, outlet, (*śatur-bō*), Ved. 'having four apertures or outlets,' said of the udder of a cow), embouchure; the hollow of a dish, bowl of a spoon or ladle; (*as*), *m*, a species of reed or cane, *Calamus Rotang* (= *vetasa*); *N*. of Uccāih-śravas (one of the horses of Indra). — **Bileśvara-tīrtha** (*la-iś*), *am*, *n*, *N*. of a Tīrtha.

Bilma, *am*, *n*. Ved. a slip, chip, (*Sāy* = *bhāsa-nam kashtham*); a broken helmet; an ash-pit.

Bilmin, *i*, *ini*, *i*, (according to Mahi-dhara) having a helmet.

Billa, *am*, *n*. (also written *villa*), a pit, hole,

reservoir; *Asa Foetida*. — **Billa-mūla**, *f*. a species of esculent bulbous plant. — **Billa-ū**, *ūs*, *f*. a mother of ten children.

Bilva, *as*, *m*. (in the later language more usually written *vilva*, *q. v.*), a species of tree, *Ægle Marmelos*, the wood-apple (commonly called Bel; it bears a delicious fruit, which when unripe is used for medicinal purposes; its leaves are employed in the ceremonial of the worship of Śiva); (*am*), *n*. the fruit of *Ægle Marmelos*; a particular weight, = 1 Pala, = 4 Akshas, = 1 Kuḍava; a kind of vegetable; (*ā*), *f*. a kind of drug (= *hingu-pattri*, *q. v.*). — **Bilva-ja**, see *bailvaja*. — **Bilva-tejas**, *ās*, *m*, *N*. of a serpent-demon. — **Bilva-daṇḍa**, *as*, *m*. 'having a staff of Bilva wood,' an epithet of Śiva. — **Bilva-nātha**, *as*, *m*, *N*. of a teacher of the Hatha-vidyā. — **Bilva-pattra**, *as*, *m*, *N*. of a serpent-demon. — **Bilva-pattra-maya**, *as*, *i*, *am*, made of or consisting of Bilva leaves. — **Bilvapattrikā**, *f*. a *N*. of Dākṣhāyaṇī under which she was worshipped at Bilvaka. — **Bilva-pāṇḍara**, *as*, *m*, *N*. of a serpent-demon. — **Bilva-peṣikā** or *bilva-peṣi*, *f*. the dried shell of the Bilva fruit. — **Bilva-mangala**, *am*, *n*. *N*. of a poet (also called Līlā-śūka, the author of the *Krishna karmāṃṛita*, a poem on the sports of Krishna at Vr̥ndā-vana). — **Bilva-vana**, *am*, *n*. a wood of Bilva trees. — **Bilvāmṛaka** (*va-ām*), *N*. of a place on the Revā or Narmadā river. — **Bilveśvara** (*va-iś*), *N*. of a Linga. — **Bilvadeśvara** (*va-ud*), *ka-iś*, *N*. of a temple of Śiva.

Bilvaka, *as*, *m*, *N*. of a serpent-demon; of a place of pilgrimage.

Bilvakiyā, *f*. a place planted with Bilva trees.

बिहण *bihāṇa*, *as*, *m*, *N*. of a man; of a poet, (in this sense also written *vihāṇa*.)

विश *biś* (= rt. *pis*), cl. 1. P. *beṣati*, &c., to go.

विश *biśa*, *bisha*, various forms for *bisa*, *q. v.*

विष्कला *bishkalā*, *f*. Ved. parturient, a woman in travail; [cf. *billa-sū*, *bashkaya*, *bashkiha*; according to some a masc. form *viskhalā* or *bishkala* exists, = *grāmya-śūka*, a tame hog, which by reason of its fecundity has the name *bahr-apatya*, having much offspring.]

बिस् *bis* (sometimes written *vis*, *q. v.*), cl. 4. P. *bisyati*, &c., to go, move; to split; to grow; to urge on, incite; to cast, throw.

Bīsa, *am*, *n*. (in classical Sanskrit more usually written *viśa*, *q. v.*), a shoot, sucker; the film or fibres of the stalk of the water-lily, that part of the stalk of the lotus which is underground, (the young shoots of the Nelumbium and of various species of the Nymphaea, particularly of the Nymphaea Edulis, as well as the parts of the stalk underground, appear to have been eaten as a delicacy; at the end of an adj. comp. *bisa* forms the fem. in *ā*); the whole lotus plant (Mahā-bh. Sānti-p. 7974). — **Bisa-khā**, *ās*, *m*, Ved. one who digs for the stalks of roots, a digger for the fibres of the stem of the lotus, (also written *viśa-khā*). — **Bisa-rat**, *ān*, *ati*, *at*, Ved. abounding in lotus fibres; (*ati*), *f*. a place abounding in lotus fibres.

बिहण *bihāṇa*. See *bihāṇa* above.

बीज *bīja*, *am*, *n*. (in classical Sanskrit more usually written *vīja*, *q. v.*, perhaps fr. rt. *jan* with *vi*), the seed or germ of plants and animals; seed-corn, corn, (see *vīja*). — **Bija-rat**, *ān*, *ati*, *at*, Ved. possessing seed.

Bijaka, *as*, *m*, *N*. of a poet; [cf. *bhaṭṭa-bījaka*].

बीभ् *bībh* (also read *ēbh*, *q. v.*), cl. 1. A. *bibhate*, &c., to commend, flatter; to boast.

बीभत्स *bībhatsa*, *as*, *ā*, *am* (fr. Desid. of rt. *būdh*), loathsome, disgusting, nauseous, revolting, detestable, hideous; loathing, detesting; envious; cruel, mischievous; wicked; changed or estranged in

Buddhi, is, f. perception, (of which five kinds are enumerated, or with *manas* six; cf. *indriya*, *buddhindriya*); observation, intelligence, understanding, intellect, mind, wisdom, judgment, discernment; the power of forming and retaining conceptions and general notions; (in the Sāṅkhya phil.) Intellect (= *adhy-avasāya*, ascertainment) as the second Tattva coming next to and proceeding from Mlakaprakṛiti or A-vyakta [cf. *buddhi-tattva*]; comprehension, knowledge; presence of mind; an opinion, view, notion, idea, impression (e. g. *etayā buddhyā*, under this idea or impression); regarding, deeming; intention, purpose, plan, design (e. g. *buddhyā* with a purpose, deliberately, purposely; *a-buddhyā*, unintentionally, undesignedly; *anartha-buddhi*, having evil designs, ill-intentioned; cf. *hita-b^h*); Intelligence personified as a daughter of Dakṣa and wife of Dharma and mother of Bodha; a kind of metre, the first line of which is ॐ-ॐ-ॐ-ॐ-ॐ, and

the second, third, and fourth -- ० &c.; *buddhiṃ* *kṛi*, to turn the attention to, fix the mind upon (with loc.); to form a purpose or design, resolve to do anything (with inf. or with dat. or loc. or with *prati* and acc.; cf. rt. 1. *kṛi*, p. 246, col. 1, *kṛita-b*). — *Buddhi-kāmā*, f., N. of one of the Mātṛis attending on Skanda. — *Buddhi-kārī*, f., N. of a princess. — *Buddhi-gamya* or *buddhi-grāhya*, as, ā, am, to be apprehended by the intellect, attainable by the reason or understanding, intelligible. — *Buddhi-śintaka*, as, ā, am, thinking intelligently; [cf. *śintayanti buddhyā*, Nāla V. 12.] — *Buddhi-śāyā*, f. reflex action of the understanding on the soul. — *Buddhi-śyuta*, as, ā, am, one who has lost his intellect. — *Buddhi-jivān*, ī, *īnī*, i, subsisting by intelligence, employing the reason, possessed of life and intelligence, rational, intelligent (Manu I. 96). — *Buddhi-tattva*, am, n. the Tattva of intellect, the second Tattva or principle of the Sāṅkhya phil., (it is the second of the eight Prakṛitayah or 'producers,' coming next to and proceeding from Mūla-prakṛiti or A-vyakta; it is described in the Siddhānta-siromaṇi as proceeding from both Puruṣa and Prakṛiti, q. q. v. v.) — *Buddhi-tas*, ind. from the mind or understanding, by the mind. — *Buddhi-pura*, am, n. the city of the intellect. — *Buddhi-purāṣara* = *buddhi-pūrva* below. — *Buddhipura-māhātmya*, am, n., N. of a section of the Brahmāṇḍa-Purāṇa. — *Buddhi-pūrva*, as, ā, am, preceded by design, intentional, designed, purposed; (am), ind. intentionally, designedly, purposely. — *Buddhi-pūrvaka*, as, ā, am, preceded by design; (am), ind. intentionally, designedly, purposely. — *Buddhipūrvaka-tva*, am, n. the being preceded by design, being intentional or designed. — *Buddhi-prabha*, as, m., N. of a king. — *Buddhi-bhṛit*, t, t, i, possessing intelligence or understanding, wise, intelligent. — *Buddhi-bhrama*, as, m. aberration of the mind or intellect. — *Buddhi-mat*, ān, atī, at, endowed with understanding, intelligent, rational; wise, learned; sharp, acute, shrewd, sensible; humble, docile; famed, known?; (ān), m. a rational being, man (?). — *Buddhimatikā*, f., N. of a woman. — *Buddhimat-tara*, as, ā, am, more intelligent, wiser; very intelligent, very wise. — *Buddhimat-tā*, f. or *buddhimat-tva*, am, n. the possession of intelligence or understanding, wisdom, sagacity. — *Buddhi-maya*, as, ī, am, consisting in intellect. — *Buddhi-yukta*, as, ā, am, endowed with intelligence or understanding, intelligent. — *Buddhi-yoga*, as, m. devotion of the intellect, intellectual union with the Supreme Spirit. — *Buddhi-vara*, as, m., N. of a minister of Vikramāditya. — *Buddhi-vināśa*, as, m. loss of understanding, deficiency of intellect. — *Buddhi-vilāsa*, as, m. play of the mind, sporting of the fancy. — *Buddhi-vilāsini*, f., N. of a commentary on the Līlāvati. — *Buddhi-vivardhana*, as, ī, am, increasing the understanding. — *Buddhi-vishaya*, as, m. a matter apprehensible by the understanding. — *Buddhi-vṛiddhi*, īs, f. growth of the understanding, increase of intellect; (īs), m., N. of a pupil of Saṅkara. — *Buddhivṛiddhi-kara*, as, ī, am, causing increase of intellect, giving increase of wisdom. — *Buddhi-vaiḥbava*, am, n. strength or force of understanding. — *Buddhi-śakti*, īs, f. an intellectual faculty. — *Buddhi-śarīra*, as, m., N. of a man. — *Buddhi-śāstra*, as, ā, am, having intelligence for a weapon, armed with understanding. — *Buddhi-śālin*, ī, *īnī*, i, possessed of intelligence, intelligent. — *Buddhi-śuddha*, as, ā, am, pure in intention, honest in purpose or design. — *Buddhi-śrī-garvha*, as, m., N. of a Bodhi-sattva. — *Buddhi-sampanna*, as, ā, am, endowed with understanding, intelligent, rational. — *Buddhi-sahaya*, as, m. a counsellor, a minister; [cf. *dhi-sakha*, *dhi-saṭva*, *prajñā-sahaya*.] — *Buddhi-sāgara*, as, m. 'ocean of wisdom,' an epithet given to any very wise man; N. of a lexicographer. — *Buddhi-stha*, as, ā, am, fixed in the mind, present to the mind. — *Buddhi-hīna*, as, ā, am, destitute of intelligence, void of understand-

ing, ignorant, silly, foolish. — *Buddhihīna-tva*, am, n. want of understanding, ignorance, folly. — *Buddhi-indriya* ('dhi-*īn*'), am, n. an organ of perception, a perceptive organ of sense, (of which five are enumerated, viz. eye, ear, nose, tongue, and skin, or the organs of seeing, hearing, smelling, tasting, and feeling; opposed to the *karmendriyāṇi* or organs of action, q. v.; *manas*, 'the mind,' being both an organ of perception and of action, cf. *indriya*.) — *Buddhy-atita*, as, ā, am, beyond the reach of the understanding. — *Buddhy-avajñāna*, am, n. disregard for or contempt of any one's understanding.

Buddhivā, ind. having perceived, having observed or marked; having deemed or supposed; having become awake, having waked.

2. *budh*, *bhūt*, t, t, i, wise, prudent [cf. *a-b*°]; waking, awaking [cf. *ushar-b*°].

Budha, as, ā, am, wise, intelligent, sensible, prudent, clever; waking, awaking [cf. *ushar-b*°]; (as), m. any wise or learned man; N. of a descendant of Soma (and hence called *Saunhya*, *Saumāyana*, author of the hymn Rīg-veda X. 1, and father of Purū-ravas; he is identified with the planet Mercury, regarded as a son of Soma or the moon; he is also the reputed author of a law-book); N. of a descendant of Atri and author of the hymn Rīg-veda V. 1; of a son of Vega-rat and father of Triṇa-bindu; of the author of the Kalpa-yukti, (in this sense also written *buddha*); (ā), f. Indian spikenard, *Nardostachys Jatamansi*; (e), ind. on a Wednesday (= *budha-vāre*). — *Budha-gupta*, as, m., N. of a prince; (also written *buddha-gupta*). — *Budha-čāra*, as, m., N. of the seventh chapter of Bhaṭṭopala's commentary on Varāha-mihira's *Bṛihat-saṃhitā*; of the twentieth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. — *Budha-jana*, as, m. a wise man. — *Budha-tāta*, as, m. 'father of Budha or the planet Mercury,' the moon. — *Budha-darśana-čāra*, as, m., N. of the twelfth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. — *Budha-dīna*, am, n. 'the day of Budha or the planet Mercury,' Wednesday. — *Budha-deśa*, as, m., N. of a place. — *Budha-manohara*, N. of a work. — *Budha-ratna*, am, n. 'Budha's gem,' an emerald. — *Budha-vāra*, as, m. 'Budha's day,' Wednesday; (e), ind. on a Wednesday. — *Budha-śānti*, īs, f., N. of a chapter of Halāyudha's *Purāṇa-sarvasva*. — *Budha-sānu*, us, m. = *parṇa*, q. v.; = *yajña-puruṣa*. — *Budha-sūta*, as, m. 'son of Budha,' an epithet of Purū-ravas the first king of the lunar dynasty. — *Budhāṣṭamī* ('dha-*aṣ*'), f. 'the eighth (day) of Budha,' N. of a festival. — *Budhāṣṭamī-vrata*, am, n., N. of the forty-seventh chapter of the Bhaviṣyottara-Purāṇa or second part of the Bhaviṣya-Purāṇa.

Budhāna, as, ā, am, being awakened, waking (Ved.); knowing, wise, prudent; (as), m. a wise man, sage; a spiritual guide, holy teacher, a theologian; one who speaks kindly; [cf. *bodhāna*.]

Budhita, as, ā, am, known, understood.

Budhita, as, ā, am, wise, learned.

Budhya, as, ā, am, to be understood, to be observed or marked, observable, noticeable, noteworthy [cf. *aśva-b*°]; wakened; to be awakened, to be wakened.

Budhyamāna, as, ā, am, awakening, waking. — *Bubudhāna*, as, ā, am, having known &c.; (Ved.) wakening, waking, rousing (Sāy. = *bodhayati*).

Bubodhayishu, us, us, u (fr. Desid. of Caus.), wishing or intending to restore to consciousness, wishing to rouse to attention, desirous of admonishing (with acc.; cf. *bibodhayishu*).

Bubhutsā, f. (fr. the Desid.), wish to become acquainted with, desire to know, curiosity.

Bubhutsu, us, us, u, wishing to know, eager to learn, desirous of knowing all things (said of the gods); curious.

Buśa *budhna*, as, m. (said in Uṇādi-s. III. 5. to be fr. a form *budh* substituted for rt. *bandh*, but cf. rt. 1. *budh*), Ved. ground, base, basis [cf.

adri-b°, *aśva-b*°]; depth, lowest part; the bottom of a vessel [cf. *uccā-b*°, *ārdhva-b*°]; the foot or root of a tree; (according to Yāska) the sky; the body; an epithet of Śiva; a Rudra (for *budhnyā* q. v.); a wrong reading for *bradhna* = *vradhna* [cf. *Zend bu-na*, 'bottom'; Gr. *βυθός*, *πυθ-μῆν* *πύθ-αξ*, *βυσσός*, *βόθος*; Lat. *fundus*; Old Icelandic *bot-n*; Angl. Sax. *bytnne*, 'the bottom of ship,' *bot-m*; Old Germ. *bodam*.] — *Budhna-ra-ān*, atī, at, Ved. having a foot or basis.

Budhnyā, as, ā, am, Ved. = *budhnyā* below.

Budhnyā, as, ā, am, Ved. being on the ground or at the base; being in the depth; at the foot; Rudra often named in connection with *ahi*, (*Ahi Budhnyah*, 'the serpent of the deep,' is a being enumerated in the Nirukta among the divinities of the middle region, the depth in which he lives being that of the region of mist; *Ahi Budhnyā* is also in the Veda allegorically identified with Agni Gaṇapatya; cf. Gr. *πύθων ὄφις*; in later times Al Budhnyā, often incorrectly written *Budhna*, *Bradhna*, *Vradhna*, *Vridhnyā*, *Vradhnyā*, is regarded as a Rudra, or the name is used as an epithet of Śiva; cf. *ahir-bradhna*, *ahir-budhna*.)

बुद् *bund* or *bud* or *bundh* or *čund* (cl. rt. 1. *budh*), cl. 1. P. *bundati*, -*te*, *bati*, -*te*, *bundhati*, -*te*, *čundati*, -*te*, &c., to perceive, apprehend, discern, descry, see; to hear; to reflect, understand.

बुन्द *bunda*, as, m., Ved. an arrow (according to Yāska and Sāy. = *iśhu*).

बुन्ध 1. *bundh*, cl. 1. P. *bundhati*, = rt. *bund* above; cl. 10. P. *bundhayati*, -*yitum*, to bind.

बुबुधान *bubudhāna*. See col. 2.

बुबुर *bubura*, as, m., Ved. (according to Yāska) water.

बुबोधयिषु *bubodhayishu*. See col. 2.

बुभुक्षा *bubhukṣā*, f. (fr. the Desid. of rt. *bhu*), desire of eating, appetite, hunger; the desire of enjoying anything. — *Bubhukṣāpanaya* ('*śhāp*'), as, m. 'that which takes away hunger,' food. — *Bubhukṣā-piḍita*, as, ā, am, pained by hunger. — *Bubhukṣhāta*, as, ā, am, hungered, hungry, starving, pinched with hunger, famishing, ravenous.

Bubhukshu, us, us, u, wishing or longing to eat hungry; longing to enjoy (with acc.), desirous of enjoyment; (opposed to *mumukshu*, q. v.)

बुभुत्सा *bubhutsā*, *bubhutsu*. See col. 2.

बुभृषु *bubhūrshu*, us, us, u (fr. Desid. of rt. *bhri*), wishing to nourish, desirous of supporting.

बुभृषक *bubhūṣhaka*, as, ā, am (fr. Desid. of rt. 1. *bhū*), wishing to become, desiring to be of service (to another).

Bubhūṣhā, f. wish to become, desire of being or living.

Bubhūshu, us, us, u, wishing to become, desirous of being; wishing to become powerful or to prevail; desiring to be of service (to another).

बुरुड *buruḍa*, as, m. a basket-maker, a mat-maker.

बुल *bul*, cl. 10. P. *bolayati*, -*yitum*, to cause to sink; to dip (intrans.), dive, sink, plunge into and emerge again.

बुलिल *bulila*, as, m., Ved. = *buḍila*.

बुल्ल *bullā*, as, m., N. of a man.

बुल्ल *bulva*, as, ā, am, Ved. (perhaps) oblique, transverse.

बुश *buśa*, *busha*, various forms for *buśa*. See rt. *buś*, p. 687, col. 1.

बुस *bus*, cl. 4. P. *busyati*, &c., to discharge, pour forth, emit, let loose; to divide, distribute (= rt. *vyush*).

Busa, am, n. (according to Yāska) water; chaff and other refuse of grain [cf. *khale-busam*, *nirbusi-ritā*]; refuse, rubbish; (am), n. wealth; dry cowing; the thick part of sour curds or coagulated milk; (*ā*), f. (in dramatic language) a younger sister (?).

Busasa, as, *ā*, am, Gaṇa Tṛipādi to Pāṇ. IV. 80.

बुस्त *bust* [cf. rt. *puṣt*], cl. 10. P. *bustayati*, -*yitum*, to honour, respect; to regard, treat with disrespect; to bind.

बुस्त *busta*, as, am, m. n. the burnt exterior of roast meat; the husk or shell of fruit; [cf. *usta*].

बुक्क *būkka*, as, *ā*, am, m. f. n. the heart = *bukka*).

Bukkan = *bukkan*, q. v.

बुवशर्मन् *būba-śarman*, *ā*, m., N. of a man; (also written *vūva-śarman*.)

बुष *būsha*, a various form for *busa* above.

बृह *bṛih*, more commonly spelt *vr̥ih*, q. v.

Bṛīhana, am, n. (see *vr̥īhana*), Ved. a means of maintaining or preserving, (according to a Scholiast = *sandhāraya*.)

बृहदुक्थ *bṛihad-uktha*, as, m., Ved. an epithet of Indra, (according to Yāska = either *mad-uktha*, 'highly lauded,' or *vaktavyam asmā ktham*, 'one to whom praise is to be ascribed.')

बृबु *bribu*, us, m., Ved., N. of a man, according to Sāy, he was the carpenter of the Pāṇis.)

बृबूक *bribūka*, am, n., Ved. (according to Yāska) water; (perhaps an adj.)

बृषी *brishī* = *vr̥ishī*, q. v.

बृसय *brisaya*, as, m., Ved., N. of a demon; Sāy.) N. of Tvasṣṭri.

बृह 1. *bṛih*, cl. 6. P. *bṛihati*, &c., to make effort, to raise, &c. See rt. I. *vr̥ih*.

बृह 2. *bṛih* (in the later literature written *vr̥ih*, see rt. 2. *vr̥ih*), cl. 6. P. *bṛihati*, *bṛīnath*, *barhithum*, Ved. to grow, increase.

3. *bṛih* in *bṛihas-pati*, col. 2.

Bṛiha in *a-b*°. See *a-vriha*.

Bṛihat, an, *atī*, at (in the later language usually written *vr̥ihat*, q. v.; many compounds beginning with *bṛihat* will be found under *vr̥ihat*), Ved. thick, compact, massy, massive; wide, wide-spread, far extended; great, large, vast; ample, abundant; mighty, powerful (said of Indra, Varuṇa, Agni, Rudra, Ushas, and Soma); high, lofty; full-grown, mature, old; extended (as a luminous body), bright; clear, loud (said of sounds); (*atī*), f., N. of a particular metre of 36 (viz. 8 + 8 + 12 + 8) syllables; a term applied to particular bricks forming part of the sacrificial fire-place; the egg-plant, *Solanum indicum* or *S. Melongena* and *S. Jacquinii*; speech?; (*atī*), n. (with or without *sāman*) a term applied to *Sāman* composed in the *Bṛihati* metre; (*atī*, *atā*), ad. much, greatly, highly, mightily; clearly, brightly; cf. probably Goth. *baigrahei*; Angl. Sax. *beorh*, *eorg*.] = *Bṛihac-chandas* (*bṛihat* + *chandas* = *hadis*, *chadman*), *ās*, *ās*, as, Ved. high-roofed, having a lofty ceiling. = *Bṛihac-charira* (*bṛihat* + *arira*), as, *ā*, am, Ved. having a vast body (said of Viṣṇu). = *Bṛihac-chravas* (*bṛihat* + *śravas*), *ās*, *ās*, as, Ved. loud-sounding, rattling (as a chariot); loudly extolled, highly lauded, far-famed; (Sāy.) = *prabhūtānna*. = *Bṛihaj-jāla* (*bṛihat* + *jāla*), am, n., Ved. a large net or snare. = *Bṛihaj-jiyotis* (*bṛi-*

hat + *jiyotis*), *is*, *is*, i, Ved. bright-shining, brilliant. = *Bṛihat-kirtti*, *is*, *is*, i, Ved. far-famed (said of *Bṛihas-pati*). = *Bṛihat-ketu*, *us*, *us*, u, Ved. highly brilliant (said of Agni); (Sāy.) = *prabhūta-prajāna*. = *Bṛihat-trina*, am, n., Ved. rank or coarse grass. = *Bṛihat-pulāsa*, as, *ā*, am, Ved. large-leaved, having great leaves. = *Bṛihat-prishṭha*, as, *ā*, am, Ved. having the *Bṛihat-sāman* as the basis of the *Prishṭha-stotra*. = *Bṛihat-sāman*, *ā*, *ā*, a, Ved. having the *Bṛihat-sāman* for a *Sāman*; (*ā*), m., N. of an Angirasa. = *Bṛihat-sumna*, as, *ā*, am, Ved. of great benevolence or kindness, very benevolent or gracious; (Sāy.) = *prabhūta-dhana* or *prabhūta-sukha*. = *Bṛihat-sphic*, see under *vr̥ihat*. = *Bṛihad-anika*, as, *ā*, am, Ved. powerful-looking; having a great army; very radiant (said of Agni). = *Bṛihad-āraṇyaka*, am, n. or *bṛihad-āraṇyakopaniṣad* ('*ka-up*'), t, f, Ved., N. of a celebrated Upanishad forming the last five *Prapāthakas* or last six *Adhyāyas* of the *Satapatha-Brahmaṇa*. = *Bṛihad-uktha*, as, *ā*, am, Ved. loudly praised, (Sāy.) = *vr̥ihat-stotra*, *Mahī-dhara* = *mahānti sastrāṇi yasya*); (as), m., N. of a man with the patronymic *Vāmadevya*, and author of the hymns *Rig-veda* X. 54-56. = *Bṛihad-uksh*, Ved. sprinkling abundantly, shedding copiously (said of the clouds; Sāy.) = *prabhūta-sektri*. = *Bṛihad-uksha*, as, *ā*, am, Ved. = *bṛihad-uksh*; (according to *Mahī-dhara* on *Vājasaneyi-saṃhitā* VIII. 8), an epithet of *Prajā-pati* (= *mahāns-ḍa sektā ca*). = *Bṛihad-ukshan*, *ā*, *ā*, a, Ved. one who has great oxen; an epithet of Agni; (Sāy.) = *prabhūta-raśmi-yukta*. = *Bṛihad-giri*, *is*, *is*, i, Ved. (according to Sāy.) = *prabhūta-stuti*, greatly praised, highly extolled; an epithet of the *Maruts*; (perhaps) calling or shouting loudly; (*is*), m., N. of a *Yati*. = *Bṛihad-grāvan*, *ā*, *ā*, a, Ved. like a huge stone. = *Bṛihat-dīva*, as, *ā*, am, Ved. belonging to the lofty sky, heavenly, celestial; (Sāy.) = *prabhūta-dyuti*, *prabhūta-dipti*, exceedingly splendid; (as), m., N. of a son of *Atharvan* and author of the hymn *Rig-veda* X. 120; an epithet of the hymn *Rig-veda* X. 120; (*ā*), f., N. of a goddess associated with *Ilā*, *Sarasvatī*, and others. = *Bṛihad-devatā*, f, Ved., N. of a work which enumerates and explains the deities to which each hymn of the *Rig-veda* is addressed. = *Bṛihad-dharma-purāṇa*, am, n., N. of a work mentioned in the *Sakti-ratnākara*. = *Bṛihad-bhānu*, *us*, *us*, u, Ved. shining brightly (said of Agni and Indra; Sāy.) = *praudha-raśmi*, 'brilliant-rayed,' or = *mahā-dipta*, 'having great brilliance'. = *Bṛihad-ratha*, as, *ā*, am, Ved. having a spacious chariot (said of Ushas; Sāy.) = *prabhūta-ratha*); (as), m., N. of a man. = *Bṛihad-rayi*, *is*, *is*, i, Ved. having abundant possessions, a possessor of vast riches (said of *Vāyu*; Sāy.) = *mahā-dhana*. = *Bṛihad-ravas*, *ās*, *ās*, as, Ved. loud-sounding, (*Mahī-dhara* = *mahān dhvamir yasya*). = *Bṛihad-ri*, *is*, *is*, i, Ved. = *bṛihad-rayi*, q. v. = *Bṛihad-reṇu*, *us*, *us*, u, Ved. stirring up thick dust (in battle, said of Indra; Sāy.) = *mahataḥ pāṇsor uthāpakah*). = *Bṛihad-vat*, *ān*, *atī*, *atī*, Ved. one to whom the *Bṛihat-sāman* is addressed, (*Mahī-dhara* = *bṛihat-sāma-priya*). = *Bṛihad-vayas*, *ās*, *ās*, as, Ved. grown strong, very powerful, very vigorous (said of Agni and of the *Maruts*). = *Bṛihad-vasu*, *us*, m., Ved., N. of a man. = *Bṛihan-nārāyaṇopaniṣad*, f., N. of an Upanishad. = *Bṛihan-mati*, *is*, *is*, i, Ved. full of devotion, very pious (said of Soma); (*is*), m., N. of a descendant of *Angirasa* and reputed author of the hymns *Rig-veda* IX. 39, 40.

Bṛihatikā. See *vr̥ihatikā*.

Bṛihas-pati, *is*, m. (in the later language more usually written *vr̥ihas-pati*, q. v.; fr. *bṛihas*, gen. of 3. *bṛih* + *pati*), 'lord of prayer (?)', N. of a deity (who may be regarded as Piety and Religion personified; he is the chief offerer of prayers, the sacrificer, and priest who is said to intercede with the gods for men, and to protect the pious against the impious; hence he is the type of the priestly order, and is represented as the *Purohita* of the gods. He is invoked together with *Indra*

in *Rig-veda* IV. 49, and in the *Taittiriya-Upanishad* associated with *Indra* and *Prajā-pati*. He is also called *brahmaṇas-pati*, q. v.); the regent of the planet Jupiter and preceptor of the gods; the name of a saint and law-giver, (in these senses more usually written *vr̥ihas-pati*, q. v.) = *Bṛihaspatigupta*, as, m., Ved., N. of a man. = *Bṛihaspatipurohita*, as, *ā*, am, Ved. having *Bṛihas-pati* for a *Purohita*. = *Bṛihaspati-pranvitta*, as, *ā*, am, Ved. expelled or banished by *Bṛihas-pati*. = *Bṛihaspati-prasūta*, as, *ā*, am, Ved. ordered or enjoined by *Bṛihas-pati*; (Sāy.) = *bṛihaspati-mitrābhīmānīn*. = *Bṛihaspati-mat* or *bṛihaspati-rat*, *ān*, *atī*, *atī*, Ved. accompanied by *Bṛihas-pati*. = *Bṛihaspatīśiras*, *ās*, *ās*, as, Ved. 'Bṛihas-pati-headed,' (probably) having the head shaved like *Bṛihas-pati*. = *Bṛihaspatī-sava*, as, m., N. of a festival lasting one day (said to confer the rank of a *Purohita* on those observing it). = *Bṛihaspatī-stoma*, as, m., Ved., N. of an *Ekāha*.

बृ *br̥i*. See rt. *vr̥i*.

बेकनाट *bekanāṭa*, as, m., Ved. (according to Yāska) a usurer.

बेकुरा *bekurā*, f., Ved. (probably connected with *bakura*), a kind of musical instrument (?), one who plays a particular musical instrument?; (according to the *Nirukta*) a voice, sound.

Bekuri, *is*, f., Ved. = *bekurā*; (also written *vekuri*, *bhekuri*, *bhākuri*.)

बेडा *beḍā*, f. a boat; (written also *vedā*.)

बेभिदितव्य *bebhiditavya*, Fut. Pass. part. of *Intens.* of rt. *bhid*, to be repeatedly broken &c.

बेश *beś* (= rts. *biś*, *pis*, *vis*, *pes*, *ves*), cl. I. *p*. *besati*, &c., to go.

बैजवाप *baijavarāpa*, as, m., Ved. a patronymic from *Bija-vāpa*; [cf. *vija-vāpa*.]

Baijavāpāyana, as, m., Ved. a patronymic from *Baijavāpa*.

Baijavāpi, &c. See *vaijavāpi*, &c.

Baijika. See *vaijika*.

बैडाल *baiḍāla*, &c. See *vaiḍāla*.

बैदल *baidala*, as, *i*, am (fr. *bidala*, q. v.), made of split bamboos, made of cane; (as), m. a kind of pastry, a flat unleavened cake (= *bidala*, q. v.); a leguminous plant, pulse; (am), n. a vessel made of wicker-work, basket made of reeds; a basket; (more usually written *vidala*.)

Baidalika, as, *i*, am, relating to pulse &c.

बैन्द *binda*, as, m., Ved. (according to *Mahī-dhara*), N. of a degraded tribe, a *Nishāda*.

बैन्दव *bindava*, &c. See *vaindava*, &c.

बैलायन *bailāyana*, as, *i*, am (fr. *bila*), Gaṇa *Pakṣhādi* to Pāṇ. IV. 2, 80.

Bailya, as, m., N. of a man; (a various reading for *bailva*.)

Bailyāyana, as, m. a patronymic from *Bailya*.

बैल्व *bailva*, as, *i*, am (fr. *bilva*), relating or belonging to the tree *Ægle Marmelos*, coming from the *Bilva* tree, made of *Bilva* wood; covered with *Bilva* trees; (as), m., N. of a man; (am), n. the fruit of the *Bilva* tree.

Bailvaka, as, *i*, am (fr. *bilva*), Gaṇa *Arihanādi* to Pāṇ. IV. 2, 80.

Bailvaki, *is*, m. a patronymic from *Bilvaka*.

Bailvaja, as, *i*, am (fr. *bilva-ja*), Gaṇa *Rājanyādi* to Pāṇ. IV. 2, 53.

Bailvajaka, as, *i*, am, inhabited by *Bailvajas*.

Bailvamaya, as, *i*, am (fr. *bailva*), Scholiast on Pāṇ. IV. 3, 155.

Bailvavana, as, *i*, am (fr. *bilva-vana*), see Gaṇa *Rājanyādi* to Pāṇ. IV. 2, 53.

Bailvavanaka, as, *i*, am (fr. *bailvavana*), inhabited by *Bailvavanas*.

Bailvāyana, as, m. a patronymic from Bailva.

वैष्णव *bailvayata*, *bailvayatyā*, see Gaṇa Krauḍy-ādi to Pāp. IV. 1, 80.

वैहीनरि *baikhinari*, is, m. a patronymic from Bahinara; (also written *vaihinari*.)

वोकडो *bokaḍi*, f. the plant *Argyrea Speciosa* or *Argentea* (= *bostāntrī*).

वोक्कण *bokaṇa*, N. of a place.

वोद्धव्य *boddhavya*, *boddhri*. See below.

वोध *bodha*, as, ā, am (fr. rt. 1. *budh*), knowing, understanding; (as), m. perception, apprehension, observation, conception, thought; knowledge, understanding, wisdom, intellect, sense, intelligence [cf. *dur-b^o*, *vīparita-b^o*]; waking, becoming awake, waking state, (*bodham pra-yā*, to become awake, wake up; said of a spell, i. e. to begin to take effect; the opening of blossom, bloom; making known, informing, instructing; awakening, arousing; a designation, epithet; Knowledge personified as the son of Buddha; (*ās*), m. pl., N. of a people; of a district. — *Bodha-kara*, as, ā, am, causing knowledge; one who informs or teaches, a teacher; one who awakes or rouses; (as), m. 'an awakener,' a minstrel who wakes a prince or chief in the morning with music. — *Bodha-gamya*, as, ā, am, attainable by the intellect, intelligible, within the compass of the understanding. — *Bodha-ghaṇācārya* ('*na-āc^o*'), as, m., N. of a teacher. — *Bodha-ṭṭa-vivaraṇa*, am, n., N. of a Buddhist work; (perhaps wrongly for *bodhi-ṭṭa-vivaraṇa*). — *Bodha-tas*, ind. through wisdom or understanding. — *Bodha-dhishāṇa*, as, m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam*, ind. knowingly, consciously; a-b^o, unconsciously. — *Bodha-prithivī-dhara*, as, m., N. of a preceptor. — *Bodha-vāsara*, as, m. 'the day of waking,' the eleventh day in the light half of the month Kārttika (in which Vishnu awakes from his sleep; = *bodhanī*). — *Bodha-sudhā-kara* ('*dha-āc^o*'), as, m., N. of a Vedānta work. — *Bodhātita* ('*dha-at^o*'), as, ā, am, beyond the reach of the understanding. — *Bodhātman* ('*dha-āt^o*'), ā, m. (with Jains) the intelligent and sentient soul. — *Bodhānanda-ghana* ('*dha-ān^o*'), as, m., N. of a preceptor; [cf. *bodha-ghaṇācārya*]. — *Bodhāraṇya-yati* ('*dha-ar^o*'), is, m., N. of a preceptor.

Boddhavya, as, ā, am, to be observed or regarded, observable, to be attended to; to be perceived, perceptible, to be recognised; to be known or understood, intelligible; to be awakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

Boddhri, dhā, dhri, dhri, one who knows or understands; an observer. — *Boddhri-tva*, am, n. the being one who knows or understands, knowing, capacity for understanding.

Bodhaka, as, ikā, am (fr. the Caus.), causing to know, apprising, informing, instructing, explaining, teaching, an instructor, teacher [cf. *bāla-b^o*]; denoting, indicating, signifying; arousing, awaking; (as), m. a spy, informer; N. of a man; (*ās*), m. pl., N. of his descendants. — *Bodhaka-tva*, am, n. the state of causing to know, giving information or instruction; capability of instructing.

Bodhana, as, ā, am (fr. the simple rt. and fr. the Caus.), making known, informing, explaining, teaching, instructing, enlightening [cf. *bāla-bodhanī*]; awakening, rousing, exciting; kindling, inflaming; (as), m. the planet Mercury; N. of a mountain; (*i*), f. intellect, understanding, knowledge; 'the day of waking,' an epithet of the eleventh day in the light half of the month Kārttika on which Vishnu awakes from his sleep [cf. *utthānakāḍasi*]; long pepper; (am), n. observing, marking, perceiving; causing to perceive or know, instructing, teaching; signifying, denoting, indicating; making attentive; waking, being awake; causing to wake, awakening, rousing, arousing; burning incense (regarded as the 'awaken-

ing' of a perfume); 'the awaking of Durgā,' N. of a festival on the ninth day of the dark half of the month Bhādra. — *Bodhana-mantra*, as, m., N. of a chapter of the Purāṇa-sarvasva.

Bodhaniya, as, ā, am, to be known or understood, intelligible, to be apprehended; to be made known or explained.

Bodhan-manas, Ved. a various reading for *bodhin-manas*, q. v.

Bodhayat, an, antī, at, causing to know, informing, apprising, teaching; causing to wake, awakening, rousing.

Bodhayitavya, as, ā, am, to be caused to understand, to be made acquainted with, to be informed of (with acc.; cf. *bodhitavya* below).

Bodhayitri, tū, m. one who causes to know, a teacher, preceptor; a waker, awakener.

Bodhayishnu, us, us, u (fr. the Caus.), wishing to awaken, intending to arouse.

Bodhāna, as, ā, am, prudent, clever; (as), m. a prudent man; an epithet of Brīhaspati; [cf. *budhāna*.]

Bodhāyana, as, m., N. of a teacher and author of the Brahma-sūtra-vṛtti, a philosophical work.

Bodhi, is, m. (with Buddhists and Jains) perfect wisdom (by which a man becomes a Buddha or Jina); the illuminated or enlightened intellect of a Buddha [cf. *deva-b^o*]; the tree under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, *Ficus Religiosa* [cf. *bodhi-taru*]; an epithet of Buddha; N. of one of the thirty-four Jātakas of Buddha; 'the waker,' a cock; (*ayas*), m. pl., N. of a people [cf. *bodha*, *bauddhi*]; (*is*, *is*, *i*), wise, learned (?). — *Bodhi-ṭṭa-vivaraṇa*, am, n., N. of a work mentioned in the Sarva-darśana-sangraha. — *Bodhi-taru*, ns, or *bodhi-druma*, as, m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained.

Bodhi-da, as, m. (with Jains) an Arhat. — *Bodhi-dhana*, as, ni., see the next. — *Bodhi-dharma*, as, m., N. of a Buddhist patriarch whose original name was Bodhi-dhana. — *Bodhi-bhadra*, as, m., N. of a Buddhist teacher. — *Bodhi-maṇḍa*, N. of a seat which was said to have risen out of the earth under the sacred fig-tree when Śākya-muni attained to Bodhi or perfect wisdom; = *bodhi-maṇḍala*. — *Bodhi-maṇḍala*, am, n., N. of the place where Śākya-muni attained to Bodhi or perfect wisdom. — *Bodhi-vriksha*, as, m. = *bodhi-taru*. — *Bodhi-saṅghārāma* ('*gha-ār^o*'), as, m., N. of a Buddhist monastery. — *Bodhi-sattva*, as, ā, am, one whose essence is wisdom; (as), m. (with Buddhists) 'one who has Bodhi or perfect wisdom as his essence,' one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha and then Nirvāṇa [cf. *deva-b^o*]; a title of the Buddha kar' *ēḥoxh^o*.

Bodhisattva-āryavātāra ('*ya-av^o*') and *bodhisattva-pakṣanirdeśa*, as, m. and *bodhisattva-pīṭaka*, N. of Buddhist works. — *Bodhisattva-tā*, f. the state of one who is on the way to attain perfect wisdom.

Bodhisattva-buddhānusrīti-samādhi ('*dha-an^o*'), is, m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi*, is, f., N. of a Buddhist work. — *Bodhisattva-samucāyā*, f., N. of a Buddhist goddess. — *Bodhisattva-vādāna-kalpa-latā* ('*va-av^o*'), f., N. of a collection of Buddhist legends. — *Bodhi-arga*, am, n. an element or condition of the state of Bodhi or perfect knowledge.

Bodhita, as, ā, am (fr. the Caus.), made known, appraised, explained, informed, instructed.

Bodhitavya, as, ā, am (fr. the Caus.), to be made known, to be imparted or communicated.

Bodhin, ī, inī, ī (fr. the simple rt. and fr. the Caus.), knowing, familiar with; causing to perceive or know; making known, teaching, revealing [cf. *tattva-bodhinī*]; arousing, awakening [cf. *jñāna-bodhinī*].

Bodhi-manas, ās, ās, as (according to the Padapāṭha fr. a form *bodhit* + *manas*), Ved. one whose

mind is awake, watchful, attentive (Sāy. = *budhya māna-manaska*).

Bodhila, as, m. (fr. *bodhi*), N. of a man.

Bodheya, ās, m. pl., N. of a school; [cf. *addhā b^o*, *bauddheya*.]

Bodhya, as, ā, am, to be known or understood knowable; perceivable, intelligible, to be apprehended; to be informed or instructed, to be admonished; to be declared or explained; to be waked; (as), m., N. of a Rishi. — *Bodhya-gītā*, f., N. of the 178th chapter of the Śānti-parvan of the Mahā-bhārata.

Bauddha, as, ī, am, relating to intellect or understanding; relating or belonging to Buddha; (as), m. a Buddhist, a follower of the religion of Buddha. — *Bauddha-darśana*, am, n., N. of a section of Mādhvācārya's Sarva-darśana-sangraha. — *Bauddha-dhikkāra*, as, m., N. of a work by Udayana Ācārya, refuting Buddhist doctrines from a Vaiśeṣhika point of view. — *Bauddhadhikkāra-gādādhari*, f. and *bauddhadhikkāra-guṇānandī*, f., N. of two commentaries on the following commentary. — *Bauddhadhikkāra-dīdhiti*, f., N. of a commentary of the Bauddha-dhikkāra. — *Bauddha-mata-nībhāṇa*, am, n., N. of the twenty-eighth chapter of Anantānanda-giri's Sankara-vijaya.

Baudha, as, ī, am, relating or belonging to the planet Mercury; (as), m. a patronymic of Purū-rava son of Budha and grandson of Soma.

Baudhāyana, as, m. (fr. *budha* or fr. *bodha*) a patronymic and N. of a teacher; (*ās*), m. pl., N. of a school; (as, ī, am), relating or belonging to Baudhāyana; *Baudhāyanam sūtram*, N. of a Sūtra work. — *Baudhāyana-darśa-pūrṇa-māsa-prayoga*, as, m., N. of a work.

Baudhāyāniya, as, ā, am, relating or belonging to Baudhāyana; (*ās*), m. pl., N. of a school. — *Baudhāyāniya-prayoga-sāra*, N. of a work of domestic observances.

Baudhi, is, m. (fr. *bodha*; but according to : Scholiast fr. *budha*), a patronymic from Bodha.

Baudhi-putra, as, m. (*bauddhi* probably f. o *bauddhya*, q. v. + *putra*), Ved., N. of a teacher.

Baudheya, ās, m. pl., N. of a school; [cf. *bo dheya*.]

Baudhya, as, m. a patronymic from Bodha (as, dhi?, am), born in Bodha; (as), m., N. o a teacher.

बोरसिद्धि *borasiddhi*, N. of a place.

बौध्न *bandhnya*, ās, m. pl. (fr. *budhna*) N. of a school.

बौभुक्ष *baubhuksha*, as, ī, am (fr. *bubhu kshā*), one who is always hungry, a starveling.

ब्युस् *byus* = rt. *vyush*, to divide.

ब्रण् *bray*. See rt. 1. *vraṇ*.

ब्रह्म *bradhna*, as, ā, am (perhaps fr. rt *vridh*; said to be fr. *bradh* substituted for rt *bauddh*), reddish yellow (said of Soma, also called *babhrū*, q. v., of the Puroḍāśa and of the sun; Sāy = *ādityarūpeṇāvasthitah*); bay (as a horse), fal low; (according to Naighaṇṭuka III. 3) great, mighty large (= *mahat*, *vrihat*); (as), m. a horse (according to Naighaṇṭuka I. 14); the sun; the root of a tree; a son (?), the body (?); a particular disease N. of a man; of a son of Manu Bhautya; an epithet of Siva; of Brahmā; (gender uncertain), lead (in *sata-b^o*, q. v., gender uncertain), the point or some other part of an arrow. — *Bradhna-tva*, am n. (according to Sāy.) greatness, mightiness (= *mahat-tva*).

Bradhnaśva, as, m., N. of a prince; (probably wrongly for *radhryaśva*.)

ब्रस् *brahm*, cl. 1. P. *brahmāti*, &c. Ved. to go or move.

ब्रह्म *brahma*. See p. 692, col. 3.

ब्रह्मन् *brahman*, a, n. (fr. rt. 2. *brih* = 2. *vr̥h*; cf. rts. *vr̥h*, *vr̥dh*), religious devotion (regarded as an impulse or feeling gradually growing up and expanding so as to fill the soul), prayer or any pious expression in the worship of the gods, a hymn of praise (Ved., Sāy. = *stotra*); a sacred text (especially a Mantra used as a spell for averting evil influences, forming a distinct class from the *vidas*, *sāmāni*, and *yajñśhī*; and hence the term *Brahma-veda*, q. v., is sometimes applied to the collection of texts commonly called *Atharva-veda*); the mystic syllable *Om* [cf. Manu II. 83]; the sacred word or word of God (opposed to *vāc*, the word of man), the sacred text, the Veda; (in *Atharva-veda* X. 7. 32, X. 8. 1, there is an allusion to a *jyeshtham brahma* or original pre-*aval* Veda or Deity? from which the existing Vedas have been drawn); sacred learning, divine science, religious knowledge, theology (speculative or theoretical, as opposed to practical religion, i. e. *tapas*, &c.); the Brāhmaṇa portion of the Veda [cf. *Brahmaṇa* and Manu IV. 100]; religious life, celibacy, chastity [cf. *brahma-çarya*, col. 3]; the practice of austerity or penance (= *tapas*); the Supreme Being regarded as impersonal or in the abstract and divested of all quality and action; the highest object of religious knowledge, the Supreme all-pervading Spirit and Soul of the Universe, the divine essence and source of all being from which all created things emanate and to which they return, the Self-existent, the Absolute, the Eternal (= *paramātman*, *ātman*, *adhyaṭma*, *pradhāna*, *kṣhetra-jña*, *tattva*; Brāhmaṇa as the Supreme Spirit is not an object of worship in the usual sense of the term, but is meditated upon by the devout with profound veneration; he appears in the *Atharva-veda* as the Supreme Deity, and in X. 7. 24, a highest divine essence or *brahma jyeshtham* is spoken of); = *moksha*, emancipation or liberation from mundane existence; the class occupied with religious knowledge, the Brāhmaṇical caste as a body, the priestly or sacerdotal class (cf. Manu IX. 322; in one or two passages the neut. *brahman* appears to be) a member of the Brāhmaṇical caste, a Brāhmaṇ; (according to the *Nirukta*) = *anna*, food; = *dhana*, wealth; (*ā*), m. one who prays, a devout man [cf. *turi-b*]; one whose calling and business consist in praying, a priest, Brāhmaṇ [cf. *oha-b*]; one versed in sacred texts or in spells, one conversant with sacred knowledge; an epithet of *Bṛhaspati*; one of the four principal priests or *ṛitvijas* (the other three being the *Hotṛi*, *Adhvaryu*, and *Udgātṛi*, q. v. v.); he had the supervision of the sacrifice and was required to know the three Vedas; as the most learned of the priests he had to set right any mistake or remedy any defect in the ritual; at a later period functions based especially on the *Atharva-veda* were assigned to him; his three *Puruṣas* or assistants were the Brāhma-*nācchāsin*, *Āgūdhra*, and *Potṛi*; *Brahmā* or the Supreme Being regarded as a person, (in the later mythology he is held to be the first deity of the Hindū triad and the Creator of the world; he never appears to have become an object of general worship, though a qualified reverence is paid to him in conjunction with other deities; the *sapta Brahmāṇaḥ*, or seven Brāhmās, are the seven *Prajā-patis*, viz. *Marīci*, *Attri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, and *Vasishtha*); a lifetime of *Brahmā* (= *Brahmaṇa āyuh*); the sun; an epithet of *Siva*; the Veda (?); intellect (= *buddhi*); N. of a star, δ Aurigæ; epithet of a particular astronomical Yoga; N. of the servant of the tenth *Arhat* of the present *Avasarpini*; N. of a magician; of the ninth *Muhūrta*; [cf. *Zend barešma*. In giving the meaning of the following words compounded with *brahman*, the N. *Brahman* in the crude form will be used in all cases where the distinction between the neut. *Brahma* and the masc. *Brahmā* is not clearly determinable.] = *Brahma-rishi*, see *brahmarshi*. = *Brahma-kanya* or *brahma-kanyaka*, *Clerodendrum Siphonanthus*; (*kā*), f. 'daughter of *Brahmā*, the goddess

Sarasvatī. = *Brahma-kara*, as, m. an impost paid to the priestly class. = *Brahma-karman*, a, n. the office of *Brahman* or presiding priest; the work or office of the Brāhmāns, the religious duties of the priestly caste. = *Brahmakarma-prakāśaka*, as, m. an epithet of *Go-pāla* (i. e. *Kṛishṇa*). = *Brahma-karma-samādhi*, is, is, i, occupied with and meditating upon the Supreme Spirit. = *Brahma-kalā*, f. an epithet of *Dākṣhāyāni* who dwells in the heart of men. = *Brahma-kalpa*, as, ā, am, like *Brahman* or the Supreme Being; (as), m. the age of *Brahman*, epithet of a particular period of time. = *Brahma-kāṇḍa*, am, n. = *jñāna-kāṇḍa*, that inner portion of the Veda which relates to spiritual knowledge or the knowledge of *Brahma*, (opposed to *karma-kāṇḍa* or the knowledge of rites and ceremonies); N. of a work or section of a work by *Bhartṛi-hari*. = *Brahma-kāya*, ās, m. pl., N. of a particular class of deities. = *Brahmakāyika*, as, i, am, belonging to the class of deities called *Brahma-kāyas*. = *Brahma-kāra*, as, ā, am, Ved. making prayers, offering prayers; (Sāy.) = *annasya havir-lakṣhasya kartā*, preparing sacrificial food. = *Brahma-kūshṭha*, the plant *Thespesia Populnea*; a mulberry tree. = *Brahma-kileya* (?), as, m., N. of a man. = *Brahma-kūlbiṣha*, am, n., Ved. an offence against Brāhmāns. = *Brahma-kūṇḍa*, am, n., N. of a sacred pool. = *Brahma-kusā*, f. a species of plant (= *aja-modā*; cf. *brahma-koṣṭi*). = *Brahma-kūṭa*, as, m., N. of a sacred mountain. = *Brahma-kūrta*, a particular kind of penance. = *Brahma-kṛit*, t, t, t, making or offering prayers, singing hymns of praise (Sāy. = *stota-kṛit*); one who prays, a devout worshipper (Ved.); (t), m. an epithet of *Indra* ('making pious or devout?'; Ved.); an epithet of *Vishṇu*. = *Brahma-kṛita*, as, m., N. of a man. = *Brahma-kṛti*, is, f, Ved. the making of prayers, praying, devotion (Sāy. = *kriyamāṇam stotram*). = *Brahma-keṭu*, us, m., N. of a man. = *Brahma-kośa*, as, m. receptacle or treasury of the *Brahman*, i. e. of the sacred word or text, &c.; (i), f. a species of plant (= *aja-modā*; cf. *brahma-kuśā*). = *Brahma-kṣhetra*, am, n., N. of a sacred district. = *Brahma-khaṇḍa*, am, n., N. of the first book of the *Brahma-vaivarta-Purāṇa*. = *Brahma-gandha*, as, m., Ved. the odour or perfume of *Brahman*. = *Brahma-garbha*, as, m. the embryo of a Brāhmaṇ (?); N. of a law-giver; (*ā*), f. a species of plant, *Polanisia Ico-sandra*. = *Brahma-gavī*, f, Ved. a cow belonging to a Brāhmaṇ. = *Brahma-gāyatrī*, f., N. of a particular magical formula. = *Brahma-gārgya*, as, m., N. of a man. = *Brahma-giri*, is, m., N. of a mountain. = *Brahma-gītā*, ās, f. pl., N. of particular verses ascribed to *Brahmā* (and given in *Mahā-bh. Anuśāsana-p.* 2146-2152); N. of a work forming chapters 6-9 of the *Jñāna-khaṇḍa* of the *Siva-Purāṇa* and treating of the *Vedānta* and *Yoga* systems. = *Brahmagītā-ryākhyā*, f., N. of a commentary by *Mādhava* on the *Brahma-gītā*. = *Brahma-gītikā*, f. 'the song of *Brahmā*,' a N. of certain verses. = *Brahma-gupta*, as, m., N. of a son of *Brahmā* by the wife of the *Vidyā-dhara Bhīma*; of an astronomer born A. D. 598; of a chief of the *Bhakta* sect; of a *Trigarta*-*shashta*, (in this sense also read *brāhmagupta*); (*ās*), m. pl., N. of a race. = *Brahmaguptya*, as, m. a prince of the *Brahma-guptas*. = *Brahma-gola*, as, m. 'the globe of *Brahman*,' the universe. = *Brahma-gaurava*, am, n. the potency of the weapon given by the god *Brahmā* (*Bhāṭṭi-kāya* IX. 76). = *Brahmagranthi*, is, m. a term applied to a particular joint of the body. = *Brahma-graha*, as, m. = *brahma-rākṣasa*, q. v. = *Brahma-grāhin*, i, inī, i, Ved. worthy to receive that which is holy; (also read *brahmargha*). = *Brahma-ghātaka*, as, m. the slayer or murderer of a Brāhmaṇ. = *Brahma-ghātin*, i, inī, i, slaying a Brāhmaṇ; (*i*), m. (according to a Scholiast) an epithet of *Bhṛigu*; (*inī*), f. a woman on the second day of the menses. = *Brahma-ghosha*, as, m. 'prayer-sound,' the murmur arising from the recital of prayers; the sacred word, the text

of the Veda; the reading or repeating of the Veda. = *Brahma-ghna*, as, i, am, slaying a Brāhmaṇ; (as), m. the slayer or murderer of a Brāhmaṇ; (*i*), f. the plant *Aloe Perfoliata*. = *Brahma-çakra*, am, n. the wheel of *Brahman*, circle of the universe (Ved.); epithet of a particular magical circle. = *Brahma-çarya*, am, n. sacred study, religious studentship, the condition of a young Brāhmaṇ or student in the first period of his life [cf. *āśrama*, *brahma-çarin*]; religious self-restraint, pious austerity, the controlling of the senses, abstinence, chastity, sanctity; (as), m. a religious student; (*ā*), f. chastity. = *Brahmaçarya-vat*, ān, atī, atī, leading the life of a religious student, practicing chastity. = *Brahmaçarya-vrata*, am, n. a vow of chastity. = *Brahmaçarya-skhalaṇa*, am, n. falling or deviating from chastity, incontinence. = *Brahma-çaraṇi*, f. = *bhārgi*, *Clerodendrum Siphonanthus*; (a wrong form for *brahma-çarini*). = *Brahma-çarika*, am, n. religious studentship. = *Brahma-çarin*, i, inī, i, studying sacred learning; practicing continence or chastity; (*i*), m. a Brāhmaṇ who practices chastity, especially a religious student (or young Brāhmaṇ in the first *āśrama* or period of his life [cf. *āśrama*] from the time of his investiture with the sacrificial thread till he marries and becomes a householder, or one who remains with his spiritual teacher studying the Veda and observing the duties of a student, cf. Manu II. 219; the title of *Brahma-çarin* is also given to a particular class of ascetics, and to *Pandits* learned in the Veda, and by the *Tantras* to persons whose chief virtue is the observance of continence; in *Atharva-veda* XI. 5. great powers are ascribed to the *Brahma-çarin*; he appears in some particulars to be identified with the Supreme Being, and is even said to be the source of the *brahma jyeshtham* or primitive Veda); N. of a *Gandharva*; an epithet of *Skanda*; of *Siva*; (*i*), f. a woman observing a vow of chastity; an epithet of *Durgā*; N. of various plants, *Clerodendrum Siphonanthus*; = *karuṇi*; *Thespesia Populnea*. = *Brahma-çodana*, as, i, am, Ved. inciting or encouraging prayer; urging or inciting Brāhmāns; (according to *Mahā-dhara* = *brāhmaṇāṇam yajñam prati prerakā*). = *Brahma-ja*, as, m. 'sprung from that which is holy,' an epithet of *Kārttikeya*; (*ās*), m. pl. (with *Jainas*) N. of a class of divinities enumerated among the *Kalpa-bhavas*. = *Brahma-ja-jña*, as, ā, am, Ved. begotten by and knowing *Brahman*; knowing what is produced by *Brahman*, i. e. knowing all things (?). = *Brahma-jaṭa* or *brahma-jati*, f. the plant *Artemisia Indica*. = *Brahma-jamman*, a, n. divine or spiritual birth, the second birth effected by sacred study or knowledge, investiture with the sacred thread; (*ā*, *ā*, *ā*), begotten by or sprung from *Brahman* (said of *Prajā-pati*). = *Brahma-japa*, as, m., Ved., N. of a particular form of prayer. = *Brahma-jāmala* = *brahma-jāmala*, q. v. = *Brahma-jāyā*, f., Ved. the wife of a Brāhmaṇ; (*Juhū* *Brahma-jāyā* is the reputed authoress of the hymn *Rig-veda* X. 109.) = *Brahma-jāra*, as, m. the paramour of a Brāhmaṇ's wife. = *Brahma-jivin*, i, inī, i, living by sacred knowledge, gaining a livelihood by religious learning; (*i*), m. a mercenary Brāhmaṇ (who converts his religious duties into a trade, performing sacrifice, teaching the Veda &c. for hire). = *Brahma-jushṭa*, as, ā, am, Ved. gratified by prayer or devotion. = *Brahma-jūta*, as, ā, am, Ved. urged on by prayer, incited by devotion; (Sāy.) = *stotrenākṛishṭaḥ*, attracted by a hymn of praise. = *Brahma-jña*, as, ā, am, knowing sacred things, one who has spiritual wisdom or who knows *Brahma* as the one all-pervading Spirit, a sage; (as), m. an epithet of *Vishṇu*; of *Kārttikeya*. = *Brahma-jñāna*, am, n. divine knowledge, true knowledge of the Deity or of the Veda, knowledge of the universal permeation of one Spirit as taught by the *Vedānta*, spiritual wisdom. = *Brahmajñānin*, i, inī, i, possessing true knowledge of the Deity, having true spiritual knowledge; [cf. *brahma-jñāna*]. = *Brahma-jya*, as, ā, am, Ved. annoying

or using violence against a Brāhman, oppressing a Brāhman. — *Brahma-jyeya*, *am*, *n*, Ved. the act of annoying or using violence against a Brāhman. — *Brahma-jyeshtha*, *as*, *m*, the elder brother of Brāhmā; (*as*, *ā*, *am*), Ved. having Brahman for the first or chief. — *Brahma-jyotis*, *n*, the splendor of Brahman, brightness of the Deity, (also written *brahma jyotis*); an epithet of Śiva; (*is*, *is*, *is*), Ved. having the splendor of Brahman, having the splendor of the sacred office; (according to a Scholiast) having the splendor of a presiding priest. — 1. *brahma-jat*, *āt*, *at*, Ved. accompanied by prayer, devout; having sacred acts; containing the word Brahman; including or representing the priesthood; (*āt*), *m*, an epithet of Agni; (*at*), *f*, an epithet of Ishtākā. — 2. *brahma-jat*, *ind*, Ved. like a Brāhman. — *Brahma-tattva*, *am*, *n*, the true knowledge of Brahman or the Supreme Spirit. — *Brahma-tarka-stava*, *as*, *m*, *N*, of a Vedānta work by Appayya-dikshita. — *Brahmatarkastava-śvaraṇa*, *am*, *n*, *N*, of a commentary on the *Brahma-tarka-stava*. — *Brahma-tas*, *ind*, from the Brāhmanical caste, from the Brāhmins. — *Brahma-tā*, *f*, the state or condition of a Brāhman, 'Brāhmanhood'; the state or nature of Brahman or of the Supreme Spirit, divine nature. — *Brahma-tāla*, *as*, *m*, (in music) *N*, of a particular measure of time. — *Brahma-tirtha*, *am*, *n*, *N*, of a place of pilgrimage on the Revā or Narmadā river; Costus Speciosus or C. Arabicus. — *Brahma-turga*, *as*, *m*, *N*, of a mountain. — *Brahma-tejas*, *as*, *n*, the glory or power of Brahman; the glory or lustre supposed to surround a Brāhman, Brāhmanical splendor; (*ās*, *ās*, *as*), having the glory or power of Brahman or of a Brāhman; (*ās*), *m*, *N*, of a Buddha. — *Brahmatejo-maya*, *as*, *i*, *am*, made or composed of the glory of Brahman or the Supreme Spirit, having divine splendor. — *Brahma-tva*, *am*, *n*, the office of the Brahman or chief priest; the state or condition of a Brāhman, 'Brāhmanhood'; the state or condition of Brahman or the Supreme Spirit, identification with Brahman; godhead. — *Brahmatvaś*, *k*, the plant *Alstonia Scholaris*. — *Brahmatva-pādhati*, *is*, *f*, 'guide-book for the office of a chief priest', *N*, of a work by Rāma-kṛṣṇa. — *Brahmadā*, *as*, *ā*, *am*, imparting religious knowledge, a giver of sacred knowledge; (*as*), *m*, a spiritual teacher. — *Brahma-daṇḍa*, *as*, *m*, 'staff of Brahman', epithet of a mythical weapon; the curse of a Brāhman; an epithet of Śiva; a species of plant (= *brahma-yashī*); epithet of a particular Ketu; (*i*), *f*, a species of plant (= *aja-daṇḍī*, *kanṭa-patra-phalā*). — *Brahma-daṇḍin*, *i*, *m*, *N*, of a sage. — *Brahma-datta*, *as*, *ā*, *am*, given by Brāhmā; given by Brahman; (*as*), *m*, *N*, of a man; of a man with the patronymic Caikitāneya; of a king of the Pañcālas in Kāmpilya; of a king of the Śālvās; of a prince in Vārāṇasī; of a prince in Śrāvastī; of a prince in Cāmpā; of a prince in Kusuma-pura; of the twelfth Cakra-vartin in Bhārata; of a Brāhman; of a merchant; of a king; (*ās*), *m*, *pl*, his descendants. — *Brahma-darbhā*, *f*, Ligusticum Ajowan. — *Brahma-dātri*, *tā*, *trī*, *trī*, = *brahma-da*. — *Brahma-dāna*, *am*, *n*, the gift of sacred knowledge. — 1. *brahma-dāya*, *as*, *m*, [cf. 1. *dāya*], the gift of sacred knowledge, instruction in the Vedas; (*as*, *ā*, *am*), imparting or teaching sacred knowledge. — 2. *brahma-dāya*, *as*, *m*, [cf. 2. *dāya*], sacred knowledge as an inheritance or portion; the earthly possession or portion of a Brāhman. — *Brahmadāya-hāra*, *as*, *i*, *am*, one who receives the gift of sacred knowledge. — *Brahmadāyāda* (*ya-āda*), *as*, *m*, one who receives sacred knowledge as his inheritance, i. e. the son of a Brāhman. — *Brahma-dāru*, *u*, *us*, *n*, *iii*, the Indian mulberry tree, *Morus Indica*. — *Brahma-dāsa*, *as*, *m*, *N*, of the father of Nārāyaṇa-dāsa (author of the *Prāsnārjaya*); of a king who reigned in the beginning of the fifteenth century. — *Brahma-dina*, *am*, *n*, a day of Brāhmā. — *Brahma-deya*, *as*, *ā*, *am*, given (in marriage) after the manner of Brāhmins, married according to the Brāhma vivāha

(see Manu III. 27). — *Brahma-daitya*, *am*, *n*, a Brāhman changed into a Daitya. — *Brahma-dvāra*, *am*, *n*, ingress into Brahman or the Supreme Spirit. — *Brahma-dvish*, *t*, *t*, *t*, or *brahma-dveshin*, *i*, *i*, *i*, 'prayer-hating', hostile to devotion and holy acts, hating religion, godless, impious (said of men and demons; Śāy. = *brahmaṇānām mantrāṇām vā dveshītā*, a hater of Brāhmins or hating prayers; cf. *brahma-vidvish*); (according to Kullūka) hating Brāhmins. — *Brahma-dvesha*, *as*, *m*, hatred of Brāhmins. — *Brahma-dhara*, *as*, *ā*, *am*, possessing holy knowledge. — *Brahma-dharma-dvish*, *t*, *t*, *t*, one who hates the Veda and the duties prescribed by it. — *Brahma-dhātu*, *us*, *m*, an essential portion of Brahman. — *Brahma-dhva*, *as*, *m*, *N*, of a Buddha. — *Brahma-nadi*, *f*, 'the river of Brāhmā', an epithet of the Sarasvatī. — *Brahma-nābha*, *as*, *m*, 'having Brāhmā on the navel', an epithet of Viṣṇu, (Brāhmā having arisen from a lotus which sprang from the navel of Viṣṇu). — *Brahma-nāla*, *am*, *n*, *N*, of a sacred bathing-place in Benares. — *Brahma-nirukta*, *am*, *n*, *N*, of a work mentioned in Mādhava's *Parāśara-smṛiti*. — *Brahma-nirvāṇa*, *am*, *n*, extinction in Brahman, absorption into the Supreme Spirit. — *Brahma-nishtha*, *as*, *ā*, *am*, abiding in Brahman, absorbed in the contemplation of the Supreme Spirit; (*as*), *m*, the mulberry tree. — *Brahma-nīda*, *am*, *n*, the resting-place of Brahman or of 'the holy'. — *Brahma-nūta*, *as*, *ā*, *am*, Ved. cast out through the efficacy of a sacred text. — *Brahma-pati*, *is*, *m*, Ved. = *brahmaṇas-pati*, *q. v.* — *Brahma-patra*, *am*, *n*, 'Brahman's leaf', i. e. the leaf of Butea Frondosa; [cf. *brahma-pādapa*]. — *Brahma-patha*, *as*, *m*, the way to Brahman or the Supreme Spirit; the way to Brāhmā. — *Brahma-pāda*, *am*, *n*, the place of Brahman or the Supreme Spirit, the place or nature of spiritual being; the station or rank of Brāhmā; the station or rank of a Brāhman. — *Brahma-pannaga*, *as*, *m*, *N*, of a Marut; (also read *bahu-pannaga*). — *Brahma-parishadya* = *brahma-parshadya*, *q. v.* — *Brahma-parṇi*, *f*, a species of plant, *Hemionitis Cordifolia* (= *prīṣni-parṇi*). — *Brahma-parvata*, *am*, *n*, 'mountain of Brāhmā', *N*, of a place. — *Brahma-pālāśa*, *ās*, *m*, *pl*, *N*, of a school of the Atharva-veda; (also written *brāhmapālāśa*). — *Brahma-pavitra*, *as*, *m*, Kuśa grass, *Poa Cynosuroides*. — *Brahma-pādapa*, *as*, *m*, 'tree of Brahman', the tree Butea Frondosa. — *Brahma-pārshadya*, *ās*, *m*, *pl*, (with Buddhists) 'retinue of Brāhmā', *N*, of a class of divinities. — *Brahma-pāśa*, *as*, *m*, 'noose of Brāhmā', *N*, of a mythical weapon, a weapon given by Brāhmā (Bhāṭṭi-kāvya IX. 75). — *Brahma-pitri*, *tā*, *m*, 'father of Brāhmā', Viṣṇu; [cf. *brahma-nābha*]. — *Brahma-piśāca*, *as*, *m*, = *brahma-rākshasa*, *q. v.* — *Brahma-putra*, *as*, *m*, the son of a priest or Brāhman (Ved.); (Śāy.) = *brahmaṇāśchansin*, *q. v.*; a son of Brāhmā (as Sanat-kumāra, Manu, &c.); *N*, of a river (rising at the eastern extremity of the Himālaya in Thibet, flowing through Assam, where it is joined by the Sanpo, and falling with the Ganges into the Bay of Bengal); of a place of pilgrimage (probably the source of the Brahmaputra river); of a lake; *N*, of a sacred district; a kind of vegetable poison; (*i*), *f*, 'daughter of Brāhmā', an epithet of the river Sarasvatī [cf. *brahma-nudī*]; a kind of esculent root (= *vārāhī*). — *Brahmaputra-tā*, *f*, the being a son of Brahman, divine sonship. — *Brahma-pura*, *am*, *n*, 'city of Brāhmā', *N*, of a city in heaven; of a city on earth; of a kingdom; a term applied to the heart (Ved.); a term applied to the body (Ved.); (*i*), *f*, the city of Brāhmā (in heaven), the capital of Brāhmā on the mountain Kailāśa; *N*, of any city the inhabitants of which are mostly Brāhmins; an epithet of Benares; *N*, of a peak in the Himālaya range. — *Brahma-puraka*, *ās*, *m*, *pl*, *N*, of a people. — *Brahma-purāṇa*, *am*, *n*, *N*, of one of the eighteen Purāṇas so called as revealed by Brāhmā to Dakṣa, (this Purāṇa is sometimes placed first and therefore called Ādi-Purāṇa; its main object appears

to be the promotion of the worship of Kṛṣṇa. — *Brahma-purusha*, *as*, *m*, Ved. an assistant of the Brahman or chief priest, see *brahman*; a minister of Brahman (said of the five vital airs); = *brahma-rākshasa*, *q. v.* — *Brahma-purogava*, *as*, *i*, *am*, Ved. preceded by Brahman or 'the holy'. — *Brahma-purohita*, *as*, *m*, Ved. having the sacerdotal class for a Puro-hita; (*ās*), *m*, *pl*, 'the high priests of Brahman', (with Buddhists) epithet of a class of divinities. — *Brahma-pushpi*, *is*, *m*, *N*, of a man (probably wrongly for *brāhmapushpa*, a patronymic fr. *brahma-pushpa*). — *Brahma-pūta*, *as*, *ā*, *am*, Ved. purified by devotion; purified by Brahman (Brahma or Brāhmā). — *Brahma-pralaya*, *as*, *m*, the universal destruction that takes place at the end of every hundred years of Brāhmā, in which even Brāhmā himself is swallowed up. — *Brahma-prasīta*, *as*, *ā*, *am*, Ved. urged or requested by a Brāhman. — *Brahma-prāpti*, *is*, *f*, obtaining of Brahman, absorption of the soul into the divine essence. — *Brahma-priya*, *as*, *ā*, *am*, loving or delighting in devotion. — *Brahma-pri*, *is*, *i*, *i*, Ved. loving or delighting in devotion; (Śāy.) = *somalakshayānenā nena prīṭha*. — *Brahma-badha*, see *brahma-badha*. — *Brahma-bandhava*, *am*, *n*, Ved. (probably the office or occupation of a priest's assistant; (perhaps a wrong form for *brāhmabandhava*). — *Brahma-bandhu*, *us*, *m*, 'the kinsman of a Brāhman, an unworthy member of the Brāhmanical class; contemptuous term for a Brāhman; a Brāhman only in name; (according to Śāy.) a Brāhman who does not perform his Sandhyā or devotions at sunrise and sunset. — *Brāhmabandhu-tā*, *f*, the being a Brāhman only in name. — *Brahma-bala*, *as*, *m*, *N*, of a man. — *Brahma-bali*, *is*, *m*, *N*, of a teacher of the Atharva-veda. — *Brahma-bīḷaya* (?), *as*, *m*, *N*, of a man; (also written *brahma-vīḷaya*). — *Brahma-bija*, *am*, *n*, 'germ of religious knowledge', an epithet of the mystical syllable *Om*; a mulberry tree. — *Brahma-bodhīyā*, *f*, *N*, of a river; (also read *brahma-vedhīyā*). — *Brahma-bruvāṇa*, *as*, *ā*, *am*, calling one's self a Brāhman, professing or pretending to be a Brāhman; [cf. *bruva*]. — *Brahma-bhadrā*, *f*, a species of plant (= *trāyamāṇā*). — *Brahma-bhavana*, *am*, *n*, the abode of Brahman. — *Brahma-bhāga*, *as*, *m*, Ved. the share of a priest, the portion of a Brahman or chief priest; a mulberry tree. — *Brahma-bhāva*, *as*, *m*, the becoming Brahman, entrance or re-absorption into the Supreme Spirit. — *Brahma-bhāvana*, *as*, *ā*, *am*, revealing or imparting religious knowledge. — *Brahma-bhīd*, *t*, *t*, *t*, 'dividing Brahman', making many Brahmas out of the one Brahman. — *Brahma-bhūvana*, *am*, *n*, the world of Brāhmā. — *Brahma-bhūta*, *as*, *ā*, *am*, become (one with) Brahman or the universal spirit, entered into Brahman; (*am*), *n*, that which is identified with the universal spirit, condition of Brāhmā (?). — *Brahma-bhūti*, *is*, *f*, twilight. — *Brahma-bhūmi-jā*, *f*, 'growing in the land of Brāhmā', *N*, of a species of plant. — *Brahma-bhūya*, *am*, *n*, the becoming (one with) Brahman, identification or identity with Brahman, absorption into Brahman; final felicity, ultimate happiness; the state or rank of a Brāhman, 'Brāhmanhood'. — *Brāhmabhūya-tva*, *am*, *n*, the becoming one with Brāhmā; the condition of a Brāhman. — *Brāhmabhūyas*, *ān*, *asī*, *asī*, becoming one with Brahman, being absorbed into Brahman; (*as*), *n*, absorption into Brahman. — *Brahma-maṅgala-dēvatā*, *f*, an epithet of Lakṣmī. — *Brahma-maṭha*, *as*, *m*, 'the college of Brahman', *N*, of a college of theology in Kāśmīra. — *Brahma-māṇḍūkī*, *f*, *Clerodendrum Siphonanthus*; (also written *brahma-māṇḍūkī*; cf. *brāhmī*). — *Brahma-mati*, *is*, *m*, (with Buddhists) *N*, of a demon. — *Brahma-maya*, *as*, *i*, *am*, consisting or made of Brahman, identified with Brahman, belonging or relating to the Veda, (according to Mallī-nātha on Kumāra-s. V. 30 = *vaidika*); belonging to or fit for a Brāhman. — *Brahma-maha*, *as*, *m*, a feast in honour of the Brāhmins. — *Brahma-māṇḍūkī* = *brahma-māṇḍūkī*, *q. v.* — *Brahma-mitra*, *as*,

ā, am, having Brahman for a friend, befriended by Brahman; having the Brāhmanas for friends; (*as*), n., N. of a Muni. — *Brahma-mimāṃsā*, f. 'investigation into Brahma or the spiritual doctrine of the Veda,' N. of the Vedānta philosophy treating of the Supreme Spirit (= *uttara-mimāṃsā*, *sārīraka-mimāṃsā*, *vedānta*, q. v. v.). — *Brahmamimāṃsā-bhāṣya*, *am*, n., N. of a commentary by Śaṅkarācārya. — *Brahmamimāṃsā-bhāṣyukāra*, *as*, m., 'commentator on the *Brahma-mimāṃsā*,' an epithet of Śaṅkarācārya. — *Brahmamimāṃsābhāṣya-vivaraya*, *am*, n., N. of a commentary by Ānanda-tīrtha on Śaṅkarācārya's *Brahmamimāṃsābhāṣya*. — *Brahma-mūrti*, *is, īs, ī*, having the figure of Brahmā, in the form of Brahmā. — *Brahma-mūrdha-bhrit*, *t*, m., 'carrying the head of Brahmā,' an epithet of Śiva (as having in a dispute cut off one of Brahmā's heads). — *Brahma-mekhalā*, *as*, m. the plant Saccharum Munjia (*munjia*), of which the sacred thread of a Brāhman is made. — *Brahma-medhyā*, *f*, N. of a river. — *Brahma-yajña*, *as*, m., 'the offering of prayer or of repeating the Veda,' repeating by heart or recitation of a sacred text, teaching and repeating the Vedas (regarded as one of the five Mahā-yajñas or great sacrifices, see Manu III. 70, where Kullūka explains *brahma-yajña* by *adhyāpana* and *adhyayana*); N. of the thirty-first chapter of the Śpīṣṭī-khaṇḍa of the Padma-Purāṇa; [cf. *brahma-sattrā*]. — *Brahma-yajña-māhātmya*, *am*, n., N. of a chapter of the Purāṇa-sarvasva. — *Brahmayajña-vidhi*, *is, m*, N. of a chapter of Mādhava's Parāśara-smṛiti. — *Brahmayajñādi-vidhi* (*'ānā-ād'*), *is, m*, N. of a work. — *Brahma-yaśas*, *as*, or *brahma-yaśasa*, *am, n*, Ved. the glory or majesty of Brahman. — *Brahma-yaśasin*, *i, inī, ī*, Ved. renowned for sanctity. — *Brahma-yashti*, *is*, or *brahma-yashtikā*, or *brahma-yashti*, f. the plant Clerodendrum Siphonanthus; Ligusticum Ajowan. — *Brahma-yāga*, *as*, m. (probably) = *brahma-yajña*, q. v. — *Brahma-yātu*, *us*, m. epithet of a particular Yātu; [cf. *deva-yātu*]. — *Brahma-yāmala*, N. of a Tantra; (also written *brahma-yāmala*). — *Brahma-yuga*, *am, n*, the age of the Brāhmanas, (opposed to *kṣatrasya yugam*, the age of the Kṣatriyas, Hari-vaṃśa 11808.). — *Brahma-yu*, *k, k, k*, Ved. harnessed by prayer or devotion (i. e. bringing Indra in answer to the prayers of men, said of the horses of that deity; Sāy. = *parivṛdhiṇa mantreṇa yujyāmāṇaḥ*). — *Brahma-yoga*, *as*, m. use or employment of prayer, the binding power or efficacy of devotion (Ved.); cultivation of spiritual knowledge. — *Brahma-yoni*, *is, f*, original source in Brahma, home in Brahma; (*is, īs, ī*), having the original source or home in Brahma; descended or sprung from Brahmā; (*is, ī*), f., N. of a place of pilgrimage; (*is*), m., N. of a mountain (= *brahma-giri*). — *Brahma-yontī-stha*, *as, ā, am*, intent on the means of attaining sacred knowledge or the supreme godhead, (according to Kullūka on Manu X. 74 = *brahma-prāpti-kāraṇa-brahma-dhyāna-niṣṭhā*). — *Brahma-rakṣas*, *as, n*, N. of a kind of evil demon (= *brahma-rākṣasa*, q. v.). — *Brahma-ratna*, *am, n*, a valuable present made to Brāhmanas. — *Brahma-ratha*, *as*, m. the chariot or carriage of a Brāhman. — *Brahma-randhra*, *am, n*, a suture or aperture in the crown of the head and through which the soul is said to escape on death. — *Brahma-rasa*, *as*, m., Ved. the savour of Brahman, the savour of divine knowledge. — *Brahma-rākṣasa*, *as*, m. a kind of evil demon, a fiend of the Brāhmanical class, the ghost of a Brāhman who in his lifetime indulged a haughty and disdainful spirit; a species of plant commonly called Thorarohidā; (*ī*), f. epithet of one of the nine Samidhs. — *Brahma-rāja*, *as*, m., N. of a king; of a man. — *Brahma-rāṭa*, *as*, m., 'given by Brahmā,' an epithet of Śuka; N. of the father of Yājñavalkya. — *Brahma-rātra*, *as*, m., 'the night of Brahmā,' epithet of a particular hour of night. — *Brahma-rātri*, *is*, m. an epithet of Yājñavalkya; (an incorrect form for *brāhmarātri*). — *Brahma-*

rāśi, *is, m*, the whole circle of sacred knowledge, whole mass of the sacred text; 'a mass of holiness,' an epithet of Paraśu-rāma; a particular constellation, (according to a Scholiast = *śravaṇa*, q. v.). — *Brahma-riti*, *is, f*, a kind of brass. — *Brahma-rūpiṇi*, *f*, a species of plant (commonly called Bādan-gula). — *Brahma-rekṣā*, *f*, 'line of Brahmā,' the lines or destiny written by Brahmā on the forehead of every creature, the predestined lot of a man. — *Brahmarshi* (*'ma-rī'*), *is, m*, 'Brāhmanical sage,' epithet of a particular class of sages [cf. *rishi*] supposed to belong to the Brāhmanical caste (as Vasishṭha, &c.; higher than Maharshi, q. v.; also written *brahma-rishi*, see Grammar 38. h). — *Brahmarshi-tā*, *f*, or *brahmarsikṣitva*, *am, n*, the being a Brahmarshi, the rank of a sage of the Brāhmanical class. — *Brahmarshi-deśa*, *as*, m., 'the country of the Brahmarshis,' including Kuru-kṣetra and the country of the Matsyas, Pāñcālas, and Śūrasenakas (see Manu II. 19). — *Brahma-lakṣhaṇa-vākyaṛtha* (*'ya-ar'*), N. of an abridgement of the Vedānta-sūdhā-rahasya. — *Brahma-likhita*, *am, n*, or *brahma-lekha*, *as*, m. 'Brahmā's writing,' a man's destiny written on his forehead (= *brahma-rekhā*). — *Brahma-loka*, *as*, m. the world of Brahmā, i. e. the heaven or place of residence of Brahmā, (a division of the universe and one of the supposed residences of pious spirits). — *Brahma-vaktri*, *tā*, m. a proclaimer of religious truths, a teacher of the Veda. — 1. *brahma-vat*, *ān, atī, at*, possessed of Brahma; possessing religious learning. — 2. *brahma-vat*, *ind*, according to the sacred text, according to the Veda. — *Brahma-vada* or *brahma-vaḍa*, *ās, m*, pl., N. of a school; (probably an incorrect form). — *Brahma-vadya*, *am, n*, knowledge or declaration of Brahma, = *brahmodya*, q. v.; (*as, ā, am*), in *brahma-vadyā kuthā*, see Vopadeva XXVI. 21. — *Brahma-vadha*, *as*, m. or *brahma-vadhya*, *f*, the murder of a Brāhman. — *Brahma-vadhya-kṛita*, *am, n*, an act of Brāhmanicide, the crime of killing a Brāhman. — *Brahma-vani*, *is, īs, ī*, Ved. (according to Mahī-dhara) devoted to the Brāhmanas. — *Brahma-varcas*, see *brahma-varcāsa*. — *Brahma-varcāsa*, *am, n*, divine glory or splendor; eminence in holiness or in sacred knowledge, spiritual pre-eminence, holiness resulting from the study and observance of the Vedas; the sanctity or superhuman power of a Brāhman. — *Brahma-varcāsin* or *brahma-varcāśin*, *i, inī, ī*, eminent in religious learning, holy; illumined by the Vedas; (*ī*), m. an illustrious priest, holy Brāhman, (Mahī-dhara = *yajñādhyaṇa-silo brāhmaṇaḥ*). — *Brahma-varcāśya*, *as, ā, am*, see Vārtika to Pāp. V. 1. 39. — *Brahma-varta*, *as*, m. = *brahmā-varta*, q. v. — *Brahma-vardhana*, *am, n*, copper (which is considered peculiarly suitable for sacrificial utensils). — *Brahma-vaḍa* = *brahma-vaḍa*, q. v. — *Brahma-vallī*, f. Brahmā's tendril or creeper. — *Brahmavallī-lipi*, N. of a work. — *Brahma-vāṭiya*, *as, ā, am*, epithet of a kind of Muni. — *Brahma-vāḍa*, *as*, m., Ved. speaking of sacred matters, declaring or teaching spiritual knowledge, citing the Vedas; (*as, ā, am*), = *brahma-vāḍin*. — *Brahma-vāḍitva*, *am, n*, the being an expounder of the Veda. — *Brahma-vāḍin*, *i, inī, ī*, one who recites the Veda, a defender or expounder of the Veda, a theologian, speaking of or discussing sacred matters; one who asserts that all things are Brahma, a follower of the Vedānta system of philosophy. — *Brahma-vāḍya*, *am, n*, Ved. rivalry in sacred knowledge or in magical power, (according to the commentator, also *as, ā, am*; cf. *brahma-vāḍya*, *brahmodya*). — *Brahma-vāluka*, *am, n*, N. of a Tīrtha. — *Brahma-vāsa*, *as*, m. the abode of Brahmā, the heaven of Brahmā. — *Brahma-vāhas*, *ās, ās, as*, Ved. one to whom prayers are offered (said of Indra); (Sāy.) = *stotreṇa prāpyamāṇaḥ*, obtained by prayer; = *stotrasya vāhakaḥ*, the acceptor of prayer. — *Brahma-vit*, *am, n*, (fr. *brahma-vid*), knowledge of Brahma or the Supreme Spirit. — *Brahma-vid*, *t, t, t*, or *brahma-*

vida, *as, ā, am*, knowing Brahma or the Supreme Spirit, a theologian, philosopher, sage; skilled in sacred spells or magical charms. — *Brahma-vidyā*, f. knowledge of 'the holy' or of Brahma; knowledge of the Supreme Spirit or Soul of the Universe; N. of an Upanishad. — *Brahma-vidyā-tīrtha*, *as, m*, N. of an author. — *Brahma-vidyābharaṇa* (*'yā-ābh'*), *am, n*, N. of a commentary by Advaitānanda on the Śāṅkara-mimāṃsā-bhāṣya. — *Brahma-vidvas*, *vān, ushī, vas*, Ved. one who knows Brahma, knowing the Supreme Spirit. — *Brahma-vidvish*, *t, t, t*, = *brahma-dvish*, q. v. — *Brahma-vindu*, *us*, m. a drop of saliva sputtered while reciting the Veda; N. of an Upanishad connected with the Atharva-veda. — *Brahma-vivardhana*, *as*, m., 'increasing religious knowledge,' an epithet of Vishnu. — *Brahma-viśeṣa-citta-pariprēchā*, *f*, N. of a Buddhist Sūtra work. — *Brahma-vṛkṣa*, *as*, m., 'the divine tree' or 'Brahma regarded as a tree,' the Palāśa tree, Butea Frondosa; the glomerous fig-tree, Ficus Glomerata. — *Brahma-vṛtti*, *is, f*, the livelihood or means of subsistence of a Brāhman. — *Brahma-vṛddha*, *as, ā, am*, Ved. become great by devotion, increased by prayer. — *Brahma-vṛddhi*, *is, m*, N. of a man. — *Brahma-vṛinda*, *am, n*, a company or assemblage of Brāhmanas; (*ā*), f., N. of the city of Brahmā. — *Brahma-veda*, *as*, m., 'the Veda of sacred spells or charms,' a N. of the Atharva-veda; the Veda of the Brāhmanas, (opposed to *kṣatratra-veda*, q. v.); knowledge of Brahma, monotheism; knowledge of the Vedas. — *Brahma-veda-maya*, *as, ī, am*, consisting of the Brahma-veda. — *Brahma-vedi*, *is, f*, 'the altar of Brahmā,' N. of the country between the five lakes of Rāma in Kuru-kṣetra. — *Brahma-vedin*, *i, inī, ī*, = *brahma-vid*, knowing or acquainted with the Vedas or spiritual knowledge. — *Brahma-vedhyā*, another form for *brahma-bodhyā*, q. v. — *Brahma-vaivarta* or *brahma-vaivartaka*, *am, n*, 'changes of Brahman' (who is identified with Kṛiṣṇa), N. of a Purāṇa, (this Purāṇa, which is one of the most modern of the eighteen, contains prayers and invocations addressed to Kṛiṣṇa, descriptions of Vṛjādvana and Go-loka, with tedious narratives about Kṛiṣṇa and his love for the Gopīs and Rādhā). — *Brahma-vrata*, *am, n*, N. of a religious observance; a vow of chastity. — *Brahma-sālya*, *as*, m. a species of plant (= *soma-valka*); the tree Mimosa Arabica. — *Brahma-sāyin*, *i, inī, ī*, resting or reposing in Brahma. — *Brahma-sālā*, f. the hall of Brahmā; N. of a sacred place. — *Brahma-sāsana*, *am, n*, an edict addressed to the Brāhmanas; a command of Brahmā; the command of a Brāhman, = *dharma-kīlaka*; (*as*), m., N. of a Grāma. — *Brahma-sīras*, *as*, or *brahma-sīrṣha*, *am, n*, 'the head of Brahmā,' N. of a mythical weapon. — *Brahma-sūmbhita*, *as, ā, am*, Ved. cleansed by prayer, adorned by devotion. — *Brahma-srī*, *is, f*, N. of a Sāman. — *Brahma-srī-mantra*, *as*, m., N. of a chapter of Kṛiṣṇānanda's Tantra-sāra. — *Brahma-saṃśita*, *as, ā, am*, Ved. sharpened by prayer or by a sacred text (Sāy. = *mantrēṇa tikṣṇī-kṛitaḥ*). — *Brahma-saṃsad*, *t, f*, Brahman's hall of assembly or court. — *Brahma-saṃstha*, *as, ā, am*, Ved. wholly devoted to Brahma or to religious knowledge, attaining to union with Brahma. — *Brahma-saṃhitā*, f. a collection of prayers; N. of a short treatise on the Vedānta system. — *Brahmasaṃhitā-vyākhyā*, f., N. of a commentary on the Brahma-saṃhitā. — *Brahma-satī*, *f*, a N. of the river Sarasvatī. — *Brahma-sattrā*, *am, n*, the sacrifice or offering of devotion or abstract meditation, absorption in the holy one; study and teaching of the Vedas, the constant repetition of the Vedas or a particular portion of the Vedas which is constantly studied and repeated (Manu II. 106; cf. *brahma-yajña*). — *Brahma-sattrin*, *i, inī, ī*, offering the sacrifice of prayer, absorbed in the holy one. — *Brahma-saḍana*, *am, n*, the seat of the Brahman or chief priest (Ved.); the abode or heaven of Brahmā; N. of a Tīrtha, (in this sense a various reading for *vedu-vadana*). — *Brahma-sadas*, *as*, n. the resi-

denance or court of Brāhmā. — *Brahma-sabhā*, f. the hall or court of Brāhmā. — *Brahma-sambandha*, as, m. = *brahma-rākshasa*, q. v. — *Brahma-sambhava*, as, ā, am, sprung from Brahman; coming from Brāhmā; sprung or descended from Brāhmans; (as), m. (with Jains) N. of the second black Vāsudeva; of the author of a law-book. — *Brahma-saras*, as, n. 'the lake of Brāhmā,' N. of a very sacred bathing-place. — *Brahma-sarpa*, as, m. 'the serpent of Brāhmā,' a kind of snake. — *Brahma-sava*, as, m. 'divine clarifying process,' distillation of Soma, (Sāy. *brahma* = *Soma*), or the (Soma) distillation (performed) by Brāhmans; N. of a particular libation. — *Brahma-sāgara*, as, m., N. of a place. — *Brahma-sāt*, ind. into the state of Brahman, with reference to Brahman. — *Brahmasāt-kṛita*, as, ā, am, absorbed into the state of Brahman, performed with reference to Brahman. — *Brahma-sāma*, am, or *brahma-sāman*, a, n., Ved. N. of a Sāman (sung to a text recited by the Brahman or chief priest or by the Brāhmaṇācchāsin). — *Brahma-sāyujya*, am, n. intimate union or identification with Brahman, entrance into Brahman. — *Brahma-sārshītā*, f. equality or identification with Brahman, union with the Supreme Spirit, (according to Kullūka = *brahmaṇaḥ samāna-gatī-tā*). — *Brahma-sāvarṇa*, as, m., N. of a particular Manu; (am), n., N. of his Manv-antara. — *Brahma-sāvārṇi*, is, m., N. of the tenth Manu; (also written *brahmā-sāvārṇi*). — *Brahma-siddhānta*, as, m., N. of various astronomical works. — *Brahma-siddhi*, is, m., N. of a Muni; (is), f., N. of a work by Maṇḍana-miśra. — *Brahma-sūta*, as, m. 'the son of Brāhmā,' i. e. the Ketu Brāhma-daṇḍa. — *Brahma-suvārcālā*, f. a species of plant (an infusion of which is drunk as a penance for eating anything left by a cat, crow, rat, &c., Manu XI. 159); Helianthus; Clorodendrum Siphonanthus (= *brāhmī*). — *Brahma-sū*, ūs, m. 'the son of Brāhmā,' an epithet of A-niruddha, son of the god of love; N. of Kāma-deva, the god of love. — *Brahma-sūtra*, am, n. the sacrificial or Brāhmanical thread worn over the shoulder; a Sūtra work treating of true divine knowledge or of the Vedānta philosophy; N. of a work containing the aphorisms of the Vedānta philosophy ascribed to Bādārayana or Vyāsa, also denominated Vedānta-sūtra and Śāstraka-sūtra, q. v. v. — *Brahmasūtra-ṛiju-vyākhyā*, f., N. of a commentary on the Brahman-sūtras by Vijnāna-bhikṣu or Vijnāna-yati. — *Brahmasūtra-bhāṣya*, am, n., N. of a commentary by Saṅkarācārya; of a commentary by Ānanda-tīrtha. — *Brahmasūtra-vṛtti*, is, f., N. of a commentary by Bodhāyana; of a commentary by Bhairava-dikṣhita-tilaka. — *Brahmasūtrānubhāṣya* ('*ra-an*'), am, n., N. of a commentary by Vallabhācārya. — *Brahma-sūtrīn*, ī, inī, ī, invested with the Brāhmanical cord. — *Brahma-sūnu*, us, m. (with Jains) a sovereign of the race of Ikṣvāku; N. of the twelfth king of Bhārata. — *Brahma-srīj*, ī, m. 'the creator of Brāhmā,' an epithet of Śiva. — *Brahma-soma*, as, m., N. of a sage. — *Brahma-stamba*, as, m. 'Brahman's post or prop,' the world. — *Brahma-stambī*, is, m., N. of a man; (probably a wrong form for *brāhmastambī*, a patronymic fr. *brāhmastamba*). — *Brahma-steja*, am, n. stealing that which is holy, stealing the Veda, obtaining a knowledge of the Veda by illicit means. — *Brahma-sthala*, am, n., N. of a city, (also read *brahma-pura*); N. of a village. — *Brahma-sthāna*, am, n. 'place or abode of Brāhmā,' N. of a Tīrtha; (probably as, m.), a mulberry tree. — *Brahma-sphuṭa-siddhānta*, as, m., N. of an astronomical work by Brahman-gupta (whose name is frequently written Brāhma-gupta). — *Brahma-sva*, am, n. Brāhmanical property, money or lands belonging to Brāhmans. — *Brahma-svarūpa*, as, ā, am, of the nature of spirit, of the same essence as the godhead. — *Brahma-svā-hārin*, ī, inī, ī, carrying off or stealing the property of Brāhmans. — *Brahma-svāmin*, ī, m., N. of a man. — *Brahma-hatyā*, f. killing a Brāhman, Brāhmanicide, or any crime equally

heinous. — *Brahma-han*, ā, ghnī, a, 'Brāhman-slaying,' murdering a Brāhman, the murderer or slayer of a Brāhman. — *Brahma-huta*, am, n. the oblation or offering to Brāhmans, performance of the rites of hospitality (especially to twice-born guests, = *nṛi-yajña*, *atithi-pūjana*, one of the Mahā-yajñas, see Manu III. 74, and cf. *brāhmya-huta*). — *Brahma-hṛidaya*, as, am, m. n. the star Capella. — *Brahma-hṛada*, as, m., N. of a lake. — *Brahmākshara* ('*ma-ak*'), am, n. the sacred and mysterious syllable, the syllable *Om* (regarded as a mystical name of the Deity). — *Brahmāksharamaya*, as, ī, am, consisting of sacred syllables. — *Brahmāgra-bhū* ('*ma-ag*'), ūs, m. a horse; [cf. *brahmātma-bhū*]. — *Brahmājūli* ('*ma-ai*'), is, m. 'homage to the divine,' joining the hollowed hands together while repeating the Veda (either as an act of homage or to mark by the motion of the hands so placed the accentuation of the Sāma-veda; cf. Manu II. 71); obeisance to a spiritual preceptor at the beginning or end of a repetition of the Veda; [cf. *aijūli*]. — *Brahmājūli-kṛita*, as, ā, am, one who has joined the hollowed hands in token of homage to the Veda. — *Brahmājūḍa* ('*ma-ai*'), am, n. 'the egg of Brāhmā,' the mundane egg, the universe, globe, world; N. of a Purāṇa and of an Upa-Purāṇa. — *Brahmājūḍa-purāṇa*, am, n., N. of one of the eighteen Purāṇas so called as revealed by Brāhmā, and containing an account of the egg of Brāhmā and the future Kalpas, (this Purāṇa is supposed to be only extant in a number of unauthentic fragments or Khaṇḍas). — *Brahmājūḍa-bhāṇḍodara* ('*da-ud*'), am, n. the interior of the vessel-like egg of Brāhmā. — *Brahmājūḍa* ('*ma-al*'), is, m., N. of a Kāṇva (author of the hymn Rīg-veda VIII. 5). — *Brahmātma-bhū* ('*ma-āt*'), ūs, m. a horse; [cf. *brahmāgra-bhū*]. — *Brahmadāni* ('*ma-ad*'), f. a species of plant (= *haṇsa-padi*). — *Brahmadārṣa* ('*ma-ād*'), as, m., N. of a work by Vijnānācārya. — *Brahmadri-jātā* ('*ma-ad*'), f. the river Godāvarī; (probably an incorrect form for *brahmā-dri-jātā*; also written *brāhmā-dri-jātā*). — *Brahmadri-sirsha* ('*ma-ād*'), N. of a place; (probably for *brahmā-dri-sirsha*). — 1. *brahmādyā* ('*ma-ād*'), as, ā, am (fr. *brahma* + 1. *ādyā*, q. v.), beginning with Brāhmā (Manu I. 50). — 2. *brahmādyā* ('*ma-ād*'), as, ā, am (fr. *brahma* + 2. *ādyā*, q. v.), Ved. to be eaten by priests or Brāhmans. — *Brahmadri-jātā*, see *brahmā-dri-jātā*. — *Brahmadhigama* ('*ma-adh*'), as, m. or *brahmādhigamana*, am, n. application or devotion to sacred study, repetition of the Veda. — *Brahmadhigamika*, as, ā, am, proceeding or derived from the study or repetition of the Veda. — *Brahmānanda* ('*ma-an*'), as, m. 'joy in Brahman,' the rapture of absorption into the Supreme Spirit, beatitude, bliss; N. of a man. — *Brahmānanda-panṭaka*, am, n., N. of the third part of Bhārati-tīrtha's Pañca-daśī. — *Brahmānanda-bhāvati* or *brahmānanda-sarasvatī*, is, m., N. of the author of several commentaries. — *Brahmānanda-vallī*, f., N. of the second Vallī of the Taittiya Upanishad. — *Brahmāpeta* ('*ma-ap*'), as, m., N. of one of the seven Rākshasas said to dwell in the sun during the month Māgha. — *Brahmābhāsa* ('*ma-abh*'), as, m. the study of the Veda. — *Brahmāṛita-varṣhīnī* ('*ma-am*'), f., N. of a commentary by Śrī-rāminānda on the Brahman-sūtras. — *Brahmāmbhas* ('*ma-am*'), as, n. 'holy water,' the urine of a cow. — *Brahmāyāna* or *brahmāyāna* ('*ma-ay*'), as, m. 'refuge of Brāhmā,' resorted to by Brāhmā, epithet of Nārāyaṇa; [cf. *tridāśayāna*]. — *Brahmāyātana* ('*ma-āy*'), am, n., Ved. a temple of Brāhmā. — *Brahmāyus* ('*ma-āy*'), us, m., N. of a Brāhman. — *Brahmāraya* ('*ma-ar*'), am, n. 'forest of religious knowledge,' a grove in which the Vedas are read and explained; N. of a forest. — *Brahmārauhika* ('*ma-ār*'), as, m. beginning to repeat the Veda (Manu II. 71). — *Brahmārgha* ('*ma-ar*'), as, ā, am, Ved. worthy of sacred knowledge; worthy of Brahman; (in the Kaushitaki Upanishad I. 1, a various reading for

brahma-grāhin, q. v.) — *Brahmārpaṇa* ('*ma-ar*'), am, n. the offering or oblation of sacred knowledge; N. of a magical spell (see *manu*). — *Brahmāṅkara* ('*ma-an*'), as, m., Ved. the ornament of Brāhmā, (according to a Scholiast = *hiranyagarbha-yogyam maṇḍanam*). — *Brahmāvarta* ('*ma-āv*'), as, m. 'the holy land,' an epithet of the country situated between the rivers Sarasvatī and Dīghadvatī to the N.W. of Hastinā-pura (Manu II. 17); N. of a Tīrtha; N. of one of the sons of Rīshabha. — *Brahmāvarta-tīrtha*, am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmāvāsa* ('*ma-āv*'), as, m., N. of a Vedānta philosophical work; (also called *Avimukta-nirukti*). — *Brahmāsana* ('*ma-as*'), am, n. the seat of the Brahman priest (Ved.); a particular posture suited to devout religious meditation. — *Brahmāsana-nivishṭa*, as, ā, am, seated in the posture called *Brahmāsana*. — *Brahmāstra* ('*ma-as*'), am, n. 'Brahmā's missile,' N. of a fabled weapon (supposed to be the gift of Brāhmā) which deals infallible destruction; 'the imprecation of a Brāhman,' a term applied to a particular kind of incantation. — *Brahmāsya* ('*ma-ās*'), am, n. the mouth of a Brāhman. — *Brahmāhuta* ('*ma-āh*'), as, ā, am, Ved. one to whom oblations of prayer or devotion have been made. — *Brahmāhuti* ('*ma-āh*'), is, f. the offering of prayer or devotion; [cf. *brahma-yajña*, *brahma-sattra*]. — *Brahmedha* ('*ma-id*'), as, ā, am, Ved. lighted or kindled during prayer. — *Brahmeśaya* (*brahme* for *brahmaṇi*), as, m. 'reposing or resting in Brahman,' an epithet of Kārttikeya; of Viṣṇu. — *Brahmeśvara-tīrtha* ('*ma-is*'), am, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmojjhatā* ('*ma-uj*'), f. neglecting or forgetting the Vedas, (according to Kullūka on Manu XI. 56 = *ādhitā-vedasyānabhyāsena vismaranam*). — *Brahmoḍumbara*, another form for *brahmoḍumbara*, q. v. — *Brahmottara* ('*ma-ut*'), as, ā, am, treating particularly of Brahman [cf. *brīhad-brahmottara-khaṇḍa*]; consisting chiefly of Brāhmans; (as), m., N. of a superhuman being; (ās), m. pl. 'mostly Brāhmans,' N. of a people; (am), n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-khaṇḍa*, am, n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-purāṇa*, am, n., N. of a supplementary section of the Brahman-Purāṇa. — *Brahmoda-tīrtha* ('*ma-ud*'), am, n., N. of a Tīrtha mentioned in the Siva-Purāṇa. — *Brahmoḍumbara* ('*ma-ud*'), N. of a place of pilgrimage. — *Brahmodya* ('*ma-ud*'), am, n. rivalry in sacred knowledge, playful discussion of theological problems or enigmas, reciting or explaining the Veda, speaking or treating of religious knowledge. — *Brahmopadeśa* ('*ma-up*'), as, m. instruction in divine knowledge. — *Brahmopaniṣad* ('*ma-up*'), ī, f. mystic teaching concerning Brahman (Ved.); a mystic Brāhmanical treatise; N. of an Upanishad mentioned in the Tantra-sāra; of an Upanishad belonging to the Atharva-veda. — *Brahmaudana* ('*ma-ad*'), as, m., Ved. boiled rice distributed to Brāhmans and especially to priests at a sacrifice. — *Brahmaupagava* ('*ma-aup*'), see Scholiast on Pāṇ. VI. 1, 88.

Brahma, am, n. = *brahman*, the Supreme Spirit the Absolute; (*brahma* is also used for *brahman* at the end of certain compounds, cf. *ku-brahma*, *mahābrahma*.)

Brahmaṇas-pati, is, m. (fr. *brahmaṇas*, gen. c of *brahman* + *pati*), = *brīhas-pati*, q. v.

1. *brahmanyā* (fr. *brahman*), Nom. P. *brahmanyati*, &c., Ved. to pray, be prayerful or devout, to be religious.

2. *brahmanyā*, as, ā, am, relating or belonging to Brahman or Brāhmā; devoted to sacred knowledge; fit for a Brāhman; friendly to Brāhmans religious, pious; (as), m. an epithet of Kārttikeya the planet Saturn; the mulberry tree, *Morus Indica* the plant *Saccharum Munja*; (ā), f. an epithet of Durgā; (Ved.) devotion, (in this sense fr. the Nom. according to Sāy. n. pl. = *brahmāṇi stotrāṇi* havir-

hṣaṇāny annāni vā). — *Brahmanyā-tā*, f. friendliness towards Brāhmins, piety. — *Brahmanyārtha*, as, m., N. of a preceptor. — *Brahmanyāva*, as, m., an epithet of Viṣṇu. — *Brahmanyāhaskara*, as, m., N. of a man.

Brahmanyat, an, anti, at (fr. the Nom.), Ved. raying, prayerful, devout; (Sāy.) = *stotrum icchāt*. *Brahmāṇī*, f. the Śakti or personified female energy of Brahṁā, the wife of Brahṁā; an epithet of Durgā, (wrongly written *brāhmāṇī*, *brāhmaṇī*); kind of perfume (= *reṇukā*); a kind of brass (= *ṛjā-rīti*); N. of a river, (in this sense also read *rāhmaṇī*).

Brahmīn, ī, iṇī, ī, belonging or relating to brahmin; (ī), m. an epithet of Viṣṇu (as possessing sacred knowledge).

Brahmishṭha, as, m. (superl. fr. *brahman*), a Brahman in the highest degree (as an epithet of learned and pious Brāhmins or princes); an epithet of Brīhaspati (Ved.); N. of a prince; (*ā*), f. an epithet of Durgā.

Brahmī, f. sacred, holy? (used as adj. in Rig-veda IX. 33, 5; Sāy. = *brāhmaṇa-prerita*); a kind of fish, Macrogynathus Panchalus (commonly called 'anala'); a kind of vegetable [cf. *jula-b*]; the plant Clerodendrum Siphonanthus.

Brahmūyas, ān, āsī, as (compar. fr. *brahman*), Ved. more devout, more skilled in sacred texts.

Brāhma, as, ī, am, holy, sacred, divine; belonging or relating to Brahman (Brahma or Brahṁā); elongating or relating to the Brāhmins, Brāhmanical; deposited with the sacerdotal class (Manu VII. 82); favourable to the sacerdotal class (as a view or opinion); relating to sacred knowledge; relating to the Veda or to sacred study; prescribed by the Veda; fit for a divine state or condition; *brāhmaṇī tīrtham*, the part of the hand sacred to the Veda, (situated at the root of the thumb, Manu II. 59); (*as*), m., N. of a marriage ceremony, (a form of marriage in which the bride, clothed in a single robe and otherwise decorated, is bestowed on the bridegroom without anything being required from him by her father or friends; described in Manu III. 21, 27); N. of a man; a patronymic of Nārada; of Kavi; of Ūrdhva-nābhan; of Raksho-han; (ī), f. the Śakti or personified energy of Brahṁā, (she is regarded as one of the eight Mātṛis or divine mothers of created beings; in Mahā-bh. Sāya-p. 2655 they are said to attend Skanda); speech, the goddess of speech, Sarasvatī the wife of Brahṁā; a speech, tale, narrative; the wife of a Brāhman; an epithet of Durgā; the constellation Rohiṇī; a religious practice, pious usage or custom, (*brāhmyā*, according to pious usage); a woman married according to the *Brāhmaṇa-vivāha* (Manu III. 37); a female fish or frog (?); a species of ant; N. of various plants, the moon-plant, Asclepias Acidā (= *soma-bullari* or *soma-ralli*); a kind of vegetable, Clerodendrum Siphonanthus [cf. *brāhmī*]; = *vārāhi-kanda*; = *hila-moṭikā*; a kind of brass; N. of a river; (*am*), n. the part of the hand under the root of the thumb; sacred study, study of the Veda. — *Brāhma-deyā*, f. a girl to be given in marriage according to the Brāhma forms; see under *brāhma*. — *Brāhma-piṇḍā*, f. (?), silver. — *Brāhma-purāṇa*, see *brahma-purāṇa*. — *Brāhma-muhūrta*, as, am, m. n. a particular period of the day (that included between the fourth Ghaṭikā and the second before sunrise), dawn; [cf. *brāhmyā-m*]. — *Brāhma-vivāha*, as, m. a particular form of marriage; see under *brāhma*. — *Brāhmāho-rātra* (*ma-ahas-rā*), as, m. a day and night of Brahṁā, a period of two thousand ages of the gods or two Kalpas of mortals. — *Brāhmī-kanda*, as, m. a species of bulbous plant (= *vārāhi-kanda*). — *Brāhmī-kunda*, am, n., N. of a sacred tank or reservoir. — *Brāhmī-tantra*, am, n., N. of a Tantra. — *Brāhmī-putra*, as, m. the son of a woman married according to the Brāhma ceremony (Manu III. 27, 37; see under *brāhma* above). — *Brāhmū-rasa*, as, m. the juice of Clerodendrum Siphonanthus, &c.

Brāhmakṛiteya, as, m. a patronymic from Brahma-kṛita.

Brāhmagupta, ās, m. pl. (fr. *brahma-gupta*), N. of a race; (also read *brahma-gupta*.)

Brāhmagūptīya, as, m. a prince of the Brāhmaguptas; (also read *brāhmagūptīya*.)

Brāhmaṇa, as, ī, am (fr. *brahman*), belonging or relating to a Brāhman, Brāhmanical, befitting or becoming a Brāhman; given by a Brāhman; relating to prayer or religious worship; (*as*), m. one who has divine knowledge, a theologian, priest, a Brāhman or man belonging to the first of the four original divisions of the Hindū body; an epithet of Agni; N. of the twenty-eighth Nakshatra; (ī), f. a Brāhmaness, the wife of a Brāhman; a woman of the Brāhmanical caste; the shrub Clerodendrum Siphonanthus; a species of grass, Trigonella Corniculata (= *prikkā*); a kind of vegetable, Ruta Graveolens; a kind of wasp (= *vārāṇī*); a kind of large-headed ant; a kind of lizard with a red tail [cf. *brāhmaṇikā*]; N. of a river, = *brāhmāṇī*; (according to Nīla-kaṇṭha on Mahā-bh. Āśvamedhika-parva 9.24) = *budhi*; (*am*), n. = *brahma*, that which is divine, the divine (Ved.); sacred or divine power (Ved.); that portion of the Veda, as distinct from the Mantra portion, which was composed by and for Brāhmins and contains rules for the employment of the Mantras or hymns at various sacrifices, detailed explanations of these sacrifices, their origin and meaning, with tedious illustrations in the way of legends and old stories; (this Brāhmaṇa portion of the Veda is a kind of Hindū Talmud, but like the Mantra portion it was *śruti*, i.e. heard by the sages to whom it was revealed and is therefore regarded as an integral part of *śruti* or revelation; it is said by Sāyaṇa to contain two parts, 1. *vidhī*, rules or directions for rites; 2. *artha-vāda*, explanatory remarks); N. of a well-known class of Vedic works in prose which contain the Brāhmaṇa portion of the Veda as explained above, (each of the four Vedas has its own Brāhmaṇa appended to it; the Brāhmaṇa of the Bahvṛjīas or priests of the Rig-veda is still preserved in two works, viz. the Aitareya, sometimes called Āśvalāyana, consisting of eight Pañcīkās or pentades of Adhyāyas, subdivided into 285 sections or Khaṇḍas, and the Kaushītaki-Brāhmaṇa, sometimes called Sāṅkhāyana, which two Brāhmaṇas do not follow the order of the hymns of the Rig-veda, but quote them as they are required for the Hotṛi priest, part of the Aitareya being also a kind of commentary on the commencement of the Rig-veda, and the latter portion giving an elaborate description of the Abhi-sheka ceremony or inauguration of kings; the white Yajur-veda has the Satapatha-Brāhmaṇa, which is perhaps the most modern and interesting of all these compositions; and the black Yajur-veda has the Brāhmaṇa of the Taittīyīyas, which though distinct from its Samhitā differs little from it; the Sama-veda has eight Brāhmaṇas, the best known of which are the Prauḍha or Pañcā-viṇṣa and the Shaḍ-viṇṣa; the Atharva-veda has one Brāhmaṇa called Go-patha; the Soma vessel of the Brahman priest; a society or assemblage of Brāhmins, a conclave. — *Brāhmaṇa-kalpa*, ās, m. pl. the Brāhmaṇas and Kalpas (two kinds of Vedic works closely connected, see *brāhmaṇa*, *kalpa*); (*as*, ā, am), Ved. like a Brāhman. — *Brāhmaṇa-ghna*, as, m. the killer or slayer of a Brāhman. — *Brāhmaṇa-cāṇḍāla*, as, m. 'a Cāṇḍāla among Brāhmins', a degraded or outcast Brāhman (who being married to more than one wife, allows a wife of a lower caste to wait upon him, see Manu IX. 87); the son of a Sūdra father by a Brāhmaṇī mother. — *Brāhmaṇa-ja*, am, n. or *brāhmaṇa-jāta*, am, n., Ved. or *brāhmaṇa-jātī*, is, f. the Brāhmanical caste, sacerdotal class. — *Brāhmaṇa-jātīya*, as, ā, am, belonging to the Brāhmanical caste. — *Brāhmaṇa-jīvikā*, f. the occupation of a Brāhman, means of subsistence for a man of the sacerdotal class. — *Brāhmaṇa-tā*, f. or *brāhmaṇa-tva*, am, n. the state or condition of a Brāhman; the rank or dignity of a Brāhman. — *Brāhmaṇa-*

trā, ind. among the Brāhmins. — *Brāhmaṇa-dārikā*, f. a Brāhmaṇī girl. — *Brāhmaṇa-dravya*, am, n. the property of a Brāhman. — *Brāhmaṇa-deeshin*, ī, iṇī, ī, hating Brāhmins; [cf. *brahma-dvish*]. — *Brāhmaṇa-nindaka*, as, m. a reviler of Brāhmins. — *Brāhmaṇa-patha*, Ved. (probably) N. of particular Brāhmaṇas (of which eight are enumerated). — *Brāhmaṇa-pāla*, as, m., N. of a prince. — *Brāhmaṇa-badhka*, see *brāhmaṇa-vadha*. — *Brāhmaṇa-bruva*, as, m. calling one's self a Brāhman, professing or pretending to be a Brāhman, a Brāhman only in name, a Brāhman who disgraces his caste, a Brāhman by birth but not by attention to his duties, one engaged in business or who subsists by avocations properly limited to the other castes; [cf. *dvija-bruva*, *brahma-bruvāṇa*, *bruva*]. — *Brāhmaṇa-bhūyishtha*, as, ā, am, principally consisting of or containing Brāhmins. — *Brāhmaṇa-bhojana*, am, n. the feeding of Brāhmins (as a religious act). — *Brāhmaṇa-yajña*, as, m., Ved. a sacrifice intended for Brāhmins. — *Brāhmaṇa-yashīkā* or *brāhmaṇa-yashī*, f. the shrub Clerodendrum Siphonanthus. — *Brāhmaṇa-rūpa-bhṛit*, m. bearing the form of a Brāhman. — *Brāhmaṇa-eat*, ān, āti, at, Ved. connected with a Brāhman; possessed of or furnished with a Brāhmaṇa, q. v.; according to a Brāhmaṇa. — *Brāhmaṇa-vadha*, as, m. killing a Brāhman, the murder of a Brāhman. — *Brāhmaṇa-vara*, as, m., N. of a prince. — *Brāhmaṇa-varāsa*, am, n., Ved. the splendor or dignity of a Brāhman. — *Brāhmaṇa-vilāpa*, as, m. 'the Brāhman's Lament', N. of an episode of the Mahā-bhārata (Ādi-parva 6104), more usually called Baka-vadha-parva or Vaka-badhāp. — *Brāhmaṇa-śramaṇa-nyāyāt*, ind. according to the phrase 'a Brāhman Śramaṇa' (which involves a contradiction). — *Brāhmaṇa-samsthā*, as, ā, am, belonging to or abiding with a Brāhman. — *Brāhmaṇa-sattama*, as, m. the best of Brāhmins. — *Brāhmaṇa-santapaṇa*, am, n. = *brāhmaṇa-bhojana*, q. v. — *Brāhmaṇa-sarvasa*, am, n., N. of a work mentioned in Raghu-nandana's Saṅskāra-tattva. — *Brāhmaṇa-sāt*, ind. in the possession of the Brāhmins; *brāhmaṇasāt kṛi*, to put into the possession of the Brāhmins, present to the Brāhmins; *brāhmaṇasād* as, to be in the possession of the Brāhmins, belong to the Brāhmins. — *Brāhmaṇa-stuti*, is, f. N. of a portion of the Purāṇa-sarvasa. — *Brāhmaṇa-sva*, am, n. the property of a Brāhman. — *Brāhmaṇa-līta*, as, ā, am, suitable to or fit for a Brāhman. — *Brāhmaṇāc-chāpsin*, ī, m. (fr. *brāhmaṇāt* + *śāpsin*), a particular priest, the assistant of the Brahman at the Soma sacrifice. — *Brāhmaṇāc-chāpsi-prayoga*, as, m., N. of a work. — *Brāhmaṇāc-chāpsiya*, am, ā, n. f., Ved. the office of a Brāhmaṇāc-chāpsin. — *Brāhmaṇāc-chāpsya*, as, ā, am, Ved. relating to the Brāhmaṇāc-chāpsin; (*ā*), f. the office of a Brāhmaṇāc-chāpsin. — *Brāhmaṇātīkrama* (*na-at*), as, m. disrespect towards Brāhmins. — *Brāhmaṇātma* (*na-āt*), as, ā, am, belonging or referring to Brāhmins; containing an account of the Brāhmins. — *Brāhmaṇāḍarsana* (*na-aḍ*), am, n. absence of Brāhmanical instruction or guidance. — *Brāhmaṇāpāśraya* (*na-ap*), as, ā, am, seeking refuge in Brāhmins. — *Brāhmaṇābhāṣaṇa* (*na-abh*), am, n., N. of a kind of artificial composition (contained in the Kavi-kalpa-lātā, a compendium of versification by Devendra or Devesvara). — *Brāhmaṇābhīyupapatti* (*na-abh*), is, f. protection or preservation of a Brāhman. — *Brāhmaṇī-gūṇin*, ī, m. the paramour of a Brāhmaṇī woman or of a Brāhman's wife. — *Brāhmaṇī-tva*, am, n. the being a Brāhmaṇī woman. — *Brāhmaṇī-sat-tamā*, f. the best of Brāhmaṇī women.

Brāhmaṇaka, as, m. a bad Brāhman, a Brāhman merely by name; N. of a country inhabited by warlike Brāhmins [cf. *brāhmaṇakīya*]; (*ikā*), f. (probably) a species of lizard; [cf. *brāhmaṇī* and *brāhmaṇa*].

Brāhmaṇakīya, as, ā, am, coming from or relating to the country Brāhmaṇaka.

Brāhmaṇakṛiteya, as, m. (probably) a patronymic from *Brāhmaṇa-kṛita*; (f), f. a metronymic.

Brāhmaṇāyana, as, m., Ved. a descendant of a Brāhmaṇ; a Brāhmaṇ sprung from learned and holy progenitors.

Brāhmaṇika, as, ī, am, derived from or relating to the Brāhmaṇas.

Brāhmaṇi. See under *brāhmaṇa*, p. 693, col. 2.

Brāhmaṇya, as, ā, am (fr. *brāhmaṇa*), fit for Brāhmaṇs; (as), m. the planet Saturn [cf. 2. *brāhmaṇya*]; (am), n. the state or rank or business of a Brāhmaṇ, the dignity of a Brāhmaṇ, Brāhmaṇhood, priesthood, priestly rank or character [cf. *a-b*]; a multitude or assembly of Brāhmaṇs.

Brāhmaṇatattāyana, as, m. a patronymic from *Brāhma-datta*.

Brāhmaṇaprajāpatya, coming from or relating to *Brahma-prajāpati*; see *Vārtika* II. to Pāṇ. VI. 3, 6.

Brāhmaṇrāti, is, m. a patronymic of Yājñavalkya from *Brāhma-rāta*; [cf. *brāhma-rātri*.]

Brāhmāṇi, f. a wrong form for *brāhmāṇi*, q. v.

Brāhmī, is, ī, i (fr. *brāhma*), Ved. holy, divine.

Brāhmikā, f. = *brāhmī* and *brāhmaṇa-yashitkā*, Clerodendrum Siphonanthus.

Brāhmī. See under *brāhma*, p. 693, col. 1.

Brāhmaṇdanika, as, m. (fr. *brāhmaṇdana*), scil. *agni*, a fire on which the rice of Brāhmaṇs is boiled (Ved.).

Brāhmya, as, mī, am = *brāhma*, relating to *Brāhmaṇ* (Brahma or *brāhma*) or to the Brāhmaṇs; (am), n., scil. *huta*, worship or veneration paid to Brāhmaṇs considered as one of the five great sacraments, (in Manu III. 74 = *dvijāgyārā* or *manushya-yajña*); (according to some also) astonishment; = *drīṣyam*. — *Brāhmya-muhūrta*, as, am, m. n. dawn, the hour preceding sunrise; see *brāhma-m*. — *Brāhmya-huta*, am, n. respect shown to twice-born guests, especially to Brāhmaṇs; hospitality, (in Manu III. 74 = *nri-yajña*, *manushya-yajña*, see above; and cf. *brāhma-huta*.)

ब्राह्मयन *brādhnyāna*. See *brādhnyāyana* below.

Brādhnyāyana, as, m. a patronymic from *Bradhna*, q. v.; (nās), m. pl. the descendants of *Bradhna*; (nī), f. a metronymic. See Pāṇ. V. 3, 113.

ब्राह्म *brāhma*, *brāhmaṇa*, &c. See p. 693.

ब्रुव *bruva*. See col. 2.

ब्रू *brū* (a defective verb, borrowing all but the Pres., Impf., Pot., and Impv. fr. rt. *vac*), cl. 2. P. A. *bravīti*, *brūte* (1st sing. *bravīmī*, ep. *brāmī*, 1st du. *brūnās*, 1st pl. *brūmas*, 3rd pl. *bruvanti* or *āhus* fr. 3. *ah*, the Perf. of which is sometimes substituted for 2nd and 3rd sing., 2nd and 3rd du., and 3rd pl. of this tense, Pāṇ. III. 4, 84); Impf. *abravīt*, *abrūta* (ep. *abravat*, *bravīt*, 1st sing. *abravam* or rarely *abruram*); Pot. *brāyāt* (sometimes wrongly *brayāt*), *bruvita*; Impv. *bravitu*, *brūtām* (2nd sing. *brūhi*, *brūṣva*, ep. forms *bravīhi*, *bruvadhvam*); Perf. *brūva* (sec. rt. *vac*); Pres. part. *bruvāt*, *bruvāṇa*, (Ved. forms *bravastī*, *bravat*, *bravātha*, *brūtāt*, part. *bravat*; in Nāla XVII. 36, a form *brūyāsta* 2nd pl. Proc. occurs, but this is probably a wrong reading for *brūyās tat*); to say, speak, inform, tell; to speak to (with acc. of the thing and gen. or dat. or loc. of the person); to speak about any person or thing (with acc. or with *prati* or *adhi-kṛitya* after acc., e.g. *Sākuntalām adhi-kṛitya bravīmī*, I speak about *Sākuntalā*); to declare, announce, publish, proclaim, promulgate; to answer; to call or profess one's self (usually A.); to be called or named (A.); (with *anyathā*, q. v.) to decide wrongly, to pronounce a wrong sentence in a lawsuit; [cf. rt. *ru*: Zend *mrū*, 'to speak'; Slav. *mlu-v-ti*, 'to make a noise'; Old Pruss. *hilla*, 'I say'; Lith. *hlyoy*: Hib. *brī*, 'a word'; *bruidheann*, 'talk, speech'; *bruidheanain*, 'I contend, dispute'; Scot. *bruidhean*, 'speaking, speech, talk, tumult'; *bruidheach*, 'talkative, lo-

quacious'; Cambro-Brit. *brud*, 'a chronicle, prophecy'; *brudiwr*, 'a chronicler, prophet'; perhaps also Gr. *βέ-ω*, 'to speak'; *βή-μα*, *βή-τωρ*, *βή-τωρ*, *βή-τρω*; El. *βράτρω*, 'a sentence.']

Bruva, as, ā, am, calling one's self by a name without any real title to it, (at the end of comps., e.g. *Kshatriya-b*), calling one's self a Kshatriya; cf. *brāhmaṇa-b*, *dvija-b*.)

Bruvat, an, atī, at, speaking, saying.

Bruvāṇa, as, ā, am, speaking, telling, saying; calling one's self, (at the end of comps., cf. *brāhma-b*.)

ब्ली *blī*, Ved. See rt. *vli*.

ब्लेष्क *bleshka*, am, n. a snare, noose.

भ

भ 1. *bha*, the twenty-fourth consonant of the Nāgarī alphabet and the fourth letter of the fifth or labial class, being the aspirate of *b*, and said to be pronounced like *bh* in *cabhorse*. — *Bha-kāra*, as, m. the letter or sound *bh*.

भ 2. *bha*, (in Pāṇini's system) a N. given to the weakest base or base of nouns before the vowel-terminations beginning with the acc. plur. (i. e. in the 'weak cases' or 'weakest cases' as they are sometimes called to distinguish them both from the *arga* or 'strong cases', *saṁva-nāma-sthāna*, and the *pada* or 'middle cases'), before feminine affixes, and before Taddhitas beginning with vowels and *y*.

भ 3. *bha*, (in prosody) a dactyl. — *Bhavipulā*, f. 'abounding with dactyls', a kind of metre.

भ 4. *bha*, as, m. (fr. rt. 1. *bhā*), N. of the planet Venus or of its regent, = *śukra*; semblance, mere semblance, delusion, error; (ā), f. light, lustre, splendor, a ray of light [cf. *apu-bhā* and 2. *bhā*]; likeness, resemblance, (at the end of a comp., cf. *agnī-bha*, *guda-bhā*, *tantu-bha*); the shadow of a gnomon [cf. *pala-bhā*]; (am), n. a star, a planet, an asterism, a lunar mansion, Nakshatra; the number 27; a sign of the zodiac. — *Bha-kakshā*, f. the path of the asterisms. — *Bha-gaṇa*, as, m. the whole multitude of stars or constellations, group of Nakshatras or asterisms (= *bhū-gaṇa*); revolution (of the planets) in the zodiac; the zodiac. — *Bha-gola*, as, m. the starry sphere, vault of heaven. — *Bha-śakra*, am, n. 'circle of constellations', the zodiac. — *Bha-śakra-nābhī*, is, f. the centre of the zodiac. — *Bha-datta*, as, m., N. of an astrologer (also called *Satyā*). — *Bha-pañjara*, am, n. 'cage of asterisms', the zodiac. — *Bha-patī*, is, m. 'lord of the asterisms', the moon. — *Bha-māṇḍala*, am, n. = *bha-śakra*, q. v. — *Bha-latā*, f., N. of a shrub, *Pæderia Fœtida*. — *Bha-varga*, as, m. the whole multitude of asterisms, the starry host. — *Bha-vicārin*, ī, īṇī, ī, passing through or present in an asterism. — *Bha-sandhā*, is, m. 'point of junction of the asterisms', N. of the last quarters of the asterisms *Āśleṣhā*, *Jyeshthā*, and *Revatī*. — *Bha-samūha*, as, m. 'aggregate of the lunar mansions', an expression for the number 27. — *Bha-sūcāla*, as, m. 'indicator of asterisms', an astrologer. — *Bhāṇṣa* (*bha-an*), as, m. a portion of an asterism. — *Bhena* (*bha-ina*), as, m. 'lord of stars', the sun; the moon. — *Bheṣa* (*bha-ṣa*), as, m. the regent of an asterism &c.

भ 5. *bha*, as, m. (probably onomatopoeic), a bee.

भंसस् *bhaṇsas*, as, n., Ved. a particular part of the intestine or abdomen.

भक्षिका *bhakkikā*, f. a cricket; [cf. *pha-dingā*.]

भक्त *bhakta*, *bhakti*. See p. 695, col. 2.

भक्ष *bhāksh* (probably connected with *rt. bhaj* and *bhavi*), cl. 10. P. *bhāksha yati*, and in the later language rarely also cl. 1. P. A. *bhākshati*, -te, *bhākshayāmāsa*, *bhākshayishyati* *ababhākshat*, *bhākshayitum*, *bhākshitum*, to eat eat up, devour, (in these senses rarely used in the Veda); to drink, quaff (mostly Ved.); to consume, bring to nought, destroy; to use up, waste impoverish; to bite: Caus. *bhākshayati*, -yitum (see *Vārtika* VIII. to Pāṇ. I. 4, 52), to cause to eat, feed any one (acc.) with anything (inst.). Desid. *bibhākshayishati*, to desire to eat, wish to devour; [cf. Zend *baz*, 'to distribute'; *bagh-a-s* 'a piece'; *bakhsh*, 'to attain'; Gr. *φαγ-ειν*, *φαγ-αι-ε*, *φαγ-ειν-ε*, perhaps also *φακός*, *φάσγλος*: Lat *fām-es* for *fag-mes*, *fā-ba* for *fag-ba*, *bacea* for *bacea*: Goth. *basi*, 'a berry', fr. *basya* = *bhākshya* q. v.]

Bhāksha, as, m. eating; drinking, quaffing (mostly Ved.); drink, beverage; (in the late language) food; (as, ā, am), having (anything for food or for a beverage, eating, drinking, living upon, (at the end of comps., cf. *ab-bh*, *dhana bh*, *māṇsa-bh*, *vāyu-bh*). — *Bhāksha-kāra*, as, m. 'food-maker', a cook, baker, pastry-cook, confectioner. — *Bhākshan-kāra*, as, m. (fr. *bhāksham* acc. of *bhāksha*, or ind. part. of rt. *bhāksh* + *kāra*), Ved. one who prepares or one who partakes of food. — *Bhākshan-kṛita*, as, ā, am, Ved. drunk eaten. — *Bhāksha-patṛā*, f. betel-pepper ('the leaf of which serves for food').

Bhākshaka, as, ikā, am, one who eats, an eater eating, one who feeds or lives upon, (often at the end of comps., e.g. *māṇsa-bh*, *śasya-bh*, q. v.); voracious, gluttonous, a gourmand; (as), m. food (in *gaṇa-bh*, q. v.); (ikā), f. a meal; eating, (at the end of a comp., cf. *ikshu-bh*.)

Bhākshana, as, ī, am, eating, one who eats [cf. *dādīma-bh*, *pāpa-bh*]; (am), n. the act of eating, eating, drinking, feeding; the being eaten; (Ved.) a drinking vessel.

Bhākshaniya, as, ā, am, to be eaten, eatable, edible, proper for food. — *Bhākshaniya-tā*, f. the being edible, eatableness.

Bhākshamāya, as, ā, am, eating, devouring.

Bhākshayat, an, atī, at, eating, devouring; consuming, destroying.

Bhākshayitavya, as, ā, am, to be eaten, edible, to be devoured.

Bhākshayitṛi, tā, trī, trī, an eater, one who eats; [cf. *bhākshitrī*.]

Bhākshayitā, ind. having eaten, having devoured.

Bhākshita, as, ā, am, eaten, eaten up, devoured; mispronounced in a particular way; (am), n. food.

Bhākshita-śeṣa, as, m. remnants of food, leavings. — *Bhākshitasheṣahāra* ('*sha-ah*'), as, m. a meal of leavings.

Bhākshitārya, as, ā, am, to be eaten, eatable, edible.

Bhākshitrī, tā, trī, trī, an eater, one who eats; [cf. *bhākshayitṛi*.]

Bhākshin, ī, īṇī, ī (mostly at the end of comps.), eating, devouring.

Bhākshivas, vān, ushī, rat, Ved. one who has eaten, eating; [cf. *jakshivas*.]

Bhākshya, as, ā, am, to be eaten, eatable, edible, esculent, fit for food; (am), n. anything eaten, an article of food; food in general, especially such as requires mastication; water; (as), m. food, (in this sense probably only erroneously for *bhāksha*, q. v.) — *Bhākshya-kāra* or *bhākshya-kāra*, as, m. 'food-preparer', a baker. — *Bhākshya-bhākshaka*, an, m. du. food and the eater. — *Bhākshya-vastu*, n. edible matter, eatables, victuals, viands. — *Bhākshya-bhākshya* ('*ya-abh*'), am, n. what may and what may not be eaten, food allowed and prohibited. — *Bhākshyālāhu* ('*ya-al*'), us, f. a variety of cucumber (= *rājālabu*).

Bhākshyamāṇa, as, ā, am, being eaten or devoured; being bitten.

Bhākṣa, as, ī, am, (probably) habitually eating, glutinous (= *bhākṣā śīlam aśya*, Gaṇa Chattrādi o Pāp. IV. 4, 62).

भक्षटक *bhākṣaṭaka*, as, m. a variety of the plant *Asteracantha Longifolia*.

भक्षाली *bhākṣālī*, f., N. of a place.

भग *bhaga*. See col. 3.

भगन *bha-gana* for *bha-gaṇa*. See under *bha*, p. 694, col. 2.

भगनराय *bhaganarāya* (*bhagana* + *rāya*?), as, m., N. of a nian.

भगल *bhagala*, as, m., N. of a man; (*ā*), N. of a woman.

भगवत् *bhaga-vat*. See p. 696, col. 1.

भगाल *bhagāla*, am, n. = *kapāla*, a skull. *Bhagālin*, ī, inī, i, bedecked with skulls; (*ī*), m. n. epithet of Siva.

भगिन् *bhagin*, *bhaginī*, *bhagīratha*. See p. 696, col. 2.

भगेश *bhageśa*. See p. 696, col. 1.

भग्न *bhagna*. See under rt. 2. *bhañj*, p. 696.

भग्नी *bhagnī*. See p. 696, col. 3.

भङ्गारी *bhaṅkāri*, f. a gad-fly.

भङ्गि *bhaṅkti*, *bhaṅga*. See p. 697, col. 1.

भङ्गान *bhaṅgāna*, as, m. a kind of carp, *Cyprinus Banganna*.

भङ्गारी *bhaṅgāri*, f. a gad-fly; (perhaps an incorrect form for *bhaṅkāri* above.)

भज *bhaj*, cl. 1. P. A. *bhajati*, -te, *bahāja* (2nd sing. *bahajati* or *bhejita*, 3rd pl. *bhejus*), *bheje* (part. *bhejana*), *bhaksyati*, -te (in later Sanskrit also *bhajishyati*, -te), *abhāśhāt*, *abhakta*, *bhaksishṭa*, (Vedic forms are, 2nd sing. impv. *bhaksī*, *abhāk*, *abhakta*, *bhaśhata*), *bhaktum* (ep. also *bhajitum*), to assign, allot, apportion, dispense, distribute; to share, divide e. g. *bhajeran paitrikam riktham*, they may divide the property of their father; to grant, bestow; to supply, furnish, provide (Ved.); to receive as a portion, obtain as one's share (A.), share in, partake of with acc. and in the earlier language also with gen.); to obtain, get, take for one's self (A.); take possession of, recover; to enjoy, possess, have; to enjoy amorally; to embrace (A.); to be devoted to, betake one's self to, resort to, have recourse to, go to, frequent (with acc.); to come to, turn towards any one (with acc.); to favour (A.); prefer, choose, select; decide in favour of, declare for; to serve, honour, revere, worship, adore, esteem, wait upon, attend upon; to be attached to, love, court (affection); to fall to the lot of any one (acc.); to apply one's self to, pursue, practise, cultivate, be engaged in; to cook, dress (food); to employ, engage. The above meanings of *bhaj* may be variously extended by connecting it with nouns, e. g. *patnīm bhai*, to take as a wife; *āsanam bhai*, to take a seat; *rūpam bhai*, to assume a form; *sukham* (or *duḥkham*) *bhai*, to experience pleasure (or pain); *bhāyam bhai*, to feel terror or alarm; *maunam bhai*, to become silent; *murchām bhai*, to fall into a swoon, faint away; *śayanam bhai*, to go to bed, lie down to rest; *diśo bhai*, to flee in all directions, run away; Caus. *bhājayati*, -yitum, Aor. *abhi-bhajāt*, *ababhājāt*, to cause to share, give any one (acc.) a share of anything (gen. or acc., Ved.); to divide; to cause to go towards, cause to flee, put to flight, pursue; (according to Vopa-deva) to cook: Desid. *bibhaksati*, -te: Intens. *bābhajyate*, *bābhakti*; [cf. Gr. *phōgeo*, *phōgyvui*: perhaps Lat. *fo-mulus*, *familia*: Goth. *anda-bakti*, *bahtjan*: Angl. Sax. *bacan*: Old Germ. *bachan*: Hib.

fuightm, 'I get, obtain'; *fuigheall*, 'profit, gain, remainder'; *faghail*, 'getting, finding, obtaining.')

Bhakta, as, ā, am, assigned, allotted, apportioned, distributed [cf. *deva-bhṛ*, *bhaga-bhṛ*]; divided; forming a part of, belonging to; served, worshipped; loved, beloved, liked, (when compounded in this sense with nouns denoting places especially preferred by particular plants or particular families, *bhakta* is regarded as an affix, according to Pān. IV. 2, 54); occupied with, engaged in, engrossed by, attentive to; attached to, devoted to, faithfully adhering to, loyal, faithful, respecting, honouring (with loc. or acc. of the object); dressed, cooked; (as), m. a worshipper, adorer; a faithful attendant, follower, votary; (*ās*), m. pl. epithet of a Saiva sect ('the devoted'); epithet of a Vaishṇava sect; (*am*), n. a share, portion; a share of food, food, nourishment; a meal, regular meal [cf. *adhobhṛ*, *caturltha-bhṛ*]; boiled rice; any eatable grain boiled with water. — *Bhakta-kaṇṣa*, as, m. a dish of food. — *Bhakta-kara*, as, m. artificially prepared incense, incense prepared from various fragrant resins and perfumes. — *Bhakta-kāra*, as, m. 'food-preparer,' a cook. — *Bhakta-ēchanda*, am, n. (*ēchanda* for *chanda*), desire of food, appetite. — *Bhakta-jā*, f. nectar. — *Bhakta-tā*, f. or *bhakta-tea*, am, n. the being a part of anything, belonging to (e. g. *dhātubhaktata*, the belonging to the root); devotedness, faith in, attachment to. — *Bhakta-tūrya*, am, n. music played during a meal. — *Bhakta-da*, as, or *bhakta-dātri*, tā, or *bhakta-dāyaka*, as, or *bhakta-dāyin*, ī, m. a giver of meals, supporter, maintainer. — *Bhakta-dāsa*, as, m. 'food-slave,' a servant or slave who receives his meals as a compensation for his services, (according to Rāghavānanda on Manu VIII. 415 = *bhaktādi-lobhena dāsavṛṇ gatah*). — *Bhakta-dvesha*, as, m. aversion from food, loss of appetite. — *Bhakta-dveshin*, ī, inī, i, feeling an aversion from food, one who has lost his appetite. — *Bhakta-pulāka*, a mouthful of rice kneaded into a ball. — *Bhakta-maṇḍa*, the scum of boiled rice. — *Bhaktamaya-stotra*, am, n., N. of a work. — *Bhakta-māla*, f., N. of a work by Nārāyaṇa-dāsa. — *Bhakta-ruci*, īs, f. desire of food, appetite. — *Bhakta-rocana*, as, ī, am, exciting appetite, appetizing. — *Bhakta-utsala*, as, ā, am, kind to worshippers or faithful attendants. — *Bhakta-sāraṇa*, am, n., Ved. a receptacle for food, store-room. — *Bhakta-śālā*, f. (probably) a room for the reception of petitioners, audience-chamber; a dining-hall (?); a store-room (?); an alms-house (?). — *Bhakta-sikha* or *bhaktasikha* = *bhaktapulāka*, q. v. — *Bhaktābhilāshu* ('*ta-abh*'), as, m. desire of food, appetite. — *Bhaktāmara-stotra* ('*ta-am*'), am, n., N. of a work. — *Bhaktoddeśaka* ('*ta-ud*'), as, m. 'food-prescriber,' a particular official in a Buddhist monastery. — *Bhaktopasādhaka* ('*ta-up*'), as, m. 'food-dresser,' a cook.

Bhakti, īs, f. allotment, partition, division, separation [cf. *kshetra-bhṛ*]; dividing, separating into (various forms &c., cf. *bhaṅgi-bhṛ*); division, portion, share; variegation, decoration, embellishment, ornament; a division of a Sāman (also called *Vidhi*, of which sometimes seven, sometimes only five are enumerated); the being a part of, belonging to; that which belongs to or is contained in anything else, an attribute; devotion, devotedness, attachment, loyalty, loving faith, belief, faith; love, affection, fondness for; reverence, homage. — *Bhakti-kara*, as, ī, am, see Pāp. III. 2, 21. — *Bhakti-candrodaya* ('*ra-ud*'), as, m. 'rise of the moon of devotion,' N. of a work. — *Bhakti-ēcheda*, as, m. 'distinctive mark of faith,' a coloured streak, the separating or distinguishing marks of devotion to Viṣṇu, particular streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of the Vaishṇava sect. — *Bhakti-tarangiṇī*, f., N. of a work. — *Bhakti-tas*, ind., Ved. accurately. — *Bhakti-namra*, as, ā, am, bent down in devotion, making obeisance. — *Bhakti-pūrvam* or *bhakti-pūrvakam*, ind. preceded by devotion, devoutly, reverentially. — *Bhakti-*

prakaraṇa, am, n., N. of a portion of Halāyudha's *Puāna-sarvasva*. — *Bhakti-praśaṅsā-varṇana*, am, n., N. of a section of the Gaṇeśa-Purāṇa. — *Bhakti-prārthanā*, f., N. of a portion of the *Puāna-sarvasva*. — *Bhakti-bhāj*, k, k, k, possessing pious faith or true devotion; firmly attached or devoted to (with loc.). — *Bhakti-mat*, ān, atī, at, possessing faith, devoted, attached, faithful, loyal; religious, devout; accompanied by devotion. — *Bhakti-mārga-nirūpaṇa*, am, n., N. of a work. — *Bhakti-muktāvalī*, f., N. of a work. — *Bhakti-yoga*, as, m. faithful devotion, loving faith; N. of the first chapter of the *Siva-gītā*. — *Bhakti-ratnāvalī*, f., N. of a work on devotion by Viṣṇu-purī. — *Bhakti-rasa*, as, m. a sense of devotion, feeling of loving faith. — *Bhakti-rasāmṛita-sindhu* ('*sa-am*') and *bhakti-rasāyana*, am, n., N. of two works. — *Bhakti-rāga*, as, m. affection or predilection for (with loc.). — *Bhakti-vardhinī*, f., N. of a metrical work on the means of increasing religious faith. — *Bhakti-vāda*, as, m. declaration of devotion, assurance of attachment. — *Bhakti-viśishṭa*, as, ā, am, distinguished by faith or devotion. — *Bhakti-śata*, am, n. 'a hundred verses on faith,' N. of a work on devotion by Śūrya. — *Bhakti-siddhānta*, as, m. or *bhaktisiddhānta-rivṛiti*, īs, f., N. of two works ('explanation of the fundamental doctrines of faith'). — *Bhakti-sudhodaya* ('*dhā-ud*'), as, m. 'production of the nectar of devotion,' N. of the first part of the Nārādiya-Purāṇa. — *Bhakti-sūtra*, am, n., N. of a work containing the aphorisms of Śāṇḍilya. — *Bhakti-haṁsa*, N. of a treatise by Viṭṭhala-dikṣhita on faith in Kṛishṇa. — *Bhakti-hetu-nirṇaya*, as, m., N. of a disquisition by Viṭṭhaleśvara on the sources of faith and devotion. — *Bhakti-upakrama*, as, m., N. of a work mentioned in the *Sakti-ratnākara*. — *Bhakti-upahṛita*, as, ā, am, offered with faith.

Bhaktika, as, ā, am, relating to worship or devotion.

Bhaktīla, as, ā, am, attached, faithful, trusty (said of a horse).

Bhaktīrī, tā, trī, trī, an adorer, worshipper; devotedly attached. — *Bhaktīrī-tva*, am, n. the being an adorer or worshipper, adoration, worship.

1. *bhaktīrā*, ind. having apportioned or divided. (For 2. see under rt. 2. *bhañj*, p. 696, col. 3.)

Bhaga, as, m. a liberal or wealthy master ('apportioner of food'), gracious lord, patron (a frequent epithet of Savitṛi, Ved.); N. of an Āditya (regarded in the Veda as bestowing wealth, and instituting or presiding over love and marriage; he is brother of the Dawn, and the afternoon is peculiarly sacred to him; his Nakṣatra is the Uttara-Phalgunī, considered particularly favourable for forming alliances by marriage; according to a legend his eyes were destroyed by Rudra; Yāska enumerates him among the divinities of the highest sphere); N. of the sun; of the moon; of a Rudra; good fortune, happiness, happy lot, prosperity, affluence [cf. *dur-bhṛ*, *su-bhṛ*]; dignity, majesty, distinction; beauty, loveliness; excellence; amorous pleasure, dalliance; love, affection; the pudenda (pudendum muliebri); (*am*), n. the Nakṣatra called Uttara-Phalgunī; the perineum of males; a term applied to a Muhūrta; (according to native lexicographers) = *yatna*, *prayatna*, *kirtti*, *yaśas*, *vairāgya*, *iccha*, *jāna*, *muktī*, *moksha*, *dharma*, *strī*; (*as*, ā or ī, am), at the end of comps., see Gaṇa Bahv-ādi to Pāp. IV. 1, 45; [cf. Zend *bagha* = Old Pers. *baga*, 'a lord'; Slav. *bog*, 'a lord'; Lith. *na-bagas*, 'a poor man'; *bagolotas*, 'rich'; Goth. *ga-bigs*.] — *Bhaga-glana*, as, m. 'slayer of Bhaga,' an epithet of Siva. — *Bhaga-tti*, īs, f. (fr. *bhaga* + *datti*, cf. *ā-tta*, *nī-tta*, *parā-tta*, *parī-tta*, *pra-tta*, *prati-tta*), Ved. a gift of fortune. — *Bhaga-datta*, as, m., N. of a prince of Prāg-ijyotisha; of a king of Kāmṛup. — *Bhaga-dā*, f., N. of one of the Mātṛis attending on Skanda. — *Bhaga-deva*, as, m. 'whose god is the female organ,' a libertine, a lustful man. — *Bhaga-devata*, as, ā, am, having Bhaga for a deity; (*ā*), f. a hymeneal divinity. — *Bhaga-daivata*, as, ī, am,

having Bhaga for a deity; conferring conjugal felicity; (*am*), n. the asterism Uttara-Phalgunī. — *Bhagadaivata-māsa*, *as*, m. the month that has Bhaga for its deity, i.e. the month Phālguna. — *Bhaga-nandā*, *f*, N. of one of the Mātṛis attending on Skanda. — *Bhaga-netra-ghna*, *as*, or *bhaganetra-han*, *ā*, or *bhaganetra-nīpātana*, *as*, or *bhaganetra-hara*, *as*, or *bhaganetra-hṛit*, *t*, or *bhaganetrāpahārīn* ('*ra-ap*'), *i*, or *bhaganetrāntaka* ('*ra-an*'), *as*, m. 'the destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagan-dara*, *as*, m. (fr. the acc. *bhagam*), 'rending the vulva,' a fistula in the pudendum muliebri or in the anus &c. (from five to eight varieties of this disease are enumerated); N. of an ancient sage. — *Bhaga-pura*, *am*, n., N. of the city of Multan. — *Bhaga-bhaktā*, *as*, *ā*, *am*, Ved. fortune-favoured, endowed with prosperity (Sāy. = *dhana-samyukta*). — *Bhaga-bhāṣhaka*, *as*, m. 'living by the vulva,' a procurer, pander, one who lives by harlotry. — *Bhagavat*, see below. — *Bhaga-vitta*, *as*, *m*, N. of a man. — *Bhaga-redana*, *as*, *i*, *am*, proclaiming prosperity, announcing connubial felicity. — *Bhagahan*, *ā*, m. the slayer of Bhaga. — *Bhaga-hārīn*, *i*, m. the destroyer of Bhaga. — *Bhagākṣhi-han* ('*ga-ak*'), *ā*, m. 'destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagānkura* ('*ga-an*'), *as*, m. the clitoris. — *Bhagādāna* ('*ga-ād*'), *as*, *ā*, *am*, bestowing matrimonial felicity, granting wedded bliss, (according to a Scholiast = *aśvayādhyakā*). — *Bhagevita* (according to the Pada-pāṭha *bhage + avita*), *as*, *ā*, *am*, Ved. (perhaps) satisfied with good fortune, sated with prosperity. — *Bhageśa* ('*ga-īśa*'), *as*, *m*, Ved. the lord of fortune or prosperity.

Bhaga-vat, *ān*, *ati*, *at*, possessing fortune, fortunate, prosperous, happy (Ved.); glorious, illustrious, excellent; venerable, revered, sacred, divine, holy (as an epithet of gods, demigods, and other holy personages; frequently found in the voc. *bhagavan* [Ved. *bhagavas* and *bhagos*, see Vārttika II. to Pāṇ. VIII. 3, 1, Vopadeva III. 149, and see Pāṇ. VIII. 3, 17, where *bhagos*, like *aghos* and *bhos*, is said to drop the final *s* before all vowels and all soft consonants] as a respectful mode of address, and also similarly used in the Veda in the nom. with the 3rd sing. of the verb; with Buddhists *bhaga-vat* is respectfully prefixed to the titles of their sacred writings); (*ān*), m. 'the holy one,' 'the revered one,' a deity, a god; an epithet of Viṣṇu; of Śiva; of a Buddha; of a Bodhi-sattva; of a Jina; (*ati*), *f*, an epithet of Durgā; of Lakṣmī. — *Bhagavāc-chāstra* (*bhagavat + śāstra*), *am*, n., N. of a section of the Vārāha-Purāṇa. — *Bhagavati-gītā*, *f*, N. of a poem. — *Bhagavati-dāsa*, *as*, *m*, N. of a man. — *Bhagavat-tva*, *am*, n. the condition of Bhagavat, rank of Viṣṇu. — *Bhagavat-padi*, *f*, an epithet of the source of the Gaṅgā (said to have sprung from an aperture made in the mundane egg by the toe-nail of Viṣṇu while striding his celebrated three paces). — *Bhagavat-pādābhāṣaya* ('*da-ābh*'), *am*, n., N. of an artificial style of writing. — *Bhagavaty-anga*, *am*, n., N. of the fifth of the twelve sacred writings of the Jains. — *Bhagavat-sa-tantra-tā*, *f*, N. of a work maintaining that Kṛiṣṇa is supreme and uncontrolled in volition and authority. — *Bhagavad-arāma-prastāva*, *as*, *m*, N. of the seventy-third chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavadarāma-māhātmya*, *am*, n., N. of the seventy-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-upanayana*, *am*, n., N. of the 100 and 101st chapters of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-gītā*, *f*, (*upaniṣad* being sometimes supplied, or in the fem. pl. *bhagavad-gītā upaniṣadas*), 'the mystical doctrine sung or declared by Bhagavat, i.e. Kṛiṣṇa,' N. of a celebrated episode of the great epic poem called Mahā-bhārata, (it is really a comparatively modern philosophical poem interpolated in the Bhīṣma-parva and generally divided into eighteen chapters commencing at l. 830, or the twenty-fifth chapter of the

Bhīṣma-p., and ending at l. 1532; it is in the form of a dialogue between Kṛiṣṇa, acting as Arjuna's charioteer, and Arjuna himself, in which the Pantheism of the Vedānta with a tinge of the Sāṅkhya is combined with the later principle of *bhakti* or devotion to Kṛiṣṇa as the Supreme Being, Arjuna being therein admonished that the renunciation of the world ought not to involve the avoidance of action or the neglect of professional duties); (*am*), n. that which is sung or proclaimed by Kṛiṣṇa. — *Bhagavad-gītā-yūghārtha-dīpikā* ('*dha-ar*'), *f*, N. of a metrical commentary on the Bhagavad-gītā by Madhu-sūdana Sarasvatī. — *Bhagavad-gītā-bhāva-prakāśa*, *as*, *m*, N. of a metrical commentary on the Bhagavad-gītā by Sadānanda Vyāsa. — *Bhagavad-gītā-sārārtha-saṅgraha* ('*ra-ar*'), *as*, *m*, N. of a metrical commentary on the Bhagavad-gītā by Jaya-rāma Tarka-vāṁśa. — *Bhagavad-guṇa-varṇana*, *am*, n., N. of the fifty-seventh chapter of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-dṛiṣṭa*, *as*, *i*, *am*, Ved. like the Supreme, resembling the Supreme. — *Bhagavad-dṛiṣṭa*, *as*, m. 'Bhagavat's' (i.e. probably Buddha's) tree,' (perhaps) a term applied to the sacred fig-tree. — *Bhagavad-bhakti-nīrṇaya*, *as*, *m*, N. of an essay by Ananta-deva on faith and devotion. — *Bhagavad-bhakti-ratnāvalī*, *f*, N. of a work. — *Bhagavad-bhakti-rasayana* ('*sa-ay*'), *am*, n., N. of a work by Madhu-sūdana Sarasvatī, consisting of memorial verses treating of faith and devotion, on the basis of the Bhāgavata-Purāṇa, accompanied by a prose exposition. — *Bhagavad-bhakti-vīlāsa*, *as*, *m*, N. of a work. — *Bhagavad-bhāṣkara*, N. of a work on law by Nīla-kaṇṭha; [cf. *bhagavanta-bhāṣkara*]. — *Bhagavad-gaṇvanodgama* ('*nu-ud*'), *as*, *m*, N. of the seventh chapter of the Kṛiṣṇa-kṛīḍita. — *Bhagavad-rāta*, *as*, *m*, N. of a man. — *Bhagavad-viśeṣa*, *as*, *m*, N. of a man. — *Bhagavan-nanda-saṃvāda*, *as*, *m*, N. of the seventy-fourth to the seventy-ninth chapters of the Kṛiṣṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavan-nāma-kavmudī*, *f*, N. of a poetical treatise by Lakṣmīdhara-ācārya on the merit of repeating the name of the Deity. — *Bhagavannāma-kavmudī-prakāśa*, *as*, *m*, N. of a metrical commentary by Ananta-deva on the preceding work. — *Bhagavannāma-māhātmya-grantha-saṅgraha*, *as*, *m*, N. of a metrical composition by Raghunāthendra Yati on the merit of repeating the name of the Deity. — *Bhagavan-māya*, *as*, *i*, *am*, wholly devoted to Viṣṇu or Kṛiṣṇa.

Bhagavadīya, *as*, m. a worshipper of Bhagavat, i.e. of Viṣṇu; [cf. *bhavadīya*].

Bhagavanta or *bhagavanta-deva*, *as*, *m*, N. of a prince, the son of Sāhi-Jeva and a patron of Nīla-kaṇṭha. — *Bhagavanta-bhāṣkara*, N. of a work; [cf. *bhagavad-bhāṣkara*].

Bhagas, *as*, n., Ved. = *bhaga*, q. v.

Bhaginī, *i*, *ini*, *i*, prosperous, happy, fortunate; grand, splendid; (*i*), m., N. of a commentator on the Amara-kośa, (in this sense an abbreviated form of *bhagīratha* below); (*ini*), *f*, a sister ('the happy or fortunate one'); a woman in general. — *Bhagī-tama*, *as*, *ā*, *am*, most prosperous; most splendid, finest, most perfect. — *Bhaginī-pati*, *is*, m. or *bhaginī-bhartṛi*, *tā*, m. a sister's husband. — *Bhaginī-snta*, *as*, m. a sister's son.

Bhaginikā, *f*, a little sister.

Bhaginī, *f*. See under *bhagin* above.

Bhaginīya, *as*, m. (probably) a sister's son.

Bhagīratha, *as*, m. (perhaps fr. *bhagin* + *ratha*), N. of an ancient king (son of Dīlpa and great-grandson of Sagara, king of Ayodhya; he brought down the sacred Gaṅgā from heaven to earth by the aid of Śiva, who is fabled to have received the stream on his head; he then conducted this river to the ocean, in order to purify the ashes of his ancestors, the 60,000 sons of Sagara, who were reduced to ashes by Viṣṇu in the form of Kapila when they dug through the earth, then under his protection, in seeking to recover the sacrificial horse which had

been stolen from their father, see Rāmāyaṇa I. 36-44); N. of a commentator on the Amara-kośa and author of the metrical commentary Nyāya-līlavātibhāva-prakāśa; N. of an architect of recent date; of a mountain. — *Bhagīratha-prayātina*, *as*, m. 'Bhagīratha's labour,' a term for any Herculean effort or exertion. — *Bhagīratha-sutā*, *f*, daughter of Bhagīratha, an epithet of Gaṅgā or the Ganges. — *Bhagīrathopākhyāna* ('*tha-up*'), *am*, n., N. of the thirty-fifth chapter of the Vāsiṣṭha-rāmāyaṇa.

Bhagos. See *bhaga-vat*, col. 1.

Bhagnī, *f*. = *bhaginī*, a sister.

Bhaja, *as*, m. an apportioner, distributor [cf. *āvara-bh*]; one who serves or worships, a worshipper.

Bhajat, *am*, *antī*, *at*, apportioning, distributing, dividing; serving, honouring.

Bhajana, *am*, n. the act of sharing; possession; serving, service, adoring, adoration, worship, revering, reverence; the act of waiting or attending upon. — *Bhajana-tā*, *f*, devotion, adoration. — *Bhajana-vārīka*, *as*, m. a particular official in a Buddhist monastery. — *Bhajanāṃṛita* ('*na-am*'), *am*, n., N. of a work.

Bhajanīya, *as*, *ā*, *am*, to be loved; worthy of worship, to be adored, adorable, venerable; to be waited upon.

Bhajanāna, *as*, *ā*, *am*, apportioning, dividing, sharing; enjoying, possessing; loving, honouring, courting; waiting on, serving; fitting, meet, appropriate; N. of various princes.

Bhaji, *is*, m., N. of a prince; (also read *bhājīn*, *bhājina*.)

Bhājītavya, *as*, *ā*, *am*. = *bhajanīya*.

Bhājīn, *i*, m., N. of a preceptor.

Bhājīnya, *as*, *ā*, *am*, worthy of adoration, adorable.

Bhājya, *as*, *ā*, *am*, divisible, to be divided or shared; to be worshipped or adored, adorable.

Bhājyamāna, *as*, *ā*, *am*, being divided or shared; being worshipped or adored.

भजेथ *bhajeratha*, *as*, *m*, Ved. (according to the Pada-pāṭha *bhaje + aratha*), occurring in Rīg-veda X. 66, 2, (a doubtful word.)

भञ्ज् 1. *bhāj*, cl. 10. P. *bhājīyati*, -*yitum*, to speak; to shine; [cf. Hīb. *faighim*, 'I speak, talk'; *faighle*, *faighleadh*, 'words, talk, conversation'; *faigh*, 'a prophet.']

भञ्ज् 2. *bhāj*, cl. 7. P. *bhankti*. *bahājya*, *bhankshyati*, *abhāṅkshī*, *bhanktum*, to break, fracture, break down, break to pieces, shatter, split; to break into, make a breach in (a fortress, with acc.); to interrupt, check, arrest, suspend, foil, frustrate; to disappoint; Pass. *bhājyate*, Aor. *abhājī*, *abhājī*, see Pāṇ. VI. 4, 33: Caus. *bhājīyati*, -*yitum*, Aor. *ababhājāt*: Desid. *bibhāṅkshati*: Intens. *bambhājyate*, *bambhāṅkshī*; [perhaps the original form was *bhrāj*: cf. Gr. *βήρυμ*, *βήρυμ*, *βρή*, perhaps also *ἀβρυμ*: Lat. *frang-o*: Goth. *brak*, *ga-brika*, *ga-brak*, *ga-brakan*, *brīk-an*: Angl. Sax. *brak-an*, *brec-an*: Lettish *braks*, 'fragile': Hīb. *brīsim*, 'I break, dismember, disunite'; *brūt*, 'fraction'; *breadach*, 'broken.']

2. *bhaktvā*, ind. having broken; (a less common form than *bhaktvā*, q. v. For 1. *bhaktvā* see p. 695, col. 3.)

Bhagna, *as*, *ā*, *am*, broken, broken down, broken to pieces, knocked to pieces, shattered, shivered, torn; broken into; routed, defeated, conquered, vanquished; murred, impaired, demolished, destroyed; interrupted, checked, arrested, suspended, foiled, frustrated; disappointed; (*am*), n. fracture of the leg. — *Bhagna-krama*, *am*, n. the breaking of grammatical order, violation of grammatical construction. — *Bhagna-śeṣa*, *as*, *ā*, *am*, broken in effort, disappointed, defeated. — *Bhagna-jīva*, *as*, *us*, *n*, broken-kneed, having a fractured leg. — *Bhagna-tāla*, N. of a particular air (in music). — *Bhagna-*

lanšktra, as, ā, am, 'broken-tusked,' having the tusks or fangs broken. — *Bhagna-danta*, as, ā, am, broken-teethed, 'one whose teeth are broken. — *Bhagna-darpa*, as, ā, am, one whose pride is broken, crest-fallen, humbled, humiliated. — *Bhagna-nidra*, as, ā, am, one whose sleep is broken, roused from sleep. — *Bhagna-pālārka* ('du-rik'), am, n. a collective epithet of six Nakshatras (viz. Punarvasū, Uttarāṣāḍhā, Kṛttikā, Uttara-Phalgunī, Pūrva-Bhāradvāja, and Viśākhā, which six Nakshatras are sometimes called Pushkarāḥ). — *Bhagna-pāśēa*, as, ā, am, suffering from pain in the sides, having a pain in the side. — *Bhagna-prishka*, as, ā, am, broken-backed, 'having a broken or bent back; coming before or in front of (?). — *Bhagna-prakrama*, as, m. broken or interrupted order, disorder, confusion; want of method or arrangement in composition; [cf. *bhagna-krama*]. — *Bhagna-prakrama-tā*, f. 'broken arrangement,' (in rhetoric) N. of a particular fault in diction, the use of a word which does not correspond to one used before. — *Bhagna-pratiṣṭha*, as, ā, am, one who has broken a promise. — *Bhagna-bāhu*, us, us, u, broken-armed. — *Bhagna-bhāṇḍa*, as, ā, am, one who has broken an earthenware pot or a number of pots and pans. — *Bhagna-manas*, ās, ās, as, 'broken-hearted,' having a broken heart, discouraged, disappointed. — *Bhagna-manoratha*, as, ā, am, one whose wishes are disappointed, frustrated or disappointed in expectation. — *Bhagna-māna*, us, ā, am, one whose honour is tarnished, disgraced, dishonoured. — *Bhagna-vishāṇaka*, as, ā, am, 'broken-horned,' having broken horns or tusks. — *Bhagna-vrata*, as, ā, am, one who has broken a vow, faithless to vows. — *Bhagna-sakti*, ts, is, i, one whose strength is broken, shattered in strength. — *Bhagna-sringa*, as, ā or ī, am, 'broken-horned,' having broken horns. — *Bhagna-sankalpa*, as, ā, am, one whose designs are foiled or whose plans are frustrated. — *Bhagna-sandulika*, am, n. buttermilk (= *ghola*). — *Bhagnātman* ('na-āt'), ā, m. 'broken-bodied,' an epithet of the Moon (as having been cut in two pieces by the trident of Śiva for violating the wife of Bṛihaspati). — *Bhagnāpad* ('na-āp'), t, t, t, one who has overcome misfortune, one who has conquered calamity. — *Bhagnāśa* ('na-ās'), as, ā, am, one whose hopes or expectations are broken, disappointed in expectation, discouraged. — *Bhagnot-sāha* ('na-ut'), as, ā, am, one whose energy is impaired, broken in energy. — *Bhagnodyama* ('na-ud'), as, ā, am, one whose efforts are frustrated, baffled in one's endeavours, frustrated. — *Bhagnoru-danda* ('na-uru-'), as, ā, am, 'broken-thighed,' having the bone of the thigh fractured.

Bhankti, is, f. breaking, fracture.
Bhanktri, tā, trī, tri, one who breaks, breaking, a breaker.
Bhanktrvā, ind. having broken, having broken into.

Bhanga, as, m. breaking, splitting, shattering, breaking down, breaking up; a break, breach; fracture [cf. *asthi-bh'*]; chasm, fissure, division; breaking up, the being broken up; breaking to pieces, separation, analysis, taking to pieces; a piece broken off, detached portion, fragment [cf. *mṛinālā-bh'*]; falling to pieces, fall, downfall, ruin, destruction; decay (e.g. *kṣhapa-bh'*), momentary decay; with Buddhists, the constant decay taking place in the universe, constant flux or change; defeat, overthrow (opposed to *jaya*), discomfiture; interruption, stoppage, impediment, suspension, non-performance [cf. *daṇḍā-bh'*]; frustration, disappointment; rejection, refusal [cf. *prayāga-bh'*]; humiliation; derogation, abatement; taking to flight, flight; going, motion; panic, fear; bowing, bending, stretching (e.g. *gātra-bh'*), the bending or stretching of the limbs; knitting (the brow); a bend, fold (of a garment); a wave; paralysis, palsy, disease; fraud, deceit, falsehood; a water-course, canal; hemp; N. of a Nāga; = *bhangī*, a tortuous course, roundabout mode of acting or speaking; (Ved.) an epithet of Soma,

(according to Sāy. *bhājyate grāvabhī*, or *śatrū-nām bhanjakah*); (ā), f. hemp (Cannabis Sativa); the plant Convolvulus Turpethum; an intoxicating beverage prepared from the hemp plant; [cf. Gr. *δῆγ*; Lith. *bangà*, 'a wave, flood.']. — *Bhanga-kara*, as, i, am, causing a breach, making a fissure; (as), m., N. of a son of A-vikshiti; of a son of Satra-jit. — *Bhanga-kāra*, as, m., N. of a man. — *Bhanga-naya*, as, m. removal of obstacles, removing a difficulty in argument or reasoning. — *Bhanga-bhāj*, k, k, k, experiencing a fracture, being broken. — *Bhanga-vāsā*, f. turmeric. — *Bhanga-srāvas*, ās, m., N. of a man; [cf. *bhanga-srāvas*]. — *Bhanga-sārtha*, as, ā, am, deceitful, fraudulent, dishonest. — *Bhargi-kaṭa*, am, n. the pollen of hemp. — *Bhargāsura* ('ga-as'), as, m., see *bhāṅgāsuri*. — *Bhargā-svata*, as, m., N. of a Rājarsi.

Bhargi, is, or *bhangī*, f. breaking, fracture, breach, division; bending; incurvation; undulation; a wave; a crooked path, tortuous course; current; a roundabout mode of acting or speaking, circumlocution; irony, wit, repartee; mere appearance or semblance, pretext, disguise, trick, fraud, deception; modesty; a step; an interval. — *Bhargi-mat*, ān, atī, at, possessing waves or undulations, wavy, crisp, curled. — *Bhargi-bhakti*, is, f. division or separation into (a series of) waves or wave-like steps.

Bhargin, ī, inī, i, fragile, transient, transitory, perishable; (in law) defeated or cast in a suit. — *Bhargi-bhāva*, as, m. the state of being bent, frowning aspect.

Bharginan, ā, m. fracture, separation, breach; incurvation, curliness; perversity, foolishness; disguise, deceit; irony, wit, repartee.

Bhargila, am, n. defect in the organs of sense.

Bhargura, as, ā, am, apt to break, fragile, brittle; frail, transient, transitory, evanescent, of short duration, perishable; changeable, changeful, variable; crooked, bent, wrinkled; curved, curled, crisp; fraudulent, crafty, dishonest; (as), m. a bend or reach of a river, the elbow of a river; (ā), f., N. of two plants (= *atī-vishā*, *prīyangū*). — *Bhargurātā*, f. fragility, transitoriness. — *Bhargura-niścaya*, as, ā, am, forming changeable resolutions, vacillating. — *Bhargurā-val*, ān, atī, at, Ved. (perhaps) intriguing, crafty, treacherous.

Bharguraya, Nom. P. *bhargurayati*, -yitum, to break to pieces, destroy; to crisp, curl (trans.).

Bhangya, as, ā, am, not to be broken, fit to be broken, breakable; (am), n., scil. *kshetra*, a field of hemp. — *Bhangya-srāvas*, ās, m., N. of a man; [cf. *bhanga-srāvas*].

Bhanijaka, as, ikā, am, one who breaks, breaking, a breaker; what breaks or severs, what divides or destroys; (ikā), f. breaking, (in comps. affixed to the names of plants to denote particular games, cf. *uddālaka-pushpa-bh'*, *sāla-bh'*).

Bhanijat, an, atī, at, breaking, breaking up, destroying.

Bhanijana, as, i, am, one who breaks, breaking, a breaker, destroyer; one who checks or arrests, one who frustrates or brings to nought; causing violent pain; (as), m. falling to pieces or decay of the teeth; (am), n. the act of breaking, destroying, demolishing, shattering; routing; paining, afflicting; interrupting, checking, arresting, frustrating; removing, dispelling (a doubt, difficulty, &c.). — *Bhanijanā-giri*, ts, m., N. of a mountain.

Bhanijanaka, as, m. a particular disease of the mouth, contortion of the lips and decay of the teeth.

Bhanijaru, us, m. a tree growing near a temple.

Bhanjā, f. a N. of Durgā.

Bhanjin, i, inī, i, breaking, removing, dispelling; [cf. *mada-bh'*].

Bhanjī in *sāla-bh'*, q. v.

भञ्जिपत्रिका *bhanjipatrikā*, f. the plant *Salvinia Cucullata*; [cf. *phanjipatrikā*].

भट्ट *bhaṭ*, cl. I. P. *bhaṭati*, *bhaṭitum*, to hire; to nourish, foster, cherish, maintain; cl. 10. P. *bhaṭayati*, -yitum, to speak, converse; Caus. *bhaṭayati*, -yitum, to hire.

Bhaṭa, as, m. (probably connected with *bhr̥ta*, q. v.), a mercenary, hired soldier, soldier in general, warrior, combatant; N. of a particular degraded tribe [cf. *bhaṭṭa*, *bhaḍa*, *bhaṇḍa*]; an outcast, barbarian; a demon; N. of a person (perhaps of a Nāga-rāja); (ā), f. coloquintida. — *Bhaṭa-bhaṭa-mātri-tirtha*, am, n., N. of a Tirtha. — *Bhaṭārka* ('a-ar'), as, m., N. of the founder of the Valabhi dynasty.

भट्टभटाय *bhaṭabhaṭāya* (an onomatopoeic word), Nom. A. *bhaṭabhaṭāyate*, &c., to make a gurgling sound, gurgle.

भटित *bhaṭitra*, as, ā, am, roasted on a spit.

भट्टला *bhaṭkalā*, f., N. of a Tirtha.

भट्ट *bhaṭṭa*, as, m. (probably connected with *bhartṛi*, q. v.), lord, my lord (as a title of respect by which a prince is addressed); a title affixed to the names of learned Brāhmins (the proper name being sometimes omitted, e.g. *Bhaṭṭa* = *Kumārila-bhaṭṭa*, a respectful designation of Kumārila; cf. *ārya-bh'*, *kedāra-bh'*, *govinda-bh'*); any learned man, doctor or philosopher; a title applied to the son of a Brāhman; best, excellent; an authority (?); an enemy (?); N. of a particular mixed caste of hereditary panegyrist, a bard, encomiast; in Rāmāyaṇa I. 12, 11, incorrectly for *bhaṭa*, q. v.; (ā), f., N. of an enchantress. — *Bhaṭṭa-kārikā*, ās, f. pl., N. of particular Kārikās. — *Bhaṭṭa-kedāra*, as, m. = *kedāra-bhaṭṭa*, q. v. — *Bhaṭṭa-divākara*, N. of a man; [cf. *divā-kara*]. — *Bhaṭṭa-dīpikā*, f., N. of a work (= *bhaṭṭa-dīpikā*, q. v.). — *Bhaṭṭa-nāyaka*, as, m., N. of a poet; of a rhetorician. — *Bhaṭṭa-nāyaka*, as, m., N. of various men. — *Bhaṭṭa-paddhati*, is, f., N. of a work. — *Bhaṭṭa-pāda*, ās, m. pl. 'the feet of Bhaṭṭa,' the venerable Kumārila; [cf. *pāda*]. — *Bhaṭṭa-prayāga*, as, m. 'the chief place of sacrifice,' the spot where the Yamunā falls into the Gāṅgā. — *Bhaṭṭa-phalguṇa*, see *phalguṇa*. — *Bhaṭṭa-balabhadra*, as, m., N. of the author of a commentary on the Brahma-siddhānta; of the author of a logical treatise; [cf. *balabhadra*]. — *Bhaṭṭa-bījaka*, as, m., N. of a poet. — *Bhaṭṭa-bhāskara-miśra*, as, m., N. of a commentator. — *Bhaṭṭa-madana*, as, m., N. of an author; [cf. *madana*]. — *Bhaṭṭa-malla*, as, m., N. of a grammarian. — *Bhaṭṭa-yaśas*, ās, m., N. of a poet. — *Bhaṭṭa-vārtika*, N. of a work. — *Bhaṭṭa-viśeṣvara* ('a-iś'), as, m., N. of a man. — *Bhaṭṭa-sankara* = *bhaṭṭa-srī-sankara*, q. v. — *Bhaṭṭa-sīra*, as, m., N. of a philosopher mentioned in the Sankara-vijaya. — *Bhaṭṭa-srī-sankara*, as, m., N. of an astronomer. — *Bhaṭṭa-someśvara* ('ma-iś'), as, m., N. of an author mentioned in Kamalākara-bhaṭṭa's Sūdra-dharma-tattva. — *Bhaṭṭa-sūmīn*, ī, m., N. of a poet mentioned in the Sārṅgadharapaddhati. — *Bhaṭṭācārya* ('ta-āc'), as, m. a title given to a learned Brāhman or any great teacher or celebrated instructor, (especially, according to the Śabda-kalpa-druma) one versed in the doctrine of Tūtāta and Udayanācārya; a great doctor or philosopher; a frequent designation of Kumārila-bhaṭṭa [cf. *bhaṭṭa*]; N. of a pupil of Sankarācārya. — *Bhaṭṭācārya-cūḍāmanī*, is, m., N. of an author. — *Bhaṭṭācārya-sātvadhāna*, as, m. an epithet of Rāghavendra. — *Bhaṭṭāṅkara* ('ta-aṅ'), as, m., N. of a metrical commentary by Ananta-bhaṭṭa on the Mīmāṃsā-nyāya-prakāśa or Āpadevī. — *Bhaṭṭa-ṭopala* ('ta-u'), as, m., N. of a Scholast of the tenth century who wrote a commentary on the works of Varāha-mihira. — *Bhaṭṭopama* ('ta-up'), as, m., N. of a learned Buddhist.

Bhaṭṭāra, as, m. noble lord (affixed as an honourable title or distinction to proper names); (as, ā, am), worshipful, reverend, entitled to homage or

respect; [cf. *dīkha*.] — *Bhaṭṭāra-haricandra*, as, m., N. of an author.

Bhaṭṭāraka, as, *ikā*, am, venerable, respectable, entitled to reverence or to homage; (as), m. a sage, a Muni or saint; noble lord, an epithet of gods and of great and learned men (especially applied to Buddhist teachers); (in dramatic language) a king; the sun; Ardea Nivea?; (*ikā*), f. a noble lady, a goddess, tutelary deity; [cf. *jayā-bhaṭṭārikā*.] — *Bhaṭṭāraka-vāra*, as, m. 'day of the great lord, i. e. of the sun,' Sunday.

Bhaṭṭi, is, m., N. of the author of the epic poem described below. — *Bhaṭṭi-kāvya*, am, n. 'the poem of Bhaṭṭi,' N. of an artificial epic poem by Bhaṭṭi (celebrating the exploits of Rāma and illustrating Sanskrit grammar by the systematic application of all possible forms and constructions; cf. *bhartri-hari*).

Bhaṭṭika, as, m., N. of the mythical progenitor of copyists (son of Citra-gupta and grandson of Brahmā).

Bhaṭṭinī, f. (a Prākṛit feminine fr. *bhartri*, perhaps adopted into Sanskrit from its resemblance to *patnī*), a woman of high rank, a queen (but one not crowned or consecrated like the Devī); the wife of a Brāhman.

Bhaṭṭiya, as, ā, am, relating to Bhaṭṭa, i. e. to Ārya-bhaṭṭa. — *Bhaṭṭiya-dīpikā*, f., N. of a commentary on Ārya-bhaṭṭa's explanation of the Sūrya-siddhānta.

Bhaṭṭoji, is, m., N. of a grammarian, author of the Siddhānta-kaumudī. — *Bhaṭṭoji-dīkṣita* or *bhaṭṭoji-bhaṭṭa*, as, m. = *bhaṭṭoji*.

भड *bhaḍa*, as, m., N. of a particular mixed caste; (also read *bhaḍa*.) — *Bhaḍa-harimātri-tirtha*, am, n., N. of a Tirtha.

भडित *bhaḍita*, as, m., N. of a man; (*ās*), m. pl., N. of his descendants.

भडिल *bhaḍila*, as, m. an attendant, servant; a hero; N. of a man; (*ās*), m. pl., N. of his descendants.

भण *bhaṇ* (perhaps a Prākṛit form connected with rt. *bhāṣ*), cl. 1. P. *bhaṇati*, *babhāṇa* (2nd sing. *babhāṇitka*), *abhāṇit*, *bhaṇitum*, to sound; to utter an articulate sound, speak, say; to call, name; Caus. *bhāṇayati*, -*yitum*, Aor. *abibhaṇat*, *ababhānat*.

Bhaṇa in *dur-bhaṇa*, as, ā, am, difficult to be told or mentioned.

Bhaṇana, as, ī, am, speaking, announcing, proclaiming.

Bhaṇanīya, as, ā, am, to be told or said.

Bhaṇita, as, ā, am, sounded, uttered, spoken, said; (*am*), n. talking, talk, conversation.

Bhaṇiti, is, f. speech, talking, talk, discourse; (incorrectly *bhaṇati*.)

Bhaṇitrī, tā, trī, trī, a speaker, speaking, talking.

Bhaṇitvā, ind. having spoken, having said.

भण्ट *bhaṇṭ*, cl. 10. P. *bhaṇṭayati*, -*yitum*, to deceive.

भण्टाकी *bhaṇṭāki*, f. the plant Solanum Melongena; (also read *bhaṇṭāki*.)

भण्टुक *bhaṇṭuka*, as, m. the plant Calosantes Indica; (also read *bhaṇṭuka*.)

भण्ड *bhaṇḍ*, cl. 1. A. *bhaṇḍate*, *bhaṇḍitum*, to chide, upbraid, reprove; to deride, mimic; to jest; to speak; cl. 10. and 1. P. *bhaṇḍayati*, *bhaṇḍat*, to be fortunate; to render fortunate, prosper (trans.); to do an auspicious act.

Bhaṇḍa, as, m. a jester, buffoon, actor, mime, mimic; N. of a particular mixed caste [cf. *bhaḍa*]; (*ā*), f. in *śvetā-bhḍa*, q. v. — *Bhaṇḍa-tapaśvīn*, ī, m. a hypocritical ascetic. — *Bhaṇḍa-hāsini*, f. a harlot, prostitute.

Bhaṇḍuka, as, m. a water wag-tail.

Bhaṇḍana, am, n. armour, mail; war, battle; evil, wickedness, mischief.

Bhaṇḍara, as, m. a particular kind of combat (= *kalaha-viśeṣa*).

Bhaṇḍāki. See *bhaṇṭāki*.

Bhaṇḍikā, f. = *bhaṇḍī*, q. v.

Bhaṇḍi-jangha, as, m., N. of a man.

Bhaṇḍita, as, m., N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍin, ī, m., N. of a man.

Bhaṇḍira, as, m. = *bhaṇḍila*, Mimosa Seeressa; (*i*), f. = *bhaṇḍī*, q. v.

Bhaṇḍila, as, ā, am, fortunate, happy, prosperous, auspicious; (as), m. fortune, welfare; a messenger; an artisan, workman; the plant Mimosa Seeressa (= *śirisha*); N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍī, f. the plant Rubia Munjista (= *mañ-jishṭhā*). — *Bhaṇḍi-pushpa-nikāṣa*, as, ā, am, resembling the flowers of Rubia Munjista.

Bhaṇḍitaki = *bhaṇḍī* above.

Bhaṇḍira, as, m. Anaranthus Polygonoides; Mimosa Seeressa; N. of a lofty Nyagrodha tree upon the Go-vardhana mountain; (*i*), f. = *bhaṇḍī*, q. v. — *Bhaṇḍira-latikā*, f. = *bhaṇḍī*, q. v.

Bhaṇḍila, as, m. = *bhaṇḍī*, q. v.

Bhaṇḍuka, as, m. the plant Calosantes Indica; (also written *bhaṇḍika*; cf. *bhaṇṭuka*.)

Bhaṇḍika, as, m. the plant Calosantes Indica; a kind of fish.

भदन्त *bhadanta*, *bhadāka*. See under rt. *bhand* below.

भद्र *bhadra*. See under rt. *bhand* below.

भन *bhan* (a various reading for rt. *bhan*), cl. 1. P. *bhanati*, *bhanitum*, Ved. to sound, resound; to cry aloud, shout.

भनन्दन *bhanandana*, as, m., N. of a man; (wrongly for *bhalandana*.)

भन्द *bhand* or *bhad*, cl. 1. A. *bhandate*, *bhanditum*, Ved. to be greeted with praise, be hailed with acclamations, receive applause; to be fortunate or prosperous; to be excellent; to be glad; to exultate; to shine; to make fortunate, to honour, worship; Caus. *bhandayati*, -*yitum*, to cause to prosper.

Bhadanta, as, m. (said to be fr. rt. *bhaṇḍ*, col. 1), a term of respect applied to a Buddhist; a Buddhist mendicant. — *Bhadanta-gopa-deva* and *bhadanta-goshaka* or *bhadanta-ghoshaka*, as, m., N. of two Buddhist teachers. — *Bhadanta-jñāna-varman*, ā, m., N. of a poet. — *Bhadanta-dharma-trāta* and *bhadanta-rāma*, as, m., N. of two Buddhist teachers. — *Bhadanta-varman*, ā, m., N. of a poet. — *Bhadanta-śrī-lābha*, as, m., N. of a Buddhist teacher (also called *Śrī-lābha*).

Bhadāka, as, m. (said to be fr. rt. *bhand*), fortune, prosperity; (as, ā, am), auspicious.

Bhadra, as, ā, am, good, well, prosperous, happy, auspicious (e.g. *bhadra diś*, the auspicious quarter, the south); favourable, propitious, gracious, kind, friendly, benevolent, pious, excellent (*bhadro nṛpatiḥ*, a good or gracious king; often used in voc. sing. m. *bhadra* as a familiar mode of address, in the sense of 'my good sir,' 'my dear fellow;' and in voc. sing. f. *bhadre*, 'my good lady,' 'my dear nadam'); pleasant, enjoyable, desirable, laudable, commendable; lovely, beautiful; beloved, dear; specious, plausible, hypocritical, any hypocrite or impostor, (according to Kullūka on Manu IX. 258 = *kalyāṇācāra-pracchanna-pāpa*); (am), n. prosperity, happiness, welfare, good fortune, fortune, (*bhadraṇi*, n. pl. = *bhadram*, good fortune; *bhadram a-vyāhatam*, uninterrupted happiness or prosperity; *bhadram te*, prosperity to thee! *bhadram vaḥ*, happiness to you! may it be well with you! frequently mere forms politely used in conversation, and sometimes equivalent to our expressions 'if you please,' 'with all deference or respect for you,' &c.); gold; iron, steel; a fragrant grass, Cyperus Rotundus [cf. *bhadra-musta*]; a particular

posture in sitting (= *bhadraśana*); N. of the seventh of the eleven astronomical periods called *Karaṇas*; of various *Sāmans*; (as), m. a bullock; a term applied to a particular kind of elephant; N. of one of the elephants which support the world; a water wag-tail [cf. *bhadra-nāman*]; a heap, multitude (?); Nauclea Cadamba; *Tithymalus Aniquorum*; an epithet of Siva; N. of one of the twelve sons of Vishnu and one of the Tushita deities in the Svāyambhava Manv-antara; (with Jains) N. of the third of the nine white Balas; N. of a son of Vasu-deva and Pauravi; of a son of Vasu-deva and Devakī; of a son of Upācāru-mat; of an actor; of a friend of Bāna; of a son of Kṛishṇa; an epithet of mount Meru; (with Buddhists) N. of a particular world; (*ās*), m. pl., N. of a class of divinities under the third Manu; N. of a people; (*ā*), f. a cow; N. of various plants (= *kṛishṇā*, *anantā*, *rāmā*, *pra-sārīṇi*, *jīvanī*, *aparājītā*, *nīlī*, *balā*, *samī*, *vacā*, *dantī*, *haridrā*, *śveta-dūrva*, *kāś-mārī*, *sārivā-viśeṣa*, *kākoḍumbarikā*); Gmelina Arborea; a kind of metre, the first and third lines of which are — — — — —, and the second and fourth — — — — — &c.; N. of the second, seventh, and twelfth days of the lunar fortnight; of a goddess; of a Buddhist woman; of Dākṣhāyaṇī in Bhadrēśvara; of a Vidyā-dhārī; of a daughter of Surabhi; of a wife of Vasu-deva; of the wife of Vaiśravaṇa; of a daughter of Soma and wife of Utathya; of a daughter of Kaudrāśva and the Apsaras Ghṛitācī; of a Kākṣhivati and wife of Vyushitāśva; of a daughter of Meru and wife of Bhadrāśva; of a daughter of Sruta-kīrtti and wife of Kṛishṇa; of various rivers; of a river described as rising on the northern summit of Meru and flowing through Uttara-kuru into the northern ocean; the celestial Ganges; *bhadram*, *bhadrayā*, *bhadrebhis*, ind., Ved. auspiciously, favourably, propitiously, happily, well, rightly; [cf. Lat. *fastus* for *fad-us*, *fastigium*, *fastidium*, *festivus*: Goth. *bats*, *bat-iza*, 'better'; *bat-ista*, 'best'; Angl. Sax. *bet*: Old Germ. *baz*, 'better'; *beziro*, *beziro*, 'best'; Goth. *ga-bat-non*, *bot-a*, *bot-jan*: Angl. Sax. *bōt*: Hib. *feodhas*, 'better'; *badhach*, 'famous'; perhaps *maith*: Cambro-Brit. *mad*, 'good.'] — *Bhadra-kapṭa*, as, m. the plant Asteracantha Longifolia. — *Bhadra-kanyā*, f., N. of the mother of Maudgalyāyana. — *Bhadra-kapita*, as, m. an epithet of Siva; [cf. *bhadra* and *kapita*.] — *Bhadra-karṇikā*, f., N. of Dākṣhāyaṇī in Gokarṇa. — *Bhadra-karṇēśvara* ('*ṇa-īś*'), N. of a sacred bathing-place. — *Bhadra-kalpa*, as, m. (with Buddhists) 'the good or beautiful Kalpa,' N. of the present age; of a Sūtra work. — *Bhadra-kalpika*, as, m., N. of a Bodhi-sattva. — *Bhadra-kāra*, as, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people. — *Bhadra-kāraka*, as, *ikā*, am, causing prosperity or welfare, propitious, prosperous. — *Bhadra-kālī*, f., N. of a goddess; (in the later mythology) a form of Durgā [cf. Manu III. 89]; N. of one of the Mātrīs attending on Skanda; a species of plant (= *gandholi*); N. of a village on the right bank of the Ganges. — *Bhadra-kālī-kavāḍa*, am, n., N. of the thirty-seventh chapter of the Gaṇeśa-khaṇḍa or third part of the Brahma-vaivarta-Purāṇa. — *Bhadra-kālī-pūjā-yantra*, am, n., N. of a mystical diagram mentioned in Kṛishṇānanda's Tantra-sāra. — *Bhadra-kālī-manu*, us, m., N. of the ninth chapter of the Pheṭ-kāṇṭi-tantra. — *Bhadra-kālī-mantra*, ās, m. pl., N. of a chapter of the Tantra-sāra. — *Bhadra-kāśī*, f. = *bhadra-mustā*, q. v. — *Bhadra-kāṣṭha*, am, n. the wood of Pinus Deodora or of Pinus Longifolia. — *Bhadra-kumbha*, as, m. 'auspicious jar,' a golden jar filled with water from a holy place or from the Ganges (used especially at the consecration of a king). — *Bhadra-kṛit*, t, t, t, Ved. causing prosperity or welfare; (with Jains) N. of the twenty-fourth Arhat of the future Ut-sarpīṇi. — *Bhadra-gaṇita*, am, n. the construction of magical squares or diagrams. — *Bhadra-gandhikā*, f. the plant Cyperus Rotundus (= *mustaka*); the creeping plant Asclepias Pseu-

osarsa. — *Bhadra-gaura*, as, m., N. of a mountain. — *Bhadra-ghaṭa* or *bhadra-ghaṭaka*, as, m., a vessel from which a lottery is drawn. — *Bhadra-ara*, as, i, am, auspicious, propitious, causing prosperity or happiness; (as), m., N. of a person; (am), n., N. of a town in Vidarbha. — *Bhadra-arāya*, as, i, am, causing prosperity or happiness, prosperous. — *Bhadra-āru*, us, m., N. of a son of Ṛṣiṇa. — *Bhadra-ēdā*, as, m. the plant Euphorbia Tirucalli. — *Bhadra-jā*, as, m. the plant Wrightia antidysenterica. — *Bhadra-jaya*, as, m., N. of a man. — *Bhadra-jāni*, is, is, i, Ved. having a beautiful wife. — *Bhadra-tara*, as, ā, am, more prosperous, happier; better. — *Bhadra-turūṇi*, f. the plant Trapa Bispinosa (= *kubjaka*). — *Bhadra-tū*, or *bhadra-tea*, am, n. honesty, probity; prosperity, good fortune. — *Bhadra-tunga*, N. of a sacred bathing-place. — *Bhadra-turaga*, am, n., N. f. a Varsha. — *Bhadra-danta*, as, m., N. of an elephant. — *Bhadra-dantikā*, f. a species of Croton. — *Bhadra-dāru*, us, u, m. n. a sort of pine, Pinus Deodora; Pinus Longifolia. — *Bhadradārv-ādika*, as, m. a class of thirty-nine medicinal plants and substances. — *Bhadra-deha*, as, m., N. of a son of Ṛṣiṇa. — *Bhadra-deipa*, as, m., N. of an island. — *Bhadra-nāman*, ā, m. the wood-pecker; the water wag-tail; [cf. *bhadra*]. — *Bhadra-nāmikā*, a species of plant (= *trāyamañū*). — *Bhadra-ūhi*, is, m. 'treasure of fortune,' a term applied to a costly vessel offered to Vishnu. — *Bhadra-adā*, am, n. a kind of metre; (ā), f., N. of the third and fourth lunar asterisms (= *proshkha-pada*; cf. *nakshatra*). — *Bhadrapadā-yoga*, as, m., N. of the twenty-eighth chapter of Bhāṭṭotpala's commentary on Varāha-mihira's Brihat-saṃhitā. — *Bhadra-parvā*, f. the shrub *Pæderia Foetida*. — *Bhadra-parvī*, f. the tree *Gmelina Arborea*; the shrub *Pæderia Foetida*. — *Bhadrapāda*, as, i, am, orn under the Nakshatra Bhadra-padā. — *Bhadra-pāla*, as, m., N. of a Bodhi-sattva. — *Bhadra-pīṭha*, am, n. a beautiful chair, splendid seat, throne; a kind of winged insect, (perhaps incorrectly for a form *bhadra-kīṭa*). — *Bhadra-pura*, am, n., N. of a city; [cf. *bhadra-nagara*]. — *Bhadra-bala*, as, m. = *bala-bhadra*, N. of the elder brother of Ṛṣiṇa. — *Bhadra-bālā*, f. the shrub *Pæderia Foetida*; Sida Cordifolia (= *balā*). — *Bhadra-bāhu*, as, m., N. of a son of Vasu-deva by Rohiṇī (Pauṇḍrī); of a king of Magadha; (with Jainas) N. of one of the six Śruta-kevalins; of the author of certain Kalpa-sūtras; of the author of the Jātaka-mbho-nidhi; (us), f., N. of a woman. — *Bhadrabāhu-sāstra*, am, i, N. of a work mentioned in Nārāyaṇa's Prasnānava. — *Bhadrabāhu-svāmīn*, i, m., N. of an author mentioned in Cāritra-siṅha-gaṇi's Śhaḍdarsana-vṛtti. — *Bhadra-bhūja*, as, ā, am, 'auspicious-armed,' whose arms confer prosperity. — *Bhadra-bhūṣaṇī*, i, N. of a deity. — *Bhadra-manas*, ās, f., N. of the mother of the elephant Airāvata; [cf. *bhadra-reṇu*]. — *Bhadra-manda*, as, m. epithet of a particular kind of elephant; (also read *bhadra-mandra*; cf. *bhadra, manda, mandira*). — *Bhadramandra-nṛiga*, as, m. epithet of a particular kind of elephant. — *Bhadra-malikā*, f. a species of plant, Cuminum Madraspatanus (= *gavākshi*). — *Bhadra-mātṛī*, tā, f. a good or beautiful mother. — *Bhadra-mukha*, as, i, am, one whose face (i.e. whose eyes) confers prosperity; (as), m., N. of a Nāga. — *Bhadra-mūja*, as, m. a plant akin to Saccharum Sara. — *Bhadra-musta* or *bhadra-mustā*, f. a variety of Cyperus. — *Bhadramustaka*, as, m. = *bhadra-musta* — *Bhadra-mṛga*, as, m. epithet of a particular kind of elephant. — *Bhadra-yava*, am, n. the seed of Wrightia Antidysenterica (= *indra-yava*). — *Bhadra-yāna*, as, m., N. of a man; (commonly written *bhadra-yāna*). — *Bhadra-yāniya*, ās, m. pl., N. of the school founded by Bhadra-yāna; (commonly written *bhadra-yāniya*). — *Bhadra-yoga*, as, m., N. of a subdivision of the Purāṇa-sarvasva; of an astrological Yoga. — *Bhadra-ratha*, as, m., N. of a king. — *Bhadra-ruṭi*, is,

m., N. of a man. — *Bhadra-rūpā*, f., N. of a woman. — *Bhadra-reṇu*, us, m., N. of Indra's elephant; (also read *bhadra-reṇu*; cf. *bhadra-manas*). — *Bhadra-rohiṇī*, f. a species of plant. — *Bhadra-vaṭa*, as, m. 'the auspicious or beautiful fig-tree,' N. of a place. — *Bhadra-vaṭ*, ān, atī, at, fraught with good, auspicious; (atī), f. a wanton, courtesan (? Ved.); the tree *Gmelia Arborea*; N. of a daughter of Kṛṣṇa; of a wife of Madhu (with the patronymic Pauravi); N. of a female elephant; (at), n. the tree Pinus Deodora; N. of a Tirtha. — *Bhadra-varman*, ā, m. 'Double Arabian Jasmine,' N. of a nian. — *Bhadra-vallikā*, f. the plant Hemidesmus Indicus. — *Bhadra-vallī*, f. *Jasminum Sambac*; *Gärtnera Racemosa*, a large Bengal creeper; the plant *Vallisria Dichotomus*. — *Bhadra-vasana*, am, n. splendid apparel, magnificent array. — *Bhadra-vāc*, k, k, k, Ved. speaking auspiciously. — *Bhadra-vācya*, am, n., Ved. wishing well, congratulation. — *Bhadra-vādin*, i, inī, i, Ved. uttering auspicious cries (said of a bird). — *Bhadra-vinda*, as, m., N. of a son of Kṛṣṇa. — *Bhadra-virāj*, f, f. a kind of metre. — *Bhadra-vihāra*, as, m., N. of a Buddhist monastery. — *Bhadra-reṇu*, another form for *bhadra-reṇu*, q.v. — *Bhadra-vrāta*, as, ā, am, Ved. having or forming a happy assemblage. — *Bhadra-sarman*, ā, m., N. of a man with the patronymic Kauśika; [cf. *bhadrāsarmi*]. — *Bhadra-sāha*, as, m., N. of a form of Skanda. — *Bhadra-sāla-vana* = *bhadra-sāla-vana*, q.v. — *Bhadra-sīla*, as, m., N. of a man. — *Bhadra-śoṭi*, is, is, i, Ved. beautifully shining, flashing, coruscating, glittering. — *Bhadra-saunaka*, as, m., N. of a man. — *Bhadra-śraya* or *bhadra-śṛtya*, am, n. sandal-wood. — *Bhadra-śravas*, ās, m., N. of a son of Dharma. — *Bhadra-śrī*, is, f. the sandal tree. — *Bhadra-śrut*, t, t, t, Ved. hearing good, hearing pleasant things. — *Bhadra-śṛṇya*, as, m., N. of a king. — *Bhadra-shaṣṭhī*, f., N. of a form of Durgā. — *Bhadra-sāman*, ā, m., N. of a nian. — *Bhadra-sūra*, as, m., N. of a king; (also read *vindu-sāra*). — *Bhadra-sāla-vana*, (probably) am, n., N. of a forest (of fine Shorea Robusta trees). — *Bhadra-sena*, as, m., N. of a man with the patronymic Ajātaśatṛava; of a son of Vasu-deva and Devakī; of a son of Rishabha; of a son of Mahishmat, (in this sense also *bhadrasenaka*); N. of a king of Kāśmīra; (with Buddhists) N. of the leader of the host of the evil spirit Māra-pāpiyas. — *Bhadra-somā*, f, f, N. of a river in Uttara-kuru; a N. of the Ganges. — *Bhadra-hasta*, as, ā, am, Ved. beautiful-handed, auspicious-handed (said of the Asvins). — *Bhadra-karaya*, am, n. 'making beautiful,' the act of shaving. — *Bhadra-kṛī*, cl. 8. P. -karoti, -kartum, 'to make beautiful,' to shave; [cf. *madra-kṛī*]. — *Bhadra-kṛsha* ('*ra-ak*'), as, m. 'fair-eyed,' N. of a king [cf. *bhallāksha*]; a particular seed of which beads are made (?). — *Bhadraṅga* ('*ra-an*'), as, m. 'beauteous-framed,' having a handsome person, an epithet of Bala-bhadra. — *Bhadraṁja* ('*ra-āt*'), as, m. 'son of iron,' a sword. — *Bhadra-nagara*, am, n., N. of a city; [cf. *bhadra-pura*]. — *Bhadra-bhadra* ('*ra-abh*'), as, ā, am, good and bad; (am), n. good and evil. — *Bhadra-yudha* ('*ra-āy*'), as, m. 'handsome-weaponed,' N. of a giant; of a warrior. — *Bhadra-yus* ('*ra-āy*'), us, m., N. of a man. — *Bhadra-vakāśa* ('*ra-av*'), f., N. of a sacred river. — *Bhadra-vrata*, am, n. a particular religious ceremony; (also called *viṣṭi-vrata*). — *Bhadraśrama* ('*ra* or '*ra-ās*'), as, m., N. of a hermitage mentioned in the Sambhala-māhātmya portion of the Skanda-Purāṇa. — *Bhadra-śraya*, am, n. sandal-wood (= *bhadra-śṛtya*, q.v.). — *Bhadraśra* ('*ra-as*'), as, m., N. of a Dvīpa said in the Purāṇas to be named after Bhadrāśva, son of Āgnidhra, (some systems describe Bhadrāśva as one of the four Mahā-dvīpas into which the known world is divided, while another states it to be one of nine Kṣaṇḍas or smaller divisions into which the continent is distributed; in either case it is the eastern division); N. of a son of Vasu-deva and Rohiṇī; of

a son of Dhundhumāra; of a king called Bhadrāśva Sveta-vāhana; of a son of Āgnidhra or Āgnidhra; (am), n., N. of a Varsha named after the son of Āgnidhra. — *Bhadraśana* ('*ra-ās*'), am, n. a splendid seat, chair of state, throne; a particular posture of a devotee while meditating, (the legs being crossed and bent underneath the body and turned so as to bring the ankles into contact with the perineum while the soles of the feet are held close to the sides). — *Bhadraśa* ('*ra-aka*'), am, n., Ved. an auspicious day, favourable season. — *Bhadrendra* ('*ra-in*'), as, m., N. of a man. — *Bhadreśu* ('*ra-īś*'), as, m. an epithet of Śiva. — *Bhadreśvara* ('*ra-īś*'), as, m. an epithet of various statues and Lingas of Śiva; N. of a place; of a Kāyastha. — *Bhadra-lā* ('*ra-clā*'), f. large cardamoms. — *Bhadro-danī* ('*ra-od*'), f. Sida Cordifolia; Uria Lagopodioides. — *Bhadrolaya* ('*ra-ud*'), am, n., N. of a particular medicinal compound. — *Bhadropavāsa-vrata* ('*ra-up*'), am, n. a particular religious observance.

Bhadra, as, ikā, am, good; fine, handsome, beautiful; (as), m. (according to a Scholiast) a kind of bean; (probably) Cyperus Pertenus; the Deodar tree, Pinus Deodora; N. of a man, (also called *bhadrika*, q.v.); of a king; (ās), m. pl., N. of a people [cf. *bhadra*]; (ikā), f. an amulet; N. of a metre, four times — 0 — 0 — 0 — 0 —; of a metre, four times 0 — 0 — 0 — 0 — 0 —; (akā), f., N. of a woman; (am), n. Cyperus Rotundus; a particular posture in sitting (= *bhadraśana*, q.v.); a kind of metre, four times — 0 — 0 — 0 — 0 —, 0 — 0 — 0 — 0 — 0 —.

Bhadraśaka, as, m., N. of one of the eighteen lesser Dvīpas.

Bhadralapatṛikā, f. *Pæderia Foetida* (= *gan-dhātī*).

Bhadralī, f. = *bhadralapatṛikā*.

Bhadraṇī, f. a species of tree.

Bhadrika, as, m., N. of a man; [cf. *bhadra*].

Bhadriya, as, m., N. of a man.

Bhandad-ishi, is, is, i (fr. *bhandat*, pres. part. P. of rt. *bhand* + *ishī*), Ved. (perhaps) hastening amidst shouts of applause; (Sāy.) = *stuti-rūpeṣṭīr yasya*.

Bhandana, as, i, am, Ved. shouting lustily, applauding, cheering; (Mahī-dhara), causing to prosper, (or) beautifying, embellishing; (ā), f. acclamation, applause, praise.

Bhandanāya (fr. *bhandana*), Nom. P. *bhandanāyati*, -yitum, Ved. to shout loudly, howl, yell, (used only in the pres. part. Ved.)

Bhandanāy, as, anti, at, Ved. shouting loudly, howling, yelling.

Bhandanīya, as, ā, am, Ved. a word formed in Nirukta XI. 19. to explain *bhadra*, q.v.

Bhandamānu, as, ā, am, Ved. hailed with acclamations, greeted with applause.

Bhandila, am, n. fortune, prosperity [cf. *bhan-dila*]; tremulous motion; a messenger (?).

Bhandish(ha), as, ā, am (fr. rt. *bhand* with the termination of the superl.), Ved. shouting or yelling most loudly, applauding or praising most highly.

भन्चुक bhandhruka, as, m., N. of a place.

भयञ्जर bha-pañjara, &c. See under 4. *bha*.

भयट bhappata, as, m., N. of a man who built a temple named after him Bhappaṭṣvara.

भम्भ bhambha, as, m. smoke; a fly.

Bhambharālikā, f. a gnat, musquito, gad-fly.

Bhambharālī, f. a fly.

भम्भारव bhambhā-rava, as, m. (onomatopoeic), the lowing of a cow; (also *bambhā-rava*).

भम्भासार bhambhāsāra, as, m., N. of a king of Magadha.

भय bhaya, am, n. (fr. rt. i. *bhī*), fear, alarm, dread, apprehension (e.g. *ātma-bh*, fear for one's life; *mā bhayaṁ kuru*, be not afraid; cf. *daṇḍa-bh*); dismay, fright, terror (e.g. *jagad-bh*, a terror to the universe); cause for fear, danger, peril, risk, jeopardy, hazard; the blossom of Trapa

Bispino; (as), m. Fear personified as a son of Nir-ṛiti, as a prince of the Yavanas and husband of the daughter of Time; sickness, disease; (āt), ind. from fear, for fear; (ā), f., N. of a daughter of Kāla and wife of the Rākshasa Heti. — *Bhaya-kampa*, as, m. tremor from fear, the tremor of fear, trembling caused by fright. — *Bhaya-kara*, as, ī, am, or *bhaya-kartri*, tā, tri, tri, or *bhaya-kāra-ka*, as, ikā, am, or *bhaya-kṛit*, t, t, t, fear-causing, fear-exciting, terrifying, dangerous, perilous; fearful, formidable, terrible. — *Bhaya-kara*, as, ī, am, = *bhaya-kara*; (as), m. a small kind of owl (= *duṇḍula*); N. of one of the Viśve Devāḥ; N. of various persons; (ī), f., N. of one of the Mātṛis attending upon Skanda. — *Bhayan-kartri*, tā, tri, tri, = *bhaya-kartri*. — *Bhaya-jāta*, as, m., N. of a man. — *Bhaya-ḍṇḍima*, as, m. 'terror-drum,' a drum used in battle. — *Bhaya-trātri*, tā, tri, tri, a deliverer from danger, rescuer from peril. — *Bhaya-da*, as, ā, am, causing danger, inspiring fear; *vahni-bh°*, causing danger from fire; (as), m., N. of a king. — *Bhaya-darśin*, ī, inī, ī, apprehensive of danger, fearful. — *Bhaya-dāya*, as, ā, am, or *bhaya-dāyin*, ī, inī, ī, causing danger, inspiring fear; *salila-bhaya-dāyin*, causing danger from water. — *Bhaya-druta*, as, ā, am, fleeing for fear, running away in terror, routed, put to flight. — *Bhaya-nāśin*, ī, inī, ī, destructive of fear or danger; (inī), f. a species of plant. — *Bhaya-nimilitaksha*, as, ī, am, having the eyes closed from fear. — *Bhaya-pratikāra*, as, m. counteraction or removal of fear. — *Bhaya-prada*, as, ā, am, or *bhaya-pradāyin*, ī, inī, ī, causing danger, inspiring fear, terrible. — *Bhaya-prastāva*, as, m. an occasion of alarm, season of fear. — *Bhaya-brāhmaṇa*, as, m. a timid Brāhmaṇ. — *Bhaya-bhrashka*, as, ā, am, scattered in terror, put to flight. — *Bhaya-vīdhāyin*, ī, inī, ī, causing alarm, alarming, fearful. — *Bhaya-vipluta*, as, ā, am, overwhelmed with fear, panic-struck. — *Bhaya-vihvala*, as, ā, am, disturbed or agitated with fear. — *Bhaya-vyūha*, as, m. 'array against danger,' a term applied to a particular mode of marshalling an army when threatened with danger from all sides. — *Bhaya-sīla*, as, ā, am, of a timorous disposition, timid. — *Bhaya-soka-samāvṛṣṭa*, as, ā, am, affected with fear and grief, filled with sorrow and dismay. — *Bhaya-samhṛṣṭa-roman*, ā, ā, a, having the hair erect with terror, horrified. — *Bhaya-santrasta*, as, ā, am, terrified by danger, scared with terror. — *Bhaya-santrasta-mānasa*, as, ā, am, having the mind scared with terror. — *Bhaya-sṭha*, Ved. a perilous position, dangerous situation. — *Bhaya-sṭhāna*, am, n. an occasion of alarm, cause of apprehension or fear. — *Bhaya-sṭhāna-sata*, āni, n. pl. hundreds of occasions of fear. — *Bhaya-hartṛi*, tā, tri, tri, or *bhaya-hāraka*, as, ikā, am, removing or dispelling fear, a remover of fear. — *Bhaya-hetu*, us, m. a cause for fear or alarm, danger. — *Bhaya-tura* (°ya-āt), as, ā, am, distressed with fear, agitated with alarm. — *Bhayanvita* (°ya-am), as, ā, am, filled with fear, frightened, alarmed. — *Bhaya-pāpa* (°ya-ap), as, ā, am, warding off fear or danger; a prince, king. — *Bhaya-bādhā* (°ya-ab), as, ā, am, undisturbed by fear, unexposed to danger. — *Bhayaṛta* (°ya-ūr), as, ā, am, distressed with fear, alarmed, terrified, frightened, afraid. — *Bhaya-vaha* (°ya-āv), as, ā, am, bringing fear or danger, causing alarm, formidable, fearful. — *Bhayaika-pravaṇa* (°ya-ek), as, ā, am, wholly inclined to the one (feeling) fear, wholly filled with alarm, wholly absorbed or engrossed by fear. — *Bhayaottara* (°ya-ut), as, ā, am, attended with or succeeded by fear; [cf. *uttara*]. — *Bhayaopasama* (°ya-up), as, m. soothing or allaying fear, encouraging.

Bhaya-māna, as, m., Ved., N. of the author of the hymn Rīg-veda I. 100.

Bhayaṇaka, as, ā, am (probably fr. *bhayaṇa*, an old anomalous present part. A. of rt. i. bhī), fearful, frightful, formidable, terrible, terrific, horrible; (am), n. terror; (as), m. a tiger; Rāhu or the

Ascending Node personified; the Rasa or sentiment of terror as excited by poetical or dramatic composition. — *Bhayaṇaka-tā*, f. or *bhayaṇaka-tva*, am, n. fearfulness, formidableness. — *Bhayaṇaka-rasa-nirdeśa*, as, m., N. of the 144th chapter of the Sārngadhara-paddhati.

Bhayaṇa, as, ā, am, Ved. to be feared.

भर bhara, as, ā, am (fr. rt. bhṛi), bearing, carrying; bringing, getting; granting; cherishing, upholding, supporting, (often at the end of comps., cf. *ṛitam-bh°*, *kaṭam-bh°*, *kulam-bh°*, *deham-bh°*, *pushtim-bh°*, *viśvam-bh°*); (as), m. the act of taking or carrying, getting, gaining, taking away, theft; a burden, load, weight, mass, (*bharām kri*, to place one's weight, support one's self, cf. *dur-bh°*, *su-bh°*, *bhāra*); a particular weight or measure = *bhāra* = 20 Tulas = 2000 Palas; a large quantity, great number, mass, multitude, bulk; attacking, battle, contest (Ved.); raising the voice (Ved.); a joyful song, a hymn (Ved.); [cf. Gr. *βάρος*]. — *Bhara-kūti*, īs, f., Ved. a war-cry, war-hoop; (īs, īs, ī), sounding a battle-cry, raising a war-shout. — *Bhare-shu-jā*, ās, m., Ved. 'born or produced amidst cries of joy,' an epithet of Soma.

Bharata, as, m. a potter; a servant.

Bharaṭika, as, ī, am, = *bharatena harati*, see Gaṇa Bhastrādi to Pāṇ. IV. 4, 16.

Bharaṇa, as, ī, am, bearing, cherishing, maintaining, nourishing, supporting; (as, ī), m. f. the constellation Bharanī; (ī), f. the creeper Luffa Foetida or a similar plant, = *ghoshaka*; (*nyasa*), f. pl., N. of the seventh lunar asterism or Nakshatra containing three stars and figured by the pudendum muliebre; (am), n. the act of bearing, supporting, cherishing, maintaining, nourishing; nutriment; wages, hire; the act of carrying; wearing; what is worn, clothes (Ved.); bringing, procuring. — *Bharanī-bhū*, ūs, m. 'born from the asterism or nymph Bharanī,' an epithet of Rāhu or the Ascending Node personified. — *Bharanyā-āhvā*, f. the plant Tiariidum Indicum (= *para-pushpi*).

Bharanī, īs, m. f. (probably) = *bharanī*, q. v. — *Bharanī-sheṇa* or *bharanyā-sena*, as, m., N. of a man; [cf. *rohinī-sheṇa* or *rohinī-sena*].

Bharanyā, as, ā, am, to be borne, to be cherished, to be supported or maintained; a dependant.

Bharanā, as, m. a master, owner, lord; a husband; a king; an ox, bull; a worm; the earth (?).

1. *bharanyā* (fr. *bharanī*), Nom. P. *bharanyati*, &c., = *sam-bhṛi*, q. v.; [cf. *bharanyā*].

2. *bharanyā*, as, ā, am (for *bharanyā*), to be maintained, to be cherished or protected; (ā), f. wages, hire; a woman; (am), n. = *bharanā*, cherishing, maintaining; wages, hire; the asterism Bharanī. — *Bharanyā-bhuj*, k, k, k, receiving wages, working for hire; (k), m. a hiring, servant; a labourer.

Bharanyu, us, m. a master; a protector (= *saranyu*); a friend; fire; the moon; the sun.

Bharat, an, anti, at, bearing, holding; wearing; possessing, having; nourishing, maintaining, supporting. — *Bharad-vāja*, as, m. 'bringing or bearing food,' a skylark; N. of a Rishi the author of various Rīg-veda hymns, said to be a son of Bṛihas-pati, (Bharad-vāja Bārhaspatya is the author of Rīg-veda VI. 1-30, 37-43, 53-74; IX. 67, 1-3; X. 137, 1; he is fabled as the Puro-hita of Divo-dāsa; but Divo-dāsa and Bharad-vāja may be the same person, cf. Rīg-veda I. 116, 18; VI. 16, 5); N. of one of the seven sages; of an author of a law-book; of a Buddhist Arihat; N. of a district, (also read *bhārad-vāja*); N. of an Agni; (ās), m. pl. the race or family of Bharad-vāja; [cf. *bhāradvāja*]. — *Bharad-vājaka*, as, m. a skylark. — *Bharadvāja-prādur-bhāva*, as, m., N. of a division of the Bhāva-prakāśa treating of medicine. — *Bharadvāja-sūtra*, am, n., N. of a Sūtra work. — *Bharadvājīn* in *bharadvājīnām vratam*, N. of a Sāman; [cf. *bhāradvājīn*].

Bharata, as, ā, am, to be supported, being supported; (as), m. an epithet of Agni who is supposed

to be maintained or kept alive by the care of men (Ved.); N. of a particular Agni, (he has a son Bhārata and a daughter Bharatī, cf. *bharatha*); a hired soldier, warrior, (perhaps in particular) the charioteer of a prince, (hence perhaps the Maruts are called sons of Bharata, i. e. of 'the warrior' Rudra); a ('hired') bard, poet, actor, dancer, mime [cf. *bharata-putraka*]; a weaver; (according to Naighanṭuka III. 18) = *ṛitv-ij*; N. of an Āditya; N. of a celebrated hero and monarch of all India, (he was the first of a series of twelve Cakra-vartins or Sārvabhaumas, i. e. universal emperors; as son of Duhshanta or Dushyanta and Sakuntalā, he has the patronymic Daughshanti or Daushyanti, also read *daushmanti*, *daushvanti*, &c.; in Rīg-veda III. 53, 24, the sons of Bharata are regarded as descendants of Viśvā-mitra); N. of a son of Dhruva-sandhi, father of Asita; of a son of Daśa-ratha and younger brother of Rāma; of a son of Rishabhā; of a son of Viti-hotra; an epithet of a Manu who gave the name to the country Bhārata (Viṣṇu-Purāṇa II. 1); N. of a son of Manu Bbautya; of a king of Āsmaka; of an ancient Muni (the celebrated author of the Gandharva-veda or Alankāra-śāstra, treating of dramatic composition; the term is also applied to his work, which appears to have been a body of Sūtras or rules relating to every branch of dramatic writing and theatrical exhibition; although said to be lost it is constantly quoted by the commentators on the Nāṭakas or Indian dramas); a barbarian, mountaineer, savage, = *kshetra*; (ās), m. pl., N. of a tribe, 'the descendants of Bharata'; (āni), n. pl., N. of a particular Varsha; [cf. *bhārata*]. — *Bharata khaṇḍa*, am, n., N. of a part of Bharata-varsha (= *kumārīkā*). — *Bharata-jña*, as, m. 'knowing the science of Bharata,' conversant with dramatic writings and rules. — *Bharata-tva*, am, n. the name 'Bharata.' — *Bharata-dvādasāha* ('śa-aha'), am, n., N. of a particular festival. — *Bharata-putraka*, as, m. 'son of Bharata,' an actor, a mime. — *Bharata-pura*, am, n., N. of a town (mentioned in the Bharata-dvātrīṅgikā). — *Bharata-prasū*, ūs f. 'the mother of Bharata,' an epithet of Kaikeyi (wife of Daśa-ratha). — *Bharata-malla*, as, m., N. of a grammarian. — *Bharata-mallika*, as, m. = *bharata-sena*, q. v. — *Bharata-roha*, as, m., N. o a man. — *Bharatarashabha* ('ta-rī'), as, m. 'bull like descendant of Bharata,' the best or most distinguished of the Bharatas; a prince of the Bharatas. — *Bharata-varsha*, am, n. 'the country of Bharata' (supposed to have been the first monarch of all India, cf. *bharata*, col. 2), a N. of India (= *bhārata*). — *Bharata-vākya*, am, n. 'the speech of Bharata,' N. of the seventy-seventh chapter of the Uttara-kāṇḍa or seventh book of the Rāmāyaṇa N. of the eighty-third chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharata-sūrdūla*, as, m. 'tiger-like descendant of Bharata,' the most distinguished or excellent of the Bharatas. — *Bharata-śreṣṭha*, as, ā, am, or *bharata-sat-tama*, as, ā, am, 'best of the Bharatas,' the most distinguished of the descendants of Bharata. — *Bharata-sena*, as, m., N. of an author of commentaries on the Megha-dūta, Raghu-vaṇśa, Śiśupāla-vadha and Bhāṭṭi-kāvya. — *Bharata-svāmin*, ī, m., N. o a commentator on the Vedas; of an astronomer. — *Bharatāgraja* ('ta-ag'), as, m. 'the elder brother of Bharata,' an epithet of Rāma. — *Bharatī vāsa* ('ta-āv'), as, m. 'abode of Bharata,' N. of the twenty-ninth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharatāśrama* ('ta-ās'), as, m. 'the hermitage of Bharata,' N. of hermitage. — *Bharatesvara-tīrtha* ('ta-is'), am, n. N. of a Tīrtha.

Bharatha, as, m. = *loka-pāla*, a world-protector a deity presiding over one of the regions of the world; a sovereign, king; fire [cf. *bharata*].

Bharad-vāja. See under *bharat*, col. 2.

Bharama, as, m., N. of a man; [cf. *bhāramaya*. — *Bharas*, as, n., Ved. bearing, holding, cherishing [cf. *viśva-bh°*, *sa-bh°*].

Bhari, *is, īs, ī*, bearing, possessing, maintaining, supporting, nourishing, (often at the end of comp., *ātman-bh°*, *ādaram-bh°*, *kukshim-bh°*.)

Bharīṇi, f. of 2. **bharitā** below; [cf. *bharīṇi*.]
1. **bharita**, *as, ā, am* (fr. *bhara*), nourished, led, full of; [cf. *vasu-bh°*.]
2. **bharita**, *as, ā, or* **bharīṇi**, *am*, = *harita*, green, of a green colour.

Bharitra, *am, n.*, Ved. the arm.
Bhariman, *ā, n.*, supporting, nourishing, cherishing; [cf. *bhariman*.]

Bharisha, *as, ā, am*, Ved. rapacious, avaricious, greedy.

Bharīman, *ā, m.*, Ved. a household, family; caring, supporting, nourishing, cherishing (in this use the gender is doubtful).

Bharu, *us, m.*, a husband, lord; N. of Siva; of Ishu; gold; the sea.

Bharṇas, *ās, ās, as*, Ved. in the comp. *sahasra-bh°*, q. v.; (according to Sāy. *bharṇas*=*bharāṇa*, v.)

Bhartavya, *as, ā, am*, to be borne or carried; to be maintained, to be nourished or supported; to be engaged or hired, to be retained in service or kept in pay.

Bhartṛi, *tā, tri, trī*, a bearer, carrier (Ved.); a herisher, nourisher, holder, supporter, protector; (*tā*), a husband, lord; master, landlord; chief, commander; (*tri*), f. a female supporter or nourisher; mother; [cf. *jagati-bh°*, *divasa-bh°*, *nṛi-bh°*, *śśu-bh°*, *proshita-bhartṛika*.]—**Bhartṛi-guṇa**, *s, m.*, the excellence or virtue of a husband (Manu IX. 24).—**Bhartṛi-ghna**, *as, ī, am*, murdering a master or supporter; (*ī*), f. a woman who murders her husband.—**Bhartṛighna-tva**, *am, n.*, the killing or injuring a master.—**Bhartṛi-tā**, f. or **bhartṛi-tva**, *am, n.*, the state or relation of a husband, husbandship; manhood.—**Bhartṛitān-gata**, *as, ā, am*, 'gone to husbandship', married.—**Bhartṛi-darśana-kāṅkshā**, f. the desire of seeing a husband.—**Bhartṛidarśana-lālasā**, f. longing or eager desire to see a husband.—**Bhartṛi-dāraka**, *as, m.*, a king's son, a crown prince, prince royal especially in the drama, a young prince designated as heir-apparent; (*ikā*), f. a king's daughter, princess.

—**Bhartṛi-īrīḍha-vratā**, f. strictly faithful to a husband.—**Bhartṛi-bhakta**, *as, ā, am*, devoted to a lord or husband.—**Bhartṛi-matī**, f. possessing a husband, a married woman.—**Bhartṛi-menṭha**, *as, n.*, N. of a poet; [cf. *menṭha*.]—**Bhartṛi-yajña**, *as, m.*, N. of an author.—**Bhartṛi-rājyapaharaṇa** (*ya-ap°*), *am, n.*, seizure of a husband's kingdom.

—**Bhartṛi-loka**, *as, m.*, the sphere or abode of a husband (in a future life).—**Bhartṛi-ryasana-pīlita**, *as, ā, am*, afflicted by a husband's or master's calamity.—**Bhartṛi-vrata**, *am, n.*, fidelity or devotion to a husband [cf. *pāti-vrata*]; (*ā*), f. faithful to a husband, a virtuous and devoted wife; [cf. *pāti-vratā*.]—**Bhartṛivratā-tva**, *am, n.*, the state or condition of fidelity to a husband.—**Bhartṛi-soka-yara**, *as, ā, am*, absorbed in grief for a husband or lord.—**Bhartṛisoka-paritāṅgin** (*ta-an°*), *ī, tni*, whose limbs are affected by grief for a husband or lord.—**Bhartṛisokābhīpidita** (*'ka-abh°*), *as, ā, am*, afflicted by a husband's sorrow or by grief for a husband or lord.—**Bhartṛi-sāt**, ind. to a husband, to the power of a husband; (with *krītā*) a married woman.—**Bhartṛi-sthāna**, *am, n.*, N. of a sacred place of pilgrimage.—**Bhartṛi-svāmin**, *ī, m.*, N. of a poet mentioned in the Sārngadhara-paddhati.

—**Bhartṛi-hari**, *is, m.*, N. of a well-known author of 300 moral, political, and religious maxims or poetegms comprised in three Satakas called *Srināra-ś*, *Niti-ś*, *Vairāgya-ś*, also of some grammatical *Kārikās*, and of the *Bhāṅya-pāṇiya*; and also, according to some, of the *Bhāṅgi-kāvya*: he is often designated by the one name *Hari*, and though little is really ascertained about his history, is said to have been the brother of king Vikramāditya, who lived in the first century B. C.; according to a legend, he wrote his apothegms when leading the life of an

ascetic, after a licentious youth).—**Bhartṛi-kīna**, *as, ā, am*, abandoned or deserted by a husband or lord.—**Bhartṛi-hema**, *as, m.*=**bhartṛi-hari**, col. 1.

Bhartṛima (?), *as, ā, am*, maintained, nourished, supported.

Bharmā, *am, n.*=**bharman**, wages, hire; gold; a coin of a particular value; the navel.

Bharmayā, f. wages, hire.

Bharman, *a, n.*, support, maintenance, nourishment, care [cf. *arishṭa-bh°*, *garbha-bh°*, *jātū-bh°*]; a burden, load; hire, wages; gold; a coin, piece of gold, gold coin, piece of money; the navel; [cf. *bharma*.]

Bharvara, *as, m.*, Ved. (according to Sāy.)= **jugal-bhartṛi** or **prajā-pati**.

भरा bha-ra-ga, a word invented to explain **bhargu** (*bha* standing for *bhāsayati*, *ra* for *rañjayati*, and *ga* for *gañchanty asmād imāḥ prajāḥ*).

भरट bharaṭa. See p. 700, col. 2.

भरटक bharaṭaka or **bharaṭaka**, *as, m.*, N. of a particular class of mendicants.—**Bharaṭaka-dvātrīṣṭikā**, f., N. of thirty-two popular stories (written to ridicule the ignorance and folly of ascetics).

भराड bharaṇḍa. See p. 700, col. 2.

भरु bharu. See col. 1.

भरुक bharuka, *as, m.*, N. of a prince; (also written *kuruka* or *ruruka*.)

भरुकळ bharukaḥḥa, *as, m.*, N. of a country, (also read *marukaḥḥa*); N. of a people; of a Nāga.—**Bharukaḥḥa-nivāsin**, *ī, inī, ī*, an inhabitant of Bharukaḥḥa.

भरुज bharuja, *as, m.* (perhaps fr. rt. 1. *bhraj*), a sort of jackal; [cf. *bharījā*, *bhārujika*.]

भरुटक bharuṭaka or **bharuṭaka**, *am, n.* (probably fr. rt. *bhrī*), fried meat.

भरुजा bharūjā, f. (according to Yaska fr. rt. 1. *bhraj*), Ved. a particular colour, being of a particular colour (used adjectively); *bharūjī* in the Atharva-veda may be a N. of some wild animal; [cf. *bharuja*, which is variously read *bharūjā*; cf. *bhārījika*.]

भरेषुजा bhareshu-jā. See *bhara*, p. 700.

भरेहनगरी bhareha-nagarī, f., N. of a town mentioned in Nīla-kaṇṭha's *S'rāddha-mayūkha*.

भर्ग bharga, *as, m.* (said to be fr. a rt. *bhrj*, which is probably here fr. *bhrāj*, = Gr. *φλέγω*), Ved. radiance, splendour, lustre, effulgence (Ved.=*bhargas* below, cf. *φλόξ*); N. of Siva; of Brahman; of a man with the patronymic *Prāgātha*, author of the hymns *Rig-veda* VIII. 49-50; of a king, the son of *Veṇu-hotra*; of *Viti-hotra*; of *Vahni*; (*ās*), m. pl., N. of a race of warriors; (*am*), n., N. of a Sāman.—**Bhargā-sikhā**, f., N. of a work mentioned in the *Siva-sūtra-vivṛiti*.

Bhargas, *as, n.*, Ved. radiance, lustre, effulgence; N. of Brahman; of a Sāman.—**Bhargas-vat**, *an, atī, at*, Ved. clear, shrill (said of the voice).

Bhargya, *as, m.*, N. of Siva (= *bhargu*).

भर्गभूमि bhargā-bhūmi, *is, m.*, N. of a king; [cf. *bhārga-bhūmi*, *bhrīgu-bhūmi*.]

भर्गीय bhargāyana, *ās, m. pl.* (probably) an incorrect form for *bhārgāyana*.

भर्हु bharḥu, *us, m.*, N. of a poet mentioned in the *Sārngadhara-paddhati*.

भर्जन bharjana. See under rt. *bhrj*, p. 720.

भर्णस् bharṇas. See col. 1.

भर्तव्य bhartavya. See col. 1.

भर्तृ bhartrī. See col. 1.

भर्त्स bharts, cl. 10. P. A. *bhartsayati*, -*ite* (according to the Dhātu-pāṭha only A.), -*yitum*, rarely cl. 1. *bhartsati*, (in Atharva-veda III. 9. 5, a form *bhartsyāmi* occurs), to menace, threaten; to reproach, abuse, blame, reprove, chide, rebuke; to deride: Pass. *bhartsyate*.

Bhartsaka, *as, m.*, a threatener, abuser, reviler.

Bhartsana, *am, ā, n.*, f. threatening, reviling; cursing; threat, menace, reproach, abuse; a curse.

Bhartsa-pattrikā, f. (fr. *bhartsa*? + *patra*), N. of a particular plant (= *mahā-nīli*).

Bhartsita, *as, ā, am*, threatened, menaced, reviled, abused, blamed, upbraided, rebuked; (*am*), n. a menace, threat, curse.

Bhartsyamāna, *as, ā, am*, being threatened &c., being reviled.

भर्व bharb or **bharbh**. See rt. *bharv*.

भर्भ bharma, &c. See col. 2.

भर्भ्याश्च barmyāśva, *as, m.*, N. of a king, father of Mudgala; (also read *haryaśva*; cf. *bhārmya*, *bhārmyaśva*, *bhṛmyaśva*.)

भर्व bharv or **bharb** or **bharbh** (connected with rt. 1. *bhas*), cl. 1. P. *bharvati* or *bharbati* or *bharbhati*, &c., Ved. to chew, devour, eat; to hurt, injure, fight; [cf. Gr. *φέρβω*, *φορβή*; Lat. *herb-a*; Goth. *bairjan*.]

भर्वर bharvara. See col. 2.

भर्श bharś. See under rt. *bhras* or *bhras*, p. 724, col. 1.

भर्ष्य bharshṭavya, *as, ā, am* (fr. rt. 1. *bhrāj*), to be fried or roasted.

भल bhal or **bal** (connected with rt. *bhall*, q. v.), cl. 1. A. *bhalate*, *balate*, &c., to describe, recount, mention; to expound, explain; to strike, kill; to hurt, injure; to give; cl. 10. A. *bhālayate*, *bālayate*, &c., Ved. to describe; to see, behold; to throw up (?); [cf. *ni-bh°*, *sambh°*.]

भल 1. bhala, ind., Ved. certainly; [cf. *bal*, *baḥ*, and *Marāṭhī bhalla*, 'well!']

भल 2. bhala, *as, m.*, a term used in addressing the Sun.

भलता bha-latā, f. See under 4. *bha*.

भलन्दन bhalandana, *as, m.*, N. of a man; of the father of *Vatsa-pri* or *Vatsa-pṛiti*; (*ās*), m. pl. the descendants of Bhalandana; [cf. *bhālandana*, *bhālandanaka*, *bhanandana*.]

भलानस bhalānas, m. pl., Ved., N. of a particular family or race (*Rig-veda* VII. 18, 7).

भल्ल bhall (connected with rt. *bhal*), cl. 1. A. *bhallate*, *babhalle*, &c., to tell, describe; to wound, kill, to hurt, injure; to give.

Bhalla, *as, ī, m. f.*, a kind of arrow or missile with a point of a particular shape (perhaps crescent-shaped); (*am*), n. an arrow-head of a particular shape; (*as*), m. a bear [cf. *āccha-bh°*, *bhalluka*, *bhallūka*]; an epithet of Siva, = *bhadra*; (*ās*), m. pl., N. of a tribe, (also read *malla*); (*ī*), f. = *bhallātaka*, the marking-nut plant, *Semecarpus Anacardium* [cf. *bhālā*, *bhālleya*]; (*as, ā, am*), propitious, favourable (= *bhadra*, *śiva*); a term used in addressing the Sun (= 2. *bhala*, q. v.).—**Bhalla-puṇḍrī**, f. 'bear's tail', N. of the plant *Hedysarum Lagopodioides*.—**Bhālāksha** (*'la-ak°*), *as, m.*, Ved. an expression used in addressing a flamingo (= *bhadralāksha*, q. v.).

Bhallaka, *as, m.*=**bhalla**, a bear.

Bhallāta, *as, am, m. n.* (?), = *bhallātaka*.

Bhallātaka, *as, m.* (in *Amara-kosha* II. 4, 2, 23, also *bhallātakī*, f.), the marking-nut plant, *Semecarpus Anacardium*; (*am*), n. the Acajou or cashew-nut, the marking-nut (from which is extracted an acid juice, used for medicinal purposes, as well as a

black liquid used for marking linen). — *Bhallātaka-taila*, *am*, n. the oil of the cashew-nut.

Bhalla, *as*, m. a bear; [cf. *bhāluka*, *bhāluka*, *bhāluka*.]

Bhāluka, *as*, m. a bear; a dog; a particular kind of shell (= *mahā-kaparda*); a particular plant, a species of *Syonaka*.

भल्लट *bhallāṭa*, *as*, m., N. of a poet mentioned in the *Sārngadhara-paddhati*.

भल्लवि *bhallavi*, *is*, m., Ved., N. of a man; [cf. *bhāllavin*, *bhāllaveya*.]

भल्लक *bhallāka*, *as*, m., N. of a king.

भल्ला *bhallā*, *as*, m., N. of a king, (also read *bhallāka*); of a mythical being; of a mountain; of a gate. — *Bhallāṭa-nagara*, *am*, n., N. of the capital of king *Saśi-dhvaja*.

Bhallāda, *as*, m., N. of a king, = *bhallāṭa* above.

भल्लत *bhallāta*, *bhallātaka*. See under *rt. bhall*, p. 701, col. 3.

भल्लिका *bhallika*, *as*, m., N. of a man; (*ā*), f. the marking-nut plant (= *bhallātaka*).

भल्लुका *bhalluka*, *bhallūka*. See above.

भल्लाचि *bhallāci* (?), *is*, m., N. of a man mentioned in the *Vāyu-Purāṇa*.

भव *bhava*, *as*, m. (fr. *rt. 1. bhū*) = *bhāva*, being, state of being (= *sat-tā*), existing, existence; birth, production, origin; worldly existence, life; place of being, the world (= *saṃ-sāra*); means of existence; a sound state of being, welfare, prosperity, health (= *śreyas*); excellence, superiority; (according to some) = *āpti*, *prāpti*, obtaining, acquisition; a god, deity; N. of a deity attending on Rudra and frequently mentioned in connection with *Śarva*; (in the later mythology) a N. of *Śiva* or a form of *Śiva*; N. of a Rudra; (according to some = *jala*, water); of a son of *Mahā-deva*; of *Agni* (Ved.); N. of the first and fourth Kalpa; of a king; of a son of *Prati-hartri*; of *Viloman*; of an author; (*au*), m. du. the god *Bhava* or *Śiva* with his wife *Bhāvanī*; (*am*), n. the fruit of *Dillenia Speciosa*, = *bhavya*, *bhaviṣya*, 2. *bhāvana*; (*as*, *ā*, *am*), arising, coming, produced or born from, originating in, relating to, (in these senses at the end of an adj. comp., e.g. *deha-bh*), produced from the body; *ākāśa-bhāvā*, 'coming from heaven,' said of *Sarasvatī*; [cf. *arāṇya-bh*.] — *Bhava-kalpa*, *as*, m., N. of a particular Kalpa mentioned in the *Vāyu-Purāṇa*. — *Bhava-kāntāra*, *as*, *am*, m. n. (?), the wilderness of worldly existence. — *Bhava-ketu*, *us*, m., N. of a particular phenomenon in the heavens. — *Bhava-kṣhīti*, *is*, f. the place of birth. — *Bhava-ghasmarā*, *as*, m. the burning of a wood, a forest conflagration. — *Bhava-śāndra*, *as*, m., N. of a man. — *Bhava-śāhū*, *t*, *t*, *t*, preventing births or transmigration. — *Bhava-śāheda*, *as*, m. the destruction of the world; N. of a Grāma. — *Bhava-trāta*, *as*, m., N. of a preceptor; of a son of *Bhava*. — *Bhava-dā*, *f*, N. of one of the *Mātrīs* attending on *Skanda*. — *Bhava-dāru*, *u*, n. = *deva-dāru*, the tree *Pinus Deodora*. — *Bhava-deva*, *as*, m., N. of the author of the *Vyavahāra-tīlaka*, of the *Smṛiti-śāstra*, and of the *Prāyścitta-prakaraṇa*. — *Bhavadeva-bhāṭa*, *as*, m., N. of the author of the *Chandoga-paddhati*. — *Bhavadeva-mīśra*, *as*, m., N. of the author of the *Bhāva-prakāśa*; [cf. *bhāva-mīśra*.] — *Bhava-nanda*, *as*, m., N. of an actor. — *Bhava-nandin*, *i*, m. 'son of *Bhava*,' N. of a man. — *Bhava-nāga*, *as*, m., N. of an author mentioned in the *Payo-graha-samarthana-prakāra* by *Vasudeva*. — *Bhava-nātha*, *as*, m., N. of a man. — *Bhava-nāśinī*, *f*, 'destroying worldly existence,' N. of the river *Sarayu*. — *Bhava-nigūḍa-nibandha-vināśin*, *i*, *inī*, *i*, destroying the chains and fetters of worldly existence. — *Bhava-nibandha-vināśin*, *i*, *inī*, *i*, destroying the fetters of mundane existence. — *Bhava-pratīśandhi*, *is*, m. entering into existence, coming into being. — *Bhava-bandheśa*

(*ḍha-īśa*), *as*, m. 'the lord of the fetters of the world or worldly existence,' an epithet of *Śiva*. — *Bhava-bhāj*, *k*, *k*, *k*, sharing the world; experiencing existence, living. — *Bhava-bhāvana*, *as*, m. 'the author of existence,' a N. of *Vishṇu*. — *Bhava-bhūta*, *as*, *ā*, *am*, being the origin; that Being through whom all beings exist, the source of all being. — *Bhava-bhūti*, *is*, m., N. of a poet who lived in the eighth century A. D., author of the three well known dramas, *Mālatī-mādhava*, *Mahā-vira-ṇarita* (sometimes called *Vira-ṇarita*), and *Uttara-rama-ṇarita*. — *Bhava-maya*, *as*, *i*, *am*, consisting or made up of *Śiva*, produced from *Śiva*. — *Bhava-moḥana*, *as*, m. 'the liberator of the world or of existence,' an epithet of *Kṛṣṇa*. — *Bhava-rud*, a drum played at funeral ceremonies. — *Bhava-vīti*, *is*, f. liberation from the world; cessation from worldly acts; end of the world. — *Bhava-samudra*, *as*, or *bhava-sindhu*, *us*, m. the ocean of existence or life, ocean of the world. — *Bhava-svāmin*, *i*, m., N. of a man. — *Bhāvāśāla* (*va-aś*), *as*, m., N. of a mountain. — *Bhāvātiga* (*va-aṭ*), *as*, *ā*, *am*, overcoming worldly existence. — *Bhāvātijā* (*va-aṭ*), *f*, N. of the goddess *Manasā*. — *Bhāvānanda* (*va-ān*), *as*, m., N. of a commentator on the *Anumāna-dīdhi*; (*i*), *f*, N. of a commentary by *Bhāvanānda-siddhānta-vāg-īśa*. — *Bhāvanānda-siddhānta-vāg-īśa*, *as*, m., N. of an author; [cf. *siddhānta-vāg-īśa*.] — *Bhāvanāndī-prakāśa*, *as*, m., N. of a commentary on the *Bhāvanāndī* by *Mahā-deva* *Pandit*. — *Bhāvānta-kṛt* (*va-an*), *t*, m., N. of *Brahman*; of *Buddha*. — *Bhāvāntara* (*va-an*), *am*, n. another existence; a former existence; a future existence. — *Bhāvābhi* (*va-ab*), *is*, m. the ocean of worldly existence. — *Bhāvābhava* (*va-abh*), *m*, du. existence and non-existence; prosperity and adversity. — *Bhāvābhāva* (*va-abh*), *as*, m. non-existence of the world. — *Bhāvābhāvin* (*va-abh*), *i*, *inī*, *i*, overcoming the world. — *Bhāvābhīṣṭa* (*va-abh*), *as*, m. 'dear to *Śiva*,' *bdellium*. — *Bhāvāmburāsi* (*va-am*), *is*, m. the ocean of life or of worldly existence. — *Bhāvāyana* (*va-ay*), *f*, 'coming from *Śiva*,' N. of the Ganges. — *Bhāvāraṇya* (*va-ar*), *am*, n. the forest of worldly existence. — *Bhāvāri* (*va-ari*), *is*, m. the enemy of life or existence. — *Bhāvārava* (*va-ar*), *as*, m. the ocean of existence or of life. — *Bhāvārta* (*va-ār*), *as*, *ā*, *am*, wearied with the world, sick of worldly troubles or the vanities of life. — *Bhāveśa* (*va-īśa*), *as*, m. 'the lord of existence or of the world or of life,' an epithet of *Śiva*; N. of a king, the father of *Hara-siṃha*. — *Bhāvāśāheda* (*va-aś*), *as*, m. the destruction of the world or of existence.

Bhāvaka, *as*, *ā*, *am*, (at the end of an adj. comp.) = *bhava*, being, existing, existence (e.g. *parārtha-bh*), existing for others).

1. *bhavat*, *an*, *anti*, *at*, being, becoming; present; (*anti*), f. time being, present time; (with some grammarians) the technical term for the present tense; [cf. *bhāvanti*.]

2. *bhavat*, *ān*, *m*, (said to be fr. *rt. 1. bhū*, to shine, *Upādi-s. I. 64*), the honorific or respectful pronoun, generally translatable by your honour, your highness, your worship, your lordship, you (used respectfully for the second personal pronoun, but properly with the third person of the verb, e.g. *bhārān dadātu*, let your highness give); *bhavan*, voc. sing. m. 'O sir,' 'O my lord,' or contracted into *bhos*, q.v.; *bhavadbhis*, by your honour; (*atī*), f. lady, your ladyship; *bhavatyas*, your ladyships; *bhavatī*, voc. sing. f. 'O lady'; *Manu* II. 49 assigns a different position in the sentence to this honorific pronoun according to the person using it; a *Brahman* should say, *bhavatī bhikṣhām dhi*, 'good lady give alms'; a *Kṣatriya*, *bhikṣhām bhavati dhi*; a *Vaiśya*, *dhi bhikṣhām bhavati*; this honorific pronoun *bhavat* is sometimes used when *tvam* occurs in another clause of the same sentence; sometimes the plural is employed to express greater courtesy (e.g. *bhavantāḥ pramāṇam*, your honour is an authority); *bhavat* is exceptionally found in construction with

the 2nd person sing.; [cf. *atra-bh*, *tato-bh*, *tatra bh*.] — *Bhavat-putra*, *as*, m. your honour's son, your highness' son, your son. — *Bhavad-deva*, *as*, m., N. of a man mentioned in the *Smṛiti-kaustubha*. — *Bhavad-vaṇa*, *am*, n. your honour's speech, your speech. — *Bhavad-vidha*, *as*, *ā*, *am*, any on like your honour or like you. — *Bhavad-vidhi*, *i*, m. your honour's manner (i.e. the way in which you are treated). — *Bhavan-manyu*, *us*, m., N. of a king; [cf. *bhu-manyu*, *bhū-manyu*.] — *Bhāvā dṛikṣha*, *as*, *i*, *am* (*bhāvā* for *bhavat*), or *bhāvā dṛiś*, *k*, *k*, *k*, or *bhāvā-dṛiśa*, *as*, *i*, *am*, any on like your honour or like you.

1. *bhavatī*, f. your ladyship, lady (respectfully see under 2. *bhavat*, col. 2).

2. *bhavatī*, f. a particular kind of poisoned arrow *Bhavatu*, ind. (3rd sing. Impv.), be it so, let be, let it pass, very well; enough! no matter!

Bhavadiya, *as*, *ā*, *am*, your honour's, your, thy, thine.

Bhavana, *am*, n. being, existing, becoming, production, birth; nature; a place of abode, house, home, dwelling; a mansion, (*kamala-bhavana*), *as*, m. 'having a lotus for a dwelling,' a N. of *Brahmā*; a palace, residence; an edifice, building, temple, structure, (often at the end of a comp., *cāmṛita-bh*, *garbha-bh*, *śara-bh*, *deva-bh*); site, spot; the place where anything grows, a field = *bhuvana*, water. — *Bhavana-pati*, *ayas*, m. p. or *bhavanādhiśa* ('na-adh'), *ās*, m. pl. (with *Jainas*) a particular class of gods having ten inferior classes. — *Bhavanodara* ('na-ud'), *am*, n. the interior apartments of a house.

Bhavanīya, *as*, *ā*, *am*, to be become, to be about to take place or happen; impending; (*am*), n. is to be become; [cf. *Bhavītyaya*.]

Bhavanta, *as*, m. time, present time; (*i*), f. virtuous wife.

Bhavantī, *is*, m. time being, present time; [cf. *bhāvanti* under 1. *bhavat*.]

Bhāvā-dṛikṣha, *bhāvā-dṛiś*, &c. See above.

Bhāvanī, f. (fr. *bhava*), N. of a goddess identified in later times with *Pārvatī*, (she is the wife of *Śiva* in her pacific and amiable form; according to the *Matsya-Purāṇa*, especially adored in *Śthāneśvara*) N. of the mother of the commentator *Gaṇeśa* (wit of *Bhava-nātha*); N. of a river. — *Bhāvanī-guru*, *us* m. 'the father of *Bhāvanī*,' the *Himalāya* mountain personified. — *Bhāvanī-dāsa*, *as*, m., N. of a king. — *Bhāvanī-pati*, *is*, or *bhāvanī-vallabha*, *as*, n. 'the husband of *Bhāvanī*,' *Śiva*.

Bhāvika, *as*, *ā*, *am*, beneficial, suitable, useful, prosperous, happy, being or faring well; (*am*), r. a salutary state, prosperous condition; prosperity, welfare.

Bhāvita, *as*, *ā*, *am*, = *bhūta*, been, become, happened, taken place, passed.

Bhavītyaya, *as*, *ā*, *am*, to be become, to be about to become, to be about to take place or happen (*am*), n. it is to be become, (used impersonally with an inst., e.g. *bhavītyayaṃ tvayā*, it is to be become by thee, i.e. thou must become; *mayā tava am* *bhavītyayaṃ*, I must become thy companion; cf. *bhavanīya*.) — *Bhavītyaya-tā*, f. th being about to be, the state of being necessary to be, necessary consequence, inevitable necessity, fate, destiny.

Bhavītri, *tā*, *trī*, *trī*, = *bhaviṣṭu*, being, becoming [cf. *trīo-bh*]; what is or ought to be or to become, about to be, future [Lat. *futurus*]; imminent, impending, disposed or inclined to be; being or faring well.

Bhavītra, *am*, n., Ved. the world, heaven, the atmosphere; (according to *Sāy.*, *Rig-veda* VII. 35. 9 = *bhuvanam antarikṣham udakam vā*; [cf. *bhū vitra*.])

Bhavin, *i*, *inī*, *i*, living, being, having life and sensation; (*i*), m. a living being.

Bhavinī, *i*, m. a poet; (the reading *bhavinā* probably incorrect.)

Bhavila, *as*, *ā*, *am*, = *bhavya*, being, existing

what is or exists; what is to be, future; (as), m. = *śīta*, a catamite, voluptuary, sensualist; N. of a man son of a certain Bhava).

Bhavishṣu, us, us, u, Ved. = *bhūshṣu*, *bhavitri*, being, becoming, disposed or inclined to be, what is or ought to be or to become; to be about to come or pass, future; being or faring well, existing happily or virtuously; (often used at the end of a comp. after an adv. in am, cf. *anīham-bh*^o, *dūram-bh*^o, *agnam-bh*^o, *palitām-bh*^o, *priyam-bh*^o, *subhājam-bh*^o.)

Bhavishya, as, ā, am, to be about to become; to be about to come to pass, future, imminent, impending; (am), n. the future; (scil. *purāṇa*), N. of a Purāṇa; the fruit of Dillenia Speciosa (= *bhava*, 2. *bhāvana*). — *Bhavishya-kāla*, as, m. the future time. — *Bhavishya-gangā*, f., N. of a river. — *Bhavishya-jñāna*, am, n. knowledge of futurity. — *Bhavishya-purāṇa*, am, n., N. of one of the eighteen Purāṇas; [this Purāṇa is supposed to have been communicated by Sumantu to Satānīka, a king of the Pāṇḍu family; the original is said to have been a revelation of future events by Brahmā; the extant Purāṇa is not so much a book of prophecies, as a manual of religious rites and observances; the commencement however treats of creation and is little else than a transcript of Manu.] — *Bhavishyotara* ('ya-ut'), or *bhavishyottara-purāṇa*, am, n., N. of the second part of the Bhavishya-Purāṇa, like that Purāṇa it is a sort of manual of religious observances.)

Bhavishyat, an, atī or anti, at, about to be or become, about to come to pass, future; (at), n. futurity, the future, future time. — *Bhavishyat-kāla*, as, m. future time, futurity. — *Bhavishyat-tā*, f. or *bhavishyat-tea*, am, n. the being about to come to pass, futurity. — *Bhavishyad-ākṣhepa*, as, m. denoting that a possible future event will come to pass. — *Bhavishyad-vaktṛi*, tā, trī, or *bhavishyad-vādīn*, i, īnī, ī, predicting future events, prophesying.

Bhavitra, as, ā, am, Ved. future.

Bhaviyas. See below.

Bhurya, as, ā, am, being, existing, being present; to be become, (sometimes used impersonally, e.g. *bhavyam anena*, it is to be become by him); to be about to be or become; to be about to come to pass, future (= *bhāvin*); likely to be or occur, on the point of becoming [cf. *dhenum-bhavyā*]; what ought to be, suitable, proper, fit, right (= *yogya*); good, excellent; showy in appearance, handsome, beautiful, nice, pleasant; happy, auspicious, prosperous, fortunate; calm, placid, tranquil in mind; true; (as), m., N. of a small fruit tree commonly called Kāmaranga, Averrhoa Carambola; of a son of Dhruva or the pole-star; of a son of Priya-vratā; of a Buddhist teacher; (ās), m. pl. a particular class of gods under Manu Cākshusha; (ā), f. an epithet of Umā (Pārvatī); = *kari-ptppalī*; a sort of pepper, Piper Chaba, (a wrong form for *čavyā*); (am), n. that which is or exists (= *yad bhavati*); being, existence, the being present; future time (e.g. *bhavād-bhūta-bhavye*, in the present, past, and future); result, fruit; the fruit of the Averrhoa Carambola; the fruit of the Dillenia Indica; a bone; (as, am), m. n. a division of the poetical Rasas or sentiments. — *Bhavya-jīvana*, as, m., N. of the author of the Nirukti-bhāṣya, a Gujarāṭhi commentary on certain Jaina doctrines. — *Bhavya-tā*, f. suitability, goodness, excellence, beauty; futurity. — *Bhavya-rūpa*, as, ā, am, 'of a good figure or form,' good.

भविष्युला *bha-vipulā*. See under 3. *bha*.

भवीयस् *bhaviyas*, ān, asī, as, Ved. (probably a compar. form fr. *bhūri*), more abundant, more plentiful.

भशिरा *bhasīrā*, f. a sort of beet, Beta Bengalensis.

भश् *bhash*, cl. 1. P. (in epic poetry also A.) *bhashati* (-te), *babhāsha*, *bhashi-*

tum, to bark, growl; to bark at, rail against, reproach, revile (with acc.).

Bhasha, as, ī, am, barking, yelping; chiding, Ved.; (as), m. a dog; (ī), f. a bitch; (ā), f., N. of a particular species of plant (= *svarṇa-kshīri*).

Bhashaka, as, m. a barker, a dog.

Bhashaṇa, as, m. a barker, a dog; (am), n. the act of barking, the barking of a dog.

1. *bhashat*, an, anti, at, barking, howling.

भयत् 2. *bhashat* (?), m. the heart; the thigh; wood.

भस् 1. *bhas*, cl. 3. P. *babhasti* (pl. *bap-sati*, Impv. 3rd du. *babīhām*, Pān. VI. 4, 100), *bhasitum*, Ved. to chew, chew asunder; to eat, cat up, devour, consume [cf. rt. 1. *pā*]; to crush; (according to the Dhātu-pāṭha) to blame or abuse [cf. rt. *bharṣti*]; to shine [cf. rts. 1. *bhā*, *bhās*].

2. *bhas*, as, n., Ved. ashes.

Bhasad, d, m. the hinder parts [cf. *bhāsada*]; pudendum muliebre; mons Veneris; the sun; a month; time [cf. *bhasanta*, *bhāsanta*]; a sort of duck; a float, raft.

Bhasadya, as, ā, am, being or situated on the hinder parts.

Bhasana, as, m. a bee; (also *bhasala*?).

Bhasanta, as, m. time; [cf. *bhasad* and *bhasanta*.]

Bhasita, as, ā, am, reduced to ashes; (am), n. ashes.

Bhastrākā, f. a diminutive fr. *bhastrā* below; [cf. *bhastrākā*, *bhastrikā*.]

Bhastrā, f. a bellows or a large hide with valves and a clay nozzle so used; a leathern bottle or vessel (used for carrying or holding water); a skin, pouch, leathern bag [cf. *mātrā-bh*]; a particular manner of recitation; [cf. *bhāstrāyana*]. — *Bhastrā-phalā*, f. a species of plant; (also written *bhastra-phalā*). — *Bhastrā-vat*, ān, atī, at, furnished with a bellows or sack.

Bhastrākā, f. a diminutive fr. *bhastrā* above; [cf. *bhastrākā*.]

Bhastrika, as, ī, am, (according to Pān. IV. 4, 16) = *bhastrayā harati*; (ā), f. (diminutive fr. *bhastrā*), a little bag.

Bhastrī, f. = *bhastrā* above.

Bhastrīya, as, ā, am, relating to a bellows or leathern bag.

Bhasmaka, as, ā, am, in *bhasmakāgni* = *bhasmāgni*, q. v.; (am), n. a disease of the eyes (thickening of the membrane with indistinctness of vision); morbid appetite from over-digestion of food [cf. *bhasmāgni*]; gold or silver; a species of plant (= *vidanga*).

Bhasman, ā, ā, a, chewing, consuming, Ved.; (a), n. 'what is crushed or consumed by fire,' what is reduced to ashes, ashes; [cf. *bhāsmāna*]. — *Bhasmakāra*, as, m. 'making ashes,' i. e. using the ashes of wood in place of soap or lye, a washerman. — *Bhasma-kūṭa*, as, m. a heap of ashes; N. of a mountain in Kāmarūpa; [cf. *bhasmācala*]. — *Bhasma-kṛita*, as, ā, am, see *bhasmī-kṛita*. — *Bhasmakauṇḍī*, f., N. of a work by Prāṇa-kṛishṇa on quicksilver and other metals. — *Bhasma-gandhā* or *bhasma-gandhikā* or *bhasma-gandhīni*, f. 'having the smell of ashes,' a kind of perfume (= *reṇukā*). — *Bhasma-garbha*, am, n. the tree Dalbergia Ougeinensis, = *tinūśa*; (ā), f. a species of plant (= *kapitā*); a kind of perfume (= *reṇukā*). — *Bhasma-guṇṭhana*, am, n. the act of covering with ashes.

— *Bhasma-śaya*, as, m. a heap of ashes, an ash-heap.

— *Bhasma-śhanna*, as, ā, am, covered with ashes.

— *Bhasma-jābāla*, N. of an Upanishad. — *Bhasmatā*, f. the state or condition of ashes; (*bhasmatām yā*, to go to ashes, become ashes). — *Bhasma-tūla*, am, n. frost, snow; a shower of dust (= *pāpśu-varsha*); a number of villages. — *Bhasmani-huta*, as, ā, am, 'one who has sacrificed in ashes,' i. e. done a useless work. — *Bhasma-puṇja*, as, m. a heap of ashes, quantity or collection of ashes. — *Bhasma-priya*, as, m. 'friend of ashes,' an epithet of

Siva. — *Bhasma-bhūta*, as, ā, am, become ashes, changed into ashes, dead. — *Bhasma-meha*, as, m. a particular disease of the bladder, a sort of gravel. — *Bhasma-rājī*, f., Ved. a row of ashes, line or stripe of ashes. — *Bhasma-rāśi-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to turn into a heap of ashes. — *Bhasmarāśi-kṛita*, as, ā, am, turned or changed into a heap of ashes. — *Bhasma-reṇu*, us, m. the dust of ashes. — *Bhasma-roga*, as, m. a particular disease, a kind of bulimy; [cf. *bhasmāgni*.] — *Bhasma-rogin*, ī, īnī, ī, afflicted with the disease called bulimy. — *Bhasma-rohā*, f. 'growing on ashes,' a species of plant (= *dagdhā*, *dagdha-ruhā*). — *Bhasma-lepana*, am, n. the act of smearing with ashes. — *Bhasma-vidhī*, īs, m. any rite or ceremony performed with ashes. — *Bhasma-vedhaka*, as, m. camphor. — *Bhasma-sayyā-sayyāna*, as, m. 'lying on a couch of ashes,' an epithet of Siva. — *Bhasma-sāyin*, ī, m. 'lying on ashes,' an epithet of Siva. — *Bhasma-suddhi-kara*, as, m. 'performing purification with ashes,' an epithet of Siva. — *Bhasma-sāt*, ind. to the state of ashes, completely into ashes; (with rt. *kṛi* or *nī*, to reduce to ashes; with rt. *gam* or *yā* or *as* or *bhū*, to go to the state of ashes, become ashes, be reduced to ashes.) — *Bhasma-snāna*, am, n. purification by ashes. — *Bhasmā-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to ashes. — *Bhasmākhyā* ('*ma-ākhyā*'), as, ā, am, called ashes, nothing but ashes. — *Bhasmāgni* ('*ma-ag*'), īs, m., N. of a disease in which the food is over-digested or as it were reduced to ashes, a kind of bulimy (?). — *Bhasmācala* ('*ma-aḥ*'), as, m., N. of a mountain in Kāmarūpa; [cf. *bhasma-kūṭa*]. — *Bhasmānta* ('*ma-an*'), as, ā, am, Ved. ending in ashes, finishing with ashes (said of the body when burnt on the funeral pyre); *bhasmānte*, Ved. in the neighbourhood of ashes. — *Bhasmānti*, ind. (= *bhasma-samīpe*), near ashes, in the neighbourhood of ashes. — *Bhasmāpas* ('*ma-ap*'), f. pl. water with ashes. — *Bhasmāvritāṅga* ('*ma-āv*', '*ta-an*'), as, ā, am, having the body covered with ashes. — *Bhasmāhvaya* ('*ma-āh*'), as, m. camphor. — *Bhasmī-karaṇa*, am, n. the act of reducing to ashes; completely consuming or burning; calcining. — *Bhasmī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into ashes, reduce to ashes. — *Bhasmī-kṛita*, as, ā, am, reduced to ashes; calcined (as a metal). — *Bhasmī-kṛitya*, ind. having reduced to ashes. — *Bhasmī-bhāva*, as, m. the state or condition of becoming ashes. — *Bhasmī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become ashes. — *Bhasmī-bhūta*, as, ā, am, become ashes, reduced to ashes, being mere ashes, being wholly worthless. — *Bhasmoddhūlita-vigraha* ('*ma-ud*'), as, m. 'whose body is strewn over with ashes,' an epithet of Siva. — *Bhasmodvāpana* ('*ma-ud*'), am, n., Ved. the act of pouring or shaking out ashes.

भसद् *bhasad*, *bhasana*, &c. See col. 2.

भस्त्रा *bhastrā*, *bhastrika*, &c. See col. 2.

भस्मन् *bhasman*, &c. See col. 2.

भा 1. *bhā* [cf. rts. 1. *bhas*, *bhāsh*, *bhās*], cl. 2. P. *bhāti*, *babhau*, *bhāsyati*, *abhāsit*, *bhāyāt*, *bhātum*, to shine, be bright or luminous, to be splendid or beautiful; to be conspicuous or eminent; to appear, seem; to show one's self, manifest any feeling; to be exist: Pass. *bhāyate*: Caus. *bhāpayati*, -*yitum*, Aor. *abibhapat*, to cause to shine or appear: Desid. *bibhāsatī*: Intens. *bābhāyate*, *bābhēti*, *bābhāti*; [cf. Zend *bā-nu*, 'a ray'; *bū-ma*, 'brightness': Gr. *φη-μί*, *φά-σκ-ω*, *φά-τι-ς*, *φῆ-μι*, *φῶ-μι*, *φαίνω*, *φαν-ε-ρό-ς*, *φαν-ή*, *φά-σι-ς*, *φά-σ-μα*; *φά-ε* (Homeric), 'he appeared'; *ἵπρ-φau-σι-ς*, *φά-ος*, *φαῦ-ος*, *φῶ-ς*, *φέγγ-ος*, *φά-ε-θ-ω*, *φαι-ν-ω*, *φαι-ν-ός*, *φᾶν-ός*, *φαῖμος*, *πι-φαῦ-σκ-ω*: Lat. *fā-ri*, *fā-ma*, *fā-tu-m*, *fā-s*, *fā-bu-la*, *fū-t-eo-r*, *fā-c-s*, *fū-c-i-e-s*, *fū-c-ē-tu-s*, *fā-illa*, *focū*, *februus* (fr. the Caus.): Slav. *o-ba-v-a-ti*, 'incantare'; *ba-s-nī*, 'a tale.']

2. *bhā, bhās*, f. [cf. 4. *bhā*], light, brightness, splendor (Ved., cf. 2. *bhās*); lustre, beauty; the reflection of any object, shadow; (*ās*), m. the sun. — *Bhā-riṣika*, as, ā, am, Ved. light-shedding, radiating, radiant (Sāy. = *prakāśasya prāṇyūṣi*, said of Agni). — *Bhā-kūṭa*, as, m. 'having a point or peak of light,' a species of fish, (also *bhā-kūṭa*); N. of a mountain (apparently the part of the Himalāya called Bhākūr). — *Bhā-kośa*, as, m. 'repository of light,' the sun. — *Bhā-gaṇa*, as, m. the whole collection of stars or constellations, (for *bhā-gaṇa*). — *Bhā-tvaksha*, ās, ās, am, Ved. producing light. — *Bhā-nikara*, as, m. a multitude of rays, a mass of light. — *Bhā-nemi*, is, m. 'a circle of light or rays,' the sun. — *Bhān-da*, am, n. 'giving light,' N. of an Upa-Purāṇa. — *Bhā-maṇḍala*, am, n. a circle of light, crown or diadem of light, garland of rays. — *Bhāmatī*, f. (fr. *bhā-mat*), or *bhāmatī-nibandha*, as, m. N. of a commentary by Vācaspati-miśra on Sankarācārya's commentary on the Brahmasūtras. — *Bhāmatī-kāra*, as, m., N. of Vācaspati-miśra, the author of the Bhāmatī as well as of several other treatises on the different systems of philosophy. — *Bhāmatī-nibandha* = *bhāmatī*, q. v. — *Bhā-ruṣi*, is, m., N. of an author mentioned in the Mitāksharā to whom a commentary on Yājñavalkya's Dharma-śāstra is ascribed. — *Bhā-rūpa*, as, ā, am, (perhaps fr. *bhās* + *rūpa*), Ved. light, shining, bright, splendid. — 1. *Bhā-rana*, am, n. (for 2. *bhā-rana* see p. 708, col. 1), a forest of light, sea of glory, a mass of rays. — *Bhā-sarva-jña*, as, m., N. of an author.

Bhāt, bhān, bhāntī or *bhāti, bhāt*, shining, splendid.

Bhāta, as, ā, am, shining, bright, splendid, resplendent; (*as*), m. dawn, morning.

Bhāti, is, f. light, brightness, splendor; the being clear or evident, perception, knowledge (= *prā-titi*). — *Bhātu*, us, m. the sun; [cf. *bhānu*.]

Bhāna, am, n. the act of appearing or growing visible, appearance; being clear or evident, perception. — *Bhāna-tas*, ind. in consequence of the appearance. — *Bhāna-vat*, ān, atī, at, having the appearance.

Bhānaviṣya, as, ī, am (fr. *bhānu*), Ved. coming from the sun (as rays); (*am*), n. the right eye.

Bhānu, us, m. appearance, brightness, light [cf. *ahī-bh*]; a ray of light; the sun; beauty; N. of an Āditya; day; a sovereign, king, prince, master; N. of Śiva (= *hara*); of a Deva-gandharva; of a son of Kṛishṇa; of a Yādava; of the father of the fifteenth Arhat of the present Ava-sarpiṇī; of a prince (son of Prati-vyoma); of a son of Viśvadhara and brother of Hari-nātha; of a pupil of Sankarācārya; of an author; (*avas*), m. pl. the Ādityas (children of Bhānu); the gods of the third Manv-antara; (*us*), f. = *bhānu-matī*, a handsome woman; N. of a daughter of Daksha (wife of Dharma or Manu and mother of Bhānu or Āditya); of the mother of Devarshabha; of a daughter of Kṛishṇa; of the mother of the Dānava Sakuni. — *Bhānu-kesara* or *bhānu-kesara*, as, m. the sun. — *Bhānu-ja*, as, m. 'son of the Sun,' the planet Saturn. — *Bhānujī-dikshita*, as, m., N. of a son of Bhāṭṭojī-dikshita. — *Bhānu-datta*, as, m., N. of a man; of the author of the Rasa-tarāṅgī; of the author of the Rasa-mañjarī. — *Bhānu-dīna*, am, n. Sunday; [cf. *bhānu-vāra*]. — *Bhānu-dikshita*, as, m., N. of a commentator on the Amara-kośa. — *Bhānu-deva*, as, m., N. of a king. — *Bhānu-paṇḍita*, as, m., N. of a poet with the epithet Śrī-vaidyā. — *Bhānu-phalā*, f. the plant *Musa Sapientum*; [cf. *anśumat-phalā*]. — *Bhānu-bhaṭṭa*, as, m., N. of the preceptor of Nārāyaṇa-dāsa. — *Bhānu-mat*, ān, atī, at, luminous, splendid, resplendent; beautiful, handsome; containing the word *bhānu*; (*ān*), m. the sun; N. of a man with the patronymic Aupainanyava; of a warrior on the side of the Kurus, (according to the commentator) a son of Kālīnga; of a son of Kuśa-dhvaja (or Keśi-dhvaja); of Bṛihad-asva [cf. *bhānu-ratha*]; of Bharga; of a

son of Kṛishṇa; (*matī*), f., N. of a daughter of Angiras; of a daughter of Kṛita-vīrya (wife of Ahamp-yāti); of a daughter of the Yādava Bhānu; of a daughter of Vikramāditya; of the mother of Sankara (who wrote a commentary on the Sakuntalā). — *Bhānumatin*, ī, m. (fr. *bhānu-mat* or *bhānu + matī*), Ved., N. of a man. — *Bhānu-maya*, as, ī, am, consisting of rays. — *Bhānu-mitra*, as, m., N. of a king, a son of Candra-giri [cf. *bhānu-ratha*]; of a son of Udaya-siṅha. — *Bhānu-ratha*, as, m., N. of a king, a son of Candra-giri, (also written *bhānu-ratha*); N. of a son of Bṛihad-asva; [cf. *bhānu-mat*]. — *Bhānu-rana*, am, n. 'wood of the sun,' N. of a wood; (also read *bhārga-rana*). — *Bhānu-varman*, ā, m., N. of a man. — *Bhānu-vāra*, as, m. 'day of the sun,' Sunday; [cf. *bhānu-dīna*]. — *Bhānu-sena*, as, m., N. of a man.

Bhānula, as, m. a diminutive from *Bhānu-datta* (used by way of endearment).

1. *bhāma*, as, m. (for 2. see rt. *bhām*, p. 706), light, brightness, splendor; the sun. — *Bhāma-nī*, is, ī, Ved. 'bearing light,' an epithet of Purusha.

1. *bhāmin*, ī, īm, ī (fr. 1. *bhāma*); for 2. see under rt. *bhām*), shining, glittering, beautiful, handsome; proud; (*inī*), f. a handsome woman; N. of the daughter of a Gandharva. — *Bhāminī-vilāsa*, as, m., N. of a poem by Jagan-nātha in four chapters, (the first book contains allegorical precepts, the second includes amatory subjects, the third an elegy [karuṇa] on the death of a wife, the fourth teaches that consolation is only to be obtained by adoration of Kṛishṇa.)

भांश bhāṁśa. See under 4. *bha*, p. 694.

भाःकर bhāḥ-kara, bhāḥ-karaṇa. See *bhās-kara*, &c., p. 709, col. 2.

भाःखर bhāḥ-khara, bhāḥ-pati, bhāḥ-pheru, = *bhās-khara*, &c., see Vopa-deva II. 45.

भाकुट bhā-kūṭa, bhā-kūṭa, bhā-kośa. See under 2. *bhā*, col. 1.

भाकुरि bhākuri, a patronymic. See *bhe-kuri*, p. 721, col. 1.

भक्त 1. *bhākta*, as, ī, am (fr. *bhakta*), regularly fed by another; a dependent, retainer; fit for food.

2. *bhākta*, as, ī, am (fr. *bhakṭi*), inferior, secondary, (opposed to *mukhya*); (*ās*), m. pl. 'the faithful ones, the pious ones,' N. of a Vaishṇava sect; of a Śaiva sect.

Bhāktika, as, ī, am, = 1. *bhākta*, regularly fed by another; (*as*), m. one who is fed by another, a dependent, retainer.

भक्ष bhāksha. See p. 695, col. 1.

भक्षालक bhākshālaka, relating to or coming from the place Bhakshālī.

भाग 1. *bhāga*, as, m. (fr. rt. *bhaj*), a part, portion, share, lot, division, allotment, partition, distribution [cf. *dāya-bh*]; portioning out; good portion, fortunate lot, good fortune, luck, destiny (Ved.); a fraction, part of any whole, a part of a whole (e.g. *śata-bh*, the hundredth part); a quarter (in *eka-bh*, one fourth; *tri-bh*, three fourths); part of anything given as interest; the numerator of a fraction; a division of time, the thirtieth part of a Rāśi or zodiacal sign; a degree or 360th part of the circumference of a great circle; a quotient; a half rupee; place, spot, region, side, border; N. of a king, (also *bhāgavata*); N. of one of the branches of the river Candra-bhāgī, q. v.; (*as, ā, am*), taking the place of any one, representing, (at the end of adj. comps., cf. *bhājana*); (*am*), n., N. of a particular Sāman. — *Bhāga-kalpamā*, f. the allotment of shares. — *Bhāga-jātī*, is, f. assimilation of fractions, reduction of fractions to a common denominator; [cf. *uṣṇa-savarṇana*]. — *Bhāga-jāti-śaṭkṛtaya*, am, n. four modes of assimilation of fractions or of reducing them to a common denominator. — *Bhā-*

gai-jaya, as, m., N. of a man. — *Bhāga-dā*, ās, ās, am, Ved. granting or giving a share. — *Bhāga-dugha*, as, ā, am, Ved. yielding or dealing out portions, distributing. — *Bhāga-dha*, as, ā, am, Ved. paying a share, discharging or paying what is due. — *Bhāga-dheya*, am, n. share, portion, part, lot, portion allotted by destiny, luck, fortune, fate, destiny; property; happiness; (*as*), m. revenue, tax, dues, impost; one to whom a share is due, an heir, co-heir; (*as, ī, am*), Ved. due as a share or part. — *Bhāga-bhāj*, k, k, k, having a share in (anything), interested, a partner. — *Bhāga-bhuj*, k, m. 'enjoying taxes,' a king, sovereign. — *Bhāga-mātri*, tā, f. a particular rule of division. — *Bhāga-mukha*, as, m., N. of a man. — *Bhāga-lakṣṇā*, f. (in rhetoric) insinuation or intimation of a part. — *Bhāga-vijñeya*, as, m., N. of a man. — *Bhāga-vṛiti*, is, f., N. of a work. — *Bhāga-vṛiti-kāra*, as, m., N. of an author mentioned in the Praudha-mano-ramā. — *Bhāga-sas*, ind. in parts or portions, according to a share or portion; one part after another, by turns, alternately; by and by. — *Bhāga-hara*, as, ā, am, taking a part, sharing; (*as*), m. a co-heir; (in arithmetic) division. — *Bhāga-hāra*, as, m. (in arithmetic) division; [cf. *bhājana*, *chedana*]. — *Bhāga-hārīn*, ī, īm, ī, inheriting; (*ī*), m. an heir. — *Bhāganubandha-jāti* ('*ga-an*'), is, f. assimilation of quantities by fractional increase; reduction of quantities to uniformity by the addition of a fraction. — *Bhāgapahāra-jātī* ('*ga-ap*'), is, f. assimilation of quantities by fractional decrease, reduction of quantities to uniformity by the subtraction of a fraction. — *Bhāgārthīn* ('*ga-ar*'), ī, īm, ī, desirous of a share (as of a sacrifice). — *Bhāgartha* ('*ga-ar*'), as, ā, am, entitled to a portion or inheritance; to be divided according to shares. — *Bhāgasura* ('*ga-as*'), as, m., N. of an Asura. — *Bhāgi-kṛi*, cl. 8. P. A. -karoti, -kurute, -kartum, to divide, share.

2. *bhāga*, as, ī, am, Ved. relating to Bhaga (as a hymn).

Bhāgaka, as, ā, am, (at the end of an adj. comp.) = 1. *bhāga*, q. v., sharing, dividing; (*as*), n. (?), a divisor (in arithmetic).

Bhāgana, am, n. (? for *bhā-gana*, col. 1), the period of the sun's passing through the signs of the zodiac; the zodiac; the circumference of a great circle.

Bhāgavata, as, ī, am (fr. *bhaga-vat*), relating to or coming from Bhaga-vat, i. e. Vishṇu or Kṛishṇa; worshipping Bhaga-vat; holy, sacred, divine; (*as*), m. a follower of Bhaga-vat, worshipper of Vishṇu or Kṛishṇa; N. of a king. — *Bhāgavata-tātparyā*, am, n., N. of a work by Ānanda-tīrtha or Madhu. — *Bhāgavata-purāṇa*, am, n., N. of the most celebrated and popular of the eighteen Purāṇas, especially dedicated to the glorification of Vishṇu, (it was narrated by Suka, son of Vyāsa, to king Parīkshit, grandson of Arjuna, who in consequence of a hermit's curse had been bitten by a snake, and desired to die with his thoughts fixed on Vishṇu: the tenth book, which is the most characteristic and best known part of the Purāṇa, is devoted to the history of Kṛishṇa.) — *Bhāgavata-bhāvārtha-dīpikā* ('*va-ar*'), f., N. of a commentary by Śrī-dhara on the Bhāgavata-Purāṇa. — *Bhāgavata-līlā-rasasya*, am, n., N. of a work. — *Bhāgavata-sandarbhā*, as, m., N. of a work. — *Bhāgavata-sāra-samuccāya*, as, m. (perhaps N. of a collection of the works of Vallabha. — *Bhāgavatāmṛita* ('*la-am*'), am, n., N. of a work.

Bhāgavati, is, n. (probably) a patronymic from Bhaga-vat.

Bhāgaritta, ās, m. pl. the pupils or followers of Bhāgavittika.

Bhāgavittāyana, as, m. a patronymic from Bhāgavitti.

Bhāgavitti, is, m., Ved. a patronymic from Bhāgavitta; N. of a son of Kuthumi.

Bhāgavittika, as, n. a patronymic from Bhāgavitti.

Bhāgavittikiya, as, ā, am, relating to or coming from Bhāgavittika.

Bhāgika, as, ā, am, relating to a part; forming one part; having a part; fractional; bearing interest, subject to a fractional deduction for interest, (*bhāgīkam satam*, one part in a hundred, i. e. one per cent; *bhāgikā viṃśatī*, one part in twenty, i. e. five per cent); (as), m., N. of a man.

Bhāgin, ī, inī, ī, having a portion or share, sharing, one who shares, a partner; sharing in, partaking of, participating in [cf. *duḥkha-bh*]; concerned in, (*apacāya-bhāgin*, concerned in a loss); one to whom a share is due, entitled to; possessing, a possessor, owner; consisting of parts or shares; having a good portion, having luck, lucky, fortunate; (ī), m., a co-heir; (inī), f. a co-heiress.

Bhāgineya, as, m. (fr. *bhagini*), a sister's son; (ī), f. a sister's daughter.

Bhāgiyas, ān, asī, as (compar. of *bhāgin*), having a larger share, entitled to a larger share.

Bhāgiratha, as, ī, am (fr. *bhagiratha*), relating to Bhagiratha; (ī), f. a N. of the Ganges; also of one of the three main streams or branches of the Ganges, viz. the great western branch; [cf. *narundaipa*]. — **Bhāgiratha-tīrtha**, am, n., N. of a place of pilgrimage.

1. **bhāgya**, as, ā, am (fr. *bhaga*), relating to Bhaga; (with *yuga*) the twelfth or last lustrum in Jupiter's cycle of sixty years; (am), n., scil. *bha* or *nakshatra*, the asterism of Bhaga or = the seventeenth asterism or latter Phalguni (see *nakshatra*).

2. **bhāgya**, as, ā, am (fr. *bhāga* or fr. rt. *bhāj*), to be shared, to be divided, divisible (= *bhājya*); entitled to a share; = *bhāgika*, forming a part, subject to a fractional deduction (e. g. *bhāgyam satam*, one for a hundred, one in a hundred, one per cent); lucky, fortunate [cf. *nir-bh*]; (am or āni), n. sing. or plur. good or bad fortune (resulting from merit or demerit in former existences); lot, luck, fate, destiny, fortune; happiness, welfare; sensual pleasure (?); (ena), ind. by good fortune, fortunately, happily. — **Bhāgya-krameya**, ind. in course of fortune. — **Bhāgya-bhāva**, as, m. state of fortune. — **Bhāgya-vat**, ān, atī, at, having good qualities, possessing good fortune, fortunate; happy, prosperous. — **Bhāgyavat-tā**, f. fortunateness, good fortune. — **Bhāgya-vaśāt**, ind. from the force or influence of destiny, through the will of fate, through fortune. — **Bhāgya-vṛtti**, īs, f. course or state of fortune, destiny. — **Bhāgyodaya** (°*ya-ud*), as, m. rise or dawn of fortune, commencement of good fortune, rising prosperity.

Bhāj, k, k, k, (usually at the end of comps.) sharing, a sharer; sharing in, participating in, partaking of; entitled to; possessing, a possessor, obtaining, having, enjoying [cf. *riktha-bh*, *moksha-bh*, *svapna-bh*]; perceiving, feeling, being sensible of, devoting one's self to; forming a part of, belonging to (Ved.); joined or connected with; occupying (as a seat, place), inhabiting, living in, dwelling in or on [cf. *viśhṭara-bh*, *harmya-bh*, *yamunā-bh*]; seeking, resorting to, going to, (*anka-bhāj*), going to the side or to close proximity, close at hand, soon to be accomplished); flowing to; revering, worshipping (e. g. *ananya-bhāj*, worshipping no other); honouring [cf. *labdha-varṇa-bh*]; falling to the share or lot of; what is due, duty, concern, business, (Bhāṭṭi-k. III. 21 = *kartavya*).

Bhājaka, as, m. (fr. Caus. of rt. *bhāj*), dividing; (in arithmetic) a divisor.

Bhājana, am, n. (fr. the Caus.), the act of sharing, dividing; (in arithmetic) division; a vessel, cup, pot, dish, plate, (often found at the end of a comp., e. g. *jala-bh*, *pāna-bh*); a particular measure = an *Ādhaka* = 64 Palas; a vessel (metaphorically), a receptacle for anything, repository, recipient, a place or person in which anything is collected or in whom any quality is conspicuous [cf. *pṛiti-viśrambha-bh*]; a fit person in general, a deserving person, clever or capable person [cf. *pātra*]; the act of representing or taking the place of, representation; (at the end of comps.) a representative, deputy, anything which serves for or is equivalent to (Ved.); *bhājanena*, in

place of, in lieu of, instead of; (as), m., N. of a man; the patronymic formed from this N., see Gaṇa Gopāvanādi to Pāṇ. II. 4, 67; (as, ā, am), sharing, participating in, entitled to (at the end of comps.); relating to, belonging to (at the end of comps., Ved.). — **Bhājana-tā**, f. or *bhājana-tra*, am, n. the state of being a vessel or receptacle for anything, the possessing (of any quality &c.), the being a (fit) vessel, fitness, worthiness, the being worthy of or entitled to; a fit object. — **Bhājana-vat**, ān, atī, at, Ved. a word used in Nirukta IV. 10, XI. 19, XII. 17, to explain the word *bhadra*. — **Bhājani-bhūta**, as, ā, am, having become a vessel or receptacle for anything, i. e. having become a participator in or possessor of.

Bhājaya, us, us, u, Ved. communicating, sharing with others, generous, liberal.

Bhājita, as, ā, am, shared, divided, distributed, apportioned, allotted, portioned; (am), n. a share, portion.

Bhājim, ī, inī, ī, (at the end of comps.) sharing, participating in; connected with.

Bhājī, f. rice gruel (= *śrāṇā*).

Bhājya, as, ā, am, to be divided, divisible, to be portioned or distributed; (am), n. a portion, share; an inheritance; (in arithmetic) the dividend.

भागल bhāgala, as, in. a patronymic from Bhagala.

Bhāgalaka, as, ī, am, relating to or coming from Bhagala.

Bhāgali, is, m. a patronymic from Bhagala; N. of a preceptor.

Bhāgaleya, as, m. a patronymic from Bhāgali.

भागीरथ bhāgiratha. See col. I.

भाङ्गार bhān-kāra, perhaps = *jhan-kāra*, q. v.; [cf. *bheri-bh*].

भाङ्ग bhānga, as, ī, am (fr. *bhaṅgā*, hēmp), hēmpen, of hēmp, made or consisting of hēmp.

Bhāngaka (fr. *bhaṅga*, a fracture), a tattered or ragged cloth.

Bhāngāsuri, is, m. (fr. *bhaṅgāsura*), a patronymic of Ritu-parṇa. — **Bhāngāsuri-nṛipājñā** (°*pa-ā*), f. the command of king Bhāngāsuri.

Bhāngina, as, ī, am (fr. *bhaṅgā*), bearing or growing hēmp; (am), n., scil. *kshetra*, a field of hēmp.

भाङ्गिल bhāngila, N. of a place.

Bhāngileya, as, m., N. of a man; (as, ī, am), coming from Bhāngila (?).

भाज् bhāj, *bhājana*, &c. See col. I.

भाजक् bhājak, ind. quickly, swiftly; (probably incorrectly for *tajuk*).

भाट bhāṭa (fr. rt. *bhaṭ*), wages, hire, rent.

Bhāṭaka, as, m. price paid for anything, wages, hire, rent.

Bhāṭi, is, f. wages, hire, fee; earnings of prostitutes.

भाट्ट bhāṭṭa, as, m. a follower of Bhāṭṭa (i. e. Kumārila-bhāṭṭa); (ās), m. pl. N. of a people. — **Bhāṭṭa-śānta-maṇi**, is, m., N. of a commentary by Viśveśvara-bhāṭṭa (better known as Gaṅgā-bhāṭṭa) on the Mīmāṃsā-sūtra. — **Bhāṭṭa-tantra**, am, n., N. of a work. — **Bhāṭṭa-dinakara**, N. of a commentary by Bhāṭṭa Dinakara on the Mīmāṃsā work Śāstra-dīpikā. — **Bhāṭṭa-dīpikā**, f., N. of a commentary by Khaṇḍa-deva on Jaimini's Mīmāṃsā-sūtra. — **Bhāṭṭadīptikā-prabhavali**, f., N. of a commentary on the preceding work by Sambhu-bhāṭṭa. — **Bhāṭṭa-bhāṣā-prakāśikā**, f. 'explanation of the language of the Bhāṭṭas,' an index to the terminology of the Bhāṭṭas by Nārāyaṇa-tīrtha or Nārāyaṇa-muni. — **Bhāṭṭa-bhāṣkara**, N. of a work by Jīva-deva, being a concise account of the various Mīmāṃsā schools and their doctrines; [cf. *bhāṭṭa-dinakara*]. — **Bhāṭṭa-rahasya**, am, n. 'the secret or mystic

doctrine of the Bhāṭṭas,' N. of an elementary Mīmāṃsā disquisition by Khaṇḍa-deva.

भाडितायन bhāḍitāyana, as, m. a patronymic from Bhaḍita.

भाडिलायन bhāḍilāyana, as, m. a patronymic from Bhaḍilla, q. v.

भाण bhāṇ, Ved. (onomatopoeitic) imitation of the noise of breathing or hissing.

भाण bhāṇa, as, m. (fr. rt. *bhaṇ*, q. v.), N. of a sort of dramatic entertainment (in which one only of the interlocutors appears on the scene, or described as a narrative of some intrigue told either by the hero or a third person). — **Bhāṇa-sthāna**, am, n., N. of a place.

Bhāṇaka, as, m. a proclaimer, announcer, declarer.

Bhāṇikā, f. a kind of dramatic performance; [cf. *bhāṇa* above.]

भाण्ड bhāṇḍa, as, m. (fr. rt. *bhaṇ* or *bhaṇḍ*?), the plant *Thespesia Populneoides*; (ī), f. (perhaps) = *bhaṇḍī*, Rubia Munjista [cf. *kāka-bh*, *kāla-bhāṇḍikā*]; (am), n. any vessel, pot, pan, cup, plate, dish, pail, vat, utensil [cf. *pāka-bh*, *pāna-bh*]; any chest, box, trunk, case [cf. *kshura-bh*]; any implement, tool, instrument; any musical instrument (= *vāṇḍya-bh*); a pack or bale (of goods or merchandise); horse-trappings, harness; an ornament in general; the stock (of a shopkeeper), goods, wares, merchandise, the capital or principal (of a merchant); the bed of a river, the space between its banks; mimicry, buffoonery, the practice of the Bhaṇḍa or professional jester; (ās), m. pl. wares, merchandise. — **Bhāṇḍa-gopaka**, as, m. the keeper of vessels or utensils (in a Buddhist temple). — **Bhāṇḍa-pati**, is, m. a possessor of wares, a merchant. — **Bhāṇḍa-puṭa**, as, m. 'sharpener of instruments, i. e. razors,' a barber. — **Bhāṇḍa-pushpa**, as, m. a sort of snake. — **Bhāṇḍa-prati-bhāṇḍaka**, am, n. 'commodity for commodity,' computation of the exchange of goods, barter (in arithmetic). — **Bhāṇḍa-bhājaka**, as, m. the distributor of vessels or utensils (in a Buddhist temple). — **Bhāṇḍa-bharaka**, as, m. the contents of any vessel. — **Bhāṇḍa-mūlya**, am, n. capital consisting of wares. — **Bhāṇḍa-vādana**, am, n. playing on a musical instrument. — **Bhāṇḍa-sālā**, f. a store-house, store-room, magazine. — **Bhāṇḍa-gāra** (°*ga-ā*), am, n. a store-room, store-house, place where household goods and utensils are kept; a magazine, treasury; a treasure, store. — **Bhāṇḍagārika**, as, m. the overseer of a store-house, store-keeper, keeper of a magazine; a steward, treasurer. — **Bhāṇḍanusārīn** (°*ga-an*), ī, inī, ī, hanging to a pot or vessel. — **Bhāṇḍi-pura**, am, n., N. of a city. — **Bhāṇḍodara** (°*ga-ud*), am, n. the cavity or interior of a vessel. — **Bhāṇḍopapurāna** (°*ga-up*), am, n., N. of an Upa-Purāṇa.

Bhāṇḍaka, as, am, m. n. a small vessel, cup, plate, utensil, box, chest; (*ikā*), f. an implement, tool, utensil; = *bhāṇḍī*, see *kāla-bh*; (am), n. goods, merchandise.

Bhāṇḍāyana, as, m. a patronymic.

Bhāṇḍāyani, is, m. a patronymic (probably) from Bhāṇḍa.

Bhāṇḍāra = *bhāṇḍāgāra* (of which it is a corrupt or contracted form). — **Bhāṇḍāra-grīha**, am, n. a store-house.

Bhāṇḍārika, as, m. = *bhāṇḍāgārika*, q. v.

Bhāṇḍārīn, ī, nī, the keeper of a store-house, steward, treasurer (= *bhāṇḍāgārika*).

Bhāṇḍī, a razor-case; [cf. *bhāṇḍī-vāha*, *bhāṇḍīla*, and *kshura-bhāṇḍa*]. — **Bhāṇḍī-vāha**, as, m. a barber. — **Bhāṇḍī-sālā**, f. (probably) a barber's shop.

Bhāṇḍika, as, m. a barber; [cf. *bhāṇḍīla*, *bhāṇḍī*.]

Bhāṇḍijanghi, is, m. a patronymic from Bhaṇḍijangha.

भाहृजिक bhārujika, as, ī, am (fr. *bharuja*), relating to or coming from a jackal.

भाहृण्ड bhāruṇḍa, as, m. = *bhāruṇḍa*, q. v.; (am), n., N. of a Sāman; of a wood mentioned in Rāmāyaṇa II. 71, 5.

भागी bhāga, as, m. a king of the Bhargas; N. of a son of Prātardana; of a king also called Bharga; (ī), f. a queen of the Bhargas; the plant Clerodendrum Siphonanthus. — *Bhārga-bhūmi*, īs, m., N. of a king; [cf. *bhārga-bhūmi* and *bhṛigu-bhūmi*]. — *Bhārga-rāva*, am, n., N. of a forest; (a various reading has *bhānu-rāva*). — *Bhārga-sri-kānta-miśra*, as, m., N. of an author.

Bhārgāyana, as, m. (fr. *bhārga*), Ved. a patronymic of Sūtvana.

Bhārgi, īs, m. a patronymic from Bharga.

भार्गलेश्वरतीर्थ bhārgaleśvara-tīrtha ('la-ś'), am, n., N. of a Tīrtha.

भार्गव bhārgava, as, ī, am, relating to or coming from Bhṛigu, belonging to Bhṛigu; (as), m. epithet of Cyavana [cf. *āṇḍa-bh*]; of Gṛīta-mada; of Dvi-gat; of Dṛiśāna; of Itāla; of Mārkaṇḍeya; of Saunaka; of Rīcika; of Jamad-agni; of Paraśu-śama; of Pramati; of Siva; the planet Venus (properly a patronymic of Sukra, regent of the planet Venus and preceptor of the Daityas); an archer, a good archer (= *dhanvin*, *su-dhanvan*); an elephant; (ās), m. pl. 'the descendants of Bhṛigu', commonly called Bhārgavas, N. of a particular tribe; (ī), f. a female descendant of Bhṛigu; N. of Deva-āni; an epithet of Lakṣmī; an epithet of Pārvatī; = *dūrva*, bent grass, Panicum Dactylon; = *nila-tūrvā*; = *śveta-dūrva*. — *Bhārgava-dīpikā*, f., N. of a work. — *Bhārgava-priya*, as, m. 'dear to Sukra or to the planet Venus,' a diamond. — *Bhārga-ārcana-dīpikā* ('va-ar'), f., N. of a work; [cf. *bhārgava-dīpikā*]. — *Bhārgavāla* ('va-ā'), as, n., N. of the third Act of the Abhirāma-maṇi-nāṭaka. — *Bhārgavopapurāṇa* ('va-up'), am, n., N. of an Upa-Purāṇa. — *Bhārgavopākhyāna* ('va-up'), m, n., N. of the thirteenth chapter of the Vāsisṭha-āmāyana, commonly called Yoga-vāsisṭha.

Bhārgaviya, as, ā, am, relating to or coming from Bhārgava.

भाद्राजी bhārdvājī, f. = *bhāradvājī*, the wild cotton shrub.

भाईन bhārman (fr. rt. *bhṛi*), Ved. bringing, waiting upon, serving.

भार्य्य bhārmya, as, m. a patronymic of Mūdgala.

Bhārmyaśva, as, m. (fr. *bhṛi*), a patronymic of Mūdgala; [cf. *bharmyāśva*].

भार्य्य bhārya, as, ā, am (fr. rt. *bhṛi*), to be borne, to be supported, to be cherished or nourished; to be maintained, dependent for a livelihood on another; (as), m. a servant, dependent, mercenary; (ā), f. a wife (espoused according to the ritual of the Vedas), any wife, the female of an animal. — *Bhāryyā* ('yā-āta'), as, ā, am, living by the prostitution of a wife; [cf. *patny-āta*]. — *Bhāryyātika*, as, m. a husband under the rule of his wife, a hen-pecked husband; a species of antelope (= *harināntara*); N. of a Muni. — *Bhāryyā-tva*, am, n. wifehood, the state of being a wife, the condition of a wife. — *Bhāryyādhikārika* ('yā-adh'), as, ā, am, relating to the chapter on wives. — *Bhāryyā-pati-tva*, am, n. the being man and wife, conjugal union. — *Bhāryyā-pati*, m. du. husband and wife. — *Bhāryyārthm* ('yā-ar'), ī, m. seeking or desiring a wife. — *Bhāryyā-vat*, ān, āti, at, having a wife. — *Bhāryyā-vṛkṣa*, as, m. the tree Cæsalpina Sappan (= *pattanga*). — *Bhāryyā* ('yā-ūha'), as, m. = *ūha-bhārya*, married (said of a man).

Bhāryyaka = *bhāryyā*, a wife, (at the end of a comp., e.g. *sa-bh*), q. v.)

Bhāryyāru, us, m. (fr. *bhāryā*), the father of a

child by another man's wife; a kind of deer or antelope; N. of a mountain.

भावर bhāvara, as, m., Ved. (according to Sāy., Rīg-veda IV. 21, 7), a N. of Indra as son of Bharvara, = Jagad-bhartṛi, Prajā-pati, (perhaps to be referred to the horses of Indra as 'bearing,' 'carrying,' fr. rt. *bhṛi*.)

भार्य्य bhārsya, am, n. (fr. *bhṛiśa*), vehemence, violence; excessiveness.

भाल bhāla, am, n. (said to be fr. rt. *i. bhā*); according to some also *bhālas*, m.), the forehead, brow; light, lustre. — *Bhāla-kṛt*, t, m., N. of a man. — *Bhāla-āndra*, as, m. 'having the moon on his forehead,' an epithet of Gaṇeśa. — *Bhāla-dānīrācārya* ('ra-āc'), as, m., N. of a preceptor. — *Bhāla-darśana*, am, n. red lead ('appearing on the forehead,' being used to stain the forehead with lines &c.). — *Bhāla-darśin*, ī, inī, i, watching the brow or countenance (said of a servant who is attentive to a master's wishes). — *Bhāla-dṛiś*, k, or *bhāla-locana*, as, m. 'having an eye in the forehead,' an epithet of Siva. — *Bhālānka* ('la-an'), as, ā, am, having (auspicious) marks on the forehead; (as), m. a man born with lucky lines on his forehead; a sort of fish (known as the Rohi, Cyprius Rohita); a tortoise; an epithet of Siva; a saw; a species of leguminous plant or pot-herb.

Bhālu, us, m. the sun; [cf. *bhānu*].

भालन्दन bhālandana, as, m., Ved. a patronymic from Bhalandana, N. of Vatsa-pit; (also read *bālandana*.)

Bhālandanaka, as, ī, am, relating to or coming from Bhalandana.

भालु bhālu. See above.

भालुक bhāluka, as, m. a bear; [cf. *bhalla*]. *Bhāluka*, as, m. = *bhāluka* above.

भालुकि bhāluki, is, m. (probably a patronymic), N. of a Muni.

Bhālukin, ī, m., N. of a preceptor (= *vālukin*). *Bhāluki-putra*, as, m. (fr. *bhāluki*, f.), Ved. 'the son of Bhāluki,' N. of a preceptor.

भाल bhāla, as, ī, am, relating to or coming from Bhalla, q. v.

भाल्लवि bhāllavi, is, m. a patronymic from Bhallavi.

Bhāllavin, īnas, m. pl. the pupils of Bhāllavin (?). — *Bhāllavi-brāhmaṇa*, am, n. and *bhāllavi-sākhā*, f. and *bhāllavi-sruti*, īs, f. and *bhāllavi-upanishad*, t, f., N. of certain Vedic works.

Bhāllaveya, as, m., Ved. a patronymic from Bhāllavi, of Indra-dyuma; N. of a preceptor. — *Bhāllaveya-sruti*, īs, f., N. of a Vedic work. — *Bhāllaveyopanishad* ('ya-up'), t, f., N. of an Upanishad.

भालुक bhāluka or *bhālluka*, as, m. a bear; [cf. *bhalla*, *bhalluka*, *bhalluka*, *bhāluka*].

भाल्लेय bhālleya, as, ī, am, relating to or coming from Bhalla, q. v.

भाव bhāva, as, m. (fr. rt. *i. bhū*), becoming, being, existing, existence, taking place, occurring, appearing, appearance; state of being, condition of existence, state, condition, relationship; manner, mode; true condition or state, truth, (*bhāvena*, in truth, really, truly); manner of being, nature, natural state, innate property, temperament, disposition, temper, (*eko bhāva*), a simple or artless nature; any state of mind or body, affection, sentiment, feeling, emotion, passion, (in the dramatic system of the Hindūs, two kinds of Bhāvas are usually enumerated, see *sthāyin*, *vyabhī-cārin*; but other divisions are also given, see *anu-bhāva*, *vi-bhāva*, *sāttvika-bhāva*); feeling of love, inclination, attachment, (*bhāvam tesku cakre*, he felt an affection for them; *sā tasmin bhāvam babandha*, she fixed her affec-

tions on him); inclination or disposition of mind, (*yādṛiśena bhāvena*, with whatever disposition or condition of mind); sentiment, idea, thought, opinion, supposition, conjecture; resolution, intention, purpose, (*dṛiḥho bhāva*), a firm resolution; purport, tenor, scope, drift; meaning, sense, (*iti bhāva*), 'such is the sense,' constantly used by Indian commentators at the end of their interpretations); contemplation, reflection, abstract meditation; the seat of the feelings and affections, the heart, soul, mind, (*paritushṭena bhāvena*, with a pleased mind, Manu IV. 227; *yadā manyeta bhāvena*, when he believes in his mind, Manu VII. 171; but according to Kullūka, *bhāvena* here = *tattva-tas*, truly); that which is or exists, a being, living creature, thing, matter, object, substance, (*surva-bhāveshu niḥspṛiḥka*), one who is free from attachment to all [earthly objects]; behaviour, conduct, act, action, movement, gesture; amorous gesture, corporeal expression of amorous sentiments, wanton sport, dalliance (= *līlā*); passing from one state to another, change or substitution of one nature for another, (*dantyaṇām mūr-dhanya-bhāva*), the change of dentals to cerebrals; *bho-bhāva*, the existence or substitution [for the name of a person] of the expression *bhos*, Manu II. 124; birth; the place of birth, the womb (= *yoni*); the place of being, the world, universe; an organ of sense; superhuman power; the Supreme Being; advice, instruction; (in theatrical language) a learned or worthy man, a man of dignity or consequence, gentleman, master, honourable sir [cf. *bhāva-miśra*, 2. *bhavad*]; (in astronomy) the state or condition of a planet; an astrological house, mansion, lunar mansion; N. of the twenty-seventh Kalpa; of the eighth (forty-second) year in Jupiter's cycle of sixty years; (in Pāṇini's grammatical system) a term for an impersonal passive or neuter verb having neither agent nor object expressed (e.g. *pacyate*, there is cooking, i.e. cooking is going on); the abstract idea conveyed by a word, the sense of the abstract noun (as describing the state or condition of anything; sometimes used at the end of a comp. instead of the affixes *tā*, *tra*, *ya*, e.g. *bāla-bhāva* = *bāla-tā*, &c., the state of a child, childhood; and even added pleonastically to the abstract noun itself, e.g. *tanutā-bhāva*, the state of thinness); the sense of a noun of action (as expressing the idea of the root, e.g. going, doing, &c.): = *miśra-bhāva*, N. of the author of the Bhāva-prakāśa. — *Bhāva-kalpalatā*, f., N. of a commentary by Bhaṭṭa-mūdgala on the Bhāvanā-viveka, q. v. — *Bhāva-gambhīra*, ind. from the bottom of the heart, (*bhāva-gambhīraṇ jakasuh*, they laughed heartily); deeply; gravely. — *Bhāva-gamya*, as, ā, am, to be ascertained by reflection or by meditating in the heart. — *Bhāva-grāhin*, ī, inī, i, apprehending the sense, appreciating the sentiment. — *Bhāva-ānā-maṇi*, īs, m., N. of a work. — *Bhāva-ja*, as, m. 'produced in the heart,' love; the god of love; [cf. *mano-ja*]. — *Bhāva-jia*, as, ā, am, knowing the heart. — *Bhāva-tas*, ind. through being, in consequence of being, (*jñāti-bhāvatat*, through being a relation.) — *Bhāva-tva*, am, n. the state of Bhāva, q. v. — *Bhāva-dīpa*, as, m., N. of a commentary on the Tattva-prakāśa; = *bhāratā-bhāvadīpa*. — *Bhāva-dīpikā*, f., N. of a commentary. — *Bhāva-nārāyana-māhātmya*, am, n., N. of a work. — *Bhāva-padārtha*, as, m. a thing which has a real or positive existence. — *Bhāva-pāda*, as, m., N. of a lexicographer. — *Bhāva-prakāśa*, as, m., N. of a medical work by Bhāva-deva-miśra. — *Bhāva-prakāśikā*, f., N. of a grammatical commentary. — *Bhāva-pratyaya-vādārtha* ('da-ar'), as, m., N. of a work by Mathurā-nātha Tarka-vāg-īśa Bhaṭṭācārya. — *Bhāva-pradīpikā*, f., N. of a commentary on the Mātā-mādhava. — *Bhāva-bandhana*, as, ā, am, 'heart-enchaining,' fettering the heart, joining hearts (as love). — *Bhāva-bodhaku*, as, īkā, am, revealing or displaying any sentiment, indicating a feeling or passion. — *Bhāva-miśra*, as, m. (in dramatic language) a gentleman, a man of dignity or consequence,

master, sir; N. of the author of the Bhāva-prakāśa, (also called Mīśra-bhāva and Bhāva-deva-mīśra.) — *Bhāva-rāma-kṛishṇa*, as, m., N. of a man mentioned in the second part of the Prabodha-śāndrodaya.

— *Bhāva-rūpa*, as, ā, am, 'consisting of reality,' actually being, really existing, real, actual; (am), n. (?), N. of a work. — *Bhāva-vaśana*, as, ā, am, (in gram.) signifying a state or action, denoting the abstract notion of a verb. — *Bhāva-rat*, ān, atī, at, being in a state or condition. — *Bhāva-vācaka* (?), an abstract noun. — *Bhāva-viveka*, as, m., N. of a Buddhist teacher. — *Bhāva-vṛitta*, as, ā, am, relating to creation, concerned with cosmogony; (as), m., N. of Brahman. — *Bhāva-vṛittīya*, as, ā, am, an adj. formed from *bhāva-vṛitta*. — *Bhāva-sātaka*, am, n., N. of a work. — *Bhāva-sābala-tā*, f. or *bhāva-sābalā*, f. mixture or union of various emotions. — *Bhāva-sānti*, is, f. the allaying of any (transitory) emotion. — *Bhāva-suddhi*, is, f. purity of mind. — *Bhāva-sūnya*, as, ā, am, void of affection or attachment. — *Bhāva-saṃsuddhi*, is, f. purification of the natural condition, purity of nature. — *Bhāva-sandhi*, is, m. union of emotions or feelings, co-existence of two emotions, a vacillating frame of mind between conflicting emotions and feelings. — *Bhāva-samāhita*, as, ā, am, fixed or collected in mind, abstracted, devout. — *Bhāva-sarga*, as, m. the intellectual creation (comprising the faculties of the human mind and their affections, as distinguished from the material creation, see *bhāvutika*). — *Bhāva-sāra-viveka*, as, m., N. of a work by Gaṅgā-dhara Mahāḍakara. — *Bhāva-stha*, as, ā, am, being in a state of love or affection, attached, enamoured. — *Bhāva-sṃgīta*, as, ā, am, attached in heart or mind, affectionately disposed. — *Bhāvākūta* ('*va-āt*'), am, n. the thoughts of the heart or mind. — *Bhāvā-gaṇeśa-dikṣita*, as, m., N. of the author of several commentaries. — *Bhāvātma* ('*va-āt*'), as, ā, am, 'consisting of reality,' real, actual; [cf. *bhāva-rūpa*]. — *Bhāvātma-ka-tā*, f. reality. — *Bhāvādvaīta* ('*va-ad*'), am, n. natural cause; material cause (as thread of cloth). — *Bhāvanāndi* ('*va-an*'), f., N. of a commentary by Bhāvanānda Siddhānta-vāg-īśa on the Dīdhiti or Siro-maṇi. — *Bhāvanāndi-prakāśa*, as, m., N. of a commentary on the preceding by Mahā-deva Pandit. — *Bhāvanūya* ('*va-an*'), as, ā, am, 'following the object,' natural, simple, not forced or assumed; (ā), f. a shadow; [cf. *bhāvāntā*]. — *Bhāvāntara* ('*va-an*'), am, n. another state, a different state or condition. — *Bhāvābhāsa* ('*va-abh*'), as, m. simulation of feeling or emotion. — *Bhāvārtha* ('*va-ar*'), as, m. the simple or inherent meaning (of words), the obvious purport (of a phrase &c.), subject-matter. — *Bhāvārtha-dīpikā*, f. 'light of the inherent meaning,' N. of a metrical commentary by Gauṛī-kānta Śārvabhauma Bhāṭṭācārya on the Tarka-bhāṣā; on the Vṛitratnā-kara by Janārdana-vibudha; = *bhāgavata-bh*, q. v. — *Bhāvālinā* ('*va-āl*'), f. 'cleaving to an object,' a shadow; [cf. *bhāvānūya*]. — *Bhāvodaya* ('*va-ud*'), as, m. the rising of emotion or passion.

— *Bhāvaka*, as, ā, am (fr. the Caus.), causing to be, effecting; promoting any one's welfare; imagining, fancying; having a taste for the beautiful; having a poetical taste; (as), m. sentiment, feeling, affection, emotion; the external expression of amatory sentiments; [cf. *bhāvāta*, col. 2.]

2. *bhāvana*, as, ā, am (fr. the Caus.; for 1. *bhā-rana* see p. 704, col. 1), causing to be, causing, forming, creating, framing, manifesting; promoting or effecting any one's welfare; imagining, fancying; teaching; (as), m. a creator, producer, efficient cause; N. of Śiva (= *dhyaṭri*); N. of the twenty-second Kalpa; (ā, am), f. n. the act of causing to be or creating, manifesting, manifestation; promotion of any one's interests (= *vardhana*); the act of forming in the mind, conceiving, imagination, conception, fancy, thought, (*bhāvanayā*, in thought, in imagination); reflection, meditation, abstract meditation, contemplation; supposition, hypothesis, mental perception, recollection; observing, investigating; settling, fixing,

determining; (in law) proof, demonstration, argument, ascertainment; (in medicine) saturating any dry powder with fluid, steeping, infusion, drying an article by day and keeping it moist at night; (in arithmetic) finding by combination or composition [cf. *saṃāsa-bh*]; decorating with flowers and perfumes, scenting, anointing; (at the end of an adj. comp.) = nature, essence; (ā), f., N. of an Upanishad; a crow (= *kā-rava*); water, = *ambu*; (am), n. apprehension, perception; the fruit of the Dillenia Speciosa (= *bhavya*, *bhaviṣya*); N. of a wood, (perhaps for 1. *bhā-vana*, q. v.). — *Bhāvanā-maya*, as, ā, am, produced by imagination or fancy, imaginary. — *Bhāvanā-yukta*, as, ā, am, thoughtful, full of anxiety, anxious. — *Bhāvanā-viveka*, as, m., N. of a commentary on a metrical treatise on the nature of injunction according to the theory of Madhu. — *Bhāvanāśraya* ('*va-āś*'), as, m. 'the refuge of thought,' an epithet of Śiva. — *Bhāvanā-sāra-saṅgraha*, as, m., N. of a Vedānta work by Mudgala Bhāṭṭa.

— *Bhāvanikā*, f., N. of a woman.

— *Bhāvanīya*, as, ā, am (fr. the Caus.), to be manifested, to be effected or accomplished; to be conceived or imagined, to be fancied; to be meditated on; to be proved, requiring demonstration; to be taught.

— *Bhāvayat*, an, anti, at, fancying, imagining, calling to mind; reflecting on, meditating on.

— *Bhāvayāya*, as, m. (fr. *bhāvayā*), Ved., N. of the author of the hymn Rīg-veda I. 126, 6; a patronymic of Svana-ja.

— *Bhāvayitāya*, as, ā, am (fr. the Caus.), Ved. to be cherished, to be protected or taken care of.

— *Bhāvayitri*, tā, tri, tri, Ved. causing to be; promoting the welfare (of any one), cherishing, taking care of, protecting; a cherisher, protector.

— *Bhāvayā*, us, us, u, Ved. cherishing, taking care of, protecting.

— *Bhāvāta*, as, m. = *bhāvaka*, affection, emotion, passion; the external expression or indication of amatory feeling; a pious or holy man; an amorous man; an actor; dress, decoration.

— *Bhāvika*, as, ā, am, actually being or existing, real, natural, innate; full of feeling or sentiment, expressive, sentimental; future; (am), n. a description of an imaginary object so vivid that it actually appears to be present, describing the past or future as present; = *bhāvika*, language full of feeling or passion; (as), m. an equation involving products of unknown quantities.

— *Bhāvita*, as, ā, am (fr. the Caus.), caused to be, brought into being, produced, obtained, got; made to thrive, protected, cherished, fostered; made to become, transformed into; made to exist or appear, manifested, exhibited; made to exist in the mind, presented to the imagination, conceived, imagined, supposed, thought of; thought about, meditated on; fixed on (as the mind or thoughts); purified by meditation; known, recognised, acknowledged; proved, established; convicted; occupied with, pervaded by, filled with; inspired by, animated; mixed with (as an ingredient); soaked in, saturated with, steeped, infused; perfumed with, scented; (in arithmetic and algebra) involving a product of unknown quantities; (am), n. a product obtained by multiplication, a factum. — *Bhāvita-buddhi*, is, is, ī, one who has purified his mind by meditation &c.; see *bhāvītātman*. — *Bhāvita-rat*, ān, atī, at, one who has imagined or conceived or infused &c. — *Bhāvītātman* ('*ta-āt*'), ā, ā, a, one whose soul is purified or who has purified it by meditating on the universal soul, one who has perceived or whose thoughts are fixed on the Supreme Spirit; thoughtful, meditative; intent upon, engaged in; a sage; (ā), m., N. of the thirteenth Muṇḍita.

— *Bhāvītaka*, the product of a multiplication; [cf. *bhāvita* above.]

— *Bhāvitra*, am, n. the three worlds (viz. earth, heaven, and the lower regions or the atmosphere), the universe; [cf. *bhavitra*.]

— *Bhāvin*, ī, inī, ī, becoming, being, existing [cf. *bhṛitya-bh*, *pūva-bh*]; about to be, about to come to pass, future; predestined; what ought to be; what will fall to the share of (any one); attached to, (*Hārī-bhāvin*, attached to Hari); being possessed of, (at the end of a comp., e. g. *jñāna-rijñāna-bh*), possessing sacred and profane knowledge; beautiful, illustrious; (ī), m. (according to the Vājasaneyi-prāśākyā) every vowel except *a* and *ā* (perhaps so called as liable to become changed into the corresponding semivowels); N. of the caste of Śūdras in Plakṣha-dvīpa; (*inī*), f. a distinguished or handsome woman; a lady, noble lady [cf. *bhavya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; of a daughter of a Gandharva; [cf. *a-niruddha-bh*]. — *Bhāvi-tā*, f. the state of being or becoming, (*tad-bhāva-bhāvi-tā*, conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvi-tva*, am, n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāvīy-upadha*, as, m., scil. *visarjanīya*, a Visarjanīya following in the Pada-pāṭha after any vowel except the vowel *a* or *ā*.

— *Bhāvika*, as, ā, am, being, disposed to be, about to be, becoming, (sometimes used like *bhaviṣya* at the end of a comp. after an adv. in am, cf. *ādhyam-bh*, *andham-bh*, *dūram-bh*, *nagman-bh*, *palitām-bh*, *priyam-bh*); happy, well, auspicious, prosperous; having a taste for the beautiful, having a poetical taste; (as), m. (in theatrical language) a sister's husband; (am), n. language full of feeling or passion; happiness, auspiciousness, welfare.

— *Bhāvya*, as, ā, am (fr. rt. 1. *bhū* or its Caus.), being, existing at the present time (Ved., cf. *bhavya*); about to be or happen, future, to be become, what must or ought to be or become, (sometimes used for the future tense of the verb, e. g. *Pulaho bhāvya maharshih*, Pulaha is to be reckoned a great Rishi; and often impersonally, e. g. *bhāvyaṃ taya*, it is to be become by her, i. e. she must become); to be effected or accomplished, to be performed; to be apprehended or perceived; to be imagined or conceived [cf. *dur-bh*]; to be convinced; to be argued or proved or demonstrated; to be investigated or determined; (according to Vedic commentators) = *bhāvayāya*, to be honoured or worshipped?; (as), m., N. of a king (= *bhāvya-ratha* or *bhānu-ratha*). — *Bhāvya-tā*, f. or *bhāvya-tva*, am, n. the state of being about to happen, futurity. — *Bhāvya-ratha*, as, m., N. of a king; [cf. *bhāvya*.]

भावड bhāvaḍa, as, m., N. of a man.

भावत bhāvata, as, ā, am (fr. 2. *bhavat*), your honour's, your, thy (respectfully).

— *Bhāvātka*, as, ā, am, your honour's, your, thy, thine.

भावला bhāvalā, f., N. of the wife of Bhāvaḍa.

भावाट bhāvāṭa. See col. 2.

भावव bhāvāva, as, ā, am (said to be fr. *bhāva* + *ava* fr. rt. *av*), delicate, tender, compassionate.

भाष् 1. bhāsh (connected with rt. 1. *bhā* as Gr. *φη-μι* with *φαίω*), cl. 1. A.

bhāshate (cp. also P. -*ti*), *bābhāshe*, *bhāshitum*, to speak, talk, say; to speak to, address (with acc. of the person or sometimes with acc. of the person and thing); to tell or announce (anything) to (any one); to speak of or about; to reply, to call or name; to use or employ in speaking; to describe. Pass. *bhāshyate*, to be spoken, to be addressed or spoken to (sometimes with acc., e. g. *sa vāco muninā bābhāshe*, he was addressed by the Muni in a speech); Caus. *bhāshayati*, -*yitum*, Aor. *abābhāshat* or *abibhāshat*, to cause to speak or talk; to say or speak; to cause disquietude, disturb (?); Desid. *bibhāshishate*; Intens. *bābhāshyate*, *bābhāshīti*.

Bhāṣhaka, as, ā, am, speaking, talking about, (at the end of a comp.)

Bhāṣhaṇa, am, n. speaking, talking, saying; speech, talk; kind words, kindness, = *sāma-dānādi*; in theatrical language) expression of satisfaction at the end of a drama, applause (?).

Bhāṣhat, an, antī, at, speaking, saying, talking. *Bhāṣhamāya*, as, ā, am, speaking, saying, talking. *Bhāṣhā*, f. speech, language [cf. *deśa-bhā*, *para-bhā*, *bhūta-bhā*]; common or vernacular speech (in ancient times as opposed to Vedic, in later as opposed to Sanskrit), any Prakṛit dialect, (the five Prakṛits or vernaculars, viz. Mahā-rāṣṭri, Sauraseni, Māgadhī, Prācyā, and Avantī, are called Pañca-vidhā Bhāṣhā); description, definition; (in law) an accusation, charge, complaint, plaint; N. of Sarasvatī (goddess of speech); a Rāṣṭri. — *Bhāṣhā-jīa*, as, m., N. of a man. — *Bhāṣhāntara* (°*śhā-ant*), am, n. another dialect or version, a translation. — *Bhāṣhā-parīścheda*, as, n. 'definition of (the categories of) speech,' N. of a compendium of the Vaiśeṣika branch of the Nyāya system of philosophy by Viśva-nātha. — *Bhāṣhā-nāla*, am, n. the plaint or charge, the first of the four stages of a lawsuit. — *Bhāṣhā-mañjarī*, f., N. of an elementary work on Sanskrit grammar. — *Bhāṣhā-rūpa* (°*śhā-rū*), as, m., N. of a work by Śāndra-śekhara. — *Bhāṣhā-vṛttī*, is, f., N. of a commentary on Pāṇini's grammar. — *Bhāṣhā-vṛttī-urtha-vṛttī*, is, f., N. of a commentary on the preceding work. — *Bhāṣhā-sama*, as, m. a particular figure in rhetoric, a sentence so arranged that it may be either Sanskrit or Prakṛit. — *Bhāṣhā-samiti*, is, (with Jains) one of the Samitis, moderation in speech.

Bhāṣhika, as, ā, am, belonging to common or vernacular speech.

Bhāṣhikā, f. speech, language.

Bhāṣhita, as, ā, am, spoken, uttered, said; (am), a, that which is spoken, speech, language, talk, speaking. — *Bhāṣhita-puṇska*, as, am, m. n. = *ukta-puṇska*, q. v.

Bhāṣhitavya, as, ā, am, to be spoken to or addressed.

Bhāṣhitri, tā, trī, a speaker, talker; speaking, talking, telling.

Bhāṣhin, ī, inī, ī, speaking, talking, saying, telling, a speaker, (commonly at the end of a comp., cf. *alpa-bhā*, *prākṛita-bhā*); loquacious, a chatterer.

Bhāṣhya, am, n. speaking, talking; any work in the common or vernacular speech; an explanatory work, exposition, explanation, commentary in general (but especially the explanation of technical Sūtras or aphorisms); Patañjali's commentary on the Sūtras of Pāṇini [cf. *mahā-bhāṣhya*]; a sort of house or building. — *Bhāṣhya-kara* or *bhāṣhya-kāra*, as, or *bhāṣhya-kṛit*, t, m. 'commentary-maker,' the writer of any explanatory work or commentary, a commentator, scholiast, an expounder of technical Sūtras or aphorisms; (especially) an epithet of Patañjali, the author of the Mahā-bhāṣhya or great commentary on Pāṇini; epithet of the commentators Nātha and Śaṅkarācārya. — *Bhāṣhya-tikā*, f., N. of a commentary on the Mahā-bhāṣhya; of another commentary better known as Śrīmad-bhāṣhya-tikā. — *Bhāṣhya-pradīpa*, as, m., N. of Kaiyaṭa's commentary on the Mahā-bhāṣhya. — *Bhāṣhyapradīpa-vivaraṇa*, am, n., N. of Īśvarānanda's explanation of the Bhāṣhya-pradīpa. — *Bhāṣhyapradīpodyota* (°*pa-ud*), as, m., N. of Nāgoji-bhaṭṭa's explanation of Kaiyaṭa's Bhāṣhya-pradīpa. — *Bhāṣhyaratna-prabhā*, f., N. of a commentary on the Śāriraka-mīmāṃsā-bhāṣhya.

Bhāṣhyamāṇa, as, ā, am, being spoken to or addressed.

भाप् 2. *bhāṣh* (fr. rt. *bhāṣh*), Ved. occurring only in the comp. *rakṣho-bhāṣh*, barking like a Rākṣhasa.

भाष *bhāṣha*. See *bhāsa*, col. 2.

भाषणीशौलेम *bhāṣhaṇīkshaulema*, ās, m. pl., N. of a race (?).

भास् 1. *bhās* (connected with rt. 1. *bhā*), cl. 1. A. (in epic poetry also P.) *bhāsate* (ti), *babhāse*, *bhāṣishyate*, *abdhāṣishṭa*, *bhāṣitum*, to shine, to be bright; to appear; to appear or come into the mind, to be conceived or imagined, to become clear or evident: Caus. *bhāsayati*, -yitum, Aor. *ababhāsāt* and *abibhāsāt*, to make shine, illuminate; to cause to appear, show, make evident: Desid. *bibhāṣishate*: Intens. *bābhāṣyate*, *bābhāṣī*; [cf. Hib. *beosach*, 'bright, glittering,' *faslus*]; [cf. *maīs*, 'sparkling,' probably Lat. *festra*, *fas-lus*.]

2. *bhās*, f. n. (according to some fr. rt. 1. *bhā*, q. v.; but according to Pāṇini III. 2. 177, fr. rt. 1. *bhās*), light, glare, lustre, brightness; a ray or gleam of light, (*bhāṣām nīdhī*, receptacle of rays of light, the sun); an image, reflection, shadow; glory, splendor, power, majesty; wish, desire. — *Bhāṣā-keṭu*, us, us, u (fr. *bhāṣā* inst. c. + *ketu*), Ved. perceivable by light, appearing through light; (Sāy. = *jvālā-lakṣhaṇa-jñāpaka*). — *Bhāṣā-kara*, as, ī, am, 'light-causing,' shining, glittering, bright, resplendent; (as), m. the sun, (if used at the end of an adj. comp. the fem. will end in ā); N. of Śiva; fire; a hero; the plant *Calotropis Gigantea* (= *arka*); N. of various men; of a famous Hindū astronomer, (also called *Bhāṣkāracārya*, q. v.; *bhāṣā-kara* is often found at the end of names, cf. *jñāna-bhā*, *brahmanya-bhā*, *bhagavad-bhā*, *bhagavanta-bhā*, *bhāṭṭa-bhā*); (am), n. gold; N. of a Tirtha. — *Bhāṣā-kara-nṛsiṅha*, as, m., N. of a Scholiast of the last century. — *Bhāṣā-kara-priya*, as, m. 'fond of the sun,' a ruby. — *Bhāṣā-kara-bhaṭṭa*, as, m., N. of an author. — *Bhāṣā-kara-misra*, as, m., N. of an author; (also called *bhaṭṭa-bhā*). — *Bhāṣā-kara-lavaṇa*, am, n. a particular mixture (containing salt &c.). — *Bhāṣā-kara-varman*, ā, m., N. of a king of Kāma-rūpa; of a person mentioned in the *Dasa-kumāra-čarita*, p. 194, l. 14. — *Bhāṣā-kara-vrata*, am, n., N. of a particular religious observance. — *Bhāṣā-kara-sarman*, ā, m., N. of a commentator of the seventeenth century; [cf. *hari-bhāṣā-kara*]. — *Bhāṣā-kara-saptamī*, f., N. of the seventh day in the light half of the month Māgha. — *Bhāṣkāracārya* (°*ra-āc*), as, m., N. of an author; N. of a celebrated astronomer and mathematician who lived in the twelfth century and wrote the *Siddhānta-śiro-maṇi* (which contains treatises on algebra, arithmetic, and geometry, called *Vija-ganita* and *Lilāvati*). — *Bhāṣkāri*, is, m. (a patronymic fr. *bhāṣā-kara*), the planet Saturn; N. of a Muni. — *Bhāṣkāriya*, as, ā, am, belonging to or coming from *Bhāṣkāra*; (as), m. a pupil of *Bhāṣkāra*. — *Bhāṣkāreshṭā* (°*ra-ish*), f. the plant *Polanisia Icosandra*. — *Bhāṣ-rat*, ān, atī, at, possessing light, luminous, splendid, shining; (ān), m. the sun; light, lustre, brightness; a hero; (atī), f. the city of the sun; N. of a work; (according to Naighaṇṭuka I. 8) = *ushas*, dawn; (yas), f. pl. (according to Naighaṇṭuka I. 13) = *naḍī*, a river. — *Bhāṣvatī-karaṇa*, am, n., N. of a work.

Bhāsa, as, m. (sometimes written *bhāṣha*), light, lustre, brightness; shining, (at the end of a comp., e.g. *candra-bhāsa*, shining as the moon); impression made on the mind, fancy; a vulture; a cock; a sort of bird described as a water-fowl; = *śakunta*; = *kukkuṭa*; = *nīla-pakṣha* *pakṣhī*; a cow-shed, cattle-fold (= *goshṭha*); N. of a Sāman (also am, n.); of a man; of a dramatic poet; of a son of a minister of king Candra-prabha; of a Dānava; of a mountain; (ī), f. the mother of the Bhāṣas or vultures; N. of a daughter of Prādhā. — *Bhāsa-karaṇa*, as, m., N. of a Rākṣhasa. — *Bhāsa-tā*, f. the being a vulture or bird of prey; vulturous nature, rapacity. — *Bhāsa-vīlāsa-samvāda*, as, m., N. of the twenty-fifth chapter of the *Vāsisṭha-rāmāyaṇa*, commonly called *Yoga-vāsisṭha*. — *Bhāsa-pura*, am, n., N. of a town.

Bhāsaka, as, ikā, am (fr. the Caus.), causing to appear, making evident, showing, manifesting; enlightening; making intelligible, (usually at the end of comps.); (as), m., N. of a dramatic poet. — *Bhāsaka-tva*, am, n. enlightenment, &c.

Bhāsana, am, n. shining, glittering, illuminating. *Bhāsanta*, as, ī, am, shining, splendid; beautiful, handsome; (as), m. the sun; the moon; a star, an asterism; the bird *Bhāsa*, q. v.; (ī), f. an asterism, a Nakṣatra.

Bhāsamāna, as, ā, am, shining, radiant; appearing.

Bhāsayat, an, antī, at, making to shine, illuminating; shining, radiant (?).

Bhāṣas, as, n., Ved. brightness, light, lustre.

Bhāṣāya, Nom. A. *bhāṣāyate*, &c., to act the part of the bird *Bhāsa*, to appear like this bird.

Bhāṣin, ī, inī, ī, (at the end of a comp.) shining, brilliant (e.g. *ūrdhva-bhā*, shining upwards; cf. *vyotir-bhā*).

Bhāsu, us, m. the sun.

Bhāsura, as, ā, am, shining, splendid; terrible, (in this sense probably an incorrect form); (as), m. a crystal; a hero; (am), n. *Costus Speciosus* or *Arabicus*; [cf. *bhāsvāra*]. — *Bhāsura-tva*, am, n. splendor. — *Bhāsura-pushpā*, f. the plant *Tragia Involucrata* (= *vrīśī-kālī*).

Bhāsuraka, as, m., N. of a lion (in *Pañca-tantra*, p. 53, l. 17).

Bhāṣya, as, ā, am (fr. the Caus.), to be made visible, to be brought to light. — *Bhāṣya-tva*, am, n. the state or condition of appearing, visibility. — *Bhāṣya-sūtra*, am, n., N. of a section in the *Kātantra* treating of the meaning of grammatical forms.

Bhāṣvara, as, ā, am, shining, radiant, brilliant, bright, resplendent; (as), m. the sun; a day; N. of a satellite of the god of the sun; of a Buddhist deity; (am), n. *Costus Arabicus* or *Speciosus* (= *kushṭha*; cf. *pra-bhā*, *bhāsura*).

भासद् *bhāsada*, as, m., au, m. du. (fr. *bhāsad*), Ved. (perhaps) the buttocks.

भासिन् *bhāsin*, *bhāsura*, &c. See above.

भास्कर *bhās-kara*. See under 2. *bhās*, col. 2.

भास्त्रायण *bhāstrāyaṇa*, *bhāstrāyaṇaka* (fr. *bhastrā*), see Gaṇa Arihaṇṭādi to Pāṇ. IV. 2. 80.

भास्मन् *bhāsmāna*, as, ī, am (fr. *bhasman*), made or consisting of ashes, ashy.

Bhāsmāyana, as, m. a patronymic from *Bhasman*; *bhāsmāyanās*, m. pl., see Gaṇa Kuñjādī to Pāṇ. IV. 1, 98.

भिःखराज *bhikṣhā-rāja*, as, m., N. of a king.

भिक्ष *bhikṣh* (probably for *bibhakhsh*, Desid. of rt. *bhāj*), cl. 1. A. (ep. also P.)

bhikṣhate, *bibhikṣhe*, *bhikṣhishyate*, *abhibhikṣhata*, *bhikṣhittum*, lit. to wish to share or partake; to beg for, ask for; to desire, implore (Ved. with acc. and gen., e.g. *bhikṣhe sumatīm turāṇām*, I implore your favour against eager foes, *Rig-veda* I. 171, 1); to solicit, to beg alms (with abl. of person or with a double acc.); to obtain; to ask for without obtaining; to be weary or distressed (?); to speak (?): Caus. *bhikṣhayati*, -yitum, to cause to beg, &c.

Bhikṣhāna, am, ā, n. f. the act of begging, asking alms.

Bhikṣhamāṇa, as, ā, am, asking, begging.

Bhikṣhā, f. the act of begging, asking [cf. *māṇsa-bhā*]; anything given as alms or obtained by begging, (sometimes in comp. with the object asked for, e.g. *putra-bhikṣhām dehi*, grant the boon of a son, lit. a son as alms); alms, food given as alms [cf. *dur-bhikṣha*, *su-bhā*]; hire, wages (= *bhṛtī*); service. — *Bhikṣhā-karaṇa*, am, n. the act of asking alms, begging. — *Bhikṣhā-čara*, as, ī, am, going about begging; a beggar, mendicant; (as), m., N.

of a son of Bhoja, (also called *bhikṣhu*). — *Bhikṣhā-čaraṇa*, *am*, n. or *bhikṣhā-čarya*, *am*, *ā*, n. f. the act of going about begging, begging, mendicancy. — *Bhikṣhā-čara*, *as*, *i*, *am*, = *bhikṣhā-čara*. — *Bhikṣhātana* (*śhā-āt*), *as*, *ā*, *am*, wandering about begging or asking for alms, begging, mendicancy, mendicant; (*as*), m. a mendicant; N. of a poet; (*am*), n. the act of begging, mendicancy, going about asking for alms; N. of a work; *bhikṣhātanaṃ kṛi*, to wander about as a mendicant. — *Bhikṣhāna* (*śhā-ān*), *am*, n. food obtained as alms; [cf. *bhikṣhāhāra*]. — *Bhikṣhā-pātra*, *am*, n. a mendicant's bowl, vessel for collecting alms, alms-dish. — *Bhikṣhā-pracāra*, *as*, m. = *bhikṣhā-čaraṇa*, q. v. — *Bhikṣhā-bhāṇḍa*, *am*, n. a mendicant's bowl or vessel. — *Bhikṣhā-bhuj*, *k*, *l*, *k*, living on alms. — *Bhikṣhā-mānava*, *as*, m. a beggar boy, young beggar (as a term of contempt). — *Bhikṣhā-yana* (*śhā-ay*), *am*, n. the act of plying for alms. — *Bhikṣhārthīn* (*śhā-ar*), *i*, *ini*, *i*, asking for alms, a petitioner for charity; begging; a beggar or mendicant. — *Bhikṣhārtha* (*śhā-ar*), *as*, *ā*, *am*, worthy of alms. — *Bhikṣhā-vat*, *ān*, *atī*, *at*, having or receiving alms, begging. — *Bhikṣhā-vāsa*, *as*, n. the garment of a mendicant, a beggar's dress. — *Bhikṣhā-vṛtti*, *is*, *is*, *i*, living or subsisting on alms, begging. — *Bhikṣhāśī-tva* (*śhā-āś*), *am*, n. the eating begged food, subsisting on alms; mendicancy; profligacy, roguery. — *Bhikṣhāśīn* (*śhā-āś*), *i*, *ini*, *i*, eating begged food, living or subsisting on alms; dishonest; [cf. *bhikṣhāśya*]. — *Bhikṣhāhāra* (*śhā-āh*), *as*, m. begged food; [cf. *bhikṣhāna*]. — *Bhikṣhokara* (*śhā-ut*), *as*, m. scattering alms. — *Bhikṣhopajivin* (*śhā-up*), *i*, *ini*, *i*, subsisting by alms, one who lives by begging. — *Bhikṣhaka*, *as*, *i*, m. f. begging, a beggar, mendicant.

Bhikṣhita, *as*, *ā*, *am*, begged, solicited or obtained as alms; [cf. *śūdra-bh*].

Bhikṣhitavya, *as*, *ā*, *am*, Ved. to be begged or asked for.

Bhikṣhin, *i*, *ini*, *i*, begging, asking for alms.

Bhikṣhu, *us*, m. a beggar, mendicant, religious mendicant (especially a Brāhman of the fourth or mendicant order, i. e. one in the fourth āsrama or last stage of his life when he abandons his house and family and subsists entirely on alms; cf. *āśrama*, *makā-bh*); a Buddhist mendicant; a particular Buddha; N. of an Āṅgīrasa (author of the hymn Rīg-veda X. 117); of a son of Bhoja (= *bhikṣhā-čara*); N. of a particular species of plant, = *śrāvāṇi*, = *kokilākṣha*; (*u*), n., N. of an Upanishad. — *Bhikṣhu-čarya*, f. 'a beggar's course of life,' begging. — *Bhikṣhu-tattva*, *am*, n., N. of a work. — *Bhikṣhu-saṅgha*, *as*, m. a society of Buddhist mendicants. — *Bhikṣhu-saṅghātī*, f. beggar's clothes, old or ragged raiment. — *Bhikṣhu-sūtra*, *am*, n. a collection of rules or precepts for mendicants. — *Bhikṣhu-sūtra-bhāṣhya-vārttika*, *am*, n., N. of a commentary on the preceding.

Bhikṣhuka, *as*, m. a beggar, mendicant, a Brāhman of the mendicant order [cf. *bhikṣhu*]; (*i*), f. a female mendicant. — *Bhikṣhuk-pāraka* (?), N. of a building mentioned in Rāja-taraṅgi VI. 191.

Bhikṣhunī, f. a Buddhist female mendicant or nun, (probably a Pālī form.)

Bhikṣhya (fr. *bhikṣhā*), Nom. P. *bhikṣhyati*, &c., to beg or ask for alms, (a doubtful form.)

भिक्ष *bhikṣa* or *bhikṣaka* or *bhikṣitaka*, *as*, m. or *bhikṣā*, f. the plant *Abelmoschus Esculentus*.

भिक्ष *bhikṣa*, *bhikṣi*, &c. See col. 2.

भिक्ष

1. *bhid*, cl. 7. P. A. *bhinatti*, *bhintte* (Ved. also cl. 1. *bhedati*), Impf. *abhinat* (2nd sing. *abhinā* or *abhinut*, 1st sing. Ved. *abhedam*, 2nd sing. *abhet*, *bhet*), Impv. *bhinattu* (2nd sing. *bhinudhī* or *bhimudhī*), *bibhede* (2nd sing. *bibheditha*), *bibhīde* (Part. *bibhidvus*), *bhetayati*, -te, Aor. *abhidat* and *abhaṣit*, *abhitta*

(2nd sing. *abhiṭhās*), Inf. *bhettum* (Ved. *bhet-tarai*), to break, split, cleave, slit, cut asunder, sever, rend, tear, pierce, penetrate; to break through or down, burst through (e. g. *setum bhīd*, to break through an embankment; *timiram bhīd*, to break through or disperse darkness); to violate (e. g. *san-dhīm bhīd*, to violate a compact or alliance); to interrupt, disturb; to tear up; to destroy; to divide, separate; to open; to make to open or blossom, expand; to divide into parts or portions, disjoin, disunite; to loose, loosen, dissolve; to unravel, extricate; to betray, disclose; to set at variance; to unsettle, perplex; to alter, change, make to differ; to distinguish, discriminate: Pass. *bhidate*, to be split; to burst (e. g. *sītena*, with frost); to be torn asunder; to be destroyed; to be harassed or afflicted; to be divided or separated; to open, be opened, become relaxed; to expand, blossom, bloom; to become loose, be loosened; to separate one's self from, keep aloof from (with inst.); to differ or be different from (with abl.); to alter, change; to be divulged: Caus. *bhīdayati*, -yitum, *abibhidat*, to cause to break or split &c., to break, split, cleave, divide, tear or dash to pieces; to destroy, overcome; to separate, dissolve, disunite, unsettle (in opinion), perplex, set at variance, cause dispersion; to seduce: Desid. of Caus. *bibhēdayishati*: Desid. *bibhī-sati*, -te: Intens. *bebhīdyate*, *bebhīdīti*, *bebhīti*, to break or split repeatedly, to divide or cut into again and again; [cf. Lat. *findo*, *finis* fr. *fid-nis* (?): Goth. *bit*, 'to bite'; *beita*, *bait*, *bitum*: Old Germ. *biz*].

Bhitta, *am*, n. a fragment, broken piece, bit; a part, portion; = *bhitti*, a partition, wall.

Bhitti, *is*, f. breaking, splitting, tearing, dividing; a wall of earth or masonry, a partition; a mat (made of split reeds); anything broken or divided; a rent, fissure; a fragment, bit, piece, portion, part; a place, spot; a flaw, defect, deficiency; an opportunity, occasion; an asylum (?). — *Bhitti-khātana*, *as*, m. 'wall-digger,' one who digs into or undermines walls, a rat; [cf. *bhitti-pātana*]. — *Bhitti-čaura*, *as*, m. 'wall-burglar,' a house-breaker (the mud wall of the Hindū cottages being easily cut through by burglars). — *Bhitti-pātana*, *as*, m. 'wall-overthrower, wall-destroyer,' a kind of rat; [cf. *bhitti-khātana*].

Bhittikā, f. a partition, wall; a small house-lizard; (*as*, *ā*, *am*) = *bhitti* (at the end of an adj. comp.).

Bhittvā, ind. having broken, having split, having burst through, &c.

2. *bhid*, *t*, *t*, (at the end of a comp.) breaking, splitting, dividing, piercing; a breaker, &c.; breaking to pieces, destroying [cf. *asma-bh*, *giri-bh*, *gotra-bh*, *tamo-bh*, *pura-bh*]; (*t*), f. Ved. a breaker, destroyer, &c.; breaking, splitting, dividing; difference; different sort, kind.

Bhidaka, *as*, m. 'cutter or wounder,' a sword; (*am*), n. Indra's thunderbolt.

Bhidā, f. breaking, splitting, piercing, bursting in pieces, tearing, rending [cf. *dur-bhida*]; dividing, separation; difference; sort, kind, species; coriander.

Bhidāpana, *am*, n. (fr. an irregular Caus. *bhidāpaya*), the act of causing to break, causing to pound or trample on.

Bhidi, *is*, or *bhidu*, *us*, m. Indra's thunderbolt.

Bhidira, *am*, n. a thunderbolt (= *bhidi* above).

Bhidura, *as*, *ā*, *am*, breaking, splitting, piercing, destroying; easily broken or split, fragile, brittle; divided, variegated, mingled; (*am*), n. a thunderbolt [cf. *bhidira*]. — *Bhidura-svāna*, *as*, m. 'making a piercing sound,' N. of an Asura; (in Hari-vaṅśa 2289 also read *mrīdura-svāna*, *śrīmarah* *ṭhanah*).

Bhidelima, *as*, *ā*, *am*, to be broken or split, easily broken, brittle, fragile.

Bhīdya, *as*, m. a rushing river ('one bursting its banks'); N. of a river; [cf. *pūr-bh*].

Bhīdyamāna, *as*, *ā*, *am*, being broken or split or pierced; being divided or separated; being distinguished.

Bhīdra, *am*, n. a thunderbolt.

Bhid-vat, *ān*, *atī*, *at*, Ved. containing the root *bhid*. *Bhindat*, *am*, *atī*, *at*, breaking, splitting, cleaving, piercing, destroying, dividing.

Bhindu, *us*, *u*, Ved. breaking, splitting; destroying; a destroyer; (*us*), m. a drop [cf. *bīndu*]; (*us*), f. a woman bringing forth a still-born child, a woman who bears a dead child; [cf. *nindu*].

Bhinddhi-lavanā, f. (fr. 2nd sing. Impv.), constant sprinkling of salt; [cf. *paṭa-l*].

Bhinna, *as*, *ā*, *am*, broken, fractured, split. (*bhinna nauha*, a leaky ship, a wrecked vessel); torn, rent, cloven, pounded, lacerated; opened, expanded, budded, blossoming; divided, separated into parts, anything less than a whole; detached, disunited, disjoined; loosened; separated or different from; distinct, other, different (e. g. *ān-bhinna nīpātā*, any particle other than *ām*); deviated, deviating or varying from; deprived of, without furrows (as an elephant, see *bhinna-karaṭa*); mingled mixed, cleaving to; (*as*), m. a flaw or defect in; jewel; (*am*), n. a fragment, bit, part, portion; (ir arithmetic) a fraction; a blossom; a wound from pointed weapon, a stab; a particular mode of fighting mentioned in Hari-vaṅśa 15978, (also read *mitra*). — *Bhinna-karaṭa*, *as*, m. an elephant in rut or from whose divided temples the juice exudes. — *Bhinna-karma*, *as*, *ā*, *am*, having divided ear (said of particular animals). — *Bhinna-kūṭa*, *as*, *ā*, *am*, deprived of a chief or leader (said of an army). — *Bhinna-krama*, *as*, *ā*, *am*, having the order broken, out of order or place, displaced. — *Bhinna gati*, *is*, *is*, *i*, going with great strides, going quickly. — *Bhinna-garbhā*, *as*, *ā*, *am*, disunited in it centre (said of an army), broken up, disorganized. — *Bhinna-gātrikā*, f. a kind of cucumber, Cucumi Usitatissimus (= *karkatī*). — *Bhinna-guṇana*, *am*, n. multiplication of fractions. — *Bhinna-ghana*, *as*, m. the cube of a fraction. — *Bhinna-jātiya*, *as*, *ā*, *am*, of a different tribe or caste. — *Bhinna-tva*, *am*, n. the state of being different, difference, variation. — *Bhinna-darsin*, *i*, *ini*, *i*, or *bhinna-dṛṣṭi*, *k*, *k*, seeing different things, seeing a difference making a difference, partial, (opposed to *sama-darsin*). — *Bhinna-deśa*, *as*, *ā*, *am*, belonging to different or various places; occurring or happening in various places. — *Bhinna-deśa-tva*, *am*, n. the condition of being widely distant. — *Bhinna-deha*, *as*, *ā*, *am*, 'whose body is pierced,' wounded. — *Bhinna-nan*, *aus*, *aus*, *u*, or *bhinna-nauka*, *as*, *ā*, *am*, 'whose ship is broken,' shipwrecked. — *Bhinna-parikarman*, *a*, n. an arithmetical operation with fractions. — *Bhinna-prakāra*, *as*, *ā*, *am*, of a different kind or sort. — *Bhinna-bhāga*, *hara*, *as*, m. division of fractions. — *Bhinna-bhāṇḍa*, or *bhinna-bhājana*, *am*, n. a broken pot or vessel potsherd. — *Bhinna-bhinātman* (*na-āt*), *ā*, m. chick-pea, Cicer Arietinum. — *Bhinna-marmam*, *ā*, *ā*, *a*, pierced in the vital organs, mortally wounded. — *Bhinna-maryāda*, *as*, *ā*, *am*, 'whose course is broken or separated from the right way,' uncontrolled unrestrained; unbounded. — *Bhinna-mastaka-piṇḍaku* or *-piṇḍika*, *as*, *ā*, *am*, whose skull and forehead is cloven, (an elephant) whose frontal globe are open. — *Bhinna-yojani*, f. the plant *Plectranthus Scutellarioides* (= *pāṣāṇa-bheda*). — *Bhinna-linga*, *am*, n. incongruity of gender in a comparison. — *Bhinna-vaṇana*, *am*, n. incongruity of number in a comparison. — *Bhinna-vat*, *ān*, *atī*, *at*, one who has divided. — *Bhinna-varga*, *as*, m. the square of a fraction. — *Bhinna-varāsa*, *ās*, *ās*, *as*, or *bhinna-varāśka*, *as*, *ā*, *am*, voiding excrement, &c. — *Bhinna-varṇa*, *as*, *ā*, *am*, changed in colour, discoloured pale; of a different caste or tribe. — *Bhinna-vart*, *man*, *ā*, *ā*, *a*, separated from the right way; [cf. *bhinna-maryāda*]. — *Bhinna-ritka*, *as*, *ā*, *am* (fr. *bhinna + rit*), = *bhinna-varāsa*. — *Bhinna-ritka*, *tra*, *am*, n. the state of one who voids excrement &c., (according to some commentators) change of colour in the faeces. — *Bhinna-vṛtti*, *as*, *ā*, *am*, having abandoned the path of duty, leading a bad life; containing a metrical fault. — *Bhinna-vṛtti*

is, i, having different occupations, occupied differently; leading a bad life; neglecting prescribed observances, following bad courses. — *Bhinnavṛtti-ā*, f. the following of evil courses, neglect of prescribed observances. — *Bhinnā-ryavakalita*, am, n. subtraction of fractions. — *Bhinnā-saṃhātī*, is, i, whose union is broken, disunited. — *Bhinnā-saralana* or *bhinnā-sarkalita*, am, n. addition of fractions. — *Bhinnā-svara*, as, ā, am, having a broken or changed voice, hesitating in speech, faltering; discordant. — *Bhinnasvara-mukha-varṇa*, as, ā, am, having a broken or changed voice and complexion. — *Bhinnā-hridaya*, as, ā, am, pierced through the heart. — *Bhinnānjana* ('na-ā'), am, n. divided antimony, pounded collyrium, or collyrium mixed (with oil and used as an eye-salve), eyecolour consisting of various materials pounded and mixed. — *Bhinnānjana-śayopama* ('ya-up'), as, ā, am, like a quantity of pounded antimony or mixed collyrium. — *Bhinnānjana-sannibha*, as, ā, am, similar to pounded antimony or mixed pigment. — *Bhinnānjana-kāra* ('na-ā'), or *bhinnānjana-kā* ('na-ā'), as, ā, am, appearing like pounded antimony or mixed collyrium. — *Bhinnābhinnā* ('na-ā'), as, ā, am, distinct and not distinct, separate and not separate. — *Bhinnārtha* ('na-ā'), as, ā, am, having a clear or distinct meaning, clear, evident, intelligible, perspicuous. — *Bhinnārtha-tā*, f. clearness of meaning, intelligibility, clearness. — *Bhinnodara* ('na-ud'), as, m. a brother by a different mother, a half brother.

Bhinnaka, as, m. 'a seceder,' a Buddhist; N. of a musical mode or Rāga.

Bhettarya, as, ā, am, to be broken; to be betrayed; to be divulged.

Bhettri, tā, trī, tri, breaking, splitting, piercing, bursting through, dividing, &c.; a breaker, splitter, piercer, interrupter, disturber, troubler, frustrator; a divulger (of a secret), betrayer, traitor; a factious or editious man; (tā), m., N. of a particular magical spell recited over weapons.

भिन्द् *bhind*, a various reading for *rt*. *bīnd*, q. v.

भिन्दपाल *bhindapāla* or *bhindipāla*, as, m. short javelin or arrow thrown from the hand or shot through a tube; a stone fastened to a string; (also read *bhindamāla*, *bhindamāla*, *bhindimāla*, *bhiy-limāla*.)

भिन्दु *bhindu*, *bhinna*, &c. See p. 710, col. 3.

भियस् *bhiyas*. See col. 2.

भिरिण्टिका *bhirinṭikā*, f. a species of plant, = *sveta-guñjā*; (also read *bhirinṭikā*.)

भिल् *bhil* = *rt*. *bīl*, q. v.

भिल्म *bhilma*, am, n. a word used by Yaska (Nirukta I. 20) to explain *bilma*, q. v.

भिल्ला *bhilla*, as, m., N. of a wild mountain ace, probably the modern Bheels; they live in the Vindhya mountains, in the forests of Malwa, Mewar, and Kandesb, and in the Dakhin to the north of Poona; they were formerly notorious for their depredations; a king of the Bhillas; (?), f. the plant *Symplocos Racemosa*. — *Bhilla-garī*, f. = *garayī*, the female of the Bos Gavæus. — *Bhilla-taru*, us, n. *Symplocos Racemosa*; [cf. *bhilli*]. — *Bhilla-hūshānā*, f. the seed of the plant *Abrus Precatorius*.

Bhilloṭa or *bhilloṭaka*, as, m., N. of a species of plant, (perhaps) = *bhilla-taru*.

भिश्रा *bhiśā*, f., N. of a woman.

भिषज् 1. *bhishaj* (a Vedic verb of which the 3rd sing. present *bhishakti* occurs in R̥g-veda VIII. 79, 2, where according to Śāy. *bhishakti* = *bhishajyati*), to heal or cure; [cf. *bheshaja*]. 2. *bhishaj*, k, k, k (in Upāṇḍis. I. 137 derived

fr. *rt*. 1. *bhī* with vowel shortened and affix *aj*, *sh* being inserted), healing, sanative, curative; (k), m. a physician; medicine, a remedy (= *bheshaja*); N. of a man with the patronymic Ātharvaṇa; of a son of Sata-dhanvan; (au), m. du. the Āsvin; [cf. *śata-bh*]. — *Bhishak-tama*, as, ā, am, Ved. most healing; (au), m. du. 'the best physicians,' the Āsvin. — *Bhishak-tara*, as, ā, am, Ved. more healing. — *Bhishak-pāśa*, as, ni. an inferior physician, a quack doctor. — *Bhishak-priyā*, f. 'dear to a physician,' the plant *Cocculus Cordifolius* (= *guḍūci*). — *Bhishag-jita*, am, u. 'subdued by physicians,' any drug or medicine. — *Bhishag-bhadra*, f. a species of the plant *Croton*; [cf. *bhadra-dantikā*]. — *Bhishag-vara*, as, m. the best of physicians; (au), m. du. the two Āsvin. — *Bhishan-mātri*, tā, f. the plant *Justicia Adhadota*; [cf. *varidya-mātri*]. — *Bhishajārta*, as, m., N. of Kṛishṇa.

1. *bhishajya*, Nom. P. *bhishajyati*, &c., Ved. to heal, cure.

2. *bhishajya*, as, ā, am, Ved. sanative, healing, healthful; (ā), f. the act of healing or curing; a remedy, cure; [cf. *dur-bh*].

Bhishajyita, as, ā, am, Ved. healed, cured, (also incorrectly read *bhishajyita*, *bhishajiyita*, *bhishajiyita*).

Bhishajya, as, m., see Gaṇa Gargādi to Pāṇ. IV. 1, 105.

Bhishajya, Nom. P. *bhishajyati*, &c., Ved. = 1. *bhishajya*, to heal, cure.

भिष्मा *bhishmā*, f. a various reading for *bhissā* below.

Bhishmikā, *bhishmīṣā*, *bhishmishṭā*, various readings for *bhissatā* below.

भिस्सटा *bhissatā* or *bhissitā*, f. parched or fried rice.

Bhissā, f. boiled rice.

भिहु *bhihu* (?), us, m., N. of a mountain.

भी 1. *bhī*, cl. 1. A. *bhayate* (Ved.); cl. 3. P. (Ved. and ep. also A.) *bibheti* (3rd du.

bibhitas or *bibhitas*, 3rd pl. *bibhyati*, Part. *bibhyat*, ep. 1st sing. A. *bibhye*, Impf. *abibhet* (3rd pl. *abibhayus*), Pot. *bibhiyāt* or *bibhiyāt* (3rd pl. *bibhiyus* or *bibhiyas*, *bibhiyeyus* Mahā-bh. Sānti-p. 459). *bibhaya* or *bibhayānī-śakāra* or *bibhayāmāsa* (3rd pl. *bibhyus*, Part. *bibhīras*, *bibhiyushi*, f.), *bheshyati*, Aor. *abhaishit* (2nd sing. *abhaishis*, ep. mā *bhaish* for mā *bhaishis*, Ved. forms *bhes*, *bhema*), *bhetum* (Ved. forms *bhayante*, *abhayanta*, Part. *bhayamāna*, *bhiyāna*, Inf. *bhiyase*, cf. *bhiyas* below; according to the Dhātū-pāṭha even cl. 10. P. *bhāyayati*), to fear, dread, be afraid of (with abl. or gen., e. g. *mṛityor bibheti*, he fears death; *bibhemi te*, I fear thee; very rarely with inst. or acc.); to fear for, be anxious or solicitous about (A.): Pass. *bhīyate*, Aor. *abhāyī*: Caus. A. *bhishayate* (ep. also P. *bhishayati*), *bhāpayate*, Aor. *abibhishata*, &c., to terrify, put in a fright, intimidate; *bhāyayati*, Aor. *abibhayat*, &c., to frighten or terrify any one (acc.) with anything (inst.): Desid. *bibhishati*: Intens. *bebhiyate*, *bebhayati*, *bebheti*; [cf. Zend *bi*, 'to be frightened': Gr. *φέβομαι*, *φόβο-σ*, *φοβέ-ω*, *φοβέ-ομαι*, *φοβ-ερός*: Lith. *bij-au*, 'I am afraid'; *baime*, 'fear'; *bai-dau*, 'I terrify'; *baisis*, 'terrible'; perhaps belonging to the Caus. *bhishaya*; *byaurās*, 'deformed,' see *bhira*; *baj-us*, 'fear,' = *bhaya*: Slav. *boj-a-ti*, 'to be afraid,' probably Goth. *fia* for *bīa*, *fjands*: Mod. Germ. *fieind*: Eng. *fiend*: Old Germ. *bī-bē-n*: Angl. Sax. *bif-ian*, *beof-ian*: Mod. Germ. *beb-en* = Intens. *bebheti*.]

Bhiyas, m., Ved. fear, apprehension, dread, (occurring only in the acc. and inst. sing., the dat. sing. *bhiyas* being used as Ved. inf. of *rt*. 1. *bhī*, above; cf. Zend *bienghe*.)

Bhiyasāna, as, ā, am, Ved. fearful, timid,

Bhiyā, f. fear, apprehension, dread.

2. *bhī*, is, f. fear, apprehension, alarm, dread,

(sometimes at the end of a comp., cf. *avadya-bhī*) = *Bhī-kara*, as, ā or ī, am, causing or exciting fear. — *Bhī-mat*, ān, atī, at, fearful.

Bhīta, as, ā, am, frightened, alarmed, terrified, afraid, fearful, timid; placed in jeopardy or danger, imperiled, (often at the end of a comp., e. g. *agnī-bhī*, afraid of fire; *mṛityu-bhī*); (am), n. fear, alarm, apprehension; (am), ind. timidly. — *Bhīta-kāra*, as, ā, am, making afraid; (am), ind. making a coward, calling a coward, (tam *bhītan-kāram ākrūṣya*, calling him a coward). — *Bhīta-paritrāṇa-vastūpālambha-paṇḍita* ('ta-ap'), as, ā, am, clever in finding fault with the means of rescuing the terrified. — *Bhīta-bhīta*, as, ā, am, very much frightened, exceedingly afraid. — 1. *bhīta-vat*, ān, atī, at, one who is afraid. — 2. *bhīta-vat*, ind. like a frightened person, timidly.

Bhīti, is, f. fear, alarm, apprehension, dread, terror, (often at the end of a comp., cf. *dosha-bhī*, *deva-bhī*); tremor, trembling, shaking; danger. — *Bhīti-kṛit*, t, t, t, causing fear, exciting alarm. — *Bhīti-nāṭitaka*, am, n. mimic representation of fear.

Bhīma, as, ā, am, fearful, dreadful, terrible, formidable, horrible, horrid, terrific, terrifying; (am), n. horror, terror; (as), m. a kind of sorrel (= *amla-vetasa*), *Rumex Vesicarius*; N. of Rudra; of Śiva; of one of the eight forms of Śiva; of one of the eleven Rudras; of a Deva-gandharva; of one of the Devas called Yajña-mush; of a Dānava; of a Vidyā-dhara; of a son of the Rākshasa Kumbhakarṇa; of the second son of Pāṇḍu (also called Bhīma-sena and Vrikodara; he was only the reputed son of Pāṇḍu, being really the son of his wife Prithā or Kuntī by Vāyu, god of the wind; he was remarkable for his vast size and strength and voracious appetite; cf. *vāyu-patra*); N. of a Vaidarbha; of a son of Ilina; of a son of Amāvasu or Āmāvasu and father of Kāñcana; of a son of Sattvata; of a king of Dvārakā; of several kings; of an author; of a poet; of the father of Ananta; (ās), m. pl. the race of Bhīma; (ā), f. a whip; a sort of perfume (= *roṣaṇā*); N. of a form of Durgā; of an Āpsaras; of several rivers; of a district (probably sacred to Durgā); of a town. — *Bhīma-karman*, ā, ā, a, terrible in act, of terrific prowess; dreadful, destructive. — *Bhīma-karmuka*, as, ā, am, having formidable bows. — *Bhīma-khaṇḍa*, am, n., N. of a work treating of the Linga Bhīmeśvara (mentioned in the Skanda-Purāṇa). — *Bhīma-gava*, as, or *bhīma-ga*, us, m. (*gava* or *gu* = *go*), N. of a man; [cf. *bhaimagava*]. — *Bhīma-gupta*, as, m., N. of a king. — *Bhīma-grāha-vat*, ān, atī, at, having terrible sea monsters. — *Bhīma-candra*, as, m., N. of a king. — *Bhīma-jāna*, us, m., N. of a king. — *Bhīma-tā*, f. terrible, fearful, formidable, formidability. — *Bhīma-tithi*, is, f. the day of Bhīma (= *bhīmaikādaśī*). — *Bhīma-darsana*, as, ā, am, frightful in appearance or aspect, frightful, hideous. — *Bhīma-dvādaśī*, f., N. of the twelfth day of the light half of the month Māgha (called after Bhīma the reputed son of Pāṇḍu; cf. *bhīmaikādaśī*). — *Bhīmadvādaśī-vrata*, am, n., N. of the sixtieth chapter of the Bhavishyottara-Purāṇa. — *Bhīma-dhanvan*, ā, m. 'having a terrific bow,' N. of a king. — *Bhīma-dhanvāyana*, 'bearing dreadful bows,' in *bhīma-dhanvāyana senā*, Mahā-bh. Ud-yoga-p. 7633. — *Bhīma-nagara*, am, n. 'Bhīma's city,' N. of a town; [cf. *bhīma-pura*]. — *Bhīma-nāda*, as, ā, am, sending forth a fearful sound, sounding dreadfully; (as), m. a loud or fearful sound; a lion; N. of one of the seven clouds which will cover the sky at the destruction of the world. — *Bhīma-nāyaka*, as, m., N. of a man. — *Bhīma-parākrama*, as, ā, am, possessing fearful power or prowess; of terrible strength; (as), m. an epithet of Śiva; N. of a man; of a work mentioned in Raghunandana's Saṅskāra-tattva. — *Bhīma-pāla*, as, m., N. of a king. — *Bhīma-para*, am, n., N. of a town situated on the Ganges; [cf. *bhīma-nagara*]. — *Bhīma-bala*, as, ā, am, possessing fearful or tremendous

Bhūga. as. ā. m. f. the arm, = I. *bāhu*; (often a:

the end of an adj. comp., cf. *śatur-bh*°, *daśa-bh*°, *bhadrā-bh*°; = *pāyī*, *kara*, the hand; (*as*), m. a bending, bend, curve; an arm or branch; the trunk (of an elephant); a side (of a triangle or of any mathematical figure); *prati-bhujā*, the opposite side; the base of a triangle; (in astronomy) the base of a shadow; the supplement of two or four right angles or the complement of three right angles; (*ā*), f. a winding; = *i. bhoga*, the coil of a snake; [cf. perhaps Lat. *pug-nus* for *fug-nus*, 'a fist'.] — *Bhujā-koṭara*, *as*, m. the armpit. — *Bhujā-ga*, *as*, m. 'going crookedly or in a curve'; = *bhujārga*, a snake; (*i*), f. a female snake; a species of shrub, = *sarpinī*; [cf. *bhujārgi*.] — *Bhujāga-dāraṇa*, *as*, m. 'snake-destroyer', an epithet of Garuḍa; (this and similar compounds may be applied to any of the natural enemies of the serpent race, as the Ardea, peacock, ichneumon, &c.). — *Bhujāga-pati*, *is*, m. the king of snakes. — *Bhujāga-pushpa*, *as*, m. = *bhujāga-pushpa*, q. v. — *Bhujāga-bhojin*, *i*, m. 'snake-eater'; a peacock; Garuḍa. — *Bhujāga-rāja*, *as*, m. 'snake-king', an epithet of Śeṣha. — *Bhujāgarājaya*, Nom. A. *bhujāgarājaye*, &c., to become or act like the king of snakes. — *Bhujāga-valaya*, *as*, m. n. a bracelet consisting of a serpent. — *Bhujāga-siṣu-sṛita*, *as*, *ā*, am, going or moving like a young snake; (*ā*), f. N. of a metre, four times ०००००० — ०००. — *Bhujāgāntaka* ('*ga-an*'), *as*, m. 'snake-destroyer', an epithet of Garuḍa; [cf. *bhujāga-dāraṇa*.] — *Bhujāgābhojin* ('*ga-abh*'), *i*, m. 'feeding on snakes', an epithet of Garuḍa. — *Bhujāgāsana* ('*ga-as*'), *as*, m. 'snake-eater', Garuḍa. — *Bhujāgendra* ('*ga-in*'), *as*, m. 'snake-king', any large snake. — *Bhujāgeśvara* ('*ga-iś*'), *as*, m. 'snake-lord', an epithet of Śeṣha. — *Bhujārga*, *as*, m. = *bhujā-ga*, a snake, serpent, (*bhujārga* is said by some to be formed fr. *bhujam* as an indec. part. of rt. *i. bhuj*); a term for the number eight; the paramour of a prostitute; the dissolute friend of a king; a catamite, lecher; a species of Daṇḍaka metre; N. of a man; (*i*), f. a female snake, a young female snake; a species of shrub, = *sarpinī* [cf. *bhujārgi*]; (*am*), n., N. of a particular metal, (perhaps lead; cf. *bhujārga-gama*). — *Bhujārga-kanyā*, *f*, a young female snake. — *Bhujārga-ghātini*, *f*, 'killing snakes', a species of plant, (commonly called Kankālika, considered as an antidote and said to be a kind of mustard; = *sūri*, *sarpākṣhi*, *kṣhū-kari*, *sprihā*). — *Bhujārga-jihvā*, *f*, 'snake's tongue', a species of plant (= *malā-samarṅgā*). — *Bhujārga-damāni*, *f*, a species of plant (= *nakuleshā*). — *Bhujārga-parṇinī*, *f*, a species of plant (= *nāga-damāni*). — *Bhujārga-piṭhita*, *as*, *ā*, am, covered with serpents. — *Bhujārga-pushpa*, a species of plant, = *nāga-pushpa*; [cf. *bhujārga-pushpa*.] — *Bhujārga-prayāta*, *am*, n. 'snake-like course', N. of a metre, four times ०००००० — ०००. — *Bhujārgaprayāta-stotra*, *am*, n., N. of a hymn addressed to Siva, composed in the *Bhujārga-prayāta* metre, and said to be by Sankarācārya. — *Bhujārgaprayātāśṭaka* ('*ta-aśṭ*'), *am*, n., N. of a piece of poetry in praise of Kṛṣṇa. — *Bhujārga-bha*, *am*, n. 'snake-asterism', N. of the Nakṣatra Āśleṣhā. — *Bhujārga-bhuj*, *i*, m. 'snake-eater', a peacock; an epithet of Garuḍa. — *Bhujārga-bhojin*, *i*, m. 'feeding on snakes', a particular species of snake, the large Indian serpent (Boa Constrictor), = *rāja-sarpa*; an epithet of Garuḍa. — *Bhujārga-gama*, *as*, m. = *bhujārga*, a snake, serpent; a term for the number eight; an epithet of Rāhu; N. of a Nāga; (*ā*), f. a female snake, a female snake-demon; (*am*), n. lead. — *Bhujārga-latā*, *f*, betel-pepper (= *nāga-vallī*). — *Bhujārga-rājirimbhita*, *am*, n. a species of the Utkṛiti metre. — *Bhujārga-siṣu*, *us*, m. a species of Utkṛiti metre. — *Bhujārga-sargatā*, *f*, a species of metre, four times ०००००० — ०००. — *Bhujārga-han*, *ā*, m. 'snake-killer', Garuḍa. — *Bhujārgākṣhi* ('*ga-akṣhi*'), *f*, the ichneumon plant, = *nakuleshā*; = *rāṣṇā*. — *Bhujārgākhyā* ('*ga-ākhyā*'), *as*, m. the plant *Mesua Roxburghii* (= *nāga-keśara*). — *Bhu-*

jargikā, *f*, N. of a village. — *Bhujāgendra* ('*ga-in*'), *as*, m. the king of snakes. — *Bhujāngerita* ('*ga-ir*'), *am*, n. a kind of metre. — *Bhujāngeśa* ('*ga-iśa*'), *as*, m. 'snake-lord', an epithet of Pingalaka. — *Bhujā-jyā*, *f*, (in astronomy) the base sine. — *Bhujājyā-phala*, *am*, n. the result from the base sine. — *Bhujā-daṇḍa*, *as*, *am*, m. n. 'arm-staff', an arm like a staff, the arm; [cf. *bāhu-daṇḍa*.] — *Bhujā-dala*, *as*, m. 'arm-leaf', the hand; [cf. *bhujā-dala*.] — *Bhujā-nagara*, *am*, n., N. of a town. — *Bhujā-pratibhujā*, *am*, n. opposite sides in a plane figure. — *Bhujā-phala*, *am*, n. = *bāhu-phala*, the result from the base sine. — *Bhujā-bala*, *am*, n. strength of arm; (*as*), m., N. of an author, (also called *bhujā-bala-bhīma*). — *Bhujā-maulhya*, *am*, n. 'the part between the arms', the breast. — *Bhujā-mūla*, *am*, n. 'the root of the arm', the shoulder. — *Bhujā-yashī*, *i*, m. f. = *bhujā-daṇḍa*. — *Bhujā-viryā*, *am*, n. vigour of arm. — *Bhujā-sūlin*, *i*, *ini*, *i*, possessing strong arms; [cf. *bāhu-sūlin*.] — *Bhujā-sikhara*, *am*, n. 'the head of the arm', the shoulder. — *Bhujā-sīras*, *as*, n. 'the head of the arm', the shoulder, the shoulder-blade. — *Bhujā-samsraya*, *as*, m. going for protection to the arms, taking refuge in the arms (of another). — *Bhujā-sūtra*, *am*, n. the base sine. — *Bhujā-kaṇṭha*, *as*, m. (*kaṇṭha* = *kaṇṭhaka*), 'hand-thorn', a finger-nail. — *Bhujāgra* ('*ja-ag*'), *as*, m. 'end of the arm', the hand; the shoulder. — *Bhujā-dala*, *as*, m. 'arm-leaf', the hand (= *bhujā-dala*). — *Bhujāntara* ('*ja-an*'), *am*, n. 'the interval or part between the arms or between the shoulders', the breast, chest; (*am*), ind. between the arms, in the embrace. — *Bhujāntarāla* ('*ja-an*'), *am*, n. = *bhujāntara*. — *Bhujāpiṇḍa* ('*ja-ap*'), *as*, m. clasp or embracing in the arms. — *Bhujā-madhyā*, *am*, n. 'the middle of the arm', the elbow. — *Bhujā-mūla*, *am*, n. = *bhujā-mūla*, q. v., the shoulder.

1. *bhujī*, *is*, f. Ved. clasp round, enfolding, fold, (at the end of a comp., e. g. *daśa-bh*°, tenfold; cf. *śata-bh*°, *tri-bhuj*.)

1. *bhujyū*, *us*, *us*, *u*, Ved. capable of being bent, pliant, flexible; easily turned or guided (said of a chariot; according to Sāy. = *rakṣhata*, see rt. 3. *bhuj*); (*us*), m., N. of a son of Tugra saved from shipwreck by the Āsvin; of *Bhujyū Lāhyāni*; (perhaps) a snake or viper; (according to some *bhujyū* also) = *bhāṇḍa*, *bhājana*, a pot, vessel; = *bhojana*, food; = *agni*, fire.

भुज 3. *bhuj* [cf. rt. *bhakṣh*], cl. 7. P. A. *bhūnakti*, *bhūnkte* (3rd pl. *bhūnjate*, ep. also 3rd sing. *bhūnjate*, Ved. *bhojate*), Impf. *abūnak*, *abūnanta*, Pot. *bhūjyāt* (ep. *bhūjīyāt* and *bhūjjet*), *bhūjīta*, Impv. *bhūnaktu*, *bhūnktām*, Perf. *bubhoja*, *bubhūje* (1st pl. irreg. *bubhuj-mahe*, 3rd pl. irreg. *bubhujire*), 2nd Fut. *bhokṣhyati*, -te, Aor. *abūhukṣhāt*, *abūhukta* (Ved. forms are *bhojam*, *bhujema*, *bhukṣhishīya*), *bhoktum* (Ved. Inf. *bhūje*, *bhōjase*), to enjoy, enjoy a meal, eat and drink, eat, consume, (generally A., especially if without an object; in Ved. with inst. of the thing eaten, but in later Sanskrit with acc.); to possess, have, make use of; to enjoy carnally (with acc.); to rule, govern; to suffer, experience, endure; to pass (as time), live through; (in astronomy) to pass through, fulfil; to be useful to any person (P. with acc. Ved.): Pass. *bhūjyate*, to be enjoyed, to be eaten; to be possessed; to be brought under the power of: Caus. *bhojayati* (also *bhūjāpayati*), -te, -yitum, Aor. *abūbhujat*, to cause to enjoy or eat, to feed (with double acc. or with acc. of the person and inst. of the thing, e. g. *tām annam* or *annena bhojayām-āsa*, he caused her to eat food): Desid. *bubhukṣhāti*, -te, to desire to enjoy or eat, to be hungry [cf. *bubhukṣhu*]: Intens. *bobhujyate*, to be eaten frequently; *bobhokti*, to eat frequently; [cf. Lat. *fung-or*, *fru-or*, fr. *fung-or*, *fruges*, *fructus*, *frustum*, *frustra*, *frutec*; Goth. *bugjan*, *biukts*, *brikti*, *bruks*, *brūkan*; Angl. Sax. *byegan*, *brucan*, *bryce*; Old Germ. *brūchan*; Old Island. *brūka*.]

Bhukta, *as*, *ā*, *am*, enjoyed, eaten; used, possessed; experienced, suffered; passed (as time); (*am*), n. the thing eaten or enjoyed, food [cf. *ku-bh*°]; the act of eating; the place where any person has eaten. — *Bhukta-pūrvin*, *i*, *ini*, *i*, one who has eaten before. — *Bhukta-bhoga*, *as*, *ā*, *am*, one who has enjoyed an enjoyment or suffered a suffering; made use of, used, employed, enjoyed. — *Bhukta-mātre*, ind. immediately on having eaten. — *Bhukta-vṛiddhi*, *is*, f. the swelling of food (in the stomach). — *Bhukta-śeṣa* or *bhukta-śeṣaka* or *bhukta-samujjhita*, *am*, n. what is left after eating, the remnants of a meal, leavings, ors. — *Bhukta-supta*, *as*, *ā*, *am*, sleeping after a meal. — *Bhuktāsava* ('*ta-as*'), *as*, m. (in astronomy) the equivalent in respirations of the part of the sign traversed. — *Bhuktośhīṣṭa* ('*ta-uś*'), *am*, n. the rejected leavings or remnants of food (= *phelikā*).

Bhuktavāt, *ān*, *atī*, *at*, one who has eaten or possessed.

Bhukti, *is*, f. the act of enjoying or eating, enjoyment, eating; fruition, possession, usufruct; food; (in astronomy) the daily motion of a planet [cf. *pakṣa-bh*°, *māsa-bh*°]; a limit [cf. *tīra-bh*°]. — *Bhukti-pātra*, *am*, n. a dish for food. — *Bhukti-prada*, *as*, m. the plant *Phaseolus Mungo* (= *mudga*). — *Bhukti-matī*, *f*, N. of a river; (also read *mukti-matī*). — *Bhukti-varjita*, *as*, *ā*, *am*, excluded from enjoyment, not allowed to be enjoyed.

Bhuktvā, ind. having enjoyed or eaten; having possessed. — *Bhuktvā-sukhita*, *as*, *ā*, *am*, satisfied after eating.

4. *bhuj*, *k*, f. enjoyment; profit, advantage, welfare, usefulness; (*k*, *k*, *k*), enjoying, eating, consuming, an eater, &c., (at the end of comps., cf. *anna-bh*°, *amṛita-bh*°, *kravya-bh*°); possessing, ruling, (in comp. with words meaning 'earth', e. g. *kāṣyapī-bh*°, a ruler of the earth, i. e. king; cf. *kṣhīti-bh*°); experiencing, enduring, suffering, suffering punishment for (e. g. *kilviṣa-bh*°, suffering for a crime); passing (as time), fulfilling; useful to, serviceable to.

2. *bhujī*, *is*, f. Ved. enjoyment, favour, (Sāy. = *bhoga*, *pari-bhoga*); (*is*, *is*, *i*), one who causes enjoyment or grants favours, one who protects; (*i*), m. du. an epithet of the two Āsvin, (Sāy. = *haviśhām bhoktārau*, eaters of the oblations); (*is*), m. fire, (see *Upādi-s*. IV. 141.)

Bhujishya, *as*, *ā*, *am*, granting food, useful (Ved.); free, independent; (*as*), m. a slave, servant [cf. *Upādi-s*. IV. 178]; a companion; a string worn round the wrist (= *hasta-sūtraka*, which some interpret as a *Dvandva* comp., 'the hand' and 'a string'); (*ā*), f. a female slave or servant, maid-servant, slave-girl, hand-maid, (perhaps in general) any woman dependent on or working for others; a harlot.

Bhujman, *ā*, *ā*, *ā*, Ved. producing or giving food; (Sāy. = *sarveshām bhojayitri*.)

Bhujyamāna, *as*, *ā*, *am*, being enjoyed or eaten; being possessed.

2. *bhujyū*, *us*, m. (for 1. see col. 2), eating; = *bhojana*, food.

Bhujat, *an*, *atī*, *at*, enjoying, eating, &c.

Bhujāna, *as*, *ā*, *am*, enjoying, eating, feeding on, possessing.

Bhoktavya, *as*, *ā*, *am*, to be enjoyed, to be eaten; to be used or employed, to be made use of; to be possessed; to be governed or ruled.

Bhoktu-kāma, *as*, *ā*, *am* (fr. the Inf.), wishing to enjoy or eat, &c.

Bhoktri, *tā*, *trī*, *tri*, an enjoyer, eater, feeder [cf. *prātara-bh*°]; enjoying, eating; possessing; one who employs or makes use of; one who feels or experiences (joy, sorrow, &c.), feeling, experiencing; (*tā*), m. a possessor; a king, ruler; a husband; a lover. — *Bhoktri-tva*, *am*, n. the state of being an enjoyer or eater, the being a possessor or feeler; enjoyment, possession; perception. — *Bhoktri-sakti*, *is*, f. the faculty of the soul as the enjoyer and possessor of nature.

Bhokshyamāna, *as*, *ā*, *am*, being about to enjoy or eat.

Bhogya, bhojanīya, bhojya, &c. See p. 723.

भुजिङ्ग *bhujinga*, ās, m. pl., N. of a people.

भुट्ट *bhuṭṭa*, as, m., N. of a man. — *Bhuṭṭa-pura*, am, n., N. of a town built by Bhuṭṭa. — *Bhuṭṭeśvara* (°a-iś°), N. of a temple (?) built by Bhuṭṭa. *Bhuṭva*, a various reading for *bhuṭṭa*.

भुण्ड *bhund* [cf. rt. *hund*], cl. 1. A. *bhun-*
date, &c., to support, maintain; to select;
to take.

भुमन्यु *bhumanyu*, *us*, *m.*, *N.* of a son of Bharata; of a son of Dhṛita-rāshṭra.

भुय्य *bhuyya*, as, m., N. of a person mentioned in Rāja-taraṅgiṇī VI. 264.

भृ *bhur* (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Śāy. as a Vedic form of rt. *bhrī*, to bear). P. A. *bhūrati*, -te, &c., to move rapidly, make a short quick movement, be active; to wish for, (Śāy. *bhūranta* = *icchānti*): Intens. *jarbhūrīti* (Pres. part. *jarbhurāṇa*), to shoot out in flames (as fire); [cf. *bhūṛṇi*; Gr. *πορρῦρος*; Lat. *furere*.]

Bhurāṇa, as, ā, am, Ved. active, (Sāy. = *bhartri* or *poshaka*, as if fr. rt. *bhṛi*); (*ā*), m. du. epithet of the Aśvins.

Bhuranya, Nom. P. *bhuranyati*, &c., Ved. to be active, move restlessly; to stir, (Sây.= *galçhati* or *poshayati*.)

Bhurāṇyat, *an*, *antī*, *at*, Ved. being active, stirring, restless; (Sāy. = *dhārayat*, supporting; *poshayat*, nourishing; or *gantum icchat*, wishing to go.)

Bhuraṇyu, us, us, u, Ved. active, stirring, restless, uneasy; eager; (Sāy.= *haviṣhām bhartṛi*, bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = *kshipra*, quick); (*ū*), m. du. epithet of the Aśvins; (Sāy.= *sarvatra gantārau* or *yajñasya bhartārau*.)

Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = *bhriyamāṇa*, being borne.)

Bhurvaṇi, *iṣ*, *iṣ*, *i*, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = *attri*, eating, devouring, as if fr. *bhurv* for rt. *bharv*, q. v.)

Bhurvan, Ved. restless motion (of water &c.; but according to Sāy. on Ṛig-veda I. 134, 5, *bhurvaṇi*, loc. sing. = *bharanavati*, and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water).

भुरज् *bhuraj* (a Vedic verb probably connected with rt. *bhur*), A. *bhurajate*, &c., (perhaps) to bubble, spout up, (but according to Śāy. *bhura-janta* in Rīg-veda IV. 43, 5, = *prāpnvanti*.)

भुरिज *bhurij*, *au*, f. du. (said in Uṇādi-s. II. 72. to be fr. rt. *bhri*), Ved. the two arms; heaven and earth; (in Rīg-veda VIII. 4, 16) a pair of scissors or shears, (but according to Śāy. *bhurijoh* here = *bāhroḥ*, of the two arms); a carpenter's vice or implement consisting of two arms, (but in Rīg-veda IV. 2, 14, Śāy. makes *bhurijau* = *bāhū*); (*k*), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.

भुरुण्ड *bhurunḍa*, as, m. a species of animal [cf. *bhāraṇḍa*, *bhārunḍa*, *bherunḍa*]; N. of a man.

भुर्भुरिका *bhurbhurikā* and *bhurbhurī*, f. a sort of sweetmeat.

भुव *bhuva*, *bhuvat*, *bhuvana*, *bhuvanyu*,
bhuvās, &c. See col. 3, and p. 715, col. 1.

भुङ्गाड *bhuṅgaḍa*, as, m., N. of a man.

भुशुण्डि *bhuṣuṇḍi*, is, or *bhuṣuṇḍī*, f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written *bhushundi* and *bhūṣuṇḍī*.)

भ १. *bhū*, cl. 1. P. A. *bhavati*, -*te*, Impf.
 २. *abhavat*, *abhavata*, Pot. *bhavet*, *bhaveta*,

Impv. *bhavadu*, *bhavatām* (Ved. 2nd sing. *bodhi* [but referred by Śāy. to rt. 1. *budh*], 3rd sing. *bhūtu*; in Rīg-veda I. 94. 12, *bhavatāi*), Perf. *babhuva*, *babhūve* (according to Vopā-deva VIII. 33, Pass, and Impers. *babhūve* or *bubhūve*, 2nd sing. *babhuviṭha*, Ved. *babhuṭha*, 2nd pl. *babhuva*, part. *babhuvas*, *babhuṛuṣi*, f.; in Rīg-veda I. 27. 2, *babhūyāt* = *bhavadu*), 1st Fut. *bhaviṭā*, 2nd Fut. *bhaviṣyati*, -te (ep. 2nd pl. *bhaviṣyadhvam*), Aor. *abhūt*, *abhaviṣṭa* (3rd pl. *abhūvan*, Ved. forms *bhuvās*, *bhuvat*), Prec. *bhūyāt*, *bhaviṣiṣṭa*, Cond. *abha-
viṣyat*, *abhaṣiṣyāt*, *bhavitum* (Ved. *bhavitos*, *bhūve*), to become, be, (*nābhijānāmī bhaved eva
na veti*, I do not know whether it may be so or not) to be in any state or condition, (*katham sa bhū-
viṣyati*, in what state will he be?); to be born or produced; to exist, live, (*abhūn nṛipāḥ*, there lived a king); to remain, stay, abide (e.g. *pathi bhava*, remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (*yadi saṁśayo bhavet*, if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pāp. III. 3, 146, a future tense may follow *bhaviṭi* in this sense, e.g. *bhaviṭi bhavan yajayitṣyati*, it is possible or it may happen that you will cause a sacrifice to be performed); to turn out, lead to (with dat., e.g. *tan nāṣṭya bhavati*, that leads to destruction; *taṭ surgamāya bhavati*, that leads to union); to serve for, tend or conduce to (with dat., e.g. *taṭ dātur anarthāya bhavati*, that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess', e.g. *tasya bhrātā bhavati*, of him there is a brother, i. e. he has a brother); to be on the side of, assist (with gen., e.g. *ye mītrānām na bhavanti*, those who do not assist their friends; or with the affix *tas*, e.g. *devā Arjuna-to bhavan*, the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e.g. *tapasi bhav*, be thou engaged in, i. e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when *bhū* is compounded with a preceding adjective or substantive, the final of which if *a*, *ā*, *i*, *an*, or *a* becomes *i*; if *u* or *u*, becomes *ū* (e.g. fr. *agni*, *agni-bhū*, to become fire; fr. *arus*, *arū-bhū*, to become wounded; fr. *eka-matī*, *ekamatī-bhū*, to become unanimous; fr. *kathora*, *kathorī-bhū*, to become sharp; fr. *kṛṣṇa*, *kṛṣṇī-bhū*, to become black; fr. *kshapaṇa*, *kshapaṇī-bhū*, to become a Buddhist mendicant; fr. *go-carā*, *go-carī-bhū*, to become visible; fr. *jarjara*, *jarjari-bhū*, to decay; fr. *taruṇī*, *taruṇī-bhū*, to become a marriageable girl; fr. *tīvra*, *tīvri-bhū*, to become violent or intense; fr. *parikhā*, *parikhī-bhū*, to become a ditch or moat; fr. *pary-utsuka*, *paryut-sukī-bhū*, to become sorrowful; fr. *pra-nīdhi*, *pra-nīdhi-bhū*, to become a spy; fr. *praty-anantara*, *pratyānantari-bhū* [also read *pratyantari-bhū*], to be near; fr. *bandhakī*, *bandhakī-bhū*, to become a harlot; fr. *bhasman*, *bhasmī-bhū*, to become ashes; fr. *rahas*, *rakī-bhū*, to become solitary, &c.). The senses of *bhū* may also be variously modified when it is connected with adverbs or with the negative *na* (e.g. *prithīvi na bhaviṣyati*, the earth will not exist, i. e. it will perish or be destroyed; *punar bhū*, to marry again, see Manu IX. 175; cf. *āvīr-bhū*, *prādur-bhū*, *tīro-bhū*, *mūṣhā-bhū*, *vṛthā-bhū*; *anyathū bhū*, to become otherwise, i. e. to be changed or be falsified; *agre bhū*, to be in front, to precede, &c.). The perfect of *bhū* (*babhuva*, &c.) is used after the syllable *ām* like the perfect of the rts. 1. *a* and 1. *kṛi* as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. r. 385 [cf. Pāpini III. r. 40]; Pass. *bhūyate*, Aor. *abhāvi* (sometimes used impersonally, e.g. *taṭ bhaviṣyate*, by them it will be existed, i. e. they will exist); Caus. *bhāvā-*

yati (rarely *A. -te*), *-yitum*, *Aor. abībhavat*, to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (*F. A.*); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: *Pass. of Caus. bhārayati*, to be caused to be, to be preserved: *Desid. of Caus. bībhārayishati*, to wish to cause to be, &c.: *Desid. bībīhūshati*, &c., to wish to become or be: *Intens. bōbhāyati, bōbhavīti, bōbhōti*, &c. (*Impr.* 3rd sing. *Ved. bōbhūtu*), to be or become very frequently, to be generally, to take various forms (*with acc.*, *Ved.*): [*cf.* *Zend bū*, 'to be, become': *Gr. φύ-ω, ἐ-φύ-ν, ἐ-φύ-σ, ἐ-φύ* = *abhūvam, abhūs, abhūt, φύ-ο-μαι, φύ-η, φύ-σι-ς, φύ-μα, φυ-τό-ς, φυτέ-ω, φύ-λο-ν, φυ-λή, φύ-τι, φύ-τι-μα, φύ-τό-α* (?), *φύς, γεν. φάωτός*, 'the generating one', probably = *bhavat*: *Lat. fu-a-m, fu-i, fu-turus, fo-re, fu-tu-o, -bam* (in *amabam*) = *abhaveam, -do, -bitus* = *bhavisishyāmi, bhavisishyāmas, fe-tu-s, fecundu-s, fe-nus, fe-nu-m*: *Osc. Fu-tri-s*: *Old Sax. biu-m*: *Angl. Sax. beo-m*: *Old Germ. bi-m, 'I am'*: *Mod. Germ. bin*: *Goth. baw-an, 'to dwell'*: *baw-ain-s* = *bhawana*, 'a dwelling': *Slav. by-iti*: *Lith. bu-ti*, 'to be'; *bū-ta-s*, 'a house': *Hyb. fuilim, 'I am.'*]

Bhava, *bhavat*, *bhavatu*, *bhavita*, &c. See p. 702, cols. 1, 2, 3.

Bhāva, bhāvanīya, bhārayat, bhāvita, bhāvya,
&c. See pp. 707, 708.

Bhuva, as, m., Ved. (according to Mahidhara) an epithet of Agni; = *bhuvas*, atmosphere [cf. *bhuva-bhartri*, *bhū-bhava-kara*]; a fungus, mushroom (?). = *Bhuva-pati*, ts, m., Ved. the lord of the atmosphere (as contrasted with *bhuvana-pati*, q. v.). = *Bhuva-bhartri*, tā, m. (according to a commentator) the lord of the atmosphere (as contrasted with *bhū-pati*, the lord of the earth).

Bhuvat, probably an old Pres. part., but occurring only in the following compounds. — *Bhuvad-va*, *ān*, *atī*, *at*, Ved. 'giving prosperity'; (*antas*), m. pl. an epithet of the Ādityas. — *Bhuvad-vasu*, *us*, *us*, *u*, Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates *bhuvat* from *vasu*).

Bhuvana, *am*, n. a being, animated being, living creature; *man*, mankind; the world; heaven; earth; place of being, abode, residence (*Ved.*); (as a various reading for *bhavana*), a house; = 2. *bhāvana*, the act of bringing into existence; becoming prosperous, prospering (*Ved.*); water; (*as*), m., N. of a particular month; of a Rudra [cf. *bhuvanādhīśa bhuvaneśu*]; of a man; of an Āptya (author of the hymn Rīg-veda X. 157). — *Bhuvana-kōśa*, *as*, m. the globe or sphere of the earth, receptacle of beings. — *Bhuvana-čandra*, *as*, m. 'moon of the world', N. of a man. — *Bhuvana-čyara*, *as*, ā, *am*, *Ved.* shaking the world. — *Bhuvana-jāna*, *am*, n. knowledge of the world. — *Bhuvana-traya*, *am*, n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. *tri-bhuvana*.] — *Bhuvana-dvaya*, *am*, n. the two worlds, heaven and earth. — *Bhuvana-pati*, *ts*, m. the lord of beings or of the world; [cf. *bhūva-pati*.] — *Bhuvana-pāvana*, *as*, ī, *am*, world-purifying; (ī), f. an epithet of the Ganges. — *Bhuvana-pratiśthā-dāna-vidhī*, *ts*, n., N. of the 152nd chapter of the Bhavishyottara-Purāṇa. — *Bhuvana-bhartṛt*, *tā*, m. lord of the world, supporter of the earth. — *Bhuvana-mati*, *f*, N. of a princess. — *Bhuvana-malla-vira*, *as*, m., N. of a man. — *Bhuvana-rāja*, *as*, m. 'king of the world', N. of a king. — *Bhuvana-vinyāsa*, *as*, m., N. of the fortieth chapter of the Kūrma-Purāṇa. — *Bhuvana-sāśin*, *ī*, *ini*, *ī*, ruling the world; (ī), m. a king, prince. — *Bhuvana-śat*, *t*, *t*, *t*, *Ved.*

eposing or situated in the world. — *Bhuvana-hita*, *m*, n. the welfare of the world. — *Bhuvanādhbhatta* (*na-adh*), *as*, *ā*, *am*, astonishing the world. — *Bhuvanādhīśa* or *bhuvanādhīśvara* (*na-adh*), *as*, n. 'lord of the world,' N. of a Rudra; [cf. *bhuvanādhīśa*.] — *Bhuvanānanda* (*na-ān*), *as*, m. 'joy of the world,' N. of a man. — *Bhuvanābhūdaya* (*na-abh*), *as*, m. 'prosperity of the world,' N. of poem by Sankuka; of the nineteenth chapter of the *Kṛishṇa-kṛīṭa*. — *Bhuvanāloka* (*na-āl*), *m*, n. the act of looking at the earth, the sight of the world. — *Bhuvaneśa* (*na-īśa*), *as*, m. 'lord of the world,' N. of a Rudra; of a place; (i), f., N. of a goddess. — *Bhuvaneśāni* (*na-īś*), f. the mistress of the world, N. of several goddesses; (*am*), i., N. of a temple and city sacred to Siva. — *Bhuvaneśvari-kavaca*, *am*, n. 'the armour of the mistress of the world,' N. of a chapter in *Kṛishṇānanda's Tantra-sāra*. — *Bhuvaneśvara* (*na-īś*), *as*, m. a lord of the earth, king, prince; an epithet of Siva; (i), f. 'mistress of the world,' N. of several goddesses; (*am*), i., N. of a temple and city sacred to Siva. — *Bhuvaneśvari-kavaca*, *am*, n. 'the armour of the mistress of the world,' N. of a chapter in *Kṛishṇānanda's Tantra-sāra*. — *Bhuvaneśvari-tantra*, *am*, i., N. of a Tantra work. — *Bhuvaneśvari-pūjā-tantra*, *am*, i., N. of a mystical diagram described in the *Tantra-sāra*. — *Bhuvaneśvari-rahasya*, *am*, i., N. of a section of the *Rudra-yāmala-tantra*. — *Bhuvaneśhtha* (*bhuvane*, loc. sing. + *stha*), *as*, i, *am*, Ved. being in the world or in all existing things. — *Bhuvaneaukas* (*na-ok*), *ās*, m. an inhabitant of heaven, a god.

Bhuvanti, *is*, m. a word occurring in *Vājasaneyi-brāhṁa* XVI. 19, according to *Mahā-dhara* fr. *bhuvanānanti* = *bhū-maṇḍala-vistāraka*.

Bhuvanyu, *us*, m. a master, lord; the sun; the noon; fr.

Bhuvā, ind. the atmosphere, ether, sky; a mystical word (being the second of the three *Vyāhritis* *bhūr bhuvah svar*, uttered by every *Brāhman* in commencing his daily prayers, see *vyāhriti*, and cf. *Manu* II. 76; from its being pronounced between *bhū*, the earth, and *sva*, heaven, *bhuvā* is supposed to mean 'the atmosphere' situated between the two; it was probably originally the pl. of 2. *bhū*, q. v.; in *Āṭi-vaṇṣa* I 1506, *Bhuvā* is described as one of the mind-born sons of *Brahmā*; the second of the seven worlds, (according to the system which supposes seven worlds rising one above the other); N. of the second and eleventh *Kalpa* mentioned in the *Vāyupurāṇa*. — *Bhuvār-loka*, *as*, m. one of the divisions of the universe, the space between the earth and heaven (frequented by *Siddhas* and other superhuman beings).

Bhuvās-pati, *is*, m. (fr. *bhuvā*, gen. sing. of 2. *bhū*), = *prajā-pati*, q. v.

Bhuvī-shtha, *as*, *ā*, *am* (fr. *bhuvī*, loc. sing. of 2. *bhū* + *stha*), standing on the ground (i. e. not in a chariot), staying or dwelling on the earth, (opposed to *divi-shtha*, q. v.) = *Bhuvī-sprīṣ*, k, k, k, touching the ground.

Bhuvīs, m. (?), the sea, ocean; heaven.

2. *bhū*, *ūs*, *ūs*, *u*, (at the end of an adj. comp.) being, becoming, springing, taking rise [cf. *agnī-bhū*, *akṣhī-bhū*, *asleshā-bhū*, *gādhi-bhū*, *gri-bhū*, *ūtta-bhū*; (*ūs*), m. an epithet of *Vishṇu*; N. of an *Ekāka*; (*ūs*), f. the act of becoming, arising; the place of being or abiding, the universe; the earth (as opposed to the other two divisions of the universe, viz. atmosphere and heaven); ground, floor; land, landed property; earth (as a substance); space, site, place [cf. *kūla-bhū*, *keśa-bhū*]; a district, piece or plot of ground, (*bhuvās*, pl. districts); a mystical word (being the first of the three *Vyāhritis* *bhūr bhuvah svar*, uttered by every *Brāhman* in commencing his daily prayers; in this sense only in the nom. sing. *bhū*, which is considered indelible, see *bhūr*, *bhuvās*, *vyāhriti*, and cf. *Manu* II. 76); the base of a triangle or of any geometrical figure; object, matter, subject-matter, subject (see *vivāda-*

saṃvāda-bhū, cf. *sthāna*); a sacrificial fire; a symbolical expression for the number one (derived from the earth considered as one); a term for the letter l. — *Bhū-kadamba*, *as*, m. a species of plant commonly called *Kōsima* (= *alambusha*); = *bhū-kadambaka*; (*ā*), f. a plant commonly called *Gorakshamuṇḍi*, perhaps *Sphæranthus Mollis*. — *Bhū-kadambaka*, *as*, m. the plant *Ligusticum Ajowan*, = *yavāni*; (*ikū*), f. = *bhū-kadambā*. — *Bhū-kandā*, *as*, m. a medicinal plant (= *mahā-srāvaṇikā*). — *Bhū-kapitha*, *as*, m. the plant *Feronia Elephantum*; (*am*), n. the fruit of this plant. — *Bhū-kampa*, *as*, m. an earthquake; N. of a man. — *Bhū-kampa-lakṣaṇa*, *am*, n., N. of the thirty-third chapter of *Bhāṭṭopala's* commentary on *Vārāhamihira's* *Bṛihat-saṃhitā*. — *Bhū-karṇa*, *as*, m. (in astronomy) the diameter of the earth, the radius of the equator. — *Bhū-karṇi*, *is*, m., N. of a man. — *Bhū-karbudāraka*, *as*, m. the plant *Cordia Myxa*. — *Bhū-kaśyapa*, *as*, m. an epithet of *Vasudeva* (the father of *Kṛishṇa*). — *Bhū-kāka*, *as*, m. 'earth-crow,' N. of several birds, a species of heron (= *svaṭpa-kanka*); the curlew (= *kraucā*); a species of pigeon (= *nila-kapota*). — *Bhū-kāṇḍa*, *as*, m. 'chapter of the earth,' N. of a chapter of the *Bhūri-prayoga*. — *Bhū-kumbhī*, f. a plant (= *bhū-pātali*). — *Bhū-kushmāṇḍi*, f. the plant *Batatas Paniculata*. — *Bhū-keśa*, *as*, m. 'earth-hair,' the Indian fig-tree; the plant *Blyxa Saivala*; (*ā*), f. a *Rākshasī* or female demon; (i), f. the plant *Veronica Anthelminthica*. — *Bhū-kshīt*, t, m. 'earth-destroyer,' a hog. — *Bhū-kshira-vāṭikā*, f., N. of a place. — *Bhū-khāṇḍa*, *as*, m. 'earth-section,' N. of a section of the *Skanda-Purāṇa*; of a section of the *Padma-Purāṇa* (= *bhūmi-khāṇḍa*). — *Bhū-kharjūrī*, f. a species of date. — *Bhū-gata*, *us*, *ā*, *am*, being or existing on the earth. — *Bhū-gara*, *am*, n. 'earth-poison,' a particular mineral poison. — *Bhū-garbha*, *as*, m. an epithet of the poet *Bhava-bhūti*. — *Bhū-griha*, *am*, n. an underground room or chamber; a particular part of a diagram. — *Bhū-geha*, *am*, n. an underground room. — *Bhū-gola*, *am*, n. 'earth-ball,' the terrestrial globe, the earth. — *Bhūgola-vidyā*, f. knowledge of the terrestrial globe, geography. — *Bhūgola-vṛttānta* and *bhūgola-saṃgraha* and *bhūgola-sāra*, N. of certain works treating of the earth. — *Bhū-ghana*, *as*, m. the body. — *Bhū-ḥakra*, *am*, n. 'earth-circle,' the equator or equinoctial line. — *Bhū-ḥara*, *as*, *ā*, *am*, going on the earth (opposed to *ākāśa-gati*), moving on the ground, moving on land, living on land (opposed to *jala-ḥara*), inhabiting the earth, terrestrial, any land animal; (*as*), m. an epithet of Siva. — *Bhū-Chāyā* or *bhū-ēchāyā*, f. or (according to some) *am*, n. 'earth-shadow,' darkness. — *Bhū-jantu*, *us*, m. 'earth-animal,' a kind of snail, an earth-worm (= *bhū-nāga*). — *Bhū-jambu*, *us*, or *bhū-jambū*, *ūs*, f. wheat (= *nādeyī*), the plant *Flacourtia Sapida* or the fruit of this plant. — *Bhū-tala*, *am*, n. the face of the earth, the surface of the ground, the earth. — *Bhūtala-stha*, *as*, *ā*, *am*, standing or being on the face of the earth. — *Bhūtālīkā*, f. (probably fr. *bhū-tala*), the plant *Trigonella Corniculata* (= *prikkā*). — *Bhūtalonmathana* (*la-un*), *as*, m. 'earth-shaker,' N. of a *Dānava*. — *Bhū-trīṇa*, *as*, m. [cf. *bhū-s-trīṇa*], 'earth-grass,' the plant *Andropogon Schoenanthus*; a kind of fragrant grass (= *gandha-kheda*, *rohisha*). — *Bhūttama* (*bhū-ut*), *am*, n. 'the best of earths,' gold. — *Bhū-darī-bhava*, f. the plant *Salvinia Cucullata*. — *Bhū-dāra*, *as*, m. 'earth-tearer,' i. e. rooting up the earth, a hog. — *Bhū-deva*, *as*, m. 'earth-god,' a divinity upon earth, a *Brāhman* [cf. *bhū-sura*]; an epithet of Siva; N. of several persons; of the author of a commentary on the *Kāśikā-tīlaka*. — *Bhū-dhana*, *as*, m. 'whose property is the earth,' a king, prince. — *Bhū-dhara*, *as*, *ā*, *am*, 'earth-bearing,' supporting the earth; dwelling in the earth; (*as*), m. an epithet of Siva; of *Kṛishṇa*; of *Vatuka-bhairava*; a mountain; a term for the number seven [cf. *kula-parvata*]; a kind of che-

mical or medical apparatus, a sort of sand-bath (?); N. of a commentator on the *Sūrya-siddhānta*. — *Bhū-dhara-guhāntara-tas* (*hā-an*), ind. from within the caves of the mountains. — *Bhūdhara-jā*, *as*, m. 'mountain-born,' a tree. — *Bhūdhara-tā*, f. the state or act of supporting the earth. — *Bhūdhareśvara* (*ra-īś*), *as*, m. 'mountain-lord,' an epithet of *Hima-vat*. — *Bhū-dhātṛi*, f. 'earth-mother,' an epithet of *Vatuka-bhairava*; the plant *Flacourtia Cataphracta*. — *Bhū-dhra*, *as*, m. = *bhū-dhara*, a mountain. — *Bhū-nandana*, *as*, m., N. of a king. — *Bhū-nāga*, *as*, m. 'earth-snake,' a kind of snail or earth-worm. — *Bhū-nimba*, *as*, m. the plant *Gentiana Cheraṭya*, commonly called *Cheraṭya*. — *Bhū-nīpa*, *as*, m. = *bhū-kadamba*. — *Bhū-netri*, *tā*, m. 'earth-leader,' a sovereign, king, prince. — *Bhū-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince. — *Bhū-pātā*, f. the state or rank of a king, sovereignty, kingship. — *Bhū-pātī*, *is*, m. 'lord of the earth,' an epithet of *Rudra*; of *Indra*; of *Vatuka-bhairava*; of one of the *Viśve-Devā*; a king, monarch, prince; N. of a sacrificer; of a poet (probably *Bhoja*, cf. *bhū-pāla*); a kind of medicinal plant (= *rishabha*). — *Bhū-pada*, *as*, m. 'earth-fixed, earth-rooted,' a tree; (i), f. Arabian jasmine, *Jasminum Zambac*. — *Bhū-pa-putra*, *as*, m. a king's son, prince. — *Bhū-paridhi*, *is*, m. the circumference of the earth; the equinoctial line. — *Bhū-pālāśa*, *as*, m. a kind of plant commonly called *Viśālī*. — *Bhū-pavitra*, *am*, n. 'earth-purifying,' cow-dung. — *Bhū-pāta*, *as*, m. a king's son, prince. — *Bhū-pātālī*, f. a kind of plant (= *bhū-kumbhī*). — *Bhū-pāla*, *as*, m. 'earth-guardian,' a sovereign, king, prince; an epithet of *Bhoja-rāja*; N. of a son of *Soma-pāla*; of a country; (i), f., N. of a particular scale in the *Hindū* musical system. — *Bhū-pālana*, *am*, n. protection or government of the earth, sovereignty, dominion. — *Bhū-pāla-callaḥa*, *as*, m. 'king's favourite,' N. of an author; of an astronomer. — *Bhū-pāla-srī*, *is*, f. 'king's fortune,' N. of a temple of Siva mentioned in the *Skanda-Purāṇa*. — *Bhū-pāla-sāhi*, *is*, m. (*sāhi* = Persian *شاه*), N. of a king. — *Bhū-putra*, *as*, m. 'son of the earth,' the planet *Mars*. — *Bhū-putrī*, f. 'daughter of the earth,' an epithet of *Sitā* (wife of *Rāma-ānanda*). — *Bhū-pura*, *am*, n. a particular part of a diagram; [cf. *bhū-griha*]. — *Bhū-peshṭa* (*pa-īśh*), *as*, m. 'liked by kings,' a kind of fruit tree (= *rājādāni*). — *Bhū-prakampa*, *as*, m. an earthquake. — *Bhū-pradāna*, *am*, n. a gift of land. — *Bhū-phala*, *as*, m. a kind of rat. — *Bhū-badārī*, f. a species of jujube. — *Bhū-bimba*, *as*, *am*, m. n. 'earth-ball,' the globe. — *Bhū-bhaṭa*, *as*, m., N. of a man. — *Bhū-bhartṛi*, *tā*, m. 'earth-supporter, earth-lord,' a sovereign, king, prince. — *Bhū-bhāga*, *as*, m. a portion of ground, a place, spot, station; [cf. *bhūmi-bhāga*]. — *Bhū-bhuj*, k, m. 'earth-possessor,' a sovereign, king, prince. — *Bhū-bhrit*, t, m. 'earth-supporter,' a mountain [cf. *kula-bh*]; an epithet of *Vishṇu*; a king, prince. — *Bhū-maṇḍala*, *am*, n. 'earth-circle, earth-ball,' the terrestrial globe; the circumference or circuit of the earth. — *Bhū-mat*, *ān*, m. 'possessing the earth,' a king, prince. — 1. *bhū-maya*, *as*, i, *am* (for 2. *bhūmaya* see p. 717, col. 3), made or formed or consisting of earth, produced from the earth, earthen, earthy, terrene; (i), f. an epithet of *Chāyā* or *Shadow* (personified as wife of the Sun). — *Bhū-mitra*, *as*, m. 'earth-friend,' N. of a king. — *Bhū-yuktā*, f. a kind of palm (= *bhūmi-lharjūrī*). — *Bhū-ratī*, *is*, m. 'earth-joy,' N. of a magical spell recited over weapons (personified as a son of *Kṛishṇa*). — *Bhū-rundī*, f. a sort of sun-flower, *Heliotropium Indicum*. — *Bhū-ruh*, t, m. 'earth-grower,' a plant, tree. — *Bhū-ruha*, *as*, m. 'earth-growing,' any plant, tree; the plant *Terminalia Arjuna* and *Glabra*. — *Bhūr-bhuvā*, *as*, m. (*bhuvā* = *bhuvā*), one of the mind-born sons of *Brahmā* (mentioned with *Bhūr* and *Bhuvās* in *Hari-vaṇṣa* I 1509). — *Bhūrbhuvā-kara*, *as*, m. a dog. — *Bhūrbhuvā-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Bhūr-loka*, *as*, m. the terrestrial world,

habitation of mortals, the earth; the country on the southern part of the equator; [cf. *bhū-loka*.] — *Bhū-lagnā*, f. 'clinging to ground,' the plant *Andropogon Aciculatus*. — *Bhū-latā*, f. an earth-worm, a worm. — *Bhū-linga*, N. of a district of Śālva [cf. *bhūlingā*]; (ā), f. N. of a town. — *Bhūlinga-sakuna*, as, or *bhūlinga-sakunt*, is, m. a species of bird described in Mahā-bhārata Sabhā-parva, l. 1546, &c., (it is said to make a sound like *mā sāhasam*, no rashness!) — *Bhū-loka*, as, m. the terrestrial world, earth; [cf. *bhū-loka*.] — *Bhū-loka-surānāyaka*, as, m. 'earth-Indra,' an Indra of the earth. — *Bhū-valaya*, as, am, m. n. the circumference of the earth; the terrestrial globe. — *Bhū-vallabha*, as, m. 'earth's favourite,' a king, prince. — *Bhū-vāh* (gen. c. *bhūhas*, inst. c. *bhūhā*), see Vopa-deva III. 103. — *Bhū-vṛtta*, am, n. 'earth-circle,' the equator. — *Bhū-śakra*, as, m. 'earth-Indra,' a king, prince. — *Bhū-samī*, f. a kind of Acacia (= *laghu-samī*). — *Bhū-śaya*, as, m. 'lying on (dwelling on) the earth,' an epithet of Viṣṇu; any animal living in the earth; [cf. *bhūmi-śaya*.] — *Bhū-śayyā*, f. a couch on the bare ground, lying on the ground. — *Bhū-sarkarā*, f. a species of bulbous plant commonly called Kaṣṭhākaṣṭha-kanda. — *Bhū-sud-dhi*, is, f. purification of the ground (by sweeping, burning, &c.). — *Bhū-selu*, us, m. the plant *Cordia Myxa*. — *Bhū-śrāvāsa*, ās, m. an ant or mole hill. — *Bhū-sanskāra*, as, m., Ved. 'preparation of the ground,' a term applied to five methods of preparing and consecrating the Khara, q. v., at a sacrifice, (these five methods are called *pari-samūh*, *upa-lip*, *lekṣhāḥ kṛt*, *pāṇsu-nuddhṛt*, *adbhir abhyululsh*; some enumerate seven.) — *Bhū-suta*, as, m. 'son of the earth,' the planet Mars; (ā), f. 'daughter of the earth,' an epithet of Sitā (wife of Rāma). — *Bhū-sura*, as, m. 'earth-god,' a Brāhman; [cf. *bhū-deva*.] — *Bhū-s-triṇa*, as, m. = *bhū-triṇa*, q. v. — *Bhū-stha*, as, ā, am, standing on the earth, living on the earth. — *Bhū-sprīś*, k, k, touching the ground; (k), m. a man; man, mankind; a Vaiśya; [cf. *bhūmi-sprīś*.] — *Bhū-svarga*, as, m. 'heaven on earth,' an epithet of the mountain Sumeru. — *Bhū-svargāya* (fr. the preceding), Nom. A. *bhūsvargāyate*, &c., to become a heaven on earth. — *Bhū-svāmīn*, ī, m. a landlord, landholder.

Bhūta, as, ā, am, been, become, produced, formed, being, existing, being or becoming like, consisting of, (in all these senses often at the end of comps., cf. *ātma-bh*°, *jīva-bh*°, *citra-bh*°, *bhava-bh*°, *ittham-bh*°, *bhasma-bh*°, *śaktu-bh*°); being mixed or joined with [cf. *mānsa-bhūtolaṇa*, *bhū-vita*]; actually being, really happened, true; right, proper, fit; past, gone, former; obtained, got; (as), m. a son, child, youth; a great devotee or ascetic [cf. *bhūendriya-jayin*]; an epithet of Śiva; N. of a priest of the gods; of a son of Vasu-deva and Pauravi; of a son-in-law of Dakṣa and father of numerous Rudras; of a Yaksha; the fourteenth day of the dark half of the lunar month, (in this sense also ā, f.; cf. *bhūtesh*ū); (am), n. that which is or exists, any being (whether human or divine, and applied also to inanimate objects or plants), a living being, animal, creature, (in these senses exceptionally as, m.); a spirit (good or evil), the spirit of a deceased person, a ghost, a particular class of superhuman beings, a demon, imp, goblin, (in these senses also occasionally as, m.); an element, (properly a gross element, of which, according to the Hīndūs, there are five, viz. earth, water, fire, air, ether, cf. *mahā-bh*°, *pāñca-bhūtaika*; but also exceptionally a subtle element, cf. *tan-mātra*; the Buddhists reckon only four elements); a symbolical expression for the number five; the place of being, the world; that which has actually been or really happened, an actual occurrence, fact, matter of fact, the real state of the case; that which is past and gone, past time, the past; well-being, welfare, prosperity; (ās), n. pl., N. of an heretical sect, the followers of which rub their bodies with ashes; (with Jāinas) a class of the Vyantaras. — *Bhūta-karaṇa*,

am, n. 'maker of past meaning,' a term for the augment in Vedic grammar (cf. Atharva-veda Prātiśākhya III. 49). — *Bhūta-kartṛi*, tā, m. 'maker of beings,' Brahman, the creator. — *Bhūta-karman*, ā, m., N. of a man (in Mahā-bh. Droṇa-p. 1085). — *Bhūta-kāla*, as, m., past time, the preterite tense. — *Bhūtakālīka*, as, ī, am, relating to time past. — *Bhūta-kṛit*, t, t, forming beings, creative; (t), m. the creator. — *Bhūta-ketu*, us, m., N. of a son of Manu Dakṣasāvartī; of a Vetāla (Kathā-sarit-s. 123, 34). — *Bhūta-keśa*, as, m. a particular plant, root of sweet flag (= *go-lomī*); the plant *Mussaenda Frondosa*; (ī), f. *Nardostachys Jatamansi* (= *jaṭā-mānsi*); Vitex Negundo (= *nirguṇḍī*); white basil; Nyctanthus Arbor Tristis (= *śephālīkā*). — *Bhūta-kesarā*, f. the plant *Trigonella Foenuni Græcum*. — *Bhūta-koṭi*, (with Buddhists) 'the highest culminating point for all beings,' absolute nonentity (= *śūnya-tā*). — *Bhūta-kranti*, is, f. possession by spirits; (perhaps for *bhūtakranti*). — *Bhūta-gaṇa*, as, m. the aggregate or whole collection of beings; the troop or whole class of demons or spirits, any class of spirits or superhuman beings. — *Bhūtagaṇā-dhipa* ('na-adh'), as, m. 'lord of the Bhūta-gaṇas,' an epithet of Nandin, q. v. — *Bhūta-gandhā*, f. a particular perfume (used perhaps in the ceremonies with which the Bhūtas are worshipped, = *murā*). — *Bhūta-grasta*, as, ā, am, possessed by an evil spirit. — *Bhūta-grāma*, as, m. or ās, m. pl. the aggregate or whole collection of living beings; a multitude of spirits or ghosts; the world; (as), m. any aggregate of elementary matter, the body. — *Bhūta-gṛha*, as, ī, am, destroying or removing spirits or demons; a camel; garlic; a species of birch; (ī), f. the sacred basil (= *muṇḍitīkā*). — *Bhūta-ṣaturdaśī*, f. the fourteenth day in the dark half of the month Kārtika (consecrated to Yama). — *Bhūta-śārin*, ī, m. 'going among beings or among spirits,' an epithet of Śiva. — *Bhūta-śintā*, f. investigation or inquiry into the elements. — *Bhūta-jaṭā*, f. the plant *Nardostachys Jatamansi* [cf. *bhūta-keśi*]; a species of Valeriana, Indian spike-nard (= *gandha-mānsi*). — *Bhūta-jaya*, as, m. victory over the elements. — *Bhūta-ṣyotis*, is, m. 'light of living beings,' N. of a king. — *Bhūta-dā-mara*, N. of a Tantra. — *Bhūta-tantra*, am, n. 'the doctrine of spirits,' as contained in the Uttara-tantra or sixth division of the Aṣṭāṅga-hṛdaya. — *Bhūta-triṇa*, am, n. a kind of plant (= *atigandha*). — *Bhūta-tva*, am, n. the state of being an element. — *Bhūta-dayā*, f. compassion or tenderness towards all beings or creatures, universal benevolence or compassion. — *Bhūta-druh*, dhruk, k, k, injuring beings, injurious. — *Bhūta-dharā*, f. 'supporting beings,' the earth. — *Bhūta-dhātṛi*, f. 'nurse or mother of beings,' the earth. — *Bhūta-dhāman*, ā, m., N. of a son of Indra. — *Bhūta-dhāriṇī*, f. = *bhūta-dharā*, the earth. — *Bhūta-nanda*, as, m., N. of a king. — *Bhūta-nātha*, as, m. 'lord of beings or spirits,' an epithet of Śiva. — *Bhūta-nāyikā*, f. 'leader of the Bhūtas,' an epithet of Durgā. — *Bhūta-nāśana*, as, ā, am, destroying evil beings; (as), m. the marking-nut plant, *Semecarpus Anacardium* [cf. *ballātaka*]; mustard; pepper; (am), n. Asa Fetida; the berry or seed of the Eleocarpus (used for rosaries). — *Bhūta-nīcaya*, as, m. 'aggregation of elements,' the body. — *Bhūta-pati*, is, m. 'lord of beings' (especially of evil beings), an epithet of Rudra; of Bhava and Sarva; of Śiva; of Agni; the plant *Ocimum Sanctum* or sacred basil. — *Bhūta-patṛi*, f. sacred basil. — *Bhūta-pāla*, as, m., Ved. the guardian of living beings. — *Bhūta-pura*, ās, m. pl., N. of a people; (ī), f., N. of a town. — *Bhūta-puṣpa*, as, m. the plant *Calosanthus Indica*. — *Bhūta-pūrṇimā*, f. the day of full moon in the month Āśvina (when the Bhūtas are worshipped). — *Bhūta-pūrva*, as, ā, am, been before, existed before, existing formerly or previously, prior; (am), ind. formerly. — *Bhūtapūrva-tā*, f. the totality of past events, all that has happened before, all former circumstances. — *Bhūta-prakṛiti*, is, f. the origin of

all beings. — *Bhūta-pratishedha*, as, m. the warding off of evil spirits or demons. — *Bhūta-bali*, is, f. the offering for all beings, see *bali*. — *Bhūta-brahman*, ā, m. = *devala*, q. v. — *Bhūta-bhartṛi*, tā, trī, trī, supporting the elements or living beings; (tā), m. 'lord of evil beings,' an epithet of Śiva. — *Bhūta-bhāva*, as, ā, am, elementary, consisting of the elements. — *Bhūta-bhāvana*, as, ā, am, causing the existence of beings, creating or causing the welfare of living beings; (as), m. the creator of living beings, Brahman; Viṣṇu. — *Bhūta-bhāṣā*, f. or *bhūta-bhāṣita*, am, n. the language of demons or Piśācas. — *Bhūtabhāṣā-maya*, as, ī, am, composed in the language of Piśācas. — *Bhūta-bhṛit*, t, t, t, sustaining the elements, supporting living beings. — *Bhūta-bhairava*, as, m., N. of a particular medical compound (*rasa*); N. of a Tantra. — *Bhūtabhautika*, as, ī, am, consisting of the elements or of anything formed from them. — *Bhūta-maya*, as, ī, am, formed out of the elements or out of created beings; containing or including all beings. — *Bhūta-maheśvara*, as, m. 'lord of the Bhūtas,' an epithet of Śiva. — *Bhūta-mātri*, tā, f. 'mother of all beings,' an epithet of Gaurī, Brāhmi, &c. — *Bhūta-mātra*, am, ā, n. f. the rudiment of an element; (ās), f. pl. the subtle rudiments of the elements, (see *tan-mātra*); the coarse and subtle elements, (in this sense a Dvandva comp.); ten primary perceptions (viz. *vāc*, *gandha*, *rūpa*, *śabda*, *anna-rasa*, *karman*, *sukha-duḥkhe*, *ānanda* or *rati* or *prajāti*, *ityā*, *manas*). — *Bhūta-mārī*, f. a particular perfume (= *ciḍā*). — *Bhūta-yajña*, as, m. the oblation of food &c. to all created beings, (one of the five *mahā-yajña*, see *bali*). — *Bhūta-yoni*, is, f. the origin or source of all beings, (an epithet applied to the Supreme Being). — *Bhūta-ṛaya*, ās, m. pl., N. of a class of gods under the fifth Manu. — *Bhūta-rāj*, ī, m. 'king of the Bhūtas, lord of imps,' an epithet of Śiva. — *Bhūta-rūpa*, as, ā, am, having the form of a Bhūta or evil being, imp-like. — *Bhūta-lipi*, is, f. 'demon-writing,' N. of a particular magical formula. — 1. *bhūta-val*, ān, atī, at, connected with or containing the word *bhūta*. — 2. *bhūta-val*, ān, atī, at, having been, what has been. — *Bhūta-varga*, as, m. the whole class or company of Bhūtas or evil beings. — *Bhūta-vādin*, ī, inī, ī, telling the real fact, speaking the truth. — *Bhūta-vāsa*, as, m. 'the abode of evil beings,' the tree *Bellerica Myrobalan*, *Terminalia Bellerica*, (so called because the nuts of this plant are used as dice; cf. *bhūtāvāsa*). — *Bhūta-vāhana*, as, m. 'having the Bhūtas for his vehicle,' an epithet of Śiva. — *Bhūta-vāhana-sārathi*, is, m. 'charioteer of the Bhūta vehicle,' an epithet of Śiva. — *Bhūta-rikriyā*, f. possession by evil spirits, epilepsy. — *Bhūta-rījāna*, am, n. the knowledge of evil spirits or demons. — *Bhūta-vid*, t, t, t, Ved. knowing all beings. — *Bhūta-vidyā*, f. the knowledge of evil beings or demons, demonology. — *Bhūta-vināyaka*, as, m. a leader of evil beings. — *Bhūta-rishṇu*, us, m., N. of a man. — *Bhūta-vira*, ās, m. pl., Ved. N. of a race. — *Bhūta-vikṣha*, as, m. 'demon-tree,' the tree *Trophis Aspera*; *Calosanthus Indica*; *Terminalia Bellerica*. — *Bhūta-reṣi* or *bhūta-reṣi*, f. a white-flowering Vitex Negundo. — *Bhūta-suddhi*, is, f. purification of the element (of the body); N. of a work. — *Bhūta-saṁsāra*, as, m. the world of sentient beings or mortals. — *Bhūta-sankṛāmin*, ī, inī, ī, Ved. going through all beings (?). — *Bhūta-saṅgha*, as, m. the whole collection or totality of beings, the aggregate of the elements. — *Bhūta-saṁcāra*, as, m. possession by evil spirits, demoniac possession, madness; (ī), f. fire in a forest, a forest conflagration (?). — *Bhūta-santāpa*, as, m., N. of an Asura. — *Bhūta-santāpana*, as, m. 'harasser of living beings,' N. of a Daitya (son of Hiraṇyākṣha). — *Bhūta-sampṛikta*, as, ā, am, combined with elementary matter. — *Bhūta-samplava*, as, m. the flooding or drowning of all creatures, universal deluge, drowning of the world. — *Bhūta-sarga*, as, m. a class or order of created

beings (usually classified into eight species of Devayonis or divine beings, men, and five species of Tiryag-yonis, viz. cattle, birds, wild animals, creeping things, and plants); elementary creation, creation of the elements. — *Bhūta-sākshin*, i, m. an eye-witness of created beings, all-seeing. — *Bhūta-sādhana*, as, i, am, Ved. (according to Mahā-dhara) producing creatures or created beings (as the earth); effecting (objects) for living beings. — *Bhūta-sāra*, as, m. a variety of Colosanthus Indica. — *Bhūta-sūkshma*, am, n. a subtle element (= *tan-mātra*, q. v.). — *Bhūta-srīṣṭi*, is, f. the creation of Bhūtas; the illusions effected by the power of Bhūtas; the whole class of Bhūtas collectively. — *Bhūta-stha*, as, ā, am, being in living creatures, existing in all beings, residing in the elements. — *Bhūta-sthāna*, m, n. the dwelling-place of beings, abode of living creatures. — *Bhūta-hatyā*, f. the killing of a being, destruction of a living creature. — *Bhūta-hantṛi*, trī, f. 'destroying beings, counteracting evil spirits'; two plants (= *bandhyā-karkotakī* and *nīla-dūrvā*). — *Bhūta-hara*, as, m. bdellium. — *Bhūta-hārin*, i, n. the tree Pinus Deodora. — *Bhūtānsa* ('*ta-an*'), as, m., N. of the author of the hymn Rīg-veda X. 106, (he was a descendant of Kaśyapa). — *Bhūtānkuśa* ('*ta-an*'), as, m. a kind of plant (= *kshava*, *ksha-vaka*, *kshuraka*, *tikshṇa*, *krūra*). — *Bhūtātma* ('*ta-āt*'), as, ā, am, possessing the essence of the elements, consisting of the elements, composed of the elements. — *Bhūtātman* ('*ta-āt*'), ā, m. 'soul of all beings,' epithet of Brahman; of Mahā-purusha (Vishnu); of Śiva [cf. *sarva-bhūtātman*]; the individual soul; the elementary or vital principle; a soul or mind which clings to the elements, a carnal mind (see Yājñavalkya III. 34); war, conflict; (*ā*, *ā*, am), whose soul is subdued or purified [cf. *bhāvītātman*]; whose soul is the elements, consisting or composed of the [five] elements, epithet of the body (in this sense masc., and in Manu XII. 12, opposed to *kshetra-jña*). — *Bhūtādi* ('*ta-adi*'), is, m. 'the original or originator of all beings,' an epithet of Mahā-purusha or the Supreme Spirit; (in the Sāṅkhya phil.) an epithet of Ahaṁ-kāra as the principle from which the five Tan-mātras and elements are evolved. — *Bhūtādtka*, as, ā, am, beginning with the elements, the elements, &c.; (*as*), m. a term applied to Ahaṁ-kāra as the source of the elements; [cf. *bhūtādi* above]. — *Bhūtādhipati* ('*ta-adh*'), is, m., Ved. the lord of all beings. — *Bhūtānukāmpā* ('*ta-an*'), f. compassion towards all beings. — *Bhūtāntaka* ('*ta-an*'), as, m. 'destroyer of beings,' the god of death. — *Bhūtāri* ('*ta-ari*'), i, n. 'enemy of evil beings,' Asa Fetida. — *Bhūtārta* ('*ta-ār*'), as, ā, am, afflicted by evil beings, possessed by demons. — *Bhūtārtha* ('*ta-ār*'), as, m. anything which has really happened, anything really existing, real fact, a matter of fact, fact; an element of life. — *Bhūtārtha-kathana* or *bhūtārtha-varṇana*, am, n. narration of a real fact or of a past event, description of past occurrences. — *Bhūtārthānubhava* ('*tha-an*'), as, m. the apprehension of a matter of fact. — *Bhūtārma* ('*ta-ār*'), am, n., see Pāṇini VI. 2, 91. — *Bhūtārāsa* ('*ta-ār*'), as, m. 'abode of beings,' an epithet of Vishnu; of Śiva; the plant Terminalia Bellerica [cf. *bhūta-rāsa*]; the body (as the abode of the elements). — *Bhūtāviśṭa* ('*ta-āv*'), as, ā, am, occupied by evil spirits, possessed by a devil. — *Bhūtāveśa* ('*ta-āv*'), as, m. possession by a devil or evil spirit, demoniac possession. — *Bhūtāsana* ('*ta-ās*'), am, n. 'seat of Bhūtas,' N. of a magic chariot. — *Bhūteja* ('*ta-ij*'), as, ā, am, worshipping evil beings or spirits; making oblations to the Bhūtas (see *bhūta-yajña*). — *Bhūtendriya-jayin* ('*ta-in*'), i, inī, i, 'one who has subdued both the elements (of the body) and the senses,' a kind of ascetic or devotee. — *Bhūtesa* ('*ta-is*'), as, m. 'lord of beings,' Brahman; Vishnu; Kṛishṇa; 'lord of evil beings,' an epithet of Śiva (or of an idol representing him). — *Bhūtesvara* ('*ta-is*'), as, m. lord of beings (said of man); 'lord of evil beings,' epithet of Śiva. — *Bhūteshtakā* ('*ta-ish*'),

f. Ved. a particular kind of brick. — *Bhūteshtā* ('*ta-ish*'), f. 'likened by the Bhūtas,' the fourteenth day of a half month; [cf. *bhūtā*]. — *Bhūtōdana* ('*ta-od*'), as, m. a dish of rice (eaten to counteract the influence of demons). — *Bhūtonmūla* ('*ta-un*'), as, m. 'demon-madness,' a form of insanity produced by the influence of evil spirits, (twenty kinds are enumerated). — *Bhūtopadeśa* ('*ta-up*'), as, m. referring to anything already occurring or existing. — *Bhūtopamā* ('*ta-up*'), f. Ved. comparison with a living being or animal. — *Bhūtopasrīṣṭa* ('*ta-up*') or *bhūtopahata* ('*ta-up*'), as, ā, am, possessed by an evil spirit. — *Bhūtopahata-citta*, as, ā, am, having the mind possessed by evil beings.

Bhūtāyana, ās, m. pl., N. of a school.

Bhūti, is, f. being, existence, any state of being; birth, production; well-being, welfare, prosperity, success, good fortune, wealth, riches, fortune, (*a-bhūti*), misfortune, calamity; Welfare personified (= Lakshmi or = the wife of Ruci and mother of Manu Bhautya, or = the wife of Kavi and mother of Manu Bhautya; in this latter meaning also *bhūti*, f.); power, grandeur, majesty, dignity; superhuman power as attainable by the practice of austerity and magical rites [cf. *vi-bhūti*]; ornament, decorating elephants with many-coloured stripes (= *gaja-maṇḍana*); ashes; fried meat; N. of various plants (= *vridhī*, = *rohisha-triṇa*, = *bhū-triṇa*); the rutting of elephants; (*iś*), m., N. of a class of Manes; of Vishnu; of Śiva; of a pupil (or son) of Angiras and father of Manu Bhautya; of a Brahman; [cf. Gr. *φύσις*; Slav. infinitive *by-ti* = Lith. *bū-ti*, 'to be.']. — *Bhūti-karman*, a, n. any auspicious or festive rite (e.g. any domestic ceremony performed at a birth, marriage, or the introduction of a pupil to his preceptor). — *Bhūti-kalasa*, as, m., N. of a person (mentioned in Rāja-taraṅgi VII. 26, &c.). — *Bhūti-kāma*, as, ā, am, desiring prosperity, desirous of wealth or aggrandisement, &c.; (*as*), m. a king's councillor, a minister of state; an epithet of Brihas-pati. — *Bhūti-kāla*, as, m. a time of prosperity or good fortune, an auspicious hour, a happy moment. — *Bhūti-kirtana*, am, n. 'praise of prosperity,' N. of the twenty-ninth chapter of the Jñāna-khaṇḍa or second part of the Śiva-Purāṇa. — *Bhūti-kīla*, as, m. a hole, pit, moat, ditch; a cellar, a place under ground for concealing wealth, &c. — *Bhūti-kṛit*, t, m. 'causing welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-kṛitya*, am, n. = *bhūti-karman*, q. v. — *Bhūti-garbha*, as, m. a. N. of the dramatic poet Bhava-bhūti. — *Bhūti-tīrthā*, f. N. of one of the Mātṛis attending on Skanda. — *Bhūti-da*, as, m. 'granting welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-datta*, as, m. 'fortune-given,' N. of a man. — *Bhūti-nīlāhāna*, am, n. 'receptacle of prosperity,' the lunar mansion or Nakshatra Dhanishṭhā. — *Bhūti-bhūdeya*, as, m. 'adorned with ashes,' an epithet of Śiva. — *Bhūti-mat*, ān, atī, at, possessing welfare, prosperous, fortunate, doing well, affluent, happy. — *Bhūti-malīna*, as, ā, am, soiled with ashes. — *Bhūti-yuvaka*, ās, m. pl., N. of a tribe. — *Bhūti-laya*, N. of a sacred bathing-place. — *Bhūti-varman*, ā, m., N. of a king of Prāg-jyotiṣa; of a Rakshasa. — *Bhūti-vāhana*, as, m. 'welfare-bringing,' an epithet of Śiva; [cf. *bhūti-vāhana*]. — *Bhūti-śva*, as, m., N. of a man. — *Bhūti-sūta*, as, ā, am, white with ashes. — *Bhūti-sṛj*, t, t, t, 'welfare-creating,' causing prosperity. — *Bhūtiśvara-tīrtha* ('*ti-is*'), am, n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa.

Bhūtika, as, am, m. n. the plant Ligusticum Ajowan; (*am*), n. Gentiana Cherayta; Andropogon Schoenanthus; a medicinal plant commonly called Kayaphal (= *kat-triṇa*); camphor (= *ghana-sāra*); [cf. *dṛāṇīka-bh*.]

Bhūtika, am, n., N. of several plants, Gentiana Cherayta; Curcuma Zerumbet; = *dīpya*; a kind of grass.

Bhūtvā, ind. having been or become.

Bhūma = *bhūmi* (at the end of some comps., cf.

utkrīṣṭa-bh, *udaka-bh*, *udag-bh*, *kavi-bh*, *kṛishṇa-bh*, *pāṇḍu-bh*; and occurring separately in the Vedic formula *dhrwāya bhūmayā svāhā*).

Bhūmaka, a proper N. (?). — *Bhūmaka-trītiyā*, f. epithet of the third day in a particular month.

Bhūman, a, n. (said to be īr. *bhū* for *bahu* + *iman*), the earth, world; a territory, district, country, piece of ground [cf. *bhūmi*, Lat. *humus*]; a being, the aggregate of all existing things; (*ā*), m. a great quantity, large number, abundance, plenty, multitude, majority; wealth; N. of a son of Prati-hartṛi and father of Udgītha; (*ā*), f., Ved. a collection, assembly; (*mnū*), inst. c. (Ved. *bhūnā*), for the most part, generally, usually, abundantly. — *Bhūmānanda-saravati* ('*ma-ān*'), m., N. of a man.

Bhūmanyu, us, m., N. of a king, (also read *sumanyu*; cf. *bhumanyu*.)

2. *bhūmaya* (fr. *bhūman*; for 1. *bhū-maya* see p. 715, col. 3), Nom. P. *bhūmayati*, &c., to augment, increase, make abundant.

Bhūmi, is, f. (also *bhūmī*, f., but this form is more commonly Ved., where occur nom. sing. *bhūmī*, gen. *bhūmyās*, loc. *bhūmyām*), the earth, soil, ground; a territory, country, district; land, estate, domain; a place, site in general, situation, (often at the end of comps., cf. *keśa-bh*); position, posture, attitude; the floor of a house, story; a step, degree (metaphorically); the base of a triangle or of any geometrical figure; the part or character (of an actor in a play); a matter, object, subject [cf. *viśvāsa-bh*]; the tongue; (*iś*), m., N. of a son of Yuyudhāna and father of Yugaṇ-dhara; [cf. Lat. *humus*; Hib. *aim*]. — *Bhūmī-kadamba*, as, m. a kind of Kadamba; (also read *bhūmī-kadamba*). — *Bhūmī-kandali*, f. a species of plant (= *kandali*). — *Bhūmī-kapāla*, as, ā, am, Ved. having the ground for a vessel or receptacle. — *Bhūmī-kampa*, as, m. or *bhūmī-kampana*, am, n. an earthquake. — *Bhūmī-kushmāṇḍa*, as, m. a species of plant (= *vidārī*). — *Bhūmī-khaṇḍa*, 'earth-section,' N. of the second book of the Padma-Purāṇa; [cf. *bhū-khaṇḍa*]. — *Bhūmī-kharjūrikā* or *bhūmī-kharjūrī*, f. a species of palm. — *Bhūmī-garta*, as, m. a pit or hole in the earth. — *Bhūmī-guhā*, f. a hole in the earth. — *Bhūmī-griha*, am, n. an under-ground chamber [cf. *bhū-griha*]; (*ā*, *ā*, am), Ved. whose house is the earth (said of a dead person). — *Bhūmī-cāmpaka*, as, m. the plant *Kæmpferia Rotunda*. — *Bhūmī-cūla*, as, m. or *bhūmī-cālana*, am, n. an earthquake. — *Bhūmī-ja*, as, ā, am, 'earth-born,' produced from the earth, sprung from the ground; (*as*), m. the planet Mars; a man; a plant (= *bhūmī-kadamba*); an epithet of the demon Naraka; hell; (*ā*), f. an epithet of Sītā; (*am*), n. a species of vegetable (= *gaura-suvāra*). — *Bhūmī-jaggu-lu*, us, m. a species of bdellium. — *Bhūmī-jambū*, us, or *bhūmī-jambukā*, or *bhūmī-jambū*, ās, f. a tree, = *nādeyī*; [cf. *bhū-jambū*]. — *Bhūmī-jivin*, i, m. 'living by the soil, living on (the produce of) land,' an agriculturalist, a Vaiśya or Hindū of the third or agricultural class. — *Bhūmī-jyā*, as, m. (*bhumim*, acc. of *bhūmi*), 'earth-conquering,' N. of a son of Virāṭa. — *Bhūmī-tala*, am, n. the surface of the earth, the ground. — *Bhūmī-tupḍika*, as, m., N. of a district. — *Bhūmī-tva*, am, n. the state of earth, earthiness, earth (e.g. *bhūmitvam eti*, he goes to or becomes earth). — *Bhūmī-dāna*, am, n. donation of landed property. — *Bhūmī-dundubhī*, is, m., Ved. 'earth-drum,' a pit or hole in the earth covered over with skins. — *Bhūmī-dṛiṇha*, as, ā, am, Ved. firmly fixed on the ground. — *Bhūmī-deva*, as, m. 'earth-god,' a Brahman; (*i*), f., N. of two women. — *Bhūmī-dhara*, as, m. 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; a king, prince. — *Bhūmī-nātha*, as, m. 'earth-lord,' a king, prince. — *Bhūmī-pa*, as, m. 'earth-protector,' a sovereign, king, prince; a Kshatriya. — *Bhūmī-paksha*, as, m. a swift horse, a horse with good paces or of good breed. — *Bhūmī-pati*, is, m. 'earth-lord,' a king, prince. — *Bhūmīpati-tva*, am, n. 'earth-sovereignty,'

sovereignty, kingship, principedom. — *Bhūmi-pāla*, as, m. 'earth-guardian,' a king, prince. — *Bhūmi-pāsa*, as, m., Ved. 'earth-fetter,' a plant. — *Bhūmi-piśāca*, as, m. 'earth-piśāca,' the wine-palm or Palmyra tree, *Borassus Flabelliformis*. — *Bhūmi-putra*, as, m. 'earth-son,' the planet Mars; N. of a king. — *Bhūmi-purandara*, as, m. 'earth-Indra,' an epithet of Dilipa. — *Bhūmi-bhāga*, as, m. a portion or plot of land, place, spot; [cf. *bhū-bhāga*]. — *Bhūmi-bhuj*, k, m. 'earth-possessor,' a king, prince. — *Bhūmi-bhūta*, as, ā, am, become earth; being on the ground. — *Bhūmi-bhūrit*, t, m. 'earth-supporter,' a king, prince; a mountain [cf. *bhū-bhūrit*]. — *Bhūmi-bhedān*, i, inī, i, differing from (what exists on) earth. — *Bhūmi-maṇḍa*, as, m. 'earth-ornament,' the plant *Vallisaria Dichotomus*; (ā), f. Arabian jasmine. — *Bhūmi-maṇḍapa-bhū-shaṇā*, f. the plant *Gærtnera Racemosa*. — *Bhūmi-mat*, ān, āti, at, possessing land, having land. — *Bhūmi-mitra*, as, m. 'friend of the country,' N. of two kings. — *Bhūmi-rakshaka*, as, m., the guardian or protector of a country; a swift horse, horse of good breed. — *Bhūmi-lābha*, as, m. 'gaining or returning to earth,' dying, death. — *Bhūmi-lepana*, am, n. 'earth-ointment,' cow-dung. — *Bhūmi-loka*, as, m., Ved. the terrestrial world. — *Bhūmi-vardhana*, as, am, m. n. 'earth-increasing,' a dead body, corpse. — *Bhūmi-saya*, as, ā, am, sleeping on the ground, lying on living on the ground, living in the earth; (as), m. any animal living in the ground or earth [cf. *bhū-saya*]; (as), m. a wild pigeon (= *arण्या-चाहा*); N. of a king. — *Bhūmi-sayana*, am, n. or *bhūmi-sayyā*, f. the act of sleeping on the (bare) ground. — *Bhūmi-shīṭha*, as, ā, am, standing or remaining on the earth or on the ground; lying on the earth, (*ambu bhūmi-shīṭham*, stagnant water); living or remaining in one's own country [cf. *para-bh*]. — *Bhūmi-sattara*, am, n. an offering consisting of a donation of land. — *Bhūmi-sanniveśa*, as, m. the general appearance or configuration of a country. — *Bhūmi-sambhava*, as, ā, am, 'earth-born, earth-produced,' produced on or from the earth; (ā), f. an epithet of Viṭa. — *Bhūmi-sava*, as, m., Ved. one of the nine Vratya-stomas. — *Bhūmi-suta*, as, m. 'earth-son,' the planet Mars. — *Bhūmi-sena*, as, m., N. of one of the sons of the tenth Manu; of a Buddhist sage. — *Bhūmi-stoma*, as, m. 'earth-stoma,' N. of a Stoma. — *Bhūmi-snu*, us, m. an earth-worm. — *Bhūmi-sprīś*, k, k, Ved. touching the ground; blind; cripple, lame; (k), m. a terrestrial being, man; mankind; an agriculturalist, a Vaiśya or Hindū of the third caste who cultivates the soil; a thief, one who creeps along the ground to carry off his plunder; [cf. *bhū-sprīś*]. — *Bhūmi-svāmīn*, ī, m. 'land-lord,' a king, prince. — *Bhūmi-kalamba*, see *bhūmi-kalamba*. — *Bhūmi-kuravaka*, a species of plant. — *Bhūmi-cēhā* ('mi-ic'), f. desire for the earth or for lying on the ground. — *Bhūmi-indra* ('mi-in'), as, m. 'earth-chief,' a sovereign, king, prince. — *Bhūmi-pati*, is, m. = *bhūmi-pati*. — *Bhūmi-bhuj*, k, m. = *bhūmi-bhuj*. — *Bhūmi-ruḥ*, t, or *bhūmi-ruha*, as, m. 'earth-growing,' a plant, tree. — *Bhūmi-svara* ('mi-is'), as, m. 'earth-lord,' a king, prince. — *Bhūmi-saha*, as, m. a species of tree. — *Bhūmy-antara*, as, ā, am, belonging to the next country; (as), m. the king of an adjacent country. — *Bhūmy-āmalakī* or *bhūmy-ālī*, f. the plant *Flacourtia Cataphracta*. — *Bhūmy-āhulya*, am, n. a species of shrub. — *Bhūmy-ekadeśa*, as, m. one portion of territory.

Bhūmikā, f. earth, ground, soil; a place, spot; the floor of a building [cf. *mani-bh*]; a story, flat roof of a house; a step, degree (as in the *Yoga* phil.); an actor's part, character in a play; theatrical dress, the costume of any character represented on the stage, change of costume (to represent different characters); decorating images or temples, adorning gateways, decoration; a preface to a book.

Bhūmya, as, ā, am (fr. *bhūmi*), Ved. belonging to the earth, terrestrial; (Sāy.) = *bhūmer arhas*, suited

to the earth, or *antarikṣhārhas*, suited to the atmosphere.)

Bhūya, am, n. becoming, being, existence, condition, state, abstract state, (at the end of comps., cf. *amutra-bh*, *ātma-bh*, *deva-bh*, *brahma-bh*.)

1. *bhūyas*, ān, asi, as (for 2. *bhūyas* see col. 3), becoming; (as), n. the act of becoming; [cf. *brahma-bh*.]

Bhūr, ind. (originally = *bhūs*, nom. sing. of 2. *bhū*), a mystical word (the first of the three *Vyāhritis* uttered by every Brāhman in commencing his daily prayers, see 2. *bhū*, *bhuvā*, *vyāhriti*, and cf. *Manu* II. 76); the lowest of the seven lower worlds (= *rasātala*, q. v.); a spiritual son of Brahmā. (For comps. see under 2. *bhū*, p. 715, col. 1.)

Bhūri, is, is, i (according to some contracted fr. *bahu-rai* or *bahu-ri*), much, many, numerous, abundant, copious, frequent; great, large, strong, mighty; (is), m. an epithet of Brahmā; of Vishnu; of Śiva; of Indra; N. of a man; of a son of Soma-datta (king of the Bālīhikas, cf. *bhaura*); (i), n. gold [cf. *bhaurika*]; (i), ind. much, abundantly, exceedingly, often, frequently, repeatedly. — *Bhūri-karman*, ā, ā, a, doing much, performing many exploits, very busy (Ved.); making many oblations. — *Bhūri-kālam*, ind. for a long time. — *Bhūri-gandhā*, f. a particular perfume (= *purā*). — *Bhūri-gama*, as, m. 'much-going,' an ass. — *Bhūri-gu*, us, us, u (*gu* = *go*), Ved. having many oxen, rich in herds. — *Bhūri-śakshas*, ās, ās, as, Ved. 'much-seeing,' affording manifold appearances or aspects (said of the sun). — *Bhūri-ja*, ās, m. pl., Ved. many (sons) born at the same time. — *Bhūri-janman*, ā, ā, a, Ved. having many births. — *Bhūri-jyeshtha*, as, m., N. of a son of king Vi-śakshus. — *Bhūri-tara*, as, ā, am, more, more abundant, more numerous. — *Bhūri-tā*, f. muchness, numerousness, multitude. — *Bhūri-tejas*, ās, ās, as, of great splendor or brightness, very glorious; (ās), m., N. of a prince. — *Bhūri-tejasa*, as, ā, am, possessing great splendor; (as), m. an epithet of fire. — *Bhūri-toka*, as, ā, am, having many children. — *Bhūri-dā*, as, ā, am, 'much-giving,' liberal, munificent. — *Bhūri-dakṣiṇa*, as, ā, am, attended with rich presents or liberal rewards; bestowing large presents to Brāhmanas at a sacrifice, &c.; giving liberal rewards, liberal; (am), ind. with rich offerings or liberal presents. — *Bhūri-dā*, ās, ās, am, Ved. 'much-giving,' very liberal, munificent. — *Bhūri-dātra*, as, ā, am, Ved. rich in gifts or weapons (rt. 1. *dā* or 3. *dā*). — *Bhūri-dāna*, am, n. great liberality, much-giving. — *Bhūri-dāvan*, ā, varī, a, 'much-giving,' a munificent giver, very liberal, (compar. *bhūridāvāt-tara*, a more munificent giver, cf. *Pāṇini* VIII. 2, 17, Vart. 2.)

— *Bhūri-dugdhā*, f. 'having much milk,' the plant *Tragia Involucrata*. — *Bhūri-dyumna*, as, m. 'possessing great glory,' N. of a pious prince (son of Vitradyumna); N. of the sons of two Manus, (also read *bhūri-dhāman*). — *Bhūri-dhana*, as, ā, am, Ved. having much wealth, rich in property. — *Bhūri-dhāman*, ā, mñī, a, possessing great splendor, splendid, bright; full of energy, having great might; (ā), m., N. of a son of the ninth Manu. — *Bhūri-dhāyas*, ās, ās, as, Ved. 'much-nourishing,' abundantly satisfying, much-supporting (said of Parjanya and Soma).

— *Bhūri-dhāra*, as, ā, am, Ved. 'much-showering,' yielding abundant rays. — *Bhūri-nidhana*, as, ā, am, having various terminations. — *Bhūri-pattra*, as, m. 'many-leaved,' a species of Andropogon (= *ukhar-vala*). — *Bhūri-palita-dā*, f. [cf. *palita*], a species of shrub (= *pāṇḍura-phali*). — *Bhūri-pāṇi*, is, is, i, Ved. many-handed. — *Bhūri-pādāta*, as, ā, am, possessing many foot-soldiers, having much infantry. — *Bhūri-pāsa*, au, m. du., Ved. 'holders of many fetters,' an epithet of Mitra and Varuṇa; (Sāy.) = *prabhūta-bandhana-sādhana-pāsopectau*. — *Bhūri-pushpā*, f. 'many-blossomed,' fennel, Anethum Sowa (= *sata-pushpā*). — *Bhūri-poshin*, ī, inī, i, Ved. 'much-nourishing,' cherishing multitudes. — *Bhūri-prayoga*, as, ā, am, having many uses, variously used or applied, in common use; (as), m., N. of a

dictionary of synonyms by Padmanābha-datta. — *Bhūri-prayoga-tva*, am, n. the state of being much used, general applicability. — *Bhūri-preman*, ā, m. 'full of affection,' the ruddy goose, *Anas Casarca*; [cf. *śakra-vāka*]. — *Bhūri-phenā*, f. 'having much exudation,' a species of plant commonly called *Chermaghās*. — *Bhūri-bala*, as, m. 'having much strength,' N. of a son of Dhṛita-rāshṭra; (ā), f. a species of plant (= *ati-balā*). — *Bhūri-bhāga*, as, ā, am, having great good fortune, prosperous. — *Bhūri-bhāra*, as, ā, am, Ved. 'much-weighted,' heavily laden. — *Bhūri-bhoja*, as, ā, am, having much enjoyment. — *Bhūri-mallī*, f. a species of plant (= *amba-shīṭhā*; cf. *bhūri-mulikā*). — *Bhūri-māya*, as, m. 'possessed of much deceit,' a jackal. — *Bhūri-mūla*, as, ā, am, Ved. 'many-rooted,' rich in roots. — *Bhūri-mulikā*, f. 'many-rooted,' a species of plant (= *amba-shīṭhā*). — *Bhūri-rasa*, as, m. 'having much juice,' the sugar-cane. — *Bhūri-retas*, ās, ās, as, Ved. 'many-germed,' rich in germ or seed, prolific, much-fructifying. — *Bhūri-lagnā*, f. the plant *Clitoria Ternatea* (having white flowers). — *Bhūri-lābha*, as, ā, am, having much profit, very profitable; (as), m. great gain. — *Bhūri-varpas*, ās, ās, as, Ved. 'many-shaped,' presenting many appearances. — *Bhūri-vasu*, us, m., N. of a minister or councillor; of a Brāhman. — *Bhūri-vāra*, as, ā, am, Ved. rich in gifts; (Sāy.) = *yajamānair bahu-vāram varanīya*, cf. *puru-vāra*. — *Bhūri-vikrama*, as, ā, am, having great valour, very brave. — *Bhūri-viyoga*, as, ā, am, having many separations, causing numerous separations. — *Bhūri-vishīṭi*, is, f. excessive rain. — *Bhūri-vetasa*, as, ā, am, having many canes or reeds, very reedy. — *Bhūri-sās*, ind. manifoldly, variously, in many ways. — *Bhūri-śringa*, as, ā, am, Ved. many-horned. — *Bhūri-śrama*, as, m. great fatigue. — *Bhūri-śravas*, ās, m. 'very renowned,' N. of a son of Soma-datta (king of the Bālīhikas). — *Bhūri-śreshṭhika*, N. of a building in Benares; (also read *bhūri-śreshṭhaka*). — *Bhūri-shah* or *bhūri-shāh*, t, m., Ved. (a chariot) bearing or carrying much (Sāy.) = *bhūri-bhārasya sōdhā*. — *Bhūri-śheṇa*, as, m. 'having many armies,' N. of a man; of a son of the tenth Manu; of the king Śaryāti. — *Bhūri-shātra*, as, ā, am, Ved. having many stations, being at many places or spots. — *Bhūri-han*, ā, m. 'many-killer,' N. of an Asura. — *Bhūri-aksha*, as, i, am, Ved. many-eyed. — *Bhūry-āsuti*, is, is, i, Ved. much-exeited, much-exeiting; (Sāy.) having much Soma poured forth (= *bahushu deśeshu soma āsūyate* or *bahūni somādi-havinshy āsūyante iti tādriśah*). — *Bhūry-ojas*, ās, ās, as, Ved. having great power, very vigorous.

Bhūrika, as, m., N. of a man.

Bhūshnu, us, us, u, = *bhavisshnu*, *bhavītri*, being, becoming, being or faring well; desiring happiness, wishing for wealth and prosperity (see *Manu* IV. 135).

भूखार *bhūkhāra*, as, ā, am, coming from Bokhara (as horses &c., cf. *bhūkhāra*).

भूक *bhūka*, as, am, m. n. (said to be fr. rt. 3. *bhū*), a cavity, hole, chasm; the cavity from which a stream issues, the source of a stream, a spring; time; (as), m. darkness.

भूकल *bhūkala*, as, m. a restive or unmanageable horse.

भूताली *bhūtālī*, f., N. of two plants (= *bhū-pātālī*, *musali*).

भूना *bhūnā*, f., N. of a district; (for *bhūnā*, inst. c. of *bhūman*, see *bhūman*, p. 717, col. 3).

भूमि *bhūmi*, *bhūmi*, &c. See p. 717, col. 3.

भूमिस्त्राण *bhūmīstraṇa* and *bhūmīyāṇa*, N. of two places.

भूयस् 2. *bhūyas*, ān, asi, as (according to *Pāṇini* VI. 4, 158, compar. of *bahu*, q. v.; for 1.

bhūyas see p. 718, col. 2), more, more numerous, more abundant; greater, larger, mightier; more important; much, many, numerous; very great, important; vehement, severe; abounding in, abundantly unished with (with inst., e. g. *gunair bhūyān*, bounding in qualities); (as) ind. more, most, very much, much, exceedingly, largely, over and above, still more, more and more, further on, further, besides, moreover, even; again, anew, afresh, frequently, repeatedly; *bhūyo bhūyah*, again and again; *uram-bhūyah*, first—next; in the first place— in the next place; (*asā*), ind. very much, exceedingly, beyond measure, excessively, in a high degree; mostly, generally, as a general rule; [cf. Hib. *bhus*, sign of the comparative degree, always having *ni* before it, as *ni bhus airle*, 'higher.']. — *Bhūyaśas*, cl. mostly, generally, as a general rule, commonly; again, anew, afresh. — *Bhūyas-kara*, as, i, am, or *bhūyas-krit*, t, t, t, Ved. making or doing more; augmenting, increasing. — *Bhūyas-taram* or *bhūyas-tarām*, ind. more, anew, afresh, again. — *Bhūyas-tva*, am, n. 'moreness,' the being more or reater, muchness, a large quantity, abundance, multitude, manifoldness, multiplicity; majority, preponderance, surplus, surpluse, overplus. — *Bhūyo-vidya*, s, ā, am, knowing more, more learned.

Bhūyasvin, i, īnī, i, Ved. more numerous or abundant; superior.

Bhūyishtha, as, ā, am (superl. of *bahu*), most, most numerous, most abundant; very abundant; numerous, many, much, very great, very, (*bhūishthe nikaṭe*, very near, in the closest proximity); chief, principal, most important; consisting principally of, chiefly filled with or characterized by (= *prāya*, often at the end of comps., e. g. *sūdra-bh*°, q. v.; *dhakāra-darpa-bhūyishtha*, chiefly characterized by or filled with egotism and pride); nearly all, almost, (especially after a past passive part., e. g. *yata-bhūyishtha*, almost gone; cf. *nirvāna-bh*°); am), ind. for the most part, mostly, almost, chiefly; abundantly or numerous, in the highest degree, very much; (*ena*), ind. for the most part, mostly.

— *Bhūyishtha-bhāj*, k, k, k, Ved. sharing principally, enjoying the largest share, receiving most.

— *Bhūyishthaśas*, ind. in very large numbers, very numerous.

भूरि *bhūri*. See p. 718, col. 2.

भूरिज *bhūrij*, k, f. the earth; (incorrectly for *bhūrij*, q. v.)

भूर्ज *bhūrja*, as, m. a species of birch (the Bhoj or Bhojpatra tree, the bark of which is used for writing on); [cf. Old Germ. *birca*, *bircha*; Mod. Germ. *birke*; Engl. *birch*; Lith. *berza*-s.]

— *Bhūrja-kaṇṭaka*, as, m. a man of one of the mixed classes, the son of an outcast Brāhman by a woman of the same tribe (see Manu X. 21).

— *Bhūrja-pattra*, as, m. = *bhūrja* above.

भूरि *bhūrī*, is, is, i (probably fr. rt. *bhur*, but said in Upādi-s. IV. 52. to be fr. rt. *bhri*), Ved. active, agile, moving restlessly, restless, wild, excited, irritated, (according to Sāy. = *bhartṛi*, *bharāṇa-sila*, supporting, accustomed to bear); (*is*), f. the earth; a desert, a country ill-supplied with water.

भूष *bhūsh*, cl. 1. P. *bhūshati*, *bubhūsha*, *bhūshītum*, to strive after, use efforts for, care for (with dat., Ved.); to adorn, decorate; (in the Veda a rt. *bhūsh* is found, which is regarded by Sāy. as a form of 1. *bhū* in the sense of 'to obtain, attain'; thus in Rīg-veda IV. 16, 11. *bhūshāt* = *bra-bhavate*, and in VIII. 92, 26. *bhūshasi* = *bha-past*); cl. 10. or Caus. *bhūshayati* (rarely A. -te), *bhūshayām-āsa*, *bhūshayitum*, to adorn, decorate, embellish, attire; to spread or strew over with (anything); to adorn one's self (A.); [cf. Hib. *beosaihim*, 'I adorn.']. — *Bhūshāna*, as, i, am, decorating, adorning; (as), n. an epithet of Viṣṇu; N. of a Daitya; (as, am), m. a ornament, decoration, embellishment (generally

am, n., often at the end of comps., cf. *karṇa-bh*°; sometimes at the end of an adj. comp., e. g. *kanaka-bhūshāna*, as, ā, am, decorated with gold); (am), n. 'the act of decorating or adorning.' N. of a work. — *Bhūshāna-tā*, f. the being an ornament, orature. — *Bhūshāna-sāra-larpaṇa*, as, m. 'mirror of the essence of decoration.' N. of a commentary on the Vaiyākaraṇa-bhūshāna. — *Bhūshānendra-prabha* ('*na-in*'), as, m., N. of a king of the Kinnaras.

Bhūshāṇiya, as, ā, am, to be adorned, &c.

Bhūshat, an, anti, at, Ved. striving after; (Sāy.) adorning, ornamenting (= *bhūshayati*, *alankurvati*).

Bhūshayat, an, anti, at, adorning, &c.

Bhūshayitavya, as, ā, am, to be decorated or ornamented, to be adorned.

Bhūshayitvā, ind. having adorned, having decorated.

Bhūshā, f. adorning, decorating, ornament, decoration; a jewel; [cf. *karṇa-bh*°, *bāhu-bh*°.]

Bhūshita, as, ā, am, adorned, decorated, ornamented, embellished, garnished.

Bhūshin, i, īnī, i (fr. *bhūshā*), adorned or decorated with (usually at the end of comps.).

Bhūshya, as, ā, am, to be adorned or decorated.

भूषु *bhūshu*. See p. 718, col. 3.

भूषण *bhū-s-trīna*. See p. 716, col. 1.

भृ *bhri* (allied to rt. *dhri* and to rt. *hri*, which was probably evolved fr. rt. *bhri*), cl. 1. P. A. *bharati*, -te, cl. 3. P. A. *bibharti*, *bibhrīte* (1st du. P. *bibhrīvas*, 3rd pl. *bibhrati*), Impf. *abibhar*, *abibhrīta* (3rd pl. *abibharas*), Pot. *bibhriyāt*, *bibhritā*, Impv. *bibhartu*, *bibhritām* (2nd sing. P. *bibhrihi*), Perf. *babhāra*, *babhre* (2nd sing. P. *babhartha*, 2nd du. P. *babhrīva* by Pāṇ. VII. 2, 13, cf. Gram. 369), or *bibharām-ākāra*, *bibharām-ākare* (also *bibharām-āsa*, *bibharām-babhivā*), 1st Fut. *bhartā*, 2nd Fut. *bharishyati*, -te, Aor. *abharshit*, *abhrīta* (1st sing. *abharsham*, 2nd du. *abharshatam*), Prec. *bhriyāt*, *bhriyishita*, Cond. *abharishyat*, *abharishyata* (Vedic and irregular forms are Pres. *bharti*, 1st pl. *bibhriṃas*, Impf. *abibhrat*, *bibharat*, Perf. *jabhāra*, *jabhārtha*, *jabhru*, A. *jabhre*, *jabhrire*, *jabharat*, *jabhartana*, Aor. *abharisham*, *bharshat*, *abhar*), Inf. *bhartum* (Ved. *bhartave*, *apa-bhartavai*, *bhartos*, *bharase*, *bharadhyai*), to bear, carry; to support, maintain, keep, sustain, nourish, foster, cherish, protect, take care of; to hire, keep in one's pay, give wages or pay to (generally A.); to wear; to possess, have; to hold, contain, retain (as in the memory); to keep up, maintain; to endure, suffer; to carry to (any person or place), bring; to confer, bestow, give, produce; to fill, fill up, load; to carry away, take away, transport; to raise the voice, raise a sound (Ved.); to be borne along rapidly (A. Ved., Lat. *ferri*); to take or carry away for one's self, acquire, gain (A. Ved.); to be borne upwards (as sound, A. Ved.). The above meanings of rt. *bhri* may be variously extended by connecting it with various nouns, e. g. *garbham bhri*, to conceive, become pregnant [cf. *garbham dhri* under rt. *dhri*]; *śmaśru-loma-nakkāni bhri*, to wear the hair, beard, and nails long, i. e. allow them to grow without cutting (Manu VI. 6); *vibhramam bhri*, to make playful movements or to have the appearance of moving about; *ūrjām bhri*, to exert the strength; *kshitim bhri*, to take care of, i. e. govern the earth: Pass. *bhriyate*, Aor. *abharī* (Ved. forms *bharate*, part. *bharāmāṇa*, *babhārāṇa*, *bibhramāṇa*): Caus. *bhārayati*, -yitum, *abibharat*, to cause to bear or support; to put out to hire, engage for hire: Desid. *bubhriṣati*, -te, *bibharishati*, -te (Pāṇ. VII. 2, 49), to wish to bear, to wish or intend to support or maintain [cf. *bubhriṣhu*]: Intens. *bhbhriyate*, *barbharti*, *baribharti* (Ved. 3rd pl. *baribhrtati*, part. *baribhrtat*), to bear repeatedly, to bear or carry hither and thither; to maintain continually; [cf. Zend *bar*, 'to bear, bring.' Gr. *φέρω*, *φέρμα*, *φέρε-τρον*, *φαρ-ε-τρα*, *φόρος*, *φορός*, *φορ-ά*,

φορ-μός, *φόρος*, *φέρ-νή*; *φάρ-μα-κον*; *φέρ-τερος*, *φέρ-ιστος*, *φέρ-τατος*; *φέρ-βω*, *φορ-βή*; *φάρος*; *φωρ-αμός*; *δι-φρος*, *δι-φθέρα*: Lat. *fero*, -fer in *belli-fer*, *fer-cul-m*, *fer-ax*, *for-dus*, *far*, *far-ina*, *fer-ti-li-s*, *for(t)-s*, *for-tū-na*, *fortu-itu-s*; *pro-bru-m*, *op-pro-br-iu-m* (*προ-φέρ-ειν*), *candela-bru-m*; *her-ba*, *fi-bra*, *for-ca*: Goth. *bair-an*, 'to bear'; *ga-baur*, 'tax'; *baur-ei* or *baur-thei*, 'a burden'; *ga-baur-th-s*, 'birth'; *bar-n*, 'a child'; *ber-usyōs*, 'parents'; *barm-s*, 'womb'; *baris*, 'barley'; *brigg-an*, 'to bring': Old Germ. *bur-di*, 'a burden'; *bāra*, 'a barrow, bier': Angl. Sax. *ber-an*, 'to bear'; *bearm*, 'womb'; *bearm*, 'a child'; *byrdhen*, 'a burden'; *bring-an*, 'to bring': Slav. *bra-ti*, 'to bear'; *brē-me*, 'a load'; *bra-kū*, 'wedlock'; Boh. *bra-ti*, 'to take'; *ber-ně*, 'tax': Lith. *bēr-na-s*, 'a child, servant': Hib. *beir-im*, 'I bear, carry.']. — *Babhārāṇa*, as, ā, am (Perf. part. A.), one who has borne, &c.; being borne (fr. the Pass.; according to Sāy. on Rīg-veda III. 1, 8, = *sarvair dhārya-māna*).

Bibhrat, at, atī, at (Pres. part. P.), bearing, carrying.

Bibhrāṇa, as, ā, am (Pres. part. A.), bearing, carrying.

Bhrit, t, t, t, (at the end of comps.) bearing, carrying [cf. *śāstrāstra-bh*°], supporting, maintaining [cf. *dharmā-bh*°], nourishing, protecting [cf. *kshiti-bh*°]; possessing, having, furnished or provided with [cf. *janma-bh*°]; bringing, procuring, conferring; a bearer, maintainer, &c.

Bhrita, as, ā, am, borne, carried, supported, maintained, cherished; hired, kept in pay, paid, (*kshira-bhritāḥ*, a servant whose wages are paid with milk, Manu VIII. 231); possessed of, endowed with, having earned, acquired, gained; filled, full of; (as), m. a hireling, hired servant or labourer, mercenary. — *Bhrita-bhūti*, is, is, i, possessing power or prosperity, powerful, prosperous; smeared with ashes. — *Bhrita-randhra*, as, ā, am, filled up (as a hole or depression).

Bhritaka, as, ā, am, hired, kept in pay, receiving wages; (as), m. a hired labourer, a servant. — *Bhritakādhyāpaka* ('*ka-adh*'), as, m. a hired teacher, one who gives instruction for pay. — *Bhritakādhyāpita*, as, ā, am, taught by a hired teacher; (as), m. a student who pays his teacher.

Bhriti, is, f. the act of bearing, carrying, supporting, maintaining, nourishing; bringing [cf. *idhma-bh*°]; service for wages; nourishment, support, maintenance, sustenance, food [cf. *dur-bh*°]; wages, hire; capital, principal. — *Bhriti-bhuj*, k, k, k, enjoying or living on wages; (k), m. a hired servant, labourer. — *Bhriti-rūpa*, a reward given to a person in lieu of wages for the performance of a duty for which stipulated payment or hire is improper (as for the performance of a S'raddha in behalf of another person). — *Bhrity-adyāpana*, am, n. instructing for wages, teaching (especially the Vedas) for hire. — *Bhrity-anna*, am, n. wages and board.

Bhritin, i, īnī, i, supporting, maintaining, fostering.

Bhritya, as, ā, am, to be nourished or maintained; (as), m. one who is to be supported, a dependent, servant, (*kim-bhritya*, a bad servant), slave; subject; the servant of a king, a minister [cf. *rāja-bh*°]; (ā), f. fostering, rearing; service, dependence; maintenance, support, sustenance, food; hire, wages. — *Bhritya-kāma-krit*, t, t, t, acting kindly to servants. — *Bhritya-jana*, as, m. a person to be supported, a dependent. — *Bhritya-tā*, f. or *bhritya-tva*, am, n. the condition of a servant, servitude, service, dependence. — *Bhritya-bharāṇa*, am, n. maintaining or cherishing dependents or servants, &c. — *Bhritya-bhartṛi*, tā, m. one who maintains or supports dependents, the master of a family. — *Bhritya-bhāvin*, i, īnī, i, being or becoming a servant, about to become a dependent. — *Bhritya-varga*, as, m. 'servant-class,' the whole number of any one's

servants, assemblage of dependents, household. — *Bhṛitya-vātsalya*, *am*, n. kindness to dependents or servants. — *Bhṛitya-vṛitti*, *is*, f. maintenance of servants or dependents (Manu XI. 7). — *Bhṛitya-sālin*, *i*, *inī*, *i*, having many servants. — *Bhṛityādhyāpana* ('*ya-adh*'), *am*, n. teaching the Veda for hire [cf. *Bhṛityādhyāpana*]. — *i*. *bhṛityā-bhāva*, *as*, m. a state of servitude or dependence. — *2*. *bhṛityābhāva* ('*ya-abh*'), *as*, m. the absence of servants. — *Bhṛityābhū*, *cl. i*. P. *bhāvati*, *-bhavītum*, to become a servant, enter upon service.

Bhṛityāya, *Nom. A.* *bhṛityāyate*, &c., to behave like a servant.

Bhṛitha, *Ved.* the offering (of the Soma); the vessel in which the Soma is offered, (according to Śāy. on Rīg-veda II. 14, 4, *bhṛithe* = *samam bhṛvati pātre* or *somasya bharane*.)

भृश् *bhṛiś*, *cl. i*. 10. P. *bhṛiśati*, *bhṛiśa-yati*, &c., to speak; to shine.

भृकुण्ड *bhṛikuṇḍa* or *bhṛikuṇḍa* or *bhṛikuṇḍa*, *as*, m. a male actor or dancer in female attire [cf. *bhṛakuṇḍa*, *bhṛakuṇḍa*, *bhṛakuṇḍa*].

भृकुटि *bhṛi-kuṭi*, *is*, or *bhṛi-kuṭi*, *f.* (corrupted fr. *bhṛā-kuṭi*, see *bhṛā*), contraction or knitting of the eyebrow, a frown; (*i*), *f.* a species of frog; (with Jains) *N.* of a goddess executing the commands of the eighth Arhat of the present Avasarpinī; (*is*), *m.* (with Jains) *N.* of the servant of the twentieth Arhat of the present Avasarpinī. — *Bhṛikuṭi-mukha* = *bhṛikuṭi-mukha*, *q. v.*

भृक्ष *bhṛikṣh* or *bhṛakṣh*, *cl. i*. P. A. *bhṛikṣhati*, *-te*, *bhṛakṣhati*, *-te*, &c., various reading for *rt. bhakṣh*, *q. v.*

भृग् *bhṛig*, an onomatopoeic word used to express the crackling sound of fire.

भृगमात्रिक *bhṛigamātrika*, *as*, m. probably wrongly for *mṛiga-mātrika* or *mṛiga-mātrika*. See *mṛiga-mātrika*.

भृगल *bhṛigala*, see *Kātyāyana's Srauta-s.* IX. 11, 25.

भृगवाण *bhṛigavāṇa*. See *col. 2*.

भृगु *bhṛigu*, *us*, m., *avas*, m. pl. (fr. *rt. i. bhṛāj*, said to be fr. *rt. i. bhṛāj*), to scorch; according to Śāy. on Rīg-veda I. 127, 7, *bhṛigavah* = *havishām pāpānām vā bhṛashatārah*, roasters or consumers of oblations or of sins), *Ved.*, *N.* of a mythical race of beings (frequently mentioned in connection with Agni and classed in Naighaṇṭuka V. 5, with the Angirases, Atharvans, Rikhus, &c.; they are described in the Rīg-veda as cherishing Fire brought to them by the Wind [Mātari-śvan], or as kindling Fire from the wood of attrition; in Rīg-veda IV. 16, 20, and one or two other passages, they are said to fabricate chariots; the descendants of Bhṛigu; (*us*), *m.*, *N.* of a Rishi regarded as the ancestor of the whole race of Bhṛigus, (he is sometimes described as the offspring of Prajā-pati, but in Manu I. 35, is enumerated among the ten Maharshis or primeval patriarchs created by the first Manu; according to Śāy., Varuṇa adopted him as his son, whence he is called Vāruṇi and is regarded as the author of Rīg-veda IX. 65, X. 19); *N.* of one of the chief Brāhmanical families (the Aitāsyanas are said to belong to it); *N.* of Kṛishṇa; of a son of Kavi; of one of the Prajā-patis (produced from Brahmā's skin); of one of the seven sages (an Adhvaryu in the Rāja-sūya of Soma, Hari-vaṇṣa 1334); of the father of Cyavana and six others; of the father of Dhātṛi and Vidhātṛi; of the father of Śrī (by Khyāti); of the author of a Dharma-śāstra (who also communicated the Gaṇeśa-Purāṇa to Soma-kānta); *N.* of the son of Jamad-agni; of the Rishi Jamad-agni himself; of Sukra or the planet Venus (called either Bhṛigu or the son of Bhṛigu; the day of Bhṛigu is the sixth day of the week, i. e. Friday); *N.* of Rudra (according to some); of a son of Artha-pati and uncle of the poet Bāṇa;

table land, the level summit of a mountain; a declivity, slope, cliff, precipice [cf. *bhṛigu-patana*]. — *Bhṛigu-kaccha*, *N.* of a sacred place on the northern bank of the river Narmadā; (*ās*), *m. pl.* the inhabitants of this place. — *Bhṛigu-ja* or *bhṛigutanaya*, *as*, m. 'son of Bhṛigu', the planet Venus. — *Bhṛigu-tunga*, *as*, m. 'Bhṛigu's peak'; *N.* of a sacred mountain in the Himālaya, (sometimes called *bhṛigus tunga*). — *Bhṛigu-nandana*, *as*, m. 'son of Bhṛigu', the planet Venus [cf. *bhṛigu-ja*, *bhṛiguputra*, *bhṛigu-suta*]; an epithet of Paraśu-rāma. — *Bhṛigu-patana*, *am*, n. a fall from a precipice, &c. — *Bhṛigu-pati*, *is*, m. 'chief of the Bhṛigus', an epithet of Paraśu-rāma. — *Bhṛigu-pāta*, *as*, m. precipitating one's self from a precipice. — *Bhṛigu-putra*, *as*, m. 'son of Bhṛigu', the planet Venus. — *Bhṛigu-prasavaṇa*, 'Bhṛigu's spring'; *N.* of a mountain, probably = *Bhṛigu-tunga*. — *Bhṛigu-bhūmi*, *is*, m., *N.* of a son of Angiras (belonging to the family of the Bhṛigus; cf. *bhṛiga-bhūmi*, *bhṛiga-bhūmi*). — *Bhṛigu-maṇḍala*, *am*, n. (in astronomy) 'Bhṛigu's circle', *N.* of a Karaṇa, *q. v.* — *Bhṛigurākshasa*, *as*, m., *N.* of a Rishi (said to have sacrificed men and cows). — *Bhṛigu-vaṇṣa*, *as*, m. 'race of Bhṛigu', *N.* of a family deriving their origin from Paraśu-rāma. — *Bhṛigu-valli*, *f.*, *N.* of the third Valli in the Taittirīyopanishad. — *Bhṛigu-vāra*, *as*, m. the day of Venus, Friday. — *Bhṛigu-sārdūla*, *as*, m. 'most excellent of the Bhṛigus', an epithet of Paraśu-rāma. — *Bhṛigu-sreshṭha*, *as*, m. 'best of the Bhṛigus', epithet of Paraśu-rāma. — *Bhṛigu-sattama*, *as*, m. 'best of the Bhṛigus', epithet of Paraśu-rāma. — *Bhṛigu-suta*, *as*, m. 'Bhṛigu's son', the planet Venus or Sukra (who was preceptor of the Daityas); an epithet of Paraśu-rāma. — *Bhṛigu-sūnu*, *us*, m. 'Bhṛigu's son', the planet Venus. — *Bhṛigudvaḥa* ('*gu-ud*'), *as*, m. 'offspring of Bhṛigu', an epithet of Paraśu-rāma. — *Bhṛigu-angiras*, *ās*, m., *Ved.*, *N.* of the author of certain Atharva-veda hymns (supposed to avert diseases). — *Bhṛigu-angiro-vid*, *t, t, t*, knowing (the verses or hymns of) Bhṛigu and Angiras (i. e. of the Atharvans and Angirases or Atharva-veda). — *Bhṛig-iṣvara-tīrtha*, *am*, n. 'Tīrtha of Bhṛigu's lord', *N.* of a sacred bathing-place on the Narmadā.

Bhṛigavāṇa, *as, ā, am*, *Ved.* imitating Bhṛigu, acting like Bhṛigu, i. e. shining, glittering (Śāy. = *bhṛigu-vad ācarat* = *āpyamāna*).

Bhṛigvandīya, *as*, m. a *N.* (probably wrong).

भृङ्ग *bhṛiṅga*, *as, ā, i*, *m. f.* (probably fr. *rt. bhram*, cf. *bhramara*; said in Upādi-s. I. 124, to be fr. *rt. bhṛi*), a species of large black bee, the humble bee; (*as*), *m.* = *bhṛiṅgarola*, a species of wasp, either the common kind or the *Vespa Solitaria*; the fork-tailed shrike, *Lanius Cereulescens*; a bird, apparently a sort of shrike different from the preceding; a libertine, catamite, lecher; the plant *Eclipta Prostrata* (= *bhṛiṅga-rāja*, *mārkava*, *keśa-rāja*); = *bhṛiṅgarā*, a golden vase or pitcher; (*i*), *f.* a species of poisonous plant, = *ati-vishā*; (*am*), *n.* woody Cassia (= *tuak-pattra*); the plant *Eclipta Prostrata* or *Verbesina Prostrata*; tale; [cf. *pañca-bl*]. — *Bhṛiṅga-ja*, *am*, *n.* aloe wood or Agallochum; (*ā*), *f.* the plant *Clerodendrum Siphonanthus* (= *bhārgi*). — *Bhṛiṅga-parṇikā*, *f.* small cardamoms. — *Bhṛiṅga-priyā*, *f.* 'liked by bees', the plant *Gartnera Racemosa*. — *Bhṛiṅga-māri*, *f.* = *bhṛiṅgarī*. — *Bhṛiṅga-mūlikā*, *f.* a species of plant (= *bhramara-ēchallī*). — *Bhṛiṅga-rāja*, *as*, or *bhṛiṅga-rajas*, *ās*, *m.* the plant *Eclipta Prostrata*. — *Bhṛiṅga-rasa*, *as*, *m.* the juice of the plant *Eclipta Prostrata*. — *Bhṛiṅga-rāja*, *as*, m. 'bee-king', a species of large bee, the humble bee; a species of bird (apparently the variety of shrike termed Malabar, *Lanius Malabaricus*); a spreading shrub, *Eclipta Prostrata* [cf. *nila-bl*, *pīta-bl*]; a kind of oblation or sacrifice. — *Bhṛiṅga-rājaka*, *as*, *m.* a species of bird. — *Bhṛiṅgarāja-rasa*, *as*, m. the juice of the plant *Eclipta Prostrata*. — *Bhṛiṅga-vallabha*, *as*, m. 'favourite of bees', a species of

Kadamba plant, *Ligusticum Ajowan*, = *dhārā-kadamba* and *bhūmi-kadamba*; (*ā*), *f.* = *bhūmi-jambū*. — *Bhṛiṅga-vriksha*, *as*, m. 'bee-tree', perhaps = *bhṛiṅga-rajas*. — *Bhṛiṅga-sodara*, *as*, m. the plant *Eclipta Prostrata*. — *Bhṛiṅgādhipa* ('*ga-adh*'), *as*, m. 'bee-chief', the queen of the bees. — *Bhṛiṅgānanda* ('*ga-ān*'), *f.* 'bee-joy', the plant *Jasminum Auriculatum* (= *yūthikā*). — *Bhṛiṅgā-bhishṭa* ('*ga-abh*'), *as*, m. 'liked by bees', the Mango tree. — *Bhṛiṅgārī* ('*ga-ārī*'), *is*, m. 'bee-enemy', a species of flower growing in Mālwa (= *kevikā*). — *Bhṛiṅgāvalī* ('*ga-āv*'), *f.* a line or flight of bees. — *Bhṛiṅgāva* ('*ga-āh*'), *as*, m. the plant *Eclipta Prostrata*; another plant, = *jivaka*; (*ā*), *f.* another plant (= *bhramara-ēchallī*). — *Bhṛiṅgi-phala*, *as*, m. the hog-plum, *Spondias Mangifera*. — *Bhṛiṅgeshṭā* ('*ga-ṭsh*'), *f.* 'liked by bees', *N.* of several plants (= *ghṛita-kumārī*, *bhārgi*, *ta-rupī*, *kāka-jambū*).

Bhṛiṅgaka, *as*, m. the fork-tailed shrike; (at the end of an adj. comp.) = *bhṛiṅga*, a bee.

Bhṛiṅgarīṭi or *bhṛiṅgarīṭi*, *is*, m. or *bhṛiṅgarīṭa*, *as*, m., *N.* of one of Siva's attendants; [cf. *bhṛiṅgin*, *bhṛiṅgīṭi*.]

Bhṛiṅgarola, *as*, m. (said to be fr. *Bhṛiṅga* and *rt. ru*, to cry), a kind of wasp; [cf. *varola*.]

Bhṛiṅgāya, *Nom. A.* *bhṛiṅgāyate*, *-yitum*, to become a bee, behave like a bee.

Bhṛiṅgāra, *as*, *am*, *m. n.* (said to be fr. *rt. bhṛi*), a golden pitcher or vase; a vase used at the inauguration of a king, (it might be made of any one of eight different substances, viz. gold, silver, brass, iron, earthenware, sandal-wood, crystal, or horn, and might be of eight different forms); (*as*) *m.* = *bhṛiṅga-rāja*, the shrub *Eclipta Prostrata*; (*i*) *f.* a cricket; (*am*), *n.* cloves; gold.

Bhṛiṅgarāka, *as*, *m.* = *bhṛiṅgarā* above.

Bhṛiṅgarīkā, *f.* = *bhṛiṅgarī*, a cricket.

Bhṛiṅgarīṭa, *as*, *m.* = *bhṛiṅgarīṭa* under *bhṛiṅgarīṭi* above.

Bhṛiṅgī, *is*, *ni*, *N.* of one of Siva's attendants [cf. *bhṛiṅgin*.]

Bhṛiṅgin, *i*, *m.* the Indian fig-tree; *N.* of one of Siva's attendants [cf. *bhṛiṅgarīṭi*, *bhṛiṅgīṭi*]. *N.* of a people; (*iṅi*), *f.* a species of tree (= *vali*) — *Bhṛiṅgiśa* ('*gi-īśa*'), 'lord of the Bhṛingins', an epithet of Siva.

Bhṛiṅgīṭi or *bhṛiṅgīṭi* or *bhṛiṅgīṭi* or *bhṛiṅgerīṭi*, *is*, *m.* = *bhṛiṅgarīṭi*, *q. v.*; an epithet of Siva?; [cf. *bhṛiṅgiśa*.]

भृज् *bhṛij* (connected with *rt. i. bhṛāj*) *cl. i*. A. *bhṛajate*, *babhṛije*, *bhṛajitum* to fry, parch, roast: Caus. *bhṛajayati*, *-yitum*, Aor *ababhṛajat*, *abibhṛajat*: Desid. *bibhṛajishate* Intens. *baribhṛajate*, *barbhṛakti*.

Bhṛajana, *as, ā, am* [cf. *bhṛajjana*], roasting, frying, baking; annihilating; (*am*), *n.* the act of roasting, frying, scorching, parching; a frying-pan.

Bhṛikta, *as, ā, am*, roasted, fried; [cf. *Lat frictus, frictus*.]

भृजायन *bhṛijāyana*, *as*, m. a patronymic.

भृज्ज *bhṛijj*, *bhṛij*, *f. f* (fr. *rt. i. bhṛāj*) frying, roasting, baking; [cf. *baku-bl*.]

Bhṛijja in *uda-bl*.

Bhṛijjana, *am*, *n.*, *Ved.* a frying-pan.

भृड् *bhṛiḍ*, *cl. 6*. P. *bhṛiḍati*, &c., to

dive, plunge; [cf. *rt. krud*.]

भृणीय *bhṛiṇīya*, *bhṛiṇīyate*, &c., *Ved.* : verb given in Naighaṇṭuka II. 12. and said to mean 'to be angry'; [cf. *rt. bhṛi* and *bhṛiṇīya*.]

भृतिटका *bhṛitṭikā*. See *bhṛitṭikā*, p. 711

भृतिडि *bhṛiṇḍi*, a wave; (also read *bhṛiṇḍi*).

भृत *bhṛita*, *bhṛitya*, &c. See p. 719, col. 3.

भृम *bhṛima*, *as*, m. (fr. *rt. bhram*), *Ved.* erring, aberration, error, mistake.

Bhṛimala, *as, ā, am*, *Ved.* perplexed, bewildered

Bhṛimi, *is*, *is̐*, *i*, [cf. *bhrami*], Ved. whirling round, wandering about (Sāy. on R̥g-veda IV. 32, 2, III. 62, 1, = *bhramana-sīla*), active, quick, energetic (Sāy. on R̥g-veda I. 31, 16, = *bhramāka* = *karma-nirvāhaka*), sprightly, gay; (*is̐*), m. a whirlwind, hurricane, high wind, (according to Sāy. on R̥g-veda II. 34, 1, either a moving cloud or a kind of lute); a whirlpool, eddy; (*is̐*), f., Ved. quickness, activity, agility. — *Bhṛimya-asēa*, *as*, m., Ved., N. of a man [cf. *bhārmyaśva*].

भृश *bhṛiś* (connected with *rt. bhṛaś*), cl. 4. P. *bhṛiśyati*, to fall, fall down; cl. 6. P. *bhṛiśati*, &c., to be strong or vehement (?).

Bhṛiśa, *as*, *ā*, *am* (probably fr. *rt. bhṛiś* with a sense 'to be strong,' or perhaps contracted fr. *bhūri-as*), powerful, mighty, strong, vehement, intense, much, exceeding, frequent; (*am*), ind. vehemently, strongly, intensely, in a high degree, much, very, exceedingly, excessively, violently, powerfully, greatly, extremely, eminently, in a superior manner, beautifully, better, often, repeatedly, quickly. — *Bhṛiśa-kopana*, *as*, *ā*, *am*, extremely passionate, very wrathful. — *Bhṛiśa-tā*, f. violence, vehemence, intensity; [cf. *bhāṛśya*]. — *Bhṛiśa-lāruqa*, *as*, *ā*, *am*, very terrible or cruel. — *Bhṛiśa-lukhita*, *as*, *ā*, *am*, very much afflicted, very unfortunate or unhappy. — *Bhṛiśa-pīḍita*, *as*, *ā*, *am*, very much afflicted. — *Bhṛiśa-vismita*, *as*, *ā*, *am*, excessively astonished or perplexed. — *Bhṛiśa-soka-vardhana*, *as*, *i*, *am*, greatly increasing grief or augmenting sorrow. — *Bhṛiśa-samhr̥ṣṭa*, *as*, *ā*, *am*, very delighted, very glad. — *Bhṛiśa-srid*, *t*, *t*, *t*, perspiring violently. — *Bhṛiśi-bhū*, cl. 1. P. *bhṛiśati*, &c., to become vehement, to become very powerful or strong.

Bhṛiśāya, Nom. A. *bhṛiśāyate*, &c., to become powerful, to be strong or vehement.

1. *bhṛiśta*, *as*, *ā*, *am*, fallen, &c.

Bhṛiśh̥ṭha, *as*, *ā*, *am*, (superl.) most powerful, very strong or violent, very vehement.

Bhṛiśyas, *ān*, *asī*, *as*, (compar.) more powerful, stronger, more violent or vehement, very vehement.

भृष्ट 2. *bhṛiṣṭa*, *as*, *ā*, *am* (fr. *rt. i. bhṛaj*), tried, broiled, grilled, roasted, parched, scorched, baked; (*am*), n. roasted meat. — *Bhṛiṣṭa-kāra*, *as*, m. a repaper of roasted or fried meat. — *Bhṛiṣṭāṇna* ('*a-an*'), *am*, n. rice boiled and then fried.

1. *bhṛiṣṭi*, *is*, f. the act of frying, broiling, roasting.

भृष्ट 2. *bhṛiṣṭi*, *is*, f. (perhaps fr. *rt. hr̥ṣh*), Ved. a spike, point, top, corner, edge [cf. *sahasra-bh̐*, *kshura-bh̐*, *tigma-bh̐*, *piśanga-bh̐*]; an empty or deserted cottage, a deserted garden (= *śūnya-vāṭi* or *śūnya-vāṭikā*). — *Bhṛiṣṭi-mat*, *ān*, *at*, pronged, toothed.

भृ *bhṛi*, cl. 9. P. *bhṛināti*, *babhāra*, &c., to blame; to bear, nourish, maintain, support, hold [cf. *rt. bhṛi*]; to fry; to bend, be crooked.

भेक *bheka*, *as*, m. (said to be fr. *rt. i. bhī*), a frog, (according to the Kathā-sarit-sāgara XX. 77, the inarticulate sounds uttered by frogs were the result of the curse of Agni, who was betrayed by them to the gods when he took refuge in the water); a cloud; a timid man (= *bhīru*; cf. *bhela*); (*i*), f. a female frog; a small frog; a kind of creeper, Hydrocotyle Asiatica. — *Bheka-parṇi*, f. 'frog-leaved,' a plant (= *maṇḍuka-parṇi*). — *Bheka-bhuḡ*, *k*, m. 'frog-eater,' a serpent, snake. — *Bheka-sabda*, *as*, m. the croaking of frogs.

भेकुरि *bhekuri*, *is*, f., Ved., N. of particular asterisms (according to Colebrooke 'nymphs of the moon,' cf. Vājasaneyi-saṃhitā XVIII. 40, Satapatha-Brāhmaṇa IX. 4, 1, 9, where *bhekuri* is explained by *bhākuri*).

भेड *bheḍa* or *bheḍaka*, *as*, m. (said by some to be fr. *rt. bhi* with change of *l* into *ḍ*), a ram, sheep, (in this sense also written *bhedra*; cf. *eda*); a raft, float [cf. *bhela*]; N. of a physician; of a

lexicographer; of a Rishi; (*i*), f. a ewe; N. of one of the Mātṛis attending on Skanda (associated with Eḍi and Sameḍi in Mahā-bh. Sālyā-parva 2631).

— *Bheḍa-giri*, *is*, m., N. of a mountain.

Bhedara, *as*, m., N. of an Agra-hāra.

Bhedra. See *bheḍa*, col. 1.

भेतव्य *bhetavya*. See p. 712, col. 3.

भेत्तव्य *bhettavya*, *bhettri*. See p. 711, col. 1.

भेद *bheḍa*, *as*, m. (fr. *rt. i. bhid*), breaking, splitting, cleaving, dividing, separating, dissolving; bursting, tearing, rending, piercing, perforation; breaking in or through, breaking open; violation, dissolution; interruption, disturbance; breach, rupture, fracture [cf. *parva-bh̐*]; a hurt, injury, wound; a slit, chasm, fissure, cleft, chap; division, separation, partition, part, portion; gaping, parting asunder [cf. *hanu-bh̐*]; discrimination, discernment; distinction, difference, kind, sort, species, variety; change, alteration, modification [cf. *mati-bh̐*]; divulging, disclosure (of a secret), betrayal, treachery, treason [cf. *rahasya-bh̐*, *mantra-bh̐*]; dissension, embroilment, disunion, disagreement, schism, making mischief, creating divisions (among confederates); seducing or enticing an ally to one's own party by sowing dissensions &c. (one of the four Upāyas or means of success against an opponent, see *upāya*); defeat; (in philosophy) dualism, duality; (in medicine) evacuation of the bowels; (in astronomy) a particular separation of the stars; (*kukshi-bheḍa*, *as*, m., Ved. epithet of one of the modes in which an eclipse terminates); (in the drama according to the Sāhitya-darpaṇa) = *samhātī-bhedana*, *protsāhana*; N. of a people (Ved.); N. of a man (see Atharva-veda XII. 4, 49); (*am*), m. du. pudendum muliebre. — *Bheḍa-kāra*, *as*, *i*, *am*, or *bheḍa-kārin*, *i*, *inī*, *i*, or *bheḍa-kṛit*, *t*, *t*, *t*, making a breach, breaking through, bursting asunder; causing separation, producing dissension or disunion, separating, disuniting. — *Bheḍa-tas*, ind. according to difference; discriminately, according to peculiarities or diversities; separately, singly, individually, (opposed to *yuga-pad*.)

— *Bheḍa-dṛiṣṭi*, *is*, f. viewing or holding the Universe and the Deity to be different and distinct. — *Bheḍa-dhikkāra*, *as*, m. 'refutation of duality,' N. of a treatise by Nṛsiṅha Āsrama controverting the Nyāya philosophy from a Vedānta point of view. — *Bhedādihikkāra-satkriyā*, f., N. of a commentary by Nārāyaṇa Āsrama on the *Bheḍa-dhikkāra*. — *Bheḍa-prakāśa*, *as*, m. 'manifestation of duality,' N. of a refutation by Saṅkara Mīśra of the non-dualistic Vedānta theory from a Nyāya point of view. — *Bheḍa-pratyaya*, *as*, m. belief in dualism (in opposition to the doctrine that every thing is God). — *Bheḍa-buddhi*, *is*, f. perception or idea of a difference or distinction. — *Bheḍa-vādin*, *i*, m. one who maintains the doctrine that God and the Universe are distinct. — *Bheḍa-vādi*, *is*, m. the faculty of discriminating or discerning (between two different objects). — *Bheḍa-vibhīṣikā*, f., N. of a philosophical work. — *Bheḍa-saha*, *as*, *ā*, *am*, capable of being divided or disunited, seducible, corruptible.

— *Bhedābheda*, *au*, m. du. disagreement and agreement, disunion and union. — *Bhedonmukha* ('*da-un*'), *as*, *i*, *am*, just about to burst into blossom.

Bhedaka, *as*, *ikā*, *am*, who or what breaks or breaks open or divides; breaking, breaking through, causing division or separation; piercing; a mischief-maker; a destroyer; one who breaks through or diverts (the course of a stream, cf. Manu III. 163); distinguishing, discriminating, defining; a distinguisher; (*as*, *am*?), m. n. an adjective; (*ikā*), f. the act of breaking asunder, destruction, annihilation.

Bhedana, *as*, *ā* or *i* (?), *am*, breaking, bursting, tearing, splitting, piercing, perforating, dividing, separating; loosening (as the feces, in medicine), dissolving, cathartic, purgative; (*as*), m. a hog; a species of sorrel [cf. *amla-bh̐*]; (*am*), n. the act of breaking or breaking asunder, bursting, splitting, piercing, cutting up, ripping open, dissolving, loosen-

ing, fracture, rupture; the act of dividing or separating, division, separation, discrimination, making a difference; disclosing, betraying [cf. *rahasya-bh̐*]; dissension, disunion, discord, disagreement; Asa Foetida; (in astronomy) passing through a constellation or asterism.

Bhedanaka in *ghaṭa-bh̐*, q. v.

Bhedanīya, *as*, *ā*, *am*, to be broken, frangible; capable of being split or cut open; fit to be separated or distinguished.

Bhedita, *as*, *ā*, *am* (fr. the Caus.), broken, divided, separated.

Bhedin, *i*, *inī*, *i*, who or what breaks or divides or splits &c., breaking, splitting, dividing, opening, dissolving; interrupting, disturbing; piercing, perforating; hurting, wounding; loosening (the bowels), cathartic; separating, distinguishing; separating from (with abl.); causing to flow (as juice); having a distinction or division; (in philosophy) one who separates spirit and matter or holds the doctrine of dualism; causing dissension; (*i*), m. a species of sorrel; the ratan; (*inī*), f. (with Tāntrikas) N. of a particular Sakti. — *Bhedī-tra*, *am*, n. separation, division, parting asunder.

Bhedira, *am*, n. = *bhidira*, a thunderbolt.

Bhedura, *am*, n. = *bhidura*, a thunderbolt.

Bhedya, *as*, *ā*, *am*, to be broken or split, to be divided or pierced or cut; capable of being broken or divided &c., frangible, divisible, fragile; (in medicine) evacuation of the bowels; (in astronomy) to be cut or opened (in medicine); to be disclosed or betrayed; to be separated or distinguished; to be defined; to be set at variance or disunited; to be seduced or led away; (*am*), n. a substantive. — *Bhedya-roga*, *as*, m. any disease treated by incision or cutting. — *Bhedya-linga*, *as*, *ā*, *am*, distinguished by the gender.

Bhedyaka in *utpala-bh̐*, q. v.

भेन *bhena*, *bheṣa*. See under 4. *bha*, p. 694, col. 2.

भेपुर *bhempura*, *am*, n., N. of a Grāma.

भेय *bheya*. See p. 712, col. 3.

भेयपाल *bheyapāla* (?), *as*, m., N. of a king.

भेर *bhera*, *as*, m. (said to be fr. *rt. i. bhī*), = *bheri*, a kettle-drum.

Bheri, *is*, or *bheri*, f. (the latter is the more usual form), a kettle-drum; [cf. *ābheri*]. — *Bheri-ghnat*, *an*, m. 'striking a kettle-drum,' a kettle-drummer. — *Bheri-bhān-kāra*, *as*, m., N. of a poet, (perhaps for *bheri-jhān-kāra*). — *Bheri-svana-mahā-svanā*, f., N. of one of the Mātṛis attending on Skanda.

भेरुण्ड *bheruṇḍa*, *as*, *ā*, *am* (connected with *rt. i. bhī*), terrible, formidable, fearful, awful, (also read *bheruṇḍa*); (*as*), m. a bird, (perhaps a particular species of bird, also read *bheruṇḍa*, cf. *bhā-ranḍa*); a species of beast of prey (wolf, jackal, or hyena); N. of a form of Śiva; (*ā*), f., N. of a goddess (= *kālī*); N. of a Yakshiṇī or female attendant on Durgā; (*am*), n. conception, impregnation, pregnancy, (in this sense perhaps fr. *rt. bhṛi*).

Bheruṇḍaka, *as*, m. a jackal [cf. *pheru*].

भेल *bhela*, *as*, *ā*, *am* (fr. *rt. i. bhī*), timid, timorous, fearful; foolish, ignorant, unwise, simple-minded; tall; active, agile; unsteady (literally or figuratively), inconstant; (*as*), m. a boat, skiff, float, raft; N. of a Rishi (supposed to be the author of some medical works, cf. *bheḍa*).

Bhelaka, *as*, *am*, m. n. = *bhela*, a boat, raft.

भेलु *bhelu*, a particular high number.

भेलुपुरा *bhelūpurā*, f., N. of a suburb of Benares.

भेष *bhes̐* [cf. *rts. i. bhī*, *bhyas*], cl. 1. P. A. *bhesati*, *bhesate*, &c., to fear, dread, be afraid; (according to others) to move, go.

भेषज *bhesajja*, *as*, *i*, *am* (fr. *i. bhishaj*), making well or healthy, sanative, curative, curing

(Ved.); (am), n. a remedy or cure, remedy against (with gen.); any drug or medicament, medicine, physic [cf. *āsrava-bh*]; any spell or charm against diseases (as particular verses of the Atharva-veda); a kind of fennel, *Nigella Indica*; (according to Nai-gaṇṭhika I. 12) water. — *Bhesaja-kalpa*, as, m., N. of a chapter of the *Aṣṭāṅga-hṛdaya-saṃhitā* by Vāg-bhata. — *Bhesaja-candra*, as, m., N. of a man. — *Bhesaja-tā*, f., Ved. curativeness, healing power. — *Bhesaja-bhikṣaṇa*, am, n. 'drug-eating,' the act of taking medicine. — *Bhesajāgāra* ('ja-āg'), am, n. 'medicine-room, drug-room,' a druggist's or apothecary's shop. — *Bhesajānga* ('ja-an'), am, n. anything taken after medicine, any vehicle or medium in which medicine is administered (as water gruel).

Bhesajya, as, ā, am, curative, sanitary, sanative.

भैक्ष *bhaiksha*, as, ī, am (fr. *bhikṣā*), living by alms, subsisting by charity; (am), n. asking alms, begging, mendicancy, (*bhaikṣam* ēar or *bhaikṣhaya gam*, to go about begging, beg); anything obtained by begging, begged food, charity, alms. — *Bhaiksha-kāla*, as, m. 'alms-time,' the time for alms or for bringing home anything obtained as alms. — *Bhaiksha-cāraṇa* or *bhaiksha-cārya*, am, n. or *bhaiksha-cāryā*, f. the going about begging, plying for alms, collecting alms, begging. — *Bhaikṣa-jīvika*, f. living on alms, subsisting by begging, mendicancy. — *Bhaiksha-bhuj*, k, k, eating alms-food, living on alms; (k), m. a mendicant. — *Bhaikṣa-vṛitti*, īs, f. the living on alms, mendicancy; (īs, īs, ī), living by charity. — *Bhaikṣāna* ('sha-an'), am, n. 'alms-food,' food obtained as alms, begged food. — *Bhaikṣāśin* ('sha-ās'), ī, inī, ī, eating alms-food or food obtained by begging; (ī), m. a mendicant. — *Bhaikṣāśya*, am, n. (fr. the preceding), the living on alms, subsisting by charity. — *Bhaikṣāhāra* ('sha-āh'), as, ā, am, eating begged food or food given in charity; (as), m. one living on charity (Manu XI. 257), a mendicant.

Bhaikṣaka (at the end of an adj. comp.) = *bhaiksha*, alms.

Bhaikṣuka, am, n. (fr. *bhikṣuka*), a number of mendicants, assemblage or collection of beggars.

Bhaikṣya, an incorrect form for *bhaiksha* above. — *Bhaikṣya-kāla*, *bhaikṣya-cārya*, *bhaikṣya-vṛitti*, see *bhaiksha-kāla*, &c.

भैदिक *bhaidika*, as, ī, am (fr. *bheda*), frangible, liable to fracture (? Pāp. V. 1, 64).

भैम *bhaima*, as, ī, am (fr. *bhīma*), relating to Bhīma; (ās), m. pl. the descendants of Bhīma; (ī), f. 'the daughter of Bhīma,' a patronymic of Damayanti; a festival on the eleventh day of Māgha, when ceremonies with *tila* or sesamum are performed in honour of Bhīma; [cf. Lith. *baimē*, 'terror.']. — *Bhaima-pravīra*, as, m. the bravest of the Bhaimas, the chief of the Bhaimas.

Bhaimagava, as, m. (fr. *bhīma-gava*), a patronymic.

Bhaimaratha, as, ī, am (fr. *bhīma-ratha*), relating to Bhīma-ratha.

Bhaimaseni, īs, m. (fr. *bhīma-sena*), a patronymic of Divo-dāsa, (also written *bhaimasini*); of Ghaṭotkaca, (also written *bhaimaseni*).

Bhaimasena, as, m. (fr. *bhīma-sena*), a patronymic.

Bhaimāyana, as, m. a patronymic (see Scholiast on Pāp. VI. 2, 34).

Bhaini, īs, m. (fr. *bhīma*), a patronymic of Ghaṭotkaca.

भैरव *bhairava*, as, ī, am (fr. *bhīru*), formidable, awful, horrible, terrific, terrible, horrid; miserable; relating to Bhairava; (as), m. a form of Śiva, (eight forms of Bhairavas are enumerated, viz. *mahā-bh*, *saṃhāra-bh*, *asitāṅga-bh*, *ruru-bh*, *kāla-bh*, *krudha-bh*, *tāmra-cāda-bh* or *ka-pāla-bh*, *candra-cāda-bh* or *rudra-bh*; other names of these forms are sometimes given, e.g.

vidyā-rāja, *kāma-r*, *nāga-r*, *saṅghanda-r*, *lambita-r*, *deva-r*, *ugra-r*, *vighna-r*); a man representing Bhairava; a Śivagādhīpa; a son of Śiva by Tārā-vatī (who was wife of Candra-śekhara, king of Karavīra-pura); N. of a Nāga; of a Yaksha; of the author of the *Phetkārīpī-tantra*; of a teacher of the *Haṭha-vidyā*; of two kings; of a hunter; of a river; of a Rāga or musical mode calculated to excite emotions of terror; (ī), f. a particular form of Durgā; a girl of twelve years (representing that goddess at the Durgā festival); N. of a Rāgini or of a particular scale in the Hindū musical system; (am), n. terror, horror, the property of exciting terror, terribleness; — *bhairava-tantra* below. — *Bhairava-kāraka*, as, ikā, am, causing terror, formidable. — *Bhairava-tantra*, am, n., N. of a Tantra mentioned in *Kṛishṇānanda's* *Tantra-sāra*. — *Bhairava-tarjaka*, as, m. 'awful threatener,' an epithet of Viṣṇu (properly of Śiva). — *Bhairava-tva*, am, n. the state of being Bhairava or a form of Śiva. — *Bhairava-dikṣita-tilaka*, as, m., N. of an author. — *Bhairava-nātha-tantra*, am, n. 'Tantra of the lord of terror,' N. of a Tantra. — *Bhairava-yātanā*, f. a purificatory torment inflicted by Śiva as presiding deity of Benares on those who die there, to render their spirits fit for absorption into the essence of the Supreme (whereas those who are punished by Yama have to return to mundane existence). — *Bhairavāgratas* ('va-ag'), ind. in the presence of Bhairava. — *Bhairavācārya* ('va-āc'), as, m., N. of a preceptor. — *Bhairavānanda* ('va-ān'), as, m., N. of a Yogin. — *Bhairavendra* ('va-in'), as, m., N. of a king. — *Bhairaveśa* ('va-īś'), as, m. 'lord of terror,' an epithet of Viṣṇu (properly of Śiva).

Bhairaviya, as, ā, am, relating to Bhairava (as a Tantra).

Bhairika, as, m., N. of a son of Kṛishṇa by Satya-bhāmā.

भैषज *bhaishaja*, as, m. (fr. *bhesaja*), a sort of quail, *Perdix Chinenis*; (ās), m. pl. of the patronymic *Bhaishaja* below; (am), u. a drug, medicine, medicament.

Bhaishajya, as, m. the descendant of a physician; a patronymic from *Bhishaj*; (am), n. the administering of medicines and healing applications to the sick; curativeness, healing efficacy; a particular ceremony (performed as a remedy for sickness); any remedy, drug, medicine, medicament. — *Bhaishajya-guru-vaiddya-prabhā*, f., N. of a Buddhist work. — *Bhaishajya-ratnāvalī*, f., N. of a medical work. — *Bhaishajya-rāja*, as, m., N. of a Bodhi-sattva. — *Bhaishajya-samulghata*, as, m., N. of a Bodhi-sattva.

Bhaishajya, as, m. pl. of the following.

Bhaishajya, as, m. a patronymic from *Bhishajya*.

भैष्मक *bhaishmaka*, as, m. (fr. *bhishmaka*), a patronymic; (ī), f. a patronymic of Rukmiṇī.

भो *bho*. See *bhos*, p. 723, col. 3.

भोक्तव्य *bhoktavya*, *bhoktri*, &c. See p. 713, col. 3.

भोग 1. *bhoga*, as, m. (fr. rt. 1. *bhuj*), any winding or curve, a ring, coil; winding; the expanded hood of a snake; a snake; the body; a particular array, an army in column. — *Bhoga-tva*, am, n. the state of being curved or winding, curvature, curvedness. — 1. *bhoga-vat*, ān, atī, at (for 2. see col. 3), furnished with windings or curves, having rings, ringed [cf. *mahā-bh*]; (ām), m. a snake; a mountain; (atī), f. a female snake-demon; one of the Mātṛis attending on Skanda; the city of the snake-demons in the subterranean regions [cf. *bhoga-vatī*]; the sacred river of the snake-demons, or a Tirtha in that river sacred to the serpent-king Vasuki; N. of Ujjayini in the *Dvāpara* age.

1. *bhogin*, ī, inī, ī, furnished with windings or curves, having windings or rings, curved, ringed [cf. *mahā-bh*]; (ī), m. a snake [cf. *kṛishṇa-bh*].

— *Bhogi-kānta*, as, m. 'dear to snakes,' air, wind. — *Bhogi-gandhika*, f. a species of ichneumon plant. — *Bhogi-bhuj*, k, m. 'eating snakes,' an ichneumon. — *Bhogi-vallabha*, am, n. 'beloved by snakes,' sandal. — *Bhogindra* ('gi-in'), as, m. 'king of snakes,' an epithet of Ananta or Śeṣha.

भोग 2. *bhoga*, as, m. (fr. rt. 3. *bhuj*), enjoyment, fruition; eating; use, application; usufruct, the use of a deposit (Manu VIII. 149); utility, advantage, profitable aim or object; enjoyment (of women), sexual enjoyment; possessing, possession; ruling, governing, protecting, rule, government; cherishing, nourishing; suffering, experiencing; enduring, feeling, perception (of joy or sorrow), pleasure; suffering, passion; any object of enjoyment, that which is eaten, food; food offered to an idol; festivity, feasting, a repast, feast, banquet; income, revenue; gain, profit, produce; money, wealth; hire, the hire of dancing girls or courtesans, wages of prostitution; (in astronomy) the passing (of an asterism); the part of the ecliptic occupied by each of the 27 lunar mansions or Nakshatras, i.e. 13° 20' or 800'; (in arithmetic) the numerator of a fraction (?); N. of a preceptor. — *Bhoga-kara*, as, ī, am, producing or affording enjoyment, procuring food or pleasure. — *Bhoga-guṇḍa*, am, n. hire of prostitution, price paid to harlots. — *Bhoga-grīha*, am, n. 'pleasure-chamber,' the inner or private apartments, women's apartments, zenana, harem; [cf. *bhoga-sthāna*]. — *Bhoga-grāma*, as, m., N. of a village. — *Bhoga-jāta*, as, ā, am, produced by enjoyment or by suffering. — *Bhoga-dattā*, f., N. of a woman. — *Bhoga-dā*, f. 'granting enjoyment,' N. of the goddess of the *Pingalas*. — *Bhoga-deva*, as, m. 'having pleasure for a god (?),' N. of a man (*Rāja-tarangini* VIII. 531). — *Bhoga-deha*, as, m. 'the body of suffering,' the subtle body which a dead person takes with him and with which, according to his works, he experiences either happiness or misery. — *Bhoga-nātha*, as, m., N. of a man. — *Bhoga-pati*, īs, m. 'lord of possession,' a person in actual possession (of anything), the governor or viceroy of a town or province. — *Bhoga-pāla*, a groom; [cf. *bhogika*]. — *Bhoga-piśācika*, f. hunger. — *Bhoga-prastha*, ās, m. pl., N. of a people. — *Bhoga-bhaṭṭa*, as, m., N. of a poet. — *Bhoga-bhuj*, k, k, enjoying pleasures. — *Bhoga-bhūmi*, īs, f. 'land of enjoyment,' the place where people enjoy the reward of their works, Svarga or paradise, (opposed to *karma-bhūmi*, 'land of works'). — *Bhoga-bhṛitaka*, as, m. a servant who works only for maintenance. — *Bhoga-maṇḍapa*, as, m. the part of the temple of Jagan-nāth where the food to be presented to the idol is cooked. — *Bhoga-lābha*, as, m. acquisition of enjoyment or profit; the gain or profit made by the use of anything deposited or pledged; welfare. — 2. *bhoga-vat*, ān, atī, at (for 1. see col. 2), furnished with enjoyments, having enjoyment, delightful, pleasurable, enjoyable, affording or yielding enjoyment; happy, prosperous; (ām), m. dancing, acting and singing; N. of Satya-bhāmā's residence (*Hari-vapśa* 8978); (atī), f., N. of a town; epithet of the night of the second lunar day. — *Bhoga-vardhana*, N. of a country; (ār), m. pl. its inhabitants. — *Bhoga-varman*, ā, m., N. of a king; of a merchant. — *Bhoga-vastu*, u, n. an object of enjoyment. — *Bhoga-saṁman*, a, n. the abode of pleasure; the inner or women's apartments. — *Bhoga-sena*, as, m., N. of a man. — *Bhoga-sthāna*, am, n. the body as the seat of sensual enjoyment; the women's apartments. — *Bhogyādhi* ('ga-ādhi'), īs, m. a pledge or deposit which may be used until redeemed. — *Bhogyānta* ('ga-an'), as, m. the end of enjoyment or of suffering. — *Bhogyātana* ('ga-āy'), am, n. a place of enjoyment or suffering. — *Bhoga-gārha* ('ga-ar'), as, ā, am, fit for enjoyment, to be enjoyed or possessed; (am), n. property, wealth, money; [cf. *bhogyā*]. — *Bhoga-rhya* ('ga-ar'), am, u. corn, grain. — *Bhogavali* ('ga-āv'), f. an encomiastic poem, the panegyric of professional

encomiasts or bards, eulogium. — *Bhoga-vāsa* (*°ga-āvo*), as, m. 'abode of pleasure,' the women's apartments; [cf. *bhoga-griha*.]

Bhogika, as, m. a horse-keeper, groom (= *bhoga-pāla*).

2. *bhōgin*, ī, *inī*, ī, enjoying, eating; using, possessing; suffering, experiencing, undergoing; an enjoyer, possessor, &c.; full of enjoyments, devoted to enjoyments, indulging in sensual pleasures; wealthy, opulent; (*ī*), m. a voluptuary, a king, prince; the head man of a village; a barber; a person who accumulates money for a particular expenditure; (*inī*), f. the concubine of a king or a wife not regularly consecrated with him; epithet of a kind of heroine.

Bhogina, as, ā, am, at the end of a comp. [cf. *mātri-bhogina*].

Bhōgya, as, ā, am, enjoyable, to be enjoyed, to be used, (in the sense 'to be eaten,' *bhōgya* is rather employed); to be endured or experienced; useful, profitable; (in astronomy) to be passed; (*ā*), f. a harlot, courtesan, prostitute; (*am*), n. what may be enjoyed, anything that may be possessed or used, an object of fruition, a possession, wealth, money; corn, grain. — *Bhōgya-tā*, f. or *bhōgya-tva*, am, n. the state of being used or possessed, usefulness, profitability, enjoyableness. — *Bhōgyādhi* (*°ya-ādhi*), is, m. = *bhōgyādhi*, p. 722, col. 3.

Bhoja, as, ā, am, bestowing enjoyment or pleasure, bountiful, liberal, (as an epithet of Indra or as the title of a king; Ved., Sāy. = *phalasya dātṛi* or *rakṣitṛi* or *pālayitṛi*); enjoying, leading a life of enjoyment or sensuality; (*as*), m., N. of a country (= Patna and Bhāgalpur, cf. *bhoja-kaṭa*); N. of a celebrated sovereign of Malwa (supposed to have flourished about the end of the tenth century or beginning of the eleventh century, and to have been a great patron of learning, see *bhoja-deva*, *bhoja-rāja* below); a king of the Bhojas (see below); N. of a king of Vidarbha (Raghu-v. VII. 1); N. of a son of Vasu-deva and Sānti-devā; of Kṛita-varman; of a son of Ujjendra and founder of Bhoja-purī; of a lexicographer; of an author of certain medical works; of a son of Kalaśa-deva; (*ā*), f. a princess of the Bhojas; N. of the wife of Vira-vrata, (also read *bhojyā*); a cowherd; (*ās*), m. pl., N. of a people; the descendants of Mahā-bhoja [cf. *mahā-bh*]. — *Bhoja-kaṭa*, am, n., N. of a town founded by Rukmin (Mahā-bh. Sabbā-p. 1166); the country of Bhoja, the present Bhojpur, or the vicinity of Patna and Bhāgalpur. — *Bhojakaṭiṃya*, as, ā, am, relating to or coming from Bhoja-kaṭa; (*ās*), m. pl. the inhabitants of Bhoja-kaṭa. — *Bhoja-kanyā*, f. a girl of the land of the Bhojas. — *Bhoja-kula-pradīpa*, as, m. 'the lamp of the race of Bhoja,' epithet of a king of Vidarbha (Raghu-v. VII. 26). — *Bhoja-duhitṛi*, tā, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-putri*]. — *Bhoja-deva*, as, m. king Bhoja (said to have been king of Dhārā in Malwa at the beginning of the eleventh century of our era; his capital being placed by some at Ujjayinī or Ujjein; he was a great patron of literature, and is the reputed author of several works, e. g. the Yukti-kalpa-taru, Vyavahāra-samuccaya, Sarasvatī-kanthābharaṇa, and a commentary called Rāja-mārtanda on the Yoga-sūtras; cf. *bhoja-rāja*). — *Bhojadeva-sabdānusāsana* (*°da-an*), am, n., N. of a grammatical work (mentioned by Ujjvala-datta, Upādī-s. I. 92). — *Bhoja-nagara*, am, n., N. of a town [cf. *bhoja-pura*]. — *Bhoja-narendra* (*°ra-in*), as, m. or *bhoja-nripati*, is, m. king Bhoja, = *bhoja-deva*. — *Bhoja-pati*, is, m. the king of the Bhojas; king Bhoja (see *bhoja-deva*); an epithet of Kansa. — *Bhoja-putri*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-duhitṛi*]. — *Bhoja-pura*, am, n. or *bhoja-purī*, f., N. of a town [cf. *bhoja-nagara*]. — *Bhoja-prabandha* or *bhoja-rāja-prabandha*, as, m., N. of Ballāla's biography of Bhoja king of Dhārā. — *Bhoja-rāja*, as, m. the king of the Bhojas; king Bhoja (said to be the author of several works, and described

as a poet, astronomer, lexicographer, and philosopher, cf. *bhoja-deva*). — *Bhoja-rājaka-vivarga*, as, m., N. of a work mentioned in the Sārngga-dhara-paddhati. — *Bhojarāja-vārttika*, am, n., N. of a work mentioned in the Sārngga-tattva-kaumudī by Vācas-pati-miśra. — *Bhojarāja-vṛtti*, is, f., N. of a commentary on the Yoga-sūtra by Patañjali (supposed to have been written under the patronage of king Bhoja). — *Bhojarājīya*, as, ā, am, relating to or coming from Bhoja-rāja. — *Bhojādhipa* (*°ja-adh*), as, m. 'king of the Bhojas,' an epithet of Kansa; of Karna, the half brother of the Pāṇḍus. — *Bhojādhirāja* (*°ja-adh*), as, m. the king of the Bhojas. — *Bhojāntā* (*°ja-an*), f., N. of a river. — *Bhojendra* (*°ja-in*), as, m. the king of the Bhojas.

Bhōjaka, as, ā, am, eating; (fr. the Caus.), giving to eat, causing to eat, nourishing; (*as*), m. one who gives to eat, (perhaps) a waiter at table; N. of a class of priests (or Sun-worshippers, supposed to have been descended from the Magas by intermarriage with women of the Bhoja race).

Bhōjana, as, ī, am, causing or giving to eat, feeding, nourishing; (*as*), m. an epithet of Śiva; N. of a river; (*am*), n. the act of giving to eat, feeding, nourishing, serving up or dressing food, (in these senses fr. the Caus.); the act of enjoying, using, eating, (in these and other senses fr. the simple rt., cf. *parṇa-bh*); a meal, food, (*ku-bhōjana*, bad food, indifferent viands); anything given as sustenance or for enjoyment, anything enjoyed or used, property, possession; any object of enjoyment. — *Bhōjana-kāla*, as, m. meal-time, dinner-time, supper-time. — *Bhōjana-tyāga*, as, m. 'food-abandonment,' abstinence from food, fasting. — *Bhōjana-bhāṇḍa*, am, n. a dish of meat. — *Bhōjana-bhūmi*, is, f. 'eating-place,' a place for eating. — *Bhōjana-viśeṣa*, as, m. choice food, a dainty, delicacy. — *Bhōjana-vṛtti*, is, f. course or act of eating, a meal, food. — *Bhōjana-velā*, f. meal-time, dinner-time, supper-time. — *Bhōjana-vyagra*, as, ā, am, occupied or engaged in eating; bewildered or straitened for want of food. — *Bhōjana-vyaya*, as, m. expense for food. — *Bhōjanādhikāra* (*°na-adh*), as, m. superintendence over food or provisions, the office of a master or overseer of the kitchen, commissariat, stewardship, charge of provender.

Bhōjanīya, as, ā, am, to be eaten or enjoyed, eatable, edible; (fr. the Caus.), to be fed, to be made to eat or enjoy; (*am*), n. food.

Bhōjayitavya, as, ā, am, (fr. the Caus.), to be made to eat, to be fed or nourished.

Bhōjayitṛi, tā, *tri*, *tri* (fr. the Caus.), causing to enjoy or eat, feeding; one who makes another enjoy or eat; a promoter of enjoyment or amusement.

Bhōjayitvā, ind. having caused to eat, having fed. — *Bhojas*, Ved., in *puru-bh*, *viśva-bh*; [cf. *bhojase* under rt. 3. *bhuj*, p. 713, col. 2.]

Bhōjika, as, m., N. of a Brāhman.

Bhōjin, ī, *inī*, ī, enjoying, eating; using, possessing, &c. (at the end of comps., cf. *a-srāddha-bh*, *griha-bh*, *bhujanga-bh*).

Bhōjya, as, ā, am, to be enjoyed or eaten, eatable, palatable [cf. *prīti-bh*]; to be enjoyed carnally; to be used; to be suffered or experienced; (fr. the Caus.), to be made to eat, to be fed or nourished; (*ās*), m. pl., N. of a people; (*ā*), f. a princess of the Bhojas [cf. *bhojā*]; (*am*), n. anything to be enjoyed or eaten, food, (*ku-bhōjya*, bad food, indifferent viands); a dainty; a feast, a store of provisions, eatables; enjoyment, advantage, profit. — *Bhōjya-kāla*, as, m. eating-time, dinner-time, meal-time. — *Bhōjya-tā*, f. or *bhōjya-tva*, am, n. the condition of being eaten, the state of being food; *bhōjayatām yā*, to become food. — *Bhōjya-maya*, as, ī, am, consisting of food. — *Bhōjya-sambhava*, as, m. 'having its origin in food,' chyle, chyme, the primary juice of the body [cf. *rasa*]. — *Bhōjyoshṇa* (*°ya-ush*), as, ā, am, too hot to be eaten.

भोट *bhoṭa* or *bhota*, as, m., N. of a country, Bhoṭa (said to be the same as Tibet; cf. *mahā-bh*).

— *Bhoṭa-leśa*, as, m. the country of Bhoṭa. — *Bhoṭāṅga* (*°ṭa-an*), as, m., N. of a country, Bhoṭan. — *Bhoṭānta* (*°ṭa-an*), as, m., N. of a country [cf. *bhoṭāṅga*].

Bhoṭiya, as, ā, am, belonging to Tibet, Tibetan. — *Bhoṭiya-koṣṭi*, f., N. of a river.

Bhaṭṭa, as, m. a Tibetan.

भोमीरा *bhōmīrā*, f. coral.

भोलानाथ *bhōlānātha* (?), as, m. an epithet of Śiva; N. of a commentator on the Mugdhabodha.

भोलि *bhōli*, is, m. a camel.

भोस् *bhos* (contracted fr. *bhavas* for *bhavan*, Sir I voc. sing. of 2. *bhaval*, q. v.; cf. *bhagos* under *bhaga-vat*, p. 696, col. 1), an interjection or vocative particle commonly used in addressing another person and generally translatable by 'O!' 'Ho!' 'there!' 'Hallo!' 'Ah!' 'Alas!' (before vowels and soft consonants *bhos*, like *bhagos* and *aghos*, is said to drop the final s, but before vowels *bho* is also allowed, see Pāp. VIII. 3, 17, 18, 20, 22, Vopadeva II. 49, 50; before hard consonants, *bhos* or *bhoḥ* is the form required, and *bhoḥ* before a pause, but in the later literature *bho* is sometimes used where *bhos* or *bhoḥ* would be more correct; in Kathā-sarit-sāgara XVIII. 211, *bhor itī* is against the rule; in Hari-vaṇṣa 8301 *bhos* occurs in the middle of a sentence, and in Bhāgavata-Purāṇa III. 23, 2, redundantly at the end; it is sometimes repeated, e. g. *bho bho rājan* in Śakuntalā, p. 12; according to lexicographers it may be used as an interjection of sorrow and of interrogation.)

भोहर *bhohara*, as, m., N. of a poet mentioned in the Sārngga-dhara-paddhati.

भौगक *bhaugaka*, as, m. a patronymic from Bhogaka.

भौजकट *bhaujakaṭa*, as, ī, am, relating to or coming from Bhoja-kaṭa.

भौजङ्ग *bhaujanga*, as, ī, am (fr. *bhujan-ga*), relating to a snake, snake-like, snaky, serpent-like, serpentine; (*am*), n., scī. *bha*, the serpent asterism, the Nakṣatra Āśleṣā.

भौजि *bhauji*, is, m. a patronymic from Bhoja.

Bhaujīya, as, ā, am, relating to or coming from Bhauji.

Bhaujya, am, n., Ved. the rank of a king with the title of Bhoja.

भौट्ट *bhaṭṭa*. See above.

भौत *bhauta*, as, ī, am (fr. *bhūta*), relating to existing beings; relating to or possessed by evil spirits, demoniacal, crazy, mad, silly; formed of the elements, elemental, material; (*as*), m. an attendant upon idols, a worshipper of demons and spirits, = *devāla* or *devāḷaka*, q. v.; (*ī*), f. 'time of ghosts or spirits,' night; (*am*), n. = *bhūtānām samūha*, a collection or assemblage of Bhūtas.

Bhautaka, as, ī, am, = *bhauta*, possessed by evil spirits.

Bhautika, as, ī, am (fr. *bhūta*), coming from or relating to existing beings, belonging to created beings, (*bhautika sarga*, the creation of beings, the corporeal creation); relating or pertaining to evil spirits; possessed by evil spirits; formed of the elements, produced by the coarse or visible elements, relating to the elements, elemental, existent, material; (*as*), m. Śiva (fr. *bhūti*, ashes?); a sort of monk; (*am*), n. anything elemental or material; a pearl (probably for *maṇḍika*). — *Bhautika-maṭha*, as, m. a college of monks, monastery, convent. — *Bhautika-vidyā*, f. 'spirit-science,' sorcery, witchcraft.

Bhautya, as, m. (fr. *bhūti*), N. of a Manu; (*as*, *tī*, *am*), relating to the preceding Manu.

भौपाल bhaupāla, as, m. (fr. bhū-pāla), the son of a king, a prince.

भौम bhauma, as, ī, am (fr. bhūmi), belonging or relating to the earth, dedicated to the earth; existing on or in the earth, produced or coming from the earth or ground, earthly, terrestrial, terrene; consisting or made of earth, earthy; coming from the land (as revenue &c.); relating to the planet Mars or to his day, falling on Tuesday, (in this sense fr. bhauma, the planet Mars); (as), m. water; light; ambergris (= ambara); a red flowering Punar-navā; a metonymic of several persons; N. of a kind of supernatural being or spirit haunting the earth; of Atri; of the Daitya Naraka; of the planet Mars, (vāro bhaumasya, Tuesday); an epithet of the twenty-seventh Muhūrta; (ī), f. 'produced from the earth,' an epithet of Sita; (am), n. anything coming from the earth, dust, &c.; a particular mode of sitting practised by Yogins; = bhūmi, ground, floor, ceiling, (at the end of an adj. comp.) = Bhauma-cāra, as, m. 'the course of the planet Mars,' N. of the sixth chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Brihat-samhitā. = Bhauma-darśana-cāra, as, m., N. of a chapter of the Mīnā-rāja-jātaka ascribed to Yavaneśvara. = Bhauma-deva-lipi, īs, f., N. of a kind of writing. = Bhauma-ratna, am, n. coral. = Bhauma-vāra, as, m. 'Mars-day,' Tuesday.

Bhauṃaka, as, m. any animal living in the earth. **Bhaumana**, as, m. an epithet of Viśva-karman, (for bhavana, q. v.)

Bhauṃika, as, ī, am, being or existing on the earth, earthly, earthy, terrestrial, terrene, belonging to any particular piece of ground.

Bhaumya = bhaumika above.

भौर bhaura, as, m. a patronymic from Bhūri.

Bhaurika, as, m. the superintendent of gold in a royal treasury, a treasurer, (fr. bhūri, gold.)

भौरिकायणि bhaurikāyaṇi, is, m. a patronymic from Bhauriki below.

Bhauriki, īs, m. a patronymic. = Bhauriki-vihā, as, ā, am, see Pāp. IV. 2, 54.

भौलिकायनि bhaulikāyaṇi, is, m. a patronymic from Bhauliki below.

Bhauliki, īs, m. a patronymic.

भौलिङ्गि bhaulīngi, is, m. (fr. bhū-linga), a king of Bhū-linga.

भौवन bhavana, as, ī, am (fr. bhuvana), belonging to the world; (as), m. an epithet of Viśva-karman [cf. bhavana]; a son of Manthu.

Bhavanāyana, as, m. (fr. bhuvana or bhavana), Ved. a patronymic.

भौवादिक bhavādika, as, ī, am (fr. rt. 1. bhū + ādi), belonging to that class of roots which begins with bhū, i. e. belonging to the first class.

भौवायन bhavāyana, as, m. (fr. bhūva), Ved. a patronymic; N. of Kapi-vana.

भ्यस् bhyas, cl. 1. A. bhyasate, babhyase, bhyasitum, Ved. to fear, be afraid, tremble [cf. rt. 1. bhī]; Caus. bhyāsayaṭi, -yitum, Aor. abibhyasat, to cause to fear, frighten; Desid. bibhyasishate; Intens. bābhyasyate, bābhyasti.

भ्रज् bhrasj or bhrās (sometimes written bhrans; cf. rt. bhrīś), cl. 4. P. bhrasjati (ep. also bhrasjate, &c.), cl. 1. A. bhransate, babhransā, babhransē, bhransishyati, -te, abhrasat, abhransishā, bhransitum, Indec. part. bhransitva or bhrashtva, to fall, tumble, drop or fall down, fall out; to decline, decrease, decay, fade, disappear, vanish, to be ruined or lost; to fall from, stray from, be separated from, be deprived of, lose (with abl.); to run away, flee from (with abl.); Caus. bhransayati, -yitum, Aor. ababhransat, to cause to fall, throw or cast down, precipitate; to

ruin, overturn, expel; to cause to be lost, cause to disappear or vanish; to cause to be separated from, deprive of (with acc. of person and abl. of thing); Desid. bibhransishati, -te; Intens. bābhransyate, bābhranshī, babībhransyate, babībhranshī, babībhranshī, babībhranshī; [cf. Angl. Sax. hreosan, reosan, 'to fall,' arisan, 'to rise,' Goth. ur-risan, us-hrisjan, af-hrisjan, 'to cast off.']

Bhransā, as, m. falling, falling off, a fall; declining, decline, decrease; decay, overthrow, destruction, ruin (e. g. deśa-bh°, ruin of a country); disappearance; running away; separating from, abandoning, deserting; losing, loss [cf. jāti-bh°]; deviating or straying from (propriety &c.).

Bhransathu, us, m. = pra-bhransathu, q. v.

Bhransāna, as, ī, am (fr. the simple rt. and Caus.), causing to fall, precipitating, throwing down; (am), n. the act of causing to fall, precipitating; falling from, being deprived of, losing (with abl.).

Bhransita, as, ā, am (fr. the Caus.), made to fall, thrown down.

Bhransin, ī, inī, ī, falling, tumbling, falling down, falling out, falling from or off, coming to ruin, decaying; causing to fall, ruining, annihilating; [cf. svārtha-bh°].

Bhrashta, as, ā, am, fallen, dropped, fallen down, fallen out or off; declined, decayed, ruined, disappeared, lost; fallen from, strayed from (with abl., e. g. sārthād bhrashta ushtrah, a camel strayed from a caravan); separated from, deprived of (with abl.); depraved, vicious, a backslider; (ā), f. a fallen or unchaste woman. = Bhrashta-kriya, as, ā, am, one who has discontinued or omitted prescribed acts. = Bhrashta-guda, as, ā, am, suffering from prolapsus ani. = Bhrashta-nidra, as, ā, am, deprived of sleep. = Bhrashta-yoga, as, ā, am, one who has fallen from devotion, a backslider. = Bhrashta-rāja, as, ā, am, fallen from or deprived of a kingdom. = Bhrashtādihikāra (°ta-adh°), as, ā, am, fallen from office, deprived of office. = Bhrashtādihikāra-tva, am, n. loss of office.

Bhrashtaka, as, m., N. of a man; (ās), m. pl., N. of his descendants.

Bhrāsya, as, ā, am (fr. Caus. of rt. bhrās or fr. rt. bhrās?), Ved. to be made to fall, to be struck down; (according to Śāy. on Rīg-veda X. 116, 5, bhrāsyaṇi = āyudhāni, 'weapons,' and connected with rt. bhrās, to shine.)

भ्रस् bhras. See rt. bhras, col. 1.

भ्रकुंश् bhrakunśa or bhrakunsa, as, m. an actor in female apparel; [cf. bhrīkunśa, bhrakunśa, bhrakunśa.]

भ्रकुटि bhra-kuṭi or bhra-kuṭi = bhrū-kuṭi, īs, f. a contraction of the eyebrows, frown. = Bhra-kuṭi-mukha, am, n. a face with contracted eyebrows, frowning face, (also written bhrīkuṭi-mukha.)

भ्रक्ष् bhraksh. See rt. bhrīksh, p. 720.

भ्रज् 1. bhrāj in giri-bhrāj, q. v.; (the word bhrāj is thought to be fr. a lost rt. bhrāj = Lat. frango.)

भ्रज् 2. bhrāj, f., Ved. (perhaps) stiffness; [cf. mṛita-bh°.]

भ्रज्ज् 1. bhrāj (in the Dhātu-pātha written bhrasj; cf. rt. bhrīj), cl. 6. P. A. bhrījati, -te (for bharjate, see rt. bhrīj), babhrāja, babhrāja, babhrāje, babhrāje, bhrashtā, bhrashtā, bhrakshyati, -te, bhrakshyati, -te, abhrāksht, abhārksht, abhrashtā, abhrashtā, bhrashtum, bhrashtum, to fry, broil, grill, parch, scorch, roast (especially grain): Pass. bhrījyate: Caus. bhrājayati, bharjayati, -yitum, Aor. ababhrājayat, to fry, roast; Desid. bibhrākshtati, -te, bibhrākshtati, -te, bibhrājitshati, -te [cf. bibhrakshu, bibhrājishtu]; Intens. baribhrījyate, bābhrashtī or bābhrashtī(?) [cf. Gr. φρύγ-ω, φρύγ-ω-ν, φρύγ-ε-τρο-ν, φρυκ-τός; Lat. frig-o, frictus, frixus; Old Germ. briuwan = Angl. Sax. briwan = Old Iceland. brugga = Eng. brew; Hib. bruighim, 'I boil, seeth.'];

Bhrishṭa, bhrishṭi, &c. See p. 721, col. 1.

2. bhrāj, bhrat, ī, ī (or bhrī, ī, ī, if fr. bhrīj, q. v.), frying, roasting, (at the end of a comp., e. g. dhānā-bh°, roasting or parching grain, see Pāp. VIII. 2, 36.)

Bhrājāna, am, n. the act of frying, parching, roasting; [cf. bhrījāna, bharjana.]

Bhrashtavya, as, ā, am, to be fried, to be parched or roasted.

Bhrashtā, am, n. a frying-pan, gridiron.

Bhrashtā, as, am, m. n. a frying-pan; (as), m. light, ether (in this sense probably to be connected with rt. bhrās); (as, ī, am), fried or cooked in a frying-pan. = Bhrashtā-raja, as, ā, am, produced or cooked in a frying-pan; (ā), f. a pan-cake made of rice-flour. = Bhrashtāram-indha, as, ā, am, heating the frying-pan, one who fries or cooks. = Bhrashtāra-ratnī, ī, m., N. of a man.

Bhrashtāra, as, am, m. n. a frying-pan.

Bhrashtāra, īs, m., N. of a man, (also read bhrashtāra-kṛit.)

भ्रण् bhrāṇ [cf. rts. bhrām, rap], cl. 1. P. bhrāṇati, babhrāṇa, bhrāṇitum, to sound, utter a sound.

भ्रभङ्ग bhra-bhanga, as, m. = bhrū-bhanga under bhrū, p. 726, col. 2.

भ्रम् bhrām, cl. 1. 4. P. (ep. also A.) bhrāmati (-te), bhrāmyati (-te); according to Pāp. III. 1, 70, a form bhrāmāti is admissible; the form bhrāmyati is doubtful, babhrāma (2nd sing. babhrāmītha or bhrēmītha, 3rd pl. babhrāmas or bhrēmas), bhrāmishyati, abhrāmī, bhrāmīthum or bhrāmīthum, (perhaps originally) to fly about humming (as insects); to roam or wander about, rove or ramble about, go or move about, (bhīkṣhām bhrām, to go about begging); to stroll, perambulate; to circulate, revolve, turn or whirl round, move in a circle or orbit, move round (as the stars &c.); to totter, stagger about, waver; to go astray, stray, deviate (from rectitude), err, be in error or mistake, be perplexed, be foolish or ignorant; to move to and fro, move unsteadily, flicker, flutter, vibrate, quiver (as the tongue, eyes, flames, &c.); to surround; to roam or wander through, go over (with acc., e. g. deśam bhrām, to wander through a country): Caus. bhrāmayati. bhrāmayati, -yitum, Aor. abibhrāmat, to cause or make to wander, make to rove or roam; to cause to turn round or revolve; to whirl round, swing; to cause to roll or roll along or through; to cause to err, delude, perplex, embarrass, confuse, seduce; to cause to move to and fro, wave, brandish, agitate, vibrate: Pass. of Caus. bhrāmāyate, to be made to wander or whirl, caused to err, made to go astray; Desid. bibhrāmishati; Intens. bābhrāmayate, bābhrāmāti, bābhrāmāti, to roam about repeatedly, move frequently to and fro, wander through; [cf. Gr. βρέμ-ω, ὄψι-βρέμ-ε-της βρόμ-ος, βρον-τή, βαβράω, πεμφρηδών, φριμώ σομαι, φόρμυξ, πέμψω; Lat. frem-o, frem-or, frem-itu-s; Old Germ. brem-an, bremō, brīsa, Angl. Sax. bremman; Old Iceland. brim, 'surf.'];

Bābhrāmayāna, as, ā, am, roaming or wandering about repeatedly.

Bhrāma, as, m. roving or roaming about, wandering about; moving or going round, turning round, whirling, revolving, moving or going to and fro; straying, erring; a flickering flame (Ved.) a circular motion, whirl; a whirlpool, eddy; a potter's wheel; a lathe; a grindstone; giddiness, dizziness; wandering of mind; confusion, perplexity, error, mistake, aberration, misconception, misapprehension, delusion [cf. sthānu-bh°]; a spring, fountain, watercourse; (āt), ind. by an error or mistake = Bhrama-tva, am, n. whirling round, the being

n error or mistake, erroneousness. — *Bhrāmāsakta* (°ma-ās°), *as*, m. 'occupied in grinding,' a knife-rinder, sword-cleaner, armourer.

Bhrāmāṇa, *am*, n. (fr. the simple rt. or Caus.), the act of roaming, wandering about, travelling, touring, a tour; turning round, whirling; revolution, the orbit (of a planet &c.); wavering, staggering, tottering, shaking about, unsteadiness, deviation from rectitude; causing to go round or move about; erring, falling into error; giddiness, dizziness; (i), f. a sort of game (played by lovers, probably consisting in circular movements or waltzes); leech; N. of one of five Dhārāṇās or mental conceptions of the elements (viz. that of the wind; the theis being *stambhīnī*, earth; *dhārīṇī*, water; *da-ānī*, fire; and *śoṣhīṇī*, ether). — *Bhrāmāṇa-vilāṭa*, N. of a metre. — *Bhrāmāyārthe* (°pa-ar°), id. for the sake of travelling.

Bhrāmāṇīya, *as*, *ā*, *am*, to be roamed about, to be wandered through.

Bhramat, *an*, *anti*, *at*, roaming, roving, prowling, wandering, sauntering about, turning round, whirling, shaking, &c. — *Bhramat-kuṭī*, f. a sort of umbrellā, a concave mat carried on the head; [cf. *angama-kuṭī*.]

Bhrāmāṇā, *as*, *ā*, *am*, wandering about, whirling round; being in error.

Bhrāmāra, *as*, m. a large black bee, a kind of humble bee, any bee; a lover, gallant, libertine; a young man; a potter's wheel; a particular position of the hand; N. of a man; (*ā*), f. = *bhrāmāra-śallī* below; (i), f. a bee; the plant *Jatukā*, j. v.; the plant *Putra-dātrī*, q. v.; (*am*), n. giddiness, vertigo, epilepsy. — *Bhrāmāra-karaṇḍaka*, *as*, m. a small box containing bees (used by thieves to extinguish a candle-light by letting the bees escape), a dark lantern (?). — *Bhrāmāra-kīṭa*, *as*, n. a species of wasp that builds its nest in the corners of walls, doors, &c., *Vespa* Solitaria. — *Bhrāmāra-kūṇḍa*, N. of a sacred bathing-place on the mountain Nila (mentioned in *Raghu-nātha's* *Rasika-amāsa*). — *Bhrāmāra-śchallī*, f. a species of creeper = *bhīṇya-mūlikā*, *bhīṇyākhvā*, *bhrāmārā*. — *Bhrāmāra-pāda*, *am*, n. 'bee-foot,' a kind of metre, four times — — — — —

— *Bhrāmāra-priya*, *as*, m. 'dear to bees,' a particular sort of Kadamba plant (= *dhārā-kadamba*). — *Bhrāmāra-bādhā*, f. annoyance caused by a bee, molestation by a bee. — *Bhrāmāra-maṇḍala*, *am*, n. a circle or swarm of bees. — *Bhrāmāra-māri*, f. bee-killing; a particular plant or flower (growing at Malwa = *bhīṇya-māri*, *bhrāmārāri*). — *Bhrāmāra-vilāṭa*, *as*, *ā*, *am*, (a creeper, lotus, &c.) about which bees hover or sport; (*am*), n. the hovering or sporting of bees; (*ā*, *am*), f. n. a species of metre, four times — — — — —. — *Bhrāmāra-ātithi* (°ra-ar°), *as*, m. 'bee-guest,' the plant *Michelia Champaka*. — *Bhrāmāraṇḍava* (°ra-ān°), *as*, m. 'bee-joy,' N. of several plants, *Mimusops* Elengi, *Gärtnera Racemosa* (= *atimuktaka*), the red-flowering globe amaranth (= *raktāmlāna*). — *Bhrāmāraṇḍā-kṣetra* (°ra-am°), *am*, n., N. of a district sacred to Durgā; [cf. *bhrāmārī*, *amḍā*.] — *Bhrāmārī* (°ra-āri°), *is*, m. 'bee-enemy' (= *bhrāmāra-māri*, q. v.). — *Bhrāmārāḷaka* (°ra-āl°), *as*, m. 'bee-curl,' a curl on the forehead. — *Bhrāmārāvalī* (°ra-āv°), f. 'bee-line,' N. of a species of the *Ati-śakkarī* metre. — *Bhrāmārāshaka* (°ra-ash°), *am*, n. 'eight verses on the bee,' N. of a collection of eight verses. — *Bhrāmāreshṭha* (°ra-ish°), *as*, m. 'loved by bees,' a sort of *Bigonia*; (*ā*), f. the plant *Clerodendrum Siphonanthus* (= *bhūmī-jambū*, q. v.). — *Bhrāmārotsavā* (°ra-āt°), f. 'bee-delight,' the plant *Gärtnera Racemosa* (= *mādhavī*).

Bhrāmāraka, *as*, m. a bee; a whirlpool; (*as*, *am*), m. n. a lock of hair or curl hanging down on the forehead; a humming-top; a ball for playing with; (*ikā*), f. the act of wandering or straying in all directions. — *Bhrāmārīkā-dṛishṭī*, *is*, f. a wandering glance (?).

Bhrāmāya (fr. *bhramat*, see *Gapa Bhrīśādi* to *Pāṇ.* III. 1, 12), Nom. A. *bhrāmāyate*, &c., (probably) to begin turning round or revolving; to roam about, become a vagabond.

Bhrāmī, *is* (according to some also *bhrāmī*), f. whirling or turning round, turning about, going round, circulating, revolving [cf. *saṃvatsara-bh*°]; a potter's wheel, a turner's lathe; a whirlpool; a whirlwind; any circular arrangement of troops, a circle formed by troops; an error, a mistake; N. of a daughter of Śiśu-māra and wife of Dhruva.

Bhrāmīta, *as*, *ā*, *am*, whirled round, made to go round, &c.

Bhrāmīn, *i*, *inī*, *i*, roaming about, going round or about, whirling round, revolving, making a circuit, turning round (as the wind), erratic.

Bhrānta, *as*, *ā*, *am*, roamed, wandered (sometimes impersonally, e. g. *tair bhrāntam*, it has been wandered by them; and even with acc., e. g. *deśam bhrāntam*, it has been wandered through a country); whirled round, turned round, revolved, rolled; confused, perplexed, bewildered, gone astray, mistaken, in error, blundering; roaming or wandering about, turning round, whirling, rolling, staggering, flying or careering round and round (as a bird), moving to and fro; (*as*), m. an elephant in rut; a species of thorn-apple, = *rāja-dhustūra*; (*am*), n. roaming, wandering about, moving to and fro; a particular mode of fighting; error, mistake, delusion, blunder. — *Bhrānta-citta*, *as*, *ā*, *am*, confused or perplexed in mind. — *Bhrānta-buddhi*, *is*, *is*, *i*, confused in intellect, perplexed in mind, puzzled.

Bhrānti, *is*, f. the act or state of wandering about, roaming, going round, flying about, turning round, revolution, whirling, rolling, a whirl or rapid rotary motion; confusion, perplexity, delirium [cf. *matibh*°]; error, going astray, mistake, delusion, false idea or supposition, wrong notion (e. g. *pādma-bhrāntyā*, under the false idea of [its being] a lotus; *brāhmaṇya-bhrānti*, the error of supposing [those works to be] *Brāhmaṇas*); unsteadiness; doubt, uncertainty. — *Bhrānti-kara*, *as*, *i*, *am*, causing error or confusion. — *Bhrānti-nāśana*, *as*, m. 'destroying error,' an epithet of Śiva. — *Bhrānti-mat*, *ān*, *atī*, *at*, wandering or roaming about, whirling; erring, mistaken, being under a delusion, labouring under an error; entertaining a false notion; a particular figure of rhetoric (describing an error). — *Bhrānti-hara*, *as*, *ā*, *am*, taking away delusion, removing error; (*as*), m. a counsellor, minister.

Bhrāntvā, ind. having wandered about, having roamed through; having whirled.

Bhrāma, *as*, m. roaming about, wandering, unsteadiness, delusion, error, mistake.

Bhrāmaka, *as*, *ikā*, *am* (fr. the Caus. or fr. *bhrama*), causing to whirl; causing error or mistake, bewildering, perplexing, puzzling, deceitful, deceptive, false; (*as*), m. a sort of loadstone or magnet (so called from its causing iron to turn round); sun-flower, heliotrope; a deceiver, cheat, rogue; a jackal; (*ā*), f. N. of a particular plant (commonly called *Laghu-dhāyāṭī*).

Bhrāmāṇa, *am*, n. the act of causing to turn round, swinging or turning round; (i), f. 'the bewilderer,' N. of a female demon.

Bhrāmāyat, *an*, *anti*, *at*, causing to turn round, whirling round, bewildering.

Bhrāmāra, *as*, *i*, *am* (fr. *bhrāmāra*), relating or belonging to a bee; (*as*, *am*), m. n. a kind of magnet or loadstone [cf. *bhrāmaka*]; (*am*), n. whirling round; dancing round; vertigo, giddiness, epilepsy; honey; a village; a kind of coitus; (i), f. an epithet of Durgā or Pārvatī (from her having assumed the form of a bee to contend with Mahi-śūra ?); a Yoginī or female attendant on Durgā.

Bhrāmārīn, *i*, *inī*, *i* (fr. *bhrāmāra*), whirling round, revolving; affected with vertigo, giddy; having epilepsy, epileptic; made of honey.

Bhrāmīn, *i*, *inī*, *i*, confused, perplexed.

Bhrāmāyat, *an*, *anti*, *at*, roaming or rambling about, strolling about, perambulating; erring.

Bhrāmāyamaṇa, *as*, *ā*, *am*, being caused to wander about, being made to whirl round, being caused to err or go astray.

भ्रमात bhrāmātra, a particular high number.

भ्रश bhras. See rt. *bhras*, p. 724, col. 1.

भ्रशिम्न bhrasīman, *ā*, m. (fr. *bhrīśa*), potency, mightiness, vehemence, violence, excessiveness, strength.

भ्रशिष्ठ bhrasishṭha, *bhrasīyas*. See under rt. *bhrīś*, p. 721, col. 1.

भ्रश्र bhrashta, *bhrashta*. See p. 724, col. 2.

भ्रश्य bhrashtavya, *bhrashta*. See p. 724, col. 3.

भ्रस्ज bhrasj. See rt. 1. *bhrasj*, p. 724, col. 2.

भ्राज 1. *bhrāj* (connected with rts. *rāj*, *bhrās*, *bhlās*, *bhrej*, *bhrīj*), cl. 1. A. *bhrājate* (Ved. and ep. also P. *bhrājati*), *babhrāje* (*babhrāja*) or *bhreje* (3rd pl. *babhrājire* or *bhre-jire*, Pāṇ. VI. 4, 125), *bhrājishyate*, *abhrājishṭa* (Ved. *abhrāt*, *abhrāji*), *bhrājītum*, to shine, glitter, gleam, glow, flash, beam, sparkle: Caus. *bhrājāyati*, -yitum, Aor. *ababhrājat*, *abibhrajat*, to make to shine, illuminate, irradiate: Desid. *bibhrājishate*: Intens. *bābhrājyate*, *bābhrāshṭi*; [cf. Gr. *φλέγω*, *φλέγ-έ-θω*, *φλέγ-μα*, *φλέγ-μονή*, *φλέγ-υπό-ς*, *φλόξ*: Lat. *fulg-e-o*, *fulg-ur*, *ful-vu-s*, *flag-ra-re*, *flam-ma* for *flag-ma*, *flā-men* for *flag-men*, 'the kindler, i. e. priest': Goth. *bairh-t-s*, 'manifest'; *batirhtei*, 'light': Angl. Sax. *beorht*, *beorht*, probably *blāc*, *bleec-an*, *blīc-an*: Old Germ. *beraht*, *blanch*, *blīch-an*, *blīch*, *blīc*, *blīg*: Engl. *brīght*: Russ. *blescu*: Lith. *blizg-ū*, 'I shine': Scot. *breagh*, 'shining, beautiful'; *breachad*, *boillsig*, 'splendor'; *boillsgeach*, 'splendidi.']

2. *bhrāj*, *bhrāt*, f. (Pāṇ. VIII. 2, 36), Ved. light, lustre, splendor, glitter; [cf. *deva-bh*°, *na-bh*°.]

Bhrāja, *as*, *ā*, *am*, shining, gleaming, glittering (Ved.); (*as*), m., N. of one of the seven suns; of a particular kind of fire (mentioned in *Hari-vaṇṣa*, l. 10467); of a Gandharva protecting the Soma (Ved.); of a work composed in Slokas and ascribed to Kātyāyana; (*am*), n., N. of a Sāman.

Bhrājaka, *as*, *ikā*, *am* (fr. the Caus.), causing to shine, illuminating, making bright (said of the digestive fire and bile as brightening the skin); (*am*), n. the bile, bilious humor, gall.

Bhrājat, *an*, *anti*, *at*, shining, gleaming, glittering. — *Bhrājaj-janman*, *ānas*, m. pl., Ved. 'having a brilliant native place or origin, brilliant from birth,' an epithet of the Maruts; (Sāy.) having brilliant forms (= *dipta-sarīra*). — *Bhrājad-rishṭi*, *ayas*, m. pl., Ved. 'bright-weaponed' (having bright gleams of lightning), an epithet of the Maruts; (Sāy. = *dīpyamānāyudha*.)

Bhrājathu, *us*, m. brilliance, splendor, glitter, beauty. — *Bhrājathu-mat*, *ān*, *atī*, *at*, shining, beautiful (said of a woman).

Bhrājāna, *am*, n. (fr. the Caus.), the act of causing to shine, illuminating.

Bhrājamāna, *as*, *ā*, *am*, shining, brilliant.

Bhrājayat, *an*, *anti*, *at*, causing to shine, illuminating.

Bhrājas, *as*, n., Ved. sparkling, glittering; [cf. *agnī-bh*°.] — *Bhrājas-vat*, *ān*, *atī*, *at*, Ved. sparkling, glittering; containing the word *bhrājas* = *Bhrājas-vin*, *i*, *inī*, *i*, Ved. = *bhrājas-vat* above.

Bhrājīn, *i*, *inī*, *i*, shining, gleaming, glittering.

Bhrājira, *ās*, m. pl., N. of a class of gods under the Manu Bhautya.

Bhrājishṭha, *as*, *ā*, *am* (superl. fr. rt. 1. *bhrāj*), 8 Y

shining very brightly, highly glittering or radiant; (as), m., N. of a son of Ghṛīta-priṣṭha.

Bhrājishṇu, us, us, u, shining, gleaming, splendid, radiant, elegant; (us), m. an epithet of Viṣṇu; of Śiva. — *Bhrājishṇu-tā*, f. radiance, brightness, splendor, splendid appearance.

Bhrājīś, is, f. = *bhrājaś*, p. 725. — *Bhrājishmat*, ān, atī, at, splendid, shining.

Bhrājōbhrādantya (?), ūs, m. pl., N. of a race.

भ्रातृ *bhrātri*, tī, m. (perhaps fr. rt. *bhri*, and originally meaning 'a supporter'), a brother, uterine brother, own brother, (*ku-bhrātri*, a bad brother); an intimate friend or relation, a cousin or near relative in general, an intimate friend, (sometimes used as a term of friendly address); (*tarau*), m. du. brother and sister; [cf. Zend *brātar*: Gr. *φράτερ*, *φράτωρ*, *φράτρ-ια*, *φράτρ-α* or *φρῆ-τρη*, *φρατρῖς-ω*, *φρατριάς-ω*, *φράτριοι θεοί*: Lat. *frāter*, *fraternus*, *frātr-ia*, 'a brother's wife': Umbr. *frāter*: Goth. *brōthar*, pl. *bro-thra-hans*, 'brethren': Engl. Sax. *brōðhor*: Old Germ. *brudor*: Slav. *bratrīz*: Lith. *broter-elis*, a diminutive; *bró-li-s*, 'brother'; *brotū-szi-s*, 'a cousin': Old Pruss. *bratī-s*: Russ. *brat*: Hib. *brathair*.] — *Bhrātūr-jāyā*, f. (*bhrātūr*, gen. sing.), a brother's wife, sister-in-law. — *Bhrātūsh-putra*, as, m. (*bhrātūsh* for *bhrātus*, gen. sing.), a brother's son, nephew; (*i*), f. a brother's daughter, niece. — *Bhrātri-gandhī*, is, is, i, or *bhrātri-gandhika*, as, ā, am, a brother only in appearance, having merely the name of brother. — *Bhrātri-ja*, as, m. a brother's son; (*ā*), f. a brother's daughter. — *Bhrātri-jāyā*, f. a brother's wife, sister-in-law. — *Bhrātri-tva*, am, n. fraternity, brotherhood. — *Bhrātri-datta*, as, ā, am, given by a brother; (*am*), n. anything given by a brother to a sister on her marriage. — *Bhrātri-dvītiyā*, f. a festival on the second day in the light half of the month Kārtika (on which sisters give entertainments to brothers in commemoration of Yamunā's entertaining her brother Yama). — *Bhrātri-patnī*, f. a brother's wife. — *Bhrātri-padma-vana*, am, n. a group of lotus-like brethren. — *Bhrātri-putra*, as, m. a brother's son, nephew. — *Bhrātri-bhaginyau*, du. a brother and sister. — *Bhrātri-mat*, ān, atī, at, having a brother or brothers. — *Bhrātri-vadhū*, ūs, f. a brother's wife. — *Bhrātri-vala*, as, ā, am, possessing a brother or brothers. — *Bhrātri-sva-sura*, as, m. a husband's eldest brother. — *Bhrātri-siṅha*, as, m., N. of a man. — *Bhrātri-hatyā*, f. fratricide.

Bhrātrika, as, ā, am, having a brother, (at the end of a comp., cf. *a-bh°*); coming from a brother, or of belonging to a brother, fraternal, brotherly (in this sense the fem. is *i*).

Bhrātrivya, as, m. a brother's son, nephew, cousin; a rival, enemy, adversary; [cf. Lat. *fratruelis*.] — *Bhrātrivya-kshayaya*, as, ā, am, Ved. destroying rivals. — *Bhrātrivya-śātana*, as, ā, am, scaring or frightening away rivals. — *Bhrātrivya-vaṭ*, ān, atī, at, Ved. having rivals. — *Bhrātrivya-han*, hā, ghnī, m. f. killing or striking down rivals (Atharva-veda X, 9, 1).

Bhrātra, am, n., Ved. brotherhood, fraternity.

Bhrātriya or *bhrātreya*, as, m. a (father's) brother's son, nephew; (*ās*, ā, am), fraternal, belonging or relating to a brother.

Bhrātriya, am, n. = *bhrātra* above.

भ्रान्त *bhrānta*, *bhrāma*, *bhrāmara*, *bhrām-yat*, &c. See p. 725, col. 2.

भ्राश *bhrāś* (connected with rts. 1. *bhrāj*, *bhlāś*), cl. 1. 4. A. *bhrāśate*, *bhrāśyate* (Ved. also P. *bhrāśyati*), *babhāśe* or *bhreshē* (3rd pl. *babhāśire* or *bhreshire*, Pāṇ. VI. 4, 125), *bhrāśishyate*, *abhrāśishya*, *bhrāśitum*, to shine, glitter, gleam, blaze: Caus. *bhrāśayati*, -yitum, Aor. *abahrāśat*, *abibhrāśat* (Vopadeva XVIII. 3): Desid. *bibhrāśishate*: Intens. *bābhrāśyate*, *bābhrāśhfi*.

भ्राश्य *bhrāśya*. See p. 724, col. 2.

भ्राष्ट *bhrāśṭra*, *bhrāśṭraka*. See p. 724, col. 3.

भ्राष्ट्रेय *bhrāśṭreya*, ās, m. pl., N. of a family or race; (also *bhrāstreya*.)

भ्रास् *bhrās*, a various reading for rt. *bhrāś*, col. 1.

भ्री *bhrī*, cl. 9. P. *bhrīnāti* or *bhrīnāti*, *bībhrāya*, *bhrēshyati*, *abhrāśhī*, *bhrētum* (?), Ved. to be angry [cf. *bhrīniya*], to fear [cf. rt. 1. *bhī*]; to bear, support, nourish [cf. rt. *bhrī*]; to injure, hurt, (Sāy. = rt. *hīns*, Rīg-veda II. 28, 7.)

भ्रुकुश *bhrukusha* or *bhrukusha*, as, m. = *bhrūkusha*, q. v.

भ्रुकुटि *bhru-kuṭi*, is, or *bhru-kuṭi*, f. = *bhrū-kuṭi* under *bhrū*. — *Bhrukuti-bandha*, as, m. knitting the brows, frowning, a frown. — *Bhrukuti-mukha*, am, n. a face with contracted eyebrows, a frowning face; (*as*, i, am), having a frowning face; (*as*), m. a kind of snake.

भ्रुद् *bhrud*, cl. 6. P. *bhrudati*, &c., to cover; to collect.

भ्रुङ्ग *bhru-bhanga*, as, m. = *bhrū-bhanga* under *bhrū*.

भ्रुव *bhruva*. See below.

भ्रू *bhrū*, ūs, f. (said to be fr. rt. *bhram*), an eyebrow, the brow; [cf. *agrc-bh°*, *su-bh°*, *bhrau-veya*; cf. also Zend *brat*; Gr. *δ-φρύς*; perhaps Lat. *frontis* = *δ-φρύς*; Old Germ. *brāwa*; Mod. Germ. *braue*; Engl. Sax. *bræw*; Engl. *brow*; Slav. *brŭvi*.] — *Bhrū-kuṭi*, is, or *bhrū-kuṭi*, f. contraction or knitting of the eyebrow, a frown, a look of displeasure; [cf. *bhrī-k°*, *bhra-k°*, *bhrū-k°*.] — *Bhrūkuṭi-kuṭilānana* ('*la-ān°*'), as, ā, am, having a face wrinkled with frowns. — *Bhrū-kshēpa*, as, m. contraction of the eyebrows, a frown. — *Bhrūkshepālāpa* ('*pa-āl°*'), as, m. the language of frowns. — *Bhrū-śāpākṛishṭa-mukta* ('*pa-āk°*'), as, ā, am, drawn and discharged from the bow of the eyebrows (as a glance). — *Bhrū-jāha*, am, n. the root of the eyebrows (perhaps the inner side). — *Bhrū-bhanga* or *bhrū-bheda*, as, m. contraction of the eyebrows, a frown. — *Bhrūbhedin*, i, inī, i, frowning, contracting or wrinkling the brow, attended with frowns. — *Bhrū-maṇḍala*, am, n. the arch of the eyebrow. — *Bhrū-madhya*, am, n. the interval between the eyebrows. — *Bhrū-latā*, f. 'brow-creeper,' a creeper-like eyebrow, an arched eyebrow (curving like a creeper). — *Bhrū-vikāra*, as, m. 'change of the eyebrows,' contracting the brow, frowning. — *Bhrū-vikshepa*, as, m. contraction of the eyebrows, a frown. — *Bhrū-vicshṭita*, am, n. playful movement of the eyebrows. — *Bhrū-vilāsa*, as, m. a playful or graceful motion of the eyebrows, play or contraction of the eyebrows, amorous play of the brows.

Bhruva, as, ā, am, = *bhrū* at the end of an adj. comp.

भ्रुकुश *bhrūkusha* or *bhrūkusha*, as, m. a male actor in female attire.

भ्रूण *bhrūṇ*, cl. 10. A. *bhrūṇayate*, &c., to hope; to trust; to confide; to wish, desire; to fear.

भ्रूण *bhrūṇa*, as, m. (fr. rt. *bhri*; perhaps for original *bhūṇa*), an embryo, fetus, unborn child; a child, boy; a pregnant woman (= *garbhīṇī*); a Brāhman conversant with the Vedas (?); [cf. Gr. *ἐμβρυον*.] — *Bhrūṇa-ghna*, as, i, am, the killer of an embryo, one who occasions or procures abortion. — *Bhrūṇa-hati*, is, f. the killing of an embryo. — *Bhrūṇa-hatyā*, f. the killing of an embryo, procuring abortion; any sin equally heinous.

— *Bhrūṇa-han*, ā, ghnī, m. f. the killer of an embryo, one who procures abortion.

Bhrāṇaghna, as, i, am (fr. *bhrūṇa-han*), relating to the killer of an embryo.

Bhraṇa-hatyā, am, n. (fr. *bhrūṇa-han*) = *bhrūṇa-hatyā*, the killing of an embryo.

भ्रेज् *bhrej* (allied to rt. 1. *bhrāj*), cl. 1. A. *bhrejate*, *bībhreje*, to shine, glitter, gleam, &c.: Caus. *bhrejayati*, -yitum, *abībhrejai*.

भ्रेष् *bhresh* [cf. rts. *bhraś*, *hresh*], cl. 1. P. A. *bhreshati*, -te, *bībhresha*, *bībhreshē*, *bhreshitum*, to go, move; to totter, waver, slip, fall, make a false step; to fear; to be angry.

Bhresha, as, m. motion, going, proceeding; tottering, wavering, slipping, falling, declining or falling; (from virtue), deviation (from rectitude), trespass; sin; loss, deprivation.

Bhreshāṇa, am, n. the act of going, moving tottering, &c.

भ्रौणम् *bhrauṇaghna*. See above.

भ्रौवेय *bhrauveya*, as, m. (fr. *bhrū*), a metonymic.

भ्रूक्ष *bhlaksh* (various reading for rt. *bhaksh*; cf. rt. *bhraksh*), cl. 1. P. A. *bhlakshati*, -te, &c., to eat.

भ्रूश् *bhlāś* (connected with rt. *bhrāś*) cl. 1. 4. A. *bhlāśate*, *bhlāśyate*, *ba bhlāśe* or *bhlēse* (3rd pl. *bābhlāśire* or *bhlēšire*), *bhlāśitum*, to shine, gleam, beam, glitter, &c.

भ्रूस् *bhlās*, a various reading for rt. *bhlāś* above.

भ्रूश् *bhlēsh*, cl. 1. P. A. *bhlēshati*, -te &c., = rt. *bhresh*, to go; to fear, &c.

म

म 1. *ma*, the twenty-fifth consonant of the Nāgarī alphabet and the nasal letter of the fifth or labial class, having the sound of the English *m*. — *1. ma-kāra*, as, m. the letter or sound *ma*.

म 2. *ma*, as, m. (in prosody) a molossus or foot consisting of three long syllables. — *2. ma-kāra*, as, m. the foot called molossus. — *Makāra vipulā*, f., N. of a metre.

म 3. *ma*, the singular base in all the case except the nom. of the first personal pronoun related to the verbal termination in the first personal singular, (nom. *aham*, I; acc. *mām* or *mā*, me inst. *mayā*; dat. *mahyam* or *me*; abl. *mat* c *mad*; gen. *mama* or *me*; loc. *mayi*); at the beginning of a comp. the form *mad* is used for the base, see 1. *mad*; [cf. *aham*: Zend *ma*: Gr. *ἐμ-έ-δ-ς*: Lat. *me*, *me-n-s*, *mihī* = Unibr. *me-he* Goth. *mi-s*, 'to me'; *mi-k*, acc. 'me'; Slav. *mj* acc. 'me'; Lith. *ma-n*, 'to me'.]

Makat, a familiar diminutive of 3. *ma* (according to the Bhāṣya on Pāṇ. I. 1, 29, e.g. *makat pūrika*).

म 4. *ma*, as, m. time, season; poison venom; a magical or mystical formula; N. of the fourth note of the scale (abbreviated for *madhyama*) the moon; N. of Brahmā; of Viṣṇu; of Śiva; of Yama; (*ā*), f. a mother; measure; light, lustre, knowledge, science; binding, fettering; death; woman's waist; N. of Lakshmi; (*am*), n. happiness, good fortune, welfare; water.

महं *maṇḥ* [cf. rt. 1. *mah*, *mahat*, &c.] cl. 1. A. *maṇhate*, *mamaṇhe*, *maṇhitum* cl. 10. P. *maṇhayati*, -yitum, Ved. to increase; to give, grant, bestow, offer, (sometimes with *dānāya* to give as a present), honour; to speak; to shine (in the last two senses cl. 1. is used in P. *maṇhāti*, &c.): Intensive form in Rīg-veda V. 27, 1.

māhe (or according to the Pada-pāṭha *mamahe*), art. *māmahāna*.

Maṇhanā, ind. (perhaps inst. c. fr. a form *maṇan* or *maṇhana*), Ved. quickly, soon, promptly, illingly; (according to Sāy.) with greatness, great, raiseworthy; giving, granting, bestowing (= *ma-atvena*, *mahātvena* or *mahimnā yukta*, *pūja-ya*, *dāna*, either as an adj. or subst.).

Maṇhanīya, as, ā, am, Ved. great, valuable, raiseworthy, worthy of honour; [cf. rt. 1. *mah*, and see Nirukta III. 13, IV. 4.]

Maṇhane-shṭhu or *-shṭhā* (?), according to Sāy. in Rīg-veda X. 61, 1 = *pradāne pravartamāna*. *Maṇhayat*, an, anti, at, granting, giving, offering. — *Maṇhayaḍ-rayi*, is, is, i, Ved. granting ches, distributing wealth or treasures.

Maṇhayu, us, us, u, fr. the Caus.), Ved. wishing grant or distribute, liberal.

Maṇhishṭha, as, ā, am, Ved. very liberal; very mighty, very honourable, (Sāy.) = *atīsayena prardidha*, *atīsayena pūjya*, *dātri-tama*); exceedingly abundant; [cf. Gr. *μέγιστος*: Goth. *maists*, most, greatest.] — *Maṇhishṭha-rāti*, is, is, i, Ved. giving most abundantly, very bountiful, very rich, Sāy. = *pravardidha-dhana* or *pravardidha-dāna*. *Maṇhiyas*, ān, asī, as, giving more abundantly.

मक् *mak*, ind., see Gaṇa Svar-ādi to Pāṇ. I. 37.

मक *maka*, as, am, m. n., see Gaṇa Ardhar-ādi to Pāṇ. II. 4, 31.

Maka-datta, as, m., N. of a man.

मकक *makaka*, as, m. in Atharva-veda III. 6, 12 (perhaps a particular kind of animal, or leaping, loving, fr. rt. 2. *mā*).

मकत् *makat*. See 3. *ma*, p. 726, col. 3.

मकमकाय *makamakāya* (an onomatopoeic verb), *makamakāyate*, &c., to croak (as a frog), to make a croaking noise.

मकर *makara*, as, m. a kind of sea monster sometimes conformed with the crocodile, shark, dolphin, &c., (properly a fabulous animal regarded as the emblem of Kāma-deva, the god of love, cf. *makara-ketana* below; also a symbol of the ninth arhat of the present Avasarpiṇī); N. of the tenth sign of the zodiac (Capricornus); the tenth arc of thirty degrees in any circle; a particular species of insect or other small animal; an array of troops in the form of a Makara (Manu VII. 187); an ear-ring in the shape of a Makara [cf. *makara-kundala* below]; the hands folded in the form of a Makara; one of the nine treasures of Kuvera; one of the eight treasures of the magic art called Padmini; a particular magical spell recited over weapons; N. of a mountain; (i), f. the female of the sea monster Makara; N. of a river. — *Makara-kaṭi*, f., N. of a woman. — *Makara-kundala*, am, n. an ear-ring shaped like a Makara. — *Makara-ketana*, as, or *makara-ketu*, us, or *makara-ketu-mat*, ān, m. 'having the Makara for an emblem,' or 'having a fish on his banner,' epithet of Kāma-deva, the god of love. — *Makara-danṣṭrā*, f. 'Makara-toothed,' N. of a woman. — *Makara-dhvaṇa*, as, m. 'Makara-bannered,' epithet of Kāma-deva, the god of love; a particular array of troops; a particular medical preparation (= *rasasindūra-viśeṣa*). — *Makara-pātaka*, as, m., N. of a village. — *Makara-rāsi*, is, n. the sign of the Hindu zodiac corresponding with Capricornus. — *Makara-vibhūṣaṇa-ketana*, as, m. 'having the Makara for a characteristic ornament,' epithet of the god of love. — *Makara-sankramaṇa*, am, n. the passage of the sun from Sagittarius into Capricornus. — *Makara-saptamī*, f., N. of the seventh day in the light half of the month Māgha (see *mākari saptamī* under *mākara*). — *Makarā-kara* ('*ra-āk*'), as, m. 'receptacle of Makaras,' the ocean. — *Makarākāra* ('*shad-grantha*'), as, m. a variety of *Casalpina Banducella* (= *shad-grantha*). — *Makarāksha* ('*ra-āk*'), as, m. 'Makara-eyed,' N. of a

Rākshasa (son of Khara). — *Makarāṅka* ('*ra-an*'), as, m. 'having the Makara for a symbol or mark,' epithet of the ocean; of the god of love. — *Makarāṇana* ('*ra-ān*'), as, m., N. of one of Siva's attendants. — *Makarālaya* ('*ra-āl*'), as, m. 'Makara-abode,' epithet of the ocean; a symbolical expression for the number four. — *Makarāvāsa* ('*ra-āo*'), as, m. 'Makara-abode,' the ocean. — *Makarāvāsa* ('*ra-as*'), as, m. 'whose horse is the Makara,' epithet of Varuṇa. — *Makari-pattra*, am, n. or *makari-lekhā*, f. the mark of a Makari (on the face of Lakshmi; cf. *patra-bhanga*, *pattra-lekhā*). — *Makari-prastha*, us, m., N. of a town.

Makarāyaṇa, as, i, am, relating to or coming from Makara.

Makarin, ī, m. 'full of Makaras,' epithet of the ocean.

मकरन्द *makaranda*, as, m. the juice or nectar of flowers [cf. *maranda*], the honey of flowers; a species of jasmine; N. of various persons; of an astronomer; of a work (= *kusumāvijali-makaranda* or *supadma-makaranda*); the Indian cuckoo (= *kokila*); a bee; a species of fragrant Mango; (am), n. a filament (especially of the lotus-flower); N. of a pleasure-garden in Ujjayini.

— *Makaranda-kaya*, as, m. a drop or particle of flower-juice. — *Makarandakapaṇya*, Nom. A. -yate, to be like drops or particles of flower-juice. — *Makaranda-ratā*, ān, atī, at, rich in the juice of flowers; (atī), f. the flower of *Bignonia Suaveolens*. — *Makaranda-virrit*, is, f., N. of a commentary by Citsukha Muni on the Nyāya-makaranda. — *Makaranda-sarman*, ā, m., N. of a preceptor.

Makarandikā, f. a kind of metre, four times — — — — —, — — — — —, — — — — —; N. of a daughter of a Vidyā-dhara.

मकष्टु *makashṭu*, us, m., N. of a man.

मकुञ्चाण *makuṇṇa*, as, m., N. of a race of kings.

मकुट *maṭṭa*, am, n. = *mukūṭa*, a head-dress, crown, tiara, crest.

मकुति *makuti*, is, m. f. an edict or government order addressed to the Sūdras (= *sūdra-sū-sana*).

मकुर *makura*, as, m. (said to be fr. rt. *mark*, to adorn), a looking-glass, mirror; the stick or rod or handle of a potter's wheel; the tree *Mimusops Elengi* (= *vakula*); a bud; Arabian jasmine; [cf. *makura*.]

Makurāṇa, N. of a place.

Makula, as, am, m. n. the tree *Mimusops Elengi*; a bud; [cf. *mukula*.]

मकुष्ट *makushṭa* or *makushṭaka*, as, m. = *makushṭha* below.

Makushṭha, as, ā, am, slow, going slowly, = *manthara*; (as), m. or *makushṭha*, as, m. a species of kidney-bean or of rice; [cf. *mukushṭha*, *mapashṭa*.]

मकुलक *makūlaka*, as, m. a species of medicinal plant (commonly called Danti, = *mukūlaka*).

मकेरुक *makeruka*, as, m. a kind of parasitical worm.

मक्क *makk* [cf. rt. *mask*], cl. 1. A. *makkate*, &c., to go, move.

मक्कल *makkalla*, as, m. a dangerous abscess in the abdomen (peculiar to lying-in women).

मकुल *makkula*, as, m. red chalk (= *śilā-jatū*), a mineral substance considered variously to be chalk or benzoine.

Makkola, as, m. chalk, &c.

मक्ष *maksh* [cf. rt. *mraksh*], cl. 1. P. *makshati*, &c., to collect, heap, accumulate; to be angry.

Maksha, as, m. or ā, f. a fly (Ved.; cf. *maśa*, *nīla-m*, *madhu-m*); (as), m. hypocrisy, the concealing of one's own defects; wrath; multitude (see *mraksha*); [cf. Zend *makhshi*, 'a fly'; Gr. *μύ-ῥα*, 'a fly'; *μύ-ῥα*: Lat. *mus-ca*: Old Germ. *musc-ca*, 'a gnat'; Angl. Sax. *micege* = Eng. *midge*: Old Norse *my*: Slav. *mucha* = Lith. *musė*, 'a fly'.] — *Maksha-virya*, as, m. the plant *Buchanania Latifolia*.

Makshika, as, ā, m. f. (said to be fr. rt. *maś*, *Upādi*-s. IV. 153; cf. *maśaka*), a fly, bee; [cf. *nir-m*, *dhenu-m*, *madhu-m*.] — *Makshikā-mala*, am, n. 'excretion of bees,' wax.

Makshikā, f. = *makshikā* above.

मक्षु *makshu* or *makshū*, ind. (properly a form in loc. pl. fr. rt. *maṇh*; cf. *maṇkshu*, *maṇhānā*), Ved. quickly, rapidly, soon, promptly, immediately, directly, (in Rīg-veda VIII. 26, 6, a form *makshubhiḥ* = *śighra-gamanaiḥ* occurs); (us), m., N. of a man; [cf. Zend *mashu*, *moslu*; Lat. *mox*.] — *Makshun-gama*, as, ā, am, Ved. (according to Sāy.) = *śighram gaśṭhan*, going quickly. — *Makshū-tama*, as, ā, am, Ved. very prompt, most prompt or quick, (Sāy. = *śighratama*.)

Makshūyu, us, us, u, Ved. quick, rapid, fleet, (Sāy. = *śighra-gantri*.)

मख *makh* or *mankh*, cl. 1. P. *makhati*, *mankhati*, &c., to go, move.

Makha, as, ā, am (in some of its senses probably fr. a rt. *makh* = 1. *mah* or *maṇh*, to worship), Ved. active, lively, sprightly, cheerful, free (said of the Maruts &c.; cf. *a-dur-m*); adorable, having sacrifices, honoured with oblations (Sāy. = *maṇha-nīya*, *mahanīya*, *yajña-rat*); (as), m. a sacrifice, sacrificial oblation, feast, festival [cf. 1. *maha*], any occasion of joy or festivity; (Ved.), a gift, wealth [? cf. *magha*]; N. of a mythical being (supposed to be alluded to in Rīg-veda IX. 101, 13, and in Vājasaneyi-saṁhitā XXXVII. 7, 57, and in Satapatha-Brāhmaṇa XIV. 1, 2, 17, where mention is made of *Makhasya śiraḥ*, the head of Makha, but in some of these passages *makha* is explained by *yajña* and may mean 'the victim'); [cf. Gr. *μάχουα*, *μάχαπα*, *μαίμαξ* (fr. an Intens.), *μαίμακτος*, *μαίμακτῆρια*; Lat. *macellum*, *maculare*, *mucro*, *maceria*; Angl. Sax. *mēce*; Old Norse *mekir*.] — *Makha-kriyā*, f. a sacrificial rite. — *Makha-trātri*, tā, m. 'protector of [Viśvāmitra's] sacrifice,' epithet of Rāma-āndra (son of Daśa-ratha). — *Makha-dvish*, ī, m. 'enemy of sacrifices,' an evil being, demon, Rakshas, (according to Mallī-nātha = *kratu-vighātaka*.) — *Makha-dveshin*, ī, m. 'enemy of [Daksha's] sacrifice,' epithet of Siva. — *Makha-maya*, as, ī, am, containing or representing a sacrifice. — *Makha-rat*, ān, m. having or performing sacrifices, a sacrificer; 'companion of Makha,' a word used in Satapatha-Brāhmaṇa XIV. 1, 1, 13, to explain *magha-rat*, q. v. — *Makha-vahnī*, is, m. sacrificial fire. — *Makha-vedī*, f. a sacrificial altar. — *Makha-svāmin*, ī, m. 'lord of sacrifice,' N. of a commentator on the Drāhyāyapa-sūtras; (also read *magha-svāmin*). — *Makha-han*, ā, m., Ved. 'killer of Makha,' epithet of Agni; of Indra; of Rudra. — *Makhaṇṣa-bhāj* ('*kha-an*'), k, k, k, receiving a share of the sacrifice; (k), m. a god. — *Makhāgni* ('*kha-ag*'), is, or *makhānala* ('*kha-an*'), as, m. sacrificial fire. — *Makhānna* ('*kha-an*'), am, n. 'sacrificial food,' the seed of *Euryola Ferox*. — *Makhāpeta* ('*kha-ap*'), as, m., N. of a Rakshasa. — *Makhālaya* ('*kha-āl*'), as, m. a house or place for sacrifice. — *Makhāsuhṛd* ('*kha-as*'), ī, m. 'enemy of [Daksha's] sacrifice,' epithet of Siva.

Makhasya, Nom. P. A. *makhasyati*, -te, &c., Ved. to be cheerful or sprightly; to wish to sacrifice; to wish to grant riches; (Sāy.) to wish for wealth, wish for honour.

Makhasyu, us, us, u, cheerful, sprightly, merry, active, free; wishing to sacrifice; wishing for wealth, (Sāy. = *yajñam icchu*, *dhana-kāma*.)

Makhyā, a wrong form for *makhā*.

मग *maga*, *as*, *m*. a magian, a priest of the sun; (*ās*), *m*. pl., *N.* of a country in Śākadvīpa inhabited chiefly by Brāhmins.

मगध *magadha*, *as*, *m*. the country of the Magadhas, South Behār; a family bard or minstrel who sings the praises of a chief's ancestry in his presence; (*ās*), *m*. pl. the people or the country of South Behār [cf. *māgadha*]; (*ā*), *f*. the town of the Magadhas; long pepper. — *Magadha-deśa*, *as*, *m*. the country of Magadha. — *Magadha-puri*, *f*. the city of Magadha. — *Magadha-pratishtha*, *as*, *ā*, *am*, dwelling in Magadha. — *Magadha-lipi*, *is*, *f*. the writing of Magadha. — *Magadha-vaṇśa-ja*, *as*, *ā*, *am*, sprung from the race of Magadha. — *Magadheśvara* ('*dha-iś*'), *as*, *m*. a king of the Magadhas; N. of Parān-tapa (Raghu-v. VI. 20); of Jarāsandha (one of the nine adversaries of Kṛishṇa). — *Magadhodbhava* ('*dha-ud*'), *as*, *ā*, *am*, born in Magadha, growing in Magadha; (*ā*), *f*. long pepper. — *Magadhīya*, *as*, *ā*, *am*, relating to or coming from Magadha.

Magadhya, *Nom. P.* *magadhyati*, &c., to surround; to serve, be a slave.

मगन्द् *maganda*, *as*, *m*. = *kusidin*, a usurer.

मगल *magala*, *as*, *m*. *N.* of a man.

मगव *magava*, (with Buddhists) a particular high number.

मगस *magasa*, *ās*, *m*. pl., *N.* of the warrior caste in Śākadvīpa.

मगु *magu* = *maga*, *q. v.*

मगुन्दी *magundī*, *f*, *Ved.*, *N.* of a mythical being whose daughters are mentioned in Atharvaveda II. 14, 2.

मग्न *magna*. See under *rt. majj*, p. 729, col. 2.

मग् *magha*, *am*, *n*. (fr. *rt. magh*), a gift, donation, present, reward [cf. *kratvā-m*, *go-m*]; riches [cf. *asvā-m*, *twi-m*]; wealth, power, (in all the preceding senses *Ved.*); a kind of flower; (*as*), *m*. a particular drug or medicine, (in this sense also *ā*, *f*); *N.* of one of the *Dvīpas* or divisions of the universe; of a country (Arrakan); pleasure; *N.* of the tenth or fifteenth Nakshatra (containing five stars figured by a house, apparently *α, γ, ζ, η, ν* Leonis; in this sense often *maghāh*, *pl.*; cf. *nakshatra*; *Maghā*, like the other Nakshatras, is sometimes regarded as a wife of the moon); *N.* of the wife of Śiva; (*ā*, *i*), *f*. a species of grain. — *Maghatti*, *is*, *f*. (fr. *magha + datti*; cf. *bhaga-tti*), *Ved.* the giving of wealth, distribution of treasures, the giving and receiving of presents; (*Sāy.* = *dhana-dāna*, *dhana-lābha*). — *Magha-deya*, *am*, *n*, *Ved.* the giving of presents. — *Magha-rava*, *as*, *m*, *N.* of a Nishāda. — *Magha-va*, *as*, *m*. = *magha-va*, a *N.* of Indra. — *Magha-vat*, *ān*, *atī*, *at*. = *magha-va* below. — *Maghavat-tva*, *am*, *n*, *Ved.* liberality, munificence. — *Magha-vaṇ*, *vā*, *ghonī*, *at* (acc. sing. du. pl. *n*. *maghavānam maghavānau maghonas*, inst. *maghona maghavabhyām maghavabhiḥ*, dat. *maghone maghavabhyām*, &c., see *Gram.* 155. *c*; the form *magha-vat* above may be optionally used throughout), possessing gifts, rich, wealthy, distributing gifts (often as an epithet of the person who institutes a sacrifice and pays the priests), liberal, munificent; (*ān*), *m*. an epithet of Indra (especially in the post-Vedic literature; cf. *mahi-m*, *maghava*, *māghavana*); epithet of the chariot of the *Āśvins* ('filled with treasures', *Sāy.* = *dhana-vat*); epithet of several gods; *N.* of a Vyāsa or arranger of the *Purāṇas*; of a *Dānava*; of the third *Cakravartin* in *Bhārata*; (*vānā*), *m*. du., *Ved.* epithet of the *Āśvins*, (*Sāy.* = *havi-lakṣaṇānnarantau* or *dhannarantau*); (*onī*), *f*. epithet of *Ushas*, (*Sāy.* = *dhana-vatī*). — *Maghavan-nagara*, *am*, *n*. 'Indra's city', *N.* of a town. — *Maghavan-mukta-kulīśa*, *as*, *am*, *m*. *n*. the thunderbolt hurled by Indra.

— *Magha-svāmīn*, see *makha-svāmīn*. — *Maghā-trayodaśī*, *f*. the thirteenth day in the dark half of the month *Bhādra*. — *Maghā-trayodaśī-srāddha*, *am*, *n*. a ceremony on the above-mentioned day. — *Maghā-bhava*, *as*, *m*. or *maghā-bhū*, *ūs*, *m*. 'offspring of *Maghā*', the planet *Venus*.

मग्नीप्रत्य *maghnī-prastha*, *as*, *m*, *N.* of a town.

मङ्क *mark* [cf. *rt. vank*], *cl. i. A.* *mark*, *markite*, *mamanke*, *mankishyate*, *aman-kishṭa*, *mankitum*, to go, move; to adorn.

Manku, *us*, *us*, *n*, *Ved.* shaking, vacillating, oscillating; (*dur-marku*, feeling no regret.)

मङ्करक *mankaraka*, *as*, *m*, *N.* of a *Rishi*; of a *Yaksha* (also read *maṭakruka*).

मङ्कि *manki*, *is*, *m*, *N.* of a man (mentioned in the *Mahā-bh. Sānti-p.* 6589). — *Marki-gita*, *am*, *n*. 'song of *Manki*', *N.* of the fifteenth chapter of the *Pārtha Itihāsa-samuccāya*, containing episodes from the *Mahā-bhārata*.

मङ्किल *mankila*, *as*, *m*. a forest conflagration.

मङ्कुर *mankura*, *as*, *m*. = *mukura*, a mirror.

मङ्कव्य *mankavya*, *mankṛi*, *manktvā*. See p. 729, col. 2.

मङ्कण *mankṣaṇa*, *am*, *n*. armour for the legs or thighs, graves; [cf. *markhuṇa*, *matkuṇa*].

मङ्क *mankshu*, *ind.* (= *makshu*, *q. v.*), immediately, directly, instantly, quickly; much, exceedingly; truly, really; (*us*), *m*, *N.* of a man [cf. *makshu*, *mānkshavya*].

मङ्क *mankh*. See *rt. makh*, p. 727, col. 3.

मङ्क *mankha*, *as*, *m*. = *magadha*, a royal bard or panegyrist; a mendicant of a particular order; *N.* of a man.

Mankhaka, *as*, *m*, *N.* of a man (in *Rāja-taraṅgiṇī* VIII. 3455).

मङ्कना *mankhanā*, *f*, *N.* of a woman (in *Rāja-taraṅgiṇī* VII. 105).

मङ्कण *mankhuṇa*, *am*, *n*. = *mankṣaṇa* above.

मङ्ग *mang* [cf. *rt. mark*], *cl. i. P. A.* *mangati*, &c., to go, move.

मङ्ग *manga*, *as*, *am*, *m*. the head of a boat; (*as*), *m*. a mast or side of a ship [cf. *maṇḍa*]; (*ās*), *m*. pl., *N.* of a country in Śākadvīpa inhabited chiefly by Brāhmins; [cf. *maga* and *mṛiga*]. — *Marginī*, *f*. a boat, ship.

मङ्गल *mangala*, *am*, *n*. (said to be fr. *rt. marg*, *Uṇādi-s.* V. 70), happiness, felicity, good fortune, good luck, success, auspiciousness, prosperity, welfare, well-being, bliss, (in these and some other similar senses said to be also *as*, *m*); anything regarded as auspicious or tending to a lucky issue, a good omen, an auspicious prayer, blessing, benediction, salutation; any auspicious or lucky object (as a dress, ornament, amulet, preservative); any happy or auspicious event (as a marriage &c.); a festival, festivity, rejoicing, solemnity, any solemn ceremony or religious service (as a thread-investiture &c.; cf. *kautuka-m*); any ancient custom; a good work; turmeric; *N.* of the capital of *Udyāna*; (*as*), *m*, *N.* of *Agni*; of the planet *Mars*; *N.* of a king belonging to the race of *Manu*; of a *Buddha*; of a poet; of a chief of the *Cālukyās*; (*ā*), *f*. a faithful wife; the white-flowering *Dūrva* grass; the blue-flowering *Dūrva*; a sort of *Karājā*; an epithet of *Umā*; of *Dākṣyāyaṇī* (as worshipped in *Gayā*); of the mother of the fifth *Arahat* of the present *Avastarpiṇī* (according to *Pāp. IV. 1, 41*, *mangala* may also have a fem. form in *i*); (*as*, *ā*, *am*), lucky,

fortunate, prosperous, auspicious, propitious, faring well or happily; brave. — *Mangala-karaṇa*, *am*, *n*. 'luck-causing, success-effecting', the act of reciting a prayer for success before the beginning of any enterprise. — *Mangala-kāraka*, *as*, *ikā*, *am*, or *mangala-kārin*, *i*, *īṇī*, *i*, causing welfare or prosperity. — *Mangala-kārya*, *am*, *n*. a festive occasion, solemnity (as a marriage &c.). — *Mangala-kūṭhāra-mīśra*, *as*, *m*, *N.* of a door-keeper in the *Dhūrta-nartaka* by *Sāma-rāja*. — *Mangala-kṣauma*, *am*, *n*. a linen cloth worn at festivals. — *Mangala-giri*, *is*, *m*. 'mountain of fortune', *N.* of a mountain. — *Mangalagiri-māhātmya*, *am*, *n*, *N.* of a work. — *Mangala-graha*, *as*, *m*. an auspicious planet; a lucky star. — *Mangala-ghaṭa*, *as*, *m*. 'auspicious jar', a pot full of water offered to the gods on festivals; *N.* of an elephant (Kathā-sarit-s. LI. 160). — *Mangala-ṇandīkā* or *mangala-ṇandī*, *f*, *N.* of a goddess, = *Durgā* (?). — *Mangala-ēchāya*, *as*, *m*. the tree *Ficus Infectoria* (= *plaksha*). — *Mangala-tūrya*, *am*, *n*. a musical instrument used at festivals; [cf. *mangalātodya*]. — *Mangala-devatā*, *f*. a tutelary deity; [cf. *brahma-m*]. — *Mangala-dhvanī*, *is*, *m*. an auspicious sound. — *Mangala-pattra*, *am*, *n*. a leaf serving as an amulet. — *Mangala-pāthaka*, *am*, *n*. 'blessing-reciter', a professional well-wisher or panegyrist, a bard, encomiast. — *Mangala-pāṇi*, *is*, *is*, *i*, having auspicious hands. — *Mangala-pātra*, *am*, *n*. an auspicious vessel, a vessel containing auspicious objects. — *Mangala-pura*, *am*, *n*. 'city of prosperity', *N.* of a town; [cf. *mangala*]. — *Mangala-pushpa*, *am*, *n*. an auspicious flower. — *Mangalapushpa-maya*, *as*, *i*, *am*, formed of auspicious flowers (as a garland). — *Mangala-pūjita*, *as*, *ā*, *am*, honoured with a sacrificial fee or offering. — *Mangala-pratisara*, *as*, *m*. any auspicious string or cord [cf. *mangala-sūtra*], the cord of an amulet. — *Mangala-prada*, *as*, *ā*, *am*, bestowing welfare or prosperity, auspicious; (*ā*), *f*. turmeric. — *Mangala-prastha*, *as*, *m*. 'auspicious peak', *N.* of a mountain. — *Mangala-mātra-bhūṣaṇa*, *as*, *ā*, *am*, only adorned with turmeric or with the *Mangala-sūtra*, *q. v.* — *Mangala-vāśas*, *as*, *n*. a benedictory or congratulatory word, auspicious expression, wishing joy, benediction, congratulation. — *Mangala-vat*, *ān*, *atī*, *at*, auspicious, happy, blessed; (*atī*), *f*, *N.* of a daughter of *Tumburu*. — *Mangala-vādī*, *as*, *m*. benediction, wishing joy, benedictory expression; *N.* of a *Nyāya* work by *Hari-rāma Tarka-vāg-īśa* on the effect of benedictions. — *Mangala-vādin*, *i*, *inī*, *i*, pronouncing a benediction, wishing joy, expressing congratulations, felicitating. — *Mangala-vādyā*, *am*, *n*. a musical instrument played at festivals; [cf. *mangalātodya*]. — *Mangala-vāra*, *as*, *m*. 'Mars-day', Tuesday. — *Mangala-vidhi*, *is*, *m*. any auspicious ceremony or festive rite; preparations for a festival. — *Mangala-vrīṣabha*, *as*, *m*. an auspicious ox or one promising good luck. — *Mangala-saṁsāna*, *am*, *n*. the act of wishing joy, uttering a benediction or congratulation. — *Mangala-sābda*, *as*, *m*. an auspicious word, expression of congratulation, word of good omen, felicitation. — *Mangala-sāman*, *a*, *n*. an auspicious *Sāman*. — *Mangala-sūtra*, *am*, *n*. the lucky thread, the marriage-string, (a string tied by the bridegroom round the neck of the bride and worn as long as the husband lives; in Upper India it is a string or piece of silk tied round the wrist and worn only during the marriage celebration). — *Mangala-sāna*, *am*, *n*. an auspicious ablation, any solemn ablation. — *Mangalākṣhata* ('*la-ak*'), *ās*, *m*. pl. rice cast upon people by Brāhmins in bestowing a blessing at marriages &c. — *Mangalāgurni* ('*la-ag*'), *u*, *n*. a species of *Agallochum*. — *Mangalācāraṇa* ('*la-āc*'), *am*, *n*. benediction, prayer for the success of anything, an auspicious introduction or form of words in praise of some deity &c. at the commencement of a written work or of any undertaking; pronouncing a blessing, wishing joy. — *Mangalācāra* ('*la-āc*'), *as*, *m*. the repeating a prayer for success, wishing joy, pronouncing a blessing.

benediction, any auspicious ceremony or observance, pious usage. — *Mangalācāra-yukta*, as, ā, am, accompanied with a prayer for success or with good wishes, attended with benedictions or auspicious ceremonies. — *Mangalātodya* ('la-āt'), am, n. a drum beaten on festive occasions [cf. *mangala-tūrya*]. — *Mangalādeśa-vrīta* ('la-āt'), as, m. a fortune-teller, professional panegyrist or well-wisher. — *Mangalāyana* ('la-ay'), am, n. an auspicious way, the way to happiness or prosperity; (as, ā, am), walking on the path of prosperity. — *Mangalārambha* ('la-ir'), as, ā, am, having auspicious commencements; (as), m. an epithet of Gaṇeśa. — *Mangalārtham* ('la-ar'), ind. for the sake of good fortune, for the sake of prosperity or happiness. — *Mangalārka* ('la-ar'), as, ā, am, worthy of prosperity or happiness. — *Mangalāmbhāna* ('la-āl'), am, n. touching anything auspicious. — *Mangalālaya* ('la-āl'), as, ā, am, dwelling in prosperity. — *Mangalāraṭa* ('la-ar' or 'lā-va'), am, n., N. of a place of pilgrimage mentioned in the *Kapila-saṅghitā*. — *Mangalāvāsa* ('la-āv'), as, m. 'auspicious dwelling,' a temple. — *Mangalā-vrata*, am, n. 'the vow of Umā,' N. of a chapter of the *Kāśī-khaṇḍa* of the *Skanda-Purāṇa*; (as), m. 'devoted to Umā,' n. epithet of Śiva. — *Mangalā-sāstra*, am, n. 'the book of Umā,' N. of a work mentioned in the *Arāmārtha-sūtra* by Abhinava-gupta. — *Mangalāśhaka* ('la-aśh'), eight lines of benediction pronounced for good luck by a Brāhman on a newly-wedded pair while a piece of silk is held between them. — *Mangalāhnikā* ('la-aśh'), am, n. n. auspicious ceremony performed daily, any daily religious rite for success. — *Mangalēcchu* ('la-ic'), as, us, u, wishing well, wishing joy, wishing prosperity or happiness. — *Mangalēśvara-tīrtha* ('la-ē'), am, n. 'Tīrtha of the lord of prosperity,' N. of a sacred bathing-place mentioned in the *Revā-jāhātmya* division of the *Siva-Purāṇa*. — *Mangalēpēśā* ('la-up'), f. the wish or desire for prosperity or happiness.

Mangalika, N. of the hymns of the eighteenth *āṇḍa* of the *Atharva-veda* (?).

Mangaliya, as, ā, am, auspicious, fortunate, prosperous.

Mangalya, as, ā, am, auspicious, propitious, fortunate, lucky, happy, conferring happiness, prosperous; beautiful, pleasing, agreeable; pious, pure, oly; (as), m., N. of several plants, a sort of pulse or lentil; the sacred fig-tree, *Ficus Religiosa*; *Ægle* *farmlosa*; = *trāyamaṇā*; the cocoa-nut tree, *Foenicia Elephantum*; a species of *Karañja* (= *riṭhā-araija*); = *jivaka*; N. of a *Nāga-rāja*; (*ā*), f., N. of several plants, a species of very fragrant sandal; sort of *Agallochum* or *aloe* wood; *Anethum* *Sowa*, sort of fennel; *Mimosa* *Suma* (= *śamī*); = *adhahushpi*; = *priyangu*; = *śankha-pushpi*; = *māha-parṇi*; = *jivanti*, *ridhī*, *haridrā*; = *dārvā*; sweet flag, *Acorus* *Calamus*; a particular yellow pigment (= *roṣanā*); a particular perfume (= *śiṇḍā*); n. epithet of *Durgā*; (am), n. water brought from various sacred places for the consecration of a king, &c.; sour curds; sandal-wood; a kind of *Agallochum*; gold; red lead. — *Mangalya-kusumā*, f. having auspicious blossoms, a species of plant (= *śankha-pushpi*). — *Mangalya-daṇḍa*, as, m. 'having an auspicious staff,' N. of a man. — *Mangalya-āmadheyā*, f. 'having an auspicious name,' a species of plant (= *jivanti*). — *Mangalya-vastu*, n. any auspicious object or fortunate matter.

Mangalyaka, as, m. a sort of pulse or lentil, *dicier* *Lens*.

मङ्गुष mangusha, as, m., N. of a man.

मङ्ग mangh, cl. 1. P. *manghati*, &c., to adorn, decorate; A. *manghate*, &c., to move, move quickly; to begin moving, start; to begin; to blame; to cheat.

मच् mač [cf. rts. *mañé*, 1. *mué*, *muñé*], cl. 1. A. *mačate*, *meče*, *mačitum*, to

cheat; to be wicked; to boast; to be vain or proud; to pound, grind.

मचकचातनी mačakačātānī, f. a species of plant (said to be = *paṭolī*; also read *mečakačātānī*).

मचक्रुक mačakruka, as, m., N. of a Yaksha and of a sacred spot, guarded by him, near the entrance to *Kurukṣetra*, (in *Mahā-bh. Vana-p.* 5079 one edition has *markaṇaka*.)

मचर्चिका mačartikā, f. (at the end of a comp.), excellence, anything excellent or good of its kind (e.g. *go-mačartikā*, an excellent cow; cf. *matullikā*).

मच्चित्त mač-čitta. See p. 734, col. 1.

मच्छ mačča, as, m. (corrupted fr. *matsya*), a fish.

मज् maj. See *nir-maj*, p. 498, col. 3.

मज्मुदार् majamudāra = *مجموع دار* maj-mū-dār, a record-keeper, document-holder.

मज्जिरक majiraka, as, m., N. of a man (*Gaṇa* *Sivādi* to *Pāp.* IV. 1, 112; cf. *mājiraka*).

मज्ज majj (in the *Dhātu-pāṭha* written *maṣṣ*), cl. 6. P. (ep. also A.) *majjati*, (-te), *mamajja* (2nd sing. *mamajjitha* or *mamamarktha*), *mamajjati* (ep. also *majjishyati*), *amamajjati* (ep. 2nd sing. *amajjishyati*; with particle *mā*, *majjis*), *marktum* or *majjitum*, to sink (in water), dive, bathe, be submerged or immersed; to dip one's self, plunge, bathe, throw one's self into water; to sink down, sink under, sink into (with loc. or acc., e.g. *tamo majjati*, he sinks into darkness, *Manu* IV. 81); to be drowned, perish in water, perish; to sink into misfortune, become ruined; to respond, be disheartened: Caus. *majjayati*, -yitum, Aor. *amamajjat*, to cause to sink (in water), immerse, submerge, dip, bathe, cause to plunge or dive, drown, deluge, cause to perish, overwhelm: Desid. *mimamajjati*, *mimajjishati*: Intens. *māmajjyate*, *māmamajjati*; [cf. Lat. *mergo*: Lith. *merkui*, 'macero'; *mazgoju* = Caus. *majjayāmi*.]

Magna, as, ā, am, plunged, dived, immersed; sunk, drowned; absorbed; (as), m., N. of a mountain.

Marktavya, as, ā, am, to be dived or immersed.

Marktrī, tā, trī, trī, one who dives or plunges, diving, plunging, bathing, performing ablutions; drowning.

Marktvā or *maktvā*, ind. (*Pāp.* VI. 4, 32), having sunk or dived; having plunged; having immersed one's self; being plunged.

Majja, as, ā, am, sinking, diving; [cf. *uda-m°*.]

Majjat, am, anti or *ati*, at, sinking, drowning, dipping, bathing.

Majjan, ā, m. (said to be fr. rt. *majj* above, according to some for an original *marjan*), the marrow of the bones and flesh; the pith or sap of plants; (in the later medical system) the element or essential ingredient [cf. *dhātu*] of the body which is produced from the bones and itself produces semen; [cf. Old Germ. *marag*; Angl. Sax. *mearg*, *merg*.] — *Majja-krit*, t, n. 'producing marrow,' a bone. — *Majjan-vat*, ān, ati, at, Ved. marrowy, (opposed to *a-majjaka*). — *Majja-samudbhava*, am, n. 'produced from the marrow,' semen virile.

Majjana, as, m. 'the diver,' N. of a kind of supernatural being; N. of one of Śiva's attendants; (am), n. the act of sinking or sinking under water, diving, immersion; dipping, bathing, ablution; perishing in water, drowning; deluging; = *majjan* above.

Majjayitri, tā, trī, trī, Ved. one who causes to sink or plunge.

Majjala, as, m., N. of one of Skanda's attendants, (also read *majjāna*; cf. *majjana*.)

Majjas, as, n. = *majjan*, marrow.

Majjā, f. the marrow of the bones or flesh [cf. *nir-majja*]; pith, sap, the sap of plants. — *Majjā-gata*, us, ā, am, seated in the marrow (as a disease). — *Majjā-ja*, as, m. a species of bdellium (= *bhūmija-guggulu*). — *Majjā-meha*, as, m., N. of a particular disease of the urinary organs. — *Majjā-rajās*, as, n. a particular hell; bdellium. — *Majjā-rasa*, as, m. 'marrow-secretion,' semen virile. — *Majjā-sāra*, am, n. nutmeg.

Majjāna, as, m. = *majjala*, col. 2.

Majjikā, f. the female of the Indian crane.

Majjuka, as, ā, am, repeatedly or habitually diving (used in *Nirukta* IX. 5. to explain the word *mañḍuka*).

मज्जूषा majjūshā, f. = *majjūshā*.

मज्जना majmanā, ind. (inst. case of a form *majman*; cf. *mañhanā*), Ved. in one mass, together, collectively, in one body, generally; with or by strength, by might, by intensity (*Sāy.* = *balena*, according to *Naighaṇṭuka* II. 9. *majmanā* = *bala*); [cf. Lat. *magmentum*.]

मञ्च mañč, cl. 1. A. *mañčate*, &c., to cheat; to be wicked, &c. (= rts. *mač*, 1. *muč*, *muñč*); to hold; to grow high or tall; to adore; to shine; to go, move.

Mañča, as, m. a stage or platform supported by columns, a scaffold or temporary structure erected for spectators on festive occasions; an elevated shed raised on bamboos in a field (where a watchman is stationed to protect the crop from cattle, birds, &c.); a bedstead, couch, bed, sofa; a chair; a seat of state, throne; a pulpit. — *Mañča-maṇḍapa*, as, m. a sort of temporary open shed standing upon bamboo posts; a platform erected for marriage ceremonies or other festive occasions.

Mañčaka, as, am, m. n. a stage, platform, temporary scaffold erected on a house; a couch, bed; any frame or stand; a kind of brazier or stand for holding fire; (*ikā*), f. = *āsandī*, a chair; a trough, tray. — *Mañčakāśraya* ('ka-āś'), as, m. 'bed-infesting,' a bed-bug, house-bug. — *Mañčakāsura* ('ka-aś'), as, m., N. of an Asura. — *Mañčakāsura-dundubhi-vadha*, as, m., N. of a chapter of the *Kṛiḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.

Mañčayāyya, as, m., N. of a brother of *Caṇḍa-pācārya*.

Mañčukā in *madana-mañčukā*, q. v.

मञ्ज mañj (connected with rts. *mārj*, *mrij*), cl. 10. P. *mañjayati*, -yitum, to wipe, clean, cleanse, purify, wipe off; to sound.

Mañjara, am, n. a cluster of blossoms; a species of plant (= *tilaka*); a pearl; [cf. *deva-m°*.]

Mañjarī, is, or *mañjari*, f. a cluster of blossoms; a compound pedicle or flower-stalk, a branching flower-stalk; a flower-bud; a shoot, sprout, sprig, stalk, (often at the end of titles of works, cf. *pradīpa-m°*); N. of a work by *Bhattachārya-śūdamani* (abbreviated fr. the full title *Nyāya-siddhānta-mañjarī*); a parallel line or row; a species of plant (= *tilaka*); N. of a metre, four times ००-०-०, ०००-०-०-०-०; of another consisting of four lines of 12, 8, 16, and 20 syllables; a pearl; a creeper; = *tulasī*, holy basil; [cf. Gr. *μαργαρον*, *μαργαρίτης*; Lat. *margarita*.] — *Mañjari-cāmara*, am, n. a fan-like sprout. — *Mañjari-namra*, as, m. 'bent down with clusters of flowers,' the plant *Calamus* *Rotang*. — *Mañjari-piñjarita*, as, ā, am, having pearls and gold. — *Mañjari-prakāśa* or *nyāya-siddhānta-mañjari-prakāśa*, as, m. a commentary by *Bhāskara* or *Laugākshi* *Bhāskara* on the *Nyāya-siddhānta-mañjarī* (an elementary treatise on the *Nyāya* system). — *Mañjari-sāra* or *nyāya-siddhānta-mañjari-sāra*, am, n. a commentary by *Yādava Vyāsa* on the *Nyāya-siddhānta-mañjarī*.

Mañjarikā, f. = *mañjarī* in *kaṭu-m°*, *pushpa-m°*; N. of a princess.

Manjarita, as, ā, am, having clusters of flowers

gems, surrounded by jewels. — *Maṇi-megha*, *as*, m., N. of a mountain. — *Maṇi-yashti*, *i*, m. f. a jewelled staff or stick. — *Maṇi-rata*, *as*, m., N. of a Buddhist teacher; (perhaps for *maṇi-ratha* or *mano-ratha*.) — *Maṇi-ratna*, *am*, n. a jewel, gem, precious stone. — *Maṇiratna-maya*, *as*, *i*, *am*, formed or consisting of jewels, jewelled. — *Maṇi-ratna-mālā*, *f*. 'garland of jewels', N. of a philosophical treatise ascribed to Saṅkaraśācārya. — *Maṇi-ratna-vat*, *ān*, *uti*, *at*, containing jewels, jewelled. — *Maṇi-ratha*, see *maṇi-rata*. — *Maṇi-rāga*, *as*, *ā*, *am*, 'jewel-coloured,' having the colour of a jewel; (*as*), m. 'jewel-colour,' the colour of jewels; a kind of metre, four times — — — — — (*am*), n. vermilion (= *hīrṅgula*). — *Maṇi-rāja*, *as*, m. 'jewel-king, jewel-chief,' (probably) a diamond [cf. *maṇiudra*]. — *Maṇi-rāma*, *as*, m., N. of an author; of a commentator who lived in the beginning of this century. — *Maṇi-lingeśvara* ('*ga-iś*'), *as*, m., N. of one of the eight Vīta-rāgas. — *Maṇi-rarman*, *ā*, m., N. of a merchant. — *Maṇi-rāla*, see *maṇi-bāla*. — *Maṇi-vāhana*, *as*, m. 'jewel-bearer,' an epithet of Kuśāmba (in Mahā-bh. Ādi-p. 2363). — *Maṇi-viśeṣa*, *as*, m. a kind of jewel; an excellent jewel. — *Maṇi-vija*, *am*, n. a pomegranate. — *Maṇi-saṅkha-sāraka*, *as*, *ā*, *am*, having jewel-like shells and gravel. — *Maṇi-sara* = *maṇi-sara*. — *Maṇi-silā*, *f*. a jewelled slab. — *Maṇi-śringa*, *as*, m. (probably) N. of the sun. — *Maṇi-saṭa*, *as*, m. 'jewel-mountain,' N. of a mountain. — *Maṇi-śyāma*, *as*, *ā*, *am*, dark-blue like a jewel, i.e. like a sapphire; (according to a Scholiast *maṇi* = *indramīla*). — *Maṇi-sara*, *as*, m. a string of pearls, an ornament of pearls, a necklace, (wrongly written *maṇi-sara*). — *Maṇi-sāra*, N. of a work. — *Maṇi-sūtra*, *am*, n. a string of pearls. — *Maṇi-sopāna*, *am*, n. steps or stairs set with jewels, a jewelled staircase; a staff or stick set with jewels (?). — *Maṇi-skandha*, *as*, m., N. of a snake-demon. — *Maṇi-stambha*, *as*, m. a post or column set with jewels, a jewelled post or pillar. — *Maṇi-sraj*, *k*, *f*. a garland of jewels. — *Maṇi-harmya*, *am*, n. a jewelled palace, crystal-palace; N. of a particular palace. — *Maṇiudra* ('*ni-in*'), *as*, m. 'jewel-chief,' (probably) a diamond [cf. *maṇi-rāja*]. — *Maṇiśvara-tirtha* ('*ni-iś*'), *am*, n., N. of a sacred bathing-place. — *Maṇy-āloka*, N. of a commentary by Jaya-deva Tarkāṅkārā on part of the Tattva-śāntāmaṇi, (also called *āloka*). — *Maṇyāloka-kantakodhāra* ('*ka-ud*'), *as*, m. 'removing thorns from the Maṇy-āloka,' N. of a commentary on the Maṇy-āloka. — *Maṇika*, *as*, m. a jewel, gem, precious stone; (*as*, *am*), m. n. a water-jar or pitcher; (according to Śāy.) globular formations of flesh on an animal's shoulder; [cf. *māṇikya*.] — *Maṇita*, *am*, n. a murmuring sound, an inarticulate sound said to be uttered at cohabitation, murmur libidinosus. — *Maṇila*, *as*, *ā*, *am*, Ved. having fleshy excrescences (as on the dew-lap &c.). — *Maṇiva*, *as*, *ā*, *am*, in *a-maṇiva*, (perhaps) 'having no jewels' (opposed to *su-maṇi*, q.v.); (*as*), m., N. of a serpent-demon. — *Maṇīcaka*, *as*, m. a king-fisher, halcyon; (*am*), n. a particular jewel, the moon-stone (probably a sort of crystal; cf. *śāndra-kānta*). — *Maṇiya*, Nom. A. *maṇiyate*, &c., to become a jewel. — *Maṇivaka*, *am*, n. a flower.

मण *maṇa* (fr. Arabic مَنع), a particular measure of grain by weight = 40 ser, mentioned by Hindū writers as used by the Turushkas or Muhammadans, a 'maund.'

मणज *maṇau* (fr. Arabic مَنع), N. of the seventh Yoga (in astronomy).

मणि *maṇi*. See p. 730, col. 2.

मणित्थ *maṇittha*, *as*, m., N. of an astronomer.

मराटपी *maṭṭapī*, f. a species of pot-herb (= *kshudropodakī*).
मरिह *maṇṭi*, is, m., N. of a man; (probably wrongly for *māṇṭi*).
मराह *maṇṭh*, cl. 1. A. *maṇṭhate*, &c., to desire eagerly, long for; to remember with regret, to meditate sorrowfully, grieve for.
मराह *maṇṭha*, as, m. a sort of baked sweetmeat.
मराहक *maṇṭhaka*, a particular musical air; [cf. *prati-m*°, *maṇḍaka*.]
मराह *maṇḍ* (connected with rts. 2. *mad*, *manā*), cl. 1. P. *maṇḍati*, *mamaṇḍa*, *maṇḍitum*, to adorn one's self; cl. 1. A. *maṇḍate*, &c., to, to clothe, dress; to surround, encompass; to divide, distribute; cl. 10. P. (ep. also A.) *maṇḍayati* (-te), -yitum, to adorn; to rejoice, exhilarate; [cf. Lat. *mund-us*, *mund-are*.]
Maṇḍa, *as*, am, m. n. (in Uṇādi-s. I. 113. said to be fr. rt. *man*), that part of any fluid which rises and collects on the surface in the process of fermentation or while boiling; the scum or thick oily matter which forms on the surface of any liquor or liquid; the thick part of milk, cream, (*dalhi-ja* *maṇḍa*, sour cream; cf. *dalhi-m*°); the spirituous part of wine, &c.; the scum of boiled rice (or any grain); skimmings, scum, foam or froth in general; barm, ferment; gruel; the best part of anything, essence, pith (= *sāra*); the head; (*as*), m. ornament, decoration; the castor-oil tree, *Ricinus Communis* [cf. *amaṇḍa*]; a particular species of pot-herb; a frog [cf. *maṇḍūkā*]; (*ā*), f. the emblem myrobalan tree (= *āmālakī*); spirituous or vinous liquor, brandy; (*am*), n. (Ved.) an oar (? connected with *manga*). — *Maṇḍa-karna*, as, m., N. of a man; [cf. *māṇḍakarī*]. — *Maṇḍa-ētra*, as, m., N. of a man; (*ās*), m. pl. the family of *Maṇḍa-ētra*. — *Maṇḍa-pa*, as, *ā*, *am*, drinking the scum of boiled rice or of any liquor, sipping cream, &c. (*as*, *am*), m. n. an open hall or temporary shed erected on festive occasions, (in this sense probably fr. *maṇḍa*, an ornament + 3. *pā*); a temple or building consecrated to a deity; a pavilion, shed, tent; an arbour, bower; (*as*), m., N. of a man; (*ā*), f. a sort of pulse or leguminous plant (= *nishpāvi*). — *Maṇḍapa-kṣetra*, am, n., N. of a particular sacred district. — *Maṇḍapa-pratishṭhā*, f. the consecration of a temple. — *Maṇḍa-māya*, as, ī, *am*, made of cream or from the scum of any liquid. — *Maṇḍa-hāraka*, as, m. a distiller of spirits, &c. — *Maṇḍodaka* (*ḍa-ud*°), am, n. barm, yeast; the decorating of walls, floors, &c. on festive occasions; = *ēṭṭa-rāga*, mental excitement; (according to some) = *ēṭṭa-rāga*, variegated colour.
Maṇḍaka, as, *ikā*, *am*, a sort of thick gruel made of rice &c., (at the end of a comp., e.g. *prīya-maṇḍaka*, fond of this dish); (*as*), m. a sort of pastry or baked flour; a particular musical air [cf. *maṇṭhaka*]; (*ās*), m. pl. N. of a people (also read *maṇḍaka*; cf. *maṇḍika*).
Maṇḍana, as, *ā*, *am*, adorning, dressing out, decorating; fond of ornament; (*as*), m., N. of a man, = *maṇḍana-miśra* below; (*am*), n. the act of adorning or decorating, bedecking one's self, decoration, jewels, trinkets, (*maṇḍanaṃ kuruṭe*, she adorns herself); ornament, embellishment; N. of a work. — *Maṇḍana-kavi*, is, m., N. of a Pandit. — *Maṇḍana-miśra*, as, m., N. of a philosopher (also called Suresvaračārya and Viśva-rūpačārya). — *Maṇḍanārha* (*ṇa-ar*°), as, *ā*, *am*, worthy ornaments.
Maṇḍanaka in *mukha-m*°, q. v.
Maṇḍapika, as, m. or *maṇḍapikā*, f. (fr. *maṇḍapa* above), a little pavilion; a small shed, shop.
Maṇḍayanta, as, m. an ornament; a actor; an assembly of women; food; (*ī*), f. a woman.
Maṇḍika, *ās*, m. pl., N. of a people; (also read *ṣaṇḍika*).

Maṇḍita, *as*, *ā*, *am*, adorned, ornamented, decorated; (*as*), *m*. (with Jains) *N.* of one of the eleven Gaṇādhīpas; a Vāsishtha. — *Maṇḍita-puṭra*, *as*, *m*. = *maṇḍita*, *N.* of one of the eleven Gaṇādhīpas.

मण्डप *maṇḍa-pa*. See under *maṇḍa*, p. 731, col. 3.

मण्डपूल *maṇḍapūla*, boots with legs, high boots, jack-boots.

मण्डरी *maṇḍarī*, *f.* a sort of cricket; [*cf.* *māṇḍarika*.]

मण्डल *maṇḍala*, *as*, *ā*, *am* (said to be *fr.* *rt. maṇḍ*), round; (*as*), *m.* a circular array of troops, an army drawn up in a circle; a species of snake; a dog; (*am*), *n.* a disk (especially the disk of the sun or moon); anything round (e.g. *ādarṣa-maṇḍalam*, a mirror; *śūpa-maṇḍalam*, the circular bend of a strung bow); a circle, globe, ball, orb, wheel, circumference, ring, (said to be also *as*, *m.*); the path or orbit of a heavenly body; a great circle (in astronomy); the visible horizon; a halo round the sun or moon; any circular figure or diagram; a sort of mystical diagram formed in summoning a divinity, &c.; a circular bandage (in surgery); a round mark (as a mark caused by a finger-nail, &c.); a particular attitude or position of the feet in shooting; a district, arrondissement, territory, province (sometimes at the end of modern names as in *Coro-mandal*, the whole circle of territory over which one of the twelve emperors termed *Cakra-vartins* was supposed to have reigned in ancient times); a surrounding district or territory, the circle of a king's near and distant neighbours (with whom he must maintain political and diplomatic relations; four or six or ten or even twelve such neighbouring princes are enumerated); a multitude, assemblage, group, troop, collection, band, whole body, association, society, company, heap; a division of the *Rig-veda*, (the whole *Samhitā* of the *Sākala* school, which is the only extant *Sākha* or recension of the *Rig-veda*, is divided into ten *Maṇḍalas*, and these into 85 *Anuvākas* or sections, and these again into 1017, or with the eleven additional hymns, into 1028 *Sūktas* or hymns, which again are divided into 10,417 *Rīcs* or verses, and these into 153,826 *Padas* or words; the other method of division is into *Aṣṭakas*, *Adhyāyas*, *Vargas*, *Rīcs*, and *Padas*; *cf.* *varga*); a sort of cutaneous eruption or leprosy with circular spots, (in this sense also *n.* *pl.*); a sugar-ball, sweetmeat, a sort of perfume (= *vyāghra-nakha*); a particular oblation or sacrifice; (*i*), *f.* a circle, &c.; an assemblage, company, corporate body, church, multitude, crowd; walking round, whirling, circular motion; a nest; bent grass, *Panicum Dactylon* (see *dūrva*). — *Maṇḍala-kārmika*, *as*, *ā*, *am*, having a circular bow or whose bow is bent; [*cf.* *maṇḍali-kṛta*]. — *Maṇḍala-gīhna*, *am*, *n.* the sign or mark of a circle. — *Maṇḍala-nṛitya*, *am*, *n.* a circular dance (especially a dance like that said to have been danced by the *Gopis* round *Kṛishṇa* and his mistress *Rādhā*; also read *maṇḍali-nṛitya*). — *Maṇḍala-nyāsa*, *am*, *n.* the putting down or drawing a circle; *maṇḍala-nyāsaṃ kṛi*, to describe a circle. — *Maṇḍala-patṛikā*, *f.* a red-flowering *Punarnava*. — *Maṇḍala-puṣhaka*, *as*, *m.* a species of insect. — *Maṇḍala-brāhmaṇya*, *am*, *n.* *N.* of an *Upanishad*. — *Maṇḍala-bhāga*, *as*, *m.* part of a circle. — *Maṇḍala-vaṭa*, *as*, *m.* an Indian fig-tree forming a circle; [*cf.* *maṇḍalin*]. — *Maṇḍala-vartin*, *i*, *n.* the governor of a province, ruler of a small kingdom; [*cf.* *cakra-vartin*]. — *Maṇḍala-varsha*, *am*, *n.* (probably) general rain extending over a whole country, lasting rain. — *Maṇḍala-śus*, *ind.* by circles, in circles, in rings. — *Maṇḍalāgra* (*la-āg*), *as*, *ā*, *am*, round-pointed, having a round point or end; (*as*), *m.* a bent or rounded sword, a scimitar, sabre; (*am*), *n.*, scil. *śastra*, a surgeon's circular knife. — *Maṇḍalādhipa* or *maṇḍalādhipa* (*la-adh*), *as*, *m.* the lord of a district, ruler or

governor of a province, king of a country, a monarch, emperor. — *Maṇḍali-karāṇa*, *am*, *n.* the act of making round, rounding, gathering in a ball or circle, coiling, &c. — *Maṇḍali-kṛi*, *cl.* 8. *P.* -*karoti*, -*kartum*, to make round, form into a circle or ball, form into a ring, coil. — *Maṇḍali-kṛita*, *as*, *ā*, *am*, formed into a circle, made circular, rounded, curved, tense, bent (as a bow). — *Maṇḍali-nṛitya* = *maṇḍala-nṛitya*, *q.v.* — *Maṇḍali-bhū*, *cl.* 1. *P.* -*bhavati*, -*bhavitum*, to become round, to form a circle. — *Maṇḍali-bhūta*, *as*, *ā*, *am*, become round, become circular or rounded, curved, bent (as a bow). — *Maṇḍaleśa* (*la-īśa*) or *maṇḍaleśvara* (*la-īś*), *as*, *m.* the lord of a district, ruler or governor of a province. — *Maṇḍaleśa-tva*, *am*, *n.* rulership of a province, governorship. — *Maṇḍalottama* (*la-ut*), *am*, *n.* the best or most excellent empire, principal kingdom.

Maṇḍalaka, *am*, *n.* a disk; a circle; a district, province; a cutaneous disease, white leprosy with round spots; a circular array of troops; a group; a mirror; (*as*), *m.* a dog. — *Maṇḍalaka-rājan*, *ā*, *m.* the king of a small district or province.

Maṇḍalaya, *Nom. P.* *maṇḍalayati*, &c., to make round or circular.

Maṇḍalāya, *Nom. A.* *maṇḍalāyate*, -*yitum*, to become a circle, form one's self into a circle or ring, coil one's self.

Maṇḍalāyamāna, *as*, *ā*, *am*, becoming circular, forming one's self into a circle or ring, coiling one's self.

Maṇḍalāyita, *as*, *ā*, *am*, formed into a circle or ring; round, circular, = *varṭula*?; (*am*), *n.* a ball, globe.

Maṇḍalita, *as*, *ā*, *am*, made round or circular, (*pari-maṇḍalita*, rounded, whirled round). — *Maṇḍalita-hasta-kāṇḍa*, *as*, *m.* having a trunk formed in rings or circles (said of an elephant).

Maṇḍalin, *i*, *inī*, *i*, forming a circle or ring, made up into a coil or ball; possessing or ruling a country; (*i*), *m.* 'marked with round spots,' a particular kind of snake (= *go-nāsa*); 'ringed,' any snake; the ruler of a district or province; a pole-cat; a cat; a dog; the Indian fig-tree [*cf.* *maṇḍala-vaṭa*]; the sun.

मखित *maṇḍita*. See col. 1.

मण्डु *maṇḍu*, *us*, *m.*, *N.* of a *Rishi*; [*cf.* *māṇḍavya*.]

Maṇḍuka in *panka-m*, *q.v.*

मण्डूक *maṇḍūka*, *as*, *m.* (said to be *fr. rt.* *maṇḍ*), a frog; *N.* of a particular breed of horses; the plant *Calosanthus Indica*; *N.* of a *Rishi*; of a *Nāga*; (according to some) = *gāḍha-tejas*; (*ā*), *f.* the plant *Rubia Munjista*, = *manjishṭhā*; (*i*), *f.* a female frog; *N.* of several plants (= *maṇḍūka-parvī*); *Hydrocotyle Asiatica*; *Polanisia Icosandra*; *Clerodendrum Siphonanthus*; a particular shrub (commonly called *Khulakudī*); a wanton woman; (*am*), *n.* a kind of coitus; (*if* *maṇḍūka* occurs at the end of an adj. comp. the *fem.* ends in *ā*). — *Maṇḍūka-kula*, *am*, *n.* a collection or assemblage of frogs. — *Maṇḍūka-gati-lāsa*, *as*, *ā*, *am*, ardently desiring the gait of a frog. — *Maṇḍūka-parva*, *as*, *m.*, *N.* of several plants, *Calosanthus Indica*, = *kapitana*; (*i*), *f.* *Rubia Munjista*; *Clerodendrum Siphonanthus*; *Polanisia Icosandra*; *Hydrocotyle Asiatica*; a particular shrub (commonly called *Khulakudī*). — *Maṇḍūkaparvīka*, *f.* = *maṇḍūka-parvī*. — *Maṇḍūka-pluti*, *is*, *f.* 'frog-leap,' the passing over or skipping of several *Sūtras* and supplying from a previous *Sūtra* (in grammar). — *Maṇḍūka-mātrī*, *tā*, *f.* 'the mother of frogs,' the plant *Clerodendrum Siphonanthus*. — *Maṇḍūka-yoga*, *as*, *m.* a particular kind of abstract meditation in which an ascetic sits motionless like a frog. — *Maṇḍūkayoga-niyata*, *as*, *ā*, *am*, intent upon the frog-meditation. — *Maṇḍūkayoga-śayana*, *am*, *n.* lying like a frog in deep meditation. — *Maṇḍūka-sūyin*, *i*, *inī*, *i*, lying like a frog. — *Maṇḍūka-sarasa*, *am*, *n.* a frog-pond, pond

full of frogs [*cf.* *Pān. V. 4. 94*]. — *Maṇḍūkānū-vṛitti* (*ka-an*), *is*, *f.* 'frog-course,' skipping over or omitting at intervals; [*cf.* *maṇḍūka-pluti*.]

मण्डूर *maṇḍūra*, *am*, *n.* rust of iron, scorīa, dross. — *Maṇḍūra-dhūṇikī*, *f.*, *Ved.* a particular abusive and indelicate expression.

मत *mat* or *mad*, *abl.* of 3. *ma*, *q.v.* (serving for the base of the singular number of the first personal pronoun at the beginning of compounds, the proper form in these cases being *mad*, see *i. mad*). *Mat-kṛita*, *mat-para*, &c. See under *i. mad*, p. 734, col. 1.

मत *mata*. See p. 740, col. 3.

मतङ्ग *matanga*, *as*, *m.* (according to some *fr. matam + ga*, going wilfully), an elephant; a cloud; *N.* of a *Muni* (mentioned in *Mahā-bh. Ādi-p.* 2925, &c.); of a *Dānava*; (*ās*), *m. pl.* the family of this *Muni*. — *Matanga-ja*, *as*, *m.* an elephant. — *Matangaja-tva*, *am*, *n.* the being an elephant. — *Matanga-tīrtha*, *am*, *n.*, *N.* of a sacred bathing-place (mentioned in the *Sīva-Purāṇa*). — *Matangadeva*, *as*, *m.*, *N.* of a fabulous being. — *Matangapura*, *am*, *n.*, *N.* of a town. — *Matanga-rāpi*, *f.*, *N.* of a sacred tank. — *Matanga-hataka*, *as*, *m.*, *N.* of a man.

Matanginī, *f.*, *N.* of a daughter of *Mandara*.

मतल्लिका *matallikā*, *f.* (at the end of a comp.), anything excellent of its kind [*cf. mācar-ḍika*, *go-m*]; a particular metre, four times $\cup - \cup - \cup - \cup$.

Matallī, *f.* = *matallikā*, anything excellent of its kind.

मतस्र *matasna*, *e*, *n. du.*, *Ved.*, *N.* of certain internal organs of the body, (perhaps) the kidneys; (according to *Mahī-dhara* on *Vājasaneyi-smhitā XIX. 85*) = *hrīdayabhaya-pārśva-sṭhe aṣṭhīnī*, two bones situated on either side of the heart.

मति *mati*. See p. 740, col. 3.

मतिनार *matināra*, *as*, *m.*, *N.* of a king.

मतिल *matila*, *as*, *m.*, *N.* of a king.

मतीकृ *matī-kṛi*. See below.

मतुथ *matutha*, *as*, *m.* (*fr. rt. man*), an intelligent person (= *medhāvin*).

मतुल *matula*, (with Buddhists) a particular high number.

मत्क 1. *matka*, *as*, *m.* (for 2. see p. 734, col. 1), a bug, = *matkūṇa* below.

Matkūṇa, *as*, *m.* a bug; a flea; a beardless man; an elephant without tusks; a small elephant; a buffalo; a cocoa-nut; (*ā*), *f.* pudendum (of a young girl, = *ajāta-loma-bhaga*); *N.* of a river; (*am*), *n.* armour for the thighs or legs, greaves (= *janghā-trāṇa*; *cf. manṣhāṇa*). — *Matkūpārī* (*ṇa-ari*), *is*, *m.* 'bug-enemy,' hemp.

Matkūpikā or *matkūlikā*, *f.*, *N.* of one of the *Mātrīs* attending on *Skanda*.

मत्त *matta*, *matta-kāla*, *matta-gāminī*, *mat-ta-dantīn*, &c. See p. 734, col. 2.

मत्य 1. *matya*, *am*, *n.* (for 2. see p. 741), a harrow, roller; a club (perhaps with teeth, *Ved.*); harrowing, rolling, making even or level; [*cf. madi*].

Matī-kṛi, *cl.* 8. *P.* -*karoti*, -*kartum*, to harrow, roll, make even by rolling.

मत्स *matsa*, *as*, *m.* (*fr. rt. 2. mad*, to rejoice) = *matsya*, a fish ('the gay one'); the king of the *Matsyas*, (also read *matsya*, *q.v.*); (*i*), *f.* = *matsyā*, p. 733, col. 1. — *Matsa-gaṇṭa*, *as*, *m.* a kind of fish-sauce (= *vyājanā-viśeṣa*); perhaps *fr. matsa-gaṇṭa* (*cf. matsya-gaṇṭa*).

Matsara, *as*, *ā*, *am* (according to *Uṇādi-s. III. 73. fr. rt. 2. mad*; according to others *fr. mat +*

(*rs*), exhilarating, intoxicating (Ved.; according to *Sây.* = *tripti-kura*, *tripti-hetu*, satisfying); envious, rudging, jealous, hostile; selfish, self-interested; inattentive, greedy, covetous; niggardly; wicked; (*as*), N. of the exhilarator, i. e. Soma; envy, jealousy, enmity, hostility; greediness after, selfish eagerness for addition to (with loc.); anger, passion; (*as*, *ā*), N. f. a gnat, musquito (usually fem.). — *Matsara-val*, *āt*, *at*, Ved. = *matsara*, exhilarating, intoxicating, (according to *Sây.* on *Rig-veda* IX. 97, 2 = *madakara-rasa-yukta*, having intoxicating vice.)

Matsarin, *i*, *inī*, *i*, = *matsara*, exhilarating, intoxicating (Ved., *Sây.* = *madayitri*); envious, jealous, rudging; greedy after, selfishly eager for or addicted to (with loc.); wicked, depraved, bad. — *Matsarinima*, *as*, *ā*, *am*, Ved. very exhilarating, very intoxicating (*Sây.* = *atīsayena madayitri* or *madārin*).

Matsya, *as*, *m*, a fish ('the gay one'); a particular species of fish (probably the Saphari); (in astronomy) the figure of a fish (= *timī*, q. v.); a king of the Matsyas (also called Matsa; cf. *Mahā-bh.* *Virāṭa*-p. 16, 18, 145, *Ādi*-p. 2393, 2396, where the name is applied to Virāṭa as having been found by fishermen, along with his sister Matsyā or Satyavati, in the body of the Apsaras Adrikā, metamorphosed into a fish); N. of a pupil of Deva-mitra Śākalya, also read *vātsya*; a particular luminous appearance; (*au*), m. du. the twelfth sign of the zodiac or Pisces (figured by two fish); (*ās*), n. pl. N. of people and country (mentioned in Manu II. 19, as forming part of the district called Brahmarshi), the country of Virāṭa; (*syā* or *sī*), f., N. of the sister of king Virāṭa; [cf. *Hib. meas*, 'a fish'; *measach*, 'fishy'.] — *Matsya-karandikā*, f. a fish-basket, any lamp or receptacle for fish. — *Matsya-kūrmādyatārīn* ('*ma-ād*'), *i*, m. 'descending (and becoming incarnate) as a fish, tortoise, &c.', an epithet of Vishṇu. — *Matsya-gandha*, *as*, *ā*, *am*, having the smell of fish; (*ās*), m. pl. N. of a race; (*ā*), f. epithet of Satya-vatī (mother of Vyāsa, also called *līna-gandhā*; see *Matsya* above); a species of aquatic plant (= *lāngali*, *jala-pippali*). — *Matsya-hanṭa*, *as*, m. a kind of fish-sauce or dish of fish; f. *matsa-gaṇṭa*. — *Matsya-ghāta*, *as*, m. the killing of fish, i. e. the occupation of a fisherman. — *Matsya-ghātīn*, *i*, m. 'fish-killer,' a fisherman. — *Matsya-jāla*, *am*, n. a fishing net. — *Matsya-val*, *an*, or *matsya-jivīn*, *i*, m. 'living by fish, e. living by catching fish,' a fisherman; [cf. *matsyopajivīn*.] — *Matsya-deśa*, *as*, m. 'the country of Matsya,' N. of a country mentioned in the *Ratna-śāha*; [cf. *matsya*.] — *Matsya-drāḍasī* or *matsya-vālasikā*, f., N. of the twelfth day in one of the *śukla* of the month Mārgaśīrṣa. — *Matsya-dvīpa*, *s*, m. 'fish-island,' N. of a Dvīpa. — *Matsya-dhānī*, 'fish-holder,' a fish-basket, a small basket used by fishermen, (also sometimes, but less accurately, applied to a kind of snare of reeds or grass which is left in the water and entangles the fish that swim with the current.) — *Matsya-dhruja*, *as*, m. a fish-shaped standard; N. of a mountain in Kāma-rūpa. — *Matsya-ātha*, *as*, m. 'fish-lord,' N. of a man (= *matsyendra*, q. v.). — *Matsya-nārī*, f. 'fish-woman, half fish, half woman,' epithet of Satya-vatī. — *Matsya-āsaka* or *matsya-nāsana*, *as*, m. 'fish-destroyer,' sea-eagle, ospray. — *Matsya-pittā*, f. 'fish-bile,' a species of medicinal plant (= *kaṭu-rohiṇī*; cf. *matsya-vinnā*). — *Matsya-purāṇa*, *am*, n. 'fish-urāṇa,' N. of one of the eighteen Purāṇas, so called as communicated by Vishṇu in the form of a fish to the seventh Manu, sometimes called *Vaivasatī*; [cf. *matsyavatāra*.] — *Matsya-prādurbhāva*, *s*, m. 'fish-manifestation,' N. of the thirty-sixth chapter of the *Narasimha-Purāṇa*; [cf. *matsyavatāra*.] — *Matsya-bandha*, *as*, m. a fisherman. — *Matsya-bandhana*, *am*, n. a fish-hook, angle; (*i*), f. a fish-basket. — *Matsya-bandhin*, *i*, m. 'fish-catching,' an angler, fisherman; (*inī*), f. a fish-basket (various reading for *matsya-bandhanī*).

— *Matsya-mūlha*, *am*, n., N. of a Tirtha. — *Matsya-ranka* or *matsya-ranga* or *matsya-rangaka*, *as*, m. a halcyon, king-fisher. — *Matsya-rāja*, *as*, m. 'fish-king,' the fish *Cyprinus Rohita*; the king of the Matsyas. — *Matsya-vid*, *t*, *t*, *t*, knowing fish, an ichthyologist. — *Matsya-vinnā*, f. a plant (= *kaṭukā*). — *Matsya-vedha*, *am*, *i*, n. f. 'fish-piercing,' a fish-hook, angle; (*i*), f. a cormorant. — *Matsya-sagundhin*, *i*, *inī*, *i*, having a fishy smell. — *Matsya-saṅghāta*, *as*, m. a multitude of fish, a shoal of young fry or small fish. — *Matsya-santānika*, *as*, ni, a particular dish of fish (eaten with condiments and oil). — *Matsya-sūkta*, *am*, n., N. of a work mentioned in *Kṛṣṇānanda's* *Tantra-sāra*. — *Matsya-han*, *ā*, m., Ved. 'fish-killer,' a fisherman. — *Matsyākshaka* ('*ya-ak*'), *as*, m. or *matsyākshakā* or *matsyākshī*, f. 'fish-eyed (?)', N. of a species of Soma plant; (according to some *matsyākshī* and *matsyākshikā* = *ganḍa-dūrvā*, according to others *matsyākshī* = *hlamoṭikā*, *Hingcha* Repens; *matsyākshī* is sometimes read *matsyāngī*). — *Matsyād* ('*ya-ad*'), *t*, *t*, *t*, or *matsyādu* ('*ya-āla*'), *as*, *ā*, *am*, 'fish-cating,' feeding on fish. — *Matsyādānī*, f. = *jala-pippali*, a particular plant. — *Matsyāvātara* ('*ya-av*'), *as*, m. 'fish-descent,' N. of the first of the ten incarnations or manifestations of Vishṇu (during the reign of the seventh Manu, the whole earth, which had become corrupt, was destroyed by a flood, and all living beings perished, except the pious Manu himself, and the seven Rishis, who were preserved by the help of Vishṇu in the form of a fish, after having been directed by him to enter a large ship with the seeds of all existing things; while the ship floated, fastened to the fish, Manu entered into conversation with him, and his questions, with the replies of Vishṇu, form the substance of the *Matsya-Purāṇa*, q. v.); in the *Vana-parvan* of the *Mahā-bhārata*, I. 12746-12804, the fish is represented as an incarnation of Brahmā; N. of a division of the *Khaṇḍa-praśasti*, ascribed to Hanumat, treating of the ten manifestations of Vishṇu. — *Matsyāvātara-kathana*, *am*, n. 'the tale or narration of the fish-descent,' N. of the thirty-seventh chapter of the *Uttara-khaṇḍa* of the *Padma-Purāṇa*. — *Matsyāsana* ('*ya-as*'), *as*, m. 'feeding on fishes,' a halcyon, king-fisher. — *Matsyāsura* ('*ya-as*'), *as*, m. 'fish-Asura,' N. of an Asura. — *Matsyāsura-saila-vadha*, *as*, m., N. of the ninety-second chapter of the *Kṛīḍā-khaṇḍa* or second part of the *Gaṇeśa-Purāṇa*. — *Matsyendra* ('*ya-in*'), *as*, m., N. of a teacher of the *Haṭha-vidyā*. — *Matsyēśvara-tirtha* ('*ya-iś*'), *am*, n., N. of a Tirtha. — *Matsyodarin* ('*ya-ud*'), *i*, m., N. of Matsya or Virāṭa as the brother of Matsyodari. — *Matsyodari* ('*ya-ud*'), f. a N. of Matsyā or Satya-vatī, who with her brother Matsya was found in the body of the Apsaras Adrikā metamorphosed into a fish, (also read *matsodari*); N. of a sacred bathing-place in Benares. — *Matsyodariya*, *as*, *ā*, *am*, relating to the belly of a fish; (*as*), m. 'son of Satya-vatī or Matsyodari,' an epithet of Vyāsa. — *Matsyopajivīn* ('*ya-up*'), *i*, m. 'living by fish,' a fisherman; [cf. *matsya-jivat*.] — *Matsyaka*, *as*, m. a little fish.

मत्सर matsara. See p. 732, col. 3.

मत्स्य matsya. See col. 1.

मत्स्यगण्डिका matsyagandikā or matsyagandī, f. (corrupted fr. *madhu-syandi*?), granulated sugar, coarse or unrefined sugar.

मथ् I. math (or manth, q. v.), cl. 1. 9. P. (cp. also A.) mathatī (Ved. mathayati),

manthātī, mathnātī (-te), mamantha or less usually mathatī (2nd sing. mamanthitha, 3rd du. mamanthatus or less usually mamathatus, 3rd pl. mamanthus or mamathus, Ved. methus, methire), mathishyati or mathishyati, amanthī (Ved. mathit), Inf. manthitum or mathitum, to rub together (Ved.); to stir, stir up, excite (in Ved. with *agnim*, to excite fire by rubbing two pieces of wood together); to stir or whirl round, shake to-

gether, shake, agitate; to churn, produce by churning (sometimes with two acc., e. g. *sudhān kshirā-nidhim mathnāti*, he churns nectar out of the ocean of milk); to agitate, confuse; to crush, grind, pinch; to grind down, oppress, afflict, distress, trouble; to destroy, kill, annihilate, hurt; to tear off, dislocate, disjoint: Pass. mathyate (ep. also -ti), to be stirred up or churned, &c.: Caus. mathayati or less usually mathayati, -yitum, to cause to be stirred up or churned, &c.: Desid. mīmanthīshati, mīmanthīshatī: Intens. māmmathyate, māmmanthī, māmmanthīti, Impf. 3rd sing. amāman; [cf. Gr. *μάτος*, *ματεύω*, *μαθῶμαι*, *μύθο-σ*, *μύθω*, *Προ-μύθ-εῖ-σ* = *pra-mantha-s*, q. v.; Lat. *ment-ula*; Slav. *met-eŭ*, 'tumult'; Lith. *met-ur-i-s*, *ment-ure*, 'a churning-stick'; Hib. *muilthe*, *meadar*, 'a churn, milk-pail.']

2. math. See mathin below.

Matha, *as*, m. = mātha, q. v.

Muthaka, *as*, m., N. of a man; (*ās*), m. pl. his descendants.

Mathan (mathnā, inst. c. sing.), a piece of wood for producing fire by attrition; friction, rubbing (Ved., *Sây.* mathnā = *pramāthanena*, *lodanena*).

Mathana, *as*, *i*, *am*, rubbing; stirring round; churning; hurting, injuring, destroying; a destroyer [cf. *pura-m*, *madhu-m*]; (*as*), m. the tree *Premna Spinosa* (the wood of which is used to produce fire by attrition); (*am*), n. the act of rubbing, friction; the act of stirring round, churning [cf. *amṛita-m*, *nanthana*]; the act of hurting, injury, harsh treatment, destruction; N. of a weapon. — *Mathanācala* ('*na-ac*'), *as*, m. the mountain (Mandara, q. v.) used as a churning-stick by the gods and Dānavas in churning the ocean of milk; [cf. *mantha-śula*.]

Mathi, *is*, *is*, *i* (at the end of a comp.), Ved. rubbing, churning, destroying, killing [cf. *urā-m*]; (*is*), m. a churning-stick, any staff for stirring or churning; [cf. *mathin*.]

Mathita, *as*, *ā*, *am*, stirred round, shaken about, churned, agitated; crushed, ground, pinched, nipped; oppressed, afflicted, distressed, anxious; destroyed, killed; dislocated, disjointed; (*as*), m., N. of a descendant of Yama (the reputed author of the hymn *Rig-veda* X. 19); (*am*), n. buttermilk without water, pure buttermilk.

Mathitri, *tū*, *tri*, *tri*, one who stirs or churns, one who destroys or annihilates, a destroyer.

Muthitvā or manthitvā, ind. having stirred, having churned, &c.

Mathin, manthās (nom. voc. sing. manthās fr. a base manthas, the other strong cases fr. a base manthan, acc. pl. and other weak cases fr. a base math, middle cases fr. mathin, see Gram. 162; hence nom. pl. manthānas, acc. pl. mathas, inst. sing. du. pl. mathā, mathibhyām, mathibhis), a churning-stick, churn-staff, any stick for stirring or churning; the penis; a thunderbolt; wind.

Mathina (said to be fr. mathin above), Nom. P. mathināti, &c. (meaning doubtful).

Mathna, *as*, *ā*, *am*, Ved. shaken about, agitated, whirled, (but mathnā in *Rig-veda* I. 181, 5, is regarded by *Sây.* as inst. sing. of mathan above.)

Mathnat, *an*, *atī*, *at*, stirring round, shaking about, churning, agitating; oppressing.

Mathya, *as*, *ā*, *am*, to be rubbed, to be churned, to be extracted or produced by churning.

Mathyamāna, *as*, *ā*, *am*, being stirred or churned, being rubbed.

Mathra, *as*, *ā*, *am*, Ved. tearing or whirling along (*Sây.* = *mathana-śila*).

Mantha, manthya, &c. See under rt. manth.

मथ्य mathavya, *as*, *ā*, *am*, Ved., in *Atharva-veda* II. 35, 2, for *madhavya*.

मया mathā, ind., Ved. a Nidhana formula.

मयात mathāta, *am*, n., N. of a Sāman; [cf. *mamātha*.]

मथुर mathura, *as*, m. (said to be fr. rt.

1. *math*, N. of a man; (*ā*), f., N. of an ancient town held in great honour as sacred to Kṛṣṇa (situated in the province of Agra on the right bank of the river Yamunā or Jumā, not far from the hill Govardhana in Vṛinda-vana, the scene of the amours and exploits of Kṛṣṇa; it is described in Vishṇu-Purāṇa XII. 1. as having been founded by Satrugna; it was the birthplace of the god Kṛṣṇa, and under the modern name of Muttra is to this day the resort of crowds of devotees; according to Kulūka on Manu II. 19, the town forms part of a district, called Brahmarshi, belonging to Sūrasena); N. of two other towns; [cf. *māthura*, *mathurā*.] — *Mathurā-kāṇḍa*, *am*, n., N. of a section of the Mantra-rahasya-prakāśikā. — *Mathurā-nātha*, *as*, m. 'lord of Mathurā,' an epithet of Kṛṣṇa; N. of several men; (*i*), f., N. of a commentary on the Tattva-śāntamāyī by Mathurā-nātha. — *Mathurā-niveśa*, *as*, m., N. of the sixty-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Mathurā-māhātmya*, *am*, n., N. of a part of the Vāraha-Purāṇa (containing an account of the city and temples of Mathurā). — *Mathurā-setu*, *us*, m. 'the bridge of Mathurā,' N. of a work. — *Mathureśa* ('*rā-īśa*'), *as*, m. 'lord of Mathurā,' an epithet of Kṛṣṇa; N. of the author of the Śabda-ratnāvalī, a dictionary of synonyms.

Mathurā, *f*, = *mathurā* above.

मद् 1. *mad* [cf. *mat*, p. 732, col. 3], a form derived fr. *mat*, abl. of 3. *ma*, and serving for the base of the first personal pronoun in the singular number (especially at the beginning of compounds as follow). — *Mac-citta*, *as*, *ā*, *am*, having the mind (fixed) on me, thinking of me. — *Mac-charīra*, *am*, n. (*mad* + *ś*), my body. — *Mat-kṛta*, *as*, *ā*, *am*, made by me; uttered by me; (*e*), ind. for the sake of me, on my account. — *Mat-tara*, *as*, *ā*, *am*, better or more than mine. — *Mat-tas*, ind. from me. — *Mat-para*, *as*, *ā*, *am*, devoted to me. — *Mat-putra*, *as*, m. the son of me, my son. — *Mat-prasūta*, *as*, *ā*, *am*, produced from me. — *Mat-sakāśe*, ind. in my presence. — *Mat-sakhi*, *ā*, m. my companion, my friend. — *Mat-sandēśa*, *as*, m. news of me, tidings of me. — *Mat-samaksham*, ind. in the presence of me, in my sight. — *Mat-sādṛśya*, *am*, n. the likeness or resemblance of me. — *Mad-artha*, *as*, m. my purpose; (*am*), ind. for the sake of me. — *Mad-dēha*, *am*, n. my body. — *Mad-bandhana-samudbhava*, *as*, *ā*, *am*, caused by the binding of me, i. e. by my bondage. — *Mad-bhaktā*, *as*, *ā*, *am*, devoted to me. — *Mad-bhū*, cl. 1. P. *mad-bhavati*, &c., to become I. — *Madṛk*, ind. (fr. *madryañ*), Ved. to me, towards me (Sāy. = *mad-abhinukham*). — *Madryañ*, *an*, *driñ*, *ak* (fr. 1. *mad* with *adri* substituted for *ad* and *rt*. *añ*), Ved. directed towards me, extending to me; (*ak*), ind. towards me. — *Madryadrik*, ind., Ved. = *madrik* (with reduplication of affix *adri*; cf. *udryañ*). — *Mad-vaśana*, *am*, n. my word, my order; *mad-vaśant*, in my name, from me. — 1. *mad-vat*, ind. like me; (for 2. *madvat* see p. 736, col. 1). — *Mad-vargiya* or *mad-vargiya* or *mad-vargya*, *as*, *ā*, *am*, belonging to my class or to my party, connected with or related to me. — *Mad-vidha*, *as*, *ā*, *am*, like me, equal to me, of my sort or kind. — *Mad-viyoga*, *as*, m. separation from me. — *Mad-vihina*, *as*, *ā*, *am*, separated from me. — *Man-maya*, *as*, *i*, *am*, 'consisting of me,' full of me, like me, attached to me; come forth from me, proceeding from me.

2. *matka*, *as*, *ā*, *um* (for 1. see p. 732, col. 3), mine, my.

Madya, *as*, *ā*, *am*, mine, my own, belonging to me.

1. *madya*, Nomi. P. *madyati*, &c., see Pāp. VII. 2, 98. (For 2. *madya* see p. 735, col. 3.)

मद् 2. *mad* [cf. *rts. mand*, *mud*], cl. 4. P. (rarely A. in Ved.) *mādyati* (-te), *ma-māla*, *amādit*, *maditum* (Vedic forms are *madati*, *mandati*, -te [see *rt. mand*], *mademahi*, *matēi*,

matēsi, *matsva*, *mamaddhi*, *mamattu* by Pāp. VI. 1, 192, *mamattana*, *mamadas*, *mamadan*, *matsat*, *matsati*, *amatta*, *amatsus*, *amatsata*, *amandata*, *amandit*, see *rt. mand*), to become drunk or inebriated, (perhaps originally *madidum esse*, to be moist); to be mad; to be drunk with joy, &c.; to revel, revel in, delight in (with inst., gen., loc., and rarely acc.); to be glad, rejoice, be happy; to enjoy heavenly bliss; to be cheerful or gay; (Ved.) to gladden, delight, amuse, exhilarate, intoxicate, inspire, animate: Caus. *mādayati*, *madayati*, -*yitum* (Ved. Inf. *mādayadhyai*), Aor. *amimadat*, *amamadat*, to intoxicate, inebriate, delight, exhilarate, gladden, satisfy; A. (-te), to be glad, rejoice, be pleased, be happy, delight in; to enjoy heavenly bliss: Desid. *mimadishati*: Intens. *māmadyate*, *māmatti*; [cf. Gr. *μαδ-από-ς*, *μαδ-ά-ω*, *μαδός*, *μαδί(ω)*, *μαδός*; Lat. *mād-e-o*, *mād-ū-du-s*, *mād-e-se-o*, *mād-e-facio*, *mā-na-re* from *mad-na-re*; probably Goth. *mat-s*, *mat-jan*; Angl. Sax. *mete*, *met-an*; Eng. *mad*; Hib. *misge*, 'drunkenness'; Pers. *mas* from *med-t*.]

Matta, *as*, *ā*, *am*, intoxicated, inebriated, drunk, (often used metaphorically, as 'drunk with love, with joy, with pride, passion, &c.'): mad, insane, furious; in rut, rutish (said of animals of all kinds, but especially of an elephant); amorous, lustful, wanton; delighted, overjoyed, excited; proud, arrogant; (*as*), m. a drunkard; a madman; a furious elephant, an elephant in rut; a buffalo; the Indian cuckoo; a thorn-apple; N. of a Rākshasa; (*ā*), f. any intoxicating drink, spirituous or vinous liquor; a particular metre, four times —————. — *Matta-kāla*, *as*, m., N. of a king of Lāta. — *Matta-kāśinī*, f. 'appearing intoxicated,' a bewitching or wanton woman; (sometimes written *matta-kāśinī* and *matta-kāshinī*). — *Matta-kṛiḍā*, f. a kind of metre. — *Matta-gāminī*, f. 'having the gait of an elephant in rut,' a woman with a rolling walk, a bewitching or wanton woman. — *Matta-dantīn*, *i*, m. a furious elephant or one in rut. — *Matta-nāga*, *as*, m. an elephant in rut; N. of an author. — *Matta-mayūra*, *as*, m. an amorous peacock or one drunk with passion, a wild or excited peacock; (*am*), n. a kind of metre, four times —————. — *Mattamayūra*, *as*, *ā*, *am*, behaving like an amorous peacock; (*ās*), m. pl. epithet of a particular warrior-tribe. — *Matta-mātarga-lilākara*, a kind of metre. — *Matta-vāraṇa*, *as*, m. an elephant in rut, a furious elephant; (*as*, *am*), m. n. a fence against drunkards, &c., a fence or hedge round the house of a rich man; a turret, a little room on the top of a large building or palace; a veranda; a pavilion; = *nir-yūha*, q. v.; (*am*), n. pounded betel-nuts. — *Mattavāraṇa-vikrama*, *as*, m. the strength or might of a furious elephant. — *Matta-vilāsinī*, f. a particular metre, four times —————. — *Mattākṛiḍā* ('*ta-āk*'), f. a particular metre, four times —————. — *Mattālamba* ('*ta-āl*'), *as*, m. a fence or hedge round the house of a rich man; [cf. *matta-vāraṇa*.] — *Mattēbha-kumbha-pariyāhīn* ('*ta-ibh*'), *i*, *ini*, i, round as the frontal globes of an elephant in rut. — *Mattēbha-gamanā* ('*ta-ibh*'), f. a woman having the gait of an elephant in rut, a woman with a lounging or rolling walk; [cf. *matta-gāminī*.] — *Mattēbha-vikṛiḍā*, *am*, n., N. of a particular metre, four times —————.

Mattaka, *as*, *ā*, *am*, somewhat drunk or inebriated, somewhat arrogant or proud; (*as*), m., N. of a Brahman in Rāja-taraṅgi VI. 339.

Mattakīśa, *as*, m. (? fr. *mattakī* + *īśa*), an elephant.

Mada, *as*, m. intoxication, drunkenness, inebriety; madness, insanity, frenzy; ardent passion, lust, rutishness, rut (especially of an elephant), lasciviousness, wantonness, sensual enjoyment; love, desire, passion, ardour, inspiration; delight, rapture, joy; pride, arrogance, presumption, conceit, petulance; any exhilarating or intoxicating drink, spirituous

liquor, wine; Soma; honey; the juice or ichor that exudes from an elephant's temples when in rut; semen virile; musk [cf. *mṛiga-mada*]; any beautiful object; a river; Intoxication or Insanity personified (a monster created by Cyavana, see Mahā-bh. Vana-p. 10389, Anuśāna-p. 7317, 7322); N. of a sor of Brahmā; of a Dānava; of a servant of Śiva *grītsamadasya madaḥ*, N. of a Sāman; (*i*), f. any drinking vessel, cup, &c. (= *cashaka-vastu*) any agricultural implement, a plough, &c. (= *kṛi-shaka-vastu*). — *Mada-kara*, *as*, *i*, *am*, causing intoxication, making drunk, intoxicating. — *Mada-karin*, *i*, m. an elephant in rut. — *Mada-kala*, *as*, *ā*, *am*, uttering low sounds of love; sounding softly speaking indistinctly or like a drunkard, indistinct inarticulate; rutish, under the influence of rut (a an elephant); furious, mad; (*as*), m. an elephant. — *Mada-kāraṇa*, *am*, n. a cause of pride or arrogance. — *Mada-kārin*, *i*, *ini*, i, or *mada-krit*, *t*, *t*, making drunk, intoxicating. — *Mada-kohala*, *as*, m. a bull set at liberty (at a festival and allowed to range about at will). — *Mada-gandha*, *as*, m.: species of plant, = *sapta-ēchadā*; (*ā*), f. an intoxicating beverage; hemp, Linum Usitatissimum (= *atasi*). — *Mada-gamana*, *as*, m. 'having an excited or reeling gait,' a buffalo. — *Mada-guru-pakeḥa*, *as*, *ā*, *am*, having wings heavy with honey (a bees). — *Mada-ghni*, f. 'destroying intoxication,' species of leguminous plant (= *pūtikā*). — *Mada-ḍyut*, *t*, *t*, distilling juice or ichor (as an elephant in rut), lustful, wanton, drunk; joy-bestowing, in spiriting, gladdening, exhilarated by the Soma juice destroying or overcoming pride, (according to Śāy on Rīg-veda I. 126, 4. 1. 51, 2 = *satruṇām gar vasya cyāvayitṛi* or *mada-srāvin*); (*t*), m. 2. epithet of Indra; (*tā*), m. du., Ved. an epithet of the Āsvins. — *Mada-ḍyuta*, *as*, *ā*, *am*, Ved. staggerer or reeling with intoxication (Śāy. = *madārthan prerita*). — *Mada-jala*, *am*, n. the juice of rut the ichor of a rutish elephant. — *Mada-jvara*, *as*, m. the fever of passion; fever of pride or arrogance. — *Mada-dvipa*, *as*, m. an elephant in rut. — *Mada-dhāra*, *as*, m., N. of a king. — *Mada-pati*, *i*, m. Ved. lord of the Soma juice (epithet of Indra an Vishṇu, Rīg-veda VI. 69, 3). — *Mada-prayogo*, *as*, m. the issue of the fluid from the temples of a elephant in rut. — *Mada-praseka*, *as*, m. or *mado prasaravaṇa*, *am*, n. the oozing out or exudation (the juice from an elephant's temples (when in rut' — *Mada-bhaijin*, *i*, *ini*, i, removing or dispelling (the effects of) intoxication; (*ini*), f. the plant *Asperagus Racemosus*. — *Mada-mattā*, f. a particular metre. — *Mada-muḍ*, *k*, *k*, *k*, emitting or distilling juice, being in rut (as an elephant). — *Mada-mohite*, *as*, *ā*, *am*, infatuated by drunkenness or intoxication (Manu XI. 98), infatuated by pride. — *Mada-rakte*, *as*, *ā*, *am*, affected with love, agitated by passion amorous. — *Mada-rāga*, *as*, m. 'affected by passion or by intoxication,' the god of love; a drunken man a cock. — *Mada-rudra-datta*, *as*, m., N. of a author. — *Mada-lekhā*, f. a line formed by the juice (exuding from an elephant's temples); a kind of metre, four times —————; N. of a woman. — *Mada-vāri*, n. the juice of rut, the ichor of rutish elephant. — *Mada-vikṣipta*, *as*, *ā*, *am*, distracted by passion, agitated by lust, in rut (as a elephant). — *Mada-vihvala*, *as*, *ā*, *am*, stupefied with liquor, mad with lust or pride. — *Mada-virge*, *am*, n. the strength of passion; the heroism of love. — *Mada-vṛiddha*, *as*, *ā*, *am*, Ved. invigorated by Soma, exhilarated by the Soma juice. — *Mada-vṛi-dhi*, *i*, f. invigoration (caused) by Soma. — *Mada-vṛinda*, *as*, m. 'having a quantity of juice or ichor an elephant. — *Mada-śāka*, *as*, m. Basella Cord folia. — *Mada-saundhaka*, *as*, m. nutmeg; (als written *mada-saundhaka*). — *Mada-sāra*, *as*, n. the cotton shrub. — *Mada-sthala* or *mada-sthān* *am*, n. 'place of intoxication,' a drinking-house, ale-house, dram-shop, tavern. — *Mada-srāvin*, *i*, *ini*, i, distilling juice as an elephant in rut. — *Mada hastinī*, f. a species of Karañja (= *mahā-karañja*).

— *Mada-hetu*, *us*, *m*. 'cause of intoxication,' the plant *Grislea Tomentosa*. — *Madākula* (*da-āk*), *us*, *ā*, *am*, agitated by passion, full of lust, furious with rut. — *Madāgha* (*da-āgha*), *as*, *m*. N. of a man; (*ās*), *m*. pl. his descendants. — *Madādīhya* (*da-ādī*), *as*, *ā*, *am*, rich in wine or liquor, filled with wine, intoxicated, drunk; (*as*), *m*. the palmyra tree or palm which yields an intoxicating liquor; (*ā*), *f*. a red-flowering *Barleria*. — *Madātunka* (*da-āt*), *us*, *m*. = *madātaya* below. — *Madātmanāna* (*da-ātmanān*), *as*, *m*. N. of an author. — *Madātaya* (*da-āt*), *as*, *m*. 'passing off of wine,' disorder resulting from intoxication (as head-ache, rop-sickness, &c.); [cf. *pānātaya*.] — *Madāndha* (*da-an*), *as*, *ā*, *am*, blind through drunkenness, blinded by intoxication, dead drunk, intoxicated; blinded by passion or pride, infatuated; dissolute, arrogant; (*ā*), *f*. a particular metre, four times — — — — —. — *Madāpanayana* (*da-ap*), *us*, *m*. the removal of intoxication. — *Madāmwāta* (*da-am*), *as*, *m*. a kettle-drum carried on an elephant. — *Madāmbara* (*da-am*), *as*, *m*. the elephant of Indra; an elephant in rut. — *Madākasa* (*da-aś*), *as*, *ā*, *am*, lazy from drunkenness, languid with passion, indolent from pride, slothful; (*ā*), *f*. N. of the daughter of the Gandharva Viśvā-vasu carried off by the Daitya Pātāla-ketu and subsequently the wife of Kuvalayāśva; N. of a work. — *Madālāpin* (*da-aḥ*), *us*, *m*. 'uttering sounds of love or of joy, singing delightfully,' the Indian cuckoo or koil. — *Madā-rat*, *ān*, *ati*, *at*, Ved. intoxicated, drunk. — *Madāraśhā* (*da-aś*), *f*. a state of passion, wantonness, lustfulness, rutishness, rut. — *Madāhva* (*da-āh*), *as*, *m*. musk. — *Madē-raghu*, *us*, *us*, *u* (*f*. the loc. *madē*), Ved. eager with enthusiasm, enthusiastic, (according to Sāy. *madakare dhane jantā*). — *Madotkaja* (*da-ut*), *as*, *ā*, *am*, excited by drink, intoxicated; excited by passion or lust, furious with passion; furious, mad, excited by pride, arrogant, haughty; under the influence of rut, rutish (especially an elephant); (*as*), *m*. an elephant in rut; a dove; N. of a lion; (*ā*), *f*. an intoxicating beverage; N. of the goddess Dākshāyaṇī as worshipped in Cāitraratha. — *Madodagra* (*da-ud*), or *madoddhata* (*da-ud*), *as*, *ā*, *am*, excited with drink, intoxicated, excited with passion, furious; puffed up with pride, arrogant, haughty. — *Madon-matta* (*da-un*), *as*, *ā*, *am*, intoxicated with passion or pride, furious. — *Madorjita* (*da-ūr*), *as*, *ā*, *am*, swollen with pride, haughty with arrogance. — *Madollāpin* (*da-ul*), *i*, *m*. the Indian cuckoo; [cf. *madālāpin*.]

Madana, *as*, *i*, *am* (fr. the Caus.), intoxicating, maddening, delighting, &c.; (*as*), *m*. passion, love, sexual love, lust; N. of Kāma-deva, the god of love; a kind of embrace; the season of spring; a bee; bees-wax; N. of several plants, *Vanguiera Spinosa* [cf. *madana-kaṇṭaka*], the thorn-apple, *Datura Metel*; *Phaseolus Radiatus*; *Acacia Catechu*; *Alangium Hexapetalum*; *Mimusops Elengi*; N. of several men [cf. *bhaṭṭa-m*, *madana-nṛpa*, *madana-pāla*, *madana-rāja*]; (*ā*), *i*, *f*. any intoxicating drink, spirituous liquor; (*i*), *f*. musk; a species of plant, = *ati-muktaka*; (*am*), *n*. the act of intoxicating or exhilarating; gladdening; (scil. *astra*), N. of a mythical weapon ('the intoxicater, maddener'). — *Madana-kaṇṭaka*, *as*, *m*. = *madana*, the plant *Vanguiera Spinosa*. — *Madana-kāku-rava*, *as*, *m*. 'uttering low sounds of love,' a pigeon, dove. — *Madana-kliṣṭa*, *as*, *ā*, *am*, pained by love. — *Madana-griha*, *am*, *n*. 'abode of love,' N. of a particular Prakṛit metre. — *Madana-gopāla*, *as*, *m*. 'herdsman of love,' an epithet of Kṛishṇa; N. of the preceptor of Vaikunṭha-purī, (also written simply *go-pāla*). — *Madana-čaturdaśī*, *f*. N. of a festival in honour of Kāma-deva on the fourteenth day in the light half of the month Caitra. — *Madana-tra-yodaśī*, *f*. N. of a festival in honour of Kāma-deva on the thirteenth day of the light half of the month Caitra. — *Madana-danśhrā*, *f*. N. of a princess. — *Madana-damana*, *as*, *m*. 'Kāma-deva's subduer,'

an epithet of Siva. — *Madana-dahana*, *as*, *m*. 'Kāma-deva's burner or consumer,' an epithet of Siva or Rudra; a symbolical expression for the number eleven. — *Madana-dvādaśī*, *f*. the twelfth day of the light half of the month Caitra (sacred to Kāma-deva). — *Madana-nālikā*, *f*. a faithless wife. — *Madana-nṛpa*, *as*, *m*. N. of the author of the *Madana-vinoda* glossary. — *Madana-pakṣhin*, *i*, *m*. 'spring-bird (?)', a sort of raven. — *Madana-pāṭhaka*, *as*, *m*. 'announcer of spring,' the Indian cuckoo. — *Madana-pārijāta* or *madana-parijāta*, *as*, *m*. N. of a compendium of rules on morality and ritual compiled from older codes by Viśveśvara under the patronage of king Madana-pāla. — *Madana-pāla*, *as*, *m*. (sometimes simply *madana*), N. of a king to whom several works are ascribed or under whose patronage they were composed; [cf. *madana-pārijāta*, *madana-vinoda*, *madana-rāja*.] — *Madana-pura*, *am*, *n*. N. of a town. — *Madana-prabha*, *as*, *m*. N. of a Vidyā-dhara. — *Madana-phala*, *am*, *n*. the fruit of the plant *Vanguiera Spinosa*. — *Madana-bādhā*, *f*. the pain or disquietude of love. — *Madana-bhavana*, *am*, *n*. 'abode of love or matrimony,' a particular station or state of the heavenly bodies (in astrology); = *madanālaya*, *q*. v. — *Madana-māñcūkā*, *f*. N. of a daughter of Madana-vega and Kalinga-senā (the sixth Lambaka in the Kathā-sarīt-sāgara is called after her). — *Madana-maijari*, *f*. N. of a woman; of a daughter of Dundubhi, king of the Yakshas; of a kind of raven. — *Madana-mahotsava* (*hā-ut*), *as*, *m*. a great festival held in honour of Kāma-deva. — *Madana-mālinī*, *f*. N. of a woman. — *Madana-miśra*, *as*, *m*. N. of a man. — *Madana-nodaka*, a particular medicinal powder. — *Madana-mohana*, *as*, *m*. 'the infatuater of the god of love,' an epithet of Kṛishṇa. — *Madana-ratna*, *am*, *n*. N. of a work. — *Madana-ratna-pradīpa*, *as*, *m*. N. of a work ascribed to king Madana-siṅha. — *Madana-rāja*, *as*, *m*. N. of a man. — *Madana-ripu*, *us*, *m*. 'Kāma-deva's enemy,' epithet of Siva. — *Madana-rekhā*, *f*. N. of the supposed mother of Vikramāditya. — *Madana-lalita*, *am*, *n*. play of love, amorous sport or dalliance; (*ā*), *f*. a kind of metre, four times — — — — —. — *Madana-lekha*, *as*, *ā*, *m*. *f*. a love-letter; (*ā*), *f*. N. of a woman; of a daughter of Prātāpa-mukha, king of Vārāṇasī. — *Madana-vaśa*, *as*, *ā*, *am*, subdued by or subject to love, in love. — *Madana-vahni-sikhāvalī*, *f*. the flame of the fire of love. — *Madana-vinoda*, *as*, *m*. N. of a glossary by Madana-nṛpa (composed under the patronage of Madana-pāla). — *Madana-vega*, *as*, *m*. N. of a king of the Vidyā-dharas. — *Madana-salākā*, *f*. a species of thrush, *Turdus Salica* (= *sārikā*); the female of the Indian cuckoo; an aphrodisiac. — *Madana-sikhī-piṇḍa*, *f*. the pain of the fire of love. — *Madana-sārikā*, *f*. = *sārikā*, *Turdus Salica*. — *Madana-siṅha*, *as*, *m*. N. of a king (said to be the author of the *Madana-ratna-pradīpa*). — *Madana-sundari*, *f*. N. of various women. — *Madana-senā*, *f*. N. of a daughter of Vira-bhata, king of Tāmra-lipṭi; of a merchant's daughter. — *Madana-harā*, *f*. (= *madana-griha*), N. of a particular Prakṛit metre. — *Madanāgraka* (*na-ag*), *as*, *m*. a species of grain, *Paspalum Scrobiculatum* (= *kodrava*). — *Madanānkuśa* (*na-an*), *as*, *m*. the penis; a finger-nail; [cf. *kāmānkuśa*.] — *Madanācārya* (*na-āc*), *as*, *m*. N. of a certain preceptor. — *Madanātura* (*na-āt*), *as*, *ā*, *am*, love-sick, sick with love. — *Madanāditya* (*na-ād*), *as*, *m*. N. of a man. — *Madanāntaka* (*na-an*), *as*, *m*. 'Kāma-deva's destroyer,' an epithet of Siva. — *Madanāyudha* (*na-āy*), *am*, *n*. pudendum muliebne. — *Madanāyushka* (*na-āy*), *as*, *m*. a species of shrub (= *kāma-vṛiddhi*). — *Madanālaya* (*na-āl*), *am*, *n*. 'love-dwelling,' pudendum muliebne; a lotus; a sovereign, prince; = *madana-bhavana*. — *Madanāvastha* (*na-av*), *as*, *ā*, *am*, being in a state of love, enamoured, in love; (*ā*), *f*. the state of being in love, enamoured state, separation of lovers (?). — *Madaneśā-phala*

(*na-ic*), *as*, *m*. a species of mango (= *baddha-rasāla*). — *Madanotsava* (*na-ut*), *as*, *m*. Kāma-deva's festival, the Holi or vernal festival (held in the spring, in honour of the god of love); a particular game; (*ā*), *f*. a courtesan of Svarga. — *Madanot-suka* (*na-ut*), *as*, *ā*, *am*, pining or languid with love. — *Madanodyāna* (*na-ud*), *am*, *n*. 'love's garden,' N. of a garden.

Madanaka, *as*, *m*. the plant *Artemisia Indica* (said to be a transposition for *damanaka*, *q*. v.).

Madanāya, *Nom*. A. *madanāyate*, &c., to be like Kāma-deva, to resemble the god of love.

Madanikā, *f*. N. of a woman.

Mudaniya, *as*, *ā*, *am*, intoxicating (used in Nirukta V. I. to explain *madya*); causing love, exciting passion.

Madayat, *an*, *anti*, *at*, intoxicating; exhilarating, delighting, gladdening; (*anti*), *f*. Arabian jasmine; wild jasmine (= *vana-mallikā*); N. of the wife of Kalmāsha-pāda or Mitra-saha.

Madayantikā, *f*. (fr. *madayanti*), Arabian jasmine; N. of a woman.

Madayitri, *tā*, *trī*, *tri*, an intoxicater, maddener, delighter; intoxicating, &c.

Madayitru, *us*, *us*, *u*, intoxicating, exhilarating; maddening; gladdening; (*us*), *m*. the god of love; a distiller of spirituous liquor; a drunken man; a cloud; (*us*, *u*), *m*. n. spirituous liquor.

Madamada, *as*, *ā*, *am*, being in perpetual excitement.

Madāra, *as*, *m*. a hog; an elephant, an elephant in rut; = *dhūrta*, a thorn-apple, (according to some, 'a cheat, rogue'); a lover, libertine (= *kāmuka*); a kind of perfume, (probably) musk; N. of a king.

Madin, *i*, *inī*, *i*, Ved. intoxicating; rejoicing, gladdening; delightful, lovely; [cf. *mandin*.] — *Madin-tama*, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as Soma); very gladdening; (Sāy. = *mādayitritama*). — *Madin-tara*, *us*, *ā*, *am*, Ved. more intoxicating, more gladdening; very gladdening, &c.; (Sāy. = *atyartham mādayitri*).

Madira, *as*, *ā*, *am*, intoxicating; gladdening, delightful, lovely; (*as*), *m*. a species of red-flowering Khadira; (*ā*), *f*. spirituous liquor, any inebriating drink, wine, nectar; = *matta-khañjana*, a species of wagtail at the pairing season, a wagtail in general; a kind of metre; N. of one of the wives of Vasu-deva; an epithet of Durgā; N. of the mother of Kādambarī. — *Madirāksha* (*ra-ak*), *as*, *i*, *am*, 'having intoxicating or fascinating eyes,' lovely-eyed; (*as*), *m*. N. of a younger brother of Satānika; (*i*), *f*. a fascinating woman. — *Madirā-griha*, *am*, *n*. a drinking-house, tavern, dram-shop, public-house. — *Madirāyata-nayanā* (*ra-āy*), *f*. a mistress with fascinating and long eyes. — *Madirā-rati*, *f*. N. of the thirteenth Lambaka in the Kathā-sarīt-sāgara. — *Madirā-sālā*, *f*. a drinking-house, dram-shop. — *Madirāśva* (*ra-aś*), *as*, *m*. N. of a Rājārshi and of a king (son of Daśāśva and grandson of Ikshvāku, see Mahā-bh. Anuśāsana-p. 91). — *Madirā-sakha*, *as*, *m*. 'friend of wine,' the mango tree. — *Madirāsava* (*ra-aś*), *as*, *m*. any intoxicating beverage or spirituous liquor. — *Madirēkshaṇa* (*ra-ik*), *as*, *ā*, *am*, having intoxicating or fascinating eyes; (*ā*), *f*. a fascinating woman. — *Madirēkshaṇa-vallabhā*, *f*. a mistress with fascinating eyes, a fascinating woman. — *Madirōtkata* (*ra-ut*), *as*, *ā*, *am*, excited or intoxicated with spirituous liquor. — *Madironmatta* (*ra-un*), *as*, *ā*, *am*, drunk with wine or spirituous liquor.

Madishtha, *as*, *ā*, *am*, Ved. very intoxicating or exhilarating (as Soma); very gladdening or delightful; (*ā*), *f*. any intoxicating drink, spirituous liquor.

Madishku, *us*, *us*, *u*, a word used in Nirukta IV. 12. to explain *mandu*, cheerful, joyful.

Madugha, *as*, *m*. Ved. N. of a plant yielding honey or of a species of liquorice.

Maderu, *us*, *us*, *u*, Ved. (according to Sāy.) either very much intoxicated or worthy of praise.

2. *madya*, *as*, *ā*, *am* (for 1. see p. 734, col. 1), intoxicating, exhilarating, gladdening, lovely; (*am*),

n. any intoxicating drink, vinous or spirituous liquor, wine. — *Madya-kūṭa*, as, m. a kind of insect or animalcule bred in vinegar, &c. — *Madya-druma*, as, m. a species of tree (= *māda*). — *Madya-pa*, as, ā, am, a drunkard, a wine-drinker, one who drinks intoxicating liquor; (as), m., N. of a Dānava. — *Madya-paṇka*, as, m. vinous liquor for distilling, mash. — *Madya-pāna*, am, n. the drinking of intoxicating liquors; any intoxicating drink. — *Madya-pāṣaṇa* (= *pa-ās*), am, n. a drunkard's meal. — *Madya-pīta*, as, ā, am, = *pīta-madya*, one who has drunk wine or spirits; drunk, intoxicated, a drunkard. — *Madya-puṣhpā*, ī, f. *Griseia Tomentosa* (the blossoms of which are used in distilling). — *Madya-vīja*, see *madya-vīja* below. — *Madya-bhājana*, am, n. 'a wine-glass', a vessel for drinking intoxicating liquors. — *Madya-bhāṇḍa*, am, n. a vessel for intoxicating liquors. — *Madya-maṇḍa*, as, m. yeast, barm, froth. — *Madya-vāstī*, f. *Griseia Tomentosa* (the blossoms of which are used in distilling). — *Madya-vīja*, am, n. a drug used to procure fermentation, leaven; lees of wine. — *Madya-sundhāna*, am, n. distillation of spirit. — *Madya-moda* (= *ya-ām*), as, m. *Mimusops Elengi*. — *Madya-sattaka*, as, m., N. of a man, (*Rājataran-gīṇī* VIII. 276, perhaps for *madyāsattaka*.)

Madra, am, n. joy, happiness; (as), m. a country to the north-west of Hindūstan proper, the land of Madra; a king of Madra; N. of a son of Sivi the progenitor of the Madras; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a daughter of Raudrāśva; of a river; a personification of the first note or Mūrchanā in the Gāndhāra-grāma; (*ī*), f. a princess of Madra. — *Madra-kāra* or *madraṇ-kāra*, as, ā or ī, am, causing joy, giving delight, delighting. — *Madra-kūla*, cf. *madrakūlaka*. — *Madra-gāra*, as, m., N. of a man, (also written *madra-gāri*). — *Madra-nagara*, am, n. the city of the Madras. — *Madra-nāha*, as, m. a particular mixed caste (Mahābh. Anuśāsana-p. 2585). — *Madra-pa*, as, m. the ruler of the Madras. — *Madra-bāñja*, as, m. a merchant who goes to Madra. — *Madra-satā*, f. 'daughter of the king of Madra', an epithet of Mādri, the second wife of Pāṇḍu; [cf. *mādrī*]. — *Madrā-ṭṭi*, cl. 8. P. -*karoti*, -*kartam*, to shear, shave.

Madrakā, as, ikā, am, belonging to or produced in Madra; (*ās*), m. pl., N. of a degraded people in the Dakṣiṇāpātha; (as), m. a king of the Madras, an inhabitant of Madra; N. of a son of Sivi the progenitor of the Madra people; (*ikā*), f. a Madra woman, (also *mādrīkā*, q. v.); (am), n., N. of a kind of song; a particular metre, four times — — — — —.

Madrāya, Nom. P. A. *madrāyati*, -*te*, &c., to be glad.

2. *madvat*, ān, atī, at (for 1. *mad-vat* see p. 734, col. 1), Ved. containing a form or derivative of rt. 2. *mad*; intoxicating, gladdening.

Madvan, ā, ari, a, Ved. addicted to intoxication, fond of enjoyment, giving enjoyment, intoxicating; (*ā*), m. an epithet of Siva.

मददिन् *madadin*, see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मदपितपुर *madarpitapura*, am, n. (said to be fr. 1. *mad* + *arpita*-para), N. of a town, (also read *padulika-pura*.)

मदमेद *madarmada*, as, m. a species of fish; [cf. *mahomada* under *mahat*.]

मदि *madi* or *madikā*, f. a kind of harrow or roller; [cf. *matya*.]

मदीगु *madigu*, N. of a place (? Medina) mentioned in the Romaka-siddhānta by Śiṣhavyāṇa.

मदीय *madīya*. See p. 734, col. 1.

मद्गु *madgu*, us, m. (according to Upādi-s. I. 7. fr. rt. *majj*), a particular aquatic bird, a kind of cormorant, shag, diver [cf. *kāka-m*, *jala-m*]; a species of wild animal frequenting the boughs of

trees (= *parṇa-mṛiga*); a kind of snake (= *māla-dhāna*); a particular fish; a kind of galley or vessel of war, a ship; a man of a particular degraded tribe or mixed caste who live by killing forest animals (described as the offspring of a Brāhman by a woman of the Vandin or bard class, cf. Manu X. 48), an outcast; N. of a son of Svapalka [cf. *upa-m*].

Madgura, as, m. (probably fr. rt. *majj*, but according to Upādi-s. I. 42. fr. rt. 2. *mad*), a species of fish (Macropteronatus Magur); a kind of sheat-fish [cf. *karna-m*]; a diver, pearl-fisher. — *Madgura-priyā*, f. the female of the above fish.

Madguraka, as, m. = *madgura*, the fish Macropteronatus Magur.

Madgarasi, f. a species of fish (= *grāma-madgurikā*).

मद्गु *mad-bhā*. See p. 734, col. 1.

मद्य 1. 2. *madya*. See pp. 734, 735.

मद्र *madra*. See col. 1.

मद्रावल *madrāvala* = *madrābala*, q. v.

मद्रर्म *madrārma*, am, n., cf. Pāṇ. VI. 2, 91.

मद्रुकस्थली *madruga-sthali*, f., cf. Pāṇ. IV. 2, 127.

मद्रुमरकन्थ *madrumarakantha*, am, n., cf. Pāṇ. VI. 2, 125.

मद्र्यञ्च *madryañc*, *madrik*. See p. 734, col. 1.

मद्रचन *mad-vaṇa*, *mad-vidha*, &c. See p. 734, col. 1.

मधव्य *madhavya*. See p. 738, col. 1.

मधु *madhu*, us, us or ās or vī, u (connected with rt. 2. *mad*, but in Upādi-s. I. 19. said to be fr. rt. *man*; for declension of neut. see Gram. 115; in Ved. the gen. of the neut. may be *madhos*, inst. *madhā*, loc. *madhu*, fem. nom. pl. *madhvīs*, sweet, of a pleasant taste or flavour, pleasant, agreeable; (a), n. anything sweet (especially if liquid), mead; Soma (*Somyam madhu*, Rīg-veda I. 19, 9); honey (said to possess intoxicating qualities and to be of eight kinds); milk or anything produced from milk (as butter, melted butter, ghee, Ved.); the juice or nectar of flowers, any sweet intoxicating drink, wine, spirituous liquor; sugar; sweetness; water; N. of one of the Brāhmaṇas; a particular metre, four times — — — — —; (us), m., N. of the first month of the year = Caitra (March–April); the spring; Bassia Latifolia; Jonesia Asoka; liquorice (= *madhūka*, *madhu-drama*); N. of an Asura or Daitya (generally associated with Kaiṭabha and along with him slain by Viṣṇu); N. of another Asura (father of the Rākṣasa Lavaṇa and killed in Madhu-vana by Śatru-ghna, who founded there the city of Mathurā or Mathurā; this Asura is sometimes identified with the previous one); N. of a son of the third Manu; of one of the seven sages under Manu Cākṣhusa; of various princes, of a son of Vīṣha, of Deva-kṣatra, of Bindumat, of Arjuna Kṛtāvīrya; N. of a teacher [cf. *madhu*]; N. of a mountain; (*avas*), m. pl. the race of Madhu, = the Yādavas or Māthuras; (us), f. a particular plant, = Jivā or Jivanti; [cf. Zend *madha*, 'honey'; Gr. *μέθ-υ*, *μέθ-υ-ω*, *μέθ-υ-σκ-ω*, μέλι in which θ or δ is changed into λ; Lat. *mel*, *mellis* for *melvis* = *medvis* (?); Angl. Sax. *med-u*, *med-o*; Old Germ. *met-o*, *meda*; Slav. *med-ū*; Lith. *mid-u-s*, 'honey'; Hib. *mīl*, gen. *meala*, 'honey'.] — *Madhu-kāṇṭha*, as, m. the Indian cuckoo, koil (= *kohilu*). — *Madhu-kara*, as, m. 'honey-maker', a bee; a lover, libertine; Eclipta Prostrata (= *bhrīngu-rāja-vrikṣa*); Asparagus Racemosus; Achyranthes Aspera; sweet lime; (ī), f. a female bee. — *Madhukara-gaṇa*, as, m. a swarm of bees. — *Madhukara-rājan*, ā, m. the king of bees, i. e. the queen bee. — *Madhukara-sreṇī*, īs, f. a line of bees. — *Madhukara-sāha*, as, or *madhukara-sāhi*, īs, m., N. of a king, son of Prāṭāpa-rudra. — *Madhakarāya*, Nom. A. *madhu-*

karāyate, &c., to act the part of a bee, represent a bee. — *Madhukarikā*, f., N. of a woman. — *Madhu-karkatikā*, f. a species of Madhura-jambīra (= *madharā* or *madha-kharjūrikā*). — *Madhu-karkatī*, f. a kind of citron, sweet lime; a kind of date (= *madhu-bīja-pūra*). — *Madhu-karya*, see Gaṇa Kumud-ādi to Pāṇ. IV. 2, 80. — *Madhu-kaśā*, f. (= *madhumatī kaśā*, Rīg-veda I. 22, 3), Ved. the whip belonging to the Āsvinis with which they are said to mix up the Soma juice (described in Atharva-veda IX. 1, 1, &c. as produced from the heaven, earth, air, ocean, fire, or as a daughter of the Wind); an implement furnished with thongs for whipping up milk &c. — *Madhu-kāṇḍa*, am, n., N. of the first Kāṇḍa of the Bṛihad-āraṇyaka-upaniṣad. — *Madhu-kāṇava*, am, n. = *madha-vana*, the forest of the Daitya Madhu. — *Madhu-kāra*, as, m. 'honey-maker', a bee; (ī), f. a female bee. — *Madha-kārin*, ī, m. a bee. — *Madhu-kakṭvikā* or *madhu-kakṭi*, f. a kind of citron tree with ill-smelling blossoms [cf. *pūti-puṣhpikā*]; (*ikā*), f. a kind of plant (= *madhu*). — *Madhu-kumbhā*, f., N. of one of the Mātṛis attending on Skanda. — *Madha-kulyā*, f. a stream of honey, honey in streams (sometimes used to express an overflowing abundance of good things); N. of a river in Kuśa-dvīpa. — *Madhu-kūla*, as, ā, am, whose banks consist of Madhu. — *Madhu-kṛit*, t, t, t, making honey or sweetness; (t), m. 'honey-maker', a bee. — *Madha-keśaṭa*, as, m. 'honey-insect', a bee. — *Madhu-koṣa* or *madhu-koṣha*, as, m. 'honey-receptacle', a bee-hive; a honey-comb. — *Madhu-krama*, as, m. a bee-hive; a honey-comb; (*ās*), m. pl. a drinking bout, drunkenness. — *Madhu-kṣhira*, as, m. Phoenix Silvestris. — *Madhu-kharjūrikā* or *madhu-kharjūrī*, f. a kind of date. — *Madhu-gandhika*, as, ā, am, sweet-smelling. — *Madhu-gāyana*, as, m. the Indian cuckoo. — *Madhu-guṇḍa*, as, m. Hyperanthera Moringa. — *Madhu-graha*, as, m. a libation of honey (in the Vāja-peya). — *Madha-ghosha*, as, m. 'sweetly-sounding', the Indian cuckoo. — *Madha-ēchadā*, f. a particular shrub (= *mayūra-sikhā*). — *Madhu-ēchanda*, as, m. (a later form of *madha-ēchandas*), N. of one of the seven sages (in Hari-vaṇṣa 1462). — *Madhu-ēchandas*, ās, m., N. of the middlemost (51st) of Viśvāmitra's 101 sons; (*asas*), m. pl., N. of all the sons of Viśvāmitra. — *Madhu-ēyut*, t, t, t, or *madha-ēyuta*, as, ā, am, dropping honey, distilling honey, overflowing with sweets. — *Madhu-ja*, as, ā, am, obtained from honey; (*ā*), f. sugar made from honey, sugar-candy; the earth; (am), n. bees-wax. — *Madhu-jambīra*, *madhu-jambha*, or *madhu-jambhala*, as, m. a kind of citron. — *Madhu-jāta*, as, ā, am, 'honey-born', sprung or produced from honey. — *Madhu-jit*, t, m. 'conqueror of the Daitya Madhu', an epithet of Viṣṇu. — *Madha-jihva*, as, ā, am, Ved. 'honey-tongued, sweet-tongued' (said of fire, because of the butter melted upon it); sweetly-speaking. (Sāy. = *madhara-bhāṣi-jihvopeta*.) — *Madhu-tṛina*, am, n. sugar-cane. — *Madhu-traya*, am, n. the three sweet things (*sītā*, *māṣhikā*, and *sarpis*, q. v. v.). — *Madhu-tva*, am, n. sweetness. — *Madhu-dīpa*, as, m. 'lamp of spring', the god of love. — *Madhu-dugha*, as, ā, am, Ved. milking (i. e. yielding) sweetness; (Sāy.) water-yielding. — *Madhu-dūta*, as, m. 'the messenger of spring', the mango tree; (ī), f. *Bignonia Suaveolens*. — *Madhu-dogha*, as, m., Ved. the milking of sweetness; (Sāy.) water-yielding (as adj. = *udakasya dohaka* or *viṣṭhy-udakasya kartṛi*). — *Madhu-doha*, as, m. the milking out or extracting of honey, the extracting of sweetness. — *Madhu-dra*, as, m. 'hastening after honey or sweets' [cf. rt. 2. *drā*], a bee; a libertine. — *Madhu-drava*, as, m. a red-blossomed Hyperanthera Moringa. — *Madhu-druma*, as, m. Bassia Latifolia (see *madhūka*), the mango tree. — *Madhu-drish*, t, m. 'the foe of the Daitya Madhu', an epithet of Viṣṇu. — *Madhu-dhā*, ās, ās, am, Ved. dispensing or holding sweetness; (Sāy. *madhu* = *madhuvāni stuti-lakṣaṇāni vākyaṇi* or *āditya* or *stoma*). — *Madhu-dhātu*, us, m. a kind of yellow

rites (see *māhshika*). — *Madhu-dhāra*, *as*, *ā*, *n*, Ved. pouring out sweetness; pouring down after. (Sāy. = *udaka-dhārā yasya*). — *Madhu-hārā*, *f*, a stream of honey; *N*. of a mythical *ver*. — *Madhu-dhūti*, *is*, *f*, molasses, unrefined *sugar*. — *Madhu-dhenu*, *us*, *f*, honey offered *Brāhmins* in the form of a milch cow. — *Madhu-idi*, *f*, a cell in a honey-comb; an epithet of the *mus Rig-veda* III. 54, 55. — *Madhu-nālikeraka*, *s*, *m*, a kind of cocoa-nut. — *Madhu-nirguma*, *as*, *ā*, *n*, the departure of spring. — *Madhu-nisūdana*, *as*, *ā*, *n*, *Madhu-nihantṛi*, *tā*, *m*, 'destroyer of Madhu,' epithet of *Vishṇu*. — *Madhu-netri*, *tā*, *m*, 2 bee. — *Madhu-ni-leha* (?), *as*, *ā*, *m*, 'licker of honey,' a bee. — *Madhu-tama*, *as*, *ā*, *m*, (2a superlative of *madhu* used analogously to *madhu-tima*), very intoxicating, sweetest. — *Madhu-pa*, *as*, *ā*, *m*, honey-eating, drinking sweetness, (*madhupaḥ khagah*, bee); (*as*), *m*, a bee. — *Madhu-paṇḍa*, *as*, *m*, a beehive. — *Madhu-pati*, *is*, *m*, 'chief of the race of Madhu,' an epithet of *Kṛishṇa*. — *Madhu-parka*, *s*, *m*, a mixture of honey, an offering of honey and milk, a respectful offering to a guest or to the *idgroom* on his arrival at the door of the father of the bride (sometimes consisting of equal parts of *honey*, *honey*, and clarified butter, see *Manu* III. 119, 41); the ceremony of receiving a guest; a *rit* of a *rit* of *Garuda*. — *Madhuparka-dāna*, *am*, *n*, the offering of the *Madhu-parka*. — *Madhuparka-pānt*, *is*, *ā*, *i*, having the *Madhu-parka* oblation in the hand, offering the *Madhu-parka*. — *Madhu-parkā-mana* ('ka-āc'), *am*, *n*, the tasting of the *Madhu-parka*. — *Madhu-parkika*, *as*, *ā*, *m*, presenting the offering of honey, &c. — *Madhu-parkya*, *as*, *ā*, *m*, worthy of the honey offering (*Pān*. V. 1, 66). — *Madhu-parpikā*, *f*, *Gmelina* *Arborea*; the indigo plant, *Indigofera* *Tinctoria*; a species of creeper, *ycopodium* *Imbricatum*; *Cocculus* *Cordifolius*; = *udarsanā*. — *Madhu-parṇi*, *f*, *Cocculus* *Cordifolius*; *Gmelina* *Arborea*; *Indigofera* *Tinctoria*; the *omegranate* tree; *Lycopodium*; *Menispermum*; *weet* lime. — *Madhu-pā*, *ās*, *ā*, *m*, Ved. honey-eating, drinking sweetness. — *Madhu-pāni*, *is*, *is*, Ved. having honey or sweetness in the hand. — *Madhupā-tama*, *as*, *ā*, *m*, excessively drinking sweetness or *Soma*. (Sāy. = *atīsayena madhoḥ masya pātri*). — *Madhu-pāna*, *am*, *n*, sipping the nectar of flowers. — *Madhupāna-kala*, *as*, *ā*, *m*, indistinct through the sipping of the nectar of flowers (as the humming of bees). — *Madhu-pāyini*, *m*, 'honey-drinker,' a bee. — *Madhu-pāla*, *as*, *m*, honey-keeper (*Rāmāyaṇa* V. 60, 10). — *Madhu-ātikā*, *f*, *Gmelina* *Arborea*. — *Madhu-pingāksha* ('ga-ak'), *as*, *ī*, *am*, having eyes as yellow as honey; (*as*), *m*, *N*. of a *Muni*. — *Madhu-pilu*, *us*, *m*, a species of tree, a kind of *Pilu* tree. — *Madhu-pura*, *m*, *n*, the city of the *Daitya* *Madhu*; *N*. of a city in Northern India; (?), *f*, the city of the *Madhus*, i. e. *Mathurā*. — *Madhu-pushpa*, *as*, *m*, *Bassia* *Latifolia*; *Acacia* *Sirissa* (= *śirisha*); *Jonesia* *Asoka*; *Mimosa* *Elengi*; (*ā*), *f*, *Croton* *Polyandrum*, or *Croton* *igilium*; *Tiaridium* *Indicum*. — *Madhu-pū*, *ūs*, *ūs*, *m*, Ved. becoming clear in sweetness. — *Madhu-pric*, *k*, *k*, *k*, Ved. dispensing sweetness; (Sāy.) granting the sweet fruit of the sacrifice. — *Madhu-prishṭha*, *as*, *ā*, *m*, Ved. whose back or surface consists of sweetness (said of *Soma*). — *Madhu-peya*, *as*, *ā*, *m*, Ved. sweet to drink; (*am*), *n*, Ved. the drinking of sweetness (of *Soma* &c.). — *Madhu-oraṇaya*, *as*, *m*, fondness for wine, addiction to wine. — *Madhupraṇaya-vat*, *ān*, *atī*, *at*, fond of wine added to wine. — *Madhu-pratika*, *as*, *ā*, *m*, Ved. having a sweet mouth or face, having sweetness in the mouth; (Sāy.) having sweetness in every part = *ghṛita-prayuktāvayavaḥ*; epithet of certain supernatural powers and properties belonging to a *Yogin*. — *Madhu-prameha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-prāsana*, *am*, putting a little honey into the mouth of a newborn male infant, one of the *Saṅskāras* or purificatory ceremonies of the *Hindūs*. — *Madhu-priya*, *as*, *ā*,

am, fond of honey or the juice of flowers; (*as*), *m*, a kind of shrub, = *bhūmi-jambu*, *Ardisia* *Solanacea*; an epithet of *Bala-bhadra*. — *Madhu-pluta*, *as*, *ā*, *m*, swimming with honey, mixed with honey. — *Madhu-psaras*, *ās*, *ās*, *as*, Ved. longing for sweetness; (Sāy.) feeding on the sweet *Soma* juice, or of sweet form (= *madhurasya soma-rasasya bhakshayitṛi* or *manohara-rūpa*). — *Madhu-phala*, *us*, *m*, a kind of cocoa-nut; *Flacourtia* *Sapida* or *Cataphracta*. — *Madhu-phalika*, *f*, a kind of date (= *madhu-kharjūrikā*). — *Madhu-bakulā*, *f*, *Gertnera* *Racemosa*. — *Madhu-bija*, *as*, *m*, a pomegranate tree. — *Madhu-bijapūra*, *as*, *m*, a kind of citron. — *Madhu-brāhmaṇa*, *am*, *n*, *N*. of a *Brāhmaṇa*. — *Madhu-bhaskaya*, *am*, *n*, *N*. of a chapter of the *Bāla-kāṇḍa* of the *Rāmāyaṇa*. — *Madhu-bhadra*, *as*, *m*, a proper *N*. — *Madhu-bhāga*, *as*, *ā*, *m*, Ved. whose lot or portion is sweetness. — *Madhu-bhāva*, *as*, *m*, a particular *Prākṛit* metre. — *Madhu-bhūi*, *t*, *m*, 'the slayer of the *Daitya* *Madhu*,' an epithet of *Vishṇu*. — *Madhu-bhuj*, *k*, *k*, *k*, enjoying sweetness or gladness. — *Madhu-bhūmika*, *as*, *m*, an epithet of a *Yogin* or ascetic in the second order or degree. — *Madhu-maksha*, *as*, *ā*, *m*, *f*, or *madhu-makshikā*, *f*, 'honey-fly,' a bee. — *Madhu-majjan*, a kind of tree (= *ākhoṭa*). — *Madhu-mat*, *ān*, *atī*, *at*, possessing or containing sweetness, sweet; pleasant, agreeable; mixed with honey, honied; rich in honey, richly provided with the juice of flowers; containing the word *madhu*; (*ān*), *m*, *N*. of a country; of a city?; (*antas*), *m*, *pl*, *N*. of a people; (*atī*), *f*, *Gmelina* *Arborea*; *N*. of a particular step or degree in the *Yoga* [cf. *bhūmikā*]; of a particular supernatural faculty belonging to a *Yogin*; of a kind of metre, four times — — — — —; of a river; of a city in *Saurāshṭra*; of a daughter of the *Daitya* *Madhu* (wife of *Hary-asva*). — *Madhu-matta*, *as*, *ā*, *m*, drunk with wine or mead; intoxicated or excited by the spring; (*as*), *m*, *N*. of a man; (*ās*), *m*, *pl*, *N*. of a people. — *Madhu-math*, *t*, or *madhu-mathana*, *as*, *m*, Ved. 'the destroyer of the *Daitya* *Madhu*,' an epithet of *Vishṇu*. — *Madhu-mada*, *as*, *m*, the intoxication of wine. — *Madhu-manta*, *am*, *n*, *N*. of a town. — *Madhu-mantha*, *as*, *m*, a kind of drink mixed with honey. — *Madhu-maya*, *as*, *ī*, *am*, made of honey, honied, sweet as honey, sweet, luscious. — *Madhu-malli*, *f*, *jasminum* *Grandiflorum*. — *Madhu-mastaka*, *am*, *n*, a kind of sweetmeat (made of honey, flour, oil, and ghee). — *Madhu-mādhava*, *au*, *m*, *du*, or *am*, *n*, the two spring months, (*madhu-mādhava*, in the spring). — *Madhu-mādhavī*, *f*, any spring flower abounding in honey or a particular species of flower; a kind of intoxicating drink; a kind of metre, four times — — — — —; a particular *Rāgini* or musical mode(?); *N*. of a commentary on the *Amara*-kośa. — *Madhu-mādhvika*, *am*, *n*, any intoxicating drink; a particular spirit or intoxicating drink distilled from the flowers of the *Bassia* *Latifolia*; [cf. *madhu-mādhavī*]. — *Madhu-māraka*, *as*, *m*, 'destroyer of honey,' a bee; [cf. *madhu-sūdana*]. — *Madhu-mālapatrikā*, *f*, a species of small shrub (= *diviṭṭikā*). — *Madhu-mīstra*, *as*, *ā*, *m*, mixed with honey or sweet milk; (*as*), *m*, *N*. of a man (the son of *Bhava*-āndra). — *Madhu-mura-naraka-vināśana*, *as*, *m*, 'the destroyer of (the *Daityas*) *Madhu*, *Mura*, and *Naraka*,' an epithet of *Vishṇu* (*Kṛishṇa*). — *Madhu-mūla*, *am*, *n*, the edible root of *Amorphophallus* *Campanulatus*, a sort of yam, the Indian potato. — *Madhu-meha*, *as*, *m*, honey-like or saccharine urine, diabetes. — *Madhu-mecha-tva*, *am*, *n*, the state of passing saccharine urine. — *Madhu-mehin*, *ī*, *inī*, *i*, suffering from saccharine urine or diabetes. — *Madhu-yashṭi*, *is*, or *madhu-yashṭī*, *f*, sugar-cane (= *tiktā-parvan*). — *Madhu-yashṭikā*, *f*, liquorice, liquorice-stick (= *yashṭi-madhukā*); the root of *Abrus* *Precatorius* is said to be similarly used. — *Madhu-rasa*, *as*, *m*, juice of honey, sweetness; sugar-cane; the wine palm; (*ā*), *f*, *Sansevieria* *Roxburghiana*; a vine, a bunch of grapes; a kind of *Asclepias*, *Gmelina*

Arborea; (*as*, *ā*, *am*), sweet-flavoured, sweet. — *Madhu-rūpa*, *us*, *m*, 'the enemy of the *Daitya* *Madhu*,' an epithet of *Vishṇu* or *Kṛishṇa*. — *Madhu-rūha*, *as*, *m*, *N*. of a son of *Ghṛita*-prishṭha. — *Madhu-reṇu*, *us*, *m*, a species of tree (= *kaṭa-bhi*). — *Madhu-lagna*, *as*, *m*, a red-blossomed *Moringa*. — *Madhu-latā*, *f*, a kind of grass (= *śūlī*). — *Madhu-lih*, *t*, or *madhu-leha*, *as*, or *madhu-lehin*, *i*, *m*, 'honey-sucking,' a bee. — *Madhu-lolupa*, *as*, *m*, 'longing after honey,' a bee. — *Madhu-rācas*, *ās*, *ās*, *as*, Ved. sweet-voiced, sweetly speaking. — *Madhu-vaṭi*, *f*, *N*. of a district. — *Madhu-rana*, *as*, *m*, the Indian cuckoo; *N*. of the forest of the ape *Sugrīva* (which abounded in honey); of the forest of the *Daitya* *Madhu* on the *Yamunā* (where *Satru*-ghna, after slaying *Lavana*, son of *Madhu*, founded the city of *Mathurā* or *Madhurā*; it was sacred to *Sarasvatī*). — *Madhu-varṇa*, *as*, *ā*, *m*, Ved. honey-coloured, having an agreeable aspect; sweet; *N*. of a being attending on *Skanda*. — *Madhu-rallī*, *f*, liquorice (= *yashṭi-madhukā*, *klitanaka*). — *Madhu-rāṭiya*, *as*, *ā*, *m*, beginning with the words *madhu vātāḥ*. — *Madhu-vāra*, *as*, *m*, *pl*, drinking repeatedly, tippling, carousing. — *Madhu-vāhana*, *as*, *ā*, *m*, Ved. bearing or carrying sweet things (as honey, milk, &c.); said of the chariots of the *Aśvins*. — *Madhu-vāhin*, *i*, *inī*, *i*, bearing or carrying sweet things; (*inī*), *f*, *N*. of a river. — *Madhu-vidyā*, *f*, 'the science of sweetness,' epithet of a particular mystical doctrine. — *Madhu-vidvish*, *t*, *m*, 'the enemy of (the *Daitya*) *Madhu*,' epithet of *Vishṇu*. — *Madhu-vija*, *as*, *m*, the pomegranate. — *Madhu-vridh*, *t*, *t*, *t*, Ved. increasing sweetness, abounding in sweetness. — *Madhu-vrsha*, *as*, *ā*, *m*, dropping or raining sweetness. — *Madhu-vrata*, *as*, *ā*, *m*, Ved. occupied with sweetness; (Sāy.) discharging the functions of water, = *udakārtha-karman*; (*as*), *m*, a bee. — *Madhuvrata-pati*, *is*, *m*, 'king of bees,' i. e. the queen bee. — *Madhuvrata-varūtha* (?), a swarm of bees. — *Madhu-sarkarā*, *f*, honey-sugar. — *Madhu-sākhā*, *as*, *ā*, *m*, having sweet branches; (*as*), *m*, *Bassia* *Latifolia*. — *Madhu-śṅgru*, *us*, *m*, *Moringa* *Pterygosperma*. — *Madhu-siṣṭa* or *madhu-sēsha*, *am*, *n*, bees-wax, wax. — *Madhu-sēut* or *madhu-sēyut*, *t*, *t*, *t*, or *madhu-sēyuta*, *as*, *ā*, *m*, distilling sweetness, overflowing with sweets, (Sāy. = *madhu-srāvin*). — *Madhu-srara*, see *madhu-srara*. — *Madhu-srī*, *is*, *f*, Beauty of Spring (personified). — *Madhu-srenī*, *f*, the plant *Sansevieria* *Roxburghiana* (of Ceylon). — *Madhu-svāsa*, *f*, a species of plant (= *jvanti*). — *Madhu-shut*, *t*, *t*, *t* (*shut* for *sut*), Ved. generating sweetness, producing a sweet taste; (Sāy.) distilling the sweet *Soma* juice (= *somam abhishuvat*). — *Madhuskut-tama*, *as*, *ā*, *m*, Ved. excessively distilling or producing sweet juice. — *Madhu-shikhāna*, *am*, *n*, Ved. = *madhu-shāna*, *q. v.* — *Madhu-slyanda*, see *madhu-syanda*. — *Madhu-sakha*, *as*, *m*, 'friend of spring,' the god of love. — *Madhu-sarkāsa*, *as*, *ā*, *m*, Ved. looking sweet, appearing pleasant. — *Madhu-sandṛiśa*, *as*, *ī*, *am*, Ved. sweet-looking, appearing lovely (*Atharva-veda* I. 34, 3). — *Madhu-sambhava*, *as*, *ā*, *m*, producing honey or sweetness. — *Madhu-sahāya*, *as*, *m*, 'companion of spring,' epithet of the god of love. — *Madhu-sāt*, *ind*, to honey, into the state of honey. — *Madhusādh-bhūta*, *as*, *ā*, *m*, become honey, become sweet. — *Madhu-sārathi*, *is*, *m*, 'having spring for a charioteer,' epithet of the god of love. — *Madhu-sil-thaka*, *as*, *m*, a kind of poison. — *Madhu-sukṛid*, *t*, *m*, 'the friend of spring,' the god of love. — *Madhu-sūdāna*, *as*, *m*, 'destroyer of honey,' a bee [cf. *madhu-māraka*]; 'destroyer of the demon *Madhu*,' an epithet of *Vishṇu* or *Kṛishṇa*; *N*. of a scholar to whom a recension of the *Mahā-nātaka* is attributed [cf. *madhu-sarasvatī*, *madhu-guru*]; (?), *f*, Bengal beet. — *Madhu-sūdāna-sarasvatī*, *m*, *N*. of an author of various works. — *Madhu-sena*, *as*, *m*, *N*. of a prince of *Mathu-pura*. — *Madhu-skanda*, *as*, *m*, *N*. of a *Tirtha*. — *Madhu-sthāna*, *am*, *n*, 'bee-place,' a beehive (= *cashāla*). — *Madhu-syanda*, *as*, *m*, *N*. of

one of the sons of Viśvāmitra. — *Madhu-srava*, as, ā, am, dropping sweetness, distilling sweets; (as), m. Bassia Latifolia; Sansieviera Zeylanica; (ā), f., N. of various plants, = *jīvantī* (Sanskieviera Roxburghiana); = *hanṣa-paṭī*, liqueur; N. of the third day in the light half of the month Śrāvaṇa; N. of a river sacred to Sarasvatī; (am), n., N. of a Tirtha.

— *Madhu-srava*, as, ā, m. Bassia Latifolia. — *Madhu-svara*, as, m. 'sweet-voiced,' the Indian cuckoo.

— *Madhu-han*, ā, m. a destroyer of honey; a collector of honey; a particular bird of prey; 'the slayer of the Daitya Madhu,' an epithet of Viṣṇu or Kṛishṇa; a soothsayer. — *Madhu-hantṛi*, tā, m. 'the slayer of the Daitya Madhu,' epithet of Rāma as an incarnation of Viṣṇu. — *Madhu-hastya*, as, ā, am, Ved. 'sweet-handed,' having sweetness in the hand.

— *Madhūcchishṭa* ('dhu-uc'), am, n. bees-wax; [cf. *Madhu-sishṭa*, *madhu-śeṣa*.] — *Madhūcchishṭa-śhṭa*, as, ā, am, covered on the outside with wax (said of baskets, Mahā-bh. Vana-p. 17132).

— *Madhūthā* ('dhu-ut'), as, ā, am, made or produced from honey; (am), n. bees-wax. — *Madhūthita* ('dhu-ut'), am, n. 'produced from honey,' wax. — *Madhūtsava* ('dhu-ut'), as, ni, the spring festival (on the day of the full moon in the month Caitra).

— *Madhūdaka* ('dhu-ud'), am, n. 'honey-water,' honey diluted in water, hydromel. — *Madhūdaka-prasavaṇa*, as, ā, am, flowing with honey and water. — *Madhūdyāna* ('dhu-ud'), am, n. a spring garden. — *Madhūpaghna* ('dhu-up'), am, n., N. of a city, = Mathurā or Madhurā. — *Madhukaksha*, as, ī, am, having eyes of the colour of honey (said of Agni).

— *Madhv-ad*, t, t, Ved. eating sweetness. — *Madhv-arnas*, ās, ās, Ved. having sweet springs or waters (said of a river; Śāy. = *madhurodaka*).

— *Madhv-ashṭhīlā*, f. a lump of honey, honey in lumps, clotted honey. — *Madhv-ācārya*, as, m., N. of a Vaiṣṇava teacher of the thirteenth century. — *Madhv-ādihāra*, as, m. bees-wax. — *Madhv-āpāta*, as, ā, am, having honey at the beginning, having sweetness at the first taste, (*madhvūpāto viśvāsvādah*, in Manu XI. 9, is probably a proverb, 'beginning with the taste of honey but ending with swallowing poison.')

— *Madhv-ānra*, as, m. a kind of mango tree (= *baddha-rasāla*). — *Madhv-ālu*, u, or *madhv-āluḥ*, am, n. a kind of plant with sweet tubercles, sweet potato. — *Madhv-āvāsa*, as, m. the mango tree. — *Madhv-āśin*, ī, īnī, ī, eating honey or sweets, enjoying sweetness.

— *Madhv-āsava*, as, m. a decoction of honey, an intoxicating drink made from honey or from the blossoms of the Bassia Latifolia, sweet spirituous liquor. — *Madhvāsava-kṣhiva*, as, ā, am, drunk with liquor distilled from honey. — *Madhvāsava-nika*, as, m. a preparer of sweet intoxicating drinks, a distiller. — *Madhv-āsvāda*, as, ā, am, honey-flavoured, having the taste of honey. — *Madhv-āhuti*, īs, f. a sacrificial offering consisting of sweet things, an oblation of honey, &c.

— *Madhvarya*, as, ā, am, fitted or authorized to drink Soma; consisting of Soma; sweet; (as), ni. = Mādava, the second month of spring.

— *Madhuka* (at the end of a comp.) = *madhu*; (as, ā, am), sweet; sweet-speaking, mellifluous, melodious; of the colour of honey; (as), m. a particular tree, = *madhūku* (Bassia Latifolia); = *asoka*; = *vallī*; a bard, panegyrist (? *vandī-bheda* for *vallī-bheda*); the liqueur-root; a species of bird; N. of a man; (ā), f. a particular plant (= *vallī-bheda*); Menispermum Glabrum, Glycyrrhiza Glabra; a black kind of panic-grass; (am), u. liqueur; tin.

— *Madhuni*, f. a species of shrub (commonly called Mākadhātā or Mākadhāṭhūlī).

— *Madhura*, as, ā, am, sweet, honied, pleasant, pleasing, attractive, mellifluous, sounding sweetly or agreeably (said of tabours, Mahā-bh. Vana-p. 15700), uttering sweet cries (said of the Hapsa, Anuśāsana-p. 2839), melodious; (as), m. a particular drug (*jīvaṅka*); a kind of sugar (*guḍa*); the red sugar-cane (*raktekṣhu*); a kind of mango (*rājāmra*); a Mo-

ringa with red blossoms (*rakta-śṭru*); rice; N. of one of the attendants of Skanda; of a Gandharva; (ā), f., N. of various plants, Anethum Sowa; Anethum Panmorium; = *medā*; a kind of medicinal plant (= *madhūli*, *madhu-karkatikā*); Asparagus Racemosus; Bengal beet; liqueur; sour rice-water; N. of a city (= Mathurā, Madhūpaghna, now called Muttra); N. of the tutelary deity of the race of Vandhula; (ī), f. a kind of musical instrument; (am), n. sweetness, syrup, treacle; poison; tin;

(ā), ind. sweetly, pleasantly, agreeably; (ena), ind. sweetly, kindly, in a friendly or agreeable manner. — *Madhura-kaṇṭaka*, as, m. 'having sweet bones,' a kind of fish. — *Madhura-kharjūrīkā* or *madhura-kharjūrī*, f. a species of plant (= *madhūli-madhurā*).

— *Madhura-jumbira*, as, m. a species of citron or lime (= *madhu-jambira*). — *Madhura-tā*, f. or *madhura-tva*, am, n. sweetness, suavity, pleasantness, pleasingness, agreeableness, amiability, softness. — *Madhura-traya*, am, n. the three sweet things, sugar, honey, and butter. — *Madhura-tvaḥ*, as, m. Grisea Tomentosa. — *Madhura-nirghosha*, as, m., N. of an evil spirit or demon. — *Madhura-nisvana*, as, ā, am, sweet-voiced, sweet-sounding. — *Madhura-pragita*, as, ā, am, having an agreeable note (as a bird), singing sweetly. — *Madhura-phala*, as, m. (= *rāja-vadara*), a species of plant. — *Madhura-bhāṣitṛi*, tā, m. a sweet or kind speaker. — *Madhura-bhāṣin*, ī, īnī, ī, sweet-speaking, speaking kindly. — *Madhura-rāvin*, ī, īnī, ī, sounding sweetly, uttering sweet cries. — *Madhura-rāvaṇa*, as, ā, am, sweetly-speaking. — *Madhura-vallī*, f. a kind of citron (= *madhu-bijapūra*). — *Madhura-vāc*, k, k, k, sweetly-speaking, uttering kind or friendly words. — *Madhura-vijapūra*, as, m. the sweet lime. — *Madhura-sambhāṣa*, as, ā, am, discoursing agreeably. — *Madhura-sravā*, f. a kind of date tree. — *Madhura-svara*, as, ā, am, sweet-voiced, uttering a sweet or agreeable sound, sounding sweetly or agreeably. — *Madhura-rākṣara* ('ra-ak'), as, ā, am, uttering sweet words, speaking kindly, sounding sweetly, sweet, mellifluous, mellow, melodious; (*āpī*), n. pl. sweet or kind words. — *Madhura-niruddha* ('ra-an'), am, n., N. of a drama by Cayanī-Candra-śekhara-Rāya-guru. — *Madhuraṁla* ('ra-am'), as, ā, am, sweet and sour, subacid. — *Madhura-rāmlaka* ('ra-am'), as, m. the hog-plum, Spondias Mangifera. — *Madhuraṁla-phala*, as, m. a particular tree (= *āra*). — *Madhuraṁlāpā* ('ra-āl'), ās, m. 'sweetly-talking,' a kind of thrush or Maina, Turdus Salica. — *Madhuraṁlūbunī* ('ra-āl'), f. a kind of cucumber (= *rījūlūbun*). — *Madhuraṁlāṭṭa*, as, m., N. of a man (in Rāja-tarāṅgiṇī VII. 767).

— *Madhuraśhṭaka* ('ra-ash'), am, n. a collection of eight verses by Vallabhācārya (in which various attributes of Kṛishṇa are described, each containing the word *madhura*). — *Madhurodaka* ('ra-ut'), as, m., scil. *sanudra*, 'the sea of sweet or fresh water,' N. of the outermost of the seven great seas which encompass Meru.

— *Madhuraṭa*, as, ā, am, sweet, pleasant, agreeable; (as), m. a species of medicinal herb, = *jīvaka*; (*ikā*), f. an aromatic plant, Anethum Panmorium, a kind of fennel; (am), n. the seed of Anethum Panmorium.

— *Madhuraṭa*, Nom. P. *madhuraṭati*, -yitum, to sweeten, display sweetness.

— *Madhurita*, as, ā, am, sweetened, rendered sweet. — *Madhurīman*, ā, m. sweetness, suavity, pleasantness, agreeableness.

— *Madhūla*, as, ā, am, = *madhura*, sweet, &c.; (am), n. an intoxicating drink, spirituous liquor.

— *Madhūlikā*, f. black mustard; N. of one of the Mātṛis attending on Skanda.

— *Madhūvilā*, f. epithet of the river Samangā, Mahā-bh. Vana-p. 10692.

— *Madhūshṭhīla* (perhaps for *madhu* + *ashṭhīlā*), Bassia Latifolia; [cf. *madhu-ashṭhīlā*.]

— *Madhus*, ns, n. = *madhu*, Ved. sweetness; (according to Ujjvaladatta) = *pavitra-dravya*.

— *Madhusya*, Nom. P. *madhusyati*, &c., to wis for honey, long for sweets, &c.

— *Madhūka* (fr. *madhu*), as, m. a bee; Bassia Latifolia (all the parts of which tree are useful arack being distilled from the blossoms and extracted from the seeds); (am), n. liqueur; the flower of the Bassia Latifolia.

— *Madhūyu*, us, us, u, Ved. eager for sweetness for the sweet Soma juice; (Śāy.) mixing the Soma juice (= *madhurasya somāder mīṣayitṛi*).

— *Madhūla*, as, m. a kind of Bassia (= *jalaja girija-madhūka-vrikshu*); (ī), f. liqueur; kind of citron; the mango tree; a particular plant (= *madhūrā*, *madhūli*); a kind of grain.

— *Madhūlaka*, as, ikā, am, sweet, agreeable; (as, m. a kind of Bassia which grows in watery places (*ikā*), f. a kind of bee; N. of various plants; Sansieviera Zeylanica; water Bassia; a kind of grain (commonly called *pātharigopadhūmī*, enumerate among the inferior kinds of grain, cf. *go-lomikā*) liqueur; a kind of citron, = *madhūli*; (am), n. Ved. sweetness, honey.

— *Madhvaka*, as, m. a bee.

— *Madhvala*, as, m. repeated tipping, carousing.

— *Madhvasya*, Nom. P. *madhvasyati*, &c., to for honey, &c., to crave after anything sweet.

— *Madhvijā*, f. (perhaps fr. *madhvī*, irreg. loc. -ja), any intoxicating drink or beverage, spirituous liquor.

— *मध्य madhya*, as, ā, am (perhaps connects with the pronominal base 3. *mā*), middle, middle most, midmost, central, in the middle, in the mid of (used especially in Ved. like the Latin *medius* e. g. *madhye durone*, in the midst of the sacrific chamber, Rīg-veda I. 69, 4; *madhye sanudre*, in the midst of the ocean); placed in the middle, being in the middle, intermediate, intervening, (*madhye deśah*, a middle country); of a middle kind, middle, of a middling size or quality, middle-sized; moderate; (in astronomy) mean; standing between two, impartial, neutral; lowest, worst (= *ādhamā*) right, just, reasonable; (as, am), m. n. the middle, midmost, (*madhye 'mah*, in the middle of the day at midday; *madhye nīśayāh*, at midnight), the centre, (in these senses usually am, n.); a middle state or condition (e. g. *madhyam dainya-ha-shayoh*, a condition between sorrow and joy); mean or common time in music; the inside or interior of anything (e. g. *bilva-madhye*, the inside of the Bilva fruit); the middle of the body, the waist (especially of a woman); the trunk of the body, the belly, abdomen; the flank of a horse; the middle term or mean of the progression; cessation, pause; interval; (am), n. a particular high number, ten thousand billions; N. of a country between Sind and Hindūstan proper; (ā), f. the middle finger; a particular metre of four times three syllables, (in this sense also am, n.); a young woman, a girl when grown up or arrived at puberty; (am), ind. (i. e. acc. sing. used adverbially), into the midst, into the inside, into, (in e. g. *nagara-madhyam ga-chati*, he goes into the city; *jana-madhyam v-veṣa*, he entered into the midst of the people) (ena), ind. between, on the inside, through the midst, through (e. g. *naḍim madhyena jagmu*, they went through the river); (āt), ind. from the midst, out of the middle, from among, out of (e. g. *ekā strī tāsām madhyāt*, one woman from among them); (e), ind. in the middle, in the midst, midway; in the presence of, between, among, amongst midst, within, (in e. g. *sanudra-madhye*, in the midst of the sea; *nagarasya madhye*, in the city *bhṛuror madhye*, between the eyebrows; *devānām madhye*, in the presence of the gods; *madhye kartum*, to place between, i. e. to employ as mediator; to place in the middle, place before, propose); *madhye* is used by commentators in explaining the loc. case; [cf. Zend *maidhya*, 'medius' *madh-ema*, 'middlemost' Gr. μέσος-ος for μέθυ μέσος-ος: Lat. *med-iu-s*, *di-midi-us*: Oscan. *me*,

ia-4= 'medias,' loc. sing.: Goth. *midjī-s*, 'medius'; *mid-uma*, 'the middle:' Old Germ. *missa*, *missi*, *mis*:- Angl. Sax. *midd*, *ge-middian*, *mis*:- Slav. *mesdu*, 'among:' Lith. *vidū-s*, 'interior'; *vidū*, 'within'; *vidu-rys*, 'the middle.' — *Madhya-karṇa*, a half diameter, radius. — *Madhya-kuru* (probably used in n. pl.), N. of a country. — *Madhya-kaumudī*, f. = *madhya-siddhānta-kaumudī*, q. v. — *Madhya-kshāmā*, f. a slender-waisted woman; 'slender in the centre,' N. of a kind of metre, four times — — — — —
 — — — — — *Madhya-ga*, *as*, *ā*, *am*, going in the middle, being in the middle or among, being in or on, (usually at the end of a comp., cf. *vipariṇāṃ*, *mārga-m*, *bahu-m*.) — *Madhya-gaṭa*, *as*, *ā*, *am*, going in the middle, being in the midst, between, under. — *Madhya-gandha*, *as*, m. 'having middling scent (?)', the mango tree. — *Madhyagrahaya*, *am*, n. the middle of an eclipse. — *Madhya-śārin*, *i*, *īnī*, *i*, going in the midst or among. — *Madhya-śāyān*, *i*, (in astronomy) mean or middle shadow. — *Madhya-jihva*, *am*, n., Ved. the middle of the tongue (said to be the organ of the palates). — *Madhya-jyā*, f. the sine of the meridian. — *Madhya-tamas*, *as*, n., Ved. darkness in the form of a circle, circular or annular darkness, central darkness. — *Madhya-tas*, ind. from or in the middle, centrally, centrically. — *Madhya-tā*, f. the state of being in the middle, mediocrity. — *Madhya-tāpini*, f., N. of an Upanishad. — *Madhya-tīna* for *madhyantīna*, q. v. — *Madhya-dīpaka*, *am*, n. (in rhetoric) 'illuminating in the middle,' N. of a figure in which light is thrown on a description by the use of an emphatic verb in the middle of a stanza (Bhaṭṭi-kāvya X. 24). — *Madhya-deśa*, *as*, m. middle region, middle space, the central or middle part of anything; (= *madhyam nabhasaḥ*), the meridian; the middle of the body, waist; the trunk of the body, belly, abdomen; the midland country, central region, the country lying between the Himālayas on the north, the Vindhya mountains on the south, Vīṇāśana on the west, Prayāga on the east, and comprising the modern provinces of Allahabad, Agra, Delhi, Oude, &c.; (*as*, *ā*, *am*), belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deśya* or *madhya-deśya*, *as*, *ā*, *am*, belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deha*, *as*, m. the middle of the body, the trunk of the body, belly, &c. — *Madhya-nihita*, *as*, *ā*, *am*, placed in the middle, fixed in the centre, inserted, fixed into (anything). — *Madhyantīna*, *as*, m. (according to some *am*, n.), midday, noon; the midday offering; Midday (personified as a son of Pushpa-pārṇa by Prabhā); Bassia Latifolia; N. of a disciple of Yājñavalkya; (*as*, *ā*, *am*), meridional, meridian, belonging to midday; middle, central (= *māhyandīna*, q. v.). — *Madhyantīna-samaya*, *as*, m. midday-time, noon. — *Madhyantīniya*, *as*, *ā*, *am*, meridional, meridian, belonging to noon or midday. — *Madhya-patita*, fallen in the middle, lying between or in the midst. — *Madhya-parimāṇa*, *am*, n. the middle measure or magnitude (or that between an atom and infinitude). — *Madhya-pāta*, *as*, m. falling or going in the midst, intercourse, commerce; (in astronomy) the mean occurrence of the aspect. — *Madhya-bha*, (in astronomy) the meridian ecliptic point. — *Madhya-bhaṭta*, *as*, *ā*, *am*, eaten in the middle (a term applied to any medicine taken in the middle of a meal). — *Madhya-bhāga*, *as*, m. the middle part or portion; the middle of the body, waist. — *Madhya-bhāva*, *as*, m. middle state or condition; mediocrity; a middling or moderate distance (neither far off nor close at hand). — *Madhya-manoramā*, f., N. of a grammatical work (an abridgement of the Manoramā). — *Madhya-mandira*, *as*, m., N. of the author of the Mahābhārata-tātparya-nirṇaya; the title of a book. — *Madhya-yava*, *as*, m. a weight of six white mustard seeds. — *Madhya-yogin*, *i*, *īnī*, *i*, Ved. (in astronomy) being in the middle of a

conjunction, completely covered or obscured. — *Madhya-rātra*, *as*, m. or *madhya-rātrī*, *is*, f. mid-night; *madhya-rātrau*, at midnight. — *Madhyarekhā*, f. the middle line, the central or first meridian, the line conceived by the Hindūs to be drawn through Lankā, Ujjayinī, Kuru-kshetra, and other places to mount Meru, (the first meridian being drawn by the Hindūs through Ujjayinī or Oojein proves that, during the time of king Vikramāditya, this city was the cradle of the Hindū science of astronomy; it is in lat. 23° 10', long. 75° 47' E.). — *Madhya-lagna*, *am*, n. the point of the ecliptic situated on the meridian, the meridian ecliptic point. — *Madhyalīlā*, f. title of a work. — *Madhya-loka*, *as*, m. the middle world, earth, abode of mortals. — *Madhyalokeśa* ('*ka-īśa*'), *as*, m. 'lord of the middle world or earth,' a king. — *Madhya-rayas*, *ās*, *ās*, *as*, middle-aged. — *Madhya-rartin*, *i*, *īnī*, *i* (generally at the end of a comp.), being in the middle, being or situated between, being among; abiding in the midst or in the centre, central, middle; (*i*), m. a mediator. — *Madhya-vallī*, f., N. of a Vallī of the Taittirīyopanishad (probably from being in the middle of the book). — *Madhya-vīlaraṇa*, *am*, n., Ved., N. of one of the ten modes in which an eclipse ends. — *Madhya-vrīta*, *am*, n. the navel. — *Madhya-śarira*, *as*, *ā*, *am*, having a middle-sized body or one of moderately full habit. — *Madhya-sāyin*, *i*, *īnī*, *i*, lying in the midst, lying within. — *Madhya-siddhānta-kaumudī*, f. 'the middle-sized Siddhānta-kaumudī,' N. of an abridgement of the Siddhānta-kaumudī by Varada-rāja. — *Madhya-sūtra*, *am*, n. the central meridian; [cf. *madhyarekhā*]. — *Madhya-stha*, *as*, *ā*, *am*, standing or being in the middle, being in the middle space (i. e. the air), central, intermediate, being within, in, among, between (e. g. *sūgura-śoka-madhyastha*, being in a sea of sorrow); being of a middle condition or middle kind, middling; standing between two persons or parties, acting as mediator, mediating, free from party spirit, neutral; belonging to neither party or to both parties; regarding indifferently, impartial, indifferent; (*as*), m. an umpire, judge, arbitrator, mediator; an epithet of Śiva. — *Madhyasthātā*, f. middle state or character; mediocrity; intermediate situation; mediators; indifference, impartiality. — *Madhyasthala*, *am*, n. a middle place or region; the centre; the middle of the body, waist; (= *kaṭi-deśa*), the hip. — *Madhya-sthāna*, *am*, n. a middle place or station; the middle space (i. e. the air); a neutral soil. — *Madhya-sthita*, *as*, *ā*, *am*, being in the middle, situated in the midst or between; central, intermediate, being between (with gen.). — *Madhyasthita-tā*, f. indifference. — *Madhyasthity-ardha*, (in astronomy) the mean half duration. — *Madhyasvarita*, *as*, *ā*, *am*, having the Svarita accent on the middle syllable. — *Madhyākshara-vistara-lipi* ('*ya-ak*'), *is*, f., N. of a particular kind of written character. — *Madhyāṅgulī*, *is*, or *madhyāṅgulī* ('*ya-an*'), f. the middle finger. — *Madhyādītya* ('*ya-ād*'), *as*, m. the midday sun. — *Madhyānta-vibhāga-sāstra* ('*ya-an*'), *am*, n., N. of a Buddhist work. — *Madhyāntika*, *as*, m., N. of a Buddhist Arhat. — *Madhyāntakesara* ('*ya-am*'), the citron. — *Madhyārjuna* ('*ya-ar*'), N. of a district. — *Madhyārjuna-tirtha*, *am*, n., N. of a Tirtha on the southern bank of the Kāverī. — *Madhyā-varsha*, *am*, n., Ved. the middle of the rainy season. — *Madhyāsthī* ('*ya-as*'), the plant Grewia Asiatica. — *Madhyāhārini-lipi*, *is*, f. a particular kind of written character. — *Madhyāhna* ('*ya-ah*'), *as*, m. midday, noon; N. of a pupil of Sankarācārya. — *Madhyāhna-kāla*, *as*, m. midday-time. — *Madhyāhna-kṛtya*, *am*, n. midday duty; midday business or observance. — *Madhyāhna-kṛtyā*, f. a religious ceremony to be performed at midday. — *Madhyāhna-relā*, f. noontide. — *Madhyāhna-samaya*, *as*, m. time or period of midday. — *Madhyāhna-savana*, *am*, n. a midday sacrifice. — *Madhyāhna-snāna-vidhi*, *is*, m. midday ablution, any noon-

day purificatory rite. — *Madhyāhnenḍu-prabhākarṇa* ('*na-in*'), the hypotenuse of the moon's midday shadow. — *Madhye-kshāmā*, f. slender or attenuated in the middle, thin at the waist; [cf. *madhya-kshāmā*]. — *Madhye-gangam*, ind. in the middle of the Ganges, in or into the Ganges. — *Madhye-guru*, *us*, *us* or *vī*, *u*, (probably) containing a long syllable in the middle. — *Madhye-jyotiḥ*, *is*, f., Ved. epithet of the Trishūbh in which a pāda of eight syllables stands between two of twelve. — *Madhye-nagaram*, ind. in the middle of a city, within the city, inside the city. — *Madhye-nadī*, ind. in the middle of the river, in the river, into the river. — *Madhyendranilā* ('*ya-in*'), *as*, *ā*, *am*, having a sapphire in the middle. — *Madhye-prishṭham*, ind. in or on the middle of the back, on the back. — *Madhye-bhaktā*, *am*, n. a medicine to be taken whilst eating. — *Madhyebha-bandhana* ('*ya-ibh*'), *am*, n. a band or rope round an elephant's body. — *Madhye-madhyamāṅgulī-kūrpāram* ('*ma-an*'), ind. between the middle finger and elbow. — *Madhye-vāri*, ind. in the middle of the water, in or under the water. — *Madhye-vindhyaṭāvī* ('*ya-aṭ*'), ind. in the forests of the Vindhya range. — *Madhye-syāma*, *as*, *ā*, *am*, black in the centre. — *Madhye-sabham*, ind. in the midst of the assembly, in the assembly, before all the assembled company. — *Madhyodātta* ('*ya-ud*'), *as*, *ā*, *am*, having the Udātta (acute accent) on the middle syllable.

Madhya-tas, ind. from the middle, from or out of the midst, in the midst, in the centre, from the centre, among, between, out of (e. g. *vāri-madhyataḥ*, out of the water; *Sarasvatyā Dṛishadvatīyāś-ca madhyataḥ*, between the Sarasvatī and the Dṛishadvatī; *prācyaṃ madhyataḥ*, to the east of the central meridian). — *Madhyataḥ-kārin*, *i*, m. epithet of the four principal priests (viz. the Hotṛi, Adhvaryu, Brahman, and Udgātṛi).

Madhyanya, *as*, *ā*, *am*, occupying a middle place, having a middle rank or position (in any caste &c.).

Madhyama, *as*, *ā*, *am*, middle, middlemost, midmost, central, in the middle, in the midst, (used like the Latin *medius*, e. g. *madhyame gulme*, in the midst of the troop), being in the middle, placed in the middle; intermediate, intervening; of a middle condition or quality, middling, of a middle size, middle-sized, moderate; (in astronomy) mean; belonging to the meridian; standing between two persons or parties, impartial, neutral; middle-born, neither the oldest nor the youngest; (*as*, *am*), m. n. the middle of the body, waist; (*as*), m. (= *madhya-deśa*), the midland country; (in music) epithet of the fourth or fifth note; the middlemost of the three musical scales, a particular musical mode or Rāga; (in grammar) the second person (= *madhyama-purusha*, q. v.); the governor of a province; epithet of a particular sect of Buddhists; a kind of antelope; N. of the eighteenth Kalpa; (*ās*), m. pl., N. of a Buddhist sect; (*ā*), f. the middle finger; a girl arrived at puberty, a marriageable woman; (= *karṇikā*), the pericarp of a lotus; a central blossom; a metre of four times three syllables; (*am*), n. the middle; N. of the twelfth Kāṇḍa of the Satapatha-Brahmana, the fourteenth according to the Kāṇva school; (in astronomy) the meridian ecliptic point; [cf. Goth. *miduma*, *midums*]. — *Madhyama-kakshā*, f. the middle enclosure or court-yard. — *Madhyama-khaṇḍa*, *am*, n. (in algebra) the middle term of an equation; N. of the second part of the Sārngadhara-saphitā. — *Madhyama-gati*, *is*, f. (in astronomy) mean motion of a planet. — *Madhyama-grāma*, *as*, m. the middle scale in music. — *Madhyama-jāta*, *as*, *ā*, *am*, middle-born, born between (two other children), middlemost. — *Madhyama-ṭikā*, f. title of a work by Kumārila. — *Madhyama-pada*, *am*, n. the middle member (which is sometimes omitted and requires to be supplied in a compound consisting of two words). — *Madhyama-pada-lopa*, *as*, m. the omission of the middle member of a compound (as in *Sāka-pārthiva*, the

king of the era, for *Sāka-priya-pārthiva*, the king dear to the era). — *Madhyama-pada-lopin*, i, m., scil. *samāsa*, a compound which omits the middle member. — *Madhyama-pāṇḍava*, as, m. 'the middlemost of the five Pāṇḍavas,' Arjuna. — *Madhyama-purusha*, as, m. the second person in verbal conjugation or a termination of the second person; [cf. *prathamā-purusha*, *uttamā-purusha*.] — *Madhyama-bhṛitaka*, as, m. a husbandman, a farm-labourer who works both for his master and himself. — *Madhyama-yāna*, am, n. (with Buddhists) 'the middle passage,' the middle way to salvation. — *Madhyama-rātra*, as, m. midnight. — *Madhyama-rekhā*, f. the central meridian of the earth, a line conceived to be drawn through Lankā, Ujjayinī, Kuru-kshetra, and Meru; [cf. *madhya-rekhā*.] — *Madhyama-loka*, as, m. the middle world (between heaven and the nether world), the earth. — *Madhyamaloka-pāla*, as, m. 'protector of the middle world,' a king. — *Madhyama-lokendu* ('*ka-in*'), us, m. 'moon of the middle world,' a king. — *Madhyama-vayas*, as, n. middle age. — *Madhyama-vayusa*, as, ā, am, middle-aged. — *Madhyama-vāh*, t, t, Ved. (according to Sāy.) driving at middling or slow speed (= *manda-gamana* *vāhaka*); driving with a horse in the middle or with only one horse between the shafts (?). — *Madhyama-śī*, is, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Sāy.) = *madhyama-sthāne vartamāna*. (In Vājasaneyi-s. XII. 86, the nom. -*śīr* in *madhyama-śīr* is derived by Mahī-dhara fr. rt. *śīr*, to injure, and the comp. is said to be *marmā-ghātaka*.) — *Madhyama-saṅgraha*, as, m. intrigue of a middling character (presenting flowers &c. to another's wife). — *Madhyama-sāhasa*, as, m. the middlemost penalty or amercement (Manu VIII. 138, 263), punishment for crimes of a middle degree; (as, am), m. n. violence or outrage of the middle class (injuring buildings, throwing down walls, &c.). — *Madhyama-stha*, as, ā, am, standing or being in the middle (see Gaṇa Brāhmaṇādi to Pāp. V. 1, 124). — *Madhyama-sthā*, ās, ās, am, Ved. standing in the middle, forming the centre (of a community). — *Madhyama-stheja*, am, n., Ved. the state of standing in the middle or forming the centre. — *Madhyamāṅgama* ('*ma-āṅ*'), as, m. 'the middle Āgama,' N. of one of the four Āgamas of the Buddhists. — *Madhyamāṅgiras* ('*ma-an*'), ās, m. the middle Angiras (law-giver), the middle-sized Angiras. — *Madhyamāṅgulī* ('*ma-an*'), is, f. the middle finger; [cf. *madhyāṅgulī*.] — *Madhyamātreya* ('*ma-āt*'), as, m. the middle Ātreya (law-giver), the middle-sized Ātreya work. — *Madhyamāḍī* ('*ma-ādī*'), is, f. a particular musical scale. — *Madhyamādhikāra* ('*ma-ādī*'), as, m., N. of the first chapter of the Sūrya-siddhānta. — *Madhyamāharaṇa* ('*ma-āh*'), am, n. (in algebra) the elimination of the middle term in an equation. — *Madhyameśvara* ('*ma-iś*'), as, m., N. of a Linga of Śiva held in great esteem at Benares. — *Madhyame-sthā*, ās, ās, am, Ved. = *madhyama-sthā* above.

Madhyamakā, as, ikā, am, middlemost, middlemost; common (said of property &c.); (ikā), f. a girl arrived at puberty, a marriageable woman; N. of the second or middle Grantha of the Kāthaka. — *Madhyamakā-vṛtti* or *madhyamika-vṛtti*, is, f., N. of a book. — *Madhyamakāntakāra* ('*ka-āt*'), as, m., N. of a Buddhist work. — *Madhyamakāloka* ('*ka-āt*'), as, m., N. of a Buddhist work.

Madhyamakeya, ās, m. pl., N. of a people. — *Madhyamika*, ās, m. pl., N. of a school of Buddhists, the followers of Nāgārjuna. — *Madhyamīya*, as, ā, am, middlemost, middle, central.

Madhyā, ind. (probably an old inst.), Ved. in the middle, in the midst, between (with gen., e. g. *madhyā-kartor vītala*, spread in the middle of the work, Rīg-veda I. 115, 4).

Madhyāyu, us, us, u, Ved. being a mediator,

seeking mediation, intermediate, (Sāy. *madhyā-yuvah* = *asmākaṃ śrīyām yaśasām* ēa *madhye* *vasthitim kāmayaṃnāh*.)

मध्व *madhva*, as, m., N. of the founder of a sect of Vaiṣṇavas in the south of India in the thirteenth century, hence called the Mādhyva sect, (his N. was properly Ānanda-tīrtha Bhagavat-pāda, he is also called Madhu.) — *Madhva-guru*, us, or *madhvācārya* ('*va-āt*'), as, m. = *madhva* above. — *Madhva-mukha-bhārga*, as, m. or *madhva-mukha-mardana*, am, n. 'the bruising of the face of Madhva,' N. of a work by Appi Dikshita refuting Madhva's notions respecting the Vedānta. — *Madhvācārya-vijaya*, as, m., N. of a book.

मध्वक *madhvaka*, &c. See p. 738, col. 3.

मध्वक्ष *madhv-aksha*, &c. See p. 738, col. 1.

मनु *man* [cf. rt. *mnā*], cl. 8. A. *manute*, cl. 4. A. (also less commonly P.) *manyate* (-ti), cl. 1. P. *manati*, mene, *mantā*, *manīlā*, *manśyate* (-ti), *manishyate*, *amanāta*, *amata*, *amanśishṭa*, (the following are Vedic forms generally referable to cl. 8, cl. 1, or even cl. 2, *manvate*, *manvate*, *manvate*, *manāmahe*, *manāmahe*, *manavate*, *amanamahi*, *amanavata*, *mananta*, *manai*, *manai*, *manase*, *manate*, *manai*, *manishṭa*, *manishṭa*; in Rīg-veda VII. 88, 2, according to Sāy., *manai* = *stāvāni*, and in I. 84, 17. *manate* = *jānāti*), *mantum* (Ved. inf. *mantave*, *mantava*), to think, believe (e. g. *eko 'ham asmiti ātmānaṃ tram manyase*, thou believest thyself to be alone, cf. Manu VIII. 91; *prāpta-kālam amanyata*, he believed that the time was arrived, Mahā-bh. Vana-parva 2206); to suppose, conceive, imagine, conjecture; to mind, consider, reflect upon, regard, deem (e. g. *sukhavan manyate*, he deems it fortunate); to hold or take for (with acc., e. g. *na mām anyathā mantum arhasi*, deign not to take me for any one else, i. e. to doubt me); to esteem, estimate, prize, value, honour, (*bahu man*, to think much of, esteem or value highly, with acc., e. g. *bahu mene tam*, he esteemed him highly; *laghu man*, to think lightly of, value lightly, disesteem, e. g. *trīṇam iva laghu manyate patim*, she values her husband as lightly as a straw; *na man*, to think nothing of, disregard, disesteem; *sādhū man*, to think well of, approve, commend, with acc., e. g. *kaś sādhū manyeta nishphalam ārambhām*, who would approve a fruitless undertaking; or with *iti*, e. g. *krishīm sādhū iti manyante*, they commend agriculture; *asādhū man*, to think ill of, disapprove; *trīṇāya man*, to value at a straw, esteem lightly, e. g. *rāyam trīṇāya manye*, I make light of empire); to think fit or right (e. g. *yadi manyase*, if thou thinkest fit); to agree with any one, be of the same opinion; to think upon, have the heart and soul fixed upon, set the heart or mind on (e. g. *santānam nentre*, they set their minds on offspring); to hope for, wish for (sometimes with gen.); to have in the mind, intend, intend for, to remember, think of, meditate on (as in prayer; according to Naigh. III. 19. *manmahe* and *manāmahe* are included among the seventeen *yāciā-harmāṇāh*); to mention, declare; to think out, excoģitate, invent; to perceive, observe, know, understand, comprehend; to be considered or regarded as, to be taken for, appear as, seem (e. g. *manyante jīvanto 'pi mṛitāh*, though living they are regarded as dead); *manye*, I think, methinks, is sometimes inserted parenthetically in a sentence without influencing the construction: Caus. P. *mānyate*, -*yitum*, Aor. *amīmanat*, to honour, esteem, value highly, show honour to, pay respect to; A. *mānyate*, &c., to esteem one's self highly: Desid. *mīmāṃsate*, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. *mīmāṃsishat*: Intens. *manman-yate*; [cf. Zend *man*, 'to think'; *upa-man* = *ὑπομένειν*; *fra-man*, 'to persevere'; *manan*,

'mind, spirit'; *mad*, *madh*, 'to treat medically'; *madha*, 'wisdom, medical science'; *rohu-mad* = *πολυ-μαθής*: Gr. *μέν-ω*, *μέ-μω-α*, *μέν-ος*, *Μέν-τωρ*, *Μέν-της*, *Ἀγα-μέ-μνων*, *μαίν-ο-μαι*, *μαν-ία*, *μάν-τι-ς*, *μῆν-ι-ς*, *μέ-μνη-μαι*, *μνά-ο-μαι*, *μν-ή-σκα-ω*, *μνῆ-μων*, *μνῆ-μη*, *μνημο-σύνη*, *ἐ-μνο-ον*, *μανθ-άν-ω*, *μηνύ-ω*: Lat. *man-e-o*, *me-mi-ni*, *Miner-ea*, *men-tio*, *men-(ti)-s*, *men-ti-o-r*, *men-d-ar*, *mon-e-o*, *Mone-ta*, *re-min-i-se-o-r*, *com-mi-n-i-se-o-r*, *com-men-tu-m*, *commen-ta-rius-s*, *med-eo-r*, *re-med-tu-m*, *med-icu-s*, *med-i-tari*: Goth. *man*, 'to think'; *ga-mun-an*, 'to call to mind'; *mun-s* = *νόνημα*; *ga-mi-n-thi* = *μνεία*; *mun-d-ō-n*, 'to consider'; *mundrei*, 'a mark': Old Germ. *minnīa*, *minna*, 'love'; *man-ēn*, *man-on*, 'to warn'; *meina*, 'opinion'; *munt-ar*, 'active, wakeful': Lith. *menu*, 'I remember'; *pri-manus*, 'prudent'; *mīn-ū*, 'to consider'; *at-men-u*, *at-mi-ni-tis*, 'memory'; *mand-rū-s*, 'active, wakeful': Slav. *min-e-ti*, 'to think'; *po-man-a-ti* = *μνημονεύειν*; *pa-mē-ti* = *μνήμη*; *ma-d-rū* = *φρόνιμος*: Russ. *manu*, 'I suppose': Hib. *muinim*, 'I teach, instruct'; and perhaps *smuainim*, 'I think, imagine, devise, consider.']

मता, as, ā, am, thought, believed, understood, supposed; conceived, imagined, conjectured; considered, regarded, deemed, held, regarded as, taken for; esteemed, thought well or ill of, commended, valued [cf. *bahu-m*]; honoured, respected, approved (sometimes with gen., e. g. *rājānā mata*, honoured or approved by kings); thought fit or right, sanctioned; thought upon, hoped for, wished for (sometimes with gen.); intended, designed, aimed at; kept in mind, meditated on, remembered (as in prayer), mentioned; thought out, excoģitated, invented; perceived, observed, known, recognised, comprehended, understood; (as), m., N. of a son of Śambara, (also read *mana*); (am), n. a thought, idea, opinion, sentiment, view, doctrine, belief, creed, tenet, sect; advice, counsel; commendation, approbation, sanction; disposition of mind, design, aim, intention, purpose, wish; knowledge. — *Matāksha* ('*ta-ak*'), as, ā, am, one well skilled in dice. — *Matāntara* ('*ta-an*'), am, n. another opinion; a different creed or sect. — *Matāvalambana* ('*ta-av*'), am, n. the holding or embracing a particular creed. — *Matāvalambin* ('*ta-av*'), i, mī, i, holding or embracing the acts of a particular sect.

मति, is, f. devotion, prayer, worship, devotional hymn, sacred utterance (Ved.); that which is sensible, intelligent, mindful, a monitor, adviser (Ved., according to Sāy. in Rīg-veda VIII. 18, 7. *matih* = *mantri*, a monitress, X. 91, 8. *matim* = *mantrāram*); the mind, understanding, intelligence, intellect, wit, sense, discernment, judgment (e. g. *utpanneshu kāryeshu matir na hiyate*, he does not lose his senses in emergencies); a mind set on any object, design, intention, resolution, determination (with dat. or loc., e. g. *narakāya matie*, a mind set on hell; *śrāvaye matih*, a mind fixed on hearing, *kāme matie*, a mind set on love; *matim kṛi* or *dḥā* or *dhṛi*, or *ā-dhā*, or *sam-ā-dhā*, to fix or direct the mind, resolve, determine; *matim dṛi-ḍhām āsthāya*, having made a firm resolution, with dat. or loc., e. g. *matim gamanāya* or *gama-ne karoti*, he resolves on going); thought, idea, conception, opinion, notion, belief, conviction, impression, mode of thought, view, creed; counsel, advice, esteem, respect, reverence, regard (with loc., e. g. *dharme matih*, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Dakṣa and wife of Soma, or as the wife of Vīveka) a kind of vegetable or pot-herb; (is), m., N. of a king; *matyā*, ind. wittingly, knowingly, purposely, intentionally, designedly, on purpose, according to one's opinion, with the idea that, under the impression that (e. g. *vyāghra-matyā*, under the impression of its being a tiger); [cf. Gr. *μῆτις*; Lat. *mens*, *mentis*; Goth. *ga-mun-ds*, 'memory'; Slav

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parental; (*as*), m., N. of a son of Anila or the Wind; of a son of Rudra Iśāna; of Indra in the sixth Manv-antara; of a son of Medhātithi and of a Varsha named after him; of a fabulous horse; (*ā*), f., N. of one of the seven tongues of flame; of a particular plant (= *agni-jihvā*); of one of the Mātṛis attending on Skanda; (*as*, *am*), m. n. (probably n.), N. of a sacred bathing-place or Tirtha; (*am*), ind. swiftly as thought, with the speed of thought. — *Mano-javas*, *ās*, *āś*, *as*, Ved. swift as thought; (according to Mahādhara) an epithet of Yama. — *Mano-javasa*, *as*, *ā*, *am*, resembling a father, fatherly. — *Mano-javi-tva*, *am*, n. the being swift as thought, swiftness like that of thought. — *Mano-javin*, *i*, *in*, *i*, swift as thought. — *Mano-ja-vridhī*, *is*, m., species of shrub (= *kāma-vridhī*). — *Mano-jāta*, *as*, *ā*, *am*, mind-born, sprung up in the mind or soul. — *Mano-jighra*, *as*, *ā*, *am*, scenting out or guessing the thoughts. — *Mano-ji*, *ūs*, *ūs*, u, Ved. swift as thought (said of the Maruts, of chariots, horses, &c.). — *Mano-jīa*, *as*, *ā*, *am*, agreeable to the mind, pleasing, lovely, beautiful, charming; (*as*), m., N. of a Gandharva; (*ā*), f. = *manah-silā*, red arsenic; N. of various plants (= *bandhyā-karkoṭaki*, *āvatalki*, *sthūla-jiraka*, *jāti*), an intoxicating drink; a king's daughter, princess; (*am*), n. the wood of the Pinus Longifolia; [cf. *mānojiaka*.] — *Manojīa-ghosha*, *as*, m., N. of a man. — *Manojīa-tā*, f. agreeableness, charmingness, attractiveness, beauty. — *Manojīa-sadbāhigariṇī* (°*da-abbh*), *as*, m., N. of a Kalpa. — *Manojīa-seara*, *as*, m., N. of a Gandharva. — *Mano-daya*, *as*, m. complete control over the thoughts (Manu XII. 10). — *Mano-datta*, *as*, *ā*, *am*, 'given by the mind,' given up in thought, mentally devoted. — *Mano-dāha*, *as*, m. heart-burning, vexation or distress of mind. — *Mano-dāhin*, *i*, m. 'heart-inflamer,' the god of love. — *Mano-duḥkha*, *am*, n. heart-ache, pain or anguish of mind; mental affliction. — *Mano-dushṭa*, *as*, *ā*, *am*, defiled with evil thoughts, depraved in mind. — *Mano-dhinātha*, *as*, m. 'heart-lord,' a lover, husband. — *Mano-dhrīṭ*, *t*, *t*, t, Ved. having the mind restrained or controlled (Sāy. = *samyatamanaska*); prudent, intelligent. — *Mano-navas-tūṇa*, *am*, n. absence of mind, inattention. — *Mano-nāśa*, *as*, m. loss of mind; [cf. *mano-laya*.] — *Mano-nīta*, *as*, *ā*, *am*, 'taken by the mind,' chosen, approved, preferred; [cf. *manah-praṇīta*.] — *Mano-nuga*, *as*, *ā*, *am*, 'going after or following the mind,' suiting the mind, agreeable to the heart, gratifying, pleasing; (*as*), m., N. of a district; [cf. *hrīdayānuga*.] — *Mano-pahārīn*, *i*, *in*, *i*, ravishing or enrapturing the mind, captivating the heart, gratifying. — *Mano-bhava*, *as*, *ā*, *am*, being or arising in the mind, mind-born, created by the fancy or imagination; (*as*), m. love, the god of love; [cf. *mano-ja*.] — *Mano-bhīnīśa*, *as*, m. close application of the mind, tenacity of purpose. — *Mano-bhīprāya*, *as*, m. aim or wish of the heart, heart's desire. — *Mano-bhīprāya-ga*, *as*, *ā*, *am*, agreeable to the mind or heart, desired. — *Mano-bhīrāma*, *as*, *ā*, *am*, mind-gratifying, delighting the heart, pleasing the mind; N. of the spot where Buddha Tāmāla-pattra-śāṇḍana-gandha (Mahā-maud-galyāna) appeared. — *Mano-bhīlāśa*, *as*, m. the heart's desire or wish. — *Mano-bhū*, *ās*, m. mind-born, the god of love, the passion of love. — *Mano-bhrīṭ*, *t*, *t*, t, supporting the mind or spirit. — *Mano-mathana*, *as*, m. 'heart-agitating,' the god of love. — *Mano-maya*, *as*, *i*, *am*, consisting of spirit or mind, spiritual, mental. — *Manomaya-kośa*, *as*, m. the mental sheath (the second of the subtle sheaths in which the soul is encased, according to the Vedānta philosophy). — *Mano-muṣhṭi*, *is*, *is*, *is*, Ved. stealing the mind, seizing the understanding (said of disease or evil spirits). — *Mano-muḥ*, *t*, *t*, t, Ved. mind-bewildering, infatuating the mind. — *Mano-yajī-tva*, *am*, n. the going at will. — *Mano-yājin*, *i*, *in*, *i*, going at pleasure, going at will (said of chariot &c.); swift, quick as thought. — *Mano-yuj*, *k*, *k*, k, Ved. yoking or harnessing

themselves as will or by mere wish, i. e. without effort (Śāy. = *manuḥ-saṅkalpa-mātreṇa rathe yujyamānāḥ*, said of the horses of Agni); swift as thought (Śāy. = *manuḥ-samāna-gatayah*, said of the ninety-nine steeds of Vāyu); suiting itself to the mind, adapted to the understanding; (Śāy.) to be gained by praise (= *mananīyena stotreṇa prāpya*, R̥g-veda VIII. 13, 26; = *manasā yujyamāna*, IX. 100, 3). — *Mano-yoga*, as, m., application of the mind, attention. — *Mano-yoni*, is, m., 'mind-born', N. of the god of love. — *Mano-ranjana*, am, n., the act of pleasing the mind, pleasantness; (as), m., N. of a son of Jīḍadhana; of a commentary on the Līlāvati. — *Mano-rata*, as, m., N. of a Buddhist patriarch, (perhaps for *mano-ratha*). — *Mano-ratha*, as, m., 'vehicle of the mind,' a wish, desire, (*manorathāya nāṣaṇse*, I do not hope for the wish, i. e. so see my wish fulfilled; *sva-manoratham āśanam matvā*, having deemed that his wish was near fulfilment); a desired object; (in the drama) a wish expressed in an indirect manner, a hint; N. of various persons; of a Buddhist teacher; (ā), f. = *manoratha-prabhā*, q. v. — *Manoratha-kusuma*, am, n., 'wish-flower,' i. e. a wish or desire compared to a flower. — *Manoratha-lītha*, am, n., N. of a Tirtha. — *Manoratha-trītiyā*, f., N. of the third day in the light half of the month Caitra. — *Manoratha-trītiyā-vrata*, am, n., N. of a kind of vow. — *Manoratha-dvāyaka*, as, ā, am, fulfilling or answering expectations; (as), m., N. of a Kalpa-vṛksha. — *Manoratha-druma*, as, m., 'tree of desire' (a term or metaphorical expression for the god of love). — *Manoratha-dvādaśī*, f., epithet of the twelfth day in a particular half month. — *Manoratha-dvādaśī-vrata*, am, n., a religious observance on the preceding day. — *Manoratha-prabhā*, f., N. of a woman. — *Manoratha-maya*, as, ī, am, consisting of wishes. — *Manoratha-siddha*, as, m., N. of a man. — *Manoratha-siddhi*, is, f. the fulfilment of a wish; (is), m., N. of a man. — *Manoratha-sṛṣṭi*, is, f. creation of the fancy, phantasm of the imagination. — *Mano-rama*, as, ā, am, 'mind-delighting', gratifying the mind, attractive, pleasing, agreeable, charming, beautiful; (as), m., N. of a Nāga, (the form of the word is doubtful); (ā), f. a kind of pigment (= *go-roṇāṁ*); a particular metre, four times ०००-०-०-०-०-०; N. of a Buddhist goddess; of an Apsaras; of the wife of Kārtavyāya; of the wife of Dhruva-sandhi, king of Ayodhyā, and mother of Sudarśana; of a daughter of Vidyādhara Indivara, wife of Svarocīṣ, and mother of Vijaya; N. of a river; of a mountain; of a medical work; of a commentary by Bhāmaha on the aphorisms of Vararuci. — *Mano-rāja*, am, n. the kingdom of the imagination, dominion of the feelings. — *Mano-rhita*, as, m. (= *mano-ratha*), N. of a Buddhist teacher. — *Mano-laya*, as, m., loss of consciousness, dissolution or destruction of the mind. — *Mano-laulya*, am, n., eagerness of mind, fancy, caprice, frolic, freak, whim. — *Mano-rati*, f., N. of a woman; of an Apsaras; of a daughter of the Vidyādhara Cītrāṅga; of a daughter of Asura-pati Sumāya; of a mythical town on mount Meru. — *Mano-vulambikā*, f., title of a work of the Caitanya school. — *Mano-vāñchā*, f. or *mano-vāñchita*, am, n., heart's wish, the mind's desire. — *Mano-vāta*, as, ā, am, Ved. desired by the mind, agreeable; wished for; (Śāy.) = *mano-vega*, having the velocity of thought. — *Mano-vikāra*, as, m., change of mind or feeling, emotion of the mind. — *Mano-vid*, t, m., 'spirit-knower' (five hundred are reckoned as followers of the Jīna Mahāvīra). — *Mano-vīraṇa-gana*, am, n., mental discipline, the disciplining of the mind. — *Mano-vīrudhita*, as, ā, am, opposed to thought, incomprehensible; (ās), m., epithet of a group of divine beings; [cf. *vācū-vīrudhita*]. — *Mano-vṛitti*, is, f., state or frame of mind, disposition, temper; operation of the mind, activity of spirit, volition, fancy. — *Mano-vega*, as, m., speed or velocity of thought. — *Mano-veda-kīraṇa*, as, n., N. of a sacred text; (generally in pl. °-st-

rāṇsi.) — *Mano-vyathā*, f. mental pain, anxiety of mind, anguish. — *Mano-hata*, as, ā, am, wounded at heart, frustrated in expectation, disappointed. — *Mano-han*, ā, m., Ved. 'soul-destroying,' N. of a demon; of a destructive Agni. — *Mano-hara*, as, ā, am, heart-stealing, heart-ravishing, heart-enrapturing, taking the fancy, captivating, bewitching, fascinating, attractive, delightful, charming, pleasing, beautiful; (as), m. a kind of jasmine (*kunda*); title of a book (properly *daivajña-m°*, cf. *budha-m°*); N. of the third day of the civil month (*karma-māsa*); (ā), f. epithet of two kinds of jasmine (*jāti* and *svarṇa-yūthī*); N. of an Apsaras; N. of the wife of Varācasin and mother of Śiśira, &c.; N. of the wife of Dhara and mother of Śiśira, &c.; (am), n. gold. — *Manohara-tara*, as, ā, am, more charming, attractive or beautiful. — *Manoharatara-tva*, am, n. greater beauty. — *Manohara-vīreśvara*, as, m., N. of a teacher. — *Manohara-śarman*, ā, m., N. of the author of a commentary on the Śruti-bodha, entitled Śu-bodhani. — *Manohara-siṅha*, as, m., N. of a king. — *Mano-hartṛi*, tā, trī, trī, or *mano-hārīn*, ī, ṇī, ī, heart-stealer, heart-stealing (= *mano-hara*, q. v.). — *Mano-hārīkā*, f., N. of a woman. — *Mano-hārī*, f. an unfaithful or inconstant woman. — *Mano-hlāda*, as, m. heart-joy, gladness of heart. — *Mano-hlādin*, ī, ṇī, ī, heart-gladdening, pleasing, beautiful. — *Mano-hvā* (= *manas + āhrū* or + *hve + a*), f. red arsenic; [cf. *manah-śīlā*, *manoguptā*.]

Manasa, as, m., Ved., N. of a Rishi; (*am*), n. = *manas* at the end of a comp., e. g. *vān-manase*, n. du. word and thought; (*ā*), f., N. of a goddess (described as consisting of a particle of Prakṛiti and as daughter of Kaśyapa, sister of the serpent-king Ananta, wife of the Muni Jarat-kṛu, mother of the Muni Āstika, and protectress of men from the venom of serpents, cf. *viśva-harī*). — *Manasā-devī* = *manasā*. — *Manasā-pañcāni*, f. the fifth day in the dark half of the month Āśāḍha (when there is a festival in honour of the goddess *Manasā*). — *Manasā-rāma*, as, m. a proper N.

Manasin, ī, inī, i, Ved. having a mind or soul, having intellect.

Manaska, as, ā, am, = *manas* at the end of an adj. comp., e.g. *gata-manaska*, having the mind fixed on, thinking of (with loc.); *tan-manaska*, thinking of that.

Manasya, Nom. P. A. *manasyati*, -te, &c., Ved. to have in mind, intend; to think, reflect.
Manasyu, *us*, *us*, *u*, Ved. (perhaps) wishing, desiring; (*us*), m., N. of a prince, the son of Prāvīra; of a son of Mahānta.

Manā, Ved. devotion, attachment, zeal; praise; (Sāy. = *mananāna*, *stotram*); a devout sacrificer, (in Rīg-veda IV. 33, 2. *manāyāt* = *ṛitena yajamānaya*); a malevolent disposition, (Sāy. = *hanmīti manayamānā buddhiḥ*, a mind meditating murder); thought, reflection; a vessel or weight of gold? (in this sense thought to be fr. ṛ. 3, *mā*, but according to Sāy. on Rīg-veda VIII. 78, 2. *manā* = *mananīyānti*). — *Manā-vasu*, *us, us, u* (according to Sāy.) = *stuti-dhana*, affluent in praise; rich in devotion (said of the *Asvins*).

Manāna, as, ā, am, Ved. praising, glorifying.
Manāya (fr. *manā*), Nom. P. *manāyati*, &c.,
 Vcd. to meditate, reflect upon; to be zealous or
 devoted.

Manāyī, f. (fr. *manu*), Manu's wife.
Manāyu, *us, us, u*, Ved. zealous, devoted, desiring
 praise, (Sāy. = *stuti-kāma*); intelligent, thoughtful,
 (Sāy. = *manusā yukta*, endowed with thought.)

Manāvī, f. (fr. *manu*), *Manu's wife*; [cf. *manāvī*.]

Manī-kṛi, cl. S. P. A. -*karoti*, -*kurute*, &c., see Vopa-deva VII. S₄.

Manūshā, f. thought, reflection, understanding, intellect, wisdom, sagacity, intelligence, conception, idea, (*ku-manūsha*, as, ā, am, having a weak understanding, stupid; *paro manīshayā*, beyond all conception, *Rig-veda V. 17, 2*; but according to

Sāy., supreme in understanding); prayer, request, desire, wish; hymn, praise (Ved., Sāy. = *stuti*).

Manishikā, f. intelligence, sagacity, understanding, (*sua-manishikayā*, according to one's own judgment.)

Manishita, as, ā, am, cherished in the mind, wished, desired, aimed at; loved, liked, agreeable; (*am*), n. wish, desire, longing.

Manishin, ī, īpi, ī, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manishin*, ī, īpi, ī, having little wisdom, stupid); (Ved.) offering prayers or hymns, praying, praising; (ī), m. a singer, a priest (Ved.); a Paṇḍit, learned Brāhman, teacher, instructor.

Manu, us, m. (Ved.) thought, mental faculty (= *manana-sakti*); (Ved.) a sacred text, prayer, incantation, spell (= *mantra*, perhaps erroneously thus explained in Mahā-bh. Ādi-p. 52); (Ved.) a man, nankind, as opposed to evil spirits, (in Rīg-veda III. 10, 3, the Ribhus are called the sons of man, *manor napātā*); the Man par excellence, or the representative man and father of the human race (regarded in the earlier mythological system as the first to have instituted sacrifices and religious ceremonies; and in Rīg-veda I. 139, 9, associated with the Rishis Kaṇva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nābhā-nedishtha, q. v.; called Sāmvarana as author of Rīg-veda IX. 101, 10-12; Āpsava as author of Rīg-veda X. 106, 7-9; in the fifth chapter of the Nighaṇṭu numbered among the thirty-one divine beings of the upper sphere, and as father of men even identified with Prajā-pati; but the name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63 and in the later mythology as creating and supporting this world of moving and stationary beings through successive Antaras or long periods of time, see *manu-antara*, col. 2: the first in order of these Manus is called Svāyambhuva, as sprung from *Svayam-bhū*, the Self-existent, who being identified with Brahmā, according to one account, divided himself into two persons, male and female, whence was produced Virāj, and from him the first Manu; or who, according to another account, converted himself at once into the first man called Manu Svāyambhuva, and the first woman called Sātā-rūpa; his Manu Svāyambhuva is described in Manu I. 34 as a sort of secondary creator, who commenced the work of creation by producing ten Prajāpatis or Maharshis, of whom the first was *Marīci*, Light, see *prajā-pati*; and to this first Manu is ascribed both the celebrated law-book known as the 'code of Manu', see *manu-saṃhitā*, as well as an ancient Sūtra work on Kalpa or Vedic ritual; he is himself sometimes called Prajā-pati, and rarely Hairanya-garbha as son of Hiranya-garbhā, and Prācetasā as son of Prācetas; the next five Manus in regular succession are called Svārōcīsha, Auttami, Tāmasa, Raivata, Cākshusha; the seventh Manu, called *Vai-vasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyaṇa II. 110, 6, was the son of Kāśyapa, son of Marīci, this latter being described as proceeding directly from Brahmā, and thus adding to the confusion in the different Hindū accounts of the gradation of personages interposed between the Supreme Being and the created world; this seventh Manu, called Vaivasvata, and sometimes, from his piety, Satya-vrata, is regarded as the progenitor of the present race of living beings, and has been compared to the Noah of the Old Testament from various legends current in Sanskrit literature of his preservation from a great flood by Vishnu or, according to some, by Brahmā in the form of a fish: he is also variously described as the son of Āditya or as one of the twelve Ādityas, as the author of the hymns Rīg-veda VIII. 27-31, as the brother of Yamia, who as son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhyā, afterwards reigned

over by his son Ikshvāku, and as father of Ilā who married Budha, son of the Moon, the two great solar and lunar races being thus nearly related to each other; the eighth Manu or first of the future Manus, according to the Vishnu-Purāṇa III. 2, will be Sāvārjī; the ninth, Dakṣa-sāvārjī; the tenth, Brahmā-sāvārjī; the eleventh, Dharmā-sāvārjī; the twelfth, Rudra-sāvārjī; the thirteenth, Rauçya or, according to some, Deva-sāvārjī; and the fourteenth, Bhautya or Indra-sāvārjī; (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata, — *Manu-kulāditya* ('*la-ād*'), as, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ga*, as, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja*, as, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manu-ja-pati*, is, m. 'lord of men,' a prince, king. — *Manu-ja-loka*, as, m. 'the world of men,' the earth. — *Manu-ja-vyāghra*, as, m. 'man-tiger,' chief of men, any eminent or illustrious man. — *Manu-jāta*, as, ā, am, descended from man or from Manu, Ved.; (*as*), m. a man. — *Manujātma-ja* ('*ja-āt*'), as, m. 'son of man,' a man; (*ā*), f. a woman. — *Manujādhipa* ('*ja-adh*'), as, or *manujādhipati* ('*ja-adh*'), is, m. 'sovereign of men,' a prince, a king. — *Manujī-kri*, cl. 8. P. *-karoti*, *-kartum*, to change into a man. — *Manujendra* ('*ja-in*'), or *manujēvara* ('*ja-is*'), as, m. a prince, a king. — *Manujendra-putri*, f. a king's daughter. — *Manu-jyeshtha*, as, m. a sword; 'the oldest man,' one of the names of Daṇḍa or punishment in Mahā-bh. Sānti-p. 4430. — *Manu-tantu*, us, m., Ved., N. of a man; [cf. *mānu-tantarya*]. — *Manu-tīrtha*, am, n., N. of a Tīrtha. — *Manu-tva*, am, n. the rank or office of a Manu. — *Manu-praṇita*, as, ā, am, taught or promulgated by Manu. — *Manu-praṇita-tva*, am, n. the being taught or promulgated by Manu. — *Manu-prita*, as, ā, am, Ved. beloved of men; favourable to men. — *Manu-bhū*, ūs, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga*, am, n. the age or period of a Manu; [cf. *manu-antara*]. — *Manu-rāj*, ī, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vṛtta*, as, ā, am, Ved. chosen by men. — *Manu-sreshtha*, as, m. 'best among men,' epithet of Vishnu. — *Manu-saṃhitā*, f. the collection of laws commonly known as 'the laws or institutes of Manu' (ascribed to Manu Svāyambhuva probably to secure for it the sanctity on which its authority rests), Mann. — *Manu-sava*, as, m., Ved. libation or sacrifice of men, or performed by men; Manu's libation or sacrifice. — *Manu-antara*, am, n. the period or age of a Manu, (this period, according to Manu I. 79, comprises about 71 great Yugas or ages of the gods [cf. *mahā-yuga*], which are held equal to 12,000 years of the gods or 4,320,000 human years or 1/4th of a day of Brahmā; each of these periods is presided over by its own special Manu with his own gods and Rishis and other divine personages, see *manu*, col. 1; six such Manu-antas have already elapsed, and the seventh, presided over by Manu Vaivasvata, is now supposed to be going on; seven more are to come, making fourteen Manu-antas, which together make up one day of Brahmā); (*ā*), f. epithet of various festivals, of the tenth day of the light half of the month Āshāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādra. — *Manu-ārtha-muktāvali*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manv-iddha*, as, ā, am, Ved. kindled by men. — *Manv-īśa*, as, m., Ved., according to a commentator = *jñāneśa*, but probably a wrong reading for *manishā* = *manishayā*.

Manusha, as, m. (fr. *manus*), Ved. a man; (ī), f., see under *manushya* below. — *Manushendra* ('*sha-in*') = *manujendra*, q. v.

Manushya, as, shī, am, human, useful to man, friendly to man (Ved., said of the chariot of the Āśvins); (*as*), m. a man, ordinary mortal,

common person; (Ved.) a class of Manes ('fathers of men') who receive the Piṇḍa offering; (*shī*), f. a woman, wife; [cf. Goth. *mannisks*; Angl. Sax. *mennisc*, *mennisc*; Old Germ. *mannisco*]. — *Manushya-kāra*, as, m. the deed of a man, human exertion; [cf. *purusha-kāra*]. — *Manushya-kilbisha*, am, n., Ved. transgression against men. — *Manushya-kṛta*, as, ā, am, done by men; committed against men (Ved.). — *Manushya-gandharva*, ās, m. pl. the human Gandharvas (inferior to the Deva-gandharvas). — *Manushya-āra*, as, ī, am, Ved. having dealings or intercourse with men. — *Manushya-ēchanda*, am, n., Ved. the metre of men. — *Manushya-jā*, ās, ās, am, Ved. born of men. — *Manushya-jāti*, f. the human race, mankind. — *Manushya-tā*, f. or *manushya-tva*, am, n. manhood, humanity, the state or condition of man, (*manushyatām ctya*, having assumed the state of a man, becoming man, Rāmāyaṇa I. 14, 47.). — *Manushya-trā*, ind., Ved. among men, to men. — *Manushya-deva*, as, m. 'man-god,' a god among men, a Brāhman; a prince, king. — *Manushya-dharma*, as, m. the law or duty of man, the state or character of man. — *Manushya-dharmān*, ā, m. epithet of Kuvera, the god of wealth. — *Manushya-nāraṇa*, am, n. manslaughter, homicide, (unintentionally) killing a man (Manu VIII. 296). — *Manushya-yajña*, as, m. 'man-offering,' the sacrifice or act of devotion due to men (i. e. *atithi-pūjana*, the honouring of guests or hospitality; this is one of the five Mahā-yajñas or great acts of devotion, cf. *mahā-yajña*, *nṛi-yajña*, *brahma-yajña*, *deva-yajña*, *pitṛi-yajña*, *bhūta-yajña*). — *Manushya-ratha*, as, m., Ved. chariot of men. — *Manushya-rāja*, as, or *manushya-rājan*, ā, m., Ved. a human king. — *Manushya-rūpa*, am, n. human form. — *Manushya-loka*, as, m. the world of men. — *Manushya-viś*, ī, or *manushya-viśā*, f., or *manushya-viśa*, am, n. mankind, human-kind, the race of men. — *Manushya-sonita*, am, n. human blood. — *Manushya-sabhā*, f. an assembly of men; a multitude, crowd, meeting; a place of meeting or assembly. — *Manushya-sava*, as, m. libation or sacrifice of men, sacrifice performed by men. — *Manushyendra* ('*ya-in*'), as, m. the chief or best of men, any illustrious or good man. — *Manushyēvara* ('*ya-is*'), as, m. 'lord of men,' a prince, king.

Manus, us, m., Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. *Mīvas*; Lat. *mas*, *maris*; Goth. *man*, *manna*; Angl. Sax. *man*, *mann*]. — *Manur-hita*, as, ā, am, Ved. friendly to men, good for men. — *Manush-vat* or *manushyat*, ind., Ved. like man or men (= *manushya-vat*); among men, for men; like Manu, as Manu, as with Manu.

Manotā, f., Ved. the hymn Rīg-veda VI. 1 (containing the word *manotri* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

Manv-tri, tā, tri, tri, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantri*, *dātri*, *pra-jñātri*, *mānayitri*; in Rīg-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotam* or *sambādham*, the divinity on whom the mind of the gods is fastened or concentrated.)

Mantavya, as, ā, am, to be thought, to be believed, to be considered or reflected on, to be regarded, to be conceived, conceivable, imaginable, supposable; to be admitted; to be maintained; to be observed; to be approved or sanctioned.

Manti, is, f., see Pān. VI. 4, 39.

Mantu, us, m., Ved. an adviser; a manager, disposer, director, arbiter [cf. *manotri*]; advice, counsel, (in Rīg-veda I. 152, 1, *mantavaḥ* according to Sāy. = *mananīyāḥ*, to be regarded); a fault, offence, transgression (= *aparādha*); a man, mankind; lord of men, = *prajā-pati*; (*us*), f. thought, understanding, intellect; [cf. Gr. *μαντεύομαι*]. — *Mantu-mas*, voc. c., Ved. (only used in this form; according to

Sāy. = *jñāna-vat*), a good counsellor, wise, sagacious, intelligent (said of Pūshan and Indra).

Mantṛya, Nom. P. *mantṛyati*, -*yitum*, to transgress against; (according to others) to be angry; to be offended or jealous.

Mantri, *tā*, *trī*, *tri*, a thinker, thinking, reflecting; (*tā*), m. a wise man, sage, adviser, counsellor, mentor; [cf. Gr. *Mévrov*.]

Mantra, *as*, m. (according to some also *am*, n.), 'instrument of thought,' speech, sacred speech or text, a prayer or hymn or words of adoration addressed to a deity (it may consist of a single text or verse, and when recited is regarded as possessing mystical and supernatural powers; if metrical, and intended for loud recitation, such a Mantra is called *ṛiḥ*, praise; if in prose, and intended to be muttered in a low tone, it is called *yajus* or one fit for sacrifices; if metrical, and intended for chanting or intoning, it is called *sāman* or one fit for using at Soma ceremonies: the Mantra portion of the R̥g-veda [see *ṛiḥ*] contains 1017 Śūktas or hymns, which are subdivided as explained under *maṇḍala*, q. v.); that portion of the Veda (as distinguished from the Brāhmaṇa, q. v.) which includes the Saphitā or collection of hymns and prayers described above; a formula sacred to any individual deity (e.g. *Om Viṣṇave namaḥ, Om Śivāya namaḥ*); a mystical verse, magical formula, incantation, charm, spell; consulting or concerting together, counsel, advice, opinion, resolution, plan, design, intention, device, secret plan, secret, (in these senses connected with *rt. mantr*, p. 745.) — *Mantra-karaṇa*, *am*, n. the act of making or composing sacred texts, the recital of a sacred text; the Vedic texts. — *Mantra-kalpa-drūma*, *as*, m., N. of a work by Śrī-ghaṇānanda-dāsa. — *Mantra-kāra*, *as*, m. a maker or composer of hymns, a composer of sacred texts. — *Mantra-kārya*, *am*, n. subject of consultation. — *Mantra-kāla*, *as*, m. council-time, time of deliberation or consultation. — *Mantra-kuśula*, *as*, *ā*, *am*, experienced in counsel, skilled in giving advice. — *Mantra-kṛit*, *t*, m. a composer of hymns (Ved.); one who recites a sacred text; a counsellor, adviser; an emissary, envoy, ambassador. — *Mantra-kṛita*, *as*, *ā*, *am*, consecrated by Mantras. — *Mantra-kovida*, *as*, *ā*, *am*, knowing the sacred texts. — *Mantra-kosha*, *as*, m. 'treasury of texts,' N. of a book. — *Mantra-gandaka*, *as*, m. knowledge, science (= *vidyā*). — *Mantra-gupta*, *as*, m., N. of a man. — *Mantra-gupti*, *is*, f. secret counsel. — *Mantra-gūḍha*, *as*, m. a secret emissary or agent, spy. — *Mantra-grīha*, *am*, n. a council-chamber. — *Mantra-śūdamāṇi*, *is*, m., N. of a work. — *Mantra-jala*, *am*, n. water consecrated by charms or sacred texts. — *Mantra-jihva*, *as*, m. 'having sacred texts for tongues,' N. of fire. — *Mantra-jña*, *as*, *ā*, *am*, knowing sacred texts; experienced in counsel; (*as*), m. a counsellor, adviser; a learned Brāhmaṇa, a priest; a spy. — *Mantra-joytis*, *is*, f., N. of a book. — *Mantra-tantra-netra*, *am*, n., N. of a book. — *Mantra-tantra-prakāśa*, *as*, m., N. of a book. — *Mantra-tas*, ind. with respect to the sacred texts, from or by the Mantras, from or by mystical charms or incantations; from advice, advisedly, deliberately, designedly. — *Mantra-toya*, *am*, n. water consecrated by Mantras or spells; [cf. *mantra-jala*, *mantrōdaka*.] — *Mantra-ta*, *as*, *ā*, *am*, or *mantra-tātri*, *tā*, *tri*, *trī*, teaching sacred texts; giving advice; a spiritual guide, teacher, preceptor. — *Mantra-darśin*, *t*, *i*, *ini*, *i*, knowing the Vedic texts; (*i*), m. a Brāhmaṇa learned in the Vedas; a seer or composer of a hymn. — *Mantra-dīdhiti*, *is*, m. 'having sacred texts for rays,' N. of fire. — *Mantra-dipaka*, *as*, m. 'lamp of the Mantras,' N. of a book. — *Mantra-dṛiṣṭ*, *k*, *k*, *k*, beholding or discovering sacred texts; knowing sacred texts; skilled in counsel; (*k*), m. a composer of hymns; counsellor, adviser. — *Mantra-devatā*, *f*, the deity invoked in a sacred text. — *Mantra-deva-prakāśikā*, *f*, N. of a book. — *Mantra-drūma*, *as*, m., N. of Indra in the sixth Manv-antara,

— *Mantra-dhara*, *as*, or *mantra-dhārin*, *i*, m. possessing good counsel, an adviser, counsellor. — *Mantra-nirṇaya*, *as*, m. decision or settlement of counsel, final determination after deliberation. — *Mantra-pati*, *is*, m. lord or owner of a sacred text or texts. — *Mantra-pattra*, *am*, n. a leaf inscribed with a sacred text or prayer. — *Mantra-pada*, *am*, n. the words of a sacred text. — *Mantra-pārāyana*, *am*, n., N. of a work. — *Mantra-pāta*, *as*, *ā*, *am*, purified by sacred texts. — *Mantra-pū-tātman* ('*ta-āt*'), *ā*, m. epithet of Garuḍa. — *Mantra-prakāśa*, *as*, m., N. of a book. — *Mantra-prayoga*, *as*, m. application of spells or charms, magical means. — *Mantra-praśna-kāṇḍa*, *am*, n., N. of a Vedic work. — *Mantra-phala*, *am*, n. fruit of counsel, effect or consequence of advice. — *Mantra-bija*, *am*, n. the seed (i. e. first syllable) of a spell; seed-like counsel, counsel regarded as a seed or germ. — *Mantra-bhāṣya*, *am*, n. title of Cāṭa's commentary on the Vājasaneyi-saṃhitā. — *Mantra-bheda*, *as*, m. breach of counsel, betrayal of counsel or of a concerted plan; a particular magical incantation; (*ās*), m. pl. various kinds of Mantras or spells. — *Mantra-maya*, *as*, *i*, *am*, consisting or made up of spells. — *Mantra-mahodadhī*, *is*, m. 'ocean of Mantras,' title of a work by Mahidhara. — *Mantra-muktāvali* ('*tā-āv*'), *f*, N. of a book. — *Mantra-mūrti*, *is*, m. 'whose body consists of sacred texts,' epithet of Śiva. — *Mantra-mūla*, *as*, *ā*, *am*, rooted in counsel; rooted in Mantras or spells; (*am*), n. magic. — *Mantra-yantra*, *am*, n. 'Mantra-implement,' an amulet, a mystical diagram with a magical formula. — *Mantra-yantra-prakāśa*, *as*, m., N. of a book. — *Mantra-yukti*, *is*, *f*, employment of Mantras or spells; magical means. — *Mantra-yoga*, *as*, m. the employment of Mantras or sacred texts; magic. — *Mantra-rahasya-prakāśikā*, *f*, title of a book by Nīla-kaṇṭha. — *Mantra-rāja*, *as*, m. 'king of spells,' N. of a particular magical formula. — 1. *mantra-vat*, ind. in conformity with sacred texts, accompanied by the recitation of sacred texts; according to all rules of consultation. — 2. *mantra-vat*, *ān*, *atī*, *at*, accompanied with sacred texts or hymns; having spells, enchanted (said of a weapon); entitled to use the Mantras, initiated; having or hearing counsel. — *Mantra-varjam*, ind. without any sacred text (Manu X. 127). — *Mantra-varṇa*, *as*, m. the contents of a sacred text or hymn; (*ās*), m. pl. the single letters of a sacred text. — *Mantra-varṇana*, *am*, n., N. of the ninety-seventh chapter of the *Śundara-kāṇḍa* of the Rāmāyaṇa. — *Mantra-vādīn*, *i*, m. a reciter of sacred texts, one conversant with Mantras or spells, an enchanter. — *Mantra-vid*, *t*, *t*, *i*, knowing or skilled in sacred texts, knowing magical formulas; skilled in counsel; (*t*), m. a counsellor; a priest; a Brāhmaṇa learned in the Vedas; a spy. — *Mantra-vidyā*, *f*, the science of Mantras or spells, magic art. — *Mantra-vija*, see *mantra-bija*. — *Mantra-vyākhyā*, *f*, explanation of the sacred texts of the Veda. — *Mantra-sāstra*, *am*, n. 'magic science,' N. of a book. — *Mantra-śruti*, *is*, *f*, the hearing of counsel or deliberation, a consultation overheard. — *Mantra-śrutiya*, *am*, n., Ved. obedience to advice, following counsel, (Sāy. = *mantrēṇa pratipādyam*); tradition respecting the correct use of the sacred texts. — *Mantra-saṅskāra*, *as*, m. a (nuptial) rite performed with sacred texts, (according to Kullūka = *ritūha*). — *Mantrasaṅskāra-kṛit*, *t*, m. a husband who has performed the above rite. — *Mantra-saṅskṛiṇ*, *f*, a rite accompanied with spells, a magic rite. — *Mantra-saṃhitā*, *f*, the collection of the Vedic hymns. — *Mantra-sādhaka*, *as*, m. 'effecting by Mantras or spells,' an enchanter, magician. — *Mantra-sādhana*, *am*, n. the act of effecting or subduing by magic; a magical formula, incantation, spell. — *Mantra-sādhya*, *as*, *ā*, *am*, to be subdued by spells, to be effected or attained by incantations; to be attained by consultation; to be overcome or brought into subjection by advice. — *Mantrasādhya-tea*, *am*, n. the being attainable

or subduable by spells, the being attainable by consultation. — *Mantra-siddha*, *as*, *ā*, *am*, accomplished by or expressed in sacred texts; effected by Mantras or spells, aided by an incantation. — *Mantra-siddhi*, *is*, *f*, the accomplishment or operation of a spell; the effecting or carrying out of a deliberation or advice. — *Mantra-sūtra*, *am*, n. a charm fastened on a string. — *Mantra-sprīṣ*, *k*, *k*, *k* (= *mantrēṇa sprīṣat*), obtaining anything by means of spells or incantations (see Pāṇ. III. 2, 58). — *Mantra-hina*, *as*, *ā*, *am*, destitute of hymns; contrary to sacred texts. — *Mantrādhāraṇa* ('*ra-ādh*'), *am*, n. striving to obtain by spells and incantations, conjuring. — *Mantrārtha-dīpa* ('*ra-ar*'), *as*, m., N. of a book by Rāghavendra. — *Mantrārśadhyaṇa* ('*ra-ār*'), *as*, m. 'chapter on the Vedic Rishis a Rishy-anukramāṇī of the Kāthaka Yajur-veda. — *Mantrāvali* ('*ra-āv*'), *f*, a series of sacred texts. — *Mantrēṣa* ('*ra-iṣ*') or *mantrēṣvara* ('*ra-iṣ*'), *as*, m. 'lord of spells or incantations,' (with a certain class of Saivas) N. of a particular superior being. — *Mantrōdaka* ('*ra-ud*'), *am*, n. water consecrated by sacred texts. — *Mantrapashāmbha* ('*ra-up*'), *as*, m. encouragement by counsel, advice, direction. — *Mantraṇa*, *mantrayati*. See p. 745, col. 1.

Mantri, *is*, m. = *mantrin*, a king's councillor-minister.

Mantrika at the end of comps. = *mantrin*. See *sa-mantrika*.

Mantrikā, *f*, (fr. *mantra*), N. of an Upanishad *Mantrika*. See p. 745, col. 2.

Mantrin, *i*, *ini*, *i*, wise, clever in counsel; eloquent (Ved.); knowing sacred texts or spells, knowing incantations, a conjurer, enchanter; (*i*), m. king's councillor, minister, adviser, counsellor, (*him* *mantrin*, a bad counsellor). — *Mantri-tā*, *f*, *mantri-tea*, *am*, n. ministership, ministry, the office or vocation of a minister or councillor, councillorship. — *Mantri-dhura*, *as*, *ā*, *am*, able to bear the burden of the office of a counsellor. — *Mantri-pati*, *is*, or *mantri-pradhāna*, *as*, or *mantri-mukhya*, *as*, or *mantri-vara*, *as*, or *mantri-śreshṭha*, *am*, a prime minister. — *Mantri-prakāṇḍa*, *as*, n. an excellent councillor; [cf. *go-prakāṇḍa*.] — *Mantri-vat*, ind. like a councillor, like a minister. — *Mantri-śrotṛiya*, *as*, m. a minister (who is) *śrotṛiya* or conversant with the Vedas.

Manyā, (at the end of a comp.) thinking one self [cf. *paṇḍitam-m*, *jñam-m*]; appearing as being accounted as.

Manyanti, *f*, N. of a daughter of Agni Manyu. — *Manyamāna*, *as*, *ā*, *am*, thinking, believing supposing, fancying, considering; attending to, respecting, esteeming, honouring; approving, commending, praising; perceiving, remembering.

1. *manyā*, *f*, (for 2. see p. 747, col. 1), knowledge; respect (?) *f*.

Manyu, *us*, m. *f*, (Ved.) spirit, spiritedness, courage, mettle (as of horses), mind; (Sāy.) sacrificial sacrifice, offering, hymn (= *harman*, *yāga*, *stotra*) high spirit or temper, ardour, zeal; pride; passion, anger, wrath, indignation, resentment, rage, fury (*manyus tan manyum rācchati*, fury then or counters fury, or rage then recoils on rage, Manu VIII. 351); sorrow, grief, affliction, trouble, distress, vexation; Anger, Rage, Indignation personified N. of the author of R̥g-veda X. 83, 84 (as *Tāpas* or son of *Tapas*), of R̥g-veda IX. 97, 10-12 (= *Vāsiṣṭha* or son of *Vāsiṣṭha*); epithet of Śiva; c. a Rudra; of Agni; N. of a prince (son of *Vitatha*) [cf. Gr. *μῦνυς*.] — *Manyu-tas*, ind. from anger, in rage. — *Manyu-dūshita*, *as*, *ā*, *am*, troubled by pride or jealousy. — *Manyu-deva*, *as*, m. a proper N. — *Manyu-parīta*, *as*, *ā*, *am*, filled with or affected by anger. — *Manyu-mat*, *ān*, *atī*, *at*, spirited, high spirited, zealous; angry, wrathful, enraged; sorrowful distressed; vehement, passionate; (*ān*), m. epithet of Agni. — *Manyu-maya*, *as*, *i*, *am*, formed of anger, consisting of wrath, filled with resentment. — *Manyu-mī*, *is*, *i*, *i*, Ved. destroying (hostile spirit or fury; destroying in fury, furious with anger

śay. = *kopasya nirmātri* or *parasham-krodhasya insaka* or *manyu-kartṛ* or *manyunā mināt* (= *insat*). — *Manyu-śamana*, *as*, *i*, *am*, Ved. ap-
easing or pacifying anger. — *Manyu-śārin*, *i*,
ī, *i*, Ved. preparing or offering Soma in anger.
śay. = *krodhena somam sunvat*; offering Soma
ith zeal or devotion. — *Manyu-sūta*, *am*, n. the
Manyu hymn, (probably an epithet of Ṛig-veda X.
3, 84.)

Manyūya in *a-prati-manyūyamāna*, q. v.

Manvāna, *as*, *ā*, *am*, thinking, conceiving;
inding, regarding.

मनाक् *manāk*, ind. (perhaps *mana* + *anā*,
it in Ṛig-veda X. 61, 6, *manānak*), a little,
ightly, somewhat, in a small degree, (*dānuṃ ma-*
g api, a gift however small; *kālam manāk*, a
e time, in a little while; *na manāk*, not at all,
t in the slightest degree); slowly, tardily; only,
erely; [cf. Gr. *μᾶλός*, *μῦν* in *μῦνός*, *μῦν* in
μῦνός: Lat. *min*-or, *min*-imus, *min* in *minuo*:
oth. *min*us, *min*z, *min*ists: Hib. *min*, 'small',
ae; *min*on, 'small, little.']. — *Manāk-kara*, *as*, *ā*
i, *am*, doing little, lazy, sluggish; (*am*), n. =
āṅgalyā, a kind of fragrant *Allochoum* or *aloe*
ood (having a perfume like that of jasmine). — *Ma-*
āk-priya, *as*, *ā*, *am*, a little dear, somewhat dearer
more valuable.

मनाका *manākā*, f. a female elephant.

मनाज्य *manājya*, *am*, n., N. of a Sāman.

मनायी *manāyī*, *manāvī*. See p. 742, col. 3.

मनिङ्गा *maningā*, f., N. of a river.

मनीक *manika*, *am*, n. eye-salve, collyrium,
owdered antimony or other substances used as an
pplication and ornament to the eye.

मनीकृ *manī-kṛi*. See p. 742, col. 3.

मनीमुष्याम *manīmusha-grāma*, *as*, m., N.
f a village.

मनीवक *manīvaka*, *as*, m., N. of a son of
havya, the son of Priya-vrata, and of a Varsha
amed after him.

मनु *manu*. See p. 743, col. 1.

मनुष्य *manushya*. See p. 743, col. 2.

मनोगत *mano-gata*, &c. See p. 741, col. 3.

मनोता *manotā*. See p. 743, col. 3.

मनोरथ *mano-ratha*. See p. 742, col. 2.

मन्तव्य *mantavya*, *mantu*. See p. 743,
ol. 3.

मन्त्र *mantr* (properly to be regarded as
a Nom. fr. *mantra*), cl. 10. A. (ep. also
). *mantrayate* (-*ti*), *mantrayām-āsa*, *mantra-*
ritum, to speak, talk (Ved.); to take counsel, con-
sult, deliberate, ponder over, determine (sometimes
with inf., e.g. *ava-tartum sarve mantrayām-āsuḥ*,
they all determined to descend); to counsel, advise,
ropose any measure, give any one advice (with acc.
f the person or with gen. of the person and acc. of
e thing advised or consulted about, e.g. *mantra-*
adhvaṃ hitam mama, give me friendly advice;
mantrayām-āsu rahasyāni, they consulted about
ecret matters); to consecrate with sacred or magical
erbs, enchant with spells or charms: Pass. *mantra-*
ate, to be consulted or deliberated; to be advised.

Mantra. See p. 744, col. 1.

Mantrāna, *am*, n. or *mantrāṇā*, f. the act of
onsulting, consultation, deliberation; advising, coun-
elling, consulting in private. — *Mantrāṇārha*, see
Jāna Utkarādi to Pāp. IV. 2, 90.

Mantrayat, *an*, *anti*, *at*, counselling, advising,
onsulting.

Mantrayitavya, *as*, *ā*, *am*, to be consulted or
divised; (*am*), n. that which is to be advised.

Mantrita, *as*, *ā*, *am*, spoken, consulted, delibe-
rated, determined; advised, counselled; consecrated
with sacred texts or magical formulas, enchanted,
charmed; (*am*), n. advice, counsel.

मन्थ *manth*, another form of rt. 1.
math, q. v.

Mantha, *as*, m. stirring round, churning; shaking
about, agitating; killing, slaying; a drink in which
other ingredients are mixed by stirring; a mixed
beverage, (usually = *sāktava*) parched barley-meal
stirred round in milk; a spoon for stirring; a churning-
stick; a kind of antelope; the sun, a ray of the sun
(= *anśu*); a disease of the eye, cataract, opacity,
excretion of rheum; an instrument for kindling fire
by friction. — *Mantha-guṇya*, *as*, m. a churning-cord,
the cord or string used for turning the churning-stick.
— *Manthaguṇī-kṛita*, *as*, *ā*, *am*, made into a
churning-cord (said of the serpent Vāsuki). — *Man-*
tha-ja, *am*, n. 'produced by churning,' butter.
— *Mantha-lāṇḍa* or *mantha-dāṇḍaka*, *as*, m. a
churning-stick. — *Mantha-dāṇḍī-kṛita*, *as*, *ā*, *am*,
made into a churning-stick. — *Mantha-parvatu* or
mantha-saila or *manthācala* (*tha-aṭ*), *as*, or
manthādri (*tha-aṭ*), *is*, m. the mountain Man-
dara (which served for a churning-stick at the churning
of the ocean of milk). — *Manthāvala* (*tha-*
āṭ ?), *as*, m., Ved. a kind of snake; (according to
Śāy.) an animal which hangs from the boughs of
trees with its head downwards. — *Manthodaka* (*tha-*
uṭ), *as*, m. the ocean of milk, (perhaps wrongly
for *maṇḍodaka*). — *Manthodadhī* (*tha-uṭ*), *is*,
m. 'churning-sea,' sea of milk.

Manthaka, *as*, m. a churner, agitator; N. of a
man; (*ās*), m. pl., N. of his descendants.

Manthana, *as*, *i*, *am*, kindling fire by friction;
(*as*), m. a churning-stick; (m. or n. ?), an in-
strument for kindling fire by friction; (i), f. a churn,
a vessel for butter; (*am*), n. the act of kindling fire
by rubbing pieces of wood together; the act of shak-
ing, shaking about, agitating, churning (milk into
butter); churning out (of A-mṛita). — *Manthana-*
ghaṭī, f. a churning-vessel (for butter), churn, a com-
mon earthen pot used for churning.

Manthanīya, *as*, *ā*, *am*, to be churned, &c.

Mantharu, *us*, m. the wind raised by flapping
away flies, the wind from a chowrie.

Manthā, f. a churning-stick; (= *methikā*), Tri-
gonella Foenum Graecum.

Manthāna, *as*, m. 'the shaker (of the universe),
an epithet of Śiva; a churning-stick; a kind of
metre, four times — — — — —; [cf. Hib. *maide*, 'a
stick, wood, timber.']. — *Manthāna-bhairava*, *as*,
m., N. of a teacher of the Kātha-vidyā.

Manthānaka, *as*, m. a kind of grass (= *drīḍha-*
mūla, *trīṇāhriya*, *haritā*).

Manthitṛi, *tā*, *trī*, *tri*, Ved. one who stirs or
shakes about, stirring, &c.

Manthitvā, ind. having churned. See *mathitvā*.

Manthin, *i*, *ini*, *i*, shaking up, stirring, agitating,
exciting; paining, afflicting; (i), m. Soma juice
with meal mixed in it by stirring (Ved.); semen
virile [cf. *ūrdhva-manthin*]; (*ini*), f. a churn,
churning-vessel (for butter); 'the shaker,' N. of one
of the Mātṛis attending on Skanda. — *Manthi-pa-*
as, *ā*, *am*, Ved. drinking Soma which is stirred and
mixed (with meal &c.). — *Manthi-vat* or *manthi-*
vat, *ān*, *atī*, *at*, Ved. connected with mixed Soma.
— *Manthi-sociś*, *is*, *is*, *is*, Ved. sparkling like
mixed Soma.

Manthya, *as*, *ā*, *am*, Ved. to be rubbed, to be
kindled by friction (said of fire); to be churned, &c.

मन्थर *manthara*, *as*, *ā*, *am* (allied to *manda*,
cl. 3), slow, lazy, tardy, hesitating, moving slowly,
trailing, inert, inactive, dull, stupid, silly; low, hollow,
deep (as sound), having a low tone; curved, bowed,
crooked, bent, distorted, humpbacked; broad, wide;
large, bulky; (*as*), m. a treasure, treasury, store;
the hair of the head; wrath, anger; fruit; an
obstacle, hindrance; a churning-stick; fresh butter;
a spy, informer; the month Vaiśākha; an antelope,

deer; a fortress, stronghold; the mountain Mandara
[cf. *mantha-parvata*]; (*ā*), f., N. of a humpbacked
female slave of Bharata's mother Kaikeyī, (according
to one account, an incarnation of the Gandharvī
Dundubhī; according to another, a daughter of Viro-
cana: she instigated Kaikeyī, the favourite wife of
Daśa-ratha, to plot the banishment of Rāma-āndra,
by suggesting that his elevation to the throne would
involve the degradation of Bharata, see Rāmāyaṇa
II. 8); (*am*), n. safflower (= *kusumbhī*). — *Man-*
thara-tā, f. slowness, tardiness. — *Manthareshaṇa*
(*ra-īsh*), *as*, m., N. of a man; (*ās*), m. pl., N. of
his descendants (see Pāp. II. 4, 66).

Mantharita, *as*, *ā*, *am*, made slow or lazy, re-
laxed.

मन्थरु *mantharu*, *manthya*, &c. See col. 2.

मन्द *mand* (connected with rt. 2. *mad*,
q. v.; cf. rt. *maṇḍ*), cl. 1. A. *mandate*
(Ved. *madati*, *mandati*, see rt. 2. *mad*), to become
drunk or inebriated (Ved.); to be glad; to rejoice
(Ved.); to exhilarate (Ved.); to be praised, to be
celebrated (Ved.); to praise (Ved.); to sleep (Ved.);
to languish, be languid; to move slowly, tarry,
loiter, hesitate, stand still, pause; to be beautiful, to
shine.

Manda, *as*, *ā*, *am*, slow, tardy, moving slowly or
softly, loitering, inert, inactive, idle, lazy, sluggardly;
cold, unimpassioned, apathetic, phlegmatic; dull,
heavy, stupid, silly, foolish, weak-minded, self-willed;
low, deep, hollow, low-sounding, soft (said of the
voice &c.); weak, weakly, slight, slack (as a bow);
dull, faint (as light); little, miserable, ill, feeble (as
the digestive faculty &c.); sick, bad, evil, wicked,
vile; unhappy, unlucky; weakly indulgent, good-
natured; drunken, addicted to intoxication; (*as*),
m. the planet Saturn; the (upper) apsis of a planet's
course or (according to some) its anomalous motion;
epithet of Yama; one of the three kinds of ele-
phants [cf. *mandra*, *bhadra-manda*, *mṛiga-*
manda]; the end of the world, the dissolution (*pra-*
laya) of all things; (*ā*), f. a pot, vessel; scil.
sankṛānti, a particular astronomical conjunction;
N. of Dākṣhāyaṇī; (*am*), ind. slowly, tardily, by
degrees, gradually; softly, gently, (*mandam man-*
dām, very slowly or gently, step by step, e.g.
mandam mandam nudati pavanāś tvaṃ, the
breeze wafts thee very gently onwards); idly, indo-
lently, weakly, feebly, slightly, faintly, (*mandam*
uṭchrasan, sighing faintly); deeply, in a low or
soft tone, in a low voice, (*mandam mandam*
uvāca, he spoke very softly); [cf. Hib. *mall*,
'slow.']. — *Manda-karpī*, *is*, m., N. of a Muni.
— *Manda-karman*, a, n. the process of the apsis
of a planet's course; (*ā*, *ā*, *ā*), having little to do,
inactive. — *Manda-kānta*, *as*, *ā*, *am*, slightly or
faintly bright, of a dull lustre. — *Manda-kānti*, *is*,
m. 'having a soft lustre,' epithet of the moon.
— *Manda-kārīn*, *i*, *ini*, *i*, acting or working
slowly, acting foolishly, going to work in a foolish
manner. — *Manda-ga*, *as*, *ā*, *am*, moving or flow-
ing slowly; (*as*), m. the planet Saturn; (*ās*), m. pl.
epithet of the Ś'ndras in Ś'āka-dvīpa; (*ā*), f., N. of
a river. — *Manda-gati*, *is*, *is*, *is*, *is*, *is*, *is*, *is*, *is*,
motion, moving slowly. — *Manda-gati-tva*, *am*, n.
slowness of motion, tardiness. — *Manda-gamana*,
as, *ā*, *am*, who or what goes slowly; (*am*), n. the
act of moving or going slowly, slow motion. — *Man-*
da-gāmin, *i*, *ini*, *i*, going slowly, marching slowly.
— *Manda-etas*, *ās*, *ās*, *as*, having little conscious-
ness, hardly conscious, fainting away; absent in
mind. — *Manda-ēthāya*, *as*, *ā*, *am*, of little bril-
liance, dull, dim, faint, lustreless. — *Manda-janānī*,
f. the mother of Manda or Saturn (and wife of
Sūrya). — *Manda-jaras*, *ās*, *ās*, *as*, slowly growing
old. — *Manda-jāta*, *as*, *ā*, *am*, produced slowly,
arising slowly. — *Manda-tara*, *as*, *ā*, *am*, more
slow, very slow, &c.; (*am*), ind. very slowly or
gently. — *Manda-tā*, f. or *manda-tva*, *am*, n.
slowness, tardiness, inertness, inactivity, indolence;
dulness, heaviness, stupidity, simplicity, folly, weak-

ness, feebleness; faintness (of light &c.); littleness, insignificance. — *Manda-dhāra*, *as*, *ā*, *am*, flowing in a slow stream. — *Manda-dhī*, *is*, *is*, *i*, slow-witted, possessing little intelligence, simple, silly. — *Manda-nāga*, *as*, *m*, *N.* of a man, (perhaps more correctly *mallu-nāga*). — *Manda-paridhi*, *is*, *m*, (in astronomy) the epicycle of the apsis. — *Manda-pāla*, *as*, *m*, *N.* of a Rishi. — *Manda-prajña*, *as*, *ā*, *am*, slow-witted, possessed of little understanding, foolish. — *Manda-prāṇa*, *as*, *ā*, *am*, having slow or weak breath. — *Manda-phala*, *am*, *n*, (in astronomy) equation of the apsis or (according to some) the anomalistic equation of a planet; (*as*, *ā*, *am*), having unimportant results or effects; bearing little fruit. — *Manda-buddhi*, *is*, *is*, *i*, slow-witted, dull-witted, possessed of little understanding, stupid, foolish. — *Manda-bhāṣin*, *i*, *inī*, *i*, unfortunate, ill-fated, unhappy. — *Manda-bhāgya*, *as*, *ā*, *am*, or *manda-bhāḡ*, *k*, *k*, *ill-fated*, unfortunate, unhappy, wretched, miserable; (*am*), *n*, adverse fortune, misfortune. — *Mandabhāgya-tā*, *f*, ill-fortune, ill-fatedness, misfortune. — *Manda-bhāṣinī*, *f*, a kind of metre (= *mañju-bhāṣinī*). — *Manda-mati*, *is*, *is*, *i*, slow-minded, dull-witted, possessed of little understanding, slow in apprehension, dull, stupid, foolish; (*is*), *m*, *N.* of a wheelright (in the Hitopadeśa, p. 63). — *Manda-mandam*, *ind*, slowly, softly, in a low tone. — *Manda-mandātapa* (°*da-āt*), *as*, *ā*, *am*, having decreasing sunshine. — *Manda-medhas*, *ās*, *ās*, *as*, dull-witted, possessed of little understanding. — *Manda-raśmi*, *is*, *is*, *i*, having weak or faint rays, dim. — *Manda-vāhinī*, *f*, 'gently flowing,' *N.* of a river. — *Manda-visha*, *as*, *ā*, *am*, containing little poison, having little venom; (*as*), *m*, *N.* of a snake. — *Manda-visarpa*, *as*, *m*, 'slowly crawling,' *N.* of a snake. — *Manda-visarpin*, *i*, *inī*, *i*, crawling or creeping slowly; (*inī*), *f*, *N.* of a louse. — *Manda-virya*, *as*, *ā*, *am*, having little vigour, weak. — *Manda-vrīṣṭi*, *is*, *f*, slight rain. — *Manda-samirana*, *as*, *m*, a gentle breeze. — *Manda-smita*, *am*, *n*, or *manda-hāsa*, *as*, *m*, or *manda-hāsa*, *am*, *n*, a gentle laugh, smile. — *Mandākrāntā* (°*da-āk*), *f*, 'slowly advancing,' *N.* of a kind of metre, four times —, —, —, —, — (the Megha-dūta of Kālidāsa is written in this metre, cf. *bhārākrāntā*). — *Mandāksha* (°*da-ak*), *as*, *i*, *am*, weak-eyed; (*am*), *n*, bashfulness, sense of shame, embarrassment, modesty. — *Mandāgni* (°*da-ag*), *is*, *is*, *i*, having weak digestion, dyspeptic; (*is*), *m*, slowness or weakness of digestion. — *Mandātman* (°*da-āt*), *ā*, *ā*, *a*, slow-minded, simple, foolish. — *Mandādāra* (°*da-ād*), *as*, *ā*, *am*, having little respect (for another person), caring little for, remiss, slack, neglectful, inattentive, disregarding, neglecting. — *Mandānu* (°*da-an*), *as*, *ā*, *am*, having weak digestion. — *Mandānala-tra*, *am*, *n*, weakness of digestion. — *Mandānala* (°*da-an*), *as*, *m*, a gentle breeze, zephyr. — *Mandāyus* (°*da-ay*), *ās*, *ās*, *us*, short-lived. — *i*, *mandārī-tā* (°*da-ar*), *f*, hatred of the bad, the having foolish enemies; (for 2. see under *mandārīn*, col. 3.). — *Mandāsu* (°*da-asu*), *us*, *us*, *u*, having slow or weak breath, one from whom the breath of life is departing. — *Mandī-kṛi*, *cl*. 8. P. *-karoti*, *-kartum*, to weaken, to diminish. — *Mandī-bhāra*, *as*, *m*, slowness, tardiness, stupidity. — *Mandī-bhā*, *cl*. 1. P. *-bhavati*, *-bhavī*, to become weak or faint, diminish. — *Mandī-bhāta*, *as*, *ā*, *am*, 'become slow,' dull, stupid. — *Mandocēa* (°*da-uc*), *as*, *m*, (in astronomy) the upper apsis of the course of a planet. — *Mandotāhu* (°*da-ut*), *as*, *ā*, *am*, weak in effort, unenergetic. — *Mandodārī* (°*da-ur*), *f*, *N.* of Rāvaṇa's favourite wife (mother of Indra-jit); of one of the Mātṛis attending on Skanda; of the mother of the lexicographer Jāṭī-dhara. — *Mandodārīśa* (°*ri-śa*), *as*, *m*, 'Mandodārī's lord,' *N.* of Rāvaṇa. — *Mandodārī-suta*, *as*, *m*, 'son of Mandodārī,' Indra-jit. — *Mandoshna* (°*da-ush*), *as*, *ā*, *am*, tepid, moderately warm, lukewarm, temperate; (*am*), *n*, gentle heat, warmth. — *Mandoshna-tā*, *f*, moderate temperature, gentle

heat, lukewarmness. — *Mandatsukya* (°*da-aut*), *as*, *ā*, *am*, having no great desire.

Mandaka, *as*, *ā*, *am*, simple, silly, foolish; (*ās*), *m*, *pl.*, *N.* of a people; [cf. *maṇḍaka*.]

Mandat, *an*, *anti*, *at*, rejoicing, delighting. — *Mandad-vira*, *as*, *ā*, *am*, Ved. rejoicing men, delighting heroes, (Sāy. = *virān harṣhayati yaḥ*; cf. *mandayat-sakha*.)

Mandana, *as*, *ā*, *am*, gay, cheerful (Ved.); (*as*), *m*, *N.* of a pupil of Śaṅkarācārya; (*am*), *n*, praise, eulogium; (with a sect of Pāsupatas) a term for a particular limping gait.

Mandamūna, *as*, *ā*, *am*, Ved. rejoicing in, praising, (Sāy. = *stuvāt*.)

Mandaya, *Nom. P.* *mandayati*, *-yitum*, to retard; to weaken, diminish, slacken.

Mandayat, *an*, *anti*, *at* (fr. the Caus.), delighting, rejoicing; (*anti*), *f*, epithet of Durgā. — *Mandayat-sakha*, *as*, *ā*, *am*, rejoicing friends; (Sāy.) the friend of the delighter (Indra).

Mandayu, *us*, *us*, *u*, gay, cheerful, happy.

Mandara, *as*, *m*, *N.* of a sacred mountain (the residence of various deities; it served the gods and Asuras for a churning-stick at the churning of the ocean for the recovery of the Amṛita and thirteen other precious things lost during the deluge; Vishnu is fabled to have become incarnate in the form of a Kūrma or tortoise for the purpose of sustaining this mountain on his back, the serpent Vāsuki serving as a rope with which to whirl it round, cf. Mahā-bh. Ādi-p. 1112, &c.); heaven (= *svarga*, cf. *meru*); an ornament of pearls of eight or sixteen strings; *N.* of a tree of paradise or one of the five trees in Indra's heaven (= *mandāra*); a mirror; a kind of metre, four times —, —, —, —, —; *N.* of a son of Hiranya-kāśipu (also called Mandārā); *N.* of a Brāhman; of a Vidyā-dhara; (*as*, *ā*, *am*), slow, tardy, sluggish, &c. (= *manda*, q. v.); large, bulky; thick, dense, firm; (*am*), *ind*, slowly, sluggishly. — *Mandara-deva*, *as*, *m*, *N.* of a king of the Vidyā-dharas; (*i*), *f*, *N.* of this king's sister. — *Mandaradeviya*, *as*, *ā*, *am*, coming from or belonging to Mandara-deva. — *Mandara-droṇi*, *f*, a valley of the mountain Mandara. — *Mandara-bhramaṇa*, *am*, *n*, the whirling round of the mountain Mandara. — *Mandara-vāsinī* or *mandarāvāsā* (°*ra-ā*), *f*, 'dwelling on Mandara,' epithet of Durgā. — *Mandara-hariṇa*, *as*, *m*, (sometimes written *mandahāra*), *N.* of one of the eight Upa-dvīpas in Jambudvīpa.

Mandarāya, *Nom. P.* *mandarāyati*, *-te*, *-yitum*, to be like the mountain Mandara.

Mandasāna, *as*, *ā*, *am*, Ved. being delighted, pleased, gladsome, (Sāy. = *hrīṣhyat*, *modamāna*); exhilarated, inspirited, inebriated; (*as*), *m*, *N.* of Agni or fire; life; sleep.

Mandasānu, *us*, *m*, sleep; life.

Mandāya, *Nom. P.* *mandāyati*, *-te*, to go slowly, tarry, delay, linger, loiter; to be tardy; to be weak or faint.

Mandāyamāna, *as*, *ā*, *am* (fr. the Caus.), going slowly or tardily, delaying, slow, tardy.

Mandāya, incorrect for *mandāksha*, q. v.

Mandīn, *i*, *inī*, *i*, Ved. delightful, cheering, exhilarating, invigorating, inspiriting (said of Soma); rejoicing, cheerful, inspirited. — *Mandī-nispṛis*, *k*, *k*, *cl*, Ved. longing for Soma; sipping Soma, (Sāy. = *somam spṛisat*.)

Mandīmān, *ā*, *m*, slowness, &c. (see Gaṇa Prithivī to Pāṇ. V. 1, 122).

Mandī-kṛta, *as*, *ā*, *am*, Ved. most exhilarating, giving the greatest enjoyment, (Sāy. = *mūdayatīra-tama*.)

Mandū, *us*, *us*, *u*, Ved. rejoicing, cheerful, pleased. — *Mandra*, *as*, *ā*, *am*, sounding agreeably, speaking pleasantly, pleasing, delighting, causing joy, pleasant, agreeable (Ved.); pleased, delighted (Ved.); commendable, praiseworthy (Ved.); low, base, hollow, dead, deep (as sound), rumbling; (*as*), *m*, a low tone, deep sound; the low or base tone (*sthāna*) of the voice (as opposed to the middle or *madhyama*

and the high or *uttama*); a kind of drum; a species of elephant; (*am*), *ind*, with a low or hollow sound. — *Mandra-jihva*, *as*, *ā*, *am*, Ved. 'pleasing-tongued,' whose tongue exhilarates, pleasant-voiced (said of Agni, Bṛihas-pati, &c.). — *Mandra-tara*, *as*, *ā*, *am*, Ved. giving great joy. — *Mandārāṇi* (°*ra-āṇ*), *f*, Ved. 'uttering pleasant sounds,' the tongue; the voice (= *vāc*, Naigh. I. 11).

Mandraya, *Nom. A.* *mandrayate*, *-yitum*, to praise, honour? (= *arcati*, Naigh. III. 14).

मन्दट mandaṭa, *as*, *m*, the coral tree, Erythrina Fulgens.

मन्दत् mandat. See col. 2.

मन्दन् mandana, *mandayu*, &c. See col. 2.

मन्दर mandara. See col. 2.

मन्दसान mandasāna. See col. 2.

मन्दाके mandāka, *am*, *n*, (said to be fr. *rt. mand*), praising, praise; a stream, current, (perhaps fr. *manda* + *aka*, going slowly.)

Mandākinī, *f*, *N.* of an arm of the Gange (flowing down through the valley of Kedāra-nāth in the Himālayas); the river Ganges; the heavenly Ganges, the river of heaven; a kind of metre, four times —, —, —, —, — with a cesura after the seventh syllable; (in astronomy) *N.* of a particular conjunction.

मन्दाक्रान्ता mandākrāntā. See col. 1.

मन्दार mandāra, *as*, *am*, *m*, *n*, (said to be fr. *rt. mand*), the coral tree, Erythrina Indica or this tree regarded as one of the five trees of paradise (*svarga*); a white variety of Calotropis Gigantea thorn-apple (= *dhūrta*); heaven [cf. *mandara*] an elephant [cf. *manda*, *mandra*]; *N.* of a son of Hiranya-kāśipu (also called Mandārā); *N.* of Vidyā-dhara; *N.* of a hermitage and desert spot on the right bank of the Ganges where there are said to be eleven sacred pools; *N.* of a mountain, (perhaps for *mandara*); (*i*), *f*, a kind of plant. — *Mandāra-deva*, *as*, *m*, *N.* of a king. — *Mandāra-pushpa*, *am*, *n*, a flower of the Mandārā tree. — *Mandāra-mālā*, *f*, a garland of Mandārā flowers; *N.* of a celestial being, the daughter of Vasu. — *Mandāra-nat*, *f*, *N.* of a woman. — *Mandāra-shashthi*, *f*, *N.* of the sixth day in the light half of the month Māgha. — *Mandāra-shashthi-vrata*, *am*, *n*, a particular religious observance on the above day. — *Mandāra-saptamī*, *f*, *N.* of the seventh day in the above month. — *Mandāra-saptamī-vrata*, *am*, *n*, a particular religious observance on the above day.

Mandāraka, *as*, *m*, Erythrina Indica or this tree regarded as one of the five celestial trees; (*ikā*), *f*, *N.* of a woman. — *Mandāraka-dīna*, *am*, *n*, epithet of a particular day.

Mandārava, *as*, and *mandāru*, *us*, *m*, = *mandāra*, the coral tree.

Mandārīn, *i*, *inī*, *i*, having Mandārā tree abounding in them. — *i*, *mandārī-tā*, *f*, (for 1. see col. 1), the state of possessing or abounding in Mandārā trees.

मन्दिकुर mandikukura, *as*, *m*, a kind of fish, (also read *mallikukūḍa*.)

मन्दिन् mandin. See col. 2.

मन्दिर mandira, *am*, *n*, (according to some also *ā*, *f*, and *as*, *m*); said to be fr. *rt. mand*, habitation, dwelling, house, palace; a temple, pagoda, an apartment; a town; a camp; any abode or dwelling, (sometimes at the end of an adj. comp. e. g. *kṣharābdi-mandira*, *as*, *ā*, *am*, dwelling in the ocean of milk); (*ā*), *f*, a stable, = *mandira* p. 747; (*as*), *m*, the sea; the hollow or back of the knee, the ham; *N.* of a Gandharva. — *Mandira-paśu*, *us*, *m*, 'household animal,' a cat. — *Mandira-maṇi*, *is*, *m*, 'house-gem, temple-jewel,' epithet of Śiva.

Mandurā, f. a stable for horses; a mattress, cepping-mat, bed.

मन्दीकृ *mandī-kṛi*, *mandī-bhū*. See p. 746, col. 1.

मन्दीर *mandīra*, as, m. (probably) a proper name.

मन्दु *mandu*. See p. 746, col. 2.

मन्देह *mandeha*, ās, m. pl. a kind of Rāk-
1252; epithet of the Sūdras in Kuśa-dvīpa.

मन्द *mandra*. See p. 746, col. 2.

मन्थ *mandha*, as, m., Ved. a kind of antelope.

मन्थातृ *mandhātṛi*, *tā*, m. (fr. *man* = *manas* + *dhātṛi*, q.v.), Ved. 'a thinker, an intelligent man' (= *medhāvīn*, Naigh. III. 15); a devout or ious man; N. of a king (son of Yuvanāśva), [cf. *rāndhātṛi*]; N. of a man.

मन्मथ *manmatha*, as, m. (probably an intensive form fr. rt. 1. *math* or *manth*, according to others fr. *man* = *manas* + *matha*, 'agitating'), love, the god of love, amorous passion or desire, (*pa-
oksha-manmatho janah*, people who know nothing f love); the elephant or wood-apple, *Feronia Ele-
phantum*; epithet of the twenty-ninth (third) year
a sixty years' cycle of Jupiter; N. of a physician
written at full *Srī-nara-vaidyā-manmatha*); (*ā*),
N. of Dākṣhāyaṇī. — *Manmatha-kara*, as, ī,
m., causing or exciting love; (*as*), m. epithet of a
eing attending on Skanda. — *Manmatha-yudītha*,
m, n. strife of love, amorous strife or contest.
— *Manmatha-lekha*, as, m. a love-letter. — *Man-
mathānanda* ('*tha-ān*'), as, m. 'love's joy', N.
of a kind of mango (= *mahārāja-cūta*). — *Man-
mathālaya* ('*tha-āl*'), as, m. 'love's abode,' the
mango tree. — *Manmathasvara-tīrtha* ('*tha-is*'),
m, n. 'Tīrtha of the lord of love,' N. of a sacred
bathing-place. — *Manmathodīpana* ('*tha-ud*'),
m, n. the act of kindling or inflaming love.
Manmathin, ī, *inī*, ī, enamoured, impassioned,
amorous, in love.

मन्मन् *manman*, a, n. (fr. rt. *man*, to think),
Ved. thought, understanding, disposition of mind
[cf. *dur-m*]; expression of any desire of the mind,
wish, desire; hymn, hymn of praise, prayer, petition,
(Sāy. = *mananīyam*, *mananīyam phalam*, *ma-
nanīyam stotram*, *manana-vulī stutih*). — *Man-
na-sas*, iud., Ved. according to the mind's desire,
with hymns, with praise, (according to Sāy. = *man-
nanā* = *stotra*). — *Manma-sādhana*, as, ī, am,
fulfilling the desires of the mind, accomplishing
wishes; appearing right to the mind.

मन्मन *manmana*, as, m. confidential whis-
pering (= *gadgada-dhvani*, *karṇa-mūle gupṭā-
lāpa*); love, the god of love.

मन्मय *man-maya*. See under 1. *mad*,
p. 734, col. 1.

मन्मयान *manyamāna*. See p. 744, col. 3.

मन्या 2. *manya* or *manyākā*, f. (for 1. *manya*
see p. 744, col. 3), the back of the neck, the tendon
of the cervical or trapezium muscle forming the nape
of the neck (*musculus cucullaris* or trapezius). — *Ma-
nyā-gata*, as, ā, am, being on the nape of the
neck, situated in the back of the neck. — *Manyā-
graha*, as, m. spasm or cramp of the above
cervical muscle. — *Manyā-stambha*, as, m. stiffness
or rigidity of the neck; a peculiar disease of the neck.

मन्यु *manyu*. See p. 744, col. 3.

मन्वन्तर *manv-antara*, *manv-iddha*, &c.
See p. 743, col. 2.

मपश *mapashta* or *mapashtaka* or *mapu-
shṭaka*, as, m. (= *makushṭaka*, *mayushtaka*), a
kind of bean, (written also *mapushṭhaka*.)

मफिर *maphira*, N. of a place.

मभ्र *mabhr*, cl. 1. P. *mabhrati*, to go,
move.

मम *mama*, gen. case of the first personal
pronoun [cf. 3. *ma*, *usmad*] used in certain com-
pounds and to form a few derivatives; [cf. *a-m*^o, *nir-
m*^o, *māmaka*, *māmakina*.] — *Mama-kāra*, as, m.
or *mama-kṛitya*, am, n. interesting one's self
about anything. — *Mama-tā*, f. 'mineness,' the sense
of 'meum,' the considering anything as belonging
to one's self, sense of ownership or self-interest,
appropriation, selfishness; individuality; pride, arro-
gance, self-sufficiency, attachment to, interest in [cf.
mama-tva below]; N. of the wife of Utiathya and
mother of Dīrgha-tamas, (according to Sāy. on Rīg-
veda VI. 10, 2, *Mamatā nānu brahma-vādīnī
Dīrghu-tamaso mātā*). — *Mamatā-yukta*, as, ā,
am, filled with selfishness, selfish, miserly; (*as*), n.
a selfish man, miser, egotist. — *Mama-tva*, am, n.
'mineness,' regarding as one's own, sense of owner-
ship, attachment to, interest in (generally with loc.
c., c. g. *mamatvam me tasmīn*, I take an interest
in that; *dhane mamatvam na kartaryam*, one
must not become attached to wealth); pride, arro-
gance; [cf. *nir-ma-tā* above.] — *Mama-satya*, am,
n., Ved. contest or struggle for ownership, (the con-
tending parties are supposed to say *mama satyaṃ
jaya iti*.)

Mamaka, as, ā, am, Ved. my, mine (see Pāṇ.
IV. 3, 3; cf. *māmaka*).

Mamāya, Nom. A. *mamāyate*, -*yitum*, to envy
any one (acc. c.).

ममत *mamat*, ind., Ved. *mamat* — *mamat*,
at one time — at another time; (but according to
Sāy. = *mādyat*, *pra-mādyat*, *pra-matta*), exult-
ing, impassioned, intoxicated with joy.

ममाथ *manūtha*, am, n., N. of a Sāman;
(also *mathāta*.)

ममापताल *mamāpatāla*, as, m. (according
to Uṇādi-s. V. 50. fr. rt. *mury*, to bind, with affix
āla, *y* being rejected, *m* substituted for *v*, and the
augment *āpat* added) = *vishaya*, an object of sense.

मम्ब *mamb*, cl. 1. P. *mambati*, &c., to
go, move.

मम्म *manma*, as, m., N. of a man. — *Mam-
ma-svāmīn*, N. of a temple built by Mamma.

मम्मक *mammaka*, as, m. a proper N.

मम्मट *mammaṭa*, as, m., N. of the author
of the Kāvya-prakāśa and the Saṅgita-ratna-mālā,
(said to be a contraction for *nahīna-bhaṭṭa*, also
written *mammata-bhaṭṭa*.)

मम्रि *mamri*, is, is, ī, mortal. See *a-m*^o.

मय *may*, cl. 1. A. *mayate*, -*yitum*, to
go, move; [cf. perhaps Lat. *meare*.]

मय 1. *maya*, as, ī, am (fr. rt. 3. *mā*, to
form), used as an affix at the end of a comp. to
express 'made of, consisting of, full of,' &c. (e. g. *su-
varṇa-maya*, made of gold, golden; cf. *kā-hiṭha-
m*^o, *jāla-m*^o, *krodha-m*^o, *tejo-m*^o); in later Sanskrit
the fem. is sometimes, but rarely, in *ā*; (*as*), m.,
N. of an Asura (described sometimes as the artificer
or architect of the Daityas, sometimes as versed in
magic, astronomy, and military science); N. of an
astronomer, (according to some = *Πτολεμαῖος*);
N. of an author; (*ā*), f. medical treatment, the
practice of physic, administering remedies. — *Maya-
kshetra*, am, n., N. of a district. — *Mayakshetra-
māhātmya*, am, n. title of a book. — *Maya-grāma*,
as, m., N. of a village. — *Maya-nirmīta*, as, ā,
am, made by Maya. — *Maya-saras*, as, n., N. of a
pool. — *Mayārāma* ('*ya-ār*'), as, m., N. of a
man. — *Mayeśvara* ('*ya-iś*'), as, m. *Maya*.

मय 2. *maya*, as, m. (perhaps fr. rt. 2. *mā*),
a horse; a camel; a mule; (*i*), f. a mare.

मय 3. *maya*, as, m. (fr. rt. 1. *mī*), hurting,
injuring.

मयट *mayāṭa*, as, m. (said to be fr. rt.
may), a hut of grass or leaves; (according to Uṇādi-s.
IV. 81) = *pra-sāda* (? *prūsāda*).

मयन्द *mayanda*, Ved. (according to Mahi-
dhara) = *mayoda* (against the accentuation).

मयष्टक *mayashtaka*, as, m. a kind of bean.

मयस् *mayas*, as, n., Ved. pleasure, delight,
enjoyment, refreshment. — *Mayas-kara*, as, ī, am,
Ved. causing enjoyment, giving pleasure. — *Mayo-
bhava*, as, ā, am, Ved. = *mayo-bhū* below; (*as*),
m., N. of a man; (*ās*), m. pl., N. of the descend-
ants of Mayo-bhava. — *Mayo-bhū*, ūs, ūs, u, Ved.
causing pleasure, delighting, giving enjoyment, bene-
fitting (said of Soma, of the Aśvins, &c.).

मयिवसु *mayi-vasu* (fr. *mayi*, loc. sing. of
3. *ma* + *vasu*), Ved. used in a particular formula.

मयु *mayu*, us, m. (according to Uṇādi-s. I.
7. fr. rt. 1. *mī*; by some referred to rt. 2. *mā*), N.
of a class of attendants on Kuvera, a Kim-purusha,
Kin-nara, chorister of Svarga, celestial musician; an
antelope, deer. — *Mayu-rāja*, as, m. 'king of the
Kimi-purushas,' epithet of Kuvera.

मयुष्टक *mayushtaka*, as, m. (= *makush-
ṭaka*), a kind of bean.

मयूक *mayūka*, as, m. = *mayūra*, q. v.

मयूख *mayūkha*, as, m. (probably fr. rt. 1.
mī, but according to Uṇādi-s. V. 25. fr. rt. 4. *mā*),
a kind of peg for hanging woven cloth or skins
upon (Ved.); the pin or gnomon of a sun-dial (= *kīla*);
a ray of light, brilliance, light, lustre, bright-
ness, flame; beauty; epithet of an Agni; abbrevi-
ated title of a book; (wrongly written *mayūsha*).
— *Mayūkha-pṛikta*, as, ā, am, Ved. touching
(one another) with rays (as two planets). — *Mayū-
khu-mālā* or *mayūkha-mālikā*, f., N. of a com-
mentary on the Śāstra-āṭīkā by Somanātha Bhaṭṭa.
— *Mayūkha-vat*, ān, uti, at, having rays, radiant,
brilliant. — *Mayūkhūḍitya* ('*kha-ād*'), as, m. a
form of the sun.

Mayūkhin, ī, *inī*, ī, radiant, brilliant.

मयूर *mayūra*, as, m. (probably fr. rt. 2.
mā, but according to Uṇādi-s. I. 68. fr. rt. 1. *mī*),
a peacock; a species of flower, cock's comb, *Celosia
Cristata*; *Achyranthes Aspera*; a kind of instrument
for measuring time; N. of an Asura; of a poet; of
a mountain; (*i*), f. a peahen; a pot-herb, *Basella
Rubra*; (*am*), n. a particular posture in sitting; N.
of a city; [cf. *mūyūra*.] — *Mayūra-karṇa*, as, m.
'peacock's ear,' N. of a man, see Gaṇa Śivādi to
Pāṇ. IV. 1, 112; (*ās*), m. pl. his descendants.
— *Mayūra-ketu*, us, m. 'having a peacock on (his)
banner,' epithet of Skanda. — *Mayūra-gaṇi*, īs, f.
'peacock's gait,' epithet of a kind of metre, four
times — — — — —
— *Mayūra-grīvaka*, am, n. blue vitriol. — *Mayūra-
ghṛita*, am, n. 'peacock's fat,' epithet of a kind of
medicine. — *Mayūra-cūṭaka*, as, m. the domestic
cock. — *Mayūra-śīraka*, am, n., N. of the forty-
seventh Adhyāya in the Varāha-Brahmana; [cf.
varhi-śīraka.] — *Mayūra-cūṭa*, am, n. (= *sthaṇṇeyuka*),
a kind of perfume; (*ā*), f. a peacock's
crest; cock's comb, *Celosia Cristata*. — *Mayūra-
janga*, as, m. *Bignonia Indica*. — *Mayūra-tultha*,
am, n. blue vitriol. — *Mayūra-tva*, am, n. the state
or condition of a peacock. — *Mayūra-patrin*, ī, *inī*,
ī, having the feather of a peacock, feathered with
peacock's feathers (said of an arrow). — *Mayūra-
padaka*, am, n. a scratch or impression in the form
of a peacock's foot made with the finger nails. — *Ma-
yūra-pura*, am, n. 'peacock's town,' N. of a hill.
— *Mayūra-bhāṭalā*, f. a kind of snub (= *ambā-
shṭhā*). — *Mayūra-ratha*, as, m. 'having a peacock

for a vehicle,' epithet of Skanda. — *Mayūra-roman*, ā, ā, Ved. 'peacock-haired,' having hair or manes like peacocks' feathers (said of Indra's horses). — *Mayūravarma-caritra*, am, n., N. of a book. — *Mayūra-varman*, ā, m., N. of a king. — *Mayūra-vyasa*, as, m. (= *dhūrta-mayūra*), see Pāṇ. II. 1, 72. — *Mayūra-sātaka*, as, m., N. of *Mayūra's* poem in a hundred śloka on the sun, hence also called *Śūra-sātaka*. — *Mayūra-sarman*, ā, m., N. of a poet. — *Mayūra-śikhā*, f. a peacock's crest; a kind of shrub, cock's comb, *Celosia Cristata*. — *Mayūra-śepa*, as, ā, am, peacock-tailed, (*mayūra-sepyā*, m. du., Ved. epithet of two horses of Indra.) — *Mayūra-sārin*, ī, inī, ī, strutting like a peacock; (*inī*), f., N. of a kind of metre, four times — — — — —. — *Mayūrāri* (*ra-ari*), is, m. 'enemy of the peacock,' a chameleon, lizard. — *Mayūrashtaka* (*ra-ash*), am, n., N. of a poem in eight śloka by Mayūra, descriptive of his daughter's charms. — *Mayūreśa* (*ra-iśa*), as, m. 'peacock-lord,' N. of a man. — *Mayūreśa-vivāha-carana*, am, n., N. of a chapter of the Gaṇeśa-Purāṇa. — *Mayūreśvara* (*ra-iś*), as, m., N. of a Linga.

Mayūraka, as, m. a peacock; cock's comb, *Celosia Cristata*; *Achyranthes Aspera*; N. of a poet; (*as*, am), m. n. blue violet; (*ikā*), f. a kind of venomous insect; (= *amba-śhṭhā*), a kind of shrub; [cf. *pūti-mayūrīkā*.]

मर *mara*, as, m. (fr. rt. *mri*), Ved. death, dying; the world of death, i.e. the earth; (*as*, ā, am), killing; [cf. *a-m*, *dar-m*, *nri-m*]. — *Marā-rāma* (*ra-ār*), as, m., N. of a Daitya.

Maraka, as, m. an epidemic, pestilential disease, contagious disorder, plague, murrain, mortality [cf. *māraka*, *māri*]; (*ās*), m. pl., N. of a people.

Marāṇa, am, n. the act of dying, death; a kind of poison (= *raśa-nābha*; perhaps wrongly for *māraṇa*); a refuge, asylum, (probably for *śaraṇa*); *marāṇāya kalpitā*, Ved. 'formed for death,' mortal, deadly. — *Marāṇa-ja*, as, ā, am, produced by death. — *Marāṇa-dharmān*, ā, ā, a, having the property of mortality, mortal. — *Marāṇa-niśāya*, as, ā, am, determined to die. — *Marāṇa-śila*, as, ā, am, liable to death, mortal. — *Marāṇa-gresara* (*na-ag*), as, ā, am, preceding in dying, dying before (any one). — *Marāṇa-maka* (*na-āt*), as, ikā, am, consisting of death, causing death. — *Marāṇanta* or *marāṇāntika* (*na-an*), as, ā, am, ending in death, having death for the end or termination. — *Marāṇābhimukha* (*na-abh*) or *marāṇonmukha* (*na-un*), as, ā or ī, am, on the point of death, near death, moribund, in articulo mortis.

Marāṇiṇi, as, ā, am, 'to be died,' doomed to die, liable to die.

Marata, as, m. death.

Marāyini, ī, inī, ī, Ved. destroying enemies; (Sāy.) = *śatrūṇām māraka*.)

Marāyū, us, us, u, Ved. (according to Sāy.) = *marāya-śila*, mortal, [cf. *dur-marāyū*, according to the commentator = *durmarāya-hetu* or *durmarāyēchhu*.]

Marimān, ā, m. death, dying.

Marishūn, us, us, u, liable to death, mortal.

Marishyamāya, as, ā, am, about to die, moribund.

मरकत *marakata* or *marakata*, am, n. an emerald; [cf. Gr. *σμάργδος*; Lat. *emargadus*.] — *Marakata-pattri*, f. a kind of climbing plant. — *Marakata-maji*, is, m. f. the emerald gem. — *Marakata-maya*, as, ī, am, made of emerald. — *Marakata-śilā*, f. an emerald slab. — *Marakata-śyāma*, as, ā, am, dark (green) as an emerald.

मरन्द *maranda* or *marandaka*, as, m. (= *makaranda*), the juice or nectar of flowers. — *Marandavukas* (*da-ol*), us, n. 'nectar-abode,' a flower; (also read *marandaukasa*.)

मराकली *marākālī*, f. a kind of plant (= *vriści-kālī*).

मराय *marāya*, as, m., Ved., N. of an Ekāha; (am), n., N. of various Sāmans.

मरायिन् *marāyin*, *marāyu*. See col. 1.

मरार *marāra*, as, m. a corn-loft, granary, place where grain is kept.

मरायाम *marārāma*. See *mara*, col. 1.

मराल *marāla*, as, ā, am (said to be fr. rt. *mri*), soft, mild, bland, tender; (as), m. a flamingo; a goose; a kind of duck (*kāraṇḍava*); a horse; a grove of pomegranate trees; a villain, rogue; a cloud; lamp-black (used as collyrium); a particular mode of joining the hands.

Marālaka, as, m. a kind of duck or goose (= *kalahansa*); a particular mode of joining the hands.

मरिच *marīca*, as, m. pepper, the pepper shrub (= *kakkolaka*; cf. *māricā*); a kind of tree (= *maruwa*); N. of a man; (am), n. black pepper. — *Marīca-patraka*, as, m. *Pinus Longifolia* (*sarala*).

Marīca, as, m. pepper, &c., = *marīca* above; N. of a son of Kaśyapa and of a son of Sunda, (incorrectly for *māricā*, q. v.)

मरीचि *marīci*, is, m. f. (said to be fr. rt. *mri*, probably connected with *marut*, col. 3), a particle of light (distinct from the rays of the sun); a ray of light (of the sun or moon); light, (*somasya marīcī*, moonlight); mirage, = *marīcīkā*; (is), m., N. of a Prajā-pati or 'lord of created beings' (variously regarded as son of Svayambhū, as son of Brahmā, as son of Manu Hairanyagarbha, as one of the seven sages and father of Kaśyapa, or, according to Manu I. 35, as the first of the ten lords of creatures engendered by the first Manu or Manu Svāyambhuva for the peopling of the universe, the other nine being Atri, Angiras, Pulastya, Pulaha, Kratu, Prāctas or Daksha, Vasistha, Bhṛigu, and Nārada); N. of Kṛishṇa (as a Marut, Bhagavad-gītā X. 21); of a Daitya; of a Maharshi; of a father of Paurṇamāsa; of a law-giver and astronomer; of a king; of a son of Samrāj and father of Vindumat; of a son of Tirthaṇ-ara Rishabha; of a pupil of Sankarācārya; (= *kṛipāṇa*), a miser, niggard; (is), f., N. of an Asparas; title of a commentary on the Siddhānta-śiromaṇi; [cf. *māricā*, *marīci*]. — *Marīci-garbha*, as, ā, am, containing or concealing particles of light within; (*ās*), m. pl., N. of a world; a class of gods under Manu Dākṣasāvartī. — *Marīci-toya*, am, n. a mirage; [cf. *marīcīkā*]. — *Marīci-pa*, as, ā, am, sipping particles of light, receiving nourishment from particles of light (Ved.); a kind of spirit or tutelary deity; (*ās*), m. pl. epithet of a mythical race of Rishis. — *Marīci-pattana*, am, n., N. of a city; [cf. *maruṇi-pattana*]. — *Marīci-mat*, ān, atī, at, having rays, possessed of rays, radiant, brilliant; (*ān*), m. the sun. — *Marīci-mālin*, ī, inī, ī, garlanded with rays, encircled by rays, splendid, radiant (said of the sun, moon, &c.).

Marīcika, as, m. (with Buddhists) N. of a world; (ā), f. mirage, illusory appearance of water in a desert, vapour which in hot and sandy countries appears in the distance like a sheet of water.

Marīcin, ī, inī, ī, possessing rays, radiant; (ī), m. the sun.

मरीमृज *marīmrija*, as, ā, am (fr. Intens. of rt. *mri*), rubbing or cleaning repeatedly, cleaning very much.

मरीमृश *marīmriśa*, as, ā, am (fr. Intens. of rt. *mriś*), Ved. feeling about, groping.

मरीयमि *marīyamī*, is, f. Mary. — *Marīyamī-putra*, as, m. 'son of Mary,' epithet of Christ (in the Romaka-siddhānta).

मरु *maru*, us, in. (probably fr. rt. *mri*), a wilderness, desert, sandy desert, any arid region or soil destitute of water; practising asceticism in a wilderness, abstinence from drinking, &c.; a moun-

tain, rock; a kind of plant; N. of a Daitya usually associated with Naraka; of a Vasu; of a prince, the son of Śighra; of a king belonging to the Ikshvāku family; of a son of Hary-aśva; (*aras*), m. pl., N. of a country (Marwar) and its inhabitants; [cf. probably Angl. Sax. *mor*.] — *Maru-kaścha* or *maru-kaśca*, N. of a country. — *Marukaścha-nivāsin*, ī, inī, ī, inhabitant of Maru-kaścha. — *Maru-ja*, as, m. a kind of perfume (= *nakhā*); a tree akin to the Mimosa Catechu; (*ā*), f. a particular species of plant (= *mrigertaru*). — *Maru-jātā*, f. Carpopogon Pruriens or some kindred plant (= *laghu-kuhiri*). — *Maru-deśa*, as, m. 'desert-land,' N. of a country. — *Maru-drama*, as, m. an ill-scented kind of Mimosa. — *Maru-dvīpa*, as, m. 'desert-elephant,' a camel. — *Maru-dhanvan*, ā, or *maru-dhanva*, as, m. a wilderness, sandy desert [cf. *dhanvan*]; N. of the father-in-law of the Vidya-dhara Indivara. — *Maru-dhara*, as, m., N. of a country. — *Maru-patha*, as, m. a desert district, wilderness, sandy desert. — *Maru-priya*, as, m. 'fond of the desert,' a camel. — *Maru-bhava*, as, m., N. of a place. — *Maru-bhū*, ūs, f. the province of Marwar; (*uvās*), f. pl., N. of this country and of its inhabitants; (according to some = *dāserakāh*). — *Maru-bhūtī*, is, or *maru-bhūtika*, as, m., N. of a son of Yaugandharāyaṇa. — *Maru-bhūmī*, is, f. a desert land, wilderness, waste, sandy desert; N. of a country, Marwar; [cf. *mara*.] — *Marubhūmitra*, am, n. desert state or condition. — *Marubhūruha*, as, m. Capparis Aphylla (= *karīra*). — *Maru-mahī*, f. wilderness, sandy desert. — *Maru-mārga*, as, m. a way through a desert. — *Maru-sambhava*, am, n. 'produced in a desert,' a kind of horse-radish (*cāṇakya-mūlaka*); (*ā*), f., N. of two plants (= *mahendra-vāruṇi* and *kshudra-dūrālabhā*). — *Maru-sthala*, am, n. or *maru-sthalī*, f. a desert spot, wilderness, sandy desert, waste. — *Maru-sthā*, f. a kind of plant (= *kshudra-dūrālabhā*). — *Marubhava* (*ru-ud*), f., N. of various plants; the cotton shrub; Alhagi Maurorum; a kind of Mimosa (= *kshudra-khadira*); a cucumber, [cf. *marud-bhava*]. — *Maru-bhū*, cl. 1, P. *bhavaṭi*, *bhavitum*, to become a wilderness or sandy desert.

मरुक *maruka*, as, m. a peacock; [cf. *maru-ka*.]

मरुचीपट्टन *maruṇi-pattana*, N. of a city.

मरुटा *maruṭā*, f. = *maruṇḍā* below.

मरुण्ड *maruṇḍa*, as, m., N. of a prince of Kanya-kubja; of a dynasty; (*ā*), f. a woman with a high forehead [cf. *maruṭā*].

मरुत् *marut*, ī, m. (said to be fr. rt. *mri*, thought by some to be fr. an obsolete rt. *mar* = *mapaiṣ* and meaning 'to shine,' fanciful etymologies are given by native authors, as *mā rudah*, 'do not cry,' according to the legend told in Rāmāyaṇa I. 46, 20, Hari-vaṇśa 249; according to the Nirukta XI. 13, the Maruts are so called because they are *mīta-rāviṇo mahad ravanīti vā*, wind, (*pañca marutah*, the five winds in the body), air, breath; the god of the wind (father of Hanu-mat and regent or guardian-deity of the north-west quarter of the sky); any god, deity, immortal; N. of a Sādhyā; epithet of the prince Brihad-ratha; = *ritr-ij*, q. v.; a kind of plant, = *maruwa*; (*tas*), m. pl., N. of the gods of the winds and storms (the companions and friends of Indra, and even sometimes described as his superiors, and like him very prominent as favourite deities in the early mythology, so that the word *marut* is sometimes applied to any god, cf. Raghuv. XII. 101; they are said in the Veda to be the sons of Rudra and Priśni, the latter being explained by Sāy. as 'the many-coloured Earth,' but thought by some to be a personification of the speckled clouds; they are also described in the Veda as sons and brothers of Indra, as children of the ocean, as sons of heaven, as armed with golden weapons, lightnings, and thunderbolts, as splitting Vjitra into fragments,

is clothed with rain, as shaking the mountains and overturning trees, as having iron teeth and roaring like lions, as residing in the north, as riding with whips in their hands in golden cars drawn by ruddy horses, with which the chariots are said to be winged, and which are sometimes called Prishath, q. v.; they are reckoned in the Nighaṇṭus among the gods of the middle sphere, and in Ṛig-veda VIII. 96, 8, are held to be sixty-three in number, forming nine jānas or troops of seven each; in the Post-vedic literature they are described as the children of Diti, either seven or seven times seven in number, and are sometimes said to be led by Mātari-śvan; the legend in the Rāmāyana and Hari-vaṃśa, referred to above, relates that the Asuras or sons of Diti having been subdued by Indra and the Śuras, their mother implored her husband Kaśyapa, son of Marīcī, to bestow on her an 'India-destroying' son; her request was granted, but Indra, with his weapon Vajra, divided the child with which she was pregnant into forty-nine pieces, which commenced uttering grievous cries till Indra in compassion afterwards transformed them into the Maruts or Winds; (t), f. Trigonella Comiculata, = prikkā; (t), n. an ill-scented kind of plant (= granthi-parva); in Naigh. I. 2. marut is said to be a synonym of hiraṇya, 'gold,' and in II. 7. of rūpa, 'form, beauty'; [cf. māruta]. — Marut-kara, as, m. a kind of bean, Dolichos latjang. — Marut-karman, a, n. or marut-kriyā, breaking wind, flatulency. — Marut-koṇa, as, n. the north-west quarter of the sky. — Marut-tanaya, as, m. 'son of the wind,' an epithet of Hanumat. — Marut-tama, as, ā, am, Ved. quite equal to the Maruts, swifter than the winds; (Sāy.) going with the speed of the Maruts (= marudval rega-gāninan, said of the Aśvins). — Marut-pāla, as, m. sail. — Marut-pati, is, m. 'lord of the Maruts,' title of Indra. — Marut-patha, as, m. the path or region of the air, atmosphere, sky, heaven. — Marut-pāla, as, n. 'protector of the Maruts,' epithet of Indra. — Marut-putra, as, m. 'son of the wind,' epithet of Bhīma (the second of the Pāṇḍu princes); of Hanumat. — Marut-plava, as, m. springing with the rapidity of wind, a lion. — Marut-phala, am, n. 'fruit of the wind,' hail. — Marut-mat = marut-vat (see Gaṇa Yavādi to Pāṇ. III. 2, 9). — Marut-vat, ān, ati, at, (Ved.) attended by the Maruts (said of Indra, Vāyu, Vishṇu, arasvatī, Agni, Soma); (Ved.) containing the word marut; (ān), m. a N. of Indra; of Hanumat; of son of Dharma by Marutvatī; a cloud; (antas), n. pl. a class of gods (perhaps = the Maruts) represented as children of Dharma or Manu by Marutvatī; (ati), f. N. of a daughter of Dakṣa, wife of Dharma (Manu), and mother of the Marutvats. — Marutvatīya, as, ā, am, Ved. related or belonging to Indra Marutvat (said especially of the grāha t the midday libation, and the śastra recited afterwards). — Marutvatya, as, ā, am, = marutvatīya see Pāṇ. IV. 2, 32). — Marut-sakha, as, m. 'having the wind for a friend,' epithet of fire [cf. vāyu-sakha]; of Indra. — Marut-sakhi, khā, m. f., Ved. having the Maruts for friends (said of Indra and arasvatī). — Marut-sahāya, as, ā, am, Ved. having the wind for a companion (said of fire). — Marut-ruta, as, m. 'son of the wind,' epithet of Hanumat. — Marut-stotra, as, ā, am, Ved. (according to Sāy. = marudbhiḥ saha stotraṃ yasya), united in praise with the Maruts; praised by the Maruts. — Marut-stoma, as, m., Ved. a Stoma of the Maruts; N. of an Ekāha. — Marud-āndola, as, m. a kind of fan made of the skin of a deer or buffalo. — Marud-iṣṭa, as, m. bdellium (= guggulu). — Marud-eva, as, m., N. of a king, father of the Arhat Rishabha; N. of a mountain; (ā), f. N. of the wife of Marud-eva and mother of Rishabha. — Marud-gaṇa, as, m. the host or troop of the Maruts; the host of the gods; (as, ā, am), being with or attended by the troops of the Maruts (Ved., said of Indra and Soma); N. of a Tirtha. — Marud-lhvaja, am, n. 'wind-sign, wind-banner,' the down

of cotton floating in the air, flocculent seeds wafted by the wind. — Marud-baddha, as, m. a kind of sacrificial vessel; a section of the Sāma-veda; epithet of Vishṇu. — Marud-bhavā, f. (= tāma-mūlā), a kind of shrub, (perhaps for marudbhavā). — Marud-ratha, as, m. a horse; a car in which idols are dragged about. — Marud-rartman, a, n. the path or region of the air, atmosphere, heaven, sky. — Marud-vāha, as, m. smoke, fire. — Marud-vrīṭā, f., N. of a river, = kāveri; (probably for marud-vrīṭhā). — Marud-vrīddhā, f., N. of a river (= marut-vrīṭhā). — Marud-vrīṭha, as, ā, am, Ved. rejoicing in the winds or in the Maruts, (according to Sāy.) increasing with the winds; (ā), f., N. of a river in the Pajjāb; (according to the Nirukta) a river in general. — Marud-vega, as, m. 'having the velocity of wind,' N. of a Daitya. — Marut-nāma, containing the names of the Maruts. — Marut-mālā, f. a sort of grass, Trigonella Comiculata, a plant commonly called Belsunth. — Marut-loka, as, m. the world of the Maruts.

Maruta, as, m. wind; a god, deity; Bignonia Suaveolens (= ghaṇṭa-pāṭali); N. of a man (= marutta); of a son of Sighra.

Marutta, as, m., N. of various kings with the patronymic Āvikshita; of a king of the lunar race; of a son of Karandhama; of a son of Sineyu; wind, a gale (?).

मरुत्तक maruttaka, as, m. a species of plant (= maruvaka, q. v.).

मरुन्ध marundha, N. of a city.

मरुल marula, as, m. a kind of duck; [cf. marāla.]

मरुव maruva, as, m. a kind of Ocimum.

Maruvaka, as, m., N. of various plants; Vangueria Spinosa; marjoram or a similar plant; a species of flower (= tilaka); a kind of Ocimum (= khara-pattra); a variety of the citron or lime (said to be a thorny plant and to bear a small fruit); a tiger (= bhayānaka); Rāhu or the ascending node personified (= bhayānaka); a crane; (as, ā, am), terrible (= bhayānaka).

मरुक marūka, as, m. (said to be fr. rt. mṛi), a kind of stag (= mṛiga); a peacock [cf. maruka]; Curcuma Zerbumbet.

मरोलि maroli, is, or marolika, as, m. the sea-monster Makara.

मर्के marka, as, m., Ved. (fr. rt. maré = mārj), purifying, cleansing, (according to Sāy. = mārjayitri, śodhayitri; but according to others, 'dying away, becoming extinguished,' as if fr. rt. mṛi); N. of the Purohita of the Asuras who is held to be a son of Sukra (Ved.); a demon or spirit presiding over various sicknesses of childhood (Ved.); N. of a Yaksha; (= śarīra-vāyu), the wind in the body, the vital breath which pervades the body, (according to some, 'wind and body'); an ape, monkey (= markaṣa below).

Markaka, as, m. (= markaṣa below), Ardea Argala; a spider.

Markaṣa, as, m. an ape, monkey; a kind of large crane, Ardea Argala, the adjutant bird or Indian crane; a spider; a sort of poison or venom; a mode of coitus (stri-karaṇāntara); N. of a man; (ī), f. a female ape, female monkey; N. of various plants; Guilandina Bonduc; cowhatch, Carpogon Puriens; Achyranthes Aspera (= apāmārga; = aja-modā; cf. mārkaṣa, mārkaṣi). — Markaṣa-karya, as, ā or ī, am, 'monkey-eared,' having ears like those of an ape. — Markaṣa-joḍa, as, ā, am, having the chin of a monkey. — Markaṣa-tinduka, as, m. a kind of ebony (ku-pilu). — Markaṣa-danta, as, ā and ī, am, 'monkey-toothed,' having teeth like those of an ape. — Markaṣa-nāsa, as, ā, am, 'monkey-nosed,' having a nose like that of an ape. — Markaṣa-pippali, f. Achyranthes Aspera (= apāmārga). — Markaṣa-pota, as, m. a young ape or monkey.

— Markaṣa-priya, as, m. (= kshīra-vriksha), Mimosa Kauki. — Markaṣa-locana, as, ā, am, 'monkey-eyed,' having eyes like those of an ape. — Markaṣa-vāsa, as, m. a spider's web, cobweb. — Markaṣa-sirsha, am, n. cinnabar, vermilion. — Markaṣa-hrada, as, m. 'apes' pool,' N. of a pool in the neighbourhood of Vaiśālī. — Markaṣa-śāsyā (°ṣa-ās°), as, ā, am, monkey-faced; (am), n. copper. — Markaṣi-bhūta, as, ā, am, one who has become an ape. — Markaṣi-vrata, am, n., N. of a particular religious observance. — Markaṣendu, us, m. (perhaps fr. markaṣa-tindu), ebony (= kākā-tinduka). — Markaṣotplavana (°ṣa-u°), am, n. the leaping of a monkey, the act of springing like an ape.

Markaṣaka, as, n. an ape, monkey; a spider; a kind of fish; a kind of wild panic; a species of grain; a Daitya; (ikā), f. a female ape.

मर्केट markaṣa. See col. 2.

मर्कर markara, as, m. Eclipta Prostrata [cf. mārkaru]; (ā), f. a hollow, hole, cavity, chasm, hole made under ground; a vessel, pot (= bhāṇḍa); a barren woman.

मर्चे marcé, cl. 10. P. marcāyati, -yitum, Ved. to endanger, imperil; (= rt. bharts), to revile, menace, threaten; (= rt. hins), to injure, hurt; (= rt. mārj), to sound; to go, move; to take, (in these last senses regarded by some as a Sautra rt.); to cleanse.

मर्ज marj, cl. 1. P. marjati, &c., to sound, (allied to rts. marcé, mārj, mṛj.)

मर्जू marjū, ūs, m. (fr. rt. mṛj), a washerman; = pī(ha)-marda, a catamite; (ūs), f. cleansing, washing, cleanliness, purification.

Marjya, as, ā, am, Ved. to be cleansed or prepared (said of Soma).

मर्दिन marditi, tā, trī, trī (fr. rt. mṛid), Ved. one who shows favour or pity, a giver of joy or felicity, (Sāy. = sukhayitri.)

मर्ति marta, as, m. (fr. rt. mṛi; frequent in the Ṛig-veda, less so in the Vājasaneyi-Samhitā), a mortal, a being, man; the world of mortals, the earth; [cf. Gr. μῆτος, ἔπος; Lat. mortuus, mortalis.] — Marta-bhojana, am, n., Ved. food of mortals, nourishment of men.

Martavya, as, ā, am, to be died, what must or should die, liable to die, mortal; (am), n. it must be died (used impersonally); the necessity of dying, death, (martarje sati, death being inevitable; cf. Lat. moriendum.)

Martya, as, ā, am, who or what must die, doomed to die, mortal; (as), m. a mortal, a man, a being, person; the world of mortals, the earth; (am), n. that which is mortal, the body. — Martya-kṛita, as, ā, am, Ved. done by mortals. — Martya-tā, f. or martya-tva, am, n. mortality, humanity, the condition of a man, man's estate, (martyatām prāptaḥ, one who has become man.) — Martya-tvana, am, n., Ved. the ways of man. — Martya-dharma, as, m. the law of mortals, mortality; (ās), m. pl. the laws or conditions prevalent among men. — Martya-dharman, ā, ā, a, having the character or properties of a mortal, mortal. — Martya-nivāsīn, ī, m. a mortal inhabitant (of the world), man, mankind. — Martya-bhāva, as, m. the state of men, human nature. — Martya-bhuvana, am, n. the world of mortals, the earth. — Martya-mahita, as, ā, am, honoured by mortals; (as), m. a god. — Martya-mukha, as, m. 'mortal-faced,' a being in which the figure of a man and animal is combined, a Kin-nara, Yaksha, attendant on Kuvera. — Martya-loka, as, m. the world of mortals, the earth. — Martyeshita (°ya-ish°), as, ā, am, Ved. sent by men, instigated by mortals.

Martya-trā, ind., Ved. among men.

मर्दे marda, as, ā, am (fr. rt. mṛid; at the end

of a comp.) crushing, grinding, rubbing, shampooing, bruising, destroying, ruining (see *anga-m*, *ari-m*, *kāka-m*, *kāsa-m*, *ākra-m*, *pāni-m*, *piśu-m*, *pīṭha-m*); (*as*), m. grinding, pounding; a violent blow, a hard stroke (e.g. *graha-m* = *graha-yudha*, the battle of the planets; *angu-m*, violent pains in the limbs).

Mardaka, *as*, *ikā*, *am*, (at the end of a comp.) crushing, grinding, pounding, rubbing; destroying, annihilating, subduing; a crusher, &c. (see *anga-m*, *kāka-m*, *kāsa-m*, *ākra-m*, *tāla-m*).

Mardana, *as*, *i*, *am*, crushing, grinding, pounding, bruising, rubbing, pressing, destroying, ruining; attacking, subduing, plaguing, tormenting; a crusher, destroyer, annihilator, &c., (*candrārka-mardana*, 'the tormenter of the sun and moon,' an epithet of Rāhu); (*as*), m., N. of a king of the Vidyā-dhars; (*am*), n. the act of crushing, grinding, destroying; the act of pressing, kneading, rubbing; pain; afflicting; laying waste, devastating; breaking up (as of ice, snow, &c.); opposition (of planets; cf. *graha-m*); the act of rubbing the body, rubbing in unguents, anointing; [cf. *ari-m*, *kāma-m*, *kāsa-m*, *pānu-m*].

Mardaniya, *as*, *ā*, *am*, to be crushed, to be bruised, to be trodden down, fit to be bruised or pounded; to be rubbed (as the body).

Mardayitvā, ind. having crushed or bruised, having rubbed, &c.

Mardala, *as*, m. a kind of drum; [cf. *guru-m*, *tāla-m*, *tāla-mardaka*].

Mardūta, *as*, *ā*, *am*, crushed, pounded, ground, thrashed; rubbed, kneaded, squeezed; strung, tied (?); obtained (?).

Marditavya, *as*, *ā*, *am*, to be crushed or ground, to be laid waste or trodden down.

Mardīn, *i*, *inī*, *i*, crushing, grinding, destroying.

मर्दल *mardala*. See above.

मर्ब *marb* (allied to *rt. barb*), cl. 1. P. *marbatī*, *marbitum*, to go, move (= *rt. marv*, q. v.).

मर्मन् *marman*, *a*, n. (fr. *rt. mri*), any open or exposed part of the body particularly liable to be mortally wounded, a vital part, mortal spot, vulnerable point, tender place, weak or sensitive part of the human body (of which there are said to be a hundred and seven); any vital member or organ, (*antar-marman*, the heart, inmost soul); the core of anything, the quick; the joint of a limb, any joint or articulation; anything which requires to be kept concealed; a secret quality, secret foible; secret design or purpose, hidden meaning; anything hidden or recondite, secret recess; a secret, mystery; truth; [cf. Lat. *membrum*]. — **Marma-kila**, *as*, m. a husband. — **Marma-ga**, *as*, *ā*, *am*, going to the vitals, piercing to the joints or marrow, excessively painful or poignant. — **Marma-glana**, *as*, *i*, *am*, wounding mortally, striking the vitals, piercing to the core, excessively painful. — **Marma-čara**, *am*, n. the heart. — **Marma-čhid**, *t*, *t*, *i*, cutting through the joints or vitals, cutting to the quick or core, wounding mortally, excessively painful or injurious. — **Marma-čheda**, *as*, m. the act of cutting through the vitals, cutting to the quick, causing intense suffering or pain. — **Marma-jña**, *as*, *ā*, *am*, knowing weak or vulnerable points, knowing secrets or the hidden circumstances of any affair, knowing mysteries, familiar with the most secret or recondite portions of a subject; having a deep insight into anything, deeply versed in, exceedingly acute or clever; (*as*), m. any very acute or learned man. — **Marma-jñāna**, *am*, n. knowledge of a secret. — **Marma-tājana**, *as*, *i*, *am*, pain; or piercing to the quick. — **Marma-tra**, *am*, n. 'vitals-protector,' a corselet, coat of mail. — **Marma-pāraja**, *as*, *ā*, *am*, one who has penetrated into the interior or secret recesses of any matter, thoroughly conversant. — **Marma-piḍā**, *f*, pain in the inmost soul. — **Marma-bheda**, *as*, m. piercing the vitals, penetrating the most vulnerable

parts. — **Marma-bhedana**, *as*, m. 'piercer of the vitals,' an arrow. — **Marma-bhedin**, *i*, *inī*, *i*, 'heart-piercing,' penetrating the vitals, piercing or cutting to the quick, wounding mortally, fatal; (*i*), m. an arrow. — **Marma-maya**, *as*, *i*, *am*, consisting of or relating to the vitals, containing secrets. — **Marmarāja**, *as*, m. a proper N. — **Marma-vid**, *t*, *t*, *t*, knowing weak points, knowing the deepest or recondite parts of any subject, knowing secrets; any acute or intelligent person. — **Marma-vidāraṇa**, *as*, *i*, *am*, tearing the vitals, mortally wounding. — **Marma-vibhedin**, *i*, *inī*, *i*, = *marma-bhedin* above. — **Marmavedi-tā**, *f*, the knowing weak points or secrets. — **Marma-vedin**, *i*, *inī*, *i*, = *marma-vid* above. — **Marma-sthala** or **marma-sthāna**, *am*, n. a vital part, vulnerable place. — **Marma-sprīś**, *k*, *k*, *k*, touching or grazing the vitals, piercing to the core, penetrating the most sensitive parts, stinging to the quick, intensely painful, very sharp or corrosive, poignant, cutting, stinging. — **Marmātiga** ('*ma-at*'), *as*, *ā*, *am*, piercing deeply into the joints or vitals, causing acute pain. — **Marmānveshaṇa** ('*ma-an*'), *am*, n. the act of seeking out vulnerable points, probing the vitals or most sensitive parts. — **Marmānveshin** ('*ma-an*'), *i*, *inī*, *i*, seeking out vulnerable places, probing sensitive parts. — **Marmāvaraṇa** ('*ma-av*'), *am*, n. 'vitals-protector,' a corselet, coat of mail. — **Marmāvaraṇa-bhedin**, *i*, *inī*, *i*, piercing armour, penetrating a coat of mail. — **Marmāvidh**, *t*, *t*, *t*, piercing through vulnerable places; piercing the vitals, penetrating the joints. — **Marmāvin**, Ved., see Pān. V. 2, 122, Vārtika 2.

Marmika, *as*, *ā*, *am*, knowing weak points, knowing what is recondite or secret, very acute or penetrating, intelligent (= *marma-vid*, q. v.).

मर्मर marmara, *as*, *ā*, *am* (an onomatopoeic word), rustling (as trees, garments, &c.), murmuring; (*as*), m. a rustling sound, murmuring, murmur; a kind of garment; (*i*), *f*, a species of pine tree, Pinus Deodora; [cf. Gr. *μῦρ-μῦρ* = Lat. *mur-mur*, *mur-mur-a-re*: Old Germ. *mur-mul-ōn*: Lith. *mur-m-ū*, 'murmur'; *murm-len-ti*, 'to murmur']. — **Marmara-pattra-moksha**, *as*, *ā*, *am*, having leaves falling with a rustling sound. — **Marmari-bhū**, cl. 1. P. *bhavati*, to begin to rustle or murmur. — **Marmari-bhūta**, *as*, *ā*, *am*, rustling, murmuring.

Marmaraka, *as*, *ikā*, *am* (used in *f*. in connection with *sirā*), epithet of a vein in the tip of the ear.

Marmarāya, Nom. A. *marmarāyate*, &c., to rustle, murmur, make a rustling or murmuring sound.

मर्मरीक marmarika, *as*, m. (said to be fr. *rt. mri*), a low or wicked man; a poor man, pauper.

मर्मृजेन् marmṛijenyu, *us*, *us*, *u* (fr. Intens. of *rt. mri*), Ved. excessively cleansing; (Sāy.) to be worshipped by all (= *sarvaih paricārāṇi*).

मर्मृयु marmṛityu, see Gaṇa Vanaspaty-ādi to Pān. VI. 2, 140.

मर्म्य maria, *as*, m. (fr. *rt. mri*), Ved. a mortal; a man, (especially) a young man; a male; a lover, wooer, suitor [cf. perhaps Lat. *mas*, *maritus*]; a stallion, horse; a camel; (*ās*), m. pl. the Maruts (Rudra's people); people (in general). — **Maryata**, ind. from or among men or suitors. — **Marya-srī**, *is*, *is*, *i*, adorned as a lover or suitor; (Sāy.) to be had recourse to by men (= *martyaiḥ śrayaṇi*).

Maryaka, *as*, m., Ved. a little man; a male animal, male in general; (Sāy.) people.

मर्या maryā, *f*. (perhaps to be connected with *marya* above), a boundary, limit.

Maryādā, *f*, a limit, boundary, border, verge, frontier, bounds, coast, bank, shore, mark, landmark, end, termination, terminus, (*dharma-maryādām rakehan*, keeping within the bounds of the law; *iti sāstra-maryādā*, such is the definition of the law-books); the bounds of morality or propriety,

moral law, established rule or custom, fixed usage rule of decorum or decency, any clearly defined rule, distinct law or definition; a covenant, agreement bond, contract, (*sthira maryādā badhyatām*, le a firm covenant be ratified; *agni-sākṣika-maryādō bhartā*, a husband who has entered into the marriage-contract with the sacrificial fire for a witness) continuance in the right way, keeping within limits decorum of behaviour, propriety of conduct, steadiness, rectitude; N. of the wife of Avācīna (daughter of a king of Vidarbha); N. of the wife of Derāṭh (daughter of a king of Videha). — **Maryādā-giri** *is*, or **maryādācala** ('*dā-ac*'), *as*, or **maryādā parvata**, *as*, m. a mountain which forms a boundary line, a frontier mountain. — **Maryādā-dhāvana** *am*, n. running towards a mark. — **Maryādā-bhe** *daka*, *as*, m. a destroyer of landmarks. — **Maryādā sindhu**, N. of a work. — **Maryādā-kṛi**, cl. 8. P. *-karoti*, *-kartum*, to make anything a limit, form; boundary, to reach, attain.

Maryādīn, *i*, *inī*, *i*, having limits or boundaries keeping within bounds; (*i*), m. a neighbour, borderer.

मर्व *marv*, cl. 1. P. *marvati*, *marvitum* to fill; to go, move (= *rt. marb*, q. v.) Caus. *mārvayati*, to sound, utter a particular sound (= *rt. mārj*).

मर्श marśa, *as*, m. (fr. *rt. 1. mṛś*), any substance used to excite sneezing, a sternutatory [cf. *prati-marśa*]; consideration, deliberation; counsel advice.

Marśana, *am*, n. touching, rubbing; inquiring into, examining (= *mīmāṃsā*); deliberating, advising, counselling; explaining, explication; rubbing off, removing.

मर्ष marsha, *as*, m. (fr. *rt. 1. mṛś*), patience endurance; [cf. *a-m*, *dur-m*].

Marshaṇa, *as*, *i*, *am*, bearing, enduring, forgiving, pardoning; (*am*), n. the act of enduring or bearing, forbearance, patient endurance, patience resignation; [cf. *a-m*, *agha-m*, *dur-m*].

Marshaṇiya, *as*, *ā*, *am*, to be borne patiently to be forgiven or excused.

Marśhita, *as*, *ā*, *am*, borne, endured, born, patiently, endured with resignation, patient, (*a-mar śhita*, *as*, *ā*, *am*, impatient, angry); forgiven excused; (*am*), n. patience.

Marśhita-vat, *ān*, *atī*, *at*, one who has borne or endured or forgiven.

Marśhin, *i*, *inī*, *i*, patient, forbearing, long-suffering, forgiving.

मर्षीका marśhikā, *f*, Ved. a kind of metre

मल *mal*, cl. 1. A., 10. P. *malate*, *mala* *yati* or *malāpāyati*, to hold, possess.

Mali, *is*, *f*. holding, having, possession.

मल mala, *am*, n. (also in some senses *as* m.; perhaps connected with *rt. mlai*; in Uṇādi I. 109, said to be fr. *rt. mri*, the penultimate anl. being rejected and *ala* added), dirt, filth, dust impurity, any impure matter, excrement, refuse, sediment, dregs, scum, alloy or dross of metal, rust moral impurity, taint, sin; (with Sāivas) original sin, natural impurity, (usually *as*, m.); the secretion of the Dhātus (described in medical works as phlegm from chyle, bile from the blood, nose-mucus an ear-wax from the flesh, perspiration from the fat nails and hair from the bones, gum or rheum of the eye from the brain, &c.; according to Manu V. 135 the twelve *malāḥ* or impure excretions of the body are as follow, *vasā*, *śukra*, *asṛj*, *majjā*, *mūtra*, *viś*, *ghrāṇa-viś*, *karna-viś*, *śleshma*, *asṛ*, *dūṣhikā*, *sveda*, *adeps*, *semen*, *blood*, *dandruff* urine, *feces*, *mucus of the nose*, *ear-wax*, *phlegm* tears, *rheum*, and *sweat*; brass or a kind of metal inferior to lead, (in this sense only *am*, n.); camphor; cuttle-fish bone, *Ossa Sepiæ*; tanned leather a leather garment, (this is thought to be the meaning of *mala* in R̥g-veda X. 136, 2); (*ā*), *f*. Flaccuity

Cataphracta; (*as, ā, am*), dirty, mean, niggardly, covetous; unbelieving, godless; [cf. Gr. μέλας, *melas*, μολύνω, *molōnō*, μύπος, *mýpos*, μάρμαρος, *marmairos*; Lat. *malus*, *mal-itis*, *malī-gn-us*, *male-ficu-s*; Goth. *mail*, 'a wrinkle'; Old Germ. *meil*, 'a spot'; Angl. Sax. *smere*, *smieran*, *smernian*, *smirian*; Lith. *mōli-s*, 'loam'; *mēlyna-s*, 'blue;'] — *Mala-karṣaṇa*, *as, ī, am*, removing dirt, cleansing filth, detergent. — *Mala-kūṭa*, *N.* of a country. — *Mala-koshhaka*, *as, m.*, *N.* of a man; cf. *malla-koshhaka*. — *Mala-ga*, *as, m.*, Ved. perhaps a fuller, washerman. — *Mala-grahi*, see *Vopa-deva* XXVI. 48. — *Mala-ghna*, *as, ī, am*, removing dirt, freeing from spots or dirt, cleansing, detergent; (*as*), *n.* the bulbous root of *Salmalia Malabarica* (*sālmali*; cf. *mala-hantri*); (*ī*), *f.* a species of shrub (= *nāga-damanī*). — *Mala-ja*, *as, ī, am*, arising from filth or dirt, produced from dirt or dregs; (*ās*), *m. pl.*, *N.* of a people [cf. *malaka*, *malada*, *malaya*]; (*am*), *n.* purulent matter, pus. — *Mala-tva*, *am, n.* dirtiness, filthiness, impurity. — *Mala-digdhāṅga* (*ḍha-an*), *as, ī, am*, having his limbs defiled with dirt, having the body soiled with dust. — *Mala-dūṣhita*, *as, ā, am*, soiled with dirt, dirty, filthy, foul. — *Mala-drava*, *as, m.* liquefaction of the feces, diarrhoea, purging. — *Mala-dravin*, *ī, īnī*, *f.* dissolving impurity, purging; (*ī*), *m.* *Croton* *Jamalgota* (= *jaya-pāla*). — *Mala-thātṛi*, *f.* 'dirt-nurse,' a nurse who attends to a child's necessities. — *Mala-dhārin*, *ī, m.* a religious mendicant, especially one of the Jaina sect. — *Mala-sankin*, *ī, īnī*, *f.* covered with dust and mire. — *Mala-pū*, *ūs, f.* *Ficus* *Oppositifolia* [cf. *mala-jū*]; (*u*), *n.* (said to be) = *spring* and *nala*. — *Mala-prishtha*, *am, n.* 'dust-page,' the outer or first page of a book (left unwritten because liable to be dirtied). — *Mala-bhuṅg*, *k, k, k*, feeding on impurity, eating filth; (*k*), *m.* a crow. — *Mala-bhedini*, *f.* a species of plant (= *katukā*). — *Mala-mallaka*, *am, n.* a piece of cloth passing between the legs and covering the privities (= *kaupina*). — *Malamalaka-śeṣa*, *as, ā, am*, having nothing left but a small piece of cloth to cover the privities. — *Mala-nāsa*, *as, m.* an intercalary month, an intercalated thirteenth month (in which no religious ceremonies should be performed). — *Malamāsa-tattva*, *am, ī, n.* of a part of the *Smṛiti-tattva*. — *Mala-rat*, *īn, atī, at*, covered with dirt, containing impurity, dirty, filthy. — *Malavad-vāsa*, *ās, ās, as*, wearing dirty or impure clothes; (*ās*), *f.* a menstruous woman; [cf. *malodvāsa*]. — *Mala-rāhin*, *ī, īnī*, *f.* carrying filth or soil, flowing with impurity, bearing or containing dirt. — *Mala-vināśini*, *f.* 'dirt-destroyer' (= *sankha-pushpi*), a species of plant. — *Mala-viśodhana*, *as, ī, am*, cleansing away filth, washing away impurities. — *Mala-viśarga*, *as, n.* or *mala-viśarjana*, *am, n.* the act of removing dirt, cleansing away filth, evacuation of the feces, discharging the bowels, purging. — *Mala-suddhi*, *s, f.* clearing away of feculent matter, evacuation of the bowels. — *Mala-hantṛi*, *tā, m.* the bulbous root of the *Salmalia Malabarica*; [cf. *mala-ghna*]. — *Mala-hā*, *f, n.* of a daughter of *Raudrāśva*. — *Mala-hāraka*, *as, ikā, am*, taking away impurity, removing sin. — *Malākārshin* (*la-āk*), *ī, m.* 'dirt-remover,' a sweeper, scavenger. — *Malāpakarṣaṇa* (*la-ap*), *am, n.* the act of removing dirt or impurity, purification, cleaning, cleansing; removal of sin. — *Malāpakā* (*la-ap*), *f, n.* of a river. — *Malābha* (*la-ābha*), *as, ā, am*, dirty-looking. — *Malārī* (*la-arī*), *ās, m.* 'dirt-enemy,' a kind of natron (see *sarva-kṣhāra*). — *Malāvarodha* (*la-av*), *as, m.* obstruction of the feces, constipation of the bowels. — *Malāvaka* (*la-āv*), *as, ā, am*, bringing or causing defilement, soiling, dirtying; defiling, disgracing. — *Malāśaya* (*la-ās*), *as, m.* 'receptacle of feculent matter,' the belly. — *Malotsarga* (*la-ut*), *as, m.* evacuation of the feces, purging of the bowels. — *Malodvāsa* (*la-ut*), *ās, f.* a woman who has put off her soiled clothes (after her period of impurity).

Malina, *as, ā, am*, dirty, foul, filthy, impure, soiled, unclean; stained, tarnished, rusty, sullied, tainted; morally impure, sinful, depraved, vile, bad; dark, obscure, obscured, clouded, beclouded (as the intellect); of a dark colour, dark, dark gray, brown, black; (*as*), *m.*, *N.* of a son of *Taṇṣu* (according to some *Anila*); (*ā* or *ī*), *f.* a woman during menstruation; (*am*), *n.* sin, fault, defect; buttermilk; borax. — *Malina-tā*, *f.* or *malina-tva*, *am, n.* dirtiness, foulness, filthiness, impurity, moral impurity, sinfulness, wickedness, blackness, moral blackness. — *Malina-prabha*, *as, ā, am*, 'whose light is obscured,' obscured, clouded. — *Malina-mukha*, *as, ā* or *ī, am*, 'dirty-faced, black-faced, dark-faced,' vulgar, low, vile, wicked; cruel, fierce, savage; (*as*), *m.* fire; a kind of ape (= *go-lāṅgūla*); a departed spirit, ghost, apparition, evil spirit (= *pretā*). — *Malināmbu* (*na-am*), *n, n.* 'black-fluid,' ink. — *Malināśya* (*na-ās*), *as, ā, am*, 'dirty-faced, dark-faced,' vulgar, low; savage, cruel, ferocious. — *Malini-karṣaṇa*, *am, n.* the act of making dirty, soiling, staining, making impure; an action which defiles. — *Malini-karṣiṇya*, *as, ā, am*, fitted to cause pollution, occasioning defilement (*Manu* XI. 125). — *Malini-kṛi*, *cl. 8.* P. A. -*karoti*, -*kurute*, -*kartum*, to make dirty, soil, stain; to darken, make obscure. — *Malini-bhū*, *cl. 1.* P. -*bhavati*, -*bhavitum*, to be or become dirty.

Malinaya, *Nom. P. malinayati*, -*yitum*, to soil, make dirty, defile, stain, tarnish.

Malinita, *as, ā, am*, dirtied, soiled, tarnished, defiled; tainted, corrupted, wicked.

Maliniman, *ā, m.* dirtiness, filthiness, impurity, blackness, darkness.

Malishtha, *as, ā, am*, excessively dirty, filthy; (*ā*), *f.* a woman during menstruation, menstruous.

Malimasa, *as, ā, am*, dirty, unclean, foul, impure, soiled, stained, sinful, wicked; dark, of a dark or dirty gray colour; (*as*), *m.* iron; vitriol of iron, green vitriol.

Malīyas, *ān, aśi, as*, excessively dirty, filthy; very sinful, wicked.

Malad *malada*, *ās, m. pl.*, *N.* of a people [cf. *malaka*, *malaja*, *malaya*]; (*ā*), *f.*, *N.* of a daughter of *Raudrāśva*, (also *malandā*).

Malan *malana*, *as, m.* (said to be fr. *rt. mal*), a tent; (*am*), *n.* crushing, grinding (= *mar-dana*).

Malaprādeś *malaprāla-deśa*, *as, m.*, *N.* of a country. — *Malaprāla-deśiya*, *as, ā, am*, belonging to or a native of *Malaprāla-deśa*.

Malabār *malabāra*, the country *Malabar*. — *Malabāra-deśa*, *as, m.* the *Malabar* country.

Malaya *malaya*, *as, m.* (said to be fr. *rt. mal*, *Upādi-s.* IV. 99), *N.* of a mountainous range in *Malabar*, the western *Ghāts* in the *Dekkan* (these mountains abound in sandal trees); the country that lies to the east of the *Malaya* range, *Malabar*; *N.* of a son of *Garuḍa*, (also read *mālaya*); *N.* of a son of *Rishabha*; a garden; a celestial grove, = *nandana-vana*; (*ās*), *m. pl.*, *N.* of a people; of a country (= *śailānśu-deśa*); one of the minor *Dvīpas* or divisions of the world; (*ā*), *f.* *Ipomœa* *Turpethum*; *N.* of a woman. — *Malaya-ketu*, *us, m.*, *N.* of a prince. — *Malaya-gandhinī*, *f.*, *N.* of a *Vidyā-dhārī*; of a companion of *Umā*. — *Malaya-giri*, *īs, m.* the *Malaya* mountains in *Malabar* answering to the western *Ghāts*; a district in the south of *India*; *N.* of a commentator on the *Jivābhigama-sūtra*. — *Malaya-ja*, *as, ā, am*, growing on the *Malaya* mountain; (*as*), *m.* a sandal tree; (*as, am*), *m.* *n.* sandal-wood, sandal; (*am*), *n.* epithet of *Rāhu*. — *Malayaja-rajās*, *as, n.* the dust of sandal. — *Malayajālepa* (*ja-āl*), *as, m.* sandal unguent. — *Malaya-deśa*, *as, m.* the country of *Malaya*. — *Malaya-druma*, *as, m.* 'Malaya tree,' a sandal tree. — *Malaya-dhvaja*, *as, m.*, *N.* of a king of the *Pāṇdyas*; of a son of *Meru-dhvaja*. — *Malaya-narapati*, *is,*

m. king of *Malaya*. — *Malaya-parvata*, *as, m.* the *Malaya* mountain. — *Malaya-pura*, *am, n.*, *N.* of a town. — *Malaya-prabha*, *as, m.*, *N.* of a king. — *Malaya-bhūbhṛit*, *t, m.* the *Malaya* mountain. — *Malaya-bhūmi*, *is, f.*, *N.* of a district in the *Himālaya*. — *Malaya-mālin*, *ī, m.* a proper *N.* — *Malaya-vatī*, *f.* a proper *N.*, (also *malayā-vatī*). — *Malaya-vāta*, *as, m.* = *malayānīla* below. — *Malaya-vāsinī*, *f.* 'dwelling on the *Malaya* mountain,' epithet of *Durgā*. — *Malaya-sinḥa*, *as, m.*, *N.* of two kings. — *Malayācala* (*ya-ač*), *as, or malayātri* (*ya-ač*), *is, n.* the *Malaya* mountains answering to the western *Ghāts*. — *Malayānīla* (*ya-an*), *as, m.* wind (blowing) from *Malaya* or the western *Ghāts* (an odorous wind prevalent in Southern and Central *India* during the hot season). — *Malayodbhava* (*ya-ud*), *am, n.* sandal-wood.

मलयू *malayū*, *ūs, f.* (= *mala-pū*), *Ficus* *Oppositifolia*.

मलर *malara*, (with *Buddhists*) a particular high number.

मलवदेश *malava-deśa*, *as, m.*, *N.* of a country.

मलाका *malākā*, *f.* a female messenger, confidante; a loved woman, amorous woman (= *kāminī*); a female elephant.

मलि *malī*. See p. 750, col. 3.

मलिक *malika*, *as, m.* (= ملك), a king.

मलिन *malina*. See col. 2.

मलिमुच *malimuc* (fr. *Intens.* of *rt. mluč*), in *deva-m*.

Malimlu, *us, m.* (probably a mutilated form), Ved. a robber, thief, (according to *Mahidhara*) a housebreaker, burglar (= *vandī-kāra*). — *Malimlu-senā*, *f.*, Ved. a band of robbers, gang of thieves.

Malimluca, *as, m.* 'one who goes about in the dark,' a thief, robber; a demon, imp; a gnat, mosquito, any fly that bites or stings; wind, air; frost, snow; fire, burning, blazing; a *Brāhman* who omits the five great sacrifices; an intercalary lunar month, intercalated thirteenth month (introduced every third year to approximate the lunar and solar modes of computation; cf. *mala-māsa*). — *Malimluca-tattva*, *am, n.*, *N.* of a part of the *Smṛiti-tattva* (= *mala-māsa-tattva*).

मलुक *maluka*, *as, m.* the belly (?).

मलुद *maluda*, *maluma*, (with *Buddhists*) particular high numbers.

मलूक *malūka*, *as, m.* a kind of worm.

मल्लभवत् *malmlā-bhavat*, *an, anti, at*, Ved. flashing (= *jvalat*, *Naigh. I. 17*), glittering, glistening, crackling.

मल्ल *malla* (allied to *rt. mal*), *cl. 1.* A. *mallate*, &c., to hold, have.

मल्ल *malla*, *as, m.* a wrestler or boxer by profession, (the offspring of an outcast *Kṣatriya* by a *Kṣatriya* female, cf. *Manu* X. 2.2, XII. 45); an athlete, a very strong man; *N.* of various men; epithet of a king named *Nārāyaṇa*; *N.* of the twenty-first *Aṛhat* of the future *Utsarpiṇī*; a vessel for drinking, vessel, cup; the cheek and temple, the hemispheres; the remnant of an oblation; a kind of fish, = *kapālin*; (*ās*), *m. pl.*, *N.* of a people; (*ā*), *f.* a woman; Arabian jasmine [cf. *malikā*]; ornamenting the person with coloured unguents (= *pattra-vallī*); *N.* of two women; (*as, ā, am*), strong, stout, athletic, robust; good, excellent. — *Malla-koshṭa* or *malla-koshṭaka*, *as, m.* a proper *N.* — *Malla-kvīḍa*, *f.* a wrestling or boxing match, athletic sports. — *Malla-ghaṭi*, *f.* a kind of dancing or pantomimic gesture (= *nāṭya-viśeṣa*). — *Malla-ja*, *am, n.* black pepper. — *Malla-tūrya*, *am, n.* a kind of drum beaten during a wrestling match. — *Malla-deva*, *as, m.*, *N.*

of the author of the Kāla-jūana, a medical work. — *Malla-dvādaśī*, f., N. of the twelfth day in a particular half month. — *Malladvādaśī-vrata*, am, n., N. of a particular religious observance. — *Malla-nāga*, as, m. a N. of Vātsyāyana, author of the Kāma-sūtras (a work on amorous topics); Indra's elephant; a letter-carrier. — *Malla-pura* or *malla-pura*, am, n., N. of a city. — *Malla-ban-dhāntara* ('dha-an'), a particular posture with wrestlers. — *Malla-bhū*, ūs, f. a wrestling ground, place for athletic contests, a palæstra or arena; the site of any conflict, a field of battle. — *Malla-bhūmi*, is, f. a wrestling ground, arena for athletic contests; N. of a country. — *Malla-yātrā*, f. a train or procession of wrestlers, a wrestling match. — *Malla-yuddha*, am, n. 'a prize-fight,' pugilistic encounter, wrestling or boxing match, athletic contest. — *Malla-rāshtra*, am, n., N. of a kingdom. — *Malla-vāstu*, u, n., N. of a place, see Pāp. IV. 2, 120; [cf. *māl-lavāstava*]. — *Malla-vidyā*, f. the art of boxing or wrestling. — *Malla-veśa*, as, m. a wrestler's dress. — *Malla-sālā*, f. a room for wrestling or boxing, wrestling place, gymnasium. — *Mallāri* ('la-ari), is, m. 'the enemy of the Asura Malla,' an epithet of Kṛṣṇa; of Siva; N. of a commentator on the *Grāha-lāghava* (his commentary appears to be called *Mallāri*). — *Mallāri-māhātmya*, am, n., N. of a portion of the *Adhyātma-rāmāyaṇa*. — *Mallārjuna* ('la-ar'), as, m., N. of a king. — *Mallāsura*, as, m. the Asura Malla, N. of an Asura.

Mallaka, as, m. a tooth; a lamp-stand, lamp, any vessel made out of a cocoa-nut shell for holding oil (whether for culinary purposes or for burning as a lamp), an oil vessel; a cup or leaf in which anything is wrapped; N. of a Brāhman; (ās), m. pl., N. of a people; (*ikā*), f. *Jasminum Zambac* (both the plant and the flower); an earthenware vessel of a peculiar form; a lamp-stand, oil-lamp; a species of fish; N. of a metre, four times — — — — — of another metre, four times — — — — —.

— *Mallikā-gandha*, am, n. a kind of Agallochum; [cf. *mali-gandhi*]. — *Mallikā-śad*, t, or *mali-kā-śadana*, a shade for a lamp. — *Mallikā-pushpa*, as, m. *Citrus Decumana*; *Wrightia Anti-dysenterica*.

मल्लव mallava, ās, m. pl., N. of a people; (also read *ballava*.)

मल्लानकग्राम mallānaka-grāma, as, m., N. of a village.

मल्लार mallāra, as, m. epithet of one of the six musical Rāgas or scales; (*i*), f. epithet of a Rāgini, wife of the Rāga Vasanta, also of the Rāga Megha; [cf. *mallāri* under *malla*.]

मल्लि malli, is, m. (fr. rt. *mall*), having, holding; N. of the nineteenth Arhat of the present Ava-sarpiṇi; (also *i*), f. (= *mallikā*), *Jasminum Zambac*; [cf. *bhūri-m°*, *madhu-malli*]. — *Malligandhi*, is, is, i, smelling like *Jasminum Zambac*; (*i*), n. a kind of Agallochum. — *Malli-nātha*, as, m., N. of a poet and celebrated commentator on the *Raghu-vaṇśa*, *Kumāra-sambhava*, *Megha-dūta*, *Sisū-pala-badha*, and *Kirātārjuniya*, (he probably lived in about the fourteenth or fifteenth century). — *Mallipattra*, am, n. a mushroom or fungus. — *Mallibhūṣha-deva*, as, m., N. of a man.

मल्लिक mallika, as, m. a kind of goose with dark-coloured (*malina*) or brown legs and bill; a shuttle; the month Māgha. — *Mallika-pūrva*, as, ā, am, preceded by the word *mallika* (e. g. *mallika-pūrva arjuna* = *mallikārjuna*). — *Mallikāksha* ('ka-ak'), as, m. epithet of a particular breed of horses (with white spots on the eyes); a kind of goose; (*i*), f. a female dog with white spots on the eyes. — *Mallikākhyā* ('ka-āk'), as, m. (probably for *mallikāksha* above), a kind of goose; (*ā*), f. a species of jasmine; [cf. *mallikā*]. — *Mallikārjuna* ('ka-ar'), as, m. a form of Siva;

(am), n. epithet of a Linga consecrated to Siva on the *Sri-sāla*. — *Mallikārjuna-sringa*, N. of a place.

मल्लिका mallikā. See under *mallaka*, col. 1.

मल्लिनी mallinī, f. *Gartnera Racemosa*.

मल्लिवार mallivāra, N. of a place.

मल्ली malli. See under *malli*, col. 1.

मल्लीकर mallikara, as, m. a thief.

मल्लु mallu, us, m. a bear; [cf. *bhalla*.]

मल्लूर mallūra (probably a corruption of *maṇḍūra*), rust of iron; see *Uṇādi*-s. IV. 90.

मल्लव malva, as, ā, am, Ved. unwise, foolish, silly; [cf. *mālvya*.]

मल्ल malha, as, ā, am, Ved. having soft excrescences in the dew-lap (as a cow?).

मल्लण malhaṇa, as, m., N. of a man (son of *Dāmodara*); of a poet.

मव mav (connected with rts. *mavy*, I. mū), cl. I. P. *mavati*, *mavitum*, to bind; Intens. *mammavyate*, *māmvayate*, *māmoti*, *māmoviti*.

Mavita, as, ā, am, bound, strung, tied.

मवर mavara, (with Buddhists) a particular high number.

मव्य mavy (connected with rt. *mav* above), cl. I. P. *mavyati*, *mavyitum*, to bind.

मश maś, cl. I. P. *maśati*, *maśitum*, to hum, buzz, sound, make a noise; to be angry; [cf. rt. *miś*.]

Maśa, as, m. a hum, humming, buzzing; anger; a gnat, mosquito; [cf. *maksha*]. — *Maśa-śhada*, as, m. *Andropogon Serratus*. — *Maśa-hari*, f. a musquito-curtain (= *maśaka-hari*, q. v.).

Maśaka, as, m. (incorrectly spelt *maśaka*), a gnat, musquito, any fly that bites or stings [cf. *makshika*]; a particular skin disease (causing dark bean-like pustules or eruptions); a leather water-bag; N. of a preceptor with the patronymic *Gārgya* (the composer of a *Kalpa-sūtra*); N. of the district in *Sāka-dvīpa* inhabited by *Kshatriyas*. — *Maśaka-kuṭi*, is, or *maśaka-kuṭi*, f. a whisk for scaring musquitoes; [cf. *jargana-kuṭi*]. — *Maśaka-jambhana*, as, i, am, Ved. driving away musquitoes. — *Maśaka-varaṇa*, a whisk for scaring musquitoes. — *Maśaka-hari*, f. a bed-curtain for protection against musquitoes, musquito-curtains; [cf. *maśa-hari*]. — *Maśakārtha* ('ka-ar'), as, ā, am, used for musquitoes, employed on account of musquitoes; *maśakārtho dhūmah*, smoke employed for driving off musquitoes.

Maśakāvati, f., N. of a district or of a river.

Maśakin, i, m. *Ficus Glomerata*.

मशशर maśarsāra, as, m., Ved., N. of a man in *Rig-veda* I. 122, 15.

मशुन maśuna, as, m. a dog.

मशुलवर maśu-labara, N. of a place.

मष् mash (connected with rt. I. *mush*), cl. I. P. *mashati*, *mashitum*, to kill, hurt, injure.

मषराण masharāṇa or *mashurāṇa*, N. of a place.

मषि mashi, *mashi*. See *masi*, *masī*, col. 3.

मष्क mashk. See rt. *mask*, p. 753.

मषार mashāra, N. of a tract of country.

मषमष mashmashā, ind. (an onomatopoeic word, also read *masmasā*). — *Mashmashā-kṛi*, Ved. to reduce to dust, grind to powder.

मस् I. *mas*, cl. 4. P. *masyati*, &c., to measure, weigh; mete; to change form, become decomposed (?).

Masa, as, m. measure, weight.

Masana, am, n. meting, measuring; hurting [cf. rt. *mask*]; a species of medicinal plant (= *soma-rāji*).

I. *masta*, as, ā, am (for 2. see p. 753, col. 1), measured; [cf. perhaps Gr. *μεστός*.]

Masti, is, f. meting, measuring, weighing.

मस् 2. *mas* = *mās*, in *śandra-m°*.

मसक masaka. See *maśaka*, col. 2.

मसमसा masamasā, an onomatopoeic word allied to *masmasā*.

मसरा masarā, f. a sort of lentil or pulse (= *masūra*).

मसार masāra or *masāraka*, as, m. a sap-phire, an emerald; N. of a place.

मसि masi, is, m. f. or *masī*, f. (often written *mashi*, *mashī*; said to be fr. rt. I. *mas*, to measure, but thought by some to be connected with *matsya*, a fish, ink being originally made from cuttle-fish), ink, a black liquid made from burnt bones &c. and used for ink; a black powder (used to beautify the eyes), soot, lampblack; the stalk of the *Nyctanthes Arbor Tristis*; [cf. *masikā*]. — *Masi-kūpi*, f. an ink-bottle. — *Masi-jala*, am, n. ink. — *Masi-dhāna*, am, i, n. f. an ink-bottle, ink-stand. — *Masi-paṇya*, as, m. a writer, clerk, accountant. — *Masi-patha*, as, m. 'ink-path,' a pen. — *Masi-prasū*, ūs, f. an ink-bottle; a pen. — *Masi-maṇi*, is, f. an ink-bottle. — *Masi-vardhana*, am, n. myrrh. — *Masi-jala*, am, n. ink. — *Masi-dhāni*, f. an ink-bottle, ink-stand. — *Masi-varṇa*, as, ā, am, ink-coloured, black as ink. — *Masy-ādhāra*, as, m. an ink-receptacle, ink-bottle, ink-stand.

Maśika, as, m. a serpent's hole; (*ā*), f. *Nyctanthes Arbor Tristis*; [cf. *masī*.]

Masina, as, ā, am (said to be fr. rt. I. *mas*, *Uṇādi*-s. II. 49), pounded, well ground (= *supishā*), finely pounded; (am), n. alliance by the right of presenting the *Pinḍa* to a common progenitor (= *sa-pinḍaka*).

मसिना maśinā, f. linseed, *Linum Usitatissimum*.

मसुर masura, as, m. (said to be fr. rt. I. *mas*, *Uṇādi*-s. I. 44), a sort of lentil or pulse, *Ervum Hirsutum*; (*ā*), f. a lentil; a harlot. — *Masura-karṇa*, as, m. a proper N.

Masūra, as, m. a sort of pulse or lentil, *Ervum Hirsutum*, *Cicer Lens* (= *marigalyaka*); a pillow; (*ā*), f. the preceding lentil; a harlot; (*i*), f. eruption of pimples or pustules, a kind of small-pox; *Ipomoea Turpethum* (= *tri-vṛit*) = *rakta-trivṛit*. — *Masūra-karṇa*, as, m., N. of a man; (*ās*), m. pl., N. of his posterity. — *Masūra-bīṭalā* or *maśūra-vidalā*, f. *Ipomoea Turpethum*; *Ichnocarpus Frutescens* (the seeds of which resemble a split lentil); (perhaps) a split lentil. — *Masūra-sarghārāma*, as, m., N. of a Buddhist monastery.

Masūraka, as, m. a pillow; (*ikā*), f. eruption of lentil-shaped pustules, small-pox; a procress; a musquito-curtain; (am), n. a kind of ornament on Indra's banner.

मसुरक्षित masu-rakshita, as, m., N. of a king.

मसुस्य masūsya, am, n., Ved. a kind of grain growing in some northern country.

मसृण masṛiṇa, as, ā, am (said to be fr. rt. I. *mas*), soft, tender, smooth; bland, mild, unctuous, shining; (= *karkaśa*), hard?; (*ā*), f. linseed, *Linum Usitatissimum*.

Masṛiṇa, as, ā, am, softened, smoothened, polished.

Mahas, as, n. pleasure, enjoyment (Ved.); a feast, festival; a sacrifice, oblation [cf. *maha*, *māhā*, *mahā*]; a festive hymn, hymn of praise; greatness, might, power, strength, dominion (Ved.); abundance, fulness, superfluity, multitude (Ved.); light, ray of light, lustre, splendor; the fourth of the seven worlds, the fourth Vyāhṛiti (see *mahar* above); = *uāka*, water (according to Naigh. I. 12); (as)

ind., Ved. joyfully, cheerfully, willingly, swiftly, quickly, (but Śāy. in most cases where *mahas* may be taken adverbially there is an adj. = *mahat*); [cf. Zend *masas*; Gr. *μῆσος*.] — *Mahas-tva*, *as*, n. greatness, mightiness. — *Mahas-vat*, *ān*, *atī*, *at*, giving pleasure, causing enjoyment; great, mighty; full of light or lustre, glorious, splendid; (*ām*), m., N. of a king. — *Mahas-vin*, *i*, *inī*, *i*, full of light, brilliant, bright, lustrous, glorious, splendid, luminous.

Mahasa, *am*, n. knowledge; kind, sort, manner, mode (?).

Mahā = *mahat*, great, &c. (in Ved. used in acc. sing. *mahām* = *mahāntam*, e.g. Rig-veda III. 49. 1. *śansū mahām Indram*, praise the great Indra, see also Rig-veda II. 22. 1, III. 2, 3; in both the earlier and later language *mahā* is a substitute for *mahat*, q. v., at the beginning of Karma-dhāraya and Bahu-vrīhi and a few irregular compounds as follow.) — *Maharvīj* (*hā-rīj*), *k*, m., Ved. 'great priest', epithet of the four chief priests or Rtvij, viz. the Hotri, Udgātri, Adhvaryu, and Brahman; (also read *maharvīj*.) — *Maharddhī* (*hā-riddhī*), *is*, f. great prosperity or affluence, great perfection, supernatural power; (*is*, *is*, *i*), very perfect; very prosperous, very rich, very opulent or wealthy. — *Maharddhika* (*hā-rīd*), *as*, *ā*, *am*, possessed of great prosperity, having great supernatural powers. — *Maharddhi-prāpta*, *as*, m., N. of a king of the Garuḍas. — *Maharddhi-mat*, *ān*, *atī*, *at*, possessing great prosperity, rich in blessings. — *Maharshabha* (*hā-rish*), *as*, m. a great bull. — *Maharshi* (*hā-rishi*), *is*, m. a great Rishi, any great sage or saint, (according to Manu I. 34. there were ten Maharshis created by Manu Svāyambhuva, whose names were Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Prācetas, Vasishtha, Bhṛigu, Nārada, who are also called the ten Prajā-patis; some restrict the number of Maharshis to seven, and some add the names of Dakṣa, Dharma, Gautama, Kaṇva, Vilmīki, Vyāsa, Manu, Vibhāṇḍaka, &c.); an epithet of Śiva; of Buddha; a proper N. — *Mahā-kankara*, (with Buddhists) a particular high number. — *Mahā-kāccha*, *as*, m. 'having vast shores,' the sea; Varuṇa, god of the sea; a mountain. — *Mahā-kāṭāṭa-sroṇi*, f. (a woman) having large hips and buttocks. — *Mahā-kaṇṭakini*, f. 'having large thorns,' the prickly pear, Cactus Indicus. — *Mahākathaka-cakra* (*hā-ak*), *am*, n. epithet of a particular magical diagram. — *Mahā-kanda*, *as*, m., N. of various tuberous plants, a sort of yam, rakta = *rājāṅka*, *mūlaka*, *cāṇakya-mūlaka*, *garka-laṣṇa*, *rāja-palāṇḍu*; Hingstha Repens. — *Mahā-kanya*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Mahā-kaparda*, *as*, m. a species of shell. — *Mahā-kapāla*, *as*, m. 'large-headed,' N. of a Rākshasa; epithet of one of the attendants of Śiva. — *Mahā-kapī*, *is*, n. 'great ape,' N. of a king; of one of the attendants of Śiva; one of the thirty-four incarnations of Buddha. — *Mahā-kapittha*, *as*, m. the tree *Ægle Marmelos* (see *bīla*). — *Mahā-kapila-pañcārātra*, *am*, n., N. of a work. — *Mahā-kapota*, *as*, m. a species of serpent. — *Mahā-kapota*, *as*, m. 'great-cheeked,' N. of one of the attendants of Śiva. — *Mahā-kambu*, *us*, *us*, *u*, quite naked, stark naked; (*us*), m. epithet of Śiva. — *Mahā-kara*, *as*, m. a large hand, a large revenue or rent; N. of a Buddha; (*as*, *ā*, *am*), large-handed; having a large revenue; having great rays. — *Mahā-karaija*, *as*, m. a kind of Karaija (= *kāka-ghni*). — *Mahā-karabha*, (with Buddhists) a particular high number. — *Mahā-karambha*, *as*, m. a particular poisonous plant. — *Mahā-karuṇa*, *as*, *ā*, *am*, very compassionate, exceedingly pitiful. — *Mahākaruṇa-tā*, f. great compassionateness. — *Mahākaruṇa-piṇḍarika*, *am*, n., N. of a Buddhist Sūtra. — *Mahākaruṇa-cāndri*, *is*, m., N. of a Bodhi-sattva. — *Mahā-karkāru*, *us*, m. a species of plant. — *Mahā-karṇa*, *as*, m. 'large-eared,' having large ears, epithet of Śiva; N. of a Nāga; (*i*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-karpi*, *is*, m., N. of a man. — *Mahā-karpikāra*, *as*, m. Cathartocarpus (Cassia) Fistula.

— *Mahā-karman*, *a*, n. a great work; (*ā*, *ā*, *a*), accomplishing great works, doing mighty deeds; (*ā*), m. epithet of Śiva. — *Mahā-kalā*, f. the night of the new moon or the day of conjunction of sun and moon (= 1. *amā*) when obsequies are performed to the Manes of the Pitrīs. — *Mahā-kalopa*, *ās*, m. pl., N. of a Sākhā or school; (also written *mahā-kālopa*, probably for *mahā-kālāpa*). — *Mahā-kalpa*, *as*, m. a great Kalpa, a great cycle of time [cf. *kalpa*]; an epithet of Śiva, (according to a commentator = *divya-bhūṣaṇa*). — *Mahā-kalyāṇa*, *am*, n. a particular medicinal compound or mixture; [cf. *kalyāṇaka*.] — *Mahā-kavi*, *i*, m. a great poet, classical poet (as Kālidāsa, Māgha, Bhāravi, Sri-harsha; cf. *mahā-kāvya*), an epithet of Śukra. — *Mahā-kātyāyana*, *as*, m., N. of a disciple of Buddha. — *Mahā-kānta*, *as*, m. 'very pleasing, greatly loved,' an epithet of Śiva; (*ā*), f. the earth. — *Mahā-kāya*, *as*, *ā*, *am*, 'large-bodied,' of great stature, tall, gigantic, bulky, stout; (*as*), m. an elephant; epithet of Viṣṇu; of Śiva; of a being attending on Śiva, (according to some = *nandi*, q. v.); N. of a king of the Garuḍas; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-kāya-śirodhara*, *as*, *ā*, *am*, having a large body and neck. — *Mahākāra* (*hā-āk*), *as*, *ā*, *am*, 'large-formed,' great, extensive. — *Mahā-kārtikī*, f. the night of full moon in the month Kārtika, when the moon is in the constellation Rohiṇi. — *Mahā-kāla*, *as*, m. a form of Śiva, an epithet of Śiva in his character of the destroying deity (being then represented of a black colour and of more or less terrific aspect); a sacred spot consecrated to this form of the god; N. of one of Śiva's attendants, (according to some = *nandi*); an epithet of Viṣṇu; N. of a teacher; N. of a species of gourd or plant of the cucurbitaceous order with an exterior resembling an orange but with a pulp like cow-dung (Trichosanthes Palmata, Cucumis Colocynthus); the mango tree (?); (with Jains) one of the nine treasures; (*i*), f. a form or epithet of Durgā in her terrific form; N. of one of Durgā's attendants; (with Jains) N. of one of the sixteen Vidyādevīs; of a goddess who executes the commands of the fifth Arhat of the present Ava-sarpinī; (*am*), n., N. of a Linga or place sacred to Śiva in Ujjayinī. — *Mahākāla-tantra*, *am*, n., N. of a work. — *Mahākāla-pura*, *am*, n. 'Mahākāla's city,' Ujjayinī. — *Mahākālaveya* or *mahākāleṭa*, *ās*, m. pl., N. of a Sākhā or school. — *Mahākāleṭa-samhitā*, f., N. of a work. — *Mahā-kālī-mata*, *am*, n., N. of a Tantra work. — *Mahā-kālī-yantra*, *am*, n., N. of a particular magical diagram. — *Mahā-kāleya*, *am*, n., N. of a Sāman. — *Mahākāleśvara* (*lu-iś*), *am*, n., N. of a Linga at Ujjayinī; [cf. *mahā-kāla*.] — *Mahā-kālopa*, *ās*, m. pl., N. of a school; [cf. *mahā-kalopa*.] — *Mahā-kāya*, *am*, n. a great or classical poem (applied as a distinguishing title to six chief artificial poems, viz. the Raghu-vaṇśa, Kumāra-sambhava, and Meghadūta by Kālidāsa, the Śiśupālā-badha by Māgha, the Kirātārjuniya by Bhāravi, and the Naishadhīya or Naishadha-čārīta by Sri-harsha; according to some the Bhaṭṭi-kāya is also a Mahā-kāya). — *Mahā-kāśa*, *as*, m. (probably) N. of a mountain. — *Mahā-kāśī*, f., N. of the tutelary goddess of the Mātṛa-ga-jas. — *Mahā-kāśyapa*, *as*, m., N. of a disciple of Buddha. — *Mahā-kīṭa-parvata*, *as*, m., N. of a mountain in Gandhā-mādana. — *Mahā-kūṇḍa*, *as*, m., N. of one of the attendants of Śiva. — *Mahā-kumāra*, *as*, m. the eldest son of a reigning king, an hereditary prince. — *Mahā-kumudā*, f. = *kumudā*, Gmelina Arborea. — *Mahā-kumbhī*, f. = *kumbhī* = *katphala*, a species of plant. — *Mahā-kula*, *am*, n. a great family, noble family; (*as*, *ā*, *am*), being of a great family, sprung from a noble family, of noble birth or descent, high-born, noble. — *Mahā-kulīna*, *as*, *ā*, *am*, sprung from a great or noble family, nobly born, aristocratic. — *Mahā-kulīna-tā*, f. noble birth. — *Mahākulotpanna* (*lu-ut*), or *mahākulodbhava* (*lu-ud*), *as*, *ā*, *am*, sprung from a great or noble family. — *Mahā-kuśa*,

as, m., N. of a Cakra-vartin. — *Mahā-kushtha*, *am*, n. 'great cutaneous eruption,' N. of seven forms of cutaneous eruption. — *Mahā-kūpa*, *as*, m. a deep well. — *Mahā-kūrma*, *as*, m., N. of a king. — *Mahā-kūla*, *as*, *ā*, *am*, having high banks or lofty shores; (according to some = *mahā-kula*), of high birth. — *Mahā-kriśṇa*, *am*, n. great pain, great penance, (used as an epithet of Viṣṇu in Mahā-bh. Śānti-p. 12864.) — *Mahā-kṛīyā-parimāla*, *as*, m., N. of a kind of magical spell or incantation (= *manu*). — *Mahā-kṛishṇa*, *as*, m. 'very black,' species of serpent. — *Mahā-ketu*, *us*, m. 'having a great banner,' epithet of Śiva. — *Mahā-keśa*, *as*, *i*, *am*, having thick or strong hair; (*as*), m. epithet of Śiva. — *Mahā-kośa*, *as*, m. a large sheath or case (*as*, *ā*, *am*), having a large sheath or case; (*as*) m. epithet of Śiva (as having a large scrotum); (*i*) f., N. of a river; of the tutelary goddess of the Matanga-jas; (also read *mahā-kāśī*). — *Mahā-kośa-phala*, f. a species of gourd (= *deva-dālī*). — *Mahā-kośātākī*, f. a species of plant (= *hasti-goshā*). — *Mahā-kaushitaka*, *am*, n., N. of a Vedic work (incorrectly *mahā-kaushitaki*). — *Mahā-kaushīlā*, *as*, m., N. of a disciple of Buddha. — *Mahā-kratu*, *us*, m. a great sacrifice (such as the Rāja-sūya and the Āśva-medha; cf. *mahā-yajña*). — *Mahā-krama*, *as*, m. 'wide-striding,' an epithet of Viṣṇu. — *Mahā-krodha*, *as*, *ā*, *am*, excessively angry, very wrathful; (*as*), m. epithet of Śiva. — *Mahāksha* (*hā-ak*), *as*, *i*, *am*, 'large-eyed,' having great eyes; (*as*), m. epithet of Śiva. — *Mahā-kshatrapa*, *as*, m. a great satrap. — *Mahā-kshāra*, *as*, m. a kind of natron. — *Mahā-kshira*, *as*, m. sugar-cane. — *Mahā-kshobhya*, (with Buddhists) a particular high number. — *Mahā-kharva*, *as*, *am*, m. n. a high number, ten billions (?). — *Mahā-khalvala*, *ās*, m. pl., N. of a Sākhā or school; (also read *mahā-khallava*). — *Mahā-khāta*, *as*, *ā*, *am*, having a large ditch or moat. — *Mahā-khyāta*, *as*, *ā*, *am*, greatly renowned, very famous. — *Mahā-ga*, *as*, *ā*, *am* (?), great, prosperous. — *Mahā-gaṅgā*, f. the great Gaṅgā, N. of a river. — *Mahā-gaja*, *as*, m. a great elephant; one of the elephants that support the earth; [cf. *dik-karīn*.] — *Mahā-gaṇa*, *as*, m. a great multitude, a great crowd; (*ās*), m. pl. great hosts; a great corporate body. — *Mahā-gaṇapati*, *is*, or *mahā-gaṇeśa* (*ṇa-īśa*), *as*, m. 'great leader of the troops (of Śiva's attendants),' N. of Gaṇeśa or a form of Gaṇeśa. — *Mahā-gati*, (with Buddhists) a particular high number. — 1. *mahāgata* (*hā-ag*), *as*, m. 'great antidote,' a kind of medicinal compound. — 2. *mahāgata*, *as*, m. great sickness, severe illness, fever. — 3. *mahā-gata*, *as*, *ā*, *am*, armed with a great club. — *Mahā-gandha*, *as*, *ā*, *am*, having a strong odour, smelling strongly, exceedingly fragrant; (*as*), m. a kind of cane growing near water (= *jala-retasa*) Wrightia Antidysenterica; (*ā*), f. Urtica Lagopodioides; = *kevikā-pushpa*; epithet of Cāmuṇḍā (*am*), n. a kind of sandal-wood (= *hari-candana*) myrrh. — *Mahā-gaya*, *as*, m., Ved. 'having a great house,' epithet of Agni; (Śāy. = *mahadbhīr devā-dibhir abhigantavya* or *mahanti yajña-grīhāṇ gasya*). — *Mahā-garta*, *as*, m. epithet of Śiva. — *Mahā-garbha*, *as*, m. a great womb, large in terior, great source of generation; epithet of Śiva (*as*, *ā*, *am*), having a large womb, whose womb is great; having a large interior; (*as*), m., N. of Dānava. — *Mahā-gala*, *as*, *ā*, *am*, long-necked thick-necked. — *Mahā-gava*, *as*, m. Bos Gavzeus. — *Mahā-giri*, *is*, m. a great mountain; N. of Dānava; (with Jains) N. of one of the Daśa pūrvis. — *Mahā-gīta*, *as*, m. 'a great singer,' epithet of Śiva. — *Mahā-guṇa*, *as*, m. a chief quality or property, cardinal virtue, great excellency; (*as*, *ā*, *am*), possessing great excellencies, distinguished efficient, efficacious; (*as*), m., N. of a teacher. — *Mahāguṇa-tva*, *am*, n. the possession of great properties or virtues, great excellence. — *Mahā-guru*, *us*, m. a very venerable person. — *Mahā-gulmā*, f. a species of plant (= *sowa-rullī*). — *Mahā-guha*

as, m. a species of parasitical worm; (ā), f. the plant Hemionitis Cordifolia. — *Mahā-grīṣṭi*, is, f. a cow with a large hump. — *Mahā-godhūma*, as, m. large wheat, a particular kind of wheat. — *Mahā-gauri*, f. one of the nine forms of Durgā; N. of a river. — *Mahā-granthika*, as, ā, am, (in medicine) forming great knots. — *Mahā-graha*, as, m. 'the great planet,' an epithet of Rāhu. — *Mahā-grāma*, as, m. a great multitude (Ved.); a great village; N. of the ancient capital of Ceylon (said to be the *Maāyaramuon* of Ptolemy and the modern Māgama). — *Mahā-grīva*, as, ā, am, 'long-necked,' having a long neck; (as), m. epithet of Siva; a camel; N. of one of Siva's attendants; (ās), m. pl. N. of a people. — *Mahā-grīvin*, ī, m. 'long-necked,' a camel. — *Mahā-ghaṭa*, as, m. a great pitcher; a proper N. — *Mahā-ghasa*, as, m. 'great eater,' N. of one of Siva's attendants. — *Mahā-ghāsa*, as, ā, am, abounding with grass or fodder; (as), m. = *mahato mahatyā va ghāsaḥ*, Pāp. VI. 3, 46, Vārttika I. — *Mahā-ghūrṇā*, f. ardent spirits, spirituous liquor. — *Mahā-ghrita*, am, n. ghee kept a long time (used for medicinal purposes). — *Mahā-ghora*, as, ā, am, very terrible or formidable, very horrible; (as), n., N. of a hell. — *Mahā-ghosha*, as, m. a loud noise; (as, ā, am), making a loud noise, loud-sounding, noisy; (ā), f. a species of plant (= *karkuta-sringi* = *sringi*); gum olibanum tree, *Boswellia Thurifera*; (am), n. a market, fair. — *Mahā-ghosha-svara-rāja*, as, m., N. of a Bodhisattva. — *Mahā-ghoshānugā* ('*sha-an*'), f., N. of a particular Tantra deity. — *Mahāghoshesvara* ('*sha-iś*'), as, m., N. of a king of the Yakshas. — *Mahāghāṇa* ('*chā-an*'), as, ī, am, 'large-bodied, large-limbed,' having a great body or limbs, bulky, big; (as), m. epithet of Siva; a camel; a kind of rat (= *mahā-mushika*); *Asteracantha Longifolia*, *Plumbago Zeylanica*. — *Mahā-śakra*, am, n. a great wheel; (as), m. 'having a great wheel or circle,' N. of a Dānava. — *Mahā-śakra-praveśa-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-śakravartī-tā*, f. the rank of a great Śakra-vartin or universal monarch. — *Mahā-śakravartin*, ī, m. a great emperor or universal monarch. — *Mahā-śakravāda* or *mahā-śakravāla*, as, m., N. of a mythical mountain. — *Mahā-śāśū*, ūs, f. a species of culinary plant. — *Mahā-śāpa*, as, m. a very violent or passionate man; N. of one of Yama's two servants; N. of one of Siva's attendants; (ā), f. epithet of Cāmuṇḍā. — *Mahā-śaturaka*, as, m., N. of a jackal (in the Pañca-tantra). — *Mahā-śāpālā*, f. a kind of Āryā metre. — *Mahā-śamū*, ūs, f. a large army, a great battalion. — *Mahā-śāmpā*, f., N. of a country or kingdom. — *Mahā-śāryā*, f. the great course of life (applied to the life of a Bodhisattva). — *Mahā-śāla* ('*hā-aś*'), as, m. a great mountain. — *Mahā-śārya* ('*hā-aś*'), as, m. 'the great teacher,' epithet of Siva. — *Mahā-śitta*, see Gāpa Sutan-gamādī to Pāp. IV. 2, 80; (ā), f., N. of an Apsaras. — *Mahā-śit-tva*, am, n. (fr. *mahā* + *śit*), the state of great thoughtfulness or intelligence (?). — *Mahā-śit-rāpālā*, a species of plant. — *Mahā-śina*, ās, m. pl. the inhabitants of Great China. — *Mahā-śunda*, as, m., N. of a Buddhist mendicant. — *Mahā-śūda*, f., N. of one of the Mātṛis attending on Skanda. — *Mahā-śhada*, as, m. *Lipocercis Serrata*. — *Mahā-śhaya*, as, m. the Indian fig-tree. — *Mahā-śhidrā*, f. a species of plant (= *mahā-medā*). — 1. *mahāja* ('*hā-aja*'), as, m. a large he-goat. — 2. *mahāja*, as, ā, am, high-born, nobly born, aristocratic, noble. — *Mahā-jaṭā*, f. a great braid or coil of hair, the matted or twisted hair of Rudra or Siva; (as), m. 'wearing a great braid or coil of matted hair,' epithet of Siva. — *Mahā-jatru*, us, us, u, having a great collar-bone; (us), m. epithet of Siva. — *Mahā-jana*, as, m. a great multitude of men, the populace, (*mahājāna*, in the presence of a great number of men, in public); a great or eminent man, great persons; the chief or head of a trade or caste; a merchant, banker, tradesman; [cf. *mahājānika*.] — *Mahājāniya*, as, ā, am,

mercantile, commercial, = *mahāni jano yasya*, see Pāp. V. 1, 9, Vārttika 10. — *Mahā-jambū*, us, or *mahā-jambū*, ūs, f. a species of plant (= *vṛihat-phalū*). — *Mahā-jambhu*, as, m., N. of one of Siva's attendants. — *Mahā-joya*, as, ā, am, very victorious (Ved.); (as), m., N. of a Nāga; (ā), f. epithet of Durgā. — *Mahā-java*, as, ā, am, very impetuous, very swift, very fleet, exceedingly rapid; (ā), f., N. of one of the Mātṛis attending on Skanda, (also read *mano-javā*). — *Mahā-jāti*, is, f. Gærtnera *Racemosa*. — *Mahā-jātiya*, as, ā, am, rather large, tolerably big, moderately large; of an excellent sort or species. — *Mahā-jāna*, us, m. 'large-kneed,' N. of a Brāhman; of one of Siva's attendants. — *Mahā-jūbāla*, as, m., see Pāp. VI. 2, 38. — *Mahā-jālī*, f. a species of Ghoshā with yellowish flowers (= *rakta-kośṭakī*). — *Mahā-jihva*, as, m. 'long-tongued,' epithet of Siva; N. of a Daitya. — *Mahā-jñāna-gītā*, f., N. of a particular Tantra deity. — *Mahā-jñāna-yutā*, f. epithet of the goddess Manasā. — *Mahā-jñānin*, ī, m. a great sage or soothsayer; epithet of Siva. — *Mahā-jyaishthī*, f. epithet of a night of full moon coinciding with certain phenomena in the heavens in the month Jyāishtha. — *Mahā-jyotishmati*, f. a species of plant, (in Hindi *vaḍi-mālakanṇū*). — *Mahā-jyotis*, is, is, is, having great splendor, very splendid or brilliant; (is), m. an epithet of Siva. — *Mahā-jvāla*, as, ā, am, blazing or shining greatly, very brilliant; (as), m. an epithet of Siva; a sacrificial fire; N. of a hell; (ā), f. one of the Vidyā-devīs or goddesses of learning peculiar to the Jains (for *sarvāstra-m*°). — *Mahājāna* ('*hā-an*'), as, m. (= *ajāna*), N. of a mountain. — *Mahājñi* ('*hā-an*'), is, is, i, Ved. having broad spots. — *Mahāturi* ('*hā-af*'), ayas, m. pl., N. of a people. — *Mahātavi* ('*hā-af*'), f. a great forest. — *Mahā-takara*, as, m., N. of a commentator. — *Mahādhyā* ('*hā-ādī*'), as, ā, am, very rich, very wealthy; (as), m. *Nauclea Cadamba*. — *Mahā-nagnī*, see *mahā-nagnī*. — *Mahā-tattva*, am, n. 'the great principle,' the intellect (or second of the Sāṅkhya Tattvas, see *mahāt*); (ā), f., N. of one of Durgā's attendants. — *Mahā-tantra*, am, n., N. of a Śaiva work. — *Mahā-tapaḥ-saptamī*, f. 'the seventh (day in a particular half month) of severe penance,' a particular festival. — *Mahā-tapana*, as, m. 'greatly burning,' N. of a hell. — *Mahā-tapas*, ās, ās, as, doing severe penance, performing great religious austerities, very austere, rigidly ascetic; (ās), m. a great ascetic; an epithet of Viṣṇu; N. of a Muni. — *Mahā-tamaḥ-prabhā*, f. 'having thick darkness for its light,' N. of the lowermost of the twenty-one Narakas or hells (where great darkness is the only light). — *Mahā-tamas*, as, n. 'gross (spiritual) darkness,' N. of one of the five degrees of A-vidyā. — *Mahā-taru*, us, m. 'large tree,' Tithymalus Antiquorum; Euphorbia of various kinds. — *Mahā-tala*, am, n. 'very deep,' N. of the sixth of the seven lower worlds or regions under the earth inhabited by the Nāgas or serpent-demons, &c.; see *pātāla*. — *Mahā-tāpasīta*, am, n., Ved. N. of a Śattra. — *Mahā-tārā*, f., N. of a Buddhist goddess. — *Mahā-tālī*, f. a species of plant (= *āvartakī*). — *Mahā-tikta*, as, ā, am, very bitter; (as), m. the large Nimb tree, *Melia Sempervirens*; (ā), f., N. of two plants (= *yava-tiktā*, = *pāthā*). — *Mahā-tiktaka*, as, ā, am, extremely bitter; (with *sarpis*) a particular medicinal compound. — *Mahā-tiṭṭhā*, (with Buddhists) a particular high number. — *Mahā-tithi*, is, f. the great lunar day, the sixth day of a lunation. — *Mahā-tikshu*, as, ā, am, exceedingly sharp (said of weapons, perception, &c.); very pungent (said of flavours); (ā), f. the marking-nut plant (see *bhal-lātaka*). — *Mahā-tushṭi-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-teja*, as, ā, am, or *mahā-tejas*, ās, ās, as, having great energy or vigour, very vigorous, of great splendor, full of fire, very bright; (ās), m. a hero, demigod; N. of Agni or fire; of Skanda; of a warrior; of a king of the Garuḍas; (as), n. quicksilver, mercury. — *Mahātejo-garbha*, as, m. a kind of meditation. — *Mahā-taila*,

am, n. any valuable or precious oil, (or perhaps) N. of a particular kind of oil. — *Mahātodya* ('*hā-āt*'), am, n. a great drum. — *Mahātman* ('*hā-āt*'), ā, ā, a, 'high-souled,' magnanimous, having a great or noble nature, noble-minded, high-minded, lofty-minded, generous, noble, highly gifted; eminent, distinguished, mighty, powerful; (ā), m. the Supreme Spirit, great soul of the universe (= *paramātman*); the great principle, i. e. Intellect (= *mahā-tattva*, q. v.); scil. *gaya*, N. of a class of Manes. — *Mahātmatat*, ān, āt, at, 'high-souled,' magnanimous, highly gifted. — *Mahātmya*, as, ā, am (fr. *mahātman* above), magnanimous. — *Mahā-tyaya* ('*hā-āt*'), as, m. great pain, great destruction, any great evil or calamity; (as, ā, am), causing great pain or destruction, very pernicious. — *Mahā-tyāga*, as, m. great liberality or generosity; (as, ā, am), extremely liberal, very generous. — *Mahātyāga-maya*, as, ī, am, consisting of great liberality. — *Mahā-tyāgin*, ī, īnī, ī, making great sacrifices, extremely liberal or generous; (ī), m. epithet of Siva. — *Mahā-trikakud*, t, or *mahā-trikakubh*, p, m., Ved., N. of a Stoma. — *Mahā-tripura-sundarī-kavāca*, om, n., N. of a kind of magical spell or incantation. — *Mahā-trisūla*, am, n. a great trident. — *Mahā-daṣṣṭra*, as, ā, am, having great tusks or fangs; (as), m., N. of a Vidyā-dhara; of a man. — *Mahā-daḍḍa*, as, m. a great staff; a long arm; severe punishment; (as, ā, am), carrying a long staff; (as), m., N. of a servant or officer of Yama. — *Mahā-danta*, as, m. a great tooth, especially the tusk of an elephant; (as, ā, am), having large teeth or tusks; (as), m. epithet of Siva; an elephant with large tusks. — *Mahā-damatra*, am, n., N. of a work. — *Mahā-dambha*, as, ā, am, practising great deceit, very deceitful; (as), m. an epithet of Siva. — *Mahā-daridra*, as, ā, am, extremely poor. — *Mahā-daśā*, f. the influence of a predominant planet. — *Mahā-dāna*, am, n. a great gift, epithet of certain valuable gifts or the giving of different kinds of valuable presents to the priests (sixteen such gifts are particularly enumerated); (as, ā, am), accompanied by valuable presents (said of a sacrifice &c.). — *Mahā-dāru*, u, n. (= *deva-dāru*), Pinus Deodora, the Deodar tree. — *Mahādi-kaṭabhī*, f. a species of plant (= *śveta-kiṇī*); also read *mahāli-kaṭabhī*). — *Mahā-divākīrtya*, am, n., N. of a Sāman. — *Mahā-dundu*, us, m. a great military drum; (also read *mahā-dvandva*). — *Mahā-durga*, as, ā, am, very difficult to be crossed; (am), n. a great calamity or danger. — *Mahā-dūta* (?), N. of a Buddhist Sūtra work. — *Mahā-dūshaka*, as, m. a species of grain. — *Mahā-dṛiṭi*, is, m. a great leather bag or pouch. — *Mahā-deva*, as, m. 'the great deity,' especially as an epithet of Rudra or Siva (the third deity of the Hindī triad); epithet of Viṣṇu; N. of various persons; of the father of the poet Jaya-deva; of a commentator on the Nyāya-siddhānta-muktāvalī; of the son of Mukunda (author of the Ātmatva-jāti-vicāra and Śāḍṛīya-vāda); of a son of Somanātha, a commentator on the Hiraṇya-keśi-kalpa-sūtra; of a poet; of a mountain; (ī), f. 'the great goddess,' especially as an epithet of Durgā or Pārvatī, the wife of Siva; N. of Dākṣhāyānī in Śāla-grāma; epithet of Lakṣmī the wife of Viṣṇu; the first wife of a king; N. of various women; (am), n., N. of a Tantra; [cf. *śiva-tantra*.] — *Mahā-deva-tantra*, am, n. the Mahā-deva Tantra. — *Mahādeva-tva*, am, n. the state or dignity of 'the great deity.' — *Mahādeva-paṇḍita* and *mahādeva-bhaṭṭa* and *mahādeva-bhaṭṭa-dīnakara* and *mahādeva-vādindra* and *mahādeva-sarasvatī*, N. of certain learned men and authors. — *Mahādeva-pura*, am, n., N. of a city. — *Mahādeva-maṇi*, is, m. a species of plant. — *Mahādevi-tva*, am, n. the rank of first wife of a king. — *Mahādeviya*, as, ā, am, belonging to or composed by Mahā-deva. — *Mahā-daitya*, as, m. 'the great Daitya,' N. of a Daitya in the Manv-antara of Bhautya; of the grandfather of the second Candra-gupta. — *Mahā-dairgha-tamasa*, am, n., N. of a Sāman. — *Mahādbhūta* ('*hā-āt*'),

as, ā, am, very wonderful or marvellous; (*am*), n., Ved. a great marvel. — *Mahā-dyuti*, *is, is, ī*, of great splendor, supremely glorious, very bright or radiant. — *Mahā-dyotā*, f., N. of a particular Tantra goddess. — *Mahā-drāvaka*, *as, m.* a kind of medicinal compound; [cf. *drāvaka*]. — *Mahā-druma*, *as, m.* a great tree, *Ficus Religiosa*; N. of a son of Bhavya. — *Mahā-dronā* or *mahā-dronī*, f. a species of plant. — *Mahā-dvandva*, see *mahā-dundvā*. — *Mahā-dvāra*, *am, n.* a great door or gate, the outer gate of a temple, &c. — *Mahā-dhana*, *am, n.* great spoil or booty (taken in battle, Ved.); a great contest, great battle (Ved.); great wealth or riches; agriculture, husbandry; (*as, ā, am*), costing much money, very costly or precious, sumptuous, expensive, valuable; having much money, rich, wealthy; (*as*), m., N. of a man; (*am*), n. anything costly or precious; gold; incense; costly raiment, rich apparel. — *Mahā-dhana-pati*, *is, m.* a very rich man; [cf. *dhana-pati*]. — *Mahā-dhanu-dhara*, *as, or mahā-dhanushmat*, *ān, m.* a great archer or Bowman. — *Mahā-dhanus*, *us, us, us*, having a great bow, a great archer; (*us*), m. epithet of Siva. — *Mahā-dharma*, *as, m., n.* of a prince of the Kinnaras. — *Mahā-dhātū*, *us, m.* 'the great metal, the great element,' gold; lymph; epithet of Siva; = *meru-parvata*, q. v. — *Mahādhipati* (*hā-adhi*), *is, f.*, N. of a particular Tantra deity. — *Mahā-dhi*, *is, ī*, having a great understanding. — *Mahā-dhura*, see Pāṇ. V. 4, 74. — *Mahā-dhriti*, *is, m., n.* of a king. — *Mahā-dhvanī*, *is, m.* 'loud-voiced, making a loud noise,' N. of a Dānava. — *Mahādhamika* (*hā-adhi*), *as, ā, am*, 'who has gone a long journey,' dead. — *Mahādhrava* (*hā-adhi*), *as, m.* a great sacrifice. — *Mahā-dhvaṇa*, *as, m.* a loud sound. — *Mahānaka* (*hā-ān*), *as, m.* a kind of large drum. — *Mahā-nakha*, *as, ā, am*, having great nails or claws; (*as*), m. epithet of Siva. — *Mahā-nagara*, *am, n.* a great city or N. of a city, see Pāṇ. VI. 2, 89. — *Mahā-nagna*, *as, m.* (Ved.) 'quite naked,' a lover, paramour; a great officer of state, high official; (*ī*), f. (Ved.) a mistress, (also read *mahā-nagnī*). — *Mahā-nata*, *as, m.* 'the great actor,' an epithet of Siva. — *Mahā-nada*, *as, m.* a great river or stream; N. of a river; (*ī*), f., N. of a well-known river which rises on the south-west of Bengal, and after an eastward course of 520 miles divides into several branches at the town of Cuttack, and falls by several mouths into the Bay of Bengal; any great river which has a long course; N. of various streams; epithet of the Ganges. — *Mahānadi-sāgara-sargama*, *as, m.* confluence of the Mahā-nadi and the ocean, N. of a place. — *Mahānana* (*hā-ān*), *as, ā, or ī, am*, having a great mouth or face. — *Mahānanda* (*hā-ān*), or *mahā-nanda*, *as, m.* great bliss, the great joy of deliverance from further transmigration, final emancipation; N. of a disciple of Buddha; N. of a king; of a river; (*ā*), f. ardent spirits; a festival on the ninth day in the light half of the month Māgha; N. of a river. — *Mahānanda-tva*, *am, n.* the state of final emancipation, supreme blessedness. — *Mahānandī*, *is, m., n.* of a son of Nandivardhana. — *Mahā-naraka*, *as, m., n.* of one of the twenty-one hells or places of torment (see Manu IV. 88-90). — *Mahā-nula*, *as, m.* a kind of reed, Arundo Bengalensis. — *Mahā-nuvamī*, f. a festival on the ninth day in the light half of the month Āśvina [cf. Pāṇ. I. 2, 42]; the last of the nine days or nights dedicated to the worship of Durgā, the last day of the Durgā-pūjā. — *Mahānasa* (*hā-ān*), *am, n.* a large carriage, heavy wagon or cart; a kitchen (in this sense also rarely *as, m.*), cooking utensils; (*as*), m., N. of a mountain; (*ī*), f. a cook, kitchen-maid, (perhaps more correctly *māhānasi*; cf. *māhānasa*). — *Mahā-nāga*, *us, m.* a great serpent; a great elephant, epithet of one of the elephants that support the world. — *Mahānāgahana*, *as, m.* (?), epithet of Siva (Mahā-bh. Anuśāsana-p. 1239); of a Śrāvaka. — *Mahā-nāṭaka*, *am, n.* a great drama, epithet especially of the Hanuman-nāṭaka (but also

applied to the Bāla-rāmāyaṇa). — *Mahā-nāḍī*, f. a great tubular vessel; sinew, tendon. — *Mahā-nāda*, *as, m.* a loud sound, loud cry, roaring, bellowing; (*as, ā, am*), loud-sounding, roaring or bellowing loudly, making a loud noise; (*as*), m. a great drum; a muscle, shell; thunder-cloud, rain-cloud; an elephant; a lion; a camel; the ear; epithet of Siva; N. of a Rākshasa; (*am*), n. a musical instrument. — *Mahā-nānā-tva*, *am, n.* epithet of certain ceremonial rules or rubrics. — *Mahā-nābha*, *as, m., n.* of a son of Hiranyāksha; N. of another Dānava; epithet of a magical spell or incantation pronounced over weapons. — *Mahā-nāman*, *ā, m., n.* of a relation of Sākya-muni; (*mni*), f. a Pārisiṣṭa of the Sāma-veda; (*mnyas*), f. pl., scil. *ṛcās*, epithet of nine verses of the Sāma-veda in the Sakarī metre beginning with the words *Vidā Magharan*. — *Mahā-nāmnika*, *as, ā, am*, relating to the Mahā-nāmnī or Mahā-nāmnī verses above. — *Mahā-nāmnī-erata*, *am, n.* a religious observance in which the Mahā-nāmnī verses are recited. — *Mahā-nārāyaṇa*, *as, m.* 'the great Nārāyaṇa,' Vishnu. — *Mahā-nārāyaṇopaniṣad* (*ṇa-up*), t, f., N. of an Upaniṣad of the Yajurveda. — *Mahā-nāsa*, *as, ā, am*, 'great-nosed,' having a great nose; (*as*), m. epithet of Siva. — *Mahā-nidra*, *as, ā, am*, sleeping soundly, fast asleep, sleeping long; (*ā*), f. 'the great sleep,' death. — *Mahā-nīnāda*, *as, m., n.* of a Nāga. — *Mahā-nimba*, *as, m.* a sort of large Nimb tree, Melia Sempervirens (Bukayun). — *Mahā-niyama*, *as, m.* 'great vow,' an epithet of Vishnu (in Mahā-bh. Sānti-p. 12864). — *Mahā-niyuta*, *am, n.* (with Buddhists) a particular high number. — *Mahā-niraya*, *as, m., n.* of a hell; [cf. *nir-aya*]. — *Mahā-nirashṭa*, *as, m., Ved.* a gelded bull; [cf. *nir-aṣṭa*]. — *Mahā-nīrvāṇa*, *am, n.* 'the great Nirvāṇa,' the total extinction of individuality. — *Mahā-niś*, f. [cf. 3. *niś*], the dead of night, midnight (Manu IV. 129). — *Mahā-niśā*, f. midnight, the dead of night, the time after midnight [cf. *mahā-rātra*]; epithet of Durgā. — *Mahā-nīśiṭha*, *ās, m. pl.*, N. of a Jaina sect. — *Mahā-nīca*, *as, m.* 'very low (in caste),' a washerman, fuller. — *Mahā-nīla*, *as, ā, or ī, am*, dark blue, deep black; (*as*), m. a kind of sapphire or emerald (= *indranīla-vīṣeṣa*); a kind of bellium (= *guggulu*); Verbesina Scandens, Eclipta Prostrata (= *bhrīngarāja*); N. of a Nāga; of a mountain; (*ā*), f. a species of plant, = *mahā-jambu*; (*ī*), f., N. of two plants (= *nīlparājitā*, *vrihanīlī*). — *Mahānīla-tantra*, *am, n., n.* of a Tantra. — *Mahānīla-maya*, *as, ī, am*, consisting or made of sapphire, filled with sapphires. — *Mahānīlābhra-jāṭiya* (*lā-abh*), Nom. P. *jāṭiyati*, &c., to resemble a dense mass of black clouds. — *Mahānīlo-pala* (*lā-up*), *as, m.* 'dark-blue stone,' a sapphire. — *Mahānūbhava* (*hā-ān*), *as, ā, am*, being in high esteem, worthy, mighty, exalted, dignified, pre-eminent, just, virtuous; (*as*), m. a gentleman. — *Mahānūbhava-tva*, *am, n.* high esteem, great dignity, worthiness, mightiness. — *Mahānūvāga* (*hā-ān*), *as, m.* great love, excessive affection. — *Mahā-nṛitya*, *as, m.* 'a great dancer,' epithet of Siva. — *Mahā-netra*, *as, ā, am*, large-eyed, having large eyes; (*as*), m. epithet of Siva. — *Mahā-nemi*, *is, m.* a crow. — *Mahāntaka* (*hā-ān*), *as, m.* 'the great finisher,' death; epithet of Siva. — *Mahāndhakāra* (*hā-ān*), *as, m.* thick darkness, gross spiritual darkness. — *Mahāndhra* (*hā-ān*), *as, m., n.* of a people and of their country. — *Mahāndhraka* (*hā-ān*), *as, m., n.* of a king of Vidhā; (also read *mahāndhraka*). — *Mahā-nyāya*, *as, m.* a principal rule. — *Mahā-nyāsa*, N. of a grammatical commentary. — *Mahānvaya* (*hā-ān*), *as, ā, am*, being of noble family or distinguished lineage. — *Mahā-paksha*, *as, ā, am*, having a great party or numerous adherents; having a great family; (*as*), m. 'great-winged,' a kind of duck; epithet of Garuḍa; (*ī*), f. an owl. — *Mahāpagā* (*hā-ān*), f. a great river or stream; N. of a river. — *Mahā-panka*, *as, am, m. n.* deep mire, a great slough or quagmire. — *Mahā-pankti*, *is, f., Ved.* a kind of metre of forty-eight

syllables. — *Mahā-pañcamūla*, *am, n.* the five great roots; [cf. *pañca-mūla*]. — *Mahā-pañcā-viṣa*, *am, n.* the five great poisons (viz. *śringī, kula-kūṭa, mustaka, vatsa-nābha, śankha-karnī*). — *Mahā-pañḍita*, *as, ā, am*, greatly learned, one who is a great scholar; (*as*), m. a great Paṇḍit or philosopher. — *Mahā-patra*, *as, m.* 'having large leaves,' a kind of pot-herb; (*ā*), f. a species of plant (= *mahā-jambu*). — *Mahā-patha*, *as, m.* the principal path or road (to a town or house), chief road, high street (in a city), high road, main road, highway; epithet of Siva; the long journey, the passage into the next world, the way of all flesh, (*mahā-patham yā*, to go the long journey, to die); the long pilgrimage to the shrine of Siva on mount Kēdāra or the same pilgrimage performed in spirit (i. e. deep absorption into Siva); the knowledge of the essence of Siva acquired in this pilgrimage; the mountain-tops from which the faithful throw themselves to obtain a speedier entrance into heaven; N. of the book which treats of the above subjects; N. of a hell; (*am*), n. = *brahma-randhra*, q. v. — *Mahā-patha-gama*, *as, m.* or *mahā-gamana*, *am, n.* 'going the great or universal way, going the way of all flesh, dying. — *Mahāpathika*, *as, m.* one who goes the great pilgrimage, such a man is reckoned in Mahā-bh. Sānti-p. 2874 among the Brāhmaṇa-*cāṇḍālas*). — *Mahā-pada*, a word of doubtful meaning in Rīg-veda X. 73, 2. — *Mahā-pada-pankti*, *is, f., Ved.* a kind of metre of thirty-one syllables. — *Mahā-padma*, *am, n.* a white lotus, the figure or form of a large or white lotus; N. of a city on the right bank of the Ganges; (*as*), m., N. of one of the nine treasures of Kuvera; (with Jains) N. of a particular treasure inhabited by a Nāga; N. of one of the eight treasures connected with the Padmīni magical art; a particular high number (= 100,000 Padmas, variously reckoned at one hundred thousand millions, one million of millions, or one hundred billions; in this sense also *am, n.*); N. of a hell; a kind of serpent; N. of a Nāga or serpent-demon dwelling in the Mahā-padma treasure above; N. of the southernmost of the elephants that support the world; epithet of Nanda [cf. *mahāpadma-pati*]; N. of a son of Nanda; a Kinnara or attendant on Kuvera. — *Mahāpadma-pati*, *is, m.* epithet of Nanda. — *Mahāpadma-saras*, *as, or mahāpadma-salila*, *am, n., n.* of a lake. — *Mahā-padya*, *am, n.* a great or classical verse; [cf. *mahā-kāvya*]. — *Mahāpadya-shatka*, *am, n.* six classical verses in praise of king Bhoja (ascribed to Kālidāsa). — *Mahā-panthaka*, *as, m., n.* of a disciple of Buddha. — *Mahā-parākrama*, *as, ā, am*, very brave, of great prowess; [cf. *mahā-vīrya-parākrama*]. — *Mahā-parāhṇa*, *as, m.* 'mid-afternoon,' a late hour in the afternoon; [cf. *mahā-niśā, mahā-rātra*]. — *Mahā-parimīrṇa*, title of a Buddhist Sūtra. — *Mahā-pavitra*, *as, ā, am*, greatly purifying, greatly protecting against unfavourable influences; (*as*), m. epithet of Vishnu. — *Mahā-pasu*, *us, m.* large cattle. — *Mahā-pātala*, a species of plant. — *Mahā-pāṭa*, *as, m.* a long flight; (*as, ā, am*), far-flying (said of an arrow). — *Mahā-pātaka*, *am, n.* a great crime or sin, a crime of the highest degree (five such are enumerated in Manu XI. 54, viz. killing a Brāhmaṇa, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of these crimes); any great crime or heinous sin, a great transgression. — *Mahā-pātakin*, *ī, īnī, ī*, guilty of one of the five great crimes, a great criminal or one guilty of heinous sin. — *Mahā-pātra*, *as, m.* a prime minister; [cf. *pātra*]. — *Mahā-pāda*, *as, ā, am*, 'large-footed,' having large feet; (*as*), m. epithet of Siva. — *Mahā-pāna*, *am, n.* a costly beverage, expensive drink. — *Mahā-pāpa*, *am, n.* a great crime (see *mahā-pātaka*). — *Mahā-pāpman*, *ā, ā, a*, doing much evil, very wicked, very hurtful. — *Mahā-pāraṇika*, *as, m., n.* of a disciple of Buddha. — *Mahā-pāraṇika*, a species of plant. — *Mahā-pārevata*, *am, n.* a species of fruit tree

because this title is applied contemptuously in Bengal to a low caste Brāhman who officiates at funeral rites and is the first feasted after the period of mourning; it is also applied to a Brāhman who performs religious ceremonies for Śūdras and mixed castes); (*am*), n. 'the great Brāhmaṇa', epithet of the Pañcaviṣṭa-Brāhmaṇa. — *Mahā-bhāṭa*, *as*, m. a great warrior; N. of a Kṣatriya; of a Dānava. — *Mahā-bhadra*, *as*, m., N. of a mountain; (*ā*), f. Gmelina Arborea; epithet of the Gaṅgā; N. of a lake. — *Mahā-bhaya*, *am*, n. great danger or peril; (*us*), m. Great Danger personified as a son of Adharma by Nirṛiti [cf. *bhaya*]; (*as*, *ā*, *am*), accompanied with great danger or peril; very dangerous or formidable. — *Mahā-bhāga*, *as*, *ā*, *am*, one to whom a great portion or lot has fallen, highly fortunate or blessed, very prosperous; eminent in the highest degree, illustrious, highly distinguished; virtuous in a high degree, pure, holy; (*as*), m. great luck, happiness, prosperity; (*ā*), f., N. of Dakṣhāyānī in Mahālaya. — *Mahābhāga-tā*, f. or *mahābhāga-tva*, *am*, n. high excellence, great good fortune or happiness, great prosperity, exalted station or merit; the possessing of the eight cardinal virtues. — *Mahābhāgavata*, *as*, m. a great worshipper of Bhagavat; (*am*), n. the great Bhāgavata Purāṇa; N. of an Upa-Purāṇa. — *Mahā-bhāgin*, *ī*, *inī*, *i*, exceedingly fortunate. — *Mahā-bhāgya*, *am*, n. great luck or happiness, extreme good fortune, high excellence, exalted position. — *Mahā-bhāṇḍa*, *am*, n. a great vessel. — *Mahā-bhāra*, *as*, m. a great weight or burden, heavy load. — *Mahā-bhārata*, *am*, n. (with *yuddha* or *ākhyāna* or some similar neuter substantive expressed or understood), 'the great war of the Bharatas' or 'the great narrative of the war of the Bharatas', N. of the great epic poem in about 215,000 lines describing the acts, rivalries, and contests of the sons of the two brothers Dhritarāshtra and Pāṇḍu, descendants of Kuru and Bharata, who were of the lunar line of kings reigning in the neighbourhood of Hastinā-pura, (the poem consists of eighteen books and the supplement called Hari-vaṇṣa, the whole being attributed to the sage Vyāsa, who was son of Satyawatī and father of Dhritarāshtra and Pāṇḍu by the widows of his brother Viçitra-vīrya; in the Sangraha-parvan 266, the word *mahā-bhārata* is said to be derived from *mahā-bhāra*, 'great weight', and a form *mahā-bhārata*, *as*, m. is also given; cf. Pāp. VI. 2, 38.) — *Mahā-bhārata-tātparya-nirṇaya*, title of a work. — *Mahābhārata-larapaṇa*, *as*, m. title of a work. — *Mahābhārata-yuddha*, *am*, n. the great war of the Bharatas. — *Mahābhārata-vākhyāna*, *am*, n. title of a work. — *Mahā-bhāratika*, *as*, m. (perhaps) one who knows the Mahā-bhārata. — *Mahābhāshya*, *am*, n. (contracted for *vākyaṇa-m*), 'the great (grammatical) commentary', N. of Patañjali's great commentary on the grammatical Sūtras of Pāṇini. — *Mahābhāshya-dīpikā*, f., N. of Bhartri-hari's exposition of the Mahā-bhāshya. — *Mahābhāshya-pradīpa*, *as*, m., N. of Kaiyata's exposition of the above Mahā-bhāshya. — *Mahā-bhāsura*, *as*, *ā*, *am*, extremely brilliant; (*as*), m. epithet of Viṣṇu. — *Mahā-bhikṣu*, *us*, m. 'the great mendicant', an epithet of Śākya-muni. — *Mahābhijana* ('*hā-abh*'), *as*, m. high or noble lineage or race, noble descent. — *Mahābhijana-jāta*, *as*, *ā*, *am*, sprung from a noble race or family, of noble birth or descent. — *Mahābhijñā-jñānābhikṣu* ('*hā-abh*', 'na-abh'), *ūs*, m., N. of a Buddha. — *Mahābhīmāna* ('*hā-abh*'), *as*, m. great self-conceit, great pride, arrogance. — *Mahābhīshava* ('*hā-abh*'), *as*, m. the great extraction or distillation of Soma. — *Mahābhīsheka* ('*hā-abh*'), *as*, m. solemn unction; N. of the fourteenth Lambaka in the Kathā-sarīt-sāgara. — *Mahābhīsyandīn* ('*hā-abh*'), *ī*, *inī*, *i*, generating great moisture. — *Mahā-bhīta*, *as*, *ā*, *am*, greatly terrified, very timid, pusillanimous, cowardly; (*ā*), f. a sort of sensitive plant, Mimosa Pudica. — *Mahā-bhīti*, *is*, f. great terror, great danger or distress. — *Mahā-bhīma*, *as*, m., N. of one of Siva's

attendants; epithet of Sāntanu; [cf. *mahā-bhīshma*.] — *Mahā-bhīru*, as, m. 'very timid,' a sort of beetle or fly found in cow-dung. — *Mahā-bhīsha-naka*, as, ā or *ikā*, am, causing great distress, exceedingly fearful. — *Mahā-bhīshma*, as, m. = *mahā-bhīma*, q. v. — *Mahā-bhaja*, as, ā, am, long-armed, having long arms, strong-armed, powerful. — *Mahā-bhāta*, as, ā, am, being great, great; (as), m. a great creature or being, (*sthāvarā jangamāśca mahābhūtā*, great objects both stationary and movable); (am), n. a great element, primary element (of which five are reckoned, viz. ether, air, fire, water, earth; cf. *Manu* I. 6); a gross element (in phil. as distinguished from a subtle element or *Tan-mātra*, q. v.). — *Mahābhūta-gṛha-dāna*, am, n. a kind of religious gift. — *Mahā-bhūmi*, is, f. a great country. — *Mahā-bhūshaṇa*, am, n. a costly ornament. — *Mahā-bhīringa*, as, m. a species of *Verbesina* with blue flowers (= *nīla-bhīringa-rāja*). — *Mahā-bhērī-hāraka*, N. of a Buddhist Sūtra work. — *Mahā-bhairava*, as, m. a form of Śiva or Bhairava; N. of a Linga; (as, ī, am), related to or connected with *Mahā-bhairava*. — *Mahābhairava-tantra*, am, n., N. of a Tantra. — 1. *mahā-bhoga*, as, m. [cf. 1. *bhoga*], a great curve or coil, great hood (of a snake), great winding; (as, ā, am), having great windings or coils, having a great hood; (as), m. a serpent. — 2. *mahābhoga* (*hā-abh*), as, ā, am, having a wide girth (as a tree); having a large compass or circumference. — 3. *mahā-bhoga*, as, m. great enjoyment; (as, ā, am), causing or possessing great enjoyment; (ā), f. an epithet of Durgā. — 1. *mahābhoga-rat*, ān, ati, at, or *mahā-bhogin*, ī, ini, i, having a large hood. — 2. *mahābhoga-rat*, ān, ati, at, having great enjoyments. — *Mahā-bhoja*, as, m. a great monarch; N. of a king. — *Mahā-bhoja* or *mahābhoja-deśa*, as, m. Great Tibet. — *Mahā-bhaama*, as, m., N. of a king. — *Mahābhra* (*hā-abh*), am, n. a great or dense cloud. — *Mahā-makha*, as, m. a great sacrifice, principal sacrifice (see *mahā-yajña*). — *Mahā-maṇjāshaka*, as, m. epithet of a particular celestial flower. — *Mahā-maṇi*, is, m. a costly gem, precious jewel (as the diamond, ruby, &c.); epithet of Śiva. — *Mahā-maṇicāda*, as, m., N. of a Nāga or serpent-demon. — *Mahā-maṇḍala*, as, m., N. of a king. — *Mahā-maṇḍalika*, as, am, N. of a Nāga. — *Mahā-maṇḍuka*, as, m. 'large frog,' a species of frog (described as *pīta-maṇḍuka*). — *Mahā-mata*, as, ā, am, highly esteemed or honoured. — *Mahā-mati*, is, ī, great-minded, magnanimous, high-minded, clever; (is), m. the planet Jupiter; N. of a king of the Yakshas; of a Bodhi-sattva; (is), f., N. of a woman (wife of Karuṇākara and mother of Padma-nābha); (ī), f. epithet of a particular lunar day personified as a daughter of Angiras. — *Mahā-matta*, as, ā, am, being in strong or violent rut (as an elephant). — *Mahā-matsya*, as, m. a large fish, sea-monster. — *Mahā-madu*, as, m. great pride or intoxication; the strong or violent rut (of an elephant), strong passion; (as, ā, am), greatly intoxicated, being in strong or violent rut; (as), m. an elephant in rut, an elephant. — *Mahā-manas*, ās, ās, as, or *mahāmanaska*, as, ā, am, great-minded, high-minded, magnanimous, liberal, munificent; proud-minded, proud, haughty; (ās), m. a fabulous animal, = *śarabha*, q. v. [cf. *manas-vin*]; N. of a king. — *Mahā-manī*, is, m., N. of a king; (probably incorrect for *mahā-mati* or *mahā-maṇi*). — *Mahā-manushya*, as, m., N. of a poet. — *Mahā-mantra*, as, m. any very sacred or efficacious text (of the Veda &c.); a great spell, efficacious charm. — *Mahā-mantrānusāriṇī* (*ra-an*), f., N. of a Buddhist goddess. — *Mahā-mantrin*, ī, m. a chief counsellor, prime minister; a great statesman or politician. — *Mahā-mandārava*, as, m. a species of plant. — *Mahā-mayūri*, f., N. of a Buddhist goddess; [cf. *mahā-mayūri*]. — *Mahā-marakuta*, as, m. a great emerald; (as, ā, am), adorned with great emeralds; (also read *mahā-marakata*). — *Mahā-malaya-pura*, am, n., N. of the seven pagodas

hewn out of the rocks near Madras. — 1. *mahā-maha*, as, m. a great festival. — 2. *mahāmaha*, as, ā, am (probably an old intensive form), very mighty, of great might, Ved.; greatest of the great, very wealthy; greatly to be worshipped, *Sāy. = atisāyena sarvaiḥ pūjaniya* or *mahā-dhana* or *na-hatām apī nahat*; (ā), f. epithet of a constellation; [cf. the similar forms *ghanāghana*, *patāpata*, *vadāpada*.] — *Mahā-mahas*, ānsi, n. pl. great lights or glories. — *Mahāmahima-iva*, am, n. excessive greatness. — *Mahā-mahīman*, ā, m. excessive greatness, true greatness; (ā, ā, a), very great, extremely great, truly great, high and mighty. — *Mahā-mahivrata*, as, ā, am, Ved. exercising great power, very powerful and effective, accomplishing great and mighty acts; (*Sāy. = mahāniya-bahu-karman*). — *Mahā-maheśvarāyatana* (*ra-āy*), am, n. a particular region of the gods. — *Mahā-mahopādhyāya* (*hā-up*), as, m. a very great preceptor, very venerable teacher. — *Mahā-mānsa*, am, n. costly meat, epithet of various kinds of meat and especially of human flesh. — *Mahāmānsa-vikraya*, as, m. selling human flesh. — *Mahāmātya* (*hā-am*), as, m. the prime minister of a king. — *Mahā-mātra*, as, ā or ī, am, great in measure, great, the greatest, best, most excellent; (as), m. a man of high rank or great substance, prime minister, great officer of state, high official, counsellor, general, &c.; an elephant-driver or keeper (= *Hindūstāni mahāvat*); a superintendent of elephants; (ī), f. a spiritual teacher's wife, wife of a prime minister or high official, great lady. — *Mahā-mānasikā*, f. (with Jainas) N. of one of the sixteen Vidyā-devīs. — *Mahā-mānasi*, f. a goddess peculiar to the Jainas. — *Mahā-mānin*, ī, ini, i, exceedingly proud. — *Mahā-māya*, as, ā, am, having great deceit or illusion, practising great illusion or deceit, very illusory; (as), m. epithet of Viṣṇu; of Śiva; N. of an Asura; of a Vidyā-dhara; (ā), f. great deceit or illusion, worldly illusion, the divine power of illusion (which makes the material universe appear as if really existing and renders it cognizable by the senses), the Great Illusion (the illusory nature of worldly objects personified and identified with Durgā); N. of a wife of Suddhodana. — *Mahāmāyā-dhara*, as, m. an epithet of Viṣṇu. — *Mahāmāyā-sambara* or *mahāmāyā-sambara-tantra*, am, n., N. of a Tantra. — *Mahāmāyūrī*, f. (with Buddhists) one of the five tutelary goddesses; [cf. *mahā-mayūrī*]. — *Mahāmāyūrī-stotra*, am, n., N. of a collection of Stotras. — *Mahā-mārakata*, as, ā, am, richly adorned with emeralds; [cf. *mahā-marakata*]. — *Mahā-mārī*, f. 'the great destroying goddess,' an epithet of Durgā; a great pestilence or mortality, the cholera; [cf. *mārī*]. — *Mahā-mārga*, as, m. a great road, main street, high street, high road; [cf. *mahā-pātha*]. — *Mahā-māla*, as, ā, am, wearing a great garland; (as), m. epithet of Śiva. — *Mahā-mālikā*, f. a kind of metre, four times $\circ \circ \circ \circ \circ \circ \circ \circ$. — *Mahā-māsha*, as, m. a species of large bean (= *rāja-māsha*). — *Mahā-māheśvara*, as, m. a great worshipper of Maheśvara (Śiva). — *Mahā-mīna*, as, m. a kind of fish. — *Mahā-mukha*, am, n. a great mouth, the great embouchure of a river; (as, ī, am), large-mouthed, having a large mouth (said of Śiva); having a great embouchure; (as), m. a crocodile; N. of a man (perhaps a brother of Kshemānkara). — *Mahā-mucīṇḍa*, a species of plant. — *Mahā-mucīṇḍa-parvata*, as, m., N. of a particular fabulous mountain. — *Mahā-mūṇḍanikā* or *mahā-mūṇḍī*, f. a species of plant (= *mahā-srāvāṇikā*). — *Mahā-mudrā*, f. a particular posture or position of the hands or feet (in the practice of Yoga, q. v.); a particular high number. — *Mahā-muni*, is, m. a great Muni or sage; N. of Vyāsa; epithet of Buddha; of Agastya; of a Jina; the coriander plant; (ī), n. any medicinal herb or drug; coriander seed. — *Mahā-mūḍha*, as, ā, am, very foolish or infatuated, a great simpleton. — *Mahā-mūrkhā*, as, m. a great fool. — *Mahā-mūrti*, is, is, ī, large-formed, great-bodied, having

a vast body; (is), m. epithet of Viṣṇu. — *Mahā-mūrdhan*, ā, ā, a, great-headed, large-headed, having a huge head; (ā), m. epithet of Śiva. — *Mahā-māla*, am, n. a large root, large or full-grown radish (opposed to *bāla-mūla*, q. v.); (as), m. a species of large onion (= *rāja-palāṇḍu*). — *Mahā-mūlya*, as, ā, am, high-priced, very costly or precious, highly valuable; (as), m. a ruby. — *Mahā-mūshaka*, as, m. a kind of large mouse or rat. — *Mahā-mṛga*, as, m. a large animal (especially any large forest animal usually chased by hunters, as a boar, buffalo, &c.); an elephant. — *Mahā-mṛitya*, us, m. great death, chief death, epithet of Śiva. — *Mahāmṛityu-jaya*, as, m. 'conquering great death,' epithet of a particular sacred text addressed to Śiva, (also *mahāmṛityajaya-mantra*). — *Mahā-mṛidha*, am, n. a great battle. — *Mahā-megha*, as, m. a great cloud, dense cloud; an epithet of Śiva; N. of a man; (also read *megha-rega*). — *Mahāmegha-nṛvāsīn*, ī, m. 'dwelling in thick clouds,' an epithet of Śiva. — *Mahāmegha-svana* or *mahāmegha-nibha-svana*, as, ā, am, sounding like immense thunder-clouds. — *Mahāmeghaugha-nirghoṣa* (*gha-ogh*), as, ā, am, sounding like: multitude of large thunder-clouds. — *Mahā-meda*, as, m. the coral tree, *Erythrina Indica*; a species of medicinal plant (= *purodhava*); there is also: form *mahā-medā*. — *Mahā-medha*, as, m. a great sacrifice (= *asva-medha*). — *Mahā-medhā*, f. 'great intellect, the great intelligence,' epithet of Durgā. — *Mahā-meru*, us, m. the great Meru. — *Mahā-maitra*, as, m., N. of a Buddha; (ī), f. great friendship, excessive attachment. — *Mahāmaitrī samādhi*, is, m. (with Buddhists) epithet of a particular kind of devotion. — *Mahā-moha*, as, m. great confusion or infatuation of mind; (ā), f. an epithet of Durgā. — *Mahā-mohana*, as, ī, am, very confusing, extremely bewildering, causing great infatuation. — *Mahā-maudgalyāyana*, as, m., N. o a disciple of Buddha. — *Mahāmbaka* (*hā-am*), as, m. (perhaps for *mahāmbuda*), an epithet of Śiva; [cf. *mahā-megha*]. — *Mahāmbuja* (*hā-am*), am, n. a particular high number, a billion. — *Mahāmāla* (*hā-am*), as, ā, am, very acid, exceedingly sour; (am), n. the fruit of the Indian tamarind; acid seasoning. — *Mahā-yaksha*, as, m. a great Yaksha, a chief of the Yakshas [cf. *yaksha-pati*]; N. of a servant of the second Arhat of the present Ava-sarpiṇī; (ās), m. pl. a class of Buddhist deities; (ī), f. a great female Yaksha. — *Mahā-yaksha-senāpātī*, is, m., N. of a particular Tantr. deity. — *Mahā-yajña*, as, m. a great sacrifice or offering, a principal act of devotion, (of these great religious offerings or devotional acts there were five according to *Manu* III. 69-71, viz. *brahma-yajña deva-yajña, pitṛi-yajña, manushya-yajña, bhūta-yajña*, q. v. v., or devotional acts having reference severally to the Veda, the gods, the Manes of ancestors, men, and all created beings); an epithet of Viṣṇu. — *Mahāyajña-bhāga-hara*, as, m. 'receiving a share of the great sacrifice,' epithet of Viṣṇu. — *Mahā-yantra*, am, n. a great machine, great mechanical work (as a lock, dike, &c.). — *Mahā-yantra-pravartana*, am, n. the engaging in or erecting great mechanical works (such as dikes, bridges, &c.). — *Mahā-yana*, as, m. the might Yama. — *Mahā-yamaka*, am, n. a verse in which all four Pādas contain words with exactly the same sounds, but different senses (e.g. *Kirātārjunīya* XV 52, where *Vikāśamīyurjagatisamārgaṇāḥ* is repeated four times with different significations). — *Mahā-yasas*, ās, ās, as, or *mahāyasasaka*, as, ā, am, very glorious, very famous or illustrious, renowned, celebrated; (ās), m., N. of the fourth Arhat of the past Utsarpiṇī; N. of a learned man; (ās), f., N. of one of the Mātṛis attending on Skanda. — *Mahā-yasa* (*hā-ay*), as, ā, am, having much iron (as an arrow), having a large iron point (= *mahā-phalaka*). — *Mahā-yātra*, f. a great pilgrimage, the pilgrimage to Kāśī or Bānars; N. of a work upon omens. — *Mahā-yāna*, am, n. 'the great vehicle

opposed to *hīna-yāna*), epithet of a later system (Buddhist teaching promulgated by Nāgārjuna, and treated of in the Mahā-yāna-sūtras; (*as*), m. 'having great chariot,' N. of a king of the Vidyā-dhāras. — *Mahāyāna-deva*, *as*, m. an honorary title of Huiuen-thsang. — *Mahāyāna-parigraha*, *as*, m. follower of the Mahā-yāna doctrines. — *Mahāyāna-paribhāsa*, N. of a Bodhi-sattva. — *Mahāyāna-yoga-āstra*, *as*, m., N. of a work. — *Mahāyāna-saṃrakṣa*, *as*, m., N. of a work; (also called *mahāyāna-saṃparigraha-sūtra*). — *Mahāyāna-sūtra*, *am*, n. 'a Sūtra serving as a great vehicle,' epithet of several Buddhist Sūtras. — *Mahā-yāma*, *as*, m., N. of a Sāman. — *Mahā-yāmya*, *as*, m. an epithet of Vishṇu. — *Mahā-yuga*, *am*, n. a great Yuga or Yuga of the gods (= four Yugas of mortals or the aggregate of the Kṛta, Tretā, Dvāpara, and Kali Yugas = 4,320,000 years of mortals; a day and a night of Brahmā comprise 2000 Mahā-yugas). — *Mahāyuta*, *as*, m. a particular high number. — *Mahāyudha* (*hā-āy*), *as*, *ā*, *am*, having great or strong weapons; (*as*), m. epithet of Śiva. — *Mahā-yogin*, *i*, m. a great Yogin; N. of Vishṇu; of Śiva; a cock. — *Mahā-yogesvara* (*ga-iś*), *as*, m. a great master of the Yoga system. — *Mahā-yoni*, *is*, f. excessive dilation of the female organ. — *Mahā-yaudhājaya*, *am*, n., N. of a Sāman. — *Mahā-rakṣas*, *as*, m. a great Rākṣasa. — *Mahā-rakṣā*, *f*. (with Buddhists) a great tutelary goddess, five in number, viz. Mahā-pratisārā or Pratisārā, Mahā-māyūrī or Mahā-mayūrī, Mahā-sahasra-pranandī or -pramardī, Mahā-śīvatī or -śetavī, and Mahā-mantrānūśīlī. — *Mahā-rakṣita*, *as*, n. a proper N. — *Mahā-rajata*, *am*, n. gold; hom-apple; [cf. *mahā-rajana*]. — *Mahā-rajana*, *am*, n. the safflower (= *kusumbha*); gold; (*as*, *ā*, *am*), coloured with saffron, (perhaps for *māhārajanā*). — *Mahā-rajā*, *as*, *am*, m. n. a great battle, great war. — *Mahāranya* (*hā-ar*), *am*, n. a large wood, great forest. — *Mahā-ratna*, *am*, n. a costly jewel, precious gem, most precious of all gems. — *Mahāratna-pratimaṇḍita*, *as*, m., N. of a Kalpa or cycle. — *Mahāratna-maya*, *as*, *i*, *am*, consisting of costly gems, full of precious stones. — *Mahāratna-vat*, *ān*, *atī*, *at*, adorned with costly gems, covered with precious stones. — *Mahāratna-varṣā*, *f*, N. of a particular Tantra goddess. — *Mahā-ratha*, *as*, m. a large car, great chariot; a great warrior or hero, (in this sense not necessarily a Bahuvrīhi comp., as shown by the accent, cf. also *ratha*, a warrior, hero); N. of a Rākṣasa; of a son of Viśvāmitra; of a king (= Suddhodana in another birth); N. of a minister of King Saṅkara-varman; desire, longing [cf. *mano-ratha*]; (*as*, *ā*, *am*), having a great chariot, possessing large chariots. — *Mahāratha-tva*, *am*, n. heroism, the being a great warrior. — *Mahā-rathyā*, *f*. a great street, high street; *mahārathyā purī*, a city having large streets. — *Mahārambha* (*hā-ār*), *as*, *ā*, *am*, performing great undertakings, enterprising, busy, industrious. — *Mahā-rava*, *as*, *ā*, *am*, loud-sounding, uttering loud cries, loud; (*as*), m., N. of a man; of a Daitya, (also read *mahā-bala*). — *Mahā-raśmi-jātvābhāsa-garbhā*, *as*, m., N. of a Bodhi-sattva. — *Mahā-rasa*, *as*, m. a precious mineral; quicksilver; (*as*, *ā*, *am*), very savory, having much flavour; (*as*), m. a sugarcane (= *kośa-lāra*); Phoenix Sylvestris; Scirpus Kysoor; (*am*), n. sour rice-water. — *Mahā-rasa-vat*, *ān*, *atī*, *at*, having much flavour, very pleasant to the taste; (*atī*), *f*. a kind of food. — *Mahā-rāja*, *as*, m. a great king, reigning prince, supreme sovereign; (with Buddhists) a great lord, great ruler, (these are four in number, constituting together with their attendants a class of divine beings); a deified Jaina teacher; an epithet of Mañju-śrī; a follower of the sect of Vallabhācārya; a finger-nail. — *Mahā-rājaka*, *as*, m. = *mahā-rājika*, col. 2. — *Mahā-rājakulīna*, *as*, *ā*, *am*, belonging to a race of great kings. — *Mahā-rāja-śūta*, *as*, m. a kind of mango. — *Mahā-rāja-druma*, *as*, m. Cathartocarpus (Cassia) Fistula. — *Mahā-rāja-miśra*, *as*, m., N. of a man (son of Māpikya-miśra). — *Mahārājadhīrāja* (*ja-*

adh), *as*, m. a paramount sovereign, universal emperor. — *Mahā-rājika*, *ās*, m. pl. epithet of a class of gods or demigods (variously reckoned at 236 and 220 in number); (*as*), n. epithet of Vishṇu. — *Mahā-rājñī*, *f*. a great queen, the principal wife of a Rājā, a queen in her own right, reigning queen; epithet of Durgā. — *Mahā-rāja*, *am*, n. the rank or title of a reigning sovereign, sovereignty. — *Mahā-rātra*, *am*, n. midnight, the dead of night, late at night, the time after midnight, close of night. — *Mahā-rātri*, *is*, or *mahā-rātri*, *f*. midnight, the dead of night, time after midnight; the great night of the complete destruction of the world; the eighth day (or night) in the light half of the month Āśvina. — *Mahā-rāmāyaṇa*, *am*, n. the great Rāmāyaṇa. — *Mahā-rāṣṭra*, *am*, n. a great kingdom or realm, 'the great country,' i. e. the Mahrattā or Marāṭha (or more commonly Mahratta) country, the land of the Mahrattas in the west of India; a kind of metre; (*ās*), m. pl. the Marāṭha people, commonly called Mahrattas; (*ī*), *f*, scil. *bhāṣā*, the Mahrattī (or more properly Marāṭhī) language, the language of the Mahrattas; epithet of various plants, a species of culinary plant (= *jala-pippalī*). — *Mahārāṣṭraka*, *as*, *ikā*, *am*, belonging to the great or Marāṭha country or to the land of the Mahrattas; (*ās*), m. pl. the Marāṭha people (commonly called Mahrattas). — *Mahārāṣṭriya*, *as*, *ā*, *am*, belonging to the Marāṭha country or people, belonging to the Mahrattas. — *Mahā-rishṭa*, *as*, m. a species of tree allied to the Melia Bukayun (= *mahā-nimba*). — *Mahā-ruj*, *k*, *k*, *k*, or *mahā-ruja*, *as*, *ā*, *am*, causing great pain, very painful. — *Mahā-rudra*, *as*, m. 'the great Rudra,' a form of Śiva; (*ī*), *f*. a form of Durgā. — *Mahā-ruru*, *us*, m. a species of antelope (= *mahā-mṛga*). — *Mahā-rūpa*, *as*, *ā*, *am*, large-formed, mighty in form, great in mien; (*as*), m. epithet of Śiva; N. of a Kalpa or cycle; resin; (*ā*), *f*, N. of one of Durgā's attendants. — *Mahā-rūpaka*, *am*, n. a kind of drama. — *Mahā-rūpin*, *i*, *ini*, *i*, large-formed, great in shape or mien. — *Mahā-retas*, *ās*, *ās*, *as*, abounding in seed, having great virile energy; (*ās*), m. epithet of Śiva; [cf. *mahā-vīja*]. — *Mahā-roga*, *as*, m. a severe or dangerous illness, grievous malady (applied to the following disorders, *unmāda*, *trag-dosha*, *rājayakṣman*, *śvāsa*, *madhu-meha*, *bhagan-dara*, *udara*, *āsmarī*). — *Mahā-rogin*, *i*, *ini*, *i*, suffering from a severe illness, very ill. — *Mahā-roḍa*, a species of plant. — *Mahā-roman*, *ā*, *ā*, *a*, having large or thick hair on the body; (*ā*), m. epithet of Śiva; of a king; of the superior of a Buddhist monastery; [cf. *mahā-loman*]. — *Mahā-raudra*, *as*, *ā*, *am*, very terrible, very awful; (*ī*), *f*. an epithet of Durgā; [cf. *mahā-rudrī*]. — *Mahā-raurava*, *as*, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88-90); (*am*), n., N. of a Sāman. — *Mahā-rauhīna*, *as*, m., N. of a demon. — *Mahārgha* (*hā-ar*), *as*, *ā*, *am*, high-priced, very costly or precious, extremely valuable; (*as*), m. a sort of quail, Perdix Chinensis (= *lāvaka*). — *Mahārgha-tā*, *f*. great costliness, preciousness, high value. — *Mahārgha-rūpa*, *as*, *ā*, *am*, magnificently formed, of splendid form. — *Mahārghya*, *as*, *ā*, *am*, very costly, precious, valuable. — *Mahārghya-tā*, *f*. = *mahārgha-tā*. — *Mahārēls* (*hā-ar*), *is*, *is*, *is*, having great flames, flaming high. — *Mahārṇava* (*hā-ar*), *as*, m. 'the mighty sea,' great sea or ocean; an epithet of Śiva; title of a book by Viśveśvara [cf. *kṛtīya-mahārṇava*, *smṛtī-mahārṇava*]; (*ās*), m. pl. 'dwelling by the ocean,' N. of a people. — *Mahārtha* (*hā-ar*), *as*, m. a great thing, a great matter; weighty or important meaning; (*as*, *ā*, *am*), having large substance, rich; great, dignified; having great meaning, very important; significant, weighty; (*as*), m., N. of a Dānava; (*am*), n. (according to a commentator) = *mahā-bhāṣya*. — *Mahārthaka*, *as*, *ā*, *am*, having great substance, rich, valuable; having great meaning, very important, &c. — *Mahārtha-vat*, *ān*, *atī*, *at*, having great meaning, very significant, very important, of great conse-

quence, very dignified. — *Mahādraka* (*hā-ār*), *am*, n. wild ginger (= *vanādraka*). — *Mahārdha* (*hā-ar*), *as*, m. a species of plant, (commonly Mahājā). — *Mahārbuda* (*hā-ar*), *am*, n. ten Arbudas = one thousand millions. — *Mahārma* (*hā-ar*), see Pān. VI. 2, 90. — *Mahārka* (*hā-ar*), *as*, *ā*, *am*, very worthy or deserving, very valuable or precious, costly, splendid; excellent, eminent; (*am*), n. white sandal-wood. — *Mahā-lakṣmī*, *is*, *f*. the great Lakṣmī (properly the Sakti of Nārāyaṇa or Vishṇu, but sometimes identified with Durgā, the wife of Śiva, or with Sarasvatī, the wife of Brahmā); epithet of a girl thirteen years old, or of one not arrived at puberty, who represents the goddess Durgā at the Durgā festival; N. of a woman (mother of Gangā-dāsa); a kind of metre, four times — — — — —. — *Mahālakṣmī-stotra*, *am*, n. meditation and prayer in the worship of Lakṣmī. — *Mahālaya* (*hā-ā*), *as*, m. a great dwelling; a great temple, great monastery; a temple in general; a place of refuge, sanctuary, asylum; the Loka or world of Brahmā; a tree &c. sacred to a deity; a place of pilgrimage; the Supreme Being or great Universal Spirit (= *paramātman*); a particular half month (= *kanyagatāpara-pakṣa* and *śaurāśviniya-kṛṣṇa-pakṣa*); N. of a place; of a man; (perhaps *am*, n.), N. of a Linga; (*ā*), *f*, N. of a particular festival, the day of the moon's change in the month Bhādra and the last day of the Hindū lunar year. — *Mahālasa* (*hā-ā*), *as*, *ā*, *am*, very lazy, extremely idle; (*ā*), *f*, N. of a woman (mother of the commentator Nārāyaṇa). — *Mahā-lakṣmī*, *f*, see *mahādi-kaṭabhī*. — *Mahā-linga*, *am*, n. a great Linga or phallus; N. of a place; (*as*, *ā*, *am*), having a great phallus or virile organ; (*as*), m. epithet of Śiva. — *Mahā-līlā-sarasvatī*, *f*. a form of Tārā, q. v. — *Mahālugi-paddhati*, *is*, *f*, N. of a book. — *Mahā-lodhra* or *mahā-lodha*, *as*, m. a species of Symplocos (the Bengālī *pāṭiyālodha*, the bark of which is used as an astringent). — *Mahā-loman*, *ā*, *ni*, N. of the superior of a Buddhist monastery; [cf. *mahā-roman*]. — *Mahā-lola*, *as*, *ā*, *am*, excessively eager; (*as*), m. a crow. — *Mahā-loha*, *am*, n. 'great iron,' a magnet, loadstone; [cf. *kṛṣṇa-loha*]. — *Mahā-vanṣa*, *as*, m. great lineage or race; (*as*, *ā*, *am*), sprung from a great race or family. — *Mahāvāṇṣa-samudbhava*, *as*, *ā*, *am*, sprung or descended from a great race or family. — *Mahā-vāṇṣya*, *as*, *ā*, *am*, springing from a high or noble race, belonging to a very noble family. — *Mahāvākūsa* (*hā-ao*), *as*, *ā*, *am*, having great space, very spacious, very roomy or wide. — *Mahā-valtra*, *as*, *ā*, *am*, large-mouthed, wide-mouthed, having a big mouth; (*as*), m. epithet of a Rākṣasa or Dānava. — *Mahā-vakṣas*, *ās*, *ās*, *as*, broad-chested, having a great or wide breast; (*ās*), m. epithet of Śiva. — *Mahā-vajraka*, *am*, n. (i. e. *taila*), a kind of oil mixed with several other ingredients for medicinal purposes. — *Mahā-vajrī*, see *mahā-bajrī*. — *Mahā-vada*, *as*, m., Ved. 'speaker of great words,' proclaimer or teacher of Vedic knowledge. — *Mahā-vadha*, *as*, m., Ved. a mighty or destructive weapon, destructive thunderbolt; (*as*, *ā*, *am*), carrying a mighty weapon or destructive shaft; (Sāy. = *mahā-vajra*). — *Mahā-vana*, *am*, n. a great wood, large forest; N. of a Buddhist monastery in a forest in Udyāna; N. of a large forest in Vṛndāvana; (*as*, *ā*, *am*), having a great forest. — *Mahā-vapa*, *as*, m. a species of medicinal plant, Erythrina Indica (= *mahā-meda*). — *Mahā-varā*, *f*. Dūrva grass. — *Mahā-varāha*, *as*, m. 'a great boar,' epithet of Vishṇu in his boar incarnation; N. of a king; of a work mentioned in the Sarva-darśana-saṅgraha. — *Mahā-varoha* (*hā-ar*), *as*, m. Ficus Infectoria. — *Mahā-vartana*, *am*, n. high wages, large pay or allowance. — *Mahā-vallī*, *f*. a large climbing-plant; Gertnera Racemosa. — *Mahā-vasa*, *as*, m. the Gangetic porpoise, Delphinus Gangeticus. — *Mahā-vasu*, *us*, *us*, *u*, Ved. possessing much substance, very wealthy. — *Mahā-vastu*, N. of a work. — *Mahā-vākya*, *am*, n. any long continuous

composition or literary work (such as the Mahābhārata, Rāmāyana, Raghu-vaṇśa, &c.); a principal sentence, great proposition, epithet of twelve mystical utterances of the Upanishads (e.g. *tattvam asi, aham brahmāsmi, brahmaivedam sarvam*, &c., especially of the mystic words *Tattvam* and *Om*); N. of an Upanishad. — *Mahā-vāta*, as, m. a great or stormy wind, strong blast. — *Mahāvāta-vyādhi*, is, m. a great or severe nervous disorder. — *Mahā-vātsa-pra*, am, n., N. of a Sāman. — *Mahā-vādīn*, ī, m. a great controversialist. — *Mahā-vāmadecya*, am, n., N. of a Sāman. — *Mahā-vāyu*, us, m. a great gale or storm, tempestuous wind, strong blast; air (as an element). — *Mahā-vārāha*, N. of a work. — *Mahāvārūṇi*, f. the festival on the thirteenth day of the moon's decrease in the month Caitra. — *Mahā-vārtika*, am, n. 'the great Vārtika or critical commentary,' epithet of Kātyāyana's Vārtikas on the Sūtras of Pāṇini; [cf. *mahāvārtika*]. — *Mahā-vārshikā*, f. a species of plant. — *Mahā-vālabhida*, am, n., N. of a particular Sastra or hymn. — *Mahā-vāhana*, a particular high number. — *Mahā-vikrama*, as, ā, am, very valorous or courageous, very heroic; (as), m., N. of a lion; of a Nāga. — *Mahā-vikramin*, ī, m., N. of a Bodhi-sattva. — *Mahā-vighna*, as, m. a great obstacle. — *Mahā-vijña*, as, ā, am, very wise or intelligent. — *Mahā-vidha*, N. of a sacred district; (ā), f. (in the Yoga system) epithet of a certain *vṛtti* or condition of the *manas* or mind. — *Mahā-vidyā*, f. a great or exalted science; a form of Durgā. — *Mahā-vidyut-prabha*, as, m., N. of a Nāga. — *Mahā-vidyeshvari* ('yā-is'), f., N. of a goddess (perhaps a form of Durgā). — *Mahā-vipulā*, f. a kind of Āryā metre. — *Mahā-vibhāṣā*, f. a general alternative, a rule containing a general alternative. — *Mahā-vibhāṣā-skā-sāstra*, am, n. title of a book. — *Mahā-vibhūta*, a particular high number. — *Mahā-vibhūti*, is, ī, possessing superhuman power; (is), m. epithet of Vishṇu. — *Mahā-vimbara*, a particular high number. — *Mahā-virāva*, as, ā, am, loud-sounding, far-resounding, (according to Malli-nātha = *dirgha-sabda*). — *Mahā-viṭa* = *mahā-bīla*. — *Mahā-vivāha*, a particular high number. — *Mahā-viśiṣṭa*, as, ā, am (said to be for *mahad-viśiṣṭa*), greatly or highly distinguished, see Pāp. VI. 3, 46. — *Mahā-visha*, am, n. 'great poison,' a kind of poison enumerated among the Kanda-vishāpi; (as, ā, am), very poisonous or venomous; (as), m. Coluber Naga (= *kāla-sarpa*), a kind of small serpent said to have two heads. — *Mahā-vishuva*, am, n. or *mahāvishuva-sankranti*, is, f. the vernal equinox, the moment of the sun's passing into Aries (differing by several days from European computation). — *Mahā-vishṇu*, us, m. the great Vishṇu. — *Mahā-vihāra*, as, m. a great Buddhist monastery; N. of a particular monastery in Ceylon. — *Mahāvihāra-vāsin*, īnas, m. pl., N. of a Buddhist school. — *Mahā-viṇi*, is, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88-90). — *Mahā-vija*, as, ā, am, having much seed; (as), m. an epithet of Śiva; [cf. *mahā-retas*]. — *Mahā-vijya*, am, n. the septum of the scrotum and part of the perinaeum, the perinaeum. — *Mahā-viṭa*, as, m., N. of a son of Savana. — *Mahā-vira*, as, m. a great hero; epithet of Vishṇu; an archer, bowman; a lion; epithet of Garuḍa, the bird and vehicle of Vishṇu; fire, sacrificial fire; a sacrificial vessel; the thunderbolt of Indra; a white horse; the Indian cuckoo or koil (= *kokila*); a kind of hawk (= *sau-čāna*); a species of plant (= *eka-vira*); N. of a king; of a son of Brīhad-ratha; of a son of Priya-vrata; of a son of Savana, (also read *mahā-vita*); N. of the last or twenty-fourth Arhat of the present Ava-sarpinī, (he is the last and most celebrated Jaina teacher of the present age, and is supposed to have flourished in the province of Behar in the sixth century before the Christian era); (ā), f. a species of plant (= *kshira-kakoli*). — *Mahāvira-carita* or *mahāvira-carita*, am, n. 'the exploits of the great hero (Rāma),' N. of a celebrated drama by Bhava-

bhūti; 'the exploits of Mahā-vira (the Arhat),' N. of a book, (in this last sense usually written *mahāvira-carita*). — *Mahā-visha*, as, ā, am, of great strength or energy, very energetic, very powerful or mighty, very potent; (as), m., N. of Brahmā: of an Indra in the Manv-antara of Tāmasa or of Rāucya; of a Buddha; of a Jina or Jaina saint; of a king (son of Brīhad-ratha or of Brīhad-bhukta; also read *mahā-vira*); of a king (son of Bhavan-manyu or of Manyu); of a Buddhist Bhikshu; of a species of edible bulbous root, = *vārāhi-kanda*; (ā), f. the wild cotton-shrub (= *mahā-satāvārī*); epithet of Sāijhā the wife of Sūrya. — *Mahā-vriksha*, as, m. a great tree; a species of Euphorbia. — *Mahāvriksha-kshira*, as, am, m. n. the milky juice of the above tree. — *Mahā-vṛddha*, as, ā, am, very old or aged. — *Mahā-vṛinda*, am, n. a particular high number (= 100,000 Vṛindas). — *Mahā-vṛisha*, as, m. a great bull; (ās), m. pl., N. of a people. — *Mahā-vṛihati*, see *mahā-bṛihati*. — *Mahā-vega*, as, m. great impetuosity, extreme velocity, excessive speed, great swiftness or fleetness; (as, ā, am), very impetuous, very fleet or swift, excessively rapid; surging, raging (as the sea); (as), m. an ape; the bird Garuḍa; (ā), f., N. of one of the Mātṛis attending on Skanda. — *Mahāvega-labdhā-sthāma*, as, m., N. of a king of the Garuḍas. — *Mahā-vegavati*, f. a species of plant. — *Mahā-vedi*, is, f. the great Veda. — *Mahā-veda*, as, m. epithet of a particular position of the hands or feet (in the practice of Yoga). — *Mahā-vela*, as, ā, am, having high tides or strong currents, billowy, surgy. — *Mahā-vaipulya*, am, n. great magnitude, wide extent. — *Mahāvaipulya-sūtra*, am, n., N. of a Buddhist Sūtra work. — *Mahā-vaira*, am, n. great enmity. — *Mahā-vairāja*, am, n., N. of a Sāman. — *Mahā-vaivādeva*, Ved. epithet of a Graha, q. v. — *Mahā-vaivānara-vrata* and *mahā-vaivāmitra* and *mahā-vaishṭambha*, am, n., N. of three Sāmans. — *Mahā-vyādhi*, is, m. a great or severe disease; the black leprosy. — *Mahā-vyāhṛiti*, is, f. a great Vyāhṛiti or mystical word, (the three words *Bhūr, Bhuvah, Svar*, pronounced after the Praṇava *Om*, are the three great Vyāhṛitis, see *vyāhṛiti*). — *Mahā-vyutpatti*, is, f., N. of a Sanskrit-Tibetan lexicon. — *Mahā-vyūha*, as, m. epithet of a Samādhi; N. of a Deva-putra. — *Mahā-vraṇa*, am, n. a serious wound. — *Mahā-vrata*, am, n. a great duty, fundamental duty (five in number, according to the Jaina system, viz. refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire); a great vow; a great religious observance; (Ved.) epithet of a Sāman or Stotra appointed to be sung on the last day but one of the Gavām-ayana (applied also to the day itself or its ceremonies or to the Sastra following the Stotra); the rule or vow of the Pāśupatas, = *pāśu-pata-vrata*; (as, ā, am), one who has undertaken solemn religious duties or vows, performing a great vow, great in the performance of religious vows, very devotional; observing the rule or vow of the Pāśupatas, a Pāśupata; (according to Śāy. on Rīg-veda I. 45, 3, and Nirukta III. 17) = *mahi-vrata*, q. v. — *Mahāvratā-vat*, ān, atī, at, Ved. connected with the Pāśupata Sāman, &c. — *Mahāvratā-vesha-bhṛit*, t, t, t, wearing the dress of a Pāśupata. — *Mahāvratika*, as, ā, am, related to the Mahāvratā Sāman, &c.; observing the rule of the Pāśupatas, a Pāśupata. — *Mahāvratika-vesha*, as, ā, am, dressed as a Pāśupata. — *Mahā-vratin*, ī, inī, ī, observing the rule or vow of the Pāśupatas; (ī), n., a Pāśupata; an epithet of Śiva; a devotee, ascetic (= *joṭiṅga*); = *uras-kala* (?). — *Mahāvratīya*, as, ā, am, Ved. relating to the Mahāvratā Sāman or to the Mahāvratā day. — *Mahā-vratā*, as, ā, am, Ved. accompanied by a great host (of Maruts, said of Indra; Śāy. *marudbhir mahān vrataḥ samūho gasya*). — *Mahā-vrihi*, is, m. a kind of large rice. — *Mahāśa* ('hā-ās'), as, m., N. of a son of Kṛishṇa. — *Mahā-sukmi*, is, m., N. of a Cakra-vartin. — *Mahā-sakti*, is, ī, ī, very powerful, very mighty; (is), m. epithet of Śiva; of Kārtti-

keya; of a son of Kṛishṇa. — *Mahā-sanku*, us, m. the sine of the sun's elevation. — *Mahā-sāṅka*, as, m. a great conch-shell; the temporal or frontal bone, the forehead; a human bone; a particular high number (= ten Nikhvaras or 1,000,000,000); one of Kuvera's treasures; N. of a Nāga or serpent-demon. — *Mahāsankha-maya*, as, ī, am, formed of the temporal or frontal bone. — *Mahā-saṅha*, as, m. a species of thorn-apple (= *vāja-dhattūra*). — *Mahā-saṅapushpikā*, f. a species of plant. — *Mahā-satā* or *mahā-satāvārī*, f. a species of plant (= *bahu-patrickā*). — *Mahāsana* ('hā-ās'), as, ā, am, eating much, very voracious, a great eater; (as), m., N. of an Asura. — *Mahāsani-dhvaṇa* ('hā-ās'), as, m. a great banner consisting of the thunderbolt and its lightning, (according to Malli-nātha on Raghu-v. 3, 56 = *mahān aśani-rūpo dhvajah*). — *Mahā-sabda*, as, m. a great noise, loud sound, loud cry; the word *mahā*; any official title beginning with the word *mahā*; (as, ā, am), making a loud sound, very noisy, very loud. — *Mahā-samā*, f. a large Acacia Suma. — *Mahā-sambhu*, us, m. the great Śiva. — *Mahāśaya* ('hā-ās'), as, m. 'the great receptacle (of water),' the sea, ocean; (as, ā, am), having a noble disposition, high-minded, magnanimous, liberal, munificent, open, unsuspicious; (as), m. a respectable person, gentleman; (sometimes a term of respectful address = Sir, Master). — *Mahā-sayana*, am, n. a great bed or couch. — *Mahā-sayya*, f. a great or lofty couch, royal couch or seat, throne. — *Mahā-sara*, as, m. a species of reed (= *sthilā-sara*). — *Mahā-salka*, as, m. 'large-scaled,' a kind of prawn or sea crab (Manu III. 272). — *Mahā-śastra*, am, n. a great weapon, powerful weapon. — *Mahā-sāka*, am, n. a kind of vegetable. — *Mahā-sākya*, as, m. a great Sākya. — *Mahā-sākhya*, as, ā, am, having great branches; (ā), f. a great recension of the Vedic text; the plant *Urtica Lagopodioides*. — *Mahā-sānti*, is, f., Ved., N. of a great expiatory formula (for averting evil). — *Mahā-sāla*, as, ā, am, having a large house; (as), m. a great householder (= *mahā-prihastha*); N. of a son of Janam-ejaya; [cf. *mahā-sila*]. — *Mahā-sāli*, is, m. a kind of large and sweet-smelling rice; [cf. *mahā-vrihi*]. — *Mahā-sālina*, as, ā, am, very modest, exceedingly bashful. — *Mahā-sālraṇa*, am, n. 'great fomentation,' epithet of a particular remedy. — *Mahā-sāsana*, am, n. great rule or dominion, great edict or order of government; (as, ā, am), exercising great dominion, having great power; (as), m. (perhaps) a minister who enforces the royal edicts. — *Mahāśarāḥ-samudbhava*, as, m. (with Jains) N. of the sixth lakṣa Vāsudeva. — *Mahā-sīras*, ās, ās, as, 'great-headed,' having a large head; (ās), m. a kind of serpent; a species of lizard; N. of a man; of a Dānava. — *Mahā-sīrodhara*, as, ā, am, having a long or thick neck. — *Mahā-silā*, f. a kind of weapon. — *Mahā-siva*, as, m. the great Śiva. — *Mahā-sitavati*, f. (with Buddhists) N. of one of the five great tutelary goddesses (see *mahā-rakṣā*); also read *mahā-sēta-vati*. — *Mahā-sitā*, f. a species of plant, Asparagus *Racemosa* (= *sata-mūli*). — *Mahā-sīrsha*, as, m., N. of one of Śiva's attendants. — *Mahā-sila*, as, m., N. of a son of Janam-ejaya; [cf. *mahā-sāla*]. — *Mahā-sukti*, is, f. a pearl muscle, mother of pearl. — *Mahā-suklā*, f. an epithet of Sarasvatī. — *Mahā-sūbhra*, am, n. silver. — *Mahā-sūdra*, as, m. a Sūdra in a high position; an upper servant; a cowherd, herdsman; (ī), f. a female cow-keeper, a herdsman's wife; (ā), f. a Sūdra woman in a high position. — *Mahā-sūnya*, am, n. 'the great vacuity or vacancy,' epithet of a particular spiritual state of a Yogin. — *Mahā-sūnyatā*, f. (with Buddhists) 'the great void,' an epithet of one of the eighteen vacuities or vacancies. — *Mahā-sēta-vati*, f., see *mahā-sitavati*. — *Mahā-sūvīrsha*, am, n., N. of a Sāman. — *Mahā-sūila*, as, m. a great rock or mountain; N. of a mountain. — *Mahā-sōṇa*, as, m. 'the great Sōṇa,' N. of a river; [cf. *sōṇa*]. — *Mahā-saṇḍi*, f. a species of plant (= *śveta-kiṭhi*). — *Mahā-śauśhira*,

as, m. a kind of scurvy in the mouth. — *Mahāśman* ('hā-as'), ā, m. a precious stone, ruby. — *Mahāśmaśana*, am, n. 'the great cemetery or place of burial,' epithet of the city of Benares (whither Hindūs are in the habit of going to die). — *Mahāśyamā*, f. *Ichnocarpus frutescens*; *Dalbergia sissoo*. — *Mahāśrama* ('hā-ās'), as, m. 'the great hermitage,' N. of a sacred bathing-place. — *Mahāśramaṇa*, as, m. 'the great religious mendicant,' an epithet of Śākya-muni. — *Mahāśrāvaka*, (as, m. a great Śrāvaka or disciple (of Śākya-muni). — *Mahāśrāvāṇikā*, f. a species of plant (= *mūṇḍī*, *mahā-mūṇḍī*, &c.). — *Mahāśrāvāṇī*, f. a species of plant, (perhaps) *Sphaeranthus indicus*. — *Mahāśrī*, īs, f. N. of a Buddhist goddess; an epithet of Lakṣmī. — *Mahāśrūtī*, īs, m., N. of a Gandharva. — *Mahāśva* ('hā-s'), as, m., N. of a man. — *Mahāśva-silā* ('hā-as'), f. a great stable, principal stable, royal stables. — *Mahāśvāsa*, (as, m.) 'great breathing or difficulty of breathing,' a kind of asthma. — *Mahāśveta*, as, ā, am, very white, of a dazzling whiteness; (ā), f. a white variety of the *Convolvulus paniculatus* or *Batatas paniculata*, *Clitoria ternatea* (= *śeta-kiṇīhī*, *mahāśayapushpikā*); white or candied sugar; an epithet of Sarasvatī; of Durgā; N. of a woman. — *Mahāśveta-gaṇṭhī*, f. a species of plant (= *mahāśayapushpikā*). — *Mahāśvashūṭī*, f. a form of Durgā. — *Mahāśhodhā-nyāsa*, as, m. epithet of a particular position of the hands and feet. — *Mahāśhāmī* ('hā-ash'), f. 'the great eighth,' epithet of the eighth day in the light half of the month Āśvina (or festival in honour of Durgā, called the Durgā-pūjā). — *Mahāśhāmī-sandhī-pūjā*, f. the festival described above. — *Mahāśankata*, as, ā, am, very intricate or difficult, full of great difficulties, very troublesome. — *Mahāśankrāntī*, īs, f. 'the great passing,' the sun's entrance into Capricorn, the winter solstice. — *Mahāśaijñā*, f. a particular high number. — *Mahāśatī*, f. a highly virtuous woman, a very constant or faithful wife, any woman who is pattern of conjugal fidelity. — *Mahāśatobrihatī*, Ved. a kind of metre. — *Mahāśatomukhā*, f. a kind of metre. — *Mahāśattā*, f. absolute being, absolute existence. — *Mahāśattra*, am, n., Ved. a great Soma sacrifice, a great festival on which Soma is offered. — *Mahāśattva*, as, m. a great creature, large animal; (am), n. great essence or being; (as, ā, am), having a great or noble essence, noble, good, virtuous, just; (as), m. epithet of a Bodhi-sattva; of Kuvera [cf. *mahā-sanna*]; of Śākya-muni as heir to the throne. — *Mahāśattva-badha*, as, m. the killing of a great creature or large animal. — *Mahāśatya*, as, m. epithet of Yama. — *Mahāśana* ('hā-ās'), am, n. a great seat, splendid throne. — *Mahāśana-parīśhāda*, as, ā, am, amply supplied with seats and furniture. — *Mahāśandhivigraha*, as, m. the office of prime minister of peace and war; [cf. *mahā-sandhivigrahika*]. — *Mahā-sanna*, as, m. epithet of Kuvera; [cf. *mahā-sattva*]. — *Mahā-saptami*, f. 'the great seventh,' epithet of a particular seventh day. — *Mahāśaphara*, as, m. a species of fish. — *Mahā-samangā*, f. a species of plant (called in Hindi *kagachīyā*). — *Mahā-samaya*, N. of a Buddhist Sūtra. — *Mahā-samāpta*, a particular high number. — *Mahā-samudra*, as, m. 'the great sea,' the ocean. — *Mahā-sambhava*, as, m. epithet of a particular world. — *Mahā-sammata*, as, ā, am, highly honoured or esteemed; (as), m. (with Buddhists) N. of the first king of the present age of the world; N. of a Turushka chief. — *Mahāsammatīya*, ās, m. pl., N. of a Buddhist school. — *Mahā-sammohana*, as, ī, am, greatly bewildering, greatly confusing the mind; (am), n., N. of a Tantra. — *Mahā-sarasvatī*, f. the great Sarasvatī. — *Mahā-sarjā*, am, n. a particular high number (= *mahāmbuja*). — *Mahā-sarga*, as, m. a great or completely new creation (after a complete destruction of the world), a renovation of the universe. — *Mahā-sarjā*, as, m. *Terminalia tomentosa*; the jack tree, *Artocarpus integrifolia*. — *Mahā-sarpa*, am, n., N. of a Sāman. — *Mahā-*

saha, as, ā, am, much-enduring, bearing much; (as), n. *Trapa bispinosa*; (ā), f. the globe *Amaranth* or *Gomphrena globosa*; *Glycine debilis*; a medicinal plant, *Wrightia antidysenterica*. — *Mahā-sahasra-pramardanī* or *-pramardīnī*, f. (with Buddhists) N. of one of the five great tutelary goddesses; (am), n., N. of a Buddhist Sūtra. — *Mahā-sāgara-prubhā-gambhīra-dhara*, as, m., N. of a king of the Garuḍas. — *Mahā-sānghika*, ās, m. pl., N. of a Buddhist school, (sometimes spelt *mahā-saughika*). — *Mahā-sāthanabhāga*, as, m. a great executive minister or officer of state. — *Mahā-sādhu*, us, vī, u, very good, exceedingly virtuous, excellent; (vī), f. = *mahā-satī*, q. v. — *Mahā-sāntapana*, as, am, m. n. 'greatly tormenting,' a kind of severe penance (viz. subsisting for six successive days respectively on cow's urine, cow-dung, milk, curds, ghee, and water in which Kusā grass has been boiled, and fasting on the seventh; or instead of one day some authorities assign a period of three days to each penance, considering the first kind as the common Sāntapana, see Manu XI. 212; others omit the sixth and seventh penance, making the whole last fifteen days). — *Mahā-sāndhivigrahika*, as, m. the prime minister of peace and war; [cf. *mahā-sandhivigraha*]. — *Mahā-sāman*, a, n. a great Sāman. — *Mahā-sāmanta*, as, m. a great lord of the borders; a large border district (?) or great realm. — *Mahā-sāmarāja*, am, n., N. of a Sāman. — *Mahā-sāmānya*, am, n. the widest universality, generality in the broadest sense. — *Mahā-sāra*, as, ā, am, having great sap or vigour, strong; (as), n. a tree akin to the *Acacia catechu*; (am), n., N. of a city (?). — *Mahā-sārathi*, īs, m. 'the great charioteer (of the sun),' epithet of Aruṇa or the Dawn. — *Mahā-sārtha*, as, m. a great caravan. — *Mahā-sārtavata*, am, n., N. of a Sāman. — *Mahā-sāhasa*, am, n. excessive violence, great cruelty or outrage, brutal assault; extreme audacity. — *Mahā-sāhasika*, as, m. a daring robber or one who uses great violence, one who carries off property openly and by force; an assaulter, violator. — *Mahā-sāhasika-lā*, f. great violence, excessive energy; great boldness or daring; *mahā-sāhasikatayā*, with the greatest energy, in a very decided manner. — *Mahāśī* ('hā-ast'), īs, m. a large scimitar or sword. — *Mahā-sīṅha*, as, m. a great lion; a fabulous animal with eight legs (= *śarabha*); N. of two princes. — *Mahā-sīṅha-gatī*, īs, īs, ī, having the gait or bearing of a noble lion. — *Mahāśīṅha-tejas*, ās, m., N. of a Buddha. — *Mahā-siddha*, as, m. 'very perfect,' a great saint, perfect Yogin. — *Mahā-siddhānta*, as, m., N. of Ārya-bhaṭṭa's work on astronomy. — *Mahā-siddhi*, īs, f. 'great perfection,' a particular form of magical power (of which eight kinds are enumerated). — *Mahā-sukha*, am, n. great pleasure, excessive enjoyment; copulation; (as), m. 'having great joy, very happy,' a Buddha. — *Mahā-sugandha*, as, ā, am, very fragrant; (ā), f. a species of plant, = *gandha-nākulī*, *sarpākshī*; (am), n. a fragrant unguent. — *Mahā-sugandhī*, īs, m. a kind of antidote. — *Mahā-sudarśana*, as, m., N. of a Cakravartin. — *Mahā-suparṇa*, as, m., Ved. a great bird. — *Mahāsura* ('hā-as'), as, m. 'a great Asura or demon,' N. of a Dānava; (ī), f. 'great female demon,' epithet of Durgā. — *Mahā-suhaya*, as, m. a high-spirited horse. — *Mahā-sūkta*, am, n., Ved. a great hymn; (ānī), n. pl. the great hymns of the tenth Maṇḍala of the R̥g-veda (i. e. 1-128); (as), m. the composer of the great hymns (of the tenth Maṇḍala). — *Mahā-sūksma*, as, ā, am, very fine or minute, very subtle; (ā), f. sand. — *Mahā-sūci*, īs, m. (with *vyāḥa*) a particular military array or mode of arraying troops in battle. — *Mahā-sūta*, as, m. a military drum. — *Mahā-setu*, us, m. 'the great bridge,' an epithet of certain sacred syllables pronounced before a particular mystical formula. — *Mahāsena-nareśvara*, as, m., N. of the father of the eighth Arhat of the present Ava-sarpiṇi; [cf. *mahāsena-nareśvara*]. — *Mahā-senā*, f. a great army; (as, ā, am), having a great army; (as), m. the commander of a large force, a general; an epithet of

Kārttikeya or Skanda; of Śiva; the father of the eighth Jina or Jaina saint of the present era; N. of various sovereigns. — *Mahāsenā-vyūha-parākrama*, as, m., N. of a king. — *Mahā-soma*, as, m. a species of Soma plant. — *Mahā-skandha*, as, ā, am, large-shouldered, broad-shouldered, high-shouldered, having large or high shoulders; (as), m. a camel; (ā), f. 'having a strong stem,' *Eugenia jambolana*. — *Mahā-skandhīn*, ī, m. a kind of fabulous animal with eight legs. — *Mahā-stūpa*, as, m. 'the great Stūpa or pile,' N. of a great Buddhist temple or structure for containing relics. — *Mahā-stoma*, as, ā, am, Ved. having a great Stoma. — *Mahāstra* ('hā-as'), am, n. a great weapon, powerful missile. — *Mahā-sthali*, f. 'the great ground,' the earth. — *Mahā-sthāvira*, as, m. (with Buddhists) a very aged Bhikṣu. — *Mahā-sthāna*, am, n. a great position, high position or station, lofty rank. — *Mahāsthāna-prāpta*, as, m. 'one who has attained a high station,' N. of a Bodhi-sattva. — *Mahā-sthāla*, a species of plant. — *Mahā-snāyu*, us, m. a great artery. — *Mahāspada* ('hā-ās'), as, ā, am, having a great position, mighty, powerful. — *Mahā-smṛitī*, īs, f. great tradition; epithet of Durgā. — *Mahāsmṛitī-maya*, as, ī, am, containing the great tradition. — *Mahāsya* ('hā-ās'), as, ā, am, Ved. large-mouthed, having a big mouth. — *Mahā-sragvīn*, ī, īnī, ī, wearing a great garland; (ī), m. epithet of Śiva; [cf. *mahā-māla*]. — *Mahā-svana*, as, m. a loud sound or noise; (as, ā, am), making a loud noise, loud-sounding, very noisy; (as), m. a kind of drum or trumpet (= *malla-tūrya*); N. of an Asura; (am), ind. noisily, loudly. — *Mahā-svara*, as, ā, am, loud-sounding, loud-voiced, crying aloud. — *Mahāsvāda* ('hā-ās'), as, ā, am, tasteful, savoury. — *Mahā-sevāmīn*, ī, m., N. of a commentator. — *Mahā-hansa*, as, m. 'the great Hansa' (q. v.), an epithet of Viṣṇu. — *Mahā-hanu*, us, us, u, large-jawed, having large jaws; (us), m., N. of a Nāga; of a Dānava; of a being attending on Śiva. — *Mahā-haya*, as, m., N. of a king. — *Mahā-harmya*, am, n. a great building or palace, stately edifice, splendid mansion. — *Mahāhava* ('hā-ah'), as, m. a great war or battle, pitched battle. — *Mahā-havis*, īs, n. the principal oblation at the Sāka-medha sacrifice (Ved.); clarified butter (used as an epithet of Śiva, who is also called Havis in Mahā-bh. Anuśāsana-p. 1196); (īs, īs, īs), Ved. relating to or connected with the offering called Mahā-havis. — *Mahā-hasta*, as, ā, am, large-handed, having large hands; (as), m. epithet of Śiva. — *Mahā-hastin*, ī, īnī, ī, Ved. possessing large hands. — *Mahā-hūsa*, as, m. great laughter, loud laughter. — *Mahāhi* ('hā-ahī'), īs, m. a great serpent. — *Mahāhi-gandhā*, f. a species of plant (= *gandha-nākulī*). — *Mahā-himavat*, ān, m., N. of a mountain. — *Mahāhi-valaya*, as, ā, am, encircled with great serpents. — *Mahāhi-sayana*, am, n. the sleeping (of Viṣṇu) on the great serpent. — *Mahā-hetu*, a particular high number. — *Mahā-hailihīla*, see Pāp. VI. 2, 38. — *Mahāhna* ('hā-ah'), as, m. midday, far advanced time of day, the afternoon; [cf. *mahā-nisā*, *mahā-rātra*]. — *Mahā-hrada*, as, m. a great tank or pool; N. of a sacred bathing-place and of a mythical pool; epithet of Śiva; [cf. *tirtha-m°*]. — *Mahā-hrasva*, as, ā, am, very short, exceedingly low; (ā), f. cawitch, *Carpopogon pruriens*, *Mucuna pruriens*. — *Mahī-kṛī*, cl. 8. P. -karoti, &c., to make great, magnify, exalt. — *Mahēccha* ('hā-ic'), as, ā, am, desirous of great ends, striving after great things, having lofty aims or aspirations, ambitious; magnanimous, high-minded, liberal. — *Mahēcchā-lā*, f. the having great aims, ambition. — *Mahendra* ('hā-in°'), as, m. great Indra; any great chief or leader, (*sarva-devānām m°*), the great chief of all the gods; N. of a younger brother (according to others a son) of Aśoka; of a king; of a mountain or range of mountains (said to be one of the seven principal chains in Bhārata-varsha or India, and sometimes identified with the northern parts of the Ghats of the Peninsula); N. of a place; a particular high

number; (*ā*), f., N. of a river; (*ī*), f. a species of plant, = *mahendra-vāruṇī*; [cf. *mahī-m°*, *mā-hendra*.] — *Mahendra-kadalī*, f. a species of banana. — *Mahendra-karman*, *ā*, *ā*, a, performing deeds equalling great Indra's. — *Mahendra-keṭu*, *us*, m. great Indra's banner. — *Mahendra-gupta*, *as*, m. 'protected by great Indra', N. of a king. — *Mahendra-āpa*, *as*, m. 'great Indra's bow', a rainbow; [cf. *indra-āpa*.] — *Mahendra-tva*, *am*, n. the name or rank of great Indra. — *Mahendra-olvaṇya*, *as*, m. great Indra's banner. — *Mahendra-nagarī*, f. 'great Indra's city', i. e. Amarāvati. — *Mahendra-pāla*, *as*, m., N. of a king. — *Mahendra-mantrin*, *ī*, m., Ved. 'great Indra's counsellor', an epithet of the planet Jupiter or Brihaspati. — *Mahendra-varman*, *ā*, m., N. of a king. — *Mahendra-vāruṇī*, f. a species of plant. — *Mahendra-sakti*, *is*, m. a proper N. — *Mahendra-siṅha*, *as*, m., N. of a king. — *Mahendrarāṇī* (fr. *mahendra*), f. the great Indra's wife, i. e. Sāci. — *Mahendradītya* (**ra-ād*), *as*, m., N. of a king. — *Mahendrtiya* or *mahendriya*, *as*, *ā*, *am* (fr. *mahendra* above), sacred to or belonging to great Indra. — *Mahendrotsava* (**ra-ut*), *as*, m. the festival of the great Indra. — *Maheśa* (**hā-īśa*), *as*, m. the great lord, the great god; epithet of Śiva; of a Buddhist deity; of various men; of a lexicographer; of a son of Kāśinātha; of the father of Kṣema-kāpa; [cf. *māheśa*.] — *Maheśa-bandhu*, *us*, m. a fruit tree, *Ægle Marmelos*. — *Maheśākhyā* (**śa-ākh*), *as*, *ā*, *am*, having the name of 'great lord', highly distinguished or eminent. — *Maheśāna* (**hā-īś*), *as*, m. 'great lord', epithet of Śiva; (*ī*), f. 'great lady', epithet of Pārvaṭī. — *Maheśītrī* (**hā-īś*), *tā*, m. 'great lord', epithet of Śiva. — *Maheśvara* (**hā-īś*), *as*, m. a great lord, sovereign, chief, (*tridasānām-m°*, chief of the gods, i. e. Indra; *loka-m°*, lord of the world, i. e. Kṛishṇa; *devāsura-m°*, lord of gods and Asuras, i. e. Śiva); a N. of Śiva; God (as opposed to *pra-kṛitī*); epithet of Viṣṇu; N. of a Devaputra; of a Yaksha; of various men; of the son of Brāhma (the author of the *Viśva-prakāśa* and *Sāhasānka-carita*); of the father of Bhāskara; of the author of the *Vāmāna-vṛitti-tīkā*; (*ās*), m. pl. the *Loka-pālas* or guardians of the world (Indra, Yama, Agni, and Varuṇa); (*ī*), f. 'great lady or mistress', an epithet of Durgā; of Dakṣhāyāni in *Mahā-kālā*; a kind of brass or bell-metal (= *brahma-rīti*, *rāja-rīti*); Clitoria Ternatea. — *Maheśvara-kara-tyutā*, f. 'dropped from the hand of Śiva', an epithet of the river Kara-tyōṇ, q. v. — *Maheśvara-tva*, *am*, n. supreme lordship or sovereignty, supreme dominion or empire. — *Maheśvara-siddhānta*, *as*, m. = *paśupati-sāstra*, q. v. — *Maheśhu* (**hā-īshu*), *us*, m. a great arrow; (*us*, *us*, *u*), having a great arrow. — *Maheśhudhī* (**hā-īsh*), *is*, m. f. a great quiver. — *Maheśhvāsa* (**hā-īsh*), *as*, m. a great archer or Bowman, a warrior, champion. — *Maheśhvāsātama*, *as*, m. a very great archer or warrior. — *Mahākoddishṭa* (**hā-eka-ud*), *am*, n., N. of a kind of funeral ceremony or festival. — *Mahaitareya* (**hā-ait*), *am*, n., Ved. N. of a Vedic text. — *Mahairāṇḍa* (**hā-er*), *as*, m. a species of Ricinus (= *sthūlairāṇḍa*). — *Mahatlā* (**hā-elā*), f. great eardrums. — *Mahātsarya* (**hā-atś*), *am*, n. supreme lordship or sovereignty, great power or dominion. — *Mahoksha* (**hā-uk*), *as*, m. a large bull or ox, great ox, full-grown bull. — *Mahokshatā*, f. the state or age of a great bull. — *Mahodhṛaya* (**hā-ud*), *as*, *ā*, *am*, of great height or elevation, very elevated or lofty. — *Mahotkā* (**hā-ut*), f. (probably for *maholkā*, q. v.), lightning. — *Mahotama* (**hā-ut*), N. of a particular fragrant perfume (?). — *Mahotapa* (**hā-ut*), *am*, n. a large water-lily, the lotus, *Nelumbium Speciosum*; (*ā*), f., N. of Dakṣhāyāni in Kanakaksha. — *Mahotpāta* (**hā-ut*), *as*, *ā*, *am*, very portentous, having great prodigies. — *Mahotsanga* (**hā-ut*), a particular high number. — *Mahotsava* (**hā-ut*), *as*, m. a great festival; any great rejoicing, great joy or gladness; the god of love [cf. *madana-m°*]; (*as*,

am), very festive, holding a great festival. — *Mahotsava-maya*, *as*, *ī*, *am*, consisting of great festivals, observing great festivals. — *Mahotsāha* (**hā-ut*), *as*, m. great effort or exertion, great diligence; (*as*, *ā*, *am*), possessing great energy, making great efforts or exertions, very energetic or persevering. — *Mahodadhi* (**hā-ud*), *is*, m. 'great water-receptacle', the great ocean, a great sea (of which Mahodadhi, according to some, there are four); epithet of Indra. — *Mahodadhīja*, *as*, m. 'ocean-born', a muscel, shell. — *Mahodaya* (**hā-ud*), *as*, m. great happiness or prosperity; great elevation or eminence, pre-eminence, sovereignty, greatness, pride; final beatitude, the final emancipation of the soul; (*as*, *ā*, *am*), giving or possessing great happiness, great in prosperous results, very fortunate or lucky, very prosperous, of great prosperity, having great light or splendor, very glorious; feeling or thinking one's self excessively lucky; (*as*), m. one who has great elevation or eminence, a lord, master; N. of a mountain; of the city and district of Kānyakubja or Canouj, (in this sense also *ā*, *am*, f. n.); N. of a Vāsistha; of a royal chamberlain (who built a temple called after himself, Mahodaya-svāmin); N. of another person; sour milk with honey; (*ā*), f. *Uraria Lagopodioides*; N. of a mythical town on mount Meru; of a hall or dwelling in the world of the moon. — *Mahodara* (**hā-ud*), *am*, n. a large belly or abdomen, enlargement of the abdomen; dropsy; (*as*, *ī*, *am*), big-bellied, having a large stomach or protuberant belly; (*as*), m., N. of a Nāga; of a Dānava; of a Rākshasa; of a son of Dhṛita-rāshtra; of a son of Viśvāmitra; of a Brāhman; (*ī*), f. *Asparagus Racemosus*. — *Mahodaramukha*, *as*, m., N. of one of Śiva's attendants. — *Mahodaresvara* (**ra-īś*), *am*, n., N. of a Linga. — *Mahodarya*, *as*, m. a proper N. — *Mahodāra* (**hā-ud*), *as*, *ā* or *ī*, *am*, mighty, powerful. — *Mahodyama* (**hā-ud*), *as*, m. great effort or exertion, extreme energy; (*as*, *ā*, *am*), making great exertions, using great efforts, very laborious or industrious, very diligent or persevering; studiously occupied or busily engaged in. — *Mahodyoga* (**hā-ud*), *as*, *ā*, *am*, making great exertions, very laborious or industrious. — *Mahonnata* (**hā-un*), *as*, *ā*, *am*, very high, exceedingly lofty, much elevated; (*as*), m. the palm or palmyra tree. — *Mahonnati* (**hā-un*), *is*, f. great elevation, high position, high rank. — *Mahonnada* (**hā-un*), *as*, m. excessive intoxication, great ecstasy; a species of fish (commonly called Phalai; cf. *madārmada*). — *Mahonnāna* (**hā-un*), *as*, *ā*, *am*, Ved. extensive; weighty (?). — *Mahopakāra* (**hā-up*), *as*, m. great aid or assistance. — *Mahopanishad* (**hā-up*), t. f. a great Upanishad. — *Mahopanishada* (**hā-up*), *am*, n. a great secret science or mystical doctrine. — *Mahopamā*, f., N. of a river; (also read *mahā-paṇḍā*). — *Mahopādhyāya* (**hā-up*), *as*, m. 'great teacher, great preceptor', epithet of Vidyā-nātha; of Bhāravi. — *Mahopāsaka* (**hā-up*), *as*, m. a Buddhist lay-brother (see *mahāpāsaka*). — *Mahoraga* (**hā-ur*), *as*, m. a great serpent, a great Nāga or serpent-demon forming one of the classes inhabiting Pātāla, (with Jains the Mahoragas are a class of Vyantaras); (*am*), n. the root of the Tabernæmontana Coronaria. — *Mahoraska* (**hā-ur*), *as*, *ā*, *am*, 'broad-chested', having a wide breast; (*as*), m. epithet of Śiva. — *Maholkā* (**hā-ur*), f. a great meteor; a great torch or firebrand; lightning (? see *mahotkā*). — *Mahoshītha* (**hā-osh*), *as*, *ā* or *ī*, *am*, great-lipped, having large lips; (*as*), m. epithet of Śiva. — *Mahauṅga* (**hā-ogha*), *as*, m., N. of a son of Tvasṭri (Kāthā-sarits. VIII. 48, 95). — *Mahaujas* (**hā-oj*), *as*, n. great vigour or energy, great might or power; (*ās*, *ās*, *as*), having great vigour or energy, very vigorous, full of vital power, very mighty or powerful, having great splendor or glory; (*ās*), m. a hero, champion; N. of a king; (*asas*), m. pl., N. of a particular race or people. — *Mahaujasa* (**hā-oj*), *am*, n. the discus of Viṣṇu. — *Mahaujaska* (**hā-oj*), *as*, *ā*, *am*, =

mahaujas. — *Mahaudarūhi* (**hā-ud*), *is*, m., N. of a Vedic teacher. — *Mahaushadhi* (**hā-ush*), *am*, n. a very efficacious drug, a sovereign remedy, panacea; epithet of certain very strong or pungent plants, such as dried ginger, garlic, *Allium Ascalonicum*, birch, long pepper (= *bhūmi-āhulya*, *vārāhi-kanda*, *vatsa-nābha*). — *Mahaushadhi*, *is*, or *mahaushadhi* (**hā-osh*), f. a great or very efficacious medicinal plant; epithet of various medicinal plants; (*is*), f. *Dūrvā* grass; a sort of sensitive plant, *Mimosa Pudica*; (*ī*), f. *Hingstha Repens* (= *śvēta-kaṭṭakārī*, *brāhmī*, *kaṭṭakā*); dried ginger.

Mahānta, *as*, *ā*, *am*, great, large; (*as*), m., N. of a king.

Mahāyaya, *as*, *ā*, *am*, Ved. to be enjoyed; to be honoured, (*Sāy* = *pūjya*).

Mahi (used in Ved. as an adj. in nom. and acc. sing. n.) = *mahat*, *prauḍha*, great, excessive, large; (*ī*), ind. greatly, very, exceedingly, much; in *Rigveda* I. 130, 7, *mahi* = *mahate*, dat. c.; (*is*, *ī*), m. n. greatness; (*is*), m. = *mahat*, intellect; (*is*), f. = *mahi*, the earth. — *Mahi-ketu*, *us*, *us*, *u*, Ved. (according to *Sāy* = *prauḍha-karman*), performing great rites or ceremonies; (perhaps) praising highly, greatly extolling. — *Mahi-kshatra*, *as*, *ā*, *am*, Ved. possessing great power, very mighty; (*Sāy* = *prabhūta-bala*). — *Mahi-datta*, *as*, m. (*mahi* for *mahi*), 'earth-given', N. of a man. — *Mahi-dāsa*, *as*, m. (*mahi* for *mahi*), Ved. N. of a son of Itarā (Aitareya). — *Mahidāsa-budha* or *mahidāsa-bhaṭṭa*, *as*, m., N. of a commentator (= *mahidhara*). — *Mahi-nasa*, *as*, m. a form of Śiva or Rudra. — *Mahi-magha*, *as*, *ā*, *am*, Ved. having much wealth, opulent; having much food; (*Sāy* = *mahad dhanam annam vā yasya*). — *Mahimat*, *ān*, *ati*, *at*, much, abundant. — *Mahi-vridh*, t, t, t, Ved. giving great wealth, increasing great wealth (= *mahatām dhanānām vardhayitṛ*); greatly rejoicing. — *Mahi-vrata*, *as*, *ā*, *am*, Ved. having great power, ruling mightily, accomplisher of great acts, performing mighty deeds; (*Sāy* = *prabhūta-karman*, *mahā-karman*, *mahā-vrata*, q. v.). — *Mahi-shvaṇī*, *is*, *is*, i. (i. e. *mahi* + *svan*), Ved. very noisy, making a great noise; (*Sāy* = *prabhūta-dhvani*).

Mahita, *as*, *ā*, *am*, honoured, celebrated at a festival, revered, highly esteemed, proper, right; (*as*), m., scil. *gaṇa*, epithet of a class of Manes; N. of a man; of a Deva-putra; (*ā*), f., N. of a river, (also read *a-hitā*); (*am*), n. the trident of Śiva. — *Mahitāmbhas* (**ta-am*), *ās*, *ās*, *as*, whose waters are honoured or esteemed (Kīrāt. V. 7).

Mahitvā, ind. having honoured or esteemed.

1. *mahin*, *ī*, *ini*, *i*, Ved. great, powerful, extensive. — 1. *mahi-tā*, f. or *mahi-tva*, *am*, n. greatness, might, power, magnitude. — *Mahi-trana*, *am*, n., Ved. greatness, might, power; *mahitvanā*, inst. c. = *mahattvena*, by greatness. — *Mahin-tama*, *as*, *ā*, *am*, Ved. greatest, most powerful, very extensive.

2. *mahin*, *ī*, *ini*, *i*, keeping a feast, observing a festival, festive. — 2. *mahi-tā*, f. the observance of a festival, festivity.

Mahina, *as*, *ā*, *am*, Ved. great, powerful, extensive; (*am*), n. sovereignty, dominion (= *rājya*).

Mahiman, *ā*, m. greatness, magnitude, grandeur, majesty, glory; might, power, energy; exaltation, high rank; a great person, anything great; N. of a man; the magical power of increasing size at will; illimitability, magnitude (as one of Śiva's attributes); epithet of two Grahas at the *Āśva-medha* sacrifice (Ved.); *mahimnā starah*, 'praise of (Śiva's) majesty', title of a poem in thirty-four stanzas; *mahimnā*, ind. (Ved. *mahinā*), mightily, powerfully, forcibly. — *Mahima-bhaṭṭa*, *as*, m., N. of an author. — *Mahima-sundara*, *as*, m., N. of a man.

Mahimā, f. greatness, &c. = *mahiman* above. — *Mahimā-vat*, *ān*, m., scil. *gaṇa*, epithet of a class of Manes.

Mahisha, *as*, *ī*, *am*, Ved. great, powerful; (*as*), m. 'the great or powerful animal', a buffalo [cf.

paśūka-m]; N. of an Asura or demon slain by Durgā; of a Sādhya; of a sage (associated with Ātreya and Vāra-ruṇi as author of a commentary on the Prātiśākhya of the Yajur-veda); the emblem and vehicle of Yama; the emblem of one of the Jaina saints; (*ās*), m. pl., N. of a people [cf. *māhishā*]; (*i*), f. a buffalo-cow, (*grāmya-mahishī*, a tame buffalo-cow); 'powerful woman,' any woman of high rank, especially the first or properly consecrated wife of a king, a queen consort, any queen, (*sarvā mahishyah*, all the king's wives); the female of a bird; (according to some) an immoral woman or money gained by a wife's prostitution [cf. *māhishika*]; a species of medicinal plant; [cf. *dhūma-mahishī*].—*Mahisha-kanda*, *as*, m. a species of plant with a tuberous root.—*Mahisha-ga*, *as*, *ā*, *am*, riding upon a buffalo.—*Mahisha-ghni*, f. 'slayer of Mahisha,' an epithet of Durgā.—*Mahishu-tva*, *am*, n. the being a buffalo, the state or condition of a buffalo.—*Mahisha-dhveja*, *as*, m. 'having a buffalo for an emblem,' epithet of the god Yama.—*Mahishā-pāla* or *mahisha-pālaka*, *as*, m. a buffalo-keeper, herdsman of buffaloes.—*Mahisha-mardini*, f. crusher of Mahisha, the goddess Durgā.—*Mahisha-valli*, f. a kind of creeper.—*Mahisha-vāhana*, *as*, m. 'having a buffalo for a vehicle,' epithet of the god Yama.—*Mahishāksha* or *mahishākshaka* (*śhā-ak*), *as*, m. a kind of bdellium; [cf. *gugulu*].—*Mahishānanā* (*śha-ān*), f. 'buffalo-eater,' N. of one of the Mātṛis attending on Skanda.—*Mahishārdana* (*śha-ar*), *as*, m. epithet of Skanda.—*Mahishāsura* (*śha-as*), *as*, m. the Asura or demon Mahisha who was slain by Durgā, the country of Mysore is said to take its name from his word.)—*Mahishāsura-ghātini*, f. 'slayer of the Asura Mahisha,' an epithet of Durgā.—*Mahishāsura-mathanī* or *mahishāsura-mardani* or *mahishāsura-sūdanī*, f. 'destroyer of the Asura Mahisha,' an epithet of Durgā.—*Mahishāsura-sambhava*, *as*, m. ('produced in Mysore?'), a kind of bdellium.—*Mahishāsura-dīnī* (*ra-ar*), f. 'slayer of the Asura Mahisha,' an epithet of Durgā.—*Mahishi-kanda*, *as*, m. = *mahisha-kanda*, q. v.—*Mahishi-pāla*, *as*, m. a keeper of buffalo-cows.—*Mahishi-priyā*, f. a species of grass (= *śālī*).—*Mahishi-bhāva*, *as*, m. the state or condition of a buffalo-cow.—*Mahishi-stambha*, *as*, m. a pillar or column adorned with a buffalo's head.

Mahishaka, *ās*, m. pl., N. of a people; [cf. *māhishika*, *māhishaka*.]

Mahishtha, *as*, *ā*, *am*, greatest, largest; [cf. *mahiyas*.]

Mahishmat, *ān*, *atī*, *at* (fr. *mahisha*), possessing buffaloes, rich in buffaloes; (*ān*), m., N. of a king; (*atī*), f. epithet of a particular lunar day (personified as a daughter of Angiras).

Mahishvat, *ān*, *atī*, *at*, Ved. rejoicing, refreshing; (according to Sāy. = *ribisa*?, a cave.)

Mahī, f. (fr. *maha*, q. v.), 'the great world,' the earth, world [cf. *urvi*, *prithivī*]; soil, ground, land, landed property; a country, kingdom; earth (as a material, see Manu VII. 70); any space, sphere, (according to Sāy. on R̥g-veda III. 56, 2, *mahī* = *loka*, the world); the ground or base of a triangle or other plane figure; a large army (Ved.); a cow, (according to Sāy. on R̥g-veda IV. 41, 5, *mahī gaus* = *mahati gaus*, a large cow); the plant Hingisha Repens; a kind of metre, four times ७; N. of a divine being associated with Idā and Sarasvatī; N. of a river (rising in the province of Malwa and falling into the gulf of Cambay after a westerly course of 280 miles); a stream, water, (according to Sāy. on R̥g-veda II. 11, 2, *mahī* = *mahatir apah*, the great waters); (*i*), du., Ved. heaven and earth, (according to Sāy. on R̥g-veda I. 80, 11, *mahī* = *mahatyau dyāvā-prithivyau*).—*Mahī-kampa*, *as*, m. 'earth-tremor,' an earthquake.—*Mahī-kshī*, *as*, m. 'earth-ruler,' a king, prince, sovereign.—*Mahī-āndra*, *as*, m. 'earth-moon,' N. of a king.—*Mahī-tara*, *as*, *ā*, *am*, or *mahī-ārin*, *i*, *ini*, *i*, 'earth-

going,' moving or going on the earth, (opposed to *antariksha-ga*).—*Mahī-ja*, *as*, *ā*, *am*, 'earth-born,' produced on the land or ground; (*as*), m. a plant, tree; 'son of the Earth,' the planet Mars; (*am*), n. green ginger.—*Mahī-taṭa*, N. of a place.—*Mahī-tala*, *am*, n. the surface of the earth, ground, soil.—*Mahī-dāsa*, see *mahī-dāsa*.—*Mahī-durga*, *am*, n. a fortress (made) of earth, earth-fort.—*Mahī-dhara*, *as*, *i*, *am*, 'earth-bearing,' supporting the earth; (*as*), m. a mountain; epithet of Viṣṇu; N. of a Deva-putra; of a king; of a merchant; of a Sūtra-dhāra; of a celebrated commentator on the Vājasaneyi-samhitā, &c. (who flourished towards the end of the sixteenth century); of various other commentators.—*Mahīdhara-datta*, *as*, m., N. of a man.—*Mahī-dhira*, *as*, m. (*dhira* = *dhara*), 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; epithet of Viṣṇu.—*Mahīdhakra*, *as*, m., N. of a king; [cf. *mahāndhakra*].—*Mahīna* (*hi-ina*), *as*, m. 'earth-ruler,' a king, prince.—*Mahī-nātha*, *as*, m. 'earth-lord,' a king, &c.—*Mahī-pa*, *as*, m. 'earth-protector,' a king, &c.; N. of a lexicographer.—*Mahī-patana*, *am*, n. falling to the earth, bowing down to the ground, humble obeisance.—*Mahī-pati*, *is*, m. 'earth-lord,' a king, sovereign.—*Mahīpati-tva*, *am*, n. sovereignty.—*Mahī-pāla*, *as*, m. 'earth-protector,' a king, prince; N. of various sovereigns.—*Mahīpāla-putra*, *as*, m. a king's son, prince.—*Mahī-putra*, *as*, m. 'son of the Earth,' the planet Mars.—*Mahī-prīṣṭha*, *am*, n. the surface of the earth.—*Mahī-prakumpa*, *as*, m. 'earth-tremor,' an earthquake.—*Mahī-praroḥa*, *as*, m. 'earth-growing,' a tree; [cf. *mahī-ja*, *mahī-ruḥ*].—*Mahī-prācīra*, *am*, n. 'earth-fence,' the sea.—*Mahī-prāvara*, *as*, m. 'earth-enclosure,' the sea.—*Mahī-bhaṭṭa*, *as*, m., N. of a grammarian.—*Mahī-bhartṛi*, *tā*, m. 'earth-supporter,' a king, sovereign.—*Mahī-bhāra*, *as*, m. 'earth-burden,' a burden for the earth.—*Mahī-bhuj*, *k*, m. 'earth-enjoyer, earth-possessor,' a king, ruler, sovereign.—*Mahī-bhṛit*, *t*, m. 'earth-supporter,' a mountain; a king, sovereign, ruler.—*Mahī-maghavan*, *ā*, m. 'earth-Indra,' a king.—*Mahī-maṇḍala*, *am*, n. the circumference of the earth, the whole earth.—*Mahī-maya*, *as*, *i*, *am*, made of earth, consisting of earth, earthen.—*Mahī-mahendra*, *as*, m. 'great Indra of the earth,' a king, sovereign.—*Mahī-mṛiga*, *as*, m. the earthly antelope (in Rāmāyaṇa III. 49, 45, opposed to *tārā-mṛiga*, q. v.).—*Mahī-rajas*, *as*, n. 'earth-dust,' dust or particles of dust.—*Mahī-raṇa*, *as*, m., N. of a son of Dharma by Viśvā.—*Mahī-rata*, *as*, m., N. of a king, (also read *bahī-nara*).—*Mahī-randhra*, *am*, n. a hole in the earth.—*Mahī-ruḥ*, *f*, m. 'earth-grower,' a plant, tree (Kīrāt. V. 10; cf. *kalpa-m*).—*Mahī-ruha*, *as*, m. 'earth-growing,' a plant, tree; Theca Grandis.—*Mahī-latā*, *f*, an earth-worm, dew-worm.—*Mahī-sāsaka*, *ās*, m. pl., N. of a Buddhist school.—*Mahīśvara* (*hi-is*), *as*, m. 'earth-lord,' a king, prince, sovereign.—*Mahī-sargama*, N. of a place.—*Mahī-suta*, *as*, m. 'earth-son,' the planet Mars.—*Mahī-sura*, *as*, m. 'earth-god,' a Brāhman.—*Mahī-sinu*, *us*, m. = *mahī-suta*.—*Mahī-utara*, *ās*, m. pl., N. of a people.

Mahīya, Nom. A. (ep. also P.) *mahīyate* (*-ti*), *-yitum*, to be glad, to be joyous, to be happy, (in this sense chiefly Vedic); to be exalted, rise to a high position; to be highly esteemed or honoured; to thrive, prosper: Pass. form *mahīyyate*, to be honoured, to be exalted, &c.

Mahīyamāna or *mahīyyamāna*, *as*, *ā*, *am*, being worshipped or revered, being treated with respect, being exalted.

Mahīyas, *ān*, *asi*, *as*, greater, mightier, &c., very great, (*mahīyān hāsah*, very loud laughter.)

Mahīyā, f., Ved. joyousness, happiness, exultation.

Mahīyu, *us*, *us*, *us*, Ved. joyous, happy, rejoicing, delighting; (*a-mahīyu*, N. of the author of R̥g-veda IX. 61.)

Mahīyai in R̥g-veda I. 113, 6 (according to

Sāy.) = *mahiyai* = *mahatyai*, dat. c. said to mean 'for greatness.'

Mahe-nadi, voc. c. of *mahī-nadi*, in R̥g-veda VIII. 74, 15.

Mahemati, *is*, *is*, *i*, Ved. high-souled, liberally-minded; (Sāy. = *mahate phalāya matir yasya*; but according to modern scholars *mahe-mate* in R̥g-veda VIII. 13, 11, may be voc. sing. of *mahī-mati*.)

Mahe-vṛidh, Ved. various reading for *mahī-vṛidh*, q. v.

महत् mahat. See p. 753, col. 2.

महद्युमन् maha-dyuman (probably *maha + dyuman*), N. of a Tirtha; (according to others) an epithet of the sun.

महन् mahan, mahaniya, &c. See p. 753, col. 3.

महमदएदल mahamada-edala, as, m., N. of a prince (= muhammad 'adil).

महम्मद mahammada, as, m., N. of a king (= muhammad).

महायय mahayāyā, mahayya. See p. 753, col. 3.

महर् mahar, mahar-loka, &c. See p. 753, col. 3.

महरेण mahareṇu, N. of a place.

महर्त्विज mahartvij, &c. See under *mahā*, p. 754, col. 1.

महल mahalla, as, m. (fr. Arabic *محل* *ma-hall*), a eunuch in a king's palace or in a harem.

Mahallaka, *as*, m. a large house, mansion; a eunuch in a king's palace; (*as*, *ikā*, *am*), old, feeble; (*ikā*), f., N. of a daughter of Prahlāda.

Mahallika, *as*, m. = *mahalla* above.

महस् mahas, mahas-vat, &c. See p. 753, col. 3, and p. 754, col. 1.

महस mahasa. See p. 754, col. 1.

महसेननरेश्वर mahasena-nareśvara = mahāsena-nareśvara, q. v., (according to the commentator *maha* = *pūjya*.)

महसोण mahasoṇa, as, m., N. of a man.

महा mahā. See p. 754, col. 1.

महाकङ्कर mahā-kankara, mahā-kaśśha, &c. See under *mahā*, p. 754, col. 1.

महाभिष mahābhisha, as, m., N. of a sovereign of the race of Ikṣvāku.

महि mahi, mahi-keru, &c. See p. 762, col. 3.

महिका mahikā, f. mist, frost, (for *mihikā*, q. v.)

महित mahita. See p. 762, col. 3.

महिन् mahin. See p. 762, col. 3.

महिन्धक mahindhaka, as, m. a rat; an ichneumon; the string of a pole for carrying loads.

महिष mahipa, as, m. a proper N.

महिमत mahi-mat. See *mahi*, p. 762, col. 3.

महिमन् mahiman, mahimā. See p. 762, col. 3.

महिम्नार mahimnāra, as, m., N. of a king.

महिर mahira, as, m. (for *mihira*, q. v.), the sun; [cf. *māhira*].—*Mahira-kula*, *as*, m., N. of a king; [cf. *mihira-kula*.]

महिला mahilā, f. (according to Uṇādi-s. I. 55. fr. rt. i. *mah*), a woman, female; a woman literally or figuratively intoxicated, (in Prakṛit =

mada-mattā strī, cf. *mahelā*); a species of odoriferous plant (= *repukā*). — *Mahilākhyā* (*lā-ākḥ*), f. (= *mahilā*), a species of odoriferous plant. — *Mahilākhayā* (*lā-ākḥ*), f. = *priyangu*, q. v.

Mahilā, f. a woman, female.

Mahilukā, f., Ved. epithet of a cow.

Mahelā or *mahelikā*, f. a woman, female.

महिलारोप्य *mahilāropya*, am, n., N. of a city in the south; [cf. *mihilāropya*.]

महिष *mahisha*. See p. 762, col. 3.

मही *mahī*, *mahī-kampa*, &c. See p. 763, col. 1.

महीकृ *mahī-kṛi*. See p. 761, col. 3.

महीय *mahīya*. See p. 763, col. 2.

महीयत् *mahīya-tva*, see *Gaṇa Vimuktādi* to Pāp. V. 2, 61; [cf. *māhiya-tva*.]

महीला *mahilā*. See above.

महेच्छ *maheśṭha*, &c. See p. 761, col. 3.

महेथ *maheltha*, N. of a country.

महेन्द्र *mahendra*, &c. See p. 761, col. 3.

महेरणा *maheraṇā*, ās, m. Boswellia Thurifera; (also spelt *maheruṇā*.)

महेला *mahelā*. See above.

महेश *maheśa*, *maheśvara*, &c. See p. 762, col. 1.

महैकोद्दिष्ट *mahaikoddishṭa*, &c. See p. 762, col. 1.

महोक्ष *mahoksha*, &c. See p. 762, col. 1.

महोटिका *mahoṭikā* or *mahoṭi*, f. the egg-plant.

महोविशीय *mahoviśīya*, am, n., N. of a Sāman.

महौघ *mahaugha*, *mahaujas*. See p. 762, col. 2.

महू *mahna* in *puru-m°*, q. v.

महदखान *mahmada-khāna*, as, m., N. of a man (= *muhammad khān*).

महन् *mahman*, see *Atarva-veda* X. 2, 6.

मस्य *masya*, as, m., N. of a son of Vivasvat; (also read *sahya*.)

मस्युत्तर *masy-uttara*. See under *mahī* at p. 763.

महृण *mahlapa*, as, m., N. of a king who founded a temple called after him, *Mahlapa-svāmin*, (perhaps more correctly *mahapa*.)

Mahlāpa-pura, am, n., N. of a city, (perhaps for *mahlāpa-pura*.)

मा 1. *mā*, ind. (causing a following *ch* to be changed to *chh*, see Gram. 48. c), a particle of prohibition and of negation, usually translatable by 'not,' or sometimes used as a conjunction and equivalent to 'that—not, lest, would that—not,' [cf. the use of Gr. *μή*; Lat. *ne*.] *Mā* is most commonly employed in prohibition or deprecation, when it may be joined with the imperative (e.g. *mā brūhi*, speak not; *mā lajjasva*, be not ashamed; *maivam vada*, speak not thus); often also with the aorist, especially in later Sanskrit, when the augment is generally dropped (e.g. *mā krīhāh*, do not make; *mā tyākshih*, do not abandon; *mā śucāh*, grieve not; *mā bhaishih*, fear not; *mā nīnaśah*, destroy not; *vyathām mānubhūh*, feel not pain; or with the sense 'lest,' as in *Manu* VIII. 15, *dharmo na hantavyo mā no dharmo huto vadhit*, justice must not be destroyed, lest justice being destroyed destroy us); often with addition of the particle *sma* (e.g. *mā sma vādih*, speak not; *mā sma*

gamaḥ, go not); sometimes with the imperfect, the augment being still cut off (e.g. *mā sma bhavat*, may he not become; *mā sma karot*, let him not do; *mainam abhūhāshathāh*, do not speak to him, cf. Pāp. VI. 4, 74); occasionally, in epic poetry &c., with an aorist, without elision of the augment (e.g. *mā kālas tvām aty-agāt*, let not the season pass by thee; *śraddhā no mā vy-agamat*, may faith not depart from us); not unfrequently with the potential, in the sense of 'wishing that anything may not happen' (e.g. *mā sma janayet putram idṛiṣam*, may she not bring forth such a son! *mā Yamam paśyeyam*, may I not see Yamal *mā kūrīyād akāryam*, O that he may do nothing wrong!); and even with the precative (e.g. *mā bhūyāt*, may it not be!); more rarely with the potential, in the sense of 'prohibition' (e.g. *mā smainam pratyudikshethāh*, do not look at him); sometimes with the future, in the sense of 'lest, that—not' (e.g. *mā tvām śāpsye*, lest I curse thee, that I may not curse thee); even with the fut. pass. part. (*maivam prārthiyam*, it must not be so requested); and even with the pres. part. (e.g. *mā jivan yo duḥkha-dagdhō jivati*, he ought not [to be] living who lives consumed by pain); sometimes *mā* takes the place of the simple negative *na* (e.g. *gaṅghā vā mā vā*, you can go or not go; *mā jetavyah*, he is not to be conquered; *mā gantum arhasi*, thou oughtest not to go; *katham mā bhūt*, how may it not be); occasionally without a verb, which must be supplied from the context (e.g. *mā śabdām*, i. e. with ellipsis of *kuruta*, do not make a noise; *mā nāma rakshiyah*, may it not be the watchmen! *maivam* or *mā tāvat*, not so, i. e. let it not be so; or with *mā* repeated, thus *mā mā*, *mā maivam*). In the Veda *mā* is sometimes followed by the particle *u*, blending with it into *mo* (e.g. *Rig-veda* V. 65, 6, *mā maghonaḥ pari khyatam mo asmākam* [putrān], deny us not who are rich in offerings, nor indeed our sons [according to Sāy. *mo* = *maiva*]; and *Rig-veda* I. 38, 6, *mo shu vadhit* [Sāy. = *sarvathā vadham mā kārshīt*], let him not on any account destroy); [cf. Zend and Old Pers. *mā*; Gr. *μή*; perhaps Lat. *ne*.] — *Mā-ēra*, as, ā, am, not long, short; (am), ind. without delay, shortly, quickly (generally after an impv. or before an aor. without augment, and sometimes for *na-ēram*, e.g. *gaṅghā mā-ēram* or *mā-ēram* *gamaḥ*, go without delay; *vrajish-yāmi mā-ēram*, I will set forth without delay). — *Mā-vilambam* or *mā-vilambitam*, ind. without delay, shortly, quickly.

मा 2. *mā*, cl. 3. P. A. (in Ved. P.) *mimāti*, *mimite*, *mame*, *mātum*, to low, bellow, roar, bleat, sound, make any sound or cry (especially said of cows, calves, goats, &c.; according to Nirukta II. 9, *māyūm mimāti* = *māyūm śabdām karoti*; cf. rt. *mīm*, *mīmāyati*, 2. *māya*, *mayu*, *mayūra*: part. of the Intens. *memyat*, in *Rig-veda* I. 162, 2, said to mean 'bleating as a goat' (according to Sāy. = either *hanyamāna*, fr. rt. *mī*, or *meme-śabdām karoti*).

1. *māyū*. See p. 772, col. 2.

मा 3. *mā*, cl. 2. P. *māti*, cl. 3. A. *mimite* (3rd pl. *mimate*, part. *mimāna*), Impf. *amimīta* (3rd pl. *amimīta*), Pot. *mimīta*, Impv. *mimītām* (2nd sing. *mimīshva*, also P. *mimīhi*; used according to Naigh. III. 19, *yācūh-karmaṇi*, in the act of praying); cl. 4. A. *māyate*, *mamau*, *māyate* (3rd pl. *māyire*), *māyati*, -te, *amāsit*, *amāsta*, Prec. *meyāt*, *māsiṣṭa*, *mātum*, to measure, mete; to measure off, mark off, limit; to measure (by any standard), compare with, (*tadiyair nayanair amimīta loṇane*, she compared her eyes with theirs, *Kumārā* S. V. 15); to measure across, measure or pass through, traverse (with *adhrunah*, in *Rig-veda* I. 146, 3; but according to Sāy. *mimāna* = *śampādayitṛi*, making, causing); to measure out, apportion, deal out, impart, give, grant (e.g. in *Rig-veda* IV. 44, 6, *nū no rayim mimāthām* is

said to mean 'mete out opulence for us'); to prepare, arrange; to form, make, create, construct, build, effect (Ved.); to display, exhibit, show, display one's self (e.g. in *Rig-veda* III. 29, 11, *yad amimīta mātari* is said to mean 'when he has displayed himself in the maternal atmosphere of firmament,' where, according to Sāy., *tejas* is to be understood); to correspond in measure, find measure or room in (cl. 2. with loc., e.g. *te yaśo-rāśir bhuvana-tritayodare mātī*, thy mass of fame finds room in the interior of the three worlds); to infer, conclude: Pass. *mīyate*, Aor. *amāyī*, to be measured &c., to be inferred: Caus. *māpayati*, -yitum, Aor. *amimapat*, to cause to be measured or built, to have measured out or prepared; to measure mete off; to build, erect: Desid. P. A. *mītsati*, -te (Pāp. VII. 4, 54, 58): Intens. *mamāti*, *māmēti*, *mēyate* (Pāp. VI. 4, 66); [cf. Zend *mā*, 'to measure or make'; *mā*, f. 'measure': Gr. *μέτρον*, *μέτρο-ι-ος*, *μῆ-μ-ο-μα*, *μῆ-μ-ο-σις*, *μῆ-μ-ο-ς*: Lat. *mē-lā-re*, *mē-tā-rī*, *mē-ti-or*, *mensa*, *mensūra*. Old Slav. *me-ra*: Lith. *mē-ra*, 'measure'; *ma-ū-ti*, 'to measure'; *mēta-s*, 'time, a year': Russ. *mje-ra*, 'measure'; *mje-rīj*, 'to measure': Hib. *mead*, 'a balance, a scale'; *meadaighim*, 'I weigh, balance, consider'.]

4. *mā*, *mās*, f. measure, (in the formula *mā chandah*, *pra-mā chandah*, *prati-mā chandah*) Ved. a kind of metre.

1. *māta* (at the end of comps. after a proper N.) = *mātṛi*, (according to a Vārttika used only in voc. sing. For 2. *māta* see p. 768, col. 1.)

Mātaya (fr. *mātṛi*), Nom. P. *māyayati*, &c.; *amamātāt* = *mātaram akhyat*, Schol. on Pāp. VII. 4, 2.

Mātā, f. = 1. *mātṛi*, a mother, q. v. *Mātāli*, f. (fr. *mātā* + *ālī*), 'the mother's friend,' N. of a being attending on Durgā.

Māti, is, f. measure; accurate knowledge.

Mātura (fr. *mātṛi*), a mother, (used at the end of comps.; cf. *dvai-m°*, *bhādra-m°*, Pāp. IV. 1, 115.)

Mātula, as, m. (fr. *mātṛi* with change of r into l), a maternal uncle; epithet of the solar year; the thorn-apple tree [cf. *mātula-putraka*]; a species of grain; a kind of snake [cf. *mātulāhi*]; (*ā* or *i*), f. the wife of a maternal uncle, maternal aunt; hemp, common Bengal San, a species of *Crotalaria*; (*as*, *ā* or *i*, am), belonging to or existing in a maternal uncle. — *Mātula-putraka*, as, m. the little son of a maternal uncle; the fruit of the thorn-apple. — *Mātulāhi* (*lā-ahi*), is, m. a kind of speckled or variegated snake.

Mātulaka, as, m. maternal uncle (a more endearing term than *mātula*); the thorn-apple; (*as*, *i*, am), belonging to or coming from a maternal uncle (Pāp. IV. 2, 104).

Mātulāni, f. the wife of a maternal uncle; hemp, *Crotalaria* Juncea; a kind of pulse (= *kalāya*).

Mātuleya, as, ni. the son of a maternal uncle, a cousin; (*i*), f. a daughter of a maternal uncle.

Mātulya, am, n. (perhaps) the house of a maternal uncle.

Mātṛi, tā, trī, trī, a measurer (cf. *dhānya-m°*: in Nirukta XI. 5, the moon is called *mātā*, 'the measurer'); a maker, former, creator, arranger, preparer (Ved.); a knower, one who infers correctly or has true knowledge (= *jñātṛi*, *prā-mātṛi*); (*tā*), m., N. of a particular mixed caste; N. of an author; (*tā*), f. (nom. du. *mātārau*, nom. pl. *mātāras*, acc. pl. *mātṛis*, see Gram. 129), the maker (of the child in the womb, cf. *jñ-mātṛi*); a mother (sometimes at the end of adj. comps., e.g. *Kuntī-m°*, having Kuntī for a mother, i. e. son of Kuntī); 'mother' as a respectful term used in addressing females, near relatives, and elderly women generally; mother earth [cf. *Rig-veda* I. 89, 4, V. 42, 16]; a cow (= *go*, a cow being sometimes called *lakṣṇya mātā*, mother of the world); space, ether, the firmament [cf. *mātari-śvan*]; epithet of Lakṣmī (?); epithet of Durgā; N. of Dākṣhāyān in Siddha-pura (also read Siddha-vana) and Kāyāvaraha;

arā), du., Ved. the two parents, father and mother; epithet of heaven and earth; epithet of the two pieces of wood used in kindling fire (regarded as the parents of Agni, who is called *devi-mātri*, having no mothers; in this sense also *mātaras*, pl.); (*aras*), f. pl. the divine mothers or personified energies of the principal deities (sometimes reckoned as seven in number, viz. Brāhmī or Brāhmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī or Aindrī, Mahendrī, Cāmundā; sometimes eight, viz. Brāhmī, Māheśvarī, Raudrī, Vārāhī, Vaiṣṇavī, Kaumārī, Cārma-muṇḍā, Kālā-sankarṣiṇī; sometimes nine, viz. Brāhmāṇī, Vaiṣṇavī, Raudrī, Vārāhī, Śarasighikā, Kaumārī, Mahendrī, Cāmundā, Cāṇikā; sometimes sixteen, viz. Gaurī, Padmā, Śaṭī, Lohā, Śāvitṛī, Vijayā, Jayā, Deva-senā, Svadhā, Vāhā, Śāntī, Puṣṭī, Dhṛtī, Tushṭī, Ātma-devatā, Jula-devatā; these divine mothers being closely connected with the worship of the god Śiva and tending on his son Skanda or Kārttikeya, to whom the first only seven Mātris were assigned, but in the later mythology an innumerable number, who are sometimes represented as having displaced the original (divine) mothers; N. of eight classes of female ancestors or female Manes (mothers, grandmothers, great-grandmothers, paternal and maternal aunts, &c.); according to Naigh. I. 13, *mātaraḥ* = *nudī*, a river, cf. Rig-veda III. 9, 2, where the waters are also called *mātaraḥ*, mothers; cf. also I. 34, 8, where the seven rivers, Gangā &c., are called *sapta-mātri*; according to native lexicographers *mātri* has also the following senses, *vt-bhūti*, *revati*, *āhukarṇī*, *inra-rāruṇī*, *mahā-srāvayī*, *julā-mānsī*: cf. Gr. *ἡρῆ*, Dor. *ἡρῆ*; Lat. *mater*; Old Germ. *moater*; Old Slav. *mati*; Lith. *mote*; Hib. *ma-lair*.] — *Mātara-pitarau*, m. du. mother and father, parents. — *Mātari-purusha*, as, m. a man who acts or speaks against his mother, a cowardly ally; [cf. *pitari-sūra*.] — *Mātari-śva* (fr. the ext), as, m. a proper N. — *Mātari-śvan*, ā, m. according to Sāy. on Rig-veda III. 29, 11, fr. *mātari* = *antarikṣhe*, in the atmosphere, + *śvasati* = *deshtate*, breathes or moves; or according to others fr. *mātari* + *rt. sri*, N. of a divine being described in Rig-veda I. 60, 1, &c. as bringing down the hidden Agni to the Bhṛgis, and identified by Sāy. on Rig-veda I. 93, 6, &c. with Vāyu, the Wind; N. of Agni himself, (according to Sāy. on Rig-veda I. 96, 4, so called as *sarvasya jagato irmātary antarikṣhe śvasan vartamānah*); air, wind, breeze (personified in Mahā-bh. Udyoga-p. 599 as son of Garuḍa); N. of a Rishi. — *Mātā-mātri*, tarau, m. du. mother and father, parents; [cf. *āp. VI. 3, 32*.] — *Mātā-pitri-nihina*, as, ā, am, bereft of father and mother, without father or mother. — *Mātā-putra*, au, m. du. mother and son. — *Mātā-nāha*, as, m. a maternal grandfather; (ī), f. a maternal grandmother; (au), m. du. a grandfather and grandmother on the mother's side; (ās), m. pl. mother's father, grandfather, and ancestors; (as, ī, am), = *mātāmahiya* below. — *Mātāmahiya*, as, ā, am, related or belonging to a maternal grandfather. — *Mātuh-śvasri* or *mātuh-svasri*, ā, f. a mother's sister, maternal aunt; [cf. *mātri-śvasri*.] — *Mātri-śa-bhida*, as, m. 'the cutter off of his mother's head,' an epithet of Paraśu-Rāma. — *Mātri-krita*, as, ā, am, done or performed towards a mother; done by a mother. — *Mātri-keśava*, as, m. a mother's brother, maternal uncle. — *Mātri-gaṇa*, as, n. the assemblage of divine mothers (as worshipped in an especial manner in the western parts of India). — *Mātri-gandhinī*, f. 'having but the smell (i. e. the name) of mother,' an unnatural mother. — *Mātri-garbha*, as, m. a mother's womb. — *Mātrigarbha-śtha*, as, ā, am, being in the mother's womb. — *Mātri-gāmin*, ī, m. 'going to a mother,' one who has committed incest with his mother. — *Mātri-guṇa*, as, m. N. of a king. — *Mātrigaptabhāshenana* ('*ta-abh*'), am, n. an expedition against Mātri-guṇa. — *Mātri-gotra*, am, n. a mother's family; (as, ā, am), belonging to a mother's family.

— *Mātri-grāma*, as, m. the aggregate of mothers, i. e. the female sex, womankind; N. of a village. — *Mātri-ghāta* or *mātri-ghātuka*, as, or *mātri-ghātīn*, ī, or *mātri-ghna*, as, m. one who kills his mother, a matricide. — *Mātri-ghātuka*, as, m. a matricide; an epithet of Indra. — *Mātri-śakra*, am, n. a kind of mystical circle, an astrological figure; the circle or assemblage of divine mothers. — *Mātri-śakra-pramathana*, as, m. 'afflicter of the circle of divine mothers (?)', an epithet of Viṣṇu. — *Mātri-śeta*, as, m. a proper N. — *Mātri-tama*, as, ā, am, Ved. very motherly or maternal (said of the waters; according to Sāy. = *mātri-raj jagatām hita-kārin*). — *Mātri-tas*, ind. on the mother's side, in right of the mother. — *Mātri-tā*, f. maternity, the state of a mother, the being a mother. — *Mātri-tirtha*, am, n. N. of a Tirtha. — *Mātri-datta*, as, m. 'mother-given,' N. of a man; (ā), f. N. of a woman. — *Mātri-dattiyu*, N. of a work. — *Mātri-deva*, as, m. having a mother for one's god. — *Mātri-doshā*, as, m. the defect or inferiority of a mother (who is of a lower caste, Manu X. 14). — *Mātri-nandana*, as, m. 'mother's joy,' an epithet of Kārttikeya. — *Mātri-nāman*, a, n., scil. *śūta*, epithet of a class of sacred texts in the Atharva-veda; (ā), m., N. of the reputed author and deity of these texts; (ā, mni, a), named after the mother; [cf. *pitri-nāman*.] — *Mātri-nivātam*, ind. to a mother's shelter or protection, to a mother's side (Pāp. VI. 2, 8). — *Mātri-pakṣa*, as, ā, am, relating to the mother, belonging to the maternal line. — *Mātri-pālita*, as, n., N. of a Dānava. — *Mātri-pitri-kṛtābhyaśa* ('*ta-abh*'), as, ā, am, trained or exercised by one's father and mother. — *Mātri-pūjana*, am, n. the worship of the divine mothers. — *Mātri-bandhu*, us, m. a relation on the mother's side; (u), n. blood relationship on the mother's side. — *Mātri-bandhū*, ās, f. a mother only in name, an unnatural mother; [cf. *brahma-bandhū*.] — *Mātri-bāndhava*, as, m. a relation on the mother's side. — *Mātri-bhāva*, as, m. the state or condition of a mother, maternity. — *Mātri-bheda-tantra*, am, n. N. of a Tantra. — *Mātri-bhoga*, as, ā, am, fit or proper to be possessed by a mother; [cf. Scholiast on Pāp. V. 1, 9.] — *Mātri-maṇḍala*, am, n. the assemblage or company of divine mothers. — *Mātri-maṇḍala-vid*, t, m. a priest of the Mātris. — *Mātri-mat*, ān, at, at, Ved. possessing a mother, accompanied by a mother, having a mother. — *Mātri-mātri*, tā, f. 'the mother of mothers,' an epithet of Pārvaṭī. — *Mātri-mukha*, as, m. 'mother-faced,' a simple or foolish man, simpleton. — *Mātri-mṛishṭha*, as, ā, am, adorned by a mother. — *Mātri-modaka*, N. of Uvāṭa's commentary on the Vājasaneyi-samhitā. — *Mātri-yajña* or *mātri-yāga*, as, m. a sacrifice or oblation to the Mātris. — *Mātri-nat*, ind. as a mother, like a mother, as towards a mother. — *Mātri-catsala*, as, m. 'mother-loving,' an epithet of Kārttikeya. — *Mātri-vadha*, as, m. the murder of a mother, matricide. — *Mātri-vartin*, ī, inī, ī, behaving well to a mother, dutiful to one's mother; (ī), m. a proper N. — *Mātri-vāhin*, ī, inī, ī, carrying one's mother; (inī), f. a kind of bird (= *valgulā*). — *Mātri-vidūshita*, as, ā, am, tainted by the mother, inheriting a taint through the mother. — *Mātri-sāṁita*, as, m. a man who is led or guided by his mother, a simpleton. — *Mātri-shaṣṭha*, as, ī, am, having a mother as a sixth person, six with a mother or inclusively of a mother. — *Mātri-śvasrī*, ā, f. (also incorrectly *mātri-svasrī*), a mother's sister, maternal aunt. — *Mātrishvaseya*, as, m. the son of a maternal aunt, a mother's sister's son; (ī), f. a mother's sister's daughter, the daughter of a maternal aunt. — *Mātri-śvasrīya*, as, m. a mother's sister's son, the son of a maternal aunt; (ā), f. a mother's sister's daughter. — *Mātri-siṅhi*, f. the plant *Justicia Gen-darussa*. — *Mātri-han*, ā, m. (said to be Ved.), murderer of his own mother, a matricide. — *Mātri-kṛī*, cl. 8. P. -*karoti*, -*kartum*, to adopt as a mother, see Scholiast on Pāp. VII. 4, 27.

Mātrika, as, ā, am, coming from or belonging to a mother, maternal; (as), m. a maternal uncle; (ā), f. a mother; source, origin; a divine mother; a nurse; a grandmother; epithet of eight veins on both sides of the neck, (probably so called after the eight divine mothers); epithet of certain diagrams written in characters to which a magical power is ascribed; the aggregate of such characters or the alphabet employed in such a manner, (probably only the fourteen vowels with Anusvāra and Visarga were originally so called, after the sixteen divine mothers); a wooden peg driven into the ground for the support of the staff of Indra's banner (Ved.); an epithet of the Buddhist monks included in the Abhidharma-piṭaka; N. of the wife of Aryaman; = *karaṇa*. — *Mātrikā-maya*, as, ī, am, consisting of mystic characters. — *Mātrikā-yantra*, am, n. a kind of mystical diagram. — *Mātrikāṇḍava* ('*kā-a*'), as, m., N. of a Tantra work. — *Mātrikā-hṛdaya*, am, n., N. of a Tantra work.

Mātra, am, ā, u, f. (the feminine ā being the earlier and the more usual simple uncompounded form), measure, quantity, sum, size, duration, measure of any kind, whether of height, depth, breadth, length, distance, time, number, (commonly at the end of comps., and sometimes added redundantly; the form at the end of adjective comps. is generally deduced fr. *mātrā*, f., while other comps. are assigned to *mātra*; when compounded to express 'as long, as high, as broad, as thick, as deep, as wide, as great, &c.,' i. e. having a certain measure or size, the fem. is usually in ī; when compounded with pass. participles, the fem. form is usually in ā: the following examples will serve to make the common usage of this word clear, — *angula-mātram*, a finger's breadth; *jānu-mātre*, at the height of the knees; *nara-mātre*, at the depth of a man's length; *krośa-mātre*, at the distance of a kos; *rekha-mātram api na vyatītyas*, they did not transgress even the breadth of a line; *tāla-mātra*, as, ī, am, of the size of a palm; *naga-mātra*, as, ī, am, large as a mountain; *yava-mātra*, as, ī, am, of the size of a barleycorn; *etāvan-mātra* or *tāvan-mātra*, as great as this, as large as this, so much; *artha-mātram*, a certain sum of money; *varsha-mātram*, for the period of a year; *varsha-mātreṇa*, within a year's time; *kṣaṇa-mātram*, for the space of a moment, for an instant; *bhūmi-śiṣṭha-mātratas*, from the first moment of setting foot upon the earth; *śata-mātram*, a hundred in number, about a hundred; the full or simple measure of anything, the whole, the entire thing or class of things, the one thing and no more, the totality, (often in this sense at the end of comps. and equivalent to 'mere, only, even, just,' frequently, but not always, assuming the gender and number of the word with which it is compounded, e. g. *nāma-mātram*, nothing but the name; *manushya-mātrah kṛpānah*, a poor wretch who is a mere man; *padāti-mātrah*, a simple foot-soldier; *uttara-mātram na dadāti*, he gives not even an answer; *raṭi-mātram*, mere sensuality; *varsha-mātram*, only a year; *pāda-mātram*, a single Pāda; *śloka-mātram*, a single verse; *kiñcin-mātram*, only a little; *śabda-mātreṇa*, by mere sound; *vacāna-mātreṇa*, by mere words; *ukta-mātre vacāne*, on the mere utterance of the speech; *grantha-mātre*, only in books; *jñāna-mātre*, on the mere information; *bhukta-mātre*, just after eating; *darsana-mātram*, mere sight; *jāta-mātra*, as, ā, am, just born; *na jīva-mātram*, not even a living germ; *prāṇa-dhārana-mātra*, as, ā, am, barely sufficient for the support of life; *yātrā-mātram bhujīta*, he should eat just enough for support; *āghrāta-mātra*, as, ā, am, merely or barely smelt; *dhyāta-mātrapagāmin*, coming merely when thought upon; *Kṣatriya-mātram*, a Kṣatriya in general; *jīva-mātram nu kīṇseta*, one should not hurt any living thing; *dvāra-mātre 'pi gopuram*, Gopura signifies a door in general; in these meanings *eka* is sometimes redundantly added, e. g. *praṇīpāta-mātraika-śaraṇas*,

one whose sole refuge is prostration of the body); a definite measure, standard, rule, (in these and the following senses usually *ā*, f.); the correct measure; moderation; a unit of measure, a foot; the lowest division of time, a moment; a prosodial instant, the unit in metre, the length of time required to pronounce a short syllable, the prosodial time of a short vowel, (in this sense usually *ā*, f.; a long vowel contains two Mātrās and a prolated vowel three); a measure of time in music; a minute portion, particle, atom; a little, trifle; an element; the primitive and subtle type of elementary matter; matter, substance, the material world, the world of sense (usually *ā*, f.); materials, property, goods, possessions, household furniture, money, wealth, substance, means of subsistence, livelihood; the upper or horizontal limb of the Nāgarī characters; an ear-ring, jewel, ornament; (*ayā*), ind. in small portions, in a slight degree, moderately; [cf. Gr. *μέτρω*]. — *Mātrā-čandas*, as, or *mātrā-vṛtta*, am, n. metre measured only by the number of prosodial instants (a long vowel containing two Mātrās and a prolated vowel three), metre measured only by the time occupied in pronunciation without any particular reference to the kinds of feet. — *Mātrā-bhastrā*, f. a money-bag, purse. — *Mātrārūḍha* (°rā-*ar*°), am, n. half-measure, half of a prosodial instant. — *Mātrā-vat*, ān, atī, at, containing a particular measure. — *Mātrā-vasti*, is, m. an oily clyster. — *Mātrāśīta* (°rā-*ās*°), am, n. eating moderately. — *Mātrāśītiya*, as, ā, am, treating of moderate eating. — *Mātrāśin* (°rā-*ās*°), ī, inī, i, eating moderately. — *Mātrā-sanga*, as, m. attachment to materials, regard for household possessions or utensils (Manu VI. 57). — *Mātrā-samaka*, N. of a class of metres. — *Mātrā-sparśa*, as, m. material contact, the concurrence of material elements.

Mātraka = *mātra* at the end of comps. (e.g. *śhāyā-mātraka*, lasting only as long as a shadow; *mantra-brāhmaṇa-mātrakāi*, from the Mantras and Brāhmaṇas alone; *jāta-mātraka*, just born); (*ikā*), f. = *mātrā*, the prosodial time of a short vowel, &c.

Mātratas, ind. = *mātrāt*, *mātre* (at the end of comps., see under *mātra*), from the first moment, at the moment of, &c.

Mātrika = *mātra* at the end of comps.; (*ā*), f. a prosodial instant, a simple sound, see under *mātraka* above; (*as*, ā, am), material, of the nature of matter, containing a short vowel (Ved.).

Mātrīya, Nom. P. A. *mātrīyati*, -te, &c., to wish one's self a mother; to treat one as a mother (with acc.).

Māna, *māpaka*, &c. See pp. 770, 771.

Māta, *meyā*, &c. See s. v.

माउथ māutha, N. of a place; (also read *māunatha*.)

मांशु māṁśatu, us, us, u, Ved. (probably some colour), light yellow, dun-coloured (an epithet of Mitra or of a horse or horses; according to Śāy. on Rīg-veda VII. 44, 3, = *manyamānān stuvato janāns cetaiyate jānāti yadvā abhimanyamānāns cātayate nūśayati yāh*, one who is mindful of his adorers, or destroying those that despise him; according to Naigh. I. 14, *māṁśatvāḥ* = *asvāḥ*).

Māṁśatva, as, ā, am, Ved. yellowish, (this word occurs with doubtful meaning in Rīg-veda IX. 97, 4.)

मांस māṁs, n. = *māṁsa*, flesh, meat, &c. (see below). *māṁs* is defective in nom. and acc. sing. and du., the inst. is *māṁsā*, acc. pl. *māṁsi*, inst. dat. abl. du. *māṁbhyām*, &c.). — *Māṁs-pācana*, as, ī, am, Ved. used for cooking meat (said of a caldron). — *Māṁs-pāka*, as, m. = *māṁsa-pāka*, q. v. (Pāp. VI. 1, 144).

Māṁsa, am, n. (said to be fr. rt. *man*); a fanciful derivation fr. *māṁs sa* is given in Manu V. 55), flesh, meat, animal food, (according to some also *as*, m.); the flesh of fish; the fleshy part or pulp of fruit; (*as*), m., N. of a mixed caste (= *māṁsa-*

vikretrī, selling meat; cf. *māṁsa-čcheda*); a worm; time; (*ī*), f. = *jaṭā-māṁsi*, Nardostachys Jatamansi; a sort of drug; = *māṁsa-čchavā*; [cf. Old Germ. *mōs*, 'food'; Mod. Germ. *Mus*, *Gemüse*; Slav. *manso*; Lith. *mēsa*; Hib. *maise*, 'food, victuals.']. — *Māṁsa-kačchapa*, as, m. a fleshy abscess on the palate. — *Māṁsa-kandī*, f. a fleshy protuberance or swelling of the flesh. — *Māṁsa-kāma*, as, ā, am, fond of meat or flesh. — *Māṁsa-kārīn*, ī, inī, i, flesh-making, flesh-preparing; (*ī*), n. blood. — *Māṁsa-khaṇḍa*, as, am, m. n. a bit of flesh or meat. — *Māṁsa-granthī*, is, m. flesh-swelling, a gland. — *Māṁsa-čcheda*, as, ī, m. f. or *māṁsa-čchedin*, ī, in. 'flesh-cutter,' N. of a mixed caste. — *Māṁsa-ja*, am, n. 'flesh-born,' the marrow of the flesh, adeps, fat. — *Māṁsa-tāna*, as, m. a polypus in the throat. — *Māṁsa-tejas*, as, n. 'flesh-marrow,' fat, adeps; [cf. *māṁsa-ja*]. — *Māṁsa-tva*, am, n. fleshiness, the being flesh; the derivation of the word *māṁsa* (Manu V. 55). — *Māṁsa-dagdha*, am, n. cauterizing of the flesh. — *Māṁsa-dalana*, as, m. a plant, Amora Rohitaka. — *Māṁsa-dravin*, ī, m. a species of sorrel, Rumex Vesicarius. — *Māṁsa-niryāsa*, as, m. the hair of the body. — *Māṁsan-vat*, ān, atī, at (fr. Ved. *māṁsan*), fleshy. — *Māṁsa-pa*, as, m. 'flesh-sucker,' epithet of a Piśāca; of a Dānava. — *Māṁsa-pācana*, as, ī, am, meat-cooking; (*am*), n. a vessel for cooking meat. — *Māṁsa-parivarjana*, am, n. avoiding meat, abstaining from animal food. — *Māṁsa-parivikrayin*, ī, m. a flesh-monger, dealer in flesh. — *Māṁsa-pāka*, as, m. a kind of disease (destroying the membrum virile). — *Māṁsa-piṭaka*, as, am, m. n. a basket of meat, a large quantity of flesh or meat. — *Māṁsa-piṇḍa-grhīta-vadana*, as, ā, am, carrying a piece of flesh in the mouth. — *Māṁsa-pitta*, am, n. a bone. — *Māṁsa-peṣi*, f. a piece of flesh; an epithet of the fetus from the eighth till the fourteenth day [cf. *peṣi*]; a muscle. — *Māṁsa-phalā*, f. the egg-plant, Solanum Melongena. — *Māṁsa-bhaksha*, as, ā, am, or *māṁsa-bhakshaka*, as, ikā, am, flesh-eating, carnivorous, eating meat; (*as*), m., N. of a Dānava. — *Māṁsa-bhakshaya*, am, n. the act of eating meat, eating animal food. — *Māṁsa-bhikṣhā*, f., Ved. begging for meat as alms, soliciting flesh as alms. — *Māṁsa-bhuj*, k, k, k, flesh-eating, eating meat. — *Māṁsa-bhūtadana* (°tā-*od*°), am, n. 'boiled rice mixed with meat,' rice and meat. — *Māṁsa-bhettrī*, tā, trī, trī, flesh-cutting, inflicting a flesh-wound, piercing the flesh. — *Māṁsa-maya*, as, ī, am, consisting of flesh; *māṁsa-mayī peṣi*, a piece of flesh. — *Māṁsa-māśā*, f. a species of plant, = *māśa-parpi*; (also read *māṁsa-māśā*). — *Māṁsa-mukha*, as, ī, am, having flesh in the mouth. — *Māṁsa-yūtha*, am, n. a quantity of flesh. — *Māṁsa-yoni*, is, is, i, flesh-born; (*is*), m. a creature of flesh and blood. — *Māṁsa-rasa*, as, m. meat-broth, soup. — *Māṁsa-ruḍi*, is, is, i, fond of flesh, having a relish for animal food. — *Māṁsa-rohinī* or *māṁsa-rohi*, f. a species of fragrant plant. — *Māṁsa-latā*, f. 'flesh-tendril,' a wrinkle. — *Māṁsa-vat*, ān, atī, at, having or possessing flesh. — *Māṁsa-vikraya*, as, m. the sale of meat. — *Māṁsa-vikrayin*, ī, inī, i, or *māṁsa-vikretrī*, tā, trī, trī, selling meat, a meat-seller; (*māṁsa-vikrayin* is used as a term of reproach for a low or vile person). — *Māṁsa-vṛddhi*, is, f. an increase or growth of flesh. — *Māṁsa-sīla*, as, ā, am, accustomed to eat meat; fleshy. — *Māṁsa-sonita*, am, n. flesh and blood. — *Māṁsa-sonita-parkin*, ī, inī, i, niury with flesh and blood. — *Māṁsa-sarghāta*, as, m. a swelling of the flesh. — *Māṁsa-sāra*, as, m. 'flesh-essence, flesh-marrow,' fat; (*as*, ā, am), having the flesh predominant among the seven constituent parts of the body. — *Māṁsa-sneha*, as, m. 'flesh-marrow,' adeps, fat. — *Māṁsa-hāsa*, f. skin. — *Māṁsād* (°sa-*ad*°), t, t, t, or *māṁsāda* (°sa-*ad*° or °-*ād*°), as, ā, am, or *māṁsādīn* (°sa-*ād*°), ī, inī, i, flesh-eating, carnivorous. — *Māṁsārgula* (°sa-*ar*°), as, am, m. n. a piece of flesh hanging from the mouth (of a lion

&c.). — *Māṁsārbuda* (°sa-*ar*°), as, m. a kind of disease of the membrum virile. — *Māṁsāvāna* (°sa-*as*°), am, n. flesh-meat; the act of eating flesh meat. — *Māṁsāsi-tva*, am, u. the state of one who eats flesh, the devouring of flesh. — *Māṁsāsin* (°sa-*ās*°), ī, inī, i, eating flesh, living upon meat. — *Māṁsāśhṭakā* (°sa-*ash*°), f., N. of the eighth day in the dark half of the month Māgha (on which meat is offered to the Manes). — *Māṁsāhāra* (°sa-*āh*°), as, m. animal food. — *Māṁseshṭā* (°sa-*ish*°), f. a kind of bird, the flesh of which is considered delicacy (= *valgulā*). — *Māṁsonnati* (°sa-*un*°), is, f. a swelling of the flesh. — *Māṁsopajivin* (°sa-*up*°), ī, m. living by flesh, a dealer in meat. — *Māṁsaudana* (°sa-*od*°), as, m. meat and boiled rice. — *Māṁsaudanika*, as, ī, am (fr. the preceding) see Pāp. IV. 4, 67.

Māṁsala, as, ā, am, fleshy; lusty, brawny, muscular; powerful, strong (sometimes applied to sound) pulpy (as fruit). — *Māṁsala-phalā*, f. Solanum Melongena; [cf. *māṁsa-phalā*.]

Māṁsika, as, ā, am, = *māṁsāya prabharati* see Gaṇa Santāpādi to Pāp. V. 1, 101; (*as*), m. butcher, a seller of meat.

Māṁsikā, f. (fr. *māṁsi*), the plant Nardostachys Jatamansi.

Māṁsinī, f. Nardostachys Jatamansi.

Māṁsiya, Nom. P. *māṁsiyati*, &c., Ved. to lough for flesh.

मांसस्पृष्ट māṁs-sprishṭa, as, ā, am, Ved., according to a Schol. a comp. fr. *mām* + *sprishṭa*.

माकन्द mākanda, as, m. the mango tree (*ī*), f. the Myrobalan tree, Myrobalan; N. of other plants (= Hindi *mādrāṇī*, *mākunī*); yellow sandal wood, yellow sanders; N. of a city on the Ganges.

Mākandaka, as, ikā, am, belonging to the town Mākandī; (*ikā*), f. = *mākandī*, the city.

Mākandika, as, m., N. of a man.

माकर mākara, as, ī, am (fr. *makara*) related or belonging to the sea-monster Makara *mākara ākara*, 'the mine of Makaras,' the sea *mākaram āsanam*, a particular posture in sitting *mākaro vyūhaḥ*, a particular form of military array *mākari saptaṁi* = *mākara-saptami*, the seventh day in the light half of the month Māgha.

माकरन्द mākāranda, as, ī, am (fr. *maka-randa*), coming from or consisting of the juice of flowers.

माकलि mākali, is, m. the moon; N. of Indra's charioteer; [cf. *mātali*.]

माकश्येय mākashṭeya (fr. *makashṭu*), a patronymic.

माकारध्यान mākāra-dhyāna, am, n. (probably fr. *ī*. *mā* + *kāra*), a particular method of abstract meditation, kind of reverie.

माकिम mā-kim, see Gaṇa Čādi to Pāp. I. 4, 57; [cf. *na-kim*.]

Mā-kis, ind., Ved. not (= Lat. *ue*, e.g. Rīg-veda I. 147, 5, *mā-kir* no *duritāya dāyihī*, consign *ue* not to misfortune); no one (= Lat. *ue-quis*, e.g. Rīg-veda VIII. 5, 39, *mā-kir enā pathā gāt*, let none proceed by that path; according to Śāy. *anena mīryeṇa anyo na gantum śaknoti*).

Mā-kim, ind., see Gaṇa Čādi to Pāp. I. 4, 57 (according to Śāy.) = *ī*, *mā*; [cf. *na-kim*.]

माकी māki, f. du., Ved. (Śāy.) = *nirmātryau bhūta-jātasya*, the two creators or originators of all beings, (said of heaven and earth.)

माकीन mākina, as, ā, am (fr. 3. *ma*), Ved. (according to Śāy.) my, mine.

माकुलि mākuli, is, m. a kind of snake.

माकोट mākota, N. of one of the places in which Dākṣhāyāṇī is worshipped.

माक्षव्य māksavya, as, m. (fr. *makshu*),

Ved. a patronymic, N. of a preceptor; [cf. *mān-ksharya*.]

माक्षिक mākshika, as, ī, am (fr. *makshikā*), coming from or belonging to a bee; (am), n., scil. *madhu*, honey; a kind of honey-like mineral substance or pyrites, (various kinds are described, see *śvarṇa-m*, *rūpya-m*, *kāṣya-m*, *viṭ-m*); [cf. Old Germ. *was*, 'wax'; Angl. Sax. *vax*, *veax*, *veax*; Lith. *vaszka-s*; Russ. *vosk*.] — *Mākshika-ja*, am, n. 'honey-born', bees'-wax. — *Mākshika-phala*, as, m. a species of cocoa-nut (= *madhu-nālīkerika*). — *Mākshika-śarkarā*, f. a kind of sugar, candied sugar. — *Mākshika-svāmin*, ī, m., N. of a place. — *Mākshikāśraya* (°ku-ās'), am, n. bees'-wax; honey-comb.

Mākshika, am, n. = *mākshika*, honey. — *Mākshika-dhātu*, u, n. a kind of pyrites (described above). — *Mākshika-śarkarā*, f. clarified sugar (= *śitākhanda*).

माख mākha, as, ī, am (fr. *makha*), of or belonging to a sacrifice, sacrificial.

मागध māgadya, as, ā, am (fr. *magadhin*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मागध māgadhā, as, ī, am (fr. *magadha*), relating to or born in or living in or customary among the Magadhas or the Magadha country; *māgadhī bhāṣā*, the Magadha language; (as), m. a king of the Magadhas; (ās), m. pl., N. of a people, the Magadhas; opprobrious epithet of a mixed caste (still numerous in Guzerat, and called the Bhāts), the son of a Kshatriya mother and Vaiśya father, the poetical panegyrist of a king, a bard, minstrel (whose duty is to recite the praises of kings in their presence with allusions to their genealogy and the deeds of their ancestors, or to attend the march of an army and animate the soldiers by martial songs; frequently associated with *sūta* and *vandin*); N. of one of the seven sages in the fourteenth Manv-antara; of a son of Yadu; white cummin; (ās), m. pl., N. of the warrior-caste in Sākya-dvīpa; (ā), f. a princess of the Magadhas; long pepper; (ī), f. a princess of the Magadhas; the daughter of a Kshatriya mother and Vaiśya father; the language of the Magadhas; N. of a river (= *soṇā*); Jasminum Auriculatum; long pepper; white cummin; anise or dill; a species of cardamoms (grown in Guzerat); refined sugar; a kind of metre (Ved.). — *Māgadhā-deśiya*, as, ā, am, belonging to or born in the land of the Magadhas. — *Māgadhā-pura*, am, n. 'the city of the Magadhas,' N. of a city.

Māgadhaka, ās, m. pl., N. of a people; (ikā), f. long pepper.

Māgadhika, as, m. a prince of the Magadhas.

माघ māgha, as, ī, am (fr. *maghā*), related to the constellation Maghā; (as), m., scil. *māsa*, the month Māgha which begins with the winter solstice (= January-February); N. of a poet (son of Dattaka and author of the Śiśupāla-vadha or Māgha-kāvya); (ī), f., scil. *tithi*, the day of full moon in the month Māgha; Hingstha Repens. — *Māgha-kāvya*, am, n. the poem of Māgha, i. e. the Śiśupāla-vadha. — *Māgha-śailanya*, as, m., N. of the author of the eighth book of the Kāla-latā. — *Māgha-pākshika*, as, ī, am, belonging to one of the two halves of the month Māgha. — *Māgha-māhātmya*, am, n. 'the majesty of the month Māgha,' N. of a part of the Padma-Purāṇa. — *Māgha-snāna*, am, n. bathing or religious ablution in sacred pools &c. in the month of Māgha. — *Māghī-paksha-yajañīya*, am, n. the first day of the month Phālguna; [cf. *yajañīya*.] — *Māghya*, am, n. the flower of the Jasminum Multiflorum or Pubescens.

माघमा māghamā, f. a female crab (= *karkatī*).

माघवत māghavata, as, ī, am (fr. *maghavat*), belonging to Indra; (ī), f., scil. *diś*, the east. — *Māghavata-cāpa*, as, m. the rainbow.

Māghavana, as, ī, am (fr. *magha-van*), belonging to Indra, ruled by Indra (Pāṇ. VI. 4, 128).

Māghona, am, n. liberality (Ved.); (ī), f., scil. *diś*, the east, the eastern quarter.

माङ्क्ष māṅksh (connected with rt. *kāṅksh*), cl. I. P. *māṅkshati*, *māṅkshītum*, to wish, long for, desire.

माङ्क्ष्य māṅkshya, as, m. (fr. *māṅkshu*), a patronymic (Gaṇa Gargādi to Pāṇ. IV. 1, 105); *māṅksharyāyaṇi*, f. (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माङ्गल māṅgala, am, n. (fr. *māṅgala*), Ved. epithet of a particular liturgical formula addressed to the Asvins.

Māṅgali, is, m. a patronymic, N. of a preceptor. *Māṅgalika*, as, ī, am, auspicious, propitious, tending to good fortune, wishing for prosperity, indicating good fortune.

Māṅgalikā, f. (fem. of an unused form *māṅgala-laka*), N. of a woman.

Māṅgalya, as, ā (?), am, = *māṅgalya*, conferring happiness, auspicious; (as), m. Ægle Marmelos; (am), n. an auspicious thing, amulet; a benediction; an auspicious or festive ceremony, festivity, festival; prosperity, happiness, welfare, propitiousness. — *Māṅgalya-mṛidanya*, as, m. a tabour or drum beaten on festive occasions. — *Māṅgalyārṇā* (°ya-ar'), f. a species of plant (= *trāyamāṇā*).

माङ्गुष्य māṅgushya, as, m. (fr. *māṅgusha*), a patronymic (Gaṇa Kurvādi to Pāṇ. IV. 1, 151).

माच mācā, as, m. a way, road; [cf. *mā-ṭha*, *mātha*.]

माचल mācāla, as, m. (perhaps fr. I. *mā + cāla*), a thief, robber (= *vandī-kāra*); a crocodile, &c. (= *grāha*); sickness, illness; [cf. *kari-m*°, *gaja-m*°].

माचाकीय mācākīya, as, m., N. of a gram-marian.

माचाल mācāla in *parṇa-m*°, q. v.

माचिका mācīkā, f. = *mākshikā*, a fly [cf. *grīha-m*°]; a species of plant (= *amba-shīṭhā*; cf. *kāka-m*°).

Mācī in *kāka-m*° and *dhvāṅksha-m*°; cf. *mācīkā* above. — *Mācī-pattra*, am, n. a species of medicinal plant (= *sura-parṇa*).

माचिरम् mā-cīram. See p. 764, col. 2.

माजल mājala, as, m. a kind of bird, the blue roller.

Mājala-pura, am, n., N. of a city.

माजिक mājika, as, m., N. of a man.

माजिरक mājiraka, as, m. (fr. *majiraka*), a patronymic (Gaṇa Sivādi to Pāṇ. IV. 1, 112).

माजीज mājija, N. of a place; (also read *mājuja* and *mājuja*.)

माञ्जिष्ठ māñjishṭha, as, ī, am (fr. *māñjishṭhā*), red as madder, red as the dye made from the Mañjishṭhā; (am), n. red, red colour.

Māñjishṭhaka or *māñjishṭhika*, as, ī, am, red as Bengal madder, dyed with madder, red.

माञ्जीरक māñjiraka, as, m. (fr. *māñjiraka*), a patronymic (Gaṇa Sivādi to Pāṇ. IV. 1, 112).

माटाशक māṭamra, as, m. a species of tree.

माटियारि māṭiyāri or māṭiyāri, N. of a city.

माठ māṭha or māṭhya, as, m. a road; [cf. *mātha*, *mācā*.]

माठर māṭhara, as, m. (fr. *māṭhara*), a

patronymic, a proper N.; = Vyāsa; N. of one of the sun's attendants; (ās), m. pl., N. of a people; (ī), f., N. of a woman.

Māṭhura, see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Māṭharāyaṇa, as, m. a patronymic (Gaṇa Hari-tādi to Pāṇ. IV. 1, 100).

Māṭharya, as, m. (fr. *māṭhara*), a patronymic, see Schol. on Uṇādi-sūtras V. 39.

माठव्य māṭharya, as, m. a proper N.

माठी māṭhi, f. armour, mail.

माड् māḍ, cl. I. P. A. *māḍati*, -te, &c., to measure, weigh, (a various reading for rt. *māh*.)

Māḍa, as, m. measure, weight, quantity; a species of tree (= *madya-druma*, also read *māḍa-drama*).

माडव māḍava, as, m. a particular mixed caste.

माडार्य māḍārya (fr. *māḍāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

माडि māḍi, is, m. a palace.

माडुक māḍuka or māḍukika, as, m. (fr. *māḍuka*, q. v.), a drummer, player on the Maḍḍuka.

माढि māḍhi, is, f. = *dala-snasā*, the fibre or vein of a leaf (= *pattra-sirā*); the germ of leaves, the young leaf before it opens; honouring, respecting, reverencing, (in this sense fr. rt. *mah*); dejection, sadness, affliction; poverty, indigence, manifestation of poverty, declaration of distress; anger, passion; a back or double tooth; the hem or border of a garment; N. of a district.

Māḍhi, f. = *danta-sirā*, a back or double tooth.

माण māṇa, as, m. a species of plant (= *mānaka*).

Māṇaka, as, m. a small shrub, Arum Indicum; the bulbous root of the Arum Indicum; [cf. *mānaka*.]

माणव māṇava, as, m. a youth, lad, youngster, (especially) a young Brāhman; a man, little man, manikin (used contemptuously); a pearl ornament of sixteen strings [cf. *ardha-m*°]; epithet of one of the nine treasures of the Jains.

Māṇavaka, as, m. a lad or boy not exceeding sixteen years of age; a little man, dwarf, (*māyā-māṇavako Hariḥ*, Vishnu disguising himself under the form of a dwarf); a manikin (contemptuously); a silly or childish man, an ignorant or ridiculous man, (in the drama used as an epithet of the Vidūshaka or jester friend of the king); a pupil, scholar, religious student; a pearl ornament of a particular number of strings (e. g. of sixteen, twenty, or forty-eight strings); (ikā), f. a young girl, damsel, wench; (am), n. = *māṇavaka-kṛida*, a kind of metre, four times — — — — —. — *Māṇavaka-kṛida*, am, ā, n. f. 'boy's play,' N. of a kind of metre. — *Māṇavaka-kṛidanaka* or *māṇavaka-kṛīḍitaka*, am, n. = *māṇavaka-kṛida*.

Māṇavina, as, ā, am, proper for boys or lads, boyish, childish.

Māṇavya, am, n. a multitude or company of boys or lads, boyhood.

माणहल māṇahala, ās, m. pl., N. of a people.

माणिका māṇikā, f. a particular weight, = 2 Kuḍavas, = 1 Sarāva, = 8 Palas.

माणिकाम्बू māṇikāmbū, ūs, f., N. of a woman, the mother of the Scholiast Viṭṭhala.

माणिक्य māṇikyā, am, n. a ruby [cf. *ranga-m*°]; (as), m., N. of a man; (ā), f. a kind of small house-lizard. — *Māṇikyā-candra*, as, m., N. of a king of Tira-bhukti. — *Māṇikyā-maya*, as, ī, am, made or consisting of rubies. — *Māṇikyā-malla*,

as, m., N. of a king (patron of Manohara-śarman the commentator on the Śruti-bodha). — *Māṇikyā-miśra*, as, m. a proper N. — *Māṇikyā-rāya*, as, n. a proper N. — *Māṇikyā-sūri*, is, m., N. of a Gujaraṭhī author and of other persons.

माणिक्य *māṇikya*, as, m., Ved. (according to a commentator) the tutelary genius of the war-chariot.

Māṇikya, as, m. = *māṇibhadra* below.

माणिक्यार *māṇikyāra*, as, m. a proper N.

माणिकपाल *māṇikpāla*, see Gaṇa Mahiśyādi to Pāṇ. IV. 4, 148.

Māṇikpālaka, see Gaṇa Revatyādi to Pāṇ. IV. 1, 146.

माणिक्यन्ध *māṇibandha*, am, n. = *māṇimanthā*, q. v.

माणिकभद्र *māṇibhadra* = *maṇi-bhadra*, a king of the Yakshas.

Māṇivara = *māṇibhadra* above.

माणिमन्थ *māṇimanthā*, am, n. (fr. *maṇi-manthā*), salt brought from the mountain Maṇi-manthā, rock-salt, sea-salt.

Māṇimanta, am, n. = *māṇimanthā* above.

माणिरूप्यक *māṇirūpyakā* (fr. *maṇi* + *rūpya*), see Pāṇ. IV. 2, 104.

माशित *māṣṭi*, is, m., Ved., N. of a teacher; (*ayas*), m. pl., N. of his descendants; [cf. *maṣṭi*, *meṣṭha*.]

माखड *māṇḍa*, as, m., N. of a man.

माखडकणि *māṇḍakarṇi*, is, m. (a patronymic fr. *māṇḍa-karṇa*), N. of a Muni.

माखडप *māṇḍapa*, as, ī, am (fr. *māṇḍapa*), belonging to a temple.

माखडरिक *māṇḍarika* (fr. *māṇḍara*), see Gaṇa Angulyādi to Pāṇ. V. 3, 108.

माखडलिक *māṇḍalika*, as, ī, am (fr. *māṇḍala*), relating to a province, ruling a province; (as), m. the governor of a province.

माखडव *māṇḍava*, am, n. (fr. *māṇḍu*), N. of a Sāman; *edaṁ māṇḍavam*, N. of a Sāman.

Māṇḍavi, f. (fr. *māṇḍavya* below), N. of a daughter of Kuśa-dhvaja and wife of Bharata; a N. of Dākṣhayāni at Māṇḍavya.

Māṇḍavya, as, m. (fr. *māṇḍu*), a patronymic, N. of a teacher; (*ās*), m. pl. the descendants of Māṇḍavya; N. of a people; (*as*, am), m. or n. (?), N. of a place. — *Māṇḍavya-pura*, am, n., N. of a city on the Godā. — *Māṇḍavyeśvara* (*tya-is*), am, n., N. of a Liṅga. — *Māṇḍavyeśvara-tirtha*, am, n., N. of a place of pilgrimage.

Māṇḍavyūyana, as, ī, m. f. (fr. *māṇḍavya*), a patronymic (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माखडुक *māṇḍuka*, ās, m. pl. (fr. *māṇḍuka*), N. of a school. — *Māṇḍuki-putra*, as, m., N. of a teacher.

Māṇḍukāyana, ās, m. pl., N. of a school. — *Māṇḍukāyana-putra*, as, m., N. of a teacher.

Māṇḍukāyana, is, m., Ved., N. of a preceptor.

Māṇḍuki, is, m. (fr. *māṇḍuka*), a patronymic (Pāṇ. IV. 1, 119).

Māṇḍukeya, as, m. (fr. *māṇḍuka*), a patronymic, N. of a teacher; (*ās*), m. pl. his descendants; (*am*), n. the doctrine or teaching of Māṇḍukeya.

Māṇḍukeyija, relating to or connected with Māṇḍukeya.

Māṇḍuka, probably an adj. from *māṇḍuka*. — *Māṇḍukya-śruti*, is, f. the Māṇḍukya revelation or teaching. — *Māṇḍukyopaniṣad* (*ya-up*), t, f., N. of a short but important Upaniṣad of the Atharva-veda.

मात 2. *māta*, as, ī, m. f. (for 1. see p. 764, col. 3), Ved. a metronymic from *Mat* in Vāmanādi.

मातङ्ग *mātanga*, as, m. (fr. *matanga*), an elephant; any large animal like an elephant; (at the end of comps.) anything the best of its kind (e. g. *valāhaka-mātangās*, 'elephants of clouds,' i. e. 'best of clouds,' an epithet of the Samvartaka clouds; cf. *mātanga-nakra* below); Ficus Religiosa; epithet of the twenty-fourth astronomical Yoga; a Cāṇḍāla, a man of the lowest rank, an outcast; a kind of Kirāta mountaineer, barbarian; N. of the servant of the seventh and of the twenty-fourth Arhat of the present Ava-sarpiṇi; of a Pratyeka-buddha; of an author; of a Nāga; (ī), f., N. of a mythical being regarded as progenitor of the whole elephant tribe; of a form of Durgā; of the wife of Vasistha. — *Mātanga-ja*, as, ā, am, coming from or belonging to an elephant, elephantine. — *Mātanga-divākara*, as, m., N. of a poet. — *Mātanga-nakra*, as, m. a crocodile as large as an elephant. — *Mātanga-makara*, as, m. a kind of marine monster. — *Mātanga-sūtra*, am, n., N. of a Buddhist Sūtra. — *Mātangotsarga* (*ga-ul*), as, m. the back of an elephant.

मातय *mātaya*. See p. 764, col. 3.

मातरिपुरुष *mātari-purusha*, &c. See p. 765, col. 1.

मातरिश्च *mātari-śva*, *mātari-śvan*. See p. 765, col. 1.

मातलि *mātali*, is, m., N. of Indra's charioteer, (said to be also read *mātuli*). — *Mātali-sārathi*, is, m. 'having Mātali for his charioteer,' an epithet of Indra.

Mātaliya, as, ā, am, relating to or concerning Mātali.

मातली *mātālī*, ī, m. (only found in the nom. sing. and without any case-ending, cf. *prithī*), Ved., N. of a divine being associated with Yama and the Manes.

मातवचस *mātavaśasa*, as, m., Ved. a patronymic from *Mata-vaśas*.

माता *mātā*. See p. 764, col. 3.

मातापितृ *mātā-pitṛi*, *mātā-maha*, &c. See p. 765, col. 1.

माति *māti*, *mātura*, &c. See p. 764, col. 3.

मातुल *mātula*. See p. 764, col. 3.

मातुलङ्ग *mātulanga* or *mātulinga* or *mātulurga*, as, m. (the original form is probably *mātulurga*), a citron tree; (*ā* or *ī*), f. another species of citron tree, sweet lime; (*am*), n. a citron; (according to a commentator *mātulanga* = *rudhaka*, perhaps for *ruśaka*). — *Mātulurga-phala*, am, n. the fruit of the above tree. — *Mātulurga-rasa*, as, m. the juice of the above tree. — *Mātulungāsava* (*ga-ās*), as, m. a liquor distilled from the above tree.

Mātulurgaka, as, m. = *mātulurga*; (*ikā*), f. the wild citron tree.

मातुलानी *mātulanī*. See p. 764, col. 3.

मातृ *mātri*. See p. 764, col. 3.

मातृक *mātrika*. See p. 765, col. 3.

मात्य *mātya*, see Pāṇ. IV. 1, 85.

मात्र *mātra*, *mātraka*, *mātrika*. See p. 765, col. 3, and p. 766, col. 1.

मात्सर *mātsara*, as, ī, am (fr. *matsara*), selfish, envious, jealous, stupid.

Mātsarika, as, ī, am, envious, jealous, spiteful, malicious; showing envy or jealousy, &c.

Mātsarya, am, n. envy, jealousy, malice, spite, (*mātsaryam kri*, to show jealousy); displeasure, dissatisfaction.

मात्स्य *mātsya*, as, -sī (?), am (fr. *matsya*),

fishy, coming from or belonging to a fish, fish-like (e. g. *mātsyam rūpam*, a fish-like form, the form or shape of a fish); (*as*), m., N. of a king of the Matsyas; of a Rishi. — *Mātsya-purāṇa*, am, n. = *mātsya-purāṇa*, q. v.

Mātsyaka, as, ī, am, = *mātsya*, fishy, relating to a fish; [cf. *pauṇḍra-m*; cf. also Hib. *measuch* 'fishy.']

Mātsyagandha, ās, m. pl. (fr. *mātsya-gandha*) N. of a race.

Mātsyika, as, m. a fisherman; (wrongly read *mātsika*.)

Mātsyeya, ās, m. pl. the Matsya people.

माथ *mātha*, as, m. (fr. rt. 1. *math*), churning, stirring; hurting, injuring, killing, destruction, annihilation; a way, road; [cf. *mātha*.]

माथव *māthava*, as, m., Ved. a patronymic [cf. *mādhavi*.]

माथितिक *māthitika*, an adj. fr. *mathiti* by Pāṇ. V. 3, 83, Vārttika 7.

माथुर *māthura*, as, ī, am (fr. *mathura*), coming from or belonging to Mathurā, an inhabitant of Mathurā; composed by Mathura, related to Mathura; composed by Mathura-nātha (e. g. *māthur. śippaṇi*, the commentary of Mathura-nātha); (*as*) m., N. of a son of Citra-gupta and of other persons (*am*), n. the gate leading to Mathurā. — *Māthura-deśya*, as, ā, am, coming from or belonging to the country of Mathurā.

Māthuraka, ās, m. pl. the inhabitants of Mathurā.

माद *māda*, as, m. (fr. rt. 2. *mad*), = *mada*, drunkenness, intoxication, stupor; joy, delight, exhilaration; pride, passion. — *Mādānanda* (*ēda-ūn*), as, m. a proper N.

Mādaka, as, ikā, am (fr. Caus. of rt. 2. *mad*), intoxicating, causing intoxication, stupefying; exhilarating, gladdening; (*as*), m. a gallinule (= *dytūla*). — *Mādaka-tva*, am, n. the property or state of causing intoxication.

Mādāna, as, ī, am (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying, maddening; gladdening, exhilarating; (*as*), m. the god of love; Vanguiera Spinosia, the thorn-apple; (ī), f., N. of two plants, = *mākaṇḍī* = *vijayā*; (*am*), n. the act of intoxicating, intoxication, inebriation; exhilaration, the act of delighting; cloves; 'the stupefier,' epithet of a mythical weapon, (in this sense also read *mādāna*).

Mādānīya, as, ā, am (fr. *mādāna* above), intoxicating, inebriating; (*am*), n. an intoxicating drink.

Mādāyitnu or *mādāyishnu*, as, us, u (fr. Caus. of rt. 2. *mad*), Ved. intoxicating, inebriating; gladdening.

Mādāyana, as, m. (fr. *mada*), a patronymic.

Mādān, ī, inī, ī (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying; gladdening; [cf. *gundha-m*.]

मादुघ *mādugha*, as, ī, am, relating to the plant called Madugha.

मादुर्या *mādurṇā*, f., N. of a village.

मादृश *mādrīśa*, k, k, k (fr. 3. *ma* + 2. *drīś*), like me, resembling me.

Mādrīśka, as, ī, am (fr. 3. *ma* + *driśka*), = *mādrīśa* below.

Mādrīśa, as, ī, am (fr. 3. *ma* + *driśa*), like me, resembling me.

माद्य *mādyā*, incorrectly for *māndya*, q. v.

माद्रक *mādraka*, as, m. (fr. *madra*), a prince of the Madras; (*ikā*), f. a woman belonging to the Madra nation, (more properly *madrikā*).

Mādrakūla (fr. *madra-kūla*), see Gaṇa Dharmādi to Pāṇ. IV. 2, 127.

Mādra-nagara (fr. *madra-nagara*), see Scholiast on Pāṇ. VII. 3, 24.

Mādravati, f. 'princess of the Madras,' N. of the wife of Pari-kshit; Mādrī the second wife of Pāṇḍu.

9 K

मान 1. *māna*, as, m. (fr. rt. *man*), opinion, conception, (also *am*, n.); a good opinion of one's self, conceit, self-reliance, self-confidence, arrogance, pride, haughtiness; honour, respect, consideration, (also exceptionally *am*, n.); regard for others, demonstration of respect, paying honour; a wounded sense of honour; anger or indignation excited by jealousy (especially in women), female caprice, sulkingness, hatred; object, purpose, will (Ved.); (in astrology) an epithet of the tenth house; a blockhead (?); an agent (?); a barbarian (?); N. of the father of Agastya (Ved.); (*ās*), m. pl. the family or descendants of Māna (Ved.). — *Māna-kalaha*, as, m. any quarrel caused by pride or jealousy, rivalry, jealousy; (*ās*), m. pl., N. of a people. — *Māna-kālī*, is, m. quarrelling or dissension caused by pride, mutual disdain or ill-will. — *Māna-kṛit*, t, t, t, showing honour or respect (to others). — *Māna-kṣatī*, is, f. a wound inflicted on the honour (of another), injury to reputation, wounding or hurting pride, humiliation. — *Māna-granthī*, is, m. injury to honour or pride. — *Māna-tas*, ind. from honour, through honour, for honour's sake. — *Māna-tunga*, as, m., N. of an author. — *Māna-tva*, am, n. haughtiness, arrogance, &c.; see 1. *māna* above. — 1. *māna-da*, as, ā, am (fr. *māna* + 2. *da*), giving honour, paying honour, showing respect; honour-giver, pride-inspirer, (a respectful mode of addressing husbands and lovers, usually in voc. sing.); (*as*), m. a mystical epithet of the letter *ā*; (*ās*), m. pl., N. of a people [cf. *māla-da*]; (*f*), epithet of the second Kālā or digit of the moon; (*am*), n., scil. *astra*, epithet of a particular magical weapon. — 2. *māna-da*, as, ā, am (fr. *māna* + 3. *da*), destroying arrogance or pride. — *Māna-dhana*, as, ā, am, rich in honour. — *Māna-dhmātā*, as, ā, am, puffed up with pride. — *Māna-para*, as, ā, am, wholly addicted to pride, intensely proud, very arrogant (see *para*); (*ā*), f., N. of a woman. — *Māna-parikhāṇḍana*, am, n. loss of honour, wounding or offending pride, humiliation. — *Māna-prāṇa*, as, ā, am, one to whom honour is (as dear) as life, valuing honour or reputation as highly as life. — *Māna-bhanga*, as, m. loss of honour, injury to reputation, humiliation. — *Māna-bhrit*, t, t, t, possessing pride, (according to Mallī-nātha = *ahan-kārīn*). — *Māna-manohara*, N. of a work. — *Māna-manohara-kara*, as, m. the author of the above (= *vāg-īśvara*). — *Māna-maya*, as, m., N. of a particular article of luxury (?) mentioned in Hari-vaṃśa 8455. — *Māna-mahat*, ān, *atī*, at, great in pride, extremely proud. — *Māna-vat*, ān, *atī*, at, possessing honour or pride, proud, haughty, disdainful, high-spirited; (*atī*), f. a haughty or disdainful woman (angry from wounded pride or jealousy). — *Māna-varjika*, ās, m. pl., N. of a people. — *Māna-varjita*, as, ā, am, stripped of honour; humble, lowly; defamatory, slanderous, abusive. — *Māna-vardhana*, as, ī, am, enhancing honour, increasing respect. — *Māna-sāra*, as, m., N. of a king of Mālava. — *Māna-sinḥa*, as, m. a proper N. — *Māna-han*, ā, ghnī, a, destroying pride or honour, humbling, an humbler, abaser. — *Mānānanda* (*na-ān*), as, m., N. of an author of a Durgā-mantra. — *Mānāpūṣṭine* (*na-ap*), n. du. honour and dishonour. — *Mānārka* (*na-ar*), as, ā, am, worthy of honour, entitled to respect. — *Mānāsakta* (*na-ās*), as, ā, am, addicted to pride, haughty, arrogant, proud. — *Mānatska-parākrama-vyasanin* (*na-ut*), ī, *ini*, ī, possessing pride, haughtiness, prowess, and intense diligence. — *Mānomatī* (*na-un*), is, f. the height of honour, high honour, great respect. — *Mānomāda* (*na-un*), as, m. the infatuation of pride, infatuated or insane arrogance.

Mānana, as, ī, am (fr. Caus. of rt. *man*), honouring, serving as a honorarium or token of respect; (*ā*, am), f. n. the act of honouring, paying honour, showing respect.

Mānanīya, as, ā, am, to be honoured, deserving honour from any one (with gen.).

Mānāyitavya, as, ā, am, to be honoured or respected, deserving honour.

Mānāyitrī, tā, trī, trī, honouring, respecting, an honourer, one who honours or respects.

Mānita, as, ā, am, honoured, respected; (*am*), n. honouring, showing honour or respect, honour.

Mānita-sena, as, m., N. of a king.

Mānin. See s. v. p. 771, col. 1.

Mānya, as, ā, am, to be respected or honoured, worthy of honour, honourable, respectable, venerable, held in honour; a patronymic (Ved.); = *maitrā-varuṇī*, author of Rīg-veda VIII. 56, (in the last two senses fr. *māna*, father of Agastya); (*ā*), f. Trigonella Comiculata, (wrongly for *mālyā*). — **Mānya-tva**, am, n. honourableness, respectability, worthiness.

मान 2. *māna*, as, m. (fr. rt. 3. *mā*), a building, edifice, house, dwelling (Ved.); a preparation, decoction, (perhaps used in this sense with reference to the Soma plant in Rīg-veda X. 144, 5); (*am*), n. the act of forming or making (Ved.); form, appearance (Ved.); the act of measuring or meting, measure in general, dimension, computation of time, &c. (e. g. *vri-m*^o, a man's height; *antara-m*^o, difference of dimension; cf. *tārakā-m*^o, *sata-m*^o, *giri-m*^o, *chando-m*^o); any instrument for measuring, a measuring-rod, measure, rule, standard [cf. *ūrdhva-m*^o, *kūta-m*^o]; (Ved.) a particular measure or weight (= *kṛishṇala* or *raktikā*, a Guṇjā seed; according to the commentators 100 Mānas = 5 Palas or Paṇas, or, according to others, $\frac{1}{2}$ or $\frac{1}{4}$ of a Khārī); likeness, resemblance (= *upama-māna*); proof, demonstration, means of proof (= *pramāṇa*, q. v.). — 3. *māna-da*, as, ā, am, measuring. — **Māna-daṇḍa**, as, m. a measuring-rod. — **Māna-dhānikā**, f. = *karkaṭī*, a cucumber. — **Mānam-paṇa**, as, ā, am, see Schol. on Vopa-deva XXVI. 55; [cf. *alpa-m*^o, *mita-m*^o]. — **Mānaya-ga**, as, m. the correct mode of measuring and weighing (Manu IX. 330). — **Māna-randhrā**, f. a kind of water-clock or clepsydra, a perforated copper vessel which, placed in water and gradually filling, serves to measure time, (according to some, *māna-randhrī*; cf. *tāmri*). — **Māna-sūtra**, am, n. a measuring-cord [cf. *pramāṇa-sūtra*]; a cord or chain of gold or some other material wound round the body. — **Mānāṅgula-mahātānta** (*na-an*), am, n., N. of a Tantra. — **Mānādhyāya** (*na-adh*), as, m. 'chapter on measurement' (of time), N. of the fourteenth chapter of the Sūrya-siddhānta. — **Mānonmānikā** (*na-un*), f., see Gaṇa Śāka-pārthivādī, Siddhānta-kaumudi on Pāp. II. 1, 69.

Mānaka (at the end of an adj. comp.) = 2. *māna*, measure, &c.; (*as*, *am*), m. n. = *māṇaka*, Aruṇi Indicum, a plant having an edible root; (*ikā*), f. a particular spirituous or vinous liquor; = *māṇikā*, a particular weight (= 2 Aṅgulis = 8 Palas; according to others, the fourth or eighth part of a Khārī).

मानःशिल *mānaḥśila*, as, ī, am (fr. *manah-silā*), consisting of realgar or red arsenic.

मानन *mānana*, &c. See col. 1.

मानव *mānava*, as, ī, am (fr. *manu*), descended from man or from Manu, belonging or proper to man or Manu, human; (Ved.) propitious to men; (*as*), m. a human being, man; a lad, boy, (for *māyava*, q. v.); a patronymic of Nābhā-nedishta; of Sāryāta; of Cakshu; of Nahusha; of Bhṛigu; of Su-ayunna; of Kārūsha; of Deva-hūti; (*ās*), m. pl. the children of men, mankind; the subjects (of a king); N. of a school of the black Yajur-veda; (*ī*), f. a daughter of man or Manu, a woman; N. of a goddess (executing the commands of the eleventh Arhat of the present Ava-sarpinī); N. of one of the eleven Vidyā-devīs; (*am*), n. a man's length (as a measure, Ved.); = *mānava-kalpa-sūtra*, q. v.; N. of a Śāman; a particular mulct or fine; [cf. Goth. *mann*, fr. *mannan*, perhaps for *manvan*; Germ. *Mann*, 'a man.']; — **Mānava-kalpa-sūtra** or **mānava-sūtra**, am, n., N. of a well-known Sūtra work on Kalpa or

ritual (see *manu*). — **Mānava-deva**, as, m. 'man-god, god among men,' a king, prince. — **Mānava-dharma-sāstra**, am, n., N. of the code of laws attributed to Manu (see *manu-samhitā*). — **Mānava-pati**, is, m. 'man-lord,' a king, sovereign. — **Mānavācala** (*va-aḥ*), as, m., N. of a mountain. — **Mānavādya** (*va-aḥ*), am, n., N. of a Śāman. — **Mānavapapurāṇa** (*va-up*), am, n., N. of an Upa-Purāṇa. — **Mānavauḥga** (*va-ogha*), with *guru*, epithet of a particular class of composers of mystical prayers [cf. the kindred word *Divyaugha*, *Siddhaugha*].

Mānavasya, Nom. P. A. *mānavasyati*, -te, &c. Ved. to act like men; (*Sāy*.) to wish for men.

Mānavasyat, an, *antī*, at, acting like men (*Sāy*.) wishing for men, i. e. priests.

Mānaviya, as, ā, am, descended or derived from Manu; (*am*), n. a particular fine [cf. *mānava*].

Mānaveya, as, ā, am, descended or derived from Manu; (*as*), m. a patronymic.

Mānavya, as, m. a patronymic from Manu, Pān IV. 1, 105; (*āyanti*), f., see Pān. IV. 1, 18; (*am*), n. a number of boys, assemblage of youths, (fo *mānavya*.)

मानवार्तिक *mānavartika*, ās, m. pl., N. o a people; (also read *mānavarjaka*, *mānavalaka gava-varṭita*; cf. *mālavartī*.)

मानस *mānasa*, as, ī, am (fr. *manas*), be longing to the mind or spirit, mental, spiritual, (as opposed to *sāriṛa*, corporeal; *mānasaṃ* *tīrtham* a spiritual bathing-place or the lake Mānasa so called) expressed only in the mind (e. g. *mānasaṃ stotraṃ* a silent hymn of praise, tacit, implied; present i the mind, only to be conceived in the mind, (*ābha raṇatīr mānasath*, with every conceivable ornaments); dwelling on the lake Mānasa, (in this sens fr. *mānasa*, am, n. the lake Mānasa, see below) (*as*), m. a form of Viṣṇu; N. of a Nāga; of class of ascetics; of a son of Vapush-mat; of a preceptor; (*ās*), m. pl. a particular class of Man (regarded as sons of Vasishṭha); epithet of the Vaisya in Śāka-dvīpa; (*ī*), f., N. of one of the sixteen Vidyā-devīs [cf. *mahā-mānasikā*]; (*am*), n. the mental powers, mind, spirit, the seat or faculty of reason and feeling, heart, soul, (in these sense frequently at the end of a comp., cf. *bhaya-sa trasta-m*); tacit or implied consent (in law); f. of a sacred lake and place of pilgrimage on mou Kailāsa in the Himālaya mountains, (the native plac of the wild geese or swans; constant allusions a made to this lake in Hindū poetry, and the Haṇ or Rāja-hagsa, a kind of wild goose, is described migrating to its shores every year at the breedin season); a kind of salt. — **Mānasa-čārin**, ī, *ini*, frequenting lake Mānasa; (*ī*), m. a wild goose o swan. — **Mānasa-janman**, ā, m. 'mind-born,' t god of love; [cf. *mano-janman*]. — **Mānasa-tv am**, n. thoughtfulness, spirituality, the belongin to spirit, fulfilment of anything in mere thought. — **Mānasa-nayana**, am, n. 'guidance to the lak Mānasa,' N. of a logical work by Jivana. — **Mānasa-nayana-prasādānī**, f., N. of a commentary on th above work. — **Mānasa-ruj**, k, f., Ved. mental o spiritual disease. — **Mānasa-rega**, as, ā, am, swi as spirit (i. e. thought); (*as*), m., N. of a kin. — **Mānasa-śud**, k, f., Ved. mental sorrow or grie. — **Mānasa-santāpa**, as, m. mental anguish, sorro of heart. — **Mānasālaya** (*sa-āl*), as, m. 'dwellin on the lake Mānasa,' a wild goose or swan; [c *mānasaukas*]. — **Mānasottara** (*sa-ut*), as, m. N. of a mountain range; [cf. *uttara-mānasa*. — **Mānasollāsa** (*sa-ul*), as, m., N. of a Vedā work by Sūreśvara Ācārya or Dakṣhiṇa Ācārya, disciple of Sankara Ācārya. — **Mānasollāsa-pr bandhu** and **mānasollāsa-vṛttānta** and **māno sollāsa-vṛttānta-vilāsa**, as, m. names of commen taries on the above work. — **Mānasaukas** (*sa-ak*)

ās, ās, as, dwelling on the lake Mānasa; (*ās*), m. a wild goose or swan, the Rāja-haṅsa.

Mānasāyana, *as*, m. a patronymic from Manas, see Pāṇ. IV. 1, 110.

Mānasika, *as, ī, am* (fr. *manus* or fr. *mānasa*), mental, spiritual; (*as*), n. an epithet of Viṣṇu.

Mānasya, *as*, m. a patronymic from Manas, see Pāṇ. IV. 1, 105.

मानस्कृत *mānas-kṛta*, *as*, m., Ved. (according to Mahī-dhara) = *pūjāyā abhimānasya vā kṛtrī*.

मानस्थली *māna-sthālī*, *f.*, *mānasthalaka*, see Pāṇ. IV. 2, 127.

मानाङ्क *mānāṅka*, *as*, m. (perhaps for *mā-lāṅka*), N. of the author of the Vṛindā-vana.

मानायन *mānāyana*, *as*, m. a patronymic.

मानाय *mānāyā*, *mānāyāyānī*, see Gaṇa Gargādi to Pāṇ. IV. 1, 105, and Gaṇa Lohitādi to Pāṇ. IV. 1, 18.

मानिक *mānika* = *mānin* in *paṇḍita-m°*, q. v. (For *mānikā* see *mānaka*, p. 770, col. 2.)

मानित *mānita*. See p. 770, col. 2.

मानिन् *mānin*, *i, inī, ī* (fr. rt. *man* or fr. *i. māna*), thinking, being of opinion, (in these and the following senses often at the end of comps.); considering, regarding, taking for; fancying or imagining one's self, taking one's self for [cf. *paṇḍita-m°*]; fancying that one possesses (e.g. *kṣhamatā-mānin*, fancying that one possesses ability); being regarded or taken for; honouring, esteeming highly; having a high opinion of one's self, proud, haughty, proud of anything (e.g. *dhanato māni naraḥ*, a man proud of his wealth); maintaining one's honour, proud (in a good sense); highly honoured or esteemed; disdainful, angry, resentful, sulky; (*ī*), m. a lion; (*inī*), f. an angry or disdainful woman or one offended with her lover; a species of odoriferous plant (= *phalī*, i. e. *priyangu*); N. of a daughter of Vidūra-stha and wife of Rāja-ya-vardhana; a kind of metre, (probably incorrect for *mālinī*). — *Mānītā*, *f.* or *māni-tva*, *am*, n. (at the end of a comp.) the fancying that one possesses, imagining or fancying one's self, taking one's self for (e.g. *ajñāne jñāna-mānītā*, the fancying when in ignorance that one has knowledge); haughtiness, pride; honouring, paying respect; the being honoured, receiving honour.

मानिन्ध *mānindha*, *as*, m., N. of an astronomer, (also read *manindha*; cf. *mañitha*.)

मानुतन्त्रय *mānūtantarya*, *as*, m. (fr. *manu-tantu*), Ved. a patronymic of Aikāśāśaka; [cf. *mānūtantarya*.]

मानुष *mānusha*, *as, ī, am* (fr. *manus*), human, belonging to mankind, appertaining to men; humane, kind, favourable or propitious to men; (*as*), m. a man, human being, (often at the end of comps., and sometimes with fem. *ā, cf. a-m°, ati-m°, kārya-m°*), a human being in some sense of the word, incarnate in human form); epithet of the signs of the zodiac Gemini, Virgo, and Libra; (*ī*), f. a woman; scil. *Ākītsā*, a branch of medicine, the administering of drugs and herbs (as opposed to *āsurī* and *daivī* *Ākītsā*); (*am*), n. the manner or ways of men, condition of man, humanity; the doings or actions of man, human action or effort, manhood; N. of a place. — *Mānusha-tā*, *f.* or *mānusha-tva*, *am*, n. humanity, the state or condition of man, manhood, manliness, human existence, man's estate. — *Mānusha-pradhana*, *as, ā, am*, Ved. fighting for men, (used in Rīg-veda I. 52, 9. as an epithet of the Maruts). — *Mānusha-buddha*, *as*, m. a human Buddha, (opposed to *dhyāni-buddha*). — *Mānusha-māyāsāda* (*°sa-āda*), *as, ā, am*, eating human flesh. — *Mānusha-rākshasa*, *as*, m. a fiend in human form, a Rākshasa-like man. — *Mānusha-*

laukika, *as, ī, am*, belonging to the world of men, proper for man, human. — *Mānusha-sambhava*, *as, ā, am*, coming from a man, produced by men. — *Mānushopeta* (*°sha-up°*), *as, ā, am*, joined with human effort.

Mānushaka, *as, ī, am*, human.

Mānushi-bhā, cl. I. P. *bhāvati*, &c., to become man, take human form.

Mānushya, *am*, n. (fr. *manushya*), the being a man, humanity, manhood, manliness, human nature, man's estate; (*as, -shī, am*), human, manly, belonging to man or humanity.

Mānushyaka, *as, ī, am*, human; (*am*), n. humanity, human condition, human nature; a multitude of men.

मानोज्ञ *mānojñaka*, *am*, n. (fr. *mano-jñā*), beauty, agreeableness, loveliness.

मानय *māntarya*, *as*, m. a patronymic from Mantu, see Pāṇ. IV. 1, 105.

Māntaryāyānī, *f.*, see Pāṇ. IV. 1, 18.

मान्न *mānta*, *as, ī, am* (fr. *mantra*), Ved. proper or peculiar to Vedic texts, belonging to sacred texts, relating to mystical verses or spells.

Māntaravarnika, *as, ī, am* (fr. *mantra-varṇa*), contained in the text of a Vedic hymn.

Māntrika, *as*, m. (fr. *mantra*), one who recites a text or spell, one conversant with spells or incantations, an enchanter, sorcerer.

मान्त्रित *māntrita*, *ās*, m. pl. the descendants of Māntrīya, see Pāṇ. IV. 2, 111.

Māntrīya, *as*, m. a patronymic from Māntrita, see Pāṇ. IV. 1, 105.

मान्य *mānth*, cl. I. P. *mānthati*, &c., (according to Vopa-deva, Dhātū-pāṭha III. 9) = rt. *manth* or I. *math*, to hurt, injure, &c.

Mānthya, *as, ā, am*, see Gaṇa Saṅkāśādi to Pāṇ. IV. 2, 80.

मान्यशेषणि *māntharashani*, *is*, m. a patronymic from Māntharashana, see Schol. on Pāṇ. II. 4, 66.

मान्यथ *māntharya*, *am*, n. (fr. *manthara*), weakness.

मान्याल *mānthāla*, *as*, m., Ved. a kind of animal, (according to Mahī-dhara) a species of mouse.

मान्द *mānda*, *as, ā, am* (fr. rt. *mand* or 2. *mad*), Ved. 'gladdening,' an epithet of water in certain formulae; (*as, ī, am*), relating to the higher apsis of a planet's course; *māndaṃ karma*, the process of correction for the apsis; *māndam phalam*, the equation of the apsis, (in these latter senses fr. *manda*, q. v.)

Māndya, *am*, n. (fr. *manda*), slowness, sluggishness, laziness; stupidity, torpor; apathy; weakness; indisposition, illness, sickness; *māndyaṃ kṛi*, to make one's self ill.

Māndra (fr. *mandra*), see Gaṇa Chattrādi to Pāṇ. IV. 4, 62.

मान्दार *māndāra* or *māndārava*, *as*, m. a species of tree (= *mandāra*; cf. *mandārava*).

मान्दार्थ *māndārya* (fr. *mandāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80; perhaps used as a proper N. in Rīg-veda I. 165, 15.

मान्धातृ *māndhātṛi*, *tā*, m. (according to some fr. *mām*, 'me,' & *dhātṛi*, 'a drinker,' this king having once sucked Amṛita from the finger of Indra, who thereupon used the exclamation which afterwards became the prince's name), N. of a king (son of Yuvanaśva, author of Rīg-veda X. 134; also read *mandhātṛi*, q. v.); N. of a sovereign in more recent times. — *Māndhātā-pura*, *am*, n., N. of a city; (also read *māndhātā-trīpura*.)

Māndhātṛa, *as, ī, am*, relating to Māndhātṛi; (*as*), m. a patronymic from Māndhātṛi.

मान्द्योद *māndhyoda*, *as*, m. a patronymic (?).

मान्मथ *mānmatha*, *as, ī, am* (fr. *manmatha*), relating to or concerning love, excited by love, belonging to the god of love.

मान्य *mānya*. See p. 770, col. 2.

मान्यमान *mānyamāna*, *as*, m., Ved. a patronymic from Manyamāna; according to Śāy. on Rīg-veda VII. 18, 20, *devakam ģin mānyamānam jaghantha* may be translated, 'thou hast slain Devaka the son of Manyamāna;' according to others, 'thou hast slain the god, the proud one.'

मान्यव *mānyava*, *as, ī, am*, relating to Manyu.

मान्यवती *mānyavatī*, *f.*, N. of a princess; (perhaps for *mālya-vatī*.)

मापक *māpaka*, *as, ikā, am* (fr. Caus. of rt. 3. *mā*), serving for measuring or weighing, a measurer, &c.

Māpana, *as*, m. a pair of scales, balance; (*ā*), f. measuring; measuring or meting out, making a place for a sacrifice, measure; (*am*), n. the act of measuring; forming, making, formation.

मापय *māpatya*, *am*, n. (perhaps fr. I. *mā* + *apatya*, i. e. not a child in the ordinary sense, cf. *manasi-ja*; according to others fr. Caus. of rt. *me*), a term applied to the god of love or Kāma-deva, (according to some, *māpatya*, *as*, m.)

मावर *māvara*, N. of a place.

माम *māma*, *as, ī, am* (fr. *mama*, gen. sing. of 3. *ma*), mine, my; mother, uncle, (in this sense like *tāta*, q. v., and commonly in voc. sing.)

Māmaka, *as, ikā* or Ved. *ī, am*, my, mine; selfish, greedy, covetous; (*as*), m. a miser, niggard; a maternal uncle; (*ī*), f. N. of a Buddhist goddess; [cf. *māmukhi*.]

Māmakina, *as, ā* or *ī* (?), *am*, my, mine.

Māmateya, *as*, m. (fr. *mamata*), a metronymic of Dīrgha-tamas; (also read *sāmanteya*.)

मामनसायति *māmanasāyati*, *is*, m. a patronymic (?).

मामलदेवी *māmalla-devī*, *f.*, N. of the mother of Śiśi-harsha (author of the Naishadhiya-Charita).

मामिडि *māmiḍi*, *is*, m. a proper N.

मामुखी *māmukhi*, *f.*, N. of a Buddhist goddess.

मामुदगजनवी *māmuda-gajanavī*, *m.* = محمود غزنوي, i. e. Mahmūd of Ghaznī.

माम्पश्य *mām-paśya*, *as, ā, am* (fr. *mām*, acc. of *āham* + *paśya*), Ved. regarding or looking at me.

माय *māya*, *as, ā, am* (according to some fr. rt. 3. *mā*, according to others fr. rt. *man* + *ya*), illusory, possessing magical powers or powers of illusion (said of Viṣṇu); (*as*), m. an illusionist, conjurer, juggler; an evil spirit, Asura; (*ā*), f. art, wisdom, (according to Naighaṇṭuka III. 9 = *prajñā*), extraordinary or supernatural power, wonderful power, (in these meanings only in the earlier language); illusion, trick, artifice, deceit, deception, fraud, jugglery, sorcery, witchcraft; wickedness, villany; a political trick, diplomatic artifice; an illusory image or apparition, phantasm, phantom, anything unreal, anything which deceives the sight (e.g. *śinḥa-m°*, a phantasm in the form of a lion, a phantom lion); philosophical illusion, idealism, unreality, (in the Sāṅkhya system applied to Prakṛiti as the source of all apparent material objects); Illusion personified, (sometimes identified with Durgā as the authoress of spells, sometimes regarded as a daughter of Anṛita and Nirṛiti or Nikṛiti and mother of Mṛityu or as a

daughter of Adharma); one of the four Pāśas or snares which entangle the soul (with Śaivas); pity, compassion; N. of the mother of Śākya-muni or Buddha; N. of two metres, four times ----, - - - - - , and - - - - - twice alternately with - - - - - ; (= māyā-purī), N. of a city; of the city Gayā; (ās), f. pl., Ved. ideal products of the mind. — *Māya-vat*, ān, atī, at, Ved. = māyā-vat, q. v. — *Māyā-kāpālīka*, am, n., N. of a particular drama. — *Māyā-kāra*, as, or *māyā-kṛt*, t, m, 'illusion-maker', a conjurer, juggler. — *Māyā-śaṅga*, as, ā, am (see śaṅga), skilled in illusion, famous for juggling; illusive, deceptive. — *Māyā-ācāra* ('yā-āc'), as, ā, am, practising illusion or deceit, acting deceitfully, (opposed to *sādhv-ācāra*). — *Māyā-jīvin*, i, m, 'living by illusion', a conjurer, juggler. — *Māyā-tantra*, am, n., N. of a Tantra. — *Māyātma* ('yā-āt'), as, ikā, am, consisting of illusion, essentially illusory. — *Māyā-da*, as, m, 'giving or causing illusion', an alligator, crocodile. — *Māyā-darśana*, am, n., N. of a chapter of the Bhaviṣya-Purāṇa. — *Māyā-devī*, f., N. of the mother of the Buddha kar' iṣṭoṣṭ or Śākya-muni; of the wife of Pra-dyuma. — *Māyā-devī-suta*, as, m, 'the son of Māyā-devī', an epithet of Śākya-muni. — *Māyā-dhara*, as, i, am, possessing illusion, skilled in magic, deceitful. — *Māyānṛta* ('yā-nṛ'), as, ā, am, possessing illusion, deceitful, guileful. — *Māyā-pati*, us, us or vī, u, skilled in illusion or magical arts, delusive, fraudulent. — *Māyā-pati*, is, m, 'lord of illusion', a master in illusions, the husband of Illusion personified. — *Māyā-pur*, ān, or *māyā-purī*, f., N. of a city; [cf. māyā]. — *Māyā-prayoga*, as, m, the application or employment of magic. — *Māyā-phala*, am, n, a gall-nut. — *Māyābhūdayana* ('yā-abh'), as, m., N. of a Kāyastha (Rāja-taraṅgiṇī VIII. 1819). — *Māyā-maya*, as, i, am, consisting of illusion, formed of or creating illusion, illusive, illusory, deceptive, enchanted, unreal, magical. — *Māyā-māyavaka*, as, ā, am, appearing magically as a boy or dwarf. — *Māyā-mṛga*, as, n, an illusory antelope, a phantom deer. — *Māyā-yantra*, am, n, enchantment. — *Māyāyantra-vimāna*, as, am, m, n, an enchanted chariot, magical car. — *Māyā-yoga*, as, m, the application or employment of illusion, employment of magical arts. — *Māyā-yodhin*, i, inī, i, fighting illusively or with deceitful artifices. — *Māyā-rasika*, as, ā, am, taking pleasure in deceit, fond of illusion or deceit; [cf. māyā-vasika]. — *Māyā-rāvaṇa*, as, m, Rāvaṇa in an illusory or disguised form. — *Māyā-vaśana*, am, n, a deceptive or hypocritical speech. — *Māyā-vaṭu*, us, m., N. of a king of the Śavaras. — *Māyā-vat*, ān, atī, at, possessing powers of illusion, having magical powers, employing deceit, deceptive, illusory, unreal; skilled in magical arts; (ān), m, an epithet of Kaśpa; (atī), f., N. of the wife of Pra-dyuma; of the wife of a Vidyā-dhara; of a princess; of a particular magical art personified; of an authoress of certain magical incantations. — *Māyā-vasika*, as, ā, am, practising deceit, deluding, a deceiver, cheat, (perhaps for māyā-vasika). — *Māyā-vāda*, as, m, 'the doctrine of illusion', a term applied to Buddhism. — *Māyāvāda-sandūṣhaṇī*, f, 'destroyer of the doctrine of illusion', N. of a controversial work against the non-dualistic doctrine of the Vedānta. — *Māyā-vīd*, t, t, t, 'illusion-knowing', experienced or skilled in magical arts. — *Māyā-vin*, i, inī, i, possessing illusion or magical powers; employing deceit, using tricks, deluding or deceiving others; illusory, creating illusions; (i), m, a magician, conjurer, juggler; a cat; N. of a son of Maya; (i), n, a gall-nut. — *Māyā-sūta*, as, m, 'son of Māyā', epithet of Śākya-muni or Buddha.

Māyāyin, i, inī, i, = māyā-vin above.

Māyika, as, ā, am, illusory, creating illusion; practising deceit, deceiving others, deceitful, deceptive, trickish; (as), m, a conjurer, juggler; (am), n, a gall-nut. — *Māyika-bhaṭṭava*, am, n., N. of a Tantra.

Māyin, i, inī, i, possessing powers of illusion,

having supernatural powers; illusory, unreal, deceptive, subject to Māyā (said of the soul, cf. māyā); (i), m, a conjurer, juggler, magician; a cheat, deceiver; epithet of Brahmā; of Śiva; of Agni; of Kāma; (i), n, magic, magical art [cf. *dur-m*]; a gall-nut. — *Māyī-phala*, am, n, a gall-nut.

Māyeya, as, ā, am (fr. māyā), see Gaṇa Nadyādi to Pāp. IV. 4. 35.

मायण māyaṇa, as, m., N. of the father of Mādhava and Śaṅga.

मायव māyava, as, m. (fr. mayu or māyu), Ved. a patronymic.

मायवत् māya-vat. See col. 1.

माया māyā. See under māya, p. 771.

मायाकापालिक māyā-kāpālīka, māyā-kāra, &c. See col. 1.

मायाति māyāti, is, m. = nara-bali, the sacrifice or oblation to men.

मायिक māyika, māyin. See col. 1.

मायु 1. māyu, us, m. (fr. rt. 2. mā), Ved. the act of bleating, lowing, bellowing, roaring, yelling, braying, making any sound or cry; 'the bleater or bellow', a kind of animal or epithet of a Kimpurusha [cf. *mayu*, *maya*, *mayūra*]; sometimes at the end of comps., [cf. *aja-m*, *ūrdhva-m*, *go-m*]. — *Māyūka*, as, ā, am (probably for māyuka), bellowing, roaring, &c.

मायु 2. māyu (probably fr. rt. 3. mā, to measure), = ālitya, the sun, (according to Nirukta II. 9, XI. 42.)

मायु 3. māyu, us, u, m, n. (in Uṇādi-s. I. 1. said to be fr. rt. 1. mī, to throw or scatter through the body), gall, bile, the bilious humor.

मायुक māyuka (according to Naigh. III. 2) = *hrasva*; [cf. *pra-m*].

मायुराज māyurāja, as, m., N. of a son of Kuvera [cf. *mayu-rāja*]; N. of a poet.

मायूक māyūka. See under 1. māyu above.

मायूर māyūra, as, i, am (fr. *mayūra*), belonging to or coming from a peacock; made of peacocks' feathers; drawn by peacocks (said of a chariot); dear to peacocks; (i), f, a species of plant, = *aja-modā*; (am), n, a flock of peacocks. — *Māyūra-kalpa*, as, m., N. of a particular Kalpa or long period of time.

Māyūraka, as, m, a peacock-catcher, one who catches wild peacocks either to tame them or in order to make various articles with their feathers.

Māyūrakarīya, as, m. (fr. *mayūra-karṇa*), a patronymic.

Māyūrika, as, m, a fowler who catches peacocks, peacock-catcher.

मायोभव māyobhava or (more correctly) *māyobhava*, am, n. (fr. *mayo-bhū*), Ved. well-being, enjoyment.

माय्य māyya. See *puru-m*, p. 585, col. 1.

मार mār, r, r, r (fr. Caus. of rt. *mṛi*), a killer, destroyer.

Māra, as, i, am, (at the end of a comp.) killing, destroying, slaying; (as), m, death, pestilence (Ved.); slaying, killing; hindrance, obstruction, impediment, opposition; the god of love; the passion of love; (with Buddhists) the Destroyer, Evil One, Devil, (in this sense also ās, m. pl.); the thorn-apple; (i), f, a plague, pestilence, epidemic; Pestilence personified as the goddess of death, and identified with Durgā; [cf. *agha-māra*, *trishnā-m*, *paśu-m*]. — *Māra-jit*, t, m, 'conqueror of Māra', N. of a Buddha. — *Māra-bija*, am, n, epithet of a particular magical formula. — *Māra-vat*, ān, atī, at, full of love, impassioned, enamoured. — *Mārūka* ('ra-an'), as, ā,

am, displaying tokens of love. — *Mārātma* ('ra-āt'), as, ikā, am, essentially destructive, murderous. — *Mārābhū* ('ra-abh'), us, m, 'overthrower of Māra', epithet of a Buddha. — *Mārāri* ('ra-ari'), is, m, 'the enemy of the god of love', N. of Śiva. — *Mārī-mṛta*, Ved. a spectre, apparition.

Māraka, as, ikā, am, (at the end of a comp.) killing, slaying; (as), m, any deadly or pestilential disease, plague, pestilence; a slayer, destroyer, murderer, the god of death; a falcon, hawk; (ikā), f, a plague, pestilence.

Mārakāyika, as, i, am (fr. *māra* + *kāya*), belonging to the retinue or attendants of Māra (with Buddhists).

Mārāṇa, am, n, the act of killing, slaying, slaughter, being killed, destruction; a magical ceremony having for its object the destruction of an enemy; (scil. *astra*), 'the slayer', epithet of certain mythical weapons; epithet of a particular process in reducing metals, calcination; a kind of poison [cf. *marapa*]; (i), f, 'the slayer', epithet of one of the nine Samidhs.

Mārī, is, f, any deadly disease, pestilence, plague; killing, slaying; ruin. — *Mārī-vyāsana-vāraka*, as, ikā, am, averting plague and distress; (as), m, an epithet of Kumāra-pāla.

Mārīta, as, ā, am (fr. the Caus.), killed, slain, destroyed.

Mārīn, i, inī, i (fr. rt. *mṛi* or fr. *māra*), dying; killing, a slayer, murderer (at the end of comps.).

Mārīya, as, ā, am, belonging to the god of love.

Mārūka, as, ā, am, Ved. dying, perishing.

Māryamāna, as, ā, am, being killed or destroyed, &c.

मारकत mārakata, as, i, am (fr. *marakata*), of or belonging to an emerald, like an emerald, emerald-coloured, having any of the properties or qualities of an emerald. — *Mārakata-tva*, am, n, the state or property of an emerald, emerald colour.

मारजातक mārjātaka, as, m, a cat (?).

मारदाकार mārādākāra, as, m, a proper N.

मारप mārapa, as, m, a proper N.

मारव mārava, as, i, am (fr. *maru*), desert, belonging to a wilderness or any wild, uncultivated region, living or being in a wilderness; (i), f, epithet of a particular musical scale.

मारिच māricā, as, i, am (fr. *marīca*), made of pepper, peppery; (with *čūrṇa*), ground or pounded pepper.

Mārītika, as, ā, am, prepared or seasoned with pepper, peppered.

मारित mārīta. See above.

मारिष mārisha, as, m. (for *mārsha*, q. v.), an honourable man, a respectable or venerable person, (in the voc. as a respectful mode of address, and in dramatic language sometimes applied to the manager or one of the principal actors); a species of pot-herb or vegetable, *Amaranthus Oleraceus* [cf. *alpa-mārisha*, *mārshika*]; (ās), m, pl., N. of a people; (ā), f., N. of the mother of Dakṣa; of the wife of Sūra; of a river.

मारी mārī. See under māra, col. 2.

मारीच māricā, as, i, am, belonging or relating to or composed by Marīci; (as), m, son of Marīci, a patronymic of Kaśyapa; N. of a Rākṣasa; a royal elephant; a species of plant, = *kakkola*; (i), f., N. of a Buddhist goddess, the mother of Śākya-muni (= māyā-devī, q. v.); N. of an Apsaras; (am), n, a collection or grove of pepper plants, (in this sense fr. *marīca*); N. of a commentary on the Siddhānta-śiromaṇi; [cf. *marīca*]. — *Mārīcopapurāṇa* ('ca-up'), am, n., N. of an Upaniṣad.

Mārīci, is, m, a metronymic from Marīci, see Gaṇa Bāhvādi to Pāp. IV. 1, 96.

Mārīcyā, as, m, a patronymic from Marīci, (used as an epithet of the Agni-shvāttas.)

मार्हण्ड *mārūṇḍa*, as, m. a serpent's egg; cow-dung; a place spread with cow-dung; a road, way.

मार्ह *māruta*, as, ī, am (fr. *marut*), of or belonging to the Maruts, proceeding from the Maruts, relating to or consisting of the Maruts; belonging to air or wind, relating to or proceeding from wind, windy, aerial; (as), m. = *marut*, air, wind; the god of the wind; breath, breathing; the wind in the body, vital air, one of the three humors of the body; the trunk of an elephant; N. of a Marut; a prince of the Maruts; a N. of Agni; (Ved.) a son of the Maruts; (Ved.) an epithet of Vishnu and of Rudra, &c.; (ās), m. pl. the Maruts (regarded as children of Diti); N. of a people, (also read *maḍaka*); (ā), f., N. of a woman; (ī), f., scil. *dis or dīś*, the north-west quarter; (am), n., scil. *riksha* or *nakshatra*, the constellation Svāti; N. of a Sāman; a burnt offering on conception (?). — *Māruta-pūrṇa-randhra*, as, ā, am, having cavities filled with wind (said of reeds). — *Māruta-maya*, as, ī, am, consisting or having the essence of wind, windy. — *Māruta-rata*, am, n. 'wind-like duty,' penetrating everywhere (as a king by means of spies). — *Māruta-sūnu*, us, m. 'son of the wind,' epithet of Hanumat. — *Mārutātma* ('*ta-āt*'), as, m. 'son of the wind,' epithet of fire; of Hanumat. — *Mārutāpaka* ('*ta-ap*'), as, ā, am, expelling the wind of the body, removing windy humor; (as), m. Capparid trifoliata. — *Mārutāpūrṇa* ('*ta-ap*'), as, ā, am, filled with wind. — *Mārutāsana* ('*ta-as*'), as, ī, am, feeding on air alone, fasting; (as), m. a snake [cf. *pavanāsana*]; N. of one of Skanda's attendants; of a Dānava. — *Mārutāśva* ('*ta-as*'), as, ā, am, perhaps having horses rapid as the wind; (Sāy.) a patronymic from Marutāśva. — *Māruteśvara-tīrtha* ('*ta-iś*'), am, n., N. of a Tīrtha.

मार्तु, is, m. (fr. *marut* or *māruta*), 'son of the Maruts, son of the Wind,' a patronymic of Dyutāna (Ved.); of Bhīma; of Hanumat. — *Mārtu-prashṭha*, as, ā, am, led on or preceded by Hanumat.

मार्तुतन्व *mārutantavya* for *mānutantavya*, q. v.

मार्देव *mārudeva*, N. of a mountain. See *narud-eva*, p. 749, col. 1.

मार्ध *mārudha*, N. of a place.

मार्व *māruvāra*, N. of a country.

मार्क *mārka*, as, m. = *mārkava*, q. v.

मार्कट *mārkaṭa*, as, ī, am (fr. *markaṭa*), apish, monkey-like. — *Mārkaṭa-pīpilikā*, f. a small black ant.

मार्का, is, m. a patronymic from Markaṭa.

मार्कण्ड *mārkaṇḍa*, as, m. = *mārkaṇḍeya* below; (as, ā, am), composed by Mārkaṇḍa. — *Mārkaṇḍa-purāṇa*, am, n. = *mārkaṇḍeya-purāṇa*. — *Mārkaṇḍeśvara-tīrtha* ('*ḍa-iś*'), am, n., N. of a Tīrtha.

मार्काṇḍी, am, n. a species of shrub (= *bhūmy-ihulya*).

मार्कण्डेय, as, m. a patronymic from Mārkaṇḍa, (according to others also Mārkaṇḍa). N. of in ancient sage (the reputed author or narrator of the Mārkaṇḍeya-Purāṇa); (ās), m. pl. the descendants of Mārkaṇḍeya; (am), n. = *mārkaṇḍeyasya* 'īrtham'; (as, ī, am), delivered or composed by Mārkaṇḍeya. — *Mārkaṇḍeya-purāṇa*, am, n., N. of one of the eighteen Purāṇas, (in this Purāṇa Jaimini, the pupil of Vyāsa, applies to Mārkaṇḍeya to be made acquainted with the nature of Vāsudeva or Kṛishṇa, and for an explanation of some of the incidents of the Mahā-bhārata; the sage excuses himself, and refers Jaimini to some sapient birds of celestial origin, residing in the Vindhya mountains, and profoundly versed in the Vedas; these birds, whose chief is called Pingāksha, answer Jaimini's

questions and explain various difficult points, such as, 'Why was Vāsudeva born a mortal? How was it Draupadi became the wife of the five Pāṇḍus? &c., &c. The answer to these inquiries and the addition of various legends constitute the bulk of this Purāṇa, and make it a kind of supplement to the Mahā-bhārata; it differs from all the other Purāṇas in its narrative rather than sectarian character.)

मार्कव *mārkava*, as, m. Eclipta Prostrata; (sometimes incorrectly spelt *mārkara*; cf. *mar-kara*.)

मार्ग *mārg* (connected with rts. *mṛij*, 1. *mṛij*, but more properly to be regarded as a Nom. fr. *mārga* below), cl. 1. 10. P. (ep. also cl. 1. A) *mārgatī* (-te), *mārgayati*, *mārgitum*, *mārgayitum*, to seek, seek for; to hunt after, chase; to search through, trace out; to seek after, seek to obtain, strive to attain; to follow after, strive after; to request, ask, beg, solicit anything from any one (with abl. of the person and acc. of the thing, or with double acc.), to ask in marriage; to seek to purchase or buy; to make or prepare a road (?); to go (?); to feather an arrow (?); to purify, adorn, (in this sense evidently for rt. *mārj* = 1. *mṛij*, q. v.)

मार्गा, as, m. (in some of its senses fr. *mṛiga*), hunting or tracing out game; following after, seeking, search, investigation, inquiry; the track of a wild animal, any track, path, road, way, (*mārge*, on the way, on the road; *maṛhye mārge*, in the middle of the way; *mārgam dā*, with gen. of the person, to give up to any one, move out of any one's way; *mārge praśalitāḥ*, he set out on his way); the path or course of a planet, of the wind, &c.; (in medicine) a way, passage, channel, canal (in any part of the body); the intestinal canal, anus; a way, means, (*viraha-mārگا*, a means of warfare); the right way, proper course; mode, manner, method, characteristic, usage, habit, custom, use, (*amārgeya*, in an unfair manner; *malla-mārgāḥ*, the usages of wrestlers; *yuddha-mārگا*, a mode of fighting, stratagem, manoeuvre); a title or head in law, ground for litigation; style, diction; a high style of acting or dancing or singing (as opposed to a vulgar style); (in dramatic language) pointing out the way, indicating how anything is to take place; (in geometry) a section; (as, ī, am), coming from or belonging to wild animals, belonging to an antelope or deer, (in this sense fr. *mṛiga*); (as), m. musk [cf. *mṛiga-mada*]; the constellation Mṛiga-sīras; the month Mārgaśīra (November-December). — *Mārگا-torāṇa*, am, n. a triumphal arch erected over a road. — *Mārگا-darsaka*, as, m. 'way-shower,' a guide. — *Mārگا-dāyini*, f. 'giving up the way,' N. of Dākshāyaṇi at Kedāra. — *Mārگا-dranga*, as, m. a city or town on the road. — *Mārگا-druma*, as, m. a tree growing by the way-side. — *Mārگا-dhenu*, us, m. or *mārگا-dhenuka*, am, n. a Yojana, a measure of distance = 4000 fathoms or 4 Kos, above 8 miles, (perhaps originally a milestone representing a cow). — *Mārگا-pa*, as, or *mārگا-pati*, is, m. 'road-inspector,' N. of a particular official. — *Mārگا-patha*, as, m. a course, road, path. — *Mārگا-pālī*, f. 'road-protectress,' N. of a goddess. — *Mārگا-bandhana*, am, n. a road-obstruction, anything which blocks up a road, a barricade. — *Mārگا-madhya-ga*, as, ā, am, going in the middle of the road, being on the road. — *Mārگا-rakshaka*, as, m. a road-keeper, guard. — *Mārگا-rodhin*, ī, īnī, i, road-obstructing, blocking up a road. — *Mārگا-vaṭī*, f. epithet of the tutelary goddess of travellers. — *Mārگا-vasānuga* ('*śa-an*') or *mārگا-vaśāyāta* ('*śa-āy*'), as, ā, am, remaining on the road, going or situated along the road. — *Mārگا-sākhin*, ī, m. 'way-side tree,' a tree by the road-side. — *Mārگاśīrsha*, see col. 3. — *Mārگا-sodhaka*, as, m. 'road-clearer,' a pioneer. — *Mārگا-stha*, as, ā, am, being on the road, a traveller. — *Mārگا-harmya*, am, n. a mansion or palace on a high-road. — *Mārگاṅgata* ('*ga-āṅ*') or *mārگاṅgāta* ('*ga-āy*'), as, ā, am, come from the road or a journey, a

traveller, wayfarer. — *Mārgeṣa* ('*ga-iśa*'), as, m. = *mārگا-pa*, col. 2. — *Mārگاśkhin* ('*ga-esh*'), ī, īnī, i, 'road-seeking,' searching for a road or path. — *Mārगopadīś* ('*ga-up*'), k, m. 'road-shower,' a guide, leader.

मार्गका, as, m. the month Mārgaśīrsha; [cf. *prati-m*.]

मार्गा, as, ī, am, seeking, searching for; investigating; begging, requiring, asking, desiring; (as), n. a beggar, solicitor, suppliant, mendicant; an arrow; a symbolical expression for the number five derived from the five arrows of the god of love; (am, ā), n. f. the act of seeking or searching for, investigation; research, inquiry; the act of begging, solicitation, affectionate solicitation or inquiry, (in some of these senses usually ā, f.) — *Mārगा-tā*, f. the being an arrow, the state or nature of an arrow; *mārगाṇatām gataḥ*, become an arrow. — *Mārगा-priyā*, f, N. of a daughter of Prādhā.

मार्गानका, as, m. a beggar, solicitor, mendicant.

मार्गामा, as, ā, am, seeking, searching for, tracing out, investigating.

मार्गाय, an, anti, at, seeking, searching for, investigating, hunting after.

मार्गासिरा, as, or *mārगाśīras*, ās, m. (fr. *mṛiga-sīras*), the month Mārgaśīrsha.

मार्गासिरा, as, ī, am, born under the constellation Mṛiga-sīras; (with and without *māsa*), N. of the month in which the full moon enters the constellation Mṛiga-sīras, the tenth or (in later times) the first month in the year = November-December; (ī), f. (with and without *paurṇamāsī*), the day on which the full moon enters the constellation Mṛiga-sīras, the fifteenth day of the first half of the month Mārgaśīrsha.

मार्गासिरशका, as, m. = *mārगाśīrsha*.

मार्गारा, as, m., Ved. (according to Mahā-dhara) a patronymic from Mṛigāri; one who catches fish with his hands.

मार्गिका, as, m. a hunter, huntsman; a traveller, wayfarer.

मार्गिता, as, ā, am, sought, searched, sought or inquired after, pursued, hunted after; desired, required.

मार्गितव्या, as, ā, am, to be sought or sought after; to be searched through; to be striven after.

मार्गिन, ī, m. one who clears or guards the way, a pioneer, guide.

1. **मार्ग्या**, as, ā, am (for 2. see under rt. *mārj* below), to be sought or searched for.

मार्ग्यामा, as, ā, am, being hunted after or searched for, being chased.

मार्गमर्षि *mārgamarshi*, is, m., N. of a son of Viśvāmitra, (also read *mārdamarshi*.)

मार्गमित्र *mārgamitra*, as, m. a patronymic.

मार्गयथ *mārgayatha*, as, m. a patronymic (?).

मार्गव *mārgava*, as, m. a particular mixed caste (born from a Nishāda and an Ayogava female).

मार्गवेय *mārgaveya*, as, m., Ved. the patronymic or metronymic of a Rāma.

मार्गशिर *mārगाśira*, *mārगाśīrsha*. See above.

मार्गीयव *mārgīyava* or *mārgīyavādyā*, am, n., N. of a Sāman.

मार्ज *mārj*, cl. 10. P. *mārjayati*, -yitum, to wipe, scour, cleanse, purify, (in these senses allied to rt. 1. *mṛij*, fr. which the derivatives below may be formed); to sound, make a particular sound, (in this sense connected with rts. *mar*, *marv*, *mañj*.)

2. **मार्ग्या**, as, ā, am (properly fr. rt. 1. *mṛij*; for 1. see above), to be wiped away or removed, to be scoured, to be cleansed or purified.

मार्जा, as, ā, am, cleaning, scouring; a cleaner, scourer [cf. *astram*, 'sastra-m']; (as), m. an epithet of Vishṇu; purification, cleansing; a washerman.

Māṛjaka, as, *ikā*, am, cleansing, scouring, cleaning, purifying; a cleaner, scourer, sweeper; (per-haps) = *māṛjana*, *Symplocos Racemosa*.

Māṛjana, as, *i*, am, wiping away, cleansing, purifying, washing; (as), m. *Symplocos Racemosa*; (*ā*), f. washing, cleansing, purifying; the sound of a drum [cf. rt. *mārj*]; (*i*), f. a broom, besom, brush; N. of one of Durgā's female attendants; (*am*), n. the act of wiping or rubbing off; the act of cleaning, scouring, cleansing, sweeping; cleansing the person by wiping or bathing or rubbing it with unguents; the act of wiping away or erasing; (*ucchishṭa-māṛjanam*, removing leavings.)

Māṛjaniya, as, *ā*, am, to be cleaned, to be cleansed or purified; to be swept or brushed.

Māṛjara, as, m. a cat, (probably so called from its habit of constantly cleaning itself); a polecat, civet-cat [cf. *gandha-m*]; a wild cat, = *aranyā-māṛjara*; (*i*), f. a female cat; a civet-cat; musk. — *Māṛjara-kaṇṭha*, as, m. 'having the throat or cry of a cat,' a peacock. — *Māṛjara-kaṇa*, am, n. a particular posture in sexual intercourse. — *Māṛjara-karāṇikā* or *māṛjara-karṇi*, f. 'cat-eared,' an epithet of Cāmuṇḍā. — *Māṛjara-gandhā*, f. a species of Mudge-parṇi or pulse, Phaseolus Trilobus. — *Māṛjara-gandhikā*, f. = *mudga-parṇi*, q. v. — *Māṛjara-lingin*, *i*, *inī*, *i*, having the nature or characteristics of a cat. — *Māṛjari-kramaṇa*, am, n. a particular kind of coitus.

Māṛjāraka, as, m. a cat; a peacock (so called from its cat-like cry).

Māṛjārī, *is*, m., N. of one of Saha-deva.

Māṛjāriya, as, m. a cat; a Sūdra; one who cleanses or purifies his body (= *kāya-sōdhanā*).

Māṛjāla, as, m. = *māṛjara*, a cat.

Māṛjāliya, as, *ā*, am, 'fond of washing or ablu-tion, delighting in purification,' an epithet of Śiva in Mahā-bh. Vana-p. 1628, (according to the Scholiast = *suddha-deha* = *kirāta*); (as), m. a cat; a Sūdra; scil. *dhishṭya*, a heap of earth to the right of the Veda on which the sacrificial vessels are cleansed (Ved.); N. of the seventeenth Kalpa.

Māṛjālyā, as, *ā*, am, Ved. fond of washing or ablu-tion, delighting in purification; (according to Say.) entitled to worship.

Māṛjīta, as, *ā*, am (see rt. *i*. *mṛij*, with which this and the following may be connected), scoured, cleansed, purified, swept, brushed, adorned; (*ā*), f. curds with sugar and spice.

Māṛshṭavya, as, *ā*, am, to be cleansed, to be scoured or purified, to be swept or brushed.

Māṛshṭi, *is*, f. washing, cleaning, cleansing, purifying, cleansing the person or anointing it with oil; (*is*), m., N. of a son of Sāraṇa. — *Māṛshṭi-mat*, *ān*, m., N. of a son of Sāraṇa.

मार्जक *māṛḍākava*, as, m. a patronymic from *Mṛḍāku*.

Māṛḍākaṇḍavyana, as, m. a patronymic from *Māṛḍākava*.

मार्डीक *māṛḍika*, as, *ā*, am (fr. rt. *mṛiḍ*), Ved. gladdening, rejoicing; (*am*), n. compassion, grace, favour, (in this sense fr. *mṛḍika*.)

मार्द्वर्थ *māṛḍartha*, as, m., N. of a man; (*ās*), m. pl. N. of his descendants.

मार्तण्ड *māṛtaṇḍa*, as, m. (fr. *mṛitaṇḍa*, but the old form is probably *māṛtaṇḍa* below), the sun, the sun-god, (sometimes used in titles of books; cf. *Chando-m*, *prameya-kamala-m*); an Āditya; a symbolical expression for the number twelve; a hog, boar. — *Māṛtaṇḍa-tilaka-svāmin*, *i*, m., N. of a preceptor. — *Māṛtaṇḍa-vallabhā*, f. 'beloved of the sun,' the plant *Polanisia lcosandra*.

Māṛtaṇḍu, as, m. (fr. *mṛitaṇḍu*), a bird (Ved.); 'the bird in the sky,' the sun, a statue of the sun-god.

मार्तवस्त *māṛtavasta*, am, n. (fr. *mṛita-ratsā*), Ved. born dead, still-born.

मार्त्तिक *māṛttika*, as, *i*, am (fr. *mṛittikā*),

made of clay or loam, earthen; (as), m. a kind of pitcher or earthenware vessel; the lid of a pitcher.

Māṛttikāvata (fr. *mṛittikāvati*), N. of a country; epithet of the king of that country; N. of a city; (*ās*), m. pl. N. of a people; of a princely race.

Māṛttikāvataka, as, *i*, am, relating to the country *Māṛttikāvata*.

मार्त्य *māṛtya*, as, *ā* (?), am (fr. *martya*), mortal, corporeal; (*am*), n. the corporeal or mortal part, mortality.

Māṛtyava, as, *i*, m. f. (fr. *mṛityu*), a patronymic of Antaka.

Māṛtyunjaya, as, *i*, m. f. a patronymic from *Mṛityuṇ-jaya*.

मार्त्वि *māṛtsna*, as, *ā*, am (fr. *mṛitsnā*), Ved. ground fine or small.

मार्दङ्ग *māṛdarga*, am, n. (fr. *mṛidanga*), a city, town; (as), m. a drummer.

Māṛdargika, as, m. a drummer.

मार्दमर्षि *māṛdamarshi*. See *mārgamarshi*.

मार्दव *māṛdava*, as, m. (fr. *mṛidu*), a patronymic; a particular mixed caste, (in this sense perhaps incorrectly for *mārgava*); (*am*), n. softness, weakness, suppleness, pliancy, kindness, indulgence, gentleness, mildness, leniency, good nature; kindness or gentleness towards (with gen., e.g. *māṛdavam sarva-bhūtānām*, gentleness towards all living creatures). — *Māṛdava-bhāva*, as, m. the state of being soft or pliant, pliancy, suppleness. — *Māṛdavi-kṛi*, cl. 8. P. -karoti, &c., to make soft, make weak or indulgent. — *Māṛdavi-kṛitā*, f. made soft, weak, self-indulgent, lax.

Māṛdavāyana, as, m. (fr. *māṛdava*), a patronymic.

मार्देय *māṛdeya*, as, m. = *mṛider apatyam*.

— *Māṛdeya-pura*, am, n., N. of a city.

मार्द्विक *māṛdvika*, as, *i*, am (fr. *mṛidvikā*), coming from or made of grapes; (*am*), n. wine.

मार्ष *māṛsha*, as, m. (fr. *marsha*), a venerable or honourable man, respectable person; a kind of vegetable; [cf. *māṛisha*.]

Māṛshika, as, m. a kind of vegetable (= *māṛisha*).

मार्ष्टव्य *māṛshṭavya*, *māṛshṭi*. See col. 1.

माल *māla*, as, m. (said to be fr. rt. 3. *mā*), N. of a district (lying west and south-west of Bengal); a barbarian or mountaineer of a particular tribe; an epithet of Viṣṇu; (*ās*), m. pl. N. of a barbarous tribe of people; (*ā*), f. a wreath, garland, chaplet, crown; a row, line (= *pankti*, *Kirātārjuniya* V. 9); a chain, string, rosary, necklace [cf. *aksha-m*]; a collection, group [cf. *nakshatra-m*]; a series, regular succession, (*nāmnām māla*, a collection of words arranged in order, a vocabulary, dictionary; cf. *nāma-m*); (in rhetoric) a series of epithets, a string of similes; (in the drama) the offering of many things to obtain a wish; a streak, (*taḍin-māla*, a flash of lightning); N. of a river; of a lexicon; of a metre containing two lines of — — — — — and two of — — — — — — — — — —; of another metre, four times — — — — — [cf. *śraṇ*]; of a Prakṛit metre of twice 45 and 43 + 27 instants; (*am*), n. a field, a forest or wood near a village; deceit, fraud, artifice; (as, *ā*, am), low, base. — *Māla-śakra*, am, n. the hip-joint. — *Māla-bhāṇjika*, f. (*māla* for *mālā*), 'breaking the garland,' N. of a game. — *Māla-bhārin*, *i*, *inī*, *i* (*māla* for *mālā*), bearing or wearing a garland, having a chaplet or crown, garlanded. — *Māla-kaṇṭha*, as, m. the plant *Achyranthes Aspera*. — *Māla-kanda*, as, m. a species of bulbous plant. — *Māla-kara* or *mālā-kāra*, as, m. a wreath-maker, garland-weaver, florist, gardener; the mixed caste of gardeners; N. of a son of Viśva-karman by a Sūdra woman or by Ghṛitāḍi; (*i*), f. a woman

who weaves garlands, a wreath-maker. — *Mālā-kuṭa-dantī*, f., N. of a Rākshasi. — *Mālā-guṇa*, as, m. the string of a garland, a necklace. — *Mālaguṇa-parikṣhīptā*, f. 'invested with the marriage string,' a marriageable woman. — *Mālā-guṇā*, f., scil. *lūṭā*, a species of venomous spider. — *Mālā-granthi*, *is*, m. = *mālā-dūrva*, q. v. — *Mālānka* ('*lā-an*'), as, m., N. of a king (the author of a commentary on the *Mālati-mādhava*, and of the *Vṛindā-vana*). — *Mālā-triṣa* or *mālātrīpaka*, am, n. a fragrant grass, *Andropogon Schoenanthus*. — *Mālā-dīpaka*, am, n. (in rhetoric) a particular figure of speech, a closely linked or connected climax. — *Mālā-dūrva*, f. a species of *Dūrva* grass. — *Mālā-dhara*, as, *i*, am, having or wearing a garland, wearing a chaplet or crown, crowned; N. of a class of divine beings; N. of a man; (*i*), f., N. of a Rākshasi; (*am*), n. a species of the *Aty-aṣṭī* metre, four times — — — — — — — — — —. — *Mālā-prastha*, as, m., N. of a city. — *Mālā-phala*, am, n. the seed of *Elaeocarpus Ganitrus* (employed for rosaries). — *Mālā-manu*, us, m., Ved. or *mālā-mantra*, as, m. a sacred text or saying written in the form of a wreath. — *Mālā-maya*, as, *i*, am, made of garlands; consisting of lines or streaks in regular succession. — *Mālārishā* ('*lā-ar*'), f. a species of plant (= *pāṭi*). — *Mālālikā* or *mālālī* ('*lā-āi*'), f. *Trigonella Corniculata*. — *Mālā-vat*, *ān*, *ati*, at, having a wreath or garland, garlanded, wreathed, crowned; (*ati*), f., N. of the wife of Upa-bharṇa; of the wife of Kuśa-dhvaja. — *Mālopanā* ('*lā-up*'), f. 'string of comparisons,' a particular figure in rhetoric (e.g. 'heroism adds glory to thy character, as heat to the sun, the sun to the day, the day to the sky').

Mālaka, as, m. the Nimb tree, *Melia Sempervirens*; a wood near a village; (*ā*), f. a garland; (*aki*), f., see *Gaṇa Gaurādi* to Pāp. IV. 1, 41; (*ikā*), f. = *mālā*, a garland, &c.; a necklace; a row, series, collection of things arranged in a line; a species of jasmine (= *saptalā*); linseed, *Linum Usitatissimum* [cf. *nava-mālīka*]; a kind of bird [cf. *mālīka*]; an intoxicating drink; a daughter; a palace; N. of a river; (*am*), n. a garland, &c., a ring; *Hibiscus Mutabilis*.

1. *mālaya* (for 2. see p. 775, col. 1), Nom. P. *mālayati* (Aor. *amamālat* = *mālam ākhyat*), Schol. on Pān. VII. 4, 2.

Mālākā, f. = *mālīkā*. See under *mālaka* above.

Mālī, *is*, *is*, *i*, (at the end of comps.) wreathed, garlanded, crowned [cf. *su-m*]; (*is*), m., N. of a son of the Rākshasa Su-keśa.

Mālīka, as, *i*, am (fr. *mālā*), relating or belonging to a garland; (as), m. a garland-maker, a gardener, florist; a painter, colourist, dyer; a species of bird; [cf. *mālīkā*.]

Mālīkā, f. See under *mālaka* above.

Mālīta, as, *ā*, am, (at the end of comps.) garlanded, crowned, encircled, encompassed, surrounded.

Mālin, *i*, *inī*, *i*, garlanded, wearing a garland or chaplet, crowned; (at the end of comps.) wearing a garland or necklace of, crowned with, wreathed with, encircled by (e.g. *nagari cāmpaka-mālini*, a city encircled by *Campaka* trees; *prithivī samudra-mālini*, the sea-girt earth; cf. *aṇsu-m*, *ārmī-m*, *kirīṭa-m*, *marīcī-m*, *hema-m*); (*i*), m. a wreath-maker, garland-maker; a florist, gardener; N. of a son of the Rākshasa Su-keśa [cf. *mālī*]; (*inī*), f. the wife of a wreath-maker or gardener, a female florist; N. of a city (= *cāmpā*); N. of two plants (= *agni-sikhā* and *dur-alabhā*); N. of a celestial maiden; of a divine Mātṛi (one of the seven Mātṛi of Skanda); an epithet of Durgā; N. of one of Durgā's female attendants; epithet of a girl several years old (representing Durgā at the festival of the goddess); N. of a Rākshasi, the mother of *Vibhīṣaṇa*; N. assumed by *Draupadī* (while resident with king *Virāṭa*, cf. *Mahā-bh. Virāṭa-p.* 246) N. of *Sveta-karṇa*'s wife, daughter of *Su-śara* of the wife of *Priya-vrata*; of the wife of *Ruci* and mother of *Manu Rāucya*; of the wife of *Prasenajit* of the celestial *Ganges* (= *Gargā* = *Mandakīnī*)

as, \bar{a} , am , equal to a month or to a number of months.

— *Māsa-traya*, *am*, n. three months. — *Māsatrayāvadhi* (°*yā-av*), ind. for the space of three months. — *Māsa-deya*, *as*, *ā*, *am*, to be paid or discharged in a month (as a debt). — *Māsa-dhā*, ind. by the month, monthly. — *Māsa-pāka*, *as*, *ā*, *am*, Ved. maturing or producing results in a month. — *Māsa-pūrva*, *as*, *ā*, *am*, a month before, a month earlier, (in this sense *pūrva* has not the pronominal declension.) — *Māsa-pramita*, *as*, *ā*, *am*, 'measured by months,' occurring once a month; (*as*), n. new moon. — *Māsa-praveśa*, *as*, m. the beginning of a month. — *Māsapraveśanayana* (°*śa-an*), *am*, n., N. of an astronomical work. — *Māsa-bhukti*, *is*, f. the (sun's) monthly course; [cf. *pakṣa-bhukti*.] — *Māsa-māna*, *as*, m. a year. — *Māsa-vartikā*, f. a species of wagtail (= *sarshupī*). — *Māsa-śas*, ind. by the month, monthly, month by month; for months. — *Māsa-saṇḍayika*, *as*, *ā*, *am*, having provisions for a month. — *Māsa-stoma*, *as*, m., Ved., N. of an Ekāha. — *Māsādhipa* (°*śa-adh*), *as*, and Ved. *māsādhipati* (°*śa-adh*), *is*, m. the regent or planet presiding over a month. — *Māsānumā-sika*, *as*, *ā*, *am* (fr. *māsa + anu-māsa*), performed from month to month, monthly. — *Māsānta* (°*śa-an*), *as*, m. the end of a month, day of new moon. — *Māsāpavarga* (°*śa-ap*), *as*, *ā*, *am*, Ved. continuing a month at the most. — *Māsāvadhika* (°*śa-av*), *as*, *ā*, *am*, having a month as the limit, happening in the period of a month at the latest. — *Māsā-hāra* (°*śa-ah*), *as*, *ā*, *am*, taking food only once a month. — *Māsopavāsa* (°*śa-up*), *as*, m. fasting a whole month. — *Māsopavāsini* (°*śa-up*), f. a woman who fasts a whole month; (ironically) a lascivious woman, procuress.

Māsaka = *māsa*, a month; [cf. *Āturmāsaka*.]

Māsala, *as*, m. a year.

Māsika, *as*, *ī*, *am*, (at the end of a comp.) relating or pertaining to a month [cf. *ardha-m*]; monthly, happening every month (e.g. *māsikam śrāddham*, a monthly Śrāddha; cf. *aṣṭa-m*); lasting or continuing for a month (e.g. *māsiko vyādhiḥ*, a sickness which continues for a month); performed or paid &c. within or after a month, payable in a month, to be restored in a month; engaged for a month or by the month (as a teacher, servant, &c.); dedicated to a particular month; (*am*), n. a particular Śrāddha or funeral rite performed every new moon. — *Māsikāna* (°*ka-an*), *am*, n. the food given at a monthly oblation to the Manes (Manu XI. 157).

Māsina, *as*, *ā*, *am*, one month old; monthly.

Māsya, *as*, *ā*, *am*, (at the end of comps.) a month old, lasting or continuing a month.

मासन *māsana*, *am*, n. Vernonia Anthelminthica; the seed of this plant(?).

मासर *māsara*, *am*, n., Ved. a particular made dish, a mixture of the water in which rice and millet are boiled with yeast, grasses, &c.; (*as*), m. the meal of parched barley mixed with sour milk or buttermilk and covered with grass; the scum of boiled rice, rice-gruel.

मासुरकणे *māsura-karṇa*, *as*, m. a patronymic from Masura-karṇa.

मासुरी *māsuri*, f. a beard.

मासूर *māsūra*, *as*, *ī*, *am* (fr. *māsūra*), of the shape of a lentil, lentil-shaped; consisting or made of lentils or pulse.

माह *mūh*, cl. 1. P. A. *māhati*, -te, &c., to measure, mete.

माहकस्थली *mūhaka-sthālī*, f., N. of a place.

Māhaka-sthalaka, pertaining to the above.

माहकि *māhaki*, *is*, m. (probably a patronymic fr. *mahaka*), N. of a preceptor; [cf. *Chundoga-m*.]

माहत *mūhata*, *as*, *ī*, *am* (fr. *mahat*), see

Gaṇa Utsādi to Pāṇ. IV. 1, 86; (*am*), n. greatness (?), see Gaṇa Prithvādi to Pāṇ. V. 1, 122.

माहन *māhana*, *as*, m. a Brāhman.

माहा *māhā*, f. a cow; [cf. *mahā*, *mahī*, *māhejī*.]

माहाकुल *māhūkula* or *māhūkulina*, *as*, *ī*, *am* (fr. *mahā-kula*), of noble family or lineage, nobly born, of illustrious descent.

Māhācāmasya, *as*, m., Ved. a patronymic from Mahā-cāmasa.

Māhācitti, *is*, *is*, *i* (fr. *mahā-citta*), see Gaṇa Sutan-gamādi to Pāṇ. IV. 2, 80.

Māhājānika or *māhājānina*, *as*, *ī*, *am* (fr. *mahā-jana*), fit for or suitable to great persons; fit for merchants.

Māhātmtika, *as*, *ī*, *am* (fr. *mahātman*), high-minded, magnanimous, noble, lofty, exalted, dignified, majestic; of great sanctity or honour; glorious.

Māhātmya, *am*, n. (fr. *mahātman*), greatness of soul, high-mindedness, magnanimity, exalted state or position, greatness, majesty, dignity; the peculiar efficacy or virtue of any divinity or sacred shrine; a work giving an account of the merits of any holy place or object; [cf. *devi-m*, *bhāva-nārāyaṇa-m*.]

Māhānada, *as*, *ī*, *am* (fr. *mahā-nada*), relating to a great river, see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhānasa, *as*, *ī*, *am* (fr. *mahānasa*), relating or belonging to a large carriage; belonging to a kitchen, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhānāmāna or *māhānāmika* or *māhānāmika*, *as*, *ī*, *am* (fr. *mahā-nāmnī*), Ved. relating to or connected with the Mahā-nāmnī verses; = *māhā-nāmnīyo brahmacāryam aśya*, = *māhā-nāmnīś carutī* or *tāsāṃ vratam caratī* [cf. *māhānāmika*]; *māhānāmika* or *māhānāmika*, *as*, m. a Brāhman versed in the above portion of the Vedas.

Māhāputrī, *is*, *is*, *i* (fr. *mahā-putra*), see Gaṇa Sutan-gamādi to Pāṇ. IV. 2, 80.

Māhāprāṇa, *as*, *ī*, *am* (fr. *mahā-prāṇa*), relating to the hard breathing or aspirate, having the hard breathing, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhābhāgya, *am*, n. = *mahā-bhāgya*, great good fortune, great prosperity.

Māhārajaṇa, *as*, *ī*, *am* (fr. *mahā-rajana*), dyed with saffron.

Māhārājika, *as*, *ī*, *am* (fr. *mahā-rāja*), attached or devoted to or honouring the reigning prince; imperial, fit for a great king, royal.

Māhārāja, *am*, n. (fr. *mahā-rāja*), the rank of a reigning prince or great sovereign.

Māhārāshṭra, *as*, *ī*, *am* (fr. *muhā-rāshṭra*), belonging to the Mahrattas or Marāṭhas; (*i*), f. the Mahratta language, (more properly Marāṭhī.)

Māhāvarttika, *as*, *ī*, *am* (fr. *mahā-vārttika*), familiar with Kātyāyana's Vārttikas.

Māhāvratī, f. (fr. *mahā-vrata*), the doctrine of the Pāsupatas.

Māhāvratīya, a wrong reading for *muhāvratīya*, q. v.

Māhendra, *as*, *ī*, *am* (fr. *mahendra*), relating or belonging to great Indra (e.g. *māhendram dhanus*, great Indra's bow, i. e. the rainbow; *māhendram ambhas*, great Indra's water, i. e. rain-water; *māhendri diś*, great Indra's region, i. e. the eastern quarter); fit or proper for mighty Indra; eastern, running or flowing eastward; (*as*), m. = *śubha-daṇḍa-rīśeśa*, a patronymic; epithet of the seventh Mūhūrta; (*i*), f. the energy of Indra, one of the seven divine Mātrīs and one of the Mātrīs of Skanda; a cow; (scil. *diś*), the east; (scil. *ric*), a hymn in praise of Indra (Ved.). — *Māhendra-ja*, *ās*, m. pl. (with Jains) N. of a class of gods. — *Māhendra-rānī*, f., N. of a river.

Māheśī, f. (fr. *mahēśa*), a N. of Durgā.

Māheśvara, *as*, *ī*, *am* (fr. *mahēśvara*), relating or belonging to the great lord Śiva; worshipping Śiva; (*as*), m. a worshipper of Śiva; (*i*), f. the

energy of Śiva, one of the divine Mātrīs (= Pārvatī or Durgā); N. of a river; a species of climbing plant (= *yava-tiktā*). — *Māheśvara-tantra* and *māheśvari-tantra*, *am*, n., N. of a work. — *Māheśvaropapurāṇa* (°*ra-up*), *am*, n., N. of an Upa-Purāṇa.

माहिक *māhika*, *ās*, m. pl., N. of a people; (also read *māhisha*.)

माहिकीग्रस्थ *māhikīgrastha*, N. of a village in the north of India; see also Schol. on Pāṇ. IV. 2, 110.

माहित्य *māhitthi*, *is*, m., Ved., N. of a preceptor.

माहित्य *māhitya*, *as*, m. a patronymic from Mahita, see Gaṇa Gargādi to Pāṇ. IV. 1, 105; (*māhitās*, m. pl., see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.)

माहित *māhita*, *am*, n., scil. *sūkta*, epithet of the hymn Rīg-veda X. 185 (beginning with the words *māhi triṇām*).

माहिन *māhina*, *as*, *ā*, *am* (fr. rt. 1. *mah*), Ved. great, exalted, joyful, joyous, glad, exalted; giving pleasure, yielding enjoyment; an epithet of the place in which Sonia is prepared; (*am*), n. sovereignty, dominion, kingdom. — *Māhinā-rat*, *ān*, *atī*, *at*, Ved. exalted, excited; endowed with might, mighty; (Sāy. = *mahimopeta*.)

माहिर *māhira*, *as*, m. an epithet of Indra.

माहिष *māhisha*, *as*, *ī*, *am* (fr. *mahisha*), coming from or belonging to a buffalo or buffalo cow; (*as*), m., N. of a district; (*ās*), m. pl., N. of a people; [cf. *mahisha*.] — *Māhisha-sthālī*, f., N. of a place.

Māhishaka, *as*, m. a buffalo herdsman, buffalo keeper; (*ās*), m. pl., N. of a people.

Māhishika, *as*, m. a buffalo herdsman, one who lives by keeping or breeding buffaloes; (said to mean) the paramour of an unchaste woman, one who lives by the prostitution of his wife; (*ā* or *i*), f., N. of a river.

Māhishya, *as*, m. a particular mixed caste, the son of a Kshatriya father and a Vaiśya mother, (whose business is attendance on cattle with the practice of astronomy and music.)

माहिष्मती *māhishmatī*, f. of *māhishmata* (fr. *mahishmat*), N. of a city founded by Mahishmat or by Mucukunda.

Māhishmateyaka, see Gaṇa Katryādi to Pāṇ. IV. 2, 95.

माहीन *māhina*, *as*, m., Ved. (perhaps) a patronymic.

माहीयत् *māhiyatva*, Ved. beginning with the word *māhiya-tva* (?).

माहुरदत्त *mūhuradatta*, N. of a place.

माहुल *māhula*, *as*, m. a patronymic.

माहन्द्र *mūhendra*. See col. 2.

माहेय *māheya*, *as*, *ī*, *am* (fr. *mahī*), made of earth, earthen, relating to the earth, terrestrial; (*as*), m. the son of the earth, the planet Mars; coral; (*ās*), m. pl., N. of a people; (*i*), f. a cow.

माहेल *māhela*, *as*, m. a patronymic.

मि 1. *mi* (in some of its senses connected with rt. 3. *mā*), cl. 5. P. A. *minoti*, *minute*, *mamau* or *mimāya*, *mimye*, *māsyati*, -te, *amāñt*, *amāsta*, *mātm*, Ved. to fix or fasten in the earth; to found, establish; to erect, build; to measure; to judge, observe, perceive; to cast, throw, throw away or about, scatter; [cf. *mayūkha*.]

Mit, *t*, f., Ved. a post (erected or fixed in the ground), a column; [cf. *garta-m*, *upa-m*, *prati-m*.]

1. *mita*, as, ā, am, Ved. fixed in the earth, founded, established; erected, built; cast, thrown, brown away, scattered. — *Mita-jñā*, us, us, n, Ved. having well-compacted or firm knees; (Sāy. = *saur-kuṭā-jānu*; *mita-jñubhiḥ* = *prahvair jānubhiḥ*, with bended knees.) — 1. *mita-medha*, as, ā, am, having firmly established strength or power.

1. *miti*, is, f., Ved. fixing, erecting, establishing.
मि 2. *mi*, cl. 9. P. A. *mināti*, *minīte*, &c., = rt. 1. *mī*, q. v.

मिक्श *miksh* or *mimiksh* (thought by some to be desiderative forms fr. a lost rt. *miś*, contained in the words *miśra*, *miśla*, but referred by native commentators to the rt. 1. *mih*, q. v.), *mimikshati*, *mimikshus*, *mimikshe*, to mix, stir up, to give a dash to; (A.) to mix, be mixed: Caus. *mekshayati*, *yitum*, to stir up, mix, mingle; [cf. *myaksh*.]

मिघ *migh* = rt. 1. *mih*, only in *nimeghamāna*, as, ā, am [cf. *megha*], Ved. emitting moisture; (Sāy. = *nyaiś avānmukhāni rishṭy-udakāni śināt*, sprinkling down rain-water.)

मिचिता *mičitā*, f., N. of a river; (various readings for *ničitā*.)

मिच्छक *mičchaka*, as, m., N. of a Buddhist atriarch.

मिह *mich*, cl. 6. P. *mičhati*, *mimičha*, *mičhitum*, to annoy, hurt, pain; to obstruct, hinder.

मिञ्ज *minj*, cl. 10. P. *minjayati*, -*yitum*, to speak; to shine.

मिञ्जकामिञ्जक *minjikā-minjika*, am, n., N. of two beings sprung from the seed of Rudra.

मिर्मिरा *miṛmīra*, as, ā, am, speaking distinctly through the nose.

मित *mit*. See under rt. 1. *mi*, p. 776, cl. 3.

मित 2. *mita*, as, ā, am (fr. rt. 3. *mā*; for *mita* see above), measured, meted, measured off, measured out, containing a particular measure, measuring, (*akṣharāṇi śat-triṇśad Gāyatrī* *mitā*, the *Gāyatrī* measuring or consisting of thirty-six syllables); defined, limited, bounded; measured, moderate, regular, scanty, frugal, sparing, little, brief, succinct, concise (e. g. *mitam dadāti*, it gives little or sparingly; *mitā tīkṣā*, a concise commentary); examined, investigated, known, understood; (as), m., N. of a divine being (associated with Sammita). — *Mitan-gama*, as, ā, am, taking measured steps, going deliberately or slowly; (as), m. f. an elephant. — 2. *mita-dru*, us, us, n, running or moving in a measured manner (Sāy. = *pari-mita-gati*; but in *Rig-veda* VII. 7, 1, Sāy. explains *mita-dru* by *dagdha-druma*, consuming forests); (us), m. the ocean, sea. — *Mita-dhva*, as, m., N. of a king. — *Mita-bhāshitri*, ā, tri, tri, speaking in a measured or deliberate manner, speaking seldom or sparingly. — *Mita-bhāshin*, ī, inī, ī, speaking little, seldom speaking; (*inī*), f., N. of two concise commentaries. — *Mita-bhukta*, as, ā, am, or *mita-bhuj*, k, k, k, eating sparingly, moderate in diet, moderate, temperate. — *Mita-mati*, is, is, ī, narrow-minded, having a contracted understanding. — 2. *mita-medha*, as, ā, am, Ved. having few sacrifices. — *Mitam-pača*, as, ā, am, cooking a measured portion of food, cooking little; cooking food by measure, a miser, sparing, niggardly, stingy, covetous; cooking little (as applied to a culinary utensil), small-sized; cf. *kim-pača*. — *Mita-rāvin*, ī, inī, ī, roaring or bellowing moderately or in a measured manner, (used in *Nirukta* XI. 13, to explain *marut*); according to others a wrong reading for *a-m*, roaring beyond measure. — *Mita-rocin*, used in *Nirukta* XI. 13, to explain *marut*. — *Mita-vāc*, k, k, k, of measured speech, speaking little, prudent or deliberate in

speaking. — *Mita-vyayin*, ī, inī, ī, one who measures expenses, economical. — *Mita-sāyin*, ī, inī, ī, sleeping little or sparingly. — *Mitākṣarā* (*ta-ak*), as, ā, am, having measured syllables, composed in verse, metrical; short and comprehensive (as a speech); (ā), f., N. of various concise commentaries; of a celebrated commentary by *Vijñāneśvara* on *Yājñavalkya's* *Dharma-śāstra*; of a commentary by *Hara-datta* on the *Gautama-smṛiti*; of a commentary by *Nityānandāśrama* on the *Chāndogya Upanishad*. — *Mitākṣarā-kāra*, as, m. 'author of the *Mitākṣarā*,' an epithet of *Vijñāneśvara*. — *Mitākṣarā-vyakhyāna*, am, n., N. of a commentary by *Lakṣmī-devī* on *Vijñāneśvara's* *Mitākṣarā*. — *Mitākṣarā-siddhānta-sangraha*, as, m., N. of an abbreviation by *Rādhā-manohara-śarma* of *Vijñāneśvara's* *Mitākṣarā*; (as, ā, am), speaking with caution, acting with circumspection. — *Mitārtha* (*ta-ar*), as, m. measured or accurate meaning; (as, ā, am), of measured or restricted meaning. — *Mitārthaka* (*ta-ar*), as, ā, am, of measured meaning, speaking with caution; (as), m. a cautious envoy. — *Mitārtha-bhāshin*, ī, inī, ī, speaking words of well-weighed or measured import. — *Mitāśana* (*ta-as*), as, ī, am, eating little or sparingly, moderate in diet, abstemious. — *Mitāhāra* (*ta-ah*), as, m. moderate food, scanty diet, moderation in eating; (as, ā, am), taking little food, sparing in diet. — *Mitokti* (*ta-uk*), is, m. moderate or infrequent speech, speaking little.

2. *miti*, is, f. (for 1. *miti* see col. 1), measuring, measure, weight, value, quantity; determining; accurate knowledge [cf. *māti*]; proof, evidence.

Mitvā, ind. having measured, &c.

मित्र 1. *mitra*, as, m. (originally *mitra*, fr. rt. 2. *mid*, or according to some fr. rt. *mit* + *tra*; cf. *medin*), a companion, associate, friend, (in this sense generally neut., except in Ved.; see *am*, n. below); N. of an *Āditya* or form of the sun (as a Vedic deity commonly associated with *Varuṇa*, both *Mitra* and *Varuṇa* being frequently invoked together with another of the *Ādityas* called *Aryaman*; *Mitra* is regarded in *Rig-veda* VIII. 47, 9, as son of *Aditi*; elsewhere he is called the deity of the constellation *Anu-rādhā*, and father of *Utsarga*: according to *Sāy.* on *Rig-veda* I. 89, 3, *Mitra* presides over the day as *Varuṇa* over the night; hence the closest connection subsists between these two deities, who are more frequently invoked together than *Varuṇa* is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light; associated with *Aryaman*, they are represented as awful deities, haters and dispellers of all falsehood; in only one hymn, *Rig-veda* III. 59, *Mitra* is celebrated alone, and is there described as calling men to activity, sustaining earth and sky, and beholding all creatures with unwinking eye; in *Rig-veda* VII. 61, 1, the sun is described as the eye of *Mitra-Varuṇa*; the sun; N. of a *Marut*; of a son of *Vasiṣṭha*; of the third *Muhūrta*; (ā), f., N. of an *Apsara*, (also read *Čitra*); N. of the mother of *Maitreya* and *Maitreyī*; N. of one of the wives of *Dāśa-ratha*, (cf. *sumitrā*; according to some, in this sense *mitrī*); (am), n. a friend, (*aurasam mitram*, a friend connected by blood relationship); an ally, the next neighbour of a king; epithet of a mode of fighting, (also read *bhinnā*); friendship (Ved.). — *Mitrikaraṇa*, am, n. the making of friends, making one's self friends. — *Mitra-karman*, a, n. a friendly office. — *Mitra-kāma*, as, ā, am, desirous of friends, wishing for friends. — *Mitra-kārya*, am, n. the business of a friend, a friendly office, friendship. — *Mitra-kṛit*, t, m. 'friend-maker,' N. of a son of the twelfth *Manu*. — *Mitra-kṛiti*, is, f., Ved. (according to *Sāy.*) a friendly office. — *Mitra-kaustubha*, as, m. a proper N. — *Mitra-kru* or *mitra-kṛu*, Ved. (probably) N. of an evil being; see *Rig-veda* X. 89, 14. — *Mitra-gupta*, as, ā, am, protected by

Mitra; (as), m., N. of a man. — *Mitra-guṇi*, is, f. protection of friends. — *Mitra-ghna*, as, ī, am, 'friend-killing,' treacherous; (as), m., N. of a *Rākṣasa*; (ā), f., N. of a river, (also read *Čitra-ghnī*). — *Mitra-jña*, as, m., N. of a demon (said to steal oblations). — *Mitra-tā*, f. or *mitra-tea*, am, n. friendship, friendliness, alliance, intimacy, (*mitratām samprāptāḥ*, one who has become a friend.) — *Mitra-tūrya*, am, n., Ved. victory or triumph of friends. — *Mitra-deva*, as, m., N. of a man; of one of the sons of the twelfth *Manu*. — *Mitra-druh*, -*druk*, k, k, or -*druṣṭ*, t, t (see 2. *druh*) or *mitra-drohin*, ī, inī, ī, seeking to injure a friend, the betrayer of a friend, a false or treacherous friend; [cf. *Zend mitra-druj*]. — *Mitra-droha*, as, m. injury or betrayal of a friend. — *Mitra-dvish*, t, t, t, or *mitra-dveshin*, ī, inī, ī, hating or injuring a friend; (t), m. a treacherous friend. — *Mitra-dharman*, ā, m., N. of a demon (said to steal oblations). — *Mitradhā*, ind., Ved. in a friendly manner. — *Mitradhita*, am, n. or *mitra-dhiti*, is, f. or *mitra-dheya*, am, n., Ved. a covenant or contract of friendship, friendly compact. — *Mitra-pati*, is, m., Ved. lord of friends or of friendship. — *Mitra-pada*, am, n. 'Mitra's place,' N. of a particular locality. — *Mitrapratikṣā*, f. regard for a friend. — *Mitra-bandhukāna*, as, ā, am, destitute of friends or relations. — *Mitra-bāhu*, us, m., N. of one of the sons of the twelfth *Manu*; of a son of *Kṛiṣṇa*. — *Mitra-bha*, am, n., Ved. a friendly constellation, *Mitra's* *Nakṣatra*, i. e. *Anu-rādhā*. — *Mitra-bhānu*, us, m., N. of a king. — *Mitra-bhāva*, as, m. a state of friendship, friendliness, friendly disposition. — *Mitrahū*, ūs, m. a proper N. — *Mitra-bhṛit*, t, t, t, Ved. entertaining or receiving a friend. — *Mitra-bheda*, as, m. separation of friends, breach of friendship; N. of the first book of the *Pañca-tantra*. — *Mitramahas*, ās, ās, as, Ved. (perhaps) having plenty of friends, rich in friends; having a friendly light, causing a favourable lustre; (Sāy.) = *mitrāṇām pūjaka*, *anukūla-diptimat*, *hitakāri-tejas*, &c. — *Mitra-misra*, as, m., N. of the author of the *Vira-mitrodāya*. — *Mitra-yajña*, as, m., N. of a man. — *Mitra-yuj*, k, k, k, Ved. joining one's self to a friend, joining a friend to one's self; (k), m., N. of a man; (*jas*), m. pl., N. of his descendants. — *Mitra-yuddha*, am, n. a contest of friends, a strife or quarrel between friends, conflict of allies, feud. — *Mitra-labdhi*, is, f. = *mitra-lābha* below. — *Mitra-lābha*, as, m. acquisition of friends or of friendship, forming friendship; N. of the first book of the *Hitopadeśa*. — *Mitra-vat*, ān, atī, at, having friends, possessing friends; (*ān*), m., N. of a demon (said to steal oblations); N. of a son of the twelfth *Manu*; of a son of *Kṛiṣṇa*; (*atī*), f., N. of a daughter of *Kṛiṣṇa*. — *Mitra-vatsala*, as, ā, am, affectionate towards friends, winning, captivating, engaging. — *Mitra-vana*, am, n. 'Mitra's wood,' N. of a forest. — *Mitra-varaṇa*, am, n. choice of friends, the act of choosing of friends or acquaintances. — *Mitra-varāś*, ās, m. a proper N. — *Mitriavardha*, see *Gaṇa Dhūmādi* to *Pāp. IV. 2, 127*; [cf. *maitravardhaka*]. — *Mitra-vardhana*, as, ī, am, making friends prosperous, prospering friends (Ved.); N. of a demon (said to steal oblations). — *Mitra-vardha*, see *Gaṇa Dhūmādi* to *Pāp. IV. 2, 127*. — *Mitra-varman*, ā, m. a proper N. — *Mitra-vāha*, as, m., N. of a son of the twelfth *Manu*. — *Mitra-vil*, t, m. 'a friend-knower,' one who knows friends, (various reading for *mantra-vil*, a spy). — *Mitra-vinda*, as, ā, am, 'finding friends, acquiring friends,' epithet of an *Agni*; (as), m., N. of a son of the twelfth *Manu*; of a son of *Kṛiṣṇa*; of a preceptor; (ā), f. epithet of an *Iṣṭi*; N. of a wife of *Kṛiṣṇa*. — *Mitra-vishaya*, as, m. friendship. — *Mitra-vaira*, am, n., Ved. dissension among friends. — *Mitra-śarmaṇ*, ā, m., N. of various persons. — *Mitra-śis*, īs, īs, is (*śis* fr. rt. *śis*, cf. *āśis*), ruling over friends or allies; see *Vopadeva* XXVI. 69. — *Mitra-saptamī*, f. epithet of the seventh day in the light half of the month *Mārga-*

śrīṣa. — *Mitra-samprāpti*, *is*, f. 'acquisition of friends,' N. of the second book of the Pañca-tantra. — *Mitra-saha*, *as*, *ā*, *am*, tolerant of friends, indulgent towards friends; (*as*), m., N. of a king, (also called *Kalmāśka-pāda*); N. of a Brāhman. — *Mitra-sāha*, *as*, *ā*, *am*, = *mitra-saha* above. — *Mitra-sāhvayā*, f., N. of a divine being. — *Mitra-sena*, *as*, m., N. of a son of the twelfth Manu; of a grandson of Kṛṣṇa; of a Buddhist; of a king of the Dravida country. — *Mitra-hatyā*, f. the murder of a friend. — *Mitra-han*, *ā*, m. one who kills or murders a friend; [cf. *mitra-ghna*.] — *Mitra-hū* = *mitraṃ hwayati*, see Vopa-deva XXVI. 72. — *Mitrākhyā* (*ra-ākḥ*), *as*, *ā*, *am*, named after Mitra. — *Mitrācāra* (*ra-āc*), *as*, m. treatment of friends, conduct to be observed towards a friend. — *Mitrātithi* (*ra-at*), *is*, m., Ved. a proper N. — *Mitrānugrahaṇa* (*ra-an*), *am*, n. the act of favouring friends or causing them prosperity. — *Mitrābhidroha* (*ra-abh*), *as*, m. = *mitra-droha*, q. v. — *Mitrā-varuṇa*, *au*, m. du. Mitra and Varuṇa, see p. 777, under 1. *mitra*; (*mitrā-varuṇayor ayanam*, N. of a particular festival.) — *Mitrāvaruṇavat*, *ān*, *at*, *at*, Ved. accompanied by Mitra and Varuṇa. — *Mitrāvaruṇīya*, *am*, n. the office of the R̥tviḥ Mitra-varuṇa. — *Mitrā-vasu*, *us*, m., N. of a son of Viśvā-vasu, king of the Siddhas. — *Mitrī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make a friend, make any one a friend, make any one friendly to one's self. — *Mitrī-bhū*, cl. 1. P. -*bhāvati*, &c., to become a friend, make friends with (with inst.). — *Mitrī-bhūya*, ind. becoming a friend or friendly. — *Mitreru* (*ra-iru*), *us*, *us*, u, Ved. (Sāy.) troubling friends, disturbing friends or friendly worshippers (= *mitrānām yajamānānām irayitṛi* = *mitrānām bādaka*). — *Mitrēśvara* (*ra-iś*), scil. *hara*, N. of a statue of Śiva erected by Mitra-śarman. — *Mitrodāya* (*ra-ud*), *as*, m. a friend's welfare, the success or prosperity of a friend; sunrise; N. of a work by Mitra-mīśra on jurisprudence, (abbreviated from *vira-m*.)

2. *mitra*, Nom. P. *mitrati*, &c., to be friendly, act in a friendly manner.

Mitraka, *as*, m. a proper N.

Mitrāya, Nom. P. *mitrayati*, &c., (probably) to befriend.

Mitrāyu, *us*, *us*, u (fr. *mitraya* above), friendly-minded; winning or acquiring friends, attractive; = *loka-yātrābhijña*, possessing worldly prudence, acquainted with the traditions and customs of mankind; (*us*), m. a friend; N. of a teacher; of a son of Divo-dāsa; (*avas*), m. pl., N. of a race.

Mitrāya, Nom. A. *mitrāyate*, &c., (probably) to desire or wish for a friend.

Mitrāyu, *us*, *us*, u (fr. *mitrāya* above), desiring a friend, seeking friendship (Ved.); (*us*), m., N. of a son of Divo-dāsa, (also read *mitreyu*); N. of a preceptor.

Mitrin, *i*, *inī*, *i*, Ved. befriended, having a friend; united by friendship.

Mitriya, *as*, *ā*, *am*, friendly, coming from or relating to a friend.

Mitriya, Nom. P. *mitriyati*, &c., to treat any one as a friend or companion, to seek to make a friend of any one.

Mitriyat, *an*, *antī*, *at*, becoming a friend, acting as a friend, deserving friendship.

Mitrya, *as*, *ā*, *am*, Ved. = *mitriya*; (at the end of a comp.) see Gaṇa Vargyādi to Pāṇ. VI. 2, 131.

मित्रा *mitvā*. See p. 777, col. 2.

मिथ *mith* (connected with *rts. meth*, *midh*, *medh*, *i. mid*, *med*, *mil*), cl. 1. P. A. *methati*, *mithati*, *methate*, &c., to meet or associate with; to unite, pair; to meet as rivals, be mutually antagonistic, wrangle, contradict, revile; to take hold of, grasp; to understand, perceive, know; to hurt, injure; to strike, kill.

Mithatyā, ind., Ved. alternately, emulously; (according to Sāy. *mithatyā* is inst. c. of *mithati* = *hinsā*.)

Mithas, ind. together, mutually, reciprocally, with each other, in common, to one another; from each other; between one another, secretly, privately, in secret; alternately, by turns. — *Mithas-tur*, Ved. following closely on one another (as day and night), alternating, emulous, (according to Sāy. on R̥g-veda VI. 49, 3, *mithas-turā* = *paraspāram bādha-yantya*, mutually opposing each other.) — *Mitha-sprādhyā*, *as*, *ā*, *am*, emulating or vying together, mutually emulous. — *Mitho-avadya-pa*, *as*, *ā*, *am*, Ved. mutually averting calamities. — *Mitho-yodha*, *as*, m., Ved. hand to hand fighting with one another.

Mithu, ind., Ved. falsely, wrongly, pervertedly, confusedly.

Mithuna, *as*, *ā*, *am*, paired, forming a pair; (*as*), m., Ved. a pair (male and female, boy and girl, son and daughter), a twin couple, a brace, couple or pair in general, (in Ved. usually m. du., e. g. *sapti mithunā*, a pair of horses; *go-mithunau*, a pair of cows; in the later language mostly neut.); (*am*), n. a pair, couple, brace; twins; union, junction; congress of the sexes, pairing, cohabitation, copulation; the sign of the zodiac Gemini, or the third arc of 30° in a circle, (in this sense also *as*, m.); (in gram.) a root compounded with a preposition; a term applied to a particular kind of small statue at the entrance of a temple. — *Mithuna-tva*, *am*, n. or *mithuna-bhāva*, *as*, m. the state of being a pair or forming a couple. — *Mithuna-vratin*, *i*, *inī*, *i*, devoted to sexual cohabitation, practising copulation. — *Mithunī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to cause to pair or couple, effect the union of the sexes. — *Mithunī-čarin*, *i*, *inī*, *i*, coupling together, cohabiting, having sexual intercourse. — *Mithunī-bhāva*, *as*, m. copulation, cohabitation, amorous inclination. — *Mithunī-bhū*, cl. 1. P. -*bhāvati*, &c., to become paired, to be joined or united in couples, be arranged in pairs. — *Mithunī-bhūya*, ind. being joined in pairs, forming or uniting in couples. — *Mithune-čara*, *as*, *ā*, *am*, going in pairs, living in pairs; (*as*), m. the Čakra-vāka.

Mithunāya, Nom. A. *mithunāyate*, &c., to copulate, couple, pair, cohabit sexually.

Mithuyā, ind., Ved. invertedly, distortedly, perversely, falsely, incorrectly; [cf. *mithyā* below.]

Mithus, ind., Ved. = *mithuyā* above, (*mithur bhū*, to turn out badly, fail); reciprocally, mutually (= *mithas*).

Mithū-dṛiś, *k*, *k*, *k*, Ved. seen or appearing alternately.

Mitho, ind. = *mithas*, q. v., cf. Gaṇa Svarādi to Pāṇ. I. 1, 37.

Mithyā, ind. (probably a contracted form for *mithuyā* above), invertedly, distortedly, contrarily, perversely, falsely, incorrectly, wrongly, improperly, (*katham mayi mithyā pravartase*, why dost thou act improperly towards me?); untruly, deceitfully, in a lying manner, (with *vad*, *vac*, *brū*, to speak falsely, to make a false assertion); in vain; *mithyā* at the beginning of a comp. is often equivalent to an adj., and translatable by 'false, untrue, sham, unjust,' &c.; *Mithyā*, Untruth, is personified as the wife of A-dharma. — *Mithyā-karman*, *a*, n. false act, failure. — *Mithyā-kṛi*, cl. 8. P. -*karoti*, &c., to make false, falsify, utter a falsehood, contradict: Caus. P. -*kārayati*, &c., to pronounce [a word] wrongly once; Caus. A. -*kārayate*, to pronounce wrongly over and over again; see Pāṇ. I. 3, 71. — *Mithyā-kopa*, *as*, m. feigned resentment, pretended anger. — *Mithyā-kraya*, *as*, m. a false price. — *Mithyā-graha* or *mithyāgraha* (*ya-āg*), *as*, m. improper persistency, useless obstinacy. — *Mithyā-čarat* (*ya-āc*), *an*, *antī*, *at*, acting or practising falsehood. — *Mithyā-čaryā*, f. false behaviour, hypocrisy. — *Mithyā-čāra* (*ya-āc*), *as*, *ā*, *am*, dealing falsely, perversely; hypocritical, sanctimonious; (*as*), m. improper or incorrect conduct, wrong treatment (in medicine). — *Mithyā-jalpita*, *am*, n. a false report or rumour. — *Mithyā-jñāna*, *am*, n. a false conception, misapprehension, error, mistake. — *Mithyā-tva*, *am*, n. falsity, unreality; illusion; (with Jainas

the lowest of the fourteen steps which lead to final emancipation; inversion; perversion (as one of the eighteen faults of a Jain system). — *Mithyātvīn*, *i*, *inī*, *i*, being in a state of illusion. — *Mithyā-darśana*, *am*, n. a false appearance; false doctrine, heresy. — *Mithyā-dṛiṣṭi*, *is*, f. false doctrine, heresy, denial of future existence, atheism. — *Mithyā-dhyavasiti* (*ya-adh*), *is*, f. 'fruitless trouble,' epithet of a figure of speech expressing the impossibility of a thing by making it depend upon some impossible contingency (e. g. 'only one who wears a crown of air can engage the affections of a harlot'). — *Mithyā-nirāsana*, *am*, n. denial by oath. — *Mithyā-pāṇḍita*, *as*, *ā*, *am*, one who makes a false pretence to learning, educated or learned only in appearance. — *Mithyāpavāda* (*ya-ap*), *as*, m. a false accusation. — *Mithyā-purusha*, *as*, m. a mere sham person, a man only in appearance. — *Mithyā-pratijñā*, *as*, *ā*, *am*, false to one's promise, faithless, treacherous. — *Mithyā-pravādin*, *i*, *inī*, *i*, speaking falsely, lying. — *Mithyā-pravṛtti*, *is*, f. an erroneous course of action, wrong function (of the senses), misdirected effort. — *Mithyā-prasupta*, *as*, *ā*, *am*, falsely or pretendedly asleep, feigning sleep. — *Mithyā-phala*, *am*, n. an imaginary or vain advantage or reward. — *Mithyābhigṛāhna* (*ya-abh*), *as*, *ā*, *am*, unjustly covetous. — *Mithyābhidhā* (*ya-abh*), f. a false name. — *Mithyābhidhāna* (*ya-abh*), *am*, n. a false or untrue expression or assertion. — *Mithyābhiyoga* (*ya-abh*), *as*, m. an unjust claim, a false accusation, groundless charge. — *Mithyābhiśaṅsana*, *am*, n. or *mithyābhiśasti* (*ya-abh*), *is*, f. a false accusation. — *Mithyābhiśaṅsana* (*ya-abh*), *i*, m. a false or unjust accuser. — *Mithyā-bhiśāpa*, *as*, m. an unjust claim, false accusation; a false prediction. — *Mithyā-bhū*, cl. 1. P. -*bhāvati*, &c., to be false, &c. — *Mithyā-mati*, *is*, f. false opinion, error, ignorance, mistake. — *Mithyā-māna*, *as*, m. false pride. — *Mithyā-yoga*, *as*, m. wrong use or employment. — *Mithyā-vadat*, *an*, *antī*, *at*, speaking falsely. — *Mithyā-vadhyānuvikṛtana* (*ya-an*), *am*, n. the proclaiming that any one has been unjustly sentenced to death. — *Mithyā-vākya*, *am*, n. an untruthful speech, falsehood, lie. — *Mithyā-vāc*, *k*, *k*, *k*, whose words are false, untruthful, lying. — *Mithyā-vāda*, *as*, m. false or untruthful speech, a falsehood, lie; declaring the falsehood of an accusation; (*as*, *ā*, *am*), speaking untruly, lying. — *Mithyā-vādin*, *i*, *inī*, *i*, speaking untruly, lying, a liar; declaring an accusation to be false. — *Mithyā-vārtā*, f. false report. — *Mithyā-vyāpāra*, *as*, m. wrong occupation, meddling with another's affairs. — *Mithyā-sāksin*, *i*, m. a false witness. — *Mithyā-sāksī-pradātri*, *tā*, *tri*, *tri*, bringing forward false witnesses. — *Mithyāhāra* (*ya-āh*), *as*, m. improper nourishment, wrong diet. — *Mithyottara* (*ya-ut*), *am*, n. (in law) an untrue answer, false or prevaricating reply. — *Mithyopacāra* (*ya-up*), *as*, m. a feigned or pretended service or kindness; (in medicine) wrong treatment.

मिथि *mithi*, *is*, m., N. of a son of Nimi and king of Mithilā.

मिथित *mithita*, *as*, m. a proper N.

मिथिल *mithila*, *as*, m., N. of a king, the founder of Mithilā; (*ās*), m. pl., N. of a people, probably the inhabitants; (*ā*), f., N. of a city said to have been founded by Mithi or Mithila, (it was the capital of Videha or the modern Tirhut, and residence of king Janaka.) — *Mithilādhipati* (*lā-adh*), *is*, m. lord of Mithilā, i. e. Janaka.

मिथ्या *mithyā*. See col. 2.

मिद् 1. *mid*, cl. 1. P. A. *medati*, -*te*, &c., = *rt. mith*, q. v.

मिद् 2. *mid* or *mind*, cl. 1. A. *medate*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 4. P. A. *medyati*, -*te*, *mimeda*, *mimide*, *medishyati*, *amidat*, *meditum*; cl. 10. P. *mindayati*, *medayati*, &c., to become fat; to be unctuous or

greasy; to liquefy, melt; to feel affection for any one, love [cf. *mitra*, rt. *snih*]; to rejoice (Ved. ?) : Caus. *nelayati*, -*yitum*, to fatten, make fat (Ved.); [cf. Gr. *μεδᾶω*: Old Germ. *minna*, *minni*, 'love'; Lith. *myliu*, 'I love'; *mičlus*, 'dear'; Russ. *milyi*, kind, affable.].

Minna, as, ā, am, become fat, fat; unctuous; affectionately disposed towards any one.

मिद्ध *middha*, am, n. sloth, indolence; sleepiness, torpor; dulness, heaviness of spirits or intellect.

मिध् *midh*, cl. 1. P. A. *medhati*, -*te*, *medhitum*, = rt. *mith*.

मिन्दा *mindā*, f., Ved. a bodily defect, fault, blemish; [cf. Lat. *menda*.]

मिन्मिन *minmina* = *miṃmiṇa*, p. 777, col. 1.

मिन्व *minv* (connected with rts. *ninv*, *sinv*), cl. 1. P. *minvati*, &c., to sprinkle, moisten, water (= rt. *pinv*); to worship, serve, gratify by service.

मिमङ्क्षा *mimankṣā*, f. (fr. Desid. of rt. *naḥ*), the wish to plunge into water, desire of bathing or diving.

Mimankṣu, us, us, u, being about to plunge into water, desirous of bathing or diving.

मिमत् *minata*, as, m. a proper N.; [cf. *raimata*.]

मिमन्थिषा *mimanthiṣā*, f. (fr. Desid. of *math* or *manth*), the desire of stirring up or raking, desire of destroying, &c.

Mimanthiṣu, us, us, u, wishing to stir up, raking or being about to shake or destroy.

मिमर्दयिषु *mirardayishu* or *mimardishu*, s, us, u (fr. Desid. of rt. 1. *mṛid*), wishing to crush, being about to crush or grind to powder.

मिमिक्षा *mimikṣha*, as, ā, am (fr. Desid. of rt. 1. *mih*), Ved. mixed, mingled; (according to *āy.* on Rīg-veda VI. 34, 4, *mimikṣha* may = *riṣṭhy-udākānām sekṭri*, the sprinkler of rain-raters.)

Mimikṣu, us, us, u, Ved. mixed, mingled; being mixed, &c.; wishing to rain down, desirous of estowing; (Sāy. = *varṣhitum icchat*.)

मियक्ष् *miyakṣh*. See *myakṣh*, p. 800, col. 1.

मियेध *miyedha*, as, m. food set before the gods, a sacrificial meal or oblation, (perhaps) = *medha*, sacrificial animal or victim, (according to Sāy. derived fr. *medha*; cf. Zend *myazda*.)

Miyedhya, as, ā, am, partaking of or receiving the sacrificial food, worthy of the oblation; (Sāy. = *vedhasya yajñasya yogya* or *yajñārha*.)

मिरफ *mirapha*, (with Buddhists) a particular high number.

मिराखान *mirā-khāna*, as, m., N. of a *khān* chief (*khāna* = خان).

मिरिका *mirikā*, f. a species of plant, (connected with *irikā*, q. v.)

मिरिर् *mirmira*, as, ā, am (fr. a form *mir* = rt. 1. *mish*), Ved. (according to a commentator) linking.

मिल् *mil* (thought by some to be originally a Nom. fr. a Prākṛit form *milla* = *miśra*), cl. 6. P. A. *milati*, -*te*, *milama*, *milān*, *melitum*, (generally P.) to unite, be united with, join, accompany; to meet together, come together; to meet, assemble, associate; to mix, combine, be present at; to be connected with; to meet or fall with (with inst. or gen. or loc. of the person or thing *saha* and inst.); to find; to meet, encounter, *dravandya-yuddhena devau militau*, two persons met in single combat; to clash, impinge, concur;

to happen, come to pass : Caus. *melayati*, -*yitum*, to cause to meet, bring together, assemble, convene.

Milat, an, ati or anti, at, joining, accompanying; meeting; assembling; concurring, combining; happening. — *Milad-vyādha*, as, ā, am, uniting with hunters, accompanied by huntsmen.

Milana, am, n. the act of mixing with, coming in contact with, associating with; concurring, encountering, coalescing, meeting; contact.

Milita, as, ā, am, united, mixed, combined, connected; found, met, encountered.

Militā, ind. having met together, having united.

Milin, ī, inī, i, mixing with, combined with, provided with, possessing.

मिला *milā* in *dur-milā*, q. v.

मिलिन्दक *milindaka*, as, m. a kind of snake.

मिलीमिलिन् *milimilin*, ī, m. an epithet of Siva (which is said to contain a Mantra addressed to Siva, consisting of the following eighteen syllables, *Om, rudra cili cili cili cili mili milī, om svāhā*).

मिल्ला *millā*, f., N. of a woman.

मिश *miś* (connected with rt. *maś*), cl. 1. P. *meṣati*, *meṣitum*, to make a noise, sound; to be angry.

मिशर *miśara*, N. of a place.

मिशि *miśi*, is, or *miśi*, f. Anethum Panmori and Anethum Sowa (= *miśi*); common anise; Indian spikenard, *Nardostachys Jatamansi*.

मिशृष *miśriṣa*, N. of a place (also written *miśriṣa*).

मिश्र *miśr* or *miśr* (probably a Nom. fr. *miśra* below), cl. 10. P. *miśrayati*, *miśrapayati*, &c., to mix, mingle, blend, combine, unite, mix with (with inst.); to add; [cf. Gr. *μίσγω*, *μίσγω-μ*, *ἐ-μίσγω*, *ἐ-μίσγω-ν*, *μίσγω*, *μίσγω-δα*, *μίσγω-δν*, *μίσγω-δες*, *μίσγεις*: Lat. *misc-e-o*, *mix-tu-s*, *mix-tu-s*, *mix-tū-ra*, *mix-tū-ra*, *mix-ti-o*, *mix-tū-s*, *miscell-āneus*: Old Germ. *miscjan*, *miśk-iu*, 'mix thou'; Angl. Sax. *miscan*: Slav. *mes-i-ti*: Lith. *miśz-ti*; *miśz-ini-s*, 'a mongrel'; *miśz-y-ti*, 'to mix'.]

Miśra, as, ā, am (thought by some to be fr. a lost rt. *miś*, connected with *miśkṣ*, desiderative of rt. 1. *mih*; by others referred to rt. *miś* above), mixed, mingled, blended, joined; mixed or blended with (with inst. or sometimes gen.); combined; associated, connected, (*na miśraḥ syāt pāpakṛid-bhiḥ*, one should not associate with the wicked); mixing, adulterating (e.g. mixing or adulterating corn); tangled, intertwined; manifold, diverse; (at the end of a comp.) having a mixture or mixed collection of anything, for the most part consisting of, consisting chiefly of (e.g. *badari-miśraṃ kānanam*, a forest consisting for the most part of Badari trees; *ārya-vidagdha-miśrās*, for the most part worthy and learned persons); (as), m. a respectable person (cf. *ārya-m*); in this sense frequently used at the end or beginning of a proper name, especially that of a scholar, by way of respect, cf. *Kṛishṇa-m*, *Bhāva-m*, *Madhu-m*; and sometimes used alone as an abbreviation for a name ending in *miśra*, e.g. *miśra* = *Maṇḍana-miśra*; N. of the author of the Karma-pradipa and of various other persons; epithet of a kind of elephant; (am), n. mixing, mixture; a species of radish (= *cāṇakya-mūlaka*). — *Miśra-keśava*, as, m., N. of an author (= *Keśava-dāsa*). — *Miśra-keśi*, f., N. of an Apsaras. — *Miśra-caturbhūja*, as, m. a proper N. — *Miśra-ja*, as, m. 'of mixed birth or breed', a mule. — *Miśra-jāti*, is, is, i, being of mixed birth or breed, of mixed parentage, any one whose parents belong to different castes. — *Miśra-tā*, f. mixedness, the being mixed, mixing, mingling. — *Miśra-dina-kara*, as, m., N. of a commentator on the Śiṣupāla-badha. — *Miśra-dhānya*, as, ā, am, made by mixing

various kinds of grain; (am), n. mixed grain. — *Miśra-pushpā*, f. *Trigonella Foenum Græcum* (= *methikā*). — *Miśra-bhāva*, as, m., N. of the author of the Bhāva-prakāśa, a medical work, (also *Bhāva*, *Bhāva-miśra*). — *Miśra-lakṣana*, as, m., N. of the father of *Miśra-bhāva*. — *Miśra-varṇa*, as, ā, am, being of a mixed colour; (am), n. a kind of black aloe wood (= *kṛishṇāguru*). — *Miśra-varṇa-phalā*, f. *Solanum Melongena*. — *Miśra-nyavahāra*, as, m. (in arithmetic) investigation of mixture, ascertainment of composition (as principal and interest joined, &c.). — *Miśra-sabda*, as, m. a mule (= *miśra-ja*). — *Miśri-karaṇa*, am, n. the act of mixing, an ingredient, seasoning. — *Miśri-kṛi*, cl. 8. -*karoti*, &c., to make mixed, mix, mingle. — *Miśri-bhāva*, as, m. becoming mixed, mixing, mingling. — *Miśri-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become mixed, mix, intertwine.

Miśraka, as, ā, am, mixing, adulterating, mingled, miscellaneous; mixed, adulterated; (as), m. a mixer or compounder; an adulterator of articles of commerce, mixer of bad wares with good ones; (am), n. salt produced from salt soil; N. of a Tirtha; of a grove or garden of paradise; a particular kind of song or singing. — *Miśrakā-vaṇa*, am, n., N. of Indra's pleasure-grove.

Miśraya, am, n. the act of mixing, uniting; (in arithmetic) addition.

Miśraṇīya, as, ā, am, to be mixed or mingled.

Miśrita, as, ā, am, mixed, mingled, blended, united, joined; added; respected, respectable.

Miśrin, ī, m., N. of a Nāga.

Miśreyā, f. (connected with *miśi*, q. v.), Anethum Panmori or a species of anise.

Miśra = *miśra* in *ā-m*, *nī-m*, *sam-m*.

मिष 1. *miṣh* [cf. rt. *miḥ*], cl. 6. P. *miṣhāt*, *mimesha*, *meshishyati*, *ameshit*, *meshitum* (the simple rt. appears to be used only in the present participle), to open the eyes, have the eyes open; to look at, look at or look on unwillingly, look on angrily or with the eyes contracted, wink at (generally used in the present participle, the construction being that of a genitive absolute, e.g. *miṣhato bandhu-vargasya*, the whole number of relatives looking helplessly on, i.e. before their very eyes or in spite of them; *miṣhatām vaḥ*, in spite of you); to rival, contend with, resist, emulate; [cf. Gr. *μίσος*, perhaps also *μίσω*: Lat. *miſeo*; perhaps *nico*, *nico-to*, fr. *nimico*, *nimico-to* = *nimishāmi*: Russ. *miſaju*, *miſchu*, 'I wink'; Lith. *miſkloju*, 'I wink'; *mėgmi*, 'I sleep'.]

Miśha, as, m. rivalry, emulation, envy; (am), n. deceit, fraud, trick, illusion, false appearance (e.g. *sūda-miśhaṃ śritāḥ*, having assumed the form of a cook; *darśana-miśhāt*, under the pretext of seeing); [cf. *miṣhā*.]

मिष 2. *miṣh* (connected with rt. 3. *mṛish*), cl. 1. P. *meshati*, *mimesha*, *meshitum*, to sprinkle, moisten, wet.

Miṣṭa, as, ā, am, sprinkled, moistened; nice, savoury, dainty, delicate; sweet, sugary, (in this sense thought by some to be fr. 1. *miṣhā* fr. rt. 1. *mṛij*, to cleanse); *miṣṭam payas*, water; (am), n. a sweet-meat; a dainty or savoury dish. — *Miṣṭa-kartri*, tā, trī, trī, a maker of dainties or delicacies, a skilful cook. — *Miṣṭa-pācaka*, as, ikā, am, cooking savoury food or delicacies. — *Miṣṭa-bhuj*, k, k, k, an eater of dainties, eating delicacies. — *Miṣṭa-vākya*, as, ā, am, speaking pleasantly or agreeably. — *Miṣṭānna* ('*ṭa-an*'), am, n. sweet or savoury food, sweetmeats, sauce, gravy, seasoning, a mixture of sugar and acids &c. eaten with rice or bread. — *Miṣṭāśā* ('*ṭa-āśā*'), f. desire for delicacies.

मिषमिषाय *miṣamishāya*, Nom. A. *miṣa-miṣhāyate*, &c. (an onomatopoeic word), to crackle, creptate, make a crackling sound.

मिषि *miṣi*, is, f. spikenard; fennel, &c., = *miśi*.

Miṣikā, f. *Nardostachys Jatamansi*.

Milita, as, ā, am, closed; twinkled; half open
unbloomed, partly opened (as a young bud &c.); d
appeared, vanished; assembled, gathered together
(am), n. a simile merely implied (e.g. *kṣhaum*
ratno na lakṣyante jyotsnāyām, 'clad in lin
they are not perceived in the moonlight,' wh
comparison between the whiteness of the linen a
of the moonlight is implied.)

मीव् *mīv*, cl. 1. P. *mīvati*, *mīritum*, to move.

1. *mūta*, *as*, *ā*, *am* (for 2. see rt. 1. *mū*), moved, *kāma-mūta*, q. v.

मीव् 2. *mīv* (connected with rt. *pīv*), cl. 1. P. *mīvatī*, *mīritum*, to grow fat, to be large or corpulent.

मीवग *mivaga*, (with Buddhists) a particular high number.

मीवर *mivara*, *as*, *i*, *am* (fr. rt. 1. *mī*), urting, killing, hurtful, injurious, mischievous; venerable, worthy of esteem; (*as*), m. a general, leader of an army.

मीवा *mivā*, f. (probably fr. 2. *mī*; said to be fr. 1. *mī*), the tape-worm; a worm generated in the intestines, Ascarides; air, wind, (in this sense so, according to some, *mivan*, *ā*, m.); = *sikara* (?); = *sāra* (?).

मु *mu*, *us*, m. (fr. rt. 1. *mū*, q. v.), a bond, binding, confinement; an epithet of Siva; final mancipation; a funeral pile; a reddish brown or tawny colour.

मुंसल *munśala*, N. of a place.

मुकन्दक *mukandaka*, *as*, m. probably an ant for *su-kandaka*, an onion.

मुकय *mukaya*, *as*, *i*, m. f., see Pāṇ. IV. 63.

मुकाबिला *mukābilā* = مقابلة.

मुकारिणा *mukāriṇā* = مقارنة.

मुकु *muku*, *us*, m. = *mukti*, liberation; (an artificial word, formed fr. rt. 2. *muc*, to explain *mun-da*, q. v., for which purpose others assume *mu-un*, ind.)

मुकुट *mukuta*, *am*, n. a tiara, diadem, crown (said to be crescent-shaped; the *kīrīta* being pointed, and the *mauli* having three points); a crest; a peak, point, head [cf. *tri-m*°]; N. of a place; (*as*), m. a proper N. (contracted fr. *Rāja-mukuta*); (*ās*), m. pl., N. of a people or of a race; (*i*), f., N. of one of the Mātṛis attending upon Skanda; (*i*), f. snapping the fingers (= *mucāfi*, rt. 2. *muc*). — *Mukuta-tīrtha*, *am*, n., N. of a sacred bathing-place. — *Mukute-kārṣṇapaṇa*, *am*, epithet of a tax or tribute raised for a royal diadem (in the east of India). — *Mukuteśvara* (°*ta*°), *as*, m., N. of a king; (*i*), f. a N. of Dāśhāyāni in Mākōṭa (Mukūṭa). — *Mukuteśvara-tīrtha*, *am*, n., N. of a Tīrtha.

मुकुटिन, *i*, *inī*, *i*, crowned, wearing a diadem.

मुकुट *mukutā*, *ās*, m. pl., N. of a people; also read *sukutā*.)

मुकुटी *mukutī*, f. a kind of weapon; perhaps an error for *su-kunṭhi*.)

मुकुन्द *mukun-da*, *as*, m. (according to an artificial etymology, fr. *muku*, q. v., *mukun-da* being said to mean 'giver of liberation'), N. of a Vishnu (sometimes transferred to Siva); of a particular treasure; a kind of precious stone; quicksilver; the resin of Boswellia Thuriifera, gum olibanum; a kind of drum or kettle-drum; N. of various learned men (= *Govinda*, *Vārāhatājītha-mukunda*, *Mukunda-paṇḍita*); N. of a mountain. — *Mukunda-eva*, *as*, m., N. of various princes of Orissa (= *īra-m*°). — *Mukunda-priya*, *as*, m., N. of a certain teacher; of the father of the commentator Rāmāṇanda. — *Mukunda-bhaṭṭa*, *as*, m. a proper N. — *Mukunda-mālā*, f. 'Mukunda-garland', N. of a prayer in twenty-two verses addressed to Mukunda (Vishnu). — *Mukunda-misra*, *as*, m., N. of a Brahman. — *Mukunda-muni*, *is*, or *mukunda-āja*, *as*, m. a proper N. — *Mukunda-rāma*, *as*,

m. a proper N. — *Mukunda-sarman*, *ā*, m., N. of a scribe.

मुकुन्दा *mukunda*, *as*, m. a species of grain reckoned among the Ku-dhānyas; an onion (= *su-kundaka*, *su-kandaka*; cf. *mukandaka*).

मुकुन्दु, *us*, m. = *mukunda*, the resin of Boswellia Thuriifera, gum olibanum.

मुकुम् *mukum*, ind. See *muku*, col. 1.

मुकुर *mukura*, *as*, m. a mirror (= *makura*; cf. *kārṇa-mukura*, *matī-m*°); the stick or handle of a potter's wheel; Mimosaops Elengi; Jasminum Zambac (= *kula-vṛiksha*); a bud (= *mukula* below).

मुकुरिता, *as*, *ā*, *am*, (probably) = *mukulita* below; see Gaṇa Tārakādī to Pāṇ. V. 2, 31.

मुकुल *mukula*, *as*, *am*, m. n. (perhaps connected with rt. 2. *muc*), a bud, opening bud or calyx of a flower, (in these senses also written *ma-kula*, q. v.); anything shaped like a bud, (*daśana-m*°, a bud-like tooth); a bud-like junction or bringing together of the fingers of the hand, (in this sense only *as*, m.); the body; the soul or spirit; N. of a king; of another person; (*am*), n. a kind of metre, four times — — — — — *Mukulāgra* (°*la*°), *am*, n. a particular surgical instrument with a bud-like point. — *Mukuli-kṛī*, cl. 8. P. *-karoti*, *-kartum*, to close (the hands) in the form of a bud. — *Mukuli-kṛita*, *as*, *ā*, *am*, closed, shut (as a bud). — *Mukuli-bhāva*, *as*, *am*, closing, being closed (as a flower).

मुकुला, Nom. P. *mukulayati*, &c., to close, cause to close (the eyes, &c.).

मुकुलिता, *as*, *ā*, *am*, budded, having buds, blossoming, full of blossoms; closed like a bud, half closed; half shut (as the eye), blinking, winking; closed, shut. — *Mukulitāksha* (°*ta*-ak°), *as*, *i*, *am*, having half closed eyes.

मुकुलिन, *i*, *inī*, *i*, budding, budded, having buds.

मुकुष *mukushṭha*, *as*, *ā*, *am*, = *manthara*; (*as*), m. a species of bean; [cf. *makushṭha*.]

मुकुषṭhaka, *as*, m. a species of bean.

मुकुलक *mukulaka*, *as*, m. = *makulaka*, a species of plant (commonly Danti).

मुक्त *mukta*, *mukti*, &c. See p. 782, col. 3, and p. 783, col. 2.

मुक्षीजा *mukshijā*, f. a net, snare.

मुख *mukha*, *am*, n. (said in Uṇādi-s. V. 20. to be fr. rt. *khan*, to dig, with the final rejected and *mu* prefixed), the mouth; the face, countenance, (in this sense often at the end of comps., e. g. *bhrū-kuṭi-mukha*, a frowning face; especially at the end of adj. comps. when the fem. is generally *mukhī*, e. g. *sakalendu-mukhī*, a woman with a full moon-like face; cf. *asru-m*°); the beak of a bird, snout or muzzle of any animal, (in these senses said to be also *as*, m.); a direction, quarter, (in this sense also often at the end of comps., e. g. *āsā-mukha*, *din-mukha*, quarter or region of space; *antar-mukham*, ind. in the direction of or towards the interior; and more frequently at the end of adj. comps. in the sense of 'looking towards, facing,' when the fem. is generally *mukhī*, cf. *ubhuyato-m*°, *adho-m*°, *udan-m*°; *makha-mukha*, going to the sacrifice); opening, aperture, mouth of a vessel, &c.; entrance, egress (e. g. *Vindhya-tarī-mukhe*, at the entrance of the Vindhya forest; *svargasya mukham*, the entrance into heaven); the entrance to a house; the mouth or embouchure of a river; the fore part, front, van (of an army), head, top; the head, tip or point of anything, (*stana-mukha*, the tip or nipple of the breast; *anguli-mukha*, the tip of the finger; *sara-mukha*, the point of an arrow); the edge of any sharp instrument; surface, upper side (e. g. *viśha-kumbham payo-mukham*, a vessel of poison with milk on the surface); the chief, principal, best, most excellent (e. g. *Nakshatrāṇām mukham* *ān-*

draḥ, the moon is chief of the Nakshatras); introduction, beginning, commencement, (often at the end of comps. when the fem. is *-mukhā* or *-mukhī*, but oftener the latter, e. g. *Gangā-mukhinām* or *Gangā-mukhānām saritām*, of the rivers beginning with the Ganges; *mahā-rathā Jayadratha-mukhāh*, the heroes beginning with Jayad-ratha, i. e. Jayad-ratha and the other heroes; cf. the use of *ādī*); the opening or previous incidents of a drama, the original cause or source of the action, the first act; (in algebra) the first term, the initial quantity of the progression; the apex or side opposite to the base of a mathematical figure; source, cause, occasion, ground; means, expedient; scripture, the Veda; sound (?); Artocarpus Locucha or Lakuca, (in this sense *as*, m.); (*ena*), ind. with reference to, according to. — *Mukha-kamala*, *am*, n. 'face-lotus', a lotus-like face. — *Mukha-khura*, *as*, m. 'mouth-razor', a tooth. — *Mukha-gandhaka*, *as*, m. 'mouth-scenting', an onion. — *Mukha-ghaṇṭā*, f. 'mouth-bell', a particular sound made with the mouth (= *hulu-huli*). — *Mukha-candra*, *as*, m. 'face-moon', a moon-like face, lovely face. — *Mukha-capala*, *as*, *ā*, *am*, 'one whose mouth is ever moving', talkative, loquacious, garrulous; (*ā*), f. a kind of Ārya metre. — *Mukha-cāpetikā*, f. a slap on the face, box on the ear; [cf. *durjana-m*°]. — *Mukha-cvri*, f. the tongue. — *Mukha-ja*, *as*, *ā*, *am*, produced from or in the mouth; (*as*), m. 'mouth-born', a Brahman, (so called as being sprung from the mouth of Brahman; cf. Manu I. 31.). — *Mukha-jāha*, *am*, n. the root or point of issue of the mouth, the top of the pharynx. — 1. *mukha-tas*, ind. from or out of or at the mouth, in the mouth, in the face; at the head, in the front. — 2. *mukha-tas* = *mukhe tasyati*, see Scholiast on Pāṇ. III. 4, 61. — *Mukha-daghna*, *as*, *i*, *am*, reaching to the mouth. — *Mukha-dū-shana*, *as*, m. 'mouth-defiler', an onion. — *Mukha-dūshikā*, f. 'face-disfiguring', an eruption which disfigures the face of young people. — *Mukha-dhautā*, f. a plant, Clerodendrum Siphonanthus. — *Mukha-nāsika*, *am*, n. the mouth and nose. — *Mukha-nirīkshaka*, *as*, m. 'face-gazer', an idler, lazy person. — *Mukha-nivāsini*, f. 'dwelling in the mouth', an epithet of Sarasvatī. — *Mukha-paṭa*, *as*, m. 'face-cloth', a veil. — *Mukha-pāka*, *as*, m. inflammation of the mouth. — *Mukha-pīṇḍa*, *as*, m. a lump or piece of food in the mouth, mouthful of food. — *Mukha-pūraṇa*, *am*, n. filling the mouth, a mouthful of water, a mouthful in general. — *Mukha-pratimukha*, speech and reply (?). — *Mukha-prasāda*, *as*, m. the light of the countenance, graciousness of aspect. — *Mukha-priya*, *as*, *ā*, *am*, pleasant in the mouth; (*as*), m. an orange. — *Mukha-preksha*, *as*, *ā*, *am*, or *mukha-prekshin*, *i*, *inī*, *i*, observing or watching the face (to detect any one's intentions). — *Mukha-bandha*, *as*, m. a preface. — *Mukha-bandhana*, *am*, n. 'mouth-binding', the fastening of an aperture, a lid, cover; an introduction, preface. — *Mukha-bāhūru-paṇḍa* (°*hu*°), *as*, *ā*, *am*, sprung from the mouth, arm, thigh, and foot (Manu I. 87). — *Mukha-bāhūru-pāda-tas* (°*hu*°), ind. from the mouth, arms, thighs, and feet. — *Mukha-bhūṣhana*, *am*, n. 'mouth-ornament', betel; tin (?). — *Mukha-bheda*, *as*, m. distortion of the face. — *Mukha-maṇḍanaka*, *as*, m. a species of tree (= *tilaka*). — *Mukha-maṇḍala*, *am*, n. 'face-orb', the face, countenance. — *Mukha-maṇḍikā*, f. a particular disease or the deity presiding over it; (also read *mukha-maṇḍinikā*). — *Mukha-maṇḍī*, f., N. of one of the Mātṛis attending on Skanda. — *Mukha-mādhurya*, *am*, n. a particular disease of the phlegm. — *Mukha-mārjana*, *am*, n. washing or cleansing the mouth (after meals, &c.). — *Mukha-moda*, *as*, m. Hyperanthera Moringa. — *Mukha-pāca*, *as*, m. a beggar. — *Mukha-yantrana*, *am*, n. 'mouth-curb', the bit of a bride. — *Mukha-rāga*, *as*, m. colour of the face. — *Mukha-ruj*, *k*, *f*, or *mukha-roga*, *as*, m. 'mouth-disease', any disease of the mouth. — *Mukharogika*, *as*, *ā*, *am*, relating to mouth-disease. — *Mukha-rogin*, *i*, *inī*, *i*, diseased

in the mouth. — *Mukha-lāṅgala*, as, m. 'using the snout for a plough,' a hog. — *Mukha-lepa*, as, m. anointing the face, anointing the upper side (of a drum); a disease of the phlegmatic humor; [cf. *āśyo-palepa*]. — *Mukha-rat*, ān, ati, at, possessing a mouth, having a mouth. — *Mukha-vallabha*, as, m. a pomegranate tree. — *Mukha-vāṭikā*, f. a species of plant (= *amba-shṭhā*). — *Mukha-vādyā*, an, n. a wind-instrument, any instrument of music sounded with the mouth; (in the worship of Śiva) a kind of musical sound made with the mouth (by striking it with the hand). — *Mukha-vāso* or *mukha-vāsana*, as, m. 'mouth-perfume,' a perfume used to scent the breath; fragrant grass (= *gandha-triṇa*). — *Mukha-vipulā*, f. a kind of Ārya metre. — *Mukha-vilunṭhikā*, f. a she-goat. — *Mukha-vishṭhā*, f. a species of cockroach. — *Mukha-ryādāna*, am, n. the act of opening the mouth wide, gaping. — *Mukha-sapha*, as, ā, am, foul-mouthed, scurrilous. — *Mukha-suddhi*, is, f. cleanness of the face or mouth, cleansing or purifying the mouth (as by eating betel-nut, &c.). — *Mukha-śeṣa*, as, ā, am, having only the face left; (as), m. an epithet of Rāhu. — *Mukha-sodhana*, as, i, am, 'mouth-cleansing,' cleansing the mouth; sharp, pungent; (as), m. pungency, sharp or pungent flavour; (am), n. the cleansing of the mouth; cinnamon. — *Mukha-sodhin*, i, inī, i, cleansing the mouth; (i), m. a lime or citron, citron tree. — *Mukha-sosha*, as, m. dryness of the mouth. — *Mukha-soshin*, i, inī, i, suffering from dryness of the mouth. — *Mukha-sri*, is, f. beauty of countenance, a beautiful face. — *Mukha-shṭhila*, as, ā, am (probably for *mukhā-shṭhila*), = *mukha-sapha*. — *Mukha-sambhava*, as, m. 'mouth-born,' a Brāhman; [cf. *mukha-ja*]. — *Mukha-sukha*, am, n. 'ease of pronunciation, causing ease of pronunciation or facility of utterance. — *Mukha-sura*, am, n. 'lip-nectar,' the moisture of the lips. — *Mukha-srāva*, as, m. flow of saliva, salivation, saliva. — *Mukhākāra* ('*kha-ā*'), as, m. 'form of the countenance,' mien, look, appearance. — *Mukhāgnī* ('*kha-ā*'), is, m. a forest conflagration; a sort of goblin with a face of fire; fire put into the mouth of a corpse at the time of lighting the funeral pile; a sacrificial or consecrated fire; [cf. *mukholkā*]. — *Mukhāgra* ('*kha-ā*'), am, n. the extremity of the mouth, extremity. — *Mukhāmīla* ('*kha-an*'), as, m. 'mouth-wind,' wind of the mouth, breath. — *Mukhāmāya* ('*kha-ām*'), as, m. disease of the mouth. — *Mukhāmṛta* ('*kha-am*'), am, n. the nectar of the mouth or countenance, (a term used in flattering addresses). — *Mukhārēś* ('*kha-ar*'), is, n. 'mouth-flame,' hot breath (?). — *Mukhārjaka* ('*kha-ar*'), as, m. a species of plant (= *arjaka*). — *Mukhāsava* ('*kha-as*'), as, m. 'lip-moisture,' nectar of the lips. — *Mukhāstra* ('*kha-as*'), as, m. 'mouth-armed,' a crab. — *Mukhāsra* ('*kha-as*'), as, m. = *mukha-srāva*. — *Mukhi-bhū*, cl. I. P. -*bhavati*, -*bhavitum*, see Scholiast on Pāṇi. III. 4. 61. — *Mukhendu* ('*kha-in*'), as, m. a moon-like face, beautiful face. — *Mukhe-bhava*, as, ā, am, Ved. formed in the mouth. — *Mukhotkirna* ('*kha-ut*'), as, m. a proper N. — *Mukholkā* ('*kha-ul*'), f. = *mukhāgnī*, a forest fire.

Mukhatiya, as, ā, am (fr. I. *mukha-tas*; cf. *pārsātiya*), being in the mouth or in the front.

Mukhara, as, ā, ani, talkative, loquacious, garrulous, noisy, making any continuous or tedious sound (said of birds and bees and tinkling ornaments, cf. *va-m*); sounding, resonant or resounding with (at the end of a comp., e.g. *pratīśrum-mukhara*, resonant with echoes); expressive of, (*avara-mukharā girah*, voices expressive of reproach); foul-mouthed, scurrilous, speaking harshly or abusively; ridiculing, mocking; (as), n. a crow; a conch shell; a leader, principal, chief, ringleader; N. of a Nāga; (i), f. the bit of a bridle. — *Mukharā-tā*, f. talkativeness, garrulity, noisiness. — *Mukharī-karaya*, am, n. making resonant, speaking harshly, rallying, mocking. — *Mukharī-kṛt*, cl. 8. P. -*karoti*, -*kartum*, to make resonant, cause to resound.

Mukharaka, as, m. a proper N.; (iḥā), f. = *mukharī*, the bit of a bridle; talking, conversation.

Mukharaya, Nom. P. *mukharayati*, -*yitum*, to make noisy or resonant; to notify, declare.

Mukharita, as, ā, am, rendered noisy, made resonant, sounding, ringing.

Mukhiya, as, ā, am, (at the end of a comp.) being at the top or head, being foremost, being at the entrance.

Mukhya, as, ā, am, being in or on the mouth or face; belonging to the mouth or face, coming from the mouth, &c.; being at the head or at the beginning, principal, chief, prime, primary, original, first, eminent, pre-eminent, first-rate, most excellent or important, original; (at the end of a comp.) the chief, most excellent among, first or best of (cf. *dvijāti-m*^o, *dvija-m*^o, *mantri-m*^o, *vāra-mukhyā*; sometimes even used like *ādi*, e.g. *Nārāyaṇī-mukhyam mātri-cakram*, the whole circle of Mātrīs beginning with Nārāyaṇī); (as), m. a leader, guide; N. of a tutelary deity presiding over one part of an astrological house which is divided into 81 or 63 divisions or Padas; (ās), m. pl., N. of a class of gods under Manu Śāvarī; (am), n. a principal or essential rite, chief ordinance; reading or teaching the Vedas; the month reckoned from new moon to new moon. — *Mukhya-cāndra*, the principal lunar month which ends with the conjunction (as opposed to the *gauṇa-cāndra* or secondary lunar month which ends with the opposition). — *Mukhya-tas*, ind. principally, chiefly, particularly, especially, par excellence. — *Mukhya-tā*, f. or *mukhya-tva*, am, n. pre-eminence, the being best or chief, pre-eminence, primacy, highest rank or position. — *Mukhya-nṛpa*, as, or *mukhya-rāj*, t, m. a paramount sovereign, reigning monarch. — *Mukhyamantri-tā*, f. the office or rank of prime minister. — *Mukhyamantri*, i, m. a prime minister, chief councillor; [cf. *mantri-mukhya*]. — *Mukhya-sas*, ind. principally, particularly, chiefly, before all, next. — *Mukhyārtha* ('*ya-ar*'), as, m. primary meaning (of a word, as opposed to its *gauṇārtha* or secondary or metaphorical meaning), original sense, first signification; (as, ā, am), employed in or having the original sense.

मुखण्डी mukhaṇḍī or *mukhuṇḍī*, f. a kind of weapon.

मुखली mukhulī, f., N. of a Buddhist goddess.

मुगदस mugadasa, *mugademu*, *mugala-sthāna*, names of places.

मुगह mugāha, as, m. a species of gallinule (= *dayūha*).

मुग्ध mugdha, &c. See under rt. I. *muh*.

मुङ्ग munga, as, m. a proper N.

Mungala, as, m. a proper N.

मुच् 1. *muć* [cf. rt. *muñē*], cl. I. A. *moćate*, *moćitum*, = rt. *mać*, q. v., to cheat, &c.

मुच् 2. *muć*, cl. 6. P. A. *muñcati*, -*te*, *munuće*, *munuće*, *mokshyati*, -*te*, *amukta* (Vedic forms *mućanti*, *mućātu*, *munuće*, *munuktu*, *munuglhi*, *nū mauk* = *nū muća* in Vājasaneyi-s. I. 25, *anumuktam*, *munućatu*, *munućati*, *munućatam*, *mukshata*, *muktum*, to loose, loosen, let loose, free, let go, release, liberate, (*kaṣṭham muñcati*, he loosens his throat or voice, i. e. raises a cry; *vanāyū dhenum munuće*, he let the cow go into the wood; *prāṇān muć*, to let loose the breath of life, i. e. to deprive of life, kill); to set free, unloose, open; to let go, relinquish, abandon, forsake, leave, quit, put off, shake off, lay aside, give up, (*dham muñcati*, he quits the body, i. e. dies; *mućyatām viśādaḥ*, let despondency be shaken off); to give up, grant, bestow; to sacrifice; to set on one side, take away,

set apart, except; to let go, discharge, emit, effuse, shed, send forth, send, throw, cast, fling, hurt, shoot (*vāṇamayaṃ varsham munuće*, he discharged; shower of arrows; *Indro vājam mokshyate*, Indr. will hurl his thunderbolt; *kūṭāḍ ātmānam munuće* he threw himself down from a peak); to send away, dismiss; to spit out; to void; to emit sounds, utter to put on (A.): Pass. *mućyate* (ep. also *mućyati* 2nd Fut. *mokshyati*), to be loosed, to be let loose or set free, to be released from (with abl. or some times with inst., e.g. *mućyate pātakaib*, he is loosed from sins); to become loose, free or deliver one's self, escape, (*yady etebhyo mućyase*, if thou deliver thyself from these men; *na ne mokshyati jīvan* he shall not escape from me alive); to abandon, to deviate or go astray from, (*yadi dharmād ne mućyate*, if he go not astray from virtue); Caus. *moćayati*, -*te*, Aor. *amūmućat*, *moćayitum*, to cause to loose, cause to be liberated, cause to let go, cause to shed; to loose, unloose, set loose or free set at large, liberate; to open (a road); to redeem from (with abl., Manu III. 37); to unyoke, unharness, (*asvān moćayati*, he unyokes the horses) to let go, give away, bestow; to cause to give up or let go or discharge or shed; to gladden, delight, rejoice, yield enjoyment; Desid. of Caus. *munućati*, *mućyati*, Ved. to wish or intend to liberate, desire to be freed from (the bondage of existence, &c.) Desid. *munućshati*, -*te*, to wish or be about to set free or let go or give up; to wish or be about to hurl, wish to cast, (*vājam munućsham*, bein about to hurl a thunderbolt); to wish to free one self or get loose; to desire final liberation or beati-tude [cf. rt. *moksh*, *moksha*]; Intens. *monućati*, *monućyate*; [cf. Gr. *μύσσω*, *μύκω*, *μύκτηρ*, *ἀπομύκτης*, *μύξα*, *Μυκάλη* (?), *Μυκήνη* (?), *μύζινος*: Lat. *mung-o*, *mucu-s*, *mācere*, *mācor*, *mācedo*: Slav. *mok-na-ti*, 'to be wet'; *moćiti*, 'to wet.']

Mukta, as, ā, am, loosened, loosed, let loose set free, relaxed, (*muktair avayarāḥ*, with loosened or relaxed limbs); unloosed, opened, open [e. *mukta-hasta*]; redeemed, released, extricated, liberated, emancipated (from sin or from worldly existence), finally happy, saved; abandoned, relinquished, quitted, left, put off, laid aside; given up; bestowed, granted, given; discharged, emitted, shed, thrown, cast, hurled, darted, shot, sent, sent forth, poured forth, (*varṇodakāḥ kāñcana-sṛṅga-muktai* with coloured waters poured forth from golden vials) ejected, spit out; fallen; deprived; (as), m., N. of one of the seven sages under Manu Bhautya; N. of a cook in Rāja-taraṅgiṇī VII. 1635, &c.; (ā), i. scil. *dis*, the quarter just quitted by the sun (e.g. the sun be in the south, the south is said to be *prāptārka*, and the south-east *muktā*); a pearl; (loosened or set free from the pearl-oyster shell); courtesan, harlot; a species of plant, = *rāsna*; (am) n. the spirit released from corporeal existence. — *Mukta-kāśha*, as, ā, am, letting the hem of the lower garment hang down or leaving it loose and untucked; (as), m. a Buddhist. — *Mukta-kāśka*, as, m. a snake that has cast its slough. — *Mukta-kaṣṭha*, as, ā or i, am, having a loose ened or free throat, raising a cry, shrill; (am), in aloud. — *Mukta-kara*, as, ā or i, am, open-handed, liberal, bountiful. — *Mukta-keśa*, as, ā or i, an 'loose-haired,' having flowing hair, having the hair dishevelled or hanging down. — *Mukta-śakshuś*, as, us, us, having the eyes opened; (us), m. 'casting glances,' a lion. — *Mukta-śeṣa*, ās, ās, as, or whose soul is liberated (from existence), emancipated. — *Mukta-tā*, f. or *mukta-tva*, am, n. emancipation, liberation, the being liberated from existence. — *Mukta-dhvanī*, is, i, i, giving out thunder (as cloud). — *Mukta-nidra*, as, ā, am, freed from sleep, awakened. — *Mukta-nirmoka*, as, ā, am, = *mukta-kāśka*, q. v. — *Mukta-phūṭkāra*, as, ā, an uttering a scream, screaming. — *Mukta-phūṭkṛt*, is, f. uttering a shriek, shrieking; hissing. — *Mukta-bandhana*, as, ā, am, released from bonds, free from fetters. — *Mukta-buddhi*, is, is, i, one who

soul is liberated, emancipated. — *Mukta-maṇḍuka-kaṇṭha*, *as, ā, am*, having frogs croaking loudly [lit. with loosened throats]. — *Mukta-mūrdhaja*, *as, ā, am*, = *mukta-keśa*, *q. v.* — *Mukta-rodhāntambha*, *as, ā, am*, quitting the hip-like bank. — *Mukta-rosha*, *as, ā, am*, one who has laid aside or relinquished anger. — *Mukta-lajja*, *as, ā, am*, casting away shame. — *Mukta-vasana*, *as, ā, am*, one who has put off his clothes, going about naked; (*as*), *m.* an epithet of a Jain ascetic. — *Mukta-vyāpāra*, *as, ā, am*, one who has resigned an office or occupation. — *Mukta-saṁśaya*, *as, ā, am*, free from doubt, certain. — *Mukta-saṅga*, *as, ā, am*, free from worldly or selfish attachment, disinterested. — *Mukta-svāmī*, *i, m.*, 'lord of emancipation,' N. of a statue erected by a king (Rājaraṅgi IV. 188). — *Mukta-hasta*, *as, ā, am*, open-handed, liberal, easily parting with possessions, giving away, profuse; loosed, let go. — *Mukta-kaṇṭha*, *as, m.* (for *muktā-kaṇṭha*), a proper N. — *Muktā-salāpa*, *as, m.* an ornament made of strings of pearls, pearl necklace. — *Muktākāra* (*°tā-āk*), *as, ā, am*, having the look or appearance of a pearl. — *Muktākāra-tā*, *f.* the form of a pearl, likeness of a pearl. — *Muktā-keśava*, *as, m., N.* of a statue of Kṛṣṇa. — *Muktāgāra* (*°tā-ag°* or *-ag°*), *am, n.* 'pearl-abode,' the pearl-oyster. — *Muktā-guṇa*, *as, n.* a string of pearls; the excellence of a pearl, lustre or water of a pearl. — *Muktā-jāla*, *am, n.* an ornament of pearls, a string or multitude of pearls, a beary zone; [cf. *muktā-phala-jāla*]. — *Muktā-āla-maya*, *as, i, am*, made or consisting of pearls. — *Muktātman* (*°tā-āt*), *ā, m.* the emancipated soul, the soul released from matter; (*ā, ā, a*), one whose soul is liberated, emancipated. — *Muktā-dāman*, *ā, m.* a string of pearls. — *Muktā-paṭala*, *am, n.* a mass of pearls. — *Muktāpīṭha* (*°tā-āp°*), *as, m., N.* of a king; of a poet. — *Muktā-pura*, *am, n.* N. of a mythical city in the Himalaya mountains. — *Muktā-prasūpa*, *as, m.* Jasinum Multum or Pubescens. — *Muktā-prasū*, *ās, f.* 'pearl-bearing,' mother of pearl, the pearl-oyster; [cf. *muktā-mātri*, *mauktika-prasavā*]. — *Muktā-prā-lamba*, *as, m.* a string of pearls, pearl ornament, (also read *muktā-pralamba*). — *Muktā-phala*, *am, n.* a pearl; a species of flower; the fruit of the Lavali plant, the custard apple; camphor; title of a work by Vopadeva; N. of a king of the Sāvāras. — *Muktāphala-ketu*, *us, m., N.* of a king of the Vidyā-dharas. — *Muktāphala-jāla*, *am, n.* = *muktā-jāla*. — *Muktāphala-dhava*, *as, m., N.* of a king. — *Muktāphala-parikṣhā*, *f., N.* of the eighty-first Adhyāya in the Varaha-brāhmaṇa-saṁhitā. — *Muktā-phala-latā*, *f.* a string of pearls; [cf. *muktā-latā*]. — *Muktā-maṇi*, *is, m.* 'pearl-gem,' a pearl; [cf. *muktā-ratna*]. — *Muktā-maya*, *as, i, am*, made or consisting of pearls, beary. — *Muktā-mātri*, *tā, f.* mother of pearl, a pearl-oyster; [cf. *muktā-prasū*]. — *Muktāmukta* (*°tā-am°*), *as, ā, am*, loosed and not loosed (applied especially to weapons which may be wielded or hurled as clubs, javelins, &c.). — *Muktāmbara* (*°tā-am°*), *as, ā, am*, one who has put off his clothes, naked; (*as*), *m.* an epithet of a Jain ascetic; [cf. *mukta-vasana*]. — *Muktā-ratna*, *am, n.* 'pearl-gem,' a pearl; [cf. *mauktika-ratna*]. — *Muktā-latā*, *f.* a string of pearls, pearl necklace; N. of a woman. — *Muktāvali* (*°tā-āv°*), *f.* a pearl necklace; N. of various works; of a dictionary; of a commentary on the Megha-dūta; of the wife of Candraketu. — *Muktāvali-prakāśa*, *as, m., N.* of a commentary by Dinakara-bhaṭṭa on the Nyāya-siddhānta-muktāvali; of a commentary by Manirāma. — *Muktā-sukti*, *is, f.* a pearl-oyster (= *mauktika-sukti*). — *Muktāsana* (*°tā-ās°*), *as, ā, am*, leaving a seat, rising from a seat; (*am*), *n.* the mode in which the emancipated are said to sit, a particular posture of ascetics (= *siddhāsana*, *q. v.*). — *Muktā-sena*, *as, m., N.* of a king of the Vidyā-dharas. — *Muktā-sthūla*, *as, ā, am*, big as a pearl. — *Muktā-sphoṭa*, *as, ā, m. f.* a pearl-oyster. — *Muktā-sraja*, *k, f.* a chaplet of pearls. — *Muktā-hāra*,

as, m. a string of pearls, pearl necklace. — *Muktesvara* (*°tā-iś°*), *am, n., N.* of a Linga.

Muktaka, *as, ā, am*, detached, separate, independent; (*am*), *n.* a missile, any missile weapon; a separate or detached Śloka the meaning of which is complete in itself; simple prose (freed from all compound words); a kind of metre.

Mukti, *is, f.* loosing, release, deliverance, liberation, setting free, becoming free, freedom, emancipation (e.g. *dāsatva-mukti*, release from servitude; cf. *sāpa-m°*); final liberation or emancipation, final beatitude, the delivery of the soul from the body and exemption from further transmigration, the reabsorption of the Jivātman into the Paramātmān or Supreme Soul of the universe; unloosing, opening; abandonment, putting off, giving up, leaving off; discharging (rain, a missile, &c.); throwing, casting, flinging, hurling, shooting, sending; discharge (of a debt, cf. *ṛina-m°*); N. of a divine being, the wife of Satya. — *Mukti-kshetra*, *am, n.* a place where final emancipation is attainable; N. of a sacred place. — *Mukti-grantha*, *as, m.* a book of precepts for the attainment of final emancipation. — *Mukti-cintāmaṇi-māhātmya*, *as, m., N.* of a work. — *Muktīpati*, *is, m.* lord of bliss or beatitude. — *Mukti-pura*, *am, n., N.* of a Dvīpa. — *Mukti-maṇḍapa*, *as, m., N.* of a temple. — *Mukti-mati*, *f., N.* of a river, (also read *bhukti-mati* and *sukti-mati*). — *Muktīmārga*, *as, m.* the way of liberation, path to final emancipation. — *Mukti-mukta*, *as, m.* incense, frankincense. — *Mukti-rat*, *ān, at*, at, having freedom, freed from (with abl.). — *Mukti-vāda*, *as, m., N.* of a work. — *Mukti-ricāra*, *as, m., N.* of a philosophical work. — *Mukti-sena*, *as, m.* a proper N.

Muktikā, *f., N.* of an Upanishad. *Muktvā*, *ind.* having loosed or freed or let go, (*muktvā hāsam*, having broken out into loud laughter); having left or abandoned, having resigned; having put on one side, having excepted, excepting, except, (*yuddham muktvā nānyad asti me*, except a battle there is nothing else for me); having discharged or shed, having thrown or flung.

3. *muć, k, k, k*, (at the end of a comp.) freeing or delivering from [cf. *auho-m°*]; discharging, dropping, letting fall, emitting, throwing, shooting, sending, (*śara-vṛṣhī-t-muć*, discharging showers of arrows; *jāla-lava-muć*, letting fall drops of rain; cf. *a-m°*, *jala-m°*, *toya-m°*, *payo-m°*, *parva-m°*). — *Muśa*, *as, i, am*, in *nakha-muśa* and *a-muśi*, *q. v.* — *Muśra*, *as, ā, am*, liberal, magnificent, generous [cf. *mukta-hasta*]; (*as*), *m.* virtue; wind; a deity. — *Muśyānā*, *as, ā, am*, being freed or released, being abandoned by.

Muścat, *an, at* or *anū, at*, or *muścāna*, *as, ā, am*, loosing, freeing; giving up, relinquishing; discharging, shooting, casting, shedding.

Mumukshat, *an, anti, at*, desiring emancipation.

Mumukshā, *f.* desire of liberation or final emancipation.

Mumukshu, *us, us, u*, desirous of freeing, wishing to deliver or liberate; eager to be free (from mundane existence), striving after emancipation; wishing to let go or give up; wishing to emit or discharge; about to shoot; (*us*), *m.* a sage striving after emancipation. — *Mumukshu-tā*, *f.* or *mumukshu-ta*, *am, n.* desire of liberation or of final emancipation.

Mumucāna, *as, m.* a cloud.

Mumuśu, *us, m.* (mentioned with Un-muśu and Pra-muśu). N. of a Rishi.

Mumocayishu, *us, us, u*, desirous of liberating, wishing to set free.

Moktavya, *moktri*, &c. See *s. v.*

Muśaka, *as, m.* lac, gum-lac.

Muśi, *is, m., N.* of a Ākara-vartin.

Muśilinda, *as, m.* a species of flower; N. of a Nāga; of a Ākara-vartin; [cf. *mahā-m°*]. — *Muśilinda-parvata*, *as, m., N.* of a mythical mountain; [cf. *mahā-m°*].

Muśukunda, *as, m.* Pterospermum Suberifolium; N. of an ancient king (or Muni); N. of a son of Maudhāri (who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body; Kṛṣṇa, in order to destroy Kāla-yavana, enticed him into the cave where Muśukunda was asleep, and the latter being thus roused cast upon Kāla-yavana an angry glance which reduced him to ashes; see translation of Vishnu-Purāṇa, p. 567); N. of a son of Yadu; of the father of Candrabhāga; of a poet of Kāśmīra; of a Daitya. — *Muśukunda-prasādaka*, *as, m.* an epithet of Kṛṣṇa.

Muśūṭi, *muśūṭi*, *f.* (fr. rt. 2. *muć*), snapping the fingers [cf. *puśhāṭi*]; the fist; a pair of forceps.

Muś, *muś*, *cl. 1. P. muścati*, &c., a various reading for rt. *yuś*, *q. v.*

Muj, *cl. 1. P. mujati*, &c., and *muj*, *cl. 1. P. mujati*, &c., to sound, give out a particular sound; (according to Vopadeva also) *cl. 10. P. mujayati*, &c., and *mujayati*, &c., to sound; to cleanse; [cf. rt. 1. *mri*]; cf. also Gr. *μύω*, *ἐμωσα*, *μυγ-μύς*, *μύκ-ά-ομαι*, *μέμυκα*; Lat. *muġio*.]

Muś, *muś* (connected with rts. *mañé*, *mruñé*, *mluñé*), *cl. 1. P. muñcati*, &c., to go, move; *cl. 1. A. muñcāte*, &c. = rt. *muć*, *q. v.*, to cheat, to be wicked, &c.

Muñca, *as, m.* a species of tree (= *mushkaka-vriksha*).

Munji, *See rt. muj* above.

Munja, *as, m.* a sort of rush or grass, Saccharum Munja (which grows to the height of ten feet and is used to form the Brāhmanical mekhalā or girdle as well as in basket-work); the Brāhmanical girdle or the sacred cord of a Brāhman (as made of the Munja grass, but in this sense the more proper form is *muniḥ*; cf. Manu II. 27. 42, 43); an arrow (?); N. of a person with the patronymic Sāma-śravasa; of a Brāhman; of a poet and king of Dhārā; of a prince of Cāmpā. — *Munja-ketu*, *us, m.* a proper N. — *Munja-keśa*, *as, m.* 'rush-haired,' epithet of Śiva; of Vishnu; of a king; of a teacher; of a disciple of Vijitāsu. — *Munjakeśa-vat*, *ān, m.* 'having rush-like hair,' epithet of Kṛṣṇa. — *Munja-keśin*, *i, inī, i*, having rush-like hair; (*i*), *m.* an epithet of Vishnu; a proper N. — *Munja-grāma*, *as, m., N.* of a village, (also read *ramya-grāma*). — *Munja-nejana*, *as, ā, am*, Ved. (according to Sāy.) freed from grass or rushes (= *trīṇena śodhita*, *apagata-trīṇa*). — *Munja-dhaya*, *as, i, am*, sucking rushes. — *Munja-prishtha*, *as, m., N.* of a place on the Himalaya mountains. — *Munja-bandhana*, *am, n.* investiture with the Brāhmanical girdle or cord. — *Munja-maya*, *as, i, am*, made of Munja grass. — *Munja-mekhalin*, *i, m.* 'Munja-girdled,' an epithet of Vishnu; of Śiva. — *Munja-rata*, *N.* of a place of pilgrimage; [cf. *muniḥvata*]. — *Munja-rat*, *ān, at*, at, overgrown with rushes, rushy; (*ān*), *m.* epithet of a particular species of Soma plant; N. of a mountain of the Himalaya range. — *Munja-vāsas*, *ās, m.* 'rush-clothed,' epithet of Śiva. — *Munja-ditya* (*°ja-ād°*), *as, m., N.* of an author. — *Munja-dri* (*°ja-ad°*), *is, m., N.* of a mountain. — *Munja-vaṭa* (*°ja-a°*), *N.* of a place (= *muniḥ-prishtha*). — *Munji-kṛi*, *cl. 8. P. -karoti*, *-kartum*, to reduce to Munja grass, i. e. to tear to shreds.

Munjakā, a various reading for *muniḥvata*, *q. v.*

Munjara, *am, n.* the fibrous root of the lotus.

Munjāta, *as, m.* a species of plant.

Munjāṭaka, *as, m.* a species of tree; a kind of vegetable (= *pushpa-sāka-bheda*) = *muniḥ*.

Munjāla, *as, m., N.* of an astronomer.

मुद्र *muḍ* (connected with *rts. 1. mrid, put, punḍ, pud, puth*), cl. 1. 6. 10. P. *moḍati*, *muḍati*, *moḍayati*, &c., to crush, grind, break, (see *moḍaka, moḍana*); to blame, rebuke, (in this sense only cl. 6. *muḍati*.)

Muḍa in *nir-mo*, q. v.

मुद्र *muḍ*, cl. 1. P. *moḍati*, &c., = *rt. muḍ* above.

मुण *mun*, cl. 6. P. *muṇati*, &c., to promise.

मुण् *muṇt*, cl. 1. P. *muṇṭati*, &c., = *rt. muṇt* above.

मुण् *muṇth*, cl. 1. A. *muṇṭhate*, &c., to run away; to protect, (*pālana* being given as a various reading for *pālāyane*.)

मुण्ड *muṇḍ*, cl. 1. P. *muṇḍati*, &c., to grind, (in this sense = *rt. muḍ* and connected with *rt. 1. mrid*); to shave, shear; cl. 1. A. *muṇḍate*, *muṇḍitum*, to be pure; to sink; [cf. Lat. *mund-o, mundu-s*.]

Muṇḍa, *as, ā, am* (perhaps connected with *rt. 1. mrid*), shaved, bald, having no hair on the head; hornless, destitute of horns, having no horns (*Ved.*); stripped of top leaves or branches, lopped (as a tree); pointless, blunt; low, mean; (*as*), *m*, a man with a shaved head; a bald or shaven head, bald pate, shorn poll; the forehead; a tree stripped of its top branches, the trunk of a lopped tree, a pollard; a barber (= *muṇḍaka*); *N.* of a king; of a Daitya; an epithet of Rāhu; (*ās*), *m*, pl., *N.* of a people; (*ā*), *f*, a (close-shaved) female mendicant; a species of plant (= *muṇḍirīkā*); Bengal madder; (*ī*), *f*, a species of plant (= *mahā-śrāvāṇikā*); *N.* of one of the Mātṛis attending on Skanda; (*am*), *n*, the head; iron [cf. *muṇḍa-loha, muṇḍūyasa*]; myrrh. — *Muṇḍa-śṇaka*, *as, m*, a kind of pulse (= *kalāya*). — *Muṇḍa-dhānya*, *am, n*, a kind of grain (without awns; cf. *muṇḍa-sālī*). — *Muṇḍa-prishṭha*, *N.* of a place. — *Muṇḍa-phala*, *as, m*, a coconut tree, (the fruit being one step towards a human head made by Viśvāmitra when he proposed attempting a creation in opposition to that of Brahmā.) — *Muṇḍa-maṇḍali*, *f*, a number of shaven heads; a number of troops of an inferior description. — *Muṇḍa-mālā*, *f*, or *muṇḍamālā-tantra*, *am, n*, *N.* of a Tantra. — *Muṇḍa-mālinī*, *f*, a form of Durgā. — *Muṇḍa-loha*, *am, n*, iron; [cf. *aśṭa-lohaka, muṇḍūyasa, muṇḍita*]. — *Muṇḍa-vedāṅga*, *as, m*, *N.* of a serpent-demon. — *Muṇḍa-sālī*, *is, m*, a species of rice. — *Muṇḍākyū* (*ḍa-ākḥ*), *f*, a species of plant (= *mahā-śrāvāṇikā*). — *Muṇḍāyasa* (*ḍa-ay*), *am, n*, iron. — *Muṇḍāsana* (*ḍa-ās*), *am, n*, a particular posture in sitting. — *Muṇḍāscara-tirtha* (*ḍa-iś*), *am, n*, *N.* of a Tirtha.

Muṇḍaka, *us, m*, the lopped trunk or stem of a tree, a tree stripped of its branches; a shaver, barber; (*ikā*), *f*, a species of plant; (*am*), *n*, the head; *N.* of the chapters into which the *Muṇḍakopaniṣad* is divided. — *Muṇḍakopaniṣad* (*ka-up*), *f*, *N.* of a well-known Upaniṣad of the Atharva-veda containing three short chapters or *Muṇḍakas*, each of which comprises two sections or *Khaṇḍas*, and said to take its name from the word *muṇḍa* because every one who comprehends its secret doctrine is 'shorn,' i. e. liberated from all error, a similar idea being probably involved in the name of the Kshurikopaniṣad or 'Razor Upaniṣad.' The *Muṇḍaka* is one of the most interesting of the numerous Upaniṣads, on account of the reasons which it gives for the superiority of these works over the Veda and its ritual; thus, according to *Muṇḍaka* I. 4, there are two sciences, the higher and the inferior; the inferior is the knowledge of the Rīg-veda, Yajur-veda, Sāma-veda, Atharva-veda, pronunciation, ritual, grammar, explanation of Vedic texts, prosody, and the astronomical calendar; but the higher knowledge is that by which the imperishable Brahma is com-

prehended). — *Muṇḍakopaniṣad-dīpikā*, *f*, *N.* of a commentary on the above.

Muṇḍana, *am, n*, shaving the head, tonsure; protecting, defending, [cf. *rt. muṇṭh*.]

Muṇḍanaka, *as, m*, a species of rice, = *muṇḍa-sālī*; (*ikā*), *f*, in *mahā-m*, q. v.

Muṇḍaya, *Nom. P. muṇḍayati, -yitum*, to shave, shear, cut off the hair, shave the head closely.

Muṇḍāra, *am, n*, *N.* of a place at which the sun was worshipped.

Muṇḍita, *as, ā, am*, shaved, closely shaven, bald, shorn, lopped; (*am*), *n*, iron; [cf. *muṇḍa-loha*.]

— *Muṇḍita-śiras*, *ās, ās, as*, shaven-headed, bald-pated.

Muṇḍitīkā, *f*, a species of plant, (commonly *muṇḍirī* or *muṇḍinīkā*; cf. *muṇḍanaka*.)

Muṇḍin, *ī, inī, i*, shaven, close-shaved, bald; hornless, having no horns; (*ī*), *m*, an epithet of Śiva; a barber. — *Muṇḍīśvara-tirtha* (*ḍi-iś*), *am, n*, *N.* of a Tirtha; [cf. *daṇḍi-muṇḍīśvara*.]

Muṇḍibha, *as, m*, *Ved.* a proper *N.*, (the author of *Vājasaneyi-śaṇhitā* XXV. 9. is so called.)

Muṇḍirīkā, *f*, a species of plant (= *muṇḍā* = *muṇḍitīkā*.)

Muṇḍirī, *f*, a species of plant (= *śramaṇā, pravrājita*).

मुक्तल *mutkala*, *as, m*, *N.* of a man.

मुखलिन् *mutkhalin*, *ī, m*, *N.* of a Deva-putra.

मुत्य *mutya*, *am, n*, a pearl.

मुथशिल *muthaśila*, (in astrology) *N.* of the third Yoga (= *मृच्छल*).

मुद्र 1. *mud*, cl. 10. P. *moduyati, modayitum*, to mix, mingle, blend, unite.

मुद्र 2. *mud*, cl. 1. A. *modate* (ep. occasionally P. *modati*, &c.), *mumude, modishyate, amodishita, moditum*, to be glad or joyous or happy, to rejoice, enjoy one's self, rejoice in, have pleasure in (with inst. or loc., e.g. *putrapautrair modasva*, rejoice thou in children and children's children; *tasmīn na modāmahe*, we do not take pleasure in that); Caus. *modayati, amūmadat, modayitum*, to rejoice, delight, give pleasure or joy, exhilarate, yield enjoyment; [cf. Lith. *mu-drūs*.]

3. *mud*, *t*, *f*, joy, pleasure, delight, joyfulness, joyousness, gladness, happiness, rejoicing; Joy personified as the daughter of Tushṭi (Contentment); intoxication; a species of medicinal plant (= *vrūdhī*); a wife, woman (?). — *Mud-bhāj*, *k, k, k*, Ved. possessing joy, feeling or experiencing pleasure.

Mudakura, *ās, m*, pl., *N.* of a people.

Mudā, *f*, pleasure, enjoyment, joy, gladness. — *Mudānvita* (*ḍā-an*), *as, ā, am*, filled with joy, pleased, delighted. — *Mudā-vat, ān, atī, at*, rejoicing, glad, delighted; (*atī*), *f*, *N.* of a daughter of king Viḍūṛatha. — *Mudā-vasu*, *us, m*, *N.* of a son of Prajāti.

Mudita, *as, ā, am*, rejoiced, joyful, happy, delighted, glad; (*as*), *m*, epithet of a particular sort of servant; (*ā*), *f*, joy, gladness; (*am*), *n*, pleasure, happiness; a particular kind of sexual embrace. — *Mudita-bhudra*, *as, m*, a proper *N.*

Mudira, *as, m*, a cloud; a lover, libertine; a frog.

Mudī, *f*, moonshine, moonlight.

Mudga, *as, m*, (said to be fr. *rt. 2. mud* above, *Uyādi-s. I. 127*), a sort of kidney-bean, Phaseolus Radiatus or Phaseolus Mungo (both the plant and its beans); a cover, covering, lid; a kind of sea-bird, (in this sense for *mudga*, q. v.) — *Mudga-giri*, *is, m*, *N.* of a city. — *Mudga-parṇi*, *f*, a sort of kidney-bean, Phaseolus Trilobus. — *Mudga-bhuj, k, or mudga-bhojin*, *ī, m*, 'eating Mudga-beans,' a horse. — *Mudga-moḍaka*, *as, m*, a kind of sweetmeat or confectionery. — *Mudga-vat, ān, atī, at*, having beans, &c. — *Mudgādrakavaṭa* (*ḡa-ār*), *as, m*, a kind of sweetmeat.

Mudgapa, *as, m*, *N.* of a man.

Mudgara, *as, m*, (probably connected with *mud-ga*), a hammer, mallet; a hammer-like weapon, mace; a staff weighted at the bottom with iron for breaking clods of earth; a kind of dumb-bell or club-like piece of wood used for exercising the arms; a bud (= *koraka*); a species of jasmine, (also *am*, *n*, probably the blossom); *N.* of a Nāga; (*am*), *n*, a particular posture in sitting. — *Mudgara-gomin*, *ī, m*, a proper *N.* — *Mudgara-parṇaka*, *as, m*, *N.* of a Nāga. — *Mudgara-piṇḍaka*, *as, m*, *N.* of a Nāga. — *Mudgarākāra* (*ra-āk*), *as, ā, am*, hammer-shaped, shaped like a mallet.

Mudgaraka, *as, ikā, am*, (at the end of a comp.) a hammer; (*as*), *m*, Avertioa Carambola; [cf. *phala-mudgarika*.]

Mudgalā, *as, m*, (said to be fr. *mudga*), *N.* of a Rishi with the patronymic Bhārmayaśva, (said to be the author of Rīg-veda X. 102); *N.* of a disciple of Śākalya; of a disciple of Deva-mitra; of a son of Viśvāmitra; of various persons; (*ās*), *m*, pl. the descendants of Mudgala; *N.* of a people; (*am*), *n*, a species of grass (= *rohisha*); *N.* of an Upaniṣad.

Mudgatānī, *f*, Ved. the wife of Mudgala.

Mudgashṭa, *as, m*, a species of bean (= *makushṭhaka*, &c.); also spelt *mudgashṭha, mudgashṭaka, mudgashṭha*.

Mudra, *as, ā, am*, Ved. joyous, joyful, glad.

मुद्र *mudga*. See col. 2.

मुद्र *mudra*. See above.

मुद्रा *mudrā*, *f*, a seal or any instrument used for sealing or stamping, a seal-ring, signet-ring [cf. *anguli-m*], any ring; the stamp or impression made by a seal, &c., any stamp, print, impression, mark, form, (*mudrām dā*, to set or affix a seal to anything); type, lithograph; a stamped coin, cash; any coin or piece of money, a rupee; a medal; an image, sign, badge, token (especially a token of divine attributes impressed upon the body); shutting, closing (e.g. *oshṭha-mudrā*, closing of the lips, sealed lips); a mystery; a general *N.* for certain positions or intertwinings of the fingers commonly practised in devotion or religious worship and held to be synibolical [cf. *tarka-m*]; the natural expression of things by words (in rhetoric), calling things by their right names. — *Mudrā-kara*, *as, m*, a maker of seals, engraver, coiner. — *Mudrākshara* (*ra-āk*), *am, n*, type, print. — *Mudrākshapa* (*ra-āk*), *as, m*, taking away or removing a seal. — *Mudrānka* or *mudrāṅkita* (*ra-an*), *as, ā, am*, stamped or marked with a seal, stamped, sealed, signed, marked, printed. — *Mudrā-batta*, *am, n*, (with Buddhists) a particular high number. — *Mudrā-mārga*, *as, m*, an aperture believed to exist on the crown of the head (through which the soul is said to escape at death, = *brahma-randhra*). — *Mudrā-yantra*, *am, n*, a printing-press. — *Mudrāyantrā-laya* (*ra-āl*), *as, am, m*, *n*, a printing-office. — *Mudrā-rakshaka*, *as, m*, the keeper of the seals. — *Mudrā-rakshasa*, *am, n*, 'the Rākshasa and the ring,' *N.* of a drama by Viśākha-batta. — *Mudrā-lipi*, *is, f*, print, lithograph.

Mudraya, *am, n*, the act of sealing, sealing up, closing.

Mudraya, *Nom. P. mudrayati, mudrayitum*, to seal, stamp, print, mark, impress a stamp, &c.

Mudrikā, *f*, a little seal, seal; seal-ring, signet-ring [cf. *anguli-m*]; a stamp, impression; a stamped coin; a particular surgical instrument; a sealed or signed paper; *N.* of certain positions or intertwinings of the fingers practised in devotion, (see *mudrā* above.)

Mudrita, *as, ā, am*, sealed, stamped, impressed, printed, marked, bearing the impress of anything; contracted, closed, sealed up; unblown (as a flower); arranged or intertwined in a particular form (said of the fingers of the hand, cf. *mudrā*). — *Mudrita-mukha*, *as, ī, am*, having the mouth closed, having the lips sealed.

मुधा *mudhā*, ind. (perhaps connected with 1. *muh* and *mūdhā*), in vain, uselessly, unprofitably, to no purpose, without any purpose or object.

मुनि *muni*, is, m. (said to be fr. rt. *man*, think or perceive, Upādi-s. IV. 122; perhaps connected with *μῦνος*, alone, whence the Eng. *monk* said to be derived; cf. also *μῦ* fr. *ἔῖς*), impulse (Ved. ?); an inspired saint, holy man endowed with divine inspiration or one who has attained more or less of a divine nature by mortification and abstraction; sage, seer, ascetic, devotee, monk; (especially) a recluse who lives alone and has taken the vow of silence [cf. *mauna*]; epithet of Agastya; of Vyāsa; Pāṇini, &c. [cf. *muni-traya*]; of a Buddha or that [cf. *sākyamuni*]; of a son of Kuru; of a son of Dyuti-mat, &c.; the internal monitor or conscience, (according to Kullūka on Manu VIII. 91 *paramātman*, the Supreme Spirit); N. of various plants, Agatī Grandiflora (= *agastī*, *agastya*); *Burmannia Latifolia*; *Butea Frondosa*; *Terminalia latappa*; the mango tree; *Artemisia Indica*; (*ayās*), n. pl. 'the celestial Munis, the seven Munis,' an epithet of the seven stars of Ursa Major; a symbolical expression for the number seven; (is or *muni*), a female Muni; (is), f., N. of a daughter of Lakṣha and wife of Kaśyapa, mother of a class of *śāṇḍharvas* and *Apsarasas*, (see *mauneya*). — *Muniśa*, as, ā or ī, am, Ved. 'monk-haired,' wearing long hair like a Muni. — *Muni-kharjūrīkā*, f. a species of date. — *Muni-ṭīta*, see Gaṇa Sūtargamādī Pāp. IV. 2, 80. — *Muni-ṭīchada*, as, m. 'seven-veined,' N. of a plant (= *sapta-ṭīchada*). — *Muni-nāna-jyanta*, as, m., N. of a scribe. — *Muni-aru*, us, m. Agatī Grandiflora. — *Muni-tā*, f. or *muni-tva*, am, n. the state or character of a Muni, sainthood, monkhood. — *Muni-traya*, am, n. 'the Muni-triad,' i. e. Pāṇini, Kātyāyana, and *Ataṇḍjali*. — *Muni-deśa*, as, m., N. of a place. — *Muni-druma*, as, m. 'the sage Agastya's tree,' Agatī Grandiflora; *Calosanthus Indica*. — *Muni-nirūṇḍī*, as, m. a species of plant (= *ḍiṇḍīśa*). — *Muni-nūḍī*, f., see Gaṇa Kumbhāpadayādi on Pāp. V. 4, 39. — *Muni-paramarā*, f., Ved. a tradition handed down from one Muni to another in regular succession. — *Muni-pittala*, am, n. copper. — *Muni-puṅgava*, as, m. an eminent sage. — *Muni-putra*, as, m. *Artemisia Indica*. — *Muni-putraka*, as, m. a wagtail. — *Muni-pushpaka*, am, n. the blossom of Agatī Grandiflora. — *Muni-piṅga*, as, m. *Areca Triandra*. — *Muni-bheshaja*, am, n. 'sage's medicine,' fasting; the fruit of the yellow Myrobalan; Agatī Grandiflora; *Terminalia Chebula* or *Citrina*. — *Muni-maraṇa*, am, n., N. of a district. — *Muni-cana*, am, n. a hermit's grove, a wood inhabited by ascetics. — *Muni-vara*, as, m. an excellent Muni, best of ascetics or holy sages. — *Muni-vākya*, am, n. the saying or sentence of a holy sage. — *Muni-vīrya*, as, m., N. of a divine being reckoned among the Viśve Devāḥ. — *Muni-vrata*, as, ā, am, observing the vow of a Muni, i. e. keeping perpetual silence. — *Muni-sreṣṭha*, as, m. an excellent sage, eminent saint. — *Muni-sattva*, am, n., Ved., N. of an Ishṭi, q. v. — *Muni-svratā*, as, m., N. of the twelfth Arhat of the past Ut-sarpiṇi; of the twentieth of the present Ava-sarpiṇi, (also called simply *Muni*). — *Muni-sthala*, see Gaṇa Kumudādi on Pāp. IV. 2, 80. — *Muni-sthāna*, am, n. an abode of ascetics, the hermitage of a recluse or holy sage. — *Muni-hata*, as, m. an epithet of king Pushpa-mitra. — *Muni-indra* ('*nī-in*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; epithet of a Buddha; of Sākya-muni; of Bharata; of Śiva; of a Dānava. — *Muni-indra-tā*, f. the rank of a great Muni. — *Muni-ratī*, f., see Gaṇa Sarādi on Pāp. VI. 3, 120. — *Muni-vaha*, see Scholiast on Pāp. VI. 3, 121. — *Muniśa* ('*nī-śa*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic. — *Muniśvara* ('*nī-śo*'), as, m. 'chief of sages or ascetics,' a great sage or ascetic; an epithet of Viṣṇu; of Buddha; N. of a commentator on the Siddhānta-Siromaṇi.

— *Muni-anna*, āni, n. pl. the food of ascetics (consisting mostly of roots and fruits). — *Muni-ayana*, am, n., N. of an Ishṭi, q. v. — *Muni-ālaya-tīrtha*, am, n., N. of a Tīrtha.

Munika, as, m. a proper N.

Muniśa, as, ā, am, full of ascetics.

मुन्धहा *munthahā*, *munthā*, astrological terms.

मुन्नभट्ट *munṇabhaṭṭa*, as, m. a proper N.

मुमुक्षु *mumukṣhā*, *mumukshu*. See p. 783, col. 2.

मुमुचान *mumuṭāna*, *mumuṭu*. See p. 783, col. 2.

मुमुरत् *mumurat*. See under rt. *mṛi*.

मुमुषिषु *mumushishu*. See p. 786, col. 2.

मुमुषी *mumūṣhā*, *mumūṣhu*. See rt. *mṛi*.

मुमोक्षयिषु *mumokshayishu*. See under rt. *moksh*, p. 797, col. 2.

मुमोचयिषु *mumocayishu*. See p. 783, col. 2.

मुम्मडिदेव *mummaḍi-deva*, as, m. a proper N.

मुम्मुनि *mummuni*, is, m. a proper N.

मुर 1. *mur*, ūr, Ved. (fr. rt. *mṛi*), a mortal, (Śāy. = *marāṇa-svabhāva*, *marāṇa-sīla*.)

मुर 2. *mur*, ūr, f. (fr. rt. *murch*), fainting; see Scholiast on Pāp. VI. 4, 21.

मुर 3. *mur*, ūr (fr. rt. *muro*), binding, tying.

मुर 4. *mur*, cl. 6. P. *murati*, &c., to enclose, compass, surround, encircle, entwine, bind together; [cf. perhaps Lat. *murus*].

5. *mur*, ūr, Ved. a wall (?).

मुरा, as, m., N. of a Daitya slain by Kṛishṇa; (*ā*), f. a species of fragrant plant (named after the Daitya); said to be the N. of the wife of Nanda and mother of Candra-gupta; (*am*), n. encompassing, surrounding. — *Mura-jit*, t, m. 'conqueror of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-da*, as, m. 'Mura-cutting,' the discus of Viṣṇu. — *Mura-dvish*, t, m. 'foe of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-bhid*, t, m. 'cleaver of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-mardana*, as, m. 'crusher of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-ripu*, us, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-vairin*, ī, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Mura-han*, hā, m. 'slayer of Mura,' epithet of Kṛishṇa or Viṣṇu. — *Murāri* ('*ra-ari*'), is, m. 'enemy of Mura,' epithet of Kṛishṇa or Viṣṇu; N. of the author of the *Murāri-nāṭaka* or *Auargha-rāghava*; N. of a commentary on the *Kātantra* grammar. — *Murāri-gupta*, as, m., N. of a pupil of Caitanya. — *Murāri-nāṭaka*, am, n., N. of a drama by *Murāri*; = *Anargha-rāghava*. — *Murāri-bhaṭṭa*, as, m., N. of a teacher. — *Murāri-miśra*, as, m., N. of a scholar, = *Murāri* (author of the *Murāri-nāṭaka*). — *Murāri-vijaya*, as, m., N. of a drama.

मुरगख *muragaṇḍa*, as, m. an eruption on the face (= *varagḍa*).

मुरङ्गी *murangī*. See *murungī*, col. 3.

मुरचीपत्तन *muraṭī-pattana*, N. of a town in the Dekhan, (also read *marīṭī-pattana*.)

मुरज *muraja*, as, m. (thought by some to be a comp. of *mura* + *ja*), a kind of drum, tambourine; a *Sloka* artificially arranged in the form of a drum; (*ā*), f. a great drum; N. of Kuvera's wife. — *Muraja-phala*, as, m. the jack fruit tree, *Artocarpus Integrifolia*.

मुराजा, as, m., N. of one of Śiva's attendants.

मुराण्ड *muraṇḍa*, as, m. a country to the

north-west of Hindūstān (called also *Lampāka*, and now *Lamghan* in *Cabul*); (*ās*), m. pl., N. of a people; [cf. *murūṇḍa*.]

मुराला *murandalā*, f., N. of a river (= *muralā*; thought by some to be *Narma-dā*).

मुरमख *muramaṇḍa* (probably incorrect) for *muragaṇḍa*, q. v.

मुरल *murala*, as, m. (probably fr. rt. 4. *mur*), a species of fresh-water fish; a king of the *Muralas*; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a river in the country of the *Keralas*, = *murandalā*, q. v.; (*i*), f. a flute, pipe. — *Murali-dhara*, as, m. 'flute-bearer,' an epithet of Kṛishṇa.

Muralikā, f, N. of a woman.

मुरवार *muravāra*, as, m., N. of a king of the *Turushkas*.

मुरसिदाबाद *murasiḍābāda*, N. of a city (= *مرشد آباد*).

मुराद *murāda*, as, m. a proper N.

मुरु *murū*, us, m., N. of a country; N. of a Daitya slain by Kṛishṇa [cf. *Mura*]; (said to be) a species of plant (in explanation of *maurvi*); a kind of iron. — *Muru-deśa*, as, m., N. of a country; [cf. *maru-deśa*.]

मुरुङ्गी *murungī*, f. *Moringa Pterygosperma*, (also spelt *murangī*.)

मुरुण्ड *murūṇḍa*, as, m., N. of a king; (*ās*), m. pl., N. of a people, [cf. *Mapōvṇḍai*, a people mentioned by Ptolemy.]

Murūṇḍaka, as, m., N. of a mountain in *Udyāna*.

मुरुताण्डेश *murutāṇa-deśa*, as, m., N. of a country.

मूर्छ *murch*, cl. 1. P. *murchati*, *mumurcha*, *murchishyati*, *amurchhū*, *murchitum*, to settle into a fixed or solid form, assume definite shape or substance, acquire consistency; to congeal, become dense, thicken, coagulate, stiffen; to become torpid or stupefied, become senseless, lose consciousness, faint away, swoon, be troubled in mind; to be infatuated; to increase, grow, become strong, gather strength, become stronger or more intense, acquire vehemence or power, be powerful or effectual, take effect, (*mārutasya ranhaḥ śiloḥchaye na murchati*, the velocity of the wind has no power against a mountain); to be a match for; to be frequent; to fill, penetrate, pervade; to make to sound loudly, play loudly: Caus. *murchayati*, -*yitum*, to cause to settle into a fixed or solid form, give form to, form (Ved.); to congeal, curdle (Ved.); to stupefy, cause to faint, make senseless; to strengthen, augment; to excite; to cause to sound loudly, play (a musical instrument).

Mūrka, as, ā, am, stupid, foolish, silly, ignorant, dull, unintelligent; inexperienced in (with loc.); (*as*), m. a fool, blockhead; a sort of bean, *Phaseolus Radiatus*. — *Mūrka-tā*, f. or *mūrka-tva* or *mūrka-bhāya*, am, n. stupidity, folly, foolishness, dullness. — *Mūrka-bhrātṛika*, as, m. one who has a foolish brother. — *Mūrka-maṇḍala*, am, n. a collection or assemblage of fools. — *Mūrka-vyasanī-nāyaka*, as, ā, am, having a foolish and vicious commander. — *Mūrka-śata*, am, n. a hundred fools. — *Mūrkhī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become stupid or foolish.

Mūrkhiman, ā, m. dullness, stupidity, folly (= *mūrka-tā*).

Mūrchat, an, antī, at, becoming senseless, fainting, swooning.

Mūrchana, as, ī, am, stupefying, causing insensibility (applied to one of the five arrows of *Kāma-deva* or *Cupid*); strengthening, augmenting, confirming; (*am*, ā), n. f. fainting, swooning, syncope; vehemence, violence, prevalence, growth, increase, (in this sense usually *am*, n.); swelling or rising of

sounds, an intonation, note, a tone or semitone in the musical scale, the seventh part of a Grāma or scale, (each Grāma or scale consisted of seven notes and contained also seven Mūrchanās); modulation, melody, (in these senses usually *ā*, f.); a particular process in metallic preparations, calcining quicksilver with sulphur, (in this sense only *am*, n.)

Mūrchayitvā, ind. having caused to thicken or coagulate, having curdled (Ved.); having augmented; having caused to sound loudly.

Mūrchā, f. fainting, loss of consciousness, a swoon, stupor; spiritual stupor or blindness, delusion, hallucination; the rising of sounds, diatonic scale; a particular process in calcining metals. — **Mūrchākshepa** (*chā-āksh*), *as*, m. (in rhetoric) expressing vehement dissent or disapprobation by fainting. — **Mūrchā-paritā**, *as*, *ā*, *am*, overcome with faintness or swooning, fainting away, insensible, (according to a Scholiast = *niscetana*.) — **Mūrchā-vat**, *ān*, *atī*, *at*, suffering from faintness, swooning away.

Mūrchāla, *as*, *ā*, *am*, fainting, fainted, swooning, insensible.

Mūrchita, *as*, *ā*, *am*, stupefied, rendered senseless, fainted, fainting, insensible, bewildered, infatuated; intoxicated; stupid, ignorant; rendered vehement or violent, intensified; grown, increased, augmented, swollen; rising upwards, lofty; filled with; calcined (as quicksilver; cf. *mūrchana*); (*am*), n. epithet of a kind of song or air.

Mūrta, *as*, *ā*, *am*, thickened, congealed, coagulated, curdled (Ved.); settled into any fixed shape, formed, substantial, solid, material, corporeal, embodied, incarnate; real (said of the practically useful division of time as opposed to the *a-mūrta*, the unreal or imaginary division); stupefied, unconscious, fainted, insensible. — **Mūrta-tva**, *am*, n. the possession of a form, embodiment, corporality, incarnate existence, materiality. — **Mūrta-mātra**, *am*, n. that which is merely material, only corporeal.

Mūrti, *is*, f. (often written *mūrtī*), any solid body, any tangible or material form, (in philosophy) anything which has definite shape and limits (as earth, air, fire, water, and mind, but not *ākāśa*, ether), a material element (especially as a component part of the human body), body, form, visible shape, matter, substance; embodiment, manifestation, incarnation, personification, (*mūrtir dharmasya śaśvatī*, an eternal personification of justice; cf. *tapo-m*); an image, statue, figure, form; beauty; N. of the first astrological house; N. of a daughter of Dakṣa and wife of Dharma; (*is*), m., N. of one of the sages under the tenth Manu; [cf. perhaps Gr. *Βέρτα*, *μυρτή*.] — **Mūrti-tas**, ind. from the form, bodily, substantially. — **Mūrti-tva**, *am*, n. the being or having a body, corporeity, embodiment, materiality, (*mūrtitve parikalpita*, made into bodily shape.) — **Mūrti-dhara**, *as*, *ā*, *am*, having a body, embodied, corporal, incarnate. — **Mūrti-pa**, *as*, m. 'image-keeper', a priest who guards an idol. — **Mūrti-bhāva**, *as*, m. the state of assuming a solid form, corporeity. — **Mūrti-mat**, *ān*, *atī*, *at*, having a material or bodily form, material, embodied, corporeal, incarnate, personified [cf. *kha-m*, *viśva-m*]; (*ān*), m., N. of a son of Kuśa; (*atī*), n. a body. — **Mūrti-maya**, *as*, *i*, *am*, possessing a particular form. — **Mūrti-mātrā**, f. a particle of matter. — **Mūrti-līnga**, perhaps = Prāg-ijyotisha, the city of Nāraka.

मुर्भिणी murbhīṇī, f. a chafing-dish, small fire-place, fire-pan.

मुसुर mūsur, *as*, m. (an onomatopoeic word), a fire made of chaff, burning chaff; the god of love; N. of one of the horses of the sun; (*ā*), f., N. of a river.

मुर्व mūrva [cf. rt. *i*. *mū*], cl. 1. P. *mūrvati*, *mūrvitum*, to bind, tie; [cf. *mūrvā*.]

मुल् mul = rt. *mūl*, q. v.

मुलालिन् mulālin, *i*, m. or *mulālī*, f., Ved. (probably) a species of edible lotus.

मुशटी muṣaṭī, *muṣala*, *muṣalikā*, *muṣalin*. See *muṣaṭī*, *muṣala*, *muṣalikā*, *muṣalin*.

मुशल्लह muṣallaha or *musallaha*, an astrological term (= *مصلح*).

मुष् 1. mush, cl. 1. P. *moshati*, *moshitum*, = rt. *mash*, to kill, q. v.

मुष् 2. mush [cf. rt. *i*. *mūsh*], cl. 9. P. *mushyāt* (rarely cl. 6. P. *mushatī*), *mu-mosha*, *moshishyati*, *amoshit* (Ved. forms *mushatī*, *mushatha*, *mushāyate*), *moshitum*, to steal, filch, pilfer, rob, plunder, seize, carry off; to steal away, tear away, ravish; to captivate, enrapture; to surpass, excel; cl. 4. P. *mushyati*, *moshitum*, = rt. *mus*, to break, destroy, (according to the commentator on Bhaṭṭi-kavya XV. 16, where *amushah* is explained by *khaṇḍitavān asi*): Pass. *mushyate*: Caus. *mushayati*, Aor. *amūmushat*: Desid. *mu-mushishati*, *-shītum*, see Pāp. I. 2, 8: Intens. *momushyate*, *momoshit*.

Mumushishu, *us*, *us*, *u*, wishing to steal, intending to rob; (*us*), m. a thief, robber. — **Mumushishu-vat**, ind. like a thief.

3. mush, *f*, f. stealing, theft; (*f*, *f*, *f*), robbing, stealing, taking away (at the end of comp.); dispelling (darkness, &c.); surpassing, excelling.

Mushaka, *as*, m. a mouse, = *mūshaka*, q. v.

Mushā, f. = *mūshā*, a crucible.

Mushi, *is*, *is*, *i*, stealing, &c. (in *mano-m*, q. v.).

Mushita, *as*, *ā*, *am*, stolen, robbed, plundered; stript; deceived, cheated; ravished, carried off, torn away, bereft of, deprived of, free from. — **Mushita-cetas**, *ās*, *ās*, *as*, bereft of sense, deprived of consciousness.

Mushitaka, *as*, *ikā*, *am*, stolen in a low or vile manner; (*am*), n. stolen property.

Mushitvā, ind. having stolen, having carried off, &c.

Mushivan, *ā*, m. (*mushivāṇam*, acc. c.), Ved. a thief, robber.

Mushka, *as*, m. (perhaps originally 'a little mouse,' fr. *mush* = 2. *mūsh* + *ka*), a testicle; the scrotum; a species of tree (= *mushkaka*); a muscular or stout person (= *mānsala*); a thief; a crowd, heap, quantity, multitude, mass; (*au*), m. du. *puṇḍa muliebrīa*. — **Mushka-kāśhā**, *ūs*, f. an eruption on the scrotum. — **Mushka-deśa**, *as*, m. the region of the scrotum. — **Mushka-dvaya**, *am*, n. the two testicles. — **Mushka-bhāra**, *as*, *ā*, *am*, Ved. having large testicles, (Sāy. = *pravṛiddha-mushka*.) — **Mushka-vat**, *ān*, *atī*, *at*, Ved. having testicles; an epithet of Indra as author of Rig-veda X. 38. — **Mushka-sūnya**, *as*, m. 'one who is without testicles,' a castrated person, eunuch, guard of the women's apartments. — **Mushka-sōpha**, *as*, m. swelling of the testicles. — **Mushka-srotas**, *as*, n. the vas deferens (in anatomy). — **Mushkābarha** (*ka-āb*), *as*, m., Ved. one who gels or castrates.

Mushkaka, *as*, m. a species of tree (the ashes of which are used as a cautery).

Mushkara, *as*, *ā*, *am*, having testicles; (*as*), m. a man with large testicles; a species of small animal or insect (Atharva-veda VI. 14, 2).

Mushā, *as*, *ā*, *am*, a rare form for *mushita*, q. v.; (*am*), n. theft, robbery.

Mushi, *is*, m. f. stealing, filching, pilfering; the closed or clenched hand (perhaps originally 'the hand closed to grasp anything stolen'); the fist, (*gūḍhāṅgushtha-kṛta-mushi*), the clenched fist with the thumbs turned in); a fistful, handful [cf. *darbha-m*, *kuśa-m*, *keśa-m*, *gāḍha-m*]; a particular measure (= a handful = 1 *pālā*); a hilt or handle (of a sword, &c.); a compendium, abridgment; (according to Mahā-dhara on Vājasaneyi-s. XXIII. 24) the penis (= *liṅga*); [cf. Old Germ. *fnst*; Old Sax. *fyst*.] — **Mushṭi-karaya**, *am*, n. clenching the fist. — **Mushṭi-tī**, f. firmness of grasp. — **Mushṭi-deśa**, *as*, m. the part of a bow which is

grasped in the hand, the middle of a bow. — **Mushṭi-dyūta**, *am*, n. a kind of game, odd or even, (commonly called *puramūtkhelā*). — **Mushṭin-dhama**, *as*, *i*, *am*, blowing into the closed hand. — **Mushṭin-dhaya**, *as*, *ā*, *am*, sucking the fist or closed hand; (*as*), m. a child, boy. — **Mushṭi-pāta**, *as*, m. pummelling, boxing. — **Mushṭi-prahāra**, *as*, m. a blow with the fist. — **Mushṭi-bandha**, *as*, m. clenching the fist, closing the hand (in taking hold of anything); a handful. — **Mushṭi-bandhana**, *am*, n. the act of clenching the fist. — **Mushṭi-mukha**, *as*, *i*, *am*, having a fist-like face. — **Mushṭi-meya**, *as*, *ā*, *am*, to be measured or spanned with the hand, (*madhyena mushṭi-meyena*, with a waist which might be spanned with the fingers.) — **Mushṭi-yuddha**, *am*, n. a fight with fists, pugilistic encounter. — **Mushṭi-saṅgrāha-piḍita**, *as*, *ā*, *am*, squeezed by a grasp with the fist, gripped. — **Mushṭi-hatyā**, f., Ved. a hand to hand engagement. — **Mushṭi-han**, *ā*, *ghnī*, a, Ved. fighting hand to hand (said of common soldiers as opposed to those who fought in chariots). — **Mushṭi-kṛī**, cl. 8. P. *-karoti*, &c., to close the hand, clench the fist. — **Mushṭi-kṛitya**, ind. having clenched the fist. — **Mushṭi-mushṭi**, ind. fist to fist, hand to hand fighting, fisticuffs.

Mushṭika, *as*, m. a particular position of the hands; a goldsmith; N. of an Asura; (*ās*), m. pl., N. of an outcast race, = *ḍombās*; (*ā*), f. the fist, hand; (*am*), n. a fight with fists, pugilistic encounter, fisticuffs. — **Mushṭika-ghna**, *as*, m. 'slayer of Mushṭika,' an epithet of Viṣṇu. — **Mushṭika-vasatika**, *as*, m. a particular position of the hands in dancing. — **Mushṭikā-kathana**, *am*, n. talking with the fingers. — **Mushṭikāntaka** (*ka-an*), *as*, m. 'annihilator of Mushṭika,' an epithet of Bala-deva, the brother of Kṛiṣṇa.

Mushnat, *an*, *atī*, *at*, stealing, robbing, taking away, depriving of; captivating; excelling, surpassing, eclipsing.

Mushyamāṇa, *as*, *ā*, *am*, being robbed, being plundered.

Mustu, *us*, m. f. = *mushṭi*, the fist.

मुपल mushala, *mushalya*. See *musala*, &c.

मुष्क mushṭhaka, *as*, m. black mustard.

मुस् mus [cf. rt. 2. *mush*, cl. 4], cl. 4. P. *musyati*, &c., to break in pieces, cleave, divide, cut, destroy.

Musala, *as*, *am*, m. n. (often spelt *mushala* and less correctly *musala*), a pestle, a kind of wooden pestle used for cleaning rice; a mace, club, (*śakra-musalah saṅgrāma*), a battle fought with discs and clubs); a particular surgical instrument; a particular constellation; the twenty-second astronomical Yoga or division of the moon's path; N. of a son of Viśvāmītra; (*i*), f. the plant Curculigo Orchoides; Salvinia Cucullata; the house-lizard. — **Musalā-musali**, ind. club against club. — **Musalāyudha** (*la-ay*), *as*, *ā*, *am*, club-armed; (*as*), m. an epithet of Bala-deva. — **Musali-bhū**, cl. 1. P. *-bharati*, *-bharitum*, to become a club. — **Musalolūklula** (*la-ul*), *am*, n. a pestle and mortar.

Musalaka, *as*, m., N. of a mountain; (*ikā*), f. a common lizard.

Musalita, *as*, *ā*, *am*, see Gaṇa Tārakādi to Pāp. V. 2, 36.

Musalīn, *i*, *ini*, *i*, armed with a club; (*i*), m. an epithet of Śiva; of Bala-deva.

Musaliya or *musalya*, *as*, *ā*, *am*, deserving to be pounded to death or to be put to death with a club.

Musra, *am*, n. a pestle; a tear (in this sense = *asru*, q. v.).

मुसटी musaṭī, f. a white variety of *Panicum Italicum*, (also read *muṣaṭī*).

मुसल्लह musallaha. See *muṣallaha*, col. 2.

मुसारागल musāragalva, coral or a kind of white coral.

मुस्त *must*, cl. 10. P. *mustayati*, *mustayitum*, to gather, collect, heap up, accumulate.

Musta, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (am), n. the root of the *Musta* grass; [cf. *bhadra-m°*]. — *Musta-giri*, is, m., N. of a mountain. — *Mustāda* ('*ta-ala* or '*ta-āda*'), is, m. 'grass-eater,' a hog, a wild boar. — *Mustābha* ('*ta-abh°*'), am, n. a species of *Cyperus*.

Mustaka, as, ā, am, m. f. n. a species of grass, *Cyperus Rotundus*; (as), m. a particular vegetable poison.

मुस्तु *mustu*. See p. 786, col. 3.

मुस *musra*. See p. 786, col. 3.

मुह I. *muh*, cl. 4. P. *muhayati*, *mumoha*, *mohishyati* or *mokshyati*, *amuhat*, *moitum* or *mogdhu* or *modhu*, to become stupefied or unconscious, to be faint, lose consciousness, to be perplexed or embarrassed; to be disturbed in mind; to err or be mistaken; to be foolish or stupid or infatuated; to fail: Caus. *mohayati*, *-yitum*, Aor. *amūmuhat*, to stupefy, bewilder, perplex, infatuate, deprive of consciousness; to throw into disorder; to cause to err; to mistake (A., e. g. *ādhvānam mohayante*, they mistake the way): Nouns. *momukhyate*, *momogdhi*, *momodhi*, to be in a great perplexity or greatly embarrassed.

Mugdha, as, ā, am, stupefied, perplexed, stupid, ignorant; infatuated, enamoured; foolish, silly, simple, mistaken, erring; inexperienced, artless, innocent, rendered attractive by youthful simplicity, charming, tender, lovely, beautiful; (ā), f. a young and beautiful female. — *Mugdha-kathā*, f. a story of a fool, tale about a fool. — *Mugdha-tā*, f. or *mugdha-tva*, am, n. stupidity, silliness, ignorance; implicit, artlessness, loveliness, charmingness, gracefulness. — *Mugdha-dris*, k, k, k, lovely-eyed, having beautiful eyes. — *Mugdha-dhi*, is, is, i, or *mugdha-buddhi*, is, is, i, silly, simple, a simpleton. — *Mugdha-bodha*, am, n. 'instructing the ignorant' (scil. *yākarāṇa*). N. of a celebrated grammarian Vopa-deva (a grammarian who is supposed to have flourished in the thirteenth century, and who is regarded as a great authority in Bengal). — *Mugdha-bodha-pariśiṣṭa*, am, n. a supplement or appendix to the *Mugdha-bodha*. — *Mugdhabodha-pradīpa*, is, m., N. of a commentary on the *Mugdha-bodha*. — *Mugdhabodha-sambodhini*, f., N. of a commentary on the *Mugdha-bodha*. — *Mugdha-bodhini*, is, m., scil. *ikā*, N. of a commentary by Bharata-malla on the *Amara-kosha* and of a commentary by Bharata-mallika (probably identical with the preceding author) on the *Bhaṭṭi-kāvya*. — *Mugdha-bhāva*, as, n. stupidity, simplicity, inexperience. — *Mugdha-āt*, ān, āti, at, perplexed, embarrassed, infatuated, mistaken. — *Mugdhāksī* ('*dha-ak°*'), f. a lovely-eyed woman. — *Mugdhāgrāṇi* ('*dha-ag°*'), is, m. the greatest of simpletons, the stupidest of the stupid. — *Mugdhā-cakra*, am, n. a particular mystical circle. — *Mugdhānana* ('*dha-ān°*'), as, ā, am, lovely-faced.

2. *muh*, k, k, k, or *t*, *t*, *t*, perplexing, embarrassing, infatuating; [cf. *mano-muh*].

Muhira, as, ā, am, foolish, stupid; (as), m. a blockhead [cf. *muhura*]; 'the bewilderer,' epithet of the god of love.

Muhu, ind. = *muhus*, Ved. suddenly, in a moment. *Muhuka*, am, n., Ved. a moment, instant; [cf. *muhūrta*].

Muhus, ind. (perhaps originally 'in a bewildering manner'), suddenly, all at once, in a moment, in an instant (Ved.); for a moment, for a time, awhile; at every moment, repeatedly, constantly; *muhus* — *muhus*, at one moment — at another; at one time — at another; *muhur muhus*, at every moment, repeatedly, again and again, over and over again; in the other hand; [cf. *punar*]. — *Muhur-gir*, ir, ir, ir, Ved. swallowing suddenly; (Sāy.) ever being hymned (= *sarvādā gīyamāṇah*). — *Muhur-bhā-*

shā, f. or *muhur-vaśas*, as, n. repeating what is said, repetition, tautology. — *Muhur-bhuj*, k, m. 'constantly eating,' a horse. — *Muhur-cārin*, i, inī, i, occurring repeatedly, recurring over and over again. — *Muhur-kāma*, as, ā, am, loving or desiring again and again. — *Muhur-tanais*, ind. at repeated intervals, repeatedly, constantly.

Muhūrta, as, am, m. n. a moment, an instant, any short space of time, (*muhūrtat*, after an instant, immediately, directly, at once; *muhūrtena*, after an instant, after a little while; *ku-muhūrta*, an inauspicious moment, cf. *dur-m°*, *prati-m°*); a particular division of time (see Manu I. 64); the thirtieth part of a day, a period of forty-eight minutes; (as), m. an astrologer; (ās), m. pl. the *Muhūrtas* or Hours personified as the children of *Muhūrta*; (ā), f., N. of a daughter of Dakṣa (wife of Dharma or Manu and mother of the *Muhūrtas*). — *Muhūrta-kalpa-druma*, as, m. and *muhūrta-gaṇa-pati*, is, m., N. of works. — *Muhūrta-cintāmaṇi*, is, m., N. of an astrological work by Rāma the son of Ananta. — *Muhūrta-ja*, ās, m. pl. children of *Muhūrta*; [cf. *manhūrta*]. — *Muhūrta-tattva*, am, n., N. of a work. — *Muhūrta-dīpaka*, as, m., N. of an astrological work by Mahā-deva. — *Muhūrta-dīpikā*, f., N. of a work. — *Muhūrta-mārtanda*, as, m., N. of an astrological work by Nārāyaṇa. — *Muhūrta-vallabhā*, f., N. of a commentary on the *Muhūrta-mārtanda*. — *Muhūrta-stoma*, ās, m. pl., N. of an *Ekāha*.

Muhūrtaka = *muhūrta*, a moment, instant; an hour.

Muhura, as, m. = *muhira*, a fool, blockhead; [cf. perhaps Gr. *mūpo-s*; Lat. *moru-s*, *mor-osu-s*.]

Mūḍha, as, ā, am, stupefied, bewildered, perplexed, confounded, confused [cf. *dir-m°*], uncertain how to act; infatuated; stupid, dull, silly, foolish, simple, ignorant; mistaken, deceived, erring, gone astray or adrift; wrong, out of the right place (as the fetus in delivery), abortive; causing confusion, confounding; epithet of a particular position in the Yoga system; (as), m. a fool, blockhead, dolt, idiot, a sluggard; (ās), m. pl. an epithet of the elements in the Sāṅkhya philosophy. — *Mūḍha-garbhā*, as, m. difficult delivery; a dead fetus. — *Mūḍha-grāha*, as, m. a confused notion, misconception, infatuation. — *Mūḍha-cakṣur-gaḍa-cchētri*, tā, m. the remover of the defect of vision of the foolish. — *Mūḍha-cetana*, as, ā, am, or *mūḍha-cetas*, ās, ās, as, bewildered in mind, foolish, simple, silly. — *Mūḍha-tā*, f. or *mūḍha-tva*, am, n. stupidity, infatuation, bewilderment, confusion, simplicity, folly, ignorance; error, mistake, (*granthi-mūḍhatā*, mistake or confusion in disentangling a knot). — *Mūḍha-dhī*, is, is, i, or *mūḍha-buddhi*, or *mūḍha-mati*, is, is, i, 'silly-minded,' silly, simple, foolish. — *Mūḍha-prabhu*, us, m. the chief of fools, a great blockhead. — *Mūḍha-ratha*, as, m., N. of a man; (ās), m. pl., N. of his descendants. — *Mūḍha-val*, ind. like a fool. — *Mūḍha-sattva*, as, ā, am, 'silly-minded,' infatuated, insane. — *Mūḍhātman* ('*dha-āt°*'), ā, ā, a, bewildered or stupefied in mind, unconscious, insensible, foolish, a fool. — *Mūḍheśvara* ('*dha-iś°*'), as, m. the greatest of fools, a great simpleton, arrant blockhead; N. of an ascetic.

मुहुस् *muhus*. See col. 1.

मुहूर्त *muhūrta*. See above.

मु I. *mū* (connected with *rts. mav*, *mary*), cl. 1. A. *marate* (sometimes P. -*tt*), to bind, tie, make fast: Caus. Aor. *animarāt*: Desid. of Caus. *mimāvayishati*, see Scholist on Pāp. VII. 4, 80.

2. *mū*, ūs, f. binding, tying.

Mūka, as, ā, am, dumb, silent, speechless, mute [cf. *ēda-m°*, *kalla-m°*]; wretched, poor; (as), m. a mute; a poor man; N. of a Dānava; of a Nāga; [cf. Lat. *mutus*]. — *Mūka-tā*, f. or *mūka-tva*, am, n. dumbness, muteness, silence. — *Mūka-bhāva*, as, m. the state of being dumb, dumbness. — *Mūkān-*

daja ('*ka-aṅ°*'), as, ā, am, having the birds silent (said of a forest). — *Mūkāmbikā* ('*ka-am°*'), f. (perhaps) a form of Durgā; *mūkāmbikāyāḥ sadanam*, N. of a place. — *Mūki-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make dumb, render speechless, put to silence.

Mūkiman, ā, m. dumbness, muteness, silence.

2. *mūta*, as, ā, am (for 1. see rt. 1. *mū*), bound, tied; woven; (as, am), m. n., Ved. a woven basket; a woven band of cloth or fillet. — *Mūta-kārya*, as, ā, am, consisting of plaited work or basket work.

Mūtaka, am, n., Ved. a little basket.

मूकलपय *mūkalarāya*, as, m., N. of a king.

मूचीप *mūcīpa*, ās, m. pl., N. of a people; [cf. *mūtiba*.]

मूजवत् *mūja-vat*, ān, m., N. of a mountain; (antas), m. pl., N. of a people.

मूजालदेव *mūjāla-deva*, as, m. a proper N.

मूढ *mūḍha*, *mūḍha-cetas*, &c. See col. 2.

मूत 1. and 2. *mūta*. See under rt. 1. *miv* and rt. 1. *mū*.

मूतिव *mūtiba*, ās, m. pl., N. of a people.

मूत्र *mūtra*, am, n. (probably connected with rt. 1. *mih*; but according to Uṇādi-s. IV. 162. fr. rt. *muc*, to discharge; by others connected with *rts. 1. miv* and *mino*), the fluid secreted by the kidneys, urine. — *Mūtra-kara*, as, i, am, producing urine. — *Mūtra-kricchra*, am, n. painful discharge of urine in minute quantities, stranguy; a class of urinary affections (of which eight kinds are enumerated, including gravel, stone, &c.). — *Mūtra-kricchra*, i, inī, i, labouring under painful discharge of urine, suffering from stranguy. — *Mūtra-kṛtā-rāsa*, ās, ās, as, Ved. steeped or soaked in urine. — *Mūtra-kōsa*, as, m. the scrotum. — *Mūtra-kshaya*, as, m. insufficient secretion of urine. — *Mūtra-granthi*, is, m. a knot or induration on the neck of the bladder. — *Mūtra-ghāta* = *mūtrāghāta*, q. v. — *Mūtra-jāṭhara*, as, am, m. n. swelling of the belly in consequence of retention of urine. — *Mūtra-dosha*, as, m. urinary disease. — *Mūtra-nirodha*, as, m. obstruction or retention of urine. — *Mūtra-pātana*, as, m. the civet cat. — *Mūtra-patha*, as, m. the urinary passage. — *Mūtra-parikṣā*, f. examination of urine, uroscopy; N. of a chapter of the Sāṅgadhara-saṃhitā. — *Mūtra-puṭa*, am, n. 'urine-cavity,' the lower belly. — *Mūtra-purisha*, am, n. urine and excrement. — *Mūtra-praseka*, as, m. the urethra. — *Mūtra-phalā*, f. Cucumis Utilissimus (= *karkatī*); another species of cucumber (= *trapushī*). — *Mūtra-bhāvita*, as, ā, am, saturated with urine. — *Mūtra-mārga*, as, m. 'urine-canal,' the urethra. — *Mūtramārga-nirodhana*, am, n. obstruction of the urethra. — *Mūtra-varidhaka*, as, ikā, am, increasing urine, diuretic. — *Mūtra-rāha*, as, ā, am, conveying urine. — *Mūtra-ribandha-gghna*, as, i, am, preventing suppression of urine, causing discharge of urine. — *Mūtra-visha*, as, ā, am, poisonous with urine. — *Mūtra-viddhi*, is, f. copious secretion of urine. — *Mūtra-śakṛit*, t, n. urine and excrement. — *Mūtra-śukra*, am, n. a disease in which semen and urine are ejected together. — *Mūtra-śūla*, as, m. urinary colic. — *Mūtra-sankshaya*, as, m. insufficient secretion of urine (= *mūtra-kshaya*). — *Mūtra-sarga*, as, m. urinary obstruction, a painful and bloody discharge of urine. — *Mūtra-sangīn*, i, inī, i, suffering from the above disease. — *Mūtrāghāta* ('*ra-agh°*'), as, m. affection of the urine, urinary disease (of which twelve or thirteen kinds are enumerated). — *Mūtrātita* ('*ra-at°*'), as, m. 'past the proper time for voiding urine,' a particular kind of retention of urine. — *Mūtrāśaya* ('*ra-aś°*'), as, m. 'urine-receptacle,' the lower belly. — *Mūtrāsāda* = *mūtrauka-sāda*, q. v. — *Mūtrotsarga* ('*ra-ut°*') = *mūtra-sarga*, q. v. — *Mūtrauka-sāda* ('*ra-ok°*'), as, m. a disease in

which the urine assumes various colours and is voided with pain.

Mūtraya, Nom. P. *mūtrayati*, -yitum, to discharge urine; to make water against or upon (with acc.): Intens. *momūtriyate*.

Mūtrala, as, ā, am, promoting (the secretion of) urine, diuretic; (ā), f. *Cucumis Utilissimus*; another species of cucumber = *valūki*; (am), n. a species of cucumber (= *trapusha*).

Mūtrita, as, ā, am, voided as urine, discharged like urine; soiled with urine.

Mūtrya, as, ā, am, urinary, belonging or relating to urine.

मूर 1. *mūra*, as, ā, am, Ved. = *mūḍha*, stupefied, bewildered, stupid, dull, foolish; [cf. *a-m*, *a-pram*.]

मूर 2. *mūra*, as, ā, am (perhaps fr. a form *mūr* = rt. I. *mūr*), Ved. rushing, impetuous; (according to Sāy.) destroying, killing (= *māraka*, fr. rt. *mār*). — *Mūra-deva*, as, m., Ved. epithet of a particular kind of demon; (Sāy.) sporting in destruction (= *māraṇa-kṛida*).

मूर 3. *mūra*, am, n., Ved. = *mūla*, a root.

मूरु *mūru*, N. of a country.

मूर्ख *mūrkhā*. See p. 785, col. 3.

मूर्खलिका *mūrkhalikā*, f. an arrow in the form of a bird's heart.

मूर्छन *mūrchanā*. See p. 785, col. 3.

मूर्ण *mūrṇa*. See under rt. *mṛ*, p. 793.

मूर्त *mūrta*, *mūrti*. See p. 786, col. 1.

मूर्धन् *mūrdhan*, ā, m. (in Uṇādi-s. I. 158. said to be fr. rt. *mūr*, to bind), the forehead, brow, skull; the head in general; a head, chief, leader, superior, (*sarveśhām bhūtānām mūrdhā rājā*, the king is the head of all creatures); the highest or foremost or most prominent part, surface, top, point, peak, summit, (*parvatasya mūrdhā*, the top or peak of a mountain); 'the summit', epithet of a particular spiritual condition with Buddhists; (in geometry) the base, (opposed to *agra*); *mūrdhni* or *mūrdhani*, at the head or highest point, at the beginning or commencement, in the front, (*atishthan manujendrāṇām mūrdhni*, he stood at the head of the kings of men; *sarvāṇām mūrdhani*, in the front of the battle); before, above, over. — *Mūrdha-karṇi* or *mūrdha-karpari*, f. or *mūrdha-khola*, am, n. a broad-brimmed hat (worn as a shelter from rain); an umbrella. — *Mūrdha-ja*, as, m. 'head-born', the hair of the head, (in this sense usually ās, m. pl.); the mane; N. of a king (a *Cakra*-vartin). — *Mūrdha-rāga*, as, m. colouring or dyeing the hair. — *Mūrdha-tyotis*, is, n. = *brahmarandhra*, q. v. — *Mūrdha-tas*, ind., Ved. upon the head. — *Mūrdha-tailika*, as, m., with *nasti*, epithet of a kind of Erhine for the head. — *Mūrdhan-vat*, ān, atī, at, Ved. containing the word *mūrdhan*; (ān), m., N. of a Gandharva; of an Āngirasa or Vāna-devya, author of the hymn R̥g-veda X. 88. — *Mūrdha-pāta*, as, m. the splitting of the skull. — *Mūrdha-piṇḍa*, as, m. a lump upon the head (of an elephant in rut). — *Mūrdha-pushpa*, as, m. the tree *Mimosa Sirissa* (*śirisha*). — *Mūrdha-rasa*, as, m. the scum of boiled rice, rice-water. — *Mūrdha-veshṭana*, am, n. a turban, fillet, diadem. — *Mūrdhanta* (*dha-an*), as, m. the crown of the head. — *Mūrdhābhishikta* (*dha-abh*), as, ā, am, having the head sprinkled, anointed, inaugurated, consecrated, installed; (as), m. a consecrated king; a man of the Kshatriya or warrior caste; a royal counsellor, minister; = *mūrdhāvasikta* below. — *Mūrdhābhishikta* (*dha-abh*), as, m. 'head-sprinkling', the act of consecrating any one (as king), anointing, inaugurating. — *Mūrdhāvasikta* (*dha-av*), as, m. epithet of a particular mixed caste, the

son of a Brāhmaṇ father by a Kshatriya mother; = *mūrdhābhishikta*, a consecrated king.

Mūrdha = *mūrdhan* (at the end of certain comps., cf. *dvi-m*, *tri-m*).

Mūrdhaka, as, m. a Kshatriya.

Mūrdhanya, as, ā, am, being on or in the head, belonging to the head, capital; coning from the head or skull, cerebral (a term applied to a class of letters representing sounds formed high in the mouth or by keeping back the tip of the tongue as far as possible in the head and slightly turning it upwards, e. g. *ṛi*, *ṛi*, *t*, *th*, *d*, *dh*, *ṇ*, *r*, *sh*; these letters are sometimes called linguals); uppermost, highest, superior, pre-eminent; (ā), f. N. of the mother of *Veda-siras*.

Mūrdhvan, ā, m. = *mūrdhan*.

मूर्वा *mūrvā*, f. (according to some also *mūrvi*, f.; probably fr. rt. *mūr*), *Sansevieria Roxburghiana*, a sort of creeper from the fibres of which bow-strings and the girdle of the Kshatriyas are made, a sort of hemp for bow-strings; [cf. *maurva*]. — *Mūrvā-maya*, as, ī, am, made of *Mūrvā*. — *Mūrvikā*, f. = *mūrvā*.

मूल *mūl* (more properly to be regarded as a Nom. fr. *mūla* below), cl. I. P. *mūlati* (according to *Vopa-deva* also *A-te*), *mūlā*, *mūltum*, to be rooted or firm, stand fast, take or strike root; Caus. *mūlayati* (according to *Vopa-deva* also *mōlayati*), *mūlayitum*, Aor. *amūmulat*, to plant, transplant; to grow, sprout, shoot, germinate.

Mūla, am, n. a root (literally and metaphorically); the root of any plant or tree, (*mūlam kṛi*, to take or strike root); the root of *Arum Campanulatum*; the root of long pepper and of *Costus Speciosus* or *Arabicus*; basis, groundwork, beginning, origin, commencement, cause, (*mūlād ārabhya*, having commenced at the beginning); the bottom of anything, foot, (*śailasya mūlam*, the foot of a mountain); basis, lower part, lower end, (*vijāyā mūlam*, the lower end of a lute which rests against the body of a player); the end or juncture of anything by which it is joined to anything else [cf. *bāhu-m*, *karma-m*]; outermost edge or border; original, original text of any work (as distinguished from the scholia or commentary); an old or hereditary servant or dependant, an aboriginal native or inhabitant; original property, capital, principal, stock; a chief or capital city; square root; the twenty-fourth or, according to some, seventeenth or nineteenth lunar asterism containing eleven stars, (in this sense *as*, am, m. n.; cf. *nakshatra*); immediate neighbourhood or proximity; a copse, thicket; a vendor not a true owner, (according to *Kullūka* on *Manu* VIII. 202. *mūlam* = *a-svāmī vikretā*); a particular position of the fingers [cf. *mūla-bandha*]; (as), m. an epithet of *Sadā-śiva*; (ā), f. *Asparagus Racemosus*; the asterism *Mūla*; (ī), f. a species of small house-lizard; (as, ā, am), original, first; own, proper, peculiar, (in *Manu* VII. 184. *mūla* is said to mean a king's own territory). — *Mūla-karman*, ā, n. 'root-machination', magical employment of roots, magic; [cf. *mūli-karman*, *mūla-krit*]. — *Mūla-kāra*, as, m. the author of an original work. — *Mūla-kāraṇa*, am, n. first or original cause. — *Mūla-kārikā*, f. a fire-place, furnace, oven. — *Mūla-kriśhra*, as, am, m. n. 'root-austerity', a kind of penance, living solely on roots. — *Mūla-krit*, t, i, t, Ved. preparing roots for magical uses. — *Mūla-keśara*, as, m. a citron. — *Mūla-khānuka*, as, m. 'root-digger', one who digs for roots, a collector of roots. — *Mūla-guṇa*, as, m. 'root-multiplier', the coefficient of a root (in algebra). — *Mūlaguṇa-jāti*, is, f. assimilation and reduction of the root's coefficient with a fraction. — *Mūla-grantha*, as, m. an original text; an epithet of the very words uttered by *Sākya-nuni*. — *Mūla-dheda*, as, m. 'root-cutting', cutting away the roots, cutting up by the roots, uprooting. — *Mūla-ja*, as, ā, am, 'root-born', growing from roots, pro-

duced from a root, radical; formed at the roots of trees (as an ant-hill); (as), m. a plant growing from a root (as a lotus); (am), n. green ginger. — *Mūla-jāti*, is, f. chief or principal origin; = *mūlaguṇa-jāti*, cl. 2. — *Mūla-tas*, ind. from the root, on the root, on the lower side (Ved.), (ā *mūlatas*, from the root upwards, from the beginning). — *Mūla-trikoṇa*, am, n. epithet of the third astrological house. — *Mūla-tva*, am, n. the state or condition of a root, the being a root, the having a foundation or source in anything, (*mūlatvāt prajāṇām rājā skandhaḥ*, the king is the stem through his subjects being the root; *Veda-mūlatva*, the statement that the *Veda* is the original source of all knowledge; *Sūtra-mūlatva*, the being founded upon the *Sūtras*). — *Mūla-deva*, as, m. = *mūra-deva*, an epithet of *Kaṇsa* [cf. *mūla-bhadra*]; N. of the murderer of *Su-mitra* the son of *Agni-mitra*; of an author; of a preceptor. — *Mūla-dravya*, am, n. original property, capital, principal, stock; [cf. *mūla-dhana*]. — *Mūla-dvāra*, am, n., Ved. principal door. — *Mūla-dvāravatī*, f. the original or ancient *Dvāra-vatī*, the older part of that city; [cf. *laghu-dvāravatī*, *mūla-nagara*]. — *Mūla-dhana*, am, n. original property, capital. — *Mūla-dhātu*, us, m. lymph. — *Mūla-nagara*, am, n. old town, (opposed to the suburbs or *sūkhā-nagara*). — *Mūla-nāsa* or *mūla-nāśaka*, as, m. a proper N. — *Mūla-nikṛintana*, as, ī, am, cutting away the roots, utterly destroying, destroying root and branch. — *Mūla-parṇi*, f. a species of plant (= *maṇḍuka-parṇi*). — *Mūla-pāka*, as, m., see *Pāṇ.* VII. 3, 53. — *Mūla-purusha*, as, m. the male representative of a family, the last male of a race. — *Mūla-pulīsa-siddhānta*, as, m. the original *Siddhānta* of *Pulīsa*. — *Mūla-pushkara*, am, n. = *pushkara-mūla*, q. v. — *Mūla-poti*, f. a species of culinary plant (= *potikā*). — *Mūla-prakṛiti*, is, f. (in phil.) the original root or germ out of which matter or all apparent forms are evolved, the primary cause or 'originant'; (*ayas*), f. pl. the four principal sovereigns to be considered in time of war (viz. the *Vi-jigishu*, *Āri*, *Madhyama*, and *Udāsina*; cf. *prā-kṛiti*, *sākhā-prakṛiti*). — *Mūla-praṇihita*, as, ā, am, (perhaps) placed under the surveillance or brought under the notice of old (thieves employed as spies; according to *Kullūka* on *Manu* IX. 269 = *rāja-niyukta-purāṇa-caura-varge sāvadhāna-bhūtaḥ*). — *Mūla-phala-da*, as, m. the *Jaka* or breadfruit tree. — *Mūla-phalāsana* ('*la-as*'), am, n. feeding on roots and fruits. — *Mūla-baṇḍi-dhana*, am, n. a merchant's original property or capital. — *Mūla-bandha*, as, ā, am, (probably) having roots, deep-rooted; (as), m. a particular position of the fingers. — *Mūla-barhaṇa*, as, ī, am, Ved. tearing up by the roots, uprooting; (ī, am), f. n. the *Nakshatra Mūla*; (am), n. the act of uprooting. — *Mūla-bhadra*, as, m. an epithet of *Kaṇsa*, the uncle of *Kṛishṇa*; [cf. *mūla-deva*]. — *Mūla-bhava*, as, ā, am, springing or growing from roots. — *Mūla-bhāra*, as, m. a load of roots. — *Mūla-bhūta*, as, ā, am, become the root or original. — *Mūla-bhṛitya*, as, m. an old or hereditary servant, one whose father, grandfather, &c. were servants before him, (opposed to *ā-gantu*). — *Mūla-mantra*, as, m. an original or fundamental text. — an epithet of a particular sacred text. — *Mūla-mādhava*, N. of a place. — *Mūla-mādhava-tirtha*, am, n., N. of a sacred bathing-place. — *Mūla-mitra*, as, m. a proper N. — *Mūla-rasa*, as, m. *Sansevieria Zeylanica*. — *Mūla-rāja*, as, m., N. of a king. — *Mūla-rāmāyaṇa*, am, n. the original *Rāmāyaṇa*, i. e. *Vālmīki's Rāmāyaṇa*. — *Mūla-vaśana*, am, n. 'primary word', an original text. — *Mūla-vat*, ān, atī, at, possessing edible roots, (perhaps) practising magic with roots. — *Mūla-vāpa*, as, m. one who plants roots. — *Mūla-vārin*, i, m. a proper N. — *Mūla-vitta*, am, n. 'original property', capital, principal. — *Mūla-vidyā*, f. 'principal science', epithet of a particular Mantra (= *dravīṣaśkshara*, q. v.). — *Mūla-vināśana*, am, n. radical or entire destruction. — *Mūla-vibhujā*, as, ā, am, bending

roots; (as), m. a chariot. — *Mūla-virecana*, m, n. a purgative prepared from roots. — *Mūla-yasana-vṛitti*, īs, f. the hereditary occupation of executing criminals (Manu X. 38). — *Mūla-vratin*, īnī, ī, living exclusively on roots. — *Mūla-sūkuma*, s, m. (in augury) the first bird. — *Mūla-sāka* or *śā-sakina*, am, n. a field planted with edible roots. — *Mūla-sripatī-tirtha*, am, n., N. of a Tirtha. — *Mūla-kungha*, as, m. a society or sect. — *Mūla-sarvāstivāda* ('va-as'), ās, m. pl., N. of Buddhist school. — *Mūla-sādhana*, am, n. a chief strident, principal expedient. — *Mūla-sūtra*, am, a principal Sūtra. — *Mūla-sthala*, am, n., N. of place. — *Mūla-sthāna*, am, n. principal place; undation, base; the air, atmosphere; God; Moolā; (i), f. an epithet of Gaurī. — *Mūla-sthāna-rtha*, am, n., N. of a Tirtha (=bhāskara). — *Mūla-sthāyin*, ī, īnī, ī, existing from the beginning; (i), m. an epithet of Śiva. — *Mūla-srotas*, as, n. the fountain-head of a river, principal current. — *Mūla-va*, as, ā, am, taking away the roots of anything, utterly destroying, eradicating. — *Mūla-va-tra*, am, n. the state of plucking up by the roots, eradicating, utter ruin. — *Mūlādhāra* ('la-lh'), am, n., scil. *śakra*, epithet of a mystical deity situated above the generative organs; (according to a Scholiast) the navel. — *Mūlābha* ('la-ābh'), n, n. a radish. — *Mūlābhidharma-sāstra* ('la-lh'), am, n. the original Abhidharma-sāstra. — *Mūlayatana* ('la-āy'), am, n. an original residence. — *Mūlāvilyā-vināśaka* ('la-av'), as, ikā, am, probably) destroying ignorance at its roots, eradicating ignorance. — *Mūlāsīn* ('la-ās'), ī, īnī, ī, 'root-eating,' living upon roots. — *Mūlāhvā* ('la-ā'), am, n. a radish. — *Mūlī-karmān*, a, n. = *mūla-urman*, q. v. — *Mūlī-bhūta*, as, ā, am, become a root, become a source or origin. — *Mūlōcheda* ('la-ā'), as, m. cutting up the roots, utter destruction. — *Mūlōkhāta* ('la-ut'), as, ā, am, dug up by roots, utterly destroyed; (am), n. digging up roots. — *Mūlotpātana* ('la-ut'), am, n. the digging of roots. — *Mūlotpātana-jivīn*, ī, m. one who is digging for roots (=mūla-khānaka). — *Mūshatli* ('la-osh'), īs, f. a species of plant. — *Mūlaka*, as, ikā, am, (at the end of comps.) living roots, rooted in, springing from; born under constellation Mūla; (as), am, m. n. an esculent root; a radish [cf. *śāṅkayā-m*, *nepālā-m*]; a root of yam; (as), m. a kind of vegetable poison; of a prince, a son of Āśmaka; (ikā), f. a root. — *Mūlaka-paṇa*, as, m. a handful or bunch of dishes, &c. (for sale). — *Mūlaka-parṇi*, f. *Moringa erythraea*. — *Mūlaka-potikā*, f. a radish. — *Mūlakamūla*, f. the plant *Lipeocercis serrata*. — *Mūlasa*, as, ā, am, see Gaṇa Trīpāḍi to Pāp. I. 2, 80. — *Mūlika*, as, ā, am, living on roots; radical, original; primary, principal; (as), m. an ascetic, votee; (ā), f. a multitude or collection of roots. — *Mūlikārtha* ('ka-ar'), as, m. a radical fact; f. yoga. — *Mūlin*, ī, īnī, ī, having a root or stock or origin, c.; (i), a tree. — *Mūlina*, as, ā, am, having a root, growing from root (not bulbous or tuberous; cf. *phala-mūlina*); *mūla-kṛit*, q. v.; (as), m. a plant, tree. — *Mūlera*, as, m. a king; Indian spikenard, *Nardostachys jatamansi* (= *jaṭā-māṇṣī*, *jaṭā*). — *Mūlya*, as, ā, am, being at the root; to be torn by the roots, to be eradicated; to be bought for a price, to be bought, purchasable; (am), n. original value; price, worth, value, a sum of money given as payment (e.g. *dātum mūlyena*, to part with for a certain price, sell; *dattvā kinīcīn mūlma*, having given something in payment; *mūlma grīhīta*, bought for a price); wages, salary, payment for service rendered; earnings, gain; = *mūla*, capital, principal; an article purchased. — *Mūla-karāṇa*, am, n. making the worth or value of anything, turning into money. — *Mūlya-vivarjita*, ā, ā, am, devoid of price, priceless, invaluable.

मूल *mūlāta*, *mūlāṭi*, see Gaṇa Gaurāḍi to Pāp. IV. I. 41.

मुष I. *mūsh* (= rt. 2. *mush*), cl. I. P. *mūshatī*, *mūshūtum*, to steal, rob, plunder. 2. *mūsh*, f. Ved. a mouse. — *Mūsha*, as, ā or ī, m. f. a rat, mouse; (ā), f. a crucible, (said to be also as, m. and ī, f.); *Lipeocercis serrata*; = *garvāśka*, a round window, air-hole; [cf. Gr. *mūs*; Lat. *mus*, *musculus*, *muscipula*; Old Germ. *mūs*; Slav. *mys-i*]. — *Mūshā-karṇi*, f. an aquatic plant, *Salvinia Cucullata*. — *Mūshā-tuttha*, am, n. a kind of vitriol. — *Mūshī-karāṇa*, am, n. melting in a crucible. — *Mūshaka*, as, m. a thief; a rat, mouse; a kind of metre; a particular part of the face; (ās), m. pl., N. of a people; (ikā), f. a rat, mouse, a female rat or mouse; a species of leech; *Salvinia Cucullata*; a crucible; (ukā), f. a rat, mouse, female rat. — *Mūshaka-karṇikā* or *mūshaka-karṇi* or *mūshakamārī*, f. = *mūshā-karṇi*, q. v. — *Mūshakāda* ('ka-ada'), as, m. 'mouse-eater,' N. of a Nāga. — *Mūshakūrātī* ('ka-ar'), īs, m. 'mouse's foe,' a cat. — *Mūshaṇa*, am, n. the act of stealing, pilfering, filching. — *Mūshat*, an, antī, at, stealing, filching, plundering. — *Mūshika*, as, m. a thief, plunderer; a rat, mouse [cf. *gandha-mūshika*, *mahā-mūshika*]; *Mimosa Sirissa* (= *śirisha*); N. of a country (the part of the Malabar coast between Quilon and Cape Comorin); (ās), m. pl., N. of a people, (also read *bhūshika*); (ā), f., see under *mūshaka*. — *Mūshika-nirvīśha*, as, ā, am, not differing from a mouse, the same as a mouse. — *Mūshika-parṇi*, f. an aquatic plant, *Salvinia Cucullata*. — *Mūshika-ratha*, as, m. 'rat-vehicled, riding on a rat,' an epithet of Gaṇeśa (see *gaṇeśa*, p. 279). — *Mūshika-vishāṇa*, am, n. a mouse's horn, i. e. an impossibility; [cf. *śaśa-vishāṇa*]. — *Mūshika-sthala*, am, n. (probably) a mole-hill. — *Mūshikāṅka* ('ka-an'), as, m. 'characterized by a rat,' epithet of Gaṇeśa. — *Mūshikāṇāna* ('ka-an'), m. 'going on a rat,' an epithet of Gaṇeśa. — *Mūshikāda* ('ka-ada') = *mūshakāda*. — *Mūshikā-dat*, an, atī, at, or *mūshikā-danta*, as, ā or ī, am, 'mouse-toothed,' having the teeth of a mouse. — *Mūshikāntakṛit* ('ka-an'), ī, m. 'mouse-destroyer,' a cat. — *Mūshikārātī* = *mūshakārātī*. — *Mūshikāhvaya* ('ka-āh'), as, m. *Salvinia Cucullata*. — *Mūshikotkara* ('ka-ut' or 'kā-ut'), as, m. a mole-hill. — *Mūshikākā* or *mūshikikā*, f. (diminutive of *mūshikā*), a little rat or mouse. — *Mūshikāra*, as, m. a male mouse. — *Mūshita*, as, ā, am, stolen, &c. = *mushita*, q. v. — *Mūshi-parṇikā*, f. = *mūshika-parṇi*, q. v. — *Mūshika*, as, ā, m. f. = *mūshika*, a rat, mouse. — *Mūshika-karṇi*, f. = *mūshā-karṇi*, q. v.

मुषायण *mūshyāyana*, as, ā, am, born of unknown parents, (probably for *āmushyāyana*).

मूसरिः *mūsariḥ-pha* and *mūsariḥpha*, ās, m., N. of the fourth Yoga.

मृ *mṛi*, cl. 6. A., but in Perf., Futures, and Cond. only P. (ep. occasionally both P. and A. in all the tenses), *mṛiyate*, *māmāra*, *marishyati*, *amṛita*, *mṛishishṭa*, *martum*, (epic forms *mṛiyati*, *mṛiyanti*, *mṛiyeyam*, *mṛiyeyus*, *māmre*, *māmrire*, Ved. forms *marati*, *marate*, *marāti*, *amarat*; the form *mūmurat*, R̥g-veda VIII. 97, 3, is said by Śāy. to = *mārayatu* = *vināśayatu*), to die, to cease, depart from life: Pass. *mṛiyate* (sometimes used impersonally with inst. c.), Perf. *māmre*, Aor. *amāri*: Caus. *mārayati*, -*yitum*, Aor. *amīmarat*, to cause to die, kill, slay, put to death: Desid. *mūmr̥shatī*, to wish to die, be about to die, be at the point of death, face death: Intens. *memṛiyate*, *mar-māri*, [cf. Zend *mar*, 'to die,' *mare-ta*, 'mortal,' *maretan*, 'man'; Gr. *ἀ-μρρο-τος*, *ἀμ-βρόσ-ιος*, *βρο-τός*, *μωρ-τός*; *μαρ-αίν-ω*, *μαρ-α-μύ-ω*; Lat. *mor-*

i-or, *mor-(ti)-s*, *mor-tuu-us*, *mor-tāli-s*, *mor-bu-s*, *mar-c-e-o*, *mar-c-e-sc-o*, *mar-c-i-du-s*: Angl. Sax. *uta-mæran*, *mordher*, *myrdhro*, *mordh*: Goth. *maur-th-r*: Slav. *mr-e-ti*, 'to die,' *mor-u*, 'plague, death'; *s-mr-ī-ti*, 'death'; *mr-ī-tvu*, 'a dead man': Russ. *u-miraju*, 'to die,' *merlyi*, 'dead'; *s-mer-tj*, 'death': Lith. *mir-ti*, 'to die,' *mār-a-s*, 'plague,' *uovai*, 'bier'; *s-mer-ti*, 'death': Hib. *marbham*, 'I kill, slay,' *marbhan*, 'a corpse, dead body.'] — *Mumūrshā*, f. (fr. Desid.), desire of death, wishing to die, being at the point of death, impatience of life. — *Mumūrshu*, us, us, u, wishing to die, being about to die, being at the point of death. — *Mṛita*, as, ā, am, dead, deceased, deathlike, torpid, useless; calcined, reduced (said of metals); (am), n. death, (*mṛitebhyah pramṛitam yānti*, they pass from death to death, i. e. from one death to another); = *śaitya*, a grave; begging, food or alms obtained by begging. — *Mṛita-kalpa*, as, ā, am, almost dead, well-nigh dead, insensible, fainted. — *Mṛita-griha*, am, n. 'house of the dead,' a grave. — *Mṛita-cēla*, am, n. the garments of the dead (worn by Caṇḍālas). — *Mṛita-jivana*, as, ī, am, giving life to the dead, raising the dead to life. — *Mṛita-dāra*, as, m. one whose wife is dead, a widower. — *Mṛita-nātha*, as, ā, am, one whose lord is dead. — *Mṛita-niryātaka*, as, m. one who carries out dead bodies. — *Mṛita-pa*, as, m. a person who guards a dead body. — *Mṛita-pā*, ās, m. a person who watches a dead body, a man of the lowest caste who collects dead men's clothes, conveys dead bodies to the river side to be burnt, executes criminals, &c.; N. of an Asura. — *Mṛita-putra*, as, ā, am, one whose son is dead. — *Mṛita-praja*, as, ā, am, one whose children are dead. — *Mṛita-prāya*, as, ā, am, well-nigh dead, almost dead. — *Mṛita-bhraj*, Ved. one who has lost the power of erection. — *Mṛita-matta* or *mṛita-mattaka*, as, m. a jackal. — *Mṛita-manas*, ās, ās, as, Ved. unconscious, insensible. — *Mṛita-va*, ind. like one dead. — *Mṛita-vatsā* or *mṛita-vatsikā*, f., Ved. whose offspring or first-born child dies. — *Mṛita-vastra-bhṛit*, ī, t, t, wearing a dead man's clothes. — *Mṛita-vārshika*, the period of the short rains (said to last twenty-four hours, while the *vārshika* last a month, and the *dīrgha-vārshika* three months all but a day). — *Mṛita-saṅkā*, f. the fear entertained of a person being dead. — *Mṛita-sabda*, as, m., Ved. report of any one's death. — *Mṛita-saṅskāra*, as, m. funeral rites or ceremonies. — *Mṛita-saṅjivana*, as, ī, am, reviving the dead, bringing the dead to life; (i), f. the revival of a dead person, a Mantra for reviving the dead; (am), n. the revival of a dead person; bringing the dead to life. — *Mṛita-saṅjivīn*, ī, īnī, ī, reviving or giving life to the dead, bringing the dead to life; (īnī), f. epithet of a kind of formula; a species of shrub (= *goraksha-dugdhā*); N. of a commentary on Pingala's *Chandaḥ-sāstra*. — *Mṛita-sūtaka*, am, n. bringing forth a still-born child; (as), m. a term applied to quicksilver in a particular state. — *Mṛita-snāta*, as, ā, am, one who has washed himself after a death or funeral, bathed after mourning; dying immediately after ablation. — *Mṛita-snāna*, am, n. ablation after a death or funeral. — *Mṛita-sva-mokṛi*, tā, m. 'letting alone, i. e. not taking, the property of deceased persons,' an epithet of Kumāra-pāla. — *Mṛita-hāra*, as, or *mṛita-hārin*, ī, m. a carrier of the dead, one who bears a corpse to the funeral pile. — *Mṛitāṅga* ('ta-ar'), am, n. a dead body, corpse. — *Mṛitāṅgāra* ('ta-ar'), as, m. a proper N. — *Mṛitāṅda* ('ta-an'), am, n. a seemingly dead or lifeless egg (as opposed to a living egg or testicle; cf. *mārtāṅda*, 'a bird' which is produced from the seemingly lifeless egg); (as), m. the sun; [cf. *mṛitāṅda*]. — *Mṛitādhāna* ('ta-ādh'), am, n. placing a dead body (on the funeral pile). — *Mṛitāsana* ('ta-as'), as, ā, am, living upon the dead. — *Mṛitāsauca* ('ta-ās'), am, n. impurity contracted through the death of any one. — *Mṛitāhan* or *mṛitāhas* ('ta-ah'), n. the day of any one's death. — *Mṛitōthitā*

(*'ta-ud'*), as, *ā*, am, risen from the dead. — *Mṛitodbhava* (*'ta-ud'*), as, m. the sea, ocean; (perhaps for *amṛitodbhava*.)

Mṛitaka, as, am, m. n. a dead man, a corpse; (am), n. death, decease. — *Mṛitakāntaka* (*'ka-an'*), as, m. 'consumer of corpses, demolisher of carcasses,' a jackal.

Mṛitī, ī, f. death, dying; [cf. Lat. *mors* (*mor-tis*); Slav. *s-mrī-ti*; Lith. *s-mrī-tis*.]

Mṛitiman, ā, m. mortality.

Mṛityu, us, m. (ep. also f.), death, dying, decease, demise, (a hundred kinds of death are enumerated from disease or accident, and one natural kind from old age); Death personified, the god of death, Yama the judge of the dead; an epithet of Vishnu; N. of a son of A-dharma by Nir-ṛiti; an epithet of Brahmā; N. of Māyā; of Kali; of a teacher; of Vyāsa in the sixth Dvāpāra; of one of the eleven Rudras; of an Ekāha; of the eighth astrological house; of the seventeenth astrological Yoga; the god of love [cf. *māra*]; *mṛityu haraḥ* and *mṛityu vikāra-bhāse*, names of Śamans; *akāla-mṛityu*, 'untimely death,' N. of a being attendant on Padma-pāṇi. — *Mṛityukanyā*, f. the goddess of death. — *Mṛityu-jit*, t, m. 'conqueror of death,' N. of an author, (also called *Mṛityujid-bhaṭṭāraka*); N. of a work by the same author. — *Mṛityu-nāśaka*, as, ā, am, overcoming death; (as), m. 'death-conqueror,' an epithet of Śiva; N. of an author. — *Mṛityujaya-tirtha* and *mṛityu-tirtha*, am, n., N. of two Tirthas. — *Mṛityu-tīrtha*, am, n. a kind of drum beaten at funeral ceremonies. — *Mṛityu-da*, as, ā, am, death-giving, fatal. — *Mṛityu-dūta*, as, m., Ved. 'death-messenger,' one who brings the news of a death. — *Mṛityu-dvāra*, am, n. death's door, the door that leads to death. — *Mṛityu-nāśaka*, as, m. 'death-avert,' quicksilver. — *Mṛityu-nāśana*, am, n. 'death-destroying,' the drink of immortality. — *Mṛityu-patha*, as, m. a way or path leading to death. — *Mṛityu-pā*, ās, m. 'death-quaffing,' an epithet of Śiva. — *Mṛityu-pāśa*, as, m. death's noose (these are variously reckoned at 101 or even more than 1000 in number).

— *Mṛityu-pushpa*, as, m. 'death-flowered,' the sugar cane (so called because it dies after the loss of its flowers). — *Mṛityu-pratibaddha*, as, ā, am, subject or liable to death. — *Mṛityu-phala*, as, m. a species of cucumber; = *mahā-kāla* = *mahākāla-phala*; (ā or ī), f. the plantain, *Musa Sapientum*; (am), n. a sort of fruit considered as poisonous. — *Mṛityu-bandhu*, us, m., Ved. 'companion of death,' a man. — *Mṛityu-bija*, see *mṛityu-vija*. — *Mṛityu-bhanguraka*, as, m. a drum beaten at funeral ceremonies. — *Mṛityu-bhaya*, am, n. danger or peril of death; fear of death. — *Mṛityu-bhīta*, as, ā, am, afraid of death. — *Mṛityu-bhṛitya*, as, m. a servant of death; (figuratively) sickness, malady, disease. — *Mṛityu-mat*, ān, atī, at, having death, subject to death. — *Mṛityu-māra*, as, m. (with Buddhists), N. of one of the four Māras or devils. — *Mṛityu-mṛityu*, us, m. the death of death, i. e. a remover or preventer of death. — *Mṛityu-rāj*, t, m. 'death-king,' the god of death, Yama. — *Mṛityu-rūpin*, ī, inī, i, death-formed, having the form of death; (inī), f. mystical epithet of the letter *s*. — *Mṛityu-lughanopanishad* (*'na-up'*), t, f, N. of an Upanishad. — *Mṛityu-loka*, as, m. 'death-world,' the world of death (the fifth of the seven worlds), the world of the dead, abode of Yama. — *Mṛityu-vaiśāna*, as, m. 'death-cheater,' an epithet of Śiva; a raven, carrion-crow; *Ægle Marmelos*. — *Mṛityu-vija*, as, m. 'dying after the production of seed,' a bamboo, bamboo-cane. — *Mṛityu-saṁjivana*, as, ī, am, restoring from death to life, making alive again [cf. *mṛita-saṁjivana*]; (ī), f., N. of a section of the Tantra-sāra. — *Mṛityu-sāt*, ind. to death, to the power of death; *mṛityu-sāt kṛi*, to deliver any one over to death. — *Mṛityu-vata*, ās, m. pl. Ved. 'death's sons,' epithet of a class of Ketus. — *Mṛityu-sūti*, īs, f. 'dying in bringing forth,' a female crab. — *Mṛityu-senā*, f. the army of the god of death. — *Mṛityu-hetu*, us,

m. cause of death; *mṛityu-helave*, dat. c. for the sake of death, in order to kill.

Mṛityuka, as, ā, am, (at the end of comps.) = *mṛityu*.

Mṛiyamāna, as, ā, am, dying, departing from life.

मृकण्ड *mṛikaṇḍa*, as, or *mṛikaṇḍu*, us, m., N. of an ancient sage, the father of Mārkaṇḍeya.

मृक्ष *mṛiksh* = rt. *mṛaksh*, q. v.

Mṛiksha, as, m., Ved. (perhaps) a curry-comb, comb or any instrument for scraping; (according to Sāy. on Rīg-veda VIII. 66, 3) purifying, cleansing; rubbed, cleansed (= *sodhaka*, *pra-kshālita*).

Mṛikshaka-nāṭaka, am, n., N. of a Nāṭaka.

Mṛikshinī, f. (perhaps fr. rt. *mṛaksh*, in the sense of 'tearing up the ground'), Ved. (perhaps) a rapid stream, torrent.

मृग *mṛig* (more properly to be regarded

as a Nom. fr. *mṛiga*), cl. 4. P., 10. A. *mṛigyati*, *mṛigayate* (ep. also P. -ti), &c., to chase, hunt, pursue; to seek, search for, seek after; to investigate, examine; to strive for, aim at; to visit; to desire or request or beg anything (acc.) from another (abl., gen., or with *sakāśāt*); *antar mṛig*, to examine or investigate inwardly, i. e. in the mind: Pass. *mṛigyate*, to be searched or sought after, to be pursued.

Mṛiga, as, m. a wild beast; an animal in general, any quadruped, a deer, stag, antelope, musk-deer; game in general; the spots on the moon represented as a hare or antelope; the celestial antelope or the Nakshatra *Mṛiga-śiras*; the sign of the zodiac Capricorn (or the tenth arc of 30° in a circle); an elephant characterized by particular marks (one of the three classes of elephants); a particular kind of large bird (Ved.); epithet of a demon or of Vṛitra in the form of a deer slain by Indra (Ved.); N. of a celestial being or tutelary divinity occupying a particular place in an astrological house divided into eighty-one compartments (Ved.); epithet of a particular class of men whose conduct in coitus resembles that of the roebuck; N. of the district in Śāka-dvīpa inhabited principally by Brāhmins, (also read *manga*, cf. *uaga*); = *mṛiga-nābhi*, musk; the month Mārgaśīrsha; a particular *Aja-pāla* sacrifice; seeking, search (= *mārgaṇa*); pursuit, hunting, chase; research, inquiry, investigation; asking, soliciting, begging; (ī), f. a female deer or antelope, doe; N. of the mythical progenitress of the antelopes; epithet of a particular class of women; a particular metre, four times - - -; demoniacal possession, epilepsy. — *Mṛiga-kāka*, au, m. du. a deer and a crow. — *Mṛiga-kānana*, am, n. a forest abounding in game; a park, preserve; [cf. *mṛigāranya*, *mṛigayā-vana*]. — *Mṛiga-kshira*, am, n. antelope's milk, doe's milk. — *Mṛiga-gāmini*, f. a kind of medicinal substance (= *vidangā*). — *Mṛiga-grahaṇa*, am, n. the capture of a deer. — *Mṛiga-carmiya*, as, m., N. of an author. — *Mṛiga-caryā*, f. the acting like a deer (a kind of penance, see *mṛiga-cārin* below). — *Mṛiga-cārin*, ī, inī, i, acting like a deer (as certain devotees; cf. *go-cārin*, which appears to mean 'acting like a cow, using the mouth instead of the hands'). — *Mṛiga-cāitaka*, as, m. (?), a wild cat, pole-cat. — *Mṛiga-jambuka*, au, m. du. a deer and a jackal. — *Mṛiga-jala*, am, n. 'deer-water,' mirage; see *mṛiga-trish*. — *Mṛigajala-snāna*, am, n. bathing in the unreal waters of a mirage, (a term for any impossibility). — *Mṛiga-jāti*, ayas, f. pl. the deer species, whole race of deer. — *Mṛiga-jālikā*, f. a net for snaring game. — *Mṛiga-jivana*, as, m. one who lives by hunting, a hunter, huntsman. — *Mṛiga-tirtha*, am, n., Ved. 'animal track,' epithet of the path by which the priests at the end of the Savana leave the sacred place to attend to their bodily wants. — *Mṛiga-trish*, t, or *mṛiga-trishā*, or *mṛiga-trishyā*, or *mṛiga-trishni*, īs, or

mṛiga-trishnikā, f. 'deer-thirst,' mirage, vapour floating over sands or deserts, fancied appearance of water in deserts. — *Mṛiga-loya*, am, n. the water of a mirage. — *Mṛiga-tva*, am, n. the being a deer or antelope, the state or condition of a deer. — *Mṛiga-dāsa* or *mṛiga-dāṣaka*, as, m. 'animal-biter' a hunting-dog, dog. — *Mṛiga-dāva*, as, m. a woo for game, park, preserve. — *Mṛiga-dṛis*, k, f. 'deer-eyed,' a woman with eyes like an antelope's; (k) m. the sign of the zodiac Capricorn. — *Mṛiga-dyu* t, t, t (see I. *dyut*, p. 437), attacking a deer, hunter. — *Mṛiga-dyū*, ūs, ūs, u, delighting or taking pleasure in deer; (ūs), m. a hunter. — *Mṛiga-dvija*, ās, m. pl. beasts and birds. — *Mṛiga-dharc* as, m. 'bearing deer-like marks,' the moon (which according to the Hindūs, is spotted like a deer or hare); N. of a minister of Prasena-jit. — *Mṛiga-dhūma*, N. of a Tirtha. — *Mṛiga-dhūrta* or *mṛiga-dhūrtaka*, as, m. 'animal-deceiver,' a jackal. — *Mṛiga-nayanā*, f. a fawn-eyed woman. — *Mṛiga-nābh* īs, m. 'deer's navel,' musk; a musk-deer; [cf. *nābhi*]. — *Mṛiganābhi-jā*, f. musk. — *Mṛiganābhi-maya*, as, ī, am, made or consisting of musk. — *Mṛiga-nirmoka-vasana*, as, ā, am, clothed in the cast-off skin of a deer. — *Mṛiga-netra*, as, am, having the Nakshatra *Mṛiga* for a leader, relating to this Nakshatra; (ā), f. 'fawn-eyed,' a woman with eyes like an antelope's. — *Mṛiga-pakṣhi* īnas, m. pl. beasts and birds. — *Mṛiga-pati*, īs, n. 'lord of the beasts,' a lion; a tiger; a roebuck. — *Mṛiga-pada*, am, n. a deer's foot, deer's track (= *mṛigāh padam*). — *Mṛiga-pālikā*, f. a musk deer. — *Mṛiga-piplu*, us, m. deer-marked, the moon. — *Mṛiga-pota* or *mṛiga-potaka*, as, m. young deer, fawn. — *Mṛiga-prabhu*, us, m. 'lord of the beasts,' the lion. — *Mṛiga-prekshin*, ī, in ī, looking at (anything) like a deer, having the eye of a deer; [cf. *vṛika-p*]. — *Mṛiga-badhājī* (*'dha-āj*), as, m. 'living by killing deer,' a deer killer, hunter. — *Mṛiga-bandhini*, f. a net for snaring game or for confining deer. — *Mṛiga-bālaka* as, m. a young deer. — *Mṛiga-bhakhā*, f. *Nardostachys Jatamansi*. — *Mṛiga-bhojani*, f. colopintid colocyth, bitter apple. — *Mṛiga-mada*, as, n. musk. — *Mṛigamada-vāśā*, f. a musk-bag. — *Mṛiga-manda*, as, m. epithet of a class of elephants (ā), f. the mythical progenitress of lions, Śrīmara and Camaras; [cf. *mṛiga-vati*]. — *Mṛiga-mandra* as, m. epithet of a class of elephants. — *Mṛigamaya*, as, ī, am, coming from or consisting of wild animals. — *Mṛiga-māṇsa*, am, n. deer's flesh, venison. — *Mṛiga-mātrikā*, f. a species of wild animal; a doe. — *Mṛiga-māsa*, as, m. the month Mārgaśīrsha. — *Mṛiga-mukha*, as, m. the sign of the zodiac Capricorn; [cf. *mṛigasya*]. — *Mṛiga-yūtha*, am, n. a herd of deer. — *Mṛigayūtha-pa* as, m. lord of the herd of deer. — *Mṛiga-rasā*, f. species of plant (= *mṛigādāni*, *saha-devi*). — *Mṛiga-rāj*, t, m. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger. — *Mṛiga-rāja*, as, n. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger; the moon. — *Mṛigārāja-dhārīn*, m. (probably) the moon; 'lion-shaped,' the sign of the zodiac Leo. — *Mṛigārāja-lakshman*, ā, ā, am, 'characterized by the lion (or the moon),' bearing that surname (= *siṅha-cīhna*). — *Mṛiga-rātikā*, a species of medicinal plant (= *jivanti*). — *Mṛiga-ripu*, us, m. 'the enemy of wild animals,' the lion. — *Mṛiga-rūpin*, ī, inī, i, 'deer-shaped,' being in the form of an antelope. — *Mṛiga-roma-ja*, as, am, 'produced from animal's hair,' woolen. — *Mṛiga-lakshman*, ā, or *mṛiga-lāṅchana*, as, n. 'spotted like a deer,' the moon. — *Mṛigalāṅchana* ja, as, m. 'son of the moon,' the planet Mercury. — *Mṛiga-lekhā*, f. the deer-like streak on the moon. — *Mṛiga-locana*, as, m. 'deer-eyed,' the moon (ā or ī), f. a woman with eyes like an antelope. — *Mṛiga-vati*, f., N. of the mythical progenitress of the bears and Śrīmaras. — *Mṛiga-vadhājī* (*'dha-āj*), as, m. 'one who lives by killing wild animals,' a huntsman. — *Mṛiga-vana*, am, n. a fore

Mrīgita, as, ā, am, chased, hunted after, sought, searched for, pursued.

Mrīgū, ūs, f., Ved. (according to Śāy.), N. of the mother of Rāma Mārgaveya.

Mrīgya, as, ā, am, to be hunted after, to be sought or inquired after.

Mrīgymāna, as, ā, am, being searched for, being sought or inquired after.

मृच् *mrič*, k, f. (fr. rt. *marč*), Ved. threaten- ing; injury; a snare; [cf. *a-mṛikta*.]

Mṛīcāya, as, ā, am, Ved. (perhaps) liable to destruction or decay, transitory, going, moving.

मृचय *mrič-čaya*, *mrič-čakatikā*. See under 2. *mṛid*, p. 792, col. 2.

मृच्छ *mričh* or *mārčh*, cl. 6. A. *mričhāte*, &c., to pass away, perish.

मृज् 1. *mṛij* [cf. rts. *mārj*, *mṛiś*], cl. 2. P. *mārṣhīti* (ep. also A. *mārṣhte*, 3rd pl. *mṛijanti* or *mārjanti*; Ved. 3rd sing. *mṛijati*, -*te*), Impf. *amārj* (3rd pl. *amṛjan* or *amārjan*), Impv. *mārṣtu* (2nd sing. *mṛiḍḍhi*), *mamārja* (3rd pl. *mamṛijus* or *mamārjus*), *mārjishyati* or *mārṣshyati* (Ved. *mṛakshyati*), *amārjīti* or *amārṣhīti* (Ved. *amṛikshat*), *mārjītum* or *mārṣhītum*, to wipe, rub, cleanse, clean, purify, wash off, clear away; to rub, stroke; to make smooth or glossy, curry (as a horse); to deck, adorn, make ready; (A.) to wipe off (impurity from one's self) upon some one else (loc. c.); to go (Ved.); cl. 1. P. *mārjati*, *mṛijati*, &c., to sound, (in this sense connected with rts. *muj*, *mūj*, cf. rt. *mārj*); cl. 10. P. A. or Caus. *mārjayati*, -*te* (Ved. *mārjayati*, -*te*), -*yītum*, to wipe off; to wash or cleanse one's self (in this sense only A.), purify one's self, become purified; to adorn; to move about, (according to Śāy. on Ṛig-veda VII. 39, 3. *mārjayanta* = *paricāryante*): Pass. *mṛijjate*, Aor. *amārjī*, to be wiped or washed, &c.: Caus. *mārjaya*, -*yītum*, Aor. *amamārjat* or *amīmṛjāt*, to cause to wipe or cleanse, &c.: Desid. *mīmārjishati* or *mīmṛiṣhshati*: Intens. *marimṛijyate* (Ved. *marimṛijyate*), *marimārṣhīti*, *marimārṣhīti*, *marmārṣhīti*, to rub or wipe off repeatedly, to keep rubbing or wiping off; (A.) to be continually cleansing one's self; [cf. Zend *marez*, 'to wipe'; Gr. *ἀμῆλγ-ω*, *ἀμῆλξις*, *ἀμολγέ-ω*, *ἀμολγαιο-ς*, *ἀμῆργ-ω*, *ἀμорг-ός*, *ἀμоргη*, *ὀμорг-νν-μι*, *ὀμорг-μα*, *γλάγος* (for *μλάγος*), *γάλα*, *γάλακτος* (for *μλακτο*): Lat. *mulo-e-o*, *mulo-tu-s*, *muletta*, *muletru-m*, *merg-a*, *merg-e(t)s*, *mulier*, *lac* (for *mlac*): Old Germ. *milch-u*, 'I milk'; Goth. *mīluhs*, 'milk'; Engl. Sax. *meoluc*, *meole*, *melcan*, *meare*, *meurcian*, *ge-meare*: Slav. *mlz-a*: Lith. *melz-u*: perhaps Hib. *breugaim*, 'I soothe'; *bleaghaim*, 'I milk'.]

Mārjīta, as, ā, am, (equally to be connected with rt. *mārj*), wiped, cleansed, purified, clean, smooth, bright; washed away, removed; rubbed, smeared, besmeared, &c.; see *mārjīta*, p. 774, col. 1.

2. *mṛij*, t, t, t, (at the end of a comp.) wiping, rubbing; wiping off or away.

Mṛīja, as, m. a kind of drum.

Mṛijāt, an, atī or anti, at, wiping away, cleansing, effacing, (also *pra-mṛijāt*, Kirātārj. III. 4, 3.)

Mṛijā, f. wiping, cleansing, washing, purifying, purification, ablation; purity, cleanliness; a pure skin, clear complexion; complexion. = *Mṛijā-nagara*, am, n., N. of a town. = *Mṛijānwaya* (°jā-an), as, ā, am, possessing or endowed with cleanliness, cleansed, clean. = *Mṛijā-vat*, ān, atī, at, possessed of cleanliness.

Mṛijīta, as, ā, am, wiped, wiped away, rubbed off, removed.

Mṛijīya, as, ā, am, to be cleansed, to be purified; to be wiped away or removed (= 2. *mārgya*).

1. *mṛiśhā*, as, ā, am (for 2. see p. 793, col. 1), washed, cleansed, clean, pure; smeared, besmeared; prepared, dressed, savoury, (*mṛiśhatam annam*, delicate food, dainties; cf. *mṛiśhā*); (am), n. pepper. = *Mṛiśhā-gandha*, as, m. (probably) an agreeable

or appetizing smell or savour. — *Mṛishṭagandha-pavana*, as, m, a fragrant breeze. — *Mṛishṭa-tama*, as, ā, am, exceedingly delicate or savoury. — *Mṛishṭa-luñcīta*, as, ā, am, torn up (as a root) and washed. — *Mṛishṭa-vat*, ān, atī, at, Ved. containing a form of rt. 1. *mṛiḥ*. — *Mṛishṭa-vākya*, as, ā, am, speaking sweetly (= *mīshṭa-vākya*). — *Mṛishṭa-salila*, as, ā, am, having bright or pure water.

1. *mṛishṭi*, is, f. (for 2. see p. 793, col. 1), cleansing, cleaning, preparation, dressing (of food, Manu III. 255); a savoury repast, (according to Kullūka = *amīdeh saṅskāra-viśeṣa*.)

Mṛishṭeruka, as, ā, am, eating dainties or delicacies, luxurious, selfish; liberal.

मृद *mṛid* (Ved. *mṛīl*), cl. 6. 9. P. *mṛi-dati*, *mṛidnāti*, *mamarda*, *mardishyati*, *amardīti*, *marditum* (Ved. cl. 6. P. *mṛilati*, cl. 10. P. *mṛīlyati*, &c.), to be gracious or favourable, be gracious towards (with dat.); to forgive, pardon, spare; to treat graciously, rejoice, delight, make happy; to rejoice, be delighted or happy: Caus. *mardayati*, -*yitum*, Aor. *amīmṛīdat* or *amamar-dat*: Desid. *mimardishati*: Intens. *marimṛīdyate*, *marimartīti*; [cf. Gr. *μείλ-ια*, *μείλ-ιο-ς*, *μείλ-ι-ον*, *μείλ-ισσ-ω*, *μείλ-ειν*: Lat. *blan-dus*: Goth. *mīld-s*, 'affectionate': Old Germ. *mīl-ti*, 'mild': Slav. *mīl-ŭ*, 'pitiable'; *mīl-ovati*, 'to pity'; *mīl-ostī*, 'pity': Lith. *mīl-iu*; *meilū-s*, 'lovely'; *meile*, 'love.']

Mṛīda, as, ā, am [cf. *mṛidu*, col. 3], showing mercy, gracious (Ved.); (as), m. a N. of Agni or Fire; of Siva; (ā, ī), f. an epithet of Pārvatī [cf. *mṛīdāni*]; (am), n., scil. *hiraṇya*, a particular weight of gold (?).

Mṛīdana, am, n. the act of showing grace or favour, making happy, delighting.

Mṛīdaya, as, ā, am, showing grace or mercy; *a-mṛīdaya*, unmerciful.

Mṛīdāku, us, m. a proper N.

Mṛīdāni, f. the wife of Mṛīda or Siva, i.e. Pārvatī. — *Mṛīdāni-tantra*, am, n., N. of a work.

Mṛīdītrī, tā, trī, Ved. = *mardītrī*, one who shows favour.

Mṛīdika, as, m. 'gracious' N. of Siva; a fish; (according to some) an antelope, [cf. *mṛiga*.]

Mṛīlayat, an, antī, at, Ved. showing grace or favour, favouring. — *Mṛīlayat-tama*, as, ā, am, Ved. exceedingly gracious.

Mṛīlayāku, us, us, u, Ved. gracious, kindly disposed, showing grace, making happy.

Mṛīlika, am, n., Ved. grace, mercy, kindness; (as), m., N. of a Vāsisṭha, author of the hymns R̥g-veda IX. 97, 25-27, and X. 150.

मृदङ्ग *mṛīdāṅga*, as, m. (according to Uṇādis. IV. 24. fr. rt. *mṛīd*), a child, boy.

मृग *mṛiḥ* (connected with rts. *mṛi*, *mṛī*), cl. 6. P. *mṛīnati*, *mamaraṇa*, *mṛīṇitum*, to kill, slay; [cf. Gr. *párpapai*.]

मृणाल *mṛīṇāla*, as, am, m. n. (said to be also ī, f.), the edible fibrous root of some kinds of lotus, a lotus fibre or small fibre attached to the stalk of a water-lily; (ī), f. a lotus fibre; (am), n. the root of the fragrant grass *Andropogon Muricatus*. — *Mṛīṇāla-bhanga*, as, m. the fracture of a lotus fibre. — *Mṛīṇāla-vat*, ān, atī, at, possessing lotus fibres or roots. — *Mṛīṇāla-sūtra*, am, n. the fibre of a lotus stalk.

Mṛīṇāla, as, ā, am, (at the end of comps.) = *mṛīṇāla*; (ika), f. the edible root of a lotus; a proper N.

Mṛīṇālin, ī, m. a lotus; (*inī*), f. a lotus plant; a group of lotuses; a place where lotuses grow.

मृगमय *mṛiṇ-maya*, incorrectly for *mṛiṇ-maya* under 2. *mṛid*, col. 3.

मृत *mṛita*. See under rt. *mṛi*, p. 789, col. 3.

मृताण्ड *mṛitaṇḍa*, as, m., N. of the father of the sun; the sun; [cf. *mṛitāṇḍa*, *mārtāṇḍa*.]

मृतामद *mṛitāmada*, am, n. blue vitriol.

मृतालक *mṛitālaka* or *mṛittāla* or *mṛittā-laka*, am, n. (probably connected with 2. *mṛid*), a kind of loam or clay.

मृत्कर *mṛit-kara*. See under 2. *mṛid* below.

मृत्पत्र *mṛityava*, probably incorrect for *mṛit-pāta* below.

मृत्पु *mṛityu*. See p. 790, col. 1.

मृत्सा *mṛitsā*, *mṛitsna*. See below.

मृद 1. *mṛid* [cf. rts. *mrad*, *mṛid*], cl. 9. P. *mṛidnāti* (ep. also A. *mṛidnīte*), cl. 1. P. *mardati* (ep. also A. *te*), *mamarda* (3rd pl. *mamṛidus* or *mamardus*), *mamṛide*, *mardishyati*, *amar-dit*, *marditum*, to press, squeeze; to grind, pound, bruise, reduce to powder, pulverize; to crush, dash to pieces, trample upon, treat harshly, lay waste; to overcome, surpass; to rub, stroke, wipe, (*hastena mamṛide lalātam*, he wiped his forehead with his hand); to rub against, touch, graze, pass through (as a constellation, in astronomy); to rub away, wipe away, destroy; (according to Naigh. II. 14) to go, (in this sense cl. 1. P.): Pass. *mṛidyate*, to be pressed or ground, &c.: Caus. *mardayati*, -*yitum*, Aor. *amamar-dat* or *amīmṛīdat*, to press or squeeze hard, to crush, break, trample upon, tread under foot, oppress, treat harshly, wear out, torment, plague, destroy, kill; to rub; to cause to be trampled upon, &c.: Desid. *mimardishati*, to desire to crush, wish to pound; to be about to crush, &c.: Intens. *marimṛīdyate*, *marimartīti*, &c.; [cf. Gr. *ἀ-μείδ-ω*, *μείλ-η*, *μείλδ-ω*, *ἀ-μείλδ-ν-ω*, *ἀ-μείλδ-ο-ς*: Lat. *mord-e-o*, *mand-o*, *mol-o*, *mol-a*, *malleus* (for *mard-eus*): Goth. *maleja*, 'I pound'; *mala*, 'I grind'; *malo*, 'a moth': Angl. Sax. *s-melte*, 'to melt'; *malt*, *meltan*, *miltan*, *smeortan*: Old Germ. *smūlzu*; *smylt*, 'serene, calm'; *malz*, *smernan*: Lith. *malū*, 'I grind'; *mald-inu*, *mal-inu*, 'I cause to be ground'; *molj*, 'a moth': Hib. *meilim*, 'I grind'; *millim*, 'I spoil, ruin.']

Mṛittikā, f. earth, clay, loam; fresh earth; a kind of fragrant earth. — *Mṛittikā-vatī*, f., N. of a town.

Mṛitsā, f. good earth or clay; earth, clay; a kind of fragrant earth.

Mṛitsna, as, am, m. n. dust, powder; (ā), f. good earth or clay; a kind of fragrant earth; clay; [cf. *mārtsna*.] — *Mṛitsnā-bhāṇḍaka*, am, n. a kind of earthen vessel (= *ushṭrikā*).

2. *mṛid*, t, f. earth, soil, clay, loam; a piece of earth, lump of clay; a mound of earth; a kind of fragrant earth; [cf. *pāṇḍu-m*]. — *Mṛīcāya*, as, m. a heap of earth. — *Mṛīc-chakāṭikā*, f. (i.e. *mṛit + śakāṭikā*), a small cart made of clay, toy-cart; (ā, am), f. n., N. of a celebrated drama (supposed to be the oldest Sanskrit play extant) by king Sūdraka. — *Mṛīc-chakāṭikā-setu*, us, m., N. of a commentary by Lallādikṣita on the above drama. — *Mṛīc-chilā-maya*, as, ī, am (i.e. *mṛit + śilā + maya*), made of clay and stone. — *Mṛit-kapa*, a small lump or clod of earth or clay. — *Mṛitkapa-tā*, f. the state of a clod of earth. — *Mṛit-kara*, as, m. a worker in clay, potter. — *Mṛit-kāṇṣya*, am, n. an earthen pitcher, earthen vessel. — *Mṛit-kirā*, f. 'earth-scattering,' an earth-worm; a species of cricket. — *Mṛit-khalinī*, f. a species of plant (= *carma-kasā*). — *Mṛit-pāca*, as, m. a baker of clay, potter. — *Mṛit-pātra*, am, n. a vessel of clay, earthen vessel, earthenware. — *Mṛit-piṇḍa*, as, m. a clod of earth, lump of clay. — *Mṛitpiṇḍa-tas*, ind. from a lump of clay. — *Mṛit-pralā-hapa*, scattering earth over anything (as a means of purification, Manu V. 125). — *Mṛit-phali*, f. *Costus Speciosus* or *Arabicus*. — *Mṛid-āhvayā*, f. a species of fragrant earth. — *Mṛid-ga*, as, ā, am, being in the earth, growing in clay; (as), m. a species of fish. — *Mṛid-gṛha*, as, m. an earthen pot or pitcher. — *Mṛid-bhāṇḍa*, am, n. a vessel of clay, earthen pot, earthenware. — *Mṛid-bhāṇḍavāśesham*

(*da-ar*), ind. so that only an earthen vessel is left — *Mṛid-vāri-śuci*, is, is, i, purified with earth and water (Manu V. 106). — *Mṛin-maya*, as, ī, am, made of earth or clay, earthen; *mṛin-mayan pātram*, an earthenware vessel. — *Mṛin-maru*, us, m. a stone, rock (?). — *Mṛil-loṣṭa*, am, n. a lump of clay, clod of earth.

Mṛidava, am, n. (fr. *mṛidu*), contrasting excellence or merit of any kind with demerit (in dramatic language).

Mṛidā, f., Ved. = 2. *mṛid*; [cf. probably Lat. *merda*; Goth. *mulda*; Angl. Sax. *molde*.] — *Mṛidā-kara*, as, n. a thunderbolt.

Mṛidita, as, ā, am, pressed, squeezed; crushed, bruised, pounded, ground, trampled upon, trampled down, laid waste; rubbed; (am), n. a particular disease of the membrum virile.

Mṛidinī, f. good earth or soil.

Mṛidu, us, us or vi, u (compar. *mṛadīyas*, su. perl. *mṛadīṣṭha*, q. q. v. v.; cf. rt. *mrad*, from which in Uṇādis. I. 29. *mṛidu* is said to be derived), 'easily pressed or squeezed,' soft, tender, supple, flexible, pliant; mild, gentle; weak, moderate, blunt; slow; (us), m. the planet Saturn [cf. *manda*] N. of a king; (vi), f. a vine with red grapes [cf. *mṛidvika*]; (u), n. softness, mildness, gentleness; [cf. Gr. *βραδύς* (fr. *μπαδύς* like *βροτός* fr. *μυρό-ς*): Lat. *bardus*, *mollis* (fr. *molvis* for *molvis* or *morvis*), *mollities*, *molire*, *blandus*; Old Germ. *mīlti*; Mod. Germ., Angl. Sax., and Eng. *mild*; Russ. *molodyi*, 'young'; Hib. *meirbh*, 'slow, tedious, weak.']] — *Mṛidu-kṛishṇāyasa*, am, n. 'soft-iron,' lead. — *Mṛidu-koshṭha*, as, ā, am, having relaxed bowels, relaxed, easily affected by medicine.

— *Mṛidu-kriyā*, f. the act of softening, mollifying. — *Mṛidu-gaṇa*, as, m. = *mṛidu-varga* below.

— *Mṛidu-gandhika*, as, m. a species of plant.

— *Mṛidu-gamana*, as, ā, am, going softly, having a soft or gentle gait; (ā), f. a goose or female swan.

— *Mṛidu-gāmin*, ī, inī, i, going softly, having a soft or gentle gait. — *Mṛidu-carmin*, ī, m. a species of birch tree (= *carmin*). — *Mṛidu-cāpa*, as, m., N. of a Dānava. — *Mṛidu-ēchada*, as, m. a species of birch tree; a kind of mountain Pīlu tree. — *Mṛidu-jātiya*, as, ā, am, somewhat soft, slightly weak.

— *Mṛidu-tā*, f. or *mṛidu-tva*, am, n. softness, gentleness, tenderness, mildness, weakness; *mṛidu-tām gam* or *vraj*, to become mild or weak, be appeased. — *Mṛidu-tāla*, as, m. a species of tree (= *śrī-tāla*). — *Mṛidu-tikṣha*, as, ā, am, soft and violent, gentle and harsh, (used as an epithet of the two Nakshatras Kṛittikā and Vi-śākhā). — *Mṛidu-trac*, k, or *mṛidu-traca*, as, m. 'having a soft bark,' a species of birch tree. — *Mṛidu-pātra*, as, m. 'soft-leaved,' a rush, reed. — *Mṛidu-parusha-guṇa*, au, m. du. 'the qualities of mild and harsh,' mildness and harshness. — *Mṛidu-parvaka*, as, m. or *mṛidu-parvan*, an, n. 'soft-jointed,' a reed, cane.

— *Mṛidu-pāni*, is, is, i, 'soft-handed,' having a delicate hand. — *Mṛidu-pīṭhaka*, as, m. a kind of sheat-fish, silurus. — *Mṛidu-pushpa*, as, m. 'having soft flowers,' *Acacia Sirissa* (= *śirisha*). — *Mṛidu-pūrva*, as, ā, am, commencing softly, friendly at first, gentle, tender; (am), ind. mildly or friendly at first, gently, tenderly, blandly, softly, coaxingly.

— *Mṛidu-prayātna*, as, ā, am, Ved. (to be pronounced) with a gentle effort. — *Mṛidu-priya*, as, m., N. of a Dānava. — *Mṛidu-praudha*, as, ā, am, full of gentleness; mild and haughty. — *Mṛidu-phala*, as, m. 'having soft fruit,' N. of various plants (= *vīkanakata*, *vīkanakata*, *madhu-nālike-raka*). — *Mṛidu-bhāṣin*, ī, inī, i, speaking sweetly.

— *Mṛidu-mṛitsna*, as, ā, am, consisting of soft or fine particles or atoms. — *Mṛidu-roma-vat*, ān, or *mṛidu-lomaka*, as, m. 'having soft hair,' a hare.

— *Mṛidu-varga*, as, m. the group of Nakshatras called *mṛidu* (viz. Anu-rādhā, Citrā, Revatī, and Mṛiga-śīras). — *Mṛidu-vāc*, k, k, k, 'soft-voiced,' mild in speech. — *Mṛidu-rāta*, as, m. a gentle breeze, zephyr. — *Mṛidu-vīd*, t, m., N. of a son of Svaphalka. — *Mṛidu-sparsa*, as, ā, am, soft to the

ouch, soft. — *Mridu-hridaya*, as, ā, am, tender-hearted, kind. — *Mridu-phala* (°du-uf), am, n. be blue lotus, Nymphæa Cyanea. — *Mridv-arga*, as, ā, or i, am, 'tender-limbed,' delicately formed; (i), f. a delicate woman; (am), n. tin. — *Mridv-argraha*, as, ā, am, Ved. easily indicating the division of the members of a compound.

Mriduka, as, ā, am, soft, tender, gentle; (am), nd, softly, gently, tenderly.

Mridura, as, m., N. of a son of Svaphalka, (also read *mudura*.) — *Mridura-svana*, see under *bhī-lura-svana*.

Mridula, as, ā, am, soft, tender, mild, gentle; (am), n. water; Amyris Agallocha (= a-guru).

Mridu-asti, cl. 2. P. *mridu-asti*, &c., to be or become soft.

Mridu-bhāva, as, m. the becoming soft.

Mridu-bhū, cl. 1. P. *bhāvati*, &c., to become soft.

Mridyamana, as, ā, am, being crushed or bruised.

Mridevika, f. a vine; a bunch of grapes.

मृदकुरु *mridankuru*, us, or *mridankura*, as, n. the green pigeon, Columba Harelda.

मृदङ्ग *mridanga*, as, m. (according to Uṇādi-s. l. 120. fr. rt. 1. *mrid*), a kind of drum, about; noise, din; a bamboo cane; (i), f. a species of plant (= *ghoshātaki*). — *Mridanga-phala*, as, n. the jack or bread-fruit tree. — *Mridanga-phālini*, f. = *mridangi*.

Mridangaka, am, n. a kind of metre, four times

मृदर *mridara*, as, ā, am (perhaps fr. rt. 1. *mrid*, said to be fr. rt. *mri*), sporting, sportive; passing quickly away, transient.

मृदानी *mridāni*, incorrect for *mridāni*.

मृदि *mridi*. See *mārdeya*.

मृदुन्नक *mridunnaka*, am, n. gold.

मृदुर *mridura*. See above.

मृध् 1. *mridh*, cl. 1. P. A. *mardhati*, -te, *mardhitum*, (Ved.) to kill, injure, hurt; to condemn, neglect, forget, disregard, be disgusted with (with acc.); to be moist; to moisten; [cf. probably Gr. *μαλακός*; Goth. *maurthr*; Angl. Sax. *nordher*, *mordhor*; Old Germ. *multjan*.]

2. *mridh*, t, f, Ved. (according to Śāy.) combat, fight, battle; one who condemns or injures; an adversary, foe, enemy.

Mridha, am, n. combat, fight, war, battle; (said to be also as, m.)

Mridhas, as, n., Ved. war, battle; contempt, indifference; *mridhas-kṛi*, to disdain, condemn, injure.

Mridhra, as, ā, am, Ved. one who injures, an enemy; (āṇi), n. pl. disdain, contempt, abuse, insult, contumely. — *Mridhra-vāc*, k, k, k, Ved. speaking injuriously or contumeliously, insulting.

मृन्मय *mṛin-maya*, *mṛil-loshṭa*, &c. See under 2. *mṛid*.

मृक् *mṛi*, Ved. See under rt. *mṛid*.

मृश् 1. *mṛiś* (often confounded with rt. 1. *mṛiś*), cl. 6. P. *mṛiśati* (sometimes also A. *mṛiśate*), *mamarsā*, *markshyati* or *markshyati*, *amṛikshat* or *amarkshat* or *amṛikshat*, *marshṭum* or *mrashṭum*, to touch, stroke, handle; to rub, rub off; to touch (mentally), consider, reflect, deliberate; [cf. Lat. *mulco*-e-o, (probably also *mulco*-o: perhaps Hib. *mear*, 'a finger, toe'; *mearacht*, 'fingering or touching a musical instrument'.]

2. *mṛiś*, k, k, k, (at the end of comps.) one who strokes or touches, a stroker, (see Gram. 181.)

3. *mṛiśhā*, as, ā, am (for 1. and 3. see under rts. 1. *mṛij* and 3. *mṛiśh*), touched, stroked, rubbed, handled; considered, reflected upon, deliberated.

4. *mṛiśhī*, is, f. (for 1. and 3. see p. 792, col. 1, and this page, col. 2), touching, stroking, contact.

मृशय *mṛiśaya* for *mṛiśaya*, q. v.

मृश् 1. *mṛiś* (often confounded with rt. 1. *mṛiś*), cl. 4. P. A. *mṛiśhyati*, -te (rarely cl. 1. P. A. *marshati*, -te), *mamarsha*, *mamṛiśhe*, *marshishyati*, -te, *amarshīt* (ep. *amṛiśhat*), *amarshīṣṭa*, *marshitum*, to bear, endure, suffer; to permit, let, allow; to bear patiently, (*mūhūrtam mṛiśhyatām*, have patience for a moment); to forget, let slip (from the mind), neglect; to pardon, forgive, excuse; cl. 10. P. A. or Caus. *marshayati*, -te (according to Vopa-deva also *mṛiśhayati*, -te), -yitum, Aor. *amṛiśhat* or *amamarshat*, *amṛiśhata* or *amamarshata*, to bear, suffer; to endure, tolerate, allow, put up with; to forgive, excuse, pardon; [cf. Goth. *marzjan*; Old Germ. *marzjan*; Angl. Sax. *myrran*.]

2. *mṛiśh*, t, f, t, (at the end of comps.) one who bears or endures, bearing, (see Gram. 181.)

Mṛiśhā, ind. (probably an old inst. fr. a form *mṛiśha*, and perhaps meaning originally 'with forgetfulness'), in vain, to no purpose, uselessly; wrongly, incorrectly, falsely, untruly, untruthfully, lyingly, feignedly, (sometimes used like a substantive, e.g. *varjaniyam mṛiśhā budhaiḥ*, untruthfulness is to be avoided by the wise); *mṛiśhā kṛi*, to act falsely, feign; *Mṛiśhā*, as 'Untruth,' is personified as the wife of A-dharma. — *Mṛiśhā-jñāna*, am, n. false or spurious knowledge, ignorance, folly. — *Mṛiśhā-tra*, am, n. incorrectness, falsity. — *Mṛiśhā-dāna*, am, n. 'false gift,' feigned or insincere promise of a gift. — *Mṛiśhā-dṛiṣṭi*, is, is, i, having a false view or opinion. — *Mṛiśhādhyāyin* ('*śhā-adhī*'), i, m. a species of crane, Ardea Nivea, (compared to a religious hypocrite, hence its names *tāpasa*, *dāmbhika*, *tirtha-sevin*). — *Mṛiśhānuśāsin* ('*śhā-an*'), i, in, i, punishing unjustly. — *Mṛiśhā-bhāṣin*, i, in, i, speaking falsely or untruthfully, a liar. — *Mṛiśhārthaka* ('*śhā-ar*'), as, ā, am, having a false sense or meaning, untrue, absurd; (am), n. an impossibility, absurdity (as a rabbit's horn, &c.). — *Mṛiśhā-vāc*, k, f. an untrue or satirical speech, sarcasm, irony. — *Mṛiśhā-vāda*, as, m. an untrue speech, lie; sarcasm, irony; (as, ā, am), speaking falsely or untruthfully, a liar. — *Mṛiśhā-vādin*, i, in, i, speaking falsely or untruthfully, a liar; (i), m. one who brings forward an unjust or unfounded charge, a false accuser. — *Mṛiśhodya* ('*śhā-ud*'), as, ā, am, speaking untruthfully, lying, a liar; (am), n. untruthfulness, lying.

Mṛiśhāya (fr. *mṛiśhā*), Nom. A. *mṛiśhāyate*, &c., to err, be mistaken, hold a wrong notion or opinion.

Mṛiśhita in *apa-mṛiśhita*, q. v.

मृश् 3. *mṛiś* (connected with rt. 2. *mṛiśh*), cl. 1. P. *marshati*, *mamarsha*, *marshitum*, to sprinkle, pour out.

3. *mṛiśhā*, as, ā, am, sprinkled.

3. *mṛiśhī*, is, f. (for 1. and 2. see under rts. 1. *mṛij* and 1. *mṛiś*), sprinkling.

मृपालक *mṛiśhālaka*, as, m. the mango tree.

मृष्ट *mṛiśṭa*. See under rts. 1. *mṛij*, 1. *mṛiś*, and 3. *mṛiśh*.

मृ *mṛi* (connected with rts. *mṛi* and *mṛij*), cl. 9. P. *mṛiñāti*, *mamāra*, *marishyati*, *amāṛit*, *martum*, Ved. to bruise, smash, crush, break; kill, hurt, injure.

Mārpa, as, ā, am, crushed, broken; = 2. *mūta*, bound; [cf. rt. *murv*.]

मे me, cl. 1. A. *mayate*, *mame*, *māsyate*, *māsta*, *mātum*, to change, exchange, barter; Caus. *māpayati*, -yitum, to cross over, (nephews fr. rt. 3. *mā*): Desid. *mātsate*: Intens. *memiyate*, *māmēti*, *māmāti*; [cf. Gr. *ἀ-μείβ-ω*, *ἀμείβ-ο-μαι*, *ἀ-μείβ-ο-σθαι*, *παρ-ἀμείβ-ειν*, *ἀμειβί*, *μει-το-σ*: Lat. *me-a-re*, *mov-e-o*, *mō-tu-s*, *mō-tio*, *mō-men-tu-m*, *mu-ta-re*, *mū-tu-r-s*, *communis*, *munus*: Goth. *maithms*, *maidjan*, *ga-mains*: Angl. Sax.

madhm, *mæne*, *man*, *ge-mæne*: Slav. *me-na*, 'change'; Lith. *mai-na-s*, 'exchange'; *maing-ti*, 'to change, exchange'.]

Māpayāna, as, ā, am (fr. the Caus.), crossing over (fr. rt. 3. *mā*?).

मेक *mekā*, as, m. (probably onomatopoeic), a goat.

मेकल *mekala*, as, m., N. of a mountain; (ās), m. pl., N. of a people, (also wrongly read *melaka*); (ā), f., N. of a river (= *mekala-kanyakā*). — *Mekala-kanyakā* or *mekala-kanyā*, f. 'daughter of Mekala,' an epithet of the Narmadā river. — *Mekalakanyakā-taṭa*, N. of a district. — *Mekalādri* ('*la-ad*'), is, m. the Mekala mountain. — *Mekalādri-jā*, f. 'sprung from the Mekala mountain,' an epithet of the Narmadā river.

मेक्षण *mekshaṇa*, am, n. (fr. *miksh*), Ved. a wooden stick or spoon for stirring up the Caru or taking small portions from it.

मेखला *mekhalā*, f. a girdle, belt, waist-belt, (in one or two instances as or am, m. or n.); the zone of a woman; the triple zone worn by the first three classes, (according to Manu II. 42. that of a Brāhman ought to be of *mūñja*, that of a Kshatriya of *mūrcā*, that of the Vaiśya of *śana* or hemp); the girth of a horse; a band or fillet; anything girding or surrounding [cf. *sāgara-m*]; a sword-belt, baldric; a sword-knot or string fastened to the hilt; the place of the girdle, the hips; the cords or lines drawn round an altar, or on the four sides of the hole in which sacrificial fire is offered; the edge or slope of a mountain [cf. *nī-tamba*]; Hemionitis Cordifolia; N. of a place; of a woman; of the Narmadā river, [cf. *mekalā*]. — *Mekhalakanyakā* = *mekala-kanyakā*, q. v. — *Mekhalā-pada*, am, n. the place of the girdle, the hips. — *Mekhalā-bandha*, as, m. investiture with the girdle; the rites connected with such investiture. — *Mekhalā-vat*, ān, at, at, Ved. having a girdle or belt, wearing a fillet. — *Mekhalā-vin*, i, in, i, Ved. wearing a girdle. — *Mekhalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to put on a girdle, to put on the sacrificial string.

Mekhalā, as, m. 'having a girdle,' epithet of Śiva; (according to a Scholiast = *mekhalayājñan-kṛita*.)

Mekhalika, as, ā, am, wearing a girdle.

Mekhalin, i, in, i, wearing a girdle; (i), m. an epithet of Śiva; a Brāhmanical student or youth who, previous to his marriage, wears a girdle suited to his caste, Brahma-čārin.

मेघ *megh* = rt. *migh*.

Megha, as, m. a cloud, (*kāla-m*°, a black cloud); cloudy weather; a mass, multitude; a fragrant grass, Cyperus Rotundus; N. of one of the six Rāgas or musical scales; of a Rākshasa; of the father of the fifth Arhat of the present Aśva-sarpinī; of a poet, (also read *meā*); of a mountain; (am), n. talc; [cf. Gr. *ὀ-μύχ-λη*; Goth. *milh-ma*, 'a cloud'; Lith. *mig-la*, 'a mist'.] — *Megha-kapha*, as, m. 'cloud-phlegm,' hail. — *Megha-karṇā*, f, N. of one of the Mātṛis attending on Skanda. — *Megha-kāla*, m. 'cloud-time,' the rainy season. — *Megha-kūḷā-bhigarijiteśvara* ('*ta-abh*°, *ta-iś*°), as, m., N. of a Bodhi-sattva. — *Megha-gambhīra*, as, ā, am, deep as (the rumbling of) a cloud. — *Megha-garjana*, am, n. 'cloud-rumbling,' thundering, thunder. — *Megha-giri*, is, m., N. of a mountain. — *Meghan-kara*, as, i, am, 'cloud-making,' producing clouds. — *Megha-čintaka*, as, m. 'anxious for clouds,' the Čātaka bird (supposed to drink only rain-water, and therefore naturally eager for rainy weather). — *Megha-ja*, as, ā, am, 'cloud-born,' coming from the clouds; (as), m. a large pearl. — *Megha-jāla*, am, n. 'cloud-collection,' a mass of clouds, thick clouds; talc. — *Megha-jivaka* or *megha-jivana*, as, m. 'living on clouds,' the Čātaka bird. — *Megha-jyotis*, is, n. (according to

methikā.—*Methi-shṭha*, as, ā, am, Ved. standing t the post to which cattle are bound.

Methikā or **methinī**, f. a sort of grass, *Trigonella* (œnium Græcum).

मेद् *med* = rt. 1. *mid*, q. v.

मेद *meda*, as, m. (fr. rt. 2. *mid*), fat (= *medas* below); a species of plant (= *alambushā*); particular mixed caste (the son of a Vaideha by a *śarīvara* female); N. of a serpent-demon; (*ā*), f. root resembling ginger (said to be one of the eight principal medicines, used especially in cases of fever and consumption); (*i*), f., see *Gaṇa Gaurādi* o Pān. IV. 1, 41. — **Meda-ja**, as, m. a species of bellium (= *bhūmija-guggulu*). — **Meda-pāta**, N. of a place. — **Meda-pātha**, as, m., N. of a branch of the Vatsa family. — **Meda-bhilla**, as, m., N. of a degraded tribe. — **Meda-śiras**, ās, m., N. of a king. — **Medodbbharā** ('*da-ud*'), f. = *medū* above. — **Medakta**, as, m. spirituous liquor used for distillation.

Medana, am, n., Ved. the act of fattening.

Medas, as, n. fat, marrow, lymph (as one of the even Dhātus or constituent elements of the body, and supposed to be a serous or adipose secretion that spreads amongst the muscular or fleshy fibres, performing the same functions to the flesh that the marrow of the bones performs to them; in Hindū physiology its proper seat is said to be the abdomen); vigour, energy (Ved.); corpulence; excessive fatness, morbid or unnatural corpulence (= *meda-dosha*); a mystical term for the letter *v*; [cf. perhaps Gr. *μῆδος* for *μεδωτός*; Lat. *medulla* for *medulla* or *medulla*.] — **Medaḥ-puṭha** or **medaḥ-puṭhaka**, as, m. the fat-tailed sheep. — **Medaḥ-sāra**, as, ā, m. one in whom the Dhātu fat predominates; (*ā*), = *medā*. — **Medas-krit**, t, n. 'fat-producing,' the body, flesh. — **Medas-tejas**, as, n. 'strength of the Medas,' bone. — **Medas-piṇḍa**, as, m. a lump of fat. — **Medas-rat**, ān, āti, at, Ved. possessed of fat, at. — **Medas-rin**, ī, inī, ī, 'having Medas,' corpulent, fat; robust, stout, strong. — **Medo-gaṇḍa**, as, m., Ved. a kind of fatty excrescence. — **Medo-granthi**, īs, n. a lump or knot of fat, a fatty tumor. — **Medo-ja**, m, n. 'produced by Medas,' bone. — **Medo-lharā**, ā, a membrane in the abdomen containing the fat, the omentum. — **Medo-rbuda**, am, n. a fatty tumor attended with pain. — **Medo-rati**, f. = *medū*. — **Medo-raka**, am, n. (in anatomy) a vessel conveying fat, a lymphatic. — **Medo-ridhhi**, īs, f. increase of fat, corpulence; enlargement of the scrotum.

Medin, ī, inī, ī, Ved. associated with another as friend or companion [cf. *mitra*]; a partner, confederate, ally; (Śāy.) having Medas, possessing vigour or energy, = *medasā yukta* = *balavat*; (*inī*), f. the earth, land, soil, ground, landed property; pot, place [cf. *yuddha-m*]; Gmelina Arborea; = *medā*, q. v.; N. of a lexicon; (sometimes in comp. pelt *medini*). — **Medini-kosha**, N. of a lexicon. — **Medini-ja**, as, m., Ved. 'earth-born,' the planet Mars. — **Medini-drava**, as, m. dust. — **Medini-pati**, īs, m. 'lord of the earth or of the country,' a prince, king. — **Mediniśa** ('*nī-īśa*'), as, m. 'lord of the earth or of the country,' a prince, king; (*am*), n., cil. *tantra*, N. of a Tantra.

Medura, as, ā, am, fat; smooth, soft, bland, unctuous; thick, dense; (with inst. or at the end of a comp.) thick with, as thick as, full of, covered with. — **Medurita**, as, ā, am, thick, thickened, made dense; unctuous.

Medya, as, ā, am, fat; thick, consistent, (opposed to *drava*.)

मेदिनी *medinī*, f. See under *medin* above.

मेदुर *medura*. See above.

मेध *medh* (= rts. *midh*, *mith*), cl. 1. P. A. *medhati*, -te, &c., to meet, associate, accompany; to hurt, kill, immolate; to revile; to

understand; Caus. *medhayati*, -yitum, to cause to understand.

Medha, as, ā, am, one who kills or immolates; (*as*), m. (also am, n. in Ved.), the juice of meat, broth, nourishing or strengthening drink (Ved.); marrow (especially of the sacrificial victim), sap, pith, essence (Ved.); a sacrificial animal, victim; an animal sacrifice; an offering, oblation, sacrifice in general; N. of the reputed author of *Vājasaneyi-saṃhitā*, 33, 92; N. of a son of *Priya-vrata*; see *Gaṇa Paṇḍi* to Pān. III. 1, 134; (*ā*), f. vitality, strength, vigour, power, ability (Ved.); mental vigour or power, understanding, intelligence, intellect, prudence, wisdom; retentiveness, memory; Intelligence personified as the wife of *Dharma* and daughter of *Dakṣha*; a form of *Dāksāyāni* in *Kāśmīra*; a form of *Sarasvatī*; a symbolical expression for the letter *dh*; (according to native authorities also) a sacrifice; (according to Naigh. II. 10) = *dhana*; (*ās*), f. pl. the products of the understanding, ideas, perceptions, thoughts, opinions. — **Medha-ja**, as, m. 'sacrifice-born,' an epithet of *Vishnu*. — **Medha-pati**, īs, m., Ved. 'lord of sacrifice,' *Rudra*. — **Medha-sāti**, īs, f., Ved. (perhaps) expression of devotion, service or worship of the gods; (according to Śāy.) the receiving or giving of the oblation. — **Medhā-kāra**, as, ā, am, Ved. inspiring mental power, causing intelligence, bestowing wisdom. — **Medhā-krit**, t, t, t, causing mental power or intelligence; (*t*), m. a species of culinary plant (= *sitāvara*). — **Medhā-ākra**, as, m., N. of a king. — **Medhā-janana**, as, ī, am, productive of wisdom; (Ved.) N. of a rite (and of its appropriate sacred text) for producing mental and bodily strength in a new-born child or in a youth. — **Medhā-jit**, t, m. an epithet of *Kātyāyana*. — **Medhātithi** ('*dhā-at*'), īs, m., N. of a *Kāṇva* (author of the hymns *Ṛg-veda* I. 12–23, VIII. 1, &c.; cf. *medhyātithi*); of the father of *Kāṇva*; of a son of *Manu Svāyambhuva*; of one of the seven sages under *Manu Sāvārṇa*; of a son of *Priya-vrata*; of a lawyer or commentator on the *Mānava-dharma-śāstra*; of a river; a parrot [cf. *medhā-rin*]. — **Medhā-rudra**, as, m. an epithet of *Kālidāsa*. — **Medhā-rat**, ān, āti, at, possessing wisdom, intelligent, wise; (*ati*), f. a species of plant (= *mahā-jyotiṣmatī*); a proper N. — **Medhā-vara**, as, m. a proper N. — **Medhā-vī-tā**, f. cleverness, prudence, judiciousness. — **Medhā-rin**, ī, inī, ī, possessed of mental power, intelligent, intellectual, wise, judicious, endowed with sound judgment, having a good memory; (*t*), m. a learned man, sage, teacher, Pandit; a parrot [cf. *medhātithi*]; an intoxicating beverage, (in this sense perhaps an error for *mādhavi*); N. of a *Brahman*; of a king (son of *Su-naya* and father of *Nṛpaṇ-jaya*); of a son of *Bhavya* and of a *Varsha* named after him; an epithet of *Yyādi*; (*inī*), f. epithet of the wife of *Brahmā*. — **Medhā-sūkta**, am, n. epithet of a particular Vedic hymn.

Medhayu, us, us, u, Ved. full of sap or marrow, strong, powerful; (Śāy.) = *sangrāmedhū*, eager for war, or = *yajña-kramaṇeṣṭhu*.

Medhas, as, n. = *medha*, a sacrifice (Ved.); (*ās*), m., N. of a son of *Manu Svāyambhuva*; of a son of *Priya-vrata*; (*ās*, ās, as), at the end of an adj. comp. = *medhā*, intelligence, knowledge, understanding (e. g. *ātma-medhas*, knowing or understanding the Supreme Spirit); [cf. *alpa-m*, *dur-m*.]

Medhasa, as, m. a proper N.

Medhā. See under *medha* above.

Medhāra, as, ā, am (fr. *medhā*), Ved. wise, intelligent, clever.

Medhishṭha, as, ā, am (superl. of *medhā-rin*), wisest, most intelligent.

Medhīyas, ān, āsī, as (compar. of *medhā-rin*), wiser, more intelligent.

Medhya, as, ā, am (fr. *medha*), full of sap, vigorous, mighty (Ved.); fresh, uninjured (Ved.); belonging to a sacrifice; fit for a sacrifice or oblation, free from blemish (as a victim); clean, purified, pure (not defiling by contact or by being eaten); = *me-*

dhira, wise, intelligent, (in this sense fr. *medhā*; according to Pān. = *medhāyām bhavaḥ*; = *medhām arhati*). — **Medhya-tama**, as, ā, am, most pure, purest. — **Medhya-tara**, as, ā, am, more pure, purer. — **Medhya-tā**, f. or *medhya-tea*, am, n. purity, (especially) ceremonial purity. — **Medhyamandira**, as, m., N. of an author. — **Medhyamaya**, as, ī, am, consisting of pure matter. — **Medhyātithi** ('*ya-at*'), īs, m., N. of a *Rishi* (a *Kāṇva* and author of *Ṛg-veda* VIII. 1, 3–29, IX. 41–43).

मेधि *medhi*, *medhī*. See *methi*, p. 794, col. 3.

मेना *menā*, f. a woman (Ved.); the female of any animal (Ved.); speech, = *vāc* (Ved.); (according to *Mādhava*) the sound of thunder; (according to Śāy.) N. of the daughter of *Vṛiṣaṇ-aśva* (the latter being sometimes called *Mena*); N. of an *Apsaras* (wife of *Hima-vat* and mother of *Pārvaṭi*); of a river. — **Menā-jā**, f. 'daughter of *Menā*,' *Pārvaṭi*. — **Menā-dhara**, as, m. 'husband of *Menā*,' *Hima-vat*.

Menakā, f., N. of the daughter of *Vṛiṣaṇ-aśva*; of an *Apsaras* (wife of *Hima-vat*). — **Menakātma-jā** ('*kā-āt*'), f. 'daughter of *Menakā*,' *Pārvaṭi*. — **Menakā-prāṇeśa**, as, m. 'husband of *Menakā*,' *Hima-vat*. — **Menakā-hita**, am, n., N. of a *Rāsaka* or kind of drama.

Meni, īs, f., Ved. a missile weapon, a thunderbolt; a various reading for *menā*, speech (*Naighaṇṭuka* I. 11).

Menilā, f., N. of a princess.

Menula, as, m. a proper N.

मेनाद *me-nāda*, as, ā, am, making the sound *me*; (*as*), m. a goat; a cat; a peacock.

मेनि *meni*. See above.

मेन्थिका *mendhikā* or *mendhī*, f. a plant, *Lawsonia Alba* (a reddish dye is extracted from its leaves, used for staining the palms of the hands, the tips and nails of the fingers, and the soles of the feet).

मेप् *mep*, cl. 1. P. *mepati*, *mepitum*, to go, move; to worship (?).

मेब् *meb* (= rt. *mev*), cl. 1. A. *mebate*, *mebitum*, to worship, serve.

मेम *mema*, (with Buddhists) a particular high number.

मेमिष *memisha*, as, ā, am (fr. Intens. of rt. 1. *mish*), Ved. in *ati-m*, opening the eyes wide, staring.

मेय *meya*, as, ā, am (fr. rt. 3. *mā*), to be measured, measurable, to be spanned [cf. *mushṭi-m*]; capable of being estimated, discernible.

मेरक *meraka*, as, m., N. of an enemy of *Vishnu*; a seat covered with bark.

मेरु *meru*, us, m. (in *Uṇādi-s* IV. 101, said to be fr. rt. 1. *mī*), N. of a fabulous mountain regarded as the Olympus of Hindū mythology, (it is said to form the central point of *Jambu-dvīpa*, all the planets revolving round it, and is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different *Dvīpas*; its height is said to be 84,000 *Yojanas*, 16,000 of which are below the surface of the earth; its shape is variously described, as square, conical, spherical, or spiral, and its four faces are variously coloured, being white towards the east, yellow to the south, black to the west, and red to the north; the river *Ganges* falls from heaven on its summit, and flows thence to the surrounding worlds in four streams; the regents of the four points of the compass occupy the corresponding faces of the mountain, the whole of which consists of gold and gems; its summit is the residence of *Brahmā*, and a place of meeting for the gods, *Rishis*, *Gandharvas*, &c.; when not regarded as a fabulous mountain, it appears to mean the

highland of Tartary north of the Himālaya); the central or most prominent bead in a rosary, large middle gem of a necklace; the most prominent finger-joint in certain positions of the fingers; N. of a Cakra-vartin; of a person mentioned in Rājatarāṅgi VIII. 1418; epithet of a particular kind of temple; N. of the palace of Gāndhārī, one of the wives of Kṛishṇa; (*us*), f., N. of the wife of Nābhi and mother of Rishabha. — *Meru-kalpa*, *as*, m., N. of a Buddha. — *Meru-kūṭa*, *as*, *am*, m., n. the summit of Meru; (*as*), m., N. of a Buddha. — *Meru-tantra*, *am*, n., N. of a Tantra. — *Meru-tunga*, *as*, m., N. of a Jaina. — *Meru-duhitṛī*, *tā*, f. the daughter of Meru. — *Meru-dṛiṣṭvan*, *ā*, *ā* or *ari*, *a*, one who has seen or visited Meru. — *Meru-devī*, *f*, N. of a daughter of Meru (wife of Nābhi and mother of Rishabha, who was an incarnation of Viṣṇu). — *Meru-dhāman*, *ā*, m. 'having Meru for a habitation', an epithet of Śiva. — *Meru-dhvaṇa*, *as*, m., N. of a king. — *Meru-nanda*, *as*, m., N. of a son of Śva-rotis. — *Meru-parvata*, *as*, m. the mountain Meru. — *Meru-putrī*, *f*, a daughter of Meru. — *Meru-prishtha*, *am*, n. the summit of Meru; heaven, the sky. — *Meru-prabha*, *as*, *ā*, *am*, resembling Meru; shining like Meru. — *Meru-prabha-vana*, *am*, n., N. of a forest. — *Meru-prastāru*, *as*, m. a term for a representation of all the possible combinations of a metre having a fancied resemblance to mount Meru. — *Meru-bala-pramardin*, *i*, m., N. of a king of the Yakshas. — *Meru-bhūta*, *ās*, m. pl., N. of a people. — *Meru-mandara*, *as*, m., N. of a mountain. — *Meru-mahibhṛit*, *t*, m. mount Meru. — *Meru-yantra*, *am*, n. (in mathematics) a figure shaped like a spindle. — *Meru-vardhana*, *as*, *am*, a proper N. — *Meru-varsha*, *am*, n., N. of a Varsha. — *Meru-vraja*, *am*, n., N. of a city. — *Meru-śikhara-dhara-kumāra-bhūta*, *as*, m., N. of a Bodhi-sattva. — *Meru-śrī-garbha*, *as*, m., N. of a Bodhi-sattva. — *Meru-sāvārṇa*, *as*, or *meru-sāvāri*, *is*, m. a general N. for the last four of the fourteen Manus. — *Meru-susanbhava*, *as*, m., N. of a king of the Kum-bhāyās. — *Meru-adri-karikā*, *f*. 'having the Meru mountain for a seed-vessel', the earth. — *Meruka*, *as*, m. fragrant resin, incense; N. of a district in the north-east of Madhya-deśa.

मेरु *meruṭū*, (with Buddhists) a particular high number.
Merudu, (with Buddhists) a particular high number.

मेरुदा *meruṇḍā*, *f*. a particular goddess, (probably incorrect for *bheruṇḍā*.)

मेल *mela*, *as*, *ā*, m. f. (fr. rt. *mil*), meeting, coming together, union, intercourse; an assembly, company, society; (in modern dialects) a large concourse of people collected at stated periods for religious or commercial purposes; a fair; (*ā*), *f*. a musical scale; (with Buddhists) a particular high number; any black substance used for writing, ink-powder, ink, (in this and the following senses probably connected with Gr. *μέλας*); antimony, eyec-salve; the indigo plant. — *Melā-nanda*, *as*, *ā*, m. f. an ink-bottle; [cf. *melā-mandā* below]. — *Melā-nandāya*, Nom. A. *melānandāyate*, &c., to become an ink-bottle. — *Melāndhu*, *us*, *f*. (? m.) or *melāndhuka* (*lā-ue*), *us*, *am*, an ink-bottle. — *Melā-mandā*, *f*. an ink-bottle. — *Melāmbu*, *us*, *am*, an ink-bottle; (probably for *melāndhu*.)

Melaka, *as*, m. meeting, union, coming together, intercourse; a congress, assembly, a company [cf. *nātaka-ni*]; *melakam kṛi*, to assemble together; *graha-melaka*, a conjunction of the planets. — *Melaka-lavaṇa*, *am*, n. a kind of salt (= *nṛittikā-lavaṇa*; cf. *kṣhāra-melaka*, *kṣhāra-mṛittikā*).

Melana, *am*, n. the act of meeting, union, coming together, junction, assembling, associating with; an encounter; mixing with, mixture; adding to.

Melayat, *an*, *anti*, *at* (fr. the Caus.), causing to be mixed or added to, mixing, adding.

Melāpaka, *as*, m. (fr. the Caus.), uniting, bringing together; conjunction (of planets).

Melāyana, *am*, n. mixing together, combination. — *Melu* and *meluda*, (with Buddhists) a particular high number.

मेव *mev* (= rts. *mlev*, *meb*), cl. 1. A. *mevate*, *mevīum*, to worship, serve.

मेवाड *mevāḍa*, *as*, m., N. of a man.

मेवार्य *mevārya* for *metārya*, *q*. v.

मेशिका *meśikā* in *kāla-m*^o, *q*. v.

मेशी *meśī*, *f*, Ved. epithet of water in a particular formula, (also read *meśhī*.)

मेष *mesha*, *as*, m. (fr. rt. 2. *nish*; according to some fr. rt. 1. *nish*), a ram, wether, sheep, (in Ved. applied also to a fleece or anything woolen); the sign of the zodiac Aries, or the first arc of 30° in a circle; a kind of drug; a species of plant [cf. *mesha-kusuma*, *mesha-pushpā*]; N. of a demon said to possess children; (*ā*), *f*. a kind of cardamoms; (*i*), *f*. an ewe; Nardostachys Jatamansi; Dalbergia Ougeinensis; [cf. *kāla-m*^o]. — *Mesha-kambala*, *as*, m. a sheep's fleece or woollen dress serving for an outer garment, a woollen rug or blanket. — *Mesha-kusuma*, *as*, m. Cassia Tora; [cf. *mesha-kṣhī-kusuma*]. — *Mesha-pāla* or *mesha-pālaka*, *as*, m. a shepherd. — *Mesha-pushpā*, *f*. a species of plant. — *Mesha-māṇsa*, *am*, n. the flesh of sheep, mutton. — *Mesha-gūṭha*, *am*, n. a flock of sheep. — *Mesha-lōcana*, *as*, m. Cassia Tora. — *Mesha-vallī*, *f*. Odina Pinnata. — *Mesha-rāṭhī*, *i*, *ini*, *i*, riding on a ram; (*ini*), *f*, N. of one of the Mātṛis attending on Skandā, (also read *megha-vāhini*). — *Mesha-vishāyikā*, *f*. = *mesha-sṛṅgī*, *q*. v. — *Mesha-sṛṅga*, *as*, m. a species of tree (enumerated among the *drumāṇām rājānah*); a species of poisonous plant; (*i*), *f*. Odina Pinnata. — *Mesha-hrit*, *t*, m., N. of a son of Garuḍa, (also read *megha-kṛit*). — *Mesha-kṣhī-kusuma* (*śha-ak*^o), *as*, m. Cassia Tora. — *Meshaṇḍa* (*śha-an*), *as*, m. 'having ram's testicles', an epithet of Indra. — *Meshāntri* (*śha-an*), *f*. a species of plant (= *ajāntri*, *chagalāntri*). — *Meshālu* (*śha-ālu*), *us*, m. a species of plant (= *varvārā*). — *Meshāhvaya* (*śha-āh*), *as*, m. Cassia Tora.

Meshaka, *as*, m. a species of vegetable, = *jiva-sāka*; (*ikā*), *f*. an ewe; [cf. *kāla-meshikā*]. — *Meshāya*, Nom. A. *meshāyate*, &c., to act like a goat.

Meshāyita, *as*, *ā*, *am*, acting like a ram or goat.

मेयूष *meshūrāṇa*, *am*, n. (a word borrowed fr. the Gr. *μεσούρημα*), epithet of the tenth astrological house.

मेह *meha*, *as*, m. (according to some also) *am*, n. (fr. rt. 1. *nish*), making water; urine, (*me-haṇ kṛi*, to make water; *a-meha*, retention of urine); urinary disease, excessive flow of urine, diabetes; a ram (= *mesha*); a goat; [cf. Gr. *μειρός*]. — *Meha-gñhi*, *f*. 'curing diabetes', Indian saffron. — *Meha-hāṭa*, N. of a place; [cf. *meha-pāṭa*]. — *Mehat*, *an*, *anti*, *at*, urinating, passing urine. — *Mehatnū*, *us*, *f*, Ved. N. of a river.

Mehana, *am*, n. the act of passing urine; membrum virile, the penis; the urinary duct; urine; (*as*), m. a species of tree, = *mushkaka*; (*ā*), *f*. (according to some) = *mahilā*, *q*. v.

Mehana, ind., Ved. (lit. in streams), abundantly. — *Mehana-vat*, *ān*, *ati*, *at*, Ved. bestowing abundantly.

Mehin, *i*, *ini*, *i*, (at the end of comps.) making water; suffering from a particular urinary disease.

मैघ *maigha*. See p. 794, col. 3.

मैत्र *maitra*, *as*, *i*, *am* (fr. 1. *maitra*), coming or derived from a friend, given by a friend, of or belonging to a friend; friendly, amicable, well-disposed, kind, benevolent, affectionate; of or belonging

to the god Mitra, *q*. v.; (*as*), m. 'a friend to all creatures', a Brāhman who has arrived at the highest state of human perfection; a particular mixed caste or degraded tribe (the offspring of an outcast Vaiśya, Manu X. 23; cf. *maitreyaka*); scil. *sandhi*, an alliance grounded on good-will; epithet of the twelfth astrological Yoga; the anus, fundament; a man's N. much used in grammatical examples [cf. *Caitra* and the Latin *Caius*]; N. of a preceptor; (*i*), *f*. (according to native authorities *f*. of *maitrya*), friendship, friendliness, good-will, (in the Buddhist system) universal charity, love; friendship for, good-will towards (with loc.); association, intimate connection, union, contact; Benevolence personified (daughter of Dakṣa and wife of Dharmā); the Nakṣatra Anu-rādhā; (*am*), n. friendship; the Nakṣatra Anu-rādhā presided over by Mitra; a prayer addressed to Mitra early in the morning; evacuation of excrement presided over by Mitra, (*maitraṁ kṛi*, to discharge excrement, see Manu IV. 152); N. of a Sūtra work; (in Ved. said to be) = 1. *mītra*, a friend. — *Maitra-kanyaka*, *as*, m. a proper N. — *Maitra-tā*, *f*. friendship, friendliness, benevolence, kindness. — *Maitra-bha*, *am*, n., N. of the Nakṣatra Anu-rādhā. — *Maitra-sākhā*, *f*, N. of a school. — *Maitra-sūtra*, *am*, n., N. of a Sūtra work. — *Maitrākṣha-jyotika* (*ra-ak*^o), *as*, m., N. of a particular class of evil beings or demons who feed on purulent carcasses (Manu XII. 72). — *Maitri-nātha*, *as*, m., N. of an author. — *Maitri-pūra*, *as*, *ā*, *am*, preceded by friendship. — *Maitri-bala*, *as*, *ā*, *am*, whose strength is benevolence; (*as*), m. epithet of a Buddha; N. of a king (regarded as an incarnation of Śākya-muni). — *Maitri-bhāva*, *as*, m. state of friendliness, friendship.

Maitraka, *am*, n. friendship.

Maitravardhaka (fr. *maitra*-*vardha*; also read *maitravardhaka*, fr. *mītra*-*vardhā*), see Gaṇa Dhūmādi to Pāp. IV. 2, 127.

Maitrābārhaspatya, Ved. belonging or pertaining to Mitra and Bṛihas-pati.

Maitrāyaṇa, *am*, n. (fr. *maitra* + *ayana*), benevolence; (*as*), m. a patronymic, see Gaṇa Naḍādi to Pāp. IV. 1, 89, (in this sense fr. 1. *mītra*); N. of the author of a Gṛiḥya-sūtra; (*ās*), m. pl., N. of a school (named after Maitri); (*i*), *f*, N. of the mother of Pṛṇṇa; of a female teacher. — *Maitrāyaṇa-grīhya-paddhati*, *is*, *f*, N. of a work by Prathama-purusha on the sixteen Saṅskāras.

Maitrāyānaka, see Gaṇa Arīhaṇādi to Pāp. IV. 2, 80.

Maitrāyaṇi or *maitrāyaṇi*, N. of an Upanishad. *Maitrāyaṇi*, *ās*, m. pl., N. of a school. — *Maitrāyaṇi-pariśiṣṭa*, *am*, n., N. of a work.

Maitrāyaṇa, *as*, m. a patronymic. — *Maitrāvārūya*, *as*, *i*, *am*, Ved. descended or derived from Mitra and Varuṇa, or of belonging to them; (*as*), m. a patronymic (see Rīg-veda VII. 33, 11); of Agastya; of Vālmīki; epithet of one of the officiating priests (the first assistant of the Hotṛi, who was also called Pra-śāstri; cf. *kokila-m*^o). — *Maitrāvārūya-śruti*, *is*, *f*, N. of a work. — *Maitrāvārūṇi*, *is*, m. the son of Mitra and Varuṇa, a patronymic of Mānya or Agastya; of Vasiṣṭha; of Vālmīki.

Maitrāvārūṇya, *as*, *ā*, *am*, Ved. relating to the Maitrāvārūṇa Rītvi; (*am*), n. the office of the preceding.

Maitri, *is*, m., Ved., N. of a teacher (from whom the Maitry-upanishad derives its title).

Maitrika, *am*, n. (fr. 1. *mītra* or *maitra*), a friendly office, (used at the end of an adj. comp.)

Maitrin, *i*, *iqi*, *i* (fr. *maitra*), friendly, benevolent, a friend.

Maitreya, *as*, *i*, *am* (fr. *maitri*), friendly, relating to a friend, benevolent; (*as*), m. (fr. *mītraya*), a patronymic of Kaushārava; of Glāva, (according to a Scholiast a metronymic fr. *mītrā*); N. of a Bodhi-sattva and future Buddha; of the Vidyāshaka in the Mṛīcī-chakāṭikā; of a grammarian (= *maitreya-rakṣhita*); a particular mixed caste,

= *maitreyaka*; (i), f., N. of an Upanishad (probably as composed by Maitri); of the wife of Yājñalkya; of certain other women. — *Maitreya-rakshita*, as, m., N. of a grammarian. — *Maitreya-ana*, am, n., N. of a forest. — *Maitreya-sūtra*, m, n., N. of a Sūtra work.

Maitreyaka, as, m., N. of a particular mixed caste or degraded tribe (the offspring of a Vaideha with an Ayogavī, whose business is to praise ret men and announce the dawn by ringing a bell, Manu X. 33); (ikā), f. descent from Mitrāyu; contest between friends or allies (= *mitra-yudha*).

Maitrya, am, n. friendship.

मैथिल *maithila*, as, ī, am, relating or belonging to Mithilā; (as), m. a king of Mithilā; (is), m. pl. the people of Mithilā; (i), f. an epithet of Sītā (daughter of Janaka, king of Mithilā). — *Maitrila-vācas-pati*, is, m. a proper N.

Maithilika, ās, m. pl. the inhabitants of Mithilā.

Maithileya, as, m. a metronymic from Maithilī.

मैथुन *maithuna*, as, ī, am (fr. *mithuna*),

aired, coupled, forming a pair or one of each sex; united by marriage; relating or belonging to copulation, (*maithunam vāsas*, a garment worn during sexual intercourse); entered into (as a marriage) or the sake of cohabitation; (am), n. copulation, sexual intercourse or connection; union, connection; marriage, matrimony, (at the end of an āj. comp. *maithuna* forms its fem. in ā.) — *Maituna-gata*, as, ā, am, engaged in copulation. — *Maithuna-jvara*, as, m. the excitement of sexual passion. — *Maithuna-dharmin*, ī, inī, i, cohabiting, copulating. — *Maithuna-vairāgya*, am, n. abstinence on sexual indulgence. — *Maithuni-bhāva*, as, m. r. *maithuni-bhū*, copulation, sexual union.

Maithunika (at the end of a comp.) = *maithunin*.

Maithunikā, f. union by marriage.

Maithunin, ī, inī, i, having sexual intercourse, sexually united; (i), m. one who has had sexual connection with a woman; *Ardea Sibirica*, [cf. *āmīn*.]

Maithunya, as, ā or nī(?), am, proceeding on sexual passion, caused by the desire for sexual union; relating to copulation.

मैधतिथ *maidhātitha*, as, ī, am, Ved. relating to Medhātithi; (am), n., N. of a Sāman.

Maidhāva, as, m. (fr. *medhā-rin*), the son of wise man.

Maidhāvaka, am, n. (fr. *medhā-rin*), intelligence, prudence, wisdom.

Maidhyātitha, am, n. (fr. *medhyātithi*), N. of Sāman.

मैनाक *maināka*, as, m. (fr. *menā*), N. of a mountain (son of Hima-vat by Menā or Menakā, and said to have alone retained his wings when Indra ripped those of the other mountains; according to some this mountain was situated between the southern point of the Indian peninsula and Lankā); N. of a Daitya. — *Maināka-svasrī*, sā, f. 'sister of Maināka,' an epithet of Pārvatī.

मैनाल *maināla* or *mainika*, as, m. (fr. *maina*), a fisher, fisherman.

मैनेय *maineya*, ās, m. pl., N. of a people.

मैन्द *mainda*, as, m., N. of an ape or monkey-demon killed by Kṛṣṇa. — *Mainda-marana*, as, or *mainda-han*, hā, m. 'killer of *mainda*,' an epithet of Viṣṇu or Kṛṣṇa.

मैमत *maimata* and *maimatāyana*, as, and *maimatāyani*, is, m. (fr. *mimata*), patronymics.

मैरव *mairava*, as, ī, am, relating or belonging to mount Meru.

मैरावण *mairāvaṇa*, as, m., N. of an Asura.

मैरेय *maireya*, as, am, m. n. (according to the lexicographers only *am*, n.), a kind of intoxicating drink (extracted from the blossoms of the *Lythrum Fruticosum*, with sugar, &c.).

Maireyaka, as, am, m. n. = *maireya* above;

(ās), m. pl., N. of a mixed caste.

मैलन्द *mailinda*, as, m. a bee.

मैश्रधान्य *maishradhānya*, am, n. (fr. *miśra-dhānya*), a dish prepared by mixing various kinds of grain.

मैहिक *maiḥika*, as, ī, am (fr. *meha*), relating to urinary disease.

मो *mo* (*mā + u*), Ved. and not, nor, not indeed (see under *ī. mā*).

मोक *moka*, am, n. (fr. rt. 2. *muç*), the cast-off skin of an animal [cf. *nir-m*]; (i), f., Ved. night.

Moktava, as, ā, am, to be set free or released or liberated; to be let go or given up or delivered; to be flung or hurled, to be wielded, to be sent (as a missile).

Moktu-kāma, as, ā, am, wishing to let go, desiring to shoot or cast.

Moktri, tā, trī, trī, a releaser, liberator, deliverer, rescuer, saviour; one who pays or discharges (a debt), a payer.

मोक्ष *moksh*, cl. 1. P. A. *mokshati*, -te (more properly to be regarded as an anomalous Desid. fr. rt. 2. *muç*), to set free, liberate; to free one's self from or wish to do so (A.); cl. 10. P. (ep. also A.) *mokshayati* (-gate), -yitum (perhaps to be regarded as a Nom. fr. *moksha* below), to free, set free, set at liberty, liberate, emancipate; to set free from (with abl.); to detach, extract; to loose, untie, undo; to wrest away, wrest from (with abl.); to shed, cause to flow; to cast, hurl, fling.

Mumokshayishu, us, us, u (fr. the Desid.), wishing to set free, desiring to liberate.

Moksha, as, m. emancipation, deliverance, freedom, liberation, escape, release; release from worldly existence, final emancipation, eternal bliss resulting from the soul's final liberation and its exemption from further transmigration; death; epithet of particular sacred hymns conducive to final emancipation; delivery, discharge; the act of loosing, loosening, untying, unbinding, undoing, solving, (*praśna-m*), the settling of a question; acquittance of an obligation; (in astronomy) the liberation of an obscured planet, end of an eclipse, the last contact or separation of the eclipsed and eclipsing bodies; shedding, causing to flow; the act of discharging, casting, flinging, shooting; strewing, scattering; separating, falling off, falling down; a species of tree (= *muskaka*). — *Moksha-kāṅkshin*, ī, inī, i, desirous of liberation or final emancipation. — *Moksha-kriyā-samācāra*, as, ā, am, affording a method for effecting liberation. — *Moksha-jñāna*, am, n. knowledge of the beatitude attained through final emancipation. — *Moksha-tīrtha*, am, n., N. of a Tīrtha. — *Moksha-dā*, f., N. of a female ascetic. — *Moksha-deva*, as, m. an epithet applied to Hiuven-thsang. — *Moksha-dvāra*, am, n. 'gate of emancipation,' an epithet of the sun. — *Moksha-dharma*, as, m. law or rule of emancipation. — *Mokshadharmā-parvan*, a, n. 'section relating to the law or rules of emancipation,' N. of a section of the twelfth book of the Mahā-bhārata, from Adhyāya 174 to the end. — *Mokshadharmārthadipikā* ('*ma-ar*'), f., N. of a commentary on the preceding section of the Mahā-bhārata. — *Moksha-purī*, f. 'city of emancipation,' an epithet of the city of Kāñcī. — *Moksha-bhāṇ*, k, k, k, receiving final emancipation. — *Moksha-mahā-parishad*, t, f. 'great emancipation-assembly,' the great Buddhist general council. — *Moksha-mārga*, as, m. 'path of emancipation,' N. of a Jaina work. — *Mokshalakṣmī-vīlāsa*, as, m., N. of a temple. — *Moksha-val*, ān, atī, at, having final emancipation, con-

nected with eternal bliss. — *Moksha-viṇśaka*, am, n. 'twenty verses on emancipation,' epithet of the verses Hari-vaṇṣa 14348 sqq. — *Moksha-sāstra*, am, n. the doctrine of final emancipation. — *Moksha-sādhana*, am, n. means of emancipation. — *Mokshāntaran-ga* ('*sha-an*'), as, ā, am, nearest or next to final emancipation. — *Mokshopāya* ('*sha-up*'), as, m. means of emancipation; a sage, saint, devotee (?).

Mokshaka, as, ikā, am, (at the end of a comp.) setting at liberty, freeing, delivering, emancipating; (as), m. a species of tree; one who looses or unties or sets free, a deliverer, liberator.

Mokshana, as, ī, am, liberating, emancipating; (am), n. the act of loosing, loosening; emancipation, releasing, rescuing, setting at liberty, liberation; letting go, giving up, resigning, abandoning, deserting; squandering; shedding, causing to flow; [cf. *rakta-m*.]

Mokshaniya, as, ā, am, to be let go or liberated, to be given up or resigned, to be disregarded or neglected, (a-mokshaniya, inevitable).

Mokshamāna, as, ā, am, setting free, liberating.

Mokshayat, an, anti, at, setting free, liberating.

Mokshayitri, tā, trī, trī, one who frees or liberates, a liberator, emancipator.

Mokshāya, Nom. A. *mokshāyate*, -yitum, to become emancipated, tend to emancipation.

Mokshita, as, ā, am, set free, let go, liberated, allowed to be at large.

Mokshin, ī, inī, i, striving after emancipation; emancipated, redeemed.

Mokshya, as, ā, am, to be set free or liberated; to be saved.

मोग *moga*, as, m. the chicken-pox or some similar disease.

मोघ *mogha*, as, ā, am (fr. rt. 1. *muh*), vain, useless, aimless, fruitless, unprofitable, (*amoghatīthi*, a guest who does not come causelessly or uselessly); left, abandoned; idle; (as), m. an enclosure, hedge, fence; (ā), f. the trumpet flower, *Bignonia Suaveolens*; a species of plant, the seeds of which are used as a vermifuge, = *vidanga*; (am), ind. in vain, uselessly. — *Mogha-karman*, ā, ā, a, one whose actions are fruitless or unavailing, observing useless ceremonies. — *Mogha-jñāna*, as, ā, am, one whose knowledge is useless or unavailing, cultivating any but religious wisdom. — *Mogha-tā*, f. vainness, uselessness, aimlessness, erringness, (*a-moghatayā yutam astram*, a weapon endowed with unerringness, Kirātārj. VI. 40); idleness. — *Mogha-pushpā*, f. a barren woman. — *Mogha-hāsin*, ī, inī, i, laughing without any cause or occasion. — *Moghaśa* ('*gha-ās*'), as, ā, am, one whose hopes are vain. — *Moghī-kṛī*, cl. 8. P. -karoti, -kartum, to make vain, render useless, foil, frustrate, baffle, disappoint. — *Moghī-bhū*, cl. 1. P. -bhavati, -bhavitum, to become useless or aimless, be foiled. — *Moghī-bhūta*, as, ā, am, become useless, rendered vain, foiled.

Mogholi, is, m. an enclosure, hedge, fence; [cf. *mogha* above.]

मोच *moçā*, as, m. (fr. rt. 2. *muç*), Moringa *Pterygosperma*; (probably) the plantain tree, *Musa Sapientum*; (ā), f. *Musa Sapientum* (= *kadalī*, *rambhū*); the cotton shrub; the indigo plant; (i), f. *Hingscha Repens* [cf. *hila-moçī*]; (am), n. a plantain, banana (the fruit). — *Moçā-niryāsa* or *moçā-rasa* or *moçā-sāra* or *moçā-srāva*, as, or *moçā-srut*, t, m. the resin of *Gossampinus Ramphii*.

Moçaka, as, ikā, am (fr. Caus. of rt. 2. *muç*), liberating, emancipating; (as), m. a liberator, one who has abandoned all worldly passion and desire, an ascetic, devotee; *Moringa Pterygosperma*; the plantain tree, *Musa Sapientum*; (ikā), f. *Musa Sapientum*.

Moçana, as, ī, am, releasing, freeing from; casting, darting; (i), f. a species of plant, = *kaṇṭa-kāri*; (am), n. the act of releasing, liberating, liberation, emancipation, setting free, loosing, (*riṇa*;

močana, the releasing from a debt, paying a debt for any one; the act of unyoking, unharnessing; letting loose, discharging, emitting. — *Močana-paṭṭaka*, 'clearing-cloth,' a filter.

Močanikā, f. a proper N.

Močanīya, as, ā, am, to be released or set free, to be let loose; to be resigned or given up.

Močayitavya, as, ā, am, to be set free or released, (sometimes with inst. of the thing from which there is release); capable of being set at liberty.

Močayitri, tā, tri, tri, freeing, setting free, releasing.

Močayitvā, ind. having freed or loosed, having unharnessed.

Močāta, as, m. the pith or heart of the banana tree; the fruit of the banana; a kind of pungent seed, *Nigella Indica*; sandal-wood.

Moči in *hila-m°*, q. v.

Močita, as, ā, am, caused to be released, set at liberty, emancipated.

Močin, ī, inī, ī, setting free, liberating.

Močya, as, ā, am, to be set free or released; to be given up or restored.

मोचिक *močika*, as, m. a leather manufacturer, shoe-maker, &c.; [cf. Hindi *मोजी*.]

मोदक *moḍaka*, as, am, m. n. (fr. rt. *mud*), a globule, pill; *moḍakam netra-roḡānām*, a pill to be used as a remedy against ophthalmia; (as), m., N. of an author; (ī), f., N. of a Rāgini; (am), n. a broken or crushed leaf.

Moḍana, as, ī, am, crushing, pressing, rubbing, grinding, tearing, destroying [cf. *gaja-m°*]; (as), m. wind, air; (am), n. the act of crushing, breaking, grinding, strangling, (*gala-moḍana*, wringing the neck); [cf. *anguli-m°*.]

Moḍanaka, am, n. crushing, entire destruction; a kind of metre, four times — — — — —.

मोटा *moṭā*, f. *Sida Cordifolia*.

मोटि *moṭi* in *karna-m°*, q. v.

मोदयित *moḍāyita*, am, n. showing affection in the absence of a loved object by various ways of recalling him to mind, the silent expression of returned affection, (one of the ten Bhāvas or properties of women.)

मोद *moḍa*, as, m., N. of a family.

Moḍhaka, as, m. a proper N.

मोरा *moṛa*, as, m. dried fruit; a kind of fly (= *nakra-makṣikā*); a basket in which snakes are carried.

Moṛaka, a word used to explain *āmbikā*.

मोतीराम *moṭirāma*, as, m., N. of a son of Kānada.

मोद *moda*, as, m. (fr. rt. 2. *mud*), pleasure, delight, gladness, joyousness, joyfulness; fragrance, perfume [cf. *ā-moḍa*]; N. of a Muni; (ā), f. = *aja-moḍā*, q. v. — *Moda-kara*, as, m., N. of a Muni. — *Moda-modinī*, f. 'delighting by fragrance,' *Eugenia Jambolana* (= *jambu*). — *Modākhya* ('*da-ākh*'), as, m. the mango tree. — *Modā-giri*, is, m., N. of a country. — *Modādhya* ('*da-ādh*'), f. = *aja-moḍā*, q. v. — *Modā-pura*, am, n., N. of a city.

Modaka, as, ā or ī, am, delighting, rejoicing, pleasing, gladdening, exhilarating, causing happiness or delight; glad, cheerful; (as, am), m. n. a small round sweetmeat or a sweetmeat in general; (in medicine) a sort of pill; (as), m. a particular mixed caste (the son of a Kṣatriya by a Sūdra mother); (am), n. a kind of metre, four times — — — — —. (ī), f., N. of a particular mythical club or weapon. — *Modaka-kāra*, as, m. a sweetmeat-maker, confectioner. — *Modaka-maya*, as, ī, am, composed of sweetmeats. — *Modaka-sarāva*, as, am, m. n. a dish of sweetmeats.

Modakikā, f. (at the end of a comp. after numerals), a sweetmeat.

Modana, as, ī, am (fr. the Caus.), giving joy, gratifying, gladdening, delighting, (generally at the end of a comp., e. g. *kravyāda-gaṇa-modana*, giving joy to numbers of beasts of prey, Mahā-bh. Droṇa-p. 1576); (am), n. the act of pleasing or affording pleasure; joy, pleasure; = *učchishṭa-moḍana*, wax.

Modaniya, as, ā, am, to be rejoiced at, to be delighted in, delightful.

Modamāna, as, ā, am, rejoicing, being glad.

Modayat, an, anti, at, rejoicing, delighting; (anti), f. a sort of wild lovage, *Ptychotis Ajowan*; Arabian jasmine.

Modayantikā, f. = *modayanti*, *Ptychotis Ajowan*.

Modākin, ī, m. (probably) N. of a hill (Mahā-bh. Bhishma-p. 427).

Modāyāni, is, m. a patronymic from *Moda*.

Modita, as, ā, am, pleased, gratified, delighted; (am), n. pleasure, delight.

Modin, ī, inī, ī, rejoicing, glad, pleased, cheerful, merry, happy; making glad, gladdening, gratifying, delighting, (often at the end of comps., cf. *gita-m°*); (inī), f., N. of various plants (= *aja-moḍā*, *malikā*, *yūthikā*, *vṛitta-mallikā*); musk; an intoxicating beverage.

Modosha, as, m., N. of a preceptor.

मोमुघ *momugha*, as, ā, am (fr. Intens. of rt. 1. *muh*), very much perplexed, greatly embarrassed; mad, insane.

मोरट *moṛaṭa*, as, m. a species of plant with sweet juice (= *kṣhīra-moṛaṭa*); the milk of a cow recently calved, biestings, (according to lexicographers, am, n.); (ā), f. = *mūrvā*, hemp used for bow-strings, *Sansevieria Roxburghiana*; (am), n. the root of the sugar-cane; the flower of *Alangium Hexapetalum*; the root of this plant.

Moṛaṭaka, am, n. the root of the sugar-cane.

मोरक *moṛaka*, as, m., N. of king Pravara-sena's minister (founder of the temple called after him *moṛaka-bhavana*).

मोरिका *morikā*, f., N. of a female poet.

Morī, N. of a family.

मोर्वशीकर *morevaṇī-kara*, as, m. a proper N.

मोष *mosha*, as, m. (fr. rt. 2. *mush*), a robber, thief, plunderer; robbery, theft, stealing; plundering, sacking, (*naḡara-mosha*, plundering a city); anything robbed or stolen, stolen property. — *Mosha-kṛit*, t, t, t, one who practises theft, a thief. — *Moshābhīdarsana* ('*sha-abh*'), am, n. seeing or witnessing a robbery.

Moshaka, as, m. a thief, robber.

Moshāṇa, as, ī, am, robbing, plundering, carrying off; (am), n. the act of robbing, plundering, stealing, defrauding, embezzling.

Moshayitru, us, m. (fr. the Caus.), a Brāhman; the Indian cuckoo.

Moshā, f. robbery, theft.

Moshtri, tā, m. a robber, thief.

मोह *moha*, as, m. (fr. rt. 1. *muh*), unconsciousness, loss of consciousness, fainting, a swoon; delusion, bewilderment, perplexity, distraction, phrenzy; weakness of intellect, ignorance, folly, foolishness, infatuation; error, mistake, going astray; pain, affliction; wonder, amazement, astonishment; Infatuation (personified as the offspring of Brahman); (in phil.) darkness or delusion of mind preventing the discernment of truth (leading men to believe in the reality of worldly objects and to addict themselves to mundane or sensual enjoyment); a magical art employed to bewilder an enemy (= *mohana*); *moḥāt*, ind. through ignorance, from folly or infatuation. — *Moha-kalīla*, am, n. a thicket or snare of illusion. — *Moha-cūḍottara* ('*da-ut*'), am, n., N. of a work. — *Moha-jāla*, am, m. n. the net of delusion, the snare or fetters of illusory objects, the fascination of the world. — *Moha-nidrā*, f. 'sleep of infatuation,' thoughtless assurance, overweening confidence.

— *Moha-pāśa*, as, m. the snare of (worldly) illusion. — *Moha-mantra*, as, m. an infatuating spell, deluding charm. — *Moha-maya*, as, ī, am, consisting of infatuation, leading to delusion, perplexing. — *Moha-mudgara*, as, m. 'hammer of ignorance or infatuation,' N. of a metrical exposition of the Vedānta philosophy; of another work. — *Moha-nātri*, is, f. 'night of bewilderment,' the night when the world is to be destroyed. — *Moha-val*, ān, at, at, possessed of infatuation, infatuated, foolish, ignorant. — *Moha-sāstra*, am, n. erroneous or false teaching, false doctrine. — *Moha-sūlottara* ('*la-ut*'), am, n., N. of a work. — *Mohopamā* ('*ha-up*'), f. 'error-comparison,' a rhetorical figure in which there is a confusion of the subject and object of a comparison (e. g. 'regarding thy face, O dear one, as the moon, I run after the moon as if it were thy face').

Mohaka, as, ikā, am, bewildering, confusing, infatuating, causing ignorance or folly.

Mohana, as, ī, am, stupefying, depriving of consciousness or sensation, bewildering, perplexing, puzzling, confusing, deceiving, deluding, leading astray, infatuating, fascinating; (as), m. the thorn-apple; epithet of Siva; N. of one of the five arrows of Kāma-deva, the god of love; (ā), f. the flower of a sort of jasmine; a sort of grass, *Trigonella Corniculata*; (ī), f. *Basella Cordifolia*; a term for a particular magical formula or incantation; N. of a female demon (daughter of Garbha-hantri); of an Apsaras; (am), n. the act of stupefying, bewildering, perplexing, deluding, puzzling, deceiving, fascinating; stupor, loss of sensation, unconsciousness, the being deluded or infatuated, delusion, infatuation, deception, embarrassment, mistake; temptation, seduction; sexual intercourse; a magical charm or incantation used to bewilder an enemy; the formula used in that process (especially certain magical hymns of the Atharva-veda); any means employed for perplexing or deluding others; N. of a town. — *Mohana-ānanda*, as, m. a proper N. — *Mohana-dāsa* or *mohana-dāsa-misra*, as, m., N. of the author of a commentary on the Mahā-nāṭaka or Hanūman-nāṭaka. — *Mohana-prakṛiti*, is, m., N. of a pupil of Sankarācārya. — *Mohana-bhoga*, as, m. a particular kind of sweetmeat. — *Mohana-latā*, f. a plant which has the power of fascinating. — *Mohana-valikā* or *mohana-vallī*, f. a species of plant. — *Mohanāstra* ('*na-as*'), am, n. a weapon charmed to fascinate or bewitch the person against whom it is directed.

Mohanaka, as, m. an epithet of the month Caitra, (also written *mohanika*); (ikā), f. a species of plant.

Mohaniya, as, ā, am, relating to delusion, depending on illusion or error, resulting from infatuation, producing delusion; perplexing, puzzling, confusing.

Mohayat, an, anti, at (fr. the Caus.), stupefying, bewildering, depriving of sense.

Mohayitri, tā, tri, tri, one who perplexes or deludes, a perplexer, infatuator.

Mohita, as, ā, am, stupefied, perplexed, bewildered, infatuated, deluded, beguiled, fascinated, (often in comps., e. g. *kāma-mohita*, infatuated by love.)

Mohin, ī, inī, ī, stupefying, confusing, puzzling, perplexing, illusive, fallacious, beguiling, alluring, fascinating; (inī), f. a fascinating woman; N. of an Apsaras; the flower of a species of jasmine.

Mohuka, as, ā, am, Ved. being deluded, falling into error or confusion, going astray.

मौक *mauka*, as, m. a patronymic from Mōka.

मौकलि *maukali* or *maukuli*, is, m. a crow, raven; [cf. *maudgali*.]

मौकुन्द *maukunda*, as, ī, am, relating to Mukunda, i. e. Vishnu.

मौक्तिक *mauktika*, am, n. (fr. *muktā*), a pearl (properly 'a collection of pearls'). — *Mauktika-gumphikā*, f. a female stringer of pearls. — *Mauk-*

ika-taṇḍula, as, m. a kind of white Yāvanāla.
मौक्तिका-dāman, a, n. a string of pearls; a
ind of metre, four times - - - - -
मौक्तिका-prasavā, f. a pearl muscle; [cf.
mauktika-prasū]. — **मौक्तिका-māraṇa**, am, n., N.
f a subject treated of in the Dhātū-ratna-mālā.
मौक्तिका-mālā, f. an ornament of pearls, a pearl
ecklace; a species of metre, four times - - - - -
मौक्तिका-ratna, am, n. a pearl gem,
earl; [cf. *muktā-ratna*]. — **मौक्तिकaratna-tā**, f.
he state or condition of a pearl. — **मौक्तिका-sukti**,
s, f. a pearl oyster; [cf. *muktā-sukti*]. — **मौक्तिका-**
ara, as, m. a string of pearls. — **मौक्तिकābha**
ka-ābh), as, ā, am, resembling pearls. — **मौ-**
ikāvali ('ka-āv'), f. a string of pearls; [cf. *muk-*
ivāli].
मौक्य *maukya*, am, n. (fr. *mūka*), the state
f being dumb, dumbness, speechlessness.
मौक्ष *mauksha*, am, n. (fr. *moksha*), N. of
Sāman.
मौक्षिका, as, ī, am, (in astronomy) relating to
he release of a planet (from an eclipse), relating to
he end of an eclipse.
मौख *maukha*, as, ī, am (fr. *mukha*), relat-
g or belonging to the mouth or face, frontal; (am),
. a fault or defect connected with the mouth.
मौखिका, as, ī, am, = *maukha* above.
मौख्या, am, n. precedence, pre-eminence.
मौखर *maukhara* (fr. *mukhara*), epithet of
family or race ('talkative?').
मौखरि, is, m. a patronymic.
मौखरि, f. = *maukharya* below.
मौखर्या, am, n. talkativeness, garrulity, lo-
uaciousness; scurrility, defamation, abusiveness,
buse, calumny, vilification; (ā), the feminine form
f *maukhari* above, (according to Scholiast on Pāp.
V. 1, 79-).
मौग्य *maughya*, am, n. (fr. *mugdha*),
mplicity, innocence, inexperience, silliness; a femi-
ine grace (asking a lover to tell what is already
nown); charm, beauty; (also incorrectly written
maugdha).
मौघ्य *maughya*, am, n. (fr. *mogha*), vain-
ess, uselessness.
मौच *mauca*, am, n. (fr. *moča*), the fruit of
he banana or plantain tree.
मौजवत *maujavata*, as, ī, am (fr. *mūja-vat*),
Ved. coming from or produced on the mountain
ūja-vat; (as), m. a patronymic of Aksha (author of
he hymn R̥g-veda X. 34; also read *maujavat*).
मौञ्ज *mauñja*, as, ī, am (fr. *mūñja*), made
f Muñja grass or its fibres; resembling Muñja grass;
(as), m. a blade of Muñja grass; (ī), f., scil. *me-*
halā, a Brāhman's girdle or cord made of a triple
ring of Muñja grass; any girdle. — **मौञ्जि-trinā-**
hya ('na-ākh'), as, m. Muñja grass. — **मौञ्जि-**
thara, as, ā, am, wearing or carrying Muñja grass.
— **मौञ्जि-nibandhana**, am, n. the binding on of
he girdle of Muñja grass, ligation of the sacrificial
ord (Manu II. 27). — **मौञ्जि-patrā**, f. Eleusine
ndica. — **मौञ्जि-bandhana**, am, n. the ligation or
inding on of the Muñja grass girdle, investiture
with the sacred thread, (in Manu II. 169. shortened
on account of the metre to *mauñji-bandhana*).
— **मौञ्जibandhana-cīhṇita**, as, ā, am, distin-
guished by the ligation of the Muñja zone (Manu
I. 170).
मौञ्जिका, as, m. a blade of Muñja grass; (also
read *mauñjaka*).
मौञ्जिकāyana, as, m. a patronymic.
मौञ्जivata, as, ī, am, Ved. coming from the
ountain Muñja-vat; (also read *maujavata*, q. v.).
मौञ्जयana, as, m. (fr. *mūñja*), a patronymic;
ās), m. pl., N. of a warlike family; (ī), f. a princess
f the Mauñjāyanas.
मौञ्जयaniya, as, m. a king of the Mauñjāyanas,

मौञ्जि, ī, inī, ī, girt with or wearing a girdle
of Muñja grass, (*nāga-mauñjin*, wearing a snake
for a girdle).
मौञ्जिया, as, ā, am, made of Muñja grass.
मौद्ध्य *maudhya*, as, m. (fr. *mūḍha*), a patro-
nymic; (am), n. stupidity, want of understanding,
folly, fatuity, ignorance, simplicity; spiritual folly.
मौश्डिनिकाय *mauṣṭi-nikāya*, as, m. (*mauṣṭi*
fr. *muṣṭa*), a proper N.
मौश्ड्य *mauṣṭya*, am, n. (fr. *muṣṭa*),
shaving of the head, the having the head shaved,
tonsure; baldness.
मौत्र *mantra*, am, n. (fr. *mūtra*), a quantity
of urine, chamber-lye.
मौद *mauda*, ās, m. pl. (probably fr. *moda*),
N. of a school; (as), m. a pupil of this school.
मौदहāyana, ās, m. pl., N. of a family.
मौदक *maudaka*, as, ī, am (fr. *modaka*),
relating to sweetmeats; dealing or trading in sweet-
meats; (am), n. a particular version of a sacred text
by Mauda, (in this sense connected with *mauda*
above).
मौदलिका, as, ī, am (fr. *modaka*), consisting
or composed of sweetmeats; (as), m. a seller of
sweetmeats, confectioner.
मौदानिका (fr. *modana*), see Gaṇa Kāśyādi to
Pāp. IV. 2, 116.
मौदानयका, see Gaṇa Kattriyādi to Pāp. IV.
2, 95.
मौदामānika (fr. *modamāna*), see Gaṇa Kāś-
yādi to Pāp. IV. 2, 116.
मौदākin, a various reading for *modākin*.
मौद *maudga*, as, ī, am (fr. *mudga*), relating
to a bean; (as), m., N. of a preceptor.
मौदगिका, as, ī, am, purchased with beans.
मौदगिना, as, ī, am, sown with beans, fit for
being sown with kidney-beans, bearing beans (said
of a field).
मौदगलि *maudgali*, is, m. (fr. *mudgala*), a
crow [cf. *maukali*].
मौदगल्या, descended or sprung from Mudgala;
(as), m. a proper N.; patronymic of Nāka; of
Sata-balāksha; of Lāngalāyana; a particular mixed
caste; *maudgalās*, m. pl., see Gaṇa Kaṇvādi to Pāp.
IV. 2, 111.
मौदगल्यāyana, as, m. (patronymic fr. *maud-*
galya), N. of a pupil of Śākya-muni.
मौदगल्यia, as, ā, am, relating to or coming
from Maudgalya.
मौद्रिक *maudgika*, *maudgina*. See above.
मौन *mauna*, as, m. (fr. *muni*), a patro-
nymic; (ās), m. pl., N. of a dynasty; (ī), f., N.
of the fifteenth day in the dark half of the month
Phālguna, when a ceremony of bathing in silence is
performed; (am), n. the office or position of a
Muni or holy sage; silence, taciturnity. — **मौना-**
bhatta, as, m. a proper N. — **मौना-mantrāva-**
śodha ('ra-av'), as, m., N. of a work by Sundara-
śukha. — **मौना-mudrā**, f. the Mudrā or attitude
of silence. — **मौना-vrata**, am, n. a vow of silence;
(as, ā, am), observing a vow of silence, holding
one's tongue; [cf. *muni-vrata*]. — **मौनावrata-**
dhārin, ī, inī, ī, or *mauna-vratin*, ī, inī, ī, ob-
serving a vow of silence. — **मौना-sammata**, is, f.
silent assent.
मौनिका, as, ī, am, resembling a Muni or
inspired sage, like a Muni.
मौनिकiti (fr. *muni-ēta*), see Gaṇa Sutanga-
mādi to Pāp. IV. 2, 80.
मौनित, ī, inī, ī, silent, observing silence, taci-
turn, reserved, not speaking; (ī), m. = *muni*, an
ascetic, hermit, holy sage, one who has overcome his
passions and retired from the world; (sometimes at
the end of proper names, e. g. *gopinātha-m*°, the

Muni Gopinātha.) — **मौनि-tva**, am, n. silence,
taciturnity, reticence.
मौनिस्थालिका (fr. *muni-sthala*), see Gaṇa
Kumudādi 2. to Pāp. IV. 2, 80.
मौनेया, ās, m. pl. (fr. *muni*), N. of a school;
(ās), m. f. pl. epithet of a class of Gandharvas and
Apsarasas; (am), n. the position or office of a
Muni (Ved.).
मौन्द *maunda*, as, m. a proper N.; (also
read *maudga*, *moda*).
मौरजिक *maurajika*, as, m. (fr. *muraja*), a
drum-beater, drummer.
मौरव *maurava*, as, ī, am (fr. *murū*), coming
from or relating to the Daitya Muru.
मौरवा, as, ī, am, made from the iron called
murū.
मौर्य *maurkya*, am, n. (fr. *mūrka*), stu-
pidity, folly, fatuity, (sometimes less correctly read
maurkha).
मौर्य *maurya*, as, m. a patronymic from
Mura; a metronymic from Murā; N. of a dynasty
beginning with Candra-gupta. — **मौर्या-datta**, as,
m. a proper N. — **मौर्या-putra**, as, m. (with
Jainas), N. of one of the eleven Gaṇadhipas.
मौर्व 2. *maurva*, as, ī, am (fr. *mūrva*), made
of the Sansevieria Roxburghiana, coming from or
relating to *mūrva* or bow-string hemp; (ī), f. a
string or girdle made of *mūrva*, the string of in-
vestiture for a Kshatriya (Manu II. 42); a bow-string;
(in geometry) the chord of an arc. — **मौर्वि-mekha-**
lin, ī, inī, ī, wearing a girdle made of *mūrva*.
मौरविका, f. (in geometry) the chord of an arc.
मौरविका (at the end of an adj. comp.) = *maurvi*,
a bow-string.
मौल *maula*, as, ā or ī, am (fr. *mūla*), pro-
ceeding from a root, radical, original; handed down
from antiquity (as an old custom, &c.); ancient, of
old standing; living from olden times or for genera-
tions in any country, indigenous; of pure or good
extraction, nobly born, of a good family; holding
an office from ancient times, brought up in a king's
service for generations, (*maulo mantri* or *maulah*
saṁvrah, an old minister, one born in the country or
one whose forefathers have held the same office, see
Manu VII. 54, where, according to Kullūka, *maulah*
= *pitri-pitāmaha-kramena sevakah*); hereditary,
(*maulah pāthivah*, an hereditary prince).
मौलभारिका, as, ī, am (fr. *mūla-bhāra*), car-
rying a load of roots.
मौलि, is, m. (probably fr. *mūla*), the head, the
top of anything; the plant *Jonesia Asoka*; a patro-
nymic; (*ayas*), m. pl., N. of a tribe; (īs), m. f. a
diadem [cf. *mukuta*], crown, crest; a tuft or lock
of hair left on the crown of the head after tonsure,
a top-knot (= *śūḍā*); hair ornamented and braided
round the head, = *dharmilla*; (is), f. the earth, (in
this sense according to some *mauli*, f.) — **मौलि-**
manī, is, m. f. a crest gem, jewel worn in a diadem.
— **मौलि-mandana**, am, n. an ornament for the
head. — **मौलि-mālā** or *mauli-mālikā*, f. a wreath
or crown worn on the head. — **मौलि-mālin**, ī, inī,
ī, having a wreath or crown on the top of the head;
udayācala-maulimālin, having the eastern moun-
tain for its crest (said of the sun). — **मौलि-mukuta**,
am, n. a diadem for the head, tiara; [cf. *mukuta*].
— **मौलि-ratna**, am, n. a crest jewel, crown jewel,
head jewel. — **मौलि-ābharaṇa**, am, n. a head
ornament.
मौलिका, as, ī, am, producing roots, &c.; coming
from or belonging to the root, radical, original [cf.
mūlika]; chief, principal, being of low origin, (op-
posed to *kulina*); inferior; (as), m. a digger of roots,
a dealer in roots; (ās), m. pl., N. of a people.
मौलिकya, am, n. an abstract noun from *mūlika*,
see Gaṇa Purohitādi to Pāp. V. 1, 128.
मौलिन, ī, inī, ī, having a diadem or crown,
diademed, crested; having at the top, (sometimes at

the end of a comp., e. g. *śakra-mauli śakataḥ*, a cart having the wheels uppermost.)

Mauleya, *ās*, m. pl., N. of a people.

Maulya, *as*, -*li*, *am*, being at the root; (*am*), n. price, (for *mūlya*.)

मौलि *mauli*. See p. 799, col. 3.

मौशल *mausāla*, *maushala*, &c., incorrectly for *mausala* below.

मौषिक *maushiki*, *is*, m. a metronymic from *Mūshikā*.

Maushiki-putra, *as*, m., N. of a preceptor.

मौश *mauṣṭā*, f. (fr. *mushṭi*), a combat with fists, boxing match, sparring, playing at fisticuffs.

Maushika, *as*, m. a cheat, impostor, rogue, sharper.

मौसल *mausala*, *as*, *i*, *am* (fr. *musala*), club-shaped, club-formed; relating to the battle with clubs, (*mausalam parva* = *mausala-parvan* below); fought with clubs (as a battle); an epithet of a Madhu-parka (composed of ghee and spirituous liquor); (*ās*), m. pl. of *mausalya* below. — **Mausala-parvan**, *a*, n. 'Musala-section', N. of the sixteenth book of the Mahā-bhārata (in which is described the death of Kṛishṇa and Balarāma and the self-destruction of Kṛishṇa's family through the curse of some Brāhmins; it is narrated that in consequence of this curse, the Andhakas and Yādavas indulged in intoxicating liquors which led to a general quarrel in which the infuriated relatives, having no weapons, plucked the rushes [*erakā*], and with these, turned to clubs by the working of the curse, slaughtered each other.)

Mausalya, *as*, m. a patronymic from *Musala*.

मौसल *mausula*, *as*, m. a Moslim, Mussulmān, Muhammedan.

मौहूर्त *mauhūrta*, *as*, m. (fr. *muhūrta*), an astrologer.

Mauhūrtika, *as*, *i*, *am*, lasting for a moment or instant, momentary; relating to a particular time; (*as*), m. an astrologer; N. of a class of celestial beings (children of *Muhūrtā*).

मना *mna* in *śarma-mna*, q. v.

मना *mnā* (connected with rt. *man*, with which *mnā* was originally identical), cl. 1. P. *manati*, *mamnau*, *mnāsyati*, *amānāsīt*, *mnāyāt* or *mneyāt*, *mnātum*, to bind or fix in the mind, repeat over in the mind, fix in the memory by frequent repetition, repeat; to study or learn diligently; to remember; to celebrate, praise (Ved.): Pass. *mnāyate*: Caus. *mnāpayati*, -*yitum*, Aor. *amīmnapat*: Desid. *mnānāsati*: Intens. *māmnāyati*, *māmnāti*, *māmnēti*; [for comparisons see under rt. *man*.]

Mnāta, *as*, *ā*, *am*, fixed in the mind, repeated, learnt, remembered; [cf. *ā-m°*, *sanā-m°*.]

म्यक्ष *myaksh* (a Vedic verb, of which the following forms are found, *myakshati*, *mimyaksha*, *mimikshatus*, *mimikshas*, *mimikshire*, *amyak*, *mimikshat*), to be fixed in or on; to be in any place or state; to be near, to be present, to be at hand; to go to, reach; to be associated or united; (*Sāy.* = *prāpnoti*, *sangacchate*, *sanḥato bhavati*.)

म्रक्ष *mraksh* or *mrīksh* (connected with rts. 1. *mṛj*, *maksh*), cl. 1. P. *mrakshati*, *mrīkshati*, &c., to accumulate, collect, assemble; to rub; cl. 10. P. *mrakshayati*, *mrīkshayati*, &c., to accumulate, collect; to combine, mix; to rub, smear, anoint; to speak indistinctly or incorrectly; (according to some) to divide, cut.

Mraksha, *as*, *ā*, *am*, rubbing, destroying, (in *tuvi-m°*, q. v.); (*as*), m. concealment of one's vices or failings, hypocrisy, slyness. — **Mraksha-kṛitvan**, *ā*, *ari*, *a*, Ved. rubbing to pieces, destroying (said of Indra; *Sāy.* = *vadha-kartri*).

Mrakshaṇa, *am*, n. the act of rubbing in or on, anointing, smearing the body with unguents; anything to be rubbed on, ointment, oil.

म्रद् *mrād* (another form of rt. 1. *mṛid*, q. v.), cl. 1. A. *mradate*, *mamrade*, *mrādītum*, to rub; to grind, pound, reduce to powder; to tread or trample on: Caus. *mradayati*, -*yitum*, Aor. *amamradat*: Desid. *mimradishate*: Intens. *māmradyate*, *māmrattī*.

Mrada, *mradas*, in *ūrṇa-mrada*, *ūrṇa-mradas*, q. v. v.

म्रदय *mradaya* (fr. *mṛidu*), Nom. P. *mradayati*, -*yitum*, Ved. to make soft or smooth; to polish.

Mradiman, *ā*, m. softness, tenderness, mildness, gentleness. — **Mradīmānrita** ('*ma-an°*'), *as*, *ā*, *am*, endowed with softness, soft, mild, kind.

Mradishṭha, *as*, *ā*, *am* (superl. of *mṛidu*), very soft, exceedingly mild, softest.

Mradiyas, *ān*, *asī*, *as* (compar. of *mṛidu*), softer, milder.

म्रातन *mrātana*, *am*, n. Cyperus Rotundus.

म्रित् *mrīt* [cf. rt. *mṛi*], cl. 4. P. *mrityati*, Ved. to decay, moulder away, be dissolved.

म्रियमाण *mriyamāṇa*. See p. 790, col. 2.

म्रुच् *mruc* [cf. rts. *mruñc*, *mluc*], cl. 1. P. *mrocati*, Aor. *amrucat* or *amrocit*, &c., to go, move: Desid. *mumručishati*, *mumročishati*.

Mroka, *as*, m., N. of a destructive Agni (mentioned in Atharva-veda V. 31, 9); of a flame.

म्रुञ्च *mruñc*, cl. 1. P. *mruñcati*, &c., = rt. *mruc* above.

म्रेत् *mreṭ* or *mreḍ* (= rts. *mēṭ*, *mleṭ*), cl. 1. P. *mreṭati*, *mreḍati*, to be mad.

म्लक्त्वा *mlakta* (?), *as*, *ā*, *am*, stolen.

म्लक्ष *mlaksh*, cl. 10. P. *mlakshayati*, to cut, divide.

म्लात *mlāta*, *mlāna*, *mlāyin*, *mlāsnu*. See col. 3.

म्लिष्ट *mlīṣṭa*, &c. See under rt. *mleṣh* below.

म्लुच् *mluc* [cf. rt. *mruč*], cl. 1. P. *mlucati*, Aor. *amlucat* or *amlōcit*, &c., to go; to go down: Desid. *mumlucishati*, *mumlōchishati*.

Mlukta in *apa-mlukta*, *as*, *ā*, *am*, Ved. retired, withdrawn, concealed, hidden.

म्लुञ्च *mluñc*, cl. 1. P. *mluñcati*, &c., = rt. *mluc* above.

म्लुप् *mlup*, another form of rt. *mluc* above.

Mlukta in *upa-mlukta*, *as*, *ā*, *am*, retired, withdrawn, concealed, hidden.

म्लेक्ष *mleṣh*, cl. 1. P. *mleṣṣhati*, *mimleṣṣha*, *mleṣṣhitum*, cl. 10. P. *mleṣṣayati*, -*yitum*, to speak confusedly or barbarously; to talk an unintelligible or foreign language, to speak a provincial or barbarous dialect.

Mlišṭha, *as*, *ā*, *am* [cf. Pāṇ. VII. 2, 18], spoken barbarously or indistinctly, indistinct (as speech), foreign, barbarous; = *mlāna*, withered, faded, faint; (*am*), n. indistinct speech, a foreign language. — **Mlišṭokti** ('*ta-uk°*'), *is*, f. indistinct or barbarous speech.

Mleṣṣha, *as*, m. a foreigner, barbarian, non-Arian, man of an outcast race, (a generic term for a person speaking any language but Sanskrit and not conforming to the usual Hindū institutions); a wicked or bad man, sinner; foreign or barbarous speech, ignorance of the language of the country; (*am*), n. copper. — **Mleṣṣha-kanda**, *as*, m. 'foreign-root', Allium

Ascalonicum, garlic. — **Mleṣṣha-jāti**, *is*, m. a mar belonging to one of the *Mleṣṣha* or barbarian races a barbarian, savage, mountaineer (as a *Kirāta*, *Sa vara*, *Pulinda*). — **Mleṣṣha-deśa**, *as*, m. a foreign or barbarous country, any country inhabited by people of a language and institutions different from the Hindūs. — **Mleṣṣha-niraha**, *as*, m. a host or swarm of barbarians. — **Mleṣṣha-bhūṣhā**, f. a foreign or barbarous language. — **Mleṣṣha-bhojana**, *as*, m. 'food of foreigners or barbarians'; wheat; (*am*), n. = *yāvaka*, half-ripe barley. — **Mleṣṣha-maṇḍala** *am*, n. the country of the *Mleṣṣhas* or barbarians. — **Mleṣṣha-mukha**, *am*, n. 'foreign countenance, copper (see *mleṣṣhāsyā*). — **Mleṣṣha-vāc**, k, k, k speaking a barbarous or foreign language, speaking the language of the *Mleṣṣhas*, (opposed to *ārya-vāc* speaking the language of the *Āryas*, *Manu* X. 45. — **Mleṣṣhākhyā** ('*cha-akh°*'), *am*, n. 'called *Mleṣṣha*', copper. — **Mleṣṣhāsa** ('*cha-āsa*'), *as*, m. 'food of barbarians'; wheat; [cf. *mleṣṣha-bhojana*. — **Mleṣṣhāsyā** ('*cha-ās°*'), *am*, n. 'barbarian-face, copper, (so named because the complexion of the Greek and Muhammedan invaders of India was supposed to be copper-coloured; cf. *mleṣṣhākhyā*.)

Mleṣṣhana, *am*, n. the act of speaking unintelligibly or confusedly; speaking in a foreign or barbarous tongue.

Mleṣṣhita, *as*, *ā*, *am*, spoken barbarously or unintelligibly, foreign, barbarian; (*am*), n. a foreign tongue, ungrammatical speech.

Mleṣṣhitaka, *am*, n. the speaking in a language unintelligible to others, foreign speech.

म्लेद *mleḍ* or *mleḍ* (= rt. *mreḍ*), cl. 1. P. *mleḍati*, *mleḍati*, &c., to be mad.

म्लेव *mlev* [cf. rt. *mev*], cl. 1. A. *mlevate*, &c., to serve, worship, gratify by service.

म्लै *mlai*, cl. 1. P. *mlāyati* (ep. also A. *mlāyate*, and cl. 2. P. *mlāti*, *mlānti*)

mamlau (*mamlē*), *mlāsyati*, *amlāśīt*, *mlāyāt* or *mleyāt*, *mlātum*, to wither, fade, decay; to be faint or languid, grow weary, languish; to become weak or feeble; to become thin or emaciated; to be dispirited or downcast; to be sad: Caus. *mlāpayati*, -*yitum*, to cause to wither or fade; to enfeeble, make languid or dispirited, emaciate; [cf. Gr. *βλάπτω* = Caus. *mlāpayati*, *μῶλυν*, *μολυρός*.]

Mlāta, *as*, *ā*, *am*, faded, withered; made white by tanning (said of leather).

Mlāna, *as*, *ā*, *am*, withered, faded; wearied, weary, wan; languid, languishing; enfeebled, emaciated, faint, feeble, weak; dispirited, dejected, sad, downcast, melancholy; foul, dirty [cf. *mala*]; black, dark-coloured; (*am*), n. a withered or faded state withering, fading; absence of brightness or lustre. — **Mlāna-kṣhīṇa**, *as*, *ā*, *am*, withered and languishing. — **Mlāna-tā**, f. witheredness, the state of being faded; the being out of spirits; lassitude, languor. — **Mlāna-manas**, *ās*, *ās*, *as*, depressed in mind, dispirited. — **Mlāna-vaktra**, *as*, *ā*, *am*, having a downcast countenance. — **Mlāna-sraj**, k, k, k having a withered or faded garland. — **Mlānāṅga** ('*na-an°*'), *as*, *i*, *am*, having enfeebled limbs, weak bodied; (?), f. a woman during the menses. — **Mlāneudriya** ('*na-in°*'), *as*, *ā*, *am*, having enfeebled senses.

Mlāni, *is*, f. withering, fading, decay; languor, faintness, lassitude, weariness, emaciation; growing thin; dejection, sadness; foulness, filth.

Mlāyat, *an*, *anti*, *at*, fading, withering; languishing. — **Mlāyad-vaktra**, *as*, *ā*, *am*, having a haggard or sorrowful face, having an emaciated appearance.

Mlāyamāna, *as*, *ā*, *am*, fading, withering, languishing.

Mlāyin, *i*, *inī*, *i*, becoming faded or withered; growing thin or emaciated.

Mlāsnu, *us*, *us*, *n*, becoming faded or withered; growing thin or emaciated.

य

य १. *ya*, the twenty-sixth consonant of the Nāgarī alphabet, being the semivowel of the vowels *i*, *ī*, and allied to the soft palatal consonant *j*, and having the sound of the English *y*, (in Bengal it is usually pronounced *j*.) — *Ya-kāra*, *as*, m. the letter or sound *ya*. — *Yakārāli-pada* (**ra-āl*), *am*, n. a word beginning with the letter or sound *ya*.

य २. *ya*, (in prosody) a bacchic or foot consisting of a short syllable followed by two long ones.

य ३. *ya*, the actual base of the relative pronoun in declension, though *yad*, q. v., is used as the base in comps. and in the derivative *yadīya*, (the declension follows that of the demonstrative pronoun *ad*, q. v., *y* being substituted for the initial letter of that pronoun throughout.)

य ४. *ya*, *as*, m. (in some senses fr. rt. १. *ā*), one who goes or moves, a goer, mover; air, wind; a carriage; union, joining; restraining; fame, celebrity; bailey; light, lustre; abandoning; N. of *Āma*; (*ā*), f. going, proceeding; a car, carriage; restraining, checking; religious meditation; getting, obtaining; N. of Lakshmi; pudendum muliebre.

यक् *yak*, (in grammar) a term for the syllable *ya*, which is the sign of the Passive.

यक्न् *yakan*, a defective word optionally substituted for *yakrit* in certain cases. See below.

यक्त् *yakrit*, *t*, n. (all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed from a base *yakan*, hence Acc. pl. *yakrīti* or *yakāni*, Inst. sing. du. pl. *yakritā* or *yaknā*, *yakrīdhyām* or *yakabhyām*, *yakrīdibhis* or *yakabhis*, see Pāṇ. VI. 1, 63, Vopadeva III. 39, III. 165, Gram. 144), the liver; [cf. Gr. *hēpar*; Lat. *hepar*; perhaps Angl. Sax. *lifer*; Lett. *ak-ni-s*; Bohem. *atra*, 'the liver.'] — *Yakrit-kosa*, *as*, *am*, m. n. the cyst or membrane enveloping the liver. — *Yakrid-ātmikā*, f. a kind of cockroach. — *Yakrid-udara* or *yakrid-dālya* or *yakrid-dāly-udara*, *am*, n. an enlargement of the liver. — *Yakrid-varṇa*, *as*, *ā*, *am*, liver-coloured, of the colour of liver. — *Yakrid-vairin*, *i*, m. Andersonia Rohitaka. — *Yakrin-medas*, *as*, n. liver and fat. — *Yakril-loma*, *ās*, or *yakril-loman*, *ānas*, m. pl., N. of a people.

यस् *yaksh* (connected with rt. १. *yaj*), cl. १. P. *yakshati*, (according to some originally) to move, stir (as a living being); to honour; cl. 10. A. *yakshayate*, *ayayakshata*, &c., to worship, honour; (according to Sāy. *pra-yakshanta* in R̥g-veda I. 132, 5 = *prakarshēṇa yajante*, they diligently worship.)

Yaksha, *am*, n. (the neut. form is found only in Ved.), a living supernatural being (or a being deserving of worship, cf. rt. १. *yaj*), an unsubstantial or spiritual apparition, a ghost, spirit; (according to Sāy.) worship, adoration (= *pūjā*); sacrifice (= *yajña*); anything honoured or revered; (*as*), m., N. of certain mythical beings or demigods who, like the Guhyakas, are attendants on Kuvera, the god of wealth, and employed in the care of his garden and treasures, (they are variously described as sons of Pulastya, of Pulaha, of Krodhā, of Kaśyapa; or in Hari-vaṅśa 11794. as sprung from the feet of Brahmā; according to the Vāyu-Purāṇa they were descended from Khasā or Khasā, who had two sons, Yaksha and Rakshas, severally the progenitors of the Yakshas and Rākshasas; the Vishnu-Purāṇa I. 5. narrates that they were produced by Brahmā as beings emaciated with hunger, of hideous aspect, and with long beards, and that crying out 'let us eat,' they were denominated Yakshas, [fr. *yaksh*, to eat]; in the Brahma-Purāṇa thirteen Yakshas are appointed

by Vishṇu as guardians of a particular city; though generally regarded as beings of a benevolent and inoffensive disposition, like the Yaksha described in Kālidāsa's Megha-dūta, they are nevertheless occasionally classed with Piśācas and other malignant spirits; the Buddhists give them a prominent position, describing them in some of their legends as cruel demons who feast on human flesh and have the power of raising storms; in others, as harmless beings who delight in songs, dances, &c.); a subdivision of a Vyantara (with Jāinas); N. of Kuvera; of a Muni; of the palace of Indra; (*i*), f. a female Yaksha; N. of Kuvera's wife; (*as*, *ā*, *am*), a Vedic word said to be formed fr. the Aor. of rt. १. *yaj*, and used at the end of a comp. — *Yaksha-kardama*, *as*, m. an ointment or perfumed paste consisting of camphor, agallochum, musk, and kakkola, or, according to some, saffron, in equal proportions; (according to others the ointment also contains sandal-wood.) — *Yaksha-kūpa*, *as*, m. 'Yaksha-tank,' N. of a place. — *Yaksha-graha*, *as*, m. 'the being possessed by Yakshas,' N. of a particular kind of insanity. — *Yakshagraha-paripidita*, *as*, *ā*, *am*, afflicted with the preceding insanity. — *Yaksha-taru*, *us*, m. 'Yaksha-tree,' the Indian fig-tree. — *Yakshatā*, f. or *yaksha-tva*, *am*, n. the state or condition of a Yaksha, the being a Yaksha. — *Yaksha-dara*, N. of a district. — *Yaksha-dāsi*, f., N. of a wife of Śūdraka. — *Yaksha-drīś*, *k*, *k*, Ved. having the look or appearance of a Yaksha, having a living or visible appearance, bodily, corporeal, (but according to Sāy. = *utsavasya drashitā*, a gazer or spectator at a festival.) — *Yaksha-dhūpa*, *as*, m. the resin of Shorea Robusta; resin in general; incense. — *Yaksha-nāyaka*, *as*, m., N. of the servant of the fourth Arhat of the present Ava-sarpiṇī. — *Yaksha-pati*, *is*, m. a king of the Yakshas; N. of Kuvera. — *Yaksha-pāla*, *as*, m., N. of a king. — *Yaksha-bali*, *is*, m. an oblation to the Yakshas. — *Yaksha-bhrit*, *t*, *i*, Ved. 'Yaksha-bearing,' nourishing or supporting the Yakshas; receiving worship, receiving that which is honoured; (Sāy. = *pūjitaṃ havir-ādikaṃ dadhānaḥ*). — *Yaksha-malla*, *as*, m. (with Buddhists) N. of one of the five Lokēśvaras. — *Yaksha-rasa*, *as*, m. a kind of intoxicating drink. — *Yaksha-rāj*, *t*, m. 'king of the Yakshas,' N. of Kuvera; of Maṇi-bhadra; a palæstrum or place prepared for wrestling and boxing. — *Yaksha-rāja*, *as*, m. 'Yaksha-king,' N. of Kuvera. — *Yaksharāt-purī*, f., N. of Alakā, the capital of Kuvera (supposed to be situated on mount Kailāsa). — *Yaksha-rātri*, *is*, f. 'the night of the Yakshas,' N. of a Hindu festival (= *dīpālī*, q. v.). — *Yaksha-varman*, *ā*, m., N. of a commentator on Śākaṭyāna. — *Yaksha-vitta*, *as*, *ā*, *am*, one whose property is like that of the Yakshas, one who has merely the guardianship of property and does not make use of it himself. — *Yaksha-sena*, *as*, m., N. of a king. — *Yaksha-sthala*, *as*, m. (?), N. of a place. — *Yakshāṅganā* (**sha-an**), f. a Yaksha woman. — *Yakshāṅgi* (**sha-an**), f., N. of a river. — *Yakshādhipati* (**sha-adh**), *as*, or *yakshādhipati* (**sha-adh**), *is*, m. 'lord of the Yakshas,' N. of Vaiśravaṇa or Kuvera. — *Yakshā-malaka* (**sha-ām**), *am*, n. the fruit of a species of date called Piṇḍa-kharjūra. — *Yakshāvāsa* (**sha-āv**), *as*, m. 'the abode or residence of the Yakshas,' the Indian fig-tree. — *Yakshi-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshi. — *Yakshendra* (**sha-in**), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshes* (**sha-is**), *t*, m., N. of the servants of the eleventh and eighteenth Arhat of the present Ava-sarpiṇī. — *Yakshesha* (**sha-īśa**) or *yakshesvara* (**sha-īś**), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshodumburaka* (**sha-ud**), *am*, n. the fruit of the Ficus Religiosa. — *Yakshaka*, *as*, m. = *yakshu*, N. of certain mythical beings attending on Kuvera.

Yakshaṇa, *am*, n. probably for *yakshana*, q. v. *Yakshan*, probably for *yakshman*, q. v.

Yakshin, *i*, *ī*, *i*, having life, living, really existing (said of Varuṇa); adorable. (Sāy. = *yajantiya*);

(*ī*), f. = *yakshī*, a female Yaksha; N. of Kuvera's wife; a sort of female fiend attached to the service of Durgā and frequently, like a sylph or fairy, maintaining intercourse with mortals. — *Yakshini-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshi.

Yakshu, *us*, m., *avas*, m. pl., N. of a family or race.

Yakshma, *as*, m. sickness, disease in general or N. of a large class of diseases (probably of a consumptive nature); pulmonary disease, consumption. — *Yakshma-nāśana*, *as*, *i*, *am*, Ved. destroying or removing sickness; (*as*), m. the reputed author of the hymn R̥g-veda X. 161, (having the patronymic Prājāpatya.)

Yakshman, *ā*, m. pulmonary consumption, consumption, decline (= *śoṣa*, *kshaya*). — *Yakshma-grihita*, *as*, *ā*, *am*, seized with consumption, afflicted with or suffering from consumption. — *Yakshma-grasta*, *as*, *ā*, *am*, attacked by consumption. — *Yakshma-graha*, *as*, m. a consumptive seizure, attack of consumption. — *Yakshma-ghnī*, f. 'destroying consumption,' grapes, raisins.

Yakshmin, *i*, *ī*, *i*, consumptive, phthisical; (*i*), m. one who suffers from pulmonary consumption (Manu III. 154).

Yakshmodhā, f. a kind of sickness.

यक्ष्य *yakshya*, *yakshyamāṇa*. See under rt. १. *yaj*.

यङ् *yan*, (in grammar) a term for the syllable *ya*, which is the sign of the Intensive. — *Yan-anta*, *as*, m. (in grammar) the Ātmanepada Intensive formed by reduplication and the addition of the syllable *ya*. — *Yan-luk*, the dropping or omission of *ya* (i. e. according to the theory of grammarians a blank substituted for the *ya* of the Intensive). — *Yanlug-anta*, *as*, m. the Parasmaipada Intensive formed without *ya*. — *Yanlug-antaśiromaṇi*, N. of a treatise on the Intensive without *ya*.

यञ्त् *yacchat*, *yacchamāna*. See under rt. *yam*, p. 809, col. 1.

यञ्त्स् *yacchandas*. See under *yad*.

यज् १. *yaj*, cl. १. P. A. *yajati*, -*te*, Impv. *yajatu*, *yajatām* (2nd sing. P., Ved. *yakshi*, A. *yaksha*, 2nd pl. *yajadhva* for *yajadhvam*), Perf. *yajā* (2nd sing. *yajātha* or *yajatha* or *yējitha*, 3rd du. *yjāta*, 3rd pl. *yjūta*), *yje* (3rd pl. *yjire*, part. *yjāna*, cf. Manu XI. 87), 1st Fut. *yajhā*, 2nd Fut. *yakshyati*, -*te*, Aor. *ayākshīt* (1st du. *ayākshva*, 1st pl. *ayākshma*, 3rd sing. Ved. *ayāt*, 2nd sing. *ayās*; other Vedic forms *yakshat*, *yakshatas*, *yakshatām*), *ayashā* (1st sing. *ayakshi*, 1st du. *ayakshvahi*, 1st pl. *ayakshmahi*, 3rd pl. *ayakshata*), Prec. *yjyāt* (3rd du. *yjyāstām*, 3rd pl. *yjyāsu*), *yakshishā* (2nd pl. *yakshidhvam*), Cond. *ayakshyat*, *ayakshyata*, Indic. part. *ishṭvā* (*ishṭvīnam*, Pāṇ. VII. 1, 48), Inf. *yakshum* (ep. *yjītum*, Ved. *yashṭave*, *yajadhya*), to worship with sacrifices or oblations, make an offering or oblation, sacrifice, (in Ved. generally A. if the sacrificer makes the offering on his own account, in the later language properly P. when used with reference to the sacrificing priest, and A. when referring to the person who provides the sacrifice, see Scholiast on Pāṇ. I. 3, 72, and Vopadeva XXIII. 58); to sacrifice or make an oblation to a particular deity (with acc. of the deity to whom the sacrifice or offering is made, and inst. of the means by which the sacrifice or oblation is performed, e. g. *haviṣhā yakshi devān*, worship the gods with an oblation; and dat. of the thing for which the offering is made, e. g. *yakshvā saumanasāya rudram*, worship Rudra for a sound understanding; also with dat. or even loc. of the person to whom the offering is made, or with *prati* after the acc.; rarely with acc. of the thing for which the offering is made, e. g. *yajante asya sakhyam*,

complete rite or chief ceremony; a personification of Vishnu; (*aras*), m. pl. the Yajña and Kratu sacrifices. — *Yajña-kriyā*, f. sacrificial act, any sacrificial rite or ceremony. — *Yajña-gāthā*, f. a sacrificial verse or any memorial verse connected with the ritual of a sacrifice. — *Yajña-gīrti*, is, m., N. of a mountain. — *Yajña-ghna*, as, i, am, 'sacrifice-destroying,' interrupting sacrifices; (*as*), m., a demon who interrupts sacrifices, a malicious or evil-omened demon. — *Yajña-ghaṇa*, as, m., a goat for sacrifice. — *Yajña-jña*, as, ā, am, 'sacrifice-knowing,' conversant with sacrifices, understanding the worship of the gods. — *Yajña-tati*, is, f., Ved. a sacrificial offering, performance of a sacrifice. — *Yajña-tanū*, ās, a form of worship; epithet of certain Vyāhritis; f. certain sacrificial bricks (*ishṭakā*). — *Yajña-antara-sulhā-nidhi*, is, m., N. of a work on the ritual by Śāyana-Ācārya. — *Yajña-antara-sūtra*, m., n., N. of a Sūtra work. — *Yajña-trātri*, tā, m., sacrifice-protector, N. of Vishnu. — *Yajña-lakṣhī*, f., a sacrificial gift or present, a fee or donation given to the priests engaged in the performance of a ceremony. — *Yajña-datta*, as, m., 'sacrifice-given,' a proper N. (commonly used in examples). — *Yajñadattaka*, as, m. (a diminutive), dear little Yajña-datta. — *Yajñadatta-vadha*, as, m., 'Yajña-datta's death,' N. of an episode of the Rāmāyaṇa. — *Yajñadatta-sarman*, ā, m., a proper N. (often used in examples). — *Yajña-dīkṣā*, f. initiation into sacrifices, admission to sacrificial rites, due performance of the sacrifice (see Manu II. 169). — *Yajña-eva*, as, m., a proper N. — *Yajña-dravya*, am, n., any sacrificial utensil, anything used for sacrifice, a sacrificial vessel. — *Yajña-druh*, -druḥ or -druḥ, n., an enemy of sacrifices, a Rākṣhasa. — *Yajña-hara*, as, ā, am, bringing the sacrifice, bearing an offering; (*as*), m., N. of Vishnu. — *Yajña-dhira*, s, ā, am, Ved. experienced in or conversant with the worship of the gods; constant in sacrifice. — *Yajña-nārāyaṇa*, as, m., a proper N. — *Yajña-rāyaṇa-dīkṣita*, as, m., N. of a preceptor. — *Yajña-nirvāha*, as, m., the accomplishment or carrying out of a sacrifice. — *Yajña-nirvṛitti*, is, f., completion or reward of a sacrifice, fruit of a sacrificial offering. — *Yajña-nishkṛiti*, t, t, Ved. arranging the sacrifice. — *Yajña-nī*, is, is, i, Ved. conducting worship, directing the sacrifice; (*is*), m., a partner of the sacrifice, (Śāy. = *yajñasya nirvāha-ah*). — *Yajña-nemi*, is, m., 'surrounded by sacrifices,' an epithet of Kṛiṣṇa. — *Yajña-pati*, is, m., lord of the sacrifice, (applied to the person who institutes and bears the expense of a sacrificial ceremony); N. of Soma and of Vishnu (as gods in whose honour an offering is made); of an author. — *Yajña-patni*, f., the wife of the person who institutes a sacrifice, as taking part in the ceremony. — *Yajña-patha*, s, m., Ved. path of worship, way of sacrifice. — *Yajña-pad* or *yajña-pād*, Ved. (perhaps) walking on sacrifices, (a feminine form *yajña-padī* is given). — *Yajña-paribhāṣā*, f., N. of a Sūtra work by Āpastamba. — *Yajña-parus*, us, n., Ved. a joint or part of a sacrifice. — *Yajña-paśu*, us, m., an animal for sacrifice, victim; a horse. — *Yajña-pātra*, m., n., a sacrificial vessel. — *Yajñapātriya*, as, ā, m., proper or suitable for a sacrificial vessel. — *Yajña-pāśva*, am, n., N. of a work; (*as*), m., N. of an author (according to some). — *Yajña-puṃs* *pūman*, n., 'soul of sacrifice,' N. of Vishnu. — *Yajña-puṣṭha*, am, n., Ved. the tail, i. e. the last part or conclusion of a sacrifice. — *Yajña-puraśa-carāṇa*, am, n., N. of a work. — *Yajña-purusha* or *yajña-pūṣha*, as, m., N. of Vishnu. — *Yajña-prayāṇa*, m., n., N. of the eighty-fifth chapter of the Uttara-āṇḍa of the Rāmāyaṇa. — *Yajña-pri*, is, is, i, Ved. taking pleasure in sacrifices. — *Yajña-phala-da*, as, i, am, yielding the fruit of sacrifices; (*as*), m., recompensing or rewarding for sacrifice, an epithet of Vishnu. — *Yajña-bandhu*, us, m., Ved. companion of sacrifice. — *Yajña-bāhu*, us, m., 'arm of sacrifice,' N. of Agni; of Priya-vrata. — *Yajña-chāṇa*, as, m., N. of the Fifth Act of Vaidya-nātha's

Ācārya. — *Yajña-bhāga*, as, m., a part or portion of a sacrifice; (*as*, ā, am), having a share in a sacrifice, partaking of an offering; (*as*), m., a god, deity. — *Yajñabhāga-bhuḥ*, k, k, k, enjoying a share in a sacrifice; (*k*), m., a god, deity. — *Yajñabhāgaśvara* ('*ga-iś*'), as, m., N. of Indra. — *Yajña-bhājana* or *yajña-bhājāda*, am, n., a sacrificial vessel or utensil. — *Yajña-bhāvana*, as, ā, am, causing or promoting sacrifice; (*as*), m., an epithet of Vishnu. — *Yajña-bhāvita*, as, ā, am, honoured with sacrifices (said of the gods). — *Yajña-bhuj*, k, k, k, enjoying sacrifice, taking pleasure in offerings; (*k*), m., a god, deity (especially Vishnu). — *Yajña-bhūmi*, is, f., 'sacrifice-ground,' a place for sacrifice. — *Yajña-bhūṣaṇa*, as, m., 'sacrifice-ornament,' white Darbha grass. — *Yajña-bhṛit*, t, m., 'sacrifice-bearer,' an arranger or institutor of a sacrifice, one who institutes or bears the expense of a sacrifice; an epithet of Vishnu. — *Yajña-bhoktri*, tā, m., 'enjoyer of sacrifice,' N. of Kṛiṣṇa. — *Yajña-maṇḍala*, am, n., a sacrificial ring or circle, place for sacrifice. — *Yajña-manas*, ās, ās, as, having the mind or attention set on sacrifices. — *Yajña-manman*, ā, ā, a, Ved. intent on sacrifices, delighting in sacrifice, (Śāy. = *yajñātham matimat*, *yajvan*). — *Yajña-maya*, as, i, am, consisting of sacrifices, containing sacrifice. — *Yajña-mahotsava* ('*hā-ut*'), as, m., a great sacrificial feast or ceremony. — *Yajña-māli*, is, m., a proper N. — *Yajña-mukha*, am, n., Ved. an introduction to a sacrifice, commencement of a sacrifice. — *Yajña-muṣ*, t, t, t, 'sacrifice-stealing,' robbing a sacrifice; (*t*), m., a demon who lies in wait and carries off a sacrifice. — *Yajña-mūrti*, is, m., a proper N. — *Yajña-meni*, Ved. = *āyudha* (according to the commentator). — *Yajña-yasusa*, am, n., Ved. the beauty or splendor of a sacrifice. — *Yajña-yogya*, as, ā, am, suited or proper for a sacrifice; (*as*), m., Ficus Glomerata. — *Yajña-rasa*, as, m., 'juice or fluid of sacrifice,' the Soma. — *Yajña-rāj*, t, m., 'king of the sacrifice,' the moon, (perhaps for *yajña-rāj*; cf. *yajvanām patiḥ* under *yajvan*). — *Yajña-ruṣi*, is, m., N. of a Dānava. — *Yajña-retas*, as, n., 'seed of sacrifice,' the Soma. — *Yajña-rita* ('*na-rita*'), as, ā, am, Ved. suitable or proper for sacrifice (?); set apart for sacrifice (?). — *Yajña-linga*, as, m., 'having sacrifice for his attribute,' N. of Kṛiṣṇa. — *Yajña-vaśas*, as, n., Ved. a sacrificial word or speech; (*as*), m., N. of a preceptor (having Rājastambāyana as his patronymic). — *Yajña-vaś*, ān, āti, at, Ved. having or possessing sacrifice, worshipping. — *Yajña-vaśas*, Ved. loving sacrifice. — *Yajña-varāha*, as, m., Vishnu in the boar-incarnation; [cf. *yajña-sūkara*]. — *Yajña-rardhana*, as, i, am, Ved. increasing or promoting sacrifice. — *Yajña-varman*, ā, m., N. of a king. — *Yajña-valka*, as, m., a proper N. — *Yajña-vallī*, f. = *soma-vallī*, Cocculus Cordifolius. — *Yajña-vāta*, as, m., 'sacrifice-enclosure,' a place prepared and enclosed for a sacrifice. — *Yajña-vāma*, as, m., a proper N. — *Yajña-vāstu*, u, n., Ved. a place for worship or sacrifice, sacrificial ground. — *Yajña-vāha*, as, ā, am, conducting or accompanying the sacrifice, conveying the sacrifice to the gods; (*as*), m., N. of one of Skanda's attendants. — *Yajña-vāhana*, as, m., the conductor of a sacrifice, a Brāhman; 'having sacrifice for a vehicle,' epithet of Vishnu; of Śiva. — *Yajña-vāhas*, ās, ās, as, Ved. bringing or offering sacrifice, a worshipper, offerer of sacrifice; receiving sacrifice (said of the gods and of the Maruts). — *Yajña-vāhin*, i, inī, i, conducting or accompanying the sacrifice, conveying the sacrifice to the gods. — *Yajña-vid*, t, t, t, 'sacrifice-knowing,' skilled in sacrifice. — *Yajña-vidyā*, f. knowledge of sacrifice, skill in sacrifice. — *Yajña-vibhṛashṭa*, as, ā, am, Ved. one whose sacrifice has failed or is profitless. — *Yajña-vīrya*, as, m., 'whose might is sacrifice,' epithet of Vishnu. — *Yajña-vriksha*, as, m., 'sacrifice-tree,' the banian or Indian fig-tree. — *Yajña-viddha*, as, ā, am, Ved. exalted with sacrifices, delighted with offerings (said of Indra). — *Yajña-vidh*, Ved. pleased with sacrifices or abounding in

sacrifices. — *Yajña-vedi*, is, or *yajña-vedī*, f., an altar for sacrifice, a place prepared for a sacrifice. — *Yajña-veśasa*, am, n., Ved. interruption of worship or sacrifice, desecration or profanation of sacrifice. — *Yajña-vodhave* ('*vodhave*, dat. c. of *vodhu*, used as an inf. of rt. *vah*'), Ved. to accompany or attend the sacrifice, to convey the offering to the gods. — *Yajña-vrata*, as, ā, am, Ved. observing the sacrifice, conforming to the ritual or observance of sacrifice. — *Yajña-sūtru*, us, m., an enemy of sacrifices; N. of a Rākṣhasa. — *Yajña-sāraṇa*, am, n., 'sacrifice-shed,' a building or temporary structure under which sacrifices are performed. — *Yajña-sālā*, f., a sacrificial hall; = *agni-sāraṇa*, a house or place for keeping the sacrificial fire. — *Yajña-sāstra*, am, n., the science of sacrifice, ordinances or rules relating to sacrifices. — *Yajñāsāstra-vid*, t, t, knowing the rules or ordinances for sacrifices. — *Yajña-sishṭa*, as, ā, am, (anything) left from a sacrifice or oblation. — *Yajña-sishṭāśana* ('*ta-aś*'), am, n., the eating of the remains of a sacrifice, a repast on the remnants of a sacrifice (Manu III. 118). — *Yajña-sīla*, as, ā, am, accustomed to perform sacrifices, frequently performing sacrifices; (*as*), m., N. of a Brāhman. — *Yajña-sēsha*, as, am, m., n., the remains or residue of a sacrifice (Manu III. 285). — *Yajña-srī*, is, is, i, promoting or favourable to sacrifice, (Śāy. = *yajñasya sampad-rūpaḥ*); (*is*), m., N. of a king. — *Yajña-sreshṭhā*, f. Cocculus Cordifolius. — *Yajña-sampāta*, as, ā, am, Ved. excited by offerings or sacrifices. — *Yajña-samsthā*, f., Ved. the constitution or basis of a sacrifice, form of a sacrifice. — *Yajña-sadana*, am, n., a sacrificial hall. — *Yajña-sadas*, as, n., an assembly or number of people at a sacrifice. — *Yajña-samriddhi*, is, f., N. of the eighty-sixth chapter of the Uttara-āṇḍa of the Rāmāyaṇa. — *Yajña-sambhāra*, as, m., apparatus or materials for a sacrifice. — *Yajña-sādhi*, t, t, t, Ved. 'sacrifice-effecting,' accomplishing sacrifices. — *Yajña-sādhana*, as, i, am, 'sacrifice-effecting,' accomplishing sacrifices; occasioning or causing sacrifices, (used as an epithet of Vishnu). — *Yajña-sāra*, as, m., 'essence of sacrifice,' N. of Vishnu; Ficus Glomerata. — *Yajña-sārathi*, N. of a Sāman. — *Yajña-siddhi*, is, f., the completion or accomplishment of a sacrifice, the due performance of a sacrificial ceremony; obtaining the objects of a sacrifice. — *Yajña-sūkara*, as, m., Vishnu in his incarnation as a boar (= *yajña-varāha*). — *Yajña-sūtra*, am, n., a sacred cord worn over the left shoulder and under the right arm at sacrifices, the sacrificial thread or cord, (see *yajñopavīta*). — *Yajña-sena*, as, m., N. of Drupada; of a king of Vidarbha; of a Dānava; of Vishnu; of various men. — *Yajña-soma*, as, m., N. of several Brāhmanas. — *Yajña-sthala*, am, n., a place for sacrifice; N. of an Agra-hāra; of a Grāma; of a town. — *Yajña-sthānu*, us, m., a sacrificial post or stake. — *Yajña-sthāna*, am, n., a place for sacrifice. — *Yajña-svāmīn*, i, m., N. of a Brāhman. — *Yajña-han*, ā, ghnī, a, destroying sacrifice, injuring or vitiating sacrifice, interrupting worship; (*ā*), m., N. of Śiva. — *Yajña-hana*, as, ā, am, = *yajña-han* above; (*as*), m., N. of a Rākṣhasa. — *Yajña-hri-daya*, as, ā, am, 'whose heart is sacrifice,' liking sacrifice above everything else, loving sacrifice. — *Yajña-hotri*, tā, m., an offerer at a sacrifice; invoker of the (gods who are) worthy of worship, (Śāy. = *yashṭaryānām devānām āhvātri*); N. of a son of Manu Uttama. — *Yajñāṇsa* ('*ña-aṇ*'), as, m., a part or share of a sacrifice. — *Yajñāṇsa-bhuḥ*, k, m., 'enjoying a share in sacrifices,' a god, deity. — *Yajñāgāra* ('*ña-aḡ* or -*āḡ*'), am, n., a shed for sacrifice. — *Yajñāṅga* ('*ña-aṅ*'), am, n., 'sacrifice-limb,' a part of a sacrifice, any means or instrument or implement of a sacrifice; (*as*), m., the glomerous fig-tree, Ficus Glomerata; Acacia Catechu; Clerodendrum Siphonanthus; N. of Vishnu or Kṛiṣṇa; of Śiva; (*ā*), f. Cocculus Cordifolius. — *Yajñātmān* ('*ña-āt*'), ā, m., 'soul of sacrifice,' N. of Vishnu. — *Yajñātma-misra*, as, m., N. of the father of Pārthasarathi-misra. — *Yajñānukāśin* ('*ña-aṇ*'), i,

inī, 1, Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha*). — *Yajñānta* (*ñā-an*), as, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-kṛt*, t, m., N. of Vishṇu. — *Yajñāyatana* (*ñā-āy*), am, n. a place for sacrifice. — *Yajñāyudha* (*ñā-āy*), am, n., Ved. 'sacrifice-instrument,' any vessel or utensil employed at a sacrifice, (ten are usually enumerated). — *Yajñāyudhīn*, i, inī, i, Ved. having or furnished with sacrificial utensils. — *Yajñārī* (*ñā-ārī*), is, m. 'foe of sacrifices,' epithet of Śiva. — *Yajñārtha* (*ñā-ar*), as, ā, am, serving for a sacrifice; (am), ind. for the sake of sacrifice. — *Yajñārha* (*ñā-ar*), as, ā, am, deserving sacrifice; suitable or fit for sacrifice; (au), m. du. epithet of the two Aśvins. — *Yajñāvayava* (*ñā-av*), as, m. 'whose limbs consist of sacrifices,' epithet of Vishṇu. — *Yajñāvāsāna* (*ñā-av*), am, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāsana* (*ñā-as*), as, m. 'consumer of sacrifices,' a god, deity. — *Yajñāsah*, t, t, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñasya vadhṛi* or *dhārāyṛt*). — *Yajñesa* (*ñā-isa*), as, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; of the sun. — *Yajñesvara* (*ñā-is*), as, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; N. of an author; (i), f, N. of a particular magical incantation. — *Yajñesvarārya* (*ñā-ār*), as, m. a proper N. — *Yajñeshu* (*ñā-ishu*), us, m. a proper N. — *Yajñeshṭha* (*ñā-ish*), am, n. a species of fragrant grass (= *dirgha-rohiṣhaka*). — *Yajñodumbara* (*ñā-ud*), as, m. = *udumbara*, Ficus Glomerata. — *Yajñopakarāṇa* (*ñā-up*), am, n. 'sacrifice-instrument,' any utensil or implement useful or necessary for sacrifice. — *Yajñopavīta* (*ñā-up*), am, n. the solemn investiture of youths of the first three castes, Brāhmanas, Kshatriyas, and Vaiśyas, with a peculiar thread or cord worn over the left shoulder and hanging down diagonally across the body to the right hip, by which they are considered regenerated and admitted to the twice-born classes, see *upa-naya*; (in the later language) the sacred thread itself, (originally, it appears, worn at sacrifices and restricted to the first three tribes, as explained above; in modern times assumed by other mixed castes in various parts of India, as by the Vaidyas or medical caste in Bengal; according to Manu II. 44, a Brāhman's thread should be of cotton, a Kshatriya's of flax or hemp, a Vaiśya's of woollen thread, and the youths should be invested at particular ages, see *upa-naya* and cf. *yajña-sūtra*; this thread is commonly called *Janeu*, which is probably corrupted fr. *yajñop*). — *Yajñopavīta-vat*, ān, atī, at, or *yajñopavītin*, i, inī, i, invested with the sacred thread; [cf. *upavītin*]. — *Yajñopāsaka* (*ñā-up*), as, m. an honourer of sacrifices, one who performs a sacrifice.

Yajñaka = *yājaka*, q. v.
Yajñāya (fr. *yajña*), Nom. P. *yajñāyati*, -yitum, Ved. to perform a sacrifice or be diligent in sacrificing.

Yajñāyajñīya, am, n., N. of a Sāman, (so called from the verse Rīg-veda I. 168, 1, which begins with *yajñā-yajñā*; it is also called Agnīṣṭoma-sāman, from coming at the end of the Agnīṣṭoma.)

Yajñāyat, an, anī, at, Ved. one who performs a sacrifice or is eager to make offerings.

Yajñārangesa-purī, f, N. of a town, (perhaps for *yajña-rangesa-purī*.)

Yajñika, as, m. Butea Frondosa; = *yajñadattaka*, (see Scholiast on Pāṇ. V. 3, 78; cf. *devika*.)

Yajñin, i, inī, i, having sacrifices, abounding in sacrifices [cf. *dākṣhāyāyajñin*]; (i), m. epithet of Vishṇu.

Yajñīya, as, ā, am, worthy of worship or sacrifice, sharing in sacrifice; sacred, godly, divine, adorable, (applied to gods and to anything belonging to them, e. g. the chariot of the Aśvins; also to rivers, &c.); active or eager in the worship of the gods, skilful in sacrifice, having a capacity for sacrifice; pious, devoted, holy; belonging to worship, relating to a

sacrifice, suitable or fit for sacrifice, sacrificial; (as), m. a god, deity; N. of the Dvāpara or third Yuga. — *Yajñīya-deśa*, as, m. 'sacrificial' country, the country of the Hindūs, Hindūstān or that region in which sacrificial ceremonies can be duly performed, the country in which the black antelope is native, see Manu II. 23. — *Yajñīya-śālā*, f. a hall for sacrifice, sacrificial hall; a temple, shrine.

Yajñīyat, Ved. a word used in Satapatha-Br. IX. 2, 3, 10. to explain *adhvaryat*.

Yajñīya, as, ā, am, suitable or fit for sacrifice, proper for the performance of a sacrifice, sacrificial; (as), m. the glomerous fig-tree, Ficus Glomerata. — *Yajñīya-brahma-pādapa*, as, m. a species of plant (= *vikankata*).

Yajya, as, ā, am, to be worshipped, adorable; to be sacrificed, &c.; (am, ā), n. f. worshipping, sacrificing, in *deva-y*, q. v.

Yajyamāna, as, ā, am, = *ijyamāna*.

Yajyu, us, us, u, worshipping, adoring, honouring; devout, pious, godly; taking part in a sacrifice, an assistant priest at a sacrifice; (us), m. an Adhvaryu priest or one conversant with the Yajur-veda; = *yajamāna*.

Yajean, ā, arī, a (a feminine form in *anī* is said to exist), worshipping, sacrificing; a worshipper, adorer, honourer; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificer, effective of sacrifices, (Sāy. = *yāganishpādaka*); *yajvanām pati*, N. of the moon.

Yajñin, i, inī, i, = *yajean* above.

Yajñīya, as, ā, am, to be worshipped, &c.

1. *yajñī*, is, f. (for 2. *yajñī* see s. v.), sacrificing, (perhaps incorrect for 3. *ishī*.)

Yajñī-kāma, as, ā, am, desiring to worship, wishing or intending to sacrifice.

Yajñī, tī, trī, trī, one who worships or sacrifices, a worshipper, sacrificer (= *yajamāna*).

यख *yakva*, am, n., N. of a Sāman.

Yakvāpatya and *yakvāpatyottara*, am, n., N. of two Sāmans.

यत् 1. *yat*, *yan*, *yati*, *yat* (fr. rt. 5. i), going, passing, moving.

यत् 2. *yat* (connected with rt. *yam*), cl.

1. A. (Ved. and ep. also P.) *yatate* (-ti), *yete* (3rd pl. *yetine*), *yatishyate*, *yatishṭa*, *yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on Rīg-veda VII.

36, 2. *yatati* = *yātayati*, *pravaratayati*, he arouses, animates to exertion); to join or attach one's self to, unite one's self with, associate with (Ved. A.); to come together or be arranged in order (Ved. A.); to proceed, go (Ved.); to try to join one's self with (with loc.); to endeavour to reach (Ved. A.); to strive or endeavour after, struggle after, be eager or anxious for (with loc. or dat. or even acc., or with one of the following prepositional words, *arthe*, *arthāya*, *arthana*, *hetos*, *prati*, or with the inf.); to exert one's self, endeavour, take pains, make effort, persevere, observe caution, be watchful; to strive against, be engaged in mutual contest, contend together (Ved.); Caus. *yātayati*, -yate, -yitum, Aor. *yāyatal*, to join, connect, associate, unite (Ved. P.); to join or attach one's self to (Ved. A.); to join or unite to (Ved. P.); to requite, recompense, repay, restore, return, give up; to cause to be repaid or requited or restored; to receive in requital (A.); to cause to strive or make effort, animate, encourage, instigate; to cause to contend (Ved.); to pain, harass, distress, torture, vex, annoy; to reprehend, despise: Desid. *yāyatiṣhate*: Intens. *yāyatyate*, *yāyatti*; [cf. *adverting* to some Gr. *ζητέω*.]

Yatat, an, anī, at, exerting one's self, striving after, &c., (in Rīg-veda V. 48, 5. *yatat* = *udhurat*, extirpating.)

Yatana, am, n. the act of making effort or exertion, an effort, endeavour.

Yataniya, as, ā, am, to be exerted or persevered or striven after; (the neut. may be used impersonally,

e. g. *sudā yataniyam muktau*, one must always strive after final emancipation.)

Yatamāna, as, ā, am, striving, endeavouring, struggling, persevering, making effort, taking pains

Yatarya, as, ā, am (fr. an unused *yatu*), Ved. = *prayatna-vat*.

Yatāna, as, ā, am, Ved. uniting or coming together (in regular order), ranging; proceeding, (Sāy. = *pravartamāna*.)

Yatita, as, ā, am, striven, endeavoured, attempted, tried, striven after, (sometimes with inf. used passively, e. g. *esha trayā hantum yatitah*, he was attempted to be killed by thee); endeavouring, taking pains; (the neut. may be used impersonally, e. g. *yatitam mayā gantum*, it was attempted by me to go, it was my intention to go.)

Yatitavya, as, ā, am, to be striven for or after, to be endeavoured; (the neut. is used impersonally with loc., e. g. *arthārjane yatitavyam*, one must strive for the acquisition of money.)

Yatuna, as, ā, am, Ved. going, moving, (Sāy. = *gantri*.)

1. *yatta*, as, ā, am (for 2. see under rt. *yam*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e. g. *raṇ yattah*, ready for battle, or with an inf.); resolved cared for, attended to (as a chariot, &c.).

Yatna, as, m. effort, endeavour, exertion, energy, diligence, perseverance, zeal; labour, work, trouble, pains, difficulty; effort for, endeavour after (with loc., e. g. *paropakṛitau yatnah*, an effort for the benefit of another); *yatnam kri*, to make effort use exertion, take pains, strive; (*ena*), ind. wit effort, diligently, vigorously, eagerly, with all one might; carefully; (*āt*), ind. from effort, with effort after great exertions; in spite of every effort; necessarily. — *Yatna-tas*, ind. from effort, diligently, vigorously, eagerly, zealously; carefully. — *Yatna-prat-pādyā*, as, ā, am, to be explained with difficulty, difficult, not easy. — *Yatna-vat*, ān, atī, at, possessing energy, making or using effort, energetic, using exertion, strenuous, laborious, assiduous, persevering, diligent; striving after, taking pains about (with loc.). — *Yatnavat-tva*, am, n. the state or condition of making effort, diligence, zealousness. — *Yatnākṣhepa* (*ñā-āk*), as, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

Yatya, as, ā, am, to be striven for or after, to be exerted.

यत् यत्ता. See under rt. *yam*, p. 809.

यत्तम *yatama*, as, ā, at (superl. of 3. *ya* or *yad*; see Gram. 236), who or which (of many).

Yatamathā, ind. Ved. in which of many ways (*yatamathā katamathā*, in the same way, a ways.)

Yatara, as, ā, at (compar. of 3. *ya*), who or which (of two).

Yatarathā, ind. in which of two ways.

यत्स *yatas*, ind. (fr. the pronom. bas 3. *ya*; comparative of *tatas*, q. v., and often use for the ablative or even instrumental cases *yasmā yebhyas*, *yasyās*, *yena*, &c. of the relative pronoun *yad*, but oftener as an adverb or conjunction), from which, from what, whence; in consequence of which, for which reason, wherefore; because, since whereas, as, for; from which place, wherefrom from any place; where, whither, in which direction from which time, from which time forward, ever since, (*yato jātā*, from her birth up to the present time, ever since her birth); that, so that, on condition that; *yato-yatas*, from whichever, from whatever, from whatever place, from wherever whencesoever, wherever, whithersoever; *yatas-tata*, from whichever, from which place soever, from thither or that person or place, from any one whatever from any place whatsoever, any whither, any where soever; *yata eva kutaś ca*, from this or that place from any place whatever; *yataḥ-prabhīti*, whence

forward, from which time forward, from what time; [cf. Gr. *ὑ-θ-ε-ν*; Slav. *jundu-se*.]—*Yato-jā*, *ās*, *ās*, *am*, or *yatoḍbhava* (*tas-ul'*), *as*, *ā*, *am*, produced from which.—*Yato-mūla*, *as*, *ā*, *am*, originating in or from which.

यति 1. *yati* (fr. the pronom. base 3. *ya*; correlative of *tati*, q. v.; declined in plur. only, all the cases except the nom. voc. acc. taking terminations, e.g. inst. *yatibhis*, dat. and abl. *yatibhyas*, gen. *yatinām*, loc. *yatishu*, see Gram. 227. a), as many (= Lat. *quot*); as often; how many; how often. (For 2. *yati* see p. 809, col. 1.)

Yatitha, *as*, *ā*, *am*, 'as manifest, the as manifest'; [cf. *tatitha*.]

Yatidhā, ind., Ved. in as many parts, in as many ways.

यतीयस *yatiyasa* (?), *am*, n. silver.

यतुका *yatukā* or *yatūkā*, f. a species of plant (= *rajani*, *janau*).

यतुन *yatuna*. See p. 804, col. 3.

यत्कर *yat-kara*, *yat-kāma*, *yat-kāraṇam*, *yat-kratu*, &c. See p. 808, col. 1.

यत्न *yatna*, *yatya*, &c. See p. 804, col. 3.

यत्र *yatra*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatra*, q. v., often used for the loc. cases *yasmin*, *yasyām*, *yeshu*, &c., but oftener as an adverb or conjunction), in which place, where, wherein, wherever, whither; when; whereas, because, since; that, so that; *yatra yatra*, wherever, wheresoever, whithersoever, whensoever; *yatra-tatra*, in any place whatever, anywhere, (*yatra-tatra dīne*, on any day whatever, on whatever day you like); *yatra-kutra*, in any place whatever; everywhere, in every part; *yatra-kutrañit* or *yatra-kutrāpi*, in whatever place, in some place or other, in any place whatever, anywhere, in whichever (e.g. *yatra-kutrāpi janmani*, in whichever birth); *yatra-kva-cāna* or *yatra-kvāpi* or *yatra-kva-ēa* or *yatra-kva vā*, wherever, whithersoever, anywhere, anywhere; whenever, as often as, every time; at any time; hither and thither.—*Yatra-kāmam*, ind. wherever it pleases, according to pleasure or wish.—*Yatra-kāmavasāya* (*ma-ar'*), *as*, m. the supernatural power of taking up an abode or transporting one's self anywhere one likes, (this power is said to belong to some Yogins).—*Yatrakāmavasāyī-tā*, f. or *yatrakāmavasāyī-tva*, *am*, n. = *yatra-kāmavasāya* above.—*Yatrakāmavasāyīn*, *i*, *inī*, *i*, having the power of taking up a residence or transporting one's self anywhere one wishes.—*Yatra-tatra-sāya*, *as*, *ā*, *am*, lying down anywhere, sleeping anywhere.—*Yatra-sāyan-griha* or *yatra-sāyam-pratiśraya*, *as*, *ā*, *am*, having or taking up an abode wherever the evening finds one, spending the night anywhere where one happens to be.—*Yatra-stha*, *as*, *ā*, *am*, where staying, in which place abiding.—*Yatrākāta* (*ra-āk'*), *am*, n., Ved. the aim or object in view.

Yatratya, *as*, *ā*, *am*, where being, dwelling in which place, relating to which place, of which place, whose (used relatively).

यथार्षि *yatha-rishi*, *yatharcām*, &c. See col. 2.

यथा *yathā*, ind. (fr. the pronom. base 3. *ya*; correlative of *tathā*, q. v.), in which manner, in which way, as, like as, like, (sometimes redundantly connected with *iva*); as, for example; as truly as, (in asseverations, followed by *tathā* or *tena satyena*, so truly); that, so that, in order that (with pot. or not unfrequently with pres. impf. perf. fut. or aor.; in the earlier language *yathā* in this sense is often found after the first word of a sentence); that, whether, (often used as an introduction to a direct sentence after verbs of knowing, believing, hearing, doubting, &c., either with or without *iti*, e.g. *jñāyate yathā rājā tat karishyati*, it is known

that the king will do that; *viddhī yathā sū pumar eshyatīti*, know that she will return); whereas, since, because; when, as when, as if; as soon as; as is right or proper (= *yathā-vat*); how! (as an exclamation); *yathā-tathā*, *as*—so; *as*—just so, (instead of *tathā*, the other similar correlatives *evam*, *eva*, *tadvat*, *tail evam* are often found in the corresponding clause); *yathā yathā*—*tathā tathā*, in whatever manner—in that manner; according as—so; in whatever degree or proportion—in that degree or proportion; by how much the more—by so much the more; *yathā-tathā*, in whatever manner, in any manner or way, in every way, as always, as ever; *yathā-kathāñcit*, in any way, in any manner, any wise, somehow or other, anyhow; *tad yathā*, as here follows, that is to say, namely, as for example; *yathā-kathā*, as much as; *yathā-kathā ēa*, now and then, rarely, infrequently; *yathāiva* (*yathā eva*), just as.—*Yatha-rishi*, ind., Ved. according to the Rishi (see Gram. 38. h).—*Yatharcām* (*thā-ri-c'*), ind. according to the Rīc.—*Yathartu* (*thā-ritu*), ind. according to the season; in accordance with a fixed time, corresponding to the right season.—*Yathartuka* (*thā-rit*), *as*, *ā*, *am*, corresponding to the season of the year.—*Yathartu-pushpita*, *as*, *ā*, *am*, bearing flowers or blossoms at the right season.—*Yatharshi* (*thā-rishi*), ind. = *yatha-rishi* above.—*Yathāṣṭa-tas* (*thā-aṣ*), ind. according to shares or portions, in due proportion, proportionably.—*Yathā-kanishṭham*, ind. according to the youngest, from the youngest to the oldest; [cf. *yathā-jyeshṭham*.]—*Yathā-kartarya*, *as*, *ā*, *am*, as proper to be done; (*am*), n. what is right or proper to be done (under any particular circumstances).—*Yathā-karma*, ind. in accordance with (any) action, according to actions, in accordance with duties; according to circumstances.—*Yathā-karma-guṇam*, ind. in accordance with actions and qualities.—*Yathā-kalpam*, ind. in conformity with ritual or ceremonial, according to rule or rubric.—*Yathā-kāṇḍam*, ind. according to Kāṇḍas or chapters.—*Yathā-kāma*, *as*, *ā*, *am*, conformable to desire, (acting) according to wish; (*am*), ind. according to wish, as one likes, at pleasure, agreeably, easily, comfortably.—*Yathākāmārcitārthin* (*ma-ar'*, *ta-ar'*), *i*, *inī*, *i*, honouring suppliants by conforming to their desires.—*Yathā-kāmin*, *i*, *inī*, *i*, acting according to will or pleasure, independent, wilful, uncontrolled.—*Yathākāmya*, *am*, n. (probably incorrect for *yathākāmya*), will, inclination, pleasure.—*Yathā-kāyam*, ind., Ved. 'according to body or form,' according to the dimensions (of anything).—*Yathā-kāram*, ind. according to which way, in which manner.—*Yathā-kārin*, *i*, *inī*, *i*, as acting, acting in which way.—*Yathā-kārya*, *as*, *ā*, *am*, = *yathā-kartarya*.—*Yathā-kāla*, *as*, m. the proper time (for anything), a suitable moment, auspicious time; (*am*), ind. according to time, in due time, at the proper moment, at the right time.—*Yathākāla-prabodhin*, *i*, *inī*, *i*, watchful in proper seasons, waking at the right time.—*Yathā-kuladharmam*, ind. according to family usage, in conformity with family customs.—*Yathā-kṛita*, *as*, *ā*, *am*, as has been done, as agreed, made or done according to rule, done according to custom or agreement, usual, customary, conventional; (*am*), ind. as happened, according to usual practice, in the way agreed upon.—*Yathā-kṛishṭam*, ind., Ved. according to furrows, furrow after furrow.—*Yathā-kṛipti*, ind. in a suitable or fitting way.—*Yathā-kratu*, *us*, *us*, *u*, Ved. conforming to a plan or design, forming which plan.—*Yathā-kramam* or *yathā-krameṇa*, ind. according to order, in regular order or series, in due succession, regularly, methodically, successively, in a row, respectively, in due form, properly.—*Yathā-krośam*, ind., Ved. according to Krośas.—*Yathā-kshamam*, ind. according to power or ability, as much as possible.—*Yathā-kshemeṇa*, ind. with all due safety or security, safely, comfortably, peaceably.—*Yathā-khātam*, ind., Ved. as dug or excavated.—*Yathā-khyam* (*thā-āk'h*), ind. according to names, as

named.—*Yathākhyaṭa* (*thā-āk'h*), *as*, *ā*, *am*, as previously described or mentioned, before mentioned.—*Yathākhyanam* (*thā-āk'h*), ind. in accordance with any narrative or statement, according to the circumstances narrated, as stated.—*Yathā-gata*, *as*, *ā*, *am*, as gone, as previously gone; *yathāgata* (*thā-āg*), *as*, *ā*, *am*, as come, as one came; as one came (into the world), without sense, stupid [cf. *yathā-jāta*]; *yathā-gatam* or *yathāgatena*, ind. by the way one came.—*Yathāgumam* (*thā-āg*), ind. according to tradition, as handed down.—*Yathā-gātram*, ind., Ved. according to limbs, limb after limb.—*Yathā-guṇam*, ind. according to Gūnas or qualities.—*Yathā-griham*, ind. according to houses or habitations, (*yanti yathā-griham*, they go to their respective homes).—*Yathā-grihitam*, ind., Ved. as taken, just as laid hold of, as come to hand, in regular order or succession.—*Yathā-gotra-kula-kalpam*, ind. according to the usages of a family or race.—*Yathāgni* (*thā-āg*), ind., Ved. according to (the size of) the fire.—*Yathā-grahaṇam*, ind., Ved. according to any statement, conformably to what was mentioned.—*Yathāngam* (*thā-an*), ind., Ved. according to limbs or members, limb after limb.—*Yathā-ēamasam*, ind., Ved. Camasa after Camasa.—*Yathācāram* (*thā-āc*), ind. according to custom, as usual, as customary.—*Yathā-cārin* or *yathācārin* (*thā-āc*), *i*, *inī*, *i*, Ved. as proceeding, as acting.—*Yathā-cintita*, *as*, *ā*, *am*, as thought of or considered, previously considered.—*Yathā-coditām*, ind., Ved. according to precept, in conformity with injunction.—*Yathā-chundasam*, ind., Ved. according to metre, one metre after another.—*Yathā-jāta*, *as*, *ā*, *am*, just as born; senseless, stupid, foolish, a natural; barbarous, outcast; (*am*), ind. according to race or family, family by family.—*Yathā-jāti*, ind., Ved. according to birth, according to kind or class, sort by sort.—*Yathā-josham*, ind., Ved. according to will or pleasure, according to one's satisfaction, (also read *yathā-yosham*).—*Yathājñapta* (*thā-āj*), *as*, *ā*, *am*, as previously enjoined, before directed.—*Yathā-jñanam*, ind. according to knowledge, to the best of one's knowledge or judgment.—*Yathā-jyeshṭham*, ind. according to the oldest, by seniority, according to rank, from the oldest to the youngest.—*Yathā-tattvam*, ind. in accordance with truth, as the case really is, according to actual fact, exactly, precisely, strictly, accurately.—*Yathā-tatha*, *as*, *ā*, *am*, conformable to truth or the exact state of the case, right, true, accurate; (*am*), ind. in conformity with truth or reality; precisely, exactly; as is becoming or proper, fitly, duly, in a suitable manner; (*am*), n. a detailed account of events, narrative of particulars.—*Yathā-tathyam* or *yathā-tathyena*, ind. in accordance with the truth, really, truly.—*Yathā-tripti*, ind. to the heart's content, to full satisfaction of one's desire.—*Yathātmaka* (*thā-āt*), *as*, *ikā*, *am*, according to nature or character, having which nature.—*Yathā-datta*, *as*, *ā*, *am*, as given.—*Yathā-darśanam*, ind. according to every occurrence, in every single case.—*Yathā-dāyam*, ind. according to shares or portions.—*Yathā-dik* or *yathā-diśam*, ind. according to the various quarters of the sky; in all directions.—*Yathādiśṭa* (*thā-ād*), *as*, *ā*, *am*, as enjoined or directed, corresponding to what has been enjoined, conformable to a direction; (*am*), ind. in accordance with a direction or injunction.—*Yathā-diksham*, ind. in accordance with religious observances.—*Yathā-dṛishṭam* or *yathā-dṛishṭi*, ind. as seen or observed.—*Yathā-devatam*, ind., Ved. deity after deity, divinity by divinity.—*Yathā-deśa-kāla-dehāvasthāna-viśesham* (*ha-av*), ind. according to differences of place, time, and bodily constitution.—1. *yathā-deśam*, ind. according to places.—2. *yathādeśam* (*thā-ād*), ind. according to direction or injunction.—*Yathā-dravya*, *as*, *ā*, *am*, according to property, proportioned or conformable to wealth.—*Yathā-dharmam*, ind. according to duty or right, in proper form or order.—*Yathādhikāram* (*thā-adh*), *am*, ind. according to authority.—*Yathā-dhishnyam*,

ind., Ved. according to the position or arrangement of the Dhishnya. — *Yathādhīta* ('*thā-adh*'), as, ā, am, as read, conformable to the text; (am), ind. according to the text. — *Yathādhīyāpakam* ('*thā-adh*'), ind. according to the teacher, agreeably to the instructions of a teacher. — *Yathā-nāma*, ind., Ved. according to name, name by name. — *Yathā-nārada-bhāṣita*, as, ā, am, exactly as Nārada announced, being just as Nārada stated. — *Yathā-niṣṛīptam*, ind., Ved. as gone forth or out. — *Yathā-nirupam*, ind., Ved. as presented or offered. — *Yathā-nirdīṣhita*, as, ā, am, as directed or enjoined, before mentioned or described, previously directed. — *Yathā-nīlayam*, ind. each in its own resting-place or lair (said of animals). — *Yathā-nivāsin*, ī, īni, ī, wherever dwelling or abiding. — *Yathānīkam* ('*thā-an*'), ind. according to the extent of the army, as far as the host extended. — *Yathānupūrvam* ('*thā-an*') or *yathānupūrvyam* or *yathānupūrvyā* ('*thā-an*'), ind. according to a regular series, in regular order or succession, successively. — *Yathānubhūtam* ('*thā-an*'), ind. according to experience, by previous experience. — *Yathānūrūpam* ('*thā-an*'), ind. according to form or rule, in exact conformity, orderly, properly. — *Yathā-nyastam*, ind. as thrown down, as deposited. — *Yathā-nyāyam*, ind. according to rule, according to justice, justly, rightly, fitly, as is fitting or suitable, properly. — *Yathā-nyupta*, as, ā, am, as presented or offered, in the order presented. — *Yathā-panyam*, ind. according to the (value of the) wares or commodities. — *Yathā-padam*, ind., Ved. according to the Pada or word. — *Yathāparādha-daṇḍa*, as, ā, am, inflicting punishment in proportion to the crime. — *Yathāparādham* ('*thā-ap*'), ind. according to the offence or error. — *Yathā-paru*, ind., Ved. according to joints, joint after joint, limb by limb. — *Yathā-puram*, ind. as before, as on previous occasions. — *Yathā-pūrva*, as, ā, am, being as before, previous, former; (am), ind. as before, as previously; in succession, one after another. — *Yathā-prajñam*, ind. according to knowledge. — *Yathā-pratiṣṭam*, ind. according to qualities, to the best of one's abilities. — *Yathā-pratīṣṭam*, ind. according to agreement, as settled or arranged. — *Yathā-pratirūpam*, ind., Ved. as is suitable or fitting. — *Yathā-pratyakham*, ind. according to merit. — *Yathā-pradīṣṭam*, ind. according to direction or precept, as is suitable or proper. — *Yathā-pradeṣam*, ind. according to direction or precept, in a suitable or proper manner; according to place, in a suitable or proper place, at proper places, on all sides. — *Yathā-pradhānatas* or *yathā-pradhānam*, ind. according to precedence or superiority, by rank. — *Yathā-prayogam*, ind. according to usage or practice. — *Yathā-prasnam*, ind. in accordance with the question. — *Yathā-prastutam*, ind. conformably to the circumstances. — *Yathā-prāyam*, ind. according to one's whole soul, with all one's might. — *Yathā-prāpta*, as, ā, am, as obtained or arrived, in conformity with a particular state or condition, suitable or conformable to circumstances; (am), ind. in conformity with rule, regularly, properly. — *Yathāprāpta-svara*, as, m. an accent according to rule. — *Yathā-prārthitam*, ind. according to wish, by request. — *Yathā-prīti*, is, ī, ī, in accordance with love or affection, affectionate, loving. — *Yathā-phalam*, ind. according to fruit, when bearing fruit. — *Yathā-balam*, ind. according to power, with all one's might, to the best of one's ability; according to the (condition of the) army, according to the (number of) forces. — *Yathā-bijam* = *yathā-vijam*, q. v. — *Yathā-buddhi*, ind. according to knowledge, to the best of one's judgment. — *Yathā-bhakti* (bhakti, inst. c. of bhakti), ind. with full or entire devotion. — *Yathā-bhāṣita*, ind. as eaten. — *Yathā-bharanam*, ind. according to houses, house by house. — *Yathā-bhūgam*, ind. according to shares or portions, according to the share of each, proportionably; each in his respective place, in the proper place. — *Yathā-bhū-*

janam, ind., Ved. each in his proper place or position. — *Yathā-bhāva*, as, m. conformity to any destined state, destiny; (as, ā, am), having which nature or condition, being of which nature. — *Yathā-bhikāmam* ('*thā-abh*'), ind. according to wish or desire. — *Yathābhikīṇyam* ('*thā-abh*'), ind., Ved. as one has perceived or ascertained. — *Yathābhīpreta* ('*thā-abh*'), as, ā, am, as wished or intended; desired; (am), ind. according to one's desire or wish, agreeably, pleasantly. — *Yathābhīmata* ('*thā-abh*'), as, ā, am, as wished, desired, approved; (am), ind. according to wish or will, at pleasure, at will, wherever desire leads one, (sarve yathābhīmata-deṣam gatāḥ, they all went to the place that each wished.) — *Yathābhīramam* ('*thā-abh*'), ind. according to loveliness, according to the degree of charmingness (belonging to each). — *Yathābhīruvita* ('*thā-abh*'), as, ā, am, accordant with taste or liking, pleasurable, agreeable, pleasant, pleasing. — *Yathābhīrūpam* ('*thā-abh*'), ind. according to Scholiast on Pāṇ. II. 1, 7 = *abhi-rūpasya yogyam*, according to beauty of form (?). — *Yathābhīlāshita* ('*thā-abh*'), as, ā, am, as wished, desired. — *Yathābhīlikhita* ('*thā-abh*'), as, ā, am, Ved. painted in the manner stated. — *Yathābhīrīṣṭam* ('*thā-abh*'), ind., Ved. according to the quantity of rain that has fallen. — *Yathābhīhitam* ('*thā-abh*'), ind. as spoken. — *Yathābhīṣhita* ('*thā-abh*'), as, ā, am, as wished, liked, desired, (yathābhīṣhita-diṣam jagmuḥ, they went to the quarter that each wished). — *Yathā-bhūtam*, ind. in accordance with fact, according to what has happened; according to the truth. — *Yathā-bhūyaso-vāda* (bhūyasa, gen. c. of bhūyas), as, m., Ved. a general rule. — *Yathābhīyarthita* ('*thā-abh*'), as, ā, am, as already requested, previously asked for. — *Yathā-mangalam*, ind., Ved. according to custom. — *Yathā-mati*, ind. according to opinion; to the best of one's judgment. — *Yathā-manīṣhitam*, ind. according to wish, by desire or request. — *Yathā-mātram*, ind. according to measure or quantity. — *Yathā-mānam*, ind. according to measure or dimensions, according to the circumference. — *Yathā-mukham*, ind. according to face or appearance, from face to face. — *Yathā-mukhina*, as, ā, am, looking straight at (with gen.). — *Yathā-mukhyam*, ind. according to the chief (persons), as regards the chiefs; (ena), ind. by way of precedence or preference, before all. — *Yathāmnātam* ('*thā-am*') or *yathāmnāyam* ('*thā-am*'), ind. in accordance with sacred tradition; according to the tenour of a sacred text. — *Yathā-yajus*, ind. according to the Yajus. — *Yathāyatnam* ('*thā-ay*'), ind., Ved. each in his own place or abode. — *Yathā-yatham*, ind. (fr. *yathā* + *yathā*), in a proper manner, as is fit or proper, rightly, properly, suitably, fitly; in regular order, severally, by degrees, gradually. — *Yathā-yuktam* or *yathā-yukti* or *yathāyukti-tas*, ind. as is fitting, in a proper manner, fitly, rightly, suitably, according to circumstances. — *Yathā-yūtham*, ind. according to herds, by flocks. — *Yathā-yogam* or *yathā-yogena*, ind. as is fit, in a suitable manner, according to circumstances, according to requirements; in due order. — *Yathā-yogya*, as, ā, am, accordant with propriety; (am), ind. as is fitting or proper, suitably, properly, fitly. — *Yathā-yoni*, ind. according to the womb, according to birth. — *Yathārabdha* ('*thā-ār*'), as, ā, am, as begun or commenced, previously commenced. — *Yathāranbham* ('*thā-ār*'), ind. according to the commencement, in regular order or succession. — *Yathā-rasam*, ind. according to the sentiments. — *Yathā-ruṣam* or *yathā-ruṣi*, ind. according to taste, according to pleasure or liking. — *Yathā-rūpa*, as, ā, am, accordant with (beauty of) form, having a handsome form, suitable; (am), ind. according to the form or appearance; in a suitable way, properly, duly; of the same shape or appearance. — *Yathārtha* ('*thā-ar*'), as, ā, am, accordant with reality, conformable to truth or the true meaning, agreeing with fact, true, actual, real, genuine, right, fit, suitable; (am), ind. according to the meaning, conformably to the sense, according to

the aim or object, according to truth or fact, suitably, fitly, truly, really. — *Yathārthaka*, as, ā, am, = *yathārtha*, having a suitable meaning, right, true, real. — *Yathārtha-tattvam* (i. e. *yathā* + *arthatva*), ind. 'according to the reality of the matter,' in accordance with the truth, truly, really. — *Yathārtha-tas*, ind. in accordance with the truth, truly, rightly, fitly. — *Yathārtha-tā*, f. suitability, fitness, rectitude, propriety, genuineness, the state of appearing to the greatest advantage (Kīrtārj. VIII. 49). — *Yathārtha-bhāṣin*, ī, īni, ī, speaking fitly or truly. — *Yathārtha-varṇa*, as, m. 'having a true colour or appearance,' a spy, secret emissary; [cf. *yathārtha-varṇa*.] — *Yathārthākshara* ('*thā-ak*'), as, ā, am, significant in every syllable, of which the letters or syllables express the true sense. — *Yathārthita* ('*thā-ar*'), as, ā, am, as asked, previously asked. — *Yathārthitvam* ('*thā-ar*'), ind. according to design or purpose. — *Yathārthita* ('*thā-ar*'), as, ā, am, as delivered. — *Yathārtha* ('*thā-ar*'), as, ā, am, as deserving, according to merit, corresponding to desert, as is fit or right, appropriate, suitable, just, adequate; (am), ind. according to merit or worth, agreeably to propriety, suitably, fitly. — *Yathārhanam* ('*thā-ar*'), ind. according to merit or worth; according to propriety. — *Yathārhatas*, ind. according to worth or merit, according to propriety, as is proper or suitable, justly. — *Yathārharvarṇa*, as, m. 'having a suitable appearance,' a spy, secret agent. — *Yathā-labdha*, as, ā, am, as obtained or met with, as found at first, previously found. — *Yathā-lābham*, ind. according to what one finds, just as it happens to occur; according to gain or profit. — *Yathā-līngam*, ind., Ved. according to characteristic marks or tokens. — *Yathā-lokam*, ind., Ved. according to room or place. — *Yathāvakāśam* ('*thā-av*'), ind. according to room or space; in the proper place; according to opportunity or leisure, on the first opportunity, as occasion or leisure may occur. — *Yathā-vat*, ind. according to propriety, as is fitting, duly, becomingly, properly, rightly, suitably, precisely, exactly, truly; according to law; as (= *yathā*). — *Yathāvad-grahana*, am, n. right comprehension. — *Yathā-vayas* or *yathā-vayasam*, ind. according to age, of the same age. — *Yathā-varnam*, ind. according to caste, by caste. — *Yathā-varnavidhānam*, ind. according to the rules or laws of caste. — *Yathā-vaśam*, ind., Ved. according to pleasure or inclination. — *Yathāvasaram* ('*thā-ar*'), ind. according to opportunity, as occasion may require, on every occasion. — *Yathā-vastu*, ind. according to the state of the matter, precisely, exactly, accurately, strictly. — *Yathāvastham* ('*thā-av*'), ind. according to state or condition; according to circumstances, each according to his own circumstances. — *Yathāvāsam* ('*thā-ā*'), ind. according to dwellings, each to his own abode. — *Yathā-vāstu*, ind. in accordance with the site or ground. — *Yathā-vittam*, ind. by virtue of (the right of) property (Ved.); according to possession, in proportion to power or substance. — *Yathā-vidyam*, ind. according to knowledge. — *Yathā-vidha*, as, ā, am, of which kind or sort (= Lat. *qualis*); of such a kind or sort, such as. — *Yathā-vidhānam* or *yathā-vidhānena*, ind. according to prescription or rule, by order. — *Yathā-vidhi*, ind. according to direction or precept, according to rule, duly, fitly, suitably, (in Hari-vagśa 7138. *yathā-vidhim* occurs on account of the metre.) — *Yathā-vibhavam*, ind. according to power or ability, in proportion to property or resources. — *Yathā-riyam*, ind. according to the seed or germ. — *Yathā-riyam*, ind. according to strength or vigour, in respect of manliness or courage. — *Yathā-vṛtta*, as, ā, am, as happened or occurred, as ensued; as done, as acted; (am), n. a previous occurrence or event; the circumstances or details of an event, (avedayad yathā-vṛttam, he related the details of the occurrence, he told exactly how it happened); (am), ind. according to the occurrence or event, according to all the circumstances, circumstantially, truly; according to the metre. — *Yathā-*

vṛittānta ('*ta-an*'), as, am, m. n. an event or adventure just as it occurred. — *Yathā-vṛitti*, ind. according to way or mode of life. — *Yathā-vṛiddham*, ind. according to age or seniority. — *Yathā-vṛiddhi*, ind. according to increase, in accordance with the waxing (of the moon, &c.). — *Yathā-rya-vāharam*, ind. conformably to custom, according to usage. — *Yathā-ryādhi*, ind. according to the (nature of a) disease or sickness. — *Yathā-ryutpatti*, ind. according to the view propounded; according to the etymology. — *Yathā-śakti* or *yathā-śaktya*, ind. according to power or ability, to the utmost of one's power, as far as possible. — *Yathāśayam* ('*thā-ās*'), ind. according to intention or wish; according to stipulation. — *Yathā-sariram*, ind. according to body, body by body. — *Yathā-sāstram*, ind. according to the Śāstras or sacred codes of law, according to the precepts of science, as the law ordains. — *Yathā-sāstrānusārin* ('*ra-an*'), *i*, *inī*, *i*, observing the Śāstras or scriptures, following the precepts of the sacred codes of law. — *Yathā-sīlam*, ind. in conformity with character, agreeably to disposition. — *Yathā-sraddham*, ind. according to inclination (Ved.); according to faith, in all faith, in all fidelity, confidently, confidently. — *Yathāśramam* ('*thā-ās*'), ind. according to the Āśrama or period of life, (see *śrama*). — *Yathāśrayam* ('*thā-ās*'), ind. according to the connection or dependence (of anything), according to the mode of connection (of one thing with another). — *Yathā-srūta*, as, ā, am, corresponding to (what has been) heard, agreeing with a report; (am), n. a corresponding or suitable tradition; (am), ind. as heard, as reported, according to report; according to sacred precept or injunction, according to Vedic precept. — *Yathā-sruti*, ind. according to revealed precept, in accordance with the injunctions of sacred books, conformably to the precepts of the Veda. — *Yathā-sreshtham*, ind. in order of merit (so that the best is placed first); in order of precedence. — *Yathā-saṃsthām*, ind. according to circumstances. — *Yathā-saṃhitam*, ind. in accordance with the Saṃhitā. — *Yathā-sakhyam*, ind. according to friendship. — *Yathā-sankalpita*, as, ā, am, corresponding to wish, in accordance with (a proposed) plan, answering expectations. — *Yathā-sankhya*, 'Relative order,' a figure in rhetoric which separating each verb from its immediate subject so arranges verbs with verbs and subjects with subjects that each may answer to each; (am, ena), ind. according to number, number for number (so that in two rows composed of similar numbers the several terms of one row correspond with those of the other). — *Yathā-sangam*, ind. according to need or exigence, as required, suitably, so as to adapt (itself), opportunely. — *Yathā-satyam*, ind. in accordance with truth, agreeably to the reality. — *Yathāsānam* ('*thā-ās*'), ind., Ved. each in proper place or seat, according to proper position. — *Yathā-sandishṭa*, as, ā, am, as agreed or directed; (am), ind. according to direction or order. — *Yathā-sandhi*, ind., Ved. according to Sandhi. — *Yathā-samayam*, ind. according to agreement, according to established custom; according to time, at the proper time. — *Yathā-samāmnātām*, ind. as repeated, according to what has been mentioned. — *Yathā-sampad*, ind., Ved. according to the event, as may happen. — *Yathā-sampratyaṃ*, ind. according to agreement. — *Yathā-sampradāyam*, ind. according to tradition, in accordance with traditional teaching or usage. — *Yathā-sambandham*, ind. according to relationship. — *Yathā-sambhava*, as, ā, am, according to possibility, possible; (am), ind. compatibly, according to the previous order, successively. — *Yathā-sambhavin*, *i*, *inī*, *i*, or *yathā-sambhāvita*, as, ā, am, compatible, corresponding, suitable, appropriate. — *Yathā-savanam*, ind. according to the order of the Savana (Ved.); according to the time, at the proper season. — *Yathā-sāma*, ind., Ved. according to the order of the Sāman. — *Yathā-sāmarthyam*, ind. according to ability or power. — *Yathā-sāram*, ind. according to quality or goodness. — *Yathā-siddha*,

as, ā, am, as effected; just as prepared, just as cooked (said of food). — *Yathā-sukham*, ind. according to ease or pleasure, at ease, at will or pleasure, comfortably, agreeably, pleasantly, happily. — *Yathā-sukha-mukha*, as, ā or *i*, am, having the face turned in any direction one pleases. — *Yathā-stut*, ind., Ved. according to the order of the Stut, Stut by Stut. — *Yathā-stutam* or *yathā-stotum*, ind., Ved. according to the order of the Stoma. — *Yathā-sthāna*, am, n. the right or proper place; (as, ā, am), each in proper place, arranged in order; (am, e), ind. according to place, each according to the right place, all in regular order, according to rank, in order, properly, suitably; instantly. — *Yathā-sthāma*, ind., Ved. in the proper place, in regular order (= *yathā-sthānana*). — *Yathā-sthita*, as, ā, am, accordant with circumstances, standing properly; right, proper, fit, true; (am), ind. according to place or circumstances, in statu quo; properly, truly, certainly, assuredly. — *Yathā-sthiti*, ind. in accordance with usage or custom, as usual, as on previous occasions. — *Yathā-smṛiti*, ind. according to recollection, according to the precepts of the law-books. — *Yathā-smṛiti-maya*, as, *i*, am, as remembered, as fixed in the memory. — *Yathā-sva*, as, ā, am, each according to (his, her, their) own, every one his own; (im), ind. each on (his, her, their) own account, each for himself or in his own way, individually, properly. — *Yathā-svairam*, ind. according to inclination or wish, at pleasure, freely, independently. — *Yathāhāra* ('*thā-āh*'), as, ā, am, having suitable food, eating anything that comes in the way. — *Yathakṣhitam* ('*thā-ik*'), ind. according to what was actually seen, as beheld with one's own eyes. — *Yathēccha* ('*thā-ic*'), as, ā, am, agreeable to wish or desire; (ā), f. a suitable wish or desire; *yathēcchayā*, inst. c. according to wish, at will or pleasure; (am), ind. according to wish or desire, at pleasure, ad libitum, agreeably, pleasantly. — *Yathēcchakam*, ind. = *yathēccham* above. — *Yathetam* ('*thā-et*'), ind., Ved. as happened, as it turned out, (also written *yathaitam*). — *Yathepsayā* ('*thā-īp*'), ind. according to wish or inclination, at pleasure. — *Yathēpsita* ('*thā-īp*'), as, ā, am, as wished, agreeable to wish or expectation, wished for, desired; (am), ind. according to wish or desire, agreeably to fancy, agreeably, pleasantly, spontaneously, ad libitum, wantonly. — *Yatheshṭa* ('*thā-īsh*'), as, ā, am, as wished or desired, agreeable to wish, accordant with desire, wished for, desired, loved, dear; (am), ind. according to wish or inclination, at pleasure, pleasantly, agreeably; carelessly; according to sacrifice (Ved.; in this sense fr. 2. *īshṭa*). — *Yatheshṭa-gati*, *is*, *is*, *i*, or *yatheshṭa-cārin* or *yatheshṭa-saīcārin*, *i*, *inī*, *i*, going according to will or inclination, going where one wishes, independent, free; (*i*), m. a bird. — *Yatheshṭa-tas*, ind. according to inclination or wish, at pleasure, independently. — *Yatheshṭācāra* ('*thā-āc*'), as, ā, am, doing what one likes, unrestrained, licentious. — *Yatheshṭāsana* ('*thā-ās*'), as, ā, am, sitting down as one likes. — *Yathaitam* = *yathetam* above. — *Yathokta* ('*thā-uk*'), as, ā, am, as said or spoken, as told or directed, previously told or prescribed, enumerated before, above mentioned; (am), ind. according to what has been stated, as mentioned before, as previously described or related; *yathoktena*, in the above mentioned way. — *Yathokta-vādin*, *i*, *inī*, *i*, speaking as told, reporting accurately what has been said. — *Yathocita* ('*thā-uc*'), as, ā, am, accordant with propriety or equity, proper, fit, suitable, becoming; (am), ind. suitably, fitly, properly. — *Yathottara* ('*thā-ut*'), as, ā, am, following in regular order or succession, succeeding one another; (am), ind. in regular order or succession, one after another. — *Yathotsāham* ('*thā-ut*'), ind. according to power or ability, with all one's might. — *Yathodaya* ('*thā-ud*'), as, ā, am, Ved. next following; (am), ind. according to means or circumstances, in proportion to one's income. — *Yathodita* ('*thā-ud*'), as, ā, am, as said or spoken, previously told, before stated, above mentioned; (am), ind. as mentioned before

or above, according to a previous statement. — *Yathodgata* ('*thā-ud*'), as, ā, am, as arisen; as one came (into the world), without sense, childlike, stupid; [cf. *yathāgata*]. — *Yathoddishṭa* ('*thā-ud*'), as, ā, am, as indicated or described, before mentioned; (am), ind. in the manner stated, in the above mentioned way. — *Yathoddeśam* ('*thā-ud*'), ind. according to direction, in the manner pointed out. — *Yathodbhavam* ('*thā-ud*'), ind. according to rise or origin. — *Yathopajosham* ('*thā-up*'), ind. according to inclination or pleasure, according to desire. — *Yathopadishṭa* ('*thā-up*'), as, ā, am, as specified or indicated, as stated, before mentioned; (am), ind. in the manner above mentioned or previously described. — *Yathopadeśam* ('*thā-up*'), ind. according to advice or suggestion, according to instructions or orders. — *Yathopapatti* ('*thā-up*'), ind. according to the event or occasion, as may happen. — *Yathopapanna* ('*thā-up*'), as, ā, am, as happened, occurring naturally, unconstrained, natural. — *Yathopapādām* ('*thā-up*'), ind., Ved. as may occur or happen. — *Yathopamā* ('*thā-up*'), f. (in rhetoric) a comparison expressed by *yathā*. — *Yathopayogam* ('*thā-up*'), ind. according to use or need, according to requirements or circumstances. — *Yathopasmāram* ('*thā-up*'), ind., Ved. according to recollection, as one may happen to remember. — *Yathopādhi* ('*thā-up*'), ind. according to the condition or limitation, according to the supposition. — *Yathopta* ('*thā-up*'), as, ā, am, as sown, in proportion to the seed sown. — *Yathaukasam* ('*thā-ok*'), ind., Ved. each according to (his) abode. — *Yathauṣṭya* ('*thā-auṣ*'), am, n. a corresponding or suitable way; *yathauṣṭyāt*, in a suitable manner, fitly, suitably; (am), ind. according to propriety, properly, fitly, duly.

यद् yad, yas, yā, yad (the actual base of this relative pronoun is *ya*, except in compounds and in the derivative *yadiya*; its proper correlative is *tad*, q. v., but other demonstrative pronouns and pronominals, such as *etad*, *idam*, *adus*, *tādṛśa*, *idṛśa*, *sarva*, often occur in the correlative clauses; see 3. *ya*), who, which, what, that, whoever, whichever, whatever, any. The relative *yad* often precedes the noun to which it refers, this noun being either put in the same case with the relative or joined with the demonstrative (e. g. *yasya narasya buddhiḥ sa balavān* or *yasya buddhiḥ sa nara balavān*, of whatever man there is intellect he is strong); sometimes the relative stands alone, an antecedent noun or pronoun being understood from which it takes its gender and number (e. g. *dhanena kṛpā yo na dadāti*, what is the use of wealth [to him] who does not give?); or the relative itself may be dropped (e. g. *na karoty a-kāryam tam āryam āhuḥ*, they call him honourable [who] does nothing improper to be done). Sometimes the relative *yad*, with or without its demonstrative, appears to be used redundantly to eke out the metre, or perhaps to give force to the noun with which it is connected, even the neut. sing. being occasionally thus used in connection with words of a different gender and number, and the relative being itself almost untranslatable (e. g. *yan maraṇam so 'sya viśramah*, that very death is his rest; *andho jadaḥ pīṭha-sarpī sapṭatīyā sthāviraś-cha yaḥ*, a blind man, an idiot, a cripple, and a man seventy years old; *yat kṣāntiḥ samaye śrutiḥ Śiva Śrītyuktir mano-nīrvṛitir asau mukti-mārga sthitiḥ*, forbearance, obedience to ordinances, saying 'Śiva, Śiva,' contentment of mind, this is continuance on the road of emancipation); and sometimes this redundant or emphatic use of *yad* causes a sudden change of construction from accusative to nominative (e. g. *apoheta rasān aśmano lavaṇam cāiva paśavo ye ca*, he should avoid liquids, stones, and salt, and all cattle). The relative *yad* is often repeated to express 'whoever,' 'whatever,' 'whichever,' &c. (e. g. *yo yaḥ*, whatever man; *yā yā*, whatever woman; *yad yad*, whatever thing; *yo yo yāvātīthaḥ*, whichever [is] how many soever degrees, i. e. in

proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e.g. *yo yasya bhāvah syāt*, whatever may be the disposition of any one; *yad robate yasmāi*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaścīd*, *kaścana*, *ko 'pi*, *kaśca*, *ko vā* (e.g. *yah kaścīd* or *yah-kaścana*, whosoever; *yad kinēd* or *yad kinēca*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kāni ca mitrāṇi*, any friends whatsoever; *yasmāi kasmāi ca*, to any one whatever; *yasmin kasmīn vā deśe*, in any country whatever); or even with a demonstrative pronoun (e.g. *yasmāi tasmāi*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e.g. *striyaṃ spriśed yah sangrahaṇam smṛitam*, should any one touch a woman it is called an adulterous act; *yām aṇām vṛiko hanyāt pāle tat kilviṣam bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e.g. *yo 'ham*, I that very person who; *yas tvam*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma*, *yukta*, *āścārya*, &c. (e.g. *dhivairair uktaṃ yat* —, it was said by the fishermen that —; *śrūtaṃ tvayā yat* —, it has been heard by thee that —; *āścāryaṃ yat* —, it is a wonder that —; frequently followed by a verb in the indicative (e.g. *ayaṃ nūtanā nyāyo yad aratīm hatvā santapaḥ kriyate*, this is a new doctrine that having killed an enemy renorse is experienced); less frequently in the potential (e.g. *esha me kīano yat sa rājyaṃ āpnuyāt*, it is my desire that he may obtain the kingdom); *yad api*, although; *yac-ēa*, that (according to Pāp. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e.g. *na śrad-dadhe yac-ēa tatra-bhāvān vṛishalam jā-jayet*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'): in philosophical writings *yah* is said to be used as a synonym for *parushah*: [cf. *Zend ya*: Gr. *ὁ-ς*, *ῥ*, *ὅ*, *ὅς*; Goth. *ja-bai*, 'if'; *jau*, 'whether'; Lith. *ji-s*, 'he'; *ji*, 'she'; *ju*, 'it'; Slav. *i*, *ja*, *je*.] — *Yac-čhandas*, *ās*, *ās*, *as*, having which metre. — *Yac-čhita*, *as*, *ā*, *am* (*yad + śita*), having which disposition. — *Yat-kara*, *as*, *i*, *am*, which doing or undertaking. — *Yat-kāma*, *as*, *ā*, *am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kūrin*, *i*, *ini*, *i*, which doing or undertaking. — *Yat-kīncēdam* (*Ča-īdam*), the commencement of the sacred text Rīg-veda VII. 89, 5, (incorrectly read *yat-kīncēdam*). — *Yat-kṛite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kṛatu*, *as*, *us*, *u*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yat-artha*, *as*, *ā*, *am*, having which object in view, having which intention; (*am*, *e*), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātma*, *as*, *ikā*, *am*, having which being or exist-

ence. — *Yad-ričchā*, f. acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā*, *svēchā*, *svāčchāndya*, *nirmita*); accident, an accidental occurrence or event, chance, contingency, (*yad-ričchayā*, as one likes, of one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning.

— *Yadričchā-tas*, ind. spontaneously, by accident, &c. (= *yad-ričchayā* above). — *Yadričchābhijña* (*čhā-abh*), *as*, *m*, a voluntary or self-offered witness. — *Yadričchā-lābha-tuṣṭi*, *as*, *ā*, *am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yadričchā-samvāda*, *as*, *m*, accidental or spontaneous conversation, incidental intercourse. — *Yadričchika*, *as*, *m*, scil. *putra*, a son who offers himself for adoption. — *Yat-devata* or *yad-devatya*, *as*, *ā*, *am*, Ved. having which god-head or divinity. — *Yad-dvandva*, *am*, *n*, N. of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhaviṣya*, *as*, *m*, one who says 'what will be,' or 'what must be,' one who believes in the power of fate; a fatalist; N. of a fish (in the Hitopadeśa). — *Yadriyāic* or *yadriyāic*, *an*, *drīc*, *ak* (fr. *yad* with *adri* substituted for *ad* and *ri* *aiē*; cf. *madriyāic*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yadraiē*, *yadraiē*). — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*). — *Yad-vada*, *as*, *ā*, *am*, talking anything, talking nonsense, saying no matter what. — *Yadvāhishṭhiya*, *am*, *n*, (fr. *yad* *vāhishṭham*, the first two words of Rīg-veda V. 25, 7), N. of a Sāman. — *Yad-vidha*, *as*, *ā*, *am*, of which sort (= Lat. *qualis*). — *Yad-vṛitta*, *am*, *n*, anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanhishṭhiya*, *am*, *n*, N. of a Sāman. — *Yan-madhye*, ind. in the centre of which. — *Yan-maya*, *as*, *i*, *am*, formed or consisting of which. — *Yan-mātra*, *as*, *ā*, *am*, having which measure, of which dimensions or circumference, &c. — *Yan-mūrdhan*, *ā*, *m*, the head of whom.

Yada = *yad* above, (occurring only in the form *yadam* at the end of an adverbial comp.)

Yadā, ind. at what time, when, whenever, generally followed in the correlative clause by *tadā* or *tatas* or *tarkh* or in Ved. by *ad it*; whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadū yadā*—*tadū tadā*, as often as—so often; *yadāiva*—*tadāiva*, when indeed—then indeed; *yadā prabhṛiti*—*tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ēa*, Ved. as often as, whenever; *yadā-kadā-ūt*, at any time; *na yadā-kadā-ūt*, never at any time: *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e.g. *yo 'ti yasya yadū māṃsam*, when any one eats the flesh of any one).

Yadi, ind. (in Ved. sometimes lengthened to *yadī*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadi* is sometimes joined with the present indicative (e.g. *yadi jivati bhadraṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e.g. *yadi rājā daṇḍaṃ na praṇayet*, if the king were not to inflict punishment; or with omission of *yadi*, e.g. *rīko hanyāt aṇām*, if a wolf should kill a goat); sometimes with the future (e.g. *yadi na karishyanti tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e.g. *yadi Prajā-patir na vapur asrāṣhit*, if the Creator had not created the body; *yady etan na me 'kathayāt*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the con-

ditional (e.g. *yady anujñām adāsyat*, if he should give permission); sometimes *yadi* may be translated by 'that' (e.g. *nāsanse yadi jivanti*, I do not expect that they are alive); rarely *yadi* is joined redundantly with *ēd* (e.g. *yady ēd syāt*, if it should be); or with *purā* (e.g. *purā yadi paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, q. v., or *tadapi* in the correlative clause); *yadi vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadi—yadī vā*, *yadī vā—yadī vā*, *yadī vā—vā*, if—or if, whether—or.

Yadiya, *as*, *ā*, *am*, relating to whom, whose, belonging to who or what, (*yadiya-karunāt*, from whose favour.)

यदावाजदावर्ष *yadāvājadāvarya*, N. of a Sāman.

यदु *yadu*, *us*, *m*, N. of an ancient hero (often mentioned in the Veda together with Turvaṣa or Turvasu, and described as preserved by Indra during an inundation, see Rīg-veda I. 174, 9); N. of a son of Yayāti, (in the later mythology Yadu and Puru are both sons of Yayāti, the fifth monarch of the lunar dynasty, Kṛishṇa being descended from Yadu [cf. *yadu-nātha* below], and both Bharata and Kuru, the ancestor of the Pāṇḍu princes, being descended from Puru; Yadu is also described as a brother of Turvasu); N. of a son of Vasu (king of Cedi); of a son of Hary-āśva; (according to some) N. of a country on the west of the Jumna river, about Mathurā and Vrīndā-vana, over which Yadu ruled, (according to other authorities the kingdom of Yadu is the Dakṣiṇa or peninsula of India); (*avas*), *m*, pl. the family and descendants of Yadu [cf. *yādava*] = *dasārkhāḥ*, q. v. — *Yada-kalodaha* (*la-ud*) or *yadūdva*, *as*, *m*, 'supporter of the family of Yadu,' N. of Kṛishṇa. — *Yadu-dhra*, *as*, *m*, N. of a Rishi. — *Yadu-nātha*, *as*, or *yadū-pati*, *is*, *m*, 'lord of the Yadus,' N. of Kṛishṇa. — *Yadu-pungava*, *as*, *m*, a chief of the Yadus. — *Yadu-vaṇṣa*, *as*, *m*, the family of Yadu. — *Yadu-vira-mukhya*, *as*, *m*, 'leader of the heroes of Yadu,' N. of Kṛishṇa. — *Yadu-śreshṭha*, *as*, *m*, 'best of the Yadus,' N. of Kṛishṇa.

यदृच्छा *yad-ričchā*, *yad-dhetos*, *yad-vat*, &c. See col. 2.

यद्यपि *yady-api*. See under *yadi* above.

यदियन् *yadriyāic*, *yadriyāic*. See col. 2.

यद्वा *yadvā*, f. = *buddhi*, perception, mind, intelligence (?).

यन्तव्य *yantavya*, *yanti*, *yantri*, &c. See p. 809, col. 2.

यन्त्र *yantra* (more properly regarded as a Nom. fr. *yantra*, p. 809, col. 2, cf. *yantraya*), cl. I. 10. P. *yantrati*, *yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

Yantraṇa, *am*, *n*, the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantraṇa*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, f.); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, f.); guarding, protecting, protection; (*i*), f. a wife's younger sister.

Yantrika, *as*, *ā*, *am*, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrika-katha*, *as*, *ā*, *am*, restrained in speech, constrained to be silent. — *Yantrika-sāyaka*, *as*, *m*, one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

यन्त्र *yantra*, *yantraya*, *yantrin*, &c. See p. 809, cols. 2, 3.

यन्मय *yan-maya*, *yan-mātra*. See col. 2.

यम् *yabh.* cl. 1. P. *yabhāti*, *yayābha*, *yapasyati*, *ayāpsit*, *yabdhām*, to know usually, have sexual intercourse with, lie with: Desid. A. *yīyapsute*, to desire sexual intercourse. *Yabhana*, *am*, n. copulation, sexual intercourse. *Yabhya*, *as*, *ā*, *am*, to be carnally known. *Yīyapsyamāna*, *as*, *ā*, *am* (fr. the Desid.), desiring to be carnally known.

यम् *yam* (connected with rt. 2. *yat*), cl. 1. P. *yacchati* (Ved. and ep. also A. *acchate*, Ved. also *yamati*, -te), *yayāma* (2nd ng. *yayantha* or *yemitha*, 3rd pl. P. *yemus*, 3rd ng. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *ayāpsit* (Vedic forms are *yamut*, *yamut*, *amut*, *yandhi*, *yantu*, *yantam*, *yāsat*, *yāsan*, *yāsam*, *ayān*, *ayāsi*, *yāsat*, *ayāsat*, *yāsan*, *yānūtum* (Ved. *yamam*, *yantave*, *yamim*), to sustain, support, hold up, maintain (Ved.); to support one's self (A., Ved.); to raise, hold up, it up (Ved.); to raise (a sound, &c., Ved.); to stretch out, extend, spread (Ved.); to keep in, hold back, restrain, check, stop, curb, tame, govern, control, regulate, suppress; to offer, present, grant, bestow, confer, give to any one (with loc. or dat.); to resent with anything (inst., Ved.); to offer or resign one's self, give one's self up to (A., Ved.); to display, exhibit (Ved.); to go, approach (Ved.): Pass. *amiyate*, *ayāmi*, to be raised or lifted up, &c. (Ved.); to be held back or restrained, &c.; to be feared, &c.: Caus. *yamayati*, (or according to others) *yāmayati*, -*yitum*, Aor. *ayīyamat*, to cause to hold back or restrain, &c.; to restrain, hold in, check, keep in order, control; to offer, give, present, serve with (food, &c.): Desid. *yīyānsati*: Intens. *ayīyamate*, *yāyamāmi*, *yāyamānti*; [cf. Gr. *ἵμαι*, *ἵμας*; Lat. *ijumus*, *frāna*, emo (for *imo*), *sub-imo*, demo (for *de-imo*): Lith. *imnu*, to take; Slav. *imani*: Russ. *imaju*: Hib. *iomai*, 'I drive, force, compel'; *iomain*, 'a driving.'] *Yacchat*, *am*, *antī*, *at*, restraining, controlling. *Yacchamāna*, *as*, *ā*, *am*, Ved. stretching out, extending; distributing. *Yata*, *as*, *ā*, *am*, restrained, held in, curbed, kept in check, governed, &c.; limited, moderate, imperate; (*am*), n. the spurring or guiding of an elephant by means of the rider's feet. — *Yata-gir*, *r*, *ir*, one who restrains speech, keeping silence; cf. *yata-vād*. — *Yatan-kara*, *as*, *m*, Ved. one who regulates, a regulator, (Sāy. = *yamana-kartri*). — *Yata-citta*, *as*, *ā*, *am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yata-cittātman* ('*ta-āt*'), *ā*, *ā*, *a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu*, *us*, *us*, *u*, restraining or controlling anger. — *Yata-mānasa*, *as*, *ā*, *am*, = *yata-citta* above. — *Yata-maitheya*, *as*, *ā*, *am*, abstaining from sexual intercourse or restraining all desire or it. — *Yata-raśmi*, *is*, *is*, *i*, Ved. having well held or guided reins. — *Yatavāh-tva*, *am*, n. the state of being restrained in speech, reticence. — *Yata-āc*, *k*, *k*, *k*, restraining speech, observing silence, silent. — *Yata-vrata*, *as*, *ā*, *am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruc*, *k*, *k*, *k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruc*.] — *Yatātman* ('*ta-āt*'), *ā*, *ā*, *a*, self-restrained, restraining or curbing the soul, governing one's self. — *Yatātma-val*, *ān*, *ti*, *at*, having a subdued mind, self-restrained. — *Yatāhāra* ('*ta-āh*'), *as*, *ā*, *am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya* ('*ta-n*'), *as*, *ā*, *am*, having the organs of sense restrained, of subdued passions, chaste, pure.

2. *yati*, *is*, f. (for I. see p. 805, col. 1), restraint, control, check; guidance; stopping, ceasing, rest, term; a pause (in music); *catura* (in prosody); a widow, (in this sense also *yati*; cf. *yatinī*); (*is*), n. an ascetic, devotee, one who has restrained his passions and abandoned the world; N. of a mythical race of ascetics (connected with the Bhṛigus and,

according to one legend, said to have taken part in the creation of the world); N. of a son of Brahmā; of a son of Nahusha; of a son of Viśvāmitra; (with Jains) N. of a class of ascetics; N. of Śiva; = *mikāra*. — *Yati-cāndrāyana*, *am*, n. N. of a particular kind of penance (Manu XI. 218). — *Yati-tva*, *am*, n. the state of a Yati or ascetic. — *Yati-dharma*, *as*, *m*, the duty of an ascetic or devotee. — *Yati-dharmān*, *ā*, *m*, N. of a son of Śva-phalka. — *Yatidharma-samuccāya*, *as*, *m*, N. of a work on the duties of ascetics. — *Yati-pañcaka*, *am*, n. N. of five stanzas on the subject of ascetics. — *Yati-pātra*, *am*, n. an ascetic's vessel, a wooden vessel for collecting alms, (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose.) — *Yati-bhrashta*, *as*, *ā*, *am*, wanting the *catura* (in grammar or prosody). — *Yati-māthuna*, *am*, n. the copulation or cohabitation of devotees, the unchaste life of ascetics. — *Yati-varya*, *as*, *m*, N. of the author of a commentary on Siro-maṇi's *Didhiti*. — *Yati-vilāsa*, *as*, *n*, a proper N. — *Yati-sāntapana*, *am*, n. N. of a particular kind of penance, (a *pañcā-garya* lasting for three days). — *Yati-anuśthāna-paddhati*, *is*, *f*, N. of a treatise on the duties of ascetics by Śaṅkara Ānanda.

Yatinī, *i*, *m*, = 2. *yati*, an ascetic; (*inī*), *f*, a widow.

Yati. See under 2. *yati*, col. 1.

2. *yatta*, *as*, *ā*, *am* (for 1. see p. 804, col. 3), = *yata*, col. 1, (occurring rarely in ep. poetry, and only when required by the exigency of metre.)

Yatvā, ind. having restrained, having curbed or controlled.

Yantarya, *as*, *ā*, *am*, to be held in or restrained; to be checked or controlled, to be guided or managed.

Yanti, *is*, *f*, see Pān. VI. 4. 39.

Yanturam, acc. sing. *m*, in Rīg-veda III. 27. 11, VIII. 19, 2. explained by Sāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya nīyantāram*, regulator of all).

Yantri, *tū*, *tri*, *tri*, restraining, controlling; guiding, directing, &c.; one who restrains, a governor, ruler, director, manager, a guider, driver (of a chariot, waggon, &c.); an elephant driver or rider; fixing, one who fixes or makes fast (Ved.); giving, a giver (Ved.); in Naighaṇṭuka III. 19. *yantāras* is enumerated among the *yācīakarmāṇas*.

Yantra, *am*, n. a means or instrument for holding or restraining or fastening anything, a prop, support, stay, fence, barrier; a fetter, band, fastening, tie, thong, cord, rein, trace, harness; a surgical instrument (especially any blunt instrument, such as tweezers, a vice, &c., opposed to *śastra*); any instrument, machine, engine, implement, apparatus, vessel, appliance, (*kūpa-yantra*, a machine for drawing water from a well; cf. *jala-y*, *taila-y*, *gola-y*); a lock, bolt, &c.; restraining, restraint, constraint, force, (*yantreya*, forcibly, violently), an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karandikā*, *f*, a kind of magical basket. — *Yantra-karma-kṛit*, *t*, *m*, a person who makes instruments or machines, a machinist, artisan. — *Yantra-garudā*, *as*, *m*, an image of Garuḍa mechanically contrived to move by itself. — *Yantra-griha*, *am*, n. an oil-mill; a manufactory. — *Yantra-gola*, *as*, *m*, a kind of pea. — *Yantra-śeṣhita*, *am*, n. any magical work or operation, enchantment. — *Yantra-takshan*, *ā*, *m*, a constructor of machines, maker of instruments; a preparer of charms or spells. — *Yantra-drīdha*, *as*, *ā*, *am*, secured by a lock or bolt (as a door). — *Yantra-dhārā-griha*, *am*, n. a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhārā-griha*.] — *Yantra-nāla*, *am*, n. a mechanical pipe or tube, the pipe of a well. — *Yantra-putraka*, *as*, *ikā*, *m*, *f*, a mechanical doll or puppet fitted with strings or any contrivance for moving the limbs. — *Yantra-peshāñī*, *f*, a hand-mill. — *Yantra-prakāśa*, *as*, *m*, N. of a work (attributed to Madana-pāla). — *Yantra-pravāha*, *as*, *m*, an artificial stream of water, machine for watering. — *Yantra-maya*, *as*, *i*, *am*, consisting of a machine, arti-

ficially made or constructed. — *Yantra-mātrikā*, *f*, N. of one of the sixty-four Kālās. — *Yantra-mārga*, *as*, *m*, an aqueduct, canal. — *Yantra-mukha*, *as*, *ā*, *am*, thrown by any kind of machine (said of weapons). — *Yantra-yukta*, *as*, *ā*, *am*, furnished with (all necessary) implements or apparatus, (*yantra-yuktā nauha*, a boat fitted out with oars, sails, &c.) — *Yantra-vat*, *ān*, *atī*, *at*, possessing or furnished with a machine. — *Yantra-sara*, *as*, *m*, a missile shot off by machinery. — *Yantra-sūtra*, *am*, n. the cord attached to a jointed doll or puppet. — *Yantrākāra* ('*ra-āk*'), and *yantroddhara* ('*ra-ud*'), *as*, *m*, N. of two works. — *Yantrārūḍha* ('*ra-ār*'), *as*, *ā*, *am*, fixed or mounted on the revolving engine (of the universe). — *Yantrālaya* ('*ra-āl*'), *as*, *m*, a printing-office, press. — *Yantroksheptopala* ('*ra-ut*', '*ta-up*'), *as*, *m*, a stone shot off by a machine (sling, ballista, &c.). — *Yantropala* ('*ra-up*'), *as*, *am*, *m*, n. a mill-stone, mill.

Yantraka, *as*, *ikā*, *am*, restraining, a restrainer, tamer, subduer; (*as*), *m*, one acquainted with instruments or machinery, a maker of instruments or machines, machinist, artisan; (*am*), *n*, a bandage (in medicine); a turner's wheel, lathe.

Yantraya, Nom. P. *yantrayati*, -*yitum*, to bind, confine, restrain, (see rt. *yantr*); to put on bandages, &c.; to place in splints, &c.

Yantrin, *i*, *inī*, *i*, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*inī*), *f*, a wife's younger sister.

Yama, *as*, *m*, a rein, curb, bridle (Ved.); a driver, charioteer (Ved.); restraining, controlling, taming, keeping in check, restraint, (*vācām yamah*, restraint of words, silence); self-control, any great moral duty or observance, (as opposed to *nīyama*, a minor duty or observance, see Manu IV. 204; some of the Yamas are as follow, 'restraining the organs of sense,' 'chastity, and the control of all sensual desires,' 'refraining from violence or injury,' 'patience,' 'truthfulness,' 'honesty'; a twin, one of a pair or couple, a fellow, (*yamau*, 'the twins,' an epithet of the Aśvins and of their twin children by Mādrī, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitṛis, q. v., and rules the spirits of the dead, (he is regarded in Post-vedic mythology as the appointed Judge and 'Restrainer' or Punisher of the dead, in which capacity he corresponds to the Greek Pluto and to Minos; he is one of the eight guardians of the world as regent of the South quarter, in which direction in some region of the lower world is his abode, called Yama-pura; thither a soul, when it leaves the body, is said to repair, and there, after the recorder, Cītra-gupta, has read an account of its actions kept in a book called Agra-sandhāni, it receives a just sentence, either ascending to heaven or to the world of the Pitṛis or being driven down to one of the twenty-one hells [called the awful provinces of the kingdom of Yama] to be born again, after undergoing its appointed recompense of bliss or pain, in higher or lower forms of being; in unison with these functions Yama is sometimes called 'king of Justice' or simply 'Justice' [see *dharma-rāja*, *dharma*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *dayāda-dhara*, *pāśin*], sometimes 'lord of the Pitṛis or Manes' [see *pitṛi-patī*], sometimes 'king of Death' or simply 'Death' [see *mṛityu-rāj*, *mṛityu*, *kāla*, *antaka*], sometimes 'god of the Śrāddha' [see *śrāddha-deva*]: in the Vana-parvan of the Mahā-bhārata, l. 16754, where there is a story of his appearing to a dying man, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes, and, like Varuṇa, holding a noose, with which he binds the spirit after drawing it from the body, in size about the measure of a man's thumb: he is otherwise represented as grim in aspect, green in colour, clothed in red, riding on a buffalo, and holding a club in one hand and noose in the other: he is said to possess two four-eyed watch-dogs, called

Karbura [= *Cerberus*?], 'spotted,' and *Syāma*, 'dark,' which guard the road to his abode: in the later mythology he is always represented as a terrible deity inflicting tortures, called *yātana*, on departed souls: according to some the earlier legends point to the original meaning of his name being 'twin,' and make him a kind of first man, Yama and his twin sister Yamī being the first pair of beings born from Vivasvat, 'the Sun,' and his wife Saranyū; the seventh Manu, another form of the first man, being also born from the Sun, and so regarded as a brother of Yama. [See especially *Rig-veda* X. 10, part of which is ascribed to the authorship of Yama Vivasvata, and cf. *Vaivasvata*]; Yama is, however, described as resisting sexual alliance with his sister; Yama is also regarded as the regent of the Nakshatra Apabharaṇī or Bharāṇī, see *yama-devatā*; N. of the author of a hymn to Viṣṇu; of the author of a Dharma-śāstra; of the planet Saturn, (Saturn being regarded as the son of Vivasvat and Chāyā); of one of Skanda's attendants (mentioned together with Ati-yama); a crow [cf. *yama-dūtaka*]; (*ās*), m. pl., N. of a class of deities with Buddhists; (*ī*), f., N. of Yama's twin sister, who is identified in Post-vedic mythology with the river goddess Yamunā; (*am*), n. a pair, brace, couple; (in gram.) the twin letter of any consonant, (when a nasal consonant follows immediately after one of the four other consonants in each class, the consonant preceding the nasal may be doubled, and the interposed letter is then called its *yama* or twin, thus in *kkri*, the interposed *k* is a *yama*; but this interposed letter is generally understood, and not written in practice); pitch of the voice, tone of utterance, key; (*as*, *ā* or *ī*, *am*), twin-born, twin, double, coupled, paired. — *Yama-kālindī*, f., N. of Saijñā (wife of the Sun and, according to one account, mother of Yama). — *Yama-kinkara*, *as*, m. Yama's servant, a messenger of death. — *Yama-kīṭa*, *as*, m. a wood-louse; an earth-worm. — *Yama-kīṭa*, *as*, m., N. of Viṣṇu. — *Yama-ketu*, *us*, m. Yama's ensign or mark; a sign of death. — *Yama-kotī*, *ī*, or *yama-kotī*, f., N. of a mythical town (fabled by astronomers to be situated 90° or 1235 Yojanas east of Lankā). — *Yama-kṣhaya*, *as*, m. Yama's abode. — *Yama-gāthā*, f. a verse or hymn treating of Yama. — *Yama-gīta*, *am*, n. 'the hymn of Yama (in praise of Viṣṇu),' N. of the seventh chapter of the third book of the Viṣṇu-Purāṇa, in which Yama instructs his ministers to keep clear of the worshippers of Viṣṇu, that god's votaries being admitted by him to be exempt from his authority. — *Yama-ghaṇṭa*, *as*, m., N. of an astronomical Yoga. — *Yama-ghna*, *as*, m. 'destroying Yama or death,' epithet of Viṣṇu. — *Yama-ja*, *as*, *ā*, *am*, twin-born; (*as*), m. a twin; (*au*), m. du. twins. — *Yama-jāta* or *yama-jātaka*, *as*, *ā*, *am*, = *yama-ja* above. — *Yama-jit*, *t*, m. 'conqueror of Yama,' N. of Śiva. — *Yama-jihvā*, f. 'Yama's tongue,' N. of a process (in Kathā-sarits. LVII. 59). — *Yama-larpaṇa*, *am*, n. presenting libations to Yama on the fourteenth day of the dark half of the month Āśvina. — *Yama-tīrtha*, *am*, n., N. of a Tīrtha. — *Yama-tva*, *am*, n. the being Yama, the name Yama. — *Yama-dāyashtra*, *as*, m., N. of an Asura; of a Rākshasa; of a warrior on the side of the gods; (*ā*), f. Yama's tooth, (*Yama-dāyashtrantaraj* *gata*), one who has fallen into the jaws of Yama or Death; (*ās*), f. pl. the last eight days of the month Āśvina and the whole of Kārtika considered as a period of general sickness. — *Yama-danḍa*, *as*, m. Yama's rod. — *Yama-dūta*, *as*, m. Yama's messenger or minister (employed to bring the souls of the dead to Yama's judgment-seat, and thence conduct them to their final destination); a crow (as boding evil or death); (*ī*), f., N. of one of the nine Samudhis. — *Yama-dūtaka*, *as*, m. Yama's messenger or minister; a crow; (*ikā*), f. Indian tamarind. — *Yama-devatā*, f., N. of the lunar asterism Bharāṇī as presided over by Yama, (also *am*, n.). — *Yama-dhivata*, *as*, *ā*, *am*, having Yama for lord or ruler.

— *Yama-druma*, *as*, m. 'Yama's tree,' Bombax Heptaphyllum. — *Yama-dvītyā*, f., N. of the second day in the light half of the month Kārtika (when brothers and sisters dress up and exchange gifts and compliments in allusion to the attachment of Yama and his sister Yamī; cf. *bhātī-dvītyā*). — *Yama-dvīpa*, *as*, m., N. of an island. — *Yama-dhāni*, f. Yama's dwelling or abode. — *Yama-dhāru*, *as*, m. a kind of double-edged weapon. — *Yama-nakshatra*, *am*, n. Yama's asterism or lunar mansion, (see above under *yama*). — *Yama-netra*, *as*, *ā*, *am*, Ved. having Yama as a guide or leader. — *Yama-pāśa*, *as*, m. the snare or noose of Yama. — *Yama-pura*, *am*, n. the city or abode of Yama, (see above under *yama*). — *Yama-purusha*, *as*, m. Yama's servant or minister. — *Yama-prastha-pura*, *am*, n., N. of a town, where Yama was especially worshipped. — *Yama-priya*, *as*, *ā*, *am*, dear to Yama, beloved by Yama; (*as*), m. the Indian fig-tree, Ficus Indica. — *Yama-bhagini*, f. 'Yama's sister,' the river Yamunā or Jumna. — *Yama-mārga*, *as*, m. Yama's road or path. — *Yama-mārga-gamana*, *am*, n. the going or entering on Yama's road, receiving the recompense for one's actions. — *Yama-yātana*, f. the torment or torture inflicted by Yama. — *Yama-ratha*, *as*, m. 'Yama's vehicle,' i.e. a buffalo. — *Yama-rāj*, *f*, m. king Yama. — *Yama-rāja*, *as*, m. king Yama; N. of a physician. — *Yama-rājan*, *ā*, m. king Yama; (*ā*, *ā*, *ā*), Ved. having Yama as king, subject to Yama. — *Yama-rājya* or *yama-rāshtra*, *am*, n. Yama's kingdom, the dominion of Yama. — *Yama-raksha* ('*ma-rik*'), *am*, n., Ved. a lunar mansion or asterism supposed to be under Yama or Saturn. — *Yama-loka*, *as*, m. Yama's world, the region of Yama. — *Yama-vat*, *ān*, *atī*, *at*, possessing restraint, one who governs himself or keeps the passions in subjection, self-restrained, temperate, moderate. — *Yama-vatsā*, f., Ved. a cow bearing twin calves. — *Yama-vāhana*, *as*, m. 'Yama's vehicle,' i.e. a buffalo. — *Yama-vishaya*, *as*, m. Yama's realm or empire. — *Yama-vrata*, *am*, n. a religious observance or vow made to Yama; Yama's method or manner (i.e. punishing offences without regard to persons or without partiality, as one of the duties of kings, see Manu IX. 307); N. of a Sāman. — *Yama-sikha*, *as*, m., N. of a Vetāla. — *Yama-srāya*, *as*, m. the residence or place of resort of Yama, the Southern quarter. — *Yama-sreshṭha*, *as*, *ā*, *am*, among whom Yama is the chief or takes precedence (said of the Pitris). — *Yama-sva*, *as*, m. Yama's dog, (see under *yama*). — *Yama-sadana*, *am*, n. Yama's seat or abode. — *Yama-sabha*, *as*, *ā*, m. f. Yama's council or court of justice, the tribunal of Yama. — *Yamasabhiya*, *as*, *ā*, *am*, relating to Yama's court of justice. — *Yama-sāt*, *ind*. to the power of Yama; *yamasāt kri*, to make over to Yama, deliver over to the god of death; *yamasāt kriṭa*, made over to or devoted to Yama, sent to Yama. — *Yama-sādana*, *am*, n. Yama's seat or abode (= *yama-sadana*). — *Yama-sū*, *ūs*, f. bringing forth twins; (*ūs*), m. Yama's father, the Sun. — *Yama-sūta*, *am*, n., Ved. a hymn in honour of Yama. — *Yama-sūrya*, *am*, n. a building with two halls or porches, one with a western, the other with a northern aspect. — *Yama-stoma*, *as*, m., N. of an Ekāha. — *Yama-svasrī*, *sā*, f. 'Yama's sister,' N. of the river Yamunā (commonly called Jumna); N. of Durgā. — *Yama-hārdikā*, f., N. of one of Devī's female attendants. — *Yama-hāseśvara-tīrtha* ('*sa-īś*'), *am*, n., N. of a Tīrtha. — *Yamatīrātra* ('*ma-tī*'), *as*, m., Ved. N. of a Sattra of forty-nine days duration. — *Yamādarsana-trayodaśī* ('*ma-ad*'), f., N. of a particular thirteenth lunar day. — *Yamādarsanatrāyodaśī-vrata*, *am*, n. a religious observance on the above day, (those who perform this are said to be exempted from seeing Yama). — *Yamā-ditya* ('*ma-di*'), *as*, m. a particular form of the sun. — *Yamānuga* ('*ma-an*'), *as*, *ā*, *am*, following Yama, being in attendance on Yama. — *Yamānū-ṭara* ('*ma-an*'), *as*, m. a servant or attendant of Yama. — *Yamāntaka* ('*ma-an*'), *as*, m. Yama (re-

garded) as the destroyer or god of death [cf. *kālān taku*]; 'Yama's destroyer,' N. of Śiva; (*au*), m. du. Yama and the god of death. — *Yamāri* ('*ma-ari*'), *is*, m. 'Yama's enemy,' N. of Viṣṇu. — *Yamālaya* ('*ma-āl*'), *as*, m. Yama's abode. — *Yameś* ('*ma-īś*'), *as*, *ā*, *am*, having Yama as lord or chief; (*am*), n. the Nakshatra Bharāṇī. — *Yameśvara* ('*ma-īś*'), *am*, n., N. of a Linga.

Yamaka, *as*, m. restraint, check, &c., = *yama* (in this sense, according to some, *am*, n.); = *vratā* a religious obligation or observance; a twin, one of a pair or couple, a fellow; scil. *sneha*, two simila greasy substances, oil and ghee; (*am*), n. (in medicine) a double band or bandage; (in artificial poetry) the repeating or setting in opposition in the same stanza of words or syllables different in meaning but similar in sound, a kind of play on words or paronomasia, (the following kinds are enumerated, *yuk pāda-yamaka*, *a-yuk-pāda-y*, *ādhyanta-y*, *pā dādī-y*, *pāda-madhyā-y*, *pādānta-y*, *pādīni madhyā-y*, *pādīdhyanta-y*, *madhyānta-y*, *kāśi-y*, *garbha-y*, *śakra-vāla-y*, *pushpa-y*, *mahā y*, *mīthuna-y*, *vṛtta-y*, *vipatha-y*, *samudra y*, *sarva-y*, *yamakāvali-y*); N. of a kind of metre, four times ०००००; a couple of similar substances (as serum and marrow, oil and ghee); (*ā*, *ā*, *am*), twin, twin-born, fellow, doubled, twofold. — *Yamaka-kārya*, *am*, n., N. of an artificial poem ascribed to Ghaṭā-karpāra. — *Yamaka-tva*, *am*, n. the being a Yamaka, (see above.)

Yamana, *as*, *ī*, *am*, restraining, curbing, taming governing, managing; (*as*), m. the god Yama (*am*). n. the act of restraining or holding, curbing binding; the being restrained, stopping, ceasing term, cessation, rest.

Yamala, *as*, *ā*, *am*, twin, one of a pair or couple paired, doubled; (*as*), m. a term for the number two; (*au*), m. du. twins, a pair, couple, brace; (*ā*) f. a kind of hiccup; N. of a Taittiriya deity; of river; (*ī*), f. a pair; a sort of dress consisting of two pieces (body and petticoat); (*am*), n. a pair. — *Yamala-sānti*, *is*, f. a purificatory ceremony after the birth of twins. — *Yamalārjuna* ('*la-ar*'), *am*, m. du. two Arjuna trees which obstructed the path of Kṛishṇa, when a child, and were uprooted by him, (according to Haihaya-vaṇṣa 3449, his foster mother Yaśo-dā had tied him to an *ulūkhala* or large wooden mortar, but such was the strength of the child that he not only dragged away the mortar but the twin Arjuna trees with which it came in contact; these trees were afterwards personified as the enemies of Kṛishṇa, and in the later mythology they are regarded as metamorphoses of Nala-kūbar and Maṇi-grīva, two sons of Kūvera). — *Yamalārjunaka* ('*la-ar*'), *au*, m. du. = *yamalārjuna*. — *Yamalārjuna-bhujana*, *as*, m. or *yamalārjuna-han*, *ā*, m. epithet of Kṛishṇa or Viṣṇu. — *Yamalodbhava* ('*la-ud*'), *as*, m. the birth of twins.

Yamasāna, *as*, *ā*, *am*, Ved. champing the bit holding the reins or bridle; (*Sāy*. = *trīṇāḍikan niyācēhat*, holding or champing grass, &c.).

Yamānikā or *yamāni*, f. Ptychotis Ajowan; [cf. *kshetra-y*, *yamānikā*.]

Yamāya, Nom. *amāyate*, -*yitum*, to represent or be like Yama, the god of death.

Yamika, *am*, n., with *agastyasya*, N. of a Sāman.

Yamita, *as*, *ā*, *am*, restrained, checked, curbed.

Yamini, *ī*, *ini*, *i*, restraining, curbing, controlling (*ī*), m. one who restrains himself, a sage who has subdued his senses; (*ini*), f., Ved. bringing forth twins.

Yamishtha, *as*, *ā*, *am*, Ved. guiding or managing best, most skillful in restraining or guiding (horses).

Yamunā, f., N. of a river, commonly called the Jumna (personified as Yamī, the twin sister of Yama, q. v., and hence regarded as daughter of the Sun as well as sister of the seventh Manu or Manu Vivasvata; this celebrated river rises in the Himālaya mountains among the Jumnōtri peaks at an elevation of 10,849 feet, and flows for 860 mile

यवक्षार *yava-kshāra*. See col. 2.

यवगण्ड *yavagaṇḍa*, *as*, *m.* = *yuva-gaṇḍa*, a kind of eruption on the face.

यवन *yavana*, *as*, *m.* (fr. *rt.* 1. or 2. *yu*, or connected with *rt. ju* = 1. *jū*), one who keeps back; one who mixes, &c., see Gaṇa Nandyaḍi to Pāṇ. III. 1, 134; a fast horse, courser, (in this sense fr. *rt.* 1. *jū* and connected with *yavana*, for which it is sometimes a false reading); speed, velocity, (connected with *rt.* 1. *jū*); an Ionian, Greek, (in Uṇādi-s. II. 74. said to be fr. *rt.* 2. *yu*); a king of the Greeks; a Muhammadan, (sometimes applied to both the Muhammadan and European invaders of India as coming from the same quarter); any foreigner; a barbarian generally (Manu X. 44); the country of the Yavanas (sometimes applied to Bactria, Ionia, Greece, and more recently to Arabia); a carrot; oilbanum; (*ās*), *m.* pl. the Ionians or Greeks; the Greek astrologers; N. of a dynasty; (*ī*), f. a Greek or Muhammadan woman; the wife of a Yavana; = *yavanī*, a curtain. — *Yavana-dcśa*, *as*, *m.* the country of the Yavanas. — *Yavanadēśa-ja*, 'growing in the country of the Yavanas,' styx or benzoīn. — *Yavana-dvishṭa*, *as*, *m.* 'hated or disliked by Yavanas,' bdellium. — *Yavana-pura*, *am*, *n.* the city of the Yavanas, (probably) Alexandria. — *Yavana-priya*, *as*, *m.* 'dear to Yavanas,' pepper. — *Yavana-muṇḍa*, *as*, *m.* a bald Yavana, one with a shaved head. — *Yavana-sena*, *as*, *m.* a proper N. — *Yavanādārya* ('*na-ād*'), *as*, *m.* an astronomical writer (frequently quoted by Varāhamihira and other ancient Hindū astronomers, perhaps any Greek astronomer). — *Yavanārī* ('*na-ārī*'), *is*, *m.* 'enemy of the Yavanas,' N. of Kṛishṇa or Viṣṇu; of a king of Varāṇasī. — *Yavaneśvara* ('*na-īś*'), *as*, *m.*, N. of the author of the *Mina-rāja-jātaka*. — *Yavaneśha* ('*na-īś*'), *as*, *ā*, *am*, liked by the Yavanas; (*as*), *m.* a kind of onion or garlic; Azadirachta Indica; (*ā*), f. the wild date tree; (*am*), *n.* lead; an onion, garlic; pepper.

Yavanaka, *as*, *m.* a particular kind of grain; (*īkā*), f. = *yavanī*, a Yavana woman; = *yavanikā*, a curtain or screen, an outer tent, a screen of cloth surrounding a tent; a veil.

Yavanānī, f. the writing of the Yavanas.

यवनाल *yava-nāla*. See p. 811, col. 2.

यवय *yavaya* (fr. *yuvan*), Nom. P. *yavayati*, *-yitum*, to make young.

यवयस *yavayasa*, *am*, *n.*, N. of a Varsha in Plaksha-dvīpa.

यवस *yavasa*. See p. 811, col. 3.

यवागू *yavagū*. See p. 811, col. 3.

यवान *yavāna*, *as*, *ā*, *am*, quick, swift, rash, (incorrectly for *yāvāna*, part. fr. *rt.* 1. *jū*.)

यवानिका *yavānikā*. See p. 811, col. 3.

यवाप *yavāsha* = *yevāsha*, q. v.

Yavāshika, see Gaṇa I. Kumudādi to Pāṇ. IV. 2, 80.

Yavāshin, see Gaṇa Prekshādi to Pāṇ. IV. 2, 80.

यविष्ठ *yaviṣṭha*, *as*, *ā*, *am* (superl. of *yuvan*), youngest, very young, last-born; (*as*), *m.* a younger brother; N. of Agni (called 'the youngest' or 'last-born' of the gods, either as produced from wood or as placed on the altar after everything else); N. of a Brahman; (*ās*), *m.* pl. his descendants; *agni yaviṣṭha*, N. of the author of the hymn Rig-veda VIII. 91; [cf. Old Germ. *jungisto*.] = 1. *yaviṣṭha-vat*, *ān*, *ātī*, *atī*, containing the word *yaviṣṭha*. — 2. *yaviṣṭha-vat*, ind. like a youth.

Yaviṣṭha, *as*, *ā*, *am*, Ved. youngest, = *yaviṣṭha*, (*Sāy.* = *yavatama*.)

Yaviyas, *ān*, *asī*, *as* (compar. of *yuvan*), younger; (*ān*), *m.* a younger brother; a Sūdra (as opposed to one of the three higher castes); (*asī*), f. a younger sister; [cf. Goth. *juhisia*.]

Yaviyasa, *us*, *m.*, N. of a preceptor.

यवीनर *yavinara*, *as*, *m.*, N. of a son of Ajamidha; of a son of Dvimīḍha and of Bharmyāśva and of Vāhyāśva.

यवीयुध *yaviyudh*, *t*, *t*, *t* (fr. Intens. of *rt.* 1. *yudh*), Ved. eager to fight, fond of war, warlike, (also written *yavyudh*.)

यव्य 1. 2. *yavya*. See p. 811, cols. 2, 3.

यश *yaśa*. See col. 3.

यशद *yaśada*, *am*, *n.* a species of mineral (commonly called *dasā*), which according to some is zinc or pewter.)

यशस *yaśas*, *as*, *n.* (in Uṇādi-s. IV. 190. said to be fr. *rt.* 1. *aś*; according to some for original *dasas* = Lat. *decus*, fr. a lost *rt.* *das*), beautiful or handsome appearance, beauty, splendour, magnificence, worth, excellence (Ved.); honour, glory, praise, renown, fame, reputation, distinction, celebrity; Fame (personified as the son of Kāma and Rati or of Dharma and Kīrti); an object of honour or respect, a person of respectability; favour, partiality (Ved.); = *udaka*, water (Ved.); *anna*, food (Ved.); = *dhana*, wealth (Ved.); N. of a Sāman; (*ās*), *m.* a proper N.; (*ās*, *ās*, *as*), Ved. beautiful, handsome, splendid, resplendent; worthy, excellent; renowned, honoured, respected, venerated; pleasant, pleasing, agreeable, estimable; [cf. Gr. *δοκ-έω*, *δόξα*, *δόγμα*, *δοκέω*, *διδάσκω*, *δοκῦλος*; Lat. *dec-et*, *decus*, *dignus*, *doceo*; probably Angl. Sax. *ta*, *tah*; Old Germ. *zeha*.] — *Yaśaḥ-karma*, *as*, *m.*, N. of a king. — *Yaśaḥ-kāya*, *as*, *m.* a body consisting of fame or glory, i. e. glory, reputation. — *Yaśaḥ-keṭu*, *us*, *m.*, N. of various kings. — *Yaśaḥ-paṭaḥa*, *as*, *m.* a drum, a double drum. — *Yaśaḥ-pāla*, *as*, *m.*, N. of a king. — *Yaśaḥ-prakhyāpana*, *am*, *n.* spreading abroad or proclaiming the glory (of any one). — *Yaśaḥ-śarira*, *am*, *n.* = *yaśaḥ-kāya* above. — *Yaśaḥ-śeṣa*, *as*, *ā*, *am*, having nothing left but glory or fame, i. e. dead; (*as*), *m.* death, dying. — *Yaśas-āndra*, *as*, *m.*, N. of a king. — *Yaśas-kara*, *as*, *i*, *am*, causing renown, conferring fame or distinction, famous, glorious; (*as*), *m.*, N. of various men. — *Yaśas-kara-svāmīn*, *n.* of a temple founded by a certain Yaśas-kara. — *Yaśas-kāma*, *as*, *ā*, *am*, honour-loving, desirous or eager for fame, ambitious. — *Yaśas-kāmya*, Nom. P. *-kāmyati*, &c., to desire honour or fame, be eager for renown. — *Yaśas-kāmyat*, *an*, *anti*, *at*, desiring fame, desirous of glory. — *Yaśas-kṛit*, *t*, *t*, *t*, causing honour, conferring dignity or renown. — *Yaśas-tama*, *as*, *ā*, *am*, Ved. most renowned or resplendent. — *Yaśas-vat*, *ān*, *ātī*, *at*, possessing honour or glory, full of honour, honourable, glorious, famous; pleasant, pleasing, excellent, handsome; agreeable, estimable; (*ātī*), f. N. of a woman. — *Yaśasvī-tama*, *as*, *ā*, *am*, most famous or renowned. — *Yaśas-vīn*, *i*, *īnī*, *i*, possessing honour or glory, renowned, famous, celebrated, glorious; excellent, handsome; (*īnī*), f. epithet of a particular artery; N. of several plants, wild cotton (= *vana-kārpāsī*, *yava-tiktā*, *mahā-jyotiṣhmātī*); N. of one of the Mātṛis attending on Skanda. — *Yaśo-gopi*, *īś*, *m.*, N. of a commentator on the Srauta-sūtras of Kātyāyana. — *Yaśo-gṇa*, *as*, *i*, *am*, destroying the appearance or beauty (Ved.); destroying fame or reputation. — *Yaśo-da*, *as*, *ā*, *am*, glory-giving, bestowing distinction, conferring fame or renown; (*as*), *m.* quicksilver; (*ā*), f. N. of the wife of the cowherd Nanda, (she resided at Go-kula, and was the foster-mother of Kṛishṇa, who immediately after his birth as son of Devakī and Vasu-deva was entrusted to her care, that he might be protected from the enmity of Kaṣa); N. of the wife of Mahā-vīra and daughter of Samara-vīra; N. of the daughter of a class of Manes. — *Yaśo-datta*, *as*, *m.* a proper N. — *Yaśo-dā*, *ās*, *as*, *am*, Ved. glory-giving, conferring beauty, (for *yaśo-dā*, f. of *yaśo-da*, see above.) — *Yaśodā-garbhā-sambhūtā*, f. epithet of Durgā. — *Yaśodā-naṇḍa*, *as*, *m.* Yaśo-dā's son, i. e. Kṛishṇa. — *Yaśo-deva*, *as*, *m.*, N. of

a Buddhist mendicant; of a son of Rāma-āndra (*ī*), f. N. of a daughter of Vainateya and wife of Bṛhan-manas. — *Yaśo-dhana*, *am*, *n.* a fund or stock of fame; (*as*, *ā*, *am*), whose wealth consists of fame, rich in renown, renowned, famous (said of persons); (*as*), *m.*, N. of a king. — *Yaśo-dhara*, *as*, *ā*, *am*, maintaining or preserving glory, upholding renown; (*as*), *m.*, N. of the fifth day of the civil month (*karma-māsa*); of the eighteenth Arhat of the preceding and of the nineteenth of the future Utsarpiṇi; of a son of Kṛishṇa by Rukmiṇī (also read *yaśo-vara*); of various other men; (*ā*) f. N. of the fourth night of the civil month; of the mother of Rāhula; of several other women. — *Yaśo-dhā*, *ās*, *as*, *am*, conferring splendour or fame. — *Yaśo-dhāman*, *a*, *n.* site or abode of glory. — *Yaśo-nandī*, *is*, *m.*, N. of a king. — *Yaśo-bhagin*, *i*, *īnī*, *i*, Ved. possessing fame, rich in glory famous, renowned. — *Yaśo-bhagīna*, *as*, *ā*, *am*, o *yaśo-bhagya*, *as*, *ā*, *am*, Ved., see Pāṇ. IV. 4, 131. — *Yaśo-bhadra*, *as*, *m.* (with Jains) N. of one of the six Sruta-kevalins. — *Yaśo-bhṛit*, *t*, *t*, *t*, bearing fame, possessing renown, famous, renowned; bringing glory. — *Yaśo-matī*, f. N. of the third luna night. — *Yaśo-matyā*, *ās*, *m.* pl., N. of a people. — *Yaśo-mādhava*, *as*, *m.* a form of Viṣṇu. — *Yaśo-mitra*, *as*, *m.*, N. of a Buddhist author. — *Yaśo-rāja*, *as*, *m.* a proper N. — *Yaśo-rāśi*, *is*, *m.*: heap or mass of glory, a glorious deed. — *Yaśo-lekhā*, f. N. of a princess. — *Yaśo-rat*, *ān*, *ātī*, *at*, possessing fame or glory; (*ātī*), f. N. of various women; of a district (originally of a stream; some times abbreviated into *yaśo-ratī*); of a mythica town on mount Meru. — *Yaśo-vara*, *as*, *m.*, N. o a son of Kṛishṇa by Rukmiṇī, (see *yaśo-dhara*). — *Yaśo-vartman*, *a*, *n.* the path of glory, road to fame. — *Yaśo-varman*, *ā*, *m.*, N. of a poet; o several other men, (*yaśo-varmaka* is found at the end of an adj. comp.). — *Yaśo-han*, *ā*, *ghnī*, *a*, destroying fame or reputation. — *Yaśo-hava*, *as*, *ā* *am*, taking away fame, depriving of reputation dishonouring; N. of a place, (gender doubtful). — *Yaśohara-jit*, *t*, *m.*, N. of Kaśu-rāya. — *Yaśo-hina*, *as*, *ā*, *am*, shorn of fame or glory.

Yaśa at the end of a comp. = *yaśas*, cf. *ati-y* (*am*), *n.*, N. of a Sāman.

Yaśasa at the end of a comp. = *yaśas*.

Yaśasya, *as*, *ā*, *am*, famous, glorious, renowned celebrated, honoured; bestowing glory or distinction producing fame, creditable; (*ā*), f. N. of a plant (= *jivanti*); of another plant (= *ridhī*).

Yaśasyu, *as*, *us*, *u*, Ved. seeking favour.

यश्व *yashṭavya*, *yashṭī*. See p. 804 col. 2.

यष्टि 2. *yashṭi*, *is*, f. (rarely *m.*), or *yashṭi* (f. probably fr. *rt.* *yam*; for 1. *yashṭi* see p. 804 col. 2), a staff, stick, wand; a staff armed with iron mace, club; a pole, column, pillar; a perch; a steni, sup port; a palisade; a flag-staff [cf. *dhraja-y*]; a stalk steni, blade; a reed; a branch; the arm (= *bhuja dandū*); anything thin or slender (e. g. *anga yashṭi*, a slender or delicate form; *astī-yashṭi*, sword-blade; cf. *gūtra-y*, *śarīra-y*, *bhuja-y*); string, thread (= *tantu*), string of pearls, necklace [cf. *hāra-y*]; a particular kind of pearl necklace liquorice (= *yashṭi-madhuka*, *madhukā*); sugar cane (= *madhu-yashṭi*); Clerodendrum Siphonanthus (= *bhārgi*); any creeping plant. — *Yashṭi-grīha*, *am*, *n.*, N. of a district. — *Yashṭi-graha*, *as*, *ā*, *am*, carrying a stick or staff; (*as*), *m.* a club bearer, mace-bearer, staff-bearer. — *Yashṭi-nivāsa*, *as*, *m.* a pole serving as a perch for peacocks Raghu-v. XVI. 14); a pigeon-house standing on upright poles; [cf. *vāsa-yashṭi*.] — *Yashṭi-prāṇa*, *as*, *ā*, *am*, one whose strength or power is as slender as a stalk or reed, powerless or feeble as a reed (= *yashṭi-rēṇu-dandā eva prāṇaḥ śaktir yasya sah*); out of breath. — *Yashṭi-mat*, *ān*, *ātī*, *at*, having a stick or staff, furnished with a flag-staff — *Yashṭi-madhu*, *u*, *n.* or *yashṭi-madhukā*, f.

liquorice. — *Yashṭi-yantra*, *am*, n. a particular astronomical instrument. — *Yashṭi-pushpa*, *as*, n., N. of a plant, Putranjiva Roxburghii; [cf. *putra-jiva*.] — *Yashṭi-madhu*, *u*, or *yashṭi-madhuka*, *am*, n. = *yashṭi-madhu*. — *Yashṭi-āghāta*, *as*, m. a blow with a stick, a cudgeling, beating. — *Yashṭy-āhra* or *yushṭy-āhvaya*, *as*, m. liquorice.

Yashṭika, *as*, m. a species of water-fowl (= *jula-kukkuṭa*; cf. *ko-yashṭi*); a bird, the lapwing; (*ā*), f. a staff, stick, club; a particular pearl ornament or necklace (especially of one string); an oblong pond or tank; liquorice.

Yashṭi. See under 2. *yashṭi*, p. 812, col. 3.

Yashṭika, *am*, n. liquorice (= *yashṭi-madhu*).

यष्टस्क *yashṭraska* (?), *ās*, m. pl., N. of a people.

यस् *yas* (probably connected with *rt. yam*), cl. 4. 1. P. *yasyati*, *yasati*, *ya-ya*, *yasitum*, to froth up, foam (Ved.); but according to Sāy. on Rīg-veda VII. 104. 2, *yayastu* = *āyāsam prāpnōti* = *upakṣhiyātum*, to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with dat.); [cf. Gr. *ζέω* (ζέω-ννμ, *ζέω-μα*, *ζέω-σεν*), *ζέω-μα*, *ζέω-μα*, *ζέω-σι*, *ζέω-τός*, *ζή-λο-ς*; Old Germ. *jes-an*, *ger-ja-n*.]

Yasitvā or *yasṭvā*, ind. making effort, endeavouring.

Yaska, *as*, m. a proper N.; (*ās*), m. pl. the descendants of Yaska; *yaskā gairikshūh*, N. of a school.

Yasya, *as*, *ā*, *am*, to be endeavoured, to be done with energy or perseverance; (according to a commentator) = *vadhya*, to be killed, fit or ready for slaughter. — *Yasya-tva*, *am*, n. effort, energy; fitness for slaughter; death.

यस्मात् *yasmāt*, ind. (abl. of 3. *ya* or *yad*; correlative of *tasmāt*, q. v.), from which, from which cause, since, as, because; that, in order that.

यह *yaha*, *as*, m. or *yahas*, *as*, n., Ved. water; strength, power.

यहु *yahu*, *us*, *us*, *u*, Ved. = *mahat*, great; (*us*), m. = *apatya*, offspring, a child, (in Rīg-veda VIII. 60, 13, Agni is called *sahasā yahuḥ*, Sāy. = *sahasā putrah*.)

Yahva, *as*, *ī*, *am*, Ved. = *mahat*, great, mighty, powerful, &c.; (perhaps) being in continual motion or activity, restless, active; continual, perpetual (said of Agni, Rudra, and Soma); continually moving or flowing; (*vyas*), f. pl., Ved. flowing or running water, a river, (*sapta yahviḥ*, the seven great rivers); (*vi*), f. du. epithet of heaven and earth, of night and day, of evening and morning, (according to Sāy. on Rīg-veda I. 142, 7, *yahvi* means 'the two children,' according to some it may mean 'the two hands'); (*as*), m. = *yajamāna*, a sacrificer (according to Uṇādi-s. I. 154).

Yahvat (fem. *ati*), Ved. = *yahva* above; (according to Sāy. *yahvati* = *mahati*, great.)

या 1. *yā*, cl. 2. P. (ep. also A.) *yāti* (-*te*), Impf. *ayāt* (3rd pl. *ayān* or *ayus*), Pot. *yāyāt*, Impv. *yātu* (2nd sing. *yāhi*), *yayau* (2nd sing. *yayātha* or *yayitha*, 1st pl. *yayāma*, Part. *yayāvas*), *yāsyati*, *ayāsīt* (Vedic forms *ayāsus*, *yāsāt*, *yāsishtham*, *yāsishṭa*), *yātum* (Ved. *yātave*, *yātavai*), to go, proceed, move, set out, march, travel, journey; to go away, withdraw, retire; to pass away, pass by, elapse (said of time); to extend, last (said of time, e. g. *māsām yāti*, it lasts for a month); to take place, come to pass, prosper, succeed; to proceed, behave, act; to go or come to, travel or journey towards, approach, arrive at, reach (with acc. or even dat. or loc. or with *prati* after an acc.); to go or march against; to go to any state or condition, to become, be (with acc. and especially acc. of an abstract noun, e. g. *vināśam yāti*, he goes to destruction, i. e. he is destroyed; *kāthinyam yāti*,

it goes to hardness, i. e. becomes hard); to undertake, obtain, get (with acc.); to go in to, have carnal intercourse with (with acc.); to go to for any object, request, implore, solicit (with double acc., e. g. *yāmī vo draṇyam*, I go to you for money, I solicit wealth of you; *tvām śaraṇam yāmi*, I go to thee for help); to find out, discover, perceive. The meanings of *yā* may be variously extended by combining it with other words and phrases, e. g. *palāyām yā*, to run away; *bahir yā*, to go out; *attho yā*, to go down, sink; *kshemeṇa yā*, to escape safely; *khaṇḍaso yā*, to fall to pieces; *sata-dhā yā*, to fall into a hundred pieces; *yātrām yā*, to undertake a journey; *mṛigayām yā*, to go out hunting; *śirasā mahīm yā*, to bow down to the ground with the head; *agocaram nayanayor yā*, to become invisible; *dreshyātām yā*, to become hated; *vilayām yā*, to be dissolved; *karyau yā*, to come to the ears, be heard; *kure yā*, to come to hand, be obtained; *vaśam yā*, to be subject to (with gen.); *prakṛitīm yā*, to return to one's natural state; *nidrām yā*, to fall asleep; *nidhanam yā*, to die; *darśanam yā*, to become visible, be seen; *udayam yā*, to rise (said of stars, &c.); Pass. *yāyate*, to be gone, &c.: Caus. *yāpayati*, -*yitum*, Aor. *ayīpayat*, to make or cause to go or proceed, cause to set off or march, command to go away, drive away, remove, cure (a disease); to cause to pass by or elapse, pass or spend (as time, night, &c.); to cause to subsist, support; to cause to arrive at or obtain (with a double acc., e. g. *taṁ śriyam yāpayati*, he causes him to obtain fortune); to induce: Desid. *yīyāsatī*, to wish or intend to go, to desire to proceed, &c.: Intens. *yāyāyate*, *yāyēti*, *yāyāti*, to go frequently, &c.; [cf. Gr. *lātrō* (= Caus. *yāpayāmi*), *lṭru*, *lṭro* (= *yāsyāmi*), perhaps also some forms like *lēvai*: Lat. *jacio*; *Janus*, *janua*.]

2. *yā*, *ās*, *as*, *am* [cf. 4. *ya*, p. 801, col. 1], comp., proceeding, moving, &c. (at the end of a comp., see *eva-yā*, *tura-yā*, *deva-yā*).

1. *yātī*, *yān*, *yāti* or *yāntī*, *yāt* (for 2. *yāt* see s. v.), going, proceeding, moving; that which moves (e. g. Rīg-veda I. 32, 15, *Indro yāto 'vasitasya rājā*, Indra the sovereign of all that is movable and immovable). — *Yāt-sattra*, *am*, n., Ved. 'continuing sacrifice,' N. of certain solemn ceremonies which go on for a long period, (also called *Sarasvata*.)

Yāta, *as*, *ā*, *am*, gone, proceeded, marched, passed, &c.; gone to, attained, obtained (with acc.); passed by or away, elapsed, escaped; (*am*), n. the act of going, going, march, proceeding; motion, (often confounded with *yāna*, q. v.); the past time (e. g. *yātām anagatām* *ā*, the past and the future); the guiding or driving of an elephant with a goad. — *Yāta-yāma*, *as*, *ā*, *am*, or *yāta-yāman*, *ā*, *ā*, *a*, that which has completed its course or (according to others) that which has stood for a night (and so become flat and stale), used, spoiled, impaired, useless, rejected; raw, half ripe; who or what has run out or completed a course, exhausted, old, aged. — *Yātayāma-tva*, *am*, n. uselessness, unprofitableness; old age. — *Yātānyāta* ('*ta-an*'), *am*, n. the going and following. — *Yātāyāta* ('*ta-āy*') or *yātopayāta* ('*ta-up*'), *am*, n. a going and coming; intercourse. — *Yātopayātika*, see Gaṇa Akṣa-dyūṭādi to Pāp. IV. 4, 19.

1. *yātavya*, *as*, *ā*, *am*, to be gone or set out, to be marched; to be gone against, to be assailed or attacked, (the neuter is used impersonally.)

2. *yātavya*, *as*, *ā*, *am* (fr. 2. *yātu* below), serviceable against witchcraft, keeping off Rākshasas.

Yāti, *is*, f. (said to be fr. the Intens.), see Pāp. I. 1, 58.

Yātika, *as*, m. a traveller, (probably incorrect for *yātrika*.)

1. *yātu*, 3rd sing. Impv. of *rt. 1. yā* above (often used as an interjection), let it go, let it pass, be it so, no matter.

2. *yātu*, *us*, *us*, *u*, a goer, one who goes or moves; (*us*), m. a traveller, wayfarer; wind; time; (perhaps) sorcery, witchcraft, (but according to Sāy.

yātu means either *karmaṇām hinsā*, injury of rites, or *piḍā*, pain, torture); a kind of evil spirit, Rākshasa, demon; (*u*), n. a weapon, (according to Sāy. as inflicting *yātānā*, pain); a Rākshasa, evil spirit, demon. — *Yātu-ghna*, *as*, *ī*, *am*, destroying Yātus; (*as*), m. bellium. — *Yātu-ātana*, *as*, *ī*, *am*, Ved. 'Yātu-removing,' driving away Rākshasas. — *Yātu-jambhāna*, *as*, *ī*, *am*, Ved. 'Yātu-destroying,' destroying Rākshasas or demons. — *Yātu-jū*, *ūs*, *ūs*, *u*, Ved. incited by Yātus, impelled by Rākshasas; (Sāy.) pressing forwards or eager to torment (said of demons). — *Yātu-dhāna*, *as*, m. an evil spirit, Rākshasa, demon; (*ī*), f. a female Rākshasa. — *Yātu-māt*, *ān*, *ati*, *at*, Ved. practising witchcraft or sorcery, evil-disposed, injurious, malignant; composed of demons or Rākshasas, (according to Sāy. on Rīg-veda I. 133, 2, *yātu-māt* means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.') — *Yātu-vid*, *t*, *t*, *t*, Ved. skilful in sorcery or witchcraft, learned in the practices of Rākshasas. — *Yātu-han*, *ā*, *ghni*, *a*, Ved. destroying witchcraft.

Yātu-māvat, *ān*, *ati*, *at*, Ved. (according to the Pada text of the Rīg-veda and Atharva-veda Prāti-śākhya IV. 8, this word is divided *yātu-māvat*, not *yātumā-vat* as might be expected), = *yātu-māt*, 'practising sorcery, &c.' (but according to Sāy. *yātu* = *yātunā*, 'torment,' and *mā* = *vyāpāra*, 'practice,' as if fr. 2. *yātu* with *rt. 3. mā*.)

1. *yātri*, *tā*, *tri*, *tri* (for 2. see p. 815, col. 2), going, proceeding, &c., being on a journey or march; (*tā*), m. a goer, traveller; a driver, charioteer, coachman; a destroyer, slayer, (according to Sāy. on Rīg-veda I. 32, 14 = *hantri*; according to modern scholars the meaning may be 'an avenger,' as if fr. *rt. 2. yat*; cf. 3. *yāt*, *riṇa-yā*.)

Yātrika, *as*, m. a wayfarer, traveller, (wrongly for *yātrika*.)

Yātrā, f. going, setting off, journey, travel, march, the march of an army, expedition, (*yātrām yā* or *dā*, to undertake an expedition or campaign, take the field); going on a pilgrimage; a company of pilgrims; a festive train, procession, the procession of idols; a feast, festival (= *utsava*); a sort of dramatic entertainment; a road; support of life, livelihood, subsistence, provisions; passing away time; going to and fro; intercourse, (*laukiki yātrā* or *jagad-yātrā*, worldly intercourse); way, means, expeditious; practice, usage, custom; N. of a particular kind of astrological work (especially of one by Varāhamihira, the full title of which is *Yoga-yātrā*). — *Yātrā-karaṇa*, *am*, n. the setting forth on a journey, a march. — *Yātrā-kāra*, *as*, m. the author of a work of the Yātrā class. — *Yātrā-gamana*, *am*, n. the going on a journey or expedition. — *Yātrā-prasaṅga*, *as*, m. engaging in or performing a pilgrimage. — *Yātrā-phala*, *am*, n. the fruit of an expedition, success of a campaign. — *Yātrā-mahotsava* ('*hā-ut*'), *as*, m. a great festive procession. — *Yātrār-tham* ('*rā-ar*'), ind. for the sake of marching. — *Yātrotsava* ('*rā-ut*'), *as*, m. a festive procession.

Yātrika, *as*, *ī*, *am*, belonging to a march, relating to an expedition or campaign, marching, journeying, performing a pilgrimage; relating to the support of life, requisite for subsistence; customary, usual; (*as*), m. a traveller; a pilgrim; (*am*), n. a march, expedition, campaign; provisions for a march, supplies, &c.; N. of a particular class of astrological works; [cf. *yātrā*.]

Yātrin, *ī*, *īṇi*, *ī*, being on a march, being in a procession.

Yāna, *as*, *am*, m. n. way, road, path (Ved.); (*am*), n. the act of going, moving, riding; marching or proceeding (against an enemy), attacking; retreating, retreat; a journey; a procession; a conveyance or vehicle of any kind, carriage, waggon, chariot, car; a litter, palanquin; (with Buddhists) the vehicle or means of arriving at knowledge, the means of release from repeated births; (*ī*), f. see Gaṇa Gaurādi to Pāp. IV. 1, 41; [cf. Lat. *janua*.] — *Yāna-kara*, *as*, m. 'carriage-maker,' a wheel-

wright, carpenter. — *Yāna-pātra* or *yāna-pātraka*, *am*, n. 'going-vessel,' a ship, boat. — *Yānapātrikā*, f. a small vessel, boat. — *Yāna-bhanga*, *as*, m. the fracture of a vessel or boat, shipwreck. — *Yāna-mukha*, *am*, n. the fore part of a waggon or chariot, the pole or part where the yoke is fixed. — *Yāna-yāna*, *am*, n. riding in a carriage, driving in a chariot, a drive. — *Yāna-vat*, *ān*, *atī*, *at*, having a carriage or vehicle; travelling in a carriage. — *Yāna-sālā*, f. a coach-house, cart-shed. — *Yāna-svāmin*, *i*, m. the owner of a vehicle.

Yānaka, *as*, m. a vehicle, carriage.

Yāpa, *as*, m. (fr. the Caus.), the causing to go; [cf. *kāla-y*.]

Yāpaka, *as*, *ikā*, *am* (fr. the Caus.), causing to go or come, causing to pass away or spend, bringing, granting, bestowing.

Yāpana, *as*, *i*, *am*, causing to go or pass away, bringing to an end; mitigating, alleviating, curing; prolonging or supporting life; (*ā*, *am*), f. n. the causing to go, act of driving away or expelling, expulsion, removal, rejection; the cure or alleviation (of a malady); the causing (time) to pass away, spending time, wasting time, delay, procrastination; loitering, staving; maintenance, support (= *varṇa*, *yātṛā*); exercise, practice.

Yāpaniya, *as*, *ā*, *am*, to be caused to go, to be passed or spent (as time); to be removed or cured, to be expelled.

Yāpayat, *an*, *antī*, *at*, causing to go or pass, spending.

Yāpita, *as*, *ā*, *am*, caused to go; spent (as time); expelled.

Yāptā, f. twisted or plaited hair (= *jaṭā*).

Yāpya, *as*, *ā*, *am*, to be passed or spent (as time); to be removed or cured; to be expelled or rejected; low, vile, contemptible, little, trifling, unimportant. — *Yāpya-tva*, *am*, n. curability. — *Yāpya-yāna*, *am*, n. a palanquin, litter.

1. *yāma*, *as*, m. (for 2. *yāma* see p. 816, col. 1), motion, course, going, proceeding, coming; a road, way, path (Ved.); progress (Ved.); a carriage, chariot (Ved.); a night-watch, period or watch of three hours, the eighth part of a day; a wandering star, planet (?); *yāmasya arkaḥ*, N. of a Sāman; (*ās*), m. pl., N. of a class of gods; (*i*), f., N. of a daughter of Dakṣa (wife of Dharma or Manu); sometimes written *Yāmi*; N. of an Apsaras; night. — *Yāma-kośa*, *as*, *ā*, *am*, Ved. covering up or obstructing the way, (Sāy. = *mārga-pratibandhaka*). — *Yāma-ghoṣa*, *as*, m. 'sounding the watches,' a cock; a metal plate on which the night-watches or hours are struck, a drum or gong used for a similar purpose, (in this sense said to be also *ā*, f.). — *Yāma-bhṛga*, *am*, n. or *yāma-dundubhī*, *is*, m. or *yāma-nālī*, f. a kind of drum or metal plate on which the night-watches or hours are struck, a clock. — *Yāma-mūtra*, *am*, n. a mere watch, only three hours. — *Yāma-yama*, *as*, m. a regular or stated occupation for every hour. — *Yāma-valī*, f. 'possessing watches,' night. — *Yāma-vṛttī*, *is*, f. the being on watch, standing on guard. — *Yāma-śrūta*, *as*, *ā*, *am*, renowned for going or speed, (Sāy. = *śighra-gamanena viśruta*).

1. *yāman*, *a*, n. (for 2. see p. 816, col. 1), Ved. going, motion, course; flight, flying; coming, arrival; a march, expedition; the act of approaching or addressing (with prayers, entreaties, &c.), invocation, supplication; offering, oblation, sacrifice, (*yāman* is used in some passages as a Ved. loc. without termination); *punar-yāman*, *ā*, *ā*, *a*, coming into use again; [cf. *yāta-yāman*.] — *Yānu-hū*, *ūs*, *is*, *u*, Ved. one who allows himself to be invoked by prayers or offerings, ready or inclined to assist; (Sāy.) to be invoked to come or to be invoked at the right time (= *gamanārtham āhvātavya* or *hūde hvātavya*). — *Yānu-hūti*, *is*, f., Ved. invocation for assistance; (according to Sāy. on Rīg-veda VIII. 8, 18, *yānu-hūtiṣu* = *devānāṃ āhvānaṃ yeshu yāyeshu*, in sacrifices at which there is an invocation of the gods.)

1. *yāmi* = *yāmi* under 1. *yāma*. (For 2. *yāmi* see p. 816, col. 2.)

Yāmika, *as*, *ā*, *am*, being on watch or guard; (*as*), m. a night-watcher, watchman, one who announces the watches, one on guard or duty at night; (*ikā*), f. = *yāminī*, night. — *Yāmika-bhaṭa*, *as*, m. a night-watcher, watchman.

Yāminaya (fr. *yāminī*), Nom. P. *yāminayati*, *-yitum*, to appear like night.

Yāminī, f. (fr. 1. *yāma*), night (as possessing watches); N. of a daughter of Prahlāda; of the wife of Tārkaṣa (mother of Śalabha). — *Yāminī-pati*, *is*, m. the husband or lord of night, the moon.

Yāmīra, *as*, m. the moon; (*ā*), f. night.

1. *yāmeya*, *as*, m. (fr. 1. *yāmi*), a metonymic.

Yāmyā, f. (fr. 1. *yāma*), = *yāminī*, night, (for *yāmyā*, the south, see under *yāmya*, p. 816, col. 1.)

Yāyāra, *as*, *ā*, *am* (fr. the Intens.), going repeatedly; wandering in all directions, having no fixed or permanent abode; (*as*), m. a vagrant mendicant, saint; a horse selected for the horse sacrifice ('wandering at large'); a Brāhman who has preserved his household fire (?); N. of Jarat-kāru; (*ās*), m. pl., N. of a family of Brāhmanas (to which Jarat-kāru belonged); (*am*), n. the life of a wandering beggar.

Yāyin, *i*, *inī*, *i*, going, moving, travelling, journeying, marching, running, riding, driving, flying; a traveller, passenger; riding or going in or on, (generally at the end of comps., e.g. *gaja-yāyin*, riding on an elephant; cf. *nav-y*); going to, journeying towards; going on an expedition, taking the field, going to war; opposing each other (said of planets; cf. *graha-yuddha*).

1. *yāvan*, *ā*, m. (for 2. see p. 817, col. 1), Ved. a rider, horseman, horse-soldier; an invader, aggressor, enemy, (Sāy. = *abhiṅgāntṛi*); going, driving, riding (at the end of a comp.; cf. *agra-y*, *pūrva-y*).

Yāsyat, *an*, *atī* or *antī*, *at*, about to go, about to proceed.

Yāsyas, *us*, *us*, *u* (fr. the Desid.), wishing to go, intending to set off or depart, desirous of taking the field or entering on an expedition; intending to fly away.

या 3. *yā*, fem. of the relative pronoun *yad*. See p. 807, col. 3.

याकृत् *yākṛitka* (fr. *yakṛit*), see Pāp. VII. 3, 51.

याक्ष *yāksha*, *as*, *i*, *am* (fr. *yaksha*), belonging or peculiar to the Yakshas.

याग *yāga*, *as*, m. (fr. rt. 1. *yaj*), an offering, oblation, sacrifice; any ceremony in which offerings and oblations are presented. — *Yāga-karman*, *a*, n. a sacrificial rite or ceremony. — *Yāga-kāla*, *as*, m. time of sacrifice. — *Yāga-mandapa*, *as*, *am*, m. n. a hall for sacrifices, a temple. — *Yāga-santāna*, *as*, m., N. of Jayanta (son of Indra). — *Yāga-sūtra*, *am*, n. the sacrificial cord, sacred thread, (see *yajña-sūtra*).

याच *yāc*, cl. 1. P. A. *yācati*, -*te*, *yā-* *yācā*, *yayācē*, *yācishyati*, -*te*, *ayācēt*, *ayācīṣhat*, *yācētum*, to ask, beg, solicit, pray, request, desire, entreat, require, implore, supplicate, importune (with double acc., e.g. *devaṃ varam yācate*, he solicits a boon from the god; also with abl. and rarely with gen. of person, e.g. *annam parāt or parasya yācate*, he begs food from another; or the thing asked may be compounded with *arthe* or *artham*, e.g. *mokṣārtham yācate*, he asks for deliverance; or may be in acc. with *prati*, e.g. *sutam prati yācācē*, he asked for a son; or in dat., e.g. *tapu yācācē 'bhyava-hārāya*, he asked him for food); to offer anything (acc.) to any one (dat.), tender (e.g. *yācācē rittam gurave*, he offers property to the Guru); to promise (?); *kanyāṃ yāc*, to be a suitor for a girl, to ask a girl in marriage from any one (abl. or rarely

acc.): Pass. *yācyate*: Caus. *yācayati*, *-yitum*, Aor. *ayayācāt*, to cause to ask, &c.: Desid. *yiyācīṣhat*, -*te*, (in Rīg-veda VIII. 67, 1, *yācīṣhāmahe* = *yācāmahe*): Intens. *yāyācācē*, *yāyācīṣhat* (1st sing. *yāyācāmi*), to ask repeatedly, importune; [cf. Gr. *aitō*, which however may be connected with *rt*, *arth*; cf. also, according to some, *ἵπτεω*.]

Yācaka, *as*, *i*, *am*, asking, one who asks or solicits, a petitioner, asker, beggar; (*i*), f. a female beggar or petitioner. — *Yācaka-vṛttī*, *is*, f. the occupation or profession of a beggar.

Yācana, *am*, n. the act of asking, begging, requesting; asking in marriage, (*duhitṛi-yācana*, the being a suitor for a daughter); (*ā*), f. asking, soliciting, requesting, entreating, petitioning; a request, petition, entreaty.

Yācanaka, *as*, m. an asker, petitioner, an importunate man.

Yācaniya, *as*, *ā*, *am*, to be asked, to be desired or requested.

Yācamāna, *as*, *ā*, *am*, asking, begging, requesting, soliciting.

Yācīta, *as*, *ā*, *am*, asked, prayed for, begged, requested, solicited, entreated, importuned (with acc., e.g. *Daśaratha Rāmaṃ yācīṣat*, Daśaratha was asked for Rāma); requisite, necessary.

Yācītaka, *am*, n. anything borrowed, any article borrowed for use.

Yācītavya, *as*, *ā*, *am*, to be asked or solicited.

Yācītrī, *tā*, *trī*, *trī*, one who begs or solicits, an asker, petitioner; a suitor, wooer.

Yācītvā, ind. having asked, having solicited.

Yācīn, *i*, *inī*, *i*, asking, desiring, requesting.

Yācīṣhu, *us*, *us*, *u*, disposed to ask, habitually asking or begging, soliciting favours, importuning, an importunate person. — *Yācīṣhu-tā*, f. the habit of soliciting favours, importunity.

Yācīṣā, f. the act of asking, requesting, begging, solicitation, asking alms, mendicancy, mendicity; a petition, request, prayer, entreaty; the being a suitor, making an offer of marriage. — *Yācīṣā-jivana*, *am*, n. subsisting by begging or mendicancy. — *Yācīṣā-prāpta*, *as*, *ā*, *am*, obtained by begging or asking. — *Yācīṣā-bhanga*, *as*, m. failure of request, an unsuccessful entreaty, useless request. — *Yācīṣā-vaśas*, *as*, n. words used in begging or entreating.

Yācīya, *as*, m. or *yācīyā*, f., Ved. = *yācīṣā* above.

Yācya, *as*, *ā*, *am*, to be asked or solicited, to be importuned, to be asked for alms, to be desired or requested; to be required; (*am*), n. the making a request.

Yācyamāna, *as*, *ā*, *am*, being asked or solicited, being prayed for.

याच्छेष्ट *yāc-ṣhreshṭha*. See under 2. *yāt*.

यान् *yāj*, *t*, *t*, *t* (fr. rt. 1. *yaj*), one who sacrifices or offers oblations, an offerer, sacrificer; [cf. *kayamedha-yāj*.]

Yāja, *as*, m. a sacrificer (in *ati-y*, q. v.); boiled or cooked rice; food in general; N. of a Brahmarshi.

Yājaka, *as*, m. (fr. the Caus.), a sacrificer, sacrificing priest, one who offers sacrifices or oblations, a priest officiating at a sacrifice, (often at the end of a comp., cf. *grāma-y*, *nakṣatra-y*; sometimes compounded with the person who institutes the sacrifice, e.g. *Kṣatriya-yājaka*, the sacrificer for a Kṣatriya; cf. *Sūdra-y*); a royal elephant; a furious elephant or one in rut. — *Yājaka-tva*, *am*, n. the condition or office of a sacrificing priest.

Yājana, *am*, n. (fr. the Caus.), the act of conducting a sacrifice or causing it to be performed, superintending or assisting at the sacrifices of others, (sometimes with gen., e.g. *vṛatyānām yājanaṃ krītvā*, having officiated at a sacrifice for outcasts, Manu XI. 197; *ayājya-yājana*, sacrificing for those who have no right to sacrifice, Manu III. 65.)

Yājaniya, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, to be assisted at a sacrifice, one for whom it is allowable to officiate.

Yājamāna, *am*, n. (fr. *yajamāna*), the part of a

sacrificial ceremony performed by the Yajamāna or institutor of the sacrifice himself.

Yājāminika, *as*, *i*, *am*, relating to the Yajamāna, belonging to the institutor of a sacrifice.

Yājāyitri, *tā*, *m*, (fr. the Caus.), one who conducts a sacrifice or causes it to be performed, the officiating priest at a sacrifice.

Yājī, *is*, *f*, a sacrifice, oblation; (*is*), *m*, according to Ujjvala-datta on Uṇādi-s. IV. 124 = *yashtri*, a sacrificer, the institutor of a sacrifice.

Yājikā, *f*, a sacrifice, oblation.

Yājīn, *i*, *ini*, *i*, sacrificing, conducting a sacrifice, one who officiates at a sacrifice, a sacrificer, (usually at the end of comps.; cf. *deva-y*, *bahu-y*); worshipping, adoring.

Yājuka, *as*, *ā*, *am*, (at the end of comps.) habitually sacrificing or making offerings.

Yājna, *as*, *i*, *am* (fr. *yajña*), belonging to sacrifice.

Yājñatura, *as*, *m*, (fr. *yajña-tura*), a patronymic of Rishabha; (*am*), *n*, *N*, of a Sāman.

Yājñadātaka (fr. *yajña-datta*), see Gaṇa Arībhādi to Pāp. IV. 2, 80.

Yājñadattī, *is*, *m*, a patronymic from Yājñadatta; Kuvera (?).

Yājñadeva, *as*, *m*, *N*, of an author.

Yājñapata (fr. *yajña-pati*), see Gaṇa Aśvapatyādi to Pāp. IV. 1, 84.

Yājñavalkya, *as*, *i*, *am*, composed by or derived from Yājñavalkya; (*ās*), *m*, pl. of *yājñavalkya*, see Gaṇa Kapvādi to Pāp. IV. 2, 111.

Yājñavalkya, *as*, *i*, *am*, relating to Yājñavalkya, composed by or descended from Yājñavalkya; (*am*), *n*, *scil*, *dharmasāstra*, the code of Yājñavalkya.

Yājñavalkya, *as*, *m*, (fr. *yajña-valka*), *N*, of an ancient sage frequently quoted as an authority in the Sāta-patha-Brahmaṇa, (the first reputed teacher of the Yājasaneyi-samhitā or White Yajur-veda, revealed to him by the Sun, cf. *Taittirīya-samhitā*, *Yājasaneyi-samhitā*); *N*, of the author of a celebrated code of laws (by some identified with the preceding sage; this code is only second in importance to that of Manu, and with its most celebrated commentary, the *Mitākshara*, is the leading authority of the Mithilā school; it is much later than Manu, and probably in its present form dates from about the first century of our era); the family of Yājñavalkya; (*am*), *n*, *N*, of an Upanishad; (*as*, *ki*, *am*), relating to Yājñavalkya, composed by or derived from Yājñavalkya. — *Yājñavalkya-gītā*, *f*, *N*, of a poem in commendation of the practice of Yoga attributed to Yājñavalkya. — *Yājñavalkya-śikā*, *f*, *N*, of several commentaries on the code of Yājñavalkya (besides the *Mitākshara* by Vijñāneśvara, there are other commentaries by Deva-bodha, Dharmesvara, Bhāruči, Viśva-rūpa, and Śūla-pāni). — *Yājñavalkya-dharma-sāstra*, *am*, *n*, Yājñavalkya's code of laws. — *Yājñavalkya-sikshā*, *f*, *N*, of a treatise. — *Yājñavalkya-smṛiti*, *is*, *f*, the body of law as delivered by Yājñavalkya.

Yājñasena, *as*, or *yājñaseni*, *is*, *m*, (fr. *yajña-sena*), a patronymic of Śikhāṇḍin; (*i*), *f*, a patronymic of Draupadī (as daughter of Yājñasena).

Yājñāyani, *is*, *m*, a patronymic from Yājña.

Yājñika, *as*, *i*, *am*, relating or belonging to sacrifice, &c.; (*as*), *m*, a sacrificer or the officiating priest at a sacrificial ceremony, the institutor of a sacrifice, one skilled in sacrificial rites, a Ritualist; *N*, of various kinds of plants &c. used at a sacrifice; of Kuśa grass; of a red-flowering Khadira; the sacred fig-tree; Butea Frondosa. — *Yājñika-deva*, *as*, *m*, *N*, of a commentator on Kātyāyana's *Srauta-sūtra*. — *Yājñika-vallabhā*, *f*, *N*, of a work. — *Yājñikānanta* ('*ka-an*'), *as*, *m*, *N*, of an author. — *Yājñikāśraya* ('*ka-āś*'), *as*, *m*, *N*, of Vishṇu.

Yājñika, *am*, *n*, (fr. *yājñika*), the laws or observances relating to sacrificial rites; sacrificial ceremonies in general, a sacrifice.

Yājñiya, *as*, *i*, *am*, = *yajñiya*, sacrificial, belonging to sacrifices; fit or suitable for sacrifice; (*as*), *m*, one skilled in sacrificial rites, (in this sense a various reading for *yājñika*.)

Yājñiya probably incorrect for *yajñiya*.

Yājya, *as*, *ā*, *am* (fr. the Caus.), to be made or allowed to sacrifice, one on whose behalf a sacrifice is made; to be sacrificed; sacrificial; (*as*), *m*, a sacrificer, performer of a sacrifice for others; the person for whom a sacrifice is performed, the master or institutor of a sacrifice; (*ā*), *f*, *scil*, *ric*, the sacred text uttered at the moment of making the offering, the words of consecration used at a sacrifice; (*am*), *n*, property or presents obtained by officiating at sacrifices. — *Yājya-tā*, *f*, or *yājya-tva*, *am*, *n*, the rank or position of a sacrificer or of one for whom a sacrifice is performed. — *Yājya-vat*, *ān*, *atī*, *at*, *Ved*, having the Yājya or consecrating text.

Yājvana, *as*, *m*, (fr. *yajvan*), the son of a sacrificer.

यानुर्वेदिक *yājurvedika*, *as*, *i*, *am* (fr. *yajur-veda*), belonging or relating to the Yajurveda.

Yājusha, *as*, *i*, *am*, relating to the Yajus, belonging to the Yajur-veda; (*as*), *m*, an observer of religious ceremonies as prescribed in the Yajur-veda.

Yājushmatī, *f*, *scil*, *ishṭakā*, a kind of brick used for the sacrificial altar; [cf. *yajush-mat*.]

याज्ञ *yājña*, *yājya*. See col. 1. and above.

यात् 2. *yāt*, *ind*, (properly obsolete abl. fr. the pronom. base 3. *ya*, cf. *tāt*; for 1. *yāt* see p. 813, col. 2, for 3. *yāt* see below), inasmuch as, so far as, so long as, since, (but according to Śāy. on Rīg-veda I. 80, 15, *yāt* = *yāntam*, pervading; VII. 88, 4, *yāt* = *yatah* = *gacchatah*, passing; VI. 21, 6, *yāt* = *yāmi* [*karmāṇi*], which [actions]; according to some *yāt* is an interjection of pleasure; of alarm; of restlessness.) — *Yāc-śreshṭha*, *as*, *ā*, *am* (i. e. *yāt* + *śreshṭha*), *Ved*, the best possible; [cf. *yāvac-śreshṭha*]; but according to Śāy. on Rīg-veda III. 53, 21, *yāt* is a separate word, and means 'an enemy,' as if fr. rt. 2. *yat*.]

यात् 3. *yāt* (fr. rt. 2. *yat*), in *ṛiṇa-yāt*, *Ved*, the avenger of guilt or debt.

यात *yāta*, &c. See p. 813, col. 2.

यातन *yātana*, *am*, *n*, (fr. the Caus. of rt. 2. *yat*), the act of requiting, requital, retaliation, recompense, reward, return; *vairasya yātanam*, requital of hostile acts, revenge, vengeance; (*ā*), *f*, requital, (*yātanam* *dā*, to make requital, revenge); recompense, retaliation, reward [cf. *vaira-y*]; acute pain, torment, anguish, agony, (especially) punishment inflicted by Yama, the pains of hell; personified as the daughter of Fear (*bhaya*) and Death (*mṛityu*). — *Yātānārthiya* ('*nā-ar*'), *as*, *ā*, *am*, fit for torment, capable of suffering, susceptible of the pains of hell.

Yātayat, *an*, *antī*, *at*, joining, connecting, uniting (*Ved*.); existing, animating (*Ved*.); requiting, recompensing, &c. — *Yātayaj-jana*, *as*, *m*, *Ved*, uniting or bringing men together; animating mankind, impelling men to exertion (said of Mitra, Varuṇa, and Aryaman; according to Śāy. on Rīg-veda I. 136, 3, the meaning as applied to Aryaman may be 'tormenting [irreligious] men in hell').

यातलराय *yātala-rāya*, *as*, *m*, *N*, of a king.

यातस्य *yātasya*. See p. 813, col. 2.

यातस्रुच *yātasruca*, *am*, *n*, (fr. *yata-sruc*), = *yauktasruca*, *N*, of a Sāman.

यातानप्रस्थ *yātānaprastha*, *N*, of a place.

Yātānaprasthaka, relating to the above place.

यातु *yātu*, *yātu-ghna*, &c. See p. 813.

यातृ 2. *yātri*, *tā*, *f*, (acc. *yātaram*, nom. acc. du. *yātara*, nom. pl. *yātara*; said in Uṇādi-s.

II. 98. to be fr. rt. 2. *yat*), a husband's brother's wife. (For 1. *yātri* see p. 813, col. 3.)

यात्रिक *yātnika*, *ās*, *m*, pl. (fr. *yatna*), *N*, of a Buddhist school.

यात्य *yātya*, *as*, *m*, (fr. the Caus. of rt. 2. *yat*), 'to be tormented, subject to the torments of hell,' an inhabitant of hell, a condemned spirit.

यात्रा *yātrā*, *yātrika*, &c. See p. 813, col. 3.

यात्सत्र *yāt-sattra*. See p. 813, col. 2.

याथ *yātha* (fr. rt. 1. *yā*), in *dirgha-yātha*, q. v.

याथाकथाच *yāthākathāca*, *am*, *n*, (fr. *yathā kathā ca*), anything which occurs now and then; that which happens under any circumstances.

Yāthākāmā, *f*, or *yāthākāmya*, *am*, *n*, (fr. *yathā-kāma*), the acting according to will or desire, doing as one thinks fit or proper, conformity to one's wishes.

Yāthātathya, *am*, *n*, (fr. *yathā-tatham*), a proper state or condition, proper way or course, reality, rectitude, propriety, truth; (*am*, *ena*), *ind*, according to truth, in reality, as is proper. — *Yāthātathya-tas*, *ind*, from the truth, according to truth, in reality.

Yāthātmya, *am*, *n*, (fr. *yathātman*), real nature or essence, true character.

Yāthārthika, *as*, *i*, *am* (fr. *yathārtha*), conformable to truth or reality, just, true, right, real.

Yāthārthya, *am*, *n*, conformity with truth or fact, consistency with reality, the true or real meaning; suitableness, justness, rightness, application, use, accomplishment, attainment of an object.

Yāthāsamastarika, *as*, *i*, *am* (fr. *yathā-samastara*), letting the covering lie according (to the original position).

यादईश *yāda-īśa*, *yādaḥ-pati*. See below.

यादमान *yādamāna*, *as*, *ā*, *am* (Pres. part. A. fr. an old form *yād*, which, according to Śāy., is a substitute for rt. *yād*), *Ved*, closely connected with, seeking connection or association with, wishing to mix, (Śāy. = *sangatiṃ yādamāna*, but in Rīg-veda VII. 69, 3 = *gacchāt* or *gamayat*.)

यादव *yādava*, *as*, *i*, *am* (fr. *yadu*), relating to Yadu, descended or coming from Yadu; (*as*), *m*, a descendant of Yadu; *N*, of Kṛṣṇa; of a lexicographer; of an astronomer; (*ās*), *m*, pl. the descendants of Yadu; = *mādhavaḥ*, *vr̥ṣṭhayaḥ*; (*i*), *f*, a Yādava female; *N*, of Durgā; (*am*), *n*, a stock of cattle. — *Yādava-giri*, *N*, of a country. — *Yādava-paṇḍita*, *as*, *m*, = *yādava-ryāsa*. — *Yādava-rāya*, *as*, *m*, *N*, of a king. — *Yādava-ryāsa*, *as*, *m*, *N*, of the author of the *Siddhānta-sangraha* and of a commentary on the *Nyāya-siddhānta-mañjarī*. — *Yādava-sārdūla*, *as*, *m*, 'Yādava-tiger, chief of the Yādavas,' *N*, of Kṛṣṇa. — *Yādava-cārya* ('*va-āc*'), *as*, *m*, *N*, of a teacher. — *Yādava-bhṛgyudaya* ('*va-abh*'), *as*, *m*, *N*, of a work. — *Yādavendra* ('*va-in*'), *as*, *m*, *N*, of Kṛṣṇa; of an author. — *Yādavodaya* ('*va-uḍ*'), *as*, *m*, 'rise of the Yādavas,' *N*, of a drama.

Yādavaka, *ās*, *m*, pl. the descendants of Yadu.

Yādva, *as*, *i*, *am*, *Ved*, belonging to the family of Yadu; (*as*), *m*, a son or descendant of Yadu.

यादस् *yādas*, *as*, *n*, a fluid, water; a river; semen; desire, lust (*Ved*, originally 'close carnal connection,' cf. *yādamāna*); any animal living in water, any large aquatic animal, a monster of the deep, sea monster; *yādasām nāthaḥ* or *yādasām prabhuh* or *yādasām patiḥ*, 'lord of sea animals,' *N*, of Varuṇa; the ocean. — *Yāda-īśa*, *as*, *m*, 'lord of marine animals,' the sea. — *Yādah-pati*, *is*, *m*, 'lord of sea animals,' the ocean, sea; *N*, of Varuṇa. — *Yādo-nātha*, *as*, *m*, 'lord of sea

monsters,' N. of Varuṇa. — *Yādo-nivāsa*, *as*, m. 'abode of sea animals,' the ocean, sea.

Yādu, *us*, m. a fluid, liquid, water.

Yādura, *as*, *i*, *am*, Ved. embracing sensually or voluptuously, (according to Sāy. on Rīg-veda I. 126, 6, *yāduri* = *bahu-reto-yuktā*.)

यादृक् *yā-driksha*, *as*, *i*, *am* (fr. 3. *ya* + *driksha*, fr. rt. 1. *driś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādriksha*, q. v.: cf. Gr. ἡλίκος, ἡλικός; Lat. *qualis*.)

Yādris, *k*, *k*, *k* (Ved. nom. *yādrin*), or *yādrīsa*, *as*, *i*, *am* (see 2. *driś*, *driśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādris* and *tādrīsa*); *yādrīsa*, *tādrīsa*, any one whatever, anybody whatsoever. — *Yādrig-guṇa*, *as*, *ā*, *am*, of whatever qualities.

यादृच्छिक *yādrīcchika*, *as*, *i*, *am* (fr. *yad-rīcchā*), voluntary, spontaneous, independent; accidental, casual, unexpected; (*as*), m. an officiating priest who does as he pleases.

याद्राध्य *yād-rādhya*, *as*, *ā*, *am* (i. e. 1. *yāt* + *rādhya*), obtainable by moving or living creatures, (according to Sāy. on Rīg-veda II. 38, 8 = *gač-chaatām rādhya*; or according to modern scholars, the word may be used adverbially, as if fr. 2. *yāt* + *rādhya*, 'as far as is practicable,' 'as well or as quickly as possible,' cf. *yāc-čhreshtha*.)

याद्व *yādva*. See p. 815, col. 3.

यान *yāna*, &c. See p. 813, col. 3.

यान्त्रिक *yāntrika*, *as*, *i*, *am* (fr. *yantra*), belonging to instruments or implements, relating to blunt surgical instruments, (see *yantra*); artificially or mechanically refined (said of sugar).

यापक *yāpaka*, *yāpana*, *yāptā*. See p. 814, col. 1.

याभ *yābha*, *as*, m. (fr. rt. *yabh*), sexual intercourse. — *Yābha-va*, *ān*, *atī*, *at*, having sexual intercourse.

याभिस *yābhis*, ind. (inst. pl. fem. fr. the pronom. base 3. *ya*, see *yad*), Ved. whereby, that, in order that.

याम 2. *yāma*, *as*, m. (fr. rt. *yam*; for 1. *yāma* see p. 814, col. 1), restraint, forbearance, &c.; = *yama*; (*as*, *i*, *am*), relating to Yama, (in this sense fr. *yama*); coming or derived from Yama, done or ordered by Yama; (*am*), n., N. of several Sāmāns. — *Yāmottara* ('*ma-ul*'), *am*, n., N. of a Sāmān.

Yāmaka, *au*, m. du., N. of the Nakshatra Purnavasu; (*i*), fr. the voc. *yāmaki* is used as a term of abuse.

2. *yāman* = *yāmin* in *antar-yāman*. (For I. see p. 814, col. 1.)

Yāmin in *antar-yāmin*, q. v. (For *yāmini* see p. 814, col. 2.)

Yāmya, *as*, *-mī*, *am*, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya riksha*, the Nakshatra Bharanī presided over by Yama); southern, southerly, (*yāmye* or *yāmyena*, in the south, in a southerly direction); (*as*), m., scil. *nara* or *purusha* or *lūta*, a servant of Yama; N. of Agastya; of Siva; of Vishnu; sandal-wood; (*ā*), fr. the lunar asterism Bharanī; scil. *dis* or *āsā*, the southern quarter, south, (for *yāmyā*, night, see p. 814, col. 2.) — *Yāmya-tas*, ind. from the south. — *Yāmya-tirtha*, *am*, n., N. of a Tirtha. — *Yāmya-pāśa*, *as*, m. the noose or fetter of Yama. — *Yāmyāyana* ('*ya-āy*'), *am*, n. the sun's progress south of the equator, the winter solstice (= *dakṣiṇāyana*). — *Yāmyottara* ('*ya-ul*'), *as*, *ā*, *am*, southern and northern, going from south to north. — *Yāmyottara-vṛtta*, *am*, n. south and north circle, the solstitial colure. — *Yāmyodbhūta* ('*ya-ul*'), *as*, *ā*, *am*, arising

ing or growing in the south; (*as*), m. a species of tree (= *śrī-tāla*).

यामकिनी *yāmakinī*, f. = 2. *yāmi* below.

यामदूत *yāmadūta*, *ās*, m. pl. (fr. *yama-dūta*), N. of a family.

Yāmaratha, *am*, n. (fr. *yama-ratha*), scil. *vrata*, N. of a particular religious observance relating to Yama.

यामनेमि *yāmanemi*, *is*, m., N. of Indra.

यामल *yāmala*, *am*, n. = *yamala*, a pair; N. of a class of Tantra works, (often wrongly written *jāmala*.)

Yāmalāyana (fr. *yamala*), see Gaṇa Pakshādī to Pāṇ. IV. 2, 80.

Yāmaliya, *am*, n. (fr. *yāmala*), N. of a work or of a class of works.

यामातृ *yāmātri*, *tā*, or *yāmātrika*, *as*, m. = *jāmātri*, a daughter's husband, son-in-law; [cf. Gr. *εινῆτερος*; Lat. *janitr-i-c-es*; Old Germ. *eidum*; Angl. Sax. *adhun*.]

यामायन *yāmāyana*, *as*, m. (fr. *yama*), a patronymic of various authors of Vedic hymns; of Ūrdhva-kṛīṣāna; of Kumāra; of Damana; of Devaśravas; of Mathita; of Sankha; of Sankasuka.

यामि 2. *yāmi*, *is*, or *yāmī*, f. (for 1. *yāmi* see p. 814, col. 2), = *jāmi*, *svasṛi*, a sister, female relation; a daughter-in-law; a woman of rank or respectability (= *kula-stṛi*).

2. *yāmeya*, *as*, m. (for 1. see p. 814, col. 2), a sister's son, nephew.

यामिक *yāmika*. See p. 814, col. 2.

यामित्र *yāmitra*, *as*, m. = *jāmitra*.

यामिनी *yāminī*, *yānīra*. See p. 814, col. 2.

यामी *yāmi*. See under 1. *yāma*, p. 814, col. 1, and 2. *yāmi* above.

यामुन *yāmuna*, *as*, *i*, *am* (fr. *yamunā*), belonging or relating to the river Yamunā (commonly called Jumna), coming from it, growing in it, &c.; (*as*), m. a metronymic; N. of a mountain; of an author; (*ās*), m. pl., N. of a people; (*am*), n., scil. *āijāna*, antimony, collyrium; N. of a Tirtha. — *Yāmuna-cārya* ('*na-āc*'), *as*, m., N. of a preceptor (author of the Stotra-ratna).

यामुनेष्टक *yāmuneshṭaka*, *am*, n. lead.

यामुन्दायनि *yāmundāyani*, *is*, m. a patronymic from Yamunda.

Yāmundāyanika or *yāmundāyanīya*, *as*, m. patronymics from Yamunda, (used contemptuously, cf. Pāṇ. IV. 1, 149.)

याम्य *yāmya*. See col. 1.

यायजूक *yāyājūka*, *as*, *ā*, *am* (fr. the Intens. of rt. 1. *yaj*), frequently sacrificing, constantly making offerings, devout; (*as*), m. a performer of frequent sacrifices.

यायात *yāyāta*, *as*, *i*, *am*, relating to Yāyāti, belonging to Yāyāti, &c.; (*am*), n., N. of the eighteenth chapter of the ninth book of the Bhāgavata-Purāṇa (containing an account of Yāyāti).

यायावर *yāyāvāra*, *yāyīm*. See p. 814, col. 2.

याकौयण *yārkāyana*, *as*, m. a patronymic.

याव 1. *yāva* = 1. *yava*, q. v.

याव 2. *yāva*, *as*, *i*, *am* (fr. 3. *yava*), relating to barley, consisting of barley, made or prepared from barley, = *yāvaka*; (*as*), m. a kind of food prepared from barley; lac or the red dye prepared from the cochineal insect.

Yāvaka, *as*, *am*, m. n. a kind of food prepared from barley, barley-gruel; half ripe barley; awnless

barley; forced rice; a sort of kidney-bean; a kind of pulse, *Dolichos Biflorus*; a kind of pulse said to be peculiar to Kāśmīra; lac, the red dye.

Yāvakṛitika, *as*, m. (fr. *yava-kṛita*), one conversant with the history of Yava-kṛita.

यावत् *yāvat*, *ān*, *atī*, *at* (fr. the pronom. base 3. *ya*; correlative of *tāvat*, q. v.), as great, as large, as much, as many (= Lat. *quot*), as often, as far, as long, how much, how many, of what sort or kind, (for examples see *tāvat*); *yāvat-tāvat*, 'quantum-tantum,' an expression used in algebra for the relation of the first unknown quantity and its co-efficient; *yāvantaḥ kiyantaḥ*, as many as. *Yāvat*, ind. (i. e. acc. sing. neut. used adverbially), as greatly, as much as, as many as, as often as; as far as, as long as, while, whilst, during; meanwhile, in the mean time; as soon as, the moment that; till, until, until such a time as (with pres. or pot. or fut. or aor. or impf.); that, in order that; when (followed by the correlative *tāvat*, meaning 'then'); even, just. *Yāvat* meaning 'during,' 'for,' 'until,' 'up to,' 'as far as,' &c. is often used like a preposition with an acc. (e. g. *varṣam yāvat*, for a year; *māsam ekam yāvat*, during one month; *yāvad varṣhāni dvādaśa*, for twelve years; *śatam janmāni yāvat*, for a hundred births; *sūryodayaṁ yāvat*, until sunrise; *sarpa-vivaram yāvat*, up to the serpent's hole); or with indeclinable words like *adya* (e. g. *adya yāvat*, up to to-day); or sometimes with a nominative followed by *iti* (e. g. *anta iti yāvat*, as far as the end; *triṁśad iti yāvat*, as many as thirty, up to thirty; *pañca yāvad iti*, up to five); *yāvad-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e. g. *yāvad-ā samāpanāt* or simply *yāvat samāpanāt*, until the completion); *yāvan na*, as long as not, before that, until that; *na param* or *na kevalam*—*yāvat*, not only—but also; *yāvatā*, ind. (i. e. inst. c. used adverbially), as far as, as long as; up to, until; as soon as, the moment that; *yāvati*, ind. (i. e. loc. c. used adverbially), as far as, as long as, &c.; [cf. Gr. ἕως; Lat. *quantus*?]. — *Yāvad-chaḥyam*, ind. (i. e. *yāvat* + *śak-ya*), as far as possible, according to ability. — *Yāvad-chaś*, ind. (i. e. *yāvat* + *śas*), Ved. as often as, as many times as, in as many ways as. — *Yāvad-chastram*, ind. (i. e. *yāvat* + *ś*), Ved. as far as the Sastra extends. — *Yāvad-chesham*, ind. (i. e. *yāvat* + *ś*), Ved. as much as is left, as many as remain. — *Yāvad-čhreshṭha*, *as*, *ā*, *am* (i. e. *yāvat* + *ś*), Ved. the best possible. — *Yāvad-čhlokam*, ind. (i. e. *yāvat* + *ś*), according to the number of the Ślokas. — *Yāvaj-janma*, ind. throughout life, all one's life long. — *Yāvaj-jivam* or *yāvaj-jivena*, ind. throughout life, during the whole of life, for life, for the rest of life. — *Yāvaj-jivika*, *as*, *ā*, *am*, Ved. life-long, as long as life, lasting for life. — *Yāvaj-jivika-tā*, f. the lasting for life. — *Yāvat-kapālam*, ind., Ved. according to the circumference of the cup or bowl. — *Yāvat-kāmaṁ*, ind., Ved. as much as one likes, according to desire. — *Yāvat-kālam*, ind. for the whole period, as long as (anything may last). — *Yāvat-kṛitvas*, ind., Ved. as often as, as many times as. — *Yāvat-taraṣam*, ind., Ved. according to power or ability (= *yāvat-balam*, *yathā-śakti*). — *Yāvat-tmūta*, *as*, *ā*, *am*, Ved. as far as soaked with fat. — *Yāvat-pramāṇa*, *as*, *ā*, *am*, as great, as big, as large. — *Yāvat-sam-śāram*, ind. as long as the world lasts. — *Yāvat-sattvam*, ind. as far as ability goes, to the best of one's understanding. — *Yāvat-sabanāḥ*, ind., Ved. as far as relationship extends, inclusive of all relations. — *Yāvat-samasta*, *as*, *ā*, *am*, as many as form the whole, large as it is. — *Yāvat-svam*, ind., Ved. as much as one possesses, according to one's property. — *Yāvad-angina*, *as*, *ā*, *am*, Ved. forming as large a member or limb. — *Yāvad-antam* or *yāvad-antāya*, ind. as far as the end, to the last. — *Yāvad-abhikṣnam*, ind. for a moment's duration, for an instant. — *Yāvad-amatram*, ind. corresponding to

the number of the vessels, as many drinking-vessels as (there may be). — *Yāvad-artha*, *as*, *ā*, *am*, as many as necessary, corresponding to requirement; (*am*), ind. as much as may be useful, according to need. — *Yāvad-ītha*, *am*, *n*, Ved. the corresponding day ('the how-manieth day'). — *Yāvad-n-bhūta-samplavam*, ind. up to the dissolution of the creation, to the end of the world. — *Yāvadāyuh-pramāya*, *as*, *ā*, *am*, measured by the duration of life, lasting for life. — *Yāvad-āyusham*, ind., Ved. as long as life lasts, all through life, for the whole of life. — *Yāvad-āyus*, ind. as long as life lasts, all through life, for life. — *Yāvad-ittham*, ind. as much as necessary. — *Yāvad-ipsitum*, ind. as far as agreeable, as much as desired. — *Yāvad-ukta*, *as*, *ā*, *am*, Ved. as far as stated, as much as stated. — *Yāvad-uttamam*, ind. up to the furthest limit or boundary. — *Yāvad-gamam*, ind. as fast as one can go, as quickly as possible. — *Yāvad-balam*, ind. as far as strength goes, as long as strength lasts, to the best of one's ability, with all one's might or strength. — *Yāvad-bhāshita*, *as*, *ā*, *am*, as far as has been said, as much as said. — *Yāvad-rājyam*, ind. for the whole reign. — *Yāvad-velam*, ind. as much as gained or obtained. — *Yāvad-vyāpti*, ind. to the utmost reach or extent. — *Yāvan-mātra*, *as*, *ā*, *am*, having which measure, of which size, as large, extending as far; moderate, insignificant, unimportant, diminutive, little; (*am*), ind. in some measure or degree, a little.

Yāvatītha, *as*, *ī*, *am* (a kind of ordinal of *yāvat* or, according to some, an old superl.), 'the how-manieth,' 'as-manieth,' in how many soever degrees dieth.

यावन् 2. *yāvan* = 1. *yava*. (For 1. *yāvan* see p. 814, col. 2.)

यावन् 3. *yāvan* (fr. rt. 1. *yu*) in *ṛiṇa-yāvan*, *v*; [cf. 2. *yava*.]

यावन् 1. *yāvāna*, *as*, *ī*, *am* (fr. *yāvāna*; or 2. see col. 2, for 3. see col. 3), born or produced on the land of the Yavanas; (*as*), m. incense (as coming from the country of the Yavanas).

यावनाल *yāvanāla*, *as*, *m*. = *yava-nāla*, *v*; (*i*), f. sugar extracted from *Yava-nāla*. — *Yāvanāla-nīlha* or *yāvanāla-sara*, *as*, *m*, a kind of cane or reed resembling the *Yāvanāla*.

यावयत् *yāvayat*. See col. 2.

यावशूक *yāvaśūka*, *as*, *m*. (fr. *yava-sūka*) = *yava-kshāra*, a kind of alkaline salt prepared from the ashes of burnt barley-straw.

यावस *yāvāsa*, *as*, *m*. (fr. *yāvāsa*), a heap or quantity of grass; fodder, provender, provisions.

यावास *yāvāsa* (fr. *yāvāsa*), see Gaṇa Paśādi to Pāṇ. IV. 3, 141.

याव्य *yāvya*. See col. 3.

यायु *yāśu*, *n*. (perhaps connected with rt. *as*), embracing, embrace, sexual union, (according to Sāy. on Rīg-veda I. 126, 6. *yāśūni* = *prajananāmbandhīni karmāṇi* = *bhogaḥ*.)

याशोभरेय *yāśobhareya* (fr. *yāśo-dharā*), *s*, *m*, a metronymic of Rāhula (the son of Sākya-juni).

याशोभद्र *yāśobhadra* (fr. *yāśo-bhadra*), *as*, *n*, N. of the fourth day of the civil month (*karmā-śāsa*).

याशिक *yāshika* (fr. 2. *yashī*), *as*, *ī*, *am*, armed with a stick or club, having a staff of office; (*as*), m. a warrior armed with a club.

यास *yāsa*, *as*, *m*. = *yāvāsa*, Alhagi Maurum; (*ā*), f. a species of thrush, *Turdus Salica*.

यास्क *yāska*, *as*, *m*. (fr. *yaska*), a patro-

nymic, N. of the author of the Nirukta or commentary on the difficult Vedic words contained in the lists called Nighaṇṭus, (these consist of three divisions, 1. the Naighaṇṭuka or a list of synonymous words, 2. the Naigania or words usually occurring in the Veda only, 3. the Daivata or words relating to deities and sacrificial acts; according to some, these three lists were drawn up by Yāska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yāska is supposed to have lived before Pāṇini); (*ās*), *m*. pl. the pupils of Yāska.

Yāskāyani, *is*, *m*. a patronymic from Yāska. *Yāskāyaniya* or *yāskīya*, *ās*, *m*. pl. the pupils of Yāskāyani.

यित्य *yittha*, *as*, *m*. a proper N.

यियक्षत् *yiyakshat*, *an*, *anti*, *at*, or *yiyakshamāya*, *as*, *ā*, *am* (fr. the Desid. of rt. 1. *yuj*), purposing to sacrifice, wishing to worship.

Yiyakshu, *us*, *us*, *u*, wishing or intending to sacrifice, desirous of worshipping.

यियविषु *yiyavishu*. See col. 3.

यियामु *yiyāsu*. See p. 814, col. 2.

यु 1. *yu* (said in Dhātu-pāṭha XXIV. 23. to be a *miśraṇe*, i. e. the opposite in meaning to rt. 2. *yu* below, which is *miśraṇe*, but rt. 1. *yu* is entirely Vedic), cl. 3. P. *yuyoti*, (*yuyudhi* according to Pāṇ. III. 4, 88); Impv. 2nd sing. *yuyothi*; the other forms are Vedic, e. g. *yuyotu*, *yuyavat*, *yuvanta*, *ayāvi*, *yāvis*, *yūsham*, *yoshat*, *yoshati*, *yavshus*, *yavshām*, *yaus*, Inf. *yotave*, *yotavai*, *yotos*, Ved. to separate, remove, exclude, ward off; to protect from (with abl.); to keep off (with acc.); to drive away, scatter, (Sāy. = *prithak-kṛi*); to keep apart, to be or remain separate, (Sāy. = *prithag-bhū*); cl. 10. A. *yāvayate*, &c., to despise (?); Caus. *yavayati*, *yāvayati*, *-yitum*, to cause to separate or remove or keep off, &c.; Intens. *yoyūyate*, *yoyaviti*, to be violently separated or rent asunder, (Sāy. = *atyartham prithag-bhū*).

2. *yāvāna*, *am*, *n*. (fr. the Caus.; for 1. *yāvāna* see col. 1, for 3. see col. 3), the act of removing or keeping off.

Yāvayat, *an*, *anti*, *at* (fr. the Caus.), causing to keep off, warding off, protecting. — *Yāvayat-sakha*, *as*, *m*, a protecting friend or companion. — *Yāvayad-dveshas*, *ās*, *ās*, *as*, Ved. driving away hostile beings (said of Ushas, who is supposed to make the Rākshasas and other malignant spirits vanish at her approach).

1. *yut*, *t*, *t*, *t* (for rt. 2. *yut* see s. v.), keeping off, preventing.

1. *yuta*, *as*, *ā*, *am* (for 2. see col. 3), separated, separate. — *Yuta-dveshas*, *ās*, *ās*, *as*, Ved. delivered from enemies, relieved from foes, (Sāy. = *prithag-bhūta-satruka*.)

यु 2. *yu* (allied to rt. 1. *yuj*), cl. 2. P., cl. 9. P. A. *yauti* (3rd pl. *yuranti*), *yunāti*, *yunite*, *yuyāva* (2nd sing. *yuyavitha*, 3rd pl. *yuyuvus*), *yuyuve*, *yavishyati*, *-le*, *ayāvi*, *ayavishā*, *yavītum*, (these forms are rarely found in classical Sanskrit, but the following are found in the older language, *yawni*, *yurate*, *yuvāse*, *yuvāsva*, *ayuvata*, *yute*, *yurate*, *yutām*, (*ni*)*yuyotam*, *yuyavat*, *yuyuve*, *yuritā*, (*ni*)*yūya*), to attach, harness, bind, fasten; to join, unite, connect; to mix, combine; to gain possession of (Ved.); to bestow, confer (Ved.); to worship, honour (according to Naigh. III. 14): Pass. *yūyate*, 1st Fut. *yāvītā*, 2nd Fut. *yāvishyate*, Aor. *ayāvi*, Prec. *yāvishishā*, to be joined or mixed: Caus. *yāvayati*, *-yitum*, Aor. *ayiyavat*: Desid. of Caus. *yiyāvayishati*: Desid. *yiyavishati*, *yuyūshati*, to wish to unite or join; to yoke: Intens. *yoyūyate*, *yoyaviti*, *yoyoti*, to unite very closely; [cf. Gr. *ζω-νν-μ* (perhaps for *ζω-νν*), *ζω-νν*, *ζω-νν*; Lat. *juvare*, *jus*, *juro*, *jubere*.]

3. *yāvāna*, *am*, *n*. (fr. the Caus.; for 1. see col. 1, for 2. see col. 2), the act of uniting or joining, mixing, mingling, blending.

Yūya, *as*, *ā*, *am*, to be joined or mixed, to be united or mingled; miscible; = *yāpya*, unimportant, insignificant.

Yiyavishā, *f*. (fr. the Desid.), the wish to mix or blend.

Yiyavishu, *us*, *us*, *u*, wishing to mix or blend; wishing to fill or cover.

2. *yuta*, *as*, *ā*, *am* (often at the end of comps.), fastened to or on, attached to [cf. *radīśa-y*]; added, joined, united; connected or joined with, accompanied, attended by, furnished with, endowed with, possessed of, filled with, covered with; (*am*), *n*. a particular measure of length = 4 Hastas.

Yutaka, *as*, *ā*, *am*, attached, connected, joined, united; (*am*), *n*. a pair, couple; union, alliance, friendship, forming friendship; a nuptial gift or present (= *yautaka*); a sort of cloth or dress; a sort of dress worn by women; the edge of a garment, border of a woman's dress; the edge of a winnowing basket; suspicion, doubt, uncertainty (= *saṃśaya*); an asylum, refuge (= *saṃśraya*).

Yuti, *is*, *f*. uniting, joining, junction, union; the being furnished with (with iust.); the obtaining possession of; the sum, total number; (in arithmetic) addition; (in astronomy) conjunction.

यु 3. *yu*, *us*, *us*, *u* (fr. rt. 1. *yā*), Ved. going, moving, (Sāy. = *gacchat*); coming to misfortune, incurring evil, (Sāy. on Rīg-veda VIII. 18, 13 = *yātī*; *apagamana-śīla* or *duḥkham gacchat*.)

यु 4. *yu*, the actual base of the dual and plural numbers of the second personal pronoun, (see *yushman*.)

युक् *yuk* (?) or *yut* (?), ind. badly, ill; (these appear to be wrong forms.)

युक्त *yukta*, *yukti*, &c. See p. 818.

युग *yuga*, *yugma*, *yugya*, &c. See p. 818, col. 2, and p. 819, col. 1.

युगत *yugat*, in Naigh. II. 15. a various reading for *dyu-gat*, q. v.

युङ् *yung*, cl. 1. P. *yungati*, *yuyunga*, *yungitum*, to desert, relinquish, abandon.

युङ्ग *yunga* in *a-yunga*, q. v.

युङ्गिन *yungin*, *ī*, *m*, N. of a particular mixed caste.

युक्ष *yuch* (connected with rt. 1. *yu*), cl. 1. P. *yucchati*, *yuyuccha*, *yucchitum*, to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

युज् 1. *yuj* (connected with rt. 2. *yu*), cl. 7. P. A. *yunakti*, *yunkte* (said to be also cl. 1. P. *yojati*), *yuyoja*, *yuyuje* (Ved. 3rd pl. *yuyujre*), *yokshyati*, *-le*, *ayujat* or *ayauksāt*, *ayukta* (epic forms (*anuyunijase*, 3rd sing. *yuijate*, *ayuijam*, *yuijata*; Vedic forms *yuje*, *yunajate*, *yojā*, *yojam*, *yojate*, *yuyojate*, *ayuji*, *ayujan*, *yujanta*, *ayukshata*), *yoktum* (Ved. Inf. *yuje*), to yoke, join, attach, join together, unite, fasten, connect, add; to harness, put to (horses, &c.); to join one's self to, come into union or conjunction with (e. g. *Rohiṇim saśi yunakti*, the moon unites with Rohiṇi); to adhere, cleave to (A.); to apply, fit, fix; to use, employ, make use of; to make ready, prepare, fit out, arrange; to appoint, institute; to enjoin, charge; to put on, place on, fix on, fasten on (as an arrow on a bow-string); to put in, infix, insert, inject; to fix the mind (*manas, citta*, &c.) on anything (loc.); to direct, turn, bend the thoughts (*cintā*, &c.) towards any object (loc.); to concentrate or fix the mind (in order to obtain union with the Universal Spirit); to be absorbed or deeply engaged in meditation, meditate, think upon; to join

or connect with (with inst.), bring into the possession of, furnish or endow with (with inst.), bestow anything (acc.) upon any one (loc. or gen.), grant, confer: Pass. *yujyate* (ep. also *yujyati*), Aor. *ayoji*, to be yoked or joined; to be fastened or united; to be harnessed; to be put to; to join or connect one's self with, be in conjunction with, to adhere, cleave to; to be applied; to be fit or proper, to be adapted or suitable, to be right; to be made ready or prepared; to be placed or fixed on, to be directed towards; to be absorbed or immersed in; to meditate; to be joined or endowed with or possessed of (with inst.); to participate in, attain to, possess, obtain (with inst.): Caus. *yoyajati*, -*yate*, -*yitum*, Aor. *ayuyajāt*, to cause to join or unite; to cause union or conjunction; to yoke, harness, put to; to join, unite, fasten, connect, add; to apply, fix, fit, place, lay; to use, make use of; to prepare, arrange, equip, undertake, execute; to appoint, employ, commission, appoint to (with loc.); to fix on, place on or in; to fix the mind (*manas* or *ātmānam*) on, direct the thoughts &c. to (with loc.); to concentrate the attention on, be immersed or engrossed in (with loc.); to furnish or endow with (with inst.); to make to possess or partake of (with inst.), cause to share in, present with, bestow upon; to urge or incite any one (acc.) to anything (dat.), to excite, instigate; to surround; to think little of, esteem lightly, despise (A.): Desid. *yuyukshati*, -*te*, to wish to join or unite, to desire to appoint, to desire to place in any employment or occupation; to wish to fix or place; to be about to place or put on; to intend to fix (the mind) on; to wish to be absorbed in: Intens. *yoyujyate*, *yoyujīti*, *yoyokti*: [cf. Gr. *ζεύω-μ* (*ē-zēu-γ-ν*), *ζεύω-μα*, *ζεύω-ος*, *δμῶ-ζυξ*, *σῶ-ζυξ*, *ζυγ-ός*, *ζυγ-όν*; Lat. *ju-n-g-o*, *ju-mentu-m*, *con-jux*, *jug-u-m*, *jugeru-m*, *juxta*; Goth. *juk*, *ga-juk*; Old Germ. *joh*, *joch*; Angl. Sax. *geocan*, *geoce*; Slav. *ig-o*; Lith. *junga-s*, *jung-u-lū*.]

Yukta, *as*, *ā*, *am*, yoked, joined, united, connected, attached, fastened, harnessed; used, employed, prepared, fitted out, arranged, ready, arranged in regular order, adapted, fitted, fit, suitable, just, proper, right, moderate, due, (*yuktaḥ kīlena yaḥ*, one who makes use of the right opportunity; *āyati-yukta*, suitable or profitable for the future); appointed, engaged, occupied; fixed on, intent on (with loc. or at the end of a comp.); occupied with, immersed in, engaged in, absorbed in, attentive, attached to, given up or devoted to, absorbed in abstract meditation or in the religious exercise called Yoga; exercised in, skilled in, experienced, skilful, clever; active, energetic; joined with, furnished with, endowed with, filled with, possessed of, having, possessing (with inst. or at the end of a comp.); connected with, relating to; proved, inferred, deduced by argument; (in gram.) primitive, i.e. not derivative; (*am*), ind. collectively, in troops (Ved.); suitably, properly, rightly, fitly, duly, well; (*as*), m. a sage or saint who has become united with the Universal Soul, one who is so absorbed in meditating on the Supreme Spirit as to be free from all feeling and passion; N. of a son of Manu Raivata; of one of the seven Ṛishis under Manu Bhautya; (*ā*), f., N. of a plant (commonly called Elāni, cf. *yukta-rasā*); (*am*), n. a team, yoke; a measure of four cubits, (incorrectly for 2. *yuta*.) = *Yukta-karman*, *ā*, *ā*, *a*, invested with any office or function, appointed to any work. = *Yukta-kārin*, *i*, *īnī*, *i*, or *yukta-kṛit*, *t*, *t*, *t*, doing properly or suitably, acting fitly. = *Yukta-grāvan*, *ā*, *ā*, *a*, Ved. having the stone (for bruising the Soma) prepared, (Sāy. = *udyata-grāvan*.) = *Yukta-tama*, *as*, *ā*, *am*, most fit; most absorbed in or intent on, very much devoted to. = *Yukta-tara*, *as*, *ā*, *am*, more fit, very intent on or attentive, very much on one's guard (Manu VII. 186). = *Yukta-tva*, *am*, n. application, use, employment; suitability, fitness, propriety. = *Yukta-danḍa*, *as*, *ā*, *am*, employing or applying punishment; punishing justly. = *Yuktadāṇḍa-tā*, f. the inflicting of just punishment. = *Yukta-manas*,

ās, *ās*, *as*, ready-minded, fixing the mind, attentive. = *Yukta-māṇsalu*, *as*, *ā*, *am*, Ved. properly stout or fleshy. = *Yukta-ratha*, *as*, m., N. of a particular kind of cleansing clyster; of a sort of elixir. = *Yukta-rasā*, f. a species of plant (= *yuktā*). = *Yukta-rūpa*, *as*, *ā*, *am*, suitably formed, symmetrical, suitable, proper, fit, moderate; fit for, corresponding to (with loc. or gen.); (*am*), ind. suitably. = *Yukta-vat*, *ān*, *atī*, *at*, Ved. containing the verb *yuj*. = *Yukta-sītoshṇa* (*ṭa-ushṇ*), *as*, *ā*, *am*, of moderate cold and heat. = *Yukta-sena*, *as*, *ā*, *am*, one whose army is ready (for marching). = *Yuktasenīya*, *as*, *ā*, *am*, relating to one whose army is ready for marching. = *Yuktā-yas* (*ṭa-ay*), *as*, n. 'bound with iron,' a sort of spade or shovel. = *Yuktāyukta* (*ṭa-ay*), *am*, n. the proper and improper, right and wrong. = *Yuktā-rohin* (*ṭa-ār*), *i*, *īnī*, *i*, see Pāṇ. VI. 2, 81. = *Yuktārtha* (*ṭa-ār*), *as*, *ā*, *am*, having meaning, filled with significance, sensible, rational, significant. = *Yuktāśva* (*ṭa-aś*), *as*, *ā*, *am*, Ved. having yoked horses; consisting of horses, (according to Sāy. on Ṛig-veda V. 41, 5 = *āśva-sahita*, accompanied with horses.)

Yukti, *is*, f. yoking, joining, junction, juncture, union, connection, combination; putting to, harnessing; application, use, employment, practice, usage; appliance, means, plan, scheme, expedient, (*dravya-yuktibhis*, by the appliances of money); trick, contrivance, device, stratagem; charm, spell; suitability, adaptiveness, adjustment, fitness, aptness, propriety, correctness; skill, dexterity, ingenuity, art; reasoning, argument, argumentation, inference, induction, deduction from circumstances; probability, provableness; reason, ground, motive; (in the drama) connection of events in the plot, concatenation of incidents, intelligent weighing of the circumstances; (in gram.) connection of words, a sentence; (in law) enumeration of circumstances, specification of place, time, &c.; (in rhetoric) emblematic or mystical expression of purpose; supplying an ellipsis; sum, total; mixture or alloying of metals; conjunction (in astronomy); *yuktyā*, inst. c. by means of, by virtue of (at the end of a comp.); by device or stratagem, cunningly, craftily, cleverly, artfully, skilfully, under pretext or pretence; properly, suitably, fitly, duly; *yuktim* *kṛi*, to make arrangements, take measures; to find a means, discover a remedy; to employ stratagem. = *Yukti-kathana*, *am*, n. statement of argument, giving reasons. = *Yukti-kara*, *as*, *ā*, *am*, causing fitness, suitable, proper, fit; established, proved. = *Yukti-kalpa-taru*, *us*, m. [cf. *kalpa-taru*], 'Kalpa tree of prosperity,' N. of a work ascribed to king Bhoja (describing the virtues and good qualities that ought to be found in a king's ministers, army, &c.). = *Yukti-jina*, *as*, *ā*, *am*, knowing the proper application, knowing the means or remedy; skilled in mixing (substances). = *Yuktitas*, ind. by means of, by virtue of (at the end of a comp.); by stratagem or craft, craftily, cleverly, artfully, under some pretence or pretext; in a suitable manner, properly, fitly, duly, according to propriety or justice. = *Yukti-blāshā*, f., N. of a work. = *Yukti-mat*, *ān*, *atī*, *at*, joined, united, tied; possessing fitness, full of contrivances or plans, fertile in expedients, ingenious, clever, inventive, able, competent; furnished with arguments, based on argument, proved. = *Yuktimat-tva*, *am*, n. the being based on argument, the being proved. = *Yukti-yukta*, *as*, *ā*, *am*, possessing fitness or aptness, experienced, expert, skilful; possessing fitness or reason, suitable, proper, fit; established, proved. = *Yukti-sūtra*, *am*, n. the science of what is suitable or proper. = *Yukti-saṅkha-prapūraṇī*, f., N. of a commentary on the Sāstra-dīpikā by Rāma-kṛishṇa Bhaṭṭa, (the work is also called Siddhānta-āndrikā.)

Yuktrā, ind. having yoked, having joined, having harnessed; having equipped or furnished; (a form *yuktrvā* is also found.)

Yugu, *as*, *am*, m. n. a yoke; (*am*), n. a pair, couple, brace; a double Sloka or two Slokas so connected that the sense is only completed by the two

together; a race or generation of men, (generally in Ved. with *mānusha* or *manushya*); a period or astronomical cycle of five years, a lustrum, (especially such a period in the cycle of Jupiter); an age of the world, long mundane period of years, (of which there are four, each preceded by a period called *Sandhyā*, 'twilight,' and followed by a period called *Sandhyānsa*, 'portion of twilight;' viz. 1. Kṛita or Satya, 2. Tretā, 3. Dvāpara, 4. Kali, of which the first three have already elapsed, while the Kali is that in which we are supposed to live; the first consists of 4000 divine years with 400 for each of its twilights, the second of 3000 with 300 for each twilight, the third of 2000 with 200 for each twilight, the fourth or Kali of 1000 with 100 for each twilight; but since a divine year equals 360 years of men, the four Yugas comprise severally 1,728,000, 1,296,000, 864,000, and 432,000 years, the aggregate 4,320,000 constituting 'a great Yuga,' or *Mahā-yuga*, q.v.: the regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age, the present or Kali-yuga being the worst; this last Yuga is supposed to have commenced 3101 or 3102 years B.C.; a measure of length (= 4 Hastas or cubits); a symbolical expression for the number 4 and sometimes for the number 12; N. of a particular position or configuration of the moon; of a particular Nābhāsa constellation (of the class called Sankhyā-yoga, when all the planets are situated in two houses); a species of drug or medicinal plant (= *erididi*); [cf. Gr. *ζυγών*; Lat. *jugum*; Angl. Sax. *ioc*, *iuc*, *geoc*.] = *Yuga-kīlaka*, *as*, m. the pin of a yoke. = *Yuga-kshaya*, *as*, m. the end of a Yuga, destruction of the world. = *Yuga-dīrgha*, *as*, *ā*, *am*, long as a chariot yoke. = *Yugan-dhara*, *as*, *ā*, *am*, holding or bearing the yoke; (*as*, *am*), m. n. the pole of a carriage or wood to which the yoke is fixed; (*as*), m., N. of a particular magical formula spoken over weapons; of a king; of a mountain; of a forest; (*ās*), m. pl., N. of a people. = *Yuga-pa*, *as*, m., N. of a Gandharva. = *Yuga-pattra* or *yuga-patruka*, *as*, m. mountain ebony, the plant Bauhinia Variegata. = *Yuga-patruka*, f. the plant Dalbergia Sissoo. = *Yugapat-prāpti*, *is*, f. simultaneous arrival, arriving all together. = *Yuga-pad*, ind. 'being in the same yoke or by the side of each other,' together at one time, at the same time, simultaneously, at once, all at once, all together. = *Yuga-pārsava* or *yuga-pārsava-ga*, *as*, *ā*, *am*, going at the side of the yoke (said of a young ox in training). = *Yuga-purāṇa*, *as*, m., N. of a section of the Garga-saṃhitā. = *Yuga-bāhu*, *us*, *us*, *u*, 'yoke-armed,' having arms like a yoke, long armed. = *Yuga-bhanga*, *as*, m. the breaking of a yoke. = *Yuga-mātra*, *am*, n. the length of a yoke; (*as*, *i*, *am*), as large as: yoke. = *Yuga-varata* or *yuga-varatrā*, see Gan: Khandikādi to Pāp. IV. 2, 45. = *Yuga-ryāyata bāhu*, *us*, *us*, *u*, having arms long as a yoke; long armed. = *Yugāṇśaka* (*ga-an*), *as*, m. 'part of: Yuga or lustrum,' a year, (also *yugāṇśaka*.) = *Yugādi* (*ga-adi*), *is*, m. the commencement of: Yuga, the beginning of the world. = *Yugādi-kṛit*, *t*, m., N. of Siva. = *Yugādi-jina*, *as*, m. the first Jina of a Yuga. = *Yugādi-jina-śrī*, *is*, m., N. of Rishabha. = *Yugādiśa* (*di-īśa*), *as*, m. 'first lord of a Yuga,' N. of Rishabha. = *Yugādya* (*ga-ud*), f. the first day of a Yuga or age of the world; the anniversary of it. = *Yugādhyaksha* (*ga-adh*), *as*, m. 'superintendent of a Yuga,' epithet of Prajāpati of Siva. = *Yugānta* (*ga-ant*), *as*, m. the end of the yoke; the meridian, midday, noon; the end of a generation; the end of an age or Yuga, destruction of the world. = *Yugānta*, *as*, m. the end of an age, end of the world. = *Yugānta-bandhu*, *us*, m. a real and constant friend. = *Yugāntara* (*ga-ant*), *am*, n. a kind of yoke, a peculiar yoke; the second half of the arc cutting the meridian described by the sun; another generation, a succeeding age. = *Yugāntagnī* (*ga-ag*), *is*, m. the fire at the end of the world. = *Yugēśu* (*ga-īśa*), *as*, m., Ved. the

ord or ruler of a lustrum. — *Yugorasya* (°ga-ur°), as, m., N. of a particular array of troops.

Yugalā, am, n. a pair, couple, brace, (*upānad-nugulā*, a pair of shoes; *kaṇṭha-nivṛṣita-hastanugulā*, having both her hands applied to her neck); double prayer, N. of a prayer offered up to akṣhmi and Nārāyaṇa. — *Yugala-bhaktā*, ās, m., N. of a subdivision of the Caitanya Vaiṣṇavas. — *Yugalākhyā* (°la-ākḥ°), as, m. a species of plant.

Yugalaka, am, n. a pair, couple, brace; a couple of Ślokas or two verses so connected that the sense is only completed by the two together.

Yugalāya, Nom. A. *yugalāyate*, &c., to be like or represent a pair (of anything).

Yugalāyita, as, ā, am, representing or like a pair. *Yugāya*, Nom. A. *yugāyate*, &c., to appear as if as a Yuga, to seem like eternity.

Yugin in *vastrayugin*, q. v.

Yugma, as, ā, am, even [cf. *a-y°*]; (*am*), n. a pair, couple, brace; twins; the sign of the zodiac ħemini; a couple of Ślokas or two verses so connected that the sense is only completed by the two together; junction, union, mixing, uniting; confluence (of two streams). — *Yugma-ja*, au, m. du. wins. — *Yugma-pattra*, as, m. mountain ebony, *Bauhinia Variegata* (= *yuga-pattra*). — *Yugma-patirikā*, f. Dalbergia Sissoo (= *yuga-patirikā*). — *Yugma-parṇa*, as, m. *Bauhinia Variegata*; *Altonia Scholaris*. — *Yugma-phalā*, f., N. of various lants (= *indra-śirīṣī*, *vṛṣīśikālī*, *gandhikā*). — *Yugma-phalottama* (°la-ut°), as, m. *Asclepias tosea*. — *Yugma-vipulā*, f. a species of metre.

Yugmaka, as, ā, am, even; (*am*), n. a pair, couple, brace; a couple of Ślokas or verses connected by the construction of the sentence (the sense being completed only by the two together).

Yugman, ā, ā, a, or *yugmat*, ān, atī, at, Ved. ven.

Yugmin, ī, inī, ī, an adj. fr. *yugma*.

Yugya, as, ā, am, fit or proper to be yoked or harnessed; belonging to a yoke; yoked, harnessed; drawn by (e.g. *asva-yugya*, drawn by horses); any yoked or draught animal; (*am*), n. a vehicle, carriage, car, chariot; *jamaḍagner vrataṃ yugyam*, I. of a Sāman. — *Yugya-rāha*, as, m. a coachman, river. — *Yugya-stha*, as, ā, am, being in a carriage, a person in a carriage.

2. *yuj*, k, k, k (often at the end of comps.; when uncompound the strong cases ought to have a nasal inserted, e.g. *yur*, *yujāu*, *yujāsa*, *yujāṃ*, *yujāu*), yoked, joined, connected, joined, harnessed, drawn by, (*śatur-yuj*, drawn by four horses; *asva-sahasra-yuj*, drawn by a thousand horses; *hayottama-yuj*, drawn by the best horses); yoked or joined together, any one who is joined or yoked, a yoke-fellow, yoke-mate, companion; unished or provided with, filled with, affected by, possessed of, possessing (e.g. *prīti-yuj*, possessing leasure, pleased; *kāma-yuj*, possessing, i.e. granting desires, cf. *dharma-yuj*); exciting, an exciter, *yum bhiyah*, exciter of fear; in couples or pairs, even, not odd, not single, not separate [cf. *a-yuj*]; (*k* or *re*), m. a pair, couple, the number two; a joiner, one who joins or unites; one who devotes his time to abstract contemplation, a sage; a measure of 300 poles(?); *yujāu*, m. du. the sign of the zodiac Gemini; the two Aśvins; [cf. Lat. *con-jux*, *con-jug*.is.]

Yuja = 2. *yuj*, 'even,' 'not odd,' in a few comps.

Yujya, as, ā, am, Ved. connected, united, friendly; related, allied; suitable, fit, fitting, proper; of the same kind, homogeneous; a kinsman; (*am*), n. union, connection, relationship; *jamaḍagner vrataṃ yujyam*, N. of a Sāman, (also read *yugyam*).

Yujyamāna, as, ā, am, being united or joined or connected with (with inst.); being furnished or provided with, possessing (with inst.).

Yujjaka, as, ā, am, applying, performing, exercising, practising, (*dhyāna-yujjaka*, practising devotion).

Yujjat, an, atī, at, uniting, joining; uniting spiritually, practising devotion.

Yujjāna, as, ā, am, uniting, combining, joining with; suitable, fitting, proper; successful, prosperous; (*as*), m. a driver, coachman, charioteer; a Brāhman, one who by the religious exercise called Yoga endeavours to obtain union with the Supreme Soul.

Yujjānaka, as, ā, am, containing the word *yujjāna*.

Yuyukṣhamāna, as, ā, am (fr. the Desid.), wishing to join or unite; wishing to effect spiritual union (with the divine essence), devout.

Yuyujāna, as, ā, am (Perf. Part. A.), one who has yoked or joined. — *Yuyujāna-sapti*, ī, m. du., Ved. having harnessed or yoked their horses (said of the two Aśvins; Sāy. = *rathe yuyujamānāścau*).

Yoktarya, as, ā, am, to be yoked or joined or united, to be united (spiritually); to be applied or made use of, applicable, practicable; to be appointed to (any office), to be charged with (with loc., e.g. *karmāṇi yoktaryah*, to be charged with a business); to be fixed on or directed to (as the mind); to be furnished or endowed with, to be made to be possessed of (with inst.).

Yoktri, tā, trī, trī, one who yokes or harnesses, a harnesser, driver, coachman; an exciter, rouser.

Yoktra, am, n. any instrument for tying or fastening, a tie, fastening, band, cord, halter, rope, thong, girth; the tie of the yoke of a plough; the thongs by which an animal is attached to the pole of a vehicle.

Yoktraka, am, n. = *yoktra* above.

Yoktraya (fr. *yoktra*), Nom. P. *yoktrayati*, &c., to tie, bind, fasten, wind round.

Yoga, *yogyā*, &c. See p. 821, col. 2, and p. 823, col. 2.

Yojana, *yojayitri*, *yojitri*, *yojya*, &c. See p. 823, cols. 2, 3.

युञ्जन् *yujjanda*, N. of a place.

युत् 2. *yut* (allied to *rts. jut, jyut, dyut*; for 1. *yut* see p. 817, col. 2), cl. I. A. *yotate*, &c., to shine; [cf. Hib. *iudh*, 'a day'; *an-iudh*, 'to-day'; *iōdhna*, 'brightness, purity'; 'clean, pure.']

युत *yuta*, *yutaka*. See under *rts. i* and 2. *yut*, p. 817.

युति *yuti*. See p. 817, col. 3.

युत्कार *yut-kāra*, *yud-bhū*. See under 2. *yudh*, col. 3.

युद्ध *yuddha*. See col. 3.

युध 1. *yudh*, cl. 4. A. P. (in Post-Vedic literature usually A. except where the metre requires P.) *yudhyate* (-ti), *yuyudhe* (3rd pl. P. *yuyudhuh*), *yotsyate* (*yotsyati*), *ayuddha* (*ayodhāt*), *yoddhum* (Ved. Inf. *yudhaye*), to fight, combat, oppose in battle (with acc.); to overcome in battle, conquer, vanquish (with acc.); to fight or contend with (with inst. or inst. with *saha*, e.g. *śatrubhīḥ* or *śatrubhīḥ saha yudhyate*, he fights with enemies); to fight for or about (with loc., Ved.); to wage war, fight, engage in battle or war; (according to Naigh. II. 14) to go (P.): Pass. *yudhyate*, to be fought: Caus. P. *yodhayati* (rarely A. -te), -yitum, Aor. *ayūyudhat*, to cause to fight, make to fight with (with inst.); to order to fight; to make war upon, attack, fight against, oppose; to overcome in battle, vanquish, conquer; to defend: Pass. of Caus. *yodhyate*, to be made to fight, &c.: Desid. *yuyutsati*, -te (in ep. often P. on account of the metre), to be desirous or anxious to fight; to wish to conquer; to prepare to fight: Caus. of Desid. *yuyutsayati*, to make desirous of fighting, make eager for battle: Intens. *yoyudhyate*, *yoyodhī*; [cf. Zend *yut*: Gr. *β-μν*, *β-μν*: Hib. *iōdhna*, 'spears, arms' (= *ā-yudha*); *iōdnach*, 'valiant'; *iōdhlan*, 'a hero' (perhaps also) Angl. Sax. *gudh*: (perhaps) Old Germ. *gund*, 'battle.']

Yuddha, as, ā, am, fought, encountered; overcome, subdued, conquered; (*am*), n. war, battle, conflict, fight, combat, struggle, contest, strife, engagement; (in astronomy) opposition, conflict of the planets. — *Yuddha-kāṇḍa*, am, n. 'battle-section,' N. of the sixth book of Vālmiki's Rāmāyaṇa; of the sixth book of the Adhyātma-rāmāyaṇa. — *Yuddhakāri-tva*, am, n. making war, fighting. — *Yuddha-kārin*, ī, inī, ī, making war, fighting, contending, struggling, engaging in battle. — *Yuddha-kīrtti*, īs, m., N. of a pupil of Sankarācārya. — *Yuddha-gāṇḍharva*, am, n. a battle like the dance of the Gandharvas. — *Yuddha-jayārṇava* (°ya-ar°), as, m., N. of a section of the Jyotiḥśāstra. — *Yuddha-jayopāya* (°ya-up°), as, m., N. of a work. — *Yuddha-jit*, t, t, t, victorious in battle. — *Yuddha-dyūta*, am, n. the game of war, luck of battle, chance of war, (see *dyūta*). — *Yuddha-dharma*, as, m. the law of war. — *Yuddha-parān-mukha*, as, ī, am, averse from fighting. — *Yuddha-purī*, f., N. of a town. — *Yuddha-bhū*, ūs, or *yuddha-bhūmi*, īs, f. battle-ground, a field of battle. — *Yuddha-māya*, as, ī, am, consisting of war, resulting from battle, relating to war, warlike, martial. — *Yuddha-mārga*, as, m. a mode of fighting, stratagem, manoeuvre. — *Yuddha-mushī*, īs, m., N. of a son of Ugra-sena. — *Yuddha-medinī*, f. battle-ground, a field of battle. — *Yuddha-yojaka*, as, ā, am, preparing for war, eager for battle. — *Yuddha-ranga*, as, m. 'battle-arena,' field of battle; (*as*, ā, am), whose arena is battle; (*as*), m., N. of Kārttikeya. — *Yuddha-vastu*, v, n. an implement of war. — *Yuddha-vidyā*, f. the science of war, military art. — *Yuddha-vīra*, as, m. 'battle-hero,' a valiant man, warrior, hero, champion; heroism, bravery (as one of the Rasas). — *Yuddha-śakti*, īs, f. warlike vigour or prowess. — *Yuddha-sālin*, ī, inī, ī, warlike, courageous, valiant, bold. — *Yuddha-sāra*, as, m. 'battle-goer,' a horse. — *Yuddhācārya* (°dha-āc°), as, m. 'war-preceptor,' a military instructor, one who teaches the use of arms. — *Yuddhāji* (°dha-ājī), īs, m., N. of a descendant of Angiras. — *Yuddhādhanu* (°dha-adh°), ā, ā, a, going or resorting to battle. — *Yuddhārthin* (°dha-ar°), ī, inī, ī, desirous of war, seeking war. — *Yuddhāvāsina* (°dha-av°), am, n. cessation of war, truce. — *Yuddhodyama* (°dha-ud°), or *yuddhodyoga* (°dha-ud°), as, m. preparing for battle, vigorous and active preparation for war. — *Yuddhonmatta* (°dha-un°), as, ā, am, 'battle-mad,' fierce or frantic in battle; (*as*), m., N. of a Rākshasa. — *Yuddhopakaraṇa* (°dha-up°), am, n. a war implement, accoutrements.

Yuddhaka, am, n. = *yuddha*, war, battle, &c.

Yuddhin, ī, inī, ī, relating to war or battle, &c.

2. *yudh*, t, t, t, warring, fighting; a fighter, warrior, soldier, hero, champion; (t), f. war, fight, battle, combat, conflict, struggle, contest. — *Yut-kāra*, as, ī, am, Ved. making war, waging war, fighting, contending. — *Yud-bhū*, ūs, f. battle-ground, a field of battle. — *Yudhā-jit*, t, t, t (*yudhā*, inst. c.), conquering or vanquishing by means of war; (t), m., N. of a son of Kṛoṣṭu by a woman called Mādri; of a son of Kekaya (uncle of Bhārata); of a son of Vṛishṇi; of a king of Ujjayinī. — *Yudhā-manyu*, us, m. (*yudhā*, inst. c.), N. of a warrior on the side of the Pāṇḍavas. — *Yudhī-sreshṭha*, as, ā, am, pre-eminent in battle. — *Yudhī-shīhira*, as, m. (*yudhī*, loc. c. + *shīhira*), 'firm or steady in battle,' N. of the eldest of the five reputed sons of Pāṇḍu, (though nominally the son of Pāṇḍu, he was really the child of Prithā or Kuntī, Pāṇḍu's wife, by the god Dharma or Yama, whence he is often called Dharma-putra or Dharma-rāja; as the eldest of the five Pāṇḍavas, he ultimately succeeded Pāṇḍu as king, first reigning over Indra-prastha, and afterwards, when the Kuru princes or sons of Dhṛitā-rāṣṭra were defeated, at Hāstina-pura); N. of a son of Kṛishṇa; of two kings of Kāśmīra; of a potter (in Pañcā-tantra, p. 217); of a preceptor; (ās), m. pl. the descendants of Yudhī-shīhira, son of Pāṇḍu.

— *Yudhishtira-purogama*, as, ā, am, having Yudhi-shthira as leader, led on by Yudhi-shthira.

Yudhāmsraushī, is, m., Ved. a proper N.

Yudhājā, cf. *yudhājāya*.

Yudhā-jit, *yudhā-manyu*. See under 2. *yudh*.

Yudhājīva, as, m. a proper N., (perhaps for *yudhājīva*.)

Yudhāna, as, m. a man of the second or military order, a warrior; an enemy.

Yudhāsura, as, m., N. of king Nanda.

Yudhi, Ved. fighting, contending, battle, (usually occurring in the dat. *yudhaye* used as a Ved. Inf. in the sense 'to fight'.)

Yudhika, as, ā, am, fighting, contending, (perhaps an incorrect form.)

Yudhin-gama, as, ā, am (*yudhīm*, acc. c.), Ved. going to battle.

Yudhi-shthira. See under 2. *yudh*.

Yudhenya, as, ā, am, Ved. to be fought with, to be overcome in battle.

Yudhma, as, ā, am, Ved. warlike, martial; (as), m. a warrior, champion, soldier. (Sāy. = *yoddhrī*); a battle, fight; an arrow; a bow; (according to some) = *śeṣa-saṅgrāma*; = *śarabha*.

Yudhya, as, ā, am, to be fought with; to be conquered or subdued, conquerable.

Yudhyamāna, as, ā, am, fighting, making war.

Yudhyāmadhi, is, m., Ved. a proper N.

Yudhvan, ā, ā, a, Ved. warlike, martial, a warrior.

Yuyatsat, an, anti, at, wishing to fight.

Yuyatsā, f. (fr. the Desid.), the wishing to fight, desire for war, eagerness for battle, pugnacity, enmity.

— *Yuyatsā-rahitā*, as, ā, am, without wish or intention to fight, cowardly.

Yuyutsu, us, us, u, wishing to fight, desiring war, eager for battle; anxious to fight with (with inst. or with *saha*, *sārdham*, &c. with inst.); pugnacious, hostile, ambitious; (us), m. a combatant; N. of one of the sons of Dhṛita-rāshṭra.

Yuyudhan, ā, m., N. of a king of Mithilā.

Yuyudhāna, as, m., N. of a son of Satyaka, (he was one of the allies of the Pāṇḍavas); a Kshatriya, warrior; epithet of Indra.

Yuyudhi or *yūyudhi*, is, is, i, Ved. warlike, martial, pugnacious.

Yotsyamāna, as, ā, am, about to fight, ready to fight.

Yoddhavya, as, ā, am, to be fought or contended, to be overcome in battle, (the neuter may be used impersonally, e. g. *kair mayā saha yoddhavyam*, by whom it is to be fought with me.)

Yoddhu-kāma, as, ā, am, wishing to fight, anxious for battle.

Yoddhri, dhā, m. a fighter, warrior, champion, combatant, soldier.

Yodha, as, m. a fighter, warrior, champion, combatant, soldier; battle, war (in *dur-yō*, *mitho-yō*, q. v. v.); a kind of metre, four times — — — — —.

— *Yodha-dharma*, as, m. the law of soldiers, military law, duty of the Kshatriya caste. — *Yodha-mukhya*, as, m. a chief warrior, leader. — *Yodha-vira*, as, m. a hero, warrior. — *Yodha-samrāva*, as, m. challenging to battle, mutual defiance of combatants. — *Yodha-hara*, as, ā, am, carrying warriors. — *Yodhājāra* ('*dha-āj*'), as, m. a soldier's dwelling, barrack.

Yodhaka, as, m. = *yodha*, a fighter, warrior.

Yodhana, am, n. the act of fighting, battle, war, strife. — *Yodhana-pura-tirtha*, am, n., N. of a Tirtha.

Yodhani-pura, am, n., N. of a town.

Yodhayat, an, anti, at, fighting, making war.

Yodhika, epithet of a particular mode of fighting; [cf. *yandhika*.]

Yodhin, i, ini, i, fighting, contending, waging war, (at the end of comp., e. g. *divyāstra-yodhin*, fighting with divine weapons; cf. *haya-yō*); conquering, subduing, a conqueror (e. g. *dānava-yodhin*, conquering the Dānavas); (ī), m. a warrior. — *Yodhi-vana*, am, n., N. of a place.

Yodhiyas, ān, asi, as (compar. of *yodha*), more warlike or martial.

Yodheya, as, m. = *yodha*, a warrior, combatant; (ās), m. pl., N. of a race.

Yodhya, as, ā, am, to be fought, to be overcome in battle, to be conquered or subdued, conquerable; (ās), m. pl., N. of a people.

युन्थ *yunth* = rt. *punth*, q. v.

युप *yup*, cl. 4. P. *yupyati*, *yuyopa*, *ayupa*, &c., to confuse, trouble, perplex; to efface, destroy, obliterate; to make level or smooth; to be concealed, (according to Sāy. on R̥g-veda I. 104, 4. *yuyopa* = *gūḍham āsit*): Caus. *yopayati*, *yitum*, to efface, obliterate, destroy: Intens. *yopyate*.

Yopana, am, n. the act of effacing (foot-prints or traces, &c.) or anything used for effacing or obliterating; the act of oppressing, obstructing, molesting, perplexing, confusing, destroying, effacing, obliterating (sometimes at the end of comp.; cf. *pada-yō*, *jana-yō*).

Yopayat, an, anti, at, effacing, obliterating, obstructing, perplexing.

युयु *yuyu*, us, m. a horse, (probably incorrect for *yayu*.)

युयुक्खुर *yuyuk-khura*, as, m. a hyena.

युयुत्सा *yuyutsā*, *yuyutsu*, *yuyudhāna*, &c. See col. 1.

युयुवि *yuyuvi*. See *yūyuvī*, p. 821, col. 2.

युव *yuva*, the actual base of the dual of the 2nd personal pronoun, (*yuvām*, nom. acc. you two; *yuvābhyām*, inst. dat. abl.; *yuvayos*, gen. loc.; Ved. forms *yuvam*, *yuvābhyām*, *yuvos*). — *Yuvā-drik*, ind., Ved. directed towards both of you. — *Yuvā-dhita*, as, ā, am, Ved. placed or arranged for you both; beneficial to you both, (Sāy. *yuvā-bhyām vihitā*). — *Yuvā-datta*, as, ā, am, Ved. given by both of you. — *Yuvā-nita*, as, ā, am, Ved. brought by both of you. — *Yuvā-yuj*, k, k, k, Ved. yoked for you both, harnessed by you both. — *Yuvā-rat*, ān, āti, at, Ved. belonging to both of you.

1. *yuvat* (for 2. *yuvat* see col. 3). Ved. abl. du. of the 2nd personal pronoun, (according to Sāy. on R̥g-veda I. 109, 1. *yuvat* = *yuvābhyām*). — *Yuvā-devatyā*, as, ā, am, Ved. having (each of) you for a divinity.

Yuvayu or *yuvāyu*, us, us, u, Ved. longing for both of you, (Sāy. *yuvāyu* = *yuvām kāmāyamāna*); intended for you both.

Yuvāku, us, us, u, Ved. belonging to both of you.

युवक *yuvaka*. See col. 3.

युवन *yuvan*, ā, *yuvati* or *yuvatī* or *yūnī*, a (said to be fr. rt. 2. *yū*, but according to some for *dyuvan*, fr. 3. *dyu* or rt. 2. *div*, 'to shine'; compar. *yuvāyās*, q. v.; superl. *yavishṭha*, q. v.), young, youthful, juvenile, adult, arrived at puberty (applied to men or animals); endowed with native or natural strength, strong, excellent, good, healthy; (ā), m. a youth, young man, a young animal; (in the Veda *yuvan* is also applied to Indra, Agni, and various other gods); the younger descendant of any one (an elder descendant being still alive); N. of the ninth year in Jupiter's cycle of sixty years; (*yuvati*, is), f. a girl, young woman, any youthful female, any young female animal, (*ibha-yuvati*, a young female elephant; the term *yuvati* is also applied in the Veda to Ushas, Night and Morning, Heaven and Earth); turneric; (*yuvati*), f. = *yuvati*, a young woman; the sign of the zodiac Virgo; [cf. Lat. *juvenis*, *junior*, *Junius*, *junior*: Goth. *juggs*: Engl. Sax. *juun*, *juung*, *geong*, *geogudh*: Lith. *jauņa-s*: Slav. *junm*, 'a youth'; *junosti*, 'youth'.] — *Yuva-khalati*, is, is, i, bald in youth; *yuvā-khalati*, f. bald in girlhood. — *Yuva-guṇḍa*, as, m. an eruption on the face of young people. — *Yuva-*

jarat, an, āti, at, appearing old in youth, becoming old at an early age. — *Yuva-jāni*, is, is, i, Ved. having a young wife. — *Yuva-tā*, f. or *yuva-ta*, am, n. youthfulness, youth. — *Yuvati-jana* or *yuvati-jana*, as, m. a young woman. — *Yuvatiṣṭhā* ('*ti-ṣṭhā*'), f. yellow jasmine (= *svarya-yūthikā*). — *Yuva-palita*, as, ā (?), am, grey-haired in youth.

— *Yuva-pratīyaya*, as, m. a suffix forming the so-called Yuvan patronymics. — *Yuva-mārin*, i, i, i, Ved. dying in youth. — *Yuva-rāja*, as, m. 'young king,' an heir-apparent associated with the reigning sovereign in the government, a crown prince; epithet of Maitreya the future Buddha; one of the Jaina Pontiffs. — *Yuvārāja-tva* or *yuvā-rājya*, am, n. the rank or position of an heir-apparent to a throne. — *Yuvā-rājan*, ā, m. = *yuvā-rāja* above. — *Yuvā-rāja-sabda-bhāj*, k, k, k, possessing the title of heir-apparent. — *Yuva-valina*, as, ā, am, having wrinkles in youth or at an early age. — *Yuvī-bhū*, cl. 1. P. *bharati*, *bharitum*, to become young.

— *Yuvī-bhūta*, as, ā, am, become young.

Yuvaka, as, m. = *yuvan*, a youth.

2. *yuvat*, Ved. = *yuvan*, youthful, R̥g-veda X. 39, 8. (For 1. *yuvat* see col. 2.)

Yuvati or *yuvati*. See under *yuvan*, col. 2.

Yuvanyu, us, us, u, Ved. youthful, juvenile.

Yuvāsa, as, ā, am, Ved. young, youthful, juvenile.

युवन *yuvana* (?), as, m. the moon.

युवनाश्र *yuvanaśva*, as, m., N. of the father of Mādhātṛi; of various persons. — *Yuvā-nāśva-ja*, as, m. the son of Yuvānāśva, i. e. Mādhātṛi (an early sovereign of the solar dynasty).

युवन्यु *yuvanyu*, *yuva-rāja*, &c. See above.

युवा *yuvā*, f., Ved., N. of one of Agni's arrows.

युवादत्त *yuvā-datta*, *yuvāyu*, &c. See under *yuva*, col. 2.

युवाम *yuvāma*, N. of a town.

युष्टग्राम *yushta-grāma*, as, m., N. of a village.

युष्मद् *yushmad*, a form derived from *yushmat*, abl. pl. of the pronominal base 4. *yū*, and serving for the base of the 2nd personal pronoun in the plural number and at the beginning of some compounds; the actual base, however, in most of the plural cases is *yushma*, which is also found in a few compounds, cf. *yushmā-datta* below; the following forms are found, *yūyam*, nom. pl. you; *yushmān*, acc. you; *yushmābhis*, inst. by you; *yushmābhyam*, dat. to you; *yushmat* or *yushmatas*, abl. from you; *yushmākam*, gen. of you, (in Ved. the final nasal may be dropped, e. g. *yushmā-kaika* for *yushmākam eka*); *yushmāsu* (Ved. also *yushme*), loc. in you, cf. R̥g-veda VIII. 47, 8; [cf. Zend *yūs*; Gr. *εὔεις*, *ἔολ*, *εὔμεις* (fr. *εὔμεις*), Goth. and Lith. *jūs-s*.] — *Yushmad-arthan*, ind. for you, on your account. — *Yushmad-āyatta*, as, ā, am, dependent upon you, at your disposal. — *Yushmad-vācyā*, am, n. (in gram.) the second person. — *Yushmad-ēdha*, as, ā, am, of your kind or sort, like you. — *Yushmā-datta*, as, ā, am, Ved. given or bestowed by you; [cf. *yuvā-datta*.] — *Yushmā-driś*, k, k, k, or *yushmā-driśa*, as, i, am, like you, similar to you, resembling you, one such as you; [cf. *mādiś*, *trā-driś*.] — *Yushmā-nīla*, as, ā, am, Ved. led or accompanied by you. — *Yushmā-rat*, ān, āti, at, Ved. belonging to you. — *Yushmeshita* ('*mā-ṣṭhā*'), as, ā, am, Ved. excited or instigated by you. — *Yushmota* ('*mā-ūta*'), as, ā, am, Ved. protected or loved by you.

Yushmādiya, as, ā, am, your, yours, your own, belonging to you.

Yushmayat, an, anti, at, Ved. seeking you, addressed to you, (according to Sāy. on R̥g-veda II. 39, 7 = *yuvām icchati*.)

Yushmāka, as, ā, am, Ved. your, yours; [cf. *yushmāka* under *yushmad*.]

यू यु, ūs, m. (according to some f.), soup, pease-soup, broth (= *yūsha*).

यूक *yūka*, as, ā, m. f. (said to be fr. rt. 2. *yu*), a louse. — *Yūka-devi*, f., N. of a princess. — *Yūk-lksha*, am, n. lice and nits.

यूकर *yūkara*, see Gaṇa Kṛishāvādi to Pāṇ. IV, 2, 80.

युति *yūti*, is, f. (fr. rt. 2. *yu*), joining, mixing, mixture, junction, connection, union, addition; [cf. *yuti*, *vahir-yūti*.]

यूथ *yūtha*, as, am, m. n. (usually *am*, n.; fr. rt. 2. *yu*), a flock, herd (of birds, animals, &c.); bevy, troop, band; a multitude, number, large quantity; (i), f. a kind of jasmine (= *yūthika*). — *Yūtha-ga*, as, m., N. of a class of gods under Manu Cākshusha. — *Yūtha-nātha*, as, m. the lord of a band, leader of a troop, head of a flock or herd; a large elephant. — *Yūtha-pa*, as, or *yūtha-pati*, s, m. a keeper or protector of a troop, lord or captain of a band; the leader of a herd (especially of elephants), a large elephant. — *Yūthapati-sakātam*, ind. to the chief of the herd. — *Yūtha-paribhrashā*, as, ā, am, fallen out or strayed from the herd. — *Yūtha-pasū*, us, m., N. of a particular tax or tithe. — *Yūtha-pāla*, as, m. = *yūtha-pa*. — *Yūtha-bhrashā* or *yūtha-vibhrashā*, as, ā, am, = *yūtha-paribhrashā* above. — *Yūtha-mukhya*, as, n. the chief or captain of a troop. — *Yūtha-sas*, ind. in troops or bands, in flocks or herds, gregariously. — *Yūtha-kata*, as, ā, am, = *yūtha-paribhrashā*. — *Yūthāgrasī* ('*tha-ag*'), is, m. a leader of a band or troop. — *Yūthi-kri*, cl. S. P. -karoti, &c., to make or form into a herd, to unite in a flock.

Yūthaka at the end of an adj. comp. = *yūtha*.

Yūthara, an adj. fr. *yūtha*, see Gaṇa Āsmādi to Pāṇ. IV, 2, 80.

Yūthikā, f. a kind of jasmine, Jasminum Auriculatum; globe-amaranth; Clypea Hernandifolia.

Yūthya, as, ā, am, Ved. belonging to a herd or flock; being at the head of the herd; belonging to a troop or herd of (at the end of a comp.).

यून *yūna*, am, n. (fr. rt. 2. *yu*), a band, cord, string.

यूनि, is, f. joining, connection, union.

यूनवेन् *yūnarvan*, a Vedic word of which the sense is doubtful.

यूनी *yūni*, f. of *yuvan*, q. v.

यूप *yūpa*, as, m. (according to Uṇādi-s. II. 27. fr. rt. 2. *yu*, 'to bind; but according to some, more probably fr. rt. *yup*), a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post, (usually made of bamboos or Khadira wood; in Rāmāyaṇa I. 13, 24, 25, where the horse sacrifice is described, twenty-one of these posts are set up, six made of Vilva, six of Khadira, six of Palāsa, one of Udumbara, one of Śleshmātaka, and one of Deva-dāru); a column erected in honour of a victory, a trophy (= *jaya-stambha*); N. of a particular conjunction of the class *Ākriti-yoga* (i.e. when all the planets are situated in the first, second, third, and fourth houses). — *Yūpa-kāṭaka*, as, m. a wooden ring at the top of the sacrificial post; (according to some) an iron ring at its base. — *Yūpa-tarṇa*, as, m. the part of a sacrificial post which is sprinkled with ghee. — *Yūpa-ketu*, us, m., N. of Bhūri-śravas. — *Yūpa-śchedana*, am, n. the cutting of the sacrificial post. — *Yūpa-dāru*, n. the wood for the sacrificial post. — *Yūpa-dru*, us, m. Acacia Catechu (the wood of this tree being especially suitable for the sacrificial post). — *Yūpa-druma*, as, m. = *yūpa-dru* above; = *rakta-khadira*. — *Yūpa-dhvaṇa*, as, m. 'having the sacrificial post as an emblem,' epithet of the sacrifice (personified). — *Yūpa-lakshana*, am, n., N. of a Paṇiṣṭha of Kātyā-

yana. — *Yūpa-lakshya*, as, m. a bird (said to be so called as 'having a post [round which a snare is tied] for its aim'). — *Yūpa-rat*, ān, atī, at, having a sacrificial post. — *Yūpa-rāha*, as, m., Ved. the carrier or bearer of the sacrificial post. — *Yūpa-vraska*, as, m. the cutter of the sacrificial post. — *Yūpāksha* ('*pa-ak*'), as, m., N. of a Rākshasa, (also read *yūpākhyā*). — *Yūpāgra* ('*pa-ag*'), am, n. the top of the sacrificial post. — *Yūpāhuti* ('*pa-āh*'), is, f. an offering at the erection of the sacrificial post. — *Yūpōchraya* ('*pa-uc*'), as, m. the ceremony of erecting the sacrificial post.

Yūpiya or *yūpya*, as, ā, am, fit or suitable for a sacrificial post.

यूयम् *yūyam*. See *yushmad*, p. 820, col. 3.

यूयुधि *yūyudhi* = *yuyudhi*, p. 820, col. 1.

यूयुवि *yūyuvī*, is, is, i (fr. rt. 1. *yu*; according to the Pada-pāṭha *yuyuvī*), Ved. setting aside, removing.

यूष *yūsh* [cf. rt. *jūsh*], cl. I. P. *yūshati*, &c., to injure, hurt, wound; to kill; [cf. Slav. *juchū*.]

युष *yūsha*, as, am, m. n. (said to be connected with rt. *yūsh* above; cf. *jūsha*), soup, broth, pease-soup, the water in which pulse of various kinds has been boiled; (as), m. the Indian mulberry tree; [cf. probably Gr. *ζωμός*, *ζύθος*; Lat. *jus*; Slav. *jucha*.]

Yūshan, a form optionally substituted for *yūsha* in all the cases except Nom. Voc. sing. du. pl., Acc. sing. du. (e.g. Acc. pl. *yūshān* or *yūshnā*, Inst. sing. *yūshēna* or *yūshnā*, du. *yūshābhyām* or *yūshabhyām*, &c.).

Yūs = *yūsha* above; [cf. *yū*.]

येन *yena*, ind. (inst. of 3. *ya* or *yad*), by which, by means of which, by which way, in which manner, in whatever way or manner, in which direction, whither, where, in whatever direction, where-soever; on which account, in consequence of which, wherefore; because, since, as; that, so that, in order that (with pot. or pres. or fut.).

येमन् *yemana*, am, n. = *jemana*, eating.

येयजामह *yeyojāmaha*, as, m. a term for the expression *ye yajāmahe*, which immediately precedes the *Yājyā* or formula of consecration.

येयायेय *yeyāyeya* ('*ya-ay*'), am, n. (fr. rt. 1. *yā*), that which is to be gone after and not to be gone after.

येवाप *yevāsha*, as, m., Ved., N. of a noxious insect, (also read *yavāsha*.)

येष् *yesh*, cl. I. P. *yeshati*, &c., Ved. to boil up, bubble; to flow, leak; cl. I. A. *yeshate*, &c., to exert one's self, endeavour, persevere, = rt. *pes*, q. v.

Yeshat, an, anti, at, boiling up, bubbling; flowing, leaking; (Sāy. on R̥ig-veda III. 53, 22 = *sra-vat*.)

येष्टिह *yeshṭiha*, Ved. epithet of a Muhūrta.

येष्ट *yeshṭha*, as, ā, am (superl. fr. rt. 1. *yā*), going very quickly, moving with the greatest rapidity, (Sāy. R̥ig-veda VII. 56, 6 = *yātṛitama*, *atīṣayena ganṭṛi*, but R̥ig-veda V. 41, 3 = *yanṭṛitama*, restraining greatly, as if fr. rt. *yam*.)

योक् *yok*, ind. = *iyok*, for a long time.

योक्तव्य *yoktavya*, *yokṭṛi*, *yoktra*, &c. See p. 819, col. 2.

योग *yoga*, as, m. (in one or two exceptional cases *am*, n.; fr. rt. 1. *yuj*), the act of yoking, joining, junction, conjunction, uniting, union, contact; the harnessing or putting to (of horses); a yoke, team, (*śad-yoga*, having a team of six); conveyance; the arraying or equipping (of an army),

arrangement, disposition; applying, fixing, application, use, employment, appointment, institution; the putting on armour; armour; the fixing (of an arrow or other weapon); application of a remedy or medicine, remedy, cure; mode, manner, method, means, (*yogena* or *yogāt* at the end of comps. = 'by means of,' 'by reason of,' 'through'); an expedient, artifice, plan, device, (*yogena*, artfully, craftily); a supernatural means, charm, incantation, spell, magic, magical art; fraud, deceit [cf. *yoga-nanā*]; side, part, argument; occasion, opportunity; fitness, propriety, suitability, aptness, congruity, (*yogena*, suitably, fitly, in accordance with, conformably to); the performance or execution (of anything); undertaking, occupation, work, business; gaining, acquiring, acquisition [cf. *yoga-kshema*]; accession of property, substance, wealth, thing; connection, consequence, result, (*yogāt* at the end of comps. = 'in consequence of,' e.g. *karma-yogāt*, in consequence of actions, i.e. of destiny); combination or mixing of various materials, association, mixture; contact, (with Jāinas) contact or mixing with the outer world; (in the Sāṅkhya phil.) one of the ten Mūlikārthas; connection with, the partaking or possessing of (with inst.); conjunction (in astronomy, cf. *nakshatra-yoga*), lucky conjuncture; (in arithmetic) addition, sum, total; the being connected together, dependence, relation, regular order or series, (*kāthā-yoga*, conversation); a period of time, (*kāla-yogena*, after the lapse of some time; *nava-yoga*, nine times); a combination or configuration of stars, a constellation, asterism, (these with the moon are called in astronomical works *Āndra-yogāḥ*, and are thirteen in number; without the moon they are called *kha-yogāḥ* or *nābhasa-yogāḥ*, and are divided into *Ākriti-yogāḥ*, *sankhyā-yogāḥ*, *āśraya-yogāḥ*, and *dala-yogāḥ*; two others are added, called *drigraha-yogāḥ*); (in astronomy) N. of a particular division of time or astronomical period, (a period of variable length during which the joint motion in longitude of the sun and moon amounts to 30° 20'; the term *yoga* in this sense is a mere mode of indicating the sum of the longitude of the sun and moon; twenty-seven such Yogas are enumerated, beginning with 1. Vishkambha, and ending with 27. Vaidhṛiti, or according to some authorities twenty-eight); the leading or principal star of a lunar mansion; etymology, derivation of the meaning of a word from its root; the etymological meaning of a word (opposed to *rūḍhi*); (in gram.) the connection of words together, dependence of one word upon another, construction; a rule, aphorism, precept [cf. *yoga-vibhāga*]; application of effort, endeavour, diligence, assiduity, zeal, attention, (*pūṛṇena yogena* or *jala-pūṛṇena yogena*, with all one's powers, with overflowing zeal); application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; the systematic practice of the above abstract contemplation or meditation; the Yoga system of philosophy as established by Patañjali, (the Yoga is the name of the second of the two divisions of the Sāṅkhya system, its chief aim being to teach the means by which the human soul may attain complete union with Īśvara or the Supreme Being, whose existence it establishes, while the original system or Sāṅkhya proper, without acknowledging a Supreme Being, teaches the successive development of the Tattvas or principles of creation from an original Tattva, called Prakṛiti or Pradhāna; according to Patañjali, the author of the second system, Yoga is defined to be 'the preventing of the modifications of *citta* or the thinking principle [which modifications arise through the three Prāṇāśas, perception, inference, and verbal testimony, as well as through incorrect ascertainment, fancy, sleep, and recollection] by *abhyāsa* or the constant practice of keeping the mind in its unmodified state [clear as crystal when uncoloured by contact with other substances], and by *vairāgya* or dispassion; this dispassion being obtained by *pratyāhāna* or devotedness to Īśvara,

the Supreme, who is defined as a particular Purusha or spirit unaffected by afflictions, works, &c., and having the appellation *Pranava* or *Om*, which monosyllable is to be muttered and its meaning reflected on in order to attain knowledge of the Supreme and the prevention of the obstacles to Yoga: the eight means or stages of Yoga or mental concentration are, 1. *yama*, forbearance; 2. *niyama*, religious observances; 3. *āsana*, postures; 4. *prāṇāyāma*, regulation of the breath; 5. *pratyāhāra*, restraint of the senses; 6. *dhāraṇā*, steadying of the mind; 7. *dhyaṇa*, contemplation; 8. *samādhi*, profound meditation, which, according to the *Bhagavad-gītā* VI. 13, is to be practised by fixing the eyes on the tip of the nose: true liberation is the cessation of all idea of self and the separation of matter and spirit or *kaivalya*, isolation: the self-mortification and asceticism of the Yoga connects it closely with Buddhism; the union of the individual soul with the universal soul, devotion, pious seeking after God; any single act or rite conducive to Yoga or abstract contemplation; (personified as) the son of Dharma and Kriyā; a follower of the Yoga system of philosophy; a traitor, violator of confidence, spy; N. of a commentator on the *Paramārtha-sāra*; (*ā*), f., N. of Pīvarī (daughter of the Pitrīs called Barhishads); of a Sakti. — *Yoga-kakshā*, f. = *yoga-paṭṭa*. — *Yoga-kanyā*, f., N. of the infant daughter of Yaśo-dā (substituted as the child of Devakī for the infant Kṛṣṇa and therefore killed by Kāṁsa, but immediately raised to heaven as a beautiful girl; as she ascended she warned Kāṁsa of his doom, see *Hari-vaṁśa* 334f.). — *Yoga-karaṇḍaka*, as, m., N. of a minister of Brahma-datta; (*ikā*), f., N. of a female ascetic (*pravrajikā*). — *Yoga-kandalinī*, f., N. of an Upanishad. — *Yoga-kṣema*, as, m. the security or secure possession of what has been acquired, the keeping safe of property; the charge for securing property (from accidents), insurance, (in *Manu* IX. 219. the term *yoga-kṣema* is applied to counselors, family priests, &c. as the cause of security); property, substance, profit, gain; security, well-being, welfare, prosperity; (*am*), n. or (*au*), m. du. gain and security, maintenance and protection, the acquisition and preservation of property, making fresh gains as well as keeping what has been acquired, (in these senses the word must be regarded as a *Dvandva* comp.). — *Yoga-kṣema-kara*, as, ī, am, causing gain and security, causing protection of what is acquired, one who takes charge of property, a keeper. — *Yoga-gati*, ī, f. state of union, original state, primitive condition. — *Yoga-cakṣas*, us, m. 'contemplation-eyed,' one whose eye is meditation, epithet of a Brahman. — *Yoga-cara*, as, m., N. of Hanumat. — *Yoga-candrikā*, f., N. of a work. — *Yoga-cintāmaṇi*, ī, m., N. of a philosophical treatise in four chapters by Śivānanda Sarasvatī. — *Yoga-cūrṇa*, as, am, m. n. magical powder. — *Yoga-ja*, as, ā, am, produced by or arising from Yoga or meditation; (*am*), n. agallochum. — *Yoga-tattva*, am, n. the principle of Yoga; N. of an Upanishad. — *Yoga-tattva-prakāśa* or *yoga-tattva-prakāśaka*, N. of a work. — *Yoga-tantra*, am, n. a book treating of the Yoga system of philosophy; (with Buddhists) N. of a class of writings. — *Yoga-taranga*, as, m., N. of a work. — *Yoga-tulpa*, am, n. 'Yoga-couch,' = *yoga-nidrā*. — *Yoga-tus*, ind. conjointly; suitably, properly; conformably to, in accordance with; seasonably, in due season; through devotion, by the power of magic, &c.; by means of, in consequence of, (often at the end of comps.). — *Yoga-tārakā* or *yoga-tārā*, f. the chief star in a Nakṣatra. — *Yoga-tāravālī*, ī, N. of a work. — *Yoga-tva*, am, n. the state of Yoga. — *Yoga-tāna*, am, n. gift of the Yoga, communicating the Yoga doctrine; a fraudulent gift. — *Yoga-dīpikā*, f., N. of a work. — *Yoga-deva*, as, m., N. of a Jaina author. — *Yoga-dharmīn*, ī, inī, ī, doing homage to the Yoga. — *Yoga-dhāraṇā*, f. continuance or perseverance in devotion. — *Yoga-nanda*, as, m. the false Nanda, (opposed to *satya-nanda*). — *Yoga-*

nātha, as, m. 'Yoga-lord,' N. of Śiva; of Datta. — *Yoga-nāvika*, as, m. a kind of fish (= *gargāṭa*). — *Yoga-nidrā*, f. 'contemplation-sleep,' a state of half contemplation, half sleep, or a state between sleep and wakefulness which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially) the sleep of Viṣṇu at the end of a Yuga; Viṣṇu's Sleep personified as a goddess and said to be a form of Durgā; (according to others) the great sleep of Brahmā, during the period between the annihilation and re-production of the universe. — *Yoga-nidrālu*, us, m., N. of Viṣṇu. — *Yoga-nilaya*, as, m., N. of Śiva. — *Yogan-dhara*, as, m., N. of a particular formula recited over weapons; N. of a minister of Satānīka; of Piṇḍola. — *Yoga-paṭṭa* or *yoga-paṭṭaka*, am, n. the cloth thrown over the back and knees of an ascetic during meditation. — *Yoga-patī*, ī, m. 'Yoga-lord,' N. of Viṣṇu. — *Yoga-patnī*, f. 'wife of Yoga,' N. of Pīvarī, (called also *yogā* and *yoga-mātri*). — *Yoga-patha*, as, m. the road leading to Yoga. — *Yoga-pada*, am, n. the state or condition of contemplation. — *Yoga-padaka*, am, n., N. of a particular garment worn during contemplation. — *Yoga-pātanjala*, as, m. a follower or disciple of Patañjali as teacher of the Yoga doctrine. — *Yoga-pādūkā*, f. a magical shoe (supposed to carry the wearer wherever he wishes). — *Yoga-pāraṅga*, as, m. 'conversant with Yoga,' N. of Śiva. — *Yoga-pīṭha*, am, n. a particular posture during religious contemplation. — *Yoga-prāpta*, as, ā, am, obtained through abstract meditation. — *Yoga-bala*, am, n. the force of devotion, the power of magic, supernatural power. — *Yoga-bīja*, am, n., N. of a work. — *Yoga-bhāvanā*, f. (in algebra) composition of numbers by the sum of the products. — *Yoga-bhāṣya*, am, n., N. of a commentary by Vyāsa. — *Yoga-bhāṣkara*, N. of a work. — *Yoga-bhrashta*, as, ā, am, one who has fallen from the practice of Yoga. — *Yoga-maṇi-prabhā*, f., N. of a commentary on the Yoga-sūtra. — *Yoga-maya*, as, ī, am, coming or resulting from Yoga or contemplation; (*as*), m., N. of Viṣṇu. — *Yogamaya-jñāna*, am, n. knowledge derived from contemplation. — *Yoga-muktman*, ā, m., N. of a work. — *Yoga-mātri*, tā, f. mother of Yoga; epithet of Pīvarī. — *Yoga-māyā*, f. the Māyā or magical power of the Yoga. — *Yoga-mārtanda*, as, m., N. of a work. — *Yoga-mālā*, f. 'garland of magic &c.' N. of a work on magic. — *Yoga-muktivālī* ('*ta-āv*'), f., N. of a work. — *Yoga-mūrti-dhara*, as, m. pl. 'bearing the form of the Yoga,' epithet of a class of Manes. — *Yoga-yājñavalkya*, am, n., N. of a work. — *Yoga-yātrā*, ī, f. the road or way to union with the Supreme Spirit, the way of profound meditation; N. of a work by Varāha-mihira. — *Yoga-yukta*, as, ā, am, or *yoga-yogin*, ī, inī, ī, immersed in deep meditation, absorbed in the Yoga. — *Yoga-yuj*, k, k, k, possessing Yoga. — *Yoga-ranga*, as, m. the orange tree (= *nāranga*). — *Yoga-ratna*, am, n. a magical jewel; 'jewel of remedies,' N. of a work on medicine. — *Yoga-ratna-mālā*, f. 'string of jewels of spells,' N. of a work on sorcery and various magical arts ascribed to Nāgārjuna, (it is also called *Āścārya-ratna-mālā*, and is probably an epitome of a much larger work.) — *Yoga-ratna-samuccaya*, as, m. 'collection of jewels of remedies,' N. of a medical work by Candraṭa. — *Yoga-ratnākara* ('*na-āh*'), as, m. 'mine of jewels of charms or remedies,' N. of a work. — *Yoga-ratnāvalī* ('*na-āh*'), f. 'string of jewels of charms,' N. of a work. — *Yoga-ratha*, as, m. the Yoga as a chariot. — *Yoga-rasāyana*, am, n. 'Yoga-elixir,' N. of certain verses or a composition ascribed to Śiva. — *Yoga-rahasya*, am, n. 'Yoga-secret,' N. of a work. — *Yoga-rāja*, as, m. 'king of medicines,' N. of a particular medicinal preparation; a king or master in the Yoga. — *Yoga-rājopaniṣad* ('*ju-up*'), t, f., N. of an Upanishad. — *Yoga-rāḍha*, as, ā, am, having a special as well as an etymological and general meaning, (said of certain words, e. g. *panka-ja* means 'growing in

mud' and 'a lotus-flower,' the English word *parasol* is an example of a similar kind.) — *Yoga-roṣaṇā*, f., N. of a kind of magical ointment (having the power of making invisible or invulnerable). — *Yoga-vat*, ān, āti, at, connected, united, joined; one who applies himself to or practises the Yoga. — *Yoga-varṭikā*, f. a magical lamp, magic-lantern. — *Yoga-vaha*, as, ā, am, bringing about, causing, promoting, furthering. — *Yoga-vācaspatya*, am, n., N. of a work. — *Yoga-vārtika*, am, n., N. of a commentary on the Patañjala-bhāṣya by Vijnāna-bhikṣu, (also called Patañjala-bhāṣya-vārtika.) — *Yoga-vāsisṭha*, am, n., N. of a work by an unknown author treating of the way of obtaining final happiness and reckoned among Vedānta treatises. (it is in the form of a dialogue between Vāsisṭha and his pupil, the youthful Rāma, and is considered as an appendage to the Rāmāyaṇa of Vālmiki, to whom it is attributed; it is also called Vāsisṭha-rāmāyaṇa.) — *Yoga-vāsisṭha-tātparyā-prakāśa*, N. of a commentary on the preceding work. — *Yoga-vāsisṭha-sāra*, as, m., N. of an abridgement or abstract of the Yoga-vāsisṭha. — *Yoga-vāsisṭha-sāra-candrikā*, f. and *yoga-vāsisṭha-sāra-vivṛiti*, ī, f., N. of two commentaries on the preceding abridgement. — *Yoga-vāsisṭhīya*, as, ā, am, relating to the Yoga-vāsisṭha. — *Yoga-vāha*, as, m. a term for the sounds Visarjanīya, Jihvāmūliya, Upadhmanīya, and Nāsīkya; (*ī*), f. alkali; honey; quicksilver. — *Yoga-vāhin*, ī, inī, ī, contriving artifices (?), plotting, scheming; (*ī*), n. a menstruum or medium for mixing medicines. — *Yoga-vikraya*, as, m. a fraudulent sale. — *Yoga-vit*, t, t, t, knowing the (right) means, understanding the proper way or method, skilful; conversant with the Yoga; (*ī*), m., N. of Śiva; a follower of the Yoga doctrines; a practitioner of devotional exercises; a magician; a compounder of medicines. — *Yoga-vibhāga*, as, m. the disuniting or separation of that which is usually combined together into one, the separation of one rule into two, making two rules of what might be propounded as one. — *Yoga-vṛitti-saṅgraha*, as, m., N. of certain selected annotations by Udayakara Pāṭhaka on the Yoga-sūtras. — *Yoga-śata*, am, n., N. of a medical work. — *Yoga-satākāṅkhyāna* ('*ka-āh*'), am, n., N. of a work by Saṅātana. — *Yoga-sabda*, as, m. the word Yoga; a word the meaning of which is plain from the etymology. — *Yoga-sarīrin*, ī, inī, ī, 'Yoga-bodied,' whose body is Yoga. — *Yoga-sāyin*, ī, inī, ī, half asleep and half absorbed in religious meditation. — *Yoga-sāstra*, am, n. the Śāstra relating to the Yoga system (especially that of Patañjali); the Yoga philosophy, Yoga doctrine. — *Yoga-sīkṣhā*, f., N. of an Upanishad, (for *yoga-sīkṣhā*?). — *Yoga-sīkṣhā*, f., N. of an Upanishad. — *Yoga-samsiddhi*, ī, f. perfection in Yoga. — *Yoga-saṅgraha*, as, m., N. of a work. — *Yoga-samādhī*, ī, m. the absorption of the soul in profound meditation peculiar to the Yoga system. — *Yoga-sāra*, a universal remedy, panacea; N. of a work on the Yoga system. — *Yoga-sāra-saṅgraha*, as, m., N. of a short treatise on the doctrines of the Yoga system by Vijnāna-bhikṣu. — *Yoga-siddha*, as, ā, am, perfected by means of the Yoga or profound abstraction; (*ā*), f., N. of a sister of Vācas-pati. — *Yoga-siddhānta-candrikā* and *yoga-siddhi-prakriyā*, f., N. of two philosophical works. — *Yoga-siddhi-mat*, ān, āti, at, experienced or skilful in the art of magic. — *Yoga-sudhā-nīlī*, ī, m., N. of a work. — *Yoga-sūtra*, am, n. the aphorisms on the Yoga system of philosophy ascribed to Patañjali, (these consist of four Pādas or chapters; the oldest commentary on them is said to be by Vyāsa, and there are other commentaries on that by Vācas-pati-miśra, Vijnāna-bhikṣu, Bhoja-deva, Nāgoji-bhaṭṭa, &c.) — *Yoga-sevī*, ī, f. the practice or cultivation of religious abstraction. — *Yoga-sṭha*, as, ā, am, remaining engrossed in Yoga. — *Yoga-hṛdaya*, am, n. 'heart of the Yoga,' N. of a work. — *Yogāgni-maya* ('*ga-ag*'), as, ī, am, Ved. filled with the fire of the Yoga, attained

production, any place of birth or origin, native place; a home, abode, site, lair, nest; birth, origin, source [cf. *agad-a-y*, *karna-a-y*]. spring, fountain, (at the end of an adj. comp. = 'originating in,' 'arising or proceeding from,' 'sprung from,' 'produced by,' e.g. *aguru-yonir dhūpal*, aromatic vapour proceeding from aloe wood); a repository, receptacle, seat; a mine; family, race, stock, caste, the form of existence or station fixed by birth, a class or particular nature of created existence (e.g. that of a man, Brāhman, animal, &c.); the regent of the Nakṣatra Pūrva-phalgunī; water; a mystical term for the sound *e*. — *Yoni-kuṇḍa*, *am*, n., N. of a particular mystical diagram. — *Yoni-guṇa*, *as*, m., the property of a womb, quality of a place of origin. — *Yoni-grantha*, *as*, m. = *chandas*, q. v. — *Yoni-ja*, *as*, ā, *am*, born or produced from the womb, viviparous, (opposed to *a-y*°, q. v.) — *Yoni-tas*, ind. from birth, by blood. — *Yoni-tva*, *am*, n. the being an origin or source; the arising from or being based on. — *Yoni-devatā*, *f*, the Nakṣatra Pūrva-phalgunī. — *Yoni-deśa*, *as*, m. the region of the womb or the generative organs. — *Yoni-dvāra*, *am*, n. the office of the womb; N. of a sacred bathing-place. — *Yoni-nāśa*, *f*, the upper part of the female organ, the point of union of the labiae. — *Yoni-bhraṇsa*, *as*, m. fall of the womb, prolapsus uteri. — *Yoni-mālā*, *ān*, *atī*, at, Ved. connected with the womb

or with the mother. — *Yoni-mukta*, as, ā, am, Ved. released from birth or from being born again. — *Yoni-mukha*, am, n. the orifice of the uterus. — *Yoni-mudrā*, f., N. of a particular position of the fingers. — *Yoni-raijana*, am, n. the menstrual excretion. — *Yoni-roga*, as, m. disease of the female organs of generation. — *Yoni-linga*, am, n. the clitoris. — *Yoni-samvriti*, is, f. contraction or closure of the vagina. — *Yoni-sankara*, as, m. 'confusion of births', mixture of caste by unlawful intermarriage, misalliance. — *Yoni-sambandha*, as, m. relation by marriage, affinity. — *Yoni-sambhava*, as, ā, am, = *yoni-ja*. — *Yoni-arsas*, as, n. a fleshy excrescence in the female organ (= *kanda*), prolapsus uteri (?).

Yonin, ī, īnī, ī, = *yoni*, at the end of an adj. comp.

Yonya, as, ā, am, Ved. forming a womb or receptacle (for the waters; *Sāy.* = *udaka-nirgama-advāra*).

योपन *yopana*. See under *rt. yup*, p. 820.

योषणा *yoshanā*, f. (probably fr. *rt. 2. yu*, cf. *yuvan*); according to others connected with *rt. 1. yush*, a girl, maiden, young woman, wife; (according to *Sāy.* on *Ṛig-veda* V. 52, 14) a hymn, praise.

Yoshan, *anas*, f. pl. (apparently only used in plur.), Ved. women, young women, maidens; epithet of the ten fingers (in *Ṛig-veda* IX. 1, 7, &c.).

Yoshā, f. a girl, young woman, woman, female, wife; epithet of the early dawn (Ved., but according to *Sāy.* on *Ṛig-veda* I. 123, 9. *yoshā* = *miśrayanti*, blending); the female of an animal, a mare (Ved.); speech, (*Sāy.* = *mūlhyamika vāk*.)

Yoshit, t, f. a woman, female, wife; the female (of an animal, e. g. *ali-yoshit*, a female bee). — *Yoshit-krita*, as, ā, am, done by a woman, contracted by a female. — *Yoshit-pratīyātana*, f. the image or statue of a woman. — *Yoshit-sarpa*, as, m. a serpent of a woman, a woman like a serpent. — *Yoshid-ratna*, am, n. a jewel of a woman, a most excellent woman. — *Yoshin-maya*, as, ī, am, formed like a woman, representing a woman.

Yoshitā, f. a woman, female, wife.

Yoshitvā, ind. (said to be a kind of ind. part. derived fr. *yoshit*), having made into a woman.

योस *yos*, ind. welfare, happiness, (generally used in Ved. after *śam*; according to *Sāy.* *yoh* = *yāvanam*, 'the warding off of dangers,' as if fr. *rt. 1. yu*, or *sukhasya miśrayitā*, 'the mixer or causer of happiness,' as if fr. *rt. 2. yu*.)

योहुल *yohula*, as, m. a proper N.

यौकरीय *yaukarīya* (fr. *yūkara*), see *Gaṇa Kṛīśādvādi* to *Pāṇ.* IV. 2, 80.

यौक्तुच *yauktasruca*, am, n. (fr. *yukta* + *sruca*), N. of a Sāman.

Yauktāśva, am, n. (fr. *yuktāśva*), N. of a Sāman. *Yauktāśvādya* and *yauktāśvottara*, am, n., N. of two Sāmans.

यौक्तिक *yauktika*, as, ī, am (fr. *yukti*), anything which connects or binds, suitable, proper, fit; founded on reasoning, logical; inferrible, deducible; usual, customary; (as), m. a king's companion or associate (= *narma-saciva*).

योग *yoga*, as, m. (fr. *yoga*), a follower of the Yoga system of philosophy.

Yaugaka, as, ī, am, relating to the religious exercise called Yoga; [cf. *yauḡika*.]

Yaugandhara or *yauḡandharaka*, as, ī, am (fr. *yugan-dhara*), relating to Yuga-dhara.

Yaugandharāyana, as, m. (fr. *yugan-dhara* and *yogan-dhara*), a patronymic; N. of a minister of Udayana.

Yaugandharāyaṇīya, as, ī, am, relating or belonging to Yaugandharāyaṇa.

Yaugandhari, is, m. a king of the Yuga-dhara.

Yaugapada, am, n. = *yauḡapadya* below.

Yaugapadya, am, n. (fr. *yuga-pad*), simultaneousness, contemporaneousness; *yauḡapadyena* = *yuga-pad*, simultaneously, together.

Yaugavaratra, am, n. = *yuga-varatranām samūha*, see *Gaṇa Khandikādi* to *Pāṇ.* IV. 2, 45.

Yaugika, as, ī, am, useful, applicable; proper, customary, usual; belonging to a remedy, remedial; derivative, suiting the derivation, agreeing with the etymology, derived from the etymology, (*yauḡiki saijūā*, a word retaining that signification which belongs to it according to its etymology; *yauḡika-rūḍha*, a word which has both an etymological and special meaning, cf. *yoga-rūḍha*); relating to the Yoga, proceeding or derived from the Yoga.

यौजनशतिका *yaujanaśatika*, as, ī, am (fr. *yojana* + *śata*), one who goes a hundred Yojanas; one who deserves to be approached from a distance of a hundred Yojanas; [cf. *krauśaśatika*.]

Yaujanika, as, ī, am (fr. *yojana*), going or extending a Yojana.

यौट *yauṭ* or *yauṭ*, cl. 1. P. *yauṭati*, *yauṭati*, &c., Caus. Aor. *ayuyauṭat*, &c., to join or fasten together; [cf. *yoṭaka*.]

यौतक *yautaka*, as, ī, am (fr. 1. *yutaka*), anything which rightfully belongs to or is the property of any one; (am), n. private property, (especially) property given at marriage, a woman's dowry, nuptial gift, presents made to a bride at her marriage by her father or friends; (according to some also) a gift to the bridegroom.

Yautaki, is, m. a patronymic; *yautakyā*, f., see *Gaṇa Kraudy-ādi* to *Pāṇ.* IV. 1, 80.

Yautuka, am, n. = *yautaka* above.

यौतव *yautava*, am, n. measure in general (= *pautava*, q. v.).

यौथिक *yauthika*, as, ī, am (fr. *yūtha*), belonging to a band or troop, belonging to a flock or herd; (as), m. one belonging to the same flock or company, a companion, comrade.

Yauthya, see *Gaṇa Sankāśādi* to *Pāṇ.* IV. 2, 80.

यौथ *yaudha*, as, ī, am (fr. *yodha*), warlike, martial.

Yaudhājaya, am, n., N. of various Sāmans.

Yaudhika, epithet of a particular mode of fighting (*Hari-vaṅśa* 15980; also read *yodhika*).

Yaudhishthīra, as, ī, am (fr. *yudhi-shthīra*), relating or belonging to Yudhi-shthīra; (as), m. a descendant of Yudhi-shthīra; (ī), f. a female descendant of Yudhi-shthīra.

Yaudhishthīri, is, m. a patronymic from Yudhi-shthīra.

Yaudheya, as, m. a king of the Yaudheyas; N. of a son of Yudhi-shthīra; = *yoddhri*, a warrior; (ās), m. pl., N. of a warlike race.

Yaudheyaka = *yaudheya*.

यौन 1. *yauna*, as, ī, am (fr. *yoni*), relating to the womb or place of birth, uterine; concerning or relating to marriage or to affinity; resulting through marriage; connected by the mother's side, connubial; (am), n. matrimonial connection, conjugal alliance, marriage, relationship by marriage; (at the end of an adj. comp.) proceeding from, arising from (e. g. *agni-yauna*, proceeding from fire). — *Yauna-sambandha*, as, m. relationship by marriage, affinity.

यौन 2. *yauna*, ās, m. pl., N. of a people, (probably contracted for Yavana.)

यौप *yauṇa*, as, ī, am (fr. *yūpa*), relating to the sacrificial post.

Yauṇya, see *Gaṇa Sankāśādi* to *Pāṇ.* IV. 2, 80.

यौयुधानि *yauyudhāni*, is, m. a patronymic from Yuyudhāna.

यौवत *yauvata*, am, n. (fr. *yuvati*), a num-

ber of girls, assemblage of young women; = *yau-tava*.

Yauvateya, as, m. the son of a young woman.

यौवन *yauvana*, as, ī, am (fr. *yuvan*), juvenile; (am), n. youth, youthfulness, the prime of life, bloom of youth, puberty, manhood, (at the end of an adj. comp. the fem. ends in ā, cf. *prāpta-y*) a number of young people (especially of young women); any youthful act or juvenile indiscretion. N. of the third grade or degree in the mysteries of the Śāktas. — *Yauvana-kantaka*, as, am, m. r. an eruption common in youth, pimples &c. on the face of young people. — *Yauvana-darpa*, as, n. the pride of youth, rashness, juvenile indiscretion or conceit. — *Yauvana-dasā*, f. the period of youth. — *Yauvana-pidākā*, f. = *yauvana-kantaka*. — *Yauvana-prānta*, as, am, m. n. the extreme verge or end of youth. — *Yauvana-bhīma-saishava*, as, ā, am, whose childhood is divided by youth passing from childhood to manhood. — *Yauvana-matta*, as, ā, am, intoxicated by (the pride of) youth; (ā), f. a species of metre, four times — — — — —. — *Yauvana-lakshana*, am, n. a sign or characteristic of youth; charm, loveliness, grace; the female breast. — *Yauvana-rat*, ā, at, at, possessing youth, being in youth, young, youthful. — *Yauvana-sri*, is, f. the beauty of youthfulness. — *Yauvana-stha*, as, ā, am, 'being in the bloom of youth,' arrived at puberty, youthful, marriageable. — *Yauvanāvasthā* ('*na-av*'), f. the state of youth, youthfulness, puberty. — *Yauvanodbhal* ('*na-ud*'), as, m. the ardour of youthful passion, sexual love or inclination; Kāma-deva, the god of love.

Yauvanaka, am, n. = *yauvana*, youth.

Yauvanāśva, as, m. (fr. *yuvanāśva*), a patronymic of Māndhātṛi; a patronymic of a grandson of Māndhātṛi.

Yauvanāśvaka, as, or *yauvanāśvi*, is, m. patronymic of Māndhātṛi.

Yauvanika, as, m. (?) = *yauvana*, youth.

Yauvanin, ī, īnī, ī, youthful.

Yauvarājika, as, ā or ī, am (fr. *yuva-rāja*), see *Gaṇa Kāśyādi* to *Pāṇ.* IV. 2, 116.

Yauvarāja, am, n. (fr. *yuva-rāja*), the rank or office of a Yuva-rāja or heir-apparent associated in the kingdom; the rights and privileges of heir apparent, right of succession to the kingdom.

यौषिण्य *yaushinyā*, am, n. womanhood [cf. *yoshan*.]

यौष्माक *yaushmāka*, as, ī, am (fr. *yushma*), your, yours, belonging to you.

Yaushmākīna, as, ī, am, your, yours.

र

र 1. *ra*, the twenty-seventh consonant of the Nāgarī alphabet, being the semivowel of the vowels *ri*, *ri*, and having the sound of the English in *real*. — *Ita-kāra*, as, m. the letter or sound *ra*.

र 2. *ra*, as, m. fire; heat, warmth; burn, scorching; love, desire; speed; (ā), f. = *bhrama*; giving, = *dāna*; gold, = *kāncana*; (i) f. going, motion, = *gati*; (am), n. = *tejas*, brightness, splendor.

र 3. *ra*, (in prosody) a cretic or a short between two long syllables. — *Ra-rīpulā*, f. 'abounding in cretics,' N. of a metre.

रंसु *ransu*, us, us, u (said by some to be fr. *rt. ray*, but according to *Nirukta* VI. 17. an *Sāy.* fr. *rt. ram*), Ved. cheerful, joyful, delightful (u), ind. cheerfully, delightfully, (*Sāy.* = *raman* *yeshu*, i. e. *āyādī-harīshu*, in oblations, &c. — *Ransu-jihva*, as, ā, am, Ved. having a pleasing tongue or voice, (*Sāy.* = *ramanīya-jvālopa*, possessing a pleasing tongue of flame.)

रह *raṅh* (connected with rt. *laṅgh*; cf. rt. *raṅgh*), cl. 1. P. *raṅhati* (also Ved. A. *raṅhate*), *raṅha*, *raṅhitum*, to go, move with speed, hasten; to make to run or go rapidly, cause to flow; to flow; Caus. *raṅhayati* (according to some also *raṅhīyati*), to cause to move rapidly, urge on; to cause to flow; to go; to speak; to shine, (in the last two senses a various reading for rt. *raṅh*); [cf. perhaps Gr. *ῥέχ-ω*; Goth. *therag-ja*.]

Raṅha = *raṅhas* below.
Raṅhaṇa, *am*, u. going swiftly, hastening.
Raṅhati, *is*, f. (?), speed, velocity; the speed of a chariot.

Raṅhamāṇa, *as*, *ā*, *am*, moving or flowing rapidly, (Sāy. = *vegāṇ kuruṇa*.)

Raṅhas, *as*, n. speed, quickness, velocity; eagerness, vehemence, violence, impetuosity; N. of Siva, (Vehemence personified); of Vishṇu.

Raṅhasa at the end of an adj. comp. = *raṅhas*.
Raṅhi, *is*, f., Ved. the act of running or flowing, a running stream; the making to run, pursuing, hunting; speed, haste, flight.

Rārahāṇa, *as*, *ā*, *am* (fr. Intens.; in Pada-pāṭha *raṅrahāṇa*), Ved. going quickly, hastening, swift.

रक *rak* (connected with rts. *rag*, *ragh*, *lak*, *lag*), cl. 10. P. *rākayati*, &c., to taste, relish; to obtain, get.

Raka, *as*, m. the sun gem; crystal; a hard shewer.

रकसा *rakasā*, f. a mild form of leprosy.

रक्क *rakka*, *as*, m. a proper N. — *Rakka-jayā*, f., N. of a statue of Śrī erected by Rakka.

रक्त *rakta*, *raktaka*, *rakta-kargu*, &c. See p. 826, col. 3, and p. 828, col. 1.

रक्ति *rakti*, &c. See p. 828, col. 1.

रक्ष 1. *raksh* (thought by some to be connected with rt. *rañj* as a kind of Desid. form of that rt.), cl. 1. P. *rakshati* (Ved. and ep. also A. *rakshate*), *varaksha*, *rakshishyati*, *arakshāt* (an earlier form *arākshāt* is also given, Ved. Let *rakshishat*), *rakshitum*, to guard, watch, take care of, protect, preserve, save, keep, (*rahasyam raksh*, to keep a secret), hold, maintain, tend, (*paśūn raksh*, to tend cattle); to govern, rule over, (*kshitiṃ* or *vasudhām raksh*, to govern the earth); to spare, save; to protect or save from (with abl.), to take care, beware of, be on one's guard against; to take refuge or shelter (A.): Caus. *rakshayati*, *-yitum*, Aor. *ararakshat*, to guard, watch, protect: Desid. *rīraksishati*, to wish to guard, intend to protect from (with abl.): Intens. *rāraksishyate*, *rārāshī*, to protect very carefully; [cf. probably Gr. *ἀρκε-ω*, *ἀρκεο-σ*, *ἀλκῆρ*, *ἀλακῆρ*, *ἀλκῆ*, *ἀλέξω*; Lat. *arc-e-o*, *arx*; Goth. *ga-rehsns*.]

2. *raksh*, *f*, *f*, guarding, watching, protecting, tending, &c. (at the end of a comp., cf. *go-raksh*).

Raksha, *as*, *i*, m. f. a guard, guardian, protector, keeper; protecting, preserving, watching, keeping, &c. (often at the end of a comp., cf. *go-r°*); (*ā*), f. the act of protecting or guarding, protection, care, preservation, security; a guard, watch; any preservative, any act or right performed for protection or preservation, a sort of bracelet or amulet, any mystical token used as a charm; a tutelary divinity [cf. *mahā-r°*]; ashes (used as a preservative); (*ā* or *ī*), f. a piece of thread or silk bound round the wrist on particular occasions (especially on the full moon of Śrāvapa, either as an amulet and preservative against misfortune, or as a symbol of mutual dependence, or as a mark of respect; among the Rājputs it is sometimes sent by a lady of rank or family to a person of influence whose protection she is desirous of securing and whom she thus adopts, as it were, as a male relative or brother). — *Raksha-pāla* or *raksha-pālaka*, *as*, m. a protector, guard. — *Raksha-sha-gavati*, f. = *prajñā-pāramitā*. — *Rakshā-karaṇ-*

daka, *am*, n. an amulet in the shape of a small basket. — *Rakshā-griha*, *am*, n. 'watch-room,' a lying-in chamber, room appropriated to a lying-in woman. — *Rakshādhihikṛita* (*°shā-adh*), *as*, *ā*, *am*, entrusted with the protection or superintendence (of a country, &c.), placed over the government; (*as*), n. a superintendent or governor (of a province), magistrate, superintendent of police. — *Rakshādhi-pati* (*°shā-adh*) or *rakshā-pati*, *is*, m. one placed over for protection, a superintendent of police.

— *Rakshā-pattra*, *as*, m. a kind of birch tree (= *bhūrj*). — *Rakshā-purusha*, *as*, m. a watchman, guard, protector. — *Rakshāpekshaka* (*°shā-ap*), *as*, m. a doorkeeper, porter; a guard of the women's apartments; a catamite; an actor, mime. — *Rakshā-pradīpa*, *as*, m. a light kept burning for protection (against evil spirits, &c.). — *Rakshā-bhū-shaṇa*, *am*, n. an ornament or amulet worn for protection (against evil spirits, &c.). — *Rakshābhayadhikṛita* (*°shā-abh*), *as*, *ā*, *am*, and *as*, m. = *rakshādhihikṛita*.

— *Rakshā-margala*, *am*, n. a ceremony performed for protection (against evil spirits, &c.). — *Rakshā-maṇi*, *is*, m. a jewel worn as a preservative (against evil spirits, &c.). — *Rakshā-malla*, *as*, m., N. of a king. — *Rakshā-mahashadhi*, *is*, f. a sovereign remedy serving as a preservative (against evil spirits, &c.). — *Rakshā-ratna*, *am*, n. = *rakshā-maṇi*. — *Rakshā-ratna-pradīpa*, *as*, m. a lamp shining or brilliant with gems used as a preservative (against evil spirits, &c.; cf. *ratna-pradīpa*). — *Rakshā-ratham* (*°shā-ar*), ind. for the sake of guarding, for guarding. — *Rakshā-vat*, *ān*, *atī*, *at*, having or enjoying protection, protected, guarded. — *Rakshā-sar-shapa*, *as*, m. mustard as a preservative (against evil spirits).

Rakshaka, *as*, *ikā*, *am*, who or what protects or guards or tends [cf. *go-r°*]; guarding, protecting; (*as*), m. a guardian, protector; a guard, watch; (*ikā*), f. a female guardian or protector; an amulet, charm, anything worn as a preservative (= *rakshā*). — *Rakshakāmbā* (*°ka-am*), f., N. of the wife of Rāmānuja.

Rakshaṇa, *as*, m. a protector, defender, guardian; N. of Vishṇu; (*ā*), f. the act of protecting or guarding, watching over, protection; (*ī*), f. a rein, bridle; (*am*), n. the act of guarding, watching, protecting, tending, caring for, preserving, protection, (*paśū-nām rakshaṇam*, the tending of cattle); a ceremony performed for protection or preservation. — *Raksha-nārtham* (*°na-ar*), ind. for the sake of guarding or protecting. — *Rakshaṇopāya* (*°ṇa-up*), *as*, m. a means of safety.

Rakshanāraka or *rakshapāraka*, *as*, m. (probably connected with rt. 1. *raksh*), morbid retention of urine.

Rakshanī, *is*, f. a species of plant (= *trāyamāṇā*).
Rakshanīya, *as*, *ā*, *am*, to be guarded or preserved, to be protected; to be watched or guarded against, defensible.

Rakshat, *an*, *antī*, *at*, guarding, protecting, preserving.

Rakshamāṇa, *as*, *ā*, *am*, protecting, guarding, being on one's guard, watching against.

1. *rakshas*, *ās*, *ās*, *as* (for 2. see col. 2), protecting (at the end of a comp., e.g. *pathi-r°*, q. v.)

Rakshā, f. guard, protection, &c.; see *raksha*, col. 1; (for *rakshā* = *rākshā*, lac. see *rākshā*.)

Rakshī, *is*, *is*, *i*, Ved. guarding, protecting (at the end of a comp., e.g. *pathi-r°*, *paśu-r°*).

Rakshika, *as*, m. (fr. *rakshā*), a guard, protector, policeman. — *Rakshika-purusha*, *as*, m. a watchman, policeman.

Rakshita, *as*, *ā*, *am*, guarded, protected, taken care of, preserved, maintained, kept; (*as*), m., N. of a teacher of medicine; of a grammarian; (*ā*), f., N. of an Apsaras. — *Rakshita-vat*, *ān*, *atī*, *at*, containing the idea of *raksh* or 'protecting, &c.'

Rakshitaka in *dāra-rakshitaka*, relating to the guarding or protection of wives; (*ikā*), f. a proper N. *Rakshitavya*, *as*, *ā*, *am*, to be guarded, to be

protected or taken care of, to be guarded against or kept off.

Rakshūri, *tā*, *trī*, *trī*, one who guards or protects, a guardian, guard, protector, watch, sentinel.

Rakshin, *i*, *inī*, *i*, a guardian, protector, defender, guard, sentinel; guarding, protecting, protecting from (often at the end of comps., e.g. *amṛita-rakshin*, guarding the nectar; cf. *ripa-r*, *sarva-r*). — *Rakshi-varga*, *as*, m. an assemblage of guards or sentinels, body-guard.

Rakshya, *as*, m. protection (= *trāṇa*).

Rakshya, *as*, *ā*, *am*, to be guarded or protected, to be taken care of; to be watched against; to be concerned about, to be on one's guard against (with abl.). — *Rakshya-tama*, *as*, *ā*, *am*, to be protected most carefully, requiring the greatest watching, most worthy of protection.

Rakshyamāṇa, *as*, *ā*, *am*, being guarded or protected.

Rāraksāṇa, *as*, *ā*, *am*, Ved. excessively protecting.

रक्ष 3. *raksh* (probably a form of rt. *riks* = rts. *riś*, 1. *riś*, q. v. v.), Ved. to hurt, injure, destroy, damage.

2. *rakshas*, *as*, n. hurt, injury, damage (Ved., but according to Sāy. on Rīg-veda VII. 104, 23. *rakshas* = *Rakshasa-jāti*, 'the race of Rakshasas,' and in I. 36, 20. *rakshas* = *balam*, 'strength'); 'the injurer,' (according to some a kind of euphemism fr. rt. 1. *raksh*, like *Eḍuevidēs*); an evil being or demon, an ogre, malignant spirit, a *Rākshasa*, (these beings play an important part in the Hindū religious and mythological system; see their description under *rākshasa*); (*ās*), m., Ved. an evil and malignant being, a nocturnal fiend or *Rākshasa*, (see *rākshasa*). — *Raksha-isa*, *as*, m. 'lord of the Rakshasas,' N. of Rāvaṇa. — *Rakshas-sabha*, *am*, n. an assemblage or multitude of *Rākshasas*. — *Rakshas-tva*, *am*, n. the nature of a *Rākshasa*, demoniacal nature or disposition, fiendishness, malignity, malice. — *Rakshas-pāśa*, *as*, m. a contemptible *Rākshasa*, despicable demon; [cf. *pāśa*]. — *Rakshas-vin*, *i*, *inī*, *i*, Ved. having or attended by *Rākshasas*, demoniacal, evil-disposed, malignant; (Sāy.) powerful, strong (= *bala-vat*). — *Raksho-gaṇa*, *as*, m. a class or company of demons. — *Raksho-gaṇa-bhojana*, *as*, m., N. of a hell where human beings are eaten by *Rākshasas*. — *Raksho-ghna*, *as*, *i*, *am*, driving back or repelling *Rākshasas*, killing or destroying *Rākshasas*; (*as*), m. *Semecarpus Anacardium*; white mustard; (*ī*), f. *Acorus Calamus*; (*am*), n. sour rice-gruel. — *Raksho-janani*, f. 'producing *Rākshasas*,' night. — *Raksho-dhīdevatā*, f. the chief goddess of the *Rākshasas*. — *Raksho-bhāṣh*, *f*, Ved. barking or making a noise like a *Rākshasa*, (see 2. *bhāṣh*). — *Raksho-mukha*, *as*, m. 'Rākshasa-faced,' N. of a man; (*ās*), m. pl. his descendants. — *Raksho-nyū*, *k*, *k*, Ved. associated with *Rākshasas*. — *Raksho-vāha*, *ās*, m. pl., N. of a race. — *Raksho-vikshobhīṇī*, f. 'agitating or exciting the *Rākshasas*,' N. of a goddess. — *Raksho-haṇa*, *as*, *ā*, *am*, = *raksho-han*. — *Rakshohanaka*, containing the word *raksho-haya*. — *Raksho-hatya*, *am*, n., Ved. the killing or destruction of *Rākshasas*. — *Raksho-han*, *hā*, *ghnī*, *ha*, Ved. destroying or killing *Rākshasas*; (*hā*), m., N. of the author of the hymn Rīg-veda X. 162; bdellium.

Rakshasya, *as*, *ā*, *am*, useful for (keeping off) *Rākshasas*, anti-demoniacal.

रख *rakh* or *rankh* (connected with rts. *rikh*, *rinkh*), cl. 1. P. *rakhati*, *rankhati*, &c., to go, move.

रग *rag*, cl. 1. P. *ragati*, *rarāga*, *aragīt*, &c., to doubt, suspect; cl. 10. P. *rāgayati* = rt. *rak*, to taste, &c.

रघ *ragh* (= rt. *rak*), cl. 10. P. *rāghayati*, to taste, relish; to obtain; cl. 1. A. *ranghate*, &c., to go, (see rt. *rangh*); [cf. Lith. *ragauja*.]

रघु *raghu*, *us*, *ghvī*, *u* (fr. rt. *ranh* or *rangh*). Ved. fleet, rapid, rushing, (Sāy. = *śighra-gāmin*); eager; light (= *laghu*), fickle; (*us*), m. a racer, fleet courser (Ved.); N. of an ancient king and ancestor of Rāma, (in the *Raghu-vaṇṣa* he is described as the son of Dilipa and Su-dakṣiṇā, and in III. 21. the name Raghu is said to have been given to him as 'going' to the end of the Śāstras and to the destruction of his enemies; he was the father of Aja, the father of Daśa-ratha, and was therefore great-grandfather of Rāma; but different accounts are given of Rāma's genealogy, and in Rāmāyaṇa II. 110, 28. Raghu is said to be son of Kakutṣtha; in the *Hari-vaṇṣa* two Raghus are mentioned among the ancestors of Rāma); N. of a son of Sākya-muni; of the author of the *Kavi-darpaṇa*; an abbreviation for *Raghu-vaṇṣa*, q. v.; (*avas*), m. pl. the Raghus or descendants of Raghu; [cf. *rāghava*]. — *Raghu-kāra*, *as*, m., N. of Kālidāsa the author of the *Raghu-vaṇṣa*. — *Raghu-ja*, *as*, *ā*, *am*, Ved. produced from a fleet courser or racer. — *Raghu-ṭippanī*, *f*, N. of a commentary on the *Raghu-vaṇṣa*. — *Raghu-tanaya*, *as*, m. son of Raghu, N. of Rāma. — *Raghu-deva*, *as*, m., N. of the author of the *Virudāvalī*; (*i*), *f*, N. of a commentary on the *Tattva-cintāmaṇi* by Raghu-deva. — *Raghu-dru*, *us*, *us*, *u*, Ved. going or running quickly, running like a race-horse. — *Raghu-nandana*, *as*, m. a descendant or son of Raghu, N. of Rāma; N. of an author of several treatises on religion and law. — *Raghu-nātha*, *as*, m., N. of Rāma; of various persons; of the author of the *Rasika-ramaṇa*. — *Raghu-pati*, *is*, m., N. of Rāma; of the father of the lexicographer Jātādhara. — *Raghu-patma-janhas*, *ās*, *ās*, *as*, Ved. light-winged, (Sāy.) having a light-falling foot (= *laghu-patana-samartha-pāda*). — *Raghu-patvan*, *ā*, *arī*, *a*, Ved. lightly flying, going or moving quickly; [cf. Lat. *accipiter* = Sansk. *āśu-patvan*]. — *Raghu-pratinidhi*, *is*, m. image or counterpart of Raghu. — *Raghu-pravara*, *as*, m., N. of Rāma. — *Raghu-manyu*, *us*, *us*, *u*, Ved. having light or little wrath, mild-tempered, (Sāy. = *laghu-krodha*); full of eagerness or zeal. — *Raghu-yāman*, *ā*, *ā*, *a*, Ved. going quickly, moving lightly. — *Raghu-rāma*, *as*, m. a proper N. — *Raghu-vaṇṣa*, *as*, m. the race or family of Raghu; N. of Kālidāsa's celebrated poem in honour of the race of Raghu, (it consists of nineteen chapters or books; cf. *mahā-kāvya*). — *Raghuvaṇṣa-tīlaka*, *as*, m. 'ornament of the race of Raghu,' epithet of Rāma. — *Raghuvaṇṣa-saṁjīvanī*, *f*, N. of Mallinātha's commentary on the *Raghu-vaṇṣa*. — *Raghu-vara*, *as*, m., N. of Rāma. — *Raghu-variant*, *is*, *is*, *i*, Ved. lightly rolling or turning (said of a chariot and of a horse). — *Raghu-vira*, *as*, m., N. of Rāma; of an author (= *Raghu-deva*). — *Raghu-shyad*, *t*, *t*, (*i* e. *raghu* + *syad*), Ved. moving quickly, hasty, speedy, rapid, (Sāy. = *śighra-gumana*, *śighraṇṣyadamāna*). — *Raghu-tama* ('*ghu-ud*'), *as*, m. 'best of the Raghus,' N. of Rāma. — *Raghu-dvaha* ('*ghu-ud*'), *as*, m. 'offspring of Raghu,' N. of Rāma.

Raghūyas, *ān*, *asī*, *as* (compar. of *raghu*), Ved. more rapid or fleet, very swift.

Raghuyat, *an*, *antī*, *at* (Part. fr. an unused Nom. *raghuya*), moving fleetly or rapidly, (Sāy. = *śighraṇṣyad*).

Raghuyā, ind. (fr. *raghu*), Ved. quickly, swiftly, lightly, (Sāy. = *śighra-gāmin*, as if *raghu-yā*).

Raghūyat, *an*, *antī*, *at*, Ved. = *raghuyat* above.

रङ्क *ranka*, *us*, *ū*, *am*, niggardly, mean, indigent, poor, miserable, hungry, (*kanka-ranka*, a hungry or half-starved crane; cf. *jala-r*, *matsya-r*); slow; (*as*), m. a beggar.

रङ्कु *ranku*, *us*, m. a species of deer or antelope; N. of a place. — *Ranku-mālin*, *i*, m., N. of a Vidyā-dhara.

रङ्कु *rankṭri*. See *rakṭri*, p. 828, col. 1.

रङ्कु *rankshu*, N. of a river.

रङ्क *rankh* = rt. *rakh*, q. v.

रङ्ग *rang* (= rt. *ring*), cl. 1. P. *rangati*, &c., to go, move.

रङ्ग *ranga*, *rangin*, &c. See p. 828.

रङ्गोनि *rangoji*, *is*, or *rangoji-bhaṭṭa*, *as*, m., N. of the father of Koṇḍabhaṭṭa and brother of Bhaṭṭoji.

रङ्ग *rangh* [cf. rt. *ranh*], cl. 1. A. *ran-ghate*, *raranghe*, *ranghitum*, to go, hasten, run; cl. 10. P. or Caus. *runghayati*, *-yitum*, to speak; to shine.

Ranghas, *as*, n. = *ranhas*, haste, speed, velocity.

रच *raç*, cl. 10. P. *raçayati*, *raçayām-**āsa*, *raçayitum*, to make, form, fabricate, create, produce; to prepare, get ready, contrive, plan, arrange, dispose; to complete, effect; to compose, write (a book or any literary work); to string together; to adorn, decorate; to place in or on (with loc.), fix on; to direct (the thoughts &c.) towards; Caus. *raçayati*, to cause to make or do (with two acc.); to cause to move, put in motion; [cf. Lat. *locare*, *locus*: Angl. Sax. *logian*, 'to place'; *loh*.]

Raçana, *am*, n. the act of making, forming, formation, creation, arranging, putting in order, managing, directing, preparing; (*ā*, *am*), *f*. n. arrangement, disposition, management, preparation, performance, accomplishment, fabrication; a literary production, work, composition; dressing of the hair; stringing flowers or garlands, the arrangement of troops, array; a creation of the mind, artificial image, (*artha-raçanā*, striving after or accomplishing an object; *giti-raçanā*, a musical or vocal composition; *nivāsa-raçanā*, a building); according to native lexicographers *raçanā* = *pari-spanda* or *pari-syanda*, *prati-yatna*, *granthana*, *gumpha*, *vyūha*, *nivēsa*, *sthiti*; also = *pāsa*, *bhāra*, *paksha*, *uçaya*, 'abundance,' 'quantity,' when compounded with a word meaning 'hair' (e. g. *keśa-raçanā*, abundance of hair); (*ā*), *f*, N. of the wife of Tvashṭri.

Raçayati, *an*, *anti*, *at*, making, forming, composing.

Raçayitṛi, *tā*, *trī*, *tri*, one who makes or composes, a composer, author.

Raçayitvā, ind. having made or formed, having arranged, &c.

Raçitu, *as*, *ā*, *am*, made, formed, fabricated, produced, prepared, made ready, concerted, contrived, planned, arranged, completed, effected, composed, written; strung together; decorated, adorned; fastened, placed in or on (with loc.); directed towards; furnished or equipped with, provided with (with inst. or at the end of a comp.); (*as*), m. a proper N. — *Raçita-tra*, *am*, n. the being composed or written. — *Raçita-dhi*, *is*, *is*, *i*, having the mind directed to (with loc.), intent on. — *Raçita-pankti*, *is*, *is*, *i*, forming a line. — *Raçita-sikhara*, *as*, *ā*, *am*, having the summit adorned. — *Raçitārtha* ('*ar*'), *as*, *ā*, *am*, one who has obtained his object (= *kṛitārtha*).

रज *raj*. See rt. *rañj*.

Raja, *rajaka*, *rajani*, *rajas*, &c. See p. 828, cols. 2, 3.

रजि *raji*, *is*, m., N. of a demon or king subdued by Indra, (according to Sāy., *Ṛig-veda* VI. 26, 6, *raji* means 'a maiden or a kingdom called Raji'; and X. 105, 2, 'heaven and earth' or 'the sun and moon,' but the meaning is obscure); N. of a son of Āyū.

रजिष्ठ *rajishtha*, *as*, *ā*, *am* (superl. of *riju*), Ved. = *rijiṣṭha*, most honest or upright.

Rajiyas, *ān*, *asī*, *as* (compar. of *riju*), Ved. more honest.

रजोक् *raji-kri*, *rajo-gātra*, &c. See p. 829, col. 1.

रज्जु *rajjū*, *us*, *f*. (at the end of a comp. sometimes *us*, m.; in the older language also *rajjā*. Ved. acc. *rajjvam*, gen. *rajjvās* [Manu XI. 168] and *rajjos*; said in *Upādi-s*. I. 16. to be fr. rt. *ṛjij*; according to some, perhaps for original *rajjū*, cf. *sraja*), a rope, cord, siring, line, (at the end of an adj. comp. the fem. may be *rajjukā*); N. of certain sinews or tendons proceeding from the vertebra column (in anatomy); a lock of braided hair, braid (= *veni*); N. of a particular constellation; [cf. Lat. *ligare*, *stringere*; Old Germ. *stricch*, *stric*, *strac* *chian*; Angl. Sax. *streccan*.] — *Rajju-kaṇṭha*, *as*, m., N. of a preceptor. — *Rajju-dāla*, *as*, m., Ved. a species of tree. — *Rajju-dālaka*, *as*, m. a kind of wild-fowl. — *Rajju-pedā*, *f*, a rope basket. — *Rajju-bhāra*, *as*, m., N. of a preceptor. — *Rajju-mātra* *tva*, *am*, n. the condition of being only a rope. — *Rajju-vāla*, *as*, m. = *rajjū-dālaka*, a wild-fowl. — *Rajju-sārada*, *as*, *ā*, *am*, newly drawn up by a rope (said of water; Pāṇini VI. 2, 9). — *Rajju-sarja*, *as*, m., Ved. a rope-maker. — *Rajjuddhṛit* ('*ju-ud*'), *as*, *ā*, *um*, drawn up by means of a rope. — *Rajju-avalambin*, *i*, *inī*, *i*, hanging by a string. — *Rajjavya*, *am*, n., Ved. material for a rope.

रञ्च *rañch*. See *ni-rañchana*.

रञ्ज *rañj* or *raj*, cl. 1. 4. P. A. *rajati* -*te* (ep. also *rañjati*), *rajjati*, -*te*, *ra* *rañja* (3rd pl. *rajarajatus* or *rajanajatus*), *rañjati* *rankshyati*, -*te*, *arāṅkshī*, *arankta*, *rajjāt* *rankshīṣṭa*, *ranktum*, to be dyed or coloured, to redden, grow red, glow; to dye, tinge, colour; to be affected or moved, to have the passions or feeling roused, to be excited; to be pleased or delighted with (with inst.); to attach one's self to, be attached or devoted to, (perhaps in this sense connected with *rt. lag*); fall in love with, be enamoured of (usually with loc.); to go, (in this sense cl. 1. P. according to Naighaṇṭuka II. 14): Caus. *rañjayati*, -*yate* -*yitum*, to dye, colour, paint, make red, redden, illuminate; to rejoice, gratify, exhilarate, charm; to cause to be attached, to conciliate; (according to Naighaṇṭuka III. 14) = rt. *arç*, to worship, (also *rajjayati*); to hunt, (in this sense only *rajjayati*). Desid. *rirāṅkshati*, -*te*: Intens. *rārājjate*, *rārāṅkṣti*, to be greatly affected or excited; to be intensely attached or devoted; [cf. Gr. *πέζω*, *παρ-εύω*, *πηγ-εύω*, *πέγ-εύω*, *πέγ-μα*, *ρήσσω* *πηγ-ω*, *λέγ-ων*: probably Angl. Sax. *ge-regnian* 'to colour'.]

Rakta, *as*, *ā*, *am*, coloured, dyed, painted, tinged stained; reddened, red, crimson, of a red colour; nasalized (said of a vowel, cf. *ranga*); affected by passion excited, incited, impassioned, passionately fond of attached, affected with love or interest towards; loving, dear, beloved; lovely, pleasant, agreeable, sweet charming; fond of play, engaging in pastime, sporting; (*as*), m. red colour; safflower; Baringtonia. Acutangula; epithet of Siva; (*ā*), *f*. lac (= *tākshā*) Abrus Precatorius; Bengal madder, Rubia Munjista = *ushtra-kāṇḍi*; N. of one of the seven tongues of fire; the female personification of a particular musical mode; (*am*), n. blood; copper; saffron the fruit of the Flacourtia Cataphracta; vermilion cinnabar; = *padmaka*; [cf. Gr. *ρῶδον*; Hib. *rot*.] — *Rakta-kargu*, *us*, m. Panicum Italicum. — *Rakta-kaṇṭha*, *as*, m. a species of Celastrus. — *Rakta-kaṇṭha*, *as*, *i*, *am*, or *rakta-kaṇṭhin*, *i*, *inī*, *i*, sweet-voiced, having an impassioned voice or note (*as*), m. = *kokila*, the Indian cuckoo. — *Rakta-kaṇṭha-khaga*, *as*, m. a sweet-voiced bird. — *Rakta-kadamba*, *as*, m. a red-flowering Kadamba. — *Rakta-kadalī*, *f*, a species of Musa or plantain. — *Rakta-kanda*, *as*, m. coral; N. of two bulbous plants (= *raktālu*, *raja-pāṇḍu*). — *Rakta-kandala*, *as*, m. coral. — *Rakta-kamala* or *rakta-kambala*, *am*, n. a red lotus-flower. — *Rakta-karavira* or *rakta-karaviraka*, *as*, m. a red-flowering Oleander.

Nerium Odorum Rubro-simplex. — *Rakta-kāncana*, as, m. Bauhinia Variegata. — *Rakta-kāṇḍā*, f. a red-flowering Punarnavā. — *Rakta-kāshtha*, am, n. Cæsalpina Sappan. — *Rakta-kumudā*, am, n. the flower of Nymphaea Rubra, red lotus. — *Rakta-kṛmijā*, f. red lac. — *Rakta-keśara*, as, m. Rottleria Tinctoria; the coral tree. — *Rakta-kairava* or *rakta-kokanada*, am, n. the flower of Nymphaea Rubra, a red lotus-flower. — *Rakta-kośatakā*, f. a species of plant (= *mahā-jālī*). — *Rakta-khadira*, as, m. a red-flowering Khadira. — *Rakta-khādava*, as, m. a species of foreign date. — *Rakta-gaulhaka*, am, n. myrrh. — *Rakta-garbha*, f. Lawsonia Alba. — *Rakta-gulma*, as, m. a particular form of the disease called *gulma*. — *Rakta-gulminī*, f. a female suffering from the above-mentioned disease. — *Rakta-gairika*, am, n. a kind of ochre. — *Rakta-granthi*, ts, m. a kind of Mimosa. — *Rakta-griva*, as, m. 'red-necked,' a kind of pigeon; a Rākshasa. — *Rakta-jhna*, as, ī, am, blood-destroying, corrupting the blood; (as), m. Andersonia Rohitaka; (ī), f. a kind of Dūrva grass. — *Rakta-čandana*, am, n. red sandal; Cæsalpina Sappan; saffron. — *Rakta-čitra*, as, m. a species of shrub. — *Rakta-čillikā*, f. a kind of Chenopodium. — *Rakta-čūrya*, am, n. vermilion. — *Rakta-čhardi*, is, f. vomiting or pitting blood. — *Rakta-ja*, as, ā, am, produced from blood. — *Rakta-jantuka*, as, m. a kind of worm, an earth-worm. — *Rakta-jihva*, as, ā, am, red-tongued; (as), m. a lion. — *Rakta-tara*, as, ā, m, more red; more attached, very attached; (am), n. = *rakta-gairika*. — *Rakta-tā*, f. redness; the nature of blood; the being affected by passion. — *Rakta-tuṇḍa*, as, m. 'red-beaked,' a parrot. — *Rakta-tuṇḍaka*, as, m. a kind of worm. — *Rakta-triṇā*, f. a species of grass (= *go-mātrikā*). — *Rakta-tejas*, as, n. flesh. — *Rakta-trivṛt*, t, f. a red-flowering Trivṛt. — *Rakta-tra*, am, n. redness; the being affected by passion, affection. — *Rakta-tantikā* or *rakta-dantī*, f. 'red-toothed,' N. of Durgā or Pārvaṭī. — *Rakta-dalā*, f., N. of two plants (= *čivillikā*, *nalikā*). — *Rakta-dūshapa*, as, ī, am, corrupting or vitiating the blood. — *Rakta-dṛis*, k, m. 'red-eyed,' a pigeon. — *Rakta-dhātu*, as, m. red chalk or ornament, earth, ruddle; copper. — *Rakta-nayana*, as, ī, am, red-eyed, having red eyes; (as), m. a kind of partridge, Perdix Rufa. — *Rakta-nāḍī*, f. a fistulous ulcer on the gum caused by a bad state of the blood. — *Rakta-nāla* = *jīvanī*, a kind of lotus. — *Rakta-nāsika*, as, m. 'red-eaked,' an owl. — *Rakta-netra*, as, ā or ī, am, red-eyed. — *Raktanetra-tā*, f. or *raktanetra-tra*, m, n. the state of having red or blood-shot eyes. — *Rakta-pa*, as, ā, am, blood-drinking, blood-sucking; (as), m. a Rākshasa; (ā), f. a blood-sucker, leech; a Dākiṇī or female fiend. — *Rakta-paksha*, as, m. 'red-winged,' epithet of Garuda. — *Rakta-paṭa*, as, ā, am, wearing a red cloth or garment; (as), m. a kind of mendicant (= *sāṅkhyā-hikshu*). — *Raktapaṭi-kṛta*, as, m. changed into *rakta-paṭa* mendicant. — *Rakta-patṛā*, f. Boeravia Erecta Rosea. — *Rakta-patṛāṅga*, am, n. a kind of red sandal. — *Rakta-patṛikā*, f., N. of two plants (= *nākulī*, *rakta-punarnavā*). — *Rakta-pādī*, f. a species of plant. — *Rakta-padma*, am, n. a red lotus-flower, large red water-lily. — *Rakta-parna* = *rakta-punarnavā*. — *Rakta-pallava*, as, n. Jonesia Asoka. — *Rakta-pālī*, f. the egg-plant. — *Rakta-pāta*, as, m. bloodshed, spilling of blood. — *Rakta-pātā*, f. a leech. — *Rakta-pāda*, as, ā or am, red-footed; (as), m. a bird with red feet, a parrot; an elephant; a war-chariot; (ī), f. Mimosa Pudica. — *Rakta-pāyin*, ī, inī, ī, blood-drinking; (ī), m. a bug; (inī), f. a blood-sucker, leech. — *Rakta-pārada*, am, as, n. m. cinnabar. — *Rakta-pīṭikā*, f. a red boil or ulcer. — *Rakta-piṇḍa*, as, n. Hibiscus Rosa Sinensis; (am), n. the flower of this plant; a spontaneous discharge of blood from the nose and mouth; a red pimple or boil; a species of climbing plant, Ventilago Madraspatana. — *Rakta-pīṇḍaka*, as, m. = *raktālu*. — *Rakta-pitta*, am, n.

'blood-bile,' a peculiar disturbance of the blood caused by bile, plethora, spontaneous hemorrhages from the mouth, nose, &c. (accompanied with fever, head-ache, vomiting, purging, &c.). — *Raktapittakara*, as, ā or ī, am, causing the above disease. — *Raktapitta-hā*, f. 'removing *rakta-pitta*,' a kind of Dūrva grass. — *Rakta-pittin*, ī, inī, ī, subject to or suffering from *rakta-pitta*. — *Rakta-puṇḍaka*, as, ikā, am, red-tailed; (ikā), f. a kind of lizard. — *Rakta-punarnavā*, f. a red-flowering Punarnavā. — *Rakta-pushpa*, am, n. a red flower; (as, ā, am), red-flowered, bearing red flowers; (as), m., N. of various plants, Bauhinia Variegata Purpurascens; = *kara-vīra*; = *dāḍima*; = *vaka*; = *bandhūka*; = *pun-nāga*; (ā), f. Bombax Heptaphyllum; (ī), f., N. of various plants, Grisea Tomientosa; = *pālali*; = *javā*; = *āvartaki*; = *nāga-dawani*; = *karuṇī*; = *uśhṛta-kāṇḍī*. — *Rakta-pushpaka*, as, m., N. of various plants, = *pālāsa*; = *purpaṭa*; = *sālmali*; (ikā), f. Mimosa Pudica; = *rakta-punarnavā*; = *bhū-pālali*. — *Rakta-pūya*, N. of a hell. — *Rakta-pūraka*, am, n. the dried peel or integument of the mangostan. — *Rakta-pūrṇa*, as, ā, am, full of blood. — *Raktapūrṇa-tra*, am, n. the being full of blood, fullness of blood. — *Raktapaitta* or *rakta-paittika*, adjectives from *rakta-pitta*. — *Rakta-pradara*, as, m., Ved. a flow of blood from the womb. — *Rakta-prameha*, as, m. a disease of the bladder, the passing of blood in the urine. — *Rakta-pravāha*, as, m. a stream of blood. — *Rakta-prasava*, as, m., N. of two plants (= *rakta-karavīra*, *raktāmlāna*). — *Rakta-phala*, as, ā, am, having or bearing red fruit; (as), m. the Indian fig-tree; (ā), f. Momordica Monadelpha; = *svarna-vallī*. — *Rakta-phena-ja*, as, m. a part of the body, (probably) the lungs. — *Rakta-bindu*, *rakta-bija*, &c., see *rakta-vindu*, &c. — *Rakta-bhava*, am, n. 'blood-produced,' flesh. — *Rakta-bhāva*, as, ā, am, being in love, amorous, enamoured. — *Rakta-mañjara*, as, m. Barringtonia Acutangula. — *Rakta-maṇḍala*, as, ā, am, having a red disk (said of the moon); having devoted subjects; (as), m. a species of red-spotted or red-ringed snake; (ā), f. a particular venomous animal; (am), n. a red lotus-flower. — *Rakta-maṇḍalā-tā*, f., Ved. the appearance of red spots on the body caused by a bad state of the blood. — *Rakta-matta*, as, ā, am, drunk or satiated with blood (said of a leech). — *Rakta-matsya*, as, m. a species of red fish. — *Rakta-maya*, as, ī, am, consisting of blood, full of blood, bloody. — *Rakta-mastaka*, as, ā, am, red-headed; (as), m. a species of heron, Ardea Sibirica. — *Rakta-mādrī*, f. a particular disease peculiar to women. — *Rakta-mukha*, as, ā or ī, am, red-faced, having a red mouth; (as), m., N. of an ape. — *Rakta-mūtra-tā*, f. the voiding of blood with urine. — *Rakta-mulaka*, as, m. a kind of mustard. — *Rakta-mūlā*, f. Mimosa Pudica. — *Rakta-meha*, as, m. the voiding of blood with urine. — *Rakta-moksha*, as, m. or *rakta-mokshaṇa*, am, n. blood-letting, bleeding, venesection, &c. — *Rakta-yashṭi*, is, or *rakta-yashṭikā*, f. Rubia Munjista. — *Rakta-yāvanālā*, as, m. = *tvarya-yāvanālā*. — *Rakta-rāji*, is, m. a particular venomous insect; a peculiar disease of the eye. — *Rakta-rāji*, f. a particular venomous insect; cress, Lepidium Sativum. — *Rakta-reṇu*, us, m. vermilion; a bud of Butea Frondosa; Rottleria Tinctoria; a sort of cloth; an angry man. — *Rakta-reṇukā*, f. a bud of Butea Frondosa. — *Rakta-raivataka*, am, n. a species of fruit tree (= *mahā-pārevala*). — *Rakta-raṣṇa*, as, m. a kind of garlic. — *Rakta-locana*, as, ā or ī, am, red-eyed; (as), m. a pigeon. — *Rakta-raṭi* or *rakta-varaṭi*, f. small-pox. — *Rakta-varga*, as, m. lac; N. of various plants, the pomegranate tree; Butea Frondosa; Pentapetes Phoenicea; Rubia Munjista; two kinds of saffron; safflower. — *Rakta-varṇa*, as, m. red colour; the colour of blood; (as, ā, am), red-coloured; (as), m. the cochineal insect, = *indra-gopa*; (am), n. gold. — *Rakta-varḍhana*, as, ī, am, increasing or promoting the formation

of blood; (as), m. Solanum Melongena. — *Rakta-varshabhū*, ūs, f. = *rakta-punarnavā*. — *Rakta-vasana*, as, ā, am, red-clad, clad in red garments, clothed in red; (as), m. a Brāhman in the fourth order or stage of life as a religious mendicant. — *Rakta-vāta*, as, m. a particular disease. — *Rakta-rāḷuka*, am, ā, n. f. vermilion. — *Rakta-vāsas*, ās, ūs, as, or *rakta-vāsin*, ī, inī, ī, wearing red garments, clad in red. — *Rakta-vikāra*, as, m. alteration or deterioration of blood. — *Rakta-vidrādhi*, is, m. a blood-red boil, a boil or ulcer filled with blood. — *Rakta-vindu*, us, m. a red spot forming a flaw in a jewel; a drop of blood. — *Rakta-vija*, as, m. the pomegranate tree; N. of an Asura. — *Rakta-vijakā*, f. a species of plant (= *taradī*). — *Rakta-vriksha*, as, m. a kind of tree. — *Rakta-vṛttā*, f. Nyctanthes Arbor Tristis. — *Rakta-sālī*, is, m. red rice, Oryza Sativa. — *Rakta-sāsana*, am, n. vermilion. — *Rakta-sigru*, us, m. red-flowering Sigru. — *Rakta-sirshaka*, as, m. a kind of heron; Pinus Longifolia; the resin of Pinus Longifolia. — *Rakta-sukra-tā*, f. bloody condition of the semen. — *Rakta-sringika*, am, n. poison, venom. — *Rakta-smāsr*, us, us, u, having a red beard. — *Rakta-smāsr-siroruka*, as, ā, am, having a red beard and hair. — *Rakta-syāna*, as, ā, am, dark-red. — *Rakta-shhivana-tā* or *rakta-shhivī*, f. the spitting of blood. — *Rakta-sankocā*, as, m. safflower. — *Rakta-sankocaka*, am, n. a red lotus-flower. — *Rakta-saijya*, am, n. saffron. — *Rakta-sandānsikā*, f. a blood-sucker, leech. — *Rakta-sandhyaka*, am, n. the flower of Nymphaea Rubra. — *Rakta-saroruka*, am, n. a red lotus-flower. — *Rakta-sarshapa*, as, m. Sinapis Ramosa. — *Rakta-sahā*, f. the red globe-amaranth. — *Rakta-sāra*, as, ā, am, whose essence or predominating quality is blood, of a sanguinary disposition; (as), m. a species of plant, = *amlavetasa*, *rakta-khadira*; (am), n. red sandal; Cæsalpina Sappan. — *Rakta-sūryamaṇi*, is, m. a beautiful red-flowering shrub (Hibiscus Phoeniceus). — *Rakta-sūryāya*, Nom. A. -*sūryāyate*, &c., to represent or be like a red sun. — *Rakta-saṅga-dhika*, am, n. a red lotus-flower. — *Rakta-srag-anulepin*, ī, m. (probably) 'wearing a red garland and being anointed,' epithet of Siva. — *Rakta-sāva*, as, m. a flow of blood, hemorrhage (Ved.); a kind of sour sorrel or dock. — *Rakta-hansā*, f., N. of a Rāgiṇī. — *Rakta-hina*, as, ā, am, bloodless, cold-blooded. — *Raktākāra* ('*ta-āk*'), as, m. 'having a red appearance,' coral. — *Raktākta* ('*ta-āk*'), as, ā, am, dyed red; sprinkled or besmeared with blood; (am), n. red sandal or Cæsalpina Sappan. — *Raktāksha* ('*ta-āk*'), as, ī, am, red-eyed, having red or blood-shot eyes; fearful, dreadful = *krūra*; (as), m. a buffalo; Perdix Rufa; a pigeon; the Indian crane; N. of a sorcerer; (am), n., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktākshi* ('*ta-āk*'), is, or *raktākshin*, ī, m., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktāṅka* ('*ta-an*'), f. m. coral. — *Raktāṅga* ('*ta-an*'), as, m. 'red-bodied,' a species of bird; a bug; a species of plant (= *kāmpilla*, *kampilla*); the planet Mars; the disk of the sun or moon; N. of a serpent-demon; (ā, ī), f. a species of plant, = *jīvanī*; (ī), f. Rubia Munjista; coral; (am), n. coral; saffron; a species of plant (= *kāmpilla*). — *Raktātisāra* or *raktātisāra* ('*ta-at*'), as, m. 'blood-diarrhoea,' dysentery, bloody flux. — *Raktādhara* ('*ta-adh*'), f. a Kinnari. — *Raktādhāra* ('*ta-adh*'), as, m. 'blood-receptacle,' the skin. — *Raktādhimantha* ('*ta-adh*'), as, m. inflammation of the eyes, ophthalmia with discharge of blood. — *Raktānta* ('*ta-an*'), as, ā, am, having red extremities, having the corners (of the eyes) inflamed. — *Raktāpaha* ('*ta-ap*'), am, n. myrrh. — *Raktāpāmārga* ('*ta-ap*'), as, m. red-flowering Apāmārga. — *Raktābha* ('*ta-abh*'), as, ā, am, red-looking, having a red appearance. — *Raktābhishyanda* ('*ta-abh*'), as, m. ophthalmia brought on by the state of the blood, redness of the vessels of the eye with a watery discharge. — *Raktāmishāda* ('*ta-*

āmisha-ada, as, ā, am, eating blood and flesh. — *Raktāmbara* ('ta-am'), am, n. a red garment; (as, ā, am), wearing a red cloth, clad in red garments; (as), m. any vagrant devotee wearing red garments; (ā), f., N. of a goddess. — *Raktāmbara-tva*, am, n. the wearing of red garments (with Buddhist monks). — *Raktāmbara-dhara*, as, ā, am, wearing red garments. — *Raktāmbu-pāra* ('ta-am'), as, m. a stream or flood of blood. — *Raktāmbu-ruha* ('ta-am'), am, n. a red lotus-flower. — *Raktāmbra* ('ta-am'), as, m. a species of plant (= *kośāmbra*). — *Raktāmbra* ('ta-am'), as, ā, am, blood-red, red as blood. — *Raktāmbuda* ('ta-am'), as, m. a bloody tumour. — *Raktāmbra* ('ta-am'), a, n. a particular disease of the eyes. — *Raktāmbra* ('ta-am'), as, n. a form of hemorrhoids. — *Raktāmbu* ('ta-ālu'), us, or *raktāmbu*, as, m. a species of red yam, Dioscorea Purpurea. — *Raktāmbra* ('ta-am'), as, m. 'blood-receptacle,' any viscus containing or secreting blood (as the heart, liver, spleen). — *Raktāmbra* ('ta-am'), as, m. red-flowering *Asoka*. — *Raktāmbra* ('ta-am'), us, m. red sugar-cane. — *Raktāmbra* ('ta-am'), as, m. the red Ricinus or castor-oil plant. — *Raktāmbra* ('ta-am'), us, m. a kind of cucumber (= *indra-vāruṇī*). — *Raktāmbra* ('ta-am'), as, m. a particular disease of the eyes. — *Raktāmbra* ('ta-am'), as, m. Bombox Heptaphyllum; (am), n. a red lotus, the flower of *Nymphæa Rubra*. — *Raktāmbra* ('ta-am'), as, ā, am, being like the colour of *Nymphæa Rubra*, resembling the red lotus. — *Raktāmbra* ('ta-am'), am, n. red chalk, red earth, red ochre or orpiment, indurated ochre or clay iron-stone.

Raktaka, as, ā, am, red; passionately attached to, fond of, enamoured; pleasing, entertaining, amusing; bloody, containing blood; (as), m. a red garment; an amorous or impassioned man; a sporter, player; N. of various plants bearing red flowers, *Pentapetes Phoenicea*; the globe-amaranth; = *raktāmbra*; = *raktāmbra*.

Raktalā, f. = *kāka-tuṇḍī*.

Rakti, is, f. pleasingness, attractiveness, charmingness, loveliness; the being attached, affection, attachment, devotion, loyalty; = *raktikā*, the seed of *Abrus Precatorius*. — *Rakti-mat*, ān, atī, at, possessing charms, charming, lovely, attractive.

Raktikā, f. *Abrus Precatorius*; the seed or grain of this plant used as a weight = $\frac{1}{4}$ or $\frac{1}{2}$ or $\frac{1}{3}$ of a *Māshaka*; (according to some, the seed weighs about $\frac{1}{16}$ of a grain troy, the artificial *Ratti* or *Raktikā* should be double that weight, but in common use it averages nearly $\frac{1}{2}$ grains.)

Raktiman, ā, n. redness, red colour.

Raktī, tā, trī, trī, one who colours or dyes, a colourist, painter, (more correctly *raktī*.)

Raktvā or *raktvā*, ind. having dyed; having attached one's self to.

Ranga, as, m. colour, paint, pigment, dye, hue; the nasal modification or nasalizing of a vowel; a place of public amusement or for dramatic exhibitions, theatre, play-house, amphitheatre, stage, arena, place of public contest, place for athletic exercises or feats, sports, &c.; a place of assembly; an assembly or assemblage of spectators; a field of battle; dancing, singing, acting, diversion, mirth; borax; an extract obtained from *Acacia Catechu*; a proper N.; (am), n. tin (= *vanga*; in this sense also as, m.). — *Ranga-kāra* or *ranga-kāra*, as, m. 'a colour-maker,' painter, colourist. — *Ranga-kāshtha*, am, n. *Cesalpinia Sappan*. — *Ranga-kāshtra*, am, n., N. of a place. — *Ranga-cara*, as, m. 'a stage-goer,' stage-player, actor, player, performer, &c.; a gladiator. — *Ranga-jāva*, am, n. red lead, vermilion. — *Ranga-jivaka*, as, m. 'living by colours,' a painter, an actor, performer. — *Ranga-da*, as, m. borax; an extract from *Acacia Catechu*; a particular white paint (= *sphaṭī*, *drīdha-rangā*). — *Ranga-datta*, (probably) am, n., N. of a drama. — *Ranga-dāyaka*, am, n. a particular kind of earth (= *kankuṣha*). — *Ranga-drīdhā*, f. a sort of white paint (= *drīdha-rangā*). — *Ranga-dvātā*, f. a goddess sup-

posed to preside over sports and diversions, the goddess or genius of pleasure. — *Ranga-dvār*, f. a stage-door, the door or entrance of a theatre. — *Ranga-dvāra*, am, n. a stage-entrance, stage-door; the prologue of a play. — *Ranga-nātha*, as, m., N. of various men; of the author of a commentary on the *Vikramorvaśī* (A. D. 1656); of a commentator on the *Sūrya-siddhānta*. — *Ranga-patākā*, f., N. of a woman. — *Ranga-patī* or *ranga-puṣpī*, f. the indigo plant. — *Ranga-pīṭha*, am, n. a place for dancing. — *Ranga-praveśa*, as, m. entering on the stage, engaging in theatrical performances. — *Ranga-bhūti*, is, f. the night of full moon in the month *Āśvina*. — *Ranga-bhūmi*, is, f. a place for acting, stage, theatre, arena; a battle-field. — *Ranga-mangala*, am, n. a stage-festival, rejoicing or festive ceremony on the stage. — *Ranga-maṇḍapa*, as, am, m. n. a play-house, theatre. — *Ranga-maṇḍala*, am, n. the circuit of an arena or assembly. — *Ranga-madhya*, am, n. the middle of an arena. — *Ranga-malla*, as, m. a proper N.; (i), f. the Indian lute. — *Ranga-māṇika*, am, n. a ruby (= *māṇika*). — *Ranga-mātri*, tā, f. lac or the insect which forms the red dye; a bawd; = *truṭi*. — *Ranga-mātrikā*, f. lac. — *Ranga-rāja*, as, m., N. of a king; of a learned man, (also called *Rangarāja-dikṣita*, &c.). — *Ranga-lāsini*, f. *Nyctanthes Arbor Tristis*. — *Ranga-rati*, f., N. of a woman (who killed her husband *Ranti-deva*). — *Ranga-vallikā* or *ranga-vallī*, f., N. of a kind of plant used at sacrifices. — *Ranga-rastu*, u, n. any colouring substance, paint. — *Ranga-rāta*, a place or arena enclosed for contests, plays, dancing, &c. — *Ranga-vārāṅga* ('ra-am'), f. a kind of dancing girl. — *Ranga-vidyā-dhara*, as, m. a proficient in or teacher of the art of acting. — *Ranga-vija*, am, n. silver. — *Ranga-sālā*, f. a play-house, theatre, dancing-hall, dancing-room. — *Ranga-stha*, as, ā, am, standing in an arena. — *Rangāṅga* ('ga-am'), am, n. the area of an amphitheatre or arena, an arena or place of public contest. — *Rangāṅga* ('ga-am'), f. a particular white substance (= *sphaṭī*). — *Rangājiva* ('ga-ā'), as, m. 'living by colours,' a painter; one who lives by the stage, an actor, performer. — *Rangāri* ('ga-ari'), is, m. a fragrant Oleander. — *Rangavātaraṅga* ('ga-am'), am, n. entering on the stage, engaging in theatrical performances; the profession of an actor. — *Rangavātaraṅga* ('ga-am'), as, or *rangavātaraṅga*, i, m. one who enters the stage or engages in theatrical performances, a stage-player, actor. — *Rangesa* ('ga-isā'), as, m., N. of a king. — *Rangesa* ('ga-is'), f. (probably) N. of the wife of *Rangesa*. — *Rangeshāluka* ('tha-āl'), am, n. a kind of bulbous root or onion, (also *rangeshālū*). — *Rangopajivī* ('ga-up'), i, or *rangopajivya*, as, m. one who lives by the stage, a stage-player, actor.

Rangaya, am, n. (probably) dancing, merry-making, &c.

Rangin, ī, inī, i, colouring, dyeing, painting; passionate, impassioned; attached to, devoted to, finding enjoyment in; acting or exhibiting on a stage, being an actor; (inī), f. *Asparagus Racemosus*.

Raja, as, m. = *rajas*, dust [cf. *nī-ro*]; the pollen of flowers; the menstrual excretion, (in this sense also am, n.); the quality of passion, (see *rajas*); emotion, affection; N. of one of Skanda's attendants; of a king (a son of Vi-raja).

Rajaka, as, m. a washerman (so called from his being occupied in the cleaning or whitening of clothes; the washermen are regarded as a degraded caste of Hindūs); a parrot; N. of a king; (i), f. a washerman's wife, washerwoman; epithet of a woman on the third day of the menses; (ikā), f. a washerwoman.

Rajata, as, ā, am [cf. *rt. 2. arj*], white, whitish, silver-coloured, silvery, (*rajatam hīrayam*, white gold, i. e. silver); silver, made of silver, like silver; (am), n. silver [cf. *arjuna*]; gold; a pearl-ornament or necklace; blood; ivory; N. of a particular mountain (perhaps of Kailāsa); of a particular lake; an

asterism, constellation; [cf. Gr. *ἀργός*, *ἀργός*, *ἀργός*; Lat. *arg-entu-m*; Hib. *airgid*.] — *Rajata-kumbha*, as, m. a silver jar. — *Rajata-kūta*, N. of a peak on the Malaya mountains. — *Rajata-danṣṭra*, as, m., N. of a son of *Vajradhara* (a king of the *Vidyā-dharas*). — *Rajata-dyuti*, is, m., N. of Hanumat. — *Rajata-nābha*, as, m., N. of a particular fabulous being. — *Rajata-nābhi*, is, is, i, having a white navel; (is), m., N. of a descendant of Kuvera. — *Rajata-parvata*, as, m. a silver mountain; N. of a particular mountain. — *Rajata-pātra* or *rajata-bhājana*, am, n. a silver cup, silver vessel of any kind. — *Rajata-prastha*, as, m., N. of Kailāsa. — *Rajata-maya*, as, i, am, made of silver, silver. — *Rajata-nāha*, as, m., N. of a man; (ās), m. pl. his descendants. — *Rajata-tātri* ('ta-ad'), is, m. 'silver-mountain,' N. of Kailāsa.

Rajatākara, N. of a place.

Rajana, as, m., N. of a person with the patronymic Kaupya; a ray, beam; (am), n. colouring, dyeing; safflower.

Rajanaka, as, m. a proper N. (= *rajana*).

Rajani, is, or *rajani*, f. (the latter is the more common; said to be fr. *rt. ranj* in the sense 'to colour,' night; N. of *Durgā*; a species of plant (= *jani*, *jatūka*, *jatū-krit*); *Curcuma Longa*, (all words meaning 'night' appear to be used for this plant); *Curcuma Aromatica*; the indigo plant; N. of a river; [cf. Hib. *reag*, 'night']. — *Rajani-kara*, as, m. 'the night-maker,' the moon. — *Rajani-cara*, as, m. 'night-rover,' a *Rākshasa*; [cf. *rajani-cara*]. — *Rajani-manya*, as, ā, am, passing for or looking like night. — *Rajani-rākshasi*, f. night regarded as a *Rākshasi*. — *Rajani-kara*, as, m. 'the night-maker,' the moon. — *Rajani-gandha*, as, m. *Polyanthes Tuberosa*; (ā), f.; species of plant bearing white flowers. — *Rajani-cara*, as, ā or i, am, wandering in the night moving about by night; (as), m. epithet of the moon; a *Rākshasa*, an evil spirit; a night-watcher a thief. — *Rajani-cara-nātha*, as, m. 'lord or protector of night-wanderers,' epithet of the moon (wrongly read *rajani-caya-nātha*). — *Rajani-jala*, am, n. 'night-dew,' rime, hoar-frost. — *Rajani-dvāda*, am, n. a period of two nights with the intermediate day. — *Rajani-pati*, is, m. 'the lord or husband of night,' the moon. — *Rajani-mukha*, am, n. 'front or beginning of night,' evening, nightfall. — *Rajani-ramaṇa*, as, m. 'the husband of night,' the moon. — *Rajani-hāsa*, f. *Nyctanthes Arbor Tristis*.

Rajanīya, as, ā, am, to be enjoyed, enjoyable, charming.

Rajayātri, f. (fr. the Caus.), Ved. a female painter or colourist.

Rajas, as, n. (said to be fr. *rt. ranj* in the sense 'to colour,' cf. *rt. 2. arj*; according to some the original meaning may have been 'dimness,' cf. *rajanī* and Goth. *riquis*), the sphere of vapour or mist, region of clouds, atmosphere, air, firmament (Ved.; sometimes represented as the expanse of heaven or sky in general); any sphere or world or division of the world (so used in Ved. according to Yaska and Say.; the dual *rajasi* = 'heaven and earth, or perhaps 'the lower and higher atmospheres' immediately above the earth; *trīṇi rajāni* = 'the three worlds' or earth, atmosphere, and sky; sometimes even six such spheres are enumerated); vapour, mist, clouds, rain-water, water (according to Nirukta IV. 19); gloom, gloominess, dimness, darkness; impurity, dirt, dust, powder, speck of dust, any small particle of matter, (*go-rajas*, a speck of dust on a cow's hair; a mote in a sun-beam; *edaka-rajas*, a speck of dust on a sheep's fleece); the dust or pollen of flowers; cultivated or ploughed land (as 'dusty'), arable land, fields; the 'darkening' quality, passion, foulness, impurity; (in philosophy) the second of the three *Guṇas* or qualities, (the three are called *sattva*, goodness, *rajas*, passion, and *tamas*, darkness; cf. *guṇa*: of these *rajas* is sometimes

identified with *tejas*, energy or activity: it is said to predominate in air, and to be active, urgent, and variable; passion, emotion, feeling, affection; the menstrual excretion; tin; (according to Nirukta IV. 19) = *jyotis*, *ahan*; (*ās*), m., N. of a Rishi, son of Vasishtha. — *Raja-udvāsa*, *as*, *ā*, *am*, Ved. one who has put off soiled clothes; [cf. *malodvāsa*.] — *Rajah-pātala*, *am*, n. a coating of dust. — *Rajah-putra*, *as*, m. the son of passion (a term applied to a person when the object is to mark his being of no particular note; cf. *rajas-toka*). — *Rajah-pluta*, *as*, *ā*, *am*, filled with (the quality of) passion. — *Rajah-sāya*, *as*, *ā*, *am*, Ved. silver, made of silver. — *Rajah-suddhi*, *is*, f. a pure or right condition of the menses. — *Rajah-sprish*, *k*, *k*, *t*, touching the dust or the ground, touching the earth. — *Rajas-tamaska*, *as*, *ā*, *am*, being under the influence of the two qualities *rajas* and *tamas*, (see above.) — *Rajas-tamo-maya*, *as*, *i*, *am*, made up or consisting of the qualities *rajas* and *tamas*. — *Rajas-tur*, *ūr*, *ūr*, *ūr*, Ved. hastening through the sky or atmosphere, (Sāy.) dust-scattering = *pāṇsot tvarayitri* or water-scattering (= *udakasya preraka*). — *Rajas-toka*, *as*, *am*, m. n. the child or offspring of passion; avarice, greediness. — *Rajas-vala*, *as*, *ā*, *am*, having water (Ved. = *udaka-val*); covered with dust, dusty; full of the quality *rajas*, full of passion; (*as*), m. a buffalo; (*ā*), f. a menstruating woman, a female during the menses; a marriageable woman. — *Rajas-vin*, *i*, *nī*, *i*, dusty, full of dust or pollen; full of the quality *rajas*. — *Raji-kri*, cl. S. P. -*karoti*, &c., to change or turn into dust. — *Rajeshita* (fr. *raja* for *rajas* + *ishita*), according to Sāy. on Rig-veda VIII. 16, 28. *rajas* = *ushtra* or *gardabha*, *ishita* = *vṛpita*. — *Rajo-gātra*, *as*, m., N. of a son of Vasishtha. — *Rajo-guṇa*, *as*, m. the quality *rajas* or passion, (see under *rajas*.) — *Rajoguṇa-maya*, *is*, *i*, *am*, consisting of or having the quality *rajas*. — *Rajo-grahi*, *is*, *i*, *is*, see Vopadeva XXVI. 48. — *Rajo-darsana*, *am*, n. the (first) appearance of the menstrual excretion. — *Rajo-nimilita*, *as*, *ā*, *am*, blinded by passion or desire. — *Rajo-bandha*, *is*, m. suppression of menstruation. — *Rajo-bala*, *am*, n. darkness, (perhaps more correctly *rajo-vala*.) — *Rajo-megha*, *as*, m. a cloud of dust. — *Rajo-rasa*, *is*, m. darkness. — *Rajo-hara*, *as*, m. 'remover of impurity,' a washerman. — *Rajo-harava-dhārīn* according to Halāyudha II. 189) = *vratin*.

Rajasa (at the end of an adj. comp.) = *rajas* e.g. *a-prāpta-rajasa*, not yet having menstruated; (*as*, *ā*, *am*), obscure, dark, dim, Ved.; (perhaps) dirty, unclean, impure.

Rajasānu, *us*, m. a cloud; soul, heart (= *citta*). — *Rajaska* (at the end of an adj. comp.) = *rajas* n. *nī-r*, *vi-r*, q. v. v.

1. *rajasya*, Nom. P. *rajasyati*, &c., to become dust, to be scattered as dust.

2. *rajasya*, *as*, *ā*, *am*, Ved. having the quality *rajas*; dusty.

Rajita, *as*, *ā*, *am* (for *rañjita*), affected, moved, &c. — *Ranija* in *jala-ranija*, q. v.

Ranjaka, *as*, *ikā*, *am* (fr. the Caus.), = *rañjana*, colouring, dyeing; causing affection or passion, exciting love or pleasure, gladdening, rejoicing, pleasing; (*as*), m. a colourist, dyer, painter; an inciter of affection &c., stimulus; a species of plant (= *campillaka*); biliary humor on which vision depends; (*akhi*), f. a female colourer or dyer; (*am*), n. red sandal; vermilion.

Ranjana, *as*, *i*, *am*, colouring, dyeing, (*keśa-ranjana*, dyeing the hair); exciting passion or love; gratifying, exhilarating, delighting, rejoicing, (*janarajanti*, 'men-rejoicing,' N. of a particular formula); conciliating, befriending; (*as*), m. Saccharum Munja, = *muija*; (*i*), f. the female personification of a particular musical mode; (probably) friendly salutation; N. of various plants, the indigo plant; Nycanthus Arbor Tristis; saffron; a kind of fragrant perfume; (*am*), n. the act of colouring, dyeing; colour, dye; the act of pleasing, delighting, concili-

ating, rejoicing, giving pleasure; nasalizing (in gram.); red sandal-wood. — *Ranjana-dru*, *us*, m. a kind of tree.

Ranjana, *as*, m. a kind of tree.

Ranjaniya, *as*, *ā*, *am*, to be coloured or dyed; to be rejoiced or pleased; anything which may be rejoiced at.

Ranjita, *as*, *ā*, *am*, dyed, coloured, tinted; affected, moved; highly delighted.

Ranjini, f., N. of various plants, the indigo plant; Rubia Munjista; [cf. *rañjani*.]

र *raṭ*, cl. i. P. *raṭati*, *rarāṭa*, &c., to shout, howl, yell, cry, scream, roar, bellow; to call out, proclaim aloud; to shout with joy, applaud: Caus. *raṭayati*, &c., to shout, &c.; to speak [cf. rt. *raṭh*]: Intens. *rarāṭiti*, to scream aloud.

Raṭana, *am*, n. the act of shouting, &c.; cry or shout of applause, approbation.

Raṭanti, f., N. of the fourteenth day in the dark half of the month Māgha.

Raṭita, *as*, *ā*, *am*, screamed, shouted, &c.; (*am*), n. a roar, yell, scream, cry.

रट *raṭṭā*, f., N. of a princess.

र *raṭh* [cf. rt. *raṭ*], cl. i. P. *raṭhati*, &c., to speak; [cf. Old Germ. *redin*, *redinōn*; Old Sax. *rethjōn*, *rethinōn*, 'to speak'; perhaps Goth. *rasda*.]

रड *radḍa*, *as*, m. a proper N.; (*ā*), f., N. of a princess.

रण *raṇ* (thought by some to be developed out of a base *ramṇā*, fr. rt. *ram*), cl. i. P. Ved. also cl. 4. P.) *raṇati* (*raṇyati*), *rarāṇa*, *arāṇit* (Ved. forms *rāraṇa* or in Padapāṭha *rarāṇa*, *raṇishṭan*), *raṇitum*, to rejoice, exult; to take pleasure in (with loc., rarely with acc., Ved.); to delight (Ved.); to sound, ring, rattle, jingle; to shout: Caus. P. A. *raṇayati*, *raṇayate*, *ṇitum*, Aor. *arāraṇat* or *ararāṇat* (Ved. forms *rārāṇat*, *arārāṇus*, *rārāndhi*, *rārāntu*, *rārāṇata*), to cause to rejoice; cause to be pleased, delight; to rejoice or be pleased at, delight in (with loc., Ved.); to make to sound, cause to sound forth; to praise; to go (P.): Desid. *riraṇishati*: Intens. *raṇarāṇate*, *raṇarāṇti*; [cf. Hib. *ran*, 'a squeal, roar'; *ranach*, 'a roaring'.]

Raṇa, *as*, m. joy, delight, gratification, pleasure (Ved.); sound, noise; the quill or bow of a lute; going, motion; (*as*, *am*), m. n. battle, war, combat, fight, conflict. — *Raṇa-karman*, *a*, n. 'war-business,' war, battle, combat, fighting. — *Raṇa-kāmin*, *i*, *ini*, *i*, desirous of war, wishing to fight. — *Raṇa-kāmya*, Nom. P. -*kāmyati*, &c., to wish for battle. — *Raṇa-kārin*, *i*, *ini*, *i*, Ved. causing battle or strife. — *Raṇa-kṛit*, *t*, *t*, *t*, causing joy, gratifying, delighting (Ved.); fighting, a fighter, combatant, warrior. — *Raṇa-kshiti*, *is*, f. or *raṇa-kshetra*, *am*, n. or *raṇa-kshoni*, *is*, f. place of battle, battle-field. — *Raṇa-gochara*, *as*, *ā*, *am*, engaged in war, fighting. — *Raṇa-jaya*, *as*, m. victory in battle. — *Raṇa-jaya*, *as*, m. (*raṇam*, acc. c.), N. of a king. — *Raṇa-tūrya*, *am*, n. a war-drum, military drum. — *Raṇa-dara*, *as*, m. a proper N. — *Raṇa-dundubhi*, *is*, m. a military drum. — *Raṇa-durgādhāraṇa-yantra*, *am*, n., N. of a particular amulet. — *Raṇa-panḍita*, *as*, m. 'skilled in battle,' a warrior. — *Raṇa-pura-svāmin*, *i*, m., N. of a certain statue of Sūrya. — *Raṇa-priya*, *as*, *ā*, *am*, battle-loving, fond of war or battle, warlike; (*as*), m. a falcon; (*am*), n. the fragrant root of Andropogon Muricatus. — *Raṇa-bhata*, *as*, m. a proper N. — *Raṇa-bhū*, *is*, or *raṇa-bhūmi*, *is*, f. a battle-ground, field of battle. — *Raṇa-matta*, *as*, *ā*, *am*, furious in battle; (*as*), m. an elephant. — *Raṇa-mārga-kovidā*, *as*, *ā*, *am*, experienced in the art or ways of war. — *Raṇa-mukha*, *am*, n. the front or van of battle; the van of an army. — *Raṇa-mushṭi*, *is*, m. a species of plant (= *viska-mushṭi*).

— *Raṇa-mūrdhan*, *ā*, m. the front or van of a fight. — *Raṇa-ranka*, *as*, m. the space between the tusks of an elephant. — *Raṇa-ranga*, *as*, n. 'battle-stage,' a place or field of battle. — *Raṇaranga-malla*, *as*, m. = *bhoja-rāja*, q. v. — *Raṇa-raṇa*, *as*, m. 'the buzzer,' a gnat, mosquito; (*am*), n. a longing, anxious desire; regret (for a lost object). — *Raṇa-raṇaka*, *as*, *am*, m. n. anxiety, anxious regret for some beloved object; desire, love; (*as*), m. the god of love. — *Raṇa-lakṣmī*, *is*, f. the fortune of war; the goddess of battle. — *Raṇa-vanya*, *as*, m., N. of a king. — *Raṇa-vādyā*, *am*, n. a military instrument of music, martial music. — *Raṇa-viśarāda*, *as*, *ā*, *am*, skilled in war. — *Raṇa-vṛitti*, *is*, *is*, *i*, having war or battle for a profession. — *Raṇa-sikṣā*, f. the art or science of war. — *Raṇa-sṭras*, *as*, n. the head or front of a battle. — *Raṇa-sūra*, *as*, m. a hero in war, warrior. — *Raṇa-saṃrambha*, *as*, m. the fury of battle. — *Raṇa-saṅkula*, *am*, n. the confusion or noise of battle, a mêlée, mixed or tumultuary combat. — *Raṇa-sajjā*, f. military accoutrement. — *Raṇa-sattra*, *am*, n. war or battle regarded as a sacrifice. — *Raṇa-sahāya*, *as*, m. 'war-helper,' an ally. — *Raṇa-stambha*, *as*, m. 'battle-pillar,' a monument of war or battle, trophy, column; N. of a country (Chitore?). — *Raṇa-sṭhāna*, *am*, n. a battle-place, field of battle. — *Raṇa-svāmin*, *i*, m., N. of a statue of Śiva as lord of battle. — *Raṇagnī* ('*ṇa-ag*'), *is*, m. the fire of battle, battle regarded as fire. — *Raṇāgra* ('*ṇa-ag*'), *am*, n. the head or front of a battle. — *Raṇāṅga* ('*ṇa-an*'), *am*, n. 'war-implement,' weapon of war or battle, any weapon, a sword. — *Raṇāṅgana* ('*ṇa-an*'), *am*, n. a battle-place, field of battle, (also *raṇāṅgaṇa*). — *Raṇājī* ('*ṇa-ājī*'), *is*, m., N. of a Sādhyā. — *Raṇājira* ('*ṇa-aj*'), *am*, n. area or arena for fighting, battle-field. — *Raṇātodya* ('*ṇa-āt*'), *am*, n. a battle-drum, military drum. — *Raṇāditiya* ('*ṇa-ād*'), *as*, m., N. of a king of Kāśmīra; of another person. — *Raṇānta-kṛit* ('*ṇa-an*'), *t*, m. 'making an end of battle,' N. of Vishṇu. — *Raṇāpeta* ('*ṇa-ap*'), *as*, *ā*, *am*, flying away from battle (Kīrāt. XV. 33). — *Raṇābhityoga* ('*ṇa-abh*'), *as*, m. engaging in battle, warlike encounter. — *Raṇārambhā* ('*ṇa-ar*'), f., N. of the wife of Raṇāditya. — *Raṇārambhā-svāmi-deva*, *as*, m., N. of a statue erected by Raṇārambhā. — *Raṇāṅkarana* ('*ṇa-al*'), *as*, m. a heron (= *kanka*). — *Raṇāvani* ('*ṇa-av*'), *is*, f. battle-ground, a field of battle. — *Raṇāsava* ('*ṇa-as*'), *as*, m., N. of 2 king. — *Raṇe-āra*, *as*, *ā* or *i*, *am*, going or moving about in the field of battle (said of Vishṇu). — *Raṇeśa* ('*ṇa-īśa*) or *raṇeśvara* ('*ṇa-īś*'), *as*, m. = *raṇa-svāmin*. — *Raṇe-svaśā*, *as*, m. a cock. — *Raṇaishin* ('*ṇa-es*'), *i*, *ini*, *i*, eager for battle. — *Ranotkaṭa* ('*ṇa-ut*'), *as*, *ā*, *am*, furious or mad in battle; (*as*), m., N. of one of Skanda's attendants; of a Daitya. — *Ranotsāha* ('*ṇa-ut*'), *as*, m. prowess in battle. — *Ranoddāma* ('*ṇa-ud*'), *as*, *ā*, *am*, eager for battle. — *Ranoddeśa* ('*ṇa-ud*'), *as*, m. a field of battle; a part or quarter of a battle.

Raṇaka, *as*, m., N. of a king.

Raṇat, *an*, *anti*, *at*, sounding, rattling; going. — *Ranāt-kāra*, *as*, m. a rattling or clanking sound; any sound; humming (of bees).

Raṇita, *as*, *ā*, *am*, sounded, sounding, rattling; (*am*), n. sound, any ringing or rattling sound.

Raṇitri, *tā*, *tri*, *tri*, Ved. rejoicing in, delighting in, (Sāy. = *ramaṇa-sila*.)

Raṇya, *as*, *ā*, *am*, Ved. agreeable, enjoyable, delightful, pleasant; fit for fighting, warlike; (*am*), n., Ved. joy, pleasure; war, battle. — *Ranya-jit*, *t*, *t*, Ved. conquering in battle, victorious in war. — *Ranya-vāc*, *k*, *k*, *k*, Ved. speaking agreeably.

Raṇva, *as*, *ā*, *am*, Ved. pleasant, delightful, agreeable, lovely; joyous, gay; sounding; to be praised, worthy of praise. — *Raṇva-sandṛis*, *k*, *k*, *k*, Ved. looking lovely, appearing beautiful, (Sāy. = *ramaṇya-darsana*.)

Raṇvan, in Rig-veda V. 44, 10, according to Sāy. = *ramaṇiya*, agreeable, pleasant.

रत्न ratna, as, ā, am (in Upādi-s. I. 113. said to be fr. rt. *ram*), mutilated, maimed, crippled, (incorrect for *vaṇḍa*, q. v.); faithless (in *sākhā-ratna*, q. v.); (as), m. a man who dies without male issue; a barren tree; (ā), f. a term of abuse in addressing women; a slut; a widow, (*bāla-ratnā*, a young widow); Salvinia Cucullata; N. of a species of metre. — *Ratnāśramin* ('*da-ās*'), ī, m. one who loses a wife after the forty-eighth year.

Ratnaka, as, m. a barren tree.

रत्न ranya, *raṇva*, &c. See p. 829, col. 3.

रत्न raṇv (= rts. *ramb*, *riṇv*, *rimb*), cl. I. P. *raṇvati*, to go; (a form *raṇv* for rt. *raṇ* occurs in Taittiriya-s. I. 2, 5, 1, where, according to the commentator, *raṇvatu*=*ramayatu*.)

Ravita, as, ā, am (fr. *raṇv* for rt. *raṇ*), in Rīg-veda II. 3, 6. according to Sāy.=*sādhita*, *sluta*, sounded, praised, or *gacchat*, going.

रत्न rata, *ratī*, &c. See p. 833, cols. 1, 2.

रतन्त्री ratāndhrī, f. a fog, mist.

रतामूक ratāmbuka, e, n. du. the two cavities immediately above the hips.

रतू ratū, ūs, f. (said to be fr. a Sautra rt. *rit*), the river of heaven, the celestial Ganges; a true speech.

रत्न ratna, am, n. (rarely as, m.; according to Upādi-s. III. 14. fr. rt. *ram*), a gift, present (Ved., in this sense perhaps connected with rt. 1. *rā*); property, goods, riches, possessions (Ved.); a jewel, gem, treasure, precious stone, pearl; anything valuable or desirable, (according to Sāy. on Rīg-veda I. 41, 6, &c. *ratnam*=*ramāṇiyam*); any precious thing, anything excellent or best of its kind (e.g. *putra-ratna*, an excellent son; *go-ratnāni*, excellent cows; cf. *pūṃ-r*, *strī-r*); a magnet, loadstone [cf. *maṇi*];=*ratna-havis* (Ved.); (as), m. a proper N. — *Ratna-kandala*, as, m. coral. — *Ratna-kara*, as, m., N. of Kuvera. — *Ratna-karaṇḍaka*, N. of a Buddhist work. — *Ratna-kalaśa*, as, m. a proper N. — *Ratna-kalā*, f., N. of a woman. — *Ratna-kirtti*, īs, m., N. of a Buddha. — *Ratna-kūta*, as, m., N. of a mountain; of a Bodhi-sattva; of an island. — *Ratnakūta-sūtra*, am, n., N. of a Buddhist Sūtra work. — *Ratna-keṭu*, us, m., N. of a Buddha; of a Bodhi-sattva; (said to be a name common to 2000 future Buddhas). — *Ratna-koṭi*, N. of a Samādhi. — *Ratna-kośa* or *ratna-kośha*, as, m. 'repository of jewels'; N. of various works. — *Ratna-kṣetra-kūta-sandarśana*, as, m., N. of a Bodhi-sattva, (also written *ratna-śāṭṭra-kūta-sandarśana*). — *Ratna-khaḍḍa*, as, ā, am, set or studded with gems. — *Ratna-khāni*, īs, f. a jewel-mine, mine for precious stones. — *Ratna-garbha*, as, ā, am, holding precious stones, filled with jewels, containing jewels; (as), m. the sea; N. of Kuvera; of a Bodhi-sattva; of a commentator on the Vishnu-Purāṇa; (ā), f. the earth. — *Ratna-griva-tīrtha*, am, n., N. of a place of pilgrimage. — *Ratna-śandra*, as, m., N. of a god (said to be the guardian deity of a jewel-mine); of a Bodhi-sattva; of a son of Vimbisāra. — *Ratna-śāṇḍamati*, īs, m. a proper N. — *Ratna-śūda*, as, m., N. of a Bodhi-sattva; of a mythical king. — *Ratna-śūda-paripriṣṭhā*, f., N. of a work. — *Ratna-śāṭṭra*, am, n. 'jewel-umbrella,' an umbrella (adorned) with precious stones. — *Ratnaśāṭṭra-kūta-sandarśana*, as, m., N. of a Bodhi-sattva. — *Ratnaśāṭṭrabhūyudgatāva-bhāsa* ('*ra-abh*', '*ta-av*'), as, m., N. of a Buddha. — *Ratna-tejo-bhūyudgatā-rāja*, as, m., N. of a Buddha. — *Ratna-traya*, am, n. (with Jāinas) 'jewel-triad,' three jewels or excellent things (viz. *samyak-darśana*, *samyak-jñāna*, and *samyak-śīlā*). — *Ratnatraya-parikṣā*, f., N. of a treatise on the Vedānta by Apya-dīkṣita. — *Ratna-datta*, as, m., N. of various persons. — *Ratna-darpaṇa*, as, m. 'jewel-mirror,' a looking-glass (ornam-

mented) with jewels; N. of a commentary on the Sarasvatī-kaṇṭhābharapa. — *Ratna-dīpa*, as, m. 'jewel-lamp,' a lamp in which jewels give out light, a gem serving as a light, (such gems are fabled to be in Pātāla). — *Ratna-dīpikā*, f., N. of a work. — *Ratna-druma*, (probably) coral; [cf. *ratna-vriksha*]. — *Ratnadruma-maya*, as, ī, am, made or composed of coral, resembling coral. — *Ratna-dīpa*, 'jewel-island, pearl-island,' N. of a particular island. — *Ratna-dhara*, as, m., N. of the father of Jagad-dhara. — *Ratna-dhā*, ās, ās, am, Ved. getting or possessing wealth, possessed of riches or precious things, (*ratnadhā-tama*, superl. possessing great riches). — *Ratna-dhenu*, us, f. an offering of jewels (properly in the shape of a cow, see *dhenu*). — *Ratna-dheya*, am, n., Ved. the giving away or distribution of wealth, (according to Sāy. also = *dātavyam ratnam*, treasure that ought to be given, and *ramāṇiya-dhanasya dātṛi*, giver of precious wealth). — *Ratna-dhvaṇa*, as, m., N. of a Bodhi-sattva. — *Ratna-nadi*, f. 'jewel-river,' N. of a river. — *Ratna-nābha*, as, m. 'having a jewel on the navel,' N. of Vishnu. — *Ratna-niṣaya*, as, m. a heap or collection of jewels, &c. — *Ratna-nidhi*, īs, m. 'receptacle of pearls, mine of jewels,' epithet of the sea; of Meru; N. of Vishnu; a wagtail (in this sense probably for *ratna-nidhi*). — *Ratna-parikṣā*, f. 'jewel-testing,' N. of a work. — *Ratna-parvata*, as, m. 'jewel-mountain,' a mountain containing jewels; N. of Meru. — *Ratna-pāṇi*, īs, m., N. of a Bodhi-sattva; of a grammarian. — *Ratna-pāla*, as, m., N. of a king. — *Ratna-pura*, am, n., N. of a town. — *Ratna-prakāśa*, as, m., N. of a dictionary. — *Ratna-pradīpa*, as, m. = *ratna-dīpa*. — *Ratna-prabha*, as, m., N. of a particular class of deities; of a king; (ā), f. epithet of the earth; N. of a hell (with Jāinas); of various women; of a Nāgi; of the seventh Lambaka of the Kathā-sarit-sāgara. — *Ratna-bāhu*, us, m. 'jewel-armed,' N. of Vishnu. — *Ratna-bhāj*, k, k, distributing gifts or wealth (Ved.); acquiring or possessing jewels, possessing treasures. — *Ratna-bhūta*, as, ā, am, being a gem or jewel. — *Ratna-maṇjari*, f., N. of a Vidyā-dharī; of a woman in the Hitopadeśa. — *Ratna-mati*, īs, m. a proper N. — *Ratna-maya*, as, ī, am, made or consisting of jewels, abundantly studded with precious stones. — *Ratna-mālā*, f. a jewel necklace, pearl necklace, &c.; N. of various works; of a lexicon; of a Dharma-śāstra; of a work by Śrī-pati (= *jyotiṣa-r*); = *nyāya-ratnamālā*. — *Ratnamālā-vat*, ān, atī, at, having a necklace of jewels or pearls; (atī), f., N. of one of Rādhā's female attendants. — *Ratnamālīkā*, f. (diminutive fr. *ratna-mālā*), a little jewel necklace. — *Ratna-mālīn*, ī, īnī, ī, adorned with a necklace of jewels. — *Ratna-mukuta*, as, m., N. of a Bodhi-sattva. — *Ratna-mukhya*, am, n. 'chief of jewels,' a diamond. — *Ratna-mudrā*, f., N. of a Samādhi. — *Ratna-mudrā-hasta*, as, m., N. of a Bodhi-sattva. — *Ratna-megha-sūtra*, am, n., N. of a Buddhist Sūtra work. — *Ratna-yashī*, īs, m., N. of a Buddha. — *Ratna-yugma-tīrtha*, am, n., N. of a Tīrtha. — *Ratna-rakṣita*, as, m., N. of one of the two translators of the Karaṇḍa-vyūha into Tibetan. — *Ratna-rāj*, ī, m. 'jewel-king,' a ruby. — *Ratna-rājī*, īs, f. a string of pearls. — *Ratna-rāśī*, īs, m. a heap of precious stones, collection of jewels; the sea, ocean. — *Ratna-rekṣā*, f., N. of a princess. — *Ratna-lingeśvara* ('*ga-iś*'), as, m. (with Buddhists) Svayam-bhū in his visible form. — *Ratna-rat*, ān, atī, at, accompanied with gifts (Ved.); possessing wealth or treasure, abounding in precious stones, decorated with jewels; (ān), m., N. of a mountain; (atī), f. the earth; N. of various women. — *Ratna-vardhana*, as, m., N. of a person (who erected a statue of Śiva called after him *ratnavardhana*). — *Ratna-varman*, ā, m., N. of a merchant. — *Ratna-varsha*, as, m., N. of a king of the Yakshas. — *Ratna-varshuka*, am, n., N. of the mythical car Pushpaka (supposed to rain or pour forth jewels; see *pushpaka*). — *Ratna-viśuddha*, as, m., N. of a

world. — *Ratna-vriksha*, (probably) coral. — *Ratna-sālākā*, f. a sprout or sprig of jewels. — *Ratna-sāstra*, am, n., N. of a work by Agastya. — *Ratna-sikhara*, as, m., N. of a Bodhi-sattva. — *Ratna-sikhin*, ī, m., N. of a Buddha. — *Ratna-sekhara*, as, m., N. of the author of the Gupha-sthāna-prakaraṇa. — *Ratna-shaṣṭhī*, f. the sixth day of a particular fortnight. — *Ratna-sangraha*, as, m., N. of a work on law. — *Ratna-saṅghāta*, as, m. a number or collection of jewels. — *Ratnasāṅghāta-maya*, as, ī, am, made or consisting of a number of jewels. — *Ratna-samudgala*, N. of a Samādhi. — *Ratna-sambhava*, as, m., N. of a Dhyāni-buddha; of a Buddha; of a Bodhi-sattva; of the place where the Buddha Saṁketu is to appear. — *Ratna-sāgara*, as, m., N. of a work. — *Ratna-sānu*, us, m., N. of the mountain Meru. — *Ratna-sū*, ūs, ūs, u, producing jewels; (ūs), f. the earth. — *Ratna-sūti*, īs, f. the earth. — *Ratna-sena*, as, m., N. of a king. — *Ratna-svāmin*, N. of a temple founded by Ratna. — *Ratna-havis*, īs, n., Ved. N. of a particular oblation in the Rāja-sūya having reference to whatever may be reckoned among a king's most valuable treasures. — *Ratnākara* ('*na-āk*'), as, m. a jewel-mine; the sea, ocean; N. of a Buddha; of a Bodhi-sattva; of a poet; of the author of the Vrata-kalpa-druma; of various other persons; of a horse descended from Uccaiṣ-śravas; of various works; of a Dharma-śāstra; of a work on music; of a work on rhetoric; of a town, (in this sense probably am, n.). — *Ratnākara-nighaṇṭa*, as, m., N. of a dictionary. — *Ratnānka* ('*na-an*'), as, m., N. of Vishnu's car. — *Ratnāṅgurīyaka* ('*na-an*'), am, n. a finger-ring (set) with precious stones, (also written *ratnāṅguliya*). — *Ratnādhyā* ('*na-ādhyā*'), as, ā, am, abounding in jewels. — *Ratnādevī*, f., N. of a princess. — *Ratnādri* ('*na-ad*'), īs, m., N. of a mythical mountain. — *Ratnādhipati* ('*na-adh*'), īs, m. a superintendent of treasures or valuables; N. of a king. — *Ratna-pura*, am, n., N. of a town. — *Ratnābharaṇa* ('*na-abh*'), am, n. an ornament made of jewels. — *Ratnārēś* ('*na-ar*'), īs, m., N. of a Buddha. — *Ratnāloka* ('*na-al*'), as, m. the lustre or brilliance of a gem. — *Ratnāvatī*, f., N. of a town. — *Ratnāvabhāsa* ('*na-av*'), as, m., N. of a Kalpa. — *Ratnāvalī* ('*na-av*'), f. a string of pearls, row of jewels, pearl necklace; N. of a particular rhetorical figure; of various women; of a celebrated comedy by Harsha-deva; of a Tantra work; of various other works. — *Ratnāvalī-mibandha*, as, m., N. of a work. — *Ratnāsana* ('*na-ās*'), am, n. a throne ornamented with jewels. — *Ratnendra* ('*na-in*'), as, m. 'jewel-chief,' a very precious jewel. — *Ratneśvara* ('*na-iś*'), as, m., N. of various persons; (am), n., N. of a Linga. — *Ratnottamā* ('*na-ul*'), f., N. of a Tantra deity. — *Ratnodbhava* ('*na-ul*'), as, m., N. of a Buddhist saint. — *Ratnolka* ('*na-ul*'), f., N. of a Tantra deity.

Ratnaka, as, m. a proper N.

Ratnin, ī, īnī, ī, Ved. having gifts, receiving presents or offerings, possessing treasures, having precious things, (Sāy.=*ramāṇiya-dhana-rat* or *ramāṇiya-phala-rat*, having valuable riches or rewards); epithet of certain persons in whose dwelling the Ratna-havis (q. v.) is offered by a king.

रत्नि ratni, īs, m. f. (a corrupted form of *aratni*), the elbow; a measure of length (= the distance from the elbow to the end of the closed fist; cubit); (īs), m. the closed fist. — *Ratni-prishṭhaka* am, n. the elbow.

रत्न raty-anga. See under *ratī*, p. 833

रथ ratha, as, m. (according to some fr. rt. 4. *ri*, according to Upādi-s. II. 2. fr. rt. *ram* according to Nirukta IX. 11. fr. rt. *raṇh*), a two-wheeled vehicle, carriage, car, chariot, war-chariot, a vehicle or equipage in general, (applied also to the vehicles of the gods; in Ved. applied sometimes to the driver as well as the vehicle, but according to Sāy. on Rīg-veda V. 63, 7. *ratha*=*raṇhāṇa-ṣṭa*

bhāva, of a swift nature, going swiftly); a warrior, hero, champion; the body; the foot; a limb, member, part; Calamus Rotang; Dalbergia Ougeiensis; = *paurusha*; pleasure, delight, desire [cf. *mano-ratha*, *ratha-jit*] (i), f. a small carriage; [cf. probably Gr. *ῥέθος*; Lat. *rota*; Old Germ. *rad*; Angl. Sax. *rad*, *lith*; Goth. *lithus*; Lith. *ratas*; Hib. *roth*]. — *Ratha-kaṭyā* or *ratha-kaṭyā*, f. a quantity of chariots, assemblage of cars. — *Ratha-kāra*, as, m. = *ratha-kāra* below. — *Ratha-kal-paka*, as, m. an officer who has charge of a king's chariots, the arranger or superintendent of a great man's equipages. — *Ratha-kāmya*, Nom. P. *-kāmyati*, &c., to long for a chariot, wish to be yoked (said of a horse, &c.). — *Ratha-kāya*, am, n. the whole body or collection of chariots (constituting one division of an army). — *Ratha-kāra* or *ratha-kā-raka*, as, m. a chariot-maker, coach-builder, wheelwright, carpenter (regarded as the son of a Māhishya by a Karañi). — *Rathakāra-tva*, am, n. the trade or business of a carriage-builder. — *Ratha-kutumbika*, as, or *ratha-kutumbin*, i, m. a carriage-driver, charioteer, coachman. — *Ratha-kūbara*, as, am, m. n. a chariot-shaft, pole of a carriage. — *Ratha-krit*, t, m. a carriage or chariot-maker, wheelwright (regarded as the son of a Māhishya by a Karañi). N. of a Yaksha. — *Ratha-ktu*, us, m. the flag or banner of a chariot. — *Ratha-kṛānta*, as, m., N. of a particular time (in music). — *Ratha-kṛita*, as, ā, am, Ved. purchased for the price of a chariot. — *Ratha-kshaya*, as, ā, am, Ved. abiding or remaining in a chariot. — *Ratha-kshobha*, as, m. the shaking about of a chariot. — *Ratha-gaṇaka*, as, m. 'car-numberer,' (probably) an officer who numbers or counts a great man's chariots. — *Ratha-garbha*, as, m. 'an embryo-carriage,' i.e. a litter, sedan-chair, palanquin. — *Ratha-gupti*, is, f. 'car-preserved,' a fence of wood or iron protecting a war-chariot from collisions, &c. — *Ratha-grīsa*, as, m., Ved. a clever or skilful charioteer. — *Ratha-go-mana*, am, n. = *ratha-gupti*. — *Ratha-granthi*, is, m. the knot or fastening of a chariot. — *Ratha-gho-sha*, as, m. the sound or rattling noise of a chariot. — *Ratha-śakra*, am, n. a chariot-wheel. — *Ratha-śakra-śīt*, t, t, t, Ved. arranged in the form of a chariot-wheel. — *Ratha-śarāṇa*, as, m. 'chariot-foot,' a chariot-wheel; the ruddy goose. — *Ratha-śaryā*, f. chariot-course, chariot-exercise, chariot-race, travelling or going by carriage, (frequently in pl.) — *Ratha-śarshapa*, Ved. a particular part of a chariot, the middle part where people sit, (according to Śāy. on Rīg-veda VIII. 5, 19. *ratha-śarshape* = *rathasya drashṭavye madhye deśe*). — *Ratha-śītrā*, f, N. of a river. — *Ratha-janghā*, f. a particular part of a carriage, the hinder part. — *Ratha-jit*, t, t, t, Ved. conquering chariots, obtaining chariots by conquest; gaining desire, winning affection, (see *ratha*). — *Ratha-jūti*, is, is, i, Ved. rushing along in a chariot; (is), m. (perhaps) a proper N. — *Ratha-jñāna*, am, n. knowledge of chariots, skill in driving. — *Ratha-jñānin*, i, inī, i, skilled in managing a chariot, skilful in driving a carriage. — *Ratha-jvara*, as, m. a crow. — *Ratha-tur*, ūr, ūr, ūr, Ved. urging a chariot, drawing a carriage. (Śāy. Rīg-veda I. 88, 2 = *rathasya-pre-rayitri*). — *Ratha-dāru*, u, n. wood suitable for carriage building. — *Ratha-dru*, us, or *ratha-dru-ma*, as, m. Dalbergia Ougeiensis. — *Ratha-dhur*, ūr, f. the pole of a chariot, shaft of a carriage. — *Ratha-dhūr-gata*, as, ā, am, gone or standing upon the fore-part of a chariot. — *Ratha-nābhī*, is, f. the nave of a chariot-wheel. — *Ratha-nirgho-sha* or *ratha-nirhrāda*, as, m. the sound or rattling of a chariot. — *Ratha-nisvana*, as, m. sound of a chariot. — *Ratha-niḍa*, as, m. the seat or inner part of a chariot. — *Ratha-nemi*, is, f. the rim or circumference of a chariot-wheel. — *Rathan-tara*, am, n. (*ratham*, acc. c.), N. of various Sāmans; (as), m. a form of Agni (regarded as a son of Tapsu); (ī), f., N. of a wife of Tapsu. — *Ratha-patha*, as, m. a carriage road. — *Ratha-paryāya*,

as, m. Calamus Rotang. — *Ratha-pāda*, as, m. 'carriage-foot,' a carriage or chariot-wheel. — *Ratha-pungava*, as, m. chief of warriors. — *Ratha-prash-ṭha*, as, m. any one who goes before or leads a chariot. — *Ratha-prā*, ās, ās, am, Ved. (according to Śāy.) = *rathasya pūrajyūti*, filling a chariot (with riches, said of Vāyu); (ās), f., N. of a river. — *Ratha-protā*, as, ā, am, Ved. fixed or fastened in a car. — *Ratha-proshṭha*, as, m. a proper N. — *Ratha-pṣā*, ās, f., N. of a river. — *Ratha-ban-dha*, as, m. 'carriage-fastening,' the fastenings or harness of a chariot. — *Ratha-maṇḍala*, as, am, n. a number of chariots. — *Ratha-madhya-sṭha*, as, ā, am, standing in the centre of a car. — *Ratha-mahotsava*, as, m. a great car-festival, the solemn procession of an idol on a car. — *Ratha-mukha*, am, n. the front or fore-part of a carriage. — *Ratha-yātrā*, f. 'car-procession,' the festive procession of an idol on a car (especially the procession of the car of Jagan-nātha). — *Ratha-yānta*, am, n. the going by carriage or in a chariot. — *Ratha-yāvan*, ā, ā, ā, Ved. going by carriage or in a chariot. — *Ratha-yuga*, as, m. a chariot yoke. — *Ratha-yuj*, k, k, k, yoking carriages, harnessed to chariots (Ved.); (k), m. a charioteer. — *Ratha-yuddha*, am, n. a chariot fight, a battle (between combatants mounted) on chariots. — *Ratha-yūtha*, as, am, m. n. a quantity or number of chariots. — *Ratha-yo-jaka*, as, m. the yoker or harnesser of a chariot. — *Ratha-yodha*, as, m. one who fights from a chariot. — *Ratha-rāja*, as, m. 'chariot-king,' N. of an ancestor of Śākya-muni. — *Ratha-vaṣṭa*, as, m. a number of carriages. — *Ratha-vat*, ān, ati, at, having or possessing carriages, accompanied with chariots; containing the word *ratha*. — *Ratha-vara*, as, m. an excellent chariot; excellent warrior. — *Ratha-vartman*, a, n. a carriage-road, highway, street. — *Ratha-vāha*, as, i, am, drawing a carriage or chariot; (as), m. a carriage-horse, a horse yoked in a carriage; a coachman, charioteer. — *Ratha-vā-haka*, as, m. a coachman, charioteer. — *Ratha-vā-hana*, as, m. a proper N.; (am), n. a movable platform or stand on which carriages may be placed. — *Ratha-vijñāna*, as, m. or *ratha-vidyā*, f. skill in managing chariots, the art of driving cars. — *Ratha-vimochana*, am, n. the unyoking of a chariot. — *Ratha-vimochaniya*, as, ā, am, relating to the unyoking of chariots. — *Ratha-viti*, is, m., Ved. a proper N. — *Ratha-vithi*, f. a carriage way, high-road, street. — *Ratha-vega*, as, m. the speed or velocity of a chariot. — *Ratha-vraja* or *ratha-vrāta*, as, m. = *ratha-vaṣṭa*. — *Ratha-sakti*, is, f. the staff which supports the banner of a war-chariot. — *Ratha-sālā*, f. a coach-house, carriage-shed. — *Ratha-sikshā*, f. the art of driving a chariot, coachmanship. — *Ratha-sīrasa*, as, or *ratha-sīrsha*, am, n., Ved. = *ratha-mukha*. — *Ratha-sreni*, is, f. a row of carriages, line of chariots. — *Ratha-sanga*, as, m. a hostile encounter of chariots. — *Ratha-sattama*, as, m. a most excellent chariot; the best of warriors. — *Ratha-saptamī*, f., N. of the seventh day in the light half of the month Māgha (so called as the beginning of a Manvantara when a new Sun ascended his car). — *Ratha-sārathi*, is, m. a charioteer, coachman. — *Ratha-sūtra*, am, n. rules or directions about carriage building. — *Ratha-sṭha*, as, ā, am, being on a chariot, mounted on a car; (ā), f., N. of a river. — *Rathas-pati*, is, m. (*rathas* probably a form of the genitive; cf. *vanas-pati*), Ved. the deity presiding over pleasure (or over war-chariots). — *Ratha-sprīṣ*, k, k, k, Ved. touching the chariot. — *Ratha-svana*, as, m. the sound or rattling of chariots; (as, ā, am), Ved. having the sound of a chariot (?), having a sounding chariot; (as), m., N. of a Yaksha. — *Rathāksha* ('*tha-ak*'), as, m. a carriage axle; a measure of length, = 104 Angulas; N. of one of Skanda's attendants. — *Rathāgrya* ('*tha-ag*'), as, m. the best warrior, (sometimes incorrectly written *rathāgra*). — *Rathānga* ('*tha-an*'), am, n. any part of a carriage, (in this sense also as, m.); a carriage-wheel, chariot-wheel; a discus (especially

that of Kṛishṇa or Vishṇu); a potter's wheel or lathe; (as), m. the ruddy goose, Anas Casarca, = *śakra-vāka*; (ī), f. a species of plant, = *ṛiddhi*; (ā), f., see *rathāhvā*. — *Rathānga-tulyāhvayana* ('*ya-āh*'), as, m. 'a bird' having the same name as the wheel of a carriage, i.e. the Anas Casarca or ruddy goose (= *śakra-vāka*). — *Rathānga-nā-maka*, as, or *rathānga-nāman*, ā, or *rathānga-saṁjña*, or *rathānga-sāha*, or *rathāngāhu* ('*ga-āh*'), or *rathāngāhvaya* ('*ga-āh*'), as, m. = *rathānga-tulyāhvayana* above. — *Rathānga-nemi*, is, f. the circumference or felly of a chariot-wheel. — *Rathānga-pāni*, is, m. 'having a wheel, i.e. a discus in hand,' N. of Vishṇu. — *Rathānga-sroni-vimbā*, f. having buttocks like a wheel, i.e. semi-circular. — *Rathānika* ('*tha-an*'), am, n. an array or army of war-chariots. — *Rathāntara* ('*tha-an*'), as, m., N. of a preceptor, (for *rathitara*); N. of a Kalpa. — *Rathābhra* ('*tha-abh*') or *rathābhra-pushpa*, as, m. Calamus Rotang. — *Rathā-rathī*, ind. (fr. *ratha* + *ratha*), carriage to carriage, chariot against chariot, in closest fight; [cf. *nakhā-nakhi*]. — *Rathārūḍha* ('*tha-ār*'), as, ā, am, mounted on a chariot. — *Rathāroha* ('*tha-ār*'), as, ā, am, sitting or mounted on a chariot, one who fights from a chariot; (as), m. the mounting or ascending a chariot, entering a carriage. — *Rathārohin* ('*tha-ār*'), i, inī, i, mounting a car, one who rides on or fights from a chariot. — *Rathārthaka* ('*tha-ar*'), as, m. a small carriage. — *Rathā-vaṭṭa*, as, m. a proper N. — *Rathāvayava* ('*tha-av*'), as, m. any part or portion of a carriage. — *Rathāvarta* ('*tha-āv*'), as, m., N. of a place of pilgrimage. — *Rathāśva* ('*tha-aś*'), as, m. a carriage or chariot-horse; (am), n. a carriage and horse. — *Rathā-sah*, au, m. du., Ved. able or fit to draw a chariot (said of the two horses of Vāyu). — *Rathāhar* ('*tha-ah*') or *rathāhna* ('*tha-ah*') or *rathāhnyā*, am, n., Ved. a day by carriage or chariot, a day's journey by carriage. — *Rathāhvā* ('*tha-āh*'), f, N. of a river, (also read *rathānkā*, *rathāngā*). — *Rathe-śitra*, as, ā, am, Ved. variegated or glittering on a chariot. — *Rathesa* ('*tha-iśa*'), as, m. the owner or master of a carriage, a warrior or combatant fighting from a chariot; (ā), f. the pole of a carriage, (for the next). — *Ratheshā* ('*tha-iśhā*'), f. the pole or shaft of a carriage, chariot-pole. — *Ratheshu* ('*tha-iśhu*'), us, m., N. of a kind of arrow. — *Ratheshṭhā*, ās, ās, am, Ved. standing on a car or chariot, moving or going by carriage, a warrior or combatant fighting from a chariot; [cf. Zend *rathestā*]. — *Rathodha* ('*tha-ūḍha*) or *ratholha*, as, ā, am, Ved. carried on a chariot or carriage. — *Rathottama* ('*tha-ut*'), as, m. an excellent chariot or carriage. — *Rathotsava* ('*tha-ut*'), as, m. the car-festival, a solemn procession of an idol mounted on a car. — *Rathodhata* ('*tha-ud*'), as, ā, am, Ved. haughty on his car; (ā), f., N. of a kind of metre, four times — — — — —; N. of a work. — *Rathodvaha* ('*tha-ud*') or *rathopastha* ('*tha-up*'), as, m. the seat of a chariot, seat for driving, driving-box (as lower than the main body of the car), the hinder part of a car. — *Rathorasa* ('*tha-ur*'), ās, m. pl., N. of a people. — *Rathoshmā* ('*tha-ush*'), f., N. of a river. — *Rathaughā* ('*tha-ogha*'), as, m. a number of carriages or chariots. — *Rathavijas* ('*tha-oj*'), ās, ās, as, Ved. having the strength of a chariot, as strong as a chariot.

Rathaka, as, m. a particular part of a house.

Rathayā, f., Ved. desire for carriages or chariots.

Rathayu, us, us, u, Ved. desiring or wishing for carriages.

Ratharya, Nom. P. *ratharyati*, &c., Ved. to go or travel by carriage or chariot.

Ratharvī, f., Ved. epithet of a serpent.

Rathasyā, f, N. of a river.

Rathika, as, i, am, going by carriage or chariot, any one who travels or rides in a carriage, the owner of a car or carriage.

Rathita, as, ā, am, equipped or furnished with a chariot.

Rathin, *i*, *inī*, *i*, having or possessing a chariot or carriage, going in a car, travelling or riding in a carriage; consisting of chariots; accustomed to chariots (said of horses, Ved.); belonging to carriages; (*i*), m. an owner of a carriage, lord of chariots; a warrior who fights from a chariot; (*inī*), f. a number of carriages or chariots.

Rathina, *as*, *ā*, *am*, possessing a carriage, riding in a chariot.

Rathira, *as*, *ā*, *am*, possessing a carriage or chariot, going in a carriage; hastening, quick, speedy; (*as*), m. a warrior.

Rathirāya, Nom. P. *rathirāyati*, &c., Ved. to go quickly, hasten; (Sāy.) to possess a chariot.

Rathirāyat, *am*, *anti*, *at*, Ved. hastening; having chariots.

Rathī (a Vedic word formed fr. *ratha*, and used as both adj. and subst.; *rathyam* acc. sing., *rathyas* acc. pl.), one going by chariot, one who is furnished with a chariot or carriage; forming a cart-load, as much as a cart will carry, carried on a waggon, belonging to a chariot; a carriage-driver, coachman, charioteer, a warrior who fights from a chariot; a guide, leader, master, lord. — *Rathī-tama*, *as*, *m*, Ved. chief or best of charioteers, (Sāy.) = *atīśayena rathin* or *atīśayena ranhitrī*. — *Rathī-tara*, *as*, *ā*, *am*, a better or superior charioteer; (*as*), m., N. of a preceptor; (*ās*), m. pl. his descendants.

Rathīkara, *as*, *m*, a proper N.

Rathiya, Nom. P. *rathiyati*, &c., to desire a chariot; to go or travel in a chariot.

Rathiyat, *an*, *anti*, *at*, Ved. desiring a chariot; going in a chariot.

Rathya, *as*, *ā*, *am*, belonging or relating to a carriage or chariot, accustomed to a carriage; delighting in roads (?); (*as*), m. a carriage or chariot-horse, (also *ā*, f.); a part of a chariot; (*ā*), f. a road for carriages, high-road, main road, a place where several roads meet; a number of carriages or chariots, assemblage of cars; (*am*), n., Ved. carriage equipments or harness, chariot trappings, a wheel or any part of a carriage; (perhaps) a chariot-race or contest with chariots; a conveyance, carriage (?). — *Rathya-čuryā*, f. = *ratha-čaryā*, q. v. — *Rathyāvasarpaṇa* ('*yā-av*'), *am*, n. walking down a road. — *Rathyopasarpaṇa* ('*yā-up*'), *am*, n. walking to a road.

रद *rad*, cl. I. P. *radati*, *rarāda*, *raditum*, to scratch, scrape; to split, chop, divide, tear, break, rend; to gnaw; to dig; to open (a road &c., Ved.); to guide, lead, conduct (Ved.); to convey anything to any one, give, dispense (Ved.); [cf. Lat. *rad-o*, *rad-o*, *ros-trum*, perhaps *radius*; probably Goth. *letan*; Angl. Sax. *letan*.]

Rada, *as*, *ā*, *am*, scratching, scraping, splitting, rending, tearing, gnawing; (*as*), m. the act of scratching or gnawing, &c.; a tooth; an elephant's tusk; a symbolical expression for the number thirty-two. — *Rada-čhāda*, *as*, m. 'tooth-covering,' a lip; [cf. *dantu-čhāda*.] — *Rādānkura* ('*da-an*'), *as*, m. the point of a tooth. — *Radā-vasu*, *us*, *us*, *u*, Ved. dispensing wealth.

Rādana, *as*, m. a tooth, tusk; an elephant's tusk; (*am*), n. the act of splitting, tearing, rending, gnawing. — *Rādana-čhāda*, *as*, m. = *rada-čhāda*, a lip. *Rādānikā*, f. a proper N.

Rādānin, *i*, m. 'tusked,' an elephant.

Rudin, *i*, m. 'tusked,' an elephant.

रद्ध *radda*, *as*, m., N. of the eleventh Yoga.

रद्ध *raddha*, *raddhri*. See col. 2.

रद्य *rady*, cl. I. P. *radyati*, &c., to be firm.

रध *radh* or *randh*, cl. 4. P. *radhyati*, *rarandha* (1st pl. *rarandhima* or *redhma*), *randhishyati* or *ratyati*, *aradhat* or *arandhat* (Vedic forms *raradhus*, *radham*, *radhāma*, *randhī*, *randhīs*), Inf. *raddhum*, *radhī-tum*, *randhī-tum*, to become subject to any one (dat.), to be subdued (Ved.); to be destroyed,

perish (Ved.); to be completed or matured [cf. rt. *rādhi*]; to bring into subjection, subdue; to oppress, injure, hurt, torment, kill: Caus. P. *randhaya-ti* (Ved. also A. -te), -*yitum*, Aor. *ararandhat* (Ved. *rīradhat*), to make subject, subdue; to pain, torment, oppress, hurt, injure, destroy, bring to nothing; to cook, prepare food: Desid. *rīradhi-shati* or *rīradhati*: Intens. *rāradyate*, *rāraddhi*, to give into the power of, hand over to; [cf. Lat. *lædo*; Angl. Sax. *rendan*.]

Raddha, *as*, *ā*, *am*, subdued, hurt, injured.

Raddhri, *dhā*, m. one who subdues or oppresses, a subduer, conqueror, oppressor, tormentor.

Radhita, *as*, *ā*, *am*, injured, hurt.

Radhitrī, *tā*, *trī*, *trī*, injurious, hurtful.

Radhra, *as*, *ā*, *am* (said to be fr. rt. *radh*, but in the first sense perhaps fr. a form *radh* = rt. *ridh* or *rādih*, q. v.; cf. Zend *aredra*), Ved. prosperous, happy, rich, wealthy, liberal; worshipping or gaining the favour of the gods; injuring, (Sāy.) = *samridhha* or *rādihaka* or *arādihaka* or *hinsaka*. — *Radhra-čoda* or *radhra-čodana*, *as*, m., Ved. bestowing wealth, assisting or encouraging the prosperous; driver or impeller of enemies, (Sāy.) = *samriddhā-nām preraka* or *hinsakānām čodaka*. — *Radhra-tura*, *as*, *ā*, *am*, Ved. (according to some) = *radhra-čoda* above, (according to Sāy. on Rīg-veda VI. 18, 4. *radhra-turaḥ* is gen. c. of *radhrat*, a subduer, injurer, &c.)

Randhaka, *as*, *ikā*, *am*, subduing, destroying.

Randhana, *as*, *i*, *am*, one who destroys, a destroyer; (*am*), n. the act of destroying or annihilating; the act of cooking, preparation or dressing of food.

Randhanāya, Nom. P. *randhanāyati*, &c., Ved. to make subject, deliver into the power of, (Sāy.) = *vasī-kri*.)

Randhas, *ās*, or *randhasa*, *as*, m., N. of a man belonging to the family of Andhaka.

Randhi, *i*, f. subjection, subjugation (Ved.); the being prepared or cooked; cooking.

Randhita, *as*, *ā*, *am*, subdued; destroyed; cooked, dressed (as food).

Randhishas, *as*, m., Ved. = *hantri*, a destroyer (Vājasaneyi-s. VIII. 55).

रन् I. *ran* = rt. *raṇ*, q. v.

I. *ranti*, *i*, m., Ved. (according to some) a fighter, warrior, (but according to Sāy. *ranti* = *ramamāna*, *ramāna-śīla*, delighting, taking pleasure, as if fr. rt. *ram*, see 2. *ranti* at p. 833, col. 3.)

Rantya, *as*, *ā*, *am*, Ved. (according to some) agreeable, pleasant, (perhaps to be connected with rt. *ram*, but in Rīg-veda X. 29, 3. another reading has *ranhya*.)

रन् 2. *ran* in Rīg-veda I. 120, 7, according to Sāy. = *rātārau* = *dātārau*, 'givers,' as if pres. part. of rt. I. *rā*, the sing. being substituted for the dual.

रन्त्य *rantavya*, *ranti*, *rantri*. See p. 833.

रन्तु *rantu*, *us*, f. a way, road; a river.

रन्त्य *rantya*. See above.

रन्दला *randalā*, f., N. of Sañjñā (wife of the Sun).

रन्ध *randh* = rt. *radh*, q. v.

Randhaka, *randhana*, &c. See above.

रन्ध *randhra*, *am*, n. (rarely also *as*, m.; said to be fr. rt. *radh*, probably connected with rt. *rañ*), a slit, split, opening, fissure, aperture, hole, chasm, vent, cavity, (nine openings are usually reckoned in the human body, viz. two in the nose, eyes, and ears respectively, one in the mouth, urethra, and anus, and there is an imaginary tenth opening in the skull); a symbolical expression for the number nine; N. of a particular part of a horse's head; a defect, fault, flaw, imperfection, weak part, assailable point; N. of the eighth astrological mansion. — *Ran-*

dhra-kaṇṭa, *as*, m. a species of plant (= *jāla-varvuraka*). — *Randhra-prahārin*, *i*, *inī*, *i*, attacking the weak places (of an enemy). — *Randhra-babhrū*, *us*, m. a rat. — *Randhra-vaṇsa*, *as*, m. a hollow bamboo. — *Randhrāgata* ('*ra-āg*'), *am*, n. a disease which attacks the throat of horses. — *Randhrānusārīn* ('*ra-an*') or *randhrānveshin* ('*ra-an*'), *i*, *inī*, *i*, looking out for flaws, picking holes, seeking for weak or assailable points; [cf. *chidrānveshin*.] — *Randhrānveshana* ('*ra-an*'), *am*, n. the act of seeking for weak places, picking holes, searching for flaws. — *Randhrāpekshin* ('*ra-ap*'), *i*, *inī*, *i*, watching for weak or assailable places, spying out holes, looking out for an assailable point.

रप *rap* [cf. rt. *lap*], cl. I. P. *rapati*, *rarāpa*, &c., Ved. to talk (frivolously), chatter; to murmur; to praise, (Sāy. *arapat* = *astaut*): Intens. Ved. *rārapiti*, to make a loud crackling noise.

Rāpya, *as*, *ā*, *am*, to be said or spoken.

रप्स *rapas*, *as*, n. [cf. *repas*], defect, fault, sin; hurt, injury, (Sāy.) = *pāpa*, but Rīg-veda I. 69, 4. *rapāsi* = *bādhakāni rākshasādīni*, disturbing or injurious Rākshasas, &c.)

रप्श *rapś*, a Vedic root, only occurring in the pres. part. below and with the preps. *pra* and *vi*; [cf. *vi-rapś*.]

Rāpsad-ūdhan, *ā*, *ā* or *dhni*, *a*, Ved. having a full or distended udder, (Sāy.) = *mahodhaska*.)

रप्सु *rapsu* (according to Mahī-dhara) = *rūpa*.

Rāpsudā, du., in Rīg-veda VIII. 72, 12 (the meaning is obscure).

रफ *raph* or *ramph*, cl. I. P. *raphati*, *ramphati*, &c., to go [cf. rt. *raph*]; to injure, hurt, kill; [cf. rt. *riph*, *riph*; cf. also Lat. *rep-o*, *serp-o*.]

Raphita, *as*, *ā*, *am*, Ved. injured, hurt.

रभ *rabdhri*. See below.

रभ *rabh* (originally connected with rt. *grabh*, *labh*), cl. I. A. (in poetry also P. *rabhate* (-ti), *rebhe*, *rapsyate*, *arabha*, *rabdhum* to seize, take (Ved.); to take hold of, clasp, embrace to desire vehemently, regret; to act rashly: Pass *rabhyate*, *arabhi*: Caus. *rambhayati*, -*yitum* Aor. *ararambhat*: Desid. *ripsate*: Intens. *rāra bhyate*, *rārambhīti*, *rārabdhī*; [cf. Gr. *ῥάβδω* *λαβδω*: Lat. *rabies*, *robur*: Goth. *arabaihs*, *li ban*: Angl. Sax. *earfedh*, *earfodh*, *leofian*, *līfan* *lybban*, (perhaps also) *a-refian*, 'to bear'; *a-ra-fian* 'to take away': Old Germ. *laba*, *labōn*.]

Rabdhri, *dhā*, *dhri*, *dhri*, seizing, taking hold of beginning [cf. *ā-rabh*]; who or what seizes, &c.

Rabha, *as*, m., N. of an ape (in Rāmāyaṇa IV. 33, 14).

Rabhas, *as*, n. violence, impetuosity, (*rabhasā* with impetuosity, violently), zeal; force, energy power, strength, strengthening food, oblation (Ved. — *Rabhas-vat*, *ān*, *atī*, *at*, Ved. possessing impetuosity, violent, impetuous, zealous. — *Rabho-dā*, *ā*, *as*, *am*, Ved. bestowing strength or force, (Sāy.) = *balasya dātṛi*.)

Rabhasa, *as*, *ā*, *am* (fr. *rabhas* above), impetuous, violent, rapid, fierce, wild; eager; powerful strong, energetic; strengthening, invigorating (Ved.) joyful; (*as*), m. violence, impetuosity, vehement haste, speed, velocity, precipitation, (*rabhasāt* = *rabhasena*, with violence, impetuously, in great haste, quickly); passion, anger, ill temper, rage passionate fondness; joy, pleasure; regret, sorrow N. of a magical incantation recited over weapon of a Dānava; of a king (son of Rāmha); of lexicographer; of a Rākshasa; of an ape (in Rāmāyaṇa IV. 39, 7). — *Rabhasa-pāla*, *as*, m., N. of lexicographer.

Rabhasāna, *as*, *ā*, *am*, Ved. = *rabhasa*, impetuous, violent, rapid.

charming. — *Ramaṇiya-tā*, f. or *ramaṇiya-tva*, am, n. pleasantness, agreeableness, delightfulness, beauty, charm.

2. *ramaṇiya* (fr. *ramaṇi*), Nom. A. *ramaṇiyate*, &c., to represent or take the place of a wife, to be the mistress of any one (gen.).

Ramaṇiyaka, am, n. pleasantness, beauty, (for *rāmaṇiyaka*.)

Ramaṇya, as, ā, am, (probably) = 1. *ramaṇiya*. *Ramatī*, is, f. Ved. a place of pleasant resort; (*is*, *is*, *i*), liking to remain in one place, not straying (Ved., said of a cow); (*is*), m. a lover; paradise, heaven; a crow; time; the god of love, Kāma-deva.

Ramamāna, as, ā, am, playing, sporting, disporting. *Ramayāt*, an, anti, at (fr. the Caus.), causing delight, giving pleasure; enjoying.

Ramya, as, ā, am, to be enjoyed, enjoyable, pleasing, pleasant, delightful, agreeable, beautiful, handsome; (*as*), m. *Michelia Champaka* (= *cam-paka*); = *vaka-vriksha*; N. of a son of Āgnidhra; (*ā*), f. night [cf. *rāmāyā*]; *Hibiscus Mutabilis*; N. of a female personification of a particular musical mode; of a daughter of Meru (wife of Ramya); of a river; (*am*), n. the root of *Trichosanthes Dioca*; semen virile. — *Ramya-grāma*, as, m., N. of a village. — *Ramya-tā*, f. or *ramya-tva*, am, n. pleasantness, enjoyableness, agreeableness, pleasure, beauty. — *Ramya-pushpa*, as, m. *Bombax Heptaphyllum*. — *Ramya-phala*, as, m. a species of plant (= *kāraskara*). — *Ramya-śrī*, is, m., N. of Vishnu. — *Ramya-sūnu*, us, us, u, having pleasant peaks or summits (said of a mountain). — *Ramyākshī* (°yā-ak°), is, m. a proper N.

Ramyaka, as, m. *Melia Sempervirens*; the root of *Trichosanthes Dioca*; N. of a son of Āgnidhra; (*ā*), f., scil. *siddhi*, N. of one of the eight perfecti-ous in the Sāṅkhya system, (in this sense also *am*, n.); (*am*), n., N. of a Varsha called after Āgnidhra's son Ramyaka.

Ramra, as, m., N. of Aruna, the charioteer of the sun [cf. *ramaṇa*]; beauty, splendor.

रमठ *ramattha*, ās, m. pl., N. of a people in the west of India, (also read *ramaṭa*, *rāmattha*); (*am*), n. = *rāmattha*, Asa Foetida. — *Ramattha-dhvani*, is, m. Asa Foetida.

रमितङ्गम *ramitaṅgama*, as, m. a proper N.

रम्फ *ramph*. See rt. *raph*, p. 832.

रम्ब *ramb* [cf. rt. *rambh* below], cl. 1. A. *rambate*, *ramabe*, &c., to sound; to go (cl. 1. P. *rambatī*, cf. rt. *raṇv*); to hang down, hang loosely (= rt. *lamb*).

रम्भ *rambh* [cf. rts. *ramb*, *lambh*], cl. 1. A. *rambhate*, &c., to sound, roar, bellow, low (as cows), &c., make a noise; (for *rambh*, as a form of rt. *rabh*, see rt. *rabh* at p. 832.)

2. *rambha*, as, ā, am (for 1. see p. 833, col. 1), sounding, roaring, lowing, &c.; (*ā*), f. a sounding, roaring; the lowing (of cattle).

Rambhamāna, as, ā, am, sounding, roaring, bellowing, lowing.

रम्य *ramya*, *ramra*, &c. See above.

रय *ray* [cf. rt. *lay*], cl. 1. A. *rayate*, *reye*, &c., *rayitum*, to go.

रय *raya*, as, m. (fr. rt. *rī*), the stream of a river, current; rapid flow, quick motion, velocity, speed, swiftness, (*rayāt* or *rayeṇa*, quickly, immediately, straightway); course [cf. *samvatsara-r*]; impetuosity, vehemence, violence, ardour, zeal, impetuous onset; N. of a son of Purū-ravas; of a king. — *Rayā-prasna-sūtra-siddhānta* or *raya-p*, N. of a work. — *Rayā-vat*, ān, atī, at, possessing a rapid current or course, swift.

Rayishtha, as, ā, am, very swift or fleet, very vehement; (*as*), m., N. of Agni; of Kṛvera; of Brahman; (*am*), n., N. of various Sāmas.

रयक *rayaka*, as, m. = *ravaka*.

रयि *rayi*, is, m. (sometimes also is, f.; fr. rt.

1. *rā*; the following forms occur in the Veda, *rayīm*, *rayibhīs*, *rayiṇām*, *rayyā*, *rayyāi*, *rayyām*; cf. 2. *rai*), Ved. property, goods, possessions, treasure, wealth; stuff, materials; (*rayeṇ* āngirasasya *prastobha*, N. of a Sāman). — *Rayi-da*, as, ā, am, Ved. giving property, a bestower of wealth. — *Rayi-pati*, is, m., Ved. a lord of property or wealth. — *Rayi-mat*, ān, atī, at, Ved. possessing property, well off, rich; containing the word *rayi*. — *Rayi-vidh*, t, t, Ved. obtaining or possessing property or wealth. — *Rayi-vidh*, t, t, Ved. abounding in riches, (Sāy. = *rayyā* or *dhanena vridhā*). — *Rayi-shāc*, k, k, k (i. e. *rayi* + *śāc*), Ved. sharing or possessing property, (Sāy. = *dhana-samavāyin*). — *Rayi-shāh*, t, t, t (i. e. *rayi* + *śāh*), Ved. ruling over property, (Sāy. = *rayiṇām abhībhavitri*). — *Rayi-shthā*, ās, ās, am (i. e. *rayi* + *sthā*) or *rayt-sthāna*, as, ā, am, Ved. being a receptacle of riches, possessing wealth or property.

Rayikva, as, m. = *raikva*, a proper N.

Rayin-tama, as, ā, am (superl. of an unused form *rayin*; cf. Pāṇ. VIII. 2. 17), Ved. possessing much property, very wealthy.

Rayiyat, an, anti, at (pres. part. fr. a Nom. fr. *rayi*), Ved. wishing for property, desiring riches.

Rayishin, ī, īni, ī, Ved. desiring treasures, (apparently an incorrect form.)

रय्यावट् *rayyāvatta*, as, m. a proper N.

ररट *rarāṭa*, as, n. (an earlier form of *lalāṭa*, q. v.), the forehead, brow; (*ī*), f. the forehead; twisted grass used in a particular manner for the Havir-dhāna (Ved.).

Rarāṭya, as, ā, am, belonging or relating to the forehead; (*ā*), f. twisted grass, (see *rarāṭi* above); the horizon.

ररवन् *rarāvan*, ā, ā, a (fr. rt. 1. *rā*), liberal, bountiful, (Sāy. = *haviḥ prayacchāt*.)

रर्फ *rarph* [cf. rt. *raph*], cl. 1. P. *rarphati*, &c., to go.

रलमानाथ *ralamā-nātha*, as, m., N. of a poet; [cf. *ramā-nātha*.]

रला *ralā*, f. a species of bird.

रलक *rallaka*, as, m. a woollen cloth, woollen coverlet, blanket; a species of stag or deer; an eyelash.

रव *rava*, as, m. (fr. rt. 1. *ru*), a cry, shriek, bray, yell, howl, roar (of animals, wild beasts, &c.); song, singing (of birds &c.); hum, humming; clamour, outcry; talk; thunder; sound, noise (in general).

Ravaṇa, as, ā, am, crying, screaming, roaring, shrieking, singing, making an outcry or noise of any kind, sounding, sonorous (= *sabdāna*); jesting, a jester (= *bhaṇḍaka*); sharp, hot (= *tikshṇa*); unsteady, fickle, changing; = *cuñcala*; (*as*), m. a camel; the Koil or Indian cuckoo; N. of a man; of a serpent-king; (*am*), n. brass, bell metal.

Ravat, an, anti, at (for *ruvat*, q. v., pres. part. P. of rt. 1. *ru*), cying out, raising a cry, bellowing.

Ravatha, as, m. = *rava* (Ved.); the Koil or Indian cuckoo.

Ravamāna, as, ā, am (anomalous pres. part. A. of rt. 1. *ru*), crying, roaring, raising a cry.

Ravas in *purī-ravas*, *bṛhad-ravas*, q. v. v. v.

Ravāṇa, as, ā, am, Ved. = *ravamāna* above.

Ravidrī, tā, trī, trī, Ved. one who cries or calls out, crier, screamer.

रवक *ravaka*, as, m., N. of a Dharma or particular weight of pearls (thirty making the Dharma); also read *rayaka*, *rivaka*).

रवणक *ravanaka*, a filter made of cane or banboo.

रवि *ravi*, is, m. (said to be fr. rt. 1. *ru*),

a particular form of the sun (sometimes regarded as one of the twelve Ādityas); the sun (in general) or the god of the sun; a mountain; N. of a Sauvīraka; of a son of Dhṛita-rāshṭra; the right canal for the passage of the vital air (?). — *Ravi-kara*, as, m., N. of a commentator. — *Ravi-kānta*, as, m. a sort of crystal (= *sūrya-kānta*). — *Ravi-gupta*, as, m., N. of a poet. — *Ravi-ākha*, am, n. a particular astronomical diagram (the sun represented as a man carrying the stars on the various parts of his body).

— *Ravi-jā*, as, m. 'child of the sun,' N. of a particular Ketu; the planet Saturn. — *Ravi-tanaya*, as, m. the son of the sun, the planet Saturn. — *Ravi-tīrtha*, am, n., N. of a Tīrtha. — *Ravi-tejas*, as, m. the radiance of the sun. — *Ravi-datta*, as, m., N. of a priest; of a poet. — *Ravi-dīna*, am, n. the day of the sun, Sunday. — *Ravi-dīpta*, as, sun-lit, sun-illuminated. — *Ravi-deva*, as, m., N. of a poet. — *Ravi-nandana*, as, m. 'son of the sun,' Manu Vaivasvata; the ape Sugriva. — *Ravi-patra*, as, m. a sort of shrub. — *Ravi-putra*, as, m. the son of the sun, the planet Saturn. — *Ravi-priya*, as, m., N. of various plants, = *lakuca*; = *āditya-patra*; = *rakta-karavīra*; (*ā*), f., N. of Dākshyaṇī in Gangā-dvāra; (*am*), n. a red lotus-flower; copper. — *Ravi-bimba*, am, n., Ved. the sun's disk. — *Ravi-maṇḍala*, am, n. the sun's orb or disk. — *Ravi-ratna*, am, n. = *ravi-kānta*. — *Ravi-ratna*, am, n. 'sun-jewel,' a ruby. — *Ravi-locana*, as, m. 'sun-eyed,' N. of Vishnu; of Siva. — *Ravi-loha*, am, n. copper. — *Ravi-vāra*, as, m. or *ravi-vāsara*, as, am, m. n. the day of the sun, Sunday. — *Ravi-saṅkrānti*, is, f. the sun's entrance into a sign of the zodiac. — *Ravi-saijika*, am, n. copper ('called after the sun'). — *Ravi-samaprabha*, as, ā, am, radiant as the sun. — *Ravi-sārathi*, is, m. the sun's charioteer, i. e. Aruna or the Dawn. — *Ravi-suta*, as, m. son of the sun, the planet Saturn; the ape Sugriva. — *Ravi-sundara-rasa*, as, m., N. of a particular elixir. — *Ravi-sūnu*, us, m. son of the sun, the planet Saturn.

रवितृ *ravitri*. See col. 2.

रविन्द *ravinda*, am, n. = *aravinda*, a lotus, lotus-flower.

रविपुल *ra-vipulā*. See under 3. *ra*, p. 824.

रवीषु *ravishu*, us, m. the god of love, Kāma-deva, (also read *varishu*.)

रशना *raśanā*, f. (connected with *raśmi* below), a rope, cord, line; a rein, bridle; a girth, girdle, zone, woman's zone or girdle, (in this and the previous senses often incorrectly written *rasanā*); the tongue, (in this sense incorrect for *rasanā*); finger (according to Naigh. II. 5). — *Raśana-sammita*, as, ā, am (*raśana* for *raśanā*), Ved. a long as the rope on the sacrificial post. — *Raśanā-kalāpa*, as, m. a woman's girdle formed out of several strings or threads; [cf. *kalāpa*, *raśmi* *kalāpa*]. — *Raśanā-kṛita* (°nā-āk°), as, ā, am, Ved. guided by a cord, managed with a bridle. — *Raśanā-guṇa*, as, m. the cord of a girdle. — *Raśanā-guṇā-spada* (°nā-ās°), am, n. the place for the girdle waist. — *Raśanopamā* (°nā-up°), f. 'string of comparisons,' a form of simile (when the object to which anything is compared is made the subject of another comparison, which again leads to a third and so on).

Raśanāya, Nom. A. *raśanāyate*, &c., to be guided by a rein or bridle (?).

Raśanāyamāna, as, ā, am, Ved. being guided by a rein.

रश्मि *raśmi*, is, m. (in one passage is, f. connected with *raśanā* above; in Uṇādi-s. IV. 46 said to be fr. *raś*, substituted for rt. 1. *as*, to pervade; perhaps connected with rt. 1. *las*, to shine), string, rope, cord; a bridle, rein, leash; a measuring cord or rope; a goad, whip; a finger (Ved.); a ray of light, beam [cf. *anśu*]; an eyelash (= *pakṣh-man*); (in Vājasaneyi-s. XV. 6. said to) = *anna*

[cf. probably Lat. *laqueus*.] — *Raśmi-kalāpa*, *as*, m. a pearl-necklace &c. consisting of fifty-four (or according to others fifty-six) threads. — *Raśmi-keṭu*, *us*, m. 'beam-bannered,' epithet of a Rākṣasa; of a particular comet (Ved.). — *Raśmi-kṛīḍa*, *as*, m., N. of a Rākṣasa. — *Raśmi-pati*, *is*, m. a species of plant (= *ravi-pattra*). — *Raśmi-paritra*, *as*, ā, am, Ved. purified by rays or beams. — *Raśmi-prabhāsa*, *as*, m., N. of a Buddha. — *Raśmi-mañḍala*, *am*, n. a circle or garland of rays. — *Raśmi-mat*, *ān*, *atī*, *at*, having rays or beams, radiant; (*ān*), m. the sun; a proper N. — *Raśmi-maya*, *as*, ī, am, formed of beams, consisting of rays. — *Raśmi-mālīn*, *i*, *inī*, *i*, encircled or garlanded with rays. — *Raśmi-mūḍa*, *as*, m. 'ray-emitting,' the sun. — *Raśmi-rāja*, *as*, m. a proper N. — *Raśmi-rat*, *ān*, *atī*, *at*, having rays, radiant; (*ān*), m. the sun, (also *raśmi-rat*.) — *Raśmi-sūta-sahasra-paripūrṇa-dhruva*, *as*, m., N. of a Buddha.

Rasman, only found in inst. c. m. *raśmā* = *raśminā*, by a rein (Rig-veda VI. 67, 1).

Raśmīn at the end of an adj. comp. = *raśmi*.

Raśmisa, *as*, m., N. of a Dānava.

रस 1. *ras* [cf. rt. 1. *rās*], cl. 1. P. (sometimes also A.) *rasati* (-te), *rarāsa*, *rasishyati*, *arāsīt* or *arasīt*, *rasitum*, to roar, howl, bellow, neigh, yell, cry, scream, cry out, sound, make any sound or noise; to sing; to resound, reverberate; (according to Naigh. III. 14) to praise: Caus. *rāsa-yati*, *yitum*, Aor. *arīrasat*: Desid. *rīrasishati*: Intens. *rārasyate*, *rārasīti*, to cry out loudly, scream aloud; [cf. Goth. *rasa*; Old Germ. *rartjan*, *rerjan*; Angl. Sax. *reordian*, *rarian*.]

Rasat, *an*, *antī*, *at*, crying, sounding, making any sound.

1. *rasana*, *am*, n. the act of roaring or screaming, crying, tinkling, sounding, &c., the shaking or rumbling (of the earth), croaking (of frogs); sound, noise.

1. *rasita*, *as*, ā, am, sounded, uttering inarticulate sounds; (*am*), n. a roar, scream, cry, noise, sound; the rattling of thunder. — *Rasitāśin* ('*ta-āś*'), *i*, *inī*, *i*, consuming or destroying by mere noise.

1. *rasitri*, *tā*, *trī*, *trī*, one who roars or bellows.

Rārasyamāna, *as*, ā, am (fr. the litens.), crying out or howling very loud.

रस 2. *ras* (perhaps to be regarded as a Nominal fr. *rasa* below), cl. 1. 4. 10. P. *rasati*, *rasayati*, *rasayati* (also *rasāpayati*; in Ved. occasionally A. *rasayate*), to taste, relish; to feel, perceive, be sensible of; to love: Pass. *rasyate*: Desid. *rīrasayishati*, to desire to taste.

Rasa, *as*, m. (perhaps connected with rt. *ram*), the sap or juice of plants, juice of fruit; juice of the sugar-cane, syrup; (metaphorically) the best or finest or prime part of anything, essence, marrow; any liquid or fluid, (*gavām rasaḥ*, milk), water, liquor, drink; milk; melted butter; any mixture, draught, elixir, potion; nectar; poison, poisonous drink; soup, broth; a constituent fluid or essential juice of the body, serum, (especially) the primary juice called chyle (formed from the food and changed by the bile into blood); mercury, quicksilver (sometimes regarded in philosophical works as a kind of quintessence of the human body or as possessing some supernatural power over its juices; elsewhere regarded as the seminal fluid of Siva); semen virile; taste, savour, flavour, relish, (the six principal tastes are said to be *madhura*, *amla*, *lavana*, *kaṭuka*, *tikta*, and *kāṣṭhā*, q. v. v.); a symbolical expression for the number six; anything used to give relish, a condiment, sauce, spice, seasoning; the organ or instrument of taste, the tongue; taste or inclination for anything, appetite, enjoyment of anything, love, affection, desire; anything that stimulates enjoyment, pleasure, charm, grace, elegance, beauty, sweetness, spirit, wit; taste, style, character (of a work); taste, sentiment, feeling, emotion, pathos, affection, passion, disposition, (in dramatic composition ten Rasas are enumerated, viz. *śṛṅgāra*, love; *vīra*, heroism; *bībhāṣa*, disgust; *raudra*, anger or fury; *hāsyā*,

mirth; *bhāyanaka*, terror; *karuṇa*, pity; *adbhuta*, wonder; *sānta*, tranquillity or contentment; *vāt-salya*, paternal fondness: according to some only nine or eight are enumerated, the last or last two being omitted); myrrh; any mineral or metallic salt (as sulphur, borax, green vitriol, &c.); a metal or mineral in a state of fusion; gold; a kind of metre consisting of four times seventy syllables; = *śabda*?; (*ā*), f. moisture, humidity (Ved.); N. of a river (Ved.); a mythical stream supposed to flow round the earth and the atmosphere (Ved.); the lower world, hell [cf. *rasā-tala*]; the earth, ground, soil; the tongue; N. of various plants, *Clypea* *Hernandifolia*; *Boswellia* *Thurifera*; *Panicum* *Italicum*; a vine or grape; = *kākoli*; (*am*), n. myrrh; milk; taste; [cf. according to some, Gr. *ῥόσος*; Lat. *ros*, *ror-is* (for *ros-is*); Lith. *rasa*; Russ. *rosa*.]

— *Rasa-karpūra*, *am*, n. sublimate or muriate of mercury (made with sulphur, mercury, and common salt; the crystals formed in the first operation are sublimed a second time). — *Rasa-karman*, *a*, n. or *rasa-kalpanā*, f. preparation of quicksilver, any process undergone by quicksilver. — *Rasa-kūyā-ninī-vrata*, *am*, n., N. of a particular ceremony; of the twenty-second chapter of the Bhavishyottara-Purāṇa; of the sixty-second chapter of the Matsya-Purāṇa. — *Rasa-kūyā*, f., N. of a river in Kuśādvīpa. — *Rasa-keṭu*, *us*, m., N. of a prince. — *Rasa-kesara*, *am*, n. camphor. — *Rasa-komala*, *am*, n. a particular mineral. — *Rasa-kriyā*, f. application of fluid remedies or fomentations. — *Rasa-gandha*, *as*, *am*, m. n. gum-myrrh. — *Rasa-gandhaka*, *as*, m. myrrh; brimstone, sulphur. — *Rasa-garbha*, *am*, n. a collyrium made from the juice of the *Curcuma* *Xanthorrhiza*; a mineral preparation, vermilion.

— *Rasa-graha*, *as*, ā, am, apprehending or perceiving flavours, having a taste for enjoyments, appreciating pleasures; (*as*), m. the organ of taste. — *Rasa-grāhaka*, *as*, ikā, am, apprehending or perceiving flavours, sensible of flavour. — *Rasa-ghana*, *as*, ā, am, Ved. full of juice, consisting entirely of juice. — *Rasa-ghna*, *as*, m. borax. — *Rasa-śāndrikā*, f., N. of Sankara's commentary on the Abhijñāna-śāntakā. — *Rasa-śāntamāyī*, *ts*, m., N. of a medical work. — *Rasa-ja*, *as*, ā, am, originating in fluids, produced from liquids; proceeding from chyle; born in passion; (*as*), m. sugar, molasses; any insect engendered by the fermentation of liquids; (*am*), n. blood. — *Rasa-jña*, *as*, ā, am, knowing tastes, discriminating or appreciating flavour or excellence, knowing what gives real enjoyment, knowing the true essence of things, capable of discerning the spirit or beauty of anything, well versed in any knowledge; (*as*), m. a poet or man of discrimination, any writer who understands the Rasas; an alchemist who understands the magical properties of mercury; a physician; a preparer of mercurial and chemical compounds; (*ā*, *am*), f. n. the tongue. — *Rasa-jñā-tā*, f. or *rasajña-tva*, *am*, n. knowledge of flavours; acquaintance with the true essence of things, poetical skill or taste; alchemy; discrimination, skill, experience. — *Rasa-jñāna*, *am*, n. knowledge of tastes (a branch of medical science). — *Rasa-jyeshtha*, *as*, m. the first or best taste, sweet taste, sweetness; the sentiment of love. — *Rasa-tanmātra*, *am*, n. the subtle element or rudiment of taste. — *Rasa-tama*, *as*, m., Ved. the juice of all juices, best juice, essence of essences. — *Rasa-taranginī*, f., N. of a treatise on poetical sentiment or pathos by Bhānu-datta; of another work. — *Rasa-tas*, ind. according to taste or flavour. — *Rasa-tā*, f. or *rasa-tva*, *am*, n. fluidity, juiciness, the being chyle, state of chyle. — *Rasa-tejas*, *as*, n. 'strength of the chyle,' blood. — *Rasa-da*, *as*, ā, am, emitting juice or sap, emitting resin; (*as*), m. 'giver of fluids or mixtures,' a physician. — *Rasa-darpaṇa*, *as*, m. 'mirror of the Rasas,' N. of a medical work. — *Rasa-dālīkā*, f. a kind of sugar-cane. — *Rasa-dīpikā*, f. 'lamp of the Rasas,' N. of a medical work. — *Rasa-drāvinī*, *i*, m. a kind of citron (= *madhura-jambīra*). — *Rasa-dhātu*, *u*, n. 'fluid-metal,' quicksilver. — *Rasa-nātha*, *as*,

m. 'chief of fluids,' quicksilver, mercury. — *Rasa-nāyaka*, *as*, m. 'leader or lord of quicksilver,' N. of Siva. — *Rasa-nirvṛtti*, *is*, f. cessation or loss of taste, &c. — *Rasa-netrikā*, f. realgar, red arsenic. — *Rasan-tama*, *as*, ā, am, Ved. = *rasa-tama*. — *Rasa-paddhati*, *is*, f., N. of a medical work. — *Rasa-pāka-ja*, *as*, m. 'produced by the cooking of juices,' sugar. — *Rasa-pā'aka*, *as*, m. 'cooker of sauces or flavours,' a cook. — *Rasa-pārījāta*, *as*, m. 'the Pārījāta tree of Rasas,' N. of a work on medicine. — *Rasa-pushpa*, *am*, n. a particular preparation of mercury, a kind of muriate formed by subliming in close vessels a mixture of sulphur, mercury, and common salt. — *Rasa-pradīpa*, *as*, ni. 'lamp of the Rasas,' N. of a work on medicine; of a work on rhetoric. — *Rasa-prabandha*, *as*, m. 'connection of Rasas,' any poetical composition, (especially) a drama. — *Rasa-phala*, *as*, m. a cocoa-nut tree (the fruit of which contains a fluid). — *Rasa-bandhana*, *am*, n. (probably) a particular part of the intestines. — *Rasa-bodha*, *as*, m. knowledge of taste (especially in poetic composition). — *Rasa-bhārga*, *as*, m. interruption or cessation of passion or sentiment. — *Rasa-bhava*, *am*, n. 'produced from chyle,' blood. — *Rasa-bhasman*, *a*, n. calx or oxide of mercury. — *Rasa-bheda*, *as*, m. a particular preparation of quicksilver. — *Rasa-bhedīn*, *i*, *inī*, *i*, discharging juice (said of fruits which burst with ripeness). — *Rasa-bhojana*, *as*, ā, am, feeding on liquids or fluids; (*am*), n. an entertainment given to Brāhmins in which they are feasted with the juice of mangoes. — *Rasa-maijārī*, f., N. of a treatise by Bhānu-datta on the Rasas, (describing the various kinds of heroes and heroines, their feelings, passions, and peculiarities). — *Rasa-maya*, *as*, ī, am, formed of juice or sap, consisting of fluid, juicy, liquid; savoury; consisting of quicksilver; full of taste, delightful, of great beauty, charming. — *Rasa-mala*, *am*, n. the refuse of the juices (of the body), impure excretions. — *Rasa-mahārāva*, *as*, m. 'ocean of Rasas,' N. of a work. — *Rasa-mātrikā*, f. 'mother of taste,' the tongue. — *Rasa-mātra*, *am*, n. = *rasa-tanmātra*. — *Rasa-mūla*, f., N. of a Prākṛit metre consisting of four times twenty-four instants. — *Rasa-yāmala*, *am*, n., N. of a medical work. — *Rasa-yoga*, ās, m. pl. scientifically mixed juices or prepared mixtures. — *Rasa-ratna*, *am*, n. 'jewel of Rasas,' N. of a medical work. — *Rasa-ratna-dīpikā*, f. and *rasa-ratna-pradīpa*, *as*, m. and *rasa-ratna-hāra*, *as*, m. and *rasa-ratnākara* ('*na-āk*'), *as*, m. and *rasa-ratnāvalī* ('*na-āv*'), f. and *rasa-ratnaśya*, *am*, n., N. of various works treating of the Rasas and of medicine. — *Rasa-rāja*, *as*, m. 'king of fluids,' quicksilver; = *rasāñ-jana*. — *Rasa-rāja-lakṣmī*, *is*, f. and *rasa-rāja-śānkara*, and *rasa-rājahansa*, *as*, m., N. of three medical works. — *Rasa-leha*, *as*, m. quicksilver. — *Rasa-rat*, *ān*, *atī*, *at*, having juice or sap, full of juice, juicy, succulent; tasteful, sapid, savoury, luscious, well-seasoned, well-flavoured, strong; containing the essence (of anything); moist, well-watered; tasty, charming, elegant, graceful, beautiful; possessing love and the other Rasas; impassioned, full of feeling (in rhetoric applied to the poetical description of inanimate objects as affected by emotions of love and jealousy); spirited, witty; (*atī*), f. a kitchen; N. of an erotic poem; of a supplement to the Saṅkṣipta-sāra by Jūmāra-nandin. — *Rasavat-tā*, f. juiciness, savouriness, sapidity; tastefulness; elegance, beauty, gracefulness. — *Rasa-varja*, *as*, m. avoidance of tastes or flavours. — *Rasa-vaha*, *as*, ā, am, bringing or producing juice. — *Rasa-vikraya*, *as*, m. the sale of stimulating juices or liquors. — *Rasa-vikrayin*, *i*, m. syrup-seller, liquor-seller, a dealer in essences or spices. — *Rasa-vid*, *t*, *t*, *t*, knowing tastes, knowing or appreciating flavours, having good taste, discriminating. — *Rasa-viśeṣa*, *as*, m. a more excellent juice or flavour. — *Rasa-śāstra*, *am*, n. the science of Rasas, alchemy. — *Rasa-śodhana*, *as*, m. borax; (*am*), n. purification of quicksilver. — *Rasa-saṅgraha-siddhānta*, *as*, m., N. of a medical work.

—*Rasa-sāgara*, *as*, m. 'ocean of Rasas,' N. of a work on medicine; of a work on rhetoric. —*Rasa-sāra*, N. of a commentary on the second book of the *Kīranāvalī*. —*Rasa-siddha*, *as*, *ā*, *am*, brought to perfection by means of quicksilver; skilled in alchemy; well versed in or conversant with the poetical Rasas, accomplished in poetry. —*Rasa-siddhānta-sāgara* and *rasa-sindhu* and *rasa-sudhā-kara* and *rasa-sudhāmbhodhi* ('*dhā-am*') and *rasākara* ('*sa-āk*'), N. of various works on medicine or on the Rasas. —*Rasa-siddhi*, *is*, f. perfection attained by means of quicksilver, knowledge of the art of performing various chemical operations with mercury which with certain mystical rites secure health and wealth to the adept; skill in alchemy. —*Rasa-sindūra*, *am*, n. a sort of factitious cinabar made with zinc, mercury, blue vitriol, and nitre fused together. —*Rasa-shāna*, *am*, n. cinabar or vermilion. —*Rasa-hridaya*, *am*, n. N. of a work on alchemy. —*Rasa-khana*, *as*, m. 'digging or scratching in the soil,' a cock. —*Rasāgraja* ('*sa-ag*'), *am*, n. = *rasājāna*. —*Rasānjana* ('*sa-an*'), *am*, n. vitriol of copper or a sort of collyrium prepared from it with the addition of Curcuma or (according to some) from the calx of brass with Amomum Anthorhiza or (according to others) from lead-ore. —*Rasādhyā* ('*sa-ādhi*'), *as*, *ā*, *am*, abounding in juice or sap, abounding in moisture; (*as*), m. Spondias Mangifera. —*Rasā-tala*, *am*, n. N. of one of the seven hells or regions under the earth, (see *pātāla*); the lower world or hell in general, (not to be confounded with Naraka or the place of punishment); N. of the fourth astrological mansion. —*Rasātma* ('*sa-at*'), *as*, *ikā*, *am*, having juice or sap for its essence, consisting of nectar; having the nature of liquid or fluid; characterized by sapidity or savour; having taste or flavour; having grace or elegance for its essence, elegant, beautiful. —*Rasāilāna* ('*sa-āl*'), *am*, n. the taking or drawing up of moisture, drying up or absorption of fluid, sucking, suction. —*Rasādharma* ('*sa-adh*'), *as*, m. 'receptacle of fluids or moisture,' the sun. —*Rasādharma* ('*sa-adh*'), *am*, n. Ved. retention of moisture (by the sun's rays). —*Rasādhitka* ('*sa-adh*'), *as*, *ā*, *am*, full of taste, tasty, elegant, abounding in enjoyments; (*as*), m. borax; (*ā*), f. a species of plant. —*Rasādhipatya* ('*sa-adh*'), *am*, n. dominion over the lower world. —*Rasādhyaksha* ('*sa-adh*'), *as*, m. a superintendent of liquors or fluids. —*Rasānupradāna* ('*sa-an*'), *am*, n. Ved. the bestowing of moisture, (according to Yaska one of the functions of Indra). —*Rasāntara* ('*sa-an*'), *as*, m. another taste or flavour; another pleasure or enjoyment; different passion or emotion, change of feeling or sentiment. —*Rasā-pāyin*, *i*, m. 'drinking with the tongue,' a dog. —*Rasābhāsa* ('*sa-abh*'), *as*, m. the semblance or mere appearance of sentiment, a sentiment attributed to an inanimate object; the unsuitable manifestation of a sentiment. —*Rasābhinivesu* ('*sa-abh*'), *as*, m. accession of sentiment, intentness of feeling or passion. —*Rasābhityajikā* ('*sa-abh*'), f. N. of a commentary. —*Rasābhyan-tara* ('*sa-abh*'), *am*, n. inside the waters. —*Rasāsmṛita* ('*sa-am*') and *rasāsmṛita-sindhu* and *rasāmbhodhi* and *rasāmbho-niḥi* ('*sa-am*'), N. of various medical works. —*Rasāmīla* ('*sa-am*'), *as*, m. a kind of sorrel (= *amla-velata*); vinegar made from fruit; sour sauce, (especially) tamarind sauce; = *vrīkṣāmīla*, *ukra*. —*Rasāyana* ('*sa-ay*'), *as*, m. a particular drug used as a vermifuge (= *viḍaṅga*); an alchemist; N. of Garuḍa; (*i*), f. a canal or channel for the fluids (of the body), a vessel conveying chyle, a lacteal or absorbent vessel; N. of various plants, = *guḍūci*, *kāka-māṇḍi*, *mahā-kurajīya*, *gorakṣa-dugdhilā*, *māṇḍa-ēchalā*; (*um*), n. a medicine supposed to prevent old age and prolong life, an elixir, elixir vite; any medicine or medicinal compound; alchemy, chemistry, the employment of mercury as a remedy or for magical purposes; (according to native lexicographers also) buttermilk; poison; long pepper (?). —*Rasāyana-phalā*, f. Ter-

minalia Chebula or Citrina. —*Rasāyana-śreshtha*, *as*, m. 'best of elixirs,' mercury. —*Rasārṇava* ('*sa-ar*') and *rasāṅkārā* ('*sa-al*'), *as*, m. two works on medicine. —*Rasālaya* ('*sa-al*'), *as*, m. the seat or abode of the Rasas; the seat of enjoyments; (*ās*), m. pl. N. of a people. —*Rasāvatāra* ('*sa-av*'), *as*, m. N. of a medical work. —*Rasāśa* ('*sa-āsa*'), *as*, m. the drinking or consuming of liquors. —*Rasāśin* ('*sa-ās*'), *i*, *inī*, *i*, drinking or enjoying liquids. —*Rasāśir* ('*sa-ās*'), *ir*, *ir*, *ir*, Ved. mixed with juice or liquid, (Sāy.) mixed with milk. —*Rasāśvās* ('*sa-ās*'), f. a kind of creeper (= *palāśi*). —*Rasāśvāda* ('*sa-ās*'), *as*, m. the sipping of juices or liquids; the perception of enjoyment, sense of joy or pleasure. —*Rasāśvādīn* ('*sa-ās*'), *i*, *inī*, *i*, tasting juice, perceiving or apprehending flavours; (*i*), m. 'juice-sipper,' a bee. —*Rasāśā* ('*sa-āś*'), *as*, m. turpentine, the resin of Pinus Longifolia. —*Rasendra* ('*sa-in*'), *as*, m. 'chief of fluids or metals,' quicksilver, mercury; the philosopher's stone (the touch of which turns iron to gold). —*Rasendra-kalpa-druma*, *as*, m. N. of a work by Rāmākrishṇa treating of the preparation of mercury and minerals or metals for medicinal uses. —*Rasendra-śāntā-maṇi*, *is*, m. N. of a similar work to the above by Rāmācandra. —*Rasēvara* ('*sa-is*'), *as*, m. 'lord of fluids or metals,' mercury, quicksilver; [cf. *rasendra*]. —*Rasēvara-darsana*, *am*, n. the science of the application of mercury to various chemical and magical operations, the doctrine of alchemy. —*Rasēvara-siddhānta*, *as*, m. N. of a work establishing the efficacy of mercury in alchemy. —*Rasottama* ('*sa-ut*'), *as*, m. Phaseolus Mungo, = *mudga*; (*am*), n. (?), 'best of liquids,' milk. —*Rasotpatti* ('*sa-ut*'), *is*, f. production of taste or flavour; development of passion or sentiment; generation of the vital fluids. —*Rasodadhī* ('*sa-ud*'), *is*, m. 'ocean of Rasas,' N. of a rhetorical treatise on the Rasas. —*Rasodbhava* ('*sa-ud*'), *am*, n. 'produced in water,' a pearl. —*Rasopala* ('*sa-up*'), *am*, n. 'water-stone,' a pearl. —*Rasollāsa* ('*sa-ul*'), *as*, m. 'the spontaneous evolution of the fluids (or juices) of the body, without nutriment from without,' N. of one of the eight Siddhis or states of perfection, (also written *rasollāsa*); springing up of desire, increase of longing (for anything). —*Rasaukas* ('*sa-ok*'), *āṇṣi*, n. pl. the habitations of the lower world; (*ās*, *ās*, *ās*), inhabiting the lower regions; (*ās*), m. an inhabitant of the lower world.

Rasaka, *as*, m. stewed or boiled meat, broth, soup made from meat, (also *am*, n.)

Rasat, *an*, *anti*, *at*, tasting, perceiving flavour.

2. *rasana*, *as*, m. (for 1. *rasana* see p. 835, col. 1), phlegm (regarded as the cause of taste to the tongue); (*ā*), f. the tongue; N. of two plants, = *rāsna*; = *gandha-bhadra*; (incorrectly) = *rasānā*; (*am*), n. tasting, taste, flavour, savour; the organ of taste; the being sensible of (anything), perception, apprehension, sense. —*Rasānā-rada*, *as*, m. 'having the tongue for teeth,' a bird. —*Rasānā-lih*, *i*, m. 'licking with the tongue,' a dog. —*Rasāncudriya* ('*na-in*'), *am*, n. the organ of taste, the tongue.

Rasayati, *is*, f. (fr. a Nom. base *rasaya*), taste, flavour.

Rasayatiya, *as*, *ā*, *am*, to be tasted, tasty, palatable.

Rasayitri, *tā*, *trī*, *tri*, one who tastes, a taster.

Rasayitvā, ind. having tasted.

Rasāyaka, *as*, m. a kind of grass.

Rasāyika, *as*, *ā*, *am* (fr. a Nom. *rasāyika*), Ved. to be made savoury or tasteful; juicy, tasteful, savoury.

Rasūla, *as*, m. N. of various plants and trees, the mango tree; the sugar-cane; a kind of sugar-cane (= *punḍraka*); the olibanum tree; the bread-fruit tree; wheat; a kind of grain; a kind of mouse; (*ā*), f. curds mixed with sugar and spices; the tongue; Dūrva grass; Desmodium Gangeticum; a vine or grape; (*i*), f. a kind of sugar-cane; (*am*), n. frankincense; gum-myrrh.

Rasālasā, f. any tubular vessel of the body (espe-

cially one conveying the fluids), a vein, artery; a nerve, tendon.

Rasāliḥā, f. Hemionitis Cordifolia.

Rasika, *as*, *ā*, *am*, = *sa-rasa*, tasty, savoury, flavoured, well-tasted, sapid, tasteful (as a dish, composition, &c.), full of feeling or passion, impassioned, graceful, elegant, beautiful; spirited, witty, facetious, numerous; having a discriminating taste, apprehending or appreciating flavour or excellence, appreciative; having a liking or passion for, taking pleasure in, delighting in (sometimes with loc. or at the end of a comp.); fanciful; lustful; (*as*), m. a man full of feeling or passion; a libertine; Ardea Sibirica (= *sārasa*); a horse; an elephant; (*ā*), f. the juice of the sugar-cane, molasses; curds with sugar and spice; the tongue [cf. *rasānā*]; a woman's girdle [cf. *rasānā*]. —*Rasika-tā*, f. tastefulness, savouriness, sapidity; taste, feeling, the having a taste for; taking pleasure in. —*Rasika-raijani*, f. N. of a commentary. —*Rasika-ramaṇa*, *am*, n. N. of a poem by Raghu-nātha, (it consists of eighteen chapters, and contains the life and adventures of Dur-vāsa, a Vaiṣṇava preceptor and ascetic). —*Rasikā-bhārya*, *as*, m. a man who has a passionate wife or one full of feeling. —*Rasikēvara*, *as*, m. (probably fr. *rasikā*, a passionate woman, + *īvara*), N. of Kṛishṇa.

2. *rasita*, *as*, *ā*, *am* (for 1. see p. 835, col. 1), tasted; having taste or flavour or sentiment; covered or overlaid with gold, gilded, plated, (in this sense fr. *rasa*, gold, + *ita*); (*am*), n. vinous liquor, wine.

Rasita-vat, *an*, *ati*, *at*, one who has tasted, &c.

2. *rasitri*, *tā*, *trī*, *tri*, = *rasayitri*, a taster.

Rasin, *i*, *inī*, *i*, having juice or sap, juicy, liquid; tasteful, spirited, full of feeling, impassioned; having good taste, having a taste for the beautiful.

Rasya, *as*, *ā*, *am*, juicy, tasty, savoury, palatable; (*ā*), f. N. of two plants, = *rāsna*; = *pāthā*; (*am*), n. blood (supposed to be produced from chyle).

Rasyamānu, *as*, *ā*, *am*, being tasted.

रसुन *rasuna*, *as*, m. = *rasona*, *laṣuna*.

Rasona or *rasonaka*, *as*, m. a kind of garlic, shalot, Allium Ascalonicum.

रच *rasna*, *am*, n. (said to be fr. rt. 1. *ras*), a thing, object.

रह *rah* (perhaps originally *radh*), cl. 1. P. *rahati*, *rarāha*, *rahitum*, cl. 10. P. *raha-yati*, *ararahat* or *arirahat* (?), *rahayitum*, to leave, quit, relinquish, abandon, desert, give up, surrender, resign; [cf. Gr. *ἀνδάνω*, *ἐλᾶθον*, *λάθρα*, *ἀλῆθης*; (probably) *ἐρημω*; perhaps also *λόγος*, *λέχος*; Lat. *lates*; *lectum*, *lego*; Goth. *ligan*, *laigan*; Angl. Sax. *leegan*, *liegan*; Lith. *leidmi*, *leidziu*.]

Raha, *as*, m. = 1. *rahas* below. —*Raha-rūḍha-bhāva*, *as*, *ā*, *am*, withdrawn into privacy, being private or in secret. —*Raha-sū*, *ūs*, f. Ved. a woman bringing forth (a child) in secret, a bad woman who conceals the birth of her child. —*Raha-stha*, see under 1. *rahas* below.

Rahana, *am*, n. the act of quitting, desertion, abandonment; separation.

Rahayat, *an*, *anti*, *at*, quitting, abandoning.

1. *rahas*, *as*, n. (for 2. see p. 837, col. 1), loneliness, solitariness, solitude, privacy, secrecy, retirement, (*rahasi*, in secret, secretly, privily; *rahassa*, privately, in private, secretly); a lonely or deserted place, private or solitary abode, hiding-place; a secret, mystery, mystical truth; sexual intercourse, copulation; a privacy; (*as*), ind. in a solitary place, in secret, secretly, clandestinely, privately, privily, (opposed to *pra-kāsam*). —*Rahah-stha* or *raha-stha*, *as*, *ā*, *am*, standing or being in a lonely place or in private, being apart, being alone; being in the enjoyment of love. —*Rahas-kara*, *as*, *i*, *am*, executing a secret commission. —*Rahi-kṛi*, cl. 8. P. *-karoti*, &c., or *rahi-bhū*, cl. 1. P. *-bhavati*, &c., to withdraw to a solitary place, retire apart. —*Rahi-bhūta*, *as*, *ā*, *am*, withdrawn to a lonely place, retired. —*Raho-*

gata, as, ā, am, being in a lonely place, being alone; secret, clandestine, concealed, private.

Rahasa in *auw-r°*, &c. = 1. rahas, p. 836, col. 3. Rahasanandini or rahasanandinī (?), ī, m., N. of a grammarian.

Rahasya, as, ā, am, secret, private, clandestine, concealed; mysterious; fit to be concealed; (am), n. a secret, any secret doctrine or mystery, anything hidden or recondite, mystical or esoteric teaching; an Upanishad (Manu II. 165); (am), ind. in secret, secretly, privately; (ā), f., N. of a river; of two plants, = *rāsūā*; = *pā(hā)*. — *Rahasya-traya-sāra*, 'essence of the three mystical doctrines,' N. of a treatise by Venkata Ācārya (being a short exposition in verse of the doctrines of the Vedānta according to Rāmānuja). — *Rahasya-dhārīn*, ī, īpi, ī, secret-possessing, being in possession of a secret or mystery, initiated into a secret rite or mystery. — *Rahasya-bheda*, as, m. or *rahasya-bheda*, am, n. or *rahasya-vibheda*, as, m. revealing a secret, disclosure of a secret or mystery. — *Rahasya-erata*, am, n. 'mystical-vow,' the mystic science of obtaining command over magical weapons.

Rahasya, us, m. a proper N.

Rahāta, as, m. (perhaps for *raho-ta*), a counsellor, minister; a ghost, spirit; a spring.

Rahāya (fr. *rahas*), Nom. A. *rahāyate*, &c., to be lonely or private, &c.

Rahita, as, ā, am, left, quitted, forsaken, abandoned, deserted; lonely, solitary; deserted by, separated from, free from, deprived of, void or destitute of, without (with inst. or at the end of comps. or sometimes at the beginning, e. g. *bhartrā rahitā*, a woman separated from her husband; *ratna-rahita* or *rahita-ratna*, destitute of gems); (am), n. privacy, secrecy, (*rahite*, loc. c. in secret, in privacy, secretly, privately.)

Rahī-kri, rahī-bhū. See under 1. rahas, p. 836.

रहस् 2. rahas, as, n. = *raṇhas*, swiftness, rapidity. (For 1. rahas see p. 836, col. 3.)

रहूगण *rahūgaṇa*, ās, m. pl., N. of a family belonging to the race of Angiras; (as), m., N. of the author of the hymns R̥ig-veda IX. 37, 38.

रा 1. rā, cl. 2. P. (Ved. also A.) *rāti* (-te), *rarau*, &c. (Vedic forms *rāsate*, *arāsata*, *rāsān*, *rāsāt* [see 2. rās], *rāsra*, *rarate*, *rarūthām*, *rarāsva*, *raridhvam*, *ririhī*, *rare*, *rarāthe*, *rarima*, *rarivas*, *rāsīya*, Inf. *rātave*), to grant, give, bestow, impart, give up, surrender.

Rārāṇa, as, ā, am, Ved. giving, bountiful, (see R̥ig-veda I. 117, 24.)

2. rā, ās, ās, am, (at the end of a comp.) granting, bestowing, giving; (for *rā*, fem. of 2. ra, see p. 824, col. 3.)

Rākā, f. (according to Upāṇḍis. III. 40. fr. rt. 1. *rā* above), the goddess presiding over the actual day of full moon (or regarded as the Full Moon's consort; Anu-matī is supposed to preside over the previous day; the day of full moon, full moon; N. of a daughter of Angiras and Smṛitī; of a daughter of Angiras and Stradhā; of the wife of Dhātī and mother of Prātrī; of a Rākshasī, mother of Khara and Sūpa-nakha; of a daughter of Su-mālin; of a river; ich, scab; a girl in whom menstruation has just commenced. — *Rākā-candra*, as, m. full moon.

— *Rākā-nisū*, f. the night of full moon. — *Rākā-pati*, is, or *rākā-ramaṇa*, as, m. 'husband of Rākā,' full moon. — *Rākā-vibhāvarī*, f. the night of full moon. — *Rākā-vibhāvarī-jāni*, is, m. 'the consort of the night of Rākā,' full moon. — *Rākā-sāṅka*, as, or *rākā-sāsini*, ī, m. full moon. — *Rākendivara-bandhu* ('*kā-in*'), us, m. full moon. — *Rākeśa* ('*kā-īśa*'), as, m. full moon; N. of Siva.

Rāta, as, ā, am, given (Ved. *rātām astu*, 'let it be given'; cf. Lat. *ratum esto*), presented, bestowed (often at the end of comps.; cf. *asmad-r°*, *kirtī-r°*, *deva-r°*, *brahva-r°*); (as), m. a proper N. — *Rāta-manas*, ās, ās, as, Ved. having a ready

or willing mind, ready, willing. — *Rāta-havis*, is, is, is, Ved. one who offers oblations. — *Rāta-havya*, as, ā, am, Ved. one who willingly presents offerings, a liberal offerer or worshipper (of the gods), one to whom the offering is presented, one who receives the oblation; (as), m., N. of a Rishi with the patronymic Ātreya (author of R̥ig-veda V. 65, 66).

Rāti, is, is, or ī, ī, Ved. ready or willing to give, generous, favourable; ready, willing; (īs), m. a friend, (opposed to *a-rāti*); (is), f. the act of giving or granting, bestowal, presentation, favour; a gift, present, offering, oblation; *Indra-ya rātiḥ*, N. of a Sāman. — *Rāti-shāc*, k, k, k (*shāc* for *śāc*), Ved. granting favours, dispensing gifts, liberal, bountiful, generous.

Rāvan, ā, m., Ved. a giver, bestower; [cf. *a-r°*]

राउल *rāula*, as, m. a proper N.

राकिणी *rākiṇī*, f., N. of a Tantra goddess.

राक्य *rākya*, as, &c., coming or descended from Raka.

राक्षस *rākshasa*, as, ī, am (fr. 2. *rakshas*, q. v.), or of belonging to a Rakshas or evil demon, like a Rakshas, demoniacal, infested by demons; (scil. *vivāhu* or *vūlhi*) one of the eight forms of marriage (the violent seizure and rape of a girl after the defeat or destruction of her relatives, see Manu III. 33); (as), m. an evil being or demon, an evil or malignant spirit, a Rakshas, (the Rākshasas are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvaṇa as descendants of Pulastya; elsewhere they are styled children of Khasā or Su-rasā; according to some they are distinguishable into three classes, one sort being of a semi-divine nature and ranking with Yakshas &c., another corresponding to Titans or relentless enemies of the gods, and a third answering more to demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings, and generally hostile to the human race; this last class is the one most commonly denoted by the term Rakshas or Rākshasa; their place of abode, according to the Rāmāyaṇa, was Lankā in Ceylon, where resided their chief, Rāvaṇa, q. v.; in Rāmāyaṇa V. 10, 17, &c. they are fully described; some have long arms, some are fat, others thin, some dwarfish, others enormously tall and humpbacked, some have only one eye, others only one ear, some enormous paunches, others projecting teeth and crooked thighs, while others can assume noble forms and are beautiful to look upon; they are further described as biped, triped, quadruped, with heads of serpents, donkeys, horses, elephants, and every imaginable deformity; cf. 2. *rakshas*); a king of the Rākshasas; (with Jinas) one of the eight classes of Vyantaras; epithet of the thirtieth Muhūrta; one of the astronomical Yogas or divisions of the moon's path; N. of a minister of Nanda; of a poet; (as, am), m. n. epithet of the forty-ninth year in the Jupiter cycle of sixty years; (ī), f. a Rākshasa female, Rākshasī or female demon; the island of the Rākshasas, i. e. Lankā or Ceylon; epithet of a malignant spirit supposed to haunt one of the four corners of a house; night; a kind of perfume (= *caṇḍā*); a large tooth, tusk. — *Rākshasa-kavya*, am, n., N. of a poem. — *Rākshasa-graha*, as, m. 'Rākshasa-demon,' epithet of a particular kind of insanity or seizure (produced by evil spirits). — *Rākshasa-tā*, f. or *rākshasa-tva*, an, n. fiendishness, the state or condition of a Rākshasa. — *Rākshasā-laya* ('*śa-ā*'), as, m. abode of the Rākshasas. — *Rākshasī-karaṇa*, as, m. the act of changing into a Rākshasa. — *Rākshasī-bhūta*, as, ā, am, become or changed into a Rākshasa.

राक्षार *rākshā*, f. (sometimes written *rakshā*), = *lākshā*, lac.

राक्षोग्न *rākshoghna*, as, ī, am, treating of

or relating to the slayer of a Rakshas; *agastyasya rākshoghnam* and *agne rākshoghnam*, N. of two Samans.

Rāksho'sura, as, ī, am, relating to or treating of a Rakshas and Asura; containing the words *rakshas* and *asura*.

राख *rākh* [cf. rt. *lākḥ*], cl. 1. P. *rākhati*, &c., Caus. Aor. *ararākhāt*, to be arid or dry; to adorn; to suffice, be able or competent; to impede, prevent.

राग *rāga*, as, m. (fr. rt. *rañj*), the act of colouring or dyeing, tinting [cf. *mūrdhaja-r°*]; colour, hue, tint, dye, red colour, (sometimes at the end of an adj. comp., e. g. *krīmī-rāga*, as, ā, am, red as cochineal, dyed with cochineal); affection, emotion, passion, feeling; a musical mode, (six primary modes or orders of sounds are enumerated, viz. *Bhairava*, *Kauśika*, *Hindola*, *Dīpaka*, *Srī-rāga*, and *Megha*; or *Srī-rāga*, *Vasanta*, *Pañcānu*, *Bhairava*, *Megha*, and *Nata-nārāyaṇa*; or *Mālava*, *Mallāra*, *Srī-rāga*, *Vasanta*, *Hilola*, and *Karṇāṭa*; these six Rāgas or modes are supposed to have been originally connected with the six Ritus or seasons, each mode, like the several seasons, moving some Rāga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Rāgiṇis, and is the father of eight sons; sometimes six Rāgiṇis are assigned to each Rāga; a musical note, harmony, music; the quality Rājas, q. v.; feeling or mental affection in general, love, sympathy, interest in anything, joy, pleasure; vehement longing or desire; regret, sorrow; greediness, envy; anger, wrath; loveliness, beauty, charm, attraction; nasalization; N. of a particular process in the preparation of quicksilver; a king, prince; the sun; the moon; (ā), f. Eleusine Coracana, a sort of grain (commonly called Rāgy, much cultivated in the south of India); N. of the second daughter of Angiras; [cf. according to some, Gr. *ὀργή*, perhaps for *ὀργή*]. — *Rāga-khāḍava*, see *rāga-shāḍava*. — *Rāga-khāḍava*, am, n. a kind of sweetmeat; [cf. *rāga-shāḍava*]. — *Rāga-khāḍavika*, as, m. a maker of the above sort of sweetmeat. — *Rāga-cūrṇa*, as, m. Acacia Catechu (a tree yielding an astringent resin, the wood of which is used in dyeing); a red powder (which the Hindus throw over each other at the vernal festival called Holi; cf. *holūkā*); red lead; lac; Kāma-deva, the god of love. — *Rāga-ēchanna*, as, m. the god of love or Kāma-deva; N. of Rāma. — *Rāga-da*, as, ā, am, colour-giving, colouring, passion-inspiring; (as), m. a kind of shrub, = *tairaṇī*; (ā), f. 'producing various colours,' crystal. — *Rāga-dharya*, am, n. 'colour-substance,' paint, dye. — *Rāga-paṭṭa*, a kind of precious stone. — *Rāga-pushpa*, as, m. Pentapetes Phoenicea; the red globe-anarant; (ī), f. the Chinese rose. — *Rāga-prasava*, as, m. Pentapetes Phoenicea; the red globe-anarant. — *Rāga-bandha*, as, m. the connection of the Rāgas, expression or manifestation of affection, affection, passion. — *Rāga-bandhin*, ī, inī, ī, exciting or inflaming the passions. — *Rāga-bhāṇjana*, as, m., N. of a Vidyā-dhara. — *Rāga-mañjarikā*, f. a diminutive from *rāga-mañjari* below ('wicked Rāga-mañjari'). — *Rāga-mañjari*, f., N. of a woman. — *Rāga-maya*, as, ī, am, 'consisting of colour or of red colour,' red-coloured, red; dear, beloved. — *Rāga-mālā*, f. 'string or series of musical Rāgas,' a chapter on the subject of musical Rāgas; N. of a work on the musical Rāgas by Kshema-karṇa. — *Rāga-yuj*, k, m. a ruby. — *Rāga-raju*, us, m. Kāma-deva, the god of love. — *Rāga-latā*, f. 'Passion-creeper, Passion-flower,' N. of Rati (wife of Kāma-deva). — *Rāga-lekhā*, f. a streak or line of paint, stroke, the mark of dye. — *Rāga-rat*, ān, atī, at, having colour, coloured, red; impassioned. — *Rāga-vibodha*, as, m., N. of a celebrated treatise on the musical Rāgas and theory of music. — *Rāga-erinta*, as, m. 'Passion-stalk,' N. of Kāma-deva, the god of love. — *Rāga-shāḍava*, as, m. a sweet-

meat made from grapes and pomegranates together with a kind of broth made from Phaseolus Mungo; (according to others) half ripe mango fruit made into syrup with ginger, cardamoms, oil, butter, &c., (also written *rāga-khādava*, *rāga-shādhava*; cf. *rāga-khāṇḍava*). — *Rāga-sūtra*, *am*, n. any coloured thread or string; a silk thread; the string of a balance. — *Rāgāṅgi* (*°ga-āṅ*), or *rāgāṇḍhiya* (*°ga-āṇḍh*), f. Rubia Munjistia (= *manjisthihā*). — *Rāgātma* (*°ga-āt*), *as*, *ilā*, *am*, composed of or characterized by passion, impassioned. — *Rāgānugāvivṛiti* (*°ga-an*), *is*, f., N. of a work. — *Rāgānula* (*°ga-an*), *as*, *ā*, *am*, blind with passion or desire. — *Rāgānvita* (*°ga-an*), *as*, *ā*, *am*, having colour or dye, coloured; affected by passion or desire. — *Rāgāyāta* (*°ga-āy*), *am*, n. excess of passion, the coming on or uprising of excessive passion. — *Rāgārāva* (*°ga-ar*), *as*, m., N. of a work on the musical Rāgas. — *Rāgārha* (*°ga-ar*), *as*, *ā*, *am*, worthy of affection, any suitable object of affection. — *Rāgāśanī* (*°ga-aś*), *is*, m. a Buddha; a Jina. — *Rāgodreka* (*°ga-ud*), *as*, m. excess of passion.

Rāgādālī, *is*, m. a kind of lentil (= *masūra*).

Rāgāru, *us*, *us*, *u*, one who raises hopes of a gift which he afterwards disappoints.

Rāgin, *i*, *inī*, *i* (fr. rt. *rañj* and fr. *rāga*), coloured, dyed, painted, having a particular colour (applied to a kind of Amaurosis or blindness when it affects the second membrane of the eye, as opposed to *a-rāgin*, which affects the first); red, of a red colour; full of passion or feeling; impassioned, labouring under emotion, given up to passion; full of love, loving, affectionate, warm, susceptible, in love; passionately fond of, devotedly attached to, taking great pleasure in (with loc. or at the end of a comp.), eagerly desirous of, having great taste or relish for (anything); colouring, painting, dyeing; rejoicing, delighting, gladdening, exhilarating; (*i*), m. a painter; a lover; a lustful man, libertine; a sort of grain (= *bahutara-kaniṣa*), (*inī*), f. a modification of the musical mode called Rāga, (thirty or thirty-six Rāginis are enumerated, either five or six being assigned to each Rāga and personified as his wives); a wanton and intriguing woman; N. of the eldest daughter of Menakā; a form of Lakṣmī.

— *Rāgi-tā*, f. the state of being coloured or impassioned, affectionateness, tenderness, fondness for, longing after, eager desire for (with loc. or at the end of comp.).

राघ 1. *rāgh* [cf. rt. *lāgh*], cl. I. A. *rāghate*, *rarāgh*, *rāghitum*, to be able or competent: Caus. *rāghayati*, -*yitum*, Aor. *ara-rāghat*.

2. *rāgh*, *rāk*, m. an able or efficient person.

राघव *rāghava*, *as*, m. (fr. *raghu*), a descendant of Raghu; a patronymic of Aja; of Daśaratha; (especially) of Rāma-āndra; of a more recent king (author of the *Hasta-ratnāvalī*); of the author of the Gaṇeśa-stuti hymn; of a serpent-demon; sea, ocean; a species of large fish; (*au*), m. du. the two Rāghavas, i. e. Rāma and Lakṣmaṇa. — *Rāghava-śātanya*, *as*, m., N. of a poet. — *Rāghava-deva*, *as*, m., N. of a poet; of the father of Dāmodara and grandfather of Śārngadhara; of the author of the *Laghu-āntana*. — *Rāghava-pāṇḍaviya*, *am*, n., N. of an artificial poem by Kavi-rāja giving a narrative of the acts of both Rāghavas and Pāṇḍavas in such a way that it may be interpreted either as a history of one or the other family. — *Rāghava-bhaṭṭa*, *as*, m., N. of an author. — *Rāghava-vilāsa*, *as*, m., N. of a work. — *Rāghavananda* (*°va-ān*), *as*, m., N. of a pupil of Hari-nanda; of the author of the *Nyāyāvalī-dīdhiti*; of the author of a commentary on the *Mānavadharma-śāstra*. — *Rāghavānuja-ga* (*°va-an*), *as*, *ā*, *am*, referring to the younger brother of Rāma. — *Rāghavābhūdaya* (*°va-abh*), *as*, m., 'rise of Rāma', N. of a drama. — *Rāghavāyana* (*°va-ay*), *am*, n. Rāma's history, i. e. the Rāmāyaṇa.

— *Rāghavendra* (*°va-in*), *as*, m. 'Rāghava-chief', N. of several persons. — *Rāghaveśvara* (*°va-īś*), 'Rāghava-lord', N. of one of Śiva's Lingas.

Rāghaviya, *am*, n. the work composed by Rāghava.

रङ्कल *rāṅkala*, *as*, m. a thorn.

रङ्कय *rāṅkaya*, *as*, *i*, *am*, belonging to the Ranku species of deer; made from the hair of the Ranku deer, woollen; coming from Ranku (said of animals, see Pāp. IV. 2, 100); (*am*), n. woollen cloth made of deer's hair, a woollen cover or garment; a rug, blanket. — *Rāṅkavājina* (*°va-aḥ*), *am*, n. a woollen skin. — *Rāṅkavāstarāṇa* (*°va-ās*), *am*, n. a woollen coverlet. — *Rāṅkavāstrita* (*°va-ās*), *as*, *ā*, *am*, covered with a woollen rug.

Rāṅkavaka, *as*, *i*, *am*, coming from Ranku (said of men, see Pāp. IV. 2, 100).

Rāṅkavāyana, *as*, *i*, *am*, coming from Ranku (said of animals).

राङ्ग *rāṅga*, *as*, m. a proper N.

राङ्गय *rāṅgaya*, *am*, n. a kind of flower (commonly called Rangana).

राचित *rācīta*, *as*, m. a patronymic from Rācīta.

Rācītāyana, *as*, m. a patronymic from Rācīta.

राज 1. *rāj* (perhaps connected with rt. *rāj*, originally *raj*), cl. 1. P. A. (in Ved. only P.) *rājati*, -*te* (Ved. also cl. 2. *rāshī*, *arād*), *rarāja* (2nd sing. *rarājītha* or *rejītha*, 3rd pl. *rarājuḥ* or *rejūḥ*), *rarāje* or *reje*, *rājītum* (Ved. *rājase*), to reign, rule, exercise sovereignty, to be a king or sovereign, to be the first or chief (of anything); to rule over (with gen.); to govern, direct (with acc.); to be illustrious or eminent; to shine, glitter, glisten, be radiant or splendid; to appear as: Caus. *rājayati*, -*yitum*, Aor. *ararājat*, to reign, rule; to illuminate, make radiant: Desid. *rirāji-shati*, -*te*: Intens. *rārājāte*, *rārāshī*; [cf. Lat. *rego*, *di-rigo*, *rex*; Goth. *ragino*, *reikja* (= *rājya*), *reik-s*, 'a chief'; Old Germ. *riehi*.]

2. *rāj*, *i*, *t*, *i*, shining, radiant (at the end of comp.); (*t*), m. = *rājan*, a king, sovereign, chief; any principal object or anything the best of its kind [cf. *śaṅkha-rāj*]; N. of an Ekāha; a metre of four times twenty-two syllables; (*t*), f., Ved., N. of a goddess; (according to Mahā-dhara) = *rājya*, a kingdom; [cf. Lat. *rex*; Goth. *reiks*.]

Rāja, *as*, m. (at the end of a comp.) = *rājan*, a king, prince, sovereign, chief; any principal object or anything the best of its kind; [cf. *vyūha-r*]; at the end of an adj. comp. the fem. ends in *ā*.]

Rājaka, *as*, *ā*, *am*, illuminating, irradiating, splendid; (*as*), m. a little king, petty prince; = *rājan* (often at the end of an adj. comp.); N. of various persons; (*am*), n. a number of kings or sovereigns.

Rājakiya, *as*, *ā*, *am* (fr. *rājaka*), of or belonging to a king, kingly, princely, royal.

Rājat, *an*, *antī*, *at*, ruling; shining, (an anomalous form *rājatum* for *rājantam* is given.)

Rājan, *ā*, m. (for fem. *rājñī* see p. 840, col. 3), a king, sovereign, prince, ruler, chief, governor, (at the end of an adj. comp. the fem. may be formed in three ways, viz. either like the masc. or fr. *rāja*, and declined like the fem. of *śiva*, or with *rājñī* declined like *nadi*, e. g. *bahu-rājan*, having many kings, makes its fem. sing. du. either *bahu-rājā*, -*rājānu* or *bahu-rājā*, -*rāje* or *bahu-rājñī*, -*rājñīyau*, see Pāp. IV. 1, 28; sometimes *rājan* is found at the end of a comp. where *rāja* would be more correct; cf. *nāga-rājan*, *kāśī-r*); a nian of the military caste, Kshatriya, a man of the royal tribe (= *rājanya*); N. of Yudhiṣṭhira; a master; the moon; Indra; a Yaksha; N. of one of the eighteen attendants on Śrīya (identified with a form of Guha); government, guidance, (this is said to be the sense in only one passage, *Rig-veda* X. 49, 4; according to Śāy. *rājani* = *rājānartham*.) — *Rāja-rishī* =

rājārshi. — *Rāja-kathā*, f. a history of kings, royal history. — *Rāja-kudamba*, *as*, m., 'royal Kadamba, a sort of Kadamba'. — *Rāja-kandarpa*, *as*, m., N. of a work. — *Rāja-kanyakā* or *rāja-kanyā*, f.; king's daughter, princess. — *Rāja-kara*, *as*, m. king's tax, tribute paid to a king, royal tribute or taxes. — *Rāja-karkaṭi*, f. a kind of cucumber (= *śīnakarkatī*). — *Rāja-kurpa*, *as*, m. an elephant's tusk. — *Rāja-kurtri*, *tā*, m., 'king-maker,' one who assists at the coronation of a king; (*tāras*), m. pl. those who place the king on the throne. — *Rāja-karman*, *am*, n. the business or duty of a king; any service performed for a king, royal service; the Soma ceremony; (*āni*), n. pl. royal or state affairs. — *Rāja-kalāsa*, *as*, m. a proper N. — *Rāja-kalā*, f. the sixteenth part of the moon's disk, a crescent of the moon. — *Rāja-kali*, *is*, m. a bad king who does not protect his subjects. — *Rāja-kāseru*, *us*, m. a fragrant grass, *Cyperus Rotundus*; (*u*), n. the root of *Cyperus Pertenuis*. — *Rāja-kārya*, *am*, n. king's duty or business, state affairs. — *Rāja-kuijara*, *as*, m. 'an elephant among kings,' a great powerful monarch. — *Rāja-kumāra*, *as*, m. a king's son, prince. — *Rāja-kumārīkā*, f. a king's daughter, princess. — *Rāja-kula*, *am*, n. a king's family, royal family; the court of a king; a court of justice; royal palace. — *Rājakula-bhaṭṭa*, *as*, m. any learned man attached to a royal household. — *Rāja-kulya*, *as*, *ā*, *am*, of royal race, of regal descent. — *Rāja-kush māṇḍa*, *as*, m. Solum Melongena. — *Rāja-krit*, *t*, m. = *rāja-kartri*. — *Rāja-kṛita*, *as*, *ā*, *am*, made or performed by a king. — *Rāja-kṛita-pratijñā*, *ā*, *ā*, *am*, one who has fulfilled the king's condition. — *Rāja-kṛitya*, *am*, n. king's duty or business state affairs. — *Rāja-kṛitvan* = *rāja-kartri* (followed by an acc., Bhaṭṭi-k. VI. 130). — *Rāja-kosātaka*, *am*, n. a kind of fruit. — *Rāja-kraya*, *as*, m., Ved. purchase of Soma. — *Rāja-kriyā*, f. the business of a king, royal or state affairs. — *Rāja-kshavaka*, *as*, m. a kind of mustard. — *Rāja-kharjūri*, f. a kind of date tree (= *nṛpa-priyā*). — *Rāja-gaṇa*, *as*, n. a host of kings. — *Rāja-gavi*, f. Bos Grunniens. — *Rāja-gāmin*, *i*, *inī*, *i*, going to the king or ruler, devolving or escheating to the sovereign (property &c. to which there are no heirs). — *Rāja-giri*, *is*, m. 'king's hill,' N. of a place; a species of vegetable (= *rājātri*). — *Rāja-guru*, *us*, m. a king's minister, royal counsellor. — *Rāja-guhyā*, *am*, n. royal mystery. — *Rāja-griha*, *as*, m. a king's house, royal dwelling, palace; N. of the chief city in Madhva (said to be nine Yojanas distant from Pātāliputra); (*as*, *ā*, *am*), belonging to the city Rāja-griha. — *Rāja-grihaka*, *as*, *ā*, *am*, of or belonging to the city Rāja-griha. — *Rāja-geha*, *as*, m. = *rāja-griha*, a palace. — *Rāja-grīva*, *as*, m. a species of fish. — *Raja-gha*, *as*, m. a king-killer, regicide; (*as*, *ā*, *am*), sharp, hot. — *Rāja-ghna*, *am*, n. a mark or sign of royalty, insignia of royalty, regalia. — *Rāja-ghnak*, *am*, n. the organs of generation (= *upa-stha*). — *Rāja-jakshman* for *rāja-yakshman*, q. v. — *Raja-jambū*, *us*, f. a species of Jambū; a species of date tree. — *Rāja-tanaya*, *as*, m. a king's son, prince; (*ā*), f. a king's daughter, princess. — *Rāj-tarāṅgiṇī*, f. 'stream or current history of king N. of a celebrated history of the kings of Kāśmīr or Cashmere by Kalhaṇa (written A. D. 1148). — *Rāja-taru*, *us*, m. Cathartocarpus or Cassia F. tula; Pteropermum Acerifolium. — *Rāja-taru*, f., N. of a plant, the globe-amaranth. — *Rāja-ta*, ind. from a king. — *Rāja-tā*, f. or *rāja-tva*, *am*, kingship, royalty, the rank or function of a king, sovereignty, principedom, kingly dignity or authority, government. — *Rāja-tāla*, *as*, m. or *rāja-tālī*, f. betel nut tree; (*as*), m., N. of a particular measure or time in music. — *Rāja-timisha*, *as*, m. Cucurbit. — *Rāja-tirtha*, *am*, n., N. of a Tirth. — *Rāja-turya*, *as*, m. a proper N. — *Rāja-ten-sha*, *as*, m. = *rāja-timisha*. — *Rāja-danda*, *as*, m. a king's sceptre, kingly authority, punishment inflicted by a king; fine payable to a king. — *Rāj-dattā*, f. a proper N. — *Rāja-danta*, *as*, m. a pri-

cipal tooth, front tooth; a proper N. — *Rājadanti*, is, m. a patronymic from *Rāja-danta*. — *Rāja-darśana*, am, n. the act of seeing or appearing before a king, a royal audience; N. of a kind of artificial composition. — *Rāja-dāra*, ās, m. pl. a king's wife, royal consort; the wives of a king. — *Rāja-duhitri*, tū, f. a king's daughter, princess. — *Rāja-dūta*, as, m. a king's ambassador. — *Rāja-dūrva*, f. a kind of high-growing *Dūrva* grass. — *Rāja-dvishad*, t, f. N. of the larger or lower mill-stone. — *Rāja-deva*, as, m., N. of a lexicographer (= *bhoja-rāja-deva*). — *Rāja-druma*, as, m. = *rāja-vriksha*. — *Rāja-droha*, as, m. 'the act of injuring a king,' high treason, rebellion. — *Rāja-drohin*, ī, m. 'king-injuror,' a traitor, rebel. — *Rāja-dvār*, r, f. or *rāja-dvāra*, am, n. the king's gate, gate of a royal palace. — *Rāja-dvārika*, as, m. a royal porter or gate-keeper. — *Rāja-dhattūra* or *rāja-dhattūraka*, as, m. a kind of thorn-apple. — *Rāja-dharma*, as, m. a king's duty; (ās), m. pl. royal duties, rules or laws relating to kings. — *Rājadharma-kaustubha*, N. of a part of the *Sānti*-kaustubha. — *Rāja-dharmān*, ā, m., N. of the king of the cranes or herons (a son of Kaśyapa, Mahā-bh. *Sānti*-p. 6337). — *Rājadharmānūśāsana* ('*ma-an*'), am, n. 'instruction in the duties of kings,' N. of the first section of the *Sānti*-p. of the Mahā-bhārata. — *Rāja-dhāna* or *rāja-dhānaka*, am, n. or *rāja-dhānikā*, or *rāja-dhāni*, f. a royal city, metropolis, capital, a king's residence, palace. — *Rāja-dhānya*, am, n. 'royal grain,' Panicum Frumentaceum; a kind of rice. — *Rāja-dhāman*, ā, n. a king's residence, royal palace. — *Rāja-dhira*, as, m. a proper N. — *Rāja-dhura*, as, m. or *rāja-dhūrā*, f. 'king's yoke,' the burden of government. — *Rāja-dhustūraka* or *rāja-dhūrta*, as, m. a species of large *Datura* or thorn-apple. — *Rāja-nagari*, f. a royal city. — *Rāja-nandana*, as, m. a king's son, prince. — *Rāja-naya*, as, m. royal conduct or policy, the administration of government, politics. — *Rāja-nāpita*, as, m. a royal barber, a first-rate barber. — *Rāja-nāman*, ā, n. Trichosanthes Dioca. — *Rāja-nighaṇṭu*, us, or *rāja-nighaṇṭa*, as, m., N. of a dictionary of materia medica (including many herbs and plants) by Hara-hari-paṇḍita, (also written *rāja-nirghaṇṭa*). — *Rāja-nirbhūta-dauḍa*, as, ā, am, one who has undergone punishment from a king. — *Rāja-nīcesana*, am, n. a king's abode, palace. — *Rāja-niti*, is, f. royal conduct or policy, the administration of government, statesmanship, politics. — *Rāja-nīla*, am, n. an emerald. — *Rājan-val*, ān, atī, at (an anomalous for *rāja-val*, see Pān. VIII. 2, 14), having a good king, governed by a just monarch (Raghu-v. VI. 22). — *Rāja-paṭola* or *rāja-paṭolaka*, as, m. a kind of cucumber, Trichosanthes Dioca; (ī), f. = *madhura-paṭoli* (?). — *Rāja-paṭṭa*, as, m. a kind of precious stone, a diamond of inferior quality (said to be brought from *Virāṭa-dēśa* in the north-west of India); a royal fillet or tiara. — *Rāja-paṭṭikā*, f. = *śūlaka-pakṣhin*. — *Rāja-pati*, is, m. a lord of kings. — *Rāja-patni*, f. a king's wife, royal consort, queen. — *Rāja-patha*, as, m. the king's highway, a main road, public road, principal street. — *Rāja-paṭhāya*, Nom. A. -*paṭhāyate*, &c., to represent or be like a main road. — *Rāja-pada*, am, n. the rank of a king, kingship. — *Rāja-paddhati*, is, f. a main road, principal street. — *Rāja-parvi*, f. *Paderia* Foetida. — *Rāja-palāṇḍu*, us, m. a particular kind of onion. — *Rāja-pāla*, as, m., N. of a king; of a royal family. — *Rāja-pitri*, tā, m. a king's father. — *Rāja-pīlu*, us, m. a species of tree (= *mahā-pīlu*). — *Rāja-putra*, as, m. a king's son, prince; a Kshatriya or man of the military tribe (in the Hindū caste system); the son of a Vaisya by an Ambashthā or the son of a Kshatriya by a Karaṇi; a Rājput (the name of a class of persons who claim descent from the ancient Kshatriyas); the planet Mercury (regarded as the son of the moon); a kind of mango; (ī), f. a king's daughter, princess; a female of the Rājput tribe; N. of several plants, a bitter gourd (= *kāṣu-tumbi*); a kind of jasmine

(= *jāti*, *mālati*); a kind of perfume (= *reṇukā*); a kind of metal (= *rāja-rūṭi*); a musk-rat; (ā), f., Ved. 'having kings for sons,' a mother of kings. — *Rāja-putraka*, am, n. a number of kings' sons, assemblage of princes. — *Rāja-putrākā*, f. a king's daughter, princess; a species of bird (= *śarārī*). — *Rāja-putriya*, am, n., N. of a work. — *Rāja-pura*, am, n. a royal city, the residence of a king; N. of a city; (ī), f., N. of a city. — *Rāja-purusha*, as, m. a royal servant or attendant; a king's minister. — *Rāja-pushpa*, as, m. *Mesua Roxburghii*; (ī), f. a species of plant (= *karuṇi*). — *Rāja-pūga*, as, m. a kind of *Areca* or betel-nut palm. — *Rāja-pūrusha*, as, m. = *rāja-purusha* above. — *Rāja-paurushika*, as, ī, am, being in a king's service. — *Rāja-paurushya*, am, n. (fr. *rāja-purusha*), the state of a royal servant, the being a king's minister. — *Rāja-prakṛiti*, is, f. a king's minister. — *Rāja-praveya*, as, ā, am, to be given or presented to a king. — *Rāja-prasāda*, as, m. royal favour. — *Rāja-priya*, as, m. a kind of onion; (ā), f. a species of plant (= *karuṇi*). — *Rāja-preshya*, as, m. a king's servant; (am), u. royal service, service of kings, (more correctly *rāja-praishya*). — *Rāja-pharūjījaka*, as, m. an orange tree. — *Rāja-phula*, am, n. 'royal fruit,' the fruit of *Trichosanthes Dioca*; (as), m. 'bearing royal fruit,' a species of tree, = *rājadantī*; (ā), f. *Eugenia Jambolana*. — *Rāja-badara*, as, m. a species of jujube tree; (am), u. a sort of *Justicia* plant; salt. — *Rāja-bandha*, as, m. imprisonment by the king. — *Rāja-bulā*, f. *Paderia Foetida*. — *Rāja-bāndhava*, as, m. a relation of a king, royal relation; (ī), f. a female relation of a king. — *Rāja-bhaṭa*, as, m. a king's soldier, soldier of the royal army. — *Rāja-bhaṭṭikā*, f. a species of water-fowl. — *Rāja-bhadraka*, as, m. *Costus Speciosus* or *Arabicus*; *Azadirachta Indica*. — *Rāja-bhaya*, am, n. king's risk, danger from a king, fear of a king. — *Rāja-bhavana*, am, n. a king's abode, royal palace. — *Rāja-bhāryā*, f. a king's wife, queen. — *Rāja-bhūya*, am, n. = *rāja-tā*, royalty, &c. — *Rāja-bhrīt*, see *Gaṇa Sankalādi* to Pān. IV. 2, 75. — *Rāja-bhrīta*, as, ā, am, hired by the king, being in the king's service; (as), m. a king's soldier. — *Rāja-bhrītya*, as, m. a servant of a king, royal servant or minister, courtier, any public officer. — *Rāja-bhoga*, as, m. a king's meal, royal repast. — *Rāja-bhogina*, as, ā, am, fit for a king's enjoyment, suitable for a king's use. — *Rāja-bhogyā*, as, m. *Buchanania Latifolia*; (am), n. nutmeg. — *Rāja-bhojana*, as, ā, am, eaten by kings. — *Rāja-bhaula*, as, m. a king's fool or jester. — *Rāja-bhrātrī*, tā, m. a king's brother. — *Rāja-manī*, is, m. 'royal gem,' a kind of precious stone. — *Rāja-maṇḍūka*, as, m. a species of large frog. — *Rāja-mantra-dhara*, as, m. a king's counsellor, royal minister. — *Rāja-mantrīn*, ī, m. a minister of state. — *Rāja-mandira*, am, n. the palace of a king, a royal mansion; N. of the chief town of *Kalinga*. — *Rāja-malla*, as, m. a royal wrestler. — *Rāja-mahila*, N. of a town. — *Rāja-mahendra-tīrtha* ('*hā-in*'), am, u., N. of a Tīrtha. — *Rāja-mātri*, tā, f. a king's mother. — *Rāja-mātra*, am, n., Ved. every one claiming the name of *Rājan*. — *Rāja-mānusha*, as, m. a royal officer or minister, any public officer. — *Rāja-mārga*, as, m. the king's highway, a royal or main road, high road, high street, principal street (one passable for horses and elephants); the way or method of kings, procedure of kings (as warfare &c.). — *Rāja-mārtāṇḍa*, N. of a commentary by *Bhoja-deva* on *Patanjali's Yoga-sūtras*. — *Rāja-māsha*, as, m. a kind of bean, *Dolichos Catjang*. — *Rāja-māshya*, as, ā, am, suited to the cultivation of *Rāja-māsha*, consisting of or sown with this plant (as a field &c.). — *Rāja-mudga*, as, m. a kind of bean. — *Rāja-mudrā*, f. a royal signet or seal. — *Rāja-muni*, is, m. = *rājārshi*. — *Rāja-mūgāṅka* ('*ga-an*'), N. of a particular medicinal compound; of an astronomical work. — *Rāja-yakshma*, as, or (in later authors) *rāja-yakshman*, ā, m. a particular kind of dangerous disease; (in the later

language) pulmonary consumption, atrophy. — *Rāja-yakshma-nāman*, ā, m., Ved., N. of a particular mythical being (said to be connected with the building or foundation of a house). — *Rāja-yakshmin*, ī, īnī, ī, suffering from consumption, consumptive. — *Rāja-yajña*, as, m. a king's sacrifice, royal offering. — *Rāja-yāna*, am, n. a royal vehicle, palanquin. — *Rāja-yudhvan*, ā, m. a king's soldier, royal warrior; one who makes war against a king. — *Rāja-yoga*, as, m. a constellation under which princes are born or a configuration of planets &c. at the birth of any person indicating him to be destined for kingship; a particular stage in abstract meditation, an easy mode of meditation as distinguished from the more rigorous; [cf. *yoga*]. — *Rāja-yogyā*, as, ā, am, befitting a king, suitable for royalty, princely. — *Rāja-yoshit*, t, f. a king's wife, queen. — *Rāja-ranga*, am, n. 'royal tin,' silver. — *Rāja-ratha*, as, m. a royal carriage. — *Rāja-rākshasa*, as, m. 'a Rākshasa of a king,' a bad king. — *Rāja-rāj*, t, m. a king of kings, supreme sovereign; N. of the moon. — *Rāja-rāja*, as, m. a king of kings, supreme sovereign, emperor; N. of *Kuvera*; of the moon; of a man. — *Rājarāja-tā*, f. or *rājarāja-tva* or *rāja-rājya*, am, n. the rank of a supreme sovereign or emperor, dominion over all princes, universal sovereignty. — *Rāja-rāma-nagara*, am, n., N. of a town. — *Rāja-rūṭi*, is, f. a kind of brass or bell-metal. — *Rājarashabha* ('*ja-rish*'), as, m. the chief of kings. — *Rājarshi* ('*ja-rishi*'), is, m. a royal Rishi or saint, Rishi of royal descent, that holy and superhuman personage which a king or man of the military class may become by the performance of great austerities (e.g. *Purū-ravas*, *Viśvā-mitra*, &c.; see *rishi*, *viśvā-mitra*). — *Rājarshin*, ī, m. = *rājarshi* above. — *Rāja-lakshaya*, am, n. a royal sign or token, any mark on the body &c. indicating a future king; royal insignia, regalia. — *Rāja-lakshman*, ā, n. a royal token, sign of royalty; (ā), m. 'having the marks of royalty,' N. of *Yudhi-shhira*. — *Rāja-lakshmi*, is, f. the Fortune or Prosperity of a king (personified as a goddess), a king's good genius, the good fortune or glory of a king, royal majesty or sovereignty; N. of a princess. — *Rāja-linga*, am, n. a kingly mark, royal token. — *Rāja-līlā-nāman*, ānī, n. pl., N. of a collection of epithets borne by *Kṛishṇa* having reference to 118 of his diversions when he had attained to regal rank. — *Rāja-lekha*, as, m. 'king's writing,' a royal letter or edict. — *Rāja-loka*, as, m. a company of kings. — *Rāja-vaṇṣa*, as, m. a family of kings, royal family, dynasty. — *Rājavāṇṣavali* ('*śa-av*'), f. the genealogy of kings, royal pedigree. — *Rājavāṇṣya* or *rājavāṇṣya*, as, ā, am, belonging to a royal family, of regal race or descent. — 1. *rāja-val*, ind. like a king; as towards a king. — 2. *rāja-val*, ān, atī, at, having a king, possessing kings; (ām), m., N. of a son of *Dyutimat*; (atī), f., N. of the wife of the *Gandharva Deva-prabha*. — *Rāja-vadana*, as, m. a proper N. — *Rāja-vadha*, as, m., Ved. a king's weapon. — *Rāja-vandin*, ī, m. a proper N. — *Rāja-varāsa*, as, n. kingly rank or dignity, majesty. — *Rāja-vartman*, ā, n. a king's high road, principal street. — *Rāja-vardhana*, as, m. a proper N. — *Rāja-vallabha*, as, m. a king's favourite; N. of various plants (= *rāja-badara*, *rājadāni*, *rājāmra*); N. of a kind of incense; of a work. — *Rāja-valli*, f. *Momordica Charantia*. — *Rāja-vasibhūta*, as, ā, am, subject to a king, loyal. — *Rājavasibhūta-tā*, f. loyalty, allegiance. — *Rāja-vasatī*, is, f. dwelling in a king's court; a royal residence, palace. — *Rāja-vārttika*, am, n., N. of a *Sāṅkhya* work. — *Rāja-vāha*, as, m. a horse. — *Rāja-vāhana*, as, m., N. of a son of king *Rāja-hansa*. — *Rāja-vāhya*, as, m. a royal elephant. — *Rāja-vi*, is, m. 'royal bird,' the blue jay. — *Rāja-vīdyā*, f. royal science, kingcraft, state policy, statesmanship, administration of government, political economy. — *Rāja-vinoda-tāla*, as, m. a kind of time or measure in music. — *Rāja-vihāra*, as, m. a royal convent. — *Rāja-vījñ*, ī, inī, ī, sprung from a

royal progenitor, of royal parentage or descent. — *Rāja-vīhī*, f. a principal street, high street, main road. — *Rāja-vīrya*, am, n. the power of a king, regal power. — *Rāja-vriksha*, as, m. 'royal tree,' Cathartocarpus Fistula; Buchanania Latifolia (or the Piyāl tree); Euphorbia Tirucalli. — *Rāja-vṛtta*, am, n. the conduct of a king, the duty or occupation of a sovereign. — *Rāja-veśman*, a, n. a king's abode, palace. — *Rāja-vesha*, as, m. a royal garment. — *Rāja-saṇa*, as, m. a plant from the fibres of which a coarse cordage and canvas are prepared, Corchorus Olorius. — *Rāja-saphara*, as, m. a species of fish (the Hilsa fish). — *Rāja-saṃyā*, f. a king's couch, royal couch, royal seat or throne. — *Rāja-sūka*, as, m. a kind of pot-herb (= *vastuka*). — *Rāja-sūkānikā* or *rāja-sākinī*, f. a kind of vegetable (= *rājagiri*). — *Rāja-sārdūla*, as, m. 'a tiger of a king,' great king. — *Rāja-sāsana*, am, n. a royal edict or order. — *Rāja-sāstra*, am, n. royal science, kingcraft, state policy, statesmanship, political economy. — *Rāja-sūka*, as, m. a kind of parrot (= *prājā*). — *Rāja-sīringa*, as, m. a species of fish, Macropteronatus Magar; a sort of sheat fish; (am), n. a royal Chattr or umbrella with a golden handle. — *Rāja-sēkhara*, as, m., N. of a king of Kerala (the author of several dramas). — *Rāja-sāila*, as, m., N. of a mountain. — *Rāja-syāmalopāsaka* (*śa-up*), as, m. pl., N. of a sect. — *Rāja-syāmāka*, as, m. a kind of grain. — *Rāja-sri*, is, f. the Fortune or Prosperity of a king (personified); cf. *rājā-lakṣmī*, the good fortune or glory of a king, royal sovereignty or majesty. — *Rāja-saṃśraya*, as, ā, am, having kings for a refuge or protection, dependent on kings. — *Rāja-samsad*, t, f. a king's assembly or court, court of justice. — *Rāja-sattama*, as, m. a most excellent king. — *Rāja-sattra*, am, n. a king's sacrifice, any sacrifice instituted by a king. — *Rāja-sadana*, am, or *rāja-sudman*, a, n. a royal dwelling, palace. — *Rāja-sannidhāna*, am, n. the royal presence. — *Rāja-sabhā*, f. a royal assembly or court, court of justice, royal council, privy council. — *Rājasabhā-sṭha*, as, ā, am, being at a king's court, a courtier. — *Rāja-sarpa*, as, m. a species of large serpent. — *Rāja-sarshapa*, as, m. black mustard, Sinapis Ramosa; a seed of the above used as a weight (= 3 Likhās = $\frac{1}{4}$ of a Gaura-sarshapa). — *Rāja-sāt*, ind. to the state of a king, to the power of a king. — *Rājasāt-kṛi*, cl. 8. P. -karoti, &c., to give over to the power of a king, make dependent on a king. — *Rāja-sāyujya*, am, n. 'the state of close union with royalty,' sovereignty. — *Rāja-sārāsa*, as, m. 'royal crane,' a peacock. — *Rāja-siṃha*, as, m. 'a lion of a king,' an illustrious king; N. of a king. — *Rāja-sukha*, am, n. a sovereign's happiness or welfare. — *Rāja-suta*, as, m. a king's son, prince; (ā), f. a king's daughter, princess. — *Rāja-sundara-gaṇi*, is, m., N. of a preceptor. — *Rāja-sū*, us, us, u, Ved. creating or making a king. — *Rāja-sūnu*, us, m. a king's son, prince. — *Rāja-sūya*, as, am, m. n. a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes, (such a sacrifice at the inauguration of Yudhiśṭhira is described in the Sabhā-parvan of the Mahā-bhārata); a lotus; a kind of rice; a mountain; *rājasūyo mantrah*, a Mantra recited at the Rāja-sūya ceremony. — *Rāja-sūya-gājīn*, i, m. a priest who officiates at a Rāja-sūya sacrifice. — *Rājasūyārambha-parvan* (*śa-ā*), a, n., N. of section 12-18 in the Sabhā-parvan of the Mahā-bhārata. — *Rājasūyika*, as, i, am, relating to the Rāja-sūya sacrifice. — *Rāja-sūyeshī* (*śa-ish*), is, f. the Rāja-sūya sacrificer. — *Rāja-sevaka*, as, m. a king's servant. — *Rāja-sevā*, f. king's service, royal service. — *Rāja-sevin*, i, m. a king's servant. — *Rāja-skandha*, as, m. a horse. — *Rāja-stamba*, as, m. a proper N. — *Rāja-stambāyana*, as, and *rājastambi*, i, m. patronymics from Rāja-stamba. — *Rāja-stri*, f. a king's wife, queen. — *Rājasṭhalaka*, see Gāya Dhūmādi to Pāṇ. IV. 2, 127. — *Rāja-sthalī*, f., N. of a place.

— *Rāja-sva*, am, n. the property of a king, royal possessions; revenue, tribute. — *Rāja-svarṇa*, as, m. a kind of thorn-apple. — *Rāja-svāmīn*, i, m. 'lord of kings,' N. of Viṣṇu. — *Rāja-haṇsa*, as, m. 'king-goose,' a flamingo (a sort of white goose with red legs and bill); an illustrious king; N. of a king of Magadha; of an author; (i), f. the female flamingo. — *Rāja-hatyā*, f. assassination of a king, regicide. — *Rāja-harmya*, am, n. a king's palace, royal palace. — *Rāja-harshaṇa*, am, n. 'king's delight,' the flower of Tabernaemontana Coronaria. — *Rāja-hastin*, i, m. a royal elephant, a handsome elephant. — *Rāja-hāra*, as, m., Ved. a bearer or bringer of Soma. — *Rāja-hāsaka*, as, m. a species of fish, Cyprinus Catla. — *Rājāgni* (*śa-ag*), is, m. the fire of a king, i. e. wrath of a king. — *Rājāṅgaṇa* (*śa-an*), am, n. royal court, the court-yard of a palace. — *Rājājñā* (*śa-āj*), f. a king's edict, royal decree or command, ordinance. — *Rājātana* (*śa-āt*), as, m. Buchanania Latifolia; Butea Frondosa; Mimulus Kauki. — *Rājātmaka-stava* (*śa-āt*), as, m., N. of a panegyric of Rāma. — *Rājatyāvartaka* (*śa-at*), as, m. = *rājāvarta*. — *Rājādāna* (*śa-ad*), as, m. Buchanania Latifolia; Mimulus Kauki or Hexandra; Butea Frondosa [cf. *rājātana*]; (i), f. a species of tree, = *kapishṭha*, *bhūpeshṭha*, &c.; (am), n. the nut of Buchanania Latifolia; the fruit of the Mimulus. — *Rājādeśa* (*śa-ād*), as, m. a king's command. — *Rājādṛi* (*śa-ad*), is, m. a species of vegetable. — *Rājādhikārin* (*śa-adh*), i, m. 'royal official,' a judge. — *Rājādhikṛita* (*śa-adh*), as, m. a judge (placed over [judicial affairs] by a king). — *Rājādhideva* (*śa-adh*), as, m., N. of Sūra; (i), f., N. of a daughter of Sūra. — *Rājādhīrāja* (*śa-adh*), as, m. a king of kings, supreme king, paramount sovereign, mighty potentate. — *Rājādhishṭhāna* (*śa-adh*), am, n. 'royal city, royal capital,' a town in which a king has built a palace. — *Rājādhvan* (*śa-adh*), ā, m. a royal road, principal street. — *Rājānaka* (*śa-an*), as, m. an inferior king, petty prince. — *Rājānujivīn* (*śa-an*), i, m. the dependent of a king, a king's servant. — *Rājānta-karana* (*śa-an*), as, i, am, causing the destruction of kings. — *Rājāna* (*śa-an*), am, n. food obtained from a king or great personage; a kind of rice of a superior quality (grown in Andhra). — *Rājānya-tva* (*śa-an*), am, n., Ved. a change of kings. — *Rājāpasada* (*śa-ap*), as, m. a degraded or outcast king. — *Rājābharaya* (*śa-abh*), am, n. a king's ornament, regalia. — *Rājābhisheka* (*śa-abh*), as, m. the consecration or coronation of a king, royal inauguration or installation. — *Rājāmra* (*śa-ām*), as, m. a superior kind of mango. — *Rājāmra* (*śa-ām*), as, m. = *amla-vetasa*. — *Rājārka* (*śa-ar*), as, m. Calotropis Gigantea. — *Rājārka* (*śa-ar*), as, ā, am, fit or suitable for a king, worthy of a prince, royal, noble; (ā), f. Eugenia Jambolana; (am), n. aloe wood, Agallochum; a kind of rice (= *rājāma*). — *Rājārkhana* (*śa-ar*), am, n. a royal gift or offering of honour. — *Rājālabh* (*śa-al*), us, f. a species of cucumber, (also *rājālabu*). — *Rājāluka* (*śa-al*), as, m. a species of tuberous plant or yam (= *mahā-kanda*). — *Rājāvarta* (*śa-av*), as, m. a kind of diamond or other gem (of an inferior quality, said to come from the country Viṛāṭa, and regarded as a lucky possession though not esteemed as an ornament; in the Rāsarāja-lakṣmī enumerated among the Rasas or metallic substances). — *Rājāvali*, is, or *rājāvalī* (*śa-av*), f. a line of kings, a royal dynasty or genealogy; N. of the history or chronicles of a particular line of kings. — *Rājāvalī-patākā*, f., N. of a history of the kings of Kāśmīra by Pāṇya-bhaṭṭa. — *Rājāvalī-pātaka*, N. of the history or chronicles of a particular line of kings. — *Rājāśva* (*śa-as*), as, m., Ved. a large or powerful stallion. — *Rājāsana* (*śa-as*), am, n. a royal seat, throne. — *Rājāsandi* (*śa-as*), f., Ved. a stool or stand on which the Soma is placed. — *Rājāhi* (*śa-ah*), is, m. a kind of large snake. — *Rājendra* (*śa-in*), as, m. a lord of kings, king of kings, supreme sovereign, emperor; N. of a poet;

of a son of Kāśi-nātha. — *Rājendra-gir*, ir, m. a proper N. — *Rājēśvara* (*śa-iś*), as, m. a king of kings, supreme sovereign; a proper N. — *Rājēshṭa* (*śa-ish*), as, m. 'likened by kings,' a kind of onion, = *rāja-palāṇḍu*; (am), n. a kind of rice (= *rājāma*). — *Rājodevāna-saṃjīaku* (*śa-ud*), as, m. a species of plant. — *Rājopakaraya* (*śa-up*), ānī, n. pl. the paraphernalia of a king, ensigns of royalty. — *Rājopajivīn* (*śa-up*), inas, m. pl. the subjects of a king. — *Rājopasevā* (*śa-up*), f. a king's service, royal service. — *Rājopasevin*, i, inī, i, serving a king; (i), m. a king's servant, royal servant.

Rājāna, as, i, am, belonging to a royal family, of regal descent (but not belonging to the warrior caste); (i), f., N. of a river; (am), n., N. of a Sāman.

Rājanya, as, ā, am (fr. *rājan*), kingly, princely, royal; (as), m. a royal personage, one of princely rank, a nobleman; a man of the military or regal tribe, a Kshatriya, (the title Rājanya was the more ancient designation of the second or Kshatriya caste); N. of Agni or Fire; a kind of date tree, = *kshirikā*; (ās), m. pl. epithet of a particular family of warriors; (ā), f. a lady of royal rank. — *Rājanya-tva*, am, n. the being a warrior or belonging to the military caste. — *Rājanya-bandhu*, us, m. the friend or connection of a prince (generally used in contempt); a Kshatriya. — *Rājanya-vat*, ān, atī, at, Ved. connected with one of royal rank.

Rājanyaka, as, ā, am, inhabited by warriors; (am), n. a number of Kshatriyas, assemblage of warriors.

Rājamāna, as, ā, am, shining, glittering, radiant. — *Rājamāna-tva*, am, n. splendor, radiance.

Rājāna (fr. *rājan*), Nom. P. *rājānati*, &c., to become a king (?).

Rājāya, Nom. A. *rājāyate*, to act or behave like a king, to consider one's self a king.

Rājika, as, ā, am, in *śhodāsa-r*, q. v., (for *rājikā*, a streak, field, &c., see p. 841, col. 2); (as), m. a lord, chief, noble person; N. of a Muni.

Rājita, as, ā, am, illuminated, irradiated; adorned, embellished.

Rājīya (fr. *rājan*), Nom. P. *rājīyati*, &c., to wish or long for a king.

1. *rājīva*, as, ā, am (for 2. see p. 841, col. 2) living at a king's expense (= *rājopajivīn*).

Rājī, f. (fem. of *rājan*), a queen, princess, the wife of a king; epithet of the western quarter of the Soul of the Universe (see Chāndogya-Upanishad III 15, 2); N. of the wife of the Sun; deep-coloured or yellowish red brass (consisting of three parts of copper to one of zinc or tin); [cf. Lat. *regina*, perhaps Goth. *raginon*]. — *Rājīn-pada*, am, n. the rank or dignity of a queen.

Rājya, as, &c., Ved. of or belonging to a king kingly, princely, royal; (am), n. kingship, royalty, sovereignty, reign; a kingdom, country, principality, empire, monarchy, government; administration or exercise of government, (*brāhmaṇa-r*), a country governed by Brāhmins; cf. *sura-r*). — *Rājya-kara*, as, i, am, exercising government, ruling; (as), m. the tribute paid by tributary princes, (in this sense fr. 2. *kara*). — *Rājya-kartri*, tū, m. an administrator or officer of government; a king. — *Rājya-kṛit*, t, t, t, exercising government or sovereignty, ruling. — *Rājya-ḥyuta*, as, ā, am, fallen from sovereignty; (as), m. a king who has lost his kingdom, a deposed or dethroned monarch. — *Rājya-ḥyuti*, is, f. loss of sovereignty, deposit, dethronement. — *Rājya-tantra*, am, n. (also *ānī*, n. pl.) the science or rules of government, theory or system of administration, rule, government. — *Rājya-devī*, f., N. of the mother of Vāṇa. — *Rājya-dravya*, am, n. a requisite of sovereignty, any object necessary for the consecration of a king. — *Rājyadāyama*, as, i, am, consisting of or belonging to the requisites of royalty. — *Rājya-dhara*, as, n. 'exercising rule,' a proper N. — *Rājya-dhūrā*, f. burden of government, administration. — *Rājya-paribhṛashṭa*

as, ā, am, fallen from or deprived of a kingdom.
 — *Rājya-pāla*, *as, m.* 'kingdom-protector,' N. of a king.
 — *Rājya-prada*, *as, ā, am*, giving or conferring a kingdom.
 — *Rājya-bhāga*, *as, m.* subversion of sovereignty.
 — *Rājya-bhāj*, *k, m.* the possessor of a kingdom, a king.
 — *Rājya-bhāra*, *as, m.* the weight of (the duties of) government.
 — *Rājya-bheda-kara*, *as, ī, am*, causing division or discord in a government.
 — *Rājya-bhoga*, *as, m.* the possession of sovereignty, government of a kingdom.
 — *Rājya-bhṛāṇa*, *as, m.* 'falling from sovereignty,' deposition from a kingdom.
 — *Rājya-bhrūṣṭa*, *as, m.* one fallen from royalty, a deposed sovereign.
 — *Rājya-rakṣā*, *f.* protection or defence of a kingdom.
 — *Rājya-lakṣmī*, *is, f.* the good fortune of a kingdom, glory of sovereignty.
 — *Rājya-līlā*, *f.* king-play, 'pretending to be a king.'
 — *Rājyalīlāya*, Nom. A. *rājyalīlāyate*, &c., to play the king, pretend to be a king.
 — *Rājyalīlāyita*, *am, n.* the playing at kings.
 — *Rājya-lobha*, *as, m.* desire for royalty, lust of dominion, ambition.
 — *Rājya-var-dhana*, *as, m., N.* of a king (son of Dana); of another (son of Pratāpa-śīla or Prabhākara-var-dhana).
 — *Rājya-tyavahāra*, *as, m.* government business.
 — *Rājya-sṛi*, *is, ī, f.* N. of a daughter of Pratāpa-śīla.
 — *Rājya-sukha*, *am, n.* the pleasure or sweets of royalty, enjoyment of a kingdom.
 — *Rājya-sena*, *as, m., N.* of a king of Nandī-pura.
 — *Rājya-sṭha*, *as, ā, am*, or *rājya-sṭhāyin*, *ī, inī, i*, being in a kingly office, bearing sway, ruling, governing.
 — *Rājya-sṭhiti*, *is, f.* the being in a royal office, being a king, bearing rule.
 — *Rājya-hara*, *as, ā, am*, spoiling a kingdom, the spoiler of an empire.
 — *Rājyāṅga* ('*ya-ang*'), *am, n.* 'limb of royalty,' a requisite of regal administration (variously enumerated as seven, eight, or nine, viz. the monarch, the prime minister, a friend or ally, treasure, territory, a stronghold, an army, the companies of citizens, and the Puro-hita or spiritual adviser).
 — *Rājyādhipkāra* ('*ya-adh*'), *as, m.* authority over a kingdom; right or title to sovereignty.
 — *Rājyāpākaraṇa* ('*ya-ap*'), *am, n.* the taking away or deprivation of a kingdom, usurpation.
 — *Rājyāpākāraka* ('*ya-ap*'), *as, m.* a usurper.
 — *Rājyābhishikta* ('*ya-abh*'), *as, ā, am*, inaugurated into an empire, crowned.
 — *Rājyābhishikā* ('*ya-abh*'), *as, m.* inauguration to a kingdom, coronation.
 — *Rājyāśrama-muni* ('*ya-āś*'), *is, m.* 'the monk of a royal hermitage,' a king.
 — *Rājyākaśeṣeṇa* ('*ya-ek*'), *ind.* with the single exception of the kingdom.
 — *Rājyopākaraṇa* ('*ya-up*'), *ānt, n. pl.* the instruments or paraphernalia of government, insignia of sovereignty.

Rāshṭra. See s. v.

राजकिनेय *rājakineya*, *as, m.* (fr. *rajakī*), a metonymic.

राजत *rājata*, *as, ī, am* (fr. *rajata*), silvery, made of silver, silver; (*am*), n. silver. — *Rājātān-vīta*, *as, ā, am*, covered or overlaid with silver.

राजनि *rājani*, *is, m.* a patronymic from Rajana.

राजस *rājasa*, *as, ī, am* (fr. *rajas*), belonging or relating to the quality *rajas*, attendant on the quality of passion, endowed with or influenced by the quality of passion, passionate; (*i*), *f.*, N. of Durgā. — *Rājasa-tra*, *am, n.* the state or predominance of the quality of passion.

Rājasika, *as, ī, am*, = *rājasa* above.

राजसाइ *rājasāi*, N. of a country.

राजसलखण *rājasalakhaṇa*, *as, m.* a proper N.

राजि *rājī*, *is*, or *rājī*, *f.* (according to Upādi-s. IV. 124. fr. rt. *rāj*, but probably fr. *raj*, for rt. *riji*), a streak, stripe, line, row, rank; a continuous or unbroken line; a line parting the hair; black mustard (= *rājikā*); in this sense generally *rājī*: (*is*), *m., N.* of a son of Āyu, (also read *rajī*). — *Rājī-citra*, *as, ā, am*, variegated with stripes

(said of a species of snake). — *Rājī-phalā*, *f.* 'having striped fruit,' a kind of cucumber (= *śvānakarkuṣi*). — *Rājī-mat*, *ān, atī, at*, possessing stripes, striped; epithet of a species of snake. — *Rājī-kṛita*, *as, ā, am*, formed into lines, striped. — *Rājī-phala*, *as, m.* Trichosanthes Dioca. — *Rājī-mat*, *ān, atī, at*, = *rājī-mat* above.

Rājikā, *f.* (for *rājika* see p. 840, col. 3), a stripe, streak, line, row, range; a field; black mustard, Sinapis Ramosa; a grain of mustard, mustard-seed (as a weight = $\frac{1}{2}$ of a Śarshapa); a particular eruption (enumerated among the Kṣudra-roga). — *Rājikā-phala*, *as, m.* white mustard, Sinapis Glauca.

Rājila, *as, ā, am*, striped; (*as*), *m.* epithet of a species of snake.

Rājī. See under *rājī*, col. 1.

2. *rājiva*, *as, ā, am* (fr. *rājī*; for 1. see p. 840, col. 3), streaked, striped; (*as*), *m.* a species of fish (its spawn is said to be poisonous); a kind of deer; the Indian crane; an elephant; N. of the pupil of Viśva-nātha; (*am*), *n.* a blue lotus-flower. — *Rājiva-netra* or *rājiva-locana*, *as, ā, or ī, am*, lotus-eyed, blue-eyed. — *Rājiva-priśnī*, *is, is, ī, Ved.* having lotus-coloured spots or streaks.

Rājivīnī, *f.* the plant Nelumbium Speciosum.

राजीक *rājika*, *ās, m. pl.*, N. of a people.

राजेय *rājeya*, *as, ī, am*, coming or derived from Raji.

राजेयु *rājeyu*, *us, m.* a proper N.

राज्जुकखिन् *rājjukanṭhin*, *inas, m. pl.* (fr. *rajju-kaṭha*), the school of Rajju-kaṭha.

Rājjudāla, *as, ī, am* (fr. *rajju-dāla*), coming from the Rajju-dāla tree.

Rājjuhārīn, *īpas, m. pl.* (fr. *rajju-bhāra*), the school of Rajju-bhāra.

राज्ञी *rājñī*, *rājya*, &c. See p. 840, col. 3.

राटि *rāṭi*, *is, f.* (fr. rt. *raṭ*), war, battle; = *śarāri*, (probably a mistake for *āṭi*, see *rāḍi* below.)

Rāṭikā, *f.* in *mṛiga-r*, q. v., (perhaps) 'causing the deer to scream.'

Rāṭu, *us, m., N.* of a preceptor.

राडि *rāḍi*, said to = *śarāri*, (apparently a mistake for *āḍi*.)

रादा *rādā*, *f.* (sometimes written *rārā*), beauty, splendor, light, lustre; N. of a district in the west of Bengal (= *sukhna*); of the capital of this district. — *Rādā-pura*, *am, n., N.* of a town.

Rādhiya, *as, ā, am*, belonging to the district or town Rādā.

राण *rāṇa*, *am, n.* (said to be fr. rt. *raṇ*), a leaf; a peacock's tail; (*as*), *m.* a proper N.

राणक *rāṇaka*, N. of a commentary by Someśvara Bhaṭṭa on the Tantra-vārttika; (*as*), *m., N.* of an author; (*ikā*), *f.* a bridle.

राणञ्ज *rāṇaṇja*, *as, m., N.* of Dāmodara.

राणाक *rāṇāka*, *as, m.* a proper N.

राणायन *rāṇāyana*, *as, m.* a patronymic from Rāṇa. — *Rāṇāyani-putra*, *am, n., N.* of a preceptor.

Rāṇāyaniya, *as, m., N.* of a preceptor; (*ās*), *m. pl.* the school of Rāṇāyana; (*am*), *n.* the Sūtras of Rāṇāyana.

Rāṇāyaniyi, *is, m., N.* of a preceptor.

Rāṇī, *is, m.* a patronymic from Rāṇa.

राणिग *rāṇiga*, *as, m., N.* of the father of Jayāditya and uncle of Keśavārka.

राण्ड्य *rāṇḍya* or *rāṇdrya* (according to Śāy. on Rīg-veda VI. 23, 6) = *ramaṇīya*, agreeable, gratifying.

रात *rāta*, *rāti*, &c. See p. 837, cols. 1, 2.

रातन्ती *rātantī* (?), a festival on the fourteenth day of the second half of the month Pausa (when people bathe at the first appearance of dawn.)

रातुल *rātula*, *as, m., N.* of a son of Śud-dhodana.

रात्र *rātra*, *rātraka*. See p. 842, col. 1.

रात्रि *rātri*, *is*, or *rātrī*, *f.* (in the older language generally *rātri*; probably fr. rt. *ram*), night, the darkness or stillness of night [cf. *rāma*]; Night personified, (*rātrau*, at night, by night; *rātrau sayanam*, a festival on the eleventh day of the first half of the month Āśādhā, regarded as the night of the gods, beginning with the summer solstice, when Viṣṇu reposes for four months on the serpent Śeṣha); = *atī-rātra*; = *rātri-paryāya*; = *rātri-sāman*; one of the four bodies of Brahmā, (in this and the following senses only *rātri*); = *haridrā*, turmeric; *Rātri bhāradvājī*, *f.*, N. of the authoress of the hymn Rīg-veda X. 127. — *Rātri-kara*, *as, m.* 'night-maker, the moon. — *Rātri-kāla*, *as, m.* night-time. — *Rātri-cara*, *as, ī, am*, night-wandering, prowling or roaming at night; (*as*), *m.* a night-rover, night-prowler, thief, robber; a night-watcher, watchman, guard, patrol; a Rākṣhasa; a goblin, ghost, fiend, evil spirit; (*i*), *f.* a Rākṣhasa female. — *Rātri-caryā*, *f.* night-roving, roaming about at night; a nightly act or ceremony. — *Rātri-ja*, *as, ā, am*, produced at night, appearing by night, nocturnal; (*am*), *n.* a star, constellation. — *Rātri-jala*, *am, n.* 'night-water,' dew, mist, fog. — *Rātri-jāgara*, *as, m.* night-watching, wakefulness at night; (*as, ā, am*), watching at night, sitting up at night; (*as*), *m.* a dog. — *Rātri-jāgarāṇa*, *am, n.* the act of sitting up all night. — *Rātrijāgara-da*, *as, ā, am*, causing waking or wakefulness at night, keeping awake at night; (*as*), *m.* a gnat, mosquito. — *Rātri-cara* = *rātri-cara* above. — *Rātri-tarā*, *f.* (compar. of *rātri*), the depth or dead of night. — *Rātri-tithi*, *is, f.* a lunar night. — *Rātri-divam* = *rātrin-divam* below. — *Rātri-nāśana*, *as, m.* 'night-destroyer, the sun. — *Rātrin-dīva*, *am, n.* a night and day, day and night; (*am, ā*), *ind.* by night and day. — *Rātri-pada-nīcāra*, *as, m., N.* of a work. — *Rātri-parīkṣita*, *am, n.* = *rātri-sūkta*. — *Rātri-paryāya*, *as, m., Ved.* the three recurring sentences in the recitation of the Ati-rātra. — *Rātri-pushpa*, *am, n.* 'night-flower,' a lotus-flower which opens during the night. — *Rātri-pūjā*, *f.* night-worship, the nocturnal worship of a deity. — *Rātri-bala*, *as, ā, am*, powerful by night, manifesting power at night; (*as*), *m.* a Rākṣhasa. — *Rātri-bhogaṇa*, *am, n.* night-eating, the act of taking food at night. — *Rātribhogaṇa-nīśedha*, *as, m., N.* of a work. — *Rātrim-aṭa*, *as, m.* = *rātry-aṭa*. — *Rātri-maṇi*, *is, m.* 'night-jewel,' the moon. — *Rātri-nāraṇa*, *am, n.* night-killing, a murder committed in the night. — *Rātrim-manya*, *as, ā, am*, thinking it night; being regarded as night, appearing like night. — *Rātri-yoga*, *as, m.* night-fall, the coming on of night. — *Rātri-rakṣaka*, *as, m.* a night-guard, watchman, night-watcher. — *Rātri-rāga*, *as, m.* 'the colour of night,' darkness, obscurity. — *Rātri-lagna-nirūpaṇa*, *am, n., N.* of a treatise ascribed to Kālidāsa. — *Rātri-vāsa*, *as, n.* a night-garment, night-dress; the garment of night, i. e. darkness, obscurity. — *Rātri-vigama*, *as, m.* departure of night, break of day, dawn, day-light. — *Rātri-viśeṣa-gāmin*, *ī, inī, ī*, going apart at night, separating at night; (*i*), *m.* the ruddy goose, Anas Casarca. — *Rātri-veda*, *as*, or *rātri-vedin*, *ī, m.* 'night-knower,' a cock. — *Rātri-śūman* or *rātri-sāman*, *a, n.* a Sāman belonging to the Ati-rātra. — *Rātri-sattra*, *am, n., Ved.* a night sacrifice, night ceremony. — *Rātri-sūkta* or *rātri-sūkta*, *am, n.* epithet of certain hymns on Night appended to Rīg-veda X. 127. — *Rātri-hāsa*, *as, m.* 'laughing, i. e. opening in the night,' the white lotus. — *Rātri-hiṇḍaka*, *as, m.* 'moving about at night,' a guard of the women's apartments. — *Rātri-daivodāsa* or *rātri-hava-dai-*

vodāsa, *am*, n., N. of a Sāman. — *Rātry-ātra*, *as*, m. 'night-moving,' a Rākshasa, goblin; a ghost; a night-walker; a thief. — *Rātry-andha*, *as*, *ā*, *am*, night-blind, unable to see by night. — *Rātry-andhātā*, *f*, night-blindness. — *Rātry-ahani*, n. du. night and day. — *Rātry-āgama*, *as*, m. the coming on or approach of night; [cf. *ahar-āgama*.] — *Rātry-āndhya*, *am*, n. night-blindness.

Rātra, *am*, n. (at the end of comps.) = *rātri*, night; [cf. *tri-r*, *pañca-r*, *divā-r*]; also used alone in *trīṇi rātrāṇi*, Mahā-bh. Anuśāsana-p. 6230.]

Rātraka, *as*, *ikā*, *am*, nocturnal, nightly, lasting a night [cf. *pañca-r*]; (*as*), m. a man who takes up his abode in a harlot's house for one year; (*am*), n. = *pañca-rātra*, a general term for the sacred books of various Vaiṣṇava sects; (according to others) a period of five nights collectively.

Rātrika (at the end of a comp. after a numeral), lasting a certain number of nights or days (e.g. *pañca-rātrika*, *as*, *ā*, *am*, lasting five nights); sufficient for or completed in a certain number of nights or days [cf. *eka-r*]; (*ā*), *f*, night.

Rātriṇa, *as*, *ā*, *am*, lasting a certain number of nights, completed &c. in a certain number of nights, (*eka-rātriṇa*, completed in one night; cf. *dvī-r*).

Rātryākūpāra, *am*, n., N. of a Sāman.

रायकारिक *rāthakārika* (fr. *ratha-kāra*), see Gaṇa Kumudādi 2. to Pāp. IV. 2, 80.

Rāthakārya, *as*, m. a patronymic from *Ratha-kāra*.

Rāthagaṇaka, *am*, n. the occupation or office of a *Ratha-gaṇaka*.

Rāthajiteyī, *f*, (fr. *ratha-jit*), epithet of certain Apsaras (Atharva-veda VI. 130, 1).

Rāthantara, *as*, *i*, *am* (fr. *rathan-tara*), Ved. relating to the *Rathan-tara* Sāman; (*as*), m. a patronymic; (*i*), *f*, N. of a female teacher.

Rāthanatāraṇa, *as*, m. (fr. *rathan-tara*), a patronymic.

Rāthaproskṛtha, *as*, m. a patronymic of Asamāti.

Rāthitara, *as*, m. (fr. *rāthi-tara*), Ved. a patronymic of Satya-vaśas.

Rāthitārī-putra, *as*, m. son of *Rāthitārī*, N. of a preceptor.

Rāthya, *as*, *ā* (?), *am*, belonging to a chariot, fit for a chariot, useful for a carriage; = *rathya* (of which it is a lengthened form, R̥g-veda I. 157, 6).

रद्ध *raddha*, *raddhanta*, &c. See cl. 2.

राध *rādḥ* (connected with *rts. řidh*, 1. *rā*), cl. 5. 4. P. *rādhnōti*, *rādhyati* (sometimes A. *rādhyate*), *rarādha* (2nd sing. *rarādhi* or *redhi*, 3rd du. *rarādhatu* or *redhatu*, 3rd pl. *rarādhus* or *redhus*, but according to Pāp. VI. 4, 123, the contracted forms are only used in the sense 'to injure, kill'; see also Vopa-deva VIII. 52), *rātsyati*, *arātsīl* (1st pl. *arātsma*, 3rd pl. *arātsus*), *arādhiṣṭha* (Vedic forms *rādhati*, *arādhat*, *rādhat*, *rādhatu*, (without prep. this verb is generally Ved.), to make favourable or kind, propitiate, conciliate, make agreeable (cl. 5); to be favourable or merciful (cl. 4); to accomplish, perform, effect, finish, perfect, complete, make ready, prepare, carry out, (generally cl. 5. or Ved. cl. 1. *rādhati*); to attain; to be accomplished or finished (cl. 4); to succeed, prosper, be successful (cl. 4); to be prepared or ready (cl. 4); to be ready for (with dat. or loc.); to fall to the share of any one (dat.); to put an end to, destroy, injure, exterminate; Pass. *rādhyate*, Aor. *arādhi*, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. *rādhyati*, *-yītu*, Aor. *arīradhat*, to make favourable, conciliate, propitiate, satisfy, appease; to accomplish, perform, complete, bring to a successful issue, cause to succeed; to make ready or prepared for (with dat.); Desid. *rirātsati*, to wish to conciliate or propitiate; *ritsati*, to wish to injure, destroy, hurt (Pāp. VII. 4, 54, Vart.): Intens. *rārādhyate*, *rārādhi*; [cf. according to some, Gr. *iláskomai*,

ilághō, *ilákomai*, &c.; according to others, *éřōw*: Goth. *rēda*, *ga-rēda*, *und-rēda*.]

Rāddha, *as*, *ā*, *am*, propitiated, conciliated; accomplished, perfected, completed, finished, performed, done; prepared, ready; cooked, dressed; perfected (as a religious vow), observed (as a fast); perfect in mysterious or magical power, adept, initiated; obtained, attained; appeared; successful, prosperous, fortunate, happy; fallen to the share or lot of any one. — *Rāddhanta* ('*dha-an*'), *as*, m. = *siddhanta*, an established end or result, demonstrated conclusion, a proved or established fact, demonstrated truth, dogma; the conclusion of an argument. — *Rāddhanta*, *as*, *ā*, *am* (fr. the preceding), logically demonstrated, proved, established.

Rāddhi, *is*, *f*, accomplishment, perfection, completion; success, prosperity, good fortune.

Rādha, *as*, *am*, m. n. = *rādhās*, favour, goodwill; a gift, affluence, &c.; (*as*), m., N. of the month *Vaiśākha* (= April-May; in this sense fr. *rādḥā* below); a proper N.; (*ā*), *f*, prosperity, success; N. of the twenty-first Nakshatra *Viśākhā* (containing four stars in the shape of a festoon; the stars are supposed to be α, ι, ν *Libra*, and γ *Scorpius*, cf. *nakshatra*); a later form for *anurādḥā*; lightning; a particular attitude in shooting (standing with the feet a span apart; cf. *rādḥā-bhedin*); Emblem *Myrobalan*; the plant *Clitoria Ternatea*; N. of the foster-mother of *Karṇa*, (she was the wife of *Adhiratha*, who was the *Sūta* or charioteer of king *Sūra*, and who found *Karṇa*, the illegitimate child of *Prithā* or *Kuntī* by the *Sun*, when exposed by his mother on the banks of the *Jumna*, and brought him up as his own son); N. of a celebrated cowherd or *Gopī* (the favourite mistress and consort of *Kṛishṇa*, q. v., during his residence in *Vṛindāvana* amongst the cowherds, and a principal personage in *Jayadeva*'s celebrated lyrical poem, the *Gīta-govinda*, q. v.; she is sometimes supposed to typify the human soul, attracted towards *Kṛishṇa* as the divine goodness, sometimes the divine or mystical love to which *Kṛishṇa* returns at the end of his more worldly amours; at a later period she was worshipped as a goddess, and is occasionally regarded as an *Avatāra* of *Lakṣmī* as *Kṛishṇa* is of *Vishṇu*; she is also, under other aspects, identified with *Dākṣhāyānī*); N. of a female slave. — *Rādha-gupta*, *as*, m., N. of a minister of *Aśoka*. — *Rādha-ranka*, *as*, m. a plough; thin rain; hail. — *Rādha-ranku*, *us*, m. = *sāra*, *sikara*, *jaladopala*. — *Rādhas-pati*, *is*, m. [cf. *rathas-pati*], Ved. a lord of gifts or wealth. — *Rādha-kānta*, *as*, m. 'lover of *Rādḥā*', N. of *Kṛishṇa*. — *Rādḥā-kṛishṇa*, *as*, m., N. of the author of the *Dhātū-ratnāvalī*. — *Rādḥā-janmāshṭamī* ('*ma-ash*'), *f*, N. of the eighth day of a particular fortnight (commemorating the birth-day of *Rādḥā*; cf. *kṛishṇa-j*). — *Rādḥā-tanaya*, *as*, m. son of *Rādḥā*, i. e. *Karṇa*. — *Rādḥā-tantra*, *am*, n., N. of a Tantra. — *Rādḥā-dāmodara*, *as*, m., N. of the author of an elementary treatise on the *Vedānta*. — *Rādḥā-nagari*, *f*, N. of a town in the neighbourhood of *Ujjayīni*. — *Rādḥā-murādhiya* ('*dḥā-an*'), *as*, *ā*, *am*, relating to the Nakshatras *Rādḥā* and *Anurādḥā*. — *Rādḥā-bhedin*, *i*, m., N. of *Arjuna*, (according to some this name has reference to a particular attitude in shooting, see *rādḥā* above and cf. *rādḥā-vedhin*; according to others it was given to *Arjuna* as having prevailed on *Kṛishṇa* to abandon *Rādḥā*). — *Rādḥā-madhava*, *as*, m., N. of an author. — *Rādḥā-mohana-sarman*, *ā*, m., N. of the author of the *Mitākṣarā-siddhānta-saṅgraha*. — *Rādḥā-ranayana*, *as*, m., N. of *Kṛishṇa*. — *Rādḥā-rasa-sudhā-nīlhi* or *rādḥā-sudhā-nīlhi*, *is*, m., N. of a poem by *Hari-vaṣṭa* *Go-svāmin* celebrating the praises of *Rādḥā* as worshipped in *Vṛindāvana* (supposed to have been written at the end of the sixteenth century). — *Rādḥā-vat*, *ān*, *atī*, *at*, possessed of prosperity or wealth, rich. — *Rādḥā-vallabha*, *as*, m. 'the beloved of *Rādḥā*', N. of *Kṛishṇa*; epithet of various persons. — *Rādḥā-vinoda*, *as*, m., N. of a poem. — *Rādḥā-vedhin*, *i*,

m., N. of *Arjuna*; [cf. *rādḥā-bhedin*.] — *Rādḥā-suta*, *as*, m. son of *Rādḥā*, i. e. *Karṇa*. — *Rādḥā* or *rādḥesvara* ('*dḥā-is*'), *as*, m. 'lord of *Rādḥā*', *Kṛishṇa*.

Rādḥaka, *as*, *ā*, *am*, Ved. liberal, bountiful.

Rādḥana, *am*, n. the act of pleasing, satisfying, conciliating; pleasure, satisfaction; the act of accomplishing, effecting, completing, succeeding; obtaining, acquisition; the means or instrument of accomplishing anything; (*ā*), *f*, speaking, speech.

Rādhas, *as*, n., Ved. favour, good-will, kindness, a gift of affection, a gift or present in general; beneficence, liberality, munificence; accomplishment of one's wishes, success, (*alpa-rādhas*, one who has obtained but little success. unfortunate); striving to accomplish or gain, (*ananya-rādhas*, striving after nothing else); opulence, wealth, riches, affluence, might, power. — *Rādhas-pati*, see under *rādha*. — *Rādho-gūrta*, *as*, *ā*, *am*, Ved. agreeable through kindness (according to *Malī-dhara*); giving or bestowing wealth. — *Rādho-deya*, *as*, *ā*, *am*, to be presented with gifts or offerings; (*am*), n., Ved. the giving of presents, bestowing wealth, showing favour.

Rādhi, *rādhi*, see *Gaṇa Bhavādī* to Pāp. IV. 1, 45; [cf. *kṛishṇa-rādhi*.]

Rādhiḥa, *as*, m., N. of a king (son of *Jaya-sena*); (*ā*), *f*, a diminutive of the name *Rādḥā* (expressive of endearment). — *Rādhiḥā-vinoda*, *as*, m. = *rādḥā-vinoda*.

Rādheya, *as*, m. (fr. *rādḥā*), a metonymic of *Karṇa* (as passing for the child of his foster-mother *Rādḥā*, see *rādḥā*).

Rādhyā, *as*, *ā*, *am*, Ved. to be conciliated or propitiated, to be appeased or satisfied; to be accomplished or performed, achievable; to be completed; to be obtained.

राधेवकि *rādhrevaki* (?), a patronymic.

रान्ध्र *rāndhya*, various reading for *rāṇḍya*.

रान्धस *rāndhasa*, *as*, m. a patronymic.

राप *rāpya*. See *rt. rap*, p. 832, col. 3.

राभस्य *rābhasya*, *am*, n. (fr. *rabhasa*), velocity, impetuosity; eagerness, delight, joy, pleasure.

राम *rāma*, *as*, *ā*, *am* (fr. *rt. ram*), pleasing, delighting, rejoicing; lovely, beautiful, charming, pleasant; obscure, dark-coloured, dark, black [cf. *rātri*]; white; (*as*), m. joy, pleasure; 'the pleasing or beautiful one,' N. of three celebrated mythological personages, commonly called *Paraśu-rāma*, *Rāma-āndra*, and *Bala-rāma*, (of these the first two are always regarded as *Avatāras* of *Vishṇu*, one born at the beginning, the other at the end of the second age: the first or *Paraśu-rāma*, 'Rāma with the axe,' forms the sixth *Avatāra*; he is sometimes called *Jānadagnya*, as son of the sage *Jamadagni* by *Reṇukā*, and sometimes *Bhārgava*, as descended from *Bhrīgu*, and he is the type of *Brāhmanism* arrayed in opposition to the military caste, see *paraśu-rāma*: the second, *Rāma-āndra*, forms *Vishṇu*'s seventh *Avatāra*, and is the hero of the great epic poem called *Rāmāyana*; his wife, *Sītā*, is sometimes regarded as an *Avatāra* of *Lakṣmī*; he has the patronymic *Dāśarathi*, as son of *Dāśa-ratha*, a king of the solar dynasty, and *Rāghava*, as descended from *Raghu* [see *Raghu*], and he typifies the conquering *Kṣatriyas* advancing southwards and subjugating the barbarous aborigines represented by the demon *Rāvana* and his followers, the *Rākṣhasas*: the third, *Bala-rāma*, 'the strong Rāma,' born in the third age, is a kind of *Hindū Hercules*, the seventh son of *Vasudeva* and elder brother of *Kṛishṇa*, both being descended from *Yadu* [who with *Puru* formed the two branches of the lunar dynasty]; he is sometimes called *Halayudha*, 'armed with a plough,' sometimes *Musalin*, 'club-armed,' and although occasionally regarded as *Vishṇu*'s eighth *Avatāra*, is more properly an incarnation of the great serpent *Śeṣha*, see *bala-deva*, *bala-rāma*: according to *Jainas*, a *Rāma* is

— *Rāma-sarman*, ā, m., N. of the author of the *Uṇādi-kosha* (a metrical work on words formed with *Uṇādi* suffixes). — *Rāma-sītālā*, f. = *ārāma-sītālā*, a fragrant plant. — *Rāma-srī-pāda*, as, m., N. of a preceptor. — *Rāma-shaḍ-akṣhara-mantra-rūpa*, as, m. a particular Mantra or prayer of six syllables addressed to Rāma. — *Rāma-saṃyamīn*, ī, m., N. of the author of certain Vedānta precepts in verse. — *Rāma-sakha*, as, m. 'Rāma's friend,' N. of Sugriva. — *Rāma-saras*, as, n., N. of a sacred lake. — *Rāma-sahasra-nāma-stotra*, am, n. 'praise of Rāma's thousand names,' N. of a section of the *Brahmayāmala-tantra*. — *Rāma-sāhi*, īs, m., N. of a king. — *Rāma-siṅha*, as, m. a proper N. — *Rāma-sūktā* am, n., N. of a hymn. — *Rāma-setu*, us, m. 'Rāma's bridge,' a ridge of sand now called Adam's bridge. — *Rāma-senaka*, as, m. Gentiana Cherayta. — *Rāma-sevaka*, as, m. a proper N. — *Rāma-stuti*, īs, f. and *rāma-stotra*, am, n. 'Rāma's praise,' N. of two works. — *Rāma-svāmīn*, ī, m., N. of a statue of Rāma. — *Rāma-hridaya*, am, n. 'Rāma's heart,' N. of a part of the *Adhyātma-rāmāyana* revealing the supposed mystical essence of Rāma. — *Rāma-hrada*, as, m. 'Rāma's lake,' N. of a sacred bathing-place. — *Rāmācakra*, probably for *rāma-cakra*. — *Rāmācārya* ('*ma-āc*'), as, m., N. of various religious teachers. — *Rāmācchardanaka*, various reading for *rāma-cchardanaka*. — *Rāmāt-maika*-*prakāśhikā* ('*ma-āc*'), f., N. of a treatise by Satya-jñānānanda-tīrtha Yati setting forth Rāma's identity with the Supreme Soul. — *Rāmā-devī*, f., N. of the mother of Jaya-deva. — *Rāmādīkaraṇa* ('*ma-adh*'), as, ā, am, relating to Rāma. — *Rāmānanda* ('*ma-ān*'), as, m., N. of a disciple of Rāmānuja and founder of a subdivision of the *Vaiṣṇava* sect. — *Rāmānanda-svāmīn*, ī, m. the author of the *Vaidya-bhūṣaṇa*. — *Rāmānuja* ('*ma-an*'), as, m. 'younger brother of Rāma,' (this title would be applicable to Kṛṣṇa as born after Bala-rāma of the same father); N. of a celebrated reformer, author of several Vedānta treatises, (he belonged to the sect of the *Vaiṣṇavas*, was regarded as an incarnation of Śeṣha, and flourished in the twelfth century in the south of India, where he combated the *Saivas*); *Rāmānujam matam*, the sect of Rāmānuja. — *Rāmānushubh* ('*ma-an*'), p, f., N. of a particular prayer addressed to Rāma. — *Rāmābhīnanda* ('*ma-abh*') or *rāmābhyaḍaya* ('*ma-abh*'), as, m., N. of a drama. — *Rāmāyana* ('*ma-ayana*'), am, n. 'Rāma's goings or adventures,' N. of Vālmiki's famous epic poem describing the adventures of Rāmācandra, (it contains about 24000 verses in seven books, called *Kāṇḍas*, viz. 1. *Bāla-kāṇḍa* or *Ādi-k*, 2. *Ayodhya-k*, 3. *Aranya-k*, 4. *Kishkindhya-k*, 5. *Sundara-k*, 6. *Yuddha-k*, 7. *Uttara-k*; the seventh is thought to be a comparatively modern addition, and gives the history of Rāma and Sītā after their reunion and installation as king and queen of *Ayodhya*, afterwards dramatized by *Bhava-bhūti* in the *Uttara-rāma-carita*; Rāma's character, as described in the *Rāmāyana*, is that of a perfect man, born to suffering and self-denial, which he bears with more than human patience; the author, Vālmiki, was probably a real person, and although there are two recensions of the poem, of which the purest belongs to the north-west of India, six books at least are thought to be the work of one man, and not, like the *Mahā-bhārata*, the production of different epochs and minds); (as, ī, am), relating to the history of Rāma; a descendant of Rāma, (see *Atharva-veda* VI. 83, 3). — *Rāmāyaṇīya*, as, ā, am, relating or belonging to the *Rāmāyana*. — *Rāmār-cana-cāndrikā* ('*ma-ar*'), f., N. of a work. — *Rāmārya* ('*ma-ār*'), as, m., N. of a preceptor. — *Rāmāmlingana-rāma* ('*ma-āl*'), as, ā, am, longing for the embrace of a handsome person; (as), m. epithet of the red-flowering globe-amaranth. — *Rāmāvak-shojopama* ('*ja-up*'), as, ā, am, resembling the breasts of a beautiful woman; (as), m. epithet of the *Anas Casarea* or ruddy goose. — *Rāmāśrama* ('*ma-āś*'), as, m. a proper N. — *Rāmāśamedha*

(*ma-as*), *as*, m. 'Rāma's horse-sacrifice,' N. of a part of the Padma-Purāṇa. — *Rāmāśvamedhika*, *as*, *i*, *am*, relating to Rāma's horse-sacrifice. — *Rāmen-dra-yati* (*ma-in*), *is*, m., N. of the author of a Vedānta treatise called the Viveka-sāra. — *Rāmen-dra-vana*, *as*, m., N. of a preceptor. — *Rāmesu* (*ma-isa*), *as*, m., a proper N.; (*am*), n., N. of a Linga. — *Rāmesvara* (*ma-is*), *as*, m., N. of various persons; (*am*), n., N. of a Linga; of a Tirtha or sacred bathing-place. — *Rāmeshu* (*ma-ishu*), *us*, m. 'Rāma's arrow,' epithet of a species of sugar-cane; a proper N. — *Rāmottara-tāpanīya* (*ma-ut*), *am*, n. the second part of the Rāma-tāpanīya; [cf. *rāma-pūrva-t*]. — *Rāmota* (*ma-uda*), *as*, m., a proper N. — *Rāmodayana*, *as*, m. (fr. the preceding), a patronymic. — *Rāmoṇishad* (*ma-up*), *t*, f., N. of one of the more recent Upanishads of the Atharva-veda. — *Rāmopādhyāya* (*ma-up*), *as*, m., N. of a preceptor. — *Rāmopāsaka* (*ma-up*), *as*, m., a worshipper of Rāma-āndra the son of Daśa-ratha.

Rāmaka, *as*, &c. (fr. the Caus. of *rt*, *ram*), one who delights or gratifies, delighting; = *ramaka*, q. v.; (*as*), m., N. of a mountain.

Rāmāṭha, *as*, *am*, m. n. Asa Foetida; (*as*), m. Alangium Hexapetalum; (*as*), m. pl., N. of a people; (*i*), f. = *nādi-hingu*.

Rāmāṇa, *as*, m., N. of two plants, Diospyros Embryopteris; = *giri-nimba*; (*ā*), f., N. of an Apsaras.

Rāmāṇi, *is*, m., a patronymic.

Rāmāṇīyaka, *am*, n. (fr. *i*, *ramāṇīya*), loveliness, agreeableness, charmingness, delightfulness, beauty; N. of a Dvīpa; (*as*, *i*, *am*), lovely, agreeable, beautiful, pleasing.

Rāmāla, *as*, m., a proper N.

Rāmāṇḍara, *as*, m., N. of an author.

Rāmī, *is*, m. (fr. *rāma*), a patronymic.

Rāmin, *i*, *ini*, *i*, delighting sexually, in *kṣhāṇa*-*r*, q. v.

Rāmīla, *as*, m., a lover, husband; the god of love, Kāma-deva; N. of a poet.

Rāmī, f. See under *rāma*.

Rāmīyā, f., Ved. night; [cf. *rātri*.]

रामुष *rāmusha*, N. of a place.

राम्भ *rāmbha*, *as*, m. (fr. *i*, *rambha*), the bamboo staff of a religious student.

राय *rāya*, *as*, m., a king, prince, (at the beginning or end of a proper N. used as a title of honour, = *rājan*, of which it is a corruption.) — *Rāya-mukula*, *as*, m., N. of the author of the Pada-candrikā, a commentary on the Amara-kosha; of the author of a work on law. — *Rāya-rāghava*, *as*, m., N. of the author of the Hasta-ratnāvali.

रायण *rāyaṇa*, *am*, n. (said to be fr. *rt*, *i*, *rai*), sounding, crying, making a noise; pain (= *pīḍā*). — *Rāyaṇendra-sarasvatī* (*ṇa-in*), m., N. of a commentator.

रायभाटो *rāyabhāṭi*, f. the stream of a river; [cf. *raya*.]

रायस्काम *rāyas-kāma*, *rāyas-posha*, *rāyo-vāja*, &c. See under *3. rai*, p. 853, col. 3.

रायखनीय *rāyāṇanīya*, *as*, m., N. of a preceptor.

रायान *rāyāna* or *rāyana* (?), *as*, m., a proper N.

रार *rārā*. See *rādhā*, p. 841, col. 2.

राल *rāla* or *rālaka*, *as*, m. the resin of Shorea Robusta (= *arāla*). — *Rāla-kārya*, *as*, m. Shorea Robusta.

राव *rāva*, *as*, m. (fr. *rt*, *i*, *ru*), a cry, shriek, roar, scream, yell, roaring, bellowing, vociferation, the cry of any animal; a sound, noise in general; [cf. *rava*.]

Rāvaṇa, *as*, *i*, *am* (fr. the Caus.), screaming, roaring, crying, bellowing, bewailing, making lamentation;

(*as*), m. 'the Vociferator,' N. of the ruler of Lankā or Ceylon and the famous chief of the Rākshasas or demons whose subjugation and destruction by Rāma-āndra, the seventh incarnation of Viṣṇu, form the subject of the Rāmāyaṇa, (as son of Viśravas, he was younger brother of Kuvera, but by a different mother, Ilavilā being the mother of Kuvera, and Keśinī of the three other brothers, Rāvaṇa, Vibhīṣaṇa, and Kumbha-karṇa; both Rāvaṇa and Kuvera, the god of wealth, are often called Paustaṣṭya, as grandchildren of the Ṛishi Puṣṭya, one of the seven or ten mind-born sons of Brahmā, and as Kuvera is king of the Yakshas, so is Rāvaṇa of the Rākshasas, the latter, however, are always malignant beings [see *rākshasa*], and Rāvaṇa himself is one of the worst of the many impersonations of evil common in Hindū mythology; he is the Satan of the Rāmāyaṇa as Duryodhana is of the Mahā-bhārata; he has ten heads [whence his names Daśa-grīva, Daśānana, &c.] and twenty arms, symbolizing strength; his power is described as so great, that where he is 'there the sun does not give out its heat, the winds through fear of him do not blow, the fire ceases to burn, and the ocean becomes motionless'; he even, by his power, defeated his own brother Vaiśravaṇa or Kuvera, and carried off his self-moving car, called Pushpaka, the wonders of which are described in the Rāmāyaṇa; this potency was, as usual, acquired by self-inflicted austerities, which had obtained from Brahmā a boon, in virtue of which Rāvaṇa was invulnerable by gods and divine beings of all kinds, though not by men or a god in human form; as Viṣṇu became incarnate in Rāma-āndra to destroy Rāvaṇa, so other gods produced innumerable monkeys, bears, and various semi-divine animals to do battle with the legions of demons, his subjects, under Khara, Dūshāṇa, and his other generals; see *hanu-mat*); a patronymic from Rāvaṇa; N. of the author of a commentary on the Sāma-veda; of one on the Ṛig-veda; of the author of the Arka-tikitsā; of a king of Kāśmīra (mentioned together with Indra-jit and Vibhīṣaṇa); (*am*), n. the act of screaming, &c.; N. of a Muhūrta. — *Rāvaṇa-gaṅgā*, f. 'Rāvaṇa's Ganges,' N. of a river in Lankā (called after the Rākshasa Rāvaṇa). — *Rāvaṇa-haṣa*, a particular stringed instrument. — *Rāvaṇa-hrada*, *as*, m., N. of a lake (from which the Sata-dru or Sutlej takes its rise). — *Rāvaṇāri* (*ṇa-ari*), *is*, m. Rāvaṇa's enemy, i. e. Rāma.

Rāvaṇi, *is*, m., a patronymic from Rāvaṇa, N. of Indra-jit (eldest son of the demon Rāvaṇa) or of any son of Rāvaṇa; of the author of a Bāla-tantra; (*ayas*), m. pl. the sons of Rāvaṇa.

Rāvin, *i*, *ini*, *i*, screaming, crying, roaring, bellowing.

रावन् *rāvan*. See p. 837, col. 2.

रावौट *rāvauṭa*, N. of a royal race.

राश् *rāś*, various reading for *rt*, *rās*, q. v.

राशभ *rāśabha*, incorrect for *rāsabha*.

राशि *rāśi*, *is*, m. (according to Uṇādi-s. IV. 132. fr. *rt*, *i*, *aś*), a heap, mass, pile, accumulation, congeries, group, multitude, quantity, number; the figure or figures put down for an arithmetical operation (such as multiplying, dividing, &c.); a measure of quantity (Ved. = *droṇa*); a sign of the zodiac (as being a certain sun or quantity of degrees), one twelfth part of the ecliptic, an astrological house; N. of an Ekāṣṭha (Ved.). — *Rāśi-gata*, *as*, *ā*, *am*, placed in a heap, heaped, piled up, accumulated; computed, summed up. — *Rāśi-śakra*, *am*, n. the zodiacal circle, zodiac; epithet of a particular mystical circle. — *Rāśi-traya*, *am*, n. 'triad of numbers,' the rule of three. — *Rāśi-nāman*, *a*, n. a name given to a child taken from the Rāśi under which he is born. — *Rāśi-pa*, *as*, m. the regent of an astrological house. — *Rāśi-pravibhāga*, *as*, m. a division or distribution of the twelve signs of the zodiac (under the twenty-eight Nakshatras); N. of

the 102nd Adhyāya of Varāha-mihira's Vṛhat-samhitā. — *Rāśi-bhāga*, *as*, m. a fraction. — *Rāśibhā-gānubandha* (*ga-an*), *as*, m. the addition of a fraction. — *Rāśibhāgāpavāha* (*ga-ap*), *as*, m. the subtraction of a fraction. — *Rāśi-bheda*, *as*, m. a portion or division of a zodiacal sign or astrological house. — *Rāśi-bhoga*, *as*, m. the passage of the sun or moon or any planet through a sign of the zodiac. — *Rāśi-eyavahāra*, *as*, m. (in arithmetic) the method for finding the quantity contained in a heap. — *Rāśi-stha*, *as*, *ā*, *am*, standing or being in a heap, heaped up, accumulated. — *Rāśi-karāṇa*, *am*, n. the making into a heap, heaping up, piling together. — *Rāśi-karāṇa-bhā-hya*, *am*, n., N. of a work of the Pāṣupatas. — *Rāśi-kṛi*, d. S. P. A. *ka-roti*, *kurute*, &c., to make or form into a heap, heap together, pile up, accumulate. — *Rāśi-kṛita*, *as*, *ā*, *am*, made into a heap, heaped up, accumulated. — *Rāśi-bhū*, cl. 1. P. *bhavati*, &c., to become a heap, be piled up or accumulated. — *Rāśi-bhūta*, *as*, *ā*, *am*, become a heap, accumulated, piled, heaped. — *Rāśy-aṇṣa* = *navāṇṣa*, q. v. — *Rāśy-adhi-pa*, *as*, m. the regent of an astrological house.

राष्ट्र *rāṣṭra*, *am*, n. (fr. *rt*, *i*, *rāj*; also *as*, m. in Mahā-bh. Anuśāṣaṇa-p. 3050), a kingdom, realm, empire, dominion, sovereignty; a district, country, region, territory, inhabited country; a people, nation, subjects; (*as*, *am*), m. n. any public calamity (as famine, plague, &c.), affliction; (*as*), m., N. of a king (a son of Kāśi). — *Rāṣṭra-karṣhaṇa*, *am*, n. distressing or oppressing a kingdom. — *Rāṣṭra-kāma*, *as*, *ā*, *am*, desiring a kingdom. — *Rāṣṭra-kūta*, *as*, m. pl., N. of a race. — *Rāṣṭra-gupti*, *is*, f. protection of a kingdom. — *Rāṣṭra-gopa*, *as*, m. a guardian or protector of a kingdom. — *Rāṣṭra-tantra*, *am*, n. system of government, government. — *Rāṣṭra-dā*, *ās*, *am*, Ved. giving dominion. — *Rāṣṭra-dipsu*, *us*, *us*, n. (see *dipsu*), Ved. intending to injure a country or people, menacing a country. — *Rāṣṭra-devī*, f., N. of the wife of Citra-bhānu. — *Rāṣṭra-pati*, *is*, m. the lord of a kingdom, king, sovereign, (*rāṣṭrapata* is given as an adj. from this word). — *Rāṣṭra-pāla*, *as*, m. a protector or guardian of a kingdom, king, sovereign; N. of a son of Ugra-sena; (*i*), f., N. of a daughter of Ugra-sena. — *Rāṣṭra-pālīk*, f., N. of a daughter of Ugra-sena. — *Rāṣṭra-bhanga*, *as*, m. breaking up or dissolution of a kingdom. — *Rāṣṭra-bhaya*, *am*, n. fear for a kingdom, danger threatening a country. — *Rāṣṭra-bhṛit*, *t*, *t*, *i*, supporting a kingdom, taking care of the sovereignty; (*t*), m., N. of a son of Bharata; (*tas*), m. pl. the subjects of a kingdom; epithet of dice (in Atharva-veda VII. 109, 6); of certain prayers and oblations; (*t*), f., N. of an Apsaras. — *Rāṣṭra-bhṛiti*, *is*, f. or *rāṣṭra-bhṛitya*, *am*, n., Ved. maintenance of government, support of authority. — *Rāṣṭra-bheda*, *as*, m. division of a kingdom. — *Rāṣṭra-varādhana*, *as*, *i*, *am*, increasing the kingdom, exalting or extending dominion; (*as*), m., N. of a minister of Daśa-ratha and Rāma. — *Rāṣṭra-rāsin*, *am*, n. an inhabitant of a kingdom, subject. — *Rāṣṭra-rānta-pāla* (*ra-an*), *as*, m. the protector of the borders of a country. — *Rāṣṭra-rābhividdhi* (*ra-abh*), *is*, f. the increase of a kingdom, exaltation of a kingdom.

Rāṣṭraka at the end of an adj. comp. = *rāṣṭra*, a kingdom, &c.; (*as*, *ikā*, *am*), dwelling in a kingdom or country; (*ikā*), f. a kind of Solanum (= *brīhati*).

राष्ट्रि *rāṣṭri*, *is*, f. = *rāṣṭri*, a female ruler, proprietress, &c.

राष्ट्रिका *rāṣṭrika*, *as*, *i*, *am*, belonging to or inhabiting a kingdom; (*as*), m. an inhabitant of a kingdom, subject; the ruler of a kingdom, governor; [cf. *rāṣṭraka* above.]

राष्ट्रिन *rāṣṭrin*, *i*, *ini*, *i*, Ved. possessing or occupying a kingdom.

राष्ट्रिया *rāṣṭriya*, *as*, *ā*, *am*, belonging to a kingdom or country; born in a kingdom; (*as*), m. a king's brother-in-law (in theatrical language).

राष्ट्री *rāshtrī*, f., Ved. a female ruler or sovereign or proprietress; (Sāy.) = *rājana-silā*; a form *rāshtrī*, n., is found in Rīg-veda VI. 4, 5 (according to Sāy.) = *rājya-rat*, possessing a kingdom, a sovereign.
राष्ट्रिया *rāshtriya*, as, ā, am, belonging to a country or kingdom; (as), m. a king's brother-in-law.

रास *rās* (connected with rt. *rās*), cl. 1. A. *rāsate*, *rurāse*, *rāsītum*, to cream, cry, yell, howl (said of animals); to sound, make any cry or noise: Intens. *rāsāyate*.

रास्यमाना *rāsyamāna*, as, ā, am, crying aloud, uttering loud lamentations.

रासा *rāsa*, as, m. uproar, confused noise, din; noise, sound in general; N. of a particular rustic dance (in his sense probably connected with *lāsa*, *lāsya*, q. v.), kind of circular dance practised by cowherds, (especially) that in which Kṛishṇa and the Gopis engaged; any sportive game or festive amusement, amorous pastime, play in general; (according to some also) peech; a chain. — **रासा-क्रिदा** *rāsa-kṛidā*, f. a sportive dance, the circular dance of Kṛishṇa and the cowherdesses. — **रासा-मण्डला** *rāsa-maṇḍala*, am, n. Kṛishṇa's circular dance or dancing-ground. — **रासा-यज्ञ** *rāsa-yajña*, f. a festival in honour of Kṛishṇa and his dances with the Gopis on the full moon of the month Kārttika. — **रासे-रसा** *rāse-rasa*, s, m. (*rāse*, loc. c.), the dance described above; astime, sport, festive mirth; a company, assembly, party; love, desire, sentiment; the sixth night after elivery when the family sit up all night (?); alchemy; cf. *rasa*.] — **रासोत्सवा** (*su-ul*), as, m. the Rāsa festival or festive dances.

रासाका *rāsaka*, as, am, m. n. a kind of drama or dramatic entertainment.

रासभा *rāsabha*, as, ā, am, sounding, braying; neighing applied in Rīg-veda III. 53, 5, to the horse of Indra; (as), m. an ass, jackass, donkey, (in Rīg-veda I. 34, 9, I. 116, 2, the chariot of the Aśvins is said to be drawn by a single ass, and other authorities mention two asses, but in other places their car is described as drawn by golden-winged, falcon-like, wan-like horses); (i), f. a she-ass. — **रासबाह्य** *rāsabāhya*, as, ā, am, ass-grey, grey as an ass, light brown. — **रासबाह्य-युक्ता** *rāsabāhya-yukta*, as, ā, am, yoked with asses, drawn by asses. — **रासबाह्य-वन्दिनी** *rāsabāhya-vandini*, f. Arabian jasmine. — **रासबाह्य-सना** *rāsabāhya-sena*, as, m., N. of a king. — **रासबाह्य-रवा** (*bha-ār*), as, m. the braying of asses. — **रासबाह्य-रुणा** (*bha-ār*), as, ā, am, brown as an ass.

रास्या *rāsya* in *go-rāsya*, as, m., N. of Kṛishṇa.

रास *rās*, 2. *rās*, a form of rt. *rā*, to give, (to which forms like *rāsate*, *arāsata*, *āsan*, *rāsāt* are sometimes referred; see Naigh. II. 20.)

रासन *rāsana*, as, i, am (fr. *rasanā*), relating to the tongue, perceptible by the tongue, pertaining to the sense or organ of taste, savoury, palatable.

रासभ *rāsabha*. See above.

रासायन *rāsāyana*, as, i, am (fr. *rasāyana*), relating to an elixir, &c.

रासना *rāsnā*, f. (according to Uṇādi-s. III. 15, fr. rt. *rās*), a girdle (Ved.; cf. *raśanā*); N. of two plants, Mimosa Octandra, a thorny shrub; the ichneumon plant; a sort of perfume.

रासनाका *rāsnākā*, f., Ved. a small girdle or band.

रासनावा *rāsnāva*, as, ā, am, Ved. having a girdle, girdled, girt.

रास्य *rāsyā*, Ved. (according to Sāy. on Rīg-veda V. 43, 14) a sacrificial ladle (= 2. *juhū*).

रास्यी *rāsyī*, as, ā, am, Ved. (according to Sāy.) holding the sacrificial ladles, &c.

रास्यिन *rāsyina*, as, ā, am (according to Sāy. either fr. rt. *rās* or rt. *rap*), Ved. sounding forth praise, praising.

राहक्षति *rāhakshati*, is, m. a patronymic.

राहित्य *rāhitya*, am, n. (fr. *rahita*), the

being without anything, the being destitute of, freedom from anything, destitution, destituteness (at the end of a comp., e. g. *kṛipā-rāhitya*, the being without compassion).

राहिल *rāhila*, as, m. a proper N.

राहु *rāhu*, us, m. (said to be fr. rt. *rah*; probably connected with rts. *rahk*, *grāh*), 'the looser' or 'the seizer,' N. of a Daiya or demon who is supposed to seize the sun and moon and thus cause eclipses, (according to the common myth he was a son of Vipra-ċitti and Sighikā, and had four arms, his lower part ending in a tail; he was the instigator of all mischief among the Daiyas, and when the gods had produced the Amṛta or nectar from the churned ocean, he disguised himself like one of them and drank a portion of it, but the Sun and Moon having detected his fraud and informed Vishnu, the latter severed his head and two of his arms from the rest of his body; the portion of nectar he had swallowed having secured his immortality, the head and tail were transferred to the stellar sphere, the head wreaking its vengeance on the Sun and Moon by occasionally swallowing them for a time, while the tail, under the name of Ketu, gave birth to a numerous progeny of comets and fiery meteors: in astronomy Rāhu is variously regarded as a dragon's head, as the ascending node of the moon, or as one of the planets); an eclipse or (rather) the moment of occultation or obscuration; the regent of the south-west quarter. — **राहु-गता** *rāhu-gata*, as, ā, am, Ved. 'gone to Rāhu,' darkened, obscured, eclipsed. — **राहु-ग्रस्ता** *rāhu-grasta*, as, ā, am, 'swallowed by Rāhu,' eclipsed. — **राहु-ग्रासा** *rāhu-grāsa*, as, m. an eclipse of the sun or moon, the immersion at an eclipse. — **राहु-चचत्रा** *rāhu-ċchattrā*, am, n. green ginger. — **राहु-दार्शना** *rāhu-darśana*, am, n., Ved. 'appearance of Rāhu,' an eclipse. — **राहु-पर्वण** *rāhu-parvaṇ*, a, n. the day or period of an eclipse. — **राहु-पिदा** *rāhu-pidā*, f. 'oppression by Rāhu,' an eclipse. — **राहु-पूजा** *rāhu-pūjā*, f. the worship of Rāhu. — **राहु-भेलिन** *rāhu-bhelin*, i, m. 'severing Rāhu,' epithet of Vishnu. — **राहु-मूर्धना-भृद्** *rāhu-mūrdha-bhṛd*, t, or *rāhu-mūrdha-hara*, as, m. 'decapitator of Rāhu,' epithet of Vishnu. — **राहु-रत्ना** *rāhu-ratna*, am, n. Rāhu's jewel, N. of a kind of jewel. — **राहु-संस्पर्शा** *rāhu-saṁsparśa*, as, m. contact with Rāhu, i. e. an eclipse of the sun or moon. — **राहु-सूतका** *rāhu-sūtaka*, am, n. the birth or appearance of Rāhu, an eclipse of the sun or moon. — **राहु-चक्षिष्ठा** (*hu-ud*) or **राहु-चक्षिष्ठा** (*hu-ud*), am, n. 'left or despised by Rāhu,' a shalote, Allium Ascalonicum.

राहवि *rāhavi*, is, m. a patronymic from Rāhu.

राहुला *rāhula*, as, m., N. of a son of Śākya-muni; of a son of Śuddhodana; of a minister of Hiouentsang. — **राहुला-सु** *rāhula-sū*, ās, m. father of Rāhula, i. e. Śākya-muni.

राहुलका *rāhulaka*, as, m., N. of a poet.

राहुलता *rāhulata* (?), as, m., N. of a Buddhist patriarch.

राहुगा *rāhūgaṇa*, as, m. (fr. *rahūgaṇa*), Ved. a patronymic of Gotama; (ās), m. pl. of the following word.

राहुगाण *rāhūgaṇa*, as, m. a patronymic.

रि *ri* (connected with rts. *rī*, 4. *rī*), cl. 6. P. *riyati*, *riyāya*, *reshyati*, *arāshīti*, *retum*, to go, move; cl. 5. P. *riṇoti*, &c., to hurt [cf. rt. 4. *rī*]; cl. 9. P. A. *riṇāti*, *riṇite*, &c., to go, move; to draw out, drive out, set free, expel; to separate, (according to Sāy. on Rīg-veda III. 60, 2. *ariṇita* = *yojanā* *prāpitavanta*); to emit; to bestow, grant; to hurt, injure, kill; to be injured (A.); to howl, &c. [cf. rt. *rī*]: Caus. *rāyayati*, *-yitum*, Aor. *arīyayāt*: Desid. *rīrīshati*: Intens. *veriyate*, *verayīti*, *vereti*.

रिणत *riṇat*, an, atī, at, Ved. injuring, hurting; setting free.

रि *ri*, 2. *ri*, at the end of adj. comps.; [cf. *atī-ri*, *bṛihad-ri*.]

रि *ri* (a contraction of *rishabha*), the second note of the Hindū gamut.

रिफ *riḥpha*, am, n. (fr. Gr. *ῥιφή*), Ved. epithet of the twelfth astrological house.

रिक्त *rikta*, *riktha*, &c. See below and p. 846, col. 1.

रिक्कन् *rikvan*, ā, m., Ved. = *stena*, a thief (according to Naigh. III. 24).

रिक्षा *rikshā*, f. a nit (= *likshā*); a mote in a sun-beam.

रिक्ख *rikh* (connected with rts. *rinkh*, *ring*, *rakh*, *rankh*), cl. 1. P. *rekhati*, &c., to go, move (so given by Vopa-deva, but by other grammarians identified in this sense with rt. *rinkh* below); cl. 6. P. (not in use, but apparently the original form of rt. *likh*, cl. 6. *likhati*, q. v.), to scratch, scrape, write; [cf. *rekhā*; cf. also Gr. *ἐρείκω*, *ἐρέχθω*.]

रिक्ख *rinkh* (connected with rts. *rikh*, *rakh*, *rankh*, *ring*, *rang*), cl. 1. P. *rinkhati*, &c., to go, move, creep, crawl (said of young children); to go slowly; to slip.

रिक्का *rikka*, as, m. See under *rinkhā* below.

रिक्कणा *rikhana*, am, n. the act of crawling, creeping (said of children who creep on all fours).

रिक्का *rikhā*, f. creeping, sliding; dancing; one of a horse's paces; a horse's hoof; deceiving, disappointing, (according to some also as, m. in the previous senses); the plant *Carpogon Pruriens*.

रिङ्ग *ring* (connected with rts. *rang*, *rinkh*, &c., see above), cl. 1. P. *ringati*, &c., to go, move, creep, crawl (said of young children), to move slowly or with difficulty; to slip: Caus. *ringayati*, &c., to cause to creep.

रिंगणा *ringana*, am, n. the act of moving, creeping, crawling (= *rinkhana*); slipping, sliding; deviating (from rectitude, &c.).

रिंगत *ringat*, an, atī, at, creeping, crawling, moving.

रिंगमाणा *ringamāṇa*, as, ā, am, creeping, crawling, slipping.

रिंगि *ringi*, is, f. going, moving, motion.

रिंगिता *ringita*, am, n. motion, surging (of waves).

रिंगिन *ringin*, i, iṇi, i, creeping, crawling (said of young children).

रिच *ric*, cl. 7. P. A. *riṇakti*, *rinkte*, *rireka*, *riṇce*, *rekshyati*, *-te*, *arīcat* or *arāikshīti* (Vedic forms *arīcūt*, *arāik*), *arīkta* (1st sing. *arīkshī*), *rektum*, to empty, make empty, evacuate, clear, purge, remove, separate, divide; to resign, give up, deliver up, part with, sell, (but according to Sāy. on Rīg-veda IV. 24, 9, 'to recover, get back'); to leave, leave behind, bequeath; cl. 10. P. *reḍayati*, *reḍati*, &c., to divide, separate; to disconnect, disjoin; to leave, abandon; to join, mix: Pass. *riḍyate*, Aor. *areḍi*, to be emptied, &c.; to be deprived of, lose, be freed from; to be destroyed, perish: Caus. *reḍayati*, *-yitum*, Aor. *arīcāt*, to cause to empty, make empty; to discharge, emit (as breath); to abandon, give up: Desid. *riṇikshati*, *-te*: Intens. *reṇīyate*, *reṇīti*; [cf. Zend *ric*; Gr. *λείπω*, *λείπων*, *λείμμα*, *λείψανον*, *λοιπός*; Lat. *linqu-o*, *re-lingu-o*, *re-liqu-u-s*, *lic-e-t* (Osc. *lik-itul* = *lice-to*, *lice-o-r*; Goth. *laib-a*, *bi-laib-jan*, *af-lif-nan*, *leikcan*; Old Germ. *bi-lib-an*; Mod. Germ. *bleibe*; Angl. Sax. *lyfan*, *be-lifan*, *lafan*, *læn*, *lænan*; Lith. *lek-u*, *lik-ti*, *lek-as*, *pa-laiki-s*.]

रिका *rika* (?), am, n. the heart, mind; law, litigation.

रिक्ता *rikta*, as, ā, am, emptied, cleared, purged; empty, void; unloaded, unburdened; hollow, hollowed (as the hands); having nothing, poor, indigent; vain, worthless, valueless; epithet of one of the four wagtails (employed in augury); free from, devoid of, deprived of, destitute of, without; (*ā*), f., scil. *tithi*, epithet of the fourth, ninth, or fourteenth days of the lunar fortnight; (*am*), n. an empty

place, empty space, vacuum, void, vacuity; a desert, wilderness, wood, forest. — *Rikta-kumbha*, *am*, n., Ved. (the sound of) an empty vessel, a hollow sound, empty or senseless language. — *Rikta-kṛit*, *t*, *t*, Ved. making empty, emptying; causing a vacuum. — *Rikta-guru*, see Pāṇ. VI. 2. 42. — *Rikta-tā*, f. emptiness, vacuity, void, empty space or space in general. — *Rikta-pāṇi*, *is*, *is*, *i*, empty-handed, bringing no present. — *Rikta-bhāṇḍa*, *am*, n. an empty vessel; (*as*, *ā*, *am*), having no vessels or effects. — *Rikta-mati*, *is*, *is*, *i*, empty-minded, thinking of nothing. — *Rikta-hasta*, *as*, *ā*, *am*, empty-handed, having empty hands, bringing no present; carrying away no present. — *Riktārka* (°*ta*-ar°), *as*, m. a Sunday falling on one of the Rikta days. — *Rikṭi-kṛi*, cl. 8. P. -*karoti*, &c., to make empty or void, remove, take away; to steal; to get back, recover. — *Riktikṛita-hṛidaya*, *as*, *ā*, *am*, emptied or deprived of heart.

Riktaka, *as*, *ā*, *am*, empty, void; unladen, unburdened.

Riktha, *am*, n. (frequently written *riktha*), property left at death, inheritance, portion, bequest; property in general, possessions, substance, wealth; gold. — *Riktha-grāha*, *as*, *ā*, *am*, receiving an inheritance, inheriting property; (*as*), m. an inheritor, heir. — *Riktha-jāta*, *am*, n. the aggregate of a property, collected estate (of a deceased person). — *Riktha-bhāgin*, *i*, *inī*, *i*, or *riktha-bhāj*, *k*, *k*, *k*, inheriting or sharing property, dividing the property (of a deceased person), an inheritor, heir. — *Riktha-vibhāga*, *as*, m. the division or sharing of (a deceased person's) property, partition of inheritance; a share in an inheritance. — *Riktha-hara* or *riktha-hāra*, *as*, *ā* or *i*, *am*, receiving an inheritance, inheriting property; (*as*), m. an heir. — *Riktha-hārin*, *i*, *inī*, *i*, receiving or inheriting property; (*i*), m. an heir, one who succeeds to property; a maternal uncle; the seed of the Indian fig-tree. — *Rikthāda* (°*tha*-āda), *as*, *ā*, *am*, receiving an inheritance; (*as*), m. an heir, son.

Rikthin, *i*, *inī*, *i*, inheriting property; possessing property, wealthy; (*i*), m. an heir.

Rikthāya in *a-rikthāya*, *as*, *ā*, *am*, incapable of inheriting property, having no claim to inheritance.

Ricgamāna, *as*, *ā*, *am*, being emptied, being purged, being left clear, being freed from, being delivered from.

Ririvas, *vān*, m., Ved. one who has emaciated or attenuated (his body by austerities, R̥g-veda IV. 24. 3).

Reka, *reka*, *reṭita*, &c. See p. 852, col. 3.

रिज् *rij* (connected with rt. *riñi*), cl. 1. A. *rejate*, &c., to fry; to parch; [cf. rt. *bhrij*].

रिटि *riṭi*, *is*, f. the crackling or roaring of flame; a musical instrument; black salt.

रिणीनगर *riñi-nagara*, *am*, n., N. of a town.

रिण्व *riṇv* or *rimb* (=rt. *raṇv*), cl. 1. P. *riṇvati*, *rimbati*, &c., to go.

रित् *rit*, *t*, *t*, (fr. rt. *i*), Ved. (perhaps) moving, flowing, (Sāy. = *guntṛi*.)

रितकृन् *ritakṛan*, *ā*, m., Ved. a thief, (various reading for *takvan*, Naigh. III. 24.)

रिद्ध *riddha*, *as*, *ā*, *am* (probably for *ṛiddha*, q. v.), ripe (said of grain).

रिधम *ridhama*, *as*, m. (perhaps connected with *riddha* above), spring; love.

रिप् 1. *rip* (the old form of rt. *lip*, q. v.; in R̥g-veda V. 85. 8. the form *riripuh* = *lepayanti* = *pāpam āropayanti*), Ved. to smear, smear or cover over; to defile, spoil; to deceive, cheat.

2. *rip*, *p*, f., Ved. injury, fraud, deceit, trick, guile, (Sāy. = *hiṣāṇ*, *māyā*); the earth, (Sāy. =

bhūmī); (*p*, *p*, *p*), injuring, an injurer, enemy, deceiver, cheat, (Sāy. = *ripu*.)

Ripu, *us*, *us*, *u* (according to Upādi-s. I. 27. fr. rt. *rap*; according to others, connected with rt. *i*, *ri* or with Caus. of rt. *i*, *ri*; cf. rt. *riph*), injuring, cheating, deceiving, fraudulent, treacherous, false (Ved.); (*us*), m. a deceiver, cheat, rogue, thief (Ved.); an enemy, adversary, foe; (in astrology) a hostile planet; epithet of the sixth astrological house; N. of a son of Śliṣṭi. — *Ripu-gṛhītin*, *i*, *inī*, *i*, slaying an enemy, killing foes; (*inī*), f. a species of creeper; Abrus Precatorius. — *Ripu-glāna*, *as*, *i*, *am*, killing an enemy. — *Ripu-jaya*, *as*, *ā*, *am*, conquering a foe, vanquishing enemies; (*as*), m., N. of several kings; of a son of Śliṣṭi; of a son of Śuvira; of a son of Viśva-jit. — *Ripu-tā*, f. enmity, hostility. — *Ripu-nipātin*, *i*, *inī*, *i*, causing an enemy to fall, destroying a foe. — *Ripu-bala*, *am*, n. an enemy's army. — *Ripu-bhaya*, *am*, n. fear or danger from an enemy. — *Ripu-bhavana*, *am*, n. or *ripu-bhāva*, *as*, m. epithet of the sixth astrological house. — *Ripu-malla*, *as*, m., N. of a king. — *Ripu-rakta*, *am*, n. an enemy's blood. — *Ripu-rakṣin*, *i*, *inī*, *i*, preserving from an enemy. — *Ripu-rākṣasa*, *as*, m., N. of an elephant. — *Ripu-varjita*, *as*, *ā*, *am*, freed from an enemy. — *Ripu-vasa*, *as*, *ā*, *am*, subject to an enemy. — *Ripu-vaśa-tva*, *am*, n. subjection to an enemy. — *Ripu-sūdāna*, *as*, *i*, *am*, destroying enemies. — *Ripu-sthāna*, *am*, n. epithet of the sixth astrological house.

Ripta, *as*, *ā*, *am* (= *lipta*), Ved. anointed, smeared, (*api-ripta* in R̥g-veda I. 118. 7 = *paṭalena pihita-dṛiṣṭi*, i. e. blinded.)

Ripra, *am*, n. (according to Upādi-s. V. 55. fr. rt. *i*, *ri*), dirt, impurity (Ved.); sin, (Sāy. = *pāpa*; cf. Nirukta IV. 21); (*as*, *ā*, *am*), vile, bad; (*as*), m., N. of a son of Śliṣṭi. — *Ripra-vāha*, *as*, *ā*, *am*, Ved. carrying off or removing impurity or sin, (Sāy. = *pāpasya vodhri*.)

Repa, *as*, *ā*, *am*, low, vile, inferior, contemptible; cruel, savage.

Repas, *as*, n. (according to Upādi-s. IV. 189. fr. rt. *rap*; cf. *rapas*), a spot, stain; a wrong or blamable action, fault, sin; (*ās*, *ās*, *as*), low, vile, contemptible; miserly, niggardly; wicked, abandoned, cruel, savage.

रिप्सु *ripsu*. See p. 833, col. 1.

रिफ् *riph* [cf. rt. *rih*], cl. 6. P. *riphati*, *rirepha*, &c., to utter a murmuring guttural sound, to utter a rough or grating or burring sound, to pronounce the letter *r* [cf. *rephu* below]; to murmur or snarl at, revile, find fault with, blame, despise; (according to lexicographers also capable of the following senses), to speak, say, relate; to boast, (*kathane* being a various reading for *kathane*); to give; to fight; to hurl, kill, (in this sense = *rts*. *riph*, *rimph*): Pass. *riphyate*, to be murmured or spoken in a grating or burring manner, to have or take the pronunciation of the letter *r*.

Riphat, *an*, *antī* or *anti*, at, murmuring, uttering a burring sound, pronouncing the letter *r*.

Riphita, *as*, *ā*, *am*, uttered in a burring or grating manner, pronounced with the sound of *r*.

Repha, *as*, m. a burr, burring or grating sound, the letter *r*; a cretic (see 3, *r*); passion, affection of the mind; (*as*, *ā*, *am*), low, vile, contemptible; [cf. *repa* above]. — *Repha-vat*, *ān*, *atī*, at, Ved. containing a burring sound, having the sound of *r*. — *Rephu-vipulā* = *ra-vipulā*, q. v.

Rephus, *ās*, *ās*, *as*, low, vile, contemptible; wicked, abandoned; miserly, niggardly; cruel, savage; [cf. *repas* above.]

Rephitā, ind. having uttered a burring or grating sound, having pronounced with the sound of the letter *r*.

Rephin, *i*, *inī*, *i*, Ved. containing a burring sound, containing the letter *r*, having the nature of *r*.

रिभ् *ribh* or *rebh*, cl. 1. A. *rebhate* (Ved. also P. *rebhati*), *rirebhe*, *rebhitum*, to crackle, creak; to murmur (as a stream &c.); to sound in general; to chatter, babble, clatter; to talk or speak aloud, shout with joy, rejoice [cf. rt. *rih*]; to praise, glorify, worship (Ved. P.): Pass. *ribhyate*, to be praised or glorified; [cf. Gr. *ροιβδην*, *ροιβδος*, *ροιβδew*.]

Ribhvan, *ā*, m., Ved. (according to Naigh. III. 24) a thief; [cf. *rihvan*.]

Rebha, *as*, *ā*, *am*, Ved. crackling; sounding loudly; (*as*), m. a praiser, reciter of praises, panegyrist, celebrator; a talker, prattler, chatter; N. of a Rishi (who was cast into a well by the Asuras, and rescued by the Aśvins after having lain there for ten nights and nine days, see R̥g-veda I. 112. 5, 116. 24, &c.); N. of the author of R̥g-veda VIII. 97 (having the patronymic Kāśyapa). — *Rebha-sūni*, m. du. two sons of Rebha, the authors of the hymns R̥g-veda IX. 99, 100.

Rebhaṇa, *am*, n. the lowing of kine.

Rebhat, *an*, *antī*, at, Ved. crackling, sounding praising.

Rebhila and *rebhilaka*, *as*, m. a proper N.

रिमेद् *rimesa*, *as*, m. = *ari-meda*.

रिम्फ् *rimph* (connected with rt. *riph*, cf. rt. *riph*), cl. 6. P. *rimphati*, *u* hurt, kill.

Rimpha, *am*, n. the zodiac.

रिम्ब *rimb* = rt. *riṇv*.

रिरंसा *rirāṇsā*, f. (fr. Desid. of rt. *ram*) the desire to rejoice or be pleased, wish to sport, desire of pleasure or sexual enjoyment, lasciviousness, lustfulness.

Rirāṇsu, *us*, *us*, *u*, desiring to rejoice, wishing to sport, wishing for sexual pleasures, lustful, wanton, lascivious.

Riranayishu, *us*, *us*, *u* (fr. Desid. of Caus.) wishing to cause or give pleasure (especially sexual pleasure).

रिरक्षिषा *rirakṣishā*, f. (fr. the Desid. o. rt. *i*, *ruksh*), the desire to watch or keep guard wish to protect.

Rirakṣhā, f. less correct for the above.

Rirakṣishu, *us*, *us*, *u*, desiring to watch or keep guard, wishing to protect.

Rirakṣu, less correct for *rirakṣishu* above.

रिरिक्षु *ririkṣhu*. See below.

रिरी *riṛi*, f. yellow brass, pale brass prince's metal; [cf. *riṛi*, *riṛi*.]

रिहण *rihaṇa* or *rihlaṇa*, *as*, m. a proper N.

रिवक् *rivaka*, *as*, m. = *ravaka*.

रिश् *riś* (according to some an older form of rt. *i*, *liś*, q. v.; closely connected with rt. *i*, *riśh*, from which, in some forms an meanings, it is not distinguishable; cf. also *rts*. *ru* 1. *rush*), cl. 6. P. *riśati*, *riśeśa*, *rekṣyati*, *ar* *kṣat*, *reṣtum*, Ved. to tear, rend, tear off, beat off, pluck off, injure, hurt; to feed on, graze: Cau *reṣayati*, *yitum*, Aor. *arirīśat*: Desid. *ririkṣat* to wish to injure: Intens. *reṛiśyate*, *reṛeṣṭi*; [cf. Slav. *resati*, 'to cut'.]

Ririkṣat, *an*, *antī*, at, Ved. wishing to injure &c.; (*an*), m. an enemy.

Ririkṣhu, *us*, *us*, *u*, wishing to injure or hurt (this form is sometimes referred to rt. *i*, *riśh*.)

Riśa, *as*, *ā*, *am*, Ved. tearing, tearing off, injuring; (*as*), m. an injurer, enemy.

Riśat, *an*, *antī* or *anti*, at, Ved. tearing, injuring, hurting; feeding or grazing upon, consuming, (Sāy. = *bhakṣaṇārthanam hīṇat*.)

Riśādas, *ās*, *ās*, *as* (a word of doubtful derivation and meaning; said to be fr. *riśa*, an enemy, + *at*

fr. rt. *ad*), Ved. destroying those who injure, destroying enemies, epithet of the Maruts, &c.; [cf. Rig-veda I. 39, 4.]

1. *rishṭa*, *as*, *ā*, *am* (for 2. *rishṭa* see below), Ved. torn, torn off, broken, injured; wearied.

रिश्य *riśya*, *as*, *m*. = *riśya*, an antelope.

रिष 1. *rish* (closely connected with *rt*. *riś*, from which, in some forms and meanings, it is not distinguishable; cf. also *rt*s. *ruś*, 1. *rush*), cl. 1. 4. P. *reshati*, *rishyati* (in ep. and later authors also *A. rishyate*), *riresha*, *reshishyati*, *arishit* or *arishat* (Vedic forms *rishat*, *rishama*, *rishāthana*, *reshat*, *rishata*), *reshitum* or *reshitum* (Ved. inf. *riśhe*), to injure, hurt, harm; to kill, destroy, ruin; to give offence; to be injured or destroyed, suffer wrong, perish (cl. 4); to fail, miscarry, meet with misfortune or disaster (cl. 4): Caus. *reshayati*, *-yate*, *-yitum*, Aor. *arishat*, *arishata*, to cause to be injured, injure, hurt, harm; to cause to miscarry, make to fail; to fail, miscarry, meet with misfortune or disaster (A.): Desid. *rishishati*, *rireshishati*, (according to some also *rireshishati*): Intens. *rerishyate*, *rerishati*; [cf. probably Gr. *φαίνω*, *φαίνω*; Lat. *ludo*.]

2. *rish*, *f*, *f*. injury; (*f*, *f*, *f*), injuring, an injurer. *Risha*, *as*, *ā*, *am*, injuring, destroying, &c.; [cf. *vaṅhā-risha*.]

Rishanya, Nom. P. *rishanyati*, &c. (Pāṇ. VII. 4, 36), Ved. to injure, harm, be hurtful; to reject (a petition); to fail, miscarry.

Rishanyu, *us*, *us*, *u*, Ved. injurious, hurtful, malevolent, (Sāy. = *hiṣṭaka*.)

Rishika, *as*, *ā*, *am*, (probably) destroying, destructive, injurious.

3. *rishṭa*, *as*, *ā*, *am* (for 1. see above), injured, hurt, wounded; unlucky; (according to some also) lucky; (*am*), *n*. mischief, harm; misfortune, bad luck (= *arishṭa*); destruction, loss; sin; (according to some also) good luck, prosperity; (*as*), *m*. a sword; the soap plant, *Sapindus Detergens*; *N*. of a king; of a Daitya or demon (destroyed by Vishnu); of a son of a Manu: (*ā*), *f*. *N*. of the mother of the Apsaras. — *Rishṭa-tūti*, *is*, *is*, *i*, causing prosperity, propitious; auspicious; [cf. *siva-tūti*.] — *Rishṭa-deha*, *as*, *ā*, *am*, wounded in body.

Rishṭaka, *as*, *m*. *Sapindus Detergens*.

Rishṭi, *is*, *f*. injury, hurt, damage; failure, miscarriage, misfortune, bad luck; (according to some) good luck; *ishu-rishṭi*, 'the going astray or swerving of an arrow,' *N*. of a Sāman; (*is*), *m*. = *rishṭi*, a sword, (according to some also *is*, *f*.)

Rishṭiya, Nom. P. *rishṭiyati*, &c. = *rishanya* above.

Rishva, *as*, *ā*, *am*, injurious, hurtful, mischievous.

रिषि *rishi*, *is*, *m*. = *rishi*.

रिष्य *rishpha*, *am*, *n*. = *rishpha*.

रिष्य *rishya*, *as*, *m*. = *rishya*, *riśya*. — *Rishya-mūka*, *as*, *m*. = *rishya-mūka*.

रिह *rih* (a Vedic form of *rt*. *lih*), the following forms of this *rt*. are found, *rehi*, *rihati* (3rd pl. *rihanti*, *A. rihate*), to lick, taste; to caress, kiss; (also regarded as another form of *rt*. *riph*, and therefore said to be capable of the following meanings) to praise, worship; to say, speak; to boast; to give [cf. *rt*. 1. *rā*]; to blame; to fight; to hurt, injure; to kill, (in this sense said to be also *rehati*): Intens. *rerihyate*, to lick again and again; to caress, kiss.

Rihat, *an*, *atī*, *at*, licking.

Rihāna, *as*, *ā*, *au*, Ved. licking, caressing, wishing to caress.

Rihāyas, *ās*, *m*. Ved. a thief, robber (Naigh. III. 24.)

Rihvan, *ā*, *m*. a thief; [cf. *rihvan*.]

Rerihāna. See *s*. *v*.

रिहम् *riham*, *ind*., Ved. various reading for *rihat*, *q*. *v*.

री 1. *rī* (connected with *rt*. 1. *ri*), cl.

9. P. A. *riyāti*, *riyate*, *riyāya* (3rd du. *riyāyāt*), *riyē*, *reshyati*, *reshyate*, *arishit*, *arishat*, *retuu*, to go, move; to hurt, injure, kill, (see *rt*. 1. *rī*); to howl [cf. *rt*. 1. *ru*]; cl. 4. A. *riyate*, &c., to melt, become fluid, distil, drip, trickle, ooze, drop, flow [cf. *rt*. 1. *lī*]: Caus. *repayati*, *-yitum*, Aor. *ariripāt*: Desid. *ririshati*, *-te*: Intens. *reriyate*, *rerayiti*; [cf. Goth. and Angl. Sax. *rinnan*.]

Liya, *as*, *ā*, *am*, dropping, trickling, oozing, distilling, flowing, leaking.

Riti, *is*, *f*. going, motion, moving, flowing, trickling; a stream, river; a course; a line, streak; a limit, boundary (= *sīman*); general course or way, method, mode, manner, fashion; usage, observance, custom, practice, natural property or disposition; style, diction, (three styles of diction or composition are enumerated, viz. *vaidarbhi*, *gauḍī*, *pāṇḍī*), to which a fourth is sometimes added, viz. *lāṭikā*, and even a fifth and sixth, viz. *āvantikā* and *māgadhī*); bell-metal, brass, pale brass; calx of brass; rust of iron; scoria of any metal or the oxide formed on the surface of metals by their exposure to heat and air. — *Riti-jāna*, *as*, *ā*, *am*, acquainted with established usages or customs. — *Riti-prashpa*, *am*, *n*. 'brass-efflorescence,' calx of brass. — *Riti-prashtha*, *as*, *am*, *m*. *n*. a Prashtha weight of brass. — *Riti-baddha*, *as*, *ā*, *am*, brass-bound, studded or inlaid with brass. — *Riti-lhāta*, *as*, *ā*, *am*, being in a row, standing in a line. — *Riti-āp*, *p*, *p*, *p*, Ved. streaming with rain.

Ritika, *am*, *n*. calx of brass; (*ā*), *f*. bell-metal, brass.

री 2. *rī* = *rai* in *rihad-rī*, (for *rī*, fem. of 2. *ra*, see under 2. *ra*, p. 824.)

रीज्या *riyā*, *f*. reproach, censure [cf. *riḍhā*]; shame, modesty.

रीठा *rīthā*, *f*. or *rīthā-karaṇja*, *as*, *m*. a species of Karafja.

रीढक *riḍhaka*, *as*, *m*. (said to be fr. *rt*. *rih*), the back-bone.

रीढा *riḍhā*, *f*. (probably fr. *rt*. *rih*), disrespect, disregard, contempt, irreverence; [cf. *ava-līḍhā*.]

रीर *rira*, *as*, *m*. *N*. of *Siva*.

रीरी *riri*, *f*. = *riri*, yellow brass.

रीव *riv*, cl. 1. P. A. *rivati*, *-te*, &c., to take.

रु 1. *ru*, cl. 2. P. *rauti*, *raviti* (Ved. also *ruvati*, and in some forms also *A.*), Impf. *araut* or *aravit* (1st du. *arava* or *aruvira*, 3rd pl. *aruvān*), *rurāva* (1st du. *ruruvira*, 3rd pl. *A. ruruvire*), *rurūtū* or (according to Vopa-deva IX. 53) *rotā*, *ravishyati*, *ravāt* (A. *aravishṭa*, 3rd pl. *aravishus*, Ved. *aravanta*), *ravitum*, and (according to Vopa-deva) *rotum*, to cry or make any particular sound or noise, bellow, roar, howl, yell, bray, shout, shriek; to hum (as bees); to sound in general; to cry aloud, to fill with noise or cries; to praise (according to Naigh. III. 14): Pass. *rūyate*: Caus. *rāvayati*, *-yitum*, Aor. *ariravat* (anomalous form 3rd pl. *arūruvan*), to cause to bellow or roar, &c., to cause an uproar; to fill with shrieks, clamour, &c.: Desid. of Caus. *rirāvayishati*: Desid. *rurūshati*: Intens. *rorūyate*, *-ti*, *roraviti*, *roroti*, to cry out loudly, bellow or roar loudly, yell loudly, scream aloud, to vociferate; [cf. Gr. *ῥῶ-ω*, *ῥῶ-θ-μ-ός*, *ῥῶ-μα-γ-ός*; Lat. *rū-mor*, *rūm-tō*, *rūvi-s*, *rūv-en-s*; Angl. Sax. *ryn*; Slav. *rev-a*, *rju-ti*, 'to roar.']

2. *ru*, *us*, *m*. sound, noise; fear, alarm; war, battle.

1. *ruta*, *as*, *ā*, *am* (for 2. see col. 3), sounded, filled with the cry (of animals), made to resound,

rendered vocal; (*am*), *n*. any cry or noise, yell, roar, humming (of bees), the note of birds; song. — *Ruta-jāna*, *as*, *ā*, *am*, understanding the cries (of animals); (*as*), *m*. an augur. — *Ruta-yājāna*, *as*, *m*. simulated cry or sound; mimicry.

Rutāyata (?), *as*, *ā*, *am* (fr. 1. *ruta*), rendered vocal (by the sound of birds, &c.).

Ruvāyā (fr. an unused form *ruvāna*), Nom. P. *ruvāyati*, &c., Ved. to cry, utter harsh or loud cries.

Ruvayyu, *us*, *us*, *u*, Ved. sounding, clamouring.

Ruvāt, *an*, *atī*, *at*, crying out, bellowing, howling, crying.

Ruvatha, *as*, *m*. the bellowing of a bull (Ved.); a dog.

Roravāna, *am*, *n*. (fr. the Intens.), Ved. a loud cry or roaring, violent bellowing.

Roravat, *an*, *atī*, *at*, Ved. sounding or shouting loudly, (referred by some to *rt*. 3. *ru*.)

Roruvāna, *as*, *ā*, *am*, crying loudly, making a loud cry or sound.

Rorūya, *as*, *m*. crying much, &c. (Vopa-deva XXVI. 29).

Rorūyamāna, *as*, *ā*, *am*, crying loudly, making a loud cry.

रु 3. *ru*, cl. 1. A. *ravate*, *ruruve*, &c., Ved. to break to pieces, dash to pieces; to kill, hurt (?); to be angry (?); to go; to speak: Caus. *rāvayati*, &c.

4. *ru*, *us*, *m*. cutting, dividing.

2. *ruta*, *as*, *ā*, *am* (for 1. see col. 2), broken to pieces, divided, &c.

रुश *ruś*, cl. 1. 10. P. *ruśati*, *ruśa-yati*, &c., to speak; to shine (?).

रुका *ruka*, *as*, *ā*, *am*, liberal, bountiful.

रुक्काम *ruk-kāma*, See under 2. *ruć*, p. 848.

रुक्प्रतिक्रिया *ruk-pratikriyā*. See under 2. *ruć*, p. 848, col. 3.

रुक्म *rukma*, *rukmin*, &c. See below.

रुक्मत *ruk-mat*, *run-mat*. See under 2. *ruć*, p. 848, col. 1.

रुक्ष 1. *ruksha*, *as*, *ā*, *am* (for 2. see p. 848, col. 1), rough, harsh, &c. = *rūksha*, *q*. *v*.; [cf. Angl. Sax. *rug*, *ruk*, *ruw*; Eng. rough, rugged.]

रुक्समन् *ruk-sadman*, *rug-anvita*, &c. See under 2. *ruć*, p. 848, col. 3.

रुग्ण *rugna*, *rugna*. See p. 848, col. 3.

रुच 1. *ruć* (connected with *rt*. *loc*, *q*. *v*.), cl. 1. A. (sometimes P. on account of the metre), *roćate* (*-ti*), *rurūce*, *roćishyate*, *arūcāt*, *aroćishṭa*, *roćitum* (Ved. Inf. *ruće*), to shine, be bright or resplendent (said of the sun, fire, stars, &c.); to make bright or resplendent (Ved. P.); to shine beautifully, appear beautiful, appear good; to please, be agreeable; to please any one (dat. or gen.); to be pleased, find pleasure in, approve, desire (sometimes with acc. or dat.): Pass. *rućyate*, Aor. *aroći*, to be bright or radiant: Caus. *roćayati*, *-yate*, *-yitum*, Aor. *arūrucāt*, to cause to shine; to enlighten, illuminate, irradiate, make bright; to make pleasant or agreeable; to please (A.), be pleasant to any one (dat.); to cause to like; to cause any one (acc.) to long for anything (dat.); to cause to appear beautiful or good, to find pleasure in, like, approve, choose (A.); to resolve: Pass. of Caus. *roćyate*, to be agreeable: Desid. *rurūcishate*, *rurūcishate*; [cf. Gr. *ἀμφι-λόμ-η*, *λόμ-νο-ς*, *λευκός*, *λοῦσσο-ν*: Lat. *lu-co*, *lux*, *lu-men*, *lucidu-s*, *lu-na*, *Leucēsius*, *di-lu-ulu-m*; Goth. *liuh-ath*, 'light'; *liuhmoni*, 'lightning'; *liuhjan*: Old Germ. *liuchan*, *liuchjan*, *loehon*: Angl. Sax. *leoht*, *liohht*, *gelihian*, *locian*: Slav. *luca*, 'a ray'; *luna*, 'the moon': Lith. *lauka-s*, *lauki-s*.]

Rukma, *as*, *ā*, *am*, bright, radiant, clear; (*as*), *m*. an ornament of gold, golden chain, (perhaps also) an ornament of precious stones (Ved.); the

plant *Mesua Roxburghii*; the thorn-apple; N. of a son of Rucāka; (*am*), n. gold; iron. — *Rukma-kavaṇa*, *as*, m., N. of a grandson of Uśanas. — *Rukma-kāraka*, *as*, m., a worker in gold, goldsmith. — *Rukma-keśa*, *as*, m., N. of a son of Bhīṣmaka. — *Rukma-pāśa*, *as*, m., Ved. a string on which golden ornaments are worn. — *Rukma-pura*, *am*, n. 'city of gold,' N. of the city inhabited by Garuḍa. — *Rukma-prishṭha*, *as*, ā, *am*, having a gold surface, coated or overlaid with gold, gold-plated, gilded. — *Rukma-prastaraṇa*, *as*, ā, *am*, Ved. having an outer garment decorated with gold. — *Rukma-bāhu*, *us*, m., N. of a son of Bhīṣmaka. — *Rukma-maya*, *as*, ī, *am*, made of gold, golden. — *Rukma-mālin*, ī, m., N. of a son of Bhīṣmaka. — *Rukma-ratha*, *as*, m., a golden car or chariot; the chariot of Rukma-ratha, i. e. of Droṇa; (*as*, ā, *am*), having a golden chariot; (*as*), m., N. of Droṇa; of a son of Śalya; of a son of Mahat; of a son of Bhīṣmaka. — *Rukma-vakṣas*, ās, ās, *as*, Ved. golden-breasted, having golden ornaments on the breast (said of the Maruts). — *Rukma-vat*, ān, *ati*, *at*, possessing gold, golden, ornamented with gold; (*ān*), m. a proper N. = *rukmin*; (*ati*), f. a particular metre, four times — ० ० — ० ० — ० ० —; N. of a granddaughter of Rukmin and wife of Aniruddha. — *Rukma-vāhana*, *as*, ā, *am*, golden-carred, having a golden chariot; (*as*), m., N. of Droṇa. — *Rukma-steya*, *am*, n. stealing gold. — *Rukmāṅgula* ('*ma-ang*'), *as*, ā, *am*, wearing a golden bracelet on the upper arm; (*as*), m., N. of various kings. — *Rukmābha* ('*ma-abh*'), *as*, ā, *am*, shining like gold, bright as the purest gold. — *Rukmeshu* ('*ma-ishu*'), *us*, m. 'golden-arrowed,' N. of a king. — *Rukmi*, *is*, m. a proper N. (= *rukmin*; in one or two passages *rukmin* is used for *rukmiṇam* on account of the metre).

Rukmin, ī, *ini*, ī, wearing golden ornaments, decorated with golden ornaments (Ved.), gilded, gilt; (*ī*), m., N. of the eldest son of Bhīṣmaka and adversary of Kṛiṣṇa (who carried off his sister Rukmiṇī; he was slain by Bala-deva); N. of a mountain; (*ini*), f., N. of a daughter of Bhīṣmaka carried off and espoused by Kṛiṣṇa, (she is represented as the mother of Pra-dyūmna, and in the later mythology =) the goddess Lakṣmī; N. of Dākṣhāyaṇī in Dvāravatī; of a daughter of Śreṣṭhīn Suloṇa. — *Rukmi-darpa*, *as*, m., N. of Bala-deva (so called as proud of having overcome Rukmin). — *Rukmi-dūrin*, ī, or *rukmi-dāraṇa*, *as*, or *rukmi-bhīd*, t, m. 'destroyer of Rukmin,' N. of Bala-deva.

2. *ruksha*, *as*, ā, *am* (for 1. see p. 847, col. 3), Ved. shining, brilliant, radiant, glittering, (Śay = *dipta*).

2. *ruḥ*, k, f. light, lustre, brightness; lightning; splendor, beauty, loveliness; colour; appearance, (sometimes at the end of a comp., e. g. *janāḥ sura-ruḥaḥ*, god-like men); pleasure, delight, liking, wish, desire; [cf. Lat. *lux*]. — *Ruk-kāma*, *as*, ā, *am*, Ved. desiring splendor, eager for lustre. — *Ruk-mat*, ān, *ati*, *at*, Ved. possessed of brightness, shining; (*ān*), m., N. of Agni. — *Rum-mat*, ān, *ati*, *at*, Ved. containing the word *ruḥ*.

Ruḥa, *as*, ā, *am*, Ved. bright, radiant, brilliant; (*ā*), f. light, lustre, beauty; pleasure, delight, desire, liking; the note of the parrot or Maina.

Ruḥaka, *as*, ā, *am*, agreeable, pleasing; sharp, acrid; tonic, stomachic; (*as*), m. epithet of a kind of four-sided column; epithet of one of the five great personages born under particular constellations; the citron, *Citrus Medica*; a pigeon; N. of a mountain; of a son of Uśanas; (*am*), n. one of the five kinds of bone in the human body (that of the teeth), a tooth, (said to be also *as*, m.); a kind of golden ornament, an ornament for the neck, a ring, an ornament for a horse, (according to some *as*, m.); a curl on a horse's neck; any object or substance supposed to bring good luck, (also *as*, m.); epithet of a sort of building or temple having terraces on three sides and closed only on the north side; a stomachic,

tonic; (according to native authorities also) *Ricinus Communis*; a garland, wreath, crown; sochal salt; natron, alkali; the perfume *Crōnā*; an anthelmintic medicine commonly called *Viḍaṅga*; = *prot-kata*; = *utkata*; = *śaḍyavasa* (?).

Ruḥi, īs, f. light, lustre, brightness, splendor, beauty; a ray of light; colour; appearance; liking, taste, relish, zest, appetite, hunger; wish, desire, pleasure, (*ruḥyā*, with pleasure, willingly); passion; inclination, taste for, liking for, (at the end of comps. in the sense 'having a taste or liking for,' cf. *māṅsa-r*, *hīṃsā-r*); intent application to any object; (in erotic works) epithet of a particular kind of lover's embrace; a kind of yellow pigment (= *go-roṇān*); N. of an Apsaras; of the wife of Deva-sārman; (*īs*), m., N. of a Prajā-pati, the husband of Ākūti and father of Yajña or Su-yajña and of Manu Rauḍya; of a son of Viśvā-mitra; of a king; (*īs*, īs, ī), pleasing, pleasant, agreeable (= *ruḥira*). — *Ruḥi-hara*, *as*, ā, ā, *am*, causing pleasure, entertaining, diverting, amusing, exciting desire; causing an appetite or relish, tasteful, savoury, sapid, appetizing, stomachic; (*as*), m., N. of a son of Keśava. — *Ruḥi-kṛit*, t, t, t, causing a relish, relishing. — *Ruḥi-tā*, f. or *ruḥi-tva*, *am*, n. the having a taste or liking for, taking pleasure in (at the end of comps., cf. *sa-māna-ruḥi-tā*, *hīṃsā-ruḥi-tva*); desire, interest, (*ārambha-ruḥi-tā*, engaging in enterprises from mere liking or from interested motives, having a taste for new enterprises). — *Ruḥi-duttu*, *as*, m., N. of a commentator on the *Tattva-Śānta-maṇi-prakāśa*. — *Ruḥi-deva*, *as*, m. a proper N. — *Ruḥi-dhāman*, ā, ā, *am*, having light for an abode; (*ā*), n. the abode of light (epithet of the sun). — *Ruḥi-nātha*, *as*, m., N. of an author. — *Ruḥi-pati*, īs, m., N. of a commentator on the *Anarghya-rāghava*. — *Ruḥi-parvan*, ā, m. a proper N. — *Ruḥi-prada*, *as*, ā, *am*, giving an appetite, appetizing. — *Ruḥi-prabha*, *as*, m., N. of a Daitya. — *Ruḥi-phala*, *am*, n. a kind of fruit (= *amṛitāhva*). — *Ruḥi-bhartṛi*, t, m. 'lord or bearer of light,' the sun; 'lord or cherisher of pleasure,' a husband. — *Ruḥi-ruḥi* in *ruḥi-ruḥe roṇam*, N. of a Sāman. — *Ruḥi-vaha*, *as*, ā, *am*, bringing light. — *Ruḥi-samprakṛipta*, *as*, ā, *am*, prepared with good taste.

Ruḥita, *as*, ā, *am*, brightened, bright, shining; pleased; sweet, delicate, dainty; sharpened (said of the appetite); digested. — *Ruḥita-vat*, ān, *ati*, *at*, Ved. containing the meaning of *ruḥita* or of rt. 1. *ruḥ*.

Ruḥitvā or *roḥitvā*, having shone, &c. (Pāp. I. 2, 26).

Ruḥira, *as*, ā, *am*, bright, brilliant, radiant, light, shining, glittering, beautiful; pleasing, agreeable, charming, pleasant; sweet, dainty, nice; stomachic, cordial, restorative; (*as*), m., N. of a son of Sena-jit; (*ā*), f. a kind of yellow pigment (= *go-roṇān*); N. of a metre, four times thirty instants; of another, four times ०—०—, ०—०—०—०—०—; N. of a river; (*am*), n. saffron; a radish; cloves. — *Ruḥira-keṭu*, *us*, m., N. of a Bodhi-sattva. — *Ruḥira-dantaush-ṭha* ('*ta-osh*'), *as*, ī, *am*, having beautiful teeth and lips. — *Ruḥira-deva*, *as*, m., N. of a king. — *Ruḥira-dhi*, īs, m., N. of a king. — *Ruḥira-prabhāsa-saṅbhava*, *as*, m., N. of a serpent-demon. — *Ruḥira-vadana*, *as*, ā, *am*, having a pleasing or beautiful countenance. — *Ruḥira-vāc*, k, k, k, having pleasant speech, eloquent. — *Ruḥira-sṛi-garbha*, *as*, m., N. of a Bodhi-sattva. — *Ruḥirāṇjanu* ('*ra-ān*'), *as*, m. = *śobhāṇjana*, *Hyperanthera Moriuga*. — *Ruḥirāṇana* ('*ra-ān*'), *as*, ā, *am*, handsome-faced, beautiful. — *Ruḥirāpāṅgi* ('*ra-ap*'), f. 'having beautiful corners of the eyes,' a woman with beautiful eyes. — *Ruḥirāśva* ('*ra-as*'), *as*, m., N. of a son of Sena-jit. — *Ruḥirā-suta*, *as*, m. a metonymic of *Pālākāpya*.

Ruḥishya, *as*, ā, *am*, pleasing, pleasant, agreeable, liked; giving an appetite, tonic, stomachic; dainty, nice.

Ruḥi, f. = *ruḥi* above.

Ruḥya, *as*, ā, *am*, bright, radiant, beautiful,

handsome, pleasing, agreeable, delightful; palatable, delicious, giving an appetite, stomachic, tonic; (*as*), m. a lover, husband; N. of various plants, *Strychnos Potatorum*; rice; *Ægle Marmelos*; (*am*), n. a digestive, tonic; = *saurācala*. — *Ruḥya-kanda*, *as*, m. *Arum Campanulatum*.

रुज् 1. *ruj*, cl. 6. P. *rujati* (rarely A. -*te*), *ruroja*, *roḥshyati*, *araukskūti* (in *Vājasaneyi-s*. XVI. 47. *mā rok* = *bhāṅgam mā kārshkūti*), *roktum*, to break, break open, break to pieces, break down, destroy; to bend; to pain, cause pain, afflict with disease, disorder, injure: Pass. *rujyate*, to be broken, &c.: Caus. *rojayati*, -*yitum*, Aor. *arūru-jat*, to cause to break, to injure, hurt, kill: Desid. *rujukshati*: Intens. *rorujyate*, *rorokti*; [cf. Gr. *λυγ-ρός*, *λενγαλέος*, *λοιγός*, *λοιγίος*, perhaps *δ-ρῶσσω*, *δ-ρῶμα*, *δ-ρῶκτη*, *δ-ρῶχῆ*; Lat. *lug-eo*, *lug-u-bri-s*, *luc-tu-s*, *lu-e-s*; Lith. *luz-ti*, 'to break.']

Rugna, *as*, ā, *am* (sometimes incorrectly written *rugna*), broken, broken to pieces; thwarted, checked; bent, crooked, curved; injured; diseased, sick, infirm. — *Rugna-tā*, f. or *rugna-tva*, *am*, n. brokenness, crookedness; infirmity, sickness, disease. — *Rugna-vaya*, *as*, ā, *am*, checked in an onset, foiled in an attack.

2. *ruj*, k, k, k, breaking, breaking or dashing to pieces; (k), f. fracture; pain, sickness, illness, disease, (*akshi-ruj*, a disease of the eye); toil, fatigue, weariness, effort, trouble. — *Ruk-pratikriyā*, f. counteraction of disease, treatment of sickness, practice of medicine, curing, remedying. — *Ruk-sadman*, a, n. 'seat of pain,' excrement, feces. — *Rug-anvita*, *as*, ā, *am*, attended with pain, painful. — *Rug-dāha*, *as*, m. a kind of fever. — *Rug-bhaya*, *am*, n. fear of disease. — *Rug-bheshaja*, *am*, n., Ved. 'disease-medicine,' any medicine or drug. — *Rug-viniśchaya*, *as*, m. 'determination of disease,' N. of a work by Mādhava (treating of the causes and diagnosis of eighty kinds of disease). — *Rujas-kara*, *as*, ā or ī, *am* (*rujas*, acc. pl. + *kara*), causing or producing pain.

Ruja, *as*, ā, *am*, breaking, breaking to pieces, destroying (at the end of comps., cf. *valaṇi-r*); (*as*), m. a word of doubtful meaning in *Ātharva-veda* XVI. 3, 2; (*ā*), f. breaking, fracture, rupture, destruction, overthrow; pain, sickness, disease, illness, disorder; *Costus Speciosus* or *Arabicus* (= *kushṭha*); an ewe. — *Rujā-kara*, *as*, ī, *am*, causing pain, making sick or ill, sickening; (*as*), m. sickness, disease; sickness induced by passion or love (said to be one of the Bhāvas or sentiments); (*am*), n. the acid fruit of *Averrhoa Carambola*. — *Rujāpaha* ('*jā-ap*'), *as*, ā, *am*, keeping off pain, removing sickness or disease. — *Rujā-vat*, ān, *ati*, *at*, having pain or disease, painful, diseased. — *Rujā-vin*, ī, *ini*, ī, Ved. painful. — *Rujā-saha*, *as*, m. a species of fruit tree.

Rujāya, Nom. A. *rujāyate*, &c., to be sick or ill.

Rurukshanti, īs, īs, ī (fr. the Desid.), Ved. wishing or able to destroy.

रु *ru*, cl. 1. A. *roṭate*, &c., to strike against, resist, oppose; to suffer pain; to shine; cl. 10. P. *roṭayati*, &c., to be angry [cf. rt. 1. *rush*]; to shine; to speak.

रु *ruth*, cl. 1. P. *roṭhati*, &c., to strike, strike down, fell; cl. 1. A. *roṭhate*, &c., to strike against, resist, oppose; to torment, pain; to suffer pain; [cf. rt. *ru*].

Roṭhamāna, *as*, ā, *am*, paining; suffering pain.

रुगस्क *ruṅaskarā*, f. a cow easily milked, a gentle cow.

रुगा *ruṅā*, f., N. of a river flowing into the *Sarasvatī*.

रुगद् *ruṅṭ*, cl. 1. P. *ruṅṭati*, &c., to steal, rob.

रुग् *ruṅṭh* (= rt. *luṅṭh*), cl. 1. P. *ruṅṭhati*, &c., to go; to be lame; to be

idle; to strike against, resist; to steal, (in this sense a various reading for *rt. ruṇḍ*.)

रुद्र *ruḍḍ*, cl. 1. P. *ruṇḍati*, &c. = *rt. ruṇḍ*, p. 848, col. 3.

Ruḍḍa, *as*, *ā*, *am*, maimed, mutilated; (*as*), m. according to some also (*am*), n. a headless body, mere trunk (retaining life and continuing to mix in battle).

Ruṇḍikā, f. a field of battle; a female messenger or go-between; the threshold of a door; superhuman power (= *vi-bhūti*).

रुत *ruta*, &c. See under *rt. ru*, p. 847, col. 2.

रुथ *rutha*, *as*, m. a proper N.

रु 1. *rud* [cf. *rt. ru*], cl. 2. P. *roditi* (*Ved.* also cl. 6. *rudati*, cf. also A. *rudate*), Impf. *arodit* or *arodāt* (Pān. VII. 3, 98, 99; 1st sing. *arodam*, 3rd pl. *arulan*), Impv. *roditu* (2nd sing. *rudihi*), Perf. *ruroda* (ep. *ruṛode*), 2nd Fut. *rodishyati* (*Ved. rotsyati*), Aor. *arodit* (3rd pl. *arodishus*) or *arudāt*, *roditum*, to weep, cry, shed tears, wail, lament; to bewail, deplore; to roar, howl: Pass. *rudyate*, Aor. *arodi*: Caus. *rodayati*, -*yitum*, Aor. *arurudāt*, to cause to weep or lament: Desid. *ruṛudishati*: Intens. *ruṛudyate*, *ruṛoti*, to weep very much; [cf. perhaps Gr. *ὀρῶ* &c.; Lat. *rud-o*; Old Germ. *ruzan*; Angl. Sax. *reotan*; Lith. *raudoti*; Slav. *rudajun*.]

2. *rud*, *t*, *t*, *t*, weeping, crying, lamenting [cf. *ugha-r*]; (*t*), f. cry, wail, lamentation; sound, noise; grief; pain, affliction; disease.

Rudat, *an*, *ati* or *anti*, *at*, weeping, crying, wailing, bewailing; (*anti*), f. a species of small shrub (= *rudantikā*).

Rudutha, *as*, m. a child, a pupil, scholar; a dog; a cock.

Rudana, *am*, n. the act of crying, weeping, lamentation.

Rudantikā, f. 'the weeper,' epithet of a species of small succulent shrub (= *amṛita-sraśā*).

Rudamāna, *as*, *ā*, *am*, weeping, wailing, lamenting.

Rudita, *as*, *ā*, *am*, wept, lamented, deplored; weeping, crying, lamenting; wet with tears; (*am*), n. a weeping, wailing, crying, lamentation.

Ruditā, ind. having wept, having lamented.

Rudyamāna, *as*, *ā*, *am*, being bewailed.

Rudra, *as*, *ā*, *am* (according to Upāṇiṣ. II. 22. fr. *rt. ru* above; according to others fr. *rt. ru* + *dra* fr. *rt. dru*, to run; connected with *rodas*, q. v., and perhaps with *rudhira*), crying, howling, roaring, one who cries or roars, dreadful, horrible, terrific, awful; great, large; (according to the fanciful etymologies of native writers, the following meanings are also assigned to this word), driving away evil; running about and roaring; praiseworthy, to be praised, (according to Naigh. III. 16) = *stotri*, a praiser, panegyrist, worshipper; (*as*), m. 'the Roarer' or 'Howler,' N. of the god of tempests and father of the Rudras or Maruts, (originally perhaps the mere personified roaring of the storms, but as the crackling or raging of fire may resemble the sound of wind, so in the Veda the god of storms is sometimes identified with the god of fire; though generally represented as a destroying deity whose terrible shafts bring death or disease on men and cattle, he is also addressed as benevolent and auspicious [*śiva*], and is even supposed to have a healing efficacy from his chasing away vapours and purifying the atmosphere; hence he has various epithets in the Veda, such as 'multiform,' 'terrible as a wild beast,' 'tawny-coloured,' 'wearing braided hair' [*kapardin*], 'celestial boat,' 'armed with a strong bow and fleet arrows,' 'cause of prosperity to man and beast,' 'possessor of healing remedies,' 'greatest of physicians,' &c.; he is of course ruler of the Rudras, who are the same as the storm winds, more usually called Maruts, and who are often associated with Indra [see *maru*]: in the later mythology the epithet *śiva*,

'propitious,' which does not occur as a name in the Veda, was employed as the real name of the destroying deity, being at first applied as an euphemism to propitiate him: moreover the character of the deity lost its special connection with storms, and developed into a personification of the destroying principle generally, though even the Epic and Purāṇic Śiva was regarded as the generator as well as destroyer; moreover a new class of beings, described as eleven in number, though still called Rudras, took the place of the original Rudras or Maruts: in the Veda only three groupings of deities into classes appear to be recognised, Indra belonging to the Vasus, Varuṇa to the Ādityas, and Rudra to the Rudras or Maruts; but in Manu XI. 221, the Maruts are enumerated as a fourth group, being there distinguished from the eleven Rudras: in Vishnu-Purāṇa I. 7. Rudra is said to have sprung from Brahmā's forehead, and to have afterwards separated himself into a figure half male and half female, the former portion separating again into the eleven Rudras, who were so called because they 'ran about crying aloud' [*rudanād drāvaṇāc-ā*, cf. *rts. I. rud*, 2. *dru*]; hence these later Rudras are sometimes regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva; these names are variously given in the different Purāṇas; those of the Vāyu are Ajaikapād, Ahvi-bradhna, Hara, Nir-ṛita, Īśvara, Bhuvana, Angāraka, Ardhha-keṭu, Mrityu, Sarpa, Kapālin: according to other accounts the Rudras are represented as children of Kaśyapa and Surabhī or of Brahmā and Surabhī or of Bhūta and Su-rūpā; a form or manifestation or N. of Śiva (in the later mythology, as explained above; according to the Vishnu-Purāṇa I. 8. Rudra is one of the eight forms of Śiva; he is elsewhere reckoned among the Dik-pālas as regent of the north-east quarter); a symbolical expression for the number eleven (from the eleven Rudras, see above); a mystical epithet of the letter *e*; Calotropis Gigantea; N. of various persons; of a lexicographer; of a poet; of a king; (*as*), m. pl. the Rudras (described above); an abbreviated expression for the texts or hymns addressed to the Rudras [cf. *rudra-japa*]; (*ā*), f., N. of a wife of Vasu-deva; of a daughter of Raudraśva; = *rudra-jatā*; (*ī*), f. a kind of lute or guitar; [cf. *rudra-viṇā*; cf. perhaps also Gr. *λύρα*.] = *Rudra-kalaśa*, *am*, n. 'Rudra's vessel,' a particular kind of pot or vessel used in making oblations to the planets. = *Rudra-kavindra* ('*rt-in*'), *as*, m. a proper N. (= *rudra-bhaṭṭa*). = *Rudra-kāṭi*, f. a form of Durgā. = *Rudra-koṭi*, *is*, f., N. of a place of pilgrimage. = *Rudra-kosha*, *as*, m., N. of a lexicon by Rudra. = *Rudra-gaṇa*, *as*, m., Ved. 'Rudra-class,' the troop of beings called Rudras, (see under *rudra*). = *Rudra-garbhā*, *as*, m. 'Rudra's offspring,' N. of Agni. = *Rudra-gīta*, *am*, *ā*, n. f. the song of Rudra (in which Agastya repeats a dialogue between himself and Rudra). = *Rudra-ṇḍika*, epithet of a particular text or formula. = *Rudra-ṇḍi*, f. a form of Durgā; N. of a section in the Rudra-yāmala. = *Rudra-ṇḍra*, *as*, m., N. of a king. = *Rudra-ṇḍhatra*, *as*, m. a proper N. = *Rudra-ja*, *as*, m. (according to some) *am*, n. 'produced from Rudra or Śiva,' quicksilver (supposed to be the semen of Śiva). = *Rudra-jatā*, f. 'Rudra's hair,' N. of a species of creeper. = *Rudra-japa*, *as*, m., N. of a particular prayer or hymn addressed to Rudra. = *Rudra-japana*, *am*, n. the recitation of the Rudra-japa in a low tone. = *Rudra-jāpaka*, *as*, *ikā*, *am*, or *rudra-jāpin*, *ī*, *inī*, *ī*, one who recites the Rudra-japa in a low tone. = *Rudra-jāpya*, *am*, n., N. of a particular hymn or prayer extracted from the Vājasaneyi-saṃhitā and addressed to Rudra. = *Rudra-tanaya*, *as*, m. 'Rudra's son,' N. of the third black Vāsudeva; of Punishment; epithet of a sword. = *Rudra-tva*, *am*, n. the being Rudra. = *Rudra-datta*, *as*, m., N. of an author; of a work on medicine. = *Rudra-dāman*, *ā*, m., N. of a king. = *Rudra-deva*, *as*, m., N. of various persons; of the author of the

Yayāti-ṇḍita; of the author of a commentary on the Prabodha-ṇḍrodaya. = *Rudra-dhara*, *as*, m., N. of an author. = *Rudra-nyāya-vācāspati-bhaṭṭa-ṇḍārya* ('*ta-āc*'), *as*, m., N. of an author (= *rudra-bhaṭṭa-ṇḍārya*). = *Rudra-paṇḍita*, *as*, m., N. of an author (= *rudra-sūri*). = *Rudra-patnī*, f. Rudra's wife, the goddess Durgā; lineed, Linum Usitatissimum. = *Rudra-paddhati*, *is*, f., N. of a work by Paraśu-rāma. = *Rudra-pāla*, *as*, m. a proper N. = *Rudra-putra*, *as*, m. Rudra's son, a patronymic of the twelfth Manu; [cf. *rudra-sā-varṇi*.] = *Rudra-pura*, *am*, n., N. of a province. = *Rudra-pūjana*, *am*, n. or *rudra-pūjā*, f. 'worship of Rudra,' N. of a work. = *Rudra-pratāpa*, *as*, m., N. of a king (= *pratāpa-rudra*). = *Rudra-prayāga*, *as*, m., N. of the sacred place where the river Mandākinī joins the Ganges. = *Rudra-priyā*, f. 'dear to Rudra,' epithet of Terminalia Chebula; the goddess Pārvatī. = *Rudra-bali*, *is*, m. an oblation of meat &c. presented to the Rudras. = *Rudra-bhaṭṭa*, *as*, m., N. of the author of the Śṛṅgāra-tilaka (= *rudraṭa*); of the author of a commentary on the Vaidya-jivana; = *rudra-kavindra*. = *Rudra-bhaṭṭācārya* ('*ta-āc*'), *as*, m., N. of an author and commentator. = *Rudra-bhāṣya*, *am*, n., N. of a work by Ahobala. = *Rudra-bhū*, *is*, or *rudra-bhūmi*, *is*, f. 'Rudra's ground,' a cemetery. = *Rudra-bhūti*, *is*, m., N. of a preceptor (having the patronymic Drāghyaṇi). = *Rudra-bhairavi*, f. a form of Durgā. = *Rudra-maya*, *as*, *ī*, *am*, consisting of Rudra, having the essence of Rudra. = *Rudra-mahā-devi*, f., N. of the wife of king Govinda-ṇḍa. = *Rudra-yajña*, *as*, m. an oblation or sacrifice offered to Rudra. = *Rudra-yāmala*, *am*, n., N. of a Tantra work in the form of a dialogue between Bhairava and Bhairavi. = *Rudra-rāya*, *as*, m., N. of a king. = *Rudra-rāsi*, *is*, m. a proper N. = *Rudra-rodana*, *am*, n. 'Rudra's tears,' i. e. gold. = *Rudra-roman*, *ā*, f., N. of one of the Mātṛis attending upon Skanda. = *Rudra-laṭā*, f. = *rudra-jatā*. = *Rudra-loka*, *as*, m. Rudra's world. = *Rudra-vaṭa*, N. of a Tirtha. = *Rudra-vaṭ*, *an*, *ati*, *at*, Ved. having Rudra or the Rudras. = *Rudravad-gaṇa*, *as*, *ā*, *am*, Ved. surrounded by the Rudra troop. = *Rudra-vartani*, *ī*, m. du. 'proceeding on terrible roads,' N. of the Āśvins, (Sāy. = *rodana-sīla-mārgau* or *stūyamāna-mārgau*). = *Rudra-viṇṣati*, *is*, f. epithet of the last twenty years in the Jupiter cycle of sixty years. = *Rudra-vidhāna*, *am*, n., N. of a work. = *Rudra-viṇā*, f. epithet of a particular religious observance. = *Rudra-sarman*, *ā*, m., N. of a Brahman. = *Rudra-sampradāyīn*, *inas*, m. pl., N. of a sect. = *Rudra-saras*, *as*, n., N. of a lake. = *Rudra-sarga*, *as*, m. Rudra's creation; the creation of the eleven Rudras. = *Rudra-sāman*, *a*, n., N. of a particular Sāman. = *Rudra-sāvarṇi*, *is*, m., N. of the twelfth Manu; [cf. *rudra-putra*, *manu*.] = *Rudra-sāvarṇika*, *as*, *ī*, *am*, belonging or relating to Rudra-sāvarṇi, being under Rudra-sāvarṇi. = *Rudra-siṅha*, *as*, m. a proper N. = *Rudra-sundarī*, f., N. of a goddess. = *Rudra-sū*, *us*, f. a mother of eleven children. = *Rudra-sūktā*, *am*, n., N. of a particular hymn. = *Rudra-sūri*, *is*, m., N. of an author. = *Rudra-sṛishṭi*, *is*, f. Rudra's creation; the creation of the eleven Rudras; [cf. *rudra-sarga*.] = *Rudra-sena*, *as*, m., N. of a warrior. = *Rudra-soma*, *as*, m., N. of a Brahman. = *Rudra-skanda*, *as*, m., N. of a commentator. = *Rudra-svarga*, *as*, m. Rudra's heaven. = *Rudra-svāmīn*, *ī*, m. a proper N. = *Rudra-himālaya*, *as*, m., N. of a peak of the Himālaya mountains. = *Rudra-hūti*, *is*, *ī*, Ved. (according to Mahidhara on Vājasaneyi-s. XXXVIII. 16) being invoked by praisers or worshippers. = *Rudra-hṛidaya*, *am*, n., N. of an Upanishad. = *Rudra-ṛiḍā* ('*ra-āc*'), *as*, m. 'Rudra's play-ground,' a cemetery, place where dead bodies are burnt or buried (Rudra being supposed to dance and sport in such places at evening twilight). = *Rudra-āksha* ('*ra-āk*'), *as*, m. 'Rudra-eyed,' a kind of tree, Elaeocarpus Ganitrus; (*am*), n. the berry of this tree (used for rosaries); a rosary;

N. of an Upanishad, (the gender here and in the preceding sense is doubtful). — *Rudrāksha-mālā*, f. a rosary made of Rudrāksha berries. — *Rudrācārya* ('ra-āc'), as, m. a proper N. — *Rudrādhya* ('ra-adh'), as, m. epithet of particular prayers addressed to Rudra. — *Rudrādhyaṇi*, ī, īni, i, one who recites or repeats the above prayers. — *Rudrāyaṇa* ('ra-ay'), as, m., N. of a king of Roruka. — *Rudrāri* ('ra-art'), īs, m. Rudra's enemy; N. of Kāma-deva; (is, īs, ī), having Rudra for an enemy, hostile to Rudra. — *Rudrāvarta* ('ra-av'), N. of a place of pilgrimage. — *Rudrāvasrisha* ('ra-av'), as, ā, am, Ved. let go or hurled by Rudra. — *Rudrāvāsa* ('ra-av'), as, m. Rudra's abode, i. e. Kāśi or Benares. — *Rudraikādasini* ('ra-ek'), f. the eleven Rudra hymns. — *Rudropanishad* ('ra-up'), t, f., N. of two Upanishads. — *Rudropastha* ('ra-up'), as, m. 'Rudra's generative organ,' N. of a mountain.

Rudraṭa, as, m. a proper N.

Rudraṭa, as, m. an abbreviated form of Rudra-bhaṭṭa.

Rudrāṇī, f. Rudra's wife, the goddess Durgā; epithet of a girl eleven years of age, in whom menstruation has not yet commenced, representing the goddess Durgā at the Durgā festival.

Rudriya, as, ā, am, Ved. belonging or relating to Rudra [cf. *śata-rudriya*], coming from Rudra; relating to the Rudras, coming from them, &c.; terrific, fearful, awful, impetuous; (according to Śāy.) also uttering praise or giving pleasure; (ās), m. pl. the Maruts; (am), n. Rudra's majesty or power; (Śāy.) pleasure, delight (= *sukha*).

Rurudishu, us, us, u (fr. the Desid.), wishing or intending to weep, inclined to cry.

Roda, as, m., Ved. weeping, wailing, lamenting, lamentation.

Rodana, am, n. the act of weeping or wailing, bewailing, lamentation; weeping, a tear, tears; (ī), f. Alhagi Maurorum.

Rodamāna, as, ā, am, for *rudamāna*, q. v.

Rodas, as, n. heaven, &c. See p. 855, col. 1.

Roditavya, as, ā, am, to be bewailed or lamented.

Roditvā, ind. = *ruditvā*.

Rorudat, an, atī, at, weeping or wailing bitterly.

Rorudā, f. violent weeping, excessive lamentation.

— *Rorudāvat*, ān, atī, at, full of excessive lamentation, weeping violently or intensely.

Rorudyamāna, as, ā, am, weeping or crying bitterly.

रुद्र ruddha. See col. 2.

रुद्र rudra. See p. 849, col. 1.

रुध 1. *rudh* (= rt. 1. *ruh*), cl. 1. P. *rodhati*, &c., Ved. to sprout, shoot, grow, germinate; [cf. *nyag-rodha*, 2. *ava-rodha*.]

1. *rodha*, as, m. sprouting, growing, &c.; [cf. 2. *ava-r*, *nyag-r*.] — *Rodhāvarodha* ('dhu-av'), probably 'moving up and down.'

रुध 2. *rudh*, cl. 7. P. A. *ruṇadddhi*, *runddhe* (ep. also *rundhati*, *rundhate*, *rodhati*, Impf. *arundhat*), *rudrodha*, *rudrodhe*, *rotzayati*, -te, *arudhat* or *arautait*, *aruddha* (Ved. forms *araut*, *rudhmas*, *arautait*), *rodhdum* (ep. also *rodhitum*), to stop, check, arrest, restrain, hinder, impede, prevent, obstruct, suppress, oppose; to hold, withhold, retain, keep; to avert, keep off, keep back; to shut, close, lock, shut up, lock up, block up, close up, stop up, fill up; to besiege, blockade, lay siege to, invest; to shut in, enclose, surround, confine (with loc. of the place of confinement or with double acc. according to Vopa-deva V. 6); to bind; to cover, cover up, cover over, obscure; to oppress, torment, harass: Pass. *rudhyate*, Aor. *arodhi*: Caus. *rodhayati*, -te (ep. also *rundhayati*), -yitum, Aor. *arurudhat*, to cause to stop; to restrain, impede, obstruct; to cause to be confined; to cause to be besieged; to fetter, chain; to oppress, torment, harass: Desid. *rudratsati*, -te: Intens. *rorudhyate*, *rorodddhi*; [cf. perhaps Hlib. *rundha*, 'secret, mysterious'; *rundhachd*, 'secrecy';

ruindiamhar, 'a mystery'; *ruine*, 'secrecy': Goth. *runa*, 'a mystery': Old Germ. *runen*, *runazjan*, which may be related to rt. 1. *ru*.]

Ruddha, as, ā, am, stopped, checked, impeded, restrained, obstructed, suppressed, opposed; held, withheld; kept, kept back; shut, closed, shut up, secured; invested, besieged, blockaded; shut in, enclosed, confined, surrounded, begirt, fenced in; covered, covered up; (as), m., N. of a town; (ā), f. a siege. — *Ruddha-gir*, īr, īr, īr, having the utterance choked or impeded. — *Ruddha-pravāha*, as, ā, am, having the stream obstructed. — *Ruddha-mūtra*, as, ā, am, having the urine suppressed; suffering from retention of urine.

Ruddhaka, am, n. citron, (perhaps for *ruṭaka*.)

Ruddhvā, ind. having stopped or checked, having restrained or obstructed.

3. *rudh*, t, t, t, stopping, restraining, impeding, holding; [cf. *kara-r*.]

Rudha, as, ā, am, stopping, restraining, hindering, repelling.

Rudhi-kṛā, m., Ved., N. of an Asura or demon conquered by Indra.

Rundhat, an, atī, at, stopping, hindering, opposing, impeding; resisting, refusing.

Rurutsu, us, us, u, wishing to obstruct or oppose; wishing to bind or tie up (as the hair).

Roddhavya, as, ā, am, to be closed or shut.

Roddhri, dhā, dhri, dhri, one who stops or obstructs, one who shuts in, a besieger.

2. *rodha*, as, m. (for 1. *rodha* see col. 1), the act of stopping, checking, arresting, restraining, hindering, impeding, preventing, &c.; restraint, stoppage, obstruction, suppression, prevention, prohibition; shutting up, confining; closing, blocking up; siege, blockade (of a town); attacking, making war upon; a dam, bank, shore [cf. *rodhas* below]; a proper N.; N. of a hell. — *Rodha-kṛit*, t, m, epithet of the forty-fifth year in the Jupiter cycle of sixty years. — *Rodha-ākara*, as, ā, am, Ved. (rivers) forming eddies on the bank, (Śāy.) = *rodhana-śilāni cakrāṇi yāsu*. — *Rodha-vakrā*, f. = *rodho-vakrā*.

Rodhaka, as, ikā, am, stopping, checking, restraining, confining, shutting up, besieging, blockading.

Rodhana, as, ī, am, obstructing, impeding, being an obstacle or hindrance; (as), m. the planet Mercury; (ā), f. = *rodhas*; (am), n. the act of stopping, checking, restraining, preventing, impeding, oppressing; the act of confining, confinement, restraint; besieging, blockading.

Rodhas, as, n. a bank, embankment, dam, obstruction; a mound, high bank, wall, a shore; the brink of a well; a flank, epithet of a woman's hips; [cf. *taṭa*.] — *Rodhaḥ-patana-kalusha*, as, ā, am, (rendered) muddy by the falling in of a bank. — *Rodhas-vat*, ān, atī, at, Ved. having high banks (said of rivers; Ved.); (atī), f, N. of a river. — *Rodho-vakrā*, f. 'winding along its banks,' a river. — *Rodho-vatī*, f. 'having banks,' a river. — *Rodho-vapra*, as, m. a rapid river.

Rodhin, ī, īni, ī, stopping, checking, restraining, hindering, preventing, prohibiting; shutting up, closing; destroying; a species of plant, (gender doubtful.)

Rodhya, as, ā, am, to be stopped or checked, to be restrained, &c.

रुधिर rudhira, as, ā, am (according to Upādi-s. I. 52. fr. rt. 2. *rudh*; according to some fr. a lost rt. *rudh*; according to others connected with rt. 1. *rudh* and 1. *ruh*; cf. *rohita*), red, blood-red, bloody (Ved.); (us), m. the blood-red planet, i. e. Mars; a kind of precious stone [cf. *rudhirākhyā*]; (am), n. blood; saffron; N. of a town; [cf. *sonita-pura*: cf. also Gr. *ῥοῦθις*, *ῥοῦθις*, *ῥοῦθις*, *ῥοῦθις*, *ῥοῦθις*, *ῥοῦθις*: Lat. *ruber*, *rufus*, *rutilus* (for old *rutilus*), *rob-ig*; Old Norse *riod-r*, 'ruddy'; *rioda*: Goth. *ga-riud-jo*: Old Germ. *rot*, *rost*: Angl. Sax. *read*, *roder*: Slav. *rud-e-ti*, *rud-a*: Lith. *raud-a*, *rud-*

a-s, *rūdi-s*: Hib. *ruadh*, *ruaid*, 'red, reddish'; *ruaidhim*, 'I redded.')] — *Rudhira-tāmṛaksha*, as, ī, am, having blood-red eyes. — *Rudhira-pāyin*, ī, m. 'drinking blood,' a Rākshasa or demon. — *Rudhira-pradigdha*, as, ā, am, besmeared with blood. — *Rudhira-plāita*, as, ā, am, swimming with blood, soaked in blood. — *Rudhira-rūshita*, as, ā, am, covered with blood. — *Rudhira-lepa*, as, m. blood-stain, smear of blood. — *Rudhira-vindu*, us, m. a drop of blood. — *Rudhirāksha* ('ra-ak') = *rudhirākhyā* below (according to some). — *Rudhirākhyā* ('ra-ākh'), as, am, m. n. 'blood-named, red as blood,' epithet of a particular precious stone. — *Rudhirādhyāya* ('ra-adh'), as, m., N. of a chapter of the Kālikā-Purāṇa treating of the sacrifice of animals. — *Rudhirānana* ('ra-ān'), am, n. epithet of one of the five retrograding motions of Mars. — *Rudhirāndha* ('ra-an'), 'whose waters are blood,' N. of a hell. — *Rudhirāmaya* ('ra-ām'), as, m. 'blood-disease,' hemorrhage (= *rakta-pitta*). — *Rudhirānila* ('ra-āv'), as, ā, am, blood-stained, soiled with blood. — *Rudhirāśana* ('ra-as'), as, ā, am, feeding on blood (said of Rākshasas &c.). — *Rudhirodgārin* ('ra-ud'), ī, īni, ī, spitting blood, vomiting blood; (ī), m. epithet of the fifty-seventh year in the Jupiter cycle of sixty years.

रुप 1. *rup* (an older form of rt. 1. *lup*), cl. 4. P. *rupyati*, *ruropa*, *arupat*, &c., to suffer violent or racking pain (Ved.); to violate, confound, disturb: Caus. *ropayati*, -yitum, Aor. *arurupat*, to cause acute pain; to break off; [cf. Lat. *rumpo*, *rupi*, &c.]

1. *ropa*, 1. *ropita*, &c. See p. 855, col. 1.

रुप 2. *rup* (connected with rt. 1. *ruh*), Ved. the earth.

रुभेति rubheti, is, f. fog, vapour.

रुम ruma, as, m. a proper N. (Ved.); (ā), f., N. of a salt-mine or salt-lake (in the district of Sambhar in Ajmere); of a wife of the ape Su-grīva. — *Rumā-bhava*, as, ā, am, obtained from the Rumā salt-mines; [cf. *raumaka*.]

Rumanvat, ān, m. a proper N.; N. of a mountain ('possessing salt').

रुम rumra, as, ā, am (in Upādi-s. II. 14. said to be fr. rt. 1. *ram*) = *aruṇa*, tawny; the dawn, &c.; = *sobhana*, bright, beautiful, &c.

रुरु ruru, us, m. (in Upādi-s. IV. 103. said to be fr. rt. 1. *ru*), a kind of deer; a species of rapacious animal, a dog; a species of fruit tree; N. of a son of the Rishi Pramati by the Apsaras Ghṛitācī; of a divine being enumerated among the Viśve Devāḥ; of one of the seven Rishis under Manu Sāvārṇi (his patronymic is Kāśyapa); of a Dānava or Daitya (said to have been slain by Durgā); of a form of Bhairava, (sometimes called *Ruru-bhairava*). — *Ruru-muṇḍa*, as, m., N. of a mountain, (also read *uru-muṇḍa*). — *Ruru-sirshan*, ā, -shnī, a, Ved. 'deer-headed,' having a deer's horn or having a destructive point (said of an arrow; Śāy. = *śringa-sirshan* or *hantri-siraska*).

Ruruka, as, m., N. of a king.

रुरुक्षणि ruruksaṇi. See p. 848, col. 3.

रुरुत्सु rurutsu. See col. 2.

रुरुदिषु rurudishu. See col. 1.

रुवण्य ruvaṇya, *ruvatha*. See p. 847, col. 3.

रुवु ruvu, us, m. [cf. *uruvu*], the castor oil tree, *Ricinus Communis* (= *raktairāṇḍa*).

Ruvuka or *ruvika*, as, m. *Ricinus Communis* [cf. *uruvuka*, *rūvuka*, &c.].

रुश ruś (connected with and in some forms and meanings identified with rt. 1. *rush*), cl. 6. P. *ruśati*, *ruśa*, *roksatyati* *arukshat*, *rokshtum*, to hurt, injure, kill; to vex, displease, annoy: Caus. *rośayati*, -yitum, Aor.

rūruśat: Desid. *rurukshati*: Intens. *roruśyate*, *rorośhi*.

1. *ruśat*, *an*, *atī* or *antī*, *at*, hurting, injuring, vexing, displeasing; cursing, imprecating.

रुशङ्ग *ruśangu*, *us*, *m.*, *N.* of a Rishi.

रुशत् 2. *ruśat*, *an*, *atī* or *antī*, *at* (probably to be regarded as a participle connected with *rt. i. ruś*), Ved. brilliant, bright, light-coloured, white; cf. Gr. *λευκός*. — *Ruśat-paśu*, *us*, *us*, *u*, Ved. having white cattle; (Sāy.) having brilliant rays or blazing with the oblation (= *ruśad-raśmī* or *prakāśita-havis*). — *Ruśad-ūrmi*, *is*, *is*, *i*, Ved. having glistening waves, having bright flames (said of Fire); (Sāy. = *dipta-jvāla*). — *Ruśad-gu*, *us*, *us*, *u*, Ved. having white or bright cattle; bright-rayed, (Sāy. *rocamānu-raśmī*); (*us*), *m.* a proper *N.* — *Ruśad-ratha*, *as*, *ā*, *am*, Ved. having a light-coloured carriage; (*as*), *m.* a proper *N.* — *Ruśad-ratsa*, *as*, *ā*, *im*, Ved. having a bright or white calf or offspring, the Dawn is so called as parent of the Sun.)

रुशना *ruśanā*, *f.*, *N.* of one of the wives of Rudra.

रुशम *ruśama*, *as*, *m.* a proper *N.*; (*ā*), *f.* proper *N.*, (*Ruśanā* is said to have contended with Indra as to which of the two would run fastest round the earth, and to have won by the artifice of only going round Kurukshetra.)

रुशेकु *ruśeku*, *us*, *m.*, *N.* of a king.

रुष 1. *rush* (connected with and in some forms and meanings identified with *rt. ruś*; allied also to *ruksh* in 1. *ruksha*), *cl.* 1. *P. roshati*, *rurosha*, *roshishyati*, *aroshit* or *urushat*, *roshītum* or *roshītum*, to hurt, injure, kill; to vex, annoy, displease, make angry, disgust; to take ill, be offended (Ved.); *cl.* 4. *rushyati*, to be vexed or annoyed; to be offended; to be cross or angry; to injure, &c.: *cl.* 10. or *Caus. roshayati*, *-yitum*, *Aor. arūrushat*, to vex, annoy, displease, irritate; to enrage, exasperate: Desid. *rurushishati*, *rurushishati*: Intens. *rorushyate*, *rorośhi*; [cf. probably Gr. *λύσσα*, *λυσάω*, *λυσσαίνω*, (perhaps also) *δλυτταίνω*, *δλυτταίνω*, *δλυστήμαι*; Goth. *in-rauht-ian*.]

2. *rush*, *f.*, anger, wrath, rage, fury, passion.

Rushangu, *us*, *m.*, *N.* of a Brāhman.

Rushat, *an*, *antī* or *atī* (as if *fr. rt. ruś*), *at*, hurting, injuring, vexing, displeasing. — *Rushad-gu*, *us*, *m.*, *N.* of a king.

Rushā, *f.* = 2. *rush*, anger, wrath, rage, fury. — *Rushānvita* ('*shā-an*'), *as*, *ā*, *am*, filled with anger, full of wrath.

Rushita, *as*, *ā*, *am*, injured; enraged, irritated, &c.; = *rushā* below.

Rushāta, *as*, *ā*, *am*, enraged, irritated, offended, angry, furious; (*as*), *m.*, *N.* of a Muni.

Rushīti, *ts*, *f.* anger, wrath, rage, fury, passion.

— *Rushī-mat*, *ān*, *atī*, *at*, angry, &c.

1. *rushya*, *rushya-mat*, see Gaṇa Madhvādi to Pāp. IV. 2, 86.

2. *rushya*, *ind.* having irritated or enraged, &c. (*Rāmāyaṇa* II. 98, 12).

Rushyat, *an*, *antī*, *at*, being angry or offended.

Rosh, *f.*, *m.* one who hurts or injures, an injurer; one who irritates or enrages.

Rosha, *as*, *m.* anger, rage, wrath, passion, fury.

— *Rosha-tāmrāksha*, *as*, *i*, *am*, having eyes red with anger. — *Rosha-parīta*, *as*, *ā*, *am*, filled with wrath. — *Rosha-maya*, *as*, *i*, *am*, consisting of anger, proceeding from fury. — *Rosha-vāhaṇa*, *as*, *ā*, *am*, being a vehicle of anger, bearing or feeling wrath (= *ārūḍha-krodha*). — *Roshākshepa* ('*sha-āk*'), *as*, *m.* (in rhetoric) angry expression of dissent, angry reproach, ironical taunt. — *Roshāvaroha* ('*sha-av*'), *as*, *m.*, *N.* of a warrior on the side of the gods in the war against the Asuras.

Roshāṇa, *as*, *i*, *am*, angry, wrathful, passionate, easily enraged; enraged at or against, (*kshatriya*-

roshaṇa, exasperated at the Kshatriyas); (*as*), *m.* a touch-stone; quicksilver; an arid or desert soil containing salt; *Grewia Asiatica*. — *Roshāṇa-tā*, *f.* the state of being easily enraged, proneness to anger, irritability, wrath.

Roshita, *as*, *ā*, *am*, enraged, exasperated, irritated.

Roshin, *i*, *ini*, *i*, angry, wrathful, irritable, furious.

Roshīti, *tā*, *trī*, *trī*, *trī*, an injurer; one who is vexed or angry, wrathful.

रुह 1. *ruh* (originally written *rudh*; cf.

rt. i. rudh), *cl.* 1. *P. rohati* (ep. also *A. rohate*), *ruroha*, *roshyati*, *aruksat* (Ved. and ep. *aruhat*), *rothum* (ep. *rohitum*, Ved. *rohishyat*, Pān. III. 4, 10), to rise, mount upwards, ascend, climb; to spring up, shoot forth, sprout, germinate, to be produced or born; to grow, grow up, be developed or formed, grow larger, increase, increase in size; to grow together, grow over, cicatrize, heal; to reach to, attain: *Caus. rohayati* or (in the later language) *ropayati*, *-yitum*, *Aor. arūruhat* or *arūrupat*, to cause to ascend, raise up, elevate; to place in or on, fix, fasten; to deliver over, commit, entrust; to plant, sow, put in the ground; to cause to grow, cause to grow over or heal: Desid. *rurukshati*: Intens. *roruhyate*, *roroḍhi*; [cf. perhaps Gr. *λαός*, *βασί-λεός*: perhaps Lat. *rus*, *rur*: Goth. *liugan*, *jugga-lauths*; *liudith*, 'it grows'; *lauths*, 'a man' (gen. *lauthi-s*): Old Germ. *liut*, 'a people'; *liutl* (= *Mod. Germ. Leute*), *sumarlota*, 'a twig'; *ruota*, 'a set, twig'; Old Sax. *ruoda*: Angl. Sax. *rod*: Slav. *rod-i-ti*, 'to bring forth'; *na-rodū*, 'a people': Lith. *liūdnu*, 'to produce'; *rudu*, 'autumn': Celt. *rhodara*, 'a kind of plant'; *rod-ra*, 'a tree': Scot. *ros*, 'seed'; *rosach*, 'full of seed': Hib. *rosan*, 'a shrub'; *rud*, 'a wood, forest'; *ruadh*, 'strength, value; strong'; *romho*, 'very much, great'; *romhoide*, 'greatness'; *ruidh*, 'running, a race'; *roid*, 'a race'; *ruaidhneach*, 'hair'; *laidir*, 'strong, stout'; *laidireacht*, *laidireas*, 'strength.']

2. *ruh*, *f.* rising, ascending, ascent, sprouting, germinating, growth; (at the end of a comp.) shooting up, germinating, growing, increasing; [cf. *amblo-rō*, *kshiti-rō*, *bhūmī-rō*.]

Ruha, *as*, *ā*, *am*, rising, mounting, springing up, germinating, growing, springing from, growing on, produced on (at the end of a comp., cf. *panka-rō*, *bhūmī-rō*, *mahī-rō*); mounted, ascended upon; (*ā*), *f.* bent grass, *Panicum Dactylon*.

Ruhaka, *am*, *n.* a hole, vacancy, cave, chasm; [cf. 1. *ropa*.]

Ruhāṇa, *as*, *ā*, *am*, Ved. attaining, gaining; gaining over, delighting, (according to Sāy. on *Rig-veda* I. 32, 8. *mano ruhāṇa* = *ēttām ārohat*.)

Ruhvan, *ā*, *m.* a plant, tree.

Rūḍha, *as*, *ā*, *am*, mounted, risen, ascended; sprung up, born, produced; grown, grown up, increased; budded, blown; large, bulky, great, much; grown or spread about, diffused, commonly known, notorious; certain, ascertained; traditional, generally received, popular, customary, conventional, not to be etymologically resolved; having a special meaning or one not depending directly on the etymology (said of words); obscure. — *Rūḍha-pranaya*, *as*, *ā*, *am*, whose love or affection has grown strong. — *Rūḍha-yoga*, *as*, *ā*, *am*, whose Yoga or devotion has increased. — *Rūḍha-yauvana*, *as*, *m.* one who has attained to youth or adolescence. — *Rūḍha-vaṇṣa*, *as*, *ā*, *am*, of a high family. — *Rūḍha-vaṇṣa*, *am*, *n.* = *rūḍhi-sabda* below. — *Rūḍha-sauhrida*, *as*, *ā*, *am*, whose friendship is grown or increased, firm in friendship.

Rūḍhi, *is*, *f.* ascending, rising, rise, ascent; springing up, germination, birth, origin; growth, increase; fame, renown, notoriety; tradition, custom, traditional or customary usage, common currency, general prevalence, popular or conventional acceptance of words (as opposed to their direct etymological meaning); the employment of a word in a sense not borne out by its etymology. — *Rūḍhi*-

śabda, *as*, *m.* a word not etymologically derived, a word used in a conventional sense (as opposed to the etymological, thus *śatru* as a *Rūḍhi-śabda* means 'enemy', but in its etymological sense 'a destroyer'). — *Rūḍhiśabda-tā*, *f.* the state of being used in a conventional sense (said of a word).

Rūḍhvā, *ind.* having ascended, having grown, &c.

Rodhīti, 2. *ropa*, *roha*, &c. See pp. 854, 855.

रुहिरुहिका *ruhiruhikā*, *f.* = *utkanṭhā*; [cf. *raṇa-raṇaka*.]

रुक्ष *rūksh* (more properly regarded as a *Nom. fr. rūksha* below; cf. *rts. i. rush*, *rūsh*, *rūshita*), *cl.* 10. *P. rūkshayati* (according to *Vopa-deva* also *rūkshāpayati*), *-yitum*, *Aor. arurūkshat*, to be rough or harsh; to make dry or emaciated (Ved.); to soil, smear (Ved.).

Rūksha, *as*, *ā*, *am* (perhaps *fr. rt. i. rush*, *q. v.*, but according to *Uṇādi-s* III. 66. *fr. rt. i. ruh*; and according to others connected with *rt. rūsh* and *rūshita*; sometimes written *ruksha*, see 1. *ruksha*), rough, harsh (to the touch), not smooth or soft; rough to the taste, strident, not bland; rough, rugged, uneven, difficult; harsh, cruel, unkind, uncouth, austere; firm, dry, arid, parched, emaciated; (*as*), *m.* a species of grass (= *varaka*); a tree [cf. *ruhvan*, according to some for *Prākṛit rukkha* = *vriksha*]; (*ā*), *f.* *Croton Polyandrum* or *Croton Tiglium*. — *Rūksha-gandhaka*, *as*, *m.* *bdellium*. — *Rūksha-tā*, *f.* or *rūksha-tva*, *am*, *n.* roughness, harshness, dryness, aridity, emaciation; harshness, unkindness, unfriendliness. — *Rūksha-darbha*, *as*, *m.* a kind of grass. — *Rūksha-pattra*, *as*, *m.* *Trophis Aspera* (= *sūkhoṭa*). — *Rūksha-pesham*, *ind.* with *rt. pish*, to pound dry, i. e. without adding butter or any liquid (Pān. III. 4, 35). — *Rūksha-priya*, *as*, *m.* = *rishabhahushadha*. — *Rūksha-svādu-phala*, *as*, *m.* a species of fruit tree. — *Rūkshī-kṛi*, *cl.* 8. *P. -karoti*, &c., to make rough or dry. — *Rūkshī-kṛita*, *as*, *ā*, *am*, made rough, soiled, besmeared, covered with, (*pāṇsu-rūkshikṛita*, soiled or covered with dust; cf. *rūshita*.)

Rūkshāṇa, *as*, *i*, *am*, making dry or thin, attenuating (Ved.); (*am*), *n.* the act of making dry or thin; (in medicine) treatment for reducing fat or corpulence. — *Rūkshāṇātmiḥ* ('*ṇa-āt*'), *f.* a species of grain (= *lankā*).

Rūkshita, *as*, *ā*, *am*, made rough, rough; soiled, smeared; [cf. *a-rūkshita*, *rūshita*.]

रुखर *rūkhara*, *ās*, *m.* pl., *N.* of a Śaiva sect.

रुचक *rūcaka*, incorrect for *ruṭaka*, *q. v.*

रुद्ध *rūḍha*, *rūḍhi*. See col. 2.

रूप *rūp* (more properly regarded as a *Nom. fr. rūpa* below), *cl.* 10. *P. rūpayati*, &c., to form, mould, model, figure, represent, to represent on the stage, exhibit in pantomime or by gesture, act; to feign; to view, inspect, contemplate; (probably) to appear, (in this sense only *A. rūpayate*, see *Vopa-deva* XXII. 2.)

Rūpa, *am*, *n.* (according to *Uṇādi-s* III. 28. *fr. rt. i. ru*, but probably *fr. a base rūp* for *rop*, *Caus. of rt. i. ruh*; at the end of an adj. comp. the fem. ends in *ā*), any outward appearance or phenomenon, form, figure, shape, (*rūpam kṛi*, to assume a form); any object of vision or visible object (as colour &c.); reflected form, image, representation, similitude, resemblance, semblance; the form of a noun or verb &c. (in grammar), an inflected form by declension or conjugation; a beautiful appearance, handsome form, mien, or figure, shapeliness, beauty, elegance, grace; natural state or condition, natural disposition, nature, essence, property, character, characteristic, peculiarity, feature, sign, symptom; kind, sort, species; mode, manner; a single specimen, type, copy, pattern, original, exemplar; discrete quantity, the number one, the arithmetical unit; integer number, (in this sense said to be plur.); known or absolute number, a known quantity (expressed in algebra by the first

syllable *rū*); a particular coin, (probably) a rupee [cf. *rūpaka*, *rūpya*]; a drama, play, dramatic composition; (according to native lexicographers *rūpa* has also the following meanings), cattle, a herd of cattle; = *mṛga*, a beast; = *śabda*, sound, word; a *Sloka*, verse; = *granthābhīriti*, acquiring familiarity with any book by frequent recitation or learning by heart; (as), m. a proper N.; (as or am), m. n. (?), N. of a place; (ā), f., N. of a river. *Rūpa* is frequently used in compounds in the sense 'formed of', 'composed of', 'consisting of', 'having the figure or appearance of', 'in the form of', 'having the same form or colour as', 'like to' (especially at the end of adj. comps., e.g. *manojña-rūpā strī*, a beautifully-formed woman; *an-ācāra-rūpa*, of an unusual appearance; *āśoka-rūpa*, having the colour of the *Āśoka*, *Āśoka*-coloured; sometimes used almost redundantly, cf. *ghora-rūpa*). — *Rūpa-kartrī*, tā, m. 'maker of forms or figures', N. of Viśva-kṛt. — *Rūpa-kāra*, as, m. a maker of images, sculptor. — *Rūpa-kṛt*, t, t, t, making forms or figures; (t), m. epithet of *Tvaṣṭri* (Ved.); a sculptor. — *Rūpa-gosvāmin*, ī, m., N. of an author. — *Rūpa-graha*, as, ā, am, apprehending forms, perceiving colours; (as), m. the eye. — *Rūpa-śānta-maṇi*, īs, m., N. of a work. — *Rūpa-jīva* for *rūpājīva*, q.v. — *Rūpa-jña*, as, ā, am, knowing forms, perceiving or recognising shapes, distinguishing or discriminating visible objects (as colours &c.). — *Rūpa-tattva*, am, n. 'reality of form', inherent property, natural disposition, nature, essence. — *Rūpa-tama*, as, ā, am, Ved. having most form or colour. — *Rūpa-tas*, ind. according to form, by shape, in form. — *Rūpa-tā*, f. or *rūpa-tva*, am, n. the state of being formed or composed of (often at the end of comps., e.g. *duḥkha-rūpa-tā*, the consisting of pain). — *Rūpa-dhara*, as, ā, am, having the form or shape of, being of the colour of (at the end of a comp., e.g. *go-rūpa-dhara*, cow-shaped; cf. *kāma-r*); (as), m., N. of a king. — *Rūpa-dhātu*, us, m. the element of form, original seat or region of form (with Buddhists; the other two elements being *kāma-dh*°, q.v., and *arūpa-dh*°, 'the element of formlessness'). — *Rūpadhāri-tva*, am, n. the power of assuming any form or shape. — *Rūpa-dhārīn*, ī, īnī, ī, bearing a form, assuming a shape; endowed with a good figure, possessed of beauty. — *Rūpa-dhṛik* or *rūpa-dhṛit*, t, t, t (see *dhṛik*, p. 459), having the form or shape of, resembling (at the end of a comp., e.g. *kapi-rūpa-dhṛit*, monkey-shaped; cf. *vivī-dha-r*). — *Rūpa-dheya*, am, n., Ved. form, external appearance; [cf. *nāma-dheya*]. — *Rūpa-nayana*, as, m., N. of a commentator. — *Rūpa-nārāyaṇa*, as, m., N. of an author. — *Rūpa-nāśana*, as, m. 'form-destroying', an owl. — *Rūpa-pa*, ās, m. pl., N. of a people. — *Rūpa-pati*, īs, m., Ved. 'lord of forms', epithet of *Tvaṣṭri*. — *Rūpa-pura*, am, n., N. of a town. — *Rūpa-bhāgānubandha* ('*ga-an*'), as, m. the addition of a fraction to a unit. — *Rūpa-bhāgāpavāha* ('*ga-ap*'), as, m. the deduction of a fraction from a unit. — *Rūpa-bhṛit*, t, t, t, having form or beauty. — *Rūpa-bheda*, as, m. diversity of form, variety of manifestations; (am), n., N. of a Tantra work. — *Rūpa-maijari*, f., N. of a woman; of a work on medicine. — *Rūpa-mātra*, am, n. only beauty. — *Rūpa-mālā*, f., N. of a grammatical work; (ī), ? f., N. of a metre, four times ----- . — *Rūpa-yauvana-vat*, ān, atī, at, possessing beauty and youth. — *Rūpa-ratnākara* ('*na-āk*'), as, m., N. of a work. — *Rūpa-latā*, f., N. of a princess. — *Rūpa-lāvanya*, am, n. beauty of form, elegance, loveliness. — *Rūpa-rat*, ān, atī, at, having form or colour, possessing shape or figure, possessed of body, formed, embodied, bodily, corporeal; having a beautiful form or figure, handsomely formed, handsome, beautiful, lovely, graceful; having the form or appearance of (at the end of comps.); (atī), f. a handsome or beautiful woman; N. of various women; of a river. — *Rūpa-vāhika*, ās, m. pl., N. of a people, (also read *rūpa-vāhika*). — *Rūpa-viparyaya*, as, m. a morbid change of bodily form. — *Rūpa-vibhā-*

ga, as, m. the portioning of an integer number. — *Rūpa-sas*, ind., Ved. in various forms, according to different formations. — *Rūpa-sālin*, ī, īnī, ī, possessing form or figure, possessed of beauty, handsome, beautiful. — *Rūpa-sikhā*, f., N. of a daughter of the *Rākṣasa* *Agni-sikhā*. — *Rūpa-samyiddha*, as, ā, am, Ved. perfect in form; perfectly beautiful. — *Rūpa-samyiddhi*, īs, f. perfection of form, a suitable form. — *Rūpa-sampatti*, īs, or *rūpa-sampad*, t, f. perfection or excellence of form, beauty, handsomeness, elegance. — *Rūpa-siddhi*, īs, m. a proper N. — *Rūpa-sena*, as, m., N. of a *Vidyādhara*; of a king. — *Rūpa-sīha*, as, ā, am, 'being in form', having form or figure. — *Rūpa-lāni*, īs, f. loss of form, (in the *Nyāya* one of the seven pre-emptives of classification). — *Rūpājīva* ('*pa-āj*'), as, ā, am, making a living by beauty of form, living by prostitution; (ā), f. a harlot, prostitute. — *Rūpādlibodha* ('*pa-adh*'), as, m. the perception of form or of any visible object (by the senses). — *Rūpāvalāra* ('*pa-av*'), ās, m. pl., N. of a class of gods (with Buddhists); [cf. *kānāvalāra*]. — *Rūpāvalī* ('*pa-āv*'), f. a string of inflections, series of variations of form through declension and conjugation, &c. — *Rūpāśraya* ('*pa-ās*'), as, m. a repository or receptacle of beauty, an exceedingly handsome person. — *Rūpāstra* ('*pa-as*'), as, m. 'having beauty for a weapon', *Kāma-deva*, the god of love. — *Rūpendriya* ('*pa-in*'), am, n. the organ of form, the organ which perceives form and colour, the eye. — *Rūpeśvara* ('*pa-iś*'), as, m., N. of a particular god; (ī), f., N. of a goddess. — *Rūpopajivana* ('*pa-up*'), am, n. the gaining a livelihood by a handsome figure. — *Rūpopajivin* ('*pa-up*'), ī, īnī, ī, gaining a livelihood by means of a handsome form. — *Rūpaka*, as, ā, am, appearing in an assumed form (Ved.); illustrating by metaphor, describing by figurative language, figurative; (as), m. a particular coin, (probably) a rupee [cf. *rūpya*]; (ikā), f. swallow-wort, *Asclepias Lactifera*; (am), n. form, figure, shape, image (often at the end of a comp. in the sense of 'having the form of', 'composed of', 'consisting in'); any manifestation or representation; feature, sign, symptom; kind, species; (in rhetoric) a metaphor, comparison, simile, the description of one object under the form of another which it is poetically supposed to resemble (especially a simile or comparison when *iva*, *vat*, &c. are omitted: there are three or four varieties of the figure *Rūpaka*, e.g. the *khaṇḍa-rūpaka* or 'imperfect metaphor', the *arāha-rūpaka* or 'partial metaphor', and the *lalāṃbaka-rūpaka* or 'flowery metaphor'; and they differ from the *Upamā* or comparison chiefly in the omission of the particles denoting resemblance, such as *iva*, *yathā*, *saha*, or the *Taddhita* affix *vat*; when this last is added the simile is called *Taddhito-pamā*); a drama, play, theatrical performance, (one of the two classes of dramatic composition divided into ten species including the *Nāṭaka* or principal play and the *Prahasana* or farce; see also *pra-karaṇa*, *bhāṇa*, &c.; cf. *upa-rūpaka*); a particular weight (= 3 *Guṇjās*); = *mūrta* (*mūrta*?) = *dhṛta*. — *Rūpaka-tāla*, as, m. a particular time in music. — *Rūpaka-rūkyā*, am, n. or *rūpaka-śabda*, as, m. a figurative expression. — *Rūpaṇa*, am, n. figurative illustration, metaphorical description; examination, investigation, proof. — *Rūpyat*, an, antī, at, figuring, describing, representing, acting. — *Rūpayitva*, ind. having represented or acted. — *Rūpasvin*, ī, īnī, ī, Ved. handsome, beautiful. — *Rūpika*, coined gold or silver, money. — *Rūpīnikā*, f. (dimin. fr. *rūpīnī*), a proper N. — *Rūpita*, as, ā, am, formed, represented, exhibited, imagined. — *Rūpīn*, ī, īnī, ī, having form or figure, possessed of body, formed, embodied, corporeal; having a beautiful form or figure, well-shaped, handsome, beautiful; having the form or appearance of, having the character of, characterized by, appearing as, like (at the end of a comp., e.g. *kāla-rūpīn*, ī, m. 'having

the form of Death,' an epithet of *Siva*; cf. *deva-r*); (ī), m., N. of a son of *Aja-mīdha*. — *Rūpya*, as, ā, am, having a beautiful form or appearance, well-shaped, handsome, beautiful; bearing a stamp, stamped, impressed; to be denoted figuratively or metaphorically; formerly in the possession of or possessed by (as an affix or at the end of a comp., see *Pāp. V. 3. 54*, *Vopa-deva VII. 67*; cf. also *Pāp. IV. 3. 81*); (as), m. a proper N.; N. of a mountain; (am), n. silver; wrought silver, silver or gold bearing a stamp or impression, stamped coin; wrought gold. — *Rūpya-maya*, as, ī, am, made or consisting of silver, containing silver. — *Rūpya-mākṣhika*, am, n. silver *Mākṣhika*, *Hepatic pyrites* of iron. — *Rūpyācala* ('*ya-ac*'), as, m. 'silver-mountain', N. of the mountain *Kailāsa*. — *Rūpyādhyakṣa* ('*ya-adh*'), as, m. a superintendent of silver or of silver coinage, master of the mint. — *Rūpyaka* in *svarna-rūpyaka*, q.v. — *रुम* *rūma*, N. of a place, (also read *rūpa*.) — *रुर* *rūra*, as, ā, am, Ved. hot, burning. — *रुवुक* *rūvuka*, as, m. the castor-oil tree, *Ricinus Communis*; [cf. *ruvuka*.] — *रुष* *rūsh*, cl. 1. P. *rūshati*, &c., to adorn, decorate; to cover, smear [cf. rt. *rūksh*, *rūkṣhita*]; cl. 10. P. *rūshayati*, &c., to tremble; to burst. — *Rūshaka*, as, m. a plant, *Gendarussa* *Vulgaris*. — *Rūshaṇa*, am, n. the act of adorning, decoration; covering, strewing, smearing, soiling. — *Rūshita*, as, ā, am (sometimes confounded with *rushita*, q.v.), adorned, decorated; perfumed; in-laid; covered with dust &c.; strewed, overspread, soiled, besmeared, smeared [cf. rt. *rūksh*, *rūkṣhita*, *rudhira-r*]; made rough or rugged [cf. *rūksha*]; pounded, (perhaps for *rūshita*.) — *रे* *re*, ind. a vocative particle (generally used contemptuously or to express disrespect). — *रेडू* *reūi*, N. of a village. — *रेक* *rek*, cl. 1. A. *rekate*, *rireke*, *rekitem*, to suspect, doubt. — *1. reka*, as, m. suspicion, doubt, fear, care, anxiety, concern; a man of a low caste, outcast; a frog; [cf. *bheka*.] — *रेक 2. reka*, as, m. (fr. rt. *ric*), emptying, loosening, looseness, purging. — *Reku*, us, us, u, Ved. empty, void, deserted, solitary, lonely, secret. — *Rekṇas*, as, n., Ved. (in *Uṇādi-s. IV. 198*, the form given is *rikṇas*), any property left (by a deceased person), inherited possession, property, any valuable object or possession, gold, (by some written *rekṇas*). — *Rekṇas-vat*, ān, atī, at, Ved. possessed of valuable property, rich. — *Reṭa*, as, m. the emptying of the lungs (in the practice of *Yoga*), emission of breath; (ī), f., N. of a plant (= *kampillaka*); of another (= *ankotha*). — *Reṭaka*, as, ikā, am, emptying, purging, purgative, aperient, cathartic; emptying the lungs, emitting the breath; (as), m. the act of breathing out or exhalation, expiration or emission of breath, (especially) expelling the breath out of one of the nostrils (in the practice of *Yoga*); a syringe; N. of various aperient medicines; the purging-nut plant, *Croton Jamalota*; nitre, saltpetre; N. of a forester in the *Vikramorvaśi*; (ās), m. pl., N. of a people; (am) n. a purge, cathartic. — *Reṭana*, as, ī, am, purging, purgative, cathartic aperient; (ī), f., N. of various plants (= *tri-vṛt* *danti*, *gundrā*, *rocanikā*, *kāmpillā*, *kālānjani*) (am, ā), n. f. the act of emptying, making empty or void, lessening, diminishing; emitting the breath purging, looseness; evacuation. — *Reṭanaka*, as, m. = *kampillaka*. — *Reṭita*, as, ā, am, left void or empty, freed from cleared; purged; (am), n., N. of one of a horse'

paces, cantering [cf. rt. I. *rej*]; a particular position of the hands in dancing.

Reṭya, as, m. = *reṭa*.

रेख *rekha*, as, m. (fr. *rikh* = *rt*, *likh*), a line, &c. (= *rekḥā* below); a proper N.; (*ā*). f. a line; a streak, stripe; a row, series [cf. *lekḥā*]; a continuous line; drawing; the first or prime meridian (considered to be a line drawn from Lankā to Meru, i. e. from Ceylon supposed to lie on the equator to the North-pole); = *ābhoga*, fulness, satisfaction; = *chadman*, deceit, fraud; a small quantity, little portion; [cf. probably Old Gerin. *riga*]. — *Rekhānā* (= *khā-an*), as, m. a degree of longitude. — *Rekhākāra* (= *khā-ā*), as, ā, am, formed in lines, striped. — *Rekhā-gaṇita*, am, n. 'line-reckoning' geometry. — *Rekhāntara* (= *khā-an*), am, n. geographical longitude, distance east or west from the first meridian, (see *rekḥā* above.) — *Rekhā-nyāsa*, as, m. the marking down of lines or lineaments.

Rekhaka in *hindu-rekhaka*, q. v.

Rekhāya, Nom. A. *rekhāyate*, &c., to praise, flatter; to vex, distress, annoy.

Rekhāyāni, is, m. a patronymic.

Rekhin, ī, iṇī, ī, having lines (on the hand &c.), lined.

रेख *reṭa*. See p. 852, col. 3.

रेज I. *rej* [cf. rt. I. *rāj*], cl. I. A. *rejate* (Ved. also P. *rejati*), &c., to shine; to shake, tremble, quiver, flicker (Ved.); to cause to tremble or shake (Ved. P.); (according to Naigh. II. 14) to go (P.): Caus. *rejayati*, &c., to cause to tremble or quake, to shake.

2. *rej*, t, t, shining; shaking, a shaker; (t), m., N. of Agni or fire.

Rejamāna, as, ā, am, Ved. quaking, trembling.

रेज *reṭ*, cl. I. P. A. *reṭati*, -*te*, *rireṭa*, *rireṭe*, *reṭitum*, to speak; to ask, seek, request: Caus. *reṭayati*, -*yitum*, Aor. *arireṭat*: Desid. *rireṭishati*, -*te*: Intens. *reretṭyate*, *reretṭi*.

रेड *red* or *reḥ* (a Vedic rt. probably connected with rt. I. *riṣh*), to be angry, &c., (according to Naigh. II. 12. *reḥate* = *krudhayati*.)

रेणु *reṇu*, us, m. (according to some also *us*, u, f. n.; according to Uṇādi-s. III. 38. fr. rt. I. *ri*), dust, a grain or atom of dust, sand, &c.; the pollen of a flower; N. of a particular medicinal drug (= *reṇukā*, *parpata*); N. of the author of the hymns R̥g-veda IX. 70, X. 89, (his patronymic is *Vaiśvāmītra*); of a son of Vikukshi; (*us*), f., N. of a wife of Viśvā-mitra. — *Reṇu-kakāṭa*, as, ā, am, Ved. furrowing through or tossing up the dust; (Sāy. on R̥g-veda VI. 28, 4 = *rājasa udbhedakāḥ*). — *Reṇu-kārikā*, f., N. of a Kārikā. — *Reṇu-garbha*, as, m. 'sand-vessel,' (probably) a kind of hour glass (used for astronomical purposes). — *Reṇu-tra*, am, n. the state or condition of dust, the being dust, dustiness. — *Reṇu-dikṣhita*, as, m., N. of an author. — *Reṇu-pa*, ās, m. pl., N. of a people. — *Reṇu-padavī*, f. a path of dust. — *Reṇu-pālaka*, as, m. a proper N. — *Reṇu-mat*, ān, m., N. of a son of Viśvā-mitra by Reṇu. — *Reṇu-rūṣhita*, as, ā, am, covered with dust, dusty; (*as*), m. an ass. — *Reṇu-vāsa*, as, ā, am, dwelling in dust, covered with the pollen of flowers; (*as*), m. a bee. — *Reṇu-sās*, ind. to dust, into dust, (*reṇusaḥ kṛi*, to make into dust, turn to dust.) — *Reṇu-sāra* or *reṇu-sāraka*, as, m. 'essence of dust,' camphor.

Reṇuka, as, m., N. of a Yaksha; of a mythical elephant; of a particular formula recited over weapons; (*ā*), f. a particular drug or medicinal substance (said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour; it is procured in grains about the size of pepper-corns); a sort of pulse; N. of the wife of Jamad-agni and mother of Paraśu-rāma, (she was the daughter of Reṇu and of king Prasena-jit); N. of a Kārikā composed by Hari-hara. — *Reṇukācārya* (= *ka-āc*), as, m., N. of an author.

— *Reṇukā-suta*, as, m. 'son of Reṇukā,' i. e. Paraśu-rāma.

रेत *reta*, *retah-kulyā*, &c. See below.

रेतस् *retas*, as, n. (fr. rt. I. *rī*), a flow, flood, stream, current, flow of water or rain (Ved.); flow of semen, seminal fluid, semen, sperm, virile energy; seed, offspring, progeny, posterity, descendants (Ved.); quicksilver (regarded as 'Siva's semen'); sin, (Sāy. on R̥g-veda IV. 3, 7 = *pāpa*). — *Retah-kulyā*, f. a stream or river of semen virile (in a particular hell).

— *Retah-siḥ*, k, k, k, Ved. discharging semen; an epithet of particular *Ishtakās*. — *Retah-siḥya*, am, n., Ved. discharge of semen. — *Retas-vat*, ān, atī, at, Ved. possessed of seed, abounding in seed, impregnating, prolific, productive; (*ān*), m. epithet of Agni. — *Retas-vin*, ī, inī, ī, Ved. abounding in seed, prolific, productive. — *Reto-dhā*, ās, f., Ved. the act of impregnating, impregnation; (*ās*, ās, am), impregnating, fertilizing; (*ās*), m. a father. — *Reto-dheya*, am, n., Ved. impregnation. — *Reto-mārga*, as, m. the seminal duct or canal.

Reta = *retas*, semen virile. — *Reta-ja*, as, ā, am, born or produced from seed; any beloved offspring or child; (*ā*), f. sand.

Retana, am, n. semen virile.

Retasa at the end of a comp. = *retas*; [cf. *agnir*, *kapota-r*.]

Retasya, as, ā, am, Ved. conveying seed, (the first verse of the Bahishpavamāna Stotra is so called.)

Retin, ī, inī, ī, Ved. abounding in seed; impregnating.

Retya, am, n. = *rīti*, bell-metal.

Retra, am, n. semen virile; quicksilver; nectar, ambrosia; perfumed or aromatic powder; (these meanings are sometimes given to *vetra*, which is confounded with *retra*.)

रेक *redhaka*, as, m. a proper N., (also read *reṭaka*.)

रेप *rep*, cl. I. A. *repate*, &c., to go, move; to sound.

रेप *repa*, *repas*. See p. 846, col. 2.

रेफ *repha*, *rephas*, *rephin*. See p. 846, col. 2.

रेब *reb* = *rt*. *rev*, q. v.

रेभ *rebh*. See rt. *riḥ*, p. 846, col. 3.

रेमि *remi*, a Vedic adjective fr. rt. *ram*, see Pān. III. 2, 171, Vārt. 2.

रेरिवन् *rerivan*, ā, m., Ved. = *prerayitṛi*.

रेरिह *rerihā*, as, ā, am (fr. the Intens. of rt. *riḥ*, q. v.), Ved. continually or repeatedly licking.

Rerihat, at, atī, at, Ved. excessively licking, licking up, consuming.

Rerihāna, as, ā, am, Ved. repeatedly licking or caressing; (*as*), m., N. of Siva; a thief; an Asura; = *ambara*; = *vara*.

रेव *rev* or *reb*, cl. I. A. *revate*, *rebate*, &c., to go, move, flow; to leap, jump, go by leaps.

Reva, as, m., N. of a son of Anarta and father of Raivata; (*ā*), f., N. of the Narma-dā river (which rises in one of the Vindhya mountains called *Amra-kūṭa* or more commonly *Amarakantak* in the province of Gondwana, and after a westerly course of about 800 miles falls into the sea below Broach); the indigo plant; N. of Rati (the wife of Kāma-deva); (*am*), n., N. of various Sāmans. — *Revottaras* (= *vā-ut*), ās, m., Ved. a proper N.

Revaḥa, as, m. a boar; a bamboo cane; a whirlwind; a kind of poison; oil of the Morunga tree; the fruit of the plantain; (*am*), n. a muscle or conch-shell with its windings or spiral lines going from right to left.

Revaṇa, as, m. a proper N.

रेवत् *re-vat*, *re-vatī*. See below and p. 854.

रेवत *revata*, as, m. the citron tree; *Cathartocarpus Fistula*; N. of various persons; of a son of Andhaka or of Anarta; of the father of Revatī and father-in-law of Bala-rāma; of a Varsha (?).

Revataka, as, m. a proper N.; (*am*), n. a species of plant.

Revati, is, f., N. of Rati (wife of Kāma-deva); = *re-vatī*, the wife of Bala-rāma. — *Revatī-putra*, as, m. (*revati* for *revatī*), the son of Revati.

रेशयदारिन् *reṣaya-dārin* (*reṣaya* = *hinsat*), Ved. destroying those who injure, (used in Nirukta VI. 14. to explain *riśādas*, q. v.)

रेशी *reṣī*, f., Ved. epithet of water.

रेष I. *resh*, cl. I. A. *reshate*, *rireshe*, *reshitum*, to howl, roar, yell (as wolves); to neigh, whinny (as a horse; cf. rt. *hresh*); to utter any inarticulate sound.

2. *resh*, t, t, one who howls or neighs, howling, neighing.

1. *reshana*, am, n. the howl of a wolf, howling, yelling, roaring.

Reshā, f. howling, yelling (of wolves); neighing.

Reshita, as, ā, am, yelled, sounded; (*am*), n. neighing, roaring.

रेष 3. *resh*, t (fr. rt. I. *rish*), in Vājasaneyi-s. VI. 18. according to Mahī-dhara = *rishā* or *hinsitā*, (perhaps referrible to rt. *riś*, to injure.)

Resha, as, m., Ved. injury, hurt, receiving injury.

2. *reshana*, as, ī, am, Ved. injuring, hurting; (*am*), n. the act of injuring, injury, hurt, damage; failure.

Reshin, ī, inī, ī, injuring, hurting; [cf. *purusha-r*.]

Reshtrī, fā, trī, trī, one who injures or hurts, an injurer.

Reshman, ā, m., Ved. a storm, whirlwind, storm-cloud, (according to Mahī-dhara) the dissolution or destruction of the world. — *Reshma-cchinna* or *reshma-mathita*, as, ā, am, Ved. rent or broken by a storm, torn up by a tempest.

Reshma, as, ā, am, Ved. being in or exposed to a storm, involved in destruction (at the dissolution of the world).

रेहत *rehat*, see Gaṇa Bhṛīśādi to Pān. III. 1, 12.

Rehāya, Nom. A. *rehāyate*, &c., see Gaṇa Bhṛīśādi to Pān. III. 1, 12.

रे I. *rai*, cl. I. P. *rāyati*, *rarau*, *rātum*, to bark, bark at (with acc.); to sound; [cf. Lat. *latrare*.]

2. *raṭ*, ās (?), m. barking, sound, noise.

रे 3. *rai*, *rās*, m. rarely f. (connected with *rayi*, q. v., fr. rt. I. *rā*; acc. *rāyam*, Ved. *rām* = Lat. *rem*; for other cases see Gram. 132), property, possessions, goods, wealth, gold; costliness; (*rai*), ind., see Gaṇa Cādi to Pān. I. 4, 57; [cf. Lat. *res*.]

— *Rāyas-kāma*, as, ā, am (*rāyas*, gen. c.), Ved. desirous of property, anxious to become rich. — *Rāyas-posha*, as, m., Ved. increase of property or riches, the possession of wealth, increase of prosperity; (*as*, ā, am), increasing riches (said of Kṛishṇa). — *Rāyas-poshaka*, as, ikā, am, increasing riches. — *Rāyas-posha-dā*, ās, ās, am, or *rāyasposha-dāvan*, ā, ā, a, Ved. granting increase of wealth, bestowing increase of prosperity. — *Rāyas-posha-vani*, is, is, ī, Ved. procuring increase of riches (*dhana-pushleḥ sampādāyitrī*). — *Rāyo-vāja*, as, m. (*rāyas*, gen. c.), Ved. a proper N. — *Rāyo-vājīya*, am, n. (fr. the preceding), N. of a Śānian. — *Rai-kṛī*, cl. 8. P. *-karoti*, &c., to transform into property.

Re-vat, ān, atī, at (*re* contracted fr. *rayi* + *vat*), having prosperity or wealth, rich, wealthy, opulent, prosperous; grand in external appearance, shining,

glittering, beautiful, illustrious; (*at*), ind., Ved. rānaktiyat, beautifully; (*atī*), f., N. of the fifth Nakshatra, (see *nakshatra*; sometimes also *atyas*, f. pl.); the day of Revatī; N. of the evil genius or goddess presiding over a particular sickness, (sometimes identified with Durgā, sometimes with Aditi); N. of the wife of Mitra; of a daughter of the Lustre (*kānti*) of the Nakshatra Revatī and mother of Manu Raivata; of the wife of Bala-rāma (daughter of Kakudmin); of a wife of Amṛitodana; (*atyas*) f. pl. 'the wealthy ones, the shining ones,' epithet of cows (Ved.); waters, water, a quantity of water (Ved.); epithet of the verse Rīg-veda I. 30, 13 (so called from *revatī* being the first word); the Raivata Sāman is formed from this verse; according to Pān. IV. 3, 34. Vārt. 1. *revatī* = one born under the Nakshatra Revatī; *revat yūjñaturam*, N. of a Sāman. — *Revatī-bhava*, as, m. 'son of Revatī,' the planet Saturn. — *Revatī-ramana*, as, m. the husband of Revatī, i. e. Bala-rāma; N. of Vishnu. — *Revatīśa* (*ṭī-īśa*), as, m. lord or husband of Revatī, i. e. Bala-rāma. — *Revatī-suta*, as, m. 'son of Revatī,' a N. of Skanda.

Revatya (a Vedic adjective fr. *revatī*, Pāp. IV. 4, 122), illustrious, beautiful, &c. (?)

Revanta, as, m., N. of a son of Sūrya and chief of the Guhyakas; the fifth Manu of the present Kalpa; [cf. *raivata*]. — *Revanta-manu-sū*, ūs, f. mother of Manu Revanta, epithet of Sāhajā (wife of Sūrya). — *Revantottara* (*ṭa-ut*), N. of a work.

Raikva, as, m., Ved. a proper N.; [cf. *rayikva*]. — *Raikva-parṇa*, as, m. pl., N. of a place.

Raiya, Nom. P. *raiyaṭi*, &c., to desire riches.

Raivata, as, ī, am (fr. *revat*), coming or descended from a wealthy family, rich, opulent, wealthy; relating to Manu Raivata; belonging to or connected with the Raivata Sāman (said of Indra, Savitṛi; Ved.); (as), m. a cloud (Ved.); a kind of Soma; a sort of vegetable; N. of a demon presiding over a particular child's disease; N. of one of the eleven Rudras; of Siva; of the fifth Manu; of a Daitya; of a Rishi; of a Brahmarshi; of a king; a patronymic of Kakudmin (the ruler of Ānarta; in this sense fr. *revata*); a metronymic of a son of Amṛitodana by Revatī; N. of a mountain near Kuśasthā, the capital of the country Ānarta; (*ī*), f. in Mahā-bh. Anuśāna-p. 6236, according to the commentator = *raivata* above; (am), n., N. of a Sāman. — *Raivata-madanikā*, f., N. of a Goshthi drama.

Raivataka, see Gaṇa Atrihaṇḍi to Pāp. IV. 2, 80; (as), m., N. of a mountain (= *raivata*); N. of a porter (in the Śakuntalā); (*ās*), m. pl., N. of the inhabitants of the mountain Raivataka; (am), n. a species of plant.

Raivatika, as, m. a metronymic from Revatī.

Raivatikiya, adj. fr. *raivatika* (Pāp. IV. 3, 131).

Raivatya, am, n. (fr. *revat*), riches, wealth; *raivatya rishabhaḥ*, N. of a Sāman.

रेख raikha, as, m. (fr. *rekha*), a patronymic.

रेणव rainava, as, m. (fr. *reṇu*), a patronymic; (am), n., N. of a Sāman.

Raiṇukeya, as, m. (fr. *reṇukā*), a metronymic of Paraśu-rāma.

रेतस raitasa, as, ī, am (fr. *retas*), Ved. belonging to seed or semen, seminal.

रेतिक रातिका, as, ī, am (fr. *riti*), of or belonging to brass, brazen.

Raitya, as, &c., made of brass, brazen.

रेभ raibha, as, m. (fr. *rebha*), a patronymic; (*ī*), f., Ved., scil. *ric*, epithet of particular ritualistic verses; N. of the three verses, Atharva-veda XX. 127, 4-6 (so called from the word *rebha* occurring several times).

Raibhya, as, m. a patronymic from Rebha, N. of a son of Sumati and father of Dushyanta.

रेवत raivata. See above.

रेणायन raishṇāyana, as, m. a patronymic.

रोक roka, as, m. (fr. rt. 1. *ruć*), light, lustre, brightness, (according to Śāy. on Rīg-veda VI. 66, 6 = *dipti*, 'light,' or *bādhaka*, 'obstructing'); buying with ready money; (am), n. a hole, cavity; a boat, ship; moving, shaking; = *kripana* *bheda*.

Rokas, as, n., Ved. light or any phenomenon of light.

रोग roga, as, m. (fr. rt. 1. *ruj*), 'breaking up of strength,' infirmity, weakness, sickness, disease, malady, (*kshud-roga*, disease from hunger; *kehe-triya-roga*, an incurable disease, see *kshetriya*); Disease regarded as an evil genius or demon; Cosus Speciosus or Arabicus. — *Roga-grasta*, as, ā, am, seized with sickness, sick, diseased. — *Roga-ghna*, as, ī, am, removing sickness, curative, remedial, medicinal; (am), n. medicine. — *Roga-jñāna*, am, n. knowledge of diseases. — *Roga-da*, as, ā, am, giving or causing sickness. — *Roga-nāśana*, as, ī, am, Ved. destroying sickness, removing disease. — *Roga-nigrahaṇa*, am, n. suppression of disease. — *Roga-prada*, as, ā, am, causing disease. — *Roga-bhaya*, am, n. fear of disease. — *Roga-bhāj*, k, k, h, possessing sickness, one who suffers from disease, ill, sick. — *Roga-bhū*, ūs, f. the place or seat of sickness, the body. — *Roga-mukta*, as, ā, am, freed from sickness, recovered from illness. — *Roga-murāri* (*ra-ar*), īs, m., N. of a work on medicine. — *Roga-rāja*, as, m. 'king of sicknesses,' consumption. — *Roga-lakṣhaṇa*, am, n. the sign or symptoms of a disease. — *Roga-sāntaka*, as, m. a curer of disease, a physician. — *Roga-sānti*, īs, f. cure or alleviation of disease. — *Roga-sīlā*, f. realgar, red arsenic. — *Roga-silpini*, ī, m. a species of plant (commonly called Sarālū), Cassia Fistula. — *Roga-sreshtha*, as, m. 'the chief of sicknesses,' fever. — *Roga-ha*, am, n. 'destroying disease,' a drug, medicament.

— *Roga-han*, hā, m. 'remover of disease,' a physician. — *Roga-hara*, as, ā, am, taking away disease, remedial, curative, medicinal; (am), n. medicine.

— *Roga-hartā*, ī, inī, ī, taking away disease, curing, curative; (*ī*), m. a physician. — *Roga-hrit*, t, t, t, curing disease; (*t*), m. a physician. — *Rogāntaka* (*ga-an*), as, ī, am, 'disease-destroying,' curative, medicinal; (as), m. a physician. — *Rogānvita* (*ga-an*), as, ā, am, possessed of sickness, sick, diseased.

— *Rogāyatana* (*ga-ay*), am, n. the abode of disease, seat of malady, the body. — *Rogāta* (*ga-ār*), as, ā, am, suffering from sickness or disease, afflicted with any disease. — *Rogonmāḍita* (*ga-un*), as, ā, am, maddened with disease, mad (said of a dog). — *Rogopasama* (*ga-up*), as, m. cure or alleviation of disease. — *Rogolbana-tā* (*ga-ul*), f., Ved. the spreading or raging of diseases.

Rogita, as, ā, am, diseased, suffering from sickness; niad (said of a dog).

Rogin, ī, inī, ī, sick, sickly, diseased, ill, (*mandarogin*, seldom ill.) — *Rogi-taru*, as, m. 'tree of the sick,' epithet of the Aśoka tree. — *Rogi-tā*, f. sickness, illness, a diseased state. — *Rogi-vallabha*, am, n. 'friend of the sick,' medicine, a drug.

Rogishtha, as, ā, am (superl. of *rogin*), one who is always sickly or ill.

Rogya, as, ā, am (fr. *roga*), related to or connected with disease, producing sickness, unwholesome, unhealthy; (*rogya* may also be a fut. part. pass. fr. rt. 1. *ruj*, q. v.)

रोच roča, as, ā, am (fr. rt. 1. *ruć*), enlightening, illuminating, one who lightens or makes bright; (as), m., N. of a king; [cf. *go-r*.]

Ročaka, as, ā, am, brightening, enlightening, &c. (= *ročana*); giving an appetite, (*a-ročaka*, taking away appetite, depriving of appetite); pleasing, agreeable; (as), m. hunger, appetite; a stomachic, stimulant, any medicine, fruit, &c. supposed to strengthen the tone of the stomach and restore lost appetite; N. of various plants, the plantain; a kind of onion; a worker in glass or artificial ornaments.

Ročakin, ī, inī, ī, having desire or appetite; *a-ročakin*, free from desire or appetite.

Ročana, as, ā or ī, am, enlightening, making bright, illuminating, irradiating, lightening, light, bright, splendid, beautiful; causing or exciting desire, giving pleasure or satisfaction, pleasing, agreeable, pleasant, charming, lovely; sharpening or giving an appetite, stomachic; (as), m. a stomachic; a variety of the cotton tree; = *palāṇḍu*, *ārag-badha*, *karuṇja*, *anakoḥa*, *daḍima*; epithet of a demon presiding over a particular disease; N. of one of the five arrows of the god of love ('exciter of pleasures'); N. of a son of Vishnu by Dakṣiṇā; N. of Indra under Manu Svāročisha; of a mountain; (*ā*), f. the bright sky, firmament, (see *ročanam* below); a handsome woman; a particular yellow pigment (commonly called *go-ročanā*, q. v.); a red lotus-flower; dark Sālmali (= Marāṭhi *kāṭi sāmvarī*) = *vanśa-ročanā*, bamboo manna or Tabāshīr; N. of a wife of Vasu-deva; (*ī*), f., N. of various plants, Convolvulus Turpethum; = *kāmpilla*; = *danti*; = *āma-lakī*; red arsenic, realgar; a particular yellow pigment; = *ročanā*; (am), n. light, brightness (Ved.), the bright sky, firmament, luminous sphere (of which there are said to be three, see Rīg-veda I. 102, 8; in this sense sometimes ā, f.); a luminary (Ved.); the raising a desire for; *devānām ročanam*, N. of a Sāman. — *Ročana-phala*, as, m. the citron tree; (*ā*), f. a species of cucumber. — *Ročana-sthā*, ās, ās, am, Ved. abiding in light, dwelling in the firmament. — *Ročanā-hri*, see Gaṇa Śakshādādi to Pān. I. 4, 74. — *Ročanā-mukha*, as, m., N. of a Daitya. — *Ročanā-vat*, ān, atī, at, Ved. possessing light, shining, light, bright.

Ročanaka, as, m. the citron tree; (*īkā*), f. a species of plant (= *śuṇḍā-ročanī*, *kāmpillikā*) = *vanśa-ročanā*, bamboo manna or Tabāshīr.

Ročumāna, as, ā, am, shining, glittering, bright, splendid, resplendent; pleasing, gratifying, charming, pleasant, agreeable, (*a-ročumāna*, not agreeable, unpleasant); (as), m. a tuft or curl of hair on a horse's neck; N. of a king; of one of the Mātṛis attending upon Skanda.

Ročas in *sva-ročas*.

Roči, light, a beam, ray.

Ročīn, ī, inī, ī, light, bright, (see *mita-r*.)

Ročisha, as, m. (fr. *roči*), N. of a son of Vibhāvasu by Ushas.

Ročishnu, us, us, u, shining, giving light, bright, splendid, brilliant, beautiful, gaily adorned, elegantly dressed, gay, blooming; giving an appetite. — *Ročishnu-mukha*, as, ā or ī, am, having a bright countenance.

Ročis, īs, n. light, splendor, brightness, brilliancy, flame. — *Ročish-mat*, ān, atī, at, possessing light, giving light; (ān), m., N. of a son of Manu Svāročisha.

Roči, f. a pot-herb, Hingstha Repens.

Ročya, as, ā, am, to be illuminated or enlightened.

रोट roṭa in *pūga-roṭa*, q. v.

Roṭaka-vrata, am, n. epithet of a particular religious observance.

Roṭikā, f. bread or a kind of bread, wheaten cakes toasted on an earthen or iron dish (= Hindustāni *roṭi*); *yava-roṭikā*, barley bread.

Roṭi, f. bread, in *phiranga-r*, q. v.

रोइ roḍ, cl. 1. P. *roḍati*, &c., to be mad (= rt. *loḍ*); to despise, disrespect, (in this sense = rts. *rauḍ*, *rauḍ*.)

रोड roḍa, as, ā, am, satisfied, contented; (as), m. crushing, pounding (= *kshoda*).

रोह roḍhri, dhā, dhri, dhri (fr. rt. 1. *ruh*), one who ascends or grows, &c.

रोणीक roṇika, N. of a place.

Roṇikiya, as, ā, am, belonging to Roṇika.

रोद roda, *rodana*, &c. See p. 850, col. 1.

Ročakin, ī, inī, ī, having desire or appetite; *a-ročakin*, free from desire or appetite.

Ročana, as, ā or ī, am, enlightening, making bright, illuminating, irradiating, lightening, light, bright, splendid, beautiful; causing or exciting desire, giving pleasure or satisfaction, pleasing, agreeable, pleasant, charming, lovely; sharpening or giving an appetite, stomachic; (as), m. a stomachic; a variety of the cotton tree; = *palāṇḍu*, *ārag-badha*, *karuṇja*, *anakoḥa*, *daḍima*; epithet of a demon presiding over a particular disease; N. of one of the five arrows of the god of love ('exciter of pleasures'); N. of a son of Vishnu by Dakṣiṇā; N. of Indra under Manu Svāročisha; of a mountain; (*ā*), f. the bright sky, firmament, (see *ročanam* below); a handsome woman; a particular yellow pigment (commonly called *go-ročanā*, q. v.); a red lotus-flower; dark Sālmali (= Marāṭhi *kāṭi sāmvarī*) = *vanśa-ročanā*, bamboo manna or Tabāshīr; N. of a wife of Vasu-deva; (*ī*), f., N. of various plants, Convolvulus Turpethum; = *kāmpilla*; = *danti*; = *āma-lakī*; red arsenic, realgar; a particular yellow pigment; = *ročanā*; (am), n. light, brightness (Ved.), the bright sky, firmament, luminous sphere (of which there are said to be three, see Rīg-veda I. 102, 8; in this sense sometimes ā, f.); a luminary (Ved.); the raising a desire for; *devānām ročanam*, N. of a Sāman. — *Ročana-phala*, as, m. the citron tree; (*ā*), f. a species of cucumber. — *Ročana-sthā*, ās, ās, am, Ved. abiding in light, dwelling in the firmament. — *Ročanā-hri*, see Gaṇa Śakshādādi to Pān. I. 4, 74. — *Ročanā-mukha*, as, m., N. of a Daitya. — *Ročanā-vat*, ān, atī, at, Ved. possessing light, shining, light, bright.

Ročanaka, as, m. the citron tree; (*īkā*), f. a species of plant (= *śuṇḍā-ročanī*, *kāmpillikā*) = *vanśa-ročanā*, bamboo manna or Tabāshīr.

Ročumāna, as, ā, am, shining, glittering, bright, splendid, resplendent; pleasing, gratifying, charming, pleasant, agreeable, (*a-ročumāna*, not agreeable, unpleasant); (as), m. a tuft or curl of hair on a horse's neck; N. of a king; of one of the Mātṛis attending upon Skanda.

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Ročis, īs, n. light, splendor, brightness, brilliancy, flame. — *Ročish-mat*, ān, atī, at, possessing light, giving light; (ān), m., N. of a son of Manu Svāročisha.

Roči, f. a pot-herb, Hingstha Repens.

Ročya, as, ā, am, to be illuminated or enlightened.

रोट roṭa in *pūga-roṭa*, q. v.

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रोह roḍhri, dhā, dhri, dhri (fr. rt. 1. *ruh*), one who ascends or grows, &c.

रोणीक roṇika, N. of a place.

Roṇikiya, as, ā, am, belonging to Roṇika.

रोद roda, *rodana*, &c. See p. 850, col. 1.

रोदस् *rodas*, as, n. (fr. rt. 1. *rud*; in Ni-ukta VI. 1. *rodas* is connected with *rodhas* as if fr. rt. 2. *rudh*), the seat of the roaring winds, heaven; (*as*), n. du. heaven and earth, the upper and lower world, (in R̥g-veda IX. 22, 5. *rodasoh*, gen. du. = *dyāvā-prithivīyoh*). — *Rodah-kuharu*, am, n. the canopy of heaven. — *Rodas-tra*, am, n., Ved. a word used in explaining the etymology of *rodasi*.

Rodasi, f. heaven; N. of the wife of Rudra and mother of the Maruts; (Sāy. also) mother of the Maruts or lightning; (*asyau* or *as*), f. du. heaven and earth, the upper and lower world, (in R̥g-veda I. 33, 5. *rodasyoh*, gen. du. = *dyāvā-prithivīyoh*; the form *rodasi* for nom. acc. du. is also referred to *rodas* above.) — *Rodasi-prā*, ās, ās, am (*rodasi* for *rodasi*), Ved. filling heaven and earth (= *dyāvā-prithivīyoh pūrṇyitrī*).

रोदव्य *roddhavya*, *roddhri*. See p. 850, col. 2.

रोध 1. *rodha*. See p. 850, col. 1.

रोध 2. *rodha*, *rodhas*, *rodhin*, &c. See p. 850, col. 2.

रोध *rodhra*, as, m. (probably connected with rt. 1. *rudh* and *rudhira*), the tree Symplocos Racemosa (having yellow leaves; the red powder thrown over persons during the Holi festival is prepared from the bark of this tree); (*am*), n. sin, (in this sense also *as*, m.); offence, injury, (in these two senses probably connected with rt. 2. *rudh*). — *Rodhra-pushpa*, as, m. Bassia Latifolia; a species of ringed snake. — *Rodhra-pushpaka*, as, m. a kind of grain (said to be a sort of *sālī*); a species of ringed snake. — *Rodhra-pushpiṇī*, f. Griseola Tomentosa. — *Rodhra-sūka*, as, m. a kind of rice (the ears of which are similar in colour to the flowers of the *Rodhra*).

रोध 1. *ropa*, as, m. (fr. rt. 1. *rup* = rt. 1. *rup*), confusing, disturbing; (*am*), n. a fissure, chasm, hole, cavity, (in this sense possibly connected with rt. 1. *ruh*, cf. *ruhaka*).

1. *ropaṇa*, as, ī, am, Ved. causing bodily pain, causing racking or gripping pain; (*am*), n. according to the commentator on Taittiriya-Brahmaṇa III. 476, 9 = *vimohana* or *upadrava*.

Ropi, is, f. Ved. acute or racking pain.

1. *ropita*, as, ā, am, bewildered, perplexed.

Ropushī, f. Ved., according to some = *ropi*; according to Sāy. on R̥g-veda I. 191, 13, 'destroying,' *ropushīnām* = *lopayitriṇām* = *chettriṇām*.

रोध 2. *ropa*, as, m. (fr. the Caus. of rt. 1. *ruh*), the act of raising or setting up, &c. (= 2. *ropaṇa*); the planting (of trees); an arrow.

Ropaka, as, m. a planter [cf. *vikṣa-r*]; a weight of metal or a coin ($\frac{7}{10}$ of a *Suvarṇa*; cf. *rūpaka*).

2. *ropaṇa*, as, ī, am, causing to grow, causing to grow over or cicatrize, healing; putting or placing on; (*am*), n. the act of setting up or erecting, raising; the act of planting, setting, &c.; healing, cicatrizing; a healing application (used for sores).

Ropāṇiya, as, ā, am, to be set up or erected or raised; to be planted; useful for healing or cicatrizing.

Ropayitri, tā, trī, trī, one who sets up or erects, an erecter; a planter.

2. *ropita*, as, ā, am, made to grow; raised, erected, elevated; set, planted, placed in or upon.

Ropin, ī, inī, ī, raising, erecting, setting, planting.

Ropya, as, ā, am, to be raised or erected; to be planted.

रोपणाका *ropaṇākā*, f., Ved. a kind of bird, (Sāy.) a thrush (= *sarikā*).

रोम 1. and 2. *roma*, 1. and 2. *romaka*, &c. See col. 3.

रोमन् *roman*, a, n. (probably fr. rt. 1. *ruh*; cf. *loman*; according to Upāṇdi-s. IV. 150. fr. rt.

1. *ru*), the hair on the body of men and animals, (especially) short hair, bristles, wool, down, nap, &c., (less properly applicable to the long hair on the head and beard of men, and to that on the mane and tail of animals); the feathers of a bird; (*āpas*), m. pl., N. of a people; [cf. Hib. *romach*, 'hairy,' *romachad*, 'hairiness,' *roinfaith*, 'hair-cloth,' *roin*, *roine*, 'hair, fur,' *roineuch*, 'hairy,'] — *Romakandu*, as, m. a kind of bulbous root or vegetable (= *piṇḍālu*). — *Roma-karṇaka*, as, m. 'hair-eared,' a hare. — *Roma-kūpa*, as, am, m. n. 'hair-hole,' a pore of the skin; [cf. *roma-randhra*.] — *Romakesaru*, am, n. the tail of the Bos Grunniens used as a Chowri, a whisk; (also written *romakesara*). — *Roma-garta*, as, m. = *roma-kūpa*.

— *Roma-gučha*, as, m. or *roma-gutsa*, am, n. the tail of the Bos Grunniens used as a Chowri. — *Roma-vat*, ān, atī, at, Ved. = *romavat*, covered with hair, hairy. — *Roma-tyaj*, k, k, k, Ved. losing the hair (said of a horse).

— *Roma-pāda*, as, m., N. of a king. — *Romapulaka*, as, m. the bristling of the hairs of the body, a thrill of joy or fear (= *roma-harsha*).

— *Roma-phalā*, f. = *romasa-phala*. — *Romabaddha*, as, ā, am, 'hair-bound,' made or fastened with the hair of animals, woven with hair. — *Romabandha*, as, m. hair-texture. — *Roma-bhūmi*, is, f. the place of the hair, i. e. the skin. — *Roma-mūrdhan*, ā, ā or *dhnī*, a, having short hairs on the head, covered with hair or down on the head (said of insects). — *Roma-rutāsāra*, as, m. the belly, (apparently a wrong form.) — *Roma-randhra*, am, n. a hole through which a hair shoots out, a pore of the skin. — *Roma-rāji*, is, or *roma-rāji*, f. a row or line of hair, a streak of hair (on the abdomen of men and especially of women just above the navel, said to be a sign of puberty). — *Roma-rāji-patha*, as, m. the line of the hair above the navel, (in *tanu-r* = 'the waist'). — *Roma-latā* or *romalatikā*, f. the winding line of hair above the navel (of women). — *Roma-vat*, ān, atī, at, possessed of hair, covered with hair, hairy, woolly. — *Roma-vāhin*, ī, inī, ī, cutting off hair, sharp enough to cut a hair.

— *Roma-vikāra*, as, m. or *roma-vikriyā*, f. change of the hair of the body, bristling or erection of the hair of the body, horripilation. — *Roma-vidhvaṇsa*, as, m. 'hair-destroying,' a louse. — *Roma-vivara*, am, n. = *roma-kūpa*. — *Roma-vedha*, as, m., N. of an author. — *Roma-śuka*, am, n. a kind of perfume. — *Roma-harsha*, as, m. the bristling of the hair of the body, a thrill or shudder (caused by joy, fear, cold, &c.). — *Roma-harshaṇa*, as, ī, am, causing the hair to bristle or stand erect, causing excessive joy, causing a shudder or horror, awe-inspiring, thrilling; (*as*), m. Terminalia Belerica (the nuts of which are used as dice); N. of Sūta (the pupil of Vyāsa and supposed narrator of the events in the Purāṇas); N. of the father of Sūta; (*am*), n. = *roma-harsha*. — *Roma-harshita*, as, ā, am, thrilled with delight, having the hair of the body bristling or erect with joy or horror. — 1. *romāñca* ('*ma-ai*'), as, m. 'curling or erection of the hair of the body,' a thrill of rapture (= *roma-harsha*); thrill of horror, horripilation. — 2. *romāñca* (fr. the preceding), Nom. P. *romāñcati*, &c., to have the hair erect from excessive rapture, to feel a thrill of joy or horror. — *Romāñca-kāñcuka*, as, m. a coat of mail consisting (as it were) of the down of the body erect through delight. — *Romāñcalin*, ī, m., N. of a serpent-demon. — *Romāñcikā*, f. a species of plant (= *rulanti*). — *Romāñcita*, as, ā, am, having the hair of the body erect or thrilled with joy or horror, enraptured. — *Romānta* ('*ma-an*'), as, m. the hairy side, i. e. the upper side of the hand. — *Romālī* ('*ma-ālī*'), f. a row or line of hair (above the navel; cf. *roma-rāji*) = *vayah-sandhi*, (probably) puberty. — *Romālu* ('*ma-ālu*'), as, m. a sort of vegetable (= *piṇḍālu*). — *Romālu-vitapin*, ī, m. a species of plant (= *kumbhī*). — *Romāvalī* ('*ma-āv*'), f. a row or line of hair (above the navel; cf. *romālī*). — *Romāśraya-phalā* ('*ma-*

ās'), f. a species of shrub. — *Romodgati* ('*ma-ud*'), is, f. or *romodgama* ('*ma-ud*') or *romodbheda* ('*ma-ud*'), as, m. erection of the hair (= *romaharsha*, q. v.).

1. *roma* = *roman* (at the end of an adj. comp., e. g. *a-roma*, having no hair, hairless; cf. *sa-r*); (*as*), m. a hole, cavity [cf. 1. *ropa*]; (*am*), n. water.

1. *romaka* = *roman* (at the end of an adj. comp.).

Romaśa, as, ā, am, having thick hair, having thick wool or bristles, hairy, woolly; (*as*), m. a sheep, ram; a hog, boar; a sort of vegetable (= *piṇḍālu*, *kumbhī*); N. of a Rishi; of an astronomer [cf. 2. *romaka*]; (*ā*), f. Cucumis Utilissimus; N. of the reputed author of R̥g-veda I. 126, 7; (*am*), n. the pudenda (Ved.). — *Romaśaphala*, as, m. a species of plant (= *iṇḍisa*).

रोम 2. *roma*, the city Rome.

2. *romaka*, as, m. Rome; 'the Roman' as epithet of a particular astronomer; (*ās*), m. pl., N. of a people (mentioned in Mahā-bh. Sabhā-p. 1837; cf. *romāṇas* under *roman*); the people of the Roman empire, the Romans; (*am*), n. a kind of saline earth and the salt extracted from it; a kind of magnet. — *Romaka-pattana*, am, n. the city of Rome. — *Romaka-siddhānta*, as, m., N. of one of the five chief Siddhāntas in the age of Varāhamihira. — *Romakācārya* ('*ka-āc*'), as, m., N. of a teacher of astronomy.

Romakāyapa, as, m., N. of an author.

रोमन्य *romantha*, as, m. (according to some fr. *ruj* + *mantha*), ruminating, chewing the cud, (*gugaṇa-romantha*, as, m. 'ruminating on the sky,' nonsense, absurdity); chewing; frequent repetition; [cf. Gr. *ῥομναι*, *ῥομνῶν*, *ῥομνῶν*; Lat. *rūmen* (for *rug-men*), *ruminare*, *ructare*; Old Germ. *ita-ruckjan*; Angl. Sax. *rocettan*.]

Romanthāya, Nom. A. *romanthāyate*, &c., to ruminate, chew the cud.

Romanthāyamāna, as, ā, am, ruminating, chewing the cud.

रोमान् 1. and 2. *romāñca*. See col. 2.

रोरवण *roravaṇa*, *roruvat*, *rorūya*. See p. 847, col. 3.

रोरुक *roruka*, N. of a country or of a town.

रोरुदा *rorudā*. See p. 850, col. 1.

रोल *rola*, as, m. Flacourtia Cataphracta; green ginger; (*ā*), f. a particular metre (= *lolā*). — *Rola-deva*, as, m., N. of a painter.

रोलम्ब *rolamba*, as, ā, am, distrustful, unbelieving (?); (*as*), m. a bee; dry or arid soil (?). — *Rolamba-kadamba*, am, n. a swarm of bees.

रोलिचन्द्र *roliçandrū*, ūs, m. a proper N.

रोशंस *rośaṇsā* (?), f. wish, desire.

रोष् *rosh*, *rosha*, &c. See p. 851, col. 1.

रोह *roha*, as, ā, am (fr. rt. 1. *ruh*), rising, mounting upwards, ascending, springing up, growing [cf. *roha-sikhin*]; riding on, (*āsva-roha*, riding on a horse); (*as*), m. rising, height, altitude; the raising or increasing of anything (as of a number from a smaller to a higher denomination); the growing, growth; a bud, blossom, shoot, sprout. — *Roha-ga*, as, m., N. of a mountain (= *rohaṇa*). — *Roha-sikhin*, ī, m. fire which mounts upwards, ascending flame. — *Roha-sena*, as, m. a proper N.

Rohaka, as, &c. = *rodhri*; riding on [cf. *kaṭi-r*], a rider; growing on [cf. *grāva-r*]; (*as*), m. epithet of a kind of spirit or goblin.

Rohaṇa, as, m., N. of a mountain (Adam's peak in Ceylon); (*i*), f. a medicine for healing or cicatrizing (a wound; Ved.); (*am*), n. a rising or ascending; a means of ascending (Ved.); the act of mounting up, riding on, sitting on, standing on,

(*gyā-rohaṇa*, the putting or fastening on of a bow-string); the growing over, healing; the proceeding from, consisting of; semen virile. — *Rohaṇa-druma*, as, m. the sandal tree.

Rohat, an, *antī*, at, rising, mounting, ascending, growing.

Rohanta, as, m. a particular tree; a tree in general; (ī), f. a particular creeper; a creeper in general.

Rohas, as, n., Ved. height, elevation.

Rohāya (fr. *rohat* above), Nom. A. *rohāyate*, &c., see Gaṇa Bhṛīśādi to Pāṇ. III. 1. 12.

Rohi, is, m. a kind of deer; a seed; a tree; a pious or religious man, one observing a vow (= *vratin*).

Rohiṇa, as, ā, am, born under the asterism Rohiṇī; (as), m., N. of Viṣṇu; of a man; of various plants, = *bhū-triṇa*, *vaṭa*, *rohitaka*; (āṣ), m. pl. the descendants of Rohiṇa; (am), n. epithet of the ninth Mūhūrta (a part of the forenoon, extending to midday, in which Śrāddhas are especially to be observed).

Rohiṇī, is, f. = *rohiṇī*, the Nakshatra. — *Rohiṇī-tva*, am, n., Ved. = *rohiṇī-tva*. — *Rohiṇī-nandana*, as, m. the son of Rohiṇī, i. e. Bala-rāma. — *Rohiṇī-putra*, as, m. 'son of Rohiṇī,' a proper N. — *Rohiṇī-shepa* or *rohiṇī-sena*, as, m. a proper N.

Rohiṇīkā, f. a woman with a red face (either from anger or from being coloured with pigments); inflammation of the throat.

Rohiṇī, f. (fem. of *rohiṭa*, cl. 2; see also the fem. of *rohin*, cl. 2), a red cow, (in the Veda perhaps also) a red mare; a cow in general, (in Hindū mythology Rohiṇī is represented as a daughter of Surabhi and mother of cattle; she is also said to be the mother of Kāma-dhenu, the cow of plenty); N. of the ninth Nakshatra or lunar asterism (personified as a daughter of Dakṣha, and the favourite wife of the Moon, called 'the Red one,' from the colour of the star Aldebaran or principal star in the constellation; the Nakshatra contains five stars, probably α, β, γ, δ, ε, Tauri, and according to Hindū notions is figured by a wheeled carriage or sometimes by a temple or a fish); N. of the lunar day belonging to the above Nakshatra; lightning; a young girl, one in whom menstruation has just commenced, a girl nine years of age; inflammation of the throat (of various kinds); N. of various plants, a kind of vegetable (= *kaḷu-rohiṇī*, *soma-valka*, *kāśmārī*, *haritālī*, *mañjish-thā*); N. of a wife of Vasu-deva and mother of Bala-rāma; of a wife of Kṛishṇa; of the wife of Mahā-deva; of a daughter of Hiranya-kaśipu; of one of the sixteen Vidyā-devīs; (according to Pāṇ. IV. 4. 34. Vārt. I, there is an adj. *rohiṇī*, meaning 'born under the Nakshatra Rohiṇī.') — *Rohiṇī-kānta*, as, m. 'the lover of Rohiṇī,' epithet of the Moon. — *Rohiṇī-candra-vrata* and *rohiṇī-candra-sayana*, am, n., N. of two religious observances. — *Rohiṇī-tanaya*, as, m. the son of Rohiṇī, i. e. Bala-rāma. — *Rohiṇī-tapas*, N. of a work. — *Rohiṇī-tīrtha*, am, n., N. of a Tīrtha. — *Rohiṇī-tva*, am, n., Ved. the state or condition of the Nakshatra Rohiṇī. — *Rohiṇī-pati*, is, m. the husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-prīya*, as, m. the lover of Rohiṇī, i. e. the Moon. — *Rohiṇī-bhava*, as, m. the son of Rohiṇī, i. e. the planet Mercury. — *Rohiṇī-yoga*, as, m. the conjunction of the moon with the Nakshatra Rohiṇī. — *Rohiṇī-ramaya*, as, m. 'the lover of the cow,' a bull; the lover or husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-val-labha*, as, m. the lover of Rohiṇī, i. e. the Moon. — *Rohiṇī-vrata*, am, n., N. of a particular religious observance. — *Rohiṇīśa* (°nī-śa), as, m. the lord or husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-sakula*, as, am, m. n. an asterism, probably α, β, γ, δ, ε, Tauri. — *Rohiṇī-shepa*, as, m. a proper N.; [cf. *rohiṇī-shepa*]. — *Rohiṇī-suta*, as, m. 'son of Rohiṇī,' the planet Mercury. — *Rohiṇy-ashatmī*, f. the eighth day in the dark half of the month Bhādra when the moon is in conjunction with the Nakshatra Rohiṇī.

Rohit, t, m. (according to Uṇādi-s. I. 99. fr. rt.

I. *ruh*), the sun; a species of fish, = *rohiṭa*; (t), f. a red mare (Ved.); the female of a deer, doe; a sort of creeper; (*tas*), f. pl. epithet of rivers (according to Naigh. I. 13); the fingers (according to Naigh. II. 5); (t, t, t), red, of a red colour. — *Rohitāśva*, as, ā, am, Ved. having red mares (said of Agni).

Rohita, as, ā or (more commonly) *rohiṇī*, am [cf. *lohiṭa*], red, of a red colour [cf. *rudhira*]; coloured; (as), m. red (the colour), a red horse; a fox; a form of Fire or the Sun (Ved.); another deity in Atharva-veda XIII. 1; N. of the hymns of the above Veda in which the god Rohita is mentioned; a kind of deer; a species of fish, Cyprinus Rohita; a kind of tree, Andersonia Rohitaka; a sort of ornament made of precious stones; a particular form of rainbow, (see *rohitam* below); N. of a son of Hari-śāndra; of a Manu; of a son of Kṛishṇa; of a son of Vapush-mat (king of Sālmata); of a river; (ās), m. pl. epithet of a class of Gandharvas; of a class of gods under the twelfth Manu; (*iṇī*), f., see col. 1; (am), n. a kind of rainbow appearing in a straight form, Indra's bow unbent and invisible to mortals; blood; saffron. — *Rohita-kūla*, N. of a place. — *Rohita-kūliya* and *rohiṭa-kūliyādyā* and *rohiṭa-kūliyottara*, am, n., N. of Sāmans. — *Rohita-giri*, is, m., N. of a mountain. — *Rohita-giriya*, ās, m. pl. the inhabitants of the mountain Rohita-giri. — *Rohita-pura*, am, n., N. of the town founded by Rohitaka the son of Hari-śāndra. — *Rohita-rat*, ān, atī, at, Ved. having a red horse. — *Rohita-vastu*, N. of a place. — *Rohitāksha* (°ta-ak'), as, ī, am, red-eyed, having red eyes. — *Rohitāñji* (°ta-āñ'), is, is, ī, Ved. marked with red. — *Rohitāśva*, as, ā, am, having red horses; (as), m. the god of fire, Agni; N. of a son of Hari-śāndra. — *Rohitaita* (°ta-eta), as, ā, am, Ved. variegated with red.

Rohitaka, as, m., N. of a tree, Andersonia Rohitaka; N. of a river; of a Stūpa; (ās), m. pl., N. of a people; (*ikā*), f. a woman whose face is stained with red pigments or red with rage. — *Rohitakā-ranya* (°ka-a°), am, n. 'Rohitaka-wood,' N. of a place.

Rohitāyana, as, m. a patronymic, (probably for *rauhitāyana*.)

Rohiteya, as, m. Andersonia Rohitaka.

Rohin, ī, iṇī, ī, rising, mounting upwards, growing, increasing; grown, shot up, long, tall; (ī), m., N. of various trees, Andersonia Rohitaka; the sacred fig-tree, Ficus Religiosa; the Indian fig-tree, Ficus Indica; (*iṇī*), f., N. of various plants, [cf. *rohiṇī*.]

Rohish, t, f. = *rohit*, a doe; = *rauhisha*.

Rohisha, as, m. a kind of fragrant grass; a species of fish; a kind of deer. — *Rohisha-triṇa* = *bhūti*.

Rohishyāi, dat. of an unused form *rohiṣhī* or *rohiṣhī*, used as a Ved. inf.

Rohī, f. = *rohit*, a doe.

Rohitaka, as, m. = *rohitaka*, Andersonia Rohitaka; N. of a place or of a mountain, (according to some a stronghold on the borders of Multan is so called.)

रौक्म *rauḥma*, as, ī, am (fr. *rukma*), golden, adorned with gold.

Rauḥmīya, as, m. a metronymic from Rukmiṇī, epithet of Pradyumna.

रौक्ष *rauḥshaka*, as, m. a patronymic.

Rauḥshāyana, as, m. a patronymic.

रौक्ष्य *rauḥshya*, am, n. (fr. *rūksha*), roughness, hardness, dryness, aridity, emaciation; roughness, harshness, cruelty, uncouthness.

रौचनिक *rauḥanika*, as, ī, am (fr. *roḥanā*), coloured with Roḥanā, Roḥanā-coloured, yellowish; (am), n. the tartar of the teeth.

Rauḥya, as, m. (fr. *ruḥya* = *bilva*), a staff of Bilva wood; (according to some) an ascetic with a staff of Bilva wood, a patronymic of the thirteenth Manu; of the ninth Manu, (in these senses

fr. *ruḥi*); (as, &c.), of or belonging to the thirteenth Manu.

रौ *rauḥ* or *rauḥ* (see rt. *roḥ*), cl. 1. P. *rauḥati*, *rauḥati*, to despise, treat with disrespect.

रौदीय *raudhiya*, ās, m. pl. (probably fr. *rudhī*), N. of a grammatical school.

रौद्र *raudra*, as, ā or ī, am (fr. *rudra*), of or belonging to Rudra or to the Rudras, &c., Rudra-like, violent, impetuous, wrathful, irascible, savage, wild, fearful, terrible, formidable; acute; addressed to Rudra (said of a hymn); called after Rudra (said of a river); bringing or betokening misfortune; (am), ind. fearfully, horribly; (as), m. a patronymic of a descendant of Rudra; a worshipper of Rudra; heat, warmth, ardor, passion, wrath, rage, (also am, n.); the cold season of the year, winter; N. of Yama; of the fifty-fourth year of the Jupiter cycle of sixty years; N. of a particular Ketu (Ved.); (ās), m. pl., N. of a class of evil spirits; N. of a people; (ī), f., N. of Gauri; a species of plant (= *rudra-jatālī*); N. of a commentary on the Siddhānta-muk-tāvalī by Rudra-bhaṭṭācārya; (am), n. formidableness, dreadfulness, fierceness, savageness; heat, warmth, solar heat, sunshine; wrath, rage; N. of the Nak-shatra Ārdra when situated under Rudra; N. of a Linga; of a Sāman. — *Raudra-karman*, a, n. a terrible magic rite or one performed for some dreadful purpose; (ā, ā, a), doing dreadful acts, performing horrors; (ā), m., N. of a son of Dhṛita-rāshtra. — *Raudra-karmin*, ī, iṇī, ī, doing dreadful acts, performing fearful things. — *Raudra-tā*, f. wild or savage state, fierceness, fearful condition, horribleness, formidableness, dreadfulness. — *Raudra-darsana*, as, ā, am, of dreadful appearance, formidable, terrific. — *Raudra-pāda*, (apparently) N. of a Nak-shatra (= *raudra* = *ārdra*). — *Raudra-manas*, ās, ās, as, Ved. savage-minded, fierce. — *Raudrāśva* (°ra-a°), as, m., N. of a son or more distant descendant of Puru. — *Raudrī-bhāva*, as, m. the character of Rudra or Śiva.

Raudraka = *rudreṇa kṛitam*, see Gaṇa Kulāldi to Pāṇ. IV. 3. 118.

Raudrāgna, as, ī, am (fr. *rudra* + *agni*), Ved. relating to Rudra and Agni.

Raudrāṇi in *raudrāṇī-stotra*, probably for *rudrāṇī-stotra*.

Raudrāyana, as, m. a patronymic from Rudra.

Raudrī, is, m. a patronymic from Rudra.

रौध *raudha*, as, m. a patronymic from Rodha.

रौधदिक *raudhādika*, as, ī, am (fr. *rudhādī*), belonging to the class of roots beginning with *rudh*, i. e. the seventh class.

रौधिर *raudhira*, as, ī, am (fr. *rudhira*), bloody, consisting of blood, caused by blood.

रौप्य *raupya*, as, &c. (fr. *rūpya*), made of silver, silver; like silver. silvery; (ā), f., N. of a place; (am), n. silver. — *Raupya-maya*, as, ī, am, consisting of silver, made of silver, silver. — *Raupya-māshaka*, as, m. a Māshaka weight of silver.

Raupyāyana, as, m. a patronymic.

Raupyāyavī, is, m. a patronymic from Rūpya.

रौम *rauma*, as, m. a proper N.; (am), n. a kind of salt (= *raumaka* below). — *Rauma-lavāna*, am, n. salt from the Rumā district, (see below.)

Raumaka, as, ī, am (fr. 2. *romaka*), Roman, spoken by the inhabitants of the Roman empire; derived or coming from the astronomer Romaka; (am), n. a kind of salt procured from a salt-lake near Sanibhar in Ajmere, (in this sense fr. *rumā*.)

Raumakiya (fr. *romaka*), see Gaṇa Kṛīśāśvādi to Pāṇ. IV. 2. 80.

रौमय्य *raumanya* (fr. *roman*), see Gaṇa Sankāśādi to Pāṇ. IV. 2. 80.

Raumaśīya (fr. *romaśa*), see Gaṇa Kṛīśāsvādi o Pāṇ. IV. 2, 80.

Raumaharshayaka, as, *ikā*, am (fr. *romaharshayaka*), made or composed by Roma-harshaya.

Raumāyana (fr. *roman*), see Gaṇa Pakṣhādi to Pāṇ. IV. 2, 80.

रौम्य *raumya*, ās, m. pl., N. of particular evil spirits in the service of Agni.

रौरव *raurava*, as, ī, am (fr. *ruru*), made of the hide of the deer called *ruru*; fearful, dreadful, terrible; unsteady, cheating, fraudulent, dishonest; (as), m. a savage; N. of one of the hells (Manu V. 55); of the fifth Kalpa; (am), n. the fruit of the *Ruru* tree; N. of various Sāmans.

Rauravaka = *ruruṇā kṛitam*, see Gaṇa Kulādi o Pāṇ. IV. 3, 118.

Raurukin, īnas, m. pl. (fr. *ruruka*), the school of *Ruruka*.

रौशर्मन् *rauśarman*, ā, m. a proper N.

रौहिक *rauḥika* = *ruha iva*, see Gaṇa Angulyādi to Pāṇ. V. 3, 108.

रौहिण *rauḥiṇa*, as, ī, am (fr. *rohiṇi*), born under the Nakṣatra Rohiṇī; (as), m. the sandal tree; the Indian fig-tree; N. of Agni; of a demon vanquished by Indra; a proper N. (according to Naigh. I. 10) = *megha*, a cloud; N. of a grammatical school; (am), n. sandal-wood; N. of the ninth Muhūrta of the day; *īndrasya rājāna-rauḥiṇe* and *dhātū rauḥiṇam*, N. of particular Sāmans.

Rauḥinaka, am, n., N. of a Sāman.

Rauḥiṇāyana, as, n. (fr. *rohiṇa*), a patronymic of *Priya-vrata*.

Rauḥiṇi, is, m. a patronymic; *rauḥiṇer ekarṣhe rājānam*, N. of a Sāman.

Rauḥiṇeya, as, m. (fr. *rohiṇi*), a metronymic; a calf, (also ī, f.); N. of Bala-rāma; the planet Mercury; (am), n. an emerald. — *Rauḥiṇesvara-vīrtha* ("ru-īś"), am, n., N. of a Tīrtha.

Rauḥiṇya, as, m., a patronymic.

Rauḥita, as, ī, am (fr. *rohita*), coming from the animal or fish called *rohita*; relating to Manu Rohita; (as), m., N. of a son of Kṛīṣṇa.

Rauhitaka, as, ī, am (fr. *rohita*), Ved. made from the wood of the Andersonia Rohitaka.

Rauḥityāyana, is, m. a patronymic.

Rauḥidaśva, as, m. (fr. *rohidaśva*), a patronymic of Vasu-manas.

Rauḥish, t, m. = *rauḥisha*, a kind of deer.

Rauḥisha, as, m. (according to Uṇādi-s. I. 48. fr. rt. 1. *ruh*; cf. *rohit*, *rohita*, *rohisha*), a kind of deer; a species of fish, = *rohita*; (ī), f. a doe of the *Rauḥisha* species; a creeper (= *latā*) = *dūrva*; a sort of grass (= *kat-triṇa*).

Rauḥi, f. the female of a particular kind of deer.

Rauhitaka, as, ī, am (fr. *rohita*), coming from the Andersonia Rohitaka, made of Andersonia Rohitaka wood; coming from the district *Rauḥita*; (as), m. = *rohita*, Andersonia Rohitaka.

Rauḥita-deśa, as, m., N. of a country.

Rauheya (fr. *roha*), see Gaṇa Sakhyādi to Pāṇ. IV. 2, 80.

ल

ल 1. *la*, the twenty-eighth consonant of the Nāgari alphabet, being the semivowel of the vowels *lī*, *lī*, and having the sound of the English *l*. — *La-kāra*, as, m. the letter or sound *la*. — *La-kāra-vāda*, as, m., N. of a work.

ल 2. *la*, Pāṇini's general or technical term for all the tenses and moods or verbal terminations.

ल 3. *la*, as, m., N. of Indra; cutting (?).

ल 4. *la* (for *laghu*), a short syllable.

लक् *lak* (= rt. *rak*), cl. 10. P. *lākayati*, &c., to taste; to obtain.

Laka, am, n. the forehead; an ear or spike of wild rice.

Lakaṣu or (more generally) *lakuṣa*, as, m. a kind of bread-fruit tree, *Artocarpus Lacucha* (a tree containing a large quantity of sticky milky juice); (am), n. the fruit of this tree.

लकुट *lakuṭa*, as, m. = *laguṭa*, a club.

Lakuṭin, ī, inī, i, carrying a club, armed with a club.

लकुल *lakula*, *lakulya*, see Gaṇa Balādi to Pāṇ. IV. 2, 80.

Lakulin, ī, m., N. of a Muni.

लक्क *lakkaka*, as, m. a proper N.

लक्क *lakta*, as, ā, am, = *rakta*, red; [cf. *gūtha-lakta*.] — *Lakta-karman*, ā, m. a red variety of the Lodh tree (used in dyeing).

Laktaka, as, m. lac, the red dye (= *alaktaka*); a dirty and tattered cloth, a rag, (in this sense = *naktaka*.)

लक्ष्मणचन्द्र *lakṣmaṇa-candra*, as, m. a proper N.

लक्ष *laksh*, cl. 1. A. *lakshate*, to perceive, apprehend, observe, see, view, contemplate; cl. 10. P. A. (more properly regarded as a Nom. fr. *laksha* below), *lakshayati*, -te, *alalakshat*, *alalakshata*, *lakshayitum*, to mark, sign, betoken, distinguish, denote, characterize, indicate; to define or describe accurately; to signify, express (especially indirectly); to aim at (a mark or object); to consider, regard, think, call, name; to observe, enquire into, examine; to notice (any particular marks), apprehend, recognise, know; to remark, observe, perceive, see: Pass. *lakshyate*, to be marked; to be aimed at; to be meant or intended; to be perceived or observed; to appear, seem: Caus. *lakshayati*, &c., to cause to be seen or exhibited, &c.

Laksha, am, n. (according to some for original *rakta*, fr. rt. *raji*; according to others fr. rt. *lag*, cf. *lakshman*, *lakshmi*), a mark, sign, token; a mark to aim or shoot at, target, butt, aim, object, prey, prize (= *lakshyam*; cf. *labdha-l*); appearance, show, pretence, disguise, fraud; (as, am), m. n. a lac, one hundred thousand, (said to be also ā, f.). — *Laksha-tā*, f. the condition of being a mark or aim. — *Laksha-datta*, as, m., N. of a king. — *Laksha-pura*, am, n., N. of a town. — *Lakshaśas*, ind. by hundreds of thousands, by lacs. — *Laksha-supta*, as, ā, am, pretending to be asleep, appearing asleep. — *Laksha-homa*, as, m. 'lacoblation', N. of a particular offering to the planets. — *Lakshādhiśa* ("sha-adh"), as, m. a person possessed of a lac (or of a hundred thousand rupees). — *Lakshānta-purī* ("sha-an"), f., N. of a town. — *Lakshi-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make a mark or object, to aim at, point at, look at. — *Lakshi-kṛita*, as, ā, am, made a mark, aimed at, directed towards. — *Lakshikṛita-ghrāṇa*, as, ā, am, looking at the nose, fixing the gaze on the tip of the nose. — *Lakshi-bhū*, cl. 1. P. -*bhavati*, &c., to become a mark or aim or object.

Lakshaka, as, ā, am, marking or indicating (especially indirectly, i. e. not by name); hinting at, expressing elliptically or by metonymy; a proper N.; (am), n. a lac, one hundred thousand.

Lakshaka, am, n. a mark, distinctive mark, sign, symbol, token, indication, characteristic (often at the end of comps. e. g. *purusha-l*), the mark or organ of virility; at the end of adj. comps. the fem. is in ā and rarely in ī; character, attribute, quality; stroke, line, spot; a lucky mark, favourable sign; a symptom or indication of disease; an accurate mark, accurate description, definition; settled rate, fixed tariff (Manu VIII. 406); a designation, appellation, name, (sometimes at the end of comps. e. g. *Rig-yajur-sāma-lakshana*, named *Rig*, *Yajur*,

and *Sāma*); aiming at, aim, intention, scope, object, signification; form, kind; subject, head, term, province; effect, operation influence; cause, occasion; observation, sight, seeing; (as), m. the Indian crane, *Ardea Sibirica*; a proper N.; = *lakshmana*, the brother of Rāma; (ā), f. aim, object, view; an indirect indication or hint, elliptical mode of expression, ellipsis, a word or phrase understood though not expressed, metonymy; indirect application of a word (as distinguished from its literal meaning); = *lakshmanā*, the female of the *Ardea Sibirica*; a goose; N. of an Apsaras. — *Lakshana-jña*, as, ā, am, sign-knowing, understanding marks (especially those on the body), able to interpret or explain them. — *Lakshana-tva*, am, n. the being a mark or definition. — *Lakshana-bhrashṭa*, as, ā, am, deprived of good marks, fallen into misfortune, unlucky. — *Lakshana-lakshana*, f., N. of a particular mode of expression by ellipsis or by metonymy. — *Lakshana-vat*, ān, atī, at, possessing marks or signs, marked, distinguished, characterized, (*trīṇsal-lakshana-vat*, having thirty marks or characteristics.) — *Lakshana-vāda-rahasya*, am, n., N. of a short philosophical treatise. — *Lakshana-sanyaraha*, as, m., N. of a work. — *Lakshana-sannipāta*, as, m. the impressing or fixing of a mark, branding, stigmatizing. — *Lakshana-samuccaya*, as, m., N. of a work. — *Lakshana-ānvita* ("na-an"), as, ā, am, endowed with good marks, lucky. — *Lakshana-uru* ("na-uru), us, ās, u, having good marks on the thighs? (Pāṇ. IV. 1, 70).

Lakshana, as, ikā, am, having marks or tokens &c. (at the end of an adj. comp. = *lakshana*).

Lakshanin, ī, inī, i, possessing marks, &c.; = *lakshana-jña*, q. v.

Lakshaniya, as, ā, am, to be perceived or regarded as, perceptible, to be expressed by ellipsis, expressible by metonymy.

Lakshanya, as, ā, am (fr. *lakshana*), serving as a mark or token, having good marks or signs.

Lakshayat, an, antī, at, marking, observing, perceiving.

Lakshayitvā, ind. having perceived or observed, having noticed.

Lakshita, as, ā, am, marked, denoted, characterized; characterized or recognisable by; defined; expressed (indirectly), hinted at; aimed at; remarked, observed, perceived, discerned, discovered, beheld, seen, evident; considered, regarded; enquired into, examined. — *Lakshita-tva*, am, n. the state of being marked or expressed indirectly. — *Lakshita-lakshana*, as, ā, am, having the marks (of anything) perceived or evident.

Lakshitavya, as, ā, am, to be marked or defined.

Lakshin, ī, inī, i, having good marks or signs.

Lakshma = *lakshman* at the end of an adj. comp.

Lakshmaka, as, m. a proper N.

Lakshmana, as, ā, am (fr. *lakshman*), having marks or signs, furnished with tokens or characteristics; possessed of lucky signs or marks, lucky, fortunate, prosperous, thriving; (as), m. the Indian crane, *Ardea Sibirica*; N. of a Vāśiṣṭha; of a son of Daśa-ratha by his wife Su-mitrā, (he was younger brother and companion of Rāma during his travels and adventures; Lakshmana and Sātru-ghna were both sons of Su-mitrā, but Lakshmana alone is usually called Saumitri; he so attached himself to Rāma as to be called Rāma's second self; whereas Sātru-ghna attached himself to Bharata); N. of various other persons; (ā), f. the female of the *Ardea Sibirica*; a goose; N. of various plants (= *oshadhī*, *prīṣni-parṇī*, *putra-kandā*, *śveta-kaṇṭakārī*); N. of a wife of Kṛīṣṇa; of a daughter of Duryodhana (carried off by Śāmba, son of Kṛīṣṇa); of an Apsaras; of the mother of the eighth Arhat of the present Avasarpīṇī; (am), n. = *lakshana*, a mark, sign, token, spot; a name. — *Lakshmana-kavāca*, am, n., N. of a hymn in praise of Lakshmana. — *Lakshmana-kundaka*, am, n., N. of a place. — *Lakshmana-khūṇḍa-prasasti*, is, f., N. of a work. — *Lakshmana-candra*, as, m., N. of a king.

— *Lakshmaṇa-deva*, as, m. a proper N. — *Lakshmaṇa-prasū*, ūs, f. the mother of Lakshmaṇa, i. e. Su-mitrā, one of the three wives of Daśa-ratha, (she was also the mother of Satru-ghna.) — *Lakshmaṇa-bhaṭṭa*, as, m., N. of the author of the Gita-govinda-īkā. — *Lakshmaṇa-rāja-deva*, as, m., N. of a king. — *Lakshmaṇa-sena*, as, m. a proper N. — *Lakshmaṇa-svamin*, ī, m., N. of a statue of Lakshmaṇa. — *Lakshmaṇa-kanda* = *putra-kandā*. — *Lakshmaṇācārya* (°*ṇa-āc*), as, m. a proper N. — *Lakshmaṇānucāra* (°*ṇa-an*), as, ā, am, accompanied by Lakshmaṇa. — *Lakshmaṇoru* (°*ṇa-ūru*), us, ūs, u, see *lakshayoru* (Vopadeva IV. 30). — *Lakshmaṇya*, as, m. a proper N., (according to Sāy.) a son of Lakshmaṇa.

Lakshman, a, n. (according to some fr. rt. *lag*), a mark, spot, sign, token, characteristic; definition; = *pradhāna*, the chief, principal, most excellent.

Lakshmi = *lakshmi*, (shortened on account of the metre.) — *Lakshmi-vardhana*, as, ī, am, increasing good fortune. — *Lakshmi-sampanna*, as, ā, am, possessed of good fortune.

Lakshmi, īs (rarely ī), f. (according to some fr. rt. *lag*; according to others connected with rt. *laj*, to shine), a mark, sign, indication, token (Ved.; sometimes even 'a bad sign' in Ved., but in this sense usually with *pāpī*); a good sign, (in Ved. usually with *puṇya*); good fortune, good luck, fortune, prosperity, wealth, success, happiness; beauty, grace, loveliness, charm, splendor; N. of the goddess of fortune and beauty, (frequently in the later mythology identified with Sītā and regarded as the wife of Viṣṇu or Nārāyaṇa; according to the legend narrated in Rāmāyaṇa I. 45, 40-43, she sprang with other precious things from the froth of the ocean when churned by the gods and demons for the recovery of the Amṛita [see *mandara*]; she appeared with a lotus in her hand, whence she is also called *Padmā*; she is, moreover, connected in other ways with the lotus, and according to another legend is said to have appeared at the creation floating over the water on the expanded petals of a lotus-flower; Lakshmi is also variously regarded as a wife of Sūrya, as a wife of Prajā-pati, as a wife of Dharmā and mother of Kāma, as sister [or mother] of Dhātṛi and Vidhātṛi, as wife of Dattātreyā; the Good Genius or Fortune of a king personified; royal power, dominion; superhuman power; N. of Dākṣhāyaṇī in Bharatāsrama; of Sītā the wife of Rāma, and of other women; the wife of a hero; N. of turmeric and various other auspicious plants (= *viddhī*, *vriddhī*, *priyangu*, *phalīnī*, *sthala-padmīnī*, *samī*); N. of the eleventh Kālā of the moon; of a metre, four times — — — — —; of another, four times — — — — —; = *dravya*, = *muktā*, a pearl; [cf. Lith. *Laime*, the goddess of happiness.] — *Lakshmi-kānta*, as, m. 'the beloved of Lakshmi,' epithet of Viṣṇu; *Kālāleśo Lakshmi-kānta*, N. of a deity. — *Lakshmi-kula-tantra*, am, n., N. of a work. — *Lakshmi-kulārṇava* (°*la-ar*), as, m., N. of a work. — *Lakshmi-grīha*, am, n. 'abode of Lakshmi,' epithet of the red lotus-flower. — *Lakshmi-caritra*, am, n., N. of a work. — *Lakshmi-janārdana*, am, n. Lakshmi and Janārdana. — *Lakshmi-tāla*, as, m. a kind of palm (= *śrī-tāla*); epithet of a particular time in music. — *Lakshmi-tva*, am, n. the being Lakshmi. — *Lakshmi-dīpta*, as, m., N. of a commentator on Bhāskara's astronomy. — *Lakshmi-devī*, f., N. of the authoress of a commentary on the Mītakṣarā-vyākhyāna. — *Lakshmi-dhara*, as, m., N. of a poet; of various other persons; (probably am), n. a particular metre, four times — — — — —. — *Lakshmi-nātha*, as, m. 'lord of Lakshmi,' N. of Viṣṇu. — *Lakshmi-nārāyaṇa*, am, m. du., am, n. sing. Lakshmi and Nārāyaṇa. — *Lakshmi-nārāyaṇa-yati*, īs, m., N. of a preceptor. — *Lakshmi-nivāsa*, as, m. the abode of the goddess of fortune. — *Lakshmi-nivāsābhidhāna* (°*sa-abh*), N. of a work. — *Lakshmi-nṛsiṅha*, am, n. Lakshmi and 'the man-lion' (as), m., N. of a

king. — *Lakshmi-pati*, īs, m. the husband or lord of Lakshmi or Fortune: N. of Viṣṇu or Kṛṣṇa; a king or prince (as husband of Lakshmi, who is often regarded as the consort of a king); the betel-nut tree; the clove tree. — *Lakshmi-putra*, as, m. the son of Lakshmi; N. of Kāma; a horse; epithet of Kuśa and Lava (the sons of Rāma and Sītā). — *Lakshmi-pura*, ani, n., N. of a town. — *Lakshmi-puṣpa*, as, m. 'Lakshmi's flower,' a ruby. — *Lakshmi-pūjana*, am, n. the ceremony of worshipping Lakshmi performed by a bridegroom in company with his bride (at the conclusion of the marriage after the bride has been brought to her husband's house). — *Lakshmi-pūjā*, f. 'the worship of Lakshmi,' N. of a festival on the fifteenth day in the dark half of the month Āśvina (said to be celebrated in modern times by bankers and traders to propitiate Fortune). — *Lakshmi-praṇayin*, ī, inī, ī, dear to Lakshmi, a favourite of fortune. — *Lakshmi-phala*, as, m. Ēgle Marmelos. — *Lakshmi-yajus*, us, n., N. of a particular sacred text. — *Lakshmi-ramaṇa*, as, m. the husband of Lakshmi, i. e. Viṣṇu. — *Lakshmi-vat*, ān, atī, at, possessed of fortune or good luck, lucky, prosperous, fortunate, wealthy, rich, thriving; handsome, beautiful; the bread-fruit tree, *Artocarpus Integrifolia*; another tree (= *śveta-rohita*). — *Lakshmi-varma-deva*, as, m., N. of a king. — *Lakshmi-vallabha*, as, m. 'favourite of Lakshmi,' N. of an author. — *Lakshmi-vasati*, īs, f. 'abode of Lakshmi,' epithet of the lotus-flower (*Nelumbium Speciosum*). — *Lakshmi-valishkṛita*, as, ā, am, excluded from fortune, destitute of wealth. — *Lakshmi-vāra*, as, m. 'Lakshmi's day,' Thursday. — *Lakshmi-vesha*, as, m. turpentine (= *śrī-vesha*, q. v.). — *Lakshmiśa* (°*mī-śa*), as, m. the lord of Lakshmi, i. e. Viṣṇu; a prosperous man; the mango tree. — *Lakshmi-sakha*, as, m. a friend of the goddess of fortune, a favourite of Lakshmi. — *Lakshmi-sanātha*, as, ā, am, endowed with beauty or fortune. — *Lakshmi-samā-heayā*, f. 'having the name of Lakshmi,' N. of Sītā. — *Lakshmi-saha-ja*, as, m. 'produced together with Lakshmi,' the moon (supposed to have arisen together with Lakshmi from the ocean when churned by the gods and Asuras, see *lakshmi*, col. 1). — *Lakshmi-sukta*, am, n. a particular hymn addressed to Lakshmi. — *Lakshmi-sena*, as, m. a proper N. — *Lakshmi-stotra*, am, n. 'praise of Lakshmi,' N. of a particular hymn ascribed to Agastya. — *Lakshmi-ārāma*, as, m. the garden of Lakshmi; N. of a forest.

Lakshmi = *lakshmi* at the end of an adj. comp. (e. g. *putra-saṅkrānta-lakshmi*, one whose fortune has been transferred to a son; *alakhmi-tama*, most unfortunate).

Lakshya, as, ā, am, to be marked, to be defined or described; having marks or attributes, to be expressed indirectly; to be aimed at; to be regarded as, deserving to be regarded; to be looked at or observed, observable, perceptible, visible; to be recognised or known, recognisable by (with inst. or at the end of a comp.); (as), m. epithet of a magical formula or charm recited over weapons; (am), n. an aim, object, mark to be aimed at, butt, target, prize; a lac or one hundred thousand; mere appearance, sham, pretence [cf. *lakshya-sūpta*]; a sign, token (for *lakshman*), an example, illustration (?). — *Lakshya-krama*, as, ā, am, having an indirectly perceptible method (said of that which is suggested by poetry but not expressed). — *Lakshya-jña-tva*, am, n. knowledge of a mark or aim; knowledge of examples. — *Lakshya-tā*, f. or *lakshya-tva*, am, n. the being indirectly expressed; the being an aim or object, (*lakshyatām yā*, to become an aim or object); perceptibility, visibility, (*lakshyatām nī*, to make visible). — *Lakshya-bheda*, as, m. the cleaving of a mark. — *Lakshya-rīti*, f. the visible or universally recognisable road, (according to a commentator = *brahma-loka-mārga*). — *Lakshya-redhin*, ī, inī, ī, piercing or hitting a mark. — *Lakshya-sūpta*, as, ā, am, pretending

to be asleep, shamming sleep. — *Lakshya-han*, hā, ghnī, ha, hitting the mark; (hā), m. an arrow. — *Lakshyābhikharāṇa* (°*ya-abh*), am, n. the carrying off of a prize. — *Lakshyī-kṛi*, *lakshyī-kṛita* = *lakshī-kṛi*, *lakshī-kṛita*, see under *laksha*. — *Lakshyī-bhū* = *lakshī-bhū*.

लख् *lakh* or *lankh* (= rt. *linkh*), cl. 1. P. *lakhati*, *lankhati*, &c., to go, move, approach.

लक्ष्मिदेवी *lakshmi-devī*, f., N. of a princess, (a corruption fr. *lakshmi-devī*.)

लग् *lag* (this rt. is most extensively) and variously applied in spoken languages allied to Sanskrit, cl. 1. P. *lagati*, *lalāga*, *ulagati*, &c., to adhere, stick; to attach or fasten one's self to, cling to, clasp; to touch, join, become united; to meet, come in contact, intersect, cut (as lines); to approach near, follow closely (on any event), ensue or happen immediately; cl. 10. P. *lāgayati*, &c., to taste; to obtain, (in these senses = rt. *lak*, *rak*); Caus. *lagayati*, &c., to cause to adhere, &c.; [cf. perhaps Gr. *λήγω* and, according to some, possibly Lat. *ligare*.]

Laganīya, as, ā, am, to be attached, to be clung to.

Lagita, as, ā, am, attached to, adhered, connected with; obtained, got; entered.

Lagitvā, ind. having adhered, having clasped, having closely approached so as to touch or join, (*tasya pādāyor lagitvā*, having clung to his feet.)

1. *lagnu*, as, ā, am (for 2. see p. 860, col. 2), attached, adhered, stuck, held fast; attached to, joined to, connected with; coming in contact, meeting, intersecting, cutting (said of lines); adhering or clinging to, sticking to or upon, remaining on, impressed upon, fastened in, sticking in; fastened on, directed towards; followed or following closely, immediately ensuing; intent on, closely occupied about; auspicious; (as), m. a bard or minstrel (who awakes the king in the morning); a furious elephant or one in rut; (am), n. the point of contact or intersection (of two lines), the point where the horizon and the ecliptic or path of the planets meet; the point or arc of the equator which corresponds to a given point or arc of the ecliptic; the division of the equator which rises in succession with each sign in an oblique sphere; the point of the ecliptic which at a given time is upon the meridian or at the horizon, (*kṣitīje lagnam*, horizon *Lagna*; *madhya-lagna*, meridian *Lagna*); the moment of the sun's entrance into a zodiacal sign; the rising of the sun or of the planets; (in astrology) a scheme or figure of the twelve houses or zodiacal signs (used as a horoscope) the whole of the first astrological house; an auspicious moment, a particular time fixed upon as lucky for the performance of anything, (rarely as, m.); the decisive moment, time for action, decisive measure (also as, m.). — *Lagna-kāla*, as, m. the moment or time pointed out by astrologers as favourable for an undertaking, an auspicious moment or time. — *Lagna-graha*, as, ā, am, insisting firmly on anything persisting steadfastly in, important, obtrusive. — *Lagna-āndrikā*, f., N. of an astronomical work. — *Lagna-dīna*, am, n. or *lagna-divasa*, as, m. an auspicious day, a day fixed upon or chosen as favourable for any undertaking. — *Lagna-devī*, f. N. of a fabulous cow of stone. — *Lagna-nakṣatra*, am, n. any auspicious constellation of the moon's path. — *Lagna-patṛikā*, f. a paper on which the auspicious moment for a marriage &c. is noted down. — *Lagna-bhūja*, as, m. (in astronomy) ascensional difference. — *Lagna-nipāḍa*, am, n. the circle of signs, the zodiac. — *Lagna-māsa*, as, m. an auspicious month. — *Lagna-muhūrta*, am, n. the auspicious moment or period for a marriage, &c. — *Lagna-relā*, f. or *lagna-samaya*, as, m. = *lagna-kāla*. — *Lagna-sūddhī*, īs, f. auspiciousness of the sign &c. for the commencement of any contemplated work. — *Lagnaṣu* (°*na-asu*), avas, m. pl. (in astr

only) ascensional equivalents in respirations. — *Lag-āha* (^{°na-āha}), *as*, *m*. = *lagna-dina*.

Lagnaka, *as*, *m*. a (fixed) surety or security, one who is responsible; a bondsman, bail.

Lagnikā, *f*. incorrect for *nagnikā*, *q*. v.

लग *laga*, (in prosody) an iambus.

Lagālikā, *f*. a kind of metre, four times ०-०-०.

लगड *lagada*, *as*, *ā*, *am*, beautiful, handsome; [cf. *laḍha*.]

लगत *lagata* or *lagadha*, *as*, *m*., *N*. of the author of a work on astronomy.

लगुड *laguḍa*, *as*, *m*. (perhaps connected with *rt. lag*), a stick, staff; a club, iron club. — *Laguḍa-hasta*, *as*, *m*. 'staff-in-hand,' a man armed with a stick or mace, a staff-bearer.

Lagura, *as*, *m*. = *laguḍa* above.

लग्न *lagna*, &c. See p. 858, col. 3.

लगट *laghat*, *f*, or *laghatī*, *is*, *m*. (according to Upādi-s. 1. 134. fr. *rt. Laghi*), air, wind.

Laghanti, *f*., *N*. of a river, (also read *laghati*.)

लगय *laghaya*, *laghiman*. See p. 860.

लघु *laghu*, *us*, *-ghvī* or *us*, *u* (a later form of *raghu*, *q*. v.; according to Upādi-s. 1. 30. fr. *rt. Laghi*), quick, swift, fleet, rapid, light, nimble, active; epithet of a particular mode of flying (peculiar to birds); epithet of the Nakshatras Hasta, Śvīnī, and Pushya; light, easy, not difficult or heavy; easy of digestion; (in prosody) short or light (i. e. a light vowel as opposed to a *guru* or heavy, the proper term for a short vowel being *rasva*); lightly pronounced (said of the pronunciation of *va*, as opposed to *madhyama* and *guru*); little, small, narrow, diminutive, slight, unimportant, trivial, insignificant, trifling, of little worth or estimation; weak, feeble, wretched, low, lowly, humble, mean, contemptible, vain, frivolous; sapless, pitiless; young, younger; soft, low, gentle (as sound; as opposed to *a-laghu*, loud); pleasing, agreeable, pleasant, handsome, beautiful; clean, pure; (*u*), ind. quickly, rapidly, swiftly; lightly, easily, &c.; contemptibly, (*laghu* *man*, to think lightly of, despise; *us*), *f*. Trigonella Comiculata; (*ghvī*), *f*. a slender or delicate woman; a light carriage; Trigonella Comiculata; (*u*), *n*. a particular measure of time (= 15 *āsthās* = 1/15 *Nāḍikā*); Agallochum, a particular kind of Agallochum, the root of Andropogon Muricatus; [cf. Gr. *ἔλαχός*, *ἐλαφρός*, *λαγώς*: Lat. *levis*, *levi-ta-s*, *levaris*, *lepus* (for old *lepus*): Goth. *eihts*: Old Germ. *lihti*: Angl. Sax. *light*: Slav. *lg-u-ku*: Lith. *lengva-s*: Hib. *lag*, 'weak, feeble, aint'; *lagudhadi*, 'diminution, weakening'; *laguighthe*, 'weakened, lessened'; *laghad*, 'fewness, weakness'; *lagaighim*, 'I weaken'; *laigidh*, *laigse*, *aiginn*, 'weakness, infirmity'; *lugh*, 'little, swift, active'; *lughad*, 'littleness.']. — *Laghu-kankola*, *as*, *n*. Pimenta Acris. — *Laghu-kanṭakā*, *f*. Mimosa pudica. — *Laghu-karkandhu*, *us*, *m*. *f*. a small kind of Zizyphus. — *Laghu-karṇī*, *f*. a species of plant (= Marāṭhī *moraveśa*). — *Laghu-kāya*, *as*, *ī*, *am*, light-bodied; (*as*), *m*. a goat. — *Laghu-kāśmārya*, *as*, *m*. a kind of tree. — *Laghu-koshīha*, *as*, *ā*, *am*, having a light stomach, having little in the stomach. — *Laghu-kaumudī*, *f*. 'the short Kaumudī,' *N*. of an epitome of the Siddhānta-kaumudī by Varada-rāja. — *Laghu-krama*, *as*, *ā*, *am*, having a quick or rapid step, going quickly, hastening; (*am*), ind. with quick step, quickly, hastily. — *Laghu-kriyā*, *f*. a small event, trifle. — *Laghu-khāvika*, *f*. a small bedstead or couch, easy chair. — *Laghu-khartara*, *N*. of a family. — *Laghu-jagādhara*, *as*, *m*. a particular powder or medicine (used in diarrhoea). — *Laghu-garga*, *as*, *m*. a species of fish (probably a variety of the *Pimelodus*). — *Laghu-godhūma*, *as*, *m*. a small kind of wheat. — *Laghu-graha-manjari*, *is*, *f*. *N*. of an astrological work. — *Laghu-čundrikā*, *f*., *N*. of a com-

mentary by Brahmananda-sarasvatī on the Advaita-siddhi (described as a refutation of the Nyāya theory from the point of view of the Vedānta). — *Laghu-čitta*, *as*, *ā*, *am*, light-minded, little-minded, having little thought, thoughtless, frivolous, fickle, unsteady. — *Laghu-čitta-tā*, *f*. light-mindedness, thoughtlessness, fickleness. — *Laghu-čitra-hasta*, *as*, *ā*, *am*, light and ready-handed. — *Laghu-čintana*, *as*, *n*., *N*. of an epitome of the Mīmāṃsā Sūtras by Rāghava-deva. — *Laghu-čintāmant-rasa*, *as*, *m*. epithet of a particular fluid mixture. — *Laghu-čirbhīḥ*, *f*. a coccynth. — *Laghu-četas*, *ās*, *ās*, *as*, little-minded, low-minded, frivolous. — *Laghu-čhadā*, *f*. a kind of asparagus. — *Laghu-čhedyā*, *as*, *ā*, *am*, easy to be cut, easy to be extirpated, easily annihilated or destroyed. — *Laghu-jungala*, *as*, *m*. a sort of quail (= *tūbuka*). — *Laghu-jātaka*, *as*, *m*., *N*. of a short work by Varāha-mihira on horoscopes. — *Laghu-jātivēka*, *as*, *m*. 'the short Jāti-vēka,' *N*. of a work. — *Laghu-tara*, *as*, *ā*, *am*, more quick, lighter, easier, &c. (= *laghīyas*). — *Laghu-tā*, *f*. or *laghuta*, *am*, *n*. quickness, rapidity, agility, activity; lightness, levity, ease, facility; shortness; smallness, littleness, lowness, meanness, insignificance, unimportance, thoughtlessness, levity, frivolity; wantonness; want of rank or dignity, humbleness of origin; disregard, disrespect. — *Laghu-danti*, *f*. a small kind of Croton. — *Laghu-dīpikā*, *f*., *N*. of a commentary. — *Laghu-dundubhi*, *is*, *m*. a small drum. — *Laghu-drakṣhā*, *f*. a small stoneless grape (commonly called Kishmish). — *Laghu-drāvin*, *i*, *inī*, *i*, fusing or liquefying easily, flowing rapidly (said of quicksilver). — *Laghu-dvāravati*, *f*. the young or recent Dvāravati, i. e. the more modern part of the town. — *Laghu-nābha-maṇḍala*, *am*, *n*., *N*. of a particular mystical circle. — *Laghu-nāman*, *as*, *n*. Agallochum. — *Laghu-nāradiya*, *am*, *n*. the short Nāradiya. — *Laghu-nyāya-sudhā*, *f*., *N*. of a commentary on the Sāta-sloki. — *Laghu-nyāsa*, *as*, *m*., *N*. of a grammatical treatise. — *Laghu-paṇḍamūla*, *am*, *n*. the smaller Pañca-mūla, *q*. v. — *Laghu-paṇḍita*, *as*, *m*., *N*. of an author. — *Laghu-patanaka*, *as*, *m*. 'quickly flying, lightly falling,' *N*. of a crow (in the Hitopadeśa). — *Laghu-patraka*, *as*, *m*. a kind of plant (= *rocanī*). — *Laghu-patra-phalā*, *f*. = *laghūmbarikā*. — *Laghu-pattri*, *f*. a species of plant. — *Laghu-paddhati*, *is*, *f*., *N*. of a work. — *Laghu-parāśura*, *as*, *m*. the shorter Parāśara. — *Laghu-paribhāṣhā-vṛtti*, *is*, *f*., *N*. of a short commentary on the grammatical Paribhāṣhās. — *Laghu-parṇī*, *f*. = *laghu-karṇī*. — *Laghu-pāka*, *as*, *m*. easy digestion, digestibility; (*as*, *ā*, *am*), easy of digestion, easily digested. — *Laghu-pākin*, *i*, *inī*, *i*, easily digested. — *Laghu-pātin*, *i*, *inī*, *i*, quickly flying, lightly falling or alighting; (*i*), *m*., *N*. of a crow. — *Laghu-piṇḍila*, *as*, *m*. Cordia Myxa. — *Laghu-pulastya*, *as*, *m*. the shorter or lesser Pulastya. — *Laghu-pushpa*, *as*, *m*. a kind of Kadamba. — *Laghu-prajātana*, *as*, *ā*, *am*, using little effort, indolent, impotent; pronounced with slight articulation. — *Laghu-badara*, *as*, *i*, *m*. *f*. a kind of jujube tree. — *Laghu-buddha-purāṇa*, *am*, *n*., *N*. of an epitome of the Lalita-vistara. — *Laghu-bodha*, *as*, *m*. 'easily understood,' *N*. of a grammar. — *Laghu-brahmacaivarta*, *am*, *n*., *N*. of an epitome of the Brahma-vaivarta. — *Laghu-brāhmī*, *f*. a species of plant. — *Laghu-bhara*, *as*, *m*. a low station, humble birth. — *Laghu-bhāgavata*, *am*, *n*. the short Bhāgavata. — *Laghu-bhāva*, *as*, *m*. light state, lightness, ease, facility. — *Laghu-bhuj*, *k*, *le*, *k*, eating little. — *Laghu-bhūṣhaṇa-kānti*, *is*, *f*., *N*. of a commentary. — *Laghu-bhojana*, *am*, *n*. a light repast, slight refreshment. — *Laghu-maijūṣhā*, *f*., *N*. of a commentary. — *Laghu-mantha*, *as*, *m*. = *kshulrāgnimantha*, Premna Spinosa. — *Laghu-māṇsa*, *as*, *m*. 'having light (i. e. easily digested) flesh,' a kind of partridge; (*i*), *f*. a kind of Valeriana. — *Laghu-mānasa*, *N*. of an astronomical work. — *Laghu-mitra*, *am*, *n*. a slight or weak friend, an ally of little power or value. — *Laghu-mūla*, *am*, *n*. (in algebra) the lesser root of an equation, the least

root with reference to the additive quantities; (*as*, *ā*, *am*), having a small root or beginning, easily commenced. — *Laghu-mūlaka*, *am*, *n*. a radish. — *Laghu-yama*, *as*, *m*. 'the short Yama,' *N*. of a particular recension of Yama's law-book. — *Laghu-rāṣī*, *is*, *is*, *i*, (*i* in arithmetic) composed of fewer terms (as a side in an equation; opposed to *bahu-rāṣī*, *q*. v.). — *Laghu-laya*, *am*, *n*. the root of a fragrant Andropogon Muricatus. — *Laghu-lalita-vistara*, *N*. of an extract from the Lalita-vistara. — *Laghu-vasishtha-siddhānta* or *laghu-vāsiṣṭha-siddhānta*, *as*, *m*., *N*. of an epitome of the Vasishtha-siddhānta. — *Laghu-rākya-vṛtti*, *is*, *f*., *N*. of certain Vedānta precepts by Sankarācārya. — *Laghu-vārttika*, *am*, *n*., *N*. of the last eight books of the Tantra-vārttika; of a metrical epitome of the Mīmāṃsā Sūtras by Kumārila. — *Laghu-rāṣus*, *ās*, *ās*, *as*, thinly or lightly dressed; wearing clean or pure clothing. — *Laghu-vikrama*, *as*, *m*. a quick step; (*as*, *ā*, *am*), having a quick step, quick-footed, with hasty step, hastening. — *Laghu-vivara-tva*, *am*, *n*. the state of having a narrow opening. — *Laghu-vishṇu*, *us*, *m*. 'the short Vishṇu,' *N*. of a particular recension of Vishṇu's law-book. — *Laghu-vṛtti*, *is*, *f*. a short commentary; *N*. of a particular commentary; (*is*, *is*, *i*), badly behaved, ill-conducted, ill-conditioned, of low practices, low, vile; ill-done, mismanaged; having a light nature, light. — *Laghu-vṛtti-tā*, *f*. insignificance, meanness; bad conduct, mismanagement. — *Laghu-vedhin*, *i*, *inī*, *i*, easily piercing, cleverly hitting. — *Laghu-vaivāhara-siddhānta-maijūṣhā*, *f*., *N*. of an epitome of the Vaiyākaraṇa-siddhānta-maijūṣhā. — *Laghu-sābharatna*, *am*, *n*., *N*. of an epitome of the Śabda-ratna. — *Laghu-sābdenū-sēkhara*, *as*, *m*., *N*. of a commentary on the Siddhānta-kaumudī (being an epitome of the Sābdenū-sēkhara). — *Laghu-sāmī*, *f*. a kind of Acacia. — *Laghu-sānti-purāṇa*, *am*, *n*. an epitome of the Sānti-purāṇa. — *Laghu-sikhara-tāla*, *as*, *m*., *N*. of a particular time in music. — *Laghu-śivapurāṇa*, *am*, *n*. the short Śiva-purāṇa. — *Laghu-śaunakī*, *f*. 'the shorter Śaunakī,' *N*. of a work. — *Laghu-saṅgraha*, *as*, *m*. and *laghu-saṅgrahinī-sūtra*, *am*, *n*., *N*. of two works. — *Laghu-sattva*, *as*, *ā*, *am*, 'weak-natured,' having a weak or fickle character, having an easy disposition. — *Laghu-sattva-tā*, *f*. weakness of character, fickleness. — *Laghu-sāṅkhyā-vṛtti* or *laghu-sāṅkhyā-sūtra-vṛtti*, *is*, *f*., *N*. of an epitome of the Sāṅkhyā-pravācana-bhāṣya. — *Laghu-sāra*, *as*, *ā*, *am*, of little importance, insignificant, unimportant, worthless. — *Laghu-siddhānta-kaumudī*, *f*. = *laghu-kaumudī*, *q*. v. — *Laghu-siddhānta-čundrikā*, *f*., *N*. of a commentary. — *Laghu-sudarśana*, *am*, *n*. a particular medicinal powder. — *Laghu-syada*, *as*, *ā*, *am*, = *raghu-shyad*, going quickly. — *Laghu-hasta*, *as*, *ā*, *am*, light-handed, ready-handed, active, nimble, expert, clever; (*as*), *m*. a good archer. — *Laghu-hasta-tā*, *f*. or *laghu-hastatva*, *am*, *n*. ready-handedness, activity, expertness. — *Laghu-hasta-vat*, *an*, *atī*, *atī*, = *laghu-hasta*. — *Laghu-hārta*, *as*, *m*. 'the short Hārta,' *N*. of a particular recension of Hārta's law-book. — *Laghu-hrīdaya*, *as*, *ā*, *am*, light-hearted, fickle. — *Laghu-hara-dugdhā*, *f*. Ficus Oppositifolia. — *Laghu-kāraṇa*, *am*, *n*. the act of making light, making less, lessening, diminishing, diminution; thinking little of, contemning. — *Laghu-kṛta*, *as*, *ā*, *am*, made light, reduced in weight, made easier or shorter, abbreviated; lessened, reduced in importance, made insignificant; thought lightly of. — *Laghu-kṛtī* (*ḡhu-uk*), *is*, *f*. a brief mode of expression. — *Laghu-tūṭhāna* (*ḡhu-ut*) or *laghu-samutthāna*, *as*, *ā*, *am*, making active efforts, doing work rapidly. — *Laghu-dumbarikā* (*ḡhu-ud*), *f*. Ficus Oppositifolia. — *Laghu-aṇḍra*, *am*, *n*. a small fig. — *Laghu-aṭṭi*, *is*, *m*. 'the short Aṭṭi,' *N*. of a particular recension of Aṭṭi's law-book. — *Laghu-ūtya-udumbarāhvā* (*ra-āh*), *f*. = *laghūmbarikā*. — *Laghu-ārya-siddhānta*, *as*, *m*. an abbreviation of the Ārya-siddhānta. — *Laghu-ūsin*, *i*, *inī*, *i*, or *laghu-ūhāra*,

as, ā, am, eating little, making a light repast, moderate in diet, moderate, abstemious.

Laghaya, Nom. P. *laghayati*, &c., to make light, lighten, lessen, diminish, alleviate, mitigate, soften.

Laghiman, ā, m. lightness, levity, absence of weight; a kind of *siddhi* or supernatural faculty of assuming excessive lightness at will; smallness, diminutiveness, insignificance; frivolousness, fickleness; meanness, lowness, diminution.

Laghishṭha, as, ā, am (superl. of *laghu*), most quick, very swift; lightest, very light; very small, &c.; [cf. Gr. ἐλαχιστος-s.]

Laghīyas, ān, asi, as (compar. of *laghu*), more quick, very swift; lighter, &c.

Laghūya, Nom. P. *laghūyati*, &c., Ved. to think lightly of, despise.

Laghlī, f. a delicate woman, &c. See under *laghu*, p. 859, col. 1.

लङ् *lan*, a technical term or symbol in grammar for the terminations of the Imperfect or First Preterite or for that tense itself.

लङ्क *lanka*, as, m. a proper N.; (ā), f., N. of the chief town in Ceylon or of the whole island (renowned as the capital and habitation of the great Rākṣhasa Rāvaṇa and his hosts of demons, whose conquest by Rāma-āndra, q. v., after the carrying off of his wife Sītā by Rāvaṇa, forms the subject of the Rāmāyaṇa; according to some accounts Lankā was much larger than the island of Ceylon is at present or even distinct from Ceylon, the first meridian of longitude which passed through Ujjayinī being supposed to pass through Lankā also); = *rāvaṇa-hrada*; N. of a Śakini or evil spirit; an unchaste woman; a branch; a kind of grain.

— *Lanka* (*lankatā*, f., N. of a daughter of Sandhyā (wife of Vidyut-keśa and mother of Su-keśa). — *Lankā-dāhin*, ī, m. the burner of Lankā, i. e. Hanu-mat (as having set fire to the city with his burning tail). — *Lankādhipati* (*kā-adh*), is, or *lankā-nātha*, as, or *lankā-pati*, is, m. lord of Lankā, i. e. Rāvaṇa. — *Lankāri* (*kā-ari*), is, m. the enemy of Lankā, i. e. Rāma. — *Lankāvatāra* (*kā-av*), N. of a Buddhist Sūtra work, (abbreviated from *saddharma-P*; it is one of the chief religious works of the Buddhists, treating of their law and of many abstruse philosophical problems.) — *Lankā-sthāyin*, ī, inī, ī, residing or being in Lankā; (ī), m. a plant. — *Lankeśa* or *lankeśvara* (*kā-is*), as, m. the lord of Lankā, i. e. Rāvaṇa. — *Lankeśa-vanāri-keṭu* (*na-ar*), us, m. 'having the enemy of the grove of Rāvaṇa (i. e. the monkey Hanu-mat) for an ensign', N. of Arjuna. — *Lankodaya* (*kā-ud*), as, m. or *lankodayāsu*, avas, m. pl. (in astronomy) the equivalents of the signs in right ascension (literally 'ascension at Lankā').

Lankāpikā or *lankāyikā* or *lankārikā* or *lankopikā* or *lankoyikā*, f. the plant *Trigonella Corniculata*.

लङ्ख *lankh*. See *rt. lakh*, p. 858, col. 3.

लङ्घनी *lankhani*, f. the bit of a bridle.

लङ्ग *lang*, cl. 1. P. *langati*, &c., to go; to go lame, limp.

1. *larga*, as, ā, am, lame, limping; (as), m. limping, lameness.

2. *langa*, as, m. (probably connected with *rt. lag*), union, association, connection; a lover, paramour.

Langaka, as, m. a lover, paramour.

Langala, am, n. = *lāngala*, a plough; N. of a kingdom, (also written *lāngala*.)

Langima or *langiman* (?), union. — *Langimaya*, as, ī, am, fit to be joined.

Langūla, am, n. = *lāngūla*, the tail of an animal.

लङ्घ *langh*, cl. 1. P. *langhati*, -te, *lālangha*, *lālanghe*, *lānghitum*, -to, leap, spring, go by leaps; to ascend, mount upon;

to diminish, lessen, weaken, (in this sense connected with *laghu*); to dry, dry up (P.); to fast, abstain from food (A.); cl. 10. P. or Caus. *langhayati*, &c., to jump or spring over, leap or step over, overstep, go beyond (with acc.); to pass over, traverse; to ascend, mount, cross over; to transgress, trample upon, violate, disregard, disrespect, disdain, insult, offend, displease, injure, prevent, hinder, oppose; to go beyond, excel, surpass, outshine, outstrip; to cause any one to go beyond his near-time, cause to fast [cf. *su-langhita*]; to speak; to shine: Desid. of Caus. *lālanghayishati*, to intend to step over; [cf. according to some, Gr. λαγγάζω, λογγάζω, λαγ-χάω, λάχος, λόγχη, ἐλέγχω; Lat. *longus*, *longuere*; Old Germ. *langēn*, *ga-lingan*, *ga-langon*; Goth. *laggs*; Angl. Sax. *lang*, &c.]

Langhaka, as, m., Ved. one who leaps over or transgresses, one who insults or displeases, an offender, transgressor, violator.

Langhati, f., N. of a river.

Langhana, am, n. the act of leaping or jumping, going by leaps or jumps, springing, leaping over, overstepping, stepping across; one of a horse's paces, curvetting, bounding; ascending, mounting, attaining; the act of assaulting or storming, capturing a fort, capture, conquest; the act of jumping over, passing over, overstepping, exceeding, going beyond bounds, transgressing, violation; transgressing propriety; despising, disregarding, disdain, contempt; the act of offending or displeasing, injury, harm, offence, affront; fasting, abstinence.

Langhaniya, as, ā, am, to be leapt over, to be stepped or passed over, to be passed, passable, attainable; transgressible, to be violated; to be disregarded; to be injured or wronged; to be fasted. — *Langhaniya-tā*, f. or *langhaniya-tva*, am, n. capability of being leapt or stepped over or transgressed; attainability; capability of being injured.

Langhita, as, ā, am, leapt over, overstepped, passed beyond, passed over, traversed, transgressed, violated, disregarded, insulted.

Langhitavya, as, ā, am, = *langhaniya* above.

Langhya, as, ā, am, to be jumped or stepped over; to be traversed or passed, attainable; capable of being transgressed or violated; to be neglected or disregarded; capable of being injured or wronged; to be made to fast.

लङ्ख *lakh* (= *rt. lānch*; connected with *rt. laksh*), cl. 1. P. *lācchati*, *lālāccha*, &c., to mark.

लज् 1. *laj* (= *rt. lajj*, q. v.), cl. 6. A. *lajate*, *leje*, *lajitum*, to be ashamed; Caus. *lājyati*: Desid. *lājishate*: Intens. *lālajyate*, *lālakti*.

Lajakarīkā, f. (*laja* for *lajjā*), the sensitive plant, *Mimosa Pudica*.

लज् 2. *luj* (= *rt. 1. lañj*), cl. 1. P. *lajati*, &c., to fry, roast; to calumniate, blame.

लज् 3. *laj* (= *rt. 2. lañj*), cl. 10. P. *lajyati*, &c., to appear, seem, shine; to cover, (in this sense another reading for *rt. jal*.)

लज्ज *lajj* (perhaps connected with a base *rajya* fr. *rt. ranj*; cf. *rt. 1. laj*), cl. 6. A. *lajjate* (sometimes also P. *lajjati*), *lālajje*, *lājishyate*, *alājishya*, *lajjitum*, to be ashamed, blush: Caus. *lājyati*: Desid. *lājishate*: Intens. *lālajjyate*.

2. *lagna*, as, ā, am (for 1. see p. 858, col. 3), ashamed; (this part is also referable to *rt. 1. laj*.)

Lajja, as, m., N. of a man; (ās), m. pl. his descendants.

Lajjakā, f. the wild cotton-tree, *Gossypium*.

Lajjat, an, atī or antī, at, being ashamed, blushing.

Lajjamāna, as, ā, am, blushing, feeling shame.

Lajjarī, f. a white sensitive plant.

Lajjā, f. shame, modesty, bashfulness; Shame

(personified as the wife of Dharma and as the mother of Vinaya); the sensitive plant, *Mimosa Pudica*. — *Lajjā-kara*, as, ā or ī, am, or *lajjā-kārīn*, ī, inī, ī, causing or occasioning shame, shameful. — *Lajjākṛiti* (*jā-āk*), is, is, ī, feigning modesty. — *Lajjānvita* (*jā-an*), as, ā, am, possessed of shame, ashamed, modest, bashful. — *Lajjā-rahita*, as, ā, am, void of shame, shameless, immodest. — *Lajjā-vat*, ān, atī, at, possessed of shame, full of shame, ashamed, bashful, modest; embarrassed, perplexed. — *Lajjāvat-tva*, am, n. bashfulness, modesty. — *Lajjā-śīla*, as, ā, am, of a modest disposition, bashful, modest. — *Lajjā-śūnya* or *lajjā-hīna*, as, ā, am, destitute of shame, void of modesty, shameless, impudent.

Lajjāya, Nom. (probably A.) *lajjāyate*, &c., to be ashamed.

Lajjāyita, as, ā, am, ashamed, abashed, embarrassed.

Lajjālu, us, us, u, bashful, modest, shameful; (us), m. f. the sensitive plant, *Mimosa Pudica*.

Lajjita, as, ā, am, ashamed, abashed, modest, bashful.

Lajjirī, f. = *lajjālu*, *Mimosa Pudica*; [cf. *laj-jarī*.]

Lajyā, f. = *lajjā*, shame, modesty.

लञ्चा *lančā*, f. a present, bribe.

लम्बन *lančhana*, Eleusine *Coracana* (a kind of grain).

लज्ज 1. *lanj* (= *rt. 2. laj*), cl. 1. P. *lan-jati*, &c., to fry, roast; to calumniate, blame.

लज्ज 2. *lanj* (also read *luñj*), cl. 10. P. *lanjayati*, &c., to be strong; to strike, injure; to dwell; to give; to speak; to shine; to be manifest.

लज्ज *lanja*, as, m. a foot; the end of the lower garment tucked into the waist-band; a tail; = *pangu*; (ā), f. an adulteress; sleep; a current; Lakshmi.

Lañjikā, f. a harlot, prostitute; [cf. perhaps Gr. *λαγ-αρό-s*, *λάγ-vo-s*, *λαγνείω*; Lat. *langu-e-o*, *langu-i-du-s*, *langu-or*, *laxus*, *lac-tes*.]

लट् 1. *laṭ*, cl. 1. P. *laṭati*, &c., to be a child, act or talk like a child, be childish; to cry; [cf. *rt. laṭ*.]

Laṭa, as, m. one who speaks like a child, a block-head, fool; a fault, defect; a thief. — *Laṭa-parṇa*, am, n. = *tvača*, large cinnamon.

Laṭaka, as, m. a bad man, contemptible person.

Laṭṭa, as, m. = *laṭaka* above.

Laṭya, Nom. P. *laṭyati*, &c., to speak foolishly.

Laṭva, as, m. a horse; a particular caste (said to be a tribe of mountaineers); a dancing boy; a particular Rāga or scale in music; (ā), f. a kind of bird (said to be a kind of sparrow); safflower; a kind of Karañja; the fruit of a kind of Karañja; fruit in general; a curl on the forehead, &c. (= *bhramaraka*); a game, gambling (= *dyūta*); a bad or unchaste woman; a sweetmeat (?); = *avadya*, = *sili*.

Laṭvākā, f. = *laṭvā*, a kind of bird.

लट् 2. *laṭ*, a technical term or symbol in grammar for the terminations of the Present or for that tense itself. — *Laṭ-artha-vāda*, as, m., N. of a treatise on the meaning of the Present tense.

लटकन *laṭakana* or *laṭakana-miśra*, as, m. a proper N.

लड् *laḍ*, cl. 1. P. *laḍati*, &c., to play sport, frolic, dally (= *rt. laḍ*, q. v.); cl. 10. P. *laḍayati*, *laḍāpayati*, &c., to throw, toss to blame, (in this sense = *rt. laḍ*); cl. 10. P. o Caus. *laḍayati*, to loll the tongue, use or put out the tongue, stir with the tongue, lick [cf. *rt. laḍ*] to caress, foster, cherish (= *laḍayati*, *lālayati*, so

rt. *lat*); to stir, coagulate; to harass, annoy; to be harassed or pained (?); to throw up or out (?); to apprise (?); [cf. perhaps Gr. *λάλος*, *λαλέω*, *λόγος*; Mod. Germ. *lullen*]

Laḍita = *lalita*, q. v.

लडक *laḍaka*, *ās*, m. pl., N. of a people.

लडह *laḍaha*, *as*, *ā*, *am*, handsome, pleasing, beautiful, charming; (*as*), m., N. of a people.

लडु *laḍa*, *as*, m. a wretch, villain, bad man; [cf. *laṭṭa*.]

लडु *laḍḍu* or *laḍḍuka*, *as*, *am*, m. n. a kind of sweetmeat (made of coarsely ground gram or other pulse, or of corn-flour, mixed up with sugar and spices, and fried in ghee or oil; there are several varieties of this sweetmeat).

लड्डी *laḍḍī*, f., N. of a woman.

लराड *laṛaḍ* [cf. rt. *olaṇḍ*], cl. 10. P. *laṛaḍayati*, &c., to cast up-wards, throw or toss up; to speak.

लराड *laṛaḍa*, *am*, n. excrement.

लराड *laṛaḍa* (probably fr. the French *Loures*), London. — *Laṛaḍa-ja*, *as*, *ā*, *am*, born or produced in Loudon.

लता *latā*, f. (said to be fr. a Sautra rt. *lat*), a creeper, creeping plant, winding plant in general, (the brows, arms, curls, lightning, &c. are frequently metaphorically compared to the form of a creeper; cf. *bhrū-Ṭ*, *bāhu-Ṭ*, *taḍḍi-Ṭ*, &c.); a plant of any kind; a branch; musk-creeper, = *kastūrīkā* [cf. *latā-kastūrīkā* below]; N. of various plants, *Panicum Italicum*; *Trigonella Corniculata*; *Cardiospermum Halicacabum*; *Gärtnera Racemosa*; *Panicum Dactylon*; = *kaivartikā*; = *sāvirā*; the thong or lash of a whip, a whip; a string or thread of pearls; a slender or graceful woman; a woman in general; N. of a metre, four times ०००००० ०—, ०—, ०—, ०—, ०—; N. of an Apsaras; of a daughter of Meru and wife of *Ilāvṛita*. — *Latā-kara*, *as*, m. a particular position of the hands in dancing. — *Latā-karaija*, *as*, m. *Guilandina Bonduc*. — *Latā-kastūrīkā* or *latā-kastūrī*, f. musk-creeper, a kind of aromatic medicinal plant or substance (said to grow in the Dekhan). — *Latā-griha*, *as*, *am*, m. n. 'creeper-house,' a house or bower built or surrounded with creepers, an arbour. — *Latāngī* (*Ṭā-an*), f. a kind of plant (= *karkatā-sringī*). — *Latāngulī* (*Ṭā-an*), *is*, f. 'creeper-finger,' a branch serving as a finger. — *Latā-jihva*, *as*, m. 'creeper-tongued,' a snake. — *Latā-taru*, *us*, m., N. of various trees, *Shorea Robusta*; *Borassus Flabelliformis*; the orange tree. — *Latā-druma*, *as*, m. *Shorea Robusta*. — *Latānāsa* (*Ṭā-an*), *as*, m. a particular position of the hands in dancing. — *Latānta* (*Ṭā-an*), *am*, n. 'the end of a creeper,' a flower. — *Latā-panasa*, *as*, m. the water-melon. — *Latā-parṇa*, *as*, m., N. of *Vishpu*; (*Ṭ*), f. *Curculigo Orchioidea*; *Trigonella Fœnum Græcum*. — *Latā-prikkā*, f. *Trigonella Corniculata*. — *Latā-pratāna*, *as*, m. the tendrils of a creeper. — *Latā-phala*, *am*, n. the fruit of *Trichosanthes Dioeca*. — *Latā-bhadra*, f. *Pæderia Fœtida*. — *Latā-bhavana*, *am*, n. an arbour (= *latā-griha*). — *Latā-maṇḍī*, *is*, m. 'creeper-jewel,' coral. — *Latā-maṇḍapa*, *as*, m. 'creeper-pavilion,' an arbour, bower. — *Latā-marut*, t, f. *Trigonella Corniculata*. — *Latā-mādhavi*, f. the *Mādhavi* creeper, *Gärtnera Racemosa*. — *Latā-mṛiga*, *as*, m. an ape, monkey. — *Latāmbuja* (*Ṭā-an*), *am*, n. a kind of cucumber. — *Latā-yashī*, *is*, f. Bengal madder, *Rubia Munjista*. — *Latā-yāvaka*, *am*, n. a shoot, sprout, young or tender pasturage. — *Latā-rasana*, *as*, m. 'creeper-tongued,' a snake. — *Latārka* (*Ṭā-an*), *as*, m. a green onion. — *Latālaka* (*Ṭā-al*), *as*, m. an elephant. — *Latālaya* (*Ṭā-āḍ*), *as*, m. an abode or dwelling made of creepers. — *Latāvalaya*, *as*, *am*, m. n. = *latā-griha*, an arbour. — *Latāvalaya-rat*, *ān*, *atī*, *at*, possessed of bowers or having bracelet-

like creepers. — *Latā-vṛiksha*, *as*, m. the cocoa-nut tree; *Shorea Robusta*. — *Latā-veshṭa*, *as*, m., N. of a mountain; a kind of coitus. — *Latā-veshṭana* or *latā-veshṭitaka*, *am*, n. 'creeper-embrace,' an embrace or kind of embrace. — *Latā-veshṭita*, *as*, m., N. of a mountain. — *Latā-sankha*, *as*, m. *Shorea Robusta*. — *Latodgama* (*Ṭā-ud*), *as*, m. the upward climbing of a creeper.

Latikā, f. a small creeper or winding plant; a string of pearls.

लतु *latu*, *us*, m. a proper N.

लत्तिका *lattikā*, f. (according to *Uṇādi-s. III. 147*. fr. a Sautra rt. *lat*, to hurt), a kind of lizard.

लदनी *ladanī*, f., N. of a female poet.

लड्ड *laddha* (?), *as*, m. a particular animal.

लडनदेव *laddhana-deva*, *as*, m. a proper N.

लप 1. *lap*, cl. 1. P. *lapati* (sometimes also A. *lapate* when required by the metre), *lalāpa*, *lapitum*, to chatter, prate, speak, talk; to whisper; to wail, lament, weep: Caus. *lāpayati*, -*yitum*, Aor. *alālapat* or *alālāpat*, to cause to talk: Desid. *lālapishati*: Intens. *lālapayate*, *lālapiti*, to talk incessantly or excessively, chatter senselessly, prattle; to bewail, lament; [cf. Gr. *ἐ-λακ-ο-ν*, *λέ-λακ-α*, *λά-σκ-ω*, *λακ-ε-ρό-ς*, *λακ-έ-ρ-ν-α*, (probably also) *ὀλοφύρομαι*, according to some also *λάλος*, *λαλέω* (through reduplication, the final letter of rt. *lap* being rejected): Lat. *loqu-o-r*, *loquax*, *loquela*, *Ajus Locu-ti-us*, *la-mentum*; *labium*, *librum*, *lambo*: Slav. *reka*: Lith. *surik-ti*, *rek-in*: Hib. *labhratim*, 'I speak,' *labhradh*, 'speech, discourse.']

2. *lap*, speaking, talking. See *abhilāpa-lap*.

Lapana, *am*, n. the act of speaking, talking; the mouth.

Lapita, *as*, *ā*, *am*, chattered, spoken, said; (*ā*), f., N. of a *Sārngikā* or particular bird (with which *Manda-pāla* is said to have allied himself); (*am*), n. voice, speech.

Lāpa, *as*, m. chattering, speaking, talking.

Lāpikā in *antar-lāpikā*, f. a sort of riddle or enigma; [cf. *vahir-Ṭ*.]

Lāpin, *i*, *inī*, *i*, speaking, saying, declaring; bewailing, lamenting.

Lāpya, *as*, *ā*, *am*, to be spoken, &c.; to be lamented.

Lāpyamāna, *as*, *ā*, *am*, speaking incessantly; wailing or bewailing greatly, supplicating much, (a form *lāpyat* is also found.)

लपेटिका *lapetikā*, f., N. of a place of pilgrimage.

लपेत *lapeta*, *as*, m., N. of a demon presiding over a particular disease of children.

लप्सिका *lapsikā*, N. of a kind of prepared food.

लप्सुद *lapsuda*, *am*, n., Ved. = *kūrā*, the beard (of a goat &c.).

Lapsudin, *i*, *inī*, *i*, Ved. having a beard, bearded (said of a goat &c.).

लब *laba*, *as*, m., Ved. a quail [cf. *lava*]; N. of the author of the hymn *Rig-veda X. 119*, (his patronymic is *Aindra*). — *Laba-śukta*, *am*, n., N. of the hymn *Rig-veda X. 119*.

लभ *labdha*, *labdhaka*, &c. See col. 3.

लभ *labh* (probably a later form of rt. *rabh*), cl. 1. A. *lubhati* (ep. also P. *labhati*; a nasal is also sometimes inserted, e. g. *labhate*, *alambhata*, as if fr. a rt. *labbh*), *lebbe*, *lapayate*, *alabdhā*, *labdhum*, to take, seize, take hold of, catch, catch hold of; to receive, (*garbham labh*, to receive an embryo, conceive, become pregnant), obtain, get, acquire, enjoy; to meet with, find, gain possession of, have, possess; to recover,

regain; to gain the power of doing anything, be able, be permitted (with infinitive, e. g. *labhate drashṭum*, he is able or is allowed to see); to perceive, know, understand, learn: Pass. *labhyante*, Aor. *alābhī* or *alambhī* (with prep. only *alambhī*), to be taken or received, to be gained or obtained, &c.; to be found; to be contained; to take (Passive reflexive): Caus. *labbhayati*, -*yitum*, Aor. *alalambhat*, to cause to take or receive, cause to obtain, &c. (generally with a double acc.; rarely with acc. and inst.); to give, bestow; to obtain, receive; to find out, discover; to cause to suffer: Desid. *līpsate* (sometimes P. when required by the metre; Ved. also *līpsate*), to wish to seize or take hold of, to strive to obtain, desire to receive or obtain, long for: Intens. *lālabhyate*, *lālabhīti*, *lālabdhi*; [cf. Gr. *λάφρον*, *λαμβάνω*, *εἰλῆφα*, *λαΐαψ*, probably *λέβης*, *λίπρω*: Old Pruss. *labba-s*, 'goods, possessions'; *lab-s*, 'good': Lith. *laba-s*, 'good'; *lobis*, 'possession, goods': Slav. *lov-i-ti*: Hib. *lamh*, 'a hand.']

Labdha, *as*, *ā*, *am*, taken, seized, taken hold of, obtained, received, got, gained, won, acquired; perceived, apprehended, known, obtained (as a quotient by division &c.; cf. *labdhī*); (*ā*), f. a woman whose husband or lover is faithless; epithet of a particular heroine. — *Labdha-kāma*, *as*, *ā*, *am*, one who has gained his wishes. — *Labdha-kirtti*, *is*, *is*, *i*, one who has won fame or glory. — *Labdha-śetas*, *ās*, *ās*, *as*, one who has recovered his right mind, restored to sense, recovered. — *Labdha-janman*, *ā*, *ā*, *a*, one who has obtained birth, born. — *Labdha-datta*, *as*, m. 'restoring what one has received,' a proper N. — *Labdha-dhana*, *as*, *ā*, *am*, one who has acquired wealth, wealthy. — *Labdha-nāman*, *ā*, *ā*, *a*, one who has gained a name, well spoken of, famous, celebrated. — *Labdha-nāsa*, *as*, m. the loss of what has been acquired. — *Labdha-prapāśa*, *as*, m. the loss of anything acquired; N. of the fourth book of the *Pañca-tantra*. — *Labdha-pratishṭha*, *as*, *ā*, *am*, one who has acquired fame or renown. — *Labdha-prasamana*, *am*, n. the securing of what has been acquired, keeping acquisitions in safety; (according to *Kullūka* on *Manu VII. 56*) bestowing acquisitions on a proper recipient. — *Labdhaprasamana-svasta*, *as*, *ā*, *am*, at ease by (reason of) the securing or secure possession of acquisitions. — *Labdha-laksha*, *as*, *ā*, *am*, one who has hit the mark, one who has obtained the prize; skilled in the use of missiles; (*as*), m. a proper N. — *Labdha-lakshya*, *as*, *ā*, *am*, = *labdha-laksha*. — *Labdha-vara*, *as*, *ā*, *am*, one who has obtained a boon or favour; (*as*), m. a proper N. — *Labdha-varṇa*, *as*, *ā*, *am*, one who has learnt his letters, lettered, learned, sage, skillful, clever. — *Labdhavarṇa-bhāj*, k, k, k, honouring the learned. — *Labdhavidya*, *as*, *ā*, *am*, one who has acquired knowledge or wisdom, learned, educated. — *Labdha-sabda*, *as*, *ā*, *am*, = *labdha-nāman*. — *Labdha-saṁjīva*, *as*, *ā*, *am*, one who has recovered his senses, restored to consciousness. — *Labdha-siddhi*, *is*, *is*, *i*, one who has attained perfection. — *Labdhānyūja* (*ḍha-an*), *as*, *ā*, *am*, one who has obtained leave of absence. — *Labdhāntara* (*ḍha-an*), *as*, *ā*, *am*, one who has found an opportunity. — *Labdhāvākāśa* (*ḍha-an*) or *labdhāvāsara* (*ḍha-an*), *as*, *ā*, *am*, one who has found an opportunity or gained scope, one who has obtained leisure. — *Labdhodaya* (*ḍha-an*), *as*, *ā*, *am*, one who has received birth or production (*Kumāra-s. I. 25*); one who has attained prosperity, prosperous.

Labdhaka, *as*, *ikā*, *am*, obtained, received, got, attained; [cf. *duḥkha-labdhikā*.]

Labdhavat, *ān*, *atī*, *at*, one who has obtained or gained or received.

Labdhavya, *as*, *ā*, *am*, to be obtained or received, to be gained or attained, obtainable, &c. See *labhya*.

Labdhī, *is*, f. obtaining, gaining, acquisition, acquirement, attainment; anything gained or obtained, gain, advantage, profit; the quotient (in arithmetic).

Labdhri, *dhā*, *dhri*, *dhri*, one who obtains or receives, a receiver, gainer, recipient.

Labdhriṃ, *as*, *ā*, *am*, obtained, received, attained.

Labdheṣ, ind. having obtained or gained, having got.

Labha in *ishat-l*, *dur-l*, q. v. v.

Labhana, *am*, n. the act of obtaining or getting, the meeting with, gaining possession of; the act of conceiving, conception.

Labhasa, *as*, m. a horse's foot-rope, a rope for tying a horse (= *vāji-bandhana*); wealth, riches; one who asks or solicits, a solicitor.

Labhya, *as*, *ā*, *am*, to be found or met with, capable of being acquired, acquirable, obtainable, attainable, procurable, to be reached (see *prān* 'u-l'); to be understood or known, intelligible; suitable, proper, fit; to be furnished or provided with.

Labhyamāna, *as*, *ā*, *am*, being obtained, being acquired. &c.

Labmbha, *as*, m. the obtaining or attaining, attainment, acquirement; finding, meeting with, recovery; gain; (*ā*), f. a sort of fence or enclosure.

Labmbhaka, *as*, m. one who obtains, an obtainer, one who finds, a finder.

Labmbhana, *am*, n. the act of obtaining or receiving, attainment, recovery; the act of procuring, causing to get; abuse, reviling (?).

Labmbhanīya, *as*, *ā*, *am*, to be obtained or received, to be attained, attainable.

Labmbham, ind. having taken or obtained, (*labham* *labmbham* repeatedly taking, &c.)

Labmbhayat, *an*, *anti*, *at*, causing to obtain, procuring, producing.

Labmbhita, *as*, *ā*, *am* (fr. the Caus.), caused to obtain or receive, given, procured, gained; heightened, improved; cherished; applied, employed, adapted; addressed, spoken to; abused (?). — *Labmbhita-kānti*, *is*, *is*, *i*, one who has acquired lustre or beauty.

Labmbhuka, *as*, *ā*, *am*, Ved. one who is accustomed to receive.

Labha, *as*, m. obtaining, receiving, gaining, getting, meeting with, finding, acquirement, acquisition; gain, advantage, profit; capture, conquest; apprehension, comprehension, perception, knowledge; enjoying; — *prāpti*, N. of the eleventh astrological house or lunar mansion; [cf. Slav. *lovu*.] — *Lābhakara*, *as*, *ā* or *i*, *am*, or *lābha-kṛt*, *t*, *t*, *t*, causing gain, making or procuring profit, gainful, profitable. — *Lābha-lipsā*, f. greediness of gain, avarice, covetousness. — *Lābha-lipsu*, *us*, *us*, *u*, desirous of gain or profit, covetous, grasping. — *Lābha-vat*, *an*, *ati*, *at*, having gain or profit; being in possession of. — *Lābhilābha* ('*bha-al*'), *as*, m. du. profit and loss, advantage and disadvantage, gain and detriment.

Lābhaka, *as*, m. gain, profit, advantage.

Lābhām, ind. = *labmbham*.

Lābhin, *i*, *inī*, *i*, obtaining, gaining, meeting with, finding, receiving, acquiring.

Lābhya, *am*, n. = *labhu* (according to some).

Lipsā, f. (fr. the Desid.), the desire to gain, wish to acquire or obtain, desire for possessing.

Lipsita, *as*, *ā*, *am*, wished to be obtained, coveted, desired.

Lipsitavya, *as*, *ā*, *am*, desirable to be obtained, to be wished for.

Lipsu, *us*, *us*, *u*, wishing to gain or obtain, desiring to become possessed of (with acc.), eager for, desirous of, covetous. — *Lipsu-tā*, f. the state of wishing to obtain, covetousness.

Lipsya, *as*, *ā*, *am*, to be wished to be obtained, desirable to be acquired, eligible.

Lipsitavya, *as*, *ā*, *am*, Ved. worthy of being acquired, desirable.

लम् *lam* (a later form of rt. *ram*), cl. I. P. *lamati* (= *ramati*), *lalāna* (= *rarāna*), &c., to delight in, sport, enjoy (sexually).

Lanaka, *as*, m. = *ranaka*, a lover, wooer, paramour, (according to Ujjvala-datta, Upādi-s. II. 33, = *tirtha-sodhaka*); a proper N.

लम् *lamna*, *ās*, m. pl., N. of a particular tribe.

लम्पक *lampaka*, *ās*, m. pl., N. of a Jain sect.

लम्पट *lampāṭa*, *as*, *ā*, *am* (perhaps connected with rt. *lap*; cf. *līmpāṭa*), covetous, greedy, desirous, lustful; hankering after, addicted to (licentious pleasures), lascivious, dissolute; (*as*), m. a libertine, lecher, dissolute person. — *Lampāṭa-tā*, f. or *lampāṭa-tva*, *am*, n. eagerness, greediness; libertinism, lasciviousness, dissoluteness, lewdness.

Lampāka, *as*, *ā*, *am* = *lampāṭa*; (*as*), m., N. of a country (= *muraṇḍa*); according to some the district of Lamghan in Cabul.

लम्पा *lampā*, f., N. of a town; of a kingdom. — *Lampā-paṭaha*, *as*, m. a kind of drum (= *pratipatti-paṭaha*, [at] *tarī*).

लम्फ *lampha*, *as*, m. a leap, spring, jump; [cf. *jhampa*.]

Lampha, *am*, n. leaping, springing, jumping, (a form *ul-lamphana*, 'jumping up,' is given.)

लम्ब *lamb* (a later form of rt. *ramb*), cl. I. A. *lambate* (sometimes also P. *lambati*), *lāmba*, *lambishyate*, *alambishā*, *lambitum*, to hang down, depend, dangle, hang from, hang on or upon, decline on or from; to sink, sink down, go down, decline, fall, set (as the sun); to be fastened to, be attached to, hold on to, rest on; to fall behind, stay behind, lag behind, be retarded; to delay, tarry; to sound (fr. rt. *ramb*; cf. rt. *lambh*): Caus. *lambayati*, &c., to cause to hang down or depend, let down; to hang up, suspend; to cause to be fastened or attached, join; to stretch out, extend; to depress, (perhaps) discourage; [cf. Lat. *labi*; Lith. *rambus*; Angl. Sax. *lūmpian*, *ge-lūmp*; Eng. *limp*.]

Lamba, *as*, *ā*, *am*, hanging down, depending, pendulous, pendent, dangling; hanging on or upon, attached to; long, tall; expanded, great, large; spacious, capacious; (*as*), m. a perpendicular (in geometry); complement of latitude, co-latitude (in astronomy), the arc between the pole of any place and the zenith; epithet of a particular throw or move (at a kind of chess or a game like backgammon or draughts); N. of a Muni; of a Daitya; a present, bribe (?), = *nartaka*, *anga*, *kānta*; (*ā*), f. a kind of bitter gourd or cucumber; N. of one of the Mātṛis attending upon Skanda; N. of Durgā or Gaurī; of Lakshmi; of a daughter of Dakṣha and wife of Dharmā or Manu; of a Rākṣasi. — *Lambakarṇa*, *as*, *ā* or *i*, *am*, having pendulous ears, long-eared; (*as*), m. a he-goat, goat; an elephant; a hawk, falcon; a Rākṣasa; Alangium Hexapetalum; N. of one of Śiva's attendants; of an ass (in one of the stories of the Pañca-tantra); of a hare (in the Pañca-tantra). — *Lamba-keśa*, *as*, *ā* or *i*, *am*, having hanging or flowing hair. — *Lamba-keśaka*, *as*, m. 'long-haired,' N. of a Muni. — *Lamba-guṇa*, *as*, m. the sine of the co-latitude (in astronomy). — *Lamba-jāṭhara*, *as*, *ā*, *am*, big-bellied. — *Lambajihva*, *as*, *ā*, *am*, letting the tongue hang out; (*as*), m., N. of a Rākṣasa. — *Lamba-jyā* or *lamba-jyukā*, f. the sine of the co-latitude (in astronomy). — *Lamba-dantā*, f. a kind of plant (= *satphūṭi*). — *Lamba-padyadhurā*, f. a woman with large or pendent breasts; N. of one of the Mātṛis attending upon Skanda. — *Lambu-rekhā*, f. the complement of latitude, co-latitude (in astronomy). — *Lambavijā*, f. = *lamba-dantā* — *Lamba-sphic*, *k*, *k*, *k*, having large or protuberant buttocks. — *Lambāksha* ('*ba-ak*'), *as*, m., N. of a Muni. — *Lambālaka* ('*ba-al*'), *as*, *ā*, *am*, having pendulous curls or ringlets. — *Lambālaka-tva*, *am*, n. pendulosity of ringlets. — *Lambodara* ('*ba-ud*'), *as*, *i*, *am*, having a large or protuberant belly, pot-bellied; (*as*), m. a voracious person, glutton; N. of Gaṇeśa; of a king; of a Muni; (*i*), f., N. of a female demon. — *Lamboshtha* ('*ba-osh*'), *as*, *ā* or *i*, *am*, having a large

or prominent under-lip; (*as*), m. a camel, (also written *lambaushtha*.)

Lambaka, *as*, m. a perpendicular (in geometry); the complement of latitude, co-latitude (in astronomy); N. of a particular implement or vessel; N. of the fifteenth astronomical Yoga; N. of the larger sections or books of the Kathā-sarit-sāgara (of which there are eighteen, containing in all 124 Tarangas or chapters); (*iḥā*), f. the uvula or soft palate. — *Lambikā-kokilā*, f., N. of a deity.

Lambana, *as*, *ā*, *am*, hanging down, depending, pendulous; causing to hang down; (*as*), m., N. of Śiva; phlegm, the phlegmatic humor; (*am*), n. hanging down, depending, descending, falling; fringe; a long necklace (depending from the neck to the navel); the parallax in longitude (of the moon), the interval of the lines between the earth's centre and surface; epithet of a particular mode of fighting; N. of a Varsha in Kuśa-dvīpa. — *Lambana-vidhī*, *is*, m. the rule for calculating the above parallax (in astronomy).

Lambamāna, *as*, *ā*, *am*, hanging down, depending, descending, dangling, falling, going down; being large or bulky.

Lambikā, f. See under *lambaka* above.

Lambita, *as*, *ā*, *am*, hanging down, pendent; suspended; sunk, gone down, set; laying hold of, attached to, supported or resting on; = *vi-lambita*, slow (of time in music).

Lambin, *i*, *inī*, *i*, hanging down, depending, pendent, hanging down as far as, hanging on or upon; (*inī*), f. one of the Mātṛis attending on Skanda.

Lambuka, *as*, m., N. of a serpent-demon; N. of the fifteenth astronomical Yoga, (for *lambaka*.)

Lambushā, f. a necklace of seven strings.

लम्ब *lambh* (= rt. *rambh*), cl. I. A. *lambhate*, &c., to sound.

लम्ब *lambha*, *lambhana*, &c. See col. I.

लय *lay* (= rt. *ray*), cl. I. A. *layate*, &c., to go.

लय *laya*, *layana*, &c. See p. 868, cols. 2, 3.

लरमानाय *laramā-nātha*, *as*, m., N. of an author; [cf. *ralamā-nātha*.]

लर्ब *larb*, cl. I. P. *larbati*, &c., to go.

लल *lal* (= rt. *lad*), cl. I. P. A. *lalati*, *lalate*, &c., to play, sport, frolic, dally; to play (with the tongue); cl. 10. P. *lalayati*, &c., to loll the tongue, &c. (see rt. *lad*): Caus. P. *lālayati*, &c. (according to some also *lalayati*), to cause to sport or dally; to caress, fondle, coax, cherish, nurse, love; A. *lālayate*, &c., to desire, &c.

Lala, *as*, *ā*, *am*, sporting, frolicking, playful; lolling, wagging; wishing, desirous. — *Lala-jihva* = *lalaj-jihva* below.

Lalat, *an*, *anti*, *at*, playing, sporting, dallying; playing with the tongue, &c. — *Lalaj-jihva*, *as*, *ā*, *am*, playing with the tongue, lolling the tongue, moving the tongue hither and thither; fierce, savage; (*as*), m. a camel; a dog. — *Lalal-ambu*, *us*, m. a particular plant (= *līmpaka*).

Lalana, *as*, *ā*, *am*, playing, coarsening (said of light, colour, &c.); sporting; (*as*), m., N. of various plants, = *sāla*, *priyāla*; (*ā*), f. a wanton woman; a woman (in general), a wife; the tongue; N. of several metres, four times — — — — —; four times — — — — —; a particular kind of Gāthā; N. of a mythical being; (*am*), u. play, sport, pleasure, dalliance; the playing or moving to and fro of the tongue; lolling the tongue. — *Lalanā-priya*, *as*, *ā*, *am*, dear to women, liked by females; (*as*), m. Nauclea Cadamba; (*am*), u. = *kri-rera*, a kind of drug. — *Lalanā-varūthin*, *i*, *inī*, *i*, surrounded by a troop of women.

Lalanikā, f. a little woman, a miserable woman.

Lalantikā, f. (fr. *lalanti*, fem. of *lalat*), a long pendulous necklace; a lizard, chameleon.

Lavitra, am, n. an implement for cutting, a

Lavya, *as*, *ā*, *am*, to be cut, to be mown or hewn down.

लवट *lavaṭa*, *as*, *m*. a proper N.

लवण *lavaṇa*, *am*, *n*. (said to be fr. rt. *l. lū*; according to others for original *ravaṇa*), salt, (especially) sea-salt, rock or fossil salt, (*go-lavaṇa*, as much salt as is given to a cow); factitious salt or salt obtained from saline earth; (*as*), *m*. saltiness, saline taste; the sea of salt water; *N*. of a hell; of a Rākshasa or Daitya; of a king belonging to the family of Hari-ścandra; of a son of Rāma; of a river; = *bala*, *asthi-bheda* (?); (*ā*), *f*. lustre, beauty [cf. *lavanya*]; a species of plant (= *mahā-jyotiṣmatī*); *N*. of a small river in Tirbut; (*i*), *f*. *N*. of several rivers; (*as*, *ā*, *am*), saline, salt, briny, brinish; handsome, beautiful. — *Lavaṇa-kīṇśukā*, *f*. a species of plant. — *Lavaṇa-kṣhāra*, *as*, *m*. a kind of salt (= *loṇāra*). — *Lavaṇa-khāni*, *is*, *f*. a salt-mine; the district of Sambher in Ajmere celebrated for its fossil salt. — *Lavaṇa-jala*, *as*, *ā*, *am*, having salt water; (*as*), *m*. the sea, ocean. — *Lavaṇa-jala-dhi* or *lavaṇa-jala-midhi*, *is*, *m*. 'receptacle of salt water,' the sea, ocean. — *Lavaṇa-jalodbhava* ('*la-ud*'), *as*, *ā*, *am*, produced in the sea; (*as*), *m*. a muscle, shell. — *Lavaṇa-tā*, *f*. or *lavaṇa-tva*, *am*, *n*. saltiness, brinishness. — *Lavaṇa-triṇa*, *am*, *n*. a kind of grass. — *Lavaṇa-toya*, *as*, *ā*, *am*, having salt water; (*as*), *m*. the sea, ocean. — *Lavaṇa-dhenu*, *us*, *f*. an offering of salt, (see *dhenu*). — *Lavaṇa-pā'alikā*, *f*. a salt-bag. — *Lavaṇa-pura*, *am*, *n*. *N*. of a town. — *Lavaṇa-pragāḍha*, *as*, *ā*, *am*, strongly impregnated with salt. — *Lavaṇa-mada*, *as*, *m*. = *lavaṇa-kṣhāra*. — *Lavaṇa-mantra*, *as*, *m*. a prayer accompanied with an offering of salt. — *Lavaṇa-meha*, *as*, *m*. a kind of urinary disease (discharging salty urine). — *Lavaṇa-mehin*, *i*, *inī*, *i*, suffering from the above disease. — *Lavaṇa-vāri*, *is*, *is*, *i*, having salt water; (*i*), *n*. the sea, ocean. — *Lavaṇa-samudra*, *as*, *m*. the sea of salt water, salt-sea, sea, ocean. — *Lavaṇa-sthāna*, *am*, *n*. *N*. of a place. — *Lavaṇākhara* ('*ṇa-āk*'), *as*, *m*. a salt-mine; (metaphorically) a mine of grace or beauty. — *Lavaṇāntaka* ('*ṇa-an*'), *as*, *m*. the slayer of the Rākshasa Lavaṇa; *N*. of Satrugghna. — *Lavaṇābhi* ('*ṇa-ab*'), *is*, *m*. 'receptacle of salt water,' the sea, ocean. — *Lavaṇābhi-ja*, *am*, *n*. 'produced from the sea,' sea-salt. — *Lavaṇāmbu-rāsi* ('*ṇa-am*'), *is*, *m*. 'a mass of salt water,' the sea, ocean. — *Lavaṇāmbhus* ('*ṇa-am*'), *as*, *n*. salt water; (*ās*), *m*. 'having salt water,' the sea, ocean. — *Lavaṇāṇava* ('*ṇa-ar*') or *lavaṇālaya* ('*ṇa-āl*'), *as*, *m*. the sea of salt water, ocean. — *Lavaṇāśva* ('*ṇa-aś*'), *as*, *m*. *N*. of a Brahman. — *Lavaṇottama* ('*ṇa-ut*'), *am*, *n*. 'best salt,' river or rock salt; nitre. — *Lavaṇottha* ('*ṇa-ut*'), *am*, *n*. a kind of salt (= *loṇāra*). — *Lavaṇotsa* ('*ṇa-ut*'), *am*, *n*. *N*. of a town. — *Lavaṇoda* ('*ṇa-uda*'), *am*, *n*. salt water, brine; (*as*), *m*. 'containing salt water,' the sea of salt water, ocean. — *Lavaṇodaka* ('*ṇa-ud*'), *am*, *n*. salt water, brine; (*as*, *ā*, *am*), having or containing salt water; (*as*), *m*. the sea, ocean. — *Lavaṇodadhi* ('*ṇa-ud*'), *is*, *m*. 'receptacle of salt water,' the sea, ocean.

Lavaṇaya, *Nom*. *P*. *lavaṇayati*, to salt, season with salt.

Lavaṇasya, *Nom*. *P*. *lavaṇasyati*, to desire salt, long for salt.

Lavaṇāraja, *am*, *n*. a kind of salt (= *loṇāra*).

Lavaṇiman, *ā*, *m*. saltiness; grace, beauty, loveliness.

Lavaṇiya, *Nom*. *P*. *lavaṇiyati*, &c., (probably) to wish for salt (Pāp. VII. 1. 51).

लवन *lavana*, &c. See p. 863, col. 3.

लवली *lavali*, *f*. Averrhoa Acid; a kind of metre. — *Lavali-phala*, *am*, *n*. the fruit of the above.

लवेरणि *laverani*, *is*, *m*. a proper N.

लव्य *lavya*. See col. 1.

लश *laš*, *cl*. 10. *P*. *lāṣayati*, &c., to exercise an art, do anything scientifically (= rt. 1. *las*, *cl*. 10. of which it is sometimes considered a various reading).

लशुन *lašuna*, *am*, *n*. (rarely) *as*, *m*. garlic, (sometimes written *lasuna*).

Laṣuṇīya, *as*, *ā*, *am*, garlicky.

लष *lash*, *cl*. 1. 4. *P*. *A*. *lāshati*, -*te*, *lāshyati*, -*te*, *lāṣhata*, *leshe*, *lāshishyati*, -*te*, *alāshīt* or *alashīt*, *alashishṭa*, *lāshitum*, to wish, desire, long for, be eager for (with acc.); *cl*. 10. *P*. *lāṣayati*, to exercise an art, do anything scientifically, (in this sense a various reading for rt. *laš* above): *Pass*. *lāshyate*, *Aor*. *alāshi*: *Caus*. *lāshayati*, -*te*, *yitum*, *Aor*. *alāshat*: *Desid*. *lāshishati*: *Intens*. *lāshyate*, *lāshīti*, to long for eagerly; [cf. Gr. *λάω* (Dor. *λῶ*, *λῆς*, *λῆ*, 3rd pl. *λῶντι*), *λῆμα*, *λῆσι-ς*, *λῆ-λα-ί-ο-μαι*, *λῆ-λῆ-μαι*, *λῆ-ν*, *λαρός*, *λαῖον*, *λῆλαντος*, probably *λαμία*, *λάμος*, *λάρυγξ*, *λαυμός*, *λαίτμα*; *Lat*. *las-civus*; *Goth*. *lus-tu-s*, *lus-to-n*; *Angl*. *Sax*. *lust*, *lyst*, *lystan*; *Slav*. *las-k-a-ti*, 'to flatter'; *Bohem*. *las-ka*, 'love.']

Lāshana, *as*, &c., one who desires or longs for.

Lāshanā-vatī, *f*. *N*. of a place.

Lāshita, *as*, *ā*, *am*, wished, desired, &c.

Lāshra, *as*, *m*. a dancer, actor.

Lāshyamāra, *as*, *ā*, *am*, eagerly longing for.

लषमण *lāshamaṇa*, *as*, *m*. (= *lakhamāṇa*, = *lakshmaṇa*), a proper N.

Lāshamā-devī, *f*. (= *lakshmi-devī*), *N*. of a princess.

लस *l*. *las*, *cl*. 1. *P*. *lasati*, *lālāsa* (3rd du. *lesatuh*), *alāsīt* or *alasit*, *lasitum*, to shine, flash, glitter, coruscate, glance; to appear, come to light, arise; to sound, resound, (connected with rt. 1. *ras*); to embrace; to play, sport, move about rapidly, dance, jump, skip about [cf. *rāsa*]; *cl*. 10. *P*. *lāṣayati*, &c., to exercise an art, do anything scientifically or skilfully. (in this sense = *rt. las*, *lash*): *Pass*. *lasyate*, *Aor*. *alāsi*, &c.: *Caus*. *lāṣayati*, -*yitum*, *Aor*. *alīlasat*, to cause to sport or play, to cause to dance, teach to dance; to dance: *Intens*. *lāṣyate*, (this form does not seem to occur, but cf. *lālāsa*); [cf. probably *Lat*. *ludo*, (according to some) *lascivus*, *lascivire*.]

2. *las*, *as*, *as*, *as*, shining, glittering; [cf. *a-las*.]

Lasa, *as*, *ā*, *am*, shining, glancing, playing, moving hither and thither [cf. *a-lasa*]; (*ā*), *f*. saffron, turmeric.

Lāsaka = *lāsaka* below.

Lasat, *an*, *antī*, *at*, shining, glittering, flashing, glancing; sporting, playing. — *Lasad-anśa*, *as*, *us*, *u*, having flashing or glancing rays (said of the sun).

Lasamāna, *as*, *ā*, *am*, shining, glittering; sporting.

Lasita, *as*, *ā*, *am*, played, sported, &c.

Lasta, *as*, *ā*, *am*, embraced, grasped; skilled, skilful.

Lastaka, *as*, *m*. the middle of a bow (the part grasped).

Lastakin, *i*, *m*. a bow.

Lāsa, *as*, *m*. the act of jumping, skipping or moving about, sporting, dancing, (probably connected with *rāsa*); dancing as practised by women; dalliance, wanton sport; soup, broth, boiled pulse, pea-water; saliva (? in *a-lāsa*, q. v.). — *Lāsa-rati*, *f*. *N*. of a woman.

Lāsaka, *as*, *ikā*, *am*, one who sports or gambols, playing; moving hither and thither, going through various evolutions; (*us*), *m*. a dancer, actor; *N*. of Śiva; a peacock; *N*. of a dancer; embracing, enveloping, surrounding; (*ikā*), *f*. a female dancer; a harlot, wanton; a kind of dramatic performance; (*akī*), *f*. a female dancer, dancing girl; (*am*), *n*. = a turret, tower, room on the top of a building (= *aṭṭaka*).

Lāṣayat, *an*, *antī*, *at*, causing to dance, causing to move about.

Lāṣin, *i*, *inī*, *i*, moving to and fro, dancing.

Lāṣya, *am*, *n*. a dance, dancing; a dance accompanied with instrumental music and singing; a dance in which the emotions of love are mimically represented, the dance of the Indian dancing girls, a Nach dance (confined to attitude and gesticulation, with a shuffling motion of the feet seldom lifted from the ground; this style is said to have been invented by Pārvaṭi and communicated by her to the daughter of Vāṇāsura, by whom her female friends and companions were instructed in it; it is opposed to the Tāṇḍava, the more boisterous dance of Śiva and his followers); a part or particular kind of drama or dramatic representation (said to be the occasional introduction of music and singing; also a style of dramatic composition in which there is abrupt transition from Prākṛit to Sanskrit and from Sanskrit to Prākṛit, &c.); (*as*), *m*. a dancer; (*ā*), *f*. a female dancer, dancing girl. — *Lāṣyāṅga* ('*ya-an*'), *am*, *n*. that part of a drama in which the Lāṣya described above is introduced.

Lāṣyaka, *am*, *n*. = *lāṣya*, a dance, dancing in general.

लसिका *lasikā*, *f*. spittle, saliva, (perhaps a later form of *rāsikā*, or connected with rt. 1. *las*; cf. *lālā* fr. rt. *lal*.)

Lasikā, *f*. spittle, saliva; the juice of the sugar-cane; lymph; matter, pus.

लोफारञ्ज *lasopharaṇja*, *N*. of a place.

लस्त *lasta*, *lastaka*, &c. See col. 2.

लस्पृजनी *laspūjanī*, *f*. Ved. a large needle.

लहका *lahakā*, *f*. see Gaṇa Kshipakādi to Pāp. VII. 3. 45, Vārt. 6.

लहर *lahara*, *as*, *m*. *N*. of a people, (also read *lahada*, *ladaha*); *N*. of a province in Kāśmīra, (perhaps the present Lahore.)

लहरि *lahari*, *is*, or *laharī*, *f*. a large wave, billow.

लहिक *lahika*, *as*, *m*. a diminutive from *Lahoḍa*.

Lahoḍa, *as*, *m*. a proper N.

लस *lahya*, *as*, *m*. a proper N.; (*ās*), *m*. pl. the descendants of Lahya.

ला 1. *lā*, *cl*. 2. *P*. *lāti*, *lālu* (3rd pl. *lahu*), &c., to take, receive, obtain.

2. *lā*, *ās*, *f*. the act of taking, receiving; the giving.

Lāta, *as*, *ā*, *am*, taken, received, obtained.

Lāti, *is*, *f*. taking, receiving, &c.

Lātvā, *ind*. having taken.

लाकिनी *lākini*, *f*. *N*. of a Tantra goddess; [cf. *rākini*.]

लाकुच *lākuca*, *as*, *i*, *am* (fr. *lakuca*), belonging or relating to the *Lakuca* tree.

Lākučī, *is*, *m*. a patronymic from *Lakuca*.

लाकुटिक *lākuṭika* for *lāguḍika* or (according to some) for *lālāṭika*.

लाक्षकी *lākshakī*, *f*. *N*. of Sītā.

लाक्ष्य *lākshya*, *as*, *i*, *am* (fr. *lakshya*) relating to signs or marks, knowing characteristic signs or marks.

Lākshyaṇī, *i*, *m*. a patronymic from *Lakshya*.

Lākshyaṇika, *as*, *i*, *am*, knowing marks, acquainted with signs; relating to marks or signs, indicative characteristic; expressing indirectly or figuratively. having a figurative or metaphorical meaning, secondary, inferior, subordinate; technical; (*as*), *m*. one who knows or explains signs; a technical term, a word implying a definition. — *Lākshyaṇika-tva*, *am*, *n*. the expressing by signs or figures.

Lākshyāya, *as*, *ā*, *am*, conversant with signs or

marks, explaining or interpreting signs, relating to a sign or mark, indicative.

लाक्षा lākshā, f. (probably a later form of *rākshā*, and perhaps connected with *rāga* fr. rt. *rañj*, to dye; according to some connected with *laksha*, from the thousands of insects forming the red dye), a species of plant (Ved.); a kind of red dye, lac (obtained from the cochineal insect or a similar insect as well as from the resin of a particular tree; according to some the nest of the insect is formed of a resinous substance used as sealing-wax and commonly termed Shel-lac); the insect or animal which produces the red dye. — *Lākshā-taru*, us, m. the tree *Butea Frondosa* (the insect being especially found in this tree). — *Lākshā-prasāda* or *lākshā-prasādāna*, as, m. the red Lodh tree (an astringent infusion prepared from its bark is used to fix colour in dyeing). — *Lākshā-rakta*, as, ā, am, coloured or dyed with lac. — *Lākshā-vriksha*, as, m. *Butea Frondosa*.

Lākshika, as, i, am, relating to lac, coloured or dyed with lac, made of lac; relating to a large number or to a lac, (in this sense fr. *laksha*.)

लाक्ष्य lākshya, as, m. a patronymic.

लाक्ष्म lākshma, as, i, am (fr. *lakshmi*), addressed to Lakshmi.

लाक्ष्मण lākshmaṇa, as, i, am (fr. *lakshmaṇa*), relating to the plant *Lakshmanā*; (as), m. a patronymic from *Lakshmaṇa*.

Lākshmanī, is, m. a patronymic from *Lakshmaṇa*.
Lākshmaṇeya, as, m. a patronymic from *Lakshmaṇa*.

लाक्ष्यक lākshyika, as, i, am, = *lakshyam* *ādhitte vā*, Pāp. IV. 2, 60, Vārt. 7.

लाक्ष lākḥ (= rt. *rākḥ*), cl. I. P. *lākhati*, &c., to grow dry, be dry or arid; to be deficient; to suffice, be competent; to prevent.

लागुडिक lāguḍika, as, i, am (fr. *laguḍa*), armed with a club; (as), m. a sentinel.

लाघ lāgh (= rt. *rāgh*), cl. I. A. *lāghate*, &c., to be able or equal to; to be competent or suffice.

लाघकोलस lāgharakolasa, as, m. a particular form of jaundice.

लाघव lāghava, am, n. (fr. *laghu*), quickness, swiftness, rapidity, speed; lightness, levity; activity, alacrity, versatility, dexterity, readiness; ease, facility; health; littleness, smallness, minuteness, delicacy, fineness; insignificance, unimportance, meanness; frivolity, inconsiderateness, rashness; (in prosody) shortness of a vowel or syllable; shortness of expression, brevity, conciseness; making light of, undervaluing, slighting, slight, disrespect, contempt, disgrace. — *Lāghavānvṛta* (°va-an°), as, ā, am, possessed of brevity. — *Lāghavāyana* (°va-āy°), us, m., N. of an author.

Lāghavika, as, i, am, being quick or light, being short or brief.

लाङ्काकायनि lāṅkākāyani, is, m. a metronymic from *Lankā*.

Lāṅkāyana, as, m. a patronymic from *Lanka*.

लाङ्गल lāṅgala, am, n. (probably connected with rt. *lag*; according to Upādi-s. I. 108. fr. rt. *lang*), a plough; a particular appearance presented by the moon; a plough-shaped beam or timber (used in the construction of a house); the palm tree; a kind of flower; membrum virile, (probably incorrect for *lāṅgula*); (as), m. a kind of rice; N. of a son of *Suddhoda* and grandson of *Sākya*; (i), f., N. of various plants, *Jussiaea Repens*; *Hemionitis Cordifolia*; *Rubia Munjista*; *Hedysarum Lagopodioides*; = *lāṅgalin*, the cocoa-nut tree; N. of a river. — *Lāṅgala-graha*, as, m. 'plough-holder,' a ploughman, cultivator, peasant. — *Lāṅgala-gra-*

hana, am, n. the act of holding or guiding the plough, ploughing. — *Lāṅgala-ākra*, am, n. a particular plough-shaped diagram. — *Lāṅgala-daṇḍa* or *lāṅgala-daṇḍaka*, as, m. the pole or beam of a plough. — *Lāṅgala-dhvaja*, as, ā, am, having a plough for an ensign or characteristic; (as), m., N. of *Bala-rāma*, (see *lāṅgalin*). — *Lāṅgala-paddhati*, is, f. a plough's path or line, furrow. — *Lāṅgala-phāla*, as, am, m. n. a ploughshare. — *Lāṅgalākhyā* (°la-ākh°) or *lāṅgalāhvaya* (°la-āh°), as, ā, am, 'plough-named, called after a plough,' (a term applied to the plant *Jussiaea Repens*; probably ā, f.) — *Lāṅgalāpatarshin* (°la-ap°), i, inī, i, drawing the plough (said of an ox). — *Lāṅgalishā* (°la-ishā, anomalous), f. the pole of a plough.

Lāṅgalaka at the end of a comp. = *lāṅgala*, a plough; (as), m. a plough-shaped incision (in surgery); (ikā, ikī), f. = *lāṅgalī*, *Jussiaea Repens*.

Lāṅgalāyana, as, m. a patronymic from *Lāṅgala*.
Lāṅgali, is, m. (fr. *lāṅgala*), a patronymic, N. of a preceptor.

Lāṅgalika, as, i, am, relating or belonging to a plough; (as), m. epithet of a particular vegetable poison; (i), f. *Methonica Superba*; [cf. *lāṅgalikī* under *lāṅgala*.]

Lāṅgalin, i, inī, i, furnished with or possessing a plough; (i), m., N. of *Bala-deva* (who is represented as armed with a ploughshare); N. of a preceptor; the cocoa-nut tree; a snake.

लाङ्गुल lāṅgula, am, n. (probably fr. rt. *lag*; but see *lāṅgula*), a tail; membrum virile.

Lāṅgulikā, f. *Urtica Lagopodioides*.

Lāṅgulini, f., N. of a river; [cf. *lāṅgulini*.]

Lāṅgūka, am, n. (according to Upādi-s. IV. 90. fr. rt. *lang*), a tail, a hairy tail; membrum virile; a granary; (i), f. *Urtica Lagopodioides*.

Lāṅgūlkā, f. *Hemionitis Cordifolia*.

Lāṅgūlin, i, inī, i, tailed, having a tail; (i), m. a monkey, ape; a kind of medicinal plant; (inī), f., N. of a river.

लाज lāj or lāñj [cf. rt. 2. *laj*], cl. I. P. *lājati* (in *Nirukta* VI. 9. *lājate*), *lāñjati*, &c., to fry, roast, parch; to blame, censure.

Lāja, as, m. (supposed by some to be connected with rt. *i. bhraj* or *bhrij*), fried or parched grain; wetted or sprinkled grain; (ās), m. pl. parched or roasted grain, (also ā, f.); (am), n. the root of *Andropogon Muricatus*.

Lājī, is, m., Ved. a quantity of parched grain, (according to a commentator on *Taittiriya-Brāhmaṇa* III. 9, 4, 8, *lājī* is voc. c. fr. *lājini* = *lājopala-kshita*.)

Lājī, f., N. of a place.

लाञ्छ lāñch (connected with rt. *laksh*, from which it is probably corrupted; cf. rt. *lakh*), cl. I. P. *lāñchati*, *lalāñcha*, &c., to mark, distinguish, decorate, deck.

Lāñchana, am, n. a mark, sign, token, spot; a landmark; a mark of ignominy, stain, spot; a name, appellation.

Lāñchita, as, ā, am, marked, distinguished, characterized, designated; decorated, decked; furnished with (with inst. or at the end of a comp.).

लाञ्ज lāñj = rt. *lāj* above.

लाट lāṭa, ās, m. pl. (according to some formed fr. *rāshtra*), N. of a people and of the district inhabited by them (= *Δαρυκη* of Ptolemy); (as), m. a king of the *Lāṭas*; clothes, dress; old or worn-out clothes, shabby ornaments, &c.; idle or childish language; repetition of words in the same sense but in a different application; (as, i, am), relating to the *Lāṭas*, of or belonging to *Lāṭa*; old, worn, spoiled, &c. — *Lāṭācārya* (°lā-āc°), as, m. the teacher of the *Lāṭas*, N. of an astronomer. — *Lāṭānpurāsa* (°lā-an°), as, m. 'Lāṭa-repetition,' the repetition of a word in the same sense but with a different application, (see *lāṭaka*.)

Lāṭaka, as, ikā, am, of or belonging to the *Lāṭas*, customary among them; (ikā), f. a particular style of speech or composition, (see *riti*.)

Lāṭiya, as, ā, am, = *lāṭaka*.

लाट्य lāṭya, Nom. P. *lātyati*, &c., to live.

लाट्यायन lāṭyāyana, as, m., N. of the author of a *Sūtra* work.

लाड lād (= rt. *lad*), cl. 10. P. *lādāyati*, *lādāpayati*, &c., to toss, throw; to blame, reproach; to fondle, cherish, caress, &c. (= *lālāyati*, see rt. *lal*).

लाड lāḍa, as, m. a proper N.; N. of a royal race. — *Lāḍa-khāna*, as, m., N. of a king.

Lādāna, as, m. a proper N.; (am), n. a various reading for *lālana*.

लाडम lādama, as, m. a proper N.

लाडि lāḍi, is, m. a patronymic.

लारदनी lārḍanī (?), f. = *kulaḍā*.

लात lāta, lāti, &c. See rt. 1. *lā*, p. 864.

लातव्य lātavya, as, m. a patronymic from *Latu*; N. of a chamberlain (in the *Vikramorvaśī*).

लान्त lānta, as, m. a mystical term for the letter *va*.

लानकज lāntaka-ja, ās, m. pl., N. of a class of deities (with *Jainas*).

लान्द्र lāndra, lāndraka, see *Gaṇa Yāvādī* to Pāp. V. 4, 29.

लाप lāpa, lāpin, &c. See p. 861, col. 2.

लाब lāba (often written *lāva*), as, m. = *laba*, a sort of quail, *Pardix Chinensis*; (ā), f. the female of this bird. — *Lābāksha* (°ba-ak°) or *lābākshaka*, as, m. 'quail-eyed,' a kind of rice.
Lābaka, as, m. a sort of quail.

लाबु lābu or lābū = a-lābu.

Lābukī, f. a kind of lute.

लाबुकायन lābukāyana, as, m., N. of a philosophical writer mentioned in the *Jaimini-sūtras*, (probably incorrect for *lāmākāyana*.)

लाम् lābh, cl. 10. P. *lābhayati*, &c., to throw, direct.

लाम lābha, &c. See p. 862, col. 1.

लामकायन lāmākāyana, as, m. (fr. *lamaka*), a patronymic; N. of a preceptor; (ās), m. pl. the descendants of *Lamaka*.

Lāmākāyani, is, m. a patronymic.

Lāmākāyanin, inas, m. pl. the school of *Lāmākāyana*.

Lāmāgāyani, is, m. = *lāmākāyani*.

लामज्जक lāmajjaka, am, n. the root of the fragrant grass *Andropogon Muricatus*.

लाम्पट्य lāmpaṭya, am, n. (fr. *lampaṭa*), lasciviousness, lustfulness, lewdness, dissoluteness.

लायक lāyaka. See p. 868, col. 3.

लायम् lāyam, a word of uncertain meaning in *Rig-veda* X. 42, 1, (perhaps an indec. part. fr. rt. 1. *lī*), having bent down, bending; (according to Sāy.) = *saṁśleshanaṁ* = *hṛīdaya-vedhinam saram*.

लाल lāla, lālaka, lālita, &c. See p. 863, cols. 1, 2.

लालयमान lālapyamāna. See p. 861, col. 2.

लालस lālasa, as, ā, am (fr. the Intens. of rt. 1. *las*, but probably connected also with rt. *lash*), eagerly longing for, ardently desirous of, eager after; finding pleasure in, devoted to, totally given up to [cf. *soka-l°*]; (as, ā), m. f. longing or ardent

to paint, variegate; [cf. probably Old Germ. *hring*, *hringjau*; Angl. Sax. *hring*.]

Linga, *am*, n. (perhaps connected with rt. *lag*), a mark, sign, token, emblem, badge, anything which distinguishes or defines, distinguishing or discriminating mark, characteristic mark, characteristic, sectarian mark; a symptom, mark of disease; a false badge, any badge or mark assumed with a view to deceive; a spot, stain; a proof, evidence, means of proof, proof from a sure sign or token; (in logic) = *vyāpya*, the predicate of a proposition or the mark which characterizes the subject (as in the proposition 'there is fire because there is smoke, and fire has smoke,' smoke is the *linga*), inference, conclusion, reason, (*kāvya-linga*, a particular figure of speech in which the grounds of a statement are explained after the statement has been made); the sign of gender or sex, organ of generation; gender (in grammar, cf. *pum-linga*); the male organ; Siva's genital organ or Siva worshipped in the form of a Phallus, (this is usually of stone or marble, and set up in temples appropriated to Siva; there were formerly twelve principal Siva-lingas in India, of which two or three of the best known are Soma-nātha in Gujarat, Mahākāla at Ujjayinī, Viśveśvara at Benares, &c.); the image of a god, an idol; the subtle frame or body which is not destroyed by death, the indestructible original of the gross or visible body cf. *linga-sarīra*, *sūkṣma-s*); = *prātipadika*, a nominal base, the crude form or base of a noun shortened by Vopa-deva into *li*); (according to some) Prakṛiti or Pradhāna (i.e. the primary germ out of which all phenomena are evolved in the *sāṅkhya* phil.); the effect or product (i.e. according to others, that which is evolved out of a primary cause, and becomes in its turn a producer, = *vyakta* in the *Sāṅkhya* phil.); the order of the religious student; N. of a Purāṇa, (see *linga-purāṇa*). — *Linga-jā*, f. a kind of plant (= *linginī*). — *Linga-as*, ind. from a mark or sign, according to marks, &c. — *Lingato-bhadra*, *am*, n. epithet of a particular magical circle. — *Linga-tva*, *am*, n. the state of being a Linga or mark, &c. — *Linga-deha*, *as*, *m*, m. n. the subtle or primary body, see *linga-sarīra*. — *Linga-dvādaśa-vrata*, *am*, n. N. of a particular religious ceremony. — *Linga-dhara*, *as*, *i*, *am*, wearing marks, carrying distinctive signs, *mithyā-lingadhara*, wearing false marks, a hypocrite; cf. *suhrīl-l*). — *Linga-dhāraṇa*, *as*, *i*, *am*, wearing a badge; (*am*), n. the act of wearing a badge or any characteristic mark, the wearing of a Linga or Phallus. — *Linga-dhārin*, *i*, *iṇi*, *i*, wearing a badge, wearing the Linga of Siva; (*i*), m. = *linga-vat*, q. v.; (*iṇi*), f. N. of Dākṣhāyaṇī in Vaimishia. — *Linga-nāśa*, *as*, m. loss of characteristic marks; a particular disease of the eyes, (loss of vision from cataract &c., considered to be a discoloration of the pupil); loss of the penis. — *Linga-pa-āmarśa*, *as*, m. the groping after or seeking for a sign or token (in logic), the consideration of a sign or characteristic (as that smokiness is a sign of fire). — *Linga-pīṭha*, *am*, n. the pedestal of a Linga. — *Linga-purāṇa*, *am*, n. N. of one of the eighteen Purāṇas (in which Siva, supposed to be present in the Agni-linga or great fiery Linga, gives an account of the creation &c. as well as of his own incarnations in opposition to those of Vishnu). — *Linga-pratishṭhā-vidhi*, *is*, m. rules for the establishment of a Linga. — *Linga-māhātmya*, *am*, n. the majesty or pre-eminence of the Linga, N. of a section of several Purāṇas. — *Linga-mūrti*, *is*, *is*, having the form of the Phallus (said of Siva). — *Linga-lepa*, *as*, m., N. of a particular disease. — *Linga-vat*, *ān*, *atī*, *at*, having marks, possessed of signs or tokens: having various sexes or genders; furnished with a Linga or wearing a small representation of the Linga of Siva round the neck or on one arm (applied as an epithet to a particular Śaiva sect, also called Jangamas). — *Linga-varadhana*, *as*, *am*, causing erections of the male organ; (*as*), u. Feronia Elephantum. — *Linga-vardhin*, *i*, *iṇi*,

i, causing erections; (*iṇi*), f. Achyranthes Aspera. — *Linga-viparyaya*, *as*, m. change of gender. — *Linga-viśeṣa-vidhi*, *is*, m. rules for the different genders, N. of a grammatical treatise ascribed to Vararuci. — *Linga-vṛitti*, *is*, *is*, *i*, making a livelihood by false appearance or assumed outward marks, hypocritical; (*is*), m. a religious hypocrite, one who assumes the dress &c. of an ascetic to gain a livelihood. — *Linga-vedi*, f. the pedestal of a Linga. — *Linga-sarīra*, *am*, n. the subtle body which accompanies the grosser in all its transmigrations and is not destroyed by death. — *Linga-sāstra*, *am*, n. a grammatical treatise on gender. — *Linga-sambhūta*, f., N. of a particular plant. — *Linga-stha*, *as*, m. a religious student. — *Linga-hanī*, f. = *mārvā*. — *Lingāgra* ('*ga-ag*'), *as*, m. glans penis. — *Lingānūsāsana* ('*ga-an*'), *am*, n. the doctrine or laws of grammatical gender. — *Lingārāna* ('*ga-ar*'), *am*, n. worship of the Linga or Phallus. — *Lingārāna-tantra*, *am*, n., N. of a Tantra work. — *Lingārāna-pratishṭhā-vidhi* ('*ga-ar*'), *is*, m., N. of a work.

Lingaka at the end of an adj. comp. = *linga*; (*as*), m. the elephant or wood apple, Feronia Elephantum; [cf. *linga-varadhana*.]

Lingana, *am*, n. = *ā-lingana*, embracing, an embrace.

Lingin, *i*, *iṇi*, *i*, having a mark or sign, wearing a distinguishing mark; having the character of, characterized by (at the end of a comp.); wearing or bearing the insignia (of any office or character), bearing false marks or signs, a hypocrite; only having the appearance or acting the part of (at the end of a comp.; cf. *drīja-l*); having a right to wear signs or badges, one whose external appearance corresponds with his inner character; possessing or furnished with a Linga; having a subtle body; (*i*), m. a Brāhman of a particular order, a religious student, an ascetic; N. of Paramēśvara as the sustainer of Linga or Pradhāna, cf. *linga*, (col. 1); a worshipper of Siva in the Phallic type; a hypocrite or pretended devotee; = *vyāpaka*, the subject of a proposition, that which possesses a characteristic mark (as in the proposition 'there is fire because there is smoke, and fire has smoke,' fire is the *lingin*); the cause or source (i.e. that original substance into which a Linga is resolved, see under *linga*); an elephant; (*iṇas*), m. pl., N. of a particular Śaiva sect [cf. *linga-vat*]; (*iṇi*), f. a particular plant. — *Lingi-vesha*, *as*, m. the dress or the insignia of a religious student (the skin, staff, bowl, &c.), the dress or appearance of a follower of Siva.

Lingya, ind. = 2. *ā-lingya*, having embraced.

लिङ्गालिका *lingālikā*, f. a kind of mouse.

लिच्छवि *licchavi*, N. of a regal race.

लिट् *lit*, a technical term in grammar for the terminations of the Reduplicated Perfect tense or for this tense itself.

लित्वा *litva*, Nom. P. *litvati*, &c., to be little; to think little of.

लिधु *li-dhu*, (in grammar) a technical term for Nominal verbs, (said to be a contraction of *linga*, 'the crude base of a noun,' and *dhātu*, 'a root.')

लिरु *lindu*, Ved. = *piśhala*, slimy, slippery.

लिप् *lip* (the later and classical form of rt. *rip*), cl. 6. P. A. *lipati*, -te, *lilepa*, *lilipe*, *lepsyati*, -te, *alīpāt*, *alīpata* or *alīpta*, *leptum*, to smear, besmear, anoint, daub, plaster, paint; to spread over, cover; to stain, soil, pollute, defile, contaminate; to inflame, kindle, burn: Pass. *lipyate*, to be smeared or anointed; to stick, cleave, adhere to: Caus. *lepayati*, -yitum, Aor. *alīpāt*, to cause to smear, &c.; to smear, anoint, cover; to cause to be covered or decorated: Desid. *lilipsati*, -te: Intens. *lelipyate*, *lelepti*;

[cf. Gr. *λίπ-α*, *λίπ-ος*, *λίπαρό-ς*, *λίπαρ-ής*, *λίπαρ-έ-ω*, *ἀ-λείφ-ω*, *ἀλείφ-αρ*, *ἀλείφα*, *λίσσός*: Lat. *limpidus*, *lippus*, *li-nō*, *li-mus*, *de-libuo*; probably also *liquidus*, *liqueo*: Old Germ. *salba*: Goth. *salbōn*: Angl. Sax. *sealf*: Slav. *lep-i-ti*, *lep-u*: Lith. *limp-u*, *lip-ti*, *lip-u-s*: Hib. *laib*, *laibe*, 'mire, clay.']

Līpa, *as*, m. smearing, anointing, plastering.

Līpi, *is*, or *līpi*, f. smearing, besmearing, anointing, plastering, spreading over; painting, drawing; writing, transcribing, handwriting; the art of writing; written characters, the letters; a writing, written paper or book, manuscript, document, letter. — *Līpi-kara*, *as*, m. an anointer, white-washer, plasterer; a writer, scribe; an engraver. — *Līpi-kāra*, *as*, m. a writer, scribe, copyist. — *Līpi-jāa*, *as*, *ā*, *am*, one who understands writing, one who can write. — *Līpi-nyāsa*, *as*, m. 'the act of putting down written characters,' writing, transcribing. — *Līpi-phalaka*, *am*, n. a writing-tablet, leaf for writing on. — *Līpi-sālā*, f. a writing-school. — *Līpi-saṅkhyā*, f. a number of written characters. — *Līpi-sajjā*, f. implements or materials for writing.

Līpikā, f. = *līpi*, a writing, written paper, &c.

1. *līpta*, *as*, *ā*, *am* (for 2. *līpta* see p. 868, col. 1), smeared, besmeared, anointed; stained, soiled, defiled; smeared with poison, poisoned, envenomed; eaten. — *Līpta-vat*, *ān*, *atī*, *at*, one who has smeared or anointed, &c. — *Līpta-hasta*, *as*, *ā*, *am*, having the hands smeared or stained. — *Līptāṅga* ('*ta-an*'), *as*, *ā* or *i*, *am*, having the body anointed with unguents, &c.

Līptaka, *as*, *ā*, *am*, smeared, covered with poison; (*as*), m. a poisoned arrow.

Līmpa, *as*, m. smearing, anointing, plastering; (*as*), m., N. of one of Siva's attendants.

Līmpaṭa, *as*, *ā*, *am*, libidinous, lustful, lecherous; (*as*), m. a libertine; [cf. *lampāṭa*.]

Līmpat, *an*, *atī* or *anti*, *at*, smearing, anointing, plastering.

Līmpāka, *as*, m. an ass; a citron or lime tree; (*am*), n. the fruit of the lime tree, a citron.

Līmpi, *is*, f. = *līpi*, a writing, &c.

Līvi, *is*, or *līvi*, f. writing, transcribing, a writing, &c. = *līpi*. — *Līvi-kara* or *līvin-kara*, *as*, m. a writer, scribe.

Lepa, *as*, m. the act of smearing, besmearing, daubing, anointing, plastering, anything smeared on, salve, ointment, unguent, plaster, mortar, chunam, white-wash; a coating of paint, &c.; the wipings of the hand after offering funeral oblations to three ancestors, (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees); impurity, dirt, any grease or dirt sticking to vessels, &c., a spot, stain, pollution, defilement, moral impurity, sin; food, victuals. — *Lepa-kara*, *as*, m. plaster-maker, mortar-maker or plasterer, bricklayer, white-washer. — *Lepa-kāmini*, f. = *anjani*. — *Lepa-bhāgin*, *i*, m. 'sharing the Lepa,' a paternal ancestor in the fourth, fifth, and sixth degrees (Manu III. 216). — *Lepa-bhuj*, k, m. 'eating the Lepa,' = *lepa-bhāgin*.

Lepaka, *as*, m. a plasterer, bricklayer; one who moulds or models; (a form *lepaka* for *lepa* is found at the end of some comps., see *a-l*.)

Lepana, *as*, m. olibanum, incense; (*am*), n. the act of smearing, besmearing, daubing, spreading on; anything smeared on, salve, ointment, plaster, mortar, white-wash; flesh, meat.

Lepaniya, *as*, *ā*, *am*, to be smeared or anointed, fit to be plastered.

Lepin, *i*, *iṇi*, *i*, smearing or besmearing with, covering with; smeared with, covered with; (*i*), m. a plasterer, bricklayer, one who moulds or models.

Lepya, *as*, *ā*, *am*, to be smeared or anointed; to be defiled, to be spotted or stained; moulded, modeled; (*am*), n. plastering, spreading or smearing ointment or mortar, making models, moulding, modeling. — *Lepya-kṛit*, t, m. one who makes models, a bricklayer, plasterer. — *Lepya-nārī*, f. (probably) a modeled figure of a woman. — *Lepya-*

— *Lilā-vajra*, *am*, n. an implement or instrument shaped like a thunderbolt. — *Lilā-rat*, *ān*, *ati*, *at*, possessed of grace or beauty, graceful, beautiful, charming; (*ati*), f. a beautiful and charming woman, a wanton woman; N. of Durgā; of the wife of the Asura Maya; of a merchant's daughter (in the *Hitopadeśa*); a kind of metre; N. of a section of the Siddhānta-śiromaṇi; of a well known treatise on arithmetic, algebra, and geometry by Bhāskara Ācārya; of an elementary treatise on the Vaiśeṣika philosophy (= *nyāya-l*?, q. v.); of a work on medicine. — *Lilāvatī* (*lā-ar*), *as*, m. the descent (of Vishnu on the earth) for his own amusement. — *Lilāvadhūta* (*lā-ar*), *as*, *ā*, *am*, gracefully waved about. — *Lilā-vāpi*, f. a pleasure-tank or lake. — *Lilā-śaśman*, *as*, n. a pleasure-house; [cf. *Lilāyāra*]. — *Lilā-śuka*, *as*, m. 'pleasure-parrot', N. of the poet Vilva-mārga. — *Lilā-sādhyā*, *as*, *ā*, *am*, to be effected with ease. — *Lilā-svātma-priya*, *as*, m., N. of an author held in esteem by the Tāntrikas or worshippers of Durgā. — *Lilodyāna* (*lā-ud*), *am*, n. a pleasure-garden, pleasure-grounds.

Lilāya, Nom. P. A. *lilāyati*, *-yate*, *-yitum*, to play, sport, amuse one's self.

Lilāyat, *an*, *anti*, *at*, or *lilāyamāna*, *as*, *ā*, *am*, playing, sporting, dallying, sporting wantonly.

Lilāyita, *as*, *ā*, *am*, done playfully or sportively, written sportively; (*am*), n. play, sport, amusement.

Liloparati (?), f. a kind of metre, four times

लुक 1. *luk*, an artificial root probably meaning 'to meet together,' and apparently only invented to explain *lukeśvara*; the forms *lukishyasi* and *lukitasya* being also given.

Lukeśvara (*ka-iś*), *am*, n., N. of a Tirtha.

लुक 2. *luk* (probably fr. Pass. of rt. *luh*); cf. *luḥ* below; the loc. c. however is *luki*, not *luḥ*), a technical term or symbol in grammar to express the dropping out' or 'disappearance' of Pratyayas or affixes; (it is properly regarded as a substitute for an affix, preventing the appearance of any other affix in its place, and neutralizing the effect which this affix would have had on the base; the symbols *luk*, *lup*, and *slu* are distinguished from *lopa*, q. v., and are called *lu-mat*, as containing the syllable *lu*.)

लुङ *lun*, a technical term or symbol in grammar for the termination of the Aorist or Third Preterite or for that Tense itself.

लुङ्ग *lurga* = *mātulurga*, a citron.

लुञ्च *luñc*, cl. 1. P. *luñcāti*, *luluñca*, &c., to pluck, pull, tug, tear, pare, peel; to pull or pluck out, pull off, tear off: Pass. *luñcyate*, to be plucked or pulled out, &c.; [cf. probably Lat. *vincare*; Old Germ. *liuhhan*; Angl. Sax. *lyccan*; according to some) Slav. *luc-i-ti*; Goth. *raupja*; Mod. Germ. *raufte*.]

Luc, k, f. plucking out or off, cutting off; dropping out; [cf. 2. *luk*.]

Luñcīṭā, ind. having plucked or pulled out; having torn off.

Luñca, *as*, *ā*, *am*, pulling or tearing out, one who plucks or pulls.

Luñcaka, *as*, *ikā*, *am*, one who plucks or pulls out, a tearer, &c. [cf. *keśa-l*?]; (*as*), m. (perhaps) kind of grain.

Luñcana, *am*, n. the act of plucking, tearing, pulling out, &c.

Luñcīta, *as*, *ā*, *am*, plucked, pulled, plucked out, &c.; peeled. — *Luñcīta-keśa*, *as*, m. 'having the hair torn out', N. of a Jain ascetic (so called as pulling out the hair of the head and body by way of mortification).

Luñcītvā, ind. having plucked or pulled out, &c.; cf. *luñcītvā*.]

लुञ्ज *luñj* = rt. 2. *lanj*, q. v.

लुट् 1. *luṭ* [cf. rts. *ruṭ*, 1. *luṭh*], cl. 1. A. *loṭate*, &c., to repel, resist, oppose; to suffer pain, be affected with grief; to shine; cl. 10. P. *loṭayati*, to speak; to shine.

लुट् 2. *luṭ* [cf. rt. 2. *luṭh*], cl. 1. 4. P. *loṭati*, *luṭyati*, *luloṭa*, *aloṭi* or *aluṭat*, *loṭitum*, to roll, roll about, roll on the ground, wallow; to be connected or in contact with (?); cl. 1. A. *loṭate*, &c., to go (according to Naigh. II. 14): Caus. *loṭayati*, *-yitum*, Aor. *aluṭat* or *aluṭat*.

Loṭana, *am*, n. rolling, wallowing, tumbling.

लुट् 3. *luṭ*, a technical term or symbol in grammar for the terminations of the First Future or for that Tense itself.

लुट् 1. *luṭh*, cl. 1. P. *loṭhati*, *luloṭha*, *aluṭhat*, *loṭhitum*, to strike, knock down; cl. 1. A. *loṭhate*, *luṭhate*, *aloṭhishṭa*, to resist, oppose, repel; to suffer pain; to go (according to Naigh. II. 14); cl. 10. P. *loṭhayati* [cf. rt. *luṭh*], to rob, plunder, steal, pillage, sack.

लुट् 2. *luṭh*, cl. 6. P. *luṭhati*, *luloṭha*, *aluṭhat*, &c., *luṭhitum*, to roll, roll about, move about, move to and fro, roll on the ground, wallow, welter; to roll down; to agitate, move, stir, (in this sense = rt. *lud*): Caus. *loṭhayati*, *-yitum*, Aor. *aluṭhat* or *aluṭhat*, to cause to roll, make to move to and fro; Desid. *luṭhiṣhate*, to wish to roll, intend to roll, to be on the point of rolling; [cf. Hib. *luith*, 'I move, hasten'.]

Luṭhat, *an*, *ati* or *anti*, at, rolling, rolling on the ground, falling down; flowing, trickling (?).

Luṭhana, *am*, n. the act of rolling, rolling or wallowing on the earth, rolling on the ground with sorrow. — *Luṭhaneśvara-tirtha* (*na-iś*), *am*, n., N. of a Tirtha.

Luṭhamāna, *as*, *ā*, *am*, rolling, moving to and fro.

Luṭhita, *as*, *ā*, *am*, rolled, rolled down, rolling on the ground (as a horse &c.); fallen; (*am*), n. the rolling on the ground (of a horse).

Luṭheśvara (*iha-iś*), *am*, n., N. of a Tirtha.

Loṭha, *as*, m. rolling, rolling on the ground.

Loṭhana, *as*, m. a proper N.

लुड् *luḍ* (= rt. *luḍ*, cf. rts. 2. *luṭ*, 2. *luṭh*), cl. 1. P. *loḍati*, &c., to agitate, move about, stir, churn, disturb; cl. 6. P. *loḍati*, &c., to adhere, be attached; to cover: Caus. *loḍayati*, &c., to set in motion, agitate, disturb.

Loḍana, *am*, n. the act of agitating or disturbing.

Loḍayat, *an*, *anti*, *at*, agitating, disturbing.

Loḍita, *as*, *ā*, *am* [cf. *loḍita*], agitated, troubled.

Loḍyamāna, *as*, *ā*, *am*, being agitated, being stirred.

लुण्ड *luṇḍ* [cf. rts. *ruṇḍ*, *ruṇḥ*, 1. *luṭh*, *luṇḍ*], cl. 1. P. *luṇṭati*, &c., to rob, plunder; cl. 10. P. *luṇṭayati*, &c., to rob, plunder; to peel, (for rt. *luñc*); to disregard, despise.

Luṇṭaka, *as*, m. a kind of vegetable; a proper N.

Luṇṭā, f. robbing; rolling; (for *luṭhana*, q. v.)

Luṇṭāka, *as*, m. a robber, thief; a crow.

Luṇṭita, *as*, *ā*, *am*, robbed, plundered; peeled, (for *luñcīta*.)

लुण्ठ *luṇṭh* (= rt. *ruṇṭh*), cl. 1. P. *luṇṭhati*, &c., to go; to stir up, agitate, excite, set in motion (= rts. 2. *luṭh*, *luḍ*); to be idle; to be lame; to repel, resist; to steal, rob, plunder, pillage [cf. rts. *ruṇṭ*, *luṇṭ*, 1. *luṭh*]: Caus. *luṇṭhayati*, to rob, steal, plunder, sack; to peel, (for rt. *luñc*.)

Luṇṭhaka, *as*, m. a robber, plunderer.

Luṇṭhat, *an*, *anti*, at, stirring up, exciting, agitating; rolling, (for *luṭhat*.)

Luṇṭhana, *am*, n. the act of plundering, pillaging.

Luṇṭha-nadi, f., N. of a river.

Luṇṭhayat, *an*, *anti*, at, plundering, pillaging.

Luṇṭhā, f. robbing, pillaging, &c.; rolling, &c., (for *luṭhana*, q. v.)

Luṇṭhūka, *as*, m. a robber; a crow.

Luṇṭhī, *is*, f. plundering, pillaging, sacking.

Luṇṭhita, *as*, *ā*, *am*, plundered, pillaged, robbed, stolen; peeled, (for *luñcīta*.)

Luṇṭhā, f. = *luṭhana*, q. v.

लुण्ड *luṇḍ* (= rts. *ruṇṭ*, *luṇṭ*, 1. *luṭh*), cl. 1. 10. P. *luṇḍati*, *luṇḍayati*, &c., to rob, plunder.

लुण्डिका *luṇḍikā*, f. a ball, round mass (of anything); proper behaviour, fitting conduct.

Luṇḍi, f. proper behaviour, becoming conduct, acting and judging rightly.

Luṇḍi-kri, cl. 8. P. *-karoti*, &c., to roll into a ball, roll up, roll together. — *Luṇḍi-kṛita*, *as*, *ā*, *am*, made into a ball, rolled up together.

लुन्ध *lunth* [cf. rts. 1. *luṭh*, 1. *luṭ*], cl. 1. P. *luṇṭhati*, &c., to strike, hurt, kill; to afflict; to suffer pain.

लुप् 1. *lup* (a later form of rt. 1. *rup*), cl. 6. P. A. *lupati*, *-te*, *lulopa*, *lulupe*, *lopsyati*, *-te*, *alupat*, *alupta*, *loptum*, to break, fracture, violate, break in pieces, cut, cut off, mutilate, destroy, injure, spoil; to seize, pounce upon; to rob, plunder, take away, deprive of; to suppress, elide, erase, cause to disappear; cl. 4. P. *lupyati*, *lulopa*, *lopishyati*, *loptum*, to be suppressed or destroyed [cf. *lupyate* below]; to disturb, bewilder, perplex, confound [cf. rt. *luḥ*, with which *lup* appears to be connected; see *loḍa*]; Pass. *lupyate*, Aor. *alopi*, to be broken or violated; to be suppressed or lost, be elided, suffer elision, disappear (in grammar): Caus. *lopayati*, *-yitum*, Aor. *aluṭat* or *aluṭat*, to cause to break or violate; to break, infringe, violate, offend against, thwart, injure; to omit, neglect, miss; to cause to swerve from (with abl.): Desid. *lulup-sati*, *-te*, *lulopishati*, &c.: Intens. *lulupyate*, *lo-lopti*, to confound, disturb, bewilder, perplex; [cf. Gr. *λυπ-ρό-ς*, *λυπ-ή*, *λυπ-έ-ω*, *λυπ-ρό-ς*, perhaps also *Ὀλύμπτος*: Lat. *rum-p-o*: Old Germ. *raubon*: (probably) Goth. *raupjan*, 'to pull out': Angl. Sax. *reaf*, *reafian*: Old Norse *ríf*: Lith. *rup-e-ti*, *rup-u-s*: Slav. *lom-i-ti*: Hib. *reubaim*, 'I tear, lacerate'; *reuban*, 'plundering, robbery'; *lomaim*, 'I shear, shave, make bare'.]

2. *lup*, falling or dropping out, suppression, elision, cutting off, rejection, (*lup* is one of the three technical terms for grammatical elision classed with *luk*, q. v.; it is especially applicable to a Taddhita affix, implying its disappearance and preventing the appearance of any other affix in its place.)

Lupta, *as*, *ā*, *am*, broken, violated, injured, destroyed; robbed, plundered, deprived of; omitted, left off, neglected; suppressed, cut off, elided (in grammar), rejected, fallen or dropped out, disappeared, lost, obsolete, disused; (*am*), n. stolen property, plunder, booty. — *Lupta-tā*, f. the state of being cut off or elided, disappearance, suppression, non-existence. — *Lupta-dharma-kriya*, *as*, *ā*, *am*, excluded from or deprived of religious ordinances. — *Lupta-pada*, *as*, *ā*, *am*, wanting (whole) words. — *Lupta-piṇḍodaka-kriya* (*ḍa-ud*), *as*, *ā*, *am*, deprived of funeral rites. — *Lupta-pratibha*, *as*, *ā*, *am*, deprived of reason. — *Lupta-visarga-tā*, f. the dropping of Visarga. — *Luptopama* (*ta-up*), *as*, *ā*, *am*, wanting or falling in the particle of comparison; (*ā*), f. (in rhetoric) a mutilated or elliptical simile (the conjunction expressing comparison being omitted), a metaphor.

Lupyamāna, *as*, *ā*, *am*, being broken, being cut off, being perplexed or confused.

Lopa, *as*, m. breaking, violation, fracture, mutilation, cutting off, destruction; robbing, plundering, stealing, deprivation, want, deficiency, loss, interruption, intermission, omission, separation, disappearance, dropping or falling out, rejection, annulling, cancelling, erasure, grammatical elision, (*lopa* is the technical term for elision generally as distinguished from the terms *lup*, *slu*, *luk*, which are only appli-

plucked, gathered (said of flowers); cut off, a
down, wounded; nibbled at, bitten; destroyed

(am), n. = *lūma*, a tail. — *Lūna-yavam*, ind. after the barley has been cut, after barley-harvest. — *Lūna-risha*, as, ā, am, having poison in the tail.

Lūnaka, as, ā, am, cut, divided; (as), m. a cut, division, wound, anything cut or broken; sort, species, difference; an animal.

Lūni, is, f. the act of cutting, reaping, cutting off; rice (?).

Lūni, see *Vopādeva* III. 61.

Lūyamāna, as, ā, am, being cut, being plucked or gathered. — *Lūyamāna-yavam*, ind. when the barley is cut.

Lolūva, as, ā, am (fr. the Intens.), cutting much or often.

Lolūyā, f. determination to cut. — *Lolūyāvat*, in, at, resolved to cut or cut off.

Lūsha *lūksha*, as, ā, am, = *rūksha* in a-^{ro}, q.v.

Lūta *lūtā*, f. a spider; an ant; a kind of uterine disease (said to be produced by moisture from a spider). — *Lūtā-tantu*, us, m. a spider's web, web. — *Lūtā-markaṭaka*, as, m. an ape; Arabian asmine; = *putri*. — *Lūtāri* (tā-ari), is, m. 'spider-nem', a kind of shrub (= *dugdha-pheni*).

Lūtikā, f. a spider.

Lūma *lūma*, am, n. (connected with *lūna*, q.v.), a tail, a hairy tail (as a horse's or monkey's). — *Lūma-risha*, as, m. 'having poison in the tail,' any animal that stings with the tail (as a scorpion).

Lūsh *lūsh* [cf. rts. *lūsh*, *rūsh*], cl. 1. P. *lūshati*, &c., to adorn, decorate; cl. 10. P. *lūshayati*, -yitum, Aor. *alūshat*, to hurt, injure, kill; to rob, steal, (also cl. 1. P. *loshati*).

Lūsha in *arka*-^{ro}, q.v.

Lūha *lūha*, as, ā, am, bad?; (as), m. a proper N.

Lūhasudatta, as, m. a proper N. (= *lūha*).

Lū *lū*, a technical term or symbol for the terminations of the Conditional or for that Mood itself.

Lū *lū*, a technical term or symbol for the terminations of the Second Future or for that Tense itself.

Lēka *leka*, as, m. (said to be) N. of an *Āditya*.

Lēkuṣṭika *lekuṣṭika*, as, m. a proper N.

Lēkha *lekha*, *lekhaṇa*, *lekhiṇ*, *lekhyā*, &c. See p. 866, cols. 2, 3.

Lē *le*, a technical term for the terminations of the Vedic Mood or for this Mood itself, this is a kind of Subjunctive Mood only found in the Vedas; its characteristic is the insertion of short *r*, often lengthened to *ā*, between the base and terminations.)

Lēṭa *leṭa*, as, m., N. of a particular mixed caste.

Lēṭya *leṭya* (= *lotya*, q.v.), Nom. P. *leṭyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

Lēṭa *leṭa*, am, n. excrement; [cf. *laṇḍa*.]

Lēṭa *leṭa*, as, am, m. n. tears; [cf. *lota*.]

Lēṭarī *leṭarī*, f., N. of a place.

Lēp *lep*, cl. 1. A. *lepate*, &c., to go; to worship, serve.

Lēpa *lepa*, *lepana*, *lepya*, &c. See p. 867, col. 3.

Lēya *leya*, as, m. (fr. Gr. *λέων*), Ved. the sign of the zodiac Leo.

Lēyā *leyā*. See col. 2.

Lēyā *leyā* (by some regarded as an

Intens. fr. an unused rt. *lī*, as distinguished fr. rt. 1. *lī*), Nom. P. A. *lēlayati*, -te, *alēlayat*, *alelet*, *alēlayata*, *lēlayitum*, Ved. to move to and fro, quiver, flicker, tremble, quake, shake; [cf. *lēlayā*.]

Lēlayā, ind. (probably to be connected with *lēlaya* above, though formed fr. the Intens. of rt. 1. *lī*), Ved. quivering, flickering, shaking about.

Lēlayat, an, auti, at, trembling.

Lēlayamānā, f. one of the seven tongues of fire.

Lēliha *leliha*, *lelihāna*, &c. See p. 868.

Lēlyā *lelyā*. See p. 868, col. 3.

Lēvāra *levāra*, as, m., N. of an Agra-hāra.

Lēśa *leśa*. See p. 868, col. 1.

Lēshṭarya, *leshṭu*, &c. See p. 868, col. 1.

Lēsikā *lesikā*, as, m. a rider on an elephant.

Lēha *leha*, *lehana*, *lehya*. See p. 868, col. 2.

Lēshaikha, as, m. (fr. *lekha*), a patronymic.

Laikhābhreya, as, m. a patronymic from *Lekhābhra*; a metronymic from *Lekhā-bhru*.

Lēgavāyana *laigavāyana*, as, m. a patronymic from *Ligu*.

Laigavya, as, m. a patronymic from *Ligu*.

Lēṅga *lainga*, am, n. (fr. *linga*), N. of a Purāṇa; of an Upa-Purāṇa; (*ṭi*), f. a kind of creeper (= *lingini*).

Laiṅgika, as, ī, am, relating to or depending on a mark or token; (as), m. a maker of images or statues, statuary.

Lēṅ *lain*, cl. 1. P. *lainati*, &c., to go, approach; to send; to embrace, &c. (= rt. *pañ*, q.v.).

Lō *lo*, *laus*, m. a noun of agency said to be derived fr. *lavaya*, q.v.; a proper N.

Lōka *lok* (more properly to be regarded as a Nom. fr. *loka* below, or, according to some, as a secondary rt. developed out of *ruē*, *roka*, q.v.), cl. 1. A. *lokate*, *luloke*, *lokitem*, to see, perceive; cl. 10. P. or Caus. *lokayati*, -yitum, Aor. *alulokat*, to look, look at, view, contemplate; to see, perceive, be aware of, know; to shine; to speak, (*bhāṣārtha* being a various reading for *bhāṣārtha*); [cf. Gr. *λέω* = *ω*; Old Germ. *luogem*; Eng. *look*; Lith. *lauk-i-u*; Lett. *lūkō-t*, 'to see.']

Loka, as, m. (cf. *roka*; in the oldest texts of the Rīg-veda *loka* is generally preceded by *u*, which according to the Pada-pāṭha = the particle 3. *u*, and according to some may be an abbreviation of *uru*, wide, or derived from the prep. *ava*, cf. *uru-loka*, *ava-kāśa*), open space (Ved.), space, room, intermediate space (Ved.); in Rīg-veda VIII. 100, 12, *dehi lokam* = *avakāśam pra-yaccha*, make room), the vast space, the wide world, sky, heaven; any division of the universe, (three Lokas are commonly given, viz. heaven, earth, and the lower world, but the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower world, sometimes called hell [see *pātāla*], and seven higher regions rising one above the other, as follow, 1. *Bhūr-loka*, the earth; 2. *Bhuvā-loka*, the space between the earth and the sun, the region of the Munis, Siddhas, &c.; 3. *Svar-loka*, the heaven of Indra above the sun or between the sun and the polar star; 4. *Mahar-loka*, said to be one *krorē* of *Yojanas* above the polar star and to be the abode of *Bṛighu* and other saints who survive the destruction of the three worlds situated below; during the conflagration of these lower worlds the saints ascend to 5. *Janar-loka*, which is described as the abode of *Brahmā*'s sons *Sanat-kumāra*, &c.; 6. *Tapan-loka*, where the deified *Vai-rāgins* reside; 7. *Satya-loka* or *Brahma-loka*, the abode of *Brahmā*, translation to which world exempts beings from further birth: the first three worlds are

destroyed at the end of each *Kalpa* or day of *Brahmā*, the last three at the end of his life or of 100 of his years; the fourth *Loka* is equally permanent, but is uninhabitable from heat at the time that the first three are burning; another enumeration calls these seven worlds, earth, sky, heaven, middle region, place of births, mansion of the blest, and abode of truth, placing the sons of *Brahmā* in the sixth division and affirming the fifth or *Janar-loka* to be that where animals destroyed in the general conflagration are born again; a symbolical expression for the number seven; the world, earth, (*iha loka*, in this world, on the earth, opposed to *paratra*, *para-loke*, &c.); any place, region, tract, district, province; the inhabitants of the world, the human race, mankind, folk, man, men (in this sense also *ās*, m. pl.), people, subjects (as contrasted with the king); a company, community; common life, ordinary practice, (especially) common usage (as contrasted with ancient usage or idiom of the Veda; *loke*, 'in ordinary usage, in the language of the people,' as opposed to *vede*, *chandasi*); seeing, looking, sight, regard; [cf. Lat. *locus*; Lith. *laukas*, 'a plain.'] — *Loka-kāṭaka*, as, m. 'thorn of men,' a wicked or injurious man, criminal; epithet of *Rāvaṇa*. — *Loka-kathā*, f. a popular legend or fable. — *Loka-kārtri*, tā, m. the creator of the world (applied to *Brahmā*, *Vishnu*, and *Siva*). — *Loka-kalpa*, as, ā, am, resembling or appearing like the world, becoming manifested in the form of the world; regarded by the world; (as), m. a period or age of the world. — *Loka-kānta*, as, ā, am, world-loved, liked by every one, pleasing to all, popular; (*ā*), f. a kind of medicinal herb. — *Loka-kāra*, as, m. = *loka-kārtri*. — *Loka-kāraṇa-kāraṇa*, am, n. cause of the causes of the world (a name applied to *Siva*). — *Loka-kṛit*, t, t, t, making or creating free space, setting free (Ved.); (t), m. = *loka-kārtri*, the creator of the world. — *Loka-kṛitnu*, us, us, u, Ved. = *loka-kṛit*, creating space. — *Loka-kṣit*, t, t, t, Ved. dwelling in the sky, inhabiting heaven. — *Loka-gati*, is, f. 'the way of the world,' actions of men. — *Loka-gāthā*, f. a verse or song (handed down orally) among men. — *Loka-guru*, us, m. a teacher of the world, instructor of the people. — *Loka-śūkshe*, us, n. 'eye of the world,' the sun, (according to some *us*, m.); (*śūkshe*), n. pl. the eyes of men. — *Loka-śara*, as, ā or ī, am, wandering through the world. — *Loka-śāritra*, am, n. the way or proceedings of the world. — *Loka-śarin*, ī, īṇī, ī, = *loka-śara*. — *Loka-janani*, f. 'the mother of the world,' epithet of *Lakshmi*. — *Loka-jit*, t, t, t, winning or conquering a region (Ved.); conquering Heaven; (t), m. a conqueror of the world; a sage; N. of a Buddha. — *Loka-jña*, as, ā, am, knowing the world, understanding men. — *Loka-jña-tā*, f. knowledge of the world, knowledge of mankind. — *Loka-jyeshtha*, as, m. 'the most distinguished or excellent among men,' epithet of Buddha. — *Loka-tattva*, am, n. 'world-truth,' knowledge of the world, knowledge of mankind. — *Loka-tantra*, am, n. the system or course of the world. — *Loka-tas*, ind. from the world, according to ordinary life, popularly, as is usual or customary. — *Loka-tushāra*, as, m. 'earth's-dew,' camphor. — *Loka-traya*, am, ī, n. f. 'world-triad,' the three worlds (heaven, earth, and the lower regions). — *Loka-dambhaka*, as, ikā, am, deceiving the world, cheating or deluding mankind. — *Loka-dvāra*, am, n. the door or gate of heaven. — *Lokadvāriya*, am, n. (fr. the preceding), N. of a *Sāman*. — *Loka-dhātu*, us, m. epithet of a particular division of the world (with Buddhists). — *Loka-dhātṛi*, tā, m. 'the creator or supporter of the world,' epithet of *Siva*. — *Loka-nātha*, as, m. 'lord of worlds,' epithet of *Brahmā*; of *Vishnu* or *Kṛishṇa*; of *Siva*; a governor or ruler of the people, a king, sovereign; a Buddha; N. of a Buddha; of the author of the Pada-majjarī. — *Lokanātha-rasa*, as, m., N. of a particular medicinal preparation. — *Loka-nāṇḍita*, as, ā, am, blamed by the world, generally censured, found fault with by men. — *Loka-netri*, tā, m. guide or

ruler of the world; epithet of Śiva. — *Loka-pa*, *as*, m. protector or guardian of the world, world-protector (= *loka-pāla*, q. v.). — *Loka-pakti*, *is*, f. world-reputation, general respectability, esteem among men. — *Loka-pati*, *is*, m. the lord of the world; epithet of Brahmā; of Viṣṇu; a lord or ruler of people, a king, sovereign. — *Loka-patha*, *as*, m. way of the world, general or universal way, the usual way. — *Loka-paddhati*, *is*, f. general or universal way. — *Loka-pāla*, *as*, m. a world-protector, guardian of the world, regent of a quarter of the world, any presiding deity, (the *Loka-pālas* are sometimes regarded as deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1. Indra, guardian of the East; 2. Agni, of the South-east; 3. Yama, of the South; 4. Sūrya, of the South-west; 5. Varuṇa, of the West; 6. Pavana or Vāyu, of the North-west; 7. Kuvera, of the North; 8. Soma or Candara, of the North-east: other authorities substitute Nir-ṛiti for 4. and Iṣāṇī or Prithivī for 8); a protector or ruler of the people, king, sovereign, prince; N. of a king; protection of the people. — *Loka-pālaka*, *as*, m. = *loka-pāla*, a world-protector, ruler of the universe; a king, sovereign. — *Lokapālā-tā*, *f*. or *lokapālā-tva*, *am*, n. the being a *Loka-pāla* or guardian of the world. — *Loka-pitāmaha*, *as*, m. progenitor or creator of the world, the great forefather of mankind; epithet of Brahmā. — *Loka-punya*, N. of a place. — *Loka-purusha*, *as*, m. 'world-man', the World personified. — *Loka-pūjita*, *as*, *ā*, *am*, honoured by the world, universally worshipped; (*as*), m. a proper N. — *Loka-prakāśaka*, *am*, n., N. of a compilation by Kṣhemendra. — *Loka-prakāśana*, *as*, m. 'world-illumination', the sun. — *Loka-pratyaya*, *as*, m., Ved. world-currency, universal prevalence (of a custom, &c.). — *Loka-pradīpa*, *as*, m. 'light of the world', N. of a Buddha. — *Loka-pravāda*, *as*, m. popular talk, common saying, current report, general rumour, news, popular opinion, commonly used expression. — *Loka-pravāhin*, *i*, *inī* or *inī*, *i*, flowing through the world. — *Loka-prasiddha*, *as*, *ā*, *am*, celebrated in the world, generally established or received, universally known or acknowledged, well-known, notorious. — *Loka-prasiddhi*, *is*, f. universal establishment or reception (of any custom &c.), general notoriety or prevalence. — *Loka-bandhu*, *us*, m. 'universal friend, friend of all', epithet of the sun; of Śiva. — *Loka-bāndhava*, *as*, m. 'the friend of all', epithet of the sun. — *Loka-bāhya*, see *loka-vāhya*. — *Loka-bhartri*, *tā*, m. supporter of the people. — *Loka-bhūj*, *k*, *k*, *k*, Ved. occupying space. — *Loka-bhāvana*, *as*, *i*, *am*, or *loka-bhāvin*, *i*, *inī*, *i*, world-creating; promoting the welfare of men or of the world. — *Loka-māya*, *as*, *i*, *am*, containing space or room, spacious (Ved.); containing the universe. — *Loka-maryādā*, *f*. popular observance, established usage or custom. — *Loka-mātṛi*, *tā*, m. the mother of the world; epithet of Lakṣmī. — *Loka-mārya*, *as*, m. general or universal way, prevalent custom. — *Lokam-priya*, *as*, *ā*, *am*, filling the world, penetrating everywhere; (*ā*), *f*. Ved., scil. *iṣṭakūṭa*, epithet of the bricks used for building the sacrificial altar (set up with the usual formula *lokaṁ priya*, those which have a peculiar formula being called *yajush-matī*, q. v.); scil. *ric*, the formula *lokaṁ priya*. — *Loka-yātrā*, *f*. the business and traffic of men, intercourse or business of the world, worldly affairs, popular usages and customs, conduct of men, ordinary actions or conduct, &c.; support of life. — *Loka-yātrika*, *as*, *i*, *am*, relating to the business or traffic of the world. — *Loka-raksha*, *as*, m. 'protector of the people', a king, sovereign. — *Loka-rañjana*, *am*, n. pleasing the world, gaining public confidence, popularity. — *Loka-rara*, *us*, m. in the talk of the world, popular report. — *Loka-lekha*, *as*, m. a general writing, public document, ordinary letter. — *Loka-locana*,

am, n. (according to some *as*, m.), 'the eye of the world', the sun; (*āni*), n. pl. the eyes of men. — *Lokaloceanāpāta* ('*na-āp*'), *as*, m. the attacks of men's eyes, i. e. the prying eyes of men. — *Loka-raṇa*, *as*, m. people's talk, public rumour, popular report. — *Loka-vat*, *ān*, *atī*, *at*, containing the world. — *Loka-vartana*, *am*, n. the conduct of men, general mode of acting, usual behaviour. — *Loka-vāda*, *as*, m. the talk of the world, popular report, public rumour, common talk, news. — *Loka-vārtā*, *f*. the world's news, popular report or rumour. — *Loka-vāhya*, *as*, *ā*, *am*, excluded from the world, expelled from society, excommunicated; differing from the world, singular, eccentric; (*as*), m. an outcast. — *Loka-vikrushiṭa*, *as*, *ā*, *am*, abused by the world, censured by mankind, universally blamed or condemned. — *Loka-vijñāta*, *as*, *ā*, *am*, universally known or celebrated. — *Loka-vid*, *t*, *t*, *t*, knowing or understanding the world; (*t*), m. epithet of a Buddha. — *Loka-vidvishṭa*, *as*, *ā*, *am*, hated by men, universally hated, disliked by people generally, unpopular. — *Loka-vidhi*, *is*, m. the creator of the world, disposer of the universe; order or mode of proceeding prevalent in the world. — *Loka-vināyaka*, *ās*, m. pl., N. of a particular class of deities presiding over diseases. — *Loka-vindu*, *us*, *us*, *u*, Ved. creating room or space, gaining or obtaining freedom. — *Loka-vindu-sāra*, *am*, n., N. of the last of the fourteen Pūrvas or most ancient Jaina writings. — *Loka-vīśruta*, *as*, *ā*, *am*, universally celebrated, far-famed, famous, current. — *Loka-vīśruti*, *is*, *f*. world-wide fame, notoriety; unfounded rumour or report. — *Loka-vīśarga*, *as*, m. the creation of the world. — *Loka-vīśāra*, *as*, m. universal spreading, general extension or diffusion. — *Loka-vīra*, *ās*, m. pl. the world's heroes. — *Loka-vṛitta*, *am*, n. worldly intercourse, idle conversation; a universal custom. — *Loka-vṛittānta*, *as*, m. the events or occurrences of the world, course or proceedings of the world, circumstances of life, human conduct. — *Loka-rya-vahāra*, *as*, m. the affairs or business of the world, popular usage, general custom or course; (*as*, *ā*, *am*), universally used, commonly current. — *Loka-vrata*, *am*, n. any observance prevalent in the world or among men, general practice or way of proceeding, general mode of life; N. of several Sāmans. — *Loka-śruti*, *is*, *f*. world-wide fame or reputation, universal notoriety. — *Loka-sampravya-hāra*, *as*, m. commerce or intercourse with the world, worldly business, trade and traffic. — *Loka-samsṛiti*, *is*, *f*. the course of the world, fate, destiny. — *Loka-saukara*, *as*, m. confusion of mankind, general confusion in the world, acting a false character among men. — *Loka-saukshaya*, *as*, m. the destruction of the world. — *Loka-saṅgraha*, *as*, m. intercourse with the world, worldly experience; the propitiation or conciliation of men; the whole of the universe; the welfare of the world. — *Loka-sani*, *is*, *is*, *i*, Ved. causing room or space, effecting a free course. — *Loka-sakshika*, *as*, *i*, *am*, having the world as a witness, attested by the world or by others; (*am*), ind. before or in the presence of witnesses. — *Loka-sakshin*, *i*, m. witness of the world, universal witness; epithet of Brahmā; of Fire; (*i*, *inī*, *i*), = *loka-sakshika* above. — *Loka-sāt*, ind. for the general good. — *Lokasāt-kṛita*, *as*, *ā*, *am*, made or done for the general good. — *Loka-sādhaka*, *as*, *ikā*, *am*, creating worlds. — *Loka-sāman*, *a*, n., N. of a Sāman. — *Loka-siddha*, *as*, *ā*, *am*, world-established, current among the people, generally done, usual, customary, popular, fashionable, common; universally admitted, generally received. — *Loka-simātivartin* ('*na-at*'), *i*, *inī*, *i*, passing beyond ordinary limits, extraordinary, supernatural. — *Loka-sundara*, *as*, *i*, *am*, generally esteemed beautiful, universally considered handsome; (*as*), m., N. of a Buddha. — *Loka-sthūla*, *am*, n. an incident of ordinary life, common or ordinary occurrence. — *Loka-sthiti*, *is*, *f*. a universal law, generally established rule or maxim. — *Loka-spriti*, *t*, *t*, *t*, Ved. = *loka-sani* (?). — *Loka-śānya*, *as*, *ā*, *am*,

world-derided, ridiculed by mankind, any object of general ridicule. — *Lokahāsyā-tā*, *f*. universal ridiculousness. — *Loka-hita*, *am*, n. the welfare of the world, general weal. — *Lokākāśa* ('*ka-āk*'), *as*, m. space, sky; (according to the Jains) a worldly region, the abode of unliberated beings. — *Lokākāśi* ('*ka-āk*'), *is*, m. 'eye of the world', N. of a preceptor. — *Lokācāra* ('*ka-āc*'), *as*, m. usage or practice of the world, common practice, ordinary conduct, general or popular custom, universal habit. — *Lokātiga* ('*ka-at*'), *as*, *ā*, *am*, going beyond the usage of the world, extraordinary, supernatural. — *Lokātisaya* ('*ka-at*'), *as*, *ā*, *am*, superior to the world, surpassing ordinary usage (= *lokātiga*). — *Lokātman* ('*ka-āt*'), *ā*, m. the soul of the universe. — *Lokādi* ('*ka-ādi*'), *is*, m. the beginning of the world, the beginner or creator of the world. — *Lokādhipa* ('*ka-adh*'), *as*, m. a ruler or governor of the world, a god, deity. — *Lokādhipati* ('*ka-adh*'), *is*, m. the ruler or lord of the world. — *Lokānugraha* ('*ka-an*'), *as*, m. the welfare of the world, prosperity of all people, general weal. — *Lokānuraṅga* ('*ka-an*'), *as*, m. the love of mankind, universal love or attachment, general benevolence, philanthropy, charity. — *Lokāntara* ('*ka-an*'), *am*, n. another world, the next world, a future life, decease, death, (*lokāntaram gam* or *yā*, to go into the next world, die). — *Lokāntara-gata* or *lokāntara-prāpta*, *as*, *ā*, *am*, gone to another world, deceased, dead. — *Lokāntarika* ('*ka-an*'), *as*, *ā*, *am*, dwelling or situated between the worlds. — *Lokāpavāda* ('*ka-ap*'), *as*, m. the reproach or censure of the world, general evil report, public scandal, general outcry against, popular accusation. — *Lokābhībhāvin* ('*ka-abh*'), *i*, *inī*, *i*, overcoming the world; overspreading or pervading the world (said of light). — *Lokābhīlāshita* ('*ka-abh*'), *as*, *ā*, *am*, world-desired, universally coveted, generally liked; (*as*), m., N. of a Buddha. — *Lokābhīyudaya* ('*ka-abh*'), *as*, m. the prosperity of the world, general welfare. — *Lokāyata* ('*ka-āy*'), *as*, *ā*, *am*, 'world-extended (?)', materialistic, atheistic; (*am*), n., scil. *śāstra* or *māta* or *tantra*, materialism, the system of atheistic philosophy (taught by Cārvāka); (*as*), m. a materialist. — *Lokāyatika* ('*ka-āy*'), *as*, m. a materialist, follower of the Cārvāka system, atheist, unbeliever. — *Lokāyana* ('*ka-āy*'), *as*, m. 'refuge of the world', epithet of Nārāyaṇa. — *Lokāloka* ('*ka-al*'), *am*, n., or *au*, m. du. world and no world, the visible and invisible world; (*as*), m., N. of a mythical belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness, (the sun being within this circle these mountains are supposed to form a kind of wall, light on one side and dark on the other; cf. *śakra-bāla*). — *Lokārcakṣhaṇa* ('*ka-av*'), *am*, n. consideration for the world, anxiety or care for the welfare of mankind. — *Lokēśa* ('*ka-īśa*'), *as*, m. the lord or ruler of the world; epithet of Brahmā; N. of a Buddha; quicksilver. — *Lokēśa-prabharāṇyaya* ('*ra-ap*'), *as*, *ā*, *am*, owing both origin and end to the guardians of the world. — *Lokēśvara* ('*ka-īś*'), *as*, m. the lord or ruler of the world; N. of a Buddha. — *Lokēśvarāmājā* ('*ra-āt*'), *f*. 'Lokēśvara's daughter', N. of a Buddhist goddess. — *Lokēśhī* ('*ka-īśh*'), *is*, *f*. Ved., N. of a particular Iṣṭi. — *Lokaikabandhu* ('*ka-ek*'), *us*, m. 'the only friend of the world', epithet of Gotama and of Śākyamuni. — *Lokaishaya* ('*ka-ek*'), *f*. desire or longing after heaven. — *Lokokti* ('*ka-uk*'), *is*, *f*. a general or common saying, any saying commonly current among men, a proverb. — *Lokottara* ('*ka-ut*'), *as*, *ā*, *am*, excelling or surpassing the world, beyond what is common or general, unusual, extraordinary; (*as*), m. an uncommon person, a king, prince. — *Lokottara-parivarta*, N. of a Buddhist Sūtra work. — *Lokottara-vādīn*, *īnas*, m. pl., N. of a Buddhist sect (probably so called from their pretending to be superior to or above the rest of the world). — *Lokoddhāra* ('*ka-ud*'), *am*, n., N. of a Tīrtha.

Lokana, *am*, n. the act of looking, seeing, viewing.
Lokaniya, *as, ā, am*, to be seen or perceived, visible, worthy of being looked at.

Lokita, *as, ā, am*, seen, beheld, looked at, viewed, perceived.

Lokin, *i, inī, ī*, Ved. possessing a world, occupying the world, possessing the best world; (*inas*), m. pl. the inhabitants of the universe.

Lokya, *as, ā, am*, granting a free sphere of action, giving free space (Ved.); diffused over the world, world-wide; conducive to the attainment of a better world; heavenly; usual, customary. ordinary, right, real, actual; (*am*), n. free space or sphere (Ved.).
Lokya-tū, *f.*, Ved. (according to a commentator) the attainment of a better world.

लोग *loga*, *as, m.* (perhaps connected with *rt. 1. ruṣ*), Ved. a clod of earth, lump of clay, clod, (Sāy. = *loṣṭa*). — **Logākṣa** (*ga-uk*), *as, m.* 'clod-eyed,' a proper N. — **Logeṣṭakā** (*ga-ish*), *f.*, Ved. a brick made from a lump of clay.

लोच *loś* (connected with *rts. lok*, *1. ruś*), cl. 1. A. *lośate*, *lulośe*, *lośitum*, to see, behold, look or gaze at, view, inspect, perceive; cl. 10. P. *lośayati*, &c., to speak; to shine (?): Caus. *lośayati*, -*ṣitum*, Aor. *alulośat*, to cause to see: Desid. *lulośishate*: Intens. *lolośyate*; [cf. Gr. *λεῖσσω*; Old Germ. *luog-e-m*; Lith. *lauk-i-u*; Lett. *luko-t*, 'to see.']

Lośa, *as, m.* sight?; (*am*), n. tears; [cf. *lota*, *leta*]. — **Lośa-markata** or **lośa-mastaka**, *as, m.* cock's comb, the flower *Celosia Cristata*.

Lośaka, *as, m.* a stupid or senseless person, (perhaps as gazing or staring in a senseless manner); the pupil of the eye; lamp-black (used as a stibium); a dark or black dress; a lump of flesh; a particular ornament worn by women on the forehead; a particular ear-ornament, ear-ring; a bow-string; the plantain tree, *Musa Sapientum*; a wrinkled skin, wrinkled or contracted eyebrow; the cast-off skin of a snake; (*ikū*), *f.* a kind of pastry.

Lośana, *as, ī, am*, illuminating, brightening; visible, (*u-lośana*, invisible); (*as*), m., N. of an author; (*ā*), *f.*, N. of a Buddhist goddess; (*ī*), *f.* a species of plant; (*am*), n. the organ of sight, instrument of vision, the eye, (at the end of an adj. comp. the fem. generally ends in *ā*, cf. *śāru-l*, *vāma-l*); N. of a work. — **Lośana-kāra**, *as, m.* the author of the *Lośana*. — **Lośana-gośara**, *as, m.* the range or horizon of the eye; (*as, ā, am*), within the range of vision. — **Lośana-patha** or **lośana-mārga**, *as, m.* the path or range of the eyes, sphere of vision. — **Lośana-hita**, *as, ā, am*, useful or serviceable for the eyes; (*ā*), *f.* blue vitriol (used as a collyrium). — **Lośanāmaya** (*na-ām*), *as, m.* eye-disease, ophthalmia. — **Lośanoddāraka** (*na-ud*), *N.* of a Grāma. — **Lośanotsa** (*na-ut*), *N.* of a place.

लोर् *1. loṭ* (= *rt. loṭ*), cl. 1. P. *loṭati*, &c., to be mad or foolish.

लोद *2. loṭ*, a technical term or symbol in grammar for the terminations of the Imperative or for that Mood itself.

लोदा *loṭā* or *loṭikā*, *f.* sorrel.

लोद्य *loṭya* (= *leṭya*, *q. v.*), Nom. P. *loṭyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

लोठ *loṭha*, *loṭhana*. See p. 869, col. 2.

लोड *loḍ* (= *rts. roḍ, loṭ, laud*), cl. 1. P. *loḍati*, &c., to be foolish or mad.

लोडन *loḍana*. See under *rt. luḍ*, p. 869.

लोड्य *loḍya* in *arka-l*, *anga-l*, &c., *q. v.*

लोषण *loṣa-triṇa*, *am, n.* = *lavaṇa-triṇa*.
Loṣā, *f.* (for *lavaṇā*), a kind of sorrel (= *kshu-brāmlikā*).

Loṣāmlā (*i. e. loṣa = lavaṇa + am*), *f.* a kind of sorrel.

Loṣāra, *as, m.* a kind of salt.

Loṣikā, *f.* = *loṣāmlā*; *Portulacca Oleracea*.

Loṣi in *amla-l*, *q. v.*

लोषितक *loṣitaka*, *as, m.*, N. of a poet.

लोत *lota*, *as, m.* (according to Uṇādi-s. III. 86. fr. *rt. 1. lū*), tears [cf. *leta*]; a token, sign, mark, spot; (*am*), n. booty, plunder, stolen property (= *loṣtra*).

Lotra, *am, n.* tears; booty, plunder, stolen goods.

लोदी *lodī*, *N.* of a family or race.

लोष *loḍha*, *as, ā, am*, Ved. desirous, perplexed, confused (= *lubha* according to the Nirukta and Sāy. on Rig-veda III. 53. 23, according to others it may mean 'red' or may be the name of a particular animal); (*as*), m. = *loḍhra* below.

लोभ *lodhra*, *as, m.* = *rodhra*, a tree the bark of which is used in dyeing, *Symplocos Race-nosa*.

Lodhraka, *as, m.* = *lodhra* above.

लोप *lopa*, *lopana*, *lopti*, &c. See p. 869, col. 3, and p. 870, col. 1.

लोभ *lobha*, *lobhin*, *lobhya*. See p. 870, col. 2.

लोम *loma*, *lomaka*, &c. See col. 3.

लोमन् *loman*, *a, n.* (a later form of *roman*, *q. v.*), the hair on the body of men and animals, (especially) short hair, wool, down, feathers, nap, &c., (not so properly applicable to the hair of the head and beard nor to the mane and tail of animals); a tail (according to some). — **Loma-karaṇi**, *f.* a species of plant (= *māṇsa-tchādā*). — **Loma-karṇa**, *as, m.* 'hair-eared,' a hare. — **Loma-kūta**, *as, m.* 'hair-insect,' a louse. — **Loma-kūpa** or **loma-garta**, *as, m.* 'hair-hole,' a pore of the skin. — **Loma-ghna**, *am, n.* 'hair-destruction,' loss of the hair through disease, morbid baldness. — **Loma-pāda**, *as, m.*, N. of a king of the Angas. — **Lomapāda-purī**, *f.* Champā, the capital of Loma-pāda (the modern Bhāgalpur and its vicinity). — **Loma-pravāhin**, *i, inī* or *inī*, *i* = *loma-vāhin*. — **Loma-phala**, *am, n.* the fruit of *Dillenia Indica*. — **Loma-maṇi**, *is, m.* an amulet made of hair. — **Loma-yūka**, *as, m.* a hair-louse. — **Loma-vat**, *ān, atī, at* = *roma-vat*, having hair, hairy. — **Loma-vāhin**, *i, inī*, *i*, bearing or carrying hair, having feathers, feathered (said of an arrow); = *roma-vāhin*, sharp enough to cut a hair. — **Loma-rivara**, *am, n.* = *roma-rivara*, 'hair-hole,' a pore of the skin. — **Loma-visha**, *as, ā, am*, having poisonous hair, whose hair is poisonous (said of tigers and other animals). — **Loma-veṭāla**, *as, m.* epithet of a particular demon. — **Loma-sātana**, *am, n.* an application for removing the hair of the body, a depilatory. — **Loma-saṃharṣana**, *as, ā, am*, causing the hair of the body to bristle, producing horripilation. — **Loma-sātana**, incorrect for *loma-s*. — **Loma-sāra**, *as, m.* an emerald. — **Loma-harsha**, *as, m.* the bristling or erection of the hair of the body, thrill or shudder (caused by excessive joy, fear, &c.), horripilation [cf. *roma-harsha*]. N. of a Rākṣhasa. — **Loma-harṣana**, *as, ā, am*, causing bristling or erection of the hair of the body, producing horripilation, causing a shudder, exciting horror, exciting a thrill of joy, thrilling; (*as*), m., N. of Sūta (the pupil of Vyāsa and father of Sauti, who repeated the Mahā-bhārata to the Rishis, cf. *roma-harṣana*); (*am*), n. the bristling of the hair of the body, horripilation, thrilling with delight, shuddering with horror. — **Loma-harṣin**, *i, inī*, *i* = *loma-harṣana*. — **Loma-hārīn**, *i, inī*, *i* = *loma-vāhin*. — **Loma-hṛt**, *t, t*, removing the hair of the body, depilatory; (*t*), m. yellow ornament. — **Lomāñca** (*ma-āñ*), *as, m.* curling or erection of the hair of the body, a thrill of rapture, shudder, &c., = *romāñca*. — **Lomālikā** (*ma-āl*), *f.* a fox (?)

— **Lomāvali** (*ma-āv*), *is, f.* the line of hair from the breast to the navel.

Loma at the end of comps. = *loman*; (*am*), n. a hairy tail, tail.

Lomaka = *loman* in *prati-l*, *mṛidu-l*, (*a-lo-maka*, having no hair, hairless).

Lomakāgrīha, *am, n.* a proper N.

Lomakin, *i, m.* a bird.

Lomadhi, *is, m.*, N. of a king.

Lomaśa, *as, ā, am*, hairy, woolly, downy, shaggy, bristly, covered with hair &c., made of hair, mixed with hair; containing hair; consisting in sheep or other woolly animals (as property &c.); woollen; overgrown with grass &c.; (*as*), m. a ram, sheep; N. of a Rishi; of a cat (in Mahā-bh. Sānti-p. 4934); (*ā*), *f.* a fox; a female jackal (= *śṛigālī*); an ape; green vitriol; N. of various plants, *Nardostachys Jatamansi*; *Leea Hirta*; *Carpogon Pruriens*; *Sida Cordifolia*; *Sida Rhombifolia*; orris root (= *veāḍ*); *Cucumis Utilissimus*; = *gandha-māṇsi*; = *śaya-pushpī*; N. of a Śākini or female divinity of an inferior class; an attendant on Durgā; (*am*), n. a kind of metre. — **Lomaśa-karṇa**, *as, m.* a species of animal living in holes. — **Lomaśa-kāṇḍā**, *f.* *Cucumis Utilissimus*. — **Lomaśa-parṇinī**, *f.* *Glycine Debilis*. — **Lomaśa-pushpaka**, *as, m.* *Acacia Sirissa*. — **Lomaśa-mārjāra**, *as, m.* the civet cat. — **Lomaśa-vakṣaṇa**, *as, ā, am*, Ved. covered with hair on the breast or body. — **Lomaśa-saktha**, *as, ā, am*, or **lomaśa-sakthi**, *is, is, i*, Ved. having hair or bristles on the thighs or hind feet; (according to Mahā-dhara on Vājasaneyi-s. 24. 1 = *baku-romapu-chika*), having a hairy tail.

Lomaśya, *am, n.* hairiness, woolliness; roughness; N. of a particular pronunciation of the sibilants (Ved.).

Lomāyayaṇi (?), *is, m.* a patronymic.

Lomāśa, *as, m.* a jackal or fox; [cf. *lomaśū*, *lopāśa*].

Lomāśikā, *f.* the female of the jackal or fox.

लोराय *lorāya*, Nom. P. *lorāyati*, &c., (said to be *viśoṇe*.)

लोल *lola*, *lolita*, &c. See p. 870.

लोलिका *lolikā*, *f.* a sort of sorrel, *Oxalis Pusilla*, (according to some *Rumex Vesicarius*.)

लोलिम्बराज *lolimba-rāja*, *as, m.*, N. of the author of the *Vaidya-jivana*.

लोलुप *lolupa*, *as, ā, am* (fr. the Intens. of *rt. 1. lup*), very destructive, destroying; very desirous, very eager, ardently longing for, covetous, (in these senses a corruption of *lolubha* below); (*ā*), *f.* eager desire, appetite, longing, eagerness. — **Lolupa-tā**, *f.* or **lolupa-tva**, *am, n.* eager desire or longing; greediness, cupidity, desire, lust, lustfulness.

लोलुभ *lolubha*, *as, ā, am* (fr. the Intens. of *rt. 1. lubh*), very desirous, eagerly longing for or coveting, ardently wishing for, greedy after.

लोलुव *loluva*, *lolūyā*. See p. 871, col. 1.

लोलोर *lolora*, *am, n.*, N. of a town.

लोल्लट *lollaṭa*, *as, m.*, N. of an author.

लोशशरायणि *lośaśarāyaṇi* (?), *is, m.*, N. of an author.

लोश् *loṣṭ*, cl. 1. A. *loṣṭate*, *luloṣṭe*, *loṣṭitum*, to heap up, accumulate, gather into a heap or lump.

Loṣṭa, *as, am, m. n.* (according to Uṇādi-s. III. 92. fr. *rt. 1. lū*), a lump of earth or clay, clod [cf. *loga*]; a particular object serving as a mark; (*as*), m. a proper N.; (*am*), n. rust of iron, iron filings. — **Loṣṭa-ghna**, *as, m.* an agricultural implement for breaking clods, a harrow. — **Loṣṭa-dhara**, *as, m.* a proper N. — **Loṣṭa-bhedana**, *as, am, m. n.* 'a clod-crusher,' harrow. — **Loṣṭa-maya**, *as, i, am*, made of clay or earth, earthen. — **Loṣṭa-mardin**, *i, inī*, *i*, crushing or breaking clods. — **1. loṣṭa-vat**,
 10 N

ān, atī, at, containing clods, mixed with lumps or particles of earth. — 2. *loshṭa-vat*, ind. like a clod, as a lump of earth. — *Loshṭāksha* (*ṭa-ak*°), *as, m.*, a proper N.; [cf. *logāksha*.]

Loshṭaka, *as, m.* = *loshṭa*, a clod; a particular object serving as a mark; a spot, (according to some *am, n.*); N. of various persons.

Loshṭan = *loshṭa*, a clod.

Loshṭasa, *as, m.* a proper N.

Loshṭu, *us, m.* = *loshṭa*, a clod.

Loshṭra, *loshṭha*, *loshṭhaka*, incorrect for *loshṭa*, *loshṭaka*.

लोस्तानी *lostāni*, a proper N.

लोह *loha*, *as, ā, am* (probably a later form of *roha*, fr. rt. *i. ruh*, or fr. a lost rt. *rudh*, cf. *rohita*, *lohita*, *rudhira*), red, reddish, copper-coloured; made of copper, coppery; made of iron; (*as, am*), m. n. red metal, copper; iron (either crude or wrought); steel; any metal; gold; a weapon; a fish-hook; blood; (*as*), m. the red goat [cf. *lohājā*]; a proper N.; (*ās*), m. pl., N. of a people; (*am*), n. aloe wood, Agallochum. — *Lohakāṇṭhaka*, *as, m.* a kind of thorny shrub, Vangueria Spinosa. — *Loha-kānta*, *as, m.* a magnet, loadstone. — *Loha-kāra*, *as, m.* a worker in iron, smelter of iron, iron-smith, blacksmith; (*ā*), f., N. of the Tantra goddess Atibālā. — *Loha-kāraka*, *as, m.* an iron-smith, blacksmith. — *Lohakāra-bhastrā*, f. a blacksmith's bellows. — *Loha-kittā*, *as, m.* rust of iron or iron filings. — *Loha-giri*, *is, m.*, N. of a mountain. — *Loha-ghātaka*, *as, m.* 'iron-striker', a blacksmith. — *Loha-čārīṇī*, f., N. of a river. — *Loha-čārṇa*, *am, n.* rust of iron, iron filings. — *Loha-jā*, *am, n.* bell-metal; rust of iron or iron filings. — *Loha-jangha*, *as, m.*, N. of a Brāhman; (*ās*), m. pl., N. of a people. — *Loha-jāta*, *am, n.* an iron net, a coat of mail. — *Loha-jit*, *t, m.* 'conquering iron (in hardness)', a diamond. — *Loha-tāraṇī*, f., N. of a river, (also read *loha-tāraṇī*, *loha-čārīṇī*). — *Loha-dāraka*, *as, m.*, N. of one of the twenty-one hells (Manu IV. 90). — *Loha-drāvin*, *i, īnī*, *i*, melting copper or iron, fusing metal; (*ī*), m. borax. — *Loha-nagara*, *am, n.*, N. of a town. — *Loha-nāla*, *as, m.* an iron arrow. — *Loha-pāsa*, *as, m.* an iron chain. — *Loha-pura*, N. of a place. — *Loha-prishṭha*, *as, m.* 'iron-backed', a heron. — *Loha-pratimā*, f. an iron image; an anvil. — *Loha-baddha*, *as, ā, am*, studded with iron (as a war-club). — *Loha-maya*, *as, ī, am*, made of iron or copper, composed of consisting of iron, iron. — *Loha-mūraka*, *as, ikā*, *am*, calcining metal; (*as*), m. Achyranthes Triandra. — *Loha-muktikā*, f. a red pearl. — *Loha-mekhala*, *as, ā, am*, wearing a metal girdle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Loha-yashṭī*, f., N. of a place. — *Loha-rajās*, *as, n.* iron-dust, rust of iron or iron filings. — *Loha-rājaka*, *am, n.* silver. — *Loha-linga*, *am, n.* a boil or abscess filled with blood. — *Loha-vara*, *am, n.* the most precious metal, gold. — *Loha-varman*, *a, n.* iron armour, mail. — *Loha-vāla*, *as, m.* a kind of rice. — *Loha-sanku*, *us, m.* an iron pike, iron stake or spike; (*us*), m. 'iron-spiked', N. of one of the twenty-one hells (Manu IV. 90). — *Loha-sleshana*, *as, ī, am*, uniting metals; (*as*), m. borax. — *Loha-sankara*, *am, n.* blue steel. — *Lohākura* (*ṭa-āk*°), *as, m.*, N. of a town. — *Lohā-karṇa*, *as, ī, am* (loha for *loha*), Ved. red-eared. — *Lohāngāraka* (*ṭa-ān*°), N. of a hell ('pit of red-hot charcoal'). — *Lohācūla* (*ṭa-ān*°), *as, m.*, N. of a mountain. — *Lohāja* (*ṭa-ān*°), *as, m.* the red goat. — *Lohāja-vaktra*, *as, m.*, N. of one of Skanda's attendants. — *Lohāṇḍa* (*ṭa-ān*° or *ṭa-ān*°), see Gapa Gaurādi to Pāp. IV. 1, 41. — *Lohābhīṣāra* (*ṭa-ān*°), *as, m.*, N. of a military ceremony performed on the tenth day after the Nī-rājana, (this ceremony or lustration of arms was formerly observed by kings before commencing a campaign, but is now usually confined to the domestic decoration and worship of the soldiers' weapons); = *lohābhīhāra*. — *Lohābhīhāra* (*ṭa-*

ān°), *as, m.* = *nī-rājana*. — *Lohāmīsha* (*ṭa-ān*°), *am, n.* the flesh of the red-haired goat. — *Lohāyasa* (*ṭa-ān*°), *am, n.*, Ved. any metal mixed with copper. — *Lohārgala* (*ṭa-ān*°), *am, n.*, N. of a Tīrtha. — *Lohottama* (*ṭa-ān*°), *am, n.* the best metal, gold.

Lohaka = *loha* in *ashṭa-lohaka*, *indu-l*°, *tri-l*°, *pañca-l*°.

Lohara, N. of a district.

Lohala, *as, ā, am*, iron, made of iron; lispings, speaking inarticulately; (*as*), m. the principal ring of a chain (?).

Lohā, n. a kind of borax.

Lohikā, f. an iron pot or vessel (being a sort of large shallow bowl, sometimes of iron, but usually of wood and bound with iron, used for washing rice, &c.).

1. *lohita*, *as, ā* or *lohinī*, *am* (a later form of *rohita*, q. v.), red, red-coloured, reddish; made of copper, copper, metal; (*as*), m. red (the colour), any red colour; a particular disease attacking the eyelids; a kind of precious stone; a species of rice; a sort of bean or lentil; Dioscorea Purpurea; a kind of fish, Cyprinus Rohita; a sort of deer; a snake, serpent; the planet Mars; N. of a Nāga or serpent-demon; of a river (the Brahma-putra); of a sea; of a lake; of a country; (*ās*), m. pl., N. of a class of gods under the twelfth Manu; the descendants of Lohita; (*ā*), f., N. of one of the seven tongues of fire; of two plants (= *varāha-kṛantā*, *rakta-punarnava*); = *lohinī* below; (*ini*), f. a woman with a red-coloured skin or red with anger; (*am*), n. copper, metal; blood, (in this sense also *as, m.*); battle; saffron; red sanders; a kind of sandal-wood (= *go-śrisha*); a kind of Agallochum; an imperfect form of rainbow. — *Lohita-kalmāsha*, *as, ī, am*, variegated with red, red-spotted. — *Lohita-kūṭa*, N. of a place. — *Lohita-krishṇa*, *as, ā, am*, of a reddish black colour, dark-red. — *Lohita-kshaya*, *as, m.* loss of blood. — *Lohita-kshayaka*, *as, ā, am*, suffering from loss of blood. — *Lohita-kshira*, *as, ā, am*, Ved. yielding red or bloody milk. — *Lohita-ganga*, N. of a place; (*am*), ind. where the Ganges appears red. — *Lohita-gangaka*, N. of a place. — *Lohita-grīva*, *as, ā, am*, red-necked, having a red neck; (*as*), m. epithet of Agni. — *Lohita-čandana*, *am, n.* saffron. — *Lohita-jahnu*, *us, m.* a proper N. — *Lohita-tā*, f. or *lohita-tva*, *am, n.* redness, red colour. — *Lohita-dhruva*, *as, ā, am*, red-bannered, having a red flag; (*ās*), m. pl., N. of a particular association of persons. — *Lohita-nayana*, *as, ā, am*, red-eyed, having the eyes reddened with anger or passion. — *Lohita-pāda-deśa*, *as, m.*, N. of a place. — *Lohita-pittin*, *i, ini*, *i*, subject to hemorrhage, suffering from hemorrhage; [cf. *rakta-pittin*]. — *Lohita-pura*, N. of a place. — *Lohita-pushpa*, *as, ā, am*, red-flowering, bearing red flowers. — *Lohita-pushpaka*, *as, ā, am*, red-flowering; (*as*), m. the granate tree. — *Lohita-muktā*, f. a red pearl. — *Lohita-mṛttikā*, f. red earth, red chalk, ruddle. — *Lohita-rāga*, *as, m.* a red colour, red hue. — *Lohita-vat*, *ān, atī, at*, containing blood. — *Lohita-vāsas*, *ās, ās, as*, having red or blood-stained garments. — *Lohita-satapattra*, *am, n.* a red lotus-flower. — *Lohita-savala* or *lohita-sāranga*, *as, ā, am*, variegated with red, dappled with red. — 1. *lohītāksha* (*ṭa-āk*°), *as, m.* a red die (used in gaming). — 2. *lohītāksha* (*ṭa-āk*°), *as, ī, am*, red-eyed; (*as*), m. a kind of snake; the Indian cuckoo; N. of Vishnu; of one of Skanda's attendants; of a man; (*ī*), f., N. of one of the Mātṛis attending on Skanda; scil. *śīrā*, an artery or vein situated either at the thigh-joint or at the arm-joint; (*am*), n. a part of the arm and of the thigh, the place where these are joined to the body, the arm-joint, thigh-joint, hip. — *Lohitā-giri*, *is, m.* (*lohita* for *lohitā*), N. of a mountain. — *Lohitāṅga* (*ṭa-ān*°), *as, m.* 'red-limbed', the planet Mars; a species of plant (= *kampillaka*). — *Lohitananu* (*ṭa-ān*°), *as, ī, am*, red-faced; (*as*), n. an ichneumon. — *Lohitā-mukhī*, f., N. of a club (in the Rāmāyaṇa).

— *Lohitāyas* (*ṭa-ān*°), *as, n.* 'red-iron', copper. — *Lohitāyasa*, *as, ā, am*, made of red metal; (*am*), n. (probably) copper. — *Lohitārṇa* (*ṭa-ān*°), *as, m.* a proper N. — *Lohitārḍra* (*ṭa-ān*°), *as, ā, am*, wet or dripping with blood, soaked in blood. — *Lohitārman* (*ṭa-ān*°), *a, n.* a red swelling or blood-shot appearance in the whites of the eyes. — *Lohitāvabhāsa* (*ṭa-ān*°), *as, ā, am*, having a red appearance, reddish. — *Lohitāsoka* (*ṭa-ān*°), *as, m.* a red-flowering Aśoka. — *Lohitāsra* (*ṭa-ān*°), *as, ā, am*, having or driving red horses. — *Lohitāsya* (*ṭa-ān*°), *as, ā, am*, having a red or blood-stained mouth. — *Lohitāhi* (*ṭa-ān*°), *is, m.* a red snake. — *Lohitī-bhū*, cl. I. P. *-bhavati*, &c., to be or become red, to be reddened. — *Lohitēkshaṇa* (*ṭa-ān*°), *as, ā, am*, red-eyed. — *Lohitaita* (*ṭa-ān*°), *as, ā, am*, = *rohaita*, variegated with red. — *Lohitotpala* (*ṭa-ān*°), *am, n.* the flower of Nymphaea Rubra. — *Lohitoda* (*ṭa-ān*°), *as, ā, am*, having blood-red water, having red water, having blood instead of water; (*as*), m., N. of a particular hell. — *Lohitorṇa* (*ṭa-ān*°), *as, ī, am*, having red wool.

2. *lohita*, Nom. P. *lohīti*, &c., to be or become red, reddened.

Lohitaka, *as, ikā* or *lohinikā*, *am*, red, of a red colour, reddish; (*as*), m. a ruby; a kind of rice; the planet Mars; N. of a Stūpa; (*ikā*), f. a particular vein or artery; a species of plant; (*am*), n. bell-metal; calx of brass.

Lohitāya, Noni. P. A. *lohīyati*, -te, &c., to be or become red, reddened, grow red.

Lohitāyana, *as, m.* a patronymic, (probably for *lauhitāyana*.)

Lohitāyāt, *is, f.* a patronymic, (perhaps for *lauhitāyāni*.)

Lohitiman, *ā, m.* redness, red colour.

Lohitya, *as, m.* a kind of rice; N. of a man; of the Brahma-putra river; of a village; (*ā*), f., N. of a celestial female (in Hari-vaṇṣa 9534); of a river.

Lohinikā. See under *lohita* above.

Lohinī. See under 1. *lohita*, col. 2.

Lohinikā, f. (fr. *lohinī*), Ved. red glow or lustre.

Lohinya, *as, m.* a patronymic, (probably for *lohitya*.)

लौकाक्ष *laukāksha*, *ās, m. pl.*, N. of a school, (perhaps for *laugāksha*.)

लौकायतिक *laukāyatika*, *as, ī, am* (fr. *lokāyata*), following the teaching of Cārvāka; (*as*), m. a follower of Cārvāka, a materialist, atheist.

लौकिक *laukika*, *as, ī, am* (fr. *loka*), worldly, mundane, terrestrial, popular, familiar (as opposed to *a-laukika*, 'technical'), belonging to ordinary life, occurring in every-day life, vulgar, common, usual, ordinary, fashionable, publicly received, customary, temporal, secular, not sacred (as opposed to *vaiddika*, *ārsha*, *śāstriya*); belonging to the world (at the end of a comp., e.g. *brahma-laukika*, belonging to the world of Brahman); (*ās*), m. pl. common or ordinary men (as opposed to 'the learned, initiated', &c.), men in general, the human race; men familiar with the ways of the world, men of the world; (*am*), n. anything occurring in the world, the laws or ordinances of the world, general custom, usage. — *Laukika-tā*, f. or *laukika-tva*, *am, n.* worldliness, commonness, worldly currency or custom, popularity, usual custom, usage, general prevalence. — *Laukika-vishaya-ričāra*, *as, n.* 'consideration of ordinary objects', N. of a philosophical treatise.

Laukya, *as, ā, am*, belonging to the world, being in the world, extended through the world, generally diffused, worldly, mundane, terrestrial, human, general, ordinary, common, common-place; (*as*), m. a proper N.

लौगाक्षि *laugākshi*, *is, m.* (fr. *logāksha*), a patronymic, N. of the author of a Dharma-śāstra. — *Laugākshi-bhāskara*, *as, m.*, N. of the author of several modern philosophical works.

लौठरथ *lauṭharatha*, as, m. a proper N.

लौड् *laud* (= rts. *lot*, *lod*), cl. I. P.
laudati, &c., to be foolish or mad.

लौषायन *laupūyana*, as, m., Ved. a patro-
nymic.

लौष *laupsa*, as, m., N. of a Sāman.

लौम *lauma* (fr. *loman*), see Gaṇa Sārka-
rādi to Pāṇ. IV. 2, 75, and Gaṇa Sārka-
rādi to Pāṇ. 3, 107.

Laumakāyana (fr. *lomaka*), see Gaṇa Pakshādī
Pñ. IV. 2, 80.

*Laumakāya*ni, is, m. a patronymic from *Lomaka*.
Laumakīya (fr. *lomaka*), see Gaṇa Kṛīśśvādī
 Pān. IV. 2, 80.

Laumanya (fr. *loman*), see Gaṇa Sankāśādi to
an. IV. 2, 80.

Laumaśīya (fr. *lomaśa*), see Gaṇa Kṛiśāśvādi
Pān. IV. 2, 80.

Laumaharṣaṇaka, as, ikā, am, composed by
oma-harṣana.

Laumaharshani, is, m. a patronymic from Loma-arshana.

Laumāyana (fr. *loman*), see Gaṇa Pakshādi to Sn. IV. 2, 80; (*ās*), m. pl. of the following.

Laumāyanya, as, m. a patronymic from Loman.
Laumi, is, m. a patronymic from Loman.

लौलाह *laulāha*, N. of a place.

लोल्य *laulya*, am, n. (fr. *lola*), restlessness, instability, inconstancy, fickleness; lustfulness, eagerness, eager desire, greediness, passion, (*a-laulya*, am, n. absence of all desire.) — *Laulya-tā*, f. lustfulness, eager desire. — *Laulya-vat*, ān, ātī, at, eagerly desirous, eager, greedy, avaricious, lustful.

लौश *lauśa*, am, n. (fr. *luśa*), N. of various
mans.

लौह *lauha*, as, ī, am (fr. *loha*), made of
 upper or metal, coppery, metallic; made of iron,
 composed or consisting of iron, belonging to iron,
 n; coming from or belonging to the red-coloured
 at; copper-coloured, red; (*ā*), f. a metal or iron
 cooking-pot, kettle, pan; (am), n. iron, metal.
Lauha-kāra, as, m. = *loha-kāra*, a blacksmith.
Lauha-cāraka, as, m., N. of a hell; [cf. *loha-*
cāraka.] = *Lauha-ja*, am, n. = *loha-ja*, the rust
 iron. = *Lauha-pradipa*, as, m., N. of a treatise
 on metals. = *Lauha-bandha*, as, am, n. an
 iron chain, iron fetters. = *Lauha-bhāṇḍa*, am, n.
 iron vessel, metal mortar. = *Lauha-bhū*, ūs, f. a
 metal pan, boiler, caldron, kettle. = *Lauha-mala*,
 n., n. the rust of iron. = *Lauha-sāṅku*, us, m. =
loha-sāṅku. = *Lauha-sāstra*, am, n. a Sāstra treat-
 ing of metals. = *Lauha-cārya* (*‘ha-āc*), as, m. a
 teacher of metallurgy or the art of working metals.
Lauhātman (*‘ha-āt*), ā, m. = *lauha-bhū*.
Lauhesha (*‘ha-iṣh*), as, ā, am, having a metal
 bed (said of a carriage).

Lauhāyana, *as*, *m*. a patronymic from Loha.
Lauhāyasa, *as*, *ī*, *am* (fr. *lohāyasa*), made of
 metal, metallic, made of copper, &c.

लौहि *lauhi*, is, m., N. of a son of Ashtaka.

लाहित *lauhita*, as, m. (fr. *l.* *lohita*), the
dent of Śiva.

Lauhithadhvaja, as, m. (fr. *lohita-dhvaja*), a lower of the Lohita-dhvajas.

Lauhitika, as, ī, am (fr. I. *lohita*), reddish, having a reddish lustre.

Lauhitya, as, m. (fr. *l. lohita*), a patronymic; of a river, the Brahma-putra; of a sea; of a mountain; of a Tīrtha, (in this sense probably *am*, ; (*am*), n. red colour, redness.

Lauhityāyanī, f. (feminine form of the above),
patronymic.

ली *lī* or *lyī*, cl. 9. P. *lpināti*, *lyināti*,
&c., to join, unite, be attached to, mix
h, (various readings for rt. I. *lī*.)

ल्युट् *lyut*, (in grammar) a technical symbol for the Kṛit affix *ana*.

ल्वी *lvī*, cl. 9. P. *lvīnāti*, *lvīnāti*, &c., to go, move, approach, (a various reading for rt. *vlī* or *plī*.)
Lvīna, as, ā, am, gone.

व

व 1. *va*, the twenty-ninth consonant of the Devanāgarī alphabet, being the semivowel of the vowels *u*, *ū*, and having the sound of the English *v*, except when forming the last member of a conjunct consonant, in which case it is pronounced like *w*; it is often confounded with the labial consonant *b*, with which it may frequently be interchanged.

व 2. *va*, *as*, *m*. (fr. rt. 2. *vā*), air, wind; the ann; N. of Varuṇa; addressing; conciliation; auspiciousness; reverence; a dwelling; the residence of Varuṇa; the ocean, water; a tiger; cloth; the esculent root of the water-lily; (*ā*), *ī*, going; hurting, injury; an arrow; weaving; (*am*), *n*, a sort of incantation or Mantra (of which the object is the deity Varuṇa); = *pra-cetas*; (*as*, *ā*, *am*), strong, powerful.

व ३. *va*, ind. = *iva*, like, as.

वंश *vaṇśa*, *as*, *m*. (said to be fr. rt. *v*, *van*, to sound, or connected with rt. *vanḥ*), a bamboo cane, bamboo; a staff; a term for the rafters and laths fastened to the beams of a house (as generally made of split bamboos), or laths running across a roof [cf. *prācīna-vaṇśa*, *prāy-vaṇśa*], a cross-beam, joint; a sort of sugar-cane; the Śāl tree, Shorea Robusta; a reed-pipe, tube, flute, pipe, fife; the back-bone, spine [cf. *prishṭhā-ta-v*]; the central projecting part of a cimeter or sabre; the joints in a bamboo; the line of a pedigree or genealogy (from its resemblance to the succession of joints in a bamboo), a lineage, race, family, stock; offspring, a son; a dynasty, race of kings; a succession or collection of similar things (as of chariots, stars, &c.), an assemblage, multitude, host; a particular measure of length (= 10 Hastas); bamboo-manna; N. of Viṣṇu?; (*ā*), *f*., N. of an Apsaras (a daughter of Prādhā); (*ī*), *f*. a flute, pipe; an artery, vein; a particular weight (= 4 Karṣas); bamboo-manna; [cf. Goth. *rausa*, 'a reed'; Old Germ. *rohr*.]—*Vaṇśa-rishī*, *is*, *m*. a Rishi mentioned in a *Vaṇśa-Brahmaṇa*.—*Vaṇśa-kathina*, *as*, *m*. a clump or thicket of bamboos.—*Vaṇśa-kapha*, *am*, *n*. 'bamboo-phlegm,' cottony or flocculent scum floating in the air.—*Vaṇśa-kara*, *as*, *ā*, *am*, making or founding a family, propagating or perpetuating a race; (*as*), *m*. an ancestor; a proper N.; (*ā*), *f*., N. of a river rising in the Mahendra mountains.—*Vaṇśa-karpūra-rocāṇā*, *f*. = *vaṇśa-rocāṇā*, *q.v.*—*Vaṇśakarma-kṛit*, *t*, *t*, *t*, doing bamboo-work, engaged in the manufacture of baskets, &c.—*Vaṇśa-karman*, *a*, *n*. bamboo-work, manufacture of baskets, &c.—*Vaṇśa-kirtti*, *is*, *is*, *t*, having great family renown, celebrated.—*Vaṇśa-kṛit*, *t*, *t*, *t*, = *vaṇśakarma-kṛit*; (*t*), *m*. the founder of a family.—*Vaṇśa-kramagata* ('*ma-āg*'), *as*, *ā*, *am*, descended or inherited lineally, what comes from one's family in regular succession, obtained by family inheritance.—*Vaṇśa-kṣaya*, *as*, *m*. decay of a family.—*Vaṇśa-kṣhīrī*, *f*. bamboo-manna.—*Vaṇśa-gulma*, N. of a sacred bathing-place.—*Vaṇśa-caritra*, *am*, *n*. the history of any race or dynasty, a genealogical account of the doings of any family.—*Vaṇśa-cintaka*, *as*, *m*. one familiar with pedigrees, a genealogist.—*Vaṇśa-ḥcchetrī*, *tā*, *m*. one who cuts off the line of descent, the last of a family or race.—*Vaṇśa-ja*, *as*, *ā*, *am*, made of or produced from bamboos; born in the family of, belonging to the family of (with loc. or at the end of a comp.), sprung from a good family; (*as*), *m*. the seed of the bamboo; (*ā*, *am*), *f*. *n*. bamboo-manna.—*Vaṇśa-taṇḍula*, *as*, *m*. the seed of the bamboo.—*Vaṇśa-dalā*, *f*. a kind of plant or grass

(= *vaṇṣa-patṭri*, *ṭṭri*). — *Vaṇṣa-dhara*, *as*, *ā*, *am*, carrying or holding a bamboo, &c.; maintaining or supporting a family. — *Vaṇṣa-lhānya*, *am*, *n*, the seed of the bamboo. — *Vaṇṣa-dhārā*, *f*, *N*, of a river rising in the Mahendra mountains. — *Vaṇṣa-dhārin*, *i*, *ini*, *i* = *vaṇṣa-dhara*. — *Vaṇṣa-nartin*, *i*, *m*, 'family-dancer', a buffoon. — *Vaṇṣa-nāḍikā*, *f*, a tube or pipe made of bamboo. — *Vaṇṣa-nātha*, *as*, *n*, the head of a family, chief of a race. — *Vaṇṣa-nālikā*, *f*, a pipe or lute made of bamboo, a reed, flute. — *Vaṇṣa-netra*, *am*, *n*, a kind of sugar-cane, the root of sugar-cane (= *ikṣu-mūla*). — *Vaṇṣa-patṭra*, *am*, *n*, a bamboo leaf; a kind of metre, *vaṇṣapattṛa-patita* (= *as*), *m*, a reed; (*i*), *f*, particular kind of grass; = *nāḍi-hingu*. — *Vaṇṣa-patṭraka*, *as*, *m*, a reed; white sugar-cane; a sort of fish, *Cynoglossus Lingua*; (*am*), *n*, yellow ornament. — *Vaṇṣa-patṭra-patita*, *am*, *n*, 'fallen on a bamboo leaf', a species of metre, four times — — — — —, — — — — —, — — — — —. — *Vaṇṣa-paramparā*, *f*, family succession, lineage, descent. — *Vaṇṣa-pātra-kārini*, *f*, a woman who makes bamboo vessels or baskets. — *Vaṇṣa-pīta*, *as*, *m*, *N*, of a plant (= *kana-guggulu*). — *Vaṇṣa-pushpā*, *f*, *N*, of a plant (= *saha-devi*). — *Vaṇṣa-pūraka*, *am*, *n*, a kind of sugar-cane (= *ikṣu-mūla*). — *Vaṇṣa-pratishṭhāna-kara*, *as*, *m*, one who establishes his family on a firm foundation. — *Vaṇṣa-brāhmaṇa*, *am*, *n*, *N*, of a chronological list of ancient teachers. — *Vaṇṣa-bhāra*, *as*, *m*, a load of bamboos. — *Vaṇṣa-bhrit*, *t*, *m*, the supporter of a family, head of a race. — *Vaṇṣa-bhojya*, *as*, *ā*, *am*, to be possessed by a family, hereditary; (*am*), *n*, an hereditary estate. — *Vaṇṣa-māya*, *as*, *i*, *am*, made of bamboo. — *Vaṇṣa-mūlaka*, *am*, *n*, *N*, of a sacred bathing-place. — *Vaṇṣa-rāja*, *as*, *m*, a very high or lofty bamboo; *N*, of a king. — *Vaṇṣa-rocanā* or *vaṇṣa-locanā*, *f*, an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-manna. — *Vaṇṣa-lakṣmī*, *i*, *f*, the fortune of a family. — *Vaṇṣa-ardhana*, *as*, *i*, *am*, increasing or prospering a family; (*am*), *n*, the act of causing prosperity to a family. — *Vaṇṣa-vardhin*, *i*, *ini*, *i*, increasing or exalting a family. — *Vaṇṣa-vitāt*, *i*, *f*, a clump or thicket of bamboos; family, descent. — *Vaṇṣa-vidārini*, *f*, a woman employed in splitting bamboos. — *Vaṇṣa-viśuddha*, *as*, *ā*, *am*, (made) of a good bamboo; of a pure or good family. — *Vaṇṣa-vistara*, *as*, *m*, a complete genealogy. — *Vaṇṣa-vṛiddhi*, *f*, prosperity of a family. — *Vaṇṣa-śarkarā*, *i*, *f*, *vaṇṣa-rocanā*. — *Vaṇṣa-salākā*, *f*, a bamboo peg or screw at the lower end of a Viṇa or lute, (according to some) the bamboo pipe that forms the body of the lute; any small bamboo pin or stake (as the bar of a cage, &c.). — *Vaṇṣa-samācāra*, *as*, *m*, family usage. — *Vaṇṣa-ṣṭānita*, *am*, *n*, a species of the Jagati metre (= *vaṇṣa-sṭha-ṛila*). — *Vaṇṣa-sṭha*, *am*, *n*, (or *ā*, *f*?), a particular metre (= *vaṇṣa-sṭha-ṛila*). — *Vaṇṣa-sṭha-ṛila*, *am*, *n*, the hollow or cavity found in a bamboo cane; *N*, of a species of the Jagati metre, four times — — — — —, — — — — —, (the beginning of the Ritu-saṃhāra is in this metre.) — *Vaṇṣa-sṭhiti*, *i*, *f*, the state or condition of a family. — *Vaṇṣa-hina*, *as*, *ā*, *am*, destitute of family or descendants, having no kindred. — *Vaṇṣāgata* ('*śa-āg*'), *as*, *ā*, *am*, what comes from one's family, inherited, obtained by inheritance. — *Vaṇṣāgra* ('*śa-ag*'), *am*, *n*, the point or end of a bamboo cane; the shoot of a bamboo. — *Vaṇṣānkura* ('*śa-an*'), *as*, *m*, a bamboo shoot or sprout. — *Vaṇṣānukirtana* ('*śa-an*'), *am*, *n*, the publishing or proclaiming a family, genealogy. — *Vaṇṣānukrama* ('*śa-an*'), *as*, *m*, family succession, genealogy, lineal inheritance. — *Vaṇṣānuga* ('*śa-an*'), *as*, *ā*, *am*, being on or along the central projecting part of a sword; passing from family to family. — *Vaṇṣānucarita* ('*śa-an*'), *am*, *n*, the history of a family or dynasty, a genealogical list (one of the five Lakṣhaṇas or distinguishing marks of a Purāṇa). — *Vaṇṣānugaṇṣa-carita* ('*śa-an*'), *am*, *n*, the

the history of both old and more recent families (one of the five Lakṣhaṇas of a Purāṇa). — *Vaṇṣā-vatī*, f. a proper N. — *Vaṇṣāvalī* ('śa-āv'), f. the line of a family, a pedigree, genealogy. — *Vaṇṣāvara* ('śa-āh'), as, m. bamboo-manna. — *Vaṇṣī-dhara*, as, ā, am, holding a flute or pipe; (as), m. a flute-player, piper; N. of Kṛṣṇa; of a learned man. — *Vaṇṣī-dhārīn*, ī, īnī, ī, holding or carrying a flute; (ī), m. a flute-player; N. of Kṛṣṇa. — *Vaṇṣī-vadana*, as, m., N. of a Scholiast.

Vaṇṣaka, as, m. a large kind of sugar-cane; a joint in a bamboo; a small fish, *Cynoglossus Lingua*; N. of a king; (ikā), f. a kind of pipe or flute; aloe wood, *Agallochum*, (in this sense also am, n.; cf. *vaṇṣikā*.)

Vaṇṣika, as, ī, am, belonging or relating to a bamboo, pertaining to a family &c., lineal, genealogical; (am), n. aloe wood; [cf. *vaṇṣikā* above.]

Vaṇṣin, ī, īnī, ī, belonging to a family; [cf. *śra-v*.]

Vaṇṣī-vādya, am, n. a flute, pipe, (probably wrong for *vaṇṣī-vādya*.)

Vaṇṣī. See under *vaṇṣa*, p. 875, col. 2.

Vaṇṣiya, as, ā, am, of or belonging to a family, of a good family, of the same family.

Vaṇṣya, as, ā, am, belonging or attached to the main beam; connected with the back-bone or spine; of or belonging to a family; of a good family, of the same family; peculiar to a family; genealogical, lineal; (as), m. a cross-beam, joist; a bone in the arm; a bone in the leg; a member of a family; a son, lineal descendant, posterity; an ancestor, forefather; a kinsman from seven generations above and seven below; a pupil; (ās), m. pl. ancestors.

वंसग *vaṇṣaga*, as, m., Ved. a bull.

वंह *vaṇh*. See rt. *baṇh*, p. 671, col. 2.

Vaṇhishtha, as, ā, am (see *baṇhishtha*), most, very much or great.

Vaṇhīyas, ān, asī, as (see *baṇhīyas*), more, greater; very much or large.

वक् *vak* (a form of rt. *vank*, q.v.), to go crookedly, &c., (in Rīg-veda VII. 21, 3. *vāvakra* = *nirgacchanti*, they issued forth.)

Vaka, as, m. a heron, crane, *Ardea Nivea*; a hypocrite, cheat, rogue, deceiver (the crane being regarded as an animal of great cunning and deceit as well as sagacity); a particular tree, *Sesbana Grandiflora*; an apparatus for calcining or subliming metals or minerals (consisting of two crucibles, one inverted over the other and placed over a fire); N. of a Rishi (having the patronymic Dālbhi or Dālbhya); of a Rākshasa or demon (killed by Bhīma or Bhīma-sena, see *vaka-vadhā*); of an Asura (said to have assumed the form of a crane and to have been conquered by Kṛṣṇa); of Kuvera; of a king; (ās), m. pl., N. of a people; (ī), f. = *pūtānā*. — *Vakā-kācā*, N. of a district. — *Vakā-kalpa*, as, m., N. of a particular Kalpa or period of the world. — *Vakā-čara*, as, m. = *vaka-vratin*. — *Vakā-čīcīkā*, f. a sort of fish. — *Vakā-jit*, t, m. 'conqueror of Vaka', N. of Bhīma-sena. — *Vakā-tva*, am, n. the state or condition of a crane. — *Vakā-dvīpa*, as, m., N. of a Dvīpa. — *Vakā-dhūpa*, as, m. a compound perfume, (also read *vṛka-dhūpa*). — *Vakā-nakha*, as, m., N. of a son of Viśvā-mitra, (also read *vaka-naka*). — *Vakā-nisūdana*, as, m. 'destroyer of Vaka', N. of Bhīma-sena. — *Vakā-parīcāla*, am, n. a space of time consisting of the last five Tithis of the bright half of the month Kārttika. — *Vakā-puṣkpa*, as, m. a kind of tree, *Aeschynomene Grandiflora*; (am), n. the flower of this tree. — *Vakā-yantra*, am, n. 'crane-like instrument', epithet of a particular form of retort. — *Vakā-rāja*, as, m. the king of the cranes (named Rāja-dharman, he was son of Kaśyapa, see Mahā-bh. Śānti-p. 6336). — *Vakā-vadhā*, as, m. 'the killing of Vaka', N. of a section of the Ādi-parvan of the Mahā-bh. 6103-6315 (describing how Bhīma, while resident in the city of Eka-čakra, delivered his family and the whole neighbourhood

from the tyranny of the demon named Vaka or Baka, who forced the citizens to send him every day a dish of food by a man whom he always devoured as his daintiest morsel at the end of the repast).

— *Vaka-vṛksha*, as, m. a kind of tree. — *Vaka-vṛtti*, īs, īs, ī, one who acts or behaves like a crane, hypocritical; (īs), m. a false or hypocritical devotee, hypocrite (compared to the crane which stations itself cunningly by a pool apparently absorbed in meditation till it sees a fish on which to dart). — *Vaka-vairin*, ī, m. 'Vaka's enemy', N. of Bhīma-sena. — *Vaka-vrata*, am, n. 'crane-like observance', the conduct of a crane, hypocrisy. — *Vakavrata-čara*, as, m. one who acts like a crane, a hypocrite. — *Vaka-vratika*, as, or *vaka-vratin*, ī, m. 'one whose acts or observances are like those of a crane', a false devotee, religious hypocrite, one who assumes the appearance of devotion or meditation for interested purposes, (see *vaka-vṛtti*). — *Vaka-saktha*, as, m. a proper N.; (ās), m. pl. Vaka-saktha's descendants. — *Vaka-saka-vāsīn*, ī, m. 'dwelling in the same abode as the crane', a lotus. — *Vakāri* ('ka-ari'), īs, m. 'enemy of Vaka', N. of Kṛṣṇa. — *Vakeṣa* ('ka-īśa'), as, m., N. of a temple founded by Vaka.

Vakāci, f. a sort of fish (= *vaka-čīcīkā*). — *Vakāya*, Nom. P. *vakāyati*, &c., to represent or act like the Asura Vaka.

Vakāyat, an, anti, at, acting like the Asura Vaka. — *Vakula*, as, m. (said to be fr. rt. *vak* or *vank*), a kind of tree, *Mimusops Elengi*; a kind of drug; (ā), f., N. of a plant, = *katukā*; (ī), f. a sort of drug (commonly called Kākoli); (am), n. the fragrant flower of *Mimusops Elengi*. — *Vakulāvalikā* ('la-āv'), f., N. of a woman.

Vakulita, as, ā, am, furnished with *Mimusops Elengi*.

Vakūla, as, m. the Vakula tree.

Vakerukā, f. a small crane; the branch of a tree bent by the wind.

Vakoṭa, as, m. a crane.

Vakra, as, ā, am, crooked, winding, tortuous, curved, bent, bowed, meandering, curled, curly (as hair &c.); having an apparently backward motion, retrograde (said of planets); prosodially long (the form of the long mark being supposed to be curved), crooked in disposition, cunning, fraudulent, dishonest, prevaricating, indirect, evasive, ambiguous; cruel, malignant; (as), m. the planet Mars; the planet Saturn; Rudra or Śiva; the Asura Tripura; N. of a king of the Kārūṣas; of a Rākshasa; = *parpata*; (ās), m. pl., N. of a people, (also read *čakra*); (ā), f., N. of a particular musical instrument; scil. *gati*, N. of a particular variation in the course of Mercury; (am), n. the winding course of a river, the arm or bend of a stream; the apparent retrograde motion of a planet; (in surgery) a form of fracture (when a bone is bent in a particular way or only partially broken); [cf. according to some, Lat. *varus*: Hib. *fiar*, 'crooked, wicked'; *fiaras*, 'crookedness'; *fiaraim*, 'I incline, bend'.] — *Vakra-kaṇṭa*, as, m. 'having crooked thorns', the jujube tree. — *Vakra-kaṇṭhaka*, as, m. *Acacia Catechu*. — *Vakra-khadga* or *vakra-khadgaka*, as, m. a bent sword, a cimeter, sabre. — *Vakra-gati*, īs, f. crooked or winding course, tortuous motion, apparent retrograde motion or retrogression (said of the course of Mars &c.); (īs, īs, ī), moving crookedly or tortuously, meandering. — *Vakra-gāmin*, ī, īnī, ī, going crookedly, moving tortuously or in zigzag, fraudulent, dishonest. — *Vakra-grīva*, as, m. 'crooked-necked', a camel. — *Vakra-čācū*, us, m. 'crooked-beaked', a parrot. — *Vakra-tū*, f. or *vakra-tva*, am, n. crookedness, curvature, curvedness, tortuousness; retrograde motion (in astronomy); the going crooked or wrong, failure, mishap; perverseness, falseness, dishonesty, ambiguity, prevarication. — *Vakra-tuṇḍa*, as, ā, am, crooked-beaked, having a crooked face; (as), m. a parrot; N. of Gaṇeśa (so called as represented with the trunk of an elephant). — *Vakra-daṇṣṭra*, as, m. 'crooked-tusked', a boar, (wrongly read *vakra-d*.) — *Vakra-dṛiṣṭi*, īs, f. oblique vision, an

oblique look, squint; malignant regard, hostile view; (īs, īs, ī), looking askint, squint-eyed, squinting; looking malignantly or with an evil eye at any one; jealous, envious. — *Vakra-nakra*, as, m. 'crooked-beaked', a parrot; a low or depraved man. — *Vakra-nāla*, am, n. a sort of wind-instrument. — *Vakra-nāsa*, as, ā, am, crooked-nosed, having a crooked beak; (as), m. a proper N. — *Vakra-nāśika*, as, m. 'crooked-nosed', an owl. — *Vakra-pāda*, as, ā, am, crooked-legged. — *Vakra-puṭṭha* or *vakra-puṭṭhika*, as, m. 'crooked-tailed', a dog. — *Vakra-pura*, am, n., N. of a town. — *Vakra-pushpa*, as, m., N. of a plant, *Sesbana Grandiflora*; Butea Frondosa. — *Vakra-bāladhi*, īs, m. 'crooked-tailed', a dog. — *Vakra-bhāṇita*, am, n. indirect speech, equivocation, prevarication, evasion. — *Vakra-bhāva*, as, m. the state of being bent, curvature, crookedness; cunning, craft, deceit. — *Vakra-rekhā*, a curved line. — *Vakra-lāngūla*, am, n. a crooked tail; (as), m. 'crooked-tailed', a dog. — *Vakra-vakra*, as, m. 'crooked-faced, having a crooked snout', a hog, boar. — *Vakra-salyā*, f. a kind of small shrub or bush. — *Vakra-śrīnga*, as, ī, am, having crooked or bent horns. — *Vakra-samstha*, as, ā, am, placed transversely. — *Vakrāgra* ('ra-ag'), am, n., N. of a plant (commonly called Bētū). — *Vakrānga* ('ra-ar'), am, n. a crooked limb; (as), m. a goose; the ruddy goose ('having a curved body'); a snake. — *Vakrāṅghri* ('ra-ar'), īs, m. a crooked leg. — *Vakri-karaṇa*, am, n. the act of making crooked, bending, distorting. — *Vakri-kṛi*, cl. 8. P. *karoti*, -kartum, to make curved or crooked. — *Vakri-kṛita*, as, ā, am, made crooked or curved, bent. — *Vakri-bhāva*, as, m. curvature, curve; fraudulent or dishonest disposition. — *Vakri-bhū*, cl. 1. P. *bhāvati*, &c., to become crooked or bent; to retrograde (said of planets). — *Vakri-bhūta*, as, ā, am, become crooked, curved, bent, dishonest. — *Vakreṭara* ('ra-iē'), as, ā, at, reverse of crooked, straight, not curved or curled. — *Vakrokti* ('ra-uk'), īs, f. indirect or perverse speech, equivocation, prevarication, evasive speech or reply, evasion; hint, insinuation; pun; sarcasm. — *Vakrokti-jivita*, am, n., N. of a work. — *Vakroṣṭhi*, īs, or *vakroṣṭhikā*, f. (fr. *vakra* + *oṣṭha*), a slight smile, one in which the lips are drawn on one side without the teeth being shown.

Vakratu, us, m., N. of a deity.

Vakrātapa, ās, m. pl., N. of a people, (also read *čakrāti*.)

Vakri, īs, īs, ī, equivocating, speaking falsely, uttering untruths, prevaricating, lying.

Vakrita, as, ā, am, curved, crooked, bent; entering on an apparently retrograde course (said of a planet).

Vakrin, ī, īnī, ī, crooked; retrograding, moving backwards (said of Mars and other planets); dishonest, fraudulent; (ī), m. a Jain or Buddha.

Vakrīma, as, ā, am, bent, curved.

Vakriman, ā, m. crookedness, curvature; craftiness, cunning, duplicity, ambiguity.

Vakra, as, ā, am, Ved. winding about, moving crookedly, rolling, hastening.

वकल *vakala*, as, m., Ved. inner rind, bast.

वकसुहाण *vakasuḥaṇa*, N. of a place.

वकुल *vakula*. See col. 2.

वकुश *vakusā*, as, m., N. of a particular animal dwelling in the foliage of trees.

वक्क *vakk* [cf. rts. *vashk*, *vask*, *vank*], cl. 1. A. *vakkate*, *vakkittum*, to go.

वक्कलिन *vakkalin*, ī, m. (formed fr. *val-kalin*), N. of a Rishi.

वक्कस *vakkasa* = *vakasa*.

वक्कुल *vakkula*, as, m. a proper N.

वक्क्य *vaktarya*, *vaktra*. See p. 877, col. 3.

वक्र *vakra*, &c. See col. 2.

वक्रम *va-krama*, as, m. (for *ava-krama*), flight, retreat.

वक्रप *va-kraya*, as, m. (for *ava-kraya*, q. v.), price.

वक्रोलक *vakrolaka*, as, m., N. of a village; (am), n., N. of a town.

वक्रन् *rakvan*. See p. 878, col. 1.

वक्रस *rakrasa*, as, m. a particular intoxicating drink.

वक्श *vaksh* (closely connected with rt. *uksh*, q. v.), cl. 1. P. (Ved. also A.) *vakshati*, *vakaksha*, (in the Veda only the following Perfect forms are found, *vakaksha*, *vakakshitha*, *vakakshus*, *vakaksha*, *vakakshire*), *vakshatum*, Ved. to grow, increase, become tall; to accumulate; to be great or strong, to be powerful, (according to Sāy. on Rīg-veda I. 64, 3. *vakakshuh* = *prāpātum icchanti*, they wish to bring; II. 22, 3. *vakakshitha* = *vodhum icchasi*, thou desirest to support, as if fr. rt. *1. vah*); to be angry: Caus. *vakshayati*, &c., Ved. to make grow, cause to increase, cause to be strong; [cf. Zend *ukhs*, 'to grow'; Gr. *αὔξ-ω*, *αὔξ-ἄν-ω*, *αὔξ-η*, *αὔξ-η-σι-ς*, *αὔξ-η-μα*: Lat. *vas-tus*: Goth. *vahs-ja*, *vahs-tu-s*: Engl. Sax. *weaxan*: Lith. *augu*, *auks-tas*: Hib. *fásaim*, 'I grow'; *fásamhuil*, 'growing.']

Vakshana, as, i, am, Ved. (perhaps) strengthening, refreshing; (am), n. the breast; (perhaps) refreshment, strengthening, (according to Sāy. on Rīg-veda VI. 23, 6. *vakshanaṇi* = *vāhakani stotraṇi*, as if fr. rt. *1. vah*); fire (according to Sāy. on Rīg-veda V. 19, 5); (ās), f. pl. the stomach, abdomen, interior, (perhaps connected with rt. *1. vah*); the sides, flank; the bed of a river; (according to Naigh. I. 13) = *nadi*, a river. — **Vakshane-sthā**, ās, ās, am, Ved. being in fire, (Sāy. = *rahnau sthita*.)

Vakshani, is, is, i, Ved. (perhaps) strengthening, making strong.

Vakshatha, as, m., Ved. the act of strengthening, invigorating; growing, increasing; growth.

Vakshas, as, n. (according to some originally *vakshas*), strength (Ved.); the breast, bosom, chest, in this sense perhaps fr. rt. *1. vah*); (ās), m. an ox, bullock; [cf. perhaps Lat. *pectus*; Hib. *uchd*, the breast.] — **Vakshah-sammardini**, f. a wife (as dressing or reclining on her husband's breast). — **Vakshah-sthala** or **vakshas-sthala**, am, n. the place of the breast, the breast, bosom, heart. — **Vakshas-ta-lā-jhāta** ('*ta-āgh*'), as, m. a blow on the chest; [cf. *ata*.] — **Vaksho-grīva**, as, m., N. of a son of *Viśvā-mitra*. — **Vaksho-ja**, as, m. or *au*, m. du. chest-born, the female breast; [cf. *uro-ja*.] — **Vaksho-maṇḍalin**, i, m., scil. *hasta*, a position of the hands in dancing. — **Vaksho-ruh**, f, or **vaksho-ruha**, is, m. 'chest-growing', the female breast.

Vakshī, f., Ved. (according to Sāy.) flame; [cf. *vakshana* above.]

वक्षु *vakshu*, the Oxus.

वक्ष्यमाण *vakshyamāṇa*. See p. 878, col. 1.

वक्ख *vakh* or *vankh*, cl. 1. P. *vakkhati*, *vankhati*, *vakkhitum* or *vankhitum*, to 30, move, move about; [cf. Lat. *vacillo*; Old Germ. *wankōn*, *wanchōn*.]

वगला *vagalā* or *vagalā-mukhī*, f. a goddess worshipped by the Tāntrikas.

वगाह *va-gāha*, as, m. (for *ava-gāha*), bathing, ablution.

Va-gāhya, am, n. having bathed, bathing, dipping into; having entered.

वग्नू *vagnu*, *vagvanu*. See p. 878, col. 1.

वघा *vaghā*, f., Ved. a kind of noxious animal.

वङ्क *vank* (probably connected with rt. *vanē*; cf. rt. *vak*, with which rt. *vank* is identical; cf. also rt. *vang*), cl. 1. A. *vankate*, *vankitum*, to go or proceed crookedly, be crooked; to go; [cf. Gr. *ἀγκή*, *ἄγκος*, *ἀγκών*, *ἀγκύλος*, *ἀγκυρα*, (probably) *ἄγκος*: Lat. *angulus*; *vacillare*, *vacare*, *vacuus*: Old Germ. *winkil*, *waga*, *wagon*, *waga*, *wank*, *wankon*: Engl. Sax. *vincl*, *wag*, *woh*, *wog*, *wo*, *wancol*: Lith. *wingis*.]

Vanka, as, m. the bend or elbow of a river, the winding course of a stream; crookedness; (ā), f. the pommel of a saddle. — **Vanka-sena**, as, m. a kind of tree (= *vaka*).

Vankaṭaka, as, m., N. of a mountain.

Vankara, as, m. = *vanka*, the bending of a river.

Vankilakācārya ('*ka-āc*'), as, m., N. of an astronomer.

Vankālā, f., N. of a place.

Vankiṇī, f. a kind of plant (= *kola-nāstkā*).

Vankila, as, m. a thorn.

Vanku, us, us, u, Ved. going crookedly, (Sāy. on Rīg-veda I. 51, 11 = *vakra-gamana-sīla*; but Rīg-veda V. 45, 6 = *vana-gāmin*, going to the wood); going hurriedly, hastening (according to some).

Vankya, as, ā, am, crooked, curved, flexible, pliant.

Vankri, is, m. a rib, the rib of any animal (as of a horse, ox, &c.); the ribs of a building; the timber of a roof; a particular musical instrument.

वङ्कण *vankshāṇa*, am, n. (probably connected with *vakshana* under rt. *vaksh*), the groin, the pubic and iliac regions; the joint of the thigh.

वङ्कु *vankshu*, us, f. a small arm or branch of the Ganges [cf. *vanka*, *vanku*]; the Oxus; [cf. *vakshu*.]

वङ्ख *vankh* = rt. *vakh*, q. v.

वङ्खर *vankhara*, as, ā, am, = *ēaru*; (us), m. a proper N.

वङ्ग *vang* [cf. rt. *vank*], cl. 1. P. *vangati*, *vangitum*, to go; to go lamely, limp.

वङ्ग *vanga*, as, m. Bengal proper or the eastern parts of the modern province; N. of the son of Bali; of a king of the lunar race (regarded as the common ancestor of the people of Bengal); cotton; the egg-plant, Solanum Melongena; (ās), m. pl. the inhabitants of the above country; (am), n. tin; lead; [cf. Hib. *ban*, 'copper'.] — **Vanga-ja**, am, n. brass, red-lead. — **Vanga-jivana**, am, n. silver. — **Vanga-deśa**, as, m. the country of Bengal. — **Vanga-sena**, as, m. = *vanka-sena*; a proper N. — **Vanga-senaka**, as, m. the Sesbania Grandiflora. — **Vangārī** ('*ga-ari*'), is, m. yellow ornament.

Vanguna, as, m. the egg-plant, Solanum Melongena; [cf. *vanga*.]

Vangiya, see Gaṇa Gahādi to Pāp. IV. 2, 138.

वङ्गला *vangalā*, f., N. of a particular Rāgini or modification of a musical mode, (see *rāgin*.)

Vangālā, as, m., N. of the son of the Rāga or musical mode called Bhairava; (i), f., N. of the wife of the Rāga Bhairava, (see *rāga*.)

Vangālikā, f. = *vangālī*.

Vangulā, f. = *vangalā* above.

वङ्गिरि *vangiri*, is, m., N. of a king.

वङ्गृद *vangrida*, as, m., Ved., N. of a demon.

वङ्ग *vangh*, cl. 1. A. *vanghate*, *vanghitum*, to go; to begin moving; to begin; to move swiftly; to blame or censure.

वङ्ग *vangha*, as, m. a kind of tree.

वक् *vac*, cl. 2. P. (in the non-conjugational tenses also A.), *vakti* (1st sing.

vacmi, &c., see Gram. 650; Ved. also cl. 3. P. *vivakti*, 1st sing. *vivakmi*, as if fr. a form *vak*; said to be also cl. 1. P. *vacati*), *uvāca* (Ved. [*pra*]-*vavāca*, Rīg-veda I. 67, 4), *uče* (2nd sing. *ūcishe*, Ved. [*pra*]-*vavakhe*, *vakshyati*, *-te*, *avocāt*, *avocata* (other anomalous forms fr. the base *voē* are *vočai*, *vočanti*, *vočāma*, *vočes*, *vočema*, &c., *voča*, *vočatu*, *voče*, *vočanta*, *vočeyu*, *vočemahi*), *vaktum* (Ved. *vaktave*, *vaktos*), to say, speak, (*punar vac*, to speak again, answer, reply); to tell, declare, utter, (sometimes with a double acc., e.g. *tam idam vākyam uvāca*, he spoke this speech to him); to mention, describe; to call, name; to recite, repeat; to announce, proclaim, publish; to speak ill of, revile (with acc.): Pass. *ucyate*, Aor. *avācē*, to be said or spoken; to be spoken about; to be told; to be admonished; to be called or named, &c.; to be regarded as, pass for: Caus. *vācayati*, *-yitum*, Aor. *avivācat*, to cause to say or speak, order to speak; to cause to be recited, cause (anything written) to be uttered or pronounced, to read; to say, tell, declare; to promise: Desid. *vivakshati*, &c., to desire to say or speak, &c.: Pass. of Desid. *vivakshyate*; [cf. Gr. *ἐπ* (for *ἔμ* for *ἔμ*) in *ἐπ-ο-ν*, *ἐπ-ος*, *ὄψ*, *ὄσσα*, *ἐν-ο-ν*], *θεε-ππος*, *πέπρωται*: Lat. *vōc-are*, *vox*, *vōc-is*, *in-vi-tare*, *con-viciu-m*: Old Germ. *wah-an*, *ga-wah-anian*, *gi-wah-t*: Mod. Germ. *er-wähnen*: Old Pruss. *en-wack-e-mai*, 'we invoke'; *en-wacke*: Hib. *faighim*, 'I speak, talk'; *faigh*, 'a prophet'; *faighle*, *faighleadh*, 'words, talk.']

Vaktavya, as, ā, am, to be spoken or uttered, fit or proper to be said; to be named or called; to be spoken to or addressed; to be spoken about or against, having a bad name or reputation, blamable, reprehensible, vile, low, base, bad; liable to be called upon for an account, answerable, accountable, responsible; subject, dependent; (am), n. a rule, precept, sentence, dictum, aphorism, speech; speaking; reproach, censure. — **Vaktavya-tā**, f. or **vaktavya-tva**, am, n. the state of being fit or proper to be said or spoken about, the state of being spoken against, the having a bad name or reputation, reproachableness, blamableness, reprehension, blame; responsibility; subjection, dependence.

Vakti, is, f., Ved. speech; [cf. *ukti*.]

Vaktu, us, m. (according to Sāy. = *parusha-vākyānam vaktṛi*), a speaker of harsh language, reviler; (but according to modern scholars *vaktave* in Rīg-veda VII. 31, 5. is a Vedic infin.)

Vaktu-kāma, as, ā, am (*vaktu* for *vaktum*), intending to speak, desirous of speaking, about to speak.

Vaktu-manas, ās, ās, as (*vaktu* for *vaktum*), having a mind to speak, being about to speak.

Vaktri, tā, tri, tri, one who speaks, a speaker; speaking, saying, loquacious, talkative; speaking well or sensibly, eloquent, learned, wise; speaking truly, honest, sincere; (tā), m. a speaker, orator, expounder, teacher; [cf. Lat. *auctor*.] — **Vaktri-tā**, f. or **vaktri-tva**, am, n. ability to speak, talkativeness, eloquence, elocution. — **Vaktriva-śakti**, is, f. ability to speak, eloquence.

Vaktrika, as, ā, am, at the end of an adj. comp. = *vaktri*.

Vaktra, am, n. the organ of speech, the mouth; the face; a muzzle, snout, proboscis, beak, &c.; the point (of an arrow), the spout of a jug or vessel; beginning, commencement; (in algebra) the initial quantity or first term of a progression; a sort of metre containing four times eight syllables (said to be like the *śloka*); a sort of garment; the root of Tabernæmontana Coronaria; [cf. perhaps Lat. *la-trare* for *vactrare*.] — **Vaktra-khura**, as, m. 'mouth-hoof', a tooth. — **Vaktra-ja**, as, m. 'sprung from the mouth (of Brahmi)', a Brāhman. — **Vaktra-tāla**, am, n. a musical instrument played with the mouth; (said to mean also 'making a noise by striking the mouth with the hand at the moment of uttering sound.') — **Vaktra-tuṇḍa**, as, m. 'having a proboscis instead of a face,' N. of Gaṇeśa. — **Vaktra-dala**, am, n. a part of the mouth, the palate.

—*Vaktra-dvāra*, *am*, n. the opening of the mouth. —*Vaktra-paṭa*, a veil. —*Vaktra-paṭṭa*, *as*, m. a bag containing corn tied round a horse's head. —*Vaktra-parispanda*, *as*, m. 'motion of the mouth,' speech, discourse. —*Vaktra-bhedin*, *i*, *ini*, *i*, mouth-piercing, mouth-cutting, pungent, bitter, sharp. —*Vaktra-yodhin*, *i*, *ini*, *i*, fighting with the mouth; (*i*), m., N. of an Asura. —*Vaktra-randhra*, *am*, n. the aperture of the mouth. —*Vaktra-ruha*, 'growing on the face,' hair growing on the face, hair on the proboscis (of elephants &c.). —*Vaktra-roga*, *as*, m. mouth-disease, a disease of the mouth. —*Vaktra-rogin*, *i*, *ini*, *i*, suffering from a disease of the mouth. —*Vaktra-vāsa*, *as*, m. 'mouth-scenting,' an orange. —*Vaktra-sodhana*, *as*, *i*, *am*, cleansing or purifying the mouth; (*am*), n. the act of cleansing the mouth; the fruit of Averroha Carambola; a lime, citron. —*Vaktra-sodhin*, *i*, *ini*, *i*, purifying the mouth; (*i*), m. the citron tree; (*i*), n. a citron or lime. —*Vaktrāsava* ('*ra-ās*'), *as*, m. 'mouth-liquor,' saliva.

Vaktraka at the end of an adj. comp. = *vaktra*.
Vaktra, *as*, *ā*, *am*, Ved. = *vaktravya*, to be uttered or spoken; (according to *Sāy. vaktvānām* = *vaktvānām* *veda-vākyānām*.)

Vakman, *a*, n., Ved. (*Sāy.* = *mārga*), path, road; (= *vakṣa*, *stotra*), speech, hymn of praise. —*Vakma-rāja-satya*, *as*, m., Ved. faithful to those who are the rulers or ordainers of hymns (of praise).

Vakmya, *as*, *ā*, *am*, Ved. to be praised, worthy of celebration, praiseworthy.

Vakran, *ā*, *varī*, *a*, Ved. (according to modern scholars) = *vakva*, p. 876, col. 3; (*ā*), m. a speaker, singer, chanter, great talker, chatterer.

Vakshyamāṇa, *as*, *ā*, *am*, about to be said or described, intended to be spoken about afterwards, to be mentioned hereafter or subsequently. —*Vakshyamāṇa-tva*, *am*, n. the being about to be mentioned, the being about to be spoken of hereafter.

Vagnu, *us*, *us*, *u*, talkative; (*us*), m. a speaker; a sound; the cry (of an animal), croak (of a frog, *Rig-veda* VII. 103, 2).

Vagana, *as*, *ā*, *am*, Ved. (perhaps) talkative, chattering; praising.

Vaganu, *us*, *us*, *u*, Ved. a sound, noise, (*Sāy.* = *śabda*.)

Vaṇa, *as*, *ā*, *am*, speaking, talking, saying, &c. [cf. *ku-v*°] (*as*), m. a parrot; = *sūrya*, the sun; = *kāraṇa*; (*ā*), f. a kind of talking bird, *Turdus Salica* (= *sārikā*); a kind of aromatic root, (according to some, orris root); (*am*), n. the act of speaking, talk; [cf. *dur-v*°]. —*Vaṇācārya* ('*ācā-āc*'), *as*, m., N. of a preceptor. —*Vaṇārā* ('*ācā-ar*'), *as*, m. a sun-worshipper, Parsee.

Vaṇalnu, *us*, *us*, *u*, talkative, loquacious, eloquent; (*us*), m. a Brāhman; a proper N.

Vaṇāṇḍā, *f*, a kind of talking bird, *Turdus Salica* or the Maina.

Vaṇāṇḍī, *f*. = *vaṇāṇḍā*; = *vartti*; a kind of weapon.

Vaṇana, *as*, *ā*, *am*, speaking, a speaker, eloquent (Ved.); to be praised, laudable (Ved.); being pronounced (Ved.); mentioning, indicating, pointing out, signifying (at the end of a comp.); (*am*), n. the act of speaking or pronouncing, speaking, uttering, declaring, ordering, enjoining, declaration, affirmation, promise; pronunciation; the pronunciation of a letter (in grammar); the act of reciting or repeating, recitation; mentioning, naming, being called; a speech, word, expression, utterance, sentence, message; a text, dictum, aphorism, rule, precept, passage of a sacred book or code of laws; counsel, advice, instruction; proclamation, edict, order, injunction, command, (*vaṇanāt*, and less frequently *vaṇanau*, 'in the name of,' e.g. *mama vaṇanāt*, 'in my name,' 'by my order'); sound, voice; the meaning of a word (in grammar); number (in grammar; cf. *eka-v*°, *dvī-v*°, *bahu-v*°); dry ginger. —*Vaṇana-kara*, *as*, *i*, *am*, making a speech, speaking; acting according to injunction, doing what one is told, obeying orders, obedient; (*as*), m. the

author or enunciator of a precept. —*Vaṇana-kārin*, *i*, *ini*, *i*, doing what is commanded, obeying orders, obedient. —*Vaṇana-krama*, *as*, m. order of words, discourse. —*Vaṇana-goṭara*, *as*, *ā*, *am*, forming a subject of conversation. —*Vaṇana-gaurava*, *am*, n. respect for an order, deference to a command. —*Vaṇana-grāhin*, *i*, *ini*, *i*, accepting or obeying orders, attentive to a command, obedient, compliant, conformable, submissive, humble. —*Vaṇana-paṭu*, *us*, *us*, *u*, skilful in speech, eloquent. —*Vaṇana-mātra*, *am*, n. mere words, assertion unsupported by facts. —*Vaṇana-viruddha*, *as*, *ā*, *am*, opposed to a declaration or precept, contrary to a text. —*Vaṇana-virodha*, *as*, m. inconsistency of precepts or texts, incongruity, contradiction. —*Vaṇana-ryakṭh*, *i*, *f*, distinctness or perspicuity of a text. —*Vaṇana-śata*, *am*, n. a hundred speeches, repeated speech or declaration. —*Vaṇana-sahāya*, *as*, m. a companion for (the sake of) conversation, any sociable companion with whom one may talk. —*Vaṇanānuga* ('*na-an*'), *as*, *ā*, *am*, following advice or orders, obedient, submissive. —*Vaṇanā-vat*, *ān*, *atī*, *at*, Ved. possessed of speech, eloquent, gifted with the power of praising or singing; making a sound, lowing (as kine; *Sāy.* = *hambhā-ravādi-śabda-vat*). —*Vaṇanī-kṛī*, cl. 8. P. -*karoti*, -*kartum*, to make a reproach. —*Vaṇanī-kṛta*, *as*, *ā*, *am*, made a reproach, exposed to censure or abuse. —*Vaṇane-sthita*, *as*, *ā*, *am*, abiding in a command, obeying orders, compliant, conformable, obedient. —*Vaṇanopakrama* ('*na-up*'), *as*, m. commencement of a speech, exordium.

Vaṇanīya, *as*, *ā*, *am*, to be spoken or uttered, fit or proper to be said, mentionable; to be called or named; to be spoken about or against, to be reproved, censurable, liable to reproach; (*am*), n. reproach, censure, blame. —*Vaṇanīya-tā*, *f*, or *vaṇanīya-tva*, *am*, n. liability to be spoken about or against; rumour, report, evil report, blamableness, detraction, scandal; blame, reprehension.

Vaṇara, *as*, m. a cock; a low person.

Vaṇalu, *us*, m. = *śatru*, a malevolent person, enemy; offence, fault (?).

Vaṇas, *as*, n. speech, voice; a speech, word; a hymn; singing, song (of birds); advice, counsel; proclamation, edict, command, order; a sentence; declaration of fate, oracle; number (in grammar, cf. *dvi-v*°). —*Vaṇaḥ-krama*, *as*, m. course of speech, mode of address, discourse. —*Vaṇasām-pati*, *i*, m. 'lord of speeches,' N. of Bṛihas-pati; the planet Jupiter. —*Vaṇas-kara*, *as*, *i*, *am*, accomplishing the words or commands of another; doing what is enjoined or commanded, obedient, compliant. —*Vaṇa-graha*, *as*, *ā*, *am*, receiving words or commands, comprehending or apprehending words; (*as*), m. the ear. —*Vaṇa-yuj*, *k*, *k*, *h*, Ved. harnessed at (his) word; harnessed with hymns. —*Vaṇa-vid*, *t*, *t*, *t*, Ved. skilful in speech, eloquent; knowing hymns.

1. *vaṇasa*, *as*, *ā*, *am* (for 2. see p. 880), talkative, eloquent, wise; (at end of comp.) = *vaṇas* above.

1. *vaṇasya* (fr. *vaṇas*), Nom. A. *vaṇasyate*, &c., Ved. to babble, rattle (said of the sound of the running Soma); to be praised or glorified, (*Sāy.* = *stūyate*.)

2. *vaṇasya*, *as*, *ā*, *am*, Ved. (perhaps) worthy of mention, praiseworthy, celebrated; (or perhaps for 1. *vaṇasyu*, q. v.)

Vaṇasyā, *f*. (fr. 1. *vaṇasyu*), Ved. desire of speaking, richness of speech, eloquence; desire of praise.

1. *vaṇasyu*, *us*, *us*, *u* (for 2. see p. 880, col. 1), Ved. eloquent; desirous of praise, (*Sāy.* = *stūti-kāma*.)

Vaṇī, Ved. name, appellation.

1. *vaṇyamāna*, *as*, *ā*, *am*, Ved. being spoken or uttered, (*Sāy.* = *uṇyamāna*.)

व्ययमान् 1. and 2. *vaṇyamāna*. See above and p. 880, col. 1.

वज्रला vacchālā, a various reading for *vatsālā*.

वज्रिका vacchikā in *dirgha-v*°, q. v.

वज्र vaj, cl. 1. P. *vajati*, *vacāja* (2nd sing. *vacajītha*, 3rd du. *vacajātu*), *vacajitum*, to go, roam about [cf. *rt. vraj*]; to increase; to be hard or strong, (these senses are assumed to explain *vajra*, *vāja*, &c., q. v., but a lost *rt. uḥ* = *vaj* may be conjectured; cf. *ugra*, *ojas*, &c.); cl. 10. P. *vājyati*, &c., to make possessed of food or strength, to desire or ask for food or strength, (in these senses more properly a Nom. fr. *vāja*, see *vājaya*); to prepare the way; to trim or feather an arrow, to prepare, make; to go; [cf. Zend *vaz*, *vaz-y-ant*, *vaz-d-vare*; Gr. *ὕψις*, *ὕψις-πός*, *ὕψις-ε*, *ὕψις-αν*, *ὕψις-αν*; Lat. *vege-o*, *vige-o*, *veg-e-lu-s*, *vig-or*, *vig-il*, *aug-eo*, *aug-men-tu-m*, (perhaps) *vagari*; Goth. *auka*, *volks*; Old Germ. *aukon*; Angl. Sax. *eacan*, (probably also) *weacor*, *waecan*; Lith. *ug-i-s*, *ug-a*, *aug-u*, *aug-mu*.]

Vajra, *as*, *ā*, *am*, adamantite, hard, impenetrable; severe; shaped like a kind of cross with two transverse lines bisecting each other diagonally, cross, forked, zigzag; (*as*, *am*), m. n. (in the earlier language *as*, m.), the thunderbolt and weapon of Indra (said to have been formed out of the bones of a celebrated Rishi called Dadhiṭa or Dadhiṭi, see *dadhiṭa*, *dadhiṭy-asthi*; it is sometimes described as circular like the Cakra or discus of Vishnu or shaped like a quoit but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy; the thunderbolt is also regarded as having the form of two transverse bolts or lines crossing each other thus X; any destructive weapon like a discus or thunderbolt (as used by various gods, evil beings, or persons of superhuman power, e.g. by Vishnu, Krishna, the Rākshasas, and Viśvā-mitra); 2. thunderbolt in general or the lightning supposed to issue from the centrifugal energy of the circular thunderbolt of Indra; a diamond, (this gem being considered to possess the hardness of the thunderbolt or to be of the same substance); sour gruel; (*as*), m. a form of military array; a particular kind of column or pillar; a particular figure or diagram the form of which is supposed to resemble that of the thunderbolt; any symbol with two lines crossing each other in a diagonal direction; a particular form of the moon; N. of various plants, *Euphorbia Antiquorum*, *Asteracantha Longifolia*; white-flowering Kusa grass N. of the fifteenth of the twenty-seven Yogas or astronomical periods of time, (see *yoga*); of a particular Soma ceremony; of a particular penance; 3. kind of very tenacious mortar or hard cement; N. of a son of Anuruddha or of a grandson of Kṛṣṇa; a son of Viśvā-mitra; of a son of Manu Sāvama; one of the seven Jaina Daśa-pūrvins; of a Rishi of a minister of Narendraditya; of a son of Bhṛti of a king; (*ā*), *f*. Cocculus Cordifolius; *Euphorbia Antiquorum*; N. of Durgā; of a daughter of Vaiśvānara; (*i*), *f*. a kind of *Euphorbia*; (*am*), n. a kind of hard iron, steel; a kind of tale; = *vāg vajra*, thunder-like denunciation, very harsh or severe language; a particular mode of sitting; Em blic Myrobalan; the blossom of the sesamum or of any plant called Vajra; N. of a particular configuration of the planets and stars (viz. when the favourable planets are situated in the first and seventh house and the unfavourable ones in the fourth and tenth) = *bālaka*, a child, pupil; [cf. Zend *vaz-ra*, 'a club'; Old Germ. *waggi*; Angl. Sax. *wægy*, *wæcg*.] —*Vajra-kaukaṭa*, *as*, m. 'adamantine-armoured,' N. of Hanumat the monkey god. —*Vajra-kayā*, *as*, m. *Euphorbia Neriifolia* or *Antiquorum*. —*Vajra-kayāṭaka*, *as*, m. = *vajra-kayāṭa*; *Asteracantha Longifolia*. —*Vajra-kayāṭaka-sūlmali*, *f*. a cotton tree with very hard thorns; N. of a hell. —*Vajra-kanda*, *as*, m. a sort of esculent root, (perhaps yam. —*Vajra-kapāṭa-mat*, *ān*, *atī*, *at*, having adamantine doors. —*Vajra-kupālin*, *i*, m., N. of

Buddha. — *Vajra-karṇa*, as, m. = *vajra-kanda*. — *Vajra-kālīkī*, f., N. of the mother of Śākya-muni. — *Vajra-kālī*, f. epithet of a Jina-śakti. — *Vajra-kīla*, as, m. a kind of penetrating insect which bores holes in wood and stone, (see *vajra-danśhtra*.) — *Vajra-kīla*, as, m. a thunderbolt. — *Vajra-kilāya*, Nom. A. *-kilāyate*, &c., to act or be like a thunderbolt. — *Vajra-kilāyita*, (as, ā, am, struck as it were by thunderbolts. — *Vajra-kukshi*, N. of a cave. — *Vajra-kūṭa*, as, m. 'diamond-peak,' a mountain consisting of diamonds; N. of a mountain; of a mythical town on the Himālaya mountains. — *Vajra-ketu*, us, m. 'having a Vajra for an ensign,' N. of the demon Nāraka. — *Vajra-kshāra*, am, n. an alkaline earth or an impure carbonate of soda. — *Vajra-garbha*, as, m., N. of a Bodhi-sattva. — *Vajra-gopa*, as, m. = *indra-gopa*. — *Vajra-ghāta*, as, m. a thunder-stroke, stroke of a thunderbolt, thunder-clap, thunderbolt. — *Vajra-ghoṣha*, as, ā, am, sounding like a thunderbolt. — *Vajra-śūcī*, us, m. 'hard-beaked,' a vulture; [cf. *vajra-tuṇḍa*.] — *Vajra-carman*, ā, m. 'having a very hard or impenetrable skin,' a rhinoceros. — *Vajra-ēhna*, am, n. a Vajra-like mark. — *Vajra-ēdhaka-prajñā-pāram-itā*, f., N. of a Buddhist Sūtra work, (also *vajra-ēdhikā*.) — *Vajra-jit*, t, m. 'conquering the thunderbolt,' N. of Garuḍa (who was invulnerable to the strokes of Indra's bolt; cf. *vajri-jit*). — *Vajra-jvalana*, am, n. 'thunder-flash,' lightning. — *Vajra-jvālā*, f. 'thunder-flash,' lightning; N. of a granddaughter of Vairocana. — *Vajra-ṭika*, as, m., N. of a Buddha. — *Vajra-nakhā*, f. a proper N. (see Pāṇ. IV. 1, 58; cf. *vajra-nakha*.) — *Vajra-tura*, as, m. epithet of a kind of very tenacious mortar or cement. — *Vajra-tā*, f. or *vajra-tva*, am, n. great hardness or impenetrableness, severity. — *Vajra-tuṇḍa*, as, ā, am, hard-beaked; (as), m. a vulture; a mosquito, gnat; N. of Garuḍa; of Gaṇeśa; the plant Cactus Opuntia. — *Vajra-tulya*, as, m. 'resembling a diamond,' the azure stone, lapis lazuli. — *Vajra-daṇḍa*, as, ā, am, having teeth as hard as adamant; (as), m. = *vajra-kīla*; N. of a Rākshasa; of an Asura; of a king of the Vidyā-dhara; of a lion (in the Pañcā-tantra). — *Vajra-dakṣiṇa*, as, ā, am, holding a thunderbolt in the right hand; (as), m., N. of Indra. — *Vajra-danda*, as, ā, am, having a staff studded with diamonds. — *Vajra-daṇḍaka*, am, n. the plant Cactus Opuntia. — *Vajra-datta*, as, m., N. of a son of Bhaga-datta; of a Buddhist author. — *Vajra-danta*, as, ā, am, 'hard-toothed,' a hog, boar; a rat. — *Vajra-daṇḍana*, as, ā, am, having hard teeth; (as), m. a rat. — *Vajra-drīḍha-netra*, as, m., N. of a king of the Yakshas. — *Vajra-deśa*, as, m., N. of a district. — *Vajra-deha*, as, ā, am, or *vajra-dehin*, ī, inī, ī, having a frame hard as adamant, having a very robust or hardy body. — *Vajra-dru*, us, or *vajra-druma*, as, m., N. of certain plants, Euphorbia of various species. — *Vajradruma-kesara-dhaja*, as, m., N. of a king of the Gandharvas. — *Vajra-dhara*, as, ā, am, holding a thunderbolt; (as), m., N. of Indra; of a Buddhist saint; of a king. — *Vajra-dhātṛī*, f., N. of the wife of Vairocana. — *Vajra-nakha*, as, ā, am, having hard claws. — *Vajra-nagara*, am, n., N. of the city of the Dānava Vajra-nābha. — *Vajra-nābha*, as, ā, am, having a hard nave (as a wheel &c.); (as), m. the discus of Kṛishṇa; N. of one of Skanda's attendants; of a Dānava; of a king (a son of Uktha, also a son of Unnābha, also a son of Shālā). — *Vajra-nābhīya*, as, ā, am, relating to (the Dānava) Vajra-nābha, treating of him. — *Vajra-nirghoṣha*, as, m. a clap of thunder. — *Vajra-nishpesha*, as, m. sound produced by the clashing or concussion of thunderclouds, a clap of thunder. — *Vajra-pañjara*, epithet of certain prayers addressed to Durgā; (as), m., N. of a Dānava. — *Vajra-patṛikā*, f. Asparagus Racemosus. — *Vajra-pāṇi*, is, ī, ī, 'thunderbolt-handed,' holding a thunderbolt in the hand, grasping a thunderbolt; whose thunderbolt is the hand (said of Brāhmins); (is), m., N. of Indra; of a class of

divine beings (with Buddhists); of a Dhyāni-Bodhi-sattva. — *Vajrapāṇi-tva*, am, n. the state of one who holds a thunderbolt in the hand. — *Vajra-pāṇin*, ī, inī, ī, 'thunderbolt-handed,' grasping a thunderbolt. — *Vajra-pāṇu*, as, m. the fall of a thunderbolt, a stroke of lightning; (as, ā, am), falling like a thunderbolt. — *Vajra-pāshūka*, as, m. 'diamond-stone,' a kind of spar or valuable stone. — *Vajra-puru*, am, n., N. of the city of the Dānava Vajra-nābha. — *Vajra-pushpa*, am, n. 'diamond-flower,' a valuable flower; the blossom of sesamum; (ā), f. a kind of fennel, Anethum Sowa. — *Vajra-prabha*, as, m., N. of a Vidyā-dhara. — *Vajra-prabhāva*, as, m., N. of a king of the Karūshas. — *Vajra-prastā-rīṇi*, f., N. of a Tantra goddess. — *Vajra-prastā-rīṇi-mantra*, ās, m. pl. an epithet of particular magical formulas. — *Vajra-prāya*, as, ā, am, like adamant, adamantine, exceedingly hard. — *Vajra-badhu*, see *vajra-vaulha*. — *Vajra-bāhu*, us, us, u, 'thunderbolt-armed,' holding a thunderbolt in the hand, wielder of the thunderbolt (said of Indra, of Indra and Agni, and of Rudra); (us), m., N. of a king of Orissa; of another person. — *Vajra-bhūmi*, is, f., N. of a place. — *Vajra-bhūmi-rajās*, as, n. a particular precious stone (= *vairānta*). — *Vajra-bhṛīkūṭi*, is, f., N. of a Tantra goddess. — *Vajra-bhṛit*, t, t, t, carrying or wielding a thunderbolt; (t), m., N. of Indra. — *Vajra-mayī*, is, m. 'thunderbolt-gem,' a diamond. — *Vajra-maṇḍā*, f., N. of a Dhārāṇī. — *Vajra-maya*, as, ī, am, made of diamond, hard as diamond, hard, adamantine; hard-hearted. — *Vajra-mitra*, as, m., N. of a king. — *Vajra-mukuta*, as, m., N. of a son of Pratāpamukuta. — *Vajra-mushṭi*, is, ī, ī, holding a thunderbolt in the fist; having a hard or iron fist; (is), m., N. of Indra; of a Rākshasa; of a Kshatriya or warrior. — *Vajra-mūli*, f. a kind of leguminous shrub (= *māsha-parjī*). — *Vajra-yoginī*, f., N. of a goddess. — *Vajra-ratha*, as, ā, am, whose thunderbolt is a war-chariot (said of a Kshatriya). — *Vajra-ratā*, as, ā, am, having teeth or tusks as hard as adamant; (as), m. a hog, boar. — *Vajra-rātra*, am, n., N. of a town. — *Vajra-rūpa*, as, ā, am, shaped like a Vajra, crossed, (see *vajra*). — *Vajra-lipi*, is, f. a particular style of writing. — *Vajra-lepa*, as, m. a particular kind of very hard mortar or cement. — *Vajralepa-ghatita*, as, ā, am, joined with adamantine cement. — *Vajra-lepāya*, Nom. A. *vajralepāyate*, &c., to be like Vajra-lepa, to be as hard or tenacious as cement. — *Vajra-lohaka*, a magnet, loadstone. — *Vajra-vadha*, as, m. death by a thunderbolt or lightning; oblique or cross multiplication. — *Vajra-vara-śandra*, as, m., N. of a king of Orissa. — *Vajra-vallī*, f. a species of sunflower, Heliotropium Indicum. — *Vajra-vah* or *vajra-vāh*, t, m. carrying or wielding a thunderbolt. — *Vajra-vāraka*, as, m. a title of respect applied to certain sages. — *Vajra-vārāhi*, f., N. of the mother of Śākya-muni; [cf. *vajra-kālīkā*.] — *Vajra-vidrā-viṇī*, f., N. of a Buddhist goddess. — *Vajra-vish-kambha*, as, m., N. of a son of Garuḍa. — *Vajra-vihata*, as, ā, am, Ved. struck by a thunderbolt or lightning. — *Vajra-vijaka*, as, m. a kind of creeper, Gloriosa Bonduc. — *Vajra-vira*, as, m., N. of Mahā-kāla. — *Vajra-vriksha*, as, m. a kind of plant, Cactus Opuntia. — *Vajra-vega*, as, m., N. of a Rākshasa; of a Vidyā-dhara. — *Vajra-vyūha*, as, m. a kind of military array. — *Vajra-śarira*, as, ā, am, = *vajra-deha*, q. v. — *Vajra-śalya*, as, m. 'having hard quills or prickles,' a porcupine. — *Vajra-sākhā*, f., N. of a branch or sect of the Jains founded by Vajra-svāmin. — *Vajra-sirsha*, as, m., N. of a son of Bhṛigu. — *Vajra-sṛṅghalā*, f. a female personification peculiar to the Jains and one of their sixteen Vidyā-devīs. — *Vajra-sṛṅghalikā*, f. Asteracantha Longifolia. — *Vajra-samhata*, as, m., N. of a Buddha. — *Vajra-saṅghāta*, as, m. having the hardness or compactness of adamant (applied to Bhima in Mahā-bh. Ādi-p. 4775); epithet of a kind of mortar or cement. — *Vajra-sattva*, as, ā, am, having a soul or heart of adamant; (as),

m., N. of a Dhyāni-buddha. — *Vajrasattvatmīkā* ('*va-āt*'), f., N. of the wife of Vajra-sattva. — *Vajra-samādhi*, is, m. a particular kind of abstract meditation with Buddhists. — *Vajra-samutkirṇa*, as, ā, am, perforated by a diamond or any hard instrument. — *Vajra-sāra*, as, ā, am, having the essence or nature of a diamond, hard as a diamond; made of diamond; a diamond (gender doubtful); (as), m. a proper N. — *Vajrasāra-maya*, as, ī, am, made of the essence of a diamond, hard as a diamond, made of diamond. — *Vajrasāri-kṛi*, cl. 8. P. *-karoti*, &c., to make hard as diamond. — *Vajra-sūci*, is, or *vajra-sūci*, f. a diamond needle; N. of an Upa-nishad ascribed to Saṅkarācārya; of a work by Aśva-ghoṣa. — *Vajra-sūrya*, as, m., N. of a Buddha. — *Vajra-sena*, as, m., N. of a king of Śrāvastī; of a preceptor. — *Vajra-sthāna*, am, n., N. of a place. — *Vajra-svāmin*, ī, m., N. of one of the seven Jaina Daśa-pūrvins. — *Vajra-hasta*, as, ā, am, 'thunderbolt-handed,' wielding the thunderbolt (said of Indra, Agni, the Maruts, Śiva, &c.); (ā), f., N. of one of the nine Samidhs; of a Buddhist goddess. — *Vajra-hūṇa*, as, m., N. of a place. — *Vajra-hṛidya*, am, n., N. of a Buddhist work. — *Vajra-rāṇsu* ('*ra-āṇ*'), us, m., N. of a son of Kṛishṇa. — *Vajrākara* ('*ra-āk*'), as, m. a diamond mine; N. of a place. — *Vajrākāra* ('*ra-āk*'), as, ā, am, or *vajrākṛiti* ('*ra-āk*'), is, ī, ī, shaped like a thunderbolt, having the shape of a Vajra, having transverse lines, (see *vajra*); any cross-shaped symbol, (a symbol shaped like a cross was formerly used in grammars as the sign of the Jihvāmūliyas.) — *Vajrākhyā* ('*ra-āk*'), as, ā, am, having the name of Vajra, called Vajra; (as), m. a kind of mineral spar; [cf. *vajra-pāshāṇa*.] — *Vajrāghāta* ('*ra-agh*'), as, m. the stroke of a thunderbolt, a stroke of lightning; any sudden shock or calamity. — *Vajrāṅkūṭa* ('*ra-āṅ*'), as, ā, am, marked with a Vajra or with a Vajra-like symbol, (see *vajra*). — *Vajrāṅkuṣī* ('*ra-āṅ*'), f., N. of a Tantra goddess. — *Vajrāṅga* ('*ra-āṅ*'), as, m. a snake, (probably for *vajrāṅga*); (ī), f. a sort of grain, Coix Barbatā; Heliotropium Indicum. — *Vajrācārya* ('*ra-āc*'), as, m. 'diamond-like teacher,' N. of a preceptor. — *Vajrāditya* ('*ra-ād*'), as, m., N. of a king of Kāśmīra. — *Vajrābha* ('*ra-ābh*'), as, ā, am, diamond-like, resembling a diamond; (as), m. a kind of spar or valuable stone, (perhaps the opal; [cf. *vajrākhyā*.] — *Vajrābhyaśa* ('*ra-ābh*'), as, m. multiplication crosswise or zigzag, cross multiplication. — *Vajrāmbujā* ('*ra-am*'), f., N. of a Tantra goddess. — *Vajrayudha* ('*ra-āy*'), as, ā, am, thunderbolt-armed, having the thunderbolt for a weapon; (as), m., N. of Indra; a proper N. — *Vajrāsuni* ('*ra-as*'), is, m. f. Indra's thunderbolt. — *Vajrāsana* ('*ra-as*'), am, n. a diamond seat or throne; a particular way of sitting. — *Vajrāṇsu* = *vajrāṇsu* (according to one reading). — *Vajrāsthī-sṛṅghalā* ('*ra-as*'), f. Asteracantha Longifolia, (perhaps resolvable into the name of two plants, viz. Vajra-sṛṅghalā and Asthi-sṛṅghalā.) — *Vajrāhata* ('*ra-āh*'), as, ā, am, struck by a thunderbolt. — *Vajrāhikā* ('*ra-āh*'), f. Carpopogon Puriensis. — *Vajri-karaṇa*, am, n. the making into a Vajra or into the form of a thunderbolt. — *Vajri-bhūta*, as, ā, am, become a thunderbolt, turned into a thunderbolt. — *Vajrendra* ('*ra-in*'), as, m. a proper N. — *Vajresvari* ('*ra-is*'), f., N. of a Buddhist goddess. — *Vajrodari* ('*ra-ud*'), f., N. of a Rākshasi.

Vajraka, am, n., scil. *taila*, a kind of oil prepared with various substances (used as a remedy for cutaneous eruptions); a particular appearance or phenomenon of the sky; = *vajra-kshāra*.

Vajrāya, Nom. A. *vajrāyate*, &c., to become a thunderbolt.

Vajrin, ī, inī, ī, holding or wielding the thunderbolt (said of Indra, Agni, Śiva, &c.); containing the word *vajra* (Ved.); (ī), m. 'the Thunderer,' N. of Indra; a Buddha or Jaina deified saint; (inī), f. epithet of certain Ishtaks (Ved.). — *Vajri-jit*, t, m. 'conqueror of Indra,' N. of Garuḍa, (see *vajra-jit*.)

Vajrivas, voc. c. a Vedic form (see *Rig-veda* I. 121, 14) = *vajra-van*, voc. c. of *vajra-val*, having or wielding a thunderbolt.

वज्रश्राण *vajraśraṇa* and *vajrahūṇa*, N. of places; [cf. *vajra-hūṇa*.]

वज्रत *vajrata*, as, m., N. of the father of Uvaṭa.

वज्रोली *vajroli*, f. a particular position of the fingers.

वञ्च *vañc* (probably connected with rt. *vañc*), cl. 1. P. *vañcati*, *vañācā*, Prec. *vañcyāt*, *vañcītum*, to move to and fro, shake, vibrate, tremble, totter, rock about, waver (Ved.); to go crookedly; to go slyly or secretly, sneak along; to go, go to, arrive at; to pass over, wander over, go astray: Pass. *vañcyate*, Ved. to move or rock to and fro, roll, hurry along, (but according to Sāy. on *Rig-veda* I. 46, 3. *vañyante* = *uñyante*, as if fr. rt. *vañc*, to speak, proclaim, address, &c.): Caus. P. *vañcayati*, &c., to move or go away from, avoid, escape, shun, evade (generally P. and with acc.): Caus. A. *vañcayate*, &c., to cause to go astray, deceive, defraud, delude, trick, cheat, (in these senses properly A., but sometimes also P.): Pass. of Caus. *vañcyate*, to be deceived: Desid. *vañcīṣhate*: Intens. *vañcīṣyate*, *vañcīṣyati*: [cf. probably Gr. *ἀντ*, *ἀντῶν*, *ἀντῆρ*, *ἀντῶσθαλος*, *ἀντῶμαι*; Lat. *vaffer*.]

Vaktvā or *vañcītva*, ind. = *vañcītva* below.

2. *vañśas*, as, ā, am (for I. see p. 878, col. 2), Ved. oscillating, moving about, rolling (said of carriages).

2. *vañśasyu*, us, us, u (for I. see p. 878, col. 2), Ved. shaking, tossing, tottering.

2. *vañyamāna*, as, ā, am, Ved. being urged on or incited, being inspired, (according to Sāy. *vañyamāna* = both *uñyamāna* and *preriyamāna*.)

Vañcaka, as, ikā, am (fr. the Caus.), deceiving, cheating, one who deceives, a deceiver, rogue, cheat, knave; fraudulent, deceitful, crafty; (as), m. a jackal; a musk-rat; a tame or house-ichneumon.

Vañcatha, as, m. a deceiver, rogue, knave, cheat; the Indian cuckoo; cheating.

Vañcana, am, ā, n. f. (fr. the Caus.), the act of deceiving, cheating, defrauding, fraud, deceit, (*vañcānam* or *vañcānām* *kṛti*, to practise fraud, cheat); illusion, delusion, hallucination. = *Vañcana-tā*, f. trickery, deception, roguishness. = *Vañcana-pravaṇa*, as, ā, am, inclined to fraud or deception. = *Vañcana-vat*, ān, atī, at, deceitful, crafty, fraudulent.

Vañcanāya, as, ā, am, to be avoided or shunned; to be deceived, capable of being cheated.

Vañcayitavya, as, ā, am, to be tricked or cheated.

Vañcayitṛi, tā, trī, trī, one who deceives, a deceiver, cheat.

Vañcayitvā, ind. having cheated or deceived, having deluded.

Vañcīta, as, ā, am (fr. the Caus.), deceived, tricked, cheated, deluded, imposed upon; (ā), f. a kind of riddle or enigma.

Vañcīta in *puksha-v*, q. v.

Vañcītva, ind. having cheated or deceived, &c.

Vañcīn, ī, inī, ī, deceiving, cheating (at the end of a comp.).

Vañcūka or *vañcūka*, as, ī, am, deceptive, fraudulent, dishonest, crafty.

Vañcyā, as, ā, am, to be gone, to be avoided, &c.; to be cheated.

वञ्चति *vañcati*, is, m. fire; [cf. *añcati*.]

वज्जरा *vajjara*, f., N. of a river.

वज्जुल *vajjula*, as, m. the tree *Dalbergia Ougeinensis*; another tree, *Jonesia Asoka*; common cane or ratan, *Calamus Rotang*; a kind of flower, *Hibiscus Mutabilis*; a sort of bird; (ā), f. a cow that yields abundance of milk; N. of a river. = *Vai-*

jula-druma, as, m. the *Asoka* tree. = *Vaijula-priya*, as, m. the ratan, *Calamus Rotang*.

Vaijulaka, as, m. a kind of plant; a sort of bird.

वर 1. *vaṭ* (probably connected with rt. 1. *vṛi*), cl. 1. P. *vaṭati*, *vaṭāta*, *vaṭitum*, to surround, encompass; cl. 10. P. *vaṭayati*, &c., to tie, string, connect; to divide, partition: Caus. *vaṭayati*, *-yitum*, to speak.

Vaṭa, as, m. the banyan or Indian fig-tree, *Ficus Indica*, (said to be also *am*, n.); a small shell, the *Cypraea Moneta* or cowry; a sort of bird; a little ball, globule, pill, small lump or roundish mass; a cake made of pulse ground and fried with oil or butter [cf. *vaṭaka*]; a round figure, circle, cipher; equality in shape or dimension; N. of one of Skanda's attendants; (as, ī, am), m. f. n. a string, rope, tie; (ī), f. a pill, bolus; a kind of tree (= *nadi-vaṭa*); *gādhā vaṭi*, a particular position in the game of *Catur-anga* or chess. = *Vaṭa-kaṇikā* or *vaṭa-kaṇikā*, f. a very small particle of the Indian fig-tree. = *Vaṭa-ja*, as, m., see Pān. VI. 2, 82. = *Vaṭa-tale*, ind. at the bottom of an Indian fig-tree, under a banyan tree. = *Vaṭa-tirtha*, N. of a Linga. = *Vaṭa-pattra*, as, m. a kind of white basil; (ā), f. a kind of jasmine; a plant from the fibrous leaves of which bow-strings are made, *Aletris Hyacinthoides*; *Sansevieria Zeylanica*; (ī), f. a kind of plant (= *iravati*). = *Vaṭa-yakṣīnī-tirtha*, am, n., N. of a Tirtha. = *Vaṭa-vaṣin*, ī, inī, ī, dwelling in the Indian fig-tree; (ī), m. a Yaksha. = *Vaṭesvara* (ṭa-iṣ), as, m., N. of a Linga; or the author of a commentary on the drama called *Mudrā-rākṣha*. = *Vaṭesvara-siddhānta*, as, m., N. of a work. = *Vaṭodakā* (ṭa-uḍ), f., N. of a river.

Vaṭaka, as, m. a small lump or round mass, ball, globule; a kind of cake made of pulse fried in oil or butter, (said to be also *am*, n.); a particular weight, = 8 Māshas or 2 Śāpas; (ikā), f. a pill, bolus; a chess-man, (see under *vaṭa* above.)

Vaṭakīnī, f. (fr. *vaṭaka*), N. of a particular night of full moon (when it is customary to eat *Vaṭaka* cakes).

Vaṭara, as, ā, am, wicked, villainous, unsteady; (as), m. a thief; a cock; a cloth worn round the head, turban; a mat; a fragrant grass, *Cyperus*; a churning-stick.

Vaṭākara, as, m. a cord, string (= *varāṭaka*, *vaṭāraka*).

Vaṭāraka, as, m. a cord, string, rope (= *varāṭaka*, *vaṭākara*); N. of a man; (ās), m. pl. this man's descendants. = *Vaṭāraka-maya*, as, ī, am, made or consisting of a rope, made of string.

Vaṭi, ī, f. a sort of ant (= *divi* and *upajihvā*); a kind of louse or other insect.

Vaṭika, as, m. a pawn or common man at chess.

Vaṭin, ī, inī, ī, having a string, stringed; circular, globular; (ī), m. = *vaṭika* above.

Vaṭibha, as, ā, am, having or containing the insect called *Vaṭi*.

Vaṭi, f. See under *vaṭa* above.

Vaṭu, us, m. (also written *baṭu*), a boy, lad, stripling, youth; a young Brahman or Brahma-čārin, religious student; N. of a class of priests; a form of Śiva (so called from being represented by boys in the rites of the Śāktas); a plant, *Colosanthus Indica* or *Bignonia Indica*. = *Vaṭu-mātra*, a mere stripling. = *Vaṭu-rūpin*, ī, inī, ī, having the form of a lad or stripling. = *Vaṭu-karapa*, am, n. the act of making into a youth, the introduction of a boy to his preceptor [cf. *upa-nayana*], investiture with the sacred thread.

Vaṭuka, as, m. a boy, lad, youth; a young Brahman or religious student; a stupid fellow, blockhead; N. of a class of priests; a form of Śiva (among the Śāktas). = *Vaṭuka-nātha*, as, m., N. of a pupil of Sankarācārya. = *Vaṭuka-bhairava*, as, m. a form of Bhairava.

Vaṭūrin or *mahā-vaṭūrin*, ī, inī, ī, Ved. broad, wide, wide-spreading, (Sāy. = *veshṭana-sīlu* or *atī-viṣṭita*.)

Vaṭya, as, ā, am, belonging to the *Vaṭa* or Indian fig-tree; a kind of mineral, (gender doubtful).

वट 2. *vaṭ*, ind., Ved. an interjection or exclamation used in sacrificial ceremonies.

वटावीक *vaṭāvika*, as, m. one who assumes a false name; notorious thief (?).

वट्ट *vaṭṭa*, as, m. a proper N. = *Vaṭṭa-deva*, as, m. a proper N.

वर *vaṭh* (also written *bath*), cl. 1. P. *vaṭhati*, *vaṭātha* (3rd pl. *vaṭāthas*), *vaṭitum*, to be large; to be powerful or able; to be fat.

वठर *vaṭhara*, as, ā, am (according to Uṇādi-s. V. 39. fr. rt. *vaṭ* with substitution of *th* for *ṭ*), stupid, slow, dull; vile, wicked, abandoned [cf. *vaṭara*]; (as), m. a fool, blockhead; a physician; a water-pot; = *śabda-kāra*; = *vakra*.

वडभि *vaḍabhi*, is, or *vaḍabhī*, f. the wooden frame of a roof; a flat roof, house-top, top room, turret, top floor, balcony, any temporary erection on the top of a palace, awning, tent; [cf. *valabhī*.]

वडवा *vaḍavā*, f. (also written *vaḍabā*, *ba-ḍavā*, q. v.), a female horse, mare, (also *vaḍava*, as, m. in *Taittirīya-s.* II. 1, 8, 3, in the sense of a horse resembling a mare); the nymph *Aśvinī* (who, in the form of a mare as the wife of *Vivasvat* or the Sun, became the mother of the two *Aśvins*, see *aśvinī*); the personification of the constellation represented by a horse's head; a female slave; a harlot, prostitute; N. of a woman (having the patronymic *Prāthītheyī*); of a wife of *Vasu-deva* (having the epithet *Parī-čārikā*, *Hari-vaṣṭa* 1949); of a river; of a place of pilgrimage. = *Vaḍava-dhenu*, us, f., Ved. a mare. = *Vaḍavāgni* (*vā-ag*), ī, m. 'mare's fire', submarine fire or the fire of the lower regions (fabled to be at the South-pole and not extinguishable by the sea water; see *aurva*, *baḍavāgni*). = *Vaḍavā-nala* (*vā-an*), as, m. = *vaḍavāgni*; a kind of medicinal powder (composed of pepper and other pungent materials and used to facilitate digestion). = *Vaḍavā-mukha*, am, n. 'the mare's mouth', the entrance to the lower regions at the South-pole; (as, ī, am), belonging to the submarine fire at the South-pole; (as), m. the submarine fire described above; N. of Śiva; a personification of a Mahārshi (identified with *Nārāyaṇa*); (ās), m. pl. N. of a mythical people. = *Vaḍavā-vaktra*, am, n. = *vaḍavā-mukha*. = *Vaḍavā-hṛta*, a term applied to a kind of slave.

Vaḍavin, ī, inī, ī, an adjective formed from *vaḍavā*, see *Gaṇa Vṛthiyādi* to Pān. V. 2, 116.

वडा *vaḍa* or *vaḍikā*, f. = *vaṭa*, pulse ground and fried with oil or butter.

वडिशा *vaḍiśa*, am, n. (rarely *as*, m., and according to some also *ā*, ī, f.), a hook, fish-hook; a particular surgical instrument in the form of a hook; [cf. *vaḷiśa*.] = *Vaḍiśa-yuta*, as, ā, am, joined to or fastened on a hook (said of a bait).

वडौसक *vaḍausaka*, N. of a place.

वड् *vaḍra*, as, ā, am, large, great.

वरा *vaṇ* (also written *baṇ*), cl. 1. P. *vaṇati*, *vaṇāna* (Caus. Aor. *avāṇat* or *avāṇat*), *vaṇitum*, to sound.

Vaṇa, as, m. sound, noise.

वणथलग्राम *vaṇathala-grāma*, as, m. (probably a corruption of *vana-sthala-g*), N. of a village.

वणिज् *vaṇij*, k, m. (also written *baṇij*, q. v.), a merchant, trader; the sign of the zodiac *Libra* or the Scales; (k), f. trade, merchandise. = *Vaṇik-karman*, a, n. or *vaṇik-kriyā*, f. the business or occupation of a trader, trade, merchandise.

—*Vaṇik-patha*, *as*, *m*. (see *baṇik-patha*), 'trader's path,' a trader's business, merchandise, traffic; a merchant's shop; a merchant; the zodiacal sign Libra or the Scales. —*Vaṇik-sārtha*, *as*, *m*. a company of traders or merchants, caravan. —*Vaṇig-jana*, *as*, *n*. a tradesman, merchant; tradespeople, merchants. —*Vaṇig-bandhu*, *vaṇig-bhāra*, *vaṇig-vaha*, see *baṇig-bh*. &c. —*Vaṇig-vṛitti*, *is*, *f*. 'livelihood by trade,' trade, traffic, retail or petty trade, low trade, huckstering. —*Vaṇir-mārga*, *as*, *m*. 'trader's path or road,' a merchant's shop, &c. (= *vīpaṇi*).

Vaṇija, *as*, *m*. = *vaṇij*, a merchant; the zodiacal sign Libra; *N*. of a particular Karāya.

Vaṇijaka, *as*, *m*. a merchant.

Vaṇijya, *am*, *ā*, *n*. *f*. trade, traffic, (for *vāṇijya*; cf. *baṇijya*.)

वरद *vaṇḍ* (also written *vaṇḍ*, connected with *rt*. *vaṇḍ*), *cl*. *1*. *10*. *P*. *vaṇḍati*, *vaṇḍayati* (also, according to some, *vaṇḍāpayati*), &c., to partition, apportion, share, separate, divide.

Vaṇḍa, *as*, *m*. a part, portion; the handle of a sickle; an unmarried man; (*as*, *ā*, *am*), unmarried.

Vaṇḍaka, *as*, *m*. dividing; an apportioner, distributor; a part, portion, share.

Vaṇḍana, *am*, *n*. the act of portioning, apportioning, partitioning, dividing into shares.

Vaṇḍaniya, *as*, *ā*, *am*, to be apportioned, divisible, to be divided.

Vaṇḍita, *as*, *ā*, *am*, divided into shares, distributed.

वण्डाल *vaṇḍāla* or *vaṇḍhāla*, *as*, *m*. a spade, shovel, hoe; a boat; a kind of battle, the contest of heroes; [cf. *vaṇḍāla*.]

वण्ठ *vaṇṭh*, *cl*. *1*. *A*. *vaṇṭhate*, *vaṇṭhe*, *vaṇṭhitum*, to go or move alone, go unaccompanied.

Vaṇṭha, *as*, *ā*, *am*, crippled, maimed; unmarried; (*as*), *m*. an unmarried man; a servant; a dwarf; a velin; [cf. *vaṇḍa*.]

Vaṇṭhara, *as*, *m*. the new shoot of the Tāl or palm tree; the sheath that envelops the young bamboo; a rope for tying a goat, &c.; the female breast; a dog's tail; a dog; a cloud.

वण्ड *vaṇḍ* (connected with *rt*. *vaṇḍ*), *cl*. *1*. *A*. *vaṇḍate*, *vaṇḍe*, *vaṇḍitum*, to partition, apportion, share, divide; to surround, encompass; to cover; *cl*. *10*. *P*. *vaṇḍayati*, &c., to partition, share, divide.

वण्ड *vaṇḍa*, *as*, *ā*, *am* (said to be *fr*. *rt*. *van* or *vaṇ*), maimed, defective, crippled (especially in the hands or feet or tail), one whose hands have been cut off [cf. *vaṇṭha*]; impotent, emasculated [cf. *paṇḍa*]; (*as*), *m*. a man who is circumcised or has no prepuce, (probably a wrong reading for *vaṇḍa*); an ox without a tail [cf. *a-vaṇḍa*]; (*ā*), *f*. an unchaste woman, (probably a wrong reading for *vaṇḍā*.)

Vaṇḍara, *as*, *m*. a niggard, miser; a eunuch or attendant on the women's apartments.

वण्डाल *vaṇḍāla*, *as*, *m*. (said to be *fr*. *rt*. *vaṇḍ*), a particular mode of fighting, the contest of heroes; a boat; a spade, a hoe.

वत् *1*. *rat*, *ind*. an affix (technically termed *vati*) added to words to imply likeness or resemblance, and generally translatable by 'as,' 'like' (e.g. *brāhmaṇa-vat*, like a Brāhman).

वत् *2*. *vat*, a Vedic *rt*. usually connected with *api*, (probably) *cl*. *1*. *ratati*, &c., to understand, comprehend, apprehend, (according to Śāy. on Rīg-veda VII. 3, 10. *ratema* = *sambhā-jemahi*, 'may we share in or possess or obtain,' where *vat* is said to stand for *rt*. *1*. *van*): Caus. *vātayati*, -*yitum*, Aor. *avīvatat*, to cause to understand, make intelligible; to excite, awaken, (Śāy. = *prāpayati*, *āgamayati*, *prerayati*.)

Vatat, *an*, *anti*, *at*, understanding, comprehending, (Śāy. on Rīg-veda VII. 60, 6 = *gaśchat*, goings.)

Vāṭayati, *an*, *anti*, *at*, causing to understand; exciting, &c., (according to Śāy. on Rīg-veda I. 165, 13. *api-vāṭayati* = *sampūrṇam prāpayati*, causing to obtain completely.)

वत् *1*. *vata*, *ind*. in the earlier language generally written *bata*, *q.v.*; for *2*. *vata* see *p*. 883, *col*. *1*), a particle expressing sorrow, compassion, pleasure, surprise, &c., and generally translatable by 'ah!' 'alas!' 'oh!' also used as a vocative particle; (in later Sanskrit *vata* is often found in the middle of a sentence.)

वत्स *va-taṇsa* or *va-taṇsaka*, *as*, *m*. = *ava-taṇsa*, a garland; a ring-shaped ornament, ear-ring, ear-ornament; a crest.

वत्स *vataṇḍa*, *as*, *m*. *N*. of a Muni; (*ās*), *m*. *pl*. the descendants of Vataṇḍa, (*Taṇḍa-vataṇḍas*, *m*. *pl*. the descendants of Taṇḍa and Vataṇḍa); (*ī*), *f*. a female descendant of Vataṇḍa.

वत्ति *vati*, see under *rt*. *1*. *van*. (For the affix *vati* see *1*. *vat*, *col*. *1*.)

वत्तू *vaṭṭū*, *ās*, *f*. a river of heaven; (*ūs*), *m*. one who speaks the truth, a road; a disease of the eyes.

वतोका *va-tokā*, *f*. = *ava-tokā*, a cow mis-carrying from accident.

वत्स *vatsa*, *as*, *m*. (according to Uṇādi-s. III. 62. *fr*. *rt*. *vad*), a calf, a young animal or the young of any animal, offspring, child, (*vatsa*, *voc*. *c*. 'my dear child, my darling,' used as a term of endearment; *jīvaḍ-vatsā*, a woman whose child is still alive); a son, boy, (*bāla-vatsā*, a woman whose son is still a boy); a year [cf. *vatsara*]; *N*. of a son or descendant of Kaṇva; of a descendant of Agni (author of the hymn Rīg-veda X. 187); of a descendant of Kaśyapa; of the author of a law-book; of a son of Prataradana; of a son of Prasena-jit; of a son of Aksha-mālā; of a son of Uru-kshepa; of a son of Soma-śarman; *N*. of a country (its chief town is Kauśāmbhi); (*ās*), *m*. *pl*. the descendants of Vatsa; *N*. of the inhabitants of Vatsa and of the country; (*ā*), *f*. a female calf; a little daughter, little girl, (*vatsē*, *voc*. *c*. 'my dear child,' used as a term of endearment); (*am*), *n*. the breast, chest, (according to some authorities also *as*, *m*.); [cf. *Gr*. *ἰτ-αλό-s* (for *ἰταλός*); *Lat*. *vitulus*, *vītula*; *Osk*. *Vitelii* (= *Italia*); *Slav*. *tel-ici*; *Bohem*. *tel-e*; *Lith*. *telycza*.] = *Vatsa-kāma*, *as*, *ā*, *am*, child-loving, fondly loving or affectionate towards offspring; (*ā*), *f*. a cow longing for her calf; a mother anxious after her child. — *Vatsa-guru*, *as*, *m*. a teacher of children, preceptor. — *Vatsa-tantri*, *is*, *f*. a rope for tying calves. — *Vatsa-tara*, *as*, *m*. 'more than a calf,' a weaned calf, young ox or bull, bullock, steer, (also applied to the young of goats); (*ī*), *f*. a heifer. — *Vatsara-rāṇa* (*ra-rīṇa*), *am*, *n*. the debt or loan of a bullock (?); see *Vopa-deva* II. 9. — *Vatsa-tva*, *am*, *n*. the state or condition of a calf. — *Vatsa-danta*, *as*, *m*. 'calf-toothed,' a kind of arrow (having a point like the tooth of a calf); (*am*), *n*. an arrow point like a calf's tooth. — *Vatsa-napāt*, *m*. *N*. of a descendant of Babhrū. — *Vatsa-nābha*, *as*, *m*. a particular tree; a particular kind of strong poison prepared from the root of a kind of aconite (said to resemble the nipple of a cow); the poison is also called Mithā zahr; a proper *N*.; (*am*), *n*. a hole of a particular shape in the frame of a bedstead. — *Vatsa-nābhaka*, *as*, *m*. the poison described above. — *Vatsa-pa*, *as*, *m*. a keeper of calves; *N*. of a demon (Ved.). — *Vatsa-pati*, *is*, *m*. a king or lord of the Vatsas, (or) *N*. of a king. — *Vatsa-pattana*, *am*, *n*. 'Vatsa town,' *N*. of a city in the north of India, (also called Kauśāmbhi). — *Vatsa-pāla*, *as*, *m*. a keeper of calves; *N*. of Kṛishna; of Bala-deva. — *Vatsa-pālana*, *am*, *n*. the act of keeping calves. — *Vatsa-pracetas*, *ās*, *ās*, *as*, *Ved*. minding or taking care of Vatsa or the Vatsas, (Śāy. = *stotari*

prakṛishṭa-jñāna, favourably-minded towards a worshipper.) — *Vatsa-pri*, *is*, *m*. *N*. of the author of the hymns Rīg-veda IX. 68, X. 45, 46, (his patronymic is Bhālāndana). — *Vatsa-pṛiti*, *is*, *m*. = *vatsa-pri*. — *Vatsa-bandhā*, *f*. a cow longing for her calf. — *Vatsa-bālaka*, *as*, *m*. *N*. of a brother of Vasu-deva. — *Vatsa-bhūmi*, *is*, *f*. the land of the Vatsas, *N*. of a country; (*is*), *m*. *N*. of a son of Vatsa. — *Vatsa-mitra*, *as*, *m*. *N*. of a certain Gobhila. — *Vatsa-mukha*, *as*, *ī*, *am*, calf-faced, having the face of a calf. — *Vatsa-rāja*, *as*, *m*. a king of the Vatsas; a proper *N*. — *Vatsa-rāja-deva*, *as*, *m*. *N*. of a poet. — *Vatsa-rājya*, *am*, *n*. sovereignty or authority over the Vatsas. — *Vatsa-vaṭ*, *ān*, *ati*, *at*, having or possessing a calf; (*ān*), *m*. *N*. of one of the sons of Sūra. — *Vatsa-vinda*, *as*, *m*. a proper *N*.; (*ās*), *m*. *pl*. Vatsa-vinda's descendants. — *Vatsa-vrid-dha*, *as*, *m*. *N*. of a son of Uru-kriya. — *Vatsa-ryūha*, *as*, *m*. *N*. of a son of Vatsa. — *Vatsa-sālā*, *f*. a calf-shed; (*as*, *ā*, *am*), born in a calf-shed. — *Vat-sākskhi* (*sa-ak*), *f*. a kind of cucumber, Cucumis Madraspatanus. — *Vatsārka* (*sa-ar*), *as*, *m*. a proper *N*. — *Vatsājiva* (*sa-āj*), *as*, *ā*, *am*, living by calves, obtaining a livelihood by keeping calves; (*as*), *m*. epithet of a Pingala. — *Vatsādana* (*sa-ad*), *as*, *ī*, *am*, eating calves; (*as*), *m*. a wolf; (*ī*), *f*. 'eating its own offspring,' *Cocculus Cordifolius* (so called as not bringing all its berries to maturity). — *Vatsāsura* (*sa-as*), *as*, *m*. *N*. of an Asura. — *Vatseśa* or *vatseśvara* (*sa-ēś*), *as*, *m*. a king of Vatsa.

Vatsaka, *as*, *m*. a little calf, calf, or young animal in general; a child, offspring; a medicinal plant, Wrightia Antidysenterica; *N*. of a son of Sūra; of an Asura; (*ikā*), *f*. a calf, female calf, a heifer, young cow; (*am*), *n*. green or black sulphate of iron. — *Vatsaka-vija*, *am*, *n*. the seed of Wrightia Antidysenterica.

Vatsara, *as*, *m*. the fifth year in a cycle of five or six years; the sixth year in a cycle of six years; a year; the Year personified as a son of Dhruva and Bhrami; *N*. of Vishṇu; of a Sādhya; of a son of Kaśyapa; [cf. *Gr*. *ἔτος* (*Fétos*), *ἔτησιος*, *ἐτησίαι*, *δυσετησία*; *Lat*. *vetus*, *vetulus*, *vetulus*; *Lith*. *wasara*; *Slav*. *vetuchu*.] — *Vatsarādī* (*ra-ādī*), *is*, *m*. the first month of the Hindī year, the month Mārgaśīrsha. — *Vatsarāntaka* (*ra-an*), *as*, *m*. 'Year-destroyer,' *N*. of the month Phālguna. — *Vat-sarārṇa* (*ra-rīṇa*), *am*, *n*. a debt or loan for a year (?); see *Vopa-deva* II. 9.

Vatsala, *as*, *ā*, *am*, child-loving, affectionate towards offspring, affectionate in general; kind, loving, tender; fond of, wholly given up to, devoted to, longing for (sometimes with *loc*., e.g. *gāvo vatseshu vatsalāh*, cows longing for their calves); (*as*), *m*. a fire fed with grass (i.e. quickly burning away); *N*. of one of Skanda's attendants; (*ā*), *f*. a cow fond of her calf; (*am*), *n*. affection, fondness. — *Vatsala-tā*, *f*. or *vatsala-tva*, *am*, *n*. affectionateness, lovingness, tenderness, affection.

Vatsalaya, *Nom*. *P*. *vatsalayati*, &c., to make tender or affectionate (especially towards offspring or children).

Vatsāya, *Nom*. *P*. *vatsāyati*, &c., to represent or be like a calf.

Vatsāyat, *an*, *anti*, *at*, acting like a calf.

Vatsāra, *as*, *m*. *N*. of a son of Kaśyapa.

Vatsin, *ī*, *inī*, *ī*, having a calf; (*ī*), *m*. (perhaps) 'having many children,' *N*. of Vishṇu.

Vatsiman, *ā*, *m*. childhood, youth, early youth.

Vatsiya, *as*, *ā*, *am*, proper or fit for a calf; (*as*), *m*. a cowherd.

वत्सगुरुकतीये *vatsaguruka-tīrtha*, *am*, *n*. *N*. of a Tīrtha.

वत्सर *vathsara*, *as*, *m*. = *vatsara* (according to the grammarian Paushkarasādi).

वद् *vad* (sometimes lengthened in *ep*. into *vād* on account of the metre), *cl*. *1*. *P*. *A*. *vadati*, *vadate*, *vādā* (3rd *du*. *ūdatus*, 3rd *io* *P*

pl. *ūdus*; according to Vopa-deva VIII. 52, 2nd sing. also *veditha*, 3rd du. *vedatus*, 3rd pl. *vedus*, *ūde* (3rd du. *ūdāte*, 3rd pl. *ūdire*), *vadishyati*, -te, *avādīt*, *avadishtha*, Prec. *udyāt*, *vaditum*, to speak, say, utter, tell, speak to, address (with acc. of the thing said and of the person addressed and sometimes with prep. *abhi* and acc., both P. and A. being used indiscriminately, e.g. *yad vadasi mām*, that which thou sayest to me; *mām abhi vadati*, he speaks to me; *kiṃ vadāmi* or *vade*, what must I say? *maivam vada* or *vadasva*, do not speak so; *satyam vada* or *vadasva*, speak the truth; *devānām vacanāt tvām vadāmi* or *vade*, I speak to thee in the name of the gods; *prativākyam vada* or *vadasva*, speak a reply; to speak about, declare, proclaim, announce, communicate, inform, notify; to maintain, affirm; to designate, call, name; to raise the voice, sing, utter a cry (said of birds &c.); to discuss, dispute about, contend, quarrel (Ved. A.); to be called, be considered (Ved. A.); to state authoritatively (?), be an authority (A.); to exert one's self, strive for (A.): Pass. *udyate*, Aor. *avādī*, Part. *udīta* (see 2. *udīta*), to be said or spoken, to be addressed or spoken to, to be declared or announced, to be published or proclaimed: Caus. *vādayati*, -yate, -yitum, Aor. *avivadat*, to cause to speak or say, to urge or invite to speak; to cause to sound forth, play (a musical instrument; generally P.), to play music; to cause to be played by any one (inst.); to speak, recite, rehearse: Pass. of Caus. *vādyate*: Desid. *vivadi-shati*, -te, to desire to speak: Intens. *vāvadyate*, *vāvādīti*, to speak aloud; to sound loudly; [cf. Gr. *vōō*, *vōō-lō*, *vōō-η-s*, *ἀ(φ)είβω*, *δοιδός*, *δοιδή*, *ἀνδών*, (according to some) *αὐδή*, *αὐδών*, (perhaps also) *φράζω*, *φράδω*, (probably) Lat. *vas* (vad-is): (perhaps) Old Germ. *far-wāzan*: Old Sax. *for-wātan*: Lith. *vad-i-n-u*, 'I call': Slav. *vad-i-ti*, *vāda*, 'accusation'; *us-ta*, 'mouth': Hib. *feadaim*, 'I say'; (perhaps) *luadhaim*, 'I mention'; *raidim*, 'I say'.]

Vada, as, ā, am, speaking, able to speak, speaking well or sensibly, (frequently at the end of comps.; cf. *priyam-v*, *ku-v*); (as), m., N. of a so-called Veda (with the Magians).

Vadaka = *vada* in *dur-vadaka*, q. v.

Vadat, an, anti, at, speaking, saying, telling.

Vadana, am, n. the act of speaking or saying; sounding (Ved.); the mouth, face, countenance, (*kūla-vadana*, 'the face of Time', N. of a Saiva work), aspect, appearance, look; the front, point; the first term, initial quantity or term of a progression (in algebra); the summit or apex of a triangle; [cf. Hib. *adann*, 'the face'; *eudan*, 'the forehead'.] — *Vadana-dantura*, ās, m. pl., N. of a people. — *Vadana-madīrā*, f. the wine or nectar of the mouth. — *Vadana-roga*, as, m. mouth-disease. — *Vadana-syāmikā*, f. blackness of the face; a kind of disease. — *Vadana-saroja*, am, n. 'face-lotus', the face of a mistress. — *Vadanāmaya* ('*na-ām*'), as, m. mouth-disease, face-sickness. — *Vadana-sava* ('*na-ās*'), as, m. 'mouth-liquor', saliva, spittle. — *Vadanī-bhū*, cl. I. P. -*bhavati*, &c., to become a face, to change into a face. — *Vadanī-bhūta*, as, ā, am, changed into a face. — *Vadanendu* ('*na-in*'), us, m. 'face-moon', the face.

Vadanti in *kiṃ-v*, q. v.

Vadanti, is, or *vadanti*, f. speech, discourse, talk, (according to some only used in *kiṃ-v*, q. v.)

Vadantika, ās, m. pl., N. of a people.

Vadanya, as, ā, am, = *vadānyu* below.

Vadamāna, as, ā, am, speaking, saying, telling; calling; explaining, declaring; glorifying, boasting.

Vadānya, as, ā, am, eloquent, speaking kindly or agreeably, affable; bountiful, liberal, munificent, (in this sense probably for 1. *ava-dānya*); (as), m., N. of a Rishi.

Vadārada, as, ā, am, or *valārādān*, ī, inī, i (probably an old Intens., cf. 2. *mukhāmuka*), speaking much, talkative, chattering, speaking, a speaker; able to speak well, eloquent.

Vadārya, as, ā, am, to be said or spoken.

Vaditri, tā, tri, tri, saying, speaking, a speaker. *Vadishtha*, as, ā, am, Ved. speaking very well, speaking best.

Vadya, as, ā, am, to be spoken &c., (used only in comp., cf. *a-vadya*, *an-avadya*); an epithet of the days of the dark lunar fortnight, (see *vadya-paksha*); (am), n. speech, speaking about, conversing, (only at the end of a comp., cf. *brahma-v*, *satya-v*). — *Vadya-paksha*, as, m. the dark fortnight of the lunar month (in which the moon is waning).

वदर *vadara*, *vadari*, &c. See *badara*, &c. *Vadarika*, as, m. a jujube tree.

वदाम *vadāma*, as, m. (fr. the Persian بادام), an almond.

वदाल *vadāla*, as, m. a kind of Silurus or sheat-fish; an eddy or whirlpool.

Vadālaka, as, m. = *vadāla*, a kind of sheat-fish.

वदि *vadi*, ind. (according to some for *badī*, contracted fr. *bahula-dīna*, but cf. *vadya*), in the dark half of any month, (affixed to the names of months in giving dates at the end of MSS.; cf. *vaśākha-v*.)

वहिवस *vaddivāsa*, N. of a place.

वद्ही *vaddhri*. See under *vadhra*, p. 883.

वध *vadh* (a defective rt. frequently written *badh*, see 3. *badh*, properly only used in the Aorist and Precative tenses, the other tenses being supplied fr. rt. *han*, q. v.), Aor. P. A. *avadhīt*, *avadhishtha*, (*mā vadhishthāh*, do not kill); Prec. 1st sing. *vadhīyāsam*, 3rd sing. *vadhīyat*, (in the Veda the Potential also occurs, e.g. 1st sing. *vadheyam*, 3rd sing. *vadhet*; in epic poetry the 2nd Fut. P. A. *vadhishyati*, -te, and some tenses and forms of the Pass.; other Vedic forms are *vadhīm*, *vadhishthana*), to strike; to slay, kill, put to death, destroy, murder: Pass. *vadhyate* (ep. P. *vadhyati*), 3rd sing. Impv. *vadhyatām*, Aor. *avadhīt*, Prec. *vadhishishtha*, to be slain or killed: Caus. *vadhayati*, -yitum, to kill, slay; [cf. according to some, Lat. *leco*: Hib. *feathaim*, 'I kill'; *feathadh*, 'killing'; *fesaim*, 'I kill, destroy'; *feadh*, 'killing'.]

Vadha, as, m. one who kills or slays, a killer, slaughterer; a vanquisher, victor; a deadly weapon, Indra's thunderbolt (Ved.); the act of striking, killing, slaying, slaughter, murder, death, destruction; a blow, stroke, corporal punishment; paralysis; destruction, disappearance (said of inanimate objects); multiplication. — *Vadha-karmādhikārin* ('*ma-adh*'), ī, m. 'one who superintends the act of putting to death', an executioner, hangman. — *Vadha-kāṅkshin*, ī, inī, i, wishing for death. — *Vadha-kāmyā*, f. the desire to kill, intention to hurt. — *Vadha-jīvin*, ī, inī, i, living by the death (of animals); (ī), m. a butcher; a hunter, fowler.

— 1. *vadha-tra*, as, ā, am (for 2. *vadhatra* see col. 3), protecting from death or destruction. — *Vadha-dāṇḍa*, capital punishment; corporal punishment (e.g. whipping &c., Manu VIII. 129).

— *Vadha-nirakta*, as, m. expiation for killing, atonement for murder or manslaughter. — *Vadha-bhūmi*, is, f. execution-ground, place of execution. — *Vadha-sthali*, f. or *vadha-sthāna*, am, n. a place of execution; a slaughter-house. — *Vadhān-gaka* ('*dhu-an*'), am, n. a prison. — *Vadhān-ga* ('*dhu-an*'), as, ā, am, deserving death. — *Vadhān-shin* ('*dhu-esh*'), ī, inī, i, desirous of killing, intending to kill. — *Vadhodarka* ('*dhu-ud*'), as, ā, am, resulting in death, effecting death. — *Vadhodyata* ('*dhu-ud*'), as, ā, am, prepared or ready to kill, intending to put to death, murderous; an assassin, murderer. — *Vadhopāya* ('*dhu-up*'), as, m. an instrument or means of putting to death.

Vadhaka, as, akā or ikā, am, killing, destructive, pernicious, injurious; (as), m. one who kills, a

murderer, assassin; an executioner, hangman, (also written *badhaka*); a particular sort of reed or rush.

2. *vadhatra*, am, n. (for 1. *vadha-tra* see col. 2), 'an instrument of death,' deadly weapon, dart.

Vadhanā, f., Ved. a deadly weapon.

Vadhar, n., Ved. a destructive weapon, the weapon or thunderbolt of Indra, a thunderbolt (= *vajra*).

Vadharya, Nom. P. *vadharyati*, &c., to desire the thunderbolt of Indra.

Vadharyat, an, anti, at, desiring the thunderbolt of Indra; (anti), f. 'casting a bolt,' i. e. (according to some) lightning; (according to Śāy. on Rīg-veda I. 161, 9) a line of clouds or the earth.

Vadhas = *vadhar* above.

Vadhasna (apparently only used in the inst. pl. *vadhasnais*), Ved. a destructive or deadly weapon, the weapon of Indra.

Vadhasnu, us, us, u, Ved. bearing a deadly weapon, (Śāy. = *prahāreṇa prusravaṇa-sila*.)

Vadhika, musk.

Vadhitra, am, n. the god of love, love, sexual love.

Vadhin, ī, inī, i, incurring death, killed by, (at the end of a comp.)

Vadhya, as, ā, am (frequently written *badhya*), to be slain or killed, to be put to death, punished with death; to be punished or chastised, to be corporally punished, subject to corporal punishment; vulnerable, liable to be killed, to be destroyed, to be annihilated; (as), m. an enemy. — *Vadhya-ghna*, as, m. killing one sentenced to death, carrying out the duties of public executioner. — *Vadhya-tā*, f. or *vadhya-tra*, am, n. the state of being sentenced to be killed or of desiring death; fitness to be killed; destruction. — *Vadhya-paṭaha*, as, m. a drum beaten at the time of the execution of a criminal. — *Vadhya-bhū*, ūs, or *vadhya-bhūmi*, is, f. a place of public execution. — *Vadhya-māla*, f. a garland placed on one condemned to death or about to be executed. — *Vadhya-vāsas*, as, n. the clothes of a criminal who has been executed (given to a Caṇḍāla, Manu X. 56). — *Vadhya-silā*, f. a stone or rock on which malefactors are executed, executioner's block, scaffold; a slaughter-house, shambles. — *Vadhya-sthāna*, am, n. a place of execution.

Vadhyat, an, anti, at, being struck, being killed.

Vadhyamāna, as, ā, am, being killed, being destroyed.

Vadhya, f. killing, murder; [cf. *ātma-v*, *brahma-v*].

Vadhri, is, is, i, Ved. 'one whose testicles are cut out,' castrated, emasculated, unmanly (= *chinna-mushka*, opposed to *vrishan*). — *Vadhri-matī*, f. (fem. of an unused form *vadhri-mat*), Ved. having an impotent husband; a proper N. — *Vadhri-vāc*, k, k, k, Ved. speaking unmanly or useless words, idly talking, (Śāy. = *jalpaka*). — *Vadhry-asra*, as, m. 'having castrated horses,' a proper N.; (ās), m. pl. the family of Vadhry-asva.

Vadhrikā, m. (Pāṇ. I. 2, 52, Vārt. 3), a castrated person, eunuch.

वधा *vadhā*, ind. a various reading for *vadhvā*, q. v.

वधु *vadhu*, *vadhukā*. See p. 883, col. 1.

वधू *vadhū*, ūs, f. (fr. *vadh* = rt. 1. *vah*; or, according to others, fr. rt. *bandh*, and then more properly written *badhū*), a bride or newly married woman (as 'recently brought or led home'), a young wife, spouse; a woman in general, female, girl, maiden, (in Rīg-veda VIII. 19, 36, perhaps 'a handmaid' or 'female slave' or, according to some, 'a mare or animal used for draught'; cf. *vadhū-mat*); the female of any animal (e.g. *mriga-vadhū*, the female of a deer, cf. *vājyāhva-v*); a daughter-in-law; the wife of a younger relation, younger brother's wife, nephew's wife, younger female relation; N. of various plants, *Trigonella*, *Corniculata*; *Echites frutescens*; *Curcuma Zerumbet*;

rain,' a cloud. — *Vana-damana*, *as*, *m.* = *aranyā-damana*. — *Vana-dāvaka*, *ās*, *m.* *pl.*, *N.* of a people. — *Vana-dāha*, *as*, *m.* a forest conflagration. — *Vana-dīpa*, *as*, *m.* = *vana-cāmpaka*. — *Vana-dīya-bhaṭṭa*, *as*, *m.*, *N.* of a commentator. — *Vana-devatā*, *f.* a forest goddess, Dryad. — *Vana-druma*, *as*, *m.* a forest tree, a tree growing in a wood. — *Vana-dṛipa*, *as*, *m.* a wild elephant. — *Vana-dhārā*, *f.* an avenue of trees. — *Vana-dhīti*, *is*, *f.*, Ved. (perhaps) a layer of wood to be laid on the altar; (Śāy.) the instrument to be applied to a forest to cut down the trees, a hatchet; [cf. *svadhīti*, perhaps for *sva-dhīti*.] — *Vana-dhenu*, *us*, *f.* the cow or female of the Bos Gavæus. — *Vana-nītya*, *as*, *m.*, *N.* of a son of Raudrāsva. — *Vana-pa*, *as*, *m.* a forest protector, woodman. — *Vana-pannaga*, *as*, *m.* a serpent living in woods. — *Vana-parvan*, *a*, *n.* 'forest-Parva', *N.* of the third book of the Mahā-bhārata (describing the abode of Yudhishtira and his brothers, the Pāṇḍava princes, in the Kām-yaka forest and adjacent district). — *Vana-pallava*, *as*, *m.* Hyperanthera Moringa. — *Vana-pāṇsala*, *as*, *m.* a hunter, deer-killer. — *Vana-pādapa*, *as*, *m.* a forest tree. — *Vana-pārśva*, *as*, *m.* the neighbourhood of a wood, a wood. — *Vana-pāla*, *as*, *m.* a forest protector, woodman; a proper *N.* — *Vana-pippalī*, *f.* wild pepper. — *Vana-pushpa*, *am*, *n.* a forest-flower, field-flower; (*ā*), *f.* a sort of dill, Anethum Sowa. — *Vanapushpa-maya*, *as*, *i*, *am*, made or consisting of forest-flowers. — *Vana-pūraka*, *as*, *m.* the wild citron tree. — *Vana-pūrva*, *as*, *m.*, *N.* of a village. — *Vana-praksha*, *as*, *ā*, *am*, Ved. living in water, (a various reading for *vana-kraksha*.) — *Vana-praveśa*, *as*, *m.* the act of entering a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol; commencing to live as a hermit. — *Vana-prastha*, a wood situated on an elevation or on table-land; *N.* of a place; (*as*, *ā*, *am*), retiring into a forest, withdrawing into the woods, leading the life of an anchorite, (see *vānaprastha*.) — *Vana-priya*, *as*, *ā*, *am*, loving the wood, fond of the forest; (*as*), the Indian cuckoo; (*am*), *n.* the cinnamon tree, a kind of Cassia. — *Vana-phala*, *am*, *n.* wood fruit, wild fruit. — *Vana-barbara*, *vana-barhina*, &c., see *vana-°*. — *Vana-bhadrikā*, *f.* Sida Cordifolia. — *Vana-bhuj*, *k*, *m.* a particular medicinal herb (= *rishabha*). — *Vana-bhū*, *ūs*, *f.* woody ground, the neighbourhood of a wood. — *Vanu-makshikā*, *f.* a gad-fly. — *Vana-mallī*, *f.* wild jasmine. — *Vana-mānusha*, *as*, *m.* 'wild-man', the orang-outang; the Lemur Tardigradus. — *Vana-mālā*, *f.* a garland of wood-flowers, the chaplet worn by Kṛishṇa; a kind of metre, four times — — — — —, adorned with a garland of wood-flowers; (*as*), *m.* epithet of Kṛishṇa or Vishṇu. — *Vanamālā-dhara*, *as*, *ā*, *am*, wearing a chaplet of wood-flowers; (*am*), *n.* a kind of metre, four times — — — — —. — *Vana-mālikā*, *f.* = *vana-mālā*. — *N.* of a plant (= *vārāhi-kanda*); a particular metre (= *vana-mālinī*); — *N.* of one of Rādhā's female attendants; of a river. — *Vana-mālin*, *i*, *ini*, *i*, adorned with a chaplet of wood-flowers; (*i*), *m.* epithet of Kṛishṇa or Vishṇu; *N.* of a poet; (*ini*), *f.* = *vārāhi*, (probably a kind of plant, according to others a female energy of Kṛishṇa); *N.* of the town Dvārakā. — *Vanamālīsā* (fr. *vana-mālin* + *īsā*), *f.* 'having as a husband one adorned with a chaplet of wood-flowers, i. e. Kṛishṇa,' epithet of Rādhā. — *Vana-muc*, *k*, *h*, *k*, pouring forth rain, scattering water; (*k*), *m.* a cloud. — *Vana-naudga*, *as*, *ā*, *m.* *f.* a sort of kidney-bean, Phaseolus Trilobus. — *Vana-mūta*, *as*, *m.* a cloud. — *Vana-mūrdha-jā*, *f.* a kind of plant (= *karkata-syngi*). — *Vana-mūla*, *as*, *m.* the shrub Tetranthera Lanceifolia. — *Vana-mūla-phala*, *am*, *n.* roots and fruit of the forest. — *Vana-mṛiga*, *as*, *m.* a forest deer. — *Vana-moṇḍ*, *f.* wild plantain. — *Vana-rakshaka*, *as*, *m.* the keeper of a garden or forest. — *Vana-rāja*, *as*, *n.* 'king of the forest,' the lion; the plant Verbesina Scandens.

—*Vana-rāji*, *is*, or *vana-rāji*, f. a row of trees; a long tract of forest; a path in a forest; (*i*), f., N. of a female slave belonging to Vasu-deva; (*is*, *is* or *i*, *i*), embellishing or beautifying a forest.—*Vana-rājya*, *am*, n., N. of a kingdom.—*Vana-rāshṭra* or *vana-rāshṭraka*, *ās*, m. pl., N. of a people.—*Vana-ruha*, *am*, n. 'growing in water,' a lotus-flower.—*Vanardhi* ('*na-rīd*'), *is*, m. an ornament of the forest.—*Vana-lakṣmī*, *is*, f. an ornament of the wood; the plantain, *Musa Sapientum*.—*Vana-latā*, f. a creeper growing in the forest.—*Vana-lekhā*, f. = *vana-rāji*.—*Vana-varāha*, *as*, m. a wild hog.—*Vana-vartin*, *i*, *inī*, *i*, residing in the woods.—*Vana-varvara*, *as*, m. a kind of basil, *Ocimum Sanctum*.—*Vana-varvarikā*, f. a kind of plant (= *doshā-kleśi*).—*Vana-varhiṇa*, *as*, m. a wild peacock.—*Vanavarhiṇa-va*, *am*, n. the condition of a wild peacock.—*Vana-vallārī*, f. a kind of grass.—*Vana-vahni*, *is*, m. a forest fire, wood on fire, forest conflagration.—*Vana-vāta*, *as*, m. a forest wind.—*Vana-vāsa*, *as*, m. the living in a wood, residence in a forest; a wild or unsettled manner of life, wandering habits; N. of a country; (*as*, *ā*, *am*), residing in a forest or wood; (*as*), m. a wood-dweller, inhabitant of forests.—*Vana-vāsaka*, *ās*, m. pl., N. of a people.—*Vana-vāsana*, *as*, m. 'wood-dweller,' a pole-cat, civet-cat.—*Vana-vāsin*, *i*, *inī*, *i*, dwelling in a wood; (*i*), m. a dweller in woods, inhabitant of a forest, forester, hermit, anchorite; N. of a forest in the south of India; of various plants (= *ṛishabha*, *mushkaka*, *vārāhi-kanda*, *sālmali-kanda*, *nīla-mahisha-kanda*).—*Vana-vāsyā*, N. of a country (= *vana-vāsin*).—*Vana-vāhyaka*, *ās*, m. pl., N. of a people.—*Vana-vidāla*, *as*, m. a kind of wild cat, *Felis Caracal*.—*Vana-virodhin*, *i*, m. 'wood-enemy,' N. of one of the Hindū months, (that succeeding *Nidāgha*, q. v.).—*Vana-vīja* or *vana-vijaka* or *vana-vīja-pūraka*, *as*, m. the wild citron tree.—*Vana-vṛintāki*, f. the egg-plant.—*Vana-vṛihā*, *is*, m. wild rice.—*Vana-sūkari*, f. cowach, *Mucuna Pruritus*.—*Vana-śūraṇa*, *as*, m. a kind of plant (= *aranyā-śūraṇa*).—*Vana-śringāṭa* or *vana-śringāṭaka*, *as*, m. the plant *Asteracantha Longifolia*.—*Vana-sobhana*, *am*, n. 'water-beautifier,' a lotus-flower.—*Vana-svan*, *ā*, m. 'forest-dog,' a jackal; a tiger; a civet-cat, pole-cat.—*Vana-shad*, *t*, *t*, *t*, = *vana-sad* below.—*Vana-sankata*, *as*, m. a sort of pulse, *Ervum Hirsutum*.—*Vana-sad*, *t*, *t*, *t*, abiding or dwelling in a wood; (*t*), m. a forester.—*Vana-sannivāsin*, *i*, *inī*, *i*, dwelling in a forest; (*i*), m. a forester.—*Vana-samūha*, *as*, m. a thick forest, a quantity of groves or forests, a thick wood.—*Vana-sampraveśa*, *as*, m. the entering into a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol.—*Vana-sarojinī*, f. the wild cotton plant.—*Vana-sāhavyā*, f. a kind of creeping plant (= *vanyopādaki*).—*Vana-stamba*, *as*, m., N. of a son of Gada.—*Vana-stha*, *as*, *ā*, *am*, forest-abiding, living in the wood; (*as*), m. a deer, gazelle; a hermit, ascetic; (*ā*), f. the holy fig-tree (= *aśvathī*).—*Vana-sthalī*, f. the neighbourhood of a forest, a wood.—*Vana-sthāna* (?), N. of a kingdom.—*Vana-sthāyin*, *i*, *inī*, *i*, being or abiding in a wood; (*i*), m. a hermit, anchorite.—*Vana-sṭhita*, *as*, *ā*, *am*, situate or being in a forest.—*Vanas-pati*, *is*, m. (*vanas* probably a form of the gen., cf. *ruthas-pati*), 'the king of the wood,' a large forest tree, a large tree bearing fruit, but apparently having no blossoms (as several species of the fig, the jack-tree, &c.); any tree; the god of large trees, (in *Rig-veda* VIII. 23, 25. Agni is described as 'the son of the Vanaspati'); the Soma plant (regarded as the king of plants); *Bignonia Suaveolens*; a stem, trunk; a beam, timber, pole, post; the sacrificial posts (enumerated among the *Apri* divinities); an offering to *Vanas-pati*; the timber of which a car or carriage is made (*Ved.*); a drum made of wood (*Ved.*); a wooden anulet; a block on which criminals are executed; an ascetic; N. of a son of *Ghṛita-prishṭha*.—*Vanaspati-kāya*,

as, m. the whole body or world of plants.—*Vanas-pati-sava*, *as*, m., N. of an *Ekāha*.—*Vana-sraj*, *k* or *g*, f. a garland of forest-flowers.—*Vana-harī*, *is*, m. a lion (?).—*Vana-haridrā*, f. wild turmeric.—*Vana-hāsa*, *as*, m. a sort of grass, *Saccharum Spontaneum*; a fragrant oleander.—*Vana-hāśaka*, *as*, m. *Saccharum Spontaneum*.—*Vana-hutāsana* ('*ta-as*'), *as*, m. a forest conflagration.—*Vanākampa* ('*na-āk*'), *as*, m. the shaking of the trees of a wood by the wind.—*Vanāku* ('*na-āku*'), *us*, m. 'wood-rat,' a hare.—*Vanākhuka*, *as*, m. a sort of bean, *Phaseolus Mungo*.—*Vanāgni* ('*na-ag*'), *is*, m. a forest conflagration, burning of a wood.—*Vanāja* ('*na-aja*'), *as*, m. the wild goat.—*Vanātana* ('*na-at*'), *am*, n. the act of roaming or wandering about in a forest.—*Vanātu* ('*na-ātu*?'), *us*, m. 'wood-roamer,' a kind of blue fly.—*Vanādhrivāsin* ('*na-adh*'), *i*, *inī*, *i*, dwelling in a forest.—*Vanānta* ('*na-an*'), *as*, m. the skirts of a wood, neighbourhood of a forest; (*as*, *ā*, *am*), having a wood for a boundary, bounded by a wood.—*Vanāntara* ('*na-an*'), *am*, n. the middle or interior of a wood, (*vanāntarāt*, out of the wood); another wood.—*Vanāntara-āra*, *as*, *ā*, *am*, wandering about in a forest.—*Vanāpaga* ('*na-āp*'), a forest stream, river.—*Vanābjini* ('*na-ab*'), f. a lotus-plant growing in the water.—*Vanābhilāva* ('*na-abh*'), *as*, *ā*, *am*, wood-destroying.—*Vanāmala* ('*na-am*'), *as*, m. (*āmala* for *āmālaka*), *Carissa Carandas*; [cf. *krishṇa-pāka*].—*Vanāmbikā* ('*na-am*'), f., N. of a tutelary divinity in the family of *Dakṣha*.—*Vanāmra* ('*na-am*'), *as*, m., N. of a plant (= *kośānra*).—*Vanārishṭā* ('*na-ar*'), f. wild turmeric (= *vana-haridrā*).—*Vanārūka* ('*na-ar*'), *as*, m. 'wood-worshipper,' a flower-gatherer, florist, maker of garlands.—*Vanārdrakā* ('*na-an*'), f. wild ginger; (*am*), n. the root of wild ginger.—*Vanālakta* ('*na-al*'), *am*, n. 'wild lac,' red earth, ruddle.—*Vanālaya* ('*na-al*'), *as*, m. a forest-abode, forest-habitation.—*Vanālaya-jivin*, *i*, *inī*, *i*, living in forests.—*Vanālkā* ('*na-al*'), f. a sun-flower, *Heliotropium Indicum*.—*Vanālī* ('*na-ālī*'), f. = *vana-rāji*.—*Vanāśrama* ('*na-ās*'), *as*, m. abode in the forest, the third *Āśrama* or stage in a *Brāhman's* life (when he is a *Vānaprastha* or hermit, see *āśrama*).—*Vanāśramin*, *i*, *inī*, (fr. the preceding), a *Vānaprastha* or *Brāhman* dwelling in the woods, one in the third period of life, an anchorite.—*Vanāśraya* ('*na-ās*'), *as*, *ā*, *am*, living in the forest; (*as*), m. an inhabitant of the wood; a sort of crow or raven.—*Vanāśrīta* ('*na-ās*'), *as*, *ā*, *am*, one who has sought refuge in the woods, repaired to the forest, leading the life of a hermit.—*Vane-kimśuka*, *ās*, m. pl. 'Butea Frondosa in the wood,' anything found unexpectedly.—*Vane-īshudrā*, f. the tree *Pongamia Glabra* (commonly called *Karājā*).—*Vane-āra*, *as*, *i*, *am*, wandering in a forest, dwelling in or inhabiting a wood; (*as*), m. an inhabitant of the forest, forester, anchorite, hermit; a sylvan, satyr; an imp, demon; a wild beast.—*Vane-āgrya* ('*na-ag*'), *as*, m. 'chief of foresters,' an ascetic, anchorite, sage.—*Vane-jā*, *ās*, *ās*, *am*, *Ved.* born or generated in the woods.—*Vane-bilvaka*, *ās*, m. pl. an *Ægle Marmelos* in the forest; (metaphorically) anything found unexpectedly.—*Vane-rāj*, *t*, *t*, *t*, *Ved.* shining or blazing in the wood; (*t*), m. epithet of *Agni*.—*Vane-śaya*, *as*, *ā*, *am*, living in the woods.—*Vane-shah* (i. e. *vane* + *sah*), *shāt*, *t*, *t*, *Ved.* overpowering or prevailing in the wood or over the wood, (*Sāy.* = *kāshṭhānām abhihavaritri*).—*Vane-sarja*, *as*, m. *Terminalia Tomentosa*.—*Vanaika-deśa* ('*na-ek*'), *as*, m. a part of a wood or thicket.—*Vanotsūha* ('*na-ul*'), *as*, m. a rhinoceros.—*Vanoddeśa* ('*na-ul*'), *as*, m. the neighbourhood of a forest, a particular spot in a wood.—*Vanodbhava* ('*na-ul*'), *as*, *ā*, *am*, produced in a forest, being in a wood; (*ā*), f. the wild cotton plant.—*Vanopaplava* ('*na-up*'), *am*, n. a forest conflagration.—*Vanorvī* ('*na-ur*'), f. the neighbourhood of a forest.—*Vanauka* ('*na-oka*'), *as*, m. = *vanaukas*, an inhabitant of a wood.—*Vanaukas* ('*na-ok*'),

ās, *ās*, *as*, living in a forest; (*ās*), m. an inhabitant of a wood, a forester; an anchorite, ascetic, hermit; an animal living in woods, an ape, wild boar, &c.—*Vanaugha* ('*na-ogha*'), *as*, m. 'thick forest,' N. of a district or mountain in the west of India.—*Vanaushadhi* ('*na-osh*'), *is*, f. a medicinal herb growing wild.

Vanad, m. (only in pl. *vanadas*), a praiser, honourer, one who joins in praising; sounding forth loudly, praising greatly, (according to *Sāy.* on *Rig-veda* II. 4, 5. *vanadaḥ* = *vanantah* = *sambhaktārah* or may be for *ava-nadaḥ* = *bhṛīṣam śabdāyantaḥ* = *stolārah*; according to *Durga vanadaḥ* is for *vana-dāh*, 'givers of the desirable oblation,' according to modern scholars *vanad* may perhaps mean 'longing, earnest desire.')

Vanana, *am*, n., *Ved.* longing, desire, (*Sāy.*) wealth, = *dhana*; (*ā*), f. (perhaps) wish, desire.

Vananiya, *as*, *ā*, *am*, *Ved.* to be desired, desirable.

Vanavva, *Nom. P.* *vanavati*, &c., *Ved.* to be in possession, be at hand, (*Sāy.* on *Rig-veda* VIII. 102, 19. *vanavati* = *kāshṭhāni hanti*, [the axe] fells timber.)

Vanavval, *ām*, *atī*, *at*, *Ved.* (according to *Sāy.* = *vanana-vat* = *dhana-vat* = *udaka-vat* = *sambhaktā-vat*), possessing wealth, &c., bountiful; (according to modern scholars) possessing, being in possession.

Vanayitri, *tā*, *trī*, *trī*, one who causes to ask, &c. *Vanas*, *as*, n., *Ved.* (perhaps) desire, longing; attractiveness, loveliness, (*Sāy.* = *tejas*, glory, or *dhana*, wealth); a wood; [cf. *Lat. venus* in *venustus*].—*Vanar-gu*, *us*, *us*, *u*, moving about in a wood; wandering in a forest or wilderness, (*Sāy.* = *vana-gamin*); (*us*), m. = *stena* (according to *Naigh.* III. 24).—*Vanar-ja*, *as*, m. a particular plant (= *śṛṅgi*).

Vanasa, see *Gaṇa Triṇādi* to *Pāp.* IV. 2, 80.

Vanas-pati. See col. I.

Vanasyu in *gir-v*, q. v.

Vanāyu, *us*, m., N. of a son of *Purū-ravas*; of a *Dānava*; of a district inhabited by the *Vanāyus*; (*avas*), m. pl., N. of a people.—*Vanāyu-ja*, *as*, *ā*, *am*, produced or bred in *Vanāyu*.

Vani, *is*, m., *Ved.* fire, *Agni*, the god of fire; (*is*), f. wish, desire; (*is*, *is*, *i*), used at the end of comps., see *brahma-v*, *kṣatra-v*.

Vanikā, f. a little wood, grove, (in *asoka-v*, a grove of *Asoka* trees; also *asoka-vanika*, *am*, n.)

Vanikāvāsa, *as*, m., N. of a village.

Vanita, *as*, *ā*, *am*, solicited, begged, asked, wished for, desired, loved; served; (*ā*), f. a loved woman, wife, mistress; a woman in general; the female of an animal; a particular metre, four times ॐ—ॐ—ॐ—; [cf. Old Germ. *winia*, 'a wife'; Hib. *ban*, 'a woman'].—*Vanitā-dvish*, *t*, m. hating women, a misogynist.—*Vanitā-bhagin*, *i*, m. a woman like a serpent, serpent of a woman.—*Vanitā-mukha*, *ās*, m. pl. 'woman-faced,' N. of a people.—*Vanitā-vilāsa*, *as*, m. the wantonness of women.

Vanitāsa, *am*, n., N. of a family.

Vanitrī, *tā*, *trī*, *trī*, an asker, &c.; one who possesses or owns, a possessor (*Ved.*).

Vanin, *i*, *inī*, *i* (fr. the *rt.* and in some meanings fr. *ī. vana*), *Ved.* worshipping, honouring, serving; desiring, wishing for; distributing, bestowing, giving (said of the *Maruts* &c.); rain-dispensing; having water, granting water, abounding in water; belonging to a wood, living in a wood; filled with or possessed of wood; (*ī*), m. a tree; the Soma plant; a *Brāhman* residing in the forest, one in the third stage of life, a *Vānaprastha*.

Vanina, *am*, n., *Ved.* anything growing in a forest, a tree.

Vanila, see *Gaṇa Kāśādi* to *Pāp.* IV. 2, 80.

Vanishṭha, *as*, *ā*, *am*, *Ved.* obtaining most; bestowing or imparting most, very munificent or liberal, (*Sāy.* = *dātritama*).

Vanishṭhu, *us*, m., *Ved.* part of the entrails of

an animal offered in sacrifice; the rectum; (according to others) a part of the intestines near the omentum, (Sāy. = *sthuirāntā*.)

Vanishṇu, incorrect for *vanishṭhu*.

Vani, f. See under 1. *vana*, p. 883, col. 2.

Vanika or *vanipaka* or *vaniyaka*, *as*, m. a beggar, mendicant.

Vaniya, Nom. P. *vaniyati*, &c., to beg, ask alms; to entreat, request.

Vaniyas, *ān*, *asi*, *as*, asking or obtaining more, obtaining most; to be honoured, to be favoured, (Sāy. = *sambhujaniya* = *sambhūrya*); imparting or bestowing most.

Vanivan, *ā*, *ā*, *a* (an Intensive form), asking for, demanding, (Sāy. = *vanam-vat*.)

Vanu, *us*, m., Ved. one who plots against or injures, a malignant or malicious person, (Sāy. = *niṣakā*); an adherent (?).

Vanusha (fr. *vanus*), Nom. A. *vanushate*, &c., Ved. to obtain, acquire; (Sāy.) to worship.

Vanushya (fr. *vanus*), Nom. P. A. *vanushyati*, &c., Ved. to have a design upon, plot against, seek to injure, to be fond of battle; to emulate (with inst.); to overpower, defeat, attack, (according to Naigh. II. 12 = *krudhyati*; according to Nirukta V. 2 = *kanti*); (A.) to wish for, desire, (Sāy. on Rīg-veda IX. 7, 6. *vanushyate* = *sevyate*.)

Vanushyat, *an*, *anti*, *at*, seeking to injure, malevolent, hostile, an enemy.

Vanus, *us*, *us*, *us*, Ved. desiring, anxious for, eager, zealous; devoted, attached to, loving; enjoying, an enjoyer, worshipping, a worshipper, honourer, (Sāy. = *sambhaktri*); (*us*), m. any one eager to injure (others), an enemy, plotter, warrior; the act of possessing, enjoying, distributing, (Sāy. = *sambhajana*.)

Vaneja, *as*, m. a kind of mango.

Vancyu, *us*, m., N. of a son of Raudrāśva.

Vanti, *is*, f., see Pāp. VI. 4, 39.

Vantri, *tā*, *tri*, *tri*, one who enjoys or possesses, a possessor, owner, (Sāy. = *sambhaktri*.)

Vanya, *as*, *ā*, *am*, growing in woods, or belonging to a wood, forest, produced in a wood, living in woods, wild, savage; being or existing in a wood (said of Agni, Ved.); made of wood, wooden; (*as*), m. an animal of the forest, wild animal, wild beast; a wild plant; N. of particular wild plants (= *vanasūraṇa*, *vārāhi-kanda*, *deva-nāla*); (*ā*), f. a multitude of groves, a large forest; abundance of water, a flood, deluge; N. of various plants, *Physalis* *Flexuosa*; = *madgu-parpi*, *gopāla-karkaṭi*, *gujā*, *miśreyā*, *bhadra-mustā*, *gandhu-patrā*; (*am*), n. anything grown in a wood, the fruit or roots of wild plants; = *traca*; [cf. other meanings of the word *vanya* in *lakshur-v*, *ajita-punarvanya*.] = *Vanya-dripa*, *as*, m. a wild elephant. = *Vanya-pakshin*, *i*, m. a wild bird, forest bird; [cf. *pura-pakshin*.] = *Vanya-vritti*, *is*, f. forest fare. = *Vanyaśana* (*ya-as*), *as*, *ā*, *am*, eating wild fruits, &c. = *Vanyedara* (*ya-it*), *as*, *ā*, *at*, different from wild, tame, civilized.

Vanyopādakī, f. a kind of creeper.

Vavanus, *vān*, *uṣhi*, *rat*, Ved. one who has desired or asked.

वन 2. *vana*, ind. (for 1. *vana* see p. 883, col. 2), see Gaṇa Cādi to Pāp. I. 4, 57.

वनर *vanara*, *as*, m. = *vānara*.

वनगु *vanar-gu*. See under *vanas*, p. 884.

वनहबन्दि *vanahabandi*, N. of a place.

वनाहिर *vanāhira*, *as*, m. a hog, wild boar.

वनीवाहन *vanivāhana*, *am*, n. (an anomalous Intens. fr. rt. 1. *vah*), Ved. the act of carrying or moving hither and thither.

वनौकस् *vanaukas*, *vanaushadhi*. See p. 884, cols. 2, 3.

वन्तव *vantava* (?), *as*, m. a proper N.

वन्द *vand* (connected with rt. *vad*), cl.

1. A. (Ved. and ep. sometimes P.) *vandate*, *varande* (Ved. *varanda*, *varandima*), *avandishṭa*, *vanitum* (Ved. Inf. *vandadhya*), to praise, celebrate, laud, extol, eulogize, bless, pronounce a blessing; to show honour, do homage, salute respectfully, greet, make obeisance to; to venerate, worship, adore: Pass. *vandyate*, Aor. *avanti*, to be praised, &c.: Caus. *vandayati*, *-yate*, *-yitum*, Aor. *avavandat*, *avavandata*, to show honour to any one, make obeisance to, greet respectfully.

Vanda, *as*, *ā*, *am*, praising, extolling; [cf. *devavanda*.]

Vandaka, *as*, *ā*, m. f. a praiser, &c.; a parasitical plant.

Vandatha, *as*, m. a praiser, panegyrist, eulogist, bard; one deserving praise.

Vandad-vāra, *as*, *ā*, *am*, Ved. blessing the multitude, i. e. men, (in Sāma-veda I. 1, 2, 3, 6. for *vande dārum*, which is the correct reading in the corresponding passage of the Rīg-veda.)

Vandad-vira, *as*, *ā*, *am*, Ved. blessing heroes, (in Sāma-veda I. 4, 2, 3, 1. for *mandad-vira*, which is the correct reading in the corresponding passage of the Rīg-veda.)

Vandana, *as*, m., N. of a Rishi (described in Rīg-veda I. 112, 5. as having been cast into a well, along with Rebha, by the Asuras, and rescued by the Aśvins); (*ā*), f. praise, praising, worship, adoration; a mark or sign worn on the body (made with ashes &c.); (*i*), f. making obeisance, reverence, worship, adoring; begging, soliciting, asking; the hip (?); a drug for reviving the dead; (*am*), n. the act of praising, praise; obeisance to a Brāhman or superior (by touching the feet &c.), reverence, adoration; the face, mouth (= *vadana*); a parasitical plant (perhaps a kind of lichen); a disease attacking the limbs or joints, a cutaneous eruption, scrofula (sometimes personified as a demon). = *Vandana-mūla* or *vandana-mālīkā*, f. a festoon suspended across gateways (in honour of the arrival of any distinguished personage, or on the occasion of a marriage or other festival). = *Vandana-śrut*, *t*, *t*, *t*, Ved. listening to praise, a hearer of praises, (Sāy. = *stutīnām śrotṛi*.)

Vandaniya, *as*, *ā*, *am*, to be praised or worshipped, praiseworthy, adorable, to be greeted with homage, to be saluted or made obeisance to; (*as*), m. a yellow-flowering *Verbesina*; (*ā*), f. the yellow pigment called *go-roṇāṇ*, q. v.

Vandamāna, *as*, *ā*, *am*, praising, celebrating, pronouncing a blessing, honouring, reverencing.

Vandayitvā, ind. (fr. the Caus.), having praised, having saluted or shown honour to, having made obeisance to.

Vandā, f. a parasitical plant, the parasitical plant *Epidendrum Tesselatum*, &c.; a female beggar or mendicant; = *vandī*, *vandī*.

Vandāka, *as*, m., *ā*, *i*, f. a parasitical plant.

Vandāra, *as*, m. a parasitical plant.

Vandāru, *us*, *us*, *u*, praising, celebrating; respectful, reverential, civil, complimentary, polite; (*us*), m. a panegyrist, bard; a proper N.; (*u*), n. praise.

1. *vandī*, *is*, m. (for 2. *vandī* see col. 3), a praiser, panegyrist, &c. (= *vandin*).

Vandita, *as*, *ā*, *am*, praised, extolled, celebrated.

Vanditarya, *as*, *ā*, *am*, to be praised or celebrated, laudable, to be treated with awe or respect, one to whom obeisance is to be made.

Vanditri, *tā*, *tri*, *tri*, Ved. one who praises or celebrates, a praiser.

Vandin, *i*, m. one who praises or extols, a praiser, panegyrist, encomiast, bard, poet, herald (whose duty is to proclaim the titles of a great man as he passes along, or who sings the praises of a prince in his presence or accompanies an army to chaunt martial songs; these bards are regarded as belonging to a distinct tribe, being considered the descendants of a Kshatriya by a Śūdra female); a captive, slave, (in this sense more properly written *bandin*, cf.

2. *vandī*.) = *Vandī-pāṭha*, *as*, m. the panegyric of a bard or Vandin, eulogium.

Vandīnikā or *vandīniyā*, f., N. of Dākshāyaṇī.

Vandya, *as*, *ā*, *am*, to be praised, laudable, commendable, praiseworthy; to be reverentially saluted, to be honoured or worshipped, adorable, very venerable; to be regarded or respected; (*as*), m. a proper N.; (*ā*), f. = *vandā*, a parasitical plant; = *go-roṇāṇ*; N. of a Yakshi. = *Vandya-tā*, f. laudability, praiseworthiness, venerableness.

Vandyamāna, *as*, *ā*, *am*, being praised or celebrated, being saluted or greeted.

Vandra, *as*, *ā*, *am*, praising, worshipping, honouring, doing homage; (*as*), m. a worshipper, votary, follower; (*am*), n. prosperity.

वन्दि 2. *vandi*, *is*, or *vandī*, f. (more properly written *bandī*, *bandī*; probably connected with rt. *bandh*, cf. the Persian بन्दة; for 1. *vandī* see col. 2), a captive or prisoner in general (male or female); a woman in captivity, female captive or slave; an animal confined in a cage; a ladder or stairs; plunder, booty, spoil. = *Vandī-grāha*, *as*, m. 'plunder-seizer,' a housebreaker (especially one breaking into a temple or place where sacred fire is preserved). = *Vandī-čaura*, *as*, m. = *vandī-grāha* above. = *Vandī-kāra*, *as*, m. one who commits robbery, a robber, thief, housebreaker, burglar. = *Vandī-kri*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make captive, take prisoner, capture, rob. = *Vandī-kṛita*, *as*, *ā*, *am*, made prisoner, taken captive. = *Vandī-pāla*, *as*, m. a keeper of prisoners, a jailor.

वन्दीक *vandika*, *as*, m. (also written *bandika*), N. of Indra.

वन्धा *vandhā*, ind., see Gaṇa Ūry-ādi to Pāp. I. 4, 61.

वन्धुर *vandhur*. See below.

वन्धुर *vandhura*, *am*, n. (probably connected with rt. *bandh* and perhaps more properly written *bandhura*), the seat of a charioteer, the fore part of a chariot or place at the end of the shafts, a carriage-seat or driver's box; the framework [cf. *hiranya-v*] of a carriage, (the word *vandhura* occurs frequently in Ved. and is variously explained by Sāy. as *nīda-bandhanādhāra-bhūtam*, *unnatānata-rīpa-bandhana-kāṣṭhām*, *veshṭī-tam sārathēṣṭhānam*, *sārathy-āśraya-sthānam*, &c.; the car of the Aśvins, which is described as 'three-wheeled' as well as triple in other parts of its construction, is said to be also *tri-vandhura* or *tri-bandhura*, i. e. 'having three poles or pieces of wood for securing the occupant' or 'having a triple standing-place or seat for the charioteer'. = *Vandhure-shthā*, *ās*, *ās*, *am* (i. e. *vandhure*, loc. c. + *sthā*), Ved. standing or sitting on the chariot-seat.

Vandhur, m., Ved. = *vandhura* above; (in Atharva-veda III. 9. 3. the sense is doubtful.)

Vandhurāyu, *us*, *us*, *u*, Ved. having a standing-place in front or a seat for driving (said of the car of the Aśvins).

वन्धुल *vandhula*, *as*, m. (also written *bandhula*, q. v.), N. of a Rishi.

वन्ना *vannā*, f., N. of a woman.

वन्न *vanra*, *as*, m. (according to Uṇādi-s. II. 28. fr. rt. 1. *van*), a co-partner, co-heir.

वप *vap*, cl. 1. P. A. *vapati*, *vapate*, *uvāpa* (1st sing. *uvapa* or *uvāpa*, 2nd sing. *uvapītha*), *āpe* (according to some also [*ā*] *repe*), *vapsyati*, *-te* (ep. *vapiṣyati*), *avāpsit*, *avāpta*, *vaptum*, to shear, cut, shave (the hair, beard, &c., Ved.); to shear off, crop off, eat off, graze, mow (grass &c., in Rīg-veda VI. 6, 4. *vapanti* = *muṇḍayanti*); to shave one's self, be shaven or shorn (Ved. A.); to strew, scatter (especially seed), sow

seed, sow, plant; to throw, cast (dice &c.); to procreate, beget; to weave, (in this sense probably a kind of Caus. of rt. *ve*): Pass. *upyate* (Part. *upta*, q. v.); the forms *upita* and *vapita* are also given), to be scattered or sown: Caus. *vāpayati*, *-yate*, *-yitum*, Aor. *avāpat*, to cause to shear or shave (Ved.); to cause to be shorn (Ved. A.); to sow, put in the ground, plant: Desid. *vivapsati*, *-te*: Intens. *vāvāpyate*, *vāvāpyi*; [cf. Gr. *ὀπνίω*, *οἶφω*, *οἶφω*, (perhaps also) *ὀπλον*, *ὀφάινω*; Angl. Sax. *wif*, *wæpen*; Goth. *vepn*.]

Vapa, as, m. shaving, shearing; one who sows, a sower; sowing seed; weaving; (*ā*), f. the skin or covering of the intestines, omentum; the mucous or glutinous secretion of the bones or flesh, marrow, fat (= *medas*, q. v.); a mound or heap thrown up by ants; a cavity, hollow, hole. — *Vapā-krit*, *t*, m. marrow. — *Vapā-rat*, *ān*, *atī*, *at*, furnished with omentum, enveloped in omentum, covered with fat, &c. — *Vapodara* (*ṣpā-ud*), as, *i*, am, Ved. fatbelled, corpulent (said of Indra).

Vapana, am, n. the act of shearing, shaving; the act of sowing seed, sowing; semen virile; (*i*), f. a barber's shop.

Vapaniya, as, *ā*, am, to be shorn [cf. *keśa-v*°]; to be sown.

Vapā. See under *vapa* above.

Vapila, as, m. a procreator, father.

Vapu, us, m. a body; (*us*), f., N. of an Apsaras.

Vapuna, as, m. (said to be fr. rt. *vap*), a deity; (*am*), n. knowledge, (probably for *vayuna*.)

Vapur-dhara. See under *vapus* below.

Vapusha, as, *i*, am, Ved. = *vapus*, having form or beautiful form, handsome, (according to modern Vedic scholars also) wonderful; (*am*), n. beauty or elegance of form, wonderful figure, (Sāy. on Rīg-veda III. 2, 15. *vapushāya* = *rūpārtham*, for beauty of form, on account of beauty of form); body, form, (at the end of a comp., cf. *varāha-v*°); (*ā*), f. a particular article of commerce (= *havushā*°).

1. *vapushya*, Nom. P. *vapushyati*, &c., Ved. to cause beauty or lustre of form, (Sāy. *vapur-dīptin* *krī*); to desire form or beauty of form, (Sāy. = *vapur ish*); to wonder, be astonished, (this latter sense is thought probable by modern scholars.)

2. *vapushya*, as, *ā*, am, Ved. having form or beauty of form, handsome; conducive to bodily welfare, (Sāy. = *vapushi hita*); wonderfully beautiful, wonderful.

Vapus, us, us, us, having form or beautiful form (Ved.), embodied, handsome, (according to modern Vedic scholars also) wonderful; (*us*), n. form, figure, shape, body, person, appearance; essence, nature, character; a beautiful form or figure; beautiful appearance, beauty, (*vapushe*, dat. c. for beauty of form, in order to be beautiful); beautiful or wonderful appearance of any kind, (according to modern Vedic scholars) marvellous phenomenon, wonder; water (according to Naigh. I. 12); N. of a daughter of Dakṣa and wife of Dharmā. — *Vapuh-prakar-sha*, as, m. excellence of form, personal beauty.

— *Vapuh-grava*, as, m. a humor of the body.

— *Vapur-dhara*, as, *ā*, am, having form, embodied, having beautiful form, beautiful, handsome.

— *Vapush-tama*, as, *ā*, am, Ved. most beautiful or excellent in form, most beautiful or handsome; most wonderful; (*ā*), f. Hibiscus Mutabilis; N. of the wife of Jananī-ējaya. — *Vapush-tara*, as, *ā*, am, Ved. more or most beautiful in form, more handsome, more or most wonderful. — *Vapush-mat*, *ān*, *atī*, *at*, having a body, corporeal, corporate, embodied; having a beautiful form, beautiful, handsome; containing the word *vapus*; (*ān*), m., N. of a deity enumerated among the *Viśve Devāḥ*; of a son of Priya-vratā; of a king of Kuṇḍina; (*atī*), f., N. of one of the Mātṛis attending upon Skanda. — *Vapush-mata*, as, m., N. of a king of Kuṇḍina, (for *vapush-mat*). — *Vapus-sāt*, ind. into the state of a body, to a form or body.

Vaptavya, as, *ā*, am, to be sown; to be immitted

seminally; to be impregnated or begotten; to be implanted, to be given or conferred.

Vaptri, *tā*, *tri*, *tri*, one who shears, a shearer, cutter, shaver; one who sows or plants, a planter, sower, husbandman; (*tā*), m. one who fertilizes or fecundates, a procreator, progenitor, father; a poet, sage.

Vapya-nīla, N. of a country.

Vapra, as, am, m. n. a rampart, earth-work, mud-wall, mound, hillock, earth taken from the ditch of a town and raised as a wall or buttress; the foundation of a building; the gate of a fortified city; the bank of a river, shore or bank in general, (*anu-vapram*, along the bank or shore, Kīrāt. VI. 4); the slope or declivity of a hill, table-land on a mountain; a ditch; the circumference of a sphere or globe; a sown field, field in general; dust, earth; the butting of an elephant or bull, (see *vapra-kriḍā*); = *nish-kuta*, *vana-ja*, *vājikā* (?), *pāūra*; (*am*), n. lead [cf. *vardhra*]; (*as*), m. a father [cf. *vaptri*]; = *prajā-pati*; N. of a Vyāsa in the fourteen division of the Dvāpara age; of a son of the fourteenth Manu; (*ā*), f. Bengal madder (= *mañjishṭhā*); N. of the mother of Nimi (the twenty-first Arhat of the present Ava-sarpīnī); (*i*), f. a hillock, ant-hill. — *Vapra-kriyā*, f. = *vapra-kriḍā* below. — *Vapra-kriḍā*, f. the playful butting (of an elephant or bull) against a bank or mound of any kind, (this is called *tañghāta* in Kumāra-s. II. 50.) — *Vaprānata* (*ṣa-an*°), as, *ā*, am, bowed or stooping to butt at a rock or wall. — *Vaprāntar* (*ṣa-an*°), ind. in or between banks or mounds. — *Vaprābhlighāta* (*ṣa-abh*°), as, m. butting at a bank or mound. — *Vaprāmbhuḥ-srutī*, *i*, f. the stream of water flowing along a bank or issuing from a bank, a rivulet. — *Vaprāmbhas* (*ṣa-am*°), as, n. the water flowing along a bank.

Vapraka, as, m. the circumference of a sphere.

Vapri = *kshetra*, a field; = *dur-gati*, *śamudra*.

Vapsas, Ved. form, (according to Sāy. on Rīg-veda I. 181, 8 = *vapus* or *rūpa*.)

वपटिका *va-pāṭikā*, f. = *ava-pāṭikā*, laceration of the prepuce.

वप्प *vappa* or *vappaka*, as, m., N. of a king.

Vappaṭa-devī, f., N. of a princess, (also read *vappaṭa-devī*.)

Vappiya or *vappiyaka*, as, m., N. of a king.

वप्पीह *vappiha*, as, m. Cuculus Melanoleucus (= *ātaka*).

वभ्र *vabhr* (perhaps more properly written *babhr*, which may be a reduplicated form of rt. *bhrām*), cl. I. P. *vabhrati*, *varabhra*, *avabhrīt*, *vabhrītum*, to go, go astay.

वम *vam*, cl. I. P. *vamati* (Ved. also *vamiti*), *vavāma* (2nd sing. *vavamitha*, 3rd pl. *vavamus* by Pāp. VI. 4, 126; according to some *vemitha*, *venus*, *vamishyati*, *avamit* (Pāp. VII. 2, 5), *vamitum*, to vomit, eject from the mouth, spit out; to eject, emit, send forth, give forth, give out, give off, divulge; to reject: Pass. *vamyate*, Aor. *avāmi* (Part. *vānta* and *vamita*): Caus. *vāmayati*, *vamayati* (with prepositions the latter only is used), *-yitum*, Aor. *avāmanat*, to cause to vomit, sicken: Desid. *vīramishati*: Intens. *van-vamyate*, *vavāmyati*; [cf. Zend *vam*, 'to vomit'; Gr. *ἐμ-έ-ω*, *ἐμ-ε-το-ς*, *ἐμ-ε-οι-ς*; Lat. *vom-o*, *vom-i-tu-s*, *vom-i-tio*; Goth. *vamm*, *ana-vammjan*; Angl. Sax. *wemman*; Old Norse *vom-a*, *vōma*; Lith. *vem-j-u*, *vem-ti*, *vem-alai*.]

Vama, as, *i*, m. f. vomiting, ejecting, giving out.

Vamathu, us, m. vomiting, ejecting from the mouth; water ejected from an elephant's trunk; = *kāśa*, a cough (?).

Vamana, am, n. the act of vomiting, ejecting anything from the mouth; causing vomiting, an emetic; offering oblations to fire; taking, getting; pain, paining; (*as*), m. hemp; (*ās*), m. pl., N. of a people; (*i*), f. a leech.

Vamaniya, as, *ā*, am, to be vomited; (*ā*), f. a fly.

Vami, *is*, f. vomiting, sickness, nausea, qualmsickness; an emetic; (*iś*), m., N. of fire; a rogue, cheat.

Vamita, as, *ā*, am, vomited, made to vomit, sickened.

Vamitavya, as, *ā*, am, to be vomited, to be ejected from the mouth.

Vamitrā, ind. having vomited, having been sick.

Vamin, *i*, *ini*, *i*, vomiting, being sick.

Vānta, *vānti*. See s. v.

वम्ब *vambha*, as, m. = *vaṇṣa*, a bamboo, &c.

वम्मारव *vambhā-rava*, as, m. (onomatopoeitic), the lowing of cattle, (better written *bambhā-rava*.)

वम्मागदेश *vammāga-deśu*, as, m., N. of a district.

वम्र *vamra*, as, m. (or more frequently) *i*, f. (probably connected with *valmī*), an ant. (said to be also *ā*, f.); (*as*), m. a proper N., (Vamra Vaikhānasa is the author of the hymn Rīg-veda X. 99); [cf. Gr. *μύρμος*, *μύρμηξ*; Lat. *form-ica*.] — *Vamri-kūṭa*, am, n. an ant-hill.

Vamraka, as, m., Ved. a small ant; (*as*, *ā*, am), small, little (= *hrasva*, according to Naigh. III. 2).

वय *vay*, cl. I. A. *vayate*, *veye*, *vayitum*, to go; (for cl. I. P. *vayati*, &c., see rt. *ve*.)

वय *vaya*, as, m. (fr. rt. *ve*), one who weaves, a weaver; (*i*), f. Ved. a female weaver.

Vayat, an, *antī*, *at*, weaving, interweaving; (*an*), m., Ved. a proper N.; (according to some *vayata*.)

Vayana, am, n. the act of weaving, &c.

Vayiti, Ved. anything woven, cloth, clothes, (Rīg-veda VIII. 19, 37. according to Durga = *vastrādī*.)

Vayishyat, an, *antī*, *at*, Ved. about to weave.

वयम् *vayam* (nom. pl. of *aham*, see *asmad*, p. 108), we.

वयस् *vayas*, as, n. (in some senses fr. rt.

1. *vī*), food, victuals, sacrificial food, oblation, offering (Ved.); energy (both bodily and mental), strength, vigour, power, might (Ved.); soundness, health (Ved.); the time of health and strength, youth, the prime of life; any period of life, age, time of life, stage of existence, year of life or age; any period, step, degree, kind; a bird, any winged animal, the winged tribe (especially applied to smaller birds, cf. 2. *vī*). — *Vayah-pariṇāti*, *iś*, f. ripeness of age.

— *Vayah-pramāṇa*, am, n. measure or length of life, duration of life, age. — *Vayah-sandhi*, *iś*, m.

'age-junction,' puberty. — *Vayah-sama*, as, *ā*, am, of the same age, equal in age. — *Vayah-stha*, as, *ā*, am, being in the period of youth or in the prime of life, young, youthful; grown up, mature, middle-aged; strong, powerful; (*as*), m. a contemporary, associate, friend; (*ā*), f. a female contemporary, female friend or companion [cf. *rayasyā*]; N. of several plants, Emblica Officialis; the moon-plant, Asclepias Acidia; a medicinal root (= *kākolī*, *kshira-kākolī*); Terminalia Chebula or Citrini; Cocculus Cordifolius; Bombax Heptaphyllum; = *aty-amla-parpi*; small cardamoms. — *Vayah-sthāna*, am, n. the firmness or freshness of youth. — *Vayah-sthāpana*, as, *i*, am, maintaining or preserving the freshness of youth. — *Vayas-kara*, as, *ā* or *i*, am, causing life or health; of mature age (?). — *Vayas-krīt*, *i*, *t*, *t*, Ved. causing strength, preserving health or youth; giving life, (Sāy. *āyushya-prada*). — *Vayas-rat*, *ān*, *atī*, *at*, Ved. possessed of power or vigour, mighty, vigorous; possessing or supplying food, (Sāy. = *anna-yukta*). — *Vayo-gata*, as, *ā*, am, arrived at age, come of age, advanced in years, old; aged; (*am*), n. the departure of youth; *vayo-gate* when youth is past. — *Vayo-jñ*, *iś*, *iś*, u, Ved. exciting or increasing strength. — *Vayo-tīga* or *vayo-tīta*, as, *ā*, am, advanced in age, exceedingly old or decrepit; passing beyond or liberated from all periods or stages of existence. — *Vayo-dhas*, *iś*, *iś*

as, Ved. = *vayo-dhā* below. — *Vayo-dhā*, *ās*, *ās*, *am* (acc. -*dhām*, voc. -*dhās*, nom. pl. m. f. -*dhās*, borrowing some of its cases fr. *vayo-dhās* above), Ved. giving strength, bestowing or granting health; possessing strength, powerful, mighty, vigorous, youthful, young, middle-aged; giving food, (Sāy. = *annasya dātṛi*; (*ās*), f. strength, power, might, vigour. — *Vayo-dhika*, *as*, *ā*, *am*, superior in years, older in age; very old or advanced in age, exceedingly old; (*as*), m. an old man. — *Vayo-dhēya*, *as*, *n*, Ved. power, energy, vigour. — *Vayo-nādhā*, *as*, *ā*, *am* (*nādhā* fr. rt. *nuk*), Ved. (perhaps) establishing health. — *Vayo-vayāh-sūya*, *as*, *ā*, *am*, Ved. resting on all kinds of food or where food of every kind rests. — *Vayo-vasthā*, *f*, a stage or state of life (generally considered to be three, viz. *bālāra*, childhood, *taruṇa-tva*, youth, and *vṛddhāra*, old age). — *Vayo-viḥka*, *as*, *ā*, *am*, Ved. of the kind or nature of birds. — *Vayo-vṛddha*, *as*, *ā*, *am*, advanced in years, old. — *Vayo-vṛddh*, *t*, *i*, *t*, Ved. increasing strength or energy, strengthening, invigorating (said of the Maruts and of Morning and Night); increasing food, (Sāy. = *annasya varāha-nīri*). — *Vayo-hāni*, *is*, *f*, loss of youth or vigour, the growing old.

Vayasā, *as*, *m*, Ved. = *vayas*, a bird; (*am*), *n*, age, (at the end of a comp., e.g. *madhyama-vayasam*, middle age; cf. *utara-v*, *pūra-v*).

Vayasīn, *i*, *inī*, *i*, being in any age or period of life, (at the end of comps., see *pūra-v*, *prathama-v*).

Vayaska = *vayas*, age, (at the end of an adj. comp., e.g. *abhinava-vayaskā*, a woman in the fresh bloom of youth).

Vayasya, *as*, *ā*, *am*, relating to age, being of the same age, contemporary; (*as*), *m*, a contemporary, associate, companion, friend; (*ā*), *f*, a female companion or friend, a woman's confidante or faithful female servant; scil. *īśṭakā*, Ved. epithet of nineteen bricks used for building the sacrificial altar or called from the word *vayas* being contained in the formula of consecration). — *Vayasya-tva*, *am*, *n*, or *vayasya-bhāra*, *as*, *m*, the condition of being a contemporary, companionship, friendship.

Vayasaka, *as*, *m*, a contemporary, friend.

Vayā, *f*, Ved. strength, power, (according to Sāy. on Rīg-veda I. 165, 15. *vayām* = *vayam*, we); a branch, twig; a race, family, (according to Sāy. on Rīg-veda X. 124, 3. *vayāyā* = *gantvayāyāh*). — *Vayā-vat*, *ān*, *atī*, *at*, Ved. = *vayis-vat*, possessed of power or vigour; (Sāy. on Rīg-veda VI. 2, 5. *vayā* = *sākhā* = *putra-patrādī*, having posterity, peopled with descendants.)

Vayāka, *as*, *m*, a little branch, tendril, creeper (= *latā*).

Vayākin, *i*, *inī*, *i*, Ved. having little branches or tendrils, ramifying (said of the Soma plant).

1. *vayuna*, *as*, *ā*, *m*, Ved. (perhaps) having vital power, endowed with life (in Sata-patha-Brāhmaṇa VIII. 2, 2, 8).

वयियु *vayiyu*. See under *vaya*, p. 886, col. 3.

वयुन 2. *vayuna*, *am*, *n*, (according to Unādi-s. III. 61. fr. rt. *vī*, substituted for rt. *aj*), a mark, token, sign, characteristic (Ved.); a rule, ordinance, sacred rite, appointment, order; manner, custom, mode of acting, actions; distinctness, clearness, (in the preceding senses generally Ved. and frequently *ānī*, *n*, pl.); the faculty of perceiving, consciousness, knowledge, wisdom, information, instruction, (Sāy. = *prajñā*, *prajñāna*, *jñāna-sādhana*, *jñāna*); a temple; (*as*), *m*, N. of a son of Kṛiṣāśva and Dhishāṇā; (*ā*), *f*, knowledge; N. of a daughter of Svadhā. — *Vayuna-vat*, *ān*, *atī*, *at*, Ved. wisdom-bestowing, endowed with wisdom or sense, (Sāy. = *prajñopeta*); clear, distinct, bright, (Sāy. on Rīg-veda VI. 21, 3 = *prakāśa-vat*). — *Vayunā-sas*, *ind*, Ved. according to rule or order, in due order, in the order of knowledge, (Sāy. = *jñāna-krameṇa*). — *Vayunā-vid*, *t*, *t*, *t* (in the Pada-pāṭha

text *vayana-vid*), Ved. learned in rules, well versed in ordinances.

वयवङ्ग *vayovanga* (?), *am*, *n*, lead.

वय्य *vayya*, *as*, *m*, Ved., N. of an Asura (a companion of Turvīti, both of whom Indra helped over a stream which obstructed their course; but according to Sāy. on Rīg-veda I. 54, 6. *vayyam* = *vayya-kula-jam*, *Vayya* being merely a patronymic of Turvīti); a companion, friend (?).

वर *var*, the form assumed by the rt. *vri* (q. v.) in cl. 10. and causal, and in the following derivatives.

Vara, *as*, *m*, surrounding, encompassing; circumference, compass, space, room (Ved., cf. *uru*, with which *vara* in this sense is connected); stopping, checking (= *nivāraṇa*, *nigraha*, Ved.); the act of selecting, choosing, appointing, engaging; requesting, soliciting, entreating; choice, election, wish, desire, request, boon, blessing, favour, (rarely *am*, *n*); anything chosen as a present, gift, reward, recompense; any desirable object, benefit, advantage, privilege; a dowry; charity, alms; a kind of grain (= *varuḥ*); bdellium; a sparrow; (*as*, *ā*, *am*), one who chooses, a chooser, choosing, selecting, &c.; one who solicits a girl in marriage, a suitor, wooer, lover, (in these senses only masc.); a bridegroom, husband (*m*); a bridegroom's friend; a son-in-law (*m*); a dissolute man (*m*); wished for, desirable, valuable, precious, excellent, best; the best, most excellent or eminent, (frequently with gen. pl., e.g. *sarītām varā*, the best of rivers: also with a loc. and even abl. pl., e.g. *nareshu varāh*, the best among men; *nārībhyo varā*, the best of women: frequently also at the end of a comp., cf. *ratha-v*, *nara-v*); better, preferable, better than (with abl. and sometimes even with gen., e.g. *granthibhyo dhārīṇo varāh*, those who remember are better than those who merely read books; *kāmo dharmārthayor varāh*, pleasure is better than religion or wealth); eldest; (*am*), ind. preferably, rather, better, preferable, (in Ved. sometimes with abl., e.g. *agnibhyo varām*, better than fires; or sometimes with abl. and *ā*, e.g. *sakhibhyo ā varām*, better than companions); it is better that, it would be best if (with pres., e.g. *varaṃ gacchāmi*, it is better that I go; or even with ellipsis of the verb, e.g. *varaṃ siṃhāt*, it would be better if [death should happen] from the lion; sometimes with pot., e.g. *varaṃ tai kuryāt*, better that he should do that); better than, rather than, (in these senses *varam* is followed by *na* or *na ca* or *na tu* or *na punar* &c., and may be translated by 'better and not'; *varam mṛityur na śakīrtiḥ*, better death than infamy, or better death and not infamy); (*ā*), *f*, N. of several plants and vegetable products, the three kinds of myrobalan; Clypea Hernandifolia; Asparagus Racemosus; Coccus Cordifolius; a sort of perfume (= *reṇukā*); turmeric; = *brāhmī*, *medā*, *vidanga*; N. of Pārvaṭi; of a river; (*ī*), *f*, the plant Asparagus Racemosus; N. of Chāyā the wife of Sūrya; (*am*), *n*, saffron; [cf. Lat. *vir*: Goth. *rair*, *vaila*: Old Germ. *wela*: Engl. Sax. *wel*, *welu*: Lith. *wyras*: Hib. *feor*, 'good'; 'a husband.']. — *Vara-kalyāṇa*, *as*, *m*, N. of a king. — *Vara-kāshṭhaka*, *f*, the plant Clerodendrum Siphonanthus; a grain similar to Varātikā. — *Vara-kīrtti*, *is*, *m*, a proper N. — *Vara-kratu*, *us*, *m*, N. of Indra. — *Vara-ga*, *as*, *m*, N. of a place. — *Vara-ghanṭikā* or *vara-ghanṭi*, *f*, the plant Asparagus Racemosus. — *Vara-candana*, *am*, *n*, a dark sort of sandal-wood; a sort of pine, Pinus Deodora. — *Vara-ga* = *vare-ga*, Pāṇ. VI. 3, 16. — *Vara-jānuka*, *as*, *m*, N. of a Rishi. — *Vara-tanu*, *us*, *ūs*, *u*, having a beautiful body or person; (*ūs*), *f*, an elegant woman; a kind of metre, four times — — — — —. — *Vara-tantu*, *us*, *m*, N. of an ancient preceptor; (*aras*), *m*, pl. *Vara-tantu's* descendants. — *Vara-tama*, *as*, *ā*, *am*, most preferable or excellent. — *Vara-tikta*, *as*, *m*, Wrightia Antidysenterica. — *Vara-tiktaka*, *as*, *m*,

N. of a plant, Azadirachta Indica; of another, = *parpata*; (*ikā*), *f*, Clypea Hernandifolia. — *Vara-toyā*, *f*, 'having excellent water,' N. of a river. — *Vara-tvaṭa*, *as*, *m*, the Nimb tree, Azadirachta Indica. — *Vara-da*, *as*, *ā*, *am*, granting wishes, conferring a boon, ready to fulfil requests or answer prayers, propitious, favourable; (*as*), *m*, a benefactor; N. of Agni in Sāntika; fire for burnt offerings of a propitiatory character; N. of one of Skanda's attendants; of a particular class of Manes; of a Dhyāni-buddha; (*ā*), *f*, a young woman, girl, maiden; N. of a guardian goddess in the family of *Vara-tantu*; N. of various plants, Physalis Flexuosa; Polanisia Icosandra; Helianthus; Linum Usitatissimum; the root of yam; = *tri-paruḥ*; N. of a river. — *Vara-dakṣiṇā*, *f*, a present made to the bridegroom by the father of the bride in giving her away; a term for expence or costs incurred in fruitless endeavours to recover a loss. — *Vara-dāturthi*, *f*, N. of the fourth day in the light half of the month Māgha. — *Vara-datta*, *as*, *ā*, *am*, given as a boon, granted in consequence of a request; (*as*), *m*, a proper N. — *Vara-dāra*, *as*, *m*, N. of the author of the Laghu-kaumudī and of the Madhya-siddhānta-kaumudī; of various other persons. — *Vara-dārjīya*, *as*, *ā*, *am*, coming from or relating to *Vara-dārjā*, composed by *Vara-dārjā*. — *Vara-darsinī*, in Rāmāyaṇa II. 55, 21, probably incorrect for *vara-varjini*. — *Vara-dasta*, *as*, *m*, N. of the beneficent hand (of a deity or benefactor of any kind). — *Vara-dāturthi*, *f*, = *varada-dāturthi*. — *Vara-dātu*, *us*, *m*, a kind of tree (= *dvara-dātu*). — *Vara-dātṛi*, *tā*, *trī*, *trī*, = *vara-da*. — *Varadādhisāyajan* ('*da-adhī*'), *ā*, *m*, N. of an author. — *Vara-dāna*, *am*, *n*, the granting a boon or request, giving compensation or reward; N. of a place of pilgrimage. — *Varadāna-maya*, *as*, *i*, *am*, caused by the granting a request, arising from the grant of a favour or bestowal of a boon. — *Vara-dānika*, *as*, *ā*, *am*, caused by bestowing a boon. — *Vara-dāru*, Tectona Grandis. — *Vara-dārūka*, a kind of plant with poisonous leaves. — *Vara-dāśas* = *vara-da*. — *Vara-druma*, *as*, *m*, 'excellent-tree,' Agallochum. — *Vara-dharma*, *as*, *m*, a noble act of justice, excellent work, &c. — *Varadharmī-kṛt*, cl. 8. P. -*krōti*, &c., to do a noble act towards any one. — *Vara-nārī*, *f*, the best woman, a most excellent woman. — *Vara-niśāya*, *as*, *m*, the determining or choosing of a person to be a husband, choice of a bridegroom. — *Vara-paksha*, *as*, *m*, the party or side of a bridegroom at a wedding. — *Vara-pakṣiṇī*, *f*, N. of a Tantra goddess. — *Vara-pakṣhiya*, *as*, *ā*, *am*, belonging to the party of the bridegroom. — *Vara-pāṇḍita*, *as*, *m*, N. of an author. — *Vara-parṇākhyā* ('*ṇa-ākḥ*'), *as*, *m*, Lipeocercis Serrata. — *Vara-pāṇḍya*, *as*, *m*, a proper N. — *Vara-pī-taka*, *talc*. — *Vara-pota*, a kind of plant (= *śreshṭha-sāka*). — *Vara-prada*, *as*, *ā*, *am*, = *vara-da*, conferring a boon, granting a favour; (*ā*), *f*, N. of Lopāmudrā. — *Vara-pradāna*, *am*, *n*, = *vara-dāna*, the bestowal of a boon. — *Vara-prabha*, *as*, *ā*, *am*, having excellent brightness; (*as*), *m*, N. of a Bodhisattva. — *Vara-prasthāna*, *am*, *n*, the setting out of a bridegroom in procession towards the house of the bride for the celebration of the marriage. — *Vara-phala*, *as*, *ā*, *am*, possessing or yielding the best fruits; (*as*), *m*, the cocoa-nut tree. — *Vara-bāhika*, *am*, *n*, saffron, (also written *vara-vāhika*). — *Vara-mukhi*, *f*, a kind of perfume (= *reṇukā*). — *Vara-yātrā*, *f*, the procession of a suitor or bridegroom (to the house of the bride). — *Vara-yuvati*, *is*, or *vara-yuvati*, *f*, a beautiful young woman, handsome girl; a kind of metre, four times — — — — —. — *Vara-yogya*, *as*, *ā*, *am*, worthy of a boon or reward. — *Vara-yonika*, (probably) a kind of plant (= *kesara*). — *Vara-ruçi*, *is*, *m*, N. of a poet, grammarian, lexicographer, and writer on medicine, (sometimes identified with Kātyāyana, the reputed author of the Vārttikas or supplementary rules of Pāṇini; he is placed by some among the nine gems of the court

of Vikramāditya, and by others among the ornaments of the court of Bhoja; he was the author of the Prākṛit grammar called Prākṛita-prakāśa, and is said to be the first grammarian who reduced the various dialects of Prākṛit to a system; N. of Śiva. — *Vara-rūpa*, *as*, *ā*, *am*, having an excellent or noble form; (*as*), m., N. of a Buddha. — *Vara-labdhā*, *as*, *ā*, *am*, one who has obtained a boon; received as a boon; (*as*), m. Michelia Champaka; Bauhinia Variegata. — *Vara-vatsalā*, f. a mother-in-law. — *Vara-varṇa*, *as*, m. 'best-coloured,' gold; [cf. *su-varṇa*.] — *Vara-varṇin*, *i*, *ini*, *i*, having a beautiful complexion or colour; (*ini*), f. a woman with a beautiful complexion, an excellent or handsome woman, a virtuous woman; a woman in general; N. of Durgā; of Sarasvatī; of Lakshmi; turmeric; lac; a brownish yellow pigment; a kind of plant (= *priyangu*, *phalini*). — *Vara-vāṇa*, *as*, m. a fine elephant. — *Vara-vāsi*, *ayas*, m. pl., N. of a people. — *Vara-vāhika*, see *vara-bāhika*. — *Vara-vṛta*, *as*, *ā*, *am*, received as a boon or reward. — *Vara-vṛiddha*, *as*, m., N. of Śiva. — *Vara-śikha*, *as*, m., Ved., N. of an Asura whose family was destroyed by Indra (Rig-veda VI. 27, 4, 5). — *Vara-śita*, cinnamon. — *Vara-śreṇī*, f. a kind of plant. — *Vara-sad*, *t*, *t*, Ved. dwelling in an orb or sphere, (Sāy. = *vara-nye mandale śīdat*, dwelling in the most excellent orb, i.e. the sun). — *Vara-sundarī*, f. a very beautiful woman; a kind of metre, four times — — — — —. — *Vara-surata*, *as*, *ā*, *am*, well acquainted with the secrets of sexual enjoyment, very wanton. — *Vara-sena* (?), N. of a mountain pass. — *Vara-strī*, f. an excellent woman. — *Vara-sraj*, *k*, f. a bridegroom's garland, the garland placed by a maiden on the head of a chosen suitor. — *Varāṅga* (°*ra-an*°), *am*, n. the best or most beautiful member of the body; the head; the female pudenda; the principal piece or part; an elegant form or body; (*as*, *ā*, *am*), having an excellent form, excellent or beautiful in all parts; (*as*), m. an elephant; epithet of a Nakshatra year consisting of 324 days; N. of Viṣṇu; (°), f. turmeric; N. of a daughter of Driṣhadvat and wife of Satijāti; (*am*), n. Cassia bark, green cinnamon; sorrel (?). — *Varāṅgaka*, *am*, n. = *varāṅga*, Cassia bark. — *Varāṅganā* (°*ra-an*°), f. a beautiful or noble woman. — *Varāṅga-rūpopeta*, *as*, *ā*, *am*, handsome and well shaped. — *Varāṅgin*, *i*, m. 'beautiful-limbed,' sorrel, Rumex Vesicarius. — *Varājīvin* (°*ra-āj*), *i*, m. an astrologer. — *Varāṅgi* (°*ra-āj*), *am*, n. the choicest ghee or clarified butter. — *Varādāna* (°*ra-ad*), *am*, n. a sort of Mimosa (= *rājādāna*). — *Varāṇanā* (°*ra-an*°), f. a lovely-faced woman. — *Varābhidha* (°*ra-abh*°), *as*, m. one who has a good name; sorrel, Rumex Vesicarius. — *Varāmra* (°*ra-am*°), *as*, m. a sort of acid fruit tree, Carissa Carandas. — *Varāroha* (°*ra-ar*°), *as*, m. an excellent rider; a rider on an elephant or horse; a rider in general; mounting, riding; (*as*, *ā*, *am*), having fine hips; (*as*), m., N. of Viṣṇu, (perhaps incorrect for *varāroha*); (*ā*), f. a handsome or elegant woman, noble lady; N. of Dākṣhāyaṇī in Someśvara; the hip or flank. — *Varārthin* (°*ra-ar*°), *i*, *ini*, *i*, seeking for a boon, asking for a blessing. — *Varārha* (°*ra-ar*°), *as*, *ā*, *am*, worthy of a boon; exceedingly worthy, being in high esteem; very costly or expensive. — *Varālī* (°*ra-ālī*), *i*, m. the moon; a division of music; [cf. *varāḍī*.] — *Varālikā*, f. (fr. *varu* + *ālī*). N. of Durgā. — *Varāsana* (°*ra-as*°), *am*, n. an excellent seat, the best seat, a throne; N. of a town; the China rose, Hibiscus Rosa Sinensis; a cistern, reservoir, (for *var-āsana*, q. v.). — (*as*, *ā*, *am*), having an excellent seat; (*as*), m. a door-keeper; a lover, paramour. — *Vara-ja* = *vara-ja*, Pāṇ. VI. 3, 16. — *Varandra* (°*ra-in*°), *as*, m. a chief, sovereign; Indra; N. of a part of Bengal; (°), f. ancient Gauda or Gaur, the capital and district so named (according to some). — *Varēśu* (°*ra-iśa*), *as*, *ā*, *am*, presiding over boons, able to grant wishes. — *Varēśvara* (°*ra-iś*°), *as*, *ā*, *am*, = *varēśu*; (*as*), m., N. of Śiva. — *Varoru* (°*ra-iru*), *us*, m. a beautiful thigh; (*us*, *us* or *ūs*, *u*), having

beautiful thighs; (*us* or *ūs*), f. a beautiful-thighed woman, well-formed woman, (see *iru*.)

Varaṇavarā, f. a particular plant (= *śakra-parṇī*). — *Varāka*, *as*, m. a cloak; one who asks a female in marriage; a wish, request, boon; a kind of wild bean, Phaseolus Trilobus; a particular medicinal plant (= *parpata*); a kind of grass (= *rūḥ-sha*); = *sara-parṇikā*; N. of a king, (also read *dhanaka*, *kanaka*); (*am*), n. a towel, clothe, wiper; the cover or awning of a boat.

Varāṭa, *as*, m. a kind of grain (probably the seed of safflower or Carthamus Tinctorius); a kind of wasp; a gander; an artisan of a particular class (placed among Mlecchas or barbarians); (*ā*), f. the seed of Carthamus Tinctorius; a kind of wasp; a goose; (°), f. a kind of wasp; (*am*), n. a jasmine flower.

Varāṭaka, *as*, m. or *varaṭikā*, f. a kind of grain (= *varaṭa* above).

Varāṇa, *as*, m. a rampart, mound, wall of masonry, &c., outer enclosure; a causeway, bridge; the tree Crataeva Roxburghii (found in every part of India; it is used in medicine, and supposed to possess magical virtues; cf. *varuṇa*, *setu*); any tree; a camel; a kind of ornament or decoration on a bow; N. of a particular magical formula recited over weapons; N. of Indra; (*ās*), m. pl., N. of a people; of a kingdom; (*ā*), f., N. of a small river (running past the north of Benares into the Ganges and now called Burnah); (*am*), n. the act of screening, covering, protecting, supporting; enclosing, encircling, surrounding, encompassing; keeping off, prohibiting; the act of choosing, selecting, choice of a bride; wishing, requesting, soliciting. — *Varāṇa-mālā* or *varāṇa-sraj*, *k*, f. the garland placed by a maiden on the head of a selected suitor. — *Varāṇa-vatī*, f., Ved. (perhaps) N. of a river (in Atharva-veda IV. 7, 1).

Varāṇaka, *as*, *ā*, *am*, covering, covering over, concealing.

Varāṇasi, f. (fr. *varāṇā*), Benares, (more usually written *vārāṇasi*, q. v.)

Varāṇīya, *as*, *ā*, *am*, to be chosen, to be selected, &c.; to be solicited (for a boon &c.).

Varāṇḍa, *as*, m. a multitude; an eruption on the face; a veranda, portico; a heap of grass; the string of a fish-hook; a packet, package; (*ā*), f. a kind of thrush (= *sārīkā*); a dagger, knife; the wick of a lamp. — *Varāṇḍalu* (°*ra-ālu*), *us*, m. a kind of bulbous plant (= *phala-pūḥha*); the castor-oil tree, Ricinus Communis.

Varāṇḍaka, *as*, m. a small mound of earth; the seat or canopy on an elephant, a howdah; an eruption on the face; a wall; (*as*, *ā*, *am*), round; large, great, large in compass or circumference; miserable, wretched, miserly; fearful, terrified.

Varāṇya, Nom. P. *varāṇyati*, &c., to go.

Varatkarī, f. a sort of perfume (= *reṇukā*).

Varatrā, f. a strap, thong, strip of leather, girth; an elephant's or horse's girth.

Varayitavya, *as*, *ā*, *am*, to be chosen or selected.

Varayitri, *tā*, *trī*, *trī*, a suitor, wooer, lover, bridegroom, husband.

Varayū, *us*, m. a proper N.

Varala, *as*, *ā*, m. f. a sort of gad-fly or wasp; (*ā*), f. a goose; (°), f. = *varalā*.

Varas, *as*, n., Ved. width, breadth, room, space; [cf. Gr. *εὔρος*.]

Varasāna, Ved. = *dāvika* (according to Uṇādi-s. II. 86).

Varasyā, f., Ved. wish, desire, request.

Varāka, *as*, *ā*, *am*, pitiable, miserable, unhappy, poor, wretched, low, vile; impure; (*as*), m., N. of Śiva; battle, war; N. of a plant.

Varāṭa, *as*, m. a cowry (used as a coin); a rope, cord; (°), f. = *varāḍī*.

Varāṭaka, *as*, *ikā*, m. f. a cowry, Cypraea Moneta (= $\frac{1}{12}$ of a Kāṅkī or $\frac{1}{16}$ of a Paṇa); (*as*), n. the seed-vessel of a lotus-flower; a rope, cord, string; (*ikā*), f. the plant Mirabilis Jalapa; (*am*), n. a particular vegetable poison. — *Varāṭaka-rajās*, *ās*, m. a kind of plant, Mesua Roxburghii.

Varāḍī, f. (?), N. of a Rāga.

Varāṇa, *as*, m. = *varaṇa*, the tree Crataeva Roxburghii; N. of Indra, (in this sense said to be a Pres. Part. A. of *tri vri*.)

Varāṇasi, f. the city of Benares, (more usually written *vārāṇasi*, see *varāṇasi*.)

Varāṇushā, *as*, m. a proper N.

Varāya, Nom. A. (?) *varāyate*, &c., to represent or become like a boon.

Varāyita, *as*, *ā*, *am*, become like a boon.

Varāla, cloves.

Varālaka, cloves; (*as*), m. Carissa Carandas.

Varitri, *tā*, *trī*, *trī*, one who covers or screens a chooser, choosing, &c.; [cf. *varitri*.]

Varin, *i*, m., N. of a divine being enumerated among the Viśve Devāḥ.

Variman, *ā*, *a*, m. n. circumference, circuit compass (Ved.); width, breadth, extent, greatness, expanse (Ved., in this sense an abstract noun of *varu* q. v.); excellence, superiority, pre-eminence, (in this sense fr. *vara*); the most excellent, best, (used as an adj. for *varishtha*.)

Varivas, *as*, n., Ved. room, width, space, (*vari* *vaḥ kṛi*, to make room or space, procure ample space); freedom, relief, comfort, ease, rest, repose, bliss, happiness; wealth, treasure (= *dhanu* according to Sāy. and Naigh. II. 10); worship, service, honour. — *Varivas-kṛi*, *t*, *t*, *t*, Ved. acquiring room, procuring space, affording relief, freeing, delivering (Sāy. = *dhanasya kartṛi*, the causer or giver of wealth). — *Varivo-da*, *as*, *ā*, *am*, Ved. giving room or space, granting freedom or relief. — *Varivo-dhā*, *ās*, *as*, *am*, Ved. causing room, making a free course; granting bliss; (Sāy.) conferring riches (= *dhanasya dātṛi*). — *Varivo-vid*, *t*, *t*, *t*, Ved. obtaining or causing room, granting freedom, bestowing comfort or repose; granting treasures or affluence bestowing honour, &c.

Varivasita, *as*, *ā*, *am* (another form of *varivasita* below), served, honoured, adored (said of deity or of a spiritual teacher).

Varivasya, Nom. P. *varivasyati*, &c., to graze room or space, give room to, give relief, concede grant, permit (Ved.); to make happy or comfortable, show favour, serve, honour, adore, worship (Sāy.) to desire wealth.

Varivasyat, *an*, *anti*, *at*, granting room or space (Sāy.) desiring wealth.

Varivasyaṇi, f. service, honour, worship, devotion devoted obedience to a spiritual teacher.

Varivasyaṇi, *as*, *ā*, *am*, served, honoured, adored, revered.

Varishtha, *as*, *ā*, *am*, the most excellent, best, dearest, most preferable (= *vara-tama*); better than (with abl.); widest, broadest, largest, greatest, most extensive, heaviest, (in these senses regarded a superl. of *varu*); the most conspicuous (in a b. sense), worst, most wicked; (*as*), m. the Francolin partridge; the orange tree; N. of a son of Mai Cākshusha; of one of the seven sages in the eleven Manus-antara; of a Daitya; (*ā*), f. Polaris Icosa dra; (*am*), n. copper; pepper; [cf. Gr. *ἀπρον*: Lith. *varausas*, 'noblest, oldest'.] — *Varishthāśa* (°*tha-ās*°), *as*, m., N. of a place.

Varishthaka, *as*, *ā*, *am*, = *varishtha*, most excellent, &c.

Varitri, *tā*, *trī*, *trī*, one who covers or screens covering, screening; [cf. *varitri*.]

Variman, *a*, n. (= *variman*, q. v.), circumference, width, breadth, extent (Ved.); (*ā*), m. excellence, superiority, &c.

Varias, *ān*, *ās*, *as*, more excellent, better, preferable; the most excellent, best; larger, very large wider, broader, most extensive, (in this sense regarded as a compar. of *varu*, cf. *varishtha*); extreme young or tender; (*as*), ind. wider, more distant further off or away; (*as*), n., Ved. = *varivas*, repose; (*ān*), m., N. of one of the twenty-seven divisions of the ecliptic, the eighteenth astronomical Yoga; of a son of Manu Sāvanya; of a son Pulaha by Gati; [cf. Gr. *ἀπρον*; Lat. *melior*

being changed into m); Lith. *wyresnis*, 'nobler, older.')

Varu, *us*, *m.*, Ved., N. of a king.
Varuṇa, *as*, *m.*, 'Universal encompasser, All-enveloper,' N. of an Āditya, (as a Vedic deity commonly associated with Mitra and presiding over the night as Mitra over the day [see 1. *nūtra*]), but often celebrated separately, whereas Mitra is rarely invoked alone; Varuṇa is one of the oldest of the Vedic gods, corresponding in name and partly in character to the *Oûpanôs* of the Greeks, and is often regarded as the supreme deity, being then styled 'king of the gods' or 'king of both gods and men' or 'king of the universe,' no other deity has such grand attributes and functions assigned to him; he is described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *mâyā*, as sending his spies or messengers throughout both worlds, as numbering the very winkings of men's eyes, as hating falsehood, as seizing transgressors with his *pāsa* or noose, as inflicting diseases, especially dropsy, as pardoning sin, as the guardian of immortality; though generally associated with Mitra, he is also invoked in the Veda together with Indra, and in later Vedic literature together with Agni, with Yama, and with Vishṇu; in R̥g-veda IV. 1, 2, he is even called the brother of Agni; though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the waters, especially the waters of the atmosphere or firmament, and in one place [R̥g-veda VII. 64. 2] is called with Mitra *Sindhu-pati*, 'lord of the sea or of rivers;' hence in the later mythology he became a kind of Neptune, and is there best known in his character of god of the ocean; in the Mahā-bhārata Varuṇa is said to be a son of Kardama and father of Pushkara, and is also variously represented as one of the Deva-gandharvas, as a Nāga, as a king of the Nāgas, and as an Asura; he is the regent of the western quarter [cf. *loka-pāla*] and of the Nakṣatra Sata-bhishaj; the Jains consider Varuṇa as a servant of the twentieth Arhat of the present Ava-sarpiṇī; the sun ('the warder off or dispeller of darkness,' cf. R̥g-veda V. 48, 5, *Sāy.* = *tamo-vāraha*); the firmament; the ocean, waters; N. of a particular magical formula recited over weapons; the tree Cratēva Roxburghii [cf. *varuṇa*]; (*ās*), *m.* pl. (perhaps) the gods generally (so explained by some in Atharva-veda III. 4, 6); (*ā*), *f.*, N. of a river; [cf. Zend *Varena*; Gr. *Oûpanôs*; Hib. *burne*, 'water.']
Varuṇa-grihita, *as*, *ā*, *am*, Ved. seized by Varuṇa, afflicted with disease (especially with dropsy; see under *varuṇa*).
Varuṇa-grāha, *as*, *m.*, Ved. seizure by Varuṇa.
Varuṇa-tirtha, *am*, *n.*, N. of a sacred bathing-place.
Varuṇa-tva, *am*, *n.* the state or nature of Varuṇa.
Varuṇa-datta, *as*, *m.* a proper N.
Varuṇa-deva or *varuṇa-daivatu*, *as*, *ā*, *am*, having Varuṇa for a deity; (*am*), *n.* the Nakṣatra Sata-bhishaj.
Varuṇa-dhrut, *t*, *t*, Ved. deceiving Varuṇa; (according to *Sāy.* on R̥g-veda VII. 60, 9. *varuṇa-dhrutaḥ* = *varuṇena hiṣṭaḥ*).
Varuṇa-pāsa, *as*, *m.* Varuṇa's snare or noose (Ved.); a shark.
Varuṇa-purusha, *as*, *m.* a servant of Varuṇa.
Varuṇa-praghāsa, *ās*, *m.* pl. the second of certain periodical oblations offered on the full moon of Āshāḍha or Śrāvaṇa and observed for the purpose of obtaining exemption from the snares or bonds of Varuṇa, (so called from the custom of eating barley on this festival in honour of the god Varuṇa).
Varuṇa-praśishla, *as*, *ā*, *am*, ruled over or guided by Varuṇa.
Varuṇa-bhātta, *as*, *m.*, N. of an astronomer.
Varuṇa-mati, *is*, *m.*, N. of a Bodhi-sattva.
Varuṇa-mitra, *as*, *m.*, N. of a Gobbila.
Varuṇa-menī, *is*, *f.*, Ved. deceiving Varuṇa.
Varuṇa-rājan, *ā*, *ā*, *am*, Ved. having Varuṇa as king.
Varuṇa-loka, *as*, *m.* Varuṇa's world or sphere; Varuṇa's province, i.e. water.
Varuṇa-sarman, *ā*, *m.*, N. of a warrior on the side of the gods in their war against the Daityas.
Varuṇa-sēshas, *ās*, *ās*, *as*, Ved. being Varuṇa's posterity; (*Sāy.*) having descendants capable

of protecting (= *vārakāḥ putrā yesham*; according to *Sāy.* *sēshas* = *apātya*).
Varuṇa-śrād-dha, *am*, *u.*, N. of a particular funeral offering.
Varuṇa-sara, *as*, *m.*, Ved. Varuṇa's aid or approval.
Varuṇa-senā or *varuṇa-senikā*, *f.*, N. of a princess.
Varuṇa-srōtasa, *as*, *m.*, N. of a mountain, (also read *varuṇa-srōtasa*).
Varuṇāṅgu-rnha (*ṇa-an*), *as*, *m.* 'Varuṇa's offspring or scion,' a patronymic of Agastya.
Varuṇātmanā (*ṇa-āt*), *f.* 'Varuṇa's daughter,' spirituous or vinous liquor (so called from being one of the precious things produced at the churning of the ocean).
Varuṇādri (*ṇa-ad*), *is*, *m.*, N. of a mountain.
Varuṇālaya (*ṇa-āl*), *as*, *m.* 'Varuṇa's habitation,' the sea, ocean, (*karuṇa-varuṇālaya*, the sea of compassion).
Varuṇāvāsa (*ṇa-āv*), *as*, *m.* 'Varuṇa's abode,' the sea, ocean.
Varuṇeśa (*ṇa-īś*), *as*, *ā*, *am*, having Varuṇa as lord or governor; (*am*), *n.* the Nakṣatra Sata-bhishaj.
Varuṇeśa-deśa, *as*, *m.* the district or sphere governed by Varuṇa.
Varuṇeśvara-tirtha (*ṇa-īś*), *am*, *u.*, N. of a Tirtha.
Varuṇoda (*ṇa-uda*), *am*, *n.* 'Varuṇa's water,' N. of a sea.
Varuṇopaniṣad (*ṇa-up*), *t*, *f.*, N. of an Upanishad.

Varuṇaka, *as*, *m.* = *varuṇa*, Cratēva Roxburghii.
Varuṇāni, *f.* Varuṇa's wife.

Varuṇāri, *is*, or *varuṇāvis*, *f.*, N. of Lakṣmī.
Varuṇika or *varuṇīya* or *varuṇila*, *as*, *m.* (diminutives fr. *varuṇa-dutta*), see Pāṇ. V. 3, 84.

Varuṇya, *as*, *ā*, *am*, Ved. coming from Varuṇa, belonging to him, &c.

Varuṇī, *tā*, *trī*, *trī*, = *varuṇī*.

Varuṇa, *am*, *n.* an upper and outer garment, cloak, mantle.

Varuṇa, *as*, &c. = *sambhakta* (according to the Sabda-k.).

Varuṇī, *tā*, *trī*, *trī*, Ved. one who wards off or protects, a protector, defender; (*tā*), *m.* a god who protects, guardian deity, (*Sāy.* on R̥g-veda IV. 54, 1 = *sambhaktrī*); N. of an Asura priest, (in the Kāthaka-Brāhmaṇa II. 30, 1. *Triṣṭha* and *Varuṇī* are said to be priests of the Asuras); (*trī*), *f.* a female defender, guardian goddess; N. of a goddess (sometimes invited to a sacrifice along with Sarasvatī); of a class of guardian goddesses, (*Sāy.* on R̥g-veda I. 22, 10. *varuṇī* = *varuṇīyā*, to be chosen, excellent; III. 62, 3. *varuṇīḥ* = *sarvāḥ sambhajanīyā devapatnyāḥ*.)

Varuṭha, *am*, *n.* protection, defence, shelter (Ved.); a sort of wooden ledge or fender fastened round a chariot as a defence against collision, (in this sense also *as*, *m.*); armour, a coat of mail; a shield (made of leather &c.); a house, dwelling (so called according to *Sāy.* because it shelters from the cold and wind); a family or assemblage of sons &c. (Ved.); any multitude, host, swarm, flock, quantity, assemblage; (*as*), *m.* the Indian cuckoo; time; = *nija-rāshṭraka* (?); N. of a Grāma; of a person mentioned in the Mārkaṇḍeya-Purāṇa.
Varuṭha-pa, *as*, *m.* the leader of a multitude or host, commander of an army, general.
Varuṭha-sas, *ind.* in multitudes or hosts, in heaps or masses.
Varuṭhādhipa (*ṭha-adh*), *as*, *m.* the leader of a multitude or army.

Varuṭhin, *i*, *ini*, *i*, wearing or carrying defensive arms or armour; furnished with a protecting plank or ledge (said of a chariot); having a fender; affording protection or defence, sheltering; being in a carriage or chariot; surrounded by a quantity or troop (at the end of a comp., cf. *lalunā-v*); (*i*), *m.* a guard, defender; a car; (*ini*), *f.* a multitude, troop, army; N. of an Aparasas.
Varuṭhinī-pati, *is*, *m.* the leader of an army.

Varuṭhya, *as*, *ā*, *am*, Ved. affording protection or shelter, sheltering, protected; to be chosen or worshipped, (*Sāy.* = *varuṇīya* = *sambhajanīya*); domestic, favourable or auspicious to a family or house, (*Sāy.* = *grihārha*.)

Vareṇ, a Kvip formation fr. *varenyaya* (according to Puruṣottama-deva, cf. Uṇādi-s. III. 98).

Varenyā, *as*, *ā*, *am* (perhaps a kind of anom.

fut. pass. part. of rt. *vri*), desirable, to be wished for, eligible; excellent, superior, chief, principal, pre-eminent; (*as*), *m.*, N. of a particular class of Manes; of a son of Bhṛigu; (*ā*), *f.*, N. of Siva's wife; (*am*), *n.* saffron.
Varenyā-kṛatu, *us*, *us*, *u*, Ved. having excellent understanding, intelligent, wise, learned, (*Sāy.* = *varuṇīya-prajña*.)

Varenyaya, Nom. P. *varenyayati*, &c. (Uṇādi-s. III. 98).

Vareya, Nom. P. *vareyati*, &c., Ved. to be a suitor, ask in marriage.

Vareyu, *us*, *m.*, Ved. one who woos, a wooer, suitor.

v. vartu in *dur-vartu*, q. v. (For 2. *vartu* see p. 892. col. 2.)

Varṭri, *tā*, *trī*, *trī*, Ved. one who keeps back or off, one who wards off, one who resists or opposes; an encourager, propeller, (*Sāy.* = *vārayitṛi*, *nivārayitṛi*, *pravartayitṛi*, *preraka*.)

Vartra, *as*, *ā*, *am*, Ved. keeping or warding off, protecting, defending; (*am*), *n.* a dike, dam.

वराट् *varaṇṭa* in *jala-v*, q. v.

वरम्वरा *varambarā*, *f.* the Nux Vomica plant.

वरहक *varahaka*, N. of a place.

वराक *varāraka*, *am*, *n.* a diamond.

वराशि *varāśi*, coarse cloth, &c.; (see *barāśi*.)

वरासि *varāsi* (?) = *varāśi* above; (*is*), *m.* a swordsman (?).

वराह *varāha*, *as*, *m.* (thought by some to be fr. rt. *i. vrih*, to tear up roots, &c.), a boar, hog, wild boar, (at the end of a comp. *varāha* denotes 'superiority,' 'pre-eminence,' see Gaṇa Vyāghrādi to Pāṇ. II. 1, 5, 6); (according to Naigh. I. 10, &c.) = *megha*, a cloud; a bull; a ram; Delphinus Gangeticus; N. of Vishṇu in the third or boar-incarnation (in which he raised the earth from the bottom of the sea with his tusks, cf. *varāhāvata-tāra*); an array of troops in the form of a boar; N. of a Daitya; of a Muni; of Varāha-mihira; of a mountain; of one of the eighteen Dvīpas; a particular measure; Cyperus Rotundus; = *vārāhi-kanda*; N. of an Upanishad; of a Purāṇa (see *varāha-purāṇa*); (*i*), *f.*, N. of two plants (= *bhadra-mustā*, *sūkara-kanda*); [cf. Lat. *verres*, *porcus*; Old Germ. *farh*, *varh*, *farah*; Mod. Germ. *Ferkel*; Lith. *parša-s*; Russ. *porosenok*; Hib. *uir-chin*.]
Varāha-kanda, *as*, *m.* an esculent root, a sort of yam.
Varāha-karṇa, *as*, *m.* 'boar-eared,' epithet of a kind of arrow; N. of a Yaksha; (*i*), *f.* Physalis Flexuosa.
Varāha-karṇikā, *f.* a kind of missile weapon.
Varāha-kalpa, *as*, *m.* the period during which Vishṇu assumed the form of a boar.
Varāha-kāntā, *f.* a kind of yam.
Varāha-kālin, *i*, *m.* a kind of sunflower, Helianthus Annus.
Varāha-kṛantā, *f.* a sort of sensitive plant, Mimosa Pudica; (according to some) Lycopodium Imbricatum.
Varāha-danṣhṭra, *as*, *ā*, *m.* *f.* 'boar-toothed,' N. of a disease (placed among the Kṣudra-rogas).
Varāha-dat, *an*, *atī*, *at*, or *varāha-danta*, *as*, *ā*, *am*, having boar's teeth.
Varāha-datta, *as*, *m.*, N. of a merchant (in the Kathā-sarit-s. 37, 100).
Varāha-dvādaśī, *f.*, N. of a festival in honour of the boar-incarnation of Vishṇu (observed on the twelfth day in the light half of the month Māgha).
Varāha-dvīpa, *N.* of a Dvīpa.
Varāha-nāman, *ā*, *m.* the plant Mimosa Pudica; an esculent root, yam.
Varāha-parīṇa, *am*, *n.*, N. of the fifteenth Purāṇa celebrating Vishṇu in his boar-incarnation; [cf. *purāṇa*.]
Varāha-mihira, *as*, *m.*, N. of an astronomer (son of Āditya-dāsa and author of the Vṛjah-jātaka, the Vṛhat-saṃhitā, &c.).
Varāha-mūla, *am*, *n.*, N. of a place having a statue of Vishṇu in his form of a boar.
Varāha-vat, *ind.* like a boar.
Varāha-

vapusha, *am*, n. the body of a boar. — *Varāha-sṛṅga*, *as*, m. 'boar-horned,' N. of Śiva. — *Varāha-saila*, *as*, m., N. of a mountain. — *Varāha-saṁhātā*, *f*, N. of a work. — *Varāha-svāmīn*, *i*, m., N. of a mythical king. — *Varāhādri* (*°ha-ad*), *is*, m., N. of a mountain. — *Varāhāvātara* (*°ha-av*), *as*, m. the boar-incarnation, the third incarnation of Viṣṇu, (in which Viṣṇu, in the form of a boar, raised up on one of his tusks the earth which lay buried beneath the waters when the whole world had become one ocean.) — *Varāhāśva* (*°ha-aśv*), *as*, m., N. of a Daitya.

Varāhaka, *as*, m., N. of a serpent-demon; (*ikā*), *f*. Mucuna Pruritus; (*am*), n., N. of an Upanishad.

Varāhaya, *us*, *us*, *u*, Ved. eager after boars, useful or fit for boar-hunting.

Varāhu, *us*, m., Ved. a boar, hog; killing distinguished enemies (said of the Maruts, Śāy. on Rīg-veda I. 88, 5 = *utkrishṭasya śātor hantṛ*; other interpretations of Śāy. are *utkrishṭānām devatānām āhvātṛ*, *utkrishṭasya vṛishṭy-āhartṛ*, *varasya haviṣho bhakṣhayitṛ*, *varāhāra*, *cf. vara*; Śāy. also applies the epithet Varāhavaḥ to gods of the middle sphere).

वरितृ *varitṛ*, *variman*. See p. 888, col. 3.

वरिवस् *varivas*, *varivo-da*, &c. See p. 888, col. 3.

वरिशी *variśī*, *f*. = *vaśiśī*, *vaśiśā*, a fish-hook.

वरिष *varisha*, *as*, m. (a modern form of *varsha*, q. v., cf. *harisha*, the separation of an *r* from a following consonant by an intervening *i* being not unfrequent in modern Sanskrit), rain; (*ās*), *f*. pl. the rains, rainy season; (*am*), n. a year. — *Varishā-priya*, *as*, m. 'the friend of the rainy season,' the Cātaka bird (being supposed to drink only rain-water).

वरिष्ठ *varishṭha*, *variman*, *variya*s. See p. 888, col. 3.

वरी *varī*, -*ryas*, *f*. pl. (for *varī*, fem. of *vara*, see under *vara*, p. 887, col. 2), Ved. streams, rivers (according to Naigh. I. 13; cf. *vār*, *vārī*). — *Varī-dāsa*, *as*, m., N. of the father of the Gandharva Nārada. — *Varī-dharā*, *f*. a kind of metre, the first, second, and fourth lines consisting of — — — — —, and the third of — — — — —.

वरोवर्द *varivarda*, *as*, m. = *balivarda*, an ox, bull.

वरोवृजत *varivrijat*, *at*, *atī*, *at* (fr. Intens. of *rt. vṛj*), Ved. turning aside, diverting, (according to Śāy. on Rīg-veda VII. 24, 4 = *bhrisām hin-at*, excessively injuring, overthrowing repeatedly.)

वरोवृत् *varivṛta*, *as*, *ā*, *am* (fr. Intens. of *rt. i. vṛ*), Ved. turning frequently, rolling.

वरोषु *varishu*, *us*, m., N. of Kāma-deva; [*cf. varishu*.]

वरु *varu*. See p. 889, col. 1.

वरुक *varuka*, *as*, m. a species of inferior grain.

वरुट *varuṭa*, *as*, m., N. of a class of Mlecchas, (also read *varuṭa*.)

वरादा, *as*, m., N. of a low mixed caste (one of the seven low castes called Antya-ja, whose occupation is splitting canes).

वरुण *varuṇa*, &c. See p. 889, col. 1.

वरुत्त *varutra*, *varūṭi*, &c. See p. 889, col. 2.

वरुथ *varūtha*, &c. See p. 889, col. 2.

वरेण *varēṇa*, *as*, m. a wasp [*cf. varola*]; (*ā*), *f*. probably incorrect for *varēṇā*, q. v.

वरेण्य *varēṇya*, *varēya*. See p. 889, cols. 2, 3.

वरोट *varoṭa*, *as*, m., N. of a plant (= *maruvaka*); (*am*), n. its flower.

वरोल *varola*, *as*, m. a kind of wasp; (*i*), *f*. a smaller kind of wasp.

वर्कर *varkara*, *as*, *i*, m. *f*. (fr. *rt. vṛk*?), any young domestic animal; (*as*), m. a kid, lamb; a goat; pleasure, pastime, sport, mirth, festivity. — *Varkara-karkara*, (perhaps) of all kinds or sorts.

वर्कराट *varkarāṭa*, *as*, m. a side glance, wink, leer; the rays of the ascending sun; the marks of a lover's finger-nails on the bosom of a woman.

वर्करीकुण्ड *varkarīkuṇḍa*, N. of a place.

वर्कुट *varkuṭa*, *as*, m. a pin, bolt.

वर्ग *varga*, *as*, m. (fr. *rt. vṛj*), one who excludes or removes; a class or multitude of similar things (animate or inanimate), division, group, class, tribe, troop, company, society, family, party, side, (frequently compounded with numerals, e.g. *tri-varga*, any group or division consisting of three objects, a triad, cf. *śatur-v*, &c.); any series or group of words classified together, a class or series of consonants in the alphabet (seven such classes being given, viz. *ka-varga*, 'the class of Guttural letters'; *ca-varga*, 'the Palatals'; *ṭa-varga*, 'the Cerebrals'; *ta-varga*, 'the Dentals'; *pa-varga*, 'the Labials'; *ya-varga*, 'the Semivowels and the aspirate h'; the first consonant of each Varga is called *varga-prathama* or simply *prathama*, the second *vargadvitiya* or *dvitiya*, &c.); everything embraced or comprehended under any department or head, everything included under a category; a sphere, province; the whole class of objects or pursuits of life, (viz. *kāma*, *artha*, and *dharma*, see *tri-varga*); a section, chapter, division of a book; a subdivision of an Adhyāya in the Rīg-veda, (according to the arrangement which has reference to mere bulk and not authorship, the Saṁhitā consists of 8 Ashṭakas, which are divided into 64 Adhyāyas or lessons, and these into 2006 Vargas or sections, and these into Rīcīs and Padas, see *maṇḍala*); a similar subdivision in the Bṛihad-devatā; (in algebra) the square or second power of a number, (*pañca-varga*, the square of five; cf. *bhīṇa-v*); = *balat*, strength (fr. *rt. vṛj* in a sense 'to be strong'; see *vargas*; cf. *ūrj*; cf. also Zend *verez*; Gr. *féryā-ōpai*); N. of a country; (*ā*), *f*. N. of an Apsaras; [*cf. probably Lat. vulgus*]. — *Varga-karman*, *a*, n. an operation relating to square numbers. — *Varga-ghana*, *am*, n. the cube of a square. — *Varga-ghana-ghāta*, *as*, m. the fifth power (in arithmetic). — *Varga-pada*, *am*, n. square root. — *Varga-pāla*, *as*, m. a protector of a company or tribe (of dependants &c.). — *Varga-prakṛiti*, *is*, *f*. an affected square (in arithmetic). — *Varga-prathama*, *as*, m. the first letter of a Varga, (see above.) — *Varga-praśamsin*, *i*, *inī*, *i*, praising one's own company (of relatives, dependants, &c.). — *Varga-mūla*, *am*, n. square root. — *Varga-varga*, *as*, m. the square of a square, a biquadratic number. — *Varga-varga-varga*, *as*, m. the square of a squared square. — *Varga-śas*, ind. according to divisions, in groups. — *Varga-sṭha*, *as*, *ā*, *am*, standing by a party or side, faithful or devoted to a party. — *Vargāntya* (*°ga-an*), *as*, m. the last consonant in the first five classes of consonants, a nasal. — *Vargi-kṛta*, *as*, *ā*, *am*, made into classes, classified, arranged; (in algebra) raised to a square, squared. — *Vargottama* (*°ga-ut*), *as*, m. the last consonant in one of the first five classes of consonants, a nasal letter; the chief or most remarkable of a class, epithet of the Ram, the Bull, and the Twins (being the first signs in a particular grouping of the signs of the zodiac). — *Vargāṇā*, *f*. (fr. *vargaya*), multiplication. — *Vargaya*, Nom. P. *vargayati*, &c., to multiply. — *Vargas*, Ved. = *balā-nāma* (Naigh. II. 9). — *Vargin*, *i*, *inī*, *i*, belonging to a class, devoted to a side or party.

Vargiṇa, *as*, *ā*, *am*, belonging to the class or category of, belonging to the family or party of (at the end of a comp., cf. *mad-v*).

Vargiya, *as*, *ā*, *am*, = *vargiṇa* above; belonging to a class of consonants, (*ka-vargiya*, a Guttural; *pa-vargiya*, a Palatal.)

Vargya, *as*, *ā*, *am*, belonging to a class or division, belonging to a side or party, &c.; (*as*), m. a member of a society, a colleague.

Varja, *as*, *ā*, *am*, free from, devoid of (at the end of comps.); excluding, excepting, with the exception of; (*as*), m. the act of leaving, abandoning; leaving out; (*am*), ind. see below.

Varjaka, *as*, *ā*, *am* (at the end of a comp.), excluding, exclusive of; avoiding, shunning, leaving, leaving out.

Varjana, *am*, n. the act of excluding, avoiding, leaving, abandoning, giving up, renouncing; desertion; exception; the act of killing, hurting, injury.

Varjanīya, *as*, *ā*, *am*, to be excluded, to be avoided or shunned, improper, censurable, wicked.

Varjam, ind. excluding, exclusive of, with the omission or exception of, without (at the end of a comp., cf. *mantra-v*); excepting, except.

Varjayitavya, *as*, *ā*, *am*, to be avoided or shunned.

Varjayitṛ, *tā*, *trī*, *trī*, one who excludes or avoids or shuns; one who pours out, a discharger.

Varjayitā, ind. having excluded, having shunned or avoided, having omitted or excepted, excepting, leaving out.

Varjita, *as*, *ā*, *am*, excluded, abandoned, avoided; relinquished; left, remnant; deprived of, destitute of, without (with inst. or at the end of a comp., e.g. *chidra-v*, without a break, uninterrupted); excepted; given.

Varjin, *i*, *inī*, *i*, avoiding, shunning.

Varjya, *as*, *ā*, *am*, to be excluded, to be shunned or avoided, to be excepted, to be left out; with the exception of, exclusive of (at the end of a comp., e.g. *tvad-varjyam*, except thee); (*am*), n. a point in each lunar mansion during which no business should be begun.

वर्च *varc*, cl. 1. A. *varcāte*, *vararcē*, *varāritum*, to shine, be bright.

Varā, *as*, m., N. of an ancient sage (= *su-varāka*).

Varāla in *su-varāla*, q. v.

Varāśas, *as*, n. vital power, vigour, energy, efficacy, efficiency, activity, the illuminating power of fire or of the sun, (in the preceding senses mostly Ved.); light, lustre, brightness, brilliancy; form, figure, shape, colour; excrement, ordure, feces; (*ās*), m., N. of a son of Soma; of a son of Su-tejas; of a Rākṣasha. — *Varāśas-vat*, *ān*, *atī*, *at*, Ved. possessing vital energy or vigour, vigorous, active; shining, bright; containing the word *varāśas*. — *Varāśas-rin*, *i*, *inī*, *i*, full of power or vigour, vigorous, active, energetic; bright; (*i*), m., N. of a son of Varāśas and grandson of Soma. — *Varāśo-grāha*, *as*, m. obstruction of the feces, constipation. — *Varāśo-dā* or *varāśo-dhā*, *ās*, *ās*, *am*, Ved. granting power, bestowing vigour or energy.

Varāśa, *am*, n. (at the end of a comp.) = *varāśas*, (*candra-varāśa*, moon-shine.)

Varāśin in *brahma-v*, q. v.

Varāśka, *as*, *am*, n. power, vigour, brightness, &c. (= *varāśas*); ordure, excrement.

Varāśya, *as*, *ā*, *am*, bestowing vital power or vigour (Ved.); relating to *varāśas*; acting on the excrement; (*ā*), *f*, scil. *ishṭakā*, a term applied to certain sacrificial bricks (at the laying of which a particular Mantra containing the word *varāśas* is used).

Varāśya, Nom. A. *varāśyate*, -*yitum*, to shine.

Varācin, *i*, m., Ved., N. of an Asura or demon (who with his family and dependants was slain by Indra [Rīg-veda II. 14, 6], or by Indra and Viṣṇu jointly, Rīg-veda VII. 99, 5).

वर्चटी *varcāṭī* (?), *f*. a kind of rice; a harlot.

वर्ज varja, &c. See p. 890, col. 3.

वर्ण *varṇa* (more properly regarded as a Nom. fr. *varṇa* below), cl. 10. P. *varṇayati* (according to some also A. -te), *varṇayāmāsa*, *avavarnat*, -ta, *varṇayitum* (anom. Inf. *varṇitum*), to paint, colour, dye; to depict, delineate, picture, write, describe, enumerate, relate, tell, explain, illustrate; to praise, extol; to illuminate; to spread, extend; to exert one's self; to send, cast (or to grind, pound): Pass. *varṇyate*, Aor. *avarni*, to be coloured; to be described; to be praised, &c.

Varṇa, as, m. (according to Upādi-s. III. 10. fr. rt. *vṛi*), a covering, cloak, mantle; a cover, covering, lid; outward appearance, exterior, form, figure; colour, hue, tint, dye, paint; lustre, beauty; a coloured cloth thrown over an elephant, housings; staining or anointing the body with coloured unguents; dress, embellishment; gold; the purity of gold as ascertained by its streak; sort, kind, species, class, race, tribe; class of men, order, caste (as being originally perhaps connected with colour or complexion; but the word *varṇa* is more properly applicable to the four principal classes described in Manu's code, viz. Brāhmins, Kshatriyas, Vaiśyas, and Sūdras, and not to the numerous mixed castes of later times; the more modern word for 'caste' is *jāti*); a letter, sound, vowel, syllable, word, (in these and some of the preceding senses said to be also *am*, n.); quality, property; a musical mode; a particular time in music, the order or arrangement of a song, &c.; praise, commendation, renown, fame, glory, celebrity; (in algebra) an unknown magnitude or quantity; (in arithmetic) the figure one, (according to some) a coefficient; a religious observance; (*am*), n. coloured unguent or perfume; saffron; (*ā*), f. a kind of plant or leguminous shrub, *Cajanus Indicus*; [cf. Slav. *vrān*, 'black'; a raven; Russ. *voronj*, 'the azure colour of swords'; *voronj*, 'black'; *voron*, 'a raven'; Lith. *varnas*, 'a raven.')] — *Varṇa-kavi*, is, m., N. of a son of Kūvera. — *Varṇa-kūpikā*, f., any vessel containing colour or paint, an ink-bottle, ink-stand. — *Varṇa-kṛit*, t, t, causing or giving colour. — *Varṇa-krama*, as, m. order or succession of colours; order of castes; order or series of letters, alphabetical arrangement, the alphabet; (*ṇa*), ind. according to the order of the castes. — *Varṇa-gata*, as, ā, *am*, 'gone to colour,' coloured, described; algebraical. — *Varṇa-śāra*, as, m. a painter, colourer. — *Varṇa-jā*, as, ā, *am*, produced from castes, relating to castes. — *Varṇa-jyeshtha*, as, ā, *am*, highest in caste; (*as*), m. a Brāhman. — *Varṇa-janu*, as, f., N. of a particular Mantra addressed to Sarasvatī. — *Varṇa-ta*, ind. by or with colour, &c. — *Varṇa-tā*, f. or *varṇa-tva*, *am*, n. the state of colour, colour, (*anya-varṇa-tva*, the being of another colour); the state or condition of caste, division into classes; the state or condition of a letter or sound. — *Varṇa-tāla*, as, m., N. of a king. — *Varṇa-tūli*, is, or *varṇa-tūlikā* or *varṇa-tūli*, f. 'letter-brush,' a pen, pencil, paint-brush. — *Varṇa-da*, as, ā, *am*, giving colour, colouring, dyeing; giving tribe, &c.; (*am*), n. a kind of fragrant yellow wood. — *Varṇa-dātri*, tā, m. a granter or bestower of colour, &c.; (*tri*), f. turmeric. — *Varṇa-dūta*, as, m., 'a letter as a messenger,' a letter, epistle. — *Varṇa-dāshaka*, as, ikā, *am*, violating or disturbing the distinctions of caste. — *Varṇa-deśanā*, f., 'instruction in sounds,' N. of a lexicon. — *Varṇa-dravya-maya*, as, ī, *am*, consisting of two syllables. — *Varṇa-dharma*, as, m. the particular duty or occupation of each caste or tribe. — *Varṇa-pāta*, as, m. the dropping or omission of a letter in pronunciation. — *Varṇa-pātra*, *am*, n. a vessel or receptacle for colours, paint-box, (according to some this word should be *varṇa-pattra*, a leaf on which a painter mixes his colours, a pallet.) — *Varṇa-pashpa*, *am*, n. the blossom of the globe-amaranth; (*i*), f. a kind of plant (= *ushtra-kāṇḍi*). — *Varṇa-pushpaka*, as, m. globe-amaranth. — *Var-*

ṇa-prakarsha, as, m. excellence or beauty of colour. — *Varṇa-prabodha*, as, m., N. of a work. — *Varṇa-prasāduna*, *am*, n. aloe wood, Agallochum. — *Varṇa-bhediṇī*, f. a kind of plant (?). — *Varṇa-maya*, as, ī, *am*, consisting of colours; consisting of letters or sounds. — *Varṇa-mātri*, tā, f. 'letter-mother,' a pen, pencil, &c. — *Varṇa-mātrikā*, f., N. of Sarasvatī. — *Varṇa-mātrā*, f. a kind of metre. — *Varṇa-mālā*, f. order or series of letters, (especially) rows of letters (written on a board or in a diagram), the alphabet. — *Varṇa-rā*, ī, is, m. 'multitude or series of letters,' the alphabet. — *Varṇa-rekhā* or *varṇa-lekhā* or *varṇa-lekhikā*, f. chalk or a white substance often confounded with chalk. — *Varṇa-rat*, ān, atī, at, having colour, &c.; (*ati*), f. turmeric. — *Varṇa-rati*, is, or *varṇa-ratikā*, f. a writing-pen, pencil, &c. — *Varṇa-rādin*, ī, m. a speaker of praise, panegyrist. — *Varṇa-viparyaya*, as, m. the change or anointing of one letter for another. — *Varṇa-vilāsini*, f. turmeric. — *Varṇa-vilodhaka*, as, m. a plagiarist; a house-breaker. — *Varṇa-viveka*, as, m. 'distinction of words,' N. of a dictionary. — *Varṇa-vṛitta*, *am*, n. metre regulated by the number of syllables, (this term applies to a common class of metres, such as the Sloka or Anuṣṭubh, the India-vajrā, &c., which are regulated by the number of syllables in the half-line; cf. *mātrā-vṛtta*.) — *Varṇa-vyavasthiti*, is, f. 'caste-system,' institution of caste. — *Varṇa-śikṣhā*, f. instruction in sounds or letters. — *Varṇa-śreshtha*, as, ā, *am*, belonging to the best of the tribes; (*as*), m. a Brāhman or member of the highest caste. — *Varṇa-sanyoga*, as, m. 'union of tribe or caste,' matrimonial connection or marriage between persons of the same caste. — *Varṇa-samsarga*, as, m. mixture or confusion of castes, matrimonial connection or marriage with members of other castes. — *Varṇa-saṃhāra*, as, m. an assemblage or mixture of different castes, an assembly in which all the four tribes are represented. — *Varṇa-sankara*, as, m. mixture or blending of colours; mixture or confusion of castes through intermarriage with different castes; a tribe of different origin, a man descended from a father and mother of different castes. — *Varṇa-sankarika*, as, ā, *am*, one who causes a mixture of castes by marrying a member of a different caste. — *Varṇa-saṅghāta* or *varṇa-saṅghāta* or *varṇa-saṃmānāya*, as, m. an assemblage or aggregate of letters, the alphabet. — *Varṇa-sthāna*, *am*, n. the place or organ of utterance of any sound or letter, (of these there are eight, such as 'the throat' &c., see under *sthāna*.) — *Varṇa-hina*, as, ā, *am*, deprived of caste, outcast. — *Varṇāgama* ('*ṇa-āg*'), as, m. the addition of a letter to a word. — *Varṇāṅka* ('*ṇa-an*'), f. 'letter-marker,' a pen. — *Varṇānvan* ('*ṇa-ān*'), ā, m. 'consisting of sounds or letters,' a word. — *Varṇāṇhipa* ('*ṇa-adh*'), as, m. 'caste-president,' a planet presiding over a class or caste. — *Varṇānya-tva* ('*ṇa-an*'), *am*, n. change of complexion. — *Varṇāpasada* ('*ṇa-ap*'), as, m. one who goes out from caste, excluded from caste, an outcast. — *Varṇāpeta* ('*ṇa-ap*'), as, m. destitute of caste, born in a mixed caste, outcast, degraded. — *Varṇārha* ('*ṇa-ar*'), as, m. a sort of bean, Phaseolus Mungo. — *Varṇāśrama* ('*ṇa-ās*'), *am*, n. caste and order, class and stage of life, (see *āśrama*). — *Varṇāśrama-dharma*, as, m. the duties of caste and order. — *Varṇāśrama-vat*, ān, atī, at, or *varṇāśramin*, ī, īnī, i, possessed of caste and order. — *Varṇāñbhū*, cl. 1. P. *ābhavati*, &c., to become or be changed into an articulate sound. — *Varṇāśvārī* ('*ṇa-īś*'), f., N. of a goddess. — *Varṇodhaka* ('*ṇa-ud*'), *am*, n. coloured water. — *Varṇopeta* ('*ṇa-up*'), as, ā, *am*, having tribe or caste.

Varṇaka, as, ā, m. f. a mask, the dress of an actor, &c.; paint, pigment; colour for painting, paint, anything for smearing on the body; (*as*), m. a panegyrist, encomiast, bard, strolling player or singer; a letter, syllable (= *varṇa*, generally at the end of an adj. comp.); a kind of plant; the sandal tree, sandal; (*ā*), f. a kind of outer or upper gar-

ment, mantle; fine gold, purity of gold; (*ikā*), f. a mask, dress of an actor, &c.; colour; ink; a pen, pencil; (*am*), n. paint, pigment (as orpiment, indigo, &c.); sandal; a chapter, section, division; a circle, orb; (perhaps) a model or specimen, (in this sense the gender is doubtful.) — *Varṇaka-daṇḍaka*, a painting-stick; N. of a metre. — *Varṇakamaya*, as, ī, *am*, composed or consisting of colours, painted.

Varṇakita, see Gaṇa Tārakādi to Pāṇ. V. 2, 36.

Varṇaṭa, as, m. a proper N.

Varṇana, *am*, ā, n. f. the act of painting, colouring, delineation, description, representation, explanation, describing, expatiating, pointing out qualities, &c.; writing; a statement, assertion; (*ā*), f. praise, commendation, panegyric.

Varṇanīya, as, ā, *am*, to be painted or coloured, to be delineated or described; to be praised; to be illustrated, &c.

Varṇayitavya, as, ā, *am*, to be delineated or described, &c.

Varṇayitṛi, tā, trī, trī, one who colours or depicts or describes.

Varṇayitā, ind. having depicted, having described, &c.

Varṇayishyat, an, atī or antī, at, about to depict or describe.

Varṇasa, see Gaṇa Triṇādi to Pāṇ. IV. 2, 80.

Varṇāṭa, as, m. a painter; a singer; one who makes his living by his wife; a lover.

Varṇāṭa, f., N. of a river.

Varṇi (gender doubtful), gold.

Varṇika in *aiikavārṇika*, being of one kind, &c.; (*as*), m. a writer, scribe, secretary, (for *vārṇika*).

Varṇita, as, ā, *am*, painted, delineated; described, explained; praised, eulogized, extolled. — *Varṇita-rat*, an, atī, at, one who has painted or described, &c.

Varṇin, ī, īnī, i (at the end of a comp.), having the colour or appearance of; belonging to a tribe; belonging to the caste of (e.g. *brāhmaṇa-varṇin*, belonging to the Brāhman caste); (*i*), m. a person belonging to one of the four castes; a Brāhman in the first order of life, a religious student or Brahmacārin, q. v.; a painter; a writer, scribe; (perhaps) a kind of plant; (*inas*), m. pl., N. of a particular sect; (*inī*), f. a woman belonging to one of the higher castes, caste-woman; a woman or wife in general; turmeric. — *Varṇi-lingin*, ī, m. one wearing the marks of a religious student. — *Varṇi-vadha*, as, m. killing or occasioning the death of a man belonging to one of the four castes.

Varṇila, see Gaṇa Piśchādi to Pāṇ. V. 2, 100.

1. *varṇya*, as, ā, *am*, to be delineated or described, to be pictured, describable.

2. *varṇya*, as, ā, *am*, relating to colour, useful for colour, giving colour; (*am*), n. = *varṇa*, saffron.

Varṇyamāna, as, ā, *am*, being painted; being described; being extolled or praised.

वर्णसि *varṇasi* (according to Upādi-s. IV. 107. fr. rt. *vṛi*), water; [cf. *parṇasi*.]

Varṇa, us, m. (according to Upādi-s. III. 38. fr. rt. *vṛi*), N. of a river and of the adjacent district; the sun.

वर्त *varta*, as, m. (fr. rt. 1. *vṛit*), manner of existence or subsistence, livelihood, living (generally at the end of comps., cf. *kulya-v*, *bahuv*, &c.). — *Varta-janman*, ā, m. a cloud. — *Varta-loha*, *am*, n. a sort of brass, mixed or bell-metal.

Vartaka, as, ā, *am*, who or what abides or exists, abiding, existing, living; given up to, devoted or attached to (generally at the end of comps.); (*as*), m. a sort of quail; a horse's hoof; (*akā*, *akī*, *ikā*), f. a quail; (*am*), n. a sort of brass or bell-metal (= *varta-loha*).

Vartana, as, ā, *am*, = *vartishnu*, abiding, staying; stationary, stable; causing to move or live, giving life, causing to be; (*as*), m. a dwarf; (*i*), f. staying, abiding, living, life; a way, road, path; rubbing, grinding, pounding (= *peshana*); sending

off, dispatching (= *prashaṇa*, according to some); a spindle or distaff, the ball at one end of a spindle; (*am*), n. the act of turning or moving, revolving; rolling on, moving forward, moving about; staying, abiding, living, abode, residence; causing to move; causing to be or exist; appointing; living on, supporting life by (with inst. or at the end of a comp.), livelihood, subsistence; earnings, hire, wages, salary; occupation, profession; intercourse, commerce, traffic; proceeding, conduct, behaviour; colouring, covering with colour (such as lac &c.); a spindle or distaff or (according to some) a ball of cotton from which the threads are spun; a ball, globe. — *Varṭana-dāna*, *am*, n. the gift of means of subsistence or wages. — *Varṭana-rinīyoga*, *as*, m. appointment or assignment of means of subsistence, i.e. of salary, wages, &c. — *Varṭanābhūta* (°*na-abh*°), *as*, m. want of means of subsistence, destitution.

Varṭanī, *is*, f. a wheel (Ved.), the circle or fellow of a wheel (Ved.); the track of a wheel (Ved.); the track of a road, way, road, course; the eyelashes [cf. *varṭman*]; (*is*), n. the eastern country or eastern India; = *stotra*, see *Gaṇa Uñchādi* to Pāṇ. VI. 1. 160.

Varṭanin, *i*, *inī*, *i*, Ved. having wheels (at the end of a comp., e.g. *eka-varṭanin*, having one wheel; cf. *sahasra-v*°).

Varṭaniya, *as*, *ā*, *am*, to be lived, to be stayed or dwelt in.

Varṭanāna, *as*, *ā*, *am*, turning, turning round, revolving, moving; being, existing, living, being present; dwelling or abiding in; (*am*), n. presence; (in grammar) the present tense. — *Varṭanāna-tā*, f. or *varṭamāna-tva*, *am*, n. the being present, the condition of present time. — *Varṭamānāk-hepa* (°*na-āk*°), *as*, m. denying or not agreeing with any present event or circumstances.

Varṭayat, *an*, *anti*, *at*, causing to turn; causing to be or exist; living, subsisting; dwelling, abiding.

Varṭas, *ās*, m., Ved. the eyelashes; [cf. *varṭani*.]

Varṭi, *is*, or *varṭi*, f. anything rolled or wrapped round, a pad or kind of bandage on a wound; ointment, unguent, perfume for the person, rouge, eye-salve, collyrium or any cosmetic remedy prepared from various substances and dried in the shape of a ball or pill; the wick of a lamp; a lamp, a magical lamp; the projecting threads or unweaved ends of woven cloth, a kind of fringe; a projecting rim or protuberance round a vessel; a swelling or polypus in the throat; a swelling or protuberance formed by internal rupture, (*mūtra-varṭi*, rupture of the scrotum); a surgical instrument, bougie; a streak, line, stripe, ruled line.

Varṭika, *as*, m. = *varṭaka*, a sort of quail.

Varṭikā, f. (fr. *varṭi*) = *dirgha-yasṭi*; the wick of a lamp [cf. *yoga-v*°]; a paint-brush; colour, paint; *Odina Pinnata*; a quail, (see under *varṭaka*, p. 891, col. 3.)

Varṭita, *as*, *ā*, *am*, caused to be or exist, brought about, accomplished.

Varṭitavya, *as*, *ā*, *am*, to be lived or dwelt, to be stayed, to be remained or continued, to be carried out, to be accomplished or performed.

Varṭitvā, ind. having lived, having dwelt, having remained, &c.

Varṭin, *i*, *inī*, *i*, turning, moving, going; abiding, staying, resting, being, situated, (frequently at the end of comps., cf. *hasta-v*°, *samīpa-v*°); being or remaining fixed in any position or condition; conducting one's self, behaving, acting, practising, performing; acting with propriety, (*a-varṭin*, behaving improperly). — *Varṭi-tā*, f. or *varṭi-tva*, *am*, n. conduct to be observed towards (e.g. *guru-varṭi-tā*, proper behaviour to a superior).

Varṭira, *as*, m. = *varṭira*.

Varṭishyāna, *as*, *us*, *u*, turning, revolving, circular; abiding, staying, being stationary or fixed; standing firm in battle, facing (an enemy).

Varṭishyanāna, *as*, *ā*, *am*, about to be, about to take place, future.

Varṭis, *is*, n., Ved. circuit, orbit; a way, road (= *mārga*, according to Mahī-dhara); a residence, dwelling, abode (= *griha*, according to Sāy.).

Varṭira, *as*, m. a sort of quail or partridge; [cf. *varṭaka*.]

2. *varṭu* in *tri-varṭu*, q.v. (For 1. *varṭu* see p. 889, col. 3.)

Varṭula, *as*, *ā*, *am*, round, circular, globular, spherical; (*as*), m. a kind of pulse, a pea; a bali; N. of one of Siva's attendants; (*ā*), f. a ball at the end of a spindle to assist its rotation, the ring belonging to a spindle; (*i*), f. a plant bearing a seed resembling pepper, *Scindapsus Officialis*; (*am*), n. a circle; the round bulb of a kind of onion. — *Varṭulākāra* (°*la-āk*°), *as*, *ā*, *am*, of circular shape, round, globular, spherical.

Varṭmaka at the end of an adj. comp. = *varṭman* below, (*rakta-varṭmaka*, *as*, m. 'having red eyelids', a kind of bird.)

Varṭman, *a*, n. the track of a wheel or of a road, a way, road, path, track, course, passage, (*varṭmanā*, inst. c. by the way of, frequently at the end of comps., e.g. *ambudhi-varṭmanā*, by sea; *ākāśa-varṭmanā*, through the air; *dvāra-varṭmanā*, through the door); an edge, border; an eyelid (as encircling the eye). — *Varṭma-karman*, *a*, n. the business or science of road-making, engineering. — *Varṭma-da*, *ās*, m. pl. N. of a school belonging to the Atharva-veda. — *Varṭma-pāta*, *as*, m. deviation from the road, aberration. — *Varṭma-bandha* or *varṭma-vibandhaka*, *as*, m. a disease attacking the eyelids and obstructing their proper movement. — *Varṭma-roga*, *as*, m. a disease of the eyelids. — *Varṭma-śarkarā*, f., N. of certain hard excrescences on the eyelids. — *Varṭmāyāsa* (°*ma-āy*°), *as*, m. 'road-fatigue', weariness after a journey. — *Varṭmāvarodha* (°*ma-av*°), *as*, m. rigidity of the eyelids (preventing them from closing). — *Varṭmonmukha* (°*ma-un*°), *as*, *i*, *am*, looking up at the path.

Varṭmani, *is*, f. = *varṭani*, a road, way, track.

1. *varṭsyat*, *an*, *ati* or *anti*, *at* (for 2. see below), about to be or take place.

वर्तक *varṭarūka*, *as*, m. standing water, a pool, puddle; a crow's nest; a door-keeper, chamberlain; N. of a river.

वर्तु *varṭi*, *varṭra*. See p. 889, col. 3.

वर्त्स *varṭsa*, *as*, m., Ved. (according to a commentator) a swelling or fleshy formation of the gum on the inner side of the jaw; [cf. *barsa*.]

Varṭsyā, *as*, *ā*, *am*, relating to the above swelling.

वर्त्स्यत 2. *varṭsyat*, *an*, *ati* or *anti*, *at* (fut. part. of rt. *vr̥dh*; for 1. see above), intending or going to augment.

वर्ध *vardh*, cl. 10. P. *vardhayati* (also *vardhāpayati*), &c., to cut, divide, shear, cut off; to fill, (in this sense perhaps rather a Caus. of rt. *vr̥dh*, q.v.)

1. *vardha*, *as*, m. (for 2. *vardha* see col. 3), cutting, dividing.

1. *vardhaka*, *as*, *ikā*, *am*, cutting, dividing, cutting off, shearing [cf. *māsha-v*°, *śmaśru-v*°]; (*as*), m. a carpenter.

Vardhaki, *is*, or *vardhakin*, *i*, m. a carpenter.

1. *vardhana*, *an*, n. the act of cutting or cutting off; [cf. *nābhi-v*°.]

Vardhāpaka, *as*, m. (probably) one who performs the ceremony of cutting the umbilical cord; (perhaps) the presents distributed at this ceremony.

Vardhāpana, *am*, n. the act of cutting or dividing; the cutting of the umbilical cord; the ceremony in commemoration of the day of the above rite; a birthday ceremony, festival on a birthday or any festive occasion when wishes for prosperity and other congratulatory expressions are offered, (in this sense equally referable to the Caus. of rt. *vr̥dh*), (probably) = *vardhāpaka*, presents distributed at the ceremony of cutting the umbilical cord.

Vardhāpanaka = *vardhāpana*, the cutting of the umbilical cord, &c.

1. *vardhita*, *as*, *ā*, *am*, cut, cut off, divided; filled, full, (in this sense probably rather to be placed under 2. *vardhita* below.)

वर्ध 2. *vardha*, *as*, *ā*, *am* (fr. rt. *vr̥dh*; for 1. *vardha* see col. 2), increasing, augmenting, strengthening; exhilarating, animating, &c.; (*as*), m. the act of increasing, giving increase or prosperity, making happy; increase, augmentation; the plant *Clerodendrum Siphonanthus*; (*am*), n. lead, red lead. — *Vardha-māla*, *as*, m., N. of a Brāhman.

2. *vardhaka*, *as*, *ikā*, *am*, increasing, strengthening, &c.; (*as*), m. the plant *Clerodendrum Siphonanthus*.

2. *vardhana*, *as*, *i*, *am*, increasing, augmenting, growing, thriving; enlarging, causing to increase, magnifying, strengthening; exhilarating, making joyful, animating; bestowing prosperity; (*as*), m. a grantor of increase, bestower of prosperity; N. of Siva; a tooth growing over another tooth; N. of one of Skanda's attendants; of a son of Kṛishṇa and Mitrā-vindā; (*i*), f. a broom, brush; a water-jar of a particular shape; (*am*), n. the act of increasing, growing, thriving; increase, growth, prosperity, success; the act of making larger, enlargement, making great, magnifying; elevation; a means of strengthening, restorative; animation, exhilaration; rearing, educating. — *Vardhana-sila*, *as*, *ā*, *am*, having a tendency to increase or grow, increasing, growing. — *Vardhana-sūri*, *is*, m., N. of a Jaina preceptor. — *Vardhana-svāmī*, *i*, n., N. of a particular temple or statue.

Vardhanikā, f. (with Buddhists) a small vessel in which the sacred water is kept.

Vardhaniya, *as*, *ā*, *am*, to be increased or strengthened, to be made prosperous or happy. — *Vardhaniya-tā*, f. or *vardhaniya-tva*, *am*, n. augmentability.

Vardhamāna, *as*, *ās*, *am*, increasing, growing, thriving, prospering, prosperous; (*as*), m. the castor-oil plant, *Ricinus Communis* (so called from its vigorous growth); sweet citron, (also *ā*, f.); a particular way of joining the hands; a kind of riddle or charade; N. of Viṣṇu; of a mountain and district (now called Bardwān; in this sense also *ā*, f.); of a Grāma; of various persons; of the last and most celebrated of the twenty-four Arhats of the present Ava-sarpini; (*ās*), m. pl., N. of a people; (*as*, *am*), m. n. a dish or platter of a particular shape (sometimes used as a lid or cover to water-jars, &c.); a house having no door or entrance on the south side; a kind of mystical figure or diagram; a palace or temple built in the shape of the above diagram; (*i*), f., N. of a commentary written by Vardhamāna; (*ā*), f. a species of Gayatri metre; (*am*), n. a kind of metre. — *Vardhamāna-dvāra*, *am*, n. the gate leading to Vardhamāna, N. of a gate in Hastināpura. — *Vardhamāna-pura*, *am*, n. the town of Bardwān. — *Vardhamāna-puriya*, *as*, *ā*, *am*, coming from or born in Vardhamāna-pura. — *Vardhamāna-mati*, *is*, m., N. of a Bodhi-sattva. — *Vardhamāna-miśra*, *as*, m., N. of a grammarian (author of the *Kātantra-vistara*). — *Vardhamānendu* (°*na-in*°), *us*, m., N. of a commentary on the Vardhamānī. — *Vardhamānēśa* (°*na-īśa*), *as*, m., N. of a particular temple or statue.

Vardhamānika, *as*, m. = *vardhamāna*, a dish or saucer of a particular shape, a lid or cover; a particular way of joining the hands; N. of a class of persons following a particular trade; of a district or of a people; of a serpent-demon; a proper N.

Vardhayitṛi, *tā*, *trī*, *trī*, one who causes to grow or increase; one who rears or educates, a guardian.

2. *vardhita*, *as*, *ā*, *am*, increased, grown, expanded; [cf. 1. *vardhita* above.]

Vardhitṛi, *tā*, *trī*, *trī*, Ved. one who increases or strengthens.

Vardhin, *i*, *inī*, *i*, increasing, growing, thriving; augmenting, strengthening, &c. (at the end of comps.).

Varḥishṣṇu, *us*, *us*, *u*, increasing, growing, thriving; strengthening, enlarging, expanding.

Varḥman in *antra-varḥman*, internal rupture or hernia (= *antra-vṛddhi*). — *Varḥma-rogā*, *as*, *m*, the above disease.

Varḥra, *as*, *m*, (also written *vardhra*), a strap or leather band of any kind (Ved.); (*am*), *n*, a leather strap, thong, girth for securing a saddle, (also *i*, *f*); leather; lead.

Varḥrikā, *f*, a strap, thong; (perhaps) a person as supple or flexible as leather.

वर्ष *varpa*, *as*, *n*, (said to be fr. rt. *vṛi*), Ved., a pretended or assumed form, any form, shape, figure, aspect, (Sāy. = *rūpa*); plot, trick, artifice, stratagem, design, scheme; (Sāy.) praise (= *stotra*); anything which opposes or wards off (= *āvaraṇa*, *varaṇa*); [cf. perhaps Gr. *μῦθος*.]

Varpa-nīti, *is*, *is*, *i* (fr. *varpa* = *varpas* + *nīti*), taking a pretended form, acting artfully; (Sāy.) mighty in warding off enemies, (Rig-veda III. 34. 3 = *yudhe para-prahārāyām nīvaraṇa*.)

Varphas, a various reading for *varpas* above.

वर्फ *varph*, cl. 1. P. *varphati*, &c., to go, move; to kill.

वर्मन् *varman*, *a*, *n*, (according to some also) *ā*, *m*, (fr. rt. *vṛi*), defensive armour, a coat of mail, armour; a bulwark, shelter, defence, protection, (frequently found at the end of the names of Kshatriyas); bark, rind; N. of particular preservative formulas or prayers; of the mystical syllable *hum*. — *Varma-kāṣṭhaka*, *as*, *m*, a kind of medicinal plant, Gardenia Latifolia or Fumaria Parviflora. — *Varma-kāṣṭhā*, *f*, a kind of plant (= *varma-kāṣṭhā*). — *Varman-rat*, *ān*, *atī*, *at*, Ved. having armour or a coat of mail, mailed. — *Varma-mantra*, *as*, *m*, a particular sacred Mantra. — *Varma-rat*, *ān*, *atī*, *at*, having armour or a coat of mail, mailed; (*atī*), *n*, an unfortified (?) town. — *Varma-hara*, *as*, *ā*, *am*, wearing armour or mail, old enough to wear armour, being young or of a military age; (*as*), *m*, one who takes arms or spoils another of them.

Varma, *as*, *ā*, *am*, at the end of an adj. comp. = *varman*.

Varmaḥka, *ās*, *m*, pl., N. of a people.

Varmaṇa, *as*, *m*, the orange tree.

Varmaṇya, Nom. A. *varmaṇyate*, &c., see Pāṇ. V. 1. 15.

Varmita, *as*, *ā*, *am*, clad in armour, mailed.

Varmita, *as*, *ā*, *am*, clad in armour, mailed, coultred.

Varmin, *i*, *īṇi*, *i*, clad in armour, mailed.

वर्मि *varmi*, *is*, *m*, a kind of fish, (commonly called *vāmi*.)

Varmuṣha, *as*, *m*, a kind of fish, (commonly called *vāmiruṣha*.)

वर्ष *varya*, *as*, *ā*, *am* (fr. rt. *vṛi*), to be hosen, eligible; to be wooed, to be solicited, to be asked or obtained in marriage; excellent, eminent, chief, principal, the best, (frequently at the end of compounds, e.g. *nara-varya*, the best of men, an excellent man); (*as*), *m*, the god of love, Kāma-deva; (*ā*), *f*, a girl choosing her own husband (?).

वर्व *varva*, (perhaps) a particular coin.

वर्वट *varvaṭa*, *as*, *i*, *m*, *f*, a sort of bean, see *barbaṭa*.)

वर्वणा *varvaṇā*, *f*, = *barbaṇā*, *q*, *v*.

वर्वर *varvara*, *as*, *ā*, *am* (also written *barvara*, *q*, *v*); said to be fr. rt. *vṛi*), stammering, babbling; curled, curly, woolly; (*as*), *m*, a man of low origin, barbarian (see *barbara*), one belonging to a degraded tribe or occupation, an outcast, a iteous wretch; curly hair; a kind of shrub, Clerodendrum Siphananthus; another plant (= *kṛishṇa-arvaraka*); a sort of worm; the noise or clash of weapons; a mode of dancing; (*ā*), *f*, a kind of

basil; a sort of pot-herb; a particular flower; a kind of fly or bee; (*i*), *f*, a kind of basil; a kind of fly or bee; = *varvara*, *varvarika*; (*am*), *n*, = *varvari*, *varvarika*; vermilion; gum-myrrh; yellow sandal-wood. — *Varavrottha* ('*ru-ut*'), *am*, *n*, 'growing in the land of barbarians,' white sandal-wood.

Varvaraka, *am*, *n*, a sort of sandal-wood; [cf. *kṛishṇa-v*.]

Varvari, *is*, *m*, a proper N.

Varvarila, see Gaṇa Kāśādi to Pāṇ. IV. 2, 80.

Varvarika, *as*, *m*, curly or woolly hair; a kind of shrub (= *brāhmaṇa-yashṭikā*); a kind of basil (= *ajuga-guṇḍhikā*); = *darṇarika*; (*am*), *n*, = *varvara*, *varvari*.

Varvā, *f*, = *varvari*, a kind of basil.

वर्वि *varvi*, *is*, *i*, (according to Upādi-s. IV. 53, fr. rt. *vṛi*), voracious; (*is*), *m*, a glutton.

वर्वूर *varvūra*, *as*, *m*, a kind of plant (= *yugalākhyā*).

वश्मन् *varśman*, *ā*, *m*, = Zend *barsman*.

वर्ष *varsha*, *as*, *am*, *m*, *n*, (in some senses fr. rt. *vṛish*, in others fr. rt. *vṛi*, to surround, &c., cf. Upādi-s. III. 62), rain, raining, a shower of rain; sprinkling, effusion; seminal sprinkling or effusion; a cloud; a year, (*varshe* *varshe*, year by year, every year; *ā varshāt*, for a whole year; *varshāt*, after a year; *varsheṇa*, in a year, within a year); a day (?); a division of the world or known continent, (in this sense probably fr. rt. *vṛi*); the plains or low land situated between certain principal mountains, (nine such divisions are enumerated, viz. Kuru, Hiranymaya, Rāmyaka, Ilāvṛita, Hari, Ketu-mālā, Bhadrāsava, Kinnara, and Bhārata); India (= *Bhārata-varsha*, *Jambūdvīpa*); (*āṇi*), *n*, pl. the rains, rainy season (Ved.); (*ā*), *f*, rain, the rains; a kind of plant (= *koṭi-varshā*); (*ās*), *f*, pl. the rains, rainy season, monsoon (lasting two months according to the Hindū classification of the seasons which divides the whole year into six seasons [see *ṛitu*], the rains falling in some places during Śrāvāṇa and Bhādra, and in others during Bhādra and Āśvina; but the duration of the monsoon is longer in parts of India, being reckoned on the west coast from about June to October); rain; (*as*), *m*, N. of a grammarian; [cf. Gr. *ἔρση* (Hom. *ἔρση*), *ἔρση*, *ἔρση-εἰς*.] — *Varsha-kara*, *as*, *ā* or *i*, *am*, making or producing rain; (*as*), *m*, a cloud; (*i*), *f*, a cricket (this animal chirping in wet weather). — *Varsha-karman*, *a*, *n*, Ved. the act of raining, &c. — *Varsha-kāma*, *as*, *ā*, *am*, desiring or anxious for rain. — *Varsha-kṛtṭya*, *as*, *ā*, *am*, to be done or completed in a year; (*am*), *n*, N. of a work by Vidyāpati. — *Varsha-ketu*, *us*, *m*, a red-flowering Punarnavā; N. of a son of Ketu-mat. — *Varsha-koṣa* or *varsha-kosha*, *as*, *m*, 'year-sheath,' a month; an astrologer. — *Varsha-gaṇita-paddhati*, *is*, *f*, N. of a work. — *Varsha-giri*, *is*, *m*, a Varsha mountain, i. e. a mountain separating a Varsha, (see *varsha-parvata*). — *Varsha-ja*, *as*, *ā*, *am*, born or produced in the rainy season. — *Varsha-dhara*, *as*, *m*, 'restrainer of generative power,' a eunuch or attendant on the women's apartments; a cloud. — *Varsha-dharsha*, *as*, *m*, a eunuch or attendant on the women's apartments. — *Varsha-nirṇij*, *k*, *k*, Ved. clothed with rain (said of the Maruts); (Sāy. on Rig-veda V. 57. 4 = *vṛishṭeh śodhayitri*, rain-purifier, or *varsham eṇa rūpaṇ yeshām*, having the form of rain.) — *Varsha-parvata*, *as*, *m*, one of the mountainous ranges supposed to separate the various Varshas or divisions of the globe from each other, (six names are enumerated from north to south, viz. Hima-vat, Hema-kūṭa, Nishadha, Nila, Sveta, and Śringin or Śringa-vat; Meru constitutes a seventh, and other names are given.) — *Varsha-pāṇi*, *i*, *m*, 'ripening in the rains,' the hog plum, Spondias Mangifera. — *Varsha-pushpā*, *f*, a kind of plant (= *saha-devi*). — *Varsha-pūga*, *as*, *m*, a series or succession of years. — *Varsha-pratibandha*, *as*, *m*, obstruction of rain, drought. — *Var-*

sha-praveśa, *as*, *m*, the entrance into a new year. — *Varsha-priya*, *us*, *m*, 'fond of rain,' the Cātaka, Cuculus Melanoleucus. — *Varsha-mātra*, *am*, *n*, one year only. — *Varshartu* ('*sha-ṛitu*'), *us*, *m*, the rainy season. — *Varsha-lambhaka*, *as*, &c. (perhaps) marking off or bounding a Varsha. — *Varsha-vara*, *as*, *m*, a eunuch, one employed in the women's apartments. — *Varsha-varḥana*, *as*, *i*, *am*, causing increase of years; (*am*), *n*, increase of years. — *Varsha-vṛddhi*, *is*, *f*, 'year-increase,' birthday. — *Varsha-sata*, *am*, *n*, a century. — *Varshaśa-tādhika* ('*ta-adh*'), *as*, *ā*, *am*, more than a century. — *Varsha-sahasra*, *am*, *n*, a thousand years. — *Varshāṇsa* or *varshāṇsaka* ('*sha-āṇ*'), *as*, *m*, 'portion of a year,' a month. — *Varshā-kāla*, *as*, *m*, the rainy season. — *Varshākālina*, *as*, *ā*, *am*, belonging to or produced in the rainy season. — *Varshāghoshā* ('*sha-āgh*'), *as*, *m*, 'uttering cries in the rainy season,' a frog. — *Varshāṅga* ('*sha-āṅ*'), *as*, *m*, 'member or portion of a year,' a month; (*i*), *f*, N. of a plant (= *punar-navā*). — *Varshā-prabhāṇjana*, *as*, *ā*, *am*, rain-scattering; (*as*), *m*, a high wind, a gale. — *Varshā-bhava*, *as*, *m*, 'produced in the rains,' N. of a plant (= *rakta-punarnavā*). — *Varshā-bhū*, *ūs*, *m*, 'produced in the rains,' a frog; (*ūs* or *vī*), *f*, a female frog, any small frog; hogweed; an earth-worm. — *Varshāmāda* ('*sha-ām*'), *as*, *m*, 'rejoicing in the rains,' a peacock. — *Varshāmbu* ('*sha-ām*'), *u*, *n*, rain-water. — *Varshāmbu-pravaha*, *as*, *m*, a receptacle or reservoir of rain-water. — *Varshāmbhaḥ-pāraṇā-vrata* ('*sha-ām*'), *as*, *m*, 'breakfasting on rain-water,' the Cātaka bird, (see *cātaka*). — *Varshāyuta* ('*sha-ay*'), *am*, *n*, ten thousand years. — *Varshā-rātra*, *as*, *m*, a night in the rainy season, rainy season. — *Varshūrās* ('*sha-ar*'), *is*, *m*, the planet Mars (as visible in the rainy season). — *Varshā-lunkāyikā*, *f*, *N*, of a plant (= *prikkā*). — *Varshāvasānu* ('*sha-av*'), *as*, *m*, 'the close of the rains,' autumn, the autumnal season. — *Varshā-saradav*, *f*, *du*, the rainy season and autumn. — *Varshā-samaya*, *as*, *m*, = *varshā-kāla*. — *Varshēja*, *as*, *ā*, *am*, born or produced in the rains. — *Varshaika* ('*sha-ika*?'), *as*, *ā*, *am*, yearly, annual. — *Varshopala* ('*sha-up*?'), *as*, *m*, 'rain-stone,' hail.

Varshuka, *as*, *ā*, *am*, raining, falling like rain; = *varsha*, a year (at the end of an adj. comp., e.g. *pañca-varshaka*, five years old).

Varshaṇa, *am*, *n*, raining, rain; sprinkling.

Varshaṇi, *is*, *f*, raining, &c. (= *varshaṇa*); abiding, staying; action, act; a rite, sacrifice.

Varshat, *an*, *anti*, *at*, raining, showering, sprinkling, (*varshati*, loc. c. while it rains, Manu IV. 38); a summer-house, (gender doubtful.)

Varshamāṇa, *as*, *ā*, *am*, raining, showering, sprinkling.

Varshika, *as*, *ā*, *am*, raining, rainy, relating or belonging to the rains; shedding, showering, pouring down; (*am*), *n*, aloe wood or Agallochum.

Varshita, *am*, *n*, rain.

Varshitṛi, *tā*, *trī*, *trī*, raining, raining down, one who pours forth, &c.

Varshin, *i*, *īṇi*, *i*, raining, showering, sprinkling.

Varshuka, *as*, *i*, *am*, rainy, watery. — *Varshukābda* ('*ka-ab*?'), *as*, *m*, a rainy cloud. — *Varshukāmbuda* ('*ka-am*?'), *as*, *m*, a rain-cloud.

Varshma, *am*, *n*, body, form; = *varshman* below.

Varshman, *a*, *n*, body, form, shape; measure; height, elevation; a handsome form; (*ā*, *ā*, *a*), Ved. holding rain, (Sāy. = *udakasya vāraka*). — *Varshma-vīrya*, *am*, *n*, vigour of body. — *Varshmābha* ('*ma-abh*?'), *as*, *ā*, *am*, resembling the body or form (of anything).

Varshya, *as*, *ā*, *am*, to be rained or showered; to be sprinkled; of or belonging to rain, rainy.

वर्षिष्ठ *varshishṭha*, *as*, *ā*, *am* (superl. of *varsha*, substituted for *vṛiddha*; cf. *vṛishan*), oldest, very old; largest, greatest, strongest; best, most excellent (Ved.). — *Varshishṭha-kshatra*, *as*, *ā*, *am*, Ved. having the greatest power or might.

Varshīyas, ān, aśi, as (compar. of vṛiddha), older, very old, very aged.

वर्ह varh (also written barh, q. v.), cl. 1. A. varhate, vavarhe, varhitum, to speak, tell; to hurt, injure, kill; to give; to protect, cover; to be pre-eminent; cl. 10. P. varhoyati, &c., to speak; to kill, hurt; to shine; to be excellent or pre-eminent.

वर्ह varha, as, am, m. n. (probably fr. rt. 2. vṛih; also written barha, q. v.), a tail-feather, plumage of the tail, the tail of a bird, (especially) a peacock's tail [cf. *ċitra-barha*]; a leaf; a retinue, train; (am), n. a kind of perfume (= *granthi-parṇa*, commonly called Ganthiāla). — *Varha-ketu*, as, m., N. of one of the sons of the ninth Manu. — *Varha-bhāra*, as, m. 'tail-burden,' a peacock's tail; a tuft of peacock's feathers on the shaft of a lance or on the handle of a club.

Varhaṇa, am, n. (also written barhaṇa), a leaf; the act of pulling out, (in this sense fr. rt. 1. vṛih.)

Varhāya, Nom. A. varhāyate, &c., to be like the tail (of a peacock).

Varhāyita, as, ā, am (fr. the above), resembling the eyes on a peacock's tail.

Varhina, as, m. a peacock; (as, ā, am), adorned with peacock's feathers. — *Varhina-lakṣhaṇa*, as, ā, am, adorned with peacock's feathers. — *Varhina-vāja*, as, m. an arrow feathered with a peacock's plumes. — *Varhina-vāhana*, as, m. 'riding on a peacock,' epithet of Skanda or Kārttikeya.

Varhin, ī, m. a peacock; N. of a Deva-gandharva descended from Prādhā; of a holy sage; (ī), n. a kind of perfume (= *varhi-pushpa*). — *Varhi-kusuma*, am, n. = *varhi-pushpa*. — *Varhi-ċitraka*, am, n., N. of the forty-seventh Adhyāya of Varāhamihira's Vṛhat-saṃhitā; [cf. *mayūra-ċitraka*]. — *Varhi-dhvajā*, f. 'symbolized by a peacock,' an epithet of Durgā. — *Varhi-pushpa*, am, n. a kind of perfume. — *Varhi-yānu*, as, m. 'having a peacock for a vehicle,' an epithet of Skanda. — *Varhi-vāhana*, as, m. 'riding on a peacock,' an epithet of Gaṇeśa (?).

वर्हिष्ठ varhishṭha, as, ā, am (superl. of *vṛihat*), largest, strongest, broadest, thickest, highest, very large, &c.; (am), n. a species of fragrant grass, Andropogon Muricatus; the resin of Pinus Longifolia; (am), ind., Ved. most mighty, very loudly; (also often written barhishṭha.)

वर्हिस् varhis, is, m. n. (in the earlier language generally written *barhis*, q. v.), Kuśa grass, &c., (according to some only n., see *barhis*); sacrifice, oblation, (according to some only m.); (is), m. fire, light, lustre, splendor; (is), n. a kind of vegetable perfume (= *granthi-parṇa*, commonly called Ganthiāla). — *Varhiḥ-pushpa*, &c., see *barhiḥ-pushpa*, &c., under *barhis*, p. 675, col. 1.

वल val [cf. rts. 1. bal, vall, vri], cl. 1. A. valate, varale, valitum, to cover, enclose; to be covered or surrounded, to be enclosed; to move round in a circle; to go, approach, hasten; to be attached to, be drawn towards; to move to and fro; to increase: Caus. *valayati* or *vālayati*, to cause to move, move; to cherish, &c. (see *bālāyati* under rt. 2. bal); [cf. Hib. *valaun*, 'I hedge, enclose.']

Vala, as, m., Ved. a cloud (according to Naigh. I. 10); N. of an Asura (fabled to have stolen the cows of the gods and to have concealed them in a cave; Indra surrounded the cave with his army and recovered the cattle; in R̥g-veda X. 68, 9, he is said to have assumed the form of a bull and to have been destroyed by Bṛihaspati; elsewhere he is identified with a cloud); (am), n. strength, force; an army, &c. (see *bala*). — *Valam-ruja*, as, m., Ved. one who breaks the clouds.

Valaga (?), a kind of magical Mantra.

Valana, am, n. turning, moving round in a circle; agitation; deflection (in astronomy). — *Valanāṇa* ('na-āṇ'), as, m. a degree of deflection.

Valabhi, is, m. or *valabhi*, f. (also written *valabhi*), the wooden frame of a thatch, a roof; a turret or temporary building on the roof of a house; = *vallabhi*. — *Valabhi-pura*, am, n., N. of a town.

Valaya, as, am, m. n. (sometimes written *balaya*), a bracelet, armband, ring; a zone, girdle of a married woman; a circle, boundary, circumference, (*dig-valaya*, the circumference of the sky, the universe); (as), m. a boundary, enclosure, fence; a branch; sore throat, inflammation of the larynx, &c. — *Valaya-vat*, ān, atī, at, possessed of or endowed with bracelets, &c. — *Valayī-kṛita*, as, ā, am, made into a bracelet or girdle, girdled. — *Valayī-kṛita-vāsuki*, is, m. 'who has made the serpent Vāsuki his bracelet,' epithet of Śiva. — *Valayī-bhūta*, as, ā, am, become or serving as a girdle, surrounding.

Valayita, as, ā, am, encircled, surrounded, encompassed, enclosed; whirling round.

Valayin in *pyotir-lekhā-v*, q. v.

Valāka, as, m. (also written *balāka*, q. v.), a crane; (ā), f. a female crane; a crane in general; a flight of cranes; a mistress or loved woman; (ā, ī), f. a small kind of crane.

Valākin, ī, inī, ī, having or attended by cranes.

Vali, is, m. (usually written *bali*, q. v.), tax, tribute, offering, oblation, &c. (see *bali*); (is, ī), f. a line or streak made with fragrant unguents on the person; a natural line or fold of skin, wrinkle, fold of skin over the navel (especially of women). — *Vali-kriyā*, f. making offerings to all beings; making lines on the person, &c. — *Vali-mukha*, &c., see *bali-mukha*.

Valika, as, am, m. n. the edge of a thatched roof.

Valita, as, ā, am, surrounded; moved, moving; turned, constrained; wrinkled, having wrinkles, contracted into wrinkles; [cf. 2. *balita*.]

Valibha, as, ā, am, having the fold of skin called *vali*; having wrinkles, wrinkled, (see *balibha*.)

Valī, f. See under *vali* above.

Valika, am, n. the edge of a thatched roof.

Valūka, am, n. the root of a lotus; (as), m. a bird.

Valūla, as, ā, am, = *balūla*, strong, powerful.

Valka, am, n. the bark of a tree; the scales of a fish. — *Valka-taru*, us, m. a species of tree (= *pūga*). — *Valka-druma*, as, m. a kind of birch tree. — *Valka-lodhra*, as, m. a kind of Lodhra tree; = *patikā-lodhra*. — *Valka-vat*, ān, atī, at, having bark, having scales; wearing a bark dress; (ān), m. a fish. — *Valka-vāsa*, as, n. clothing made of bark.

Valkala, as, am, m. n. the bark of a tree; a garment made of bark (worn by ascetics, &c.); (ā), f. = *śilā-valkā*, a medicinal substance said to be of cooling and lithontrypic properties, (commonly called *śilābāk*). — *Valkala-kṣetra-māhātmya*, am, n. 'the praise of Valkala-kṣetra,' part of the Adhyātma-rāmāyaṇa. — *Valkala-samvita*, as, ā, am, clad in bark, clothed in a bark dress. — *Valkalājina-samvita* ('la-aj'), as, ā, am, clad in bark and deer-skin.

Valkalīn, ī, inī, ī, dressed in bark, clothed in a bark dress.

Valkila, as, m. a thorn.

Valkuta, am, n. bark, rind.

वलकेश्वरतीर्थ valakeśvara-tīrtha (°ka-iś°), am, n., N. of a Tīrtha.

वलक्ष valakṣha, as, ī, am, white; (as), m. white, the colour; [cf. *palakṣha*, *balakṣha*, *avalakṣha*.] — *Valakṣha-gu*, us, m. 'having white rays of light,' the moon.

वलान va-lagna, as, am, m. n. = *avalagna*, the waist, middle.

वलनिका valantikā, f. a particular air or mode in music.

वलम्ब va-lamba, as, m. = *avalamba*, a perpendicular.

वलम्भ valambha, N. of a country.

वलासक valāsaka, as, m. (perhaps for *avalāsaka*), the Koil or Indian cuckoo; a frog.

वलाहक valāhaka, as, m. a cloud, thunder-cloud; N. of one of the seven clouds at the destruction of the world; a mountain; a kind of crane (= *valāka*); N. of a Daitya; of a brother of Jayadratha; one of the Nāgas; one of the four horses of Viṣṇu.

वलिर valira, as, ā, am, squint-eyed, squinting.

वलिश valīśa, am, ī, n. f. or *valiśī*, is, f. a fish-hook; [cf. *valīśa*.]

वलिशान valīśāna, as, m., Ved. a cloud (Naigh. I. 10).

वल्क valk, cl. 10. P. *valkayati*, -yitum, to speak.

वल्क valka, valkala. See col. 2.

वल्गु valg, cl. 1. P. *valgati*, *cavalga*, *valgitum*, to go, move; to go by leaps, jump, bounce; to gallop; to move in different ways; to fluctuate; [cf. perhaps Angl. Sax. *wlance*; Engl. *walk*.]

Valgat, an, antī, at, going, jumping.

Valgana, am, n. the act of going by leaps, bounding, jumping.

Valgā, f. a bridle, rein. — *Valgāṅka* (°gū-an°), as, ā, am, holding a bridle.

Valgita, as, ā, am, leaped, jumped, gone by bounds or leaps; (am), n. a bound, gallop, one of the paces of a horse.

वल्गु valgu, us, us, u (according to Uṇādi-s. I. 20. fr. rt. *val*; according to others fr. rt. *valg*), handsome, beautiful, lovely, sweet, precious; (u), ind. beautifully; (us), m. a goat. — *Valgu-patra*, as, m. a sort of wild pulse (= *vana-mudga*).

Valguka, as, ā, am, handsome, beautiful; (am), n. sandal; a wood; price.

Valgula, as, m. the flying fox; (ā), f. a species of bird.

Valgulikā, f. a cockroach.

Valgūya, Nom. P. *valgūyati*, -yitum, to be beautiful or handsome; to be mild or gentle; to honour, praise, (Sāy. on R̥g-veda IV. 50, 70 = *stauti*).

Valgūyat, an, antī, at, becoming handsome or beautiful; honouring.

वल्भ valbh, cl. 1. A. *valbhate*, *vallbhe*, *valbhitum*, to eat, devour.

Valbhana, am, n. the act of eating; food.

Valbhita, as, ā, am, eaten, devoured.

वल्मी valmī, f. an ant; [cf. *ramrī*; perhaps for *varmī*.] — *Valmī-kūla*, am, n. an ant-hill hillock.

Valmika, as, m. for *valmika*, an ant-hill, &c. see below.

Valmiki, is, ī, m. n. an ant-hill, &c.; see below.

Valmika, as, am, m. n. (in Uṇādi-s. IV. 25 derived fr. rt. *val*), an ant-hill, mole-hill, a hillock or ground thrown up by white ants, moles, &c. (as), m. swelling of the neck or of the chest or other parts of the body, elephantiasis; the pox *Valmiki*. — *Valmika-mātra*, as, ī, am, being of the size of an ant-hill. — *Valmika-sirsha*, am, n. kind of antimony (used as a collyrium).

वल्मुल valyul or valyūl [cf. *palyul*] cl. 10. P. *valyūlayati*, -yitum, to cut, cut off; to purify.

वल्ल vall [cf. rt. *val*], cl. 1. A. *vallate*, *avalle*, *vallitum*, to be covered; to go move.

Valla, as, m. covering; winnowing com; Māsha of silver; a weight of three Raktikās or Ratīs; prohibiting, prohibition.

Vallakī, f. the *Vijā* or Indian lute.
Vallabha, *as*, *ā*, *am* (in *Uṇādi-s*. III. 125. said to be fr. rt. *vall*), beloved, desired, dear; supreme, superintending, superintendent; (*as*), m. a lover, husband, friend, favourite, (*kāma-vallabha*, the 'innamorée'); a superintendent, overseer; a chief herdsman; a horse (especially one with dark marks); N. of a grammarian; (*ās*), m. pl., N. of a people; (*ā*), f. a beloved female, wife, mistress; (*i*), f., N. of a city in Gujrat, the capital of a line of Kings.
Vallabha-tana, *as*, *ā*, *am*, most beloved, dearest.
Vallabha-tā, f. or *vallabha-tva*, *am*, n. the state of being loved or a favourite, love.
Vallabha-deva, *as*, m., N. of a poet.
Vallabha-pālaka, *as*, n. a horse-keeper, groom.
Vallabhācārya (*bha-āc*), *as*, m., N. of a great teacher of the Vaiṣṇava sect, (he was a successor of a less celebrated teacher named Viṣṇu-svāmin, and his followers are sometimes called Vallabhācāryas, sometimes Rudra-sampradāyins; he was born, it is said, in the forest of Cāmpārānya in 1479; at an early age he commenced travelling to propagate his doctrines, and at the court of Kṛishna-deva, king of Vijaya-nagara, succeeded so well in his controversies with the Sāivas that the Vaiṣṇavas chose him as their chief; he then went to other parts of India, and finally settled down at Benares, where he composed seventeen works, the most important of which were a commentary on the Vedānta and Mīmāṃsā Sūtras and another on the Bhāṣya-Parāṇa, which last, as inculcating the worship of Kṛishna, is the chief religious work on which these sect rest their doctrines; he left behind eighty-four disciples, of each of whom some history or story is told, which stories are often repeated to large audiences on festive or solemn occasions: the Tilaka mark on the forehead of the Vallabhācāryas is described as consisting of two perpendicular lines meeting in a semicircle at the root of the nose and having a round pot of red between them.)
Vallabhāshaka-virīti (*bha-ash*), *is*, f., N. of a work.
Vallabhāyita, *am*, n. a kind of coitus; [cf. *puṣkāyita*.]
Vallara, *am*, n. Agallochum or aloe wood (the black variety).
Vallari, *is*, or *vallari*, f. a branching foot-stalk, compound pedicel; a creeping or twining plant.
Vallara, *as*, m. a herdsman [cf. *go-v*]; a name of Bhima-sena; a cook; (*i*), f. a cowherdess.
Valli, *is*, or *valli*, f. a creeper, any climbing or creeping plant; (*is*), f. the earth; (*i*), f. a plant, Ligusticum Ajwain; N. of an Upanishad.
Vallikāṇṭhakārikā, f. the plant Solanum Jacquini.
Vallikāṇṭhā, f. a kind of grass.
Vallī-sāhata-potikā, f. = *mūla-potī*.
Vallī-sūrya, *as*, m. a kind of plant (= *ayamla-parvī*).
Vallī-gaḍa, *as*, m. a kind of fish (commonly called *bhola* or *bālīkaḍā*).
Vallī-ja, *am*, n. 'creeper-grown' pepper.
Vallī-nudga, *as*, m. a kind of kidney-bean.
Vallī-vadārī, f. a kind of plant (= *bhū-vadārī*).
Vallī-eriksha, *as*, m. the Śāl tree, Shorea Robusta; [cf. *śāla*, *śāla*.]
Vallura, *am*, n. an arbour, bower; any place overgrown with creeping plants; a thicket, wood; an uncultivated field or place overrun with wild grass; a desert, place destitute of water, wilderness, wild, solitude; a field; a branching foot-stalk, compound pedicel.
Vallūr, *as*, *ā*, *am*, m. f. n. dried flesh; hog's flesh, the flesh of the wild hog; (*am*), n. an uncultivated field or one overrun with grass; a thicket; a desert (= *vana-kshetra*; = *vāhana*; = *ūshara-bhūmi*).
Vallyā, f. Emblic Myrobalan (= *dhātṛī*).
Valva. See *balva*, p. 677, col. 1.
Valvaja, *as*, m. (also written *balvaja*, q. v.), a sort of coarse grass, Eleusine Indica; (*ā*), f. a kind of grass (called in Hindi *āve vāge* and, according to some, a different species from *valvaja*, its synonyms are *trīṇa-valvaja*, *trīṇekshu*

drīdha-kshuvā, *drīdha-trīṇa*, *drīdha-patṛī*, *pā-niyāsāra*, *mawijī-patṛā*).

Valśa *valśa*, *as*, m. (or *am*, n.?), Ved. a branch; [cf. *sahasra-v*.]

Valh *valh* (also written *balh*; cf. rt. *varh*), cl. 1. A. *valhate*, &c., to be good or excellent, be pre-eminent; to speak; to be hurt; to give or to cover; cl. 10. P. *valhoyati*, &c., to speak, tell; to shine.

Valhika *valhika*, *valhika*, = *balhika*, *balhika*, q. v. v.

Vav *vava*, *as*, m. the first of the eleven Karas or astrological divisions of time.

Vavarjushī *vavarjushī*, f. (see rt. *vrij*), Ved. one who has effaced or atoned for.

Vavra *vavra*, *as*, *ā*, *am* (fr. rt. *vri*), Ved. surrounding, enveloping, (Sāy. = *vriyat*); (*as*), m. darkness, (Sāy. = *vāra*); a cavern, abyss, (Sāy. = *guta*); a hole, well (= *kāpa*, according to Naigh. III. 23).

Vavri, *is*, m. an enveloping shape or form (according to Sāy. on Rīg-veda I. 116, 10, V. 74, 5), any form (according to Naigh. III. 7 = *rūpa*); N. of the author of the hymn Rīg-veda V. 19, (his patronymic is Ātreya.)

Vavriyas, *vān*, *uśī*, *rat*, Ved. one who has enveloped or obstructed.

Vaś *vaś*, cl. 2. P. *vaśti* (2nd sing. *vaśsi*, 3rd du. *uśtā*, 3rd pl. *uśanti*), Impf. *avaś* (3rd du. *auśtām*), Pot. *uśyat*, Impv. *vaśu* (2nd sing. *uśhi*), *uśā* (1st du. *uśva*), *vaśishati*, *avaśit* or *avāśit*, *vaśitum* (Ved. also cl. 3. P. *riśati*), to desire, wish, long for, will; to favour, accept favourably: Pass. *uśyate*, Aor. *avāśi*, to be desired or wished, &c.: Caus. *vāśayati*, *gītum*, Aor. *avāśat*, to cause to desire or wish, make favourable or thankful, give, grant: Desid. *vāśishati*: Intens. *vāśayate*, *vāśayati* or *vāśayati*, to desire very much, love [cf. *vāśāna*]; to exult; [cf. Gr. *ἐκ-ῶν*, *ἀ-ῶν*, *ἐκ-ῆ-τι*, *ἐκ-ῆ-τος*, *εὐκῆλος*; Lat. *in-vi-tu-s* for *in-vic-i-tu-s*.]
Vaśa, *as*, *ā*, *am*, willing, subdued, subject, submissive, obedient, tamed, overpowered, enthralled, humbled; subdued by charms or incantations; fascinated, charmed, enchanted; (*as*, *am*), m. n. wish, desire; will, authority, power, influence, control, supremacy, mastery; subjection, submission, the state of being tamed or overpowered, (*vaśe kṛi*, to bring into subjection, overpower; *vaśe bhū*, to be subjected; to be obedient to the will of another); birth; (*as*), m. the residence of harlots; N. of a Rishi preserved by the Āśvins; *Vaśa* *Āśvya*, N. of the author of Rīg-veda VIII. 46; (*ās*), m. pl., N. of a tribe or race; (*ā*), f. a woman; a wife; a daughter; a husband's sister; a cow; a barren cow; a barren woman; a female elephant; *vaśāt*, ind. through the power or influence of, by the force of, in virtue of, by means of, for the sake of (at the end of a comp.).
Vaśam-vada, *as*, *ā*, *am*, speaking submissively to the will (of another), compliant, submissive, acknowledging subjection.
Vaśam-vada-tva, *am*, n. speaking compliantly.
Vaśa-kara, *as*, *ā*, *am*, causing subjection, subjugating.
Vaśa-kriyā, f. the act of subduing or overpowering (especially by drugs, gems, charms, or incantations); the drugs &c. so used.
Vaśa-ga, *as*, *ā*, *am*, obedient, subject, vassal; (*ā*), f. an obedient wife.
Vaśa-gata, *as*, *ā*, *am*, subject to the will (of another), obedient, reduced to vassalage.
Vaśa-tas, ind. in consequence of the power of, on account of or through the influence of.
Vaśa-tā, f. subjection, the being under the control of.
Vaśa-ni, *is*, *is*, *i*, Ved. performing the will or fulfilling the pleasure (of another).
Vaśa-vartin, *i*, *ini*, *i*, acting obediently to the will (of another), obsequious.
Vaśādhya (*śa-ādh*), *as*, m. a porpoise, the Gangetic porpoise.
Vaśānuga (*śa-an*), *as*, *ā*,

am, obedient or subject to the will (of another), submissive; (*as*, *ā*), m. f. a male or female servant.
Vaśā-pāyin, *i*, m. a dog, (for *vaśā-pāyin*, q. v.)
Vaśi-karaṇa, *am*, n. the act of making subject, subjugating, overcoming by charms, &c., enchanting, charming.
Vaśi-kṛi, cl. 8. P. *karoti*, *-kartum*, to make subject to another's will, bring into subjection, subjugate.
Vaśi-kṛita, *as*, *ā*, *am*, subjected to the will (of another), brought into subjection, subdued, enthralled, bewitched, fascinated.
Vaśi-bhū, cl. 1. P. *bhavati*, *-bhavitum*, to become subject to another's will.
Vaśi-bhūta, *as*, *ā*, *am*, become subject, subjugated, brought under control.

Vaśikā, f. an obedient wife, submissive woman.
Vaśana, *am*, n. wishing, desiring, willing, &c.
Vaśanīya, *as*, *ā*, *am*, to be wished or willed.
Vaśaku, *us*, m. a bird (?).

Vaśi, *is*, m. subjugation, fascination, bewitching, holding others in magical submission to the will; (*i*), n. the state of being subject, subjection.

Vaśika, *as*, *ā*, *am*, void, empty; (*ā*), f. aloe wood.

Vaśin, *i*, *ini*, *i*, having will or power; having or being in authority, powerful, being in subjection, subdued, subjugated, under control, obedient; (*i*), m. a ruler, lord (Ved.); a sage with subdued passions; (*ini*), f. the Sami tree, Acacia or Mimosa Suma; a parasite plant.
Vaśi-tā, f. or *vaśi-tva*, *am*, n. subjugation, dominion; subduing by magical means, fascinating, bewitching.

Vaśira, *am*, n. sea salt [cf. *vasuka*]; (*as*), m. the tree Achyranthos Aspera; a sort of pepper (= *gaja-pippali*; cf. *vasira*); orris root.

Vaśishtha, *as*, m. (fr. *vaśin*), N. of a celebrated Rishi or divine sage, (originally written *vaśishtha*, but in the later language regarded as a superl. of *vaśin*, meaning 'the most self-subdued'; for an account of him see *vaśishtha*, p. 896, col. 2.)

Vaśira, *as*, m. = *gaja-pippali*, a plant bearing a pungent fruit resembling pepper, (also written *vaśira*; cf. *vasira*).

Vaśya, *as*, *ā*, *am*, to be subjected, able to be subdued, controllable, governable; subdued, tamed, humbled; under control, obedient, dutiful, docile, tame, humble; (*as*), m. a dependant, slave; (*ā*), f. a docile and obedient wife; (*am*), n. cloves.
Vaśya-tā, f. or *vaśya-tva*, *am*, n. subjugation, fitness for subjection, humility.
Vaśyātman (*ya-āt*), *ā*, *ā*, *a*, of subdued mind.

Vaśyaka, *as*, *ā*, *am*, = *vaśya* above; (*ā*), f. an obedient wife; [cf. *a-vaśyaka*.]

Vaś *vash* (also written *bash*), cl. 1. P. *vashati*, *vavāsha*, *vashitum*, to hurt, strike, kill.

Vaśat *vashat*, ind. (probably for *vakshat*, Vedic Let of rt. 1. *vah*; cf. *śraushat*), an exclamation used on making an oblation to a deity with fire, 'may he (the god of fire) bear it to the gods!' (followed by a dat., e.g. *Pūshye vashat*).
Vaśat-kartri, *tā*, m. the priest who makes the oblation with the exclamation *vashat*.
Vaśat-kāra, *as*, m. making the exclamation *vashat*, the formula *vashat* or a burnt offering made with this formula; N. of one of the thirty-three so-called Vedic deities (which, according to one account, are thus reckoned, eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and *Vaśat-kāra*).
Vaśat-kṛita, *as*, *ā*, *am*, offered in fire with the exclamation *vashat*, 'may he bear it to the gods!' (said of an oblation); (*am*), n. an oblation made in fire to the gods with the formula *vashat*.
Vaśat-kṛiti, *is*, f. an oblation made in fire with the exclamation *vashat*.

Vaśk *vashk*, cl. 1. A., 10. P. *vashkate*, *vashkayati*, &c., to see [cf. rt. *vishk*]; to go.

Vashkaya, *as*, m. a one-year-old calf (according to Śākāyāna); [cf. *vashaya*; Gr. *μῶσχος*, *μῶσχος*; Lat. *vacca*.]

Vashkayāṇī or *vashkayāṇī*, f. a cow that has

full-grown calves, a cow bearing many calves; [cf. *vaskayaṇī*.]

वस् 1. *vas*, a root assumed by some to explain Ṛig-veda VI. 38, 2. *dūrāc čid ā vasato asya karnā*, his ears hear even from a great distance, but according to Sāy. fr. rt. 6. *vas*.

वस 2. *vas* (sometimes written *bas*), cl.
4. *P. vasyati, vavāsa, vasitum*, to be
straight or unbending, to be fixed or erect; to make
firm, fix.

वस् 3. *vas* (a Vedic rt. which probably afterwards passed into *ush*, cf. १. *ush*, *vi-rasvat*, *uhas*), cl. 6. P. *uc̥chati*, *uvāsa*, Let *uc̥chāt*, Inf. *vastave*, Ved. to shine: Caus. *vāsayati*, &c., to cause to shine; [cf. Goth. *uhtro*.]

वस 4. *vas*, cl. 10. P. *vāsayati*, -*yitum*,
Aor. *arīvasat*, to love; to cut, cut off,
divide; to accept, take; to offer; to kill.

वस् 5. *vas*, cl. 2. A. *vaste*, *varase*, *vasishyate*, *avasishta*, *vasitum*, to wear (as clothes), to put on (clothes &c.), cover with dress, dress: Pass. *vasyate*: Caus. *vasāyati*, *-te*: Desid. *virāvasishate*: Intens. *vrāsayate*, *vrāvasīti*: [cf. Zend *vanh*, *vas-tra*; Gr. *ἐν-νυ-μειν* (for *ἑσ-νυμειν*), *ἐλ-μα* (= Ved. *vasman*), *ἱμᾶν-ιο-ν*, *ἑσ-θ-ος*, *ἑσ-θ-ῆ-ς*, *ἑ-ἄν-ος*, *ἑ-ἄν-ος*; Lat. *ves-ti-s*, *vesti-o*; Goth. *ga-vas-jan*, *vas-ti*; Angl. Sax. *wertan*.] *Vas* (at the end of a comp.), wearing.

I. *vasat*, *an*, *atī*, *at*, wearing, putting on (clothes).
I. *vasana*, *am*, n. cloth, clothes, dress, attire;
covering, clothing; an ornament worn by women
round the loins, (in this sense also *ā*, f.) = *Vasa-*
nārṇa (^o*na-rīṇa*), *am*, n. debt of a cloth.

Vasarhan, ā, m., Ved. 'assuming various vestures,' epithet of Agni, (according to Sāy. R̥g-veda I. 122, 3 = *vasanārha* or = *vāsakūṇāṃ ṛikṣhādīnāṃ hantri* or = *vāsārha*, i. e. *vāsarasya gamayitri*.)

Vasāna, as, ā, am, wearing, putting on (clothes).
I. *vasi*, is, m. f. (?), clothes. (For 2, see col. 2.)

I. *vasita*, as, *ā*, *am*, worn, put on.
Vasitri, *tā*, *trī*, *tri*, one who wears, wearing.

Vasitvā, ind. having worn, having put on (clothes), wearing.

I. *vasti*, *is*, m. f (?), cloth, (only the pl. *vastayas* seems to be used, and is said to mean 'the ends or skirt of a cloth.')

Vasṭri, *tā*, *trī*, *ṭri*, Ved. one who clothes, a cloth; (perhaps) shining, lighting up, illuminating, (connected with *rt.* 3. *vas*.)

Vāstra, *am*, n. (said to be sometimes *as*, *m*), cloth, clothes, garment, raiment, apparel, dress, vesture, night-dress, bed-clothes, a covering, cover. — *Vāstra-kulīma*, *am*, n. 'cloth-hut', an umbrella; a tent. — *Vāstragriha*, *am*, n. 'cloth-house,' a tent. — *Vāstragrathī*, *is*, m. the knot which fastens the lower garments above the hips. — *Vāstra-cēhanna*, *as*, *ā*, *am*, clad in clothes. — *Vāstrala*, *as*, *ā*, *am*. giving clothes.

— *Vastra-nirnejaka*, as, m. a washer of clothes, washerman. — *Vastra-pañjala*, as, m. N. of a plant (= *kola-kanda*). — *Vastra-parilhāna*, am, n. the putting on of clothes, dressing. — *Vastra-pu-trikā*, f. a doll, puppet. — *Vastra-pūta*, as, ā, am, purified with a cloth, filtered through a cloth (said of water). — *Vastra-bhūṣaṇa*, as, m. N. of a tree. (ū) f. a kind of plant (= *mañjūlī*).

tree'; (*ā*), in a kind of plant (=*maṅglaśūka*). — *Vastra-bhedaka*, *as*, or *vastra-bhedin*, *i*, m. a cloth-cutter, tailor. — *Vastra-matli*, *is*, *is*, *i*, Ved. carrying off clothes by force, stealing clothes, (*Sāy*. = *vastra-māthi*.) — *Vastra-yugala*, *am*, n. two garments. — *Vastra-yugin*, *i*, *inī*, *i*, having or possessing a couple of garments. — *Vastra-yugma*, *am*, n. a pair of garments or clothes of any kind. — *Vastra-yonī*, *is*, *f*. the basis or material of cloth (as cotton, silk, wool, &c.). — *Vastra-raijana*, *as*, m. 'cloth-colourer', safflower. — *Vastra-riṣa*, *as*, m. foppery in dress. — *Vastra-reshṭita*, *as*, *ā*, am, covered with clothes, well clad. — *Vastraṅgāra* (*Prā-ṅg*), *as*, *am*, n. n. a clothier's shop; a tent.

—*Vastrāñcūla* ('*ra-āñ*'), *am*, n. the end or hem of a garment. — *Vastrāñā* ('*ra-āñ*'), *as*, m. the end of a garment. — *Vastrāpahāra* ('*ra-ap*'), *as*, or *vastrāpālārin*, *i*, m. a stealer of clothes. — *Vastrārḍha* ('*ra-ar*'), *am*, n. the half of a garment. — *Vastrārḍha-prāvṛita* or *vastrārḍha-samvṛita* or *vastrārḍha-samvṛita*, *as*, *ā*, *am*, covered or clothed with half a garment. — *Vastrāvakaṭa* ('*ra-av*'), *as*, m. a fragment of a garment. — *Vastrotkharṣaṇa* ('*ra-ut*'), *am*, n. the act of taking off clothes.

Vastraya, Nom. P. *vastrayati*, -*yitum*, to dress one's self.

1. *vasna*, am, n. (for 2. see p. 897, col. 2), cloth,
a cloth, clothes; skin.

I. *vasman*, a, n., Ved. a garment.

वस 6. *vas*, cl. 1. P. *vasati* (ep. also A. *vasate*), *vāśa*, *vatsyati* (ep. *vastshyati*), *avāśati* (ep. *avosati*), *vastum*, to dwell, live, to inhabit, dwell in, abide in (with loc. or even acc., e.g. *vāneshu vas*, to dwell in woods; *nadīr vas*, to live in rivers); to dwell with, live near (with loc. or with *saha* governing an inst.); to spend (time), pass (a night) &c. d. 10. P. *vasayati*, &c., to dwell: Part. *ushyate* (Part. *ushita*, see 2. *ushita*, s. v.), to be dwelt: Caus. *vāsayati*, -*yitum*, Aor. *avīvasat*, to cause to dwell, to lodge; to people; to receive hospitably or as a guest; to let abide; to dwell, inhabit: Desid. *vivātsati*, to wish to dwell: Intens. *vāśayate*, *vāśati*, to remain, be in, be engaged in; [cf. Gr. *δωρ*, *δῶρ*, *δοτέος*, *δοτῆς*, *ἐστία*, *ὑπερ-φον*, (probably also) *εἰνῆ*, *ἰαῶν*, *αἰλή*, *αὔλις*: Lat. *Vesta*, *vesti-bulum*, *verna*, (perhaps also) *vās*, *vāsum*: Goth. *visan*, *vas* = Eng. was = Old Germ. *visu*, *was*, 'I was; he was; warumes, 'we were; weren, wonen': Mod. Germ. *war*, *gewesen*, *Wesen*, *an-wesend*: Angl. Sax. *wesan*, *ed-wist*, *werig*, *wumian*: Hib. *fosatm*, 'I stay, lodge; fosra, 'a dwelling, abode; arasatm, 'I dwell; aras, 'a dwelling-house.]

2. *vasat, an, antī, at*, dwelling, inhabiting, lodging.

Vasati, *iś*, or *vasatī*, f. a dwelling-place, dwelling, house, abode, residence, (*kāma-v*), 'abode of love,' a term belonging to erotic composition); abiding; a Jaina monastery; night, (in this sense perhaps connected with rt. 5. *vas*); [cf. Hīb. *fosadli*, 'staying.']

2. *vasana*, *am*, *n.* a dwelling, residence, house.
— *Vasana-sadman*, *a*, *n.* a dwelling-house, abode, habitation.

Vasamāna, as, ā, am, dwelling, abiding.
Vasavya, am, n. (fr. *vasu*), Ved. a quantity of
 goods or treasure, wealth, opulence.

2. *vāsi*, *iś*, m. (for 1. see col. 1), dwelling, abode;
a dwelling.

2. *vasita*, as, *ā*, *am*, dwelling, inhabiting [cf. 2. *ushita*]; stored (said of grain); (*am*), n. abiding, abode, residence; (*ā*), f. incorrect for *vasi-tā*.

Vasira, *am*, n. sea salt; (*as*), m. = *gaja-pippali*, a plant bearing a pungent seed or fruit resembling pepper, (according to some also *am*, n.; cf. *vasira*.)

Vasishtha, as, m. (superl. of *vasu* or *vasumat*; cf. *vasiṣṭha*), 'the most wealthy,' N. of a very celebrated Vedic Rishi or inspired sage (owner of the 'cow of plenty,' called Nandini, offspring of Surabhi, which by granting all desires made him, as his name implies, master of every *vasu* or desirable object; he was the typical representative of Brāhmanical dignity, and the legends of his conflict with Viśvā-mitra, who raised himself from the military to the sacerdotal class, though probably founded on the actual struggles which took place between the Brāhmanas and Kshatriyas, were doubtless mostly invented to impress the mind with the power and superiority of the priesthood; a great many hymns of the R̥g-veda are ascribed to these two great rivals, those of the seventh Maṇḍala, besides some others, being attributed to Vasishtha, while those of the third Maṇḍala are assigned to Viśvā-mitra; in one of Vasishtha's hymns he is represented as king Su-dāsa's family priest, an office to which Viśvā-mitra

also aspired; in another hymn *Vasishṭha* claims to have been inspired by *Varuṇa*, and in another [*Rig-veda* VII. 33, 11] he is called the son of the *Apsaras* *Urvaśī* by *Mitra* and *Varuṇa*, whence his patronymic *Maitrāvraṇi*; in *Manu* I. 35, he is enumerated among the ten *Prajā-patis* or *Patriarchs* produced by *Manu* *Svāyambhuva* for the peopling of the universe in the *Mahā-bhārata* he is mentioned as the family priest of the solar race or family of *Ikshvāku* and *Rāma-āndra*, and in the *Purāṇas* as one of the arrangers of the *Vedas* in the *Dvāpara* age; in the first and second chapters of the *Raghu-vaṃśa* he is described as releasing king *Dilipa* from his curse of childlessness by directing him to attend upon the cow *Nandinī* in atonement for an offence he had unintentionally committed against the parent cow *Surabhi*; according to one account *Vasishṭha* married *Ūjā*, 'Strength'; according to another, *Arundhatī*, one of the *Pleiades*, by whom he had seven sons [see *arundhatī*]; other legends make him one of the seven great patriarchal sages regarded as forming the stars of the Great Bear [see *pṛthī*]; his name is often written *Vaśishṭha*, q. v., in which case it must be connected with *vaśa* and *vaśin*; N. of the author of a law-book (perhaps intended to be ascribed to the *Vedic Rishi* above); (*ās*), m. pl. the family of *Vasishṭha*; (*Vasishṭha-yāṇukula* and *Vasishṭha-yā-nupadam*, N. of two *Sāmans*). — *Vasishṭha-tantra*, am, n., N. of a *Tantra* work. — *Vasishṭha-putra*, ās, m. pl. 'the sons or descendants of *Vasishṭha*', N. of the authors of *Rig-veda* VII. 33, 10–14. — *Vasishṭha-pranukula*, ās, ā, am, preceded or led by *Vasishṭha*. — *Vasishṭha-prācī*, f., N. of a place. — *Vasishṭha-bhṛigv-atrī-sama*, ās, ā, am, equal to (the three great saints) *Vasishṭha*, *Bhṛigu*, and *Atri* (all three being reckoned among the nine *Prajā-patis*, *Manu* I. 35). — *Vasishṭha-samhitā*, f., N. of a philosophical treatise; = *yoga-rāshishṭha*. — *Vasishṭhāpavāha* (°*tha-ap*), ās, m., N. of a place on the *Sarasvatī* (where that river carried the *Rishi* *Vasishṭha* away so that he escaped from *Viśvā-mitra*).

Vasīyas, ān, asī, as (compar. of *vasu* or *vasu-mat*, cf. *vasishtha*), more wealthy, better, more excellent.

Vasu, *us*, *us* or *vi* (Ved.), *u*, good (Ved.); wealthy, rich (Ved.); sweet, sweet-flavoured; dry, dried: (*us*), m. (pl. *vasavas*), N. of a kind of god or semi-divine being belonging to a class of eight (forming one of the nine *Gaṇas* or classes enumerated under *Gaṇa-devatā*, q. v.; the eight *Vasus* were originally personifications, like other Vedic deities, of natural phenomena, and are usually mentioned with the other *Gaṇas* or classes common in the Veda, viz. the eleven *Rudras* and the twelve *Ādityas*, constituting with them and with *Dyaus*, 'Heaven', and *Pri-thivī*, 'Earth' [or, according to some, with *Indra* and *Prajā-pati*, or, according to others, with the two *Āsvins*], the number of thirty-three gods to which reference is frequently made: the names of the *Vasus*, according to the *Viṣṇu-Purāṇa*, are, 1. *Āpa* [connected with *ap*, 'water']; 2. *Dhruva*, 'the Pole-star'; 3. *Soma*, 'the Moon'; 4. *Dhava* or *Dhara*; 5. *Anila*, 'Wind'; 6. *Anala* or *Pāvaka*, 'Fire'; 7. *Pratyūsha*, 'the Dawn'; 8. *Prabhāsa*, 'Light'; but their appellations are variously given by different authorities, *Ahan*, 'Day', being sometimes substituted for 1; in their relationship to *Fire* and *Light* they appear to belong to the Vedic rather than Purāṇic period of mythology; a symbolical expression for the number eight; N. of *Agni* or *Fire*; of *Siva*; of *Kuvera*, the god of wealth; of a king; of a *Rishi* with the patronymic *Bhāradvāja* (author of the hymns *Rig-veda* IX. 80-82); the sun; a ray of light; a rein; the tie of a yoke; a halter; a tree; the tree *Sesbana Grandiflora*; the plant *Trophis Aspera*; a lake, pool; a kind of fish; (*us*), f. light, radiance; (*u*), n. wealth, riches (abl. gen., Ved. *vasvas*); a thing, substance; gold; a gem, jewel; water; a sort of salt; a yellow kind of kidney-bean; a medicinal root (commonly called *Vṛiddhi*; said to be also *us*, f.); [cf. Gr. *ἔλς*, *έλεν*. — *Vasu-karna*, *as*, m., N. of a *Rishi* with the

patronymic Vāsuka (author of the hymns R̥g-veda X. 65, 66). — *Vasu-kūta*, *as*, or *vasu-kṛimī*, *is*, m., 'money-worm'; a suppliant, beggar. — *Vasu-kṛit*, *t*, m., N. of a R̥ishi with the patronymic Vāsuka (author of the hymns R̥g-veda X. 20–26). — *Vasu-kṛda*, *as*, m., N. of a R̥ishi with the patronymic Anaka (author of the hymns R̥g-veda X. 27, 29, and part of 28); of another R̥ishi with the patronymic Vāsishta (author of R̥g-veda IX. 97, 28–30). — *Vasukṛa-patnī*, *f*, N. of the authoress of R̥g-veda X. 28, 1. — *Vasu-guṇṭa*, *as*, m. a proper N. — *Vasuguptā-cārya* ('*tu-āc*'), (*as*, m.), N. of an author. — *Vasū-ēdhūrā*, *f*, N. of a tree (= *mahū-nṛda*). — *Vasu-tāti*, *is*, *f*, Ved. wealth, riches, (Sāy. = *dhana*). — *Vasu-ti*, *is*, *f*, (for *vasu-datti*; cf. *deva-ttu*), Ved. granting wealth. — *Vasu-trana*, *am*, n., Ved. wealth, riches. — *Vasu-dā*, *ās*, m. *f*, Ved. one who grants wealth or treasures; (*ā*), *f*, the earth, (fem. of *vasu-a*). — *Vasu-deva*, *as*, m., N. of the father of Kṛishṇa, (he was the son of Sūra, a descendant of Yadu of the lunar line, and was also called Anaka-dundubhi, q. v., because at his birth the gods, foreseeing that Viṣṇu would take a human form in his family, sounded the drums of heaven with joy; he was a brother of Kuntī or Prithā, the mother of the Pāṇḍu princes, who were thus cousins of Kṛishṇa, see *i. kṛishṇa*); a proper N. — *Vasu-devatā*, *f*, the constellation Dhanishṭha (presided over by the Vasus). — *Vasudeva-bhū*, *ās*, m. 'son of Vasu-deva,' epithet of Kṛishṇa. — *Vasuderyā*, *f*, the asterism Dhanishṭha [cf. *vasu-devatā*]; the ninth day of the fortnight. — *Vasu-dharmikā*, *f*, crystal. — *Vasu-dhū*, *f*, 'containing wealth,' the earth. — *Vasudhā-khar-jūrīkā*, *f*, N. of a plant. — *Vasudhā-dhara*, *as*, m. a mountain. — *Vasudhādhipa* ('*dhā-adh*'), *as*, m. a king. — *Vasudhāna*, *as*, *ā*, *am*, Ved. possessing wealth, a possessor of wealth. — *Vasudhā-nagara*, *am*, n. the capital of Varuṇa in the western ocean. — *Vasu-dhira*, *as*, *ā*, *am*, treasure-holding; (*ā*), *f*, a female Sakī peculiar to the Jains; the capital of Kuvera, (also read *vasu-bhārā*). — *Vasu-dhī*, *is*, *f*, Ved. the bestowal of wealth, (according to Sāy. on R̥g-veda IV. 8, 2 = *yajamā-nābhishṭa-phala-rūpa-dhanasya dhānam*); (*is*, *is*, *f*), bestowing wealth, (Sāy. = *dhanasya dhātṛi*, R̥g-veda I. 1S1, 1.). — *Vasu-dheya*, *am*, n., see Nirukta IX. 42, 43. — *Vasun-dhara*, *as*, m. containing wealth; N. of a poet; (*ās*), m. pl., N. of a people; (*ā*), *f*, the earth. — *Vasu-pati*, *is*, m., Ved. a lord of wealth or of good things. — *Vasu-prabhū*, *is*, m., N. of the seven tongues of fire. — *Vasu-prāna*, *as*, m. 'life of the Vasus,' fire or its deity Agni. — *Vasu-bharita*, *as*, *ā*, *am*, full of treasures. — *Vasu-mat*, *ān*, *ati*, *at*, possessing treasures, wealthy, rich; (*ati*), *f*, the earth; a proper N. — *Vasu-manas*, *ās*, m., N. of the author of R̥g-veda X. 179, 3 (having the patronymic Rauhidaśva). — *Vasu-ru*, *i*, m. a proper N. — *Vasu-retas*, *ās*, m. fire. — *Vasu-roci*, *is*, m., Ved. a proper N.; (*is*), n. a religious ceremony in which the deities called Vasu are especially worshipped; *Vasurociśho 'nṛpasah*, N. of the authors of R̥g-veda VIII. 34, 16–18. — *Vasu-rani*, *is*, *f*, Ved. a request or prayer for wealth; (*is*, *is*, *f*), a giver of wealth. — *Vasun-vihana*, *as*, *i*, *am*, bringing treasures. — *Vasuvit-tama* (superl. of *vasu-vid*), *as*, *ā*, *am*, Ved. one who bestows great wealth. — *Vasu-vid*, *t*, *t*, *f*, Ved. granting treasures. — *Vasuśrava*, *ās*, *ās*, *as*, Ved. famous or renowned for wealth. — *Vasuśruta*, *as*, m., Ved. (probably) one renowned for wealth; N. of the author of the hymns R̥g-veda V. 3–6 (having the patronymic Atreya). — *Vasuśreṣṭha*, *am*, n. 'the best of treasure,' silver; wrought gold. — *Vasu-shena*, *as*, m., N. of Kāmā (half brother of the Pāṇḍu princes by the same mother, Prithā; the name is supposed by some to have reference to his wealth, which he liberally distributed, cf. *karna*). — *Vasu-sampūrṇa*, *as*, *ā*, *am*, filled with wealth. — *Vasu-shālī*, *f*, the city of Kuvera. — *Vasu-hatta* or *vasuhattaka*, *as*, m. = *rakva-pushpa* or *Sesbana Grandiflora*. — *Vasūpamāna* ('*su-up*'), *as*, *ā*, *am*, resembling or equal

Kuvera (the god of wealth). = *Vasor-dhārā*, f. 'a stream or source of wealth', N. of a particular libation to Agni; of a sacred bathing-place; of the wife of Agni. = *Vasr-aukasārā*, f. the city of Indra, i. e. Amarāvati; the residence of Kuvera, i. e. Alakā; a river or lake attached to Amarāvati and Alakā (regarded as belonging to either Indra or Kuvera).

Ṭasuka or *vaṣūka*, *as*, m. a kind of tree, *Sesbana Grandiflora*; a kind of shrub, *Asclepias Gigantea*; (*am*), n. sea salt [cf. *vaśira*]; a fossil salt (brought from Sambhar lake in Rājputāna).

Vasula, as, m. a god, deity.

Vasūyu, us, us, u, Ved. desiring riches; *Vasūyava*
Ātreyaḥ, N. of the authors of Ṛig-veda V. 25-26.

Vasta, *am*, n. an abode, house; a part (= *bhāga*, perhaps an error for *chāga*); (*as*), n. a goat, (more commonly written *basta*, q. v.). — *Vasta-karna*, *as*, m. the Sāl tree. — *Vastu-gandhā*, *vasta-molā*, &c., see *basta-g*, &c. — *Vastīna* (*tu-uj*), *am*, n. a goat's skin. — *Vastāntri* (*tu-an*), f. benzoin or storax; a plant (see *bastāntri*).

Vastavya, as, ā, am, inhabitable, habitable, to be dwelt in, to be resided or remained at, &c.

2. *vasti*, is, m. f. (for 1. see p. 890, col. 1), abiding, dwelling, staying; the lower belly, abdomen, the hypogastric or pubic region; the pelvis; the bladder; a clyster, syringe, bag made of bladder or gut with a wooden or metallic nozzle. — *Vasti-karṇādhya* ('*ma-ādh*'), as, m, the soap berry, *Sapindus Detergens*. — *Vasti-mala*, am, n. 'bladder-excretion,' urine. — *Vasti-sīras*, as, n. the neck of the bladder; the pipe of a clyster. — *Vasti-sōdhana*, am, n. 'bladder-cleanser,' a diuretic.

Vastu, *u*, n. any really existing or abiding substance or essence; (in phil.) the real (opposed to *a-vastu*, that which does not really exist, the unreal; *a-līṅga-vastu*, the one real substance which has no second); object, the object (of love &c.); thing, matter, article, commodity; substance, wealth, property; natural disposition, essential property, nature, essence; material essence, body, stuff, materials, ingredients; the pith or substance of anything; the main plot or subject of a poem or play; means, mode, plan, project, design; (*vas*), f., Ved. day, dawn (gen. sing. *vastos*). — *Vastu-kṣaṇāṇāṁ*, ind. at the very moment, at the right moment. — *Vastu-tas*, ind. in fact, in reality, really, actually, in very deed, verily, essentially, substantially; as a natural consequence, owing to the very nature of a thing, of course; in fine. — *Vastu-tā*, f. substantiality, essentiality, reality, (*parihāsa-vastutā*, the condition of being the object of derision.) — *Vastu-pāla*, *as*, m., N. of a poet. — *Vastu-mātra*, *am*, n. the mere outline of any subject, skeleton of a discourse. — *Vastu-raśanā*, f. arrangement of matter, style (e. g. *sankṣiptaṁ vastu-raśanā*, a compressed or concise style). — *astu-eat*, *ām*, *atī*, *at*, supplied with commodities. — *Vastu-vinimaya*, *as*, m. exchange of goods, barter. — *Vastu-vivarta*, *as*, *ā*, *am*, enveloping reality, (in the Vedānta said of *avastu* or unreality, i. e. of the external world conceived of as illusory.) — *Vastu-hāni*, *tā*, f. loss of substance or property. — *Vastūlīhāpana* (*tu-ul*), *am*, n. the production of any change or incident in a play by magic. — *Vastūpakṣita* (*tu-up*), *as*, *ā*, *am*, applied to a suitable object, placed on a proper object. — *Vastu-antara*, *am*, n. another thing, another object or subject. — *Vastu-abhāva*, *as*, m. absence of reality, unsubstantial existence; loss or destruction of property.

Vastuka, am, n. a pot-herb, *Chenopodium Album*, (also written *vāstuka*, *vāstūka*, q. v.)

Vastūkī, f. a kind of plant.

2. *vasna*, *as*, *m*. (according to *Upādi-s.* III. 6. fr.

rt. 6. *vas*; for 1. see p. 896, col. 2), hire, wages, price; (*am*), n. abiding, dwelling; wealth, substance, thing; wages, hire; death; [cf. Gr. *ἔνο-ς* (for *φόστος*), *ἄνῃ*, *ἠνέ-ο-μαι*; Lat. *venu-m*, *ven-co*, *ven-do*; Slav. *ven-i-ti*, *ven-o*.]

Vasnika, as, ī, am, relating to hire or price, earning wages, mercenary, hireling; purchasable.

Vasnya, *as*, *ā*, *am*, Ved. hired.

2. *vasman*, *a*, *n.*, Ved. abode, habitation.

Vasyas, *ān*, *asī*, *as* (for *vasīyas*), Ved. more wealthy, more excellent, better, more precious, more glorious; (*as*), n. more excellent wealth, very excellent treasure.

Vasvi, f. [cf. *vasu*], Ved. glorious, excellent, (Sāy. = *vāsayitrī*, *praśasyā*, *praśastā*.)

वसतीवरी *vasatīvarī*, f., Ved. water used in the preparation of Soma.

वसन्त *vasanta*, *as*, m. (according to Uṇādis. III, 128, fr. rt, 6, *vas*; perhaps connected with rt. 3, *vas*, 'to shine'), spring, the vernal season (comprising, according to some, the months Caitra and Vaiśākha or from the middle of March to that of May; see *Āṣṭ*); the deified personification of spring; dysentery, diarrhoea; small-pox; (*ī*), f., N. of a particular scale or musical mode; [cf. Gr. *ἔαρ*; Lat. *ver*; Slav. *vesna*.] — *Vasanta-kāla*, *as*, m. the vernal season. — *Vasanta-kusuma*, *as*, m. 'having blossoms in spring,' the tree *Cordia Myxa* or *Latifolia*. — *Vasantakusumākara* (*ma-āk*'), *as*, m. a kind of plant. — *Vasanta-ghoshin*, *ī*, m. 'singing in spring,' the Koil or Indian cuckoo. — *Vasanta-ja*, *as*, *ā*, *am*, 'spring-born,' produced in spring; (*ā*), f. a festival in honour of Kāmadeva or the god of love (held in the month Caitra, about the commencement of spring). — *Vasanta-tilaka*, *as*, *am*, m. n., N. of a variety of the Sakvarī or Sakkarī metre in Sanskrit prosody, four times — 0-0-0-0-0-0-0-0. — *Vasanta-dūta*, *as*, m. the Koil or Indian cuckoo (see *kohila*); the month Caitra (March–April); the fifth Rāga or musical mode (called also Hindola); the mango tree; (*ī*), f. the trumpet flower; the creeper *Gartnera Racemosa*. — *Vasanta-dru*, *us*, or *vasanta-drūma*, *as*, m. 'spring-tree,' the mango tree, *Mangifera Indica* (which blossoms in March or April and is then an object of great beauty). — *Vasanta-puñcamī*, f. the fifth day of the light half of the month Māgha. — *Vasanta-bandhu*, *us*, m. 'friend of the spring,' epithet of Kāmadeva or the god of love. — *Vasanta-mālikū*, f., N. of a kind of metre. — *Vasanta-yodha*, *as*, m. 'spring-combatant,' epithet of the god of love. — *Vasanta-rāja*, *as*, m., N. of a grammarian; of the author of a work on augury. — *Vasanta-sakha*, *as*, m. 'friend of the spring,' epithet of the god of love. — *Vasantasara* (*'ta-ut'*'), *am*, n. the spring festival or celebration of the return of spring (formerly held on the full moon of Caitra, but now on the full moon of Phālguna and identified with the *Dolā-yātrā* or *Holi*).

Vasantaka, as, m. the plant *Bignonia Indica*.

वसव्य *vasavya*. See p. 896, col. 2.

वसा *vasā*, f. (perhaps fr. rt. 3. *vas*, 'to shine,' or according to some fr. rt. 6. *vas*, 'to dwell'), the serum or marrow of the flesh (considered by some authorities as distinct from the marrow of the bones, but by others as the same substance), marrow, adeps, fat, grease, suet, any fatty oily substance or oily exudation; the brain. — *Vasāṭhaṭā*, f. the mass of the brain. — *Vasāḍhya* (*śā-ḍhā*) or *vasāḍhya-ka*, as, m. the Gangetic porpoise, Delphinus Gangeticus, (also written *vasāḍhyaka*). — *Vasā-pāyin*, ī, m. 'grease-drinker,' a dog, (also written *vasā-pāyin*). — *Vasā-mūra*, N. of a place. — *Vasāraśeśa-mulina* (*śā-av*), as, ā, an, dirty with the remains of fat.

वसार *vasāra* (?), *am.* n. wish, purpose.

वसिर *vasira*. See p. 896, col. 2.

वसिष्ठ *vasishtha*, See p. 896, col. 2.

वस *vasu*. See p. 896, col. 3.

वसूरा *vasūrā*, f. a harlot, prostitute, unchaste woman.

वस्क *vask* [cf. rt. *vashk*], cl. I. A. *vas-*
kate, to go.

Vaska, as, m. going, motion; application, perseverance.

Vaskaya, as, m. a calf one year old, a yearling; [cf. *vashkaya*.]

Vaskayayī, f. a cow bearing many calves, or one that has full-grown calves; [cf. *vashkayayī*.]

वस्कराटिका *vaskarāṭikā*, f. a scorpion.

वस्त *vast*, cl. 10. A. *vastayate*, -yitum, to hurt or kill; to torment; to go or move; to ask, beg, solicit.

वस्त *vasta*, *vasti*. See p. 897, col. 2.

वस्त्र *vastar*, ind., Ved. early, in the morning.

वस्त्र *vasna*. See p. 896, col. 2, and p. 897, col. 2.

वस्त्रन *vasnana*, am, n. an ornament for a woman's loins, a zone, girdle.

वस्त्रसा *va-snasā*, f. (for *ava-snasā*), a tendon, a nerve, a fibre (described as a hollow string-like tube, attached to the bones and supposed to serve as a passage for the vital air).

वस्यस् *vasyas*. See p. 897, col. 3.

वस्वी *vasvī*. See p. 897, col. 3.

वह *1. vah* (connected with rt. I. *ūh*, q.v.; cf. I. *ūdha*), cl. I. P. A. *vahati*, -te, *vāha* (2nd sing. *vrahitha* or *vrodha*), *ūhe*, *vakshyati* (ep. also *vahishyati*), -te, *avākshīt* (3rd du. *avodhām*, 3rd pl. *avākshus*), *avodha* (1st sing. *avākshī*, 3rd du. *avākshātām*, 3rd pl. *avākshata*), Prec. *ūhyāt*, *vakshishā* (Ved. forms *vakshi*, *vakshati*, *vakshra*), *vodhum* (Ved. Inf. *vakhadyai*, *vōhave*, *vōdhave*, see *yajña-v*), to bear, carry, convey, transport; to draw, lead; to convey in a carriage, &c.; to carry away, carry off; to bring or carry near; to take in marriage, marry a wife; to be carried or borne along, proceed, move; to feel, experience, have; to flow; to breathe; to spit out, vomit (probably for rt. *vam*): Pass. *ūhyate*, Aor. *avāhi*, to be borne or carried; to ride, (Pres. part. *ūhyat*, *an*, *anti*, *at*, or *ūhyamāna*, as, *ā*, am, being carried or borne): Caus. *vāhayati*, -te, -yitum, Aor. *avī-vahat*, to cause to bear or carry, cause to convey or draw; to cause to be conveyed (A.); to ship or place in a boat; to cause to be brought or led; to cause to take in marriage; to cause to proceed or move, guide, drive, impel, direct; to travel (A.), proceed, go; to go to, visit; to carry out, perform, finish: Pass. of Caus. *vāhyate*, to be caused to bear or carry, to be made to convey: Desid. *virakshati*, -te: Intens. *virāhyate*, *vāroḍhi*; [cf. Gr. *δύο-σ*, *δύε-ο-μαι*, *δύε-ω*, *δύχ-μαι*, *δύχ-λο-σ*, *δύχ-λέ-ω*, *δύχ-ε-το-σ*, *αὐχῆν*, *αἰχθος*; Lat. *veho*, *vehi-culu-m*, *vehe-s*, *vectura*, *via*, *vezo*, *velu-m* (for *veh-lu-m*), *uxor*, probably *bajulus*; Goth. *ga-vig-an*, *gu-vag-ja*, *vēg-s*, *vīg-s*; Old Germ. *wug-an*, *wāga*; Angl. Sax. *wegan*, *weg*, *woragan*, *weddian*; Slav. *vez-a*, *vozu*, *vez-lo*; Lith. *vez-u*, *vez-dima-s*, *veze*; Hib. *feon*, 'a carriage.']

2. *vah* in *vajra-vah*, q.v.

Vaha, as, *ā*, am, bearing, carrying, conveying, bringing (often at the end of comps., e.g. *pushpa-gandha-v*), 'bringing flowers and perfumes,' and sometimes with a passive sense, cf. *dur-v*, *su-v*); one who bears or carries; (as), m. the act of bearing or conveying; any vehicle or means of conveyance (as a car, carriage, horse, &c.); the shoulder of an ox; a road, way; a measure of four Droṇas; air, wind; any male river; a current; (*ā*), f. a river, stream in general. — *Vahaṇ-ṭiḥa*, as, m. 'shoulder-licking (?)', an ox.

Vahat, an, *anti*, *at*, bearing, carrying, conveying; wearing, taking, assuming; possessing, having.

Vahata, as, m. an ox; a traveller.

Vahati, is, m. an ox; air, wind; a friend, counsellor; (*i*), f. a river, stream.

Vahatu, us, m. an ox; a traveller (Ved.); a marriage, bridal, nuptial ceremony, (Sāy. = *virāha*.)

Vahana, am, n. the act of bearing, carrying, conveying; flowing (as a stream); any vehicle or means of conveyance; a raft, float, boat.

Vahanīya, as, *ā*, am, to be carried or borne; portable.

Vahanta, as, m. air, wind; an infant.

Vahamāna, as, *ā*, am, bearing, carrying, conveying, being carried or riding on (with inst.); possessing, having; flowing.

Vahala, am, n. a raft, float; (as, *ā*, am), hard, firm, compact, &c., (in this sense more correctly written *bahala*, q.v.) — *Vahala-gandha*, &c., see *bahala-g*, &c.

Vahita, as, *ā*, am, borne, conveyed, carried; obtained; known, celebrated.

Vahitra or *vahitraka*, am, n. a raft, float, boat, vessel.

Vahin, ī, *inī*, *i*, bearing, conveying; (*inī*), f. a boat, vessel.

Vahishṭha, as, *ā*, am, Ved. carrying heavy burdens, bearing much, (Sāy. = *vodhri-tama*.)

Vahiru, us, m. (?), a tendon, nerve, muscle.

Vahni, is, *is*, *i*, bearing, carrying, bringing (Ved.); luminous, bright (Ved.); (*is*), m. one who bears an oblation (to the gods), a sacrificer, priest (Ved.); 'borne along,' an epithet of the Maruts (Ved.); of Soma (Ved.); of the gods in general (Ved.); fire (= Agni); a horse (Naigh. I. 14); any vehicle; lead-wort, Plumbago Zeylanica; the marking-nut plant; the fire of the stomach, digestive faculty, gastric fluid; digestion, appetite. — *Vahni-kara*, as, *ā* or *i*, am, making fire, igniting, lighting; promoting digestion, giving appetite, stomachic; (*i*), f., N. of the tree *Grislea Tomentosa*. — *Vahni-kāshtha*, am, n. a kind of *Agallochum* used as incense. — *Vahni-gandha*, as, m. incense; resin. — *Vahni-garbha*, as, m. a bamboo; a sort of *Mimosa*, *Mimosa Suma*. — *Vahni-śakrā*, f. a kind of plant (= *kalikāri*). — *Vahni-jrālā*, f., N. of the plant *Grislea Tomentosa*. — *Vahni-tama*, as, *ā*, am, Ved. most luminous, brightest. — *Vahni-taskara-pārthiva*, as, m. pl. fire, robbers, and the king. — *Vahni-damanī*, f., N. of a plant. — *Vahni-dāha-samudbhava*, as, *ā*, am, produced by burning. — *Vahni-dipaka*, as, m. safflower; (*ikā*), f. = *āja-modā*. — *Vahni-nāman*, *ā*, m. 'called after fire,' the marking-nut plant; lead-wort. — *Vahni-nī*, f., N. of a plant, *Nardostachys Jatamansi*. — *Vahni-purāṇa*, N. of a *Purāṇa*. — *Vahni-pushpī*, f., N. of a plant (= *dhātākī*). — *Vahni-bhogya*, am, n. 'that which is to be consumed by fire,' ghee or clarified butter. — *Vahni-mantha*, as, m. the tree *Prema Spinosa* (the wood of which is used to procure fire by attrition). — *Vahni-māraka*, am, n. fire-destroyer. — *Vahni-mitra*, as, m. 'friend of fire,' air, wind. — *Vahni-retas*, as, m. 'fire-semen,' an epithet of Siva. — *Vahni-loha* or *vahni-lohaka*, am, n. 'fire-like iron,' copper. — *Vahni-valhū*, ūs, f. the wife of Agni or Fire. — *Vahni-carṇa*, am, n. 'fire-coloured,' the red water-lily. — *Vahni-vallabha*, as, m. 'fire-beloved,' resin. — *Vahni-vija*, am, n. 'fire-seed,' gold; the common lime (= *nimbika*); = *raṇ-vija*, i. e. the mystical syllable *ram* (repeated as the peculiar prayer of fire in the Tantra system). — *Vahni-sikha*, am, n. safflower, *Carthamus Tinctorius*; saffron; (*ā*), f. a pot-herb, *Echites Dichotoma*; [cf. *agni-sikhā*.]

— *Vahni-sikhara*, as, m. the flower *Celosia Cristata* or cock's-comb. — *Vahni-sakha*, as, m. 'friend of fire,' the wind; a kind of plant (= *jiraka*). — *Vahni-saigīaka*, as, m. = *śitraka*, q.v.

Vahya, am, n. a vehicle, carriage, conveyance of any sort, cart, &c.; (*ā*), f. the wife of a Muni.

वहिस *vahis*, ind. (in the earlier language usually written *bahis*, q.v.; according to some connected with rt. I. *vah*, according to others with *avahī*), out, without, outwards, outside; on the outside, out-of-doors, in the open air, outside of (with abl. or gen.); besides, except (with abl. or

gen.; in Manu IV. 72. *vahis* is said to mean 'except on the hair'); apart, separately, away from others; *vahir bhū*, to become or be on the outside go outside. — *Vahih-kufī-čara*, see *vahish-kufī-čara*. — *Vahih-śita*, as, *ā*, am, cool or cooling on the outside. — *Vahih-śri*, ind., Ved. externally, in an external direction (?). — *Vahih-samstha*, as, *ā*, am, situated outside (the town). — *Vahih-siha* or *vahih-shitha*, as, *ā*, am, or *vahih-shāyīn*, *i*, *inī*, *i*, being outside, external, outer. — *Vahir-anga*, as, m. an external part, outer limb or member; property (as an external possession); a stranger, indifferent person; the preliminary part of a religious ceremony; (as, *ā*, am), relating to the exterior, external, exterior, unessential, (opposed to *antar-anga*, q.v.). — *Vahir-anga-tā*, f. or *vahiranga-tva*, am, n. the state of being external, exteriority, externality. — *Vahir-ante*, ind. externally and internally. — *Vahir-argala*, as, m. an outer bolt or bar. — *Vahir-ārtha*, as, m. an external object. — *Vahir-indriya*, am, n. an outer organ, outward sense, organ of sense or perception (as the eye &c.), an organ of action (as the hand &c.). — *Vahir-gata*, as, *ā*, am, gone out or forth, manifested in an external or bodily form. — *Vahir-gamana*, am, n. the act of going out or forth. — *Vahir-gāmin*, *i*, *inī*, *i*, going out or forth. — *Vahir-giri*, is, m. a country situated on the other side of a mountain; (*ayas*), m. pl. the inhabitants of such a country. — *Vahir-geham*, ind. outside the house, out-of-doors, abroad. — *Vahir-grāma*, ind. outside a village. — *Vahir-desa*, as, m. a foreign country; a place without a town or village; the outskirts of a town or village. — *Vahir-dēva*, am, n. an outer gate; the space outside a gate or door. — *Vahirdvāra-prakoshṭhaka*, am, n. a covered terrace in front of the door of a house, a portico or porch before a house. — *Vahir-dhvajā*, f., N. of Durgā. — *Vahir-nihsāraṇa*, am, n. the act of removing or turning out, expulsion, removal. — *Vahir-nirgamana*, am, n. the act of going out or away from (with abl.). — *Vahir-bhava*, as, *ā*, am, being on the outside, produced externally, external, (opposed to *antar-ja*, q.v.). — *Vahir-bhavana*, am, n. the being out or outside, the coming out, emanation. — *Vahir-bhūta*, as, *ā*, am, being out, being outside, expelled, excluded; expired (said of a period of time); inattentive, careless. — *Vahir-manas*, as, as, as, external to the mind, external. — *Vahir-mukha*, as, *i*, am, one who turns his face away, turning away from, indifferent to, averse from; greatly devoted to external things; coming out of the mouth, (opposed to *antar-mukha*); (as), m. a deity, (in this sense incorrect for *bahir-mukha*). — *Vahir-yātrā*, f. or *vahir-yāna*, am, n. a journey out, excursion. — *Vahir-yūti*, is, *is*, *i*, placed or fastened outside. — *Vahir-yoga*, as, *ā*, am, relating to the exterior, external; (as), ni. a proper N.; (*ās*), m. pl. *Vahir-yoga*'s descendants. — *Vahir-lamba*, as, *ā*, am, having the perpendicular outside, obtuse-angular; (*ā*), f. an obtuse-angled triangle (whose perpendicular falls outside). — *Vahir-lāpikā*, f. a kind of enigma, one not containing a solution, (opposed to *antar-lāpikā*). — *Vahir-loma*, as, *ā*, am, having hair outside, having the hair turned outwards. — *Vahir-vartin*, *i*, *inī*, *i*, being on the outside. — *Vahir-vāsa*, as, n. an outer or upper garment, (opposed to *antar-vāsa*). — *Vahir-vikāra*, as, m. 'outward change or disfigurement,' syphilis. — *Vahir-vrīṭti*, is, f. occupation with external objects. — *Vahir-vedi*, is, f. the space outside the Vedic or sacrificial altar; *vahir-vedyam* or *vahir-vedi*, ind. outside the sacrificial altar. — *Vahir-vedtha*, as, *ā*, am, performed or taking place outside the Vedic. — *Vahir-ryasana*, am, n. 'external vice,' evil practices or dissolute conduct out-of-doors; licentiousness, immorality. — *Vahir-rya-sanin*, *i*, *inī*, *i*, practising vice, addicted to immoral practices, dissolute. — *Vahish-čara*, as, *ā*, am, going out, bustling about outside, looking after external matters; being on the outside, external, foreign; (as), m. 'crawling out of its shell,' a crab. — *Vahish-karaṇa*, am, n. an outer or external organ; expelling,

Vātika, as, ī, am, windy, stormy; affected by wind-disease, rheumatic; produced by or proceeding from disorder of the wind; mad; (am), n. fever or inflammation ascribed to a vitiated state of the wind or aerial humor.

Vātiya, *as*, *ā*, *am*, windy, relating or belonging to wind, &c.; (*am*), *n*. sour rice-gruel (= *kāñjika*, q. v.).

Vātula, *as*, *ā*, *am*, inflated with wind, affected by wind-disease, gouty, rheumatic; mad, crazy; (*as*), *m*. a whirlwind, gale. — *Vātula-tantra* and *vātulotara-tantra* (*°la-ut*), *am*, *n*., *N*. of two Tantra works.

Vātuli, *is*, *f*. a large bat (commonly called 'the flying fox').

Vātula, *as*, *ā*, *am*, inflated with wind; affected with wind-disease; gouty, rheumatic; mad, insane, inebriate; (*as*), *m*. a whirlwind, gale, hurricane; [*cf. vātula*.]

Vātri, *tā*, *m*. 'the blower,' air, wind.

Vātya, *f*. a strong wind, gale, storm, whirlwind, hurricane. — *Vātyaupamya* (*°yā-ut*), *am*, *n*. resemblance to a storm.

1. *vāna*, *as*, *ā*, *am*, blown (as the wind), blown upon so as to be dried, dry, dried; (*as*, *ā*, *am*), *m*. *f*. *n*. dry or dried fruit.

2. *vāna*, *am*, *n*. (for 3. see p. 903, col. 1), blowing; living; going, moving, rolling; the rolling of water or of the tide; the high wave in Indian rivers (commonly called 'the Bore'); a perfume, fragrance.

वांश *vāṁśa*, *as*, *ī*, *am* (fr. *vaṁśa*), made of bamboo, of or belonging to bamboo; (*ī*), *f*. bamboo manna.

Vāṁśika, *as*, *m*. a bamboo-cutter, &c.; a flute-player, piper, fifer.

वाकिटि *vāh-kiṭi*, *vāh-pushpa*, &c. See under *vār*, p. 904.

वाक 1. *vāka*, *as*, *ī*, *am* (fr. *vaka*; for 2. *vāka* see col. 3), belonging or relating to a crane; (*am*), *n*. a flight of cranes.

वाकुची *vākucī*, *f*. (said to be fr. *vā* for *vāta*, 'wind,' and *rt. kuē*, 'to contract'), the plant *Serratula Anthelmintica*.

वाकुल *vākula*, *am*, *n*. (fr. *vakula*), scil. *phala*, the fruit of the *Vakula* tree.

वाक्य *vākya*. See col. 3.

वागा *vāgā*, *f*. a bride.

वागुजी *vāgujī*, *f*. the plant *Serratula Anthelmintica* (= *soma-rājī*).

वागुण *vāguṇa*, *as*, *m*. the plant *Averrhoa Carambola* (= *karmaranga*).

वागुरा *vāgurā*, *f*. (fr. *rt. 2. vā?*), a net (for catching deer or wild animals), trap, toils, snare, noose. — *Vāgurā-vṛitti*, *is*, *f*. livelihood obtained by snaring or catching wild animals; (*is*), *m*. one who lives by snaring animals.

Vāgurika, *as*, *m*. one who uses nets for catching deer, &c., a deer-catcher, hunter.

वागुस *vāgusa*, *as*, *m*. a sort of large fish.

वाघत *vāghat*, *t*, *m*. (according to some fr. *rt. 1. vāh*, probably Pres. part. of a lost *rt. vāgh* = Lat. *vāgīre*, Gr. *εὐχόπαρ*), Ved. praying; a priest (according to Naigh. III. 18 = *ritvij*) = *medhāvīn* (Naigh. III. 15); a horse, (*Sāy.* = *vāhaka* = *aśva*).

वाघेल *vāghella*, *N*. of a family.

वाङ्क *vāṅka*, *as*, *m*. (fr. *vanku*), the ocean, the sea.

वाङ्क्ष *vāṅksh* [*cf. rts. kāṅksh*, *vāṅch*, *vāṅksh*, *vaṅ*], cl. 1. *P*. *vāṅkshatī*, *varṅksha*, *vāṅksh*, to wish, desire; [*cf. Old Germ. winiscen*, *winiscian*; Angl. Sax. *winiscan*; Cambro-Brit. *gwanc*, 'desire'; perhaps Hib. *miangas*, 'inclination, appetite'; *mianguighim*, 'I desire, wish, intend.']

वाङ्मय *vān-maya*, *vān-mukha*, &c. See col. 3.

वाच *vāc*, *k*, *f*. (fr. *rt. vāc*), speech, voice, talk, language, discourse, speaking (often at end of comps., *cf. anṛita-°*, *dushta-°*); a word, saying, phrase, proverb; assertion, asseveration, assurance, promise [*cf. abhaya-°*]; voice, sound; *N*. of Sarasvatī, goddess of speech, (in the Veda and Brāhmaṇas *Vāc* or Speech is herself the goddess, and is represented as created by Prajā-pati and married to him; one of the hymns of the Rīg-veda [X. 125] is attributed to this goddess under the title of *Vāc Āmbhriṇī*; in other places she is called the mother of the Vedas and wife of Indra; *cf. Taittiriya-Br. II. 8, 5, 5*, Satapatha-Br. VII. 5, 2, 52); [*cf. Lat. voc-s*; Gr. *ὦπ-s*.] — *Vāk-kalaha*, *am*, *n*. 'speech-strife,' quarrel, dispute. — *Vāk-kīra*, *as*, *m*. a wife's brother, (said to be fr. *vāc*, speech, and *kīra*, a parrot.) — *Vāk-śapala*, *as*, *ā*, *am*, frivolous or inconsistent in speech, an idle or careless talker, chattering, impertinent. — *Vāk-śāpalya*, *am*, *n*. frivolity of speech, gossiping, chattering, idle or improper talk. — *Vāk-śhala*, *am*, *n*. 'fraud in speech,' prevarication, equivocation. — *Vāk-śhalāṅvita* (*°la-an*), *as*, *ā*, *am*, equivocating, evasive. — *Vāk-śaṭu*, *us*, *us*, *u*, skilled in speech, eloquent. — *Vāk-śaṭu-tā*, *f*. or *vāk-śaṭu-tva*, *am*, *n*. skill or ability in speech, eloquence. — *Vāk-pati*, *is*, *is*, *i*, eloquent; (*is*), *m*. 'lord of speech,' *N*. of *Vṛihas-pati*. — *Vāk-pati-rāja*, *as*, *m*, *N*. of a poet. — *Vāk-patha*, *as*, *ā*, *am*, suitable or reasonable for discourse. — *Vāk-pārushya*, *am*, *n*. harshness or severity of language; violence in words, abusive or contemptuous language, scurrility, defamation. — *Vāk-pracodana*, *am*, *n*. a command expressed in words; (*āt*), ind. at the words of command, in obedience to an order. — *Vāk-pratoda*, *as*, *m*. goading words, cutting or taunting language. — *Vāk-pralāpa*, *as*, *m*. eloquence. — *Vāk-prasārin*, *i*, *īnī*, *i*, Ved. spreading out or abounding in speech, eloquent. — *Vāk-saṅyama*, *as*, *m*. restraint or control of speech, modesty. — *Vāg-apahāra*, *as*, *m*. a stealer of words or books; a reader of prohibited works or passages. — *Vāg-ārtha*, *au*, *m*. du. a word and its sense (between which, according to the *Mīmāṃsā*, there is an eternal connection). — *Vāg-asi*, *is*, *f*. 'speech-sword,' sharp or cutting speech. — *Vāg-ādambara*, *as*, *m*. 'confused sound of words,' bombast. — *Vāg-īśa*, *as*, *ā*, *am*, one who is a master of language, eloquent; (*as*), *m*. an orator, author, poet, &c.; an epithet of *Vṛihas-pati*, the preceptor of the gods; of *Brahmā*; (*ā*), *f*. the goddess of speech or eloquence, *Sarasvatī*. — *Vāg-īśvara*, *as*, *m*. a master of language, an orator, learned man; (with Buddhists) a deified sage (= *Mañju-ghoṣa*); *Brahmā*; the author of the *Māna-manohara*; (*ī*), *f*. *Sarasvatī* (goddess of speech). — *Vāg-uttara*, *am*, *n*. speech and reply. — *Vāg-ṛishabha*, *as*, *m*. any one eminent in speech, an eloquent or learned man. — *Vāg-ṛishabha-tva*, *am*, *n*. eminence or excellence in speaking, eloquence, learning, erudition. — *Vāg-guda*, *as*, *m*. a sort of bird. — *Vāg-gulī*, *is*, *m*. the betel-bearer (of a king or prince &c.). — *Vāg-gulika*, *as*, *m*. a betel-bearer. — *Vāg-ghasta-vat*, *āt*, *ati*, *at* (i. e. *vāc* + *hastā*), possessed of speech and hands. — *Vāg-jāla*, *am*, *n*. 'multitude of words,' bombast. — *Vāg-dambara*, *as*, *m*. graceful or eloquent language. — *Vāg-daṇḍa*, *as*, *m*. 'speech-assault,' abusive or scurrilous language, reproof, reprimand; speech-control, restraint of speech (Manu XII. 10). — *Vāg-daṇḍa-ja*, *as*, *ā*, *am*, springing from scurrilous language and open assault (Manu VII. 48). — *Vāg-datta*, *as*, *ā*, *am*, 'given by word of mouth,' promised; (*ā*), *f*. a betrothed virgin. — *Vāg-daridra*, *as*, *ā*, *am*, poor in speech, of few words, speaking little or humbly, speaking guardedly. — *Vāg-dala*, *am*, *n*. 'speech-leaf,' a lip. — *Vāg-dāna*, *am*, *n*. 'gift by word of mouth,' the promise of a maiden in marriage. — *Vāg-dushta*, *as*, *ā*, *am*, speaking ill or abusively, abusive, scurrilous; speaking ungrammatically; (*as*), *m*. a rude or scurrilous speaker, defamer; a Brāhmin who has past the proper time of life without investiture with the sacred thread, &c. — *Vāg-devatā*, *f*. 'speech-divinity,' epithet of *Sarasvatī*. — *Vāg-devī*, *f*. 'the goddess of speech or eloquence,' epithet of *Sarasvatī*. — *Vāgdevī-*

kula, *am*, *n*. 'the family of *Sarasvatī*,' science, learning, eloquence. — *Vāg-daivatyā*, *as*, *ā*, *am*, having speech for a divinity, sacred to *Sarasvatī*. — *Vāg-dosha*, *as*, *m*. 'speech-vice,' the act of speaking ill, defamation, abuse; ungrammatical speech; uttering a disagreeable sound. — *Vāg-bandhana*, *am*, *n*. 'speech-binding,' the stopping of speech, silencing. — *Vāg-bhaṭa*, *as*, *m*, *N*. of the author of the *Vāgbhaṭāṅkāra*, a work on rhetoric; of the author of the *Aṣṭāṅga-hṛdaya-saṁhitā*. — *Vāg-bhaṭa*, *as*, *m*. a proper *N*. — *Vāg-manasa*, see *vān-manasa*. — *Vāg-mūla*, *as*, *ā*, *am*, having root or origin in speech. — *Vāg-yata*, *as*, *ā*, *am*, reserved in speech, taciturn, silent. — *Vāg-yāma*, *as*, *m*. a dumb man, one silent from necessity. — *Vāg-yuddha*, *am*, *n*. war of words, controversy, vehement debate or discussion. — *Vāg-roḍha*, *as*, *m*. the stopping of speech, silencing. — *Vāg-rajya*, *am*, *n*. 'thunder of words,' boisterous or harsh language. — *Vāg-vidagdha*, *as*, *ā*, *am*, skilled in language, clever in speech; (*ā*), *f*. a kindly-speaking or fascinating woman. — *Vāg-rinīṣṛita*, *as*, *ā*, *am*, emitted or put forth by speech. — *Vāg-vilāsa*, *as*, *m*. graceful or elegant speech. — *Vāg-eyāsa*, *as*, *m*. expenditure of words or speech, waste of breath. — *Vāg-ryāpāra*, *as*, *m*. manner of speaking, style or habit of speech; customary phraseology. — *Vān-niśāya*, *as*, *m*. 'speech-settlement,' marriage contract, affiancement by word of mouth. — *Vān-niśāṭhā*, *f*. abiding by one's words, punctuality in fulfilling a promise, faithfulness. — *Vān-matī*, *f*, *N*. of a sacred stream (said to be situated on the summit of the *Himālaya*). — *Vān-madhura*, *as*, *ā*, *am*, sweet in speech. — *Vān-manasa*, *am*, *n*. or *e*, *n*. du. speech and mind. — *Vān-maya*, *as*, *ī*, *am*, relating to speech; endowed with speech; consisting of words; eloquent, rhetorical; (*ī*), *f*. the goddess *Sarasvatī*; (*am*), *n*. speech, language; eloquence; rhetoric. — *Vānmayāḍhikṛitā-tā*, *f*. the state of presiding over eloquence (said of the goddess of speech). — *Vān-mātra*, *am*, *n*. mere words, words alone, only speech. — *Vān-mukha*, *am*, *n*. the opening or commencement of a speech, an exordium. — *Vāc-m-yama*, *as*, *m*. 'speech-restrainer,' a sage who practises rigid taciturnity. — *Vāc-m-ṛishabha*, *as*, *ā*, *am*, Ved. 'word-moving,' i. e. singing a hymn; 'making a sound,' epithet of the *Soma*. — *Vācāsām-pati*, *is*, *m*. (probably for *vācās-pati*), 'lord of speech,' *N*. of *Vṛihas-pati*. — *Vācās-pati*, *is*, *m*. 'lord of speech,' *N*. of *Vṛihas-pati* (preceptor of the gods and regent of the planet *Jupiter*); *N*. of a grammarian and lexicographer (the author of the *Adhyāsa-bhāṣya-vyākhyā* commentary, also author of a work called *Kalpa-taru* and of the *Ātanka-darpaṇa*). — *Vācāspati-gorindā*, *as*, *m*, *N*. of the author of a commentary on the *Megha-dūta*. — *Vācāspati-misra*, *as*, *m*, *N*. of a celebrated lawyer (the author of several works on law, among which the *Kṛitya-kalpa-lāṭā*, the *Tīrthā-cintā-maṇi*, the *Vivāda-cintā-maṇi*, &c. are enumerated); of an author of various works, especially of the *Bhāmātī-nibandha* and *Sāṅkhya-tattva-kaumudī*; of the author of several commentaries. — *Vācāspatyā*, *as*, *ā*, *am*, declared by *Vācās-pati*; (*am*), *n*. fine language, an eloquent speech, harangue. — *Vācō-yukti*, *is*, *is*, *i*, possessing fitness or dexterity of speech. — *Vācōyukti-paṭu*, *us*, *us* or *vī*, *u*, skilled in fitness of speech, eloquent.

2. *vāka*, *as*, *ā*, *am*, sounding, speaking (at the end of some comps., *cf. śakra-°*, *śrī-r°*).

Vākya, *am*, *n*. speech, saying, assertion, statement, word, (*nama vākyaṭ*, by my order, in my name); a sentence, period; a rule, precept, aphorism; (in astronomy) the solar process for all astronomical computations. — *Vākya-khaṇḍana*, *am*, *n*. refutation of an assertion. — *Vākya-tas*, *iud*, conformably to the saying. — *Vākya-paṭu*, *am*, *n*. a word in a sentence. — *Vākya-pādīya*, *am*, *n*. ? (relating to the words of a sentence), *N*. of a poem on grammar by *Bhartrihari*. — *Vākya-pādībhūti*, *is*, *f*. the manner or rule of constructing sentences. — *Vākya-prabandha*, *as*, *m*. connection or relation of sentences, connected

composition. — *Vākya-prayoga*, *as*, m. employment or application of speech or language. — *Vākya-raśmā*, f. the arrangement or construction of sentences, syntax. — *Vākya-vajra-vishama*, *as*, *ā*, *am*, rough or coarse by (using) thunderbolt-like words. — *Vākya-vinyāsa*, *as*, m. the arrangement or order of a sentence, syntax. — *Vākya-vishārada*, *as*, *ā*, *am*, skilled in speech, eloquent. — *Vākya-śeṣa*, *as*, m. the remainder of a speech (i. e. anything intended to be said but left unsaid). — *Vākya-sūtra*, N. of a work. — *Vākya-sudhā*, f., N. of a philosophical treatise ascribed to Sankarācārya. — *Vākya-stha* or *vākya-sthita*, *as*, *ā*, *am*, being or contained in a sentence; attentive to what is said. — *Vākya-sphoṭa*, see *sphoṭa*. — *Vākya-rtha* (*ya-ar*), *as*, m. the meaning of a word or sentence. — *Vākya-lāpa* (*ya-lā*), *as*, m. talking, conversation.

Vāgara, *as*, m. a sage, holy man, one desirous of final emancipation; a scholar, Paṇḍit, learned Brāhmin; a hero, brave man, intrepid or fearless person; certainty, ascertainment; a whetstone; an obstacle, impediment, obstruction; a submarine fire; a wolf.

Vāgaru, *us*, *us*, *u* (said to be fr. *vāc*, compounded with *aru* fr. rt. 4. *rī*, q. v.), breaking promise or faith, disappointing, a disappointer, deceiver.

Vāgāsani, *is*, m. a Buddha.

Vāgmin, *i*, *inī*, *i*, speaking much, loquacious, talkative, verbose, wordy; speaking well, eloquent; (i), m., N. of Vṛjās-pati (preceptor of the gods). — *Vāgmī-tā*, f. or *vāgmī-tra*, *am*, n. loquacity, eloquence.

Vāgya, *as*, *ā*, *am*, speaking little, speaking cautiously or humbly (perhaps fr. *vāc* + *ya* fr. rt. *yam*; cf. *vāg-yata*); speaking truly; (as), m. modesty, humility, self-disparagement; doubt, alternative (?). — *Vāgya-tas*, ind. silently.

Vācaka, *as*, *ā*, *am*, speaking, declaratory, explanatory, expressive of, significant, expressing, signifying; verbal, expressed by words; (as), n. a speaker, reader; a significant sound, word; a messenger. — *Vācaka-tā*, f. or *vācaka-tva*, *am*, n. expressiveness, significance. — *Vācaka-pada*, *am*, n. an expressive or significant word, explicit term.

Vācana, *am*, n. the act of reciting or reading, recitation; the act of relating or declaring, proclamation, declaration; [cf. *svasti-v*].

Vācanaka, *am*, n. an enigma, riddle.

Vācanika, *as*, *i*, *am*, verbal, expressed by words, textual.

Vācā, f. speech; a holy word, sacred text; an oath.

Vācāla, *as*, *ā*, *am*, talkative, talking much or idly.

Vācāla, *as*, *ā*, *am*, talkative, chattering, talking much or idly; boasting.

Vācika, *as*, *ā* or *i*, *am*, verbal, oral; communicated by speech or by word of mouth, (*pārushye daṇḍa-vācike*, the two violences, whether by blows or speech, i. e. assault and slander); (*am*), n. news, tidings, intelligence. — *Vācika-patra*, *am*, n. a letter, dispatch; a newspaper, gazette. — *Vācika-hāraka*, *as*, m. 'news-conveyer,' a letter, epistle; a messenger, courier.

Vācin in *jāti-vācin*, *i*, *inī*, *i*, expressing genus, generic; [cf. *jāti-vācaka*].

Vācya, *as*, *ā*, *am*, to be spoken or said, proper to be said; to be spoken against or gainsaid, blamable, censurable, vile, bad, contemptible, low, outcast; to be predicated (of anything), attributive, adjective, declinable as an adjective, taking three genders; (*as*), m. a patronymic of the Rishi Prajā-pati; (*am*), n. that which may be said of anything; blame, censure; (in gram.) a predicate; the voice of a verb (e. g. *kartari-vācyam*, the active voice; *karmanī-vācyam*, the passive voice). — *Vācya-citra*, *as*, *ā*, *am*, fanciful in sense (as poetry). — *Vācya-tā*, f. or *vācya-tva*, *am*, n. blamableness, blame, reproach; ill repute, infamy; the quality of being predicable; conjugation. — *Vācya-vajra*, *am*, n. 'thunder of words,' boisterous or severe language; [cf. *vāg-vajra*]. — *Vācyārtha* (*ya-ar*), *as*, m. expressed meaning (in rhetoric). — *Vācyamāna*, *as*, *ā*, *am*, being made to speak; being read aloud.

वाच *vācā*, *as*, m. a plant. See *madana*.

वाज *vāja*, *as*, m. (fr. rt. *vaj*), strength, vigour, energy (Ved.); food, sacrificial food (Ved.); wealth (Ved.); speed; a month, (Sāy. on Rīg-veda III. 27, 1. *vājāh* = *māsāh*); battle, conflict, contest, (according to Naigh. II. 17; *vāje vāje*, in every conflict); a wing; a feather, the feather of an arrow [cf. *grīdhra-v*, *ētra-v*, *pattra-v*]; sound; N. of a Muni; of one of the Rībhū or sons of Su-dhanvan, see *ribhū*; (*ās*), m. pl., N. of certain semi-divine or deified personages of the family of Vāja and closely connected or identified with the Rībhū, see *ribhū*; (*am*), n. ghee or clarified butter; an oblation of rice offered at a Śrāddha or obsequial ceremony; rice or food in general; water; an acetous mixture of ground meal and water left to ferment; a Mantra or prayer concluding a sacrifice; [cf. perhaps Eng. *wing*]. — *Vāja-karman*, *ā*, *ā*, *a*, Ved. performing mighty works. — *Vāja-gandhya*, *as*, *ā*, *am*, Ved. having the smell of strength, i. e. having a little strength. — *Vāja-dāran*, *ā*, *ā*, *a*, Ved. granting food, (Sāy. = *anna-prada*). — *Vāja-dravīṇas*, *ās*, *ās*, *as*, Ved. possessing strength or food. — *Vāja-pati*, *is*, m., Ved. lord of strength or food, &c. — *Vāja-patyā*, *as*, *ā*, *am*, Ved. in whose house there is food, having a house abounding in food or overflowing with plenty. — *Vāja-pya*, *as*, *am*, m. n. (said to be fr. *vāja*, 'an acetous mixture of meal and water,' + *peya*, 'to be drunk' by the gods), a particular sacrifice; N. of the sixth book of the Sata-patha-Brāhmaṇa. — *Vāja-pramāka*, *as*, *ā*, *am*, famous or illustrious for wealth, (Sāy. = *dhanair prakriṣṭam mahas tejo gasya* or *dhanair pramāhaniya*). — *Vāja-prasūta*, *as*, *ā*, *am*, produced in a sacrifice. — *Vāja-bharman*, *ā*, *ā*, *a*, Ved. bearing food or strength. — *Vāja-lho-jin*, *i*, m., Ved. a particular sacrifice; see *vāja-peya*. — *Vājam-bhara*, *as*, *ā*, *am*, Ved. bearing food or oblations; a patronymic of Sapti, (in this case written *vijambhara*). — *Vāja-ratna*, *as*, *ā*, *am*, rich in food, &c.; having agreeable food, &c. — *Vāja-sraras*, *ās*, *ās*, *as*, Ved. bestower of food (said of Agni). — *Vāja-sani*, *is*, *is*, *i*, or *vāja-sā*, *ās*, *ās*, *am* (see rt. *san*), Ved. granting food or strength. — *Vāja-sātama*, *as*, *ā*, *am*, Ved. a liberal dispenser of food. — *Vāja-sāti*, *is*, *f*, Ved. the granting of strength or food; gaining food; a sacrifice; war, battle (as yielding spoil); (*is*, *is*, *i*), granting food or strength. — *Vāji-kara*, *as*, *ā* or *i*, *am*, strengthening, stimulating, aphrodisiac. — *Vāji-karaya*, *am*, n. the act of strengthening or stimulating, excitement of amorous desires by aphrodisiacs, &c.

Vājaya [cf. rt. *vaj*, cl. 10], Nom. P., Ved. *vājayati*, *-yitum*, to desire or ask for strength or food; to worship, (according to Naigh. III. 14 = *arcati*).

Vājayat, *an*, *antī*, *at*, Ved. desiring food or strength, (Sāy. = *annam icchat*).

Vājayu, *us*, *us*, *u*, Ved. desiring or asking for strength or food.

Vājasanya, *as*, m. (according to the Śabda-k.), N. of a Vedic work compiled by Janam-ejaya, afterwards destroyed through the curse of Vaiśampāyana, (according to the Matsya-Purāṇa a dispute arose between Janam-ejaya and Vaiśampāyana in consequence of the former's patronage of the Vājasaneyin branch of the Yajur-veda founded by Yājñavalkya in opposition to Vaiśampāyana, the author of the Black or Taittirīya branch); a follower of the sect of the Vājasaneyins. — *Vājasanya-brāhmaṇa*, *am*, n. a Brāhmaṇa of the Vājasaneyin branch of the Yajur-veda.

Vājasaneyaka, *as*, m. a Vājasaneyin; (*am*), n. a text of the Vājasaneyi-samhitā.

Vājasaneyin, *i*, m. a member of the sect of the Vājasaneyins, a follower of the White Yajur-veda; a N. of Yājñavalkya. — *Vājasaneyi-sākhā*, *f*, the branch or sect of the Vājasaneyins. — *Vājasaneyi-samhitā*, *f*, 'the collection of the Vājasaneyins,' (i. e. the collection of hymns of the White Yajur-veda ascribed to the Rishi Yājñavalkya and called 'white' or *śukla* to distinguish it from the Black or Dark Yajur-veda, which was the name given to the oldest collection or Taittirīya-samhitā [q. v.] of the Yajur-veda, because in this last, the separation between the Samhitā or collection

of Mantras and the Brāhmaṇa portion is greatly obscured, and the two are blended together; whereas the White Samhitā is clearly distinguished from the Brāhmaṇa; it is divided into 40 Adhyāyas with 303 Anuvākas, comprising 1975 sections or Kaṇḍikās: the legend relates that the Yajus in its original form was taught by the Rishi Vaiśampāyana to his pupil Yājñavalkya, but that the latter having incurred his teacher's anger was made to disgorge all the texts he had learnt, which were then picked up by Vaiśampāyana's other disciples in the form of partridges [see *taittirīya-samhitā*]; Yājñavalkya then hymned the Sun, who gratified by his homage, appeared in the form of a *vājīn* or horse, and consented to give him fresh Yajus texts, which were not known to his former master; those who studied these texts were called Vājīns from the shape assumed by the Sun.)

Vājīn, *i*, *inī*, *i*, Ved. possessing strength, possessed of food or sacrificial food, possessing wings; swift, powerful, strong, impetuous, quick; hastening (to aid others); epithet of the horse in general and of the representations of the Sun in the shape of a horse (see Dadhi-krā, Dadhi-krāvan, Tārksya); of Indra; of Brihas-pati and other gods; (i), m. a horse; a follower of the Vājasaneyin branch of the Yajur-veda; an arrow; a bird; a plant, *Justicia Adhena-toda*; (*inas*), m. pl., N. of the Rībhū (Rīg-veda IV. 37, 4); (*inī*), f. food (Ved.); a mare; N. of Ushas (goddess of the dawn); of the mother of Bharad-vāja. — *Vāji-gandha*, *as*, m. the plant *Physalis Flexuosa*, (also written *vājigandhaka*). — *Vāji-tā*, f. or *vāji-tva*, *am*, n. the state of having strength or food or wings; the state or nature of a horse. — *Vāji-danta* or *vājidantaka*, *as*, m. the plant *Justicia Adhena-toda*. — *Vājini-vat*, *ān*, *atī*, *at*, Ved. possessed of Vājini, i. e. of food, &c. (the adj. being used for the substantive), yielding nutriment; possessed of sacrifices; abounding in worship or prayers (which are offered at dawn), highly honoured; (*atī*), f. epithet of Ushas (goddess of the dawn); of Sarasvatī (goddess of speech or eloquence). — *Vājini-casu*, *us*, *us*, *u*, Ved. lord of wealth; (Sāy.) abiding in the sacrificial rite; rich in food (said of Indra, Agni, Vāyu, and the Aśvins). — *Vājini-tama*, *as*, *ā*, *am*, Ved. very strong or vigorous. — *Vāji-prishtha*, *as*, m. the globe-amaranth. — *Vāji-bhāksha*, *as*, m., N. of a plant, chick-pea. — *Vāji-bhūmi*, *is*, f. a place where horses are bred or a spot abounding in or suitable for horses. — *Vāji-bhojana*, *as*, m. 'affording food to horses,' a sort of kidney-bean (= *mudga*). — *Vāji-mat*, *ān*, m. a kind of cucumber, (see *paṭola*). — *Vāji-medha*, *as*, m. the horse sacrifice; [cf. *aśva-medha*]. — *Vāji-sālā*, f. 'horse-house,' a stable.

Vājina, *am*, n. impetuosity, prowess, a heroic act, heroism (Ved.); a conflict, contest (Ved.); the scum of curdled milk; curd of two-milk whey or whey from which the curds have been separated.

Vājineya, *as*, m., Ved. the son of Vājini, i. e. Bharad-vāja.

वाञ्छ *vāñch* [cf. rt. *vāñksh*], cl. 1. P. (sometimes also A.) *vāñchati* (-te), *vavāñcha*, *avāñchit*, *vāñchitum*, to desire, wish; to wish for, ask for, seek after, pursue: Pass. *vāñch-yate*, Aor. *avāñchi*, to be wished, &c.: Caus. *vāñchayati*, -te, Aor. *avavāñchat*, to cause to wish, &c.; [cf. Old Germ. *wunsc*, 'wish,' *wunskian*, 'to wish,' Angl. Sax. *wiscan*: Eng. *wish*.]

Vāñchaka, *as*, *ā*, *am*, wishing, desiring; a wisher, &c.

Vāñchat, *an*, *antī*, *at*, wishing, desiring.

Vāñchana, *am*, n. the act of desiring, wishing.

Vāñchaniya, to be wished for, desirable.

Vāñchā, f. wish, desire; desire for (with loc., Kirāt. IV. 25). — *Vāñchā-siddhi*, *is*, f. the accomplishment of a wish.

Vāñchita, *as*, *ā*, *am*, wished, desired, longed for; wishing, desiring; (*am*), n. wish, desire.

Vāñchitavya, *as*, *ā*, *am*, to be wished or desired, desirable, &c.

Vāñchitvā, ind. having wished, having desired.
Vāñchin, *i*, *inī*, *i*, wishing, desirous; lustful; (*inī*),
 f. a libidinous woman; a wanton.
Vāñchya, *as*, *ā*, *am*, = *vāñchaniya*, p. 901, col. 3.
Vāñchyamāna, *as*, *ā*, *am*, being wished or desired.

वाद *vād*, ind. an exclamation on making
 an oblation of butter, &c.

वाद *vāṭa*, *as*, *i*, *am* (fr. *vāṭa*), made or
 consisting of the Indian fig-tree or its wood, &c.;
 (*as*, *i*, *am*), m. f. n. an enclosure, piece of enclosed
 ground, court-yard; a garden, park, orchard, planta-
 tion; the enclosure of a town or village, fence, wall,
 hedge, &c.; a road; a sort of grain, Panicum Spi-
 catum; the groin; (*i*), f. the site of a house or
 building; a house, dwelling; a kind of plant (= *vāṭyālakā*).
Vāṭa-dhāna, *as*, m. the descendant
 of an outcast Brāhman by a Brāhman female; N. of
 a degraded tribe. — *Vāṭa-śrīṅghalā*, f. the chain
 of an enclosure, a sort of fence (?). — *Vāṭi-dīrgha*,
as, m. a sort of grass or reed (= *ikṣvāṭa*).

Vāṭikā, f. the site of a house; a garden, orchard;
 the plant *Sida Cordifolia*.

Vāṭi-dīrgha, *as*, m. = *vāṭi-dīrgha*.

Vāṭya, *as*, *ā*, *am*, belonging to a house or garden;
 (*as*), m., see Nirukta II. 1; (*ā*), f. the plant *Sida* Cordi-
 folia. — *Vāṭya-pushpa*, *am*, n. sandal; saffron; (*i*),
 f. the plant *Sida Cordifolia*, (also called *Atibālā*).

Vāṭyāla, *as*, *i*, m. f. a herbaceous shrub, *Sida*
Cordifolia.

Vāṭyāḷaka, *as*, m. the plant *Sida Cordifolia* (com-
 monly called *Bariyāla*).

वाटुक *vāṭṭaka*, *am*, n. fried barley.

वाड *vād* (more properly written *bād*,
 q. v.), cl. I. A. *vādāte*, *vādītum*, to bathe;
 to dive and emerge.

वाडव *vādava*, *as*, m. submarine fire (see
 under *vadavā*, *bādavā*); a Brāhman; (*am*), n. a
 stud, a collection of mares. — *Vādāvāgni* (*va-ag*),
is, m. the fire of the lower regions, hell; see *vādā-
 vāgni*.

Vādaveya, *as*, m. a bull; (*au*), m. du. the two
 Aśvins as the sons of Vādavā or Aśvinī (see *aśvinī*).

Vāduvya, *am*, n. a number of Brāhmanas.

वाद *vādha*, *as*, *ā*, *am* (probably the origi-
 nal form of *vādhu*, past part. of rt. 1. *vah*; comp.
sādhiyas, superl. *sādhiśha*, q. v. v.; cf. *bahu*,
vahala), hard, firm; much, abundant, excessive,
 exceeding; (*am*), ind. much, excessively; indeed,
 truly; very well, very good, well, yes, indeed, truly,
 surely, positively; consequently. — *Vādha-vikrama*,
as, *ā*, *am*, of excessive prowess, powerful, very
 strong, mighty.

वाण 1. *vāṇa*, *as*, *ā*, *am* (often written *bāṇa*,
 q. v.; fr. rt. *vāṇ*, 'to sound'), sounding (Kirāt. XV.
 10), making a sound; (*as*), m. a reed, reed-shaft,
 shaft, arrow, (in this and some other senses said to
 be also *am*, n.); a symbolical expression for the
 number five (from the five arrows of Kāma-deva,
 cf. *pañcā-vāṇa*); a particular kind of reed or cane;
 a pipe, flute, lute, (in R̥g-veda I. 85, 10, the Maruts
 are described as *vāṇam dhamantuh*, 'blowing on
 their pipe' or 'playing on their lute', *vāṇa* being
 explained by Śāy. as 'a kind of lute with a hundred
 strings'); a sound, voice; a word spoken, agreement
 (Ved., Śāy. = *vācāna*); a mark for arrows, aim;
 the udder of a cow; alone, solitary (= *kerula*); N. of
 an Asura (a son of Bali, an enemy of Vishnu, and
 favourite of Śiva); of one of Skanda's attendants;
 of a king; of a poet (the author of the Kādambarī,
 of the Ilarsha-Śārita, and perhaps also of the Ratnā-
 valī); of a person (mentioned in Rāja-taraṅgiṇī VI.
 318); fire (?), lightning (?); (*as*, *ā*), m. f. a blue-
 flowering Barleria; the hind part or feathered end
 of an arrow; (*i*), f. sound, speech, (*kaḥorā vāṇī*,
 a harsh speech); voice; praise, laudation; a literary
 production; N. of Sarasvatī (the goddess of speech

and eloquence); (*am*), n. the flower of Barleria;
 the body. — *Vāṇa-gaṅgā*, f. 'arrow Ganges,' N. of
 a river flowing past Someśa (and said to have been
 produced by Rāvaṇa by cleaving a mountain with an
 arrow). — *Vāṇa-gōcara*, *as*, m. the range of an
 arrow. — *Vāṇa-jit*, *i*, m. 'conqueror of the Asura
 Vāṇa,' an epithet of Vishnu. — *Vāṇa-tūṇa*, *as*, m.
 'arrow-quiver,' a quiver. — *Vāṇatūṇi-kṛita*, *as*,
ā, *am*, made into a quiver. — *Vāṇa-dhi*, *is*, m.
 'arrow-receptacle,' a quiver. — *Vāṇa-nāśā*, f. N. of
 a river. — *Vāṇa-nikṛita*, *as*, *ā*, *am*, pierced or
 wounded by an arrow. — *Vāṇa-pañcānana*, *as*, m.,
 N. of a poet. — *Vāṇa-patha*, *as*, m. 'arrow-path,'
 the range of an arrow, a bow-shot. — *Vāṇapathātita*
 ('*tha-at*'), *as*, *ā*, *am*, passed beyond the range of
 an arrow. — *Vāṇa-pāṇi*, *is*, *is*, *i*, 'arrow-banded,'
 having arrows in the hand, armed with arrows.
 — *Vāṇa-pāta*, *as*, m. arrow-fall, an arrow-shot (as
 a measure of distance), the range of an arrow. — *Vā-
 ṇapāta-vartin*, *i*, *inī*, *i*, being within the range
 of an arrow. — *Vāṇa-punkhā*, f. the feathered end
 of an arrow or that part of an arrow which includes
 the feathers and shaft. — *Vāṇa-pur*, *ūr*, f. or *vāṇa-
 pura*, *am*, n. the capital of Vāṇa-rāja. — *Vāṇa-
 bhāṭa*, *as*, m., N. of an author. — *Vāṇa-maya*, *as*,
i, *am*, consisting of arrows, arrowy. — *Vāṇa-mukti*,
is, f. or *vāṇa-mokshaṇa*, *am*, n. discharge of an
 arrow, shooting an arrow. — *Vāṇa-yojana*, *am*, n.
 'arrow-union,' a quiver. — *Vāṇa-rāja*, *as*, m. 'king-
 Vāṇa,' epithet of the Asura. — *Vāṇa-rekhā*, f. a
 long wound made by an arrow. — *Vāṇa-linga*, *am*,
 n., N. of a Linga on the bank of the Narmā-dā river.
 — *Vāṇa-varshaṇa*, *am*, n. or *vāṇa-vrīṣṭi*, *is*, f.
 showering down arrows or darts. — *Vāṇa-varshin*,
i, *inī*, *i*, showering arrows. — *Vāṇa-vāra*, *as*, m.
 'arrow-defender,' a breastplate, cuirass, armour. — *Vā-
 ṇa-sandhāna*, *am*, n. the fitting of an arrow to the
 bow-string. — *Vāṇa-siddhi*, *is*, f. the hitting of a
 mark by an arrow. — *Vāṇa-sutā*, f. 'daughter of
 Vāṇa,' epithet of Ushā or the Dawn (wife of Ani-
 ruddha, see Ushā). — *Vāṇa-han*, *ā*, or *vāṇāri* (*ṇa-
 ari*), *is*, m. 'killer or enemy of Vāṇa,' an epithet
 of Vishnu. — *Vāṇavālī* (*ṇa-ār*), f. a series of five
 Slokas (containing only one sentence). — *Vāṇāśraya*
 (*ṇa-ās*), *as*, m. 'arrow-receptacle,' a quiver.
 — *Vāṇāsana* (*ṇa-as*), *am*, n. 'arrow-discharger,'
 a bow. — *Vāṇesvara* (*ṇa-is*), *as*, m., N. of a
 temple.

Vāṇin, *i*, *inī*, *i*, having an arrow or arrows; speak-
 ing; (*inī*), f. a sharp or clever woman, an intriguing
 woman; an actress, dancer, Nāch girl; a drunken
 woman, one literally or figuratively intoxicated.

Vāṇi, f., Ved. speech or the goddess of speech.

वाण 2. *vāṇa* (fr. rt. *ve*) for 2. *vāna*, q. v.
 — *Vāṇa-daṇḍa*, *as*, m. a weaver's loom (for *vāna-
 daṇḍa*).

Vāṇi, *is*, f. weaving; a weaver's loom; a species
 of the Aṣṭī metre, (also written *vāṇī*).

वाणिज *vāṇija*, *as*, m. (usually spelt *bā-
 ṇija*, q. v.), a merchant.

Vāṇija, *am*, n. traffic, trade, (see *bāṇija*).

वाणी *vāṇī*, f. See under 1. *vāṇa*, col. 1.

वाणीची *vāṇīcī*. See above.

वात 2. *vāt* (probably to be regarded as
 a Nom. fr. 1. *vāta*, cf. rt. 2. *vāt*, *vātaya*;
 for 1. *vāt* see p. 899, col. 1, cl. 10. P. *vātayati*,
 &c., to blow, blow gently; to fan, ventilate; to blow
 favourably; to serve, make happy, act favourably
 (towards one setting out on a journey); to go.

वात 2. *vāta*, *as*, *ā*, *am* (fr. rt. 1. *van*; for
 1. *vāta* see p. 899, col. 1), = *vanita*, solicited, wished
 for, &c.

वातरश्न *vātaraśana*, *as*, m., Ved. a patro-
 nymic; (*ās*), m. pl., N. of certain R̥shis or semi-
 divine beings.

वातुल *vātula*. See p. 900, col. 1.

वात्सक *vātsaka*, *am*, n. (fr. *vatsa*), a herd
 of calves.

Vātsalya, *am*, n. (fr. *vatsala*), affection or ten-
 derness towards offspring, affection or love in general;
 fondness, fond or foolish partiality. — *Vātsalya-ban-
 dhin*, *i*, *inī*, *i*, evincing tenderness, displaying affec-
 tion.

Vātsāyana, *as*, m., N. of a philosophical writer.
Vātsī, f. (fr. *vatsa*?), the daughter of a Sūdra
 woman by a Brāhman. — *Vātsī-putra*, *as*, m. 'son
 of a Vātsī,' a barber.

Vātsya, *as*, m. (fr. *vatsa*), N. of a Muni. — *Vātsya-
 gulmaka*, *ās*, m. pl., N. of a people.

Vātsyāyana, *as*, m., N. of a Muni and of a
 writer on amorous subjects (author of the Kāma-
 sūtras and of the Nyāya-bhāṣya). — *Vātsyāyana-
 sūtra* = *kāma-sūtra*.

Vātsyāyaniya, *am*, n. the Kāma-sūtras of Vātsyā-
 yana.

वाद *vāda*, *as*, m. (fr. rt. *vad*), speaking,
 talking, (*kāma-vāda*, talking as one pleases, speak-
 ing freely); discourse, speech, assertion, proposition,
 allegation; statement, discussion, dispute, controversy,
 words; explanation, exposition (of holy texts &c.);
 demonstrated conclusion; reply; a plaint, accusation;
 report, rumour; sound, sounding. — *Vāda-kara*, *as*,
ā or *i*, *am*, or *vāda-kṛit*, *t*, *t*, making a discus-
 sion, causing a dispute. — *Vāda-śācī*, *us*, *us*, *u*,
 clever in repartee, a good jester. — *Vāda-prativāda*,
as, m. or *au*, m. du. a set disputation, assertion and
 counter assertion, statement and contradiction, con-
 troversy, disputation. — *Vāda-yuddha*, *am*, n. a war
 of words, controversial war, controversy, dispute.
 — *Vādāyuddha-pradhāna*, *as*, *ā*, *am*, skilled in
 the war of controversy, an eminent controversialist.
 — *Vāda-rata*, *as*, *ā*, *am*, adhering to or following
 any particular proposition or doctrine; addicted to
 controversy, disputations. — *Vāda-vādin*, *i*, m. a
 Jaina (= *ārhaṭa*). — *Vāda-vivāda*, *as*, m. or *au*,
 m. du. a discussion about any statement, argument and
 disputation, debate, dispute, argumentation, litigation.
 — *Vāda-sādhana*, *am*, n. the proof of an assertion,
 the maintaining of an argument, controversy. — *Vā-
 dānuvāda* (*da-an*), *au*, m. du. assertion and
 reply, attack and rejoinder, plea and counterplea,
 accusation and defence, plaint and reply, controversy,
 dispute, disputation.

Vādaka, *as*, *i*, *am* (fr. Caus. of rt. *vad*), making
 a speech, speaking; (*as*), m. a speaker; a musician.

Vādāna, *am*, n. the act of sounding, sound; in-
 strumental music, the sound of musical instruments.
 — *Vādāna-daṇḍa*, *as*, m. a stick &c. for striking a
 musical instrument.

Vādāyat, *am*, *antī*, *at*, causing to speak, causing
 to sound; inducing, playing a musical instrument.

Vādi, *is*, *i*, speaking; learned; wise, sage,
 skillful. — *Vādi-rāj*, *t*, m. a Baudha sage; = *mañju-
 ghosha*, *mañju-srī*.

Vādita, *as*, *ā*, *am* (fr. the Caus. of rt. *vad*), made
 to speak, caused to be uttered; made to sound,
 sounded, played.

Vāditra, *am*, n. a musical instrument; instrumental
 music. — *Vāditra-gaṇa*, *as*, m. a band of music.

Vādin, *i*, *inī*, *i*, speaking, discoursing; asserting,
 declaring; disputing; (*i*), m. a speaker; a disputant;
 a plaintiff, accuser; an explainer, expounder (of the law,
 Śāstras, &c.); the leading or key-note (in music).
 — *Vādi-tva*, *am*, n. in *satya-vādi-tva*. — *Vādin-
 dra* (*di-in*), *as*, m., N. of a philosopher.

Vādiśa, *as*, m. a learned and good man, a sage
 seer.

Vādya, *am*, n. any musical instrument. — *Vādya-
 kara*, *as*, m. a musician. — *Vādya-nirghosha*, *as*,
 m. the sound of musical instruments. — *Vādya-
 bhāṇḍa*, *am*, n. a multitude of musical instruments
 a band; any musical instrument. — *Vādya-bhāṇḍa-
 mukha*, *am*, n. the mouth or top part or point of
 a musical instrument.

Vādyamāna, *as*, *ā*, *am*, being made to speak
 or sound, played.

वादर vādara, as, ī, am (fr. vādara for bādara, q. v.), made or consisting of cotton, &c. see bādara; (ā), f. the cotton plant.
वादारु vādārū, as, ī, am, one who collects cotton, &c. (See bādārū.)

वादरङ्ग vādarāṅga, as, m. the sacred fig-tree. (See aśvattha.)

वादरायण vādarāyaṇa, as, m., N. of Vyāsa, also written bādārāyaṇa, q. v.)

वादल vādala, am, n. [cf. bādara], liquorice or the root of the Abrus Precatorius (used for it).

वादान्य vādānya, as, ā, am (for vādānya, q. v.), munificent, liberal, &c.

वादाल vādāla, as, m. the sheat fish (= vādāla, sahuṣra-daṇṣhīra).

वादिर vādīra, am, n., N. of a particular tree (resembling the Vadari or Badari).

वाध vādha (more correctly written bādha, q. v.), cl. 1. A. vādhatē, vādhatē, vādhiyate, vādhiyate, vādhitum, to press, oppress, ex. give pain, distress.

वādhana, am, n. the act of oppressing, paining, ex. &c. (See bādhana.)

वādhā, f. pain, affliction, opposition. (See bādha.)

वाधुक vādhuḥka, am, n. (fr. vadhukā), marriage.

वाधू vādhu, ūs, f. (probably connected with rt. 1. vah), a vessel, boat, raft.

वाधूय vādhyā, am, n. (fr. vadhū), Ved. a bride's garment, bridal dress.

वाधीयस vādhrīnasa, as, m. a rhinoceros; according to some also vādhrīnasa.)

वान 3. vāna, am, n. (fr. rt. ve), the act of having, sewing; a mat of straw; a hole in the wall of a house. — **Vāna-daṇḍa**, as, m. a weaver's loom; cf. vāpa-daṇḍa.]

Vāniya, as, ā, am, to be woven, &c.

वान 4. vāna, as, ī, am (fr. 1. vana), belonging relating to a wood or forest; relating to a dwelling in a wood or to a house, &c.; (am), n. a multitude of woods, collection of groves or thickets.

Vānaprastha, as, m. (fr. vana-prastha), a rāhman of the third order who has passed through the stages of student and householder and has left his house and family for the woods, (see āśrama); hermit, anchorite; a class of supernatural beings; the tree Bassia Latifolia; the Palāśa tree, Butea frondosa. — **Vānaprastha-dharma**, as, m. the law or duty of a Vānaprastha. — **Vānaprasthāśrama** (tha-ās°), as, am, m. n. the Āśrama or order of Vānaprastha.

Vānara, as, m. (fr. vanara, which is probably fr. vana, 'a wood'; according to others fr. vā, 'like', āra, 'a man'), a monkey, ape; (ī), f. a female monkey or ape; cowach, Carpogon Pruriens; (as, am), belonging to a monkey, monkey-like. — **Vānara-priya**, as, m. 'dear to monkeys,' the tree Simulops Kauki. — **Vānarāksha** ('ra-ak°'), as, m. 'monkey-eyed,' a wild goat. — **Vānarāghāta** ('ra-ghā°'), as, m. 'monkey-stroke,' i. e. 'struck or injured by monkeys,' the tree Symplocos Racemosa commonly called Lodhra or Lodhi. — **Vānarāpāda** ('ra-ap°'), as, m. a contemptible monkey. — **Vānarendra** ('ra-in°'), as, m. 'monkey-chief,' epithet of Sugrīva; of Hanu-mat. — **Vānareśvara** (rtha, am, n., N. of a Tirtha.

Vānala, as, m. (probably fr. 1. vana), the black species of Tulasi or holy basil, Ocimum Sanctum.

Vānaspatya, as, m. (fr. vana-spati), a tree the fruit of which is produced from blossom (= pushpa-ūta-phala-vriksha; cf. vana-spati, which is said to be used in a different sense; examples of a Vānaspatya are the Mango, Eugenia, &c.).

Vānā, f. (probably fr. 1. vana), a quail.

Vānīra, as, m. (fr. 1. vana, 'a wood or water'), a sort of cane or ratan, Calamus Rotang, a reed. — **Vānīra-griha**, as, n. or ās, m. pl. an arbour of reeds. — **Vānīra-ja**, am, n. a plant (= kushtha, q. v.).
Vānīraka, as, m. a sort of rush or grass, Saccharum Munja; [cf. muija.]

Vāneya, as, ī, am, relating or belonging to a wood or to water, &c.; (us), m. the fragrant grass Cyperus Rotundus.

Vānyā, f. a collection of woods, multitude of groves or thickets; [cf. vanyā.]

वानायु vānāyu, us, m. (fr. vānāyu), a country to the north-west of India, also called Vanāyu. — **Vānāyu-ja**, as, m. 'Vānāyu-born,' a Vānāyu or Vānāyu horse (regarded as of a particularly good breed).

वानीर vānīra. See above.

वान्न vānta, as, ā, am (fr. rt. vam), vomited, ejected from the mouth, effused; one who has vomited; vāntē, ind. when one has vomited; (as), m., N. of a particular family of priests. — **Vānta-vrīṣṭi**, is, is, ī, (a cloud &c.) that has vomited out rain. — **Vāntāda** ('ta-ada'), as, m. 'eating what is vomited,' a dog. — **Vāntāsin** ('ta-as°'), ī, m. 'eating what is vomited,' a foul-feeding demon.

Vānti, is, f. the act of vomiting, ejecting from the mouth. — **Vānti-kṛit**, t, t, t, causing vomiting, emetic; (t), m. the thorny plant Vangueria Spinosa. — **Vānti-da**, as, ā, am, causing vomiting, emetic; (ā), f. a medicinal plant (= kaṭukī); Helleborus Niger or Wrightea Antidysenterica or Calotropis Gigantea.

Vāntvā, ind. having vomited, &c.

1. vāma, as, m. (for 2. see below), the act of vomiting.

1. vāmaka, as, &c. (for 2. see col. 3), one who vomits.

Vāmin, ī, inī, ī, vomiting, ejecting from the mouth.

वान्दन vāndana, as, m. a patronymic of Duvasyu (author of the hymn Rīg-veda X. 100).

वाप vāpa, as, m. (fr. rt. vap or connected with Caus. of rt. ve), sowing seed; weaving; shearing, shaving. — **Vāpa-daṇḍa**, as, m. a weaver's loom; [cf. vāya-daṇḍa.]

Vāpaka, as, ā, am, causing to sow (seed &c.); causing to weave, &c.

Vāpana, am, n. the act of causing to sow or sowing; shaving, shearing.

Vāpi, is, or vāpi, f. (according to Upādi-s. IV. 124. fr. rt. vap), a large oblong pond, an oblong reservoir of water, a pool or lake; kṛīḍā-vāpi, f., Ved. 'pleasure-pond,' a pond in which tortoises, fishes, &c. are kept for amusement. — **Vāpi-ha**, as, m. 'abandoning pools,' the Cātaka bird, Cuculus Melanoleucos.

Vāpita, as, ā, am, caused to be sown, sown (as seed); shaven, shorn.

Vāpya, as, ā, am, to be sown, to be cast or thrown; (as), m. Costus Speciosus (= kushtha).

वाम 2. vāma, as, ā or ī, am (according to Upādi-s. I. 139. fr. rt. 2. vā; according to others fr. rt. 1. van, 'to hurt or to like'), reverse, adverse, opposite, contrary, inverted; left, not right; crooked; bad, vile, base, wicked; short; beautiful, handsome, pleasing; (as), m., N. of Siva; of Kāma (god of love); a breast, udder; a pot-herb, Chenopodium Album, an animal, sentient being; a snake; (am), n. anything desirable or pleasing, wealth, possessions; (ā), f. a woman; N. of Gaurī; of Lakshmi; of Sarasvatī; (ī), f. a mare; a she-ass; a young female elephant; the female of the jackal; [cf. Old Germ. winistar; Angl. Sax. wynstre.] — **Vāma-jāta**, as, ā, am, Ved. produced from wealth. — **Vāma-jushṭa**, am, n., N. of a Tantra work (= vāma-keśvara-tantra). — **Vāma-tā**, f. or vāma-tva, am, n. contrariety, perverseness; wickedness, craftiness;

disfavour; loveliness. — **Vāma-dṛiś**, k, f. a woman.

— **Vāma-deva**, as, m., N. of a Vedic Rishi (having the patronymic Gautama, author of the hymns Rīg-veda IV. 1-41, 45-48, comprising nearly the whole fourth Maṇḍala); of Siva; of an author. — **Vāma-dēya**, as, m. a patronymic of Agho-niuc (author of Rīg-veda X. 127); of Bṛihad-uktha; of Mūrdhanvat. — **Vāma-nīti**, is, is, ī, Ved. leading or guiding to wealth, (Sāy. on Rīg-veda VI. 47, 7. vānaniyā-nām dhanānām netṛi). — **Vāma-netra**, am, n. a mystical name of the long vowel ī; (ā), f. a woman with beautiful eyes, a handsome woman in general. — **Vāma-mārga**, as, m. the left hand way or ritual; see vāmācāra. — **Vāma-locana**, as, ā, am, fine-eyed; (ā), f. a handsome-eyed woman. — **Vāma-śila**, as, ā, am, refractory in disposition; (as), m. an epithet of Kāma. — **Vāmāksha** ('ma-ak°'), as, ī, am, having beautiful eyes; (ī), f. a woman with lovely eyes. — **Vāmākshī** ('ma-ak°'), ī, n. the left eye. — **Vāmācāra** ('ma-āc°'), as, m. the left hand ritual or doctrine of the Tantras, i. e. the worship of the Sakti or Female Energy personified as the wife of Siva according to the grosser system (in which the eating of flesh, drinking of spirits, &c. is practised, cf. dakṣhiṇācāra). — **Vāmācārin**, ī, m. a follower of the left hand ritual of the Tantras. — **Vāmāpīdana** ('ma-āp°'), as, m. the tree Salvadora Persica, &c. (= pilu). — **Vāmāvarta** ('ma-āv°'), as, m. a conch-shell with the spiral running from right to left. — **Vāmoru** ('ma-ūru'), us, us or ūs, u, having handsome thighs; (us or ūs), f. a handsome-thighed woman. — **Vāmoru-tarā** or vāmorū-tarā, f. a very handsome-thighed woman.

2. vāmaka, as, ā, am, left, not right; (am), n. a kind of gesture. — **Vāmakaśvara-tantra** ('ka-īś°'), am, n., N. of a Tantra work.

Vāmikā, f. an epithet of the goddess Durgā.

वामन vāmāna, as, ā, am (probably fr. 2. vāma; said to be fr. rt. vam), dwarfish, short in stature, a dwarf; depressed, pressed flat or down; low, vile, base; (as), m. Viṣṇu in his dwarf incarnation, (this was the fifth of the descents of Viṣṇu, and undertaken to humble the pride of the Daitya Bali, who had acquired dominion over the three worlds [see bali]; the germ of the story of this incarnation seems to be contained in Satapatha-Br. I. 2, 5, 1, the later legend is given in Rāmāyaṇa I. 31, 2; the elephant that supports the south quarter; the tree Alangium Hexapetalum; N. of the author of the Kāvya-lankā-rā-vṛitti; of the Kāśikā-vṛitti commentary; (ā), f., N. of an Apsaras; (ī), f. a female dwarf; a sort of woman; a mare; a disease of the Vagina. — **Vāmāna-tanu**, us, us or vī, u, dwarf-bodied. — **Vāmāna-purāṇa**, am, n., N. of one of the eighteen Purāṇas (said to have been related by Pulastya to Nārada, and containing an account of the dwarf incarnation of Viṣṇu; see purāṇa). — **Vāmāna-prādurbhāva**, as, m. the manifestation or incarnation of the dwarf; see above. — **Vāmāna-rāpin**, ī, inī, ī, dwarf-formed, being in the form of a dwarf. — **Vāmāna-vṛitti**, is, f., N. of a commentary on Pāṇini's grammar by Vāmāna Jayāditya, (see kāśika). — **Vāmāna-vṛitti-tika**, f., N. of a commentary by Mahēśvara on the Kāvya-lankā-rā-vṛitti. — **Vāmāna-vrata**, am, n., N. of a particular Vrata to be observed on the twelfth day of Śrāvaṇa in celebration of Viṣṇu's dwarf incarnation. — **Vāmāna-sukta**, am, n., N. of a Vedic hymn. — **Vāmāna-sāmin**, ī, m., N. of a poet. — **Vāmānakṛiti** ('na-ak°'), is, is, ī, dwarf-shaped, dwarfish. — **Vāmānācārya** ('na-āc°'), as, m., N. of a commentator. — **Vāmānāvātara** ('na-āv°'), as, m. the dwarf incarnation; see under vāmāna above. — **Vāmānāvātara-kathana**, am, n. the story of the dwarf incarnation, N. of a chapter of the Padma-Purāṇa. — **Vāmāni-kṛita**, as, ā, am, pressed down, shortened, flattened. — **Vāmānendra-svāmin**, ī, m. a proper N. — **Vāmānopapurāṇa** ('na-up°'), am, n., N. of an Upa-Purāṇa.

Vāmānikā, f. a female dwarf; a sort of woman.

वामलूर vāmalūra, as, m. (connected with

ramrā, valmī, valmika), an ant-hill, mole-hill, hillock thrown up by white ants.

वामिल vāmila, as, ā, am (probably connected with 2. vāma), proud, haughty, deceitful; handsome, beautiful.

वाय vāya, as, m. (fr. rt. ve), weaving, sewing. — **Vāya-daṇḍa**, as, m. a weaver's loom.

Vāyaka, as, m. a weaver [cf. *paṭīkū-v*]; a heap, multitude, number.

Vāyin, ī, inī, ī, weaving, sewing.

वायत vāyata, as, m. (fr. *vayat*), Ved. 'son of Vayat,' a patronymic of Pāśa-dyumna.

वायन vāyana or **vāyanaka**, am, n. (said to be fr. rt. 2. vā), sweetmeats or cakes which may be eaten during a religious fast, presents of sweetmeats &c. (forming part of an offering to a deity, or prepared on festive occasions, such as marriages &c., and sent as presents to friends and acquaintances).

वायव vāyava. See col. 2.

वायस vāyasa, as, m. (probably fr. *vayas*, 'age,' but according to Uṇādi-s. III. 120. fr. rt. *vay*), 'the long-lived one,' a crow; Agallochum or fragrant aloe (= *aguru*); turpentine; (as, ī, am), used by crows (?); consisting of birds; (ī), f. a female crow; a species of fig, *Ficus oppositifolia*; a particular vegetable, *Solanum indicum*. — **Vāyasādani** ('sa-ad'), f. a kind of plant or tree (= *kāka-tuṇḍī*). — **Vāyasāri** ('sa-ari'), is, m. or **vāyasārāli** ('sa-ar'), is, m. 'crow's enemy,' an owl. — **Vāyasāhū** ('sa-āh'), f. an esculent vegetable, *Solanum indicum* (= *kāka-māṭikā*). — **Vāyasekshu** ('sa-ik'), us, m. a sort of long grass, *Saccharum Spontaneum*.

Vāyasoli or **vāyasolikā**, f. a medicinal root (= *kākoli*).

वायु vāyu, us, m. (fr. rt. 2. vā), air, wind, the god of the wind (often associated with Indra in the R̥g-veda, but not occupying a very prominent position; in the Puruṣa-sūkta he is said to have sprung from the breath of Puruṣa, and elsewhere is described as the son-in-law of Tvashṭri; he is said to move in a shining car drawn by a pair of red or purple horses or by several teams consisting of ninety-nine or a hundred or even a thousand horses; he is often made to occupy the same chariot with Indra, and in conjunction with him honoured with the first draught of the Soma libation; he is rarely connected with the Maruts, although in I. 134. 4. he is said to have begotten them from the rivers of heaven; he is regent of the north-west quarter, see *loka-pāla*); the air of the body, a vital air (of which five are reckoned, viz. *prāṇa*, *apāna*, *samāna*, *udāna*, and *vyāna*); morbid affection of the windy humor.

— **Vāyu-keṭu**, us, m. 'wind-sign,' i.e. 'sign of wind,' dust. — **Vāyu-keśa**, as, ī, am, Ved. having hair (waving) in the wind (said of the Gandharvas). — **Vāyu-koṇa**, as, m. 'wind-corner,' the north-west. — **Vāyu-gaṇḍa**, as, m. 'wind-swelling,' flatulence, indigestion. — **Vāyu-gati**, is, is, ī, going like the wind, swift as the wind, fleet. — **Vāyu-gita**, as, ā, am, chanted by the breeze. — **Vāyu-gulma**, as, m. 'wind-cluster,' a whirlwind, hurricane; a whirlpool, eddy. — **Vāyu-gochara**, as, m. the track or range of the wind. — **Vāyu-gopā**, ās, ās, am, Ved. having the Wind as protector. — **Vāyu-grasta**, as, ā, am, 'wind-seized,' affected by wind, flutulent, epileptic, mad. — **Vāyu-ghna**, as, ī, am, 'wind-destroying,' curing windy disorders. — **Vāyu-ja**, 'air-born,' N. of a tree. — **Vāyu-jāta**, as, m. 'wind-born,' epithet of Hanu-mat. — **Vāyu-tanaya** or **vāyu-nandana**, as, m. = **vāyu-putra**. — **Vāyu-dāru**, us, m. 'air-tearer, air-scatterer,' a cloud. — **Vāyu-nānā-tva**, am, n. diversity or multiplicity of air (said to be inferred from the concurrence [*gummarāchana*] of two winds). — **Vāyu-nighna**, as, ā, am, 'subject to wind,' mad, frantic. — **Vāyu-nirṛiti**, is, f. 'cessation of wind,' a calm, lull; cure of windy disorders. — **Vāyu-paiśaka**, am, n. the set of five vital airs. — **Vāyu-pa-**

ramānu, us, m. a primary aerial atom. — **Vāyu-putra**, as, m. 'son of the wind,' epithet of Bhima; of Hanu-mat. — **Vāyu-purāṇa**, am, n., N. of one of the eighteen Purāṇas, (it is probably one of the oldest, and is supposed to have been revealed by the god Vāyu; it treats of the creation of the world, the origin of the four classes, the worship of Siva, &c.). — **Vāyu-phala**, am, n. 'wind-fruit,' the rainbow; hail. — **Vāyu-bhāksha**, as, ā, am, air-eating, fasting; (as), m. a snake; an ascetic. — **Vāyu-bhākshaṇa**, am, n. the act of eating or living on air, fasting. — **Vāyu-bhūta**, as, ā, am, become air, become like the wind; going everywhere at will. — **Vāyu-mārga**, as, m. the path or track of the wind. — **Vāyu-rupya**, as, ā, am, broken off by the wind. — **Vāyu-roshā**, f. 'raging with wind,' night. — **Vāyu-lakṣhaṇa**, am, n. the character or property of air (viz. touch). — **Vāyu-vartman**, ā, m. 'wind-path,' the atmosphere, sky, heaven. — **Vāyu-vāha**, as, m. 'having the wind for a vehicle,' smoke, vapour. — **Vāyu-vāhini**, f. 'wind-conveying,' a vessel of the body, artery, vein, nerve, &c. (supposed to convey the aerial humor). — **Vāyu-vega**, as, m. the velocity of the wind, a gust or blast of wind; (as, ā, am), having the velocity of wind, fleet as the wind; (as), m., N. of a son of Dhṛita-rāshṭra. — **Vāyuvega-sama**, as, ā, am, equal to the velocity of wind, swift as the wind. — **Vāyu-sambhūta**, f. the 'Vāyu compendium' or collection of legends according to the Vāyu-Purāṇa. — **Vāyu-sukha**, as, or **vāyu-sakhā**, khā, m. 'wind-friend, having the wind for a friend,' fire. — **Vāyu-sama**, as, ā, am, equal to the wind, swift; like air or wind, unsubstantial. — **Vāyu-sambhava**, as, m. 'wind-born,' epithet of Hanu-mat. — **Vāyu-suta**, as, m. = **vāyu-putra** above. — **Vāyu-hina**, as, ā, am, destitute of wind, having a deficiency of the windy humor. — **Vāyu-agni**, ī, m. du. Vāyu and Agni, the gods of wind and fire. — **Vāyu-āspada**, am, n. 'place or site of the wind,' the atmosphere, sky, ether.

Vāyava, as, ī, am, windy, relating or belonging to the wind or to Vāyu; given by Vāyu; aerial; (ī), f. the quarter or region of the wind, the north-west (as presided over by Vāyu in his character of the sixth Loka-pāla).

Vāyaviya, as, ā, am, relating to the wind or Vāyu, belonging to air or wind, aerial. — **Vāyaviya-purāṇa**, am, n., N. of a Purāṇa.

Vāyavya, as, ā, am, relating to the wind, coming from or relating to Vāyu, sacred to Vāyu, aerial. — **Vāyavya-purāṇa**, am, n., N. of a Purāṇa.

वाय्य vāyya, as, m., Ved. 'son of Vayya,' epithet of Satya-śravas (represented as a poet and an Ātreya).

वा vā, r, n. (fr. rt. *vri*), water; [cf. *va-rūpa*: cf. also *Zend vāra*, 'rain': Gr. *oṓpo-v*, *oṓp-é-w*, *oṓp-í-a*, *oṓp-ān*, *oṓp-ē-θa*, *oṓp-ē-ua*, perhaps also *ὕδρην*, *ὕδρην*: Lat. *ur-ina*, *urin-a-ri*, *urinator*, *urceus*, *urna*; *mare*: Old Germ. *mari*: Slav. *more*: Hib. *burn*, 'water'; *fairge*, 'ocean'; *fual*, 'urine'; *muir*: Welsh *mor*.] — **Vāh-kīṭi**, is, m. 'water-pig,' a porpoise, the Gangetic porpoise (= *sishunāra*). — **Vāh-pushpa**, am, n. clothes. — **Vāh-sadana**, am, n. 'water-abode,' a reservoir of water, cistern, large water-jar. — **Vāh-stha**, as, ā, am, standing or remaining in water. — **Vāh-midhi**, is, m. 'receptacle of waters,' the ocean. — **Vār-āsana**, am, n. 'water-seat,' a reservoir of water, cistern, large water-jar. — **Vār-kārya**, as, ā, am, Ved. to be performed with water, (Sāy. = *vārbhīr nishpādyā*); granting or effecting rain. — **Vār-ēa**, as, m. 'water-going,' a gander, goose (Vopa-deva XXVI. 33). — **Vār-da**, as, ā, am, water-giving; (as), m. a cloud. — **Vār-dara**, am, n. water; speech; silk; the seed of the Atrus Precatorius; the seed of the Mango; a couch-shell (= *akshirāyavarta*); a sort of curl on the right side of a horse's neck (regarded as an auspicious mark). — **Vār-dala**, am, n. (fr. *vārda + la*), a rainy day, bad weather; (as), m. an ink-stand. — **Vār-dhi**, is, m. 'water-holder,' the

ocean. — **Vār-dhi-bhava** or **vār-dheya**, am, n. a kind of salt (= *droṇi-lavaṇa*). — **Vār-dhi-vat**, ind. like the ocean. — **Vār-bhaṭa**, as, m. 'water-combatant,' an alligator. — **Vār-muc**, k, m. 'water-discharger,' a cloud. — **Vār-rāsi**, is, m. 'water-heap,' the ocean. — **Vār-vaṭa**, as, m. 'water-enclosure (?)', a boat, vessel.

1. **vāra**, as, m. (for 2. see p. 905, col. 1), anything which covers or surrounds, a cover; a multitude, quantity, heap; a flock, herd, troop; time; a day of the week [cf. *ravi-v*, *soma-v*, *mangala-v*, *budha-v*, *guru-v*, *śukra-v*, *śanti-v*]; a moment, occasion, opportunity; turn, time (used adverbially like the English 'times,' or like the French 'fois,' e.g. *vāreṇa* or *bahu-vāram* or *vāram vāram*, many times, repeatedly, often); N. of Siva; anything which causes an obstruction, a gate, door, door-way; the plant *Achyranthes Aspera* (= *kubja*); the opposite bank of a river or of the sea, (for *pāra*); (am), n. a vessel for holding spirituous liquor; [cf. Gr. *ῥα*: Hib. *waír*, 'an hour, time'; *air uairibh*, 'sometimes'; Cambro-Brit. *aur*: Old Island. *var* in *twis-var*, 'twice'; *thris-var*, 'thrice'; Old Germ. *or*, *o*, in *zuir-or*, *zuir-o*, 'twice'; Pers. *bār*, 'time'; *باری* *bāre*, 'once'; *ber* in *September*, *October*, &c.]. — **Vāra-nāri**, f. a common woman, harlot, courtesan. — **Vāra-bushū** or **vāra-būshū**, f. the plantain or banana (= *kadalī*; cf. *vāra-būshū*). — **Vāra-mukhyā**, f. the chief of a number of harlots, a royal courtesan. — **Vāra-yuvati**, is, f. or **vāra-yoshit**, t, f. a courtesan, harlot; a dancing-girl. — **Vāra-vadhū**, is, f. the chief of a number of harlots. — **Vāra-vāna**, as, am, m. n. armour, mail, an iron cuirass or thick quilted jacket (so called as 'warding off arrows,' cf. *vāra-vāra*). — **Vāra-vāni**, is, m. a player on the flute; a principal singer, musician; a judge; a year; (is or ī), f. a harlot or the chief of a number of harlots. — **Vāra-vilāsini**, f. a harlot. — **Vāra-relā**, f. a period of the day in which any act is suspended. — **Vāra-sundari**, f. a harlot, prostitute. — **Vāra-sevā**, f. the practice of harlotry, prostitution; a number of courtesans. — **Vāra-strī**, f. a harlot, courtesan. — **Vārāṅganā** ('ra-aṅ'), f. a harlot.

Vāraka, as, ā, am, restraining, opposing, obstructing, resisting, anything which restrains or obstructs, an obstacle; (as), m. a sort of horse; a horse in general; one of a horse's paces; (am), n. the seat of pain; a sort of perfume or fragrant grass (= *bāla*, *hrī-vera*).

Vārakin, ī, m. an opposer, obstructor, enemy the ocean; a horse with good marks; an ascetic a hermit who lives on leaves.

Vārāṇa, as, ī, am, warding off, keeping off, restraining, resisting, opposing; (am), n. the act of restraining, keeping back, warding, warding off, guarding, protecting, defending, defence, resistance, opposition, prohibition, obstacle, impediment; (as) m. armour, mail, a cuirass; an elephant. — **Vārāṇa-pratīvārāṇa**, as, ā, am, having armour for a defence, protected by armour; keeping off elephants. — **Vārāṇa-būshū** or **vārāṇa-būshū**, f. the plantain or banana, Musa Sapientum. — **Vārāṇa-nalābhā**, f. the plantain tree. — **Vārāṇa-sāhvaya**, am, n. 'having a name synonymous with an elephant,' epithet of Hastinā-pura or Ilāstina-pura; [cf. *gajā-sāhvaya*.] — **Vārāṇendra** ('va-in'), as, m. 'elephant-chief, a large and excellent elephant.

Vārāṇavata, as, am, m. n., N. of a town (supposed to be the modern Allahabad).

Vārāṇavataka, as, ā, am, belonging to Vārāṇavata. — **Vārāṇi**, as, ā, am, to be warded off, to be restrained or resisted.

Vārāyitri, tā, m. a protector; a husband. — **Vārāyitvā**, ind. having warded or driven off, having restrained or prohibited, having repelled or expelled.

Vāri, n. water; a fluid, fluidity; a particular drug or perfume, = *bāla*, *hrī-vera*; (is), f., N. of Sarasvatī (goddess of speech or eloquence); the place for tying or fastening an elephant; a captive, prisoner (is or ī), f. a water-pot, pitcher, jar; a rope for

fastening an elephant; a hole or trap for catching elephants. — *Vāri-kaṇṭaka*, *as*, m., an aquatic plant, *Trapa Bispinosa* (= *śringāṭaka*). — *Vāri-kaṇṭhā*, f., the plant *Pistia Stratiotes* (= *kha-mūli*). — *Vāri-karpūra*, *as*, m., the *Iṣā* fish, (see *iṣā*). — *Vāri-kubja* or *vāri-kubhaka*, *as*, m., the aquatic plant *Trapa Bispinosa*. — *Vāri-krinī*, *is*, m., 'water-worm,' leech. — *Vāri-śatru*, *as*, m., a piece of water; the aquatic plant *Pistia Stratiotes*. — *Vāri-śura*, *as*, *ī* or *i*, *am*, living or moving in water, aquatic; *as*, m., a fish. — *Vāri-śamara*, *am*, n., a sort of aquatic fish, *Vallisneria* (= *śaivāla*). — *Vāri-ja*, *as*, *ī*, *am*, born or produced in or by water; (*as*), m., a conch-shell; any bivalve shell; (*am*), n., a lotus; alt. — *Vāri-jāvan*, see *Vopa-deva* XXVI. 60. — *Vāri-lakṣa*, *as*, m., 'water-thief,' a cloud. — *Vāri-trā*, 'protecting from water,' an umbrella, a screen of eaves carried on the head as an umbrella. — *Vāri-la*, *as*, *ā*, *am*, water-giving, yielding water; (*as*), n., a cloud; (*am*), n., a sort of vegetable perfume = *bāla*. — *Vāri-durga*, *as*, *ā*, *am*, inaccessible by reason of water. — *Vāri-dra*, *as*, m., the *Cātaka* bird, *Cuculus Melanoleucus*. — *Vāri-dhara*, *as*, m., water-holder, a cloud. — *Vāri-dhārā*, f., a shower of rain. — *Vāri-dhī*, *is*, m., 'water-holder,' the sea, ocean. — *Vāri-nātha*, *as*, m., 'lord of the waters,' the deity Varuṇa; the ocean; a cloud; the habitation of the serpent race. — *Vāri-nidhī*, *is*, m., 'water-receptacle,' the ocean. — *Vāri-putha*, *as*, *am*, m., n., 'water-vath,' a voyage. — *Vāri-pathika*, *as*, *ī*, *am*, proceeding or conveyed by water. — *Vāri-pari* or *vāri-pāṭikā*, f., *istā* *Stratiotes*. — *Vāri-pravāha*, *as*, m., a current or flow of water, a water-fall, cascade. — *Vāri-prasū*, *ī*, the aquatic plant *Pistia Stratiotes*. — *Vāri-badārā*, the plant *Flacourtia Cataphracta* (= *prācīnāma-aka*). — *Vāri-bālaka*, *am*, n., a perfume (= *bāla*). — *Vāri-bhava*, *am*, n. (probably) a kind of plant = *śrotonjana*. — *Vāri-masi*, *is*, m., 'water-ink,' a cloud. — *Vāri-muc*, *h*, m., 'water-discharger,' a cloud. — *Vāri-mūli*, f., the aquatic plant *Pistia Stratiotes*. — *Vāri-ra*, *as*, *ā*, *am*, giving or shedding water; (*as*), m., a cloud. — *Vāri-ratha*, *as*, m., 'water-carriage,' a raft, boat, float. — *Vāri-rāva* (= *ra-ār*), *is*, *ā*, *am*, sounding like clouds or like thunder. — *Vāri-rāsi*, *is*, m., 'water-heap,' a large body of water, the sea, ocean; a lake. — *Vāri-ruha*, *am*, n., water-grower, a lotus. — *Vāri-loman*, *ā*, m., 'having watery hair,' epithet of Varuṇa. — *Vāri-radana*, m., n., the fruit *Flacourtia Cataphracta*. — *Vāri-vara*, m., n., the fruit of the tree *Carissa Carandas* (= *ara-marda*). — *Vāri-vallabhā*, f., a kind of plant = *vilāri*. — *Vāri-vāsa*, *as*, m., a distiller of spirit, dealer in spirituous liquors. — *Vāri-vāha* or *vāri-vāhana*, *as*, m., 'water-bearer,' a cloud. — *Vāri-vāha-āla*, *am*, n., a mass of clouds. — *Vāri-śa*, *as*, m., said to be fr. *vāri* + *śa* fr. rt. *śi*, to sleep), N. of *Viṣṇu*. — *Vāri-sambhava*, *am*, n., 'water-produced,' loves; a kind of anonymity (= *sauriānjana*); the root of the plant *Andropogon Muricata* (= *u-ira*); *as*, m., a kind of cane (= *yāvanāla-śara*). — *Vāri-tha*, *as*, *ā*, *am*, standing in water, reflected in the water (said of the sun, *Manu* IV. 37). — *Vāri-śa* (*ri-śa*), *as*, m., 'lord of waters,' the ocean. — *Vāri-śubhava*, *am*, n., 'water-born,' a lotus. — *Vāri-oka*, *is*, m., 'water-dwelling,' a leech.

Vārita, *as*, *ā*, *am*, warded off, prevented, hindered, impeded, restrained.

Vāriṭa, *as*, m., (said to be fr. *vāri*, a trap, + *aṭa*, going), an elephant.

Vāru, *us*, m., a royal or war elephant carrying a standard (= *vijaya-kujjara*).

Vārya, *as*, *ā*, *am*, to be warded off or prevented, to be checked or impeded, to be stopped or obstructed; to be chosen, to be selected or appointed; eligible, desirable, excellent; (*am*), n., anything to be chosen or desired, a blessing, boon; (*āni*), n. pl. goods, possessions.

Vāryamāna, *as*, *ā*, *am*, being prevented, being impeded or prohibited or resisted.

वार 2. *vāra*, *as*, m., Ved. for *vāla* = *bāla*,

a tail; the tail (of sheep &c.) used to filter Soma juice, (also *am*, n.); (*ās*), m. pl. the hairs of a tail. — *Vāra-eat*, *ān*, *atī*, *ot*, Ved. having a tail, (see *Nirukta* I. 20.)

वारकरी *vārakira*, *as*, m., a wife's brother, brother-in-law (= *śyālaka*); submarine fire (= *vā-dara*); a louse; a small comb; a horse of high spirit, war horse, charger; a bearer of burdens, porter.

वारङ्क *vāranka*, *as*, m., a bird.

वारङ्ग *vāranga*, *as*, m., the handle of a sword or knife or sickle, &c.; the narrow end to which the handle is fastened.

वारट *vāraṭa*, *am*, n., a field; a number of fields; (*ā*), f., a goose (= *varaṭā*, q. v.).

Vārālā, f., a wasp; a goose (= *varaṭā*).

वारणसी *vārāṇasī*, f. = *vārāṇasī*, q. v.

वारतन्तवीय *vāratantaviya*, *as*, *ā*, *am*, composed by *Vara-tantu* (as a book &c.).

वारत्त *vāratra*, *am*, n. (fr. *varatrā*), a leather thong, leather fit for making thongs.

वाररुच *vāraruca*, *as*, *ī*, *am*, composed by *Vara-ruci*.

वारल *vārālā*, f. See under *vāraṭa* above.

वारलोक *vārālaka*, *as*, m., a sort of grass, *Eleusine Indica* (= *valva-jū*).

वारणसी *vārāṇasī*, f., the holy city Benares, (also written *varāṇasī*, q. v.). — *Vārāṇasī-māhātmya*, *am*, n., 'the glory of Benares,' N. of a section in the *Kōrma* and other *Purāṇas*.

Vārāṇaseya, *as*, *ī*, *am*, produced at or born in Benares, &c.

वाराह *vārāha*, *as*, *ī*, *am* (fr. *varāha*), relating or belonging to a boar, boarish; (*as*), m., a boar; a kind of tree, = *mahā-piṇḍitaka*; (*ī*), f., a sow; N. of one of the divine mothers or *Mātṛis* attending on *Skanda*; of a *Yoginī*; of the *Sakti* of *Viṣṇu* in the form of a boar; the earth; a measure; a particular kind of bulbous plant (said to be an esculent root or yam, = *badārā*, *ghṛishṭī*). — *Vārāha-karṇī*, f. or *vārāha-patrī*, f., a kind of plant (= *śra-gandhā*, q. v.). — *Vārāha-kulpa*, *as*, m., 'boar *Kalpa*,' N. of the now existing *Kalpa* or day of *Brahmā* (being the first of the second *Parārdha* of *Brahmā*'s existence). — *Vārāha-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārāha-purāṇa*, *am*, n., N. of one of the eighteen *Purāṇas* (said to have been revealed to the Earth by *Viṣṇu* in the form of a boar; it contains an account of the creation, the various forms of *Viṣṇu*, and a vast number of legends and directions relating to the *Vaiṣṇava* sect). — *Vārāhāṅgi* (= *Chā-an*), f., the plant *Croton Polyandrum* (= *donṭi*). — *Vārāhī-kanda*, *as*, m., a kind of bulbous plant (= *brāhmī-kanda*). — *Vārāhī-tantra*, *am*, n., N. of a *Tantra* work.

Vārāhīya, *am*, n., N. of a work or a class of works; [cf. *yāmaliya*.]

Vārāhīyā, f., a female descendant of *Varāha* (*Pāṇ.* IV. 1, 78).

वारुड *vārūḍa*, *as*, m. (said to be fr. rt. *vr̥ḍ*), a bier, the bed on which a corpse is carried.

वारुण *vārūṇa*, *as*, *ī*, *am*, connected with or belonging to *Varuṇa*, sacred to or given by *Varuṇa*, q. v.; epithet of a weapon; (*as*), m., N. of one of the nine divisions of *Bhārata Varsha*; (*am*), n., water; (*ī*), f., the western quarter or region presided over by *Varuṇa* [cf. *loka-pāla*]; the west; N. of the lunar asterism commonly called *Sata-bhishaj* (of which *Varuṇa* is the ruling deity; cf. *nakṣatra*); a particular kind of spirit (prepared from hogweed ground with the juice of the date or palm and then distilled), any spirituous liquor; a species of *Dūrbā* grass. — *Vārūṇa-karman*, *a*, n., 'Varuṇa's work,' any work connected with the supply of water, the digging of

tanks or wells, &c. — *Vārūṇa-tīrtha*, *am*, n., N. of a *Tīrtha*. — *Vārūṇī-ralloḥa*, *as*, m., 'beloved by the asterism *Vārūṇī*,' epithet of *Varuṇa*. — *Vārūṇendra* (= *ṇa-in*), *as*, m., a proper N. — *Vārūṇeśvara-tīrtha* (= *ṇa-is*), *am*, n., N. of a *Tīrtha*. — *Vārūṇopapurāṇa* (= *ṇa-up*), *am*, n., N. of an *Upa-Purāṇa*.

Vārūṇī, *is*, m., 'son of *Varuṇa*,' the saint *Agastya*; a patronymic of *Bhṛigu*; of *Satya-dhṛiti*.

वारुण *vārūṇa*, *as*, m. (said to be fr. rt. *vr̥ḍ*), the chief of the serpent race; (*as*, *am*), m., n. the rheum or excretion of the eyes; the wax of the ear; a vessel for baling water out of a boat; (*ī*), f., a door-step.

वारुन्दी *vārundī*, f. (said to be fr. *varen-dra*), N. of a tract of country north of the Ganges or a part of Bengal and Behar now called *Rājshāhi*.

वार्कार्य *vār-kārya*, &c. See under *vār*, p. 904, col. 2.

वार्केय *vārkenya*, *as*, m. (fem. *vārkeṇī*), according to *Pāṇ.* V. 3, 115, this word is formed from *vṛika*, and the pl. is *vṛikās*, which appears to mean 'soldiers or fighting men in the country *Vāhika*.'

वार्क्ष *vārksa*, *as*, *ī*, *am* (fr. *vṛiksha*), made of or belonging to a tree; consisting of trees, arboreous; made of bark; (*ī*), f., N. of a sort of female *Dryad* mentioned in the *Mahā-bhārata*; (*am*), n., a forest.

Vārksya, *as*, *ī*, *am*, made of a tree, made with trees; (*am*), n., a fence &c. made with felled trees or wooden stakes, a stockade.

वार्णिक *vārṇika*, *as*, m. (fr. *varṇa*), a scribe, writer.

वार्ता *vārtā*, f., often incorrectly written for *vārtā*. See under *vārtā* below.

वार्ताक *vārtāka*, *as*, m. (fr. rt. 1. *vr̥it*, *Uṇā-di-s*. III. 79), the egg-plant, *Solanum Melongena*. *Vārtāki*, *is*, or *vārtāki*, f. = *vārtāka* above.

Vārtākin, *ī*, m. = *vārtāka* above.

Vārtāku, *us*, m. (or according to some f.) = *vār-tāka* above.

वार्तिका *vārtikā*, f. (fr. *vartaka*, q. v.), a kind of quail.

वार्तिर *vārtira*, *as*, *ī*, *am* (fr. *vartira*), connected with a quail or partridge.

वार्त्त *vārtta*, *as*, *ā*, *am* (fr. *vṛitti*, cf. *vṛitta*), being in a good state, healthy, hale, well; practising any business or profession; (*ā*), f., abiding, staying, being; livelihood, business, profession; agriculture, trade, the occupation of the *Vaiśya*; an account of anything that has happened, tidings, report, rumour, news, intelligence, (in this sense sometimes *vārttās*, pl.); a particular figure of rhetoric, simple description, the mere narration of facts without rhetorical or poetical embellishment; the egg-plant [cf. *vārtāka*]; (*am*), n., welfare, health; chaff. — *Vārttā-karman*, *a*, n., the practice of agriculture or trade. — *Vārttā-nuyoga* (= *tā-an*), *as*, m., inquiry after news or health. — *Vārttā-mātra*, *am*, n., mere report; superficial knowledge. — *Vārttārambha* (= *tā-ār*), *as*, m., commercial enterprise, (according to *Kullūka* *kṛishī-bāpīya-paśupālana-dī-vārttā-tal-ārambha* (*dhā-nopāyārtha*)). — *Vārttā-rāva*, *as*, m., a news-bearer, messenger; a vendor of grain, rice, oil, &c., a chandler. — *Vārttā-vṛitti*, *is*, m., one whose business is agriculture, a householder. — *Vārttā-ryatikara*, *as*, m., the passing of a rumour from one to another, general report, common rumour. — *Vārttā-hara*, *as*, m., a carrier of tidings, messenger, courier.

Vārttāyana, *as*, m., a news-bearer, newsmonger, intelligencer, spy, emissary, agent, ambassador.

Vārttika, *as*, *ī*, *am* (sometimes written *vārtika*), relating to news, bringing or conveying intelligence, &c.; explanatory, glossarial, containing or relating to a critical gloss or annotation, see *vārttikam* below;

(as), m. an intelligencer, an informer, spy, agent, envoy; a man of the third or Vaiśya tribe, a husbandman, trader; (*ikā*), f. a sort of quail, (more properly *vārtikā*; cf. *vartaka*); (*am*), n. an explanatory or supplementary rule, critical gloss or annotation (added to a grammatical or philosophical Sūtra and defined to be 'the exposition of the meaning, of that which is said, of that which is left unsaid, and of that which is ill or imperfectly said'; the term Vārttika is, however, especially applied to Kātyāyana's critical annotations on the aphorisms of Pāṇini's grammar, the object of each Vārttika being to limit a too general rule, amplify a too limited one, and give the relations of the Sūtras of Pāṇini to each other). — *Vārttika-kāra*, as, m. an epithet of Kātyāyana as the author of the Vārttikas to Pāṇini's grammatical aphorisms; of Kumāṛila.

वार्त्रि *vārtraghna*, as, m. (fr. *vṛitra-ghna*), 'son of the Vṛitra-slayer,' epithet of Arjuna (as son of Indra).

Vārtrahatyā, as, ā, am, Ved. belonging to the destruction of Vṛitra.

वार्द *vār-da*, *vār-dara*, *vārdala*. See under *vār*, p. 904, col. 2.

वार्द्धक *vārdhaka*, am, n. (fr. *vṛiddha*), a collection of old men; old age; the imbecility or infirmity of old age.

Vārdhakya, am, n. old age, senility.
वार्द्धकशत्रि *is*, m. (fr. *vṛiddha-kshatra*), a patronymic.

Vārdhuka, am, n. = *vārdhaka* above.

वार्द्धपि *vārdhushi*, is, m. (fr. *vṛiddhi*, q.v., or perhaps better spelt *vārdhushi* fr. rt. *vridh*), one who exacts high interest, a usurer.

Vārdhushika, as, m. one who lives by lending money at a high rate of interest, a usurer.

Vārdhushin, ī, m. a usurer.

Vārdhushya, am, n. high interest, usurious loan, usury.

वार्धि *vār-dhi*. See under *vār*, p. 904, col. 2.

वार्ध *vārdhra*, as, ī, am (fr. *vardhra*), made of leather, leathern; (*am*, ī), n. f. a leather thong.

Vārdhri-nasa, as, m. (fr. *vārdhri* + *nasa*), a rhinoceros (perhaps so called as having a leather-like snout); a white goat with long ears; (according to some) a kind of fabulous bird.

वार्भट *vār-bhaṭa*, *vār-vaṭa*. See p. 904, col. 3.

वार्मण *vārmaṇa*, am, n. (fr. *varman*), a collection of coats of mail.

Vārmiga, am, n. (fr. *varmin*), a multitude of men in armour.

वार्य *vārya*, *vāryamāṇa*. See p. 905, col. 1.

वार्वाण *vārvaṇā*, f. a kind of blue fly (= *nīli*; cf. *varvaṇ*).

वार्श *vārśa*, am, n. (fr. *vṛiśa*), N. of a Sāman.

वार्ष *vārsha*, as, ī, am (fr. *varsha*), belonging to the rains, &c., belonging to a year, yearly, annual.

Vārshika, as, ī, am, belonging to the rainy season, growing in the rains, filled with rain, yearly, annual, belonging to a year; lasting a whole year (c.g. a river the water of which does not dry up in the hot season); (*am*), n. a medicinal plant (= *traya-mūṇā*).

Vārshilā, f. hail.

Vārshuka, as, ī, am, raining, showering, sprinkling, wetting.

वार्शगण्य *vārshaganya*, as, m., N. of an author.

वार्शदंश *vārshadaṇśa*, as, m. (fr. *vṛishad-aṇśa*), a patronymic, (some form two distinct patronymics, *Vārshada* and *Aṇśa*.)

वार्षभाण्वी *vārshabhāṇvī* or *vārshabhānavī*, f. (fr. *vṛiśa-bhāṇu*), the daughter of Vṛiśabhānu, i.e. Rādhā.

वार्षागिर *vārshāgira*, ās, m. pl. (fr. *vṛiśāgiri*), Ved. the five sons of Vṛiśāgiri (viz. Ambarisha, Rājīśva, Bhayamāna, Saha-deva, and Surādhas, authors of the hymn Rīg-veda I. 100).

वार्श्हय *vārshiharya*, as, m. a patronymic of Upa-stuta (author of Rīg-veda X. 115).

वार्श्हप *vārshpeya*, as, m. a descendant of Vṛiśhi, epithet of Kṛiśhṇa; N. of Nala's charioteer. — *Vārshpeya-sahita*, as, ā, am, accompanied by Vārshpeya. — *Vārshpeya-sārathi*, is, is, ī, having Vārshpeya for a charioteer.

वार्ह *vārha*, as, ī, am (fr. *varha*), made of the feathers of a peacock's tail.

Vārhiṇa, as, ī, am (fr. *varhiṇa*), derived from a peacock (as feathers).

वार्हत *vārkata*, am, n. See *bārkata*.

वार्हद्रथ *vārhadratha*, as, or *vārhadrathi*, is, m. 'son of Vṛiḥad-ratha,' epithet of Jarā-sandha. See *bārhadratha*.

वार्हस्पत *vārhaspata*, as, ī, am (fr. *vṛihas-pati*), sacred to or dedicated by Vṛihas-pati; see Bṛihas-pati.

Vārhaspatya, am, n. the science taught by Vṛihas-pati, rules of conduct, ethical precepts, ethics, morality.

वाल *vāla*, as, m. (fr. rt. *val*?), hair; (*as*, ā), m. f. a tail; [cf. *bāla*.] — *Vāla-dhī*, *vāla-hasta*, &c., see *bāla-dhī*, &c.

वालक *vālaka*, as, m. (fr. rt. *val*; cf. *valaya*), a bracelet; a finger-ring, (also ā, f.)

वालखिल्य *vālakhilya*, am, n. a collection of eleven additional or apocryphal hymns inserted between the forty-eighth and forty-ninth hymns of the eighth Maṇḍala of the Rīg-veda; [cf. *bāla-khilya*.]

वालम्पदेश *vālampa-deśa*, as, m., N. of a country.

वालव *vālava*, as, m. the second of the eleven Karṇas or astrological divisions of time, (see *karaṇa*.)

वालवितु *vālavitu*, us, m. a proper N.

वालि *vāli*. See *bāli*.

वालिखिल्येश्वरतीर्थ *vālikhilyeśvara-tirtha* (°*ya-iś*°), am, n., N. of a Tirtha.

वालुका *vālukā*, f. (more commonly written *bālukā*, q.v.), sand, gravel; (*ī*), f. a species of cucumber. — *Vālukesvara-tirtha* (°*kā-iś*°), am, n., N. of a Tirtha.

Vālukin, ī, m. = *bhālukin*.

वालक *vālka*, as, ī, am (fr. *valka*), made of the bark of trees.

Vālkala, as, ī, am (fr. *valkala*), made of bark; (*ī*), f. spirituous liquor; (*am*), n. a bark dress worn by ascetics.

वाल्मीकि *vālmiki*, as, m. (fr. *valmiki*, q.v.) = *vālmiki* below; a proper N. — *Vālmikesvara-tirtha* (°*ka-iś*°), am, n., N. of a Tirtha.

Vālmiki, ts, m. (also spelt *vālmiki*), N. of the celebrated author of the Rāmāyaṇa, (so called, according to some, because when immersed in thought he allowed himself to be overrun with ants like an ant-hill; according to one tradition he began life as a robber, but repenting of his misdeeds betook himself to a hermitage on a hill in the district of Banda in Bundelkhand, where he eventually received Sītā, the wife of Rāma, when banished by her husband.)
Vālmikiya, as, ā, am, composed by Vālmiki.

वालभ्य *vāllabhya*, am, n. (fr. *vallabha*), the state of being a favourite or of being beloved.

वाव *vāva*, ind. (i. e. probably *vā + eva*), verily, indeed, (sometimes used in a question.)

वावदत् *vāvadat*, at, atī, at (fr. Intens. of rt. *vad*), Ved. uttering or causing loud sounds.

Vāvadūka, as, ā, am, talking much, gabbling, prattling; eloquent. — *Vāvadūka-tā*, f. or *vāvadūka-tva*, am, n. garrulity, loquaciousness.

Vāvadyamāna, as, ā, am, talking much, uttering loud sounds.

वावय *vāvaya*, as, m. a sort of basil, Ocymum Sanctum.

वावशान 1. *vāvaśāna*, as, ā, am (fr. the Intens. of rt. *vaś*; for 2. see below), Ved. eagerly desiring or longing for, ardently loving.

वावहि *vāvahi*, is, is, ī (fr. the Intens. of rt. 1. *vah*), bearing or carrying much.

वावातु *vāvātri*, tā, m., Ved. one who is favourable to or serves another, a worshipper, (in the Pada text *vavātri*.)

वावुट *vāvuṭa*, as, m. a raft, boat, vessel.

वावृत् *vāvṛit* (rather to be regarded as an old Intens. of rt. 3. *vṛit*, q.v.), d.

4. A. *vāvṛityate*, &c., to choose, select, prefer, love, like; to serve.

Vāvṛitta, as, ā, am, chosen, selected, appointed.

Vāvṛityamāna, as, ā, am, choosing, preferring.

वावृथान *vāvṛidhāna*, as, ā, am (fr. rt. *vṛidh*, in the Pada-pāṭha *vāvṛidhāna*), Ved. growing, increasing.

Vāvṛidhenya, as, ā, am, to be increased, (Sāy. = *vardhanīya*.)

वाश *vāś* (also written *vās*), cl. 4. A. *vāśyate* (ep. also cl. 1. P. A. *vā-ati*, -te), *vāśāse*, *vāśishyate*, *avāśishṭa*, *vāśitum*, to roar, howl, low (as a cow), cry, shriek, sing (like a bird), sound; to call: Caus. *vāśayati*, -yitum, Aor. *avavāśat* (Ved. also *avavāśat*), to cause to roar or sound: Desid. *vivāśishate*: Intens. *vāvāśyate*, *vāvāshī* (in Ved. the vowel of the rt. is sometimes shortened), to roar vehemently, cry repeatedly, praise repeatedly.

Vāvāśat, at, atī, at (anom. intens. part.), Ved. sounding or lowing loudly.

2. *vāvaśāna*, as, ā, am (anom. intens. part.), Ved. roaring aloud, sounding, crackling, (according to Sāy. on Rīg-veda IV. 26, 2 = *śubdayamāna*.)

Vāśa, as, ā, am, Ved. roaring, crying; (*ā*), f. the plant *Justicia Ganderussa*; [cf. *vāśa*.]

Vāśaka, as, &c., roaring, crying, sounding, &c.

Vāśat, an, antī, at, roaring, crying, singing (like a bird &c.).

Vāśana, as, ā, am, roaring, singing, crying; (*am*), n. the cry or song of birds, hum of bees, &c.

Vāśi, is, m. fire or the god of fire.

Vāśikā, f. (for *vāśikā*, q.v.), the plant *Justicia Ganderussa*.

Vāśita, as, ā, am, roared, cried, called out, sung; perfumed, scented, (in this sense incorrect for 1. *vā-sita*); (*am*), n. the cry of birds or animals; (*ā*), f. a woman; a female elephant.

Vāśi, f., Ved. roaring, crying, singing; a weapon of the Maruts, an axe, spear, weapon in general; (according to some, perhaps) the roaring thunderbolt, (according to Sāy. = *āvāśhyam āyudham*); voice, speech (= *vāc*, Naigh. I. 11); a war-cry. — *Vāśi-mat*, ān, atī, at, Ved. roaring; having or bearing the weapon called *vāśi*, armed with an axe, &c.

Vāśurā, f. night.

Vāśra, as, ā, am, bellowing, lowing, roaring (Ved.); (*as*), m. a bull (Ved.); a day, (also read *vāśra*; cf. *vāśara*); (*ā*), f. a cow (Ved.); (स्फुर-

cially) a cow with a calf; a mother; (*am*), n. an edifice, dwelling, building; a place where four roads meet; dung.

वाशिष्ठ *vāśiṣṭha*, *as*, *ī*, *am* (better written *vāśiṣṭha*, q. v.), relating to *Vaśiṣṭha* or *Vaśiṣṭha*; descended from *Vaśiṣṭha*, see *vāśiṣṭha*; (*ī*), f. the Go-mat or Goomiti river (which passes Lucknow and falls into the Ganges below Benares).

वाष्कल *vāṣkala*, *as*, *ā*, *am*, large, great; (*as*), m. a warrior; a proper N.; (*ās*), m. pl., N. of a family or race (the descendants of *Viśvā-mitra*; also written *vāṣkala*).

वाष्प *vāṣpa* (also written *rūspa*), *as*, *am*, m. n. (perhaps connected with *vār*; according to *Upādīś*. III. 28. fr. rt. *vūdh*, the final being changed to *sh*; cf. *aśru*), vapour, hot vapour, steam, mist; an incipient tear, water swimming in the eye, a tear, tears; iron; a kind of pot-herb, = *vāṣṭhikā*; (*us*), m., N. of one of the five pupils of *Sākya-muni*; (*ī*), f. a drug (commonly *hingu-patṭrī*); [cf. Lat. *vappa*, perhaps *vapor*.] — *Vāṣpa-kapṭha*, *as*, *ā*, *am*, having tears in the throat, choking with tears. — *Vāṣpa-kala*, *as*, *ā*, *am*, inarticulate through tears. — *Vāṣpa-durdina*, *as*, *ā*, *am*, clouded by tears. — *Vāṣpa-pūra*, *as*, n., a flood of tears. — *Vāṣpa-pramocana*, *am*, n. the shedding of tears, act of shedding tears. — *Vāṣpa-mocana*, *am*, n. the shedding of tears. — *Vāṣpa-riklava*, *as*, *ā*, *am*, overcome or agitated with tears, confused with weeping. — *Vāṣpa-rindu*, *us*, m. a tear-drop, tear. — *Vāṣpa-sandigdha*, *as*, *ā*, *am*, indistinct or hesitating through suppressed tears. — *Vāṣpākula* (*pa-āk*), *as*, *ā*, *am*, interrupted by tears. — *Vāṣpāmbu-pūra* (*pa-am*), *as*, m., a flood of tears. — *Vāṣpāvilakṣya* (*pa-āvilakṣ*), having the eyes dimmed by tears. — *Vāṣpabhāva* (*pa-ud*), the rising or starting of tears.

Vāṣpaka, *as*, m. a kind of vegetable or pot-herb, = *mārisha*; (*ā*), f. a drug (= *hingu-patṭrī*).

Vāṣpāya, Nom. A. *vāṣpāyate*, *yitum*, to weep, shed tears; to emit vapour or steam.

Vāṣpikā or *vāṣpikā*, f. a drug (= *hingu-patṭrī*).

Vāṣpin, *i*, *inī*, *i*, discharging or shedding tears (at the end of a comp.).

वास *vās* (perhaps rather to be regarded as a Nom. fr. *i. vāsa* below), cl. 10. P. *vāsati* (ep. also A. *vāsate*), *yitum*, to fill with perfumes &c.; to infuse (fragrant odours or other qualities), steep, macerate; to perfume, make fragrant, fumigate, incense; to spice, season; cl. 4. A. *vāsate*, to sound, cry, (in this sense for rt. *vās*, q. v.).

1. *vāsa*, *as*, m. perfuming, perfume; (*as*, *ā*), m. f. the plant *Justicia Ganderussa*. — *Vāsa-tāmbūla*, *am*, n. betel mixed with fragrant substances (such as cardamoms, camphor, &c.). — *Vāsa-yoga*, *as*, m. fragrant powder sprinkled on the clothes, (especially) the red powder scattered about at the Holi festival.

1. *vāsaka*, *as*, *ā* or *ikā*, *am*, perfuming, fumigating, filling with perfume; (*as*, *ā* or *ikā*), n. f. giving perfume, the plant *Justicia Ganderussa*.

1. *vā-ana*, *am*, n. the act of perfuming, fumigating with fragrant vapours or incense, infusing, steeping. — *Vāṣikā*, f. See under 1. *vāsaka* above.

1. *vāṣita*, *as*, *ā*, *am*, infused, steeped, perfumed, scented, made fragrant, filled with fragrance; spiced, seasoned (as sauces &c.); (*am*), n. the cry of birds, sound, (for *vāṣita*, q. v.).

वास 2. *vāsa*, *as*, m. (fr. rt. 6. *vas*), dwelling, resting, living; a dwelling-place, house, habitation; site, situation, abode, place of staying or abiding; [cf. Hib. *fos*, 'staying, resting.'] — *Vāsa-karṇi*, a hall where public exhibitions (as *Nāches* &c. are held). — *Vāsa-griha*, *am*, n. 'dwelling-house,' the inner part of a house, an inner or sleeping-room, bed-chamber. — *Vāsa-pariyaya*, *as*, m. change of residence. — *Vāsa-bhavana*, *am*, n. or *vāsa-bhūmi*, f. a place of abode, dwelling-place, house. — *Vāsa-vāṣṭh*, *is*, f. a pole or pillar for a bird to perch on,

a roosting perch. — *Vāsa-veśman*, *a*, n. the inner part of a house. — *Vāṣāgāra* (*sa-āg*), *am*, n. 'abiding apartment,' the inner or sleeping apartment. — *Vāṣaukas* (*sa-ok*), *as*, n. 'dwelling-house,' the inner or private apartments.

2. *vāsaka*, *as*, *ā* or *ikā*, *am*, causing to inhabit, making to dwell or abide, populating.

Vāsatya, *as*, *ī*, *am* (fr. *vasati*), habitable, fit or proper to be dwelt in; (*ī*), f. night.

2. *vāsana*, *as*, *ā*, *am*, belonging to an abode, fit for a dwelling; (*am*), n. causing to abide; abiding, abode; a particular posture (conceived to be peculiarly proper for ascetics during abstract meditation; also said to be practised by princes, when it is described as sitting with the knees bent and the feet turned backwards); any receptacle or vessel, a water-jar, box, basket; knowledge; (*ā*), f. knowledge derived from memory, the present consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain (= *saṃskāra*); fancy, imagination, idea, inclination [cf. *dur-v*]; false fancy, ignorance; expectation, desire, trust, confidence. — *Vāṣana-stha*, *as*, *ā*, *am*, placed in a box or basket, packed, folded. — *Vāṣanā-maya*, *as*, *ī*, *am*, full of imagination, consisting in fancy. — *Vāṣanāmaya-tra*, *am*, n. the state of being full of imagination.

Vāṣi, *is*, m. abiding, dwelling; (*is*, *ī*), m. f. a small hatchet or axe, chopper, a file, chisel; [cf. *vāṣi*.]

2. *vāsita*, *as*, *ā*, *am*, peopled, populous (as a country); flourishing, famous, celebrated; possessed of, possessing, having; (*am*), n. the act of rendering populous or causing to be inhabited; knowledge (especially derived from memory, see *vāsana*).

1. *vāsin*, *i*, *inī*, *i*, abiding, staying, inhabiting; (*ī*), m. an inhabitant (at the end of a comp.); (*inī*), f. a sort of white Jhiṇṭi or Barleria (= *sukla-jhiṇṭi*).

वास 3. *vāsa*, *as*, m. (fr. rt. 5. *vas*), dressing, dress, cloth, clothes. — *Vāsa-sajjā*, f. a woman dressed in all her ornaments to receive her lover.

3. *vāsaka*, *as*, m. clothing, clothes. — *Vāsaka-sajjā* or *vāsaka-sajjikā*, f. a woman dressed in all her ornaments to receive her lover.

3. *vāsana*, *as*, *ā*, *am*, enveloping, covering, clothing; (*am*), n. cloth, clothes; an envelope.

Vāsa, *as*, n. cloth, clothes, dress, a garment; a pall; a curtain. — *Vāsaḥ-kuṭī*, f. a tent. — *Vāsaḥ-khaṇḍa*, *as*, *am*, m. n. a piece of cloth, a rag. — *Vāso-da*, *as*, *ā*, *am*, giving clothes. — *Vāso-yuga*, *am*, n. a pair of garments, suit of clothes, (the dress of the Hindūs usually consisting of two pieces of cloth, viz. a lower garment fastened round the waist, and an upper one thrown loosely over the shoulders.)

3. *vāṣita*, *as*, *ā*, *am*, clothed, dressed; (*ā*), f. a woman; a female elephant; the female of cattle.

2. *vāsin*, *i*, *inī*, *i*, having or wearing clothes, dressed, arrayed, clothed, (*pita-kauśeya-vāsinī*, a woman wearing a yellow silk garment.)

Vāśya, *as*, *ā*, *am*, to be clothed; to be covered or pervaded.

वासत *vāsata*, *as*, m. an ass.

वासन्त *vāsanta*, *as*, *ī*, *am* (fr. *vasanta*), vernal, relating to spring, suitable to spring, produced in the spring season; being in the spring of life, young; attentive or diligent (in the performance of religious ceremonies &c.); situated, (? perhaps connected with 2. *vāsa*); (*as*), m. a camel; the Indian cuckoo; a young elephant, any young animal; the southern or western wind (= *malayānīla*, q. v.); a sort of kidney-bean (*Phaseolus Mungo*), a kind of black bean (= *krishṇa-mudga*); the plant *Vangueria Spinosa*; a dissolute man; (*ī*), f. a large creeper, *Gartnera Racemosa*; a species of jasmine, *Jasminum Auriculatum* (= *mādhari*, *yūthi*); long pepper; the trumpet-flower; N. of a deity; a festival in honour of *Kāma-deva* (held in the month *Chaitra*; in some places *Durgā* is worshipped at this festival);

a species of the *Sakvari* metre. — *Vāsanti-pūjā*, f. the worship of *Durgā* in the month *Chaitra*.

Vāsantaka, *as*, *ī*, *am*, vernal, sown or grown in spring; suitable to the spring season; relating or belonging to it, &c.

Vāsantika, *as*, *ī*, *am*, vernal; (*as*), m. the buffoon or *Vidūshaka* in a drama (see *vidūshaka*); an actor, dancer (the spring being the season for dancing, &c.).

वासर *vāsara*, *as*, *ā*, *am* (fr. rt. 3. *vas*; cf. *ushas*), Ved. shining, giving light, (according to *Sāy.* on *Rig-veda* VIII. 48, 7. *vāsaraṇi* = *jagad-vāsakānti*); (*as*, *am*), m. n. a day; (*as*), m. one of the *Nāgas* or serpents, a kind of snake; (*ī*), f. epithet of a cow. — *Vāsara-sanga*, *as*, m. 'day-junction,' the morning.

वासव *vāsava*, *as*, *ī*, *am* (fr. *vasu*), belonging to *Indra*; accompanied by the *Vasus*; (*as*), m., N. of *Indra*; (*ī*), f. the mother of *Vyāsa*. — *Vāsava-dattā*, f., N. of the wife of *Nidhi-pati*; of a work by *Subandhu* (describing the amours of *Kandarpa-ketu* and *Vāsava-dattā*). — *Vāsavestara-tirtha*, *am*, n., N. of a *Tirtha*. — *Vāsavopama* (*ra-up*), *as*, *ā*, *am*, resembling or like *Indra*.

वासिन् 1. and 2. *vāsin*. See col. 2.

वासिपुम्फ *vāsishumpha*, N. of a place.

वासिष्ठ *vāsishṭa*, *am*, n. blood.

वासिष्ठ *vāsishṭha*, *as*, *ī*, *am* (fr. *vasishṭha*, q. v., cf. *vāśiṣṭha*), belonging to *Vaśiṣṭha*, composed by or revealed to the *Rishi Vaśiṣṭha* (as the seventh *Maṇḍala* of the *Rig-veda*); (*as*), m. a son or descendant of *Vaśiṣṭha* (applied as a patronymic to various *Rishis*); (*ī*), f. a female descendant of *Vaśiṣṭha*; (*um*), n. = *yoga-vāsishṭha*. — *Vāsiṣṭha-rāmāyaṇa*, *am*, n. = *yoga-vāsishṭha*. — *Vāsiṣṭha-lainga-purāṇa*, *am*, n., N. of a *Purāṇa*. — *Vāsiṣṭha-sāra*, *as*, m. = *yoga-v*. — *Vāsiṣṭhopapurāṇa* (*ṭha-up*), *am*, n., N. of an *Upa-Purāṇa*.

वासु *vāsu*, *us*, m. (fr. rt. 6. *vas*), N. of *Vishṇu* (as dwelling in all beings); the soul; the Supreme Being considered as the soul of the universe. — *Vāsu-pūjya*, *as*, m. the twelfth *Jina* of the present era. — *Vāsu-bhadra*, *as*, m. a N. of *Kṛishṇa*.

Vāśū, *ūs*, f. (in theatrical language) a young girl, maiden.

वासुकि *vāsuki*, *is*, m. (fr. *vasuka*, said to be a N. of *Kaśyapa*), the serpent *Vāsuki*, sovereign of the snakes. — *Vāsuki-hrada*, *as*, m., N. of a lake.

Vāsukeya, *as*, m. the serpent *Vāsuki*. — *Vāsukeya-saṁsṛī*, *sā*, f. 'sister of *Vāsuki*,' epithet of the goddess *Manasā* (presiding over serpents and regarded as wife of *Jarat-kāru*).

वासुक्र *vāsukra*, *as*, m. (fr. *vasu-kra*), Ved. a patronymic of *Vasu-karṇa*; of *Vasu-kṛit*.

वासुदेव *vāsudeva*, *as*, m. (fr. *vasu-deva*), 'son of *Vasu-deva*,' epithet of *Kṛishṇa*; a descendant of *Vasu-deva*; N. of a class of persons peculiar to the *Jainas*; N. of an author; of a poet; of a physician. — *Vāsudeva-priyankaṛi*, f. a kind of shrub (= *sūtāvarī*). — *Vāsudevopaniṣad* (*ra-up*), t, f., N. of one of the more recent *Upanishads* of the *Atharva-veda*.

वासुरा *vāsura*, f. (fr. rt. 6. *vas* or rt. *vās*), night; the earth; a woman; a female elephant.

वासोद *vāso-da*, *vāso-yuga*. See col. 2.

वासौक्य *vāsaukas*. See col. 2.

वाष्कल *vāṣkala*. See *vāṣkala*, col. 1.

वास्त *vāsta*, *as*, *ī*, *am* (fr. *vasta*), made or derived from a goat, coming from goats, goatish, (also written *bāsta*).

Vāstika, *as*, *ī*, *am*, relating to goats; (*am*), n. a collection of goats.

वास्तव *vāstava*, *as*, *i*, *am* (fr. *vastu*), substantial, real; being anything in the true sense of the word, substantiated, fixed, determined, demonstrated; (*ā*), f. dawn; (*am*), n. anything fixed or appointed. — *Vāstavoshā*, f. 'real twilight,' night, (according to some this is not a compound but two words, *ushā*, 'dawn,' being the explanation of *vāstavā*.) — *Vāstavika*, *as*, *i*, *am*, substantial, real, material, genuine; demonstrated.

वास्तव्य *vāstavya*, *as*, *ā*, *am* (anom. fut. part. of rt. 6. *vas*), fit to be abided or dwelt in, fit to be inhabited; making a habitation, inhabiting, dwelling; (*as*), m. a dweller, resident, inhabitant, citizen, dependant; [cf. *grāma-v*.]

वास्तु *vāstu*, *us*, *u*, m. n. (fr. rt. 6. *vas*; see *Upādi-s*. I. 77), the site or foundation of a house, ground suitable for building a house, a building-place, building-ground, site, ground [cf. *pura-v*.]; a house, habitation, abode, region; (*u*), n. a kind of vegetable (= *vastuka*). — *Vāstu-tattva*, *am*, n., N. of a part of the *Smṛiti-tattva*. — *Vāstu-pradīpa*, N. of a work. — *Vāstu-yāga*, *as*, m. a sacrificial rite observed on measuring the ground and laying the foundation of a house. — *Vāstu-yāga-tattva*, *am*, n., N. of a part of the *Smṛiti-tattva* (giving the rules for the above rite). — *Vāstu-āstra*, *am*, n., N. of a work. — *Vāstusamāmana* or *vāstu-samāmanīya*, *am*, n. a ceremony performed on laying the foundation or setting out the ground for a new house, a sacrifice performed on preparing a foundation or on entering a new mansion. — *Vāstu-ha*, *am*, n. in *Āitareya-Br. V.* 14. interpreted to mean 'what is left on the sacred spot.' — *Vāstosh-pati*, *is*, m. 'lord of the *Vāstu*,' i. e. 'protector of the foundation of a house,' or generally 'house-protector,' N. of one of the more recent deities of the *Rig-veda* (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written *vāstosh-pati*.)

Vāstuka or *vāstāka*, *am*, n. the pot-herb *Chenopodium Album*.

Vāstakī, f. a species of vegetable (= *cillī*).

वास्तेय *vāsteya*, *as*, *i*, *am* (fr. *vasti*), relating or belonging to the belly, abdominal.

वास्त्र *vāstra*, *as*, *i*, *am* (fr. *rastra*), made of cloth, covered with cloth, &c.

वास्त *vā-stha* = *vāh-stha*. See under *vār*.

वास्प *vāspa*, *as*, m. (more correctly written *vāshpa*, q. v.), a tear, tears, hot vapour, &c.

Vāspeya, *as*, m. the tree *Nāga-keśara*, (commonly called *Nāge-ar*.)

वास्या *vāsyā*. See p. 907, col. 2.

वाह 1. *vāh* (also written *bāh*; connected with rt. 1. *vah*), cl. 1. A. *vāhate* (ep. also P. *vāhati*), *varāhe*, *vāhitum*, to endeavour, make effort, strive, exert one's self, try; Caus. *vāhayati*, *-yitum*, to cause to labour or work, use, employ, occupy.

1. *vāhana*, *am*, n. the act of making effort, endeavouring, exertion.

Vāhayat, *am*, *antī*, *at*, causing to labour, employing, making use of.

1. *vāhita*, *as*, *ā*, *am*, exerted, endeavoured; mystified.

वाह 2. *vāh*, *t*, *-hī*, *t* (fr. rt. 1. *vah*), bearing, carrying, &c. (at the end of comps.; cf. *bhāra-v*, *vajra-v*, Gram. 182. c).

Vāha, *as*, *ā*, *am*, bearing, carrying, (*ati-bhāra-vāha*, carrying too heavy burdens); (*as*), m. bearing, carrying, drawing; a bearer, porter, carrier of burdens, &c.; any animal used for draught, a beast of burden; a horse; a buffalo; a bull; any vehicle, carriage, conveyance, car; the arm; air, wind; a measure of capacity containing ten *Kumbhas* (nearly equal to the weight of an English wey). — *Vāhadrishat*, *am*, m. a buffalo (said to be so called as 'hostile to the horse'). — *Vāha-bhrat*, *-bhrat*, *t*, *t* (or *vāhu-bhrat*, *-bhrat*, *t*, *t*), falling from a vehi-

cle, &c. — *Vāha-śreshṭha*, *as*, m. 'best of draught-animals,' a horse.

Vāhaka, *as*, *ikā*, *am*, bearing, carrying, conveying, conducting; (*as*), m. a porter, carrier; the driver of a chariot; a horseman.

2. *vāhana*, *am*, n. the act of carrying, bearing, conveying, conducting; the act of driving or governing (horses); a vehicle, chariot, carriage, a conveyance of any kind; any animal used in riding or draught, a horse, an elephant; (*as*), m., N. of a Muni; [cf. Old Germ. *wagana*, 'a chariot'; Hib. *fean*, 'a chariot.']

Vāhayitvā, ind. having caused to be conveyed.

Vāhas, *ās*, m., Ved. one who carries or bears (at the end of comps.; cf. *stoma-v*, *nṛi-v*, *gir-v*, *brahma-v*); 'one who bears the oblation or sacrifice' [cf. *yajña-v*], epithet of Agni; (*as*), n. a hymn, (*Sāy.* = *stotra*.)

Vāhasa, *as*, m. a water-course; a large snake (especially the boa constrictor); the pot-herb *Marsilia Dentata*.

Vāhika, *as*, m. a car or vehicle drawn by oxen; a large drum.

2. *vāhita*, *as*, *ā*, *am*, caused to be borne or conveyed; (*am*), n. a heavy burden.

Vāhin, *i*, *ini*, *i*, bearing, carrying (often at the end of comps.); (*i*), m. a chariot; (*ini*), f. an army, body of forces; a division of an army (consisting of 81 elephants, 81 cars, 243 horse, 405 foot), a battalion; a river. — *Vāhi-tha*, *am*, n. (for *vāhi-stha*), the part of an elephant's forehead below the frontal globes. — *Vāhinī-niveśa*, *as*, m. the camp of an army. — *Vāhinī-pati*, *is*, m. the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

Vāhishṭha, *as*, *ā*, *am*, Ved. bearing or carrying best, bearing most effectually, (according to *Nirukta V.* 1 = *vodhṛi-tama*.)

1. *vāhika*, *as*, *ā*, *am*, carrying, bearing burdens; (*as*), m. an ox; N. of a priest.

Vāhaka, *as*, m., N. of a charioteer.

1. *vāhya*, *as*, *ā*, *am*, to be carried or borne; (*am*), n. a carriage, vehicle; (*as*), m. any beast of burden, an ox, horse, &c.

Vāhyamāna, *as*, *ā*, *am*, being borne, being carried or conveyed, being conducted; being driven, being urged or incited; being induced.

वाहादुर *vāhādura*. See *bāhādura*.

वाहिवेदिक *vāhiredika*. See *bāhiredika*.

वाहीक 2. *vāhika*, *as*, *ā*, *am* (fr. *vahis*), outer, external; (*ās*), m. pl., N. of a country (said to be part of the *Pañjāb*).

वाह्य 2. *vāhya*, *as*, *ā*, *am* (fr. *vahis*, q. v.; in the *Veda* usually written *bāhya*, q. v.), being outside, situated without (a city &c.), outer, external, exterior (often at the end of a comp.; cf. *dharma-v*, *nagara-v*, *veda-v*); not belonging to the family or the country, strange, foreign; expelled from caste or from society, an outcast, one of a low tribe; (*as*), m. a foreigner; a proper N.; (*ās*), m. pl., N. of the descendants of *Vāhya*; of a people; (*ā*), f., scil. *trac*, the outer bark of a tree; (*am*, *ena*, *e*), ind. outside, on the outside of, without; (*āt*), ind. from without. — *Vāhya-kaksha*, *as*, m. the outer side (of a house). — *Vāhya-karaya*, *am*, n. an external organ of sense. — *Vāhya-karṇa*, *as*, m., N. of a *Nāga*. — *Vāhya-kunda*, *as*, m., N. of *Nāga*. — *Vāhya-taddhita*, *as*, m. (in grammar) an external *Taddhita* affix. — *Vāhya-tara*, *as*, *ā*, *am*, more external or foreign, of a lower caste, a lower outcast (*Manu X.* 30). — *Vāhya-tas*, ind. externally, out-of-doors, &c.; out of, outside of (with gen. or abl.). — *Vāhya-tā*, f. or *vāhya-tva*, *am*, n. the state of being outside, exclusion, deviation from. — *Vāhyato-nara*, *ās*, m. pl. 'external men,' N. of a people. — *Vāhyad-rati*, *is*, f. 'external solution,' a process in the preparation of quicksilver. — *Vāhya-prayatna*, *as*, m. (in grammar) the external effort in the production of articulate sounds. — *Vāhya-rata*, *am*, n. 'external

coition,' (probably) the gratification of the sexual impulse externally to the vulva. — *Vāhya-rastu*, *u*, n. external wealth or riches. — *Vāhya-vāsin*, *i*, *ini*, *i*, dwelling outside the village or town (said of *Caṇḍālas*). — *Vāhya-sambhoga*, *as*, m. external coition; [cf. *vāhya-rata*.] — *Vāhyāntara* ('*ya-an*'), ind. outside and inside, externally and internally. — *Vāhyāyāma* ('*ya-āy*'), *as*, m. a particular disease of the nerves. — *Vāhyālaya* ('*ya-āl*'), *as*, m. 'external abode,' the abode of outcasts, i. e. the country of the *Vāhikas*. — *Vāhyendriya* ('*ya-in*'), *am*, n. an outer organ of sense.

Vāhyakā, f., N. of a *Śrīnjārī* (an older sister of *Upa-vāhyakā* and one of the two wives of *Bhaja-māna*, *Hari-vaṅsa* 2001).

वाह्यायनि *vāhyāyani*, *is*, m. (fr. *vāhya*), a patronymic.

वाह्वि *vāhvi*, *is*, f. (also written *bāhvi*, *bāhvi*, q. v.), N. of a country lying north-west of *Afghānistān*, *Balkh*. — *Vāhli-ja*, *as*, *ā*, *am*, born or bred in *Balkh*; (*as*), m. a *Balkh*-bred horse.

Vāhlika or *vāhlika*, *as*, m. (also written *bāhlika*, *bāhlika*, *bāhlika*, q. v.), a country lying north-west of *Afghānistān*, *Balkh*; a horse from *Balkh* (considered to be of a good breed); one of the principal *Gandharvas* or choristers of heaven; a proper N.; (*am*), n. saffron; *Asa Foetida*; (*as*, *i*, *am*), of or belonging to the *Vāhlikas*, spoken by the *Vāhlikas*, (*vāhliki bhāshā*, the language spoken by the *Vāhlikas*.) — *Vāhlika-desa*, *as*, m. the country of the *Vāhlikas*. — *Vāhlika-dēya*, *as*, *ā*, *am*, belonging to the country of the *Vāhlikas*.

वि 1. *vi*, ind. (thought by some to be for an original *dei*, meaning 'in two parts,' as a preposition or prefix to verbs it is opposed to *sam*, q. v. and expresses) apart, apart from, asunder, in different directions, to and fro, about, away, away from, off, &c. (e. g. *vi-yuj*, to disjoin, separate; *vi-krī*, to tear asunder; *vi-kṛī*, to scatter in different directions; *vi-śal*, to move to and fro; *vi-śhid*, to cut away, cut off); when prefixed to some roots, *vi* gives a meaning opposite to the idea contained in the simple rt. (e. g. *kṛī*, to buy; *vi-kṛī*, to sell; *smṛī*, to remember; *vi-smṛī*, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. *nas*, *vi-nas*, *hins*, *vi-hins*]. *Vi* may also be used with verbs or nouns, and other parts of speech derived from verbs, to express 'division' [cf. *vi-bhid*, *vi-bheda*, *vi-bhaj*, *vi-bhāga*]; 'distinction' [cf. *vi-sth*, *vi-śsha*, *vi-viś*, *vi-veka*]; 'discrimination' [cf. *vy-avaśchid*, *vy-avaścheda*]; 'distribution,' 'arrangement,' 'order' [cf. *vi-dhā*, *vi-dhāna*]; 'opposition' [cf. *vi-rudh*, *vi-rodha*]; 'discussion,' 'deliberation' [cf. *vi-śar*, *vi-śara*]; 'privation' [cf. *vi-nī*, *vi-nayana*]. *Vi* may also be used with nouns, adjective or substantive, not immediately connected with verbs, to express 'difference' [cf. *vi-lakṣaṇa*]; 'variety' [cf. *vi-śtra*]; 'distinction' [cf. *vi-śsha*]; 'intensity,' 'greatness,' 'largeness' [cf. *vi-karāla*]; 'change' [cf. *vi-kāra*]; 'manifoldness' [cf. *vi-viḥla*]; 'contrariety' [cf. *vi-loma*]; 'impropriety,' 'deviation from right' [cf. *vi-janman*, *vi-karmika*]; 'negation' or 'privation' (e. g. *vi-jana*, devoid of men, in this sense *vi* is used like *nā*, q. v., and like *3. a*, q. v.); in this latter signification the use of *vi* often corresponds to that of the Latin *dis*, &c. and the English prefixes *a*, *ex*, *de*, *dis*, *in*, *un*, &c.; [cf. Old Germ. *wi-dar*, 'against'; Pers. *bi*, 'without'; perhaps Lat. *rē*, in words like *re-cors*, *re-sanus*, *ri* in *di-ri-dere*; Lith. *be*, 'without'; Slav. *beč* (perhaps = *vahis*).]

वि 2. *vi*, *is*, m. f. (according to *Upādi-s*. IV. 133, fr. rt. *vā*, the final of the rt. being rejected; a form *vī* is also given, and according to some the word *vi* may be fr. rt. 1. *vī*), Ved. a goer; a bird [cf. *vīka*]; a horse (from its fleetness); a rein (according to *Sāy*.); epithet of the *Soma*; of a sacrificer; the eye (?); heaven (?); the region of the

wind (?); [cf. Zend *vi*; Gr. *ol-avō-s*, *al-e-rō-s*, *lōv*, *lōv*; Lat. *avis*, *ovum*; Old Germ. *ei*; Angl. Sax. *eg*.] — 1. *vi-gata*, *am*, n. (for 2. see under *vi-gam*), the flight of birds. — 1. *vi-śhāya*, *am*, n. (for 2. see s. v.), the shadow of a flock of birds.

विंश *viṣa*, *viṣaka*, &c. See below.

विंशति *viṣati*, is, f. (perhaps contracted from *vi-deśati*, 'two tens'), twenty, a score; (*ti*), f. lo. two twenties; (*tayas*), f. pl. many twenties; cf. Gr. *ἑκατὶ*, *ἑκοσι* (Lacon. *Beikari*); Lat. *vi-jinti*; Hib. *fichead*; Cambro-Brit. *ugaint*.] — *Viṣatika*, as, *ā* or *i*, *am*, worth twenty, produced from or bought with twenty, &c. — *Viṣati-tana*, is, *i*, *am*, twentieth. — *Viṣati-bhāga*, as, m. a twentieth part. — *Viṣati-varshu-deśiya*, as, *ā*, *am*, about twenty years old. — *Viṣatīśa* ('*ti-śa*'), as, or *viṣati-in*, i, m. a governor of twenty villages.

Viṣa, as, *i*, *am*, twentieth; (*as*), m., scil. *bhāga*, a twentieth part (= *viṣati-bhāga*, Manu VIII. 39S); (*as*), m., N. of a king.

Viṣaka, as, *i*, *am*, twenty, an aggregate of twenty.

Viṣat in *eka-v*, *pari-v*, q. q. v. v.

Viṣatima, abbreviated for *viṣati-tama* in *pari-viṣatima*, q. v.

Viṣin, *i*, m. twenty, a score; a lord of twenty owns.

विक *vik*, (in Pāpini's system) the augment *vi* at the end of a syllable of reduplication, see Intens. of rt. 2. *dyut*.)

विक *riko*, *am*, n. the milk of a cow that has just calved.

विकट *vi-kankṭa*, as, m. the plant *Utracantha Longifolia* (= *go-kshura*).

विकट *vi-kankata*, as, m. a kind of tree = *granthila*.

विकच 1. *vi-kaśa*, as, *ā*, *am*, blown, opened, expanded (as a flower &c.), spread; (*as*), m. a Buddhist mendicant; epithet of Ketu or the personified ascending node. — *Vikaśi-kṛi*, cl. 8. P. *-karoti*, *kartum*, to cause to blow or expand, to open.

2. *vi-kaśa*, as, *ā*, *am*, having no hair, hairless, bald.

विकट 1. *vi-kaṭa*, as, *ā*, *am* (see *kaṭa*), large, great; formidable, hideous, ugly, uncouth, horrible, nightful; large-toothed; knitted (said of the brows), frowning; changed in form or appearance; beautiful; obscure, obsolete; (*as*), m. a proper N.; (*am*), n. boil, tumour; (*ā*), f. a kind of female divinity peculiar to Buddhists. — *Vikaṭa-mūrti*, is, *i*, *am*, having a hideous or distorted shape, deformed, ugly. — *Vikaṭānana* ('*ṭa-ān*'), as, m. 'ugly-faced', N. of one of the sons of Dhṛita-rāshṭra.

2. *vi-kaṭa*, as, *ā*, *am*, having no mat, without a mat.

विकटक *vi-kankṭaka*, as, m. a herbaceous plant, *Hedysarum Alhagi* or *Alhagi Maurorum* (as having no thorns' or as 'having spreading thorns', = *yavāsa*).

विकट *vi-katth*, cl. 1. A. *-katthate* (sometimes also P. *-katthati*), *-katthitum*, to boast, vaunt, boast of (with inst., e. g. *vidyayā vi-katthate*, he boasts of his learning); to praise, praise ironically, mock; to humiliate; to speak ill of (with acc.); to proclaim loudly, make a noise about anything.

Vi-katthana, as, *ā*, *am*, boasting, vaunting, boastful, speaking boastfully or ostentatiously, praising; praising ironically; (*am*), n. the act of boasting; the act of proclaiming loudly; the act of praising, praise; ironical or false praise, irony.

Vi-katthaniya, as, *ā*, *am*, to be vaunted, to be boasted of, to be praised, commendable; to be praised ironically; ridiculous.

Vi-katthamāna, as, *ā*, *am*, boasting, vaunting.

Vi-katthayivā, ind. (anom. for *vi-katthya*), having praised ironically, having mocked.

Vi-katthā, f. boasting, boast, vaunt; praise; ironical praise, irony; proclaiming.

Vi-katthin, *i*, *ini*, *i*, boasting, vaunting, proclaiming.

विकम्प *vi-kamp*, cl. 1. A. *-kampate*, *-kampitum*, to tremble greatly, quiver, heave, move about, move from or change a position; to become changed or deformed; to shrink or retreat from: Caus. P. *-kampayati*, *-yitum*, to cause to tremble, &c.

Vi-kapita, as, *ā*, *am*, = *vi-kampita*.

Vi-kampa, as, *ā*, *am*, trembling, heaving; unsteady, not firm, inconstant; shrinking from.

Vi-kampamāna, as, *ā*, *am*, trembling, quivering, heaving.

Vi-kampita, as, *ā*, *am*, trembling, tremulous, quivering, moving about, (*a-vikampita*, not trembling, immovable); palpitating, heaving; agitated, unsteady, broken, interrupted; shrinking from.

विकर *vi-kara*, &c. See under *vi-kṛi*, p. 910, col. 1.

विकराल *vi-karāla*, as, *ā*, *am*, very formidable or terrible, frightful. — *Vikarāla-tā*, f. formidable-ness, dreadfulness.

विकर्णे 1. *vi-karṇa*, as, *i*, *am*, having large ears; (*as*), m., N. of one of the Kuru princes (on the side of Duryodhana in the war against the Pāṇḍavas).

2. *vi-karṇa*, as, *ā*, *am*, earless, having no ears.

Vi-karṇika, as, m. the district called Sārasvata (in the north-west of Hindūstān, generally considered to be part of the Pāñjāb, said to be so called as being 'the region from which Karṇa was excluded').

विकर्तन *vi-kartana*. See under *vi-kṛi*.

विकर्मन् *vi-karman*. See p. 910, col. 1.

विकर्ष *vi-karsha*, &c. See under *vi-kṛish*.

विकल *vi-kala*, as, *ā*, *am* (see *kalā*), deprived of a part, destitute of a portion, deprived of a limb or member, defective, imperfect; wanting, failing; decayed, impaired, withered, waned; confused, confounded, agitated, sorrowful; (*as*), m., N. of a Daitya; (*ā*, *i*), f. a woman in whom menstruation has ceased; (*ā*), f. the sixtieth part of a Kalā, the second of a degree. — *Vikala-pāṇika*, as, m. one who has a mutilated or withered hand, a cripple. — *Vikala-vadha*, as, m. 'death of Vikala', N. of a chapter in the Gaṇeśa-Purāṇa. — *Vikalāṅga* ('*la-āṅ*'), as, *i*, *am*, having mutilated or defective limbs, deformed, crippled, maimed. — *Vikalī-karṇa*, *am*, n. the act of depriving of a limb, mutilating, maiming, breaking, spoiling; confusing, agitating. — *Vikalī-kṛi*, cl. 8. P. *-karoti*, *kartum*, to deprive of a limb, mutilate, maim, spoil, break; to agitate, confound. — *Vikalī-kṛita*, as, *ā*, *am*, mutilated, maimed, impaired, broken, injured; lame; sick; confused, distressed. — *Vikalī-bhūta*, as, *ā*, *am*, mutilated, maimed, defective; agitated, distressed. — *Vikalendriya* ('*la-in*'), as, *ā*, *am*, having any of the organs of sense impaired or defective.

विकल्प *vi-kalpa*, &c. See under *vi-kṛip*.

विकल्मष *vi-kalmasha*, as, *ā*, *am*, spotless, sinless, guiltless.

विकश्वर *vi-kaśvara*, as, *ā*, *am*, for *vi-kasvara*, col. 3.

विकषा *vi-kashā*, f. = *vi-kasā*, Bengal madder.

Vi-kashvara, as, *ā*, *am*, for *vi-kasvara*, col. 3.

विकस् *vi-kas*, cl. 1. P. *-kasati*, *-kasitum*, to burst, become split or divided or rent asunder; to open, become expanded, blossom, bloom, blow (as a flower): Caus. P. *-kāsayaati*, *-yitum*, to cause to open, cause to expand or blow.

Vi-kasa, as, m. the moon; (*ā*), f. Bengal madder.

Vi-kasat, *an*, *anti*, *at*, opening, expanding; budding, blowing; glowing.

Vi-kasita, as, *ā*, *am*, blown (as a flower), budded, opened, expanded. — *Vikasita-kumudendivarālokin* ('*da-in*', '*ra-āl*'), *i*, *ini*, *i*, looking like the expanded white and blue lotus. — *Vikasita-vadana-kamala*, as, *ā*, *am*, opening [her] lotus-like mouth.

Vi-kasta, as, *ā*, *am*, Ved. split or rent asunder, divided, mutilated, (Sāy. = *vi-śchinna*.)

Vi-kasvara, as, *ā*, *am*, opening, expanding; (*ā*), f. a kind of plant (= *rakta-punarnavā*).

Vi-kāsa, as, m. opening, expanding, expansion, blossoming, blooming, budding.

Vi-kāsaka, as, *ikā*, *am*, causing to expand or blow.

Vi-kāsana, *am*, n. the causing to expand or blow, expansion.

Vi-kāsita, as, *ā*, *am*, caused to open or blow, expanded; radiant, (in this sense better *vi-kāsita*.)

Vi-kāsin, *i*, *ini*, *i*, expanding, opening, budding, blowing.

विकाङ्क्ष *vi-kāṅkshā*, f. freedom from desire or eagerness, hesitation.

विकार *vi-kāra*, &c. See under *vi-kṛi*.

विकाल *vi-kāla*, as, m. twilight, evening, afternoon, the close of day; [cf. *vaikālika*.]

Vi-kālaka, as, m. twilight, evening; (*ikā*), f. = *māna-randhrā*, a perforated copper vessel (which when placed in a pan of water marks the time by gradually filling); a sort of clepsydra or water-clock.

विकाश *vi-kāś*, cl. 1. A. *-kāśate*, *-kāśitum*, to appear, become visible, shine forth: Caus. P. *-kāśayati*, *-yitum*, to cause to appear or shine forth, display, blazon abroad, publish; illuminate, make clear.

1. *vi-kāśa*, as, m. appearance, becoming visible, display, manifestation, exhibition; open or splendid appearance; expanse, sky, heaven, ether; an open or direct course (= *prasāra*, Kirāt. XV. 52); an oblique course (= *viśama-gatī*, Kirāt. XV. 52); opening; budding, blowing (as a flower, but in these senses better *vi-kāsa*); pleasure, joy, enjoyment. — 1. *vikāśa-tā*, f. or 1. *vikāśa-tva*, *am*, n. appearance, display; expansion, diffusion. — *Vikāśa-bhṛit*, *t*, *t*, *t*, possessing expansion, full-blown.

2. *vi-kāśa*, as, m. absence of manifestation or display, solitude, loneliness, privacy. — 2. *vikāśa-tā*, f. or 2. *vikāśa-tva*, *am*, n. absence of manifestation, loneliness, solitude.

Vi-kāsaka, as, *ikā*, *am*, displaying, causing to appear or shine forth, illustrating; causing to expand or bloom, opening (= *vi-kāsaka*).

Vi-kāsana, *am*, n. manifestation, display, exhibition, extent; expansion, blowing (of a flower; but in this sense better *vi-kāsana*); the causing to expand or blow (= *vi-kāsana*).

Vi-kāśita, as, *ā*, *am*, made visible, displayed, made to shine, illumined, resplendent; expanded.

Vi-kāśin, *i*, *ini*, *i*, becoming visible or apparent, becoming manifested, shining forth; expanding, spreading, developing, opening, budding, blowing, (in these senses better *vi-kāśin*.)

Vi-kāśat, *at*, *ati*, *at*, Ved. See s. v.

विकापिन् *vi-kāshin* for *vikāsin* and *vikāsin*, q. q. v. v.

विकास *vi-kāsa*, *vi-kāsita*. See above.

विकिर *vi-kira*, *vi-kirat*, &c. See under *vi-kṛi*, p. 910, col. 3.

विकुक्षि *vi-kukshi*, is, m., N. of a son of Ikshvāku.

विकुञ्च *vi-kunṭ*, cl. 10. P. *-kunṭayati*, *-yitum*, to contract; to bend or turn back.

Vi-kunṭita, as, *ā*, *am*, contracted, crisped, curled; drawn into wrinkles, knitted (as the brow), frowning. — *Vikunṭita-lalāṭa-bhṛit*, *t*, *t*, *t*, having a scowling brow.

विकुण्ठ *vi-kunṭha* (perhaps 'not blunted,' 10 Y

'not worn out,' 'ever fresh,' cf. *a-kunṭha*), N. of Vishnu's heaven; (*ā*), f., N. of the mother of Vishnu.

Vi-kunṭhita, as, *ā*, am, obtuse, blunt; weak, feeble.

विकुस्र *vi-kusra*, as, m. (in *Uṇādi-s*. II. 15. said to be fr. rt. *kas* with *vi*), the moon, (said to be also written *vi-krasra*.)

विकूज *vi-kūj*, cl. I. P. *-kūjati*, *-kūjitum*, to coo, chirp, sing (as a bird &c.), make any cry or sound, hum, buzz.

Vi-kūjana, am, n. cooing, chirping, humming, grumbling, rumbling, (*antra-vikūjana*, rumbling of the bowels.)

विकूण *vi-kūṇ*, cl. IO. P. *-kūṇayati*, *-yitum*, Ved. to contract.

Vi-kūṇana, am, n. a side-glance, leer, wink.

Vi-kūṇikā, f. the nose.

विकृ *vi-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make different, form variously, give a different shape to anything, transform, alter, change, convert, cause to alter; to cause any one to change his state or opinions; to cause to change for the worse, distort, deprave, pervert, deform, render deformed, spoil; to display; to form or produce variously (as sound, A.); to be changed, undergo a change, change for the worse, deteriorate, change one's state or opinions (A.); to rejoice (A.); to feel aversion (A.); to act in various ways (A.); to decorate in various manners; to move to and fro, become restless (A.); to put into practice, exercise; to distribute; to extend; to destroy, annihilate; to act in a hostile or unfriendly way towards (with gen. or loc. of the person); to contend together: Pass. *vi-kriyate*, &c., to be changed, undergo a change; to act as a substitute for, act in place of (with acc., Ved.); Caus. *-kārṇayati*, *-yitum*, to cause to change or be changed.

Vi-kara, as, m. sickness, disease, loss of health.

Vi-karaṇa, as, m., scil. *pratyaya*, (in grammar) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix; (according to Pāṇini these affixes are *ṣap*, *ṣapo luk*, *ṣlu*, *ṣyan*, *ṣnu*, *ṣa*, *ṣnam*, *u*, *yak*, and *ḥi* with its substitutes *tāsi*, *syā*, and *sip*, the first eight of which are added in the Present, Imperfect, Imperative, and Potential, and before a *Kṛit* which contains a mute palatal *ṣ*, when these affixes denote the Kartṛi or Agent, i. e. the Active; when, however, they denote the Karman or Bhāva, i. e. the Passive or Neuter, then *yak* is added; *ḥi* is added in the Aorist, *tāsi* in the 1st Future, *syā* in the 2nd Future and Conditional, and *sip* before Let.)

1. *vi-karman*, a, n. various business or duty; prohibited or unlawful act, fraud; retiring from business; (*ā*, *ā*, *u*), acting variously; acting wrongly. — *Vi-karma-kṛit*, t, t, t, acting in various ways, acting wrongly or illegally, one who does forbidden acts. — *Vikarma-kriyā*, f. an illegal or immoral act, vicious conduct. — *Vikarma-stha*, as, *ā*, am, doing what is illegal or immoral, addicted to vice, engaged in prohibited acts; engaged in various business.

2. *vi-karman*, *ā*, *ā*, a, not acting, free from action. *Vikarmika*, as, *i*, am, transacting various affairs; doing forbidden acts; acting wrongly; (as), m. a clerk or superintendent of markets or fairs.

Vi-kāra, as, m. change of form or nature, alteration or deviation from any natural state; change for the worse, change from a state of health, disease, sickness; a wound; change of mind; change from the quiescent condition of the soul, perturbation, emotion, passion, feeling, excitement; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous source or *pra-kṛiti*, q. v., a modification or result of the modification of the *prakṛityaḥ* or producers. — *Vikāra-tas*, ind. from change, through change. — *Vikāra-tva*, am, n. the state of change, condition of transforming, transformation.

Vi-kārita, as, *ā*, am, caused to be changed, made

to undergo a change, converted, perverted; rendered unfavourable or unfriendly.

Vi-kārin, i, *iṇi*, i, producing a change, modifying; undergoing a change; producing a change for the worse, spoiling; feeling emotion, falling in love; (i), m., N. of the seventh year of Jupiter's cycle.

Vi-kurvāna, as, *ā*, am, undergoing or causing a change of form or of mind, &c.; feeling emotions of joy, &c., rejoicing, being glad.

Vi-kṛta, as, *ā*, am, altered, changed, modified, transformed, changed in form or feeling; changed for the worse, sick, diseased, mutilated, maimed, deformed, disfigured; unnatural; imperfect, unfinished, incomplete; affected by passion, overcome by emotion; entertaining feelings of disgust or aversion, averse, estranged; strange, extraordinary; (am), n. change, alteration; change for the worse, a diseased state; disgust, aversion. — *Vikṛita-darśana*, as, *ā*, am, changed in appearance. — *Vikṛita-buddhi*, is, is, i, changed in mind, estranged, made unfriendly or ill-disposed. — *Vikṛita-lōcana*, as, *ā*, am, having excited eyes. — *Vikṛita-vadana*, as, *ā*, am, having a distorted face, ugly-faced. — *Vikṛitākāra* ('*ta-āk*'), as, *ā*, am, changed in form or appearance, misshaped, distorted in form. — *Vikṛitākṛiti* ('*ta-āk*'), is, is, i, having a deformed shape or aspect. — *Vikṛitāṅga* ('*ta-an*'), as, *ā*, am, changed in form, having misshaped limbs, deformed. — *Vikṛitāṇa* ('*ta-ān*'), as, *ā*, am, having a distorted countenance, ugly-faced.

Vi-kṛiti, is, f. change, alteration of any kind (as of purpose, mind, form, nature, &c.), change from a natural or healthy state, sickness, disease; change from a quiescent state, emotion, anger, wrath, fear; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous *pra-kṛiti* or producer (see *vi-kāra*, col. 1); fermented or spirituous liquor; a species of metre (the stanza consisting of four lines of two syllables each, variously arranged); = *ḍimha* (according to Sabda-k.); (is), m., N. of a king. — *Vikṛiti-mat*, ān, *ati*, at, possessed of change, changed; diseased, wounded; changeable. — *Vikṛiti-vijñāniya*, N. of a chapter in the *Aṣṭāṅga-hīdaya-saṃhitā*.

Vi-kṛiti, f. = *vi-kṛiti* above.

Vi-kriyā, f. alteration, change; transformation, change of mind, &c., any change from a natural or quiescent state, disease, injury, mischief, emotion, anger, any sudden affection or seizure (cf. *bhūta-v*, *roma-v*); a preparation or dish of rice, &c.

विकृत् *vi-kṛit*, cl. 6. P. *-krīntati*, *-kartitum*, to cut into or through, divide by cutting, tear to pieces, destroy.

Vi-karta, *vi-kartṛi* in *go-v*, q. q. v. v.

Vi-kartana, as, m. the sun; the plant *Calotropis Gigantea* (= *arka*); a son who has usurped his father's kingdom.

विकृश *vi-kṛiś*, Caus. *-karśayati*, *-yitum*, to make thin, emaciate, attenuate; to distort, deform.

विकृष *vi-kṛiṣ*, cl. I. P. *-karshati*, cl. 6. P. A. *-krishati*, *-te*, *-karṣṣṭum* or *-krashṭum*, to draw asunder, tear asunder, drag apart, draw across, drag hither and thither, draw different ways, drag to and fro, drag excessively, drag along, drag after, draw away, draw out, pull out, extend, draw away from; to withdraw, deprive of, withhold, keep back; to destroy; to pull or drag or draw (in general); to draw a furrow, plough (cl. 6); to draw (a bow-string, cl. 1), bend (a bow).

Vi-karsha, as, m. dragging or drawing asunder, pulling apart, pulling out; an arrow.

Vi-karṣhaya, as, m. 'the distractor,' one of the five arrows of Kāmadeva; (am), n. the act of drawing asunder, pulling, drawing, dragging; the drawing (of a bow); the act of dragging or throwing across, a cross throw (in wrestling &c.).

Vi-karshat, an, *anti*, at, dragging asunder or across.

Vi-kṛiṣha, as, *i*, am, dragged asunder, drawn asunder or apart; analyzed; dragged hither and thither; dragged excessively; drawn towards, attracted, dragged, drawn, pulled, drawn (as a bow-string); drawn

out, extended, protracted, long; sounded, making a noise (= *śabdāyamāna*). — *Vikṛiṣṭa-kāla*, as, m. a long period, (*vikṛiṣṭa-kālāis*, ind. for a long time or extended period.)

Vi-kṛiṣhya, ind. having drawn or dragged asunder.

Vi-kṛiṣyamāna, as, *ā*, am, being dragged asunder, being dragged or pulled about hither and thither.

विकृ *vi-kṛi*, cl. 6. P. *-kirati*, *-karitum* or *-karitum*, to scatter in different directions, throw about, sprinkle, toss about, disperse; to spread about, expand, extend; to dissolve; to scatter over, overwhelm, cover, fill with; to tear asunder, split, rend; to revile; to contaminate.

Vi-kira, as, m. scattering, tearing, one who scatters or tears, a bird, a scattered portion or fallen fragment, anything dropped; a well.

Vi-kirāna, am, n. (according to Sabda-k. *vi-kirāna*), the act of scattering, throwing or spreading about, dispersing, tearing; spreading abroad; knowledge, fame; (as), m. gigantic swallow wort, *Calotropis Gigantea* (= *arka*).

Vi-kirat, an, *ati* or *anti*, at, scattering about, sprinkling, throwing in different directions, covering (with arrows &c.).

Vi-kirna, as, *ā*, am, scattered or spread about, extended, diffused; celebrated, famous. — *Vikirna-keśa* or *vikirna-mūrdhaja*, as, *ā*, am, having dishevelled hair. — *Vikirna-roman*, a, n. or *vikirna-sañjā*, am, n. a sort of perfume (= *sthaupeya*).

Vi-kirya, ind. having scattered about, having spread in different directions.

Vi-kiryamāna, as, *ā*, am, being scattered, being tossed about, being agitated, &c.

विकृप *vi-kṛip*, cl. I. A. *-kalpate*, *-kalpitum*, to change or alternate with (with inst.); to be doubtful or questionable, be subject to doubt or alternative, be optional or not decided: Caus. P. *-kalpayati*, *-yitum*, to prepare or arrange or dispose differently; to prescribe variously; to make, compose, form; to change or exchange with anything; to divide (Ved.); to weigh alternatives, admit anything as doubtful or optional; to choose one out of two alternatives (Ved.); to doubt, consider as doubtful, be doubtful about, consider with distrust; to consider possible, conjecture, presume; to reflect upon.

Vi-kalpa, as, m. alternation, alternative, option; distinction; uncertainty, ambiguity; indecision, doubt, hesitation; error, mistake, ignorance; (in rhetoric) antithesis of opposites; (in grammar) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; (*ās*), m. pl., N. of a people, (also read *vikalya*). — *Vikalpa-jāla*, a snare-like dilemma from which there is no escape. — *Vikalpopakāra* ('*pa-up*'), as, m. an optional offering.

Vi-kalpaka, at the end of an adj. comp. = *vikalpa*; [cf. *nir-v*, *sa-v*.]

Vi-kalpāna, am, n. the giving or allowing an option or alternative, admitting of doubt or uncertainty; indecision; inconsideration.

Vi-kalpayat, an, *anti*, at, preparing or disposing differently, composing; exchanging with; weighing alternatives, deliberating, doubting.

Vi-kalpita, as, *ā*, am, made optional, held to be optional; (in grammar) optionally enforced, applied or not at pleasure, (*a-vikalpita*), not subject to doubt, undoubted.)

Vi-kalpin, i, *iṇi*, i, possessing doubt or indecision, possessing an illusion, (*nilāśoka-vikalpi-keśa-nikarāḥ*, having a mass of hair possessing the illusion of the dark Aśoka.)

विकेश 1. *vi-keśa*, as, *i*, am, having loose or dishevelled hair; (i), f. a woman with loose hair; a small braid or tress of hair first tied up separately and then collected into the *Veṇi* or larger braid.

2. *vi-keśa*, as, *i*, am, hairless, without hair, bald; (as), m., N. of a Muni; (i), f. a woman without hair; N. of the wife of Śiva manifested in the form of Maḥi or the Earth (one of his eight Tanus or visible forms).

विकेशिका *vi-keṣikā*, f. a piece of rag smeared with ghee or other substances and applied as a dressing to a sore, a kind of pledget.

विकोका *vi-koka*, as, m. [cf. *koka*], N. of an Asura (son of Vṛjika and killed by Kalki).

विकोष *vi-kōsha* or *vi-kośa*, as, ā, am, without a case or covering, without a husk, unsheathed (as a sword &c.), uncovered, denuded.

विकौतुक *vi-kautuka*, as, ī, am, having no leisure or curiosity, incurious, indifferent.

विक्र *vikka*, as, m. a young elephant.

विक्रिका *rikta*. See under *rt. vic*, p. 913, col. 2.

विक्रान्ति *vi-krandita*, as, ā, am (see *rt. rand*), crying or calling out, complaint.

विक्रम *vi-kram*, cl. 1. P. A. -*krāmati*, -*krānate*, -*krāmitum*, to step beyond, go beyond, pass beyond, to step on, go on, walk on, step aside, move or go aside, move away; to step or move apart (P.), become divided; to step over, stride over, step through, stride or stalk through, go through; to advance, proceed, walk, pass, go; to attack, fight against, how valour or prowess (P.); to rise to or towards; Caus. P. -*kramayati*, -*yitum*, to cause to step or stride over or through.

Vi-krama, as, m. stepping or going beyond, stepping or striding over; a step, stride, pace [cf. *tri-v*]; going, proceeding, walking; overpowering, overcoming; heroism, prowess, heroic valour, great power or strength; strength in general, (*vikramaṃ kri*, to display prowess, use one's strength); N. of a king, (see *ikramāditya*); N. of Vishnu; of a city; of the forty-eighth year of Jupiter's cycle. — *Vikrama-karman*, a, m., an act of prowess, feat of valour. — *Vikrama-keśin*, ī, m., 'valour-lion,' N. of king Vikramāditya. — *Vikrama-śarita* or *vikrama-śaritra*, am, m., Vikrama's acts; N. of thirty-two stories (describing the acts of Vikramāditya). — *Vikrama-bāhu*, as, m., N. of a king. — *Vikrama-sīha* or *vikrama-sena*, as, m., N. of king Vikramāditya. — *Vikrama-ina*, as, ā, am, destitute of valour, wanting in courage. — *Vikramāditya* ('*ma-ād*'), as, m., 'valour-m', N. of a celebrated Hindū king (of Ujjayini or Bhoja) and founder of the era called *Samvat* [see *amrat*], which begins 57 B. C.; he is said to have driven out the Sakas or Scythians and to have established his dominion over almost the whole of Northern India; he was one of the wisest of Hindū kings and a great patron of literature; nine celebrated men of letters flourished at his court [see *ara-ratna*], and innumerable legends are related of him (cf. *vikrama-śarita*, *śiṃhāsana-dvātrīṃsat-utrikā-vārtā*) all teeming with exaggerations and absurdities; according to some he fell in a battle with his rival Śāli-vāhana, king of the south country or Deccan, and the legendary date given for his death is Kali Yuga 3044; there are, however, other kings called Vikramāditya, and the name has been applied to king Bhoja and even to Śāli-vāhana. — *Vikramāditya-kōsha*, N. of a work. — *Vikramārka* ('*ma-ar*'), as, m., N. of king Vikramāditya. — *Vikramārjita* ('*ma-ar*'), as, ā, am, acquired or conquered by valour. — *Vikramorvaśi* ('*ma-ur*'), f. valour-[won] Urvaśi, N. of one of the three celebrated dramas of Kālidāsa.

Vi-kramaṇa, as, m., Ved. a step, pace, stride; the stride of Vishnu, (see *tri-vikrama*.)

Vi-kramaṇiya, as, ā, am, to be stepped on, to be overcome or overpowered.

Vi-kramamāna, as, ā, am, stepping or passing beyond, traversing, proceeding; striding along, taking giant steps; displaying strength, overpowering.

Vikramin, ī, m., i, displaying valour or prowess, powerful, courageous, strong; chivalrous, gallant, aggressive; (ī), m. a hero; a lion; N. of Vishnu.

Vi-krānta, as, ā, am, stepped or passed beyond; valiant, mighty, victorious, overcoming; (as), m. a hero, warrior; a lion; N. of a Prajā-pati; (am), n.

a step, stride; valour, prowess, military achievement; the jewel called *vaikrānta*. — *Vikrānta-gati*, īs, m., a man with a portly gait. — *Vikrānta-bhima*, N. of a drama.

Vi-krānti, īs, f. stepping on, striding; a horse's canter or gallop; heroism, valour, power, prowess.

Vi-krāntī, tā, trī, trī, displaying prowess, valiant; victorious; (tā), m. a hero, victor.

Vi-krāmat, an, antī, at, stepping beyond or aside, striding on, passing beyond; stalking; displaying valour or strength.

Vi-śukramāṇa, as, ā, am, Ved. striding, traversing.

विक्रय *vi-kraya*. See below.

विक्रस *vi-krasra* = *vi-kusra*, q. v.

विक्रान्ति *vi-krānti*. See above.

विक्रिया *vi-kriyā*. See p. 910, col. 2.

विक्री *vi-kri*, cl. 9. A. -*kriṇīte*, -*kretum*, to buy and sell, barter, trade (Ved.); to sell, vend; to sell or exchange for (with inst. e.g. *gatvā sahasra-sreṇa vikriṇe*, I sell for a thousand cows); Desid. A. -*śikriṣhate*, to wish to sell, to desire to sell or exchange for (with inst.).

Vi-kraya, as, m. sale, selling, vending. — *Vikraya-pattra*, am, n. a bill of sale. — *Vikrayānuśaya* ('*ya-an*'), as, m. a rescission of sale. — *Vikrayārtham* ('*ya-ar*'), ind. for sale.

Vi-krayaṇa, am, n. the act of selling, vending.

Vikrayika, as, ā, am, one who sells, selling; (as), m. a vender, salesman, dealer.

Vikrayin, ī, m. a seller, vender.

Vi-krayaka or *vi-kṛāyika*, as, m. a vender, seller.

Vi-krita, as, ā, am, sold; (as), m., N. of a Prajā-pati; (am), n. sale.

Vi-kriya, ind. having sold.

Vi-kretri, tā, trī, trī, one who sells, a vender, seller, selling.

Vi-kreya, as, ā, am, to be sold, saleable, vendible.

विक्रीड *vi-kriḍ*, cl. 1. P. -*kriḍati*, -*kriḍitum*, to play with, to make a plaything of (with acc.); to sport.

Vi-kriḍita, as, ā, am, played with, played; (am), n. play, sport.

विकृष *vi-kruś*, cl. 1. P. -*krośati*, -*krośtum*, to cry out, exclaim; to raise a cry; to sound; to invoke any one (acc.); to revile.

Vi-kruśya, ind. having screamed, bawling, crying out.

Vi-kruśita, as, ā, am, called out, cried out, exclaimed; harsh, abusive, cruel, unkind (as speech); (am), n. a cry of alarm or for help; abuse.

Vi-krośat, an, antī, at, crying out, bawling, screaming, shrieking; reviling.

Vi-krośana, am, n. the act of calling out; abusing, reviling.

Vi-krośamāna, as, ā, am, crying aloud, screaming.

Vi-krośtrī, tā, trī, trī, one who calls or cries out, calling out; a reviler.

विक्लम् *vi-klam*, cl. 1. 4. P. -*klāmāti*, -*klāmayati*, -*klāmitum*, to become faint or weak or weary; to be dispirited or dejected, lose heart, despond, despair.

Vi-klānta, as, ā, am, dispirited, fatigued, wearied.

विक्लव *vi-klav*, cl. 1. A. -*klavate*, -*klavitum*, to become agitated or confused, to feel alarm, fear.

Vi-klava, as, ā, am (according to some fr. *rt. klu* with *ri*), overcome with fear or agitation, confused, agitated, bewildered, confounded; excited, alarmed; disgusted. — *Viklava-tā*, f. or *viklava-tva*, am, n. agitation, confusion; alarm, fear.

विक्लिद् *vi-klid*, cl. 4. P. -*klidyati*, &c., to become very wet or moist.

Vi-klinna, as, ā, am, very wet or moist, thoroughly wetted; decayed, shrivelled, withered; old. — *Viklinna-hṛdaya*, as, ā, am, 'moist-hearted,' tender-hearted, one whose heart is easily moved with pity.

Vi-kleda, as, m. moistening or wetting thoroughly, dissolution.

विक्लिष्ट *vi-klishta*, as, ā, am (see *rt. klis*), excessively afflicted or distressed, much hurt or injured, destroyed; (am), n. a fault in pronunciation.

Vi-kleśa, as, m. 'indistinctness,' an incorrect pronunciation of the dentals.

विशणम् *vi-kṣaṇam*, ind. momentarily, for a moment.

विशन् *vi-kṣan* or *vi-kṣaṇ*, cl. 8. P. -*kṣaṇoti*, -*kṣaṇitum*, to wound or hurt severely, kill.

Vi-kṣata, as, ā, am, excessively wounded or hurt, torn asunder, struck about; (am), n. wounding.

विशर् *vi-kṣar*, cl. 1. P. -*kṣarati*, -*kṣaratum*, to flow away, flow into.

विशल् *vi-kṣal*, cl. 10. P. -*kṣhalayati*, -*yitum*, to wash off, wash away.

Vi-kṣālita, as, ā, am, washed off; bathed.

विश्राव *vi-kṣāva*, as, m. (see *rt. kṣu*), sneezing, cough; a sound.

विक्षि *vi-kṣhi*, Caus. -*kṣhayati*, -*kṣhayati*, -*yitum*, Ved. to waste, destroy completely, ruin.

Vi-kṣhina, as, ā, am, completely destroyed.

Vi-kṣhīṇaka, as, m. a destroyer; N. of the chief of a class of demigods attendant on Śiva (described as the ministers of destruction by pestilential diseases &c.); a meeting or assembly of the gods; a place prohibited to eaters of meat.

विक्षिप *vi-kṣhip*, cl. 6. P. A. -*kṣhipati*, -*te*, -*kṣheptum*, to throw apart or asunder, throw hither and thither; to throw away or about, send hither and thither, disperse, scatter, distribute; to extend, stretch out; to let loose a bow-string, to shoot off; to cast, throw; to cast off or aside, discard; to reject, refute.

Vi-kṣhīpat, an, atī or antī, at, throwing apart, throwing away, throwing about, tossing; scattering; agitating; pulling, twitching, twanging.

Vi-kṣhīpta, as, ā, am, thrown apart or asunder, thrown about, cast; scattered, dispersed; discarded; sent, dispatched; agitated, bewildered, perplexed; refuted, falsified.

Vi-kṣhīpya, ind. having thrown apart or aside, having cast off or discarded; having stretched out.

Vi-kṣhīpyamāna, as, ā, am, being thrown or hurled off, being thrown out, being foiled, disgraced.

Vi-kṣhepa, as, m. the act of throwing apart or asunder, (*śarāṇa-v*), throwing asunder of the feet, striding with the legs apart; throwing away, casting, throwing, projection (see *vikṣhepa-śakti*); sending, dispatching; scattering; confusion, perplexity, alarm, fear; looking about vaguely or wildly; refuting an argument; celestial or polar latitude. — *Vikṣhepa-dhruva*, as, m. (in astronomy) the greatest inclination of a planet's orbit. — *Vikṣhepa-śakti*, īs, f. the power of Māyā, the projective power of ignorance (according to the Vedānta phil.) or that power of projection which raises up on the soul enveloped by it the appearance of an external world.

Vi-kṣhepaṇa, am, n. the act of throwing asunder or away, throwing; scattering, dispersing; sending, dispatching; confusion proceeding from error.

विक्षीर *vi-kṣhīra*, as, m. the tree *Calotropis Gigantea*.

विशुद् *vi-kṣhud*, cl. 7. P. A. -*kṣhupatti*, -*kṣhutte*, -*kṣhottum*, to pound to pieces, bruise, crush, comminute.

Vi-kṣhūṇa, as, ā, am, pounded or ground to pieces.

विशुभ् *vi-kṣudh*, cl. 4. P. -*kṣudhyati*, -*kṣhodhūm*, to be hungry.

विशुभ् *vi-kṣubh*, cl. 1. A., 4. 9. P. -*kṣobhate*, -*kṣubhyati*, -*kṣubhātī*, -*kṣobhītum*, to be shaken about or agitated or tossed about, to become greatly disturbed or moved, to be dis-

ordered; to confuse, disturb (cl. 9): Caus. -*kshobhayati*, -*yitum*, to cause to move or shake, agitate, excite, disturb, confuse, throw into disorder (as an army).

Vi-kshobha, as, m. shaking, agitating, agitation, confusion, conflict, struggle, trepidation, alarm, panic.

Vi-kshobhita, as, ā, am, shaken about, agitated, tossed about, scattered.

Vi-kshobhya, ind. having agitated or disturbed, disturbing.

विख *vikha*, as, ā, am, noseless; [cf. *vikhu*, *vikhya*, *vikhra*, *vikhru*, *vigra*.] - *Vikha-nas*, ās, m. epithet of Brahmā.

विखण्ड *vi-khaṇḍ*, cl. 10. P. -*khaṇḍayati*, -*yitum*, to break into fragments, break up, cut or divide into pieces; to cleave or tear asunder, dismember; to scatter, disturb, trouble; to interrupt.

Vi-khaṇḍita, as, ā, am, broken up, cut into pieces, divided; torn apart or asunder, cleft in two; refuted.

विखन् *vi-khan*, cl. 1. P. A. -*khanati*, -*te*, -*khanitum*, to dig up.

Vi-khānasa, as, m. a kind of hermit (said to be so called from living on roots; cf. *vaikhānasa*).

विखाद *vi-khāda*, as, m., Ved. = *saṅgrāma* (according to Naigh. II. 17).

विखामा *vikhāsa*, f. the tongue.

विखिद् *vi-khid*, cl. 6. P. -*khindati*, -*khetum*, Ved. to strike or tear asunder, rend apart.

विखु *vikhu*, us, us, u, noseless; [cf. *vikha*.]

Vikhya, as, ā, am, = *vikhu*, noseless.

विखुर *vi-khura*, as, m. 'hoofless,' a goblin, demon, *Rākṣas*; a thief.

विख्या *vi-khyā*, cl. 2. P. -*khyāti*, -*khyātum*, to look about, look at, view, see; to shine; to make visible, illuminate; to celebrate; to call, name: Caus. -*khyāpayati*, -*yitum*, to make visible; to make known, communicate, announce, declare, proclaim, promulgate, publish abroad, celebrate.

Vi-khyāta, as, ā, am, generally known, notorious, renowned, famous, celebrated; known as, called, named; avowed, confessed.

Vi-khyāti, is, f. fame, celebrity, notoriety.

Vi-khyāpana, am, n. making known, declaring, announcing, publishing; explanation, exposition; avowing, acknowledging, confessing.

विखु *vikhra*, as, ā, am, noseless; [cf. *vikha*.]

Vikhru, us, us, u, = *vikhra*, noseless.

विगण *vi-gaṇ*, cl. 10. P. -*gaṇayati*, -*yitum*, to reckon, compute, calculate; to deliberate, consider, reflect; to esteem, regard; to consider as; to disregard, take no notice of.

Vi-gaṇana, am, n. reckoning, computing; considering, deliberating; reckoning off, discharge of a debt.

Vi-gaṇayya, ind. having reckoned; having deliberated or weighed; not having considered.

Vi-gaṇita, as, ā, am, reckoned, calculated; considered, weighed; reckoned off, discharged (as a debt).

विगद् *vi-gad*, cl. 1. P. -*gadati*, -*gaditum*, to talk about, speak about, repeat, spread a report.

Vi-gada, Ved. talking or sounding variously.

Vi-gaṇita, as, ā, am, talked about, spoken about, spread abroad (as a report).

विगन्धक *vi-gandhaka*, as, m. 'having a bad smell,' the *Ingudi* tree.

Vi-gandhi, is, is, i, smelling badly, having an unpleasant smell, stinking.

Vi-gandhikā, f. = *hapushā*, q. v.

विगम् *vi-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go away, pass away, depart, disappear, cease, die,

disperse: Caus. -*gamayati*, -*yitum*, to cause to go or pass away; to spend.

2. *vi-gata*, as, ā, am (for 1. *vi-gata* see under 2. *vi*), gone away, departed, disappeared, ceased, gone; dead; parted, severed, separated; freed or exempt from, devoid of; lost; destitute of light, obscured, gloomy, dark. - *Vigata-kalmasha*, as, ā, am, free from stain or soil, unsoiled, free from sin, sinless; pure, righteous. - *Vigata-klama*, as, ā, am, one whose fatigues have ceased, relieved from fatigue. - *Vigata-jūna*, as, ā, am, one who has lost his wits.

- *Vigata-jvara*, as, ā, am, cured of fever; freed from feverishness or morbid feeling, freed from trouble or distress of mind; exempt from decay.

- *Vigata-bhī*, is, is, i, one whose fears are gone, free from fear. - *Vigata-manyu*, us, us, u, free from resentment. - *Vigata-rāga*, as, ā, am, devoid of passion or affection. - *Vigata-lakṣaṇa*, as, ā, am, devoid of good or lucky marks, unfortunate, unlucky. - *Vigata-srika*, as, ā, am, destitute of fortune, unfortunate, unprosperous. - *Vigata-sankalpa*, as, ā, am, devoid of purpose or design, without resolution. - *Vigata-sneha*, as, ā, am, void of affection. - *Vigata-sneha-sauhrīda*, as, ā, am, one who has relinquished love and friendship. - *Vigata-spriha*, as, ā, am, devoid of wish or desire, indifferent. - *Vigatārtanā* ('*ta-ār*'), f. a woman in whom the menstrual excretion has ceased, one past child-bearing or one past the age of fifty-five.

Vi-gama, as, m. departure, secession, decease, death, withdrawing, relinquishment, separation.

Vi-gāma, as, m., Ved. a step, pace, stride, (in *Rig-veda* I. 155, 4. applied to the three strides of Vishnu; *Sāy.* = *vividha-gamana*.)

विगर *vi-gara*, as, m. 'not swallowing,' an abstemious man; a naked ascetic; a mountain.

विगर्ज *vi-garj*, cl. 1. P. -*garjati*, -*garjitum*, to roar out, cry out.

विगर्ह *vi-garh*, cl. 1. A. -*garhate*, -*garhitum*, to blame, abuse, reproach, revile; to disdain, despise, contemn: Caus. -*garhayati*, -*yitum*, to revile, rail at, vituperate.

Vi-garhaṇa, am, ā, n. f. blaming, blame, abusing, abuse, censure, reproach.

Vi-garhaṇīya, as, ā, am, reprehensible, blamable, bad, wicked.

Vi-garhita, as, ā, am, abused, reviled, blamed; disdained, despised; reprobated, scouted, condemned; prohibited; low, vile; wicked, bad.

1. *vi-garhya*, as, ā, am, reprehensible, blamable. - *Vi-garhya-kathū*, f. reprehensible speech, scandal.

2. *vi-garhya*, ind. having blamed or reviled.

विगल् *vi-gal*, cl. 1. P. -*galati*, -*galitum*, to flow or ooze or trickle away, drain off, fall in drops, drip, distil; to melt away, liquefy, pass away, disappear, fade away, disperse; to fall down or out, drop down, drop out; to become loose or untied.

Vi-galat, an, anti, at, flowing away, trickling, dropping, oozing; melting away, dissolving, fading, dispersing.

Vi-galita, as, ā, am, flowed away, flowing, trickled, distilled, oozed, fallen, dropped, melted away, liquefied, dissolved; dissipated, dispersed, gone, decayed; slackened, untied (as a knot); loose, disordered (as hair or dress), untied, detached.

- *Vigalita-keśa*, as, ā, am, having dishevelled hair.

- *Vigalita-nīl*, is, is, i, having the knot untied.

विगा *vi-gā* (see rt. 1. *gā*), cl. 3. P. -*jigāti*, -*gātum*, Ved. to go or pass away, disappear.

विगान *vi-gāna*. See under *vi-gai*, col. 3.

विगाह *vi-gāh*, cl. 1. A. -*gāhate*, -*gāhitum*, to plunge or dive into (with acc. or loc.), bathe in; to agitate or stir about, disturb; to enter into or engage upon; to enter, penetrate, advance into, pervade; to come on, set in (as a season, the night, &c.): Pass. -*gāhyate*, to be plunged into or penetrated, to be entered into or engaged upon.

Vi-gāhita, as, ā, am, stretched out or apart, separated, divided, dissolved; isolated; opposed; encountered (as in fight), warred against; obstructed; seized, taken up.

Vi-gāhīya, ind. having stretched out or apart, having warred against or contended with.

Vi-gāhiyamāna, as, ā, am, being warred upon or contended with.

Vi-graha, as, m. stretching out or apart, extension, expansion; shape, form, figure; the body; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are *Kṛdantas*, *Taddhitas*, all *Samāsa*s or compound words, *Ekaśeṣas*, and all derivative verbs like desideratives &c.; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts; cf. *jamaḍ-ugni*);

Vi-gāḍha, as, ā, am, plunged into, (ambhai *vi-gāḍha-mātre*, at the very moment of the water being plunged into), bathed in, immersed, bathed, bathing; come on, advanced, set in, taken place; deep, excessive.

Vi-gāḍhri, *dhā*, *dhri*, *dhri*, one who plunges into; one who agitates or disturbs.

Vi-gāḍha, as, m. the act of plunging into (literally or figuratively), bathing.

Vi-gāhamāna, as, ā, am, plunging into, bathing; advancing into, penetrating, advancing, proceeding; perceiving, knowing.

Vi-gāhya, ind. having plunged into, having bathed, having entered.

Vi-gāhyamāna, as, ā, am, being plunged into, being agitated, being entered or penetrated.

विगुण *vi-guṇa*, as, ā, am, void of qualities; having no merit, worthless, bad, barren.

विगुप *vi-gup*, Desid. A. -*jugupsate*, to shrink away from, shun.

विगूढ *vi-gūḍha*, as, ā, am (see rt. 1. *guh*), concealed, hidden; blamed, reproached, censured. - *Vi-gūḍha-čārin*, ī, īnī, ī, proceeding or acting secretly.

विगै *vi-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing variously, sing discordantly or badly; to decry, abuse, reproach, blame.

Vi-gāna, am, n. singing discordantly, defamation, ill report, detraction, scandal; censure, reproach.

Vi-gita, as, ā, am, sung or said variously; badly sung; decried, abused, reproached; contradicted, contradictory, inconsistent.

Vi-gīti, is, f. singing in various ways, singing ill; reproach, abuse; contradiction; a kind of metre.

विग्न *vigna*. See under rt. 1. *vij*.

विग्र *vigra*, as, ā, am (perhaps for *vi-agra*), noseless [cf. *vikha*, &c.]; wise, (according to Naigh. III. 15 = *medhā-vin*.)

विग्रथ *vi-grath* or *vi-granth* (see rt. 1. *grath*), cl. 9. P. -*grathnāti*, -*granthitum*, to connect, tie or bind together, wind round.

Vi-grathita, as, ā, am, connected; containing knots; having tubercles; clotted; bound up, hindered, obstructed, impeded.

विग्रह *vi-grah* (see rt. *grah*), cl. 9. P. A. -*grihṇāti*, -*grihṇite* (Ved. -*grihṇāti*, -*grihṇite*), -*grahitum*, to stretch out or apart, spread out; to hold apart, keep separate, distribute into parts, divide, dissolve, resolve, separate (anything into its constituent elements), isolate; to quarrel, fight, war, wage war, wage war against (with acc.); to assault, seize, lay hold of, take up; to receive in a friendly manner, welcome; to perceive, observe: Caus. -*grāhayati*, -*yitum*, to cause to fight, cause to wage war against: Desid. -*jighrikṣati*, to wish to fight against.

Vi-grihita, as, ā, am, stretched out or apart, separated, divided, dissolved; isolated; opposed; encountered (as in fight), warred against; obstructed; seized, taken up.

Vi-grihīya, ind. having stretched out or apart, having warred against or contended with.

Vi-grihiyamāna, as, ā, am, being warred upon or contended with.

Vi-graha, as, m. stretching out or apart, extension, expansion; shape, form, figure; the body; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are *Kṛdantas*, *Taddhitas*, all *Samāsa*s or compound words, *Ekaśeṣas*, and all derivative verbs like desideratives &c.; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts; cf. *jamaḍ-ugni*);

a division, part, portion; (*as, am*), m. n. opposition, encounter, quarrel, combat, strife, war, battle; conflict (of the planets); disfavour. — *Vigraha-para*, *as, ā, am*, intent on war, engaged in fighting. — *Vigraha-vat, ān, atī, at*, having form or figure, embodied, incarnate; having a handsome form or shape, fine, beautiful. — *Vigrahāvara* ('*ha-av*'), *am, n.* the posterior of the body, 'the back.'

1. *vi-grāhyā, as, ā, am*, to be warred upon or contended with.

2. *vi-grāhya*, ind. having caused to wage war or fight with.

Vi-jigrāhayishu, us, us, u (fr. Desid. of Caus.), wishing to cause to fight or wage war.

Vi-jigrāhishu, us, us, u (fr. Desid.), wishing to take war or fight with, determined to encounter or oppose.

विग्रिव *vi-grīva, as, ā, am*, Ved. having the neck or head cut off, decapitated.

विलै *vi-glai, Caus. -glāpayati, -yitum*, to take distressed, afflict, grieve.

विघट *vi-ghaṭ* [cf. *vi-ghaṭ* below], cl. 1. A. *ghaṭate, -ghaṭitum*, to become separate, crumble away, fly apart, burst, disperse; to be broken or interrupted; to be destroyed: Caus. *-ghaṭayati, -yitum*, to tear apart, separate, disperse; to remove, displace.

Vi-ghaṭana, am, n. breaking up, destruction, ruin, misfortune.

Vi-ghaṭikā, f. a particular measure of time, the sixtieth part of a Ghaṭikā or Ghari, equal to twenty-four seconds (= *pala*).

Vi-ghaṭita, as, ā, am, separated, divided, severed; cf. *vi-ghaṭita*.]

विघट्ट *vi-ghaṭṭ*, cl. 1. A., 10. P. *-ghaṭṭate, -ghaṭṭayati, -ghaṭṭitum, -ghaṭṭayitum*, to strike force asunder, break asunder, burst open, open (a door &c.); to separate, disperse; to strike, shake, rub against, touch; to break (an agreement), violate, betray.

Vi-ghaṭṭana, am, ā, n. f. striking asunder, forcing apart; opening, separating, undoing, untying; raking, rubbing, friction; hurting, offending.

Vi-ghaṭṭita, as, ā, am, struck apart, severed, dispersed, opened, disclosed, untied, undone; struck, rubbed, touched; excessively shaken, churned; hurt, offended.

Vi-ghaṭṭin, ī, inī, i, striking apart, striking, touching.

विघन 1. *vi-ghana, as, ā, am*, cloudless, destitute of clouds. — *Vighanendu* ('*na-in*'), *us, m.* cloudless moon.

विघन 2. *vi-ghana, as, m.* (fr. *vi-han*), an implement for striking, a mallet, hammer; one who destroys or overpowers.

Vi-ghanin, ī, inī, i, Ved. slaying, killing; (*ī*), 1. one who slays, a slayer, destroyer.

Vi-ghāta, as, m. destruction, killing; a blow; opposition, prohibition, prevention, impediment, obstacle; abandoning. — *Vighāta-siddhi, is, f.* the titling or removal of obstacles or impediments.

Vi-ghātin, ī, inī, i, slaying, killing, wounding, destroying; removing; opposing, impeding, preventing.

Vi-ghna, as, n. (occasionally also *am, n.*), obstacle, impediment, hindrance, obstruction, interruption, prevention, opposition; any difficulty or trouble; the Candia or Carissa Carondas. — *Vighna-kara, as, ī, m.* causing any obstacle or interruption, opposing, impeding, obstructing. — *Vighna-kartri, tā, trī, tri*, using obstacles. — *Vighna-kārin, ī, inī, i*, causing obstacles, impeding, obstructing; fearful, formidable, terrible. — *Vighna-dhvansa, as, m.* the removal of obstacles. — *Vighna-nāyaka, as, m.* 'obstacle-chief,' an epithet of Gaṇeśa, (this deity being supposed capable of causing or removing difficulties and being therefore worshipped at the commencement of any

undertaking.) — *Vighna-nāśaka, as, ā, am*, who or what removes obstacles or difficulties; (*as*), m. an epithet of Gaṇeśa. — *Vighna-nāśana, am, n.* the destruction or removal of obstacles; (*as*), m. an epithet of Gaṇeśa. — *Vighna-pratikriyā, f.* the counteraction or removal of an impediment. — *Vighna-rāja, as, m.* 'obstacle-king,' epithet of Gaṇeśa. — *Vighna-leśa, as, m.* a slight obstacle or impediment. — *Vighna-val, ān, atī, at*, having obstacles, obstructed by difficulties or impediments. — *Vighna-vighāta, as, m.* the removal of obstacles. — *Vighna-rināyaka, as, m.* 'obstacle-remover,' epithet of Gaṇeśa. — *Vighna-siddhi, is, f.* the settling or removal of obstacles. — *Vighna-kantri, tā, m.* a remover or destroyer of obstacles. — *Vighna-hārin, ī, inī, i*, removing obstacles; (*ī*), m. an epithet of Gaṇeśa. — *Vighneśa* or *vighneśana* or *vighneśvara* ('*na-is*'), *as, m.* 'obstacle-lord,' epithet of Gaṇeśa. — *Vighneśa-vāhana, as, n.* the vehicle of Gaṇeśa, a rat. — *Vighneśana-kāntā* ('*na-is*'), *f.* 'loved by Gaṇeśa,' a kind of white Dūrvā grass.

Vighnaka (at the end of comps.) = *vi-ghna*, preventing, hindering.

Vighnaya, Nom. P. vighnayati, -yitum, to impede, check, obstruct.

Vighnita, as, ā, am, impeded, stopped, prevented, obstructed.

विघस *vi-ghasa, as, m.* (see *rt. ghas*), the residue of an oblation of food (offered to the gods, to the Manes, to a guest, or to a spiritual preceptor); food in general; (*am*), n. bee's-wax. — *Vighasāśa* ('*sa-aśa*'), *as, or vighasāśin, ī, m.* one who eats the remains of an offering.

विघात *vi-ghāta, &c.* See col. 1.

विघुष *vi-ghush, cl. 1. P. -ghoshati, -ghoshitum*, to cry or proclaim aloud; to sound, resound; to fill with noise.

Vi-ghusha, as, ā, am, cried out, proclaimed loudly, cried; made to resound, resounding, resonant, vocal.

Vi-ghushya, ind. having proclaimed aloud.

Vi-ghoshana, am, n. the act of proclaiming aloud, proclamation, crying.

विघूर्ण *vi-ghūrṇ, cl. 1. P. A. -ghūrṇati, -te, -ghūrṇitum*, to roll about, whirl about, shake about, be agitated; to roll (the eyes).

Vi-ghūrṇat, an, antī, at, rolling about, shaking; rolling (the eyes).

Vi-ghūrṇita, as, ā, am, rolled or shaken about; rolled (as the eyes); rolling, shaking.

विघृत *vi-ghrīta, as, ā, am*, Ved. destitute of moisture.

विघृष्ट *vi-ghrīṣṭa, as, ā, am*, excessively rubbed or ground; rubbed; sore.

विघ्न *vi-ghna*. See col. 1.

विघ्रा *vi-ghrā, cl. 1. P. -jighrati, -ghrātum*, to smell or scent out, find out by smelling, perceive, discover; to smell at, smell.

विह्व *vinhka, as, m.* a horse's hoof.

विच *vic, cl. 7. 3. P. A. vinakti* (1st sing. *vinacūti*, 2nd sing. *vinakshi*, 3rd pl. *vinācanti*), *vinakte, vevēkti* (3rd du. *vīviktas*, Rīg-veda VIII. 12, 24), *vevīkte* (?), *vīveṭa, vīveṭe, vekshyati, -te, avīcat, avaiṣkāt, avikta, vektum*, to divide, separate, sever; to remove from, deprive of (with inst.); to discriminate, discern, judge: Pass. *vīcāte*, Aor. *aveṭi*: Caus. *veṭayati*, Aor. *avīvecat*: Desid. *vīvikshati*; [cf. Gr. *εἰκα*, (perhaps also) *εἰκάς, ἔχ-ν-ος*; Lat. *vito* for *vic* (*i*)-to, (according to some also) *vinco, vicis, invicem, vicissim*; Old Germ. *wichan*, (perhaps also) *wehsal*; Angl. Sax. *wican, wīcal*.]

Vikta, as, ā, am, separated; empty, (probably for *rikta*, q. v.)

विचकिल *vi-čakila, as, m.* a kind of jas-

mine; another flowering plant (Artemisia, commonly called Dona); a particular shrub, Vangueria Spinosa.

विचक्ष *vi-čaksh, cl. 2. A. -čashṭe, -čashṭum*, to appear, shine (Ved.); to see distinctly, view, look at (Ved.); to perceive, descry, observe (Ved.); to make manifest (Ved.); to tell, declare, proclaim, announce: Caus. *-čakshayati, -yitum*, to cause to see distinctly, make clear (Ved.).

Vi-čakshana, as, ā, am, clear-seeing, far-sighted, all-seeing, discerning, circumspect, knowing, clever, wise, sensible; able, proficient, skilful, (*kārya-ā*), clever or skilful in managing affairs; (*as*), m. a learned Brāhman, Paṇḍit, a holy teacher; (*ā*), f. a sort of sun-flower (= *nāga-danti*).

Vi-čakshas, ās, m. a teacher, preceptor, spiritual instructor.

विचक्षुस् *vi-čakshus, us, us, us*, eyeless, destitute of sight, blind; perplexed, sad; (*us*), m. a proper N.

विचतुर *vi-čatura, as, ā, am*, see Vopa-deva VI. 29.

विचय *vi-čaya, &c.* See p. 914, col. 1.

विचर *vi-čar, cl. 1. P. -čarati, -čaritum*, to move or spread in different directions (Ved.); to go or move about, wander, roam, ramble about; to go or gad about wantonly (Manu IX. 20), wander from the right path; to go or walk through, run through, pass through, pervade; to march against, attack; to run out, come to an end; to go about with, associate or have intercourse with (with inst.); to proceed, act; to conduct one's self, behave, live; to make, do, perform, accomplish; to go badly, fail: Caus. *-čarayati, -yitum*, to cause to go or roam about; to cause to wander from the right path, seduce; to reflect, consider, deliberate, ponder, excogitate; to examine, investigate, ascertain; to doubt, be doubtful, hesitate.

Vi-čarat, an, antī, at, wandering, roaming, going about; marching; acting, making, performing.

Vi-čarita, as, ā, am, gone or roamed about, &c.; (*am*), n. roaming, roving about, wandering.

Vi-čāra, as, m. deliberation, discussion, consideration, reflection, investigation, examination, trial, disputation, dispute; the exercise of judgment or reason, discriminating, distinguishing, judging, discrimination, judgment, selection, decision, determination; doubt, hesitation; prudence. — *Vi-čāra-kartri, tā, m.* one who makes investigation, a judge, investigator. — *Vi-čāra-śāntamāṇi, N.* of a work on grammar. — *Vi-čāra-jña, as, ā, am*, knowing how to discriminate or judge, able to decide on the merits of a case, a judge. — *Vi-čāra-bhū, ās, f.* a place for discussion, any place for deliberation or judicial investigation, a tribunal; the judgment-seat of Yama (judge of the dead). — *Vi-čāra-mūḍha, as, ā, am*, foolish or mistaken in judgment. — *Vi-čāra-sāstra, am, n., N.* of a work. — *Vi-čāra-śīla, as, ā, am*, disposed to deliberation or reflection, considerate, deliberative, reflective, thoughtful. — *Vi-čāra-sṭhala, am, n.* a place for discussion or investigation, tribunal; a logical disputation. — *Vi-čārānta-samāgama* ('*ra-ar*'), *as, m.* assembling for the sake of trial or judgment, an assembly for investigation or discussion.

Vi-čāraka, as, m. an investigator, discriminator, judge. — *Vi-čāraka-tā, f.* or *vi-čāraka-tva, am, n.* investigation, deliberation, discussion.

Vi-čārāya, am, ā, n. f. deliberation, consideration, examination, discussion, investigation, the exercise of judgment; hesitation, doubt; (*ā*), f. the Mīmāṃsā system of philosophy, (see *mīmāṃsā*).

Vi-čārāṇīya, as, ā, am, to be deliberated about, to be discussed or investigated.

Vi-čārīta, as, ā, am, deliberated about, considered, examined, inquired into, discussed, judged; decided, determined; (*am*), n. deliberation, discussion.

Vi-čārīn, ī, inī, i, moving about, wandering; wanton, dissolute, lascivious; deliberating, judging, discussing.

1. *vi-čārya*, as, ā, am, to be deliberated, to be weighed or discussed, &c.; questionable, doubtful.

2. *vi-čārya*, ind. having deliberated, having considered, &c.

Vi-čāryamāna, as, ā, am, being investigated or discussed, being under inquiry.

Vi-čārṇa, as, ā, am, gone through, wandered through; occupied or inhabited by; entered.

विचर्चिका *vi-čarčikā*, f. cutaneous eruption, itch, herpes, scab.

विचर्चित *vi-čarčita*, as, ā, am, rubbed, smeared, anointed, rubbed with fragrant unguents, applied (as an unguent).

विचर्षणि *vi-čarṣaṇi*, is, is, i (see *čarṣaṇi*), Ved. seeing through, far-seeing, discerning, gifted with discernment, all-beholding, (Sāy. = *više-ṣheṇa sarvasya drakṣṭri*); swift, active.

विचल *vi-čal*, cl. 1. P. -*čalati*, -*čalitum*, to move about, move to and fro, shake, waver, totter, tremble; to move or go away, depart from, swerve or deviate from (with abl.), go astray; to fall off or down; to be agitated or troubled; Caus. -*čalaya-tyati*, -*yitum*, to cause to move about, shake, wave, cause to tremble, make unsteady, trouble; to cause to go away or depart from, cause to turn off or swerve from, detach from, lead away from; to excite, stir up; to destroy, rescind.

Vi-čala, as, ā, am, moving about, shaking, wavering, tottering, unsteady, unfixed; conceited.

Vi-čalat, an, anti, at, moving about, going to and fro, shaking, waving.

Vi-čalana, am, n. the act of moving or going away from, deviating from, deviation; unsteadiness, fickleness; conceit, self-praise.

Vi-čalita, as, ā, am, gone or moved away, departed, swerved, deviated from.

Vi-čāla, as, ā, am, coming between, intervening.

विचाकशत् *vi-čakaśat*, at, atī, at (Intens. part. fr. rt. *kāś* with *vi*), Ved. shining very brightly, resplendent; seeing, perceiving, beholding.

विचार *vi-čāra*. See p. 913, col. 3.

विचि 1. *vi-či* (see rt. 1. *či*), cl. 5. P. A. -*čīnoti*, -*čīnute*, -*čētum*, to segregate, separate or sever from (a mass), divide, select, pick out; to take away, remove, efface, destroy (Ved.); to clear, prepare (a way or road; in this sense the form *vi-čīyantu* is used in R̥g-veda I. 90, 4); to gather together, collect, bring together; to distribute (Ved.); to pile or heap up in a wrong way, disarrange.

Vi-čīyashtha, as, ā, am, Ved. removing most effectually, effacing, (Sāy. = *ati-śayena nāśaka*.)

2. *vi-či*, is, m. f. a wave (= *vi-či*, q. v.).

1. *vi-čīvat*, an, atī, at, selecting, picking out; gathering together, collecting (as winnings &c.).

Vi-či, f. a wave (= 2. *vi-či* above).

विचि 3. *vi-či* (see rt. 2. *či*; cf. *vi-čīt*), cl. 5. P. A. (Ved. also cl. 3. P.) -*čīnoti*, -*čīnute*, -*čīketi*, -*čētum*, to discern, distinguish, make anything discernible or clear, cause to appear; to search through, investigate, inspect, examine; to search for, look for, long for.

Vi-čāya, as, m. search, searching for, research, investigation.

Vi-čāyana, am, n. the act of searching for, search, research, seeking.

Vi-čīta, as, ā, am, searched through, searched.

Vi-čīti, is, f. searching, search, research, consideration.

2. *vi-čīvat*, an, atī, at, searching for, searching, seeking, considering, investigating, discriminating.

Vi-čīvatka, as, m. search, discrimination, judgment; a hero.

Vi-čīvāna, as, ā, am, searching for, searching, considering, deliberating, thinking.

Vi-čēya, as, ā, am, discernible, distinguishable; to be searched for. = *Vi-čēya-tāraka*, as, ā, am,

having stars which have to be searched for, i. e. separated by long intervals (= *viralā-nakṣatra*).

विचित *vi-čit* (see rt. 4. *čit*, which is probably connected with rt. 2. *či*; cf. 3. *vi-či*), cl. 1. P. A. -*čēlati*, -*le*, -*čēlitum*, to perceive, notice, observe, know, comprehend, understand, distinguish; to be perceived or known (A.), to appear; Caus., Ved. -*čītayati*, -*yitum*, to perceive, distinguish; Desid. -*čīkītsati*, to wish to distinguish; to reflect, consider, ponder; to hesitate about, doubt, be uncertain.

Vi-čīkītsat, an, anti, at, doubting, being in doubt or uncertainty.

Vi-čīkītsā, f. doubt, uncertainty; error, mistake.

Vi-čīta, as, ā, am, perceived, observed, perceivable, manifest.

विचित *vi-čitra*, as, ā, am, variegated, diversified, speckled, spotted, party-coloured, various, varied, motley; painted, coloured; handsome, beautiful; wonderful, surprising; (ā), f. a white deer; (am), n. a variegated colour, party-colour; surprise; speech implying apparently the reverse of the meaning intended. = *Vi-čitra-čarita*, as, ā, am, behaving in a wonderful manner. = *Vi-čitra-čīnāṣṣuka*, am, n. variegated China cloth; shot or watered China silk. = *Vi-čitra-tā*, f. or *Vi-čitra-tva*, am, n. variegation, variety of colour, &c., spottedness; variety, diversity; wonderfulness, wonder. = *Vi-čitra-deha*, as, ā, am, having a variegated or painted body; elegantly formed; (as), m. a cloud. = *Vi-čitra-rūpa*, as, ā, am, having various forms or diversified aspects, various, diverse. = *Vi-čitra-vīrya*, as, m., N. of a celebrated king of the lunar race (descended in regular line from Soma, Purūravas, Puru, Dushyanta, Bharata, Kuru, and lastly Sāntanu, who was his father, his mother being Satyawatī; the latter before her marriage with Sāntanu had borne a son, named Vyāsa, to the sage Parāśara, which son, when his half-brother Vi-čitra-vīrya died childless, married his two widows and by them became the father of Dhṛita-rāshṭra and Pāṇḍu). = *Vi-čitra-vīrya-sū*, ās, f. epithet of Satyawatī (mother of Vi-čitra-vīrya by Sāntanu and of Vyāsa by Parāśara). = *Vi-čitrāṅga* (‘*ra-an*’), as, ā, am, having variegated or beautiful limbs, having a spotted body, well-formed, elegant, handsome; (as), m. a peacock; a tiger.

Vi-čitraka, as, ā, am, wonderful, surprising; (as), m. the birch tree; (am), n. wonder, astonishment.

Vi-čīrita, as, ā, am, variegated, spotted, coloured, painted; wonderful.

विचिन्न *vi-čint*, cl. 10. P. -*čīntayati*, -*yitum*, to perceive, discern, observe (Ved.); to think of, reflect or muse upon (with acc.); to consider, ponder, regard, care for; to find out, devise, investigate; to imagine.

Vi-čīntayāt, an, anti, at, thinking about, brooding over.

Vi-čīntita, as, ā, am, thought of, meditated on, considered.

1. *vi-čīntya*, as, ā, am, to be thought about or imagined.

2. *vi-čīntya*, ind. having thought or reflected upon.

Vi-čīntyamāna, as, ā, am, being thought of or considered.

विचिर्ण *vi-čirṇa*. See col. 1.

विचुम्ब *vi-čumb*, cl. 1. P. -*čumbati*, -*čumbi-*tum, to kiss, kiss warmly.

विचूर्ण *vi-čūrṇa*, cl. 10. P. -*čūrṇayati*, -*yitum*, to grind, pound, pulverize, crush to pieces.

Vi-čūrṇita, as, ā, am, crushed or dashed to pieces, shattered, smashed.

विचृत् *vi-črit*, cl. 6. P. -*čritati*, -*čartitum*, Ved. to untie, detach, disconnect, loosen, open, spread out, (according to Sāy. on R̥g-veda I. 67, 4. *vi-čritanti* = *stūti* *grathuanti*, they string together or compose praises.)

Vi-čritau, m. du. ‘two releasers,’ N. of two stars the rising of which promotes relief from disease.

Vi-čritta, as, ā, am, Ved. opened, spread, (Sāy. = *prasārīta*.)

विचेतन *vi-četana*, as, ā, am, senseless, unconscious, lifeless, inanimate, dead.

Vi-četas, ās, ās, as, senseless, mindless, ignorant, stupid; sad, perplexed, unhappy; wise (Ved.).

विचेष्ट *vi-česht*, cl. 1. P. A. -*česhtati*, -*le*, -*česhtitum*, to move the limbs about, writhe, wallow, struggle, stretch, sprawl; to exert one's self; to bestir one's self, strive, be active, act; to struggle or act against (with loc.); to conduct or behave one's self; Caus. -*česhtayati*, -*yitum*, to set in motion, rouse to action.

Vi-česhtāt, an, anti, at, struggling, making exertion, striving; sprawling.

Vi-česhtamāna, as, ā, am, struggling, writhing, striving, exerting one's self.

Vi-česhtayāt, an, anti, at, setting in motion, rousing to action.

Vi-česhtā, f. movement, effort, exertion, conduct behaviour.

Vi-česhtita, as, ā, am, struggled, striven, tried, endeavoured, acted, exerted, done; investigated, inquired into; acted badly, done foolishly, misdane, ill-judged; = 2. *vi-gata*; (am), n. exertion, enterprise, effort, undertaking; action, act; gesture; sensation (e.g. *ananga-vi-česhtitam*, a thrilling sensation or movement produced by love); evil or malicious act, machination, trickery.

विच्छद् 1. *vi-čchad* (see rt. 1. *chad*), cl. 10. P. -*čchādayati*, -*yitum*, to uncover, uncliothe, undress.

विच्छद् 2. *vi-čchad* (see rt. 3. *chad*), cl. 10. P. A. or Caus. -*chādanyati*, -*te*, -*yitum*, to rend or return homage (?).

Vi-čchanda or *vi-čchandaka*, as, m. a building consisting of several stories and surrounded by a portico; a palace, temple.

Vi-čchandās (?), an inferior kind of metre; [cf. *chandās*.]

विच्छदेक *vi-čchardaka*, as, m. (= *vi-čchan-*daka above), a large building, temple, palace; [cf. 2. *chardis*.]

विच्छदेन *vi-čchardana*, am, n. (said to be fr. rt. *chrid* with *vi*), the act of vomiting, ejecting disregarding; wasting (?).

Vi-čchardita, as, ā, am, vomited, ejected; disregarded, neglected; diminished, impaired.

विच्छाय 2. *vi-čchāya*, as, ā, am (for 1. see p. 909, col. 1), destitute of shadow, shadowless; (as) m. a jewel, gem.

Vi-čchāyaya, Nom. P. -*čchāyayati*, &c., to fire from shadow.

विच्छिद् *vi-čchid* (see rt. 1. *chid*), cl. 7. P. A. -*čchīnatti*, -*čchīntte*, -*čchēttum*, to cut or tear asunder, cleave or split in two, break asunder, divide separate; to cut off, break off; to interrupt, intercept, disturb; to destroy; to be divided (Ved.).

Pass. -*čchidyate*, to be cut asunder; to be cut off & destroyed; to come to an end, cease.

Vi-čchitti, is, f. cutting asunder, dividing, separating, separation; cutting off, excision; breaking off, fracture; interruption, cessation; absence, disappearance, loss, destruction; cesura, pause in a verse boundary, limit (as of a house &c.); N. of certain amorous gestures practised by a mistress or heroin in a drama (described as irregularity or carelessness in dress and decoration); colouring or marking the body with coloured unguents.

Vi-čchidya, ind. having cut asunder; having separated; separately, interruptedly, (cf. *vi-čchidya* & *čchidya*, on separate occasions.)

Vi-čchidyamāna, as, ā, am, being cut off, being destroyed or exterminated.

Vi-čchinnā, as, ā, am, cut asunder, severed, separated, divided, parted, scattered, distributed, portioned, shared; cut off; broken off, broken, interrupted, prevented, intercepted, ceased, ended, term

nated; hidden, absent; variegated, diversified, coloured, anointed, smeared or marked with unguents; crooked, curved. — *Vičchinnā-dhūma-prasara, as, ā, am*, having the free course of the smoke interrupted.

Vičcheda, as, m. cutting asunder, dividing, separation, disjunction, cutting off, breaking off, breaking, interruption, termination; prohibition, prevention, removal; the division of a book, a section, chapter; dissension, difference; space, interval.

Vičchedaka, as, ikā, am, cutting asunder, dividing, separating, &c.; (*as*), *m.* a cutter off, divider, sector.

Vičchedana, am, n. the act of cutting asunder, severing, dividing, separating, &c.; destruction.

Vičchedaniya, as, ā, am, to be cut asunder, to be divided or separated, &c.; divisible.

विचुर *vi-čhur* (see *rt. čhur*), *cl. 6. P.* *čhurati, čchuritum*, to inlay; to overspread. *Vičhurita, as, ā, am*, inlaid; coated, overspread, covered; anointed, besmeared; suffused.

विच्छो *vi-čcho* (see *rt. čho*), *Caus. -čchā-yajati, -yitum*, Ved. to cut about, wound.

विच्य *vi-čyu*, *cl. 1. A. -čyavate, -čyotum*, to fall asunder, fall to pieces, split in two, perish; to fall or depart from, deviate or swerve from (with abl.); to fall off or down, decline; to fail, err, make a mistake; to displace (Ved.): *Caus. -čyivayati, -yitum*, to cause to fall to pieces, throw down, destroy.

Vičyuta, as, ā, am, fallen apart, fallen down, slipped off; fallen or deviated from, displaced, thrown down; (in surgery) separated from the living part, sloughed.

Vičyuti, is, f. falling to pieces; downfall, decadence, decline; deviation from; severance, separation; failure, miscarriage, (*garbha-v°*, miscarriage of the fetus.)

विच्छ *vičh* (connected with *rt. 1. rī*), *cl. 6. P. vičchati* or *vičchāyati, vičchā* or *vičchāyān-čākāra* (Part. *vičchévas* or *vičśvas*), *vičchéti* or *vičchāyit*, *vičchitum* or *vičchāyitum*, to go, approach; *cl. 10. P. vičchayati, -yitum*, to speak; to shine [cf. *viśva*]: *Intens. vevičchiti*; [cf. Gr. *οἰχέω, οἰχόμαι*.]

विज 1. *vij, cl. 7. P. vinakti, viveja, vijishyati, avijit*, *cl. 6. A.* (usually with prep. *ud*) *vijate, vivije, vijishyate, avijishā, vijitum*, to shake, tremble; to be agitated; to tremble with fear; to fear, be afraid; to be distressed or afflicted; *cl. 3. P. A.* (= *rt. vič*, with which, as a verb of the 3rd class in the sense 'to separate, discriminate', it may be identified, see *rt. vič*) *vevekti, re-rikte, &c.*, to separate, divide; to separate by the reason, distinguish, discriminate, judge; to be separate, &c.: *Pass. vijayate, Aor. aveji*: *Caus. vejayati, -yitum, Aor. avivijati*, to terrify, frighten: *Desid. vijivishati*: *Intens. vevijayate, vevikti*, to shake or tremble violently; [cf. probably Gr. *διῶσω*; Angl. Sax. *wicelian, vince*.]

Vigna, as, ā, am, shaken, trembling, agitated, disturbed, alarmed; [cf. *ud-vigna*.]

2. *vij, m.*, Ved., according to Śāy, on *Rig-veda* I. 92, 10. *vijah = pakshihah*, 'birds', but according to modern scholars the meaning is rather 'dice.'

Vija, as, m., Ved., one who trembles or is agitated; a gamester, gambler; a harasser, vexer, (*Śāy.* on *Rig-veda* II. 12, 5 = *ud-vejaka*.)

Vijitavya, as, ā, am, to be apprehended or feared. *Vijitri, tā, tri, tri*, who or what separates or divides, separating, &c.; (*tā*), *m.* a discriminator, distinguisher, judge; a partner, co-heir.

विजग्ध *vi-jagdha, as, ā, am* (see *rt. 1. jaksh*), eaten up, devoured.

विजटीकृ *vi-jatī-kri*, *cl. 8. P. -karoti, -kartum*, to comb out braided or matted hair.

विजन् *vi-jan*, *cl. 4. A. -jāyate, -janitum*, to be born or produced; to bear young, generate, engender, bring forth, produce; to be transformed.

Vi-janana, am, n. the act of generating or bearing young, bringing forth, procreation, birth, delivery.

Vi-janita, as, ā, am, brought forth, engendered, begotten, born, produced.

Vi-janman, a, n. separate birth, birth in general; (*ā, ā, a*), born illegitimately, bastard; (*ā*), *m.* a bastard, illegitimate child, the son of an outcast or of a degraded Vaiśya.

Vi-jāta, as, ā, am, born separately; base born, of mixed origin; generated; born; transformed; (*ā*), *f.* a woman who has borne children, a mother, matron.

Vi-jāti, is, f. different origin or birth; different species; different caste or tribe or kind.

Vi-jātiya, as, ā, am, of different or mixed origin; of different birth or caste; of different tribe or species; of a different kind or sort, dissimila.

Vi-jāman, ā, ā, a, Ved. variously born, manifold, (*Śāy. = vi-janman*.)

Vi-jāyāmāna, as, ā, am, being born or produced; generating, producing offspring.

Vi-jāvan, ā, arī, a, Ved. variously productive, prolific, widely-spreading.

विजन् *vi-jana, as, ā, am*, free from people, private, lonely, solitary; (*am*), *n.* a solitary place, desert; (*e*), *ind.* privately.

विजपिल *vijapila, am, n.* (etymology doubtful), mud (= *panka*).

विजय *vi-jaya, vijayin, &c.* See below.

विजयिन *vijayina, as, ā, am*, sauce mixed with the water of boiled rice; [cf. *vijala*.]

विजर *vi-jara, as, ā, am*, free from decay, fresh, young; (*am*), *n.* a stalk.

विजल *vijala, as, ā, am*, *m. f. n.* sauce &c. mixed with rice-water or gruel (= *vijina, pičchila*).

विजल् *vi-jalp, cl. 1. P. -jalpati, -jalpitum*, to speak foolishly, chatter, talk, speak (in general).

Vi-jalpa, as, m. speech, talk, idle or foolish talk. *Vi-jalpita, as, ā, am*, spoken foolishly, spoken or talked about.

विजात *vi-jāta, vi-jāti*. See above.

विजानत् *vi-jānat*. See under *vi-jñā*.

विजामन् *vi-jāman*. See above.

विजामातृ *vi-jāmātri, tā, m.*, Ved. an inferior daughter's husband, defective son-in-law (explained by Yāska as 'one who has not all the necessary qualifications', see Nirukta VI. 9, where it is also said that the people of the south always speak of this word as denoting 'a man who has purchased his wife').

विजि *vi-ji, cl. 1. A. -jayate* (rarely *P. -jayati*), *-jetum*, to conquer, vanquish, be victorious, overcome, defeat, overpower; to win or acquire by conquest; to contend victoriously with (with inst.); to surpass, excel: *Caus. -jāpayati, -yitum* (anom. *Aor. ajīyati*), to cause to conquer; to conquer: *Desid. -jigishati*, to wish to conquer; to attack.

Vi-jaya, as, m. conquest, victory, triumph, overcoming, defeating, overpowering, excelling; a divine car, chariot of the gods; *N.* of Arjuna; of Yama; of a son of Cuñcu; of a son of Jaya; of a son of Sañjaya; of a son of Jayad-ratha; of a king of the Andhra race; of the father of the twenty-first Jina; of one of the persons named Sukla-Balas by the Jainas [cf. *bala*]; of the founder of Buddhist civilisation in Ceylon; of a particular auspicious period; of the first year of Jupiter's cycle; (*ā*), *f.*, *N.* of the goddess Durgā; of one of her female attendants; of one of the wives of Yama; of a daughter of Daksha and wife of Kṛiśāśva; of various plants, hemp, Cannabis Sativa, or the tops of the plant used as a narcotic; yellow myrobalan, Terminalia Chebula; orris root; *N.* of a particular Tithi or lunar day (the third, eighth, or thirteenth

of a fortnight); of a festival in honour of Durgā (on the tenth day of the light half of the month Āśvina, when the image of Durgā is cast into the water); (*ās*), *m. pl.*, *N.* of a people. — *Vijaya-kunjara, as, m.* a royal or war elephant (which carries a standard). — *Vijaya-čchanda, as, m.* a kind of necklace, one of 500 rows or strings. — *Vijaya-dīndīma, as, m.* 'drum of victory,' a large military drum. — *Vijaya-tirtha, am, n.*, *N.* of a Tirtha. — *Vijaya-daśamī, f.* the tenth day of the light half of the month Āśvina, the day of the Daśa-harā, &c. — *Vijaya-nagara, am, n.*, *N.* of a town. — *Vijaya-nandana, as, m.*, *N.* of a sovereign of the race of Ikshvāku. — *Vijaya-phala, as, ā, am*, having victory for a result. — *Vijaya-mardala, as, m.* 'drum of victory,' a large military drum. — *Vijaya-rāma, as, m.* a proper *N.* — *Vijaya-lakshmi, is, f.*, *N.* of the mother of Venkaṭa. — *Vijaya-vat, ān, atī, at*, possessing victory, triumphant. — *Vijaya-siddhi, is, f.* accomplishment of victory, success. — *Vijayābhinandana* ('*ya-abh*'), *as, m.*, *N.* of a great warrior yet to arise and to be the founder of an era. — *Vijayā-bhuyāya* ('*ya-abh*'), *as, m.* means of victory. — *Vijayārtham* ('*ya-ar*'), *ind.* on account of victory, for victory. — *Vijayārthin* ('*ya-ar*'), *i, inī, i*, seeking victory, desirous of conquest. — *Vijayā-saptamī, f.* the seventh day of the light half of a month falling on a Sunday. — *Vijayāśa* ('*ya-āśa*'), *as, m.* 'lord of victory,' epithet of Śiva. — *Vijayotsava* ('*ya-ut*'), *as, m.* 'victory-festival,' *N.* of a festival in honour of Viṣṇu celebrated on the tenth day of the light half of the month Āśvina (= *vijaya-daśamī*).

Vi-jayanta, as, m. 'the victorious,' epithet of Indra.

Vi-jayamāna, as, ā, am, conquering, victorious, triumphant.

Vijayin, i, inī, i, conquering, victorious, triumphant; (*i*), *m.* a conqueror.

Vi-jigisha, as, ā, am, desirous of victory, wishing to overcome or conquer; emulous; (*ā*), *f.* a desire to conquer or overcome or subdue, wish to surpass, desire to excel, competition, emulation, ambition. — *Vijigishā-vivarjita, as, ā, am*, devoid of ambition.

Vi-jigishat, an, antī, at, wishing or striving to conquer.

Vi-jigishin, i, inī, i, desirous to conquer or overcome, desirous of victory.

Vi-jigishu, us, us, u, desirous of victory or conquest, desirous to overcome or surpass, emulative, emulous, ambitious; (*us*), *m.* a warrior; an invader, antagonist; a disputant; an opponent.

Vi-jita, as, ā, am, conquered, subdued, defeated, won, gained. — *Vijita-vat, ān, atī, at*, one who has conquered. — *Vijitāman* ('*ta-āt*'), *ā, ā, a*, one who has conquered himself, self-subdued. — *Vijitāśva* ('*ta-aś*'), *as, m.*, *N.* of a son of Priṭhu. — *Vijitāsana* ('*ta-aś*'), *as, ā, am*, indifferent about a seat. — *Vijitendriya* ('*ta-in*'), *as, ā, am*, having the organs of sense or passions subdued.

Vi-jiti, is, f. conquest, victory, triumphing over, vanquishing; victory over various enemies.

Vi-jitya, ind. having conquered, having won.

Vi-jetrī, tā, tri, tri, victorious, a victor, conqueror, gainer, winner, (*purām vijetrī*, 'conqueror of towns,' an epithet of Śiva.)

विजिग्राहपु *vi-jigrāhayishu, vi-jighri-kshu*. See *p. 913, cl. 1.*

विजिन *vijina, as, ā, am*, *m. f. n.* sauce &c. mixed with rice-water or gruel; [cf. *vijala*.]

Vijila or *vijivila = vijina* above.

विजिह्वी *vi-jihvī, f.* (fr. *Desid.* of *vi-hri*), wish or intention to roam about or take one's pleasure.

Vi-jihvishu, us, us, u, wishing or seeking to roam about or sport.

विजिह्व *vi-jihma, as, ā, am*, curved, bent; crooked in mind or purpose, dishonest, depraved.

—*Vijihma-tā*, f. or *vijihma-tva*, am, n. crookedness, dishonesty, craftiness.

विजीव *vi-jīv*, cl. I. P. *-jīvati*, *-jīvitum*, to revive, return to life.

विजुल *vijula*, as, m. the silk-cotton tree.

विजुम्भ *vi-jrumbh*, cl. I. A. *-jrimbhate*, *-jrimbhātum*, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

Vi-jrimbhāṇa, am, n. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

Vi-jrimbhita, as, ā, am, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wanted; (am), n. pastime, sport; wish, desire; act. — *Vi-jrimbhita-sneha*, as, ā, am, displaying affection.

विजेह *vi-jeh*, cl. I. A. *-jehate*, *-jehitum*, to open the mouth.

Vi-jehamāna, as, ā, am, Ved. opening wide; darting forth, (Śāy. = *prakṣipat*.)

विजोष *vi-joshas*, ās, ās, as, Ved. disunited, estranged from each other, no longer friends.

विज्जन *vijjana*, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel.

Vijjala, as, ā, am, m. f. n. = *vijjana* above; (am), n. an arrow. — *Vijjala-pura*, N. of a town.

Vijjila, as, ā, am, m. f. n. sauce &c. mixed with rice-gruel.

विज्जाका *vijjākā*, f., N. of a female poet.

विज्जूलिका *vijjūlikā*, f., N. of a kind of plant (= *jatukā*).

विज्ञ *vi-jña*. See below.

विज्ञा *vi-jñā*, cl. 9. P. A. *-jñāti*, *-jñāte*, *-jñātum*, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. *-jñāpayati* and *-jñāpayati*, *-jñātum*, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. *-jñāsatī*, to wish to understand or know, &c.

Vi-jñāt, am, atī, at, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (an), m. a wise man, sage.

Vi-jijñāsā, f. a desire of knowing distinctly, wish to prove or try.

Vi-jña, as, ā, am, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (as), m. a wise man. — *Vijña-tā*, f. or *vijña-tva*, am, n. intelligence, wisdom, learning, skill, cleverness. — *Vijña-buddhi*, is, f. Indian spikenard (= *jatū-mānsi*).

Vi-jñāpta, as, ā, am, made known, reported, represented; apprised, respectfully informed or told.

Vi-jñāpti, is, f. information, representation, respectful statement or communication; a report, announcement.

Vi-jñāta, as, ā, am, discerned, understood, known, perceived; celebrated, famous, notorious. — *Vijñā-tārtha* ('*tu-ar*'), as, ā, am, one who is acquainted with any matter or the true state of a case.

Vi-jñātri, tā, trī, trī, one who knows or understands, an experienced person.

Vi-jñāna, am, n. the act of distinguishing or per-

ceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music.

— *Vijñāna-kanda*, as, m. a proper N. — *Vijñāna-kaumudī*, f., N. of a Buddhist woman. — *Vijñāna-pāda*, as, m. (see *pāda*), an epithet of Vyāsa. — *Vijñāna-bhikṣu*, us, m., N. of the author of the *Yoga-sāra-saṅgraha*, the *Yoga-vārtika*, the *Sāṅkhya-sāra*, and the *Brahmādarśa*. — *Vijñāna-maya*, as, ī, am, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul). — *Vijñānamaya-kośha*, as, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception. — *Vijñāna-mātṛka*, as, m. 'parent of knowledge,' an epithet of Buddha. — *Vijñāna-lalita*, N. of a work. — *Vijñāna-vāda*, as, m. the theory of *Vi-jñāna*, ideal theory. — *Vijñānesvara* ('*na-ṣ*'), as, m. 'master of knowledge,' N. of the author of the *Mitākṣarā* commentary.

Vijñānika, as, ī, am, learned, well-informed, clever, skilful, proficient, conversant.

Vi-jñāpaka, as, ā, am (fr. the Caus.), who or what makes known or apprises, making known, giving information; (as), m. an informant; an instructor.

Vi-jñāpana, am, ā, n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

Vi-jñāpaniya, as, ā, am, to be made known or represented, to be apprised.

Vi-jñāpita, as, ā, am, apprised, informed, instructed; respectfully told or represented.

Vi-jñāpti, is, f. representing, informing; respectful communication or representation.

Vi-jñāya, ind. having known or perceived, having understood, having ascertained, having recognised.

Vi-jñeya, as, ā, am, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

विज्वर *vi-jvara*, as, ā, am, free from fever or pain; free from distress; exempt from decay.

विज्वर *vi-jharjhara*, as, ā, am, making a harsh or rattling sound, discordant.

विजिलविन्दु *vinilavindu*, N. of a town.

विजामर *vinjāmara*, am, n. the white of the eye.

विज्जोली *vinjoli*, f. a line, row, range.

विट *viṭ* (also written *biṭ*; cf. rt. I. *viḍ*), cl. I. P. *veṭati*, *veṭitum*, to sound; to curse, swear at, revile.

Viṭa, as, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtesan, (he resembles in some respects the *Vidūshaka*, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the Khayar tree, *Mimosa Catechu*; a medicinal salt (= *viḍ-lavaṇa*); a rat; the orange tree; a branch and its shoot. — I. *viṭapa*, as, m. a keeper of catamites. — *Viṭa-priya*, as, m. a kind of tree (= *mudgara*). — *Viṭa-nikṣhika*, as, m. a sort of mineral (= *tāpya*). — *Viṭa-lavaṇa*, am, n. a medicinal salt (= *viḍ-lavaṇa*, q. v.).

2. *viṭapa*, as, am, m. n. (according to Upādi-s. III. 145. fr. rt. *viṭ* in the sense 'to sound'), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum. — *Viṭapa-sas*, ind. in branches, in shoots.

Viṭapin, ī, inī, ī, having branches; (i), m. a tree (in general); the large Indian fig-tree, *Ficus Indica*. — *Viṭapi-mṛiga*, as, m. 'tree-animal,' a monkey, ape; [cf. *taru-mṛiga*.]

विटङ्क *vi-ṭanka* or *vi-ṭankaka*, as, am, m. n. (see rt. *ṭank*), a dove-cot, an aviary (perhaps in this sense fr. 2. *vi*, a bird, + *ṭanka*); the loftiest point.

Vi-ṭankita, as, ā, am, marked, stamped, laden with.

विटि *viṭi*, is, f. yellow sanders. — *Viṭi-kaṇṭhi-rava*, as, m., N. of the grammarian *Varada-rāja*.

विटारिका *viṭ-kārikā*, *viṭ-āra*, &c. See under 3. *viṣh*.

विट्टल *viṭṭhala*, as, m. (or commonly *viṭṭhala*), N. of a god worshipped at *Pandhar-pur* or *Punderpoor* in the *Bombay* presidency, (he is stated to be an incarnation of *Vishṇu* or *Krishṇa* himself, who is believed to have visited this city); N. of the author of the *Prasāda* commentary and of the *Vaiṣṇava-siddhānta-dīpikā*. — *Viṭṭhala-dikṣhita*, as, m., N. of the author of the *Kuṇḍa-maṇḍapa-siddhi*.

विट्पण्य *viṭ-paṇya*, *viṭ-pati*, &c. See under 2. *viṣ*.

विटङ्क *viṭhanka*, as, ā, am, bad, vile.

विठर *viṭhara*, as, m. an epithet of *Vṛihas-pati*.

विड I. *viḍ* (= rt. *viṭ*, q. v.), cl. I. P. *veḍati*, *veḍitum*, to call out, cry out against, curse, swear at, revile; to break (?).

2. *viḍ*, ī, f. a fragment, bit (?). *Viḍa*, am, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called *Vit-lavan* or *Bit-noben*, cf. *viḍ-lavaṇa*; it is black in colour and is prepared by fusing fossil salt with a small portion of *Emblie Myrobalan*, the product being *muriate of soda* with small quantities of *muriate of lime*, sulphur, and oxide of iron); a fragment, bit, portion (?). — *Viḍa-gandha*, am, n. the medicinal salt described above.

Viḍaṅga, as, ā, am, clever, able, skilful, conversant; (as, am), m. n. *Erycibe Paniculata*; a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

विडम्ब *vi-damb*, cl. 10. P. *-dambayati*, *-yitum*, to imitate, act like (= *anu-kṛi*), copy, emulate simulate (with acc., e. g. *taḍid-vilasitāni vidambayanti*, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride mock; to afflict.

Vi-damba, as, m. imitation; afflicting, distressing, annoyance.

Vi-dambana, am, ā, n. f. imitation, copying assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (*ku-vidambanā*, f. base imposture); deceiving, deception, fraud, breach of faith; d'sappointing, frustrating, afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

Vi-dambaniya, as, ā, am, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

Vi-dambayat, am, antī, at, imitating, copying assuming, putting on (a borrowed dress or appearance).

Vi-dambita, as, ā, am, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided, deceived, disappointed, frustrated; vexed, mortified, distressed, low, poor, abject; (am), n. an object of ridicule or contempt, despicable object.

Vi-dambin, ī, inī, ī, imitating, resembling; causing deception or error.

विडारक *viḍāraka*, as, m. = *viḍālaka*, a cat.

विडाल *viḍāla*, as, m. (also written *biḍāla*, in *Uṇādi-s.* I. 117. said to be fr. rt. *viḍ*, 'to cry out'; according to others perhaps fr. *viś + āla*, 'having habitation with man'), a cat; the eye-ball; (i), f. a female cat; N. of a plant (= *vidārī*, q.v.). — **विडालपाद**, as, m. a measure of weight (the same as the Karsha or weight of sixteen Māshas). — **विडालपादका**, am, n. the measure of a Karsha.

विडालुका, as, m. a cat; application of ointment to the exterior of the eye (especially to the eyelids when the lashes have fallen off or are ulcerated); (am), n. yellow orpiment.

विडाली, f. See under *viḍāla* above.

विडी *vi-ḍī*, cl. 1. 4. A. -*ḍayate*, -*ḍīyate*, -*ḍayitum*, to fly asunder, fly apart, fly separately, fly on one side or obliquely.

वि-ḍīna, am, n. the act of flying apart or obliquely, one of the different modes of flight attributed to birds; [cf. *a-viḍīna*; other modes of flight are *ava-ḍīna*, *uddīna*, *ni-ḍīna*, *pra-ḍīna*, *pari-ḍīna*, *saṅ-ḍīna*, *ḍīna-ḍīnaka*, q.v. v.v.]

वि-ḍīnaka, am, n. flying apart.

विडुल *viḍula*, as, m. a sort of cane, Calamus Rotang.

विडूरज *viḍūra-ja*, am, n. lapis lazuli, (for *vidūra-ja*, q.v.)

विडोजस् *viḍ-ojas* or *viḍ-ajās*, ās, m. (said to be fr. *viḍ* or 2. *viś + ojas*), N. of Indra.

विड्वन्ध *viḍ-gandha*, *viḍ-graha*, &c. See under 3. *viś*.

विराट् *viṇṭ* (= rt. *vuṇṭ*), cl. 10. P. *viṇṭa-yati*, &c., to kill; to waste away, perish, decay.

वितंस *vi-taṁsa*, as, m. (see rt. *taṁs*), a bird-cage (perhaps fr. 2. *vi*, a bird, + *taṁsa*), any net or chain or apparatus for confining beasts or birds; [cf. *vi-taṁsa*.]

वितक्ष *vi-taksh*, cl. 1. P. -*takshati*, -*takshī-tum*, -*takshī-tum*, Ved. to cut off; to cleave or split in pieces; to carve out, plane off, chisel; to wound.

वि-तक्ष्ता, as, ā, am, hewn or carved out, planed, fashioned.

वितड् *vi-taḍ*, cl. 10. P. -*tāḍayati*, -*yitum*, to strike or dash to pieces; to strike back; to strike against (with loc.); to wound.

वितण्ड *vi-taṇḍa*, as, m. (probably connected with *vi-taḍ* above), a sort of lock or bolt with three divisions or wards; an elephant; (ā), f. cavil, captious objection, hypercriticism, perverse or frivolous argument (especially, in the Nyāya phil., idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question), frivolous or fallacious controversy or wrangling, debate, criticism (in general); an esculent root, Arum Colocasia; the oleander plant, Nerium Odorum; a ladle, spoon; benzoin or storax (?).

वि-तण्डका, as, m., N. of the author of a Dharma-śāstra.

वितत *vi-tata*. See col. 2.

वितथ *vi-tatha*, as, ā, am, untrue, false, incorrect, unreal, vain, futile; [cf. *yathā-tatha*.] — **वि-तथा-प्रयत्ना**, as, ā, am, one whose efforts are futile, endeavouring in vain. — **वि-तथा-मर्यादा**, as, ā, am, incorrect in behaviour. — **वि-तथी-कृता**, as, ā, am, rendered vain or futile.

वि-तथ्या, as, ā, am, untrue (= *vi-tatha* above).

वितद्रु *vitadru*, us, f., N. of a river said to be situated in the Pañjāb.

वितन् *vi-tan*, cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch out, spread through, extend, expand, lengthen out, spread over, cover over, fill; to spread

(a net, snare, &c.); to stretch (a cord &c.); to draw or bend (a bow); to unfold, develop, manifest, exhibit; to carry out, execute, perform, accomplish (any rite or ceremony); to offer an oblation, sacrifice, &c.; to effect, cause, produce; to prepare, make ready, arrange.

वि-ता, as, ā, am, stretched out, extended, spread out, stretched, expanded; lengthened out, lengthened, elongated, large, broad, wide; spread over, covered, prepared, diffused, performed, accomplished, celebrated; effected; (am), n. any stringed instrument, such as a lute, &c. — **वि-ता-त्रा**, am, n. extendedness, extension, expansiveness, largeness. — **वि-ता-धन्वन**, ā, m. one who has drawn a bow to its full stretch. — **वि-ता-वपुः**, us, us, us, having an elongated body. — **वि-ता-कराणा**, am, n. the act of stretching out, spreading. — **वि-ता-करी**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to stretch out, expand, spread. — **वि-ता-कृता**, as, ā, am, stretched out, spread, expanded.

वि-ताति, is, f. stretching out, spreading, extension, expansion; collection, quantity; a clump, cluster (of trees &c.).

वि-तात्या, ind. having stretched or spread out, having spread through; having stretched, having drawn or bent (as a bow); stretching into, extending far.

वि-ताम्रत, an, ati, at, stretching or spreading out, stretching, extending, expanding, bending (a bow &c.).

वि-तान्वाना, as, ā, am, extending, spreading out, &c.

वि-ताना, as, am, m. n. stretching or spreading out, expansion; an awning, canopy, cover; a cushion; an oblation, sacrifice; the sacrificial hearth on which the sacred fires are kept, or the sacred fire itself; a heap, quantity; season, opportunity; (am), n. a form of the metre Anuṣṭubh or verse of four lines of eight syllables each, (each line of the stanza is said to consist of two Iambics, one Trochee, and one Spondee); leisure, rest, interval of occupation; (as, ā, am), empty, vacant; pitiless, sapless; dull, stupid; wicked, abandoned. — **वि-ताना-मूलका**, am, n. the fragrant root of Andropogon Muricatus (= *uśīra*). — **वि-ताना-वत**, ān, ati, at, having a canopy or awning. — **वि-तानि-कराणा**, am, n. the act of overspreading or covering. — **वि-तानि-करी**, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to spread over, extend over (as a canopy &c.), form an awning, overshadow. — **वि-तानि-कृता**, as, ā, am, spread or extended over (as a canopy).

वि-तानका, as, am, m. n. an awning, canopy, (especially) a cloth spread over a large open hall or court (in which dancing, singing, &c. are exhibited); an expanse; a heap, quantity; (as), m. the Māḍa tree.

वि-तान्या, Nom. A. -*tānāyate*, &c., to become a canopy, turn into an awning.

वि-तयामाना, as, ā, am, being stretched out, being spread abroad or overspread, being covered or shaded.

वितनु *vi-tanu*, us, vi, u, very thin, delicate, graceful.

वितन्तु *vi-tantu*, us, m. a good horse; (us), f. a widow.

वितप *vi-tap*, cl. 1. P. A. -*tapati*, -*te*, -*tap-tum*, to give out heat, be hot, burn; to warm one's self (or any member of the body, A.); to be heated, to feel or suffer pain; to pervade, penetrate (Ved.); Caus. -*tāpayati*, -*yitum*, to make hot, heat, warm.

वितमस् *vi-tamas*, ās, ās, as, free from darkness, light; exempt from the quality of ignorance.

वितरण *vi-taraṇa*. See under *vi-trī*.

वितर्क *vi-tark*, cl. 10. P. -*tarkayati*, -*yitum*, to reason or think about, make conjectures about (with acc.), to infer, conjecture, guess, suppose, imagine, think, believe; to anticipate, expect; to deliberate or reflect about, discuss (with acc.); to consider as, take for; to find out, ascertain.

Vi-tarka, as, m. reasoning, argument, inference, conjecture, guess, supposition, opinion, anticipation, discussion; deliberation, consideration of probabilities or alternatives, doubt, apprehension; a teacher, an instructor in divine knowledge.

Vi-tarkaṇa, am, n. reasoning, conjecturing, inferring, drawing an inference, argument, discussion, reflection; doubt.

Vi-tarkita, as, ā, am, conjectured, imagined, anticipated, (a-*vitarkita*, unexpected.)

1. **vi-tarkya**, ind. having deliberated or considered, &c.

2. **vi-tarkya**, as, ā, am, to be conjectured or supposed or imagined, questionable, doubtful.

वितर्ज *vi-tarj*, cl. 1. P. -*tarjati*, -*tarjitum*, to threaten, menace, revile, abuse, inveigh against, blame.

वितर्तुस् *vi-tarturam*, *vi-tarturāṇa*. See p. 918, col. 1.

वितर्दि *vi-tardi*, is, f. or *vitardikā*, f. or *vitardi*, f. (said to be fr. rt. *trīd*), a raised square piece of ground in the centre of a house or temple; a kind of covered terrace in the middle of a courtyard; a quadrangular seat or bench made of wood, a place in a court-yard for sitting in or standing under; a floor on four posts, a kind of altar or temporary stage or shed in the middle of a court-yard (for performing sacrifices &c. = *vedikā*); a covered temporary platform on which idols are sometimes placed; a verandah, balcony.

Vi-tarddhi, is, f. or *vi-tarddhikā*, f. or *vitarddhī*, f. = *vi-tardi* above.

वितल *vi-tala*, am, n. the second in order of the seven lower regions or regions under the earth; [cf. *pātāla*.] — **Vi-tala-loka**, as, m. the world or lower region of Vi-tala.

वितस्तपुरी *vitasta-purī*, f., N. of a city.

वितस्ता *vitastā*, f., N. of a river in the Pañjāb, now called Jhelum or Betusta or Behut (the Hydaspes of the Greeks; cf. *pañca-nada*).

वितस्ति *vi-tasti*, is, f. (said to be fr. rt. *tas* or *taṁs* with prep. *vi*), a long span measured by the extended thumb and little finger, equal to twelve Angulas. — **Vi-tasti-deśya**, as, ā, am, almost a Vi-tasti long.

वितस्थान *vi-tasthāna*, *vi-tiśṭhāmāna*. See under 1. *vi-śṭhā*.

वितान *vi-tāna*. See col. 2.

वितिमिर *vi-timira*, as, ā, am, free from darkness, clear.

वित्तीर्ण *vi-tīrṇa*. See under *vi-trī*.

वितृद् *vi-tud*, cl. 6. P. A. -*tudati*, -*te*, -*tot-tum*, to pierce, strike, sting; to tear, scratch; to scourge, whip: Caus. -*todayati*, Ved. -*tudāyati*, -*yitum*, to pierce, strike, tear.

Vi-tudyamāna, as, ā, am, being pierced, being struck, &c.

Vi-tumna, am, n. the pot-herb Marsilia Quadrifolia (= *su-nishanpaku*); the aquatic plant Saivala, Vallisneria Octandra; (ā), f. the tree Flacourtia Cataphracta (= *tāmalaki*).

Vi-tunnaka, as, m. Flacourtia Cataphracta; (am), n. coriander seed; blue vitriol; (ikā), f. Flacourtia Cataphracta.

वितुष्ट *vi-tuṣṭa*, as, ā, am, displeased, dissatisfied.

वितुस्तय *vi-tustaya* (fr. *tūsta*, q.v. + *vi*), Nom. P. -*tustayati*, -*yitum*, to comb out matted or braided hair (= *keśān vijaṭi-kri*), clean or smooth the hair.

वितृद् *vi-trīd*, cl. 7. P. A. -*trīṇatti*, -*trīntte*, -*tarditum*, to pierce, bore, cleave; to break through; to excavate.

वितृप् *vi-trip*, cl. 4. P. *-tripyati*, *-tarpitum*, *-traptum*, to be satisfied, become satiated. *Vi-tripta*, as, ā, am, satisfied, satiated.

वितृष् *vi-trish*, cl. 4. P. *-trishyati*, *-tarshītum*, to be thirsty: Caus. *-tarshayati*, *-yitum*, to make thirsty, cause to thirst.

वितृष्ण *vi-trishṇa*, as, ā, am, free from thirst or desire, satisfied, content. — *Vitrishṇa-tā*, f. or *vitrishṇa-tva*, am, n. freedom from desire, satiety.

वितृ *vi-tri*, cl. 1. P. *-tarati*, *-taritum*, *-taritum*, to pass across or over, cross over, go over, go or pass through, pervade; to convey or bring away; to give away; to give, grant, bestow, allow, yield, afford, favour with, (*uttaraṇa* *vitri*, to favour with an answer); to give (medicine), apply a remedy; to forgive; to cause, produce (= *janayati*, *Kirāt. V. 31*); to do, perform, effect; to increase, enhance: Caus. *-tārāyati*, *-yitum*, to cause to go through, to carry through, accomplish: Intens., Ved. *-tartūryate*, to pass over vehemently, labour or perform energetically.

Vi-taraṇa, am, n. the act of crossing or passing over; donation, gift; giving up, abandoning.

Vi-taram, ind., Ved. widely, vastly, exceedingly, (Sāy. on *Rig-veda* VIII. 100, 12 = *aty-antam*.) *Vi-tarāt*, at, at, at, Ved. excessively carrying through or accomplishing.

Vi-tarturam, ind., Ved. with alternate movements, alternately, (Sāy. = *paraspara-nyatikhāreṇa*.)

Vi-tarturāṇa, as, ā, am, Ved. alternating; (Sāy.) injuring, despoiling (= *hinsat*, *Rig-veda* VI. 47, 17).

Vi-tirṇa, as, ā, am, crossed, passed, gone over or through; subdued, overcome; effaced; conveyed; given, bestowed, conferred, yielded, afforded; widely distant. — *Vitirṇa-tara*, as, ā, am, more widely distant, situated further off.

वित्त *vitt*, cl. 10. P. (probably rather to be regarded as a Nom. fr. *vitta*, col. 2), *vittayati*, *-yitum*, to abandon (especially by giving away), to give, give alms.

वित्त *vitta*, *vittaka*, *vitti*. See cols. 2, 3.

वित्रप *vitrapa*, as, m. a proper N.

वित्रस *vi-tras*, cl. 1. 4. P. *-trasati*, *-trasayati*, *-trasitum*, to tremble, be frightened: Caus. *-trāsāyati*, *-yitum*, to cause to tremble, terrify.

Vi-trasta, as, ā, am, frightened, alarmed, terrified.

Vi-trāsa, as, m. fear, terror, alarm.

Vi-trāṣita, as, ā, am, caused to tremble, frightened, terrified. — *Vitrāṣita-vihangama*, as, ā, am, having (its) birds frightened away.

वित्वक्ष *vi-tvakṣaṇa*, as, m., Ved. = *viśeṣaṇa tanū-kartṛi*, one who greatly thins or emaciates or destroys (his enemies; see *rt. tvakṣh*).

वित्सन *vitsana*, as, m. an ox, bull (= *vrishabha*).

विथ *vith* (= *rts. veth*, 1. *vidh*), cl. 1. A. *vethate*, *vivithe* or *vivethe*, *vethishyate*, *avethishya*, *vethitum*, to ask, beg.

विथुर *vithura*, as, ā, am (connected with *rt. vyath*), agitated, troubled, (Sāy. = *vyathita*); trembling, frail, fragile, weak, feeble, poor, (Sāy. = *hina*); (as), m. a thief; a demon, Rākṣasa; (ā), f. a widow (according to Sāy.).

Vithuraya, Nom. P. *vithuryati*, *-yitum*, Ved. to be agitated or troubled, (Sāy. = *vyathate*.)

विथ्या *vithyā*, f. a kind of plant (commonly called *Go-jihvā*).

विद 1. *vid*, cl. 2. P. *vetti* (cp. also A. *vitte*, 3rd pl. A. *vidate* or *vidrate*; a form of the Perf., viz. *veda* contracted from *videa*, is often substituted for the Pres. *vetti*; 3rd pl. *vidus*, contracted from *viridus*, being also much used for *vidanti*, *vettha* for *vetei*, &c.), Impf. *aved* (1st

sing. *avedam*, 2nd sing. *aved* or *aves*, 3rd pl. *avidus* and according to Vopa-deva also *avidan*; 3rd pl. A. *avidata* or *avidrata*), Pot. *vidyāt*, Impv. *vettu* or *vidām-karotu* (3rd pl. A. *vidatām* or *vidratām*), *videa* (according to Vopa-deva also *vidām-babhūra*), *vedishyati* (sometimes *vetsyati*), *avedit*, *veditum* (originally 'to see,' = Lat. *video*); to perceive, understand, know, learn, ascertain, find out, experience, feel; to consider, regard, look upon, value, take for, name, call (especially in the 3rd pl. *viduh* of *veda* above, used with a present signification, e.g. *taṃ sthāviram viduh*, they consider or call him aged; *rājārshir iti nām viduh*, they consider me a Rājārshi); to notice, take notice of (with gen.; Ved.); to convey, bestow, grant (Ved.); cl. 6. P. A. *vindati*, *-te* (in *Rig-veda* I. 7, 7. *vin-dhe* = 1st sing. A. *vinde*, 3rd pl. ep. *vindate*), Pot. *vinde* (ep. *vinidyāt*, Ved. 1st sing. P. *videyam*, A. *videya*), *videa* (3rd sing. Ved. *vidat* = *lab-dha-vān* in *Rig-veda* VII. 21, 6), *vide* (2nd sing. *viridish*, Ved. *virivite*; 3rd pl. Ved. *vidre* = *lab-dha-vantah*, *Rig-veda* I. 87, 6), *vedishyati*, *-te* (or according to others *vetsyati*, *-te*), *avidat*, *avidata*, *veditum* (or *vettum*), to find, discover, meet with; to obtain, gain, get, acquire, possess; to take in marriage, choose a husband or wife, marry, (in this sense generally A.); to convey, cause to obtain, grant (Ved., in *Rig-veda* I. 86, 8. *vidā* = *vidā*, which according to Sāy. is for 2nd pl. Impv. = *labdhayata*); cl. 7. A. (ep. also P.) *vinde* (*vinati*), *vide*, *vetsyate*, *avitta*, *vettum*, to perceive, understand, know; to consider, regard, value, take for; to find, meet with, obtain; to reason, reflect: Pass. or cl. 4. A. *vidyate*, *viride*, *vetsyate*, Aor. *avedi*, to be known; to be found or obtained; to happen; to be or exist: Caus. *vedāyati*, *-yate*, *-yitum*, Aor. *avividat*, to cause to know, make known, announce, report, inform of, apprise, tell, narrate, teach (sometimes with loc. of person); to cause to find or discover; to know; to perceive, feel; to be perceived or felt (A., *Manu* XII. 13); to dwell, inhabit (?): Desid. *viridishati*, *-te*, *vinisati*, *-te*, to desire to know, strive to know; to wish to find or discover: Intens. *vevidyate*, *veveti*; [cf. Gr. *ἰδο-ν*, *εἰδο-ν* (i.e. *ἔFιδον*), *εἰδο-μαι*, *οἶδα* (= *veda*), *εἰδ-ος*, *εἰδ-ωλο-ν*, *ἰδ-αλμα*, *αἰ-ειδ-ης*, *αἰ-δης*, *αἰ-ειδ-ος*, *εἰδ-ός*, *ἰδ-μα*, *ἰσ-τωρ*, *ἰστωρ-έ-ω*, *ἰδ-ρ-ις*, *ἰνδ-άλλομαι*, *ἰδνῃς*, *ἰδω*, *ἰδέω*, *δεῖδω*: Lat. *vid-eo*, *visu-s* (Umbr. *vis-e-to*), *vis-o*, *vis-tru-m*: Goth. *vail*, *un-vit-i*, 'ignorance'; *vit-an*, *far-veit-l*, *vitōth*, *in-veitan*, *veit-vods*: Old Germ. *wizan*, *gi-wizo*, *wizago*, *wiza-gōn*: Angl. Sax. *witan*, *wita*, *ge-wit*, *ge-wittig*, *wisian*, *ge-wis*, *wite*, 'punishment'; *weitan*, 'to punish': Slav. *vid-e-ti*, 'to see'; *ved-e-ti*, 'to know': Lith. *veid-a-s*, *vyzd-i-s*, *veid-mi*: Hib. *fēth*, 'science, instruction'; (perhaps) *feidhim*, 'I narrate, relate'; *feidtr*, 'power'; (perhaps also) *aithnim*, *aithnighim*, 'I know'; *aithne*, 'known'; 'knowledge'; *fios*, 'knowledge'; *fiosach*, 'knowing'.]

Vitta, as, ā, am (according to Pān. VIII. 2, 56. the forms *vitta* and *vinna* belong to the root when used in cl. 7; according to Vopa-deva also in cl. 6), known, notorious, famous; found out, discovered, investigated, examined, discussed, judged; found, acquired, gained, possessed; (am), n. wealth, property, possessions, goods, money, substance, thing; power. — *Vitta-kāna*, as, ā, am, desirous of wealth. — *Vitta-ja*, as, ā, am, produced by wealth. — *Vitta-jāni*, is, is, i, one who has taken or married a wife, (Sāy. = *labdha-bhārya*). — *Vitta-da*, as, m. 'wealth-giver,' one who gives away property, a benefactor. — *Vitta-dugdha*, am, n. 'wealth-milk,' wealth like milk. — *Vitta-mātrā*, f. 'materials of property,' wealth. — *Vitta-vat*, ān, atī, at, having property, wealthy, opulent, rich. — *Vitta-vardhana*, as, i, am, increasing wealth, lucrative, profitable. — *Vitta-vardhana*, as, i, am, increasing property or capital, bearing interest. — *Vitta-sāhya*, am, n. cheating in money matters. — *Vitta-hina*, as, ā, am, deprived of wealth, indigent. — *Vittāgama* ('*ta-āg*'), as, m. acquisition of property, any source of wealth,

means of acquiring property. — *Vitteṣa* ('*ta-ṣa*'), as, m. 'lord of riches,' epithet of Kuvera. — *Vitteṣā* ('*ta-ṣā*'), f. desire of wealth, cupidity, avarice.

Vittaka, as, ā, am, known, famous.

Vitti, is, f. knowledge, judgment, investigation, discussion, discrimination; probability, likelihood; acquisition, gain.

Vittvā, ind. having found or met with, having obtained; having married.

2. *vid*, t, t, i, who or what knows, a knower, knowing; obtaining [cf. *variv-vid*]; (t), f. knowing, knowledge.

Vida, as, ā, am, knowing, a knower (= 2. *vid* at the end of comps.); (as), m. a knower; a wise man, sage; (ā), f. knowledge, learning; understanding, intellect.

Vidat, an, atī, at, knowing, learned, wise, intelligent; granting, bestowing (Ved.). — *Vidad-asa*, as, m. 'granting horses,' a proper N. — *Vidad-asa*, us, us, u, Ved. possessing wealth, granting wealth.

Vidatha, am, n. anything known, knowledge (Ved.); a sacrificial rite, sacrifice, ceremony, rite (Ved.); battle (according to some); (as), m. a sacrifice (according to Naigh. III. 17); a wise or learned man, sage, scholar; a saint, devotee, ascetic; a proper N. (Ved.); [cf. Goth. *vitōth*.]

Vidathan, ī, m., Ved., N. of a king (father of Rjishvan).

Vidathya, as, ā, am, Ved. worthy of sacrifice or sacrificial worship, adorable.

Vidāna, as, ā, am, Ved. knowing, wise, one who knows, a knower, (Sāy. = *vidvas*); known, discovered; making known, showing, exhibiting, (Sāy. = *pra-jñāpayat*.)

Vidita, as, ā, am, perceived, known, understood; apprised, informed; represented; promised, agreed; (as), m. a learned man, sage; (am), n. knowledge, information, representation.

Viditvā, ind. having perceived, having known, having ascertained or considered.

Vidu, us, m. the hollow between the frontal globes of an elephant; a hippopotamus.

Vidura, as, ā, am, knowing, wise, intelligent; (as), m. a learned or clever man; an intriguer; N. of the younger brother of Dhṛita-rāshṭra and Pāṇḍu, (they were all three sons of Vyāsa, but only the latter two by the two widows of Viçitra-vīrya; when Vyāsa wanted a third son, the elder widow sent him one of her slave-girls, dressed in her own clothes, and this girl became the mother of Vidura, who is sometimes called Kṣhatṛi as if he were the son of a Kṣhatṛiya man and Sūdra woman: Vidura is described as *sarva-buddhimatām varāḥ*, and is one of the wisest characters in the Mahā-bhārata, always ready with good advice both for his nephews, the Pāṇḍavas, and for his brother Dhṛita-rāshṭra.)

Vidula, as, m. a sort of reed or ratan (Calamus Rotang); the same reed growing in water (Calamus Fasciculatus); gum-myrrh; (ā), f., N. of a woman.

Vidushi, f. (fem. of *vidvas*, q.v.), a wise woman.

— *Vidushi-tarā* or *vidushi-tarā*, f. a very wise woman (= *vidvat-tarā*, Vopa-deva VII. 49).

Vidush-tara, as, ā, am, Ved. = *vidvat-tara*, more wise, very wise.

Vidush-mat, ān, atī, at, full of learned men.

Vidus, us, us, u, Ved. = *vidvas*, wise.

Vidman, Ved. knowledge (according to Sāy. = *jiāna*). — *Vidmanāpas*, ās, ās, as (for *vidmanā + apas*), Ved. pervading all things by knowledge or knowing all acts, (according to Nirukta XI. 33 = *vidita-karman*, according to Sāy. on *Rig-veda* I. 31, 1. *vidmanāpasah* = *jiānena vyāpṛṇvānāḥ* or *jiāta-karmāyah*), executing work with knowledge, working skillfully (= *utkrishṭa-jiānena nishkādyā-karman*).

Vidmanu, an adj. formed by Sāy. from *vidman* above.

Vidyamāna, as, ā, am, being perceived or known, being found, being present (sometimes applied to present time in grammar), being in existence, existing, being, being preserved; actual, real, possessed

(as property), being in one's possession. — *Vidyamāna-keśa*, as, ā, am, one who possesses hair. — *Vidyamāna-tā*, f. or *vidyamāna-tva*, am, n. existence, presence. — *Vidyamāna-mati*, is, ī, ī, possessing understanding.

Vidyā, f. knowledge, (*kāla-v*°, knowledge of time, i.e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four Vidyās or sciences, 1. *trayī*, the triple Veda; 2. *ānvikṣikī*, logic and metaphysics; 3. *daṇḍa-nīti*, the science of government; 4. *vārttā*, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43. adds a fifth, viz. *ātma-vidyā*, knowledge of soul or sublime theological truth: according to others, Vidyā has fourteen divisions, viz. the four Vedas, the six Vedāṅgas, the Purāṇas, the Mīmāṃsā, Nyāya, and Dharma or law; or with the four Upa-vedas, eighteen divisions); a spell, incantation; the goddess Durgā; the tree Prema Spinosa; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven).

— *Vidyā-kara*, as, ī, am, causing wisdom, giving knowledge or science; (as), m. a learned man, (in this sense the word may also be divided into *vidyā-ākara*, 'a mine of learning.'). — *Vidyākara-vājapeyin*, ī, m., N. of an author. — *Vidyāgama* (*vyā-ā*°), as, m. acquirement of knowledge, proficiency in science. — *Vidyā-ḍaṇa*, as, ā, am, or *vidyā-ḍuṇḍa*, us, us, u (*ḍaṇa* and *ḍuṇḍa* are regarded by Pāṇini as Taddhita affixes), famous for learning or knowledge. — *Vidyā-tas*, ind. from learning, than learning (after a compar.). — *Vidyā-dala*, as, m. science-leaved. N. of the Bhṛjja or Bhojpatra tree (the leaves of which are used for writing). — *Vidyā-lātri*, tā, trī, trī, one who gives or imparts knowledge, a teacher, instructor. — *Vidyā-lāna*, am, n. the giving of knowledge, teaching. — *Vidyā-derī*, f. 'goddess of learning,' a female divinity peculiar to the Jains, (sixteen are named, Rohiṇī, Prajāpti, Vajra-śikhā, Kulīśānkusā, Cakreśvarī, Nara-lātri, Kālī, Mahā-kālī, Gauṇī, Gandhārī, Sarvastramahājvalā, Mānavī, Vārāṇsī, A-cchūptā, Mānasī, Mahā-nānasikā.). — *Vidyā-dhana*, am, n. wealth consisting in learning, money acquired by scholarship.

— *Vidyā-dhara*, as, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to Kullūka on Manu XII. 47 = *devānyūyāyin*); a kind of spirit or fairy; N. of several persons; (ī), f. a female of the same class of genii, a fairy, sylph. — *Vidyādhara-tāla*, as, m., N. of a particular time in music. — *Vidyādhara-tārya* (*ra-āc*°), as, m., N. of an author. — *Vidyā-dhara-parijana*, as, ā, am, attended by Vidyā-dharis. — *Vidyādhara* (*vyā-adh*°), as, m. a receptacle of knowledge. — *Vidyādhārāja* (*vyā-adh*°), as, m. a proper N. — *Vidyā-nagara*, am, n., N. of a city. — *Vidyā-nanda*, as, m. 'pleasure of knowledge,' N. of a chapter of the Pañca-dāśī; of an author. — *Vidyā-nivāsa*, as, m., N. of the author of a commentary on the Mugdha-bodha. — *Vidyā-nivāsa-bhaṭṭācārya*, as, m., N. of the author of the Śač-ārta-mīmāṃsā. — *Vidyānupālana* (*vyā-an*°), am, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying. — *Vidyānupālīn* (*vyā-an*°), ī, inī, ī, cherishing or encouraging science, acquiring learning. — *Vidyānusevana* (*vyā-an*°), am, n. the cultivation of science or learning. — *Vidyānusevin* (*vyā-an*°), ī, inī, ī, cultivating learning, engaged in study. — *Vidyānta* (*vyā-an*°), am, n. the end of knowledge. — *Vidyā-pati*, is, m., N. of a poet; of the author of the Gaṅgā-vākyavālī; of the author of the Varsha-kṛitya. — *Vidyā-pradāna*, am, n. 'the bestowing of knowledge,' N. of a section of the Purāṇa-sarva-sva. — *Vidyā-prāpti*, is, f. acquirement of knowledge; any acquisition made by learning. — *Vidyā-phala*, am, n. the fruit of learning. — *Vidyābhīmāna* (*vyā-abh*°), am, n. the fancy or idea that one possesses learning. — *Vidyābhīmānavat* (*vyā-abh*°), ān, atī, atī, fancying that one possesses learning, imagining one's self learned. — *Vidyā-*

bhyāsa (*vyā-abh*°), as, m. practice or pursuit of learning, application to books, study. — *Vidyāranya* (*vyā-ar*°), as, m., N. of a poet; of the author of the Vidyārtha-dīpikā. — *Vidyā-ratna*, am, n. the jewel of learning; valuable knowledge. — *Vidyā-ratnākara* (*na-āk*°), as, m., N. of a work by Dhana-pati. — *Vidyārāmbha* (*vyā-ar*°), as, m. 'commencement of knowledge,' N. of a section in the Purāṇa-sarva-sva. — *Vidyārjana* (*vyā-ar*°), am, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching. — *Vidyārjita* (*vyā-ar*°), as, ā, am, acquired or gained by knowledge. — *Vidyārtha* (*vyā-ar*°), as, m. the seeking for knowledge. — *Vidyārtha-dīpikā*, f., N. of a work by Vidyāranya. — *Vidyārtha-prakāśikā*, f., N. of a work. — *Vidyārthīn* (*vyā-ar*°), ī, inī, ī, seeking for knowledge, studious; (ī), m. a student, pupil, scholar, disciple. — *Vidyālakṣaṇa-bhaṭṭācārya* (*vyā-al*°), as, m., N. of the author of annotations on Goyicandra's commentary. — *Vidyā-labha*, as, ā, am, acquired or gained by learning. — *Vidyālaya* (*vyā-al*°), as, m. abode or seat of learning, a school, college; N. of a place. — *Vidyā-lābha*, as, m. acquisition of learning; any acquirement gained by learning. — *Vidyā-vat*, ān, atī, atī, possessed of learning or science, learned. — *Vidyā-vaṇo-viddha*, as, ā, am, advanced in learning and years. — *Vidyā-vinoda*, as, m., N. of a poet. — *Vidyā-viśiṣṭa*, as, ā, am, distinguished by learning, possessed of science or scholarship. — *Vidyā-vihīna*, as, ā, am, deprived of knowledge, misinstructed, ignorant. — *Vidyā-vṛiddha*, as, ā, am, old in knowledge, increased or advanced in learning. — *Vidyā-vyavasāya*, as, m. the pursuit of science. — *Vidyā-vrata-snātaka* or *vidyā-snātaka*, as, m. a Brāhman who has finished his period of studentship, (see *snātaka*). — *Vidyā-hīna*, as, ā, am, destitute of knowledge or learning, uninstructed, ignorant. — *Vidyopārjana* (*vyā-up*°), am, n. acquisition of knowledge. — *Vidyopārjita* (*vyā-up*°), as, ā, am, acquired by learning.

Vidvas, vān, uṣhī, vat, one who knows, knowing, understanding (with acc., Rīg-veda X. 8; Kirāt. XI. 30), learned, (*kāla-v*°, 'learned in time,' an almanac-maker); intelligent, wise; (*vān*), m. a wise man, scholar, sage, seer. — *Vidvāj-jana*, as, m. a wise man, a sage, seer. — *Vidvat-kalpa*, as, ā, am, a little learned, slightly learned. — *Vidvat-tama*, as, ā, am, wisest, very wise. — *Vidvat-tara*, as, ā, am, wiser, very wise; [cf. *vidush-tara*]. — *Vidvat-tra*, am, n. scholarship, science, wisdom. — *Vidvat-desīya* or *vidvat-desya*, as, ā, am, = *vidvat-kalpa*. — *Vidvan-moda-tarangīnī*, f., N. of a philosophical work by Rāma-deva.

Vinda, vinda-māna, &c. See p. 925, col. 3.

Vinna, as, ā, am [cf. *vitta*], known; discussed, judged; obtained, gained; married; placed, fixed.

Vividvas, ān, uṣhī, at, one who has known or obtained or found.

Vividras, ān, uṣhī, at, one who has known, knowing, wise; one who has obtained.

Veda, vedyā, &c. See s. v.

विदंश *vi-daṇṣ*, cl. 1. P. -*daṣati*, -*daṇṣtū*, to bite into pieces, bite asunder, bite; to crush.

Vi-daṇṣa, as, m. any pungent food which excites thirst (= *ava-daṇṣa*).

Vi-daṣyamāna, as, ā, am, being bitten.

विदग्ध *vi-dagdha*. See under *vi-dah*.

विद्य *vi-day*, cl. 1. A. -*dayate*, -*dayitum*, Ved. to divide asunder, separate; to dissipate, dispel, (Sāy. = *vi-bādhate*); to destroy, injure greatly; to consume, devour, (Sāy. = *bhakṣhayati*); to distribute, grant, bestow, (Sāy. = *viśeṣheṇa daḍāti*).

Vi-dayamāna, as, ā, am, dividing; dissipating; destroying; distributing.

विदर *vi-dara*. See under *vi-dri*.

विदर्भ *vi-darbha*, as, ā, m. f. (said to be fr. *vi*, 'without,' + *darbha*, 'sacred grass,' supposed not to grow in Vidarbha because the son of a saint

died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern Berar proper; (as), m. the king of Vidarbha; any dry or desert soil; (*ās*), m. pl., N. of a people. — *Vidarbha-jā*, f. 'Vidarbha-born,' epithet of the wife of the saint Agastya; of Damayanti (wife of Nala and heroine of the poem so called); of Rukmiṇī (wife of Kṛiṣṇa). — *Vidarbha-tanayā* or *vidarbha-rāja-tanayā* or *vidarbha-subhrū*, ūs, f. 'daughter of the king of Vidarbha,' Damayanti. — *Vidarbha-nagarī*, f. the city of Vidarbha. — *Vidarbha-pati*, is, or *vidarbha-rāj*, ī, or *vidarbha-rāja*, as, or *vidarbha-rājan*, ā, or *vidarbhadhīpati* (*bha-adh*°), is, m. the king of Vidarbha. — *Vidarbha-rājadhānī*, f. the city or capital of Vidarbha. — *Vidarbhābhīmukha* (*bha-abh*°), as, ī, am, having the face turned towards Vidarbha, facing Vidarbha.

विदर्शि *vi-darśin*. See under *vi-dṛṣ*.

विदल *vi-dal*, cl. 1. P. -*dalati*, -*dalitum*, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. *vi-dala*, as, ā, am, rent asunder, split; opened, expanded, blown (as a flower &c.); (as), m. rending, dividing, separating; a cake; mountain ebony, Bauhinia Variegata; (*ā*), f. a plant, = *trierit*; (am), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig. — *Vidali-karaṇa*, am, n. the act of rending asunder, dividing, &c. — *Vidali-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to rend asunder, tear, split, divide. — *Vidali-kṛita*, as, ā, am, rent asunder, split, torn, broken; cut, divided, separated.

Vi-dalana, am, n. the act of tearing or rending asunder, splitting.

Vi-dalita, as, ā, am, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

विदल 2. *vi-dala*, as, ā, am, having no leaves, leafless.

विदस *vi-das*, cl. 4. P. -*dasyati*, -*dasitum*, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end, (Sāy. = *upakṣhayate*, *vi-sushyati*).

Vi-dasta, as, ā, am, wasted away, exhausted.

विदह *vi-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. -*dahyate*, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. *vi-dagdha*, as, ā, am, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (as), m. a learned or clever man, a scholar, Paṇḍit; a libertine, intriguer; N. of a teacher of the school of the Vājasaneyins or White Yajur-veda; (*ā*), f. a sharp or knowing woman. — *Viladgda-tā*, f. or *viladgda-tva*, am, n. sharpness, shrewdness, cleverness, wit; elegance. — *Viladgda-mādhava*, am, n., N. of a drama ascribed to Rūpa (containing seven acts and written A. D. 1549; it relates to the loves of Kṛiṣṇa and Rādhā, and is in fact the Gīta-govinda dramatised). — *Viladgda-mukha-maṇḍana*, am, n., N. of a work by Dharma-dāsa.

2. *vi-dagdha*, as, ā, am, unburnt, uncooked, undigested, ill-concocted.

Vi-dāha, as, m. burning; great heat, inflammation, pungency.

Vi-dāhin, ī, inī, ī, burning, hot; pungent, acrid; (*ī*), n. any substance that causes inflammation.

विदा 1. *vi-dā* (see rt. 1. *dā*), cl. 3. P. -*daḍāti*, -*ḍātum*, to give out, distribute, grant.

Vi-datta, as, ā, am, given out, distributed.

विदा 2. *vi-dā* (= *vi-do*, see rt. 3. *dā*), cl.

2. 4. P. -*dāti*, -*dyati*, -*dātum*, to cut up, cut in pieces, bruise, pound; to destroy; to be destroyed, perish (Ved.).

विदा 3. *vi-dā* (see rt. 4. *dā*), cl. 4. P. -*dyati*, -*dātum*, to unwind, untie; to release; deliver from (with abl.).

विदाय *vidāya*, as, m. (perhaps not a Sanskrit word, cf. *وداع*), permission to go away, dismissal with good wishes.

विदार *vi-dāra*. See under *vi-drī*, col. 2.

विदित *vi-ditya*. See under *vi-do*, col. 2.

विदिश *vi-diś*, k, f. an intermediate point of the compass; an intermediate district. -*Vidikāṅga*, as, m. a sort of yellow bird (= *haridrāṅga*).

विदिशा *vidiśā*, f. Vidiśā, the capital of the district of Daśarṇā; N. of a river in Malwa.

विदीप *vi-dīp*, cl. 4. A. (ep. also P.) -*dīpyate* (-*ti*), -*dīpitum*, to shine forth, blaze forth, shine very brightly; Caus. P. -*dīpayati*, -*yitum*, to illuminate.

विदीर्ण *vi-dīrṇa*. See under *vi-drī*, col. 2.

विद्रु *vi-du* or *vi-dū* (see rt. 2. *du*), cl. 5. P. -*duṇoti*, -*dotum*, to consume or destroy (especially by burning); to pain, afflict; cl. 5. A., cl. 4. A. (P.) -*duṇute*, -*duyate* (-*ti*), to be consumed by grief, &c.; to suffer pain, pine away with sorrow, &c.; to be agitated or disturbed.

Vi-dūna, as, ā, am, distressed, agitated, afflicted, pained.

Vi-dūyat, an, anti, at, being distressed or afflicted; agitated.

विदुर *vidura*, *vidula*. See p. 918, col. 3.

विदुष *vi-duṣ*, Caus. P. -*dūṣayati*, -*yitum*, to corrupt, defile, contaminate, spoil; to disgrace, offend; to revile, abuse, blame, censure.

Vi-dūṣaka, as, ī, am, corrupting, defiling, corruptive, contaminating, a defiler; censorious, detracting, a detractor, abuser; jocular, facetious, witty; (as), m. a jester, joker, wag, buffoon; (in the drama) the jocular companion and confidential friend of the principal character or hero of the play, (this character acts the same confidential part towards the king or prince, who is the hero of the piece, that her female companions do towards the heroine; he is also the personage whose business is to excite mirth by being ridiculous in person and attire, and by allowing himself to become the universal butt of others; a curious regulation requires him to be a Brāhmaṇa, that is, of a caste higher than that of the king himself; see *Sakuntalā*, Act 2); a libertine, catamite.

Vi-dūṣaka, am, n. the act of corrupting or defiling; corruption, contamination; censuring, reviling, abuse, satire.

विदुष्ट *viduṣṭa*. See p. 918, col. 3.

विदून *vi-dūna*, *vi-dūyat*. See under *vi-du*.

विदूर *vi-dūra*, as, ā, am, very far, remote; (as), m., N. of a city and mountain whence the lapis lazuli is brought. -*Vidūra-ga*, as, ā, am, going far or wide, spreading. -*Vidūra-ja*, am, n. 'produced in Vidūra', the lapis lazuli; [cf. *vidūrya*]. -*Vi-dūra-tas*, ind. from afar, from a distance; far. -*Vi-dūra-bhūmi*, is, f, N. of a country (= *vi-dūra*). -*Vidūrādri* ('*ra-ad*'), is, m., N. of a mountain (said to be in Ceylon).

विदुरथ *vidūratha*, as, m., N. of a king (a son of Su-ratha); of a son of Bhajamāna.

विदुश्च *vi-driś*, cl. 1. P. -*paśyati*, -*draśṭum*, to see through, see clearly, see: Pass. -*driśyate*, to be clearly visible, become apparent, appear; Caus. -*darśayati*, -*yitum*, to cause to see, show; to teach.

Vi-darśin, ī, ini, i, seeing clearly, seeing through, penetrating.

विद्रु *vi-drī*, cl. 9. P. -*driṇāti*, -*daritum*, -*daritum*, to tear asunder or to pieces, rend asunder, split open; Pass. -*driyate*, to be torn or rent asunder, to burst open; to be torn with grief or anguish; Caus. -*darāyati*, -*yitum*, to cause to burst asunder; to rend, tear in pieces, crush; to tear open, open; to saw in pieces; to break or burst through; to tear up, rip up; Intens., Ved. -*dardarīti*, to tear or split in pieces, rend asunder, crush.

Vi-dara, as, m. tearing asunder, rending; (am), n. the Indian prickly pear, Cactus Indicus (= *visva-sāraka*).

Vi-dāra, as, m. tearing asunder, rending; cutting; war, battle; an inundation, overflow, the rising of a river or pond above its banks; (i), f. the plant *Hedysarum Gangeticum* (= *sāla-parṇi*); the climbing plant *Iponoea Paniculata*; a swelling in the groin, bubo, &c. -*Vidārī-gandhā*, f. the plant *Hedysarum Gangeticum*.

Vi-dāraka, as, m. a render, tearer, divider; a tree or rock in the middle of a stream dividing its course; a hole or pit for water sunk in the bed of a dry river, &c.; (ikā), f. the plant *Hedysarum Gangeticum*; a swelling in the groin, bubo; (am), n. alkaline earth (= *vajra-kṣhāra*).

Vi-dārāna, am, n. the act of rending or tearing asunder, splitting, ripping up, severing, breaking, dividing; paining, afflicting; killing, massacre, slaughter; (as, ā), m. f. war, battle; (as), m. a tree or rock in the middle of a stream to which a boat is fastened; the tree *Pterospermum Acerifolium* (= *karṇikāra*).

Vi-dārayat, an, anti, at, tearing asunder, rending, ripping, dividing.

Vi-dārta, as, ā, am, torn asunder, rent, split, broken open.

Vi-dārin, ī, ini, i, rending asunder, tearing, breaking; (ini), f. the plant *Gmelina Arborea* (= *kāś-mārī*, q. v.).

Vi-dāru, us, m. a lizard, chameleon (= *krakacā-pād*).

Vi-dārya, ind. having torn asunder, having split or rent, &c.

Vi-dāryamāna, as, ā, am, being rent asunder, being split in pieces.

Vi-dīrṇa, as, ā, am, rent asunder, torn, split, burst or broken open, ripped up, expanded, opened.

Vi-dīryamāna, as, ā, am, being rent or torn asunder, being split or broken or cut in pieces.

Vi-drīti, is, f. (probably fr. *vi-drī*), a suture, seam.

विदेश *vi-deśa*, as, m. another country, foreign country, abroad; any place away from home.

Vi-deśa-ga, as, ā, am, going abroad or to a foreign country. -*Vi-deśa-gata*, as, ā, am, gone abroad.

Vi-deśa-gamana, am, n. the act of going abroad, travelling in foreign lands. -*Vi-deśa-ja*, as, ā, am, born or produced in a foreign country, foreign, exotic, a foreigner. -*Vi-deśa-stha*, as, ā, am, remaining abroad, living in foreign lands or in a distant country. -*Vi-deśasthāśauca* ('*tha-as*'), am, n. impurity resulting from living abroad.

Videśin, ī, ini, i, belonging to another country, foreign, exotic; a foreigner, stranger.

Vi-deśiya, as, ā, am, belonging to a foreign country, foreign.

विदेह *vi-deha*, as, ā, am, without body, bodiless, incorporeal; trunkless; (as), m. a sovereign of the family of Janaka, king of Mithilā; N. of the author of a work on medicine; (as, ā), m. f. a district in the province of Behar (ancient Mithilā or the modern Tirhut); (ās), m. pl. the people of Videha. -*Vi-deha-mukti*, is, f. incorporeal deliverance. -*Vi-deha-mukty-ādi-kathana*, am, n., N. of a short treatise on the duties and exercises of ascetics.

विदो *vi-do* (see 2. *vi-dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to cut into pieces, cut up, crush; to destroy.

Vi-ditya, ind. (?), having cut up or destroyed.

विद्र *viddha*, as, ā, am (fr. rt. *vyadh*, q. v.),

pierced, perforated, penetrated, stabbed, wounded; beaten, lashed, whipped; thrown, cast, sent, directed; opposed, impeded; resembling, like; (as), m. the tree *Echites Scholaris*; (am), n. a wound. -*Viddha-karṇa*, as, ī, am, having bored ears, having the ears pierced or slit; (as, ā or ī), m. f. a species of plant (= *pāthā*, q. v.). -*Viddha-karṇikā*, f. = *viddha-karṇi*. -*Viddha-sāla-bhañjikā*, f, N. of a drama by Rāja-śekhara.

विद्यनापस् *vidmanāpas*. See p. 918, col. 3.

विद्यमान *vidyamāna*. See p. 918, col. 3.

विद्या *vidyā*. See p. 919, col. 1.

विद्युत् 1. *vi-dyut*, cl. 1. A. -*dyotate* (ep. also P. -*dyotati*; Perf. -*didyute*), -*dyotitum*, to shine forth, radiate, flash, be brilliant or radiant, sparkle; to light, lighten; to illuminate; Caus. -*dyotayati*, -*yitum*, to illuminate, irradiate, enlighten, make brilliant.

Vi-davidyutat, at, atī, at (Intens. part. Ved.), shining brightly, shining.

2. *vi-dyut*, t, f. lightning; a thunderbolt (a weapon of the Maruts); a species of the *Atijagati* metre; (t), m., N. of an Asura. -*Vidyuj-jāra*, as, m. 'lightning-tongued', a kind of Rākṣasa. -*Vidyuj-jrālā*, f. the flashing of lightning; N. of a particular plant (= *kali-karī*). -*Vidyut-keśa*, as, m., N. of a Rākṣasa (son of Heti and father of Su-keśa). -*Vidyut-keśin*, ī, m., N. of a king of the Rākṣasas. -*Vidyut-pātāla*, as, m. 'having lightning for its banner', epithet of one of the seven kinds of cloud at the destruction of the world; [cf. *valā-haka*]. -*Vidyut-pāta*, as, m. the falling or darting of lightning, a stroke of lightning. -*Vidyut-prabha*, as, ā, am, having the splendor of lightning, flashing like lightning. -*Vidyut-priya*, am, n. 'lightning-loved', bell-metal. -*Vidyut-vat* or *vidyun-mat*, an, atī, at, having or containing lightning, electrical (a cloud &c.). -*Vidyut-unmesha*, as, m. a flash of lightning. -*Vidyud-dāman*, ā, n. 'a garland or mass of lightning', a flash or streak of zigzag lightning. -*Vidyud-dyota*, as, m. the brightness or brilliance of lightning. -*Vidyud-ratha*, as, ā, am, Ved. having lightning for a vehicle (said of the Maruts). -*Vidyun-mahas*, ās, ās, as, Ved. brilliant or radiant with lightning (said of the Maruts); Śāy. = *vidyotamāna-tejas*. -*Vidyun-mālā*, f. 'garland of lightning', N. of a metre in Sanskrit prosody. -*Vidyun-mālin*, ī, m. 'garlanded with lightning', N. of an Asura. -*Vidyut-latā*, f. 'lightning-creeper', forked or zigzag lightning. -*Vidyut-lekhā*, f. a streak of lightning, flash of lightning, forked lightning.

3. *vi-dyut*, t, t, t, devoid of splendor, lustreless.

Vidyutaya, Nom. A. *vidyutayate*, -*yitum*, Ved. to flash or gleam (like lightning), be radiant.

Vi-dyotana, as, ī, am, irradiating, illuminating, enlightening; illustrating.

Vi-dyotamāna, as, ā, am, shining, blazing, flashing, lightening, (*vidyotamāne*, ind. when the lightning flashes, when it lightens.)

विद्र *vidra*, am, n. (probably fr. *vi-drī* or connected with rt. *vyadh*), tearing, splitting, piercing, perforating; a fissure, hole, chasm.

Vidratha, as, ā, am (probably connected with rt. *vyadh*), Ved. divided, (according to Yaska = *viddha*, according to Durga = *vikushitādhobhāga*; see Nirukta IV. 15.)

Vidrādhī, is, m. an abscess (especially when deep-seated or internal). -*Vidrādhī-nāśana*, as, m.

'abscess-destroyer', the tree *Hyperanthera Morunga* (= *sobhāñjana*, q. v.).

विद्रा *vi-drā* or *vi-drai*, cl. 2. 1. (or 4.) P.

-*trāti*, -*drāyati*, -*drātum*, (probably) to awake out of sleep.

Vi-drāṇa, as, ā, am, awakened out of sleep, awaking.

विद्रु *vi-dru*, cl. 1. P. -*dravati*, -*drotum*, to run in different directions, disperse, escape; to

part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. -*drāyati*, -*yitum*, to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

Vi-drava, as, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

Vi-drāva, as, m. running away, flight, panic, retreat; liquefaction.

Vi-drāvaku, as, *ikā*, am, driving away; causing to flow or melt, liquefying.

Vi-drāvaya, au, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

Vi-drāvita, as, ā, am, caused to disperse, driven away, put to flight; liquefied, fused.

Vi-druta, as, ā, am, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

विद्रुम *vi-druma*, as, m. a tree bearing precious gems; coral; a young sprout or shoot. -*Vidrūma-taṭa*, as, ā, am, having banks of coral. -*Vidrūma-dehālī*, f. a threshold of coral. -*Vidrūma-latā*, f. a branch of coral; a sort of vegetable perfume. -*Vidrūma-latikā*, f. a kind of perfume (= *nalikā*).

विद्रै *vi-drai* (see *vi-drā*), cl. 1. P. -*drāti*, -*drātum*, to awake from one's sleep.

विद्रस् *vidras*, *vidrat-tra*, &c. See p. 919.

विद्रिप् 1. *vi-drish*, cl. 2. P. A. -*dreshṭi*, *leishṭe*, -*dreshṭum*, to dislike, hate, be hostile to; A. to hate each other mutually, dislike one another: Caus. -*dreshayati*, -*yitum*, to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-drish*, *ṭ*, *ṭ*, *ṭ*, hostile, inimical; an enemy, *re*.

Vi-drisha, as, ā, am, hating, inimical, adverse; *ṭ*, m. an enemy.

Vi-drishat, an, *atī*, *at*, hating, hostile; an enemy, *re*.

Vi-drishṭa, as, ā, am, hated, disliked, odious. -*Vidrishṭa-tā*, f. hatred, dislike, hostility.

Vi-dresha, as, m. enmity, hatred, contempt. -*Vi-dresha-rira*, as, m., N. of a chief of the Śaivas.

Vi-dreshaka, as, *ikā*, am, hating, hostile; a hater, enemy.

Vi-dreshaya, as, m. one who hates, a hater; (*i*), a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

Vi-dreshin, *i*, *inī*, *i*, hating, hostile, inimical; *am*, m. an enemy. -*Vidveshi-prabhava*, as, ā, am, proceeding from an enemy.

Vi-dreshṭri, *tā*, *trī*, *trī*, one who hates, an enemy; hating, hostile, inimical, adverse.

विध् 1. *vidh* (= *rt. vith*), cl. 1. A. *vedhate*, *vedhitum*, to ask, beg.

विध् 2. *vidh* (thought by some to have been developed out of *vi-dhā* and *vidh*), cl. 6. P. *vidhati*, *vivedha*, *vedhishyati*, *vedhit*, *vedhitum*, to dispose (Ved.); to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for *rt. vidh*): Caus. *vedhayati*, -*yitum*, Aor. *avividhat*: *esid*. *vividhishati* and *vivedhishati*: Intens. *vedhigate*, *vedhikṭi*, *vededhī*.

1. *vidha*, as, ā, m. f. (more properly fr. *rt. vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā*, col. 2.)

Vidhat, an, *atī* or *antī*, *at*, Ved. worshipping, honouring.

विधन *vi-dhana*, as, ā, am, devoid of wealth, having no riches, poor. -*Vidhana-tā*, f. stitution, poverty.

विधर्तृ *vi-dhartṛi*, *vi-dharman*, &c. See under *vi-dhṛi*, p. 922, col. 2.

विधवन *vi-dhavā*, &c. See p. 922, col. 1.

विधवा *vi-dhavā*, f. (see 2. *dhava*), a husbandless woman, a widow; [cf. Lat. *vidua*, *viduus*; Goth. *viduvo*; Angl. Sax. *weudwe*, *weudwa*; Slav. *vidova*; Hib. *feadh*; perhaps Gr. *ἰθῆος*.] -*Vidhava-gāmin*, *i*, m. one who has intercourse with a widow. -*Vidhava-dharma*, as, m. 'the duty of widows,' N. of a section of the *Purāṇa-sarva-sva*. -*Vidharavedana* ('*vā-āve*'), am, n. marrying a widow.

विधा *vi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā*, like *kṛi*, in connection with various nouns, e.g. *śiṅghatram vidhā*, to change into a lion; *kāmaṇ vidhā*, to fulfil a wish; *vṛttim vidhā*, to fix a livelihood or maintenance; *hrīdaye vidhā*, to lay to heart; *śāstrāṇi vidhā*, to lay down arms; *mantram vidhā*, to hold a consultation; *rājyaṇ vidhā*, to carry on a government, rule; *pūjāṇ vidhā*, to do honour to. show respect to, worship; *śaucaṇ vidhā*, to perform purification; *lajjāṇ vidhā*, to display bashfulness; *maitṛyaṇ vidhā*, to make friendship; *sandhīm vidhā*, to conclude peace; *kalahaṇ vidhā*, to pick a quarrel; *vairamaṇ vidhā*, to declare war; *kolāhalaṇ vidhā*, to raise a clamour; *taṇ nṛipaṇ vidadhuh*, they made him king): Pass. -*dhīyate*, to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. -*dhāpayati*, -*yitum*, to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. -*dhitsati*, -*te*, to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

Vi-dadhat, *at*, *atī*, *at*, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha*, as, m. form, manner, measure, kind, sort (often at the end of comp., see *crām-v*^o, *tathā-v*^o, *drī-v*^o, *bahu-v*^o, &c.); fold (at the end of comp., especially after numerals, see *ashta-v*^o, *sapta-v*^o); the food of elephants; prosperity; (*ā*), f. form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *vida-s*, *vid-s*, *sta-vida-s*, *sta-vids*, 'of such sort'; *ka-wil-s* (fem. *ka-wida*), 'of which kind'; *kitta-vidin*, *kette-widei*, 'in any way.']

Vi-dhas, ās, m., N. of Brahman; [cf. *vedhas*.]

Vi-dhātarya, as, ā, am, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

Vi-dhātṛi, *tā*, *trī*, *trī*, arranging, disposing, making, creating; = *medhātṛin* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahman (as creator of the world); N. of Viśvakarman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Viṣṇu and Lakṣmī; spirituous liquor; (*trī*), f. long pepper. -*Vidhātṛi-bhū*, ās, m. 'son of Brahman,' epithet of Nārada, (see *nārada*). -*Vidhātṛi-vaśāt*, ind. from the will of Brahman; through the power of fate or destiny. -*Vidhātṛāyus* ('*trī-āy*'), us, m. the sunflower; sunshine, (according to Śabda-k = *sūrya-sobhā*).

Vi-dhāna, am, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making;

arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*^o, following such a mode or method); means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feelings; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as*, ā, am), acting, performing, possessing, assuming, wearing, having. -*Vidhāna-ga*, as, m. 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. -*Vidhāna-jña*, as, m. one who knows rules or rites, a Paṇḍit, wise man. -*Vidhāna-yukta*, as, ā, am, agreeable to rule, conformable to sacred precept.

Vi-dhānaka, as, ā, am, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (= *vyathā*).

Vi-dhāya, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

Vi-dhāyaka, as, *ikā*, am, disposing, arranging, performing; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. -*Vidhāyaka-tva*, am, n. consignment or delivery of anything, making anything firm or secure.

Vi-dhāyin, *i*, *inī*, *i*, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

Vi-dhāsyat, an, *atī* or *antī*, *at*, wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

Vi-dhi, is, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Śāy. the Brāhmaṇa consists of two parts, 1. Vidhi or commandment, e.g. *yajeta*, he ought to sacrifice; *kuryāt*, he ought to perform; 2. Artha-vāda or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahman; of Viṣṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*i*s), f., N. of a goddess. -*Vidhi-ghna*, as, *i*, am, 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. -*Vidhi-jña*, as, ā, am, 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhman who knows the ritual, a ritualist. -*Vidhi-tas*, ind. according to rule. -*Vidhi-darsaka*, as, or *vidhi-darśin*, *i*, m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. -*Vidhi-dṛishta*, as, ā, am, prescribed or approved by rule. -*Vidhi-deśaka*, as, m. 'rule-shower,' a priest who corrects errors at a sacrifice. -*Vidhi-dvaidha*, am, n. diversity of rule, variance of rite.

-*Vidhi-paryāgata*, as, ā, am, come into possession through destiny. -*Vidhi-pūrvakam*, ind. after due observance of rule, according to rule. -*Vidhi-prayukta*, as, ā, am, performed according to rule. -*Vidhi-prayoga*, as, m. the application of a rule, acting according to rule. -*Vidhi-prasanga*, as, m. application of a rule, acting upon a rule. -*Vidhi-yajña*, as, m. a ceremonial act of worship. -*Vidhi-yoga*, as, m. the occurrence of fated or predestined events; combining for any act or rite. -*Vidhi-ra-sāyana*, N. of a work by Appayya Dikṣita (con- futing the Mīmāṃsā as expounded by Bhaṭṭa Kumā- rila). -*Vidhi-vat*, ind. agreeably to rule, according to law, in due form, conformably to established ordinances. -*Vidhi-vadhū*, ās, f. 'wife of Brahman,' epithet of Sarasvatī. -*Vidhi-vihita*, as, ā, am, established by rule, prescribed by law. -*Vidhi-hīna*, as, ā, am, destitute of rule, unauthorised, irregular.

Vi-dhītsat, *an*, *anti*, *at*, = *vi-dhītsamāna* below.
Vi-dhītsamāna, *as*, *ā*, *am*, wishing to bestow; desiring to fix or place; wishing to perform; having certain intentions, following certain aims.

Vi-dhītsā, *f*, the wish to arrange; desire to do or make; design, purpose, desire.

Vi-dhītsita, *am*, *n*, design, purpose, intention.

Vi-dhītsu, *us*, *us*, *u*, wishing to arrange; intending to make; purposing to perform.

Vi-dhīyamāna, *as*, *ā*, *am*, being arranged, being enjoined, being defined, &c.

Vi-dhēya, *as*, *ā*, *am*, to be arranged or prescribed; to be enjoined (as a rule &c.); to be performed or practised or done; liable to be ruled or governed or influenced by, governable, subject to; compliant, submissive, tractable. — *Vi-dhēya-jña*, *as*, *ā*, *am*, knowing what ought to be done. — *Vi-dhēya-tā*, *f*, or *vidhēyātva*, *am*, *n*, fitness to be prescribed or enjoined; fitness for enactment (as a rule or law), necessary or proper act or conduct; tractableness, docility, submission. — *Vi-dhēya-pada*, *am*, *n*, an object to be accomplished. — *Vi-dhēya-mārga*, *as*, *m*, the seeking to do a necessary act. — *Vi-dhēyātman* ('*ya-āt*'), *ā*, *m*, 'having a well-governed nature,' epithet of Vishnu.

Vi-hita, *as*, *ā*, *am*, arranged, settled, &c. See *s. v*.

विधात् 1. *vi-dhāv*, *cl. i. P. A. -dhāvati*, *-te*, *-dhāvītum*, to run or flow through, flow off (as water), to percolate or trickle through, flow away; to run or flee away (in disorder), be dispersed; to run through; to rush upon.

Vi-dhāva, *am*, *anti*, *at*, running away, running through.

विधात् 2. *vi-dhāv*, *cl. i. P. A. -dhāvati*, *-te*, *-dhāvītum*, to wash off, wash away, cleanse off.

Vi-dhāta, *as*, *ā*, *am*, cleansed by washing.

विधु 1. *vidhu*, *us*, *m*, (according to Uṇādi-s. I. 24. fr. rt. *vyadh*, 'to pierce,' because the moon pierces the absent with sorrowful feelings; more probably connected with rt. 2. *vidh* or with *vi-dhā*), one who arranges or disposes or rules or maintains (Ved.); the moon; N. of Brahmā; of Vishnu; a Rākshasa, fiend; an expiatory oblation; camphor. — *Vi-dhulshaya*, *as*, *m*, the wane of the moon, the dark days of the month. — *Vi-dhun-tuda*, *as*, *m*, 'moon-troubler,' epithet of Rāhu or the personified ascending Node (causing the moon's eclipses). — *Vi-dhupañjara*, *as*, *m*, a scimitar, sabre. — *Vi-dhu-priyā*, *f*, 'dear to the moon,' a lunar mansion or Nakshatra (personified as a nymph, the daughter of Daksha and wife of the Moon, see *nakshatra*).

Vi-dhura, *as*, *ā*, *am* (probably fr. rt. *vyadh*, cf. *vi-dhura*), agitated, troubled, distressed, bewildered, confused (with fear, liquor, &c.), trembling; suffering separation or absence from a mistress or lover, being in a state of bereavement, abandoned; adverse, hostile; (*as*), *m*, a widower; (*am*), *n*, agitation of mind, anxiety, alarm, terror; danger; separation from a mistress or lover; (*ā*), *f*, curds mixed with sugar and spices. — *Vi-dhura-tā*, *f*, a state of agitation or trouble of mind, state of trepidation or alarm. — *Vi-dhura-darśana*, *am*, *n*, the sight of anything alarming; a feeling of agitation or uneasiness.

विधु 2. *vi-dhu* = *vi-dhū* below.

विधू *vi-dhū*, *cl. 5. P. A. -dhūnoti*, *-dhūnute* (later also *-dhunoti*, *-dhunute*), *cl. 6. P. -dhuvati*, *-dhavītum*, *-dhutum*, to shake about, move to and fro, agitate, excite, wave about, toss about; to shake off, drive away, disperse, remove, destroy; to shake off from one's self, relinquish, abandon, leave off (A.); to fan, agitate by blowing: Pass. *-dhūyate*, to be shaken about, to be waved about, to be fanned, &c.: Caus. *-dhūyati*, *-yitum*, to cause to shake about, shake violently, agitate, cause to stagger.

Vi-dhavana, *am*, *n*, the act of shaking about, agitation, trembling.

Vi-dhavya, *am*, *n*, agitation, trembling, tremor.

Vi-dhāvya, *am*, *n*, agitation, shaking about, trepidation.

Vi-dhuta, *as*, *ā*, *am*, shaken about; shaken off, driven away; abandoned, relinquished, left off. — *Vi-dhuta-bandhana*, *as*, *ā*, *am*, released from bonds.

Vi-dhuti, *is*, *f*, shaking, trembling, trepidation.

Vi-dhuvana, *am*, *n*, the act of shaking or tossing about, trembling, tremor.

Vi-dhuvat, *an*, *anti*, *at*, shaking, tossing about, waving about.

Vi-dhuvāna, *as*, *ā*, *am*, shaking about, tossing.

Vi-dhuvāt, *an*, *anti* or *anti*, *at*, shaking or waving about, brandishing.

Vi-dhuvana, *am*, *n*, trembling, tremor.

Vi-dhūta, *as*, *ā*, *am*, shaken or tossed about, waved, waving; trembling, tremulous; unsteady; shaken off, dispelled, removed; abandoned; (*am*), *n*, the repelling of affection, repugnance. — *Vi-dhūta-kalmasha*, *as*, *ā*, *am*, having sin dispelled or removed, delivered from sin. — *Vi-dhūta-keśa*, *as*, *ā*, *am*, who or what has tossed about the hair (Kīrāt. VIII. 33). — *Vi-dhūta-nidra*, *as*, *ā*, *am*, roused from sleep, awakened.

Vi-dhūti, *is*, *f*, agitation, tremor; shaking.

Vi-dhūnata, *am*, *n*, causing to shake or tremble, shaking, trembling, tremor.

Vi-dhūnayāt, *an*, *anti*, *at*, violently shaking.

Vi-dhūnīta, *as*, *ā*, *am*, shaken about, tossed about, agitated, alarmed; harassed, annoyed.

Vi-dhūya, *ind*, having shaken about, having shaken off, having removed, &c.

Vi-dhūyāt, *an*, *anti*, *at*, being shaken, being agitated or waved about.

Vi-dhūyamāna, *as*, *ā*, *am*, being shaken, being agitated, being waved about.

विधूम *vi-dhūma*, *as*, *ā*, *am*, smokeless.

विधृ *vi-dhri*, *cl. 10. P. -dhārayati*, *-yitum*, to keep asunder, keep apart, separate, divide, distribute; to arrange; to manage; to keep off; to lay hold of, seize; to keep back, withhold, restrain, obstruct; to hold up, bear, carry, support, maintain, sustain, preserve, take care of; to keep fixed, (with *manas*, to fix the mind upon.)

Vi-dhārī, *tā*, *m*, Ved. one who supports, a supporter, bearer, sustainer (= *vidhārayitri*, Nirukta XII. 14); the performer of various functions, (Sāy. = *vidhā-kāraka*.)

Vi-dharman, *a*, *n*, Ved. the function of supporting (the universe); various function or office; bearing, supporting; epithet of the sky (as the bearer of light and rain); epithet of the vessel used in the preparation of the Soma juice; order, rule, right, might.

Vi-dhāra, *as*, *m*, Ved. bearing, supporting; epithet of the sky (as the bearer of rain and light).

Vi-dhṛita, *as*, *ā*, *am*, kept asunder or apart, separated; seized, grasped, held; taken, assumed, possessed; withheld, restrained, (*a-vidhṛita*, unrestrained, unchecked); (*am*), *n*, disregard of an injunction or wish; dissatisfaction. — *Vi-dhṛitāyudha* ('*ta-āy*'), *as*, *ā*, *am*, holding weapons.

Vi-dhṛiti, *is*, *f*, arrangement, rule, regulation, ordinance.

विधृप् *vi-dhṛish*, Caus. *-dharshayati*, *-yitum*, to violate, ravish; to spoil, injure; to annoy, trouble.

विध्मा *vi-dhmā*, *cl. i. P. -dhamati*, *-dhmātum*, to blow away, blow off; to scatter, disperse, destroy.

विध्यत् *vidhyat*, &c. See under rt. *vyadh*.

विध्वंस *vi-dhvas* or *vi-dhvas*, *cl. i. A. -dhravāte* (ep. also P. *-ti*), *-dhravāsitum*, to fall to pieces, crumble into dust or powder; to be scattered or whirled about (like dust), be dispersed; to be destroyed, perish: Caus. *-dhravāyati*, *-yitum*, to cause to fall to pieces or crumble, dash to pieces, crush, destroy, annihilate; to injure.

Vi-dhravāsa, *as*, *m*, falling to pieces, ruin, destruction; aversion, disrespect, enmity, dislike; insult, offence.

Vi-dhravāsamāna, *as*, *ā*, *am*, falling or crumbling to pieces.

Vi-dhravāṣita, *as*, *ā*, *am*, dashed or broken to pieces, destroyed.

Vi-dhravāṣin, *i*, *inī*, *i*, falling to pieces, falling asunder, being scattered or dispersed, falling down, being ruined, perishing; causing to fall, ruining, destroying; hostile, adverse.

Vi-dhravāṣta, *as*, *ā*, *am*, fallen asunder, fallen to pieces, destroyed, ruined, scattered about or tossed up, whirled up (as dust); obscured, darkened, obliterated, eclipsed (in astronomy). — *Vi-dhravāṣta-nagā-rāśrama* ('*ra-āś*'), *as*, *ā*, *am*, having ruined cities and hermitages. — *Vi-dhravāṣta-para-guṇa*, *as*, *m*, one who detracts from the merits of another.

विनङ्गम् *vinan-grīsa*, *as*, *m*, Ved. according to Sāy. on Rīg-veda IX. 72, 3 = *kamāniyam stotram grīhṇāti yab*; (*au*), *m. du.* the two arms (according to Naigh. II. 4).

विनद् *vi-nad*, *cl. i. P. -nadati*, *-naditum*, to sound forth, cry out, scream out, roar, bellow; to thunder (as clouds); to roar or scream at (with acc.): to fill with cries: Caus. *-nādayati*, *-yitum*, to cause to sound or resound, cause to make a noise; to fill with noise or cries; to sound aloud: Pass. of Caus. *-nādyate*, to be made to sound, be made to cry, &c.

Vi-nada, *as*, *m*, sound, noise; a kind of tree Echites Scholarius.

Vi-nadat, *an*, *anti*, *at*, shouting, bellowing, howling *Vi-nadin*, *i*, *inī*, *i*, roaring, thundering, grumbling *Vi-nadi*, *f*, N. of a river, (also read *vainadi*.)

Vi-nadya, *ind*, having sounded, sounding.

Vi-nādita, *as*, *ā*, *am*, made to resound, caused to sound aloud.

Vi-nādin, *i*, *inī*, *i*, sounding forth, crying out.

Vi-nādjāmāna, *as*, *ā*, *am*, being made to sound or cry.

विनन्द *vi-nand*, *cl. i. P. A. -nandati*, *-te* *-nandītum*, to rejoice, be glad or joyful.

विनम् *vi-nam*, *cl. i. P. A. -namati*, *-te* *-nantum*, to bend down, bow down, stoop: Caus. *-namayati*, *-nāmayati*, *-yitum*, to bend down, bend a bow; (in grammar) to cerebralize or change into a cerebral letter.

Vi-nata, *as*, *ā*, *am*, bent down, bowed, stooping, inclined, sunk down, depressed, deepened; curved, crooked; humble, modest; depressed, dispirited; (*i* grammar) changed into a cerebral letter, see *vi-nāma* below; (*as*), *m*, N. of a son of Su-dyumna (*ā*), *f*, N. of one of the wives of Kaśyapa an mother of Aruṇa and Garuḍa, (in Mahā-bh. Ādi-p. 2520, Vinatā is enumerated among the thirteen daughters of Dakṣa; the Bhāgavata-Purāṇa make her the wife of Tārṣka; the Vāyu describes the metres of the Veda as her daughters, while the Padm gives her only one daughter, Saudāminī) a sort of basket. — *Vi-nata-kīya*, *as*, *ā*, *am*, having the body bent, stooping. — *Vi-natānana* ('*ta-ān*'), *as*, *ā*, *am*, having the face bent or cast down, dejected, dispirited. — *Vi-natā-sūnu*, *as*, *m*, epithet of Aruṇa (charioteer of the Sun); of Garuḍa (younger brother of Aruṇa. — *Vi-natodara* ('*ta-ud*'), *as*, *ā*, *am*, with bending waist, bending at the waist.

Vi-nati, *is*, *f*, bowing down, bending; humilit modesty.

Vi-namana, *am*, *n*, the act of bending down, bowing, bending.

Vi-namita, *as*, *ā*, *am*, bowed down, incline declined.

Vi-namra, *as*, *ā*, *am*, bent down, bowed; depressed; humble, modest.

Vinamraka, *am*, *n*, the flower of the plant T gara.

Vi-nāma, *as*, *m*, (in grammar) conversion into cerebral letter, the substitution of *sh* for *s* and for *n*.

Vi-nāmya, *ind*, (fr. the Caus.), having bent down.

विनय *vi-naya*. See under *vi-ni*, p. 921.

विनर्द *vi-nard*, cl. 1. P. A. -*nardati*, -*te*, -*narditum*, to cry out, roar out, make a loud sound, thunder.

Vi-nardat, *an*, *anti*, *at*, crying out, making a loud noise, sounding forth.

Vi-nardamāna, *as*, *ā*, *am*, sounding loudly, thundering.

विनश *vi-naś*, cl. 1. 4. P. -*naśati*, -*naśyati*, -*naśitum*, -*naśhntum*, to be completely lost or ruined; to be destroyed, perish; to disappear, vanish; to come to nothing, be frustrated: Caus. -*nāśayati*, -*yitum*, to cause to be lost or ruined, destroy, annihilate; to cause to disappear or vanish.

Vi-naśana, *am*, n. perishing, loss, disappearance; destruction; N. of the place where the river Sarasvatī is lost in the sand; a country in the north-west of Delhi (said to be the same as Kuru-kshetra or the country adjacent to the modern Paniput; see Manu II. 21).—*Vi-naśana-kshetra*, *am*, n. the district of Vīnaśana.

Vi-naśyat, *an*, *anti*, *at*, being lost or ruined, perishing, decaying.

Vi-naśeāra, *as*, *ī*, *am*, liable to be destroyed, perishable.

Vi-naśhā, *as*, *ā*, *am*, utterly lost or ruined, disappeared, perished; destroyed; spoiled, corrupted.

Vi-naśhī, *is*, f. utter loss or destruction, ruin, disappearance.

Vi-nāsa, *as*, m. utter loss, annihilation, perdition, ruin, destruction, decay, death; removal.—*Vi-nāsa-dharmān*, *ā*, *ā*, or *vināsa-dharmīn*, *i*, *ini*, *i*, subject to the law of decay.—*Vi-nāsa-sambhava*, *as*, m. a source of destruction, cause of subsequent non-existence of a composite body (*avayavin*).—*Vi-nāsonmukha* (*śā-un*), *as*, *ā*, *am*, about to perish, verging on decay, full ripe or mature.

Vi-nāśaka, *as*, *ikā*, *am*, annihilating, destroying; a destroyer.

Vi-nāśana, *as*, *ī*, *am*, destroying, destructive, ruinous; (*as*), m. one who destroys, a destroyer; (*am*), n. destruction, annihilation.

Vi-nāśayat, *an*, *anti*, *at*, destroying, annihilating.

Vi-nāśayitri, *tā*, *tri*, *tri*, one who destroys, a destroyer.

Vi-nāśita, *as*, *ā*, *am*, utterly destroyed, ruined.

Vi-nāśin, *i*, *ini*, *i*, perishing, being destroyed; undergoing transformation; destructive, destroying.

विनस *vi-nasa*, *as*, *ā* or *ī*, *am*, noseless, without a nose.

Vi-nāsaka or *vi-nāsika*, *as*, *ī*, *am*, noseless.

विना *vinā*, ind. (probably a kind of inst. of I. *vi*), without, except (with acc., inst., or occasionally abl., e.g. *bhūṣhaṇam* or *bhūṣhaṇena* or *bhūṣhaṇād* *vinā*, without ornament); short of, exclusive of.—*Vi-nā-kṛta*, *as*, *ā*, *am*, 'made-without', deprived of, bereaved, abandoned, left, relinquished.—*Vi-nānyonyam* (*ñā-an*), ind. without each other, one without the other.—*Vi-nokti* (*ñā-uk*), *is*, f. 'the utterance of *vinā*', i.e. the use of the word *vinā* in composition (e.g. *kā niśā śaśinā vinā*, what is the night without the moon?).

विनाडिका *vi-nāḍikā* or *vi-nāḍī*, f. a period of twenty-four seconds, the sixtieth part of a Nāḍī or Indian hour.

विनाय *vi-nātha*, *as*, *ā*, *am*, having no lord or master, unprotected, unowned, deserted.

विनायक *vi-nāyaka*. See p. 925, col. 2.

विनारुहा *vinārukā*, f. a kind of plant (= *tri-parṇthā*).

विनाह *vi-nāha*, *as*, m. (see rt. I. *nah*), a top or cover for the mouth of a well; [cf. *vināha*.]

विनिःकम्प *vi-niḥ-kampa*, *as*, *ā*, *am*, Ved. motionless, immovable.

विनिःश्वास *vi-niḥ-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to breathe hard, sigh, heave a deep sigh.

Vi-niḥśvasya, ind. having sighed, having heaved a sigh.

विनिःसृ *vi-niḥ-sri*, cl. 1. P. -*sarati*, -*sartum*, to go forth, issue out.

Vi-niḥsarana, *am*, n. the act of going forth or out, issuing forth.

Vi-niḥśrita, *as*, *ā*, *am*, gone forth or out, issued forth, sprung from.

विनिकृ *vi-ni-kṛi* (see rt. I. *kṛi*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to act badly towards, ill-treat, offend, hurt, injure.

Vi-nikṛita, *as*, *ā*, *am*, ill-treated, injured, damaged.

विनिकृत् *vi-ni-kṛit* (see rt. 2. *kṛit*), cl. 6. P. -*kṛintati*, -*kartitum*, to cut or hew in pieces, cut off, cut away, cut about, mutilate; to tear off; to destroy.

Vi-nikṛita, *as*, *ā*, *am*, cut or hewn in pieces, mutilated.

Vi-nikṛitya, ind. having cut away or asunder, having destroyed, having dissipated.

विनिकृ *vi-ni-kṛi* (see rt. I. *kṛi*), cl. 6. P. -*krati*, -*karitum* or -*karitum*, to scatter in different directions, throw about; to scatter or cast down; to scatter over, cover; to cast-off, abandon.

Vi-nikṛiṇa, *as*, *ā*, *am*, scattered over, covered; spread over; crowded, filled; outstretched; dispersed.

विनिक्ष *vi-niksh*, cl. 1. P. -*nikshati*, &c. (Ved. Inf. *vinikshe*), to pierce, penetrate.

Vi-nikshaṇa, *am*, n. the act of piercing; [cf. Nirukta IV. 18.]

विनिक्षिप *vi-ni-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw or cast down, overthrow; to put or place down; to put or place in or on, infix, insert; to deposit, deliver over, entrust with; to occupy with or engage in.

Vi-nikshipta, *as*, *ā*, *am*, thrown or tossed down; fixed, infixed, inserted; deposited; dispatched, sent.

Vi-nikshīpya, ind. having thrown or flung down, having put down, having delivered over, having given into charge.

Vi-nikshēpa, *as*, m. the act of throwing or tossing down, sending.

विनिगड *vi-nigaḍa*, *as*, *ā*, *am*, fetterless, without fetters.—*Vi-nigadī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to render fetterless, unfetter, unshackle.

विनिगद् *vi-ni-gad*, cl. 1. P. -*gadati*, -*gaditum*, to speak to, address, accost: Pass. -*gadyate*, to be called or named.

विनिगुह *vi-ni-guh*, cl. 1. P. A. -*gūhati*, -*te*, -*gūhitum* or -*godhūm*, to cover over, conceal, hide.

Vi-nigūhita, *as*, *ā*, *am*, covered, concealed, hidden.

विनिग्रह *vi-ni-grah*, cl. 9. P. A. -*grihṇāti*, -*grihṇite*, -*grahitum*, to lay hold of, seize; to hold in, keep back, keep in check, restrain, obstruct, impede.

Vi-nigrihya, ind. having seized, having restrained.

Vi-nigraha, *as*, m. restraining, subduing, restraint; disjunction, mutual opposition, an antithesis which implies that when two propositions are antithetically stated peculiar stress is laid on one of them.—*Vi-nigra-hārtha* (*ha-ar*), *as*, m. the sense of the above antithesis.—*Vi-nigrahārthiya*, *as*, *ā*, *am*, standing in the sense of the above antithesis.

विनिघ्नत् *vi-nighnat*. See under *vi-ni-han*.

विनिचूर्ण *vi-ni-čurn*, cl. 10. P. -*čurnayati*, -*yitum*, to grind or crush to pieces, pulverize, pound, rub.

विनिद्र *vi-nidra*, *as*, *ā*, *am*, sleepless, awake; blown, budded.—*Vi-nidra-karaṇa*, *as*, n. rendering sleepless.—*Vi-nidra-tā*, f. or *vinidra-tva*, *am*, n. sleeplessness, wakefulness, vigilance, waking.

विनिधा *vi-ni-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put or lay down in different

places, distribute; to put off; to lay or put down; to put away; to place or put on; to put by, lay aside, store up; to fix upon, direct, (with *drishṭim*, &c., to fix the eyes upon; with *manas*, &c., to fix or direct the mind upon; with *hrīdi* or *hrīdaye*, to fix in the heart, keep fixed in the heart, bear in mind.)

Vi-nidhāya, ind. having put in different places, having distributed; having placed or taken, &c.

Vi-nidhāta, *as*, *ā*, *am*, put off or down, &c.; fixed on, directed.—*Vi-nidhāta-dṛishṭi*, *is*, *is*, *i*, having the eyes fixed upon, eagerly looking at, intent on.—*Vi-nidhāta-manas*, *ās*, *ās*, *as*, having the mind fixed upon, intent upon, devoted to.

विनिध्वंस *vi-ni-dhvas* or *vi-ni-dhvas*, cl.

1. A. -*dhvasate*, -*dhvasitum*, to fall to pieces, be dispersed, be destroyed, perish, disappear, vanish; (2nd sing. Impv. *vinidhvasa*, be off! take thyself off!) *Vi-nidhvasata*, *as*, *ā*, *am*, destroyed, ruined, struck down.

विनिन्द *vi-nind*, cl. 1. P. -*nindati* (ep. also A. -*te*), -*ninditum*, to reproach, revile, abuse.

विनिपट् *vi-ni-paṭ*, cl. 10. P. -*pāṭayati*, &c., to split open, split up, cleave.

Vi-nipāṭya, ind. having split open, having severed.

विनिपत् *vi-ni-pat*, cl. 1. P. -*patati*, -*patitum*, to fall down, fall headlong, fall in or into; fall upon, attack, assail; fly down, fly away: Caus. -*pāṭayati*, -*yitum*, to cause to fall down, throw down; to kill, deprive of life; to destroy, annihilate: Pass. of Caus. -*pāṭyate*, to be thrown down.

Vi-nipatita, *as*, *ā*, *am*, fallen down; flown down; flying away.

Vi-nipatyā, ind. having fallen down, &c.

Vi-nipāta, *as*, m. falling down, falling; a great fall, ruin, any great calamity or unavoidable evil; decay, death, destruction; pain, distress; disrespect.—*Vi-nipāta-śānsin*, *i*, *ini*, *i*, announcing misfortune or destruction, portentous.

Vi-nipātita, *as*, *ā*, *am*, thrown down; killed, destroyed.

Vi-nipātya, ind. having killed.

विनिमज्ज *vi-ni-majj*, cl. 6. P. -*majjati*, &c., to plunge in or under, dive under, bathe.

Vi-nimagna, *as*, *ā*, *am*, plunged, bathed, immersed.

विनिमील *vi-ni-mīl*, cl. 1. P. -*mīlati*, -*mīlitum*, to close the eyes, wink, connive; to close or shut (as the eyes &c.).

Vi-nimīlita, *as*, *ā*, *am*, closed, shut (as the eyes &c.).—*Vi-nimīlīteṣhaṇa* (*ta-ik*), *as*, *ā*, *am*, having the eyes closed.

विनिमे *vi-ni-me*, cl. 1. A. -*mayate*, -*mātum*, to exchange, barter.

Vi-nimaya, *as*, m. exchange, barter, (*vinimayena*, alternately); a pledge, deposit, security; transmutation (of letters).

विनिमेष *vi-nimesha*, *as*, m. (see rt. I. *mish*), winking or twinkling of the eyes, a wink, sign.

विनियम् *vi-ni-yam*, cl. 1. P. -*yačhati*, -*yantum*, to restrain, check, control, keep in check, hold back, regulate; to retrench, limit.

Vi-niyāta, *as*, *ā*, *am*, restrained, checked, regulated, retrenched.—*Vi-niyāta-etas*, *ās*, *ās*, *as*, having a controlled or regulated mind.—*Vi-niyātāhāra* (*ta-āh*), *as*, *ā*, *am*, moderate in food or diet, abstemious.

Vi-niyāma, *as*, m. restraining, restraint, regulating, control, government.

Vi-niyamya, ind. having restrained, having checked, &c.

विनियुज् *vi-ni-yuj*, cl. 7. A. (rarely P.) -*yunkte* (-*yunkti*), -*yoktum*, to yoke, disjoin, disconnect, detach, separate; to discharge (an arrow &c.); to attach to, appoint, fix, assign, commit, commission, charge; to apply, use, employ: Pass.

-*yujyate*, to be separated, fall into decay; to be appointed, to be applied, &c.: Caus. -*yoyajati*, -*yitum*, to appoint, commission, employ, use, in-trust, enjoin, command; to offer, present; to per-form.

Vi-niyukta, *as, ā, am*, separated, sundered, loosed, detached, parted, parted with; absent; attached to, appointed, commissioned to; applied to, employed in; enjoined, commanded. — *Viniyuktātman* ('*ta-āt*'), *ā, ā, g*, having the mind fixed on or directed towards.

Vi-niyujya, ind. having appointed.

Vi-niyoktavya, *as, ā, am*, to be appointed, to be employed in, to be applied to; to be enjoined or commanded.

Vi-niyoga, *as, m*, unyoking, separating, parting, separation, detachment; separating from, parting with (any body or anything); giving up, leaving, abandon-ing; appointment to (any office); application to, employment in; commission, charge; impediment. — *Viniyoga-sangraha*, *as, m*, N. of a *Parīśiṣṭa* of the *Sāma-veda*.

Vi-niyojita, *as, ā, am*, disjoined, detached; joined to, attached to; appointed to, employed for or in, applied to (any particular duty or purpose, with loc., e. g. *adhi-patitve viniyojita*, appointed to the sovereignty); commissioned, charged, deputed.

विनिर्गम *vi-nir-gam*, cl. 1. P. -*gaṭhāti*, -*gantum*, to go out, issue out; to go away, depart; to escape from; to leave; to disengage or liberate one's self from (with abl.); to become put out or beside one's self.

Vi-nirgata, *as, ā, am*, gone out, gone out of or from, escaped from, liberated or freed from (with abl.).

Vi-nirgama, *as, m*, the act of going forth, going out, departure.

विनिर्जि *vi-nir-ji*, cl. 1. P. -*jayati*, -*jetum*, to conquer completely; to overpower, master; to win.

Vi-nirjaya, *as, m*, complete victory, conquest.

Vi-nirjita, *as, ā, am*, entirely conquered, over-powered, overcome, won.

Vi-nirjitya, ind. having completely subdued or conquered.

विनिर्ज्ञा *vi-nir-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to distinguish, discriminate, discern, find out, investigate.

विनिर्णी *vi-nir-ṇi* (see rt. 1. *ṇi*), cl. 1. P. A. -*ṇayati*, -*te*, -*ṇetum*, to settle completely, decide or determine clearly.

Vi-nirṇaya, *as, m*, complete settlement or decision, ascertainment; certainty; a settled rule.

Vi-nirṇāta, *as, ā, am*, settled or determined clearly, ascertained, certain.

Vi-nirṇāya, ind. having clearly decided or settled.

विनिर्दह *vi-nir-dah*, cl. 1. P. -*dahati*, -*dag-dhum*, to burn completely, burn up, consume by fire, destroy totally.

Vi-nirdagdha, *as, ā, am*, completely burnt up or consumed, utterly destroyed.

Vi-nirdahat, *an, atī, at*, burning up, utterly consuming or destroying.

Vi-nirdahana, *am, n*, the act of burning or de-destroying utterly.

विनिर्दिश *vi-nir-diś*, cl. 6. P. -*diśati*, -*deshṭum*, to point out, show, indicate, denote, mark; to direct, enjoin, announce, declare; to de-termine, settle, fix, resolve; to appoint, assign, charge with any business (loc.).

Vi-nirdiśta, *as, ā, am*, pointed out, stated, declared, directed, enjoined; assigned.

विनिर्धू *vi-nir-dhū* (see rt. 1. *dhu* and 1. *dhū*), cl. 5. P. A. -*dhūnoti*, -*dhūnute* (in the art language also -*dhūnoti*, -*dhūnute*), -*dhūnotum*, -*dhāvītum*, to shake off; to drive away, blow away, scatter in every direction, dissipate; to wave about, shake about, agitate.

Vi-nirdhuta, *as, ā, am*, shaken off, dispelled; shaken or waved about, agitated.

Vi-nirdhūta, *as, ā, am*, shaken off, driven away; scattered in all directions, dissipated, dispersed; shaken about, waved about.

Vi-nirdhūya, ind. having shaken off or driven away; having scattered or dispersed; having waved about.

विनिर्वन्ध *vi-nir-bandha*, *as, m*, persistence, pertinacity, pertinacious pursuit.

विनिर्भञ्ज *vi-nir-bhañj*, cl. 7. P. -*bhañakti*, -*bhañktum*, to break to pieces, break asunder, break through, break down.

Vi-nirbhagna, *as, ā, am*, broken asunder, broken down. — *Vinirbhagna-nayana*, *as, ā, am*, having the eyes dashed out.

विनिर्भर्त्स *vi-nir-bharts*, cl. 10. P. A. -*bhartsayati*, -*te*, -*yitum*, to threaten or chide vehemently, scold.

Vi-nirbhartsya, ind. having threatened, having greatly reviled.

विनिर्भिद् *vi-nir-bhid*, cl. 7. P. A. -*bhinatti*, -*bhintte*, -*bhiktum*, to split or cleave asunder, cleave; to pierce, shoot through: Pass. -*bhidya*, to be split, to open.

Vi-nirbhīdya, ind. having split asunder, having pierced or shot through.

Vi-nirbhīna, *as, ā, am*, split asunder, cleft; opened; pierced.

विनिर्भुज *vi-nir-bhuj*, cl. 6. P. -*bhujati*, -*bhoktum*, to bend or turn on one side.

विनिर्मय *vi-nir-math* or *vi-nir-manth*, cl. 1. 9. P. -*mathati*, -*manthati*, -*mathnāti*, &c., to churn out, stir or shake about, crush, stamp to pieces, annihilate.

Vi-nirmathya, ind. having churned, having crushed or annihilated.

विनिर्मा *vi-nir-mā*, cl. 2. P. -*māti*, cl. 3. 4. A. -*mimite*, -*māyate*, -*mātum*, to make or form out of; to form, fashion, construct, build, prepare, make, create.

Vi-nirmāya, *am, n*, the act of forming or making. *Vi-nirmātri*, *tā, trī, trī*, one who forms or makes, a maker, builder, &c.

Vi-nirmīta, *as, ā, am*, formed or made of, constructed, built, made, created, prepared; kept, celebrated, observed (as a feast); determined, destined; laid out (as a garden).

विनिर्मुच *vi-nir-muc*, cl. 6. P. A. -*muñcati*, -*te*, -*moktum*, to loosen, free from; to set free, liberate; to discharge, shoot off; to abandon, give up: Pass. -*mucyate*, to be liberated or set free, to be freed from.

Vi-nirmukta, *as, ā, am*, liberated, escaped, let loose or free; exempt, free from; discharged, shot.

Vi-nirmūcya, ind. having loosened or set free; having abandoned or deserted; having discharged.

विनिर्मूढ *vi-nirmūḍha*, *as, ā, am*, not stultified, not made void or vain. — *Vinirmūḍha-pratijñā*, *as, ā, am*, one who is faithful to a promise or agreement.

विनिर्यत् *vi-niryat*, *an, atī, at* (Pres. part. of rt. 5. *i* with *nis* and *vi*), going out or forth, issuing.

विनिर्या *vi-nir-ya*, cl. 2. P. -*yāti*, -*yātum*, to go forth, go out, issue, set out.

Vi-niryāna, *am, n*, the act of going forth, setting out.

Vi-niryāta, *as, ā, am*, gone forth or out, set out.

विनिर्युज् *vi-nir-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to dispatch, send forth, shoot, cast.

विनिरिक्ख *vi-nir-likh*, cl. 6. P. -*likhati*,

-*lekhitum*, to scratch out, scratch in, make an incision.

विनिर्वर्ण *vi-nir-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to look at, contemplate.

विनिर्वृत *vi-nir-vrit*, cl. 1. A. -*vartate*, -*var-titum*, to proceed out, come forth, be produced; to come to an end.

Vi-nirvṛita, *as, ā, am*, proceeded, proceeding, produced, occurred; completed, finished.

विनिर्विद् *vi-ni-vid*, Caus. -*vedayati*, -*yitum*, to make known, tell, inform, report, communicate.

Vi-nivedita, *as, ā, am*, made known, announced.

विनिविश *vi-ni-viś*, Caus. -*veśayati*, -*yitum*, to cause to enter; to introduce; to place or put on; to add.

Vi-niveśa, *as, m*, entrance, settling down (in a place); an impression.

विनिवृ *vi-ni-vṛi*, Caus. -*vārayati*, -*yitum*, to keep off, ward off; to hinder, prevent; to prohibit, forbid: Pass. of Caus. -*vāryate*, to be kept off; to be prevented.

Vi-nivāraṇa, *am, n*, the act of keeping off or preventing, &c.

Vi-nivārita, *as, ā, am*, kept off, prevented, hindered, opposed; screened, covered, kept out of view.

विनिवृत् *vi-ni-vṛit*, cl. 1. A. -*vartate*, -*var-titum*, to turn back, return, turn away, go back; to desist from, cease from (with abl.); to cease, end, disappear: Caus. -*vartayati*, -*yitum*, to cause to turn back; to restrain, withhold; to avert, divert; to cause to cease or desist; to renounce; to annul.

Vi-nivartita, *as, ā, am*, caused to turn back, diverted; caused to cease, stopped.

Vi-nivṛita, *as, ā, am*, turned back, returned, turned away; stopped, ceased, ended, refrained, desisted from, freed from, desisting from; retired, withdrawn. — *Vinivṛita-kāma*, *as, ā, am*, one whose desires have ceased, foiled in one's wishes.

Vi-nivṛitti, *is, f*, cessation, stopping, desisting, abstaining; stop, end, term.

विनिश्च *vi-ni-śam*, cl. 4. P. -*sāmyati*, -*śa-mitum*, to hear, listen, apprehend.

Vi-niśāmya, ind. having heard.

विनिश्चर *vi-niś-car* (-*nis-car*), cl. 1. P. -*carati*, -*caritum*, to go forth in all directions.

विनिश्चल *vi-niś-cala*, *as, ā, am*, immovable, firm, steady.

विनिश्चि *vi-niś-ṭi* (-*nis-ṭi*), cl. 5. P. A. -*ṭi-noti*, -*ṭinute*, -*ṭetum*, to debate about, weigh, investigate, to regard as ascertained or certain, arrive at a fixed decision, determine, resolve.

Vi-niścaya, *as, m*, decision, resolution; fixing, ascertaining, settling, ascertainment, certainty, (*amga-viniścaya*, the fixing or settling of a horoscope.) — *Viniścaya-jñā*, *as, ā, am*, knowing the certainty of anything.

Vi-niścīta, *as, ā, am*, ascertained, determined, settled, decided, certain. — *Viniścītārtha* ('*ta-ar*'), *as, ā, am*, having a decided meaning.

Vi-niścītya, ind. having ascertained or determined, having concluded, having decided.

विनिश्चस् *vi-niś-cas*, cl. 2. P. -*śvasiti*, -*śra-situm*, to draw a deep breath, heave a deep sigh, sigh, breathe hard.

Vi-niśvaat, *an, atī, at*, drawing in the breath, breathing hard, sighing, puffing and blowing.

Vi-niśvaṇa, ind. having breathed hard, having sighed, sighing.

Vi-niśvāsa, *as, m*, breathing hard, strong expira-tion, sighing, a sigh.

विनिष्क्रम *vi-nish-kram* (-*nis-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to step forth, go out, issue forth.

Vi-nishkrāmya, ind. having gone forth.

Vi-nishkrānta, as, ā, am, gone forth, come out.
Vi-nishkrāmat, an, anti, at, stepping forth, coming out.

विनिष्क्रिय *vi-nishkriya*, as, ā, am, abstaining or desisting from ceremonial rites.

विनिष्पट् *vi-nish-tap* (-nis-tap), cl. 1. P. -*tapati*, -*taptum*, to heat or roast thoroughly.

Vi-nish-tapta, as, ā, am, well roasted, well fried.

विनिष्पट् *vi-nish-paṭ* (-nis-paṭ), cl. 10. P. -*paṭayati*, -*yitum*, to split or cleave asunder.

विनिष्पत् *vi-nish-pat* (-nis-pat), cl. 1. P. -*patati*, -*patitum*, to fall out of, fly forth from, rush out, jump forth, leap out, come forth; to go or run away.

Vi-nish-patita, as, ā, am, rushed forth, leapt out.

Vi-nish-patyati, ind. having rushed out, having come forth.

विनिष्पिष् *vi-nish-pish* (-nis-pish), cl. 7. P. -*pinashtī*, -*peshtum*, to grind to pieces, crush, bruise; to rub together.

Vi-nish-pishṭa, as, ā, am, ground to pieces, crushed into powder, smashed.

Vi-nish-pishya, ind. having ground or rubbed together, having battered.

Vi-nish-peshta, as, m. grinding to pieces, bruising, rubbing together.

विनिःसूद *vi-ni-sūd*, Caus. -*sūdayati*, -*yitum*, to kill or destroy utterly.

विनिःसृ *vi-ni-sṛi* = *vi-niḥ-sṛi*.

Vi-niḥ-sṛita = *vi-niḥ-sṛita*.

विनिःसृप *vi-niḥ-sap*, cl. 1. P. -*tapati*, &c., see *vi-nish-tap*; (s) is only retained before *t* when repeated action is intended; in other cases it becomes *h* by Pāṇini VIII. 3, 102.)

विनिहन् *vi-ni-han*, cl. 2. P. -*hanti*, -*han-*, to strike down, strike, kill, wound.

Vi-niḥ-nat, an, atī, at, striking down, wounding; killing.

Vi-niḥ-kata, as, ā, am, struck down, struck, wounded; completely killed; overcome; (as), m. a great or unavoidable calamity, the infliction of fate or heaven; a portent, comet, meteor.

Vi-niḥ-tya, ind. having struck.

विनिहूत *vi-niḥnuta*, as, ā, am [cf. *ni-nuta*], hidden, concealed.

विनी *vi-nī*, cl. 1. P. -*nyati*, -*netum*, to lead away, take away, remove; to lead, conduct, bring, guide; to train, educate; to tame, govern; to advise, instruct, direct, give directions; to conduct, perform; to bend down, incline; to pour out; to present, offer; to spend, pass (time); to spend, pay (money); to spread: Pass. -*niyate*, to be led or guided &c., to be conducted or performed &c.

Vi-naya, as, m. leading, guidance, moral training, raining, discipline; gentlemanly refinement, gentlemanlike bearing; good behaviour, propriety of conduct, decorum, decency; modesty, affability, humility, mildness; reverence, obeisance, courtesy; conduct or behaviour (in general); N. of a son of Dharmā (ā), f. the plant *Sida Cordifolia*; (as, ā, am), cast, brown; secret; a man of subdued senses; a merchant, trader, (these four senses are given on the authority of the *Sabda-k.*) = *Vinaya-grāhin*, ī, iṇī, conforming to rules of discipline, compliant, tractable, humble. = *Vinaya-pīṭaka*, as, m. 'basket of discipline', N. of those Buddhist works which contain moral precepts and rules of discipline; [cf. *tri-pīṭaka*]. = *Vinaya-pradhāna*, as, ā, am, having humility re-eminent, of which modesty is chief. = *Vinaya-vat*, ī, iṇī, ī, violating propriety, behaving ill or improperly. = *Vinaya-bhāj*, k, k, k, possessing propriety or modesty, well-behaved, modest. = *Vinaya-yogin*, ī, iṇī, ī, possessing humility. = *Vinaya-vat*, ān, atī, at, possessed of modesty, well-behaved, modest. = *Vinaya-vāc*, k, k, k, speak-

ing humbly or modestly; (k), f. modest speech. = *Vinaya-stha*, as, ā, am, conforming to discipline, compliant, tractable, governable. = *Vinayāvanata* ('*ya-av*'), as, ā, am, bending down modestly, bowing low with modesty.

Vi-nayana, as, ā or ī, am, taking away, removing; (am), n. the act of leading away, removing, taking away; training, education, instruction, accomplishment.

Vi-nāyaka, as, ikā, am, taking away, removing; (as), m. a remover (of obstacles); a Buddha or Buddhist deified teacher; N. of the god Gaṇeśa; of Gaṇa (the bird and vehicle of Viṣṇu); of a poet; a Guru or spiritual preceptor; an obstacle, impediment, difficulty; (ikā), f. the wife of Gaṇa. = *Vi-nāyaka-śarita*, am, n., N. of the seventy-third chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. = *Vināyaka-paṇḍita*, as, m., N. of a poet; = *nanda-paṇḍita*. = *Vināyaka-bhaṭṭa*, as, m., N. of a modern author. = *Vināyaka-bhojana-varṇanā*, f., N. of a chapter of the Gaṇeśa-Purāṇa. = *Vināyakāvatāra-varṇana* ('*ka-av*'), am, n., N. of part of the Skanda-Purāṇa. = *Vināyakāvīrṇbhava* ('*ka-āv*'), as, m., 'manifestation of Gaṇeśa', N. of the sixth chapter of the Kṛiḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. = *Vināyakot-patti* ('*ka-ut*'), is, f. 'birth of Gaṇeśa', N. of the 102nd chapter of the first part of the Linga-Purāṇa.

Vi-nīta, as, ā, am, led away, taken away, removed; led, conveyed; taken; thrown, sent, dismissed; well-trained, educated, disciplined, refined, gentleman-like, well-behaved, well-controlled; compliant, governable, tractable; modest, demure, meek, virtuous, gentle, placid, decent, decorous; having the passions restrained, having the senses under subjection; tamed, broken in (as a horse, ox, &c.); chastised, punished; plain, neat (in dress &c.); lovely, handsome; (as), m. a trained horse; a merchant, trader; N. of a son of Pulastya. = *Vinīta-tva*, am, n. modesty, decency, decorum. = *Vinīta-vesha*, as, m. a modest or appropriate garb, plain attire. = *Vinītatman* ('*ta-āt*'), ā, ā, a, having a well-controlled mind, well-behaved; humble, lowly.

Vi-nītaka, as, am, m. n. any medium of conveyance (= *vainītaka*, q. v.); a bearer (carrying a litter); a horse (dragging a carriage).

Vi-nīti, is, f. training, good behaviour, reverence, obeisance, homage.

1. *vi-nīya*, ind. having taken away or removed; having conducted; having guided or trained; having inclined; having passed (as time &c.).

2. *vi-nīya*, as, m. sediment, dregs; sin.

Vi-netrī, tā, n. a leader, guide, instructor, teacher; a governor, chastiser, ruler, king.

Vi-neya, as, ā, am, to be taken away or removed; to be governed or directed, governable, tractable.

Vi-neshyat, an, atī or anti, at, wishing or intending to take away, wishing to deprive of, wishing to conduct, &c.

विनील *vi-nīla*, as, ā, am, dark-blue, blue.

= *Vinila-bandhana*, as, ā, am, having dark-blue stalks.

विनु *vi-nu*, cl. 1. A. -*navate*, &c., Ved. to go or spread in different directions, (Sāy. = *vividham vy-āp.*)

विनुद् *vi-nud*, cl. 6. P. A. -*nudati*, -*te*, -*nottum*, to drive asunder, drive away, scare away, dispel, remove; to wound; to strike (the cords of a lute &c.); play (on a musical instrument); Caus. -*nodayati*, -*yitum*, to drive away, dispel, remove; to pass away or spend (time &c.); to divert, amuse, entertain; to delight in (with inst.).

Vi-nudyamāna, as, ā, am, being driven away, being sent away, being dispatched.

Vi-noda, as, m. driving away, removing, dismissing, abandoning; diversion, sport, pastime, play; interest, interesting pursuit or occupation, pleasure, gratification, happiness; eagerness, vehemence; N. of a work on music.

Vi-nodana, am, n. the act of driving away or removing; diversion, play, sport, pastime, enjoyment.

Vi-nodita, as, ā, am, driven away, dispelled, dissipated, dispersed; dismissed; diverted, amused; delighted, made happy; allayed, soothed.

Vi-nodin, ī, iṇī, ī, driving away; diverting.

विनोक्ति *vinokti*. See under *vinā*, p. 923.

विन्द *vind*. See rt. 1. *vid*, p. 918.

Vinda, as, ā, am, finding, getting, gaining, one who finds, &c.; (as), m., N. of a son of Jaya-sena; of a son of Dhṛita-rāshtra.

Vindamāna, as, ā, am, finding, acquiring, obtaining, gaining, taking.

Vindu, us, us, u, intelligent, knowing; liberal, munificent; finding, obtaining [cf. *loka-v*]; (us), m. a detached particle, drop, (in the Vedas usually spelt *bindu*, q. v., and in this sense, according to some, fr. rt. *bid* or *bind*); a drop of water or other liquid, tear-drop [cf. *jala-v*, *vāshpa-v*]; rarely neut., e.g. in Mahā-bh. Droṇa-p. 2113. *asru-vindū*, 'drops of tears'; a drop of water taken as a measure; a spherule, globule, spot, dot, mark; a mark or spot of coloured paint on an elephant's trunk; the dot over a letter representing the Anusvāra; (in manuscripts) a mark over an erased word to show that the word ought not to be erased [cf. *kundalanā*]; a mark made by the teeth of a lover on the lips of his mistress; a peculiar mark like a dot made in cauterizing; a particular part of the mystic rites of the Śaivas; the part of the forehead between the eyebrows; (in the drama) the unexpected development of a secondary incident (which, like a drop of oil in water, expands and furnishes an important element in the plot); N. of the author of a *Rasa-paddhati*; (aras), m. pl., N. of a warrior tribe. = *Vindu-ghṛita*, am, n., Ved., N. of a particular medicinal compound taken in small quantities.

= *Vindu-ṭita*, as, m. a kind of deer or other animal (= *rohisha*). = *Vindu-ṭitraka*, as, m. the spotted antelope. = *Vindu-jala* or *vindu-jālaka*, am, n. a mass of dots or spots; coloured marks or spots on an elephant's face and trunk. = *Vindu-tantra*, as, m. a die, dice; a kind of chess-board. = *Vindu-tirtha*, am, n., N. of a sacred bathing-place. = *Vindu-deva*, as, m. = *na*, a Buddhist deity; N. of Siva. = *Vindu-nātha*, as, m., N. of a teacher of the Hatha-vidyā. = *Vindu-pattra*, as, m. a species of birch tree. = *Vindu-patratra*, a species of amaranth used as a vegetable. = *Vindu-phala*, am, n. a pearl. = *Vindu-mat*, ān, atī, at, possessing drops, formed into balls or globules (Ved.); (ān), m., N. of a son of Marīci by *Vindu-mati*; (atī), f. epithet of certain verses mentioned in the Sāmghadharapaddhati; N. of a particular treatise; of the wife of Marīci and mother of *Vindu-mat*; of a daughter of Śaśa-vindu and wife of Māndhātṛi; of various other women. = *Vindu-mādhava*, as, m. a form of Viṣṇu. = *Vindu-rekhaka*, as, m. a kind of bird. = *Vindu-rekhā*, f. a row or line of points or dots; N. of a daughter of Caṇḍa-vikrama. = *Vindu-vāsara*, as, m. the day of fecundation or conception. = *Vindu-saṅgraha*, as, m., N. of a work on medicine. = *Vindu-sandipana*, am, n., N. of a commentary on the Siddhānta-tattva-vindu. = *Vindu-saras*, as, n., N. of a sacred lake, (also written *vindu-sara*). = *Vindu-sāra*, as, m., N. of a king (a son of Candra-gupta). = *Vindu-sena*, as, m., N. of a king (a son of Kshatratraja). = *Vindu-hrada*, as, m., N. of a lake.

Vinduka, as, m. = *vindu*, a drop, &c.

Vindukita, as, ā, am, covered with drops.

विन्ध *vindh*, a Vedic rt. (of which the form *vindhe*, 'I know,' occurs in R̥g-veda I. 7, 7), referred by some to rt. *vidh* or *vyadh*, and by others connected with rt. *vind*, (see Nirukta VI. 18.)

विन्धपत्र *vindha-pattra*, as, m. a plant (commonly called Bel Suṇṭh).

विन्ध्य *vindhya*, *as*, *m*. (perhaps connected with *rt. bind* or *bid*, 'to divide'), *N.* of a range of mountains connecting the Northern extremities of the Western and Eastern Ghats, and separating Hindūstān proper from the Dekhan, (the Vindhya range is reckoned among the seven principal mountains of Bhārata-varsha [see *kulācala*, p. 240, col. 3], and according to Manu II. 21. forms the Southern limit of Madhya-deśa or the middle region, regarded as the sacred land of the Hindūs; according to a legend related in the Vana-parvan of the Mahā-bhārata, l. 8782 &c., the personified Vindhya mountain, jealous of Himālaya, demanded that the sun should revolve round him in the same way as about Meru, which the sun declining to do, the Vindhya then began to elevate himself that he might bar the progress of both sun and moon; the gods alarmed, asked the aid of the saint Agastya, who approached the mountain and requested that by bending down he would afford him an easy passage to the South country, begging at the same time that he would retain a low position till his return; this the mountain promised to do, but Agastya never returned, and the Vindhya range consequently never attained the elevation of the Himālaya); a hunter; (*ā*), *f.* a kind of plant or tree (= *lavali*); small cardamoms (= *truṭi*). — *Vindhya-kandara*, *N.* of a place. — *Vindhya-kūta* or *vindhya-kūṭana*, *as*, *m.* epithet of the saint Agastya. — *Vindhya-parvata*, *as*, *m.* the Vindhya mountains. — *Vindhya-mūlika*, *ās*, *m.* *pl.* *N.* of a people. — *Vindhya-vāsin*, *i*, *m.* 'dwelling in the Vindhya', epithet of the celebrated grammarian and lexicographer Vyāḍi; (*in*), *f.* *N.* of Durgā; a village and temple sacred to Durgā under the forms of Yoga-māyā and Bhoga-māyā (said to be a place of great resort, situated about three miles from Mirzapur on the Ganges). — *Vindhya-śakti*, *is*, *m.* *N.* of a king. — *Vindhya-saila*, *as*, *m.* the Vindhya mountains. — *Vindhya-stha*, *as*, *m.* 'living in the Vindhya', epithet of Vyāḍi (regarded as an inspired grammarian and Muni). — *Vindhyācala* (*ya-aē*), *as*, *m.* the Vindhya range of mountains. — *Vindhyā-lav* (*ya-aē*), *f.* the great Vindhya forest (which appears to have spread at one time from near Mathurā to the Narmadā). — *Vindhyādrī-vāsin*, *f.* = *vindhya-vāsin*. — *Vindhyāvali* (*ya-av*), *is*, or *vindhyāvali*, *f.* *N.* of the wife of the Asura Bali. — *Vindhyāvali-putra* or *vindhyāvali-suta* (*ya-av*), *as*, *m.* 'son of Vindhyāvali', *N.* of the Asura Vāna.

विन्न *vinna*. See p. 919, col. 2.

विन्नप *rinnapa*, *as*, *m.* (perhaps fr. *vinna*, q. v. + *pa*), the saint Agastya.

विन्यस् *vi-ny-as* (*vi-ni-*), *cl.* 4. *P.* -*asyati*, -*asitum*, to put or place down in different places; to put down, deposit; to place in order, adjust, dispose, arrange, distribute; to put or place on, lay on; to set the mind on; to fix the eyes upon; to put or place into; to deliver over.

Vi-nyasta, *as*, *ā*, *am*, placed down, deposited, fixed; inlaid, paved; delivered; offered, presented.

Vi-nyasya, *ind.* having put or laid down; having laid on, &c.; having arranged or disposed.

Vi-nyasyat, *an*, *anti*, *at*, putting down, putting or placing on; setting or fixing the eyes upon; arranging, fixing, settling, determining.

Vi-nyāsa, *as*, *m.* putting or placing down, depositing, entrusting; a deposit; orderly arrangement, disposition; any site or receptacle on or in which anything is placed or deposited; collecting, collection, assemblage.

विन्याक *vinyāka*, *as*, *m.* the tree *Echites Scholaris* (= *vidha*).

विप 1. *vip* [cf. *rts. vap, vyap*], *cl.* 10. *P.* *vepayati* (Ved. also *vipayati*), -*yitum*, to throw, cast; to strew, scatter, (Rig-veda VII. 21, 2. *vipayanti barhiḥ*, they strew the sacred grass; *Sāy.* = *striṇanti*.)

विप 2. *vip*, *p*, *p*, *p*, Ved. (perhaps connected with *rt. 1. vip*, in the sense 'pouring out', 'uttering'), uttering hymns of praise, praising; (*p*), *m.* a singer of hymns, praiser; = *vipra*; = *medhāvin*, a wise man; (*p*), *f.* praise, a hymn; a finger. — *Vipāśat*, *i*, *i*, *i*, *i*, excoagulating praise or hymns of praise (Ved.); wise, learned, prudent; (*i*), *m.* a Rishi, sage, teacher, learned Brāhman (= *medhāvin*, Naigh. III. 15); *N.* of the Indra in the second Manv-antara. — *Vipo-dhā*, *ās*, *ās*, *am*, Ved. singing hymns.

Vipa, *as*, *m.*, Ved. a praiser (= *medhāvin*, according to Naigh. III. 15); (*ā*), *f.* = *vāḍ* (according to Naigh. I. 11).

Vipra, *as*, *m.* (according to Uṇādi-s. II. 28. fr. *rt. vap*, 'to strew'; cf. *rt. 1. vip*), an utterer of praise, singer of hymns, Rishi, praiser, poet, any one skilled in hymns; a Brāhman, priest; a sage, seer, wise man (= *medhāvin*, Naigh. III. 15); a foot of four short syllables (in prosody); *N.* of a son of Dhruva; of a son of Sruṭaṅ-jaya. — *Vipra-kanyā*, *f.* a Brāhman girl, maiden of the sacerdotal class, Brāhmaṇī. — *Vipra-kāśhṭha*, *am*, *n.* the cotton tree (= *tūla-vriksha*). — *Vipra-cūdāmaṇi*, *is*, *m.* 'Brāhman-jewel', an excellent Brāhman. — *Vipra-jana*, *as*, *m.* a person of the sacerdotal caste, a Brāhman; a company of Brāhmans. — *Vipra-jūta*, *as*, *ā*, *am*, Ved. impelled or urged by priests, invoked by the wise, (*Sāy.* = *medhāvibhīr ritvighbhīḥ preritah*, Rīg-veda I. 3, 5.) — *Vipra-jūti*, *is*, *m.* *N.* of the author of Rīg-veda X. 136, 3, (having the patronymic Vātarāṣaṇa). — *Vipra-tama*, *as*, *ā*, *am*, Ved. most wise, wisest. — *Vipra-deva*, *as*, *m.* *N.* of a leader of the Bhāgavata sect. — *Vipra-priya*, *as*, *m.* 'Brāhman-favourite', epithet of the Palāśa tree. — *Vipra-bandhu*, *us*, *m.* *N.* of the author of Rīg-veda V. 24, 4, X. 57-60, (having the patronymic Gaupāyana or Laupāyana). — *Vipra-rāja*, *am*, *n.* the kingdom or sovereignty of the Brāhmans or priests. — *Viprarshi* (*ra-rishi*), *is*, *m.* a Brāhmaṇ-rishi, a sage of the Brāhmaṇical class (e.g. Vasistha). — *Vipra-lobbin*, *i*, *m.* 'Brāhman-enticing', epithet of the Kinkirāta tree. — *Vipra-vaśas*, *ās*, *ās*, *as*, Ved. possessing the hymns of Rishis or poets, (*Sāy.* = *vividha-prakrisha-vaśana*). — *Vipra-sauṅ-gama*, *as*, *m.* a concourse of Brāhmans. — *Vipra-sāt*, *ind.* to the state of a Brāhman. — *Vipra-sevā*, *f.* attendance on Brāhmans, service of a Brāhman master (Manu X. 123). — *Vipra-sva*, *am*, *n.* the property of a Brāhman. — *Viprapavāda* (*ra-up*), *as*, *m.* abuse of a Brāhman. — *Viprendra* (*ra-in*), *as*, *m.* chief of Brāhmans.

विपक्त्रिम *vi-paktrima*, *vi-pakva*. See under *vi-pac*.

विपक्ष *vi-paksha*, *as*, *ā*, *am*, being on a different or opposite side, opposed, adverse, contrary, inimical; (*as*), *m.* an opponent, enemy, adversary, rival; a disputant; (in grammar) an exception; (in logic) a negative instance, a syllogism in which the major term is not found; an instance on the opposite side (as 'there cannot be fire in a lake, because there is no smoke there'). — *Vipaksha-tas*, *ind.* hostilely, inimically; from a rival, (*śaramaṇa vipakshataḥ*, after a rival, Kīrāt. VIII. 54.) — *Vipaksha-tā*, *f.* or *vipaksha-tva*, *am*, *n.* hostility, enmity, opposition, controversy, contradiction. — *Vipaksha-bhāva*, *as*, *m.* hostile disposition, state of hostility. — *Vipaksha-sūta*, *as*, *m.* *N.* of a chief of a sect called Ārādhyā. — *Vipakshākṛānta* (*śha-āk*), *as*, *ā*, *am*, seized by an enemy.

Vi-pakshas, *ās*, *ās*, *as*, Ved. placed or yoked on both sides (e.g. *yuṇjanti kāmā hari vipakshasā rathe*, they harness the two favourite bay horses [of Indra] to the chariot on both sides, Rīg-veda I. 6, 2).

विपक्षपात *vi-pakshapāta*, *as*, *ā*, *am*, free from partizanship, impartial, indifferent; (*as*), *m.* impartiality, indifference.

विपच् *vi-pac*, *cl.* 1. *P.* *A.* -*pacati*, -*te*,

-*paktum*, to cook thoroughly, overcook; to roast; to dissolve by cooking or boiling, melt, liquefy; to digest; to mature, ripen: *Pass. -pac-yate*, to be cooked or baked; to be digested; to be completely matured or ripened; to be developed: *Caus. -pādayati*, -*yitum*, to cook thoroughly, overcook; to dissolve by cooking, melt, liquefy.

Vi-paktrima, *as*, *ā*, *am*, thoroughly matured, ripened; fulfilled, developed, come to pass (as the consequence of former actions).

Vi-pakva, *as*, *ā*, *am*, cooked, dressed; ripened, matured.

Vi-pāka, *as*, *m.* cooking thoroughly, cooking, dressing; ripening, maturing, ripeness, maturity; conversion of food into a state differing from its original one, digestion; change of state (in general); unexpected consequence of actions, unexpected event or occurrence, improbable result; the consequence or result of any action either in this or in a former birth matured by the operation of time; calamity, distress, poverty, difficulty, embarrassment; flavour, taste; (*as*, *ā*, *am*), having mature fruit, fruitful. (*Sāy.* = *paripakva-phala*.) — *Vipāka-risphūrja* (*thu*, *us*, *m.* the thunder or thunderbolt of the consequences (of sins committed in a former birth).

Vi-pākin, *i*, *in*, *i*, having unexpected consequences or results, resulting in, followed by.

विपञ्ची *vi-pañcī*, *f.* (said to be fr. *rt. pañc* with *vi*), play, sport, pastime; a lute.

Vi-pañcīkā, *f.* a lute (= *viṇā*).

विपट *vi-paṭ*, *cl.* 10. *P.* -*ṭayati*, -*yitum* to split in two, tear open; to tear out, eradicate root up, destroy; to open, unfold.

Vi-pātana, *am*, *n.* the act of splitting in two tearing open, uprooting, eradication; driving away spoliation.

Vi-pātita, *as*, *ā*, *am*, split or torn open, rooted up, eradicated, destroyed. — *Vipātitarishṭa* (*ta-ar*), *as*, *ā*, *am*, destroying or driving away ill luck.

विपट *vi-paṭh*, *cl.* 1. *P.* -*paṭhati*, -*paṭhitum* to read through, read.

विपण *vi-pan*, *cl.* 1. *A.* -*panate* (ep. als. *P.* -*ti*), -*panitum*, to sell; to bet.

Vi-pana, *as*, *m.* or *vi-panāna*, *am*, *n.* sale contract of sale; low or petty traffic.

Vi-panat, *an*, *anti*, *at*, selling.

Vi-pani, *is*, *m.* *f.* or *vi-pani*, *f.* a place where things are sold, a shop, stall, fair, market, marketplace; the street of a market; any article or commodity for sale; traffic. — *Vi-pani-madhyā-ga*, *a*, *ā*, *am*, being in the midst of the market.

Vi-panin, *i*, *m.* a dealer, trafficker, shopkeeper merchant.

विपत् *vi-pat*, *cl.* 1. *P.* -*patati*, -*patitum* to fall or break through, dash through (Ved., *Sā* on Rīg-veda I. 168, 6. *vi-patatha* = *viśirṇai pātayatha*), to fall off, fly apart, fall asunder, be asunder, be reft asunder, be divided or separated: *Caus. -pātayati*, -*yitum*, to cause to fly off or away shoot off, discharge (arrows &c.); to cause to *f* apart or burst asunder; to destroy, kill.

विपथ *vi-patha*, *as*, *am*, *m.* *n.* a different path, wrong way, bad road; (*as*), *m.*, Ved. a kind of war-chariot. — *Vipatha-gāmin*, *i*, *in*, *i*, go in a wrong way or evil course. — *Vipatha-yamaka*, *am*, *n.* a kind of Yamaka, q. v., in which the paronomasia is only at the beginning and end of the verse.

Vi-pathi, *is*, *i*, *i*, Ved. going on paths that spread in different directions.

विपद् 1. *vi-pad*, *cl.* 4. *A.* -*padyate*, -*patum*, to go apart, go badly or wrongly, fail, miscarry; to fall into a bad state, fall into misfortune, to be disabled or incapacitated; to perish, die; to hinder, obstruct: *Caus. -pādayati*, -*yitum*, to cause to go wrong, cause to perish, destroy, kill.

1. *vi-patti*, *is*, *f.* going wrongly, adversity, calamity, misfortune, disaster, mishap, (opposed to *sa*

pati); pain, agony; death, dying. — *Vipatti-kāla*, as, m. a season of adversity or distress. — *Vipattiyukta*, as, ā, am, attended with misfortune, unfortunate. — *Vipatti-rahita*, as, ā, am, free from misfortune, prosperous, happy.

2. *vi-patti*, is, ni. a distinguished or excellent foot-soldier (= *viśiṣṭaḥ padātīḥ*, Kirāt. XV. 16).

3. *vi-pad*, t, f. going wrongly, calamity, adversity, distress, misfortune; death. — *Vipat-kāla*, as, m. a time of calamity, season of misfortune, adversity. — *Vipat-phala*, as, ā, am, resulting in misfortunes, calamitous in result. — *Vipat-sāgara*, as, m. an ocean of misfortunes, heavy calamity. — *Vipad-uddharaṇa*, am, n. or *ripad-uddhara*, as, n. extrication from misfortune. — *Vipad-grasta*, as, ā, am, seized or devoured by misfortune, overtaken by or involved in calamity. — *Vipad-dasā*, f. a state of misfortune, calamitous condition. — *Vipad-yukta*, as, ā, am, attended with misfortune, unhappy, unfortunate. — *Vipad-rahita*, as, ā, am, free from misfortune, prosperous.

Vi-padā, f. misfortune, adversity, calamity, distress.

Vi-panna, as, ā, am, gone wrong, fallen into adversity or misfortune, unfortunate, afflicted, distressed; declined, failed; disabled, incapacitated; lost, destroyed, annihilated; dead, defunct; (as), m. a snake. — *Vipannāpatya* ('*nu-ap*'), ā, f. a woman who has lost a child by abortion.

Vipannaka, as, ā, am, unfortunate; dead; destroyed.

Vi-pādāna, am, n. the act of destroying, destroying, killing, destruction.

Vi-pādāniya or *vi-pādāyitavya* or *vi-pāṭhya*, as, ā, am, proper to be destroyed, fit to be killed, destructible.

Vi-pādita, as, ā, am, destroyed, killed.

विपय *vi-panya* (probably fr. *vipanyā* below), Nom. A. *-panyate*, &c., Ved. to praise in various ways, praise, (Sāy. = *vividham stu.*) *Vipanyā*, f., Ved. desire of praising; praise.

Vipanyu, us, us, u, Ved. desirous of praising, wishing to praise, diligent in praise, singing praises, praising, (Sāy. = *stotri*).

विपयस् *vi-payas*, ās, ās, as, waterless, destitute of water.

विपरिक्रम् *vi-pari-kram*, cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to step or walk round or on all sides, go round, circumambulate.

Vi-parikrānta, as, ā, am, one who has shown valour (in battle), courageous, powerful.

Vi-parikrāmam, ind., Ved. having walked round, going all about.

विपरिगा *vi-pari-gā*, cl. 3. P. *-jigāti*, *-gātum*, to go over, be overturned or upset (as a cart).

विपरिच्छिद् *vi-pari-čchid* (*-čhid*), cl. 7. P. A. *-čchinatti*, *-čchintte*, *-čchettum*, to cut on all sides, cut round, cut to pieces, cut off, destroy utterly.

Vi-paričchinna, as, ā, am, cut on all sides, cut to pieces, cut off, utterly destroyed. — *Viparičchinna-mūla*, as, ā, am, having the roots cut completely round or off, entirely uprooted.

विपरिणम् *vi-pari-ṇam* (*-ṇam*), Pass. *-ṇamya*, to be changed into; to undergo change or alteration.

Vi-pariṇamana, am, n. changing, alteration, undergoing change or alterations.

Vi-pariṇāma, as, m. change of state or form, transformation, change, alteration.

Vi-pariṇāmin, ī, iñi, ī, undergoing or producing change of state or form.

विपरितप *vi-pari-tap*, cl. 4. A. or Pass. *-tapyate*, to be greatly distressed, suffer great pain.

विपरिधा *vi-pari-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to exchange, change, alter.

Vi-paridhāya, ind. having changed, having changed a dress.

विपरिधाव् *vi-pari-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvītum*, to run about, run in all directions; to run through, overrun.

विपरिमुच् *vi-pari-muṣ*, Pass. *-muṣyate*, to be freed from, be released from.

विपरिम्लै *vi-pari-malai*, cl. 1. P. A. *-młāyati*, *-te*, *-młātum*, to fade or wither away entirely.

Vi-parimlāna, as, ā, am, entirely faded, completely withered.

विपरिलुप् *vi-pari-lup*, cl. 6. P. A. *-lum-pati*, *-te*, *-loptum*, to break to pieces or destroy utterly, break up, annihilate.

Vi-parilupta, as, ā, am, broken or destroyed utterly, broken up.

Vi-parilopa, as, m. breaking or destroying utterly.

विपरिवृत् *vi-pari-vrit*, cl. 1. A. *-vartate*, &c., *-vartitum*, to turn round, revolve, move in a circle; to roll about; to go to and fro, wander all round, wander about; to turn round or back, return; to be changed or altered; to surround, attend upon (with acc.): Caus. *-vartayati*, *-te*, *-yitum*, to cause to turn round or revolve.

Vi-parivartana, as, ī, am, causing to turn round, causing to return; (i), f., scil. *vidyā*, a magical knowledge producing the return of any one; (am), n. turning about, turning away from or back.

Vi-parivartamāna, as, ā, am, wandering or roaming about.

Vi-parivartita, as, ā, am, turned away from or back, reverted, averted.

Vi-parivartya, ind. having turned round, having turned away.

Vi-parivṛitti, is, f. turning round, revolution.

विपरी *vi-pari* (*-pari-i*), cl. 2. P. *-pary-eti*, *-etum*, to go or turn round in an opposite direction; to turn round the wrong way; to go round, return.

Vi-parita, as, ā, am, turned round, turned the wrong way, reversed, inverted, inverse, converse, opposite, adverse, perverse, contrary, repugnant; contrary to what is right, wrong, contrary to rule, incorrect; being the reverse of anything (abl.); being in altered or changed circumstances; acting in an opposite manner, having a contrary disposition, going asunder or in opposite directions, different; cross; disagreeable; inauspicious, unfavourable; (ā), f. a perverse woman; a disloyal or unchaste wife. — *Vi-parita-kara*, as, ī, am, or *viparita-kārīn*, ī, iñi, ī, or *viparita-kartṛi*, tā, tri, ī, acting in a contrary manner, perverse, contradictory. — *Viparita-kṛiḍā*, f., N. of the 125th chapter of the Sām-gadhara-paddhati. — *Viparita-gaṭi*, is, is, ī, going backwards, going in a contrary or reverse direction; (is), f. inverse or reverse motion. — *Viparita-četas*, ās, ās, as, contrary-minded, having a perverted mind or impaired mental faculties. — *Viparita-tā*, f. or *viparita-tra*, am, n. contrariety, inversion, perverseness, reverse or opposite state or condition; counterpart. — *Viparita-pathyā*, f. a sort of metre. — *Viparita-bodha*, as, ā, am, having a perverted understanding or intellect. — *Viparita-rata*, am, n. inverted sexual intercourse. — *Viparita-lakṣaṇā*, f. ironical description of an object by mentioning its contrary properties. — *Viparita-vṛitti*, is, is, ī, acting or behaving in a contrary manner. — *Viparita-khyānaki* ('*tā-ākh*'), f. a sort of metre. — *Viparitāyana* ('*tā-ay*'), am, n. a contrary Ayana or progress of the sun from solstice to solstice. — *Viparitāyana-gata*, as, ā, am, (in astronomy) situated in contrary Ayanas.

Vi-paryaya, as, m. reverse, inversion, contrariety, (*viparyaye*, on the contrary; *rātrir viparyayaḥ*, the contrary of night, i. e. day); inverted order or succession, perverseness, obstruction, opposition; change, interchange, exchange, barter, (*dravya-v*), exchange of goods, buying and selling, trade; morbid change, reverse of fortune, calamity, misfortune, adverse fate; error, transgression, trespass;

misapprehension, mistake, failure of conception; perverseness of disposition; change of purpose or conduct, enmity, hostility; overthrow, destruction, annihilation.

Vi-paryāya, as, m. = *vi-paryaya*, reverse, contrariety, &c.

विपरे *vi-pare* (*-parā-i*), cl. 2. P. *-paraiti*, *-paraitum*, Ved. to go back again, return.

विपरीक *vi-parīka*, as, m. the Palāśa tree, *Butea Frondosa*.

विपर्यस् *vi-pary-as* (*-pari-as*), cl. 4. A. *-asyate*, *-asitum*, to throw or turn over, overturn, turn the wrong way, reverse, invert; to change about, interchange, exchange.

Vi-paryasta, as, ā, am, reversed, inverted, reverse, opposite, contrary; interchanged, inverted (in grammar); erroneously conceived to be real. — *Vi-paryasta-putrā*, f. a woman bearing no male children. — *Viparyasta-manaś-čeṣṭa*, as, ā, am, having mind and actions perverted or inverted.

Vi-paryasya, ind. having turned over, having inverted, having changed or exchanged.

Vi-paryāsa, as, m. reverse, contrariety, opposition; interchange [cf. *vi-paryaya*]; error, mistake, delusion, imagining what is unreal or false to be real or true, error, mistake; (am), ind., Ved. alternately.

विपर्यवृत् *vi-pary-ā-vrit* (*-pari-ā-vrit*), cl. 1. A. *-vartate*, &c., to be turned back: Caus. *-vartayati*, *-te*, *-yitum*, to cause to turn away from, cause to be overturned.

विपर्युह *vi-pary-ūh* (*-pari-ūh*), cl. 1. P. *-ūhati*, *-ūhitum*, Ved. to place or fix separately.

विपर्व *vi-parva*, as, ā, am, Ved. dismembered, mutilated, (according to Sāy. on Rīg-veda I. 187, 1 = *vičchinna-sandhika*.)

विपल *vi-pala*, am, n. a moment, instant (= a Pala or second or, according to some, $\frac{1}{10}$ th of it); a simple breathing (or, according to some, $\frac{1}{10}$ th of it).

विपलाय *vi-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *vi*), cl. 1. A. *-palāyate*, *-yitum*, to run away in different directions.

Vi-palāyana, am, n. running away, flying in different directions.

Vi-palāyita, as, ā, am, run away, running away, routed, put to flight.

विपल्यङ्ग *vi-paly-ang* (*-pari-ang*), Caus. *-angayati*, *-yitum*, Ved. to envelop, surround.

विपल्य *vi-paly-ay* (fr. rt. *ay* = rt. 5. *i* with *pali* for *pari* and *vi*), cl. 1. A. *-palyayate*, &c., Ved. to go back, turn round, return.

विपव्य *vi-pavya*. See under *vi-pū*, p. 928.

विपशिन् *vi-paśin*, ī, m. (probably fr. rt. 1. *paś* with *vi*), a Buddhist saint, the first of the seven principal Buddhas.

Vi-paśya, am, n. knowledge (?).

विपश्चित् *vipaś-čit*. See under 2. *vip*.

विपा *vi-pā*, cl. 1. P. *-pibati*, &c., *-pātum*, to drink at different times; to drink up.

Vi-pipāna, as, ā, am, Ved. drinking much or variously; drinking especially, (Sāy. = *viśeṣeṇa pibat*, Rīg-veda I. 112, 15; = *vipita-vat* or *vipibat*, Rīg-veda VII. 22, 4.)

Vi-pita, as, ā, am, drunk up. — *Vipita-vat*, ān, atī, at, one who has drunk up.

विपाक *vi-pāka*. See under *vi-paṣ*.

विपाटन *vi-pāṭana*. See under *vi-paṭ*.

विपाटल *vi-pāṭala*, as, ā, am, pale-red.

विपाठ *vipāṭha*, as, m. (perhaps for *vi-pāṭa*, fr. rt. *paṭ*), a kind of large arrow (described by the commentator on the Mahā-bhārata as *viśāla vaiśākhi-mukha-vat*).

विपासु *vi-pāṇḍu*, *us, us, u*, pale, pallid (Kīrat. IV. 24), painted with different yellow colours. *Vi-pāṇḍura*, *as, ā, am*, pale, pallid, white.

विपादिका *vi-pādikā*, *f. (fr. pāda with vi)*, a disease of the foot, a sore or tumour on the foot; a riddle, enigma.

विपापा *vi-pāpā*, *f., N.* of a river.

विपाल *vi-pāla*, *as, ā, am*, having no keeper or attendant, unguarded, unattended.

विपाश *vi-pāś*, *f.* (according to Sāy. fr. *rt. paś* or *rt. paś*), the Vipāś or Vipāśā river, (see below). — *Vipāś-chutudrī*, *f. du.* the rivers Vipāś and Sutudrī, (in Rīg-veda III. 33. is a dialogue between Viśvā-mitra and these two rivers.)

Vi-pāśa, *as, ā, am*, unnoosed, uncorded, unfastened, untied, unfettered, freed from a noose, devoid of fastenings or ties; (*ā*), *f.* the Vipāśā or Beas river, one of the five rivers of the Panjāb (said to be so called as having destroyed the cord which the Muni Vasishtha had tied round his neck when about to hang himself through grief for the death of his son slain by Viśvā-mitra; this river is considered to be identical with the Hyphasis of Arrian, the Greek name being a corruption of Bipasha; it rises in the Himālaya, and after a course of about 220 miles joins the Sutlej south-east of Amritsar).

Vi-pāśin, *i, inī, i*, Ved. without fastenings, with unloosed or dissevered fastenings or cords.

विपिन *vipina*, *am, n.* (according to Uṇādi-s. II. 52. fr. *rt. vep*), a wood, forest, thicket, grove. — *Vipina-tilaka*, a species of metre. *Vipināya*, Nom. A. *vipināyate*, &c., to be like a wood or thicket.

विपुल *vi-pula*, *as, ā, am* (see *rt. pul*), large, great, extensive, broad, wide, spacious, roomy, capacious; abundant; deep, profound; (*as*), *m.* the mountain Meru (or the western branch of it); the Himālaya mountain; a respectable man; *N.* of a pupil of Deva-sarman (who guarded the virtue of Ruḍi, his preceptor's wife, when tempted by Indra during her husband's absence); (*ā*), *f.* the earth; *N.* of Dākṣhāyaṇi in Vipula; a form of the Āryā metre in which the line is irregularly divided by the cesura or pause, (three species of this form are reckoned, viz. Ādi-vipulā, having the pause in the first line; Antya-vipulā, having it in the second; Ubhaya-vipulā, having it in both lines.) — *Vipula-ēchāya*, *as, ā, am*, having ample shade, shady, umbrageous. — *Vipula-jaghanā*, *f.* a woman with large hips. — *Vipula-tā*, *f.* or *vipula-tva*, *am, n.* largeness, greatness, magnitude, extent, width, spaciousness. — *Vipula-mati*, *is, is, i*, endowed with great understanding. — *Vipula-rasa*, *as, m.* 'having abundant juice', the sugar-cane. — *Vipula-vrata*, *as, ā, am*, one who practises great devotion. — *Vipula-śroni*, *f.* (a woman) having swelling hips, roundlimbed. — *Vipulāyatakṣha* ('*la-āy*', '*ta-ak*'), *as, ā, am*, having large and long eyes. — *Vipulekṣhaṇa* ('*la-ik*'), *as, i, am*, large-eyed. — *Vipuloraska* ('*la-ur*'), *as, ā, am*, broad-chested.

विपुलक *vi-pulaka*, *as, i, am*, free from erection of the hair, devoid of horripilation.

विपुलिन *vi-pulina*, *as, ā, am*, without islands, having no islands or sandbanks.

विपुष्ट *vi-puṣṭa*, *as, ā, am*, ill-fed, underfed; [*cf. puṣṭa-vipuṣṭau.*]

विपू *vi-pū*, *cl. 9. P. -punāti, -pavitum*, to cleanse thoroughly, purify effectually.

Vi-pavya, *as, ā, am*, to be cleansed or purified.

1. *vi-pūya*, *as, m.* the Muija grass, Saccharum Munja (so called from being cleaned before being made into ropes).

2. *vi-pūya*, *ind.*, Ved. having purified, &c.

विपृक्त *vipṛikṭa* [*cf. rt. i. priḥ*], Ved. =

sarvato vyāptam, that which is everywhere diffused, (Rīg-veda V. 2, 3.)

विपृच् *vi-priḥ*, *k, f.* (see *rt. i. priḥ*), Ved. disuniting, expelling, driving away, (Sāy. = *prithak-karāṇa*.)

विपृच्छम् *vi-priḥcham*, *ind.* to ask, to make various inquiries, (Sāy. = *viridham prashṭum*, Rīg-veda VII. 86, 3.)

विपृथ *vi-pritha*, *as, m.*, *N.* of a son of Citraka.

विपृथु *vi-prithu*, *us, m.*, *N.* of a king.

विपोधा *vipo-dhā*. See under 2. *vip*.

विप्र *vipra*, *vipra-kanyā*, &c. See p. 926, col. 2.

विप्रकु *vi-pra-kṛi*, *cl. 8. P. A. -karoti, -kuruṭe, -kartum*, to treat with disrespect, hurt, injure; to offend, disturb, oppress.

Vi-prakāra, *as, ni*, treating with disrespect, injury, offence; contumely, abuse; opposition, counteraction; retaliation; wickedness; various manner.

Vi-prakārin, *i, inī, i*, treating with contempt, opposing, opposed to, retaliating.

Vi-prakṛita, *as, ā, am*, treated with disrespect or contempt, injured, offended, oppressed; reviled, abused; opposed, counteracted; retaliated, required.

Vi-prakṛiti, *is, f.* injury, offence; abuse, contumely; retort, retaliation.

विप्रकृप् *vi-pra-kṛish*, *cl. 1. P. -karshati, -karshṭum, -krashṭum*, to draw apart, draw away, draw out.

Vi-prakarsha, *as, m.* distance, remoteness.

Vi-prakṛishṭa, *as, ā, am*, drawn or removed away, drawn out, extended, protracted, lengthened; remote, distant; carried away, carried off; (*am*), *ind. far, far away.* — *Viprakṛishṭa-tva*, *am, n.* remoteness, distance.

Vi-prakṛishṭaka, *as, ā, am*, remote, distant.

विप्रकु *vi-pra-kṛi*, *cl. 6. P. -kirati, -karitum* or *-karitum*, to scatter or throw about, spread abroad.

Vi-prakṛiṇa, *as, ā, am*, thrown about, scattered or spread abroad, dispersed; dishevelled, loose; dashed to pieces; outstretched, expanded, wide, broad. — *Viprakṛiṇa-śīroruḥa*, *as, ā, am*, having dishevelled or flowing hair.

विप्रगम् *vi-pra-gam*, *cl. 1. P. -gaṇḥati, -gantum*, to go apart or asunder, be dispersed or scattered.

विप्रचित्ति *vipracitti*, *is, m.*, *N.* of a Dānava.

विप्रचिन्त *vi-pra-ḥint*, *cl. 10. P. -ḥintayati, -yitum*, to meditate or reflect on, think about.

Vi-praḥintya, having reflected on, having thought about.

विप्रणश *vi-pra-ṇaś* (*-naś*), *cl. 1. 4. P. -ṇaśati, -ṇaśyati, -naṣṭum, -naṣṭum* (see 2. *pra-ṇaś*), to be lost, disappear; to have no effect or result, bear no fruit; Caus. *-ṇaśayati, -yitum*, to cause to be lost.

Vi-pranashṭa, *as, ā, am* (not *vi-praṇashṭa*, see 2. *pra-ṇaś*; cf. Pāṇ. VIII. 4, 36), lost, disappeared, vanished; vain, fruitless. — *Vipranashṭa-viśeshaka*, *as, ā, am*, one who has lost his discriminative faculty.

विप्रतिकु *vi-prati-kṛi*, *cl. 8. P. -karoti, &c.*, to counteract, oppose.

Vi-pratikāra, *as, m.* counteraction, opposition, contradiction, reverse; retaliation.

Vi-pratikṛita, *as, ā, am*, counteracted, opposed; required.

विप्रतिपद् *vi-prati-pad*, *cl. 4. A. -padyate, -patum*, to go in different or opposite directions, go hither and thither, turn here and there; to be perplexed or confused, be uncertain how to act, waver;

to differ, be of different opinions or interests, be mutually opposed.

Vi-pratipatti, *is, f.* going in different or opposite directions, perplexity, confusion; difference, opposition (of opinion or interests), mutual contrariety, discrepancy, contest, dispute, contradiction, conflict (of evidence), dissent, objection (in argument); various acquirement or acquisition, conversancy; mutual connection or relation.

Vi-pratipadya, *as, ā, am*, to be mutually opposed or contradicted, to be contested; to be variously acquired.

Vi-pratipadyamāna, *as, ā, am*, being disputed or contested; being in course of acquirement.

Vi-pratipanna, *as, ā, am*, gone in different or opposite directions, perplexed, confused, bewildered; mutually opposed, opposite, dissentient, being at variance; contradicted, disputed, contested; conversant or acquainted with in various ways; mutually connected.

विप्रतिभा *vi-prati-bhā*, *cl. 2. P. -bhāti, -bhātum*, to appear as, seem.

विप्रतिषिद्ध *vi-pratishiddha*, *as, ā, am* (fr. *rt. sidh* with *prati* and *vi*), contradicted, opposed, prohibited, forbidden.

Vi-pratishedha, *as, m.* a grammatical term implying that two different operations can be undertaken according to two different rules (the last mentioned being then generally regarded as operative *para-vipratishedhena*, 'by the prohibition of the other').

विप्रतिसार *vi-pratisāra*, *as, m.* (fr. *rt. sṛi* with *prati* and *vi*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.

Vi-pratisāra, *as, m.* = *vi-pratisāra* above.

विप्रतृ *vi-pra-tṛi*, Caus. *-tārayati, -yitum*, to impose upon, deceive, cheat.

Vi-pratārita, *as, ā, am*, imposed upon, deceived.

विप्रथ *vi-prath*, *cl. 1. A. -prathate* (Ved. also *P. -prathati*), *-prathitum*, to spread out, extend (Ved. P.), to be widely extended, be expanded or spread abroad; Caus. *-prathayati, -yitum*, to spread out, extend, spread abroad, celebrate; to display, exhibit.

Vi-prathayat, *an, anti, at*, spreading abroad, diffusing.

Vi-prathita, *as, ā, am*, spread out, spread abroad, widely diffused or extended.

विप्रदह *vi-pra-daha*, *as, m.* (probably fr. *rt. i. duh* with *pra* and *vi*), dried fruit or roots, &c.

विप्रदुष्ट *vi-pradushta*, *as, ā, am* (see *rt. dush*), very sensual or dissolute, spoiled, vitiated, defiled; corrupt, bad. — *Vipradushta-bhāva*, *as, ā, am*, having a very vicious or sensual disposition, vicious, sensual, corrupt, bad.

विप्रदुह *vi-pra-duh*, *cl. 2. P. -dogdhi, -dogdhum*, Ved. to receive, accept, take, (Sāy. *vi-praduḥanti* = *labhante*, Rīg-veda IV. 24, 9.)

विप्रधाव् *vi-pra-dhāv*, *cl. 1. P. A. -dhāvati, -te, -dhāvitum*, to run in different directions, disperse.

विप्रनष्ट *vi-pranashṭa*. See *vi-pra-ṇaś*.

विप्रबुध *vi-pra-budh*, *cl. 4. A., 1. P. -budhayate, -bodhati, &c.*, to awake; Caus. *-bodhayati, -yitum*, to awaken, arouse; to admonish, advise, explain.

Vi-prabuddha, *as, ā, am*, awakened, awake.

Vi-prabodhita, *as, ā, am* (fr. the Caus.), aroused, admonished, explained.

विप्रमत्त *vi-pramatta* (?), see Kathā-s. 34, 255.

विप्रमुच *vi-pra-muḥ*, *cl. 6. P. A. -muḥṭati, -te, -muktum*, to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot; Pass. *-muḥyate*, to be liberated or released.

Vi-pramukta, as, ā, am, set free, loosed, loosened, let go, escaped, liberated; discharged, shot; free from, (*guṇa*-^o, free from qualities.) = *Vipramukta*-*bhaya*, as, ā, am, removed from danger, free from fear.

Vi-pramūṭya, ind. having taken off, having liberated or released, having discharged.

Vi-pramōṭya, as, ā, am, to be liberated or freed from.

विप्रमुह *vi-pra-muh*, Caus. -*mohayati*, -*yitum*, to bring into confusion or disorder, render confused.

Vi-pramohita, as, ā, am, utterly bewildered, intoxicated; fascinated.

विप्रया *vi-pra-yā*, cl. 2. P. -*yāti*, -*yātum*, to go asunder, run away in disorder.

Vi-prayāṇa, am, n. going or flying away, flight, retreat.

Vi-prayāta, as, ā, am, gone apart or asunder, led in all directions, run away in disorder.

विप्रयुज् *vi-pra-yuj*, cl. 7. P. A. -*yunakti*, *yunkte*, -*yoktum*, to disunite, separate, dis sever, leprive of (with inst.): Pass. -*yujyate*, to be disunited, separated from (with inst.): Caus. -*yojayati*, -*yitum*, to disunite, cause to be separated from (with inst.), to deprive of, free from, release from.

Vi-prayukta, as, ā, am, disjoined, disunited, separated, severed, divorced; separated from, freed from, released from (with inst. or at the end of a comp., e. g. *bandhana*-^o, freed from fetters); deprived of, without (e. g. *maṇi*-^o, without jewels); absent from, way from.

Vi-prayujya, ind. having separated, having derived of.

Vi-prayoga, as, m. disjunction, disunion, dissociation, severance, separation, divorce, absence, the separation of lovers; separation from (with inst. and even with *saha*, e. g. *priyair* or *priyāḥ saha vipragah*, separation from loved objects); quarrel, disagreement; the being fit or deserving.

Vi-prayojita, as, ā, am, separated from, deprived of, freed or delivered from (with inst.).

विप्रलप *vi-pra-lap*, cl. 1. P. -*lapati*, -*lapi-*
um, to discourse or speak about variously, discuss;
to talk idly, prate, prattle, wrangle; to complain,
lament, bewail.

Vi-pralapita, as, ā, am, discussed, debated about.

Vi-pralapta, am, n. discussion, debate, disquisition.

Vi-pralāpa, as, m. talking idly, prattling, prattle, meaningless discourse, nonsense, mutual contradiction, tangling, quarrelling, quarrel; infraction of a promise or engagement, deception.

विप्रलभ *vi-pra-labh*, cl. 1. A. -*labhate* (ep. also -*labhate*), -*labdhum*, to overreach, deceive, cheat; to mock, insult, to disregard, violate; to receive back, regain, recover: Caus. -*labhayati*, -*yitum*, to mock, insult; to offend against, violate.

Vi-pralabdha, as, ā, am, cheated, deceived, tricked; hurt, injured; disappointed; (ā), f. a female disappointed by her lover's breaking his appointment, one of the incidental characters in a drama.)

Vi-pralabdhī, *dhā*, *dhri*, *dhri*, deceiving; one who deceives, a deceiver, traitor.

Vi-pralambha, as, m. overreaching, deceiving, tricking, disappointing, deceiving by false assertions; by not keeping a promise, deception, deceit (in general); quarrel, disagreement; separation of lovers; union, disjunction.

Vi-pralambhaka, as, *ikā*, am, deceiving, a deceiver, fallacious. = *Vipralambha*-*tra*, am, n. receptiveness, fallaciousness.

Vi-pralambhana, am, n. the act of overreaching, deceiving, deception.

Vi-pralambhin, *i*, *inī*, *i*, deceiving, deceptive, fallacious.

विप्रली *vi-pra-lī*, cl. 4. A. -*liyate*, &c., to dissolve away, become dissolved; to be dispersed.

Vi-pralaya, as, m. dissolution, annihilation.

Vi-pralina, as, ā, am, dispersed or scattered in all directions (said of a defeated army).

विप्रलुड् *vi-pra-lud*, Caus. -*loḍayati*, -*yitum*, to stir about, agitate, disturb, throw into disorder or confusion, disorder, disarrange, spoil.

Vi-praloḍita, as, ā, am, disarranged, spoiled.

विप्रलुप *vi-pra-lup*, cl. 6. P. A. -*lumpati*, -*te*, -*loptum*, to tear away, carry off, snatch away, rob, plunder; to break in upon, interrupt, disturb, confound: Pass. -*lupyate*, to be robbed or plundered.

Vi-pralupta, as, ā, am, snatched away, carried off, plundered; broken in upon, interrupted, disturbed.

Vi-pralumpaka, as, *ikā*, am, rapacious, exacting, avaricious.

विप्रलुभ *vi-pra-lubh*, Caus. A. -*lobhayate*, -*yitum*, to allure, entice, try to lead astray or deceive.

विप्रलू *vi-pra-lū*, cl. 9. P. A. -*lunāti*, -*lunite*, -*lavitum*, to cut off, sever, pluck, gather.

Vi-pralūna, as, ā, am, cut off, plucked off, gathered.

विप्रवद् *vi-pra-vad*, cl. 1. P. A. -*vadati*, -*radate*, -*raditum*, to speak variously, be at variance with one another, disagree.

विप्रवस् *vi-pra-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to dwell at a distance, dwell abroad, be absent: Caus. -*vāsayati*, -*yitum*, to cause to dwell away, banish, expel; to take away, remove.

Vi-pravasita, as, ā, am, withdrawn, departed.

Vi-prarāsa, as, m. dwelling at a distance, residence in a foreign country, staying abroad.

Vi-pravāsana, am, n. banishment, expulsion; residence abroad.

Vi-pravāsita, as, ā, am, banished, removed.

Vi-proshita, as, ā, am (*vi-pra-ushita*), dwelling abroad, absent, away from; banished. = *Viproshita*-*bhartrikā*, f. a woman whose husband or lover is absent.

Vi-proshya, ind. having dwelt abroad, having been absent, returning after having been absent.

विप्रव्यध *vi-pra-vyadh*, cl. 4. P. -*vidhyati*, -*vyaddhum*, to strike through, strike down.

Vi-praviddha, as, ā, am, struck through, struck.

विप्रश्रिका *vi-praśnikā*, f. (fr. rt. *prach* with *vi*), a female fortune-teller.

विप्रस् *vi-pra-sri*, cl. 1. P. -*sarati*, &c., to spread, be expanded or extended.

विप्रस्था *vi-pra-sthā*, cl. 1. A. (sometimes P.) -*tishṭhate* (-*ti*), -*sthātum*, to go away, depart; to extend, be extended.

विप्रहीण *vi-pra-hiṇa*, as, ā, am (fr. rt. 3. *hā* with *pra* and *vi*), deprived of, destitute of.

विप्रिय *vi-priya*, as, ā, am, unpleasant, disagreeable, disliked, distasteful, unbeloved; (am), n. offence, transgression. = *Vipriya*-*kārīn*, *i*, *inī*, *i*, doing what is displeasing, acting unkindly, offensive.

विप्रुत *vi-pruta*, as, ā, am, Ved. = *vi-pluta*, immersed, submerged; having torn or wounded limbs, (Sāy. = *viśiṣṭāyava*.)

विप्रुष *vi-prush*, *i*, f. (also written *vi-plush*, see rts. 1. *prush*, *plush*), a drop of water or other liquid; a spot, mark, dot. = *Viprud*-*dhoma*, as, m., Ved. an expiatory offering designed to atone for the drops of Soma accidentally let fall at a sacrifice. = *Vi-prush*-*mat*, *ān*, *atī*, at, filled with drops.

विप्रे *vi-pre* (*pra-i*), cl. 2. P. -*praii*, -*praitum*, to go forth in different directions, depart in different ways; to be dispersed or scattered.

Vi-preta, as, ā, am, gone forth, departed.

विप्रेक्ष *vi-preksh* (*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look here and there, look on all sides; to regard, consider.

विप्रोषित *vi-proshita*, &c. See under *vi-pra-vas*, col. 2.

विप्सु *vi-plu*, cl. 1. A. -*plavate*, -*plotum*, to swim or float or drift in different directions, float about, fluctuate, be submerged; to be dispersed or scattered; to fall into disorder or confusion, become disarranged or confused; to be lost or ruined, to come to disgrace or dishonour: Caus. -*plāvayati*, -*yitum*, to cause to swim or float about, cause to drift hither and thither; to make known, spread abroad, make public, divulge; to bring to ruin or calamity; to perplex, confuse, confound, (in this sense the form *vi-plāvayati* is found.)

Vi-plava, as, m. floating or drifting about or in different directions; confusion, perplexity, contrariety, opposition, perversity; trouble, disaster, evil, calamity; sin, wickedness; the rust on a mirror (Kīrat. II. 26); tumult, rapine, extortion; predatory or devastating warfare, devastation; affray, scuffle, disturbance; terrifying an enemy by shouts and gestures; spreading abroad, divulging, (*viplavam* gam, to become known.) = *Viplava*-*tas*, ind. in consequence of misfortune, by reason of disturbance.

Vi-plavamāna, as, ā, am, floating or drifting about, falling into disorder.

Vi-plāva, as, m. causing tumult or disturbance, devastating; deluging, inundating; a horse's canter or gallop.

Vi-plāvita, as, ā, am, made to drift or swim about, turned adrift, floated; spread abroad, divulged.

Vi-plāvyā, ind. having caused to swim or float about; having caused to be deluged or devastated, having confused or disturbed; having divulged, having made public or common, (applied in Manu XI. 198. to the teaching of the Veda to improper persons or at improper seasons.)

Vi-pluta, as, ā, am, turned adrift, confounded, disturbed, fallen into confusion, scattered, dispersed; devastated, ravaged; ruined, disgraced, dishonoured, lost, disappeared; overwhelmed; drowned, deluged, bathed; obscured, dimmed, disfigured; depraved, wicked, abandoned, dissolute, addicted to evil practices, guilty of lewdness or promiscuous intercourse; contrary, adverse, averse. = *Vipluta*-*netra* or *vi-pluta*-*loṭana*, as, ā, am, having eyes bathed or dimmed (with tears, joy, &c.).

विप्सुप् *vi-plush*, *i*, f. (also written *vi-prush*; see rts. *plush*, 1. *prush*), a drop of any fluid; a spot, dot.

विप्सा *vipsā*, f. = *vīpsā*, repetition, succession.

विफल *vi-phal*, cl. 1. P. A. -*phalati*, -*te*, -*phalitum*, to bear or produce fruit, become fruitful.

विफल *vi-phala*, as, ā, am, fruitless, useless, ineffectual, unmeaning, vain, idle; (ā), f. a kind of plant or tree (= *ketakī*). = *Viphala*-*tā*, f. or *viphala*-*tea*, am, n. fruitlessness, unprofitableness. = *Viphala*-*preraya*, as, ā, am, flung in vain. = *Viphali*-*karaya*, am, n. frustrating, foiling, defeating; doing anything in vain. = *Viphali*-*kri*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make fruitless or useless, frustrate, foil. = *Viphali*-*krita*, as, ā, am, rendered fruitless or ineffectual, frustrated; done in vain. = *Viphalikrita*-*yatna*, as, ā, am, making fruitless efforts. = *Viphali*-*bhavishṇu*, as, us, u, becoming or become useless or unprofitable. = *Viphali*-*bharishṇu*-*tā*, f. or *viphali*-*bharishṇu*-*tea*, am, n. unprofitableness. = *Viphali*-*bhū*, cl. 1. P. -*bhāvati*, -*bhavitum*, to become useless, be unprofitable. = *Viphali*-*bhūta*, as, ā, am, become useless.

विबन्ध *vi-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to bind or fasten on different sides, fasten on both sides, fasten; to stretch out, extend: Intens. -*bābadhe*, Ved. to lavish, bestow liberally, distribute, (according to Sāy. on Rīg-veda VII. 36. 5. *vi-bābadhe* = *vi-badhnāti* = *dadāti*; according to others

the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

Vi-baddha, *as*, *ā*, *am*, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

Vi-badhya, ind. having bound or fastened.

Vi-bandha, *as*, *m*, binding, obstruction, constipation, ischury.

Vi-bandhana, *am*, *n*, the act of fastening or binding on both sides, (*paraspara-vibandhana*, *as*, *ā*, *am*, mutually bound, depending on each other.)

विबाध *vi-bādh*, cl. 1. A. *-bādhate*, *-bādhitum*, to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).

Vi-bādhā, *f*, pressure, pain, agony, anguish.

विबाल्य *vi-bālya*, *as*, *ā*, *am*, Ved. passed beyond a state of youth, in full vigour; swollen (said of a river).

विबुध *vi-budh*, cl. 4. A. *-budhyate*, *-bodhum*, to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati*, *-yitum*, to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha*, *as*, *ā*, *am*, wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skilful (e.g. *karmasu vibudhah*, skilful in business).—*Vibudha-kamala*, *as*, *ā*, *am*, having expanded lotuses.

2. *vi-buddha*, *as*, *ā*, *am*, without consciousness, unconscious.

Vi-budha, *as*, *m*, a learned or wise man, teacher, Pandit; a god, immortal; the moon; *N*. of the author of the Janma-pradipa.—*Vibudha-priyā*, *f*, 'favourite of the gods,' *N*. of a metre.—*Vibudha-vijaya*, *as*, *m*, a victory (won) by the gods.—*Vibudha-vivṛiṣṭi*, *t*, or *vibudha-satru*, *us*, *m*, a foe of the gods; a demon.—*Vibudhādhipati* (*ādha*), *is*, or *vibudheśvara* (*ādha*-*iś*), *as*, *m*, the lord of the immortals.

Vi-budhāna, *as*, *m*, a wise man, teacher, preceptor.

Vi-budhya, ind. having become conscious, having perceived or learnt.

1. *vi-bodha*, *as*, *m*, awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the Vyabhičāra-bhāvas.)

2. *vi-bodha*, *as*, *m*, want of consciousness, inattention, absence of mind.

Vi-bodhana, *am*, *n*, the act of awakening, awaking.

Vi-bodhita, *as*, *ā*, *am*, awakened, aroused; caused to perceive or know, instructed.

विबोक् *viboka*, *as*, *m*, (also written *biboka*, *vivoka*, q. q. v. v.), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

विब्रू *vi-brū*, cl. 2. P. A. *-braviti*, *-brūte*, &c. (see *rt. brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

Vi-bruvāt, *am*, *ati* (ep. *antī*), *at*, speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

Vi-bruvāna, *as*, *ā*, *am*, speaking out, saying, declaring, uttering.

विभज् *vi-bhaj*, cl. 1. P. A. *-bhajati*, *-te*, *-bhaktum* (Ved. inf. *-bhajam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhāju-*

yati, *-yitum*, to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājyate*, to be caused to be divided, be apportioned.

Vi-bhakta, *as*, *ā*, *am*, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), *m*, an epithet of Kārttikeya; (*am*), *n*, solitude, separatedness; isolation.—*Vibhakta-ja*, *as*, *m*, a son born after the partition of the family property between his parents and brethren.

Vi-bhakti, *is*, *f*, a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti*.)

Vi-bhaktri, *tā*, *tri*, *tri*, one who distributes or dispenses, a dispenser, distributor.

Vi-bhajanīya, *as*, *ā*, *am*, to be apportioned or partitioned; to be divided, divisible.

Vi-bhajya, ind. having divided or parted, having portioned or distributed, having allotted.

Vi-bhajyamāna, *as*, *ā*, *am*, being divided or parted; being apportioned.

Vi-bhāga, *as*, *m*, division, separation, disjunction, (one of the twenty-four Guṇas of the Nyāya); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*kūrmav*), a section of a globe, hemisphere); the numerator of a fraction (in arithmetic).—*Vibhāga-kalpānā*, *f*, apportioning or allotment of shares or portions.—*Vibhāga-tas*, ind. according to a part or share, proportionately.—*Vibhāga-dharma*, *as*, *m*, the law of division, rule of inheritance.—*Vibhāga-patrickā*, *f*, a deed of partition.—*Vibhāga-bhāj*, *k*, *m*, one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents).—*Vibhāga-sas*, ind. according to a part or share, part by part, share by share, proportionately.—*Vibhāgecchu* (*ga*-*ic*), *us*, *us*, *u*, wishing for a partition or distribution.

Vi-bhājana, *am*, *n*, the act of causing to share or distribute, participation.

Vi-bhājita, *as*, *ā*, *am*, caused to be divided, distributed, apportioned, partitioned.

Vi-bhāja, *as*, *ā*, *am*, to be divided or apportioned, portionable, divisible.

Vi-bhājamāna, *as*, *ā*, *am*, being caused to be divided, being distributed or apportioned.

विभञ्ज् *vi-bhañj*, cl. 7. P. A. *-bhanakti*, *-bhanaktum*, to break asunder, break to pieces.

Vi-bhagna, *as*, *ā*, *m*, broken asunder, broken to pieces, shattered, crushed.

Vi-bhanga, *as*, *m*, breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

Vibhargin, *i*, *inī*, *i*, wavy, undulating, wrinkled.

विभव *vi-bhava*, &c. See under 1. *vi-bhū*.

विभा 1. *vi-bhā*, cl. 2. P. *-bhāti*, *-bhātum*, to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā*, *f*, light, lustre; a ray of light; beauty.—*Vibhā-kara*, *as*, *m*, 'light-maker,' the sun; fire; *N*. of a kind of plant or tree (= *arka*, *ētraka*).

—*Vibhā-vas*, *ān*, *m*, (a doubtful word), the sun(?).—*Vibhā-vasu*, *us*, *us*, *u*, abounding in light, (Sāy. *dipti-rocanu*); (*us*), *m*, the sun, fire; the moon; a sort of necklace or garland; *N*. of a Gandharva (who is said to have stolen the Soma from Gāyatrī as she was carrying it to the gods).—*Vibhā-sāh*, *f*, *f*, Ved. splendor-surpassing.

Vi-bhāt, *ān*, *āti* or *āntī*, *āt*, shining, splendid; (*āti*), *f*, epithet of the dawn.

Vi-bhāta, *as*, *ā*, *am*, shining, bright, luminous; (*am*), *n*, dawn, day-break.

Vibhā-van, *vā*, *vari*, *va*, Ved. radiant, shining, resplendent, illuminating, (in R̥g-veda X. 8. 4. *vi-bhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*vari*), *f*, the dawn (= *ushas*, Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

विभासक *vibhāṇḍaka*, *as*, *m*, *N*. of a hermit; of a Muni (son of Kaśyapa and father of R̥ṣhya-śringa).

Vi-bhāṇḍi, *f*, a kind of creeping plant (= *ā-var-takī*).

विभाव *vi-bhāva*. See p. 931, col. 1.

विभाष *vi-bhāṣ*, cl. 1. A. *-bhāṣate*, *-bhāṣitum*, to speak variously; to speak against, revile, abuse.

Vi-bhāṣā, *f*, an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v* or *prāpte v*, an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v* or *aprāpte v*, an option allowed in a particular operation which another rule makes impossible.)

Vi-bhāṣita, *as*, *ā*, *am*, made optional (in grammar).

Vi-bhāṣya, ind. having reviled or abused.

विभास् *vi-bhās*, cl. 1. A. (Ved. also P.) *-bhāsate* (*-bhāsati*), *-bhāsitum*, to shine brightly or pleasantly, be bright: Caus. *-bhāsayati*, &c., to cause to shine, illuminate, brighten.

Vi-bhāśā, *f*, shining brightly, light, lustre.

Vi-bhāśita, *as*, *ā*, *am*, made bright, lighted, illuminated, shining.

विभिद् *vi-bhid*, cl. 7. P. A. *-bhinatti*, *-bhinatte*, *-bhettum*, to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhid-yate*, to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati*, *-yitum*, to divide; to alienate, estrange; to dispel, remove.

Vi-bhidāna, ind. having split in two, having cut asunder, having cleaved; having divided or separated, &c.

Vi-bhidyamāna, *as*, *ā*, *am*, being broken or split asunder; being divided or scattered; being pierced or wounded.

Vi-bhindu, *us*, *us*, *u*, Ved. splitting or cleaving asunder, dissembling, shattering; (*us*), *m*, Ved. a proper *N*.

Vi-bhinna, *as*, *ā*, *am*, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), *m*, an epithet of Siva.—*Vibhinna-tamisa*, *as*, *ā*, *am*, having the darkness dispelled.—*Vibhinna-tā*, *f*, or *vibhinna-tva*, *am*, *n*, the state of being broken or split asunder; the state of being scattered, &c.

Vi-bhettṛi, *tā*, *m*, one who splits or breaks asunder, a destroyer.

Vi-bheda, *as*, *m*, breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

Vi-bhedana, *am*, *n*, the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.

विभी 1. *vi-bhī*, cl. 3. P. -*bibheti*, &c., to be afraid of, fear: Caus. -*bhīshayati*, &c., to frighten, terrify, intimidate.

2. *vi-bhī*, *is*, *is*, *i*, free from fear.

***Vi-bhīta*, *as*, *ā*, *am*, fearless;** (*as*, *ā*, *am*), m. f. n. the plant *Terminalia Belerica*.

***Vibhīṭaka*, *as*, *ī*, *am*, n. f. n. the tree *Terminalia Belerica*.**

***Vi-bhīshaka*, *as*, *ikā*, *am*, frightening, terrifying, intimidating, threatening, bullying;** (*ikā*), f. the act of terrifying, terror; a means of terrifying. — ***Vi-bhīshikā-sthāna*, *am*, n. an object or means of terrifying.**

***Vi-bhīshana*, *as*, *ā* or *ī*, *am*, terrifying, intimidating, terrific, fearful, terrible, formidable, horrible; bullying or blustering (as language);** (*am*, *ā*), n. f. the act of terrifying, the property of exciting fear, a means of terrifying, terror; (*as*), m., N. of a brother of Rāvaṇa, (his other brothers were Kuvera [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshana are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by Vibhīshana was that he should never, even in the greatest calamity, stoop to any mean or wicked action; hence he is represented in the Rāmāyaṇa as opposing and endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated and insulted by Rāvaṇa that, leaving Lankā, he joined the side of Rāma, by whom, after the death of Rāvaṇa, Vibhīshana was placed on the throne of Lankā); N. of several kings, (in later times Vibhīshana appears to have been used as a general name of the kings of Lankā). — ***Vi-bhīshana-ākya*, *am*, n. 'speech of Vibhīshana', N. of several chapters in the Sundara-kāṇḍa of the Rāmāyaṇa. — *Vi-bhīshanūbhīshaka* (*°ṇa-abhī*), *as*, m. 'inauguration of Vibhīshana', N. of the ninety-first chapter of the Sundara-kāṇḍa of the Rāmāyaṇa (according to one recension).**

***Vi-bhīshayat*, *an*, *anti*, *at*, terrifying, causing terror or alarm.**

विभीदक *vibhīdaka*, *as*, m., Ved. a kind of dice (from the nuts of which dice are made; cf. *ī-bhīṭaka*); dice, gambling, (*Sāy.* = *akṣha*.)

विभुग्न *vi-bhugna*, *as*, *ā*, *am* (rt. 1. *bhu*), ent, bowed, crooked.

विभू 1. *vi-bhū*, cl. 1. P. A. -*bhavati*, -*te*, *bhavitum*, to arise, be produced, become developed, be manifested, expand, appear; to pervade; to be equal to, suffice for; to prevail, have power, be capable of, be able to (with inf.): Caus. -*bhāvayati*, *pitum*, to cause to arise, cause to be developed or expand, make manifest, develop, cause to appear early, manifest, reveal, show forth, display; to cause to be apart, separate; to perceive distinctly, find out, trace out, discover, ascertain, detect, observe, know, feel; to recognise; to suppose, fancy, imagine; to suppose anything (acc.) of or about any one (loc.); to think about, reflect upon; to make clear, establish, prove, decide; to convict, convince: Pass. of Caus. -*bhāvayate*, to be considered, regarded as, to appear, seem.

***Vi-bbhuvat*, *at*, *ati*, *at* (fr. the Intens.), Ved. reading in every direction.**

***Vi-bhava*, *as*, m. power, might, supreme power, superhuman power; substance, thing, property, wealth; magnanimity, lofty-mindedness; emancipation from existence; N. of the thirty-sixth year of Jupiter's cycle. — *Vi-bhava-tas*, ind. according to power, according to dignity or majesty; in regal state or ceremony. — *Vi-bhava-māda*, *as*, m. the pride or power. — *Vi-bhava-vat*, *ān*, *ati*, *at*, possessed of power, wealthy.**

***Vi-bhavat*, *an*, *anti*, *at*, pervading, prevailing.**

***Vi-bhāva*, *as*, m. any condition which excites or develops a particular state of mind or body, (in dramatic composition one of the three divisions of**

Bhāvas, the other two being Anu-bhāvas and Sātvika-bhāvas, see *bhāva*); any causative or exciting property (as dress, perfumes, &c. causing amorous desire, extravagant gesture causing mirth, distress causing tenderness, arms and tumult causing wrath or heroism); a friend, acquaintance.

***Vi-bhāvaka*, *as*, *ā*, *am*, causing to appear clearly, manifesting, showing, illustrating; discussing.**

***Vi-bhāvana*, *am*, *ā*, n. f. the causing to appear distinctly, clear perception, distinguishing or perceiving distinctly, conception, imagination, examination, discrimination, judgment, clear ascertainment; discussion; (in rhetoric) description of effects not arising from the usual causes, peculiar causation; or, according to some, description by negatives, bringing out the qualities of any object more clearly than by positive description. — *Vi-bhāvanālakṣara* (*°nā-lakṣ*), *as*, m. (in rhetoric) the rhetorical figure described above.**

***Vi-bhāvanīya*, *as*, *ā*, *am*, distinguishable, ascertainable, to be judged or determined.**

***Vi-bhārita*, *as*, *ā*, *am*, made to appear clearly, manifested; proved, established; judged, discriminated; perceived, ascertained, seen, conceived, known, understood, convicted, convinced. — *Vi-bhārita-tva*, *am*, n. the state of being perceived or judged.**

***Vibhārin*, *i*, *inī*, *i*, filled with amorous sentiments, exciting emotion of love, (see *vi-bhāra*, col. 1.)**

***Vi-bhārya*, *as*, *ā*, *am*, distinguishable, to be clearly perceived or seen or observed; remarkable; to be conceived or imagined.**

***Vi-bhu*, *us*, *us* or *vī*, *u* (in Ved. the fem. is always *vibhū*. Pāṇ. IV. 1, 47), being everywhere, pervading all material things, developing in all directions, omnipresent, eternal (Ved.); mighty, very powerful or great, excellent, eminent, supreme; capable, able to (with inf., e.g. *pūrayitum vibhū*, able to fill); firm, solid, hard; (*us*), m. (Ved. acc. *vibhram*, Ved. nom. pl. *vibhvas*), ether; space; time; the soul; a lord, ruler, sovereign, master, owner (often used in addressing a superior); N. of Brahmā; of Viṣṇu; of Śiva; of a son of Bhṛigu; a servant. — *Vi-bhu-kratu*, *us*, *us*, *u*, Ved. mighty in action, effecting much, (*Sāy.* = *bahu-karman*). — *Vi-bhu-tā*, f. or *vibhu-tva*, *am*, n. might, power, capacity, supremacy. — *Vi-bhu-pramita*, *am*, n., Ved. the hall of Brahmā. — *Vi-bhu-mat*, *ān*, *ati*, *at*, Ved. mighty, powerful. — *Vi-bhū-vasu*, *us*, *us*, *u* (for *vibhu-vasu*), Ved. having mighty treasures or wealth.**

2. *vi-bhū*, *ūs*, &c., Ved. expanding, pervading, epithet of a particular Prāṇa.

***Vi-bhūta*, *as*, *ā*, *am*, arisen, produced, developed, manifested, appeared, displayed; great, mighty. — *Vi-bhūta-dyumna*, *as*, *ā*, *am*, Ved. abounding in glory or in food, (*Sāy.* = *prabhūta-yaśas* or *prabhūtāna*). — *Vi-bhūta-rāti*, *is*, *is*, *i*, Ved. making great gifts.**

***Vi-bhūti*, *is*, m. great power, might, dominion, supremacy, dignity; great success, prosperity, welfare; superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through a course of austere worship in honour of that deity, viz. *aṇi-man*, the power of becoming as minute as an atom; *laghīman*, extreme lightness; *prāpti*, the power of attaining or reaching anything, as illustrated by the power of touching the moon with the tip of the finger; *prākāṇya*, irresistible will; *mahīman*, illimitable bulk; *īśitā*, supreme dominion; *vasitā*, the power of subjugating by magic; and *kāmāvasāyitā*, the power of suppressing all desires); the ashes of cow-dung &c. (with which Śiva is said to smear his body, and hence used in imitation of him by devotees); (*is*, *is*, *i*), Ved. very powerful, mighty. — *Vi-bhūti-dvādasi*, f., N. of a particular Vrata or religious observance. — *Vi-bhūti-mat*, *ān*, *ati*, *at*, Ved. powerful, possessed of excellence or dignity, superhuman; smeared with ashes. — *Vi-bhūti-yoga*, *as*, m., N. of the sixth canto of the Śiva-gīṭā.**

***Vi-bhvan*, *ā*, &c., Ved. displayed, developed, diffused; great, mighty; (*ā*), m., N. of a son of Su-dhanvan (brother of Ribhu, q. v., regarded as one of the three Ribhus). — *Vi-bhva-tashṭa*, *as*, *ā*, *am*, Ved. cut out or fashioned by Vibhvan (said of the rivers which were supposed to be carved out by him, as the artificer of Varuṇa); modelled by Vibhvan, very perfect or handsome (according to Sāy. on Rig-veda V. 58, 4). — *Vi-bhva-sah* (*vibhva* for *vibhva*), Ved. conquering or overcoming the mighty, (*Sāy.* = *mahato-vibhvacitri*.)**

विभूष *vi-bhūṣ*, cl. 1. 10. P. -*bhūṣhati*, -*bhūṣayati*, -*bhūṣhitum*, -*bhūṣhayitum*, to decorate, adorn; to shine forth, appear, (according to Sāy. on Rig-veda I. 112, 4. *vibhūṣhati* may = *vy-āpto bhavati*, the rt. *bhūṣ* being sometimes used in the Veda as another form of rt. 1. *bhū*, in the sense of 'to obtain, attain'.)

***Vi-bhūṣhāṇa*, *am*, n. decoration, ornament. — *Vi-bhūṣhaṇopbhāsin* (*°ṇa-up*), *i*, *inī*, *i*, glittering with ornaments.**

***Vi-bhūṣhā*, f. ornament, decoration; light, lustre, splendor, beauty.**

***Vi-bhūṣhita*, *as*, *ā*, *am*, adorned, decorated, ornamented. — *Vi-bhūṣhitāṅga* (*°ta-an*), *as*, *ā*, *am*, decorated about the body.**

***Vi-bhūṣhin*, *i*, *inī*, *i*, adorning, decorating; adorned, decorated.**

***Vi-bhūṣhya*, ind. having adorned or decorated.**

विभ्र *vi-bhri*, cl. 1. P. A. -*bharati*, -*te*, cl. 3. P. A. -*bīharti*, -*bīhṛite*, &c., -*bhartum*, to support; to bear or carry in different directions, spread out; to distribute, diffuse (A.); Intens. (for Intensive forms see under rt. *bhrī*), to move to and fro, wave about, brandish, toss about; to roam or sport about, (according to Sāy. in this sense for *vi-bhri*; cf. *vi-bhritra*.)

***Vi-bhṛita*, *as*, *ā*, *am*, upheld, supported, maintained, held, retained.**

***Vi-bhṛitra*, *as*, *ā*, *am*, Ved. borne in various directions, (*Sāy.* = *nānā-sthāneshu vibhṛita*); employed in various sacred rites, (according to Sāy. on Rig-veda I. 71, 3. *vi-bhṛitrāḥ* = *agni-hotrādi-karmaṇi viharantyaḥ*.)**

***Vi-bhṛitvan*, *ā*, m., Ved. one who bears or supports.**

विभ्रंश *vi-bhraṇś* (sometimes written *vi-bhraṇs*), cl. 4. P., 1. A. -*bhraṇśyati*, -*bhraṇśate*, -*bhraṇśitum*, to fall down, fall, go to ruin, decay; to fall away, fall off; to disappear, vanish; to be unfortunate, fail; to fall away from, stray from, be separated from (with abl.); to be deprived of, lose: Caus. -*bhraṇśayati*, -*yitum*, to cause to fall off, strike or knock off, break off, to cause to fall, lead astray, seduce; to cause to disappear or vanish, destroy, annihilate, ruin; to divert from (with abl.), deprive of.

***Vi-bhraṇśa*, *as*, m. falling away, &c.; a precipice.**

***Vi-bhraṇśita*, *as*, *ā*, *am* (fr. the Caus.), caused to fall away; struck off, broken off; led astray, seduced; made to disappear, destroyed; deprived of. — *Vi-bhraṇśita-jīṇāna*, *as*, *ā*, *am*, deprived of reason or consciousness. — *Vi-bhraṇśita-pushpa-pattra*, *as*, *ā*, *am*, having the flowers and leaves knocked off.**

***Vi-bhraṇśin*, *i*, *inī*, *i*, falling away, falling off; dropping, falling, fallen.**

***Vi-bhraṇśta*, *as*, *ā*, *am*, fallen away or off, broken off or from, separated from, gone astray; fallen, decayed, failed, ruined, lost, disappeared, vanished. — *Vi-bhraṇśta-timira*, *as*, *ā*, *am*, whose darkness has vanished or disappeared (said of the sky). — *Vi-bhraṇśta-harsha*, *as*, *ā*, *am*, fallen from or deprived of joy.**

विभ्रम् *vi-bhram*, cl. 1. 4. P. -*bhramati*, -*bhramayati*, -*bhramitum*, to wander or roam about, roam through or over; to flit or hover about; to move to and fro, roll about; to disperse, scatter, scare or frighten away; to fall into disorder or confusion,

become disarranged or bewildered: Caus. -*bhramayati*, -*bhramayati*, -*yitum*, to confuse, perplex.

Vi-bhrama, as, m. roaming or wandering about, whirling round, whirling or rolling about, going round, any whirling motion; error, mistake, blunder, erroneous use or application; hurry, confusion, agitation, perturbation, flurry (one of the classes of feminine action proceeding from love, as when a woman through flurry puts on her ornaments in the wrong places); amorous action of any kind; caprice, whim; beauty, grace; play (of the eyes); rapture; doubt, apprehension; (*ā*), f. old age. = *Vibhrama-tantra* or *vibhrama-sūtra*, N. of a treatise on grammar (attributed to Hema-čandra).

Vi-bhramat, an, *anti*, at, roaming about, roaming through, whirling round.

Vi-bhramiteva (anom. ind. part.), having whirled or frightened away.

Vi-bhṛānta, as, *ā*, am, whirled about, agitated, bewildered, hurried, flurried, confused (through precipitation &c.). = *Vibhṛānta-nayana*, as, *ā*, am, having rolling eyes. = *Vibhṛānta-manas*, *ās*, *ās*, as, bewildered or confused in mind. = *Vibhṛānta-śīla*, as, *ā*, am, confused in mind or disposition; drunk, intoxicated, insane; (*as*), m. a monkey; the disk of the sun or moon.

Vi-bhṛānti, is, f. whirling round, going round, error, confusion; hurry, flurry, precipitation.

विभ्राज् *vi-bhraj*, cl. 1. A. -*bhrajate*, -*bhrajitum* (Ved. inf. *vibhrajam*), to shine forth, shine, glitter, gleam, be bright or radiant; to shine through: Caus. -*bhrajayati*, -*yitum*, to cause to radiate or beam or shine.

2. *vi-bhraj*, *t*, *f*, *t*, shining, splendid, luminous; elegant, richly dressed or decorated; (*t*), m., N. of the author of the hymn Rīg-veda X. 170 (having the patronymic Saurya).

Vi-bhrajāt, an, *anti*, at, shining, glittering.

Vi-bhrajāmāna, as, *ā*, am, resplendent, glittering, shining, dazzling, radiant, bright.

Vi-bhrajāta, as, *ā*, am, made splendid or bright, caused to shine.

Vi-bhṛāṣṭi, is, f., Ved. radiance, flame, blaze.

विभ्रन् *vi-bhvan*. See p. 931, col. 3.

विमंह *vi-manḥ*, cl. 1. A. -*manḥate*, &c., Ved. to distribute, bestow.

Vi-manḥamāna, as, *ā*, am, Ved. distributing, giving.

विमज्ज् *vi-majj*, cl. 6. P. -*majjati*, &c., to plunge or dive in, enter into, (probably wrongly for *ni-majj*): Caus. -*majjayati*, &c., to submerge, cause to plunge into or enter in.

विमत *vi-mata*, *vi-mati*. See under *vi-man*.

विमत्सर *vi-matsara*, as, *ā*, am, free from envy or jealousy, unenvious, unambitious.

विमथ् *vi-math* or *vi-manth*, cl. 1. 9. P. -*mathati*, -*mathati*, -*mathnāthi* (Ved. generally A. -*mathnāthi*), &c., -*mathitum*, -*mathitum*, to crush or dash to pieces, rend asunder, bruise (Ved. A.); to cut to pieces, annihilate, destroy, disperse, scatter; to confuse, perplex, bewilder, embarrass.

Vi-mathita, as, *ā*, am, crushed or dashed to pieces, rent asunder, bruised, destroyed, annihilated.

Vi-mathnat, an, *ati*, at, dashing to pieces, crushing, destroying.

Vi-mathya, ind. having crushed completely, having destroyed.

Vi-mātha, as, m. the act of crushing or destroying utterly.

Vi-māthin, *i*, *ini*, *i*, crushing or dashing to pieces, destroying.

विमद् *vi-mad*, cl. 4. P. -*mādyati* (Ved. also -*madati*), &c., -*maditum*, to become perplexed or confused, be disconcerted; to confound, embarrass, disturb: Caus. -*mādayati*, &c., -*yitum*, to cause to be perplexed, to confuse, embarrass; to intoxicate.

Vi-matta, as, *ā*, am, intoxicated; being in rut, rutish.

Vi-mada, as, *ā*, am, free from intoxication; joyless; (*as*), m., N. of the author of the hymns Rīg-veda X. 20-26 (having the patronymic Aindra or Prājāpatya; Vasu-kṛit Vāsukra is also regarded as the author of these hymns).

Vi-madita, as, *ā*, am (fr. the Caus.), = *vi-mutta*.

विमध्य *vi-madhya*, Ved. an unfathomable depth, (Sāy. on Rīg-veda IV. 51, 3. explains *tamaso vimadhye* by *atyanta-gāḍhāndhakāre*, 'in unfathomable darkness.')

विमन् *vi-man*, cl. 8. 4. A., 1. P. -*manute*, -*manyate*, -*manati*, &c., -*mantum*, to distinguish (?), Ved.; to dishonour, offend: Caus. -*mānayati*, -*yitum*, to dishonour, slight, treat with disrespect.

Vi-mata, as, *ā*, am, disagreed, disagreeing, dissenting, disapproving; at variance, inconsistent, averse, hostile to; slighted, despised, offended, displeased; of a different mind or disposition; (*as*), m. an enemy.

Vi-mati, is, f. difference of mind or opinion, dissent, disagreement; dislike, aversion; stupidity. = *Vimati-tā*, f. difference of opinion, want of mind, stupidity.

1. *vi-māna*, as, am, m. n. (for 2. see under 2. *vi-mā*), disrespect, dishonour.

Vi-mānānā, f. dishonour, disrespect, contempt.

Vi-mānita, as, *ā*, am, dishonoured, slighted, treated with disrespect.

विमनस् *vi-manas*, *ās*, *ās*, as, changed in mind or feeling; averse, displeased; out of one's mind, distraught, depressed in mind or spirit, sad, distressed, discomposed; heart-broken; absent in mind, thinking of something else; perplexed, disordered, bewildered.

Vi-manaska, as, *ā*, am, out of one's mind, depressed in spirit, heart-broken, sad, melancholy, bewildered.

Vi-manī-kṛita, as, *ā*, am, altered in mind or feeling; displeased, offended; depressed in mind, sad, sorrowful.

Vi-manī-bhūta, as, *ā*, am, become changed in mind or feeling; brought into a melancholy frame of mind.

विमन्थ् *vi-manth*. See *vi-math*, col. 1.

विमन्यु *vi-manyu*, us, us, u, free from anger or passion, free from grief.

विमय *vi-maya*, as, m. (see rt. *me*), change, exchange, barter.

विमर्द् *vi-marda*, &c. See under *vi-mṛid*.

विमर्श *vi-marśa*, &c. See under *vi-mṛiś*.

विमर्ष *vi-marsha*, &c. See under *vi-mṛiś*.

विमल *vi-mala*, as, *ā*, am, stainless, free from dirt or impurity, spotless, pure, clean; white, transparent, beautiful; (*us*), m. an Arhat or Jaina deified sage; N. of the father of Padma-pāda; of a son of Su-dyumna; (*ā*), f. a particular plant, = *saptalā*, (commonly called Charmaghās); a sort of soil; N. of Dakṣhāyāni; (*am*), n. silver gilt; tale. = *Vimala-tantra*, am, n., N. of a Tantra work. = *Vimala-tā*, f. or *vimala-tva*, am, n. stainlessness, cleanliness, purity, clearness. = *Vimala-dāna*, am, n. a gift or offering to a deity. = *Vimala-nātha-purāṇa*, N. of a Jaina work by Kṛishṇa-dāsa. = *Vimala-prabhā*, f., N. of one of the wives of Narendraditya. = *Vimala-maṇi*, is, m. 'clear-gem,' crystal. = *Vimalātmaka* (*la-āt*), as, *ā*, am, pure-minded, clean, pure. = *Vimalātman* (*la-āt*), *ā*, *ā*, a, pure-souled, undefiled, pure. = *Vimalāditya* (*la-āt*), as, m. 'clear-sun,' a particular form of the sun. = *Vimalādri* (*la-āt*), is, m. 'pure mountain,' N. of the mountain Vimala or Gimar in Gujārat, (this mountain is celebrated for its inscriptions; it is also called Satruṇ-jaya, q. v.) = *Vimalārthaka* (*la-ar*), as, *ā*, am, of pure purpose, pure-minded; pure, clean, clear. = *Vima-*

lāśva (*la-as*), N. of a country in Kāśmīra. = *Vimali-karāṇa*, am, n. the act of making pure. = *Vimali-kṛi*, cl. 8. P. -*karoti*, &c., to make clean or pure. = *Vimalaśvara-tīrtha* (*la-iś*), am, n., N. of a chapter in the Sīva-Purāṇa.

Vimalogya-tantra, am, n., N. of a Tantra work.

विमस्तकि *vi-mastakita*, as, *ā*, am, beheaded, decapitated.

विमहत् *vi-mahat*, *ān*, *atī*, at, very great, immense.

Vi-mahas, *ās*, *ās*, as, Ved. of various or excellent might or splendor, very vigorous, very brilliant or resplendent.

Vi-mahi, is, is, i, Ved. very large or great, (Sāy. = *viśeṣheṇa mahat*.)

विमा 1. *vi-mā*, cl. 3. A. -*mimite*, &c. (see rt. 2. *mā*), Ved. to bellow, roar, cry (?).

विमा 2. *vi-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. -*māti*, -*mimite*, -*māyate*, -*mātum*, (Ved.) to measure out, to traverse, pass over (a course); (Ved.) to set in order, set right, prepare; to count, count over; to measure; to pervade; to make in various ways.

2. *vi-māna*, as, am, m. n. (for 1. *vi-māna* see under *vi-man*), a measure; a car or chariot of the gods (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the skies; other descriptions make the *Vimāna* more like a house or palace, and one kind is said to be seven stories high; that of Rāvaṇa was called *pushpaka*, q. v.); any car or vehicle; a horse; a palace, the palace of an emperor or supreme monarch. = *Vimāna-gamana*, am, n. 'going in a car,' N. of the fifty-second chapter of the Kṛiḍā-khaṇḍa of the Gaṇeśa-Purāṇa. = *Vimāna-čārīn*, *i*, *ini*, *i*, travelling in a celestial car. = *Vimāna-tā*, f. the state or condition of a chariot. = *Vimāna-prabhūtā*, f. the ownership or possession of a celestial chariot. = *Vimāna-yāna*, as, *ā*, am, going or driving in a car. = *Vimāna-rāja*, as, m. the driver of a chariot of the gods. = *Vimāna-vat*, ind. like a self-moving car, (Kīrat VII. 4.) = *Vimāna-stha*, as, *ā*, am, standing on a divine chariot.

Vi-mimāna, as, *ā*, am, measuring out, preparing, making; measured, conceived, (according to Sāy. on Rīg-veda I. 155, 6 = *vividham mimāna*.)

विमांस *vi-mānsa*, as, am, m. n. unclean meat (as the flesh of dogs &c.).

विमातृ *vi-mātri*, *tā*, f. a stepmother, a father's wife. = *Vimātri-ja*, as, m. a stepmother's son.

विमानना *vi-mānanā*, &c. See col. 2.

विमाय *vi-māya*, as, *ā*, am, devoid of magic free from illusion.

विमार्ग *vi-mārga*, as, m. a bad road, by road; a wrong road (literally or figuratively); evil conduct, immorality; a broom, brush; [cf. rt. *mārg*]. = *Vimārga-gāmiṇi*, *i*, *ini*, *i*, going in a wrong road, following an evil course.

Vi-mārgaṇa, am, n. the act of searching or seeking for.

विमि *vi-mi* (see rt. 1. *mi*), cl. 5. P. A. -*mini*, -*minute*, -*mātum*, Ved. to fix, build, erect.

Vi-mita, as, *ā*, am, fixed, built; (*am*), n., Ved.: square shed or large building resting on four posts.

Vi-minvat, an, *ati*, at, fixing; (Sāy.) separating and fixing (= *pari-čhindat sthāpayat*, Rīg-ved. IV. 56, 1).

विमिष *vi-miśr*, cl. 10. P. -*miśrayati*, -*yitum*, to mix or mingle together.

Vi-miśra, as, *ā*, am, mixed or mingled together commingled.

Vi-miśrita, as, *ā*, am, mixed together, mingled mixed with, attended or accompanied by.

विमुक्त *vi-mukta*, &c. See under 1. *vi-mud*

विमुख *vi-mukha*, *as, ī, am*, having the face turned away or cast down, averted; disinclined, opposed. — *Vi-mukha-tā*, *f. or vi-mukha-tva, am, n.* the state of having the face averted, turning away; disinclination, opposition; disappearance, departure.

Vi-mukhin, ī, inī, i, having the face averted, turned away; averse front, hostile. — *Vi-mukhi-tā*, *f. or vi-mukhi-tva, am, n.* a state of aversion, enmity; opposition; departure.

Vi-mukhi-kri, *cl. S. P. A. -karoti, -kurute, -kar-tum*, to make the face averted, turn away the face, turn away from, leave. — *Vi-mukhi-karaya, am, n.* the act of turning away or averting the face, leaving. — *Vi-mukhi-krita, as, ā, am*, turned away from, averted, departed.

विमुग्ध *vi-mugdha*. See under *vi-muh* below.

विमुक् *i. vi-muc*, *cl. 6. P. A. -muñcati, -te, -muktum*, to unloose, loosen, unharness, unfasten, untie, release, set free, liberate; to take off (clothes), undress; to free from (with abl.); to leave off, stop, cease; to become loose (*A.*); to yield, relinquish, quit, give up, lose; to emit, pour forth, shed, send forth; to assume, take; *Pass. -mucyate*, to be loosened, become detached; to be freed from (with abl. or inst.); to escape; to be deprived of (with inst.); *Caus. -moçayati, -yitum*, to loosen, set free, unfasten, liberate; *Desid. -mumukshati, -te*, to wish to set free, &c.

Vi-mukta, as, ā, am, loosed, let loose, liberated; freed from (with inst. or abl., e. g. *pāśaih* or *pāśebhyo vi-muktaḥ*, freed from fetters); quitted, abandoned; issued from, given vent to; hurled, thrown, discharged. — *Vi-mukta-kanṭha, as, ā, am*, having a loosened throat or voice, raising a loud cry. — *Vi-mukta-pragraha, as, ā, am*, having loosened reins.

Vi-mukti, is, *f.* liberation, release, remission; escape, salvation, final emancipation (from all future existence); separation, parting. — *Vi-mukti-patha, as, m.* the path or way of final emancipation.

2. *vi-muc*, *k, k, k*, one who lets loose or sends forth, a creator; a deliverer; (*k*), *m.*, *N.* of *Prajā-pati*; a cloud. (*Sāy.* = *jala-vimocaka megha*.)

2. *vi-mucya*, *ind.* having let go; having quitted, quitting, releasing.

Vi-mucyāmāna, as, ā, am, being let loose or liberated; being poured forth or sent forth.

Vi-muñcat, an, atī or *antī, at*, unloosing, loosening; shedding, letting fall.

Vi-moktavya, as, ā, am, to be let loose or set free or discharged.

Vi-moçana, as, m. one who delivers, a deliverer, liberator, (*Sāy.* = *pāpād vimocayitri*); (*am*), *n.* the act of unloosing, liberating, unharnessing, unyoking; liberation, emancipation.

Vi-moçita, as, ā, am, loosened, liberated, set free.

विमुद् *vi-mudra, as, ā, am*, unsealed, unloosed; opened as a bud or flower, budded, blown.

विमुह *vi-muh*, *cl. 4. P. A. -muhyati, -te, -mogdhum* or *-mogdum*, to be confused, become perplexed or bewildered; to faint away; *Caus. -moçayati, -yitum*, to cause to be confused, disturb, deprive of consciousness, infatuate, bewilder, lead astray, bewitch.

Vi-mugdha, as, ā, am, confused, bewildered, infatuated.

Vi-muhyāmāna, as, ā, am, being bewildered or stupefied, embarrassed.

1. *vi-mūḍha, as, ā, am*, confounded, bewildered, discomposed; beguiled, led astray, seduced, tempted; foolish. — *Vi-mūḍha-çetas, ās, ās, as, or vi-mūḍha-ñti, is, īs, ī*, foolish-minded, foolish, simple. — *Vi-mūḍha-bhāva, as, m.* bewildered state, perplexed condition, confusion. — *Vi-mūḍha-sañjña, as, ā, am*, bewildered in mind, senseless, unconscious. — *Vi-mūḍhatman* (*°dha-āt*), *ā, ā, a*, foolish-minded, senseless, foolish, beguiled.

2. *vi-mūḍha, as, ā, am*, not foolish or infatuated, wise; (*as*), *m.* a kind of divine being.

Vi-mohana, as, ā or *ī, am*, alluring, seducing, seductive, bewitching, tempting, fascinating, one who fascinates, &c.; (*as, am*), *m. n.*, *N.* of one of the divisions of *Naraka* (see *naraka*); (*am*), *n.* the act of seducing, seduction, temptation, exciting the passions.

Vi-mohita, as, ā, am, allured, seduced, bereft of consciousness, beguiled; stupefied, infatuated, bewitched.

विमृज् *vi-mrij*, *cl. 2. P. -mārshṭi* (sometimes also *A. -mārshṭe*), *-mārjītum, -mārshṭum*, to rub off or out, purify, cleanse; to rub, stroke; to rub dry, wipe off, wipe; to rub on, anoint: *Intens., Ved. -māmrijiti*, to cleanse, purify.

Vi-mrijya, ind. having rubbed or stroked, having wiped or swept away, &c.

1. *vi-mrīṣṭa, as, ā, am*, rubbed off, purified, cleansed, wiped. — *Vi-mrīṣṭa-rāga, as, ā, am*, having the colour refined or purified.

विमृद् *vi-mrid*, *cl. 9. I. P. -mridnāti, -mardati, &c., -mardītum*, to press or crush to pieces, bruise, pound, trample down, lay waste, devastate, destroy; to rub together: *Caus. -mardayati, -yitum*, to crush to pieces, bruise; to rub.

Vi-mardā, as, m. crushing, bruising; devastation, destruction, pressing or rubbing together, friction; the trituration of perfumes; rubbing against, touch, contact; conjunction of the sun and moon, total obscuration, eclipse; war, battle; weariness, tediousness; the plant *Cassia Esculenta*. — *Vi-mardārḍha* (*°da-ar*), *am, n.* the time from the apparent conjunction to the end of an eclipse. — *Vi-mardotha* (*°da-ut*), *as, m.* a scent arising from the trituration of perfumes.

Vi-mardaka, as, ikā, am, one who crushes or pounds, a crusher, destroyer, &c.; (*as*), *m.* pounding, grinding, destroying; rolling; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; a proper *N.*

Vi-mardana, am, ā, n. f. the act of grinding, pounding, crushing, trampling down, rubbing; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; destroying, killing.

Vi-mardita, as, ā, am, crushed to pieces, bruised, pounded, broken to pieces, trampled on; rubbed, anointed; [*cf. sneha-v°*].

Vi-mardin, ī, inī, i, crushing to pieces, destroying, removing.

Vi-mrīḍita, as, ā, am, bruised, ground, pounded; broken, rubbed. — *Vi-mrīḍita-dhvaja, as, ā, am*, having a crushed or broken banner.

Vi-mrīḍya, ind. having bruised or pounded or crushed, having trampled upon; having rubbed.

विमृश *vi-mrīṣ* (often confounded with *vi-mrīṣh*, *q. v.*), *cl. 6. P. -mrīṣati, -marshṭum, -mrashṭum*, to touch (with the hands), feel, stroke, rub; to touch (mentally), be sensible of, be aware of, perceive; to ponder, meditate, consider, reflect on, deliberate about; to observe; to investigate, examine; to think about with hesitation, hesitate about doing anything (with inf.); *Caus. -marṣayati, -yitum*, to ponder, reflect on, consider.

Vi-marṣa, as, m. consideration, deliberation, investigation, trial, examination by reason, reasoning, discussion, hesitation; a conflicting judgment. — *Vi-marṣa-vādin, ī, inī, i*, uttering discussions, one who reasons, a reasoner.

Vi-marṣana, am, n. the act of investigating, discussing, investigation.

Vi-marṣin, ī, inī, i, deliberating, thinking about, reflecting.

Vi-mrīṣat, an, atī or *antī, at*, reflecting, considering, musing.

1. *vi-mrīṣya, as, ā, am*, to be deliberated about or investigated, to be discussed or reflected upon.

2. *vi-mrīṣya, ind.* having considered, after due deliberation or reflection, (*a-vimrīṣya*, without due deliberation). — *Vi-mrīṣya-kārin, ī, inī, i*, acting after due deliberation.

2. *vi-mrīṣṭa, as, ā, am*, reflected on, considered, weighed.

विमृष् *vi-mrīṣh* (in many passages where this verb occurs the forms used may equally be referred to *vi-mrīṣ*), *cl. 1. 4. P. A. -marṣhati, -te, -mrīṣh-yati, -te, -marṣhitum*, to bear with indifference.

Vi-marṣha, as, m. dissatisfaction, displeasure; want of forbearance, impatience, (in these senses *vi* is privative); change in the prosperous course of a dramatic plot, unforeseen reverse or adverse event in the course of a love-story. — *Vi-marṣhāṅga* (*°sha-an*), a division of the dramatic *Vimarsha* (of which there are said to be thirteen).

Vi-marṣhaṇa, as, m., *N.* of a king of the *Kirātas*.

Vi-marṣhin, ī, inī, i, disliking, dissatisfied, averse; impatient, intolerant.

विमोक्ष *vi-moksh*, *cl. 10. P. -mokshayati, -yitum*, to set free, liberate, let loose.

Vi-moksha, as, m. liberation, freedom, letting loose, letting off; discharging, shooting, dismissing; becoming loose or free, escape, final emancipation.

Vi-mokshaṇa, am, ā, n. f. untying, the act of setting free, liberation, release; discharging, (*aṇḍa-v°*, the act of laying eggs); quitting, abandoning, resigning.

Vi-mokshin, ī, inī, i, setting free, liberating.

विम्बा *vimba* or *vimva, as, am, m. n.* (according to *Uṇādi-s. IV. 95. fr. rt. i. vi*, but the etymology is doubtful; frequently written *bimba*), the disk of the sun or moon; any disk, a ball, hemisphere; any round or disk-like appearance; a looking-glass, mirror; a jar, water-pot (?); an image, shadow, reflected or represented form, picture, type; the object compared (as opposed to *prati-vimba*, 'the counterpart' to which it is compared); (*as*), *m.* a lizard, chameleon; a proper *N.*; (*ā, ī*), *f.* a plant bearing a bright-red gourd, *Momordica Monodelpha*; (*ā*), *f.*, *N.* of two metres, four times — — — — — ; four times — — — — — ; *N.* of the wife of *Bālāditya* (a king of *Kāśmīra*); of the mother of king *Vimbi-sāra*; (*am*), *n.* the fruit of the *Momordica Monodelpha*, (the lips are frequently compared to this fruit; cf. *vimboṣṭha*). — *Vimba-jā, f.* the plant *Momordica Monodelpha* or the gourd. — *Vimba-phala, am, n.* the fruit of the *Vimba*. — *Vimba-sāra*, a various reading for *vimbi-sāra*. — *Vimbāgata* (*°ba-ag*), *as, ā, am*, 'gone to an image,' reflected. — *Vimbeṣvara* (*°bā-iṣ*), *N.* of a temple founded by the princess *Vimbā*. — *Vimboshṭha* or *vimbaushṭha* (*°ba-osh*), *as, ā* or *ī, am*, having lips like the *Vimba* fruit, red-lipped, 'cherry-lipped.'

Vimbaka, am, n. the disk of the sun or moon; the fruit of the *Momordica Monodelpha*; (*ikā*), *f.* the disk of the sun or moon; a cucurbitaceous plant, *Momordica Monodelpha*.

Vimbakī, is, n., *N.* of a king.

Vimbaṭa, as, m. the mustard plant, *Sinapis Dichotoma*.

Vimbāra, a particular high number.

Vimbāva, am, n., see *Vārt.* to *Pāṇ. V. 2, 109*.

Vimbīta, as, ā, am, imaged, reflected, pictured, painted.

Vimbīn, ī, inī, i, coning from or relating to *Vimba*. — *Vimbī-sāra, as, m.*, *N.* of a king of *Magadha* (a contemporary of *Sākya-muni*; also written *vimbi-sara, vidhi-sāra, vidmi-sāra, vindu-sena, vindhya-sena*).

Vimbiya, as, m. a proper *N.*

विम्बु *vimbu, us, m.* the betel-nut tree.

विमृद् *vi-mrad*, *cl. 1. A. -mradate, &c.*, *Ved.* to make soft or tender, to soften.

विमृत् *vi-mrit*, *cl. 4. P. -mrityati, &c.*, *Ved.* to fall to pieces, crumble away, decay.

विम्लै *vi-mlai*, *cl. 1. P. A. -mlāyati, -te, &c.*, to wither away, fade, languish, become weak

or feeble or weary: Caus. -*mlāpayati*, -*yitum*, to make to wither or languish, cause to fade or disappear; to weary, enfeeble.

1. *vi-māna*, *as*, *ā*, *am*, faded or withered away; refreshed, fresh, pure.

2. *vi-māna*, *as*, *ā*, *am*, unfaded, free from decay; unsoiled.

1. *vi-māpana*, *am*, n. the act of causing to wither or fade away, causing to languish.

2. *vi-māpana*, *am*, n. the act of removing decay or fatigue; refreshing, reviving; cleaning, wiping.

वियत् 1. *vi-yat*, cl. 1. A. -*yatate*, -*yatitum*, to dispose in various rows (?): Caus. -*yātayati*, -*yitum*, to place in rows, arrange, dispose of; to do penance; to pain, torment, harass, disturb; to punish.

वियत् 2. *vi-yat*, *t*, n. (probably connected with *vi-yam* below; but according to some, pres. part. of rt. 5. *i* with 2. *vi*; according to others fr. rt. 1. *vī*), sky, heaven, ether, atmosphere. — *Viyad-čārin*, *i*, m. 'sky-goer,' a kite (= *čilla*). — *Viyad-ganyā*, *f*, m. 'sky-Ganges,' the heavenly Ganges; the galaxy. — *Viyad-gati*, *is*, *f*. going or moving in the air. — *Viyad-bhūti*, *is*, *f*. 'sky-power,' darkness. — *Viyān-maṇi*, *is*, m. 'sky-gem,' the sun.

Vī-yati, *is*, m. (perhaps connected with the above), a bird; N. of a son of Nahusha.

वियम् *vi-yam*, cl. 1. P. -*yačhati*, -*yantum*, to stretch out, extend, spread out; to present, grant, bestow, give; to stretch apart; to restrain: Caus. -*yāmayati*, -*yitum*, to cause to stretch out, extend, expand.

Vi-yata, *as*, *ā*, *am*, stretched out, extended, kept apart; (*am*), ind. separately, at intervals, intermittently.

Vi-yama, *as*, m. restraint, check; rest, cessation, stop; pain, distress.

Vi-yāma, *as*, m. restraint, &c. (= *vi-yama*).

विया *vi-yā*, cl. 2. P. -*yāti*, -*yātum*, to go away, depart, leave; to go through, pervade, pass through, go across, to run through, drive through; to pierce, destroy.

Vi-yāta, *as*, *ā*, *am*, 'gone apart or from the right path,' abandoned; shameless, impudent, ill-behaved.

वियु *vi-yu* (see rt. 1. *yu*), cl. 3. P. -*yu-*, *yoti*, &c., to be separated or parted, to separate (intrants.), be dissolved; to be separated from or deprived of (with inst.); to separate, exclude, deprive of (with inst.); to keep off, ward off.

Vi-yuta, *as*, *ā*, *am* (see 1. and 2. *yuta*, p. 817), separated, deprived of, separated from (with inst., e. g. *vatsair viyutāḥ*, [cows] separated from their calves). — *Viyutārthaka* ('*ta-ar*'), *as*, *ā*, *am*, void of meaning.

Vi-yotri, *tā*, *trī*, *tri*, Ved. separating; warding off, defending; (Sāy.) one who does not mix, not mixing (= *duḥkṣānām amīśrayitri*, R̥g-veda IV. 55. 2).

वियुक् *vi-yuk*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to disjoin, detach, separate, divide; to free or liberate from, separate from (with inst., rarely with abl.); to relax, be slackened, give way, yield (A.): Pass. -*yujyate*, to be separated from, be deprived of (with inst.); to be relaxed, yield, give way: Caus. -*yojayati*, -*te*, -*yitum*, to cause to be disjoined, separate; to free or deliver from, deprive of (with inst. or abl.).

Vi-yukta, *as*, *ā*, *am*, disjoined, detached, separated, sundered, severed; separated from, free from, deprived of, deserted by (with inst. or at the end of a comp.); failing, deficient.

Vi-yujya, ind. having separated or detached, having freed or delivered from.

Vi-yoga, *as*, m. separation, disunion, disjunction; loss, death, absence (especially of lovers). — *Viyoga-bhāṭ*, *k*, *k*, *k*, suffering separation. — *Viyoga-vāḥya*, *as*, *ā*, *am*, excluded from separation, not separated. — *Viyogāvasāna* ('*ga-va*'), *as*, *ā*, *am*, ending or

terminating in separation. — *Viyogāvasāna-tva*, *am*, n. termination in separation.

Viyogin, *i*, *inī*, *i*, being separated or disjoined; apart, absent, remote; (*i*), m. the ruddy goose; (*inī*), *f*. a woman separated from her husband or lover; a kind of metre having two unequal half lines, the first containing ten and the second eleven syllables, as follow, ००-००-०-०-०, ००-००-००-०-०, (the fourth Canto of the Kumāra-sambhava is chiefly written in this metre.)

Vi-yojayati, *an*, *anti*, *at*, separating, separating from; depriving of; lavishing, expending.

Vi-yojita, *as*, *ā*, *am* (fr. the Caus.), separated, disjoined, disunited; separated from, parted from, deprived of.

वियोतु *vi-yotri*. See under *vi-yu*, col. 1.

वियोनि *vi-yoni*, *is*, or *vi-yonī*, *f*. various or manifold birth, (according to Kullūka on Manu XII. 27. 'the womb of animals'); an ignominious birth. — *Viyoni-janmādhya* ('*ma-adh*'), *as*, m., N. of a chapter of Varāha-mihira's Vṛjah-jātaka.

विर *vira*, *as*, m. (according to Sāy. fr. rt. *vri*), Ved. one who goes or departs this life (= *gantri*=*preta*). — *Virā-sah* or *virā-sāh*, -*shā*, *t*, *t*, Ved. bearing or leading departed spirits, (Sāy. on R̥g-veda I. 35, 6 = *pretān puruṣhān sakate yaḥ*; cf. *jalā-sah*, *turā-shāh*.)

विरक्त *vi-rakta*. See under *vi-rañj*, col. 3.

विरक्ष *vi-raksh*, cl. 1. P. -*rakshati*, -*raksh-*, *tum*, to watch over, guard, protect.

विरच *vi-rač*, cl. 10. P. -*račayati*, -*yitum* (Aor. *vy-araracat*; in one passage -*ariracat*), to arrange, construct, fabricate, contrive, form, make, prepare; to compose, write (a book); to put on, lay on, inlay; to effect, perform: Pass. -*račyate* (Aor. *vy-aracī*), to be arranged or composed.

Vi-račana, *am*, *ā*, n. *f*. the act of arranging, arrangement; constructing, contriving, contrivance; making; compiling, composing, composition, compilation; embellishing; embellishment, any artificial or ornamental fabric.

Vi-račanīya, *as*, *ā*, *am*, to be made, to be composed, &c.

Vi-račayat, *an*, *anti*, *at*, arranging, making, fabricating, composing, embellishing, &c.

Vi-račayya, ind. having arranged, having composed; having marked out.

Vi-račita, *as*, *ā*, *am*, arranged, trimmed, constructed, formed, contrived, made, prepared; written, compiled, composed; put on, worn; put in, inlaid, set; embellished, ornamented, furnished with (with inst.). — *Vi-račita-rapus*, *us*, *us*, *us*, having the body arranged.

विरज *vi-rajā*. See under *vi-rajās* below.

विरजस् *vi-rajās*, *ās*, *ās*, *as*, free from dust; devoid of passion, passionless; free from the menstrual excretion; (*ās*), m., N. of a son of Paurjā-māsa; of a son of Vasishṭha; of a son of Dhṛitā-rāshṭra; (*ās*), *f*. a woman who has ceased to menstruate. — *Vi-rajās-tamas*, *ās*, *ās*, *as*, free from (the qualities of) passion and ignorance. — *Virajo-nbārahūshaṇa*, *as*, *ā*, *am*, having apparel and ornaments free from dust.

Vi-rajā, *as*, *ā*, *am*, free from dust; (*as*), m., N. of Vishnu; of a son of Tvashṭri; (*ā*), *f*. a plant (commonly called Kavitthānī); Dūrvā grass; N. of a river; of the wife of Nahusha (daughter of a class of Manes called Sva-svadhā). — *Virajā-kshetra*, *am*, n., N. of a place.

Vi-rajaska, *as*, *ā*, *am*, free from dust, &c., = *vi-rajās*; (*ā*), *f*. a woman who has ceased to menstruate. *Virajā-kṛi*, cl. 8. P. A. -*karoti*, -*karute*, -*kartum*, to render free from dust or passion. — *Virajā-kṛita*, *as*, *ā*, *am*, freed from dust, unsoiled, clean; exempt from passion.

Virajā-bhū, cl. 1. P. -*bhāvati*, -*bhavitum*, to become free from dust or passion. — *Virajā-bhūta*,

as, *ā*, *am*, free from dust, clean, clear; free from passion, pure, holy.

विरच *vi-račā*, *as*, m. (perhaps connected with *vi-rač*), N. of Brahṃā; [cf. *virīčā*.]

Vi-račī, *is*, m., N. of Brahṃā.

विरञ्ज *vi-rañj*, cl. 1. 4. P. A. -*rajati*, -*te*, -*rajyati*, -*te*, -*ranktum*, to be changed in colour, be discoloured, lose the natural colour; to become changed in disposition, become indifferent to, take no interest in, regard with indifference, become estranged or disaffected, grow cold: Caus. -*rañjayati*, -*yitum*, to colour, dye, make of various colours; to cause to be indifferent, make estranged, cause to dislike.

Vi-rakta, *as*, *ā*, *am*, discoloured, changed in colour; changed in disposition, disaffected, estranged, averse, indifferent; displeased; free from passion or affection, void of attachment to worldly objects, (in these senses *vi* appears to be privative); impassioned, feeling excessive passion, (in these senses *vi* only intensifies the root.) — *Virakta-čitta*, *as*, *ā*, *am*, disaffected at heart, estranged. — *Virakta-prakṛiti*, *is*, *is*, *i*, whose chiefs or principal officers are disaffected. — *Virakta-bhāva*, *as*, *ā*, *am*, having the heart or affections estranged, disinclined to, disliking.

Vi-rakti, *is*, *f*. change of disposition or feeling, estrangement, alienation of mind, aversion, disinclination, dissatisfaction; absence of affection or attachment, freedom from passion, weanedness from the world, (in these senses *vi* appears to be privative.)

Vi-rāga, *as*, m. change of colour or feeling, change of nature, (applied in Vedic grammar to the change in consonants which mutually affect each other); absence of desire or passion, indifference, disinclination; disregard of all sensual enjoyment either in this world or the next; stoicism. — *Virāga-vishā-bhṛit*, *t*, *t*, *t*, cherishing the poison of dislike, harbouring the poison of aversion. — *Virāgarha* ('*ga-ar*'), *as*, *ā*, *am*, qualified for freedom from passion.

Virāgin, *i*, *inī*, *i*, changed in feeling, estranged; void of passion or desire.

विरट *viraṭa*, *as*, m. a kind of black Agal-lochum; N. of a king.

विरण *vi-raṇ*, Caus. -*raṇayati*, -*yitum*, to make to sound forth, cause to sound, play upon (a musical instrument).

विरण *virāṇa*, *am*, n. a fragrant grass used in certain religious ceremonies, Andropogon Aromaticum or Muriatum; [cf. *virāṇa*.]

विरथ *vi-ratha*, *as*, *ā*, *am*, having no car or chariot, chariotless.

विरद *vi-rad*, cl. 1. P. -*radati*, &c., Ved. to divide, separate, sever, cut through, open; to conduct, convey; to bestow.

विरप्स *vi-raps* (according to some *raps* may be fr. an old Desid. form of rt. *rap* or *rahb*, according to Sāy. *raps* is fr. rt. *rap*=*lap*), cl. 1. A. -*rapsate*, &c., Ved. to be full to overflowing, be ready to burst, to be distended or inflated; to have too much of (inst.); to be praised or hymned, (Sāy. = *viridham stūyate*); to shine forth variously, (Sāy. = *viridham rājate*); to sound forth, utter a murmuring sound.

Vi-rapsa, *am*, n., Ved. sound, voice, utterance, (Sāy. *virapsam*=*vākyaṁ*; but in R̥g-veda IV. 50, 3. *virapsam*=*viśeṣheṇa śabdena stotraṁ yathā bhavati tathā*.)

Vi-rapsin, *i*, *inī*, *i*, Ved. copious, abundant, great, powerful, mighty, (according to Nirukta III. 3 = *mahat*); singing, sounding forth, loud-sounding, uttering various sounds of praise, having various sounds or utterances, (according to Sāy. on R̥g-veda IV. 17, 20. *virapsi*=*bahu-ridha-śabdārān*; in R̥g-veda I. 8, 8. *virapsi*=*viridha-rākya-yuktā*, and appears to be used for *virapsini*); shaking, tossing, rocking.

विरम् *vi-ram*, cl. 1. P. -*ramati* (rarely also A. -*ramate*), -*rautum*, to cease or desist from, rest from (with abl.); to leave off or discontinue anything (especially applied to discontinuing a speech, e. g. *virarāma* or even *vaśanam virarāma*, he ceased speaking), stop, pause, end, come to an end (e. g. *rātrir vyarāṣit*, the night ended): Caus. -*ramayati*, -*rāmayati*, -*yitum*, to cause to leave off or discontinue, make to cease or desist from; to bring to an end, finish.

Vi-rata, *as*, *ā*, *am*, ceased from, desisting from (with abl., e. g. *pāpād virataḥ*, ceased from sin), stopped, ceased (e. g. *virateshu munishu*, when the Munis had ceased speaking); rested, ended, concluded. — *Virata-prasanga*, *as*, *ā*, *am*, one who has left off a habit or practice, one whose occupation has ceased, having no occupation. — *Viratāsaya* (*ta-ā*), *as*, *ā*, *am*, one whose desires have ceased, one who has resigned worldly intentions.

Vi-rati, *is*, f. cessation, discontinuance, stop, rest, pause, end, term; indifference.

Vi-rama, *as*, m. ceasing, desisting, cessation; sunset.

Vi-ramat, *an*, *anti*, *at*, ceasing, desisting, resting, stopping; sporting or playing about.

Vi-ramita, *as*, *ā*, *am* (fr. the Caus.), made to cease, stopped.

Vi-ramyā, ind. having ceased or desisted.

Vi-rāma, *as*, m. leaving off, cessation, rest, repose, discontinuance (of working, speaking, &c.); stoppage, stop, pause, pause of the voice, stoppage of sound; (in gram.) 'the stop', N. of a small oblique stroke placed under a consonant to denote that it is quiescent, i. e. that it has no vowel inherent or otherwise pronounced after it, (this mark is sometimes used in the middle of conjunctions of consonants; but its proper use, according to native grammarians, is only as a stop at the end of a sentence ending in a consonant); end, conclusion, term; N. of Vishṇu.

विरल *virāla*, *as*, *ā*, *am* (perhaps for *vilāla*, possessing holes), having interstices, separated by intervals (whether of space or time); not close or compact, open in texture, not thick or dense, fine, thin, delicate; loose, relaxed, wide apart; rare, infrequent; single; remote; little, few; (*am*), ind. rarely, seldom, unfrequently; (*am*), n. sour curds, coagulated milk (= *dadhi*). — *Virāla-jāmuka*, *as*, n. 'having knees wide apart', a bandy-legged man. — *Virāla-dravā*, f. gruel made of rice or other grain with the addition of ghee, &c. (= *ślakṣhṇa-yavagū*). — *Virālagata* (*la-āg*), *as*, *ā*, *am*, happening rarely, of unfrequent occurrence, rare. — *Virāli-kṛt*, l. S. P. -*karoti*, &c., to make rare, lessen, diminish. — *Virāletara* (*ta-i*), *as*, &c., 'other than wide apart', dense, thick, compact, close.

Virālita, *as*, *ā*, *am*, not compacted, not dense, (*a-virālita-kapolan*, ind. with closely-united cheeks.)

विरस् *vi-ras*, cl. 1. P. -*rasati*, -*rasitum*, to cry out, cry aloud, scream, shriek.

विरस *vi-rasa*, *as*, *ā*, *am*, juiceless, sapless, flavourless, tasteless, insipid; painful; (*as*), m. pain.

विरह *vi-rah*, cl. 1. 10. P. -*rahati*, -*rahayati*, -*rahitum*, &c., to abandon, desert, relinquish, leave.

Vi-raha, *as*, m. separation, parting, absence, (especially) the separation of lovers; separation from (with inst.); loneliness, distance; want; abandonment, desertion, cessation, relinquishment. — *Viraha-guṇita*, *as*, *ā*, *am*, increased by separation. — *Viraha-ja* or *viraha-janita*, *as*, *ā*, *am*, arising from or produced by separation. — *Viraha-jvara*, *as*, m. the anguish of separation. — *Viraha-jyāpad*, *t*, *t*, *t*, impaired or decreased by absence. — *Viraha-sayana*, *am*, n. a solitary couch or bed, i. e. one slept on alone. — *Virahādhigama* (*ha-adh*), *as*, m. experiencing the absence of any one, (according to Malli-nātha = *viraha-jñāna*). — *Virahānala* (*ha-an*), *as*, m. the fire of separation. — *Virahārta* (*ha-ār*), *as*, *ā*, *am*, pained by the absence of a lover. — *Virahā-*

vasthā (*ha-av*), f. a state of separation or absence. — *Virahotkanṭhitā* (*ha-ut*), f. a woman who longs after her absent lover or husband, one distressed by the absence of her husband (said to be one of the incidental characters in a drama).

Vi-rahayat, *an*, *anti*, *at*, abandoning, relinquishing, deserting.

Vi-rahaya, ind. having abandoned, having forsaken, leaving.

Vi-rahita, *as*, *ā*, *am*, abandoned, deserted, forsaken, relinquished, left, left alone, solitary, lonely, retired or withdrawn from company, separated; devoid of, exempt from, bereft of, destitute of, free from (with inst. or at the end of a comp., and sometimes even with gen.).

Virahin, *i*, *inī*, *i*, being separated from, absent (from another), apart from; lonely, solitary; (*inī*), f. a woman separated from her husband or suffering the pangs of absence from her lover; wages, hire.

विराग *vi-rāga*, &c. See p. 934, col. 3.

विराज् 1. *vi-rāj*, cl. 1. P. A. -*rājati* (in Ved. only P.), -*te*, -*rājītum*, to reign over, rule, govern (Ved. P.); to be illustrious or eminent, be conspicuous, appear to advantage, shine forth, shine out, shine, glitter; to appear as: Caus. -*rājayati*, -*yitum*, to cause to shine forth, make to glitter, fill with brightness, give radiance or lustre, brighten, illuminate.

2. *vi-rāj*, *t*, *t*, *t*, shining, radiant; (*t*), m. splendour, beauty; a man of the regal or military class; the first progeny of Brahmā, (according to Manu I. 32, &c., Brahmā having divided his own substance into male and female, produced from the female the male power Virāj, who then produced the first Manu or Manu Svāyambhuva, who then created the ten Prajā-patis; the Bhāgavata-Purāṇa states that the male half of Brahmā was Manu, and the other half Sata-rūpā, and does not allude to the intervention of Virāj; other Purāṇas describe the union of Sata-rūpā with Virāj or Puruṣa in the first instance, and with Manu in the second; as a sort of secondary creator, Virāj is sometimes called Prajā-pati, while in Rīg-veda X. 90, 5. he is represented as born from Puruṣa, and Puruṣa from him; in the Atharva-veda VIII. 10, 24, XI. 8, 30, Virāj is spoken of as a female, and regarded as a cow, being elsewhere, however, identified with Prāṇa; 'ruler of the various forms of bodies,' N. of Intellect located in and ruling over the collective aggregate of bodies, the consciousness which perceives collections or aggregates (in the Vedānta phil.); the body; N. of a son of Rādā; of a district; (*t*), f. a particular Vedic metre consisting of four Pādas of ten syllables each, (in Rīg-veda X. 130, 5. this metre is represented as attaching itself to Mitra and Varuṇa, and in Aitareya-Br. I. 4. Virāj is mystically regarded as 'food,' and invocations are directed to be made in this metre when food is the special object of prayer.) — *Virāj-kāṁā*, f. a Vedic form of the Sāmmā metre. — *Virāj-kṣhetra*, *am*, n., N. of a district. — *Virāj-pūrvā*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāj-suta*, *as*, m. 'son of Virāj,' epithet of a class of Pitrīs called Soma-sads (Manu III. 195). — *Virāj-sthānā*, f. a Vedic form of the Tri-ṣṭubh metre. — *Virāj-svarūpa*, *as*, *ā*, *am*, consisting of Virāj, (applied to the Supreme Being.) — *Virāj-deha*, *as*, m. 'having the body of Virāj,' a term for the universe. — *Virāj-rūpā*, f. a Vedic form of the Tri-ṣṭubh metre (3 × 11 + 8 or rather + 7, giving forty syllables in all).

Vi-rāja, *as*, m. = 2. *vi-rāj*.

Vi-rājat, *an*, *anti* (ep. also *ati*), *at*, shining, splendid; handsome.

Vi-rājamāna, *as*, *ā*, *am*, shining, brilliant, splendid, handsome, gorgeous.

Vi-rājayat, *an*, *anti*, *at*, causing to shine, giving radiance or lustre to, brightening.

Vi-rājita, *as*, *ā*, *am*, illuminated, irradiated, splendid; made visible, manifested.

विराट *virāṭa*, *as*, m., N. of one of the midland or north-west districts of India (perhaps

Barar); N. of an ancient king of a particular district in India, (the Pāṇḍavas being obliged to live in concealment during the thirteenth year of their exile, journeyed to the court of this king and entered his service in various disguises.) — *Virāṭa-ja*, *as*, m. = *rāja-paṭṭa*, a sort of inferior diamond (said to be found in the country Virāṭa). — *Virāṭa-parāṇa*, *a*, n., N. of the fourth book of the Mahā-bhārata (describing the adventures of the Pāṇḍu princes when living in the service of king Virāṭa).

Virāṭaka, *as*, m. a diamond of inferior quality.

विराणि *vi-rāṇin*, *i*, m. (probably fr. rt. *raṇ* with *vi*), an elephant.

विराध् *vi-rādḥ*, cl. 4. P. -*rādhyati*, &c., -*rādḥum*, to lose or be deprived of anything (inst., Ved.); to hurt, offend, injure, do an injury: Caus. -*rādhayati*, -*yitum*, to oppose, thwart, be at variance, disagree.

Vi-rāddha, *as*, *ā*, *am*, opposed, thwarted; injured, hurt, offended, treated with disrespect, reviled, abused. — *Vi-rāddhri*, *dḥā*, *dhri*, *dhri*, opposing, thwarting; offending, injuring; abusive, calumnious.

Vi-rādha, *as*, m. opposition, prevention; vexation, annoyance; a kind of Rākṣasa.

Vi-rādhana, *am*, n. the act of opposing, injuring, hurting; pain, agony, anguish.

Vi-rādhyat, *an*, *anti*, *at*, opposing, being at variance, disagreeing with.

Vi-rādḥāna, *am*, n. pain (= *vi-rādhana*).

Vi-rādhyat, *an*, *anti*, *at*, opposing, thwarting; offending, annoying, injuring, being at variance.

विराल *virāla*, *as*, m. = *viḍāla*, a cat, q. v.

विराव *vi-rāva*. See p. 936, col. 1.

विरि *vi-ri* or *vi-rī* (see rts. 1. *ri*, *rī*), cl. 9. P. A. -*riṇāti*, -*riṇite*, -*retum*, Ved. to cleave asunder, separate, cut to pieces, kill, destroy, (according to Śāy. on Rīg-veda IV. 19, 3. *vi-riṇāḥ* = *vy-ariṇāḥ* = *viśeṣeṇa hatacāṇ asi*.)

विरिच् *vi-rič*, cl. 7. P. A. -*riṇakti*, -*riṇkte*, -*rektum*, to empty, make empty, evacuate: Pass. -*ričyate*, to extend or be extended, reach out, surpass, (according to Śāy. on Rīg-veda IV. 16, 5. *vi-rič* = *ati-rič*, *adhiko bahkūra*); to be emptied or purged: Caus. -*rečayati*, -*yitum*, to cause purging, purge, empty, make empty, cleanse, purify.

Vi-rikta, *as*, *ā*, *am*, evacuated, emptied, purged.

Vi-reka, *as*, m. purging, evacuation of the bowels; a purgative, cathartic.

Vi-rečana, *am*, n. purging, evacuation of the bowels; a purgative. — *Vi-rečana-dravya*, *am*, n. any purging substance or medicine.

Vi-rečita, *as*, *ā*, *am*, purged, emptied, evacuated.

Vi-rečya, *as*, *ā*, *am*, to be purged or emptied.

विरिच्च् *vi-riṇča* or *vi-riṇčana*, *as*, m. a N. of Brahmā.

Vi-riṇči, *is*, m., N. of Brahmā; of Viṣṇu; of Siva.

विरिप्ति *vi-riphita*, *as*, *ā*, *am*, Ved. deprived of the sound of *r*; pronounced or uttered with great effort.

विरिभ *vi-ribdha*, *as*, *ā*, *am* (fr. rt. *ribh* with *vi*), sounded; (*as*), m. a note, tone, sound (= *svara*). — *Vi-ribhita*, see Scholiast on Pāṇ. VII. 2, 18. — *Vi-rebhita*, *as*, *ā*, *am*, sounded, uttered.

विरिश् *vi-riś* or *vi-liś* (see rt. *riś*), cl. 6. A. -*riśate*, &c., Ved. to be dragged or rent apart, to be disarranged or disordered; to be torn off, break off, become rent or torn.

Vi-riśta, *as*, *ā*, *am*, Ved. rent asunder, broken off, out of due order; (*am*), n. a defect in a sacrifice, (also written *vi-liśta*.)

विरि *vi-rī*. See *vi-ri* above.

विरु *vi-ru*, cl. 2. P. -*ranti*, -*raviti*, -*ravitum*, to roar aloud, scream or shout out, cry, buzz, hum,

yell, bray; to sound, jingle, rattle; to lament, weep, appeal to with lamentations, call on, invoke: Caus. -*rāvayati*, -*yitum*, to roar or scream aloud, fill with noise or clamour; to make to sound or resound.

Vi-rava, as, m., Ved. outcry, clamour, sound, noise.

Vi-rāva, as, m. crying or shouting out, clamour, sound, noise.

Vi-rāvin, i, īnī, i, shouting or roaring out, resounding, crying, singing; lamenting; (iñī), f. weeping, crying; a broom; N. of a river.

Vi-ruta, as, ā, am, roared aloud, screamed; resounded, resounding, filled with cries, (mayūra-viruta, filled with the cries of peacocks); (am), n. shrieking, howling, crying, singing, humming (of bees), chirping; clamour, noise, din, howling (of the wind &c.), sound, tone.

Vi-ruvat, an, atī, at, howling, crying, shrieking, &c.

विरुच *vi-ruč*, cl. 1. A. -*ročate* (Ved. also P. -*ročati*, in Raghuv. VI. 5. and in one or two other later works the Aor. P. *vy-arucat* is found), -*ročitum*, to shine forth, glitter, be bright or radiant; to be conspicuous, become visible, appear; to become eminent or famous; to cause to shine, illuminate, make bright (P.); to please, delight: Caus. -*roçayati*, -*yitum*, to cause to shine, illuminate, brighten; to find pleasure in, delight in; to sport with.

Virukmat, ān, atī, at, Ved. shining, brilliant, splendid; (ān), m. a bright weapon.

Vi-roka, as, m. a ray of light; (am), n. a hole, chasm.

Vi-rokin, i, iñī, i, Ved. shining, glowing, gleaming, bright.

Vi-rocana, as, ā, am, shining, illuminating; (as), m. the sun; the moon; fire; N. of the son of Prahlāda or Prahrāda; (am), n. (?), light, lustre. — *Vi-rocana-vādha*, as, m., N. of a chapter of the Kṛiḍa-khaṇḍa of the Gaṇeśa-Purāṇa. — *Vi-rocana-suta*, as, m. 'son of Virocana,' epithet of Bali (sovereign of Mahābali-pura).

Vi-rocamāna, as, ā, am, shining, glittering, radiant.

Vi-roçayat, an, antī, at, causing to shine, making bright.

Vi-roçishṇu, us, us, u, shining; illuminating, making visible.

विरुज *vi-ruj*, cl. 6. P. -*rujati*, -*roktum*, to break to pieces, tear asunder; to destroy.

Vi-rugna, as, ā, am (less correctly written *vi-rugna*), broken to pieces, torn asunder; bent; blunted; destroyed.

Vi-rujya, ind. having broken to pieces, having torn asunder.

विरुद *vi-rud*, cl. 2. P. -*roditi*, -*roditum*, to weep or cry aloud, sob, lament, bewail.

Vi-rula, as, m. crying; proclaiming; a laudatory poem, panegyric. — *Virūdavalī* (°*da-āv*), f., N. of a poem by Raghuv. celebrating the praises of a certain king of Mithilā.

Vi-rudita, am, n. loud lamentation, intense grief, bewailing.

विरुध 1. *vi-rudh* (= *vi-ruh*), cl. 1. P. -*rodhati*, &c., Ved. to grow or sprout out, shoot forth.

विरुध 2. *vi-rudh*, cl. 7. P. A. -*ruṇaddhi*, -*runddhe*, -*rodḥum*, to hinder, obstruct; to encounter opposition (A., Ved.): Pass. -*rudhyate* (ep. also P. -*ti*), to be impeded or checked or kept back or withheld; to be opposed to, contend with, combat (with inst., or with inst. and *saha*, or with gen., or with loc., or with acc. and *prati*); to be at variance, disagree, be inconsistent; to fail: Caus. -*rodhayati*, -*yitum*, to cause to hinder or obstruct, to render hostile, set at variance; to oppose, encounter, fight against, contend with: Pass. of Caus. -*rodhyate*, to be impeded or kept back; to be rendered hostile or set at variance: Desid. -*rudhatsi*, to wish to oppose, intend commencing hostility.

Vi-ruddha, as, ā, am, opposed, hindered, checked, restrained, arrested, obstructed, blocked or shut up, besieged, barred or locked up, blockaded; opposed or contrasted in quality (as sweet to sour &c.); contrary, repugnant, opposite, contradictory, perverse, reverse, (a reason) proving the reverse (in logic); incongruous, inconsistent, incompatible, mutually disagreeing (as medicine and food); hostile, adverse, at variance, at enmity; unpropitious, unfavourable, disagreeable; prohibited, forbidden; excluded, disqualified; doubtful, uncertain; (ās), m. pl., N. of a class of deities; (am), n. opposition, hostility, disagreement, discord, a feeling of repugnance; (am), ind. perversely, incongruously. — *Vi-ruddha-tā*, f. or *virud-dha-tva*, am, n. opposition, contrariety, perverseness, incongruity; hostility, enmity, disagreeableness. — *Vi-ruddha-dhī*, īs, īs, i, having a hostile disposition, malevolently disposed, malignant. — *Vi-ruddha-prasaṅga*, as, m. a prohibited or unlawful occupation.

— *Vi-ruddha-bhuj*, k, k, k, eating incompatible or unsuitable food. — *Vi-ruddha-bhojana*, am, n. incompatible food. — *Vi-ruddha-lakṣaṇa*, am, n., N. of a section of the Purāṇa-sarva-sva. — *Vi-ruddhācāraṇa* (°*dha-āc*), am, n. a wrong or improper course of conduct. — *Vi-ruddhānna* (°*dha-an*), am, n. incompatible or forbidden food.

Vi-rodhavya, as, ā, am, to be opposed, to be obstructed, &c.

Vi-rodha, as, m. opposition, obstruction, hindrance, impediment; impediment to the successful progress of a plot (in a drama); restraint, check; blocking up, surrounding, investing, siege, blockade, confinement; contradiction (in logic), contrariety, antithesis, contrast; inconsistency, opposition of qualities (in food, medicine, &c.); hostility, enmity, animosity, quarrel, war, calamity, misfortune; (ī), f. a fixed rule, ordinance (?). — *Vi-rodha-kāraka*, as, ikā, am, causing opposition or disagreement, fomenting quarrels. — *Vi-rodha-kṛt*, i, t, t, causing hindrance or opposition; an enemy; (t), m., N. of the nineteenth year of Jupiter's cycle. — *Vi-rodhā-bhāsa* (°*dha-ābh*), as, m. the semblance of opposite qualities, a particular figure in rhetoric. — *Vi-rodhālakāra* (°*dha-al*), as, m. (in rhetoric) 'the ornament of contradiction,' a particular figure of speech or mode of writing. — *Vi-rodhokti* (°*dha-uk*), is, f. adverse or contradictory speech, quarrel, dispute, mutual contradiction.

Vi-rodhaka, as, ikā, am, opposing, contradicting, incongruous.

Vi-rodhana, am, n. the act of opposing, hindering, obstructing, preventing, blockading, besieging, encountering, defying; opposition, resistance, contradiction; incongruity, inconsistency.

Vi-rodhita, as, ā, am, opposed, contended against, fought with, rendered hostile, set at variance.

Vi-rodhin, i, inī, i, opposing, hindering, preventing, obstructing, besieging; obstructive; excluding, disqualifying; inimical, adverse, hostile; contradictory, inconsistent; having opposite or incompatible qualities (as food, medicine, &c.); contentious, quarrelsome; (ī), m. an opponent, enemy; N. of the fifty-seventh year of Jupiter's cycle; (iñī), f. a woman who causes enmity or promotes quarrels (between husband and wife &c.).

1. *vi-rodhya*, ind. having opposed, having contended with.

2. *vi-rodhya*, as, ā, am, to be opposed or contended against.

विरुष *vi-rush*, cl. 1. P. -*roshati*, &c., -*roshītum* or -*roshṭum*, to displease, annoy, irritate.

Vi-rusha, as, ā, am, very angry, very much irritated.

Vi-rushyamāṇa, as, ā, am, being very angry at (with gen.).

Vi-rosha, as, ā, am, very angry, wrathful.

विरुह *vi-ruh*, cl. 1. P. -*rohati*, -*rodhum*, to grow or shoot out, shoot forth, sprout, bud; to go forth, arise, proceed; to mount, ascend, increase: Caus. -*rohayati*, -*ropayati*, -*yitum*, to cause to

grow, plant; to cause to grow over or cicatrize, heal; to thrust out, remove, expel, dethrone.

Vi-rūḍha, as, ā, am, grown or shot out, budded, blossomed; grown, increased, arisen, produced, born; ascended, mounted, ridden. — *Vi-rūḍha-bodha*, as, ā, am, one whose intelligence has increased or matured.

Vi-roṇa, as, i, i, am, causing to grow, planting; causing to grow over, healing.

Vi-roṇita, as, ā, am, planted; caused to grow over, healed. — *Vi-roṇita-rāṇa*, as, ā, am, one whose wound is healed or cicatrized.

Vi-roha, as, m. growing out, shooting forth.

Vi-rohaṇa, am, n. the act of growing out, &c.

विरुक्ष *vi-rūkṣaṇa*, as, i, am (fr. rt. *rūksh* with *vi*), making rough or dry, drying, astrigent; (am), n. the act of roughening or contracting, acting as an astrigent; censure, blame, reviling, abuse; oath, imprecation.

Vi-rūkṣita, as, ā, am, made rough; smeared over, covered.

विरूप *vi-rūpe*, cl. 10. P. -*rūpayati*, -*yitum*, to deform, make deformed, disfigure, mutilate.

Vi-rūpa, as, ā or i, am, deformed, badly formed, misshapen, ugly, unusual in form or nature, monstrous, unnatural; of various form, multifarious, diversified; (as), m., N. of one of the descendants of Vāivasvata Manu; N. of a descendant of Angiras (author of the hymns Rīg-veda VIII. 43, 44, 64); (ās), m. pl., N. of a family belonging to the race of Angiras; (am), n. deformity, irregular or monstrous shape; difference of form, variety of nature or character; (ā), f., N. of the wife of Yama. — *Vi-rūpa-karāṇa*, am, n. deformation, disfiguring. — *Vi-rūpa-lakṣhus*, us, m. 'diversely-eyed,' epithet of Śiva, (see *virūpākṣa*). — *Vi-rūpa-tā*, f. deformity, malformation. — *Vi-rūpa-rūpa*, as, ā, am, having a deformed shape, of a monstrous form, misshapen. — *Virūpākṣa* (°*pa-ak*), as, i, am, diversely-eyed, having deformed eyes; (as), m. an epithet of Śiva (as represented with an odd number of eyes, one being in his forehead, cf. *tri-locana*); N. of a Rudra; of a teacher of the Hāṭha-vidyā.

Vi-rūpaka, as, ikā, am, deformed, misshapen monstrous, frightful, hideous; (as), m. a nickname.

Vi-rūpita, as, ā, am, deformed, disfigured, mutilated.

विरिप *vi-repas*, ās, ās, as (see rt. 1. *rip*) stainless, faultless, without blemish or defect.

विरिफ *vi-repha*, as, m. the absence of the letter *r*; a river, stream.

विरिभित *vi-rebhita*. See under *vi-ribdha*.

विरोष *vi-rosha*. See under *vi-rush*, col. 2

विल *vil*, cl. 6. P. *vilati*, *velitum*, to cover, conceal, clothe; to break or divide, (in this sense more usually written *bil*); cl. 10. P. *velayati*, -*yitum*, to throw, cast, direct, send.

Vila, am, n. an aperture, opening, hole, chasm, vacuity; a burrow, cave, cavern, den; the vagina (as), m. one of Indra's horses; a sort of reed or cane, Calamus Rotang. — *Vila-kārin*, i, iñī, i, making holes, burrowing; (i), m. a mouse. — *Vilan-gama*, as, m. 'hole-goer,' a serpent, snake. — *Vila-dhāvana*, as, i, am, Ved. (sensu obsceno) rimam tergens. — *Vila-yoni*, īs, īs, i, of the breed of Vila (said of horses). — *Vila-vāsa*, as, ā, am living in holes, burrowing; (as), m. an animal which lives in holes; a polecat (= *jāhaka*). — *Vila-vāsin*, i, iñī, i, living in a hole, burrowing; (i), m. a snake. — *Vila-śaya*, as, i, am, living or burrowing in holes; (as), m. any animal that lives in holes; i snake. — *Vila-śayin*, i, iñī, i, lying in a hole, living in holes; (i), m. any animal that lives in holes. — *Vile-vāsin*, i, inī, i, living or burrowing in holes (i), m. a snake. — *Vile-śaya*, as, m. any animal living in holes; a snake; a rat; a hare or rabbit N. of a teacher of the Hāṭha-vidyā. — *Vile-tāra* (°*la-iṣ*), as, m., N. of a place of pilgrimage

(perhaps incorrectly for *bilauksvara*.) = *Vilaukas* ('*la-ok*'), *ās, ās, as*, living in a hole; (*ās*), m. any animal that lives in holes.

Vilasa, *as, ā, am*, see *Gaṇa Triṇādi* to *Pāp. IV.* 2, 80.

विलक्ष *vi-lakṣh*, cl. 10. P. A. *-lakṣhayati*, *-te, -yitum*, to distinguish, mark, characterize; to observe, perceive, see, notice; to be without the power of fixing the eye on any object, to become bewildered or confused or embarrassed.

Vi-lakṣha, *as, ā, am* (fr. *lakṣha* with *vi* in a privative sense or expressing difference), markless, unmarked, having no distinguishing mark or aim; having no characteristic mark or property; having a different mark, having a character different to what is usual or natural, strange, extraordinary; bewildered, embarrassed; astonished, surprised; abashed, ashamed. — *Vi-lakṣha-tā*, f. or *vilakṣha-ṭra*, *am*, n. absence of mark or aim, absence of distinguishing property; confusion, bewilderment, surprise; shame. — *Vi-lakṣhi-kṛti*, cl. 8. P. *-kṛoti*, &c., to make bewildered or confused, scoff at, insult. — *Vi-lakṣhi-kṛita*, *as, ā, am*, scoffed at, insulted.

1. *vi-lakṣhaṇa*, *am*, n. the act of distinguishing, perceiving, seeing, observing.

2. *vi-lakṣhaṇa*, *as, ā, am*, having no distinguishing marks; having different or opposite marks or characteristics, having distinguishing qualities or features, other, different, strange, extraordinary; (*am*), n. any state or condition which is without distinguishing mark or for which no cause can be assigned, vain or causeless state.

1. *vi-lakṣhita*, *as, ā, am*, distinguished, marked, recognised, discerned, perceived, seen, observed, noticed, discernible by; perplexed, dismayed, disconcerted, affected without cause, embarrassed, puzzled, vexed, annoyed, disappointed.

2. *vi-lakṣhita*, *as, ā, am*, undistinguished, undiscriminated, unmarked.

Vi-lakṣhya, ind. having perceived or noticed, having observed; having become bewildered or confused.

विलग्न *vi-lag*, cl. 1. P. *-lagati*, &c., to hang to, cling to, stick to, hold on to (with loc.).

Vi-lagita, *as, ā, am*, attached to, &c., (but see *vi-lagita* below.)

Vi-lagna, *as, ā, am*, clung to, clinging to, fastened or attached to, resting on, fixed on, connected with; brought close to; gone by, passed away; slender, thin, delicate (said of the waist); (*am*), n. = *lagna*, the rising of constellations, a horoscope, &c.; the waist, middle (as connecting the upper and lower parts of the body). — *Vi-lagna-madhya*, f. a woman with a slender waist.

Vi-lagya, ind. having clung to, having stuck to.

विलगित *vi-lagita* or *vi-langita*, referred to *rt. lang* with *vi* in *Pāp. VI.* 4, 24, *Vārt. I.*

विलङ्घ *vi-langh*, cl. 1. P. A. *-langhati*, *-te, -langhitum*, to leap or spring about, jump, skip; cl. 10. P. or Caus. *-langhayati*, *-yitum*, to leap or jump over, overstep, pass over, pass or rise beyond, pass by, transgress, violate, neglect, contemn; to overcome, surmount, get the better of, surpass, excel, frustrate; to rise towards, ascend to; to give up, abandon; to act wrongly towards, offend; to cause to pass over the right time for eating, cause to fast, make to abstain from food.

Vi-langhana, *am*, n. the act of passing beyond, transgressing, overstepping; striking against, transgression, offence.

Vi-langhaniya, *as, ā, am*, to be overstepped or passed over, to be transgressed.

Vi-langhayitvā, anom. ind. part. having surpassed or surmounted.

Vi-langhita, *as, ā, am*, overleaped, overstepped, transgressed; overcome, surpassed, excelled. — *Vi-langhitākāśa* ('*ta-āk*'), *as, ā, am*, passing or rising beyond the sky.

Vi-langhin, *i, inī, i*, transgressing, ascending to.

Vi-langhya, ind. having jumped or passed over, having omitted or neglected.

विलज्ज *vi-lajj*, cl. 6. A. *-lajjate* (sometimes also P. *-lajjati*), *-lajjītum*, to become ashamed or abashed, feel ashamed, blush.

Vi-lajja, *as, ā, am* (fr. *lajjā* with *vi* in a privative sense), shameless, unabashed.

Vi-lajjat, *an, ati* or *anti*, *at*, being ashamed, feeling ashamed, modest, bashful.

Vi-lajjamāna, *as, ā, am*, ashamed, abashed, modest, blushing.

Vi-lajjita, *as, ā, am*, ashamed, abashed.

विलप *vi-lap*, cl. 1. P. A. *-lapati*, *-te, -lapitum*, *-laptum*, to wail, moan, weep, cry, utter cries or lamentations, to mourn, bewail, lament (with acc.), complain; to speak variously, talk much or idly, prattle, chatter, talk (in general): Caus. *-lāpayati*, *-yate, -yitum*, to cause to mourn or lament; to cause to speak much (A.).

Vi-lapat, *an, anti* (ep. also *ati*), *at*, lamenting, wailing, moaning, complaining; prating, talking idly or wildly; talking, speaking.

Vi-lapana, *am*, n. the act of lamenting, wailing, complaining, &c.; chattering, talking idly or wildly; talking; the dirt or sediment of any oily substance (as of clarified butter &c.). — *Vi-lapana-vinoda*, *as*, n. removing (grief) by weeping.

Vi-lapamāna, *as, ā, am*, lamenting, wailing, weeping.

Vi-lapita, *as, ā, am*, lamented, bewailed; chattered; spoken idly, spoken; (*am*), n. lamentation, wailing; a moan, wail.

Vi-lapishyat, *an, ati* or *anti*, *at*, about to lament or bewail.

Vi-lapya, ind. having bewailed or lamented, lamenting, bewailing.

Vi-lapyat, *an, anti*, *at* (ep. for *vi-lapat*), lamenting, bewailing.

Vi-lāpa, *as*, m. lamentation, crying, wailing, moaning, complaint; a moan, wail, groan.

विलभ *vi-labh*, cl. 1. A. *-labhate*, *-labdhum*, to take away, remove; to grant, bestow, provide; to consign, hand over, deliver: Caus. *-lambhayati*, *-yitum*, to cause to receive or fall to the share of (with double acc.): Desid. *-līpsate*, to desire to take away, wish to share.

Vi-labdha, *as, ā, am*, taken away, taken; given, bestowed, consigned.

Vi-lambha, *as*, m. giving, gift, donation; liberality.

विलम्ब *vi-lamb*, cl. 1. A. *-lambate* (ep. also P. *-lambati*), *-lambitum*, to hang on both sides (Ved.), hang down, hang on, hang to or from, be attached to (with loc.); to sink, set, decline; to continue hanging, linger, loiter, delay (e. g. *mā vilambasva*, do not delay), tarry, hesitate, procrastinate: Pass. *-lambayate*, to be lingered or loitered, to be delayed: Caus. *-lambayati*, *-te, -yitum*, to cause to linger or loiter, detain, delay; to spend unprofitably, waste, lose; to put off, procrastinate; to loiter, delay.

Vi-lamba, *as*, m. hanging or falling down, pendulousness; slowness, tardiness, delay, procrastination; N. of the sixth year of Jupiter's cycle.

Vi-lambat, *an, anti*, *at*, hanging down, falling down, delaying.

Vi-lambana, *am*, n. hanging down or from, depending; delaying, delay, procrastination, retarding.

Vi-lambamāna, *as, ā, am*, hanging down, hanging from; hanging or suspended on; declining, setting (said of the sun).

Vi-lambikā, f. retardation of the feces, constipation.

Vi-lambita, *as, ā, am*, hanging or falling down, depending; pendulous; hanging on, closely connected with or dependent on; retarded, procrastinated, slow, tardy; slow (as time in music or in chanting the Veda &c.; cf. *vrīṭti*); spent uselessly, wasted; (*am*), ind. slowly, tardily; (*am*), n.

delay, (*a-vilambitam*, ind. without delay); (*as, am*), m. n. slow time. — *Vilambita-gati*, *is, īs, i*, slow or tardy in motion; epithet of a kind of metre. — *Vilambita-phala*, *as, ā, am*, having the fruit or fulfilment delayed.

Vi-lambin, *i, inī, i*, hanging down or from, depending, pendulous; delaying, retarding, dilatory, slow; (*i*), m. the thirty-second year of the Indian cycle.

Vi-lambya, ind. having lingered or loitered, loitering, dallying, (*a-vilambya*, without delay.)

विलय *vi-laya*, &c. See under *vi-li*, p. 938.

विलला *vi-lālā*, f. (probably fr. *rt. lal* with *vi*), a sort of plant, *Sida Cordifolia* (= *sveta-bālā*).

विलस् *vi-las*, cl. 1. P. *-lasati*, *-lasitum*, to gleam, flash, glitter, shine; to shine forth, come to light, appear, arise, be manifested; to play, sport, be sportive or wanton, be amused or delighted; to jump or frisk about, move about, dart, wave; to sound, echo.

Vi-lasat, *an, anti*, *at*, flashing, shining, glittering, brilliant, beautiful, splendid; shining forth, appearing; playing, sporting, sportive, wanton; frisking or moving about, waving, darting, flashing (as lightning); sounding, echoing. — *Vilasat-patāka*, *as, ā, am*, having a gleaming or waving flag. — *Vilasan-mariči*, *is, īs, i*, having rays of light gleaming or playing.

Vi-lasana, *am*, n. the act of flashing, gleaming, sporting, dallying, play, sport.

Vi-lasita, *as, ā, am*, gleaming, glittering, shining, shining forth, appearing, appeared, manifested; played, sported; sportive, wanton; (*am*), n. gleaming, flashing; appearance, manifestation, (*vidyā-v*°, manifestation of knowledge); a gleam, flash; sport, play, pastime, dalliance, wanton gestures; a brilliant action, action or gesture (in general).

Vi-lāsa, *as*, m. sport, pastime, play, merriness, (especially) amorous pastime, diversion (with women, dancers, singers, &c.), dalliance, coquetry, affectation of coyness, wantonness, (a form of feminine gesture considered as indicative of amorous sentiments, such as change of place, posture, gait, look, hiding at the approach of a lover, assuming a look of displeasure, &c.); grace, elegance, charm, beauty. — *Vilāsa-kānaṇa*, *am*, n. a pleasure-grove, pleasure-ground. — *Vilāsa-mandira*, *am*, n. a pleasure-house, summer-house. — *Vilāsa-rat*, *ān, ati*, *at*, sportive, playful, dallying, wanton; (*ati*), f. a wanton or coquettish woman. — *Vilāsa-vibhāvānasa* (?), *as, ā, am*, greedy, covetous.

Vi-lāsana, *am*, n. (perhaps for the more correct form *vi-lasana*), sport, pastime, play, dalliance, wantonness; fascination.

Vi-lāsikā, f. a drama in one act on any light subject or adventure.

Vi-lāsin, *i, inī, i*, wanton, sportive, coquettish, playful, dallying; (*i*), m. a sporter, voluptuary, sensualist; fire; the moon; a snake; an epithet of Vishnu; of Kṛishṇa; of Siva; of Kāma, god of love; (*inī*), f. a wanton woman, harlot; a coquettish woman, any woman.

विलाता *vilātā*, f., Ved. a young girl (?).

विलाल *vi-lāla*, *as*, m. (fr. *rt. lal* with *vi*), an instrument, machine (= *yantra*); a cat, (in this sense = *viḍāla*, *virāla*, q. q. v. v.)

विलिख *vi-likh*, cl. 6. P. *-likhati*, *-lekhitum* (Ved. inf. *-likhas*), to scratch, scratch up, tear, tear open, scarify, scrape, rub, rub against, touch, reach to; to scratch in or on, make a furrow or mark, make an incision, write, write down, delineate, paint: Caus. *-lekhayati*, *-yitum*, to cause to scratch, cause to write.

Vi-likhat, *an, ati* or *anti*, *at*, scratching, tearing, scraping, writing, &c.

Vi-likhana, *am*, n. the act of scratching, scraping, writing, &c.

Vi-likhita, as, ā, am, scratched, scraped, scarified.
Vi-likhya, ind. having scratched, having written, &c.
Vi-lekhana, am, n. making an incision or mark or furrow; dividing, splitting; digging, delving, rooting up.

Vi-lekhiṇ, ī, inī, i, scratching, scraping, touching, reaching.

विलिप *vi-lip*, cl. 6. P. A. -*limpati*, -*te*, -*leptum*, to smear over, besmear, plaster, spread over, anoint; to smear or spread on; to pollute: Pass. -*lipyate*, to be anointed, be smeared over.

Vi-līpta, as, ā, am, smeared over, besmeared, anointed, plastered, smeared.

Vi-līpita, as, ā, am (said to be fr. the Caus.), smeared over, besmeared.

Vi-lepa, as, m. ointment, unguent, (especially the fragrant unguent of sandal, agallochum, &c.); anointing, plastering; mortar, plaster; (ī), f. rice-gruel.

Vi-lepana, am, n. the act of smearing, anointing, plastering over, smearing or anointing the body (with fragrant oils, &c.); perfume for the person (as unguent or oil of sandal, saffron, camphor, bdellium, &c.); ointment of any kind; (ī), f. a woman scented with perfumes, &c.; rice-gruel.

Vilepanīn, ī, inī, i, possessing unguents or perfumes, (a-*vilepanīn*, deprived of ointments.)

Vi-lepikā, f. rice-gruel.

Vi-lepīn, ī, inī, i, smearing or plastering over, one who anoints, &c.

Vi-lepya, as, ā, am, to be spread over or plastered; (as), m. rice-gruel.

विलिश *vi-liś* = *vi-ris*, q. v.

Vi-liśta = *vi-rishṭa*.

विलिखेद्गा *vilistengā*, f., N. of a Dānavī (of whom Indra was enamoured).

विलिह *vi-lih*, cl. 2. P. A. -*ledhi*, -*lidhe*, -*ledhum*, to lick, lick up, lap.

Vi-līhat, at, atī, at (Intens. pres. part.; in Mahā-bh. Śānti-p. 8075. *vi-līhan*, nom. case masc.), licking continually.

Vi-līkhāna, as, ā, am, continually or repeatedly licking.

विली *vi-lī*, cl. 4. A. -*liyate*, -*lātum* or -*le-tum*, to cling to, lie close to, stick to, cleave to, be united or addicted or attached to; to settle on, alight or perch on; to become disunited or dissolved, become liquid, melt away; to become dissipated or dispersed, become ineffectual; to fall to pieces, be destroyed, perish, vanish, disappear, become hidden; cl. 1. P. -*layati*, to make liquid or fluid, melt: Caus. -*linayati*, -*lūpayati*, -*lālayati*, -*lāyayati*, (according to some grammarians this last is the form to be used when not speaking of liquefying butter or similar substances, see Pāṇ. VII. 3, 39), -*yitum*, to cause to become disunited or dissolved, cause to be dissolved in (with loc.); to make liquid, dissolve, melt; to cause to vanish or disappear, destroy.

Vi-lāya, as, m. dissolution, liquefaction, death, destruction, destruction of the world, (*vilāyam* gam, to be dissolved, to end.)

Vi-lāyana, am, n. the act of dissolving, liquefying, dissolution, liquefaction, destroying; corroding, eating away; removing, taking away; attenuating; an attenuant, escharotic (in medicine).

Vi-lāpita, as, ā, am (fr. the Caus.), caused to be dissolved, liquefied.

Vi-lāpyamāna, as, ā, am, being caused to be dissolved, being liquefied.

Vi-lāya, ind. = *vi-liya*, Pāṇ. VI. 1, 51.

Vi-lāyam, ind. becoming dissolved, melting away, becoming dispersed, (*abhra-vilāyam*, in the manner of the dissolving of a cloud, Kīrāt. XI. 79.)

Vi-lāyita, as, ā, am (fr. the Caus.), made liquid, dissolved, melted.

Vi-līna, as, ā, am, clinging to, sticking or cleaving to, attached to, addicted to, immersed in; settled on, alighting on [cf. *sākhā-v*]; contiguous to, in

contact with, united or blended with; infused into the mind, imagined; dissolved, liquid, liquefied, melted, semifluid (as melted oil or butter, &c.); disappeared, perished, vanished. — *Vi-līna-shatpada*, as, ā, am, having bees clinging or attached.

Vi-līya, ind. having settled down, having become dissolved, having disappeared.

Vi-līyat, an, anti, at, clinging to, settling; becoming dissolved, liquefying.

Vi-līyamāna, as, ā, am, being dissolved or melted, &c., disappearing, being hidden.

विलुच *vi-luñc*, cl. 1. P. -*luñcati*, -*luñcītum*, to tear off, tear out, pluck off, tear to pieces.

Vi-luñcana, am, n. the act of tearing off.

विलुट *vi-luṭh*, cl. 6. P. -*luṭhati*, -*luṭhitum*, to roll, roll or move about, move to and fro, quiver, flicker; to agitate, move, stir, rouse, excite.

Vi-luṭhat, an, atī or anti, at, rolling, moving to and fro, sparkling.

Vi-luṭhita, as, ā, am, agitated, excited.

विलुड *vi-lul* (closely connected with *vi-lul*), Caus. -*loḍayati*, &c., to agitate, stir about, stir up, rouse, move to and fro, toss about; to turn over, upset; to disarrange, disturb, disorder, confuse, throw into disorder or confusion.

Vi-loḍana, am, n. the act of agitating, shaking, stirring, churning, rolling, tossing.

Vi-loḍayitṛi, tā, m. an agitator, disturber.

Vi-loḍita, as, ā, am, agitated, shaken, churned; rolling or tumbling on the ground; (am), n. butter-milk (= *takra*).

Vi-loḍyamāna, as, ā, am, being agitated, being stirred about or up, being tossed about; being thrown into disorder, being disarranged.

विलुण्य *vi-luṇya*, ind. having taken away, having taken off the husk, (in Pañca-tantra, p. 121, 13, a better reading has *luñcītvā*.)

विलुण् *vi-luṇh*, cl. 1. P. -*luṇhati*, -*luṇthitum*, to carry off, rob, plunder, steal: Pass. -*luṇhyate*, to be plundered or ravaged.

Vi-luṇhana, am, n. the act of plundering, robbing.

Vi-luṇhita, as, ā, am, robbed, plundered, pillaged; rolled or rolling about (= *vi-luṇhita*).

विलुप *vi-lup*, cl. 6. P. A. -*lumpati*, -*te*, -*loptum*, to tear or break off, cut off; to tear or break to pieces, pull out or up; to tear or carry away, carry off, ravish, seize, plunder, rob, pillage; to destroy, confound, ruin; to fall to pieces, be ruined (A.): Pass. -*lupyate*, to be torn away or carried off, be plundered, be destroyed, perish, be lost, disappear, fail: Caus. -*lopayati*, -*yitum*, to tear or carry away, withhold, keep back; to cause to disappear, destroy, ruin, oppress, extinguish.

Vi-lupta, as, ā, am, torn off or away, broken off, broken; carried off or away, snatched away, seized, taken, plundered, robbed; destroyed, ruined, lost; impaired, mutilated.

Vi-lumpaka, as, īkṣ, am, one who breaks or cuts off; one who seizes or robs; a robber, ravisher.

Vi-lumpat, an, atī or anti, at, tearing or plucking off, tearing, &c.

Vi-lopa, as, m. carrying off, seizing, taking away; a break or interruption in the Saṃhitā (according to the Prātiśākyas).

Vi-lopana, am, n. the act of tearing or breaking to pieces, cutting off, destroying, destruction.

Vi-lopita, as, ā, am, torn away, broken, ruined, destroyed, oppressed, extinguished, put out.

विलुभ *vi-lubb*, cl. 4. P. -*lubhyati*, -*lobhitum* or -*lobdhum*, to become disordered or disarranged, fall into disorder or confusion: Caus. -*lobhayati*, -*yitum*, to lead astray, perplex, confuse; to allure, entice, tempt; to divert, amuse, delight.

Vi-lubhita, as, ā, am, disordered, disarranged, disturbed, agitated, bewildered; tossed or shaken about. — *Vi-lubhita-plava*, as, ā, am, going in an agitated manner.

Vi-lobha, as, m. attraction, delusion, seduction.

Vi-lobhana, am, n. the act of leading astray, perplexing, beguiling; allurement, attraction, temptation, seduction; flattering, praise, commendation (especially by contrast with inferiority).

Vi-lobhayat, an, anti, at, alluring, enticing; diverting, amusing, delighting.

Vi-lobhita, as, ā, am, allured, beguiled; deceived; flattered, praised.

Vi-lobhya, ind. having enticed or beguiled, having fascinated, &c.

Vi-lobhyamāna, as, ā, am, being allured or enticed, being fascinated, being overcome.

विलुल *vi-lul* (closely connected with *vi-lul*), cl. 1. P. -*lolati*, &c., to move or roll about; to become disarranged or confused: Caus. -*loḷayati*, -*yitum*, to cause to move or roll about, agitate, disturb.

Vi-lulita, as, ā, am, moved hither and thither; shaken down, falling down, rolling down; shaken, shaking about, agitated, waving, tremulous, unsteady, fickle; disordered, disarranged. — *Vi-lulitāḷaka* (*Ṭa-āl*), as, ā, am, having disordered or dishevelled locks.

Vi-lola, as, ā, am, moving or shaking about; shaking, trembling, tremulous, fickle, unsteady, loose; rolling (as the eye), rolling or tossing about, waving. — *Vi-lola-tā*, f. or *vilola-tva*, am, n. tremulousness, unsteadiness; rolling (of the eyes). — *Vi-lola-hāra*, as, ā, am, having necklaces tossing about.

Vi-lolana, am, n. the act of shaking; stirring, agitating.

Vi-lolita, as, ā, am, moved hither and thither, shaken about, agitated, tossed about. — *Vi-lolita-dṛṣṭi*, k, l, k, rolling the eyes, having tremulous eyes.

विलून *vi-līna*, as, ā or ī, am, cut asunder, cut off, cut, (Pāṇ. IV. 1, 52, Vārt. 3.)

विलोक *vi-lok*, cl. 1. A. -*lokate*, -*lokītum*, to look at or upon, regard; to examine, test, study; cl. 10. P. or Caus. -*lokyati*, -*yitum*, to look at, look on or upon, look towards, behold, regard, observe, consider, examine; to perceive, see, discover, be aware of; to look over or beyond (with acc.): Pass. -*lokyate*, to be seen, be visible.

Vi-lokana, am, n. the act of looking or regarding, discerning, seeing, spying; sight, observation.

Vi-lokaniya, as, ā, am, to be looked at; worthy of being looked at, agreeable, beautiful. — *Vi-lokaniya-tā*, f. or *vilokaniya-tva*, am, n. a state worthy of being looked at, loveliness, beauty.

Vi-lokayat, an, anti, at, looking at, seeing; discerning.

Vi-lokita, as, ā, am, looked at, beheld, seen, observed, regarded, examined, contemplated; (am), n. a look, glance.

Vi-lokya, ind. having looked at, having seen or observed, having perceived or noticed or witnessed; having regard to, paying attention to.

विलोक *vi-loka*, as, ā, am, apart from the world, solitary, lonely.

विलोचन *vi-locana*, am, n. the eye, sight. — *Vi-locana-pāta*, as, m. a cast or glance of the eye, a glance, look. — *Vi-locanāmbu* (*na-am*), u, n. 'eye-water,' tears.

विलोटक *vi-loṭaka*, as, m. (fr. rt. *luṭ* with *vi*), a sort of fish, *Clupea Cultrata* (= *nala-mīna*).

विलोडन *vi-loḍana*, &c. See under *vi-luḍ*, col. 2.

विलोप *vi-lopa*, &c. See under *vi-lup*.

विलोभ *vi-lobha*, &c. See under *vi-lubb*.

विलोम *vi-loma*, as, ī, am, against the hair, against the grain, out of the usual or proper course, reverse, inverted, inverse, turned the wrong way, turned backward, contrary, opposite; produced in the reverse order [cf. *viloma-ja*]; (as), m. reverse

order, opposite course, reverse; a snake; a dog; an epithet of Varuṇa (the regent of the waters); (*am*), a water-wheel or machine for raising water from a well (= *ara-ghaṭṭaka*); (*i*), f. Eniblic Myrobalan. — *Viloma-kriyā*, f. reverse action, doing anything in reverse order or backwards; (in arithmetic) rule of inversion. — *Viloma-ja* or *viloma-jāta*, *as, ā, am*, 'born out of the proper course or in the reverse order', i. e. one whose father and mother have their stations reversed, the father being of an inferior caste and the mother of a superior. — *Viloma-jihva*, *as, n*, an elephant (as having a tongue which moves backwards?). — *Viloma-trāṣṭika*, *am, n*, rule of three inverse. — *Viloma-varṇa*, *as, m*, 'of reverse caste', a man of mixed or inferior birth, (see *viloma*-a above). — *Viloma-riddhi*, *is, m*, an inverted or reversed ceremony; (in arithmetic) rule of inversion. — *Vilomākṣhara-kārya* ('*ma-ak*'), *am, n*, a poem which may be read either backwards or forwards; = *āma-kri-hya-kārya*, q. v. — *Vilomotpanna* ('*ma-ut*'), *as, ā, am*, = *viloma-ja* above. — *Vilomita*, *as, ā, am*, reversed, inverted, made verse or disaffected.

विलोल *vi-lola, vi-lolita*, &c. See p. 938.

विलोहित *vi-lohita*, *as, ā, am*, of a deep-red or purple colour; (*as*), m. epithet of Rudra and Fire as identified with Rudra; (*ā*), f. (according to some), epithet of one of the tongues of fire; [cf. *śu-shīta*.]

विल्ल *villa*, *am, n*, (probably connected with *ila*), a pit, hole, a basin for water round the root of a tree (= *ālavāla*); Asa Fetida. — *Villa-mūla*, a sort of yam (= *vārāhi*).

विल्व *vilva*, *as, m*, (fr. rt. *vil*, also written *ilva*, q. v.), the tree Ægle Marmelos (commonly called Bel); (*am*), n. the fruit of the Bel; a particular weight, (see *bilva*). For the compounds of *vilva* see *bilva*.

विवक्षस् *vivakṣas, vān, m*, (fr. rt. *vac*, q. v.), 'ed. one who repeats (praises)', praising, a praiser, *Sāy.* = *stutīmāṇ vaktri*.)

विवक्षा *vivakṣā*, f. (fr. Desid. of rt. *vac*), a wish or desire to speak; meaning, sense; intention, purpose, wish, desire; a question. — *Vivakṣā-vaśāt*, ind. according to the meaning (of a speaker or writer). — *Vivakṣhaṇa*, *as, &c.*, Ved. (fr. rt. *vac* or rt. 1. *ih*), 'making eloquent,' or according to *Sāy.* 'bringing to heaven' (= *svarga-prāpaṇa-sīla*), an epithet of Soma.

विवक्षत *an, anti, at*, desiring to mention, wishing or intending to speak.

विवक्षामाणा, *as, ā, am*, wishing or desiring to speak about.

विवक्षिता, *as, ā, am*, wished or intended to be spoken or said; purposed, intended; meant, signified, really meant, literal (not figurative); wished, desired; favourite, handsome; (*am*), n. what is intended to be said or declared, meaning, sense, purpose, intention, any desired object or aim; (*ā*), f. meaning, purpose, wish (?). — *Vivakṣita-tva*, *am, n*, the being intended or meant to be said.

विवक्षु, *us, us, u*, wishing to speak, intending to say.

विवच् *vi-vac* (see rt. *vac*), cl. 2. P. -*vakti* (in the non-conjugational tenses also A.), -*vaktum*, to declare, announce, explain, interpret, solve; to dispute about, speak against, oppose in argument; to speak vaguely or differently, to dispute with one another (A.). — *Vi-vaktri*, *tā, trī, tri*, one who declares or explains, &c.

विवाका, *as, m*, one who decides causes, a judge; *f. praśna-o, prāṇ-o*.]

विवाह, *k, k, k, Ved.* of various speech, having various speeches, variously praising, (according to *Sāy.*) Rīg-veda VI. 33. 2. *vi-vāha* = *vividha-stuti-pā vāco yeshām*, whose words have the form of any kinds of praise; (*h*), f., Ved. various speech or

praise; N. of a particular sacrifice in which various prayers and praises are repeated; dispute, controversy, contention, strife (= *sangrāma*, Naigh. II. 17).

विवक्षिषु *vivāṇṣhu, us, us, u* (fr. Desid. of rt. *vaiṇ*), wishing to deceive; crafty, deceitful.

विवत्सा *vi-vatsā*, f. a calfless cow, one whose calf is dead.

विवद् *vi-vad*, cl. 1. P. A. -*vadati, -te, -vaditum*, to dispute, oppose in argument, contradict, controvert, litigate, dispute about, discuss about (with loc. of the thing disputed about); to dispute with or engage in a discussion with any one (acc.); to cry out: Caus. -*vādāyati, -yitum*, to cause to dispute or litigate, commence an action or lawsuit: Intens. -*vāraditi, &c.*, to roar aloud.

विवादत, *an, anti, at*, wrangling, disputing, arguing, contending, debating, contradicting; litigating.

विवादमāna, *as, ā, am*, disputing, contending, mutually disagreeing or contradictory; litigating; crying out.

विवादिता, *as, ā, am*, disputed, controverted, litigated.

विवाद, *as, m*, a dispute, quarrel, controversy, debate, contest, strife, contention; an argument; contest at law, legal dispute, litigation, lawsuit; crying out, sound. — *Vivāda-kalpitaru, us, m, n*, of a work. — *Vivāda-candra*, *as, m, n*, N. of a compendium of civil law by an author named Misarū-miśra. — *Vivāda-cintāmanī*, *is, m, n*, of a work by Vācaspati-miśra. — *Vivāda-bhāṅgārṇava* ('*ga-ar*'), *as, m, n*, N. of a compendium of civil law by Jagannātha (compiled at the close of the eighteenth century). — *Vivāda-samana*, *am, n*, the allaying or settling of a dispute, pacification. — *Vivāda-samvāda-bhū, us, f*, a matter or subject of controversy and discussion. — *Vivādānugata* ('*da-an*'), *as, ā, am*, 'gone through a lawsuit', disputed, litigated.

विवादार्थिन ('*da-ar*'), *i, inī, i*, seeking for a dispute; (*i*), m. a litigant, prosecutor, plaintiff. — *Vivādāspadi-bhūta* ('*da-as*'), *as, ā, am*, become the subject of a lawsuit, litigated, contested at law.

विवादिन, *i, inī, i*, disputing, contending, litigating, disputatious, contentious; a litigant, party in a lawsuit. — *Vi-vādat, at, ati, at*, Ved. roaring aloud.

विवध *vi-vadh* (a defective verb, see rt. *vadh*), Ved. to destroy utterly.

विवध *vi-vadha*, *as, m*, (probably fr. rt. 1. *rah* with *vi*), a yoke for carrying burdens, a load; a road, highway; storing grain, hay, &c.; a ewer, pitcher; [cf. *vi-vadha*.]

विवादिका, *as, m*, a man who carries a burden; a dealer, peddler, hawk; [cf. *vivadhika*.]

विवन्दिषु *vivandishu, us, us, u* (fr. Desid. of rt. *vand*), intending to praise; wishing to salute.

विवप् *vi-vap*, cl. 1. P. A. -*vapati, -te, -vap-tum*, to strew or scatter about. — *Vi-yupta*. See s. v.

विवर *vi-va*, &c. See under *vi-vri*.

विवर्जन *vi-varjana, &c.* See under *vi-vrij*.

विवर्ण *vi-varṇa, as, ā, am*, colourless, wanting colour, changing colour, pale, wan, pallid; bad-coloured, discoloured; low, vile; unlettered, ignorant, stupid; (*as*), m. a man of low caste or of degrading occupation, an outcast. — *Vivārṇa-maṇi-kṛta*, *as, ā, am*, (a bracelet &c.) which has its jewels rendered discoloured. — *Vivārṇa-vadana*, *as, ā, am*, pale-faced.

विवर्त *vi-varta, &c.* See under *vi-vrit*.

विवर्ध *vi-vardh*, cl. 10. P. -*vardhayati, -yitum*, to cut off, sever.

1. *vi-vardhana*, *am, n*, (for 2. see *vi-vridh*), the act of cutting off, cutting, dividing.

1. *vi-vardhita*, *as, ā, am* (for 2. see *vi-vridh*), cut off, cut, divided.

विवर्षत् *vi-varshat*. See under *vi-vrīsh*.

विवल् *vi-val*, cl. 1. P. A. -*valati, -te, -valitum*, to turn away, avert.

वि-वलिता, *as, ā, am*, turned away, averted.

विवल् *vi-valg*, cl. 1. P. -*valgati, &c.*, to leap, jump, spring; to burst asunder.

विवाश *vi-vaśa, as, ā, am*, unrestrained, unsubdued, uncontrolled; independent; subject, subjected; apprehensive of death; desirous of death (as having the soul free from worldly cares and fears).

विवस् 1. *vi-vas* (see rts. 3. *vas*, 2. *ush*, 2. *vy-ush*), cl. 6. P. -*vāchati, &c.*, Ved. to shine forth, shine, dawn: Caus. -*vāsayati, -yitum*, to cause to shine.

Vivasvat, *ān, m*, 'the brilliant one,' N. of the Sun, (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kāśyapa; elsewhere he is said to be a son of Dākṣhaṇī and Kāśyapa; in epic poetry he is held to be the father of Manu Vaivasvata [or according to another legend of Manu Sāvārjī by Śa-varṇā], and therefore a kind of parent of the human race [see Manu]; in Rīg-veda X. 17. 1. he is described as the father of Yama Vaivasvata, and in Rīg-veda X. 17. 2. as father of the Āsvin by Saranyū, and elsewhere as father of both Yama and Yamī; according to Nīla-kaṇṭha, the name *vivasvat* is derived fr. 2. *vi-vas*, in the sense *viśeṣheṇa āchādayati*); N. of Aruṇa (charioteer of the Sun); of the seventh or present Manu, (more properly called Vaivasvata, as son of Vivasvat); a god; N. of the author of the hymn Rīg-veda X. 13 (having the patronymic Āditya); N. of the author of a Dharma-śāstra; (*atī*), f., N. of the city of the Sun.

Vivasvan, *ā, &c.*, Ved. shining, possessing brightness; (*Sāy.* also 'possessing wealth,' in Rīg-veda VIII. 102. 22. *vivasvabhīḥ* = *ṛitvighbhīḥ*.)

1. *vi-vāsana*, *am, n*, manifestation, (*Sāy.* = *prākāśana*.)

Vi-ushṭa. See under 2. *vy-ush*.

विवस् 2. *vi-vas*, cl. 2. A. -*vaste, -vasitum*, to exchange clothes; to wear, put on (a garment), clothe: Caus. -*vāsayati, -yitum*, to clothe, put on, cover: Pass. of Caus. -*vāsyate*, to be clothed or clad in.

विवस् 3. *vi-vas*, cl. 1. P. -*vasati, -vastum*, to change an abode, to depart, go off, retire, withdraw; to dwell, abide; to pass, spend (time &c.); to pass away: Caus. -*vāsayati, -yitum*, to cause to dwell apart, banish, expel, drive into exile, transport, dismiss.

1. *vi-vāsa*, *as, m*, banishment, expulsion. — *Vivāsa-karāṇa*, *am, n*, causing banishment, banishment, transporting.

2. *vi-vāsana*, *am, n*, the act of banishing, banishment, exile.

वि-वसिता, *as, ā, am*, banished, expelled, forced into exile, transported.

वि-वस्या, *as, ā, am*, to be expelled or exiled.

वि-वस्यमाना, *as, ā, am*, being banished, being exiled.

Vi-ushṭa, vy-ushṭa, &c. See s. v.

विवसन *vi-vasana, as, ā, am*, destitute of garments, unclothed, naked; (*as*), m. a Jain ascetic.

वि-वाstra, *as, ā, am*, devoid of clothing, unclothed, naked.

2. *vi-vāsa*, *as, ā, am*, or *vi-vāsas, ās, ās, as*, without clothes, naked.

विवह *vi-vah*, cl. 1. P. -*vahati, -vodhum*, to bear away, remove, carry off, lead away; to conduct home, take in marriage, marry: Caus. -*vāhayati, -yitum*, to cause to marry, give in marriage; to marry.

वि-वाहा, *as, m*, 'carrying away,' epithet of one of the seven tongues of fire.

वि-वाहा, *as, m*, the taking a wife, marriage, (eight kinds of marriage are enumerated in Manu III. 21, viz. Brāhma, Daiva, Ārsha, Prājāpatya, Āsura, Gāudharva, Rākshasa, and Pāśāṇa; see also Yājñavalkya

I. 58-61.)—*Vivāha-kāma*, as, ā, am, desirous of marriage.—*Vivāha-śatushajaya*, am, n. a quadruple marriage, the marrying four wives.—*Vivāha-tattva*, am, n., N. of a part of the Smṛiti-tattva.—*Vivāha-dikshā*, f. the marriage rite, marriage ceremony.—*Vivāha-dikshā-tilaka*, as, am, m. n. a Tilaka made on the forehead for a matrimonial ceremony.—*Vivāha-dikshā-vidhi*, is, m. the preparatory rites of matrimony.—*Vivāha-yajña*, as, m. a matrimonial sacrifice.—*Vivāha-vidhi*, is, m. the law of marriage.—*Vivāha-vrindā-vana*, N. of an astrological work by Keśavārka.—*Vivāhārtha* ('*ha-ar*'), as, m. purpose of marriage, a marriage suit.—*Vivāheccū* ('*ha-ic*'), us, us, u, desirous of marriage.

Vi-vāhita, as, ā, am, caused to marry, married.

Vivāhīn, ī, inī, i, taking a wife, marrying; relating to marriage; [cf. *a-vivāhīn*.]

Vi-vāhya, as, ā, am, to be married, marriageable; (as), m. a son-in-law; a bridegroom.

Vi-vodhri, dhā, m. one who takes in marriage, a bridegroom, husband.

Vy-ūdha. See s. v.

विवा *vi-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow on all sides, blow in every direction, blow, blow through.

Vi-vāt, ān, āti or ānti, āt, blowing on all sides, blowing, blowing gently.

Vi-vāyama, as, ā, am, blowing.

विवाक *vi-vāka*, *vi-vāc*. See under *vi-vac*.

विवाश *vi-vāśa*, ās, m. pl., N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

विविंशति *vi-viṁśati*, is, m., N. of one of Dhṛitarāṣṭra's sons.

विविक्लस *vivikvas*, ān, m. (fr. rt. *vic*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in R̥g-veda III. 57. 1).

विविक्ख *viviksh*, *vivikshat*, &c. See under rt. I. *viś*, p. 941, col. 2.

विविग्न *vi-vigna*, as, ā, am, very agitated or alarmed, terrified; very angry.

विचिक् *vi-vic*, cl. 7. 3. P. A. -*vinakti*, -*vinakte*, -*vevakti*, -*vevakte*, -*vektum*, to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. -*veccayati*, -*yitum*, to separate, distinguish, discriminate.

Vi-vikta, as, ā, am, separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (am), n. separation, loneliness, privacy, abstraction; a solitary place.—*Vivikta-tarka*, as, ā, am, clear in reasoning.—*Vivikta-tā*, f. the being separated, separation, loneliness, privacy; an empty or free space.—*Vivikta-bhāva*, as, ā, am, having a mind separated or abstracted (from other pursuits), intent on any object.—*Vivikta-varṇa*, as, ā, am, having letters or syllables distinctly enunciated.—*Vivikta-sevin*, ī, inī, i, seeking solitude, solitary, retired, recluse.—*Viviktisana* ('*ta-ās*'), as, ā, am, having a secluded seat, sitting in a sequestered place.

Vi-vicī, is, is, i, Ved. separating, discriminating, a discriminator, (Sāy. = *viveka*); (is), m. 'the separator,' epithet of Agni.

Vi-vicīya, ind. having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

Vi-veka, as, m. discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin

(= *jala-droṇi*).—*Viveka-ja*, as, ā, am, produced or arising from discrimination.—*Viveka-jña*, as, ā, am, skilled in discrimination, intelligent.—*Viveka-jñāna*, am, n. knowledge arising from discrimination, faculty of discrimination.—*Viveka-tā*, f. or *viveka-tva*, am, n. judgment, discrimination, the faculty of judgment.—*Vivekadriśva-tā*, f. or *vivekadriśva-tva*, am, n. the character of a discerning man, discrimination, discernment.—*Viveka-driśvan*, ā, m. one who sees or is conversant with true knowledge, a wise or discerning man.—*Viveka-padavi*, f. 'path of discrimination,' reflection.—*Viveka-vilāsa*, as, m., N. of a work.—*Viveka-sāra*, N. of a general Vedānta disquisition in sixteen sections by Rāmendrayati.—*Viveka-sindhu*, N. of an elementary treatise on the Vedānta by Mukunda-rāja.

Vivekin, ī, inī, i, discriminating, discriminative, judicious, prudent, discreet; (i), m. a judge, discriminator, sage, philosopher.—*Viveki-tā*, f. or *viveki-tva*, am, n. discriminativeness, discrimination, discussion.

Vi-vektavya, as, ā, am, to be distinguished or discriminated, to be discussed or judged.

Vi-vekti, tā, m. one who judges, a judge, decider (of questions or causes), sage, wise man.

Vi-vecana, am, ā, n. f. the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

Vi-vecaniya or *vi-vecca*, as, ā, am, to be distinguished or judged, to be discussed, distinguishable.

Vi-vecita, as, ā, am, discriminated, distinguished, investigated.

विविदिवस् *vidivas*, *vidivas*. See p. 919.

विविध *vi-vidha*, as, ā, am, of various sorts or kinds, divers, manifold, sundry, various, multiform; (am), n. variety of action or gesture.—*Vividharūpa-dhrit*, ī, ī, i, having various forms.—*Vividhā-gama* ('*dha-ag*'), as, ā, am, comprising various sacred (or traditional) works.—*Vividhopala-bhūshita* ('*dha-up*'), as, ā, am, decorated with various jewels.

विविशिवस् *viviśivas*, *viviśvas*. See p. 941.

विवीत *vi-vīta*, as, m. an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock.—*Vivīta-bhartri*, tā, m. the owner of a preserved or inclosed pasture.

विवृ *vi-vri*, cl. 5. 9. P. A. -*vriṇoti*, -*vriṇute*, -*vriṇāti*, -*vriṇīte* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-ivāl*), -*varitum*, -*varitum*, to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on R̥g-veda VII. 90, 4. *vivavruḥ* = *vyavriṇvan* = *alabhanta*).

Vi-vara, as, m. expansion, opening, widening, separation; (am), n. a fissure, hole, chasm, cave, cavern, burrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhra*).—*Vivara-nālīk*, f. a pipe, fife, flute.—*Vivare-sad*, ī, ī, i, abiding in intermediate space, an inhabitant of the sky.

Vi-varaṇa, am, n. the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

Vivarishu, us, us, u, wishing to make manifest or display; wishing to explain or declare.

Vi-vāra, as, m. dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-pratyas or efforts of articulate utterance which take place within the mouth, opposed to *saṃ-vāra*.)

Vi-vriṇvat, an, āti, at, making manifest, explaining, declaring.

Vi-vriṇvāna, as, ā, am, uncovering, explaining, publishing, &c.

Vi-vrita, as, ā, am, uncovered, unconcealed, (*a-vi-vrita*, hidden, concealed), unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (am), ind. openly, in the sight of every one; (ā), f. a particular disease, an ulcer attended with much pain and heat; (am), n. (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact.

Vi-vrita-pauruṣa, as, ā, am, one whose prowess is displayed, displaying valour.—*Vi-vrita-smayana*, am, n. an open smile, a smile by which the teeth are shown.—*Vivritākṣa* ('*ta-ak*'), as, ī, am, open-eyed, large-eyed; (as), m. a cock.—*Vivritāśya* ('*ta-ās*'), as, ā, am, open-mouthed.

Vivritaval, ān, āti, at, one who has opened.

Vi-vriti, is, f. expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation.—*Vivriti-vimarsini*, f., N. of a work by Abhinava-gupta.

Vi-vṛitya, ind. having uncovered, having opened, having expanded, displaying wide.

विवृकण *vi-vrikṇa*. See under *vi-vraś*.

विवृज् *vi-vrij*, Caus. or cl. 10. P. A. -*varjyati*, -*te*, -*yitum*, to exclude; to avoid, shun, abandon leave; to distribute, give: Pass. of Caus. -*varjyate* to be avoided.

Vi-varjana, am, n. the act of excluding, abandoning, leaving, shunning.

Vi-varjaniya, as, ā, am, to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

Vi-varjayat, an, āti, at, avoiding, shunning leaving.

Vi-varjita, as, ā, am, left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.) destitute of, deprived of, entirely free or exempt from, without, (*māna-vivarjitam*, ind. without honour, dishonourably); excepting, excluding; distributed, given.

Vi-varjya, ind. having avoided, having abandoned *Vi-vrikta*, as, ā, am, abandoned, left; (ā), f. woman disliked or deserted by her husband (= *dur bhagā*).

विवृण *vi-vriṇ*, cl. 6. P. -*vriṇāti*, &c., o Caus., to exhilarate.

विवृत् *vi-vrit*, cl. 1. A. -*vartate* (rarely *P-vartati*), -*varitum*, to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled to roll over; to move or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from turn back, return; to roll down, descend; to attack Caus. -*vartayati*, -*yitum*, to cause to turn round or revolve, cause to alternate.

Vi-varta, as, m. turning round, revolving, revolution, going or whirling round; dancing; roll on, onwards; unrolling, rolling back, returning, roll about, moving hither and thither, changing from one state to another, passing through various existence or states of being; modification, altered condition human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.) the unreal (as opposed to Brahma the only essence); collection, assemblage, heap, multitude.—*Vivarta-vāda*, as, m. maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

Vi-vartana, am, n. (in some senses fr. the Caus. turning round, revolving, revolution (as of a wheel &c.)), whirling or going round, circumambulation

(an altar &c.); reverential salutation; rolling back, returning; rolling down, descending; passing through a change or succession of various states or existences; existing, being, abiding, continuing; tossing to and fro; causing to revolve or go round; whirling round; causing to change, overturning.

Vi-varīāmāna, as, ā, am, turning back or round, revolving, rolling onwards, turning back, declining, setting (as the sun), returning, recoiling; continuing or abiding (in any course of action).

Vi-varīta, as, ā, am, turned round, revolved, rolled or rolling about; whirled round; turned or moved about, moving hither and thither; unrolled, unfolded; returned, turned back or away, averted, urged the wrong way, distorted, bent, bent down.

Vi-varīta, ī, īti, i, turning round, revolving; turning back.

Vi-varīta, as, ā, am, turned or twisted round, whirling, revolving, rolling.

Vi-varīti, īs, f. turning round, revolution, rolling, whirling, tumbling; (in grammar) interval between two vowels, hiatus. — *Vi-varīti-pūra*, as, ā, am, preceded by a hiatus. — *Vi-varīti-abhiprāya*, as, m. intended or apparent hiatus.

विवृत् *virvīṣat*. See under *rt. 1. vrit*.

विवृध *vi-vriḍh*, cl. 1. A. -*vardhate*, -*vardhitum*, to grow up, increase, swell, become enlarged, become powerful; to prosper, thrive; to bring up, arise; to have reason to rejoice or be congratulated: Caus. -*vardhayati*, -*yitum*, to cause to grow or increase, enlarge, augment, magnify, amplify; to cause to prosper, advance, further; to levate; to gratify, exhilarate.

Vi-wardhat, an, ānti, at, increasing, growing bigger, thriving, &c.

2. *vi-wardhana*, am, n. (for 1. see *vi-wardh*), the act of increasing, augmenting, increase, growth, augmentation, amplification, aggrandizement; (as, ā, am), growing, increasing, advancing, furthering.

Vi-wardhamāna, as, ā, am, growing up, increasing, thriving.

2. *vi-wardhita*, as, ā, am (for 1. see *vi-wardh*), increased, augmented, enlarged; advanced, furthered; ratified, delighted.

Vi-vididha, as, ā, am, grown up, increased, enlarged, enhanced, augmented, intensified; large, abundant. — *Vi-vididha-matsara*, as, ā, am, whose anger or resentment is increased.

Vi-vididhi, īs, f. growth, increase, great growth, augmentation, enlargement; prosperity.

विवृष *vi-vriṣh*, cl. 1. P. -*varshati*, -*varshim*, to rain down, rain: Caus. -*varshayati*, -*yitum*, to cause to rain, rain down upon.

Vi-varshat, an, ānti, at, deluging with rain.

विवृह *vi-vriḥ* (see *rt. 1. vriḥ*), cl. 6. P. -*vrīhati*, -*vrīhitum*, Ved. to rend asunder, tear to pieces, break p. split; to tear away, draw away, tear out, remove.

Vi-vriḍha, as, ā, am, Ved. torn asunder, rent.

विवृह *virvīhat*, an, m., N. of the author of the hymn R̥g-veda X. 163 (having the patronymic Kāśyapa).

विवे *vi-ve*, cl. 1. P. A. -*vayati*, -*te*, &c., to interweave.

Vi-vāta, as, ā, am, Ved. interwoven, &c. See s. v.

विवेन *vi-ven*, cl. 1. P. A. -*venati*, -*te*, &c., to be hostile or ill-disposed, (in R̥g-veda V. 78, 1. *mā venatam* = *mā vi-kāmau bhavatam*, [O Aśvins] = not ill-disposed.)

विवे *vi-vell*, cl. 1. P. -*vellati*, &c., to rattle, tremble.

विवे *vi-vodhri*. See under *vi-vah*.

विव्रत *vi-vrata*, as, ā, am, Ved. performing various religious actions or ceremonies; many-tioned (said of horses); Sāy. = *vididha-karman*.

विव्रश् *vi-vraś*, cl. 6. P. -*vrīśati*, &c.,

Ved. to cut off, cut asunder, separate, sever; to destroy; to be cut asunder, cut off, (Sāy. on R̥g-veda III. 53, 22 = *vicchidyate*.)

Vi-vriṣṭa, as, ā, am, Ved. entirely severed or cut asunder, cut off, (Sāy. = *viśeṣhataś chīna*.)

Vi-vrīśat, an, āti or anti, at, Ved. cutting asunder, separating, scattering.

विश्वोक् *vivroka*, as, m. (etymology doubtful), affectation of indifference, (one of the ten forms of amorous dalliance practised by women to excite love; cf. *vt-kṛita*.)

विश 1. *viś* (some of the forms and meanings of this *rt.* are identical with those of *rt. 2. viśh*), cl. 6. P. *viśati* (ep. also A. -*te*), *viśeṣa*, *vekshyati*, *avikshat*, *veshtum* (Ved. Impv. 2nd sing. *viśiddhi* = *praviśa*, according to Sāy. on R̥g-veda I. 27, 10, but cf. *rt. 2. viśh*), to enter, enter in (with acc.); to pierce, penetrate; to pervade; to sit or settle down on (with acc.); to come to, come into the possession of, fall to the lot of; to undertake, begin, (in Naigh. II. 14. *veśiṣṭi* is enumerated among the *gati-karmāṇaḥ*): Caus. *veśayati*, -*yitum*, *avīśat*, to cause to enter, &c.: Desid. *viśiṣṭi*: Intens. *veviśyate*, *veveśṭi*; [cf. Zend *viś*, 'to come'; Gr. *ik-ō*, *ik-vē-o-pai*, *ik-āv-ō*, *ik-ē-ṭh-s*, *ik-rīp*, *ik-rīh-o-s*, *ik-avō-s*, *ik-mvo-s*.]

Vi-iksh, t, t, t, or d, d, d (fr. the Desid.), one who wishes to enter, (see Vopa-deva III. 151.)

Vi-ikshat, an, ānti, at, wishing to enter.

Vi-ikshu, us, us, u, wishing or intending to enter.

Vi-ivīśas, ān, uṣhī, at, one who has entered, (see Pāp. VII. 2, 68.)

Vi-ivīśas, ān, uṣhī, at, = *vi-ivīśas* above; [cf. also *vi-ivīśas* under *rt. viśh*.]

2. *viś*, t, m. (Ved. loc. pl. *viśhu*, R̥g-veda IV. 37, 1), a man who settles down on or occupies the soil, an agriculturist, merchant, a man of the third or agricultural caste (= *vaiśya*, q. v.); a man in general; people; N. of any class of gods designated by troops (Ved.); (t), f. entrance; a family, house, tribe, host, race (Ved.); a daughter; [cf. Zend *viś*, 'a house, hamlet'; Goth. *vaihts*; Angl. Sax. *viht*; Old Germ. *ni-wiht*, *eo-wiht*, *neo-wiht*.] — *Vi-panya*, am, n. the wares of a man of the mercantile class, goods, merchandise. — *Vi-pati*, īs, m. a chief of men of the mercantile class, head merchant; a daughter's husband, son-in-law. — *Vi-sūdra*, ās, m. pl. *Vaiśyas* and *Sūdras*. — *Vi-sampati*, īs, m. a lord of men, lord of people, a king, sovereign, (perhaps so called as especially 'lord of the *Vaiśyas*,' the *Brāhmins* being his superiors and the *Kshatriyas* his equals.) — *Vi-spati*, īs, m., Ved. lord of the house, lord of men, lord of the people, king; epithet of Agni; [cf. Zend *viś-paiti*; Lith. *vies-patis*, *vies-patene*; Mold. *hospodar*; (perhaps also) Gr. *δεσπότης*.] — *Vi-spatni*, ī, f. Ved. the mistress or protectress of mankind (applied to the fire of attrition).

Viśa = 2. *viś* (at the end of a comp.); (am), n. the film or fibres of the stalk of the water-lily (= *visha*, *visu*). — *Viśam-varā*, f. = *pallī*. — *Viśa-khaṇ(hin)*, ī, m. a kind of crane; [cf. *viśa-khaṇ(hikā)*.] — *Viśākara* (**śa-āk*), as, m. 'filled with fibres,' the plant Euphorbia = *bhadra-cūḍa*.

Viśat, an, āti or anti, at, entering, entering into, penetrating, &c.

Viśya, as, ā, am, Ved. belonging to the people, kindly disposed to the people, (Sāy. = *viśbhyaḥ hita*.)

1. *viśhṭa*, as, ā, am (for 2. see p. 946, col. 3), entered, penetrated, pervaded. — *Viśhṭa-pura*, as, m., N. of a Rishi; (ās), m. pl., N. of a family.

1. *viśhṭi*, īs, f. (for 2. see p. 946, col. 3), N. of particular astronomical Karanās; N. of a daughter of Sūrya and Chāyā. — *Viśhṭi-vrata*, am, n. a particular religious ceremony in honour of Viśhṭi.

Viśa, *veśya*, &c. See s. v.

विशङ्क *vi-śank*, cl. 1. A. -*śankate*, -*śankitum*, to suspect, doubt.

Vi-śanka, as, ā, am (fr. *vi* privative + *śankā*), fearless, undaunted; (am), ind. fearlessly.

Vi-śankaniya, as, ā, am, to be suspected or doubted, doubtful, suspicious; questionable.

Vi-śankamāna, as, ā, am, suspecting, doubting, fearing, apprehending.

Vi-śankā, f. suspicion, doubt, fear, apprehension.

विशङ्कट *vi-śankaṭa*, as, ā or ī, am (for *vi-śankaṭa*), great, large; strong, vehement; (am), ind. vehemently.

विशद् *vi-śad*, Caus. -*śātayati*, -*yitum*, to cause to fall to pieces, break to pieces; to rend asunder; to scatter in all directions.

Vi-śada, as, ā, am (said to be connected with *vi-śad* above), clear, pure, pellucid, spotless, perspicuous; white, of a white colour; evident, apparent, obvious, manifest; beautiful; (as), m. white, the colour. — *Viśada-prabha*, as, ā, am, of pure effulgence, shedding pure light. — *Viśadi-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make clear, explain, illustrate.

Vi-śātana, as, ī, am (fr. the Caus.), causing to fall to pieces, rending asunder; setting free, delivering.

Vi-śātayitvā (anom. ind. part.), having broken in pieces, having scattered.

विशय *vi-śaya*, as, m. (fr. *rt. śi* with *vi*), doubt, uncertainty; refuge, asylum.

Viśayin, ī, īti, i, dubious, uncertain; doubting.

● *Vi-śaya*, as, m. sleeping and watching alternately (applied to watchmen who sleep and watch by turns; cf. *upa-śaya*).

विशर *vi-śara*, &c. See under *vi-śrī*.

विशल *viśala*, as, m. (for *viśala*?), N. of the son of Abja; (ā), f., N. of a town; [cf. *vaiśali*.]

विशल्य *vi-śalya*, as, ā, am, free from thorns or darts; free from trouble or embarrassment, without care or pain; (ā), f. a twining shrub, *Menispermum Cordifolium*; a sort of pot-herb; the plant *Croton Polyandrum* (commonly called Danti); *Convolvulus Turpethum* (commonly called Teori); a sort of fruit, *Langaliya*; (probably) N. of a stream or river. — *Viśalya-kṛit*, t, t, t, freeing from pain or distress; (t), m. the climbing plant *Echites Dichotoma*. — *Viśalya-sargama*, as, m. 'union with *Viśalyā*,' N. of a chapter of the *Revā-māhātmya*. — *Viśalyā-sambhava*, as, m. 'origin of *Viśalyā*,' N. of a chapter of the *Revā-māhātmya*.

विशस् *vi-śas*, cl. 1. P. -*śasati*, -*śasitum*, to cut up, dissect, kill, destroy; to immolate, sacrifice.

Vi-śasana, am, n. the act of cutting up, dissecting; killing, slaying, immolating, slaughter; ruin; N. of one of the divisions of *Naraka*; (as), m. a sabre, crooked sword.

Vi-śasita, as, ā, am, cut up, dissected; killed, immolated; rude, ill-mannered, (see 1. *vi-śasta* below.)

Vi-śasitṛi, tā, trī, trī, one who cuts up or dissects (Manu V. 51), a dissector; a killer, immolator.

1. *vi-śasta*, as, ā, am, cut up, dissected; bold, fierce, ill-mannered, rude.

Vi-śastri, tā, trī, trī, Ved. one who kills or dissects; (tā), m. an immolator, sacrificer; a *Caṇḍāla*.

Vi-śasya, ind. having cut up or dissected, having immolated.

विशस्त 2. *vi-śasta*, as, ā, am (fr. *rt. śays* with *vi*), praised, celebrated.

विशस्त्र *vi-śastra*, as, ā, am, weaponless, disarmed, unarmed. — *Viśastra-tra*, am, n. an unarmed or defenceless condition.

विशाकर *viśākara*, as, m. the plant Euphorbia, (probably for *viśākara*, see under *viśa*.)

विशाख *vi-śākha*, as, ā, am (fr. *śākhā* with *vi*), branchless; having spreading branches; (as), m., N. of *Kārtikeya*; of a son of *Kārtikeya* (as son of Agni); an attitude in shooting (standing with the feet a span apart); a solicitor, petitioner, beggar; a spindle; (ā), f. or (c), f. du., N. of one of the lunar asterisms (figured by a decorated gateway or

arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars ι , α , β , γ Libræ; see *nakshatra*); the cucurbitaceous plant *Momordica Charantia*, (in this sense fem. sing.)—*Viśākha-ja*, *as*, m., 'born under the asterism Viśākha', the orange, *Citrus Aurantium* (as coming into season when the sun is in this asterism, or about the end of October).—*Viśākha-datta*, *as*, m., N. of the author of the *Mudrā-rākshasa* drama.—*Viśākha-yūpa*, *as*, m., N. of a king.

Viśākha, *am*, n. an attitude in shooting. (See *vi-sākha*.)

विशाखिल *viśākṣhila*, *as*, m., N. of an author.

विशातन *vi-sātana*, &c. See under *vi-sad*.

विशाप *viśāpa*, *as*, m., N. of a Muni.

विशारण *vi-sāraṇa*. See under *vi-śrī*.

विशारद *viśārada*, *as*, *ā*, *am* (said to be connected with *viśāla*), leamed, wise; skillful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-sāstra-v*); famous, celebrated; confident, bold, presuming.

विशाल *viśāla*, *as*, *ā*, *am* (in *Uṇādi-s. I. 117*, said to be fr. rt. 1. *viś*; according to some connected with 2. *vi-śrī*), large, great, wide, broad, extensive; great, eminent, illustrious; (*as*), m. a sort of deer; a sort of bird; N. of a son of *Trīṇa-vindu*; (*ā*), f., N. of the city *Ujjayinī* or *Ougein*; of another town (see *viśālī*, *viśālī*); the bitter apple, *Cucumis Colocynthis*; (*i*), f. a particular plant (= *aja-modā*).—*Viśāla-kula*, *am*, n. a great or illustrious family; (*as*, *ā*, *am*), of noble family.—*Viśāla-kula-sambhava*, *as*, *ā*, *am*, sprung from an illustrious race.—*Viśāla-tā*, f. or *viśāla-tva*, *am*, n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction.—*Viśāla-tva*, *k*, m., 'having large bark', the tree *Echites* *Scholaris*.—*Viśāla-nagara*, *am*, n., N. of a town.—*Viśāla-netra*, *as*, *ā*, *am*, large-eyed.—*Viśāla-purī*, f., N. of a town.—*Viśālākṣha* ('*la-ak*'), *as*, *i*, *m*, large-eyed, having beautiful eyes; (*as*), m. epithet of *Siva*; of *Garuda*; N. of a son of *Dhṛitaraṣṭra*; (*i*), f. epithet of *Pārvatī*; N. of a daughter of *Sāṇḍilya*.

विशिक्षु *vi-śikṣhu*, *us*, *us*, *u* (see *śikṣhu*), Ved. especially instructing or accomplishing, (*Sāy.* = *viśeṣeṇa śikṣhayitrī*, *sādhayitrī*.)

विशिक्ष *vi-śikṣha*, *as*, *ā*, *am*, devoid of the *Sikhā* or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (*Ve?*); (*as*), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of *Sara* or reed; (*ā*), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick.—*Viśikṣha-śreṇī* or *viśikṣhāvalī* ('*kha-ā*'), f. a line of arrows.

विशिञ्च *vi-śinḥ*, cl. 2. A. -*śinḥkte*, -*śinḥjītu*, to sound, resound, tinkle.

Vi-śinḥjana, *as*, *ā*, *am*, sounding, singing, uttering cries; tinkling.

विशित *vi-śita*, *as*, *ā*, *am* (fr. rt. 1. *śi* or rt. *śo* with *vi*), sharpened, sharp.

विशिष *viśiṣa*, *am*, n. (in *Uṇādi-s. III. 145*, said to be fr. rt. 1. *viś*), a house; a palace; a temple.

विशिषि *viśiṣi*, *as*, m. (so divided in the *Pada* text), Ved. 'deprived of jaws' or 'noseless', N. of a person represented in *Rig-veda V. 45, 6*, as conquered by *Manu*, (*Sāy.* = *viyata-hanu*; *Sāy.* also says that *Manu* may stand for *Indra*, and *Viśiṣi* may mean *Vṛitra*.)

विशिष *vi-śiṣh*, cl. 7. P. -*śiṣasṭhi*, -*śeṣṭum*, to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. -*śiṣhyate*, to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e.g. *manu-nāt satyama viśiṣhyate*, truth is more excellent than silence; *yojanāḥ sthīr viśiṣhyate*, continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. -*śeṣhayati*, -*yitum*, to distinguish, make distinct or different, define.

Vi-śiṣṭa, *as*, *ā*, *am*, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (*as*), m., N. of *Vishṇu*.—*Viśiṣṭa-tā*, f. or *viśiṣṭa-tva*, *am*, n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence.—*Viśiṣṭa-buddhi*, *i*, f. 'differentiated knowledge', distinguishing knowledge (e.g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently).—*Viśiṣṭa-varṇa*, *as*, *ā*, *am*, having a distinguished colour.—*Viśiṣṭādvaita-vādin* ('*ta-ad*'), *i*, *ini*, *i*, one who asserts the identity of what is distinct, i.e. of the two distinct things *Prakṛiti* and *Puruṣa* with *Brahma*.—*Viśiṣṭopamā* ('*ta-up*'), f. a particular comparison.—*Viśiṣṭopamā-yukta* ('*ta-up*'), *am*, n., scil. *rūpaka*, a metaphor which contains a particular comparison (said to be a variety of the *Rūpaka* or metaphor general).

Vi-śeṣha, *as*, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar', 'special', &c., cf. *viśeṣha-guṇa*); particularity; (in the *Vaiśeṣhika* school of the *Nyāya* phil.) the eternal distinguishing nature or individual essence of each of the nine *Dravyas* or substances (i.e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the *Viśeṣha* of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e.g. *vrīkṣha-viśeṣha*, a kind of tree; *tapo-viśeṣah*, m. pl. various kinds of penance; and sometimes to be translated by 'different', 'special', e.g. *puruṣha-v*, a different man; *daśa-v*, a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent', 'superior', e.g. *rasa-v*, an excellent juice, cf. *prasādhana-v*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeṣhokti*, col. 3); N. of the mundane egg; *viśeṣeṇa* or *viśeṣāt*, ind. especially, particularly, even more.—*Viśeṣha-kāma*, *as*, *ā*, *am*, peculiarly desirous or amorous.—*Viśeṣha-kṛt*, *t*, *t*, *t*, making a distinction, distinguishing.—*Viśeṣha-guṇa*, *as*, m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind).—*Viśeṣha-jña*, *as*, *ā*, *am*, knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur.—*Viśeṣha-tas*, ind. especially, particularly, in particular, specifically.—*Viśeṣha-dharma*, *as*, m. a peculiar or different duty; a special law.—*Viśeṣha-padārtha* ('*da-ar*'), *as*, m.

(in the *Nyāya*) the category of particularity.—*Viśeṣha-pratishedha*, *as*, m. a special exception.—*Viśeṣha-pramāṇa*, *am*, n. special authority.—*Viśeṣha-bhāvanā*, f. reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products.—*Viśeṣha-ramaṇiya*, *as*, *ā*, *am*, especially, delightful, particularly pleasant.—*Viśeṣha-lakṣaṇa*, *am*, n. any specific or characteristic mark or sign.—*Viśeṣha-linga*, *am*, n. a particular mark, specific property, attribute of a subordinate class.—*Viśeṣha-vaśana*, *am*, n. a special text, different text, special rule or precept.—*Viśeṣha-vat*, *ān*, *ati*, *at*, possessed of some distinguishing property, peculiar, excellent, superior, better.—*Viśeṣha-vidras*, *ān*, m. eminently learned, a sage, philosopher.—*Viśeṣha-vidhi*, *i*, m. a special rule or observance, special form.—*Viśeṣha-vyāpti*, *i*, f. (in logic) a form of *Vyāpti* or pervasion, (according to *Sābda-k.* = *pratyagī-rya dhikaraṇa* - *svasamānādhikaraṇāntābhāva* *pratyagīrya*).—*Viśeṣha-sābin*, *i*, *ini*, *i*, possessing peculiar merit or excellence.—*Viśeṣha-sāstra*, *am*, n. (in grammar) a special rule (= *apa-vāda*).—*Viśeṣhādvēśa* ('*sha-at*'), *as*, m. a special supplementary rule.—*Viśeṣhārtham* ('*sha-ar*'), ind. for the sake of distinction or difference.—*Viśeṣhārthin* ('*sha-ar*'), *i*, *ini*, *i*, seeking for excellence or distinction; particular in searching for (anything).—*Viśeṣhokti* ('*sha-uk*'), *i*, f. (in rhetoric) 'statement of distinction' or 'description of excellence', (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric.—*Viśeṣhōdhrasita* ('*sha-ud*'), *am*, n. the peculiar breath or life (of another), peculiar treasure (applied to an object especially dear).—*Viśeṣhoddēśa* ('*sha-ud*'), *as*, m. (in the *Nyāya* a particular kind of enunciation).

Vi-śeṣhaka, *as*, *ā*, *am*, distinguishing, discriminative, characteristic, attributive; (*as*, *am*), m. n. an distinguishing property or characteristic; an attribute predicate; a mark on the forehead made with sand; &c. (worn either as an ornament or for sectarian distinction; *pattra-viśeṣhaka*, strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetic composition.—*Viśeṣhaka-ēchedya*, *am*, n. a particular form of *Tilaka* or sectarian mark, (according to *Sābda-k.* = *catuḥśaṣṭi-kalāntargata-shaṣṭhika* *kalā*).

Vi-śeṣhana, *as*, *i*, *am*, distinguishing, discriminative, attributive; distinctive (as a property &c.) (*am*), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguishing of another word (which other word is called *vi-śeṣhya* q. v.); an epithet, attribute, adjective; a word used in apposition.—*Viśeṣhaya-tā*, f. the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality.—*Viśeṣhanatā-sambandha*, *as*, m. the relation of predication, relation of predicate to subject.—*Viśeṣhaya-rat*, *ān*, *ati*, *at*, endowed with discernment; having a distinguishing attribute.—*Viśeṣhaya-varṇa*, *as*, m., N. of a division of the *Sābda-ratnāvalī* lexicon.

Vi-śeṣhayīya, *as*, *ā*, *am*, to be distinguished or discriminated; to be marked as different or distinct to be particularized.

Vi-śeṣhita, *as*, *ā*, *am*, distinguished, made different or distinct, defined, separated, divided; having as attribute, distinguished by an attribute; predicated, excellent, superior.

Vi-śeṣhya, *as*, *ā*, *am*, to be distinguished or discriminated; requiring to be defined or determined, distinguished, pre-eminent, principal, primary, chief (*am*), n. the word to be 'differenced' or distinguished, the thing or object to be particularized, defined by another word (which other word is called

viśeṣhaya, q. v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses, also masc.) — *Viśeṣhaya-tā*, f. the being to be described or defined; the condition of a substantive.

Viśeṣhaya in *tuḥvad-viśeṣhaya*, as, ā, am, relating to (an object) possessing such an attribute.

विशेष्यन् *vi-śiṣhan*, ā, ā, a, Ved. headless, without a head.

विशील *vi-śīla*, as, ā, am, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

विशुध *vi-śudh*, cl. 4. P. *-śudhyati*, *-śodhūm*, to be completely purified or cleansed; to become pure: Caus. *-śodhayati*, *-yitum*, to purify, cleanse.

Vi-śuddha, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (am), n. a kind of mystical circle in the body, (see *śakra*, cf. *viśuddhi-śakra*). — *Viśuddha-dhishaya*, as, ā, am, having the understanding or mind purified. — *Viśuddha-bhāva*, as, ā, am, having a pure mind or disposition, pure-minded. — *Viśuddha-rasya*, as, ā, am, of a pure family. — *Viśuddha-sattva-pradhānu*, as, ā, am, chiefly characterized by pure goodness. — *Viśuddhātman* (*śdha-āt*), ā, ā, a, having a pure soul, pure-minded, innocent. — *Viśul-theśva-lantra* (*śdha-iś*), am, n., N. of a work.

Vi-śuddhi, īs, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; quality, sameness, similarity; (in algebra) a subtractive quantity. — *Viśuddhi-śakra*, am, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). — *Viśuddhi-hāj*, k, k, k, possessing purity, free from sin or vice, pure.

Vi-śodhana, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (ī), f. a particular plant or tree (= *dantī*); N. of the capital of Brahmā.

Vi-śodhanīya, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

Vi-śodhita, as, ā, am, purified, cleansed, freed from soil or taint.

Vi-śodhitavya, as, ā, am, = *vi-śodhanīya* above.

Vi-śodhin, ī, īni, ī, purifying, cleaning, clearing; (mī), f. a particular plant (= *nāga-dantī*). — *Viśodhi-tā*, f. or *viśodhi-tva*, am, n. purifying, cleaning; clearing, freeing from obstructions; rectifying, correcting. — *Viśodhinī-rīja*, am, n. = *jaya-pālā* according to Sabda-k.

Vi-śodhya, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (am), n. a debt.

विशुभ *vi-śubh*, cl. 1. A. *-śobhate*, *-śobhi-*um, to shine brightly, be beautiful.

विशुष *vi-śuṣh*, cl. 4. P. *-śuṣhyati*, *-śoṣtūm*, to become very dry, dry up, to become withered: Caus. *-śoṣhayati*, *-yitum*, to make dry, dry up, desiccate.

Vi-śuṣhka, as, ā, am, completely dried up, very dry; withered; thirsty.

Vi-śoṣhaya, as, ī, am, drying, desiccative; epithet of a weapon; (am), n. the act of drying, desiccating, desiccation.

Vi-śoṣhita, as, ā, am, completely dried up, dried.

विशूल *vi-śūla*, as, ā, am, destitute of a spear or pike, without a spear.

विशुहल *vi-śiṅkhala*, as, ā, am, unfettered, unhackled, unchecked, unrestrained, uncurbed; disolute.

विश्र *vi-śri*, Pass. *-śriyate*, to be broken, split in pieces; to crumble or fall to pieces, lose

cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

Vi-śara, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

Vi-śaraṇa, am, n. the act of splitting, destroying, killing, &c.

Vi-śaraṇa, am, n. the act of splitting, shattering, destroying.

Vi-śirṇa, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. — *Viśirṇa-parṇa*, as, m. the Nimb tree (= *nimba*). — *Viśirṇa-mūrti*, īs, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

Vi-śirya, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

Vi-śiryat, am, anti, at, being shattered or dashed to pieces, crumbling away.

Vi-śiryamāna, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

विशोक *vi-śoka*, as, ā, am, freed from grief, free from sorrow, happy; (as), m., N. of a Muni; the Aśoka tree; (ā), f. exemption from grief, (one of the original properties of man.) — *Viśoka-koṭa*, N. of a mountain. — *Viśoka-deva*, as, m. a proper N. — *Viśoka-parṇa*, a, n., N. of a section of the Mahā-bhārata.

विश्रकद्र *viś-śakadra*, as, m. (said to be fr. *vi-s* for *vi + śakadra*, cf. *śiśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). — *Viśśakadrākaraśa* (*ra-āk*), as, m. (according to some) one who drags about or chastises the above, (see Nirukta II. 3.)

विश्र *viśna*, as, m. (fr. rt. *viśh*, Pāṇ. VI. 4. 19), lustre, splendor.

विश्रपला *viśpalā*, f. a proper N.

विश्रण *vi-śraṇ*, cl. 10. P. *-śraṇayati*, *-śraṇayati*, *-yitum*, to give away, distribute, present.

Vi-śraṇana, am, n. the act of giving away, distribution, gift, donation.

Vi-śraṇana, am, n. = *vi-śraṇana* above.

Vi-śraṇita, as, ā, am, given away, distributed, bestowed.

Vi-śraṇya, ind. having given or bestowed.

विश्रथ *vi-śrath* (connected with *vi-ślath*, q. v.), cl. 10. P. *-śrathayati*, *-yitum*, Ved. to loosen, relax, untie, release; to become loose.

विश्रम् *vi-śram*, cl. 4. P. *-śrāmyati* (ep. even cl. 1. *-śramati*), *-śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. *-śramyate*, Aor. *vy-aśramī* or *vy-aśramī*: Caus. *-śramayati* (ep. *-śramāya*), *-yitum*, to cause to rest, make to cease from toil.

Vi-śrama, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

Vi-śramita, as, ā, am, made to rest; completely wearied, exhausted.

Vi-śramya, ind. having rested, having reposed, &c.

Vi-śrānta, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

Vi-śrānti, īs, f. rest, repose, cessation from toil or occupation.

Vi-śrāma, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

विश्रम्भ *vi-śrambh* (also written *vi-srambh*), cl. 1. A. *-śrambhate*, *-śrambhītum*, to entrust, confide, be confident.

Vi-śrabdha, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient,

meek, lowly-minded, not lofty; excessive, exceeding, much; (am), n. confidently, trustfully, without fear, without hesitation, quietly. — *Viśrabdha-tā*, f. or *viśrabdha-tva*, am, n. trustiness; trustworthiness. — *Viśrabdha-navodhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

Vi-śrambha, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udātta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. — *Viśrambhālāpa* (*śbha-āl*), as, m. confidential talk, affectionate conversation.

Vi-śramblin, ī, īni, ī, trusting, confiding, confiding in; trusty, faithful, trustworthy.

विश्रवस् *vi-śravas*, *vi-śrāva*. See below.

विश्रणित *vi-śraṇita*, *vi-śraṇya*. See under *vi-śraṇ*, col. 2.

विश्रि 1. *vi-śri*, īs, m. death (according to Sabda-k.).

विश्रि 2. *vi-śri*, cl. 1. P. A. *-śrayati*, *-śrayate*, *-śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P.); to have recourse to, approach.

Vi-śraya, as, m. the having recourse to, dependence upon, abode, asylum.

Vi-śrayamāna, as, ā, am, Ved. diffusing, spreading, serving, enjoying, (Sāy. = *ni-shevamāna*.)

Vi-śrayin, ī, īni, ī, having recourse to, living or dwelling in; depending on, serving.

विश्रु 1. *vi-śru*, Pass. *-śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. *-śrūyati*, *-yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

Vi-śravas, ās, m., N. of the father of Kuvera and of Rāvaṇa; (according to the Rāmāyaṇa, Viśravas was son of the sage Pulastya, who was the son of Brahmā; cf. *viśśravaṇa*.)

1. *vi-śrāva*, as, m. great fame or celebrity.
1. *vi-śrāvaṇa*, am, n. causing to hear, narrating, apprising.

Vi-śravya, ind. having caused to be heard.

1. *vi-śruta*, as, ā, am, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. — *Viśruta-rat*, ān, m., N. of a king. — *Viśrutābhijana* (*ta-abh*), as, ā, am, of a renowned family, of noted birth.

1. *vi-śruti*, īs, f. celebrity, fame, notoriety.

विश्रु 2. *vi-śru* = *vi-sru*, q. v.

2. *vi-śrāva*, as, m. flowing forth or away, dropping.

2. *vi-śrāvaṇa*, am, n. causing to flow forth; bleeding, (see *vi-śrāvaṇa*.)

2. *vi-śruta*, as, ā, am, flowed away, flowing forth.

2. *vi-śruti*, īs, f. flowing, oozing.

विश्रथ *vi-ślath* [cf. *vi-śrath*], cl. 1. P. *-slathati*, cl. 10. P. *-slathayati*, &c., to be loose or relaxed; to loosen.

Vi-ślatha, as, ā, am, untied, loose, relaxed, languid. — *Viślathāṅga* (*śtha-an*), as, ā, am, having relaxed limbs, relaxed, weak, nerveless.

विश्रिष *vi-śliṣh*, cl. 4. P. *-śliṣhyati*, *-śliṣhtum*, to be disunited or separated, be divided, be broken: Caus. *-śliṣhayati*, *-yitum*, to cause to be disunited, separate.

Vi-śliṣhta, as, ā, am, disunited, disjoined, separated.

Vi-śleṣha, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. — *Viśleṣha-jāti*, īs, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.

Vi-śleṣhita, as, ā, am, disunited, severed, separated, divided.

Vi-śleṣhita, i, ī, i, disunited, severed, falling from.

विश्वोक्त *vi-śloka*, as, m. a kind of metre.

विश्व *viśva*, as, ā, am (in *Upādi-s*. I. 151. said to be fr. rt. *i. viś*, 'to pervade'; according to some connected with *rt. śvi* with *vi*; declined as a pronominal, like *sarva*, nom. pl. masc. *viśve*, see Gram. 238; cf. *śasvat*, *śāsvata*), all, every, every one, (*viśvasmād Indra uttarah*, Indra is higher than all, *Ṛg-veda* X. 86, 1), entire, whole, universal; (as), m., N. of a kind of deity belonging to a class of ten (forming one of the nine *Gaṇas* or classes enumerated under *Gaṇa-devatā*, q. v.: in *Ṛg-veda* X. 130, 5, they are associated with the *Jagati* metre, and called *Viśve devāḥ*, which may have originally denoted 'all the gods collectively,' though the introduction of the *Viśvas* under the name *viśva-devāḥ* or *viśve-devāḥ*, as a separate troop or *Gaṇa* of deities, seems to have taken place at an early period: according to the *Vishnu* and other *Purāṇas* they were sons of *Viśvā*, daughter of *Dakṣa*, and their names are given as follow, 1. *Vasu*, 2. *Satya*, 3. *Kratu*, 4. *Dakṣa*, 5. *Kālā*, 6. *Kāma*, 7. *Dhriti*, 8. *Kuru*, 9. *Purū-ravas*, 10. *Mādravas*; two others are added by some authorities, viz. 11. *Roṣṇa* or *Loṣṇa*, 12. *Dhvanī* [also written *Dhūri*?] they are particularly worshipped at the *Śrāddhas* or funeral obsequies in honour of deceased ancestors: moreover, according to *Manu* III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by *Brahmā* and the *Pitṛs*, as a reward for certain severe austerities they had performed on the *Himālaya*: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above; N. of Intellect in the *Ve-dānta* philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader'; according to a commentator = *sthūla-śarīra-vyashī-ty-upahita-śaitanya*, 'intellect located in the distributive aggregate of material bodies'); N. of a well known lexicon, = *viśva-prakāśa*, q. v.; (ā), f., N. of a daughter of *Dakṣa* and wife of *Dharma*; the plant *Aconitum Ferox*; a tree used for dying red (commonly called *Atis* = *Betula*); the shrub *Asparagus Racemosus* (= *śatāvare*); another plant (= *pippali*); dry ginger; (am), n. the whole world, universe, whole creation; dry ginger. — *Viśva-kadru*, us, u, wicked, vile; (us), m. a dog trained for the chase; sound, noise. — *Viśva-karman*, ā, m. 'one who does universal acts, all-doer, all-creator, all-maker,' N. of the architect or artist of the gods (said to be son of *Brahmā*, and in the later mythology sometimes identified with *Tvaṣṭri*, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra*, q. v.; in this capacity *Viśva-karman* is said to have revealed the *Śthāpatya-veda*, q. v., or fourth *Upa-veda*, and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by *Kārus* or *artizans*]; in the *Vedic* mythology, however, the office of *Indian Vulean* is assigned to *Tvaṣṭri* as a distinct deity, *Viśva-karman* being rather identified with *Prajā-pati* [*Brahmā*] himself as the creator of all things and architect of the universe; in the hymns *Ṛg-veda* X. 81, 82, he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in *Nirukta* X. 26, and elsewhere in the *Brahmaṇas* he is called a son of *Bhuvana*, and *Viśva-karman Bhauvana* is described as the author of the two *Ṛg-veda* hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the *Rāmāyaṇa* represents him as having built the city of *Larkā* for the *Rākṣhasas*, and as

having generated the ape *Nala*, who made *Rāma's* bridge from the continent to the island; the name *Viśva-karman*, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity; epithet of *Sūrya* or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet Mercury); epithet of *Mahā-deva* (*Mahā-bh. Śānti-parvan* 10332); epithet of *Indra* (*Ṛg-veda* VIII. 87, 2); of a son of the *Vasu* *Prabhāsa*; any great saint. — *Viśvakarma-satā* or *viśvakarma-jā*, f. 'daughter of *Viśva-karman*,' epithet of *Sañjñā* (one of the wives of the Sun). — *Viśva-kāya*, as, ā, am, whose body is the universe (said of *Vishnu*); (ā), f., N. of a goddess. — *Viśva-kārya*, as, m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Venus; cf. *viśva-karman*). — *Viśva-krit*, t, t, t, making or creating all; (t), m. the creator or maker of all things; epithet of *Viśva-karman*, son of *Brahmā*, (see above); N. of a son of *Gādhī* or *Gāthin*, and brother of *Viśvā-mitra*. — *Viśva-kṛita*, as, ā, am, made by *Viśva-karman* (?). — *Viśva-kṛishṭi*, is, is, i, Ved. (probably) known to all men; [cf. *viśva-śarṇat*.] — *Viśva-keṭu*, us, m. 'whose banner is the universe,' epithet of *A-niruddha*, (a form of *Kāma*, as son of *Pradyumna*). — *Viśva-kosha*, as, m. the lexicon called *Viśva* (= *viśva-prakāśa*). — *Viśva-ga*, as, m. 'going everywhere,' N. of *Brahmā*. — *Viśva-gandha*, as, m. 'having much odour,' an onion; (ā), f. 'having all fragrance,' the earth (as having the quality of odour, see *gūṇa*); (am), n. myrrh (= *vola*). — *Viśva-guṇādarśa* ('*ṇa-ād*'), as, m. 'mirror of the virtues of the world,' N. of a work by *Venkaṭa* (relating the history of Southern India). — *Viśva-gudh*, *ghut*, t, t, t, all-enveloping. — *Viśva-gārtā*, as, ā, am, Ved. approved by every body, accomplicher of all deeds, prepared for all acts, (Sāy. = *sarveshu karyeshūdyata*, *Ṛg-veda* VIII. 1, 22.) — *Viśva-goptri*, tū, m. 'preserver of the universe,' epithet of *Vishnu*; of *Indra*. — *Viśva-granthi*, is, f. the plant *Cissus Pedata* (= *hanṣa-pādī*). — *Viśvan-kara*, as, ī, am, all-creating, making all; (as), m. the eye. — *Viśva-śakra*, am, n., N. of a particular kind of large gift or offering consisting of a mass of pure gold. — *Viśva-śakṣa*, as, ā, am, Ved. all-seeing. — *Viśva-śakṣas*, ās, ās, as, Ved. all-seeing, all-beholding, (said of *Viśva-karman*, *Ṛg-veda* X. 81, 2, and of *Sūrya* I. 50, 2). — *Viśva-śandra*, as, ā, am, Ved. all-radiant, all-brilliant. — *Viśva-śarṇat*, is, is, i, Ved. known to all men, extending everywhere, world-wide, seeing everything, comprising all men. — *Viśva-jana*, am, n. all men, all mankind, mankind generally. — *Viśva-janīna*, as, ā, am, fit or good for all men, suitable to all mankind. — *Viśva-janīna-vṛiti*, is, is, i, whose conduct or actions are for the benefit of the whole world. — *Viśva-janīya*, as, ā, am, relating or suitable to all men. — *Viśva-janya*, as, ā, am, belonging or relating to all mankind, fit or good for all men, universally beneficial. — *Viśva-jit*, t, t, t, all-conquering, all-subduing; (t), m., N. of a particular ceremony or sacrifice; the cord or noose of *Varuṇa*; N. of a son of *Gādhī* and brother of *Viśvā-mitra*; of a son of *Satya-jit*. — *Viśva-jīva*, as, ā, am, Ved. all-refreshing, all-sustaining. — *Viśva-jū*, ās, ās, u, Ved. all-impelling, (Sāy. = *viśvasya prerayit*, *Ṛg-veda* IV. 33, 8). — *Viśva-tas*, &c., see p. 945, col. 3. — *Viśva-tur*, ā, ā, u, Ved. all-subduing, conquering everything. — *Viśva-darsata*, as, ā, am, Ved. all-conspicuous, visible to all; to be honoured by all. — *Viśva-deva*, as, m. a *Viśva-deva* or deity of a particular class, see under *viśva*; (ā), f. the plant *Hedyosarum* *Lagopodioides*; (as, ā, am), possessing all divine attributes, containing all the gods. — *Viśva-derya*, as, ā, am, Ved. distinguished by all divine attributes; relating or acceptable to all the gods, *Ṛg-veda* III. 2, 5. — *Viśva-dohas*, ās, ās, as, Ved. milking or yielding all things, all-productive. — *Viśva-dhara*, as, m. 'all-containing,' a proper N. — *Viśva-dhāyas*, ās, ās, as (see 1. and 2. *dhāyas*), Ved. one who bears everything, all-sustaining, all-nourishing. — *Viśva-dhārīn*,

i, ī, i, all-maintaining, all-sustaining; (ī), m. a deity; (ī, ī), f. the earth. — *Viśva-dhrik*, k, k, sustaining everything, (see *dhrik*). — *Viśva-dhenā*, f., Ved. 'all-cherisher, all-fosterer,' epithet of the earth. — *Viśva-nātha*, as, m. 'lord of the universe,' N. of *Siva* (especially as the object of adoration at *Benares*, cf. *viśveśa*); N. of the author of the *Candra-kālā* drama, the *Śāhitya-darpana*, and various other works; of several other authors and commentators. — *Viśva-nātha-deva*, as, m., N. of the author of the *Kuṇḍa-maṇḍapa-kaumudī*. — *Viśvanātha-pancānana* or *viśvanātha-bhaṭṭācārya*, as, m., N. of the author of the *Bhāṣā-parīcheda*, and of a commentary on the *Nyāya-sūtra* of *Gotama*. — *Viśva-pā*, ās, m. 'all-protecting, all-nourishing,' the sun; the moon; fire. — *Viśva-pāla*, as, m. 'all-protector,' N. of a merchant. — *Viśva-pāvana*, as, ī, am, world-purifying (ī), f. holy basil (= *tulasi*). — *Viśva-pis*, Ved. having all sorts of ornaments; (Sāy.) having many forms (= *bahu-rūpa*). — *Viśva-puṣṭi*, t, t, t, all-nourishing. — *Viśva-pūjita*, f. 'adored by all,' holy basil (= *tulasi*). — *Viśva-ṣeṣas*, ās, ās, as, Ved. containing all beauties; multifarious, (Sāy. = *bahu-vidha-rūpa yuktā*). — *Viśva-prakāśa*, as, m., N. of a lexicon by *Maheśvara* (more briefly called *Viśva*). — *Viśva-psan*, ā, m. (according to some corrupted from *viśva* + *bhasan*, cf. *bhasad*), a god; fire or the deity of fire, *Agni*; the moon; the sun. — *Viśva-psnya*, as, ā, am (*psnya* said to be for *psanya* fr. rt. *psā*), Ved. feeding everything; having many forms or whose forms pervade everything, (Sāy. = *vyāpta-rūpa*). — *Viśva-budbuda*, as, m. the world regarded as a bubble. — *Viśva-bodha*, as, m.; *Buddha* or *Buddhist* deified saint. — *Viśva-bharas*, ās, ās, as, Ved. all-bearing, all-supporting. — *Viśva-bhāna*, us, us, u, Ved. having light on all sides, all-illuminating, (Sāy. = *sarvato vyāpta-tejaska*). — *Viśva-bhāvana*, as, m. 'creator of the universe,' N. of *Vishnu*. — *Viśva-bhuḡ*, k, k, k, all-enjoying, all-possessing; eating all things; (k), m. epithet of *Indra*. — *Viśva-bhājā*, f., N. of a tutelary goddess. — *Viśva-bhū*, ās, m. the third of the *Buddhas* (according to some systems). — *Viśva-bheshaja*, am, n. 'universal medicine,' dry ginger; (as), m., Ved. a universal remedy, panacea. — *Viśva-bhojana*, am, n. the eating of all sorts of food. — *Viśva-bhojas*, ās, ās, as, Ved. all-nourishing, one who enjoys all things, granting all enjoyment. — *Viśva-bhrāj*, t, t, t, Ved. all-illuminating. — *Viśva-madā*, f. 'all-delighting,' N. of one of the seven tongues of fire. — *Viśva-manas*, ās, m., N. of the author of the hymns *Ṛg-veda* VIII. 23–26 (having the patronymic *Vaiśya*). — *Viśva-manus*, us, us, us, Ved. (probably) known to a man; [cf. *viśva-kṛishṭi*]. — *Viśva-mānusa*, as, ā, am, Ved. (probably) known to all men [cf. *viśva-manus*]; (as), m. every mortal, (Sāy. = *sarva manushyah*, *Ṛg-veda* VIII. 45, 42). — *Viśvam-inva*, as, ā, am, Ved. expanding everywhere, pervading everything, (Sāy. = *viśvam vyāpnuvāna*); gratifying all, (Sāy. = *viśva-tarpana*). — *Viśva-mukhī*, f. N. of *Dakṣhāyāni* (as worshipped in *Jalandhara*). — *Viśva-mūrti*, is, is, i, one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. — *Viśvam-mūrti-mat*, ān, atī, at, having or taking all forms, existing in all forms, omnipresent. — *Viśvam-cjaya*, as, ā, am, Ved. shaking everything making everything tremble; [cf. *janam-cjaya*]. — *Viśva-melkhi*, f., N. of a lexicon. — *Viśvan-bhara*, as, ā, am, supporting the universe, all-sustaining, all-maintaining; (as), m. the Supreme Being epithet of *Vishnu*; of *Indra*; (ā), f. the earth. — *Viśva-vamliarādhipa* ('*ṇa-adhī*'), as, m. 'lord of the earth,' a king. — *Viśva-yoni*, is, m. 'source of the universe,' N. of *Brahmā*; of *Vishnu*. — *Viśva-rath*, as, m., N. of a son of *Gādhī* and brother of *Viśvā-mitra*. — *Viśva-rāj*, t, m. a universal sovereign. — *Viśva-ruṭi*, f. 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as goddess). — *Viśva-rūpa*, as, ā, am, taking all forms existing in all forms, of every kind, universal, omnipresent; (as), m. an epithet of *Vishnu*; N. of

son of Tvashṭri (a three-headed monster slain by Indra); of a lexicographer; of a pupil of Śaṅkarācārya; of several other persons; (*am*), n. Agallochum. — *Viśvarūpa-tama*, *as*, *ā*, *am*, Ved. having the greatest variety of forms or colours. — *Viśvarūpa-darsana*, *am*, n., N. of two chapters in the Kūṭākhyaṇḍa of the Gaṇeśa-Pūjā. — *Viśvarūpācārya* (**pa-āc**), *as*, m., N. of the author of a Vārtika. — *Viśva-retas*, *ās*, m. 'containing the seed of all things,' epithet of Brahmā. — *Viśva-roḍana*, *as*, m. an esculent root, Aruni Colocasia. — *Viśva-linga*, *as*, *ā*, *am*, Ved. containing the distinguishing word *viśva*. — *Viśva-loḍana* = *viśva-prakāśa*. — *Viśva-vaḍa*, *as*, m., N. of a so-called Veda (with the Magians). — *Viśva-vasu*, *us*, m. 'wealth of all,' N. of a son of Purū-ravas. — *Viśva-vāra*, *as*, *ā*, *am*, Ved. possessed of all desirable things, containing all good things, granting all boons (Rig-veda VII. 10, 4); adored or cherished by all, (Sāy. = *viśvair varāṇi*, Rig-veda I. 113, 19); (*ā*), f., N. of the authoress of the hymn Rig-veda V. 28 (belonging to the family of Atri). — *Viśva-vārya*, *as*, *ā*, *am*, Ved. all-desired, (Sāy. = *viśvair varāṇi*, Rig-veda VIII. 19, 11). — *Viśva-vāh*, *vāt*, *viśvavāh*, *vāt* (inst. c. *viśvavāh*, cf. *bhāra-vāh*), all-sustaining. — *Viśva-vid*, *t*, *t*, Ved. knowing everything, omniscient. — *Viśva-vitāyān*, *i*, m. all-making, all-arranging, a creator, deity. — *Viśva-ryṭti*, *is*, f. universal practice. — *Viśva-vedas*, *ās*, *ās*, *as*, one who knows all things, all-knowing, omniscient, obtaining or possessing all; a sage, saint. — *Viśva-ryāśas*, *ās*, f. 'all-embracing,' epithet of Aditi. — *Viśva-ryāpaka*, *as*, *ā*, *am*, all-pervading, everywhere diffused. — *Viśva-ryāpina*, *i*, *inī*, *i*, all-diffused, all-pervading, ubiquitous, omnipresent. — *Viśva-ryāpti*, *is*, f. universal diffusion or permeation. — *Viśva-sambhū*, *ūs*, m. one who is the source of all prosperity; epithet of Viśva-karman (Rig-veda X. 81, 7; in Rig-veda I. 160, 4. the dual form *viśva-bhuvā*, 'all-beneficial,' is an epithet of *Rodasi*, or heaven and earth). — *Viśva-sardhas*, *ās*, *ās*, *as*, Ved. displaying great power, making great exertion, (Sāy. = *vyāpta-bala* or *bahūśāha*). — *Viśva-sārada*, *as*, m., Ved. epithet of the disease called Takman (as likely to occur every autumn). — *Viśva-sūci*, *is*, *is*, *t*, Ved. all-enlightening, purifying everything (said of Agni). — *Viśva-saha*, *as*, *ā*, *am*, all-bearing, all-enduring; (*as*), m., N. of a son of Ilavita; (*ā*), f. the earth; epithet of one of the tongues of fire. — *Viśva-sāman*, *ā*, m., N. of the author of the hymn Rig-veda V. 22 (having the patronymic *Ātreya*). — *Viśva-sāraka*, *am*, n. 'having all essence,' the prickly pear, Cactus Indicus. — *Viśva-swid*, *t*, *t*, Ved. granting everything well, giving every good thing, bestowing every sort of wealth. — *Viśva-sṛjī*, *t*, *t*, *t*, creating the universe; (*t*), m. a creator of the universe (of whom there are ten according to some accounts); an epithet of Brahmā. — *Viśva-sena*, *as*, m. epithet of the eighteenth Muḥūrta. — *Viśva-saubhaga*, *as*, *ā*, *am*, Ved. bestowing all blessings, containing all good things. — *Viśva-sphatika*, *as*, m., N. of a king of Magadha. — *Viśva-sraśṭri*, *tā*, m. the creator of the universe, God. — *Viśva-sāra* (**va-an**), *as*, m. universal-membered (said of Viṣṇu). — *Viśvātman* (**va-āt**), *ā*, m. 'Universe-spirit,' the Soul of the Universe, the Universal Spirit, the Supreme Being, God; Brahman; Siva; Viṣṇu. — *Viśvā-dhāyas*, *ās*, m. (for *viśva-dhāyas*, q. v.), 'all-sustaining,' a deity, god. — *Viśvā-nara*, *as*, m. 'ruling all men, benefiting all men,' epithet of Savitri; N. of the father of Agni. — *Viśvātara* (**va-an**), *as*, m., Ved., N. of a son of Su-shadman. — *Viśvāpsu*, *us*, *us*, *u*, Ved. having all forms, multifarious, (according to Sāy. on Rig-veda I. 148. *apsu* = *rūpa*, *viśvāpsu* = *nānā-rūpa*; but cf. *pṣu*). — *Viśvā-mitra*, *as*, m. (according to some authorities for *viśva-amitra*, and meaning 'no friend to all,' but more probably for *viśva-mitra*, 'the friend of all,' the final of *viśva* being lengthened), N. of a celebrated Kshatriya, described as son of Gāthīn or Gādhī, deriving his lineage from an ancestor of Kuśika, named Purū-ravas, of the lunar race

of kings, and himself sovereign of Kanyā-kubja or Kanoj, (according to one account he was brother of Satya-vatī, wife of Rīcika and mother by him of Jamad-agni, q. v., who was the father of Parasu-rāma; he had one hundred sons, fifty of whom offended their father, and being degraded by him to the condition of outcasts, became the progenitors of various barbarous tribes and Dasyus: the fame of Viśvā-mitra rests chiefly on his contests with the great Brāhman Vasishtha, and his success in elevating himself, though a Kshatriya, to the rank of a Brāhman, see Manu VII. 42: the Rāmāyana, which makes him a companion and counsellor of the young Rāma-āndra, records [I. 51-65] how Viśvā-mitra, on his accession to the throne, visited the hermitage of Vasishtha, and seeing there the cow of plenty [probably typical of *go*, 'the earth'], offered the Muni untold treasures in exchange for it, but being refused, prepared to take it by force; a long contest ensued between the king and the saint [symbolical of the struggles between the Kshatriya and Brāhmanical classes], which ended in the defeat of Viśvā-mitra, whose vexation was such that, in order to become a Brāhman and thus conquer his rival, he devoted himself to intense austerities, gradually increasing the rigour of his mortification through thousands of years, till he successively earned the titles of Rājārshi, Rishi, Maharshi, and finally Brahmarshi; during the course of these penances Indra and the gods jealous of his increasing power—as exhibited in his transporting king Tri-sanku to the skies, and in saving his nephew Sunah-śepha, son of his own brother-in-law Rīcika, out of the hands of Indra, to whom he had been promised by king Ambarisha as a victim in a sacrifice—sent first the nymph Menakā and subsequently Rambhā to seduce him from his passionless life, and his surrender to the allurements of the first of these nymphs led to the birth of a daughter called Sakuntalā, q. v., the heroine of the celebrated drama; the rivalry between Viśvā-mitra and Vasishtha is alluded to in many passages of the Rig-veda; it is thought, therefore, that as caste distinctions had not then become fixed, the later myths on the subject of this rivalry may have rested on a Vedic legend, according to which king Su-dās, having employed Vasishtha as his domestic priest, allowed on various occasions Viśvā-mitra also to officiate, which of course led to jealousies and quarrels between these two functionaries: the whole of the hymns of the third Maṇḍala of the Rig-veda and a few others are attributed to Viśvā-mitra or to members of his family; *Viśvāmītrasyātyardha*, N. of a Sāman; (*ās*), m. pl. the family or descendants of Viśvā-mitra; (*ā*), f., N. of a river. — *Viśvāmītra-priya*, *as*, m. 'dear to Viśvā-mitra,' the cocoa-nut tree, (the fruit being said to have been created by that saint.) — *Viśvāmītra-sṛṣṭi*, *is*, f., Viśvā-mitra's creation, (in allusion to several things fabled to have been created by this saint in rivalry of Brahmā, e. g. the fruit of the Palmyra in imitation of the human skull, the buffalo in imitation of the cow, the ass of the horse, &c.) — *Viśvāyū* (**va-āy**), *us*, *us*, *u*, Ved. containing all life, of full vitality, life-sustaining, abounding in food; going everywhere, (according to Sāy. on Rig-veda IV. 28, 2 = *sarvato gantṛi*). — *Viśvāyū-poshas*, *ās*, *ās*, *as*, Ved. feeding or nourishing all living beings. — *Viśvāyū-vepas*, *ās*, *ās*, *as*, Ved. whose energy goes everywhere or pervades all things, (Sāy. = *sarva-gata-bala*, Rig-veda VIII. 43, 25.) — *Viśvā-rāj*, *t*, m. a king of the universe. — *Viśvā-vasu*, *us*, m. 'wealth of all,' N. of one of the Gandharvas (regarded as the author of the hymn Rig-veda X. 139); epithet of one of the Manus; N. of a poet; of the thirteenth year of Jupiter's cycle; (*us*), f. epithet of a particular night. — *Viśvā-sah* or *viśvā-sāh*, *t*, *t*, Ved. all-conquering, subduing all foes. — *Viśve-devās*, *as*, m. pl. the Viśva-devas, see *viśva*; (according to the Śabda-k. there is a form *Viśve-devās*, nom. m. sing. meaning 'Fire,' cf. *viśve-vedas*). — *Viśve-devī*, *ā*, m. the clitoris (?). — *Viśve-bhojas*, *ās*, m. (for *viśva-bh*), an epithet of Indra. — *Viśve-vedas*, *ās*, m. (for *viśva-v*), an epithet of

Agni or Fire. — *Viśveśa* (**va-īśa**), *as*, m. 'lord of the universe,' N. of Siva (as worshipped at Benares, where a celebrated temple is appropriated to him, cf. *viśva-nātha* above); the Supreme Spirit; (*ā*), f., N. of a daughter of Dakṣa and wife of Dharma. — *Viśveśvara* (**va-īś**), *as*, m. lord of the universe, = *viśveśa* above; N. of the author of the Madana-pārijāta, the Mahārṇava, the Smṛiti-kau-mudī, and a commentary on the Mitāksharā; of the author of a commentary on the Aṣṭa-vakra-saṃhitā. — *Viśveśvara-tīrtha*, *as*, m., N. of a commentator; (*am*), n., N. of a place. — *Viśveśvara-bhatta*, *as*, m., N. of the author of the Karma-vipāka. — *Viśvaika-sāra* (**va-ek**), 'sole essence of the universe,' N. of a plain in Kaśmīra.

Viśvaka, *as*, m., Ved., N. of the father of Viśvāpū; of the author of the hymn Rig-veda VIII. 75 (having the patronymic Kārshṇi); (*ā*), f. a sort of gull, Larus Ridibundus.

Viśvak-sena, *as*, m., for *viśvak-sena*, see under *viśv-aiś*, p. 948.

Viśvag-aśva, *viśvag-gati*, &c., for *viśvag-aśva*, &c., see under *viśv-aiś*, p. 948.

Viśvaiś, an incorrect form for *viśv-aiś*, q. v.

Viśva-tas, ind. everywhere, all around, universally. — *Viśvatas-śakshus*, *us*, *us*, *u*, Ved. having eyes on every side, (Rig-veda VIII. 81, 3.) — *Viśvatas-pād*, *t*, m., Ved. having feet on every side; epithet of Viśva-karman. — *Viśvato-dāvan*, *ā*, &c., Ved. granting from all sides. — *Viśvato-dhī*, *is*, m., Ved. supporter of the universe, (Sāy. = *sarva-jagato dhāraka*). — *Viśvato-bāhu*, *us*, *us*, *u*, Ved. having arms on every side. — *Viśvato-mukha*, *as*, *i*, *am*, having a face on every side, facing all sides.

Viśvathā, ind. everywhere.

Viśvādānīm, ind., Ved. at all times, at all seasons; [cf. *taḍānīm*, *i-dānīm*.]

Viśvadyāñ, *am*, *iś*, *ak* (fr. *viśva* + *adri* substituted for the final *a* + *aiś*), moving everywhere or universally, going in all directions, (better written *viśvadyāñ*.)

Viśvādha, ind., Ved. at all times, on every occasion.

Viśvadhā, ind., Ved. on all sides, everywhere, (Sāy. = *bahu-viḍham*.)

Viśvantara, *as*, m., N. of a king (son of Su-shadman; perhaps for *viśvāntara*).

Viśvayu, *us*, m. (for *viśvāyū* ?), air, wind.

Viśvaha, ind., Ved. on all days, at all times, (Sāy. = *sarveshu apy ahaṣu*, *sarvadhā*.)

Viśvāhā, ind., Ved. everywhere, in every place.

Viśvāhā, ind. (probably fr. *viśva* + *ahan*), every day, at all times, (Sāy. = *sarvadhā*.)

Viśvāyā, ind., Ved. from every place, from every quarter, (Sāy. = *viśva-tas*, *sarvasu dikṣhu*.)

विश्वास *vi-śvas*, cl. 2. P. -*śvasiti*, -*śvasitum*, to confide, trust, confide in, trust in, depend on (with loc. or gen.), to be trustful or confident, to be free from apprehension: Caus. -*śvasayati*, -*yitum*, to cause to trust, inspire with confidence, give confidence to, free from apprehension, console, encourage.

Vi-śvasana, *am*, n. trusting, confiding in.

Vi-śvasaniya, *as*, *ā*, *am*, to be trusted or relied on, reliable, trustworthy, credible. — *Viśvasaniya-tā*, f. trustworthiness, credibility.

Vi-śvasita, *as*, *ā*, *am*, trusted; believed or confided in.

Vi-śvasta, *as*, *ā*, *am*, trusted, confided in, relied on; worthy of trust, deserving confidence; faithful; full of confidence, bold, fearless, unsuspecting; (*ā*), f. a widow. — *Viśvasta-rat*, ind., as if confiding, as though trustful.

Vi-śvāsa, *as*, m. trust, confidence, faith, belief, reliance; a confidential communication, secret. — *Viśvāsa-kāraṇa*, *am*, n. cause of confidence, motive of trust. — *Viśvāsa-kṛt*, *t*, *t*, *t*, inspiring confidence, causing trust. — *Viśvāsa-ghāta*, *as*, m. destruction of confidence, breach of faith, violation of trust, treachery. — *Viśvāsa-ghātaka*, *as*, or *viśvāsa-ghātīn*, *i*, m. destroying confidence, one who betrays confidence, a traitor. — *Viśvāsa-janman*, *ā*, *ā*, *a*, produced from

confidence. — *Viśvāsa-devī*, f., N. of the patroness of Vidyā-pati (to whom he dedicated his Gangā-vākya-vāli, a work on the worship of the waters of the Ganges). — *Viśvāsa-pātra*, *am*, n. a confidential agent, one worthy to be trusted. — *Viśvāsa-prati-panna*, *as*, *ā*, *am*, possessed of confidence, confiding, trusting. — *Viśvāsa-prada*, *as*, *ā*, *am*, giving or inspiring confidence. — *Viśvāsa-bhanga*, *as*, m. breach of faith, violation of confidence. — *Viśvāsa-bhūmi*, *is*, f. ground for trust, an object of trust, a trustworthy person, any one worthy of confidence. — *Viśvāsa-sthāna*, *am*, n. an object or person of trust or confidence, anything which produces confidence; a hostage. — *Viśvāsaikasāra* (= *śa-ck*), *as*, m. one whose sole essence is trust; a proper N.

Viśvāsana, *am*, *ā*, n. f. causing to trust or confide, producing confidence.

Viśvāsāyitrā (anom. ind. part.), having caused or persuaded to trust, having inspired confidence.

Viśvāsika, *as*, *ā*, *am*, trusty, confidential. — *Viśvāsika-tara*, *as*, *ā*, *am*, more trusty.

Viśvāsita, *as*, *ā*, *am*, made to trust, inspired with confidence.

Viśvāsīn, *i*, *inī*, *i*, confiding, trusting, believing, confiding in; trusty, honest.

1. *viśvāsya*, *as*, *ā*, *am*, to be trusted or confided in, trustworthy; to be believed; to be made to trust or inspired with confidence; to be encouraged. — *Viśvāsya-tā*, f. trustworthiness.

2. *viśvāsya*, ind. having made to trust, having inspired with confidence or hope; having encouraged.

विश्वसि *viśvāci*, f. (probably fr. *viśva* + *ac* or *anī*, making a form *viśvāc* or *viśvācī*, cf. *ghṛitācī*, *vishvācī*), N. of one of the Apsarases or nymphs of Svarga.

विश्वि *vi-śvi*, cl. I. P. *-śvayati*, *-śvayitum*, to be spread or forth in all directions; to be manifested, appear, shine forth, (Sāy. = *vy-śvait* = *sarvaṃ jagad vyāpnot* or *tejasā pravṛddhāsīt*.)

विष् 1. *vish*, cl. I. P. *veshati*, *vivesha*, *vekshyati*, *avikshat*, *veshtum* or (according to Vopadeva) *veshitum*, to sprinkle, pour out; cl. 9. P. *vishnāti*, &c., to separate, disjoin.

Vishvā or *veshitvā*, ind. having sprinkled.

विष 2. *vish*, cl. 3. P. A. (some of the forms of this rt. are liable to be confounded with those of rt. I. *viś*), *veveshti*, *verishite* (Impv. 2d sing. *viśvidhī* = *kuru* according to Nirukta X. 8; = *praviśa*, see under rt. I. *viś*), *vivesha*, *vivishe*, *vekshyati*, *-te*, *avikshat* or *arishat* (?), *avikshata*, *veshtum*, (in Naigh. II. 6. *veshti* is enumerated among the *kānti-karmāṇaḥ*; in Naigh. II. 14. *veshishtī* and *vishishtī* are mentioned among the *gati-karmāṇaḥ*) to pervade, spread through, extend through, go through, penetrate, invest; to spread, extend; to embrace; to go to, go against, meet (in a hostile manner); to cause to obtain, convey, (Sāy. = *prāpayati*); to accomplish, perform; to eat, consume (according to Naigh. II. 8).

3. *vish*, *i*, f. spreading, diffusion; feces, ordure, excrement; (*t*, *i*, *t*), spreading, diffusing, all-pervading (Ved.); (*t*), m. one who pervades, a pervading deity (Ved.). — *Viś-kārikū*, f. 'ordure-maker,' a kind of bird (probably a variety of the *Turdus Salica*). — *Viś-khadira*, *as*, m. a kind of fetid Mimosa. — *Viś-kara*, *as*, m. 'filth-goer,' a tame or village hog. — *Viś-sarga*, *as*, m. coherence or obstruction of the feces, constipation. — *Viś-sārikū*, f. a sort of thrush or variety of the bird inaccurately called 'Maina' in Bengal. — *Viś-gandha*, *as*, m. a medicinal salt (= *viś-lavana*). — *Viś-graha*, *as*, m. seizure or obstruction of the feces, constipation. — *Viś-ja*, *as*, *ā*, *am*, produced from ordure; (*am*), n. a fungus. — *Viś-bhava*, *as*, *ā*, *am*, born or produced from ordure. — *Viś-bhuj*, *k*, *k*, feeding on ordure (Manu XII. 56). — *Viś-lavana*, *am*, n. a medicinal salt (commonly called Vitaban or Bitnoben). — *Viś-varāha*, *as*, m. a village or tame hog.

Visha, *as*, *am*, m. n. poison, venom, bane, anything baneful or deadly; (*am*), n. water; the fibres attached to the stalk of the lotus; gum-myrrh; a kind of very active vegetable poison, Aconitum Ferrox, = *vatsa-nābha*; (*ā*), f. a tree (commonly called Atis, the bark of which is used as a red dye, also called *ati-vishā*); excrement; (for *vi-shā*, 'intellect,' see under *vi-sho*). — *Visha-kantakini*, f. a kind of plant (= *bandhyā-karkotaki*). — *Visha-kanda*, *as*, m. a species of bulbous plant (= *nīla-kanda*). — *Visha-kumbha*, *as*, m. a jar of poison. — *Visha-khā*, *as*, m. one who digs for the fibres of the stem of the lotus, (also written *visha-khā*). — *Visha-granthi*, N. of a plant (?). — *Visha-gā*, f. a kind of twining shrub, Menispermum Cordifolium or Cocculus Cordifolius (= *gudūci*). — *Visha-ghātīn*, *i*, *inī*, *i*, poison-destroying, antidotal, an antidote; (*i*), m. the tree Mimosa Sirissa (= *śirisha*). — *Vishaghna*, *as*, *i*, *am*, destroying or counteracting poison, antidotal, an antidote; (*as*), m. the tree Mimosa Sirissa; the plant Hedyasaur Alhagi; Beleric Myrobalan, Terminalia Belerica; (*i*), f. the pot-herb Hingsha Repens; another plant (commonly called Bicchati); turmeric; bitter apple or colocynth. — *Visha-jusha*, *as*, *ā*, *am*, possessed of poison, poisonous; poisoned. — *Visha-tā*, f. or *visha-tva*, *am*, n. the state or condition of poison, poisonousness. — *Visha-tulya*, *as*, *ā*, *am*, resembling poison, fatal, deadly. — *Visha-da*, *as*, *ā*, *am*, yielding or giving poison, poisonous; shedding water; (*as*), m. a cloud; (*am*), n. green vitriol. — *Visha-dāṣhtrā*, f. a medicinal plant and antidote (= *sarpa-kankālī*). — *Visha-dantaka*, *as*, m. 'having poisonous teeth,' a snake. — *Visha-darsana-mṛityuka*, *as*, m. 'dying at the sight of poison,' a kind of pheasant; [cf. *visha-mṛityu*]. — *Visha-dāyaka*, *as*, *ikā*, *am*, or *visha-dāyin*, *i*, *inī*, *i*, giving poison, poisoning. — *Visha-digāha*, *as*, *ā*, *am*, smeared with poison, empoisoned, poisoned. — *Visha-dūshaṇa*, *am*, n. corrupting by poison, poisoning. — *Visha-dosha-hara*, *as*, *ā*, *am*, taking away the ill effects of poison. — *Visha-druma*, *as*, m. a kind of poison tree, Upas tree. — *Visha-dhara*, *as*, *ā*, *am*, holding or containing poison, venomous, poisonous; (*as*), m. a snake. — *Visha-dhara-nīlaya*, *as*, m. 'a abode of snakes,' Pātāla or the lower regions. — *Visha-dharmā*, f. cowach, Carpopogon Pruriens. — *Visha-dhātṛi*, f. 'poison-holder,' N. of a goddess presiding over snakes, (she was wife of the Rishi Jarat-kāru and sister of Vāsuki; cf. *manasā*). — *Visha-nāśaka*, *as*, *ikā*, *am*, poison-destroying, antidotal. — *Visha-nāśana*, *as*, m. 'poison-destroyer,' an antidote; the tree Mimosa Sirissa; (*am*), n. the act of removing or curing poison. — *Visha-nāśin*, *i*, *inī*, *i*, poison-destroying, any antidote; (*inī*), f. a kind of plant (= *visha-dāṣhtrā*). — *Visha-nimitta*, *as*, *ā*, *am*, caused by poison. — *Visha-nud*, *t*, m. 'poison-expeller,' the plant Bignonia Indica. — *Visha-pīta*, *as*, *ā*, *am*, one who has drunk poison. — *Visha-pushpa*, *as*, m. 'having poisonous flowers,' the plant Vangueria Spinosa; (*am*), n. the blue lotus. — *Visha-pushpaka*, *as*, m. sickness or disease caused by eating poisonous flowers. — *Visha-prayoga*, *as*, m. the use or employment of poison, administering poison as a medicine. — *Visha-bhaktshaṇa*, *am*, n. the act of eating poison, taking poison. — *Visha-bhishaj*, *k*, m. a poison-doctor; a dealer in antidotes, one who pretends to cure the bites of snakes. — *Visha-bhujanga*, *as*, m. a poisonous snake. — *Visha-bhṛit*, *t*, *t*, *t*, bearing or containing poison, venomous, poisonous; (*t*), m. a snake. — *Visha-mantra*, *as*, m. a snake-charmer, snake-catcher, one who pretends to charm snakes, one who cures the bite of snakes; (*am*), n. a charm for curing snake-bites. — *Visha-maya*, *as*, *i*, *am*, consisting of poison, poisonous. — *Visha-mushī*, *is*, f. a kind of shrub possessing medicinal properties (commonly called Bishdori or Karsinh). — *Visha-mṛityu*, *us*, m. a sort of bird, a kind of pheasant ('to whom poison is death,' cf. *visha-darsana-mṛityuka*). — *Visha-rasa*, *as*, m. 'poison-juice,' a poisoned draught or potion. — *Visha-vallari*, f. a poisonous

creeper. — *Visha-vidyā*, f. 'poison-science,' the administration of antidotes, the cure of poisons by drugs or charms. — *Visha-vidhāna*, *am*, n. administering poison judiciously or by way of ordeal. — *Visha-vimuktātman* (= *ta-āt*), *ā*, *ā*, *am*, one whose soul or whose nature is released from poison. — *Visha-vriksha*, *as*, m. a poison tree, the Upas tree. — *Visha-vega*, *as*, m. 'poison-force,' the effect of poison (shown by various bodily effects or changes). — *Visha-vaidya*, *as*, m. 'poison-doctor,' a dealer in antidotes or one professing to cure the bites of snakes. — *Visha-vairinī*, f. 'poison-enemy,' a kind of grass used as an antidote (= *nir-vishā*, q. v.). — *Visha-sālūka*, *as*, m. the root of the lotus. — *Visha-sūka*, *as*, m. or *visha-sṛingin*, *i*, m. 'having a poisonous sting,' a wasp. — *Visha-sūcaha*, *as*, m. 'poison-indicator,' the Greek partridge, Perdix Rufa (= *čakora*). — *Visha-sṛikkān*, *ā*, m. 'poison-mouthed,' a wasp. — *Visha-ha*, *as*, *ā*, *am*, removing poison; (*ā*), f. N. of various plants (= *deva-dālī*; = *nir-vishā*). — *Visha-hantri*, *tā*, *tri*, *tri*, destroying or counteracting poison; (*tri*), f. N. of various plants (= *a-parājitā*; = *nir-vishā*). — *Visha-hara*, *as*, *ā* or *i*, *am*, removing venom, antidotal; (*ā* or *i*), f. the goddess who protects from the venom of snakes, (see *vishā-dhātṛi*, *manasā*). — *Visha-hridaya*, *as*, *ā*, *am*, poison-hearted, cherishing hatred or hostility malicious, malignant. — *Vishākta* (= *sha-ak*), *as*, *ā*, *am*, smeared with poison, poisoned. — *Vishāgn* (= *sha-ag*), *is*, m. the fire of poison. — *Vishānkura* (= *sha-an*), *as*, m. 'having a poisoned point,' a spear, dart. — *Vishādāni* (= *sha-ad*), f. 'poison-destroying,' a kind of creeper (= *palāśī*). — *Vishānana* (= *sha-an*), *as*, m. 'having a poisonous mouth, a snake. — *Vishāntaka* (= *sha-an*), *as*, *ā*, *am*, poison-destroying, antidotal; (*as*), m. an epithet of Siva (so called because he swallowed the deadly poison produced at the churning of the ocean). — *Vishāpaha* (= *sha-ap*), *as*, *ā*, *am*, poison-repelling antidote, an antidote, (*mantrair vishāpahaiḥ*, with texts or charms which have the power of repelling poison); (*as*), m. a kind of tree, = *mushkaka*, (*ā*), f. a kind of birth-wort, Aristolochia Indica (= *arha-mūla*; various other plants, = *indra-rānu*). — *nir-vishā*; = *nāga-damanī*; = *sarpa-kankālī*. — *Vishābhāvā* (= *sha-abh*), f. 'having no poison, a species of plant (= *nir-vishā*). — *Vishāyudha* (= *sha-ay*), *as*, m. 'armed with venom,' a snake. — *Vishārati* (= *sha-ar*), *is*, m. 'poison-enemy,' a species of plant (= *kṛishṇa-dhattiraka*). — *Vishār* (= *sha-ar*), *is*, m. 'poison-enemy,' a kind of plant or tree (= *mahā-čāñcu*; = *ghṛita-karāñja*). — *Vishāśya* (= *sha-ās*), *as*, m. 'poison-mouthed,' a snake; (*ā*), f. the marking-nut plant, Semecarpus Anacardium. — *Vishāśvāda* (= *sha-ās*), *as*, *ā*, *am*, tasting poison (Manu XI. 9; cf. *madhv-āpāta*).

Vishāni, *is*, m. a sort of snake.

Vishala, *as*, m. poison, venom.

Vishāya, Nom. A. *vishāyate*, *-yitum*, to become poison, turn into poison.

Vishāra, *as*, m. a snake.

Vishālu, *us*, *us*, *u*, venomous, poisonous.

1. *vishita*, *as*, *ā*, *am*, Ved. extended, spread, east (perhaps for 2. *vi-shita*, see under *vi-shi*).

2. *vishita*, *as*, *ā*, *am* (for 1. see p. 941, col. 2) pervaded; (*ā*), f. the feces, excrement.

2. *vishiti*, *is*, *i* (for 1. see p. 941, col. 2), performing, labouring; (*is*), f. pervading, penetrating; occupation, act, action; hire, wages; unpaid labour; sending, dispatching; consigning to hell.

Vishtri, ind., Ved. having pervaded; having performed, (Sāy. = *vyāpya*, *kṛitvā*; in Naigh. II. 1 enumerated among the *karma-nāmāni*.)

Vishya, *as*, *ā*, *am*, worthy of poison, deserving death by poison.

विषञ्ज *vi-shanj* (= *sañj*), cl. I. P. *-shajati* *-shanktum*, to attach to, fix or fasten to, fix on to hang or suspend upon (anything).

Vi-shakta, *as*, *ā*, *am*, firmly fixed or fastened to or entangled in (with loc.); clinging closely, adhering

to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *visesheya* *saktārayava*, *kṛṣārayava*.)

Vi-shanga, as, m. attachment, contact; hanging or depending on.

विषण्ड *viṣaṇḍa*, am, n. the fibres of the stalk of the water-lily.

विषतर *viṣatara*, as, m. a buffalo.

विषद *vi-shad* (-sad), cl. 1. 6. P. -*śhidati* (Impf. *vy-śhidat* or *vy-śhidat*, Pān. VIII. 3, 119; Perf. *vi-śhasāda*, Pān. VIII. 3, 118), -*śhatum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid; Caus. -*śhādayati*, -*ḡitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

Vi-shayna, as, ā, am, dejected, sad, desponding, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. — *Vi-shayna-tā*, f. or *vi-shayna-tva*, am, n. dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). — *Vi-shayna-mukha*, as, ī, am, or *vi-shayna-rādāna*, as, ā, am, dejected in countenance, looking sad or dejected. — *Vi-shayna-rūpa*, as, ā, am, having a sorrowful aspect, being in a sorrowful mood.

Vi-shāda, as, m. dejection, depression, lowness of spirits, despondency, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the *Vyabhiçān-bhāvas*); fear, weakness; dulness, stupidity, insensibility (= *moha*).

Vi-shādita, as, ā, am, caused to sink down, made sorrowful, dejected.

Vi-shādin, ī, ini, i, dejected, disconsolate, sad.

Vi-shidat, an, anti, at, sinking down, desponding, sorrowing, despairing.

विषम *vi-shama*, as, ā, am, uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, gross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, nonstant; unfair, dishonest, partial; bad, adverse, inopportune; wicked; fearful, awful, unhappy; (as), n., N. of Vishnu; (am), n. unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (am), ind. unequally, unfairly. — *Vi-shama-karṇa*, as, m. (or am, n.?), a quadrangle or tetragon with unequal diagonals; the hypothenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). — *Vi-shama-karman*, a, n. an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. — *Vi-shama-kāla*, as, m. an unfavourable time, inauspicious season. — *Vi-shama-khāta*, am, n. an irregular excavation or solid, one with unequal sides. — *Vi-shama-çaturasra* or *vi-shama-çaturbhujā*, am, n. an unequal four-sided figure, a trapezium. — *Vi-shama-çhāda*, as, m. 'having uneven or odd leaves,' the plant *Echites* Scholarius. — *Vi-shama-çhāyā*, f. 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. — *Vi-shama-jvara*, as, m. irregular fever, irregularly remittent fever. — *Vi-shama-tribhujā*, as, m. a scalene triangle. — *Vi-shama-dhātu*, us, us, u, one whose bodily humors are unequally proportioned, unhealthy. — *Vi-shama-nayana*, as, m. 'having three or an odd number of eyes,' an epithet of Siva. — *Vi-shama-pada*, as, ī, am, having unequal foot-marks. — *Vi-shama-bhojana*, am, n. eating at irregular hours. — *Vi-shama-maya*, as, ī, am, produced by or resulting from inequality. — *Vi-shama-rūpa*, as, ā, am, produced by or resulting from unequal quantities or qualities. — *Vi-shama-lakṣmī*, īs, f. adverse fortune, bad luck. — *Vi-shama-vibhāga*, as,

m. unequal division of property amongst co-heirs.

— *Vi-shama-sāyin*, ī, ini, i, sleeping irregularly. — *Vi-shama-śiṣṭa*, as, ā, am, 'unfairly left,' unjust, unfair (as applied to a division of property &c.).

— *Vi-shama-sīla*, as, ā, am, 'having an uneven disposition,' cross tempered, rough, difficult. — *Vi-shama-sāhasa*, am, n. irregular boldness, temerity, daring. — *Vi-shama-sṭha*, as, ā, am, standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. — *Vi-shamākṣha* ('ma-ak'), as, m. 'having three or an odd number of eyes,' an epithet of Siva. — *Vi-shamāma* ('ma-am'), am, n. irregular or unusual food. — *Vi-shamāyudha* ('ma-ay'), as, m. 'having five or an odd number of arrows,' an epithet of Kāma-deva. — *Vi-shamāvātara* ('ma-av'), as, m. descending on uneven ground. — *Vi-shamāsana* ('ma-as'), am, n. eating irregularly (either as to quantity or time). — *Vi-shamāśaya* ('ma-ās'), as, ā, am, having an unfair disposition, dishonest, crafty. — *Vi-shamī-bhū*, cl. 1. P. -*bhavati*, &c., to become uneven or irregular, to stumble. — *Vi-shamekṣha* ('ma-ik'), as, m. = *vi-shamākṣha*, an epithet of Siva. — *Vi-shameshu* ('ma-ish'), us, m. 'having an odd number of arrows,' an epithet of Kāma-deva; [cf. *vi-shamāyudha*.] — *Vi-shamonnata* ('ma-up'), as, ā, am, unevenly raised. — *Vi-shamopala* ('ma-up'), as, ā, am, having rough stones or rocks.

Vi-shamita, as, ā, am, made uneven or irregular, made crooked, frowning, (*vi-shamita-çakṣhushā*, with frowning or scowling eye); made difficult to be walked on.

Vi-shamīya, as, ā, am, connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

विषय *vi-shaya*. See col. 3.

विषह *vi-shah* (-sah), cl. 1. A. -*śhakate*, -*śhatum* or -*soḍhum* (not -*shoḍhum*, Pān. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with infin., e.g. *viḥatam viśhehe*, he was able to quit).

1. *vi-shahya*, as, ā, am, to be borne or endured; possible to be determined, (*śimāyām avishahyāyam*, when a boundary is not possible to be settled, Manu VIII. 265); possible.

2. *vi-shahya*, ind. having endured, having borne, &c.

Vi-soḍha, as, ā, am (Pān. VIII. 3, 115), endured, borne.

विषा *vi-shā*, ind. See *vi-sho*.

विषाण *viṣāṇa*, as, am, m. n. (probably fr. *vi-sho*, thought by others to be fr. rt. 2. *viṣh*), a horn, the horn of any animal (usually neut., *kharī-v*, an ass's horn, i. e. a mere chimera or impossibility, = *śaśa-v*, q. v.), the tusk of an elephant or boar; (i), f. a particular plant (the fruit of which is compared to a ram's horn, = *mesha-śringī*); a medicinal root, = *kṣhira-kākolī*; (am), n. a sort of medicinal plant, *Costus Speciosus* (= *kushtha*). — *Vi-shāṇa-kosha*, as, m. the hollow of a horn. — *Vi-shāṇonnāmīta-skandha* ('ṇa-un'), as, ā, am, having shoulders raised up towards (or high enough to meet) the horns. — *Vi-shāṇollīkhita-skandha* ('ṇa-ul'), as, ā, am, whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

Vi-shāṇikā, f. a sort of plant (= *mesha-śringī*).

Vi-shāṇin, ī, ini, i, having horns, horned, having huge tusks; (i), m. any horned animal or animal having tusks; a bull; an elephant.

विषाद *vi-shāda*. See col. 1.

विषि *vi-shi* (-si), cl. 5. 9. P. A. -*śhiṇoti*, -*śhiṇute*, -*śhiṇāti*, -*śhiṇite*, -*śhetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (Ved.); to unbind, loosen.

Vi-shaya, as, m. an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *viśaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-viśaya*; 2. *sparsa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gandha*, 'odour,' for the nose; and these five *Viśayas* are sometimes called the *Gūṇas* or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-viśaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e.g. *dhana-viśaya*, as, ā, am, relating to wealth); subject of an argument, general head, (one of the *Adhikaraṇas*, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e.g. a particular study is the *viśaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *çakṣhur-v*]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *viśaye*, loc. c. sing. in or on any object, (often used by commentators to denote that a word is in the loc. c.), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra viśaye*, with regard to this object; *śrīṇām viśaye*, concerning women; *dhana-viśaye*, on the subject of wealth.) *Viśaya* may be often used in some of the above senses at the end of adj. comps. (e.g. *avakāśa-viśaya*, as, ā, am, having space as a sphere of action; *ananya-v*, having regard to no other object; cf. *palāyana-v*, a-*çakṣhur-v*). — *Viśaya-karman*, a, n. worldly business or act. — *Viśaya-kāma*, as, m. desire of worldly goods or pleasures. — *Viśaya-grāma*, as, m. the aggregate or assemblage of objects of sense or visible objects. — *Viśaya-jāna*, am, n. acquaintance with worldly affairs. — *Viśaya-tā*, f. or *viśaya-tra*, am, n. the character or condition of an object, the relation between an object and the knowledge of it (in phil.). — *Viśaya-pratyabhijñāna*, am, n. the recognition of objects (in phil.). — *Viśaya-pravaṇa*, as, ā, am, attached to objects of sense, addicted to sensual objects. — *Viśaya-vāsin*, ī, ini, i, engaged in the affairs of life. — *Viśaya-vicāra*, as, m., N. of a treatise by Gaḍādhara. — *Viśaya-saṅga-ja*, as, ā, am, produced by addiction to sensuality. — *Viśaya-sukha*, am, n. the pleasures of sense. — *Viśaya-sprīhā*, f. desire for objects of sense, longing for sensual objects. — *Viśayātmaka* ('ya-āt'), as, ā, am, consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. — *Viśayābhīratī* ('ya-abh'), is, f. the enjoyment of objects of sense. — *Viśayāçakta* ('ya-ās'), as, ā, am, attached to objects of sense, devoted to the world. — *Viśayī-karaṇa*, am, n. the making anything an object of perception or thought, taking cognizance of an object. — *Viśayī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. — *Viśayī-kṛita*, as, ā, am, made an object of sense or activity; perceived. — *Vi-shayī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. — *Viśayī-bhūta*, as, ā, am, become or made an object of perception, &c. — *Viśayaishin* ('ya-esh'), ī, ini, i, desirous of objects of sense, devoted to worldly pursuits. — *Viśayopasevā* ('ya-up'), f. addiction to pleasures of sense, sensuality.

Viśayaka, as, ā, am, relating to an object; (at the end of comps.) having for an object or subject, relating to, having reference to, on the subject of, treating of, concerning. — *Viśayaka-tva*, am, n. the being an object, the state of an object or affair or circumstance.

Viśayayin, ī, m. (according to some fr. *viśaya + yin = vin*), any one addicted to objects of sense or attentive to worldly objects; a man of business, man of the world; a king; a sensualist, voluptuary, epicurean; epithet of Kāma-deva (the god of love); a materialist, one who disbelieves the existence of anything not cognizable by the senses; an organ of sense.

Viśayin, ī, īnī, ī, relating to objects of sense, attached to sensual objects, engaged or interested in worldly occupations or enjoyments; sensual, carnal, worldly; (ī), m. a king (as ruling a country or engaged in the business of government); a man of business, man of the world, worldly; a sensualist, voluptuary; epithet of Kāma-deva (god of love); a materialist, one who disbelieves or denies the existence of everything except objects of sense; (ī), n. an organ of sense.

Viśayiga, as, ā, am, relating to an object, &c.

2. *vi-śṭa*, as, ā, am (for 1. see p. 946, col. 3; for 3. see under *vi-śho*), unfastened, loosened, let loose, unarrested, discharged, (Sāy. = *vi-mukta*, *vi-śhyūta*.)

विषु *viśu*, ind. (perhaps connected with 1. *vi* or for an original *dvīśu*, loc. pl. of *dvī*, see 1. *vi*), in two equal parts, equally, variously, differently, manifold, many; same, like. — *Viśu-pada*, am, n. the autumnal equinox (?). — *Viśu-rūpa*, as, ā, am, Ved. of various or different shape or colour, &c. — *Viśu-vrit*, t, t, t (*viśhū* for *viśhu*), Ved. turning or moving everywhere, existing everywhere.

Viśhūna, as, ā, am, having various motion or extension, moving variously, going in various ways, having various forms, (Sāy. = *viśhū-ān* or *viśhū-ānāna* or *nānā-rūpa*); having uniform motion; adverse, hostile, disorderly, wicked, (Sāy. = *vi-shama*, Rīg-veda VII. 21, 5; = *parān-mukha*, Rīg-veda V. 34, 6); (as), m. the equinox (= *viśhūva* below).

Viśhūpa, am, n. = *viśhūva*, the equinox.

Viśhūva, am, n. (abbreviated from *viśhūva-vat*), 'point of equal separation', the equinoctial point, the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. — *Viśhūva-śhāyā*, f. the shadow of the gnomon or index of a dial at noon when the sun is on the equinoctial points. — *Viśhūva-dina*, am, n. the day of the equinox. — *Viśhūva-rekhā*, f. the equinoctial line. — *Viśhūva-sankrānti*, is, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox.

Viśhūva-vat, t, n. (probably formed fr. *viśhu + vat*), 'possessing a separation into two equal parts', the point of equal separation, i.e. the equinoctial point or equinox; the central day in a Sātra or sacrificial session. — *Viśhūvat-prabhā*, f. the equinoctial shadow. — *Viśhūvat-sankrānti*, is, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox. — *Viśhūvad-bhā*, ās, f. the equinoctial shadow. — *Viśhūvad-vrta*, am, n. the equinoctial circle or line. — *Viśhūvan-maṇḍala*, am, n. the equinoctial circle or line.

Viśhū-ān, an, -*śhūci*, ak (fr. *viśhu + ān*; sometimes incorrectly written *viśhūci*), going everywhere, all-pervading; separating into two or into several parts, different, various; alternately (as day and night); (ak), n. the equinox; (ak), ind. every way, all around, all about, everywhere; alternately, (Sāy. = *samyak*, Rīg-veda I. 146, 3.) — *Viśhūvak-śheṇa* or *viśhūvak-sena*, as, m. (sometimes written *viśhūvak-sena*), 'whose hosts or powers go everywhere', epithet of Viśhū, or of a particular form of that deity to whom the fragments of a sacrifice are offered; N. of the fourteenth Manu; of a king; (ā), f. a kind of plant (commonly called Priyangu).

— *Viśhūvak-sena-priyā*, f. 'beloved of Viśhū', an epithet of Lakshmi; a sort of yam, Dioscorea. — *Viśhūvag-aśva*, as, m., N. of a king. — *Viśhūvag-āyat*, an, anā, at, spreading or going in every direction. — *Viśhūvag-gata*, as, ā, am, gone all about, spread, extended. — *Viśhūvag-gati*, is, f. going all about, going everywhere, entering into every (topic). — *Viśhūvag-jyotiḥ*, is, m., N. of the eldest of the 100 sons of Sata-jit. — *Viśhūvag-vāyu*, as, m. a kind of noxious wind which blows from all quarters. — *Viśhūvadryān*, an, -*driči*, ak (fr. *viśhu + adri + ān*; cf. *tudryān*, *madryān*), going everywhere, all-pervading, going in all directions.

Viśhūvān, ān, m. (for *viśhū-ān*), Ved., N. of an Asura who had the power of going everywhere (Rīg-veda I. 117, 16).

विषूचिका *vi-śhūcīkā*, f. cholera, = *vi-sū-cīkā*, q. v.

विषुवत् *viśhūvat*, ān, atī, at (in the Pada text of Rīg-veda I. 84, 10. *viśhu-vat*), Ved. pervading, (Sāy. = *vyāpti-yukta*, as if fr. rt. 2. *viśh*); poured forth (as Soma juice); prepared in the sacrifice, (as if for *vi-shuvāt* fr. rt. 3. *su*); (ān), m. a particular kind of sacrifice; [cf. *viśhu-vat*.]

विषो *vi-śho* (-so), cl. 4. P. -*śhyati*, -*śhātum*, Ved. to gush out, rush forth; to bring to an end or issue, cause to issue out; to open, distend, (Sāy. = *vivṛitaṁ kṛi*); to offer.

Vi-śhā, ind. (said in Unādi-s. IV. 36. to be fr. *vi-śho* above), intellect, understanding. (For *viśhā* see under *viśha*, p. 946, col. 2.)

3. *vi-śhita*, as, ā, am (for 1. see p. 946, col. 3; for 2. see col. 1), opened, &c.

Vi-śhyat, an, anā, at, throwing, hurling, (Sāy. = *pra-kṣipāt*, Rīg-veda V. 45, 1.)

विष्क *viśhk* [cf. rt. *vashk*], cl. 10. P. *viśhikayati*, -*yitum*, to see, perceive.

विष्कन्द *vi-śhkand* (also written *vi-skand*, q. v.), cl. 1. P. -*śhkandati* (or -*skandati*), -*śhkantum* (or -*skantum*), to go in different directions, wander about, stray, disperse; to go away.

Vi-śhkanttri, tā, trī, tri, going in various directions, dispersing; going away.

Vi-śhkanda, as, m. dispersing, going away.

Vi-śhkanna, as, ā, am (not *vi-śhkaṇṇa*, see Pān. VIII. 3, 73), gone in various directions, dispersed, gone away.

विष्कम्भ *vi-śhkambh*. See *vi-śhkambh*.

विष्कम्भ *vi-śhkambh* (also written *vi-skambh*, q. v.), cl. 5. 9. P., 1. A. -*śhkambhnoti*, -*śhkambhnāti*, -*śhkambhate* (Pān. VIII. 3, 77), -*śhkambhītum* (Ved. Inf. *viśhikabhe*, Sāy. = *vi-śhkambhāyā*), to fix firmly, support, prop; to obstruct; to fix asunder, fix separately, hold asunder; to set free, allow to come forth, escape.

Vi-śhkambha, as, ā, am, fixed firmly, obstructed, impeded.

Vi-śhkambhita, as, ā, am, Ved. fixed or held asunder, separately fixed.

Vi-śhkambha as, m. obstacle, hindrance, impediment, resistance; the bolt or bar of a door, the supporting beam or pillar of a house; a post; a tree; the first of the twenty-seven astronomical periods called Yogas, the leading star of the first lunar mansion; an interlude or introductory scene (coming between the acts [*ankeyor madhya-vartī*] and performed by an inferior actor or actors [*nīca-pātra-prayojitāḥ*], who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what is supposed to have happened in the intervals of the acts or what is likely to happen at the end, cf. *praveśaka*); spreading, extension; the breadth or diameter of a circle; action, doing anything; a particular posture practised by Yogins or devotees.

Vi-śhkambhaka, as, m. = *vi-śhkambha* above.

Vi-śhkambhāṇa, am, n. the act of obstructing, impeding, &c.

Vi-śhkambhita, as, ā, am, impeded, hindered, obstructed, precluded, shut out from.

Vi-śhkambhin, ī, īnī, ī, obstructive, impeding (ī), m. the bolt or bar of a door.

विष्किर *viśh-kira*, as, m. (fr. *vi-kṛi* with eu-phonics inserted, cf. *vi-kira*), scattering about, tearing, to pieces; one who scatters about or tears in pieces a cock; a bird (in general).

विष्ट *viśṭa*. See p. 946, col. 3.

विष्टन् *vi-śṭan* (*vi-śtan*), cl. 1. P. -*śṭanati* -*śṭanitum*, to groan, sigh.

विष्टप *viśṭap*, p, f. (probably connected with *vi-śṭambh* below), 'anything fixed,' a place, region, world; the firmament, heaven, (Sāy. = *svarga-loka*.)

Viśṭapa, as, am, m. n. a world, region, place (Sāy. = *śhūāna*; cf. *piśṭapa*); a vessel, cup (Ved.)

विष्टम्भ *vi-śṭambh* (-*stambh*), cl. 5. 9. I. -*śṭambhnoti*, -*śṭambhnāti* (Perf. *vi-tastambha* -*śṭambhītum*, to prop or fix asunder, hold or keep apart, fix firmly, prop, support; to place or put down firmly, plant (the feet) firmly; to obstruct, stop, prohibit, hinder: Caus. -*śṭambhayati*, -*yitum*, to cause to stop, obstruct; to paralyse.

Vi-śṭabdhā, as, ā, am, fixed apart; fixed firmly propped, supported, stayed, fixed, firm, well-supported placed firmly, planted in or upon; obstructed, stopped, hindered, paralysed, made stiff or motionless. — *Vi-śṭabdhā-tā*, f. firmness, confidence.

Vi-śṭabha, am, n. 'that which is fixed or planted firmly,' the world.

Vi-śṭabhita, as, ā, am, fixed firmly, propped supported.

Vi-śṭabhya, ind. having fixed asunder, having propped, having planted (the feet) firmly, having rested upon, having stopped, having made to stand still.

Vi-śṭambha, as, m. a support, supporter, pro (Ved.); planting firmly, placing in or on; stepping; planting the feet; obstruction, impediment, hindrance, obstacle; stopping, staying; obstruction of the urine, feces, ischury, constipation; paralysis, loss of motion.

Vi-śṭambhin, ī, īnī, ī, obstructing, stopping, impeding, hindering; checking (as perspiration &c.), chilling; making motionless.

विष्टरा *vi-śṭara*, as, m. (= *vi-stara*, see under *vi-stri*), anything spread out, a layer, bed, couch; a seat, stool, chair, couch, &c.; the seat of the presiding Brāhman at a sacrifice (either real or in effigy); a seat made of twenty-five straws of Kuś grass tied up in a sheaf; a handful of Kuś grass; tree. — *Viśṭara-bhā*, k, k, k, occupying a seat seated. — *Viśṭara-sraśas*, ās, m. 'having broad spreading ears (?)', an epithet of Viśhū or Kṛishṇa. — *Viśṭara-stha*, as, ā, am, sitting on a seat, reclining on a bed (of leaves &c.). — *Viśṭarottar* ('*ra-ul*'), as, ā, am, covered with Kuś grass.

Vi-śṭāra, as, m. (only used for *vi-stāra* where metre is denoted, according to Pān. VIII. 3, 94 III. 3, 34), expansion, extension. — *Viśṭāra-pankti* is, f. a particular form of Pankti metre (consisting of four lines, the first and last lines having eight syllables each and the second and third twelve each). — *Viśṭāra-brihati*, f. a species of Brihati metre (containing eight syllables in the first and fourth line and ten in the second and third lines).

Viśṭārīn, ī, īnī, ī, Ved. epithet of a kind of ololation.

विष्टि *viśṭi*. See p. 941, col. 2.

विष्टिरस् *viśṭiras*, pl., this word occurs in Rīg-veda II. 13, 10. in connection with *śhaṭ*, and is said by Sāy. to mean the six widely spread object (*viśṭirāṇ śhaṭ*), viz. heaven, earth, day, night water, and plants.

विष्टु *vi-śṭu* (-*stu*), cl. 2. P. -*śṭauti*, -*śṭa*

viśi (Impf. *vy-aśhtaut* or *vy-aśtant*, Pāp. VIII. 3. 71), *-shṭotum*, to praise very much, extol with praises. *Vi-shṭāva*, N. of a division of the *Vi-shṭuti* (?). *Vi-shṭuta*, *as*, *ā*, *am*, praised highly, extolled. *Vi-shṭuti*, *is*, *f*, a variety of arrangement for reciting the verses of the *Tri-vṛit* Stoma, (three such varieties are enumerated, viz. *udyati*, *parivartini*, and *kulāyini*); (*ayās*), *f*, pl., N. of particular treatises on Vedic ritual.

विश्व *vi-shvā* (i.e. *vi-sth*^o), *am*, *n*, a remote place, a spot situated apart or at a distance.

विश्व 1. *vi-shvā* (*-sthā*), cl. 1. A. *-tishṭhate* (cp. also P. *-ti*), Aor. *vy-aśhtāt*, *-shṭhātum*, to stand apart; to stand firmly, remain stationary or fixed, stay, abide, remain, dwell, stop; to be diffused or spread abroad; to spread everywhere, be present in; to go out; to attack, invade.

Vi-taśthāna, *as*, *ā*, *am*, Ved. (for *vi-tishṭhamāna*), stopping, being stopped or impeded.

Vi-tishṭhamāna, *as*, *ā*, *am*, remaining fixed or stationary, abiding, staying, being permanent.

2. *vi-shvā*, *f*, Ved. intermediate space, interval.

Vi-shvā, *as*, *ā*, *am*, abiding, stopping; fixed.

विश्व 3. *viśvā*, *f*, (probably connected with *viśvā*, see under 2. *viśvā*), feces, excrement.

विष्णु *viṣṇu*, *us*, *m*, Ved., N. of a *Rishi* (restored to his father *Viśvaka* by the *Aśvins*).

विष्णु *viṣṇu*, *us*, *us*, *u* (in *Unādi*-s. III. 39, said to be fr. rt. 2. *viśh*, 'to pervade,' according to some fr. rt. 1. *viś*), all-pervading, encompassing, pervading, penetrating (Ved); (*us*), *m*, N. of one of the principal *Hindū* deities, (in the later mythology regarded as 'the preserver,' and with *Brahmā* 'the creator' and *Siva* 'the destroyer,' constituting the well-known *Tri-mūrti* or triad; although *Viṣṇu* comes second in the triad he is identified with the supreme deity by his worshippers; in the Vedic period, however, he is not placed in the foremost rank, and though frequently invoked with *Indra*, *Varuṇa*, the *Maruts*, *Rudra*, *Vāyu*, and the *Ādityas*, his superiority to these is never stated, and he is even described in one place as celebrating the praises of *Indra* and deriving his power from that god [cf. his later name *Indrānuja*, 'younger brother of *Indra*'], the point which distinguishes him from the other Vedic deities being chiefly his striding over the heavens, which he is said to do in three paces [see *tri-vikrama*], explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting; the later legend of the *Vāmana* *Ava-tāra* grew out of this Vedic conception [see *bali*]; he does not appear to have been included at first among the *Ādityas* or sons of *Aditi*, whose number in the Vedic period varies from six to eight, though in later times, when their number was raised to twelve, representing the sun in the twelve months of the year, *Viṣṇu* is accorded the foremost place among them; in the *Brahmaṇas* he is identified with sacrifice, and in one described as a dwarf; in the *Mahā-bhārata* and *Rāmāyana* he is not connected with the sun, but gradually rises to the supremacy which he now enjoys as the most popular deity of modern *Hindū* worship, and although in some passages of the former he is represented as paying homage to *Siva* [cf. his name *Siva-kīrtana*], the great rivalry between these gods and their worshippers—who are respectively called *Vaiṣṇavas* and *Śaivas*, and who each exert their favourite to the first place in the *Hindū* Pantheon—is not fully developed till the period of the *Purāṇas*: the distinguishing feature in the character of the Post-vedic *Viṣṇu* is his condescending to become incarnate in a portion of his essence on ten principal occasions, to set right particular disturbances or deliver mankind from certain great dangers; his ten principal incarnations or *Avatāras* are, 1. the *Matsya* or 'fish'; 2. the *Kūrma* or 'tortoise'; 3. the *Varāha* or 'boar'; 4. the *Nara-*

siṅha or 'man-lion'; 5. the *Vāmana* or 'dwarf' [see *bali*]; 6. *Paraśu-rāma* or 'Rāma with the axe,' i.e. *Rāma*, son of *Jama-dagni*; 7. *Rāma-āndra* or 'the illustrious *Rāma*,' i.e. *Rāma*, the son of *Dasa-ratha* and hero of the *Rāmāyana*; 8. *Kṛishṇa* or 'the dark One,' who is held by the *Vaiṣṇavas* to be not so much an incarnation of *Viṣṇu* as the very essence of *Viṣṇu* or rather *Viṣṇu* himself, so that the *Bala-rāma* incarnation, which is sometimes mixed up with this eighth *Avatāra*, is also occasionally substituted for it; 9. *Buddha* or 'the enlightened One,' by adopting whom the *Brāhmanas* appear to have desired to effect a compromise between their own creed and Buddhism; 10. *Kalki*, which is yet to come; see these various incarnations s.v.; some of the *Purāṇas* multiply these *Avatāras* to the number of twenty-two or even twenty-four; as the supreme being *Viṣṇu* is often identified with *Nārāyaṇa*, the personified *Purusha* or primeval living spirit [described as moving on the waters, reclining on *Sesha*, the serpent of infinity, while the god *Brahmā* emerges from a lotus growing from his navel; cf. *Manu* I. 10]; the wife of *Viṣṇu* is *Lakshmi* or *Sri*, and his paradise is called *Vaikuṇṭha*; he is usually represented with a peculiar mark on his breast called *Srī-vatsa*, and as holding a *śankha* or conch-shell called *Pāñcājanya*, a *śakra* or quoit-like missile-weapon called *Su-darśana*, a *gada* or club called *Kaumodaki*, and a *padma* or lotus; he has also a bow called *Sārṅga*, and a sword called *Nandaka*; his *vāhana* or vehicle is *Garuda*, q.v.; he has a jewel on his wrist called *Syamantaka*, another on his breast called *Kaustubha*, and the river *Ganges* is said to issue from his foot; the demons slain by him in his character of 'preserver from evil,' or by *Kṛishṇa* as identified with him, are *Madhu*, *Dhenuka*, *Cānūra*, *Yamala*, and *Arjuna* [see *yamalarjuna*], *Kālānemi*, *Haya-grīva*, *Sakata*, *Arishta*, *Kaitabha*, *Kāṇsa*, *Keśin*, *Mura*, *Silva*, *Mainda*, *Dvi-vida*, *Rāhu*, *Hiranya-kaśipu*, *Vāna*, *Kāliya*, *Naraka*, *Bali*; he is worshipped under a thousand names, which are all enumerated in the *Anuśāsana-parvan* of the *Mahā-bhārata*, ll. 6950-7056; for his epithet, 'younger brother of *Indra*,' see *bali*; he is sometimes regarded as the divinity of the lunar mansion called *Sravaṇa*; *Viṣṇu* *Prajāpatya* is said to be the author of *Rig-veda* X. 184; N. of *Agni* or fire; of one of the *Vasus*; of an ancient law-giver or writer of a law-book; a pure or pious person (= *suddha*). — *Viṣṇu-riksha*, *am*, *n*, (according to the *Sabda-k.*) the *Nakshatra* or lunar mansion called *Sravaṇa* (presided over by *Viṣṇu*). — *Viṣṇu-kanda*, a species of bulbous root (= *jala-vāsa*, *bahu-sampūta*). — *Viṣṇu-kavi*, *is*, *m*, N. of a poet. — *Viṣṇu-kāñci*, *f*, N. of a town (said to have been founded by *Sankara*). — *Viṣṇu-kānti-tīrtha*, *am*, *n*, N. of a place. — *Viṣṇu-krama*, *as*, *m*, the step of *Viṣṇu*; [cf. *tri-vikrama*]. — *Viṣṇu-kṛantā*, *f*, the plant *Clitoria Ternatea* (= *a-parijitā*). — *Viṣṇu-gupta*, *as*, *m*, 'hidden by *Viṣṇu*,' N. of the *Muni* *Vātsyāyana*; of the saint *Kauṇḍinya* (said to have been concealed by *Viṣṇu* when pursued by *Siva*, whom he had incensed); N. of the sage *Cāṇakya*; of a follower of *Sankarācārya*; a species of root (= *viṣṇu-kanda*). — *Viṣṇu-guptaka*, *am*, *n*, a kind of root (= *cāṇakya-mūlaka*). — *Viṣṇu-griha*, *am*, *n*, 'Viṣṇu's abode,' N. of a country or city, (also called *Stambapura*). — *Viṣṇu-śakra*, *am*, *n*, the discus or quoit-like weapon of *Viṣṇu*; epithet of a particular mystical circle (formed from the lines in the hand). — *Viṣṇu-candra*, *as*, *m*, N. of an astronomer. — *Viṣṇu-tattva-nirṇaya*, *as*, *m*, 'investigation or proof of the essence of *Viṣṇu*,' N. of a work. — *Viṣṇu-tīrtha*, *am*, *n*, 'Viṣṇu's Tīrtha,' N. of a place of pilgrimage. — *Viṣṇu-tulya-parākrāma*, *as*, *ā*, *am*, having power equal to that of *Viṣṇu*. — *Viṣṇu-taila*, *am*, *n*, a kind of medicinal oil (said to have been fabricated by the *Aśvins*, = *pūraṇa*). — *Viṣṇu-datta*, *as*, *m*, 'Viṣṇu-given,' a proper N. — *Viṣṇu-dattaka*, *as*, *m*, N. of a scribe. — *Viṣṇu-dāsa*, *as*, *m*, 'Viṣṇu's slave,' N. of a *Brāhman*.

— *Viṣṇu-daivata*, *as*, &c., having *Viṣṇu* for a presiding deity. — *Viṣṇu-daivatya*, *as*, *ā*, *am*, having *Viṣṇu* for a presiding deity; (*ā*), *f*, N. of the eleventh and twelfth lunar day of each fortnight. — *Viṣṇu-dharma*, *as*, *m*, a kind of *Srāddha*. — *Viṣṇu-dharmottara* ('*ma-ul*'), *am*, *n*, N. of a work consisting of a dialogue between the son of *Janam-ejaya* and *Saunaka*, &c. — *Viṣṇu-dvish*, *t*, *m*, 'hating *Viṣṇu*,' (with *Jainas*) an epithet of nine beings at enmity with *Vāsudeva* (= *prati-vāsudeva*). — *Viṣṇu-pañjara*, *am*, *n*, a kind of mystical prayer or charm for securing the favour of *Viṣṇu*, (see *pañjara*). — *Viṣṇu-pada*, *am*, *n*, 'station or step of *Viṣṇu*,' the meridian sky (Ved. = *mādhyaṇḍinam antarikṣham*), the sky, heaven, atmosphere; an image of the foot of *Viṣṇu* worshipped at *Gayā*; the sea of milk; a lotus; (*ī*), *f*, N. of the *Ganges* (as issuing from *Viṣṇu*'s foot); one of the twelve *Sankrāntis* or sun's passages into a sign of the zodiac (especially the first sign after the equinox). — *Viṣṇupada-tīrtha*, *am*, *n*, N. of a Tīrtha sacred to *Viṣṇu*. — *Viṣṇupadi-cakra*, *am*, *n*, a particular astrological circle or diagram. — *Viṣṇupady-utpatti*, *is*, *f*, 'source of the *Viṣṇu-padi*,' N. of a chapter in the *Srīṣṭi-khaṇḍa* of the *Padma-Purāṇa*. — *Viṣṇu-pura*, *am*, *n*, *Viṣṇu*'s city or abode; (*ī*), *f*, N. of a city. — *Viṣṇu-purāṇa*, *am*, *n*, N. of one of the most celebrated of the eighteen *Purāṇas*, (this *Purāṇa* contains more than any other to the definition *pañcālakṣaṇa*, q.v.; it is divided into six books, the first treats of the details of creation, and explains how the universe proceeded from *Pra-kṛiti* or the eternal germ of all material things, and how after the world had been fitted for the reception of living creatures, it was peopled by the *Prajā-patis* or patriarchs and their posterity, who are described as governing the earth during the *Svāyambhuva* *Manv-antara*; the second continues the kings of this period, and the mention of *Bharata*, who gave his name to *India*, leads to many curious geographical and astronomical details; the third treats of the *Vedas* and other sacred writings, as well as of caste and the principal *Hindū* institutions; the fourth gives a list of dynasties and a kind of historical chronicle mixed with fable; the fifth is entirely devoted to the life of *Kṛishṇa*; the sixth contains an account of the dissolution of the world and the end and renovation of all things.) — *Viṣṇu-priti*, *is*, *f*, land granted rent-free to *Brāhmanas* in honour of *Viṣṇu* or to maintain his worship. — *Viṣṇu-bhakti*, *as*, *m*, a worshipper of *Viṣṇu*. — *Viṣṇu-bhakti*, *is*, *f*, the worship of *Viṣṇu*. — *Viṣṇu-bhakti-cāndrodaya* ('*ra-ul*'), *as*, *m*, N. of a work. — *Viṣṇu-bhakti-rahasya*, *am*, *n*, 'mystery of the worship of *Viṣṇu*,' N. of a work. — *Viṣṇu-bhāṭṭa*, *as*, *m*, N. of a scribe. — *Viṣṇu-mandira*, *am*, *n*, *Viṣṇu*'s temple; = *viṣṇu-griha*, q.v. — *Viṣṇu-māya*, *as*, *i*, *am*, emanated from *Viṣṇu*. — *Viṣṇu-māyā*, *f*, 'Viṣṇu's illusion,' N. of *Durgā*. — *Viṣṇu-māhātmya*, *am*, *n*, 'the glory or majesty of *Viṣṇu*,' N. of a chapter of the *Linga-Purāṇa*. — *Viṣṇu-mitra*, *as*, *m*, N. of a priest; of the author of a *Prātiśākhya* commentary (with the surname *Kumāra*). — *Viṣṇu-yaśas*, *as*, *m*, N. of the son of *Brahma-yaśas* and father of *Kalki*. — *Viṣṇu-yāmala-tantra*, N. of a Tantra work. — *Viṣṇu-ratha*, *as*, *m*, 'Viṣṇu's chariot,' N. of *Garuda*, the bird and vehicle of *Viṣṇu*. — *Viṣṇu-rahasya*, *am*, *n*, 'mystical doctrine of *Viṣṇu*,' N. of a work. — *Viṣṇu-rāta*, *as*, *m*, 'Viṣṇu-given,' N. of king *Parikshit*. — *Viṣṇu-lingi*, *f*, a quail. — *Viṣṇu-loka*, *as*, *m*, *Viṣṇu*'s world; = *brahma-loka* (according to some accounts; or placed above it, according to others). — *Viṣṇu-vallabha*, *as*, *ā*, *am*, beloved by *Viṣṇu*; (*ā*), *f*, the plant *Echites Caryophyllata*; a small fragrant shrub, *Ocimum Sanctum*; an epithet of *Lakshmi*. — *Viṣṇu-vājaapeyin*, *i*, *m*, N. of an author. — *Viṣṇu-vāhana* or *viṣṇu-rāhya*, *as*, *m*, 'Viṣṇu's vehicle,' epithet of *Garuda*. — *Viṣṇu-śarman*, *ā*, *m*, N. of a leader of the sect of *Bhaktas*; of the author of the *Pañca-tantra*; of a scribe. — *Viṣṇu-*

saras-tīrtha, *am*, *n.*, *N.* of a Tīrtha sacred to Viṣṇu. — *Viṣṇu-sahasra-nāma-kathana*, *am*, *n.* 'enumeration of the thousand names of Viṣṇu', *N.* of a small portion of the Ānuśāsana section of the Ānuśāsana-parvan (II. 6936-7078) of the Mahābhārata. — *Viṣṇu-sahasra-nāma-bhāṣya*, *am*, *n.*, *N.* of a commentary by Śaṅkarācārya on the thousand names of Viṣṇu. — *Viṣṇu-siṅha*, *as*, *m.* a proper *N.* — *Viṣṇu-sūkta*, *am*, *n.*, *N.* of a Vedic hymn. — *Viṣṇu-svāmīn*, *i*, *m.*, *N.* of the original teacher of the Vaiṣṇava sect of the Rudra-sampradāyins, (he was the predecessor of a more celebrated teacher called Vallabhācārya, *q.v.*); a temple or statue built in honour of Viṣṇu. — *Viṣṇu-tāra* (*ṇu-ut*), a grant of land rent-free for the worship of Viṣṇu. — *Viṣṇu-tāra* (*ṇu-ut*), *as*, *m.* 'Viṣṇu's festival', a particular day sacred to Viṣṇu. — *Viṣṇu-avatāra*, *as*, *m.* a descent or incarnation of Viṣṇu. — *Viṣṇu-ya*, *Nom. P. viṣṇuyati*, &c., to treat as Viṣṇu, act towards any one (*loc.*) as Viṣṇu.

विष्पन्द् *vi-shpand* (*vi-spand*), *cl. 1. A.* *-shpandate*, *-shpanditum*, to throb, beat; to struggle.

Vi-shpanda, *as*, *m.* throbbing, beating.

विष्पर्थस् *vi-shpardhas* (*vi-spardas*), *ās*, *ās*, *as* [*cf. vi-spardh*], *Ved.* emulating, envious, (*Sāy.* *vi-spardhasah* = *vidvidha-spardhāh*, *Rig-veda* V. 87, 4); free from emulation or rivalry, (*Sāy.* = *vi-gata-spardha*.)

विष्पास् *vi-shpaś* (*vi-spaś*), *t*, *m.*, *Ved.* one who frees from obstruction, a deliverer; an especial adversary, (*Sāy.* = *viśeṣeṇa bādha*, *Rig-veda* I. 189, 6; *cf. vi-spashita*.)

विष्पित *vi-shpita*, *as*, *m.* (probably connected with *rts. pī, pyai, sphāy*), *Ved.* (according to some) a desert; expanse, (according to *Sāy.* on *Rig-veda* VII. 60, 7. *viṣpitasya* = *vyāpitasya karmanah*; according to *Durga* = *vistṛpa* = *itāś-śetaś-ca sarvataḥ prāpta*.)

विष्पुलिङ्गक *vi-shpulingaka*, *as*, *m.* (or *ā*, *f.?*), *Ved.* a spark of fire (= *vi-sphulīṅga*, *q.v.*); this word occurs in *Rig-veda* I. 191, 12, where, according to *Sāy.*, it may mean one of the twenty-one sparks produced by a multiplication of the seven tongues of fire or may be a synonym of *śatikā*, a female sparrow, of which there are twenty-one varieties, eaters of poison with impunity).

विष्फार *vi-shphāra*, *as*, *m.* (*fr. vi-shphar* = *vi-shphur* below), vibrating; the twang of a bow, &c. See *vi-sphāra*.

विष्फुर *vi-shphur*, *cl. 6. P. -shphurati*, &c. See *vi-sphur*, which is an alternative form according to *Pāṇ.* VIII. 3, 76.

Vi-shphurat, *an*, *atī* or *anti*, *at*, *Ved.* = *vi-sphurat*, quivering; injuring, harassing, (*Sāy.* = *vi-hinsat*.)

विष्फुल् *vi-shphul* = *vi-sphul*, *q.v.*

विष्प *viṣhya*. See p. 946, col. 3.

विष्पत् *vi-shyat*. See under *vi-sho*, p. 948.

विष्पन्द् *vi-shyand* (also written *vi-syand*; according to *Pāṇ.* VIII. 3, 72. *vi-syand* is the only form allowed when the verb is used with reference to living beings), *cl. 1. A. -shyandate* or *-syandate*, &c. (see *rt. syand*), to flow out or away, flow off, trickle down.

Vi-shyanda, *as*, *m.* flowing, trickling, issuing forth.

Vi-shyandamāna, *as*, *ā*, *am*, flowing, trickling.

विष्प *viṣhva*, *as*, *ā*, *am* (said to be *fr. rt. 2. vish*), injurious, hurtful, mischievous.

विष्पञ्च *viṣhv-añś*, *viṣhvak-sheṇa*, &c. See under *viṣhu*, p. 948.

विष्पन् *vi-shvan* (*vi-svan*), *cl. 1. P. -shvāṇati*,

-shvāṇitum (*Impf. vy-ashvāṇat*, *Pāṇ.* VIII. 3, 63), to make a sound in eating, smack the lips (restricted to this sense according to *Pāṇ.* VIII. 3, 69; if any other sound is denoted, the dental *s* remains, see *vi-svan*, *cf. ava-shvan*).

Vi-shvāṇana, *am*, *n.* smacking the lips in eating, eating with a noise.

Vi-shvāṇa, *as*, *m.* eating with a noise, noisy eating; [*cf. ava-shvāṇa*.]

विस *vis* (connected with *rts. bis, pis*, &c.), *cl. 1. P. vesati*, (if identified with *rt. bis*, then *cl. 4. P. visyati*), *vesitum*, to go, move; to cast, throw, send (*cl. 4*).

Visa, *am*, *n.* (in *Ved.* more usually *bisa*, *q.v.*, *cf. viśa*), the film or fibre of the water-lily or lotus, the fibres of the stalk or the stalk itself. — *Visa-kaṇṭhikā*, *f.* or *visa-kaṇṭhin*, *i*, *m.* a small crane. — *Visa-kusuma*, *am*, *n.* 'fibre-(produced) flower', a lotus-flower. — *Visa-khādikā*, *f.* 'the eating of fibres or shoots', *N.* of a play mentioned in Vātsyāyana's *Kāma-sūtra*. — *Visa-granthi*, *i*, *m.* a knot on the stalk of the lotus (used for filtering or clearing water); a particular disease of the eyes. — *Visa-śheda*, *as*, *m.* a cutting or portion of the fibres of the lotus. — *Visa-jā*, *am*, *n.* 'fibre-produced', a lotus-flower, lotus. — *Visa-tantu*, *us*, *m.* a lotus fibre. — *Visa-nābhi*, *i*, *m.* a quantity of lotuses; the plant *Nelumbium Speciosum* (= *padmini*). — *Visa-nāsikā*, *f.* 'having a nose like a lotus-stalk', a sort of crane. — *Visa-pushpa*, *am*, *n.* a lotus-flower. — *Visa-prasūna*, *am*, *n.* a lotus-flower, lotus (*Nelumbium Speciosum*). — *Visa-vartman*, *a*, *n.* a particular disease of the eyelid. — *Viśākara* (*śa-āk*), *as*, *m.* 'abounding in fibres', a species of Euphorbia (= *bhadra-śūda*).

Visala, *am*, *n.* a sprout, bud, young shoot; [*cf. kisala*.]

Visnī, *f.* an assemblage of lotus-flowers; the lotus plant *Nelumbium Speciosum*; lotus fibres.

Visila, *as*, *ā*, *am*, coming from or relating to *Visa*.

विंस्युक्त *vi-sanyukta*, *as*, *ā*, *am* (*fr. rt. yuj* with *sam* and *vi*), disjoined, detached, separate, abstaining from, keeping aloof from, omitting.

Vi-samyoga, *as*, *m.* disjunction, separation, omission.

विंसवद् *vi-saṇ-vad*, *cl. 1. P. -vadati*, *-vaditum*, to assert falsely; to fail in an agreement, break one's word, break a promise, to disappoint, deceive; to contradict, raise objections, disagree with, murmur against; *Caus. -vadayati*, *-yitum*, to make disappointed, disappoint; to fail to prove.

Vi-samvāda, *as*, *m.* false assertion, breaking or falsifying one's word, deceiving by a false assertion, breaking a promise, disappointing, deceiving; contradiction, disagreeing, disagreement.

Vi-samvādila, *as*, *ā*, *am*, disappointed, deceived, contradicted.

Vi-samvādin, *i*, *inī*, *i*, breaking one's word, disappointing, deceiving; cunning, crafty, fraudulent; contradicting, disagreeing; disputing, contesting, contentious.

विंसंशयम् *vi-saṁśayam*, *ind.* without doubt, without suspicion, undoubtedly.

विंसंशुल् *vi-saṁśhula*, *as*, *ā*, *am* (*fr. rt. śhū* with *saṁ* and *vi*; *cf. apa-shlū, apa-shthula*, p. 53, col. 2), unsteady, agitated. — *Vi-saṁśhulagamaṇa*, *as*, *ā*, *am*, going unsteadily, tottering, staggering.

विंसङ्कट *vi-saṅkaṭa*, *as*, *m.* a lion; the *Ingudi* tree.

विंसङ्गत *vi-saṅgata*, *as*, *ā*, *am*, unconnected, inconsistent, not in harmony.

विंसञ्ज *vi-sañjā*, *as*, *ā*, *am*, insensible, unconscious; bereft of sense, lifeless.

विंसन्नाह *vi-sannāha*, *as*, *ā*, *am*, without a coat of mail; without clothes, undodged, naked.

विंसम्बुह *vi-sam-muh*, *cl. 4. P. -muhyati*, *-mohitum* or *-mogdhum* or *-modhum*, to be utterly bewildered or infatuated.

Vi-saṁmūḍha, *as*, *ā*, *am*, utterly bewildered.

विसर *vi-sara*, *vi-sāra*, &c. See below.

विसर्ग *vi-sarga*, *vi-sarjana*, &c. See under *vi-srij* below.

विसल *visala*. See under *rt. vis*, col. 2.

विसामग्री *vi-sāmagrī*, *f.* the absence of means, the absence of causes calculated to produce an effect (in phil.).

विसि *vi-si*. See under *vi-shi*, (according to *Pāṇ.* VIII. 3, 70. the participle must be *vi-shita*.)

विस्चन *vi-sūcana*, *am*, *n.* making known.

Vi-sūcika, *f.* (*rt. sūc*), symptom of disease; spasmodic cholera.

विमूरण *vi-sūraṇa*, *am*, *ā*, *n. f.* (*fr. rt. sūr* with *vi*), sorrow, distress.

Vi-sūrīta, *am*, *n.* repentance; (*ā*), *f.* a fever.

विस् *vi-sri*, *cl. 1. 3. P. -sarati*, *-sisarti* (*Ved.* also *A. -te*), *-sartum*, to go forth or in various directions, spread out, stretch out, unfold, display (*Ved.*), to be spread out, be extended, extend, spread through, stretch; to return: *Pass. -sriyate*, to be spread out, (*Perf. vi-saure*, it was spread abroad): *Caus. -sārayati*, *-yitum*, to stretch forth, extend.

Vi-sara, *as*, *m.* going forth or abroad; going; spreading, extending; a multitude, crowd, assemblage, flock, herd.

Vi-saraṇa, *am*, *n.* the act of going forth or out, spreading.

Vi-sāra, *as*, *m.* going out or forth, spreading out, expansion, diffusion; flowing, creeping, sliding, gliding along; a fish; (*am*), *n.* a wood; timber; (*i*), *f.* the region of the winds.

Vi-sārīta, *as*, *ā*, *am*, made to go forth or spread, set on foot, occasioned; effected, performed. — *Vi-sārītāṅga* (*śa-āṅ*), *as*, *ā*, *am*, having an expanded or extended body.

Vi-sārīn, *i*, *inī*, *i*, going forth or in all directions, spreading over or through, spreading, diffusing; creeping along; flowing, gliding; (*i*), *m.* a fish; (*inī*), *f.* a kind of shrub (= *māsha-parṇi*).

Vi-sārya, *ind.* having spread out, having extended.

Vi-srīta, *as*, *ā*, *am*, spread out, extended, expanded, drawn (as a bow-string); uttered. — *Vi-srītāṅga*, *as*, *ā*, *am*, having the string (of a bow &c.) stretched out.

Vi-srītvara, *as*, *i*, *am*, spreading about, becoming diffused; gliding along, creeping, flowing, sliding.

Vi-srīmara, *as*, *ā*, *am*, creeping along, moving onwards gently, flowing, gliding.

विसृज् *vi-srij*, *cl. 6. P. -srijati* (*ep.* also *A. -te*), *-srashitum*, to send forth, let go, emit, let loose, pour forth; to create, produce; to let fall, drop, shed; to cast, hurl, throw, discharge, throw away; to emit sound, utter, sound forth; to send away, dismiss, abandon, cast off, repudiate, reject; to bestow, give, grant; to deliver, hand over to: *Caus. -sarjayati*, *-yitum*, to send forth, emit, pour forth, shed; to send away, dismiss; to spare; to repel, repudiate, get rid of; to reject, put off; to lose.

Vi-sarga, *as*, *m.* sending forth, letting go, emission, letting loose; creating, creation; emanation; voiding, evacuation (of excrement &c.); getting rid of, sending away, dismissal, abandonment, rejection, relinquishment; giving away, gift, donation; departure; separation; final emancipation, beatitude, exemption from worldly existence; the sun's southern course; light, lustre, splendor; (in grammar) *N.* of a symbol usually marked by two perpendicular dots [.] representing a hard and distinctly audible aspiration, (it usually, though not always, occurs at the end of a

word, and is really a kind of sibilant, often taking the place of final *s* and *r* when these letters pass into aspirations; it must be preceded by a vowel, but cannot be followed by one; it is called Visarga either from its liability to be rejected or from its being pronounced with a full emission of breath.)

Vi-sarjana, *am*, n. the act of sending forth, emitting, letting loose, sending among, dismissing, dispatching, dismissal; setting a bull at liberty on particular occasions; throwing the image of a deity into holy water (as the concluding rite of a festival); abandoning, relinquishing, quitting, abandonment, giving up; giving away, gift, donation.

Vi-sarjaniya, *as*, *ā*, *am*, to be sent forth or omitted; to be abandoned or left, to be given away, &c.; proper or fit to be abandoned; (*as*), m. = *Vi-sarja* (in grammar).

Vi-sarjayitvā (anom. ind. part.), having let go, having dismissed, &c.

Vi-sarjita, *as*, *ā*, *am*, sent forth, let go, emitted, sent away, dismissed; abandoned, left; given away, given.

Vi-srijat, *an*, *ati* or *anti*, *at*, letting go, sending forth, emitting, abandoning; giving away, giving.

1. *vi-srija*, *as*, *ā*, *am*, to be let go, to be abandoned, &c.

2. *vi-srija*, ind. having let go, having sent away or dismissed, having discharged, having got rid of, &c.

Vi-sriṣṭa, *as*, *ā*, *am*, let go, sent forth, emitted, emanated, created; let fall, shed; sent away, dismissed, discharged; shot off; cast off, abandoned, relinquished, parted with; got rid of, cast out, expelled; given away, bestowed, granted. = *Vi-sriṣṭa-hūmi*, *is*, *is*, *i*, having space or room given, one who is allowed room (to sit down &c.). = *Vi-sriṣṭa-ūti*, *is*, *is*, *i*, Ved. munificent in gifts.

Vi-sriṣṭi, *is*, f. letting go, sending forth, emanation, creation; dismissing, abandonment, leaving, quitting; giving, offering.

विस्पृ *vi-srip*, cl. 1. P. -*sarpati*, -*sarptum* r -*sarptum* (Ved. Inf. *vi-sripas*), to creep away or about, go or run away, sneak off, roam about, scape; to fly about, glide, soar, hover about; to flow over (with acc.); to spread about, become diffused; to wander, wind, meander.

Vi-sarpa, *as*, m. creeping about; flying to and fro, gliding; going or spreading about; an unwished or suspicious of any act; a particular disease, typhelous inflammation, a sort of dry spreading ch. = *Vi-sarpa-ghna*, *am*, n. bee's-wax (as destroying the above disease?). = *Vi-sarpa-śikṣā*, f. the cure of the above disease.

Vi-sarpaṇa, *am*, n. the act of creeping or going about; soaring, gliding, flying, going gently; spreading, extending, diffusion.

Vi-sarpat, *an*, *anti*, *at*, creeping about, going along; flying gently, gliding, soaring, hovering about.

Vi-sarpamāna, *as*, *ā*, *am*, creeping about, flying, hovering about; wandering.

Vi-sarpi, *is*, m. a cutaneous disease (= *vi-sarpa* above).

Vi-sarpikā, f. a sort of dry spreading itch.

Vi-sarpin, *i*, *in*, *i*, creeping about; gliding, going gently; spreading over or along; winding.

विस्कन्द *vi-skand*. See *vi-shkand*.

Vi-skandri, *vi-skanda*. See under *vi-shkand*.

Vi-skanna. See under *vi-shkand*.

विस्कम्भ *vi-skambh*, according to Pāṇ. III. 3. 77. the *s* is retained only in A.; see *vi-skambh*.

विस्त *vista*, *as*, *am*, m. n. (said to be fr. *vi*), a weight of gold (= eighty Rakṭikās or a arsha of sixteen Māshas, about half an ounce tray).

विस्तृ *vi-strī*, cl. 5. or *vi-strī*, cl. 9. P. A. *trīṇoti*, -*strīṇute*, -*strīṇāti*, -*strīṇite*, -*startum* -*staritum* or -*staritum*, to spread out, spread

abroad, diffuse, extend, expand; to spread or strew or scatter about: Pass. -*staryate* or -*stiryate*, to be spread abroad or widely diffused: Caus. -*stārayati*, -*yitum*, to extend, expand, make broad or wide, widen, broaden.

Vi-stara, *as*, m. [cf. *vi-shṭara*], spreading, extension, expansion, prolixity, diffuseness, detailed description, minute detail; affectionate solicitation; anything spread out, a layer, bed; a seat, a stool; abundance, quantity, multitude, number, assemblage, a large company; (*eya*), ind. diffusely, at length, fully, in detail. = *Vi-stara-tas* or *vistara-sas*, ind. diffusely, at length, fully, in detail, with full particulars. = *Vi-stara-tā*, f. expansion, spreading.

Vi-starāṇiya, *as*, *ā*, *am*, to be spread or extended, capable of being extended or expanded.

Vi-stāra, *as*, m. spreading, expansion, extension, diffusion; breadth, amplitude; vastness, expanse; particularising at length, detail, amplification; the breadth or diameter of a circle; the branch of a tree with its new shoots; a shrub.

Vi-stāraṇa, *am*, n. the act of spreading or extending or enlarging.

Vi-stārita, *as*, *ā*, *am*, spread, extended, enlarged, expanded; fully stated, amplified.

Vi-stārīn, *i*, *in*, *i*, extending, large; powerful.

Vi-stīra, *as*, *ā*, *am*, spread about, strewed about, strewed, spread out, extended, spread, expanded; broad; large, great, roomy, wide. = *Vi-stīra-tā*, f. or *vistīra-tva*, *am*, n. breadth, diffusion, extension, vastness, largeness, amplitude. = *Vi-stīra-parṇa*, *am*, n. a sort of esculent root, Arum Indicum (= *mānaka*). = *Vi-stīra-ṛṣṭhala* (*ṛṣa-ur*), *as*, *ā*, *am*, having a broad chest or breast.

Vi-stīra, ind. having spread or diffused.

Vi-stīta, *as*, *ā*, *am*, diffused, extended, spread; diffuse; expanded; broad; ample.

Vi-stīti, *is*, f. spreading, expansion; extent, width, breadth; the diameter of a circle.

विस्थान *vi-sthāna*, *as*, *ā*, *am*, (in Vedic grammar) belonging to another place or order of letters (e. g. *vi-sthāne sparsa udaye ma-kārah*, the letter *m*, when a consonant of any other class follows).

विस्पन्द *vi-spand*. See *vi-shpand*, p. 950.

विस्पर्थ *vi-spardh*, cl. 1. A. -*spardhate*, -*spardhitum*, to vie with, emulate, envy.

Vi-spardhamāna, *as*, *ā*, *am*, vying with, emulating, envying.

Vi-spardhā, f. absence of envy; [cf. *vi-shpar-dhas*].

विस्पष्ट *vi-spashṭa*, *as*, *ā*, *am* (see rt. *spas*; cf. *vi-shpas*), clear, apparent, manifest, evident, distinct, open; plain, intelligible; (*am*), ind. clearly, evidently.

विस्फार *vi-sphar*. See under *vi-sphur*.

Vi-sphāra, *vi-sphārita*, &c. See below.

विस्फुर *vi-sphur* (also written *vi-shphur*, q. v.; the base is changed to *vi-sphar* in the Caus. and in some derivatives, e. g. *vi-sphāra*), cl. 6. P. -*sphurati*, &c., -*sphuritum*, to quiver, tremble, throb, vibrate, flash, flicker, glitter; to struggle against, resist: Pass. -*sphuryate* (Perf. *vi-pusphure*, Kīrat. XIV. 30), to be flashed: Caus. -*sphārayati*, -*sphorayati*, -*yitum*, to cause to tremble, make to quiver or vibrate, draw (a bow); to make to glitter or flash, cause to shine: Pass. of Caus. -*sphāryate*, to be made to quiver or vibrate (as a bow).

Vi-sphāra, *as*, m. (also written *vi-sphāra*), trembling, quivering, vibrating, agitating; the twang of a bow-string.

Vi-sphārayat, *an*, *anti*, *at*, causing to tremble or vibrate, drawing (a bow), drawing to the full stretch.

Vi-sphārita, *as*, *ā*, *am*, made to vibrate or tremble; twanged or drawn (as a bow-string); shaken; trembling, tremulous, flashing; made open, displayed, manifested, evident, apparent.

Vi-sphāryamāna, *as*, *ā*, *am*, being drawn or twanged (as a bow-string); being made open or manifest.

Vi-sphurat, *an*, *ati* or *anti*, *at*, quivering, throbbing, trembling; swelling, enlarging; struggling, resisting.

Vi-sphuramāna, *as*, *ā*, *am*, quivering, throbbing, trembling. = *Vi-sphuramānaushṭha* (*ṛṣa-osh*), *as*, *ā* or *i*, *am*, having quivering or trembling lips.

Vi-sphurita, *as*, *ā*, *am*, quivering, shaken, tremulous; swollen, enlarged.

Vi-sphurya, ind. (Mahā-bh. Vana-parvan 15639. *vi-sphūrya*), having trembled or quivered, quivering.

विस्फूर्ज *vi-sphurj*, cl. 1. P. -*sphūrjati*, -*sphūrjitum*, to roar, resound, thunder.

Vi-sphūrjathu, *us*, m. roaring, resounding, thundering, rumbling; a clap of thunder; rolling. = *Vi-sphūrjathu-prakhyā*, *as*, *ā*, *am*, like or resembling a clap of thunder.

Vi-sphūrjita, *as*, *ā*, *am*, resounded, resounding; (*am*), n. roar, shout; rolling.

विस्फुल *vi-sphul* (also written *vi-shphul*, Pāṇ. VIII. 3. 76; connected with *vi-sphur*, col. 2), cl. 6. P. -*sphulati*, -*sphullitum*, to quiver; to leap about, jump for joy, go merrily.

Vi-sphulat, *an*, *ati* or *anti*, *at*, trembling, shaking, quivering; going briskly or merrily; appearing.

Vi-sphulinga, *as*, m. a spark of fire; a sort of poison.

विस्फोट *vi-sphoṭa*, *as*, *ā*, m. f. a boil, tumour, pustule; small-pox.

विस्मि *vi-smi*, cl. 1. A. -*smayate* (sometimes also P. -*smayati*), -*smetum*, to wonder, be surprised; to wonder at, be surprised at (with inst., loc. or acc.); to admire; to be proud of (with inst.): Caus. -*smāyayati*, -*smāpayati*, -*te*, -*yitum*, to cause to wonder; to astonish any one (acc.) with anything (inst.).

Vi-smaya, *as*, m. wonder, surprise, amazement, astonishment, admiration; dismay; pride, arrogance; doubt, uncertainty, perplexity; (in the drama) one of the Bhāvas. = *Vismaya-kara*, *as*, *i*, *am*, causing astonishment or admiration. = *Vismayaṅ-gama*, *as*, *ā*, *am*, being an object of astonishment, astonishing. = *Vismaya-harsha-mūla*, *as*, *ā*, *am*, caused by astonishment and joy. = *Vismayākulā* (*ṛṣa-āt*), *as*, *ā*, *am*, bewildered with wonder, amazed, astounded. = *Vismayānvita* (*ṛṣa-an*), *as*, *ā*, *am*, filled with wonder, astonished, surprised. = *Vismayāviṣṭa* (*ṛṣa-ān*), *as*, *ā*, *am*, filled with astonishment or wonder. = *Vismayotphulla-nayana* or *vismayotphulla-locana* (*ṛṣa-ut*), *as*, *ā*, *am*, having eyes wide open or staring with astonishment.

Vi-smayat, *an*, *anti*, *at*, wondering, admiring, being surprised, being dismayed.

Vismayin, *i*, *in*, *i*, astonished, surprised, amazed.

Vi-smāpana, *am*, n. the act of causing wonder or surprise, exciting astonishment; (*as*, *i*, *am*), astonishing, surprising; (*as*), m. illusion, deceit; a city of the Gandharvas (a kind of magical or enchanted city that appears and disappears unexpectedly); an epithet of Kāma (god of love).

Vi-smīta, *as*, *ā*, *am*, astonished, surprised, amazed, wonderstruck, astounded, dismayed, disconcerted, perplexed; (*ā*, *am*), f. n. a species of the *Ati-dhṛiti* metre (= *megha-visphūrjita*). = *Vismīta-mānasa*, *as*, *ā*, *am*, surprised or perplexed in mind. = *Vismī-tānana* (*ṛṣa-ān*), *as*, *ā*, *am*, having a surprised face.

Vi-smīti, *is*, f. astonishment, wonder, surprise.

Vi-smera, *as*, *ā*, *am*, wondering, astonished, surprised.

विस्मृ *vi-smṛi*, cl. 1. P. -*smarati* (ep. also A. -*te*), -*smartum*, to forget, be unmindful of, lose the remembrance of (with acc. or gen.): Pass. -*smaryate*, Aor. *vy-asmīri*, to be forgotten: Caus. -*smārayati*, -*yitum*, to cause to forget.

Vi-smaraṇa, *am*, n. the act of forgetting, oblivion.

Vi-smaraṇiya, *as*, *ā*, *am*, to be forgotten; worthy of being forgotten.

Vi-smarat, *an*, *anti*, *at*, forgetting, losing the remembrance of, unmindful of (anything).

Vi-smariya, *as*, *ā*, *am*, to be forgotten.

Vi-smṛita, *as*, *ā*, *am*, forgotten, passed out of the memory or recollection. — *Vismṛita-pūrva-saṅskāra*, *as*, *ā*, *am*, forgetting a former promise or resolution. — *Vismṛita-saṅskāra*, *as*, *ā*, *am*, one who forgets an agreement.

Vi-smṛti, *is*, *f*, forgetting, forgetfulness, loss of memory, oblivion.

Vi-smṛitya, *ind*. having forgotten.

विस्मन् *vi-syand*. See *vi-shyand*, p. 950.

Vi-syanda, &c. See *vi-shyanda*.

विस्म *visra*, *am*, n. (said to be fr. rt. *vis*), a smell like that of raw meat; (*ā*), *f*, a particular substance smelling like raw meat (= *hapushā*). — *Visra-gandhi*, *is*, *m*, 'smelling like raw meat', yellow orpiment. — *Visra-tā*, *f*, or *visra-tva*, *am*, *n*, rawness of smell.

विस्मं *vi-sraṇs*, *cl*. 1. A. -*sraṇsate*, -*sraṇsītum*, to fall asunder, fall down, drop; slip off: Caus. -*sraṇsayati*, -*yitum*, to cause to drop.

Vi-sraṇsa, *as*, *ā*, *m*, *f*, falling down, falling asunder, relaxation, laxness, weakness, debility, decay.

Vi-sraṇsana, *am*, *n*, the act of falling; flowing, dropping; loosening, unfastening, untying; a laxative, aperient.

Vi-sraṇs, *Ved.* = *vi-sraṣta* below (according to Sāy. on R̥g-veda VIII. 48, 5).

Vi-sraṣa, *f*, decay, decrepitude, weakness, the infirmity of old age.

Vi-sraṣta, *as*, *ā*, *am*, fallen down, loosened, detached; infirm, weak. — *Vi-sraṣta-hāra*, *as*, *ā*, *am*, having the neck slipped off.

विस्मम् *vi-srambh* = *vi-srambh*, *q*, *v*.

Vi-srabdhā, *as*, *ā*, *am*, trusted, confided in; steady, diligent; tame, humble, placid, &c. (See *vi-srabdhā*.)

Vi-srambha, *as*, *m*, trust, confidence; affection, regard, affectionate solicitation; acquaintance; killing, &c. (See *vi-srambhā*.)

Vi-srambhin, *i*, *inī*, *i*, trusting, confiding in, &c. (See *vi-srambhin*.)

विस्मस् *vi-sras*. See under *vi-sraṇs* above.

विस्मृ *vi-sru*, *cl*. 1. P. -*sraṇati*, -*srotum*, to flow forth or away, flow, stream, trickle, ooze: Caus. -*sraṇayati*, -*yitum*, to cause to flow forth (as blood &c.).

Vi-srāva, *as*, *m*, flowing forth, dropping, trickling.

Vi-srāvaṇa, *am*, *n*, the act of causing to flow out; bleeding; distilling; a spirit distilled from molasses.

Vi-srāvaṇiya, *as*, *ā*, *am*, = *vi-srāṇiya* below.

Vi-srāvita, *as*, *ā*, *am*, caused to flow out; bled.

Vi-srāvīṭva, *as*, *ā*, *am*, = *vi-srāṇya* below.

Vi-srāṇya, *as*, *ā*, *am*, to be made to flow; to be bled, requiring bleeding.

Vi-srūta, *as*, *ā*, *am*, flowed forth, flowed, dropped, flowing; spread, diffused, stretched.

Vi-sruti, *is*, *f*, flowing forth, oozing, flow.

विस्मृह *vi-sruh*, *f*, (fr. rt. 1. *ruh* or *sru* with *vi-s*), *Ved.* a stream, river, (Sāy. *visruhaḥ* = *nadyaḥ*, R̥g-veda VI. 7, 6); a plant, (perhaps *vi-sruhā*; according to Sāy. on R̥g-veda V. 44, 3. *visruhā* = *visruhāṇām* = *oskadhinām*, 'of plants'; cf. *virudh*, *virudhā*.)

विस्मन् *vi-svan*, *cl*. 1. P. -*svanati*, -*svanī-**tum*, to sound forth, sound, (but see *vi-shvan*.)

विस्वर *vi-svara*, *as*, *ā*, *am*, discordant, unharmonious, unmusical.

विस्वाद *vi-svāda*, *as*, *ā*, *am*, tasteless, flavourless, insipid.

विहग *viha-ga*, *vihaṇ-ga*, &c. See *vi-ha* under 1. *vi-hā* below.

विहन् *vi-han*, *cl*. 2. P. -*hanti* (ep. even *cl*.

4. P. -*hanyati*), -*hantum*, to strike apart, separate; to strike down, strike violently, strike; to destroy utterly, kill, destroy; to afflict; to oppose, impede, resist; to strike back, reject, refuse, deny; to hinder, interrupt, obstruct: Caus. -*ghātayati*, -*yitum*, to cause to be killed or destroyed; to afflict, drive into straits.

Vi-hat, *f*, a cow that miscarries from unseasonable gestation.

Vi-hata, *as*, *ā*, *am*, struck, killed, completely destroyed; hurt; opposed, impeded, resisted; (*as*), *m*, a Buddhist or Jaina temple.

Vi-hati, *is*, *f*, striking, killing; defeat; failure; (*is*), *m*, a friend, companion.

Vi-hanana, *am*, *n*, the act of striking; killing outright; hurting, injury; opposition, obstruction, impediment; a bow for cleaning cotton; [cf. *tūla-kārmuka*.]

विहर *vi-hara*, &c. See under *vi-hri*, *col*. 3.

विहर्ष *vi-harsha*, *as*, *m*, excessive joy or gladness, pleasure.

विहव *vi-hava*. See under *vi-hve*, p. 953.

विहव्य *vi-havya*, *as*, *ā*, *am*, *Ved.* to be offered; (*as*), *m*, *N*, of a descendant of Angiras (author of R̥g-veda X. 128).

विहस् *vi-has*, *cl*. 1. P. -*hasati*, -*hasitum*, to laugh gently, smile, laugh; to laugh at (with acc.).

Vi-hasat, *an*, *anti*, *at*, laughing, smiling.

Vi-hasana, *am*, *n*, laughing gently, smiling (= *madhyama-hāsyā*), laughing.

Vi-hasita, *as*, *ā*, *am*, smiled, laughed; smiled at; (*am*), *n*, a gentle laugh, smile, laugh.

Vi-hasya, *ind*. having smiled; laughing at, ridiculing, contemning.

Vi-hasyamāna, *as*, *ā*, *am*, being laughed at, being smiled upon.

Vi-hāsa, *as*, *m*, a gentle laugh, smile.

विहस्त *vi-hasta*, *as*, *ā*, *am*, handless, helpless; confounded, perplexed, bewildered; wise, learned.

विहा 1. *vi-hā*, *cl*. 3. A. -*jihīte*, &c., *Ved.* to go apart (Sāy. *vi-jihīshva* = *vi-gaccha*, R̥g-veda V. 78, 5), become expanded, open, gape open (Lat. *dehisco*, Gr. *χαίω*).

Vi-ha (for 2. *vi-hā* below), the sky, air (only used in comps.). — *Vi-hā-ga*, *as*, *m*, 'sky-goer,' a bird; a cloud; an arrow; the sun; the moon; a planet. — *Vihagopaghushṭa* ('*ga-up*'), *as*, *ā*, *am*, resounding with (the notes) of birds, resonant with birds. — *Vihan-ga*, *as*, *ā*, *am*, sky-going, flying, going swiftly; (*as*), *m*, a bird; a cloud; an arrow; the sun; the moon. — *Vihan-gama*, *as*, *m*, 'sky-goer,' a bird; the sun; (*ā*), *f*, a pole or yoke for carrying burdens (= *bhāra-yashti*). — *Vihangarāja*, *as*, *m*, 'king of the birds,' epithet of Garuḍa (the vehicle of Viṣṇu).

Vihangikū, *f*, a sort of pole or yoke for carrying burdens.

2. *vi-hā*, *ind*. (according to Uṇādi-s. IV. 36. fr. 1. *vi-hā*), heaven, paradise, sky.

Vi-hāyas, *ās*, *ās*, *as* (probably formed fr. 1. *vi-hā* above, as 1. *dhāyas* fr. rt. 1. *dhā*), 'expanding,' extensive, vast, great (= *mahat* according to Naigh. III. 3), all-pervading, (Sāy. = *vividha-gamanayukta*); (perhaps) going quickly, impetuous, spirited, active; (*ās*, *as*), *m*, *n*, the open air, air, space (Gr. *χῆρος*, sky, atmosphere; (*ās*), *m*, a bird.

Vi-hāyasa, *as*, *am*, *m*, *n*, heaven, sky, atmosphere; (*as*), *m*, a bird.

Vi-hāyasa, *ind*. (inst. c. of *vi-hāyas* above), through the sky or air; heaven, sky, atmosphere.

विहा 3. *vi-hā*, *cl*. 3. P. -*jahāti* (2nd sing. Impv. *vi-jahihi*, Kirāt. XI. 31), -*hātum*, to relinquish, quit, abandon, leave, give up or lay aside entirely, lose: Caus. -*hāpayati*, -*yitum*, to cause to quit or abandon.

Vi-hāpita, *as*, *ā*, *am*, caused to abandon or give up; made to yield, extorted, given up, given; (*am*), *n*, gift, donation.

Vi-hāya, *ind*. having abandoned or left.

Vi-hāyata, *am*, *n*, (?), donation, gift.

Vi-hina, *as*, *ā*, *am*, entirely abandoned, left, deserted, destitute, bereaved, deprived of, void or devoid of, free from, without. — *Vihina-tā*, *f*, the state of being wholly abandoned, abandonment. — *Vihina-yoni*, *is*, *is*, *i*, low-born, base-born, brutish.

विहार *vi-hāra*, &c. See *vi-hri* below.

विहिंस *vi-hins*, *cl*. 7. 1. P. -*hinasti*, -*hinsati*, -*hinsitum*, to injure severely, injure, hurt, damage.

Vi-hinsaka, *as*, *ikā*, *am*, injuring, hurting.

Vi-hinsat, *au*, *anti*, *at*, injuring, harming, hurting.

Vi-hinsita, *as*, *ā*, *am*, injured, hurt, &c.

विहित 1. *vi-hita*, *as*, *ā*, *am* (fr. *vi-dhā*), distributed, apportioned, bestowed; put in order, arranged, appointed, determined, fixed, settled, prescribed, enjoined, enacted, decreed, ordained, ordered; proper to be done; deposited, placed; done, performed, undertaken, acted, made; framed, constructed, formed; furnished with, possessed of. — *Vi-hita-durga-raṭana*, *as*, *ā*, *am*, one who has enjoined the building of a fortress. — *Vihitāgas* ('*ta-āg*'), *ās*, *ās*, *as*, one who has committed a fault, offending, faulty, wicked. — *Vihitānjali* ('*ta-an*'), *is*, *is*, *i*, making a respectful obeisance.

Vihita-rat, *ān*, *atī*, *at*, one who has performed or undertaken.

Vi-hiti, *is*, *f*, action, performance, acting, doing; arrangement.

Vihitrima, *as*, *ā*, *am*, done according to rule.

विहित 2. *vi-hita*, *as*, *ā*, *am* (fr. *vi* privative + *hita*), improper, unfit, unsuitable, not good.

विहीन *vi-hina*. See under 3. *vi-hā* above.

विहृन्मती *vi-hut-matī*, *f*, (a Kvip formation fr. rt. *hu* with prep. *vi* and affix *mat*), a special oblation or offering, (according to Sāy. on R̥g-veda I. 134, 6. *vihutmatinām* = *viśeṣheṇa homavatīnām* or else *āhvānavatinām*.)

विहृ *vi-hri*, *cl*. 1. P. A. -*harati*, -*te*, -*har-**tum*, to take away, remove, destroy; to go in various directions; to walk or roam about or ramble for pleasure, saunter, amuse or divert one's self, sport (in R̥g-veda I. 28, 7. *vi-jarbhṛtas* = *viśeṣheṇa punaḥ punar vīthāraṇi kuruṭaḥ*); to vary, change alternate, mix; to spend or pass (time &c.); to live.

Vi-hara, *as*, *m*, taking away; expanding, going apart or in different directions, separation, disunion, absence; changing, exchanging.

Vi-haraya, *am*, *n*, the act of taking away or removing, taking; going about for pleasure or exercise, rambling, roaming, taking a walk or airing, expatiating; relaxation, pastime, pleasure.

Vi-haraṇiya, *as*, *ā*, *am*, to be taken away; to be rambled or sported.

Vi-harat, *an*, *anti*, *at*, roaming for pleasure sauntering about, ranging at large.

Vi-hartri, *tā*, *m*, one who takes away, a robber, one who rambles about, rambling, roaming; a roamer.

Vi-hāra, *as*, *m*, taking away, removing; expansion, opening; too great expansion of the organs of speech (consisting in too great lengthening or drawing in pronunciation; opposed to *saṃ-hāra*; cf. *vy-āsa*); walking for pleasure or amusement, taking an airing, wandering, roaming, gadding, going about sporting, play, sport, recreation, pastime, pleasure relaxation; a pleasure-garden, garden; a Buddhist or Jaina temple or convent (originally the hall when

the Buddhist priests met or walked about; afterwards these halls were used as temples, and sometimes became the centre of a whole monastic establishment; a temple; the palace of Indra or a banner (= *vai-jayanta*!); a palace; N. of a district; the shoulder; a sort of bird, = *vindu-rekhaka*; (in Vedic ritual) a term for varying a verse (by taking it to pieces, joining to each of its Pādas a Pāda taken from another verse, and reciting both parts in such a way as if they formed only one verse; cf. *vy-atimarsa*). — *Vihāra-gṛiha*, *am*, n. a pleasure-house, play-house, theatre. — *Vihāra-bhūmi*, *is*, f. ground or place for roaming about, grazing ground, pasturage. — *Vihāra-ut*, *ān*, *atī*, *at*, taking pleasure or relaxation, enjoying one's self.

Vihāraka or *vihārīka*, *as*, *ikā*, *am*, roaming or walking about, a roamer; belonging to a Buddhist temple or convent.

Vihārin, *i*, *indī*, *i*, expanding; taking pleasure or relaxation, wandering or roaming about for pleasure, enjoying one's self; beautiful.

Vi-hṛita, *as*, *ā*, *am*, expanded; sported, played; taken out, transposed, varied, (in Vedic ritual applied to the transposing of the Pādas in singing the Shodāśī hymns, see *vi-kāra*); (*am*), n. one of the ten blandishments or feminine modes of indicating love, hesitation or reluctance to avow feelings to a lover, (some of the others are *lilā*, *lalita*, *kuttamita*, *moffāyita*, *vi-śchitti*, *kila-kāñchita*, &c., q. v. v.).

Vi-hṛiti, *is*, f. taking away; opening, expansion; sport, pastime, pleasure.

Vi-hṛitya, *ind*, having opened or spread out, having expanded; having roamed about or sported, having rambled, having disported.

विहृ *vi-heṭha*, *as*, *m*. (see *rt. heṭh*), hurt, injury; the act of afflicting or harassing.

Vi-heṭhaka, *as*, *m*. an injurer, one who inflicts pain or injury on another; a reviler.

Vi-heṭhana, *am*, n. the act of injuring, hurting, wounding, killing; afflicting, distressing; rubbing, grinding; injury, harm, pain, sorrow, affliction.

विहृ *vi-hru* (*hru* = *hvi*, cf. *vi-hvi* below), 1. 9. P. *-hruṇāti*, &c., Ved. to injure, hurt, destroy, *Sāy. vi-hruṇāti* = *vi-hvarati*, *Rig-veda* I. 166, 12.)

Vi-hruta, *as*, *ā*, *am*, Ved. injured, hurt, spoiled (cf. *a-ro*); fractured, dismembered, (*Sāy.* = *vi-śchīna*, *vi-bādhita*.)

विहृण *vihṛaṇa*, *as*, *m*, N. of a native of Nāśmīra (author of the following poem). — *Vihṛaṇa-kārya*, *am*, n. 'the poem of Vihṛaṇa.' N. of a poem containing the Cāura-pañcāśikā, said to have been recited when Vihṛaṇa was on the point of being put to death by king Vira-sipha, whose daughter he had secretly espoused).

विहृल *vi-hval*, *cl. I. P. -hvalati*, *-hvali-*, *am*, to shake or move about, stagger, tremble, be agitated.

Vi-hvala, *as*, *ā*, *am*, shaking about, agitated, alarmed, perturbed, disquieted, confused, overcome with fear, beside one's self, delirious; distressed, afflicted; languishing; desponding; fused, liquid.

Vi-hvala-tā, *f.* or *vi-hvala-tva*, *am*, n. agitation, perturbation, consternation, anxiety. — *Vi-hvali-kṛita*, *as*, *ā*, *am*, made confused or agitated; fused, liquid.

Vi-hvalat, *an*, *antī*, *at*, trembling, agitated.

Vi-hvalita, *as*, *ā*, *am*, agitated, alarmed, staggering.

विहृ *vi-hvi*, *cl. I. P. -hvarati*, *-hvartum*, Ved. to be crooked, curved; to hurt (?).

विहृ *vi-hve*, *cl. I. P. A. -hvayati*, *-te*, &c., to call upon, invoke, worship.

Vi-hva, *as*, *m*, Ved. an invocation, invitation.

वी *i. vī*, *cl. 2. P. vati* (2nd sing. Impv. *vīhi*, 3rd pl. *vyantu*), *vivāya*, *vashyati*, *vaiśhiti*, *vetum*, to go, move; to go towards, approach, (in *Rig-veda* I. 77, 2. *veḥ* 2nd sing. Impf.

= *veti* = *gačchati*); to pervade; to bring, convey, offer; to attain, obtain, accept; to conceive, become pregnant, engender, bring forth; to desire, love, wish for, (according to Nirukta IX. 42, 43. *vītam* = *pi-betam* or *kāmayetam*); to eat, enjoy, consume, partake of (with gen. or acc.); to send, throw, hurl, cast; to drive (in this sense regarded as a substitute for *rt. a*); Pass, or *cl. 4. A. vīyate*, to be gone, &c.; Caus. *vāyayati*, *-yitum*, Aor. *avīyayāt*, to cause to go or approach; to cause to obtain or accept; to cause to eat or partake of; to cause to desire or love; to cause to conceive (in this sense also *vāyayati*): Desid. *vivishati*: Intens. *revīyate*, *revayāti*, *reveti*, (see also *revi*); [cf. Gr. *oīōw*, *oīōw*, *oīōw*; Lat. *in-vitus*, *in-vitare*.]

2. *vī*, *is*, *is*, *i*, Ved. going, moving, (according to *Sāy. vech* = *gantriyāh*, *Rig-veda* III. 5, 5); pervading, extensive, (*Sāy.* = *vyāpta*, *Rig-veda* IV. 5, 8); (*is*), *f.* the act of going, motion; covering. (For *vī*, 'a bird,' see under 2. *vī*, p. 908.)

Vika, *as*, *m*. (according to Uṇādi-s. III. 47. fr. *vī*, a substitute for *rt. a*), a bird; air, wind; the mind.

1. *vīta*, *as*, *ā*, *am*, gone, approached; led round the sacrificial fire (said of a horse, *Rig-veda* I. 162, 15); accepted, acceptable, approved, liked, loved; desired, wished for, beautiful (Ved.); tranquil, quiet, tame, unfit for war; (*as*), *m.* a horse or elephant untrained or unfit for war; (*am*), *n.* the goading of an elephant. — *Vita-tama*, *as*, *ā*, *am*, Ved. most acceptable, (*Sāy.* = *atīśayena kanta*, *Rig-veda* VII. 1, 18). — *Vita-prishtha*, *as*, *ā*, *am*, Ved. having beautiful backs (said of horses, *Sāy.* = *kanta-prishtha*, *Rig-veda* I. 162, 7). — *Vita-nāra*, *as*, *ā*, *am* (see 2. *vāra*), Ved. having a handsome tail, (*Sāy.* = *krānta-bala*, *prāpta-bala*, *Rig-veda* VIII. 46, 23.)

Viti, *is*, *f.* going, moving, motion; engendering, producing; eating, food, (*viti*, Ved. inst. = *vityā*, 'with food,' *Rig-veda* VI. 16, 46); enjoyment; cleaning, cleansing; light, lustre; (*is*), *m.* a horse.

— *Viti-hotra*, *as*, *m*, N. of Agni or fire; of the sun; of a son of Priya-vrata; of a son of Tāla-jangha; (*as*, *ā*, *am*), Ved. one who offers the sacrificial meal to the gods; (*is*), *m*, pl., N. of a sect of fire-worshippers; of a branch of the Haihaya tribe. — *Viti-hotrala*, *as*, *m*, N. of Agni or fire; of the sun.

Vyat, *an*, *atī*, *at*, going, moving, &c., (*Sāy. vyantah* = *gačchantah*, *Rig-veda* VI. 1, 4.)

वी 3. *vī* (*vi-i*), *cl. 2. P. vy-eti* (3rd pl. *vy-yanti*), Impf. *vy-ai*, Perf. *vīyāya*, *vy-ctum* (for *vyayati*, *vyayayati*, see *vyay*), to go apart or in different directions; to go or extend in every direction, to be diffused or scattered, become distributed or divided; to go away, disappear, vanish, be lost; to go through, traverse: *cl. 4. A. vīyate*, to go apart or away, &c., (*Sāy. vīyase* = *gačchasi*, *Rig-veda* IX. 86, 37; according to some *vīyase* is an Intens. form.)

2. *vīta*, *as*, *ā*, *am* (for 3. *vīta* see under *rt. vye*), gone away, departed, disappeared; set free, loosed, let go, exempt, freed from, devoid of. — *Vita-kal-masha*, *as*, *ā*, *am*, freed from taint or sin. — *Vita-kāma*, *as*, *ā*, *am*, free from desire. — *Vita-ghṛīna*, *as*, *ā*, *am*, one from whom mercy has departed, merciless. — *Vita-ghṛīna-tā*, *f.* mercilessness. — *Vita-jamā-jarasa*, *as*, *ā*, *am*, not subject to birth or old age. — *Vita-dambha*, *as*, *ā*, *am*, free from pride, not proud, humble, lowly. — *Vita-bhaya*, *as*, *ā*, *am*, fearless, undaunted; (*as*), *m.* epithet of Vishnu. — *Vita-bhī*, *is*, *is*, *i*, free from fear, intrepid. — *Vita-matsara*, *as*, *ā*, *am*, free from envy, free from passion. — *Vita-manjya*, *us*, *us*, *u*, exempt or free from sorrow; free from resentment or anger. — *Vita-mala*, *as*, *ā*, *am*, free from obscurity or darkness, clear, pure. — *Vita-moha*, *as*, *ā*, *am*, freed from illusion. — *Vita-rāga*, *as*, *ā*, *am*, having the passions gone, free from passions or affections, dispassionate, devoid of desire, calm, tranquil; colourless, bleached; (*as*), *m.* a sage with subdued passions; a deified

Buddhist or Jaina saint. — *Vita-rāga-stuti*, *is*, *f.*, N. of a work. — *Vita-viruddha-buddhi*, *is*, *is*, *i*, one whose hostile feelings have passed away, without hostile intentions, peaceable. — *Vita-sanka*, *as*, *ā*, *am*, freed from fear, fearless. — *Vita-soka*, *as*, *ā*, *am*, free from care or sorrow; (*as*), *m.* the Aśoka tree, *Jonesia Aśoka*. — *Vita-soka-bhayaābādhā* (*ṣya-āb*), *as*, *ā*, *am*, free from the disturbance of sorrow and fear. — *Vita-sprīha*, *as*, *ā*, *am*, free from wish or desire. — *Vita-havya*, *as*, *m*, N. of a descendant of Angiras (author of the hymn *Rig-veda* VI. 15); of a king. — *Vitobhaya-bandha* (*ta-uc*), *as*, *ā*, *am*, having the fastening of the knot gone, (Kīrat. VIII. 51.) — *Vitottara* (*ta-ut*), *as*, *ā*, *am*, having no answer, unable or disinclined to reply; (*am*), *ind.* without answering.

वीकाश *i. vi-kāśa*, *as*, *m*. (for *i. vi-kāśa*), manifestation, display; ether, heaven.

2. *vi-kāśa*, *as*, *m*. (for 2. *vi-kāśa*), absence of manifestation; solitude, privacy.

वीक्ष *viksh* (*vi-iksh*), *cl. I. A. vīkshate* (ep. also *P. -ti*), *vīkshitum*, to see, behold, view, observe, look at, consider, regard, discern, (*hṛidi* *viksh*, to see in the heart, ponder); to look upon as, regard as (e. g. *pitrī-vad viksh*, to look upon as a father): Pass. *vīkshyate*, to be seen; to look like, appear, seem.

Viksha, *as*, *ā*, *m*. *f.* sight, gazing at, seeing, investigation; (*am*), *n.* surprise, astonishment; any visible object. — *Vikshāpanna* (*ṣha-āp*), *as*, *ā*, *am*, one who experiences surprise, astonished, surprised.

Vikshaṇa, *am*, *ā*, *n.* *f.* the act of seeing or observing, looking at, sight.

Vikshaṇiya, *as*, *ā*, *am*, visible, perceptible, observable.

Vikshamāna, *as*, *ā*, *am*, seeing, looking at, observing, regarding.

Vikshita, *as*, *ā*, *am*, seen, viewed, beheld, regarded, considered; (*am*), *n.* a look, glance, sight.

1. *vīkshya*, *as*, *ā*, *am*, visible, perceptible; to be gazed at, astonishing, wonderful; (*am*), *n.* any visible object, anything to be gazed at; wonder, surprise; (*as*), *m.* a dancer, actor; a horse.

2. *vīkshya*, *ind.* having seen or viewed, having considered.

Vikshyamāna, *as*, *ā*, *am*, being seen or beheld, being gazed at.

वीखा *vikhā*, *f.* walking, (for *vīkhā*?)

वीह *vīkh* (*vi-ikh*), Caus. *vīkhayati*, *-yitum*, to toss to and fro (trans.).

Vīkhā, *f.* going, moving, proceeding, progress, locomotion; a particular mode of moving; dancing; one of a horse's paces; cawach, Carpopogon Pruriens (= *sūka-simbi*); = *sandhi* (according to Śabda-k.).

वीङ्ग *vīng* (*vi-ing*), *cl. I. P. vīngati*, *vīngitum*, Ved. to move to and fro, oscillate.

Vīngita, *as*, *ā*, *am*, moved to and fro.

वीचयन *vi-čayana*, *am*, *n.* (for *vi-čayana*, see under 3. *vīci*, p. 914), research, inquiry.

वीचि *vīci*, *is*, *m*. *f.* (according to Uṇādi-s. IV. 72. fr. *rt. ve*), a wave, small wave, ripple; inconstancy, thoughtlessness; pleasure, delight, happiness; leisure, interval, rest; a ray of light; small, little. — *Vīci-kshobha*, *as*, *m*. agitation or roughness of waves. — *Vīci-mālīn*, *i*, *m*. 'wave-garlanded,' the ocean.

Vīci, *f.* = *vīci* above. — *Vīci-taranga-nyūya*, *as*, *m*. wave-undulation-method, (according to the Bhāṣā-parīccheda 166 and Siddhānta-muktāvalī, p. 103, the cause of the production of sound in the ear.)

वीज *vīj* [cf. *rt. i. vīj*], *cl. I. A. vījate*, *vījitum*, to go; *cl. 10. P. vijayati*, *-yitum* (perhaps a Nom. fr. *vyaja*, q. v.), to fan, cool by blowing upon or fanning: Pass. *vījyate*, to be fanned; [cf. Lat. *vigeo*.]

Vijana, *am*, n. fanning, the being fanned; a fan [cf. *vyajana*]; a thing, substance; (*as*), m. a sort of pheasant; the ruddy goose.

1. *vijāta*, *as*, *ā*, *am*, fanned, cooled by fanning.

Vijyamāna, *as*, *ā*, *am*, being fanned, fanned.

बीज *vīja*, *am*, n. (in the older language frequently written *bīja*; perhaps fr. rt. *jan* with *vi*; according to some connected with rt. 1. *vī*), seed (of plants &c.), seed-corn, grain; semen virile; (perhaps also) quicksilver; marrow; any germ, element, beginning, cause, source, primary cause or principle, origin; the germ or origin of any composition (as of a poem, of the plot of a drama, of a magical formula, &c.); calculating primary causes, analysis, algebra; truth, divine truth (as the seed or cause of being); the mystical letter or syllable which forms the essential part of the Mantra of any deity; receptacle, place of deposit; a particular correction in astronomy; (*as*), m. = *vijaka*, the citron tree. — *Vija-kartri*, *tā*, m. 'producer of seed,' epithet of Siva. — *Vija-kāṇḍa-prarohin*, *i*, *inī*, *i*, or *vija-kāṇḍa-ruka*, *as*, *ā*, *am*, springing from a seed or from the (slip or portion taken from a) stalk. — *Vija-krit*, *t*, *t*, *t*, producing semen; (*t*), n. an aphrodisiac. — *Vija-koṣa* or *vija-koṣha*, *as*, m. a seed-vessel, the pericarp of a flower; the seed-vessel of the lotus; (*i*), f. a pod, legume. — *Vija-kriyā*, f. the operation of analysis, elemental or algebraic solution. — *Vija-gaṇita*, *am*, n. calculation of primary causes, causal calculus, analysis, algebra; N. of a treatise on algebra. — *Vija-garbha*, *as*, m. the plant *Trichosanthes Dioeca*. — *Vija-gupti*, *is*, f. 'seed-protection,' a pod, legume. — *Vija-tas*, ind. from seed, according to the seed. — *Vija-tva*, *am*, n. the being an origin or cause, causality. — *Vija-darsaka*, *as*, m. 'explainer of the germ or plot of a play,' a play-director, stage-manager. — *Vija-dhāni*, f., N. of a river. — *Vija-dhānya*, *am*, n. coriander. — *Vija-nyāsa*, *as*, m. (in dramatic language) laying down or making known the germ or plot of a play. — *Vija-pādapa*, *as*, m. the plant *Semecarpus Anacardium* (= *bhallātaka*). — *Vija-pura*, incorrect for *vija-pūra*. — *Vija-purusha*, *as*, m. the progenitor of a tribe or family. — *Vija-pushpa*, *am*, n. common citron; a thorny plant, *Vangueria Spinosa* (= *maruvaka*). — *Vija-pushpikā*, f. a sort of grain, *Andropogon Saccharatus*. — *Vija-pūra* or *vija-pāraka*, *as*, m. 'seed-filling,' common citron; a variety of citron, *Citrus Medica*; (*am*), n. the fruit of the citron. — *Vija-pūrva*, *as*, m. 'seed-filled,' epithet of the common citron (= *Cholanga*); *Citrus Medica*. — *Vija-peṣikā*, f. 'seed-sheath,' the scrotum. — *Vija-prada*, *as*, *ā*, *am*, yielding seed, sowing seed, &c.; generating; (*as*), m. a generator. — *Vija-prabodha*, *as*, m., N. of a commentary on the *Vija-gaṇita*. — *Vija-parolaka*, *as*, *ā*, *am*, or *vija-prarohin*, *i*, *inī*, *i*, growing from seed. — *Vija-phalaka*, *as*, m. the plant *Citrus Medica*; a citron or lemon. — *Vija-mati*, *is*, f. (in algebra) a mind capable of analysis, penetration of causes or principles, causal sagacity. — *Vija-mantra*, *am*, n. epithet of a mystical syllable with which a Mantra or magical formula commences. — *Vija-mātrikā*, f. the pericarp or seed-vessel of the lotus. — *Vija-mātra*, *am*, n. only as much as is required for seed, only what is required for the procreation of offspring or for the preservation of a family; epithet of the ninth Maṇḍala of the *Rig-veda*. — *Vija-muktāvali*, f., N. of a work. — *Vija-yajña*, *as*, m. 'seed-offering,' N. of a particular allegorical sacrifice or offering. — *Vija-ratna*, *as*, m. 'having gems of seeds,' a kind of bean. — *Vija-ruka*, *as*, *ā*, *am*, growing from seed; (*as*), m. grain, corn. — *Vija-reṇuā*, *am*, n. *Croton Jamalgotā* (= *jaya-pālā*). — 1. *vija-val*, ind. like seed. — 2. *vija-val*, *ān*, *atī*, *at*, possessing seed, furnished or provided with seed; provided with grain. — *Vija-vapaṇu*, *am*, n. the act of sowing seed. — *Vija-vara*, *as*, m. 'best of grains,' a kidney-bean, *Phaseolus Radiatus*. — *Vija-vāpa*, *as*, m. a sower of seed; the act of sowing seed. — *Vija-vāpin*, *i*, m. 'sowing

seed,' a sower. — *Vija-vāhana*, *as*, m. 'seed-bearer,' N. of Siva. — *Vija-vriksha*, *as*, m. the plant *Terminalia Tomentosa*. — *Vija-saṅcaya*, *as*, m. a heap or collection of seed or grain. — *Vija-sū*, *ūs*, f. 'bringing forth seed,' the earth. — *Vija-sektri*, *tā*, m. a sprinkler of seed, procreator, progenitor. — *Vija-harā* or *vija-hāriṇi*, f. 'taking away seed,' epithet of a witch (a daughter of *Duṣṣaha*). — *Vija-kṛita*, see below. — *Vijākṣhara* (*ja-ak*), *am*, n. the first syllable of a magical formula, the syllable at the commencement of a Mantra or form of prayer. — *Vijānkura* (*ja-an*), *as*, m. a sprout or first shoot from a seed, seed-shoot, seed-lobe, cotyledon, seedling; (*au*), m. du. seed and shoot, seed and blade. — *Vijānkura-vat*, ind. (in phil.) like the (continuous succession of) seed and shoot. — *Vijādhyā* (*ja-ādhy*), *as*, *ā*, *am*, abounding in seed; (*as*), m. = *vija-pūra*. — *Vijādhyakṣha* (*ja-adh*), *as*, m. 'presiding over seed,' epithet of Siva. — *Vijāpahāriṇi* (*ja-ap*), f. = *vija-harā*. — *Vijābhidhāna* (*ja-abh*), *am*, n., N. of a Tantra work. — *Vijāśva* (*ja-as*), *as*, m. 'seed-horse,' an entire horse, stallion. — *Vijothkṛishṭa* (*ja-ut*), *am*, n. good seed. — *Vijodaka* (*ja-ud*), *am*, n. 'seed-water, grain-like water,' hail. — *Vijopti* (*ja-up*), *is*, f. sowing seed. — *Vijopti-lakṣa*, *am*, n. a kind of astrological diagram shaped like a serpent for indicating good or bad luck following on the sowing of seed. — *Vijopti-vidhi*, *is*, m. the manner of sowing seed.

Vijaka, *am*, n. seed; = *vija* above (at the end of comps.); (*as*), m. common citron, *Citrus Medica* (= *mātulanga*); a citron or lemon; *Terminalia Tomentosa* (= *pita-sāla*); the position of the arm of a child at birth; N. of a poet.

Vijala, *as*, *ā*, *am*, furnished with seed or grain, seedy.

Vijā, ind. by or with seed, sowing with seed. — *Vijā-kṛi*, cl. 8. P. -*karoti*, &c., to sow with seed, sow; to harrow over after sowing. — *Vijā-kṛita*, *as*, *ā*, *am*, sown with seed, sown; harrowed or ploughed over after sowing.

Vijaka, *as*, *ā*, *am*, seedy, abounding in seeds; see *Gaṇa Kumud-ādi* to *Pāp*. IV. 2, 80.

2. *vijita*, *as*, *ā*, *am*, sown with seed, sown with, having for seed.

Vijin, *i*, *inī*, *i*, having or possessing seed, bearing seed, seedy; being of the race or blood of (at the end of a comp., cf. *vāja-v*); (*i*), m. a real progenitor (as opposed to *kṣhetrin*, the nominal father or merely the husband of a woman, *Manu* IX. 51 sq.); a procreator, father (in general); the sun.

Vijya, *as*, *ā*, *am*, sprung or produced from seed; sprung from or belonging to any family; of a good family (at the end of a comp.).

वीटा *vīṭā*, f. a small piece of wood shaped like a barley-corn and about a span long, (it was struck with a stick or bat in a kind of game, like hockey, played by boys; according to others the *vīṭā* was a metal ball of some kind; see *Mahā-bh. Ādi-p.* 5050, *Schol.*)

वीटि *vīṭi*, *is*, or *vīṭikā* or *vīṭi*, f. (said to be fr. rt. *īl* with *vī*), the betel plant, *Piper Betel* (= *tāmbūla-vallikā*); a preparation of the *Areca* nut with spices and chunam enveloped in a leaf of the betel plant, betel, *Pān*; a tie, fastening; [cf. *vetra*, *vetasa*; cf. also *Gr. i-tru-s*, *i-tia*; Lat. *vi-tac*, *vitta*, *vi-men*, *vi-tis*; Old Germ. *wi-d*, *wi-da*; Angl. Sax. *widde*.]

वीडु *vīḍu*, *us*, *us*, *u*, Ved. strong, firin, &c., see *vīḍu*. — *Vīḍu-jambha*, &c., see *vīḍu-jambha*. — *Vīḍu-anga*, *as*, *ā*, *am*, Ved. having strong limbs, firm in body.

Vīḍaya = *vīḍaya*, q. v.

वीणा *vīṇā*, f. (in *Uṇādi-s.* III. 15, said to be fr. rt. 1. *vī*), the *Vīṇā* or Indian lute, (an instru-

ment of the guitar kind, supposed to have been invented by *Nārada*, q. v., usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds; its compass is said to be two octaves, but it has many varieties according to the number of strings, &c.); lightning. — *Vīṇā-daṇḍa*, *as*, m. 'lute-stick,' the neck or long rounded board of a lute. — *Vīṇānubandha* (*ṇā-an*), *as*, m. the tie of a lute or lower part of one of its ends where the wires are fixed (sometimes called 'the tail-piece'). — *Vīṇā-bhīd*, *t*, f. a kind of lute, (*vīṇā-bhīdām vīveka*, description of the different kinds of lutes.) — *Vīṇā-vāda* or *vīṇā-vādaka*, *as*, m. a player on the *Vīṇā*, a lutanist. — *Vīṇāśya* (*ṇā-āś*), *as*, m. 'lute-faced,' epithet of *Nārada* (the son of *Brahmā* and inventor of the *Vīṇā* described above).

Vīṇi, *i*, *inī*, *i*, furnished with lutes, a player on a lute.

वीत *vīta*, *vīti*, &c. See p. 953, col. 2.

वीतंस *vī-taṅsa*, *as*, m. (for *vi-taṅsa*, q. v.), a cage, a chain or net for confining birds or beasts; an enclosure for taming birds or animals, an aviary, menagerie; a place for keeping or preserving game, preserve.

वीतन *vītana*, *au*, m. du. (possibly connected with *vi-tan*), the sides or cartilages of the larynx or throat (= *kṛika-pārśva-dvaya*).

वीथि *vīthi*, *is*, or *vīthī*, f. (probably fr. rt. 1. *vī* or 3. *vī*), a row, line; a road; a terrace in front of a house; a stall, shop; a sort of drama (or the dramatic narration of an amatory intrigue, said to be in one act and to be performed by one or two players); (*is*), f. a particular division of the planetary sphere (comprising three asterisms). — *Vīthy-anga*, *am*, n. a division or constituent part of the dramatic entertainment called *Vīthi*, (it is described as a kind of dialogue consisting in quibble, equivocation, jest, abuse, and the like.)

Vīthikā, f. = *vīthi*, a road, &c.; a hall.

वीध्र *vīdhra*, *as*, *ā*, *am* (according to *Uṇādi-s.* II. 26. fr. rt. *indh* with *vī*), clear, clean, pure; (*am*), n. the sky, atmosphere; wind; fire; [cf. Gr. *αἰθρία*.]

वीन् *vīn* (*vi-in*), cl. 8. P. *vinoti*, &c., Ved. to cause to go out, drive away, remove, scatter, disperse, (*Sāy*. = *vividham gamayati*); to send forth in various ways, (*Sāy*. = *vividham prerayati*); to bestow.

वीना *vīnā*, f., N. of a river.

वीनाह *vīnāha*, *as*, m. = *vi-nāha*, the top or cover of a well.

वीन्व *vīnv* (*vi-inv*), cl. 1. P. *vīnvati*, &c., = *vīn* above.

वीपा *vīpā*, f. lightning.

वीप्सा *vīpsā*, f. (fr. the Desid. of *vy-āp*, q. v.), 'the desire of pervading (with any property or quality simultaneously or continuously),' several or successive order or series, the arrangement of things or properties in regular succession or each by each, repetition, the repetition of words to imply continuous or successive action (e.g. *vrikṣham vrikṣham śincati*, he waters tree after tree; *prabhur bhūtam bhūtam abhī sarva-praṇiṣhu asti*, the supreme being is in all living beings creature after creature; cf. *Pāp*. VIII. 1, 4).

वीबुकोश *vībukōśa*, *as*, m. (?), a cowrie.

वीम् *vībh* (= rt. *ēbh*), cl. 1. A. *vībhate*, *vībhītu*, to boast.

वीर 1. *vīr* (*vi-īr*), Caus. *vīrayati* (Impf. -*airayati*, Aor. Ved. -*airat*), -*yitum*, Ved. to scatter or drive in various directions; to split into pieces, break divide asunder, break open, (*Sāy*. *vy-airat* = *udghāṭita-vat*, *Rig-veda* II. 15, 8.)

वीर 2. *vir*, cl. 10. P. (perhaps to be regarded as a Nom. fr. *vīra* below), *vīra-yati*, -*yitum*, to be powerful or valiant; to make heroic effort, display heroism, act like a hero.

Vīra, as, ā, am (according to Uṇādi-s. II. 13. fr. *vī* substituted for *rt. aj*; according to some perhaps for an original *vāra*, fr. *rt. vī*), heroic, mighty, powerful, strong, robust, excellent, eminent; (as), n. a hero, brave man, warrior, champion, eminent man; the last Jīva or Jaina pontiff of the present era; an actor; heroism (as one of the eight Rasas which give to poetic and dramatic composition its flavour or taste; the Rasa of heroism is said to be displayed by munificence, clemency, and valour; the *Vīra-carita*, q. v., exhibits an example of this Rasa); the flower Nerium Odorum; fire; sacrificial fire [cf. *vīra-han*]; (ā), f. the wife of a hero; a wife, mother, matron; a sort of perfume (commonly called *Murā*); a medicinal root (= *kshūra-kāholi*); the plant *Flacourtia Cataphracta*; the drug *Elabāluka*; the plantain tree; a sort of Asclepias, *Asclepias Rosea*; oppositely-leaved fig-tree; *Convolvulus Paniculatus* (the white and dark kinds); the tree *Gmelina Arborea*; an aloe; the plant called *Atis*; spirituous liquor or a particular kind of it; N. of a river; (am), n. a reed, *Arundo Tibialis*; the root of ginger (?); pepper; rice-gruel; the root of *Costus Speciosus*; the root of *Andropogon Muricatus*; [cf. probably Gr. *ῥῆψα*, 'Hpa, 'Hpa-*κλῆς*, *ἐλπίς*; Lat. *vir*; Goth. *vair*; Angl. Sax. *wer*; Lith. *vyras*.]—*Vīra-karma*, am, n., Ved. hero-forming (seed).—*Vīra-kīta*, as, m. 'worm of a hero,' a pitiful warrior.—*Vīra-keśarin*, ī, m., N. of a king.—*Vīra-karā*, f, N. of a river.—*Vīra-carita* or *vīra-caritra*, am, n. 'exploits of the hero,' N. of a celebrated drama by Bhava-bhūti (= *mahā-vīra-carita*, q. v.).—*Vīra-jayantika*, f. a kind of dance performed by soldiers after a victory or on going to battle, a war-dance; war, battle.—*Vīra-tantra*, am, n., N. of a Tantra work.—*Vīra-tara*, as, ā, am, bolder; (as), n. a great hero; an arrow; corpse (?); (am), n. = *vīraṇa*, *Andropogon Muricatus*.—*Vīratārāsana* ('*ra-ās*'), am, n. a particular posture.—*Vīra-taru*, us, m. the tree *Pentaptera Arjuna*; the shrub *Barleria Longifolia*.—*Vīra-tū*, f. or *vīra-ta*, am, n. heroism.—*Vīra-dhavan*, ā, m. 'having a powerful bow,' epithet of Kāma-deva (god of love).—*Vīra-dhara*, as, m. a peacock; fighting with wild beasts; a leather cuirass or jacket; N. of a river.—*Vīra-paṭṭa*, as, m. a kind of military dress or war accoutrement.—*Vīra-patrā*, f. a kind of plant (= *vi-jayā*); N. of a river (Ved.).—*Vīra-patni*, f. the wife of a hero.—*Vīra-parṇa*, am, n. a particular drug (= *sura-parṇa*).—*Vīra-pāṇa* or *vīra-pāna*, am, n. the drink of warriors, (taken, before or during a battle, for refreshment or to raise the courage).—*Vīra-pāṇḍya*, as, m., N. of a king.—*Vīra-pushpī*, f. a kind of plant (= *sindūra-pushpī*).—*Vīra-peśas*, ās, m., Ved. a vigorous frame, (according to Sāy. on Rīg-veda IV. 11, 3. the masc. is used for the neut.).—*Vīra-prajāyini*, f. the mother of a hero.—*Vīra-prajāvatī*, f. the mother of a hero.—*Vīra-prasava*, f. a woman who brings forth heroes.—*Vīra-bāhu*, us, m. 'strong-armed,' N. of Vishnu; of a king.—*Vīra-bhadra*, as, m. a distinguished hero; an Ava-tāra or son of Śiva, (in the Vāyu-Purāṇa he is said to have been created from Śiva's mouth in order to spoil the sacrifice of Dakṣha, and is described as having a thousand heads, a thousand eyes, a thousand feet, and wielding a thousand clubs; his appearance is fierce and terrific, he is clothed in a tiger's skin dripping with blood, and he bears a blazing bow and battle-axe; in another Purāṇa he is described as produced from a drop of Śiva's sweat; this form of Śiva is said to be more especially worshipped in the Marāṭha country); N. of one of the Rudras; of an author; a horse fit for the *Asvamedha* sacrifice; a fragrant grass (= *vīraṇa*).—*Vīra-bhadra*, am, n. the fragrant grass *Andropogon Muricatus*.—*Vīra-bhānu*, us, m., N. of a king; of a work.—*Vīra-bhāryā*, ās, f. the wife of a hero.—*Vīra-bhukti*, N. of a place, (probably for *tira-*

bhukti).—*Vīra-bhūpati*, is, m., N. of the patron of *Caṇḍapācārya*.—*Vīra-mātrī*, tā, f. the mother of a hero.—*Vīra-mukunda-deva*, as, m., N. of a king (the patron of *Mārkaṇḍeya-kavindra*).—*Vīra-mudrikā*, f. an ornament or ring worn on the middle toe.—*Vīra-rajas*, as, n. red lead, minium (= *sindūra*).—*Vīra-rasa*, as, m. the Rasa of heroism, (see *rasa*).—*Vīra-reṇu*, us, m., N. of Bhīma-sena.—*Vīra-loka*, as, m. 'hero-world,' region of warriors or champions.—*Vīra-val*, ān, ātī, at, abounding in heroes, having a champion or hero; accompanied with heroes or progeny; (atī), f. a woman whose husband is living; a particular fragrant plant (= *mānsa-rohinī*); N. of a river.—*Vīra-ratsū*, f. the mother of a hero.—*Vīra-cara*, as, m. a proper N.—*Vīra-ūmana*, as, m., N. of an author.—*Vīra-viplāva*, as, m. 'disturber of the sacrificial fire,' a Brāhman who performs oblations with money procured from the lowest or *Sūdra* caste.—*Vīra-virula*, N. of a kind of artificial verse; [cf. *sūra-sloka*].—*Vīra-vriksha*, as, m. the marking-nut plant, *Semecarpus Anacardium*; the tree *Pentaptera Arjuna*; a sort of grain, *Andropogon* or *Holcus Sorghum*.—*Vīra-saṅgā*, f. a particular posture; [cf. *vīra-sthāna*].—*Vīra-sūshma*, as, ā, am, Ved. having heroic or mighty strength, very powerful or efficacious.—*Vīra-sreshtha*, as, m. a matchless hero.—*Vīra-samanvita*, as, ā, am, attended or accompanied by heroes.—*Vīra-sinpha*, as, m., N. of a king of Gūrjara; of the author of the *Durgā-bhakti-taranginī*.—*Vīra-sinpha-deva*, as, m., N. of the patron of *Mitra-mītra*.—*Vīra-sū*, ūs, f. 'hero-bearing,' the mother of a hero; the mother of a male child.—*Vīra-sena*, as, m. 'having an army of heroes,' N. of the father of Nala; (am), n., N. of a particular plant (= *āruka*).—*Vīrasena-ja* or *vīrasena-suta*, as, m. 'son of Vīra-sena,' epithet of Nala (a celebrated prince, hero of several well-known poems and episodes, as the *Nalopākhyāna*, *Naishadha*, *Nalodaya*, &c.).—*Vīra-sainya*, am, n. garlic.—*Vīra-soma*, as, m., N. of the author of the *Hastī-vaidyaka*.—*Vīra-skandha*, as, m. 'having powerful shoulders,' a buffalo.—*Vīra-sthāna*, am, n. a particular posture (practised by ascetics; cf. *vīrasāna*).—*Vīra-haṇa*, as, ī, am, hero-killing.—*Vīra-hatyā*, f. the killing of a man, murder of a son, (Manu XI. 41.).—*Vīra-han*, ā, m. 'destroyer of the sacrificial fire,' a Brāhman who has suffered the sacred domestic fire to become extinct (either from carelessness, impiety, or absence); N. of Vishnu.—*Vīraṇla* ('*ra-am*'), as, m. a kind of dock or sorrel (= *amla-vetasa*).—*Vīrārūka* ('*ra-ār*'), am, n. a medicinal plant (= *āruka*).—*Vīrāṇsana* ('*ra-ās*'), am, n. 'the place wished for by heroes,' the post of danger in a battle; a forlorn hope; keeping watch.—*Vīrāsana* ('*ra-ās*'), am, n. 'hero-sitting, hero-posture,' kneeling on one knee; sleeping out in the open air, the station of a guard or sentinel; a bivouac; a particular posture in sitting practised by ascetics, (sitting on the thighs, one leg being in the other, = *paryanka*, q. v., see 1. *āsana*); a field of battle.—*Vīreśa* ('*ra-iśa*'), as, m. 'chief of heroes,' N. of Śiva or Vīra-bhadra.—*Vīreśvara* ('*ra-iś*'), as, m. 'chief of heroes,' epithet of Śiva or Vīra-bhadra, q. v.; any great hero.—*Vīreśvara-linga*, am, n., N. of a sacred Linga.—*Vīrojjha* ('*ra-up*'), as, m. 'sacrificial-fire abandoning,' a Brāhman who omits offering burnt offerings or neglects his sacrificial fire.—*Vīro-pajivika* ('*ra-up*'), as, m. 'subsisting by the sacrificial fire,' a Brāhman who claims alms or presents for having preserved his sacrificial fire.—*Vīraka*, as, m., Ved. = *vīra*, a hero; the plant *kara-vīra*, q. v.—*Vīraṇa*, as, m., N. of a sage (father of Vīraṇi); of the father of Asikṇi; of a teacher of the *Yajur-veda*; (ī), f. a side-glance, leer; a deep place; N. of a daughter of Vīraṇa and mother of *Cakshusha*; (am), n. a fragrant grass, *Andropogon Muricatus*; [cf. *vīraṇa*, *vairiṇa*].—*Vīraṇin*, ī, m., N. of a Muni.—*Vīrayu*, us, us, u, Ved. fond of heroes, desiring heroes; (Sāy.) desiring to kill heroes.

Vīrāya, Nom. A. *vīrāyate*, &c., to act like a hero, show heroism.

Vīrikā, f., N. of a woman.

Vīriṇi, f. the mother of a hero (Ved.); N. of a river; of a wife of Dakṣha (daughter of Vīraṇa and mother of a thousand sons, = *asikṇi*).

Vīrya, am, n. vigour, strength, power; heroism, prowess, valour, fortitude, courage, firmness; virile energy, virility; dignity, consequence; splendor, lustre; semen virile; the seed of plants, &c.; (ā), f. vigour, energy, virility.—*Vīrya-ja*, as, m. a son.—*Vīrya-dhara*, ās, m. pl., N. of a race.—*Vīrya-pāramitā*, f. one of the six perfections (with Buddhists).—*Vīrya-prapāta*, as, m. discharge of semen virile.—*Vīrya-val*, ān, ātī, at, possessing vigour, vigorous, strong, stout, robust; efficacious, overcoming, victorious.—*Vīrya-virahita*, as, ā, am, devoid of prowess or vigour, &c.—*Vīrya-viśiṣṭa*, as, ā, am, possessed of courage, vigour, &c.—*Vīrya-viddhikara*, as, ī, am, causing an increase of virile energy; (am), n. an aphrodisiac.—*Vīrya-sālīn*, ī, īnī, ī, possessing vigour or heroism, strong, heroic.—*Vīrya-sūka*, as, ā, am, having prowess or heroism as its price, to be purchased by valour.—*Vīrya-hānī*, īs, f. loss of vigour or virile energy; impotence.—*Vīrya-hina*, as, ā, am, deprived of strength; cowardly; seedless.—*Vīryā-val*, ān, ātī, at, Ved. = *vīrya-val*.—*Vīryāvadāna* ('*ya-av*'), am, n. effecting anything by prowess; (ānī), n. pl. valour and achievements.—*Vīryāvadhūta* ('*ya-av*'), as, ā, am, overcome or surpassed in prowess.

वीरानक *vīrānaka*, am, n. (?), N. of a town.

वीरुध *vīrudh*, t, f. (fr. *rt. I. rudh* = *rt. I. ruh* with *vi*; cf. *vi-sruh*), a spreading creeper; a branch, shoot; a plant which grows again after being cut; a shrub, plant in general.

Vīrudhā, f. = *vīrudh* above.

वीकु *vīlu* or *viḍu*, us, us, u, Ved. strong, firm, (sometimes written *vīlu*); (u), n. anything strong, a fortified place, stronghold; [cf. according to some Gr. *ἰλιος*.]—*Vīlu-jambha*, as, ā, am, Ved. having strong jaws or teeth, (Sāy. = *drīdha-danta*).—*Vīlu-dveshas*, ās, ās, as, Ved. hating the strong or violent (said of Brahmanas-pati).—*Vīlu-patman*, ā, ā, a, Ved. strong-going, moving with rapid flight.—*Vīlu-pavi*, īs, īs, ī, Ved. having strong tires (said of the chariot of the Maruts).—*Vīlu-pāṇi*, īs, īs, ī, Ved. strong-handed, strong-hoofed.—*Vīlu-harshin*, ī, īnī, ī, Ved. having strong or violent joy, exulting, fiercely passionate.

Vīlaya, Nom. P. *vīlayati*, -*yitum*, Ved. to be strong.

Vīlita, as, ā, am, Ved. made strong, strengthened, (Sāy. = *drīdhī-kṛta*, Rīg-veda III. 53, 19.)

वीवध *vī-vadha*, as, m. = *vi-vadha*, a yoke or pole for carrying burdens; a burden; storing or heaping corn; a road.

Vīvadhika, as, ī, m. f. a man or woman who carries a load by means of a yoke; a general dealer.

वीविध *vīvidha* for *vi-vidha*, q. v.

वीवृत *vīvṛita*, as, ā, am, = *vi-vṛita*, revealed, published.

वीष 1. *vīṣh* (*vi-iṣh*), cl. 1. P. A. *vīshati*, -*te*, *vīṣhitum*, Ved. to go in various directions, spread, be extended.

वीष 2. *vīṣh* (*vi-iṣh*, see *rt. 3. iṣh*), cl. 1. P. *vīśhati*, &c., Ved. to seek for.

वीहार *vīhāra*, as, m. (for *vi-hāra*, q. v.), a temple, sanctuary, (especially) a Jaina or Buddhist convent or temple.

वुक *vuka*, as, m. a species of plant, (a various reading for *vaka*, q. v.)

वुङ्ग *vung* (= *rt. bung*), cl. 1. P. *vungati*, &c., to leave, abandon.

वृत् *vṛt* (= rt. *vṛt*), cl. 10. P. *vṛtā-yati*, -*yitum*, to hurt, kill; to waste away, decay, perish.

वृन्ध *vundh*, *vus*, &c. See rts. *bundh*, *bus*, &c.

वृण *vṛṇa*. See below.

वृवर्षमन् *vṛva-sarman*, ā, m. a proper N.

वृ *vṛ*, cl. 1. P. A. *varati*, *varate*, &c.; cl. 9.

5. P. A. *vṛṇoti*, *vṛṇute*, &c.; or *vṛ*, cl. 9. P. A. *vṛṇāti*, *vṛṇite*, &c., Perf. *vavāra* (2nd sing. *vavarītha*, Ved. *vavartha*, 1st du. *vavāra* or according to some *vavarīva*, 3rd du. *vavāra*, 3rd pl. *vavāra* or *vavāra*), *vare* or *vavare* (2nd sing. *vavārishe* or *vavārishe*, 1st pl. *vavārimahe*), 2nd Fut. *varishyati*, -*te*, or *varishyati*, -*te*, Aor. *avārit* (1st sing. *avāriṣam*), *avarishā* or *avarishā* or *avārita* or *avāriṣhā*, (Ved. forms *avar*, *āvar*, *var*, *āvaran*, *varan*, [apa]vam = *vṛṇomi* in Rīg-veda X. 28, 7, *avāriṣi*, *avāri*, *avāriṣhata*, *varishathas*, *varīta*, *vṛiddhi*, *vartam*), *varitum*, *varitum* (ep. Inf. also *vartum*), to screen, cover, cover over, conceal, hide, encompass, surround, envelop; to restrain, keep back, ward off; to prevent, impede, obstruct, hinder, check, stop; resist, confine; to choose for one's self (A.), choose, select, prefer, choose anything (acc.) in preference to anything else (abl.); to love, adore (generally A.); to woo, solicit, beg, ask for, desire (generally A.); to solicit anything (acc.) from any one (acc.); cl. 10. P. A. or Caus. *varayati*, -*yate*, -*yitum*, to choose, select, ask or choose in marriage; to make a request, ask for, beg, solicit (sometimes with a double acc.); Pass. *vriyate*, Aor. *avāri*, to be screened or covered; to be restrained or impeded, be blocked up; Caus. *vārayati*, -*yate*, -*yitum*, Aor. *avivarat*, *avivārata* (Ved. *avāvarit*), to cover, conceal, &c.; to prevent, impede, &c.; to keep off, ward off; to avert from (with abl.); to restrain, hinder, suppress, forbid, prohibit, withhold; Desid. *vivāri-shati*, -*te*, or *vivāriṣhate*, -*te*, or *vivāriṣhate*, -*te*; Intens. *verriyate*, *vorriyate*, *varvarti*; [cf. Gr. *ἐρῶμαι*, *ἀρῶμαι*, *ὀρῶμαι*, *ἔρω*, *ἐρίσκω*; *ἀρά*, *ἀρέω*, *ἀριστος*, *ἥρα*, *βούλωμαι*, *βούλω*, *βέλτιον*, *βέλτιστος*; perhaps Lat. *aperio*, *operio*, probably *velum*, *velare*; *verus*, *valere*, *valor*; *velle*: Old Germ. *vara*, *vār*, 'true'; *vār*, *vār*, *verna*, *varnōn*, *veljan*, 'to choose'; Goth. *varjan*, *valjan*: Angl. Sax. *ware*, 'heed'; *wreon*, 'to cover'; *warian*, *werian*, 'to ward off'; *wearne*, *warman*, *wearmian*, *willan*.]

Vara, *varaṇa*, &c. See pp. 887, 888.

Varya. See p. 893, col. 1.

Vārṇa, *as*, ā, *am*, chosen, selected.

Vṛṇāna, *as*, ā, *am*, choosing, preferring; suppicating, adoring.

Vṛṇvat, *an*, *atī*, *at*, choosing, electing, preferring (especially as a husband or wife).

Vṛṇvāna, *as*, ā, *am*, choosing, selecting, &c.

Vṛṇa, *as*, ā, *am*, surrounded, covered, screened, defended; chosen, selected; hired; preferred; agreed, assented to; served; affected by; vitiated, spoiled; (am), n., Ved. a treasure, wealth (according to Naigh. II. 10). — *Vṛṇa-patṛā*, f. a kind of plant (= *putra-dātṛi*).

Vṛṇi, *is*, f. surrounding, encompassing; hiding, secreting; an enclosure, hedge, fence, an enclosed piece of ground or place enclosed for particular cultivation (especially that of the Piper Betel, which in many parts of India is surrounded and screened by mats); selecting, choosing, preferring, appointing; a selection, choice, soliciting, asking, requesting; a request. — *Vṛṇin-kara*, *as*, ī, *am*, making an enclosure, surrounding, encompassing; (as), m. the plant *Flacourtia Sapida*.

1. *vṛṇya*, *as*, ā, *am* (for 2. see p. 958, col. 1), to be surrounded or encompassed, &c.; to be chosen, eligible, preferable, excellent.

Vṛṇvā, ind., Ved. having enveloped, &c.

वृह *vṛh* (= rts. 2. *vṛh*, *br̥h*, 2. *br̥h*), cl. 1. P. *vṛhāti*, *vṛhīṣitum*, to grow, increase; to roar, bellow (frequently applied to the noise made by elephants); cl. 1. and 10. P. *vṛhīṣati*, *vṛhīṣayati*, to speak; to shine; Caus. *vṛhīṣayati*, -*yitum*, to cause to increase, to augment, strengthen, fatten; [cf. Gr. *βράχω*, *βράχω*, *βράχχος*, *βράχχος*, *βράχθος*, (probably also) *βράσσω*, *βρωχάομαι*; *βράχθος*, *βρεχθίω*, *βραχία*, *βέγχομαι*, *βέγχομαι*]; *vṛhāna*, *as*, ā or ī, *am*, causing to increase, nourishing, fostering, fattening, nutritious; (as), m. a kind of sweetmeat (made of sugar, milk, spices, &c. fried in ghee, and powdered with coarse sugar, &c.); (am), n. the act of fattening, nourishing. — *Vṛhīṣatva*, *am*, n. the quality of strengthening.

Vṛhīṣayati, *as*, ā, *am*, to be increased; to be nourished or fattened or strengthened.

Vṛhīṣat, *an*, *anti*, *at*, growing, increasing; roaring, bellowing, making a cry.

Vṛhīṣayati, *as*, ā, *am*, to be increased, &c. *Vṛhīṣita*, *as*, ā, *am*, grown, increased; cherished, nourished; (am), n. the roar or noise made by elephants; (ā), f., N. of one of the Mātṛis attending on Skanda (also written *vṛhīṣitā*).

वृक् *vṛk*, cl. 1. A. *varkate*, *vavarke*, *varkitum*, to take, accept, seize; Caus. *varkayati*, -*yitum*, Aor. *avavarkat* or *avivarkat*; Desid. *vivarkishate*; Intens. *varvrikyate*, *vavarkati*, *variv*, *variv*, *vavrikiti*, *variv*, *variv*.

Vṛka, *as*, ā, *am* (according to Upādi-s. III. 41. fr. rt. *vṛi*; perhaps connected with rt. *vraś*), seizing, rapacious, malignant, impious (Ved.); (as), m. a wolf; a jackal; a hyena; a crow; a plough (as tearing up the earth, Ved.; Sāy. = *lāngala*); = *vajra* (according to Naigh. II. 20); = *stena* (Naigh. III. 24); an epithet of the moon (Ved.); the tree *Sesbania Grandiflora* (= *vaka-pushpa*); turpentine; compounded perfume; N. of an Asura; of a son of Pṛithu; of a son of Vijaya; of a son of Kṛishṇa; (ās), m. pl., N. of a people (see *vārkenya*, cf. Pāp. V. 3, 115); (ā), f. the plant *Cissampelos Hexandra* = *amba-shilā*; (ī), f. a she-wolf, (in Rīg-veda I. 117, 18. the nom. case is *vṛikis*); a kind of plant, = *pāṭhā*; [cf. Gr. *λύκος*; Lat. *lupu-s*; Goth. *vulf-s*; Angl. Sax. *wulf*; Slav. *vuk-u*; Lith. *vilkas*.] — *Vṛka-karman*, ā, m., N. of a leader of the Daityas. — *Vṛka-tāti*, *is*, f., Ved. wolfishness, rapacity (see Pāp. V. 4, 41); wolf-like, rapacious; [cf. *jyeshtha-tāti*.] — *Vṛka-tejas*, ās, n., N. of a son of Dhruva. — *Vṛka-dāṇṣa*, *as*, m., 'wolf-biting,' a dog. — *Vṛka-devā*, f., N. of a daughter of Devaka. — *Vṛka-dhūpa*, *as*, m. compounded perfume; turpentine. — *Vṛka-dhūta*, *as*, m., 'wolf-fog,' a jackal. — *Vṛka-prekshin*, ī, *ini*, ī, having the eyes of a wolf, looking at (anything) like a wolf. — *Vṛkākshī* ('*ka-ak*'), f. a kind of plant (= *tri-vṛt*). — *Vṛkārāti* ('*ka-ar*'), *is*, m. or *vṛkārī* ('*ka-ari*'), *is*, m., 'wolf-enemy,' a dog. — *Vṛkāsura-vadha* ('*ka-as*'), *as*, m., 'killing of the Asura Vṛka,' N. of the ninety-sixth chapter of the Kṛīḍa-khaṇḍa of the Gaṇeśa-Purāṇa. — *Vṛkōdara* ('*ka-ud*'), *as*, m., 'wolf-bellied,' a N. of Brahmā; of Bhima (the second son of Pāṇḍu, so called from his enormous appetite).

Vṛkati, *is*, f. (probably) wolfishness, rapacity.

Vṛkala, *as*, m., N. of a son of Dhruva.

वृक्क *vṛikka*, *as*, ā, m. f. (according to some also) *am*, n. the heart [cf. *bukka*]; a kidney, (in this sense usually in the dual).

Vṛikkaka, *av*, m. du. the kidneys.

वृक्क *vṛikṇa*, *as*, ā, *am* (fr. rt. *vraś*), cut, divided; cut down; torn; broken. — *Vṛikṇa-vat*, ān, *atī*, *at*, one who has cut or severed.

वृक्क *vṛikta*, *vṛikti*. See under rt. 1. *vṛij*.

वृक्ष *vṛiksh* (perhaps connected with rt. *vṛi*), cl. 1. A. *vṛikshate*, *vavrikshē*, *vṛikshitum*, to select, take, accept; to cover; to keep off.

वृक्ष *vṛiksha*, *as*, m. (probably connected with rt. 2. *vṛih*; in Upādi-s. III. 66. said to be fr. rt. *vraś*, or fr. rt. *vṛiksh*, 'to cover'), a tree, shrub. — *Vṛiksha-kukkuṭa*, *as*, m., 'tree-cock,' a wild cock. — *Vṛiksha-khaṇḍa*, *am*, n., 'a party, i. e. number of trees,' a grove. — *Vṛiksha-gulmāvṛita* ('*ma-āv*'), *as*, ā, *am*, covered with trees and shrubs. — *Vṛiksha-āra*, *as*, ā, *am*, going or living in trees; (as), m., 'tree-goer,' a monkey. — *Vṛiksha-ēchāyā*, f. the shade of a tree; (am), n. the shade of many trees, a grove. — *Vṛiksha-jātiya*, *as*, ā, *am*, belonging to the genus tree. — *Vṛiksha-tala*, *am*, n. the foot of a tree or the ground about it. — *Vṛiksha-dhūpa*, *as*, m., 'tree-resin,' turpentine. — *Vṛiksha-nātha*, *as*, m., 'lord of trees,' the Indian fig-tree. — *Vṛiksha-niryāsa*, *as*, m. the exudation of trees, gum, resin. — *Vṛiksha-nirvāsa*, *as*, m. dwelling or living in a tree. — *Vṛiksha-pāka*, *as*, m. the Indian fig-tree. — *Vṛiksha-bhaktā*, f. a kind of parasitical plant (= *vandāka*). — *Vṛiksha-bhavana*, *am*, n., 'tree-abode,' the hollow of a tree. — *Vṛiksha-bhid*, t, f., 'tree-splitter,' an axe. — *Vṛiksha-bhedin*, ī, m., 'tree-splitter,' a carpenter's chisel; a hatchet. — *Vṛiksha-maya*, *as*, ī, *am*, abounding with trees, consisting of trees. — *Vṛiksha-markatīkā*, f., 'tree-monkey,' a squirrel. — *Vṛiksha-mūla*, *am*, n. the root of a tree. — *Vṛikshamūla-niktana*, *as*, ā, *am*, dwelling at the roots of trees (as a hermit). — *Vṛiksha-myṛid-bhū*, ās, m., 'tree-earth-born,' a sort of cane or reed, *Calamus Fascicularis*. — *Vṛiksha-yuddha*, *am*, n., a fight with trees (instead of clubs). — *Vṛiksha-ruha*, *as*, ā, m. f., 'tree-grower,' a parasitical plant which has its roots attached to another plant (as *Cymbidium Tessaloides*). — *Vṛiksha-ropaka*, *as*, m. a planter of trees. — *Vṛiksha-ropana*, *am*, n. the planting of trees. — *Vṛiksha-ropin*, ī, *ini*, ī, planting trees. — *Vṛiksha-vāṇi* or *vṛiksha-vāṇikā*, f. a grove of trees or garden near the residence of a minister of state, &c. — *Vṛiksha-sa*, *as*, in. (*sa* said to be fr. rt. *śi*, 'to sleep'), a lizard, a chameleon. — *Vṛiksha-sāyikā*, f., 'tree-sleeper,' a squirrel. — *Vṛiksha-sarpi*, f., Ved. a female tree-serpent. — *Vṛiksha-secana*, *am*, n. the watering of trees. — *Vṛiksha-stha*, *as*, ā, *am*, or *vṛiksha-sthāyin*, ī, *ini*, ī, or *vṛiksha-sthita*, *as*, ā, *am*, staying in or on a tree. — *Vṛikshagra* ('*sha-ag*'), *am*, n. the top of a tree. — *Vṛikshāngiri* ('*sha-ang*'), *is*, m. the root of a tree. — *Vṛikshādana* ('*sha-ad*'), *as*, m. a carpenter's chisel or adze; a hatchet, chopper; the Indian fig-tree; the Pīṇ tree, *Buchanania Latifolia*; (ī), f. a parasitical plant, *Epidendrum*; the shrub *Hedysarum Gangeticum*. — *Vṛikshādi-ruhaka* or *vṛikshādi-rūdhaka*, *am*, n. the embracing or entwining (of a creeper) round a tree &c., embracing (in general). — *Vṛikshādi-vidyā* ('*sha-ad*'), f. the science of trees &c., botany. — *Vṛikshāmla* ('*sha-am*'), *as*, m. the hog-plum, *Spondias Mangifera*; (am), n. acid seasoning, the fruit of the tamarind so used. — *Vṛikshāyur-veda* ('*sha-ay*'), *as*, m., N. of a short treatise by Sura-pāla on the planting and cultivation of trees. — *Vṛikshāropaka* ('*sha-ar*'), *as*, m. the planter of a tree. — *Vṛikshāropana* ('*sha-ar*'), *am*, n. the act of planting trees. — *Vṛikshārha* ('*sha-ar*'), f. = *mahā-medā*. — *Vṛikshālaya* ('*sha-il*'), *as*, m., 'having a tree for an abode,' a bird. — *Vṛikshā-vāsa* ('*sha-av*'), *as*, m., 'living in trees, living in the hollow of trees,' an ascetic; a bird. — *Vṛikshārayin* ('*sha-as*'), ī, m., 'tree-dweller,' a kind of small owl. — *Vṛikshottha* ('*sha-ut*'), *as*, ā, *am*, growing on a tree. — *Vṛikshotpala* ('*sha-ut*'), *as*, m. the tree *Pterospermum Acerifolium* (= *karni-kāra*). — *Vṛikshaka*, *as*, m. a small tree; the tree *Wrightea Antidyenterica* (= *kufāja*); any tree.

वृगल *vṛigala*, *am*, n., Ved. = *vidala*, a pea, split peas, (*ardha-vṛigala*, half a pea.)

वृच् *vṛic* = rt. 1. *vṛij*, q. v.

वृत्तया *vṛicayā*, f., Ved., N. of a woman (said to have been given by Indra to Kakshīvat).

वृचीवत् *vṛcīvat*, *ān*, m., Ved., N. of the oldest of the sons of the Asura Varā-sikha; (*antas*), m. pl. the sons or family of Varā-sikha (slain by Indra).

वृज् 1. *vrij*, cl. 1. P. *varjati*, cl. 7. P. (Ved. also A.) *vrinakti*, *vrinkte* (in this class the rt. is sometimes written *vri*), cl. 2. A. *vrīkte* (in this cl. the rt. is sometimes written *vrinij*, to which the 3rd sing. Pres. *vrinkte* may be referred), *var-varja*, *varvije*, (according to some also) *vararāca*, *varvije*, *varjishyati*, -*te* (Ved. *varshyati*, -*te*), *avarjūt*, *avarjishā* (Vedic forms *avrik*, *varik*, *varikam*; Perf. part. fem. *vararjushī*), *varjītum*, (according to some also) *vrinjitum* (Ved. Inf. *vrin-jaihyai*, *vrinjase*), to bend, turn (Ved.); to turn away, avert, divert, alienate (Ved. A.); to apply to one's own use, choose for one's self (A.); to exclude, ward or keep off, remove, set aside; to abandon, lose; to bestow (Ved.); to efface, atone for, purify, purge, (in the above senses generally A.); to clear; to pull up, dig up, or (according to Sāy.) cut or strew (the sacred grass); to cut off, cut to pieces, (Sāy. on Rīg-veda VI. 26, 3. *varik* = *cheititvān asi*); to injure, kill, (Rīg-veda VI. 18, 8): Pass. *varjyate*, to be bent, &c.; to be cut or injured, &c., (Sāy. on Rīg-veda I. 84, 6. *varjyate* = *chidyate*): Caus. or cl. 10. P. *varjayati* (sometimes also A. *varjayate*), -*yitum*, Aor. *avarajāt*, to cause to bend or turn or turn away; to exclude, remove, set aside, take away, deprive; to abandon, avoid, shun, abstain from, renounce. give up, leave off, omit, disclaim; to leave out, except, exempt, spare; to dismiss; to discharge, give out: Pass. of Caus. *varjyate*, &c., to be excluded from or deprived of anything (inst.), lose (see *varjita*): Desid. *vararjishatī*, -*te*: Intens. *varivarjyate*, *varavarkī*, &c., to turn aside, divert: Caus. of Intens. *varivarjayati*, Ved. to turn or turn in different directions; [cf. Gr. *εἰρ-υυ-μ*, *εἰρ-ω*, *εἰρ-μ*, *εἰρ-τῆ*, *Λυ-κώπο-σ*: Lat. *ur-g-e-o*, *ex-ur-g-e-o*; *vergere*: Goth. *vrīk-a*, *vruggo*: Old Germ. *reccheo*; *wurgjan*: Angl. Sax. *vring-an*; *wealc-an*, 'to roll'; (probably also) *wrecc*, 'deceit': Lith. *vers-iu*: Slav. *vrag-u*.]

Vrikta, as, *ā*, am, cleared, cleaned; spread, strewn. — **Vrikta-barhis**, *is*, *is*, *is*, Ved. one who has cleared the *barhis* (said of a sacrificial priest or Ritr-ij); one who has spread or strewn the sacrificial grass, (Sāy. = *stirna-barhis*, Rīg-veda III. 2, 5).

Vrikti, *is*, f., Ved. texture.

2. *vrij*, in Naigh. II. 9. *vrik* is enumerated among the *bala-nāmāni*. (See *vrijana* below.)

Vrijana, as, *ā*, am, crooked, curved (Ved.); strong, vigorous, (Sāy. = *bala-vat*, Rīg-veda V. 44, 1); moving, transient, any living being regarded as transient, (Sāy. = *gamana-sila* = *jangama* = *prāṇ-jāta*, Rīg-veda I. 48, 5); (*as*), m. curled hair, hair; (*am*), n. an enclosure, field cleared for pasture or agriculture; a kind of camp or camping ground; sky, atmosphere; anything crooked or to be avoided; sin, wickedness, calamity; force, energy, strength (= *bala*, Naigh. II. 9); battle, conflict; oblation, sacrifice (?).

Vrijī, *is*, f., N. of a country, = *Vraja* (the modern Brāj, to the west of Delhi and Agra).

Vrijika, as, *ī*, am, belonging to the district of Vraja or Brāj; a native &c. of that country.

Vrijina, as, *ā*, am, crooked, bent, curved; wicked; (*as*), m. curled hair, hair; (*am*), n. anything crooked or to be avoided, wrong, sin, vice, wickedness, (Sāy. = *varjanīya*, *pāpa*, Rīg-veda IV. 23, 8); distress, misery, affliction; red leather.

— **Vrijina-vartani**, *is*, *is*, *is*, Ved. going on wrong tracks or roads, following evil courses, wicked.

Vrijya, as, *ā*, am, to be bent, to be turned away.

वृज् *vrinj*. See rt. I. *vrij*.

वृद्ध *vṛdha*. See under rt. I. *vrih*.

वृण *vrin*, cl. 8. P. A. *vrinoti*, *vrinute*, to consume, eat; cl. 6. P. *vrināti*, to please, gratify, exhilarate.

वृत् 1. *vrit* (for rt. 3. *vrit* see p. 958, col. 1), cl. 1. A. (in 2nd Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms) *vartate* (ep. *vartati*), Perf. *varīte* (Ved. *vāvrīte*, P. *varavarta*), 2nd Fut. *varishyate* and *varishyati*, Aor. *avartishā* and *avritat*, Cond. *avartishyate* and *avartisyat* (Vedic forms [anu]-*vartīti*, [ā]-*varta*, *avart*, [sam-ā]-*avartīti*, *varitum*, to turn, turn one's self, turn round, revolve, roll, move, go; to move on, pass on, go on in regular course, proceed, run a course, follow on; to be or be situated in any particular manner or circumstances, to be, exist, live, subsist, remain. dwell, be fixed, abide, stay, (*manasi* or *hrīdaye* or *hrīdi* *vrit*, to dwell or be turned over or thought over in the mind, &c.); to be present; to take place, happen, come to pass; to conduce, tend to (with dat.); to depend upon (with loc.); to occupy one's self, employ one's self, be occupied or engaged in (with loc., *upakāre* *vrit*, to give assistance); to behave, demean one's self, act, practice, do, act towards (with loc.), occupy one's self with (with inst.), act in any particular manner (with inst., e.g. *dharmena* *vrit*, to act justly; *amāyayā* *vrit*, to act guilelessly; *vyājena* *vrit*, to act deceitfully); to enter upon a particular course of conduct, act a part, (sometimes with acc. *vritim* added, e.g. *vartase* *vritim* *akshudhrā*, thou art acting no mean part; *yām* *vritim* *vartāmi* *pāṇḍavesu*, whatever course I enter upon towards the Pāṇḍavas): Pass. *vrityate*, Aor. *avartī*, &c., to be turned, &c.: Caus. *vartayati*, -*te*, Aor. *avartitāt*, *avarariat*, to cause to turn or revolve, cause to roll, cause to move or move round, turn, move; to brandish (as a weapon); to cause to move away, remove (Ved.); to shed (as tears &c.); to cause to proceed, cause to be or exist, make; to cause to take place, cause to pass (as time), spend, pass, lead a life, live, (sometimes with acc. *vritim* added, or sometimes with inst. *vritiṭyā* or *vrītina*, or sometimes with inst. of other words, e.g. *bhaikshena* *vartayati*, he lives by begging); to perform, practice, do, exhibit; to maintain one's self, subsist (A.); to relate, recount, declare; to perceive, comprehend; to care for (with dat.); to read, study [cf. *vritta*]; (according to some) to speak; to shine: Desid. *vivartishate* and *virrit-satī*, to wish to remain, desire to stay, &c.: Intens. *varivrityate*, *varivritīti*, *varvritīti*, *varivritīti*, *varvartīti*, *varivaritī*, *varivaritī*; [cf. Lat. *vert-o*, *versus*; Goth. *vairthan*, *ana-vairths*, *vaurts-toa*; Mod. Germ. *verde*, *ward*; Angl. Sax. *weordhan*, *ward*, *weard*, *weyrd*; Lith. *veartau*, *verciu*, *var-toju*, *veirs-tu*; Slav. *vrat-i-ti*.]

Vṛtsat, an, anti, at (fr. the Desid.), wishing to be or exist.

Vṛtsitri, *tā*, *trī*, *trī*, one who wishes to be.

2. *vri*, *t*, *t*, turning, turning round, moving, existing; (t), f., Ved. a turn, action, act, deed; (t), ind. 'finished', a grammatical term signifying that a series of roots acted on by a grammatical rule ends with the word preceding *vrit*.

1. *vritta*, as, *ā*, am, turned; round, rounded, circular; been, existed, lived; happened, (*kin*-*vritta*, as, *ā*, am, 'one who says to himself, What has happened?' one who allows himself to be taken by surprise, incautious); occurred, past, gone, finished; dead, deceased; done, performed, acted, engaged in, undertaken; proceeded, proceeding from, derived from; read through, studied; fixed, firm; unimpaired; famous; (*as*), m. a tortoise; (*ā*), f. a kind of tree or shrub (= *jhihishirishā*); (*am*), n. a circle, circumference; (in astronomy) the epicyle (= *paridhi*); event, occurrence, news; procedure; practice, profession, occupation, mode of life, means of subsistence; act, action, behaviour, manner, demeanour, (*vijhita-dhairyā-vritam*, without regard to dignity of manner); conduct; observance of any enjoined practice, established rule or usage, actual practice, law; 'the turn of a line', final rhythm, rhythm; verse, metre. — **Vritta-karkaṭi**, f. the water-melon (= *shad-bhujā*). — **Vritta-khaṇḍa**,

am, n. a portion or segment of a circle. — **Vritta-gandhi**, *is*, *is*, *i*, having only the smell of verse or rhythm; (*i*), n. epithet of a particular kind of prose. — **Vritta-guṇḍa**, as, m. a kind of grass (= *dirgha-nāla*). — **Vritta-ṇḍa** or **vritta-ṇḍa**, as, *ā*, am, whose tonsure has been performed, tonsured, (this should be performed at the age of one or three years, cf. Manu II. 35.) — **Vritta-jia**, as, *ā*, am, knowing actions or established practices. — **Vritta-tandula**, as, m. a sort of grass (= *yava-nāla*). — **Vritta-tas**, ind. according to the practice or observance of caste, according to usage or customary procedure, (*vritatah* *pāpam*, a sin according to caste.) — **Vritta-nishpāvikā**, f. a kind of leguminous plant (= *nakha-nishpāvi*). — **Vritta-parṇi**, f. a kind of plant (= *pāthā*). — **Vritta-pushpa**, as, m. the Sirisha tree; the Kadamba; = *vānira*; = *kubjaka*; = *mudgara*. — **Vritta-pratyahijia**, as, *ā*, am, well versed in sacred rites. — **Vritta-phala**, as, m. the pomegranate (= *dādīma*); the jubbe; (*ā*), f., N. of various plants, = *vārtaki*, = *śaśāṇḍulī*, = *āmalakī*; (*am*), n. black pepper. — **Vritta-bāhu**, us, us, u, round-armed, (see Pān. IV. 1, 67). — **Vritta-mallikā**, f. a species of plant (= *modinī*, = *śvetārka*). — **Vritta-yamaka**, am, n. a kind of verse containing a play on words, (see *yamaka*). — **Vritta-ratnākara** ('*na-āk*'), as, m. 'Ocean of metres', N. of a short metrical treatise on Post-vedic metres by Kedarā. — **Vritta-ratnākara-ṭikā**, f. and **vritta-ratnākara-setu**, us, m., N. of two commentaries on the above-mentioned work. — **Vritta-rat**, *ān*, *atī*, *at*, one who has performed the duties of caste or calling, well-conducted. — **Vritta-rīja**, as, m. a kind of plant, = *bhijā*; (*ā*), f. another plant, = *ādhakī*. — **Vritta-vijakā**, f. a kind of plant, = *pāṇḍura-phalī*. — **Vritta-sata**, am, n., N. of a work mentioned in the Śūdra-dharma-tattva. — **Vritta-śāstra**, as, *ā*, am, one who has studied (the science of) arms or warfare (= *adhīta-sāstravidya*, Bhaṭṭi-k. IX. 19). — **Vritta-sampanna**, as, *ā*, am, well behaved or conducted, behaving with propriety. — **Vritta-sādin**, *i*, *inī*, *i*, destroying established usage, worthless, mean, vile. — **Vritta-stha**, as, *ā*, am, abiding in the duties of caste or calling. — **Vrit-tādhyayanarddhi** ('*ta-adh*', '*na-rid*'), *is*, f. increase of moral conduct and study, holiness resulting from observance of rules and study (of scripture). — **Vritānūvartin** ('*ta-an*'), *i*, *inī*, *i*, conforming to rule, obedient. — **Vritānūvartā** ('*ta-an*'), as, m. conforming to prescribed practice; conformity to metre; (*āt*), ind. according to the metre or measure of a verse, for the sake of the metre. — **Vritānūsārin**, *i*, *inī*, *i*, conforming to established rule or practice, doing what is enjoined or proper. — **Vritānta** ('*ta-an*'), as, m., (rarely) *am*, n. 'the end or result of a course of action,' occurrence, incident, event; tidings, rumour, report, intelligence; a tale, story, narrative, history, account; an ancient story; topic, subject; sort, kind, difference; mode, manner, state, condition; interval, rest, leisure, opportunity; property, nature; the whole, totality; alone, solitary. — **Vritānta-darsin**, *i*, *inī*, *i*, witnessing or being a spectator of any action. — **Vritāntānveshaka** ('*ta-an*'), as, *ikā*, am, inquiring into what takes place. — **Vrittervāru** ('*ta-ru*'), us, m. a water-melon (= *shad-bhujā*). — **Vrittoru** ('*ta-ru*'), us, f. a round-thighed woman, (see Pān. IV. 1, 69). — **Vrittaujas** ('*ta-oj*'), *ās*, *ās*, as, having unimpaired power, whose (creative) energy had free and unobstructed course, (Manu I. 6); of great energy, mighty, irresistible.

Vritṭaka, am, n. a particular kind of prose composition.

Vṛtti, *is*, f. turning, turning round, revolving; the circumference of a circle or wheel; being, existence, abiding (often at the end of comps., e.g. *tal-vṛtti*, *is*, *is*, *i*, abiding in that), staying, remaining; state, condition; proceeding, career, course of conduct, conduct, behaviour, action (often at the end of comps., cf. *vaka-v*); operation, practice, business, profession, function, office, employment

(at the end of comps. translatable by 'employed about,' 'engaged in'), mode of life [cf. *vāgūrā-v*]; activity, cause or instrument of activity; treatment, respectful treatment; livelihood, maintenance, means of subsistence (often at the end of comps., cf. *uichā-v*); the means of subsistence for a Brāhmaṇa are said in Manu IV. 4. to be, 1. *ṛita*, 'true,' i.e. lawful gleaning; 2. *a-mṛita*, 'not deadly,' i.e. unsolicited alms; 3. *mṛita*, 'deadly,' i.e. solicited alms; 4. *pra-mṛita*, 'very deadly,' i.e. agriculture; 5. *satyānṛita*, 'true and false,' i.e. trade, traffic; 6. *śva-vṛitti*, 'dog-maintenance,' i.e. servitude; this last should never be engaged in, the preceding two, i.e. agriculture and trade, only in times of distress; wages, hire; customary allowance, perquisite, fee; mode of thinking, course of ideas; style, force, character, style in composition (especially dramatic style, said to be of four kinds, viz. 1. Kaiśikī, 2. Bhāratī, 3. Sāvatī, 4. Ārabhaṭī, q. q. v. v.; the first three are described as being of the S'ringāra, Vīra, and Raudra Rasas respectively, the last as common to all); comment, commentary, explanation, exposition, gloss; general character or force of a word; (in grammar) a complex formation which requires resolution or explanation (as distinguished from a simple or uncompounded form, e.g. any word formed with Kṛit or Taddhita affixes, any compound and even duals and plurals which are regarded as Dvandva compounds, of which only one member is left, and all derivative verbs such as desideratives &c.); a measure of the voice in reciting or chanting, (of which, according to the Prāśākyas, there are three, viz. *vī-lambitā*, *madhyamā*, and *drutā*); N. of a commentary by Sa-nandana. — *Vṛitti-karshita*, as, ā, am, distressed for (want of) a livelihood (Manu VIII. 411; according to Kullōka = *bhrity-abhāvena pīditāh*). — *Vṛitti-cheda*, as, m. taking away the means of subsistence, confiscation of a patrimony, deprivation of an hereditary office. — *Vṛitti-tā*, f. or *vṛitti-tva*, am, n. state of being or residing or being contained in, state of existence, state, condition [cf. *anāyatta-v*]; mode of subsistence, profession. — *Vṛitti-dāna*, am, n. the giving of maintenance. — *Vṛitti-mat*, ān, atī, at, possessing means of subsistence; abiding; having a particular way of thinking. — *Vṛitti-lābha*, as, m. discovery of the concurrent (in phil.). — *Vṛitti-vaikalya*, am, n. deficiency or lack of means of subsistence, want of a livelihood. — *Vṛitti-stha*, as, ā, am, being in any state or condition or employment; (as), m. a chameleon (= *saraṭa*). — *Vṛitti-hetu*, m. cause or means of subsistence. — *Vṛitty-anuprasa*, as, m. alliteration suited to any style or expression. — *Vṛitty-ārtha-bodhaka*, as, ikā, am, indicating the meaning of a complex formation, (see under *vṛitti* above). — *Vṛitty-artham*, ind. for the sake of subsistence, in order to sustain life. — *Vṛitty-upāya*, as, m. means of subsistence.

2. *vṛitya*, as, ā, am (for 1. see p. 956, col. 1), to be abided or stayed or remained, &c.

वृत् 3. *vṛit*, cl. 4. *A. vṛityate* (according to others also cl. 1. *varīate*), to choose, like, &c., generally used in an old Intens. form *vā-vṛityate*, (see *vāvṛit*, which is classed by native grammarians among simple roots.)

2. *vṛilla*, as, ā, am (perhaps incorrect for *vṛita*), chosen, selected, appointed, &c.

वृत्र *vṛitra*, as, m. (probably fr. rt. *vṛi*; according to Upādi-s. II. 13. fr. rt. 1. *vṛit*), 'the coverer, hider, obstructor (of rain),' N. of the Vedic personification of an imaginary malignant influence or demon of darkness and drought (supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters; Indra is represented as battling with this evil influence, and the pent up clouds being poetically pictured as mountains or castles are shattered by his thunderbolt and made to open their receptacles; as a Dānava or demon, Vṛitra is the son of Danu, q. v., and is often associated with other evil spirits, such as Ahi,

Sushṇa, Namuci, Pipru, Sambara, Uraṇa, whose malignant influences are generally exercised in producing darkness or drought); a cloud (in general); darkness; a mountain; an enemy; sound, noise; a wheel; N. of Indra (?); (am), n. a wicked person, an enemy. — *Vṛitra-khāda*, as, ā, am, Ved. 'Vṛitra-devouring,' destroying Vṛitra; (as), m. a devourer of enemies, epithet of Brihas-pati. — *Vṛitra-ghnī*, f., N. of a river. — *Vṛitra-tara*, as, ā, am, Ved. causing great darkness, (Sāy. = *atīśayena lokānām āvarakaḥ* or *vṛitair āvaranaiḥ satrūn tarati yah*, i.e. overcoming enemies with darkness, Rīg-veda I. 32, 5.) — *Vṛitra-tur*, ūr, m., Ved. 'Vṛitra-conquering,' epithet of Indra, conquering enemies (in general). — *Vṛitra-tūrya*, am, n., Ved. conquering enemies, destruction of enemies; battle (= *sangrāma* according to Naigh. II. 19). — *Vṛitra-dvish*, ī, m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-bhojana*, as, m. a kind of pot-herb (commonly called Samath, described by some as a sort of cucumber, = *ganḍīra*). — *Vṛitra-vadha*, as, m. 'the killing of Vṛitra,' N. of the twenty-fifth and twenty-sixth chapters of the Bhūmi-khaṇḍa of the Padma-Purāṇa; of the seventy-ninth chapter of the Uttara-khaṇḍa of the Rāmāyana. — *Vṛitra-satru*, us, m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-hatya*, am, ā, n. f., Ved. the slaying of Vṛitra, (Rīg-veda VIII. 89, 5.) — *Vṛitra-hatha*, as, m., Ved. slaying Vṛitra, slaying enemies. — *Vṛitra-han*, ā, m. 'Vṛitra-killer,' epithet of Indra; killer of enemies, victorious. — *Vṛitrahan-tama*, as, m., Ved. 'most mighty slayer of Vṛitra,' epithet of Indra; a very victorious person. — *Vṛitrāri* ('*ra-ari*'), is, m. 'enemy of Vṛitra,' Indra.

वृथ *vṛithā*, ind. (said to be fr. rt. *vṛi*; according to some for *vara-thā*), without trouble, (in Rīg-veda IX. 76, 1 = *an-āyāsena*); without pain, without difficulty, with ease, easily (Ved.); without necessity, unnecessarily, uselessly, fruitlessly, in vain; unprofitably; foolishly, idly, wantonly, falsely; wrongly, incorrectly; vain, purposeless, useless, fruitless; (if compounded with articles of food, *vṛithā* is said to mean 'hot'); [cf. Gr. *peia*, *βῆ*, *βῆ*, *πῶστος*, *πῶστος*, &c.]. — *Vṛithā-kathā*, f. idle talk, nonsense. — *Vṛithākāra* ('*thā-āk*'), as, m. a false form, mere appearance, empty show. — *Vṛithā-kula-samācāra*, as, ā, am, whose family and practices are low. — *Vṛithāghāta* ('*thā-agh*'), as, m. striking uselessly, killing unnecessarily. — *Vṛithā-janman*, a, n. useless or unprofitable birth. — *Vṛithāyā* ('*thā-ā*'), f. going or strolling about in an idle manner, travelling for pleasure (regarded as a vice in a king; Manu VII. 47). — *Vṛithā-lāna*, am, n. useless or improper gift, a gift that may be annulled (or if promised, not made good, as a gift promised to courtezans, wrestlers, or money lost at play, &c.; according to some there are sixteen kinds of these gifts). — *Vṛithā-paśu-ghna*, as, m. the slayer of an animal wrongly or unnecessarily (i.e. not for sacrifice). — *Vṛithā-pratiṇa*, as, ā, am, one who makes a promise rashly. — *Vṛithā-bhū*, cl. 1. P. *bha-vati*, &c., to be in vain, to be useless, to be frustrated. — *Vṛithā-bhoga*, as, ā, am, enjoying in vain or to no purpose. — *Vṛithā-mati*, is, is, ī, foolish-minded, wrong-minded. — *Vṛithā-mānsa*, am, n. 'useless flesh,' i.e. flesh not destined for the gods or Pitris, (the eater of such flesh is said to be born as a goblin); (us), m. one who eats such flesh. — *Vṛithā-lambha* ('*thā-āl*'), as, m. cutting or plucking unnecessarily, (Manu XI. 144). — *Vṛithā-vādin*, ī, inī, ī, speaking falsely. — *Vṛithā-srama*, as, m. vain exertion, useless labour. — *Vṛithā-shāl*, -*shāt*, m., Ved. one who easily overcomes or conquers, (Sāy. = *anāyāsena satrūyām abhīharitā*, Rīg-veda I. 63, 4.) — *Vṛithā-sankara-jāta*, as, ā, am, born in vain by the mixture of different castes, one who neglects to perform his duties. — *Vṛithotpanna* ('*thā-ut*'), as, ā, am, born or produced in vain.

वृद्ध *vṛiddha*. See col. 3.

वृद्धि 1. *vṛiddhi*, is, f. (fr. a form *vṛidh* for

rt. *vardh*; for 2. *vṛiddhi* see under rt. 1. *vṛidh*), cutting off, abscission; (in law) forfeiture, deduction.

वृध 1. *vṛidh* (perhaps developed out of *vi-ridh*), cl. 1. A. (in Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms; sometimes confounded in occasional forms with rt. 1. *vṛit*), *vardhate* (Ved. P. *vardhati*, *vṛidhati*), Perf. *varīdhe* (Ved. P. *vavardha*), 2nd Fut. *vardhishyate* and *vartsyati* (identical with 2nd Fut. of rt. 1. *vṛit*), Aor. *avardhishṭa* and *avṛidhat*, Cond. *avardhishyata* and *avartsyat* (identical with Cond. of rt. 1. *vṛit*), *vardhitum* (Ved. Inf. *vṛidhe*, *vṛidhase*, *vāvṛidhadhyai*), to increase, augment, cause to grow, make larger or stronger, raise, prosper, make to prosper, (in these active senses generally Ved. and always P.); to exhilarate, make joyful, inspirit, animate (Ved. P.); to increase, grow, become larger or stronger, prosper, be or become prosperous, (in these neuter senses generally A. except in the Vedic forms *vṛidhati*, *vavardha* &c., and except in Fut., Aor., and Cond., which may be also P. in the classical language); to continue, last; to rise, ascend; to become joyful, have cause for congratulation: Caus. *vardhayati*, -*te* (also *vardhāpayati*), -*yitum*, Aor. *avīvṛidhat*, *avavar-dhat*, to cause to increase or grow, increase, augment, amplify, enhance, make larger or stronger, cause to prosper, make powerful, raise, exalt, to make joyful, gladden; (according to some) to speak; to shine: Desid. *vīvārdhishate*, *vīvṛitsati*: Intens. *varīvṛidhyate*, *varīvṛidhīti*; [cf. Zend *vared*, *vareda*. Gr. *βλάσ-τη*, *βλαστ-ρῶ-ς*, *βλαστ-άν-ω*, *βλαστ-ρῶ-ς* *βραδύς*, *βραδύς*, *βῆ-α*; *ἀλσος*: (perhaps) Lat. *grandis*: Goth. *valdan*, *vaur-ts*, 'a root.' Old Germ. *urwa*: Angl. Sax. *valdan*, *vridan*, *weald*: Slav. *vladun*, *elas*, 'hair': Hib. *fol*, 'hair': *vṛidh*. 'a forest'; (perhaps) *for-bairt*, 'increase, profit.']. — *Vṛiddha*, as, ā, am (compar. *vyāyasa* or *varshiyas*, superl. *vyeshtha* or *varshishtha*, q. q. v. v.), increased, augmented; grown up, full grown, duly expanded; old, aged, advanced in years, ancient, mighty, great, large; accumulated, heaped; wise, learned; (as), m. an old man or one past seventy: a sage, saint; a respectable nian; a male descendant (= *gotra*); a proper N.; = *vṛiddha-dāraka* below; (ā), f. an old woman (either one past childbearing or one with grey hair); a female descendant; (am), n. (in grammar) a word having a Viddhi vowel in the first syllable; benzoin. — *Vṛiddha-kāka*, as, m. 'large crow,' a sort of crow or raven. — *Vṛiddha-kāla*, as, m., N. of a king. — *Vṛiddha-krama*, as, m. rank due to age. — *Vṛiddha-gangā*, f., N. of a river (commonly called the Budī Gangā). — *Vṛiddha-gautama*, 'the old Gautama,' N. of an ancient recension of Gautama's law-book. — *Vṛiddha-tama*, as, ā, am, oldest, most venerable. — *Vṛiddha-tā*, f. or *vṛiddha-tva*, am, n. old age, senility. — *Vṛiddha-dāraka*, as, m. or *vṛiddha-dāru*, n. a kind of convolvulus or climbing plant (= *Chagula*, *riksha-gandhā*). — *Vṛiddha-dvija-rūpin*, ī, inī, ī, bearing the form of an old Brāhmaṇa. — *Vṛiddha-nagara*, am, n., N. of a town. — *Vṛiddha-nābhi*, is, is, ī, 'large-navel,' having a prominent navel, pot-bellied, corpulent. — *Vṛiddha-pradhāna*, as, m. a paternal great-grandfather. — *Vṛiddha-prapitāmaha*, as, m. a paternal great-grandfather; (ī), f. a paternal great-grandmother. — *Vṛiddha-pramātāmaha*, as, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother. — *Vṛiddha-bālā*, f. a kind of plant (= *mahā-samagā*). — *Vṛiddha-bhāva*, as, m. the state of being old, old age. — *Vṛiddha-mata*, am, n. an ancient precept, a precept of ancient sages. — *Vṛiddha-manu*, us, m. 'the old Manu,' an ancient recension of the Mānava-dharma-śāstra; [cf. *ṛithan-manu*]. — *Vṛiddha-mahas*, ās, ās, as, Ved. having increased or mighty splendor, endowed with great strength, very mighty. — *Vṛiddha-yājña-vaikya*, a particular recension of Yājñavalkya's law-book. — *Vṛiddha-rāja*, as, m. a kind of dock or sorrel (= *amla-vetasa*). — *Vṛiddha-vasishṭha*, 'the

old Vasishtha, N. of an ancient recension of Vasishtha's law-book. — *Vriddha-vāhana*, *as*, m. the mango tree. — *Vriddha-vibhitaka*, *as*, m. the hog-plum, *Spondias Mangifera* (= *āmratāka*). — *Vriddha-vrihaspati*, *is*, m. 'the old Vrihas-pati'. N. of an ancient recension of Vrihas-pati's law-book. — *Vriddha-savas*, *ās*, *ās*, *as*, Ved. having increased or great force, very mighty, very rapid, (Sāy. = *vriddha-vega*, *atīśayena vega-rat*, Rīg-veda VIII. 25, 10.) — *Vriddha-sīlīn*, *i*, *inī*, *i*, having the disposition of an old man. — *Vriddha-sodis*, *is*, *is*, *is*, Ved. increased in lustre, very bright. — *Vriddha-sravas*, *ās*, *ās*, *as*, having great glory; endowed with much food; (*ās*), m. an epithet of Indra. — *Vriddha-sangha*, *as*, m. an assembly of old men, council or meeting of elders. — *Vriddha-sūtraka*, *am*, n. a flock of cotton, flocculent seeds flying in the air. — *Vriddha-sevā*, *f*. reverence for the aged, the serving or honouring of old persons. — *Vriddha-sevin*, *i*, *inī*, *i*, honouring or reverencing old persons, serving one's elders. — *Vriddhāngulī* ('*dha-av*'), *is*, *f*. 'the great finger', the thumb; the great toe. — *Vriddhāngulī* ('*dha-av*'), *as*, m. the great toe; the thumb. — *Vriddhācāra* ('*dha-āc*'), *as*, m. the practice of one's forefathers, ancient custom. — *Vriddhāditya* ('*dha-ād*'), *as*, m. a form of the sun. — *Vriddhānūśāsana* ('*dha-an*'), *am*, n. a seer's precept, direction or ordinance of the aged, an old man's advice. — *Vriddhāranya* ('*dha-av*'), *as*, m. 'seer's grove', a place where the Purāṇas or other sacred works are read and expounded. — *Vriddhāvasthā* ('*dha-av*'), *f*. the condition or period of old age, senility. — *Vriddhāśrama* ('*dha-ās*'), *as*, m. the order or mode of life of an aged (Brahman), roaming or wandering about as a religious mendicant; [cf. *āśrama*.] — *Vriddhoksha* ('*dha-uk*'), *as*, m. an old bull (= *jarad-gava*).

2. *vriddhi*, *is*, *f*. (for 1. *vriddhi* see p. 958, col. 2), increase, increment, augmentation, growth, rise, rising, ascending; excess; a heap, quantity, assemblage, multitude; increase in wealth or dignity; increase of the digits of the sun or moon; progression of any kind, prosperity, success, advancement, happiness, pleasure; wealth, property; extension of power or revenue (as one of the three conditions or objects of regal power); profit, gain; paying back money lent with increase or interest, returning the principal with a proportionate increment; money-lending, usury, interest; enlargement of the scrotum (either from swelled testicle or hydrocele or other morbid affections); (in grammar) a peculiar increase or lengthening to which vowels are subject under certain conditions (e.g. *ā* is the *vriddhi* of *a*, *ai* of *i*, *ī*, and *e*, *au* of *u*, *ū*, and *o*; *kṛita-vriddhi*, a word of which the first vowel has been subjected to the above change); one of the eight principal drugs or medicinal roots (described as mild, cooling, &c., and as a remedy for phlegm, leprosy, and worms); a particular period or division of time, the eleventh of the astronomical Yogas (or the Yoga star of the eleventh lunar mansion); (*is*), m., N. of a poet. — *Vriddhi-kara*, *as*, *i*, *am*, yielding or causing increase &c. — *Vriddhi-jivana*, *am*, n. or *vriddhi-trikā*, *f*. gaining a livelihood by money-lending, subsistence by usury, the profession of usury. — *Vriddhi-da*, *as*, *ā*, *am*, giving increase, causing advancement or prosperity; (*as*), m., N. of a plant (= *amraka*, = *sūkara-kanda*). — *Vriddhi-pattra*, *am*, n. a kind of razor or lancet. — *Vriddhi-mat*, *ān*, *ā*, *at*, having increase, augmented, increased, increasing; prosperous; rich, wealthy. — *Vriddhi-rādhā*, *am*, n. a *Śrāddha* or offering made to progenitors on any prosperous occasion (as on the birth of a son &c.). — *Vriddhi-ājīva*, *as*, or *vriddhi-ājīvin*, *i*, m. one who lives by money-lending or usury; a money-lender, usurer; (various kinds of interest are recognised by Hindū lawyers, viz. 1. *kālikā vriddhi*, 'bodily interest', i.e. either the advantage arising from the body of an animal pledged as security for a loan or interest paid repeatedly without reducing the body or principal; 2. *kālikā v*,

'periodical interest', i.e. payable weekly, monthly, annually, &c., but most usually computed by the month; 3. *śakra-v*, 'wheel-interest', i.e. interest upon interest, compound interest; 4. *kāritā v*, 'stipulated interest', or interest at a rate higher than the usual legal rate; 5. *sikhā-v*, 'growing continually like a lock of hair', i.e. interest at a usurious rate payable daily; 6. *bhoga-lābha*, 'advantage accruing to a creditor from the use' of any article handed over to him as security, e.g. the usufruct of lands, gardens, animals, &c.; 'lawful interest' is called *dharma-v*, 'usurious interest' *a-nyāya-v*, 'interest at the highest legal rate' *parama-v*.)

Vriddhikā, *f*. a sort of drug or medicinal plant (= *vriddhi*, see under 2. *vriddhi*).

2. *vriddh*, *f*. (only found in dat. *vriddhe* used as a Ved. infinitive), increase, prosperity; blessing.

Vriddha, *as*, m., Ved. one who increases or promotes or prospers, a prosperer.

Vriddhasāna, *as*, *ā*, *am*, growing, increasing, being augmented or exalted (Ved.); (*as*), m. a man.

Vriddhasānu, *us*, m. a man; a leaf; an act, action.

Vriddhāna, *as*, *ā*, *am*, increasing, augmenting.

Vriddhu, *us*, m., N. of a Takshan or carpenter (whose cows were taken by Bharad-vāja when suffering from hunger, see Manu X. 107).

Vriddhya, *as*, *ā*, *am*, to be increased or augmented.

वृम *vriddha*, *as*, m. a hubo in the groin.

वृन *vrinda*, *am*, n. (said to be fr. rt. *vrī*), the footstalk of a leaf or fruit, a stalk; a nipple; the stand of a water-jar.

Vrīntāka, *as*, *i*, m. f. the egg-plant, *Solanum Melongena* (= *vātāka*). — *Vrīntāka-ridhī*, *is*, m., N. of a chapter of the Bhavishyottara-Purāṇa.

Vrīntikā, *f*. a small stalk.

Vrīntitā, *f*. the medicinal plant *Wrightea Antidysenterica*.

वृन्द *vrinda*, *as*, *ā*, *am* (according to Upādi-s. IV. 98. fr. rt. *vrī*), numerous, many, much, all; (*am*), n. a heap, multitude, large number, quantity, aggregation; a flock, drove; (*ā*), *f*, N. of the forest in which Kṛishṇa was educated; sacred basil, *Ocymum Sanctum*, = *tulasī*; (*as*), m., N. of the author of a work on medicine. — *Vrīndā-vana*, *am*, n. a wood near the town Gokula in the district of Mathurā on the left bank of the Jumnā (celebrated as the place where Kṛishṇa in the character of Go-pāla, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest); a raised platform or mound of earth on which the worshippers of Kṛishṇa plant and preserve the *Tulasī*; (*i*), *f*. holy basil (= *tulasī*). — *Vrīndāvana-varjāna*, *am*, n. 'description of *Vrīndā-vana*', N. of a chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

Vrīndāra, *as*, *ā*, *am*, much, great; best, excellent, eminent; beautiful, handsome, pleasing.

Vrīndāraka, *as*, *akā* or *ikā*, *am*, much, great; best, excellent, eminent, chief; respectable, venerable, reputable; handsome, agreeable, beautiful, pleasing; (*as*), m. a deity, immortal; a chief, the head or leader of a crowd or herd &c.

Vrīndin in *asva-vrīndin*, *i*, *inī*, *i*, consisting of a large number of horses.

Vrīndishtha, *as*, *ā*, *am* (superl. of *vrīndāra*), very much or great; very excellent, very eminent or venerable; most beautiful or charming.

Vrīndīyas, *ān*, *asī*, *as*, very much or great; very eminent or excellent.

वृश् *vrīś*, cl. 4. P. *vrīśyati*, *vavarśa*, *varśitum*, to choose, select.

वृश *vrīśa*, *as*, m. (according to Upādi-s. IV. 104. fr. rt. *vrī*), a rat; the flower *Justicia Ganderussa*; N. of the author of Rīg-veda V. 2 (having the patronymic *Jāra*); (*ā*), *f*. a drug; (*am*), n. ginger; [cf. *vrīśa*.]

वृश्चत् *vrīścat*, &c. See under rt. *vraśt*.

वृश्चिक *vrīśchika*, *as*, m. (fr. rt. *vraśt*), a scorpion; the zodiacal sign Scorpio; the month when the sun is in Scorpio; a hairy caterpillar; a crab; a sort of beetle found in cow-dung; a centipede; a thorny shrub, *Vangeria Spinosa*; (*ā*), *f*. the pot-herb *Basella*, (see the next). — *Vrīśchika-priyā*, *f*. 'dear to scorpions', the pot-herb *Basella Rubra* or *Lucida*. — *Vrīśchikālī* ('*ka-ālī*'), *f*. a line of scorpions; the shrub *Tragia Involucrata*.

वृष *vrish* (perhaps developed fr. rt. 1. *vrish* with prep. *vi*), cl. I. P. *varshati* (ep. also A. -*te*), *vavarsha*, *varshishyati*, *avarshit* (Ved. 2nd sing. Impv. A. *vrishasva*), *varshitum*, to rain (often used impersonally or with *Parjanya*, Indra, the clouds, the sky, &c. in the nominative); to fall as rain (e.g. Rīg-veda V. 84, 3. *varshanti vrishlayah*, the showers fall, Sāy. *varshanti = pātanti*); to rain or shower down, pour down, pour forth, effuse, shed (with acc., e.g. *meghāḥ śonitam vavrishuh*, the clouds rained blood); to sprinkle, moisten; to engender, generate; to drink, (*ā-vrish* also appears to have this sense in the Veda as well as the sense 'to eat'); to strike, hurt, vex, weary; to bestow, give; to have supreme power; cl. 10. A. *varshayate*, &c., to have the power of generation (according to some); to be powerful: Caus. *varshayati*, -*yitum*, Aor. *aravarshat*, *avīvrishat*, to cause to rain, &c.: Desid. *vīvarshishati*: Intens. *varīvrishyate*, *varīvarshati*, &c.; [cf. Gr. *ἔρσ-η* (Hom. *ἔρσ-η*), *ἔρσ-η*, *ἔρσ-η*-*ει*-*ς*, *βρέχ-ω*.]

Vrīsha, *as*, m. a rainer, sprinkler, (Sāy. = *śecāka*); a bull; the sign of the zodiac Taurus; the bull of Siva; a strong or athletic man; an amorous or lustful man (one of the four classes into which men are divided in erotic works); N. of Kāma (god of love); a rat; the chief of a class or anything the best of its kind (e.g. *vrīsho 'regulīnām*, the chief among fingers, the thumb; often at the end of a comp. in the sense 'chief', 'excellent', 'pre-eminent', e.g. *kapi-vrīshās*, the chief monkeys); the principal or chief die (in a game with dice); Justice or Virtue personified as a bull or as the bull of Siva; justice, virtue, morality; an adversary, enemy; N. of Kārṇa; of Vishṇu; of the Indra of the eleventh Manv-antara; of a son of Viti-hotra; a particular drug (= *rīsha-bha*); the plant *Justicia Ganderussa*; a piece of ground suitable for the foundation of a house; (according to some) N. of the fifteenth year of the Hindū cycle; (*am*), n. a peacock's plumage or tail; (*ā*), *f*. the plant *Salvinia Cucullata* (= *mūshika-parvī*); cowach, *Carpogon Purieni*, = *kapi-kacchu*; (*i*), *f*, see s. v. — *Vrīsha-karṇī*, *f*. a particular plant. — *Vrīsha-gandhā*, *f*. a particular plant (= *vastāntri*). — *Vrīsha-śakra*, *am*, n. a particular astrological diagram shaped like a bull and having reference to agriculture. — 1. *vrīsha-dāṇsa* or *vrīsha-dāṇśaka*, *as*, m. 'rat-devourer', a cat. — *Vrīsha-darbha*, *as*, m., N. of a son of Siva. — *Vrīsha-dheva*, *as*, m. 'having a bull for a sign', epithet of Siva; 'having a rat for a symbol', epithet of Gaṇeśa; 'having virtue for a mark', a virtuous man. — *Vrīsha-dhvāṅkshī*, *f*. a species of grass, *Cyperus* (= *nāgara-mustā*). — *Vrīsha-nāsana*, *as*, m. the medicinal plant *Embelica Ribes* (= *vidānga*, commonly called *Virang*). — *Vrīsha-pati*, *is*, m. 'lord of the bull', epithet of Siva; a bull set at liberty; [cf. *vrishotsarga*.] — *Vrīsha-patrickā*, *f*. a species of plant (= *vastāntri*). — *Vrīsha-parvī*, *f*. the plant *Salvinia Cucullata* (= *ākhu-parvī*). — *Vrīsha-parvan*, *ā*, m. 'bull-jointed, strong-jointed', epithet of Siva; N. of a king of the *Daityas* or demons (father of *Sarmishthā*); a wasp; a sort of grass, *Scirpus Kysoor* (= *kaśeru*). — *Vrīsha-bhānu*, *us*, m. (sometimes written *vrīsha-bhānu* and *vrīsha-bhāna*), N. of the son of *Sūra-bhāna* and father of *Rādhā*; [cf. *vārshabhānavī*.] — *Vrīshabhānu-sutā* or *vrīshabhānu-sutā* or *vrīsha-bhānu-kanyā*, *f*. 'the daughter of *Vrīsha-bhānu*', epithet of *Rādhā*. — *Vrīsha-bhūśa*, *f*. the residence of Indra and of the immortals (= *amarāvati*). — *Vrīsha-rāja-ketana*, *as*, m. 'having

the king of bulls for a symbol, epithet of Siva. — *Vṛiṣa-ločana*, *as*, m. 'having the eyes of a bull,' a rat. — *Vṛiṣa-vāhana*, *as*, m. 'whose vehicle is a bull,' epithet of Siva. — *Vṛiṣa-satru*, *us*, m. 'enemy of Vṛiṣa or Kṛiṣṇa,' epithet of Kṛiṣṇa or Viṣṇu. — *Vṛiṣa-sena*, *as*, m., N. of a son of Kṛiṣṇa. — *Vṛiṣa-skandhā*, *as*, *ā*, *am*, 'bull-shouldered,' having the shoulders of a bull. — *Vṛiṣhākara* ('*śha-āk*') or *vṛiṣhā-kara*, *as*, m. a kind of bean (= *māsha*). — *Vṛiṣhāṅka* ('*śha-aṅ*'), *as*, m. 'bull-marked,' epithet of Siva; a pious man (as marked by virtue); the marking-nut plant; a eunuch, one employed in the women's apartments. — *Vṛiṣhāṅka-ja*, *as*, m. 'Siva-produced,' a small drum (held in one hand and played by means of a string attached to it, = *damru*). — *Vṛiṣhāṇḍana* ('*śha-aṇ*'), *as*, m. 'going on a bull,' epithet of Siva. — *Vṛiṣhādri* ('*śha-aḍ*'), *is*, m., N. of a mountain. — *Vṛiṣhāntaka* ('*śha-aṇ*'), *as*, m. 'destroyer of Vṛiṣa,' epithet of Kṛiṣṇa or Viṣṇu; [cf. *vṛiṣha-satru*]. — *Vṛiṣhāhāra* ('*śha-āh*'), *as*, m. 'having rats for food,' a cat. — *Vṛiṣhatsarga* ('*śha-ut*'), *as*, m. letting loose a bull or (according to some) a bull and four heifers on the occasion of a Śrāddha or funeral rite in honour of deceased ancestors; setting a bull at liberty on the occasion of a sacrifice or as a religious act generally; N. of a Parīṣiṣṭa of the Sāma-veda. — *Vṛiṣhatsarga-tattva*, *am*, n., N. of a part of the Smṛiti-tattva.

Vṛiṣhaka, *as*, m., N. of a son of Subala.

Vṛiṣhaṇa, *as*, *i*, *am*, sprinkling, fertilizing; (*as*), m. the scrotum or bag containing the testicles; N. of a son of Kārtavīrya. — *Vṛiṣhaṇa-kacchū*, *ūs*, f. ulceration of the scrotum.

Vṛiṣhad-aijī, *is*, *is*, *i*, Ved. sprinkling Soma libations, (Sāy. = *varshakeṇa somena śiṅcat*, Rīg-veda VIII. 20, 9.)

Vṛiṣhan, *ā*, *ā*, *a*, Ved. raining, pouring forth, sprinkling; bounteous; generating, engendering, male; strengthening, invigorating, manly, vigorous, young, strong (applied to the horses of Indra and to the car of the Aśvins); mighty, excellent [cf. *varshishtha*]; (*ā*), m. a rain-cloud, rain (Ved.); 'the trickling beverage,' i. e. Soma juice, a libation [cf. *vṛiṣha-pāna*]; a bull; the zodiacal sign Taurus; a stallion, horse; epithet of Indra; of Agni; of Soma; epithet of various other gods; of the hero Kṛiṣṇa; a kind of metre (Ved.); pain, sorrow; insensibility to pain. — *Vṛiṣha-karman*, *ā*, m., Ved. a maker or sender of rain; a showerer of benefits or favours, (Sāy. = *abhimata-varshana-vyāpāra-vat*). — *Vṛiṣha-kratu*, *us*, *us*, *u*, Ved. having vigorous or mighty strength, (Sāy. = *varshana-karman*, Rīg-veda V. 36, 5.) — *Vṛiṣha-khādī*, *is*, *is*, *i*, Ved. (according to some) having strong (ring-shaped) weapons or ornaments, (applied to the Maruts who are said to be armed or ornamented with rings on their arms, shoulders, and feet; according to Sāy. on Rīg-veda I. 64, 10. 'whose weapon is Vṛiṣhan, i. e. Indra,' or 'whose food is Soma'). — *Vṛiṣha-gaṇa*, *as*, m., N. of a descendant of Vasiṣṭha (author of Rīg-veda IX. 97, 7-9); (*ās*), m. pl. the descendants of Vṛiṣha-gaṇa. — *Vṛiṣha-jūti*, *is*, *is*, *i*, Ved. having the speed or velocity of a bull, (Sāy. = *vṛiṣabhīr ākrīṣhta*, Rīg-veda VIII. 33, 10.) — *Vṛiṣha-asva*, *as*, *ā*, *am*, Ved. having strong horses, strong-horsed (said of a chariot); (*as*), m. the horse of Indra; N. of the father of Menā. — *Vṛiṣha-vat*, *ān*, *atī*, *at*, Ved. producing or causing rain, shedding, pouring forth. — *Vṛiṣha-vasu*, *us*, *us*, *u*, Ved. having rain for treasure, affluent in showers, (Sāy. = *varshana-dhana*, Rīg-veda VIII. 5, 36); (*u*), n. the treasure of Indra. — *Vṛiṣha-tva*, *am*, n., Ved. manliness, vigour, strength. — *Vṛiṣha-tvā*, *ind*, Ved. by strength, in strength. — *Vṛiṣha-dhūta*, *as*, *ā*, *am*, Ved. crushed by males, i. e. by stoncs (said of the Soma). — *Vṛiṣha-nābhi*, *is*, *is*, *i*, Ved. having a strong navel, strong-naved; (Sāy.) having wheels bestowing showers (= *varshaka-nābhi-yukta*). — *Vṛiṣhan-tama*, *as*, *ā*, *am*, Ved. most manly, very vigorous, most powerful; (Sāy.) most bountiful (= *atīśayena kāmānām*

varshitrī, Rīg-veda I. 100, 2). — *Vṛiṣha-patnī*, *f*, Ved. 'having a rain-cloud or a bull for a husband,' epithet of water. — *Vṛiṣha-pāna*, *am*, n. (i. e. *vṛiṣhan + pāna*), Ved. the drinking of a libation, a Soma draught. — *Vṛiṣha-pāni*, *is*, *is*, *i*, Ved. strong-hoofed, (according to Sāy. on Rīg-veda VII. 75, 7 = *pānsānām varshaka-khura*, 'having hoofs the showerers of dust,' i. e. raising the dust with their hoofs.) — *Vṛiṣha-prabharman*, *ā*, m., Ved. sending the rain-cloud, (Sāy. = *varshana-sīlasya megha-ya pra-hartṛi*, Rīg-veda V. 32, 4.) — *Vṛiṣha-prayāvan*, *ā*, &c., Ved. moving vigorously, swift-passing, (according to Sāy. on Rīg-veda VIII. 20, 9. *vṛiṣha-prayāvan* = *sektārāḥ prakṛiṣṭam gantāro maruto yam-min tasmai*). — *Vṛiṣha-psu*, *us*, *us*, *u*, Ved. strong-shaped; rain-shedding, (Sāy. = *varshaka-rāpa-yukta*, Rīg-veda VIII. 20, 10.) — *Vṛiṣha-manas*, *ās*, *ās*, *as* (i. e. *vṛiṣhan + manas*), Ved. having the courage of a bull; disposed to pour forth or bestow benefits, benevolent-minded, (Sāy. = *kāmānām varshana-para-manaska*, Rīg-veda IV. 22, 6.) — *Vṛiṣha-ratha*, *as*, *ā*, *am*, Ved. having a strong or mighty car; whose car showers down blessings. — *Vṛiṣha-raśmi*, *is*, *is*, *i*, Ved. having shower-yielding reins. — *Vṛiṣha-vrata*, *as*, *ā*, *am*, Ved. acting like a bull, engaged in sprinkling (said of Soma). — *Vṛiṣha-vrāta*, *as*, *ā*, *am*, Ved. having troops or companies of males, forming troops of bulls; having abundance of rain, abounding in drops of rain. — *Vṛiṣha-śīpa*, *as*, m. a proper N. — *Vṛiṣha-sūshma*, *as*, *ā*, *am*, Ved. drying up or overpowering the strong, (according to Sāy. on Rīg-veda IV. 36, 8 = *sektṛiṇām balavatām śoshaka*); (*as*), m. (probably) 'having manly strength,' a proper N.

Vṛiṣhandhī, *is*, m., Ved. a cloud (= *megha* according to Naigh. I. 10; in Rīg-veda IV. 22, 2. Sāy. explains *vṛiṣhandhīm* by *megha-bhedana-dvāreṇa varṣam kurvāntam*, causing rain by dividing the clouds).

Vṛiṣhabha, *as*, m. a showerer of bounties, benefactor (Ved., Sāy. = *kāmānām varshayitṛi*, Rīg-veda VI. 44, 20); a male animal; a bull, (sometimes used in the Veda as an adjective in the sense of 'manly,' 'vigorous,' 'strong,' 'powerful,' e. g. *vṛiṣhabhaḥ sūshmaḥ*, manly strength); anything good or excellent of its kind (often at the end of comps. in the sense of 'good,' 'excellent,' 'pre-eminent,' 'chief'); the hollow or orifice of the ear [cf. *vṛiṣhabha*]; an elephant's ear; a particular drug (= *vṛiṣhabha*); it is described as a root brought from the Himālaya mountains, resembling the horn of a bull, of cooling and tonic properties, and serviceable in catarrh and consumption); the first of the Jaina pontiffs of the present era; epithet of the twenty-eighth Mubūrta; (*i*), f. a widow; cowach; (*ā*), f., N. of a river. — *Vṛiṣhabha-gatī*, *is*, m. 'going on a bull,' epithet of Siva. — *Vṛiṣhabha-dhvaja*, *as*, m. 'having a bull for an emblem,' epithet of Siva. — *Vṛiṣhabha-shodasa*, *as*, *i*, *am*, having a bull as sixteen, i. e. fifteen (cows) and a bull. — *Vṛiṣha-bhāksha* ('*bha-āk*'), *as*, *i*, *am*, having the eyes of a bull; (*i*), f. a species of plant (= *indra-vāruṇī*). — *Vṛiṣhabhekshaṇa* ('*bha-ik*'), *as*, m. 'having the eyes of a bull,' N. of Viṣṇu. — *Vṛiṣha-bhaikādaśa* ('*bha-ek*'), *as*, *i*, *am*, having a bull as the eleventh, i. e. ten (cows) and a bull.

Vṛiṣhala, *as*, m. (in Maṇu VIII. 16. fancifully derived fr. *vṛiṣha*, 'justice,' + *la* for *ala* fr. *alam*, implying 'prevention,' cf. *alam*, 'away with'), a Sūdra or man of the last or servile tribe; epithet of king Candragupta; a man of one of the three highest classes who by neglecting his religious duties has lost his caste; a sinner, reprobate, wicked man; a horse; garlic; (*i*), f. a woman of low caste; an unmarried girl twelve years old (in whom menstruation has commenced); a woman during menstruation; a barren woman; the mother of a still-born child. — *Vṛiṣhala-tā*, *f*, or *vṛiṣhala-tva*, *am*, n. the condition of a Sūdra, state of an outcast. — *Vṛiṣhalāt-maja* ('*la-āt*'), *as*, m. the son of a Vṛiṣhala or of a reprobate. — *Vṛiṣhali-pati*, *is*, m. the husband of

a Sūdra or woman of low caste or a Brāhman who owns such a woman as his mistress. — *Vṛiṣhali-phena-pita*, *as*, *ā*, *am*, one who has drunk the moisture of a Sūdra's (lips). — *Vṛiṣhali-sevana*, *am*, n. paying respect to a woman of low caste, intercourse with a Sūdra female.

Vṛiṣhalaka, *as*, m. a poor or contemptible Sūdra. — *Vṛiṣhasya*, Nom. P. *vṛiṣhasyati*, *-yitum*, to long for a bull, long for sexual intercourse.

Vṛiṣhasyanti, *f*, a lascivious woman; a cow in heat.

Vṛiṣhākūpāyī, *f*, wife of Vṛiṣhākapi, epithet of the Dawn (as the wife of the Sun); epithet of Lakṣmi; of Gauri; of Svāhā (wife of Agni); of Saṁtī (wife of Indra); of the mother of Indra; Asparagus Racemosus; the plant *Celtis Orientalis*.

Vṛiṣhākapi, *is*, m. (probably connected with *vṛiṣhan*, 'sprinkler' or 'irrigator,' and *kapi* meaning 'ape' or 'tremulous'), an epithet of the sun (so called as drawing up vapour and irrigating with mist); N. of Kṛiṣṇa or Viṣṇu; of Siva or Rudra; of one of the eleven Rudras (according to the Bhāgavata-Purāṇa); of Agni or fire; N. of the author of part of Rīg-veda X. 86 (having the patronymic Aindra); of the hymn Rīg-veda X. 86.

Vṛiṣhāṇaka, *as*, m., N. of the author of Rīg-veda X. 136, 4 (having the patronymic Vātaraṣana); a N. or form of Siva.

Vṛiṣhāya, Nom. A. *vṛiṣhāyate*, *-yitum*, Ved. to act like a bull; to roar like one; to fertilize.

Vṛiṣhāyana, *as*, m., N. of Siva; a sparrow (= *calaka*).

Vṛiṣhāyamāna, *as*, *ā*, *am*, Ved. acting like a bull, eager as a bull.

Vṛiṣhin, *i*, m. a peacock (either as 'fond of rain' or as 'having a particular plumage').

Vṛiṣhta, *as*, *ā*, *am*, rained; raining down, showering; raining; (*as*), m., N. of a son of Kukkura. — *Vṛiṣhta-vat*, *ān*, *atī*, *at*, one who has rained.

Vṛiṣhī, *is*, f. rain, a shower; (in the Sāṅkhya phil.) one of the four forms of internal acquiescence; [cf. *salīla*]. — *Vṛiṣhī-kara*, *as*, *i*, *am*, producing rain, sprinkling, raining. — *Vṛiṣhī-kāla*, *as*, m. the rainy season. — *Vṛiṣhī-ghnī*, *f*, a kind of cardamoms (as 'preventing moisture?'). — *Vṛiṣhī-jivana*, *as*, *ā*, *am*, 'living by rain,' (land) nourished or watered by rain (= *deva-mātrika*). — *Vṛiṣhī-dyāvā*, *m*, du., Ved. causing a rainy sky; epithet of Mitra and Varuṇa, (Rīg-veda V. 68, 5.) — *Vṛiṣhī-bhū*, *ūs*, *ūs*, *u*, born or produced in rain; (*ūs*), m. a frog. — *Vṛiṣhī-mat*, *ān*, *atī*, *at*, possessed of rain, rain-producing, full of rain, rainy; (*ān*), m. a cloud. — *Vṛiṣhī-vani*, *is*, *f*, Ved. a request or prayer for rain [cf. *vasu-vani*]; (*is*, *is*, *i*), desiring rain, seeking or praying for rain. — *Vṛiṣhī-sampāla*, *as*, m. a shower of rain. — *Vṛiṣhī-havya*, *as*, m., Ved. a proper N.

Vṛiṣhī, *ind*, having been showered down, (fr. Rīg-veda V. 53, 14. according to Sāy. = *vṛiṣhīḥ preritāsu satīḥ*, on rain being sent.)

Vṛiṣhī, *is*, *is*, *i*, raining, showering hlessing (said of Indra; Sāy. = *kāmānām varshitrī*, Rīg-veda I. 10, 2); angry, passionate; heretical, heterodox; (*is*), m. a ram; a ray of light; air, wind, a heretic, sectary; N. of a descendant of Yadu ancestor of Kṛiṣṇa; epithet of Kṛiṣṇa [cf. *varsh neya*]; of Indra; of Agni; (*ayus*), m. pl., N. of a tribe or family (descendants of Vṛiṣhī and relations of Kṛiṣṇa); N. of a class of Kṣatriyas and Vaiśyas [cf. Gr. ἀπύς, ἀπείρος, ἄφν, ἑρως, ἑρπός]. — *Vṛiṣhī-garha*, *as*, m. 'born in the family of Vṛiṣhī,' epithet of Kṛiṣṇa. — *Vṛiṣhī-mat*, *ān*, m., N. of a king.

Vṛiṣhīya, *as*, *ā*, *am*, Ved. fecundating; (*am*) n. a vigorous or manly act; strength, (Sāy. = *vīrya*). — *Vṛiṣhīya-vat*, *ān*, *atī*, *at*, (in the Pāda text *vṛiṣhīya-vat*), Ved. possessed of vigour or strength vigorous; (*ān*), m. 'the vigorous god,' epithet of Parjanya; the causer of rain, (according to Sāy. or Rīg-veda V. 83, 2 = *varsha-karna-vat*).

Vṛiṣhya, *as*, *ā*, *am*, to be sprinkled or showered down, to be rained; aphrodisiac, provocative of sexual

vigour, stimulating; (as), m. a kind of kidney-bean, Phaseolus Radiatus; (ā), f. a kind of drug (= *rid-dhi*). — *Vrishya-kandā*, f. a kind of plant (= *vidāri*). — *Vrishya-gandhā*, f. the pot-herb Convolvulus Argenteus. — *Vrishya-vallikā*, f. a kind of plant (= *vidāri*).

वृषदंश 2. *vrishad-aṇṣa* (for 1. *vrisha-danṣa* see under *vrisha*). See *varṣhadanṣa*.

वृषय *vrishaya*, as, m. (in Uṇādi-s. IV. 100. said to be fr. rt. *vrī*, 'to screen'), refuge, shelter; asylum, place of refuge.

वृषमृक्की *vrishamṛkī*, f. a wasp (= *bhrin-garola*).

वृषागिर *vrishāgir*, N. of a king (father of the five Vārshāgiras, q. v.).

वृषायण *vrishāyana*. See p. 960, col. 3.

वृषी *vrishī*, f. the seat of a religious student, a kind of seat or cushion made of Kuśa grass wound into a pad, the seat or cushion of an ascetic, (said to be also written *vrīṣī*, *brīṣī*).

वृष्ट *vrishṭa*, *vrishṭi*, &c. See p. 960, col. 3.

वृसय *vrisaya* = *brisaya*, q. v.

वृह 1. *vrīh* (also written *brīh*), cl. 6. P. *vrīhati*, *vararha*, *varhishyati* or *varhishyati*, *avarhī* or *avrikshat* (in R̥g-veda IV. 16, 12. [pra] *vrīhatāt* = *prakarṣheṇa chinnavān asi*), *varhī* or *varḍham*, to pull up, to pull up, eradicate, root up; to make effort, raise, lift up, erect: Caus. *varhayati*, -*yitum*, Aor. *avavarhat* or *avīrīhat*: Desid. *vīrīrīshati*, *vīrīrīshati*: Intens. *varīrīrīshyate*, *varīrīrīshati*.

Varhitrā or *vrīdhvā*, ind. having rooted up; having raised.

Vrīdha, as, ā, am, pulled up, eradicated; lifted up.

वृह 2. *vrīh* (also written *brīh*, cf. rts. 2. *brīh*, *vrīh*, 1. *vrīdh*), cl. 1. P. *varhāti*, cl. 6. P. *vrīhati* (usually referred to rt. 2. *brīh*), *vararha*, *varhī*, to grow, increase, expand; to rear, bellow (= rt. *vrīh*).

3. *vrīh*, f. increase &c. in *vrīhas-patī*, p. 962.

Vrīhat, an, atī, at (originally a pres. part. of rt. 2. *vrīh*; in the earlier language written *brīhat*, q. v., some compounds beginning with *vrīhat* will be found under *brīhat*), 'growing', 'extending', 'great', 'large', 'bulky', 'big', 'lofty', 'high', 'broad', 'wide', 'extended', 'extensive', 'ample', 'abundant', 'much', 'dense', 'compact', 'hick', 'close', 'mighty', 'powerful', 'high', 'clear', 'loud', 'loud of sounds &c.'], (an), m., N. of one of the Maruts; of a king (a son of Su-hotra and father of Aja-miḍha); (atī), f. a large lute, the lute of Nārada = *mahatī*; Viśvā-vasu's lute; any metre containing thirty-six syllables [cf. *brīhatī*]; a symbolical expression for the number thirty-six; a part of the body between the breast and backbone; a mantle, wrapper [cf. *vrīhatikā*]; a place containing water, reservoir; speech [cf. *vrīhatī-patī*]; a particular plant, (see *brīhatī*); N. of a commentary; of a wife of Ripu; of a wife of Gada; of a wife of Devahotra; (at), n., scil. *sāman*, see *brīhat*; Brahma; the Veda; [cf. probably Goth. *baingahē*; Angl. Sax. *beorh*, *beorg*.] — *Vrīhaḥ-cālshus* (*vrīhat* + *cā*), us, n. a kind of vegetable. — *Vrīhaḥ-cāncu* (*vrīhat* + *āncu*), us, m. a kind of vegetable; [cf. *mahā-āncu*.] — *Vrīhaḥ-cānakya* (*vrīhat* + *cā*), am, n. the large collection of precepts by Cānakya. — *Vrīhaḥ-citta* (*vrīhat* + *cā*), as, m. the citron tree (= *phala-pūra*). — *Vrīhaḥ-chaddendu-sēkhara* (*vrīhat* + *chaddendu* + *sēkhara*), the large grammatical work by Nāgeśa. — *Vrīhaḥ-charīra* (*vrīhat* + *charīra*), as, ī, m. large-bodied, gigantic. — *Vrīhaḥ-chalka* (*vrīhat* + *chal*), as, m. 'large-scaled', a kind of prawn. — *Vrīhaḥ-chātātapa* (*vrīhat* + *chātātapa*), as, m. 'the larger Sātātapa', N. of a particular recension of Sātātapa's law-book. — *Vrīhaḥ-chānti-stava* (*vrīhat* + *chānti*), as, m. the larger Sānti-stava. — *Vrīhaḥ-chāla*

(*vrīhat* + *chā*), as, m. a large or lofty Shorea Robusta. — *Vrīhaḥ-chringāra-tilaka* (*vrīhat* + *chringāra*), am, n. the larger Sringāra-tilaka. — *Vrīhaḥ-chravas* (*vrīhat* + *chravas*), ās, ās, as, Ved. loud-sounding; loudly praised, far-famed. — *Vrīhaḥ-chrikrama* (*vrīhat* + *chrikrama*), as, m., N. of a work. — *Vrīhaḥ-chloka* (*vrīhat* + *chloka*), as, ā, am, loudly praised, far-famed; (as), m., N. of a son of Uru-krama by Kirtti. — *Vrīhaḥ-jaghana* (*vrīhat* + *jaghana*), as, ā, am, having large hips, broad-hipped. — *Vrīhaḥ-jana* (*vrīhat* + *jana*), as, m. a great or illustrious man. — *Vrīhaḥ-jātaka* (*vrīhat* + *jātaka*), am, n., N. of Vārāha-mihira's larger work on nativities; [cf. *svāpa-jātaka*.] — *Vrīhaḥ-jātaka-sloka-vyākhyāna*, am, n., N. of a metrical commentary by Bhāṭṭopala on the preceding work. — *Vrīhaḥ-jābālopanishad* (*vrīhat* + *jābālo*), t, f., N. of an Upanishad on the divinity of Kālāgni-rudra. — *Vrīhaḥ-jīvāntikā* or *vrīhaḥ-jīvanti* or *vrīhaḥ-jīvā* (*vrīhat* + *jīvā*), f. a kind of large Jivāntikā plant (= *priyan-kari*). — *Vrīhaḥ-jyotiṣ*, is, m., N. of a grandson of Brahmā; [cf. *brīhaḥ-jyotiṣ*.] — *Vrīhaḥ-tikka* (*vrīhat* + *tikka*), as, m. a proper N. — *Vrīhaḥ-tikā* (*vrīhat* + *tikā*), f., 'the large commentary', N. of a work by Kumārila. — *Vrīhaḥ-dhakkā* (*vrīhat* + *dhakkā*), f. a large drum. — *Vrīhati-patī*, is, m., N. of Vrihaspati or the planet Jupiter; [cf. *vrīhas-patī*.] — *Vrīhat-kathā*, f. 'the large or extended narrative', N. of a collection of tales ascribed to Guṇādhyāya, (the Kathā-sarīt-sāgara of Soma-deva is said to have been abridged from this work); N. of another work ascribed to Kshemendra. — *Vrīhat-kanda*, as, m. a kind of bulbous root (either a species of large onion or a sort of garlic). — *Vrīhat-karman*, ā, m. 'doing mighty acts', N. of several kings. — *Vrīhat-kalpa*, as, m., N. of a Kalpa, the seventh day in the bright half of the moon in Brahmā's month, (see *kalpa*); the last day in the dark half of the month. — *Vrīhat-kāya*, as, ī, am, large-bodied, bulky, gigantic. — *Vrīhat-kūla-jāna*, am, n. 'the large Kāla-jāna or knowledge of times', N. of a work. — *Vrīhat-kūla-sāka*, as, m. a shrub, Cassia Purpurea or a large variety of it. — *Vrīhat-kāsa*, as, m. a particular kind of reed (= *khadgata*). — *Vrīhat-kirtti*, is, is, ī, far-famed (said of Vrihaspati); (is), m., N. of a grandson of Brahmā; of an Asura. — *Vrīhat-kukshi*, is, is or ī, ī, having a large or prominent belly; pot-bellied, corpulent. — *Vrīhat-keṭu*, us, us, u, having great clearness or brightness; (us), m. epithet of Agni; N. of a king. — *Vrīhat-kṣhaya*, as, m., N. of a king, (also read *vrīhat-kṣhaya*, *vrīhad-kṣhaya*). — *Vrīhat-kṣhata*, as, m., N. of a particular mythical being. — *Vrīhat-kṣhatra*, as, m., N. of a king. — *Vrīhat-tapas*, as, n. great mortification; (ās, ās, as), having great devotion, very devout; (as), n. a particular severe penance. — *Vrīhat-tāla*, as, m. Phoenix Paludosa (= *hintāla*). — *Vrīhat-tiktā*, f. the plant Clypea Hernandifolia. — *Vrīhat-tukhina-sarkara*, as, ā, am, full of great pieces of ice. — *Vrīhat-triṇa*, am, n. strong grass, (opposed to *mrīdu-triṇa*); the bamboo cane. — *Vrīhat-tejas*, ās, ās, as, having great energy. — *Vrīhat-toḍala-tantra*, am, n., N. of a Tantra work. — *Vrīhat-tva*, am, n. greatness, largeness, loftiness, large extent. — *Vrīhat-tvaḥ*, k, m. the plant Alstonia Scholaris. — *Vrīhat-pattra*, as, m. 'having large leaves', a species of bulbous plant; (ā), f. a kind of plant (= *tri-parīkṣā*). — *Vrīhat-parāśara*, as, m. 'the larger Parāśara', N. of a particular recension of Parāśara's law-book. — *Vrīhat-pātālī*, is, f. the thorn-apple, Datura Metel. — *Vrīhat-pāda*, as, ī, am, large-footed; (as), m. the Indian fig-tree. — *Vrīhat-pārevata*, am, n. a kind of fruit tree (= *mahā-pārevata*). — *Vrīhat-pāṇi*, ī, m. wild cumin. — *Vrīhat-pīlu*, us, m. a kind of Pīlu tree (= *mahā-pīlu*). — *Vrīhat-pushpa*, as, ā, am, having large flowers; (ī), f. a kind of Crotonaria (= *ghanṭā-ravā*). — *Vrīhat-prishtha*, see *brīhat-prishtha*. — *Vrīhat-pracetā*, ās, m. 'the larger Pracetā', N. of a particular recension of a law-book by Pracetā. — *Vrīhat-prayoga*, as, m., N. of a work. — *Vrīhat-phala*, as, ā, am, having or bearing

large fruit; bringing great profit or reward, great in results; (as), m. a species of plant, = *calendula*; (ās), m. pl., N. of a class of Buddhist gods; (ā), f., N. of various plants (= *kaṭu-tumbū*; = *mahendra-vāruṇ*; = *kushmāṇḍi*; = *mahā-jambū*). — *Vrīhat-samvarta*, as, m. 'the large Samvarta', N. of a legal work mentioned in the Mitāksharā or commentary on Yājñia-valkyā's code, (see *samvarta*). — *Vrīhat-samhitā*, f. 'the great composition', N. of an astrological work by Vārāha-mihira; of a philosophical work. — *Vrīhat-sāman*, see *brīhat-sāman*. — *Vrīhat-sūrya-siddhānta*, as, m. the large Sūrya-siddhānta. — *Vrīhat-sena*, as, m., N. of a king; of a son of Sunakshatra; (ā), f., N. of Damayanti's nurse. — *Vrīhat-sphic*, k, k, k (according to some *vrīhat-sphī*), having large buttocks, large-hipped; (k), m. a proper N. — *Vrīhad-agni*, is, m. a proper N. — *Vrīhad-agni-mukha*, am, n., N. of a particular powder. — *Vrīhad-arga*, as, ī, am, having large limbs, large-bodied, bulky; having many parts; (as), m. a large elephant (or one that is usually the leader of a wild herd). — *Vrīhad-argīras*, ās, m. 'the great Angīras', N. of a particular recension of a law-book by Angīras. — *Vrīhad-atrī*, is, m. 'the large Atrī', N. of a work on medicine. — *Vrīhad-abhidhāna-cintāmaṇi*, is, m. the large or enlarged Abhidhāna-cintāmaṇi by Hema-čandra. — *Vrīhad-amara* or *vrīhad-amara-kośa*, as, m. 'the large Amara-kośa', N. of a particular recension of the Amara-kośa with interpolations. — *Vrīhad-ambūlikā*, f., N. of one of the Mātṛis attending on Skanda. — *Vrīhad-amla*, as, m. the fruit tree Averrhoa Carambola. — *Vrīhad-asva*, as, m., N. of the Rishi who relates the story of Nala to Yudhi-shthira; of a king; of a son of Srāvastaka; of a son of Sahadeva; of a Gandharva. — *Vrīhad-asin-mati*, is, m. 'having a great inclination for blood', an evil spirit, demon. — *Vrīhad-ātreya*, as, m. 'the large Ātreya', N. of a work on medicine. — *Vrīhad-āraṇyaka*, see *brīhad-āraṇyaka*. — *Vrīhad-āraṇyaka-bhāṣya*, am, n., N. of a commentary to the Vrihad-āraṇyaka Upanishad by Sankarācārya, and of another by Sūreśvara. — *Vrīhad-āraṇyakabhāṣya-tīkā*, f., N. of a commentary on the preceding work by Ānanda-jñāna. — *Vrīhad-āraṇyakabhāṣya-vārttika*, am, n., N. of a metrical commentary on Sankarācārya's Vrihad-āraṇyaka-bhāṣya by Sūreśvara. — *Vrīhad-āraṇyakopanishad-vyākhyā* ('*ka-up*'), f., N. of a commentary on the Vrihad-āraṇyaka Upanishad by Dviveda-garga. — *Vrīhad-īshu*, us, m., N. of a son of Ajamiḍha; of a son of Bāhyāśva or Bharmyaśva or Haryāśva. — *Vrīhad-uktha*, as, m. 'having loud praise', N. of a son of Deva-rāta; of an Agni (a son of Tapas); [cf. *brīhad-uktha*.] — *Vrīhad-ukthi*, is, m., N. of a Rishi mentioned in the Vāyu-Purāṇa; (perhaps wrongly for *vrīhad-uktha*). — *Vrīhad-uttara-tāpini*, f., N. of an Upanishad. — *Vrīhad-ēla*, f. large cardamoms. — *Vrīhad-garbha*, a wrong reading for *vrīsha-darbha*. — *Vrīhad-guru*, us, m. a proper N. — *Vrīhad-griha*, as, m. 'large-housed', N. of a country (= *kārūsha*, described as lying behind the Vindhya mountains near the province of Malwa, and perhaps comprising Bandelkhand or the adjoining district; also read *vrīhad-guha*, and derived from *guha*, 'a cave', the country being mountainous and the people probably having been Troglodytes or dwellers in caves); (ās), m. pl., N. of a people (= *kārūshās*). — *Vrīhad-gola*, am, n. a water-melon. — *Vrīhad-gauri-vrata*, am, n., N. of a particular religious observance. — *Vrīhad-darbha*, as, m., N. of a king, (also read *vrīhad-bhānu*). — *Vrīhad-dala*, as, m. a species of Lodhra (= *patṭikā-lodhra*); Phoenix Paludosa; [cf. *vrīhat-tāla*.] — *Vrīhad-durga*, as, m. a proper N. — *Vrīhad-dyuti*, is, f. a great light, radiance, splendor. — *Vrīhad-dyūma*, as, m. and *vrīhad-dhanus*, us, m. and *vrīhad-dharmān*, ā, m., N. of kings. — *Vrīhad-dharmaprakāśa*, as, m. 'the large Dharmaprakāśa', N. of a work. — *Vrīhad-dhala* (*vrīhat-ha*), am, n. a large plough (= *halī*). — *Vrīhad-*

dhārāvālī (vṛihat-hā°), f. 'the large Hārāvālī', N. of a dictionary. — *Vṛihad-dhārīta* (vṛihat-hā°), as, m. the large Hārīta. — *Vṛihad-dhustāra*, as, m. a large thorn-apple. — *Vṛihad-dhemādri* (vṛihat-he°), is, m. the large Hemādri. — *Vṛihad-dhvanī*, f. 'loud-sounding', N. of a river. — *Vṛihad-bala*, as, m. 'having great strength', N. of a king of Kōśala; of another king (son of Deva-bhāga). — *Vṛihad-brahman*, ā, m., N. of a grandson of Brahmā. — *Vṛihadbrahmottara-khaṇḍa* ('ma-ut'), as, m., N. of a part of the Skanda-Purāṇa. — *Vṛihad-bhaṭṭārikā*, f., N. of Durgā. — *Vṛihad-bhaya*, as, m., N. of one of the sons of the ninth Manu. — *Vṛihad-bhānu*, us, m. 'having great brightness', fire or the god of fire, (see also *bṛihad-bhānu*); an epithet of a particular Agni; N. of a son of Sattāyana and a manifestation of Vishṇu; of a son of Kṛishṇa; N. of a king. — *Vṛihad-bhāsa*, as, ā, am, having great splendor, clear-shining; (as), m., N. of a grandson of Brahmā; (ā), f., N. of a daughter of the god of the sun and wife of Agni Bhānu. — *Vṛihad-yama*, as, m. 'the large Yama', N. of a particular recension of Yama's law-book. — *Vṛihad-yājñavalkya*, as, m. 'the large Yājñavalkya', N. of a particular recension of Yājñavalkya's law-book. — *Vṛihad-yātṛā*, f., N. of a work by Varāha-mihira. — *Vṛihad-ṛāja*, as, m., N. of a king; [cf. *vṛihat-kshaṇḍa*]. — *Vṛihad-ratha*, as, m. (see also *bṛihad-ratha*), 'having a large chariot', epithet of Indra; N. of a man (supposed to be the same as Vāsishtha, and mentioned together with Kaśyapa, Angiras, Varāha, and Prāṇa); N. of a king of the Māgadhās; of a son of Deva-rāta (king of the Videhas); of a son of the Vasu Upari-čara; of a son of Tigma (or Timi or Tigmātman); of a son of Bhadrā-ratha; of the successor of Saśa-dharmā and last of the Maurya dynasty; a sacrificial vessel; a particular Mantra; a part of the Sāma-veda; (ā), f., N. of a river. — *Vṛihad-rāja*, as, m., N. of a king. — *Vṛihad-rāja-mārtanda*, N. of a work mentioned in Raghu-nanda's Saṅskāra-tattva; [cf. *rāja-mārtanda*]. — *Vṛihad-rāvin*, ī, īnī, i, crying loud; (ī), m. a species of small owl. — *Vṛihad-rūpa*, as, m., N. of a Marut. — *Vṛihad-roma* and *vṛihadroma-pattana*, N. of places mentioned in the Romaka-siddhānta. — *Vṛihad-vatī*, f., N. of a river; [cf. *bṛihad-vatī*]. — *Vṛihad-valka*, as, m. a species of Lodhra (= *paṭṭikā-lodhra*). — *Vṛihad-vāsishtha*, as, m. the large Vāsishtha. — *Vṛihad-vasu*, us, m., N. of a king. — *Vṛihad-vāta*, as, m. a kind of plant (= *asmuri-hara*); a kind of grain, Andropogon Sorghum. — *Vṛihad-vādin*, ī, īnī, i, loud-speaking, boasting, a boaster. — *Vṛihad-vāruṇī*, f. a kind of plant (= *mahendra-vāruṇī*). — *Vṛihad-vāsishtha*, am, n. the large Vāsishtha. — *Vṛihad-vivāha-pāṭala*, N. of a work by Varāha-mihira. — *Vṛihad-vishṇu*, us, m. 'the large Vishṇu', N. of a larger recension of Vishṇu's law-book. — *Vṛihad-viśa*, as, ā, am, having large seeds; abounding in seed; (as), n. the plant Spondias Mangifera. — *Vṛihad-vṛihaspati*, is, m., N. of a particular recension of Vṛihaspati's law-book. — *Vṛihad-vyāsa*, as, m. the large Vyāsa. — *Vṛihad-vrata*, as, ā, am, observing the great vow, observing the vow of chastity. — *Vṛihan-nakhi*, f. a particular perfume (= *gandha-sāraṇa*). — *Vṛihan-naṭa*, as, m. an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-naḍa*, as, m. reed-grass, Amphidox Karka (= *nala*); an epithet of Arjuna; [cf. *vṛihan-nala*]. — *Vṛihan-nala*, as, m. a kind of large reed, Arundo Gigantea (= *mahā-polaṅga*); the arm; the name assumed by Arjuna when living in the family of king Virāṭa as a eunuch in female attire, (also fem., see the next). — *Vṛihan-nalā*, f. the assumed name of Arjuna at the court of Virāṭa, (under this name Arjuna adopted a sort of woman's dress, putting on bracelets and ear-rings, and undertook as a kind of eunuch to teach dancing and music to the daughter of king Virāṭa and the other women of the palace). — *Vṛihan-nārādīya*, am, n. or *vṛihan-nārādīya-purāṇa*, am, n. 'the large Nārādīya', N. of one of the eighteen Purāṇas. — *Vṛihan-*

nārādīya-tantra, am, n., N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-nārāyaṇa* or *vṛihan-nārāyaṇī* or *vṛihan-nārāyaṇopaniṣad* ('na-up'), t, f. the large Nārāyaṇa Upaniṣad (treating of Vedāntic theology and forming the last Prapāṭhaka of the Taittirīya Āraṇyaka of the Black Yajurveda). — *Vṛihan-nighaṇṭī*, 'the large glossary', N. of a dictionary. — *Vṛihan-nirvāṇa-tantra*, am, n. 'the large Nirvāṇa-tantra', N. of a work mentioned in the Sakti-ratnākara. — *Vṛihan-niveśa*, as, ā, am, having large dimensions, large, protuberant. — *Vṛihan-nīlī*, f., N. of a plant. — *Vṛihan-netra*, as, ā, am, having large eyes, good-sighted, far-sighted. — *Vṛihan-naukā*, f. epithet of a favourable position in the game of Caturanga; [cf. *naukākrishṭa*]. — *Vṛihan-manas*, ās, m., N. of a grandson of Brahmā; of a king. — *Vṛihan-manu*, us, m. 'the large Manu', N. of a law-book (probably the precursor of the present version, mentioned by Mādhava and other commentators). — *Vṛihan-mantra*, as, m., N. of a grandson of Brahmā. — *Vṛikal-lohita*, N. of a mythical tank or pond.

Vṛikata, as, m., N. of a son of the ninth Manu. — *Vṛikatikā*, f. an upper garment, mantle, wrapper; a small sort of egg-plant.

Vṛikati-pati. See under *vṛihat*.

Vṛihatka, as, ā, am, = *vṛihat*, large, great; (as or am), m. n., N. of a Sāman.

Vṛihas-pati, is, m. (in the earlier language more usually written *bṛihas-pati*, q. v.; fr. *vṛihas*, gen. of 3. *vṛih* + *pati*), 'lord of increase', N. of the regent of the planet Jupiter and preceptor or Purohita of the gods, (in astronomy identified with the planet; he is regarded as the son of Angiras and, like Sarasvatī, presides over speech; Tārā, who is fabled to have been carried off by Candra, is represented as his wife; he is sometimes identified with Vyāsa; in the Veda his character and functions are somewhat different, and his name is there usually written *Bṛihas-pati*, q. v.); N. of a saint and law-giver, (sometimes written *vṛihasam-pati*); N. of a philosopher; of a king (a great-grandson of Aśoka); of a king of Kāśmīra. — *Vṛihaspati-čakra*, am, n. 'cycle of Vṛihas-pati', the Hindu cycle of sixty years; a particular astrological diagram (shaped like a man and used for foretelling good or bad fortune). — *Vṛihaspati-čāra*, N. of the eighth Adhyāya of Varāha-mihira's *Vṛihat-saṅhitā*. — *Vṛihaspati-datta*, as, m. a proper N. — *Vṛihaspati-mīra*, as, m., N. of a commentator on the Raghu-vaṇṣa. — *Vṛihaspati-vāra*, as, m. 'Vṛihas-pati's day', Jupiter's day, Thursday. — *Vṛihaspati-sānti*, is, f., N. of a work. — *Vṛihaspati-saṅhitā*, f., N. of a short law-book (ascribed to Vṛihas-pati). — *Vṛihaspati-sama*, as, ā, am, equal to Vṛihas-pati, like Vṛihas-pati. — *Vṛihaspati-sava*, as, m., N. of a particular festival or ceremony, (see *bṛihaspati-sava*). — *Vṛihaspati-sava-pratyoga*, as, m., N. of a treatise on the performance of the Vṛihas-pati-sava ceremony. — *Vṛihaspati-suratā*, f. a proper N. — *Vṛihaspati-smṛiti*, is, f. Vṛihas-pati's law-book (said to be classed among the Tāmāsa works).

Vṛihaspatika, as, m. (fr. *vṛihaspati-datta*), a familiar diminutive, (Pān. V. 3, 83, Vārt. 1.)

Vṛihaspatiya or *vṛihaspatila*, as, m. = *vṛihas-patika* above.

वृ *vṛi* = rt. *vṛi*, q. v.

वे *ve*, cl. I. P. A. *vayati*, -te, *vavau* or *vavāya* (2nd sing. *vayajītha*, *veitha*, *veūtha*, 3rd pl. *vayās*, *veūs*, *veūs*, Pān. II. 4, 41), *vare* or *ave* or *ūve*, *vāsyati* (also *vayishyati*), -te, *avāsīt*, *avāsta*, Prec. *ūyāt*, *vāsishtha*, *vātum*; cl. 4. A. (= rt. *ūy*, q. v.), *ūyate*, *ūyāmāsa*, *ūyishyate*, *ūyishtha*, *ūyitum*, to weave, interweave, braid, plait; to string or join together artificially, make, compose (speeches, hymns, &c.); to sew; to cover: Pass. *ūyate*, Aor. *avāyi*: Caus. *vāyayati* (according to some *vāyayati*), -te, (*ūyayati*): Desid. *virāsati*, -te, (*ūyishyate*): Intens. *nāvāyate*, *vāvēti* or *vāvēti*; [cf. Gr. *ῥι-τρον*, *ὀβὺν*, (probably also) *ὀπέας*, *ῥιπῆρης*;

ὀφῆ, *ὀφαῖος*: Lat. *viere*, *vimen*, *vitta*: Old Germ. *vāt*, *veban*: Angl. Sax. *wad*, *wefan*, *wafels*, *wefst*, *windan*: Lith. *u-dis*, 'texture' (= 2. *ūti*); au-dziu, 'I weave': Hib. *fighim*, 'I weave': *figh-le*, 'woven'; *fuaghaim*, 'I sew.']

Ūta, as, ā, am, woven. See s. v., p. 147.

Ūta, ūti. See s. v., p. 177.

Vayat, an, anti, at, weaving, sewing.

Vayishyati, an, atī or anti, at, Ved. about to weave, weaving.

Vāna, *vāniya*. See s. v., p. 903.

Vema, as, m. a loom.

Veman, ā, a, m. n. a loom.

Veya, as, ā, am, to be woven. — *Veya-gāna*, am, n. a particular song-book or manual of singing giving (with the Āraṇya-gāna) the various modifications of intonation for the Ārīka division of the Sāma-veda, (the Staubhika division also has two of these song-books, viz. the Ūha-g° and Ūhya-g°). — *Veya-čhālā*, f., Ved., N. of a chapter of the Sāmaveda-čhālā, q. v.

वेकट *vekaṭa*, as, m. a youth; (in the drama) a buffoon (= *vi-dūshaka*); a sort of fish (commonly called *Bhekṭi*); a jeweller (= *vaihaṭika*).

वेकुरि *vekuri*. See *bekuri*.

वेक्ष *veksh* (= rt. *vleksh*), cl. 10. P. *vekshayati*, -yitum, to see; [cf. *aveksh*.]

वेग *vega*, as, m. (fr. rt. 1. *vij*), agitation, shaking, shock; impetus, impulse, momentum; impetuosity, speed, rapidity, quickness, velocity, (*vegād vegam gam*, to go from speed to speed, increase one's speed); haste, rashness, violence; onset; stream, current; blast, breeze; the flight of an arrow; any sudden impulse or transition of mind (as from passion to apathy &c.); energy, activity, force, power, strength, determination, promptitude; passion, love; pleasure, delight; external indication of any internal emotion or sensation (as convulsion, sweat, &c.); expulsion of the feces, evacuation of the natural excretions; semen virile; the fruit of a kind of mango. — *Vega-tas*, ind. with speed, quickly, speedily, hastily. — *Vega-nāśana*, am, n. 'preventing speed or activity', phlegm, the phlegmatic humor. — *Vega-rodha*, as, m. obstruction of speed or activity, retardation, check; obstruction of the movement of the bowels or of the natural excretions. — *Vega-rat*, ān atī, at, possessing velocity or activity, impetuous rapid; quick, expeditious; agitated; (*ān*), m., N. of a king; (*atī*), f., N. of a river; a species of metre (consisting of three anapests and a long syllable in the first Pāda, three dactyls and a spondee in the second Pāda). — *Vegavat-tama*, as, ā, am, speediest, quickest, very quick or swift. — *Vegavat-tara*, ā, ā, am, more speedy, quicker, swifter, very quick. — *Vegavat-lā*, f. velocity, swiftness. — *Vega-rāhī*, ī, īnī, i, bearing swiftness, swift. — *Vega-ridhāraṇa*, am, n. retardation of velocity, obstruction of speed, stopping, retarding; constipation, &c. — *Vega-sara*, as, m. 'going with speed', a mule; [cf. *resara* = *vegāghāta* ('ga-agh'), as, m. 'speed-obstruction', the sudden arresting of impetus or velocity, stop, check; obstruction of the natural excretion. — *Vegānīla* ('ga-an'), as, m. breeze or blast caused by the velocity (of a moving object).

Vegita, as, ā, am, impelled with speed or velocity, quickened, expedited, swift.

Vegin, ī, īnī, i, having velocity, swift, fleet, impetuous, rapid; (ī), m. a courier, express; a hawl (*īnī*), f. a river. — *Vegi-tā*, f. or *vegi-tva*, am, impetus, velocity, quickness, speed. — *Vegi-harīṇ*, as, n. an antelope (= *śrī-kārī*).

Vējita, as, ā, am, agitated, frightened, terrified

वेङ्कट *venkaṭa*, N. of a mountain; of the son of Raghu-nātha-dīkshita (author of the *Viśv-guṇādarśa*); of a king of Vijaya-nagara; of the author of the *Sābdārtha-kalpa-taru* lexicon, (the father's name was also *Venkaṭa*). — *Venkaṭa-gi*, is, m. the mountain *Venkaṭa*. — *Venkaṭa-nāth*

as, m., N. of an author. — *Venkaṭācaleśa* (ṭa-ac°, ṭa-iśa), as, m. 'lord of the Venkaṭa mountain,' epithet of a deity.

वेचा *veṭā*, f. (said to be fr. rt. *viē*), hire, wages.

वेजानी *vejāni*, f. the medicinal plant *Serratula Anthelmintica* (= *soma-rājī*).

वेजित *vejita*. See under *vega*, p. 962.

वेडा *veḍā*, f. the abode of the Vaisya tribe (?).

वेड *veḍa*, am, n. (probably fr. rt. *i. vid*), a kind of coarse sandal; (*ū*), f. a boat.

वेदमिका *veḍhamikā*, f. a kind of bread or cake.

वेण *veṇ*, cl. i. P. A. *veṇati*, -te, &c., to go, move, move about; to play on an instrument, &c. (= rt. *ven*, q. v.).

Vēṇa, as, m. (perhaps connected with *vīṇā* and meaning 'a lyre-player'), a musician (one by caste, the son of a Vaideha by an Amba-shīthi or Amba-shbha woman; see Manu X. 19, 49); N. of a Rājārshi or royal Rishi (father of Prithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhmanas; he is represented as having occasioned confusion of castes, see Manu VII. 41, IX. 66, 67, and as founder of the race of Nishādas and Dhīvaras; according to the Vishṇu-Purāṇa, Vēṇa was a son of Anga and a descendant of the first Manu); a Vēṇa Rāja-śrāvas is enumerated among the Veda-vyāsas or arrangers of the Veda; cf. *vena*); (*ū*), f., N. of a river.

वेणि *veṇi*, is, f. (according to Upādi-s. IV. 4S. fr. rt. *i. vi*, but rather fr. rt. *ve*), weaving, braiding, braided hair, a braid of hair, hair twisted into a single unornamented braid and allowed to fall on the back (as worn by widows and women whose husbands are absent, as a token of mourning; cf. *da-veṇi*); the conflux or meeting of two or more rivers or streams in a common point of union (as at Prayāga or Allahabad, where the Gangā, Yamunā, and Sarasvatī are supposed to unite; cf. *tri-veṇi*, *pra-yāga*). — *Vēṇi-mādhava*, as, m. a particular square-shaped idol or stone image of a god at Prayāga. — *Vēṇi-vedhantī*, f. 'hair-penetrating,' a leech. — *Vēṇi-vedhīnī*, f. 'braid-piercer,' a comb. — *Vēṇikā*, f. braided hair.

Vēṇī, f. braided hair, &c. = *veṇī* above; a stream, current; N. of a river; a sort of grass, *Andropogon Serratum*; a ewe. — *Vēṇi-dāsa*, as, m. a proper N. — *Vēṇi-bandha*, as, m. the binding of the braid of mourning. — *Vēṇi-mādhava*, see *veṇi-mādhava*. — *Vēṇi-mādhava-bandhu*, us, m., N. of the father of Ranga-nātha. — *Vēṇi-saṃhāra*, as, m. 'braid-seizing, hair-seizing,' N. of a well-known drama by Bhāṭṭa-nārāyaṇa (the subject of which is an incident described in the Sabhā-parvan of the Mahā-bhārata, 2229-2235, where it is narrated that after Yudhiṣṭhira had lost all his property, including Draupadī, to Duryodhana in gambling with dice, she was treated with great indignity by Duhśāsana who dragged her by her braided hair into the public assembly; Bhīma, who witnessed this insult, swore that in revenge he would one day dash Duhśāsana to pieces and drink his blood—a threat which he fulfilled; this drama is said to be also called *Vēṇi-saṃhāraṇa*, perhaps for *saṃhāraṇa*).

वेणीर *veṇīra*, as, m. the soap-berry, *Sapindus Detergens* (= *ariṣṭa*).

वेणु *veṇu*, us, m. (according to Upādi-s. III. 38. fr. *vī* substituted for rt. *aj*, but probably connected with rt. *ve*), a bamboo; a reed; a flute, pipe; N. of a king of the Yādavas. — *Vēṇu-karkara*, as, m. a species of thorny plant (= *karīra*, commonly called Karir or Karil). — *Vēṇu-ja*, as, m. bamboo seed or fruit. — *Vēṇu-datta*, as, m. a proper N. — *Vēṇu-dala*, am, n. a small shoot of a cane.

— *Vēṇu-dāri*, is, m. a proper N. — *Vēṇu-dārīn*, ī, m., N. of a demon. — *Vēṇu-dhama*, as, m. a flute-player, fife, piper. — *Vēṇu-nisrutī*, is, m. the sugar-cane. — *Vēṇu-patṭri*, f. a species of plant (= *vaṇṣa-patṭri*, *līṅgu-parṇi*). — *Vēṇu-yara*, as, m. bamboo seed or fruit. — *Vēṇu-yashī*, is, m. f. a bamboo staff. — *Vēṇu-vāda* or *veṇu-vādaka*, as, m. a flute-player, piper. — *Vēṇu-vīja*, am, n. bamboo seed. — *Vēṇu-haya*, as, m. N. of a king. — *Vēṇu-hotra*, as, m., N. of the father of king Bhargya; of the father of Gārgya (according to another account).

Vēṇuka, as, m. a goad with a bamboo handle (used for driving an elephant).

वेणुन *veṇuna*, am, n. (also read *veṇu-ja*), black pepper (= *marīca*).

वेत *veta*, as, m. (in Upādi-s. III. 118. said to be fr. rt. *ve*), a cane, reed, (probably a corruption of *vetra*).

Vetasa, as, ī, m. f. the ratan, *Calamus Rotang*; (as), m. the citron (*Citrus Medica*); N. of Agni; N. of a city; [cf. Gr. *ἱ-τυ-ς*, *ἱ-ρέα*, *οἶσος*, *οἶνος*; Lat. *vi-tex*, *vi-tis*; Old Germ. *vida*; Angl. Sax. *willig*.] — *Vetasa-pattra*, am, n. the leaf of the ratan; a lancet.

Vetasini, f., N. of a river; [cf. *vedasini*.]

Vetas-vat, ān, āti, at, reedy, abounding in reeds or canes (as a place, soil, &c.).

वेतनु *vetana*, am, n. (according to Upādi-s. III. 150. fr. rt. *i. vi*; perhaps a corrupted form of *variant*), hire, wages, stipend, salary; livelihood, subsistence; silver. — *Vetana-jivin*, ī, īnī, ī, subsisting by hire or wages, stipendiary. — *Vetana-dāna*, am, n. the paying of wages, hiring. — *Vetanādāna* ('*na-ad*'), am, n. non-payment of wages.

Vetanin, ī, īnī, ī, receiving wages, stipendiary, (sometimes at the end of a comp., e.g. *kupya-vetanin*, receiving very small pay.)

वेतसु *vetasu*, us, m., Ved., N. of an Asura.

वेताल *vetāla*, as, m. (according to some for *ava-īta + āla* for *ālaya*; according to others fr. *ve*, loc. c. of 2. *va + tāla*), a kind of ghost, spirit, goblin, vampire, demon (especially one occupying a dead body); a door-keeper, (in this sense probably for *vetra + āla*). — *Vetāla-pañcaviṃśatī*, is, or *vetāla-pañcaviṃśatikā*, f. a collection of twenty-five tales or fables told by a Vetāla to king Vikramāditya (of which there are three recensions extant, two by Śiva-dāsa and one by Jambhala-bhaṭṭa; versions of these popular tales exist in Hindi and almost every Hindū vernacular, as well as in Tamil and Telugu, and translations in other languages are also current). — *Vetāla-pañcaviṃśatī-kathā*, f., N. of part of the Vṛihat-kathā.

वेत्त *i. vettri*, tā, trī, tri (fr. rt. *i. vid*), one who knows, knowing, understanding, acquainted with; a knower, &c.; one who obtains or acquires, obtaining; (*tā*), m. a sage, one who knows the nature of the soul and god; one who obtains in marriage, an espouser, husband. — *Vettri-tva*, am, n. knowledge.

वेत्र *vetra*, as, m. (according to Upādi-s. IV. 166. fr. rt. *i. vī*; probably rather fr. rt. *ve*), a reed, cane, the ratan; (*am*), n. a sort of creeper, (in this sense apparently also as, m.); a stick, staff; the rod or mace of an officer, staff of a door-keeper. — *Vetra-dhara*, as, m. a staff-bearer, mace-bearer; a door-keeper, warder. — *Vetra-dhāraka*, as, m. a door-keeper, warder, porter; a mace-bearer. — *Vetra-pānī*, is, m. 'staff-handed,' a mace-bearer. — *Vetra-yashī*, is, m. f. a staff of reed or cane. — *Vetra-latā*, f. 'reed-branch,' a staff or stick. — *Vetra-vatī*, f. 'full of reeds,' the Betwa river (which, rising in the Vindhya mountains and following a north-easterly direction for about 340 miles, falls into the Jumna below Kalpi); a female door-keeper; a proper N. — *Vetrā-ghāta* ('*ra-agh*'), as, m. a blow with a cane, a caning. — *Vetrāsana* ('*ra-ās*'), am, n. 'cane-seat,'

a small cot or oblong low couch of cane work, (when furnished with bamboo sticks and a pole, it forms the common dooly or litter). — *Vetrāsanaśina* ('*na-ās*'), as, ā, am, seated on a seat of cane or reed.

Vetrakiya, as, ā, am, reedy, abounding with reeds or canes.

Vetrin, ī, m. a staff-bearer, mace-bearer, porter, door-keeper.

वेथ *veth* (= rts. *vith*, *i. vidh*), cl. i. A. *vethate*, *vivethe*, *vethishyate*, *avethishṭa*, *vethitum*, to ask, beg.

वेथिलेह *vethileha*, N. of a place.

वेद *veda*, as, m. (fr. rt. *i. vid*; cf. Gr. *oīda* fr. *id*, Lat. *video* fr. *vid*, Goth. *vait*, Lith. *veizd*), knowing, knowledge; 'the true knowledge, divine knowledge,' N. of certain celebrated works which constitute the basis of the first period of the Hindū religion, (these works were originally three, viz. 1. the Rīg-veda, 2. the Yajur-veda [of which there are, however, two divisions, see *taittiriya-saṃhitā*, *vājasaneyi-saṃhitā*], 3. the Sāma-veda; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the Rīg-veda is really the only original work of the three, and much the most ancient, some of its hymns being rather Indo-European than Hindū, and representing the condition of the Āryans before their final settlement in India; subsequently a fourth Veda was added, called the Atharva-veda, which was probably not completely accepted till after Manu, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātanam*, 'the triple eternal Veda,' and stating in I. 23. that the Creator drew forth the Rīg-veda from fire, the Yajur-veda from air, and the Sāma-veda from the sun; and in another place, IV. 124, stating that the Rīg has the gods for its deities, the Yajur has men, and the Sāma has the Pitrīs, on which account the sound of this latter is impure—but only once [XI. 33] mentions the revelation made to Atharvan and Angiras, without, however, calling it by the later name of Atharva-veda, the songs and incantations of the Atharvans not being at that time recognised as a fourth Veda; each of the four Vedas has two distinct parts, viz. 1. a Saṃhitā or collection of Mantras, i. e. of words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, which words of prayer or praise form what is usually called the Mantra portion of the Veda [see *mantra*], and 2. a Brāhmaṇa portion consisting of Vidhi and Artha-vāda, i. e. directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends &c. connected with the Mantras [see *brāhmaṇa*, *vidhī*], both these portions being termed *Śruti*, revelation orally communicated by the Deity, and heard but not composed or written down by men; although both portions are supposed by orthodox Hindūs to have existed from eternity, and not to require *pramāṇa*, 'proof,' as they are themselves *Pramāṇa*, yet the oldest of the Mantras are not likely to belong to a much earlier date than the twelfth or thirteenth century B. C.; and it is certain that both Mantras and Brāhmaṇas were compositions spread over a considerable period, much of the latter being comparatively modern: as the Vedas are properly three, so the Mantras are properly of three forms, 1. Rīc, which are verses of praise in metre, and intended for loud recitation; 2. Yajus, which are in prose, and intended for use at sacrifices; 3. Sāman, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies, the Mantras of the Atharva-veda having no special name; but it must be borne in mind that the Yajur and Sāma-veda hymns, especially the latter, besides their own Mantras, borrow largely from the Rīg-veda; the Yajur-veda and Sāma-veda being in fact not so much collections of prayers and hymns as

special prayer and hymn-books intended as liturgical or sacrificial manuals for the Adhvaryu and Udgātṛi priests respectively, the necessity for which grew out of the vast and complicated ritual elaborated by the Āryans after they had settled down in India [see *yajur-veda, sāma-veda*]; the more modern Atharva-veda-saṃhitā, on the other hand, is, like the Rīg-veda, a real collection of original hymns mixed up with incantations, borrowing little from the Rīg, having no direct relation to mere ritual or sacrifices, but supposed by mere recitation to produce long life, to cure diseases [generally in connection with the use of some plant or drug gifted with magical properties], to obtain success in love or gaming, to effect the ruin of enemies, and to secure the reciter's own prosperity; each of the four Vedas seems to have passed through numerous Śākhās or schools, giving rise to various recensions of the text, though the Rīg-veda is only preserved in the Śākala recension; as to arrangement, the Mantras being made up in the first instance of separate Padas or words are joined together so as to form Suktas or hymns; the hymns of the Yajur-veda, with the exception of its last book, which is thought to be mystical, are arranged according to the sacrifices at which its Mantras were used, and those of the Sāma-veda with reference especially to the Moon-plant sacrifices, but those of the Rīg-veda Mantras having no direct reference to sacrificial acts are arranged either according to their authors and the objects addressed or according to mere bulk; the former is the distribution into ten Maṇḍalas, the first and last three Maṇḍalas including a variety of authors or rather Rishis [who are said to have seen the Vedas and not composed them], and each of the other Maṇḍalas belonging to one particular Rishi; the latter is the distribution into Aṣṭakas [see *maṇḍala, varga*]: a tradition makes Vyāsa the compiler and arranger of the Vedas in their present form: they each have an Anukramaṇī or Index, giving the first word of every hymn, the number of verses, the name of the *devatā* or deified being about which the Mantra is concerned [sometimes, however, the *devatā* may be an inanimate object], the names and families of the authors and the metre, the principal work of this kind being the Sarvānukramaṇī or general Index; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name Veda, viz. the strings of aphoristic rules, called Sūtras [though these are often said to be *pauruṣeya*, i. e. human compositions], and the mystical treatises on the nature of God and the relation of soul and matter, called Upanishads, which were appended to the Āraṇyakas, certain chapters of the Brāhmaṇas so obscure and awe-inspiring in their allusions to the Supreme Spirit of the Universe that they had to be read in the solitude of forests; the most important of the former are the Kalpa-sūtras or Śrauta-sūtras as founded directly on Śruti; these strings of rules being in fact guides to the rambling discursive Brāhmaṇas and systematized directories for the due performance of every part of the ceremonial, while the Upanishads, on the other hand, taught the secret doctrine [called *rahasya* in Manu II. 165, and *vedānta* in VI. 83, 94] underlying the ceremonial, viz. the existence of one Universal Spirit, called Brahma, with which the whole creation and the human soul itself was identified; as the Śrauta-sūtras were followed by the Gṛīhya and Sāmayačārīka Sūtras or 'rules for domestic ceremonies and conventional customs,' which again became the forerunners of the Dharma-śāstras and thus linked the Veda with the code of Manu, so the Āraṇyakas were followed by the Upanishads, which latter became the real Veda of thinking Hindus, leading to the Darśanas or systems of philosophy, and linking them also with Vedic literature: in modern writings the name of 'fifth Veda' is accorded to the Itihāsas or legendary epic poems and the Purāṇas, and certain Ūpa-vedas or secondary Vedas are enumerated, that of the Rīg-veda being the Āyur-veda or Veda on medicine, that

of the Yajur being the Dhanur-veda or Veda on archery, that of the Sāma being the Gāndharva-veda or Veda on music, and that of the Atharva-veda being either the Sthāpatya-veda or Artha-śāstra or Silpa-śāstra, q. q. v. v.; the Vedāṅgas or works serving as limbs [for preserving the integrity] of the Veda, of which the Kalpa-sūtras form a part, are explained under *vedāṅga*, col. 3: the only other works included under the head of Veda being the Pāriśiṣṭas, which supply rules for the ritual omitted in other works; in the Bṛihad-āraṇyaka Upanishad the Vedas and all the above literature are represented as the breathings of Brahmā, while in some of the Purāṇas the four Vedas are said to have been created by the four-faced Brahmā from his several mouths, and in the Viṣṇu-Purāṇa the Veda and Viṣṇu are identified; reading the Veda, (Sāy. = *vedādhya-yana*, Rīg-veda VIII. 19, 5); comment, explanation; metre; epithet of Viṣṇu; obtaining, acquisition, wealth, = *dhana* (Ved.); a bunch or bundle of Kuśa grass (= *kuśa-muṣhī*, Manu IV. 36; in this sense probably connected with *vedi*, 'an altar made of grass'); (*ās*), m. pl. the Vedas, i. e. the three principal Vedas; (*ā*), f., N. of a river. — *Veda-kuśala*, as, ā, am, versed in or conversant with the Vedas. — *Veda-kauleyaka*, as, m. 'belonging to the family of the Veda,' an epithet of Śiva. — *Veda-garbha*, as, m. 'Veda-filled,' epithet of Brahmā, a Brāhman, man learned in the Veda. — *Veda-gāmbhīrya*, am, n. the deep or recondite sense of the Veda. — *Veda-guṇī*, is, f. the preservation of the Vedas (by the Brāhmanical caste). — *Veda-jña*, as, m. 'Veda-knower,' a Brāhman skilled in the Vedas. — *Veda-tattva*, am, n. 'Veda-truth,' the true doctrine of the Vedas. — *Veda-tātparya*, am, n. the real object or true meaning of the Veda. — *Veda-traya*, am, ī, n. f. the three Vedas. — *Veda-darśin*, ī, īnī, ī, 'Veda-seeing,' one who discerns the sense of the Veda, (according to Kullūka on Manu XI. 234 = *vedārtha-jña*). — *Veda-dīpa*, as, m. 'lamp of knowledge,' N. of Mahidhara's commentary on the Vājasaneyi-saṃhitā. — *Veda-dṛiṣṭā*, as, ā, am, approved of or sanctioned by the Vedas or by Vedic ritual. — *Veda-dhara*, as, m. = *vedesa*. — *Veda-dharma-vid*, t, t, t, knowing the Veda and the law. — *Veda-nāda*, as, m. 'Veda-sound,' sound of chanting or repeating the Veda. — *Veda-nidhi*, is, m. 'Veda-treasure,' N. of a priest. — *Veda-nindaka*, as, m. 'a Veda-reviler,' atheist, any seceder from the belief of the divine origin and character of the Vedas, unbeliever; a Jain or Buddhist. — *Veda-nindā*, f. reviling the Vedas, heresy, unbelief, (Manu XI. 56). — *Veda-pārāga*, as, m. 'one who has gone to the further end of the Veda,' a Brāhman skilled in the Veda. — *Veda-punya*, am, n. the sanctity or holiness of the Veda. — *Veda-pradāna*, am, n. imparting or teaching the Veda, giving instruction in the Veda. — *Veda-pravāda*, as, m. a statement or declaration of the Vedas. — *Veda-plāvin*, ī, m. one who promulgates or publicly teaches the Veda. — *Veda-bāhu*, us, m., N. of a son of Pulastya. — *Veda-bhāṣya-kāra*, as, m. the author of a commentary on the Veda (epithet of Sāyana). — *Veda-mātṛī*, tū, f. 'Veda-mother,' epithet of the most sacred verse of the Veda called Gāyatrī or Sāvitrī (personified as the mother or source of the Vedas, see *gāyatrī*). — *Veda-mitra*, as, m. 'friend of the Veda,' N. of a teacher of the Rīg-veda. — *Veda-mūrti*, is, f. embodiment of the Veda (sometimes used as an honourable title before the names of learned Brāhmanas). — *Veda-mūla*, as, ā, am, 'Veda-rooted,' grounded on the Veda. — *Veda-rakṣaṇa*, am, n. 'Veda-preservation,' the preservation of the Vedas (as a duty of the Brāhmanical class). — *Veda-vaṇa*, am, n. a text of the Veda. — *Veda-ratī*, f, N. of a river, (also written *vedasini*, *vetasini*); N. of a beautiful woman (daughter of Kuśa-dhvaja, whose story is told in the Rāmāyaṇa; she became an ascetic, and being insulted by Rāvaṇa in the wood where she was performing her penances, destroyed herself by entering

fire, but was born again as Sītā). — *Veda-vaṇa*, am, n. grammar (= *vyākaraṇa*). — *Veda-rākya*, am, n. a text of the Veda. — *Veda-rāsa*, as, m. 'Veda-abode,' a Brāhman. — *Veda-rākya*, as, ā, am, external to the Veda, not founded on the Veda (= *na veda-mūla*); contrary to the Veda. — *Veda-vid*, t, t, t, knowing the Veda, conversant with the Veda; (t), m. a Brāhman versed in the Vedas; epithet of Viṣṇu. — *Veda-vidvās*, ān, m. one learned in the Vedas. — *Veda-vihita*, as, ā, am, taught or enjoined by the Vedas. — *Veda-vṛtta*, am, n. the doctrine of the Vedas. — *Veda-vṛiddha*, as, m., N. of a Muni. — *Veda-vedāṅga-pārāga*, as, m. well read in the Vedas and Vedāṅgas, (see *pārāga*). — *Veda-vyāsa*, as, m. 'Veda-arranger,' epithet of Vyāsa or Bādarāyaṇa; (*ās*), m. pl. the arrangers of the Vedas. — *Veda-śabda*, as, m. a word or term in the Vedas. — *Veda-śāstra*, am, n. 'Veda-ordinance,' the Veda or any Vedic composition. — *Veda-śāstra-sampanna*, as, ā, am, versed in the Vedas and Śāstras. — *Veda-śīras*, ās, m., N. of a son of Mārkaṇḍeya and Mūrḍhanya (regarded as the progenitor of the Bhārgava Brāhmanas); of a son of Prāpa; of a son of Kṛiṣāśva; (*as*), n. epithet of a weapon. — *Veda-śīrsha*, as, m., N. of a mountain. — *Veda-śravas*, ās, m., N. of a Rishi. — *Veda-śruti*, is, f. the hearing of the Veda. — *Veda-saṃhitā*, f. the Saṃhitā or collection of Mantras of the Veda. — *Veda-sannyāsa*, as, m. giving up or discontinuing the ritual of the Vedas. — *Veda-sannyāsika*, as, m. or *veda-sannyāsin*, ī, m. a religious mendicant (belonging to the fourth āśrama or order) who discontinues the ritual of the Vedas. — *Veda-sammata*, as, ā, am, conformable to the Vedas. — *Veda-sammita*, as, ā, am, of equal measure with or conformable to the Vedas. — *Veda-stuti*, is, f. 'Veda-praise,' N. of a celebrated composition. — *Veda-stuti-kārikā*, f., N. of a metrical paraphrase of the preceding work by Vallabhācārya (inculcating the doctrine of faith as a means of salvation). — *Veda-sparśa*, as, m., N. of a Muni. — *Veda-smṛitī*, f., N. of a river. — *Veda-smṛitī*, is, f., N. of a river. — *Veda-āgṛi* ('*da-ag*'), is, f. 'leader of the Veda' (= *sarasvatī*). — *Vedaṅga* ('*da-an*'), as, m. 'a limb (for preserving the body) of the Veda,' N. of certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda, (their object was to secure the proper pronunciation and correctness of the text and the right employment of the Mantras at sacrifices as taught in the Brāhmaṇas; six subjects are usually enumerated under which these works are comprised, and six works are given as representatives of these subjects, mostly written in the Sūtra or aphoristic style, but whether all of these are the original representatives of the various subjects is doubtful: 1. *Sikṣhā*, 'the science of proper articulation and pronunciation,' comprising the knowledge of letters, accents, quantity, the use of the organs of pronunciation, and phonetics generally, but especially the laws of euphony peculiar to the Veda; one short treatise consisting in one recension of thirty-five and in another of fifty-nine verses, and a chapter of the Taittirīya-āraṇyaka are regarded as the representatives of this subject; but the more modern Prātiśākhya and other works on Vedic phonetics may be included under it, [see *prātiśākhya*]; 2. *Chandas*, 'metre,' represented by a treatise ascribed to Pingala-nāga, which, however, treats of Prākṛit as well as Sanskrit metres, and includes only a few of the leading Vedic metres; 3. *Vyākaraṇa*, 'linguistic analysis or grammar,' said to be represented by Pāṇini's celebrated Sūtras, but as this great work only treats of Vedic grammar exceptionally, this Vedāṅga is more properly identified with the lost grammatical Sūtras which preceded Pāṇini; 4. *Nir-ukta*, 'explanation of difficult Vedic words,' represented by the Nirukta of Yāska, which consists of five chapters of mere lists of words, three belonging to the Naighaṇṭuka section of synonyms, one to the Naigama of separate words, and one to the Daivata of divinities and the other objects

addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a *Parīṣiṣṭa* of two other chapters, [see *ṛṣiṣṭa*]. 5. *Jyotiṣa*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the *Sūtra* works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of *Sūtra* works intended to systematize the tedious and confused ritualistic precepts of the *Brāhmaṇas*; each of the Vedas has its own *Kalpa* or *Srauta Sūtras*, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these *Vedāṅgas* is said to be intended to secure the correct reading or recitation of the Veda, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the *Vedāṅgas* are alluded to by Manu, who calls them, in III. 184, *Pravācānas*, 'expositions,' a term which is said to be also applied to the *Brāhmaṇas*.) — *Vedāṅgin*, ī, m. one who studies or teaches the *Vedāṅgas*. — *Vedādi* (*da-adī*), n. or *vedādi-varṇa* (*da-adī*), as, m. or *vedādi-vija* (*da-adī*), am, n. the first syllable of the Veda or the mystical name of God, the sacred syllable *Om*. — *Vedādhipaga* (*da-adh*), as, m. the going over or study of the Vedas. — *Vedādhipa* (*da-adh*), as, or *vedādhipati* (*da-adh*), īs, m. 'one who presides over the Veda,' a term applied to certain of the planets, (thus the *Rig-veda* is said to be presided over by the planet Jupiter or *Brihaspati*, the *Yajur-veda* by Venus, the *Sāma-veda* by Mars, and the *Atharva-veda* by Mercury.) — *Vedādhipayana* (*da-adh*), am, n. the going over or study of the Vedas. — *Vedādhipayin* or *vedādhipāyin* (*da-adh*), ī, m. one who studies the Veda. — *Vedādhipāpaka* (*da-adh*), as, m. one who causes to go over or study the Veda, a teacher of the Vedas. — *Vedādhipāpana* (*da-adh*), am, n. the causing to go over the Vedas, teaching the Vedas. — *Vedānta* (*da-an*), as, m. 'end of the Veda,' N. of the second and most important part of the *Mīmāṃsā* or third of the three great divisions of Hindū philosophy (so called either as teaching the ultimate aim and scope of the Veda or simply as founded on the *Upanishads* which come at the end of the Veda; this system, although belonging to the *Mīmāṃsā* school [see *mīmāṃsā*] and sometimes called *Uttara-mīmāṃsā*, 'examination of the later portion or *jāna-kāṇḍa* of the Veda,' i. e. of that portion contained in the *Āraṇyaka*s and *Upanishads* [which teach the knowledge of Brahma or the Universal Spirit], stands out prominently by itself as representing the popular pantheistic creed of the Hindūs of the present day, which is really based on the *Upanishads* and constitutes the true Veda of the modern cultivated *Brāhmaṇ*, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical *Nyāya* which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the *Sāṅkhya* which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the *Vedānta* doctrine, Brahma [nom. neut. of *brahman*] or the Supreme Soul, also called *Paramātmān*, is both the efficient and material cause of the world; the *Ātman* or individual human soul, as well as all the phenomena of nature, being really identical with the *Paramātmān*, and their existence being only the result of *Ajñāna* or an assumed ignorance on the part of this Supreme Soul, who is described as both Creator and Creation, Actor and Act, Existence, Knowledge, Joy, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the *Paramātmān*, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the *Vedānta*; this system is also sometimes

called *Brahma-mīmāṃsā* and *Sāṅkhya-mīmāṃsā*, 'investigation of the embodied soul'; the founder of the school is said to have been Vyāsa, also called *Bādarāyana*, and its most eminent teacher was *Śaṅkarācārya*; (*ās*), m. pl. the *Upanishads* (see *Kullūka* on Manu VI. 83), works on the *Vedānta* philosophy. — *Vedānta-kalpataru*, us, m., N. of a work by Amalānanda Vyāsaśrama. — *Vedānta-kalpalatikā*, f., N. of a work by Madhu-sūdana-sarasvatī. — *Vedānta-ga* or *vedānta-jña*, as, m. a follower or knower of the *Vedānta*. — *Vedānta-pradīpa*, as, m., N. of a commentary by Rāmānuja on the *Bādarāyana-sūtra*. — *Vedānta-bhāṣya*, am, n., N. of a work by Vyāsa-tīrtha. — *Vedānta-sāra*, as, m. 'essence or epitome of the *Vedānta*,' N. of a treatise on the *Vedānta* by Sadānanda; of a commentary on the *Vedānta-sūtra* by Rāmānujācārya; [cf. *vedānta-pradīpa*]. — *Vedānta-sūtra*, am, n., N. of the aphorisms of the *Vedānta* philosophy ascribed to Bādarāyana or Vyāsa, (these aphorisms are also called *Brahma-sūtra* and *Sāṅkhya-sūtra*.) — *Vedāntācārya* (*ta-ac*), as, m., N. of the author of a commentary on the *Guna-ratna-kośa*. — *Vedāntābhīta* (*ta-abh*), as, ā, am, declared in the *Upanishads* or in the *Vedānta*. — *Vedāntin*, ī, m. a follower of the *Vedānta* philosophy. — *Vedāntopagata* (*ta-up*), as, ā, am, derived from or produced by the *Vedānta*. — *Vedābhīyasa* (*da-abh*), as, m. study of the Veda; the repetition of the mystical syllable *Om*. — *Vedārtha* (*da-ar*), as, m. the meaning or sense of the Veda. — *Vedārtha-jña*, as, ā, am, one who knows the meaning of the Veda. — *Vedārtha-prakāśa*, as, m., N. of Śāyana's commentary on the *Rig-veda*; of a commentary on the *Taittiriya-saṃhitā* by Mādhyama. — *Vedārtha-sangraha*, N. of a work by Rāmānuja. — *Vedāvatāra* (*da-av*), as, m. descent of the Veda, revelation of the Veda, handing down of the Veda. — *Vedāsvā* (*da-as*), f., N. of a river. — *Vedesa* (*da-iśa*), as, m. 'lord of the Veda,' a proper N. — *Vedesa-bhikṣu*, us, m., N. of the author of the *Padārtha-kaumudī* commentary. — *Vedokta* (*da-uk*), as, ā, am, taught or declared in the Vedas, scriptural. — *Vedodaya* (*da-ud*), as, m. 'origin of the Veda,' epithet of *Sūrya* or the Sun, (the *Sāma-veda* being said to have proceeded from the Sun, Manu I. 23.) — *Vedodita* (*da-ud*), as, ā, am, taught or declared in the Vedas, scriptural. — *Vedopakarana* (*da-up*), am, n. 'Veda-instrument,' a subordinate science for aiding or supporting the Veda (= *vedāṅga*, q. v.).

Vedana, am, ā, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a *Sūdra* woman with a man of a higher caste, (see Manu III. 44; cf. *utkrīṣṭa-v*); the ceremony of holding the ends of a mantle (observed by a *Sūdra* female on her marriage with a man of a higher caste); (*i*), f. the true skin or cutis; (*ā*), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of An-rita). — *Vedanā-vat*, ān, atī, at, possessed of pain, full of aches.

Vedanīya, as, ā, am, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known.

1. *vedāya*, as, ā, am, who or what knows, knowing; who or what obtains.

Vedāyāna, as, ā, am, causing to know, making known, telling, (*av*-*vedāyāna*, not informing.)

Vedas, ās, m. the Vedas collectively; (*as*), n. acquisition, wealth (Ved.).

Vedasa in *sarva-vedasa*, q. v.

Vedāpaya, Nom. P. *vedāpāyati*, -yitum, to cause to know, impart knowledge.

Vedi, īs, or *vedi*, f. (in *Satapatha-Brāhmaṇa* I. 2, 5, 7, said to be fr. rt. i. *vid*, 'to acquire'; but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of *Kuśa* grass or strewn with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less

raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vitardī*); a bench; a seal-ring; N. of *Sarasvatī* (wife of *Brahmā*); (*is*), m. a teacher, Paṇḍit. — *Vedi-jā*, f. 'altar-born,' epithet of *Draupadī*, wife of the *Pāṇḍu* princes, (the fee which *Droṇa* required for instructing the *Pāṇḍu* princes was that they should conquer *Drupada*, king of *Pañcāla*, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son *Dhrīṣṭadyumna*, and a daughter *Draupadī* or *Kṛīṣṇā*, afterwards wife of the *Pāṇḍavas*.) — *Vedi-pratishṭha*, as, ā, am, erected on sacrificial ground. — *Vedimekhalā*, f. the boundary cord of a sacrificial ground. — *Vedi-rat*, ind. like the sacrificial altar. — *Vediśa* (*di-iśa*), as, m. 'lord of the *Vedi*,' epithet of *Agni*; of *Brahmā* (as husband of *Sarasvatī*). — *Vedy-anta*, as, m. the end of the *Vedi*.

Vedikā, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vitardī*); an arbour; a seat.

Vedita, as, ā, am, made known, represented.

Veditavya, as, ā, am, to be known or ascertained; to be made known, to be explained or expounded.

Veditṛi, tā, trī, tṛi, knowing; a knower, &c.; wise, learned.

Vedin, ī, inī, i, knowing, acquainted with; espousing, marrying (e. g. *sūdrā-vedi*, a man who marries a *Sūdra* woman); (*i*), m. a knower; a teacher; a learned *Brāhmaṇ*; *Brahmā*; (*i*), n. a kind of plant (= *amba-shūhā*). — *Vedi-tā*, f. or *vedi-tva*, am, n. knowledge, wisdom, learning, experience.

Vedī, f. = *vedi*, an altar, &c. (See col. 2.)

Vedīyas, ān, asī, as, Ved. one who is wiser or very wise, (Sāy. = *atīśayena vidvas*, *Rig-veda* VII. 98, 1.)

1. *vedya*, as, ā, am, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (Ved., Sāy. = *dhama-hita, lābha-hetu*).

2. *vedya*, as, ā, am, relating or agreeable to the Vedas.

वेदरा *vedaṇḍa*, as, m. (a doubtful word), an elephant.

वेदमुखा *vedamukhya*, f. (a doubtful word, cf. *vedha-mukhya*), a sort of insect, the winged bug.

वेदसिनी *vedasini*, f., N. of a river, (also written *veda-vatī, vetasini*.)

वेदार *vedāra*, as, m. a chameleon; a lizard.

वेध *vedha*, as, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 *Truṭis*). — *Vedha-mukhya*, as, m. a kind of *Curcuma*, = *karōūra*; (*ā*), f. a kind of plant (= *kastūrī*). — *Vedha-mukhyaka*, as, m. zedoary, *Curcuma Zerumbet* (= *haridra, dravidaka*).

Veddhri, dhā, m. a piercer, perforator.

Vedhaka, as, ā or *ikā*, am, piercing, perforating, a piercer or perforator (of gems); sharp; (*as*), m., N. of one of the divisions of *Naraka*; camphor; (*am*), n. grain, rice in the ear.

Vedhana, am, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (*i*), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general).

Vedhanikā, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.

Vedhaniya, as, ā, am, capable of being pierced, penetrable, vulnerable.

Vedhita, as, ā, am, pierced, perforated, penetrated.

Vedhin, ī, inī, ī, piercing, stabbing, perforating; hitting (a mark); (*ini*), f. a leech. — *Vedhi-tva*, am, n. capacity of piercing.

Vedhya, as, ā, am, to be pierced or perforated; (*am*), n. a mark for shooting at, butt, target.

वेधस् *vedhas*, ās, ās, as (according to Uṇādi-s. IV. 224. fr. *vedh* substituted for *vi-dhā*), arranging, creating; wise, learned (= *medhāvin*, Naigh. III. 15); (*ās*), m. an arranger, disposer, creator, (*ku-vedhas*, ās, m. 'evil creator,' evil destiny); N. of Brahmā; of Vishnu; of Śiva; of the Sun; of Soma; a wise or learned man; a priest; a poet, Vedic Rishi. — *Vedhas-tama*, as, ā, am, Ved. most wise, wisest, (Sāy. = *atishajena medhāvin*.)

Vedhasa, am, n. the part of the hand under the root of the thumb (considered as sacred to Brahmā, see *tirtha*); (*as*), m., N. of a Vedic Rishi (said to belong to the family of Angiras).

Vedhasyā, f., Ved. a desire of performing sacrifices, (Sāy. = *yāga-vidhāneśthā*.)

वेन *ven* (also written *ven*, q. v.), cl. I. P. A. *venati*, -te, *vivena*, *vivene*, *venitum*, to go, move; to move about, circulate (Ved., cf. *venas*); to care for, be anxious for, wish, desire, love, favour (Ved.); to praise, worship (Ved.); to know, perceive, discern, recognise, reflect; to take; to play on an instrument: Caus. *venayati*, -yitum, Aor. *avivenat*: Desid. *vivenishati*, -te: Intens. *venvenyati*, *venenti*: [cf. Gr. *αἰνέω*, *αἰνέω*.]

Vena, as, m., Ved. a friend, lover, (according to Sāy. on Rīg-veda VIII. 63, 1 = *kānta*), a knower, discerner, wise man; = *yajña* (Naigh. III. 17); a priest; N. of the Sun; of Prajā-pati or Brahmā; of a son of Anga, (also written *veya*, q. v.); of the author of the hymns Rīg-veda IX. 85, X. 123 (having the patronymic Bhārgava); (*ā*), f. a loved one; N. of the wife of Soma.

Venat, an, *anti*, at, Ved. wishing, desiring, desirous; (*am*), m. a suppliant.

Venas, as, n., Ved. circulation (of the vital airs).

Veni, īs, īs, ī, Ved. loving, desiring, (according to Sāy. on Rīg-veda VIII. 41, 3. *venih* = *kāmaya-mānāḥ prajāḥ*.)

Venya, as, ā, am, Ved. to be loved or adored, adorable; (*as*), m., N. of a Vedic Rishi; [cf. *vainya*.]

वेन्ना *vennā*, f. (according to Uṇādi-s. III. 8. fr. rt. *van*), N. of a river.

वेप *vep* (connected with the Caus. of rt. I. *vi*), cl. I. A. *vepate* (cp. also P. *vepati*), *vipepe*, *vepishyate*, *vepitum*, to tremble, shake, move about, quiver: Caus. *vepayati*, -yitum, to cause to tremble or move; [cf. Lat. *vibrare*; Old Germ. *weibon*, *weibjan*.]

Vepathu, us, m. trembling, tremor. — *Vepathu-parita*, as, ā, am, seized with or affected by tremor. — *Vepathu-bhrit*, t, t, t, possessing tremor, trembling. — *Vepathu-mat*, an, *ati*, at, possessed of tremor, trembling, quaking.

Vepana, am, n. tremor, trembling; the discharging of a bow, (in this sense perhaps to be connected with Caus. of rt. I. *vi*.)

Vepamāna, as, ā, am, trembling, shaking, quivering, quaking.

Vepayat, an, *anti*, at, causing to tremble or quake, agitating; driving away, dispelling, (probably connected with Caus. of rt. I. *vi*; according to Sāy. on Rīg-veda VIII. 12, 2 = *tamānsi varjayat*.)

Vepas, as, n. trembling, tremor, (Sāy. = *vepana*); act, activity, energy (enumerated among the *karmānāmāni* in Naigh. II. 1); = *anavadya* (according to Śabda-k.).

Vepi, in Rīg-veda VI. 22, 5. perhaps 'accompanied with ceremonial acts,' (Sāy. = *vepas*, i. e. *yā-gādī-lakṣaṇam karma tad-vati*.)

वेम *vema*, *veman*, *veya*. See under rt. *ve*.

वेर *vera*, as, am, m. n. (said to be fr. rt. I. *vi*), the body; the egg-plant (= *vartāka*); saffron.

Veraka, am, n. camphor (= *karpūra*).

वेरट *veraṭa*, as, m. a low man, one of a mixed or inferior caste; (*am*), n. the fruit of the jujube.

वेल 1. *vel* (rather to be regarded as a Nom. fr. *velā* below), cl. 10. P. *velayati*, -yitum, to count or declare the time.

वेल 2. *vel* or *vell* (also written *vehl*), cl. I. P. *velati* or *vellati*, &c., to go, move; to shake about, tremble, move about, move round; to be wanton; [cf. perhaps Gr. *εἰλω*, *εἰλω*; Lat. *volvo*; Old Germ. *vuolhan*; Goth. *valrejan*; Angl. Sax. *willian*, *weltan*.]

Vela, am, n. a garden, grove; (*ā*), f. time, season, (*velāyām*, seasonably); opportunity, interval, leisure; tide, flow, stream, current; the coast, sea-shore, (*velāyām*, on the sea-shore, coast-wise); boundary, limit; speech; passion, emotion, feeling; easy or painless death (= *akṣiṣṭa-maraṇa*); sickness, disease, (according to Śabda-k. = *rāga-sthāne rogah*); the gums; the food of Śiva (= *iśvarasya bhōjanam*); N. of a daughter of Meru and wife of Samudra; of the wife of Budha. — *Velākula* (*lā-āk*), as, ā, am, agitated by the tide. — *Velā-kūla*, am, n. 'stream-bank,' N. of a district (the modern Tāmālipta or Tumlook, see *tāmālipta*); said to be in the district of Midnapore or in the southern part of the present Hūgli district, forming the west bank of the Hūgli river at its union with the sea; a village called Beer-cool, said to be derived from *Velā-kūla*, is still found near the sea-shore). — *Velā-mūla*, am, n. the sea-shore. — *Velā-vana*, an, n. a wood on a shore or sea-coast. — *Velāvali* (*lā-ā*), f., N. of a particular scale in Hindū music. — *Velā-villa*, as, m. (thought to be) a kind of judicial office.

Vella, as, m. going, moving; shaking; (*as*, *am*), m. n. a particular plant (the seed of which is used as a vermifuge (= *vidarga*)). — *Vella-ja*, am, n. black pepper, Piper Nigrum.

Vellana, am, n. going, shaking; rolling on the ground (as a horse &c.); a sort of rolling-pin with which cakes &c. are prepared; (*i*), f. a species of Dūrvā grass (= *mūla-dūrvā*).

Vellantara, as, m. a particular tree (= *vira-laru*).

Vellakala, as, m. a libertine (= *keli-nāgara*).

Velli, īs, f. a creeping plant; [cf. *valli*.]

Vellikā or *vellikākhyā* (*kā-āk*), f. a plant (commonly called Bel Suṣṭh).

Velliti, as, ā, am, shaken, trembling, tremulous; crooked; (*am*), n. going, moving; shaking.

वेलिभुक्प्रिय *velibhuk-priya*, as, m. a kind of fragrant mango.

वेविज्ञान *vejijāna*, as, ā, am (fr. the Intens. of rt. I. *vi*), intimidating, terrifying, (Sāy. = *bhishayat*, Rīg-veda IV. 26, 5.)

वेविदान *vevidāna*, as, ā, am (fr. the Intens. of rt. I. *vi*), Ved. knowing or finding out most effectually; obtaining very much.

वेविष्णु *vevishat*, at, *ati*, at (fr. rt. 2. *vish*), Ved. engaged in sacred rites, (Sāy. *vevishataḥ* = *karmāṇi prapnuvantaḥ*, Rīg-veda VI. 21, 5.)

Vevishāna, as, ā, am, Ved. contending with, (Sāy. = *yuddhārtham sangata*, Rīg-veda VII. 18, 15.)

वेवी *vevi* (perhaps to be regarded as an Intens. of rt. I. *vi*, q. v.), cl. 2. A. *vevite* (Ved. also P. *veviti*, 3rd pl. A. *vevyate*), &c., to go; to pervade, obtain; to conceive or become pregnant; to wish, desire, love; to throw, cast, hurl; to cat, consume.

वेश *veś*. See under rt. I. *ves*, p. 967.

वेश *veśa*, as, m. (fr. rt. I. *viś*), entrance,

ingress, access; a house, dwelling, abode; a house of prostitutes; neighbour (Ved., Sāy. = *prati-vesya*, Rīg-veda IV. 3, 13); dress, apparel; ornament, decoration [cf. *vesha*]; disguise, masquerade; [cf. Gr. *οἰκο-ς*, *οἰκ-ι*; Lat. *vicu-s*, *vic-inu-s*; Goth. *veis*; Angl. Sax. *wic*.] — *Vesa-dāna*, as, m. the sunflower (= *sūrya-sobhā*). — *Vesa-dhūrin*, ī, m. 'wearing a disguise,' a hypocrite, false devotee. — *Vesa-bhrit*, t, t, t, wearing dress or ornament, dressed, adorned; disguised. — *Vesa-vāta*, am, n. house and court.

Vesaka, as, ā or *ikā*, am, who or what enters, entering; (*as*), m. a house; (*ikā*), f. entrance, ingress.

Vesana, am, n. the act of entering; a house.

Vesanta, as, m. a basin, pool, small pond; a kind of ladle or basin for holding Soma (Ved., cf. *vai-santa*); fire.

Vesasa in *yajña-vesasa*, q. v.

Vesi, in astronomy = *phōs*.

Vestn, ī, inī, ī, having a dress, dressed, assuming a particular dress or form; [cf. *sarva-v*.]

Vesman, a, n. a house, dwelling, abode, mansion; a palace; N. of the fourth astrological house. — *Vesma-kharman*, a, n. house-building. — *Vesma-kalinga*, as, m. 'house-kalinga,' a kind of sparrow (= *ca-ṭaka*).

Vesma-kūla, as, m. a kind of creeper (= *śaṅkha*).

Vesma-nakula, as, m. the musk rat or shrew.

Vesma-bhū, ūs, f. building-ground, ground suitable for a house, the site of a habitation. — *Vesma-sthūnā*, f. the main post or column of a house.

Vesya, as, ā, am, to be entered, to be occupied, accessible; (*am*), n. a habitation, abode, (Sāy. on Rīg-veda VI. 61, 14 = *pravesana*) the habitation of harlots; (*ā*), f. a courtesan, harlot, prostitute, (sometimes written *veshyā*); the plant Cissampelos Hexandra; a particular metre. — *Vesya-gaṇa*, as, m. a company of harlots. — *Vesya-gamana*, am, n. going after prostitutes, debauchery. — *Vesya-gāmin*, ī, m. one who visits prostitutes, a whoremonger. — *Vesya-griha*, am, n. 'harlot-house,' a brothel. — *Vesya-dārya* (*yā-dā*), as, m. the master or keeper of prostitutes or dancing girls, &c.; a pimp; a catamite. — *Vesya-jana*, as, m. a courtesan. — *Vesya-jana-samāśraya*, as, m. a habitation of courtesans, brothel. — *Vesya-pana*, as, m. reward or wages given to a harlot. — *Vesya-pati*, īs, m. the husband of a courtesan. — *Vesya-vāra*, as, m. a number or company of harlots. — *Vesyaśraya* (*yā-ās*), as, m. a habitation of harlots, abode of courtesans.

वेशर *veśara*, as, m. (also written *vesara*, q. v.), a mule.

Vesvara, as, m. a mule.

वेशवार *veśavāra*, as, m. = *vesavāra*, a kind of condiment or seasoning.

Veshvara = *veśavāra* above.

वेशीजाता *veśijātā*, f. a kind of creeper (= *putra-dūtri*).

वेश्वर *veśvara*, as, m. See *veśara* above.

वेष्ट *vesha*, as, m. (fr. rt. 2. *vish*), dress, apparel [cf. *veśa*]; ornament, decoration; (in Naigh. II. 1. *reshah*, or according to another reading *reshah*, is enumerated among the *karmānāmāni*.)

Veshaṇa, as, m. the shrub Cassia Sophora, = *kāsa-marda*; (*ā*), f. the plant Flacourtia Cataphracta, = *vitunna*; (am), n. occupation, possession, entrance.

Veshya, as, m. water [cf. *veshpa*]; (*ā*), f. a courtesan, harlot, (for *vesyā*.)

वेष्क *veshka*, as, m. (perhaps fr. rt. 2. *vish*), Ved. a noose for strangling a sacrificial victim.

वेष्ट *vesht*, cl. I. A. *veshtate*, *rireshkte*. *veshtishyate*, *veshtitum*, to surround, enclose, encompass, envelop, encircle, wind or twist round or about, wrap round; to dress: Caus. *veshayati*, -yitum, Aor. *aviveshat* (at) and *avaveshat* (at), to surround, encompass; to twist about; to invest, blockade: Desid. *rireshishate*: Intens. *rireshishyate*, *rireshiti*. *Veshṭa*, as, m. surrounding, enclosing; an enclosure

fence; a turban; a kind of knot (Ved.); exudation, gum; resin in general; turpentine. — *Veshṭa-vanśa*, *as*, m. a sort of bamboo, *Bambusa Spinosa*. — *Veshṭa-sāra*, *as*, m. turpentine (= *śrī-veshṭa*).

Veshṭaka, *as*, *ā*, *am*, surrounding, encompassing; a surround; anything which encompasses or encloses or invests; (*am*), n. a turban; a wrapper; exudation, resin, gum, &c.; turpentine; (*as*), m. an enclosure, wall, fence; a pumpkin-gourd.

Veshṭana, *am*, n. the act of surrounding or encompassing or enclosing or encircling, (*anguli-v*), that which invests or encircles the fingers, a finger ring; grasping; anything that surrounds or encompasses; an envelope, wrapper; an enclosure, fence, wall; a turban, garland, tiara, diadem; a girdle; a bandage, band; a covering, case; the outer ear (i. e. the meatus auditorius and concha); a particular attitude in dancing, (either a disposition of the hands or crossing of the feet); bdellium. — *Veshṭana-veshṭaka*, *as*, m. a particular attitude of the sexes in coitus.

Veshṭanaka, *as*, m. a particular position in coitus. *Veshṭaniya*, *as*, *ā*, *am*, to be surrounded or enclosed, to be wrapped or wound round.

Veshṭayat, *an*, *antī*, *at*, surrounding, encompassing. *Veshṭayitrā*, ind. having bound round, having encompassed.

Veshṭita, *as*, *ā*, *am*, surrounded, encompassed, enclosed, encircled, enveloped, bound or wound round, wrapped up; dressed; invested; impeded, stopped, blocked, secured from access; (*am*), n. encompassing, encircling; one of the gestures or attitudes of dancing, (a particular motion of the fingers or a crossing of the feet.)

Veshṭitarya, *as*, *ā*, *am*, to be surrounded or encompassed, &c.

Veshṭya, *as*, *ā*, *am*, = *reshṭitarya* above.

वेष् *veshpa*, *as*, m. water; [cf. *vāshpa*.]

वेष *veshya*. See under *vesha*, p. 966.

वेस I. *ves*, cl. I. P. *vesati*, *vesitum*, to go, move; to desire, love, (Naigh. II. 6; another reading has *vesati*.)

2. *ves*, Ved. in the phrase *ver na*, 'like a bird'; [cf. 2. *vi*.]

Vesana, *am*, n. a kind of flour made from a particular ground vegetable (= *dvidala-cūrṇa*).

वेसर *vesara*, *as*, m. a mule, (also written *vesara*.)

वेसवार *vesavāra*, *as*, m. (said to be fr. rt. *vis*), a particular condiment or kind of seasoning (consisting of ground coriander, mustard, pepper, ginger, spice, &c.; also written *vesāvāra*, *veshavāra*).

वेह *veh* (also written *beh*), cl. I. A. *vehāte*, *vīhe*, *vehitum*, to strive, make effort, endeavour diligently, resolve; cl. I. P. *vehati*, &c. = *vehāyate* (according to Vopa-deva).

वेहत *vehat*, t, f. (said to be connected with *vi-han*), a cow miscarrying from taking the bull unseasonably, a barren cow.

Vehāya, Nom. A. *vehāyate*, -*yitum*, to miscarry (as a cow).

वेहार *vehāra*, *as*, m., N. of a country (Behār).

वेह्ल *vehl*, cl. I. P. *vehlati*, &c. = rt. *vel*, q. v.

वै I. *vai* (= rt. 2. *vā*, cl. 4), cl. I. P. *vāyati*, *vātum*, to dry, to become dried or withered; to be languid, be weary or faint, be exhausted, sink down, be extinguished, (Sāy. = *sushyati*, *śrāmyate*, *sāmyati*), to go, (according to Sāy. on Rīg-veda VIII. 31, 6. *vāyatah* = *gacchatah*.)

3. *vāta*, *as*, *ā*, *am* (often identified with I. *vāta*, p. 899, col. 1), dried, withered.

5. *vāna*, *as*, *ā*, *am*, dried, &c. See I. and 2. *vāna*, p. 900, col. I.

वै 2. *vai*, ind. a particle of affirmation, generally translatable by 'indeed,' 'truly,' 'certainly,' 'verily,' 'in sooth'; it may also mean 'so,' 'just,' 'although,' 'granted,' 'if,' (*tu vai*, 'but just'; *na vai*, 'perhaps not'); it is also said to be a vocative particle, and is often merely an expletive used for filling out a verse.

वैशतिक *vaiśatika*, *as*, *i*, *am* (fr. *viśati*), purchased with twenty.

वैकद *vaikaksha*, *am*, n. (fr. *vi-kaksha*), a garland or string of flowers &c. worn over one shoulder and under the other (like the sacrificial thread); an upper garment, wrapper, mantle.

Vaikakshaka or *vaikakshika*, *am*, n. a garland or string of flowers (worn as a kind of scarf hanging down below the hip, or like the sacrificial cord, over the left shoulder and under the right arm).

वैकङ्क *vaikanka*, N. of a mythical mountain.

वैकङ्कत *vaikankata*, *as*, m. (fr. *vi-kankata*), the plant *Flacourtia Sapida* (= *vrintinkara*).

वैकटिक *vaikaṭika*, *as*, m. (fr. *vekaṭa*), a jeweller.

वैकर्ण *vaikarna*, *as*, m. = *vi-karna*, epithet of the wind (as fond of large or hollow ears?).

वैकर्त *vaikarta*, *as*, m. (fr. *vi-karta*), Ved. one who cuts up a sacrificial victim, a butcher; a particular part of a slaughtered animal (cut off and given to the priests at a sacrifice).

Vaikartana, *as*, m. 'son of Vi-kartana or the Sun,' N. of Kāṇva.

वैकर्म *vaikarma*, *as*, m., N. of the Muni Vātsya.

वैकल्प *vaikalpa*, *am*, n. (fr. *vi-kalpa*), dubiousness, uncertainty, ambiguity, optionality, indecision; [cf. *artha-v*.]

Vaikalpika, *as*, *i*, *am*, doubtful, dubious, uncertain, admitting of difference of opinion, indeterminate, alternative, optional (= *vi-kalpita*).

वैकल्य *vaikalya*, *am*, n. (fr. *vi-kala*), imperfection, incompleteness, impairedness, deficiency, defect, mutilation, a defective or imperfect state of any limb or organ, lameness; incompetency, insufficiency; agitation, flurry; non-existence.

वैकारिक *vaikārika*, *as*, *i*, *am* (fr. *vi-kāra*), modifying, a changer, modifier, (see *vi-kāra*); modified; (*as*), m. a class of deities. — *Vaikārikabandha*, *as*, m. (in the Sāṅkhya phil.) one of the threefold forms of bondage, (see *bandha*, *vi-kāra*).

वैकाल *vaikāla*, *as*, m. (fr. *vi-kāla*), evening, afternoon, (*vaikāle*, loc. c. in the evening).

Vaikālika, *as*, *i*, *am*, occurring in or belonging to the evening; (*am*), ind. in the afternoon.

Vaikālina, *as*, *i*, *am*, = *vaikālika* above.

वैकुण्ठ *vaikuṇṭha*, *as*, m. (fr. *vi-kunṭha*), N. of Viṣṇu; of Kṛishṇa; of Indra, (Indra *Vaikuṇṭha* is regarded as the author of the hymns Rīg-veda X. 48-50); holy basil; (*ās*), m. pl., N. of a particular class of gods; (*am*), n. the paradise or heaven of *Vaikuṇṭha* or Viṣṇu, (its site is variously described as in the northern ocean or on the eastern peak of mount Meru); talc. — *Vaikuṇṭha-čaturdaśī*, f. the fourteenth day of the light half of the month Kārtika (sacred to Viṣṇu). — *Vaikuṇṭha-purī*, m., N. of an author and commentator, (also called *viṣṇu-purī*). — *Vaikuṇṭha-loka*, *as*, m. the world of Viṣṇu. — *Vaikuṇṭha-varṇana*, *am*, n. a description of *Vaikuṇṭha*.

वैकृत *vaikṛita*, *as*, *i*, *am* (fr. *vi-kṛiti*), undergoing change, changed (in mind or form); modified; (*am*), n. change, modification, alteration; change of mind, aversion, disgust. — *Vaikṛita-sarga*, *as*, m. a kind or form of creation, (opposed to *prā-*

kṛita-sarga.) — *Vaikṛitāpaka* (*ta-ap*), *as*, *ā*, *am*, removing or preventing change.

Vaikṛitika, *as*, *i*, *am*, changed, modified, incidental; (in the Sāṅkhya phil.) belonging to a *Vikāra*, i. e. to an evolve or evolved principle, (see *vi-kāra*, *prā-kṛiti*.)

Vaikṛitya, *as*, *ā*, *am*, changed (in form or mind); (*am*), n. change, alteration; aversion, disgust.

वैक्रान्त *vaikrānta*, *am*, n. (fr. *vi-krānta*), a kind of gem (= *go-nāsa*, said to resemble a diamond or burnt diamond; according to others, the common loadstone or magnet).

वैक्लव *vaiklava*, *am*, n. (fr. *vi-klava*), agitation or distress of mind, bewilderment.

Vaiklavya, *am*, n. confusion, agitation, distress, affliction, despair, bewilderment, commotion, tumult.

वैखरी *vaikharī*, f. speech in the fourth of its four stages from the first stirring of the air or breath, articulate utterance, that utterance of sounds or words which is complete as consisting of full and intelligible sentences, (according to Malli-nātha = *śabda-nishpattiḥ*, Kumāra-sambhava II. 17); the faculty of speech or the divinity presiding over it.

वैखान *vaikhāna*, *as*, m., N. of Viṣṇu.

वैखानस *vaikhānasa*, *as*, *i*, *am* (fr. *vi-khānasa*), instituted by hermits, relating to hermits, monastic; (*as*), m. a Brāhmaṇ of the third religious order, a Vānaprastha or hermit, anchorite; N. of a sect of *Vaiṣṇavas*, (in Taittiriya-ār. I. 23, 3. the *Vaikhānasas* are represented as having sprung from the nails of Prajā-pati); a patronymic of the Vedic Rishi Vamra, (Śaṭam *Vaikhānasāḥ* are regarded as the authors of the hymn Rīg-veda IX. 66); (*i*), f. a vessel used for frying the meal offered in sacrifice. — *Vaikhānasa-mata*, *am*, n. the laws ordained for hermits, (according to Kullūka = *vaikhānasa-sūtrokto dharmah*.)

वैगुण्य *vaigunya*, *am*, n. (fr. *vi-guṇa*), absence of or freedom from qualities, absence of attributes; difference of qualities or properties, contrariety of properties, diversity, contrariety; inferiority, baseness, badness, vileness; unskilfulness, awkwardness, clumsiness, waywardness; fault, defect.

वैग्रहिक *vaiagrahika*, *as*, *i*, *am* (fr. *vi-graha*), corporeal, bodily.

वैक्षण्या *vaiśakṣanya*, *am*, n. (fr. *vi-śakṣanya*), proficiency, skill, cleverness.

वैचित्त्य *vaiçittya*, *am*, n. (fr. *vi-çitti*), confusion of thought, distraction of mind, grief.

वैचित्र्य *vaiçitrya*, *am*, n. (fr. *vi-çitra*), variety, diversity; diversifiedness, manifoldness; surprisingness, surprise; sorrow, despair.

वैद्युत *vaiçyuta*, *as*, m. (fr. *vi-çyuta*), N. of a Muni.

वैजन *vaijana*, *as*, m., N. of the author of the grammatical work called *Prabodha-čandikā*.

वैजनन *vaijanana*, *am*, n. (fr. *vi-janana*), the last month of pregnancy (= *prasava-māsa*).

वैजयन्त *vaijayanta*, *as*, m. (fr. *vi-jayanta*), the banner or emblem of Indra; a banner, flag; the palace of Indra; (*i*), f. a flag, banner; an ensign; a kind of garland; the necklace of Viṣṇu (composed of five gems, viz. pearl, ruby, emerald, sapphire, and diamond); N. of the eighth night of the civil month; the plant *Sesbana* *Ægyptiaca*; *Premna Spinosa*; N. of a lexicon.

Vaijayantika, *as*, *ā* or *i*, *am*, bearing a flag; (*as*), m. a flag-bearer, standard-bearer; (*ā*), f. a flag, banner; a kind of scarf or a string or necklace of pearls; the plant *Sesbana* *Ægyptiaca* (= *jayanṭi*); another plant (= *agni-mantha*).

वैजयि *vaijayi*, *is*, m. (fr. *vi-jayā*), the third Jaina Cakra-vartin or emperor (= *magharan*).

वैजयिक *vaijayika*, *as*, *i*, *am* (fr. *vi-jaya*), relating to victory, victorious.

वैजवाप *vaijavāpa*, *as*, *m*. (fr. *vīja-vāpa*), N. of a Muni; of the author of a law-book.

वैजवापि, *is*, *i*, *i* (fr. *vīja-vāpin*), see Gaṇa Sutāgamādī to Pāṇ. IV. 2, 80; (*i*), m. a patronymic from *Vīja-vāpa* or *Vīja-vāpin*; (*ayas*), m. pl., N. of a warrior-tribe.

वैजवापिया, *as*, *i*, *am* (fr. *vaijavāpi*), see Gaṇa Raivatikādi to Pāṇ. IV. 3, 131; (*as*), m. a prince of the *Vaijavāpis*.

वैजाय *vaijāya*, *am*, *n*. (fr. *vi-jāti*), difference of class or species or kind, difference of caste, diversity of ordinary character or conduct, extraordinaryness, strangeness; exclusion from caste; looseness, wantonness.

वैजिक *vaijika*, *as*, *i*, *am* (fr. *vīja*), seminal, relating to seed, belonging to any primary cause or source or principle, original; relating to conception; relating to sexual union; (*as*), m. a young shoot, sprout, scion; (*am*), n. cause, source, origin, motive; the spiritual cause of existence, soul, spirit; oil prepared from the *Sigru* or *Morunga*.

वैजि, *is*, *i*, *i*, see Gaṇa Gahādī to Pāṇ. IV. 2, 138.

वैजिया, *as*, *ā*, *am* (fr. *vaijī*), see Gaṇa Gahādī to Pāṇ. IV. 2, 138.

वैजया, *as*, *m*, a patronymic from *Vīja*.

वैज्ञानिक *vaijñānika*, *as*, *i*, *am* (fr. *vi-jñāna*), conversant with, skilful, clever, proficient.

वैडाल *vaidāla*, *as*, *i*, *am* (fr. *viḍāla*), of or belonging to a cat, peculiar to cats, feline. — **वैडालावरा**, *am*, n. 'cat-like observance,' putting on a show of virtue or piety to conceal malice and evil designs. — **वैडालावराति**, *is*, m. one who leads a chaste or continent life merely from the absence of women or temptation. — **वैडालावरातिका**, *as*, *i*, *am*, or **वैडालावराति**, *i*, *ini*, *i*, acting like a cat, hypocritical; any hypocritical religious impostor or pretended ascetic who, under an appearance of piety and virtue, conceals covetous or malignant designs (= *bhaṇḍa-tapasvin*).

वैष *vaiṣa*, *as*, *m*. (fr. *veṣu*), a cutter of bamboos, a maker of bamboo-work; N. of a Rishi.

वैषावा, *as*, *i*, *am*, belonging to a bamboo, produced from or made of bamboo; (*as*), m. a student's staff cut from a bamboo, any bamboo staff; a worker in bamboo or wicker-work; N. of a sacred place of pilgrimage; (*i*), f. bamboo manna; (*am*), n. the fruit or seed of the bamboo.

वैषाविका, *as*, m. a flutist, piper, flute-player.

वैषाविरा, *i*, m. epithet of *Siva*.

वैषाहोत्रा, *as*, m., N. of a king.

वैषुका, *am*, n. a goad or bamboo pike (pointed with iron and used to drive an elephant); (*as*), m. a piper, player on a pipe or flute.

वैषुकेया, *as*, *i*, *am*, relating or belonging to a bamboo, &c.

वैषिक *vaiṣika*, *as*, *m*. (fr. *viṣā*), a lutanist, a player on the *Viṣā* or Indian lute.

वैष्य *vaiṣya*, *as*, *m*. (fr. *veṣa*), a patronymic of *Prithu* son of *Veṣa*, (he was the fifth sovereign of one branch of the solar race.)

वैतंसिक *vaitānsika*, *as*, *m*. (fr. *vi-tānsa*), a vender of flesh, seller of the meat of beasts or birds.

वैतण्डिक *vaitaṇḍika*, *as*, *m*. (fr. *vi-taṇḍā*), a disputations or captious person, one fond of cavilling. **वैतण्ड्या**, *as*, m., N. of a son of the *Vasu Āpa*.

वैतथ्य *vaitathya*, *am*, *n*. (fr. *vi-tatha*), falseness.

वैतनिक *vaitanika*, *as*, *i*, *am* (fr. *vetana*), living on wages, subsisting on a stipend; (*as*), m. a hireling, stipendiary; a labourer.

वैतरण *vaitaraṇa*, *as*, *m*. (fr. *vi-taraṇa*), N. of a physician.

वैतराणि, *is*, or **वैतराणि**, *f*, N. of the river of Hell, i. e. of a river which must be crossed before entering the infernal regions, (this river is described as rushing with great impetuosity, hot, fetid in odour, and filled with blood, hair, and bones; its name is derived from *vi-taraṇa* in the sense either of 'crossing' or 'giving,' liberality being supposed to secure a passage); N. of a division of *Naraka* or Hell; of a sacred river in the country of the *Kalingas*; N. of the mother of the *Rākshasas*.

वैतस *vaitasa*, *as*, *i*, *am* (fr. *vetasa*), reed-like; (*as*), m. a sort of cane, *Calamus Fasciculatus*; = *sepa* (according to Naigh. III. 29).

वैतहय *vaitahavya*, *as*, *m*. (fr. *vi-ta-havya*), a patronymic of the Vedic Rishi *Arupa*.

वैतान *vaitāna*, *as*, *i*, *am* (fr. *vi-tāna*), taken from the sacred hearth, sacrificial, sacred (as fire); (*am*), n. an oblation with fire; a sacrificial rite. — **वैताना-कुसला**, *as*, *ā*, *am*, skilled in or conversant with sacrificial rites. — **वैतानोपāsana** ('*na-up*'), *f*, the regular presentation of burnt-offerings morning and evening.

वैतानिका, *as*, *i*, *am*, performed with the three sacred fires (i. e. with the *Gārhapatya*, *Dakṣiṇa*, and *Āhavanīya* fires); sacrificial, sacred (as fire); (*am*), n. a burnt-offering (especially of clarified butter, as presented daily by the *Brāhmins*).

वैतालकि *vaitālaki*, *is*, *m*, N. of a teacher of the *Rig-veda*.

वैतालिक *vaitālika*, *as*, *m*. (fr. *tāla* with *i*. *vi* or fr. *vetāla*), a bard whose duty it is to awaken a chief or prince at dawn with music and song; one who sings out of tune (?); one who is possessed by a *Vetāla* or demon, the servant of a *Vetāla*; the worshipper of a *Vetāla*; a magician, conjurer.

वैतालीय *vaitāliya*, *am*, *n*. (fr. *vetāla*), a kind of metre (the first and third *Pāda* containing fourteen *Mātrās* or the time of fourteen short syllables, the second and fourth containing sixteen *Mātrās*; each *Pāda* closes with a cretic and iambus, i. e. — *u* — *u* —; but there are some varieties).

वैतृष्ण्य *vaitrīṣṇya*, *am*, *n*. (fr. *vi-trīṣṇa*), freedom from thirst, quenching the thirst.

वैत्रक *vaitraka*, *as*, *i*, *am* (fr. *vetra*), cany, reedy, relating to a cane or stick of any kind.

वैत्राकिया, *as*, *i*, *am*, relating to a cane or stick, reedy.

वैद *vaida*, *as*, *i*, *am* (fr. *vida*), relating to or connected with a wise man, learned, knowing; (*as*), m. a wise man; (*i*), f. the wife of a wise man, (Pāṇ. IV. 1, 73.)

वैदथ *vaidagha*, *am*, *n*. (fr. *vi-dagha*), cleverness, dexterity, skill, intelligence, acuteness, sharpness, craft, cunning.

वैदग्धि, *f*, artifice, craft, trick (= *bhaṇḍi*). **वैदग्ध्या**, *am*, *n*. cleverness, dexterity, skill, intelligence, knowingness, sharpness, acuteness, wit; cunning, craft.

वैदथिन *vaidathina*, *as*, *m*. (fr. *vidathin*), Ved. a patronymic of *Rijīśvan*.

वैददश्चि *vaidadaśvi*, *is*, m. a patronymic, the son of *Vidadaśva*, *Rig-veda* V. 61, 10.

वैदर्भ *vaidarbha*, *as*, *i*, *am* (fr. *vi-darbha* or fr. *dribha* formed fr. rt. *i*. *dribh* with *vi*), coming from the country *Vidarbha*, produced in *Vidarbha*; (*as*), m. the sovereign of *Vidarbha* (father of *Damayanti* and father-in-law of *Nala*); a gum-bolt; (*i*), f. the law of the country *Vidarbha* (by which first cousins were allowed to intermarry); epithet of the wife of *Agastya*; of *Damayanti* (wife of *Nala*); of *Rukmiṇī* (one of *Kṛṣṇa*'s wives); a particular style

of composition (see *rīti*); (*am*), n. crafty or indirect speech. — **वैदारब्धा-रिति**, *is*, *f*, the *Vidarbha* style of composition (see *rīti*). — **वैदारब्धि-जानानि**, *f*, the mother of *Damayanti*.

वैदारब्धा, *as*, *ikā*, *am*, coming from *Vidarbha*, a native of *Vidarbha*.

वैदल *vaidala*, *as*, *i*, *am* (fr. *vi-dala*), made of wicker or cane, wicker or basket-work; (*as*), m. a flat unleavened cake (made of flour &c. with cumin or coriander seeds and fried in ghee); any leguminous vegetable or grain (as peas, beans, &c.); (*am*), n. the shallow cup or platter belonging to a religious mendicant (made of clay and sometimes of metal or wood or wicker); any seat or vessel of basket or wicker-work.

वैदारव *vaidārava*, *vaidārva*. See *śvāita*.

वैदिक *vaidika*, *as*, *ā* or *i*, *am* (fr. *veda*), derived from or conformable to the *Vedas*, relating to the *Vedas*, Vedic, prescribed by Vedic ritual, knowing the *Vedas*, scriptural, sacred; (*as*), n. a *Brāhman* versed in the *Vedas*. — **वैदिका-karman**, *a*, n. an action enjoined by the *Vedas*. — **वैदिका-tva**, *am*, n. conformity to the *Vedas*, the being founded on or derived from the *Vedas*, sacredness. — **वैदिका-pāsa**, *as*, m. a bad *Veda*-knower, one imperfectly versed in the *Veda*, (Pāṇ. V. 3, 47.)

वैदिश *vaidiśa*, *as*, *i*, *am* (fr. *vi-diśā*), of or belonging to the city of *Vidiśā*, near *Vidiśā*. — **वैदिश-pura**, *am*, n., N. of a town.

वैदिष्या, *am*, n. a city not far from *Vidiśā*.

वैदुष्य *vaiduṣya*, *am*, *n*. (fr. *viduṣ*), wisdom, learning, science, sapience.

वैदुष्यि, *f*. = *vaiduṣya*.

वैदुर्य *vaidūrya*, *as*, *i* or *ri*, *am* (fr. *vi-dūra*), brought from *Vidūra*; (*am*), n. a gem of a dark colour, lapis lazuli or a kind of turquois; N. of a mountain; of a mythical mountain. — **वैदुर्या-ma-ya**, *as*, *i*, *am*, made of or consisting of lapis lazuli.

वैदेशिक *vaidēśika*, *as*, *i*, *am* (fr. *vi-deśa*), belonging to another country, foreign, strange, a foreigner.

वैदेश्या, *am*, n. the state of belonging to a foreign country, foreignness.

वैदेह *vaidēha*, *as*, *m*. (fr. *vi-deha*), the king of *Videha* (father of *Sītā*); a dweller in *Videha*; a trader by caste; the son of a *Vaiśya* by a *Brāhman* woman (Manu X. 11); an attendant on the women's apartments; (*ās*), m. pl. people of *Videha*; people of mixed castes; (*i*), f. *Sītā* (daughter of *Janaka*); the wife of a merchant, woman of the *Vaidēha* caste; a sort of pigment (= *roṇanā*); long pepper; a cow. — **वैदेहि-bandhu**, *us*, m. (for *vaidēhi-b*) by Pāṇ. VI. 3, 63), 'husband of the lady of *Videha*,' an epithet of *Rāma-āndra*, (*Raghu-vaṇṣa* XIV. 33.)

वैदेहका, *as*, m. a merchant or trader by caste; a man of a mixed caste (the offspring of a *Vaiśya* father and *Brāhman* mother whose business is attendance in the women's apartments).

वैदेहिका, *as*, m. a merchant (= *vaidēhaka*).

वैद्य *vaidya*, *as*, *-dī*, *am* (fr. *veda*), relating or belonging to the *Vedas*, conformable to the *Vedas*, Vedic, medicinal, practising or relating to medicine [cf. *āyur-veda*]; (*as*), m. a learned man, doctor, *Pāṇḍit*, a follower of the *Vedas* or one well versed in them; a medical man, doctor, physician; a man of the medical caste (enumerated among the mixed classes and originally the offspring of a *Brāhman* by a *Vaiśya* woman; he is also called *Ambaśthā*, Manu X. 8); a man of another and lower mixed caste (said to be the descendant of a *Sūdra* father and *Vaiśya* mother; cf. *śāṇḍāla*, *vātāya*); the tree *Justicia Gauderussa*; (*ā*), f. a particular drug or medicinal substance (= *kākolī*). — **वैद्या-kriyā**, *f*, the business of a physician. — **वैद्या-nātha**, *as*, m. 'lord of physicians,' epithet of *Siva*; of *Dhanvantari*; of a poet; of a country. — **वैद्या-**

bandhu, *us*, m. the tree Cassia Fistula (= *ārag-badhā*). — *Vaidya-bhūṣaṇa*, 'ornament of physicians,' N. of a work by Rāmānanda-svāmin. — *Vaidya-mātri*, *tā*, f. the mother of a physician; the tree Justicia Gauderussa (= *i. vāsaka*). — *Vaidya-vallabha*, *as*, m. 'favourite with physicians,' N. of a medical work on the treatment of fever by Śānigha-dhara. — *Vaidya-sinhi*, f. the plant Justicia Gauderussa (= *i. vāsaka*).

Vaidyaka, *as*, *i*, *am*, medical, relating to medicine; (*as*), m. a doctor, physician, medical man; (*am*), n. the science of medicine, the Āyur-veda, q. v. — *Vaidyaka-śāstra*, *am*, n. the science of medicine. — *Vaidyaka-sarva-sva*, *am*, n., N. of a work by Nakula.

वैद्यधर *vaidyādhara*, *as*, *i*, *am* (fr. *vidyā-dhara*), belonging to the Vidyā-dharas.

वैद्यत *vaidyuta*, *as*, *i*, *am* (fr. *vidyut*), coming or proceeding from lightning, belonging to or connected with lightning, electric, electrical, (*vaidyutaḥ kṛṣṇānuḥ*, the fire of lightning.)

वैध *vaidha*, *as*, *i*, *am* (fr. *vidhi*), enjoined by rule, conformable to rule, prescribed, appointed, giving rules or directions, preceptive, ritual; legal. — *Vaidhika*, *as*, *i*, *am*, in accordance with rule, giving precepts or commands, preceptive, ritual.

वैधर्म्य *vaidharmya*, *am*, n. (fr. *vi-dharma*), unlawfulness, injustice, impropriety, irreligion, heterodoxy; difference of duty or obligation; opposition or contrariety of character, difference of characteristic qualities, difference, heterogeneity.

वैधव *vaidhava*, *as*, m. (fr. *vidhu*), the son of the Moon, i. e. Budha.

वैधव्य *vaidhavya*, *am*, n. (fr. *vi-dhava*), widowhood.

Vaidhaveya, *as*, m. the son of a widow.

वैधातृ *vaidhātṛa*, *as*, m. (fr. *vi-dhātṛi*), a patronymic of Sanat-kumāra (as son of Brahmā and eldest of the progenitors of mankind); (*i*), f. = *brāhmī*, q. v.

वैधुर्य *vaidhurya*, *am*, n. (fr. *vidhura*), agitation, tremulousness.

वैष्णवानी *vaiṣṇavānī*, f., N. of a city in the country of the Śālvas.

वैधृत *vaidhṛta*, *as*, m. (fr. *vi-dhṛta*), N. of a particular position of the sun and moon when they are on the same side of either solstice and of equal declination but of opposite direction, (this is considered a malignant aspect; cf. *vy-atipāta*.)

Vaidhṛti, *is*, f. the Yuga star of the twenty-seventh lunar mansion; = *vaidhṛta* above.

वैधेय 1. *vaidheya*, *as*, *i*, *am* (fr. *vi-dheya*), foolish, silly, weak, ignorant; (*as*), m. an idiot, fool.

2. *vaidheya*, *as*, *i*, *am* (fr. *vidhi*), relating to rule or precept, prescribed, preceptive; (*as*), m., N. of a teacher of the White Yajur-veda.

वैध्यत *vaidhyata*, *as*, m., N. of Yama's porter or door-keeper.

वैनतक *vainataka*, *am*, n. a vessel for holding or pouring out ghee (used at sacrifices).

वैनतेय *vainateya*, *as*, m. (fr. *vi-natā*), N. of Garuḍa (as son of Vinatā); of Aruṇa (elder brother of Garuḍa).

वैनयिक *vainayika*, *as*, *i*, *am* (fr. *vi-naya*), relating to moral conduct or discipline; enforcing proper behaviour; performed by the officers of criminal justice, magisterial; (*as*), m. a chariot employed in military exercises, a war-carriage.

वैनायिक *vaināyika*, *as*, m. (fr. *vi-nāyaka*), belonging or relating to Gaṇeśa, made by Gaṇeśa; a follower of Buddha, a Buddhist.

वैनाशिक *vaināśika*, *as*, m. (fr. *vi-nāśa*), a dependant, subject, slave; a spider; an astrologer; (*am*), n. the twenty-third Nakshatra or constellation from that under which any one is born.

वैनीतक *vainītaka*, *as*, *am*, m. n. (fr. *vi-nīta*), an indirect means of conveyance (as a porter carrying a litter or dooly, a palanquin-bearer, horse dragging a carriage, &c.).

वैन्द्य *vaindava*, *as*, m. (fr. *vindu*), a patronymic from Vindu.

Vaindavi, *ayas*, m. pl., N. of a warrior-tribe.

Vaindaviya, *as*, m. a prince of the Vaindavis.

वैन्य *vainya*, *as*, m. (fr. *vena*), a patronymic of Pṛithi (Ved.); of Pṛithu (author of the hymn Rig-veda X. 148, who is probably to be identified with Pṛithi); of king Pṛithu [cf. *vaiya*]; N. of a deity (?). — *Vainya-datta*, *as*, m. a proper N.

वैपथ्य *vaiṣpathya*, *as*, *ā* or *i*, *am* (fr. *vi-patha*), relating to a wrong path, going wrong, devious.

वैपरीत्य *vaiṣparītya*, *am*, n. (fr. *vi-parīta*), contrariety, opposition, adverseness, reverse; counter-part. — *Vaiṣparītya-lajjālū*, *us*, m. f. a particular species of sensitive plant or Mimosa Pudica (small in size but bearing large seed or fruit). — *Vaiṣparītya-sambandha*, *as*, m. the relation of contrariety or contradictoriness.

वैपुल्य *vaiṣpulya*, *am*, n. (fr. *vi-pula*), largeness, spaciousness, abundance, plenty.

वैफल्य *vaiṣphalya*, *am*, n. (fr. *vi-phala*), fruitlessness, uselessness, unproductiveness, abortiveness.

वैवोधक *vaiṣodhika*, *as*, m. (fr. *vi-bodha*), a watchman, who announces the hours of the night or awakes sleepers by calling out the time.

वैभव *vaiṣhava*, *am*, n. (fr. *vi-bhava*), superhuman power or might; power, greatness, majesty, grandeur, glory, magnificence, splendor, wealth.

वैभञ्जित *vaiṣbhājita*, *am*, n. (fr. *viṣbhā-jyitrī*), apportioning, dividing; apportionment.

वैभाषिक *vaiṣbhāshika*, *as*, *i*, *am* (fr. *vi-bhāshā*), optional, alternative; epithet of one of the four great schools or systems of Buddhism.

वैभोज *vaiṣbhoja*, *ās*, m. pl., N. of a tribe (said to have been descended from Druhyu).

वैभ्र *vaiṣbhra*, *am*, n. (etymology doubtful; said to be fr. *vi-bhrāj*), the heaven of Viṣṇu.

वैभ्राज *vaiṣbhṛāja*, *am*, n. (fr. *vi-bhrāj*), the garden of the gods, a celestial grove or garden; N. of a forest (said to be situated on the west of Meru). — *Vaiṣbhṛāja-loka*, *as*, m. the world or place inhabited by the Manes called Barhi-shads.

वैमत्य *vaimatya*, *am*, n. (fr. *vi-mati*), difference of opinion, dissension; aversion, dislike; (*ās*), m. pl., N. of a school of the White Yajur-veda.

वैमद *vaimada*, *as*, *i*, *am*, of or belonging to Vi-mada.

वैमनस्य *vaimanasya*, *am*, n. (fr. *vi-manas*), distraction or agitation of mind, great sadness or sorrow, distractedness, broken-heartedness; sickness.

वैमल्य *vaimalya*, *am*, n. (fr. *vi-mala*), spotlessness, cleanliness, purity.

वैमातृ *vaimātṛa*, *as*, *i*, *am* (fr. *vi-mātṛi*), born of a different mother, the offspring of a step-mother; (*as*), m. a step-mother's son, half brother; (*ā* or *i*), f. a step-mother's daughter.

Vaimātṛeya, *as*, m. a step-mother's son; (*i*), f. a step-mother's daughter; a half sister, one by a different mother.

वैमानिक *vaimānika*, *as*, *i*, *am* (fr. *vi-māna*),

relating to a heavenly car, borne in divine chariots; (*ās*), m. pl., N. of a particular class of deities.

वैमुक्त *vaimukta*, *as*, *i*, *am* (fr. *vi-mukta*), liberated, emancipated, being at liberty or loose; (*am*), n. liberation, emancipation.

वैमुख्य *vaimukhya*, *am*, n. (fr. *vi-mukha*), turning away the face, avertedness, flight, retreat.

वैमूल्य *vaimūlya*, *am*, n. (fr. *vi-mūlya*), variety or difference of price, an unfair charge. — *Vaimūlya-tas*, ind. at different or various prices, at unfair prices.

वैमेय *vaimeya*, *as*, m. (fr. *rt. me* with *vi*), barter, exchange.

वैम्बकि *vaimbaki*, *is*, m. a patronymic from Vimba.

वैयग्र *vaiyagra*, *am*, n. (fr. *vy-agra*), distraction or agitation of mind, perplexity, bewilderment; the being totally absorbed or wholly engaged (in any occupation).

Vaiyagrya, *am*, n. perplexity, &c., = *vaiyagra* above.

वैयर्थ्य *vaiyarthya*, *am*, n. (fr. *vy-artha*), unprofitableness, uselessness, inutility, unproductiveness, vainness.

वैयल्कस *vaiyalkasa*, *as*, *i*, *am* (fr. *vy-alkasa*), see Vopa-deva VII. 4, VII. 18.

वैयश्व *vaiyaśva*, *as*, m. (fr. *vy-aśva*), a patronymic of the Vedic Rishi Viśva-manas.

Vaiyaśvi, *is*, m. a patronymic from Vy-aśva.

वैयाकरण *vaiyākaraṇa*, *as*, *i*, *am* (fr. *vy-ākaraṇa*), relating to grammar, grammatical; (*as*), m. a grammatical analyst, a grammarian; (*i*), f. a female grammarian. — *Vaiyākaraṇa-pāśa*, *as*, m. a bad grammarian, (Pāṇ. V. 3, 47.) — *Vaiyākaraṇa-bhārya*, *as*, m. a man who has a female grammarian for a wife. — *Vaiyākaraṇa-bhūṣaṇa*, *am*, n., N. of a work by Koṇḍa-bhaṭṭa. — *Vaiyākaraṇa-siddhānta-maijūshā*, f., N. of a work (= *maijūshā*).

वैयाघ्र *vaiyāghra*, *as*, *i*, *am* (fr. *vyāghra*), belonging to a tiger, tiger-like, consisting or made of a tiger's skin, covered with a tiger's skin. — *Vaiyāghra-pariccheda*, *as*, *ā*, *am*, covered with a tiger's skin.

Vaiyāghrapadya, *as*, m. (fr. *vyāghra-pad* or *pād*), N. of a Muni, the founder of a family called after him; (*as*, *ā*, *am*), composed by the grammarian Vyāghra-pād.

Vaiyāghrya, *am*, n. the state or condition of a tiger; a particular posture in sitting.

वैयाय *vaiyāya*, *as*, n. (fr. *vi-yāta*), lasciviousness, immodesty, boldness, impudence.

वैयासकि *vaiyāsaki*, *is*, m. (a patronymic fr. *vyāsa*), a son or descendant of Vyāsa.

Vaiyāsika, *as*, *i*, *am*, composed by Vyāsa.

वैयुष्ट *vaiyushṭa*, *as*, *i*, *am* (fr. *vy-ushṭa*), early, occurring at dawn, performed early in the morning.

वैर *vaira*, *am*, n. (fr. *vīra*), heroism, valour, prowess; enmity, hostility, animosity, revenge, grudge, malice, spite, hatred, vindictiveness, opposition, strife, quarrel. — *Vaira-kara*, *as*, *i*, *am*, causing hostility, occasioning enmity, mischief-making. — *Vaira-kāra*, *as*, m., 'enmity-causer,' an enemy. — *Vaira-kāraṇa*, *am*, n. a cause of hostility. — *Vaira-kṛit*, *t*, m. 'causing enmity,' an enemy. — *Vaira-niryātana*, *am*, n. requital of enmity or of a grudge, revenge, retaliation, requital of an injury. — *Vaira-prati-kriyā*, f. requital of hostile acts, revenge. — *Vaira-pratimocāna*, *am*, n. deliverance or setting free from enmity. — *Vaira-pratiyātana*, *am*, n. the requital of enmity, taking vengeance. — *Vaira-yātana*, f. requital of a grudge, vengeance. — *Vaira-*

rakṣin, *i*, *inī*, *i*, guarding against or warding off hostility. — *Vaira-suddhi*, *is*, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vairātanka* (*°ra-āt*), *as*, m. the Arjuna tree. — *Vairānubandha* (*°ra-an*), *as*, m. beginning or commencement of hostilities. — *Vairānubandhin*, *i*, *inī*, *i*, commencing hostilities, leading to or resulting in enmity or hostility; (*i*), m. the calorific or heating solar ray; epithet of Vishnu. — *Vairāroha* (*°ra-ār*), *as*, m. rise or advance of hostility, desperate combat. — *Vairi-bhū*, cl. I. P. *-bhavati*, &c., to become hostile, be changed into enmity or hatred. — *Vai-roddhāra* (*°ra-ud*), *am*, n. removal or redemption of a grudge, taking revenge, retaliation.

Vairāya, Nom. A. *vairāyate*, *-yitum*, to become hostile, behave inimically, act in a hostile manner, fight.

Vairāyamāna, *as*, *ā*, *am*, becoming hostile or inimical, being an enemy.

Vairin, *i*, *inī*, *i*, hostile, malicious, revengeful; (*i*), m. a hero; an enemy. — *Vairi-tā*, f. or *vairi-tva*, *am*, n. heroism; enmity, hostility, malice, hatred.

वैरक्त *vairakta*, *am*, n. (fr. *vi-rakta*), freedom from worldly affections and passions, absence of affection or attachment, aversion, displeasure, dislike.

वैरङ्गिक *vairāṅgika*, *as*, m. (fr. *vi-rāṅga*), one who has subdued all passions and desires, a devotee, ascetic.

वैरल्य *vairalya*, *am*, n. (fr. *vi-rala*), looseness or openness (of texture), fineness; rareness, scarceness.

वैराग *vairāga*, *am*, n. (fr. *vi-rāga*), absence of worldly passion, freedom from all desires.

Vairāyika, *as*, m. an ascetic who has subdued his passions and is free from desire.

Vairāgin, *i*, m. an ascetic or devotee who has subdued all worldly desires; a particular class of religious mendicants.

Vairāgya, *am*, n. freedom from passion, dispassion, absence of all worldly desires and appetites, asceticism, devotion. — *Vairāgya-sataka*, *am*, n., N. of one hundred verses on asceticism by Bhartṛhari, (these verses constitute the third Sataka in his work.)

वैराज *vairāja*, *as*, *i*, *am* (fr. 2. *vi-rāj*), consisting of the Virāj metre, composed in this metre; consisting of ten syllables (as a Pāda); of or belonging to the district called Virāj; epithet of particular worlds; (*as*), m. a son or descendant of Virāj, Manu Svāyambhuva; a patronymic of the Vedic Rishi Rishabha; (*ās*), m. pl., N. of a particular class of deities; of a class of Pitṛis; (*am*), n., N. of the Virāj metre; of a particular Sāman or portion of the Sāma-veda.

Vairājaka, *as*, n. epithet of the nineteenth Kalpa.

वैराट *vairāṭa*, *as*, *i*, *am* (fr. *vi-rāṭa*), relating or belonging to Virāṭa; (*as*), m. an earth-worm; a particular insect (= *indra-gopa*). — *Vairāṭa-deśa*, *as*, m., N. of a country. — *Vairāṭa-rāja*, *as*, m., N. of a king.

Vairāṭya, f., N. of one of the sixteen Vidyā-devīs or goddesses of learning (with Jainas).

वैरिण *vairiṇa*, *as*, m. (see *virāṇa*), Ved. a kind of Vīraṇa grass, (Sāy. = *virāṇa-prakāra*, Rīg-veda I. 191, 3.)

वैरिन *vairin*. See above.

वैरूप *vairūpa*, *am*, n. (fr. *vi-rūpa*), Ved., N. of a particular Sāman; (*as*), m. a patronymic of the Vedic Rishi Aśtā-daṅṣṭra; of Nabha-prabhedana; of Sata-prabhedana; of Sadhri; (*ās*), m. pl., N. of a race of Pitṛis (occupying the third or highest heaven).

Vairūpya, *am*, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpya-lā*, f. deformity, malformation.

वैरोचन *vairocana*, *as*, *i*, *am* (fr. *vi-rocana*),

belonging to or coming from the Sun; descended from Virocana, &c.; (*as*), m. a Buddha (the third of the Dhyāni-buddhas); a patronymic of the celebrated Daitya Bali (sovereign of Mahābali-pura, see *bali*); of the son of Agni; of the son of Sūrya (the Sun); a Siddha, a sort of demigod or deified mortal. — *Vairocana-niketana*, *am*, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*.)

Vairocāni, *is*, m. a Buddha; a patronymic of Bali, (see above); of the son of Agni; of the son of Sūrya.

वैरोचि *vairoci*, *is*, m., N. of the Daitya Vāna.

वैल *vaila*, *as*, *i*, *am* (fr. *vila*), relating or belonging to a hole or pit. — *Vaila-stha*, *am*, n., Ved. a pit, burying-place, (according to Sāy. on Rīg-veda I. 133, 3. *mahā-vailasṭhe* = *sarvair gantavye mahā-smaśāne* or *nāga-loke*.) — *Vaila-sthāna*, *am*, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthānaka*, *am*, n., Ved. a pit.

वैलक्ष्य *vailakshya*, *am*, n. (fr. *vilakṣya*), contrariety, difference, disparity, opposition; *pūrvokta-vailakshyena*, in opposition to what was before stated.

वैलक्ष्य *vailakshya*, *am*, n. (fr. *vi-lakṣha*), absence of mark or characteristic; contrariety, reverse, inversion; the reverse of what is usual or natural, unnaturalness, affectation; *sa-vailakshyam*, affectedly, in a forced manner, unnaturally.

वैलोम्य *vailomya*, *am*, n. (fr. *vi-loma*), contrariety, reverseness, opposition, oppositeness.

वैल्य *vailva*, *as*, *i*, *am* (fr. *vilva*), relating or belonging to the Vilva tree; made of Vilva wood; (*am*), n. the fruit of the Vilva or Ægle Marmelos. — *Vailva-maya*, *as*, *i*, *am*, made or consisting of the Vilva or of its wood, &c.

वैवधिक *vaivadhika*, *as*, m. (fr. *vi-vadha*), a dealer, peddler, hawker, vender of various substances (as grain, oil, ghee, fruit, sweetmeats, &c., = *vivadhika*).

वैवर्य *vaivarnya*, *am*, n. (fr. *vi-varṇa*), diversity of colour, change of colour or complexion; deviation or secession from tribe or caste, &c.; heterogeneity, diversity, difference.

वैवर्त *vaivarta*, *am*, n. (fr. *vi-varta*), revolution, change or modification of existence; [cf. *brahma-vaivarta*.]

वैवस्वत *vaivasvata*, *as*, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Manu of the present period (as son of Vivasvat and brother of Yama); the planet Saturn; one of the Rudras; (*am*), n., scil. *antara*, epithet of the seventh or present Manvantara (as presided over by Manu Vaivasvata); (*i*), f. a patronymic of Yami; the south, the southern quarter. — *Vaivasvata-tīrtha*, *am*, n., N. of a celebrated shrine and Tīrtha. — *Vaivasvata-manvantara*, *am*, n., N. of the seventh or present Manvantara, q. v.

वैवाहिक *vaivāhika*, *as*, *i*, *am* (fr. *vi-vāha*), belonging or relating to marriage, matrimonial, nuptial; (*as*, *am*), m. n. a marriage, wedding; (*as*), m. a son's father-in-law or a daughter's father-in-law, i. e. the father of a son's wife or of a daughter's husband.

Vaivāhya, *as*, *-lī*, *am*, relating to marriage.

वैवृत्त *vaivṛtta*, *as*, *i*, *am* (fr. *vi-vṛtti*), of or belonging to Vi-vṛtti; (*as*), m. a particular modification of Vedic accent.

वैशद्य *vaishadya*, *am*, n. (fr. *vi-śada*), whiteness; cleanness, purity, clearness, perspicuity.

वैशन्त *vaishanta*, *as*, *i*, *am* (fr. *veśanta*), Ved. belonging to the Soma ladle or cup; (*am*), n.

a cup of Soma juice, (according to modern scholars Vaisānta in Rīg-veda VII. 33, 2. is probably the name of a river.)

वैशम्पायन *vaishampāyana*, *as*, m., N. of a celebrated sage (the original teacher of the Taittirīya-saṃhitā or collection of hymns of the Black Yajurveda, see *taittirīya-saṃhitā*); he was also the narrator of the Mahā-bhārata to Janam-ejaya; N. of the author of a law-book.

Vaishampāyāniya, *as*, *ā*, *am*, of or belonging to Vaishampāyana.

वैशली *vaishali*, f. [cf. *viśalā*], N. of a town to the north of Pātāli-putra; [cf. *vaishālī*.]

वैशस *vaishasa*, *as*, *i*, *am* (fr. a form *vi-śasa*, derived fr. *vi-śas*; cf. *vi-śasana*), relating to slaughter or destruction, destructive; (*am*), n. rending in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

वैशस्त्र I. *vaishāstra*, *am*, n. (fr. *vi-śāstrī*), government, sway, rule.

2. *vaishāstra*, *am*, n. (fr. *vi-śāstra*), the state of being unarmed, defencelessness.

वैशाख *vaishākha*, *as*, m. (fr. *vi-śākhā*), the first of the twelve months constituting the Hindū solar year (answering to April-May); a churning-stick; (*am*), n. a particular attitude in shooting (standing with the feet a span apart); (*i*), f. the day of full moon in the month Vaisākha (= *rakta-purnavā*); N. of a wife of Vasu-deva. — *Vaishākha-vadi*, ind. in the dark half of the month Vaisākha.

Vaishākhyā, *as*, m., N. of a Muni.

वैशारद्य *vaishāradya*, *am*, n. (fr. *vi-śārada*), cleverness, expertness, skill.

वैशाल *vaishāla*, *as*, m. (fr. *viśālā*), N. of a Muni; (*i*), f., N. of a town [cf. *viśālā*]; of a wife of Vasu-deva.

वैशिक *vaishika*, *as*, m. (fr. *veśyā*), a particular kind of Nāyaka or lover (in erotic poetry), one who associates with courtezans; (*am*), n. harlotry, the allurements of harlots, arts of courtezans.

वैशिष्ट *vaishishṭa*, *am*, n. (fr. *vi-śishṭa*), distinction, difference (= *vaishishṭya* below).

Vaishishṭya, *am*, n. endowment with some distinguishing property or attribute, endowment with, possession of; distinction, peculiarity, difference, the state of distinguishing or being distinguished, differing; excellence.

वैशेषिक *vaisheshika*, *as*, *i*, *am* (fr. *viśeṣha*), characteristic; belonging to the Vaisheshika doctrine, (in this sense fr. *vaisheshika*, *am*, n.); (*as*), m. a follower of the Vaisheshika doctrine; (*am*), n., N. of one of the two great divisions of the Nyāya school of philosophy founded by Kaṇāda, (it was probably a later development of the other great division or 'Nyāya proper' founded by Gautama, with which it agrees in its analytical method of treating the various subjects of inquiry, but from which it differs in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of *viśeṣha*, 'particularity or individual essence', i. e. in its maintaining the eternally distinct or *suī generts* nature of the nine substances, air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic: the seven Padārthas or categories are, 1. Dravya, 'substance,' divided into nine, as above stated; 2. Guṇa, 'quality,' of which there are twenty-four [see *guṇa*]; 3. Karman, 'action'; 4. Sāmānya, 'genus' and 'species'; 5. Viśeṣha, 'particularity,' described above; 6. Samavāya, 'co-inherence' or 'perpetual intimate connection'; 7. A-bhāva, 'non-existence' or 'privation.' Kaṇāda's system allows only two of the Pramāṇas, i. e. instruments or means of obtaining true knowledge, of the four admitted by the Nyāya proper, viz. *pratyakṣha* or knowledge

arising from contact of a sense with its object, and *anumāna*, inference of three kinds [a priori, a posteriori, and analogy], but the other *Pramāṇas* are said by some to be contained in these two; the system is taught in the form of *Sūtras*, and the *Vaiśeṣika-sūtras*, like those of the *Nyāya* proper, have been commented on by a triple set of commentaries, and expounded in various works, of which the best known are the *Bhāṣā-parīccheda* with its commentary, called *Siddhānta-muktāvalī*, and the *Tarka-saṅgraha*.—*Vaiśeṣika-sūtra*, *am*, n. the aphorisms of the *Vaiśeṣika* branch of the *Nyāya* philosophy (attributed to Kaṇāda).

Vaiśeṣhya, *am*, n. specific or generic distinction; difference, superiority, pre-eminence.

वैश्य *vaiśya*, *as*, m. (fr. 2. *viś*), 'a man who occupies the soil,' 'a man of the people,' a *Vaiśya* or man of the third caste whose business was agriculture and trade; (*ā*), f. a woman of the *Vaiśya* caste. — *Vaiśya-kanyā*, f. a *Vaiśya* damsel, girl of the agricultural class. — *Vaiśya-karmaṇ*, *a*, n. or *vaiśya-kriyā*, f. the business of a *Vaiśya*, agriculture, trade. — *Vaiśya-tā*, f. the state or condition of a *Vaiśya*, (*vaiśyatām gam*, to become a *Vaiśya*). — *Vaiśya-eritti*, *is*, f. the mode of life or occupation of a *Vaiśya*, agriculture, trade. — *Vaiśyā-jā*, *as*, *ā*, *am*, born of a *Vaiśya* woman, the child of a *Vaiśya* mother. — *Vaiśyā-putra*, *as*, m. the son of a *Vaiśya* mother.

वैश्रवण *vaiśravaṇa*, *as*, m. (fr. *viśravaṇas*), 'son of *Viśravaṇas*,' epithet of *Kuvera*, the god of wealth; of *Rāvaṇa* (younger brother of *Kuvera*); N. of the fourteenth *Muhūrta*. — *Vaiśravaṇānuja* (*ṇa-an*), *as*, m. the younger brother of *Kuvera*, i. e. *Rāvaṇa*. — *Vaiśravaṇālaya* (*ṇa-āl*) or *vaiśravaṇāvṛkṣa* (*ṇa-āv*), *as*, m. 'abode of *Kuvera*,' the Indian fig-tree (= *vāta*). — *Vaiśravaṇodaya* (*ṇa-ud*), *as*, m. 'Kuvera's glory,' the Indian fig-tree.

वैश्वदेव *vaiśvadeva*, *as*, *i*, *am* (fr. *viśvadeva*), belonging or dedicated to the *Viśva-devas* or *Viśve-devāḥ*, (*vaiśvadevo lokah*), the world of the *Viśva-devas*, *Manu* IV. 283; offered to the *Viśva-devas*; relating to all the divinities; (*am*), n. an offering or sacrifice to the *Viśva-devas*; an offering to all deities (said to be performed by casting a little food into fire before a meal); (*i*), f. the eighth day of the second half of the month *Māgha*; a species of the *Pankti* metre. — *Vaiśvadeva-karmaṇ*, *a*, n. an oblation to the *Viśva-devas*; an offering to the deities collectively. — *Vaiśvadeva-homa*, *am*, n. oblation to the *Viśva-devas*.

वैश्वानर *vaiśvānara*, *as*, *i*, *am* (fr. *viśvānara*), relating to or fit for all men, present with all men, common to all mankind, benefiting all men; (*as*), m. 'son of *Viśvā-nara*,' epithet of *Agni* or *Fire*, (*Agni Vaiśvānara* is regarded as the author of the hymns *Rig-veda* X. 79, 80); the fire of digestion; N. of a *Dānava*; (in the *Vedānta* phil.) 'the Spirit of Humanity,' N. of Intellect located in the collective aggregate of bodies, the general consciousness; (*i*), f. a particular sacrifice performed at the beginning of every year; a particular division of the sun's path.

Vaiśvānariya, *as*, *ā*, *am*, Ved. relating to *Vaiśvānara*; (*am*), n., scil. *sūkta*, a particular Vedic hymn.

वैश्वामित्र *vaiśvāmītra*, *as*, m. (fr. *viśvāmītra*), a son or descendant of *Viśvā-mītra*, a patronymic of several Vedic *Rishis*; (*i*), f. a female descendant of *Viśvā-mītra*.

वैश्वसिक *vaiśvasika*, *as*, *i*, *am* (fr. *viśvasika*), deserving confidence, trustworthy.

वैश्वी *vaiśvī*, f. (fr. *viśva*), N. of the *Nakṣatra* called *Uttarāśādhā* or *Uttarāśādhā* (so called because the *Viśva-devas* reside over this asterism).

वैषम्य *vaiṣamya*, *am*, n. (fr. *vishama*), inequality, unevenness, oddness (opposed to evenness); difficulty; calamity, misery, distress; injustice, harshness; solitariness, singleness.

वैषयिक *vaiṣayika*, *as*, *i*, *am* (fr. *vishaya*), relating to an object, having for an object, (the *ādharma* of an action is called *vaiṣayika* when it is the aim or object of the action); belonging or relating to an object of sense, sensual, carnal; (*as*), m. a sensualist, one addicted to the pleasures of sense, one occupied with worldly objects or interests.

वैषुवत *vaiṣuvata*, *as*, *i*, *am* (fr. *vishu-vat*), relating to the equinox, equinoctial.

वैशुत *vaiṣhṭuta*, *am*, n. (fr. *vi-shṭuta*), the ashes of a burnt-offering.

वैष्ट *vaiṣṭra*, *am*, n. (in *Upādi*-s. IV. 159. fr. rt. 1. *viś*), the world, a division of the universe, = *piṣṭāpa*; (*as*), m. (?), the sky (= 3. *div*); air, wind (= *vāyu*); N. of *Vishṇu* (according to *Sabda-k.*).

वैष्णव *vaiṣṇava*, *as*, *i*, *am*, relating or belonging to *Vishṇu*; worshipping *Vishṇu*; (*as*), m. 'a worshipper or follower of *Vishṇu*,' N. of one of the three great divisions of modern *Hindū* sects, (the other two being the *Saivas* and *Sāktas*; the *Vaiṣṇavas* believe in the supremacy of *Vishṇu* over the other gods of the *Tri-mūrti*; they are divided into six principal sects, as follow, 1. the *Rāmānujas* or *Sri-sampradāyins*, founded by the celebrated reformer *Rāmānuja*, who flourished in the south of India towards the latter part of the twelfth century; the most striking peculiarity of this sect, who are chiefly found in the south, is the scrupulous preparation and privacy of their meals; they are distinguished by two perpendicular white lines drawn from the root of the hair to the commencement of each eyebrow, and a connecting transverse streak across the root of the nose; their chief authoritative works are the *Vedānta-sūtras* and other *Vedānta* works, the *Pañcāraṭra* of *Nārada*, the *Vishṇu-Purāṇa* and other *Purāṇas*; 2. the *Rāmānandas*, a sect founded by *Rāmānanda*, disciple of *Rāmānuja*, and very numerous in Gangetic India; they worship *Vishṇu* under the form of *Rāma-ānanda* and his consort *Sitā*; their favourite work is the *Bhakti-mālā*; 3. the followers of *Kabir*, a celebrated disciple of *Rāmānanda*, principally found in upper and central India; they do not observe all the ceremonies of the *Hindūs*, but conform to the usages of caste, and pay a sort of respect to *Vishṇu*; 4. the *Vallabhācāryas* or *Rudra-sampradāyins*, see *vallabhācārya*; this sect draws its doctrines from the *Bhāgavata-Purāṇa* and works of *Vallabha*; 5. the *Mādhvas* or *Brahma-sampradāyins*, founded by *Mādhvācārya*, who is regarded by his followers as an incarnation of *Vāyu*, the god of wind; they are found especially in the south of India, and appear to combine with their worship of *Vishṇu* a friendly leaning towards the god *Śiva*; 6. the *Vaiṣṇavas* of Bengal, a sect founded by *Chaitanya*, who is regarded as an incarnation of *Kṛishṇa*; their chief ritual consists in constantly repeating the name of *Kṛishṇa*; scil. *yajña*, a particular sacrificial ceremony; epithet of the asterism *Śravaṇa*; (*i*), f. the personified *Śakti* of *Vishṇu* (regarded as one of the *Mātrīs*); N. of *Durgā*; the plant *Clitoria Ternatea* (= *a-parājitā*); *Asparagus Racemosus* (= *śatāvri*); sacred basil, *Ocimum Sanctum*; (*am*), n. a particular kind of prodigy or omen (belonging to or occurring in the *param divam* or upper sky), the ashes of a burnt-offering. — *Vaiṣṇava-tva*, *am*, n. belief in *Vishṇu*, the worship of *Vishṇu*. — *Vaiṣṇava-purāṇa*, *am*, n., N. of a *Purāṇa*. — *Vaiṣṇava-śāstra*, *am*, n., N. of an astrological work by *Nārāyaṇa-dāsa-siddha* (= *prasnārāyaṇa*). — *Vaiṣṇava-siddhānta-dīpikā*, f., N. of a work by *Rāma-ānanda*. — *Vaiṣṇavākūṭa-āndrikā* (*ṇa-āk*), f., N. of a commentary on the *Vishṇu-Purāṇa* by *Ratna-garbha*. — *Vaiṣṇavācāmana* (*ṇa-āc*), *am*, n. sipping water three times in the worship of *Vishṇu*. — *Vaiṣṇavācāra* (*ṇa-āc*), *as*, m. the rites or practices of the *Vaiṣṇavas*.

वैसारिण *vaiśāriṇa*, *as*, m. (fr. *vi-sārin*), a fish.

वैसूचन *vaiśūcana*, *am*, n. (fr. *vi-sūcana*), assumption of female attire by a man (in the drama).

वैहायस *vaihāyasa*, *as*, *i*, *am* (fr. *vihāyas*), being in the air, aerial, suspended in the air; (*as*), m., N. of a lake.

वैहार्य *vaihārya*, *as*, *ā*, *am* (fr. *vi-hāra*), to be played or sported with, to be conciliated by pleasantry (applied to a wife's brother or brother-in-law or other relations of a wife).

वैहासिक *vaihāsika*, *as*, m. (fr. *vi-hāsa*), a comic actor, buffoon; an actor (in general).

वोच् *voč*. See under rt. *vač*, p. 877.

वोट *voṭā*, f. (perhaps more correctly written *boṭā* = *poṭā*, q. v.), a female servant or slave.

वोड़ *voḍra*, *as*, m. (etymology doubtful), a kind of large snake, the *Bor* or *Boa Constrictor* (= *go-nasa*); a sort of fish; (*i*), f. the fourth part of a *Papa*.

वोढ्य *voḍhavya*, *as*, *ā*, *am* (fr. rt. 1. *vah*), to be borne or carried; able to be borne, &c.

Vodhu, *us*, m. the son of a woman living in her father's house (whose husband is absent).

Vodhri, *dhā*, *dhri*, *dhri*, one who carries or bears or draws, carrying, bearing, drawing; (*dhā*), m. a bearer, porter; a leader, guide; a charioteer; a draught-horse; a bull; a bridegroom; [cf. Lat. *vector*.]

वोण्ट *voṇṭa*, *as*, m. (fr. rt. *vunṭ*?), a stalk, stem.

वोद *voda*, *as*, *ā*, *am* (etymology doubtful), wet, moist, damp.

वोदाल *vodāla*, *as*, m. the sheat fish, *Silurus Boalis* (= *pāṭhina*).

वोपदेव *vopa-deva*, *as*, m., N. of the author of the *Mugdha-bodha* grammar, the *Kavi-kalpādruma*, and various other works (including, according to some, the *Bhāgavata-Purāṇa*; he was a son of *Keśava* and pupil of *Dhaneśvara*, and is said to have flourished about the latter half of the thirteenth century at the court of *Hemādri*, king of *Deva-giri*, now *Dowlatabad*).

वोपालित *vopālita* or *vopālita-sinḥa*, *as*, m., N. of a lexicographer.

वोर *vora*, *as*, m. (probably not a Sanskrit word), a sort of pulse, *Dolichos Catjang*. — *Vorapāl*, f., a sort of mat or mattress for sleeping on (perhaps made of the straw of the *Vora*).

वोरक *voraka*, *as*, m. (= *volaka*), a scribe, writer.

वोरट *vorāṭa*, *as*, m. a sort of jasmine.

वोरव *vorava*, *as*, m. a kind of rice (perhaps that called *Boro*, which is cut in March or April).

वोखान *vorukhāna*, *as*, m. a horse (described as one of a white and red colour).

वोल *vola*, *am*, n. gum-myrrh (= *raktā-paha*).

वोलक *volaka*, *as*, m. [cf. *voraka*], a scribe, writer; (*ikā*), f. a sort of cake or pudding made with flour and sugar.

वोल्लासक *vollāsaka*, N. of a town.

वोल्लाह *vollāha*, *as*, m. a kind of horse (with a light mane and tail).

वोल्ह *volhri*, *lhā*, m., Ved. = *vodhri*, a bearer, carrier; an animal used for draught.

वोहित्य *vohittha*, *am*, n. a vessel, ship.

वौद्ध *vauddha*, *am*, n. (for *bauddha*), the collective body of Buddhist writings, (applied also to other infidel writings such as those of the *Jainas*.)

वौषट् *vaushaṭ*, ind. (perhaps for a form *vokshaṭ* fr. rt. 1. *vah*, and meaning 'may he, i. e. Agni, carry the offering to the gods;' according to others merely a lengthened form of *vashaṭ*, q. v.), an exclamation or formula used on offering an oblation to the gods or Manes with fire; [cf. Zend *vaushaṭ*.]

य 1. *vya*, as, m. (fr. rt. *vye*), a coverer.

य 2. *vya* (contracted fr. *avyaya*), a technical symbol for indeclinables such as *nī*, *cit*, *sva*, &c.

यंश *vy-anśa*, as, m., N. of a son of Vi-pracitti.

Vy-anśaka, as, m. a mountain.

यंशुक *vy-anśuka*, as, ā, am, without a garment, undressed, naked.

यंस *vy-ans* (vi-ans), cl. 10. P. -*ansayati*, -*yitum*, to divide asunder, divide; to render useless or harmless, foil, ward off; to deceive.

Vy-anśaka, as, m. a cheat, rogue, juggler.

Vy-anśana, am, n. cheating, tricking, deceiving.

Vy-anśanīya, as, ā, am, to be deceived or cheated.

Vy-anśita, as, ā, am, tricked, deceived, cheated; disappointed in one's expectations.

यंस *vy-anśa*, as, ā, am, Ved. without a shoulder, shoulderless, mutilated, (Sāy. = *rigatānśa-chinna-bāhu*); (as), m., N. of a Rākshasa.

यक्त *vy-akta*, *vy-akti*. See col. 2.

यक्ष *vy-aksh* (vi-aksh), cl. 1. 5. P. -*akshati*, -*akshnoti*, &c. = *vy-aś*, to pervade, &c.

यक्ष *vy-aksha*, as, ā, am, (in astronomy) having no latitude; [cf. *nir-aksha*.]

यग्र *vy-agra*, as, ā, am, bewildered, perplexed, distracted; agitated, alarmed, frightened; zealous, eager, eagerly engaged in, occupied, zealously occupied; (as), m., N. of Vishṇu. - *Vyagra-tā*, f. or *vyagra-tva*, am, n. perplexedness, perplexity, confusion, anxiety; zealous occupation, zeal. - *Vyagra-purandhri-varga*, as, ā, am, having companies of matrons zealously occupied. - *Vyagra-manas*, ās, ās, as, perplexed or bewildered in mind.

यङ्ग *vy-angya*, as, ā, am, limbless, deformed, mutilated; lamed, lame; bodiless; ill-arranged; (as), m. a cripple; a frog; discoloration of the face, dark spots on the cheek. - *Vyangya-tva*, am, n. mutilation; the state of a cripple, maimedness. - *Vyangārtha* (°*ga-ar*°), as, m. (in rhetoric) suggested sense or meaning.

Vyangaya, Nom. P. *vyangayati*, -*yitum*, to mutilate, maim, cripple.

यङ्गार *vy-angāra*, as, ā, am, without charcoal, having no fire, (*vyangāre*, at the time when the burning charcoal is extinguished.)

यङ्गल *vy-angula*, am, n. the sixtieth part of an Angula.

यच 1. *vyac* (probably connected with *vy-aś*, cl. 6. P. *vyāti*, *vīvyāca*, *vyāśhyati*, *avyācit* or *avyācit*, *vyācītum*, to cheat, trick, defraud, deceive; to encompass, embrace, surround (Ved.); to pervade, contain (Ved.): Caus. *vyācayati*, -*yitum*, Aor. *avyācāt*: Desid. *vīvyācīshati*: Intens. *vevīcyate*, *vāvīcyāti* or *vāvīcyati*.

Vyācas, as, n., Ved. anything which is expanded or spread, (Sāy. = *vyāptam antariksham*); expanse, amplitude, vastness, (Sāy. = *vyāpana*). - *Vyācasvat*, ān, atī, at, Ved. expansive, (Sāy. = *vyāptimat*, Rīg-veda II. 3, 5); (according to some) emulous, (see Rīg-veda VI. 25, 6, Nirukta VIII. 10.)

Vyācīshīha, as, ā, am, Ved. expanding everywhere, extending far and wide.

यच 2. *vy-ac* or *vy-añc* (vi-ac), cl. 1. P. A. -*acāti*, -*añcāti*, -*te*, -*añcītum*, Ved. to force or bend asunder, sunder, separate; to make wide, extend.

Vy-aśyamāna, as, ā, am, being widened, being extended.

यज *vy-aj* (vi-aj), cl. 1. P. -*ajati*, -*ajitum*, Ved. to throw in various directions, toss about, move to and fro.

Vy-aja, as, m. a fan (= *vy-ajana*).

Vy-ajana, am, n. a palm-leaf or other substance used as a fan, a fan (in general).

यञ्ज *vy-anj* (vi-anj), cl. 7. P. A. -*anakti*, -*ankte*, -*anktum* or -*anjitum*, to anoint thoroughly (Ved.); to decorate, adorn, make beautiful or handsome (A., Ved.); to cause to appear, develop, manifest; to discriminate, make clear: Pass. -*ajyate*, to be manifested or developed; to be expressed: Caus. -*anjayati*, -*yitum*, to cause to appear, make clearly visible or manifest.

Vy-akta, as, ā, am, adorned, decorated, handsome, beautiful (Ved.); caused to appear, manifested, developed, manifest, apparent, evident, specifically known or understood; specified, distinguished; specific, individual; wise, learned; (as), m. 'the manifested,' epithet of Vishṇu; (am), n. 'the discrete or discernible,' that which is developed as the product of *a-vyakta*, q. v. (in the Sāṅkhya philosophy); (am), ind. manifestly, evidently, clearly, certainly.

- *Vyakta-gaṇita*, am, n. calculation with known numbers, arithmetic. - *Vyakta-tā*, f. or *vyakta-tva*, am, n. distinctness, manifestation. - *Vyakta-tāraka*, as, ā, am, having clear stars. - *Vyakta-drishārtha* (°*ta-ar*°), as, ā, am, perceiving or witnessing a transaction with one's own eyes, any one present as an eye-witness, a witness (in general). - *Vyakta-bhuj*, k, k, k, consuming everything manifested or all visible things (said of time). - *Vyakta-rāsi*, is, f. (in arithmetic) known or absolute quantity. - *Vyakta-rūpa*, as, m. 'having a manifested form,' epithet of Vishṇu. - *Vyakta-rūpin*, ī, īpī, ī, having a discernible shape. - *Vyakta-lakshman*, ā, ā, a, having evident signs, having clear marks, clearly characterised. - *Vyakta-vikrama*, as, ā, am, displaying valour. - *Vyakti-kurāya*, am, n. the act of making manifest or clear or distinct. - *Vyakti-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make manifest, make clear or distinct. - *Vyakti-kṛita*, as, ā, am, made clear or manifest, made distinct. - *Vyakti-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become clearly visible, be distinct or clear. - *Vyakti-bhūta*, as, ā, am, become clearly visible, distinct, clear. - *Vyaktoḍita* (°*ta-ud*°), as, ā, am, spoken clearly or plainly.

Vy-akti, is, f. visible appearance or manifestation, making clear or evident, clearness, distinctness, discernibility, discrimination; specific appearance or variation, individuality; a person, an individual (opposed to *jāti*), variety; gender (in gram.); ease, inflection, the proper form of any inflected word; a vowel (?). - *Vyakti-tā*, f. or *vyakti-tva*, am, n. distinctness, individuality, personality.

Vy-angya, as, ā, am, to be indicated correctly, to be intimated by sarcastic allusions or insinuations (applied to figurative or poetical speech, allusive language or insinuation, sarcasm, covert expression of suspicion or contempt, &c.). - *Vyangyokti* (°*ya-uk*°), is, f. covert language, sarcastic insinuation.

Vy-anjaka, as, ikā, am, making clear, clearly showing, manifesting, indicating, denoting, declaring; (as), m. external indication of passion or feeling, gesture, dramatic action; feeling; a sign, mark, symbol; figurative expression or insinuation. - *Vyānjaka-tva*, am, n. the containing figurative or allusive expressions, indication by covert insinuations or elliptical language. - *Vyānjakārtha* (°*ka-ar*°), as, m. (in rhetoric) a suggestive or significant sense.

Vy-anjana, am, n. the act of making clear, marking, distinguishing, indicating; a consonant (as marking or distinguishing sound); a mark, spot, sign, token; insignia, paraphernalia; a mark or sign of puberty; the beard; mark of sex or gender, a privy part (male or female); anything used in dressing or preparing food, anything mixed with food, seasoning, sauce, condiment; a limb, member (= *ava-yava*); day, = *dina*; (am, ā), n. f. figurative expression or

insinuation; irony, sarcasm; (ā), f. the third power of a word, suggestion. - *Vyanjana-saṅgama*, as, m. a collection or group of consonants. - *Vyanjana-sandhi*, is, m. the junction of consonants (in grammar). - *Vyanjana-sannipāta*, as, m. the falling together or conjunction of consonants. - *Vyanjana-sthāne*, ind. in the place of condiment, as seasoning. - *Vyanjanā-vṛitti*, is, f. figurative or elliptical style. - *Vyanjanodaya* (°*na-ud*°), as, ā, am, followed by a consonant. - *Vyanjanopadha* (°*na-up*°), as, ā, am, preceded by a consonant.

Vy-anjayat, an, antī, at, making clearly visible or manifest.

Vy-anijishu, us, us, u, wishing to make clearly visible, trying to make manifest, wishing to detect or expose, &c.

Vy-anjita, as, ā, am, clearly manifested or made visible, distinguished, marked, characterised. - *Vyanjita-vṛitti-bheda*, as, ā, am, having varying actions manifested.

यडम्बुक *vyadambuka* or *vyadambana* or *vyadambara*, as, m. (said to be fr. rt. 1. *aḍ* with *vi*), the castor-oil plant, *Ricinus Communis*.

यत् *vyat*. See under rt. 1. *ri*, p. 953.

यतिकृ *vy-ati-kṛi* (vi-ati-), cl. 8. A. -*kurute*, &c., to act mutually or reciprocally: Pass. -*kṛiyate*, to be greatly changed or moved.

1. *vy-atikara*, as, ā, am, acting reciprocally, acting on or with one another, reciprocal; pervading, spreading through or over; contiguous to, in contact with; (as), m. reciprocal action, reciprocity, mutual relation, exchange, interchange; contact, contiguity, union; alternation; action (in general); obstruction, hindrance, reverse, misfortune, calamity; opportunity.

Vy-atikṛita, as, ā, am, pervaded.

यतिकृ *vy-ati-kṛi* (vi-ati-), Pass. -*kṛiyate*, &c., to be scattered in different directions; to be mixed together.

2. *vy-atikara*, as, m. a scattering in different directions, mixing or blending together, mixture.

Vy-atikṛiya, as, ā, am, scattered about in different directions, mixed together.

यतिक्रम *vy-ati-kram* (vi-ati-), cl. 1. P. A. -*krānati*, -*krānate*, -*krāmitum*, to go or pass by, pass over or beyond; to elapse, be spent (said of time); to step over, transgress, offend against; to excel, surpass, conquer; to neglect, omit, violate, forget; to apply one's self to anything (acc.) in a wrong manner.

Vy-atikrama, as, m. passing over or beyond, transgressing, deviating; violating, non-performance, disregard, neglect, breach, (*saṃvidyo vyatikramah*, violation or breach of a contract); inverted order, inversion, reverse, contrariety, opposition, the contrary of anything, the contrary of right, crime, vice, fault, sin; the contrary of prosperity, adversity, misfortune.

Vy-atikramin, ī, īpī, ī, passing over, deviating, transgressing.

Vy-atikramya, ind. having passed over or beyond, having transgressed or violated; having disregarded or neglected.

Vy-atikrānta, as, ā, am, passed over; gone by, elapsed; transgressed, violated, retracted; neglected, disregarded; reversed, inverted.

यतिगम *vy-ati-gam* (vi-ati-), cl. 1. P. -*gat* (°*hati*), -*gantum*, to go or pass by, to be spent (as time).

Vy-atigata, as, ā, am, passed by, elapsed.

यतिगा *vy-ati-gā* (vi-ati-), cl. 3. P. -*jigāti*, -*gātum*, to pass by.

यतिचर *vy-ati-car* (vi-ati-), cl. 1. P. (ep. also A.) -*carati* (-*te*), -*caritum*, to transgress against, commit an offence against, offend.

यतिचुम्ब *vy-ati-tumb* (vi-ati-), cl. 1. P.

-cumbati. -cumbitum, to kiss or touch closely, be in immediate contact with.

Vy-atīcumbita, as, ā, am, touching closely, in immediate contact with.

व्यतिजल्प vy-ati-jalp (vi-ati-), cl. 1. P. -jalpati, -jalpitum, to chatter together, gossip, talk with one another.

व्यतिजि vy-ati-ji (vi-ati-), cl. 1. P. A. -jayati, -te, -jetum, to overcome, surpass, excel.

व्यतिजन्त vy-ati-tan (vi-ati-), cl. 8. A. -tanute, -tanitum, to extend mutually, vie with each other in extending or spreading out.

व्यतिजृ vy-ati-tṛi (vi-ati-), cl. 1. P. -tarati, -taritum or -taritum, to pass completely across, pass over successfully, overcome.

व्यतिनि vy-ati-nī (vi-ati-), cl. 1. P. -nayati, &c., Ved. to allow to pass away.

व्यतिभा vy-ati-bhā (vi-ati-), cl. 2. A. -bhāte, -bhāte, to shine forth fully or brightly (used impersonally).

व्यतिभू vy-ati-bhū (vi-ati-), cl. 1. A. -bha-vate, &c., to vie with any one (acc.), contend for precedence or superiority.

व्यतिमर्श vy-atimarsā (vi-ati-), as, m. (in Vedic ritual) a particular kind of vīhāra, q. v., (it is described as the mutual transposition of the several Pādas or half verses or whole verses of the first and second Vālakhilya hymns which are repeated in sets, two being always taken together.)

Vy-atimarsam, ind., Ved. having skipped or passed over, having missed or taken alternately, alternating.

व्यतिमुह vy-ati-muh (vi-ati-), cl. 4. P. -muhyati, &c., to be excessively perplexed or embarrassed. Vy-atimūḍha, as, ā, am, excessively perplexed or embarrassed, utterly distracted.

व्यतिया vy-ati-yā (vi-ati-), cl. 2. P. -yāti, -yātum, to go completely through, penetrate, pervade (with acc., Ved.); to pass by, flow on (as time).

Vy-atiyāta, as, ā, am, gone by, passed, spent.

व्यतियु vy-ati-yu (vi-ati-), cl. 2. P., g. P. A. -yauti, -yunāti, -yunāte, -yavitum, to join with one another, unite mutually, mix together, intermingle.

व्यतिरा vy-ati-rā (vi-ati-), cl. 2. A. -rāte, vy-aty-are, see Pāp. VI. 4, 64.

व्यतिरिच्य vy-ati-rić (vi-ati-), Pass. -rićyate, to reach far beyond, leave behind, surpass, excel (with abl. or acc.); to be separated from, differ from, deviate.

Vy-atirikta, as, ā, am, reaching beyond, passing or projecting beyond, surpassing, excelling, excessive, immoderate; separate, different from, distinct from; excepted; withdrawn, withheld; (am), ind. with the exception of, except, without (e.g. svara-v, except the accent).

Vy-atireka, as, m. reaching or passing beyond, excelling, excellence; separation from, distinction, difference, separateness, deviation; exception, exclusion, negation, interception; contrariety, contrast, dissimilitude, a particular figure in rhetoric or poetry (the contrasting of things compared in some respects with each other); logical discontinuance (opposed to anvaya), negative inference; (ena), ind. with exception of, without; (e), ind. on the contrary supposition. — Vy-atireka-vyāpti, is, f. 'pervasion of difference or dissimilitude,' a comprehensive argument derived from negation or non-existence of certain qualities. — Vy-atirekākāṅkara ('ka-al'), as, m. the rhetorical figure called Vyatireka, (see above.)

Vy-atirekin, ī, inī, i, passing beyond, excelling, distinguishing, discriminating; excepting; different, reverse. — Vy-atireki-linga, am, n. an exclusive mark, i. e. a negative property (which excludes its

subject from the class possessing the corresponding positive property). — Vy-atireky-ulāharaṇa, am, n. illustration by contrast or negation (of certain properties).

व्यतिरुह vy-ati-ruh (vi-ati-), cl. 1. P. -rohāti, -rodhum, to pass into various states of being, attain to or obtain another (state): Caus. -ropayati or -rohayati, -yitum, to eject, expel, remove, dispossess.

Vy-atirōpita, as, ā, am, ejected, displaced, expelled, ousted, dispossessed, removed from rightful possession.

व्यतिरङ्घ्रि vy-atilanghin, ī, inī, i, passing or falling away from, slipping away.

व्यतिरू vy-ati-lū (vi-ati-), cl. 9. A. -lunite (also P. -lavāti if joined with itaretara, anyonya, or paraspāra, see Pāp. I. 3, 16), -lavitum, to cut or hurt one another, cut mutually.

व्यतिरुह vy-ati-rah (vi-ati-), cl. 1. A. -vāhate, &c., to bear mutually or reciprocally, (see Vopadeva XXIII. 55.)

व्यतिवृत्त vy-ati-vrit (vi-ati-), cl. 1. A. -vartate, &c. (in Fut., Cond., and Aor. also P., see rt. 1. vrit), -vartitum, to go or pass over, pass through; to escape, avoid; to glide or pass away, elapse; to depart from (with abl.), leave, quit, abandon.

व्यतिषञ्ज vy-ati-shanj (vi-ati-sanj), cl. 1. P. -shajati (sometimes A. -shajate), -shajntum, to connect mutually, mix together (P.); to change (A.): Pass. -shajyate, to be mutually connected.

Vy-atishakta, as, ā, am, mutually connected or joined or related, &c.; intermarried, intermarrying.

Vy-atishanga, as, m. mutual connection, reciprocal junction or relation; fastening or tying together; absorption (in Vedic grammar). — Vy-atishanga-vat, ān, atī, at, having mutual connection, connected, united, mixed.

व्यतिसन्दह vy-ati-san-dah (vi-ati-sam-), cl. 1. P. -dahati, -dagdhum, to burn up entirely.

व्यतिसृप vy-ati-srip (vi-ati-), cl. 1. P. -sarpati, -sarptum or -sruptum, to move to and fro, fly in every direction.

Vy-atisarpat, an, anti, at, going or flying in all directions.

व्यतिहन् vy-ati-han (vi-ati-), cl. 2. P. -hanti, -hantum, to strike one another; to strike again, strike in return.

Vy-atighnat, an, atī, at, striking again or in return.

व्यतिहस्य vy-ati-has (vi-ati-), cl. 1. P. -hasati, -hasitum, to laugh at each other.

व्यतिहृ vy-ati-hri (vi-ati-), cl. 1. A. -harate, &c., to take or receive mutually, take in exchange.

Vy-atihāra, as, m. barter, exchange; reciprocity; exchange of blows or abuse.

Vy-atihāra, as, m. = vy-atihāra above.

व्यती 1. vy-atī (vi-ati-i), cl. 2. P. vyatyati, -etum, to pass away or over, pass by, elapse; to go away, depart from, deviate or swerve from, leave (with abl.), take an irregular course; to go beyond, transgress, to pass a person or place (with acc.); to pass or spend (a fixed time, &c.); to surpass, excel, overcome, conquer; to disregard, neglect, omit.

Vy-atyati, an, atī, at, passing away, passing by, &c.; disregarding, paying no attention to (anything).

Vy-atita, as, ā, am, passed away, passed by, elapsed, passed over, gone; departed, dead; departed from, left, abandoned; disregarded, omitted.

Vy-atitya, ind. having passed by, having gone through or passed over.

Vy-atitya, as, m. passing or going away, going in a different direction, contrariety, opposition, oppo-

sition to the usual rule, (vyatyayena, by an irregularity, against the usual rule, in opposition to the usual rule); reverse; inverted or reverse order; transposition, transmutation, interchange.

व्यती 2. vyatī (perhaps connected with rt. 1. vī or with vy-atī), Ved., according to Sāy. on Rīg-veda IV. 32, 17. vyatīnām = gamanavatām āsvānām, of swift-going horses; on Rīg-veda I. 15, 6. vyatīn = vīvidhān eva sva-bhāvān, various states or revolutions.

व्यतीपात vy-atipāta, as, m. (fr. rt. pat with vī and atī), falling entirely away, total departure, deviation from (right), excessive sin, great or portentous calamity, any portent or prodigy indicating or occasioning calamity (as a comet, earthquake, &c.); disrespect, contempt; the seventeenth of the astronomical Yogas; the day of new moon (when it falls on Ravi-vāra or Sunday, and when the moon is in certain mansions, such as Śravaṇā, Dhanishṭhā, &c.); a malignant aspect of the sun and moon (when they are on opposite sides of either solstice and their minutes of declination are the same; cf. vaidhṛita).

व्यतीहार vy-atihāra. See vy-ati-hri, col. 2.

व्यत्यस्य 1. vy-aty-as (vi-ati-as), cl. 2. A. vy-ati-ste (1st sing. -ati-he, 2nd sing. -ati-se, Pāp. VII. 4, 50, 52), to be above, excel, surpass.

व्यत्यस्य 2. vy-aty-as (vi-ati-as), cl. 4. P. -asyati, -asitum, to throw or place in an inverted position, invert, place across.

Vy-atyasta, as, ā, am, thrown or placed in an inverted position, reversed, inverted, changed into the opposite; contrary, opposite, placed across or crosswise, crossed, (vyatyasta-pāṇinā, with crossed hands).

Vy-atyāsa, as, m. inverted position, inverted or reverse order; contrariety, oppositeness, opposition, reverse.

Vy-atyāsam, ind., Ved. having inverted, having placed crosswise; alternating, alternately.

व्यत्यूह vy-aty-ūh (vi-ati-ūh, see rt. 1. ūh), cl. 1. P. -ūhati, -ūhitum, Ved. to place or arrange differently; to be ever changing the order of anything.

व्यथ् व्यथ, cl. 1. A. vyathate (ep. also P. -ti), vi-vyathce, vyathishyate, avyathishṭa (Ved. vyathishat), vyathitum (Ved. Inf. vyathishyati), to tremble, be agitated or disquieted or afflicted; to suffer pain, be sorrowful or unhappy or vexed, fall into misfortune; to be afraid of, fear (with abl.); to suffer; to dry, become dry: Pass. vyathyate: Caus. vyathayati, -yitum, Aor. avivyathat, to disquiet, pain, afflict, make uneasy; to destroy, baffle; to frighten; to lead or turn away: Desid. vīvyathishate: Intens. vāvvyathyate, vāvvyatti; [cf. Goth. vithon; (perhaps also) Gr. ὀθρῶν, ὀθρομαι, ὀθρῶν, ἐποσί-χθων, ἐνποσίς.]

Vyathaka, as, ikā, am, inflicting pain, pain, causing pain, torturing, painful; distressing, afflicting, causing alarm.

Vyathat, an, anti, at, trembling, sorrowing, being in pain or trouble.

Vyathana, am, n. the act of giving pain, paining; (in Vedic grammar) change, alteration, variation.

Vyathanīya, as, ā, am, to be pained or afflicted, capable of being agitated or disturbed.

Vyathamāna, as, ā, am, quivering, trembling, feeling pain.

Vyathayot, an, anti, at, paining, distressing, disquieting.

Vyathā, f. disquietude, perturbation, agitation; pain, agony; anguish, ache; distress; alarm, fear; disease. — Vyathā-kara, as, ī, am, causing pain (bodily or mental), painful, excruciating. — Vyathān-vita ('thā-an'), as, ā, am, suffering pain, pained. — Vyathā-rahita, as, ā, am, free from pain. — Vyathā-vat, ān, atī, at, full of pain.

Vyathi, *is*, *is*, *i*, Ved. agitated, quivering, moving about, troubled, distressed, (Sây. = *vyathita*, Rîg-veda V. 59, 2; = *calita*, X. 86, 2); (*is*), m. a weapon, (Sây. = *sastra*, Rîg-veda VI. 28, 3); a malevolent or evil-disposed person, (Sây. = *bādha*, *rākshasa*, Rîg-veda IV. 4, 3; = *hinsaka*, VI. 62, 3.)

Vyathita, *as*, *ā*, *am*, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

Vyathitavya, *as*, *ā*, *am*, to be pained or distressed.

Vyathis, *is*, *n*, Ved. perturbation, anger (according to Naigh. II. 13; perhaps referable to *vyathi* above).

Vyathya, *as*, *ā*, *am*, to be pained or distressed, &c.

Vyathyamāna, *as*, *ā*, *am*, being disquieted or agitated, being pained or distressed.

Vyathyayas, in Naigh. I. 14, a various reading for *a-vyathayas*, (see *a-vyathi*.)

वद् *vy-ad* (*vi-ad*), cl. 2. P. -*atti*, -*attum*, to bite through or on all sides, gnaw, nibble, eat.

वध् *vyadh*, cl. 4. P. *vidhyati*, *vivyādha*, *vyatsyati*, *avyātsit*, *vyaddhum* (ep. *veddhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate*, to be pierced: Caus. *vyādhayati*, -*yitum*, Aor. *avivādhāt*: Desid. *vivyātsati*: Intens. *veridhyate*, *vāryaddhi* (?); [cf. perhaps Gr. *Feθ* in *ἀέθλος*.]

Viddha, *as*, *ā*, *am*, pierced, perforated, wounded, &c. See p. 920, col. 2.

Viddhā, ind. having pierced, having struck.

Vidhyat, *an*, *anti*, *at*, piercing, perforating; stabbing, striking, wounding, killing.

Vidhyamāna, *as*, *ā*, *am*, being pierced or struck or wounded.

Vedha, *vedhaka*, &c. See p. 965, col. 3.

Vyadha, *as*, m. piercing, perforating; striking, smiting; a stroke, wound; (*ā*), f. bleeding.

Vyadhana, *am*, n. the act of piercing, perforating. *Vyadhya*, *as*, *ā*, *am*, to be pierced or wounded, (in this sense also *vyādhyā*); (*as*), m. an effigy or mark for archers to shoot at, a butt, target, (according to Śabda-k. = *dhanur-guṇa* ?)

Vyādha, *as*, m. 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — *Vyādha-tā*, f. the state or business of a hunter. — *Vyādha-bhīta*, *as*, m. 'afraid of hunters,' a deer.

Vyādhāya, Nom. A. *vyādhāyate*, &c., to become a hunter.

1. *vyādhīm*, *i*, *inī*, *i*, possessing hunters, frequented by hunters.

2. *vyādhīm*, *i*, *inī*, *i*, piercing, wounding.

व्यधिकरण *vy-adhikaraṇa*, *am*, n. the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādhikaraṇa*, see *viśeṣa-vyāpti*).

व्यथित *vyadhiṭa*, *as*, *ā*, *am* (a doubtful word), made, done (?).

व्यध *vy-adhva*, *as*, m. a bad road, wrong road.

Vy-adhvan, *ā*, m., Ved. 'having various paths,' epithet of Agni, (Sây. = *vividha-jvāla*, Rîg-veda I. 14, 7.)

व्यन् *vy-an* (*vi-an*), cl. 2. P. -*aniti*, -*anitum*, Ved. to breathe through, breathe.

व्यनुधा *vy-anu-dhā* (*vi-anu-*), cl. 3. A. -*dhutte*, -*dhātum*, Ved. to unfold, display, (according to Sây. on Rîg-veda I. 166, 10. *vi-dhire* = *vividham dhārayanti*, apparently connecting *dhire* with *vi* and not with *vy-anu*.)

व्यनुन्द *vy-anu-nad* (*vi-anu-*), Caus. -*nā-*

dayati, -*yitum*, to cause to resound or re-echo, fill with noise or cries, &c.

Vy-anunāda, *as*, m. reverberation, loud and extending sound or noise.

Vy-anunādayat, *an*, *anti*, *at*, causing to resound or reverberate, filling with sound or noise.

व्यन्तर *vy-antara*, *as*, m. a kind of supernatural being, (eight classes are enumerated, viz. *Piśāca*, *Bhūta*, *Yaksha*, *Rākshasa*, *Kinnara*, *Kim-purusha*, *Mahoraga*, and *Gandharva*.)

व्यन्तरम् *vy-anv-ā-rabh* (*vi-anu-ā-*), cl. 1. A. -*rabhate*, &c., Ved. to hold or touch on both sides.

व्यप् *vyap*, cl. 10. P. *vyāpayati*, -*yitum*, to throw (= rt. 1. *vip*); to throw away, diminish, waste; [cf. rt. *vyaj*.]

व्यपकृप् *vy-apa-krish* (*vi-apa-*), cl. 1. P. -*karshati*, -*karshṭum*, -*krashtum*, to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

Vy-apakarshat, *an*, *anti*, *at*, drawing off or away.

Vy-apakrishṭa, *as*, *ā*, *am*, drawn or dragged off, drawn aside, taken away, taken off, removed.

व्यपक्रम *vy-apa-kram* (*vi-apa-*), cl. 1. P. -*krāmati*, -*kramitum*, to go away, move off, retire, depart.

व्यपगम् *vy-apa-gam* (*vi-apa-*), cl. 1. P. -*gacchati*, -*gantum*, to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

Vy-apagacchāt, *an*, *anti*, *at*, going away, leaving. *Vy-apagata*, *as*, *ā*, *am*, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — *Vy-apagata-śuc*, *k*, *k*, *k*, one whose sorrow has departed, free from grief.

Vy-apagama, *as*, m. going away, departure.

व्यपतप् *vy-apa-trap* (*vi-apa-*), cl. 1. A. -*trapate* (ep. also P. -*ti*), -*trapitum*, -*traptum*, to turn away through shame or embarrassment; to become shy, be ashamed.

Vy-apatrapa, *as*, *ā*, *am*, shameless, (in this word *vi* is privative.)

Vy-apatrapat, *an*, *anti*, *at*, = *vy-apatrapamāna*.

Vy-apatrapamāna, *as*, *ā*, *am*, turning away through shame, being ashamed; shy.

व्यपदिश *vy-apa-diś* (*vi-apa-*), cl. 3. 6. P. -*dideshti*, -*diśati*, -*deshtum*, to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. -*diśyate*, to be represented or shown, (*iti* *vy-apadiśyate*, so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. -*deśayati*, -*yitum*, to cause to be named after, call after.

Vy-apadiśat, *an*, *anti* or *anti*, *at*, representing.

Vy-apadiśya, ind. having represented or shown; having represented falsely, having feigned or pretended.

Vy-apadiśṭa, *as*, *ā*, *am*, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

Vy-apadeśa, *as*, m. representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

Vy-apadeśhri, *tā*, *tri*, *tri*, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

व्यपदृश *vy-apa-driś* (*vi-apa-*), Pass. -*driśyate*, to be clearly seen, be distinctly visible.

व्यपनश *vy-apa-naś* (*vi-apa-*), Caus. -*nāśayati*, -*yitum*, to cause to disappear entirely, cause to perish, drive away, remove.

व्यपनी *vy-apa-nī* (*vi-apa-*), cl. 1. P. -*nyati*, -*netum* (Ved. also -*nyitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. -*nāyayati*, -*yitum*, to cause to lead or carry away. *Vy-apanayat*, *an*, *anti*, *at*, leading or taking away, driving away, removing.

Vy-apanāyita, *as*, *ā*, *am* (fr. the Caus.), caused to be led or taken away, &c.

Vy-apanīta, *as*, *ā*, *am*, led off, taken away, taken off, removed.

Vy-apaniya, ind. having led or taken away, having taken off or laid aside, having put away.

व्यपनुद् *vy-apa-nud* (*vi-apa-*), cl. 6. P. A. -*nudati*, -*te*, -*notum*, to drive away, remove.

व्यपमुच्य *vy-apa-muḥ* (*vi-apa-*), cl. 6. P. A. -*muḥcati*, -*te*, &c., to loosen, take off, remove, lay aside.

Vy-apamucya, ind. having loosed or taken off.

व्यपया *vy-apa-yā* (*vi-apa-*), cl. 2. P. -*yāti* (ep. also A. -*te*), -*yātum*, to go away, retire from, withdraw; to pass away, disappear.

Vy-apayāta, *as*, *ā*, *am*, gone away, retired, withdrawn.

व्यपरुह *vy-apa-rudh*, cl. 7. P. A. -*runadhi*, -*runddhe*, to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in Rāmāyaṇa II. 58, 23. [Bombay ed.] the Intens. form *vyaparorudha* occurs.)

व्यपरुह्य *vy-apa-ruh* (*vi-apa-*), Caus. -*ropayati*, -*yitum*, to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

Vy-aparopana, *am*, n. the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

Vy-aparopita, *as*, *ā*, *am*, rooted up, extirpated, eradicated; expelled.

Vy-aparopya, ind. having taken off.

व्यपवह *vy-apa-vah* (*vi-apa-*), cl. 1. P. A. -*vahati*, -*te*, &c., to drive away, remove, expel; to manifest, display, exhibit.

Vy-apodha, *as*, *ā*, *am*, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — *Vy-apodhābhra* (*ā* *dha-abh*), *as*, *ā*, *am*, having the clouds driven away.

Vy-apohya, ind. having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apodha* may equally be referred to *vy-apoh*, see rt. 1. *ūh*.)

व्यपवृज *vy-apa-vrij* (*vi-apa-*), Caus. -*varjayati*, -*yitum*, to leave off entirely, relinquish, give up, abandon.

Vy-apavarjita, *as*, *ā*, *am*, entirely relinquished or given up.

व्यपवृत् *vy-apa-vrit* (*vi-apa-*), cl. 1. A. -*var-tate*, &c. (see rt. 1. *vrit*), to turn away from, leave; to desist from (with abl.).

व्यपव्यध *vy-apa-ryadh* (*vi-apa-*), cl. 4. P. -*vidhyati*, -*yitum*, to break to pieces, to throw or cast away.

Vy-apariddha, *as*, *ā*, *am*, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — *Vy-apariddha-vyishi-maṭha*, *as*, *ā*, *am*, whose (ascetic) seats and cells were discarded or abandoned.

व्यपसृज *vy-apa-srij* (*vi-apa-*), cl. 6. P. -*srijati*, -*srashṭum*, to let go; to send away, dismiss, throw away, relinquish, abandon.

व्यपसृप् *vy-apa-srip* (*vi-apa-*), cl. 1. P. -*sarpati*, -*sarpitum*, -*sriptum*, to go away, creep away, run away, escape.

व्यपह *vy-apa-hri* (*vi-apa-*), cl. 1. P. A. -*harati*, -*te*, -*hartum*, to take away, carry away, remove; to cut off.

व्यपाकृति *vy-apākṛiti*, is, f. driving away, repelling, denial.

व्यपाकृष *vy-apā-kṛiṣ* (vi-apa-ā-), cl. 1. P. -karṣati, -karṣtum, -krāṣtum, to drag or draw away, tear off, tear away from, take away, remove.

व्यपानुद् *vy-apā-nud* (vi-apa-ā-), cl. 6. P. A. -nudati, -te, -nottum, to drive away, remove.

व्यपाश्रि *vy-apā-śri* (vi-apa-ā-), cl. 1. P. A. -śrayati, -te, -śrayitum, to go to for refuge, seek refuge with, have recourse to.

vy-apāśraya, as, m. going away, secession; having recourse to, taking refuge with, relying upon, reliance on, trusting to; expectation.

vy-apāśrita, as, ā, am, one who has taken refuge with, relying upon, trusting to.

vy-apāśritya, ind. having gone to for refuge, having taken refuge with.

व्यपे *vy-ape* (vi-apa-i), cl. 2. P. -apaiti, &c., -apaitum, to go apart, go asunder, be severed or separated, separate; to go away, leave, depart, leave off, cease, stop.

vy-apeṭa, as, ā, am, gone apart or asunder, severed, separated; gone off or away, passed away, departed, got rid of; opposed to, contrary. — *vy-apeṭa-kalmasha*, as, ā, am, having taint or guilt removed. — *vy-apeṭa-dhairya*, as, ā, am, one who has abandoned firmness. — *vy-apeṭa-bhaya*, as, ā, am, or *vy-apeṭa-bhī*, īs, īs, ī, one whose fears are gone, free from fear (= *vīta-bhī*). — *vy-apeṭa-harsha*, as, ā, am, devoid of joy.

व्यपेक्ष *vy-apekṣ* (vi-apa-ikṣh), cl. 1. A. -apekṣate, -ekṣitum, to look about for, look for, expect; to regard, mind, pay regard or attention to; to look back.

vy-apekṣha, as, ā, am, looking about for, expecting; expectant, waiting, attentive; regarding, minding; (ā), f. looking for, expectation; regard, consideration; mutual expectation or regard; mutual connection or relation; application, use; (in grammar) the mutual application of two rules.

vy-apekṣhaṇa, am, n. the act of looking for, expecting, expectation.

vy-apekṣhaṇīya, as, ā, am, to be looked for or expected.

vy-apekṣhamāna, as, ā, am, looking about for, looking round, expecting.

vy-apekṣhā, f. See *vy-apekṣha*.

vy-apekṣhita, as, ā, am, looked for, expected; mutually expected or looked to; mutually related; employed, applied.

vy-apekṣhitavya or *vy-apekṣhya*, as, ā, am, to be looked for or expected.

व्यपोद *vy-apodha*, *vy-apohya*. See under *vy-apa-rah*.

व्यपोह *vy-apoh* (vi-apa-ūh), cl. 1. P. -apohati (ep. also A. -te), -apohitum, to drive away from, keep off; to remove; to atone for, expiate, destroy; to heal, cure (sickness).

vy-apoha, as, m. driving away, keeping off, destroying. — *vy-apoha-stava*, as, m., N. of a chapter of the Linga-Purāṇa.

vy-apohamāna, as, ā, am, taking away, removing; putting out, extinguishing.

vy-apohya. See under *vy-apa-rah*.

व्यभिचर *vy-abhi-car*, cl. 1. P. (ep. also A.) -carati (-te), -caritum, to act in an unfriendly way towards (with acc. or gen.), commit an offence against, offend, injure; to bewitch, practise sorcery; to go away, depart or deviate from; to go astray; to go wrong, fail, miscarry; to go beyond, transgress, exceed, surpass (with acc.).

vy-abhicāra, as, m. going or departing from, wandering away, going astray, deviation, leaving or abandoning (the right way), following improper courses, doing what is prohibited or wicked; erring, straying, error, trespass, transgression, crime, vice,

sin, profligacy, adultery, infidelity of a wife, &c.; wandering from an argument, erroneous or fallacious reasoning, the presence of the *hetu* without the *sādhyā*; straying from a rule, exception to a rule, irregularity, anomaly. — *vy-abhicāra-tas*, ind. in consequence of straying or erring; (in phil.) from the *vy-abhicāra* involved in the other supposition. — *vy-abhicāra-tā*, f. or *vy-abhicāra-tva*, am, n. error.

vy-abhicārin, ī, īni, ī, going astray, erring, trespassing, deviating from (virtue), following or doing what is improper; profligate, wanton; untrue, false; irregular, anomalous; (a word) having a non-primitive or secondary meaning, having several meanings; (īni), f. a wanton woman, unchaste wife, adulteress; (ī), n. anything transitory, a transitory feeling or state, (opposed to *sthāyi*, 'a lasting state,' q. v.), and forming a particular condition of the mind or body described in poetical compositions; these *vy-abhicāri-bhāvas* are said to be thirty-four in number, viz.

1. *nirveda*, disgust, despondency; 2. *glāni*, exhaustion, emaciation; 3. *śunkā*, apprehension; 4. *asūya*, envy; 5. *madā*, intoxication; 6. *śrama*, fatigue; 7. *ālasya*, indolence, languor; 8. *dainya*, indigence, distress; 9. *chintā*, anxious reflection or thought; 10. *moha*, perplexity, distraction; 11. *smṛiti*, recollection, effort to remember; 12. *dhr̥iti*, calm enjoyment, satisfaction of mind; 13. *viridā*, shame; 14. *āpalatā*, unsteadiness, want of firmness; 15. *harsha*, joy, delight; 16. *āvega*, flurry; 17. *jaḍatā*, stupefaction, insensibility, apathy; 18. *garva*, pride, arrogance; 19. *viśada*, depression, despair; 20. *atsukya*, regret, eager longing; 21. *nidrā*, drowsiness; 22. *apasmāra*, possession by an evil spirit, epilepsy; 23. *supta*, sleep; 24. *vibodha*, waking; 25. *amarsha*, angry impatience; 26. *avasthitā*, dissimulation; 27. *ugrata*, cruelty, rage; 28. *mati*, mental perception or conclusion; 29. *upālambha*, reviling, railing; 30. *vyādhi*, sickness; 31. *unmāda*, madness, delirium; 32. *marāṇa*, death; 33. *trāsa*, fear; 34. *vitaraka*, doubt, deliberation. — *vy-abhicāri-tā*, f. or *vy-abhicāri-tva*, am, n. the state of going astray, error, doubt; (in grammar) the having a secondary meaning, the having several meanings. — *vy-abhicāri-bhāva*, as, m. a transitory state (of mind or body; see above).

व्यभ्र *vy-abhra*, as, ā, am, unclouded, cloudless.

व्यय *vyay* (probably formed fr. rt. *ay* for 5. *i* with *vi*), cl. 1. P. A. *vyayati*, -te, *vayāya*, *vayāyate*, *vyayitum*, and cl. 10. P. *vyayayati*, -yitum, to go, move; to expend, disburse, spend; to waste, give away or squander money, &c., (in these senses probably a Nom. fr. *vyaya* below); cl. 10. P. *vyāyayati* or *vyāyayati*, *vayayati* (rather to be referred to rts. *vyap*, I. *vip*), -yitum, to throw, cast.

vyaya, as, ā, am, mutable, liable to change or decay [cf. *a-v*]; (as), m. disappearance, loss; perishing, decaying, decay, destruction, change, downfall, decline, misfortune; spending, expenditure, expense, outlay, disbursement, (opposed to *āya*, income); squandering, extravagance, waste, prodigality; N. of Pradhāna; N. of the twentieth (or fifty-fourth) year of Jupiter's cycle; (am), n. (in astrology) the twelfth station or house from the Lagna (= *lagnād dvādaśa-sthānam*). — *vyaya-parivṛmukha*, as, ī, am, averse from expenditure, parsimonious. — *vyaya-vat*, ān, āti, āt, possessing waste or decay, &c.; changeful, imperfect, incomplete. — *vyaya-sīla*, as, ā, am, disposed to prodigality, wasteful, spendthrift. — *vyayī-karaṇa*, am, n. the act of expending or disbursing, wasting. — *vyayī-kṛita*, as, ā, am, expended, spent, wasted, lavished. — *vyayī-bhūta*, as, ā, am, spent, squandered, wasted.

vyayana, am, n. the act of expending, spending, expenditure, wasting, destroying.

vyayamāna, as, ā, am, expending, spending, wasting.

vyayita, as, ā, am, expended, spent, disbursed, consumed, dissipated, dispersed; gone away, declined, fallen into decay.

Vyayin, ī, īni, ī, expending, spending, expensive, prodigal, lavish, extravagant; declining, falling into calamity, wasting, changing, decaying, (*udaya-vyayin*, rising and falling.) — *Vyayī-tā*, f. or *vyayī-tva*, am, n. prodigality, wastefulness.

व्यर्ह 1. *vy-arṇa*, as, ā, am (for 2. see below), without water, rainless, dry.

व्यर्थ *vy-artha*, as, ā, am, useless, unprofitable, fruitless, ineffectual, vain; unmeaning. — *Vyarthatā*, f. or *vyarthatva*, am, n. uselessness, unprofitableness, (*vyarthatāṃ yā* or *gam*, to become useless); inoffensiveness; want of meaning, nonsense. — *Vyarthayatna*, as, ā, am, making useless efforts.

Vyarthaka, as, ā, am, useless, vain, &c., = *vy-arthu*. — *Vyarthakatā*, f. or *vyarthakatva*, am, n. unprofitableness, uselessness.

व्यर्द *vy-ard* (vi-ard), cl. 1. P. -ardati, -arditum, Ved. to go or move away, to flow away; to oppress, harass, pain; Caus. -*ardayati*, -yitum, to cause to be scattered or dissolved, destroy, annihilate.

2. *vy-ardā* or *vy-ardṇa*, as, ā, am (see Pān. VII. 2, 24), gone away, gone; oppressed, pained, distressed; asked.

व्यलीक *vy-alika*, as, ā, am [cf. *alika*], disagreeable, displeasing, painful, offensive, strange; improper or unfit to be done; false; (am), n. anything displeasing; any cause of pain or uneasiness or disagreeableness, pain, grief, torture; any improper act, fault, transgression (= *kāmajāparādha*); reverse, contrariety, inversion; cheating, tricking; falsehood; (as), m. a libertine (= *nāgara, kāmākelī*); a catamite. — *Vyalika-tā*, f. or *vyalika-tva*, am, n. disagreeableness, painfulness; impropriety, displeasure. — *Vyalika-niḥśvāsa*, as, m. a sigh of pain or grief.

व्यल्क्ष *vy-alkaśa*, as, ā, am, Ved. having various branches, (Sāy. = *vividha-sūkha*.)

व्यकलन *vy-avakalana*, am, n. (fr. rt. 3. *kal* with *ava* and *vi*), separation, subtraction, deduction.

Vy-avakalita, as, ā, am, separated, subtracted, deducted; (am), n. subtraction.

व्यकुष *vy-ava-kṛiṣ* (vi-ava-), cl. 1. P. -karṣati, -karṣtum, -krāṣtum, to draw or drag down or away from, tear away, alienate.

व्यक् *vy-ava-kṛi* (vi-ava-), cl. 6. P. -kīrati, -kīritum, -karitum, to scatter or pour down, pour on, scatter about.

व्यक्रोशन *vy-avakrośana*, am, n. (fr. rt. *kṛu* with *ava* and *vi*), mutual altercation, wrangling, mutual abuse; abuse, reviling (in general).

व्यवगम *vy-ava-gam*, cl. 1. A. -gacchate, -gantum, Ved. to go apart, part, separate, divide.

व्यवगाह *vy-ava-gāh*, cl. 1. A. -gāhate, -gāhitum, -gādhum, to dive down into, plunge into; to enter into, penetrate; to set in.

Vy-avagādhā, as, ā, am, dived or plunged into, immersed.

Vy-avagāhya, ind. having plunged into.

व्यवग्रह *vy-ava-grah*, cl. 9. P. A. -grihṇāti, -grihṇite, &c., -grahitum, Ved. to bring down, to bend or incline down.

Vy-avagrihita, as, ā, am, Ved. brought down, bent down.

व्यवच्छिद् *vy-ava-cchid* (vi-ava-cchid), cl. 7. P. A. -cchinatti, -cchinte, -cchettum, to cut off or in pieces, separate, separate from; to tear asunder, open, sever; to interrupt; to decide or resolve on (with *prati*): Pass. -*cchidyate*, to be cut off or separated; having decided or resolved.

Vy-avacchinna, as, ā, am, cut off; torn or rent

asunder; separated, divided; distinguished; particularized, specified; distinct; interrupted, (*a-vyavacchedina*, uninterrupted.)

Vy-avaccheda, as, m. cutting off or in pieces; anatomy; dividing, separating; discrimination; particularizing, specification; distinction, contrast; decision, determination; a division, section; letting fly an arrow, shooting, darting. — *Vyavaccheda-vidyā*, f. the science of anatomy.

Vy-avacchedaka, as, ikā, am, cutting off, dividing in two, discriminating, distinguishing, particularizing.

व्यवतिष्ठमान *vy-avatishṭhamāna*. See under 1. *vy-ava-sthā*, col. 3.

व्यवदा *vy-ava-dā* (see rt. 3. *dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to cut off, cut in two, divide.

Vy-avadāya, having cut in two or divided.

व्यवदृ *vy-ava-dri* (*vi-ava*), Pass. -*diryate*, to be torn asunder; to burst asunder, split in two.

Vy-avadirṇa, as, ā, am, burst asunder, broken to pieces, distracted.

व्यवदै *vy-ava-dai* (*vi-ava*), Pass. -*dāyate*, to be brightly diffused.

Vy-avadāta, as, ā (Ved. i), am, = *ava-dāta*.

Vy-avadāyamāna, as, ā, am, brightly diffused or spread about.

व्यवधा 1. *vy-ava-dhā* (*vi-ava*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place apart or asunder; to put or place between, interpose; to separate, divide, interrupt, obstruct, cover, screen, conceal; to lay aside, leave out, omit, pass over; to put down here and there: Pass. -*dhiyate*, to be separated or separated from.

2. *vy-avadhā*, f. anything which intervenes or conceals from sight; a screen, partition, covering, the state of being covered, concealment, disappearance.

Vy-avadhātṛi, tā, trī, *trī*, one who separates or intervenes or screens.

Vy-avadhāna, am, n. the act of placing apart or between, intervening, intervention, interposition, separation, break, gap; anything which intervenes or screens; a screen, partition, intervening object; intervening space, interval, space (in general); (in grammar) the intervention of a syllable or letter; covering, a cover; obstruction, the being covered or concealed, concealment, disappearance.

Vy-avadhāya, ind. having placed apart or between, having interposed.

Vy-avadhāyaka, as, ikā, am, intervening, screening, interposing, separating; covering, concealing, hiding, obstructing; intermediate.

Vy-avadhāhi, is, m. anything which intervenes or screens, a covering; intervention, covering, concealing, &c., (see *vy-avadhāna*.)

Vy-avadhēya, as, ā, am, to be put in between or interposed.

Vy-avahita, as, ā, am, placed apart, placed between; separated by anything intervening, separated, interrupted; obstructed, stopped, impeded; screened from view, concealed, covered; not contiguous, not immediately connected, only relating to; placed asunder, placed opposite, hostile, opposed; laid aside, omitted, passed over, surpassed, excelled, put to shame; done, acted, performed.

व्यवधाव *vy-ava-dhāv* (*vi-ava*), cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run away from one another, separate from; to run away from.

व्यवधू *vy-ava-dhū* (*vi-ava*), cl. 5. P. A. -*dhūnoti*, -*dhūnute* (in the later language also -*dhunoti*, -*dhunute*), -*dhūvātum*, -*dhūvātum*, to shake off, ward off, remove; to shake about, treat roughly or rudely; to overthrow: Pass. -*dhūyate*, to be shaken off, &c.

Vy-avadhūta, as, ā, am, shaken off, one who

has shaken off all worldly desires, indifferent in regard of life, resigned.

Vy-avadhūya, ind. having shaken off, having removed or waived off.

Vy-avadhūyamāna, as, ā, am, being shaken about, being roughly treated.

व्यवनी *vy-ava-nī* (*vi-ava*), cl. 1. P. A. -*nayati*, -*te*, -*netum*, Ved. to pour in separately, pour in drop by drop.

Vy-avanīya, ind., Ved. having poured in separately.

व्यवपद् *vy-ava-pad* (*vi-ava*), cl. 4. A. -*padayate*, -*pattum*, to fall down, fall asunder.

व्यवभक्ष *vy-ava-bhāksh* (*vi-ava*), cl. 10. P. -*bhākshayati*, -*yitum*, Ved. to swallow down or eat (in the interval of certain religious rites).

व्यवभास् *vy-ava-bhās* (*vi-ava*), Caus. -*bhāsayati*, -*yitum*, to cause to shine out brightly, to illuminate beautifully.

Vy-avabhāsita, as, ā, am, brightly illuminated.

व्यवमुच *vy-ava-muṣ* (*vi-ava*), cl. 6. P. A. -*muṣcati*, -*te*, -*moktum*, to unloose, unfasten, take off.

Vy-avamucya, ind. having unloosed, having taken off.

व्यवरुह *vy-ava-ruh* (*vi-ava*), cl. 1. P. A. -*rohati*, -*te*, -*roḍhum*, to ascend, mount, get upon; Caus. -*ropayati*, -*yitum*, to displace, remove; to deprive of (with abl.); Pass. of Caus. -*ropyate*, to be expelled from or deprived of (with abl.).

Vy-avaropita, as, ā, am, displaced, removed, expelled; deprived of (with abl.).

व्यववद् *vy-ava-vad* (*vi-ava*), cl. 1. P. A. -*vadati*, -*te*, -*vaditum*, Ved. to speak ill of, decry; to begin to speak, break silence.

व्यवसद् *vy-ava-sad* (*vi-ava*), cl. 1. P. -*sīdati*, -*sattum*, to sink or fall down, sit down; to pine or waste away, perish.

व्यवसाय *vy-avasāya*. See under *vy-ava-so*.

व्यवसृज *vy-ava-srij* (*vi-ava*), cl. 6. P. -*srijati*, -*sraṣṭum*, to throw, cast, hurl; to put down, lay down.

व्यवसो *vy-ava-so* (*vi-ava*), cl. 4. P. -*syati* (cp. forms 1st sing. Prcs. *vy-avasāmi*, Pot. *vy-avaseyam*, 2nd Fut. *vy-avasishyāmi*), -*sātum*, to settle, determine, resolve, decide, constitute, establish; to be convinced or persuaded; to make strenuous effort, strive, endeavour, act, be industrious; to strive for, labour after; to make an attempt upon (with acc.); to seek after, ask for, wish; to reflect: Caus. -*sāyayati*, -*yitum*, to cause to resolve, cause to make effort, excite, instigate, embolden, make vigorous or strong.

Vy-avasāya, as, m. settled determination, resolve, obstinacy; strenuous effort or exertion, activity, energy, industry, perseverance; action, performance; conduct, behaviour; following any business or profession; a trade, business, livelihood; artifice, plan, device, stratagem, trick; boasting; N. of Vishnu; of Siva; of a son of Dharma by Vapus (daughter of Daksha). — *Vyavasāyātṛika* (°*ya-āt*), as, ā, am, full of resolve or energy, relating to exertion, energetic, laborious.

Vy-avasāyini, ī, inī, ī, one who acts resolutely or energetically, resolute, energetic, active, enterprising, persevering, painstaking, industrious, laborious, diligent; acting, performing, undertaking (anything), one who performs his duty; engaged in trade or business; a tradesman, handicraftsman.

Vy-avasita, as, ā, am, settled, decided, resolved, determined, ascertained; endeavoured, undertaken, performed; energetic, taking pains, making effort or exertion, persevering, endeavouring; planned, designed, schemed; deceived, tricked, cheated; (am), n. certainty, ascertainment.

Vy-avasya, ind. having settled or resolved, having decided; having made effort, having acted with resolution, having performed.

व्यवस्था 1. *vy-ava-sthā*, cl. 1. A. -*tishṭhate*, -*sthātum*, to be placed or situated asunder; to be arranged in due order, to be adjusted or settled: Caus. -*sthāpayati*, -*yitum*, to place or set asunder; to cause to be properly arranged or settled, decide, establish; to lay down a law; to perform.

Vy-avastishṭhamāna, as, ā, am, placed asunder, situated apart; adjusted, arranged, placed, &c.

2. *vy-avasthā*, f. arrangement, settlement, placing apart, separating; placing in suitable order, adjusting, arranging, arrangement; relative position or state; placing or setting in or on, fixing on a firm basis, settlement, decision, decree, statute, rule, law, written declaration of the law, legal opinion (applied to the written extracts from the codes of law or proper adjustment of contradictory passages in different codes made by decisions of officers attached to the courts of justice), a decision (in general); engagement, agreement, contract; course, state, condition, system or order of things (in general). — *Vyavasthātikrama* (°*thā-at*), as, m. or *vyavasthātikartana* (°*thā-at*), am, n. transgression or violation of the law, disregard of settled rule; breaking an agreement or contract. — *Vyavasthātikartin* (°*thā-at*), ī, inī, ī, transgressing the law, breaking an engagement or contract, &c.

Vy-avasthāna, as, m., N. of Vishnu; (am), n. regular arrangement or distribution; steadiness, settlement, &c. (= *vy-avasthiti* below).

Vy-avasthāpaka, as, ikā, am, settling, adjusting, arranging in an orderly manner, deciding, establishing, any one who settles or legislates or gives a legal opinion.

Vy-avasthāpana, am, n. the act of placing apart; placing in order, fixing, determining, appointing, declaring, deciding, laying down a law; fixing or placing (in general).

Vy-avasthāpita, as, ā, am, caused to be placed or arranged in order; laid down (as a law, &c.), established, fixed, declared, determined.

1. *vy-avasthāpya*, as, ā, am, to be established or declared or settled, to be fixed, &c.; (am), n. the state of being established, &c.

2. *vy-avasthāpya*, ind. having set or placed in proper order, having fixed or settled or determined.

Vy-avasthita, as, ā, am, standing or situated apart or at a distance, stood aside, separated; excerpted, extracted; going away; placed in order, adjusted, harmoniously arranged; staying or standing or remaining in or on, (with *vākye*, abiding in what is said, obeying); depending on, fixed in or on, resting on, based, fixed, settled; appointed, agreed, declared, decided, decreed, constant, restricted. — *Vyavasthita-vikalpa*, as, m. an option fixed or declared by law. — *Vyavasthita-vibhāṣā*, f. (in grammar) a fixed option or one applicable throughout, (the prescribed operation being in one case carried out throughout and in the other omitted throughout.)

Vy-avasthiti, is, f. the being situated or placed apart, separation; extracting; arrangement in due order, settlement, decision, determination, appointment; rule, statute; remaining firm, constancy, perseverance; extracting.

व्यवहा *vy-ava-hā*, cl. 3. P. -*jahāti*, -*hātum*, to abandon, give up, relinquish.

Vy-avahāya, ind. having abandoned or relinquished.

व्यवहाम *vy-avahāsa*, as, m. (fr. rt. *has* with *ava* and *vi*), mutual laughter.

व्यवहित *vy-avahita*. See under *vy-ava-dhā*, col. 1.

व्यवहृ *vy-ava-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to act, behave; to manage, transact, deal with, traffic with, carry on a business or trade; to stake at play (with gen. of the thing staked, = rt. 2. *pay*,

q.v.); to carry on legal proceedings, litigate, contend; to recover, regain, obtain; to distinguish.

Vy-avaharat, an, anti, at, acting, behaving, conducting one's self.

Vy-avahartavya, as, ā, am, to be transacted or done; to be litigated or decided judicially; to be dealt with.

Vy-avahartṛi, tā, trī, tri, one who acts or transacts business, one engaged in any affair; observing or following established usages; (*tā*), m. the manager of any business, the conductor of any judicial procedure, a judge, umpire; one engaged in litigation, a litigant, plaintiff, any one who institutes an action at law; an associate, partaker.

Vy-avahāra, as, m. doing, performing, conduct, behaviour, practice, action; affair; occupation, work, profession, business, any pecuniary transaction, usury; dealing, traffic, commerce, trade; a contest at law, legal dispute, lawsuit, litigation; legal practice, judicial procedure, administration of justice (as the examination of evidence, &c.); a title of legal procedure, occasion of litigation, any act cognizable in a court of justice; usage, habit, custom, rule, law, adherence to law; steadiness, propriety; a contract; mathematical determination or ascertainment; a sort of tree. — **Vyavahāra-kāla, as, m.** the period of action, a mundane period. — **Vyavahāra-jñā, as, m.** a person who understands business, one acquainted with practice or legal procedure, a young man of age, one no longer a minor (i.e. one who has passed his sixteenth year, at which period he can assert his own rights in a court of law). — **Vyavahāra-tattva, am, n.** (N. of a treatise on civil law by Raghunānanda, being part of the Smṛiti-tattva). — **Vyavahāra-tas, ind.** according to established practice. — **Vyavahāra-darśana, am, n.** judicial investigation, trial. — **Vyavahāra-nirṇaya, as, m.** 'legal-decision,' N. of a work by Śrī-pati. — **Vyavahāra-pāda, am, n.** a title or head of legal procedure, occasion of litigation, (according to Śabda-k. = *vādīnā rājīni nivedanam*, see *vyavahāra-vishaya*). — **Vyavahāra-pāda, as, m.** the fourth part or quarter of a legal process, one of the four stages or divisions necessary to conduct a regular suit, (these are, 1. *pūrva-pakṣa*, the plaintiff; 2. *uttara-pakṣa*, the defence; 3. *kriyā-pāda*, the production of witnesses and written documents; 4. *nirṇaya-pāda*, the decision or verdict). — **Vyavahāra-prāpta, as, m.** one who has attained a knowledge of business or legal procedure, a youth sixteen years of age. — **Vyavahāra-mayūkha, as, m., N.** of a legal work forming part of the Bhagavad-bhāskara. — **Vyavahāra-mātrikā, f.** the material or matter of ordinary judicature, legal process in general, any act or subject relating to the formation of legal courts or the administration of justice (arranged under thirty heads in the beginning of the second book or Vyavahārādhyāya of the Mitāksharā, viz. 1. *vyavahāra-darśanam*, 2. *vyavahāra-lakṣaṇam*, 3. *sabdhāsadaḥ*, 4. *prādvivādhā*, 5. *vyavahāra-vishayaḥ*, 6. *rājñah kārya-nutpādakatvam*, 7. *kāryārthīni prasaṅgaḥ*, 8. *āhvānānāhvāne*, 9. *āśedhaḥ*, 10. *pratyarthini āgate lekhyādī-kartavyatā*, 11. *pañcā-vidho hīnaḥ*, 12. *kidrīśam lekhyam*, 13. *pakṣābhāsāḥ*, 14. *anādeyāḥ*, 15. *ādeyāḥ*, 16. *nityukta-jaya-parājayo vādī-jaya-parājayau*, 17. *sodhita-lekhyā-nirvṛṇanam*, 18. *uttarādhī-sodhanam*, 19. *sodhite pattrārūḍhe uttara-kartavyam*, 20. *uttara-lakṣaṇam*, 21. *satyottara-lakṣaṇam*, 22. *mithyottara-lakṣaṇam*, 23. *pratyavaskandanottaram*, 24. *prān-nyāyottaram*, 25. *uttarābhāsāḥ*, 26. *saṅkarānuttaram*, 27. *pratyarthī-kriyā-nirdeśaḥ*, 28. *uttare patre bhīnīveśite sādhanā-nirdeśaḥ*, 29. *tat-siddhau siddhiḥ*, 30. *śatush-pād-vyavahārah*). — **Vyavahāra-mārga, as, m.** course or title of legal procedure (= *vyavahāra-vishaya*, q.v.). — **Vyavahāra-lakṣaṇa, am, n.** a characteristic of judicial investigation. — **Vyavahāra-vaat, ān, ati, at,** having occupation, occupied, working with. — **Vyavahāra-vidhi, is, m.** legal enactment, rule of law, the precepts or code by which

judicature is regulated, any code of law. — **Vyavahāra-vishaya, as, m.** a subject or title of legal procedure, any act or matter which may become the subject of legal proceedings, an actionable business, (according to Manu VIII. 4-7. there are eighteen principal heads, viz. 1. *ṛiṇādanam*, contraction of debt; 2. *nīkshepaḥ*, deposit; 3. *asvāmī-vikrayaḥ*, sale without ownership; 4. *sambhūya-samutthānam*, engaging in business after joining partnership, concerns among partners; 5. *dattasyānapa-karma*, non-delivery or resumption of what has been given; 6. *vetanādanam*, non-payment of wages; 7. *samvid-vyaktikramah*, violation of agreement; 8. *kraya-vikrayānuśayaḥ*, repenting of or rescinding either sale or purchase; 9. *svāmī-pālayor vivādaḥ*, dispute between master and servant; 10. *śimā-vivādaḥ*, dispute about boundaries; 11. *vāk-pārushyam*, violence in words, slander, abuse; 12. *danḍa-pārushyam*, violence by actual assault; 13. *steyam*, theft, larceny; 14. *sāhasam*, robbery with violence; 15. *stri-saṅgrahaṇam*, improper intercourse with women, adultery; 16. *stri-pun-dharmaḥ*, law of man and wife; 17. *vibhāgaḥ*, apportionment of property, inheritance; 18. *dyūtam* and *dhvayaḥ*, gambling with dice and with fighting animals, laying wagers, &c.). — **Vyavahāra-samutthāya, as, m., N.** of a work by Bhoja-deva. — **Vyavahāra-sthāna, am, n.** a title or occasion of litigation (= *vyavahāra-vishaya*, q.v.). — **Vyavahāra-sthiti, is, f.** judicial procedure. — **Vyavahārāṅsa ("ra-an"), as, m.** any part or division of legal procedure. — **Vyavahārāṅga ("ra-an"), am, n.** the body of civil and criminal law. — **Vyavahārābhīṣasta ("ra-abh"), as, ā, am,** prosecuted, accused, proceeded against legally. — **Vyavahārāyogyā ("ra-ay"), as, ā, am,** unfitted or unsuited for legal proceedings; (*as*), m. one incompetent to conduct business, a minor, any one not yet of age.

Vyavahāraka, as, m. a dealer, trader.

Vyavahārika, as, ā or ī, am, relating to practice or business, transacting business, engaged in business, practical; relating to an action at law or legal process; litigant; one who is party to a suit; customary, usual; (*ikā*), f. practice, usage, custom; a brush, broom; a plant (= *inguda*).

Vyavahārin, ī, iṇī, i, customary, usual; acting, transacting, practising (any business or trade); litigant, litigating, engaged in a lawsuit; relating to a legal process or action.

Vy-avahārya, as, ā, am, to be transacted or performed, to be practised (as a duty, trade, business, &c.); actionable, liable to a legal process; to be employed or used; customary, usual.

Vy-avahr̥ta, as, ā, am, practised, employed, used.

Vy-avahr̥ti, is, f. practice, performance, action, process. — **Vyavahr̥ti-tattva, am, n., N.** of a part of the Smṛiti-tattva.

व्यवे vy-ave (vi-ava-ī), cl. 2. P. -avaiti, -avitum, to go or pass between, separate; (in Vedic grammar) to resolve or separate (by inserting a letter, &c.); to dissolve, decompose.

Vy-avāya, as, m. separation, resolution (into separate parts), decomposition, dissolution, disappearance; dissipation; loose habits; intervention, intertangle, intervening space; an obstacle, impediment; covering, concealment; sexual intercourse, copulation; purity; (*am*), n. light, lustre.

Vyavāyin, ī, iṇī, i, separating, resolving (into separate parts), decomposing, pervading, diffusive; lustful; (*ī*), m. a libertine; a drug, aphrodisiac, any substance or liquid possessing stimulating or exciting properties.

Vy-aveta, as, ā, am, separated, resolved, decomposed (into separate parts), different.

व्यग्र 1. vy-as (vi-as, see rt. 1. as), cl. 5. A. -asṇute (Ved. also frequently P. -asṇoti), Perf. *vy-āśate* (Vedic forms *vy-āna* = *vyāpnoti*, Rīgveda VII. 28, 2; *vy-asyuh* = *vyāpnuvantu*, Rīgveda I. 73, 5), -asṇitum, -asṇitum, to reach, attain

to, extend to; to obtain, take possession of, possess; to pervade, interpenetrate, fill, occupy; to fall to one's share.

Vy-asṇuvāna, as, ā, am, reaching, occupying, pervading.

Vy-ashṭi, is, f. (according to some fr. *vy-akṣh*), singleness, individuality; (in the Vedānta phil.) distributive pervasion, a distributive aggregate, an aggregate or whole viewed as consisting of many separate bodies (e.g. an object, such as man, viewed as a separate part of a whole or constituting a part of the Universal Soul, while he is himself composed of parts or individuals; contra-distinguished from *sam-ashṭi*, q.v.); power; (*is*), m., N. of a preceptor. — **Vyashṭy-abhiprāya, as, m.** regarding (a group of objects) singly or individually.

व्यग्र 2. vy-as (vi-as, see rt. 2. as), cl. 9. P. (Ved. also A. -asṇāti (-asṇite), -asṇitum, to eat up, consume by eating.

व्यश्व व्य-asva, as, ā, am, without horses, deprived of horses; (*as*), m., N. of a Vedic Rishi (father of Viśva-manas). — **Vyasva-vat, ind., Ved.** like Vy-asva.

व्यष्टि व्य-ashṭi. See above.

व्यस व्य-as (vi-as, see rt. 2. as), cl. 4. P. -asyati (anomalous ep. Perf. *viviyāsa* as if fr. a rt. *vyas*), -asitum, to throw asunder, cast in different directions, divide, divide into pieces, separate, sever, dispose, arrange; to throw about or in various directions, toss about, scatter, disperse, dispel; to cast aside or away; to throw over, upset, expel, remove.

Vy-asana, am, n. the act of throwing in different directions, separating, separation; individuality; casting away or dispelling (happiness &c.), violation, infraction; calamity, misfortune, ill-luck, evil destiny, fate, fated consequence, destruction, loss, defeat, falling away, fall; setting (as of the sun or moon); sin, fault, vice, crime, bad practice, evil habit (said to arise either from love of pleasure or from anger; ten vices are enumerated in Manu VII. 47, 48, under the first head, viz. *mṛigayā*, hunting; *dyūta* or *akṣha*, gambling; *divā-svapna*, sleeping in the day; *parivāda*, calumny; *striyaḥ*, addiction to women; *mada*, drinking spirits; *taurya-trika*, dancing, singing, and instrumental music; *vṛthāṭya*, idle roaming; and eight are said to proceed from anger, viz. *paśūnya*, tale-bearing; *sāhasa*, violence; *droha*, insidious injury; *irshyā*, envy; *asūrya*, detraction; *artha-dūṣhaṇa*, unjust seizure of property; *vāk-pārushya*, violence in words or abuse; *danḍa-pārushya*, violence by actual assault: the number and nature of these vices are variously given in other books); punishment, execution (of criminals); fruitless effort; incompetence, inability; throwing one's self into any pursuit, intent application or attachment to any object, inordinate addiction, diligence; air, wind. — **Vyasana-prasārīta-kara, as, ā, am,** having the hand stretched forth for (inflicting) calamity. — **Vyasana-prahārin, ī, iṇī, i,** inflicting calamity, giving trouble or pain. — **Vyasana-rakṣin, ī, iṇī, i,** preserving from calamity. — **Vyasana-nākrānta-tva ("na-āk"), am, n.** distressful condition, grievous distress. — **Vyasanātībhāra ("na-at"), as, ā, am,** weighed down with misfortunes, overburdened with calamities. — **Vyasanānvīta ("na-an"), as, ā, am,** involved in calamity. — **Vyasanāpluta ("na-āp"), as, ā, am,** overwhelmed with calamity. — **Vyasanārta ("na-ār"), as, ā, am,** afflicted by calamity or misfortune, suffering pain. — **Vyasanodaya ("na-ud"), as, ā, am,** followed by or resulting in calamities.

Vyasanin, ī, iṇī, i, calamitous, unfortunate, unlucky; addicted to any kind of vice or evil practice (as gaming, drinking, &c., see above); vicious, dissolute; attached intently to (any object). — **Vyasanī-tā, f.** or *vyasani-tva, am, n.* calamitousness, calamity; viciousness, wickedness, dissoluteness; intent attachment.

Vyasanīya, *as*, m. a vicious person, profligate, libertine.

Vy-asta, *as*, *ā*, *am*, cast apart, thrown asunder, separated, divided, separate, severed, distinct, uncompounded, simple, broken asunder, broken to pieces, shattered; different, manifold, various, changed, altered; thrown or tossed about, scattered, dispersed; agitated, disturbed, troubled, confused, confounded, bewildered; cast aside or away, expelled, removed, spread; thrown upside down, upset, reversed, inverted, disordered, disarranged, out of order, uneven, reverse, inverse, opposite, opposed to, set or struck against; penetrated, pervaded, inherent in or pervading all the several parts of anything, (opposed to *sa-m-asta*, q. v.); (*am*), ind. severally, separately, partially. — *Vyasta-keśa*, *as*, *i*, *am*, having dishevelled hair. — *Vyasta-tā*, *f*, or *vyasta-tva*, *am*, n. severality, individuality; several inherence; agitation, bewilderment. — *Vyasta-trāṣika*, *am*, n. the rule of three inverted. — *Vyasta-pada*, *am*, n. confused statement of a case (in a court of law), confusion in accusation and defence (as when a man is charged with debt his defence is that he has been struck); a simple or uncompounded word (in gram., opposed to *sa-masta-pada*, q. v.). — *Vyasta-rātrindīva*, *as*, *ā*, *am*, dividing or separating night and day. — *Vyasta-vidhi*, *is*, *m*, inverted rule, any rule for inversion. — *Vyasta-vṛitti*, *is*, *is*, *i*, (a word) whose proper force or meaning is changed or altered.

Vyastāra, *am*, n. (said to be fr. *vyasta* + *āra* fr. rt. 4. ri), the issue of the fluid from the temples of an elephant.

Vy-asya, ind. having thrown asunder, having thrown or tossed about, having dispersed or scattered; having arranged in order.

Vy-āsa, *as*, m. distributing or disposing in different directions, distribution or separation into parts, (in Atharva-veda Prātiśākhya III. 68. said to mean 'the disjoined or Pada text'); severing; severality, distinction, detail; diffusing, extending; diffusion, extension, width, breadth, the breadth or diameter of a circle; a particular measure; a fault in pronunciation, a kind of drawl [cf. *piḍana*, *vi-hāra*]; disposing in order, arranging, an arranger, compiler; N. of a celebrated sage and author (often called Vedavyāsa and regarded as the original arranger of the Vedas &c. and founder of the Vedānta philosophy [see *vedānta*]); he was the son of the sage Parāśara and Satyawati, who afterwards, as the wife of Sāntanu, gave birth to Viśvāmitra-vīrya and Bhīṣma; he was therefore half-brother of these latter; Parāśara met Satyawati, when quite a girl, as he was crossing the river Jumnā; their child Vyāsa was called Kṛishṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyawati on a Dvīpa or island in the Jumnā; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Viśvāmitra-vīrya's two childless widows, by whom he was the father of the blind Dhṛita-rāshtra and of Pāṇdu; he was also the father of Vidura by a slave girl [see *vidura*, p. 918] and of Suka, the supposed narrator of the Bhāgavata-Purāṇa; the Vishṇu-Purāṇa III. 3. enumerates twenty-eight Vyāsas or arrangers of the Vedas in the twenty-eight Dvāpara ages of the Vaivatsva Manv-antara; the first Vyāsa is said to have been Svayam-bhū or Brahmā himself, and the twenty-eighth was Kṛishṇa-dvaipāyana: the name Vyāsa seems to have been given to any great compiler or author, and this title is conferred not only on the arranger of the Vedas and the Purāṇas, but also on the compiler of the Mahā-bhārata, the Brahma-sūtra of the Vedānta philosophy, a Dharma-śāstra, the Yoga-sūtra-bhāṣya, the Vakra-tuṇḍastotra, the Vakra-tuṇḍāśṭaka hymns, and the Śivādhanur-veda: the following are synonyms for Vyāsa, Vādarāyaṇa or Bādarāyaṇa, Dvaipāyana, Kṛishṇa-dvaipāyana, Parāśari, Māthara, Kāṇīna, Sātyavata, Satya-bhārata, Satya-rata); a Brāhmaṇ who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brāhmaṇa*). — *Vyāsa-tīrtha*, *am*, n., N. of a place;

(*as*), m., N. of a commentator. — *Vyāsa-tva*, *am*, n. the state or title of a compiler. — *Vyāsa-dāsa*, *as*, m., N. of a chief of the Vaiṣṇava sect. — *Vyāsa-deva*, *as*, m. the divine sage Vyāsa. — *Vyāsa-pūjā*, *f*. honour paid to an expounder of the Purāṇas. — *Vyāsa-bhāṣya-vyākhyā*, *f*, N. of a commentary by Vācas-pati. — *Vyāsa-mātri*, *tā*, *f*. 'mother of Vyāsa,' epithet of Satyawati. — *Vyāsa-rana*, *am*, n., N. of a sacred forest. — *Vyāsa-sūka-saṃvāda*, *as*, m. 'dialogue between Vyāsa and Suka,' N. of a philosophical discourse on the vanity of everything except religion (said to be extracted from the Mahā-bhārata). — *Vyāsa-sūtra*, *am*, n., N. of a work. — *Vyāsa-smṛiti*, *is*, *f*, N. of a law-book. — *Vyāsa-śākhā* (°*sa-śā*), N. of a hymn. — *Vyāsāsana* (°*sa-ās*), *am*, n. the seat of an expounder of the Purāṇas. — *Vyāsaśvara-tīrtha*, *am*, n., N. of a chapter of the Śiva-Purāṇa.

Vyāsiya, *as*, *ā*, *am*, relating to Vyāsa.

व्यसु *vy-asu*, *us*, *us*, breathless, without breath, inanimate, lifeless.

व्यह *vy-ah* (°*vi-ah*), Perf. -*āha* (see rt. 3. *ah*), to explain, assign a reason.

व्यह *vy-ahna*, *as*, *ā*, *am* (according to Vopadeva III. 42. the loc. may be *vy-ahne*, *vy-ahani*, or *vy-ahni*), done or happening on separate days; (according to some) done or produced in two days.

व्याकरण *vy-ākaraṇa*. See under *vy-ā-kṛi*.

व्याकीर्ण *vy-ākīrṇa*, *as*, *ā*, *am* (fr. rt. *kṛi* with *ā* and *vi*), scattered or tossed in every direction, thrown about or away. — *Vyākīrṇa-keśura*, *as*, *ā*, *am*, having a disordered or rough mane. — *Vyākīrṇa-mālya-kavara*, *as*, *ā*, *am*, variegated with interspersed garlands. — *Vyākīrṇarās* (°*na-ar*), *is*, *is*, *is*, Ved. having scattered or divided flames.

व्याकुञ्चित *vy-ākūñcita*, *as*, *ā*, *am*, distorted, crooked, contracted, curved.

व्याकुल *vy-ākūla*, *as*, *ā*, *am*, confounded, confused, agitated, discomposed, bewildered, perplexed, troubled, dimmed, overcome with fear; busily occupied about anything. — *Vyākūla-ĕtta*, *as*, *ā*, *am*, or *vyākūla-ĕtas*, *ās*, *ās*, *as*, or *vyākūla-manas*, *ās*, *ās*, *as*, or *vyākūlātman* (°*la-ā*), *ā*, *ā*, *a*, agitated or perplexed in mind, flurried, having a mind distracted with grief. — *Vyākūla-tā*, *f*, or *vyākūla-tva*, *am*, n. perturbation, agitation, perplexity, bewilderment, alarm. — *Vyākūli-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to bewilder, render confused or perplexed, trouble. — *Vyākūli-bhū*, cl. 1. P. -*bhāvati*, &c., to become perplexed. — *Vyākūlendriya* (°*la-in*), *as*, *ā*, *am*, having the senses bewildered, one who has lost his senses, discomposed, ruffled.

Vyākūlaya, Nom. P. *vyākūlayati*, -*yitum*, to agitate, flurry, confuse, frighten.

Vyākūlita, *as*, *ā*, *am*, agitated, flurried, perplexed, confounded, alarmed.

व्याकृति *vy-ākṛiti*, *is*, *f*. wrong or evil intention, fraud, deception, disguise (= *bhāṅgi*).

व्याकृ *vy-ā-kṛi* (°*vi-ā*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to undo, decompose, analyse, separate, divide; to expound, explain, utter.

Vy-ākaraṇa, *am*, n. undoing, analysis, explaining, expounding; grammatical analysis, grammar (regarded as one of the Vedāṅgas, see *vedāṅga*, p. 964, col. 3). — *Vyākaraṇa-prakriyā*, *f*. grammatical formation of a word, etymology. — *Vyākaraṇa-siddha*, *as*, *ā*, *am*, established by grammar, conformable to grammar, grammatical. — *Vyākaraṇāgama* (°*na-āg*), *as*, m. traditional rules of grammar.

Vy-ākāra, *as*, m. transmutation, change of form, distortion, deformity.

Vy-ākṛita, *as*, *ā*, *am*, analysed, decomposed, separated, expounded, explained, made clear; transformed, disfigured, deformed, distorted, changed.

Vy-ākṛiti, *is*, *f*. analysing, explaining, making clear; grammar; change of form, development.

Vy-ākṛitya, ind. having separated.

व्याकृष *vy-ā-kṛish* (°*vi-ā*), cl. 1. P. -*karshati*, -*karshṣtum*, -*krashṣtum*, to draw or drag in different directions, draw apart, separate; to draw off or away, take off, put off, throw off; to remove.

Vy-ākṛishṭa, *as*, *ā*, *am*, drawn off, taken off, thrown off.

व्याकोश *vy-ākośa*, *as*, *ā*, *am*, expanded, blossomed, blown (as a flower).

Vy-ākōsha, *as*, *ā*, *am*, = *vy-ākośa* above.

व्याकुश *vy-ā-kruś* (°*vi-ā*), cl. 1. P. -*krośati*, -*krośṣtum*, to cry out aloud, complain, lament.

Vy-ākrośat, *an*, *antī*, *at*, crying out aloud, making loud lamentations.

व्याक्षिप *vy-ā-kship* (°*vi-ā*), cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw or toss about; to carry away; to stretch out or forth, open; to shoot off (as a bow).

Vy-ākshipta, *as*, *ā*, *am*, tossed hither and thither, tossed about; torn asunder, carried away, distracted, stretched out, stretched forth. — *Vyākshipta-manas*, *ās*, *ās*, *as*, or *vyākshipta-hṛdaya*, *as*, *ā*, *am*, having the mind or heart tossed about, distracted in mind.

Vy-ākshēpa, *as*, m. throwing or tossing about; obstruction, hinderance, delay, (a-)*vyākshēpa*, absence of delay.)

व्याशोभ *vy-ā-kshobha*, *as*, m. commotion, perturbation, agitation, disturbed state, disturbance.

व्याख्या 1. *vy-ā-khyā* (°*vi-ā*), cl. 2. P. -*khyāti*, -*khyātum*, to explain in detail, expound, interpret, illustrate; to speak at length, tell in full; to relate, narrate, tell (a story); to communicate, inform; to name, call: Pass. -*khyāyate*, to be explained: Desid. -*ĕkhyāsati*, to intend or wish to explain, be about to expound.

2. *vy-ākhyā*, *f*. explanation, exposition, interpretation, gloss, comment, paraphrase. — *Vyākhyāgamyā* (°*yā-āg*), *am*, n. anything which can only be understood by explanation, a kind of *uttarābhāsa*, q. v.; indistinct assertion or declaration (said to proceed from grammatical inaccuracy or faulty construction), any obscure statement or passage. — *Vyākhyā-sudhā*, *f*. 'nectar of exposition,' N. of a commentary on the Amara-kōsha by Bhānuji-dikshita.

Vy-ākhyāta, *as*, *ā*, *am*, explained in detail, expounded, interpreted, illustrated; spoken in full, related, narrated, told, spoken, said; conquered, overcome (?).

Vy-ākhyātavya, *as*, *ā*, *am*, requiring to be expounded or commented upon.

Vy-ākhyātri, *tā*, m. an explainer, commentator expounder.

Vy-ākhyāna, *am*, n. explaining, expounding, commenting; explanation, exposition; gloss, comment, interpretation. — *Vyākhyāna-yogyā*, *as*, *ā*, *am*, deserving exposition.

Vy-ākhyeya, *as*, *ā*, *am*, to be explained or expounded, to be described.

Vyākhyāṣṭa-grantha, *as*, m. one who is about to explain a book.

व्याघटन *vy-āghaṭṭana*, *am*, n. (fr. rt. *ghaṭ* with *ā* and *vi*), rubbing together, friction; churning.

Vy-āghaṭṭita, *as*, *ā*, *am*, rubbed together, rubbed churned, stirred.

व्याघात *vy-āghāta*, *as*, m. (fr. *vy-ā-han*) striking against, beating, wounding, destroying, destruction; a blow, stroke; obstacle, impediment, hinderance; the thirteenth of the astronomical Yogas the tree Cassia Fistula; a particular figure of rhetoric (described as the production of two different effect from a similar cause or by similar agency); contradiction, inconsistency of statement.

Vy-āghāta, *as*, *ā* or *ikā*, *am*, striking against, opposing, thwarting, hindering, impeding, resisting one who opposes or resists, an obstructor.

Vy-āghātin, ī, īni, ī, one who strikes against or opposes or resists, an opposer; obstructing, opposing, resisting.

व्याघट *vy-ā-ghaṭ* (*vi-ā-*), cl. 1. A. -*ghoṭate*, d. 6. P. -*ghuṭati*, -*ghoṭitum*, to turn back, return. *Vy-āghaṭita*, as, ā, am, turned back, returned. *Vy-āghaṭya*, ind. having returned.

व्याघुष *vy-ā-ghuṣ* (*vi-ā-*), cl. 1. P. -*gho-shaṭi*, -*ghoṣhitum*, to sound aloud: Caus. -*ghoṣha-yati*, -*yitum*, to call out aloud, shout or proclaim aloud.

Vy-āghuṣhṭa, as, ā, am, sounded aloud, loud-sounding, resounding.

Vy-āghoṣhayat, an, anti, at, proclaiming aloud.

व्याघृण *vy-ā-ghṛṇ* (*vi-ā-*), cl. 1. P. A. -*ghṛṇati*, -*ghṛṇitum*, to whirl or wave about, shake to and fro.

Vy-āghṛṇamāna, as, ā, am, whirling or waving about.

Vy-āghṛṇita, as, ā, am, whirled about, tossed hither and thither, wheeled about, agitated, whirling round, tottering, shaking about, waving.

व्याघृ *vy-ā-ghṛi* (*vi-ā-*), Caus. -*ghṛayati*, -*yitum*, Ved. to sprinkle round or over, besprinkle. *Vy-āghṛāra*, am, n. the act of sprinkling. *Vy-āghṛita*, as, ā, am, besprinkled, sprinkled with oil or ghee.

व्याघ्र *vyāghra*, as, m. (fr. rt. *ghrā* with *ā* and *vi*), a tiger, (*śītra-vyāghra*, 'spotted tiger,' a hunting leopard; in the Vāhni-Purāṇa tigers are said to be the offspring of Kaśyapa's wife, Dapshtrā); any eminent person, best, pre-eminent (at the end of a comp., cf. *puruṣa*-*va* and see *riṣabhā*, *siṅha*, which are also used as the last member of compounds to express 'eminence'); a red variety of the castor-oil plant (= *raktairāṇḍa*); the tree Pongamia Glabra or Galeudapa Arborea (= *karaijā*); N. of the author of a law-book; (ī), f. a female tiger, tigress; a sort of prickly nightshade, Solanum Jacuini (= *kaṇṭakārti*). - *Vyāghra-carman*, a, n. a tiger's skin. - *Vyāghracarma-maya*, as, ī, am, made of a tiger's skin. - *Vyāghra-tā*, f. or *vyāghra-tra*, am, n. the state or condition of a tiger. - *Vyāghra-dala*, as, m. the castor-oil tree or a red variety of it. - *Vyāghra-nakha*, as, m. a tiger's claw; a particular plant (= *smuṇḍi*); a kind of perfume; (am), n. a kind of medicinal herb with a fragrant root, (in Hindi called *baghnahā*); a sort of perfume, (in this sense also ī, f.); a scratch, impression of a finger-nail. - *Vyāghra-nakhaka*, am, n. 'tiger's claw,' a scratch, the impression of a finger-nail. - *Vyāghra-nāyaka*, as, m. 'tiger-leader,' a jackal. - *Vyāghra-pād*, -*pāt*, -*pādi*, -*pāt*, tiger-footed; (*pāt*), m., N. of the author of Rīg-veda IX. 97, 16-18 (having the patronymic Vāsishtha); N. of a grammarian and author of a law-book. - *Vyāghra-pāda*, as, m. 'tiger-footed,' N. of a lawgiver; the plant Flacourtia Sapida (= *vi-kankata*). - *Vyāghra-puṣṭha*, as, m. a tiger's tail; the castor-oil tree, Palma Christi or Ricinus Communis. - *Vyāghra-pura*, am, n. 'tiger's town,' N. of a town. - *Vyāghra-bhūti*, īs, m., N. of a grammarian. - *Vyāghra-vadhū*, īs, f. the female of a tiger, a tigress. - *Vyāghra-svan*, ā, m. a tiger-like dog. - *Vyāghra-śra* (*śra-śa*), as, m. a skylark (= *bharad-vāja*). - *Vyāghra-danī* (*śra-ad*), f. a particular plant (= *tri-eritā*). - *Vyāghraśya* (*śra-āś*), am, n. the mouth or face of a tiger; (as), m. 'tiger-faced,' a cat.

Vyāghri, f. See under *vyāghra* above.

व्याङ्गि *vyāṅgi*, īs, m. a patronymic from Vy-anga.

व्याचक्ष *vy-ā-śakṣ* (*vi-ā-*), cl. 2. A. -*śaṣṭe*, -*śaṣtum*, to recite, rehearse (Ved.); to explain, comment upon.

Vy-āśakṣhāna, as, ā, am, reciting; explaining.

व्याज *vy-āja*, as, m. (fr. *vy-aj*), deceit, deception, fraud, craft, art, cunning; disguise (either of purpose or of person); semblance, appearance, pretext, pretence (sometimes at the end of comps., e. g. *mrigayā-vyājena*, under the pretext of hunting); contrivance, means; wickedness. - *Vyājā-nindā*, f. 'artful censure,' a particular figure of rhetoric (praise veiled under apparent censure); ironical praise. - *Vyājā-bhānu-jit*, ī, m. a proper N. - *Vyājā-stuti*, īs, f. 'artful praise,' indirect eulogy, praise or censure conveyed in language that expresses the contrary (as when from blame praise is expressed, and when from praise blame) is expressed; ironical commendation. - *Vyājī-kṛi*, cl. 8. P. -*karoti*, &c., to hold out as a pretence or pretext. - *Vyājī-kṛitya*, ind. having held out as a pretext, having pretended (= *apadīśya*). - *Vyājōkti* (*ja-uk*), īs, f. covert allusion (intended to mislead), innuendo.

व्याड *vyāḍa*, as, m. (said to be fr. rt. 1. *ad* with *vi*), a snake; a carnivorous animal, beast of prey; N. of Indra; a villain, rogue; a proper N.; [cf. *vyāḍa*]. - *Vyāḍayūtha* (*ḍa-ay*), am, n. a sort of vegetable perfume (= *vyāghra-nakha*).

Vyāḍi, īs, m. (a patronymic fr. *vyāḍa*), N. of a celebrated grammarian and lexicographer (= *vin-dhya-vāsini*, *nandini-tanaya*, q. v. v.).

Vyāḍiya, as, m. a follower of Vyāḍi.

व्यातन *vy-ā-tan* (*vi-ā-*), cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch out, extend; to spread about or over, (*vyātenire*, they were spread about, Kīrāt. XV. 42); to display; to produce, cause.

व्यातुक्षी *vy-āty-ukshī*, f. (probably fr. rt. 1. *uksh* with *ati*, *ā*, and *vi*, cf. *vy-ābhy-ukshī*), bathing together for amusement, mutual splashing and sporting in water (= *rasikānām anyonyam jala-kridanam*).

व्यादा *vy-ā-dā* (*vi-ā-*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to open wide, open, separate; to open the mouth, (also with *mukham* or similar words added); to make large or broad.

Vy-āṭta, as, ā, am, opened, open, wide open, spread, extended, expanded, vast; (am), n. the open mouth. - *Vyāṭtanāna* (*ta-ān*) or *vyāṭtāśya* (*ta-ās*), as, ā, am, open-mouthed.

Vy-āḍadāna, as, ā, am, opening (especially the mouth).

Vy-āḍāna, am, n. opening, setting open or ajar.

Vy-āḍāya, ind. having opened; having opened the mouth, having gaped (with wonder &c.); with the mouth open.

Vy-āḍita, as, ā, am (ep. for *vy-āṭta*), opened (applied especially to the mouth). - *Vyāḍitāśya* (*ta-ās*), as, ā, am, open-mouthed.

व्यादिश *vy-ā-diś* (*vi-ā-*), cl. 3. 6. P. -*di-deshtī*, -*diśati*, -*deshtum*, to point out separately, divide among, distribute; to point out, show; to explain, inform, teach; to prescribe, order, charge, command (with acc. of the person); to assign, appoint (to any duty); to give an order or command; to speak about any one (acc.); to declare, foretell.

Vy-āḍiśa, as, m., N. of Vishnu.

Vy-āḍiśya, ind. having pointed out, having prescribed or ordered, &c.

Vy-āḍiśhita, as, ā, am, assigned or divided separately, distributed; pointed out, explained, instructed, taught; prescribed, ordered, charged, commanded; declared, indicated, foretold.

व्यादीघे *vy-ādirgha*, as, ā, am, very long or extended.

व्यादृश्य *vy-ā-dṛśi*, Pass. -*dṛśiyate*, to be clearly seen or visible.

व्याध *vyādha*. See under rt. *vyadh*, p. 974, col. 1.

व्याधा *vy-ā-dhā* (*vi-ā-*), cl. 3. P. A. -*dhātī*, -*dhatte*, -*dhātum*, to separate, divide, dis-

tract: Pass. -*dhiyate*, Ved. to be separated or divided; to be out of health, feel unwell; [cf. *vyādhi* below.]

Vy-āhita, as, ā, am, Ved. diseased, unwell, ill, sick.

व्याधाम *vy-ādhāma*, as, m. (said to be fr. rt. *dhmā* with *ā* and *vi*, but perhaps fr. *vy-ā-dhā*, cf. also *vy-ādhāra* below), Indra's thunderbolt (= *vajra*).

व्याधाव *vy-ādhāva*. See under *vy-ā-dhū*.

व्याधि *vyādhi*, īs, m. (probably to be connected with *vy-ā-dhā* above, but also derived fr. rt. *vyadh*, and perhaps connected with 2. *ā-dhi*), pain, sickness, ailment, disease (in general); leprosy; N. of a son of Mṛityu or Death. - *Vyādhi-kara*, as, ī, am, causing sickness, unhealthy. - *Vyādhi-grasta* or *vyādhi-pīḍita*, as, ā, am, seized or afflicted with disease. - *Vyādhi-ghāta*, as, m. 'illness-destroyer,' the tree Cassia Fistula (= *ārag-badha*). - *Vyādhi-ghna*, as, ī, am, removing or destroying disease. - *Vyādhi-durbhiksha-pīḍita*, as, ā, am, afflicted with sickness and famine. - *Vyādhi-nigraha*, as, m. suppression of disease. - *Vyādhi-nirjaya*, as, m. the subduing a disease. - *Vyādhi-bahula*, as, ā, am, frequently visited with disease (as a village). - *Vyādhi-bhaya*, am, n. fear of disease. - *Vyādhi-yukta*, as, ā, am, suffering from illness, diseased, sick. - *Vyādhi-ruhita*, as, ā, am, free from disease, convalescent. - *Vyādhi-hantṛi*, tā, trī, trī, destroying or removing disease; (*tā*), m. a kind of plant (= *vārāhi-kanda*). - *Vyādhy-ārta*, as, ā, am, pained with or suffering from disease. - *Vyādhy-upaśama*, as, m. allaying or curing diseases.

Vyādhiṭa, as, ā, am, diseased, sick, ill, ailing.

3. *vyādhiṭi*, ī, īni, ī, diseased, sick, ill.

व्याधू *vy-ā-dhū* (*vi-ā-*), cl. 5. P. A. -*dhū-noti*, -*dhūnute* (later also *-dhunoti*, *-dhunute*), -*dhavitum*, -*dhotum*, to shake to and fro, move or toss about.

Vy-ādhāva, as, m. Indra's thunderbolt; [cf. *vy-ādhāma*.]

Vy-ādhuta, as, ā, am, shaken about, tossed hither and thither, shaking, trembling, tremulous.

Vy-ādhunvat, an, atī, at, shaking or waving about.

Vy-ādhūta, as, ā, am, shaken about, agitated.

Vy-ādhūya, ind. having shaken or waved about.

Vy-ādhūyamāna, as, ā, am, being shaken or tossed about, being moved hither and thither, being fanned; flickering.

व्यान *vy-āna*, as, m. (fr. rt. *an* with *ā* and *vi*), one of the five vital airs (that which circulates or is diffused through the body, see *prāṇa*).

व्यानम् *vy-ā-nam* (*vi-ā-*), cl. 1. P. A. -*namati*, -*te*, &c., to bend or bow down.

Vy-ānata, as, ā, am, bent down, having the face bent towards the ground; (am), n. a kind of coitus. - *Vyānata-karaya*, am, n. the posture assumed in the preceding kind of coitus.

व्यानशि *vy-ānaśi*, īs, īs, ī (fr. *vy-ās*), Ved. one who has pervaded, pervading, penetrating, (Sāy. *vy-ānaśiḥ* = *vyāpnuvat*, Rīg-veda III. 49. 3; in Naigh. III. 1. *vyānaśiḥ* is enumerated among the *bahu-nāmāni*).

Vy-ānaśin, ī, īni, ī, Ved. pervading, (Sāy. = *vyāpana-śila*).

व्यानह *vy-ā-nah*, cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to connect mutually, intersperse, interweave.

Vy-ānaddha, as, ā, am, connected mutually, interspersed.

व्यानी *vy-ā-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, Ved. to pour in separately.

व्याप *vy-āp* (*vi-āp*), cl. 5. P. -*āpnute* (sometimes also A. -*āpnute*), -*āptum*, to reach through,

spread through, go everywhere, overspread, pervade, permeate, fill up, occupy, cover, fill; to reach as far as, extend to: Pass. *-āpyate*, &c.: Caus. *-āpayati*, &c.: Desid. *-vīpsati*; [cf. *vīpsā*.]

Vy-āpaka, as, *ikā*, am, pervading, diffusive, comprehensive, going everywhere, widely spreading, extending over the whole of anything, extensive, invariably concomitant or inherent; (in law) comprehending all the points of an argument, pervading the whole plea; (as), m. (in logic) 'the pervader,' a pervading attribute, one invariably concomitant (i. e. always found where some other is found); (*ikā*), f. an impudent woman; (*am*), n. an invariably concomitant or inherent property or characteristic. — *Vy-āpaka-tā*, f. or *vyāpaka-tva*, am, n. pervasion, diffusion, extensiveness, comprehensiveness; invariable concomitance or inference. — *Vy-āpaka-nyāsa*, as, m. (in the Tantra system) a particular disposition or arrangement of mystical texts over the whole person, (according to Śabda-k. = *śīrastah pādāntam pādātaḥ śīro 'ntam mūla-mantra-vinyāsaḥ*.)

Vy-āpana, am, n. the act of spreading through or throughout, pervading, penetrating, penetration, filling up; covering.

Vy-āpanīya, as, ā, am, fit to be pervaded or penetrated, permeable.

Vy-āpita, as, ā, am (fr. the Caus.), filled up, filled. *Vyāpin*, ī, īni, ī, reaching through, pervading, extending over or to, covering; all-pervading, diffusive, comprehensive, co-extensive, invariably inherent or concomitant; (ī), m. 'the pervader,' N. of Vishnu; a pervading property or characteristic. — *Vy-āpī-tva*, am, n. the state of pervading, extensiveness, extent, pervasion, diffusedness.

Vy-āpta, as, ā, am, spread through, pervaded, pervading, extended, thoroughly occupied or penetrated by (as the universe by spirit, &c.); encompassed, surrounded; filled up, full; comprehended or included (under a general notion); having inherent properties, invariably attended or accompanied (e.g. smoke is invariably attended by fire or necessarily includes or implies fire); obtained, possessed, possessed of; celebrated, famous; placed, fixed; open, outspread, expanded. — *Vy-āpta-tama*, as, ā, am, most diffused. — *Vy-āptāntara* ('*ta-an*'), as, ā, am, having intervals or holes or recesses filled up.

Vy-āpti, īs, f. the act or state of pervading, pervasion, pervadedness, permeation, pervading inherence, the inherent and inseparable presence of any one thing in another (as of oil in sesame seed, heat in fire, &c.), universal pervasion, inseparable involvement, invariable concomitance, invariable attendance on an ascertained sign, universal distribution (in logic), universal accompaniment of the middle term by the major (e.g. smoke is always pervaded by fire or fire is necessarily involved in smoke; it is this idea of pervasion that constitutes the peculiarity of the Hindu syllogism); universality, universal or general rule or law without an exception; omnipresence, ubiquity (as a divine attribute); fulness; obtaining, gaining, acquiring. — *Vy-āpti-karman*, ā, ā, a, Ved. whose function is diffusion. — *Vy-āpti-graha*, as, m. apprehension of a general proposition or of universal concomitance, induction. — *Vy-āpti-jñāna*, am, n. knowledge of pervading inherence or of the presence of invariably concomitant properties. — *Vy-āpti-niścaya*, as, m. (in logic) the ascertainment of pervading inherence or universal concomitance. — *Vy-āpti-mat*, ān, atī, at, possessing pervasion, universally diffused, pervading; pervaded, attended by. — *Vy-āpti-lakṣaṇa*, am, n. sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic.

Vy-āpnuvāna, as, ā, am, pervading, permeating, penetrating.

1. *vy-āpya*, ind. having pervaded, having penetrated, &c.

2. *vy-āpya*, as, ā, am, permeable, penetrable; capable of being attended by any inherent characteristic or constantly pervaded or accompanied by it; (*am*), n. that which may be the site or locality of

universal pervasion or of an invariably concomitant cause or characteristic (e.g. smoke is invariably pervaded by fire); the sign or middle term of an inference, the proof, reason, cause (= *sādhana*, *hetu*); a particular medicinal plant, *Costus Speciosus* (= *kush(ha)*). — *Vy-āpya-tā*, f. or *vyāpya-tva*, am, n. permeableness, the state or capacity of being invariably pervaded or attended by; capacity of obtaining. — *Vy-āpyatāśiddhi* ('*va-as*'), īs, f. (in logic) imperfect conclusion (i. e. where the alleged invariableness of concomitance is not real).

Vy-āpyamāna, as, ā, am, being pervaded, being permeated or penetrated.

vy-āpad 1. *vy-āpad* (*vi-ā-*), cl. 4. A. *-pad-yate*, -*pattum*, to fall away, fall down, fall into misfortune, perish; to disappear, be inaudible (as a sound): Caus. *-pādayati*, -*yitum*, to cause to perish, destroy, kill; to make worse, injure, hurt, spoil.

Vy-āpatti, īs, f. falling into misfortune, ruin; change, substitution of one thing for another, (*varṇa-v*), substitution of one letter for another; (as the change of Visarga into its corresponding sibilant.)

2. *vy-āpad*, t, f. death, decease; ruin, disease, calamity; derangement.

Vy-āpanna, as, ā, am, fallen into misfortune, miscarried, failed; dead, deceased, expired, killed, perished; diseased; deranged, disordered; hurt, injured; changed, altered, substituted (as one letter or symbol for another, especially applied to the change of the Visarjanyā or Visarga to its corresponding sibilants; when this symbol remains unchanged it is called *Vikrānta*).

Vy-āpāda, as, m. destroying, destruction, ruin, injury, evil design, the wish or project to injure another.

Vy-āpādaka, as, *ikā*, am, destructive, murderous.

Vy-āpādana, am, n. the act of destroying, destruction, killing, slaying; malice.

Vy-āpādānīya, as, ā, am, to be killed, liable to death, worthy of death or destruction. — *Vy-āpādānīya-tā*, f. the necessity of being killed.

Vy-āpādāyitārya or *vy-āpādya*, as, ā, am, to be killed, to be put to death.

Vy-āpādita, as, ā, am, destroyed, killed, slain; hurt, injured. — *Vy-āpādita-vat*, ān, atī, at, one who has killed or destroyed.

vy-āpri (*vi-ā-*), cl. 6. A. *-priyate*, -*partum*, to be occupied or engaged in (with loc.); to be busy or occupied about anything (with *artham* or *hetoh* at the end of a comp.), be employed or placed in any office: Caus. *-pārayati*, -*yitum*, to cause to be employed, set to work, set in motion or action; to occupy with, engage upon (with loc., rarely with inst.); to employ, use, apply to any use or purpose, entrust with, charge, commission, place (in any office); to place, set, fix (e.g. *vyāpārayāmāsa karam*, he placed his hand; *vyāpārayāmāsa vilocanāni*, he fixed his eyes).

Vy-āpāra, as, m. occupation, employment, business, trade, profession; exercise, practice, exertion, activity; work, affair, operation, action, act, transaction, doing, performance. — *Vy-āpāreśa* ('*ra-āv*'), as, m. the arising of a determination or resolve (in phil.).

Vy-āpārayat, an, antī, at, setting to work, employing; busying, exercising; placing; moving.

Vy-āpārīta, as, ā, am, made to be busy, set to work, engaged, occupied, employed.

Vy-āpārīn, ī, īni, ī, occupied, busy; transacting business; engaged in trade, a dealer, trader, agent; exercising, practising; causing action or motion, moving, motive.

Vy-āpārīta, as, ā, am, occupied, engaged or occupied in (with loc.), engaged, employed, busy, appointed to any office; (as), m. a minister, employé, chargé d'affaires (= *karma-saṁvita*).

Vy-āpriyamāna, as, ā, am, being occupied or engaged in (with loc.).

vy-āpta, *vy-āpti*. See col. 1.

vy-ābhañj (*vi-ā-*), cl. 7. P. *-bhañakti*, -*bhañktum*, to break to pieces, shatter.

Vy-ābhagna, as, ā, am, broken to pieces, shattered.

vy-ābhāṣ (*vi-ā-*), cl. 1. A. *-bhāṣate*, -*bhāṣhitum*, to speak to, address; to profess, declare.

Vy-ābhāṣamāṇa, as, ā, am, speaking to, addressing.

Vy-ābhāṣita, as, ā, am, spoken to, addressed; spoken, pronounced [cf. *duḥkha-r*]; (*am*), n. a speech.

vy-ābhuj (*vi-ā-*), cl. 6. P. *-bhujati*, -*bhoktum*, to bend.

Vy-ābhugna, as, ā, am, bent.

vy-ābhuṣ (*vi-ā-*), cl. 1. A. *-bhuṣati*, -*bhuṣtum*, to adorn, to make one's self beautiful, to bathe, to play in water, to gambol in water, bathing for pleasure.

vy-āma, as, m. (probably for *vy-āyāma*, q. v.), a fathom or the space between the tips of the fingers of either hand when the arms are extended; disregard, disrespect (?); smoke (?).

Vyāmāna, am, n. = *vyāma* above.

vy-āmarṣa, as, m. (fr. rt. 1. *mṛṣh* with ā and *vi*), impatience.

vy-āmarṣa, as, m. (fr. rt. 1. *mṛṣh* with ā and *vi*), rubbing out, erasure.

1. *vy-āmrṣh* (*ra*), as, ā, am, rubbed out, effaced, rubbed.

vy-āmiśra, as, ā, am, intermixed, blended together, mingled, confused.

vy-āmīlya, ind. (fr. rt. *mīl* with ā and *vi*), having closed and opened, having twinkled, &c.

vy-āmuḥ (*vi-ā-*), cl. 6. P. A. *-muḥ-ṇati*, -*ṇe*, -*moktum*, to emit, discharge.

Vy-āmoka, as, m. release or freeing from, getting rid of.

vy-āmuh (*vi-ā-*), cl. 4. P. *-muhyati*, &c., to become stupified or bewildered, to be infatuated: Caus. *-mohayati*, -*yitum*, to stupify, bewilder, perplex, infatuate.

Vy-āmūḍha, as, ā, am, entirely stupified, thoroughly infatuated or bewildered, bewitched.

Vy-āmoha, as, m. bewilderment, embarrassment, error, foolishness.

Vy-āmohita, as, ā, am, bewildered, infatuated.

vy-āmṛj (*vi-ā-*), cl. 2. P. *-mārṣhīti*, &c., to rub off.

2. *vy-āmṛṣh* (*ra*), rubbed off. — *Vyāmṛṣh* (*ra*), as, ā, am, one who has the Tilaka mark rubbed off.

vy-āyam (*vi-ā-*), cl. 1. P. *-yācchati* (Ved. and ep. also A. *-te*), -*yantum*, -*yamitum*, to draw apart or asunder, stretch or draw out, extend; to drag or tear off (P.); to struggle or contend about (loc.), fight together (usually A.); to make efforts, strive, endeavour; to sport, dally: Caus. *-yamayati* or *-yāmāyati*, -*yitum*, to cause to stretch out or struggle, make great effort or exertion, take exercise.

Vy-āyācchat, an, antī, at, struggling or contending about.

Vy-āyācchamāna, as, ā, am, struggling or contending together; fighting, quarrelling.

Vy-āyāta, as, ā, am, drawn asunder, separated, drawn out, extended, long, tall; expanded, wide open; exercised, disciplined; busy, engaged, occupied; hard, firm; mighty, powerful, strong, intense, deep, much, excessive; (*am*), ind. excessively. — *Vy-āyāta-tva*, am, n. firmness. — *Vy-āyāta-pāta*, as, m. a strong or intense blow, a deep stroke (= *avagāḍha*).

Vy-āyāma, as, m. drawing or stretching out; a particular measure of length (= a fathom measured by the two extended arms, cf. *vyāma*); struggling,

struggle, contention; fatigue, labour; exercise, exertion, manliness, manly effort, athletic or gymnastic exercise (e.g. playing with heavy clubs, drawing a bow with a chain in place of a string, alternate rising and falling at full length on the ground, &c.); business, occupation; a difficult passage or impassable defile, any difficulty. — *Vyāyāma-śīla*, *as, ā, am*, accustomed to exertion or exercise, fond of taking exercise, active, robust, athletic.

Vyāyāmika, *as, ī, am*, relating to exercise or exertion, gymnastic, athletic.

Vyāyāmin, *ī, īni, ī*, taking exercise, undergoing fatigue, active, athletic.

Vy-āyāmya, ind. having made exertion or effort, having taken exercise, having practised gymnastics, having made to undergo exercise or exertion.

वायुञ्ज *vy-ā-yuj* (*vi-ā-*), cl. 7. P. A. -*ynakti*, -*yunkte*, -*yoktum*, to disunite, separate, part, become disunited.

Vy-āyujya, ind. having disjoined or separated.

Vy-āyoga, *as, m*, a kind of dramatic representation or composition in one act (belonging to the Prakaraṇa class, and describing some military or heroic exploit in which no part of the interest is derived from female participation, the sentiment of love being thereby excluded).

वारम् *vy-ā-rabdha*, *as, ā, am* (fr. rt. *rabh* with *ā* and *vi*), Ved. held on every side, upheld, maintained, properly carried into effect.

वाल *vyāla*, *as, ā, am* (connected with *vyāda*, q. v.), wicked, villainous, bad; cruel, fierce; vicious; (*as*), *m*, a villain, cheat, rogue; a snake; a beast of prey; a tiger; a hunting leopard; a vicious elephant; a king; N. of Vishnu; a species of the Dandaka metre; (*ī*), *f*, a female snake; [cf. Old Germ. and Angl. Sax. *al*.] — *Vyāla-khadga*, *as, m*, = *vyāla-nakha* below. — *Vyāla-gandhā*, *f*, the ichneumon plant (= *nākulī*). — *Vyāla-grāha*, *as, m*, a snake-catcher. — *Vyāla-grāhin*, *ī, m*, a snake-catcher, one who lives by catching and exhibiting snakes. — *Vyāla-jihvā*, *f*, a kind of plant (= *mahā-samarga*). — *Vyāla-tama*, *as, ā, am*, very fierce or cruel. — *Vyāla-danṣhira*, *as, m*, a kind of plant (= *go-kshura*). — *Vyāla-nakha*, *as, m*, a kind of medicinal herb with a fragrant root (in Hindi called *baghnakhā* = *vyāghra-nakha*). — *Vyāla-patirā*, *f*, a kind of cucumber (= *ervārū*). — *Vyāla-pāṇi-ja*, *as, m*, = *vyāla-nakha*. — *Vyāla-bala*, *as, m*, = *vyāla-nakha*. — *Vyāla-mṛiga*, *as, m*, a fierce animal, wild stag; a hunting leopard. — *Vyāla-rūpa*, *as, m*, epithet of Śiva. — *Vyāla-rat*, ind. like a serpent; like a beast of prey. — *Vyālayudha* (*lā-āy*), *as, am, m*, n. a sort of vegetable perfume (= *vyāla-nakha*, *nakhī*, *vyāḍāyudha*).

Vyāla-ka, *as, m*, a vicious elephant.

वालम्ब *vy-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to hang down; to stay behind, linger, delay.

Vy-ālamba, *as, m*, the red Ricinus or castor-oil plant.

वालिक्ष *vy-ā-likh* (*vi-ā-*), cl. 6. P. -*likhati*, -*lekhitum*, to scratch or scrape against, rub against, touch, graze; to make an incision, scratch, draw lines, write.

Vy-ālīkhat, *an, atī* or *anti, at*, scratching, scraping, piercing; touching, grazing, extending to; drawing lines, delineating.

वालीन *vy-ālīna*, *as, ā, am* (fr. rt. *lī* with *ā* and *vi*), clinging or sticking close together, clustering, dense, thick.

वालुड *vy-ā-luḍ*, Caus. -*loḍayati*, -*yitum*, to stir about, agitate.

Vy-ālōḍita, *as, ā, am*, = *mathita*, stirred about, agitated.

वालुप *vy-ā-lup* (*vi-ā-*), cl. 6. P. -*lumpati*, -*loptum*, to take away, carry off, remove; Pass.

-*lupyate*, to be broken asunder or destroyed, be divided, be removed, to disappear.

वालू *vy-ā-lū* (*vi-ā-*), cl. 9. P. A. -*lunāti*, -*lunite*, -*lavitum*, to cut off, cut away.

Vy-ālūna, *as, ā, am*, cut off. — *Vyālūna-mūrdhaja*, *as, ā, am*, one who has the hair cut off.

वालोल *vy-ālola*, *as, ā, am*, rolling about, quivering, tremulous, shaking, waving. — *Vyālola-kuntala-kalpā-va*, *ān, atī, at*, having dishevelled locks of hair.

वाळि *vyālī* = *vyāḍī*, q. v.

वावकलन *vy-āvakalana*, *am, n*, = *vy-avakalana*, subtraction (in arithmetic).

Vy-āvakalita, *as, ā, am*, subtracted.

वावक्रोशी *vy-āvakrośī*, *f*, (fr. rt. *kruś* with *ava*, *ā*, and *vi*), mutual abuse or imprecation.

वावप *vy-ā-vap* (*vi-ā-*), cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to sow, scatter, strew, (according to some the Ved. *vyāvapāti*, Pāp. III. 1, 34, is for *vyāvayāti*.)

वावभाषी *vy-āvabhāṣhī*, *f*, (fr. rt. *bhāṣh* with *ava*, *ā*, and *vi*), mutual abuse or imprecation; [cf. *vy-āvakrośī* above.]

वावर्ण *vy-ā-varṇ* (*vi-ā-*), cl. 10. P. -*varṇayati*, -*yitum*, to enumerate, describe, narrate.

Vy-āvārṇya, ind. having narrated in detail.

वावर्त *vy-āvarta*. See col. 3.

वावल *vy-ā-val* (*vi-ā-*), cl. 1. P. -*valgati*, &c., to jump, skip, leap; to gallop; to move quickly about, quiver, throb, be agitated.

Vy-āvalgat, *an, anti, at*, jumping, leaping, &c.; throbbing, being agitated.

Vy-āvalgita, *as, ā, am*, jumped, moved, agitated.

वावहारिक *vyāvahārika*, *as, ī, am* (fr. *vy-avahāra*), relating to business or practice or action, practical, active; belonging to judicial procedure, judicial, legal; what has to be dealt with or is practised or intended for use, practicable, customary, usual, current; (*as*), *m*, a counsellor, minister; (*am*), *n*, use. — *Vyāvahārika-tva*, *am, n*, practicalness; the state of belonging to the period of action.

वावहारी *vy-āvahārī*, *f*, (fr. rt. *hri* with *ava*, *ā*, and *vi*), mutual seizing or taking (Vopadeva XXVI. 177).

वावहासी *vy-āvahāṣī*, *f*, (fr. rt. *has* with *ava*, *ā*, and *vi*), mutual derision, reciprocal laughter.

वाविध *vy-ā-vidha*, *as, ā, am* (see 2. *vi-dha*), of various kinds, multifarious, omnigenous.

वावृ *vy-ā-vri* (*vi-ā-*), cl. 5. 9. 1. P. A. -*vrinoti*, -*vrinute*, -*vrināti*, -*vrinute*, -*varati*, -*te*, -*varitum*, -*varitum*, to cover over, conceal; to obstruct, stop; to choose, select; to open, (but forms like *vy-āvar* in Ved. are referred to *vi-vri*, q. v.)

Vy-āvrinvāna, *as, ā, am*, concealing or hiding one's self.

Vy-āvrita, *as, ā, am*, covered over, screened; obstructed; excluded, excepted, (perhaps for *vy-āvrīta*); uncovered, opened, (in this sense *vi* is rather privative.)

Vy-āvrīti, *is, f*, covering, screening; exclusion; [cf. *vy-āvrīti*.]

1. *vy-āvrītya*, ind. having covered over; having obstructed or stopped.

वावृज्ज *vy-ā-vrij* (*vi-ā-*), cl. 1. P. -*varjati*, &c., -*varjitum*, to exclude from; to divide or separate into parts.

Vy-āvrījya, ind. having separated or divided.

वावृत् *vy-ā-vrit* (*vi-ā-*), cl. 1. A. (in certain texts also P., see rt. 1. *vrit*), -*variate*, -*vartitum*, to become separated or singled out from (with inst.); to become separate or distinct, keep apart;

to be split asunder or opened; to turn away from, become averted, go away, depart; to roll or turn back, return; to turn round, go round, revolve; to go down, set (said of the sun); to come to an end, cease, perish; Caus. -*varṭayati*, -*yitum*, to separate from (with inst. or abl.); to turn away, turn out, set aside, exclude, put aside, lay down, remove, take away, destroy, overrule, annul; to throw down, throw about, strew; to turn about or round, cause to revolve; to retract; to exchange, substitute one for another, to contrive (?); Pass. of Caus. -*varṭyate*, to be excluded, &c.; Desid. -*vrītsate*, to wish to separate from, &c.

Vy-āvarta, *as, m*, separating from, selecting, revolution, going round; encompassing, surrounding, enclosing; ruptured navel, umbilical hernia (= *nābhikaṇṭaka*).

Vy-āvartaka, *as, ikā, am*, separating from, excluding, excepting; turning away from; turning round; encircling, encompassing. — *Vyāvartaka-tā*, *f*, state of excluding, exclusion.

Vy-āvartana, *am, n*, the act of turning round or away, rolling round, revolving; a volute, fold, band; encompassing, surrounding.

Vy-āvartamāna, *as, ā, am*, becoming separated from, keeping apart from; turning away; desisting, ceasing; turning back.

Vy-āvartita, *as, ā, am*, made to turn away, made to desist, made to revolve; exchanged.

Vy-āvartya, *as, ā, am*, to be excluded or excepted.

Vy-āvritta, *as, ā, am*, separated or singled out from; excluded, excepted, free from (with inst.); opened, split asunder; turned away from, turned back, returned, desisted, desisting, ceased; turned round, revolved; encompassed, surrounded; fenced, screened, (probably for *vy-āvṛita*); praised, hymned (?). — *Vy-āvṛita-gati*, *is, is, ī*, turned back from a course, desisting from any course of action. — *Vy-āvṛittatva*, *am, n*, the being separated or excluded from, &c.; the being non-extensive, (defined to be *alpa-deśa-vṛittitvam*, the existing in few places, i.e. comprising but few individuals, said of a species in relation to its genus; opposed to *adhika-deśa-vṛittitvam*, the characteristic of a genus viewed in relation to the species it contains.) — *Vy-āvṛita-deha*, *as, ā, am*, having the body severed or split asunder. — *Vy-āvṛita-buddhi*, *is, f*, 'limited conception,' the conception of a class denoting few individuals, i.e. of a class contained in a higher class. — *Vy-āvṛita-śiras*, *ās, ās, as*, having the head turned round.

Vy-āvṛitti, *is, f*, separation from, selecting, selection, choice, (perhaps for *vy-āvṛiti*); exception, exclusion, rejection; turning away; rolling back; rolling round, surrounding; screening, (perhaps for *vy-āvṛiti*); praise, eulogium.

2. *vy-āvṛitya*, ind. having separated from, having parted with (with inst.), having turned or rolled away, having turned back.

वावध *vy-ā-vadh* (*vi-ā-*), cl. 4. P. -*vidhyati*, -*vyaddhum*, to throw about; to brandish, wave about.

Vy-āviddha, *as, ā, am*, thrown or tossed about, dishevelled; glancing or darting in all directions; interlaced.

Vy-āvidhya, ind. having brandished or waved about.

वास *vy-āsa*, *vyāsa-tīrtha*, &c. See p. 978.

वासज्ज *vy-ā-sajj* (*vi-ā-*), cl. 1. P. -*sajati*, -*sanktum*, to attach firmly to, fasten on; to adhere separately or severally.

Vy-āsakta, *as, ā, am*, firmly attached to or connected with, adhering closely to (any one or anything), devoted to, intent on, occupied with; inhering separately; detached, disjoined, (in this sense *vi* is privative); bewildered, confused.

Vy-āsanga, *as, m*, excessive attachment, close adherence, devotion or addition to, resting or sitting on; close attachment (of the thoughts), attention, assiduous application, diligent study; addition; detachment, separation, (in this sense *vi* is privative); perplexity, confusion.

Vyāsaṅgin, *i*, *inī*, *i*, attaching one's self or applying closely to (anything).

Vy-āśajya, ind. having firmly attached or fastened on, having adhered or inhered separately or severally. — *Vy-āśajya-vṛitti*, *is*, *is*, *i*, inhering in more subjects than one (as a quality &c.).

वासिद्ध *vy-āsiddha*, *as*, *ā*, *am* (see 2. *ā-siddha*), prohibited, forbidden, restrained; contraband (i.e. not allowed to be sold except to particular persons or in certain places).

Vy-āśedha, *as*, *m*, prohibition, hindrance, restraint.

वासुकि *vyāsuki*, *is*, *m*, a proper N.

वाहन् *vy-ā-han* (*vi-ā-*), cl. 2. P. *-hanti*, *-hantum*, to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. *-ghātayati*, *-yitum*, to repel, obstruct.

Vy-āhata, *as*, *ā*, *am*, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.

Vy-āhanyamāna, *as*, *ā*, *am*, being excessively struck back or repelled, being obstructed.

वाह् *vy-ā-hri* (*vi-ā-*), cl. 1. P. A. *-harati*, *-te*, *-hartum*, to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.

Vy-āharaṇa, *am*, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.

Vy-āharat, *an*, *antī*, *at*, uttering, pronouncing, speaking; uttering a cry (as an animal).

Vy-āhartavya, *as*, *ā*, *am*, to be told or declared or mentioned.

Vy-āhāra, *as*, *m*, utterance, speech, voice; a word, articulate sound, language; jest, joke, humorous speech, facetious allusion (a particular *Alankāra* or figure in rhetoric).

Vy-āhārin, *i*, *ī*, *ī*, speaking, saying.

Vy-āhṛita, *as*, *ā*, *am*, spoken, uttered, pronounced, said, declared. — *Vy-āhṛita-sandēśa*, *as*, *ā*, *am*, one who tells news or communicates information.

Vy-āhṛitī, *is*, *f*, utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after *om* by every Brāhman in commencing his daily prayers, (cf. *Manu* II. 76; *bhūr*, *bhuvah*, *sva* are the three great *Vyāhṛitis*, and *mahar*, q.v., is said to be a fourth mystical word, cf. *mahā-vyāhṛitī*). — *Vy-āhṛitī-traya*, *am*, n. the three *Vyāhṛitis* or mystical words (described above). — *Vy-āhṛitī-pūrvaka*, *as*, *īkā*, *am*, preceded by the three mystical words *bhūr*, *bhuvah*, *sva*.

Vy-āhṛitya, ind. having uttered, having spoken.

वाह् *vy-ā-hve*, cl. 1. P. A. *-hwayati*, *-te*, &c., to call separately or distinctly.

Vy-āhāva, *as*, *am*, *m*, n. a separate or distinct call.

वु *vy-u* (*ri-u*), cl. 5. P. *-unoti*, Ved. to urge on, drive forward; to incite, animate, (Sāy. = *prerayati*, *Ṛig-veda* V. 31, 1.)

वुक्ष *vy-uksh* (*vi-uksh*, see rt. 1. *uksh*), cl. 6. P. A. *-ukshati*, *-te*, *-ukshitum*, Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

वुचर *vy-uc-car* (*vi-ud-car*), cl. 1. P. A. *-carati*, *-te*, *-caritum*, to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).

Vy-uccarat, *an*, *antī*, *at*, offending against, being faithless towards (with acc.); committing adultery.

Vy-uccaramāṇa, *as*, *ā*, *am*, offending against, being faithless towards (with acc.).

वुच्छत *vy-ucchat*. See 2. *vy-ush*, 3. *vi-vas*.

वुच्छिद् *vy-uc-ḥid* (*vi-ud-ḥid*), cl. 7. P. A. *-ḥinatti*, *-ḥintte*, *-ḥettum*, to cut entirely off, extirpate, cut up, destroy: Pass. *-ḥidyate* (cp. also

P. *-ḥidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.

Vy-uc-ḥitti, *is*, *f*, cutting off, cutting away, cutting short, destruction, rooting up, extirpation.

Vy-uc-ḥinna, *as*, *ā*, *am*, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.

Vy-uc-ḥettri, *tā*, *tri*, *tri*, who or what cuts off or destroys, a destroyer.

Vy-uc-ḥeda, *as*, *m*, cutting off, cutting short, destruction.

वुत *vy-uta*, *as*, *ā*, *am* (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye*.)

Vy-uti, *is*, *f*, interweaving, weaving, sewing.

Vy-ūta, *as*, *ā*, *am*, interwoven, &c. = *vy-uta* above.

Vy-ūti, *is*, *f*, = *vy-uti* above.

वुक्रम् *vy-ut-kram* (*vi-ud-kram*), cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.

Vy-utkrama, *as*, *m*, going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.

Vy-utkramya, ind. having gone forth, having left; having passed by or gone beyond.

Vy-utkrānta, *as*, *ā*, *am*, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (*ā*), *f*, a kind of riddle or enigma. — *Vyutkrānta-dharma*, *as*, *ā*, *am*, one who has overstepped his duty, neglectful of duty. — *Vyutkrānta-rajās*, *ās*, *ās*, *as*, one whose impurity has gone away, free from passion. — *Vyutkrānta-vartman*, *ā*, *ā*, *a*, one who has gone beyond the right path.

Vy-utkrānt, *an*, *antī*, *at*, going asunder, going forth.

वुत्था *vy-ut-thā* (*vi-ud-sthā*), Caus. *-thāpayati*, *-yitum*, to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.

Vy-uthāna, *am*, *n*, 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).

Vy-utthāpita, *as*, *ā*, *am*, made to rise up, roused, brought up.

वुपद् *vy-ut-pad* (*vi-ud-pad*), cl. 4. A. *-pad-yate*, *-pattum*, to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with: Caus. *-pād-yati*, *-yitum*, to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.

Vy-utpatti, *is*, *f*, production, origin, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — *Vyutpatti-pakshe*, ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).

Vy-utpanna, *as*, *ā*, *am*, produced, generated, begotten; derived (from a root &c.); a-*vyutpannam*, an undervived or primitive word; formed (as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.

Vy-utpādaka, *as*, *īkā*, *am*, giving rise to, pro-

ducing, originating, productive; tracing or forming (words).

Vy-utpādya, *as*, *ā*, *am*, derivable, deducible, capable of being formed &c.

Vy-utpitsu, *us*, *us*, *u* (fr. the *Desid.*), desirous of making proficiency (in any science).

वुत्सद् *vy-ut-sad* (*vi-ud-*), cl. 1. P. *-sidati*, *-sattum*, to be unsettled; to be upset or overthrown.

वुद् *vy-ud* or *vy-und* (*vi-ud*, &c.), cl. 7. P. *-unatti*, *-unditum*, Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.

Vy-utta, *as*, *ā*, *am*, well sprinkled or wetted, drenched.

Vy-undat, *an*, *atī*, *at*, Ved. wetting thoroughly, sprinkling.

Vy-undana, *am*, *n*, the act of well moistening or wetting.

वुदस् *vy-ud-as* (*vi-ud-*), cl. 4. P. *-asyati*, *-asitum*, to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.

Vy-udasta, *as*, *ā*, *am*, thrown or scattered about, cast off, put off, thrown aside.

Vy-udasya, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.

Vy-udāsa, *as*, *m*, throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

वुदित *vy-udita*, *as*, *ā*, *am* (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

वुद्दह *vy-ud-ūh* (*vi-ud-*), cl. 1. P. *-ūhati*, *-ūhitum*, Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.

Vy-udūhya, ind. having moved or placed asunder, having removed.

वुपदेश *vy-upadeśa*, *as*, *m*, pretext, pretence, plausible but false plea, deception.

वुपनी *vy-upa-nī* (*vi-upa-*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to lead or bring separately or one by one.

वुपयुज् *vy-upa-yuj* (*vi-upa-*), cl. 7. A. *-yunkte*, *-yoktum*, to become closely attached, be concerned about.

वुपरम् *vy-upa-ram* (*vi-upa-*), cl. 1. A. *-ramate* (cp. also P. *-ti*), *-rantum*, to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).

Vy-uparata, *as*, *ā*, *am*, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.

Vy-uparama, *as*, *m*, pause, cessation, interruption.

Vy-uparamam, ind., Ved. leaving off or pausing variously.

Vy-uparamya, ind. having ceased or desisted from (with abl.), having stopped.

वुपशम *vy-upaśama*, *as*, *m*, non-cessation, not ceasing or desisting; inquietude.

वुपारम् *vy-upā-ram* (*vi-upa-ā-*), cl. 1. A. *-ramate* (cp. P. *-ti*), *-rantum*, to desist from, leave off, cease.

वुपास् *vy-upās* (*vi-upa-as*), cl. 4. P. *-upāsyati*, *-upāsītum*, to throw about, distribute.

वुप् *vy-upta*, *as*, *ā*, *am* (fr. *vi-vap*), scattered about, disordered, dishevelled. — *Vynpta-keśa*, *as*, *ā* or *i*, *am*, having dishevelled hair; (*as*), *m*, epithet of Rudra and Fire (as identified with Rudra).

वुब्ज *vy-ubj* (*vi-ubj*), cl. 6. P. *-ubjati*, *-ubjitum*, Ved. to uncover, open, display.

वुष् 1. *vyush* (also read *pyush*), cl. 4. P. *-vyushyati*, &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,

(in this sense also written *pyus*, *push*, *byus*, *bus*);
 1. 10. P. *vyoshayati*, -*yitum*, to reject, discharge,
 emit, (in this sense also written *pus*.)

1. *vyushṭa*, *as*, *ā*, *am*, burnt, (perhaps to be
 written *vy-ushṭa*, see above.)

वुष् 2. *vy-ush* (for 1. *vi-vas*, q. v., cf.
 1. *ush*), cl. 6. P. *ucchati*, &c., Ved. to shine forth,
 shine, dawn, arise.

Vy-ucchat, *an*, *anti*, *at*, Ved. shining forth,
 lawning, (according to Sāy. *vyucchanti*=*tamo*
varjayanti, R̥g-veda I. 49. 4.)

Vy-ucchana, *am*, n. shining forth, opening, mani-
 festation.

3. *vy-ush*, *f*, Ved. shining forth, dawning, (ac-
 cording to Sāy. *vyushi*=*vyucchane sati*, R̥g-veda
 V. 45. 8, =*vivāsane* or *prakāsane sati*, R̥g-veda
 VII. 81. 2.)

1. *vy-ushita*, *as*, *ā*, *am*, Ved. = 2. *vy-ushṭa* below.

2. *vy-ushṭa*, *as*, *ā*, *am*, dawned, become day-light
 or dawn; become bright or clear; (*am*), n. dawn,
 day-break (personified as a son of Kalpa, in which
 case to be regarded as masc.); day; fruit, result,
 consequence.

Vy-ushṭi, *is*, *f*, Ved. the rising or breaking of
 lawn, dawn; increase, prosperity, felicity; fruit,
 consequence; a hymn, praise.

वुषित 2. *vy-ushita*, *as*, *ā*, *am* (fr. 3. *vi-vas*),
 lived away, dwelling abroad; dwelt, lodged,
 passed (e. g. *vy-ushito rātrim*, he lodged for a
 night, i. e. he passed or spent a night).—*Vyushi-*
āśra ('*ta-as*'), *as*, *m*, N. of a king descended
 from Dasa-ratha.

3. *vy-ushṭa*, *as*, *ā*, *am*, dwelt, lodged; passed;
 one who has passed a night or lodged for a night.

Vy-ushya, *ind*. having dwelt, having lodged, hav-
 ing passed or spent (e. g. *rātrim vy-ushya*, having
 spent a night).

वुस् *vyus*. See rt. *byus*.

वुड 1. *vy-ūḍha*, *as*, *ā*, *am* (fr. *vi-vah*),
 married. (For 2. *vy-ūḍha* see under *vy-ūh*.)

वुट *vy-ūta*, *vy-ūti*. See under *vy-uta*.

वुणु *vy-ūrṇu* (*vi-ūrṇu*), cl. 2. P. A. -*ūrṇoti*
 or -*ūrṇati*, -*ūrṇate*, -*ūrṇavītum* or -*ūrṇvītum*,
 Ved. to uncover, open out, open; to display.

Vy-ūrṇat, *an*, *anti*, *at*, Ved. uncovering, dis-
 playing, revealing.

वुह *vy-ūh* (*vi-ūh*, see rt. 1. *ūh*), cl. 1. P.
ūhati, -*ūhitum*, to push or move apart, place
 under, separate, divide, distribute; to separate,
 resolve (vowels, syllables, &c. in Vedic grammar);
 to dispose, arrange, place in order; to array, to place
 in battle-array, arrange in order of battle; to move
 from the proper place, change the position, trans-
 pose, alter, disarrange.

2. *vy-ūḍha*, *as*, *ā*, *am*, placed or moved apart,
 widely separated, expanded, developed, wide, broad;
 large, great, firm, compact; placed in order or array,
 arrayed, marshalled, arranged; placed out of order,
 disarranged, transposed, altered.—*Vyūḍha-kankāṭa*,
as, *ā*, *am*, one who has arranged or put on armour,
 equipped in mail, accoutred, mailed, armed.—*Vyū-*
ḍha-Chandas, *ās*, *ās*, *as*, Ved. having the metres
 disarranged or out of order.—*Vyūḍhoras*, *ās*, *ās*,
as, or *vyūḍhoraska* ('*dha-ur*'), *as*, *ā*, *am*, having
 an expanded chest, broad-chested, (*vyūḍha* = *vipula*,
 comm.)

Vy-ūḍhi, *is*, *f*, orderly arrangement or disposition,
 distribution in various positions, array.

Vy-ūha, *as*, *m*, placing apart, separation, distribu-
 tion; separation or resolution (of vowels, syllables,
 &c. in Vedic grammar); orderly arrangement, dis-
 position, array (e. g. *śaraṇa-vyūha*, array of Vedic
 schools), military array, (various forms of array are
 enumerated in Manu VII. 187 and elsewhere, e. g.
daṇḍa, that like 'a staff'; *śakaṭa*, 'a cart'; *va-*
rāha, 'a boar'; *makara*, 'a sea-monster'; *sūci*,

'a needle'; *garuḍa*, 'the bird of Vishṇu'; *vajra*,
 'a thunderbolt'; *bhoga*, 'a snake', i. e. in column;
maṇḍala, 'a circle'; *asamhata*, 'mixed order';
patāka, 'a flag', &c.); an army, host, squadron; a
 flock, multitude; (in phil.) arrangement or peculiar
 distribution (of the senses); formation, structure, manu-
 facture; the body; reasoning, logic, (in this sense
 rather to be derived fr. rt. 2. *ūh* with *vi*); breathing
 (according to the Nyāya-sūtras III. 31).—*Vyūha-*
pārshvi, *is*, *m*, the rear of an army (= *praty-*
āśra).—*Vyūha-bhanga* or *vyūha-bheda*, *as*, *m*,
 breaking an array, throwing into disorder.—*Vyūha-*
raśanā, *f*, arrangement of troops.—*Vyūha-rāja*,
as, *m*, the chief or best form of military array.
 —*Vyūhantara* ('*cha-an*'), *as*, *m*, a different ar-
 rangement or position.

Vy-ūhat, *an*, *anti*, *at*, separating, dividing; dis-
 posing, arranging, putting in military array.

Vy-ūhana, *am*, *n*, the act of disposing in order,
 arrangement, arraying, array (of an army); disposi-
 tion or structure of the members of the body.

Vy-ūhya, *ind*. having disposed in order, having
 arranged or arrayed, having placed in battle-array.

वृ *vy-ri* (*vi-ri*), cl. 5. 3. P. -*riṇoti* or -*riṇ-*
vati, -*iyati*, &c. (see rt. 4. *ri*), Ved. to go apart or
 asunder, open out, be divided; to open, throw open,
 spread abroad, display.

वृ *vy-riḥ* (*vi-riḥ*), cl. 6. P. -*riḥchati*,
 -*arēchitum*, Ved. to go apart or asunder.

वृ *vy-ridh* (*vi-ridh*), Pass. -*ridhyate*,
 Ved. to be unfortunate or unsuccessful; to be ex-
 cluded or deprived of (with inst.): Caus. -*ardha-*
yati, -*yitum*, to exclude from, deprive of (with
 inst.): Pass. of Caus. -*ardhyate*, to be excluded
 from or deprived of: Desid. *virtsatī* (Part. *virtsat*),
 to wish to nullify or render vain.

Vy-ridhā, *as*, *ā*, *am*, deprived of prosperity,
 deprived of, separated or excluded from; nullified;
 imperfect, defective, unfit.

Vy-ridhī, *is*, *f*, (probably fr. *vi* privative + *rid-*
dhī), non-prosperity, absence or loss of prosperity,
 misfortune, ill luck.

वृ 1. *vy-rish* (*vi-rish*), cl. 1. P. -*arshati*,
 -*arshitum*, Ved. to flow through.

वृ 2. *vy-rish* (*vi-rish*), cl. 6. P. -*rishati*,
 -*arshitum*, to pierce, penetrate.

व्ये *vyē* (perhaps formed out of *vi-i*, see
 3. *vī*), cl. 1. P. A. *vyayati*, -*te*, *viyāya* (2nd
 sing. *viyayitha*, Pāṇ. VII. 2.66), *viyē*, *viyāyati*, -*te*,
avyāṣṭi, *avyāṣṭa*, *vyātum*, to cover, conceal, clothe:
 Caus. *vyāyayati*: Desid. *viyāyāsatī*, -*te*: Intens. *ve-*
viyate, *varēyati* or *vāyāyati*: [cf. Gr. *i* in *lupārov*.]

3. *vīta*, *as*, *ā*, *am* (for 1. and 2. *vīta* see p. 953,
 col. 2), covered, clothed, put on, worn.—*Vīta-sū-*
tra, *am*, *n*, the sacred thread or cord; [cf. *nī-vīta*,
upa-vīta.]

व्येत *vy-eta*, *as*, -*enī*, *am*, Ved. very bright,
 very white, (Sāy. *vyenī* = *viśeṣheṇa śvetā*, R̥g-veda
 V. 80. 4.)

व्येनस् *vy-enas*, *ās*, *ās*, *as*, Ved. exempt
 from sin, free from misfortune.

व्योकार *vyo-kāra*, *as*, *m*, (probably onoma-
 topoeitic), 'making the sound *vyo*,' a blacksmith.

व्योमन् *vyoman*, *a*, *n*, (according to Uṇā-
 di-s. IV. 150. fr. rt. *vyē* above; according to others
 fr. *o* for *av* with *vi*, cf. *oman*, or connected
 with rt. 2. *div*), sky, heaven, atmosphere, ether;
 water; a temple sacred to the sun, a place where
 the sun is especially worshipped; talc, mica; (*ā*),
m, N. of a king.—*Vyoma-keśa*, *as*, or *vyoma-*
keśin, *i*, *m*, 'sky-haired,' an epithet of Śiva.—*Vyoma-*
gaṅgā, *f*, the heavenly Ganges.—*Vyoma-śara*,
as, *ā*, *am*, 'sky-going,' passing through the air.
 —*Vyoma-śarin*, *i*, *inī*, *i*, sky-going; (*i*), *m*, 'air-
 goer,' 'sky-goer'; a god; a bird; a saint; a

Brāhman.—*Vyomacāri-pura*, *am*, *n*, 'sky-floating
 city,' the city of Hari-śandra (supposed to be sus-
 pended between heaven and earth).—*Vyoma-deva*, *as*,
m, N. of Śiva.—*Vyoma-dhūma*, *as*, *m*, 'sky-smoke,'
 a cloud.—*Vyoma-nāsikā*, *f*, a sort of quail.—*Vyoma-*
pañcaka, *am*, *n*, an aggregate of five Vyomans (?).
 —*Vyoma-manjara*, *am*, *n*, 'sky-cluster,' a flag,
 banner.—*Vyoma-maṇḍala*, *am*, *n*, 'sky-circle,'
 a flag, banner.—*Vyoma-madhye*, *ind*. in the middle
 of the sky, in mid-air.—*Vyoma-māya*, *as*, *ā*, *am*,
 'sky-measuring,' reaching to the sky, high as the
 heaven.—*Vyoma-mudgara*, *as*, *m*, 'sky-hammer,'
 a gust of wind.—*Vyoma-yāna*, *am*, *n*, 'sky-vehicle,'
 a celestial car, chariot of the gods.—*Vyoma-vart-*
man, *a*, *n*, the path of the sky, (*vyoma-vartmanā*,
 inst. c. through the air or sky).—*Vyoma-vistṛita*,
am, *n*, the expanse of heaven, the sky, firmament.
 —*Vyoma-sad*, *t*, *m*, 'sky-dweller,' a deity, divinity;
 a Gandharva; a spirit.—*Vyoma-sthali*, *f*, 'ground
 or base of the sky,' the earth.—*Vyoma-sprīṣ*, *k*, *l*,
k, 'sky-touching,' 'sky-reaching,' lofty.—*Vyomābha*
 ('*ma-ābha*'), *as*, *m*, 'heaven-like,' a Buddha or a
 Jaina deified saint.—*Vyomodaka* ('*ma-ud*'), *am*,
n, 'sky-water,' rain-water, dew (= *divyodaka*).

Vyomnika in *parama-vyomnika*, *as*, *ā*, *am*,
 relating to the highest ether.

व्योष *vyosha*, *am*, *n*, (probably fr. rt. 1.
vyush or fr. rt. 1. *ush* with *vi*), the aggregate of three
 spices (black pepper, long pepper, and dry ginger).

व्रज *vraj*, cl. 1. P. (ep. also A.) -*vra-*
jati (-*te*), *vavrāja*, *vrajishyati*, *avrajati*,
vrajitum, to go, proceed, travel; to go away, de-
 part, retire, withdraw; to pass away (as time); to
 go to, approach, visit, approach a woman (for adul-
 tery); to undergo; to go to any state or condition,
 attain to, become (with acc., especially with acc.
 of abstract noun, e. g. *vīnāśam vraj*, to go to destruc-
 tion, become destroyed; *chāttrātām vraj*, to be-
 come a pupil; *nīveritīm vraj*, to grow happy; cf.
 rt. 1. *yā*); to obtain, gain, (*vyāpāram vraj*, to
 obtain possession of anything, loc.): Caus. or cl. 10.
P. vrājayati, -*yitum*, to cause to go, send; to go;
 to prepare, decorate: Desid. *vīerājishati*: Intens.
vāvrajyate, *vāvrajti*, to go crookedly; [cf. Gr.
Férvov; Goth. *vrakan*, *vraja*, *vaurkjav*; Angl.
Sax. wrecan; Old Germ. *rehhan*, *wrech*.]

Vraja, *as*, *m*, a road; a flock, herd, multitude,
 collection of anything; a station of cowherds, cow-
 pen, cattle-shed, stall, stable; a resting-place, abode;
 a cloud (= *megha* according to Naigh. I. 10); N.
 of the district surrounding Agra and Mathurā (the
 scene of Kṛishṇa's juvenile adventures; it is com-
 monly called Braj, cf. *vrijī*); N. of a son of Havir-
 dhāna; (*am*), *n*, going, wandering, roaming; [cf.
 perhaps Lat. *vulgus*.]—*Vraja-kīśora*, *as*, *m*, 'youth
 of Vraja,' epithet of Kṛishṇa.—*Vraja-nātha*, *as*,
m, 'lord of Vraja,' epithet of Kṛishṇa.—*Vraja-*
bhū, *ūs*, *ūs*, *u*, being or produced in Vraja; (*ūs*),
m, the tree *Nauclea Cordifolia*, = *keli-kadamba*;
 (*ūs*), *f*, the district of Vraja.—*Vraja-maṇḍala*, *am*,
n, the district of Vraja.—*Vraja-mohanu*, *as*, *m*,
 'the fascinator of Vraja,' epithet of Kṛishṇa.—*Vra-*
ja-lāla, *as*, *m*, N. of a king.—*Vraja-vara*, *as*,
m, 'best in Vraja,' epithet of Kṛishṇa.—*Vraja-val-*
labha, *as*, *m*, 'beloved in Vraja,' epithet of Kṛishṇa.
 —*Vrajāṅganā* ('*cha-an*'), *f*, 'woman of Vraja,' a
 Gopī, cowherdess, shepherdess.—*Vrajāśira* ('*ja-*
a'), *am*, *n*, a cow-yard, cattle-fold, cow-pen.

Vrajaka, *as*, *m*, a religious ascetic who wanders
 about (in quest of alms &c.).

Vrajat, *an*, *anti*, *at*, going, proceeding, travel-
 ling; roaming.

Vrajana, *am*, *n*, the act of going or proceeding,
 travelling, roaming; exile; a road, way, street (Ved.);
 (*as*), *m*, N. of a brother of Jahnu (considered as
 one of the ancestors of the Kuśikas).

Vrajita, *as*, *ā*, *am*, gone, proceeded; (*am*), *n*,
 going, roaming.

Vrajin, *i*, *inī*, *i*, Ved. herded or grouped together,

collected into a mass, (according to Sāy. on Rīg-veda V. 45, 1. *vrajinih* = *tamah-puijavalih*, clustered group, i. e. nights.)

Vrajyā, f. travelling or wandering about (either as a religious act or in quest of alms); march, attack, invasion; a flock, tribe, class; a theatre (= *ranga*). — *Vrajyā-vat*, *ān*, *atī*, *at*, wandering, roaming; going gracefully.

व्रण 1. *vran* (also written *bran*), cl. 1. P. *vrapati*, *vavṛāṇa*, *vrapitum*, to sound.

व्रण 2. *vran* (perhaps rather to be regarded as a Nom. fr. *vraṇa* below), cl. 10. P. *vrapayati*, *-yitum*, to wound.

Vraṇa, *as*, *am*, m. n. a wound, sore, ulcer, boil, bruise, tumor; a fracture, scar, rent (see *a-v*), cf. Manu II. 47; [cf. Gr. *οὐλή* (i. e. *Folnē*), *ἄπ-ελος*; Lat. *vulnus*.] — *Vraṇa-kṛt*, *t*, *t*, *t*, making a sore, wounding, ulcerating; corroding; (*t*), m. the marking-nut plant, *Semecarpus Anacardium*. — *Vraṇa-keṭu-gmī*, f. a kind of small shrub (= *dugdha-pheni*). — *Vraṇa-dvish*, *t*, *t*, *t*, 'hostile to sores,' healing sores; (*t*), m. the plant *Siphonanthus Indica* (= *brāhmaṇa-yashikā*). — *Vraṇa-dhīraṇa*, *am*, n. fumigating a sore. — *Vraṇa-vastu*, n. a part liable to ulcerate (as skin, flesh, &c.). — *Vraṇa-vedanā*, f. the pain of a wound or sore. — *Vraṇa-sodhana*, *am*, n. the cleansing or cicatrising of a sore. — *Vraṇa-ha*, *as*, m. 'destroying sores,' the castor-oil tree; (*ā*), f. a sort of creeper or shrub (= *guḍīś*). — *Vraṇa-hṛit*, *t*, m. 'sore-removing,' a particular plant (= *kalī-kārī*). — *Vraṇāri* (*ṇa-ari*), *is*, m. 'enemy of sores,' the plant *Sesbania Grandiflora* (= *agastya-vriksha*); gum-myrrh (= *vola*).

Vraṇita, *as*, *ā*, *am*, wounded, ulcerated, bruised, scarred. — *Vraṇita-hṛidaya*, *as*, *ā*, *am*, heart-stricken, bruised or wounded at heart.

Vraṇin, *i*, *ini*, *i*, having a sore or wound, afflicted with boils or ulcers.

व्रत *vrata*, *as*, *am*, m. n. (probably an old past pass. participle fr. rt. *vṛi*), anything enclosed, an enclosed fence, enclosure, realm, sphere, sway (Ved.); anything fenced off or settled, a law, ordinance, command, rule, (*anu-vratam*, according to law or ordinance); rite, observance, practice [cf. *arka-v*, *yama-v*]; any religious act or obligation enjoined by the gods; a sacrifice; a self-chosen or voluntary act, any meritorious act of devotion or austerity, fasting, continence, vowed observance, solemn purpose, vow, (*asī-dhārā-vrata* or *āśīdhāraṇa vrata*), a vow to stand on the edge of a sword or a vow as difficult as standing on the edge of a sword; action, agency, doing, work, deed; a design, plan; eating, in *payo-vrata*, q. v.; [cf. probably Gr. *ἑορτή*.] — *Vrata-kalpadruma*, *am*, n. N. of a work by Ratnākara. — *Vrata-ārya*, f. the practice of religious vows; (*as*), m. a religious student. — *Vrata-ārin*, *i*, *ini*, *i*, Ved. vow-performing, fulfilling or performing vows. — *Vrata-tatva*, *am*, n. N. of a part of the Smṛiti-tattva. — *Vrata-nimitta*, *as*, *ā*, *am*, caused by a vow. — *Vrata-pati*, *is*, m., Ved. 'lord of vows,' epithet of Agni. — *Vrata-pā*, *as*, *ā*, *am*, Ved. upholding ordinances, protecting sacred rites. — *Vrata-pāraṇa*, *am*, *ā*, n. f. conclusion of a fast, eating or drinking after a fast. — *Vrata-prakāśa*, *as*, m. 'illustration of vows,' N. of a work by Viśva-nātha on the subject of vows (compiled from the Purāṇas and other more ancient sources). — *Vrata-pratishṭhā*, f. the performance of a religious act voluntarily undertaken. — *Vrata-bhanga*, *as*, m. the interruption of an act of devotion, breach of a vow. — *Vrata-bhikṣā*, f. soliciting alms (as one of the ceremonies accompanying investiture). — *Vrata-bhṛit*, *t*, m., Ved. 'bearer of sacrifices,' epithet of Agni. — *Vrata-rāja*, *as*, m. = *vratā-prakāśa* above. — *Vrata-lupta*, *as*, *ā*, *am*, one who has broken a vow (of fasting &c.). — *Vrata-lopana*, *am*, n. the breaking of a vow (of fasting, chastity, &c.), violating any religious vow or obligation. — *Vrata-vāḥkalpya*, *am*, n. imperfection or incompleteness of a

vow or religious observance. — *Vrata-śeṣa*, *as*, m. the remainder of a religious vow. — *Vrata-saṃvākṣhaṇa*, *am*, n. the keeping of a vow, observing penance. — *Vrata-sangraha*, *as*, m. undertaking any act of devotion, taking on one's self any voluntary religious obligation (= *dikṣhā*). — *Vrata-sṭha*, *as*, *ā*, *am*, engaged in religious austerities or in a vow of any kind, performing penance. — *Vrata-snatāka*, *as*, m. a Brāhman who has completed his term of studentship, (see *snātaka*). — *Vratācaraṇa* (*ta-āc*), *am*, n. the act of observing a vow or religious obligation (especially that of continence, as the duty of a religious student; cf. *brahma-ārya*). — *Vratādāna* (*ta-ād*), *am*, n. undertaking the obligations of a devotee. — *Vratādeśa* (*ta-ād*), *as*, m. investiture of a youth of one of the first three classes with the sacred cord. — *Vratopavāsa* (*ta-up*), *as*, m. fasting as a religious obligation, a fast. — *Vratopāyana* (*ta-up*), *am*, n. = *vāyana*, presents of cakes &c. which may be eaten during a religious feast.

Vrataya, Nom. P. *vratayati*, *-yitum*, to observe a vow; to fast or practise any abstinence in consequence of a vow; to eat together.

Vratika in *vaka-vratika*, *vaidāla-v*, &c., q. v. v.

Vratin, *i*, *ini*, *i*, observing a vow (of continence, fasting, &c.), relating to a vow, practising any penance or religious observance, engaged in a sacrifice, devout, pious; (*i*), m. an ascetic, devotee; a religious student; one who institutes a sacrifice and employs priests (= *yujamāna*); N. of a Muni.

Vratayu, *us*, m., N. of a king.

Vratya, *as*, *ā*, *am*, = *vratin* (Rīg-v. VIII. 48, 8).

व्रतति *vratati*, *is*, f. (said to be fr. rt. *i*. *vṛi*, according to Yāska fr. rts. *vṛi* and 3. *tan*), expansion, extension, spreading; a creeper. — *Vratati-valaya*, *as*, *am*, m. n. a creeper winding round like a bracelet.

Vratati, *i* = *vratati* above.

व्रध *vradhna*, *as*, m. (also written *bradhna*, q. v.), the sun; the root of a tree.

व्रद् *vrand* or *vrad* (a Vedic root said to be allied to rts. *mrād* and *i*. *mṛid*, 'to rub, press, crush,' &c.), cl. 1. P. A. *vrandati*, *-te*, &c., (probably) to soften; to become soft, (*avradanta vilitē apī nigamo bhavati*, Nirukta V. 16); [cf. Gr. *βράδν*.]

Vrandin, *i*, *ini*, *i*, Ved. reduced to a state of softness or mildness; tamed, subdued, (or according to Sāy. connected with *vṛinda*, 'a multitude'; *vrandinah* = *mṛidu-bhāvaṃ prāptān* or *samūha-vataḥ*, Rīg-veda I. 54, 4; see Nirukta V. 15.)

व्रयस् *vrayas*. See under rt. *vṛi*, col. 3.

व्रश् *vrasē*, cl. 6. P. *vriścati* (Ved. *vri-ṇakti*, Naigh. II. 19), *vavraśca*, *vratum*, *ściśhyati* or *vraśhyati*, *avraścīti* or *avraśhāt*, *vrasācīti* or *vraśhāt*, to cut, cut up, cut asunder, tear, lacerate, divide with an edged tool; to wound: Caus. *vrasācyati*, *-yitum*, Aor. *avvraścāt*: Desid. *vivrasācīshati* and *vivraśhāt*: Intens. *varivraścīsyate*, *varivraścīti*: [cf. Gr. *ἔλκος*, *pákos*, *lakís*, *lakepós*; Lat. *lacerare*, *ulcus*.]

Vriśna, *as*, *ā*, *am*, cut, torn, &c. See s. v.

Vriścat, *an*, *ati* or *anti*, *at*, cutting, lacerating, wounding. — *Vriścat-vana*, *as*, m., Ved. 'consumer or destroyer of forests,' epithet of Agni (Rīg-v. VI. 6, 1).

Vrasāna, *as*, *i*, *am*, who or what cuts, cutting; (*as*), m. a small saw or chisel; a fine file or saw used by goldsmiths, &c.; the juice flowing from an incision in a tree; (*am*), n. cutting, wounding; a cut, incision. — *Vrasāna-prabhava*, *as*, *ā*, *am*, flowing from an incision (in a tree, as juices &c.).

व्रश्न *vrahman*, *a*, n. = *brahman*, q. v.

व्रा *vrā*, f. (fr. rt. *vṛi*), Ved. night; dawn, (Sāy. on Rīg-veda I. 121, 2 = *tamasā sarvām āśchādāyatīti vrā vātrih* or *prakāśena vṛijotīti vrā vātrih*); a multitude, troop, (see Nirukta V. 3.)

व्राचड *vrācāḍa*, *as*, m. a kind of corrupt dialect.

व्राज *vrāja*, *as*, m. (fr. rt. *vraj*), going, movement, motion; a troop, multitude (Ved.). — *Vrāja-bāhu*, m. du., Ved. the spreading or outstretched arms of death.

Vrāji, *is*, f. a gale of wind, whirlwind, wind.

व्रात *vrāta*, *as*, m. (fr. *vrata* or connected with rt. *vṛi*), a multitude, flock, assemblage, troop, (*vrātām-vrātām*, in companies, in troops, Rīg-veda V. 53, 11; = *manushya* (according to Naigh. II. 3); the descendant of an outcast Brāhman, &c., (see *vrātya*); the company or attendants at a marriage feast; (*am*), n. manual or bodily labour; day labour, casual employment. — *Vrāta-jivana*, *am*, n. living by manual or bodily labour.

Vrātina, *as*, m. one living by the profession of a Vrāta, a hired labourer, porter, cooly; one having no fixed employment; one living by violence.

Vrātya, *as*, m. a Brāhman or man of one of the first three classes who has lost caste through non-observance of the ten principal Saṃskāras (especially investiture with the thread; in the Atharva-veda XV. 8, 1, XV. 9, 1, the Rājanyas and even the Brāhmanas are said to have sprung from the Vrātya who is even identified with the Supreme Being); an outcast; a man of a particular inferior class (regarded as the descendant of a Sūdra father and Kshatriya mother; cf. *vaidya*); a low or vile person; (*ā*), f. the daughter of an outcast, a female of a fallen Brāhman, &c. — *Vrātya-tā*, f. or *vrātya-tva*, *am*, n. the condition of one who has lost caste by neglect of the Saṃskāras or sacred observances (such as investiture with the thread, &c.). — *Vrātya-bruva*, *as*, m. one who calls himself a Vrātya; [cf. *brāhmaṇa-bruva*.] — *Vrātya-bhāva*, *as*, m. = *vrātya-tā*. — *Vrātya-yājaka*, *as*, m. one who sacrifices for a Vrātya. — *Vrātya-stoma*, *as*, m. a particular sacrifice performed to recover the rights forfeited by a delay of the Saṃskāras (especially of investiture).

व्राधत् *vrādhāt*, *an*, *anti*, *at* (probably a kind of pres. part. connected with rt. *i*. *vṛidh*), Ved. great, mighty, (Sāy. = *mahat*, Rīg-veda IV. 32, 3; cf. Gr. *βλαθ-πός*). — *Vrāadhan-tama*, *as*, *ā*, *am*, greatest, most eminent, (Sāy. = *pravṛiddha-tama*, Rīg-veda I. 150, 3.)

व्रीश् *vriś*, *śas*, f. pl., Ved. the fingers (according to Naigh. II. 5; according to Sāy. on Rīg-veda I. 144, 5. *vriśah* = *viśah* = *paraspara-viśliṣṭāḥ*, mutually separated).

व्री *vṛi* (connected with rts. *vṛi*, *vṛi*), cl. 9. P. *vriṇāti* or *vriṇāti*, *vriṇāya*, *vreshyati*, *avraishīti*, *vretum*, to choose, elect; d. 4. A. *vriyate*, *vriyate*, *vreshyate*, *avreshā*, *vretum*, to choose (?); to be chosen or elected; to cover, screen: Caus. *vṛāyayati* (or according to others *vṛepayati*), *-yitum*: Desid. *vivriśati*, *-te*: Intens. *vevriyate*, *vevrayiti*, *vevrdi*.

Vṛayas, Ved. abandoning, abandonment, (according to Sāy. on Rīg-veda II. 23, 16. *vī vrayas* = *viśeṣheṇa varjanam*.)

Vṛiṇa, *as*, *ā*, *am*, chosen, elected.

व्रीड *vṛīḍ*, cl. 4. P. *vṛīḍyati* (ep. cl. 1. A. *vṛīḍate*, see below), *vriṛīḍa*, *vriṛīḍishyati*, *avriḍīti*, *vriḍitum*, to be ashamed, feel shame, to be modest or bashful; to throw, hurl, send; (according to Nirukta V. 16. *vṛīḍayati* = *vīḍayati*.)

Vṛīḍa, *as*, *ā*, m. f. shame, modesty, bashfulness. — *Vṛīḍanata* (*ḍā-an*), *as*, *ā*, *am*, bowed down with shame, hanging down the head with shame, ashamed. — *Vṛīḍānvita* (*ḍā-an*), *as*, *ā*, *am*, ashamed, bashful, modest. — *Vṛīḍa-nyū*, *k*, *k*, *k*, possessing shame, ashamed.

Vṛīḍana, *am*, n. shame, bashfulness, modesty; lowering, depression (= *nīcāir-bhāva*).

Vṛīḍamāna, *as*, *ā*, *am* (an epic form), being ashamed, blushing.

Vṛīḍita, as, ā, am, ashamed, abashed, modest; (am), n. shame.

Vṛīḍana, am, n., Ved. = **vṛīḍana**.

व्रीस् **vṛis** (= rt. **vṛis**), cl. 1. 10. P. **vṛisati**, **vṛisayati**, to hurt, injure; to kill, wound.

व्रीहि **vrihi**, is, m. (said to be fr. rt. **vṛi**), rice, (eight principal sorts are enumerated by native authorities; rice is not mentioned in the R̥g-veda, but is named in the Atharva-veda together with **yava**, **māsha**, and **tila**); a grain of rice, (**vrihin** **prokshati**, he sprinkles or scatters grains of rice); rice ripening in the rainy season; (**ayas**), m. pl. grains of rice. — **Vṛihi-kāncāna**, as, m. a sort of pulse, **Ervum Lens** or **Hirsutum** (= **masūra**). — **Vṛihi-parṇi**, f. a particular shrub (= **sāla-parṇi**). — **Vṛihi-bheda**, as, m. a species of rice; a sort of grain, **Panicum Miliaceum** (= **anu**). — **Vṛihi-maya**, as, i, am, made or consisting of rice; (**as**), m. a rice-cake made with ghee (offered as an oblation). — **Vṛihi-rājika**, as, m. panic seed, **Panicum Italicum** (= **kangu**); another species, **Panicum Miliaceum**. — **Vṛihi-sreshtha**, as, m. a kind of rice (= **sāli-dhānya**). — **Vṛihi-agāra**, am, n. 'rice-house', a shed where rice or other grain is stored, granary.

Vṛihika, as, ā, am, having rice, bearing rice, &c. **Vṛihin**, i, īti, i, having or bearing rice (a field &c.).

Vṛaiha, as, ī, am, made of rice, composed of rice.

Vṛaiheya, as, ī, am, fit for rice, sown with rice (as a field &c.), made or consisting of rice; (**am**), n. a field of rice.

वृद् **vṛud**, cl. 6. P. **vṛudati**, to cover; to heap; to sink.

वृस् **vṛis** (also written **vṛūsh** or **brūsh**; cf. rts. **vṛis**, **kash**), cl. 1. 10. P. **vṛisati**, **vṛisayati**, &c., to hurt, injure, wound, kill.

व्री **vṛi** (also written **bṛi**; according to some fr. **vṛi**, but cf. rt. **vṛi**), cl. 9. P. **vṛināti** (Ved. **vṛināti**), **vṛilāya**, **vṛeshyati**, **avṛishit**, **vṛetum**, to go, move; to choose, select, (in this sense for rts. **vṛi**, **vṛi**); to hold, maintain, support: Caus. **vṛepayati**, **-yitum**, Aor. **avṛelipat**: Desid. **vṛielishati**: Intens. **vṛelīyate**, **vṛelāyati** or **vṛelēti**.

Vṛina, as, ā, am, gone; held, supported.

वृक्ष **vṛeksh** (also written **veksh**, q. v.), cl. 10. P. **vṛekshayati**, **vṛekshāpayati**, **-yitum**, to see.

श

श 1. **śa**, the thirtieth consonant of the Nāgari alphabet and first of the three sibilants; it belongs to the palatal class, and in sound often corresponds to **sh**, though in some words pronounced more like **s**. — **Sa-kāra**, as, m. the letter or sound **śa**. — **Sa-varga**, as, m. the sibilating class of letters, i. e. the three sibilants and the letter **h**.

श 2. **śa**, as, m. (fr. rt. **śo**), a cutter, destroyer (Kīrāt. XV. 45); a weapon; N. of Śiva, (in this sense probably connected with 2. **śam**); (**am**), n. or ind. happiness, &c., see 2. **śam**, p. 993.

शंयु **śamyu**, **śamyya**, &c. See under 2. **śam**, p. 993.

शम्व **śamva**, **śam-stha**, &c. See p. 993, col. 2.

शंवर **śamvara**, **śamvala**. See **śambara**, **śambala**, p. 993.

शंस **śans** [cf. rts. **śas**, 1. **sās**], cl. 1. P. **śansati** (ep. also A. -te), **śasansa**, **śansishyati**, **śansit**, Prec. **śasyāt**, **śansitum**, to recite, repeat, (in Vedic ritual **śonsāva**, **śonsāma**, 'let us recite'); to relate, say, tell, report, declare, announce, communicate (to with dat. or gen. of the person); to praise, celebrate; to approve, wish, desire [cf.

ā-sans]; to wish well or ill to; to calumniate, revile; to hurt, injure [cf. rt. 1. **śas**]; to be unhappy (?): Pass. **śasyate**, to be recited or uttered; to be praised or approved: Caus. **śansayati**, **-yitum**, Aor. **asāsansat**, to cause to repeat or recite: Desid. **śānsishati**: Intens. **śāsasyate**, **śānsasti**; [cf. Lat. **censco**, **cano**, **Cas-menae**, **Ca-menae**, **carmen**, **con-cinn-us**: Old Germ. **sagen**: Angl. Sax. **sagan**, **sagan**: Goth. **hazjan**, **hana**: Mod. Germ. **hahn**: Slav. **sun-ti**: (perhaps also) Lith. **sakau**: Hib. **sant**, 'greediness, lust'; **santaighim**, 'I desire, covet.']

Sansa, as, m., Ved. recitation, invocation; praise, prayer, (Sāy. = **stuti**); wishing well or ill to; a spell (for good or evil); a blessing; a curse; calumny; = **narāsaṅsa** (Ved.); (**ā**), f. speech; praise, flattery, eulogium; wish, desire; (**as**, ā, am), reciting; praising; wishing; [cf. **duh-s**.]

Sansat, an, antī, at, reciting, relating; praising.

Sansana, am, n. the act of reciting or repeating, recitation; praising.

Sansita, as, ā, am, said, told, declared; praised, extolled, celebrated; wished, desired, longed for [cf. **ā-sansita**]; calumniated, falsely accused; ascertained, established, effected, (in these senses for **sam-sita** under **sam-so**). — **Sansita-vrata** for **samsita-vrata**, see **sam-so**.

Sansitri, tā, trī, trī, a reciter, reciting, relating; a praiser; [cf. **śansitri**.]

Sansin, ī, inī, ī, saying, relating, announcing, foretelling, indicating, showing; praising.

Sansavya, as, ā, am, to be repeated or recited.

Sansṛi, tā, m. a reciter of Sastras or hymns of praise, one of the officiating priests at a sacrifice (identified with the Pra-śāstri and mentioned along with five others in R̥g-veda I. 162, 5; his sacrificial duties correspond with those of the Maitrāvraṇa of the later ritual); a praiser, encomiast, panegyrist.

Sansya, as, ā, am, to be praised, praiseworthy, meritorious; to be wished, desirable.

Sas in **uktha-sas**, q. v.

Sasa, as, ā, am, Ved. reciting, repeating.

Sasitvā, ind. having praised, &c. (= **sasvā**).

1. **śasta**, as, ā, am (for 2. **śasta** see under rt. 1. **śas**), recited, repeated; praised, eulogized; best, excellent; auspicious, happy, well, right; (**am**), n. happiness, excellence; the body. — **Śasta-keśaka**, as, ī, am, having excellent hair.

Sastavya, as, ā, am, to be recited or repeated; to be praised, &c.

Sasti, is, f., Ved. a hymn of praise.

1. **śastra**, am, n. (for 2. **śastra** see under rt. 1. **śas**), Ved. a hymn (recited either audibly or inaudibly, as opposed to **stoma**, which is sung), a recitative, recitation; a hymn of praise (generally).

Sastvā, ind. having recited; having praised, &c.

Sasman, a, n., Ved. praise, a hymn.

1. **śasya**, as, ā, am (for 2. **śasya** see under rt. 1. **śas**), = **śansya**, to be praised, praiseworthy; to be wished, desirable, excellent, best; (**am**), n. a good quality, merit.

Sasyamāna, as, ā, am, Ved. being recited, (opposed to **giyamāna**, being sung); being hymned or praised.

शंसत् **śansat**, a Vedic root, = rt. 2. **śas** or **sas**.

शक् 1. **śak**, cl. 5. P. **śaknoti**, cl. 4. P. A.

śakyati, -te (in the A. not to be distinguished from the Pass, see below; Ved. forms, Impv. **śagdhī**, Pot. **śakeyam**, **śakema**), **śasāka**, **śeke**, **śakshyati**, -te, **asakāt** (or if used in cl. 4. the following are said by some to be substituted, 2nd Fut. **śakishyati**, -te, Aor. **asakīt** or **asakīt**, **asakishṭa**), **śaktum** (**śaktum**, Ved. **śaktave**), to be able, to be able to effect, to be competent for (with inf., e. g. **vikshitum na śaknoti**, he is not able to look; **martum na śakyāmi**, I am not able to die; or even with part., e. g. **pūrayan na śaknoti**, he is not able to fill); to be powerful; to bear, endure; to give, present (Ved.); to aid (Ved.);

to know (Ved.): Pass. **śakyate**, Aor. **asākī**, to be able, be capable, be possible, be practicable (giving a passive sense to a following inf., e. g. **taś chettum śakyate**, that is able to be cut, that can be cut; **taś kartum śakyate**, that can be done; **na śakyante tyaktum**, they cannot be abandoned; sometimes used with a participle, e. g. **na śakyate vāryamāṇah**, he cannot be restrained; or used impersonally, e. g. **yadī tvayā śakyate**, if it can be done by thee): Caus. **śakayati**, **-yitum**, Aor. **asīśakat**: Intens. **śāsakayate**, **śāsakīti** or **śāsakīti**: Desid. **śikshati**, -te [cf. **śiksh**, s. v.], to wish to be able or to be able to effect; to learn; to give, bestow, enrich (Ved.); to aid, assist (Ved.); to instruct (Ved.): Caus. of Desid. **śikshayati**, **-yitum**, to teach, instruct (with two acc., e. g. **taś rapa-sikhshām asīkshayat**, he instructed him in the art of war); [cf. Lat. **queo** (for **queo-jo**), **ne-queo**, **conari**: Old Norse **hagr**, 'the right hand'; **hugna**, 'to be of service.']

2. **śak**, **k**, **l**, **le**, able, powerful (at the end of a comp., e. g. **sarva-śak**, q. v.).

Saka, as, m., N. of a king (especially applied to Śāli-vāhana); an era, epoch (especially that of the monarch Śāli-vāhana, commencing seventy-eight years after the Christian; cf. **sāka**); N. of a country; of a particular tribe or race of people, (usually **ās**, pl.; in the legends which relate the contests between Vasishtha and Viśvā-mitra the Sakas are fabled to have been produced by the Cow of Vasishtha, from her sweat, for the destruction of Viśvā-mitra's army; in Manu X. 44. they are mentioned together with the Pāṇḍrakas, Oḍras, Dravīḍas, Kāmbhojas, Jāvanas or Yāvanas, Pāradas, Pahlavas, Cīnas, Kīrātas, Daradas, and Khasas, who are all described by Kullōka as degraded tribes of Kshatriyas, called after the districts in which they reside: according to the Vishnu-Purāṇa IV. 3. the great king Sagara made an effort to rid his kingdom of these tribes, who appear to have overrun the western districts of India; the Sakas who were not destroyed were deprived of their social position and were compelled to shave the fore part of their heads: they are sometimes regarded as the followers of Saka or Śāli-vāhana, and probably to be identified with the Tartars or Scythians [Lat. **Sacæ**] who overran India before the Āryans, and were supposed to have been exterminated by the great Vikramāditya, king of Oujein and rival of Śāli-vāhana); (**am**), n., Ved. water (= **udaka**, Naigh. I. 12; cf. **saka-pīta**, **saka-maya**, under **sakan**). — **Saka-kartri**, tā, m. the founder or establisher of an era. — **Saka-dśa**, as, m., N. of a country. — **Saka-varman**, ā, m., N. of a poet. — **Saka-vṛiddhi**, is, m., N. of a poet. — **Sakādhipa-rāja-dhāni** ('**ka-adh**'), f. the capital of the king of the Sakas, i. e. Dillī. — **Sakāntaka** ('**ka-an**'), as, m. 'destroyer of the Sakas,' epithet of king Vikramāditya. — **Sakābda** ('**ka-ab**'), am, n. a year of the Saka era, (see above.) — **Sakāri** ('**ka-ari**'), is, m. 'enemy of the Sakas,' epithet of king Vikramāditya. — **Sakāca**, perhaps for **Saka-ja**, 'Scythian-born,' in Rāja-taraṅgiṇī V. 176.

Sakita, as, ā, am, able, capable, (giving a passive sense to the inf., e. g. **na śakitam chettum**, it could not be cut.)

Sakta, as, ā, am, able, capable, competent (with inf. or with loc. in the sense of an inf., e. g. **śaktah pari-rakshitum** or **śaktah pari-rakshane**, able to preserve); strong, mighty, powerful; one who has the power of giving, opulent, rich (Manu XI. 9); significant, expressive; speaking kindly or pleasantly (= **priyam-ruda**); clever, diligent, attentive, intent. — **Sakta-tā**, f. or **sakta-tva**, am, n. ability, power, capacity. — **Saktārtha** ('**ta-ar**'), as, ā, am, having a potential sense.

Sakti, īs, f. ability, power, capacity, capability, faculty, strength, energy, prowess; regal power (having three parts or constituent elements, viz. 1. **prabhū-tva**, the majesty or pre-eminence of the king himself; 2. **mantra**, the power of good counsel; 3. **utsāha**, the force of energy); the energy or active power of a deity personified as his wife and

worshipped under various names, (sometimes only eight Śakti goddesses are enumerated, as follow, Indrāṇī, Vaiṣṇavī, Śāntā, Brahmāṇī, Kaumārī, Nārasiṅhī, Vārāhī, and Mahēśvarī, but some substitute Cāmuṇḍā and Caṇḍikā for the third and sixth of these: according to another reckoning there are nine, viz. Vaiṣṇavī, Brahmāṇī, Raudrī, Mahēśvarī, Nārasiṅhī, Vārāhī, Indrāṇī, Kārtiki, and Pradhānā: others reckon fifty different forms of the Śakti of Viṣṇu besides Lakṣmī, some of these are Kīrti, Kānti, Tuṣṭi, Puṣṭā, Dhṛiti, Śānti, Kriyā, Dayā, Medhā, &c.; and fifty forms of the Śakti of Śiva or Rudra besides Durgā or Gaurī, some of whom are Guṇodari, Virāḍī, Śālmali, Lolākṣhī, Vartulākṣhī, Dīrgha-gṇodā, Sudīrgha-mukhī, Gu-mukhī, Dīrgha-jihvā, Kuṇḍodari, Ardha-keśī, Vikṛita-mukhī, Jvālā-mukhī, Ulkā-mukhī, &c.; Sarasvatī is also named as a Śakti, both of Viṣṇu and Rudra: according to the Vāyu-Purāṇa the female nature of Rudra became twofold, one half *asita* or white, and the other *sita* or black, each of these again becoming manifold, those of the white or mild nature included Lakṣmī, Sarasvatī, Gaurī, Umā, &c.; those of the dark and fierce nature, Durgā, Kālī, &c.; the female organ (as the counterpart of the phallic representation of Śiva, and worshipped either literally or figuratively by a sect of Hindus termed Śāktas, see *śakta*); the power or signification (of a word), force or meaning of a term (defined in the Nyāya as the relation of the term to the thing designated *padasya padārthe sambandhaḥ*); an iron spear, lance, pike, dart [cf. *śaktika*]; a sword; a kind of implement or instrument used in gambling; allaying or appeasing opposition; (*is*), m., N. of a Muni or sage (the eldest of Vasiṣṭha's hundred sons; according to Viṣṇu-Purāṇa I. 1. he was father of Parāśara, and was devoured by king Kalmāsha-pāda, when changed to a man-eating Rākṣasa, in consequence of a curse pronounced upon him by the sage; he is represented as having overcome the power and speech of Viśvā-mitra at the sacrifice of king Saudāsa, and is regarded as the Rishi of R̥g-veda VII. 32, 26, IX. 97, 19-21, IX. 108, 3, 14-16; Śakti is also identified with one of the Vyāsas, and elsewhere with the sage Jātukarna). — *Śakti-kunṭhana*, am, n. (in phil.) the deadening of a capacity. — *Śakti-kumāra*, as, m., N. of a poet. — *Śakti-gaṇa*, as, m. the company or assembly of the Śaktis, (see under *śakti* above). — *Śakti-grāha*, as, ā, am, taking hold of the force or meaning (of a word or sentence); apprehending the meaning (in any particular sense), acceptance (of a word &c.); holding or bearing a spear or lance, armed with a spear; (*as*), m. perception or apprehension of the force or sense (of a word); a spearman, lancer; epithet of Śiva; of Kārtikeya. — *Śakti-grāhaka*, as, ikā, am, who or what causes to apprehend the force or signification (of a word or phrase), determining or establishing the meaning of words (as a dictionary, grammar, &c.); taking hold of the force (of a word &c.); holding a spear, &c. — *Śakti-ja*, as, ā, am, born from Śakti; (*as*), m. son of Śakti. — *Śakti-tas*, ind. according to power, to the best of one's ability. — *Śakti-tā*, f. power, capacity, faculty. — *Śakti-traya*, am, n. the three constituents of regal power (viz. king, minister, and energy; see *śakti*). — *Śakti-dhara*, as, m. a spearman, lancer; epithet of Kārtikeya. — *Śakti-dhṛik* (see *dhṛik*, p. 459), bearing a spear. — *Śakti-parṇa*, as, m. the tree Echites Scholarius (= *sapta-parṇa*). — *Śakti-pāṇi*, is, m. 'spear-handed', armed with a spear or lance, a spearman; epithet of Kārtikeya. — *Śakti-pāta*, as, m. prostration of strength. — *Śakti-pūjaka*, as, m. a Śakti-worshipper, a Śakta, (see *śakti*, *śakta*). — *Śakti-pūjā*, f. Śakti-worship, (see above). — *Śakti-pūrvā*, as, m. 'having Śakti for a forefather', epithet of Parāśara (as son of Śakti). — *Śakti-prakurva*, as, ā, am, possessing superior capacity or extraordinary power. — *Śakti-bhṛit*, t, t, bearing a spear, armed with a spear; (*t*), m. a spearman, lancer; epithet of Kārtikeya. — *Śakti-bheda*, as, m. difference of power; a special capacity.

— *Śakti-bhairava-tantra*, am, n., N. of a Tantra work. — *Śakti-mat*, ān, atī, at, possessed of ability, powerful, mighty, able; possessing a competence, one who has gained a fortune. — *Śakti-yāmala*, N. of a work. — *Śakti-ratnākara* ('na-āk'), as, m. 'jewel-mine of Śakti', N. of a work on the mystical worship of Śakti or Durgā, (it contains five chapters compiled from the Tantras and Purāṇas). — *Śakti-vāda* or *śakti-vicāra*, as, m., N. of a philosophical work by Gadādhara-bhaṭṭācārya. — *Śakti-vādīn*, ī, m. one who asserts or believes in Śakti-worship. — *Śakti-vaiḥalya*, am, n. deficiency of power, impairment of strength, incapacity, debility. — *Śakti-hīna*, as, ā, am, powerless, impotent. — *Śakti-he-tika*, as, m. one who has a spear for a weapon, a spearman, lancer, soldier armed with a lance. — *Śakti-apekṣa*, as, ā, am, having regard or reference to ability, according to power or capacity. — *Śakti-ardha*, as, m. perspiring and panting with exertion or fatigue, (according to Śabda-k. = *śrama-dvārā kukṣi-lalāṭa-grīvāsūṭpanno gharṇo dīrgha-niśvāsa-ca*). — *Śakti-avara*, as, ā, am, junior to Śakti.

Śakti, f. = *śakti*, see Vopa-deva IV. 27. *Śakti*, is, m., N. of the eldest of the hundred sons of Vasiṣṭha (= *śakti*).

Śaktin, ī, m. a proper N., = *śakti* above.

Śakna, as, ā, am, = *śaknu* below.

Śaknu, us, us, u, speaking kindly or pleasantly; [cf. r. *śac*.]

Śaknuvāna, as, ā, am, having power, being able, (*tat soḍhum a-śaknuvānaḥ*, not being able to bear that).

Śakman, a, n., Ved. power, strength; energy, action; (*ā*), m., Ved., N. of Indra.

Śakya, as, ā, am, able, possible, capable, practicable, able to be effected or done, easy to be accomplished (frequently with inf. in passive sense, e. g. *na sū śakya netum balāt*, she cannot be conducted by force; *tan mayā śakyam pratipattum*, that is able to be acquired by me); that may be conveyed or expressed (as sense or meaning by any particular word &c.). — *Śakya-tama*, as, ā, am, most possible, very possible or practicable, (*tan na śakyatamaṃ kartum*, that is not at all possible to be done). — *Śakya-tā*, f. or *śakya-tva*, am, n. possibility, practicability, capacity, capability. — *Śakya-tāvachchedaka* ('tā-ā'), am, n. (according to Śabda-k.) = *śakyāṇse bhāsamāna-dharmāḥ*. — *Śakya-pratikāra*, as, m. a possible remedy or counter-agent; (*ās, ā, am*), capable of being counteracted, remediable. — *Śakyārtha* ('ya-ar'), as, m. admissible meaning, the meaning conveyed by a word.

Śakra, as, ā, am, strong, powerful, mighty (Ved.); (*as*), m. 'the powerful one', N. of the god Indra, (see *indra*); of one of the twelve Ādityas; of Śiva; the plant Wrightia Antidysenterica (or Nerium Antidysentericum); the tree Pentaptera Arjuna. — *Śakra-kṛidācali* ('dā-āc'), as, m. 'Indra's pleasure-mountain', epithet of the mountain Meru. — *Śakra-gopa*, as, m. a particular red insect, the coccinella or a lady-bird of various species (= *indra-gopa*). — *Śakra-ja* or *śakra-jāta*, as, ā, am, Indra-born; (*as*), m. a crow. — *Śakra-jit*, t, m. 'conqueror of Indra', epithet of the son of Rāvaṇa, (his first name was Megha-nāda, but after his victory over Indra, described in the Rāmāyaṇa, Uttara-kāṇḍa XXXIV, his name was changed by Brahmā to Indra-jit, q. v.; he was killed by Lakṣmāṇa). — *Śakra-teja*, ās, ās, as, glorious or vigorous as Indra. — *Śakra-druma*, as, m. 'Indra's tree', the Deva-dāru. — *Śakra-dhanus*, as, n. 'Indra's bow', the rainbow. — *Śakra-dhvaja*, as, m. a standard or flag set up in honour of Indra. — *Śakra-dhvajotsava* ('ja-ut'), as, m. = *śakrotsava* below. — *Śakra-nandana*, as, m. 'Indra's son', epithet of Arjuna. — *Śakra-pūjāya*, as, m. 'synonym of Indra', the medicinal shrub Wrightia Antidysenterica (= *kula-jā*). — *Śakra-pāpala*, as, m. 'Indra's tree', a sort of pine, Pinus Devadāru; Wrightia Antidysenterica. — *Śakra-pushpikā* or *śakra-pushpī*, f. 'having flowers like those of the

Pentaptera Arjuna, a sort of pot-herb (= *visalyā*); another plant (= *agni-sikhā*). — *Śakra-prastha*, as, am, m. n. 'presided over by Indra', N. of ancient Delhi (= *indra-prastha*). — *Śakra-bhavana* or *śakra-bhuvana*, am, n. 'the abode or heaven of Indra', Svarga, paradise, heaven, the sky. — *Śakra-bhīd*, t, m. 'Indra-conqueror', epithet of the son of Rāvaṇa, (see *śakra-jit*). — *Śakra-bhūbhavā*, f. colocyth, Cucumis Coloquintida. — *Śakra-mātri*, tā, f. the mother of Indra; a particular plant (= *blārgi*). — *Śakra-mātrikā*, f. a wooden peg or post driven into the ground for supporting Indra's banner. — *Śakra-mūrdhan*, ā, m. 'Indra's head', an ant-hill, hillock. — *Śakra-yaśo-vidhvansa*, am, N. of the 108th chapter of the Kṛidā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Śakra-rīpa*, as, ā, am, having the form of Indra. — *Śakra-loka*, as, m. the world or sphere of Indra, paradise, Svarga. — *Śakraloka-bhāj*, k, k, k, sharing the sphere of Indra, having a portion in paradise. — *Śakra-vallī*, f. colocyth (= *indra-vāruṇī*). — *Śakra-vāhana*, am, n. 'Indra's vehicle', a cloud. — *Śakra-rīja*, am, n. 'Indra-seed', the seed of Wrightia Antidysenterica. — *Śakra-sarāsana*, am, n. 'Indra's bow', the rain-bow. — *Śakra-sākhin*, ī, m. 'Indra's tree', Wrightia Antidysenterica. — *Śakra-sālā*, f. 'Indra's hall', a place or room prepared for sacrifices. — *Śakra-sīras*, as, m. 'Indra's head', an ant-hill. — *Śakra-sārathi*, is, m. 'the charioteer of Indra', epithet of Mātali. — *Śakra-suta*, as, m. 'Indra's son', epithet of Arjuna; of the monkey Bāli. — *Śakra-sudhā*, f. 'Indra's nectar', the resin of Boswellia Thunifera, gum olibanum (= *pālanki*). — *Śakra-sṛiṣṭhā*, f. 'Indra-created', yellow myrobalan, Terminalia Chebula (fabled to have sprung from the ground on which Indra spilt a drop of nectar). — *Śakrākhya* ('ra-āk'), as, m. 'Indra-named', an owl. — *Śakrāmaja* ('ra-āt'), as, m. Indra's own son. — *Śakrāsana* ('ra-as'), as, m. 'Indra-food', the medicinal plant Wrightia Antidysenterica (fabled to have sprung from the drops of Amṛita which fell on the ground from the bodies of Rāma's monkeys restored to life by Indra); (*am*), n. an intoxicating drink prepared from hemp (= *bhaṅgā*). — *Śakrāsana* ('ra-ās'), am, n. 'Indra's seat', a throne. — *Śakrāhva* ('ra-āh'), as, m. 'Indra-named', the seed of Wrightia Antidysenterica. — *Śakrothāna* ('ra-ut'), am, n. 'raising up of [the banner of] Indra', = *śakrotsava* below; [cf. *dhvajotthāna*]. — *Śakrotsava* ('ra-ut'), as, m. 'Indra-festival', a festival in honour of Indra on the twelfth day of the light half of the month Bhādra (when a flag or banner was set up, = *dhvajotthāna*).

Śakrāṇi, f., N. of Śaṅi (wife of Indra).

Śakri, is, m. a cloud; a thunderbolt; an elephant; a mountain.

Śakla, as, ā, am, speaking pleasantly or kindly, affable; [cf. r. *śac*.]

Śakvan, ā, ari, n, Ved. powerful, able, mighty; (*ā*), m. an elephant; (*ari*), f. a kind of river, &c. See under *śakvara* below.

Śakvara, as, m. a bull, an ox [cf. *śakkara*]; (*i*), f. a kind of river (= *nadi-viśeṣa*, *nadi-bheda*); a finger, (according to some, a finger-ring); a zone, girdle; a particular metre, (a stanza of four Pādas of fourteen syllables each, comprising at least twenty varieties, of which one of the commonest is called Vasanta-tilaka; cf. *śukkarī*, *śukhari*); an am (Ved.); a cow; (the fem. *śakvarī* may equally be referred to *śakvan* above.)

Śagma, as, ā, am, Ved. able, powerful, mighty [cf. *tuvī-s*]; prosperous, happy, causing happiness (= *sukha-kara* or *sukha*, and according to Śāy. derived fr. *śam* + r. *gam*).

Śagman, a, n., Ved. a various reading for *śakman* in Naigh. II. 1.

Śagma, as, ā, am, Ved. powerful, mighty prosperous, happy; [cf. *śagma*.]

Śikṣita, śikṣhu, &c. See p. 1004, col. 3.

शकट śakaṭa, as, am, m. n. (according to Uṇādi-s. IV. 81. fr. r. 1. *śak*), a cart, waggon

(said to be also *i*, *f*.); (*as*), *m*. the figure of a cart formed by the five stars composing the lunar asterism Rohiṇī; a form of military array resembling a wedge, (*śaṅk-yāhārāgrah paśāt-prithulāḥ*, Manu VII. 187); a cart-load (= 2000 Palas); an implement for preparing grain; *N*. of a demon slain by the infant Kṛṣṇa; a particular tree (= *iniśa*); *N*. of a place. — *Śakaṭa-bheda*, *as*, *m*. division of the *Śakaṭa* asterism by the moon or a planet passing through it. — *Śakaṭa-rūla*, *as*, *m*. a kind of water-hen, gallinule. — *Śakaṭa-han*, *hā*, *m*. 'destroyer of the demon Śakaṭa,' an epithet of Kṛṣṇa. — *Śakaṭākṣha* (*'ta-ak'*), *as*, *m*. the axle of a cart. — *Śakaṭāri* (*'ta-ari*), *is*, *m*. 'enemy of Śakaṭa,' epithet of Kṛṣṇa. — *Śakaṭāśura* (*'ta-aś'*), *as*, *m*. the demon Śakaṭa (killed by the infant Kṛṣṇa). — *Śakaṭāhvā* (*'ta-āh'*), *f*. 'cart-named,' the asterism Rohiṇī, (the five stars of which are figured as a cart.) — *Śakaṭodēṭana* (*'ta-uē'*), *am*, *n*. the upsetting or overturning of a cart.

Śakaṭāra, *as*, *m*. a bird of prey, (perhaps a kind of vulture); *N*. of a minister of king Nanda, (in revenge for ill-treatment he conspired with the Brāhman Cāṇakya to effect his master's death); *N*. of an ape. — *Śakaṭāropakhyāna* (*'ra-up'*), *am*, *n*. story of (the ape) Śakaṭāra.

Śakaṭāla, *as*, *m*. = *śakaṭāra*, the minister of king Nanda or (according to some) of Śūdraka.

Śakaṭikā, *f*. a small cart, a child's cart, toy-cart; [*cf. mṛic-chakaṭikā*.]

शकन् *śakan*, *n*. a defective word optionally substituted for *śakṛit* in certain cases, see col. 2. — *Śaka-dhūma*, *as*, *m*. Ved. the smoke of burnt or burning (cow-)dung. — *Śaka-pūta*, *as*, *m*. 'purified with cow-dung' (or 'purified with water'; *cf. śaka*); *N*. of the author of Rīg-veda X. 132 (having the patronymic Nārmedha). — *Śaka-maya*, *as*, *i*, *am*, Ved. consisting of dung, arising from cow-dung, (*Sāy*. = *śushka-gomaya-sambhūta*, Rīg-veda I. 164, 43.) — *Śaka-loṭa* (for *śaku-loṣṭa*), *as*, *m*. Ved. a lump or ball of cow-dung (= *śakṛit-piṇḍa*).

शकल *śakala*, *as*, *am*, *m*. *n*. (according to Uṇādi-s. I. 111. fr. rt. 1. *śak*; more probably connected with *śarkarā*, *q.v.*; *cf. śalka*), a part, portion, piece, fragment; a potsherd; (*as*), *n*. a proper *N*.; (*am*), *n*. skin, bark; the scales of a fish [*cf. śalka*, *śalkala*]; a kind of black pigment or dye. — *Śakali-karaṇa*, *am*, *n*. the act of cutting or breaking in pieces. — *Śakali-kṛi*, *cl*. S. P. -*karoti*, -*kartum*, to break in pieces, cut to pieces, reduce to fragments, divide, bruise. — *Śakali-kṛita*, *as*, *ā*, *am*, cut in pieces, reduced to fragments, broken to bits; divided, dissected.

Śakalita, *as*, *ā*, *am*, reduced to fragments, mashed, bruised.

Śakalin, *i*, *inī*, *i*, having scales, scaled; (*i*), *m*. a fish.

Śakalyeshin, *i*, *inī*, *i*, in Atharva-veda I. 25, 2, according to Atharva-veda Prātiśākhya III. 52, for *śakalya-eschin*, said to mean 'desiring fragments of wood' (as a flame of fire).

शकच *śakava*, *as*, *m*. (doubtful), a goose.

शकशकायत् *śakaśakāyat*, *an*, *antī*, *at* (part. of an onomatopoeic verb formed fr. the imitative sound *śaka*), making a rustling noise, rustling (as the leaves of a tree in the wind).

शकार *śakāra*, *as*, *m*. the brother of a king's concubine, a king's brother-in-law by one of his wives not regularly married (represented in the drama as a foolish, frivolous, proud, low, and cruel man).

शकुन *śakuna*, *as*, *m*. (according to Uṇādi-s. III. 49. fr. rt. 1. *śak*), a bird (in general); a particular kind of bird, (perhaps = *grīdhra*, a vulture, or = *ella*, the common kite, or perhaps the Pondicherry eagle); a kind of Brāhman (= *vipra-bheda*); a sort of hymn or song (sung at festivals to secure good fortune); (*as*, *ā* or *i*?, *am*), indicating good

luck, auspicious; (*i*), *f*. a kind of bird (= *śyāmā*); a hen-sparrow; the form assumed by Pūtānā, (see Hari-vaṁśa 3423); (*am*), *n*. any auspicious object or lucky omen, a prognostic or omen (in general, but rarely applied to anything inauspicious). — *Śakuna-jāta*, *as*, *ā*, *am*, knowing omens; (*ā*), *f*. a small house-lizard. — *Śakuna-jāna*, *am*, *n*. 'omen-knowledge,' *N*. of a chapter in the Śārngga-dharmapaddhati. — *Śakuna-dīpikā*, *f*. 'omen-light,' *N*. of a work on good and evil omens by Gapeśa. — *Śakuna-sāstra*, *am*, *n*. 'omen-book,' *N*. of a work.

Sakuni, *is*, *m*. a bird; a vulture, kite, eagle; (according to some) a cock; *N*. of the brother of queen Gāndhārī (and therefore the brother-in-law of Dhṛita-rāshṭra and the Mātula or maternal uncle of the Kuru princes; as son of Su-bala, king of Gāndhāra, he is called Saubala; he often acted as counsellor of Duryodhana, and hence this name is sometimes applied to an old officious relative whose counsels tend to ruin); *N*. of one of the astronomical periods called invariable Karāṇas; *N*. of a son of Duḥ-saha; of a son of Vikukshi; (*i*), *m*. du., *N*. of the *Asvius*; (*is*), *f*. *N*. of a demon causing a particular sickness of children; a demon slain by Kṛṣṇa; [*cf. Old Norse haukr*; Danish *hog*; Old Germ. *habuk*; Angl. Sax. *hafoc*.] — *Sakuni-prapā*, *f*. a trough or place for watering birds (= *śṛi-graha*). — *Sakuni-vāda*, *as*, *m*. the cry or sound of a bird; the crowing of a cock. — *Sakuniśvara* (*'ni-iś'*), *as*, *m*. 'lord of birds,' epithet of Garuḍa.

Sakuni. See under *śakuna* and *sakuni*.

Sakunta, *as*, *m*. a bird (in general); a particular kind of bird (probably the Indian vulture or perhaps a sort of falcon described as of aquatic habits); the blue jay; a sort of insect.

Sakuntaka, *as*, *m*. a bird; (see also *sakuntikā* below.)

Sakuntalā, *f*. (said to be fr. *śakunta*), *N*. of a daughter of the Apsaras Menakā by Viśvā-mitra, (she was supposed to have been born and left in a solitary forest, where she was protected by birds till found by the sage Kaṇva, who took her to his hermitage and reared her as his daughter; she was there seen by king Dushyanta, when on a hunting expedition, and married by him, and became the mother of Bharata, sovereign of all India; the story of Dushyanta's accidental meeting with Sakuntalā, their marriage, separation, his repudiation of her through temporary loss of memory caused by a curse, his subsequent recognition of her by means of a ring he had once given her which she had lost but afterwards recovered, forms the subject of Kālidāsa's celebrated drama called Abhijñāna-Śakuntalā, *q.v.*) — *Sakuntalātmaja* (*'lā-āt'*), *as*, *m*. 'Sakuntalā's son,' epithet of Bharata, sovereign of India. — *Sakuntalopākhyāna* (*'lā-up'*), *am*, *n*. 'story of Sakuntalā,' *N*. of chapters 69–74 of the Ādi-parvan of the Mahā-bhārata and of the first five chapters of the Svarga-khaṇḍa of the Padma-Purāṇa.

Sakunti, *is*, *m*. a bird (in general); a kind of bird, (see *sakunta*.)

Sakuntikā, *f*. a kind of bird, perhaps the Franco-line partridge [*cf. śakuntaka*]; a locust, cricket.

शकुल *śakula*, *as*, *m*. a kind of fish (perhaps the gilt-head); (*i*), *f*. another sort of fish (commonly called Mṛigāl, Cyprinus Mrigala); [*cf. śakulin*.] — *Śakula-gaṇḍa*, *as*, *m*. a kind of fish (probably the gilt-head, = *śāla*). — *Śakulākṣhaka* (*'la-ak'*), *as*, *m*. 'fish-eyed,' white bent-grass, Panicum Dactylon, (the blossoms are white and compared to the eye of a fish.) — *Śakulākṣhī* (*'la-ak'*), *f*. a kind of Dūrva grass (= *gaṇḍa-lūrva*). — *Śakulādanti* (*'la-ad'*), *f*. a medicinal plant (commonly called Kaṭki, = *śakrangī*); a kind of creeping plant; *N*. of various other plants; a sort of drug (commonly called Kāyaphal, = *māṇṣi*); an earth-worm. — *Śakulārṇbhaka* (*'la-ar'*), *as*, *m*. a sort of fish (= *gaṇḍaka*).

शकृत् *śakṛit*, *t*, *n*. (according to Uṇādi-s. IV. 58. fr. rt. 1. *śak*; according to others connected

with rt. 1. *kṛi*; sometimes written *sakṛit*; the base of some cases is *śaktan*, following the analogy of *ya-kṛit*, *q.v.*), excrement, ordure, feces, dung, cow-dung; [*cf. Gr. σκῶπ* (gen. *σκατ-ός*), *σκωπ-ία*, *σκέπ-βολος*; Lat. *sterc-us*, *ster-quiliniu-m*; Angl. Sax. *skearn*; Goth. *spai-skuldrs*, 'spittle'; Slav. *skvri-na*, *skar-edovati*.] — *Śakṛit-kara*, *as*, *i*, *am*, dung-making; (*i*), *f*. a calf. — *Śakṛit-kari*, *is*, *m*. *f*. 'dung-making,' a calf. — *Śakṛit-kāra*, *as*, *ā*, *am*, making ordure. — *Śakṛit-piṇḍa*, *as*, *m*. a lump or ball of cow-dung. — *Śakṛid-graha*, *ās*, *m*. *pl*. *N*. of a barbarous race, (also read *śakṛid-guha*, *śakṛid-vaha*.) — *Śakṛid-dvāra*, *am*, *n*. 'door of the feces,' the anus.

शक्कर *śakkara*, *as*, *m*. (= *śakvara*), a bull; (*i*), *f*. a river; a zone, girdle; a particular kind of metre (= *śakvari*, *q.v.*); a woman of impure caste. — *Śakkari*, *is*, *m*. a bull; [*cf. śakkura* above.]

शक्त्वः *śaktavaḥ*, *m*. *pl*. See *śaktu*.

शक्ति *śakti*, &c. See p. 985, col. 3.

शक्तु *śaktu*, *us*, *u*, *m*. *n*. (also written *saktu*, *q.v.*; according to some properly used in masc. *pl. śaktavaḥ* only), the flour or meal of barley or grain of any kind (fried or parched before it is ground), barley-meal. — *Saktu-phalā*, or *i*, *f*. the Sāmi tree, Mimosa Suma, (also read *saktu-phalā*, *q.v.*) — *Saktu-bhūta*, *as*, *ā*, *am*, become flour, consisting of flour. — *Saktu-sarāva*, *as*, *m*. a pot full of barley-meal.

Saktuka, *as*, *m*. a kind of poison or poisonous substance.

शक्न् *śakvan*, &c. See p. 986, col. 3.

शग्म *śagma*. See p. 986, col. 3.

शङ्क *śaṅk*, *cl*. 1. A. *śaṅkate* (ep. also P. -*ti*), *śaśanke*, *śaṅkishyate*, *aśaṅkisha*, *śaṅkitum*, to doubt, be doubtful or uncertain, hesitate; to distrust, fear, dread, be afraid; to suspect, have a suspicion; to think probable, believe, imagine, think, opine; (in argumentative works) to ponder over or propound a doubt or objection: Pass. *śaṅk-yate*, Aor. *aśaṅki*, to be doubted, &c.: Caus. *śaṅkayati*, -*te*, -*yītum*, Aor. *aśaśankat*, -*ta*, to cause to doubt; to frighten; [*cf. Lat. cunc-tari*; Goth. *hugjan*, *hugs*; Old Germ. *hugjan*, *hugu*; Angl. Sax. *hangian*, *hige*, *hyge*, *hogu*, *hygian*, *hyggan*, *hiegan*, *hogtan*.]

Śanka, *as*, *m*. a draught-ox; (*ā*), *f*. doubt, uncertainty, hesitation, scruple, distrust, suspicion, misgiving, fear, apprehension; an objection started in disputation; presumption; hope; error; a species of the Daṇḍaka metre. — *Śaṅkā-kūla* (*'kā-āk'*), *as*, *ā*, *am*, bewildered by doubt, filled with fear or suspicion. — *Śaṅkā-nivartaka*, *as*, *ikā*, *am*, putting an end to doubt. — *Śaṅkānrita* (*'kā-an'*), *as*, *ā*, *am*, filled with doubt, apprehensive, doubtful, afraid. — *Śaṅkābhīyoga* (*'kā-abh'*), *as*, *m*. accusation or charge on suspicion. — *Śaṅkā-maya*, *as*, *i*, *am*, full of doubt or uncertainty, fearful, afraid. — *Śaṅkā-śīla*, *as*, *ā*, *am*, of a hesitating or diffident disposition, prone to doubt. — *Śaṅkāspada* (*'kā-ās'*), *am*, *n*. cause or matter of doubt, subject of apprehension, object of suspicion. — *Śaṅkā-sprīṣṭa*, *as*, *ā*, *am*, touched with fear, seized with alarm. — *Śaṅkā-hīna*, *as*, *ā*, *am*, free from doubt or apprehension.

Śankana, *as*, *m*. 'causing fear or awe,' *N*. of a king.

Śankaniya, *as*, *ā*, *am*, to be doubted or questioned, questionable, doubtful; to be suspected or apprehended; to be supposed or imagined.

Śankamāna, *as*, *ā*, *am*, doubting, suspecting, fearing, apprehending; being doubtful or uncertain.

Śankita, *as*, *ā*, *am*, doubted, apprehended, feared, suspected, distrusted; doubtful, uncertain; alarmed, frightened, apprehensive, fearful of (with gen. or abl.); distrustful, suspicious, suspecting; weak, unsteady. — *Śankita-manas*, *ās*, *ās*, *as*, one whose mind is doubtful or suspicious, faint-hearted, timid,

apprehensive. — *Saṅkita-varṇaka*, as, m. 'whose appearance or caste is doubted,' a thief.

Saṅkitarya, as, ā, am, to be doubted, doubtful, questionable, &c. (= *saṅkaniya*).

Sankin, ī, inī, i, doubting, suspecting, fearing, fearful of; full of danger.

Sankura, as, ā, am, fearful, formidable, frightful, terrible.

Sankya, as, ā, am, to be doubted, to be apprehended or feared.

शङ्कर *śaṅkara*, as, ā or ī, am (i. e. 2. *śa* or 2. *śam* + 1. *kara*), causing happiness, conferring good fortune or prosperity, auspicious, propitious, well-disposed; (as), m. an epithet of Śiva; N. of a celebrated teacher of the Vedānta philosophy, (see *śaṅkarācārya* below); of a poet; of a commentator on the Bengālī recension of Kālidāsa's *Sakuntalā*; of an astronomer, (also called *bhāṭṭa-śaṅkara*); of the author of a drama called *Śāradātilaka*; of the author of the *Dvaita-nirṇaya*; of the author of the *Karma-vipāka* and the *Śaṅskāra-bhāṣkāra*; of the author of the *Rasa-cāndrikā* commentary; of a Dānava; (ā), f. a particular Rāga or musical mode; (ī), f. the wife of Śiva; Bengal madder; the Samī tree. — *Saṅkara-kinkara*, as, m. 'Sankara's servant,' a proper N. — *Saṅkara-kroḍa*, as, m., N. of a Nyāya commentary. — *Saṅkara-gītā*, f., N. of a work. — *Saṅkara-śeto-vilāsa*, as, m. 'the play of Sankara's wit,' N. of an artificial poem by Sankara-dikṣita (celebrating the glories of Vārāṇasi, especially of its kings Yavanāri and Ceta-siṅha or Cheyt Singh). — *Saṅkara-jī* and *śaṅkara-jika*, m., N. of two scribes. — *Saṅkara-tīrtha*, am, n., N. of a chapter of the *Siva-Purāṇa*. — *Saṅkara-dig-vijaya*, as, m. 'Sankara's victory over the world,' = *śaṅkara-vijaya* below; N. of another similar work by Mādhava or Abhinava-kālidāsa professing to be a short account of Sankarācārya's controversial exploits. — *Saṅkara-dikṣita*, as, m., N. of a writer of the last century (author of the *Gaṅgāvatāraṇa-cāmpū-prabandha*, *Pradyumna-vijaya*, and *Saṅkara-śeto-vilāsa*). — *Saṅkara-priya*, as, m. 'dear to Sankara,' the Francoline partridge (= *tit-tiri*). — *Saṅkara-bhāṭṭa*, as, m., N. of the author of the *Kuṇḍoddyotana-darśana*. — *Saṅkara-var-dhana*, as, and *śaṅkara-varmaṇa*, ā, m., N. of two persons. — *Saṅkara-vijaya*, as, m. 'Sankara's victory,' N. of a biography of Sankarācārya by Ānanda-giri (recording his victories, as a Vedāntin, over numerous heretics, and refuting the superstitions prevalent in his day by a popular exposition of the Vedānta philosophy). — *Saṅkara-saṃhitā*, f., N. of a part of the *Skaṇḍa-Purāṇa*. — *Saṅkara-sena*, as, m., N. of the author of a commentary on the *Nāṭi-prakāśa*. — *Saṅkarācārya* (*ra-āc*), as, m., N. of a celebrated teacher of the Vedānta philosophy, (he is thought to have lived between A. D. 650 and 740, but according to tradition he flourished 200 B. C., and was a native of Kerala or Malabar; all accounts describe him as having led an erratic controversial life; his learning and sanctity were in such repute that he was held to have worked various miracles [amongst others, animating the dead body of a king Amara so as to be able to argue with the wife of Mandana], and to have been an incarnation of the god Śiva, whose worship he enjoined; he is said to have died at the age of thirty-two, and, before his death, to have resided in Cashmere, and afterwards in the Himālaya; he had four principal disciples, called Padma-pāda, Hastāmāla, Sureśvara or Mandana, and Trōṭaka, and another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called *Saṅkara-vijaya*, q. v.; tradition makes him the founder of one of the principal Śaiva sects, the Daś-nāmi-Daṇḍius or 'Ten-named Mendicants,' so called because divided into ten classes, each distinguished by one or other of the names of the ten pupils of the above-mentioned four disciples of Sankara [see *śaiva*]; he is the reputed author of a large number of original works

with the following titles, Ātma-bodha, Ānanda-laharī, Ānanda-laharī-stotra, Jñāna-bodhinī, A-parokṣānu-bhūti-sudhārṇava, Upadeśa-sahasrī, Vākya-sudhā, Kādi-krama-stuti, Dhanya-stotra, Maṇi-ratna-mālā, Gaṇeśa-bhujanga-prayāta-stotra, Caturdaśa-mata-viveka, Tārā-pajjhaṭikā, Tripurī-prakaraṇa; and commentaries on the following, Chāndogyanopaniṣad, Bṛihad-āraṇyakopaniṣad, Prāśnopaniṣad, Iśā-vāsyopaniṣad, Kāṭha-vally-upaniṣad, Taittiriyaopaniṣad, Aitareyopaniṣad, Kenopaniṣad, Māṇḍūkyaopaniṣad, Muṇḍakopaniṣad, Brahma-mīmāṃsā or Śāṭiraka-mīmāṃsā or Vedānta-sūtra, Bhagavad-gītā, Mahā-bhārata, Viṣṇu-sahasra-nāman; a N. given to the president of a Maṭha or college founded by Sankarācārya. — *Saṅkarācārya-vijaya-dīpā*, N. of a commentary by Dhana-pati on the *Saṅkshepa-śaṅkara-jaya*. — *Saṅkarānanda* (*ra-ān*), as, m., N. of a commentary on the *Muṇḍakopaniṣad*. — *Saṅkarābharaṇa* (*ra-ābh*), as, m. a particular Rāga or musical mode. — *Saṅkarāvāsa* (*ra-āv*), as, m. the abode of Śiva, Kailāsa; a kind of camphor (= *karpūra-bheda*).

शङ्क्य *śaṅkavya*. See under *śaṅku* below.

शङ्कु *śaṅku*, us, m. (in Uṇādi-s. I. 37. said to be fr. rt. *śaṅk*; in some senses connected with rt. 1. *śak*), fear, apprehension; a stake, spike, pile, post, pale, pin, nail, peg, pillar; the spoke of a wheel (Ved.); a dart, javelin, spear, dagger, weapon (in general); the trunk of a lopped tree; the style or pin of a dial (usually twelve fingers long); the measure of twelve fingers; (in astronomy) the sine of altitude; a measuring-rod; a long thin column in front of a pagoda; the penis; the fibres of a leaf; the tree Shorea Robusta; the skate fish; the perfume called Nakhī; a goose; an ant-hill; a very high number, ten billions (as implied by an innumerable collection of ants, but cf. *śaṅkha*); a demon; poison, sin; N. of Śiva; of a Gandharva attendant on Śiva; of a king; of Kāma; of a son of Ugra-sena; of a poet (a son of Mayūra). — *Saṅku-karṇa*, as, ā or ī, am, having ears (pointed) like a spear, spike-eared, pricking the ears; (as), m. an ass. — *Saṅku-jīvā*, f. (in astronomy) the gnomon-sine. — *Saṅku-taru*, us, or *śaṅku-vriksha*, as, m. the Sāl tree, Shorea Robusta. — *Saṅku-mat*, ān, atī, at, filled with stakes or spikes; (atī), f., N. of a metre. — *Saṅku-sīras*, ās, m. 'spear-headed,' N. of a Dānava.

Saṅkavya, as, ā, am, fit for a stake; (am), n. anything fit for a stake (as wood &c.).

Saṅkuka, as, m., N. of a poet (the author of the *Bhuvanābhūdaya*); of a writer on rhetoric.

Saṅkuṭi, īs, m. a skate fish.

Saṅkulā, f. a kind of lancet or knife; a pair of nippers or scissors (used to cut the betel-nut into small pieces; cf. *danta-śaṅku*). — *Saṅkulā-khaṇḍa*, am, n. a piece cut off with a pair of nippers.

Saṅkoḍa, as, or *śaṅkoḍi*, īs, m. a skate fish.

शङ्ख *śaṅkha*, as, am, m. n. (in Uṇādi-s. I. 104. said to be fr. rt. 1. *śam*), a shell, the conch-shell (used for offering libations or, when perforated at one end, for blowing as a horn); a horn, trumpet, (in the battle pieces of epic poetry each hero is represented as provided with a conch-shell, which serves as his horn, and often has a name; that of Kṛishṇa was called *pāñcajanya*, q. v.); (as), m. the temporal bone, temple; the bone of the forehead or frontal bone; an elephant's cheek or the part between his tusks (= *hastī-danta-madhya*); a particular high number (said to equal a hundred billions or one hundred thousand Krores, = *daśa-nī-kharra*; cf. *śaṅku*); one of Kuvera's treasures; a particular perfume (commonly called Nakhī and apparently a kind of dried shell-fish); a military drum or other martial instrument; N. of a Daitya (who conquered the gods, stole the Vedas, and carried them off to the bottom of the sea, from whence they were recovered by Viṣṇu in the form of a fish); N. of one of the eight chiefs of the Nāgas or serpents of Pātālā (described as of a yellow colour);

N. of the author of a law-book; of a poet (one of the nine gems at the court of king Vikramāditya); of the author of the hymn *Rig-veda X. 15* (having the patronymic *Yāmāyana*); of one of the six minor Dvīpas; (ās), m. pl., N. of a Gotra; [cf. Gr. κόγχος, κόγχη, κόλχος, κόχλος, κάλχη; Lat. concha.]. — *Saṅkha-karṇi*, f. a kind of poison; [cf. *malā-pāñca-viksha*]. — *Saṅkha-kāra* or *śaṅkha-kāraka*, as, m. a worker in shells, shell-cutter (described as a kind of mixed caste; cf. *śaṅkhika*). — *Saṅkha-kūṭa*, N. of a mountain. — *Saṅkha-kshira*, am, n. 'shell-milk,' any impossibility or absurdity. — *Saṅkha-śakra-gaḍā-dhara*, as, m. 'holding a conch, a discus, and a mace,' epithet of Viṣṇu. — *Saṅkha-śarī* or *śaṅkha-śarī*, f. a mark made with sandal on the forehead. — *Saṅkha-śūrpa*, am, n. shell-powder, powder produced from shells. — *Saṅkha-ja*, as, ā, am, shell-born, produced from shells; (as), m. a large pearl shaped like a pigeon's egg. — *Saṅkha-drava* or *-drāvaka*, as, m. a solvent for dissolving the conch or other shells (used in medicine). — *Saṅkha-drāvin*, īs, m. 'shell-fuser,' a kind of sorrel (= *amla-vetasa*). — *Saṅkha-dhara*, as, m., N. of an author; of a poet; (ā), f. a pot-herb (= *hila-moṭikā*). — *Saṅkha-dhma*, as, m. *śaṅkha-dhmā*, ās, m. a shell-blower, horn-blower, one who plays on the conch or horn. — *Saṅkha-dhvani*, īs, m. the sound of a conch or horn. — *Saṅkha-nakha*, as, m. a small shell, the shell of the Trochus Perspectivus; the perfume called Nakhī (said to be a kind of dried shell-fish, see *nakhī*); another kind of perfume, = *vrihan-nakhī*; (ā or ī), f. the perfume called Nakhī. — *Saṅkha-nābha*, as, m., N. of a king. — *Saṅkha-pād*, t, or *śaṅkha-pāda*, as, m., N. of a son of Kardama (said to have been made regent of the south, Viṣṇu-Purāṇa I. 22). — *Saṅkha-pāla*, as, m. 'shell-nourisher,' epithet of the sun; N. of a Nāga or serpent of Pātālā. — *Saṅkha-pushpī*, f. a sort of plant (= *kambu-pushpī*). — *Saṅkha-praṇāda*, as, m. the sound of a conch or horn. — *Saṅkha-pravara*, as, am, m. n. an excellent shell, the best shell. — *Saṅkha-prastha*, as, m. a mark or spot on the moon. — *Saṅkha-bhinna*, as, ī, am, see Vopa-deva IV. 20. — *Saṅkha-bhṛit*, t, t, t, carrying or bearing a conch-shell; (t), m. an epithet of Viṣṇu. — *Saṅkha-muktā*, f. mother of pearl; (ās), f. pl. shells and pearls. — *Saṅkha-mukha*, as, m. 'shell-faced,' an alligator. — *Saṅkha-mūla*, as, m. a particular esculent root (= *mūlaka*). — *Saṅkha-rāj*, t, m. the best of shells. — *Saṅkha-rārita*, am, n. a sound of conches. — *Saṅkha-likhita*, au, m. du. the two Rishis, Sankha and Likhita (authors of a law-book); (as), m. a king who practises justice, a just king; *Saṅkalikhitā vṛtitiḥ*, conduct resembling that of Sankha and Likhita. — *Saṅkha-likhita-priya*, as, m. beloved by Sankha and Likhita, a friend of strict justice. — *Saṅkha-smṛiti*, īs, f. the law-book of Sankha. — *Saṅkha-svāna*, as, m. the sound of a conch or trumpet. — *Saṅkhākhya* (*śha-ākh*), as, m. a kind of perfume (= *vrihan-nakhī*). — *Saṅkhāntara-dyotin* (*śha-an*), ī inī, t, shining in the middle of the frontal bone. — *Saṅkhāsura* (*śha-as*), as, m. the Daitya Sankha. — *Saṅkhāhvā* (*śha-āh*), f. a sort of plant (= *śaṅkha-pushpī*). — *Saṅkhodaka* (*śha-ud*), am, n. the water poured into a conch-shell.

Saṅkhaka, as, am, m. n. the conch-shell; (as) m. a disease of the head (described as a pain in the forehead and heat with a puffiness in the temples) the temporal bone or temple; (am), n. a bracelet (often made of conch-shell).

Saṅkhikā, f. a kind of grass, Andropogon Aciulatum.

Saṅkhin, ī, inī, i, possessing shells, having or holding a conch-shell; (ī), m. the ocean; a worker in shells; a shell-blower; an epithet of Viṣṇu (inī), f., N. of various plants, a sort of grass, Andropogon Aciulatum; a particular plant, Cissampelos Hexandra; another plant (= *yava-tiktā*); N. of one of the four classes into which females are divided (described as tall and handsome, with long eyes and

hair, marked with three lines on the neck, amorous and irascible, and neither stout nor thin; a particular goddess or Śakti worshipped by Buddhists; a female spirit, a kind of semi-divine being or fairy (= *upadevatā-trīśeṣa*). — *Śaṅkhinī-phala*, *as*, m. the Śiṛisha tree. — *Śaṅkhinī-vāsa*, *as*, m. a small tree, *Trophis Aspera* (= *sākhoṭa*).

शच् *śac*, cl. 1. A. *śacate*, *śeṣe*, *śacitum*, to speak, say, tell; to be strong, &c., (in this sense for rt. 1. *śak*; see the derivatives below.) *Śaci*, *is*, f. = *śaci* below.

Śacishtha, *as*, *ā*, *am*, Ved. strongest, most powerful, very powerful.

Śaci, f. speech, power of speech, eloquence (= *vād*, Naigh. I. 11); activity, diligence, energy, skilfulness (= *prajñā*, Naigh. III. 9); power, strength, action, exploit, (Sāy. and Naigh. II. 1 = *karma*); any holy act, devotion; N. of the wife of Indra, (in the preceding senses chiefly Ved.); the plant *Asparagus Racemosus*; the astronomical *Karāṇa* or period named Viṣṭi; *Śaci* Paulomī is given as the authoress of the hymn *Rig-veda* X. 159. — *Śaci-nara*, *as*, m., N. of a king of Kāśmīra. — *Śaci-pati*, *is*, m. 'lord of power,' or 'husband of *Śaci*,' epithet of Indra; (7), m. du. 'lords of pious acts,' epithet of the *Āsvins* (Ved.). — *Śaci-rat*, *ān*, *atī*, *at*, Ved. possessing power, strong, (Sāy. = *karma-rat*); wise, (Sāy. = *prajñā-rat*); (*ān*), m. epithet of Indra, (*śacīvas*, voc. c. 'O powerful one.') — *Śaci-vasu*, *us*, *us*, *u*, Ved. rich or abounding in strength, enriched by holy rites.

शञ्च् *śaṅc* (= rt. *śvac*, q. v.), cl. 1. A. *śaṅcate*, &c., to go.

शट् *śaṭ*, cl. 1. P. *śaṭati*, *śaṭitum*, to be sick or diseased; to divide, separate, pierce; to be dissolved; to be weary or dejected; to go; cl. 10. A. *śaṭayate*, *-yitum*, to praise, flatter (= rt. 1. *śaḥ*).

Śaṭa, *as*, *ā*, *am* (said to be fr. rt. *śaṭ* above), sour, astringent, acid.

Śaṭi, *is*, f. the plant called Zedoary or Curcuma Amhaldi (otherwise Curcuma Zerumbet; there are thirty-eight synonyms of this plant; cf. *gandhā*, *gandha-mūli*, &c.); a particular kind of ginger (the fresh root of which is scented like a green mango).

Śaṭi, f. = *śaṭi* above.

शटा *śaṭā*, f. (= *śaṭā*, *jaṭā*), an ascetic's clotted hair.

शट्टक *śaṭṭaka*, *am*, n. flour of rice mixed with water and ghee.

शट् 1. *śaṭh* [cf. rts. *śaṭ*, *śaḥ*], cl. 10. A. *śaṭhayate*, *-yitum*, to praise.

2. *śaṭh* (= rt. 1. *śvaṭh*), cl. 10. P. *śaṭhayati*, *-yitum*, to speak ill; (according to some) to speak correctly or well or elegantly; to be true.

3. *śaṭh* (= rts. 2. *śvaṭh*, *śaṭh*, *svaṭh*), cl. 10. P. *śaṭhayati*, *-yitum*, to accomplish, finish, adorn; to leave unfinished or unornamented; to go, move.

4. *śaṭh*, cl. 1. P. *śaṭhati*, *śaṭhitum*, to cheat, defraud, deceive; to hurt, kill; to suffer pain; cl. 10. P. *śaṭhayati*, *-yitum*, to be idle or lazy.

Śaṭha, *as*, *ā*, *am* (probably connected with *śatru*; cf. *satera*), wicked, depraved, perverse, dishonest, perfidious, cunning, crafty, deceitful; (*as*), m. a rogue, knave; a false husband or lover (who pretends affection for one female while his heart is fixed on another; one of the four classes into which husbands are divided); a fool, blockhead; an idler; a mediator, umpire, arbitrator; the thorn-apple, *Datura Metel*; (*am*), n. a sort of plant or its root (= *taṭara*); saffron, iron; [cf. Hib. *sath*, 'evil'; *saith*, vulgar, vile.] — *Śaṭha-tā*, f. or *śaṭha-tva*, *am*, n. wickedness, depravity, roguery, knavery. — *Śaṭha-*

tācaraṇa ('*tā-āc*'), *am*, n. wicked or roguish conduct. — *Śaṭhambā* ('*tha-am*'), f. a particular plant (= *amba-shāḥ*).

शरा *śar*, cl. 1. or 10. P. *śarati*, *śaraya-*, *-yitum*, to give; to go (7).

Śara, *am*, n. hemp, *Cannabis Sativa*; (*as*), m. a kind of hemp (commonly called Bengal *Śar*; also *Crotolaria Juncea*); an arrow, (in this sense perhaps connected with *śara*); [cf. Gr. *kárvabīs*; Lat. *cannabis*; Lith. *kanápė*; Russ. *kanopla*; Hib. *canab*; Old Iceland. *hanp*; Angl. Sax. *hænep*; Old Germ. *hanaf*; Mod. Germ. *hanf*.] — *Śara-ghaṇṭikā*, f. = *śara-pushpi*. — *Śara-tantu*, *us*, m. thread or string made of the flax of the *Crotolaria Juncea*. — *Śara-tāntava* (?), *as*, *i*, *am*, made of hempen string. — *Śara-parṇi*, f. the tree *Pentaptera Tomentosa*. — *Śara-pushpi* or *śara-pushpikā*, f. *Crotolaria* of various species. — *Śara-śakala*, *as*, m. a piece of hemp. — *Śara-sūtra*, *am*, n. the fibre or flax of *Śar* or hemp, hempen cord or string; a net made of hemp; the thread of the *Crotolaria Juncea*; cordage, twine. — *Śarasūtra-maya*, *as*, *i*, *am*, consisting of hempen threads or cord.

Śarālu, *us*, or *śarāluka*, *as*, m. the tree *Cassia Fistula* (= *ārevata*).

Śarāikā, f. = *śara-pushpi* above.

शरीर *śarīra*, *am*, n. a bank or alluvial island in the middle of the river *Śoṇa*; an insular spot enclosed by the branches of the river *Surjo* at the point where it falls into the Ganges above *Chupra*, (this spot is also called *Dardari-taṭa*, 'Dardari-bank.')

शरव *śarṭha*, *as*, m. a eunuch (= *śaṇḍha*, q. v.).

शराड् *śarāḍ*, cl. 1. A. *śarādate*, *śarāḍitum*, to hurt, wound, cause disease or sickness; to collect, heap together.

Śarāḍa, *as*, m. (according to *Uṇādi-s*. I. 113. fr. rt. *śarḍ* above), a eunuch; an impotent man; a bull; a bull at liberty; N. of an *Asura* priest (Ved.); (*am*), n. a multitude of lotus-flowers. — *Śarāḍa-tā*, f. impotence, emasculation; the state of a bull or of a bull at liberty. — *Śarāḍamarka* ('*da-am*') or (according to others) *śarāḍa-marka*, *au*, m. du. *Śarāḍa* and *Amarka* or *Marka*, N. of two demons.

Śarāḍika, *ās*, m. pl., Ved. the descendants of *Śarāḍa*. — *Śarāḍila*, *as*, m. (according to *Uṇādi-s*. I. 55. fr. rt. *śarḍ*), N. of an ancient sage (ancestor of a particular family of *Brāhmins*); (*ās*), m. pl., N. of a *Gotra* or family.

शरव *śarṭha*, *as*, m. (according to *Uṇādi-s*. I. 101. fr. rt. 1. *śam*), a eunuch; an attendant in a harem or women's apartments; an impotent man; a bull; a bull at liberty; a mad man, drunken man; [cf. *śaṇḍa*, *śaṇḍa*, *śaṇḍha*, &c.]

शत *śata*, *am*, n. (thought by some to be a corruption fr. *daśata*, cf. *daśati*), a hundred, (*śatāt para*, beyond a hundred, exceeding a hundred: *śata* is used in the sing. with a plur. noun, e. g. *śatam pitarāḥ* or *śatam pitarāṇāṃ*, a hundred ancestors; and used with other numerals thus, *ekādhikam śatam* or *eka-śatam*, a hundred + one, 101; *dvya-dhikam śatam* or *dvi-śatam*, a hundred + two, 102; *ekādaśadhikam śatam* or *ekādaśa-śatam* or *ekādaśa-śatam*, a hundred + eleven or a hundred having eleven, 111; *viṇsaty-adhikam śatam* or *viṇsa-śatam*, a hundred + twenty, 120); any very large number (in comp., cf. *śata-pattra* &c. below); (*e*), n. du. two hundred (e. g. *śate* or *dve śate* or *dvi-śatam*, two hundred); (*āni*), n. pl. hundreds (e. g. *trīṇi śatāni* or *tri-śatāni*, three hundred; there occurs also rarely a form in *ās*, m. pl., e. g. *śatām śatāḥ*, 'one hundred hundred,' i. e. ten thousand; *sapta śatāḥ*, seven hundred); (*am*), ind., Ved. a hundred (in *Rig-veda* I. 48, 7); (7), f. a hundred (used in comp., e. g. *dvi-śatī*, two hundred; *daśa-śatī*, ten hundred); (*as*, *i*, *am*), the hundredth

(so used against *Pāṇ.* V. 2, 57); [cf. Gr. *é-karón* (fr. *é* = *év*, 'one,' and *karó* = *śata*); Lat. *centum*; Goth. *hund*; Angl. Sax. *hund*; Lith. *szimta-s*; Slav. *sto*; Hib. *céat*: *Cambro-Brit. cant*; *Armor. kant*.] — *Śata-kirtti*, *is*, m., N. of an Arhat of the future *Utsarpiṇi*. — *Śata-kunda*, *as*, m. a particular plant (= *kara-vīra*). — *Śata-kumbha*, *am*, n. gold; (*as*), m., N. of a mountain; (*ā*), f. the plant *Phylis Flexuosa*; N. of a river. — *Śata-kṛivās*, ind. a hundred times. — *Śata-kṛi*, *is*, *is*, *i*, having a hundred edges; (*is*), m. Indra's thunderbolt; (*is*), f. a hundred *Krores* (= *abja*). — *Śata-kratu*, *us*, m. 'having or honoured by a hundred sacrifices,' epithet of Indra (a hundred *Āśva-medhas* elevating the sacrificer to the rank of Indra; cf. Gr. *ἐκατομβάιος*). — *Śata-khaṇḍa*, *am*, n. 'hundred-pieced,' gold. — *Śata-khaṇḍa-maya*, *as*, *i*, *am*, consisting of a hundred pieces; made of gold. — *Śata-gu*, *us*, *us*, *u*, possessed of a hundred cows. — *Śata-guṇa*, *as*, *ā*, *am*, a hundred-fold, a hundred times. — *Śatagūṇādhikam* ('*na-adhi*'), ind. more than a hundred times. — *Śatagūṇita*, *as*, *ā*, *am*, repeated a hundred times. — *Śatagūṇi-bhūta*, *as*, *ā*, *am*, become a hundred times (as strong). — *Śata-guṇṭā*, f. *Euphorbia Antiquorum* (= *peshāṇa*). — *Śata-granthi*, *is*, f. 'having a hundred knots,' *Dūrvā* grass. — *Śata-gra*, *as*, *i*, *am*, hundred-fold; [cf. *daśa-gra*, *nava-gra*.] — *Śata-grin*, *i*, *ini*, *i*, Ved. hundred-fold [cf. *daśa-grin*]; consisting of hundreds of flocks, (Sāy. = *śata-saṅkh-yāka-gavādi-viśiṣṭa*, *Rig-veda* I. 159, 5). — *Śata-ghni*, f. 'slaying hundreds,' a kind of weapon (used as a missile, supposed by some to be a sort of fire-arms or rocket, but described by the commentator on the *Mahā-bhārata* as a stone or cylindrical piece of wood studded with iron spikes); a female scorpion; a kind of plant (= *karaṇja*); a disease of the throat (enlargement of the tonsils); epithet of *Siva* (masc.). — *Śata-ēchada*, *as*, m. 'having a hundred feathers,' a sort of wood-pecker (= *kāṣṭhika-kūṭja*). — *Śata-jit*, t. m. 'vanquishing hundreds,' N. of a son of *Raja*; of a son of *Sahasra-jit*; of a son of *Bhaja-māna*. — *Śata-jihva*, *as*, m. 'hundred-tongued,' epithet of *Siva*. — *Śata-tama*, *as*, *i*, *am*, the hundredth. — *Śata-tārā*, f. 'having a hundred stars,' the constellation *Sata-bhishaj*, q. v., (also written *śata-tārakā*). — *Śata-tejas*, *ās*, m., N. of a *Muni*. — *Śata-dat*, *an*, *atī*, *at*, Ved. having a hundred teeth (said of a comb, &c.). — *Śata-dantikā*, f. a particular plant (= *nāga-dantī*). — *Śata-dalā*, f. 'having a hundred leaves or petals,' the Indian white rose. — *Śata-dā*, *ās*, *ās*, *am*, Ved. giving or granting a hundred. — *Śata-dātu*, *us*, *us*, *u*, Ved. hundred-fold. — *Śata-dāya*, *as*, *ā*, *am*, giving a hundred; having abundant wealth; a hundred-fold, (fr. 2. *dāya*, q. v.). — *Śata-dāvan*, *ā*, &c., Ved. giving a hundred, giving bountifully, liberal, munificent. — *Śata-dura*, *am*, n. a place having a hundred doors, a place secured by many gates, (according to *Sāy.* on *Rig-veda* I. 51, 3. *śata-dureshu* = *śata-dvāreshu yantreshu*). — *Śata-dyumna*, *as*, m., N. of a son of *Cākshusha*; of a son of *Bhānu-mat*. — *Śata-dru*, *us*, f. 'flowing in a hundred (branches),' N. of a river now called the *Sutlej*, (it is the most easterly of the five rivers of the *Paiṇjāb*, and rises in the *Mānasa Sarovara* or *Mānasa lake* on the *Himalāya* mountains; flowing in a south-westerly direction for 550 miles, it unites with the *Vipāśā* or *Beas* south-east of *Amritsar*, [see *vipāśā*]; it afterwards joins the *Chenāb* and falls into the *Indus* below *Multan*; it is also called *sutu-dri*, *sutu-dru*, *śita-dru*, &c.); N. of the *Ganges*. — *Śata-dvasu*, *us*, *us*, *u* (for *śata-vasu*), Ved. having hundreds of treasures, containing much wealth. — *Śata-dvāra*, *am*, n. a hundred doors or gates; (*as*, *ā*, *am*), hundred-gated, having many doors or outlets. — *Śata-dhanu*, *us*, m., N. of a king. — *Śata-dhanvan*, *ā*, *ā*, *a*, having a hundred bows; (*ā*), m., N. of a person slain by *Kṛiṣṇa* for having killed *Satrā-jit*. — 1. *śata-dhā*, f. *Dūrvā* grass, *Panicum Dactylon*. — 2. *śata-dhā*, ind. in a hundred ways; into a hundred parts, in a hundred pieces; a hundred-fold. — *Śata-dhāman*, *ā*, m. 'having a

hundred forms,' epithet of Viṣṇu. — *Sata-dhāra*, as, ī, am, flowing in a hundred streams; having a hundred edges; (am), n. the thunderbolt. — *Sata-dhṛiti*, is, m. 'having a hundred sacrifices,' epithet of Indra; of Brahmā; Svarga or heaven. — *Sata-pattra*, as, ā, am, having a hundred wings, borne by numerous conveyances (said of Bṛihas-pati); having a hundred, i.e. numberless leaves; (am), n. a lotus, Nelumbium Speciosum, &c.; (as), m. 'having a hundred feathers,' a peacock; the Śārasa or Indian crane; a wood-pecker; a parrot, the king parrot, Psittacus Lory; (ā), f. a woman; (ī), f. a kind of flower, the Indian white rose, Rosa Glandulifera. — *Satapattraka*, as, m. a wood-pecker [cf. *Sata-cēhāda*]; (ikā), f. the Indian white rose. — *Satapattrā-nivāsa*, as, ā, am, abiding in a lotus; (as), m. epithet of Brahmā. — *Satapattrā-yoni*, is, m. 'lotus-born,' epithet of Brahmā. — *Satapattrāyatekṣhaṇa* ('ra-āy', 'ta-ik'), as, ā, am, one whose eyes are long as a lotus. — *Sata-patha-brāhmaṇa*, am, n. 'the Brāhmaṇa with a hundred paths or lectures,' N. of a well-known Brāhmaṇa attached to the Vājasaneyi-saṃhitā or White Yajur-veda, (like the Saṃhitā, this Brāhmaṇa is ascribed to the Rishi Yājñavalkya; it is perhaps the most modern of the Brāhmaṇas, and is preserved in two Sākhās or schools, Mādhyandina and Kāṇva; the version belonging to the former is best known, and is divided into fourteen Kāṇḍas or books which contain one hundred Adhyāyas or lectures [for according to another arrangement into sixty-eight Piapāthakas]; the first nine Kāṇḍas are said to follow the first eighteen books of the Saṃhitā in quoting their verses and explaining their use at sacrifices almost word for word, like a running commentary; but the last five Kāṇḍas appear to be a more independent work, referring only occasionally to the Saṃhitā; the first of these five or the tenth Kāṇḍa is called Agni-rahasya, 'fire-mystery,' the eleventh Kāṇḍa, called Aṣṭādhyāyī, explains more fully the sacrifices previously mentioned, such as the Agny-ādāna &c.; the twelfth, called Sautrāmaṇī, treats of Prāyāścitta or penance, and the thirteenth of the Āśva-medha; the fourteenth contains the Bṛihad-āranyaka [q.v.] Upanishad; the whole work is regarded as the most systematic and interesting of all the Brāhmaṇas, and though intended mainly for ritual and sacrificial purposes, is full of curious mythological details and legends; cf. *yajur-veda*, *vājasaneyi-saṃhitā*, *brāhmaṇa*.) — *Satapathika*, as, ī, am (fr. *sata-pathin*), 'having a hundred roads,' following numberless paths or doctrines. — *Sata-pād* or *sata-pād*, -pāt, -pāt or -padī, -pāt or -pat, having a hundred feet; having a hundred wheels (Ved.); (-pāt or -padī), f. a centipede. — *Satapada-cakra*, am, n. an astronomical circle or diagram with a hundred divisions for exhibiting the various divisions of the Nakshatras and Signs. — *Sata-padi*, see under *sata-pād* above. — *Sata-padma*, am, n. the white lotus. — *Sata-parvan*, ā, ā, a, having a hundred, i.e. numberless knots or joints; (ā), m. a bamboo. — *Sata-parvā*, f. 'hundred-jointed,' Dūrva grass, Panicum Dactylon; orris root; the wife of Bhārgava or Sukra; the day of full moon in the month Āśvina, (see *ko-jāgara*); a kind of plant (= *kalukā*). — *Sataparvikā*, f. Dūrva grass; orris root; barley. — *Sataparveśa* ('vā-īśa'), as, m. 'lord or husband of Sata-parvā,' the planet Venus or its regent. — *Sata-pavitra*, as, ā, am, Ved., see Nirukta V. 6. — *Sata-pād*, see *sata-pād*. — *Satapādikā*, f. a medicinal root (= *kākolī*); a centipede or a kind of ear-wig. — *Sata-pādī*, f. a centipede. — *Sata-putra*, as, ā, am, having a hundred sons. — *Sataputra-tā*, f. the possession of a hundred sons. — *Sata-pushpa*, as, ā, am, having a hundred flowers, many-flowered; (as), m. epithet of the poet Bhāṛavi, (author of the Kirātārjunīya); (ā), f. a sort of dill or fennel, Anethum Sowa (= *mīsi*). — *Satapushpikā*, f. the plant Anethum Sowa. — *Sata-prabhedana*, as, m. N. of the author of the hymn Rīg-veda X. 113 (having the patronymic Vairūpa). — *Sata-prasūnā*, f. = *sata-pushpā*. — *Sata-prāsa*, as, m.

'having a hundred spikes,' a kind of oleander, Nerium Odorum (the leaves of which are compared to spears; = *kara-vira*). — *Sata-balā*, f., N. of a river. — *Sata-balāka*, as, m., N. of a Muni. — *Satabradhna*, as, ā, am, Ved. hundred-pointed, having a hundred points (said of the arrow of Indra; Sāy. = *satāgra*). — *Sata-bhishaj*, k, or *sata-bhishā*, f. 'requiring a hundred physicians,' N. of one of the Nakshatras or lunar mansions containing 100 stars, one of which is λ Aquarii, (this Nakshatra is generally placed twenty-fifth on the list, and is said to require innumerable physicians, because Dhanvantari himself cannot cure a person affected with disease whilst the moon is in this asterism.) — *Sata-bhīru*, us, f. 'fearful of a hundred (dangers),' Arabian jasmine. — *Sata-bhujī*, is, is, ī, Ved. hundred-fold, vast, extensive, (Sāy. = *atyantaṃ vistrīta*, *satāgūṇa*); having a hundred enclosures or fortifications; having innumerable enjoyments, (Sāy. = *a-sankhyāta-bhogaṇat*, Rīg-veda I. 166, 8.) — *Sata-makha*, as, m. 'having a hundred sacrifices,' an epithet of Indra; [cf. *sata-kratu*]. — *Sata-manyu*, us, us, u, Ved. receiving a hundred sacrifices; very spirited, very zealous; (us), m. epithet of Indra. — *Sata-māna*, as, am, m. n. 'hundred-measure,' a Pala of silver; an Ādhaka, q.v.; (as, ī, am), a hundred-fold. — *Sata-mārjī*, ī, m. 'hundred-killer,' a man who has killed a hundred others. — *Sata-mārja*, as, m. 'cleaner of a hundred, i.e. numberless weapons,' an armourer, a cutler. — *Sata-mukha*, am, n. a hundred mouths or openings; a hundred ways; (as, ī, am), having a hundred mouths, having a hundred outlets or openings; having a hundred issues or ways. — *Sata-mūti*, is, is, ī, Ved. granting a hundred aids or great protection; [cf. *satoti*]. — *Sata-mūla*, as, ā, am, having a hundred roots; (ā), f. Dūrva grass; a kind of orris root, = *vacā*; (ī), f. Asparagus Racemosus (of which forty-two synonyms are given). — *Sata-mūlikā*, f. 'having a hundred roots,' the plant Asparagus Racemosus; another plant (= *dravanti*). — *Sata-yajvan*, ā, m. 'sacrificing with a hundred,' N. of Indra; [cf. *sata-kratu*]. — *Sata-yashika*, as, m. a necklace of a hundred strings. — *Sata-yātu*, us, m., N. of a Rishi. — *Sata-yāman*, ā, ā, a, Ved. having a hundred ways. — *Sata-yojana*, am, n. a hundred Yojanas. — *Satayojanāyāyin*, ī, īnī, ī, going a hundred Yojanas. — *Satayojana-val*, ind. as large as a hundred Yojanas. — *Sata-rā*, ās, ās, am, Ved. giving a hundred, bestowing hundreds, i.e. countless riches, (in Naigh. II. 3. *sata-rā* is enumerated among the *sukhānāmāni*). — *Sata-rudriya*, am, n. a celebrated hymn and prayer of the Yajur-veda occurring in Vājasaneyi-s. XVI. 1-66, (different etymologies are given; in one place it is said to mean 'that by which the hundred-headed Rudra is appeased'; in another *sata* is derived from *śam* as *gata* from *gam*, and the word is regarded as = *śānta-rudriya*); N. of an Upanishad; (as, ā, am), much celebrated (= *bahu-mantraiḥ stuta* according to Mahī-dhara). — *Satarudriya-homa*, as, m. epithet of the sixteenth Adhyāya of the Vājasaneyi-saṃhitā. — *Satarudriya*, as, ā, am, (according to Śabda-k.) having a hundred Rudras as divinity. — *Sata-rūpa*, as, ā, am, having a hundred forms, having numberless shapes; (ā), f., N. of the daughter and wife of Brahmā, (from her incestuous intercourse with her father is said to have sprung Manu Svāyambhuva, but some Purāṇas make Sata-rūpā the wife not mother of the first Manu; in Manu I. 32. no mention of Sata-rūpā is made; it is there simply said that Brahmā, having divided his own body into two, became with the half a man and with the other half a woman, and in her begot Virāj, who then produced Manu Svāyambhuva.) — *Satarēn* ('ta-rē'), īnas, m. pl. epithet of the poets of the first Maṇḍala of the Rīg-veda. — *Sata-lakṣa*, am, n. a hundred lacs, ten millions. — *Sata-lumpā* or *sata-lumpaka*, as, m., N. of the poet Bhāṛavi (author of the Kirātārjunīya). — *Sata-rat*, ān, ātī, āt, possessed of a hundred, amounting to hundreds. — *Sata-vadha*, as, ā, am,

Ved. slaying hundreds. — *Sata-vani*, is, m. a proper N. — *Sata-varsha*, am, n. a hundred years, a century; (as, ā, am), possessing or lasting a hundred years, of a hundred years, a century old. — *Sata-valśa*, as, ā, am, Ved. having a hundred branches. — *Sata-vāja*, as, ā, am, Ved. containing a hundred forces, having excessive power or energy. — *Sata-viryā*, f. 'containing a hundred seeds,' white-flowering Dūrva or Panicum Dactylon; a kind of asparagus (= *satavari*); a kind of vine (= *kapila-drākṣhā*). — *Sata-vriṣhabha*, as, m. epithet of the twenty-third Muhūrta. — *Sata-vedhīn*, ī, m. 'piercing a hundred,' a sort of dock or sorrel. Oxalis Monadelpho or Rumex Vesicarius. — *Sata-śas*, ind. by hundreds, in hundreds, a hundred-fold. — *Sata-sākhā*, as, ā, am, having a hundred branches, many-branching; multiform, various. — *Satasākhātva*, am, n. the state of having a hundred branches, condition of being much increased. — *Sata-sāradāya*, ind., Ved. for a hundred autumns or years (= *sata-samvatsarāntam*). — *Sata-srīṅga*, as, ā, am, 'hundred-horned,' having a hundred peaks; epithet of part of the Himālaya range. — *Sata-sloki*, f., N. of a metrical version of the Brahma-sūtra according to the views of Madhu by Uttama-ślokatīrtha. — *Sata-sloki-candra-kalā*, f. 'lunar digit of a hundred Slokas,' N. of a work on medicine by Vopa-deva. — *Sata-sankhya*, as, ā, am, numbering a hundred; (ās), m. pl. N. of a class of deities in the tenth Manv-antara. — *Sata-saṅgha-śas*, ind. in collections of a hundred, by hundreds. — *Sata-sahasra*, am, n. a hundred thousand. — *Satasahasra-yāna*, am, n. a hundred thousand roads. — *Satasahasra-śas*, ind. by hundreds of thousands, by myriads. — *Sata-sā*, ās, ās, am (see rt. san), Ved. granting a hundred, bestowing hundreds, i.e. countless riches. — *Satasahasra*, as, ī, am, having or containing a hundred thousand, bought with or consisting of a hundred thousand, a hundred thousand-fold. — *Sata-seya*, am, n. (see rt. i. so), Ved. the effecting or obtaining of unbounded wealth, (Sāy. = *aparimita-dhana-paryavasāna*). — *Sata-sprīh*, k, k, k, Ved. wished for by hundreds, excessively desired. — *Sata-svin*, ī, m., Ved. the possessor of hundreds, possessing great wealth. — *Sata-hāyana*, as, ā, am, Ved. containing or lasting for a hundred years. — *Sata-hima*, as, ā, am, Ved. lasting for a hundred winters, i.e. for innumerable years, (Sāy. = *aparimita-kāla*). — *Sata-hradā*, f. 'containing a hundred rays of light,' lightning; the thunderbolt; N. of one of the daughters of Dakṣa. — *Sata-hradā*, f. 'possessing a hundred sounds,' the thunderbolt. — *Satāṇśa* ('ta-ān'), as, m. a hundredth part. — *Satākṣha* ('ta-āk'), as, ī, am, hundred-eyed; (ī), f. night; a sort of fennel, Anethum Sowa; the goddess Pārvatī. — *Satāvga* ('ta-ān'), as, ā, am, consisting of a hundred or various members; (played upon) in a hundred or numerous ways (as by the nails, fingers, mouth, sticks, bows, &c., said of musical instruments); a particular tree, = *tinīśa*; (am), n. a car, chariot, carriage. — *Satātman* ('ta-āt'), ā, ā, a, Ved. containing a hundred forms, having numerous manifestations (said of Agni). — *Satādihika* ('ta-adh'), as, ā, am, exceeding a hundred, more than a hundred. — *Satānaka* ('ta-ān'), am, n. a place where dead bodies are burnt or buried, a burial-ground, cemetery. — *Satānānā* ('ta-ān'), f. 'hundred-faced,' epithet of a goddess. — *Satānānā* ('ta-ān'), as, m. 'delighting hundreds,' epithet of Brahmā; of Kṛṣṇa or Viṣṇu; of the sage Gotama or Gautama; of the eldest son of Gotama (the Purohita or family priest of king Janaka); the car of Viṣṇu. — *Satānīka* ('ta-ān'), as, ā, am, containing or possessing a hundred hosts; (as), m. an old man; N. of a sovereign, (according to some, the second of the lunar dynasty in the fourth age; he was son and successor of Janam-ējaya, and father of Sahasrānīka); N. of the son of king Su-dāsa; of a sage (the pupil of Vyāsa); of the son of Nakula and Draupadī. — *Satābda* ('ta-ab'), am, n. a hundred years, century. — *Satā-magha*, as, ā, am

(*satā* for *śata*), Ved. possessing a hundred treasures or resources; (*as*), m. epithet of Indra; [cf. *magharan*.] — *Satāyus* ('*ta-āy*'), *us*, *us*, *us*, lasting for a hundred years; (*us*), n. a man a hundred years old, an old man; N. of a son of Purū-ravas. — *Satāra* ('*ta-āra*'), *am*, n. 'hundred-angled', the thunderbolt. — *Satāritra* ('*ta-ar*'), *as*, *ā*, *am*, Ved. having a hundred oars, many-oared. — *Satārus* ('*ta-ar*'), *us*, *uṣhī*, n. f. 'having a hundred sores', a leprosy disease of the skin. — *Satārṇā* ('*ta-ar*'), f. a particular plant, Anethum Sowa. — *Satāvadhāna* ('*ta-av*'), *as*, m. epithet of Rāghavendra (= *bhāṭācārya-s*). — *Satāvaya* ('*tu-av*'), *as*, *ā*, *am*, Ved. comprising or numbering a hundred sheep, (Sāy. *anekair aribhir yukta*, Rīg-veda V. 61, 5). — *Satāvaru* ('*ta-av*'), *as*, n. a fine of a hundred (Pāyas &c.). (i), f. the shrub Asparagus Racemosus; a kind of plant, zedoary (= *śafī*); N. of the wife of Indra. — *Satāvarita* ('*ta-āv*'), *as*, m., N. of Vishnu, (see the next). — *Satāvartin* ('*ta-āv*'), *i*, m. 'revolving in a hundred ways', N. of Vishnu. — *Satāsri* ('*ta-as*'), *is*, *is*, *i*, Ved. having a hundred angles or edges (said of Indra's thunderbolt). — *Satāhva* ('*ta-āh*'), f. a sort of dill or fennel, Anethum Sowa; another plant (= *satāvari*). — *Satendriyā* ('*ta-in*'), f. 'having a hundred senses', a proper N. — *Satesu* ('*ta-isa*'), *as*, m. 'lord of a hundred', the ruler or head man of a hundred (villages). — *Sateshudhi* ('*ta-ish*'), *is*, *is*, *i*, Ved. hundred-quivered, having a hundred quivers (said of Rudra). — *Satoti* ('*ta-ūti*'), *is*, *is*, *i*, Ved. protecting hundreds, granting great protection, resorted to by hundreds, (Sāy. = *bahu-rakshaka* or *bahu-gamana*, Rīg-veda VI. 63, 5).

Satāka, *as*, *ā*, *am*, possessing or containing a hundred, a hundred; (*am*), n. a hundred (collectively), any collection of a hundred; a century; a cento, collection of one hundred stanzas, &c.; [cf. *vairāgya-s*, *amaru-s*.]

Satika, *as*, *i*, *am*, relating or belonging to a hundred; doing or effecting anything with a hundred; bearing tax or interest per hundred; bought with a hundred; changed with or for a hundred; indicative of a hundred, &c. (e.g. the throbbing of the right eye is a *śatikam nimittam* or omen indicating the acquisition of a hundred pieces of money or other property supposed to come from the favour of Kuvera, lord of wealth).

Satin, *i*, *ini*, *i*, consisting of hundreds, hundred-fold, numerous, manifold; (i), m. one who is possessed of a hundred, the owner of a hundred.

Satya, *as*, *ā*, *am*, bought with a hundred, &c. See *śatka* above.

शतपोन *śatapona*, *as*, m. a sieve.

Satapona, *as*, m. fistula in ano with many external openings.

शतपोरक *śataporaka*, *as*, m. a kind of sugar-cane.

शतरुद्रिय *śata-rudriya*. See p. 990, col. 2.

शताक्ष *śātāksha*, *śātānga*, &c. See p. 990.

शत्रु *śatri*, a technical term for the Kṛit affix at used in forming present participles of the Parasmaipada.

शतर *śatera*, *as*, m. (according to Uṇādi-s. I. 61. fr. rt. *śad*; cf. *śatru*), an enemy; injury, detriment, hurt.

शतोति *śatoti*. See above.

शत्रि *śattri*, *is*, m. (according to Uṇādi-s. IV. 67. fr. rt. *śad*; cf. *śadri*), an elephant.

शत्रि *śatri*, *is*, m., Ved., N. of a Rājārshi; [cf. *śattri*.]

शत्रु *śatru*, *us*, m. (according to Uṇādi-s. IV. 103. fr. rt. *śad*, and therefore perhaps more correctly written *śattru*, cf. *śātaka*), one who causes to fall or perish, a destroyer, overthrower, conqueror; an enemy, foe, adversary; an antagonist,

a political rival or hostile neighbouring king; [cf. Gr. *ἐχθρος*, *ἐχθρός*, *ἐχθῆς*; Lat. *hōd* in *odisse*, *hostis*; Goth. *hats*; Angl. Sax. *hate*, *hete*.] — *Satru-saha*, *as*, *ā*, *am*, bearing or patient with an enemy. — *Satru-karshaṇa*, *as*, *i*, *am*, overpowering enemies. — *Satru-ghāta*, *as*, *ā*, *am*, killing an enemy. — *Satru-ghna*, *as*, *i*, *am*, foe-killing, destroying enemies; (*as*), m., N. of one of Rāma-āndra's brothers, (he was son of Su-mitrā and twin brother of Lakshmaṇa, and was the chosen companion of Bharata, son of Kaikeyī, as Lakshmaṇa was of Rāma, son of Kauśalyā, these three being the wives of Daśa-ratha). — *Satrugghna-janani*, f. the mother of Satru-ghna, i.e. Su-mitrā. — *Satru-jit*, *i*, *t*, *t*, foe-conquering; (*t*), m., N. of a king (father of Rīta-dhvaṇa or Kuvalayaśva). — *Satru-jaya*, *as*, *ā*, *am*, foe-conquering, subduing an enemy; (*as*), m. an elephant; N. of the mountain Vimala or Gīmar in Gujārāt, (see *vimalādri*); a proper N. — *Satru-tas*, ind. from an enemy or enemies. — *Satru-tā*, f. or *śatru-tva*, *am*, n. hostility, enmity. — *Satru-damana*, *as*, *i*, *am*, subduing enemies. — *Satru-nikāya*, *as*, m. a number of foes, host of enemies. — *Satru-nibharshaṇa*, *as*, *i*, *am*, foe-destroying, destroying enemies (Rāmāyaṇa I. 1, 11). — *Satru-nilaya*, *as*, m. the dwelling of a foe. — *Satru-n-tapa*, *as*, *ā*, *am*, foe-paining, subduing or destroying enemies. — *Satru-paksha*, *as*, m. the side or part of an enemy, a disaffected person, an antagonist, opponent, enemy. — *Satru-bādhaka*, *as*, *ikā*, *am*, harassing or distressing an enemy. — *Satru-mardana*, *as*, m. 'foe-crusher', epithet of Satru-ghna (brother of Rāma). — *Satru-lāva*, *as*, *i*, *am*, cutting an enemy to pieces, killing foes. — *Satru-vat*, ind. like an enemy. — *Satru-vigraha*, *as*, m. 'foe-war', war of enemies, hostile invasion. — *Satru-vināśana*, *as*, m. 'destroyer of foes', N. of Śiva. — *Satru-sammukham*, ind. facing the enemy, in front of the enemy. — *Satru-saha* or *śatru-sāha*, *as*, *ā*, *am*, sustaining the shock of a foe, enduring an enemy. — *Satru-sevin*, *i*, *ini*, *i*, serving an enemy, being in the service of a hostile prince (Manu VII. 186). — *Satru-hatyā*, f. foe-slaughter, homicide. — *Satru-han*, *ā*, *ghnī*, *a*, foe-slaying, a foe-slayer. — *Satrupājāpa* ('*ra-up*'), *as*, m. the treacherous whisperings of an enemy. — *Satrupā-jāpa-dūṣhita*, *as*, *ā*, *am*, corrupted or demoralized by an enemy's treachery.

Satruya, Nom. P., Ved. *śatruyati*, -*yitum*, to be an enemy, be hostile.

Satruyat, *an*, *anti*, *at* (Ved. for *śatruyat*), one who is hostile or an enemy.

शत्र्वरी *śatvari*, f. (said to be fr. rt. *śad*; according to others fr. rt. *i*. *śam*; cf. *śamani*), night.

शद् *śad*, cl. I. or 6. A. (and P. in non-conjugational tenses, see Pāp. I. 3, 60), *śiyate*, *śāśāda* (in Rīg-veda I. 141, 9. there is a form *śāśadre* = *śatayati* or *tikṣhṇi-kriyante*; other forms *śāśadmahe*, *śāśaduḥ*), *śatsyati*, *āśad*, *dat*, *Cond.* *āśatsyat*, *śattum*, to fall, perish, gradually, wither, decay; to go: Caus. *śatayati*, -*yitum* (perhaps a kind of Nom., connected with *śātu* fr. rt. *śo*), to cause to fall, fell, throw down, overthrow, destroy, slay, kill; *śādayati*, -*yitum*, to cause to go, impel, drive on: Desid. *śīśatsati*: Intens. *śāśadyate*, *śāśatti*, to slay, kill, injure, hurt; [cf. Lat. *cad-o*.]

Śada, *as*, m. any edible vegetable product (as fruit, a root, &c.).

Śadri, *is*, m. a cloud; an elephant; an epithet of Arjuna; (*iṣ*), f. lightning; clayed or candied sugar.

Śadru, *us*, *us*, *u*, falling, perishing, wasting, decaying; going, moving.

Sanna, *as*, *ā*, *am*, fallen, decayed, withered; (this appears to be the regular past pass. part fr. rt. *śad*, but some authorities do not give it.)

Śāśadāna, *as*, *ā*, *am*, Ved. doing injury, injuring, (Sāy. = *hīṣat*, but in Rīg-veda I. 123, 10. *śāśadāna* = *śāśādyamānā* = *spashtatīm gaṇchantī*, going to manifestation, being manifested.)

Śiyamāna, *as*, *ā*, *am*, perishing, decaying, withering, fading away, departing.

शनकावलि *śanakāvali*, *is*, m. a particular shrub (= *gaja-pippali*; according to some *śanakāvali*, f.).

शनकैस् *śanakais*, ind. See under *śanais*.

शनपर्णी *śana-parṇī*, f. (for *śaṇa-parṇī*?), the medicinal plant Wrightia Antidysenterica (= *kaṭukī*).

शनि *śani*, *is*, m. (probably connected with *śanais* below), 'slow-moving' [cf. *manda*], the planet Saturn or its regent (fabled as the offspring of the Sun; he is represented as of a black colour or dressed in dark-coloured clothes; cf. *nīla-vāsa*); N. of Śiva; of a son of Atri (according to the Vāyu-Purāṇa). — *Śanī-śakra*, *am*, n. an astrological diagram in the form of a man used to foretell good or bad fortune, (it is marked with twenty-seven compartments to represent the Nakshatras passed through by the planet Saturn.) — *Śanī-ja*, *am*, n. 'Saturn-produced', black pepper. — *Śanī-pradosha*, *as*, m. a term for the worship performed to Śiva on the thirteenth day of the waxing or waning moon when it falls on a Saturday. — *Śanī-prasū*, *us*, f. 'mother of Saturn', epithet of Chāyā, wife of the Sun. — *Śanī-priya*, *am*, n. 'dear to Saturn', a dark-coloured stone, the emerald or sapphire (= *nīla-maṇi*). — *Śanī-vāra* or *śanī-vāsara*, *as*, m. Saturn's day, Saturday.

शनैस् *śanais*, ind. (according to some perhaps for *śamnais*, inst. pl. of an old part. of rt. *i*. *śam*), quietly, slowly, tardily, sluggishly, stealthily; softly, mildly; gradually, by degrees, successively, little by little, step by step; independently, (*śanaiḥ śanaiḥ*, very quietly, little by little, very slowly or softly or gently, step by step.) — *Śanais-śara*, *as*, m. 'slow-going', the planet Saturn or its regent, a hymn of praise to Saturn, called the *śanais-śarasya stotram*, is said to have been composed by Vyāsa. — *Śanais-śara-samvatsara*, *as*, m. the year of Saturn (during which this planet completes his course through the twenty-eight Nakshatras; in modern astronomy = thirty of our years).

Śanakais, ind. quietly, softly, gently, mildly, slowly, gradually, by degrees, step by step, in every case that arises, with alternations, alternately. — *Śanakais-śara*, *as*, m. = *śanais-śara* above.

शन्त *śanta*, *śanti*, &c. See under rt. *i*. *śam*.

शन्तनु *śantanu*, *us*, m., N. of the younger brother of Devāpi (said to have usurped the sovereignty whilst his elder brother became a hermit); N. of a commentator; [cf. *śāntanavī*.]

शन्न *śanna*. See under rt. *śad*, col. 2.

शप् 1. *śap*, a technical term, used by Pāṇini for the Vi-karaṇa *a*, inserted between the root and terminations of the conjugational tenses in the 1st class, &c. See *vi-karaṇa*.

शप् 2. *śap*, ind. a particle and prefix implying assent or acceptance, as in *śap-karoti*, he admits or accepts.

शप् 3. *śap*, cl. I. 4. P. A. *śapati*, -*te*, *śapyati*, -*te*, *śāśāpa*, *śepe*, *śapsyati*, -*te*, *asāpsit*, *asāpta*, *śaptum* (according to some perhaps originally 'to cry aloud'), to curse, imprecate evil, execrate; to revile, scold, blame (with dat.); to take an oath, swear, promise or asseverate by oath: Caus. *śāpayati*, -*yitum*, Aor. *asīśapat*, to cause or order to swear (with inst. of object by which one is sworn); to conjure: Desid. *śīśapsati*, -*te*: Intens. *śāśapyate* (according to Vopa-deva XX. 8. also *śāśapsyate*), *śāśapti*; [cf. perhaps Gr. *κόπος*.]

Śapa, *as*, m. an imprecation, curse, cursing; an oath; a corpse, (for *śava*, q. v.)

Śapat, *an*, *anti*, *at*, cursing, reviling, swearing.

Śapatha, *as*, m. cursing, imprecating; an imprecation, curse, anathema; an oath, administering an

oath, swearing, asseveration by oath or ordeal; conjuration. — *Śapatha-pattra*, *am*, n. written testimony on oath, an affidavit.

Śapana, *am*, n. the act of imprecation, cursing, malediction; reviling, abuse; an oath, asseveration by oath or ordeal.

Śapamāna, *as*, *ā*, *am*, cursing, reviling, imprecating, swearing.

Śapta, *as*, *ā*, *am*, cursed, reviled, abused, anathematized; sworn, taken as an oath; (*as*), m. a sort of grass, Saccharum Cylindricum.

Śaptā, ind. having cursed or reviled, having sworn.

शफ *śapha*, *as*, *am*, m. n. (etymology doubtful), a hoof (in general); the hoof of a horse; the root of a tree; [cf. Old Germ. *huof*; Old Norse and Angl. Sax. *hōf*; Germ. *huf*; Engl. *hoof*.] — *Śapha-śyuta*, *as*, *ā*, *am*, Ved. fallen from the hoofs. — 1. *śapha-vat*, ind. like a hoof. — 2. *śapha-rat*, *ān*, *atī*, *ut*, Ved. possessed of hoofs; (*atī*), n. any hoofed animal. — *Śaphā-ruj*, *k*, *k*, *k*, Ved. breaking or destroying with the hoof; epithet of a kind of demon. — *Śaphoru* (*pha-iru*), *ūs*, f. a woman whose thighs resemble the two divisions of a cow's hoof, (see Pān. IV. 1, 70.)

Śaphara, *as*, *ī*, m. f. (also written *saphara*), a kind of carp; a kind of small glittering fish, Cyprius Sphore. — *Śapharādhipa* (*ra-adh*), *as*, m. 'lord of Saphara fish,' the Ilisha or Hilsa fish, Ilisha Clupanodon (= *īlīśā*).

शबर *śabara*, *as*, m. = *śavara*, q. v., N. of a wild mountaineer tribe; N. of the author of the hymn Rīg-veda X. 169 (having the patronymic Kākshivata); epithet of a Buddhist. — *Śabara-bhāṣya*, *am*, n. Śabara's commentary on the Mīmāṃsā-sūtra. — *Śabara-siṅha*, *as*, m., N. of a king (mentioned in the Kathārpava). — *Śabara-svāmīn*, *ī*, m., N. of the author of a Bhāṣya or commentary on the Mīmāṃsā-sūtras of Jaimini, (this Bhāṣya has been critically annotated by the great Mīmāṃsā authority Kumārila). — *Śabarālāya* (*ra-āl*), *as*, m. the abode of savage tribes.

शबल *śabala*, *as*, *ā*, *am* (see *śavala*), variegated, brindled; (*ī*), f. a spotted cow; Kāmadhenu the cow of plenty (identified with the varying powers of nature). — *Śabalī-homa*, *as*, m. an offering to the cow Śabalī.

शब्द *śabd*, cl. 10. P. (more properly to be regarded as a Nom. fr. *śabda* below), *śabdāyatī* (sometimes also A. *śabdāyate*, Pān. III. 1, 17, but see *śabdāya*, *śabdāyamāna*), *-yitum*, to sound, make any noise or sound; to utter any sound or cry, call out, call, speak; *śabdāpayati*, *-yitum*, to address, speak to: Pass. *śabdayate*, to be sounded, &c.

Śabda, *as*, m. (in the Upanishads also *am*, n.; thought by some to be connected with rt. 3. *śap* + 2. *da*), sound, noise; a sound; a word, significant word; (in gram.) a declinable word (as a noun, pronoun, &c.); grammar; verbal communication, oral evidence, verbal authority (as one of the Pramāṇas, see *pramāṇa*). — *Śabda-kāra*, *as*, *ī*, *am*, making noise or sound, sounding, sonorous. — *Śabda-kosha*, *as*, m. 'word-repository,' a dictionary, vocabulary. — *Śabda-kaustubha*, 'word-jewel,' N. of a commentary by Bhaṭṭoji on the Mahā-bhāṣya. — *Śabda-gata*, *as*, *ā*, *am*, being or residing in a word (as a poetical or metaphorical meaning). — *Śabda-guṇa*, *as*, m. the quality of sound; a particular quality or style of speech. — *Śabda-graha*, *as*, m. perceiving or catching sound; the ear; a fabulous arrow. — *Śabda-grāma*, *as*, m. the compass or range of sound. — *Śabda-candrikā*, f. 'elucidation of words,' N. of a lexicon by Cakra-pāṇi-datta. — *Śabda-śatvarya*, *am*, n. skill in words, cleverness of diction, eloquence. — *Śabda-śīta*, *as*, *ā*, *am*, various or fanciful in sound (as poetry). — *Śabda-śora*, *as*, m. 'word-thief,' a plagiarist. — *Śabda-ja*, *as*, *ā*, *am*, arising from sound, produced by words, by verbal communication. — *Śabda-tanmātra*, *am*,

n. the subtle element of sound. — *Śabda-nityatva*, *am*, n. the eternity of sound. — *Śabda-nirṇaya*, *as*, m. 'word-investigation,' N. of a work by Vācaspati-mīśra. — *Śabda-pati*, *is*, m. 'word-lord,' a mere nominal sovereign, (according to Mallī-nātha *śabdata eva patir na to arthataḥ*, Raghu-v. VIII. 51.) — *Śabda-pātin*, *ī*, *inī*, *i*, flying with a sound, making a noise in flight (said of an arrow); falling with a sound. — *Śabda-pramāṇa*, *am*, n. verbal testimony or proof, oral evidence. — *Śabda-prāch*, *ī*, *t*, *t*, enquiring after (the meaning of) a word. — *Śabda-bodha*, *as*, m. (in phil.) knowledge (derived from verbal testimony). — *Śabda-brahman*, *a*, n. 'word-spirit,' i. e. the Veda considered as a revealed word or sound and identified with Brahman, the Supreme Spirit. — *Śabda-bheda*, *as*, m. difference or distinction of sound. — *Śabda-bheda-prakāśa*, *as*, m., N. of an appendix to the Viśva-prakāśa (containing a list of words similar in sound but different in meaning). — *Śabda-bhedīn*, *ī*, m. 'sound-piercer,' epithet of Arjuna [cf. *śabda-vedhīn*]; the anus; a particular fabulous arrow (which pierces an object the sound of which only is heard). — *Śabda-mātra*, *am*, n. sound only, a mere sound. — *Śabda-mālā*, f. 'a collection of words,' N. of a lexicon by Rāmeśvara-sarman. — *Śabda-yoni*, *is*, f. 'word-source,' the source or origin of a word, a radical word, root. — *Śabda-ratna*, *am*, n. 'word-jewel,' N. of a lexicon. — *Śabda-ratnākara* (*na-āl*), *as*, m. 'mine of word-gems,' N. of a dictionary of synonyms by Mahip. — *Śabda-ratnāvalī* (*na-āl*), f. 'word-necklace,' N. of a lexicon of synonyms by Mathureśa. — *Śabda-lingārtha-candrikā* (*ga-ar*), f. 'elucidation of the gender and meaning of words,' N. of a lexicon. — *Śabda-virodha*, *as*, m. opposition of words in a sentence. — *Śabda-viśeṣa*, *as*, m. difference or variety of sound; (*ās*), m. pl. the varieties of sound, (these the Sāṅkhya arrange according to the accents *udātta*, *an-udātta*, *svārīta*, and the notes of the gamut, as *śadja*, *riṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata*, *viśhāda*, &c., q. v. v.) — *Śabda-viśeṣaṇa*, *am*, n. (in grammar) the attribute of a word, an adjective. — *Śabda-vṛitti*, *is*, f. (in rhetoric) the function of a word. — *Śabdavedhī-tva*, *am*, n. capability of piercing (an invisible object) the sound (of which only is heard). — *Śabda-vedhīn*, *ī*, *inī*, *i*, sound-piercing, piercing or terrifying enemies by mere shouts; (*ī*), m. an archer who can pierce an invisible object the sound of which only is heard; a warrior who pierces his enemies by mere shouts; epithet of Arjuna; of king Daśa-ratha. — *Śabda-vailakṣhanya*, *am*, n. difference in word, verbal difference (as opposed to *artha-vailakṣhanya* or real difference). — *Śabda-sakti*, *is*, f. the force or signification of a word. — *Śabda-śabdārtha-mānjūṣhā* (*da-ar*), f. 'a collection of words and their meanings,' N. of a lexicon. — *Śabda-śāstra*, *am*, n. a rule or law of grammar. — *Śabda-śāstra*, *am*, n. 'science of words,' rules of grammar, any grammatical treatise, grammar, philology. — *Śabda-śudhī*, *is*, f. purity or accuracy of language, correct use of words. — *Śabda-śleṣa*, *as*, m. play upon words, verbal equivocal, a rhetorical ornament by which the same words are used in different senses, punning. — *Śabda-saṅgraha*, *as*, m. a collection of words, vocabulary, lexicon. — *Śabda-siddhi*, *is*, f. 'the complete use of words,' a section of the Kāvya-kalpalatā-vṛitti-parimala. — *Śabdāḍambara* (*da-ād*), *as*, m. high-sounding words, verbosity, confusion of words, bombast. — *Śabdāḍita* (*da-ad*), *as*, *ā*, *am*, beyond the reach of sound (used as an epithet of the deity). — *Śabdāḍī* (*da-ādī*), *is*, m., scil. *viśhaya*, the objects of sense beginning with sound, (these are *śabda*, sound; *sparsa*, tangibility; *rūpa*, form; *rasa*, savour; *gandha*, odour; see *viśhaya*.) — *Śabdāḍī-dharmīn*, *ī*, *inī*, *i*, having the quality of sound, &c., (see *viśhaya*). — *Śabdāḍīśhīlāna* (*da-adh*), *am*, n. 'receptacle of sound,' the ear. — *Śabdāḍīyāhara* (*da-adh*), *as*, m. the supplying of a word (to complete an ellipsis). — *Śabdānu-*

rūpa (*da-an*), *am*, n. conformity to sound, imitation of sound. — *Śabdānusūāna* (*da-an*), *am*, n. 'word-instruction, word explanation,' the giving rules for words (used as a title of Pāṇini's grammar); N. of a grammatical work by Abhinava-śākaṭayana; of a work on grammar by Hema-čandra. — *Śabdāb-dhi* (*da-ab*), *is*, m. 'ocean of words,' N. of a lexicon (compiled by order of Prāṇa-kṛiṣṇa). — *Śabdā-rāva* (*da-ar*), *as*, m. 'ocean of words,' N. of a lexicon. — *Śabdārtha* (*da-ar*), *as*, m. the sense or meaning of a word; (*au*), m. du. a word and its sense. — *Śabdārtha-kalpataru*, *us*, m. 'Kalpa-tree of the meaning of words,' N. of a lexicon by Venkaṭa. — *Śabdāntakāra* (*da-al*), *as*, m. verbal ornament, rhetorical use of words (as alliteration &c.). — *Śabdāloka-rahasya* and *śabdāloka-viveka* (*da-āl*), N. of two philosophical commentaries. — *Śabdendu-śekhara* (*da-in*), *as*, m., N. of a work by Nāgeśa-bhaṭṭa.

Śabdāna, *am*, n. the act of making a sound, uttering sounds, making a noise; a sound, noise; (*as*, *ā*, *am*), sounding, sonorous.

Śabdāyat, *an*, *anti*, *at*, making a sound, sounding.

Śabdāya [cf. rt. *śabd* above], Nom. A. *śabdā-yate*, *-yitum*, to make a noise, sound, cry; to bray: Caus. *śabdāyayati*, *-yitum*, to cause to sound.

Śabdāyamāna, *as*, *ā*, *am*, sounding, making a noise, crying out.

Śabdita, *as*, *ā*, *am*, sounded, made to give out a sound (as a musical instrument &c.); uttered, articulated; called; explained; made public or manifest; converted into a noun; (*am*), n. noise, cry, the braying (of an ass).

शम 1. *śam*, cl. 4. P. *śamyati*, *śaśāma*, *śamishyati*, *aśamat*, (the form *śasamate* = *śamyati* or *slauti*, Rīg-veda VI. 2, 4), *śamitum* (originally 'to become tired'), to be appeased, grow calm, become pacified, be satisfied, become quiet or tranquil, be undisturbed or quiescent; to cease, stop, leave off, desist; to pacify, cause to cease, put an end to, destroy, kill, sacrifice, (in these transitive senses also cl. 9. P. *śamnāti*, according to Naigh. II. 19, and probably in some cases the forms used are referable to Caus.); cl. 10. A. *śamayate*, *-yitum*, to look at, inspect; to show, display: Pass. *śamyate*, *śamyate* (referable also to Caus.), Aor. *aśamī* or *aśāmi*, to be appeased or quieted, &c.: Caus. *śamayati* or *śamayati*, *-yitum*, Aor. *aśāmat*, to appease, allay, pacify, calm, tranquillize, soothe, settle; to console; to cause to cease, stop, suppress, extinguish, destroy; to remove, avert; to tame, subdue, defeat, conquer; to leave off, desist, (*śamayām-babhūruḥ*, they desisted): Desid. *śiśamīshati*: Intens. *śaśamyate*, *śaśanti*, to be entirely appeased, become tranquil; to cease; [cf. Gr. *καμνω*, *σιθπο-κμης*, *κμως*: Old Germ. *chamo*.]

Śanta (= *śānta* ?), see Vopa-deva VII. 31.

Śanti (= *śānti* ?), see Vopa-deva VII. 31.

Śantu, see Vopa-deva VII. 31.

Śama, *as*, m. quiet, tranquillity, rest, calm, peace; quietude, quietism, quiet of mind, restraint of the organs of sense, indifference to objects of sense, absence of passion (especially as a characteristic of the Vedāntin), abstract meditation on Brahma, stoicism; final happiness, emancipation from all the illusions of existence (= *vikshepa-karmoparama*); Quietism or Tranquillity (personified as a son of Dharmā); allayment (of pain), alleviation or cure (of disease), convalescence; the hand; imprecation, malediction (for *śapa* ?). — *Śama-para*, *as*, *ā*, *am*, devoted to quiet, calm, tranquil. — *Śama-śha*, *as*, *ā*, *am*, engaged in quietism. — *Śamāyaka* (*ma-an*), N. of a particular Agra-hāra or royal grant of land for Brāhmins. — *Śamāntaka* (*ma-an*), *as*, m. 'destroyer of tranquillity,' epithet of Kāma (god of love).

Śamaka, *as*, *ā* or *ikā*, *am*, pacifying, tranquillizing, consolatory; a pacifier, tranquillizer, pacificator.

Samatha, *as*, m. quiet, tranquillity, calmness of mind, absence of passion; a counsellor, minister.

Samana, *am*, n. the act of appeasing, allaying, tranquillizing, soothing, consoling, calming, suppressing, &c.; tranquillity, calmness, indifference; cessation, termination, end, destruction, (*śamanam yā*, 'to go to annihilation, be destroyed'); hurting, injuring, injury; killing (animals for sacrifice), immolation; a mode of rinsing the mouth; swallowing, chewing; malediction, reviling, (for *śapana* f.); (*as*), n. 'the settler or destroyer,' epithet of Yama; an intelope; (i), f. night. — *Samana-svasrī*, *sā*, f. Yama's sister, 'the river Yamunā or Juninā'. — *Samani-shada*, *as*, m. 'night-goer,' a Rākshasa, evil spirit, demon.

Samaniya, *as*, *ā*, *am*, to be appeased or tranquillized, consolable.

Samayat, *an*, *anti*, *at*, appeasing, allaying; terminating, stopping.

Samala, *am*, n. (according to Upādi-s. I. 111. r. rt. 1. *śam* above), feculent matter, sediment, feces, ordure; impurity; sin; calamity.

1. *sami*, *is*, f. a legume, pod; the *Sami* tree [cf. *sami*]. — *Sami-roha*, *as*, m. 'ascending the *Sami* tree,' an epithet of *Siva*.

Samita, *as*, *ā*, *am* [cf. *sānta*], appeased, allayed, calmed, stilled, tranquillized, pacified, calm, quiet, tranquil, sedate; alleviated, relieved, cured; empered, moderated; relaxed, intermitted. — *Samita-ruci*, *is*, *is*, i, whose lustre is moderated or limmed. — *Samitāyama* (*ta-āy*), *as*, *ā*, *am*, having the length diminished.

Samitāya, *as*, *ā*, *am*, = *samaniya* above.

Samitri, *tā*, m., Ved. 'a settler, silencer,' a killer, slaughterer (of a sacrificial victim).

Samitvā, ind. having become tranquillized or calmed.

Samin, *i*, *inī*, *i*, calm, tranquil, appeased, tranquillized, pacific; (i), m., N. of a son of *Sūra*.

Samira, *as*, m. a small variety of the *Sami* tree.

Samishyat, *an*, *ati* or *anti*, *at*, about to appease or tranquillize.

Sami, f. (sometimes shortened into *sami*, q. v.), a rite, sacrificial rite (Ved., according to Naigh. II. 1. and *Sāy*, = *karma*); a legume, pod; the *Sami* tree, *Acacia Suma* (possessing a very tough and hard wood supposed to contain fire, [cf. *Manu* VIII. 247, *Raghu-vaṇṣa* III. 9]); it was employed to kindle the sacred fire by rubbing two dried pieces together, and a legend relates that *Purū-ravas* generated primeval fire by the friction of two branches of the *Sami* and *Āsvattha* trees; the shrub *Serratula Anthelmatica* (= *vāguji*). — *Sami-garbhā*, *as*, m. 'having the *Sami* tree as its place of origin, produced from the *Sami* tree,' epithet of *Agni* or fire; a Brahman or man of the sacerdotal class. — *Sami-dhānya*, *am*, n. 'pod-grain' any pulse or grain growing in pods.

— *Sami-patirī*, f. 'having *Sami* leaves,' a kind of sensitive plant, *Mimosa Pudica*. — *Sami-mandāra-māhātmya*, *am*, n. 'glorification of the *Sami* and *Mandāra* trees,' N. of the thirty-seventh chapter of the *Kṛīḍā-khaṇḍa* of the *Gaṇeśa-Purāṇa*.

Samika, *as*, m., N. of a Muni (son of *Sūra* and brother of *Vasu-deva*).

Samira, *as*, m. = *samira* above.

Samya, *as*, *ā*, *am*, to be appeased, to be kept quiet, &c.; (ā), f. a wooden stick or post (as quieting or making firm); a staff; the pin of a yoke; a kind of cymbal or other musical instrument held in the right hand (= *tāla-vīśeṣa*); a sacrificial vessel. — *Samyā-pāta*, *as*, m. the cast of a stick, i. e. the distance that a stick can be thrown. — *Samyā-mātra*, *as*, *i*, *am*, Ved. having the measure of a *Samyā*, as large as the pin of a yoke.

Sānta, *sāntvā*, &c. See s. v., p. 1000.

Samyat, &c. See under *sāma*, p. 1001.

शम 2. *śam*, ind. (perhaps to be connected with rt. 1. *śam*, but also referable to 2. *śa*), happiness, welfare, prosperity, blessing, beatitude, health, hail, (according to *Pāṇ.* II. 3, 73. with dat. or

gen., e. g. *śam devadattāya* or *śam devadattasya*, hail to *Devadatta*); happy, auspicious, pleasant, sweet, kind, agreeable; happily, auspiciously, well; (used in the *Veda* as a subst., adj., and adv.; frequently found in the phrase *śam yos* or *śam ēa yos ēa*, 'prosperity and succour,' or 'blessing and protection,' *Rig-veda* I. 114, 2, II. 33, 13, &c., cf. *yos*; sometimes joined with the verbs *bhū*, *as*, *kṛ*, *yā*, &c., and sometimes occurring without any verb, e. g. *śam no bhavatu Aryama*, may *Aryama* be kind or propitious to us; *Somaś śam astu te hṛide*, may the *Soma* be agreeable to thy heart; *śam naḥ karato Āśvinā*, may the two *Āśvins* do us good; *śam yāti*, he attains happiness or becomes prosperous; *śam tad asmai*, that is pleasant to him. — *Sam-vat*, *an*, *ati*, *at*, containing the word *śam*. — *Sam-stha*, *as*, *ā*, *am*, or *śam-sthā*, *ās*, *ās*, *am*, being in prosperity, happy, prosperous, faring well. — *Sam-kara*, *as*, *ā* or *i*, *am*, causing happiness, &c. = *śam-kara*, p. 988, col. 1. — *Sam-gaya*, *as*, *ā* or *i*, *am*, Ved. having a pleasant house, happily domiciled, (in *Rig-veda* IX. 97, 17. the fem. *śam-gayim* occurs.)

— *Sam-tama*, *as*, *ā*, *am*, Ved. most happy, very fortunate, most pleasant or auspicious. — *Sam-tāti*, *is*, *is*, i, Ved. causing happiness, auspicious, (*Sāy*, = *sānti-kara*, *Rig-veda* VIII. 18, 7); (*is*), f., Ved. happiness, prosperity. — *Sam-pāka*, *as*, m. a kind of *Cassia*, *Cassia Fistula* (= *āray-badha*); lac, the red dye (= *yāvaka*); bringing to maturity or ripeness, cooking, maturing, (probably for *śam-pāka*).

— *Sam-pāta*, *as*, m. *Cassia Fistula*. — *Sam-bhavi-shtha*, *as*, *ā*, *am*, Ved. being greatly for happiness or welfare, granting much happiness or beatitude.

— *Sam-bhu*, *us*, *us*, *u*, being for happiness or welfare, granting or causing happiness; (*us*), m., N. of a Vedic deity, (*Sāy*, = *sukhasya bhāgayitā*, *Rig-veda* VII. 35, 10); N. of *Siva*; of *Brahmā*; a sage, venerable man; a Jina or Jaina sanctified teacher; a particular semi-divine being (= *siddha*); N. of one of the eleven *Rudras* (according to the *Vishnu-Purāṇa*); N. of an author; (*us*), f., N. of a wife of *Dhruva*. — *Sambhu-tanaya* or *sambhu-nandana*, *as*, m. 'son of *Siva*,' an epithet of *Kārtikeya*; of *Gaṇeśa*. — *Sambhu-nātha*, *as*, m. a proper N.

— *Sambhu-priyā*, f. 'dear to *Siva*,' an epithet of *Durgā*; *Emblie Myrobalan*. — *Sambhu-rahasya*, *am*, n., N. of a work. — *Sambhu-vallabha*, *as*, *ā*, *am*, beloved by *Siva*; (*am*), n. the white lotus. — *Sambhū*, *ūs*, *ūs*, *u*, auspicious (Ved.); (*ūs*), m. a proper N. — *Sambhū-nātha*, *as*, m., N. of the author of the *Kāla-jñāna* and of the *Vaidyaka-sāra-saṅgraha*.

Sāmya, *us*, *us*, *u*, happy, prosperous, fortunate (= *sukhayu*, *Nirukta* IV. 2); (*us*), m. a sort of snake; N. of the author of the hymns *Rig-veda* VI. 44-46, 48 (his patronymic is *Bārhaspatya*). — *Sāmya-vāka*, a particular sacrificial ceremony.

Sāmya or *śamya*, *as*, *ā*, *am*, happy, fortunate; (ā), f. knowledge, understanding.

Sāmva, *as*, *ā*, *am*, fortunate, prosperous; happy; (*as*), m. the thunderbolt of *Indra*; the iron head of a pestle; [cf. *samba*.]

Sāmvara, *am*, n. water, &c. = *sāmbara*, q. v.

शम्पा *śampā*, f. lightning.

शम्बु *śamb*, cl. 1. P. *śambati*, *śambitum*, to go (in this sense = rt. *śarb*), cl. 10. P. *śambayati*, *-yitum*, to accumulate, collect, heap together (in this sense = rt. *śamb*, *sāmb*).

शम्बा *śamba*, *as*, *ā*, *am* (either fr. rt. 1. *śam* or 2. *śam* or rt. *śamb*), happy, fortunate [cf. *sāmva* above]; poor (according to *Sābda-k.*); (*as*), m. *Indra's* thunderbolt (*Sāy*, = *vajra*); the iron head of a pestle; an iron chain worn round the loins; ploughing in the regular direction; the second ploughing of a field. — *Sāmbā-kṛita*, *as*, *ā*, *am*, (a field &c.) twice ploughed (= *dvi-halya*, *dvi-sitya*).

शम्बरा *śambara*, *as*, m. (said to be fr. rt. *śamb* or fr. 2. *śam* with rt. *vri*; cf. *sāmvara*, *sāmbara*, *sāmvara*), N. of a demon of drought

(represented in the *Rig-veda* as an enemy of *Indra*); a cloud (= *megha*, Naigh. I. 10); a mountain (in general) or a particular mountain; a sort of deer; a kind of fish; war; N. of a *Daitya* [cf. *sāmbara-sūdāna*]; best, excellent; a Jina; N. of various plants or trees (= *śitraka*; = *lodhra*; = *arjuna*); (i), f. a kind of drug or medicinal plant, *Anthericum Tuberosum* (= *ākhu-paru*); a female juggler; illusion; (*am*), n. water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*, and in Naigh. II. 9. among the *bala-nāmāni*); a cloud, (*Sāy*, *sāmbarāni* = *meghān*, *Rig-veda* II. 24, 2); wealth; a religious observance; a particular religious vow (with Buddhists); = *śitrām* (according to *Sābda-k.*). — *Sāmbara-kanda*, *as*, m. a kind of bulbous plant (= *vārāhi-kanda*). — *Sāmbara-śandana*, *am*, n. a variety of sandal (= *bahala-gandha*). — *Sāmbara-sūdāna*, *as*, m. 'destroyer of the *Daitya* *Sāmbara*,' epithet of *Kāma-deva* (god of love). — *Sāmbarāhatya*, *am*, *ā*, n. f. the killing of *Sāmbara*. — *Sāmbarārī* ('*ra-ari*'), *is*, m. 'enemy of (the *Daitya*) *Sāmbara*,' epithet of *Kāma-deva*. — *Sāmbarāsura* ('*ra-as*'), *as*, m. the *Asura* or *Daitya* *Sāmbara*. — *Sāmbarāsura-vadhopakhyāna* ('*dha-up*'), *am*, n. the story of the killing of the *Daitya* *Sāmbara* (told in the fifty-fifth chapter of the tenth book of the *Bhāgavata-Purāṇa*).

शम्बल *śambala*, *as*, *am*, m. n. (said to be fr. rt. *śamb*, also written *sāmvala*, cf. *sambala*, *sāmvala*), provender or provisions for a journey, stock for travelling; a bank, shore; envy, jealousy, impatience of another's success; (i), f. a procuress, bawd.

शम्बु *śambu*, *us*, m. (said to be fr. rt. 1. *śam*), a bivalve shell. — *Sambu-varadhana*, *as*, m. a proper N.

Sambuka, *as*, m. (also written *sāmbuka*, q. v.), a bivalve shell.

Sāmbukka, *as*, m. a bivalve shell.

Sāmbūka, *as*, *ā*, m. f. a bivalve shell; (*as*), m. a small conch-shell; a snail; N. of a *Sūdra* (who had become a devotee and was slain by *Rāma-āndra*); the edge of the frontal protuberance of an elephant; N. of a *Daitya*; a proper N.; = *ghongra* (according to *Sābda-k.*); [cf. Gr. *σαμβύκη*.]

Sāmbū-putra, *as*, m. a proper N.

शम्भ *śambha*, *as*, m. (said to be fr. 2. *śam* with rt. 1. *bhā*), a happy man [cf. *sām-bhu*]; *Indra's* thunderbolt; the iron-bound head of a pestle; [cf. *sāmva*, *sāmba*.]

शम्भल *śambhala* (perhaps connected with 2. *śam*), N. of a town situated between the *Rathapra* and *Ganges* (identified by some with *Sumbhul* in *Moradabad*; the town or district of *Sambhala* is fabled to be the place where *Kalki*, the last incarnation of *Vishṇu*, is to appear in the family of a Brahman named *Vishṇu-yaśas*); (i), f. a procuress, bawd. — *Sāmbhala-grāma-māhātmya* or *sāmbhala-māhātmya*, *am*, n. 'the glory of the town *Sāmbhala*,' N. of a part of the *Skānda-Purāṇa* (consisting of twenty-four chapters). — *Sāmbhaleśvara-līnga* ('*la-iś*'), N. of a *Līnga*.

शम्भु *śam-bhu*, *śam-bhaviśtha*, &c. See under 2. *śam*.

शय *śaya*, *as*, *ā* or *i*, *am* (fr. rt. 1. *śi*), lying down, asleep, sleeping; (*as*), m. sleep, sleeping; a bed, couch; a hand; a snake, the boa constrictor; abuse, imprecation; (according to *Sābda-k.*) = *paṇa*; (ā), f. Ved. a place of rest or repose, [cf. *saiyā*; cf. also Gr. *ὀπείσ-κοιός*.]

Sāyaṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyaṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyaṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyāṇḍa, *as*, *i*, *am*, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *Sāyāṇḍa-bhakta*, *as*, m., N. of a district, the district of *Sāyāṇḍa*.

Sāyatha, *as*, *ā*, *am*, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

Sāyana, *am*, n. lying down, sleeping, reposing, sleep; a bed, couch; copulation. — *Sāyana-griha*, *am*, n. 'sleeping-house,' a bed-chamber. — *Sāyana-sakhi*, *f*. a bed-fellow. — *Sāyana-stha*, *as*, *ā*, *am*, being or reclining on a couch. — *Sāyana-sthāna*, *am*, n. a sleeping-place, sleeping-apartment. — *Sāyana-nāgāra* ('*na-āg*'), *as*, *m*. a sleeping-room, bed-chamber. — *Sāyanaikādasi* ('*na-ek*'), *f*. the eleventh day of the light half of month Āśāḍha (on which Viṣṇu's sleep commences).

Sāyanīya, *as*, *ā*, *am*, to be slept, to be lain on, fit or suitable for sleep; (*am*), *n*. a bed, couch.

Sāyanīyaka, *am*, *n*. a bed, couch.

Sājāna, *as*, *ā*, *am*, lying down, reclining, resting, sleeping, slumbering, asleep.

Sājānaka, *as*, *m*. a kind of snake, the boa constrictor; a chameleon, lizard.

Sājālu, *us*, *us*, *u*, sleepy, slothful, sluggish; (*us*), *m*. the boa snake; a dog; a jackal.

Sāyita, *as*, *ā*, *am*, reposed, lying, sleeping, asleep; (*as*), *m*. the plant *Cordia Myxa*; (*am*), *n*. sleep, sleeping. — *Sāyita-vat*, *ān*, *atī*, *at*, one who has lain down, gone to sleep, sleeping, asleep.

Sāyitavya, *as*, *ā*, *am*, to be lain or slept.

Sāyitvā, *ind*. having lain down, having slept.

Sāyini, *i*, *inī*, *i*, lying, resting, reposing.

Sāyu, *us*, *us*, *u*, lying down, reclining, sleeping; (*us*), *m*. a large snake, the boa constrictor; *N*. of a person protected by the Āśvins.

Sāyutrā, *ind*., *Ved*. on or to a couch, (*Sāy*. = *sayane*, *Rig-veda* X. 40, 2); in or to a dwelling-place, (*Sāy*. = *sayane*, *nivāsa-sthāne*, *Rig-veda* I. 117, 12.)

Sāyuna, *as*, *m*. a large snake, the boa constrictor. — *Sāyuna-bhava*, *as*, *m*., *N*. of one of the six Śruti-kevalins (with Jains).

Sāyā, *f*. a bed, couch, sofa; tying, stringing together, winding. — *Sāyā-gata*, *as*, *ā*, *am*, gone to bed, lying in bed or on a couch, confined to bed. — *Sāyācchādana* ('*yā-āc*'), *am*, *n*. a bed-covering, counterpane, sheet. — *Sāyādhyaṅksha* ('*yā-adh*'), *as*, *m*. = *sayyā-pāla*. — *Sāyā-patita*, *as*, *ā*, *am*, = *sayyā-gata*. — *Sāyā-pāla*, *as*, *m*. the superintendent of beds or sleeping apartments at the court of a Hindū prince, guardian of a king's bed-chamber. — *Sāyāpāla-tva*, *am*, *n*. the office of guarding a king's bed-chamber. — *Sāyotsanga* ('*yā-ut*'), *as*, *m*. the side or edge of a bed; (according to some) the middle of a bed.

शर śara, *as*, *m*. (fr. rt. *śrī*), injury, hurt, mischief, a wound; a sort of reed or grass, Saccharum Sara; an arrow, shaft; a symbolical term for the number five (from the five arrows of Kāma-deva); the upper part or cream of slightly curdled milk, cream [cf. *sara*]; *N*. of a son of Rīcāta (Ved.); epithet of Śiva; (*am*), *n*. (in astronomy) the versed sine of an arc; water. — *Sara-kānda*, *as*, *m*. the stem of the Saccharum Sara, a reed-stalk; the shaft of an arrow. — *Sara-ghāta*, *as*, *m*. = *sarā-ghāta*. — *Sara-ja*, *am*, *n*. 'produced from cream,' fresh butter, butter made from new milk or from milk one day old. — *Sara-janman*, *ā*, *m*. 'reed-born,' *N*. of Kārttikeya (fabled to have been born in a thicket of reeds). — *Sara-jāla*, *am*, *n*. 'net-work of arrows,' a dense mass or multitude of arrows. — *Sara-dhi*, *i*, *s*, *m*. 'arrow-holder,' a quiver. — *Sara-parṇikā* or *sara-parṇi*, *f*. 'arrow-leaved,' a kind of plant (= *varaka*). — *Sara-pāta*, *as*, *m*. an arrow's fall or flight. — *Sara-pāta-sthāna*, *am*, *n*. the place of an arrow's fall, an arrow's flight or range, a bow-shot. — *Sara-punkhā*, *f*. the feathered end of an arrow or that part which includes the feathers and shaft, (in this sense *as*, *m*. according to some); a particular plant, a kind of Nilī or indigo. — *Sara-pravega*, *as*, *m*. the rush or rapid flight of an arrow, a swift arrow. — *Sara-phala*, *am*, *n*. the blade or barb of an arrow. — *Sara-bhanga*, *as*, *m*, *N*. of a hermit (in the Rāmāyaṇa). — *Sara-bhū*, *i*, *s*, *m*. 'reed-born,' epithet of Kārttikeya (= *sara-janman*, q.v.). — *Sara-bhrishṭi*, *i*, *s*, *f*. the point of an arrow. — *Sara-*

maya, *as*, *i*, *am*, made of Sara grass, consisting of reeds. — *Sara-malla*, *as*, *m*. 'arrow-fighter,' an archer, Bowman; a small bird (considered as a variety of the Maina or Turdus Gosalia; in this sense also read *sara-manda*). — *Sara-loman*, *ā*, *m*, *N*. of a Muni. — *Sara-vana*, *am*, *n*. a thicket of reeds. — *Saravana-bhava* or *saravanodbhava* ('*na-ud*'), *as*, *m*. 'born in a thicket of reeds,' epithet of Kārttikeya. — *Sara-varsha*, *as*, *m*. a flight or shower of arrows. — *Sara-varshin*, *i*, *inī*, *i*, raining or showering down arrows. — *Sara-vāṇi*, *i*, *s*, *m*. the head of an arrow; a foot soldier; an archer; a maker of arrows. — *Sara-viddha*, *as*, *ā*, *am*, pierced with arrows. — *Sara-vrishi*, *i*, *s*, *f*. a shower or heavy fall of arrows. — *Sara-vrāta*, *as*, *m*. a mass of arrows. — *Sara-sambādha*, *as*, *ā*, *am*, covered with arrows. — *Sara-stamba*, *as*, *m*. a clump of reeds. — *Sarākshepa* ('*ra-āk*'), *as*, *m*. flight of arrows. — *Sarāgrhya* ('*ra-ag*'), *as*, *m*. an excellent arrow. — *Sarāghāta* ('*ra-agh*'), *as*, *m*. shooting with arrows, archery. — *Sarābhyāsa* ('*ra-abh*'), *as*, *m*. practice with bow and arrow, archery. — *Sarāropa* ('*ra-ār*'), *as*, *m*. 'that on which arrows are fixed,' a bow. — *Sarā-vatī*, *f*. 'full of reeds,' *N*. of a river. — *Sarāvāpa* ('*ra-āv*'), *as*, *m*. 'casting arrows,' a bow. — *Sarāśraya* ('*ra-ās*'), *as*, *m*. 'arrow-receptacle,' a quiver. — *Sarāśana* ('*ra-as*'), *am*, *n*. shooting arrows, an arrow-shooter, bow; (*as*), *m*. a proper *N*. — *Sarāśana-jyā*, *f*. a bow-string. — *Sarāśya* ('*ra-ās*'), *am*, *n*. a bow (= *sarāśana*). — *Sarāhata* ('*ra-āh*'), *as*, *ā*, *am*, struck or wounded by an arrow. — *Sarāshika* ('*ra-ish*'), *f*. 'arrow-reed,' an arrow. — *Sarāshṭa* ('*ra-ish*'), *as*, *m*. 'desired by arrows,' the mango tree, (the mango being one of the trees the blossoms of which tip the arrows of Kāma-deva). — *Sarottama* ('*ra-ut*'), *am*, *n*. best of arrows, a very good arrow. — *Saraugha* ('*ra-ogha*'), a multitude of arrows.

1. *sarāṇa*, *am*, *n*. injuring, killing, slaying; who or what slays or injures.

1. *sarāṇi*, *i*, *s*, *f*. injury, offence, crime (Ved.).

1. *sarāṇya*, *am*, *n*. injury, hurt.

Saravya, *as*, *ā*, *am* (fr. *sarū* below), Ved. capable of wounding or injuring, (*Sāy*. = *hinsā-kuśala*); (*ā*), *f*. an arrow, missile, shaft, the arrow personified as a deity (Ved.); (*am*), *n*. a butt or mark for arrows; aim.

Sarāru, *us*, *us*, *u*, hurtful, injurious, noxious, mischievous; (*us*), *m*. a mischievous creature (*Rig-veda* X. 86, 9).

Sarī, *i*, *s*, *f*, hurting, hurtful, injurious.

Sarī, *f*. a sort of grass (= *erakā*).

Sarū, *us*, *m*. (according to others *f*.), an arrow, dart; any weapon; the thunderbolt of Indra [cf. Gr. *κεραυός*]; the weapon of the Maruts; anger, passion; *N*. of a son of Vasu-deva; a proper *N*. (Ved.); [cf. Goth. *hairus*.]

Sarya, *as*, *ā*, *am*, hostile, injurious, hurtful (Ved.); (*as*), *m*. an enemy, foe, warrior (Ved.), *Sāy*. = *yoddhri*, *Rig-veda* I. 119, 10); (*ā*), *f*. night; an arrow (either from its causing injury or from being made of reed, according to *Sāy*. on *Rig-veda* I. 148, 4; see also Nirukta V. 4, X. 29); a finger, (the fingers being compared to arrows in *Rig-veda* IX. 110, 5); a porcupine (according to some; cf. *śalya*). — *Sarya-han*, *ā*, *m*, Ved. killing enemies, a warrior; killing with arrows, an archer, (*Sāy*. = *vāṇiḥ śatrūṇāṃ hantā*, *Rig-veda* VI. 16, 39.)

शरट् śaraṭ, *as*, *m*. (probably connected with rt. *śrī*), a lizard, chameleon; a safflower (= *kusumbha*).

शरय 2. śaraṇa, *as*, *ā* or *i*, *am* (said to be fr. rt. *śrī*, but evidently connected with rt. *śrī*), protecting, preserving (Ved., *Sāy*. = *rakshaka*, *Rig-veda* VI. 47, 8); one who protects or preserves, a protector, preserver, defender; (*ā*), *f*. a particular plant, = *prasāraṇi*; (*i*), *f*. a road, path, (see 2. *sarāṇi*, col. 3); the plant *Celtis Orientalis*; another plant, = *prasāraṇi*; = *jayanti*; (*am*), *n*. protection, preservation, help, defence; a refuge, place of refuge, sanctuary,

asylum, (sometimes applied to a person); a private apartment, closet; a house, habitation, abode; lair, resting-place (of an animal). — *Sarāṇan-gata*, *as*, *ā*, *am*, gone for refuge, taken refuge. — *Sarāṇagata* ('*na-āg*'), *as*, *ā*, *am*, come for protection, one who comes for refuge or protection, a refugee, fugitive. — *Sarāṇāpanna* ('*na-āp*'), *as*, *ā*, *am*, gone for for protection, taken refuge. — *Sarāṇārtham* ('*na-ar*'), *ind*. for the sake of protection. — *Sarāṇārthin* ('*na-ar*'), *i*, *inī*, *i*, soliciting an asylum, seeking refuge, asking for protection, dependant on others for protection or aid; unfortunate, wretched, involved in calamity or ruin. — *Sarāṇārpaka* ('*na-ar*'), *as*, *ā*, *am*, 'requiring protection to be given,' unfortunate, calamitous, distressed, ruined. — *Sarāṇaishin* ('*na-esi*'), *i*, *inī*, *i*, seeking for an asylum or protection, wishing for shelter.

2. *sarāṇi*, *i*, *s*, *f*. a road, path, way, (probably for *sarāṇi*); a row, line [cf. *śreṇi*]; the earth (according to some).

Sarāṇi, *f*. a road, path, &c.; (probably for *sarāṇi*.)

2. *sarāṇya*, *as*, *ā*, *am*, fit or good for refuge, to be protected or aided, needing protection, poor, miserable, helpless; yielding protection, helping; (*am*), *n*. a place of refuge, asylum, house, refuge; protection, defence; a protection, a protector, who or what affords refuge and defence; (*as*), *m*. epithet of Śiva; (*ā*), *f*. *N*. of Durgā.

Sarānyu, *us*, *m*. a protector, defender (= *bha-ranyu*); wind, air; a cloud; [cf. *saranyu*.]

शरद् śaraṇḍa, *as*, *m*. (said to be fr. rt. *śrī*, probably for *saraṇḍa*, q.v.), a bird (in general); a lizard, chameleon; a kind of ornament; a rogue, cheat; a libertine, lecher.

शरद् śaraḍ, *t*, *f*. (according to Uṇādi-s. I. 129, fr. rt. *śrī*), autumn, the season of autumn, (the sultry season of two months succeeding the rains; in some parts of India comprising the months Bhādra and Āśvina, in other places Āśvina and Kārtika; fluctuating thus from August to November); a year; (*das*), *f*. pl. the seasons; (*t*), *m*., *N*. of an Asura (Ved.). — *Sara-tāndra*, *as*, *m*. the autumnal moon. — *Sarat-kāmin*, *i*, *m*. 'desirous of autumn,' a dog. — *Sarat-kāla*, *as*, *m*. the autumnal season. — *Saratkāliṇa*, *as*, *ā*, *am*, belonging to the autumnal season, autumnal. — *Sarat-triyamā*, *f*. an autumnal night. — *Sarat-padma*, *as*, *am*, *m*. *n*. an autumnal lotus, the white lotus. — *Sarat-parvan*, *ā*, *n*. a festival on the full moon of Āśvina (= *kojāgara*). — *Sarat-pushpa*, *am*, *n*. a particular shrub (= *āhulya*). — *Sarat-pratikṣham*, *ind*. having expected the autumn. — *Sarat-anta*, *as*, *m*. the end of autumn, winter. — *Sarat-ambudhara*, *as*, *m*. an autumnal cloud. — *Saradi-ja*, *as*, *ā*, *am*, produced in autumn, autumnal. — *Sarad-udāsaya* ('*da-ās*'), *am*, *n*. an autumnal lake or pond. — *Sarad-ghana*, *as*, *m*. an autumnal cloud. — *Sarad-vat*, *ān*, *m*., *N*. of a Rishi (belonging to the family of Angiras); of the father of Kṛipa (also called Gautama). — *Saran-mukha*, *am*, *n*. the commencement of autumn. — *Saran-megha*, *as*, *m*. an autumnal cloud. — *Saranmegha-rat*, *ind*. like an autumnal cloud.

Sarada at the end of a comp. = *sarad*.

Saradā, *f*. autumn, the sultry season; a year.

शरदक्ष śaradaksha, *as*, *m*., *N*. of the author of a law-book.

शरधि śara-dhi. See under *sara*, col. 1.

शरभ śarabha, *as*, *m*. (according to Uṇādi-s. III. 122, fr. rt. *śrī*), a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than a lion, cf. *aśṭa-pād*, *mahā-skandhin*); a young elephant; a monkey in Rāma's army; a camel; a grass-hopper [cf. *śalabha*]; a locust; [cf. perhaps Gr. *καρβος*; Angl. Sax. *crabba*.]

शरयु śarayyu, *us*, or *sarayu*, *ū*, *f*. (more correctly written *sarayyu*, q.v.), the Saryu or Saryū river.

शरल śarala, as, ā, am (probably for śarala), upright, honest, pure-minded; crooked, fraudulent, = *vi-gīta* (according to Śabda-k.); (as), a tree, a sort of pine (= *śarala*, q. v.). — *Śaralā-tā*, f. or *śaralā-tva*, am, n. uprightness, sincerity. — *Śaralaka*, am, n. water.

शरव śarava, as, m. (for *śarāva*, q. v.), a lid, cover; N. of Śiva.

शरव्य śaravya. See p. 994, col. 2.

शरका śaraka, as, m., (apparently) N. of a mixed caste.

शराटि śarāṭi, is, f. (said to be fr. *śara* and rt. *at*), a sort of bird, *Turdus Giginianus* (= *āṭi*) and commonly called *Sarāli*.

Śarāṭi, is, f. = *śarāṭi* above.

Śarāṭi, is, f. = *śarāṭi*.

Śarāṭi, is, f. the *Sarāli* bird (= *śarāṭi*). — *Sarāri-mukhi*, f. a kind of scissors or an instrument pointed like the beak of the *Sarāli*.

Śarāṭi, is, or *śarālikā*, f. = *śarāṭi* above.

शराह śarāhu. See p. 994, col. 2.

शराव śarāva, as, am, n. (said to be fr. *śara*, 'mischievous', and rt. *av*, 'to protect'), a lid, cover; a shallow cup, dish, platter, plate, earthenware vessel; a tray; a measure equal to two *Kudavas*. — *Śarāva-sampāta*, as, m. the removal of dishes (after a meal). — *Śarāvārdha* ('*va-ar*'), am, n. a measure equal to one *Kudava*.

शरावती śarāvatī, f. See under *śara*.

शरि śari, śarī, &c. See p. 994, col. 2.

शरिम्न् śarimān or *śarīman*, ā, m. (said to be fr. rt. *śrī*), bearing, bringing forth.

शरीतोम् śarītoṣ, in *Rig-veda* III. 53, 17. from decay, (Sāy. = *viśārāṇāt prāk*, 'before decaying.' See rt. *śrī*.)

शरीर śarīra, am, n. (according to *Upādi-s* fr. rt. *śrī*), 'that which easily moulders or is dissolved,' the body; bodily strength; a dead body. — *Śarīra-kartri*, tā, m. 'body-maker,' a father. — *Śarīra-karṣaṇa*, am, n. emaciating the body. — *Śarīra-jā*, as, ā, am, produced by or in the body; (as), m. sickness, disease; the god of love (or *Kāma*); lust, passion; a son. — *Śarīra-janman*, ā, ā, a, born or produced of or from the body. — *Śarīra-tulya*, as, ā, am, equal to the body, dear as one's own person. — *Śarīra-daṇḍa*, as, m. corporal punishment, mortification of body. — *Śarīra-dhṛik* (see *dhṛik*, p. 459), bearing a body. — *Śarīra-patana*, am, n. or *śarīra-pāta*, as, m. 'fall of the body,' death. — *Śarīra-pāka*, as, m. 'ripening or maturity of the body,' decline of bodily strength, decay, emaciation. — *Śarīra-pradhānatā*, f. the character or nature of the body; (*taṇā*), ind. in virtue of the body. — *Śarīra-baddha*, as, ā, am, endowed or invested with a body. — *Śarīra-bandhaka*, as, m. 'personal pledge,' a hostage. — *Śarīra-bhāj*, k, k, k, having a body, embodied, corporeal. — *Śarīra-bhūta*, as, ā, am, become a body, being a body. — *Śarīra-bheda*, as, m. separation or disunion of the body, death. — *Śarīra-mātra*, am, n. the mere person, the body only. — *Śarīra-yashtī*, is, f. a body like a stick, i. e. a slender or slim figure. — *Śarīra-yātrā*, f. means of bodily subsistence, subsistence, support. — *Śarīra-yoga*, as, m. union of the body, bodily union. — *Śarīra-rakṣā*, f. defence of the body, protection of the person. — *Śarīra-vimokṣaṇa*, am, n. liberation from the body, release of the soul from the body. — *Śarīra-vai-kalya*, am, n. imperfection or indisposition of the body, bodily ailment, disease. — *Śarīra-sūśrūṣhā*, f. 'bodily obedience,' personal attendance. — *Śarīra-śoṣhaṇa*, am, n. drying up or withering of the body, emaciation of the body. — *Śarīra-saṅskāra*, as, m. purification of the body (by various ceremonies

at conception, birth, initiation, and death); (am), n. decoration or adorning the person. — *Śarīra-sampatti*, is, f. health or prosperity of body. — *Śarīra-sambandha*, as, m. 'bodily connection,' relation by marriage. — *Śarīra-sāda*, as, m. exhaustion or weariness of body. — *Śarīrāntakara* ('*ra-an*'), as, m. the destroyer of bodies. — *Śarīrāntara* ('*ra-an*'), am, n. another body. — *Śarīrāntara-ārin*, i, īnī, i, acting in another body. — *Śarīrāvaraṇa* ('*ra-āv*'), am, n. 'body-covering,' 'body-envelope,' the skin.

Śarīraka, am, n. a small or inferior body; the body.

Śarīrin, i, īnī, i, having a body, embodied, corporeal; living; (i), m. an animal or sentient being; a man; an embodied spirit; the soul whilst clad with the body; (i), n. the incorporate soul.

शर्करा śarkarā, f. (according to *Upādi-s* IV. 3. fr. rt. *śrī*), a fragment or piece of broken earthenware, potsherd; any fragment, part, piece, bit; any hard particle or nodule, (*jala-śarkarā*, hail); a small stone, pebble, gravel, grit [cf. *kar-kara*]; gravelly mould; a soil abounding in stony or gritty fragments; granulated or candied sugar, brown sugar; gravel (the disease); [cf. Gr. *κρόκη*, *κροκάλη*, *κάχη*, *χάλις*, *σάκχαρ*, *σάκχαρον*; Lat. *calc.*, *calculus*, *saccharum*.] — *Śarkara-jā*, f. (*śarkara* for *śarkarā*), clayed or candied sugar. — *Śarkarākṣha* ('*rā-ak*'), as, m. a proper N. — *Śarkarā-śāla* ('*rā-āc*'), as, m. 'sugar-mountain,' a kind of artificial mountain made of sugar. — *Śarkarā-śāla-dāna* ('*rā-āc*'), am, n. the gift of a mountain of sugar. — *Śarkarā-dhenu*, us, f. a gift of sugar in the form of a cow, (see *dhenu*). — *Śarkarā-prabhā*, f. 'gravel-appearance,' N. of the second of the *Jaina* hells, the hell of gravel. — *Śarkarā-vaṭ*, ān, atī, at, full of stony particles, gritty, gravelly. — *Śarkarā-saptamī*, f. a particular religious observance on the seventh day of the light half of the month *Vaiśākha*. — *Śarkarodaka* ('*rā-ud*'), am, n. sugar-water, water sweetened with sugar, lemonade.

Śarkaraka, as, m. a species of citron or lime (= *madhura-jambīra*).

Śarkarika, as, i, am, stony, gravelly, gritty.

Śarkarila, as, ā, am, abounding in stony or gravelly particles, gritty, gravelly.

Śarkarī, f. a kind of metre (= *sakvari*, *salkari*); a river; a girdle; (according to *Śabda-k.*) = *lekhanī*.

Śarku, us, m., Ved. (perhaps) a potsherd, (see *Atharva-veda* VIII. 6, 2.)

शर्धे śardha, as, m. (fr. rt. *śrīdh*), a troop, multitude; strength, power; breaking wind, flatulence (= *apānotsarga*, cf. *śrīdhu*). — *Sardhañ-jaha*, as, ā, am (*jaha* for *jahat*), causing flatulence; (as), m. beans or any leguminous grain, pulse. — *Sardha-nūti*, is, is, i, Ved. one whose deeds are mighty, acting powerfully.

Sardhat, an, anti, at, Ved. making effort or exertion, striving, vehement, (Sāy. = *utsahamāna*, *Rig-veda* VII. 18, 5); daring, presumptuous.

Sardhana, am, n. the act of breaking wind.

Sardhas, as, n., Ved. a troop, multitude, company, host, (in the *Rig-veda* frequently applied to the hosts of the *Maruts*); strength, power. — *Sardhas-tara*, as, ā, am, Ved. more powerful.

Sardhitvā, ind. having broken wind, &c.

शर्ब śarb, cl. I. P. *śarbati*, &c., to hurt, injure, kill (= rts. *śarv*, *sarv*); to go (= rts. *śarb*, *samb*, *samb*).

शर्मन् śarman, ā, ā, a (according to *Upādi-s* IV. 144. fr. rt. *śrī*), but probably connected with rt. *śrī*; cf. 2. *śaraṇa*), happy, prosperous, (*Śarman* is frequently found at the end of names of *Brāhmanas* just as *Varman* is added to the names of *Kṣatriyas* and *Gupta* to those of *Vaiśyas*); (a), n. a blessing; happiness, delight, pleasure; refuge, protection; a house, receptacle, (in *Naigh.* III. 4. enumerated among the *griha-nāmāni*, in

Aitareya-Br. II. 40. *Śarman* is identified with *vāc*, speech.) — *Sarma-da*, as, ā, am, conferring happiness, making prosperous, propitious. — *Sarma-vaṭ*, ān, atī, at, possessed of happiness, lucky, auspicious.

Sarmaya, Nom. P. *sarmayati*, -yitum, Ved. to grant happiness, confer prosperity. — *Sarmayat*, an, anti, at, Ved. conferring happiness.

Sarmara, as, m. a sort of garment or cloth; (ā), f. a kind of *Curcuma*, *Curcuma Xanthorrhiza* (= *dāru-haridrā*).

Sarmishthā, f. 'most fortunate,' N. of one of the wives of *Yayāti*, (she was daughter of *Vṛishaparvan* and mother of *Puru*). — *Sarmishthā-yayāti*, N. of a drama.

शर्ये śarya. See p. 994, col. 2.

शर्यणा śaryāṇā, f., N. of the country of *Kuru-kshetra*. — *Śaryāṇa-vaṭ*, ān, atī, at, Ved. sweet as honey (according to some); N. of a lake in the neighbourhood of *Kuru-kshetra*.

शर्यात śaryāta, as, m., Ved., N. of one of the sons of *Manu*.

Śaryāti, is, m., N. of one of the sons of *Manu* *Vaivasvata* (and father of *Ānarta*).

शर्व śarv, cl. I. P. *śarvati*, &c., to hurt, injure, kill; [cf. rts. *śarb*, *sarv*.]

Śarvalā or *śarvalī*, f. an iron crow (= *sarvalā*, q. v.).

शर्वे śarva, as, m. (said to be fr. rt. *śrī*), N. of a Vedic deity (often mentioned together with *Bhava*); of *Śiva* (in the form *Kṣhiti-mūrti*); of *Vishnu*; [cf. *sarva*.] — *Śarva-datta*, as, m. 'given by *Śarva*,' a proper N. — *Śarva-varman*, ā, m., N. of a poet.

Śarvaka, as, m., N. of a *Muni*.

Śarvāṇī, f., N. of *Pārvatī* (wife of *Śiva*).

शर्वट śarvaṭa, as, m. a proper N.

शर्वर śarvara, am, n. (fr. rt. *śrī*), darkness; love, = *kandarpa*; (i), f. night (= *rātri*, according to *Naigh.* I. 7. and *Sāy.* on *Rig-veda* V. 52, 3); evening; turmeric; a dark cow (according to some modern scholars); a woman; epithet of the eighth year of *Jupiter's* cycle; [cf. probably Gr. *Κέφepos*.] — *Sarvārī-dīpaka*, as, m. 'lamp of night,' epithet of the moon.

Śarvarā, f., Ved. = *śarvarī* (according to some).

शर्वरीक śarvarīka, as, ā, am (probably incorrect for *śarśarīka* below), hurtful, mischievous, &c.

शर्शरीक śarśarīka, as, ā, am (according to *Upādi-s* IV. 19. fr. rt. *śrī*), hurtful, mischievous, cruel; (as), m. a mischievous man, a vile man, wretch, rogue.

शर्शिका śarshikā, f. a kind of metre.

शल śal [cf. rt. *śāl*], cl. I. A. *śalate*, *sele*, *salitum*, to shake, tremble; to cover; cl. I. P. *śalati*, *śasāla*, &c., to go, move, flow, run [cf. *uś-śal*, *proś-śal*, rts. *śval*, 3. *śaḥ*]; cl. 10. A. *śālayate*, -yitum, to praise, (in this sense also written *śaḥ*.)

Śala, as, am, m. n. (said to be fr. rt. *śal*, but probably connected with rt. *śrī*), the quill of a porcupine; (as), m. a dart, spear; a stake; a kind of field; N. of *Bhṛīngī* (one of *Śiva's* attendants); of *Brahmā*; of a son of *Soma-datta*; of a son of *Dhṛitaraṣṭra*; (i), f. a small porcupine or hedgehog.

Śalaka, as, m. a spider.

Śalala, am, n. the quill of a porcupine.

Śalālī, f. the quill of a porcupine; a small porcupine.

Śalākā, f. a javelin, dart; an arrow; a rib (of an umbrella &c.); a thin bar (as of a cage &c.), any small stake, stick, rod, peg, pin; a round pointed piece of wood or bamboo serving for various purposes; a ruler; a brimstone match; any pointed surgical instrument, a tent or probe (used in the

treatment of external organic affections and sometimes taken as the N. of this branch of surgery; cf. *śālākya*); a bone; an oblong quadrangular piece of ivory or bone (used in playing a particular game), a domino; a fibrous stick used as a brush, &c.; a tooth-brush; a tooth-pick; a pencil; a sprout, sprig, shoot of any kind [cf. *ratna-śālākā*]; a porcupine; a particular thorny shrub, *Vangueria Spinosa*; the *Sārikā* bird, *Turdus Salica*.—*Śālāka-dhūrta*, *as*, m. (for *śālākā-dh*), cheating with dominoes, a sharper. —*Śālākā-pari*, ind. an unlucky throw or movement of one of the pieces at the game of *Śālākā*, (see *pari*).—*Śālākā-purusha*, *ās*, m. pl., N. of sixty-three divine personages according to the Jains (viz. the twenty-four Jains, twelve *Cakravartins*, nine *Vāsudevas*, nine *Bala-devas*, and nine *Prati-vāsudevas*).

Sālya, *as*, *am*, m. n. a dart, javelin, spear tipped with iron, (*upa-sālya*, a short spear); a pike; an arrow, shaft; any stake or rod, spike, splinter, thorn, (in these senses usually *am*, n.); a pin, peg; (*as*), m. a porcupine, hedgehog; extraction of splinters or extraneous substances in surgery (as a branch of medicine or *Āyur-veda*, q. v.); the thorny shrub, *Vangueria Spinosa* (= *madana*); another tree (= *vilva*); a fence, boundary; a kind of fish; N. of the king of Madra (maternal uncle of the sons of Pāṇḍu and especially of Nakula and Sahadeva, Madri the wife of Pāṇḍu being sister to *Sālya*); (*am*), n., N. of a son of *Vipracitti*; (*am*), n. an iron crowbar; any extraneous substance lodged in the body (as an arrow, thorn, splinter); a bone; sin, crime; poison; difficulty, embarrassment, distress; abuse, defamation; [cf. Gr. *κῆλη*; Hib. *cail*, 'a spear'].

—*Sālya-karṇiṭha*, *as*, m. 'quill-throated,' a porcupine. —*Sālya-kriyā*, f. the extraction of thorns or other extraneous substances lodged in the body. —*Sālya-tantra*, *am*, n., N. of a section of the *Aṣṭāṅga-hṛdaya-saṃhitā* (comprising chapters 25-34 of the *Uttara-tantra* or sixth book, and treating of the cure of external wounds). —*Sālya-parvan*, *a*, n., N. of the ninth book of the *Mahā-bhārata*, (this book describes how, on the death of Karna, *Sālya*, king of Madra, was appointed to the command of the Kuru army, and how a combat with maces took place between *Sālya* and *Bhīma*, and another great battle between *Sālya* and *Yudhi-shthira*, in which the former was eventually killed). —*Sālya-protā*, *as*, *ā*, *am*, pierced or transfixed by an arrow. —*Sālya-loman*, *a*, n. a porcupine's quill. —*Sālyavat*, *ān*, *atī*, *at*, possessing an arrow, owning shafts; shooting arrows, one who has shot an arrow; set with stakes, hampered or harassed with difficulties.

—*Sālya-vāraṅga*, *am*, n. 'arrow-handle,' the part by which an arrow or other foreign substance lodged in the body is laid hold of during the operation of extraction. —*Sālya-sāstra*, *am*, n. 'splinter-extraction-science,' that part of surgery which treats of the removal of extraneous substances lodged in the body; [cf. *āyur-veda*]. —*Sālya-hartri*, *tā*, m. a remover of thorns, weeder. —*Sālyāri* (*ya-ari*), *is*, m. 'enemy of *Sālya*,' an epithet of *Yudhi-shthira*. —*Sālyaharaṇa-vidhi* (*ya-āh*), *is*, m. 'method of extracting splinters or other foreign substances,' N. of the twenty-eighth chapter of the *Sūtra-sthāna* or first book of the *Aṣṭāṅga-hṛdaya-saṃhitā*. —*Sālyoddhāra* (*ya-ul*), *as*, m. extraction of arrows or thorns or other pointed substances from the body; weeding; the ceremony of cleansing or purifying a new house.

Sālyaka, *as*, m. a dart, javelin, spear, pike; a stake, thorn; a porcupine; a hedgehog; the thorny shrub *Vangueria Spinosa*.

शल *śalāṅga*, *as*, m. (said to be fr. rt. *śal*), a king, sovereign (= *loka-pāla*), a kind of salt.

शलभ *śalabha*, *as*, m. (according to *Uṇādi-s*. III. 122. fr. rt. *śal*, but cf. *śarabha*), a grass-hopper; a locust; a moth; N. of an Asura. —*Śalabha-tva*, *am*, n. the state or condition of a grass-

hopper. —*Śalabhāsura* (*ḥba-as*), *as*, m. the Asura *Śalabha*.

शलाका *śalākā*. See p. 995, col. 3.

शलट *śalāṭa*, *as*, m. (etymology doubtful), a cartload (= 20 times 100 *Palas*).

शलटु *śalātu*, *us*, *us*, *u* (said to be fr. rt. *śal*), unripe (as fruit); (*us*), m. a kind of root.

शलतुर *śalātura*, N. of the abode of the ancestors of *Pāṇini*; [cf. *śālāturiya*.]

शलभोलि *śalābholi*, *is*, m. (etymology doubtful), a camel.

शललु *śalālu*, n. a sort of perfume or fragrant substance.

Śalāluka, *as*, *i*, *am*, purchased with or exchanged for the substance termed *Śalālu*; [cf. *śālāluka*.]

शलक *śalka*, *am*, n. (according to *Uṇādi-s*. III. 43. fr. rt. *śal*, but probably connected with *śala* and rt. *śrī*), a part, portion, piece; bark (of a tree), rind; the scale of a fish; [cf. *valka*]. —*Śalka-maya*, *as*, *i*, *am*, scaly, flaky.

Śalkala, *am*, n. a part, portion; bark, rind; the scale of a fish.

Śalkalīn, *i*, m. 'having scales,' a fish.

Śalkin, *i*, m. 'having scales,' a fish.

शलपदा *śalpadā*, f., N. of a plant or root (= *medā*).

शलपणिका *śalpa-parṇikā* = *śalpadā*.

शलभ *śalbha*, cl. I. A. *śalbha*, *śaśalbha*, *śalbhitum*, to praise; to boast.

शलमलि *śalmali*, *is*, m. the silk-cotton tree; [cf. *śālmali*.]

Śalmatī, f. = *śālmali* above.

शल्य *śalya*, &c. See col. I.

शल *śall*, a Sautra root meaning 'to go.'

Śalla, *as*, m. a frog; (*am*), n. bark, rind; [cf. *śalka*.]

Śallaka, *as*, m. the plant *Bignonia Indica*, = *soṇa*; (*am*), n. bark, rind; (*i*), f. a porcupine; the gum olibanum tree, *Boswellia Thurifera* (= *gaja-bhaskā*, *surabhi*). —*Śallaki-drava*, *as*, m. 'Śallaki-essence,' incense, olibanum (= *siṅha*).

शल *śalva*, *as*, m., N. of a country, (more usually written *śālva*, q. v.)

शव *śav* (perhaps originally *śu*, and connected with rt. *śvi*, 'to swell, increase,' in the same way as rt. *hu* with rt. *hve*), cl. I. P. *śavati*, &c., to go, approach, (*śavati* is enumerated among the *gati-karmāṇaḥ* in Naigh. II. 14. and among the *paricaraṇa-karmāṇaḥ* according to some readings in Naigh. III. 5); to alter, change, transform, corrupt, cause to decay.

Sava, *as*, *am*, m. n. a dead body, corpse; (*am*), n. water. —*Sava-kāmya*, *as*, m. 'desirous of dead bodies,' a dog. —*Sava-dāha*, *as*, m. burning 'a corpse, cremation of a dead body. —*Sava-dāhaka*, *as*, or *sava-dāhin*, *i*, m. a corpse-burner. —*Sava-bhāsmān*, *a*, n. the ashes of a corpse. —*Sava-bhūta*, *as*, *ā*, *am*, become a corpse or like a corpse. —*Sava-yāna*, *am*, n. or *sava-ratha*, *as*, m. 'corpse-vehicle,' a bier, hearse, litter for carrying a dead body. —*Sava-vāhaka*, *as*, m. a corpse-carrier. —*Sava-sādhana*, *am*, n. 'corpse-rite,' a magical and superstitious ceremony performed with a dead body. —*Sava-sparśa*, *as*, m. touching a corpse. —*Sava-sprīṣi*, *k*, *k*, one who has touched a corpse and is consequently defiled. —*Savācchādana* (*va-āc*), *am*, *i*, n. f. the covering of a corpse, a shroud.

Savara, *as*, m. (said to be fr. *śava*, cf. *śabara*), a barbarian, savage, mountaineer, a *Kirāta*, (especially

one wearing peacocks' feathers as a decoration); water; the hand; N. of *Siva*; a particular *Sāstra* or sacred treatise; (*i*), f. a *Savara* female. —*Savara-lodhra*, *as*, m. the white *Lodhra* or *Lodh* tree. —*Savara-svāmīn*, see *śabara-s*. —*Savarāla* (*ra-āla* for *ālaya*?), *as*, m. a sort of *Lodhra* or *Lodh* tree. —*Savarālaya* (*ra-āl*) or *savarāvāsa* (*ra-āc*), *as*, m. the abode of outcasts or of wild barbarous tribes.

Savala, *as*, *ā*, *am* (also written *śabala*), variegated, of a variegated colour, brindled, mottled (with various hues, as with brown or yellow, &c.), spotted (applied in *Rig-veda* X. 14. 10. to the two four-eyed watch-dogs of *Yama*; the word *śabala* being thought by some to be a corruption of *śarvara* or *śarbara* = *Képēpos*); diversified, varied, divided into various parts; articulate, imitative; (*as*), m. a variegated colour; (*ā* or *i*), f. a brindled or spotted cow; the cow of plenty, *Kāma-dhenu* [cf. *śabali*]; (*am*), n. water; a religious observance peculiar to the *Bauddhas*. —*Savala-gu*, *us*, *us*, *u*, having mottled cows. —*Savala-tā*, f. or *savala-tva*, *am*, n. variegation, variety of colour; variation, alternation. —*Savali-kṛita*, *as*, *ā*, *am*, made of a variegated colour, variegated.

Savas, *as*, n. power, strength, vigour (*Ved.*); water (= *udaka*, Naigh. I. 12); a corpse; (*ās*), m. a proper N.

Savasāna, *as*, *ā*, *am*, *Ved.* powerful, very mighty, (*Sāy.* = *bala-vat*, *atī-bala*); (*as*), m. a traveller; a road; (*am*), n. a cemetery.

Savasā-rat, *ān*, m., *Ved.* 'powerful,' epithet of *Indra*.

Savasīn, *i*, *inī*, *i*, powerful, mighty, (*Sāy.* = *bala-vat*).

Savishṭha, *as*, *ā*, *am*, *Ved.* strongest, most powerful.

शश *śaś*, cl. I. P. *śaśati*, *śaśāśa*, *śaśitum*, to jump, leap, spring, bound, dance; A., *Ved.* to praise, laud, celebrate, (this sense appears to be doubtful and to result from a confusion with *śas* for rt. *śaṣ*); [cf. Lith. *szōkti*; Slav. *shakati*, 'to dance.']

Saśa, *as*, m. a hare, rabbit, (its flesh is said to be greatly valued and is offered at *Śrāddhas*); a spot or spots on the moon (supposed to resemble those on a hare); a man of mild and virtuous character but uxorious and easily led, (one of the four classes into which men are divided by erotic writers; he is described as gentle in speech and temper, with soft limbs and fine hair); the *Lodh* tree, *Symplocos racemosa* (= *lodhra*); gum-myrrh; N. of a part of *Jambu-dvīpa*; [cf. Old Germ. *hasso*; Angl. Sax. *hara*; Lith. *kiszkis*, *zūkis*; Russ. *zecz*]. —*Saśa-karṇa*, *as*, m. 'rabbit-eared,' N. of the author of the hymn *Rig-veda* VIII. 9 (having the patronymic *Kāṇva*). —*Saśa-dhara*, *as*, m. 'having (marks like) a hare,' the moon; camphor; N. of a commentator. —*Saśadharā-mauli*, *is*, m. 'moon-crested,' epithet of *Siva*. —*Saśadharīya*, N. of *Saśa-dhara*'s philosophical treatise on the nature of atoms, &c. —*Saśa-dharmān*, *ā*, m., N. of a king of the *Maurya* dynasty (a descendant of *Candragupta*). —*Saśa-plutaka*, *am*, n. a mark or scratch with a finger-nail. —*Saśa-bhrit*, *i*, m. 'hare-(mark)-possessing,' the moon. —*Saśabhrīd-bhrit*, *t*, or (according to *Śabda-k.*) *śaśabhrīd-bhrita*, *as*, m. 'moon-bearer,' epithet of *Siva* (as bearing the moon on his brow). —*Saśa-mātra*, *as*, *i*, *am*, 'having the measure of a hare,' as large as a hare. —*Saśa-rajas*, *as*, n. 'a spock of dust or dirt on a hare,' a particular measure. —*Saśa-lakṣmaṇa*, *as*, m. 'hare-marked,' epithet of the moon. —*Saśa-lāñchana*, *as*, m. 'hare-marked,' the moon. —*Saśa-lupta*, *am*, n., see *Pāṇ.* VI. 2. 145. —*Saśa-loman*, *a*, n. the hair of a hare or rabbit, hare-skin, rabbit-skin. —*Saśa-vindu*, *us*, m. 'hare-spotted,' the moon; N. of a king (son of *Citra-ratha*); an epithet of *Vishnu* or *Kṛishna*. —*Saśa-vishāṇa*, *am*, n. 'rabbit's-horn,' anything impossible or extraordinary, an

impossibility. — *Saśa-śimbikā*, f. a particular plant (= *jivanti*). — *Saśa-sthali*, f. the Doab or country between the Ganges and Jumna rivers (= *antarvedi*). — *Sasānka* ('*sa-an*'), as, m. 'hare-marked,' the moon; or camphor. — *Sasānka-kirāṇa-prakhya*, as, ā, am, resembling a ray of the moon, like a moon-beam. — *Sasānka-bhās*, ās, ās, ās, shining like the moon. — *Sasānka-mūrti*, īs, m. 'having a form marked like a hare,' epithet of the moon. — *Sasānka-lekhā*, f. 'moon-streak,' a digit of the moon, the lunar crescent. — *Sasānka-rati*, f., N. of the twelfth book of the Kathā-saṁhitā-sāgara. — *Sasānka-śringa*, am, n. a horn or point of the moon's crescent (?). — *Sasānkārtha-mukha* ('*ka-ar*'), as, i, am, crescent-headed (said of an arrow). — *Sasāda* ('*sa-ada*'), as, m. 'hare-eater,' a hawk, falcon; N. of a son of Ikshvāku. — *Sasādāna* ('*sa-ad*'), as, m. 'hare-eater,' a hawk, falcon. — *Sasorṇa* ('*sa-ūr*'), am, n. the hair of a hare or rabbit, hare-skin.

Sāsaka, as, m. a hare, rabbit. — *Sāsaka-vishāṇa*, am, n. = *sāsa-vishāṇa*. — *Sāsakāḥluma* ('*ka-adh*'), as, m. a miserable little rabbit.

Sasat, an, antī, at, leaping, jumping, going by leaps.

1. *śasamāna*, as, ā, am (perhaps to be connected with rt. 1. *śam*, see 2. *śasamāna*), Ved. praising, celebrating, offering praise.

Sasānka. See under *śaśa*.

Sasāṇḍuli, is, or *sasāṇḍuli*, f. a kind of gourd or cucumber.

Sāsika, ās, m. pl., N. of a people.

Sāsini, ī, m. 'hare-marked,' the moon, (see *śaśa-dhara*); the emblem of a particular Arhat or Jina; (*inī*), f. epithet of one of the sixteen digits of the moon. — *Sāsī-kara*, as, m. a moon-beam. — *Sāsī-kālā*, f. a digit of the moon (of which there are sixteen, see *kālā*); a species of Atisakvari metre (consisting of fifteen syllables to the Pāda); N. of a daughter of king Vira-sinha, (also called *Candra-lekhā*); of a daughter of Su-bandhu. — *Sāsīkalā-bharaṇa* ('*lā-abh*'), as, m. 'ornamented with a digit of the moon,' epithet of Siva. — *Sāsī-kānta*, as, m. 'moon-loved,' the moon-gem or moon-stone, see *candra-kānta*; (am), n. a lotus. — *Sāsī-kirāṇa*, as, m. a ray or beam of the moon. — *Sāsī-kōṣī*, īs, f. a horn of the moon. — *Sāsī-graha*, as, m.

'moon-seizure,' an eclipse of the moon. — *Sāsī-ja*, as, m. 'moon-born,' 'son of the moon,' epithet of Budha or Mercury. — *Sāsī-deva*, as, m., N. of a king, (also called *Ranti-deva*). — *Sāsī-dhāman*, a, n. the splendor or lustre of the moon. — *Sāsī-dhara*, as, m., N. of the king of Bhallāta-nagara, q. v. — *Sāsī-pāda*, as, m. a moon-beam. — *Sāsī-prabhā*, f. the lustre or radiance of the moon, moon-light; (as, ā, am), having the lustre of the moon, radiant as the moon; (ā), f. a proper N.; (am), n. the white esculent water-lily; = *muktā* (according to *Sabda-k.*). — *Sāsī-bhās*, ās, f. a moon-beam. — *Sāsī-bhūṣhaṇa*, as, m. 'moon-decorated,' epithet of Siva; [cf. *sāsī-śekhara*]. — *Sāsī-mayūkha*, as, m. a ray of the moon, moon-beam. — *Sāsī-mukha*, as, ī, am, 'moon-faced,' having a beautiful face. — *Sāsī-mauli*, īs, m. 'moon-crested,' epithet of Siva. — *Sāsī-raśmi*, īs, m. a moon-beam. — *Sāsī-lekhā*, f. 'moon-streak,' a digit of the moon; the plant *Menispermum Glabrum* or another plant (= *guḍūci*); N. of an Apsaras; a kind of metre (either a variety of the Atijagati or of the Atisakvari; cf. *śaśī-kālā*). — *Sāsī-vadanā*, f. 'moon-faced,' a woman with a beautiful face; a species of the Gāyatrī metre. — *Sāsī-vardhana*, as, m., N. of a poet. — *Sāsī-vātikā*, f. a particular plant (= *punar-nava*). — *Sāsī-śekhara*, as, m. 'moon-crested,' epithet of Siva (as represented with a crescent of the moon on his brow); of one of the Jaina pontiffs. — *Sāsīśa* ('*śi-īśa*'), as, m. 'lord of the moon,' Siva. — *Sāsīśa-śiśu-śi*, īs, m. wounding the child of Siva.

Sāsīyas, ān, asī, as, Ved. springing, leaping, assailing, (Sāy. = *utplavamāna*, leaping up, Rīg-veda IV. 32, 3); (asī), f., N. of the queen of king Taranta (Rīg-veda V. 61, 6).

शशमान 2. *śasamāna*, as, ā, am (fr. rt. 1. *śam*; for 1. *śasamāna* see col. 1), Ved. one who has pacified, &c.; being pacified, &c.

शशय *śasaya*, as, ā, am (fr. rt. 1. *śi*), Ved. lying, reposing, being, (Sāy. = *śayāna*, *varṇamāna*). — *Sasayāna*, as, ā, am, Ved. lying, reposing, sleeping, (Sāy. = *śiśyāna*, Rīg-veda VII. 103, 1.)

शश्रमाण *śasramāṇa*, as, ā, am (fr. rt. *śram*), Ved. toiling, struggling, serving laboriously or diligently.

शश्वै *śasvaṭai* (fr. rt. *śvaṭ*), Ved., according to Sāy. on Rīg-veda III. 33, 10 = *parishvajānāya*, connecting it with rt. *śvaj* or *svaij*.

शश्वत् *śasvat* (probably a reduplicated form fr. rt. *śvi*, cf. *śiśva*); the form of the nom. masc. appears to be doubtful, but *atī*, at are found for the nom. fem. and neut., the latter being used adverbially, 'continually increasing,' lasting, perpetual, continuous (Ved.); many, numerous, (Sāy. and Naigh. III. 1 = *bahu*); (at), ind. perpetually, externally, continually, repeatedly, frequently, always, again and again, (*śasvat-chaśvat*, again and again, constantly); (*atī*), f., N. of a woman belonging to the family of Angiras (authors of Rīg-veda VIII. 1, 34); [cf. Gr. *nās* for *ānas*]. — *Śasvat-chānti*, īs, f. (for *śasvat-sānti*), everlasting peace or tranquillity, eternal rest. — *Śasvat-tama*, as, ā, am, Ved. most constant, very regular or frequent.

Śasva, Nom. P. *śasvati* = *śasvāyate* (Vopa-deva XXI. 8).

Śasvadhā, ind., Ved. constantly, continually. — *Śasvāya*, Nom. A. *śasvāyate*, &c., to be or become eternal.

शश् *śash* [cf. rt. 1. *śas*], cl. 1. P. *śashati*, *śasāsha*, *śashitum*, to hurt, injure, strike, wound, kill.

शशकुल *śashkula*, as, m. a particular plant or tree, = *chitti*, *karanja*; (ī), f. the office of the ear, auditory passage; rice-gruel or barley-water (mixed with rice, sesamum, and other grain); a sort of fish (called *Sauri* in Hindi); a kind of baked cake or pie (= *śaskuli*).

शश्य *śashpa*. See below.

शस् 1. *śas* (said to be connected with rt. 1. *śam*, cf. rt. *śash*), cl. 1. P. *śasati*, *śasāsa* (3rd pl. *śasasuh*), *śasitum*, to cut, wound, hurt, injure, strike, kill, destroy; [cf. Lat. *hostia*; Goth. *hunsli*; Angl. Sax. *husel*].

Śashpa, am, n. (according to Upādi-s. III. 28. fr. rt. 1. *śas* above), young grass [cf. 2. *śasya*]; (as, am), m. n. loss of intellect or of confidence (= *prati-bhā-kshaya*, in this sense only masc. according to some); [cf. Lat. *cæspes*]. — *Śashpa-bhuj*, k, k, eating grass, any animal feeding on grass. — *Śashpa-vrishi*, f. a seat of Kuśa grass.

Sasana, am, n. the act of wounding, killing, immolation, slaughtering an animal in sacrifice; [cf. *śamana*].

Sasita in *vi-sasita*, q. v.

Sasitri, tā, tri, tri, a cutter, wounder. See *vi-sasitri*.

Sasitvā, ind. having wounded or hurt.

2. *sasta*, as, ā, am (for 1. *sasta* see p. 985, col. 2), wounded, injured; struck, killed, (*prasasta*, destroyed.)

Sastaka, am, n. (probably to be connected with rt. 1. *śas*, by some referred to 1. *sasta*), a defence for the finger of an archer.

Sastrī, tā, tri, tri, a cutter &c., in *vi-sastrī*, q. v. 2. *sastra*, am, n. (for 1. *sastra* see p. 985, col. 2), an instrument for cutting or wounding, a cutting weapon, a weapon or arms (in general); an instrument or tool; iron; steel; (as), m. a sword, scymitar; (ī), f. a knife. — *Sastra-kāra*, as, m. 'weapon-maker,' an armourer. — *Sastra-kuśala*, as, ā, am, skilled or expert in arms. — *Sastra-kośa*, as, m.

the sheath of a weapon. — *Sastrakośa-taru*, us, m. a particular tree (= *piṇḍī-taru*). — *Sastra-kshata*, as, ā, am, killed by weapons. — *Sastra-graha*, as, m. taking arms. — *Sastra-grāhin*, ī, m. 'weapon-taker,' 'weapon-holder,' an armed man. — *Sastra-ghushta-kara*, as, ī, am, making a noise with iron weapons, &c. — *Sastra-jāla*, am, n. a quantity of weapons. — *Sastra-jīvin*, ī, m. 'living by weapons,' a soldier by profession. — *Sastra-tyāga*, as, m. abandoning or throwing away a weapon. — *Sastra-devatā*, f. 'weapon-deity,' a deified weapon (represented as the offspring of Kṛiśāśva, and according to some accounts one hundred in number). — *Sastra-dhara*, as, m. 'bearing weapons,' an armed man or soldier, a warrior. — *Sastra-dhāraṇa*, am, n. the act of carrying arms. — *Sastra-dhāraṇa-jivaka*, as, ikā, am, one who lives by carrying arms; (as), m. a soldier. — *Sastra-dhārin*, ī, inī, ī, bearing arms. — *Sastra-nitya*, as, ā, am, one who is continually under arms. — *Sastra-nyāsa*, as, m. the laying down of arms. — *Sastra-pāṇi*, īs, īs, ī, 'weapon-handed,' bearing arms or weapons, armed; (īs), m. an armed warrior. — *Sastra-pāṇin*, ī, inī, ī, = *sastra-pāṇi*. — *Sastra-pāta*, as, m. the fall or stroke of a weapon. — *Sastra-pūta*, as, ā, am, purified by arms, absolved from guilt by dying in the field of battle. — *Sastra-praharaṇa*, as, ā, am, striking or wounding with weapons, using arms. — *Sastra-prahāra*, as, m. a wound inflicted with a weapon. — *Sastra-bhrit*, t, t, bearing weapons; (t), m. an armed man; a soldier, warrior. — *Sastra-mārja*, as, m. a weapon-cleaner, furbisher, armourer. — *Sastra-vidyā*, f. the science of arms. — *Sastra-vidvas*, ān, ushī, at, skilled in arms. — *Sastra-vritti*, īs, m. 'making a livelihood by arms,' a soldier, a man at arms. — *Sastra-sāstra*, am, n. the science of arms, military science. — *Sastra-sikhin*, ī, inī, ī, proud of (the practice of) weapons. — *Sastra-samhātī*, īs, f. or *sastra-samūha*, as, m. a quantity or collection of weapons; an arsenal, armoury. — *Sastra-sampāta*, as, m. descent or sudden fall of a number of weapons. — *Sastra-hata*, as, ā, am, struck or killed by a weapon. — *Sastra-hasta*, as, m. 'weapon-handed,' an armed man. — *Sastrājīva* ('*ra-āj*'), as, ā or ī, am, living by arms; (as), m. a soldier; (ī), f. (with Śāktas) one of the eight Akulas. — *Sastrā-bhyāsa* ('*ra-abh*'), as, m. the practice of arms, military exercise (= *astra-sikhā*, *khurali*). — *Sastrāyasa* ('*ra-ay*'), am, n. iron; steel. — *Sastrārcis* ('*ra-ar*'), īs, īs, īs, blazing with weapons, one whose flame is a weapon. — *Sastrāstra* ('*ra-as*'), am, n. weapons both for striking and throwing, arms and missile weapons, arms or weapons (generally). — *Sastrāstra-bhrit*, t, m. 'bearing arms and missile weapons,' a soldier, warrior. — *Sastrāstra-bhrit-tva*, am, n. bearing arms for striking and throwing, the use of arms. — *Sastrothāpana* ('*ra-ut*'), am, n. the act of raising a weapon (so as to strike). — *Sastrodyama* ('*ra-ud*'), as, m. lifting up a weapon. — *Sastropakaraya* ('*ra-up*'), am, n. arms and instruments of warfare, military apparatus. — *Sastropajivin* ('*ra-up*'), ī, m. 'living by arms,' a soldier, a man at arms.

Sastraka, am, n. iron, steel; = 2. *sastra*, col. 2.

Sastrika, as, ā, am (at the end of comps.), having a knife; (ā), f. a knife, blade.

Sastrin, ī, inī, ī, having weapons, bearing arms, armed, armed with a sword, accoutred.

Sastrī, f. a knife. See under 2. *sastra*, col. 2.

Sastvā, ind. having wounded, having hurt, &c.

Saspa, am, n. [cf. *śashpa*], young grass; loss of confidence or of understanding.

2. *sasya*, as, ā, am (for 1. *sasya* see under rt. *sans*, p. 985), to be cut, to be wounded or injured; (am), n. corn or grain (in general); the fruit or produce of any plant or tree. — *Sasya-kshetra*, am, n. a corn-field. — *Sasya-dhvaṇsin*, ī, inī, ī, destroying corn; (ī), m. the tree *Cedrela Tunna* (= *tunna*, and commonly called *Toon*). — *Sasya-bhakhshaka*, as, ikā, am, corn-eating, granivorous; an eater of

corn. — *Sasya-bhakṣhaṇa*, *am*, n. the act of feeding upon grain. — *Sasya-mañjarī*, *f*, an ear or spike of corn; a fruit-stalk. — *Sasya-mālin*, *i*, *inī*, *i*, garlanded with fruits, crowned with harvests (as the earth). — *Sasya-rakṣaka*, *as*, m. 'corn-guardian,' a watchman set to guard a field of corn. — *Sasya-sālin*, *i*, *inī*, *i*, abounding with corn. — *Sasya-sūka*, *am*, n. an awn or beard of corn. — *Sasya-sampad*, *t*, *f*, abundance of corn. — *Sasya-sambarā*, *as*, m. the Sāl tree, Shorea Robusta. — *Sasyād* (*ya-ad*), *t*, *t*, *t*; eating grain. — *Sasyāru* (*ya-āru*?), *us*, m. a small variety of the Sami tree.

शस् २. *śas*, cl. २. *P. śasti*, &c., to sleep, = *śas*, q. v.

शस् ३. *śas*, the technical case-termination of the accusative plural; the Taddhita affix *śas* (forming adverbs from nouns, especially from numerals and words expressive of quantity, see *śata-śas*, *bahu-śas*, &c.).

शकुली *śakulī*, *f*, a kind of baked cake or pie, (also written *śashkulī*.)

शस्ति *śasti*, &c. See under *rt. śans*, p. 985.

शस्मन् *śasman*, *śasyamāna*, &c. See under *rt. śans*, p. 985.

शस्य १. and २. *śasya*. See under *rt. śans* and १. *śas*.

शंशप *śaṁśapa*, *as*, *i*, *am* (fr. *śiṁśapā* with substitution of *ā* for *i*), made of *Śiṁśapā* wood, &c.; (*as*), m. a kind of cup or ladle made of *Śiṁśapā* wood; a proper N.

शंशपायना, *as*, m. a patronymic of Su-śarman; N. of a Muni, teacher of the Purāṇas.

शंशपायनि, *is*, m., N. of the author of a Samhitā.

शंशपायनिकā, *f*, scil. *saṁ-jitā*, the Samhitā of Śaṁśapāyani.

शाक *śaka*, *as*, *ā*, *am* (fr. *rt. i. śak*), Ved. strong, mighty, powerful; (*am*, *as*), n. m. any herb 'able to be eaten,' a vegetable, herb, pot-herb, greens, any edible leaf or fruit or root &c. used as a vegetable; (*as*), m. power, strength, energy, force; the Śirisha tree, Acacia Śirisa; the Teak tree (= *khara-patra*); N. of the sixth of the seven *Dvīpas* (surrounded by the sea of milk or white sea, and inhabited by the *Rita-vratas*, *Satyā-vratas*, *Dāna-vratas*, and *Anu-vratas*); N. of a people (the *Śakas* or *Scythians*); of a king; an era, period (usually commencing with some celebrated prince, as *Yudhi-shhira*, *Vikramāditya*, *Sāli-vāhana*, who are hence denominated *Śakāśvaras*; but applied especially to the era of *Sāli-vāhana*, commencing from that of that king, seventy-eight years after Christ); (*ā*), *f*, N. of a plant (= *haritākī*). — *Śāka-śukrikā*, *f*, the tamarind (= *ēlīnā*). — *Śāka-taru*, *us*, m. the Teak tree; the plant *Capparis Trifoliata*. — *Śāka-dāsa*, *as*, m., N. of a teacher of the *Sāma-veda*. — *Śāka-dvīpa*, *as*, m., N. of a *Dvīpa*, (see above). — *Śākadāyāna*, *as*, *ā*, *am*, belonging to *Śāka-dvīpa*. — *Śāka-pāna*, *as*, m. a handful of vegetables, &c. [cf. *paṇa*], a measure equal to a handful. — *Śāka-patra*, *as*, m. a particular plant or tree (= *śigru*). — *Śāka-pātra*, *am*, n. a vessel for vegetables, vegetable dish. — *Śāka-pārthiva*, *as*, m. the king of the period or era; [cf. *madhyama-padalopa*]. — *Śāka-prati*, ind. a little cowage. — *Śāka-bāleya*, *as*, m. a particular plant (= *brahma-yashtī*, *bāleya-śāka*). — *Śāka-bhārī*, *f*, 'herb-nourishing,' epithet of Durgā; of a city (supposed to be the modern *Sāmbhar*); observances in honour of Durgā (according to some). — *Śākambhariya*, *am*, n. a kind of fossil salt from a lake in the vicinity of the town *Sāmbhara* or *Sāmbhar* in *Ajmere*. — *Śāka-yogya*, *as*, m. coriander (= *dhānyaka*). — *Śāka-raśita*, *as*, *ā*, *am*, Ved. composed of vegetables, &c. — *Śāka-rāja*, *as*, m. a particular pot-herb (= *vās-tūka*). — *Śāka-vilva* or *śāka-vilvaka*, *as*, m. the

egg-plant, *Solanum Melongena*. — *Śāka-vira*, *as*, m. a particular herb, *Chenopodium Album*. — *Śāka-vriksha*, *as*, m. the Teak tree. — *Śāka-vrata*, *am*, n. a particular vow, abstinence from vegetables, &c. — *Śāka-sākta* or *śāka-sākina*, *am*, n. a field cultivated for esculent plants, a field of vegetables, kitchen garden. — *Śāka-sreshṭha*, *as*, m. 'best of herbs,' a kind of vegetable, *Chenopodium Album*; (*ā*), *f*, a particular plant (= *jivanti*); a kind of shrub (= *ḍoḍī*); the egg-plant. — *Śākākhya* (*'ka-ākh'*), *as*, m. the Teak tree; (*am*), n. a vegetable, pot-herb, esculent plant. — *Śākānga* (*'ka-ān'*), *am*, n. pepper (as an accessory to vegetables). — *Śākāmla* (*'ka-ām'*), *am*, n. the hog-plum (= *vrikshāmla*). — *Śākāmla-bhedana*, *am*, n. sorrel (= *śukra*). — *Śākālābu* (*'ka-āl'*), *us*, m. a species of gourd or cucumber (= *rājālābu*). — *Śākāśṭakā* (*'ka-āsh'*), *f*, a festival on the eighth day of the second half of the month *Māgha*. — *Śākāhāra* (*'ka-āh'*), *as*, *ā*, *am*, eating vegetables, living on herbs, a vegetarian.

Śākin, *i*, *inī*, *i*, possessed of power, powerful, mighty (Ved.); having vegetables or herbs; (*inī*), *f*, scil. *bhūmī*, land planted with vegetables or pot-herbs, a field of vegetables; a kind of female demon or fairy attendant on Durgā; [cf. *ḍākinī*, *yoginī*, *khe-carī*].

Śākina, *am*, n. a field (at the end of a comp., e. g. *ikshu-s'*, a field of sugar-canes; cf. *śāka-s'*).

शाकट *śakaṭa*, *as*, *i*, *am* (fr. *śakaṭa*), belonging or relating to a cart (as a load, horse, &c.), going in a cart, drawing a cart; (*as*), m. any yoked animal, a draught-ox; a kind of tree (= *śleṣhmāntaka*); (*am*), n. a field (at the end of a comp., e. g. *ikshu-s'*, a field of sugar-canes; cf. *śāka-s'*). — *Śākātākhyā* (*'ta-ākh'*), *as*, m. a particular tree (= *i. dhava*).

Śākātāyana, *as*, m., N. of a philologist and grammarian (generally mentioned with *Pāṇini*, *Amara*, *Jainendra*, *Kāśa-kṛtsna*, *Jayanta*, *Candra*, &c.); of the author of a law-book.

Śākātāyani, *is*, m. a proper N.

Śākāṭika, *as*, *i*, *am*, belonging to a cart, &c., going in or on a cart.

Śākāṭina, *as*, *ā*, *am*, belonging or relating to a cart; (*as*), m. a cart-load, a measure of weight or value equal to a cart-load (= 20 *Tulās*).

शाकपूणि *śakapūṇi*, *is*, m. (sometimes written *śākapūṇi*), N. of an ancient interpreter of the *Veda* (quoted as an authority in the *Nirukta*).

शाकरी *śakarī*, *f*, (probably for *śākārī*), scil. *vi-bhāṣā*, one of the *Vibhāṣas* or corrupt dialects (that spoken by the *Sākara*, q. v.).

शाकल *śakala*, *as*, *i*, *am* (fr. *śakala*, but in some senses fr. *śākalya*), relating to a piece or portion; (*as*), m. a school of the *Rig-veda* (whose founder is thought to have been the elder *Śākalya*, see below); a kind of sacrifice or sacrificial ceremony (one performed according to the rites of the *Śākala* school); (*ās*), m. pl., N. of a tribe inhabiting *Bhārata-varsha*; the followers of the *Śākala* school of the *Veda*; (*am*), n. a fragment, splinter (Ved. = *śakala*); N. of the *Rig-veda* *Prātiśākhya*, (see below); N. of a town, (also read *Sākala*). — *Śākala-prātiśākhya*, *am*, n., N. of the *Rig-veda* *Prātiśākhya* ascribed to *Saunaka* and preserved by his pupils for the use of the *Śākalas* or their school, (this is the only one of the numerous *Rig-veda* *Prātiśākhys* that has come down to us; it is written in verse, the metres consisting of a mixture of the *Sloka* with other more ancient kinds). — *Śākala-sūkhā*, *f*, 'the *Śākala* branch,' i. e. the recension or traditional text of the *Rig-veda* preserved by the *Śākalas* (the only extant recension). — *Śākala-saṁhitā*, *f*, the *Samhitā* of *Śākala*. — *Śākala-homa*, *as*, m. a particular kind of sacrifice. — *Śākalahomīya*, *as*, *ā*, *am*, relating or belonging to the *Śākala-homa* (*Manu* XI. 256).

Śākalaka, *as*, m. a follower of *Sakala* (?) or of *Śākalya*.

Śākalika, *as*, *i*, *am*, belonging or relating to *Sākala*, belonging to a piece or part, having a piece or portion, fragmentary.

Śākalya, *as*, m., N. of a poet; of an ancient grammarian (who preceded *Pāṇini* and is referred to four times in his grammar; he is supposed to have arranged the *Pada* text of the *Rig-veda*; there appear, however, to have been two *Śākalyas*, an elder called *Śākalya-pitṛi*, 'the father of *Śākalya*' or *Sthavira*, and a younger whose opinions differed from those of his father). — *Śākalya-pitṛi*, *tā*, m. the father of *Śākalya*. — *Śākalya-saṁhitā-pariśiṣṭa*, *am*, n. a sequel or supplement to the *Samhitā* of *Śākalya*.

शाकार *śākāra*, *as*, *i*, *am* (fr. *śākāra*), acting or speaking like a *Sākara*, i. e. in a low manner; (*i*), *f*, the corrupt dialect spoken by the *Sākara*, (see *śākāra*.)

शाकुण *śakuṇa*, *as*, *i*, *am*, repentant, regretting, (according to *Sabda-k.* = *parottāpīn*.)

शाकुन *śakuna*, *as*, *i*, *am* (fr. *śakuna*), belonging or relating to birds; relating to omens, ominous, portentous. — *Śākuna-sāroddhāra* (*'ra-ud'*), *as*, m., N. of a treatise on omens.

Śākunika, *as*, *i*, *am*, relating to birds, belonging to omens, ominous; (*as*), m. a fowler, bird-catcher; (*am*), n. interpretation of omens or dreams, &c.

Śākuneya, *as*, *i*, *am*, relating to birds or omens; (*as*), m. a small owl (= *duṇḍula*); N. of a Muni, (*Śākuneyā dharmāḥ*, the laws of *Śākuneya*.)

शाकुनल *śakuntala*, *as*, m. (fr. *śakuntalā*), a metronymic of *Bharata* (sovereign of India as son of *Sakuntalā* and *Dushyanta*); (*am*), n. the drama commonly called *Sakuntalā* or *Abhijñāna-sakuntala*. — *Śākuntalopakhyaṇa* (*'la-up'*), *am*, n., N. of an episode of the *Mahā-bhārata* (*Ādi-parvan* 2815-3125, giving an account of the love of *Sakuntalā* and *Dushyanta*, and of the origin of the family of the *Bharatas*; *Kalidāsa* derived the materials for his drama called *Sakuntalā* from this source).

Śākuntaleya, *as*, m. a metronymic of *Bharata* (= *śakuntala* above).

शाकुलिक *śakulika*, *as*, *i*, *am* (fr. *śakula*), belonging to fish; (*as*), m. a fisherman.

शाकर *śakkara*, *as*, m. (fr. *śakkara*), an ox; (*am*), n. a particular kind of metre; [cf. *śakkari*.]

शाक्की *śakkī*, *f*, N. of one of the five *Vi-bhāṣas* or corrupt dialects.

शाक्त *śakta*, *as*, *i*, *am* (fr. *śakti*), relating to power or energy, relating to *Sakti* or the divine energy under its female personification; (*as*), m. a worshipper of the divine power under its female representation, (this power or energy which was at first regarded as the mere will of the Supreme Being willing to create the universe was afterwards thought of as a separate deity, and identified with the wives of the *Triad*, *Sarasvatī* being the *Sakti* or Energy of *Brahman*, *Lakṣmī* of *Viṣṇu*, and *Durgā* of *Śiva*, but the latter being the Destroyer, his Energy became the personification of everything terrible, and his wife *Durgā*, representing this terrific power, became a favourite object of propitiation and worship; hence the *Sāktas* are generally worshippers of *Durgā*, and form one of the three principal sects of the *Hindūs*; the tenets of this sect are contained in the *Tantras* [see *tantra*], and the ritual enjoined is of two kinds, the impurer being called *vāmācāra*, q. v., the purer *dakṣiṇācāra*, q. v., which has led to a division of the sect into *Vāmācārins* and *Dakṣiṇācārins*); a teacher, preceptor (Ved., *Śāy.* = *śakti-mat*, *śikṣhaka*). — *Śākta-tantra*, *am*, n., N. of a *Tantra* work. — *Śākta-bhāṣya*, *am*, n., N. of a work by *Abhinava-gupta*. — *Śāktāuanda-tarāṅgi* (*'ta-ān'*), *f*, N. of a work compiled for the use of the *Sāktas* from the *Tantras* and *Purāṇas*.

Śāktika, *as*, m. a worshipper of the *Sakti* or

female personification of the divine energy, a Śākta, (see above); a spearman, (see śāktika below.)

Śāktika, as, i, am, belonging or relating to a spear, spearing, speared; (as), m. a spearman, lancer.

Śākteya, as, m. a worshipper of the Śakti, a Śākta, q. v.; the son of Śakti, i. e. Parāśara.

Śāktya, as, m. a worshipper of the female principle or Śakti; a patronymic of the Vedic Rishi Gauri-viti; of Parāśara.

शाक्मन् śākman, a, n. = śakman, Ved. power, strength.

शाक्य śākya, as, m. (fr. śāka or fr. rt. i. śak), N. of the family of the Buddha par excellence (founder of the Buddhist religion); N. of Buddha himself, (see buddha); N. of a son of Sāhija. — Śākya-bhikṣuka, as, n. a Buddhist ascetic or kind of religious mendicant; (i), f. a Buddhist nun. — Śākya-muni, is, m. 'the Śākya saint', epithet of Buddha. — Śākya-vaṇṣa, as, m. the Śākya family. — Śākya-vaṇṣatīrṇa (śā-āṇ), as, m. 'incarnate in the family of the Śākyas', epithet of Buddha. — Śākya-siṃha, as, m. 'the Śākya lion', epithet of Buddha.

शाक्र śakra, as, i, am (fr. śakra), relating to Śakra or Indra; (i), f. the wife of Indra; N. of Durgā.

शाकर śakara, as, m. an ox; a bull, (see śākhara); a patronymic of the Vedic Rishi Rishabha; (am), n., N. of a Sāman (identified with the Rathantara-sāman in Aitareya-Br. IV. 13).

शाख śākh (= rt. ślākh), cl. i. P. śākhati, śākhitum, to embrace, pervade.

Śākha, as, m. (said to be fr. rt. śākh, but according to others fr. rt. i. śak), a particular plant (= chitti); N. of Kumāra or Kārtikeya; of a son of Kumāra; of a place; (ā), f. the branch of a tree &c., a branch (in general); any part or division of an animal; an arm; a finger (Ved., the fingers being compared to branches); a sect, faction, party; a subdivision, section (of any work); a branch or school or traditional recension of the Vedas, (i. e. the Samhitā or collection of Mantras and the Brāhmaṇas in each Veda as received in conflicting schools, modified more or less both in variations of the actual text and in difference of arrangement, and even of interpretation; the work śākhā or branch is sometimes used to distinguish the three original Vedas from each other, as when it is said that 'Sāma hymns ought not to be recited in the neighbourhood of another Śākhā', i. e. of the other two Vedas; but it properly applies to the various recensions or editions of any of the original Vedas handed down by different Carāṇas, i. e. by different schools or sects, each adhering to its own traditional text and interpretation; in the Carāṇa-vyūha, a work by Saunaka treating of these various schools, five Śākhās are enumerated of the Rīg-veda, viz. those of the Śākalas, Bāṣkalas, Āśvalāyanas, Sāṅkhāyanas, and Māṇḍūkāyanas; forty-two or forty-four out of eighty-six are mentioned of the Yajur-veda, fifteen of which belong to the Vājasaneyins, including those of the Kāṇvas and Mādhyandinas; twelve out of a thousand said to have once existed of the Sāma-veda and nine of the Atharva-veda; of all these, however, the Rīg-veda is said to be now extant in one only, viz. the Śākala-śākhā, the Yajur-veda in three and partially in four, the Sāma-veda in one or perhaps two, and the Atharva-veda in one: although the words carāṇa and śākhā are sometimes used synonymously, yet carāṇa properly applies to the sect or collection of persons united in one school, and śākhā to the traditional text followed, as in the phrase śākhām adhitē, he reads a particular recension of the Veda; any part of an animal devoid of sensibility (as a horn &c.); = antika (according to Śabda-k.); [cf. Lith. šakā; Russ. suk; Hib. géag.] — Śākhā-kaṇṭha, as, m. a particular tree (= smuṭi). — Śākhā-śankramaṇa,

am, n. skipping from branch to branch, desultory study. — Śākhā-candra-nyāya, as, m. 'the rule of the moon on a bough,' a phrase adduced as an illustration when an object seen or matter debated has its position or relation assigned to it merely from the appearance of contiguity or connection. — Śākhā-dhyetṛi (śkhā-adhī), tā, m. the reader of a Śākhā, follower of any particular text of the Veda. — Śākhā-nagara or śākhā-pura, am, n. 'branch-town,' a suburb. — Śākhāntariya-karman, a, n. the (rule of) action belonging to another school or sect. — Śākhā-pitta, as, m. inflammation of the extremities, (i. e. of the hands, feet, shoulders, &c.). — Śākhā-prakṛiti, ayaś, f. pl. the eight remoter princes to be considered in time of war; [cf. pra-kṛiti.] — Śākhā-bhṛit, t, m. 'branch-bearer,' a tree. — Śākhā-bheda, as, m. difference of school, (see śākhā). — Śākhā-mṛiga, as, n. 'branch-animal,' a monkey, ape; a squirrel. — Śākhā-mṛiga-gaṇāyuta (ṇa-āy), as, ā, am, filled with or possessed of troops of monkeys. — Śākhā-mṛigāṇika-pati (ga-an), is, m. 'lord of troops of monkeys,' epithet of Sugrīva. — Śākhāmlā (khā-am), f. a kind of plant (= vrikṣāmlā). — Śākhā-raṇḍa, as, m. a man who is faithless or a traitor to his Śākhā, i. e. a Brāhmaṇa who has changed his peculiar school of the Vedas. — Śākhā-rathiyā, f. a branch road (properly sixteen cubits in width). — Śākhā-vilina, as, ā, am, settled or sitting on branches (said of birds). — Śākhā-siphā, f. 'branch-root,' a root growing from a branch (as in the Indian fig, the branches of which shoot downwards to the ground and take fresh root there, = ava-roha); a creeper growing upwards from the root of a tree towards the top (according to some). — Śākhāśraya (śkhā-ās), as, m. recourse to a Śākhā, following a particular school. — Śākhāsthī (śkhā-as), n. the bone of the arm.

Śākhāla, as, m. a sort of cane (= vāṇira).

Śākhin, i, inī, i, having branches (literally or figuratively), branched, branching, ramifying; belonging to any branch or school or sect, &c.; (i), m. a tree; a Veda (as having various branches or schools); the follower of any school or sect, (often at the end of a comp., e. g. Mādhyandina-śākhin, a follower of the Mādhyandina school of the Vājasaneyins, cf. kāṇva-s); an inhabitant of the northern districts bordering on India, a Turk, Tartar (= turushka); N. of a king.

Śākhya, as, ā, am, belonging to the branch of a tree, branching, ramifying (literally or figuratively).

शाखोट śākhoṭa or śākhoṭaka, as, m. the small tree Trophis Aspera (= piśāca-dru).

शाकर śānkara, as, i, am (fr. śānkara), belonging to or composed by Śānkara; (as), m. a bull; (am), n. a form of metre; [cf. śākhara, śānkara.]

Śānkari, is, m. a patronymic of Kārtikeya; of Gaṇeśa; fire; N. of a Muni.

शाकुची śāṅkuṭī, f. the skate fish (= śāṅkuṭī, śāṅkoṭa).

शाङ्ख śāṅkha, as, i, am (fr. śāṅkha), relating to the conch-shell, belonging to shells; (am), n. the sound of a conch-shell.

Śāṅkhamitṛi, is, m., N. of a Vedic grammarian, (also written śāṅkhamitṛa.)

Śāṅkhāyana, as, m., N. of the author of the Śāṅkhāyana-Brāhmaṇa and of certain Śrauta-sūtras. — Śāṅkhāyana-carāṇa, N. of a Carāṇa of the Rīg-veda. — Śāṅkhāyana-brāhmaṇa, am, n., N. of a Brāhmaṇa (belonging to the Rīg-veda; see brāhmaṇa). — Śāṅkhāyana-sūtra, am, n. the Śrauta-sūtras attributed to Śāṅkhāyana.

Śāṅkhāyanin, inas, m. pl. the pupils of Śāṅkhāyana.

Śāṅkhika, as, i, am, made from the Śāṅkha, relating or belonging to the conch-shell or to any shell, shelly; (as), m. a shell-cutter, worker or dealer

in shells (constituting a particular caste called Śāṅkhāri); a player on the Śāṅkha, shell-blower (= śāṅkha-dhmā).

शाङ्गुष्ठा śāṅgushthā, f. the shrub Abrus Precatorius (= guṇḍā).

Śāṅgushthā, f. another reading for śāṅgashthā, q. v.

शाचि śāci, is, is, i (fr. rt. śac, cf. śāci), distinguished, renowned; strong. — Śāci-gu, us, us, u, Ved. having strong or renowned cattle; having powerful or clearly manifested rays. — Śāci-pūjana, am, n., Ved. vehement or earnest worship; (as, ā, am), Ved. having strong or earnest worship.

शाट śāṭa, as, m. (fr. rt. śaṭ), a petticoat; a particular clean or white garment, gown; cloth.

Śāṭaka, as, am, m. n. a petticoat, garment, cloth; a kind of play (= nāṭaka, according to Śabda-k.).

Śāṭikā, f. a particular plant, the Zedoary (= saṭi). Śāṭi, f. = śāṭa above.

शाट्यायन śāṭyāyana, as, m., N. of a Muni; (am), n., N. of a Brāhmaṇa; a particular oblation for remedying anything wrong in the performance of an act or rite; (as, i, am), of or belonging to Śāṭyāyana or to the Śāṭyāyana-Brāhmaṇa. — Śāṭyāyana-homa, as, m. the above oblation.

Śāṭyāyanaka, am, n. a passage from the Śāṭyāyana-Brāhmaṇa.

Śāṭyāyani, is, m., N. of the author of a law-book.

Śāṭyāyanin, inas, m. pl. the followers of the Śāṭyāyana-Brāhmaṇa; N. of a Śākhā belonging to the Yajur-veda.

शाठ्य śāṭhya, am, n. (fr. śaṭha), wickedness, villainy, dishonesty, perfidy, deceit, roguery, knavery, hatred.

Śāṭhyāyaniya, ās, m. pl., N. of a Śākhā or school.

शाड् śāḍ, cl. i. A. śāḍate, śāḍitum, = rt. śāl, q. v.

शाडल śāḍala, as, ā, am (= śāḍala), abounding in fresh grass, green, verdant.

शाण 1. śāṇa, as, i, m. f. (fr. rt. śo), a whetstone, grindstone; touchstone [cf. śāna]; a saw; [cf. Gr. κῶνο-s, κῶλο-v, κῶν-s; Lat. cuneu-s; Engl. hone; Old Norse hein; Angl. Sax. hœnan.] — Śāṇā-jīva (ṇa-āj), as, m. 'living by a whetstone,' an armourer. — Śāṇāśma-gharṣaṇa (ṇa-as), am, n. rubbing (anything) on a touchstone or whetstone.

Śāṇita, as, ā, am, sharpened on a grindstone, whetted, ground.

शाण 2. śāṇa, as, i, am (fr. śāṇa), made of hemp or Bengal flax, hempen, flaxen; (as, i), m. f. a weight of four Māśas; (am), n. cloth made of hemp, coarse cloth, sack-cloth, canvas; a hempen garment; (i), f. a hempen cloth or garment; a new unseamed and single breadth of cloth (given to a student at his investiture for his upper garment), ragged or torn raiment; coarse or tattered clothes given to a Jaina ascetic at his initiation; a small tent or screen (especially one used as a retiring-room for actors, tumblers, &c.); gesture, gesticulation, making signs with the hands or eyes.

Śāṇi, is, m. a plant from the fibres of which a coarse cloth or cordage is prepared, Corchorus Olivatus (= paṭṭa).

शाणीर śāṇīra, am, n. (according to Śabda-k.) a bank in the Soṇa river (or, according to some, in the river Dardari).

शाण्ड śāṇḍa, as, m., Ved., N. of a king.

शाण्डिल śāṇḍila, as, i, am (fr. śāṇḍila), descended from Śāṇḍila, q. v.

Śāṇḍilī-putra, as, m., Ved., N. of a teacher.

Śāṇḍilī-mātṛi, tā, f. a matron descended from Śāṇḍila.

Śaṅḍīleya, as, m. a descendant of Śaṅḍīla or of Śaṅḍīla.

Śaṅḍīlya, as, -li, am, descended from Śaṅḍīla; coming from Śaṅḍīlya, composed by Śaṅḍīlya; (as), m., N. of a Muni or sage (from whom one of the three principal families of the Kanouj or Kānyakubja Brāhmins is said to be descended; he is the author of a law-book and of the Bhakti-sūtras); a form of Agni or fire; a kind of tree, *Ægle Marmelos* (= *vilva*). — *Śaṅḍīlya-gotra*, am, n. the family of Śaṅḍīlya. — *Śaṅḍīlya-vidyā*, f. the doctrine of Śaṅḍīlya (in the Chāndogya Upanishad). — *Śaṅḍīlya-sūtra*, am, n. the aphorisms of Śaṅḍīlya on faith and devotion (= *bhakti-sūtra*).

Śaṅḍīlyāyana, as, m. a patronymic.

शात śāta, as, ā, am (fr. rt. *śo*, cf. *śita*); or in some senses perhaps to be regarded as an anom. pass. part. of rt. *śad*), sharpened, sharp, whetted; thin, slender, emaciated; weak, feeble; beautiful, handsome; happy, prosperous; (am), n. joy, pleasure, happiness; the thorn-apple. — *Śāta-sikha*, as, ī, am, sharp-pointed (as the nails &c.). — *Śātodarī* ('*ta-ud*'), f. a thin-waisted woman.

1. *śātana*, am, n. the act of sharpening, whetting; sharpness, thinness.

शातकर्षि śātakarṣi, is, m. (fr. *śāta-karṣa* or *śāta-karna* ?), N. of several Āndhra kings.

Śātakumbha, am, n. (fr. *śāta-kumbha*), gold; the thorn-apple; (as), m. the plant *Nerium Odorum* (= *karavīra*). — *Śātakumbha-maya*, as, ī, am, made or consisting of gold, golden.

Śātakumbha, am, n. gold.

Śātapattraka, as, ī, m. f. (fr. *śāta-pattra*), moonlight.

Śātabhisha, as, m. (fr. *śāta-bhishā*), one who is born during the lunar mansion called *Śāta-bhishā* or *Śāta-bhishaj*.

Śātabhishaja, as, m. = *śātabhisha* above.

Śātabhīru, us, m. (fr. *śāta-bhīru*), a kind of Malikkā or Arabian jasmine.

Śātamanyava, as, ī, am (fr. *śāta-manyu*), relating or belonging to Indra, worthy of Indra.

Śātamāna, as, ī, am (fr. *śāta-māna*), bought with the measure of one hundred.

Śātananya, as, m. (fr. *śāta-vanī*), Ved. a son of Śāta-vanī.

Śātavāhana, as, m. (fr. *śāta-vāhana*), a proper N.

शातन १. śātana. See under *śāta* above.

शातपन्ता śātapantā, m. du., Ved., according to Say. on Rig-veda X. 106, 5 = *sukhavanta*, 'possessors of happiness' or 'diminishers of unhappiness' (connected with rt. *śo*, *tanū-karaṇe*; in Naigh. III. 6. mentioned together with *śimbātā* and *śata-rū* among the *sukha-nāmāni*.)

शातय śātaya. See under rt. *śad*, p. 991.

Śāta, as, ā, am, one who destroys.

2. *śātana*, am, n. causing to fall or perish, causing to wither or decay; cutting off, withering, decaying; becoming thin or small, (in this sense perhaps connected with rt. *śo*, see *śāta*.)

Śātita, as, ā, am, caused to fall or perish, overthrown; cut off, (perhaps connected with rt. *śo*.)

Śātin, ī, inī, ī, cutting off, (at the end of a comp.)

शातला śātalā, f. a particular plant or shrub (= *śātalā*).

शातातप śātātapa, as, m., N. of the author of a law-book; [cf. *ṛiṣha-śātātapa*.]

Śātātapiya, as, ā, am, composed by Śātātapa.

शात्रय śātraya, as, ī, am (fr. *śātru*), belonging to an enemy, hostile; (as), m. an enemy; (am), n. enmity, hostility; a multitude of enemies. — *Śātravengita* ('*va-in*'), am, n. an enemy's intention.

Śātraviya, as, ā, am, relating to an enemy, hostile, inimical.

शातल śātala, ās, m. pl., N. of a Śākha or school.

शद śāda, as, m. (fr. rt. *śad*), falling, dropping (Ved.); young or fresh grass; mud, (in these latter senses, according to Uṇādis. IV. 97, fr. rt. *śo*); [cf. Lith. *szuda-s*: Hib. *caidhe*, 'dirt, a blemish'; *caidheach*, 'polluted'.] — *Śāda-harita*, as, ā, am, green or fresh with young grass.

Śādvala, as, ā, am, abounding in fresh or green grass; grassy; verdant, green; (as, am), m. n. a place abounding in young grass, a grassy spot; [cf. *śādvala*.] — *Śādvala-sthali*, f. a grassy spot.

शान् śān (properly a Nom. fr. *śāna* below), used only in Desid. P. *śān-ān-sati*, -te, to whet, sharpen.

Śāna, as, m. (fr. rt. *śo*, cf. *śāna*), a touchstone; a whetstone, grindstone; (ī), f. a sort of cucumber or colocynth (= *indra-vāruṇī*); [cf. Angl. Sax. *hænan*.] — *Śāna-pāda*, as, m., N. of the Pāṇipātra mountain; a stone for grinding sandal.

शानच् śānaḥ, (in grammar) a technical term for the Kṛt affix *āna* or *amāna*, used in forming present participles *Ātmāne-pada*, or for *āna* substituted for *hi*, the affix of the 2nd sing. Impv.

शानिश्चर śānaiścara (fr. *śānaiś-cara*), as, ī, am, relating to Saturn; falling on a Saturday.

शान्त śānta, as, ā, am (fr. rt. *ī. śam*), appeased, allayed, calmed, alleviated, pacified, stilled, hushed, tranquil, calm, free from passions, contented, satisfied, undisturbed; put a stop to, put an end to, destroyed, annihilated, killed, deceased, dead, ceased, abated, subsided, extinguished; shaded, on the shady or auspicious side, auspicious (in augury, opposed to *dīpta*, q. v.); meek, humble; purified, cleansed; (as), m. an ascetic whose passions are subdued, one absorbed in meditation on the deity; tranquillity, tranquil devotion, quietism (as one of the Rasas, see *rasa*); indifference to all objects of pleasure and pain; (ā), f. a proper N.; N. of a Śakti; of the daughter of king Loma-pāda (wife of Rishya-śringa); (am), n. appeasing, pacifying, alleviation; (am), ind. enough, no more! hush! hiel for shame! heaven forbid! not so! — *Śānta-krodha*, as, ā, am, one whose anger is appeased. — *Śānta-śeta*, ās, ās, as, tranquil-minded; composed in mind, calm, unanxious. — *Śānta-jvara*, as, ā, am, one whose fever is alleviated. — *Śānta-tā*, f. or *śānta-tra*, am, n. quietness, calmness, quietism, meekness. — *Śānta-toya*, as, ā, am, having calm or still waters, gently flowing. — *Śānta-devatya*, as, ā, am, who or what appeases a god, that by which a divinity is appeased. — *Śānta-mala*, as, ā, am, having all defilement removed. — *Śānta-moha*, am, n., scil. *sthāna*, 'having delusion dispelled,' one of the steps towards supreme happiness, (fourteen such *sthānas* are enumerated in the Jaina system.) — *Śānta-ruya*, as, ā, am, slackened in speed. — *Śānta-rasa*, as, m. the sentiment of quietism or tranquillity (said to be illustrated in the Mahā-bhārata). — *Śāntarasa-nāṭaka*, am, n., N. of a drama. — *Śānta-rūpa*, as, ā, am, calm, tranquil. — *Śānta-vivāda*, as, ā, am, having disputes allayed, reconciled, appeased. — *Śāntātman* ('*ta-āt*'), ā, ā, a, of resigned or composed spirit, calm-minded, composed. — *Śāntārēis* ('*ta-ar*'), īs, īs, īs, whose flame is extinguished or abated, gone out (as fire).

Śānti, īs, f. quiet, quietness, tranquillity, calmness, peace, ease, quietism, absence of passion, indifference to objects of pleasure or pain; rest, repose, remission; appeasing, pacification, allayment, alleviation, consolation, solace, satisfaction, reconciliation, settlement of differences; appeasing the stomach, satisfying hunger; any expiatory or propitiatory rite for averting evil or calamity; Expiation (personified as a daughter of Dakṣa and wife of Dharmā); ceasing, cessation; causing to cease; good fortune, auspiciousness, felicity; preservation; (īs), m., N. of the Indra of the tenth Manu-antara; of a pupil of Angiras; of a king; the sixteenth Jina or Jaina deified sage

of the present era; one of the Jaina emperors of the universe. — *Śānti-kara*, as, ī, am, causing tranquillity, calming, appeasing, soothing, consolatory. — *Śānti-karṣi*, tā, trī, trī, causing tranquillity, calming, allaying; (tā), m. any divinity who averts evil. — *Śānti-karman*, a, n. any action leading to tranquillity or for averting evil. — *Śānti-kāma*, as, m. desire of tranquillity; (as, ā, am), desirous of tranquillity. — *Śānti-griha*, am, n. a room for rest or retirement near the place of sacrifice. — *Śānti-cāndrikā*, ī, N. of a poem by Kavi-čandra. — *Śānti-jala*, am, n. = *śāntya-uda*. — *Śānti-da*, as, ā, am, giving tranquillity, tranquillizing. — *Śānti-devā*, f., N. of a daughter of Devaka. — *Śānti-parvan*, a, n. 'Tranquillizing-section,' N. of the twelfth book of the Mahā-bhārata, (the longest in the whole poem and consisting chiefly of stories, discourses, and episodes narrated for the tranquillizing of the troubled spirit of Yudhi-shthira after the termination of the war and the slaughter of his many relatives.) — *Śānti-purāṇa*, am, n., N. of a Jaina work by Āśaga. — *Śānti-ratna*, am, n. 'jewel of tranquillity,' N. of a work. — *Śānti-rata*, am, n., N. of a particular religious observance (kept on the fifth day of the light half of the month Kārtika). — *Śānti-sataka*, am, n. 'a hundred verses on tranquillity,' N. of a short poem by Śrī-śīhlana. — *Śānti-śīla*, as, m. 'quiet-tempered,' a proper N. — *Śānti-sarvasva*, am, n. 'essence of quietism,' N. of a work. — *Śānti-sūkti*, am, n., N. of a hymn on quietism. — *Śānti-sūri*, īs, m., N. of the author of a Jaina work. — *Śānti-homa*, as, m. a propitiatory oblation, a burnt offering to avert or remedy evil. — *Śāntya-uda* or *śāntya-udaka*, am, n. propitiatory water, water offered at sacrifices for propitiation, lustral water. — *Śāntya-uda-kumbha*, as, m. a vessel holding propitiatory water.

Śāntika, as, ī, am, propitiatory, expiatory; producing ease or quiet; relating to quiet, &c.; (am), n. observances or ceremonies for the removal of calamities. — *Śāntika-karman*, a, n. a magic rite performed for removing obstacles; [cf. *śānti-karman*.]

Śāntivā, ind. = *śamivā*, having been tranquil.

शान्तनु śāntanu, us, m. (fr. *śāntanu* ?), the twenty-first sovereign of the lunar dynasty in the Dvāpara or third age, (he was son of Pratiṣṭa and was father of Bhīṣma by Gangā before he became the father of Viçitra-vīrya by his wife Satya-vatī.)

Śāntanava, as, m. (fr. *śāntanu* above), a patronymic of Bhīṣma (as son of king Śāntanu, the reputed great-uncle of the Pāṇḍavas); N. of the author of the Phīṭ-sūtras on accentuation; (ī), f., scil. *īkṣā*, the commentary composed by Śāntanu. — *Śāntana-vācārya* ('*va-āc*'), as, m. the author of the Phīṭ-sūtras.

शान्त्य śāntv (probably connected with rt. *ī. śam*; by some regarded as a Nom. fr. *śāntva* below; frequently, but less correctly, written *śāntv*), cl. 10. P. A. *śāntayati*, -te, *āśāśāntvāt*, *śāntvayitum*, to console, comfort, soothe, coax, pacify, conciliate; to address gently or kindly.

Śāntva, am, n. (less correctly written *śāntva*), consolation, consoling, comforting; conciliation; mildness; mild speech; gentle or peaceable means. — *Śāntva-pūrvam*, ind. in a conciliatory manner, coaxingly, (see *pūrvā*.) — *Śāntva-vāda*, as, ā, am, speaking in a kindly and affectionate manner.

Śāntvana, am, n. (less correctly written *śāntvana*), the act of appeasing or reconciling, conciliation, reconciliation; mildness; (at the end of an adj. comp.) appeasing; (ā, am), f. n. speaking kindly and in a conciliatory manner; friendly salutation and inquiry; (āni), n. pl. kind or flattering words.

Śāntayat, am, anti, at, consoling, appeasing.

Śāntayitvā, ind. having consoled or comforted.

Śāntvita, as, ā, am, consoled, comforted.

Śāntvya (anom. ind. part.), having consoled or comforted.

शान्त्वति śāntvati, is, f. a kind of plant or shrub (= brāhmaṇa-yashīṭikā).

शाप śāpa, as, m. (fr. rt. 3. śap), curse, anathema, execration, cursing, reviling; abuse; oath, imprecation, affirmation by oath or ordeal; ban, interdiction. — **Śāpa-grasta**, as, ā, am, seized by a curse, suffering under a curse. — **Śāpa-ja**, as, ā, am, arising from a curse. — **Śāpa-nāśana**, as, m., N. of a Muni. — **Śāpa-prala**, as, ā, am, 'curse-giving,' uttering imprecations. — **Śāpa-bhūta**, as, ā, am, dreading a curse. — **Śāpa-mukta**, as, ā, am, released from a curse. — **Śāpa-mukti**, is, f. or śāpa-moksha, as, m. deliverance from a curse. — **Śāpa-yantṛita**, as, ā, am, restrained by a curse. — **Śāpānta** ('pa-an') or śāpāvasāna ('pa-av'), as, m. the end of a curse or of the period during which an imprecation takes effect. — **Śāpāstra** ('pa-as'), as, m. 'having curses for weapons,' a Muni, saint, (a curse pronounced by a Muni being formidable even to the deities). — **Śāpotsarga** ('pa-ut'), as, m. 'pouring out a curse,' the uttering of an imprecation. — **Śāpoddhāra** ('pa-ul'), as, m. deliverance from a curse.

Śāpita, as, ā, am, made to take an oath, one to whom an oath has been administered, sworn, adjured, proved by ordeal.

Śāpeya, see Gaṇa Saṃuakādi to Pāṇ. IV. 3. 106.

Śāpeyin, ī, m., a proper N.; (īnas), m. pl., N. of a school of the White Yajur-veda.

शापठिक śāpaṭhika, as, m. a peacock.

शाफरिक śāpharika, as, ī, am (fr. śaphara), relating to the Śaphara fish; (as), m. a fisherman.

शाफेय śāpheyā, ās, m. pl., N. of a Sākhā of the Yajur-veda; [cf. śāpeya.]

शाबर śābara, as, m., N. of the commentary written by Śābara-svāmin; of a work by Prāṇa-kṛishṇa; of a Tantra work ascribed to Śiva. — **Śābara-bhāṣya**, am, n. the commentary written by Śābara-svāmin.

शाब्द śabda, as, ī, am (fr. śabda), sonorous, sounding; relating to sound, (opposed to ārti, q. v.); relating to or derived from words; verbal, oral; nominal (as inflection); (as), m. a philologist, grammarian; (ī), f. Śarvasvati (as goddess of speech and eloquence). — **Śābda-bodha**, as, m. 'verbal knowledge,' apprehension of the meaning of words, perception of the verbal or literal sense (of a sentence, &c.). — **Śābda-vyājanā**, f. (in rhetoric) suggestion or insinuation founded on words (as opposed to ārti-vyājanā or suggestion dependent upon the meaning of words).

Śābdika, as, ī, am, relating to sounds or words; making a noise, sounding; verbal; (as), m. one skilled in words, a philologist, grammarian. — **Śābdika-narasinha**, as, m., N. of a grammarian.

शाम śāma, as, ā, am (fr. rt. 1. śam), Ved. appeasing, curing, having curative properties.

Śāman, a, n. [cf. śāman], appeasing, reconciling, reconciliation, conciliation.

Śāmana, as, m. one who 'settles' or destroys, N. of Yama (= śāmana); (am), n. conciliation; tranquillity, peace; settling, killing, slaughter; end, (śāmanam yā, to go to an end, be destroyed); (ī), f. the southern quarter.

Śāmalā-nāsa or śāmalā-bhaṭṭa, as, m., N. of a modern poet.

Śāmitra, am, n. a sacrificial vessel; a hearth or place (for cooking a sacrificial animal); a deadly blow; sacrificing; tying up cattle for sacrifice, &c.

Śāmīla, am, n. ashes (Pāṇ. IV. 3. 142).

Śāmīli, f. a chaplet, garland.

Śāmulya, am, n. (probably connected with śa-mala), Ved. (perhaps) anything requiring cleansing or expiation (as a dirty or defiled garment; according to Śāy. on Rīg-veda X. 85, 29 = śamalaṃ śārīraṃ śārīra-chinnasya malasya dhārakam vastram).

Śāmūla, am, n., Ved. (according to some) an old woollen garment.

Śāmyat, an, anti, at, becoming calm or tranquil, being appeased; one who is placid or quiet.

शाम्बु śāmba, as, m., N. of a son of Kṛishṇa and Jāmbavatī (frequently mentioned in the Purāṇas and in the Mausala-parvan of the Mahā-bhārata, where it is related that in consequence of the curse of some holy sages who had been deceived by a female disguise he had assumed, he was condemned to produce offspring in the shape of a terrific iron club for the destruction of the race of Vṛishṇi and Andhaka; he is said to have been instructed by Nārada in the proper worship of the sun, and by Vyāsa in the ritual observances of the Magi; he is regarded as the author of the Sūrya-stotra hymn). — **Śāmba-pura**, am, n. or śāmba-purī, f, N. of a city founded by Śāmba (said to be situated on the banks of the Candra-bhāgā). — **Śāmba-purāṇa**, am, n., N. of a Purāṇa. — **Śāmbāditya** ('ba-ād'), as, m. a particular form of the sun. — **Śāmbopa-purāṇa** ('ba-up'), am, n., N. of an Upa-Purāṇa.

शाम्बरिक śāmbarika, as, m. a proper N.

शाम्बरी śāmbarī, f. (fr. śāmbara), jugglery, sorcery, illusion (as practised by the Daitya Śāmbara); a sorceress.

शाम्बविक śāmbavika, as, m. (fr. śāmbu), a worker or dealer in shells.

Śāmbuka, as, m. a bivalve shell; [cf. śāmbuka.] **Śāmburī**, ayaṣ, m. pl., N. of a Sākhā or school. **Śāmbūka**, as, m. a bivalve shell.

शाम्भर śāmbhara, N. of a city in Ajmere (commonly called Śāmbhar or Śāmbher, where a particular kind of fossil salt is found). — **Śāmbhara-nagara**, am, n. the city of Śāmbhara.

Śāmbharāyaṇī, f, N. of a woman, (also written śāmbharāyaṇī.)

शाम्भव śāmbhava, as, ī, am (fr. śāmbhu), belonging to Śiva; (as), m. a worshipper of Śiva; the son of Śāmbhu; camphor; a sort of poison; a kind of plant (= śiva-mallī); bdellium (= gugulu); (ī), f, N. of Pārvatī; a kind of plant (= nila-dārvā); the aperture through which the soul is said to escape (= mudrā-mārga); (am), n. the Deva-dāru. — **Śāmbhava-dēva**, as, m., N. of a poet.

शाय śāya, as, m. (fr. rt. 1. śī), lying, sleeping.

1. **śāyaka**, as, ikā, am, lying, sleeping, reposing; (ikā), f. sleeping, repose, sleep.

Śāyin, ī, inī, ī, lying down, reclining, sleeping, resting, abiding, (adhaś-śāyin, sleeping on the ground; eka-śāyin, sleeping alone.)

शायक 2. śāyaka, as, m. (fr. rt. śo), an arrow; a sword; [cf. śāyaka.]

शार śār (also written sār), cl. 10. P. śārayati, -yitum, to be weak or feeble; to weaken; [cf. rt. śrī.]

शार śāra, as, ī, am (in some senses fr. rt. śrī; in others fr. śrī substituted for rt. śrī), variegated (in colour), of different colours (as dark hair mixed with grey); mottled, spotted; yellow; (as), m. hurting, injuring; variegating; a variegated colour; a mixture of blue and yellow, green; air, wind, (perhaps for sārā); a chess-man, piece used at chess or at a kind of backgammon, (for sārā, q. v.); (ī), f., Ved. an arrow; Kuśa grass; (am), n. a variegated colour. — **Śāra-tā**, f. or śāra-tva, am, n. variety of colour, yellowness.

Śāranga, as, ī, am [cf. śāranga], of a variegated colour, spotted, dappled; (as), m. the Cātaka bird, Cuculus Melanoleucus; a peacock; a bee; a deer; an elephant; (ī), f. a particular musical instrument, a stringed instrument played with a bow, a sort of fiddle; N. of the wife of Manda-pāla.

Śārī, īs, m. a chess-man, piece at chess (or at a

kind of draughts); a little round ball (= guṭikā); a kind of die; (īs), f. a kind of bird, (see śārīkā); an elephant's housings or armour; fraud, trick. — **Śārī-paṭṭa**, as, m. or śārī-phala, am, n. or śārī-phalaka, as, am, m. n. a chequered cloth or table for playing draughts, &c. — **Śārī-putra**, as, m., N. of a disciple of Buddha. — **Śārī-sprīkhalā**, f. a sort of die for playing at draughts, &c.

Śārīkā, f. a kind of bird (commonly called Maina, either the Gracula Religiosa or the Turdus Salica, cf. śārīkā); a bow or stick used for playing the Viṇā or any stringed instrument; chess-playing; a piece or man at chess or backgammon (according to some); N. of the tutelary goddess of Śārītaka.

Śārīta, as, ā, am, variegated, coloured.

Śārtvā, f. a particular plant (the root of which is used medicinally as a substitute for sarsaparilla, = śyāmā, ananta-mūla, utpala-śārtvā, cf. śārtvā).

Śārī, f. a kind of bird (= śārīkā); = kuśā (according to Śabda-k.).

Śārūka, as, ī, am, one who injures or destroys (with acc.); mischievous, noxious, injurious.

शारद śārada, as, ī, am (fr. śarad), autumnal, produced or growing in autumn; annual, lasting for a year or from year to year, perennial (said of the cities of the Asuras); new, recent [cf. rajju-śārada]; modest, diffident; belonging to the Asura Śarad (according to Śāy.); (as), m. autumnal sickness; autumnal sunshine; a year; a sort of kidney-bean (yellow Mūṅg and another kind, = pita-mudga, harin-mudga); a kind of plant (= kāsa); the Vakula tree; (au), m. du, scil. māsa, the two months of autumn (Ved.); (ā), f, N. of Sarasvatī; of Durgā; of a daughter of Deva-ratha; a kind of musical instrument, a sort of Viṇā or lute; N. of certain plants (= brāhmī, śārtvā) = śaradā-tilaka below; (ī), f. the plant Jussiea Repens; the Saptaparyā tree; the day of full moon in the month Kārttika or (according to some) Āśvina, = kojāgara-pūrṇimā; (am), n. corn, grain, fruit (as ripening in the autumn); the white lotus. — **Śaradā-tilaka**, am, n., N. of a mystical poem by Lakshmaṇa; of a drama by Sankara. — **Śaradā-tilaka-tantra**, am, n. the Tantra called Śaradā-tilaka. — **Śaradāmbā** ('dā-am'), f. the goddess Śaradā, i. e. Sarasvatī.

Śaradika, am, n. a particular funeral ceremony, an annual or autumnal Śrāddha; (as), m. autumnal sickness; heat or sunshine in autumn.

Śaradin, ī, inī, ī, autumnal, belonging to autumn. **Śaradiya**, as, ī, am, autumnal. — **Śaradiya-mahāpūjā**, f. the autumnal great worship (of Durgā).

Śaradvata, as, ī, am, of or belonging to Śaradvat, descended from Śaradvat; (as), m. a proper N. — **Śaradvatī-putra**, as, m. a proper N.

Śaradvatāyana, as, m. a patronymic.

शाराव śārāva, as, ī, am (fr. śārāva), placed on a shallow dish (as rice &c.).

शारीरक śārīraka, N. of a town of Kāśmīra.

शारीर śārīra, as, ī, am (fr. śārīra), corporeal, bodily, relating to the body (of animals); belonging to or produced from the body; connected with the body, incorporate; (am), n. the incorporate soul or spirit; a particular drug (= vṛisha, which may mean 'a bull,' a kind of drug, &c.); excrement, excretion; (as), m. corporal punishment(?). — **Śārīra-vraṇa**, as, m. a bodily ulcer or tumour.

Śārīraka, as, ī, am, corporeal, relating to the body; incorporate; (am), n. the soul or embodied spirit or the doctrine inquiring into the nature of the embodied spirit; N. of Sankarācārya's commentary on the Vedānta or Brahma-sūtras. — **Śārīraka-ṭīkā**, f., N. of a work by Vācas-pati. — **Śārīraka-mīmāṃsā**, f. an inquiry into the embodied spirit (= brahma-mīmāṃsā, uttara-mīmāṃsā, vedānta, q. q. v. v.). — **Śārīraka-mīmāṃsā-bhāṣya**, am, n., N. of a commentary by Rāmānuja on the Brahma-sūtras; of another by Sankarācārya. — **Śārīraka-sūtra**, am, n. the aphorisms of the Vedānta philosophy (= brahma-sūtra, q. v.).

Sārīrakiya, as, ī, am, corporeal, psychological (as a book treating of the incorporate soul).

Sārīrika, as, ī, am, relating to the body, corporeal, personal, material, contained in the body, incorporate, psychological.

शासक śāraka. See p. 1001, col. 3.

शार्कै śārka, as, m. (said to be fr. rt. *śrī*, connected with *śarkarā*, q. v.), clayed or candied sugar.

Śārkaka, as, m. clayed or candied sugar; a lump of sugar; a lump or ball of meat; the froth of milk, syllabub; cream.

Śārkara, as, ī, am (fr. *śarkarā*), gravelly, stony; made of sugar, sugary; (as), m. a stony or gravelly place; the froth or skim of milk; cream [cf. *śārkaka*]; (am), n. a kind of metre (= *śārkara*).

Śārkara or **śārkarika**, as, ī, am, gravelly, stony, &c.; (as), m. a place abounding in stones or gravel.

Śārkaraksha, as, m. (probably fr. *śarkarāksha*), a patronymic.

Śārkarakṣhi, ayas, m. pl., N. of a Gotra.

Śārkariya, as, ī, am, stony, gravelly, &c.

शार्गल śārgāla, as, ī, am (fr. *śrīgāla*), of or belonging to a jackal.

शार्ङ्ग śārga, as, ī, am (fr. *śringa*), made of horn, horny, corneous; (as), m. a bow, according to some am, n.; N. of the bow of Vishnu; N. of a bird; a patronymic of several Vedic Rishis; (am), n. ginger (= *ādraka*). — **Śārga-deva**, as, m., N. of the author of the Sangita-ratnākara. — **Śārga-dhanvan**, ā, m. epithet of Vishnu. — **Śārga-dhara**, as, m., N. of the author of the Vaidya-vallabha; of the author of the works mentioned below. — **Śārgadhara-paddhati**, is, f., N. of an anthology of didactic verses. — **Śārgadhara-saṃhitā**, f., N. of a medical work. — **Śārga-pāni**, is, m. 'bow-handed,' N. of Vishnu; of the father of Vishnu; of a chief of the Vaiṣṇava sect. — **Śārga-bhṛt**, t, m. 'carrying the bow Śārga,' epithet of Vishnu.

Śārgthā, f. a kind of bird; [cf. *lapitā*.]

Śārgin, ī, m. a Bowman, an archer; epithet of Vishnu; of Siva.

शार्ङ्गरव śārgarava, as, m. (fr. *śringarava*), a Śārgarava man, see Pāp. IV. 1, 73; (ī), f. a Śārgarava woman.

शार्ङ्गश śārgashthā, f. a kind of tree (= *mahā-karañja*; also written *śārgoshthā*).

शार्दूल śārdūla, as, m. (said to be fr. rt. *śrī*), a tiger; a panther or leopard (= *śitraka*); any eminent person, best, excellent, pre-eminent (at the end of comps., see *vyāghra*); another kind of animal (= *śarabha*); a Rākshasa; a sort of bird; a variety of the Dhṛiti metre, (see below); a species of the Atidhṛiti metre, (see below); (ās), m. pl., N. of a Śākha or school of the Sāma-veda; [cf. perhaps Gr. *párdos* (for *kárdos*), *párdalis*; Lat. *pardus*, *pardalis*; Lith. *paridas*.] — **Śārdūla-carmā**, a, n. a tiger's skin. — **Śārdūla-mṛiga-sevita**, as, ā, am, frequented by tigers and deer. — **Śārdūla-lalita**, am, n. 'tiger's sport,' a variety of the Dhṛiti metre (consisting of four Pādas of eighteen syllables each). — **Śārdūla-vāhana**, as, m. 'riding on a tiger.' N. of one of the twenty-five Pūrva-jinas. — **Śārdūla-vikrīḍita**, am, n. 'tiger's play,' a species of the Atidhṛiti metre (having four Pādas of nineteen syllables each). — **Śārdūla-sama-vikramā**, as, ā, am, having prowess equal to a tiger, as bold as a tiger.

शार्यात śāryāta, as, m. (fr. *śaryāti*), N. of a Vedic Rishi (author of Rīg-veda X. 92, and having the patronymic Mānava); (ās), m. pl. the sons of Saryāta, q. v.

शार्वै śārva, as, ī, am (fr. *śarva*), belonging to Śarva or Siva.

शार्वर śārvara, as, ī, am (fr. *śarvari*), belonging to night, nocturnal; murderous, mischievous, pernicious; (am), n. darkness, gloom; (ī), f. night. — **Śārvarin**, ī, m., N. of the thirty-fourth year of Jupiter's cycle of sixty years.

शाल śāl [cf. rt. *śād*], cl. 1. A. *śālate*, *śālūm*, to flatter, praise, coax; to boast; to shine or to be endowed with [see Mallinātha's commentary to Kirāt. V. 44].

शाल śāla, as, m. (said to be fr. rt. *śāl* or rt. *śāl* or rt. *śo*; in some senses also written *śāla*, q. v.), a particular tree, the Shorea Robusta or Valeria Robusta (said to be one of the most valuable Indian timber trees, = *śarja*, cf. *śāla*); a tree (in general); an enclosure, court, fence (= *prākāra*); a kind of fish, Ophiocephalus Wrahl; N. of a river; of king Śālī-vāhana; (ā), f. a large branch, the upper or main branch of a tree; a hall, saloon, large room, apartment, room; a house; a stable; [cf. Angl. Sax. *heal*, 'a hall'; Mod. Germ. *Saal*, *Halle*.] — **Śāla-grāma**, as, m., N. of a sacred place or district; a particular sacred stone worshipped by the Vaiṣṇavas, (it is said to be a kind of black ammonite, and its various circular formations are supposed to have a mystical significance and to be typical of Vishnu; these stones are chiefly found in or near the river Gaṇḍakī, and the circles or spirals they contain are thought by some to be formed by the Vajra-kīṭa or other insects; cf. *śāla-grāma*). — **Śālagrāma-giri**, is, m., N. of a mountain producing the Śāla-grāma. — **Śālagrāma-tīrtha**, am, n., N. of a Tīrtha. — **Śāla-grāma-sīlā**, f. the Śāla-grāma stone. — **Śāla-ja**, as, m. a kind of fish, (see above). — **Śāla-niryāsa**, as, m. resin, the resinous exudation of the Śāl tree or Shorea Robusta. — **Śāla-parṇi**, f. 'having Śāl leaves,' the shrub Hedysarum Gangeticum, (also written *śāla-parṇi*). — **Śāla-pota**, as, m. a young Śāl tree. — **Śāla-bhāñjikā**, f. a doll, wooden puppet; a courtesan, harlot; a kind of game played in the east of India; [cf. *śāla-bhāñjikā*]. — **Śālabhāñjikā-prakhyā**, as, ā, am, resembling the game called Śāla-bhāñjikā. — **Śāla-bhāñji**, f. a doll, wooden puppet (as made of Śāl wood). — **Śāla-veshta**, as, m. the resin of the Śāl tree (used as incense &c.), resin (in general). — **Śāla-sāra**, as, m. a tree; Asa Fetida, (also written *śāla-sāra*). — **Śālāñkī** (*lā-an*?), f. a doll, puppet. — **Śālājira** (*lā-aj*?), as, am, m. n. a hollow earthen cup or saucer. — **Śālā-dvāra**, am, n. the door or entrance of a hall. — **Śālādāvrya**, as, m., scil. *agni*, a kind of sacred or sacrificial fire. — **Śālā-mṛiga**, as, m. 'house-animal,' a jackal (as prowling near houses?). — **Śālā-vatī**, f., N. of one of the wives of Viśvā-mitra and mother of Hīranyāksha. — **Śālāvatya**, ās, m. pl., N. of a family descended from Viśvā-mitra. — **Śālā-vṛika**, as, m. 'house-wolf,' a dog; a cat; a jackal; a wolf; a deer; a monkey; a particular class of evil or malicious beings, (Mahā-bhārata, Śānti-parvan 1188). — **Śālā-vṛikeya**, as, m. the offering of a Śālā-vṛika.

Śālaka, as, m., N. of a man (perhaps a jester in a play).

Śālāksha, ās, m. pl., N. of a family or Gotra.

Śālāni, f. the shrub Hedysarum Gangeticum.

Śālāra, am, n. a ladder, flight of stairs or steps; a bird-cage; the claw of an elephant.

Śālīka, as, ī, am, relating or belonging to the Śāl tree; belonging to a hall, &c.; (as), m. a weaver; a village of artificers; a toll, tax; (ā), f. the shrub Hedysarum Gangeticum; N. of a Mīmāṃsā work by Śālīkā-nātha (= *prakarāṇa-pañcīkā*). — **Śālīkā-nātha**, as, m., N. of the author of the Śālīkā and of the Prāśasta-pāda-bhāṣya-vyākhyāna commentary.

Śālīni, ī, inī, ī, belonging to a house, domestic, &c.; endowed with, possessed of, possessing, having; shining or resplendent with (generally at the end of comps., cf. *vīrya-s*); in this sense apparently connected with rt. *śāl*; (inī), f. a mistress of a house, housekeeper; a kind of metre, four times ----- - - - - -; a proper N. — 1. **Śālī-tā**, f. or **śālī-**

tva, am, n. the being endowed with, possession; confidence in.

Śālīna, as, ā, am, for *śālīna* below. — **Śālīni-karaṇa**, see *śālīni-karaṇa*.

Śālī, f. a kind of plant (= *kṛishṇa-jiraka*).

Śālīna, as, ā, am, attached to the house or to one's own room, domestic, bashful, humble, retiring, ashamed; like, resembling; (as), m. a householder, one who devotes himself to household or worldly affairs; (ā), f. a sort of fennel (= *mīśreyā*). — **Śālīnatā**, f. or **śālīna-tva**, am, n. bashfulness, modesty. — **Śālīnatva-vivarjita**, as, ā, am, devoid of modesty, immodest. — **Śālīna-śīla**, as, ā, am, of a bashful disposition or retiring nature. — **Śālīnasīla-tā**, f. bashfulness. — **Śālīni-karaṇa**, am, n. the making humble, humbling; abuse, reproach. — **Śālīni-kṛt**, cl. 8. P. *-karoti*, &c., to make humble, humiliate.

Śālīya, as, ā, am, of or belonging to a hall; (as), m., N. of a Muni.

शालङ्कट śālankatāṅkaṭa, as, m., N. of a Rākshasa (son of Śālankatāṅkaṭā, wife of Vidyut-keśin; the N. is also written Śālākatāṅkaṭa).

शालङ्कायन śālankāyana, as, m., N. of a Muni; of Siva's attendant Nandin; (ās), m. pl., N. of a family (descendants of Viśvā-mitra). — **Śālankāyana-gotra**, am, n. the family of the Śālankāyanas. — **Śālankāyana-jivāsū**, ūs, f. epithet of the mother of Vyāsa. — **Śālankāyana-putra**, as, m., Ved., N. of a teacher.

Śālankāyanin, inas, m. pl., N. of a school.

Śālāñkī, is, m., N. of a Muni.

शालञ्च śālāñca, as, m. = *śālāñci* below.

शालाक śālāka (fr. *śālākā*), Ved. a fragment or splinter of wood, a chip.

Śālākin, ī, m. a spearman, one armed with a javelin or dart; a surgeon; a barber.

Śālākya, am, n. a branch of surgery or medicine (comprising the inquiry into diseases of the head and its organs; cf. *āyur-veda*). — **Śālākya-tantra**, am, n., N. of the fourth part of the Aśhṭāṅga-hṛdaya-saṃhitā (treating of diseases of the head).

शालाच्च śālāñci, is, f. = *śālīñca*, p. 1003.

शालातुरीय śālāturiya, as, m. (fr. *śālātura*), epithet of Pāṇini.

शालालुक śālāluka, as, ī, am (fr. *śālālu*), purchased with the perfume called Śālālu.

शालि śālī, is, m. (said to be fr. rt. *śāl* or fr. rt. *śrī*, cf. Upādi-s. IV. 127), rice (of which there are said to be ten varieties; but especially two kinds, one white, growing in deep water, and the other red, requiring only a moist soil); the civet-cat, pole-cat; N. of a Yaksha transformed into a lion, (see *śālī-vāhana*); (ayas), m. pl. grains of rice, rice. — **Śālīkapa**, am, n. a grain of rice. — **Śālī-tūrṇa**, as, am, m. n. rice-flower, ground rice. — 2. **śālī-tā**, f. or **śālī-tva**, am, n. the state or condition of rice. — **Śālī-parṇi**, f. a kind of leguminous shrub (= *māsha-parṇi*). — **Śālī-pishṭa**, am, n. 'flour of rice,' crystal. — **Śālī-bhavana**, am, n. a rice field. — **Śālī-vāh**, vāt, *-lyuhī*, vāt, see Vopa-deva IV 12. — **Śālī-vāha**, as, m. a proper N. — **Śālī-vāhana**, as, m., N. of a celebrated sovereign of India (said to be so called either from having in his infancy ridden on a Yaksha called Śālī, or from Śālī for Śālā the Śāl tree, Śālī-vāhana being represented as born on a cross made of that or other wood; he was the enemy of Vikramāditya and instigator of the er now called Śāka, commencing from his birth, seventy eight years after Christ; his capital was Prati-shthān on the Godāvarī). — **Śālī-śūka**, as, m., N. of king of the Maurya dynasty (a descendant of Candra gupta). — **Śālī-hotra**, as, m. 'receiving oblations of rice or com.' a horse; N. of a writer on veterinary subjects. — **Śālīhotra-jña**, as, ā, am, knowing (the precepts of) Śālī-hotra, skilled in veterinary surgery. — **Śālī-hotrin**, ī, m. a horse. — **Śāly-odana**, as, am, m. n. rice-gruel.

Śāleya, *as*, *ā* or *i*, *am*, fit for rice (as a field &c.); sown with rice; (*as*, *ā*), m. f. a sort of fennel, *Anethum Pamori* or *Sowa*, = *mīśreyā*; (*am*), n. a field of rice.

शालिक śālīka. See under *śāla*, p. 1002.

शालिञ्च śālīñca, *as*, m. the creeper *Achyranthes Triandra* (the leaves of which are used as a vegetable).

Śālīñci, *f*, a kind of vegetable (= *saulpha*, apparently somewhat different from the above).

शालीन śālīna. See p. 1002, col. 3.

शालु śālu, *us*, m. (according to *Upādi-s*, 5. fr. rt. *śrī*, but in some senses connected with *śāl*), a kind of astringent substance; a sort of perfume (commonly called *Chor*); a frog [cf. *śāura*]; (*u*), n. the root of the water-lily.

Śāluka, *am*, n. (according to *Upādi-s*, IV. 42. r. rt. *śāl*), the esculent root of the different kinds of *Nymphaea* or water-lily.

Śāluda, *as*, m., Ved. a frog.

Śālura, *as*, m. a frog.

Śālūka, *as*, m. a frog; the root of the water-lily (generally neut.); (*am*), n. the root of the water-lily, see above); the nutmeg (= *jāti-phala*).

Śālūra, *as*, m. a frog.

शालोत्तरीय śālotṭariya, *as*, m. (for *śālū-tariya*, q. v. ?), N. of the grammarian *Pāṇini*, (this word is given by *Sabda-k.* on the authority of the *Trikaṇḍa-śeṣa*; it is said to be derived from *śālā* + *uttariya*, and to account for this derivation a legend is told that *Pāṇini* was expelled from the house of his preceptor for his stupidity, and acquired his subsequent scholarship by propitiating *Śiva*.)

शाल्मल śālmala, *as*, m. (said to be fr. rt. *śāl* or *śāl*), the silk-cotton tree; the gum or resin of the cotton tree (= *moḍa-rasa*); one of the *Dvīpas* or divisions of the continent (= *śālmali* below).

Śālmala-dvīpa, *as*, m. the *Śālmala*-dvīpa.

Śālmali, *is*, m. f. the Seemul or silk-cotton tree, *Bombax Heptaphyllum*, (*kūṭa-śālmali*, a fabulous horny rod of the cotton tree for torturing the wicked n. hell); one of the seven *Dvīpas* or great divisions of the known continent (so called from the above tree said to grow there; it is surrounded by the sea of ghee or clarified butter); a kind of hell in which the wicked are tormented with the thorns or prickles of the *Śālmali*. — **Śālmali-dvīpa**, *as*, m. the *Śālmali*-dvīpa. — **Śālmali-patraka**, *as*, m. the *Śālmali*-tree. — **Śālmali-stha**, *as*, m. 'Śālmali-abiding', epithet of *Garuda*.

Śālmali, *as*, m. the tree *Andersonia Rohitaka*; (*am*), n. an inferior kind of *Śālmali* tree.

Śālmalin, *i*, m., N. of *Garuda*, the bird and vehicle of *Viṣṇu*; (*ini*), f. the silk-cotton tree.

Śālmali, *f*, = *śālmali* above; N. of a river in the afenal regions (*Manu* IV. 60); of a hell, (see *śālmali*); of one of the *Saktis* of *Viṣṇu*. — **Śālmali-kanda**, *as*, m. the root of the *Śālmali* tree. — **Śālmali-phala**, *as*, m. a particular plant or tree (= *teja-phala*). — **Śālmali-phalaka**, *am*, n. a smooth board of *Śālmali* wood (used to wash clothes upon). — **Śālmali-veshta** or **śālmali-veshtaka**, *as*, m. the gum or resin of the silk-cotton tree.

शाल्व śālva, *as*, m., N. of a country, (also written *śālva*, q. v.); a king of the *Śālvas*; (*ās*), n. pl., N. of a tribe (inhabiting *Bhārata-varsha*). — **Śālva-pati**, *is*, or **śālva-rāja**, *as*, or **śālva-rājan**, *ā*, m. the king of the *Śālvas*.

Śālvaṇa, *as*, m., N. of a class of herbs (used medicinally for expelling wind).

Śālveya, *ās*, m. pl. the inhabitants of *Salva*.

शव śava, *as*, *i*, *am* (fr. *śava*). cadaverous, relating to a dead body, produced by or belonging to a corpse; dead; of a cadaverous or dark yellowish colour, tawny; relating to purification from the defilement caused by contact with a corpse or the death

of a relation; (*as*), m. a dark yellowish or tawny colour; the young of any animal, (in this sense probably connected with rt. *śvi*, cf. *śiśu*). — **Śāvāsauca** ('*va-as*'), *am*, n. impurity caused by contact with a dead body or by the death of a relation.

Śāvaka, *as*, m. the young of any animal.

Śāvāyana, *as*, m. a proper N.

शवार śāvara, *as*, *i*, *am* (fr. *śavara*), relating to a savage or barbarian, barbarous; low, vile; (*as*), m. fault, offence; sin, wickedness; the *Lodh* tree, = *lodhra*; (*i*), f. cowach, *Carpopogon Pruriens*; a sort of *Prākṛit*, (one of the five *Vibhāṣās*, said to be that spoken by the *Savaras*). — **Śāvara-bhāṣya**, *as*, *śāvara-bh*. — **Śāvara-bhedākhya** ('*da-ākh*'), *am*, n. copper. — **Śāvarotsava** ('*ra-ut*'), *as*, m. a festival observed by savage or barbarous tribes.

शाशदान śāśadāna. See under rt. *śad*.

शाश्वत śāśvata, *as*, *i*, *am* (fr. *śāśvat*), eternal, constant, perpetual; all; about to happen, future; (*as*), m., N. of *Vyāsa*; of *Śiva*; of a king; of the author of the *Nānārtha-kosha*; the sun; (*i*), f. the earth; (*am*), n. heaven, ether; (*am*), ind. constantly, perpetually, eternally.

Śāśvatika, *as*, *i*, *am*, eternal, constant, perpetual, permanent.

शाश्वसत् śāśvasat, *at*, *atī*, *at* (fr. *Intens.* of rt. *śvas*), Ved. breathing repeatedly, panting, constantly snorting (said of the horses of *Indra*).

शाष्कुल śāshkula, *as*, *i*, *am* (said to be an anom. form for *śaushkala* fr. *śaushkala*), eating flesh or fish.

शाष्कुलिक śāshkulika, *am*, n. (fr. *śāshkuli*), a quantity of baked cakes or pastry.

शास् 1. *śās* (connected with rt. *śāns*), cl. 2. P. *śāsti* (Ved. and ep. also A. *śāste*; ep. also cl. I. P. *śāsati*; in some forms *śās* is changed to *śis* and this again to *śish*, e. g. Pres. P. 1st du. *śishvas*, 2nd du. *śishthas*, 3rd pl. *śāsati*, Impf. 2nd and 3rd sing. *asāt*, Impv. 2nd sing. *śādhi*, Ved. *śisādhi*), *śāsāsa*, *śāśishyati*, *asishat*, (Ved. form *śāstana*, *Rig-veda* X. 52, 1), *śāsitum*, to rule, govern, command, order, direct, control; to enact, decree; to train, instruct, inform, teach (with two acc.); to report, proclaim [cf. rt. *śāns*]; to correct, punish, chide; (Ved. A.) to implore, wish, desire [cf. *ā-sās*, *ā-sāns*]; Pass. *śishyate*, to be taught; to learn [cf. *śishyate* under rt. 2. *śish*]; Caus. *śisayati*, *-yitum*, Aor. *asāsāt*, to correct, punish: Desid. *śisāsishati*: Intens. *śeśishyate*, *śāsāsti*.

2. *śās*, *ās*, m. (connected with rt. *śāns*), Ved. one who recites, a reciter, repeater [cf. *uktha-sās*]; a worshipper.

Śāsa, *as*, m., Ved. order, command, (Sāy. = *śāsana*, *Rig-veda* I. 68, 5); praise, hymn of praise, (Sāy. = *stuti*; in this sense connected with rt. *śāns*); N. of a Vedic Rishi (having the patronymic *Bhāradvāja*, and author of the hymn *Rig-veda* X. 152); epithet of the hymn *Rig-veda* X. 152.

Śāsaka, *as*, *ikā*, *am*, a ruler, governor; a chastiser. **Śāsāt**, *at*, *atī*, *at* (the nom. m. follows the rule for cl. 3), ruling, regulating, governing, commanding.

Śāsana, *as*, *i*, *am*, one who instructs, instructing, directing, &c.; (*i*), f., Ved. an instructress; (*am*), n. the act of governing, ruling, government; an order, edict, enactment, decree, command, direction; the act of instructing, instruction, discipline; a precept; a royal grant, charter (usually a grant of land or of particular privileges, and frequently inscribed on stone or copper); a writing, deed, written contract or agreement; any written book or work of authority, scripture; the control or government of the passions, self-control, devotion. — **Śāsana-dūshaka**, *as*, *ikā*, *am*, disobeying the command of a king. — **Śāsana-patra**, *am*, n. 'edict-plate,' a plate of copper or of stone on which an edict or grant is inscribed; a sheet of paper on which an order is written. — **Śāsana-**

hara, *as*, m. a command-bearer, one bearing an edict, a royal messenger. — **Śāsana-hārīn**, *i*, *ini*, *i*, bearing commands; (*i*), n. a messenger, envoy. — **Śāsana-tivṛitti** ('*na-at*'), *is*, f. the transgression of a command.

Śāsaniya, *as*, *ā*, *am*, to be governed or directed; to be corrected, deserving punishment, punishable.

Śāsita, *as*, *ā*, *am*, governed, ruled, directed; corrected, punished.

Śāsītarya, *as*, *ā*, *am*, to be governed; to be ordered; to be corrected.

Śāsītri, *tā*, *tri*, *tri*, ruling, governing; ordering, commanding; one who rules or governs, a governor, commander.

Śāsīn, *i*, *ini*, *i*, ruling, directing, controlling; correcting.

Śāsu, *us*, m., Ved. a governor, ruler [cf. *śāstrī*]; a command, (Sāy. = *śāsanam*.)

Śāsti, *is*, f. governing, ruling, ordering; a command, order; correction, punishment; a punishment inflicted by royal command; a sceptre.

Śāstri, *tā*, *tri*, *tri*, one who rules or governs or corrects; a ruler, governor, (Sāy. on *Rig-veda* I. 60, 2. *śāsuḥ* = *śāsituh*, gen. c. 'of a ruler'); teaching, instructing; (*tā*), m. a ruler, governor, king; a father; a teacher, master, instructor; a Buddha or Jina or the deified teacher of either of these sects. — **Śāstri-tva**, *am*, n. the state of a ruler, &c.; governing, chastising.

Śāstra, *am*, n. 'an instrument of directing or teaching,' an order, command, rule, precept, institute; religious or scientific treatise, any sacred book or composition of divine or standard authority (applicable even to the *Veda*, and said to be of fourteen or even eighteen kinds, see under *vidyā*; the word *śāstra* is often found at the end of a comp. after the word denoting the subject of the book, or applied collectively to whole departments of knowledge, e. g. *Vedānta-s*, a work on the *Vedānta* philosophy or the whole body of teaching on that subject; *dharma-s*, a law-book or whole body of written laws; *kāvya-s*, a poetical work or poetry in general; *śilpi-s*, works on the mechanical arts; *kāma-s*, erotic compositions; *alankāra-s*, rhetoric, &c.); a book, treatise, body of teaching (in general), scripture, science. — **Śāstra-kṛit**, *t*, m. the author of a *Śāstra*; a writer or author (in general); a Rishi or sage (as the author of sacred works). — **Śāstra-kovida**, *as*, *ā*, *am*, skilled in sacred works.

— **Śāstra-gaṇḍa**, *as*, m. a superficial reader of books; a general reader (= *praghaṭā-vid*). — **Śāstra-lakṣhus**, *us*, n. 'the eye of science, grammar.

— **Śāstra-ārāṇa**, *as*, *ā*, *am*, skilled in the *Śāstras*, well-versed in sacred works or sciences. — **Śāstra-jña**, *as*, *ā*, *am*, knowing sacred works, acquainted with the *Śāstras*; knowing books; a mere theorist.

— **Śāstrajña-tā**, *f*, or **śāstrajña-tva**, *am*, n. knowledge of sacred works, acquaintance with the *Śāstras*.

— **Śāstra-jñāna**, *am*, n. knowledge of sacred works, knowledge derived from the study of the *Śāstras*.

— **Śāstra-tattva**, *am*, n. the truth (taught) in sacred works, the truth of the *Śāstras*. — **Śāstratattva-jña**, *as*, *ā*, *am*, understanding the truth (as taught in) sacred works; (*as*), m. an astronomer, astrologer.

— **Śāstra-tas**, ind. according to the *Śāstras*, according to sacred precept or law. — **Śāstra-darśin**, *i*, *ini*, *i*, seeing or knowing the *Śāstras*, skilled in sacred works or sciences. — **Śāstra-dīpikā**, *f*, N. of a commentary on the *Nyāya-sūtras* by *Pārtha-sārathi*.

— **Śāstra-dṛṣṭa**, *as*, *ā*, *am*, seen in the *Śāstras*, stated in sacred works or in books treating of any science. — **Śāstra-nindā**, *f*, reviling or denying the authority of sacred works. — **Śāstra-prasanga**, *as*, m. the subject of the *Śāstras*; the discussion of sacred works. — **Śāstra-yoni**, *is*, m. the source of the *Śāstras*. — **Śāstrayoni-tva**, *am*, n. the state of being the source of the *Śāstras*. — **Śāstra-vaktri**, *tā*, m. one who expounds sacred books. — 1. **śāstra-**

vat, ind. like the sacred writings, conformably or according to written authority. — 2. **śāstra-vat**, *ān*, *atī*, *at*, having or following sacred institutes, skilled

in sacred writings. — *Sāstra-vid*, *t*, *t*, *t*, knowing the *Sāstras*, understanding or conversant with the scriptures, skilled in sacred sciences. — *Sāstra-vidhāna*, *am*, *n*. or *śāstra-vidhi*, *is*, *m*. scripture-precept, sacred ritual, ceremonial injunction. — *Sāstravidhānokta* (*na-uk*), *as*, *ā*, *am*, prescribed by scriptural precept or sacred injunction. — *Sāstravipratishiddha*, *as*, *ā*, *am*, forbidden by the *Sāstras*, contrary to the scriptures, illegal. — *Sāstravipratishiddha*, *as*, *m*. opposition to the *Sāstras*, any act contrary to sacred precept or scriptural injunction. — *Sāstra-vimukha*, *as*, *i*, *am*, disinclined to learning, averse from study. — *Sāstra-viroddha*, *as*, *ā*, *am*, opposed to the *Sāstras*, contrary to law or religious precept. — *Sāstra-viroddha*, *as*, *m*. opposition to sacred precept; mutual contradiction of books, incompatibility of different works. — *Sāstra-vyutpatti*, *is*, *f*. perfect conversancy with sacred writings. — *Sāstra-silpīn*, *i*, *m*. the country of Kāśmīra; (*inas*), *m*. pl. the people of Kāśmīra (commonly called Cashmere). — *Sāstra-siddha*, *as*, *ā*, *am*, established by the *Sāstras*, proved by sacred works. — *Sāstrācāraṇa* (*ra-āc*), *am*, *n*. the study of the *Sāstras*; (*as*), *m*. one versed in the scriptures or well read in sacred works; a student of the *Vedas* or one whose conduct is regulated by their precepts; a Pandit. — *Sāstrātikrama* (*ra-at*), *as*, *m*. transgressing the *Sāstras*, violation of sacred precepts. — *Sāstrānanuśhāna* (*ra-an*), *am*, *n*. non-performance of sacred precept, disregard of the authority of religious books. — *Sāstrānuśhāna* (*ra-an*), *am*, *n*. observance of the *Sāstras*, conforming to sacred law or ritual; applying one's self to books. — *Sāstrānuśhāna* (*ra-an*), *as*, *ā*, *am*, established or authorized by the *Sāstras*, obeying or following sacred institutes. — *Sāstrānusāra* (*ra-an*), *as*, *m*. conformity to the *Sāstras*, following sacred ordinances. — *Sāstrābhijña* (*ra-abh*), *as*, *ā*, *am*, learned in sacred works, versed in the *Sāstras*. — *Sāstrārtha* (*ra-ar*), *as*, *m*. the object or purport of a book, the meaning of a sacred precept, a precept or direction of the *Sāstras* or of any particular *Sāstra*, a scriptural statement or dogma. — *Sāstrotka* (*ra-uk*), *as*, *ā*, *am*, declared or enjoined by the *Sāstras*, declared in works of sacred authority, said in a book.

Sāstrīta, *as*, *ā*, *am*, treated according to the *Sāstras*. — *Sāstrīrtha* (*ta-ar*), *as*, *m*. a scientifically treated subject.

Sāstrīn, *i*, *īn*, *i*, having or following sacred works, versed in the *Sāstras*, skilled in books; (*ī*), *m*. a teacher of sacred science; a learned man, one who has studied the *Sāstras*.

Sāstriya, *as*, *ā*, *am*, scriptural, authorized by or conformable to sacred precept, agreeable to sacred institutes, legal.

Sāhya, *as*, *ā*, *am*, to be governed or regulated, to be ordained or prescribed by law; to be corrected; punishable, deserving chastisement or punishment, corrigible.

Sīshṭa, *śishya*, &c. See under 2. *śishṭa*, p. 1009.

शाम *śāsa*, *as*, *m*. (fr. rt. 1. *śas*), Ved. 'destroyer,' epithet of Indra.

शाह *śāha*, *N*. of a country (belonging to Kāśmīra).

Śāhi, *is*, *m*. *N*. of a dynasty.

शि 1. *śi* (closely connected with rt. *śo*), cl. 5. P. A. *śinoti*, *śivute* (Ved. also cl. 3. A. *śiśite*), *śiśāya*, *śiśye*, *śeśyati*, -*te*, *asaiśhit*, *aśeśha*, *śetum*, to sharpen, whet; to make sharp or thin, attenuate; to excite; to be sharp; to be attentive: Caus. *śāyayati*, *yitum*, Aor. *asaiśyat*: Desid. *śiśishati*, -*te*: Intens. *śeśiyate*, *śeśayiti*, *śeśeti*: [cf. Gr. *κί-ω*, *κί-ω-ω*, *κί-ω*; Lat. *ci-o*, *ci-o-o*, *ci-tu-s*, *excito*, *incito*: Lith. *koja*.]

2. *śi*, *is*, *m*. an epithet of Śiva; auspiciousness, good fortune; peace, composure, calm.

Śita, *as*, *ā*, *am* [cf. *śūta*, fr. rt. *śo*], sharpened, whetted; attenuated, thin, emaciated, wasted, de-

clined; weak, feeble. — *Śita-tā*, *f*. or *śita-tva*, *am*, *n*. sharpness. — *Śita-dhāra*, *as*, *ā*, *am*, sharp-edged. — *Śita-śara*, *as*, *m*. a sharp arrow. — *Śita-śarābhita* (*ra-abh*), *as*, *ā*, *am*, surrounded or encompassed with sharp arrows. — *Śita-śūka*, *as*, *m*. 'sharp-bearded,' barley; wheat. — *Śitāgra* (*ta-ag*), *as*, *ā*, *am*, sharp-pointed; (*as*), *m*. a thorn. — *Śitāstra-bhrit* (*ta-as*), *t*, *m*. bearing sharp weapons. — *Śiteshu* (*ta-ishu*), *us*, *m*. a sharp arrow. — *Śitodā*, *f*. = *śitodā*.

Śitvā, ind. having sharpened, having whetted.

Śisāna, *as*, *ā*, *am*, Ved. sharpening, making sharp, (Sāy. = *śikshī-kurvāt*.)

शि 3. *śi*, (in grammar) a technical term for the case-ending *i*, substituted for *jas* and *śas* in neuters.

शिशपा *śiśapā* or (according to some) *śiśipā*, *f*. the tree *Dalbergia Sisu*; the *Āśoka* tree.

शिशुमार *śiśumāra*, *as*, *m*. Ved. a porpoise (= *śiśu-māra*).

सिंह *siṅh* = rt. *siṅgh*, q. v.

Sinhāna, *siṅhāṇaka*, = *siṅghāna*, &c.

शिकु *śikku*, *us*, *us*, *u*, idle, lazy, following no business or profession.

शिक्य *śikha* or *śikthaka*, *am*, *n*. bee's wax, (also written *śikthaka*, q. v.)

शिक्य *śikya*, *am*, *ā*, *n*. f. (according to Uṇādi-s. V. 16. fr. *śi* substituted for rt. *śraṇs*, cf. *śiṭ*), a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load; the burden or load so carried; a sort of hanging-shelf suspended by strings; the strings of a balance. — *Śikyadhāra* (*ya-adh*), *as*, *m*. 'loop-holder,' the hook or eye at each end of a pole or beam for holding the above looped cord or for holding the strings of a balance.

Śikyita, *as*, *ā*, *am*, placed or carried in the above loop, suspended in a swing or loop made of cord, &c.

शिक्वन् *śikvan* (perhaps connected with *śikya* above), Ved. a rope, cord, (Sāy. *śikvabhī* = *rajvubhī*, Rīg-veda I. 141. 8.)

शिक्रस् *śikvas* (connected with rt. 1. *śak*), Ved. mighty, powerful, able, (Sāy. *śikvasah* = *śaktāh*, Rīg-veda V. 52. 16; *śikvase* = *śaktāya*, Rīg-veda X. 92. 9.)

शिक्ष *śiksh* (properly Desid. of rt. 1. *śak*, q. v., but regarded by some as a separate rt.), cl. I. A. *śikshate*, Aor. *asikshishṭa*, *śikshitum*, to learn, acquire knowledge; to teach (Ved.); to give (P. Ved., see rt. 1. *śak*): Pass. *śikshyate*, Aor. *asikshi*: Caus. *śikshayati*, -*te*, Aor. *asikshishat*, -*ta*, to teach, &c., (see rt. 1. *śak*, p. 985.)

Śikshaka, *as*, *ā* or *ikā*, *am*, a learner; a teacher, instructor, (in this sense fr. Caus.); one who knows *Śikshā* or the science of euphony, (see below.)

Śikshaya, *am*, *n*. the act of learning, acquiring knowledge; teaching, instruction (fr. Caus.).

Śikshayāya, *as*, *ā*, *am*, to be learnt; to be taught (fr. Caus.).

Śikshat, *an*, *antī*, *at*, Ved. teaching, instructing. *Śikshamāṇa*, *as*, *ā*, *am*, Ved. learning; (*as*), *m*. a learner, pupil.

Śikshayitrī, *tā*, *m*. (fr. Caus.), an instructor, teacher.

Śikshayitrā, ind. having taught, having instructed.

Śikshā, *f*. desire of being able to effect anything, wish to prevail (Kīrāt. XV. 37); learning, study, the acquisition of knowledge; teaching, instruction, training, discipline; the science which teaches proper pronunciation and especially the laws of euphony peculiar to the Veda, (one of the six Vedāṅgas; see *vedāṅga*); modesty, humility, diffidence; giving, bestowing (Ved., see rt. 1. *śak*); the plant *Bignonia Indica* — *Śikshā-kura*, *as*, *i*, *am*, instruction-causing, instruction-giving; (*as*), *m*. a teacher, instructor;

epithet of Vyāsa. — *Śikshā-guru*, *us*, *m*. a religious preceptor, teacher. — *Śikshā-nara*, *as*, *m*. Ved. the chief or foremost in liberality; epithet of Indra, (Sāy. = *dānasya netā*). — *Śikshā-sakti*, *is*, *f*. 'power of learning,' dexterity, skill. — *Śikshā-sūtra*, *am*, *n*. *N*. of a section in the Kātantra treating of the pronunciation of letters.

Śikshāna, *as*, *ā*, *am*, learning, acquiring knowledge.

Śikshita, *as*, *ā*, *am*, learnt, studied; instructed, taught (with acc., e. g. *śikshito nṛityam*, instructed in dancing); disciplined, exercised, trained, tamed, tame; docile; skilful, clever, conversant; modest, diffident. — *Śikshitākshara* (*ta-ak*), *as*, *m*. one who is taught letters or literature, a pupil, scholar. — *Śikshitāyudha* (*ta-āy*), *as*, *ā*, *am*, skilled in weapons.

Śikshitārya, *as*, *ā*, *am*, to be learnt; to be instructed or taught.

Śikshitvā, ind. having learnt; having instructed.

Śikshin, *i*, *īn*, *i*, learning; instructing.

Śikshu, *us*, *us*, *u*, desirous of learning, one who wishes to learn.

Śikshya, *as*, *ā*, *am*, to be learnt; to be trained or taught, teachable.

Śikshyamāṇa, *as*, *ā*, *am*, being learnt; being taught; (*as*), *m*. a pupil.

शिश *śikha*, *as*, *m*. Ved., *N*. of a serpent priest; [cf. *anu-śikha*.]

Śikhaka, *as*, *m*. (according to Sabda-k. = *lekha-ka*), a writer, scribe.

शिक्षद *śikhaṇḍa*, *as*, *m*. (connected with *śikhā*, q. v.), a tuft or lock of hair left on the crown or sides of the head at tonsure; any crest or plume or tuft; the tail of a peacock.

Śikhaṇḍaka, *as*, *m*. a tuft or lock of hair left on the crown of the head at tonsure; three or five locks left on the side of the head (especially in men of the military class, = *kāka-paksha*); a curl or ringlet; any crest or tuft; a peacock's tail, (in this sense *am*, *n*. according to Sabda-k.)

Śikhaṇḍika, *as*, *m*. a cock; (*ā*), *f*. a tuft or lock of hair on the crown of the head.

Śikhaṇḍita, *am*, *n*. a kind of metre.

Śikhaṇḍin, *i*, *in*, *i*, crested, tufted; (*i*), *m*. a peacock; a peacock's tail; a cock; an arrow; a kind of yellow jasmine; the plant *Abrus Precatorius*; *N*. of Vishnu; of a Rishi or Muṇi (one of the seven stars of the Great Bear, cf. *Ītra-śikhaṇḍin*); *N*. of a son of Drupada (enemy of Bhishma and born as a female); of a mountain; (*in*), *f*. a pea-hen; a kind of jasmine (= *yūthtkā*); the shrub *Abrus Precatorius*; *N*. of the daughter of Drupada (afterwards changed to a male, see above); *N*. of two Apsaras (daughters of Kāśyapa and regarded as the authoresses of Rīg-veda IX. 104.)

Śikhāṇḍaka, *as*, *m*. a tuft or lock of hair on the top or side of the head (= *śikhaṇḍaka*).

शिशर *śikhara*. See p. 1005, col. 1.

शिशलोहित *śikhalohita*, *as*, *m*. a plant (commonly called *kukura-mudā*).

शिखा *śikhā*, *f*. (according to Uṇādi-s. V. 24. fr. rt. 1. *śi*; probably connected with rt. 1. *śi*) a sharp end, point, spike, peak, pinnacle, projection top, summit, end or point (in general); the end or point of a garment; a crest, top-knot, tuft, plume lock of hair on the crown of the head; a peacock's crest or comb; a pointed flange, flame (in general) the point or tip of the foot; a ray of light; a fibrous root, root (in general); a branch which takes root any branch; the head or chief of anything, principle thing, acme; a kind of metre; a particular plan (= *lāṅgalikī*); the fever or excitement of love [cf. Hib. *siḡh*, 'a hill.' — *Śikhā-kanda*, *am*, *n*. kind of onion or turnip (= *grīvaṇa*). — *Śikhā-jāta*, *as*, *ā*, *am*, one who wears a lock of hair in a knot on the top of the head. — *Śikhā-lara*, *us*, *n*. 'flame-tree,' a lamp-stand, candlestick. — *Śikhī-dāman*, *a*, *n*. a garland at the top of the head. — *Śikhā-dhara*, *as*, *ā*, *am*, having a sharp end or point, pointed, crested, having a top-knot; (*as*), *n*

शिप्र *śipra*, as, m., N. of a lake on the high land of the Himālaya; (am), n., Ved. a cheek, jaw, (*ayah-śipra*, as, ā, am, iron-jawed, having

jaws of iron; having an iron visor); the chin; the nose; a visor or helmet; (e), n. du. the two jaws; (ā), f. a helmet, head-dress, turban; a visor, (Sāy. *śiprā=ushnisha-mayī*); N. of a river issuing from the Śipra lake. — *Śipra-vat, ān, atī, at*, Ved. having large or handsome jaws, (Sāy.=*śobhana-hanu*, R̥g-veda VI. 17, 2); having a handsome chin, handsome-chinned; [cf. *su-śipra*.]

Śipraka, as, m., N. of the first king of the Āndhras.

Śiprin, ī, inī, ī, Ved. having a (beautiful) cheek or nose, handsome; having a handsome chin (said of Indra); (*inī*), f.=*śipra*; (according to modern scholars) a draught imbibed by the mouth or jaws. — *Śiprinī-vat, ān, m.*, Ved. epithet of Indra (= *śipra-vat*).

शिफ *śipha, as, m.* (said to be fr. rt. i. *śī*), = *śiphā* below, which is the more usual form; (ā), f. a fibrous root or root in general; the root of a water-lily; a lash or stroke with a whip; spikenard (= *mānsikā*); turmeric; a sort of dill or fennel (= *sata-pushpā*); a mother; a river; a particular river (Ved.). — *Śiphā-kanda, as, am, m. n.*, the root of a water-lily. — *Śiphā-dhara, as, m.*, 'possessing a fibrous root,' a branch. — *Śiphā-ruha, as, m.*, 'root-growing,' the Indian fig-tree; [cf. *nyag-rodhā*.]

Śiphāka, as, m. the root of a water-lily.

शिवि *śibi, is, m.*, N. of a Vedic Rishi (having the patronymic Auśinara and author of R̥g-veda X. 179, 1; cf. *śivi*).

शिमिक *śimika, N.* of a district in Kāśmīra.

शिमी *śimī, f.*, Ved. power, strength, (Sāy. = *śakti*, R̥g-veda I. 151, 1); a sacrificial rite, ceremony (= *karma*, Naigh. II. 7). — *Śimī-vat, ān, atī, at*, Ved. possessed of power, full of energy or strength, strong, vigorous, energetic; granting desires, (according to Sāy. on R̥g-veda I. 155, 2. *śimīvatoh=ishṭa-pradānādi-karmavatoḥ* or *praharānādi-karmavatoḥ*).

शिमूडी *śimūḍī, f.* a kind of shrub (= *balyā*).

शिम्व *śimba, as, m.* (said to be fr. rt. i. *śī*), a sort of large shrub, = *akra-mardaka*; (ā), f. a pod, legume, (also written *śimbā*).

Śimbala, am, n., Ved. the flower of the Salmali tree, (Sāy. = *salmali-kusuma*, R̥g-veda III. 53, 2).

Śimbī, īs, f. a pod, legume [cf. *śimbī*]; a kind of grass (= *erakā*). — *Śimbī-parṇi* or *śimbī-parīkā, f.* a sort of kidney-bean, Phaseolus Trilobus (= *mudga-parṇi*).

Śimbika, as, m. a sort of pulse or kidney-bean, = *krishṇa-mudga*; (ā), f. a pod, legume.

Śimbī, f. a pod, legume; a sort of kidney-bean; a kind of plant (= *kapi-kacchu*).

शिम्वता *śimbātā, m. du.*, Ved. mentioned in Naigh. III. 6. together with *śata-rā* and *śāta-pantā* among the *śukha-nāmāni*, see R̥g-veda X. 105, 5; [cf. *śātupantā*.]

शिम्यु *śimyu, us, us, u*, Ved. arousing, exciting, (Sāy. = *bodhanāna*, R̥g-veda VII. 18, 5); (us), m. an evil demon, Rākshasa, (according to Sāy. = *śamayitri* = *badha-kārin*, 'a destroyer', R̥g-veda I. 100, 18.)

शिर *śir, īr, īr, īr* (fr. rt. *śrī*, cf. *gir* fr. rt. i. *gṛī*), hurting, injuring, wounding; [cf. *śaśiśa-śiśu-śih*, Kīrāt. XV. 5.]

शिर *śira.* See col. 2.

शिरस् *śiras, as, n.* (originally *śaras* = *karas*; according to Upādi-s. IV. 193, fr. rt. *śiri*), the head; the skull; the top of a tree; the head or top of anything, highest part, (*jānu-śiras*, the knee-pan); highest point, pinnacle, acme; the fore part, front; the van of an army; chief, principal; [cf. Zend *śara, śaranh*; Gr. *kapa, káp, kápov*-,

kapavio-v, kēpas; Lat. *cere-bru-m, cer-vix, cran-ium*, perhaps *calva*; Goth. *hvaír-n-ei, haum*; Old Germ. *hīrni, horn*; Angl. Sax. *hærnes*; Lith. *karcei, szera*; Hib. *ceann*.] — *Śiraḥ-kapālin, ī, m.* an ascetic or religious mendicant who carries about a human skull (as a symbol of abandoning all worldly desires). — *Śiraḥ-pīḍā, f.* 'head-pain,' head-ache. — *Śiraḥ-praṇāma, as, m.* bowing or bending the head. — *Śiraḥ-prāvāraṇa, am, n.* 'head-covering,' a head-dress, turban. — *Śiraḥ-phala, as, m.* 'having fruit on the top,' the cocoa-nut tree. — *Śiraḥ-sūla, am, n.* head-ache, sharp pain in the head. — *Śiraḥ-srenī, is, m. f.* a line of heads, number of heads. — *Śiraḥ-sṭha, as, ā, am*, being on the head. — *Śiraḥ-snāta, as, ā, am*, one who has bathed his head. — *Śiraś-cheda, as, m.* or *śiraś-chedana, am, n.* cutting off the head, decapitation. — *Śiraśi-ja, as, m.* 'head-produced,' the hair of the head. — *Śiraśi-ja-pāśa, as, m.* a tuft or quantity of hair. — *Śiraśi-ruh, ī, or śiraśi-ruha, as, m.* 'head-growing,' the hair of the head. — *Śiraśas, ind.* from the head. — *Śiraś-tāpin, ī, m.* an elephant. — *Śiraś-tra* or *śiraś-trāṇa, am, n.* 'head-protector,' a helmet; a cap, turban, head-dress. — *Śiraś-sṭha, as, ā, am*, being on the head, being on the summit, at the top, &c.; (as), m. a chief, leader. — *Śiro-griha, am, n.* top room, a room on the top of the house, upper chamber, a turret. — *Śiro-graha, as, m.* 'head-seizure,' disease or affection of the head. — *Śiro-grīva, am, n.* the head and neck. — *Śiro-dhara, f.* or *śiro-dhī, is, m.* 'head-supporting,' the neck. — *Śiro-bhū-shana, am, n.* an ornament for the head. — *Śiro-maṇi, is, m.* 'crest-jewel,' a gem worn in a head-ornament or any jewel worn on the head; a title of respect conferred on Pandits; N. of the author of the Dīdhiti commentary (so called after its author Raghunātha-śiromaṇi-bhaṭṭācārya). — *Śiro-mar-man, ā, m.* a hog. — *Śiro-mālin, ī, m.* 'garlanded with skulls,' epithet of Śiva. — *Śiro-ratna, am, n.* 'crest-gem,' a jewel worn on the head. — *Śiro-rujā, f.* 'head-pain,' any pain or ache in the head; a kind of tree (= *saptā-parpa*, the leaves of which are used as a remedy for head-ache). — *Śiro-ruh, ī, or śiro-ruha, as, m.* 'head-growing,' the hair of the head, hair. — *Śiro-roga, as, m.* 'head-sickness,' any pain or disease of the head. — *Śiro-rti* (**ras-ar*), is, f. 'head-pain,' pain in the head, head-ache, &c. — *Śiro-vartin, ī, inī, ī*, being at the head, being on the top or summit; (ī), m. a chief, any one at the head of affairs, the general of an army. — *Śiro-vallī, f.* the crest or comb of a peacock, (said to be also read *śiro-randi*). — *Śiro-vritta, am, n.* pepper. — *Śirovritta-phala, as, m.* a kind of Achyranthes Aspera (= *raktāpāmārga*). — *Śiro-veshṭa, as, m.* or *śiro-veshṭana, am, n.* 'head-cincture,' 'head-covering,' a head-dress, turban, cap. — *Śiro-sṭhi* (**ras-as*), ī, n. 'head-bone,' the skull. — *Śiro-hārin, ī, m.* epithet of Śiva.

Śira, as, m. the head, (according to some *am, n.*); the root of the pepper plant, (according to some *am, n.*); a bed, couch (= *śayyā*); a large serpent.

Śira-ja, as, m. 'head-produced,' the hair of the head.

Śiraska, as, ā, am, belonging to the head, being on the head; (*am*), n. a helmet; a cap, turban, &c.; (ā), f. a palanquin.

Śirasya, as, ā, am, belonging to the head, being on the head; (*as*), m. clean or unentangled hair (= *śirshaṇya*).

शिरा *śirā, f.* (probably another form of *śilā*, col. 3), any tubular vessel of the body, a nerve, tendon, fibre, gut, vein, blood-vessel, artery (= *dhamanī*).

Śirā-patra, as, m. the elephant or wood-apple, Feronia Elephantum (= *kapittha*); a kind of tree (= *hinṭāla*). — *Śirā-vritta, am, n.* lead (= *śisaka*).

Śirāla, as, ā, am, veiny, tendinous, sinewy, skinny, full of tendons or veins; (*am*), n. the acid fruit of the Averrhoa Carambola (= *karma-ranga*).

Śirālaka, as, m. the plant Vitis Quadrangularis (= *asthi-bhanga*).

शिरि *śiri, is, m.* (according to Upādi-s. IV. 142, fr. rt. *śrī*), a murderer, killer; a sword; an arrow; a locust.

Śirīṇā, f., Ved. night, (Sāy. *śirīyate 'syām bhu-tānti śirīṇā rātriḥ*, R̥g-veda II. 10, 3.)

Śirisha, as, m. a kind of tree, Acacia Sirisa; (*am*), n. the flower of this tree. — *Śirisha-pat-trikā, f.* a white kind of the plant Kīṇīḥ, q. v.

शिरिम्बु *śirimbiḥ, as, m.*, N. of a Vedic Rishi (having the patronymic Bhāradvāja and author of the hymn R̥g-veda X. 155).

शिल् *śil* (also written *sil*), cl. 6. P. *śilati, &c.*, to glean.

Śilā, as, am, m. n. gleaning, gathering stalks or ears of corn, (according to Kullūka on Manu X. 112. *śilā = aneka-dhānyonayana*, i. e. gleaning more than one ear of corn at a time, opposed to *uicha = ekaika-dhānyādi-gudakoṣṭayana*). — *Śilōiṇcha* ('*la-un*'), *as, m.* gleaning ears of corn; following irregular occupation. — *Śilōiṇcha-vṛtti, is, f.* subsistence by gleaning; unusual or irregular occupation.

शिला *śilā, f.* (probably connected with rt. i. *śī* or rt. *śo*), a stone, rock; a grindstone or any flat stone on which substances are ground; the lower timber of a door; a beam or stone placed across the top of a pillar, the top or capital of a column; a vein, tendon, (for *śirā*, q. v.); red arsenic; camphor; [cf. Lat. *sillex*; Hib. *clach, cloch*.] — *Śilā-garbha-ja, as, m.* (*śilā* for *śilā*), a particular plant (= *pāshāṇa-bhedana*).

— *Śilā-karnī, f.* the olibanum tree, Boswellia Thunifera. — *Śilā-kutaka, as, m.* a stone-cutter's chisel or hatchet. — *Śilā-kusuma, am, n.* benzoin or storax, (see *śilā-ja*). — *Śilā-ghana, as, ā, am*, firm or hard as a stone or rock. — *Śilā-ja, as, ā, am*, 'rock-born,' produced in a mountain or rock, fossil, mineral; (*am*), n. a kind of resin or bitumen; benzoin, storax or styrax; petroleum; any fossil production; iron.

— *Śilā-jatu, u, n.* 'stone-lac,' bitumen; red chalk. — *Śilā-jit, ī, f.* 'rock-conquering,' bitumen. — *Śilānjani* ('*lā-ai*'), f. a particular plant or shrub (= *kālānjani*).

— *Śilātaka* ('*lā-ai*'), *as, m.* a room on the top of a house (= *aṭṭa*); a hole; a fence, enclosure. — *Śilā-tala, am, n.* the surface of a rock or stone. — *Śilātmaja* ('*lā-ai*'), *am, n.* 'rock-born,' iron. — *Śilātmiṇā* ('*lā-ai*'), f. a crucible.

— *Śilā-tvaḥ, k, f.* = *śilā-valkā*. — *Śilā-dadru, us, m.* 'rock-eruption,' bitumen. — *Śilā-dhātu, us, m.* 'rock-mineral,' chalk; red chalk; a white fossil substance; an aluminous earth of a white or yellowish colour (considered to be a sort of chalk). — *Śilā-paṭṭa, as, m.* a flat stone for grinding condiments &c.; a slab used as a seat, a rocky seat. — *Śilā-paṭṭaka, as, m.* a rocky seat. — *Śilā-putra* or *śilā-putraka, as, m.* (*putra* being used as a diminutive), a roller for grinding condiments &c., a small flat stone for pounding or grinding. — *Śilā-pushpa, am, n.* 'rock-flower,' storax or benzoin. — *Śilā-pesha, as, m.* grinding with a stone. — *Śilā-pratīkṛiti, is, f.* an image or statue of stone. — *Śilā-phalaka, am, n.* a layer or table of rock, a stone slab. — *Śilā-bhava, am, n.* 'rock-produced,' storax or benzoin. — *Śilā-bheda, as, m.* the plant Plectranthus Scutellarioides (= *pāshāṇa-bhedā*); a stone-cutter's chisel. — *Śilā-maya, as, ī, am*, made of stone, rocky, stony. — *Śilārambhā* ('*lā-ai*'), f. the wild plantain (= *kāśh(hu-kadali)*). — *Śilā-rasa, as, m.* 'rock-exudation,' olibanum, benzoin, incense. — *Śilā-ralkula, as, am, m. n.* or *śilā-ralkā, f.* 'rock-bark,' a kind of moss or lichen (especially a kind used as a medicinal substance and said to be of cooling and lithontriptic properties; it is commonly called *Śilābāk*). — *Śilā-vitāna, as, am, m. n.* a covering or expanse of stones, i. e. a shower of stones. — *Śilā-vṛṣṭi, is, f.* 'stone-rain,' hail.

—*Śilā-veśman*, *a*, *n*. 'rock-abode,' a cavern, grotto, rocky recess. —*Śilā-ryādhi*, *iś*, *m*. 'rock-disease,' bitumen. —*Śilā-sita*, *as*, *ā*, *am*, sharpened on a grindstone. —*Śilāsana* ('*lā-as*' or '*-ās*'), *am*, *n*. a stone bench or seat; benzoin or storax. —*Śilā-sāra*, *am*, *n*. 'rock-essence,' iron. —*Śilāhva* ('*lā-uh*'), *am*, *n*. 'stone-named,' bitumen, red chalk. —*Śilābhūta*, *as*, *ā*, *am*, converted into a rock, made hard. —*Śilōcāya* ('*lā-uc*'), *as*, *m*. 'rock-accumulation,' a mountain; a high mountain. —*Śilottha* ('*lā-ut*'), *as*, *ā*, *am*, growing upon rocks, produced from rocks or stone; (*am*), *n*. benzoin, storax. —*Śilodbhava* ('*lā-ud*'), *as*, *ā*, *am*, produced from stone or on rock; (*am*), *n*. a superior sort of sandal-wood (either the white or yellowish sort); benzoin. —*Śiloraska* ('*lā-ur*'), *as*, *ā*, *am*, rock-chested, having a chest as hard as a rock (said of the Himālaya mountain). —*Śilaukas* ('*lā-ok*'), *ās*, *m*. 'dwelling in rocks,' an epithet of Garuḍa.

Śilī, *iś*, *f*. the lower timber of a door; (*iś*), *m*. the birch tree (= *bhūrja-pattra*).

Śilī, *f*. the lower timber of a door; the stone or beam at the top of a pillar; a small earth-worm; a spike, dart; an arrow. —*Śilī-mukha*, *as*, *m*. an arrow; a bee; a fool, blockhead; war.

Śileya, *as*, *ā*, *am*, coming from rock; like a stone or rock, as hard as a rock, rocky, stony; (*am*), *n*. benzoin; bitumen.

शिलाद *śilāda*, *as*, *m*. a proper N.

शिलालिन् *śilālin*, *i*, or *śilāli*, *is*, *m*. N. of the supposed author of certain Nāṭa-sūtras or rules for actors.

शिलिन्द *śilinda*, *as*, *m*. a kind of fish; [cf. *śilindhra*]

शिलिन्ध्र *śilindhra*, *am*, *n*. a mushroom, fungus; the flower of the plantain tree; hail, = *tripuṭa*; (*as*), *m*. a sort of tree; a kind of fish, = *śīra-phalaka*; (*i*), *f*. earth, clay; a small earth-worm; a sort of bird.

Śilindhra, *am*, *n*. a mushroom (especially one growing out of cow-dung); a fungus.

शिलिपद *śilipada*, *as*, *m*. (= *ślipada*, *q.v.*), enlarged or swelled leg, elephantiasis.

शिलूष *śilūsha*, *as*, *m*. a proper N., (said to have been an early teacher of the art of acting; cf. *śailūsha*.)

शिलोन्ध्र *śilonḍha*. See under *śila*, p. 1006.

शिल्प *śilgu*, *us*, *m*. = *sukha* (Naigh. III. 6).

शिल्प *śilpa*, *am*, *n*. (according to Uṇādi-s. III. 23. fr. rt. *śil*), an art, any manual or mechanical or fine art, (sixty-four such arts, sometimes called *vāhya-kalā*, 'external or practical arts,' are enumerated, e. g. carpentering, architecture, jewellery, farrery, acting, dancing, music, medicine, poetry, &c.; and sixty-four *abhyantara-kalā*, 'secret arts,' e. g. kissing, embracing, and various other arts of coquetry; skill in any art, ingenuity, contrivance, skill (in general); any act, work (enumerated among the *karma-nāmāni* in Naigh. II. 1); ceremonial act, rite, ceremony, (in this sense apparently also *as*, *m*.); form, shape (enumerated among the *rūpa-nāmāni* in Naigh. III. 7, cf. *su-śilpa*); a particular kind of Sāstra or hymn (of a highly artificial character); creation, procreation; a sort of spoon or ladle used at sacrifices for throwing the clarified butter into the fire; (*as*), *m*. N. of a teacher; (*i*), *f*. a female artisan or mechanic (regarded by Śāktas as one of the eight Akulas). —*Śilpa-kāra* = *śilpa-kāra*. —*Śilpa-karman*, *a*, *n*. or *śilpa-kriyā*, *f*. manual labour, handicraft. —*Śilpa-kāra*, *as*, or *śilpa-kārīn*, *i*, *m*. an artisan, workman, mechanic. —*Śilpa-kāraka*, *as*, *ikā*, *am*, practising any mechanical art, versed in an art; (*as*), *m*. an artisan. —*Śilpa-vidyā*, *f*. the science of mechanics, mechanical knowledge, skill in art, mechanical or manual skill. —*Śilpa-sāla*, *am*, *ā*, *n*. f. a work-

shop, workroom, manufactory. —*Śilpa-sāstra*, *am*, *n*. a book on any mechanical or fine art (as architecture &c.), a scientific treatise; the whole collection of treatises on mechanical arts, mechanics.

Śilpaka, *am*, *n*. a sort of drama, one exhibiting magical and mystical rites.

Śilpika, *as*, *ā* or *i*, *am*, manual, mechanical; (*am*), *n*. any handicraft or mechanical art; a sort of drama, = *śilpaka*; (*ā*), *f*. = *śilpini*, *q.v.*

Śilpīn, *i*, *ini*, *i*, belonging or relating to any mechanical art, mechanical; (*i*), *m*. an artificer, artist, artisan; (*ini*), *f*. a kind of herb or grass (called *Lahānasipī* in Hindi; it is used medicinally, and described as sweet, cooling, and bearing seeds of tonic and restorative properties; it is otherwise described as a drug, = *kola-dala*). —*Śilpī-sāla*, *am*, *ā*, *n*. f. a workshop, a manufactory. —*Śilpī-sāstra* = *śilpa-sāstra*, *q.v.*

शिल्हन् *śilhana*. See *śilhana*.

शिव *śiva*, *as*, *ā*, *am* (according to Uṇādi-s.

I. 153. fr. rt. *ī*, *śi*; more probably to be connected with rt. *śvi* and *śavas*, see *śiśvi*), auspicious, propitious, prosperous, happy, fortunate, lucky, increasing, thriving, right; (*as*), *m*. N. of the third god of the Hindū Tri-mūrti, (in the later mythology regarded as 'the destroyer,' and with Brahmā, 'the creator,' and Viṣṇu, 'the preserver,' constituting the well known Hindū triad of divine manifestations; although the name Śiva is not found applied to any god in the Veda, the worship of the destroying and reproducing principle under this name was rapidly developed in the Purāṇas and epic poems, and became very general in later times, the worshippers of Śiva or Śaivas assigning to him the first place in the triad and by identifying him with the principles of creation and reproduction as well as that of destruction, constituting him the one Supreme Being who is supposed to comprehend all the powers and forces of nature and whose formidable character makes him the first object of propitiation and adoration; in the Śiva-Purāṇa he is addressed as Brahmā, Viṣṇu, Indra, Varuṇa, the Sun, Moon, Earth, Fire, Water, Air, Ether, &c., while even in the Viṣṇu and other Purāṇas not specially devoted to his praise, he is mentioned with the greatest reverence and awe; according to one view the name Śiva belonged originally to the principal god of the aboriginal tribes of India, and being subsequently adopted together with the Linga or symbol of reproduction into the Pantheon of the Āryans, was then identified with their own deity Rudra, who occupies a conspicuous position in the Veda as god of storms; but according to a more likely supposition the adjective *śiva*, 'auspicious,' being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into his name, and was ultimately adopted as the principal name of the god of destruction, [see *rudra*]; according to Viṣṇu-Purāṇa I. 8. there are eight principal manifestations of Śiva, viz. Rudra, Bhava, Sarva, Iśāna, Paśu-pati, Bhīma, Ugra, Mahā-deva, which again are visibly represented under eight Tanus or material forms, viz. the Sun, Water, Earth, Air, Fire, Ether, the officiating Brahman, and the Moon, Śiva being supposed to uphold the universe by means of these forms; as presiding over reproduction, which follows destruction, his symbol is the Linga or Phallus, under which form he is generally worshipped at the present day; as god of justice or punishment, which character he shares with the gods Yama and Varuṇa, he is represented as riding on a white bull, the god Dharma, it is said, having taken this form and requested Śiva to accept him as his vehicle; his own colour is sometimes depicted as black in his character of destroyer of the world, when he is called Kāla or Time; again, one of his representations is as Ardhā-nārī, 'half-female,' the other half being male to symbolize the unity of the generative principle, his name being then Ardhā-nārīśa, 'the half-female lord'; he has sometimes five faces, whence his name Pañcānana; he has also three

eyes, one of which is in his forehead, and which are thought to denote his view of the three divisions of time, past, present, and future, while a moon's crescent, round or above the central eye, marks the measure of time by months, a serpent round his neck the measure of time by years, and a second necklace of skulls with numerous other serpents about his person, the perpetual revolution of ages, and the successive extinction and generation of the races of mankind: his hair is thickly matted together, and gathered above his forehead into a coil, so as to project like a horn; on the top of it he bears the Ganges, the rush of which river in its descent from heaven he intercepted by his head that the earth might not be crushed by the weight of the falling stream; his throat is dark-blue from the stain of the deadly poison which would have destroyed the world had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality: he is sometimes represented clothed in a deer-skin, sometimes in a tiger-skin, or he appears sitting on a tiger-skin or holding a deer in one of his hands; in explanation of this a legend is told that Śiva, having once visited a forest in the form of a religious mendicant, the wives of the Rishis residing there fell in love with his great beauty, which the Rishis perceiving resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking its skin wore it as a garment; they next caused a deer to spring out upon him, which he took up in his left hand and ever afterwards retained there; they then produced a red-hot iron, but this too he took up and kept in his hand as a weapon: sometimes, again, he appears wearing an elephant's skin which belonged to an Asura named Gaya, who acquired such power that he conquered the gods and would have destroyed the Munis had they not fled to Benares and taken refuge in a temple of Śiva, who then destroyed the Asura and, ripping up his body, stripped off the hide which he afterwards cast over his shoulders for a cloak: Śiva holds a *triśūla* or three-pronged trident [also called *Pināka*] in his hand to denote, as some think, his combination of the three attributes of Creator, Destroyer, and Regenerator; his other weapons are a bow called *Ajakava* or *Ajagava*, a thunderbolt, an axe, a kind of staff with transverse pieces surmounted by a skull called *Khaṭvāṅga*, and another nondescript weapon called *Khinkira*; he also carries a kind of rattle or drum, shaped like an hour-glass, called *Damaru*, and a *Paśa* or noose for binding incorrigible offenders: his attendants or servants are called *Pramathas*; they are sometimes regarded as demons or supernatural beings of various kinds, and form a complete host; some of his more personal attendants or chamberlains have special names, such as *Nandi* or *Nandin*, *Bhṛṅgin*, *Tanḍu*, the latter being the original teacher of dancing &c., whence Śiva is called *Nāṭeśvara*, 'the lord of dancers,' and is himself described as *nāṭya-priya*, fond of dancing: his principal wife *Durgā*, otherwise called *Parvatī*, *Umā*, *Gaurī*, *Bhavanī*, *Satī*, &c., is the chief object of worship with the Śāktas and Tāntrikas, see *śakti*, *śākta*, *tantra*: his sons are *Ganeśa* and *Kārtikeya*: he destroyed several Asuras or demons, such as *Pura*, *Tripara*, *Andhaka*, *Ruru*; he also scorched the god of love, *Kāma-deva*, to ashes by a glance from his central eye, that deity having attempted to inflame him with passion for *Pārvatī* whilst he was engaged in severe penance; he is said to have cut off one of the heads of the god *Brahmā*, that god having originally possessed five heads, one of which is fabled to have addressed Śiva on a particular occasion in a disrespectful manner, cf. *brahma-mūrdha-bhṛit*; he also decapitated *Dakṣa* and replaced his head by that of a ram, because that sage, who was his father-in-law, omitted to invite him and his wife *Satī* to a great sacrifice at which all the other gods were present, see *dakṣahādhvara-dhvaṅsa-kṛit*; in the exercise of his function of Universal Destroyer he

destroys, at the end of every Kalpa, not only all created beings, but even Brahmā, Viṣṇu, and the other gods, whose bones and skulls he wears as garlands; moreover, at the end of one of the early Kalpas he is fabled to have burnt them up by a flash from his central eye, and afterwards to have rubbed their ashes upon his body, whence the use of ashes is considered of great importance in his worship, while the use of the Rudrāksha berries or beads originated, it is said, from the legend that Śiva, on his way to destroy the three cities, called Tri-pura, let fall some tears of rage which became converted into these beads: his residence is Kailāsa, one of the loftiest northern peaks of the Himalāya, which is also the paradise of Kuvera; he has strictly no incarnations like those of Viṣṇu, though Virābhadrā and the eight Bhairavas are sometimes regarded as forms of him, sometimes as his sons, see *virābhadrā*, *bhairava*; he is especially worshipped at Benares and has even more names than Viṣṇu, one thousand and eight being specified in the sixteenth chapter of the Śiva-Purāṇa and in the seventeenth chapter of the Anuśāsana-parvan of the Mahā-bhārata, some of the most common being Mahā-deva, Sāmbhu, Śaṅkara, Īśa, Īśvara, Maheśvara, Hara, Rudra; the phallic emblem of Śiva, the male genital organ, penis; a god (= *deva*, according to Śabda-k.); an auspicious planetary conjunction; the twentieth of the astronomical periods called Yogas, (see *yoga*); epithet of a particular month; the Veda; final emancipation (= *moksha*); a pillar or post to which cattle are tied; a kind of drug and perfume (= *bāluka* or *vāluka*); a particular plant or drug (= *punḍarika*); the black Dhustūra or thorn-apple; bdellium; quicksilver; N. of a scribe; (*au*), m. du. Śiva and his wife; (*ās*), m. pl. N. of a class of deities; (*ā*), f. the wife of Śiva (Durgā, Pārvatī, &c.); final emancipation (= *mukti*); N. of the wife of Angiras; of the mother of the twenty-second Jina; of a river; a jackal; the Samī tree; yellow Myrobalan (= *haritālī*); Emblic Myrobalan (= *amalaki*); the tree Flacourtia Catapachra (= *tāmalaki*); Dūrvā grass; turmeric; a kind of yellow pigment; (= *go-roṇāṇā*); (*am*), n. bliss, prosperity, happiness, well-being, auspiciousness, pleasure; final emancipation or beatitude; water; rock-salt; sea-salt; white or refined borax. — *Śiva-kara*, *as*, *ī*, *am*, causing happiness or prosperity, making happy, auspicious, propitious; (*as*), m. (with Jinas) one of the twenty-four Arhats of the past Ut-sarpinī. — *Śiva-kavaca*, *am*, n. 'Śiva's amulet', N. of a chapter in the Skanda-Purāṇa. — *Śiva-kāñcī*, f., N. of a city (said to have been founded by Śaṅkara; cf. *viṣṇu-kāñcī*). — *Śiva-kāntī-tīrtha*, *am*, n., N. of a Tirtha. — *Śiva-kāmadughā*, f., N. of a river. — *Śiva-kārīṇī*, f., N. of a goddess. — *Śiva-kirita*, *as*, m. a proper N. — *Śiva-kirtana*, *as*, m. 'Śiva-praiser,' epithet of Bhṛngi or Bhṛngarīṣa, one of Śiva's attendants; N. of Kṛṣṇa or Viṣṇu; (*am*), n. the act of praising or celebrating Śiva. — *Śiva-kunḍa*, N. of a place. — *Śiva-kosha*, *as*, m., N. of a dictionary of synonyms of trees and medicinal plants by Śiva-datta. — *Śiva-gaṅgā-tīrtha*, *am*, n., N. of a Tirtha. — *Śiva-gaṇa*, *as*, m. a proper N. — *Śiva-gaṇa-pura*, *am*, n., N. of a town. — *Śiva-guṇī*, *is*, *ī*, having a prosperous course, prosperous, auspicious, happy; worshipping Śiva; (*is*), m. one of the twenty-four Arhats of the past Ut-sarpinī (with Jinas). — *Śiva-gītā*, f. 'Śiva's song,' N. of a part of the Padma-Purāṇa (propounding the doctrines of the Śaivas; it is regarded as a Vedānta treatise, and attributed to Veda-vyāsa). — *Śiva-guru*, *us*, m., N. of Śaṅkarācārya's father. — *Śiva-gharmaja*, *as*, m. 'born from the perspiration of Śiva,' epithet of the planet Mars. — *Śiva-kara*, *as*, *ī*, *am*, causing happiness or prosperity, auspicious, propitious. — *Śiva-ākra*, *am*, n. epithet of a particular mystical circle. — *Śiva-āturdaśī*, f. the fourteenth day of the dark half of the month Māgha kept as a festival in honour of Śiva. — *Śiva-āturdaśī-vrata*, *am*, n. a particular religious observance kept on the

above-mentioned day. — *Śiva-jā*, *as*, *ā*, *am*, knowing what is fortunate or propitious, worshipping Śiva; (*ā*), f. a female devotee of the Śaiva sect. — *Śiva-jāna*, *am*, n. knowledge of what is fortunate or propitious; a book giving rules for ascertaining auspicious moments or lucky and unlucky seasons. — *Śiva-tattva-vieka*, *as*, m., N. of a work by Apyaya-dikṣita. — *Śiva-tantra*, *am*, n., N. of a Tantra work. — *Śiva-tama*, *as*, *ā*, *am*, most prosperous, very fortunate. — *Śiva-tara*, *as*, *ā*, *am*, more auspicious or propitious, very prosperous or fortunate; very complacent. — *Śiva-tāti*, *is*, *ī*, *i* (Pāṇini IV. 4, 143, 144), causing good fortune, conferring happiness, propitious; (*is*), f. propitiousness, benevolence, auspiciousness. — *Śiva-tātika*, *as*, *ā*, *am*, = *śiva-tāti* above. — *Śiva-tīrtha*, *am*, n., N. of a Tirtha. — *Śiva-datta*, *as*, *ā*, *am*, given by Śiva; presented to Śiva; (*as*), m., N. of the author of the Śiva-kosha; of a scribe; (*am*), n. the discus of Viṣṇu. — *Śiva-dāru*, *u*, n. the tree Pinus Deodaru (= *deva-dāru*). — *Śiva-dāsa*, *as*, m. 'Śiva's servant,' N. of the author of the Jātakā-muktāvalī; of the reputed author of the Kathāraṇa. — *Śiva-dāsa-deva*, *as*, m., N. of a poet. — *Śiva-dūtikā*, f., N. of one of the Mātṛis attending on Śiva. — *Śiva-dūti*, f. 'Śiva's messenger,' epithet of Durgā; of a Yoginī. — *Śiva-dūti-tantra*, *am*, n., N. of a Tantra work. — *Śiva-dṛiṣṭī*, *is*, f., N. of a work by Somananda-nātha. — *Śiva-druma*, *as*, m. 'Śiva's tree,' the Vilva, (commonly called Bel.) — *Śiva-dviṣṭā*, f. 'hated by Śiva,' the Ketaka tree, (see *ketaka*). — *Śiva-dhanur-veda*, *as*, m., N. of a work ascribed to Vyāsa. — *Śiva-dharma* and *śiva-dharmottara* ('*ma-ut*'), N. of two works. — *Śiva-dharmopapurāṇa* ('*ma-up*'), *am*, n., N. of an Upa-Purāṇa. — *Śiva-dhātu*, *us*, m. 'Śiva's essence,' quicksilver; 'Śiva's mineral,' milk-stone, opal or chalcedony, (according to Śabda-k. = *go-danta*). — *Śiva-nābhi*, *is*, m. 'Śiva's navel,' a particular form of Śiva-linga, (see *linga*). — *Śiva-nārāyaṇa*, *as*, m., N. of a god; of a modern author. — *Śiva-pura*, *am*, n. or *śiva-puri*, 'Śiva's city,' N. of the city Benares (especially sacred to Śiva). — *Śiva-purāṇa*, *am*, n., N. of one of the eighteen Purāṇas (devoted to the praise of Śiva; it is thought by some to be identical with the Vāyu-Purāṇa). — *Śiva-pūjā*, f. worship or adoration of Śiva. — *Śiva-prādūrbhāva*, *as*, m. the manifestation of Śiva. — *Śiva-priya*, *as*, *ā*, *am*, dear to or esteemed by Śiva; (*as*), m. the tree Sesbana Grandiflora (= *vaka*); the thorn-apple (= *dhustūra*); crystal; (*ā*), f. the goddess Durgā; (*am*), n. the seeds of the Rudrāksha or Elæocarpus. — *Śiva-bhaktā*, *as*, m. a worshipper of Śiva, a Śaiva. — *Śiva-bhakti-siddhi*, *is*, f. 'performance of the worship of Śiva,' N. of a devotional work; [cf. *śiva-śakti-siddhi*]. — *Śiva-bhaṭṭa*, *as*, m. a proper N. — *Śiva-mallaka*, *as*, m. the Arjuna tree; (*ikā*), f. the tree Sesbana Grandiflora (= *vasuka*). — *Śiva-mallī*, f. the Sesbana Grandiflora. — *Śiva-māhātmya-khaṇḍa*, *as*, m., N. of a book of the Skanda-Purāṇa. — *Śiva-rasa*, *as*, m. the water of boiled rice or pulse three days old (undergoing spontaneous fermentation). — *Śiva-rasaya*, *am*, n. 'secret doctrine of Śiva,' N. of a part of the Skanda-Purāṇa; of a compilation from the Tantras on the divinity and worship of Śiva. — *Śiva-rājadhānī*, f. 'Śiva's capital,' N. of the city Kāśī or Benares (especially sacred to Śiva). — *Śiva-rātri*, *is*, f. 'Śiva's night,' N. of a celebrated and very popular festival in honour of Śiva (kept on the fourteenth of the dark half of the month Māgha or January-February; a rigorous fast and extraordinary ceremonies are observed during the day and night, and Śiva is worshipped under the type of the Linga; cf. *śiva-āturdaśī*). — *Śivarātri-mahātmya*, *am*, n. the greatness or glory of the Śiva-rātri festival. — *Śiva-rāma*, *as*, m. N. of a preceptor; of the author of the Kṛtīya-cintāmaṇi, the Śrāddha-cintāmaṇi, the Su-bodhinī, and a commentary on the Karma-pradīpa. — *Śiva-rāma-gīra*, *as*, m. a proper N. — *Śiva-rīpa*, *am*, n. the form or image

of Śiva; (*as*, *ā*, *am*), having the form of Śiva. — *Śiva-linga*, *am*, n. Śiva's genital organ or Śiva worshipped in the form of a phallus; a temple or spot dedicated to the worship of the Linga, (see *linga*). — *Śiva-lingin*, *ī*, m. a worshipper of the Linga or one who carries this symbol on his person. — *Śiva-loka*, *as*, m. the world or paradise of Śiva, Kailāsa. — *Śiva-vallabha*, *as*, *ā*, *am*, loved or esteemed by Śiva; (*as*), m. the mango tree; gigantic swallow-wort; (*ā*), f. the goddess Pārvatī; the Indian white rose (= *śata-patīrī*). — *Śiva-valikā*, f. a particular plant (= *linginī*). — *Śiva-vallī*, f. a particular plant (= *linginī*); a particular thorny tree (= *śri-vallī*). — *Śiva-vāhana*, *as*, m. 'Śiva's vehicle,' a bull. — *Śiva-vija*, *am*, n. 'Śiva's semen,' quicksilver. — *Śiva-śakti*, *is*, f. attachment or devotion to Śiva; (*is*), m. a proper N. — *Śiva-śakti-siddhi*, *is*, f., N. of a work by Harsha, (also called *śiva-bhakti-siddhi*). — *Śiva-sarman*, *ā*, m., N. of a priest. — *Śiva-sāsana*, *am*, n. 'Śiva's ordinance,' N. of a law-book. — *Śiva-sekhara*, *as*, m. Śiva's crest; Śiva's head; the plant Sesbana Grandiflora; the thorn-apple; the moon. — *Śiva-saṃhitā*, f., N. of a short treatise on the duties of a Yogin. — *Śiva-saṅkalpa*, *as*, m. 'having an auspicious resolve,' N. of a hymn (forming part of the thirty-fourth book of the Vājasaneyi-saṃhitā; cf. Manu XI. 250). — *Śiva-saṅkalpōpaniṣad* ('*pa-up*'), *t*, f., N. of an Upaniṣad. — *Śiva-sarvasva*, *am*, n., N. of a work. — *Śiva-sahasra-nāman*, *ā*, n., N. of a description of one thousand epithets illustrating the attributes of Śiva. — *Śiva-sāyujya*, *am*, n. absorption into or identification with Śiva, final emancipation. — *Śiva-sundarī*, f. epithet of Durgā. — *Śiva-sūtra*, *am*, n., N. of the aphorisms of the Śaiva philosophy (attributed to the god Śiva); N. of the fourteen Sūtras with which Pāṇini opens his grammar (said to have been communicated to him by Śiva). — *Śivasūtra-vimarsinī*, f., N. of a commentary on the philosophical Śiva-sūtras, (also called *śiva-sūtra-vivṛitī*); of a commentary on the fourteen grammatical aphorisms of Śiva (treated as symbolizing the dogmas of the Vedānta). — *Śiva-skandha*, *as*, m., N. of a king. — *Śiva-sva*, *am*, n. 'Śiva's property,' anything that has been offered to Śiva. — *Śiva-svāmī*, *ī*, m., N. of a poet; of an author. — *Śivākṣha* ('*va-ak*'), *am*, n. the seed of the Elæocarpus, (see *rudrākṣha*). — *Śivākhyā* ('*va-āk*'), *as*, *ā*, *am*, called happy, termed lucky. — *Śivāṭikā* ('*va-āṭ*?'), f. a kind of grass (= *vaṇṣa-patīrī*). — *Śivātmaka* ('*va-āt*'), *as*, *īkā*, *am*, consisting of the essence of Śiva; (*am*), n. rock-salt. — *Śivāśeṣaka* ('*va-āś*'), *as*, m. a fortune-teller. — *Śivānanda* ('*va-an*'), *as*, m. 'Śiva's joy,' N. of a scribe. — *Śivāpīḍa* ('*va* or '*vā-āp*'), *as*, m. the chapel of Śiva or Durgā; Sesbana Grandiflora (= *vaka*). — 1. *śivāpriya* ('*va-ap* or '*vā-ap*'), *as*, *ā*, *am*, disliked by Śiva or by Durgā. — 2. *śivāpriya*, *as*, *ā*, *am*, beloved by Durgā; (*as*), m. a goat. — *Śivā-phalā*, f. the Samī tree. — *Śivā-bali*, *is*, m. an offering to Durgā made at night and consisting chiefly of flesh. — *Śivārātri* ('*va* or '*vā-ar*'), *is*, m. an enemy of Śiva or Durgā; 'jackal's enemy,' a dog. — *Śivā-ruta*, *am*, n. the howling of a jackal. — *Śivārātra-candrīkā* ('*va-ar*'), f., N. of a work. — *Śivālaya* ('*va-āl*'), *as*, m. the residence of Śiva, Śiva's abode; red Tulasi or basil; (*am*), n. any temple or shrine dedicated to Śiva (generally containing a Linga); a cemetery, place where dead bodies are burnt or buried; N. of a place. — *Śivā-smṛiti*, *is*, f. 'Durgā-memorial,' the plant Sesbana Grandiflora. — *Śivāntī* ('*va-ant*'), *as*, m. 'Śiva's joy,' the tree Sesbana Grandiflora. — *Śivāhva* ('*va-āh*'), *as*, *ā*, *am*, called or named after Śiva; (*ā*), f. a species of creeper (= *rudra-jatā*). — *Śivātara* ('*va-it*'), *as*, *ā*, *am*, 'other than auspicious,' inauspicious, unhappy, unlucky. — *Śivāreshṭa* ('*va-iṣ*'), *as*, *ā*, *am*, loved by Śiva; (*as*) m. Sesbana Grandiflora; (*ā*), f. Dūrvā grass. — *Śivopaniṣad* ('*va-up*'), *t*, f., N. of an Upaniṣad (supposed to have been the work on which the Śiva

sūtras were founded).—*Sivopapurāṇa* (°va-up°), *am*, n., N. of an Upa-Purāṇa.

Sīraka, *as*, m., a pillar or post to which cattle are tethered or to which cows are tied (when milked); a scratching-post (for cattle to rub against).

Sīrāni, f., the wife of Siva (i.e. Durgā); the plant *Sebania Egyptica* (= *jayanti*; or, according to others, *Celtis Orientalis*).

Sīrālu, *us*, m., a jackal.

Sīviya, Nom. P. *sīviyati*, -*yitum*, to treat any one (acc.) like Siva.

शिवि śiri, *is*, m., a beast of prey, noxious animal; the birch tree (= *bhūrja*); N. of a king (son of Uśinara; the story of his rescuing Agni in the form of a pigeon from Indra in the form of a hawk by the offering of an equal portion of his own flesh, weighed in a balance, is told in the Vahni-Purāṇa and Mahā-bhārata, see below); N. of a country; (*ayas*), m. pl., N. of a people or race. — *Sīvi-carita* or *sīvi-caritra*, *am*, n., 'the story of Sivi,' N. of an episode of the Mahā-bhārata; see Vana-parvan 13275-13300; the same story of the hawk and the pigeon is told of Uśinara in Vana-parvan 10560-10596.

शिविका śivikā, f., a palanquin, palkee, litter; a bier; a stage erected for exhibitions; a proper N. — *Sīvikā-dāna*, *am*, n., the gift of a litter, &c.; N. of a chapter of the Vahni-Purāṇa.

Sīvi-ratha, *as*, m., a palanquin, litter.

शिविषि śivipishṭa for *sipi-rishṭa*, *as*, m., epithet of Siva, &c. See *sipi*, p. 1005.

शिविर śivira, *am*, n. (said in Upādi-s. I. 54. to be fr. rt. *śī*), a camp; a royal camp, royal residence; an intrenchment for the protection of an army; a sort of grain; (*as*), m., N. of a tribe (?).

शिशयिषा śiśayishā, f. (fr. Desid. of rt. *śī*), desire to lie down, wish to sleep, drowsiness, sleepiness.

Śiśayishu, *us*, *us*, *u*, wishing to lie down, sleepy, drowsy.

शिशान śiśāna. See under rt. *śī*, p. 1004.

शिशिर śiśira, *as*, *ā*, *am* (according to Upādi-s. I. 54. fr. rt. *śas*; probably connected with rt. *śī* or rt. *śo*), cool, chilly, cold, frigid, freezing; (*as*), m., N. of the seventh month of the year (according to one reckoning); N. of a mountain; of a teacher of the Rīg-veda (a pupil or descendant of Śakalya Veda-mitra); (*as*, *am*), m. n. hoar frost, dew, coolness, cold; the cool or dewy season (comprising two months, Māgha and Phālguna, or from about the middle of January to that of March, see *ritu*). — *Sīśira-kāla*, *as*, m., the dewy season. — *Sīśira-ghna*, *as*, *ī*, *am*, destroying frost; (*as*), m., epithet of Agni or fire. — *Sīśira-tara*, *as*, *ā*, *am*, more cool, very refreshing. — *Sīśira-mathita*, *as*, *ā*, *am*, pinched by cold. — *Sīśirartu* (°ra-ritu°), *us*, m., the dewy season. — *Sīśirāṇsu* (°ra-aṇ°), *us*, m., 'having cold rays,' the moon. — *Sīśirāṇsu-tva*, *am*, n., the state of having cold rays. — *Sīśiri-bhū*, cl. 1. P. -*bhavati*, &c., to become cool. — *Sīśiro-śha-vaṛsha* (°ra-ush°), *ās*, f. pl. the dewy, hot, and rainy seasons.

शिशु śiśu, *us*, m. (a reduplicated form of *śī*. *śu* for rt. *śvi*; according to Upādi-s. I. 21. fr. rt. *śo*; Ved. *śiśvaḥ* = *śiśavah*, *śiśvā* = *śiśuvā*), a child, infant; the young of any animal (as a calf, puppy, &c.); a boy under eight years of age; a lad under sixteen; a pupil, scholar; N. of a descendant of Angiras (author of Rīg-veda IX. 112). — *Sīśu-kāla*, *as*, m., childhood. — *Sīśu-kranda*, *as*, m. or *śiśu-krandāna*, *am*, n., the weeping of a child or infant. — *Sīśu-krandīya*, *as*, m., scil. *grantha*, a book treating of infantile complaints or (perhaps) a book suitable for naughty children, (Pān. IV. 3. 88.). — *Sīśu-gandhā*, f. double jasmine. — *Sīśu-cāndrāyana*, *am*, n., the lunar penance of children, (eating

four mouthfuls at sunrise and four mouthfuls at sunset for a month, Manu XI. 219.). — *Sīśu-tva*, *am*, n. or *śiśu-tā*, f., childhood, boyhood, the period up to eight years of age; pupilage, the period before sixteen. — *Sīśu-deśya*, *as*, *ā*, *am*, being in the place of a child, not far from or almost a child.

— *Sīśu-nāga*, *as*, m., a young elephant; a kind of Rākshasa or demon; N. of a king of Magadhā (the founder of a dynasty). — *Sīśu-pāla*, *as*, m., 'child-cherisher,' N. of the king of the Cedis inhabiting a country in central India, probably the same as Bundelkhand, (see *celi*); he was son of Dama-ghosha, and is also called Su-nitha; his impiety in opposing the worship of Kṛishṇa is described in the Sabhā-parvan of the Mahā-bhārata; when Yudhi-shthira was about to perform a Rājāsūya sacrifice, numerous princes attended, and Bhīshma proposed that special honour should be paid to Kṛishṇa, who was also present, but Sīśu-pāla objected, and after denouncing Kṛishṇa as a contemptible person challenged him to fight, whereupon Kṛishṇa struck off his head with his discus; the Vishṇu-Purāṇa identifies this impious monarch with the demons Hiranya-kaśipu and Rāvaṇa; his death forms the subject of Māgha's celebrated poem called *Sīśupāla-vadha*. — *Sīśupālaka*, *as*, *ikā*, *am*, protecting or cherishing children; (*as*), m., N. of a king (= *śiśu-pāla*); the plant *Nauclea Cordifolia*. — *Sīśupāla-badha* or *śiśupāla-vadha*, *as*, m., 'the slaying of Sīśu-pāla,' N. of a part of the Mahā-bhārata (see below) and of an epic poem by Māgha on the subject of Sīśu-pāla's death by the hand of Kṛishṇa. — *Sīśupāla-badha-parvan*, *a*, n., N. of a section of the Mahā-bhārata (contained in the Sabhā-parvan 1418-1627, see above). — *Sīśupālu-han*, *ā*, m., 'destroyer of Sīśu-pāla,' an epithet of Kṛishṇa. — *Sīśu-bhāva*, *as*, m., the state of childhood, infancy. — *Sīśu-mat*, *ān*, *atī*, *at*, Ved. infantine, childish, (according to Śāy. on Rīg-veda I. 140. 10. *śiśumatir* = *śiśavavati* *jvalāh*). — *Sīśu-nāra*, *as*, m., 'child-killing'; the Gangetic porpoise, *Delphinus Gangeticus*; 'the heavenly porpoise,' a form of Vishṇu (described as a collection of the stars and planets); N. or a form of Vishṇu. — *Sīśumāra-sīras*, *as*, n., the dolphin's head, a part of the heavens studded with stars, the north-east point. — *Sīśu-vāhaka* or *śiśu-vāhyaka*, *as*, m., 'child-carrier,' a wild goat. — *Sīśu-hatyā*, f., child-murder.

Sīśuka, *as*, m., a child; the young of any animal; a porpoise; a fish resembling a porpoise; a tree.

Sīśūla, *as*, m., Ved. a child or a young animal, (Śāy. = *śiśu*).

Sīśvan in *saṁ-sīśvan*, q. v.; (according to Śāy. on Rīg-veda I. 65, 5. *śiśvā* may either = *tanū-kṛitah*, 'attenuated,' as if fr. rt. *śo*, or = *śiśunā*, inst. c. of *śiśu*).

Sīśvāyā in Rīg-veda X. 95, 13 = *śive*, i.e. *kal-yāne samupasthite sati* (according to Śāy.).

Sīśvi, *is*, *is*, *i*, swelling, increasing, thriving, &c., in *su-sīśvi*, q. v.

शिशु śiśna, *as*, m. (according to Yāska fr. rt. *śnath*; according to others fr. rt. *śas*), the male generative organ, (also *am*, n. in Ved.); (*am*), n., Ved. a tail; thread steeped in rice-water, said by Śāy. to be fr. rt. *śnā*, Rīg-veda I. 105, 8.). — *Sīśna-deva*, *as*, m., 'having the generative organ for a god' or 'sporting with that organ,' a lustful or unchaste man, (Śāy. *śiśnena divyanti kṛidanti iti śiśna-devāḥ abrahmacāryah ity arthah*); a tailed or priapic demon. — *Sīśnodara-parāyana* (°va-ud°), *as*, *ā*, *am*, addicted to lust and gluttony.

शिश्रियाश śiśriyāṇa, *as*, *ā*, *am* (fr. rt. *śri*), Ved. seeking refuge, taking refuge.

शिश्रिदान śiśvidāna, *as*, *ā*, *am* (according to Upādi-s. II. 93. fr. rt. *śvit*, 'to be white,' with substitution of *d* for *t* and elision of the desiderative affix *s*), 'being pure,' innocent, virtuous (= *śukla-karman*); guilty, sinful, wicked (= *kṛishṇa-karman* according to some).

शिश्व 1. *śish*, cl. 1. P. *śeshati*, *śiśesha*, *śekshyati*, *asikshat*, *śeshṭum*, to hurt, injure, kill.

शिश्व 2. *śish*, cl. 7. P. *śinashṭi*, *śiśesha*, *śekshyati*, *asishat*, *śeshṭum*, to leave, leave remaining; to distinguish from others, individualize; (according to some also) cl. 1. P. *śeshati*, &c., to leave a residue, allow to remain, spare: Pass. *śishyate*, (for *śishyate*, Pass. of rt. *śis*, see p. 1003), to be left remaining, remain: Caus. (or cl. 10) *śeshayati*, -*yitum*, Aor. *asīśishat*, to cause to remain, leave, allow to remain, spare: Desid. *śiśkshati*: Intens. *śeśishyate*, *śeśeshṭi*; [cf. Lat. *quæso*, *quæro*, *quæstor*, perhaps *cura*; Goth. *qvisteins*, *qvistjan*, *fra-qvisteins*, *fra-qvistjan*, *fra-qvistnan*, *us-qvistjan* (based on a noun *qvist* = *śishṭi*, in the sense of 'leaving, abandoning'), *us-haista*.]

1. *śishṭa*, *as*, *ā*, *am*, left, remaining, residual, anything that remains or is left. — 1. *śishṭa-tā*, f. or *śishṭa-tva*, *am*, n., the being left, the being residual.

शिश्व 2. *śishṭa*, *as*, *ā*, *am* (fr. rt. *śis*), ordered, commanded; disciplined, well regulated, educated, trained; tamed, obedient, docile; orderly, correct, learned, wise, good; select, (perhaps referable to 1. *śishṭa*); eminent, excellent, superior, principal, chief; (*as*), m., a chief; a courtier, counsellor. — 2. *śishṭa-tā*, f. or *śishṭa-tva*, *am*, n., docility; good behaviour, urbanity, civility. — *Śishṭa-sabhā*, f., an assembly of chiefs, council of state. — *Śishṭa-sabhācāra* (°bhā-āc°), *as*, m., history or tradition of eminent persons. — *Śishṭa-sammata*, *as*, *ā*, *am*, approved or loved by the learned, (Manu III. 39.). — *Śishṭācāraṇa* (°tā-āc°), *am*, n., the conduct or procedure of the virtuous, practice of the good, gentlemanly behaviour. — *Śishṭācāra* (°tā-āc°), *as*, m., the practice or traditional usages of the virtuous; (*as*, *ā*, *am*), well-behaved; the approved conduct of the wise and good, good manners, gentlemanly conduct, proper behaviour. — *Śishṭācāra-viruddha*, *as*, *ā*, *am*, opposed to the practice of the virtuous. — *Śishṭācāra-viruddha* (°ra-av°), *as*, *ā*, *am*, not opposed to the practice of the virtuous.

Śishṭi, *is*, f., ruling, governing, commanding; an order, command; correction, punishment, chastisement.

Śishṭvā, ind. having governed or regulated or trained; having ordered or decreed.

Śishya, *as*, *ā*, *am*, to be taught, docile [cf. *a-ś*]; (*as*), m., a scholar, pupil, disciple, (*ku-śishya*), a bad or wicked pupil; passion, anger; violence. — *Śishya-tā*, f. or *śishya-tva*, *am*, n., the state or character of a pupil, pupilage, instruction. — *Śishya-param-parā*, f., a series or succession of pupils or disciples. — *Śishya-putra*, *as*, m., a pupil equal to a son. — *Śishya-pradeya*, *as*, *ā*, *am*, to be delivered or imparted to pupils. — *Śishya-śishṭi*, *is*, f., chastisement or correction of a pupil.

Śishyamāṇa, *as*, *ā*, *am*, being ruled or controlled; being instructed or trained.

शिश्व śihla or *śihlaka*, *as*, m. (also written *śihla*, q. v.), olibanum, benzoin, Indian incense (= *śilā-rasa*).

Śihlana, *as*, m., N. of the author of the Sānti-śataka, (sometimes written *śihhana*).

शी 1. *śī* (perhaps connected with rt. *śad*), cl. 2. A. *śete* (1st du. *śevahe*, 3rd du. *śayāte*, 1st pl. *śemahe*, 3rd pl. *śerate*, Ved. cl. 1. *śayate*, but *śaye* = *śete*, Rīg-veda III. 55, 4. cf. Pāṇ. VII. 1. 41; Ved. and ep. also P. in some tenses), Impf. *aśeta* (P. *aśayat*, Ved. 2nd du. P. *aśiyatam*, 3rd du. A. *aśayātām*, 3rd pl. *aśerata*), Pot. *śayita* (ep. *śayet*), Impv. *śetām* (2nd sing. *śeshva*, 1st du. *śayavahai*, 3rd pl. *śeratām*), *śiśye*, *śayishyate* (ep. *śeshyati*), *aśayishṭa*, *śayitum* (Ved. Inf. *śayadhyai*), to lie, lie down, lie on the ground, recline; to rest, repose; to sleep: Pass. *śayyate*, Aor. *aśāyi*: Caus. *śayayati*, -*yitum*, to cause to lie down, put down, throw down; to throw, put;

शीन *śīna*, *as*, *ā*, *am* (fr. rt. *śyai*, cf. *śīta*),
congealed, thick (as oil or butter); (*as*), *ni*. a fool,
blockhead; a large snake.

शीपाल *śipāla*, as, m., Ved. a kind of plant, (Sāy. = *śaivāla*, R̥g-veda X. 68, 5; cf. *śepāla*.)

शीपालिका *śīphālīkā*, f. the plant Nyctanthes Tristis, (also written *sephālī*, *sephālīkā*.)

शीभ *śībh*, cl. 1. A. *śībhate*, *śīśibhe*, *śī-bhītum*, to boast: Caus. *śībhayati*, -*yitum*, Aor. *asībhāt*.

Śībhya, as, m. an epithet of Śiva; a bull.

शीभम् *śībham*, ind., Ved. quickly, speedily (= *kshipram*, Naigh. II. 15).

शीभव *śībhava*, as, m. thin rain (= *śikara*).

शीम *śīma* in *su-śīma*, q. v.

शीयमान *śīyamāna*. See *rt. śad*, p. 991.

शीर *śīr*. See *śīr*.

शीर 1. *śīra*, as, m. (according to Uṇādi-s. IV. 13. fr. rt. 1. *śī*), a large snake, the boa constrictor; *Śīrin*, ī, m. a kind of plant (= *harid-garbha*).

शीर 2. *śīra*, as, ā, am (according to some fr. rt. 1. *śī* or fr. rt. 2. *śīrī*, 'to cook'), Ved. piercing, burning; an epithet of Agni, (according to Nirukta IV. 14. fr. rt. 1. *śī*, and explained by *anuśayin* or *vāsin*, which Sāy. interprets to mean 'sleeping or lying in the sacrifices.') — *Śīra-sōcis*, is, is, is, Ved. having burning or piercing splendour, gleaming like lightning, (Sāy. = *śayana-svabhāva-roḍishka*, 'he whose brilliance has the character of lying or sleeping,' or *aśana-śīla-jvāla*, 'he whose flame has the character of pervading'.)

शीर्ष *śīrṣa*, as, ā, am (fr. rt. *śīrī*), withered, shriveled, shrunk, dry, sear, decayed, rotten; thin, wasted, emaciated, small, slender, broken off, shivered, shattered, injured; (am), n. a sort of perfume (= *sthauneyaka*). — *Śīrṣa-tā*, f. 'having a shriveled or slender stem,' or *śīrṣa-tva*, am, n. the state of being withered or decayed, a withered condition, emaciation. — *Śīrṣa-nālā*, f. the plant Hemionites Cordifolia (= *śīrṣa-mālā*). — *Śīrṣa-pattra*, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the tree Pterospermum Acerifolium; a kind of Lodhra (= *paṭṭikā-lodhra*); the Nimb tree. — *Śīrṣa-parṇa*, am, n. a withered leaf; (as, ā, am), having withered or shriveled leaves; (as), m. the Nimb tree. — *Śīrṣa-pāda*, as, m. a thin foot; 'having shriveled feet,' epithet of Yama (said to have become so in consequence of his mother's curse). — *Śīrṣa-pushpikā*, f. a kind of fennel, Anethum Sowa. — *Śīrṣa-māla*, as, ā, am, having a withered garland; (ā), f. a kind of plant (= *śīrṣa-nālā*). — *Śīrṣa-mūla*, as, ā, am, having withered roots, withered at the root. — *Śīrṣa-erinta*, am, n. 'slender-stalked,' a water-melon. — *Śīrṣaṅghrī* ('*ṇa-an*'), is, m. 'having shriveled feet,' epithet of Yama.

Śīryamāna, as, ā, am, being broken or shattered.

शीर्त *śīrta*, as, ā, am (fr. rt. *śīrī*), Ved. served.

शीर्वि *śīrvi*, is, is, i (according to Uṇādi-s. IV. 54. fr. rt. *śīrī*), destructive, hurtful, injurious, mischievous, malignant; savage.

शीर्ष *śīrṣa*, am, n. (an abbreviated form of *śīrṣhan*, col. 2), the head, skull; (black) Agallochum or aloe wood (= *kṛṣṇāguru*); [cf. probably Lat. *collum*; Old Germ. and Angl. Sax. *hals*.] — *Śīrṣa-ghātin*, ī, inī, ī, striking the head; beheading, decapitating. — *Śīrṣa-ēcheda*, as, m. or *śīrṣa-ēchedana*, am, n. the act of cutting off the head, decapitating, decapitation. — *Śīrṣa-ēchedika*, as, ī, am, deserving decapitation. — *Śīrṣa-ēchedin*, ī, inī, ī, cutting off the head, decapitating. — *Śīrṣa-ēchedya*, as, ā, am, to be beheaded, meriting death by decapitation. — *Śīrṣa-raksha*, am, n. 'death-protector,' a helmet. — *Śīrṣa-śoka*, as, m. pain in the head. — *Śīrṣhāmaya* ('*śha-ām*'), as, m. disease

or morbid affection of the head. — *Śīrṣhāveshī-kṛī* ('*śha-av*'), cl. 8. P. *-karoti*, *-kartum*, to leave only the head undestroyed. — *Śīrṣhodaya* ('*śha-ul*'), as, m. 'head-rising' or 'rising in front,' epithet of the zodiacal signs Gemini, Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces.

Śīrshaka, am, n. the head, skull; a helmet; a cap, hat; judgment, award, verdict, sentence, result of judicial investigation; (as), m., N. of Rāhu (the personified ascending node). — *Śīrshaka-stha*, as, ā, am, being in or on the head, staying on the head; abiding by an award or verdict, submitting to the penalty imposed.

Śīrshakti, is, f. (probably fr. *śīr* = *śīrsha* + *sakti*), Ved. a pain or affection in the head.

Śīrshanya, as, ā, am, belonging to the head (Ved.); (am), n. a helmet; a cap; a rope fastened to a horse's head, head-rope, halter (Ved.); (as), m. clean and unentangled hair; [cf. *śīrasya*.]

Śīrshan, a, n. (connected with *śīras*, but not declined in the later language except in acc. pl. and remaining cases, where it may be optionally substituted for *śīras*; it is also used in some comps., e.g. *sahasra-s*'), the head; any eminent or illustrious person (Ved., e.g. *śīrshne-śīrshne* = *śreshthāya śreshthāya*, to every eminent person, R̥g-veda VII. 18, 24).

शील *śīl* (perhaps to be regarded as a Nom. fr. *śīla* below), cl. 1. P. *śīlati*, *śīśila*, *śīlīshyati*, *śīlitum*, to meditate, contemplate, intend; to serve, worship, honour; to act, do, practise, make; cl. 10. P. or Caus. *śīlayati*, -*yitum*, Aor. *asīśilat*, to honour, worship; to do, make, practise repeatedly, exercise, engage in; to act or practise excessively, exceed; to put on, wear, possess; to visit, frequent.

Śīla, am, n. (according to Uṇādi-s. IV. 38. fr. rt. 1. *śī*; according to others fr. rt. 2. *śīshī*), disposition, inclination, character, nature, natural disposition, quality, tendency, custom, habit, usage, (in all these senses said to be also as, m.); practice, behaviour, conduct, (said to be also as, m.); good disposition or character, good nature, amiability, good conduct, moral practice, piety; virtue, morality, steadiness; form, shape, beauty; (in all the preceding senses often used at the end of adj. comps., e.g. *dāna-śīla*, as, ā, am, disposed to give, cf. *abhivādana-s*, *guṇa-s*, *mānsa-s*, *punya-s*, *mṛṇḍayā-s*, *ku-s*, *su-s*, *vi-s*); (as), m. a large snake, (in this sense fr. rt. 1. *śī*); [cf. Slav. *śila*, 'strength, power'.] — *Śīla-jñāna-nidhi*, is, m. a treasury of virtue and knowledge. — *Śīla-taṭa*, as, ā, am, having virtue for a bank or shore (said figuratively of a river).

— *Śīla-tas*, ind. according to character, by natural disposition; in regard to the character. — *Śīla-tā*, f. or *śīla-tva*, am, n. disposition, inclination; quality; conversancy, practice. — *Śīla-dhārin*, ī, m. 'virtue-holder,' epithet of Śiva. — *Śīla-nidhi*, is, m. a treasure of virtue. — *Śīla-pāramitā*, f. one of the six perfections (with Buddhists). — *Śīla-bhaṭṭārikā*, f., N. of a female poet. — *Śīla-vat*, ān, atī, at, possessed of good qualities, of a good or amiable disposition, well-conducted. — *Śīla-vṛtta*, as, ā, am, well-conducted, moral, steady, uniformly, well-behaved. — *Śīla-vṛtti*, is, f. practice of virtue, good behaviour, virtue. — *Śīla-sampanna*, as, ā, am, endowed with good nature or conduct, well-disposed, of proper conduct or disposition, well-conducted. — *Śīlāditya* ('*la-ād*'), as, m., N. of a son of Vikramāditya (= *pratāpa-śīla*).

Śīlana, am, n. repeated practice, habitual performance, constant study (of the Sāstras &c.), excessive performance or exercise; wearing, putting on, possessing; serving, honouring.

Śīlayat, an, antī, at, worshipping, honouring; practising.

Śīlita, as, ā, am, practised, exercised, skilled in, conversant with; endowed with, possessed of; visited, frequented; (am), n. practice, conduct.

शीवन् *śīvan*, ā, m. (according to Uṇādi-s. IV. 113. fr. rt. 1. *śī*), a large snake, the boa constrictor; (ari), f. an iguana (= *godhā*).

शीवल *śīvala*, am, n. the aquatic plant Vallisneria Octandra [cf. *śevala*, *śaivala*]; benzoin or storax.

शीहर *śīhara*, as, m., N. of a scribe.

शु 1. *śu*, a form assumed by *rt. śvi*, cf. *rt. śuv*.

शु 2. *śu*, ind. (perhaps connected with *su* or with *śsu*), well, right, brilliantly, elegantly; quickly (= *kshipram*, Sāy. on R̥g-veda III. 33, 1).

Śukam, ind. quickly, swiftly (according to some).

शुशुमार *śuśumāra*, as, m. a porpoise, (more usually written *śīsu-māra*, q. v.)

शुक *śuk*, cl. 1. P. *śokati*, *śokitum*, to go, move.

शुक *śuka*, as, m. (said in Uṇādi-s. III.

42. to be fr. rt. 1. *śubh*, the final of the root being rejected), a parrot; the Śirisha tree; a plant (commonly called *Seyālkāṇṭā*); N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parikshit, see *bhāgavata-purāṇa*); N. of the minister of Rāvaṇa; (i), f. a female parrot; N. of a daughter or, as some say, wife of Kāśyapa (represented as the mother of parrots, Vishṇu-Purāṇa I. 21); (am), n. cloth, clothes; the end or hem of a garment; a helmet, turban; a particular drug and perfume (= *granthi-parṇa*, commonly called *Gāṅghīālā*); the plant Bignonia Indica. — *Śuka-karṇi*, see Pāpini IV. 1, 64. — *Śuka-ēchada*, am, n. 'resembling a parrot's wing,' a fragrant root and perfume (= *granthi-parṇa*). — *Śuka-jihvā*, f. a parrot's tongue; a plant (commonly called *Suyā-ṭhoṇṭī* or parrot's beak). — *Śuka-taru*, us, m. the Śirisha tree, Acacia Śirisha. — *Śuka-tuṇḍa*, as, m. 'parrot's beak,' a particular position of the hands. — *Śuka-deva*, as, m., N. of the son of Vyāsa, (see *śuka* above). — *Śuka-druma*, as, m. the Śirisha tree. — *Śuka-nāma*, f. 'parrot-named,' a kind of plant (= *śuka-jihvā*). — *Śuka-nāsana*, as, m. 'parrot-destroying,' a particular plant (= *dadrū-ghna*). — *Śuka-nāsa*, as, ā, am, having a nose like a parrot's beak, having an aquiline nose; (as), m. the tree Bignonia Indica; another tree, Sesbania Grandiflora. — *Śuka-nāsikā*, f. a parrot's nose; a nose like that of a parrot; an aquiline nose. — *Śuka-piṇḍī*, is, f., see *śuka-piṇḍī*. — *Śuka-pitāmaha*, as, m. 'the grandfather of Śuka,' epithet of the sage Parāśara (father of Vyāsa). — *Śuka-puēcha*, as, m. a parrot's tail; 'coloured like a parrot's tail,' sulphur. — *Śuka-puēchaka*, am, n. 'parrot-tailed,' a particular perfume, (see *śuka* above). — *Śuka-pushpa*, as, m. 'parrot-flowered,' the Śirisha tree; (am), n. a kind of perfume, (see above). — *Śuka-priya*, as, ā, am, dear to parrots; (as), m. the Śirisha tree; (ā), f. the rose-apple, Eugenia Jambu. — *Śuka-vat*, ind. like a parrot. — *Śuka-varha*, am, n. a sort of perfume, (see *śuka*). — *Śuka-vallabha*, as, ā, am, beloved by parrots; (as), m. the pomegranate. — *Śuka-vāha*, as, m. 'parrot-borne,' epithet of Kāma-deva (whose vehicle is a parrot). — *Śuka-sārīka*, am, n. a parrot and a Maina bird. — *Śuka-simbā* or *śuka-simbī*, see *śuka-simbā*. — *Śuka-saṁhitā*, f., N. of a particular Tantra composition. — *Śuka-saptatī*, is, f., N. of seventy stories related by a parrot. — *Śukākhyā* ('*ka-ākhyā*'), f. 'parrot-named,' a kind of plant (= *śuka-nāmā*). — *Śukādana* ('*ka-ad*'), am, n. parrot's food; (as), m. the pomegranate. — *Śukānānā* ('*ka-ānā*'), f. 'parrot-beaked,' a kind of plant (= *śuka-nāmā*). — *Śukānuśāsana* ('*ka-an*'), am, n., N. of an episode extracted from the Śānti-parvan of the Mahā-bhārata, l. 12046 &c. — *Śukāśhṭaka* ('*ka-ash*'), am, n., N. of eight stanzas on the Vedānta doctrine (attributed to Śuka, the son of Vyāsa). — *Śukotpatti* ('*ka-ut*'), is, f. 'the birth of Śuka,'

N. of part of the Sānti-parvan of the Mahā-bhārata (beginning chapter 325, l. 12158; the story is also related in a chapter of the Vahni-Purāṇa, called Prajāpati-sarga). — *Sukodara* (^{ka-ud}), *am*, n. the belly of a parrot; a kind of tree (= *tālīśa*).

Sūkī, f. See under *suka*.

शुक्र śukra, *as*, *ā*, *am* (in some senses fr. rt. 3. *śuc*, in others perhaps fr. rt. 1. *śuc*), bright, pure, clean; harsh, hard; sour, acid, (perhaps connected with rt. *śucy*); united, joined (= *śliṣṭha*); lonely, deserted, = *nir-jana*; (*am*), n. flesh; sour gruel (= *kāñjika*); vinegar or a kind of acid liquid (prepared from roots and fruits by first steeping them in oil and salt, then drying them, and afterwards leaving them in water to undergo acetous fermentation; in this sense probably connected with rt. *śucy*), any sour sauce; crabbed or harsh speech; (*ā*), f. a sort of sorrel (= *śukrikā*).

Suktaka, *am*, n. sour eruption.

Sukti, *is*, f. a pearl-oyster or oyster-shell, (eight different sources of pearls are enumerated by Mallinātha, viz. clouds, elephants, fish, serpents, bamboos, conch-shells, boars, and oyster-shells, Kirāt. XII. 40); a small shell, muscle, cockle; a conch-shell; a portion of the skull (used as a cup &c.); a sort of perfume (in appearance like dried shell-fish, = *nakhī*); a curl or feather on a horse's neck or breast; a weight of two Karshas or four Tolas (= *aśhmikā*); hemorrhoids (= *arśo-roga*); a disease of the cornea (= *śukla*). — *Sukti-ja*, *am*, n. 'oyster-born', a pearl. — *Sukti-puta*, *am*, n. a pearl-oyster shell. — *Sukti-peṣṭi*, f. 'pearl-envelope', a pearl-oyster shell. — *Sukti-mat*, *ān*, m. one of the seven principal mountains or mountainous ranges of India, (see *kulācala*, p. 240, col. 3); (*ati*), f. N. of a river. — *Sukti-vadhā*, *ūs*, f. mother of pearl or the pearl-oyster (which produces the pearl). — *Sukti-vija*, *am*, n. 'oyster-seed', a pearl. — *Sukti-sparśa*, *as*, m. dusky spots on a pearl (diminishing its value). — *Sukti-udbhava*, *as*, *ā*, *am*, 'sprung from or produced in a pearl-oyster', epithet of a pearl.

Suktikā, f. a pearl-oyster; a sort of sorrel (= *śukrikā*).

शुक्र śukra, *as*, *ā*, *am* (fr. rt. 3. *śuc*; connected with *sukla*), bright, resplendent (Ved.); white, pure (Ved.); (*as*), m. the planet Venus or its regent (regarded as the son of Bhṛiṣṭha and preceptor of the Daityas); the month Jyeshtha (May-June); N. of Agni or fire; of a son of Vasiṣṭha; a kind of *graha* or Soma cup; a kind of mystical formula, (*bhūr*, *bhuvah*, *sva* are said to be the three Śukras); a kind of plant, = *śitraka*; (*am*), n. semen virile, seed of animals, sperm; male and female energy; the essence of anything; water (Ved. = *udaka* according to Naigh. I. 12); a morbid affection of the iris (change of colour &c. accompanied by imperfect vision, = *śukla*); a particular Vedic metre. — *Sukra-kara*, *as*, *i*, *am*, causing or producing semen, spermatic; (*as*), m. the marrow of the bones. — *Sukra-cāra*, *as*, m. the course of the planet Venus. — *Sukra-pis*, Ved. having a bright or pure form (= *śukra-peśas*, Nirukta VIII. 11; cf. *viśva-pis*). — *Sukra-pūta-pā*, *ūs*, m., Ved. one who drinks bright and purified Soma. — *Sukra-bhuj*, *k*, n. 'seed-eater', a peacock. — *Sukra-bhū*, *ūs*, *ūs*, u, semen-produced; (*ūs*), m. 'semen-site', the marrow of the bones. — *Sukra-varcas*, *ās*, *ās*, *as*, Ved. having bright lustre or colour. — *Sukra-varṇa*, *as*, *ā*, *am*, Ved. bright-coloured, resplendent. — *Sukra-vāru*, *as*, m. 'Venus' day', Friday. — *Sukra-vāsa*, *ās*, *ās*, *as*, Ved. having a bright or white robe, clad in white, (Śāy. = *sveta-rasana* or *nirmala-dipti*, Rīg-veda I. 113, 7). — *Sukra-śiṣya*, *as*, m. 'pupil of Śukra', a demon, Asura, Daitya, enemy of the gods, (see above). — *Sukra-śoṇa*, *as*, *ā*, *am*, Ved. brightly shining, (Śāy. = *jvala-dipta*). — *Sukra-śoṇa*, *is*, *is*, *is*, Ved. having bright colour, having resplendent lustre or majesty. — *Sukraṅga* (^{ra-an}), *as*, n. 'having a brilliant body', a peacock;

[cf. *śuklāṅga*.] — *Sukrācārya* (^{ra-āc}), *as*, m. the regent of the planet Venus and preceptor of the Daityas. — *Sukreśvara* (^{ra-īś}), N. of a Linga.

Sukrala, *as*, *ā*, *am*, spermatic, seminal, augmenting the seminal secretion; (*ā*), f. a kind of fragrant grass (= *uśāṭā*; considered by some to be a sort of Cyperus, by others Zedoary).

Sukriya, *as*, *ā*, *am*, belonging to Sukra, sacred to Sukra; seminal, spermatic; (*am*), n. epithet of a part of the Vājasaneyi-saṃhitā (chapters 36-40).

शुक्ल śukla, *as*, *ā*, *am* (fr. rt. 3. *śuc*; connected with *sukra*), light, bright, white, of a white colour, pure, unsullied; (*as*), m. a white colour; the twenty-fourth of the astronomical Yogas; epithet of the thirty-seventh (or third) year of Jupiter's cycle of sixty years; the light half of a month from new to full moon or any lunar day in it; epithet of Siva; (*am*), n. silver; a disease of the cornea or white part of the eye (opacity, albugo); fresh butter; sour gruel; (*ā*), f., N. of Sarasvatī; clayed or candied sugar; a kind of root (= *kakoli*); a kind of plant (= *vidarī*); another plant (= *snūhī*). — *Sukla-kāñṭhaka*, *as*, *ā*, *am*, having a white throat; (*as*), m. a kind of gallinule or water-hen. — *Sukla-kanda*, *as*, m. a white bulb; a kind of plant, = *mahisha-kanda*; (*ā*), f. the plant Aconitum Ferox. — *Sukla-karman*, *ā*, *ā*, *a*, pure in action or conduct, guileless, innocent, virtuous. — *Sukla-kushṭha*, *am*, n. white skin-disease, leprosy. — *Sukla-keśa*, *as*, *ā*, *am*, white-haired, gray-haired. — *Sukla-kshīra*, *as*, *ā*, *am*, having white milk or juice; (*i*), f. a kind of root (= *kakoli*). — *Sukla-kshetra*, *am*, n., N. of a place. — *Sukla-tā*, f. or *śukla-tva*, *am*, n. whiteness. — *Sukla-tirtha*, *am*, n., N. of a Tirtha. — *Sukla-dasana*, *as*, *ā*, *am*, having white teeth, white-toothed. — *Sukla-dugdha*, *as*, m. 'having white milk or juice', a kind of aquatic plant (= *śringātaka*). — *Sukla-dhātu*, *us*, m. a white mineral, chalk. — *Sukla-paksha*, *as*, m. the light half of a month, the fifteen days of the moon's increase, the period from new to full moon; the innocent side of the two contending sides or parties. — *Suklapakṣiṅga*, *as*, *ā*, *am*, relating to the light half of the month. — *Sukla-pushpa*, *as*, *ā*, *am*, having white flowers; (*as*), m., N. of various plants, a white variety of amaranth; a species of jasmine, Jasminum Pubescens; other plants, = *chat-traka*; = *maruvaka*; (*ā*), f. a kind of aquatic plant (= *śita-kumbhī*); a species of Nāga-danī or sunflower; (*i*), f. a species of sunflower. — *Sukla-prishṭhaka*, *as*, m. 'white-backed', a small tree, Vitex Nigundo. — *Sukla-bala*, *as*, m. a white Bala or Bala-deva (according to the Jainas; nine of these personages are enumerated, corresponding to the nine Kṛishṇas or black Vāsudevas, see *bala*, *bala-deva*). — *Sukla-maṇḍala*, *am*, n. a white circle or globe; the cornea or white of the eye. — *Sukla-mālyānu-lepana* (^{ya-an}), *as*, *ā*, *am*, having a white garland and unguents (i. e. wearing a white garland and anointed with unguents). — *Sukla-rohita*, *as*, m. a kind of white Rohita tree; a kind of bright-looking Rohita fish. — *Sukla-varga*, *as*, m. a class of white objects (as the conch-shell, pearl-oyster, and cowrie). — *Sukla-vastra*, *as*, *ā*, *am*, wearing a white robe, dressed in white. — *Sukla-vāyasa*, *as*, m. a white crow; a crane. — *Sukla-vṛtti*, *is*, f. pure employment or subsistence; maintenance derived by a Brāhman from other Brāhmans only. — *Suklāṅga* (^{la-an}), *as*, *i*, *am*, having a white or brilliant body or limbs; (*as*), n. a peacock; (*i*), f. a particular plant (= *śephālikā*). — *Suklāpāṅga* (^{la-ap}), *as*, m. 'having white eye-corners', a peacock. — *Suklā-bhijātiya* (^{la-abh}), *as*, *ā*, *am*, of a pure race. — *Suklāmbara-dhara* (^{la-am}), *as*, *ā*, *am*, wearing or arrayed in white garments. — *Suklāmla* (^{la-am}), *am*, n. a sort of sorrel (= *amla-sāka*). — *Suklārman* (^{la-ar}), *o*, n. a particular disease of the eyes. — *Sukli-karavāṇa*, *am*, n. making white, whitening. — *Sukli-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make white, whiten. — *Sukli-kṛita*, *as*, *ā*, *am*, made

white, whitened. — *Suklopala* (^{la-up}), *as*, m. a white stone; (*ā*), f. clayed or candied sugar.

Suklaka, *as*, *ā*, *am*, of a white colour, white; (*as*), m. a white colour; the light fortnight or time from new moon to full moon.

Suklala, *as*, *ā*, *am*, (according to Śabda-k.) white, whitening; (*ā*), f. a kind of fragrant grass (= *uś-ṭāṭā*).

Suklāyana, *as*, m., N. of a Muni.

Suklīman, *ā*, m. whiteness, brightness.

शुक्ल śukra (fr. rt. 3. *śuc*) in *su-śukra*, q. v.

शुद्ध śukshi, *is*, m. (according to Uṇādi-s. III. 155. fr. rt. *śukh*), air, wind; fire, light, lustre (= *tejas*); = *śītram* (according to Śabda-k.).

शुङ्ग śunga, *as*, m. (etymology doubtful), the Indian fig-tree (= *vaṭa*); the hog-plum (= *āmṛātaka*); the awn of corn; N. of a dynasty of kings; (*ā*), f. the sheath or calyx of a young bud; the waved-leaf fig; the awn of barley &c., a bristle. — *Sungā-karman*, *a*, n. a form of the Saṅskāra or rite called Pūṃ-savana, (see under 2. *pūṃs*).

Surgin, *i*, *ini*, *i*, having a sheath or calyx; awned, furnished with an awn; (*i*), m. the Indian fig-tree (= *vaṭa*); the waved-leaf fig-tree (= *plaksha*).

शुच śuci, cl. 1. P. *śocati* (ep. also A. -te), *śuśoca*, *śośishyati*, *asoṣit*, *śoṣitum* (or *śoktum*, Vopa-deva VIII. 79, 80), to be grieved or sorrowful, be afflicted; to bewail, grieve for (with acc.); to regret, repent; to be absorbed in deep meditation: Caus. *śocayati*, -yitum, Aor. *aśiśu-ṣat*, to afflict, grieve, make sorrowful; to be sorrowful; to bewail: Desid. *śuśośishyati*, *śuśośishati*: Intens. *śośucyate*, *śośokti*; [cf. Goth. *huofan*; Angl. Sax. *heaf*, *heofan*; Old Germ. *huvo*.]

2. *śuc*, *k*, f. sorrow, grief, distress, regret; calamity, affliction.

Śūcā, f. sorrow, grief, distress; affliction.

1. *śūcīta*, *as*, *ā*, *am*, grieved, sad, lamenting.

Soka, *as*, m. sorrow, grief, sadness, anguish, affliction, distress, mourning, lamentation; (*i*), f. Ved. night (= *rātri*, Naigh. I. 7). — *Soka-karṣhita*, *as*, *ā*, *am*, harassed by sorrow, agonized with grief. — *Soka-carāṭā*, f. 'sorrow-repetition', indulgence in grief. — *Soka-śūhī*, *t*, *t*, t, sorrow-removing, allaying grief, consoling. — *Soka-ja*, *as*, *ā*, *am*, sorrow-born, produced by sorrow. — *Soka-duḥkha-samanvīta*, *as*, *ā*, *am*, affected by sorrow and pain. — *Soka-nāśa*, *as*, m. 'sorrow-destroying', the Aśoka tree. — *Soka-nāśana*, *as*, *i*, *am*, sorrow-destroying, a remover of grief. — *Soka-nihata*, *as*, *ā*, *am*, struck down or overcome with grief, afflicted. — *Soka-paṅka*, *as*, *am*, n. a slough of sorrow (i. e. grief compared to a quagmire). — *Soka-parāyaṇa*, *as*, *ā*, *am*, wholly given up to grief. — *Soka-paripluta*, *as*, *ā*, *am*, overwhelmed with sorrow. — *Soka-bhanga*, *as*, m. 'sorrow-break', dissipation or removal of sorrow. — *Soka-bhāra*, *as*, m. a weight or burden of sorrow. — *Soka-mūreṣṭa*, *as*, *ā*, *am*, stupefied with sorrow, swooning with grief. — *Soka-rugna*, *as*, *ā*, *am*, broken down with sorrow, in great distress, care-worn. — *Soka-lāsa*, *as*, *ā*, *am*, entirely given up to sorrow, abandoned to grief. — *Soka-rat*, *ān*, *atī*, *atī*, full of grief, sorrowful. — *Soka-rināśin*, *i*, *tuī*, *i*, destroying or removing sorrow. — *Soka-vivardhana*, *as*, *i*, *am*, increasing sorrow. — *Soka-samvigna-mānasa*, *as*, *ā*, *am*, having the heart distressed with grief. — *Soka-santapta*, *as*, *ā*, *am*, inflamed or consumed by sorrow. — *Soka-santapta-mānasa*, *as*, *ā*, *am*, one whose mind is consumed by sorrow. — *Soka-sāgara*, *as*, m. a sea of trouble, ocean of grief. — *Soka-sthāna*, *am*, n. any circumstance or occasion of sorrow. — *Soka-hāri*, f. a kind of plant (= *vana-varre-rikā*). — *Sokakula* (^{ka-āk}), *as*, *ā*, *am*, over-whelmed or overcome with sorrow. — *Sokāgni* (^{ka-ag}), *is*, or *śokānala* (^{ka-an}), *as*, m. the fire of sorrow, torment of grief, deep distress, violent

grief. — *Sokāgni-santapta*, as, ā, am, inflamed or consumed by the fire of sorrow, tormented with violent grief. — *Sokātisāra* ('ka-at'), as, m. dysentery or diarrhoea produced by grief. — *Sokānrita* ('ka-an'), as, ā, am, filled with grief. — *Sokāpanoda* ('ka-ap'), as, ā, am, removing or alleviating sorrow, consoling. — *Sokāpanoda* ('ka-ap'), as, m. removal of sorrow, dispelling grief; a teacher of holy wisdom. — *Sokāpaha* ('ka-up'), as, ā, am, destroying or removing sorrow. — *Sokāpahartri* ('ka-ap'), tā, trī, tri, taking away or removing sorrow, allaying or dissipating grief. — *Sokārāti-bhaya-trāya* ('ka-ar'), am, n. protection or a protector from danger, enemies, and sorrow. — *Sokārī* ('ka-ari'), is, m. 'grief-enemy,' the Kadamba tree, Nauclea Kadamba. — *Sokārta* ('ka-ār'), as, ā, am, afflicted with sorrow, sorrow-stricken. — *Sokāvishṭa* ('ka-āv'), as, ā, am, filled with grief, full of sorrow. — *Sokaukamaya* ('ka-ek'), as, ī, am, consisting of sorrow only. — *Sokotpadana* ('ka-ut'), as, ī, am, causing sorrow, producing grief, afflicting. — *Sokodbhava* ('ka-ud'), as, ā, am, arising from sorrow, caused by grief. — *Sokommathita-cittātman* ('ka-un'), ā, ā, am, having the thoughts and mind agitated by sorrow.

Sokin, ī, inī, i, sorrowful, full of grief, sad.
Sośaka, as, kṛā, am, afflictive, distressing.
Sośat, an, anti, at, sorrowing, grieving, lamenting, bewailing.
Sośana, as, ā or ī, am, sorrowing, lamenting, sorrowful; causing or producing sorrow, afflicting, grieving; (am), n. sorrow, grief, grieving, mourning.
Sośaniya, as, ā, am, to be grieved or lamented; lamentable, deplorable, mournful. — *Sośaniya-tī*, f. the state of being consoled with or grieved for; lamentableness, deplorable, mournfulness.
Sośamāna, as, ā, am, grieving, sorrowing, mourning.

1. *sośayat*, an, anti, at, causing grief or sorrow, distressing, afflicting, grieving.
Sośita, as, ā, am, made to grieve, made sad, saddened; afflicted; sorrowful.
Sośitavya, as, ā, am, to be grieved or mourned, lamentable, deplorable.
Sośitva, ind. having grieved or mourned.
 1. *sośya*, as, ā, am (for 2. *sośya* see col. 2), to be lamented or bewailed, to be mourned.

शुच 3. *śuc*, cl. 4. P. A. *śucyati*, -te (Ved. also cl. 1. *sośati*, -te, and in some forms apparently cl. 6. *śucati*), *śuśoca*, *śuśuce*, *śośishyati*, -te, *aśucat* or *aśośit*, *aśośishṭa*, *śośitum* (Ved. Inf. *śuśadhya*, other Vedic forms *sośā* = *sośasya*, *śuśugāhi* = *prakāśaya*, *śuśucita* = *dīpyatām*, Rīg-veda II. 2, 10), to shine, be bright or radiant; to brighten, illuminate; to burn, consume; to become clean or pure, be pure; to yield moisture, be wet; to decay, become fetid, stink: Caus. *śośayati*, -yitum, to brighten, illuminate; to make pure, purify: Desid. *śuśośishati*, -te, or *śuśośishati*, -te: Intens. *sośucyate*, *sośokti*.

Sukta, as, ā, am. See p. 1012, col. 1.
 4. *śuc*, k, f., Ved. brightness, lustre, radiance, (*śucū-śucā*, with reiterated lustre, Rīg-veda III. 4, 1.)
Sucat, an, anti, at, Ved. shining, pure. — *Suśad-ratha*, as, m., Ved. a proper N.
Sucanti, is, m., Ved., N. of a person under the special protection of the Aśvins.

Suśamāna, as, ā, am, (according to modern scholars) observed, seen of men; shining, (according to Sāy. on Rīg-veda IV. 23, 8, and Nirukta X. 41 = *dīpyamāna*.)

Suci, is, is, ī, bright, resplendent, clear, clean, cleansed, purified, pure; white; virtuous, holy, innocent, unsullied, undefiled, pious; correct, honest, upright, true, trusty, faithful, correct, accurate, free from fault or error, guileless, gentle; (is), m. white (the colour); purity, purification (by ablution &c.); innocence, virtue, goodness; correctness, accuracy; acquittal; a pure man; a Brāhman; a faithful minister, true friend; N. of fire or of a particular fire (described as son of Antardhāna and brother of

the fires called Pavamāna and Pāvaka); N. of a son of Agni; oblation to fire at the first feeding of an infant; the sun; the moon; the planet Venus or its regent [cf. *śukra*]; the hot season (i. e. the months Jyeshtha and Aśādhā); love, passion (= *śringāra-rasa*); the condition of a religious student; a particular plant (= *citraka*); N. of Siva; of a son of Bhṛigu; of a son of Sata-dyuma; of a son of Andhaka; of a son of Vipra; of the Indra of the fourteenth Manv-antara; (is), f., N. of a daughter of Tāmra, wife of Kaśyapa (regarded as the parent of water-fowl). — *Suci-janman*, ā, ā, A. Ved. having a pure birth, pure-born. — *Suci-tā*, f. or *śucī-tva*, am, n. purity, brightness, cleanness, virtue, holiness, innocence. — *Suci-dat*, an, atī, at, Ved. having bright teeth. — *Suci-dravya*, as, m. a proper N. — *Suci-druma*, as, m. 'pure-tree,' the sacred fig-tree (= *asvattha*). — *Suci-pranī*, is, f. 'leading to purity,' sipping water, rinsing the mouth, &c. — *Suci-bandhu*, us, us, u, Ved. having a brilliant relation (said of Soma as being related to fire). — *Suci-bhṛājas*, ās, ās, as, Ved. having a bright radiance, shining brightly. — *Suci-maṇi*, is, m. 'pure-jewel,' crystal; a jewel worn on the head. — *Suci-mallikā*, f. Arabian jasmine (= *nava-mallikā*). — *Suci-mukhi*, f. the plant Sansevieria Zeylanica. — *Suci-rociś*, is, is, is, having pure or white light; (is), m. the moon. — *Suci-varcas*, ās, ās, as, having pure splendor. — *Suci-varcāya*, Nom. A. -*varcāyate*, -yitum, to have pure splendor. — *Suci-vāhya*, as, ā, am, externally pure. — *Suci-vrata*, as, ā, am, whose acts are pure or holy, pious, virtuous; having pure sacrifices. — *Suci-śravas*, ās, m. 'having bright renown,' N. of a Prajā-pati. — *Suci-smita*, as, ā, am, 'smiling with white (teeth),' smiling pleasantly, accompanied with a sweet smile. — *Suci-bhū*, cl. 1. P. -*bhavati*, &c., to become pure, to purify one's self. — *Suci-upa-cāra*, as, ā, am, performing holy actions.

2. *śucita*, as, ā, am, cleansed, purified, pure, clean.
Sucis, is, n. = *sośis*, light, lustre, radiance, &c. — *Sucish-mat*, ān, atī, at, bright, radiant; (ān), m., N. of a son of Kardama; epithet of Agni, (*śu-śishmah*, voc. c. in Rīg-veda VI. 6, 4 = *dīptiman*, 'O resplendent being,' i. e. Agni); (atī), f., N. of the mother of Agni.

Suciya, Nom. A. *śuciyate*, -yitum, to become pure or white.
Susukvana, as, ā, am, Ved. shining excessively, very brilliant.

Susukrani, is, is, ī, Ved. resplendent, shining, (Sāy. = *dīpana-sila*, Rīg-veda VIII. 23, 5.)

Susukvas, vān, m., Ved. one who has purified or brightened, an illuminator, (Sāy. = *śośayitā*, *sarvasya prakāśayitā*.)

Suśucāna, as, ā, am, Ved. shining, bright, brilliant, (Sāy. = *dīpyamāna*.)

Sośa, shining &c., in *śukra-sośa*, q. v.

2. *sośayat*, an, anti, at, causing to shine, brightening, illuminating.

Sośishtha, as, ā, am, Ved. shining very much, most brilliant.

Sośis, is, n. light, lustre, radiance; a flame, blast of fire. — *Sośish-keśa*, as, ā, am, Ved. having (rays of) light for hair, having flaming locks; epithet of the sun; of Agni; (as), m. fire or its deity. — *Sośish-mat*, ān, atī, at, Ved. possessed of lustre, effulgent, radiant.

2. *sośya*, as, ā, am (for 1. *sośya* see col. 1), to be cleansed; requiring purification, wicked.

Sośyaka, as, m. one who requires purifying, a low man, vile or base person.

शुच्य *śucy* (also written *śucy*), cl. 1. P. *śucyati*, *śuśucya*, *śucyitum*, to express or squeeze out juice, distil; to perform ablution (in the sense *abhishaya*, which some interpret to mean 'religious bathing').

शुटीर *śuṭīra* (apparently not in use), a hero; [cf. *śaṭīra*]. — *Śuṭīra-tā*, f. or *śuṭīra-tva*, am, n. heroism.

Suṭīrya, am, n. valour, heroism; [cf. *śaṭīrya*.]

शुठ *śuṭh* [cf. rts. *śunṭh*, 4. *śath*], cl. 1. P. *śoṭhati*, *śoṭhitum*, to limp, be lame, go lame; to be impeded or obstructed; to resist; cl. 10. P. *śoṭhayati*, -yitum, to be lazy or idle; to be dull or slow; [cf. Gr. *χῶλός*.]

Soṭha, as, ā, am, foolish; idle, lazy; wicked, low; (as), m. a fool, blockhead; a sluggard, idler; a rogue, cheat, villain, criminal, sinner; a low man, one of a degraded tribe or occupation.

शुणह *śunṭh*, cl. 1. P. *śunṭhati*, *śunṭhitum*, to limp, be lame [cf. rt. *śuṭh* above]; to dry, grow dry, be or become dry; cl. 10. P. *śunṭhayati*, -yitum, to dry, become dry.

Sunṭhācārya, as, m., N. of a chief priest of Siva (in the Dhūrtā-nartaka).

Sunṭhi, is, or *śunṭhi*, f. dry ginger.

Sunṭhya, am, n. dry ginger.

शुण्ड *śunḍ*, cl. 1. P. *śunḍati*, &c., to break; to disturb, harass, vex, torment.

Sunḍa, as, m. (probably connected with the preceding rt.), the juice exuding from the temples of an elephant in rut; an elephant's trunk; (ā), f. spirituous liquor; a place where spirituous liquor is sold, a tavern; an elephant's proboscis or trunk; the stalk of the lotus; a harlot, prostitute, bawd; a particular animal (perhaps a water-elephant or hippopotamus). — *Sunḍa-roha*, as, m. a kind of grass (= *bhū-trīṇa*). — *Sunḍā-pāna*, am, n. a place where spirits are drunk or sold, a tavern, dram-shop. — *Sunḍa-rocanī*, f. a species of plant (= *rocanikā*).

Sunḍaka, as, m. a distiller or seller of spirituous liquors; a military flute or fife (= *yuddha-veṇu*).

Sunḍāra, as, m. a distiller, vintner; an elephant's trunk.

Sunḍāla, as, m. 'possessing a proboscis or trunk,' an elephant.

Sunḍikā, f. spirituous liquor, &c. (= *śunḍā* above); the uvula or soft palate; a swelling or enlargement of any gland; [cf. *gala-s*.]

Sunḍin, ī, inī, i, possessing spirituous liquor; having a proboscis; (ī), m. a distiller, preparer and seller of spirituous liquors; an elephant. — *Sunḍi-mūshikā*, f. the musk-rat or shrew.

Sunḍi, f. a swelling or enlargement of any gland [cf. *kanṭha-s*, *gala-s*]; the plant Heliotropium Indicum (= *hasti-sunḍi*).

शुवुद्रि *śutu-dri*, is, f. (according to Sāy. fr. *śu* = *kshipram* + *tu* = *tunnā* with rt. *dru*), the Satadru or Sutlej river. See *śata-dru*.

Sutu-dri, f., Ved. = *śutu-dri*.

Sutu-dru, us, or *śutu-drū*, ūs, f. = *śutu-dri*.

शुध *śudh* (thought by some to be for an original *śradh*), cl. 4. P. (ep. also A.) *śudhyati* (-te), *śuśodha*, *śotsyati*, *aśudhat*, *śod-dhum*, to be or become pure, be purified, be cleared, be cleansed or washed, be made clear: Pass. *śudhyate*, Aor. *aśodhi*: Caus. *śodhayati*, -yitum, Aor. *aśuśudhat*, to make pure, purify, wash or clear off, cleanse, purge, refine, filter; to correct; to acquit; to make clear, explain; to examine, investigate: Desid. *śusutsati*: Intens. *śośudhyate*, *śośodhi*: [cf. Gr. *καθαρός*, *καθαίρω*, *καθαίρω*, *καθαίρω*; Lat. *castus* for *cad-tus*; Old Germ. *heitar*; Slav. *cistu*; Hib. *cuidh*, 'clean, pure'.]

Suddha, as, ā, am, pure, clean, purified, cleansed; white, bright; stainless, innocent, guileless, simple, genuine, true, fair, honest; correct, faultless, blameless; cleared, acquitted; simple, mere, only, alone; simple, unmixed (said of a note or sound in music); (in phil.) very, unequalled (= *dṛitiya-rahita*); non-nasal (said of letters); whetted, sharp (as an arrow); authorised, admitted; (as), m. epithet of Siva; (am), n. anything pure; pure spirit; rock-salt; black pepper. — *Suddha-karman*, ā, ā, a, of pure practices, acting virtuously, holy. — *Suddha-koti*, is, f. 'upright side,' one of the sides of a right-angled

triangle. — *Suddha-chaitanya*, *am*, n. pure intelligence (the basis of the divine and individual intelligence according to the Vedānta). — *Suddha-jangha*, *as*, m. 'having clean legs or thighs,' an ass. — *Suddha-tā*, *f*, or *śuddha-tva*, *am*, n. purity, cleanness, correctness, faultlessness, &c. — *Suddha-dat*, *an*, *atī*, *at*, white-toothed, having handsome teeth. — *Suddha-dhī*, *is*, *i*, pure-minded, having a pure understanding. — *Suddha-badha*, *as*, m. simple putting to death, killing in any ordinary way; (according to Rāghavānanda on Manu IX. 279 = *śiras-cheda*, beheading.) — *Suddha-bhāva*, *as*, m. a state of purity, being pure; (*as*, *ā*, *am*), having a pure mind or disposition, pure-minded. — *Suddha-mati*, *is*, *is*, *i*, pure-minded, free from guile, sincere, honest; intelligent; (*is*), m. one of the twenty-four Jinas of the past age. — *Suddha-māṇsa*, *am*, n. a kind of condiment or strong seasoning made with pieces of meat, Asa Fetida, turmeric, &c. — *Suddha-varṇa*, *as*, *ā*, *am*, pure-coloured, of a good caste, &c.; having pure or non-nasal letters. — *Suddha-vallikā*, *f*, a kind of plant, Menispermum Glabrum; another plant (= *guḍīci*). — *Suddha-vāsa*, *ās*, *ās*, *as*, dressed in clean garments, having pure vesture. — *Suddhātman* ('*dha-āt*'), *ā*, *ā*, *a*, pure-minded; (*ā*), m. the pure soul or spirit; epithet of Śiva. — *Suddhānanda* ('*dha-ān*'), *as*, m. 'pure joy,' N. of a preceptor. — *Suddhānumāna* ('*dha-an*'), *am*, n. 'correct inference,' a figure of rhetoric. — *Suddhānta* ('*dha-an*'), *as*, m. 'pure or sacred interior,' the private or women's apartments (especially in the palace of a king), a harem, seraglio, a king's wife or concubine; (*ā*), *f*, a king's wife, queen. — *Suddhānta-cārīn*, *i*, m. an attendant or servant of the private apartments. — *Suddhānta-pālaka*, *as*, m. 'seraglio-guardian,' a guard of the private or women's apartments, attendant on women, eunuch. — *Suddhānta-yuj*, *k*, *f* (?), change of mode or key in music. — *Suddhāpahnuti* ('*dha-ap*'), *is*, *f*, 'pure denial or turning off,' a particular figure of rhetoric, (denial of any quality or property for the sake of applying some other, e.g. this is not the moon, it is a lotus of the heavenly Ganges.) — *Suddhodana* ('*dha-od*'), *as*, m. 'pure-food,' N. of a king of Kapilavastu (said to have belonged to the race of Ikshvāku; he was father of the great Buddha Śākyamuni, see *buddha*). — *Suddhodana-suta*, *as*, m. 'son of Suddhodana,' epithet of Śākyamuni (the great Buddha or founder of the Buddhist religion).

Suddhi, *is*, *f*, purity, cleanness, holiness, freedom from defilement; purification, expiation, cleansing; a particular expiatory and purificatory rite (described as a kind of Śrāddha performed at the cost of a person who needs purification from some defilement, when a stated number of Brāhmins are fed); clearing, clearance, innocence (established by ordeal or trial), acquittal; clearing (of expences), paying off arrears; quittance; retaliation; rectification, correction, correctness, accuracy, truth, certainty; subtraction; N. of Durgā; of one of the Śaktis of Viṣṇu; of Dakṣhāyaṇī as worshipped at Kapāla-moṭana. — *Suddhi-kara*, *as*, *i*, *am*, causing purity, purifying, correcting. — *Suddhi-kaumudī*, *f*, N. of a work on purificatory rites by Govindānanda. — *Suddhi-candrikā*, *f*, N. of a treatise on the observances of mourning and the purificatory rites thereto belonging. — *Suddhi-cintāmani*, *is*, m., N. of a work. — *Suddhi-tattva*, *am*, n., N. of a work on purification (being part of Raghunānanda's *Smṛiti-tattva*). — *Suddhi-dīpikā*, *f*, N. of a work by Śrī-nivāsa on the position of stars considered favourable for marriages, journeys, &c. — *Suddhi-nīrūpaṇa*, *am*, n., N. of the seventh chapter of the Yoga-vāsisṭha-sāra. — *Suddhi-pattra*, *am*, n. a sheet or paper of corrections, errata list; a certificate of purification by penance. — *Suddhi-pradipa* and *suddhi-nayikha*, *as*, m., N. of two works. — *Suddhi-bhṛit*, *t*, *t*, possessing purity, free from soil, clean, clear; pure, virtuous. — *Suddhi-ratnākara* ('*na-āk*'), *as*, m., N. of a work. — *Suddhi-vivēka*, *as*, m., N. of a work by Rudra-dhara.

Suddhā, ind. having purified, having cleared, &c. *Sotsyat*, *an*, *atī* or *anti*, *at*, about to cleanse or purify.

Soddhavya, *as*, *ā*, *am*, to be cleansed or purified; to be corrected, &c.

Sodha, *as*, m. purification, cleansing; correction; payment; retaliation. — *Sodha-pattra*, *am*, n. a sheet or paper of corrections; [cf. *suddhi-p*.]

Sodhaka, *as*, *ā* or *ikā*, *am*, purificatory, cleansing, cleaning, purgative; corrective; (*as*), m. a purifier, refiner; a corrector (in arithmetic or algebra), the subtrahend, the quantity to be subtracted from a number to render it capable of yielding an exact square root; (*am*), n. a particular kind of earth (= *kankuṣṭha*).

Sodhana, *as*, *i*, *am*, cleaning, purifying, cleansing, refining, purgative; (*am*), n. the act of cleaning, cleansing, purifying, refining; clearance, correction, freeing from faults, clearing away errors, removing or eradicating anything prejudicial or erroneous; precise determination; the cleansing of a sore or wound; the refining of metals, a sort of refining practised for chemical or medicinal purposes, (exposing metals to heat and then sprinkling them with the urine of cows, &c.); payment, clearance or discharge of a debt, quittance, paying off arrears, acquittance; expiation; retaliation, punishment; (in arithmetic) subtraction; excrement, feces, ordure; green vitriol; (*as*), m. the lime (= *nimbika*); a kind of *gaṇḍūsha*, q. v. (swallowing or rinsing the mouth?); (*i*), *f*, a broom, brush; a kind of plant (= *tāmra-vallī*); another plant (= *nīli*). — *Sodhani-vija*, *am*, n. a kind of plant (= *jaya-pāla*).

Sodhanaka, *as*, m., N. of an officer in an assize court, (Mṛic-śakatiḥ, Act 9.)

Sodhaniya, *as*, *ā*, *am*, to be cleansed or purified; to be corrected; to be refined; to be cleared off or discharged; to be paid off or liquidated (as a debt); payable, due; to be subtracted.

Sodhayat, *an*, *anti*, *at*, making clean, purifying, cleansing, purging.

Sodhayitva, ind. having cleared or purified, &c.; having paid or discharged.

Sodhita, *as*, *ā*, *am*, cleaned, cleansed; purified; purged; refined; strained, filtered; corrected; excused; cleared off, discharged, paid off, liquidated; acquitted, absolved.

Sodhin, *i*, *inī*, *i*, purifying, clearing; requiting, settling.

Sodhya, *as*, *ā*, *am*, to be purified or cleansed, to be cleaned or refined; to be cleared off or discharged; payable; due; to be subtracted; (*as*), m. an accused person, one to be cleared or tried; (*am*), n. a constant number to be subtracted in some astronomical computations.

शुन्य *śun*, cl. 6. P. *śunati*, &c., to go.

शुन *śuna*, *as*, *ā*, *am* (probably fr. rt. *śvi*), white, pure, bright (Ved.; cf. *śveta*); causing prosperity or happiness, auspicious (Ved.); (*am*), ind. happily, auspiciously (Ved.; Say. = *sukham*); (*as*), m., N. of Vāyu (Ved.); a dog, (fr. *śvan*). — *Sunahotra*, *as*, m., N. of the author of the hymns Rīg-veda VI. 33, 34 (having the patronymic Bhāradvāja). — *Sunāsiriya* or *sunāsiriya*, *an*, n. a particular sacrificial oblation (said to be offered in the thirteenth month or Mala-māsa, and probably in honour of Suna and Sira). — *Sunā-sirau*, m. du., Ved. Suna and Sira, N. of two Vedic gods (addressed in Rīg-veda IV. 57, and identified by Yaska with Vāyu and Āditya; according to other authorities Indra and Vāyu or Indra and Sūrya are meant; but according to another view Sira may perhaps denote 'a ploughshare,' and Suna some part of a plough). — *Suneshita* ('*nā-isk*'), *as*, *ā*, *am*, Ved. (probably) borne along or carried by dogs.

Sunah-puṭha, *as*, m. (properly fr. *śunah*, gen. c. of *śvan* + *puṭha*), 'dog-tailed,' N. of one of the three sons of Rīcika (or according to the Aitareya-

Brāhmaṇa the eldest of the three sons of Aijigarta); N. of the author of a law-book.

Sunah-śepa or *śunah-śepa*, *as*, m. (*śunah*, gen. c. of *śvan*), 'dog-tailed,' N. of a Vedic Rishi (having the patronymic Aijigarta, as son of Aijigarta or Aijigarta, and regarded as the author of the hymns Rīg-veda I. 24-30, IX. 3; according to a legend told in the Aitareya-Brāhmaṇa VII. 13-18, king Hariścandra, whose priest was Viśvā-mitra, being childless, made a vow that on obtaining a son he would sacrifice him to the god Varuṇa; a son was then born to him named Rohita, but Hariścandra put off on various pretexts the fulfilment of his vow, and when he at length consented to perform it, his son declined being sacrificed, and retiring to the forest passed six years there until he met a poor Brāhmaṇa Rishi named Aijigarta, who had three sons, the second of whom, Sunah-śepa, was purchased by Rohita for a hundred cows to serve as a substitute for himself; Varuṇa having accepted him as a ransom, he was about to be sacrificed, Viśvā-mitra being Hotṛi priest, when he saved himself by reciting verses in praise of various deities, and was received into the family of Viśvā-mitra as one of his sons under the name of Deva-rāta, q. v.; the legend is different in the Rāmāyaṇa, which makes Ambarisha, king of Ayodhyā, perform a sacrifice, the victim of which is stolen by Indra; this king is described as wandering over the earth in search of either the real victim or a substitute until he meets with a Brāhmaṇa named Rīcika, from whom he purchases his middle son, Sunah-śepa, who is about to be sacrificed, when Viśvā-mitra saves him by teaching him a prayer to Agni and two hymns to Indra and Viṣṇu; see Rāmāyaṇa I. 61, 62); (*am*), n. the genital organ of a dog.

Sunaka, *as*, m. a young dog; a dog; N. of a descendant of Bhṛigu; (*ās*), m. pl., N. of a family; [cf. *saunaka*]. — *Sunaka-śaichūka*, *f*, a kind of plant (= *kshudra-śaichū*). — *Sunaka-śillī*, *f*, a kind of pot-herb (= *śvāna-śillikā*). — *Sunaka-putra*, *as*, m. the son of Sunaka, i. e. Saunaka, (also applied to Gṛtsamada, who is elsewhere described as the father of Sunaka.)

Sunāsira or *sunāsira*, *as*, m., N. of Indra, (also written *sunāsira*, q. v., cf. *sunā-sirau* under *śuna*.)

Sunī, *is*, m. (fr. *śvan*), a dog.

Sunī, *f*, a female dog, bitch, (see under *śvan*) a kind of gourd (= *kushmāṇḍī*). — *Sunin-dhama* see Vopa-deva XXVI. 54. — *Sunin-dhaya*, *as*, *i* *am* (*sunī* for *sunī*), sucking a bitch, suckled by: bitch.

Sunira, *as*, m. a number of female dogs.

Suno-lāngūla, *as*, m. (fr. *śunah*, gen. c. o *śvan* + *lāngūla*), N. of the youngest of the three sons of Rīcika (or of the three sons of Aijigarta according to the Aitareya-Brāhmaṇa; cf. *śunah-puṭha*).

1. *śunya*, *am*, n. (for 2. *śunya* see below), number of dogs or female dogs.

शुन्य *śundh* (connected with rt. *śudh*) cl. 1. P. A. *śundhati*, -te, *śusundha* *śusundhe*, *śundhitum*, to purify, make clean or pure (P., according to some also A.); to be or become pure, be purified, be cleansed (A.); cl. 10. P. (according to some also A.) *śundhayati* (-te), -yitum, to purify, cleanse.

Sundhā-vat, *ān*, *ati*, *at* (thought by some to be fr. a lost Nom. *śundhya*, meaning 'to desire purification'), Ved. 'possessed of desire for purification, sacred, holy, pure.

Sundhāy, *us*, *us*, 14, Ved. 'desirous of purification,' purifying; pure, bright; (*us*), m., N. of Agni or fire, (according to Say. on Rīg-veda I. 124, 4, Āditya or a kind of water-fowl); (*us*), *f*, a mare (the chariot of the Sun is said to be drawn by seven mares); [cf. perhaps Lat. *castus*.]

शुन्य 2. *śunya*, *as*, *ā*, *am* (more usual

written *śūnya*, q. v.; for *ī. śūnya* see p. 1014, col. 3), empty, void; (*am*), n. a cypher.

शुप *sup.* (in grammar) a technical term for the affix *u*, the characteristic sign of the eighth class of verbs.

शुभाहिल *śuphāhila*, N. of a place.

शुभ 1. *śubh* (perhaps for an original *śvabh*, cf. its *śulh*, *śumbh*), cl. 1. A. *śobhate* (rarely cl. 6. P. *śubhati* or cl. 1. P. *śobhati*, but this latter is referred to rt. 3. *śubh*), *śuśobha*, *śuśubhe*, *śobhishyati*, -*te*, *śasubhat*, *śobhishā*, *śobhitum* (Ved. Inf. *śobhase*, *śubham*, *śubhe*, see 2. *śubh*), to shine, be splendid; to be beautiful, look beautiful or handsome, appear to advantage; to be gay or happy; to be victorious, triumph over: Caus. *śobhayati*, -*te* (Ved. also *śubhayati*), -*yitum*, Aor. *asūśubhat*, to cause to shine, ornament, decorate: to adorn one's self (A.); to shine (?): Desid. *śuśobhishate*, -*ti*, or *śuśubhishate*, -*ti*: Intens. *śuśobhishate*, *śośobhishate*, to shine intensely; [cf. Gr. *κομῖός*, *κομ-μῖός*, *κομῖος*; Old Germ. *śubar*, 'pure'; Mod. Germ. *sauber*; Lith. *šibūu*.]

2. *śubh*, p, f., Ved. splendor, beauty, brilliancy, glory; happiness; victory, triumph, (*śubhe*, for victory or conquest); an ornament; an auspicious offering; a brilliant place of sacrifice, (Sāy. = *śobhana deva-yajana*, Rīg-veda I. 23. 11): water or a brilliant chariot (= *udaka* or *rathā*, Rīg-veda I. 167, 6, &c.). - *śubham-yā*, *ās*, *ās*, *am*, Ved. causing happiness, bestowing blessings, benevolent (said of the wind; Sāy. on Rīg-veda IV. 3. 6. explains *śubham-ye* by *śubhasya prāpayitre*, connecting *yā* with rt. 1. *yā* in the sense of *prāpaye*). - *śubham-yāvan*, *ā*, &c., Ved. going to splendor or happiness (said of the Maruts, Sāy. = *śobhanagati*, *śobhanam gantā*; cf. *riṇa-yāvan*). - *śubhas-pati*, *is*, m. lord or preserver of splendor, (Sāy. = *śobhanasya karmaṇaḥ pālakaḥ*); (*i*), m. du., Ved. epithet of the two Aśvins.

śubha, *as*, *ā*, *am*, bright, shining, splendid, handsome, beautiful; auspicious, fortunate, lucky, happy, well, right, good, virtuous, eminent, distinguished; learned, versed in the Vedas; (*as*), m. the twenty-third of the astronomical Yogas; a city in the sky, (see *ryomaśūri-pura*); said to be also fem. and neut.); (*ā*), f. light, lustre; beauty; desire; N. of a female friend and companion of the goddess Umā; an assembly of the gods; bamboo-manna; white Dūrva grass; the Samī tree; the yellow pigment *go-roṇāṇā*; a particular plant, = *priyangu*; (*am*), n. anything bright or beautiful, auspiciousness; happiness, hail, welfare, good fortune, good; an ornament; water, rain, (Sāy. = *alankāra* or *udaka*, Rīg-veda VII. 82, 5); a fragrant wood (= *padma-kāshtha*); [cf. Pers. *خوب khūb*.] - *śubha-kara*, *as*, *ā* or *i*, *am*, causing welfare, producing good, propitious, &c. - *śubha-karman*, *a*, n. a good or virtuous act, auspicious action; reputable occupation or employment. - *śubha-kṛt*, *t*, m. epithet of the thirty-sixth or tenth year of Jupiter's cycle of sixty years. - *śubha-kṣaṇa*, *as*, *am*, m. n. an auspicious or lucky moment. - *śubha-ga*, *as*, *ā*, *am*, going well or beautifully, graceful, elegant; propitious, fortunate. - *śubha-gandhaka*, *as*, *ā*, *am*, good-scented; (*am*), n. gum-myrrh. - *śubha-graha*, *as*, m. an auspicious planet, lucky star (such as Jupiter, Venus, Mercury, and the moon when more than half full). - *śubhagrahodaya* ('*ha-ud*'), *as*, m. the rising of an auspicious planet. - *śubhan-kara*, *as*, *ā* or *i*, *am*, conferring happiness or fortune; auspicious, propitious; (*i*), f. Pārvaṭi. - *śubha-jāni*, *is*, *is*, *i*, having a beautiful wife. - *śubha-dā*, *as*, *ā*, *am*, granting happiness, propitious, auspicious; (*as*), m. the sacred fig-tree (= *asvattha*). - *śubha-danti*, *f*, a woman with good teeth; the female elephant of Pushpa-danta or of the north-west quarter, (also read *śubhra-danti*). - *śubha-dṛishṭi*, *is*, f. an auspicious look or aspect. - *śubha-dhara*, *as*, m. a proper N.

- *śubha-nāmā*, *f*, epithet of the fifth lunar night. - *śubha-patrikā*, *f*, 'having auspicious leaves,' a kind of shrub (= *śāla-parṇi*). - *śubha-phala*, *am*, n. auspicious result, good or happy consequence. - *śubham-bhāvuka*, *as*, *ā*, *am*, 'disposed to be bright,' resplendent, decorated, ornamented. - *śubha-yoga*, *as*, m. a particular astronomical Yoga, (see *śubha*). - *śubha-lakṣaṇa*, *as*, *ā*, *am*, having an auspicious sign or symptom; marked or characterized by felicity. - *śubha-lagna*, *as*, *am*, m. n. the rising of an auspicious constellation, a lucky moment. - *śubha-vārtā*, *f*, good news. - *śubha-vāsana*, *as*, m. auspicious perfuming; perfume for the mouth. - *śubha-vrata*, *am*, n., N. of a particular religious observance (kept on the twelfth day in one of the halves of the month Kārttika). - *śubha-sansin*, *i*, *inī*, *i*, indicative of good luck. - *śubha-sīla*, *as*, *ā*, *am*, well-disposed, having a good disposition. - *śubha-saṃyuta*, *as*, *ā*, *am*, endowed with prosperity or happiness, blissful. - *śubha-saptamī-vrata*, *am*, n., N. of a particular religious observance. - *śubha-sūcanī*, *f*, 'indicating good,' N. of a female deity worshipped by women in times of calamity, (she is also called *Su-vaṇṭi*). - *śubha-sthālī*, *f*, any auspicious place, a room or hall in which sacrifices are offered. - *śubhākṣha* ('*bha-ak*'), *as*, m. 'auspicious-eyed,' epithet of Śiva. - *śubhāgama* ('*bha-āg*'), *am*, n. epithet of certain Tantra works regarded as especially orthodox. - *śubhānga* ('*bha-ān*'), *as*, *i*, *am*, handsome-limbed, beautifully formed, handsome, elegant; (*as*), m., N. of a lexicographer; of another person; (*i*), f. a handsome woman; N. of Rati (wife of the god of love); of the wife of Kuvera (god of wealth). - *śubhācāra* ('*bha-āc*'), *as*, *ā*, *am*, pure in practices or observances, virtuous; (*ā*), f. epithet of a female attendant on Umā; [cf. *śubhā*]. - *śubhājana* ('*bha-ān*'), *as*, m. the tree Hyperanthera Moringa, (see *śobhānjana*). - *śubhānana* ('*bha-ān*'), *as*, *ā*, *am*, handsome-faced, good-looking; (*ā*), f. a handsome woman. - *śubhānandā* ('*bha-ān*'), *f*, N. of a goddess. - *śubhānvṛita* ('*bha-ān*'), *as*, *ā*, *am*, endowed with prosperity or good fortune, happy, prosperous. - *śubhāpāṅgā* ('*bha-ap*'), *f*, 'a woman who has beautiful eye- corners,' a beautiful woman. - *śubhāśubha* ('*bha-as*'), *as*, *ā*, *am*, prosperous and unfortunate, good and evil; (*am*), n. good and evil, good and bad fortune, weal and woe. - *śubhāśubha-lakṣaṇa*, *am*, n. a mark or sign of good or bad fortune, a good or evil omen. - *śubhetara* ('*bha-īt*'), *as*, *ā*, *am*, other than auspicious, unlucky, inauspicious; evil, bad. - *śubhodarka* ('*bha-ud*'), *as*, *ā*, *am*, having prosperous results or happy consequences; causing happiness.

śubham-yā, *śubham-yāvan*. See under 2. *śubh*.

śubhamyu, *us*, *us*, *u*, happy, fortunate, prosperous, auspicious.

śubhāna, *as*, *ā*, *am*, shining bright, brilliant; (*ās*), m. pl. (according to some) epithet of the Maruts, (according to Sāy. on Rīg-veda I. 165, 3. *śubhānāiḥ* = *śobhamānāir vaṇanāiḥ*).

śubhikā, *f*, Ved. a garland formed of flowers.

śubhra, *as*, *ā*, *am*, shining, radiant, bright; white; (*as*), m. white (the colour); sandal; (*am*), n. silver; talc; green vitriol; rock or fossil salt; (*ā*), f. the Ganges; crystal; bamboo-manna; [cf. Old Germ. *śubar*; Mod. Germ. *sauber*, 'clean'; Angl. Sax. *syfr*.] - *śubhra-kṛt*, *t*, m. the thirty-sixth year of Jupiter's cycle; [cf. *śubha-kṛt*.] - *śubhra-khādī*, *is*, *is*, *i*, Ved. having shining rings, having bright weapons (said of the Maruts; Sāy. = *śobhanāyudha* or *śobhana-haviṣka*, Rīg-veda VIII. 20, 4). - *śubhra-tā*, *f*, or *śubhra-tva*, *am*, n. whiteness. - *śubhra-danti*, *f*, the female elephant of Pushpa-danta, the elephant of the north-west quarter, (see *śubha-danti*). - *śubhra-raśmī*, *is*, m. 'white-rayed,' the moon. - *śubhra-sastama*, *as*, *ā*, *am*, Ved. shining very much, (according to some either for *śubhra-sasta-tama* or for *śubhra-sas-tama*). - *śubhrāṇsu* ('*ra-an*'), *us*, m. 'white-rayed,' the moon; camphor. - *śubhrātu* ('*ra-āu*'),

us, m. a white esculent root; a particular plant with a tuberous root (= *mahisha-kanda*). - *śubhrā-vat*, *ān*, *atī*, *at*, Ved. possessing radiance, shining.

śubhri, *is*, *is*, *i*, shining bright (Ved., Sāy. = *śobhana*); (*is*), m. an epithet of Brahmā.

śubhrikā, *f*, see Vopa-deva IV. 8.

śobha, *as*, *ā*, *am*, bright, brilliant, handsome; (*ā*), f. light, lustre, radiance, splendor, sheen, brilliancy; beauty, elegance, grace, comeliness; distinguished merit; turmeric; the yellow pigment *go-roṇāṇā*; a species of the Kṛti metre. - *śobha-kṛt*, *t*, *t*, *t*, causing lustre, beautifying; (*t*), m. the thirty-seventh (or sixth) year of Jupiter's cycle of sixty years [cf. *śubha-kṛt*]; the marking-nut plant. - *śobhā-kara*, *as*, *i*, *am*, causing lustre, beautifying. - *śobhājana* ('*bha-ān*'), *as*, m. the tree Hyperanthera Moringa (commonly called *Sajinā*; it is much valued for its various properties; the legumes, blossoms, and leaves are esculent; the root of the young tree is used as a substitute for horse-radish as well as a stimulant in medicine, and the expressed oil of the seeds is said to relieve arthritic pains; it has a great many synonyms; cf. *śigru*, *nīla-sigru*, *kākshivaka*, *jana-priya*, *śakshushya*, &c.). - *śobhā-maya*, *as*, *i*, *am*, full of lustre or beauty; beautiful. - *śobhā-vatī*, *f*, N. of a town.

śobhatha, Ved. splendor, (used only in the inst. c. *śobhathā*).

śobhana, *as*, *ā* or *i*, *am*, adorning, causing to look beautiful, shining, splendid; beautiful, handsome, (sometimes used ironically); richly dressed or ornamented; propitious, auspicious; virtuous, decorous, good, moral; (*as*), m. a burnt offering for auspicious results; epithet of Śiva; epithet of the eleventh year of Jupiter's cycle; a planet; the fifth of the astronomical Yogas; (*ā*), f. turmeric; the yellow pigment *go-roṇāṇā*; (*am*), n. the act of adorning or causing to look beautiful; the being bright or handsome, brilliance, sheen; a lotus. - *śobhana-nāha*, *as*, *ā*, *am*, having splendid carriers or horses. - *śobhanācārīta* ('*na-āc*'), *am*, n. virtuous practice.

śobhanaka, *as*, m. the tree Hyperanthera Moringa (= *śobhānjana* above).

śobhaniya, *as*, *ā*, *am*, to be beautified or adorned.

śobhamāna, *as*, *ā*, *am*, shining, looking beautiful or handsome, splendid, fair.

śobhayat, *an*, *antī*, *at*, causing to shine, ornamenting, decorating.

śobhas, *as*, n., Ved. splendor, beauty, (the dat. c. *śobhase* is used as a Ved. Inf.; Sāy. = *śobhanārtham*.)

śobhita, *as*, *ā*, *am*, beautiful, adorned, decorated, trimmed, made splendid.

śobhin, *i*, *inī*, *i*, shining, brilliant, beautiful, handsome, distinguished, exceeding.

śobhishtha, *as*, *ā*, *am*, Ved. most brilliant, very handsome or beautiful.

शुभ 3. *śubh* (sometimes written *śumbh* or *śumbh* = *rs. śubh*, *śumbh*, *śumbh*), cl. 1. P. *śobhati*, *śumbhati*, &c., to shine [cf. rt. 1. *śubh*]; to speak; to strike, injure, kill.

शुम्भ *śumbh*, cl. 6. P. A. *śumbhati*, -*te*, *śuśumbha*, *śumbhishyati*, *śumbhitum*, Ved. to shine, be brilliant; to decorate; cl. 1. P. *śumbhati*, &c., to shine; to speak; to strike, injure, kill, (in these senses = *rs. 3. śubh*, *śumbh*); Caus. A., Ved. *śubhayate*, -*yitum*, to decorate one's self, to shine; [cf. probably Gr. *κομῖός*.]

śumbhana, *as*, *i*, *am*, Ved. shining, brilliant.

śumbhamāna, *as*, *ā*, *am*, Ved. decorating, adorning; handsome, beautiful, (Sāy. = *śubhamāna*).

śumbhāna, *as*, *ā*, *am*, Ved. decorating, illuminating, (Sāy. = *śobhayat*.)

śumbhita. See *brahma-śumbhita*.

शुम्भ śumbha, as, m., N. of an Asura or demon slain by Durgā, (he was son of Gaveshthīn and grandson of Prahlāda.)—*Śumbha-gṛhātīnī* or *śumbha-mardīnī*, f. 'Śumbha-killing,' an epithet of Durgā.—*Śumbha-pura*, am, i, n. f. 'the city of the Asura Śumbha,' a town and district, (the modern Sambhālpur in the district of Gondwāna; it is also called Eka-śakra and Hari-griha.)—*Śumbha-badha* or *śumbha-vadha*, as, m. 'killing of Śumbha,' N. of the tenth chapter of the Devīmāhātmya of the Mārkaṇḍeya-Purāṇa.

शुर śura, as, m. (for *śūra*, q. v.), a hero; a lion, &c.

शुरूध śurudh, dhas, f. pl., Ved. gifts, treasures, riches; waters, water, (Śay. = *āpah*, Rīg-veda IV. 23, 8); preventers or alleviators of pain or sorrow, (Śay. = *śuēr*, *duḥkhasya pratiroddhāraḥ* or *śokasya rodhayitrī*); herbs or other remedies used to allay pain; exhilarating drinks (according to some).

शुल्क śulka, cl. 10. P. *śulkayati*, -*yitum*, to pay, give; to gain, acquire; to abandon, leave, forsake; to create (*sarjane*); to narrate, tell; [cf. rt. *śvalk*.]

Śulka, as, am, m. n. toll, tax, duty, customs (especially money levied at ferries, passes, and roads); a sum of money, price, (Śay. = *mūlya*); property, wealth, (Śay. = *dhana*); gain, profit; money advanced to ratify a bargain; money given to the parents of the bride (originally as purchase-price); a present made by a bridegroom to his bride; nuptial present; a marriage-settlement or dower; a wife's perquisites or private property (such as the profits of household labour, domestic utensils, milch cattle, ornaments, servants, &c.).—*Śulka-khaṇḍana*, am, n. defrauding the revenue.—*Śulka-grāhaka*, as, ikā, am, or *śulka-grāhīn*, i, īnī, i, receiving a toll or duty.—*Śulka-da*, as, m. the giver of a nuptial present, an affianced suitor.—*Śulka-moṣhaya*, am, n. stealing or defrauding the revenue.—*Śulka-sālā*, f. a custom-house; [cf. *śaulka-śālīka*.]—*Śulka-sañjīna*, as, ā, am, having (merely) the name of a nuptial gratuity.—*Śulka-sthāna*, am, n. a toll-office, custom-house (Manu VIII. 400); any object of taxation or duty.—*Śulka-hānī*, is, f. loss or forfeiture of wages or dower, &c.—*Śulka-bhīdhāna* ('ka-abh'), as, ā, am, = *śulka-sañjīna*.—*Śulkāvāpta* ('ka-av'), as, ā, am, obtained as a dowry.

शुल्किक śulkika, as, m., N. of a country or district; [cf. *śaulkikeya*.]

शुल्ल śulla, am, n. (for *śulva*), a cord, rope, string; copper (= *tāmra*; cf. *śulva*).

शुल्ब śulb (also written *śulb*), cl. 10. P. *śulbayati*, -*yitum*, to send away, dismiss; to measure; to create.

Śulva or *śulba*, am, n. (according to Uṇādis. IV. 95. fr. 1. *śuc*), a rope, cord, string, (said to be also as, m., ā or ī, f.); copper; a copper vessel; a sacrificial observance; institute, law, custom; a quantity of water; (*ānī*), n. pl., N. of a Pariśiṣṭa of the Yajur-veda; [cf. *śulvika*.]—*Śulva-ja*, am, n. brass.—*Śulva-dīpikā*, f., N. of a work.—*Śulva-pariśiṣṭa* and *śulva-vārtika* and *śulva-sūtra*, am, n., N. of works.—*Śulvārī* ('vu-ari'), is, m. 'enemy of copper,' sulphur.

Śulvika, ānī, n. pl., N. of a Pariśiṣṭa of the Yajur-veda.

शुश्रूक्षम् śuśukvas. See under rt. 3. *śuc*.

शुश्रूक्षणि śuśukṣhaṇi in ā-śuśukṣhaṇi, q. v.

शुश्रूमा śuśumā, f., N. of the wife of Śukra.

शुश्रूलूकयातु śuśulūka-yātu, us, m., Ved. a demon in the shape of an owlet, (according to Śay.

on Rīg-veda VII. 104, 22. *śuśulūka* = *śiśulūka*, a small owl; cf. *ulūka-yātu*.)

शुश्रूवस् śuśruvas. See under rt. 1. *śru*.

शुश्रू śuśrū, ūs, f. (fr. Desid. of rt. 1. *śru*), 'one who waits on a child,' a mother.

Śuśrūṣhaka, as, ā, am, desirous of hearing, attentive, obedient, attending or waiting on; (*as*), m. an attendant, servant (comprehending five descriptions of persons, viz. a pupil, a religious pupil, a hired servant, an officer, and a slave).

Śuśrūṣhaṇa, am, n. obedience; dutiful homage, close and assiduous attendance, service, serving.

Śuśrūṣhā, f. desire or wish to hear, desire to obey, obedience; service (said to be of five kinds, see *śuśrūṣhaka*); obsequiousness, reverence; saying, speaking, telling.—*Śuśrūṣhā-para*, as, ā, am, diligent or attentive in service.

Śuśrūṣhivā, ind. having attended or waited upon (as a slave upon his master, Manu XI. 110).

Śuśrūṣhu, us, us, u, desirous of hearing or obeying, obedient, attentive, serving, attending.

शुष् śush (thought to be for *sush*, which again was probably for an original *sus*), cl. 4. P. *śushyati* (ep. also A. -*te*), *śuśoṣha*, *śokṣh-yati*, *asushat*, *soṣhtum*, to dry, become dry, dry up; to wither, become withered; to languish, become emaciated; to be afflicted: Caus. *śoṣhayati*, -*je*, -*yitum*, Aor. *asūṣushat*, to make dry, dry up, wither, parch; to emaciate; to destroy; to extinguish: Desid. *śuśuṣhātī*: Intens. *śoṣushyate*, *śoṣoṣhtī*; [cf. Zend *hushka*: Gr. *συσσώω*, *συσσώωμι*, *συνώω* (= *śushka*), *συνώωμι*, *συνώωμι*, *συνώωμι*, *συνώωμι*, *συνώωμι*: Lat. *siccus*: Goth. *stuk*, *saht*: Old Germ. *siuh*, *siuchi*, *siuhjan*, *siht*: Angl. Sax. *seoc*, *seac*, *sioc*, *sic*, *siht*: Slav. *such*, 'dry': Lith. *sausas*: Hib. *seacadh*, 'parched, frozen': *sioc*, 'frost': *sican*.]

Śusha, as, i, m. f. drying, drying up; a hole in the ground.

Śushat, an, anī, at, Ved. drying up, absorbing (moisture).

Śushi, is, f. drying; a hole, chasm; the hollow or groove in the fang of a snake; [cf. Gr. *κυσός*, *κυσός*, *κυσός*: Lat. *cun-nu-s*: Lith. *kuszy-s*.]

Śushira, as, am, n. am, full of holes or crevices (caused by drying), perforated, bored, pierced, full of interstices or spaces; (*am*), n. a hole, vacancy, chasm; the atmosphere; a wind-instrument; (*as*), m. fire; a rat, mouse; (*ā*), f. a river; a sort of perfume (commonly called Nāth).

Śushila, as, m. 'the dryer,' air, wind.

Śushka, as, ā, am, dried, dried up, dry; shriveled, withered, emaciated, shrunk up; groundless, causeless; unproductive, fruitless, unprofitable; offensive; (*am*), n., Ved. anything dry, dry wood (for lighting fire by attrition).—*Śushka-kalaha*, as, m. vain or useless wrangling, a quarrel about trifles.—*Śushka-tā*, f. or *śushka-tva*, am, n. dryness.—*Śushka-pattra*, am, n. a dry or withered leaf; a dried pot-herb.—*Śushka-parjā*, am, n. a dry or withered leaf.—*Śushka-phala*, am, n. dry fruit.—*Śushka-matsya*, as, m. a dried fish.—*Śushka-māṣa*, am, n. dry flesh, dry meat.—*Śushka-revatī*, f. epithet of a particular Mātṛikā or goddess presiding over a kind of disease; [cf. *revatī*, *pūtanā*.]

—*Śushka-vat*, ān, atī, at, dried up.—*Śushka-vriksha*, as, m. a dry tree; a particular plant or shrub (= *dhava*).—*Śushka-vaira*, am, n. groundless enmity.—*Śushka-vraṇa*, as, m. a dried up wound, cicatrized sore, scar.—*Śushka-srota*, as, ā, am, having the stream dried up.—*Śushkāṅga* ('ka-an'), as, i, am, having shriveled limbs, emaciated, withered; (*as*), m. a particular plant or shrub, = *dhava*; (i), f. a lizard, chameleon.—*Śushkāṇa* ('ka-an'), am, n. 'dry food,' rice in the husk.—*Śushkāṇḍra* ('ka-ār'), am, n. dry ginger.

—*Śushkāla*, as, ā, i, am, m. f. n. dry flesh; flesh; one who eats flesh.

Śushṇa, as, m. the sun; fire; N. of a demon of

drought (represented in the Rīg-veda as being overcome by Indra); (*am*), n., Ved. strength, (enumerated among the *bala-nāmāni* in Naigh. II. 9.)—*Śushṇa-hatya*, am, n., Ved. the slaughter of *Śushṇa*.

Śushma, as, ā, am, strong, powerful (Ved.); (*as*), m. power, strength, vigour (Ved.); the sun; fire, flame, light; air, wind; a bird; (*am*), n. strength, prowess (= *bala*, Naigh. II. 9); light, lustre.

Śushman, ā, m. fire; a particular plant, = *citṛaka*; (*a*), n. light, lustre; strength, prowess.

Śushmīna, as, m., N. of a king of the Sīvis.

Śushmīn, i, īnī, i, powerful, strong; fiery, mettlesome; (*īnas*), m. pl., N. of a caste living in Kuśādvīpa (corresponding to the Kshatriyas).—*Śushmīn-tama*, as, ā, am, Ved. most powerful, very mighty.

Śushyat, an, anī, at, becoming dry, drying up.

Śushyamāṇa, as, ā, am, being dry or dried up, languishing, thirsty.

Sosha, as, m. drying up, exsiccation, dryness; pulmonary consumption; emaciation; intumescence, (for *sotha*).—*Sosha-sambhava*, am, n. the root of long pepper.—*Sōṣāpāḥ* ('sha-ap'), f. 'removing consumption,' a kind of plant (= *klīṭa-naka*).

Soshaka, as, ikā, am, drying up, exsiccating, absorbing, absorbent.

Soshāṇa, as, i, am, drying up, draining; causing to fade; (*as*), m. one of the arrows of Kāma-deva (god of love); the plant *Bignonia Indica*; (*am*), n. the act of drying up; absorption; exhaustion; sucking up, suction; dry ginger.

Sōṣaṇīya, as, ā, am, to be dried up or absorbed.

Sōṣayitavya, as, ā, am, to be dried up, &c.

Sōṣayitvā, ind. having dried up.

Sōṣhita, as, ā, am, dried, dried up, desiccated, absorbed, sucked up, exhausted, drained, emptied.

Sōshin, i, īnī, i, drying up (often at the end of comps.); (*īnī*), f. ether, one of the five Dhāraṇās.

शूक śūka, as, am, m. n. (said to be fr. rt. *śō*), the awn of barley, &c.; a bristle, spicule; the bristle or sharp hair of insects, &c.; compassion, clemency, tenderness; a kind of venomous insect or lizard (produced in stagnant water); a sort of water-leech (?); a kind of moss or weed growing on stagnant water (= *jala-s*); a particular remedy in which the *śūka* is used; (*ā*), f. cowach.—*Śūka-kīṭa* or *śūka-kīṭaka*, as, m. a kind of caterpillar covered with bristles or hairs.—*Śūka-trīna*, am, n. a kind of grass.—*Śūka-dhānya*, am, n. any awned or bearded grain (as barley &c.).—*Śūka-piṇḍī*, is, or *śūka-piṇḍī*, f. cowach (= *kapi-kacchu*).—*Śūka-rat*, ān, atī, at, awned, bearded; (*atī*), f. cowach.—*Śūka-simbā*, f. or *śūka-simbī*, is, or *śūka-simbikā* or *śūka-simbī*, f. cowach, (also spell *śūka-simbā*, q. v.)

Śūkaka, as, m. barley or a bearded kind of wheat resembling barley; the sentiment of compassion or tenderness.

Śūkin, i, īnī, i, awned, bearded (as corn, grain, &c.).

शूकर śūkara, as, m. (said to be connected with *śūka*, or fr. *śū*, an imitative sound, + *kara*; cf. *śūkara*), a hog, pig; N. of a Naraka; (i), f. sow; a kind of moss, *Lycopodium Imbricatum*; [cf. Gr. *σῦς*, *ūs*; Old Germ. *sū*; Mod. Germ. *sau*.]—*Śūkara-kanda*, as, m. 'hog's root,' a kind of bulbous plant (= *vārāhi-kanda*).—*Śūkara-danṣh* *tra*, as, m. a hog's tusk; N. of a kind of disease (prolapsus ani).—*Śūkara-pādikā*, f. a kind of plan (= *kola-simbī*).—*Śūkarākrāntā* ('ra-āk'), f. i. kind of moss (= *vārāhi-kāntā*).—*Śūkarachēṭ* ('ra-ish'), as, ā, am, liked by hogs or swine; (*as*) n. a kind of grass (= *kaseru*).

शूकल śūkala, as, m. a restive horse; [cf. *śūlaka*.]

शूकापुट्ट *śūkāpuṭṭa* or (according to Śabda-k.) *śūkāpuṭṭa*, as, n. a particular gem, (perhaps) a kind of amber (= *triṇu-maṇi*).

शूकुल *śūkula*, as, m. (?), a fish in general; a kind of fish; a fragrant grass, Cyperus.

शूकत *śū-kṛta*, as, ā, am, Ved. making the sound *śū* or *śūt*, snorting (said of a horse).

शूक्ष्म *śūkshma*, incorrect for *śukshma*, q.v.

शूघन *śūghana*, as, ā, am, Ved. going quickly, (Sāy. *śūghanāṣ* = *āśu-gantryah*, Rīg-veda IV. 58, 7.)

शूतिपर्ण *śūti-parṇa*, as, m. (the meaning of *śūti* is doubtful), a kind of tree (= *ārag-badha*).

शूद्र *śūdra*, as, m. (according to Upādi-s. II. 19. fr. rt. *ī. śuc*, to be afflicted, &c.), a member of the fourth or servile tribe (whose only business, according to Manu I. 91, was to serve the three higher castes; in Rīg-veda X. 90, 12. the *śūdra* is said to have been born from the feet of Puruṣa; in Manu I. 87. he is fabled to have sprung from the same part of the body of Brahmā; *kevala-śūdra*, a pure *śūdra*; (*ā*), f. a woman of the *śūdra* tribe; (*ī*), f. the wife of a *śūdra*. — *śūdra-kanyā*, f. a *śūdra* girl. — *śūdra-kṛitya*, as, ā, am, to be done by a *śūdra*, proper for a *śūdra*; (*am*), n. the duty of a *śūdra*. — *śūdrakṛitya-vicāra-tattva*, am, n., N. of a part of Raghu-nandana's Smṛiti-tattva (illustrating the duties of *śūdras* at the anniversaries of the death of parents and at other ceremonies). — *śūdratā*, f. or *śūdra-tva*, am, n. the state or condition of a *śūdra* or slave; servility. — *śūdra-dharma*, as, m. the duty of a *śūdra* (i.e. the service of the three higher castes). — *śūdradharmatattva*, am, n. 'the nature of a *śūdra*'s duties, N. of a work by Kamalākara. — *śūdra-priya*, as, ā, am, dear to a *śūdra*, liked by *śūdras*; (*as*), m. an onion (= *paṇḍu*). — *śūdra-preshya*, as, n. a man of one of the three superior castes who has become a servant to a *śūdra*; (*am*), n. the being servant to a *śūdra*. — *śūdra-bhikṣita*, as, ā, am, (anything) begged or received as alms from a *śūdra*. — *śūdra-bhū-yishtha*, as, ā, am, inhabited mostly by *śūdras*, abounding with *śūdras*. — *śūdra-yājaka*, as, m. one who sacrifices for a *śūdra*, the conductor of a sacrifice for a *śūdra*. — *śūdrayājaka-prayaścitā*, am, n. the penance incurred by sacrificing for a *śūdra*. — *śūdra-yoni-ja*, as, ā, am, born of a servile womb, of plebeian origin. — *śūdra-rāja*, am, n. a country of which a *śūdra* is king. — *śūdra-varga*, as, m. the *śūdra* or servile class. — *śūdra-varjam*, ind. except *śūdras*. — *śūdra-vṛtti*, is, f. the occupation or mode of life of a *śūdra* (i.e. servitude to the higher castes). — *śūdra-sāsana*, am, n. an edict or grant addressed to *śūdras*. — *śūdra-saṅskāra*, as, m. any purificatory rite relating to *śūdras*. — *śūdra-sevana*, am, n. attendance on a *śūdra* master, the being in the service of a man of the servile class, (Manu XI. 70.). — *śūdra-hatyā*, f. the killing of a *śūdra*. — *śūdra-han*, ā, m. one who kills a *śūdra*, the slayer of a *śūdra*. — *śūdrānna* ('*ra-an*'), am, n. food belonging to a *śūdra*; [cf. *śūdrodaka* below.]. — *śūdrā-pariṇayana*, am, n. the marrying a *śūdra* female. — *śūdrā-putra*, as, m. the son of a *śūdra* woman, (the father being either a *śūdra* or a man of a different caste). — *śūdrā-bhārya*, as, m. one who has a *śūdra* woman for his wife, the husband of a *śūdra* woman. — *śūdrārtā* ('*ra-ā*'), f. a kind of plant = *priyangu*. — *śūdrā-vedana*, am, n. the marrying a *śūdra* woman. — *śūdrā-velin*, ī, m. marrying a *śūdra* woman, a man of one of the three higher classes who has married a *śūdra* wife. — *śūdrāśauca* ('*ra-aś*'), am, n. the impurity of a *śūdra*. — *śūdrā-suta*, as, m. = *śūdrā-putra*. — *śūdrāhnikā* ('*ra-āh*'), am, n. the daily ceremonies of a *śūdra*. — *śūdrī-bhū*, cl. I. P. *-bhavati*, &c., o become a *śūdra*. — *śūdrodaka* ('*ra-ud*'), am,

n. water that has been polluted by the touch of a *śūdra*. — *śūdrodaka-pāna-prayaścitā*, am, n. a penance for drinking water given by a *śūdra*.

शूद्राक, as, m., N. of the first Āndhra king, (variously written *Sindhuka*, *Siśuka*, and *Śūraka*); of a king (the author of the drama called *Mṛic-chakatikā*).

शूद्राणी, f. the wife of a *śūdra*.

शून *śūna*, as, ā, am (fr. rt. *śvi*, q. v.), swelled, swollen, increased, grown, prospered; morbidly swollen; empty, vacant (Ved., Sāy. = *śūnya*); (*am*), n., Ved. swelling, increase, (Sāy. = *sam-rūdhi*, Rīg-veda III. 33, 13); emptiness, poverty, (Sāy. = *śūnya*, *dāridrya*, Rīg-veda II. 27, 17); an incorrect pronunciation (in Vedic phonetics).

शूना-वत्, ān, atī, at, one who has increased.

शूना *śūnā*, f. (= *śūnā*, q. v.), the uvula or soft palate; a slaughter-house, any place where animals are killed or are liable to be destroyed, (five of these are enumerated, viz. a fire-place, a grindstone, a broom, a mortar, and a water-pot; cf. *pañca-śūnā*). — *śūnā-śakra-dhva-va-t*, ān, atī, at, one who keeps a slaughter-house, one who has an oil-press, and one who exhibits a vintner's sign, (Manu IV. 84.). — *śūnā-doshā*, see *śūnā-doshā*. — *śūnā-va-t*, ān, m. one who keeps a slaughter-house, a butcher. — *śūnā-stha*, as, ā, am, being in or brought from a slaughter-house or any place where animals are destroyed.

शून्य *śūnya*, as, ā, am (probably connected with *śūna* above, fr. rt. *śvi*), empty, void, hollow; vacant, barren, non-existent; utterly destitute or deprived of, without (with inst.); ruined; nonsensical, unmeaning; guileless, unsuspecting; indifferent; lonely, private, desert, desolate, (*śūnye* or *śūnyam*, ind. in a lonely place, secretly); bare, naked; (*am*), n. a void, vacuum, blank; space, heaven, ether, the sky, atmosphere; a dot, spot; a cypher; naught, vacuity, nonentity, (one of the principles of Bauddha metaphysics); N. of Brahma; (*ā*), f. a hollow reed; a barren woman; the prickly pear; [cf. Gr. *κενός*, *kenos*; *Æol.* *κένυος*.] — *śūnya-gela*, am, n. an empty house. — *śūnya-tā*, f. or *śūnya-tva*, am, n. emptiness, voidness, vacuity, non-existence, unreality, the false or illusory nature of all existence. — *śūnya-padavi*, f. 'empty path,' the road or passage of the soul, (see *mahā-patha*, *mudrā-mārga*). — *śūnya-madhya*, as, ā, am, having a hollow centre, empty inside; (*as*), m. a hollow reed. — *śūnya-va-t*, ind. like a cypher, annihilated or vanished as it were. — *śūnya-vāda*, as, m. the doctrine of the non-existence of anything. — *śūnya-vādin*, ī, m. 'affirmer of non-existence,' an atheist; a Buddhist. — *śūnya-sthāna*, am, n. an empty place. — *śūnya-hasta*, as, ā, am, empty-handed. — *śūnya-hṛi-daya*, as, ā, am, 'empty-hearted,' unsuspecting, unsuspecting; absent in mind. — *śūnyākṛiti* ('*ya-āk*'), is, is, i, 'empty-formed,' having a vacant appearance or aspect. — *śūnyāgāra-kṛitālaya* ('*ya-āg*', '*ta-āl*'), as, ā, am, making an abode in deserted houses. — *śūnyālaya* ('*ya-āl*'), as, m. an empty or deserted house, (sleeping in such a house is forbidden). — *śūnyī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make empty, leave.

शूपकार *śūpa-kāra*, as, m. (for *śūpa-kāra*, q.v.), one who lives by cooking for *śūdras* (= *śūdra-pākapajivn*).

शूयमान *śūyamāna*. See under rt. *śvi*.

शूर *śūr* (also written *sūr*, q. v.), cl. 4. A. *śūryate*, *śūsūre*, *śūritum*, to hurt, injure, kill; to be firm or motionless, stand fast, be fixed; to make firm or immovable; to be senseless; cl. 10. A. *śūrayate*, *-yitum*, Aor. *asūsūrat*, to be valiant or powerful, act the hero; to make great effort or exertion, (in these senses rather a Nom. fr. *śūra* below.)

शूरा, as, m. (probably connected with *śaras*),

a hero, warrior, champion, valiant man, great or mighty man; a lion; a boar; the sun; N. of Yādava, the grandfather of Kṛishṇa; the Śāl tree, Shorea Robusta; N. of certain other plants or trees, = *śitraka*; = *lakūṭa*; = *masūra*; (*ās*), m. pl., N. of a tribe inhabiting Bhārata-varsha; [cf. Zend *śūra*; Gr. *κῦρ-ος*, *κῦρ-ω*, *κῦρος*, *κοῦρος*, *κοῦρος*, *κῦρος*.] — *śūra-kīla*, as, m. 'warrior-insect,' an inferior hero. — *śūra-grāma*, as, ā, am, Ved. having a multitude of heroes. — *śūra-tara*, as, ā, am, Ved. more heroic, very valiant. — *śūra-tā*, f. or *śūra-tva*, am, n. the state or condition of a hero, heroism, prowess, valour, bravery. — *śūra-deva*, as, m., N. of the second of the twenty-four Arhats of the future Utsarpiṇi. — *śūra-putra*, as, ā, am, having heroes as sons; (*ā*), f., Ved. epithet of Aditi. — *śūra-pura*, am, n. 'hero-town,' N. of a town. — *śūra-maṭha*, as, am, n. the college or monastery of *śūra*. — *śūra-māna*, am, n. thinking one's self a hero, arrogance, vaunting. — *śūra-mānin*, ī, m. one who thinks himself a hero, a boaster, braggart. — *śūram-manya*, as, m. one who thinks himself a hero, a boaster. — *śūra-varman*, ā, m., N. of several kings. — *śūra-vīra*, as, m. a proper N. — *śūra-sloka*, as, m. a kind of artificial verse; [cf. *vīra-virāda*.] — *śūra-sāti*, is, f., Ved. conflict of heroes, battle, war, (according to Sāy. on Rīg-veda I. 31, 6. *śūra-sātā* = *śūraiḥ sambhajaniye yuddhe*). — *śūra-sena*, as, m., N. of the country about Mathurā; of a king (of Mathurā and ruler of the Yadus); (*ās*), m. pl., N. of the people inhabiting the above country. — *śūra-senaka*, ās, m. pl., N. of the people and country about Mathurā. — *śūrasena-ja*, as, m. one born in *śūra-sena*, an inhabitant of *śūra-sena*. — *śūrārtha* ('*ra-ar*'), as, ā, am, useful for or suited to heroes, for the sake of warriors. — *śūresvara* ('*ra-iś*'), as, m. 'lord of *śūra*,' the tutelary deity of *śūra* (or the statue of a deity); a temple built by *śūra*.

शूराक, as, m., N. of a king (= *śūdraka*).

शूराणा, as, ā, am, high-spirited (Ved., said of horses; Sāy. = *vikrama-śīla*, Rīg-veda I. 163, 10); (*as*), m. a kind of esculent root, Arum Campanulatum; the plant Bignonia Indica. — *śūraṇodbhūja* ('*ṇa-ud*'), as, m. 'feeding on Arum Campanulatum,' a kind of yellow bird (= *haridrāṅga*).

शूरा, as, ā, am, fixed, firm.

शूर्त *śūrta*, as, ā, am, Ved. (probably) eager, quick, (according to Sāy. on Rīg-veda I. 174, 6. *śūrtāḥ* = *kṣhiprāḥ* or = *kṣiptāḥ*, *varjitāḥ*; in Naigh. II. 15. *śūrtāḥ* is enumerated among the *kṣhipra-nāmāni*.)

शूर्प *śūrp* (perhaps rather a Nom. fr. *śūrpa* below), cl. 10. P. *śūrpayati*, *-yitum*, to measure, mete out.

शूर्पा, as, am, m. n. (according to Upādi-s. III. 26. fr. rt. *śri*; also written *śūrpa*), a winnowing basket or a kind of wicker receptacle which, when shaken about, serves as a fan for winnowing corn; (*as*), m. a measure of two Droṇas; (*ī*), f. a small winnowing basket or fan; a toy for children; N. of the sister of Rāvaṇa, (see *śūrpa-nakhā*). — *śūrpa-karṇa*, as, m. 'having ears like winnowing fans,' an elephant. — *śūrpa-nakhā*, f. or *śūrpa-nakhi*, f. 'having finger-nails like winnowing fans,' N. of the sister of the Daitya Rāvaṇa, (she fell in love with Rāma and, being rejected by him, attacked Sitā, but was beaten off and mutilated by Lakshmana; in revenge she incited her brother to carry off Sitā). — *śūrpa-nishpāra*, as, m. a basket-full of winnowed corn. — *śūrpa-parṇi*, f. a sort of bean, Phaseolus Trilobus. — *śūrpa-cāta*, as, m. the wind raised by shaking a winnowing basket. — *śūrpa-sruti*, is, m. 'having ears like winnowing fans,' an elephant.

शूर्पका, as, m., N. of a demon (an enemy of Kāma-deva). — *śūrpakārāti* or *śūrpakārī* ('*ka-ar*'), is, m. 'enemy of *śūrpaka*,' epithet of Kāma (god of love).

शूर्पि, f. See above under *śūrpa*.

शूर्पारक śūrpāraka, N. of a mythical country.

शूर्म śūrma, as, m. an iron image; an anvil. Śūrmī, is, m. f. or śūrmikā or śūrmī, f. = śūrma above; [cf. śūrmī, syurmī.]

शूल śūl (rather a Nom. fr. śūla below), cl. I. P. śūlati, śūsūla, śūlitum, to be ill; to disorder, make sick, disease; to pierce, transfix, impale; to cry, make a loud noise; to collect (?).

Śūla, as, am, m. n. any sharp or acute pain; pain in the stomach, colic; rheumatism, gout; any sharp or pointed weapon, a pike, dart, spear, lance, spike; the trident of Śiva; a sharp iron pin or spit (on which meat is roasted); a stake for impaling criminals; a banner, ensign; the ninth astronomical Yoga; death, dying; (ā), f. a stake for impaling criminals; a harlot, prostitute; [cf. Slav. sūliza.] — Śūla-gava, a kind of animal sacrifice. — Śūla-granthī, is, f. 'having sharp knots,' a kind of Dūrvā grass (= māla-dūrvā). — Śūla-ghātana, am, n. 'pain-destroying,' iron rust or filings. — Śūla-ghna, as, ī, am, removing or allaying sharp pain, sedative, anodyne; (as), m. a kind of plant (= tumburu). — Śūla-dvish, t, m. 'enemy to colic,' Asa Fetida. — Śūla-dhanvan, ā, m. 'having a trident for a bow,' epithet of Śiva. — Śūla-dhara, as, m. 'spearholder, trident-holder,' epithet of Śiva; (ā), f. epithet of Durgā. — Śūla-dhārīn, ī, inī, ī, spearholding, lance-bearing, trident-holding; (inī), f. epithet of Durgā. — Śūla-dhrik, m. (see dhrik, p. 459), 'trident-bearing,' epithet of Śiva; (k), f. epithet of Durgā. — Śūla-nāsana, am, n. 'removing pain in the stomach,' white sochsal salt. — Śūla-patni, f. a kind of grass (= śūlī). — Śūla-pāni, is, m. 'trident-handed,' epithet of Śiva (regarded as the king of the Bhūtas); N. of the author of the Prāyascitta-viveka and of the Tīthi-dvaidha-prakarana and of the Yājñavalkya-īkā. — Śūla-pānīn, ī, inī, ī, holding or bearing a lance or spear. — Śūla-bhrit, t, m. 'spear-holder,' an epithet of Śiva. — Śūla-bheda, as, m., N. of a place. — Śūla-mudgara-hasta, as, ā, am, having a lance and mace in hand, armed with a lance and club. — Śūla-vedanā, f. sharp or acute pain. — Śūla-satru, us, m. 'hostile to colic,' the castor-oil plant, Ricinus Communis. — Śūla-stha, as, ā, am, fixed on a stake, impaled. — Śūla-hantri, f. 'colic-removing,' a kind of barley (= yavāni). — Śūla-hasta, as, m. 'lance-handed,' a man armed with a lance, lancer, pikeman. — Śūla-hrit, t, m. 'removing colic,' Asa Fetida. — Śūlā-kri, cl. 8. P. -karoti, &c., to roast on a spit. — Śūlākṛita ('la-āk'), as, ā, am, roasted on a spit, &c.; (am), n. roasted meat. — Śūlāgra ('la-ag'), am, n. the point of a pike or stake, &c. — Śūlesarī-tīrtha, am, n., N. of a Tīrtha. — Śūlotkhā ('la-ut'), f. the medicinal plant Serratal Anthelmintica. — Śūlodyata-kara ('la-ud'), as, ā, am, with uplifted spear in hand.

Śūlaka, as, ni, a restive or unbroken horse; [cf. śūkalā.]

Śūlika, as, ā, am, having a spear or any sharp instrument; roasted on a spit; (as), ni, a hare; (am), n. roast meat.

Śūlin, ī, inī, ī, suffering sharp pain, suffering from colic; armed with a spear or pike, carrying a lance or stake; (ī), m. a spearman, pikeman, lancer; epithet of Śiva (as holding a trident); a hare; N. of a Muni; (inī), f. epithet of Durgā.

Śūlina, as, m. the Indian fig-tree (= bhūṇḍīra).

Śūlī, f. a kind of grass (= madhu-latā).

Śūlyā, as, ā, am, roasted on a spit; deserving impalement; (am), n. roasted meat. — Śūlyā-pāka, as, m. any meat or other substance roasted on a spit. — Śūlyā-māṇsa, am, n. roast meat, meat cooked on a spit.

शृङ्गारित śṛṅgārīta, as, ā, am (according to Śāy. = śosucāna, dīpyamāna, Rīg-veda X. 34, 6; cf. śusucāna, p. 1013), Ved. glowing, resplendent.

शृङ्गवत् śṛṅgavats, vān, m. (fr. rt. śṛi), Ved. one who has increased, increasing; large.

Śṛṅgavāna, as, ā, am, Ved. growing in size, increasing in strength.

शृष् śūsh (also written sūsh), cl. I. P. śūshati, śūsūsha, śūshitum, to bring forth; to beget, propagate.

शृष śūsha, am, n. (perhaps connected with rt. śṛi), Ved. strength, (according to Naigh. II. 9, Śāy. on Rīg-veda I. 154, 3 = bala; cf. śūsha; in Naigh. III. 6 = sukha); (as), m., N. of a preceptor.

Śūshanī, in Rīg-veda X. 93, I. probably fr. a base śūshan; regarded by some as a kind of Ved. Inf. fr. rt. śṛi.

शृकाल śṛikāla, as, m. (for śṛigāla below), a jackal.

शृगाल śṛigāla, as, m. (etymology doubtful, but cf. Gr. κρυάτης; perhaps connected with rt. śṛi; sometimes written śṛigāla), a jackal; a rogue, cheat; a coward, poltroon; an ill-natured or harsh-speaking man; N. of a demon; epithet of Kṛishṇa; (ī), f. a female jackal; a fox; flight, retreat; a kind of plant (= kokilāksha); another plant (= vidārī). — Śṛigāla-kaṭaka, as, m. 'jackal's thorn,' a kind of plant, Zizyphus Scandens. — Śṛigāla-koli, is, m. a sort of jujube. — Śṛigāla-ghanṭī, f. a particular plant (= kokilāksha). — Śṛigāla-jambu, us, or śṛigāla-jambū, ās, f. a kind of cucumber, Cucumis Madraspatanus; the fruit of the jujube. — Śṛigāla-jāti, is, f. birth (in a future life) as a jackal. — Śṛigāla-yoni, is, m. f. the womb of a jackal; the being born in a future birth as a jackal. — Śṛigāla-rūpa, as, m. 'jackal-formed,' epithet of Śiva. — Śṛigāla-vinnā, f. a kind of plant (= prīśni-parṇī).

Śṛigālīka, f. a female jackal; a fox; running away, flight, retreat; a kind of plant (= bhūmī-kushmāṇḍa); a proper N.

शृङ्खल śṛinkhala, as, ā, am, m. f. n. (etymology doubtful; perhaps connected with śiṅḡā, 'a tinkling sound'), an iron chain; any chain or fetter; a belt or chain worn round the waist for ornament, &c.; an iron chain for confining the feet of an elephant; a measuring chain. — Śṛinkhala-tā, f. or śṛinkhala-tva, am, n. the being chained together; restraint; concatenation, connection, order; a series. — Śṛinkhalā-bandha or śṛinkhalā-bandhana, am, n. confining by chains or fetters.

Śṛinkhalaka, as, m. a chain; a young camel or other young animal with wooden rings or clogs on his feet (to prevent his straying); any camel.

Śṛinkhalita, as, ā, am, chained, fettered, bound, confined.

Śṛinkhalī, f. a kind of plant (= kokilāksha).

शृङ्ग śṛṅga, am, n. (according to Upādi-s. I. 125, fr. rt. śṛi with affix ga, a nasal being inserted; according to some perhaps contracted fr. śṛan-ga, 'head-going'), a horn; the top or summit of a mountain, a peak, crag; the summit of a building, pinnacle, turret; any peak or point or projection or lofty object; a cusp or horn of the moon; height, elevation, dignity, lordship, mastership, supremacy, sovereignty; the rising or bursting forth of desire, excess of love or passion; anything sharp or fine-pointed; a fountain or artificial spout of water; any horn-like vessel or instrument; a buffalo's horn or other horn used for blowing; a lotus; a mark, token, sign; (as), m. a medicinal plant and root (= jīvaka); N. of a Rishi or Muni (of whom, in some parts of India, on occasions of drought, earthen images are said to be made and supplicated for rain); [cf. Gr. κῆρας; Lat. cornu; Goth. hauru; Angl. šax. horn.] — Śṛṅga-kanda, as, m. a kind of plant (= śṛṅgāṭaka). — Śṛṅga-giri, is, m., N. of a mountain. — Śṛṅga-grāhikā, f. (in logic) distribution, taking singly and severally all the parti-

culars included under a general term or all the individuals composing a body. — Śṛṅga-ja, as, ā, am, horn-produced, made from horn; produced on mountain-peaks; (as), m. an arrow, shaft; (am), n. the aloe wood or tree (= a-guru). — Śṛṅga-pura, am, n., N. of a town. — Śṛṅga-prahārīn, ī, inī, ī, horn-striking, butting or fighting with the horns. — Śṛṅga-priya, as, m. epithet of Śiva. — Śṛṅga-mūla, as, m. a kind of plant (= śṛṅgāṭaka). — Śṛṅga-mohin, ī, m. the Campaka tree. — Śṛṅga-val, ān, āti, āt, having peaks, peaked; (ān), m. a mountain; epithet of a mythical mountain forming one of the boundaries of the earth. — Śṛṅga-vrīsh, t, m., Ved. epithet of the Sun; N. of a Rishi (said to have been the father of Indra); Śṛṅga-vrīsho napāt, the offspring of Śṛṅga-vrīsh, i. e. Indra. — Śṛṅga-vera, am, n. ginger (undried or dry); N. of a town (= guha-śaṇḍāla-pura). — Śṛṅga-veraka, am, n. ginger. — Śṛṅgaverā-bha-mūlaka ('ra-ābh'), as, ā, am, 'having a root like that of ginger,' a kind of grass (= erakū). — Śṛṅga-sala, am, n. a hundred peaks. — Śṛṅgāgra-praharaṇābhīmukha ('ga-ag', 'na-abh'), as, ī, am, advancing towards or making a charge with the weapons of the points of the horns; ready to strike with the points of the horns. — Śṛṅgātara ('ga-an'), am, n. the space or interval between the horns (of a cow &c.). — Śṛṅgīśvara-tīrtha ('gī-īś'), am, n., N. of a Tīrtha. — Śṛṅgō-ḥrāya ('ga-uo'), as, m. a lofty peak. — Śṛṅgonati ('ga-un'), is, f. elevation of a horn, the rising (of the moon)?; cf. śirshodaya).

Śṛṅgaka, as, am, m. n. a horn; anything pointed; a cusp or horn of the moon; (as), m. a medicinal root, (commonly called Jīvaka.)

Śṛṅgālā, f. a particular plant (= aja-śṛṅgī, 'goat's horn').

Śṛṅgāta, am, n. a place where four roads meet; (as), m. the aquatic plant Trapa Bispinosa; the shrub Ruellia or Barleria Longifolia.

Śṛṅgātaka, am, n. a place where four roads meet; a kind of pastry or dish of minced meat, &c. (called Samūsā in Hindī); a door; (as), m. the aquatic plant Trapa Bispinosa; a mountain having three peaks.

Śṛṅgāra, as, m. (probably connected with śṛṅga in the sense of 'rising of desire'; according to Upādi-s. III. 136, fr. rt. śṛi with affix āra, a nasal and g being inserted), love, sexual passion, erotic sentiment; sexual union, coition; a dress suitable for amorous purposes, an elegant dress; a mark or marks with red-lead on an elephant's head and trunk by way of ornament; any mark; N. of the father of Jaya-ratha; (am), n. cloves; red-lead; fragrant powder for the dress or person; undried ginger; Agallochum. — Śṛṅgāra-śeṣhṭā, f. love-gesture, any outward action indicating love. — Śṛṅgāra-tīlaka, am, n., N. of an erotic poem by Rudra-bhaṭṭa. — Śṛṅgāra-bhāshita, am, n. a love story. — Śṛṅgāra-bhūṣhaṇa, am, n. red-lead. — Śṛṅgāra-maydapa, N. of a temple. — Śṛṅgāra-yoni, is, ni, 'love-source,' epithet of Kāma, god of love. — Śṛṅgāra-rasa, as, m. the erotic sentiment. — Śṛṅgārasaśaṣṭaka ('sa-ash'), am, n., N. of eight stanzas by Kālidāsa on the erotic sentiment. — Śṛṅgāra-valī, f., N. of a town; of a queen. — Śṛṅgāra-vidhī, is, m. a dress suitable for amorous interviews. — Śṛṅgāra-veśa, as, ā, am, dressed suitably for amorous enterprises. — Śṛṅgārasāta or śṛṅgārasātaka, am, n. 'a hundred verses on love,' N. of the second book of Bhartṛi-hari's poem. — Śṛṅgāra-sahāya, as, m. an assistant in affairs of love, confidant of a dramatic hero. — Śṛṅgāraika-rasa ('ra-ek'), as, ā, am, whose sole feeling is love.

Śṛṅgāraka, as, ā, am, horned, having a horn or crest; (as), m. love, &c. = śṛṅgāra; (am), n. red-lead.

Śṛṅgārīta, as, ā, am, affected by love, impassioned; stained with red-lead, reddened; adorned decorated, embellished.

Śringārīn, ī, īṇī, ī, feeling love or amorous passion; full of love, amorous, enamoured, impassioned; relating to love; stained with red-lead; (ī), m. an impassioned lover; an elephant; dress, decoration; the Areca or betel-nut tree; a ruby (= *māṇikyā*).
Śringī, īs, f. a species of Silurus or sheat-fish; (is), m. gold for ornaments, (said to be also *śringī*, 1.; cf. *śringī*.) = *Śringī-kanaka*, am, n. gold used for ornaments.

Śringika, am, n. a sort of poison; (ā), f. a kind of Betula or birch tree (= *prati-vishā*).

Śringina, as, ā, am, horned; (as), m. a ram.
Śringin, ī, inī, ī, horned; crested, peaked; (ī), n. a mountain; N. of a mythical mountain forming one of the boundaries of the earth, (Vishnu-Purāṇa I. 2); an elephant; a tree; N. of a son of Gautama; epithet of Śiva; (inī), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭuki.

Śringī, f. a kind of gold used for making ornaments; a sort of Silurus or sheat-fish; a particular medicinal root shaped like a bull's horn (= *viśā*); a kind of poison; a kind of Betula; N. of various other plants and trees (= *ati-vishā*; = *karatā-śringī*; = *plakṣa*; = *vaṭa*). = *Śringī-kanaka*, am, n. a kind of gold used for ornaments.

Śringeri-pura, am, n., N. of a town.
Śringeri-maṭha, N. of a place.

शृणि *śṛṇi*, is, f. (said to be fr. rt. *śṛ*), the hook for goading an elephant, (also written *śṛṇi*).

शृणवत् *śṛṇvat*. See under rt. 1. *śru*.

शृत *śṛta*, as, ā, am (fr. rt. *śṛ*), boiled, used especially with reference to water, milk, and (hee); cooked, dressed; [cf. *śṛāna*, *śṛapita*.]
 = *Śṛita-pā*, ās, ās, am (see 2. and 4. *pā*). Ved. a linker or appropriator of an oblation, (Śāy. = *kṣhi-āder havishah pātri*, R̥g-veda VII. 18, 16).
 = *Śṛita-pāka*, as, ā, am, Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Śāy. = *deva-yogya-pākopeta*, R̥g-veda I. 162, 10.)

शृध् *śṛdh*, cl. 1. A. (also P. in Fut., Aor., Cond.) *śārdhate*, *śārdhihe*, *śārdhihyate* (and *śārdhiyati*), *āśrdhat*, &c., *śārdhi-*, to break wind downwards; cl. 1. P. A. *śārdhati*, -te, to moisten, become moist or wet; cl. 10. P. *śārdhayati*, to insult (by breaking wind against or by voiding excrement), mock at, ridicule; to strive, make effort, (in this sense also cl. 1. P. according to some): Caus. *śārdhayati*, -yitum: Desid. *śārdhihate*, *śārdhiṣati*: Intens. *śārdhihihyate*, *śārdhiṣadhi*.

Sardha, *sardhana*. See p. 995, col. 2.

Śiddha, as, ā, am, expelled from the body (as wind); moistened.

Śiddhvā, ind. having expelled wind from the body.

Śridhu, us, m. f. (according to Śabda-k. only n.), the anus; = *buddhi*.

Śridhū, ūs, m. f. (according to Śabda-k. only n.), the anus; = *kutsita*.

Śridhyā, f., Ved. effort, success, (Śāy. = *utsāhāyāṃ karma*, R̥g-veda II. 12, 10.)

शृ *śṛ*, cl. 9. P. *śṛṇāti*, *śāśāra* (3rd pl. *śāśaruḥ* and *śāśruḥ*, Pāṇ. VII. 4, 12), *śāśarihyati* or *śāśarihyati*, *asārit*, *śāritum* (Ved. Inf. *śāritos*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder: Pass. *śṛyate* (ep. also -ti), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away: Caus. *śāra-*

yati, -yitum, Aor. *asāśarat*: Desid. *śāśartshati* or *śāśarishati* or *śāśirshati*: Intens. *śāśaryate*, *śāśarti*; [cf. Zend *śūra*: Gr. *κέρω*, *κορ-μῶς*, *έρμα*, *κορπά*, *κορπεύς*, *κερπῶ*, *κεράος*, *κλάω*, *κλῆρος*, *κολοβός*, (probably) *κορύν*: Lat. *cur-tu-s* (Sabin. *curi-s*); cornu, cervus; clava, *juvris*, (probably) *in-columis*: Goth. *hair-u-s*, 'a word'; *hauru*: Old Norse *hiör*; Old Sax. *her-u*;

Angl. Sax. *hyrt*; horn; *hcorot*, *heort*: Slav. *kor-a*.]

Śirṇa, as, ā, am, withered, &c. See s. v., p. 1011, col. 1.

Śirṇāna, as, ā, am, Ved. hurting, injuring.

शेखर *śekhara*, as, m. (fr. *śikhara*; the more usual form would be *saikhara*), a crest, chaplet, diadem, crown, tuft, garland of flowers worn on the top of the head; a peak, summit; the chief or head of anything (generally at the end of comps.); a particular Dhruva or recurring stanza of a song, (another kind is called *laghu-śekhara*); a proper N.; (am), n. cloves; the root of the Hyperanthera Moringa.

Śekharita, as, ā, am, crested, tufted, topped, peaked.

Śekharī, f. a particular parasitical plant (= *vandā*).

शेणवी *śeṇavī* or *śeṇā*, f. (doubtful), understanding, mind, intellect.

शेप *śepa*, as, m. or *śepas*, as, n. (perhaps connected with rt. 3. *śap*, see Nirukta III. 21; according to Uṇādi-s. IV. 200. fr. rt. 1. *śi*), the penis or male organ; a testicle; a tail. = *Śepa-harṣaṇa*, as, ī, am, exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

Śepha, as, m. (also written *sepha*), or *śephas*, as, n. the male organ, penis; a testicle; a tail.

शेपान *śepāna*, as, ā, am (fr. rt. 3. *śap*), Ved. one who has sworn, bound by oath.

शेपाल *śepāla*, as, m. the aquatic plant Vallisneria (= *sevāla*).

शेफालि *śephālī*, is, f. a kind of plant, Nyctanthus Arbor Tristis; another plant (= *nir-guṇṭī*).

Śephālikā or *śephālī*, f. = *śephālī* above.

शेमुषी *śemushī*, f. (probably fem. of the perf. part. of rt. 1. *śam*), understanding, intellect.

शेल् *śel* (also written *sel*), cl. 1. P. *śelati*, Caus. Aor. *asīselat*, to go, move about; to shake, tremble.

Śēlāya, Nom. P. *śēlāyati*, -yitum, (meaning doubtful.)

शेल् *śelu*, us, m. a kind of plant or small tree, Cordia Myxa; a kind of fruit.

शेव् *śev* (another form of rt. *sev*), cl. 1. A. *śevate*, &c., to worship, serve.

शेव *śeva*, as, ā, am (according to Uṇādi-s. I. 152, 154. fr. rt. 1. *śi*, but more probably connected with rt. *śvi* and *śavas*, cf. *śiva*), causing happiness, propitious, affectionate (Ved., Śāy. = *sukha-kara*); (as), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Śāy. = *sukha-kara*); of Soma; the male organ, = *śepa*; (am), n. happiness; (am), ind. hail, homage, an exclamation or salutation addressed to the deities; (am, ā), n. f. the male organ, penis (= *śepa*). = *Śeva-dhi*, is, m. (also written *seva-dhi*), 'wealth-receptacle', one of the nine treasures of Kuvera, divine treasure, any valuable treasure; [cf. *ni-dhi*.] = *Śevadhi-pā*, ās, m., Ved. a lord of treasures.

Se-vridh, t, t, t, Ved. conferring happiness, (Śāy. *śe-vridhaḥ* = *śevasya*, *sukhasya vridhayitārāḥ*, R̥g-veda V. 87, 4.)

Se-vridha, as, ā, am, Ved. increasing or contributing to felicity, (Śāy. on R̥g-veda III. 16, 2. appears to derive *se-vridha* fr. 2. *śam* and rt. *vridh*); (am), n. happiness (enumerated among the *sukha-nāmanī* in Naigh. III. 6).

Se'ya, as, m., Ved. a giver of happiness, (Śāy. = *sādhuḥ sukha-kartā*, R̥g-veda I. 156, 1.)

शेवल *śe'vala*, am, n. (said to be fr. rt. 1. *śi*, cf. *śaivala*), the aquatic plant Vallisneria

Octandra [cf. *śepāla*]; the green moss-like substance growing on the surface of stagnant water, duck-weed, (said to be also *as*, m.)

Sevalinī, f. 'having Sevala', a river; [cf. *śaivalinī*.]

Sevāla, am, n. = *sevāla* above.

Sevālī, f. a kind of plant (= *ākāśa-māṇsī*).

शेवृध् *śe-vridh*, *śe-vridha*. See col. 2.

शेशित *śeśyita*, as, ā, am (fr. Intens. of rt. 1. *śi*, Pāṇ. I. 2, 19), fast asleep, sleeping much. = *Seśyita-vat*, ān, atī, at, one who has slept soundly, sleeping much or soundly.

शेशीयमान *śeśīyamāna*. See under rt. *śvi*.

शेष *śeśa*, as, ā, am (fr. rt. 2. *śiśh*), remaining, other, all the other; (as, am), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, reprieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeśah*, 'so it was intended to be said,' a phrase used by commentators in supplying any word or words necessary to elucidate the text); (as), m. result, issue, effect, conclusion, end, termination; finish, destruction, death, killing; N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta, 'the infinite,' in the Vishnu-Purāṇa he and the serpents Vāsuki and Takṣhaka are described as sons of Kadru, but in one place Śeśha alone is called king of the Nāgas or snakes inhabiting Pātālā, while elsewhere Vāsuki is described as king of the Nāgas and Takṣhaka of the serpents; the thousand-headed Śeśha is sometimes represented as forming the couch and canopy of Vishnu whilst sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven Pātālas; he is said to have taught astronomy to Garga; according to some legends he became incarnate in Bala-rāma, see *bala-rāma*); N. of Bala-rāma, (see above); N. of one of the Prajā-patis; of a Muni; (am), n. the remnants of food; remains of an offering, &c.; (ā), f. the remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants; (e), ind. in the end, at last, finally, lastly; in other cases, in the case of a less amount. = *Śeśha-karana*, am, n. the doing what remains to be done. = *Śeśha-kāla*, as, m. the time of end or death. = *Śeśha-kṛishṇa*, as, m., N. of the author of the drama called Kaṣṇa-vadha. = *Śeśha-jāti*, is, f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. = *Śeśha-tva*, am, n. the state of being a remainder, (*śeśhatvena*, by the remainder, in every other case); all that is left, residue; aid, succouring others, regard or consideration for others (= *upakāritva*, *pārārthya*). = *Śeśha-nāga*, as, m. the serpent Śeśha, (see above); N. of the mythical author of the Paramārtha-sāra. = *Śeśha-bhāga*, as, m. the last or remaining part. = *Śeśha-bhuḥ*, k, k, k, one who eats leavings. = *Śeśha-bhūta*, as, ā, am, being the remainder, being left. = *Śeśha-bhojana*, am, n. the eating of leavings, eating the rest of food after feeding the family guests, &c. = *Śeśha-rakṣaṇa*, am, n. 'end-protection,' taking care that an undertaking is brought to a conclusion. = *Śeśha-rātri*, is, f. the last watch of the night. = *Śeśha-rāma-candra*, as, m., N. of a commentator on the Naishadiya-Ārita. = *Śeśha-vat*, ān, atī, at, characterized by an effect or result, (sometimes applied in logic to a posteriori reasoning.) = *Śeśha-sarīra*, am, n. the remainder of the body, i. e. all the other parts of the body. = *Śeśhāma* ('*śha-an*'), am, n. leavings of a meal, &c. = *Śeśhāryū* ('*śha-ār*'), f, N. of a metrical introduction to the Vedānta by Śeśha-nāga. = *Śeśhā-vaśayana* ('*śha-av*'), am, n. gathering up remnants, collecting what remains. = *Śeśhāvasthā* ('*śha-av*'), f. the last state or condition of life, old age. = *Śeśhāhi* ('*śha-āhi*'), is, m. the serpent Śeśha.

Śeśhas, as, n., Ved. offspring (= *apatya*, Naigh. II. 2; cf. *varuṇa-s*).

शै *śai*, cl. 1. P. *śāyati*, &c. = rt. *śrā*, to cook; (according to some also A. *śāyate*, in the sense) to go; [cf. rt. *śyāi*.]

शैक्य *śaikya*, as, ā, am (fr. *śikya*), suspended in the loop or swing of a porter's yoke; pointed, spiked, (for *śaikhya*.)

शैक्ष *śaiksha*, as, m. (fr. *śikshā*), a young Brāhman studying with his preceptor, a youthful student just commencing the study of the Vedas (= *prāthamakalpika*).

Śaikshika, as, i, am, belonging or relating to Śikshā or the science of euphony; (as), m. one skilled in the above science.

Śaikshya, am, n. learning, skill. — *Śaikshya-guṇa-krama*, as, ā, am, possessing skill, cleverness and dexterity.

शैख *śaikha*, as, m. (doubtful), the offspring of an outcast Brāhman.

शैखरिक *śaikharika*, as, m. (fr. *śekhara*), the plant *Achyranthes Aspera*.

Śaikhareya, as, m. = *śaikharika* above.

शैखावत्य *śaikhāvatya*, as, m., N. of a hermit.

शैख्य *śaikhya*, as, &c. (fr. *śikhā*), pointed, spiked; [cf. *śaikya*.]

शैग्रव *śaigra*, as, m. (fr. *śigru*), a patronymic.

शैघ्र *śaighra*, as, i, am (fr. *śighra*), relating to a conjunction (in astronomy).

Śaighrya, am, n. quickness, rapidity; (as, ā or -i, am), relating to a conjunction (in astronomy).

शैत्य *śaitya*, am, n. (fr. *śīta*), coldness, frigidity, cold.

Śaityāyana, as, m., N. of a Vedic grammarian.

शैथिल्य *śaithilya*, am, n. (fr. *śīthila*), looseness, laxity; flaccidity, slackness, remissness; dilatoriness, inattention, weakness, cowardice, smallness; relaxation of rule or connection.

शैनेय *śaineya*, as, m. (fr. *śini*), N. of Sāt-yaki, the charioteer of Kṛishṇa (represented as having destroyed a number of Dasyus, Mahā-bh. Droṇa-p. 4748); (ās), m. pl. the descendants of Śini (a branch of the Yādavas).

Śainya, ās, m. pl. the descendants of Śini (who became Brāhmins, though originally of Kshatriya race).

शैरिक *śairika*, as, m. a proper N.

शैरीयक *śairiyaka*, as, m. a kind of shrub, blue *Barleria*.

Śaireyaka, as, m. = *śairiyaka* above.

शैरीषि *śairishi*, is, m. a patronymic of the Vedic Rishi Su-vedas.

शैल *śaila*, as, i, am (fr. *śilā*), craggy, rocky, stony, mountainous; (as), m. a rock, crag, mountain, hill; a dike; (am), n. benzoin or storax; bitumen; a sort of collyrium, = *rasāñjana*, *tār-kshya-śaila*; (i), f., see below. — *Śaila-kaṭaka*, as, m. the brow of a hill, slope of a mountain. — *Śaila-kunja*, as, m. a mountain-thicket. — *Śaila-gandha*, am, n. a kind of sandal (= *śūvara-candana*). — *Śaila-garbhaḥvā* (= *bha-āh*), f. a kind of medicinal substance (= *śilā-valkā*). — *Śaila-ja*, as, ā, am, produced in or on mountains or rocks, &c.; (ā), f. epithet of Durgā; a kind of plant, = *śiṅga-pippali*; another plant, = *guja-pippali*; (am), n. a fragrant resinous substance, benzoin or storax; bitumen. — *Śaila-jana*, as, m. one who inhabits mountains, a mountaineer. — *Śaila-tas*, ind. from a mountain; than a mountain. — *Śaila-dhan-*

van, ā, m. 'rock-bowed,' epithet of Śiva. — *Śaila-dhara*, as, m. 'mountain-holder,' epithet of Kṛishṇa, (see *go-varidhana*). — *Śaila-niryāsa*, as, m. 'rock-exudation,' storax, benzoin. — *Śaila-pati*, is, m. 'mountain-lord,' the Himalāya mountain. — *Śaila-putra*, as, m. the Himalāya tree. — *Śaila-putri*, f. a proper N. — *Śaila-bhitti*, is, f. a stone-cutter's chisel or axe, an instrument for dividing or cutting stones. — *Śaila-maya*, as, i, am, rocky, made of stone, consisting of stones. — *Śaila-randhra*, am, n. 'rocky hollow,' a cavern, cave. — *Śaila-rāja*, as, m. 'king of mountains,' epithet of the Himalāya; of Indra-kila. — *Śailarāja-sutā*, f. 'daughter of Himālaya,' epithet of Durgā. — *Śaila-rugṇa*, as, ā, am, crushed by mountains. — *Śaila-vanopapanna* (= *na-up*), as, ā, am, possessed of mountains and woods. — *Śaila-valkalā*, f. a kind of medicinal substance (= *śilā-valkā*). — *Śaila-vāsa*, as, m. a mountain-habitation. — *Śaila-vija*, as, m. 'having stony seeds,' the marking-nut plant. — *Śaila-sikha-ra*, am, n. the crest or peak of a mountain. — *Śaila-sikhā*, f. 'mountain-top,' a kind of metre. — *Śaila-sivira*, am, n. 'rock-camp,' the ocean. — *Śaila-sringa*, am, n. a mountain-peak. — *Śaila-sāra*, as, ā, am, having the strength of a mountain, as strong as a mountain, hard, firm as a rock. — *Śaila-sutā*, f. 'daughter of the mountain,' epithet of Umā or Pārvatī, daughter of Himavat. — *Śailasutā-carana-rāga-yoni*, is, is, i, produced by the colour of the feet of Pārvatī. — *Śailāṅsa* or *śailāṅsa-deśa* (= *la-an*), as, m., N. of a country. — *Śailā-khya* (= *la-āh*), am, n. a fragrant resinous substance; benzoin. — *Śailāgra* (= *la-ag*), am, n. the peak of a mountain. — *Śailāṅga* or *śailāṅga-deśa* (= *la-an*), as, m., N. of a country. — *Śailā-ja*, am, n. (*śaila* for *śaila*), = *śaila-ja*, q. v. — *Śailāṭa* (= *la-aṭa*), as, m. a mountaineer, savage, barbarian; a lion; (an attendant on) an idol; crystal. — *Śailādhīpa* (= *la-adh*), as, m. 'king of mountains,' epithet of the Himālaya. — *Śailendra* (= *la-in*), as, m. 'prince of mountains,' epithet of the Himālaya. — *Śailendra-stha*, as, m. the Bhojpatra tree (= *bhūrja*). — *Śaila-linga*, am, n., N. of a Linga. — *Śailodā* (= *la-ud*), f., N. of a river. — *Śailod-bhava* (= *la-ud*), f. a kind of plant, a small species of *pāshānya-bhedin*.

Śailaka, am, n. benzoin or storax; bitumen.

Śailādi, is, m. N. of Nandin (the attendant of Śiva).

Śailāvatya, as, m. a proper N.

Śaili, f. a short explanatory rule, concise explanation of a grammatical aphorism; a special or particular interpretation.

Śaileya, as, i, am, produced in the mountains, &c., mountainous; produced from rocks; rocky, stony, mountain-like, hard; (am), n. a fragrant resin; benzoin or storax; a vegetable perfume (= *murā*); a kind of plant (= *tāla-parṇi*); rock-salt; (as), m. a lion; a bee; (i), f., N. of Pārvatī. — *Śaileya-gandhi*, is, is, i, fragrant with benzoin or with the bituminous exudation of rocks.

Śaileyika, as, i, am, relating to benzoin or storax. *Śailya*, as, -ti, am, rocky, stony, hard; (am), n. rockiness, stoniness, hardness.

शैलाद *śailāda*, as, m. (fr. *śilāda*), a proper N.

शैलाल *śailāla*, am, n. (fr. *śilāli*, q. v.), the principles of acting, (this word seems to have been formed to account for the derivation of *śailālin* below.)

Śailāli, is, m. a proper N., (Satapatha-Br. XIII. 5. 3. 3.)

Śailālin, i, m. an actor, dancer; (inas), m. pl., N. of a school. — *Śailāli-brāhmaṇa*, am, n., N. of a Brāhmaṇa.

शैलिक *śailikya*, as, m. (etymology doubtful), an impostor, hypocrite, pretended devotee (= *sarvalingin*).

शैलूष *śailūsha*, as, m. (said to be fr. *śi-*

lūsha, q. v.), an actor, public dancer, tumbler, &c.; a band-master, leader of a band, one who beats time at a concert (= *tāla-dhāraka*); a rogue, cheat; the Vilva tree, *Ægle Marmelos*.

Śailūshaka, as, m. = *śailūsha* above.

Śailūshi, is, m. a patronymic of the Vedic Rishi Kulmala-barhisha.

Śailūshika, as, m. one who follows the profession of an actor, &c. (= *naṭa-vṛitty-anveshin*).

Śailūshiki, f. a woman of the actor caste, an actress.

शैव *śaiva*, as, i, am (fr. *śiva*), relating or belonging to the god Śiva; (as), m. 'a worshipper or follower of Śiva,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Vaiṣṇavas and Śāktas, see *vaiṣṇava*, *śākta*); the Śaivas believe in the superiority of Śiva to the other gods of the Tri-mūrti, and identify him with the Supreme Being as the destroying principle as well as source and essence of the whole universe; the temples dedicated to him in his popular symbol of the Linga [see *śiva*] are very numerous everywhere, but the doctrines of the Śaivas as represented by their great teachers, such as Saṅkara, are too philosophical for the majority of the people, who are more attracted by Viṣṇu, especially in his forms of Kṛishṇa and Rāma: various divisions of Śaiva sects have prevailed at different times, the earlier divisions being those of the Raudras who have the Tri-sūla or trident marked on their foreheads, the Ugras who have the Damaru or drum on their arms, the Bhāktas who have the Linga on their foreheads, the Jangamas who have that symbol on their heads, and the Pāśupatas who have it marked on other parts of their bodies; the more modern divisions being the Daṇḍins or mendicant staff-bearers, including the Daś-nāmi-daṇḍins [cf. *śanka-rācārya*], the Yogins who cultivate absorption into Śiva by suppression of breathing, fixing of the eyes, and eighty-four different attitudes, the Jangamas or Lingavats, the Parama-haṇsas, the Aghorins, the Ūrdhva-bāhus, the Ākāśa-mukhins, and many others; a particular religious rite in honour of Durgā (consisting of devout meditation and prostration of the body); the thorn-apple; another plant or tree, = *vasuka*; (i), f., N. of the goddess Manasā; (am), n. the Śiva-Purāṇa; the aquatic plant *Vallisneria Octandra* (= *śaivāla*). — *Śaiva-gava*, ās, m. pl., N. of a Gotra or family. — *Śaiva-tantra*, am, n., N. of a Tantra work. — *Śaiva-tā*, f. devotion to Śiva, worship of or belief in Śiva. — *Śaiva-purāṇa*, am, n., N. of a Purāṇa, (see *śiva-purāṇa*). — *Śaiva-vāyaviya-purāṇa*, am, n., N. of a Purāṇa. — *Śaiva-sarvasva*, am, n., N. of a work. — *Śaiva-siddhānta-śekhara*, as, m., N. of a work. — *Śaivāgama* (= *va-ag*), N. of a work.

Śaivya, as, -vi, am, relating or belonging to Śiva, &c.; of or belonging to the Śivis, (in this sense fr. *śivi*); (as), m., N. of one of the four horses of Viṣṇu or Kṛishṇa [cf. *su-grīva*]; of a king and champion in the Pāṇḍava army; a tribe of the Śivis, (in this sense fr. *śivi*); (ā), f., N. of a river; of the wife of Hārīścandra; of the wife of Sata-dhanu.

शैवल *śaivāla*, as, m. (according to Uṇādis. IV. 38. fr. rt. 1. *śi*), a kind of aquatic plant, *Vallisneria* (or *Blyxa*) *Octandra*; (ās), m. pl., N. of a people, (also written *śaivāla*); (am), n. a kind of fragrant wood used in medicine (= *padma-kāsh-ṭha*); [cf. *śevāla*, *śaivāla*, &c.].

Śaivalin, i, inī, i, possessing the plant *Śaivāla*; (ini), f. a river.

Śaivāla, am, n. the aquatic plant *Vallisneria*.

Śaivālaka, am, n., at the end of a comp. = *śaivāla*.

शैशव *śaiśava*, am, n. (fr. *śiśu*), childhood, infancy, pupilage, the period under age (i. e. under sixteen); N. of a portion of the Sāma-veda.

Śaiśunāga, ās, m. pl. (fr. *śiśu-nāga*), N. of a dynasty founded by Śiśu-nāga.

शैशिर śaishira, *as, ī, am*, belonging to the Śīśira or dewy season; composed by Śaishira; (*as*), *m.*, N. of a mountain; of a founder of a supposed separate Śākha of the Rīg-veda; of a dark kind of Catāka bird. — *Saishira-sākhā*, *f.*, N. of a Śākha of the Rīg-veda (perhaps only a subdivision of the Śākala).

Saishiri, *is, m.*, N. of a teacher of the White Yajur-veda.

Saishirya, N. of one of the seven Śākala texts. — *Saishirya-sākhā*, *f.* a subordinate branch of the Śākala-sākhā.

Saishireya, *as, m.*, N. of a teacher of the Rīg-veda.

शैषिक śaishika, *as, ī, am*, relating to a remainder, belonging to the end or termination.

शैषोपाध्यायिका śaishyopādhyāyikā, *f.* (*fr. śishya + upādhyāya*), instruction of youth, tuition.

शो śo (closely connected with *rt. 1. śi*, *q. v.*; according to some the original form was perhaps *aś*; cf. *aśra, aśri, aśman*, &c.), *cl. 4. P. śyati, śasau, śasyati, aśāt or aśāsit*, (*Ved. a'so cl. 3. P. śisāti*), *sātum*, to sharpen, whet; to pare, attenuate, make thin or small: *Pass. śāyate*: *Caus. śāyayati*: *Desid. śisāsati*: *Intens. śāsāyate*; [*cf. Gr. ἀκτῆ, ἀκμή, ἀκρος, ἀκύνω, ἀκων, ἀκωκῆ, ἀκρέμων, ἀκρίβης, ὀκρίς, ἀκानος, ἀκωνθα, ἀκονα, ὀκῖς (i. e. ὀκ + τυ), ὀξος, ἀχρον, ἀχρονος, ἀχρεῖος, ἀλμύ, κῶνος*: *Lat. acies, acus, acer, acidus, aculeus, catus (= sāta), cos, cautes, citus (= śita), cuneus, cacu-men*, (probably also) *cio, cicio*: *Goth. aqvisi, ahana, hvotjan*: probably Old Germ. *hveccjan*: *Angl. Sax. hvetan*: *Iceland. hvætia*: *Lith. as-trus, as-mu*: *Slav. os-tr*: *Hib. gear, gear*, 'sharp'; *geire*, 'sharpness'; *geirim*, 'I whet, gear.] *Sāta, as, ā, am*, sharpened, &c. See *s. v.*, p. 1000. *Śita, as, ā, am*. See under *rt. 1. śi*. *Śyat, an, antī, at*, sharpening, whetting; paring, &c.

शौंस śaṁs, a form assumed by *rt. śaṁs* in certain sacrificial formularies. See *rt. śaṁs*.

शोक śoka, śocana, &c. See under *rt. 1. śuc*.

शोच śoca, śotis, &c. See under *rt. 3. śuc*.

शोटीर्यं śoṭīrya, *am*, n. valour, heroism; [*cf. śuṭiratā, śuṭīrya, śauṭīrya*.]

शोठ śoṭha. See *rt. śuṭh*, p. 1013, col. 3.

शोण śoṇ (perhaps to be regarded as a *Nom. fr. śoṇa* below), *cl. 1. P. śoṇati, suśoṇa, śoṇitum*, to be or become red; to go, move, approach: *Caus. śoṇayati, -yitum*, *Aor. aśuśoṇat*.

Śoṇa, as, ā or ī, am (thought by some to be *fr. sa-varṇa*), coloured like the red lotus, red, crimson, of a crimson or chesnut colour; red in the face (from passion &c.); brown, bay; yellow; (*as*), *m.* the colour of the red lotus, red, crimson (the colour); fire or the god of fire; a sort of red sugar-cane; a chesnut or bay horse; a particular ocean; the river Śoṇa or Sone (sometimes written *Śoṇā*, *f.*; it rises in Gondwana in the district of Nagpore, on the table-land of Amara-kantāka, four or five miles east of the source of the Narma-dā or Nerbudda, and running first northerly and then easterly for five hundred miles falls into the Ganges above Pātali-putra or Patna); the plant *Bignonia Indica*; a proper N.; (*am*), *n.* blood; red-lead, minium; [*cf. Slav. sini*]. — *Śoṇa-jhīṇṭikā*, *f.* a kind of red Barleria. — *Śoṇa-jhīṇṭi*, *f.*, N. of two plants (= *kuruvaka, kantakini*). — *Śoṇa-nada*, N. of a river. — *Śoṇa-pattra*, *as, m.* 'red-leaved,' a red kind of hogweed. — *Śoṇa-padmaka*, *am, n.* a red lotus. — *Śoṇa-pushpaka*, *as, m.* 'red-flowered,' the Kovidāra tree. — *Śoṇa-pushpī*, *f.* 'red-flowered,' a kind of plant (= *śindūra-pushpī*). — *Śoṇa-ratna*, *am, n.* a red

gem; a ruby. — *Śoṇa-sargama*, *as, m.* 'Śoṇa-confluence,' N. of a place. — *Śoṇāmbu* ('*na-am*'), *us, m.* 'having crimson waters or having waters of blood,' N. of one of the seven clouds at the destruction of the world. — *Śoṇāśman* ('*na-as*'), *ā, m.* a red stone; a ruby. — *Śoṇopala* ('*na-up*'), *as, m.* a red stone; a ruby. — *Śoṇollidha* ('*na-ul*'), *as, ā, am*, sharpened or polished on a whetstone.

Śoṇaka, *as, m.* the plant *Bignonia* or *Calosantes Indica*, (this plant has many synonyms; *cf. kuṭanala, nata, maṇḍika-parva*.)

Śoṇākā, *as, m.* = *śoṇaka* above.

Śoṇita, *as, ā, am*, red, crimson, purple; (*am*), *n.* blood; saffron. — *Śoṇita-candana*, *am, n.* red sandal. — *Śoṇita-pa*, *as, ā, am*, drinking blood; blood-sucking. — *Śoṇita-pāraṇā*, *f.* 'breakfast of blood,' a meal of flesh-meat. — *Śoṇita-pura*, *am, n.* the city of the Asura Vāṇa (= *vāṇa-pura*). — *Śoṇita-varṇana*, *am, n.* description of the nature and properties of blood. — *Śoṇita-varṇaniya*, *as, ā, am*, treating of the above. — *Śoṇita-vindu-varshin*, *ī, inī, ī*, showering drops of blood. — *Śoṇita-snāta*, *as, ā, am*, bathed in blood. — *Śoṇitādigdha* ('*ta-ād*'), *as, ā, am*, blood-stained. — *Śoṇitārsin* ('*ta-ar*'), *ī, inī, ī*, suffering from piles attended with excretions of blood. — *Śoṇitāhvara* ('*ta-ah*'), *am, n.* 'blood-named,' saffron. — *Śoṇitokshita* ('*ta-uk*'), *as, ā, am*, blood-stained, sprinkled with blood. — *Śoṇitotpala* ('*ta-ul*'), *am, n.* a red lotus. — *Śoṇitopala* ('*ta-up*'), *as, m.* 'blood-stone,' a ruby, (according to some also *am, n.*) — *Śoṇituṅgha* ('*ta-oṅgha*'), *as, m.* a torrent or stream of blood.

Śoṇiman, *ā, m.* redness, the quality of being red.

शोय śoṭha, *as, m.* (according to Upādi-s. II. 4. *fr. rt. śu*, 'to go,' evidently connected with *rt. śvi*), swelling, intumescence, tumefaction from disease, dropsy. — *Śoṭha-ghna*, *as, ī, am*, destroying or removing swellings, discutient; (*ī*), *f.* hogweed, *Boerhavia Diffusa*; a kind of shrub (= *sāla-parṇi*). — *Śoṭha-jit*, *t, t, t*, overcoming or removing swellings, discutient; (*t*), *f.* hogweed; the marking-nut plant. — *Śoṭha-jikma*, *as, m.* hogweed. — *Śoṭha-roga*, *as, m.* 'swelling disease,' dropsy. — *Śoṭha-rogin*, *ī, inī, ī*, suffering from dropsy, dropsical. — *Śoṭha-hrit*, *t, t, t*, removing swellings, discutient; (*t*), *m.* the marking-nut plant.

Śoṭhaka, *as, m.* = *śoṭha* above.

शोध śodha, śodhaka, śodhana, śodhita, &c. See under *rt. śudh*.

शोपारीपाक śopārī-pāka, a particular medicinal decoction.

शोफ śoṭha, *as, m.* (*fr. rt. śvi*; cf. *śoṭha*), intumescence, morbid swelling, tumefaction, bloatedness, flabbiness. — *Śoṭha-ghnī*, *f.* a kind of shrub (= *sāla-parṇi*); a kind of red hogweed. — *Śoṭha-nāśana*, *as, ī, am*, removing swellings; (*as*), *m.* a kind of tree (= *nila*). — *Śoṭha-hrit*, *t, t, t*, removing swellings; (*t*), *m.* the marking-nut plant.

शोभ śobha, śobhana, śobhita, &c. See under *rt. 1. subh*.

शोली śolī, *f.* wild turmeric.

शोशुचत् śośuṭat, *at, atī, at* (*fr. Intens. of rt. 3. śuc*), *Ved.* shining very brightly, very splendid.

Sosūcāna, *as, ā, am*, *Ved.* shining very brightly, very radiant, resplendent; [*cf. suśūcāna*.]

शोशुच्यमान śośuṭyamāna, *as, ā, am* (*fr. Intens. of rt. 1. śuc*), sorrowing intensely, grieving deeply.

शोशुभ्यमान śośubhyamāna, *as, ā, am* (*fr. Intens. of rt. 1. subh*), shining very much, very brilliant.

शोष śoṣha, śoṣhana, śoṣhita, &c. See under *rt. śuśh*.

शोस् śos (?), *ind.* a particle of reproach or contempt.

शौक śauka, *am, n.* (*fr. śuka*), a flock of parrots; (*fr. śoka* ?), sorrowfulness, (according to Śabda-k. = *strīṇaṁ karaṇam*, for *karuṇam* ?).

शौकर śaukara or śaukarava, *am, n.*, N. of a particular Tīrtha (described in a chapter of the Vārāha-Purāṇa called Jambūkopākhyāna).

शौक śaukta, *as, ī, am* (*fr. śukta*), acid, acetic, acetous.

1. *śauktiya*, *as, ī, am*, acid, acetic.

शौक्तिक śauktika, *as, ī, am* (*fr. śukti*), relating to a pearl.

Sauktikeya, *am, n.* a pearl.

Saukteya, *as, ī, am*, relating to a pearl; (*am*), *n.* a pearl.

शौक्र śaukra, *as, ī, am* (*fr. śukra*), seminal, relating to sperm, &c.

शौक्लिकेय śauklikeya, *as, m.* a sort of poison, (probably for *sauktikeya*, *q. v.*)

शौक्ल śauklya, *am, n.* (*fr. śukla*), whiteness, clearness.

शौक्ल śauṅga, *ās, m. pl.*, N. of a Gotra.

Sauṅgi-putra, *as, m.*, N. of a teacher.

शौङ्गेय śauṅgeya, *as, m.* (doubtful), epithet of Garuḍa or a black-winged enemy of birds.

शौच śauca, *am, n.* (*fr. śuci*), purification from personal defilement (especially from defilement caused by the death of a relation &c.); evacuation of excrement; freedom from defilement, purity, cleanness; honesty; (*as*), *m.* a proper N. — *Sauca-kalpa*, *as, m.* mode of purification, purificatory rite. — *Sauca-kūpa*, *as, m.* 'cleansing-pit,' a privy. — *Sauca-tva*, *am, n.* purity. — *Sauca-vidhi*, *is, m.* rule of purification (after defilement by the death of a relation &c.), directions for cleansing the person. — *Sauca-cāra* ('*śa-āc*'), *as, m.* a purificatory rite, rule of purification established by immemorial custom, mode of cleansing the person by ablution &c. (after voiding excrement or contracting any defilement). — *Saucepasu* ('*śa-ip*'), *us, us, u*, wishing or intending to obtain purification.

Sauṭika, *as, m.* a cleanser, cleaner; a particular mixed caste (the son of a Sauṇḍika and a Kaivarta woman).

Sauṭvrikshi, *is, m.*, N. of an author.

Sauṭeya, *as, m.* a washerman; a proper N.

शौचद्रव्य śaucadratha, *as, m.*, *Ved.* a patronymic of a descendant of Śuṭādratha.

शौट śauṭ (also written *śauṭ*), *cl. 1. P. śauṭati, suśauṭa, śauṭitum*, to be proud or haughty: *Caus. śauṭayati, -yitum*, *Aor. aśuśauṭat*.

Sauṭira, *as, ā, am*, proud, haughty; (*as*), *m.* a hero; a proud or haughty man (but of low tribe or occupation); an upstart; one who abandons the world, an ascetic.

Sauṭīrya, *am, n.* pride, arrogance; heroism, prowess.

शौड śauḍ (= *rt. śauṭ*), *cl. 1. P. śauḍati, &c.*, to be proud or haughty.

Sauḍa, *as, m.*, N. of a country.

Sauḍarya, *am, n.* pride, arrogance; [*cf. sauṭīrya*.]

Sauḍīra, *as, ā, am*, proud, haughty; elevated, looking upwards; (also written *suṇḍīra, śauḍīra*). — *Sauḍīra-tā*, *f.* haughtiness, pride.

शौण्ड śauṇḍa, *as, ī, am* (*fr. śuṇḍā*), fond of spirituous liquor, addicted to drinking; drunk, intoxicated; (*ī*), *f.* long pepper; another sort (= *śavya*).

Saundhika, as, m. a distiller and vender of spirituous liquors, vintner; a particular mixed caste (the son of a Kaiivarta and a Gāndhika woman); (i), f. a female vintner or keeper of a tavern or dram shop (regarded as one of the eight Akulas according to the Śāktas).

Saundhikēya, as, m. a demon.

Saundhin, i, m. = *saundhika*.

Saundhika, ās, m. pl., N. of a tribe.

शौद्धाक्षर *śauddhākshara*, as, m., scil. *sandhi*, epithet of a particular Sandhi, (viz. the insertion of *s* before *candra*, e.g. *puru-s-candra*; of *sh* before *kṛi*, e.g. *pari-sh-kṛiṇvan*, &c.)

शौद्धोदन *śauddhodani*, is, m. (fr. *śuddhodana*), 'son of *Suddhodana*,' a patronymic of the great Buddha (founder of the Buddhist religion, see *buddha*).

शौद्र *śaudra*, as, i, am (fr. *śūdra*), servile, relating or belonging to the *Śūdra* or lowest tribe; (as), m. the son of a man of either of the first three classes by a *Śūdra* woman, (the last of the twelve kinds of sons acknowledged in the ancient Hindū law.)

शौधिका *śaudhikā*, f. a variety of panic, (Panicum Italicum, = *rakta-kangu*.)

शौन *śauna*, am, n. (fr. *śūnā*), meat kept at a slaughter-house.

Saunika, as, m. a butcher, poulterer, vender of the flesh of beasts or birds; chase, hunting.

शौनक *śaunaka*, as, m., N. of the reputed author of the *Rig-veda* *Prātiśākhya* and of certain *Kalpa-sūtras* and various other Vedic compositions and works on law, (he is described as the teacher of *Kātyāyana* and especially of *Āśvalāyana*; he is said to have united the *Bāṣkala* and *Sākala* *Sākhās*, and is sometimes identified with the Vedic *Rishi* *Gṛīṣa-mada*; but according to the *Vishnu-Purāṇa*, *Saunaka* was a son of *Gṛīṣa-mada*, and originated the system of four castes; the various legends about him are very confused.)—*Saunaka-kalpa-sūtra*, am, n., N. of certain *Kalpa-sūtras* (ascribed to *Saunaka* and supposed to have been destroyed by the author).—*Saunaka-grihya-sūtra*, am, n. the *Grihya-sūtras* of the *Rig-veda* ascribed to *Saunaka*.—*Saunakānukramanī* ('*ka-an*'), f. an *Anukramanī* or Vedic index ascribed to *Saunaka*.—*Saunakāranyaka* ('*ka-ār*'), am, n. an *Āraṇyaka* ascribed to *Saunaka* (probably identified with the *Aitareyāranyaka*).—*Saunakopaniṣad* ('*ka-up*'), t, f, N. of an *Upaniṣad*.

Saunakin, inas, m. pl. the pupils or followers of *Saunaka*.

Saunaki-putra, as, m., N. of a preceptor.

Saunakiya, as, ā, am, belonging to or composed by *Saunaka* or the *Saunakiyas*, (*Saunakiya-čaturādhyaikā*, 'Sāunaka's treatise in four chapters,' i. e. the *Atharva-veda* *Prātiśākhya*); (ās), m. pl. the pupils or school of *Saunaka*.—*Saunakiya-čaturādhyaikā*, f., N. of the above *Prātiśākhya*.—*Saunakiya-čaraṇa*, N. of a *Čaraṇa* (probably founded by the author of the *Sākala-prātiśākhya*).

शौनहोत्र *śaunahotra*, as, m. the son of *Suna-hotra* and grandson of *Bharad-vāja*; epithet of the Vedic *Rishi* *Gṛīṣa-mada*.

शौभ *śaubha*, as, m. (fr. *śubha*), a god, divinity; the *Arca* or betel-nut tree (= *gwāka*); (am), n. the city of *Hariścandra* (fabled to be suspended in the air, see *hari-s-candra*).

शौभनेय *śaubhaneya*, as, i, am (fr. *śobhanā*), sprung from a handsome mother; relating to anything handsome or brilliant.

शौभाञ्जन *śaubhāñjana*, as, m. (fr. *śobhāñjana*, q. v.), the tree *Hyperanthera Moringa*.

शौभिक *śaubhika*, as, m. (probably con-

nected with *śubha*), a juggler, conjurer (= *indra-jālika*).

शौभ्रेय *śaubhreyā*, as, i, am, relating or belonging to anything white or shining (e. g. to silver, talc, sandal, &c.); (as), m. 'son of *Subhṛā*,' a patronymic.

शौर *śaura*, as, i, am (fr. *śūra*), relating to a hero, heroic.

Sauradevya, in *Rig-veda* VIII. 70, 15, apparently acc. pl. of *śauradevī*, qualifying *gāh*, 'cows,' and explained by *Sāy.* thus, *divyanti kṛidanta iti devā yoddhārāḥ śūrās-ča te devās-ča śūra-devāh*, *teshāṃ hitaṃ śauradevaṃ yuddhaṃ tat-sambandhinyo gāh*.

Saurasena, am, n. (fr. *śūra-sena*), the language spoken by the people of *Śūra-sena*; (i), f. a *Prākṛit* dialect supposed to have been spoken at *Mathurā*.

Sauri, is, m., N. of *Vishnu* or *Kṛishna*; of *Balarāma* (as descended from *Śūra*); the planet *Saturn*.

Saurya, am, n. heroism, valour, prowess, might; the heroic branch of the dramatic art, representation of war and supernatural events on the stage (= *ārabhaṭi*).—*Suryopārjita* ('*ya-up*'), as, ā, am, acquired by valour.

शौर्प *śaurpa*, as, i, am (fr. *śūrpa*), measured by a winnowing basket &c., belonging to a winnowing fan &c.

Saurpañyāya, as, m., N. of a preceptor.

Saurpika, as, i, am, = *śaurpa* above.

शौल्क *śaulka*, as, i, am (fr. *śulka*), relating to tolls or customs or taxes, levied (as a tax &c.); (as), m. a superintendent of tolls or customs, a custom-house officer.

Śaulkaśālita, as, i, am (fr. *śulka-sālā*), of or belonging to a custom-house, derived from a custom-house.

Śaulkāyāni, is, m., N. of a Muni.

Śaulkika, as, i, am, relating to taxes or tolls; (as), m. a superintendent of tolls or customs.

शौल्किकेय *śaulkikēya*, as, m. (fr. *śulkaika*), a kind of poison (said to be produced in a country called *Śulkaika*; according to some the venom of a kind of snake).

शौल्फ *śaulpha*, am, n. a kind of vegetable (commonly called *Sulphā*).

शौल्विक *śaulvika*, as, m. (fr. *śulva*), a copersmith.

शौव *śauva*, as, i, am (fr. *śvan*), relating or belonging to dogs, canine; (as), m., N. of a particular *Udgitha*; (am), n. a pack or number of dogs; the nature or state of a dog.

Saavana, as, i, am, belonging to canine nature; having the qualities of a dog; (am), n. the nature of a dog; the progeny of a dog.

Sauvāpada, as, i, am (fr. *śvā-pada*), relating to a wild beast or beast of prey, ferocious, savage, wild.

शौवस्तिक *śauvastika*, as, i, am (fr. *śvas*), of or belonging to to-morrow, lasting till to-morrow, ephemeral.—*Sauvastika-tra*, am, n. the lasting or enduring till to-morrow, ephemeralness.

शौष्कल *śauṣkala*, as, i, am (fr. *śuṣkali*), eating fish and flesh; (as), m. an habitual eater of meat; a vender of flesh, dealer in flesh or dried meat; (am), n. the price of dried meat.

श्म *śam*, for rt. *śam*, to consume, (according to *Sāy.* on *Rig-veda* I. 104, 2. *śamman* = *bhāksayantu*, but also referable to rt. I. *śam*.)

श्नु I. *ścut* or I. *ścyut* (perhaps fr. a noun formed fr. an original rt. *ścyu*; cf. rt. I. *čyu*, 2. *čyut*), cl. I. P. *ścōtati* or *ścyōtati*, *čusōtati* or *čusēyōtati*, *aścōtati*, *aścōtit*, &c., *ścōtitum* or *ścyōtitum*, to ooze, trickle, flow, exude, drop,

distil; to sprinkle, scatter, diffuse, shed, pour out: Pass. *ścūtyate*, Aor. *aścōti*, &c.: Caus. *ścōtayati*, &c.; [cf. Goth. *shekjan*, *skura*; Angl. Sax. *seur*.]

2. *ścut* or 2. *ścyut*, t, t, t, distilling, sprinkling, shedding, (at the end of comps., e.g. *jala-s-*, shedding or sprinkling water.)

Ścūtita or *ścyūtita*, as, ā, am, oozed, exuded, issued, sprinkled, shed; oozing, dropping, flowing.

Ścūtivā, ind. having oozed, having exuded or flowed.

Ścōta or *ścyōta*, as, m. oozing, trickling out, sprinkling, aspersing, pouring forth.

Ścōtat or *ścyōtat*, an, anti, at, oozing, trickling, flowing; shedding.—*Ścyōtan-mayūkha*, as, ā, am, diffusing light.

Ścōtana, am, n. the act of oozing, flowing; exudation.

श्नथ *śnath*, cl. I. P. *śnathati* (2nd sing. Impv. Ved. *śnathi*), *śāsnātha*, *asna-thit* (*śnathishatam*, 'you two have destroyed,' *Rig-veda* VII. 99, 5), *śnathitum*, Ved. to strike, injure, hurt, destroy, slay, kill: Caus. *śnathayati*, -*yitum*, Aor. *aśīsnathat* (*aśīsnat* = *hinasti*, *Rig-veda* VII. 28, 3), to do violence, kill: Desid. *śīsnathishati*: Intens. *śāsnathyate*, *śāsnatti*; [cf. Goth. *snithan*, 'to cut'; Old Germ. *snidu*; Angl. Sax. *snidhan*; Hib. *sléthe*, 'cutting, striking.']

Śnathayat, an, anti, at, Ved. injuring, destroying, destructive.

Śnathita, as, ā, am, Ved. hurt, wounded.

Śnathitri, tā, tri, tri, Ved. one who slays or kills, a smiter; killing, destroying, destructive, deadly, fatal.

श्म *śnam*, (in grammar) a technical term for the verbal affix *na*, the characteristic sign of the seventh class of roots.

श्ना *śnā*, (in grammar) a technical term for the affix *nā*, the characteristic sign of the ninth class of roots.

श्नु *śnu*, (in grammar) a technical term for the affix *nu*, the characteristic sign of the fifth class of roots.

श्मन् *śman*, a, n. (according to some ind.) the face, mouth; the body (according to *Nirukta* III. 5).

श्मशान *śmaśā*, f., Ved. the channel of a river, (*Sāy.* = *kulyā*); the brim or rim or edge of (the *Soma*) vessel.

श्मशान *śmaśāna*, am, n. (according to *Nirukta* III. 5. fr. *śma* for *śman* = *śarira* + *śāna* = *śayana*; or fr. *śma* = *śarīram* + *śrīṇāti* or *śam-nāti*; according to others = *asma-śayana*), 'a place of repose for bodies, burning or burial-ground, (pāre-śmaśānam, beyond the cemetery); = *brahma-ran-dhra*, q. v.—*Śmaśāna-kālī*, f., N. of a female evil spirit or form of *Durgā* (= *kālīkā*).—*Śmaśāna-gōchara*, as, ā, am, frequenting burning-grounds employed in places for burning the dead, (*Manu* XI. 39).—*Śmaśāna-nivāsin*, i, inī, i, dwelling in burial-grounds, a ghost, spectre.—*Śmaśāna-bhāj*, k, m. 'inhabiting burial-grounds,' epithet of *Siva*.—*Śmaśāna-vartin*, i, inī, i, abiding in burial grounds or cemeteries, a ghost, spectre.—*Śmaśāna-vāṭa*, as, m. a cemetery-enclosure, burying-ground.—*Śmaśāna-vāsin*, i, inī, i, dwelling in cemeteries a ghost, spectre; (i), m. epithet of *Siva*; (inī), f. epithet of *Kālī* or *Durgā*.—*Śmaśāna-vesman*, ā, m. 'inhabiting cemeteries,' epithet of *Siva* or *Mahādeva*; a ghost.—*Śmaśāna-vairāgya*, am, n. monitory despondency or abandonment of world; desire at the sight of a cemetery.—*Śmaśāna-sūla*, as, am, m. n. an impaling stake in a cemetery.—*Śmaśāna-sādhana*, am, n. magical rites performed in a cemetery to obtain control over evil spirits.—*Śmaśānāgni* ('*na-āg*'), is, m. the fire of burning-ground.—*Śmaśānālaya* ('*na-āl*'), as, m.

'cemetery-house,' a cemetery. — *S'maśānālaya-vāsini* ('na-āl'), f. 'inhabiting cemeteries,' epithet of Kālī or Durgā.

श्मश्रु *śmaśru*, u, n. (according to Uṇādi-s. V. 28. and Nirukta III. 5. fr. *śman*, 'the face,' + rt. *śrī*), 'growing on the face,' the beard. — *S'maśru-jāta*, as, ā, am, one whose beard has grown. — *S'maśru-pravṛddhi*, is, f. the growth of a beard. — *S'maśru-mukhi*, f. 'beard-faced,' a woman with a beard (= *pālī*, *pūṭī*). — *S'maśru-vardhaka*, as, m. 'a beard-cutter,' a barber.

S'maśrula, as, ā, am, having a beard, bearded, one who lets his beard grow.

S'maśrūyamāna, as, ā, am, being as if bearded, having something like a beard.

श्मसि *śmasi*, Ved. for *uśmasi*, fr. rt. *vaś*, q. v., (Sāy. = *lāmāyamahe*, we desire, Ṛig-veda II. 31. 6.)

श्मील *śmīl* (also written *smīl*; cf. rt. *mīl*), cl. I. P. *śmīlati*, *śmīlitum*, to wink, contract the eyelids; to twinkle.

Smīlana, am, n. winking; twinkling.

Smīlita, as, ā, am, winked, blinked; (am), n. a wink, winking.

श्मे *śme*, ind. an abbreviation for *pārthuraśme*, (see *pārthuraśma*.)

श्यत् *śyat*. See under rt. *śo*.

श्यन् *śyan*, (in grammar) a technical term for the syllable *ya* or characteristic sign of the fourth class of roots.

श्याना *śyāna*, &c. See under rt. *śyai*, col. 3.

श्यापर्ण *śyāparṇa*, ās, m. pl., N. of a family; (as, ā, am), belonging to the *Śyāparṇa* family.

Śyāparṇīya, as, m. a man belonging to the *Śyāparṇa* race.

Śyāparṇeya, see Gaṇa to Pāp. VI. 2, 37.

श्याम *śyāma*, as, ā, am (said to be fr. rt. *śyai* or connected with rt. *śrī*; cf. *śyeta*, *śveta*), black or dark-coloured, dark-blue, dark-brown, brown; dark-green, green; dark, shady, dusky; (as), m. black, brown, green (the colour); a cloud; the Kokila or Indian cuckoo; a sacred fig-tree at Prayāga or Allahabad; a kind of plant (= *vrīḍ-dha-dāraka*); epithet of various other trees and plants (= *pīlu*; = *śyāmāka*; = *damanaka*; = *gan-dha-trīṇa*); (ās), m. pl., N. of a Vedic Cāraṇa, (a subdivision of the *Maitrāyaṇīyas*); the thorn-apple, *Datura Metel*; N. of a son of Sūra; (ā), f. night; shade, shadow; a dark woman; a woman who has not borne children; another kind of woman (described as from eight to sixteen years of age, resembling in complexion the blossom of the *Priyangu* or in shape its slender stalk); a form of Durgā (much worshipped by the *Tāntrikas*); a cow; a small singing bird with black plumage (commonly called *Sāmā*, *Turdus Macourus*); the female of the Indian cuckoo; a kind of plant (= *priyangu*); turmeric; the sacred basil; the climbing-plant *Ichnocarpus* or *Echites Frutescens* (= *śarivā*); indigo (= *nīlīkā*); a kind of dark creeper (= *kriṣṇa-śarivā*); epithet of various other plants and shrubs (= *kriṣṇā*; = *vāgūjī*; = *guḍīcī*; = *guggulu*; = *soma-latā*; = *kriṣṇa-trivṛtā*; = *gundrā*; = *kastūri*; = *vata-patṛi*; = *vandā*; = *nīla-punarjavā*; = *nīla-dūrtā*; = *pippalī*; = *śūśarpā*; = *śyāmāka*); epithet of the river Yamunā or Jumnā; the seed of the lotus, = *padma-vīja*; (am), n. black pepper; sea-salt; [cf. Gr. *kyāvo-s*; Lith. *sžemas*; Hib. *ciar*, 'dark-brown, black.']. — *Śyāma-kanṭha*, as, m. 'black-throated, blue-throated,' a peacock; a kind of small bird; an epithet of Siva; [cf. *nīla-kanṭha*]. — *Śyāma-kandā*, f. a kind of plant (= *ati-rishā*). — *Śyāma-karṇa*, as, ā, am, black-eared; (as), m. a horse suitable for a horse-sacrifice.

— *Śyāma-kāṇḍā*, f. a kind of Dūrvā grass (= *gaṇḍā-dūrvā*). — *Śyāma-granthi*, is, f. = *śyāma-kāṇḍā*. — *Śyāma-tā*, f. or *śyāma-tva*, am, n. blackness, brownness, darkness. — *Śyāma-deva*, as, m. a proper N. — *Śyāma-patṛa*, as, m. 'black-leaved,' the *Tamāla* tree. — *Śyāma-bhās*, ās, ās, of a brilliant black, glossy black. — *Śyāma-latā*, f. the climbing-plant *Ichnocarpus* or *Echites Frutescens*. — *Śyāma-savala*, au, m. du. Yama's two watch-dogs, (see *savala*). — *Śyāma-sundara*, as, m. 'dark and beautiful,' epithet of Kṛiṣṇa. — *Śyāmaṅga* ('ma-an'), as, ī, am, black-bodied, dark-bodied, black; (as), m. the planet Mercury or its regent. — *Śyāmā-pūjā*, f. the worship of *Śyāmā* or Durgā (on the new moon of the month *Kārtika*). — *Śyāmāmlī* ('ma-an'), f. a kind of shrub (= *nīlāmlī*). — *Śyāmā-rahasya*, am, n., N. of a work. — *Śyāmī-kṛi*, cl. 8. P. *-karoti*, &c., to make black or dark-coloured. — *Śyāmī-bhā*, cl. 1. P. *-bhavati*, &c., to become black or dark-blue.

Śyāmaka, as, m. a kind of edible grain, (*Panicum Frumentaceum* or *Colonum*); a gramineous plant; (am), n. a kind of grass (= *rohisha-trīṇa*).

Śyāmala, as, ā, am, blackish, black, dark-blue, brownish, dusky; (as), m. black (the colour); black pepper; the sacred fig-tree; a large bee; (ā), f., N. of Durgā or Pārvatī; epithet of various plants (= *aśva-gandhā*; = *kaṭa-bhi*; = *jambu*; = *kastūri*). — *Śyāmala-cūḍā*, f. a kind of shrub (= *guījā*). — *Śyāmalkakṣu* ('la-ik'), us, m. a sort of dark sugar-cane.

Śyāmālikā, f. the indigo plant (= *nīlī*). — *Śyāmāka*, as, m. = *śyāmaka* above.

Śyāmāya, Nom. A. *śyāmāyate*, -yitum, to become black or dark-blue or green, to prove impure (as gold).

Śyāmāyani, is, m., N. of a teacher of the Yajurveda.

Śyāmāyaṇīya, ās, m. pl., N. of a Vedic Cāraṇa. *Śyāmāyamāna*, as, ā, am, growing dark or dusk, becoming dusky.

Śyāmīkā, f. blackness, impurity, alloy (of metals &c.).

Śyāmīta, as, ā, am, blackened, turned or become black; darkened, discoloured.

Śyāva, as, ā or ī, am (connected with *śyāma*), brown, bay, of a brown or dark-brown colour, dark, dusky, livid; drawn by bay horses (said of chariots, Ved.); (as), m. brown (the colour); a proper N.; (ās), m. pl. the horses of the Sun; (ī), f., Ved. night (= *rātri*, Naigh. I. 7); [cf. Russ. *sivyi*, 'dark-grey.']. — *Śyāva-taila*, as, m. 'having dark-brown oil,' the mango tree. — *Śyāva-dāt*, an, atī, at, or *śyāva-danta* or *śyāva-dantaka*, as, ā, am, one who has naturally brown or discoloured teeth, brown-toothed, black-toothed; (according to some the latter two words may mean 'having a little tooth growing between or over the two front teeth.'). — *Śyāvāśva* ('va-as'), as, m. 'having brown or bay horses,' N. of a Vedic Rishi, (an Ātreya and author of several hymns in the fifth, eighth, and ninth Maṇḍalas of the *Rig-veda*). — *Śyāvāśvī*, is, m. a patronymic of the Vedic Rishi Andhigu.

Śyāvaka, as, ā, am, brown, bay; (as), m., Ved., N. of a person under the especial protection of Indra; (ās), m. pl. the horses of the Sun.

श्याल *śyāla*, as, m. (also written *syāla*), a wife's brother, brother-in-law; a proper N.; (ī), f. a wife's sister; [cf. Gr. *δέλφαι*, *εἰλόφες*]. — *Śyāla-nāman*, ā, &c., called after the name of a brother-in-law.

Śyālaka, as, m. a wife's brother; a poor or miserable brother-in-law; (akī), f. a wife's sister; sister-in-law.

Śyālīkā, f. a wife's sister.

श्याव *śyāva*. See above.

श्येत *śyeta*, as, tā or *śyēnī*, am (probably connected with *sveta*), white, of a white colour; (as), m. white (the colour). — *Śyeta-kolaka*, as,

m. the Saphara fish, *Cyprinus Saphore* (commonly called *Puṇṭī*).

Śyena, as, m. white (the colour); whiteness, paleness; a hawk, falcon, bird of prey; 'hawk-like conduct,' violence; a horse (Ved.); a particular sacrificial ceremony or imprecatory rite; N. of a Vedic Rishi (author of the hymn *Rig-veda X. 188*); (ī), f. white, (see above under *śyeta*); a female hawk; N. of a daughter of Kaśyapa (regarded as the mother of hawks); a woman (described as resembling a lily-leaf); a species of the *Trishtubh* metre. — *Śyena-kapotiya*, am, n. the story of the hawk and pigeon; [cf. *śivi*]. — *Śyena-karaṇa*, am, n. or *śyena-karaṇīkā*, f. acting like a hawk (i. e. rashly or desperately); burning on a separate funeral pile. — *Śyena-ghanṭā*, f. a kind of plant (= *danti*). — *Śyena-ṭī*, t, m. a hawk-feeder, hawk-keeper, falconer; a receptacle shaped like a hawk (for sacrificial fire &c.). — *Śyena-jī*, t, m. a proper N. — *Śyena-jīḍ-ākhyāna*, am, n., N. of an episode in the *Mahā-bhārata*. — *Śyena-jīvin*, ī, m. one who lives by selling or training hawks, a falconer. — *Śyena-patvan*, ā, ari, a, Ved. going like a hawk or going as fast as a horse. — *Śyena-padeśa* ('na-up'), as, m. recommendation or injunction to women to burn on a separate funeral pile.

Śyentkā, f. a kind of metre.

Śyāita, ās, m. pl., N. of a family; (am), n., N. of a Sāman.

Śyainampātā, f. (fr. *śyena* + *pāta*), hawking, hunting, the chase.

श्यै *śyai*, cl. I. A. *śyāyate*, *śāsye*, *śyās-yate*, *asyāsta*, *śyātum*, to go, move; to coagulate, be congealed, freeze; to dry up, wither: Pass. *śyāyate*: Caus. *śyāpayati*, -yitum: Desid. *śīśyāsate*: Intens. *śāsyaṇate*, *śāsyeṭi*, *śāsyaṭi*.

Śīta, as, ā, am. See p. 1010, col. 2.

Śīna, as, ā, am. See p. 1010, col. 3.

Śyāna, as, ā, am, gone; coagulated, congealed; viscous, thick, sticky, adhesive (as clarified butter); shrunk up, shrunk; (am), n. smoke. — *Śyāna-pulina*, as, ā, am, having shrunk or dry sand-banks (as a river in the hot season).

श्योणाक *śyonāka* or *śyonāka*, as, m. (said to be fr. rt. *śyai*), the plant *Bignonia* or *Calosanthus Indica*, (see *śonaka*.)

श्रङ्क *śrank* (also written *slank*, *srank*), cl. I. A. *śrankate*, *śaśranke*, *śranki-tum*, to go, move, creep.

श्रङ्ग *śrang* (also written *slang*, *svang*), cl. I. P. *śrangati*, &c., to go, move; to shake (?).

श्रण *śraṇ*, cl. I. P. *śraṇati*, &c., cl. 10. P. (or Caus.) *śrāṇayati*, *śraṇayati*, -yitum, Aor. *aśīśraṇat* and *aśaśraṇat*, to give, grant, present.

श्रत् *śrat*, ind. (a kind of prefix combined or compounded with rt. 1. *dhā*, and in the Veda with rt. 1. *kṛi*, and generally implying) faith, trust, belief, (enumerated among the *satya-nāmāni* in Naigh. III. 10; Sāy. *śrat* = *satyānī*, Ṛig-veda VIII. 75, 2; cf. Lat. *cred* in *cred-o*.)

Śrad-dadhat, at, atī, at, having faith; trusting, believing; respecting, venerating.

Śrad-dadhāna, as, ā, am, having faith, &c. (= *śrad-dadhat*); a believer. — *Śraddadhāna-tā*, f. faith, (Manu VII. 86.)

Śrad-dha, as, ā, am, having faith, believing in, trusting; (ā), f. faith, belief, trust, confidence, (said to be also am, n.); belief in the Śāstras or divine revelation; calmness or composure of mind; intimacy; respect, reverence; hope, wish, vehement desire, the longing of a pregnant woman; purity, (the hymn *Rig-veda X. 151* is attributed to *Śraddhā Kāmāyāni*). — *Śraddhā-kṛita*, as, ā, am, done with faith. — *Śraddhā-jādyā*, am, n. blind or obstinate adherence to one's faith. — *Śraddhā-deva*, as,

reference to the living than the dead, and to be performed either for the sake of *puṣṭhi* and *vṛiddhi*, 'increase of prosperity,' &c., or as thank-offerings on various joyful occasions, such as the birth of a son, when gifts and food are offered to the living relations and assisting Brāhmanas present: there is also an important Śrāddha, called *Daiva*, in honour of the *Viśva-devas* or *Viśve Devāḥ*, 'deities collectively' [see *viśva*]; the Śrāddha to a recently deceased relative should be offered on the day after mourning expires, and at intervals during twelve successive months, and afterwards on all anniversaries of his death; that to the *Pitṛis* collectively should take place on the dark fortnight of a lunation as well as at various other seasons, different names being given to the various Śrāddhas according to the times and objects of their performance, see *aśṭaka*, *ekādaśī*, *māsika*, *anv-āhārya*, *daśa-piṇḍa-śrāddha*, *pratiśrāddha*, *sapīṇḍana*, *mahālaya*, *vṛiddhi-śrāddha*, *suddhi*, *nāndi-mukha*); gifts or offerings at a Śrāddha. — *Śrāddha-kara*, *as*, *i*, *am*, or *śrāddha-kartri*, *tā*, *trī*, *tri*, one who performs a Śrāddha, the offerer of an obsequial oblation. — *Śrāddha-karman*, *a*, *n*, a Śrāddha rite, a funeral ceremony. — *Śrāddha-kalpa*, *as*, *m*, *N.* of a *Parīśiṣṭa* of the *Yajur-veda* (ascribed to *Kātyāyana*). — *Śrāddha-kalpa-bhāṣya*, *am*, *n*, a commentary on the *Śrāddha-kalpa* (ascribed to *Gobhila*). — *Śrāddha-kalpa-latā*, *f*, *N.* of a work by *Nanda-paṇḍita*. — *Śrāddha-kṛit*, *t*, *m*, the performer of a funeral rite. — *Śrāddha-kriyā*, *f*, a Śrāddha ceremony, funeral rite. — *Śrāddha-cāndrikā*, *f*, 'Śrāddha-elucidation,' *N.* of a work. — *Śrāddha-cintāmapī*, *is*, *m*, 'Śrāddha-gem,' *N.* of a work by *Sīva-rāma* on funeral rites. — *Śrāddha-tattva*, *am*, *n*, 'Śrāddha-truth' *N.* of two portions of *Rāghu-naṇḍana's Smṛiti*

tattva (called respectively the Chandoga-śrāddha-tattva and the Yajurvedi-śrāddha-tattva).—*Śrāddha-tattva-ṭikā*, f., N. of a commentary by Kāśī-rāma on the Chandoga-śrāddha-tattva.—*Śrāddha-tva*, am, n. faithfulness; the being a Śrāddha.—*Śrāddha-da*, as, m. the offerer of a Śrāddha.—*Śrāddha-dina*, as, am, n. the day of a Śrāddha, the anniversary of the death of a near relative.—*Śrāddha-dīpa-kalikā*, f., N. of a work.—*Śrāddha-dīpikā*, f. 'Śrāddha-elucidation,' N. of a work.—*Śrāddha-dera*, as, m. any god presiding over funeral rites; a Viśva-deva; Yama (lord of the dead); Manu Vaivasvata (brother of Yama; in a former mundane age he was Manu Satya-vrata).—*Śrāddha-devatā*, f. any deity presiding over obsequial rites; a Viśva-deva; a Pitrī or progenitor; ama.—*Śrāddha-punkti*, is, f., N. of a work.—*Śrāddha-paddhati*, is, f., N. of a work by Nīla-kaṇṭha.—*Śrāddha-prādīpa*, us, m., N. of a work.—*Śrāddha-bhu*, k, k, k, or *śrāddha-bhoktri*, tā, tri, tri, eating food prepared at a Śrāddha, a deceased ancestor.—*Śrāddha-mayūkha*, as, m. 'Śrāddha-light,' N. of a part of Nīla-kaṇṭha's Bhagavad-bhāṣkāra.—*Śrāddha-vireka*, as, m. 'Śrāddha-investigation,' N. of a work.—*Śrāddha-sāka*, am, n. a kind of pot-herb (= *kāla-sāka*).—*Śrāddha-siṣṭa*, am, n. what remains at a Śrāddha, food that has been presented to the Pitrīs.—*Śrāddha-saṅgraha*, as, m. 'Śrāddha-compilation,' N. of a work.—*Śrāddha-sūtra*, am, n., N. of certain aphorisms by Kātyāyana on the rites to be performed at anniversaries of the death of near relatives.—*Śrāddha-stavaka*, as, m. a chapter on Śrāddhas.—*Śrāddhopayogin* ('dha-up'), i, inī, i, serviceable or appropriate for Śrāddhas.

Śrāddhika, as, i, am, relating to a Śrāddha or obsequial rite; the recipient of an obsequial oblation; (am), n. a present given at a Śrāddha.—*Śrāddhin*, i, inī, i, having a Śrāddha, any object or receiver of a funeral oblation.—*Śrāddhiya*, as, ā, am, belonging or relating to a funeral ceremony.

श्रान्त *śrānta*, *śrānta*, &c. See under rt. *śram*.

श्राम *śrām* (also written *grām*, see *grā-maya*; perhaps rather a Nom.), cl. 10. P. *śramayati*, -yitum, Aor. *asāśrāmat*, to call, summon, invite; to counsel, consult in private, advise.

श्रामणे *śrāmaṇera*, as, m. (fr. *śramaya*), a follower or disciple of a Jaina or Buddhist mendicant, a novice, lay-brother.

श्राय *śrāya*, &c. See col. 2.

श्रायस *śrāyasa*, as, i, am (fr. *śreyas*), produced in or on the best, &c.; (as), m. a proper N.

श्राव *śrāva*, *śrāvaka*, *śrāvaka*, &c. See p. 1027, col. 2.

श्रावन्ती *śrāvantī*. See *śrāvastī* below.

श्रावस्त *śrāvasta*, as, m. (fr. *śravas*), N. of a king, (also written *śrāvastaka* and *sāvastā*); (i), f., N. of a city situated north of the Ganges and founded by king Śrāvasta, (it was the capital of Kōśala, and said to have been the place where the merchant Anātha-piṇḍāda gave Buddha a building for his residence and the delivery of his lectures; it is less correctly written *śrāvantī*, and is identified with Dharma-pattana, q. v.)

श्री *śrī* (some of the forms of this rt., such as the Perf., Caus., &c., are identical with those of rt. 1. *śrī*), cl. 1. P. A. *śrayati*, -te, *śīśrāya* 3rd du. *śīśriyatus*, 3rd pl. *śīśriyus*, *śīśriye* (3rd du. *śīśriyāte*), *śrayishyati*, -te, *asīśriyat*, -ta Ved. forms *asret*, *asīśret*, *śrayitum* (Ved. Inf. *śriyase*), to go to, approach, go near to, resort or have recourse to, fly to (for refuge), approach for protection, seek; to go into, enter; to cling to, lean

on, depend on, rest on; to honour, serve, worship, devote or addict one's self to; be devoted; to serve, help, assist; to use, employ, make use of; to obtain, possess, receive, (Sāy. *śrīshishe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. rt. *śrī*); to undergo; to abide or dwell in (with loc.): Pass. *śrīyate*, Aor. *usrāyi*: Caus. *śrīyayati*, -yitum, Aor. *asīśrayat*: Desid. *śīśrayishati*, -te, and *śīśrishati*, -te: Intens. *śēśrīyate*, *śēśrayiti*, *śēśreti*; [cf. Gr. *κλῖνω*, *κλῖνῶ*, *κλῖσις*: Lat. *clī-no*, *in-clīno*, *clīens*, (perhaps) *clēmens*: Old Germ. *hlēi-tara*, 'a ladder'; *hlīnīan*, *hlīnōn*, *hlīnen*, 'to lean upon'; *obuhlīnēn*, 'to excel'; *fora-hlīnēn*; *hlīta*, 'a declivity'; *seritan*, 'to step'; *ga-seritan*, *serit*: Angl. Sax. *hlynian*, *hlīdh*, *hlē-īre*, *hlē-der*, *hold*, *hal*: Goth. *hlains*, *hlēi-thra*, *hlīja*, *hulth*, (perhaps) *hail*: Lith. *klētis*, a room in the uppermost part of a house; *klejoju*, 'to roam through'; *kljstu* fr. *kljhtu*, *klj-deju*: Slav. *klje-tj*: Old Island. *serid*, 'a step.']

Śīśrivas, *vān*, *yushī*, *vat*, one who has gone to or approached, &c., (Pān. VII. 2, 67.)

Śrāya, as, m. approaching for protection, asylum, refuge, protection; [cf. *ut-śhraya*.]

Śrayana, am, n. the act of going to or approaching (especially for protection), asylum, refuge, protection, shelter.

Śrayanīya, as, ā, am, to be had recourse to, to be depended on; to be sheltered or protected.

Śrayamāna, as, ā, am, going to, entering; having recourse to, &c.; being near.

Śrayitavya, as, ā, am, = *śrayanīya*.

Śrayitvā, ind. having gone to or approached (for refuge &c.).

Śrayin in *saṃ-śrayin*, q. v.

Śrāya, as, m. taking refuge, refuge, reliance, shelter, protection; [cf. *ut-śhraya*]; (as, i, am), sacred or belonging to the goddess Śrī, (in this sense fr. 2. *śrī*.)

Śrāyat, an, *antī*, at, having recourse, taking refuge, &c., (*śrāyantah* = *saṃ-āśritāh*, Nirukta VI. 8.)

Śrīt, t, t, t (at the end of comps.), going to, approaching (especially for protection), having recourse to, clinging to; reaching to, rising to.

1. *Śrīta*, as, ā, am (for 2. see col. 3), gone to, approached, had recourse to, fled for refuge, approached for protection, entered, clung to, rested on, founded on, placed on; resting or sitting on, attached or contiguous to, connected with, joined with; subservient, subordinate, auxiliary; protected; served, honoured, cherished, worshipped, sustained, covered with, over-spread; contained; obtained, having, possessing, assembled, collected.—*Śrīta-vat*, *ān*, *atī*, at, one who has had recourse to or taken refuge with; one who has served, &c.

Śrīti, is, f. going to, approach, recourse, entering; [cf. *ut-śhrīti*.]

Śrīyamāna, as, ā, am, being resorted to, being approached for protection, &c.

श्रियुत *śriya-putra*, as, m. a kind of bird, (incorrect for *priya-putra*.)

श्रियस् *śriyas*, *śriyā*. See p. 1026, col. 3.

श्रिष 1. *śrish* (= rt. 1. *ślish*), cl. 1. P. *śreshati*, *śīśresha*, *śreshitum*, to burn.

श्रिष 2. *śrish* (probably an older form of rt. 2. *ślish*), cl. 1. P. *śreshati*, &c., to join, fix, infix, impress, (Sāy. *śreshāma* = *ślesha-yema* or *śrāyayema*, 'may we infix,' Rīg-veda IV. 43, 1; *mā śreshat* = *āśīśhtam mā bhūt*, 'let it not be left on the ground,' I. 162, 11.)

श्री 1. *śrī* (connected with rt. *śrā*), cl. 9. P. A. *śrīnāti*, *śrīnīte*, *śīśrāya*, *śīśriye*, *śreshyati*, -te, *asrīvishit*, *asrēsha*, *śrētum*, to cook, dress, mature, prepare, (Sāy. *śrīshishe* = *śrayasi* or *paśasi*, Rīg-veda V. 6, 9; cf. rt. *śrī*); to mix, mingle: Caus. *śrāyayati*, -yitum, Aor. *asīśrayat*: Desid. *śī-*

śrīshati, -te: Intens. *śēśrīyate*, *śēśrayiti*, *śēśreti*; [cf. probably Gr. *κίρηνμι*, *κερῶν*, *κεράννυμι*, *κερῶν*; Lat. *pin-erna*.]

2. *Śrīta*, as, ā, am (for 1. see col. 2), Ved. = *śrīta* below or *śrāna* under rt. *śrā*; [cf. *śrīta*.]

Śrīnat, an, *atī*, at, Ved. mixing.

Śrīnā, f., Ved. night, (a various reading for *śrīnā* in Naigh. I. 7.)

Śrīta, as, ā, am, cooked; dressed, prepared, mixed (said of the Soma juice, Sāy. = *payā-ādibhih śrayana-dravyair mīśritah* or *saṃskṛitah*, Rīg-veda VIII. 2, 28).

श्री 2. *śrī*, is, f. (thought to be either fr. rt. *śrī* or to be connected with rt. 1. *śrī*, *śrāi*, *śrā*, 'to mature,' cf. Lat. *Ceres*), prosperity, well-being, wealth, happiness, good fortune, success, thriving or flourishing condition, riches, plenty; high rank, dignity, elevation, sacredness, majesty, royalty, glory, fame, renown; state, the insignia of royalty; beauty, grace, loveliness, splendor, light, lustre; the twelfth digit of the moon; Prosperity or Fortune or Beauty personified; N. of Lakshmi as goddess of prosperity or beauty (wife of Vishnu, see *lakshmi*); N. of Sarasvatī, goddess of speech and learning (wife of Brahmā, cf. *śrī-paśācamī*); any virtue or excellence; decoration, ornament, dress; intellect, understanding; superhuman power; the three objects of life collectively, (viz. virtue, pleasure, and wealth, cf. *tri-varga*); N. of the mother of the Arhat Kunthu (according to the Jains); the Sarala tree, Pinus Longifolia; the Vilva tree; a lotus; cloves, = *la-vanga*; a kind of drug, = *śrīddhi*; (is), m., N. of one of the six Rāgas or musical modes (according to some the fifth, according to others the third or first in order). The word *śrī* is frequently used as an honorific prefix to the names of deities [e. g. *Śrī-Durgā*, *Śrī-Rāma*], and may be repeated twice, thrice, or even four and five times to express excessive veneration [e. g. *Śrī-śrī-śrī-Durgā*]; it is also used as a respectful prefix to the names of eminent persons [e. g. *Śrī-Jayadeva*] as well as of celebrated works [e. g. *Śrī-Bhāgavata*] and sacred objects, and is often placed at the beginning or back of letters, manuscripts, important documents, &c.—*Śrīyamānya*, as, ā, am, fancying one's self *śrī*; confiding in one's beauty or wealth; arrogant, conceited, proud, (also written *śrī-manya* according to some).—*Śrīyādīya*, as, m. (*śrīyā* for *śrī* + *ādī*), a proper N.—*Śrīyānakula*, N. of a place.—*Śrīyā-vāsin*, i, m. 'dwelling with *śrī*,' epithet of *śrīva*, (according to the commentator *śrīyā saha vasatī*).—*Śrī-kaṇṭha*, as, m. 'holy or eloquent throat,' epithet of Śiva; of Bhava-bhūti (the author of the *Mālaī-Mādhava*, &c.); N. of a medical author; of an arid district north-west of Dehli; (i), f., N. of a treatise on the Saiva doctrines (also called *Śrī-kaṇṭhiya-saṃhitā*).—*Śrīkaṇṭha-dikshita*, as, m., N. of a commentator.—*Śrīkaṇṭha-pada-lāīchana*, as, m. 'marked by the name *Śrī-kaṇṭha*,' epithet of the poet Bhava-bhūti.—*Śrīkaṇṭha-śiva*, as, m. epithet of Sambhū-nātha.—*Śrīkaṇṭha-sakha*, as, m. 'friend of Śiva,' epithet of Kuvera.—*Śrīkaṇṭha-stava*, as, m. 'praise of the district of *Śrī-kaṇṭha*,' N. of a poem.—*Śrī-kandā*, f. a kind of plant (= *bandhyā-karkotakī*).—*Śrī-kara*, as, ā or i, am, causing prosperity, giving good fortune; (as), m. epithet of Vishnu; of the author of a law-book; of another person; (am), n. the red lotus.—*Śrī-karaṇa*, as, m. 'making the word *śrī*,' a pen.—*Śrī-karācārya* ('ra-āc'), as, m., N. of a philosophical writer.—*Śrī-kānta*, as, m. 'beloved by *śrī*,' epithet of Vishnu; N. of the preceptor of Hari-nātha.—*Śrī-kāma*, as, ā, am, desiring prosperity or happiness.—*Śrī-kāra*, as, m. the word *śrī* written at the top of a book or letter, &c.—*Śrī-kārin*, i, m. 'causing increase,' a kind of antelope (= *kuranga*); the flesh of this animal is considered highly nutritious; some make the word *śrī-kāri*, f.).—*Śrī-kula*, N. of a work.—*Śrī-krama*, N. of a work.—*Śrī-khaṇḍa*, as, am, m. n. sandal-wood.—*Śrī-gaṇeśa*, as, m.

the divine Gaṇeśa. — *Srī-gadita*, *am*, n. a kind of Upa-rūpaka or minor drama (described as a composition in one act, dedicated chiefly to the goddess Śrī). — *Srī-garbha*, *as*, m. 'Fortune-womb,' epithet of Viṣṇu; a sword. — *Srī-graha*, *as*, m. a trough or place for watering birds (= *śakuni-prapa*). — *Srī-grāma*, *as*, m. 'village of Fortune,' N. of a place. — *Srī-grāmura*, *as*, m. epithet of Nārāyaṇa. — *Srī-ghana*, *am*, n. coagulated milk, sour curds; (*as*), m. a Buddha, Bauddha saint. — *Srī-ākṣara*, *am*, n. a kind of magical circle used in the worship of Tripura-sundarī (= *tripura-sundaryāḥ pūjāyantra-viśeshah*); an astrological division of the body (said to represent the uterine or public region); a wheel of Indra's car; the circle of the earth, globe. — *Srī-ja*, *as*, m. 'born from Śrī,' epithet of Kāma (god of love). — *Srī-tāla*, *as*, m. a kind of palm tree (= *lakṣmī-tāla* = *mṛidulā-cchada*). — *Srī-da*, *as*, *ā*, *am*, bestowing wealth or prosperity, &c.; (*as*), m. epithet of Kuvera (god of riches). — *Srī-datta*, *as*, m. 'Fortune-given,' N. of the author of the Ācārādāśa and the Samaya-pradīpa. — *Srī-dayita*, *as*, m. 'husband of Śrī,' epithet of Viṣṇu. — *Srī-dhara*, *as*, m. a kind of Śāla-grāma, q.v.; epithet of Viṣṇu; of an Arhat of the past Utsarpiṇī (according to the Jains); N. of a commentator on the Bhāgavata-Purāṇa [cf. *śrī-dhara-svāmī*]; of an astronomer; of a poet. — *Srī-dhara-mālava*, *as*, m. a proper N. — *Srī-dhara-svāmī*, *i*, m., N. of the author of the Smṛity-artha-sāra and the following commentaries, the Ātma-prakāśa, the Bhāgavata-bhāvārtha-dīpikā, and the Subodhini. — *Srī-dhara-cārya* ('*ra-āc*'), *as*, m. a proper N. — *Srī-dhara*, N. of a town. — *Srī-nagara*, *am*, n. 'city of Fortune,' N. of two towns (one situated in the district of Caupore, the other in Bundelcund). — *Srī-nandana*, *as*, m. 'son of Śrī,' epithet of Kāma-deva (god of love). — *Srī-nātha*, *as*, m. a proper N. — *Srī-nātha-sarman*, *ā*, m., N. of the author of the Ācāra-candrikā, a commentary on the Tithi-dvaidha-prakarapā, and the Śāra-mañjarī commentary. — *Srī-nīketana*, *as*, m. 'dwelling with Śrī,' epithet of Viṣṇu. — *Srī-nivāsa*, *as*, m. 'dwelling with Śrī,' epithet of Viṣṇu; N. of the author of the Suddhi-dīpikā. — *Srī-paiśācī*, *f*, the fifth of the light half of Māgha, (a festival in honour of Sarasvatī, goddess of learning, when books and implements of writing are worshipped). — *Srī-paiśācī-vrata*, *am*, n. the above religious observance. — *Srī-pati*, *i*, m. 'lord of fortune,' a king, prince; epithet of Viṣṇu (as husband of Śrī); N. of the author of the Jyotiṣa-ratna-mālā and of the Vyavahāra-nirṇaya. — *Srī-patī-datta*, *as*, m., N. of the author of the Kā-tantra-parīśiṣṭa. — *Srī-pati-samuccāya*, *as*, m., N. of a work. — *Srī-pattana*, *am*, n., N. of a town. — *Srī-patha*, *as*, m. a royal road, highway. — *Srī-parṇa*, *am*, n. a lotus; the tree Premna Spinosa (the wood of which produces fire by attrition); (*ī*), *f*, the Premna Spinosa; the shrub Gmelina Arborea; the medicinal plant Kapṭhala; the silk-cotton tree; the aquatic plant Pistia Stratiotes. — *Srī-parṇikā*, *f*, a kind of medicinal shrub (= *kaṭ-phala*, commonly called Kāyaphal). — *Srī-parvata*, *as*, m., N. of a mountain or range of mountains; of a Linga. — *Srī-pā*, *ās*, *as*, *am*, preserving fortune. — *Srī-piṣṭa*, *as*, m. the resin of the pine tree, turpentine (prepared by pounding the wood of the Śrī or Sarala tree). — *Srī-puṭa*, *as*, m. a kind of metre. — *Srī-putra*, *as*, m. 'son of Śrī,' epithet of Kāma (god of love); a horse; [cf. *śrī-bhrātṛi*]. — *Srī-pura*, *am*, n., N. of a town. — *Srī-pushpa*, *am*, n. cloves; a particular fragrant wood (= *padma-kāśha*). — *Srī-phala*, *am*, n. the Vilva tree or fruit; another tree (= *rājālanī*); (*ā*), *f*, the indigo plant; (another plant (= *kshudra-kāravellī*)); (*ī*), *f*, the indigo plant, Emblic Myrobalan. — *Srī-phalīkā*, *f*, a kind of plant (= *kshudra-kāravellī*); another plant (= *mahā-nīlī*). — *Srī-bali*, N. of a village. — *Srī-bhāḍa*, *as*, m. a proper N. — *Srī-bhadra*, *as*, m. the fragrant grass Cyperus Rotundus. — *Srī-bhāgavata*,

am, n. 'the sacred Bhāgavata,' epithet of the celebrated Bhāgavata-Purāṇa (said to contain 18,000 verses, see *bhāgavata*). — *Srī-bhāṣya*, *am*, n., N. of a commentary by Rāmānuja on the Brahmasūtra. — *Srī-bhrātṛi*, *tā*, m. 'brother of Lakṣmī,' the moon; a horse, (the moon and the horse Uccaiḥśravas, q.v., being recovered with Lakṣmī at the churning of the ocean). — *Srī-mangala*, *am*, n., N. of a Tirtha. — *Srī-mat*, *ān*, *atī*, *at*, possessed of fortune, fortunate, prosperous, thriving; wealthy, opulent; beautiful, pleasing; famous, illustrious; (*ān*), m. epithet of Viṣṇu (as husband of Śrī); of Kuvera (the god of wealth); of Śiva; a title applied to any exalted or venerable person; a kind of tree (commonly called Tilā or Tilaka); the Āśvattha fig-tree; (*atī*), *f*, a title applied to women; N. of the mother of Mādhvacārya. — *Srī-mati*, *i*, *f*, N. of Rādhā. — *Srī-mat-tā*, *f*, prosperity, thriving condition, beauty. — *Srī-mada*, *as*, m. the intoxication produced by prosperity. — *Srī-mad-dattapanishad* ('*ta-up*'), *i*, *f*, N. of an Upanishad; [cf. *dattapanishad*]. — *Srī-malāpaka* ('*la-ap*'), *i*, a kind of shrub (= *dhūmra-patṛā*). — *Srī-mastaka*, *as*, m. Lakṣmī's head; garlic. — *Srī-māla*, N. of a district; of a town (said to have been built by Viśvakarman). — *Srī-māla-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Srī-māla-māhātmya*, *am*, n. 'greatness of Śrī-māla,' N. of a part of the Skanda-Purāṇa (containing fifty-four chapters descriptive of the origin, sanctity, and Tirthas of Śrī-māla). — *Srī-mukha*, *am*, n. a beautiful face; (*as*), m. epithet of the seventh (or forty-first) year of Jupiter's cycle of sixty years; the word Śrī written on the back of a letter. — *Srī-mudrā*, *f*, a particular mark made on the forehead &c. by the worshippers of Viṣṇu. — *Srī-mush*, *i*, *f*, *t*, stealing beauty. — *Srī-mūrti*, *i*, *f*, 'sacred or divine image,' an image of Viṣṇu; any idol. — *Srī-yukta* or *śrī-yuta*, *as*, *ā*, *am*, 'endowed with Śrī,' happy, fortunate; wealthy, opulent; famous, illustrious, (prefixed as an honorific title to the names of men, and in the common language written *śrī-yut*). — *Srī-ranga*, *as*, m. 'holy Ranga,' N. of Viṣṇu; (according to some) of Śiva; (according to others) of an ancient king who founded the city of Seringapatam. — *Srī-ranga-pattana*, *am*, n. 'Viṣṇu's city,' the city of Seringapatam (situated in Mysore on an island in the channel of the Kāveri, said to have been founded by an ancient king who called it after himself or by a devotee who dedicated it to Viṣṇu). — *Srī-rasa*, *as*, m. 'juice of the Sarala tree,' turpentine; resin. — *Srī-rāga*, *as*, m. the fifth (or according to some, third or first) of the Rāgas or personified musical modes, (see *śrī*). — *Srī-rāma*, *as*, m. the divine Rāma, i.e. Rāma-ācandra (whose name in this form is used as a salutation by those who worship Viṣṇu in this Avatāra). — *Srī-rāma-navamī*, *f*, the ninth of the light half of the month Caitra, observed as a festival in honour of the birthday of Rāma-ācandra (when ceremonies are said to be performed with the Śāla-grāma and Tulasi leaves). — *Srī-rāma-paddhati*, *i*, *f*, N. of a work on the proper mode of worshipping Rāma (attributed to Rāmānuja). — *Srī-lakṣmāyā*, *as*, *ā*, *am*, characterized by Śrī. — *Srī-latā*, *f*, a kind of plant (= *mahā-jyotiṣmatī*). — *Srī-vatsa*, *as*, m. 'the favourite of the goddess of fortune,' epithet of Viṣṇu; a particular mark or curl of hair on the breast of Viṣṇu or Kṛiṣṇa (said to be white and represented in pictures by a symbol resembling a cruciform flower); the emblem of the tenth Jina (or Viṣṇu's mark so used); a hole made through a wall by a housebreaker; epithet of the eighth astronomical Yoga. — *Srī-vatsakī*, *i*, m. a horse having a curl of hair on his breast (resembling that of Viṣṇu). — *Srī-vatsa-dhātṛi*, *i*, m. or *śrī-vatsa-bhrātṛi*, *t*, m. 'wearing the Śrī-vatsa mark,' epithet of Viṣṇu. — *Srī-vatsa-lakṣman*, *ā*, or *śrī-vatsa-lācchana* or *śrī-vatsaṅka* ('*sa-an*'), *as*, m. 'having the Śrī-vatsa mark,' epithet of Viṣṇu. — *Srī-vara*, *as*, m., N. of the author of the Jain-taraṅgiṇī (which is said to be a continuation of the Rāja-

taraṅgiṇī up to the year A.D. 1477). — *Srī-varāha*, *as*, m. 'the divine boar,' epithet of Viṣṇu (in his boar-incarnation). — *Srī-vardhana*, *as*, m. epithet of Śiva. — *Srī-vallabha*, *as*, m. a favourite of fortune. — *Srī-vallī*, *f*, a kind of plant (= *kaṇṭha-vallī*). — *Srī-vāṭī*, *f*, a kind of plant (= *nāga-vallī*). — *Srī-vāraka*, *as*, m. a kind of pot-herb (= *śitā-vara*). — *Srī-vāsa*, *as*, m. 'dwelling with Śrī,' epithet of Viṣṇu; of Śiva; a lotus; turpentine. — *Srī-vāsa*, *ās*, m. = *śrī-vāsa*, turpentine. — *Srī-vijaya-praśasti*, *i*, *f*, N. of a work. — *Srī-vidyā*, *f*, exalted science; a form of Durgā (= *mahā-vidyā-viśeshah* or *tripura-sundarī*). — *Srī-viśāla*, *as*, *ā*, *am*, abounding in good fortune. — *Srī-vriksha*, *as*, m. the sacred fig-tree, Ficus Religiosa; the Vilva tree; a ring or curl of hair on the chest and forehead of a horse; [cf. *śrīvatsakī*]. — *Srī-vriksha*, *as*, m. a curl or lock of hair on the chest of a horse, (perhaps for *śrī-vatsaka*). — *Srī-vriksha-navamī-vrata*, *am*, n. epithet of a particular religious observance. — *Srī-vesṭa*, *as*, m. 'Saralā-exudation,' turpentine; resin. — *Srī-vaishnava*, *as*, m. a member of the Vaiṣṇava sect (especially a follower of Rāmānuja). — *Srī-śā* (*śrī-śā*), *as*, m. 'husband of Śrī,' epithet of Viṣṇu; of Rāma-ācandra, (his wife Śītā being regarded as an incarnation of Śrī or Lakṣmī). — *Srī-salmali-bhāṇḍa-tīrtha*, *am*, n., N. of a Tirtha. — *Srī-suka-tīrtha*, *am*, n., N. of a Tirtha. — *Srī-saila*, *as*, m. 'Śrī's mountain,' N. of a mountain. — *Srī-saṅgī*, *am*, n. 'called after Śrī,' doves (the various names of Śrī are applied to this spise). — *Srī-sarasvatī*, *tyau*, *f*, du. Lakṣmī and Sarasvatī. — *Srī-sahodara*, *as*, m. 'brother of Śrī,' the moon (so called from having been produced with Śrī and other objects at the churning of the ocean). — *Srī-sūktā*, *am*, n., N. of a Vedic hymn. — *Srī-sraja*, *am*, n., see Vopa-deva VI. 7. — *Srī-harī*, *i*, m., N. of Viṣṇu. (*Srī-harī* *uthānam*, N. of a festival on the fourteenth day of the month Kārtika.) — *Srī-hastinī*, *f*, the sunflower, Heliotropium Indicum (so called as held in the hand of Śrī or Lakṣmī). — *Srī-āhva*, *am*, n. 'having the name of Śrī,' a lotus, (the goddess Śrī or Lakṣmī is said to have appeared first from within this flower and thence derives many of her names.)

Srīyas, Ved. happiness, prosperity; ornament, decoration, (Sāy. *śrīyas* = *śrīye*, Rīg-veda V. 59. 3.)

Srīyā, *f*, Ved. (for 2. *śrī*), the wife of Viṣṇu, (thought by some to be a doubtful form.)

Srīka = 2. *śrī* (at the end of adj. comps., e.g. *pūṇya-srīka*, possessing pure majesty; cf. *nīḥśrīka*, *rigata-s*).

Srīla, *as*, *ā*, *am*, prosperous, fortunate; rich, wealthy; famous, celebrated.

श्रीत śrīta. See p. 1025, col. 3.

श्रीपवायण śrīshavāyaṇa, N. of a part of the Romaka-siddhānta.

शु.śru (regarded by native grammarians as an irregular cl. of cl. 1), cl. 5. P. *śrīnoti* (ep. also A. *śrīṇte*, 1st du. P. *śrīṇvās* or *śrīṇvās*, Impv. *śrīyatu* (2nd sing. *śrīṇu* Ved., *śrīṇuḥ*, *śrīṇudhī*, Pāp. VI. 4, 102, and *śrūdhi*, as if cl. 2), *śrūṣṛva* (2nd sing. *śrūṣṛtha*, 1st du. *śrūṣṛva*, 1st pl. *śrūṣṛma*), *śrūṣṛhit*, (Ved. forms *śrūṣṛhan* = *śrīṇvanti*, *śrūṣṛhantu* = *śrīṇvantu*, *śrīṇvīṣe*, *śrīṇot*, *śrīṇat*, *śrīṇat*, *śrīṇat*, *śrīṇat*, *śrīṇat*, to hear, listen to (with acc.), give ear to (with acc. or gen.); to be attentive, be obedient, obey; to go (according to Vopa-deva): Pass. *śrīyate* (*śrīṇve* = *śrīyate*, Rīg-veda I. 74. 7; *śrīṇvīre* = *śrīyante*, Rīg-veda I. 15. 8), Aor. *śrāvī*, to be heard; to be celebrated or renowned (Ved.); to be called (Ved.): Caus. *śrīrayanti*, -*te*, -*yitum*, Aor. *śrīśravat*, -*ta*, or *śrīśravat*, -*ta*, to cause any one to hear anything (with two acc.), tell, narrate, relate: Pass. of Caus. *śrīrayate*: Desid. of Caus. *śrīśrayishati*, -*te*, or (according to some) *śrūśrayishati*, -*te*: Desid. *śrūśrayate*, to desire to hear or listen to; to attend to, obey, be obedient to

(with acc.); to wait upon, tend, serve: Intens. *śośrūyate*, *śośravīti*, *śośroti*; [cf. Gr. *κλῡ-ω*, *κλῡ-θι* (= *śrūthi*), *κλῡ-τῶ-ς* (= *śrūta*), *κλέ-ος*, *κλέ-ι-ω*, *κλέ-ο-μαι*, *κλέ-ι-ν-ῶ-ς*, *κλει-τῶ-ς*, *ἀ-κρο-ά-ομαι*, (perhaps also) *κἀλῶ*, *κἀνῶ*, *κἀλέω* for *καλέω*: Lat. *clu-o*, *clu-e-o*, *cli-ens*, *in-clu-tus*, *clamo*, (probably also) *aus-cul-to*, *laudo* for *claus-clo*: Goth. *hliu-ma*, *hrotheigs*, (perhaps) *hansja* for *hlausja*: Old Germ. *hlūt* (= *śrūta* = Mod. Germ. *Laut*); *hlūti*, 'a sound'; *hlūtian*, 'to sound'; *hliu-munt* (= Mod. Germ. *Leumund*), *hliu-tar*; *hlo-s-en*, *hlosion*, *hlosian*, *losen*, 'to hear'; *hōrtin*; *hlamon*: Old Sax. *hlus-t*; *hlāmon*, 'to sound'; Angl. Sax. *hlud*, *hlyd*, *hlowan*, *hlyu*, *hlyrian* (?), *hlōsa*, *hlyst*, *hlystan*: Eng. *listen*: Slav. *slu-ti*, *slow-o*, 'a word'; *slava*, 'fame': Lith. *glove*, 'honour'; *klau-s-au*, 'I hear'; *slowju*, 'I praise, celebrate'; perhaps *klabu*, 'to speak': Russ. *slusaju*, 'I listen'; *slav-ity*, 'to celebrate'; *slowo*, 'a word, speech': Hib. *cluinim*, 'I hear'; *cluas*, 'ear'; *clos*, 'hearing, report'; *cloisim*, *cluisim*, 'I hear.']

Suśruvas, *ān*, *ushī*, *at*, one who has heard, &c.
Śrīvat, *an*, *atī*, *at*, hearing, listening to, hearkening.

1. *śrava*, *as*, *m*. (for 2. *śrava* see p. 1028, col. 2), the ear; the hypothense of a triangle.

Śravaka, *as*, *m*. one who hears, a hearer.

1. *śravaṇa*, *am*, *n*. the act of hearing; that which is heard, i. e. *Śruti* or the Veda, (*iti śravaṇāt*, since it is so said in the Veda, because of or according to such a Vedic text); studying: (according to the Vedānta-sāra) the determining by means of the six *Lingis* the import of the whole Vedānta in regard to the Real and only existing Being; fame, glory; wealth; (*as*, *am*), *m*. n. the ear; the hypothense of a triangle; (*as*, *ā*), *m*. f., *N*. of one of the lunar asterisms (placed either twenty-second or twenty-third in the common list, and presided over by Vishnu, whence it is represented by three footsteps containing three stars, *α*, *β*, and *γ* Aquilæ; cf. *tri-rikramā*); (*as*), *m*. a sort of disease, = *śrona*; (*ā*), *f*. a species of plant, = *mundirika*; (*as*, *ā*, *am*), produced in or under *Śravaṇā*. — *Śravaṇa-dattu*, *as*, *m*. *N*. of a preceptor. — *Śravaṇa-dvādasī*, *f*. a particular Tithi or lunar day (when certain religious ceremonies of great efficacy are observed; it is said to fall on the twelfth of the light half of Bhādra, when that month is connected with the asterism Śravaṇā). — *Śravaṇa-patha*, *as*, *m*. 'hearing-path', the ear. — *Śravaṇa-parusha*, *as*, *ā*, *am*, hard or cruel to the ear, hard to be listened to. — *Śravaṇa-pāṭi*, *is*, *f*. the tip of the ear. — *Śravaṇa-vidhi*, *is*, *m*. a method or rule of hearing or studying. — *Śravaṇa-vidhi-ricāra*, *as*, *m*. *N*. of a treatise on the study of the Upanishads. — *Śravaṇa-vishaya-prāpin*, reaching the range of the ear. — *Śravaṇa-śrī-hikā*, *f*. a kind of plant (= *śrāvaṇi*). — *Śravaṇadhikārin* (*ṇa-adh*), *i*, *m*. 'one who rules or influences the ears (of others)', a speaker, addresser. — *Śravaṇendriya* (*ṇa-in*), *am*, *n*. the organ of hearing, the ear. — *Śravaṇopala* (*ṇa-ut*), *am*, *n*. 'ear-lotus', a lotus fastened in the ear (as an ornament). — *Śravaṇodāra* (*ṇa-ud*), *am*, *n*. the hollow of the outer ear.

Śravaṇasya, *as*, *m*. a proper *N*.

Śravaṇikā-vrata, *am*, *n*. epithet of a particular religious observance.

Śravaṇīya, *as*, *ā*, *am*, to be heard, &c.; to be celebrated, praiseworthy.

Śravayat, *an*, *anti*, *at*, Ved. making famous or celebrated, celebrating.

Śravas, *as*, *n*. the ear; fame, renown, glory [cf. Gr. *κλέος*]; wealth; a hymn, eulogy; anything deserving praise, a praiseworthy action, (in the latter senses chiefly Ved.); food, (*Sāy*. = *anna*.)

1. *śravasya*, *as*, *ā*, *am*, Ved. worthy of praise, praiseworthy, to be celebrated, (*Sāy*. = *śravaṇīya*); (*am*), *n*. anything praiseworthy, fame, glory, renown.

2. *śravasya*, *Nom. P.* *śravasyati*, &c., to desire fame or glory; to desire a sacrifice or oblation.

Śravasyā, *f*, Ved. desire of fame or glory; desire of food.

Śravasyu, *us*, *us*, *u*, Ved. desirous of fame or that which deserves praise, eager for glory, desiring wealth or treasures; desirous of food or of an oblation.

Śravāpya, *as*, *m*. an animal fit for sacrifice, sacrificial animal.

Śravāpya, *as*, *ā*, *am*, Ved. to be praised, notorious, well-known, (*Sāy*. = *śravāṇīy*); (*us*), *m*. an animal fit for sacrifice; [cf. *śravāpya*.]

Śravishṭha, *as*, *ā*, *am*, most famous; (*ā*), *f*, *N*. of a lunar asterism (placed twenty-fourth in the common list; it is also called Dhanishṭhā, q. v., and corresponds to the four principal stars in the head of the Dolphin); (*as*, *ā*, *am*), produced in or under Śravishṭhā. — *Śravishṭhā-jū*, *as*, *ā*, *am*, born under Śravishṭhā; (*as*), *m*. the planet Mercury.

Śravishṭhaka, *as*, *m*. *N*. of a Muni, (see *śravishṭha*.)

Śravya, *as*, *ā*, *am*, to be heard, worthy of being listened to.

1. *śrāva*, *as*, *m*. hearing, listening.

Śrāvaka, *as*, *ikā*, *am*, hearing, a hearer; (*as*), *m*. a pupil, disciple; a particular class of Buddhist saints or ascetics, (properly one who by adhering to the teaching of the Buddha and practising the four great truths becomes eventually qualified to be ranked as an Arhat and to be addressed as *Āyush-mat*; many of the disciples of the great Buddha are called Mahā-śrāvakas or Great Śrāvakas); a Bauddha or Buddhist votary (in general); a heretic; a crow. — *Śrāvaka-vrata*, *N*. of a Jaina treatise.

Śrāvāya, *as*, *i*, *am*, relating to the ear or hearing, audible; belonging to or produced under the asterism Śrāvāṇā; (*as*), *m*. the month Śrāvāṇa (July–August); a heretic, impostor [cf. *śrāvaka*]; *N*. of a Muni; (*am*), *n*. the act of causing to be heard; knowledge derived from hearing; (*ā*), *f*. a kind of plant (commonly called *Katuki*); (*i*), *f*. the day of full moon in the month Śrāvāṇa; *N*. of one of the domestic sacrifices; a species of plant (= *bhikshu*). — *Śrāvāṇa-kṛishṇa-čaturthī*, *f*. the fourth day in the dark half of the month Śrāvāṇa. — *Śrāvāṇa-dvādasī*, *f*. the twelfth day of Śrāvāṇa. — *Śrāvāṇa-dvādasī-vrata*, *am*, *n*. a religious observance on the above day. — *Śrāvāṇa-vidhi*, *is*, *m*. *N*. of a *Parīṣiṣṭa* of the Sāma-veda. — *Śrāvāṇa-śukla-čaturthī*, *f*. the fourth day in the light half of the month Śrāvāṇa. — *Śrāvāṇa-śukla-ṭīṭiyā*, the third day in the light half of the month Śrāvāṇa.

Śrāvāṇika, *as*, *i*, *am*, relating to or produced in the month Śrāvāṇa; (*as*), *m*. the month Śrāvāṇa.

Śrāvāṇīya, *as*, *ā*, *am*, to be caused to be heard, to be declared or pronounced.

Śrāvāyat, *an*, *anti*, *at*, causing to be heard, making famous, conferring honour. — *Śrāvāyat-pati*, *is*, *i*, Ved. causing the mighty to hear, i. e. gaining the ear of the mighty gods; (*Sāy*. conferring honour on fathers, making ancestors celebrated).

Śrāvāyitavya, *as*, *ā*, *am*, to be made to be heard, to be declared or made known.

Śrāvāyitvā, *ind*. having caused to hear, having made to be heard.

Śrāvashṭhiya, *as*, *ā*, *am*, relating or belonging to the asterism Śrāvāṇa or (according to some) to Śravishṭhā, produced in or under this asterism.

Śrāvita, *as*, *ā*, *am*, caused to be heard, spoken, told, related, narrated, read.

Śrāvīn, *i*, *ini*, *i*, hearing, a hearer.

Śrāvya, *as*, *ā*, *am*, to be caused to be heard, to be told or related or read; to be heard.

Śruta, *as*, *ā*, *am*, heard, listened to; reported, heard of; ascertained, understood; called; (*as*), *m*. *N*. of an enemy of Indra (Ved.); of a son of Dharmā; of a son of Bhagīratha; of a son of Upaghu; of a son of Kṛishṇa; (*am*), *n*. the object of hearing; that which was heard from the beginning, the Veda, revelation, sacred knowledge, holy writ, &c. — *Śrutā-rishi*, *is*, *is*, *i*, Ved. one by whom the Rishis have been heard, (*Sāy*. = *śrutā rishayo yena*; cf. *śru-*

tarshi). — *Śruta-kaksha*, *as*, *m*. *N*. of a Vedic Rishi (author of the hymn Rig-veda VIII. 81).

— *Śruta-karman*, *ā*, *m*. *N*. of a son of Saha-deva.

— *Śruta-kīrtti*, *is*, *f*. 'Veda-renown', fame of divine science; (*is*, *is*, *i*), having renowned fame, celebrated, famous; (*is*), *m*. epithet of various persons; a divine sage; a generous man, benefactor, donor; (*is*), *f*. a river; *N*. of the wife of Satru-ghna; of other women. — *Śruta-kevalin*, *inas*, *m*. pl. epithet of a class of Jaina Arhats (of whom six are enumerated). — *Śrutai-jaya*, *as*, *m*. *N*. of a king. — *Śruta-devā*, *f*, *N*. of a daughter of Sūra and wife of Vṛiddha-sarman. — *Śruta-devī*, *f*. 'goddess of learning', epithet of Sarasvatī. — *Śruta-dhara*, *as*, *ā*, *am*, recollecting or remembering what has been heard, having or observing the Vedas; (*as*), *m*. *N*. of a poet; (*ās*), *m*. pl., *N*. of a people (inhabiting a division of Plaksha-dvīpa). — *Śruta-prakāsa*, *as*, *ā*, *am*, renowned for knowledge of the Vedas.

— *Śruta-bandhu*, *us*, *m*. *N*. of the author of several hymns in the Rig-veda. — *Śruta-bodha*, *as*, *m*. *N*. of a treatise on the most common Sanskrit metres by a certain Kālidāsa. — *Śrutarshi* (*ta-rishi*), *is*, *m*. a kind of secondary Rishi, one by whom the Vedic Rishis have been heard; the son of a Rishi; a Rishi of a particular order (as the author of the *Su-śruta*). — 1. *śruta-vat*, *ān*, *atī*, *at*, one who has heard, hearing. — 2. *śruta-vat*, *ān*, *atī*, *at*, possessing or knowing the Veda, instructed in sacred learning, pious; (*ān*), *m*. *N*. of a king. — *Śrutavid*, *t*, *m*. 'knowing sacred revelation', *N*. of an Ātreya (author of the hymn Rig-veda V. 62). — *Śruta-śila*, *as*, *m*. a proper *N*. — *Śruta-śravas*, *is*, *m*. *N*. of a king; (*ās*), *f*. *N*. of a daughter of Sūra. — *Śrutaśravo-nuja* (*śvas-an*), *as*, *m*. 'born after Śruta-śravas', the planet Saturn (said to be one of the sons of Sūrya). — *Śruta-śroni*, *f*. a kind of plant (= *dravanti*). — *Śruta-sena*, *as*, *m*. *N*. of a son of Parikshit. — *Śruta-soma*, *as*, *m*. *N*. of a son of Bhīma. — *Śrutādāna* (*ta-ad*), *am*, *n*. 'Veda-acceptation', citing the Vedas. — *Śrutādhyāyana-sampanna* (*ta-adh*), *as*, *ā*, *am*, well read in sacred science, conversant with the Vedas. — *Śrutātāmrita* (*ta-an*), *as*, *ā*, *am*, acquainted with or conforming to the Vedas. — *Śrutā-magha*, *as*, *ā*, *am*, Ved. having renowned treasures. — *Śrutāyū* or *śrutāyus* (*ta-ay*), *us*, *m*. *N*. of a king of the solar race descended from Kuśa, son of Rāma; of a son of Purū-ravas; of another king. — *Śrutārtha* (*ta-ar*), *as*, *m*. 'heard-matter', any matter ascertained by hearing, a fact verbally or orally communicated.

Śrutarya, *as*, *m*. Ved., *N*. of a man (protected by the Āsvins).

Śrutarvan, *ā*, *m*. a proper *N*.

Śruti, *is*, *f*. 'audition', hearing; an ear; anything heard, sound, oral account, report, rumour, intelligence, news; that which was heard or revealed from the beginning, revelation, the Veda (i. e. sound eternally heard and so differing from *smṛiti* or what is only remembered and handed down by human authors, see *Manu* II. 10; properly applied to works considered to have been revealed by a deity, and therefore only to the Mantra and Brāhmaṇa portion of the Vedas, but often applied also to the Upanishads and other Vedic works); any Vedic or sacred text, (*iti śruteḥ*, according to or because of such a *śruti* or Vedic text); the hearing of a sound, a sound; the diagonal of a tetragon or hypothense of a triangle; (in music) a particular division of the octave, a quarter tone or interval, (twenty-two of these are enumerated, four constituting a major tone, three a minor, and two a semitone; they are said to be personified as nymphs); the constellation Śravaṇā. — *Śruti-kāṭa*, *as*, *m*. penance, expiation; a snake; (according to *Sabda-k.*) = *prāñcalloha*. — *Śruti-kaṭu*, *us*, *us*, *u*, harsh to the ear, unmelodious; (*us*), *m*. a harsh or unmelodious sound, cacophony (a fault in rhetoric). — *Śruti-kathita*, *as*, *ā*, *am*, mentioned in the Veda, taught or prescribed by the Vedas. — *Śruti-kīrtti*, *is*, *f*. *N*. of a work.

— *Śruti-śodana*, *am*, n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. — *Śruti-jivikā*, *f*, a law-book or code of laws. — *Śruti-tatpara*, *as*, *ā*, *am*, intent on hearing; intent on studying the Veda. — *Śruti-dvaidha*, *am*, n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. — *Śruti-dhara*, *as*, *ā*, *am*, ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), *m*, N. of a poet; [cf. *śruti-dhara*]. — *Śruti-nidarsana*, *am*, n. the evidence of revelation, testimony of the Veda. — *Śruti-prasādana*, *as*, *i*, *am*, gratifying the ear, grateful to the ear. — *Śruti-prāmāṇyatā*, *ind*, on the authority of the Veda, with the sanction of the Veda. — *Śruti-maṇḍala*, *am*, n. 'ear-circle,' the outer ear. — *Śruti-mat*, *ān*, *atī*, *al*, possessed of ears, capable of hearing. — *Śruti-mūla*, *am*, n. the root of the ear; the text of the Vedas. — *Śruti-mūlaka*, *as*, *ā*, *am*, founded on the Veda, springing from the Veda. — *Śruti-mṛigya*, *as*, *ā*, *am*, to be sought by hearing or by the Vedas (not by sight). — *Śruti-varjita*, *as*, *ā*, *am*, devoid of hearing, deaf; ignorant or unread in the Vedas. — *Śruti-vipratipanna*, *as*, *ā*, *am*, dissenting from revelation, disregarding the doctrine of the Veda. — *Śruti-vishaya*, *as*, *m*, the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as*, *ā*, *am*), conversant with sacred matters, familiar with the Veda. — *Śruti-vishaya-guṇa*, *as*, *ā*, *am*, 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. — *Śruti-vedha*, *as*, *m*, the piercing or boring of the ear. — *Śruti-sphoṭā*, *f*, a kind of creeper (= *karna-sphoṭā*). — *Śruti-smṛiti*, *i*, *f*, du. the Veda and legal tradition, the Veda and institutes of law. — *Śruti-smṛiti-viruddha*, *as*, *ā*, *am*, opposed to the Vedas and to tradition or law. — *Śruti-smṛiti-vihita*, *as*, *ā*, *am*, enjoined by the Vedas and the law. — *Śruti-smṛity-udita*, *as*, *ā*, *am*, declared or enjoined by the Veda and law. — *Śruti-anuprasa*, *as*, *m*, repetition of sound, alliteration. — *Śruti-ukta* or *śruti-udita*, *as*, *ā*, *am*, said or enjoined by the Vedas.

Śruti, *i*, *ini*, *i*, hearing; obeying, observing; having or possessing the Veda, following the Veda.

Śruti, *f*, = *śruti*.

Śrut-karna, *as*, *ā*, *am*, Ved. one who has hearing ears, quick-hearing.

Śrutya, *as*, *ā*, *am*, Ved. to be heard, famous, glorious.

Śrutvā, *ind*, having heard or listened to, &c.

Śrutsrutavat, *ān*, *atī*, *at* (doubtful; said to be a reduplicated form), one who has heard.

Śrushā, *as*, *ā*, *am*, Ved. (according to some) heard, handed down, (*śrushā*, according to tradition or ordinance.)

Śrushī, *is*, *f*, Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpaṃ sukhaṃ*, Rīg-veda I. 69, 4.) — *Śrushī-gu*, *us*, *m*, N. of the author of one of the Vākhilya hymns. — *Śrushī-mat*, *ān*, *atī*, *al*, Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-vat*.)

Śrushī, *ind*, (according to some an old inst. or dat. for *śrushīyā*), Ved. having heard, having listened to, (Sāy. = *śrutvā*, Rīg-veda VIII. 23, 14; 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kshīpram*; in Rīg-veda II. 3, 9. *śrushī* is regarded as a nom. c. masc. and explained by *kshīpra-guṇa*.)

Śrushī-van, *ā*, *ari*, *a*, Ved. possessing happiness, granting prosperity, (Sāy. on Rīg-veda I. 45, 2. explains *śrushīvānāḥ* by *śrushīḥ phalaśya dānam tad-bhājāḥ*; in Rīg-veda I. 119, 1. *śrushīvānam* = *kshīpram sambhājāmānam* or *sukhavantam*; *śrushīvarīḥ* = *sukhavatyāḥ*, Rīg-veda X. 30, 11; listening to, helping (according to some).)

Śrūyamāna, *as*, *ā*, *am*, being heard, heard. — *Śrūyamāna-tva*, *am*, n. the state or condition of being heard.

Śrotarya, *as*, *ā*, *am*, to be heard or listened to.

1. *śrotas*, *us*, *n*, the ear; an organ of sense; the trunk of an elephant (as his special organ). — *Śrota-āpanna*, *as*, *m*, N. of one of the four orders of Buddhist Āryas. — *Śrota-randhra*, *am*, n. an aperture of the proboscis, a nostril.

Śrotu, *us*, *us*, *u*, Ved. hearing, a hearer; renowned. — *Śrotu-rāti*, *is*, *is*, *i*, Ved. having renowned wealth or gifts.

Śroti, *tā*, *tri*, *tri*, one who hears, hearing, a hearer; (*tā*), *m*, a pupil.

Śrotra, *am*, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hleodhor*]. — *Śrotra-padānuga*, *as*, *ā*, *am*, agreeable to the ear. — *Śrotra-peya*, *as*, *ā*, *am*, to be imbibed by the ear, i. e. to be heard respectfully. — *Śrotra-bhid*, *t*, *t*, *t*, splitting the ears. — *Śrotra-mūla*, *am*, n. the root of the ear. — *Śrotra-sukha*, *as*, *ā*, *am*, sounding agreeably, melodious, musical. — *Śrotrādi* (*°ra-ādi*), *i*, *n*, 'the ear and the other senses,' i. e. the five senses, (see *indriya*.)

Śrotriya, *as*, *ā*, *am*, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), *m*, a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. — *Śroti-ya-tā*, *f*, conversancy with the Vedas, the being a learned Brāhman. — *Śroti-ya-sva*, *am*, n. the property of a learned Brāhman, (Manu VIII. 149.)

Śromata (according to Sāy. to be connected with *rt*. 1. *śru*), Ved. fame, renown, (Sāy. *śromatāya* = *kirtimattvāya*, Rīg-veda I. 182, 7; *śromatebhiḥ* = *śrotaryair yasobhiḥ*, Rīg-veda VI. 19, 10; *śromatena* = *śravaḥ; iyaṇa punstvena*, Rīg-veda VIII. 66, 9.)

Śroshamāya, *as*, *ā*, *am*, Ved. hearing, listening.

Śrauta, *as*, *i*, *am*, relating to the ear or hearing; relating or belonging to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), *n*, any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (viz. *gārhapatya*, *āhavanīya*, and *dakṣiṇā*); (*i*), *f*, comparison expressed by a particle (?). — *Śrauta-karman*, *a*, *n*, a Vedic rite. — *Śrauta-paddhati*, *is*, *f*, N. of a work, (probably belonging to the Sāma-veda). — *Śrauta-prāyascitta*, *am*, *n*, N. of a Pāriśiṣṭa of the Sāma-veda. — *Śrauta-srava*, *as*, *m*, a proper N. — *Śrauta-sūtra*, *am*, *n*, N. of certain Sūtras or Sūtra works based on Śruti or the Veda, see *sūtra*, (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhāyana, &c.). — *Śrauta-smārta-kriyā*, *f*, any act conformable to law and the Veda. — *Śrauta-smārta-dharma*, *as*, *m*, a duty enjoined by law and the Veda. — *Śrauta-homa-pāriśiṣṭa*, *am*, *n*, a Pāriśiṣṭa of the Sāma-veda.

Śrautarsha, *as*, *m*, a patronymic from Śrutarshi, a son of Śrutarshi.

Śrautra, *am*, n. the ear; that which relates to the ear or hearing; conversancy with the Vedas.

Śraushat, *ind*, 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *varushat*.]

श्रु 2. *śru* (a less correct reading for *rt*. *śru*, *q. v.*), cl. I. P. *śravati*, &c., to flow, go, &c.

2. *śrava*, *as*, *m*, (for *śrava*, *q. v.*), flowing, oozing, dripping.

2. *śravaṇa*, *am*, *n*, (for *śravaṇa*, *q. v.*), the act of flowing, dripping, oozing.

2. *śrāva*, *us*, *m*, (for *śrāva*, *q. v.*), flowing, oozing, dropping.

Śruva, *as*, *m*, (for *śruva*, *q. v.*), a sacrificial ladle, (according to some *am*, *n*); a sacrifice, oblation; (*ā*), *f*, a kind of creeper or shrub (= *mūrvā*).

— *Śrūvā-vṛkṣha*, *as*, *m*, the Vīkarkata tree.

2. *śrotas*, *as*, *n*, (for *śrotas*, *q. v.*), the current of a stream. — *Śroto-ñjana*, *am*, n. antimony, (for *śroto-ñjana*, *q. v.*)

श्रुग्वार *śrugvāru*, *us*, *m*, the plant *Flacourtia Sapida* (= *vīkarkata*).

श्रुग्निका *śrughnikā*, *f*, impure carbonate of soda, natron, alkali.

श्रु *śrush*, a form in Ved. assumed by *rt*. 1. *śru* (*q. v.*) in certain tenses and derivatives. — *Śrushā*, *as*, *ā*, *am*, &c. See col. I.

श्रु *śrū*, *ūs*, according to Vopa-deva XXVI. 75. connected with a *rt*. *śriv* for *śrīv*.

श्रेक् *śrek*, another form of *rt*. *srek*, *q. v.*

श्रेटी *śreṭi*, *f*, (perhaps connected with *śreṇi*, cf. *średhī*), a particular numerical notation or progression of figures in arithmetic.

श्रेणि *śreṇi*, *is*, *m*. *f*. or *śreṇī*, *f*. (according to Upādi-s. IV. 51. fr. *rt*. *śri*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. — *Śreṇi-dat* (?), *am*, *m*, according to Sāy. on Rīg-veda X. 20, 3. *śreṇi-dan* = *abhikṣhā-phala-samūha-pradaḥ* or *śatru-bhryo jvāla-pankti-pradaḥ*. — *Śreṇi-mat*, *ān*, *m*, the commander or master of a company, chief of a corporate body or guild. — *Śreṇi-śas*, *ind*, in rows or lines; in troops or flocks. — *Śreṇi-dharma*, *ās*, *m*, pl. the customs of trades or guilds, (Manu VIII. 41.) — *Śreṇi-bhū*, cl. I. P. *-bhavati*, *-bhavitum*, to arrange in line or in regular order, to be or become a heap. — *Śreṇi-bhūta*, *as*, *ā*, *am*, arranged in rows, formed in lines; become or made a heap.

Śreṇika, *as*, *m*, N. of one of the kings of Magadhā (said to have been contemporary with and patron of Śākya-siṅha); (*ā*), *f*, a tent.

श्रेधि *średhī*, *f*, [cf. *śreṭi*, *śreṇī*], any set or succession of distinct things; (in arithmetic) progression; sequence. — *Średhī-phala*, *am*, n. the sum of a progression. — *Średhī-vyavahāra*, *as*, *m*, the ascertainment or determination of progressions.

श्रेयस् *śreyas*, *ān*, *asī*, *as* (considered as compar. of either *śri-mat* or *praśasya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; most beloved; (*as*), *ind*, well, most excellent, rather, (*śreyas* = *na*, rather — than); (*as*), *n*, virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), *m*, N. of the eleventh Arhat, (see below); epithet of the second Muhūrta; N. of the third month (according to a particular reckoning); (*asī*), *f*, a plant resembling pepper, Pothos Officialis; the shrub *Cissampelos Hexandra*; yellow myrobalan; other plants (= *pāthā*; = *rāsnā*). — *Śreyah-pari-śrāma*, *as*, *ā*, *am*, toiling after final emancipation. — *Śreyas-kara*, *as*, *i*, *am*, making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. — *Śreyas-kāma*, *as*, *ā*, *am*, desiring final felicity, &c. — *Śreyas-tva*, *as*, *ā*, *am*, very much better. — *Śreyas-tva*, *am*, *n*, betterness, superiority; final felicity, &c. — *Śreyo-rthin* (*°yas-ar*), *i*, *ini*, *i*, desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious.

Śreyasa at the end of a comp., e. g. *niḥ-śreyasa*, *śvāḥ-śreyasa*, *q. v. v.*

Śreyasitūrā or *śreyasītārā*, *f*, a more excellent woman, (Pān. VI. 3. 45.)

Śreyāṇsa, *as*, *m*, N. of the eleventh Arhat of the present Avastarpiṇī, (also written *śreyāṇsa*.)

Śreṣṭha, *as*, *ā*, *am*, best (with gen. or loc., e. g. *teṣām* or *teṣu śreṣṭhah*, best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), *m*, a Brāhman; a

king; an epithet of Vishṇu; of Kuvera; (ā), f. an excellent woman; a kind of shrub (=śhala-pad-mīnī); a root, =medā; (am), n. cow's milk. —Śreshṭha-kāshṭha, am, n. the main pillar of a house. —Śreshṭha-tama, as, ā, am, the very best, most excellent. —Śreshṭha-tā, f. or śreshṭha-tva, am, n. betterness, superiority, eminence, excellence. —Śreshṭha-bhāṣ, k, k, k, possessing the best. —Śreshṭha-vāc, k, k, k, pre-eminent in speech, eloquent. —Śreshṭha-soṭis, is, is, is, Ved. having the best splendor. —Śreshṭhāmā (‘tha-am’), am, n. the fruit of the tamarind. —Śreshṭhū-śrama (‘tha-ās’), as, m. ‘best order,’ one who is in the best order, a householder (considered to belong to the best of the four orders as supporting the other three).

Śreshṭhīn, i, inī, i, best, chief; (i), m. an artist eminent by birth, the head or chief of a company following the same trade, a president or foreman of a guild or corporation.

Śraishṭhya, am, n. superiority, preference, super-excellence, pre-eminence, superlativeness. —Śraishṭhya-kāma, as, ā, am, desiring superiority.

श्रे śrai, another form of rt. śrū, q. v.

श्रोण śroṇ (also written śloṇ), cl. 1. P. śronati, śronitum, to collect, accumulate, heap together; to go, move (according to Yaśka).

श्रोण śroṇa, as, ā, am (according to Uṇādi-s. III. 6. apparently fr. rt. 1. or 2. śru), lame, a cripple; dressed, cooked, matured, (in this sense probably for śrāṇa); (as), m. a kind of disease [cf. 1. śravaṇa]; (ā), f. rice-gruel [cf. śrāṇa]; the constellation Śravaṇā, (contracted fr. śravaṇā).

Śroṇi, is, f. m. (according to Uṇādi-s. IV. 51. fr. rt. 1. or 2. śru), the hip and loins, buttocks; a road, way; [cf. Gr. κλόνι-s, κλόνιον, κλονιστήρ; Lat. clūnis, clunacium; Lith. slauṇi-s; Hib. slāis, ‘the thigh, the loins.’] —Śroṇi-taṭa, as, m. the slope of the hips, (see taṭa). —Śroṇi-phala or śroṇi-phalaka, am, n. the hip and loins or the hip only; the hip-bone (os ilium). —Śroṇi-varjam, ind. except the hips. —Śroṇi-vimba, am, n. a waist-band. —Śroṇi-sūtra, am, n. a string worn round the loins; a sword-belt.

Śroṇī, f. = śroṇi above; N. of a river.

श्रोतोन्न śroto-’njana. See under 2. śro-tas, p. 1028.

श्रोत्र śrotra, śrauta, &c. See p. 1028.

श्रोमत śromata, śroshamāṇa, &c. See p. 1028, col. 2.

श्रोपद् śraushaṭ. See p. 1028, col. 2.

श्रोहिन् śraushṭin, i, m. (fr. śrūshṭi = kshīpra), Ved. having speed, quick, rapid, (according to Śāy. on Rīg-veda VIII. 48, 2. śraushṭi = kshīpra-gāmy aśvaḥ.)

श्राह śry-āhva. See under 2. śrī.

श्लक्ष्ण ślakṣhṇa, as, ā, am (according to Uṇādi-s. III. 19. fr. rt. ślish), small, fine, thin, minute, slender, delicate; smooth, even, plain, polished; beautiful, pleasing, charming, soft, gentle, mild, amiable; honest, sincere, candid. —Ślakṣhṇa-tva, k, m. smooth bark; (k), m. ‘having a smooth bark,’ a kind of plant (= aśmantaka).

Ślakṣhaka, as, ā, am, smooth, even; beautiful, pleasing; (am), n. the fruit of the Areca Catechu, the Areca nut.

Ślakṣhaya, Nom. P. ślakṣhayaṭi, -yitum, to make thin or small.

श्लङ्क ślank (= rt. śrank, q. v.), cl. 1. A. ślankate, śaslanke, ślankitum, to go, move.

श्लङ्ग ślang (= rt. śrang), cl. 1. P. ślangati, &c., to go, move.

श्लथ ślath (apparently a later form of rt. śrath, q. v.), cl. 1. 10. P. ślathati, &c., ślathayati, -yitum, to be loose or relaxed or flaccid, be unfastened; to be weak; to hurt, kill.

Ślatha, as, ā, am, relaxed, loose, flaccid; untied, unfastened; dishevelled (as hair). —Ślatha-bandhana, as, i, am, having the muscles relaxed. —Ślatha-lambin, i, inī, i, hanging loosely. —Ślathodyama (‘tha-ud’), as, ā, am, relaxing one’s efforts.

Ślathat, an, anti, at, being loose or relaxed.

श्लवण ślavaṇa, as, m. = śravaṇa; [Cf. śloṇa.]

श्लक्ष् ślakh (= rt. śakh), cl. 1. P. ślakhati, ślakhitum, to pervade, penetrate, embrace.

श्लाघ ślāgh, cl. 1. A. ślāghate (ep. also P. -ti), śaslāghe, śaslāghishṭa, ślāghitum, to flatter, coax, wheedle (with dat.); to praise, commend, applaud, celebrate, eulogise; to be proud of, boast of (with inst.): Pass. ślāghyate, Aor. ślāghī, to be praised or celebrated or magnified: Caus. ślāghayati, -te, -yitum, Aor. śaslāghat, to approve, praise, celebrate, congratulate; [cf. Gr. κρή-γωv, probably κολαῖ; Hib. sleigh, ‘adoration,’ sleachd, ‘adoration,’ sleachdaim, ‘I adore.’]

Ślāghana, am, n. the act of flattering, praising, &c.

Ślāghaniya, as, ā, am, to be praised, praiseworthy, laudable, commendable.

Ślāghamāna, as, ā, am, flattering, praising; congratulating one’s self, rejoicing.

Ślāghayitvā, ind. having praised or applauded.

Ślāghā, f. flattery, praise, commendation, panegyric, eulogium; boasting; service, obedience; wish, desire. —Ślāghā-vaha, as, ā, am, meriting praise.

Ślāghita, as, ā, am, flattered, praised, commended.

Ślāghitvā, ind. having flattered, having praised, &c.

Ślāghin, i, inī, i, flattering, praising, commending; desiring.

Ślāghya, as, ā, am, to be praised or commended, praiseworthy, entitled to praise or veneration, venerable, respectable, honourable.

Ślāghyamāna, as, ā, am, being praised, &c.

श्लिकु śliku, us, m. (according to Uṇādi-s. I. 33. fr. rt. 2. ślish), a servant, slave, dependant; a profligate or low person, libertine, debauchee; (u), n. astronomy, astrology.

श्लिष् 1. ślish (= rt. 1. śrish), cl. 1. P. śleshati, śislesha, śleshitum, to burn, consume by fire.

2. ślesha, as, m. burning.

श्लिष् 2. ślish, cl. 4. P. ślishyati (ep. also A. -te), śislesha, śleskhyati, ślikshat (in the sense of ‘to embrace’), ślikshat (and according to some also ślikshat in other senses), śleshitum, to adhere, cling to, be united or connected with; to embrace; to unite, tie, join, connect: Pass. ślishyate, Aor. śleshi, to be joined or connected; to be implied or intimated; cl. 10. P. or Caus. śleshayati, -yitum, Aor. śis-ślishat, to cause to embrace; to embrace, connect: Desid. śislikshati: Intens. śeslishyate, śesleshti; [cf. Gr. κλη-ίς, κλείς, κλει-δός, κλεί-ω; Lat. clāvī-s, clau-d-o: Old Germ. slui-z-u: Slav. klju-ci, ‘a key,’ kljucati se, ‘to agree to’ Hib. crios, ‘a belt, girdle.’]

Ślishā, f. clinging, embracing, an embrace.

Ślishṭa, as, ā, am, clung to, adhered to; touched by; leaning on; embraced; connected so as to be susceptible of a double interpretation, (applied to a figure of speech by which two objects are closely connected and epithets applied to both in common), implied.

Ślishṭi, is, f. adherence, connection; embrace; (is), m., N. of a son of Dhruva.

Ślishṭvā, ind. having clung or adhered, having embraced.

Ślishyat, an, anti, at, clinging to, adhering to, being in close contact with; embracing.

Ślishyamāṇa, as, ā, am, being embraced, &c.

2. ślesha, as, m. adhering or clinging to; embracing, an embrace; union, junction, contact, proximity; association, society, presence; a figure of rhetoric, connection of words so as to admit of a double meaning, verbal equivocation, paronomasia, pun, irony, implied meaning. —Ślesha-bhittika, as, ā, am, resting on or adhering to a wall, (said to mean simply ‘resting on.’) —Śleshārtha (‘sha-ar’), as, m. a meaning other than the literal one, a second sense hidden in the obvious one, implied meaning.

Śleshaṇa, am, n. the act of adhering, embracing, &c.

Śleshaṇi, as, ā, am, to be embraced, &c.

Śleshin, i, inī, i, adhering, clinging to, embracing.

Śleshmaka, as, m. phlegm, the watery or phlegmatic humor.

Śleshmaṇa, as, ā, am, phlegmatic; (ā), f. a kind of plant (= tarpaṇi).

Śleshman, ā, m. phlegm, rheum, the phlegmatic humor, (one of the three humors of the body; see dhātu). —Śleshma-ghna, as, ā or i, am, removing phlegm; (ā), f. Arabian jasmine; a kind of tree (= ketaka); (i), f. Arabian jasmine; hogweed; another plant (= jyotishmati); the three spices (= tri-kaṭu). —Śleshma-ja, as, ā, am, produced or proceeding from phlegm. —Śleshma-dhātu, us, m. the phlegmatic humor. —Śleshma-ha, as, ā, am, removing phlegm; (as), m. a medicinal plant (= kaṭ-phala). —Śleshmatisāra (‘ma-at’), as, m. dysentery or diarrhoea produced by vitiated phlegm. —Śleshmātaka (‘ma-an’), as, m. ‘destroying phlegm,’ a kind of plant (= picchila, bahu-vāra). —Śleshmāśru (‘ma-as’), u, n. a tear consisting of phlegmatic humor. —Śleshmaujas (‘ma-oj’), as, n. the phlegmatic humor.

Śleshmala, as, ā, am, phlegmatic, abounding or affected with phlegm, &c.; (as), m. the plant Cordia Myxa or Latifolia.

Śleshmāta, as, m. a kind of tree, = śleshmātaka.

Śleshmātaka, as, m. the tree Cordia Myxa. —Śleshmātaka-maya, as, i, am, made of Cordia Myxa. —Śleshmātaka-vana, am, n. ‘forest of Śleshmātaka trees,’ N. of a forest about Go-karna (where Śiva is said to have been concealed in the form of a stag).

Ślaishmika, as, i, am, relating or belonging to phlegm, phlegmatic; producing phlegm.

श्लोपद् ślipada, am, n. (thought by some to be fr. rt. 2. ślish + pada), morbid enlargement of the leg, swelled leg, elephantiasis. —Ślipada-prabhava, as, m. ‘source of elephantiasis,’ the Mango tree. —Ślipadāpaka (‘da-ap’), as, m. ‘removing or curing elephantiasis,’ a kind of tree (= putra-jīva). —Ślipadin, i, inī, i, having a swelled leg, club-footed; (i), m. a club-footed man.

श्लोल ślila, as, ā, am (for śrila), prosperous, fortunate, affluent, happy.

श्लु ślu, one of the three technical terms for grammatical elision classed with luk, q. v.

श्लोक ślok (probably rather a Nom. fr. śloka below), cl. 1. A. ślokate, ślokitum, to versify, compose or make verses, hymn or praise in verse; to be put together or composed; to acquire; to relinquish, abandon.

Śloka, as, m. (probably connected with rt. 1. śru; according to Rāmāyaṇa I. 2, 33. fr. śoka, ‘sorrow,’ the first Śloka having resulted from the involuntary expression of Vālmiki’s grief at beholding a bird killed by a fowler), praising or hymning in verse, a hymn of praise; an object of praise; celebrity, renown, fame, reputation; a particular kind of common epic metre (also called Anuśṭubh, consisting of four Pādas or quarter verses of eight syllables each, or two lines of sixteen syllables each; the following is the usual scheme applicable

to both lines | , the mark ' denoting either long or short, and the sixth syllable being either short or long, but if short, then requiring the seventh to be short also, and if long, then long; any verse or stanza; a proverb, saying; = *vāc* (Naigh. I. 11). — *Śloka-tā*, f. or *śloka-tva*, am, n. versification; celebrity in verse. — *Śloka-dvaya*, am, n. a couple of Ślokas, two verses. — *Śloka-baddha*, as, ā, am, composed in Ślokas. — *Śloka-mātra*, am, n. a single Śloka.

Ślokaya, Nom. P. *ślokeyati*, -yitum, to celebrate in song.

Ślokin, ī, inī, i, Ved. having hymns of praise, receiving praise, praised, lauded.

Ślokyā, as, ā, am, being in hymns of praise, belonging to Ślokas.

श्लोण *śloṇ* (also written *śroṇ*), cl. 1. P. *śloṇati*, *śloṇitum*, to accumulate, collect, assemble, heap together: Caus. *śloṇayati*, -yitum, Aor. *aśuśloṇat*.

श्लोणा, as, m. (= *śroṇa*; cf. *a-śloṇa*), a lame man, cripple.

श्लोघ्न *śvaghnin*. See col. 2.

श्लङ्क *śvaṅk* (also written *svaṅk*), cl. 1. P. *śvaṅkate*, *śaśvaṅke*, *śvaṅkitum*, to go, move.

श्रङ्ग *śrang* (also written *śrang*, *svang*, &c.; cf. rt. *śvaṅk*), cl. 1. P. *śrangati*, *śvangitum*, to go, move.

श्रव *śvaś* or *śvaśc* (=rts. *śaśc*, *śvaj*), cl. 1. A. *śvaśate*, *śvaśate*, &c., (Ved. form *śvaśayāh*, Rīg-veda X. 138, 2; *śaśvaśai*, see s. v.), to go, move; to gape, open, be opened, be split.

श्रज *śvaj* or *śvaj* (=rts. *śvaśc*, *śaśc*), cl. 1. A. *śvajate*, *śvajate*, &c., to go, move.

श्रञ्ज *śvaśc*. See above under rt. *śvaśc*.

श्रट् 1. *śvaṭh* (=rt. 2. *śaṭh*), cl. 10. P. *śvaṭhayati*, -yitum, to speak ill; (according to some) to speak well or correctly; to be accurate or true.

श्रट् 2. *śvaṭh* or *śvaṭh* (=rts. 3. *śaṭh*, *śvaṭh*, *śaṭh*), cl. 10. P. *śvaṭhayati*, *śvaṭhayati*, &c., -yitum, to finish, accomplish, adorn; to leave unfinished or unornamented; to go, move.

श्रान् *śvan*, ā, m. (according to Upādi-s. I. 158, fr. rt. *śvi*, perhaps fr. a particular base *śvant*; Nom. sing. du. pl. *śvā*, *śvānau*, *śvānas*; Acc. *śvānam*, *śvānu*, *śvanas*; Inst. *śunā*, *śvaṅkhyām*, &c., Gram. 155. a), a dog, hound, cur; (*śunī*), f. a female dog, bitch. *Śvan* becomes *śvā* for *śva* in some compounds, see below; [cf. Zend *spā*; Gr. *κύων*, *κύων* (= *śvanas*), *ἀλ-κύων*; Lat. *can-is* (for *evan-is*), *canis*; Goth. *hun-d-s*; Lith. nom. *szū*, gen. *szuns*; Hib. nom. *cu*, gen. and pl. *coinn*; Russ. *sobaka* (for *shaka*); Pers. *sag*.] — *Śva-kishkin*, ī, inī, i, Ved. (according to some) having the tail of a dog, (Sāy. connects *kishkin* with *kishku*, 'a staff, thunderbolt', Atharva-veda VIII. 6, 6.) — *Śva-kriḍin*, ī, m. one who sports with dogs, a dog-feeder or trainer, a breeder of sporting dogs. — *Śva-gaṇa*, as, m. a pack or collection of dogs. — *Śvagānika*, as, m. 'one who has to do with packs of dogs', a hunter; (*as*, ī, m. f. a dog-feeder; one who is drawn by dogs. — *Śva-gaṇin*, ī, inī, i, having packs of hounds. — *Śva-graha*, as, m. 'dog-seizure', epithet of a particular disease or the deity presiding over it. — *Śva-ghni*, see under *śva-han*. — *Śva-ān-ḍāla*, am, n. a dog and an outcast. — *Śva-āṇḍīli*, f. a kind of pot-herb (= *śunaka-āṇḍīli*). — *Śva-jāghani*, f. a dog's thigh, the haunch of a dog, (Manu X. 108.) — *Śva-danṣhṭraka*, as, m. a kind of plant (= *go-kshura*). — *Śva-danṣhṭrā*, f. a dog's tooth; a kind of plant (= *go-kshura*). — *Śva-dhūr-*

ta, as, m. 'dog-rogue', a jackal. — *Śva-nara*, as, m. a dog-like fellow, low fellow, curriish or snappish fellow. — *Śva-niśa*, am, ā, n. f. 'dog-night', a night on which dogs bark and howl. — *Śva-pac*, k, or *śva-paca*, as, ā, m. f. 'dog-cooking', a man or woman of a low and degraded caste, (see *śva-pāka*); a public executioner; a dog-feeder, dog-keeper; (ī), f. a form of one of the Saktis of Śiva. — *Śva-pada*, am, n. a dog's foot; a mark like a dog's foot to be branded on the forehead of a thief. — *Śva-pāka*, as, m. 'dog-cooking', a man of a degraded and outcast tribe (described as son of an Ugra woman by a Kshatriya, and classed with the Cāṇḍāla, q. v.); he is required to live outside towns, to eat his food in broken vessels, to wear the clothes of the dead, and to be excluded from all intercourse with other tribes; he can possess no other property than asses and dogs, and his only office is to act as public executioner or to carry out the bodies of those who die without kindred; (ī), f. a woman of the above low or outcast tribe. — *Śva-phala*, am, n. the lime or common citron. — *Śva-phalka*, as, m., N. of the son of Prīṣni (or according to others of Vṛishni; he was husband of Gāndinī, by whom he had a son named Akūrā). — *Śva-bhīru*, us, m. 'dog-fearing', a jackal. — *Śva-bhojana*, as, m. 'having dogs for food', N. of a Naraka. — *Śva-yātu*, us, m., Ved. a demon in the shape of a dog. — *Śva-yūthya*, am, n. a number or pack of dogs. — *Śva-rūpa-dhārīn*, ī, inī, i, wearing or having the form of a dog. — 1. *śva-vat*, ān, m. possessing or keeping a dog, a dog-feeder, dog-trainer. — 2. *śva-vat*, ind. like a dog, cur-like. — *Śva-vṛitti*, is, f. the life of a dog; condition of a dog; service, servitude (which a Brahman ought not to engage in). — *Śva-ryāghra*, as, m. a beast of prey, a tiger; the hunting leopard or Chīta. — *Śva-suta*, as, m. the plant Conyza Aspera. — *Śva-sprishṭa*, as, ā, am, touched by a dog, defiled. — *Śva-hata*, as, ā, am, killed by a dog, killed by dogs. — *Śva-han*, ā, ghnī, ā, Ved. one who kills with dogs; (ā), m. a hunter; (ghnī), f. the wife of a hunter. — *Śvā-karna*, as, m. a dog's ear. — *Śvā-danta*, as, m. (*śvā* for *śva*), a dog's tooth. — *Śvā-pada*, as, m. a beast of prey, wild beast; a tiger; (*as*, ī, am), relating or belonging to a wild beast, ferocious, savage, (in this sense properly an adj. fr. *śvā-pada*, and therefore to be written without a hyphen.) — *Śvāpada-sevita*, as, ā, am, frequented or infested by wild beasts. — *Śvāpadā-ḍarīta* ('*da-āc*'), as, ā, am, overrun or infested by wild beasts. — *Śvāpadānūsaraṇa* ('*da-an*'), am, n. the pursuit or chase after a wild animal. — *Śvā-puṭha*, as, am, m. n. a dog's tail. — *Śvā-ṛi-charaṇa*, am, n. (i.e. *śvā-viḍh*, see below, + *śaraṇa*), the lair or resting-place of a porcupine, (a porcupine's hole has always two or more entrances.) — *Śvā-viḍh*, t, m. (*śvā* for *śva*), a porcupine, hedgehog. — *Śvāśva* ('*śva-as*'), as, n. 'having a dog for a horse', epithet of Bhairava (or Śiva in a terrific form, sometimes represented as mounted on a dog).

Śva at the end of comps. = *śvan* above.

Śvaghnin, ī, m. (according to some *śva* is for *śva*, and the word is thought to mean 'one who destroys his own', others connect it with *śva-han*), Ved. a gamester, (Sāy. = *devana-sila*.)

Śvāganika, as, m. (fr. *śva-gaṇa*), one who has to do with packs of dogs, a hunter; (*as*, ī), m. f. one who lives by feeding or keeping dogs, a dog-keeper; one who is drawn by dogs.

Śvāna, as, m. a dog; the wind, (according to Sāy. on Rīg-veda I. 161, 13. *śvānam* = *antarikṣhe śvasantam* *vāyum*); (ī), f. a female dog, bitch. — *Śvāna-āṇḍīli*, f. a kind of pot-herb. — *Śvāna-nidrā*, f. a dog's sleep; light slumber. — *Śvāna-vaikhari*, f. 'dog's speech', a term for angry snarling on trifling occasions. — *Śvānoḍchishṭa* ('*na-uc*'), am, n. anything left by a dog.

श्रव *śvaṅhr* [cf. rt. *śvart*], cl. 10. P. *śvaṅhrayati*, -yitum, to go, move; to live

in misery (in a hole?); to break, pierce, bore, make a hole.

Śvabhra, am, n. a hole, gap, chasm; a den.

श्रयथु *śvayathu*, *śvayithi*. See under rt. *śvi*.

श्रत *śvart* (also written *svart*; cf. rt. *śvabh*), cl. 10. P. *śvartayati*, &c., -yitum, to go, move; to live in misery or distress.

श्रल *śval* or *śvall*, cl. 1. P. *śvalati* or *śvallati*, *śaśvala* or *śaśvala*, *śvalitum* or *śvallitum*, to go quickly, run.

श्रल्क *śvalk* [cf. rt. *śulk*], cl. 10. P. *śval-kayati*, -yitum, to tell, narrate.

श्रल्ल *śvall* = rt. *śval* above.

श्रशुर *śvaśura*, as, m. (perhaps for original *śva-śura*, see *śura*; in Upādi-s. I. 45. said to be fr. rt. 1. *as* with *śu* for *śsu* prefixed), a father-in-law, a wife's or husband's father; one to be treated as a father-in-law, a venerable man; a proper N.; (*au*), m. du. a father and mother-in-law; [cf. Zend *gaśura*; Gr. *ἐκπύς* for *ἐκπύος*; Lat. *socer* for *socer*; Goth. *svaihra*; Old Germ. *svetur*; Angl. Sax. *sweger*, *sueor*; Slav. *svetru*; Lith. *szesura-s*; Cambro-Brit. *swegen*.] — *Śvaśuraka*, as, m. a father-in-law.

Śvaśurya, as, m. a brother-in-law, wife's brother, husband's brother; a husband's younger brother.

Śvaśrū, ās, f. a mother-in-law; [cf. Gr. *ἐκρυπα*; Lat. *socrus*; Goth. *svaihrō*; Old Germ. *suigra*; Cambro-Brit. *swegyr*; Slav. *svetruvi* or *svetru*; perhaps Lith. *szvurē*.] — *Śvaśrū-śvaśura*, au, m. du. mother and father-in-law.

श्रस 1. *śvas*, cl. 2. P. *śvasiti*, (also apparently cl. 1. P. A. *śvasati*, -te, in certain forms and according to a various reading in Naigh. II. 19), Impf. *aśvasit* or *aśvasat* (Pāṇ. VII. 3, 98, 99, cf. rt. 1. *rud*), Pot. *śvaset* (cl. 1), Impv. *śvasitu* (or *śvasatu*, 2nd pl. A. *śvasadhvam*), *śaśvāsa*, *śvasishyati*, *aśvasit*, *śvasitum*, to breathe, respire, draw breath, live, pant, puff, sigh; to hiss, snort; to strike, kill, (enumerated among the *vaidhā-karmāṇaḥ* in Naigh. II. 19): Caus. *śvaśayati*, -yitum, Aor. *aśvaśat*, to cause to breathe easily, to refresh: Desid. *śvaśasishati*: Intens. *śvaśasayate*, *śaśvasati*, to breathe frequently, pant; [cf. Lat. *queri*, *ques-tus*; Angl. Sax. *hwosan*, perhaps *hysian*, *hyst*, *gist*.] — *Śvasat*, an, atī (ep. also *anī*), at, breathing, sighing.

Śvasatha, Ved. breathing; hissing; snorting. — *Śvasana*, as, m. air, wind; epithet of a demon of drought vanquished by Indra [cf. *śushna*]; the thorny plant Vangueria Spinosa; (*am*), n. breathing, respiration, breath; sighing. — *Śvasanāsana* ('*na-as*'), as, m. 'air-eater, breath-eater', a snake, serpent. — *Śvasanēśvara* ('*na-īś*'), as, m. 'breath-lord', the tree Pentaptera Arjuna. — *Śvasanoteśuka* ('*na-uc*'), as, m. 'eager for air' or 'fond of hissing', a snake. — *Śvasanormi* ('*na-ūr*'), is, m. f. a wave or gust of wind.

Śvasamāna, as, ā, am, breathing; panting, snorting, hissing.

Śvasita, as, ā, am, breathed, sighed; breathing, sighing; (*am*), n. breathing, breath, respiration, sighing, a sigh.

Śvasi-rat, ān, atī, at, Ved. possessed of breath, vivifying, (according to Sāy. on Rīg-veda I. 140, 10. *śvasi-vān* = *śvasana-vān* *jvātibhis* *śeshā-vān* *prāyana-vān* vā.)

Śvasana, as, m. a kind of plant (= *kshata-glena*).

Śvāsa, as, n. breathing, breath, inspiration, respiration; sighing, a sigh; air, wind; affection of the breath, hard breathing, asthma. — *Śvāsa-kāsa*, as, m. 'breath-cough', asthma. — *Śvāsa-kuṭhāra*, as,

kāṣṭha-pāṭalā); Aconitum Ferox; various other plants (= *aparājita*; = *śveta-vrihati*; = *śveta-kaṇṭakāri*; = *pāṣāṇa-bhedini*; = *śilā-valkā*; = *chūrīkā-patīri*); hogweed; white Dūrva grass; bamboo-manna; crystal; clayed or candied sugar; a mystical term for the letter *s*; (*am*), n. silver; (*śveta vaidārva* or *vaidārya* or *vaidārya* is according to some 'a serpent demon,' others give *svaita-vaidārava* as signifying 'a particular deity connected with the sun'); [cf. Goth. *hveit-s*, 'white'; (perhaps) *hwaitei*, 'wheat'; Old Germ. *huiz*, *viz*; Old Sax., Angl. Sax., Old Norse *hvít*: Lith. *kvėty-s*, 'wheat'.] — *Śveta-kaṇṭakāri*, f. a species of plant (= *prīyaṇ-kārī*). — *Śveta-kandā*, f. 'having a white bulb,' the plant Aconitum Ferox. — *Śveta-kanala*, *am*, n. a white lotus. — *Śveta-kākiya*, *as*, *ā*, *am*, belonging or relating to a white crow. — *Śveta-kiṇṇi*, f. a species of Kūṇhi with white blossoms. — *Śveta-kujara*, *as*, *m*, 'white elephant,' Indra's elephant Airavata. — *Śveta-kuṣa*, *as*, *m*. white Kuṣa grass (= *puṇya-trīpa*). — *Śveta-kuṣṭha*, *am*, n. white leprosy. — *Śveta-ketu*, *us*, *m*. a Buddha or Jaina saint; epithet of the descending north; N. of a Brahman; of a sage (son of Uddā-laka). — *Śveta-keśa*, *as*, *m*. white hair; a variety of the Hyperanthera Moringa. — *Śveta-kola*, *as*, *m*. 'having a white or glittering breast,' the Saphara fish. — *Śveta-khadira*, *as*, *m*. a white variety of the Khadira tree. — *Śveta-gaṅgā*, f. 'the white Ganges,' N. of a river. — *Śveta-gaja*, *as*, *m*. a white elephant; the elephant of Indra. — *Śveta-garut*, *t*, or *śveta-garuta*, *as*, *m*. 'white-winged,' a goose. — *Śveta-guṇī*, f. a kind of plant (= *bhirīṇṭikā*). — *Śveta-ghoshā*, f. a white Ghoshā plant. — *Śveta-candana*, *am*, n. white sandal. — *Śveta-cillikā* or *śveta-cillī*, f. a kind of pot-herb. — *Śveta-ēchattra*, *am*, n. a white umbrella; (*as*, *ā*, *am*), having a white umbrella. — *Śveta-ēchada*, *as*, *m*. 'white-winged' or 'white-leaved,' a goose; a kind of basil, Ocimum Album. — *Śveta-jiraka*, *as*, *m*. white cumin. — *Śveta-taṇkaka* or *-taṇkaṇa*, *am*, n. white or refined borax. — *Śveta-tā*, f. whiteness. — *Śveta-dūrva*, f. white Dūrva grass. — *Śveta-dvipa*, *as*, *m*. a white elephant; Indra's elephant. — *Śveta-dvīpa*, *as*, *m*. 'the white island,' N. of one of the eighteen minor Dvīpas or divisions of the known continent, (also termed Candra-dvipa, see *candra*; identified by some with Vaikuṇṭha, q. v., and by others supposed to be Britain); N. of a place near Kāṣī. — *Śveta-dhātu*, *us*, *m*. a white mineral; chalk; the milk-stone, opal or chalcedony. — *Śveta-dhāman*, *ā*, *m*. 'having white lustre,' the moon; camphor; cuttle-fish bone. — *Śveta-nīla*, *as*, *ā*, *am*, white and black, (*us*), *m*. a cloud. — *Śveta-pattra*, *am*, n. a white feather; (*as*), *m*. 'white-feathered,' a goose. — *Śveta-pattra-ratha*, *as*, *m*. 'whose vehicle is a goose,' epithet of Brahmā. — *Śveta-padma*, *am*, n. the white lotus. — *Śveta-parṇā*, f. a kind of plant (= *vārī-parṇī*). — *Śveta-parṇāsa*, *as*, *m*. white basil. — *Śveta-parvata*, *as*, *m*. 'white-mountain,' N. of a mountain. — *Śveta-pāṭalā*, f. the white trumpet-flower, Bignonia Suaveolens. — *Śveta-piṅga*, *as*, *m*. 'white and tawny,' a lion. — *Śveta-piṅgala*, *as*, *m*. 'white and tawny,' a lion; epithet of Siva. — *Śveta-piṅgalaka*, *as*, *m*. a lion. — *Śveta-piṇḍitaka*, *as*, *m*. a kind of plant (= *mahā-piṇḍitaru*). — *Śveta-puṇarnavā*, f. the white-flowered hogweed. — *Śveta-puṣkpa*, *am*, n. a white flower; (*as*), *m*. 'having white flowers,' the plant Vitex Trifolia. — *sindhu-vāra*; (*ā*), f. a Ghoshā with white flowers; another plant (= *nāga-dantī*); colocyth. — *Śveta-puṣhpaka*, *as*, *ikā*, *am*, having white flowers; (*as*), *m*. the plant Nerium Odorum (the white variety); (*ikā*), f. a kind of plant (= *putra-dātrī*); another plant (= *mahā-saṇapushpkikā*). — *Śveta-prastī-maka*, *as*, *ā*, *am*, having white flowers; (*as*), *m*. the tree Tapia Cratava. — *Śveta-bālā*, f. the white Bālā, a kind of plant. — *Śveta-bhaṇḍā*, f. the plant Clitoria Ternatea. — *Śveta-bhikṣuṣu*, *us*, *m*. a kind of mendicant. — *Śveta-mandāraka*, *as*, *m*. a kind of tree (= *prithivī-kuravaka*). — *Śveta-mārīcā*,

am, n. white pepper; the seed of the Hyperanthera Moringa. — *Śveta-mādhava-tīrtha*, *am*, n., N. of a Tīrtha. — *Śveta-māla*, *as*, m. 'having white wreaths,' a cloud; smoke. — *Śveta-yāvarī*, f., Ved. 'clear-flowing,' N. of a river. — *Śveta-ṛakta*, *as*, m. 'whitish-red,' pale-red, rosy, pink (the colour). — *Śveta-rājanā*, *am*, n. 'white-coloured,' lead. — *Śveta-ratha*, *as*, m. a white chariot; 'having a white car,' the planet Venus. — *Śveta-rājī*, f. a kind of creeper (= *calceolā*). — *Śveta-rāsnā*, f. the white Rāsnā plant. — *Śveta-rociś*, *is*, m. 'having white light,' the moon. — *Śveta-roman*, *a*, n. white hair. — *Śveta-romāṅka* ('*ma-an*'), *as*, m. a spot of white hair. — *Śveta-rohita*, *as*, m. 'white and red,' an epithet of Garuḍa; a kind of tree (= *lakṣmī-vat*). — *Śveta-lodhra*, *as*, m. a white Lodhra tree. — *Śveta-lohita*, *as*, m., N. of a Muni (a pupil of Śiva). — *Śveta-vaśā*, f. white orris root (= *atishā*). — *Śveta-varṇa*, *as*, ā, *am*, white-coloured. — *Śveta-valkala*, *as*, m. white bark; 'white-barked,' the glomerous fig-tree, Ficus Glomerata. — *Śveta-vājīn*, ī, m. a white horse; 'having white horses,' the moon; epithet of Arjuna. — *Śveta-rāsas*, ās, ās, *as*, having white clothes; (ās), m. 'clad in white,' an ascetic wearing white garments. — *Śveta-vāh*, vāt, *śvetavāh* or *vāhī*, vāt, borne on white horses; (ī), m. epithet of Indra; (*-tāukī* or *-vāhī*), f. the wife of Indra. — *Śveta-vāha*, *as*, m. 'having white horses,' epithet of Arjuna; of Indra. — *Śveta-vāhana*, *as*, m. 'having white horses,' epithet of the moon; of Arjuna; N. of a king, (see *bhadrāśva*); a marine monster (= *makara*). — *Śveta-vāhin*, ī, m. 'borne by white horses,' epithet of Arjuna. — *Śveta-vahnā*, f. a kind of plant (= *vana-tiktā*). — *Śveta-vriksha*, *as*, m. 'white tree,' the Varuṇa tree. — *Śveta-vrihati*, f. a kind of white Vartaki or egg-plant. — *Śveta-sarapunkhā*, f. a kind of shrub. — *Śveta-siṅgāpā*, f. the white Siṅgāpā tree. — *Śveta-sikha*, *as*, m., N. of a Muni. — *Śveta-sigru*, *us*, m. the white Sigru tree. — *Śveta-sunga*, *as*, ā, *am*, having white awns; (*as*), m. barley. — *Śveta-sūraṇa*, *as*, m. a kind of plant (= *vana-sūraṇa*). — *Śveta-sringa*, *as*, m. 'having white awns,' barley. — *Śveta-sarpa*, *as*, m. a white snake; the tree Tapiā Crataeva. — *Śveta-sāra*, *as*, m. the tree Mimosa Catechu. — *Śveta-sarasā*, f. a white variety of the Nycanthus Arbor Tristis. — *Śveta-spandā*, f. a kind of plant (= *aparājītā*). — *Śveta-haya*, *as*, m. a white horse; the horse of Indra; 'having white horses,' epithet of Arjuna. — *Śveta-hastin*, ī, m. a white elephant; Airāvata (the elephant of Indra). — *Śveta-trīrtī*, t, f. the white Trivṛt plant. — *Śvetātreya* ('*ta-āc*'), *as*, m. a proper N. — *Śvetānukāśa* ('*ta-an*'), *as*, ā, *am*, Ved. possessing a white light; white and shining. — *Śvetāmbara* ('*ta-am*'), *as*, m. 'having white garments,' an order of ascetics among the Jainas. — *Śvetāml* ('*ta-am*'), *is*, f. a kind of shrub (= *amlikā*). — *Śvetāranya-tīrtha* ('*ta-āc*'), *am*, n., N. of a Tīrtha. — *Śvetāvara* ('*ta-āc*'), *as*, m. a kind of vegetable (= *sitāvara*). — *Śvetāsvatara* ('*ta-as*'), *as*, m., N. of a Rishi. — *Śvetāsvatara-sākhā*, f., N. of a Sākhā of the Yajur-veda. — *Śvetāsvatara-sākhin*, *inas*, m. pl. the followers of the Śvetāsvatara-sākhā. — *Śvetāsvataraopaniṣad* ('*ra-up*'), t, f., N. of an Upanishad. — *Śvetāśya* ('*ta-ās*'), *as*, m. 'white-faced,' N. of a Muni. — *Śvetāśvā* ('*ta-āh*'), f. a kind of plant (= *sukla-pāṭalā*). — *Śvetekṣhu* ('*tu-ik*'), *us*, m. 'white sugar-cane,' a species of sugar-cane (= *pāṇḍurekṣhu*). — *Śvetodara* ('*ta-ud*'), *as*, m. a white belly; 'white-bellied,' epithet of Kuvera.

Śvetaka, *as*, m. a cowri; (*am*), n. silver. — *Śvetanā*, f., Ved. 'the whitener,' epithet of Ushas or dawn.

Śvetayat, *an*, *anti*, *at*, making white, whitening. — *Śvetita*, *as*, ā, *am*, (probably) whitened, see Pān. VII. 2, 16, 17.

Śvetī, f., N. of a river. — *Śvetaukī*, f. the wife of Indra; [cf. *śveta-vāh*.] — *Śvetyā*, f., Ved. the dawn.

Śvetra, *am*, n. white leprosy (= *śvitra*).

Śveta-vaidāra, *va*, See under *śveta*.

Śvaitya, *am*, n. whiteness; white leprosy; vitiligo; (*as*), m. a proper N.

Śvaitra, *am*, n. white leprosy; vitiligo.

Śvaitreya, *as*, ī, *am*, Ved. produced in the atmosphere; (*as*), m. = *śvitra*.

Śvaitrya, *am*, n. leprosy, whiteness of the skin.

श्विन्द *śvind* (connected with rt. *śvit*), cl. I. A. *śvindate*, *śśvinde*, *śśvindishyate*, *śśvinditum*, to be white, become white; to be cold (according to some); [cf. probably Gr. *κνῶσις*, *κνῶσις*; Goth. *hveits*, *hvaitei*; Old Germ. *hwiz*, *hwaizi*, *hiza*, *haiz*; Angl. Sax. *hwit*, *hwete*.]

श्वेनी *śveni*, fem. of *śveta*, q. v.

श्वैकस्वैक *śvaikna*, *as*, m. (fr. *śvikna*), a proper N.

श्वोभूत *śvo-bhūta*, *śvo-vasiyasa*. See under 2. *śvas*.

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प 1. *sha*, the thirty-first consonant of the Nāgarī alphabet and second of the three sibilants; it belongs to the cerebral class, and in sound corresponds to *sh* in the English word *shun*. (Many roots which begin with the dental *s* are written in native grammars and in the Dhātu-pāṭha with *sh*, to show that the dental *s* is liable to be cerebralized after certain prepositions.) — *Sha-kāra*, *as*, m. the letter or sound *sha*. — *Sha-tva*, *am*, n. the state of the letter *sha*, the cerebral sibilant, the substitution of *sh* for *s*. — *Shatva-natva*, *am*, n. the substitution of *sh* for *s* and of *ṇ* for *n* in grammatical derivatives.

प 2. *sha*, *as*, ā, *am*, best, excellent; wise, learned; (*as*), m. loss, destruction; loss of knowledge; end, term; rest, remainder; eternal happiness, final emancipation, (in some of the preceding senses said to be fr. rt. *so*); heaven, paradise; sleep; a learned man, teacher; a nipple; (according to Śabda-k.) = *kaśa*; = *mīnava*; = *sarva*; = *garbha-vimodana* [cf. *shū*]; (*am*), n. the embryo; patience, endurance (according to some).

षग *shag*, *shagh*, *shaś*, &c. See *sag*, &c.

षट् *shaṭ*, *shaṭ*, for *shash*, at the beginning of comp. See *shash*.

षण्ड *shaṇḍa*, *as*, m. (according to Uṇādi-s. I. 113. fr. rt. 1. *san*; cf. *saṇḍa*, *saṇḍha*) a bull; a eunuch, (fourteen or even twenty classes are enumerated by some writers); a multitude, collection, quantity, group, heap; a wood, thicket; N. of one of Viṣṇu's guards or attendants, (also written *saṇḍa*, q. v.); (*as*, *am*), m. n. a flock (of goats &c.); a quantity of lotuses.

Shaṇḍaka, *as*, m. a eunuch.

Shaṇḍālī, f. a wanton woman; a pond, pool; a particular measure of oil (commonly called *Chatak*).

Shaṇḍika, *as*, m. a proper N.

Shaṇḍha, *as*, m. a eunuch. — *Shaṇḍha-tila*, *as*, m. barren sesamum. — *Shaṇḍha-tva*, *am*, n. the being a eunuch.

परानिम *sharājima* and *sharāñjima* and *sharjā*, N. of places.

पर्जूर *sharjūra*, N. of a place.

पलायु *shalāgru*, N. of a place.

पश *shash*, *shaṭ*, m. f. n. pl. (thought by some to be for an original *svaksh*, by others for *kshash*; *shash* becomes *shaṭ* before hard letters, *shad* before soft, *sho* before *ḍ*, and *shan* before nasals), six, (the following words are used as symbolical expressions for the number six, *arya*, *darśana*, *tarka*, *guṇa*, *rasa*, *ritu*, *vajra-kona*, *kārttikeya-mukha*); [cf. Zend *kshvas*; Gr. *ἕξ*, *ἑξ*; Lat. *sex*; Angl. Sax. *seox*, *sex*, *six*; Old Germ. *sehs* for *sihs*; Goth. *saihs* for *sihs*;

Lith. *szeszi*, f. *szezios*; Slav. *sesti*, *sesty*; Cambro-Brit. *chwech*; Armor. *chuech*; Hib. *se*, 'six.'] — *Shaṭ-karṇa*, *as*, ā, *am*, six-eared; heard by six ears (i. e. by a third, instead of by the speaker and person addressed only), told to more than one listener; (*as*), m. a sort of lute. — *Shaṭ-karman*, *a*, n. the six acts or duties enjoined on Brāhmins collectively, (viz. teaching the Vedas, holy study, offering sacrifices, conducting them for others, giving and accepting gifts); six acts allowable to a Brāhman for subsistence, (viz. gleaning, accepting gifts, asking alms, agriculture, trade, tending cattle, or, according to some, lending money at interest); six acts belonging to the practice of Yoga, (viz., according to Śabda-k., *dhauti*, *vasti*, *neti*, *nauliki*, *trāṭaka*, *kapāla-bhātī*, these consist of suppressions of the breath and self-mortifications of various kinds; other authorities write the words with different terminations, e. g. *dhauti*, *vasti*, *naulika*, &c.); six acts that may be performed by means of magical texts, (viz. killing, infatuating, entrancing, expelling, exciting animosity, and the stopping or privation of any faculty; these are taught in the Tantras); (*ā*), m. a Brāhman skilled in the above six acts; an adept in the Tantra magical rites. — *Shaṭ-kāraka-pratīśāṇḍaka*, *as*, m., N. of a grammatical work on the use of the six cases. — *Shaṭ-kūḷā*, f. a form of Bhairavi. — *Shaṭ-kopa*, *am*, n. a six-angled figure, hexagon; the thunderbolt of Indra; (*as*, ā, *am*), hexagonal. — *Shaṭ-kheṭaka*, N. of a town. — *Shaṭ-ākra*, *am*, n. the six mystical circles of the body, (see *ākra*). — *Shaṭ-ātvarīya*, *as*, ī, *am*, 46th. — *Shaṭ-ātvarīyaśat*, t, f., 46. — *Shaṭ-āraṇa*, *as*, ā, *am*, six-footed, having six feet; (*as*), m. a bee; a louse; a locust. — *Shaṭ-tila-dāna*, *am*, n. a particular ceremony on the twelfth day of the month Māgha. — *Shaṭtilin*, ī, *inī*, t, one who on certain festivals performs six acts with Tila or sesamum, (so called, according to Śabda-k., when he is *tilodartin*, *tila-sāyīn*, *tila-homin*, *tila-prada*, *tila-bhuj*, *tila-rāpin*). — *Shaṭtrīṇsa*, *as*, ī, *am*, 36th. — *Shaṭ-trīṇśat*, t, f., 36. — N. of a work on law. — *Shaṭtrīṇśad-ābdika*, *as*, ī, *am*, lasting 36 years. — *Shaṭtrīṇśad-dipikā*, f., N. of a work. — *Shaṭtrīṇśan-mata*, a collection of the opinions of 36 Munis (held to be authors of as many law-books, viz. Manu, Viṣṇu, Yama, Dakṣha, Angiras, Atri, Vrihaspati, Āpastamba, Uśanas, Kātyāyana, Parāśara, Vaśiṣṭha, Vyāsa, Samvarta, Hārīta, Gotama, Prācetas, Sankha, Likhita, Yājñavalkya, Kāśyapa, Sāttāpa, Lomaśa, Jamad-agni, Prājāpati, Viśvā-mitra, Paiṭhīnisi, Bau-dhāyana, Pītāmaha, Chāṅgaleya, Jabāla, Marīci, Cyavana, Bhṛigu, Rishya-ṅginga, Nārada). — *Shaṭ-pai-cāsa*, *as*, ī, *am*, 56th. — *Shaṭ-pai-cāśat*, t, f., 56. — *Shaṭ-pai-cāśat-tama*, *as*, ī, *am*, 56th. — *Shaṭ-pai-cāśikā*, N. of a work by Prithu-yaśas. — *Shaṭ-pada*, *as*, ā, *am*, six-footed, containing six Padas or divisions; (*as*), m. a bee; a verse consisting of six Padas or divisions; (*as*, ī), m. f. a louse; (*ī*), f. a female bee. — *Shaṭ-pada-jya*, *as*, ā, *am*, 'having bees for a string,' epithet of Kāma-deva's bow (the string of which is supposed to consist of bees). — *Shaṭ-pada-priya*, *as*, m. 'beloved by bees,' a kind of tree (= *nāga-kēśara*). — *Shaṭ-padātīlī* ('*da-āc*'), *is*, m. 'having bees as guests,' the Mango tree; the Campaka tree. — *Shaṭ-pada-nanda-vardhana* ('*da-in*'), *as*, m. 'increasing the joy of bees,' the Kin-kirāta tree. — *Shaṭ-palālī* ('*da-ālī*'), f. a line of bees. — *Shaṭ-palikā*, f. a kind of metre. — *Shaṭ-prajña*, *as*, m. 'six-knower,' one who is wise on six subjects, a sage (i. e. one acquainted with the four objects of human existence, viz. virtue, wealth, pleasure, and final emancipation, and with the nature of the world, and of divine truth); a dissolute or lustful man. — *Shaṭ-praśno-panishad*, t, f. = *praśnopaniṣad*, q. v. — *Shaṭ-sata*, *am*, n., 106; 600. — *Shaṭ-sāstrin*, ī, m. one who has studied the six Śāstras or six systems of philosophy. — *Shaṭ-shashī*, *as*, ī, *am*, 66th. — *Shaṭ-shashī*, *is*, f., 66. — *Shaṭsapata*,

as, i, am, 76th. — *Śaṭ-saptati*, is, f., 76. — *Śaṭ-akshara*, as, ā, am, consisting of six syllables. — *Śaṭ-akshija*, as, m. 'six-eyed,' a fish. — *Śaṭ-anga*, am, n. six parts of the body collectively, (viz. the two arms, two legs, head, and waist); the six limbs or works auxiliary to the Veda, (see *vedāṅga*); any set of six articles; (as), m. a small kind of Go-kshura plant; (as, ā, am), six-limbed; having six parts or ingredients. — *Śaṭ-anga-jit*, t, t, t, subdividing the six members; (t), m. epithet of Vishṇu. — *Śaṭ-anga-pāṇiya*, am, n. an infusion or decoction of six drugs. — *Śaṭ-anghri*, is, m. 'having six feet,' a bee. — *Śaṭ-adhika*, as, ā, am, exceeded by six. — *Śaṭ-adhika-daśan*, a, m. f. n. pl. ten + six, i. e. sixteen. — *Śaṭ-adhikadaśa-nāḍī-śakra*, am, n. the circle of the 16 tubular vessels, (the heart). — *Śaṭ-abhijña*, as, m. 'knowing six sciences,' a Buddha or Buddhist deified sage. — *Śaṭasita*, as, i, am, 56th. — *Śaṭ-asiti*, is, f., 86; N. of a work; the sun's entrance into the four signs, Pisces, Gemini, Virgo, and Sagittarius. — *Śaṭasīti-śakra*, am, n. a mystical circle shaped like a man for telling good or bad luck when the sun is in the above signs. — *Śaṭ-aśṭaka*, am, n. (in astronomy) a particular Yoga, q. v. — *Śaṭ-aha*, as, m. a period of six days. — *Śaṭ-inaṇa*, us, m. 'six-faced,' epithet of Kārtikeya. — *Śaṭ-āmnīya*, as, m. the sixfold Tantra (fabled to have proceeded from the mouth of Śiva directed towards six quarters, east, south, west, north, up and down). — *Śaṭ-āyatana*, am, n. the seats of the six organs (or senses). — *Śaṭ-āvali*, is, f. any row of six objects, (applied to a set of six Satakas in verse, of which the Śūrya-śataka is one). — *Śaṭ-ūshaṇa*, am, n. six spices collectively, or long pepper, black pepper, dried ginger, the root of long pepper, plumbago, and Cavi; [cf. *pañca-kola*]. — *Śaṭ-ritu*, avas, m. pl. the six seasons, (see *ritu*). — *Śaṭ-gata*, as, ā, am, arrived at the sixth, (a term applied to the sixth power of numbers). — *Śaṭ-gayā*, f. the sixfold Gayā, (thus explained in the Yāyū-Purāṇa quoted by Śabda-k., *gayā gūṇo gayā-dīṇyo gāyatrī ca gadādharaḥ gayā gayāsurāś caiva śaṭ-gayā mukti-dāyikā*). — *Śaṭ-gava*, am, n. a yoke of six oxen, (sometimes compounded with the names of other animals to denote a yoke of six, e. g. *aśva-śaṭgavam*, six horses; cf. *hastish-*). — *Śaṭ-guṇa*, as, ā, am, sixfold, six times; (am), n. an assemblage of six qualities or properties; the six acts or measures to be practised by a king in his military capacity, (viz. *sandhi*, peace; *vīgraha*, war; *yāna*, marching; *āsana*, sitting encamped; *dvaidhī-bhāva*, dividing his forces; *saṃśraya*, seeking the protection of a more powerful king). — *Śaṭ-guru-bhāṣya*, am, n., N. of a work. — *Śaṭ-guru-śiṣya*, as, m., N. of the author of the Śaṅkukramayī-vṛtti. — *Śaṭ-grantha*, as, m. a variety of the Cēsālipāna Bonduella; (ā), f. orris root (= *vaḍā*); white orris root; other plants, = *saṭi*; = *mahā-karaija*; (i), f. orris root. — *Śaṭ-granthi*, is, is, i, six-knotted, having six joints; (i), n. the root of long pepper. — *Śaṭ-granthikā*, f. zedoary, Curcuma Zerumbet. — *Śaṭ-ja*, as, m. 'six-born, produced from six,' epithet of the first or, according to some, of the fourth of the seven Svaras or primary notes of music, (so called because it is supposed to be produced by six organs, viz. tongue, teeth, palate, nose, throat, and chest; the other six Svaras are Rishabha, Gāndhāra, Madhyama, Pañcama, Dhaivata, and Nishāda, of which Nishāda and Gāndhāra are referred to the Udāta, Rishabha and Dhaivata to the An-udāta, while Śaṭ-ja and the other two are referred to the Svarita accent; the sound of the Śaṭ-ja is said to resemble the note of peacocks). — *Śaṭ-darsana*, as, m. a man who is versed in the six systems of philosophy, (see *darśana*). — *Śaṭ-daśana*, as, ā, am, having six teeth. — *Śaṭ-durga*, am, n. a collection of six forts (i. e. six kinds of forts, as follow, *dhanva-durga*, *mahī-d*, *giri-d*, *manushya-d*, *mṛid-d*, *vana-d*). — *Śaṭ-dhā*, ind. in six ways; [cf. *śo-dhā*].

— *Śaṭ-bhāga*, as, m. a sixth part, a sixth. — *Śaṭ-bhāga-bhāj*, k, k, k, possessing or entitled to a sixth part. — *Śaṭ-bhujā*, as, ā, am, six-armed, six-sided; (as), m. a hexagon; (ā), f. epithet of Durgā; the water-melon. — *Śaṭ-rasa*, ās, m. pl. the six flavours or tastes, (see *rasa*); (as, ā, am), having the six Rasas or flavours. — *Śaṭ-rātra*, am, n. 'six nights,' a period of six days. — *Śaṭ-rekhā*, f. 'having six lines,' a water-melon. — *Śaṭ-lavaṇa*, am, n. six kinds of salt; [cf. *pañca-lavaṇa*]. — *Śaṭ-vaktra*, as, m. 'six-faced,' epithet of Kārtikeya. — *Śaṭ-varga*, as, m. a class or aggregate of six things (e. g. of the six faults, desire, wrath, covetousness, bewilderment, pride, and envy). — *Śaṭ-varga-vaśya*, as, ā, am, subject to the above six faults. — *Śaṭ-viṇśa*, as, i, am, 26th. — *Śaṭ-viṇśati*, is, f., 26. — *Śaṭ-viṇśa-brāhmaṇa*, am, n., N. of a Brāhmaṇa belonging to the Sāma-veda. — *Śaṭ-vidhā*, as, ā, am, sixfold, of six sorts or kinds. — *Śaṭ-vindu*, us, m. 'having six spots,' epithet of Vishṇu; a kind of insect; a sort of medicinal oil. — *Śaṭ-ṇavata*, as, i, am, 96th. — *Śaṭ-ṇavati*, is, f., 96. — *Śaṭ-ṇāḍī-śakra*, am, n. (in astrology) a particular circular diagram (composed of six Nakshatras, under which a birthday or other great event may take place). — *Śaṭ-ṇābhi*, is, is, i, having six navels; six-naved, (a wheel) having six naves or centres. — *Śaṭ-mātra*, as, i, am, containing six Mātras. — *Śaṭ-māsa*, as, m. a period of six months, half a year. — *Śaṭ-māsa-nīcāya*, as, m. a collection (of food sufficient) for six months. — *Śaṭ-māsabhyan-tare* ('*sa-abh*'), ind. within the space of six months. — *Śaṭ-māsika*, as, ā, am, happening every six months, half yearly. — *Śaṭ-māsya*, six months old, of six months standing; [cf. *śaṭ-māsya*]. — *Śaṭ-mukha*, as, i, am, having six faces; (as), m. epithet of Kārtikeya; (ā), f. a water-melon. — *Śaṭ-akshara*, as, ā, am, Ved. = *śaṭ-akshara*. — *Śaṭ-ara*, as, ā, am, Ved. having six spokes. — *Śo-dāt*, an, m. a young ox with six teeth. — *Sho-dantu*, as, m. one who has six teeth. — *Sho-dasa*, as, i, am, 16th, the 16th; (i), f. one of the twelve forms of Durgā called Mahā-vidyā. — *Sho-dasaka*, as, ā or i (?) or *ika*, am, 16, consisting of 16, of 16 kinds, (*śo-dasakaḥ kaṭṭha-putaḥ*, a box with 16 compartments). — *Sho-dasa-kala*, as, ā, am, having 16 parts, sixteenfold (e. g. *śo-dasa-kalaḥ puruṣaḥ*, the sixteenfold spirit); (ās), f. pl. the 16 digits of the moon (named thus, 1. A-mṛitā; 2. Māna-dā; 3. Pūṣhā; 4. Tuṣhṭi; 5. Puṣhṭi; 6. Ratī; 7. Dhṛiti; 8. Saṇi; 9. Candrikā; 10. Kānti; 11. Jyotsnā; 12. Śrī; 13. Prīti; 14. Aṅga-dā; 15. Pūrṇā; 16. Pūrṇā-mṛitā). — *Sho-dasakala-vidyā*, f. the science of the sixteenfold (spirit or soul). — *Sho-dasa-dala*, as, ā, am, having 16 petals (as a lotus). — *Sho-dasa-dāna*, am, n. the aggregate of 16 kinds of gifts to be given at a Śrāddha, &c., (these are said to be 'room, a seat, water, clothes, a lamp, food, betel, a parasol, perfumes, a garland, fruit, a bed, shoes, cows, gold, and silver'). — *Sho-dasa-dhā*, ind. in 16 ways, in 16 parts or divisions. — *Sho-dasan*, a, m. f. n. pl. 16. — *Sho-dasa-paksha-sāyin*, i, in, i, lying torpid during 16 half months of the year (said of a frog). — *Sho-dasa-bhujā*, f. 'the sixteen-armed,' epithet of a form of Durgā (represented with 16 hands). — *Sho-dasa-mātrikā*, ās, f. pl. the 16 divine mothers, (see *mātrī*). — *Sho-dasa-rājika*, as, ā, am, treating of or relating to 16 kings. — *Sho-dasartu-nisā* ('*sa-rit*'), f. any night out of 16 from the commencement of menstruation. — *Sho-dasartvik-kratu* ('*sa-rit*'), us, m. a grand sacrifice to be performed by 16 priests, (see *ritu-ij*). — *Sho-dasāṇsa* ('*sa-aṇ*'), as, m. a 16th part. — *Sho-dasāṇsu* ('*sa-aṇ*'), us, us, u, having 16 rays; (us), m. sixteen-rayed, the planet Venus. — *Sho-dasākshara* ('*sa-ak*'), as, ā, am, having 16 letters or syllables. — *Sho-dasāṅga* ('*sa-aṇ*'), as, ā or i, am, having 16 parts or ingredients; (as), m. a particular perfume (said to be composed of *guggulu*, *sarala*, *dāru*, *pattra*, *malaya-ja*, *hrivera*, *aguru*, *kush-*

tha, *guda*, *sarja-rasa*, *ghana*, *haritaki*, *nakhi*, *lakshā*, *jaṭāmāsi*, *śaila-ja*, q. v. v.). — *Sho-da-sāṅgulaka* ('*sa-aṇ*'), as, i, am, of 16 fingers' breadth. — *Sho-dasāṅghri* ('*sa-aṇ*'), is, is, i, having 16 feet; (is), m. a crab. — *Sho-dasāra* ('*sa-ara*'), as, ā, am, having 16 spokes or radii; having 16 petals; (am), n. a kind of lotus; [cf. *śo-dasā-dala*]. — *Sho-dasārēis* ('*sa-ar*'), is, is, is, having 16 rays, sixteen-rayed; (is), m. the planet Venus. — *Sho-dasāvarta* ('*sa-āv*'), as, ā, am, having 16 twists; (as), m. a conch-shell. — *Sho-dasikāmra* ('*kā-ām*?'), am, n. (according to Śabda-k.) a kind of measure (= *pala-parimāṇa*). — *Sho-dasī-graha*, as, m. a libation made at the Sho-dasī ceremony. — *Sho-dasīn*, i, m. one of the modifications of the Agni-śhṭoma or Soma ceremony, (others being called Ukthya, Ati-rātra, Vāja-peya, &c.); a particular kind of Soma vessel. — *Sho-dasī-mat*, ān, at, at, having the above ceremony. — *Sho-dasī-sastra*, am, n. a hymn or liturgical formula recited during the above ceremony. — *Sho-dasopacāra* ('*sa-up*'), as, m. 16 ways of doing homage, (thus enumerated, *āsana*, *svāgata*, *pādya*, *argha*, *ācamaniya*, *madhuparka*, *ācamana*, *snāna*, *vasana*, *ābharaṇa*, *sugandhi*, *sumanas*, *dhūpa*, *dīpa*, *naivedya*, *vandana*, q. v. v.). — *Sho-lāśan*, Ved. = *sho-dāśan*. — *Sho-lāsākshara*, Ved. = *sho-dāsākshara*.

3. *sha* at the end of a comp. = *śaṣṭhī* (e. g. *pañca-sha*, q. v.).

Shatka, as, ā, am, having six, sixfold, six; (am), n. an aggregate of six.

Shashī, as, i, am, 60th, (but only in comps. after another numeral, e. g. *eka-shashī*, one and sixtieth or sixty-first; cf. *dvi-sh*, *dvā-sh*, *tri-sh*, &c.).

Shashṭi, is, f., 60. — *Shashṭi-tama*, as, i, am, 60th, (this is the only form of this ordinal allowed except in comps. after another numeral, cf. *śaṣṭha* above). — *Shashṭi-dhā*, ind. in 60 ways. — *Shashṭi-patha*, 60 paths, (thought by some to apply to the first 60 Adhyāyas of the Satapatha-Brāhmaṇa). — *Shashṭi-bhāga*, as, m. epithet of Śiva. — *Shashṭi-matta*, as, m. an elephant who has reached the age of 60 years (or is in rut at that period; this is supposed to end the first half of his life, cf. *śaṣṭhī-hāyana*). — *Shashṭi-yojanī*, f. a journey or extent of 60 Yojanas. — *Shashṭi-latā*, f. a kind of plant (= *bhramara-māri*). — *Shashṭi-varṣāṇi*, i, in, i, having 60 years, 60 years old. — *Shashṭi-sampratsara*, as, m. a period of 60 years or the 60th year (from birth &c.). — *Shashṭi-hāyana*, as, m. a period of 60 years or the 60th year (from birth &c.); (as, ā, am), 60 years old; (as), m. an elephant; a kind of rice, (see *śaṣṭika*). — *Shashṭi-adhika*, as, ā, am, exceeded by 60. — *Shashṭi-adhika-śata*, am, n., 160.

Shashṭika, as, ā, am, bought with 60; (as, ā), m. f. a kind of rice of quick growth (ripening in about 60 days).

Shashṭikya, as, ā, am, (a field &c.) fit for sowing with the above rice; (am), n. a field sown with this rice.

Shashṭha, as, i, am, sixth, the sixth; (as), m., scil. *akshara*, the sixth letter, i. e. the vowel *i* (in the Rīg-veda Prātiśākhya); (i), f. the sixth day of a lunar fortnight; a particular Tithi when rites are performed to the sixth lunar digit; the sixth or genitive case; an epithet of Durgā in the form Kātyāyanī or of one of the 16 divine mothers; [cf. *Zend kshṭva* for *kshvasta*; Gr. *ἕκτος*; Lat. *sextus*; Goth. *sachsta*(n); Angl. Sax. *sixta*; Lith. *šeštas*-s; Slav. *ses-ty*; Hib. *seiscadh*]. — *Shashṭhādi* ('*tha-ādī*'), is, is, i, beginning with the sixth letter, i. e. with the vowel *i* (in Vedic grammar). — *Shashṭhāna* ('*tha-aṇ*'), am, n. the sixth meal. — *Shashṭhāna-kāla* or *śaṣṭhāna-kāla*, am, n. taking food at the sixth period, i. e. once in three days as an act of penance, (also written *śaṣṭhālu-kāla*). — *Shashṭhānnakāla-tā*, f. eating only at the time of the sixth meal, i. e. once in three days or on the evening of every third day. — *Shashṭhī-jāya*,

पुराजिम *shurājima*, N. of a place; [cf. *sharājima*.]

स ५. *sa*, ind. a prefix substituted for *saha* or *ham* or *samā*, and when combined with nouns to form compound adjectives and adverbs yielding the senses 'with,' 'together with,' 'along with,' 'having,' 'accompanied by,' 'possessing,' 'same,' 'similar,' or translatable by the English adverbial affix 'ly' (c. g. *sa-kṛpa*, having anger, angry; *sa-kṛpam*,

Sam-yata, as, ā, am, held together, held in; well or completely restrained, checked, controlled, ordered, confined, governed, guided, driven; kept down, suppressed, subdued; bound together, bound, fastened up, tied up; imprisoned; restricted, limited, kept in order, arranged; = *udyata*, prepared, ready with inf.); (as), m. one who restrains or controls himself, an ascetic; epithet of Śiva.—*Samyatataḥ*, as, ās, as, one whose mind is restrained, controlled in mind.—*Samyata-prāṇa*, as, ā, am, one whose breath is suppressed or whose organs are restrained.—*Samyata-mānasa*, as, ā, am, having the mind completely controlled.—*Samyata-vat*, ān, ātī, at, one who has restrained or controlled (his passions, feelings, &c.).—*Samyata-rastra*, as, ā,

am, one whose dress is fastened. — *Samyata-vāc*, k, k, k, restrained in speech, taciturn, silent. — *Samyutāksha* (ta-ak'), as, ī, am, one whose eyes are restrained or closed. — *Samyutāñjali* (ta-āñ'), is, is, i, one whose hands are joined together (for entreaty or salutation, = *baddhāñjali*). — *Samyatatman* (ta-āt'), ā, ā, a, one whose mind is restrained or subdued, having a well regulated spirit, self-controlled. — *Samyatakāra* (ta-āk'), as, ā, am, one whose food is restrained, temperate in eating. — *Samyatendriya* (ta-in'), as, ā, am, one whose senses or passions are restrained, controlled in feelings. — *Samyatopaskara* (ta-up'), as, ā, am, one whose house-furniture is kept in order, having a well regulated house.

Samyatvara, as, m. (according to Sabda-k.) = *vāg-yata*; = *jantu-samūha*.

Sam-yantri, tā, trī, trī, one who restrains or keeps in check, restraining, controlling, &c., a restrainer.

Sam-yama, as, m. restraint, check, control, forbearance; abstinence; N. of the last three stages of the Yoga system; a religious vow; any religious act on the day preceding a vow or course of penance; avoiding infliction of pain on others, humanity, compassionateness. — *Samyama-punya-tirtha*, as, ā, am, having restraint for a holy place of pilgrimage.

Sam-yamaka, as, ā or ikā, am, restraining, checking, curbing; who or what restrains, &c.

Sam-yamat, an, antī, at, restraining, subduing, curbing, who or what restrains, &c.

Sam-yamana, as, m. one who restrains, a ruler; (am), n. the act of restraining, checking; binding, confinement; drawing in; holding, detaining; forbearance, self-denial, control; a religious vow or obligation; a cluster or square of four houses; (i), f., N. of the city or residence of Yama.

Sam-yamita, as, ā, am, restrained, checked, controlled, regulated; bound, confined, fettered, held, detained; assembled, collected.

Sam-yamin, ī, inī, i, who or what restrains or subdues, restraining, checking, curbing, abstaining; (i), m. one who subdues or controls his passions, an ascetic, saint, sage, hermit.

Sam-yamya, ind. having restrained or controlled; having bound together or fastened up; having fastened or closed.

Sam-yamyamāna, as, ā, am, being held together or restrained.

Sam-yāma, as, m. restraint, check, control, forbearance; abstaining from giving pain to others, humanity. — *Samyāma-vat*, ān, atī, at, possessed of restraint, forbearing.

संयस् *saṁ-yas*, cl. 4. 1. P. -*yasyati*, -*ya-sati*, &c., to make effort, &c., (see rt. *yas*.)

Sam-yāsa, as, m. making effort, exertion, &c.

संया *saṁ-yā*, cl. 2. P. -*yāti*, -*yātum*, to go or proceed together, go, wander, travel; to come together, assemble, meet; to meet together (hostilely), come to blows, fight; to go to enter, penetrate; to go to any state or condition (e. g. *ekatām saṁyā*, 'to go to oneness, become one'); to go towards, be directed towards, aim at; to come.

Sam-yāta, as, ā, am, gone or proceeded together, travelled.

Sam-yātrā, f. travelling, voyaging by sea (to another country).

Sam-yāna, as, m. a mould; (am), n. going together, going along with, accompanying; proceeding, travelling, departure; the carrying out of a dead body.

संयाच् *saṁ-yāc*, cl. 1. A. -*yācate*, -*yācītum*, to ask, beg, request, implore, solicit.

संयाम *saṁ-yāma*. See above.

संयु *saṁ-yu*, cl. 2. P., 9. P. A. -*yauti*, -*yunāti*, -*yunite*, (for Ved. forms see under rt. 2. *yu*), -*yavitum*, to attach to one's self, lay hold of, attack, consume (Ved.); to attach to, share with, bestow on (Ved.); to join or connect together, mix, mingle, combine, unite.

Sam-yavana, am, n. = *sañ-javana*, a square of four houses.

Sam-yāva, as, m. a sort of cake (of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices).

Sam-yuta, as, ā, am, joined together, connected, joined, attached, mixed with, blended, heaped together; endowed or furnished with; consisting of (with inst.); relating to, implying, (*praiśhya-s*, [a name] implying service.)

Sam-yuyūshu, us, u, u, wishing to join together, wishing to unite, &c.

संयुज् 1. *saṁ-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, &c., -*yoktum*, to join or attach together, connect, combine, unite; to endow with; to form an alliance, league together; to place in, fix in or on, set in (with loc.), direct towards: Pass. -*yuyjate*, to be joined together, be united, &c.: Caus. -*yoyajati*, -*te*, -*yitum*, to cause to join together; to bring together, unite, connect, mix together; to yoke, harness; to prepare, equip (an army); to fasten or fix on, put on (with loc.), direct towards; to shoot, discharge (a missile &c.); to use, employ; to place in, appoint to (an office); to prepare, equip (an army &c.); to furnish or supply with, endow with, provide with, present with; to give over to, entrust with (with acc. and gen.); to bring about, perform, accomplish; to be absorbed, meditate (A.).

Sam-yukta, as, ā, am, conjoined, joined with, connected, attached; mixed, blended; accompanied or attended by; endowed or furnished with, possessed of.

Sam-yuga, as, m. conjunction, union, mixture; conflict, contest, war, battle, (in Naigh. II. 17. *saṁ-yuge* [loc. c.] is enumerated among the *saṁgrāma-nāmīni*). — *Samyuga-goshpada*, am, n. a contest in a cow's footstep, i. e. an insignificant struggle.

2. *saṁ-yuj*, k, k, k, joined together, united, connected, associated with; possessed of or endowed with good qualities.

Sam-yujya, ind. having joined together, becoming united.

Sam-yoga, as, m. conjunction, connection, junction, adherence, intimate union, close connection, association, living together; a kind of alliance or peace made between two kings for a common object; (in phil.) simple conjunction or connection; conjunction (as one of the twenty-four *Gūṇas* of the *Nyāya*); a particular relation, (see under *saṁ-bandha*); adherence, possession; (in gram.) a conjunct consonant; (in astron.) conjunction of two heavenly bodies; endowment with; annexation, addition, accession; epithet of *Śiva*. — *Samyoga-prithaktva*, am, n. (in phil.) separateness or severality of conjunction, (a term applied to express the distinction between what is optional and non-optional in an action). — *Samyoga-iruddha*, am, n. any eatables which cause disease by being mixed.

Sam-yogita, as, ā, am, joined together, connected, annexed.

Sam-yogin, ī, inī, i, having union or connection, conjoined, associated; joining, connecting.

Sam-yojaka, as, ikā, am, joining together, connecting, uniting.

Sam-yojana, am, n. the act of joining or uniting together, conjunction; copulation, coition; (*prahitoḥ? saṁyojanam*, N. of a *Sāman*.)

Sam-yojita, as, ā, am, conjoined, attached, annexed.

Sam-yojya, ind. having joined together or united; having enjoined or directed.

संयुध् *saṁ-yudh*, cl. 4. A. -*yudhyate*, -*yod-dhum*, to fight together, fight with, combat, oppose: Caus. -*yodhayati*, -*yitum*, to cause to fight together, bring into conflict or collision; to fight together, encounter: Desid. -*yuyutsati*, to desire to fight, be eager for battle.

संयुप् *saṁ-yup*, cl. 4. P. -*yupyati*, &c.,

Ved. to efface: Caus. -*yopayati*, -*yitum*, to efface, obliterate.

Sam-yopayat, an, antī, at, Ved. obliterating, effacing; smoothing.

संरक्ष् *saṁ-raksh*, cl. 1. P. -*rakshati*, -*rakshitum*, to guard, watch, take care of, protect, defend, preserve, save; to keep off, ward off.

Sam-raksha, as, m. protection, care, preservation, ward.

Sam-rakshaṇa, am, n. the act of protecting, guarding, preserving, taking care of, charge, custody, protection; saving.

Sam-rakshita, as, ā, am, protected, preserved, taken care of.

Sam-rakshitavya or *saṁ-rakshaṇīya*, as, ā, am, to be preserved or guarded or taken care of.

1. *saṁ-rakshya*, as, ā, am, = *saṁ-rakshitavya* above.

2. *saṁ-rakshya*, ind. having guarded or protected, &c.

Sam-rakshyamāna, as, ā, am, being protected or preserved.

संरज् *saṁ-rañj*, cl. 1. 4. P. A. -*rajati*, -*te*, -*rajyati*, -*te*, -*ranktum*, to be dyed or coloured, become red; to be affected with any passion: Caus. -*rañjayati*, -*te*, -*yitum*, to colour, dye, redden; to please, gratify, charm.

Sam-rakta, as, ā, am, coloured, red; impassioned; inflamed, angry, enamoured, charmed; charming, beautiful. — *Samrakta-lōcana*, as, ā, am, red-eyed, having the eyes reddened (with fury).

Sam-rañjayat, an, antī, at, colouring, dyeing; pleasing, gratifying.

Sam-rañjita, as, ā, am, coloured, dyed, reddened.

Sam-rāga, as, m. colouring; affection, passion; anger.

संरब्ध् *saṁ-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to seize or take hold of together (Ved.), take hold of mutually; to become possessed of, (Śāy. *saṁrabhemaḥi* = *sangacchemaḥi*, *Rig-veda* I. 53, 4, 5); to become roused or incensed or angry.

Sam-rabdha, as, ā, am, seized, held, taken hold of (Ved.); closely joined or connected, hand in hand; excited, aroused, exasperated, inflamed, agitated; incensed, enraged, furious, angry; increased, augmented; swelled, swelling; overwhelmed. — *Sam-rabdha-netra*, as, ā, am, having inflamed or angry eyes.

Sam-rabhya, ind. having become angry, &c.

Sam-rambha, as, m. taking hold of, beginning [cf. *ā-rambha*]; energy, zeal, impetuosity, impetuous onset, turbulence; agitation, flurry, rage, wrath, fury, anger; pride, arrogance; swelling with heat and inflammation. — *Samrambha-tānura*, as, ā, am, red with fury. — *Samrambha-parusha*, as, ā, am, harsh from rage, impetuously harsh or rough. — *Samrambha-rasa*, as, ā, am, feeling great wrath or resentment. — *Samrambha-vega*, as, m. the violence or impetuosity of wrath.

Sam-rambhamāna, as, ā, am, being aroused or excited, being incensed.

Samrambhīn, ī, inī, i, agitated, exasperated, flurried; wrathful, furious, angry; proud. — *Samrambhi-tā*, f. or *saṁrambhi-tea*, am, n. agitation; wrath, fury; pride.

संरम् *saṁ-ram*, cl. 1. A. -*ramate*, -*rantum*, to be delighted, find pleasure in (with loc.), rejoice greatly; to have carnal pleasure or sexual intercourse with, dally with.

संरा *saṁ-rā*, cl. 2. P. -*rāti*, &c., Ved. to give liberally, bestow, grant, confer.

Sam-rarāṇa, as, ā, am, Ved. bestowing, granting, liberal, (Śāy. = *saṁ-ramamāṇa*); sharing, dividing.

संराज् 1. *saṁ-rāj*, cl. 1. P. A. -*rājati*, -*te*, -*rājītum*, to reign universally, reign as a paramount sovereign, reign over.

2. *saṃ-rāj*, *t*, m. (properly written with *m* by Pāṇ. VIII. 3, 25). See *saṃ-rāj* s. v.

Sam-rājāt, *an*, *anti*, *at*, reigning universally; (*an*), m. a sovereign lord (= *saṃ-rāj*), and written with *m* in R̥g-veda I. 27, 1).

संराध *saṃ-rādh*, cl. 4. P. A. -*rādhya*ti, -*te*, &c. (see rt. *rādh*, p. 842), to be accomplished or perfected; to be acquired or brought into possession: Caus. -*rādhayati*, -*yitum*, to bring into harmony; to agree together, agree about or upon (with loc.); to conciliate, propitiate, appease, satisfy.

Sam-rāddha, *as*, *ā*, *am*, accomplished, acquired, participated in.

Sam-rādhana, *am*, n. the act of propitiating or appeasing, conciliation, propitiation, pleasing by worship; the act of accomplishing or perfecting; perfect meditation.

Sam-rādhayat, *an*, *anti*, *at*, bringing into harmony; agreeing with, being in unison with; conciliating.

Sam-rādhita, *as*, *ā*, *am*, propitiated, appeased, pleased.

Sam-rādhya, ind. having propitiated, having gratified.

संराव *saṃ-rāva*. See below.

संरिह *saṃ-rih*, a Vedic form of *saṃ-lih*, q. v., (see also rt. *rih*, p. 847.)

Sam-rihāna, *as*, *ā*, *am*, affectionately licking, caressing (said of a cow licking its calf).

संरी *saṃ-rī*, cl. 9. P. A. -*riṇāti*, -*riṇite*, &c. (see rts. *i*, *rī*, *i*, *rī*), Ved. to bring together, restore, set free, liberate; to wash, purify.

सरु *saṃ-ru*, cl. 2. P. -*rauti*, -*ravīti*, &c., to cry or clamour together, shout, roar.

Sam-rāva, *as*, m. clamour, uproar, tumult, sound, noise.

Sam-rāvin, *i*, *inī*, *i*, shouting together, making an uproar, clamouring, roaring.

संरुच *saṃ-ruç*, cl. 1. A. -*roçate*, -*roçitum*, to shine together or at the same time, shine along with, shine in rivalry; to shine, beam, glitter: Caus. -*roçayati*, -*yitum*, to find or take pleasure in (with acc.); to like, love, approve, choose, select.

सरुज *saṃ-ruj*, cl. 6. P. -*rujati*, &c., to break entirely, break to pieces, shatter.

Sam-rugna, *as*, *ā*, *am*, broken to pieces, shattered.

सरुध *saṃ-rudh*, cl. 7. P. A. -*runaddhi*, -*runddhe*, -*roddhum*, to stop completely, check, obstruct, hinder, keep back, restrain; to hold fast, fetter; to stop up, block up, stuff up, stuff, fill; to close up, shut up, besiege, invest, confine; to cover over, cover up, conceal; to keep from, withhold, refrain, refuse: Caus. -*rodhayati*, -*yitum*, to cause to stop, obstruct.

Sam-ruddha, *as*, *ā*, *am*, completely stopped, checked, impeded, opposed, attacked; stopped up, blocked up, stuffed, filled; shut up, confined, besieged, invested; covered over, concealed, obscured; stopped or blocked up, filled; withheld, refused.

Sam-rudhya, ind. having completely obstructed, having blocked up.

Sam-rodha, *as*, m. complete obstruction or opposition, impediment, hindrance, stop, prevention, check, curb; bond, fetter; throwing, sending.

Sam-rodhya, ind. having completely obstructed or stopped.

सरुश *saṃ-rush*, cl. 1. P. -*roshati*, &c., to annoy, displease, make angry: Caus. -*roshayati*, &c., to enrage, irritate.

Sam-rushita, *as*, *ā*, *am*, enraged, angry, irritated. *Sam-roshyamāna*, *as*, *ā*, *am*, being enraged, being irritated.

सरुह *saṃ-ruh*, cl. 1. P. -*rohati*, -*rodhum*, to grow together; to grow over, be cicatrized, heal; to grow up, grow, increase, break forth, appear:

Caus. -*ropayati*, -*yitum*, to cause to grow together or grow over or cicatrize; to heal; to cause to grow, plant, set, sow.

Sam-rūḍha, *as*, *ā*, *am*, grown together, grown over, cicatrized, healed; grown, sprouted, budded, blossomed; burst forth, appeared; growing fast or firmly, taking firm root; confident, bold (= *prauḍha*). - *Sam-rūḍha-vraṇa*, *as*, *ā*, *am*, having a healed or cicatrized wound.

Sam-ropita, *as*, *ā*, *am*, caused to grow, planted, sown, impregnated.

Sam-rohat, *an*, *anti*, *at*, growing up, breaking or bursting forth, appearing.

सरुष *saṃ-rūṣ*, cl. 10. or Caus. -*rūshayati*, -*roshayati* (?), &c., to spread over, smear, cover.

Sam-rūshita or *saṃ-roshita*, *as*, *ā*, *am*, spread over, covered, besmeared.

सेरज *saṃ-rej*, cl. 1. A. -*rejate*, &c., Ved. to shake, quake, tremble.

संलक्ष *saṃ-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to mark distinctly, distinguish, characterize; to observe, see, perceive, feel; to hear, learn, understand; to test, prove, try: Pass. -*lakshyate*, to be distinguished; to be observed, &c.; to appear, seem; to be tested or proved.

Sam-lakshana, *am*, n. the act of marking, distinguishing, characterizing.

Sam-lakshita, *as*, *ā*, *am*, distinctly marked, distinguished, characterized; observed, recognised, known.

1. *saṃ-lakshya*, *as*, *ā*, *am*, to be marked, distinguishable, to be observed.

2. *saṃ-lakshya*, ind. having observed or perceived, having heard.

संलग *saṃ-lag*, cl. 1. P. -*lagati*, &c., to adhere or stick together: Caus. -*lāgayati*, &c., to put or place firmly upon.

Sam-lagna, *as*, *ā*, *am*, closely attached, stuck together, joined together, united with, adhering, adherent, sticking in, fallen into; come to close contact, come to blows.

संलङ्घ *saṃ-langh*, cl. 1. P. A. -*langhati*, -*te*, &c., to leap over or beyond, pass by.

Sam-langhita, *as*, *ā*, *am*, passed by, gone by.

संलज्ज *saṃ-lajj*, cl. 6. A. -*lajjate*, &c., to be ashamed, become embarrassed, blush.

Sam-lajjamāna, *as*, *ā*, *am*, being ashamed or embarrassed, blushing.

संलप *saṃ-lap*, cl. 1. P. -*lapati*, &c., to talk together, chat, converse; to address, call, name: Pass. -*lapyate*, to be spoken of, be called or named: Caus. -*lāpayati*, -*yitum*, to cause to converse, address.

Sam-lāpa, *as*, m. talking together, familiar or friendly conversation, confabulation, chat, discourse; (in the drama) a kind of dialogue (having an occult meaning).

Sam-lāpaka, *am*, n. a species of minor drama (said to be of a controversial kind).

Sam-lāpita, *as*, *ā*, *am*, caused to converse, addressed, spoken with, conversed; discoursing, conversing.

Sam-lāpin, *i*, *inī*, *i*, conversing together in a friendly way, chatting; discoursing; one who converses or discourses.

संलभ *saṃ-labh*, cl. 1. A. -*labhate*, &c., -*labdhum*, to seize one another, lay hold of mutually; to take, obtain, receive.

Sam-labha, *as*, *ā*, *am*, taken hold of; obtained, received.

Sam-lipsu, *us*, *us*, *u*, desirous of seizing or taking hold of.

संलय *saṃ-laya*. See *saṃ-lī*, col. 3.

संलल *saṃ-lal*, Caus. -*lālayati*, -*yitum*, to cause to sport or dally together; to caress, fondle.

Sam-lālita, *as*, *ā*, *am*, caressed, fondled.

संलिख *saṃ-likh*, cl. 6. P. -*likhati*, -*likhitum* or -*lekhitum*, to scratch, scarify, lance, make an incision; to write, engrave, inscribe; to touch, strike, play upon (a musical instrument).

Sam-likhita, *as*, *ā*, *am*, scratched, &c., (used in Atharva-veda VII. 50, 5. to express some action practised in gambling.)

संलिह *saṃ-lih*, cl. 2. P. A. -*leḍhi*, -*liḍhe*, -*leḍhum*, to lick up, lick; to devour, enjoy.

Sam-lihat, *an*, *ati*, *at*, licking up, licking, devouring.

Sam-lihāna, *as*, *ā*, *am*, licking up, &c.

Sam-liḍha, *as*, *ā*, *am*, licked up, licked, enjoyed.

संली *saṃ-lī*, cl. 4. A. -*liyate*, -*letum* or -*lātum*, to cling to, stick close to, cleave to; to enter, go into; to lie down, cower, hide, be concealed; to melt away.

Sam-laya, *as*, m. lying down, sleep, sleepiness; melting away, dissolution (= *pralaya*).

Sam-layana, *am*, n. the act of clinging or adhering to; lying down, &c.; dissolution.

Sam-līna, *as*, *ā*, *am*, stuck close to, clung to, clinging to, staying in; joined together; hidden, concealed, covered, cowering down; contracted. - *Sam-līna-karṇa*, *as*, *ā*, *am*, having ears inclined or hanging down. - *Sam-līna-mānasa*, *as*, *ā*, *am*, drooping or depressed in mind.

Sam-līya, ind. having clung or stuck to.

Sam-līyamāna, *as*, *ā*, *am*, lying or cowering down.

संलुड *saṃ-luḍ*, cl. 1. P. -*loḍati*, &c., to agitate, stir about, disturb: Caus. -*loḍayati*, -*yitum*, to stir about, move to and fro; to disarrange, confound, disturb, throw into disorder or confusion: Pass. of Caus. -*loḍyate*, to be agitated, be thrown into disorder; to be ruined.

Sam-loḍana, *am*, n. the act of agitating, disturbing, confusing; (*as*, *i*, *am*), one who disturbs, &c., a disturber.

Sam-loḍita, *as*, *ā*, *am*, agitated, confounded, disordered, perplexed.

Sam-loḍyamāna, *as*, *ā*, *am*, being thrown into disorder or confusion.

संलुप *saṃ-lup*, cl. 6. P. A., 4. P. -*lumpati*, -*te*, -*lupyati*, &c., -*loptum*, to break in pieces, destroy; to drag, tear, tear away: Caus. -*lopayati*, -*yitum*, to cause to perish, destroy.

संलुभ *saṃ-lubh* (in some senses apparently connected with *saṃ-lup*), cl. 4. P. -*lubhyati*, &c., to be perplexed or disturbed, fall into confusion: Caus. -*lobhayati*, &c., to allure, entice, seduce; to disturb, disarrange, put in confusion (Ved.); to cause to disappear, efface, obliterate (Ved.).

संलुल *saṃ-lul*, cl. 1. P. -*lolati*, &c., to roll or stir about; to agitate, disturb.

Sam-lulita, *as*, *ā*, *am*, agitated, disordered, disarranged; mixed up with; besmeared.

संलोक *saṃ-lok*, cl. 1. A. -*lokate*, &c., to look together, look at one another.

संवह *saṃ-vah*. See *saṃ-bah*.

संवच् *saṃ-vaç*, cl. 2. P. (in the non-conjugal tenses also A., see rt. *vaç*), -*vakti*, &c., to proclaim, announce, publish, communicate; to speak, say; to speak to, address; to remonstrate or expostulate with; to converse, talk with (A.).

Sam-vāçya, *as*, *ā*, *am*, to be conversed with, &c.

Sam-ukta, *as*, *ā*, *am*, spoken to, addressed.

संवत् *saṃ-vat*, f. (probably connected with 2. *saṃ-vaç*), Ved. a region, (Sāy. = *saṃvibhāga* vat, i. e. *diç*, R̥g-veda I. 191, 15); an assemblage or host of people (come together for battle, &c., Sāy. *saṃvataḥ* = *sangatān* *satrūn*, R̥g-veda V. 15, 3; in Naigh. II. 17. *saṃvataḥ* is enumerated

among the *saṃgrāma-nāmāni*); (t), ind. (probably a contraction of *saṃ-vatsara* below), a year; a year of Vikramāditya's era (commencing B. C. 57, as opposed to a year of the era of Śāli-vāhana, commonly called Śaka or Śāka, q. v.); [cf. Gr. *ἔτος*, *ἔναυτος*.]

Sam-vatsara, as, m. (according to Uṇādi-s. III. 72. fr. 2. *saṃ-vas*, 'to dwell with,' because the seasons are supposed to abide in the year; *vas* becomes *vat* before affix *sara*, cf. rt. 6. *vas*), a full year, year, (in the Purāṇas *Samvatsara* is personified as presiding over the seasons); a year of Vikramāditya's era, (see *saṃ-va* above); the first year in a cycle of five years; epithet of Śiva. — *Samvatsara-kara*, as, m. 'year-causer,' epithet of Śiva. — *Samvatsara-tama*, as, ā, am, completing a full year, yearly; [cf. *mūsa-tama*.] — *Samvatsara-nirodha*, as, m. imprisonment for a year. — *Samvatsara-pradīpa*, as, m., N. of a work. — *Samvatsara-hrami*, is, is, i, year-revolving, completing a revolution in a year (said of the sun). — *Samvatsara-ṛaya*, as, ni, a year's course.

संवद् *saṃ-vad*, cl. 1. P. A. -*vadati*, -*te*, -*raditum*, to speak together, speak with, converse with (with inst.); to speak about, discourse upon (with loc.); to speak, speak to, address; to speak of as, designate, call, name; to sound together (said of musical instruments; P., Ved.); to agree, accord, consent: Caus. -*vādayati*, -*te*, -*yitum*, to cause to converse with, cause a conversation about (with loc.); to cause to speak together, cause to agree; to agree upon, accord; to state accurately, give a true account of, declare; to invite or call upon to speak; to cause to sound, play (a musical instrument).

Sam-vadana, am, n. the act of speaking together, conversing; communication of intelligence; consideration, examination, = *ālocana*; (am, ā), n. f. subduing by charms (such as mystical genies, drugs, &c.), overpowering by magic, (probably for *saṃ-ranana*, q. v.); a charm, amulet.

Sam-vaditavya, as, ā, am, to be spoken with, to be addressed, &c.

Sam-vāda, as, ni, speaking together, conversation, colloquy, dialogue; discussing, discussion; communication of intelligence, report, information, news; assent, concurrence; agreement, conformity, correspondence, sameness.

Sam-vādana, am, n. the act of causing to converse, &c.

Sam-vādayat, an, antī, at, causing to converse or agree; agreeing.

Sam-vādita, as, ā, am, caused to speak with, made to converse; agreed with or upon.

Sam-vādyā, ind. having declared truly, having stated accurately.

1. *saṃ-udīta*, as, ā, am (for 2. see under *saṃ-ud-i*), spoken with, conversed; spoken to, addressed, accosted; agreed upon, (*yathā-saṃuditam*, according to agreement); consented, settled, customary.

Sam-udya, ind. having spoken together; having concluded or agreed upon.

संवन् *saṃ-van*, Caus. -*vanayati*, &c., (in Atharva-veda VI. 9, 3. *saṃ-vānayantu* occurs), Ved. to cause to like or love, make well-disposed.

Sam-vanana, as, ā or i, am, subduing by charms, adorable, (Śāy. = *stotribhīḥ samyak sambhaja-niṇya*); (am, ā), n. f. causing mutual fondness; subduing by magical drugs or charms [cf. *saṃ-vadana*]; charming, fascination; means of securing love, a charm; fondness, love; (as), m., N. of an Āṅgīrasa (author of the hymn Rīg-veda X. 191).

संवन्द *saṃ-vand*, cl. 1. A. -*vandate*, -*vanditum*, to salute respectfully.

संवप *saṃ-vap*, cl. 1. P. A. -*vapati*, -*te*, -*vaptum*, to throw together, mix, pour in, put in; to scatter, sow.

संवर *saṃ-vara*. See under *saṃ-vri*.

संवर्ग *saṃ-varga*. See under 1. *saṃ-vrij*.

संवर्ण *saṃ-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to communicate, relate, narrate, tell; to praise.

संवर्त *saṃ-varta*, &c. See under *saṃ-vrit*.

संवर्धक *saṃ-vardhaka*, &c. See under *saṃ-vridh*.

संवर्मय *saṃvarmaya* (fr. *varman* with *saṃ*), Nom. P. A. *saṃvarmayati*, -*te*, -*yitum*, to put on armour, arm one's self fully.

Samvarmita, as, ā, am, fully armed, completely mailed.

संवर्षण *saṃ-varṣaṇa*. See under *saṃ-vriṣh*.

संवल *saṃvala*. See *sambala*.

संवलित *saṃ-valita*, as, ā, am (fr. rt. *val* with *saṃ*), met together, mixed, mingled; connected or associated with; united; encompassed, surrounded; possessed of; broken, diversified (= *śūṇḍita*, Kirāt. VI. 4, Schol.).

संवल्गित *saṃ-valgita*, as, ā, am, overrun.

संववृत्त्व *saṃ-vavṛttvas*, ān, uṣhī, at (fr. rt. 1. *vrit* with *saṃ*, but apparently connected with rt. *vri*), one who has enveloped, enveloping, (according to Śāy. on Rīg-veda V. 31, 3. *saṃ-vavṛttvat* = *saṃvavaraṇa-sīlam*.)

संवस् 1. *saṃ-vas* (see rt. 5. *vas*), cl. 2. A. -*vaste*, -*vasitum*, to wear (clothes), be clad in, be dressed with.

Sam-vastraya (fr. *saṃ* + *vastra*), Nom. P. -*vastrayati*, -*yitum*, to put on clothes, dress.

Sam-vastrya, ind. having put on clothes, having dressed in.

संवस् 2. *saṃ-vas* (see rt. 6. *vas*), cl. 1. P. A. -*vasati*, -*te*, -*vastum*, to dwell together, live with, to have intercourse or dealings with (sometimes with acc. of person); to cohabit with (with acc.); to stay, abide, dwell; to spend, pass (time): Caus. -*vāsayati*, -*yitum*, to cause to dwell together, bring together; to furnish with lodging, lodge.

Sam-vasat, an, antī, at, dwelling together, &c.

Sam-vasatha, as, m. a place where people live together, village, inhabited place.

Sam-vasana, am, n. residing together, dwelling.

Sam-vasāna, as, ā, am, dwelling with, residing amongst.

Sam-vasu, us, m., Ved. one who dwells along with, living with, (Śāy. *saṃ-vasuḥ* = *saṃvasati*, Rīg-veda VIII. 39, 7.)

Sam-vāsa, as, m. dwelling along with, cohabitation, domestic intercourse; a dwelling, residence, house; an open space for meeting or recreation (either within or without a town, = *saṃ-nivēṣa*); association, company, society.

Sam-ushita, as, ā, am, dwelt or lived together, stayed with; passed, spent (as time).

संवह *saṃ-vah* [cf. *saṃ-ūh*], cl. 1. P. A. -*rahati*, -*te*, -*voḍhum*, to bear or carry together, convey together; to carry or bear along, take along, draw, drag, bear away; to convey; to bring near; to take a wife, marry; to carry the hand along the body, rub down, press together, shampoo, stroke, soothe; to manifest, display, express: Pass. -*vāhyate*, to be carried by, ride on (with inst.): Caus. -*vāhayati*, -*te*, -*yitum*, to cause to be carried together; to bring together, assemble, collect; to drive (a carriage &c.), guide, conduct, lead, lead or conduct to (one's home), take a wife, marry; to carry the hand along the body, stroke, shampoo: Pass. of Caus. -*vāhyate*, to be carried away, be driven along, &c.

Sam-vaha, as, m. bearing or carrying along; N. of the wind of the third of the seven Mārgas or paths of the sky, (viz. that which impels the moon; the

other six are called *ā-vaha*, *pra-v°*, *ud-v°*, *vi-v°*, *pari-v°*, *ni-v°*, the *Sam-vaha* coming above the *Ud-vaha* wind.)

Sam-vāha, as, m. bearing or carrying along, pressing together; rubbing the body, shampooing; an attendant employed to rub and shampoo the body; N. of one of the winds, (see *saṃ-vaha* above.)

Sam-vāhaka, as, m. an attendant who rubs and shampoos the limbs, a shampooer.

Sam-vāhana, am, n. rubbing the person, shampooing; bearing (a burden), carrying.

Sam-vāhya, as, ā, am, to be brought together; to be borne or carried along; to be rubbed, to be shampooed; (as), m., scil. *agni*, a kind of sacrificial fire; [cf. 1. *saṃ-ūhya*.]

Sam-ūhya, ind. having brought together, having arranged or put in order; [cf. 2. *saṃ-ūhya*.]

Sam-ūhyamāna, as, ā, am, being borne or carried along; being carried by, riding on (with inst.).

1. *saṃ-ūḍha*, as, ā, am (for 2. see under *saṃ-ūh*), borne or conveyed together, carried or borne along, borne away; led, conducted; married.

संवा *saṃ-vā*, cl. 2. P. -*vāti*, -*vātum*, to blow at the same time, blow.

Sam-vāt, ān, ānti or ānti, āt, blowing together, blowing (as wind).

संवाञ्छ *saṃ-vāñch*, cl. 1. P. -*vāñchati*, -*vāñchitum*, to long for, wish, desire, be eager for.

संवाटिका *saṃvāṭikā*, f. the aquatic plant *Trapa Bispinosa*.

संवार *saṃ-vāra*. See p. 1038, col. 3.

संवाश *saṃ-vāś*, cl. 4. A. -*vāśyate* (Ved. and ep. also P. -*vāśyati*, and cl. 1. P. A. -*vāśati*, -*te*), -*vāśitum*, to roar or cry at the same time, bellow or low together, bleat: Caus. -*vāśayati*, -*yitum*, to cause to cry or low together.

Sam-vāvasāna, as, ā, am, Ved. roaring at the same time, bellowing together.

संवासित *saṃ-vāsita*, as, ā, am, made fragrant, perfumed; made fetid, having an offensive smell (said of the breath).

संवाह *saṃ-vāh* [cf. *saṃ-vah*, to which the forms and senses given to this verb are perhaps more properly referred], cl. 1. A. -*vāhate*, &c. (see rt. 1. *vāh*), to rub together, shampoo, knead (the limbs), stroke: Caus. -*vāhayati*, &c., to rub together, shampoo.

Sam-vāha, *saṃ-vāhana*. See above.

संविच् *saṃ-vic*, cl. 3. P. -*vevakti*, &c., Ved. to keep entirely separate or distinct.

Sam-vikta, as, ā, am, entirely separated or distinct; (am), n. that which is separated or individualized.

संविचि *saṃ-vi-ṭi*, cl. 5. P. A. -*ṭinoti*, -*ṭinute*, -*ṭetum*, to separate entirely, keep quite apart.

Sam-vicēṭavya, as, ā, am, to be entirely separated, to be kept quite apart; to be removed.

संविचिन् *saṃ-vi-ṭint*, cl. 10. P. -*ṭintayati*, -*yitum*, to consider fully, meditate or reflect upon.

संविज् *saṃ-vij*, cl. 7. P., 6. A. -*vinakti*, -*vijate*, &c., -*vijitum*, to tremble violently, shake, be agitated; to start with fear, start up, run away: Caus. -*vejayati*, -*yitum*, to startle, frighten, terrify.

Sam-vigna, as, ā, am, agitated, flurried, startled, alarmed, frightened, terrified, distracted. = *Sam-vigna-mānasa*, as, ā, am, agitated or distracted in mind.

Sam-vega, as, m. agitation, flurry; excessive impetus or impetuosity, vehemence, haste proceeding from terror; hurry, haste, speed.

संविज्ञा *saṃ-vi-jñā*, cl. 9. P. A. -*jñānāti*,

-jānūte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñāpayati, -yitum, to make known; to recite, repeat.

Sam-vijnāta, as, ā, am, universally known or recognised, generally allowed.

संविर्क *saṃ-vi-tark*, cl. 10. P. -*tarkayati*, -yitum, to deliberate about, reflect upon.

संविद् 1. *saṃ-vid*, cl. 2. P. A. (see Vārtt. to Pāp. I. 3. 29), -*veti*, -*vitte* (3rd pl. -*vidate* or -*vidrate*), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate; cl. 6. P. A. -*vindati*, -*te*, &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. -*vidyate*, to be found or obtained; to be, exist: Caus. -*vedayati*, -*yitum*, to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. -*vedyate*, to be informed, &c.; to be perceived.

Sam-vitti, is, f. perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.

2. *saṃ-vid*, t, f. knowledge, intellect, understanding; = *mahat* (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watchword, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= *toṣhaṇa*); meditation (= *samādhi*); hemp. — *Sam-vid-vyatikrama*, as, m. breach of promise, violation of contract.

Sam-vidāna, as, ā, am, Ved. being found with or together with; connected, united; agreeing with, harmonious.

Sam-vidita, as, ā, am, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (am), n. agreement.

Sam-vilvas, āu, m. one who has known or knows.

Sam-veda, as, m. perception, consciousness, knowledge, understanding.

Sam-vedana, am, n. the act of perceiving; perception, sensation, feeling, suffering.

Sam-vedita, as, ā, am, made known, informed, instructed, &c.

Sam-vedya, as, ā, am, to be known or understood; to be made known; (as), m. the junction of two rivers.

Sam-vedidāna, as, ā, am (fr. the Intens.), Ved. = *saṃ-vidāna* above.

संविधा 1. *saṃ-vi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (*mānasaṃ saṃ-vidhā*, to keep the mind fixed or composed): Pass. -*dhīyate*, to be arranged or fixed; to be performed, &c.

2. *saṃ-vidhā*, f. arrangement, plan, preparation; mode of life.

Sam-vilthātavya, as, ā, am, to be disposed or arranged, &c.

Sam-vidhāna, am, n. disposition, arrangement; performance; plan, mode, rite.

Sam-vidhānaka, am, n. a strange act, unusual occurrence.

Sam-vidhāya, ind. having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.

Sam-vihita, as, ā, am, arranged.

संविनी *saṃ-vi-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to take entirely away, remove, suppress.

Sam-viniya, ind. having removed entirely, having suppressed.

संविन्द *saṃ-vind*. See under 1. *saṃ-vid*.

संविभज् *saṃ-vi-bhaj*, cl. 1. P. A. -*bhajati*, -*te*, -*bhaktum*, to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.); to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. -*bhājayati*, -*yitum*, to cause to be divided.

Sam-vibhakta, as, ā, am, divided, parted, separated, shared with, conferred upon, bestowed, given.

Sam-vibhajya, ind. having divided or distributed.

Sam-vibhāga, as, m. a dividing together, distributing, apportioning, partition; part, portion, share.

Sam-vibhāgin, ī, īni, ī, sharing in; (ī), m. a sharer, co-partner. — *Sam-vibhāgi-tā*, f. or *saṃ-vibhāgi-tva*, am, n. participation, co-partnership.

संविभा *saṃ-vi-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to long for, be desirous of; to meditate on (= *sankalpayati*).

संविभाष् *saṃ-vi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak to, address.

Sam-vibhāshya, ind. having spoken to.

संविमृश *saṃ-vi-mṛś*, cl. 6. P. -*mṛśati*, &c., to reflect upon, consider.

Sam-vimṛśya, ind. having reflected or considered.

संविमृज् *saṃ-vi-rāj*, cl. 1. P. A. -*rājati*, -*te*, &c., to shine forth, be very illustrious.

संविमृह *saṃ-vi-langh*, cl. 10. P. or Caus. -*langhayati*, -*yitum*, to leap over, pass by, transgress, neglect.

संविमृध *saṃ-vi-vṛidh*, cl. 1. A. -*vardhate*, -*vardhitum*, to grow, increase, prosper.

संविमृयान् *saṃ-vi-vyāna*. See *saṃ-vye*.

संविश *saṃ-viś*, cl. 6. P. -*viśati* (ep. also A. -*te*), -*veshtum*, to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. -*veśayati*, -*yitum*, to cause to enter, cause to lie down, cause to rest on, place, lay.

1. *saṃ-viśta*, as, ā, am, entered together; entered; lying down, resting on, reposing; seated together.

Sam-veśa, as, m. sleep, sleeping; lying together, cohabitation, copulation; dreaming; a dream; a seat, chair, stool.

Sam-veśaka in *grīha*-s°, q. v.

Sam-veśana, as, m., Ved. one who enters; one who introduces; (am), n. the act of causing to enter or causing to lie down; sexual union, coition.

Sam-veśyat, an, anti, at, making to lie down.

संविष् *saṃ-viśh*, cl. 3. P. A. -*veśhṣti*, -*veśhṣte*, &c., to procure; to clothe, dress.

2. *saṃ-viśhta*, as, ā, am, clothed, dressed.

संविषया *saṃ-viśhā*, f. the plant Aconitum Ferox (= *ati-viśhā*).

संविहस् *saṃ-vi-has*, cl. 1. P. -*hasati*, &c., to laugh at, laugh.

संवीक्ष *saṃ-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to look about; to look at attentively, look into thoroughly; to perceive.

Sam-vikshana, am, n. looking about in all directions, looking for (anything lost), scarch, inquiry; looking or gazing attentively.

Sam-vikshya, ind. having looked at or into, having searched for; having perceived.

संवीत *saṃ-vita*. See under *saṃ-vye*.

संवृ *saṃ-vṛi* or *saṃ-vṛi*, cl. 5. 9. 1. P. A. -*vṛinoti*, -*vṛināte*, -*vṛināti*, -*vṛināte*, -*varati*, -*te*, -*varitum*, -*varitum* (ep. also -*vartum*), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. -*vārayati*, -*yitum*, to cover; to restrain; to keep back, ward off, avert.

Sam-vara, as, m. (sometimes written and con-

founded with *sambara*), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= *sambara*); a sort of fish (= *sambara*); N. of a demon, = *sambara*; (am), n. covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.

Sam-varaṇa, am, n. the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in Rīg-veda IX. 107, 9, according to Śāy. *saṃ-varaṇāni* = *saṃ-bhajanīyāni rasa-rūpāṇy annāni*; according to some, used as an epithet of rivers enclosed in beds); (as), m., N. of the author of the hymns Rīg-veda V. 33, 34 (having the patronymic *Prājāpata*); N. of a king mentioned in the *Mahā-bhārata*, (the father of Kuru.)

Sam-vāra, as, m. covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to *vi-vāra* or acute articulation, and regarded as one of the *Vāhya-prayatas*); diminution.

1. *saṃ-vārya*, as, ā, am, to be covered or concealed; to be secured, &c.

2. *saṃ-vārya*, ind. having kept off, having warded off or averted, having repelled.

Sam-vuṣṛshu, us, us, u, wishing to cover or conceal or disguise, &c.

Sam-vṛinvat, an, atī, at, hiding, concealing; compressing.

Sam-vṛināna, as, ā, am, concealing, hiding, &c.

Sam-vṛita, as, ā, am, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (am), n. a secret place; (in grammar) a particular mode of pronunciation, (one of the *Ābhyanantara-prayatas*). — *Sam-vṛita-saṃvārya*, as, ā, am, one who conceals what ought to be concealed, securing what ought to be secured. — *Sam-vṛitākāra* ('*ta-āk*'), as, ā, am, one who conceals all signs of feeling.

Sam-vṛiti, is, f. covering up, concealment, compression, suppression; secret purpose.

Sam-vṛitya, ind. having concealed; having closed or compressed.

संवृह *saṃ-vṛiṇh* (see rt. *vṛiṇh*, also written *brīṇh*), cl. 1. P. -*vṛiṇhati*, -*vṛiṇhitum*, to join firmly together (Ved.): Caus. -*vṛiṇhayati* (Ved. -*varhayati*), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Śāy. *saṃ-varhaya* = *utsāhaya*, Rīg-veda VII. 31, 12.)

संवृज् 1. *saṃ-vṛij*, cl. 7. P. A. -*vṛijakti*, -*vṛijakte*, -*varjitum*, Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Śāy. = *khādati*): Desid. -*vṛijikshate*, to wish to appropriate.

Sam-varga, as, m., Ved. plunder, spoils, (Śāy. = *saṃyag vṛiṣṭe varjayati*, discharger of rain, Rīg-veda X. 43, 5); (perhaps) food, (Śāy. *saṃ-vargam* = *satrubhyaḥ sahācchidyamānam*, Rīg-veda VIII. 75, 12); epithet of Agni ('the consumer'). — *Samvarga-jit*, t, m., N. of a preceptor.

Sam-vargya, as, m., N. of a sage.

Sam-varjana, am, n. the act of bending or appropriating to one's self; devouring, consuming.

Sam-vrikta, as, ā, am, consumed, devoured, destroyed. — *Samvrikta-dhṛiṣṭu*, us, us, u, Ved. one who has cut off or destroyed valiant (enemies); Śāy. *sañchinā dhārshaya-silū satravō yena*).

2. *saṃ-vṛij*, k, k, k, Ved. one who carries off, a spoiler; one who consumes or destroys.

Sam-vṛijya, ind. = *saṃ-hṛitya*, having carried off, &c.

संवृत् *saṃ-vṛit*, cl. 1. A. -*vartate*, &c.

-*earlitum*, to turn towards, go towards, approach; to go against, attack, assault (with acc.); to come together, meet together, be united, meet in sexual embrace; to come round, come to pass, happen, take place, be produced, be fulfilled, be accomplished; to fall to the lot (of any one); to be, become, exist: Caus. -*vartayati*, -*yitum*, to cause to turn or revolve, cause to proceed or go on; to cast, throw; to carry on, accomplish, fulfil, roll together, roll up, fold up, wrap up, envelop; to crumple up; to crush, destroy, dash to pieces: Desid. P. -*vīrīṣati*, to wish to be sexually united.

Sam-vartu, as, m. turning towards; coming to pass, being, becoming; rolling up, crumpling up, destruction; the periodical destruction or dissolution of the universe; a cloud; a particular kind of cloud (abounding in water and so distinct from the *Ā-varta* which has no water, cf. *droṇa*, *puṣkālācārtaka*); N. of one of the seven clouds at the dissolution of the universe [cf. *bhīma-nāda*]; a collection, multitude; a year; the tree *Terminalia Bellerica*; N. of a Muni and legislator [cf. *vrihat-s*]; of an Āṅgīrasa (author of the hymn *Rig-veda* X. 172); (*ās*), m. pl., N. of a family.

Sam-vartaka, as, m. the fire that is to roll everything together and destroy the world at the period of universal dissolution; submarine fire; a kind of cloud, (see above, cf. *mātarga*); N. of Bala-rāma, (otherwise called Bala-deva, elder brother of Kṛṣṇa); the plough of Bala-rāma. = *Samvartakāgni* (**ka-ag*), īs, m. the world-destroying fire.

Samvartakin, ī, m., N. of Bala-rāma, (see above.)

Sam-vartamāna, as, ā, am, turning towards, going towards, approaching; coming or meeting together, having sexual intercourse.

Sam-vartayat, an, anti, at, crushing, destroying, dashing to pieces.

Sam-vartayitvā (anon. ind. part.), having performed, having fulfilled, &c.

Sam-varti, īs, f. = *saṃvartikū* below.

Samvartikā, f. the new leaf of a water-lily, the petal or leaf near the filament (= *keśara-samīpustha-dala*).

Sam-vartita, as, ā, am, rolled up, wrapped up, enveloped.

Sam-vṛitta, as, ā, am, become, arisen, happened, taken place, fulfilled, accomplished, past, gone; furnished with (for *saṃ-vṛita*); covered (for *saṃ-vṛita*); (*as*), m., N. of Varuṇa.

Sam-vṛitti, īs, f. being, existing, becoming, happening, fulfilment, accomplishment; covering, concealing (for *saṃ-vṛiti*).

संवृष् *saṃ-vṛiḥ*, cl. 1. P. A. -*vardhati*, -*te* (see rt. 1. *vṛiḥ*), -*vardhitum*, to grow to perfection or completion, grow up, increase; to fulfil, satisfy, grant (P.): Caus. -*vardhayati*, -*yitum*, to cause to grow or increase, augment, enlarge; to plant; to bring up, rear, raise, cherish, foster, nourish, fatten, feed, nurse; to cause to prosper, make prosperous or happy; to present with (with inst.); to fulfil, satisfy, grant.

Sam-vardhaka, as, ikā, am, causing complete growth or increase, augmenting, prospering; an increaser.

Sam-vardhana, am, n. the act of augmenting or increasing, prospering, cherishing, encouraging; complete growth, prospering, thriving.

Sam-vardhaniya, as, ā, am, to be increased or augmented, to be fostered or encouraged.

Sam-vardhayat, an, anti, at, causing to grow up or increase, enlarging, increasing, much increased, magnifying.

Sam-vardhita, as, ā, am, brought to complete growth, brought up, reared, raised, cherished, protected, encouraged.

Sam-vṛiddha, as, ā, am, full grown, completely grown, grown up, grown tall or high, increased, augmented, enlarged, large, big; flourishing, blooming.

संवृष *saṃ-vṛiḥ*, cl. 1. P. -*varshati*, &c., Ved. to rain upon, shower down.

Sam-varshaṇa, am, n. raining, showering down.

संवृह *saṃ-vrih*, cl. 6. P. -*vrihati*, &c. (see rt. 1. *vrih*), -*varhitum*, -*vardhum*, Ved. to draw out or extract together.

संवे *saṃ-re*, cl. 1. P. A. -*vayati*, -*te*, -*vātum*, Ved. to weave together, interweave.

Sam-vayat, an, anti, at, weaving together, interweaving in concert.

Sam-uta, as, ā, am, Ved. woven or sewn together, (*tardma-samuta*, having the holes sewn together or fastened together with pins.)

संवेग *saṃ-vega*. See under *saṃ-vij*.

संवेद *saṃ-veda*. See under 1. *saṃ-vid*.

संवेप *saṃ-rep*, cl. 1. A. -*repate*, &c., to tremble, shake.

Sam-repamāna, as, ā, am, trembling, shaking (from cold &c.).

संवेष्ट *saṃ-vesht*, cl. 1. A. -*veshtate*, &c., to be surrounded; Caus. -*veshtayati*, -*yitum*, to surround, envelop, encompass.

Sam-veshtamāna, as, ā, am, being surrounded or enveloped.

संव्यच् *saṃ-vyac*, cl. 6. P. -*vicati*, -*vyacitum*, Ved. to surround, encompass, envelop; to roll together, (according to Śāy. on *Rig-veda* VII. 63, 1. *saṃ-avicyak* = *saha vicati*, *saṃ-veshtayati*); to pervade.

संव्यवसो *saṃ-vy-ava-so* (-*vi-ava*-), cl. 4. P. -*syati*, -*sātum*, to decide upon, decree.

संव्यवहार *saṃ-vyavahāra*, as, m. dealing together, mutual traffic or business, intercourse.

संयूढ *saṃ-vyūḍha*, as, ā, am (see 2. *vy-ūḍha*), combined together, mixed, united.

Sam-vyūha, as, m. combination, mixture, union.

संव्ये *saṃ-vye*, cl. 1. P. A. -*vyayati*, -*te*, -*vyātum*, to cover over, overlay, clothe, put on clothes; to invest, surround, enclose.

Sam-viyāna, as, ā, am (perf. part. A.), Ved. fully surrounded or invested with, endowed with.

Sam-vita, as, ā, am, covered over, coated over, overlaid; clothed; adorned; invested, surrounded, enclosed, encompassed, shut in; overwhelmed. = *Sam-vitānga* (**tu-an*), as, ī, am, having the body covered, properly clothed, (according to Kullūka = *ācchādita-deha*.)

Sam-vyāna, am, n. the act of covering over, a covering; cloth, clothes, garment, vestment, vesture; an upper garment.

संशक्ला *saṃśakalā*, ind. (doubtful), killing, slaying.

संशङ्क *saṃ-śank*, cl. 1. A. -*śankate*, -*śankitum*, to be very suspicious of, suspect.

संशद् *saṃ-śad*, Caus. -*śātayati*, -*yitum*, to cause to fall down, throw down, break to pieces.

संशप्त *saṃ-śapta*, as, m. (fr. rt. 3. *śap* with *saṃ*), a soldier sworn never to recede from a fight and stationed to prevent the flight of others; a picked warrior, a brother in arms; a conspirator bound by an oath to kill another; N. of a kind of soldier or guard belonging to Nārāyaṇī (mentioned in the *Mahā-bhārata*).

संशब्द *saṃ-śabda*, as, m. (fr. rt. *śabd* with *saṃ*), mention.

Sam-śabdana, am, n. making a sound, calling out; praising, eulogizing.

Sam-śabdya, ind. (see rt. *śabd*), having called out, having said or spoken.

संशम् *saṃ-śam*, cl. 4. P. -*śamyati*, -*śamitum*, to become calm or pacified, be allayed, be

extinguished; Caus. -*śamayati*, -*yitum*, to mitigate, calm, allay; to settle.

Sam-śamana in *pāpa-s*, q. v.

Sam-śānta, as, ā, am, extinguished.

संशय *saṃ-śaya*, *saṃ-śayitṛi*. See below.

संशरण *saṃ-śaraṇa*, am, n. (fr. rt. *śrī* with *saṃ*), commencement of a combat, charge, attack.

संशास् *saṃ-śās*, cl. 2. P. -*śāsti*, -*śāsitum*, Ved. to sanctify, purify, make perfect, (Śāy. *saṃ-śīśādhi* = *saṃskuru*, *Rig-veda* VII. 104, 19.)

संशि *saṃ-śi* (closely connected with *saṃ-śo*), cl. 5. P. A. -*śinoti*, -*śinute*, (Ved. also cl. 3. A.) -*śīṣite*, -*śetum*, to sharpen up or well, excite, incite.

1. *saṃ-śita*, as, ā, am (for 2. see under *saṃ-śo*), sharpened up, aroused, excited; [cf. *yajña-s*.]

Sam-śīśāna, as, ā, am, Ved. sharpening well or thoroughly.

संशिश्रिषु *saṃ-śīśrīshu*. See under *saṃ-śrī*.

संशिश्रन् *saṃ-śīśvan*, ā, ari, a, Ved. having young ones, (Śāy. *saṃ-śīśvariḥ* = *saṃ-śīśvaryah saṃgacchamānā gāvah*, *Rig-veda* VIII. 69, 11.)

संशी *saṃ-śī*, cl. 2. A. -*śete*, -*śayitum*, to lie down for rest or repose, sleep, grow languid, become feeble; to waver, be uncertain or irresolute or doubtful.

Sam-śaya, as, m. uncertainty, irresolution, doubt, scruple, misgiving, suspicion, (frequently in the phrase *na saṃśayah*, there is no doubt, to be sure); difficulty, danger, risk, peril; dispute, question; possibility. = *Samśaya-śheda*, as, m. the solution of doubt. = *Samśaya-stha*, as, ā, am, being in uncertainty, uncertain, doubtful. = *Samśayātmake* (**ya-āt*), as, ikā, am, consisting of doubt, made up of uncertainties. = *Samśayātman* (**ya-āt*), ā, ā, a, having a doubtful or irresolute mind; (*ā*), m. a sceptic. = *Samśayāpanna* (**ya-āp*), as, ā, am, beset with doubt, hesitating, irresolute; doubtful, uncertain, dubious. = *Samśayāpanna-mānasa*, as, ā, am, having the mind beset with doubts, of an irresolute or hesitating disposition. = *Samśayopeta* (**ya-up*), as, ā, am, possessed of uncertainty, subject to doubt, doubtful, dubious, uncertain.

Sam-śayāna, as, ā, am, feeling uncertain or irresolute, wavering, doubting, dubious, sceptical.

Sam-śayālu, us, us, u, disposed to doubt, irresolute, doubting, dubious.

Sam-śayita, as, ā, am, uncertain, dubious, doubtful.

Sam-śayitṛi, tā, trī, trī, one who hesitates or wavers, a doubter, sceptic; dubious, doubtful.

Sam-śayin, ī, inī, ī, doubtful, dubious, uncertain, questionable.

Sam-śayya, ind. having doubted or wavered, being in doubt, deliberating.

संशुध् *saṃ-śudh*, cl. 4. P. -*śudhyati*, -*śoddhum*, to become completely pure or purified; Caus. -*śodhayati*, -*yitum*, to purify or cleanse thoroughly, clear; to clear (expenses), pay off; to correct, rectify; to examine.

Sam-śuddha, as, ā, am, completely purified or cleansed, pure, clean; refined, polished; expiated; acquitted (of crime or debt). = *Samśuddha-kilviśa*, as, ā, am, one whose offences are expiated, purified from sin.

Sam-śuddhi, īs, f. thorough purification; cleansing or cleaning (the body); purity, cleanness; clearance; acquittal, acquittance; correction, rectification.

Sam-śodhana, am, n. the act of purifying thoroughly, purification, cleaning, cleansing; refining, clearing; paying off, correcting.

Sam-śodhita, as, ā, am, completely cleansed or purified.

1. *saṃ-śodhya*, as, ā, am, to be purified, to be cleared or acquitted; to be paid off; to be corrected or rectified.

2. *saṃ-śodhya*, ind. having cleansed; having cleared (a road).

संशुभ् *saṃ-śubh*, Caus. -*śobhayati*, -*yitum*, to decorate, adorn.

संशुष्प *saṃ-śuṣh*, cl. 4. P. -*śuṣhyati*, -*śoṣh-tum*, to be completely dried or dried up: Caus. -*śoṣhayati*, -*yitum*, to make dry, dry up.

Sam-śuṣka, as, ā, am, completely dried, dry; withered, sear.

Sam-śoṣhita, as, ā, am, made thoroughly dry, dried up.

संशून *saṃ-śūna*. See under *saṃ-śri*.

संशो *saṃ-śo* (closely connected with *saṃ-śi*), cl. 3. P. -*śisāti*, -*śātum*, Ved. to sharpen thoroughly, sharpen up, excite, raise, produce; to finish off, effect, complete, supply. (Sāy. *saṃ-śisātu* = *samyak tikṣhṇi-karotu* = *prayaścchatu*, Rīg-veda I. 111, 5.)

2. *saṃ-śita*, as, ā, am, thoroughly finished or completed, finished off, effected, accomplished; established, decided, determined, certified, certain, well-ascertained; completing, effecting, diligent in accomplishing. — *Samśita-vrata*, as, ā, am, one who has finished or accomplished a vow, faithful to a vow or obligation. — *Samśitātman* ('*ta-āt*'), ā, ā, a, one whose mind or spirit is thoroughly matured or disciplined.

संशत *saṃ-śat*, t, n. (according to Upādi-s. II. 85, fr. rt. 1. *śi* with *saṃ*; more probably fr. rt. *cat*; cf. *saicāt*, *saṃ-śvat*), deceit, trick, illusion, juggling; (t), m. a juggler.

Samśāya, Nom. A. *samśāyate*, -*yitum*, to conjure, juggle; to be cheated or deceived.

संश्यान *saṃ-śyāna*, as, ā, am (fr. rt. *śyai* with *saṃ*), contracted, drawn together, shrunk up, congealed, frozen; collapsed; rolled up, gathered up.

संश्राव *saṃ-śrāva*, as, m. (for *saṃ-śrāva*), flowing or pouring out, sprinkling, aspersing.

संश्रि *saṃ-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go towards or have recourse to, betake one's self or flee for refuge or succour, seek protection with, seek; to lean on, rest on, depend on; to attain, obtain; to unite with; to approach for sexual intercourse; to serve.

Sam-śiśriṣhu, us, us, u, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

Sam-śraya, as, m. the having recourse to, betaking one's self to [cf. *kali-ś*], fleeing for refuge or protection, seeking shelter or succour; refuge, shelter, asylum, protection, patronage, favour; a resting-place, dwelling-place; seeking alliance, leaguings together for mutual protection (one of the six Guṇas of a military prince mentioned in Manu VII. 160), league; an aim, object; N. of a Prajā-pati. — *Sam-śraya-kārta*, as, ā, am, caused by alliance (Manu VII. 176).

Sam-śrayin, ī, īṇī, ī, having recourse to, seeking refuge.

Sam-śrita, as, ā, am, gone or fled to for refuge; come for protection or an asylum; taken under protection, sheltered, secured, protected, supported; united, joined; (as), m. a dependant, servant, follower. — *Samśritānuruṅga* ('*ta-an*'), as, m. the affection of dependants.

Sam-śritya, ind. having fled to for refuge.

संश्रु *saṃ-śru*, cl. 5. P. A. -*śriṇoti*, -*śri-ṇute*, -*śrotum*, to hear well (P.); to listen well or attentively, be attentive (A. without acc. c. following); to promise: Caus. -*śrāvayati*, -*yitum*, to cause to hear, cause to be heard; to narrate, report, recite, tell, proclaim.

Sam-śrava, as, m. hearing or listening attentively; promise, assent, agreement.

Sam-śravaṇa, am, n. the act of hearing; the ear.

Sam-śruta, as, ā, am, well heard; promised, agreed, assented.

Sam-śrutya, ind. having heard or listened attentively, having promised.

संश्लिष *saṃ-śliṣh*, cl. 4. P. -*śliṣhyati*, -*śliṣh-tum*, to clasp or press together, join together, embrace: Caus. -*śliṣhayati*, -*yitum*, to join or connect together, unite.

Sam-śliṣhita, as, ā, am, clasped or pressed together, embraced, joined, united; adjoining, touching, close together; endowed; possessed of.

Sam-śliṣhya, ind. having clasped or embraced, having joined together.

Sam-śliṣha, as, m. embrace, embracing; union, connection, junction, association, contact. — *Sam-śliṣha-vat*, ān, āti, at, possessing union or contact, joined, united.

Sam-śliṣhaya, am, n. the act of clasping or pressing together; means of binding together.

Sam-śliṣhita, as, ā, am, joined together, united, attached.

Sam-śliṣhin, ī, īṇī, ī, clasping, embracing, joining together.

संशत *saṃ-śvat*, t, n. = *saṃś-āt*, deceit, illusion, &c.

संश्रि *saṃ-śri*, cl. 1. P. -*śrayati*, -*śrayitum*, to swell up, swell greatly.

Sam-śūna, as, ā, am, much swelled, swollen.

संसञ्ज *saṃ-sañj*, Pass. -*sajyate*, -*sajjate* (se. rt. 2. *sañj*), to adhere or cling together, stick close, be attached or connected together, adhere or cling to; to be entwined.

Sam-sakta, as, ā, am, adhered or stuck together, joined or attached or linked together, sticking close to, adhering to, attached or tied to; fastened; restrained; closely connected; close, near, adjoining, contiguous; intent on; possessing, endowed with, affected by. — *Sam-sakta-manas*, ās, ās, as, having the mind attached or fastened. — *Sam-sakta-yuga*, as, ā, am, attached to a yoke, harnessed, yoked. — *Sam-sakta-vadanāśvāsa* ('*na-āś*'), as, ā, am, with breath adhering to the mouth, with suppressed breath.

Sam-sakti, is, f. close adherence, sticking close together, intimate union or junction; close connection or contact, proximity; tying or fastening together; intercourse, intimacy, acquaintance; addiction or devotion to.

Sam-sajjamāna, as, ā, am, adhering or sticking close together; being prepared or ready.

संसद 1. *saṃ-sad*, cl. 1. 6. P. -*sīdati* (Ved. and ep. also A. -*te*), -*sattum*, to sit down together, sit along with, sit down; to sink down, be afflicted, be in distress; to pine away.

2. *saṃ-sad*, t, t, t, one who sits together, one who sits at or takes part in a sacrifice; (t), f. an assembly, meeting, congress, session; a court of justice.

Sam-sāda, as, m. a sitting down together, meeting, assembly.

Sam-sīdat, an, anti, at, sitting down together, sinking down.

संसरण *saṃ-saraṇa*. See under *saṃ-sri*.

संसर्ग *saṃ-sarga*, *saṃ-sarjana*, &c. See under 1. *saṃ-srij*.

संसर्प *saṃ-sarpa*, &c. See under *saṃ-srij*.

संसव *saṃ-sava*, as, m. (fr. rt. 3. *su* with *saṃ*), a confusion of libations, an irregular or sinful sacrifice (so regarded when two Brāhmins perform the Soma sacrifice on the same spot and at the same time).

संसाप् *saṃ-sādh*, Caus. -*sādhayati*, -*te*, -*yitum*, to cause to be completely finished; to accomplish or perform thoroughly, complete; to finish off; to settle; to destroy, kill, extinguish; to cause

to be settled or paid; to regain; to obtain; to be successful (A.): Pass. of Caus. -*sādhya*, to be completely accomplished; to be thoroughly provided or furnished with.

Sam-sādhayat, an, anti, at, accomplishing, &c.; obtaining, receiving, taking.

Sam-sādhya, ind. having accomplished or performed thoroughly; having destroyed or killed, &c.

संसार *saṃ-sāra*, &c. See under *saṃ-sri*.

संसिच 1. *saṃ-sic*, cl. 6. P. A. -*siñcati*, -*te*, -*sektum*, to sprinkle over, sprinkle thoroughly, water.

Sam-sikta, as, ā, am, well sprinkled or moistened, watered. — *Samsikta-reṇu*, us, us, u, having the dust laid or well watered.

2. *saṃ-sic*, k, k, k, Ved. one who sprinkles, sprinkling.

Sam-sicāya, ind. having sprinkled.

Sam-seka, as, m. sprinkling over, moistening, watering.

संसिध *saṃ-sidh*, cl. 4. P. -*sidhyati*, -*sed-dhum*, to be accomplished or performed thoroughly, to be made perfect; to be made happy, attain beatitude.

Sam-siddha, as, ā, am, fully done or accomplished, made perfect, perfected; one who has attained beatitude.

Sam-siddhi, is, f. complete accomplishment, perfection, completion, complete attainment, beatitude, final emancipation; nature, natural disposition, natural state or quality; a passionate or intoxicated woman.

संसुदा *saṃ-sudā*, ās, ās, am, Ved. altogether munificent, one who gives very liberally, (Sāy. = *samyak sushṭhu dātṛi*).

संसुप्त *saṃ-supta*. See under *saṃ-svap*.

संसूच *saṃ-sūc*, cl. 10. P. -*sūcayati*, -*yitum*, to indicate or show plainly, prove, imply, argue; to inform, tell.

Sam-sūcana, am, n. the act of indicating or showing plainly, proving; telling, informing; reproving, reproaching.

Sam-sūcita, as, ā, am, plainly indicated; informed, told, apprised; reproved.

संस् *saṃ-sri*, cl. 1. P. -*sarati*, -*sartum*, to go towards, approach, attain, obtain; to go round, revolve, pass through a succession of states: Caus. -*sārayati*, -*yitum*, to cause to go round or revolve or pass through.

Sam-saraṇa, am, n. going, proceeding, moving or going round in a circuit, revolving, revolution, passing through a succession of states, birth and rebirth of living beings, the world; going well or unobstructedly, the unresisted march of troops; the commencement of war or battle; a highway, principal road; a resting-place for passengers near the gates of a city.

Sam-sāra, as, m. course, passage, passing through a succession of states, course or circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion. — *Samsāra-gamana*, am, n. passing from one state of existence to another or from one body to another, transmigration, metempsychosis. — *Samsāra-guru*, us, m. 'the Guru of the world,' epithet of Kāma (god of love). — *Samsāra-maṇḍala*, am, n. the circle of the world. — *Samsāra-mārga*, as, m. the road of the world, the course or stage of mundane affairs, the world; the vulva. — *Samsāra-mokṣaṇa*, as, ī, am, liberating or emancipating from worldly existence; (am), n. emancipation from the world. — *Samsāra-samudra* or *samsāra-sāgara*, as, m. the ocean-like world.

Samsārīn, ī, īṇī, ī, passing through (successive existences), transmigration, worldly, mundane, secular, mixing with society, engaged in worldly or secular occupations; (ī), m. a living or sentient being, human being, animal, creature, embodied spirit.

—*Saṃsārya-ātman*, ā, m. (perhaps rather two separate words), the transnigratory soul, the soul passing through various mundane states, (opposed to *paramātmān*.)

Saṃ-sṛiti, is, f. course, current, flow, stream, revolution; course of mundane existence, transmigration; the world.

Saṃ-sṛitya, ind. having gone to or approached, having obtained; having passed onwards or through.

संसृज् 1. *saṃ-srij*, cl. 6. P. -*srijati*, -*sraśtum*, to let loose together; to mix together, commingle, conjoin, connect, unite; to endow with, bestow upon; to cover with, anoint with (Ved.); to create: Pass. -*srijyate*, to be commingled or mixed, come together; to meet with (with inst.); to converse with.

Saṃ-sarga, as, m. mixture or union together, commixture, conjunction, close or intimate union, close contact, touch, proximity, approximation, association, society, (*pāpishṭha*-s, the society of very low people); intercourse, sexual attachment or connection, copulation, coition; acquaintance, familiarity; intimate relation (= *saṃ-avāya*), co-existence. —*Saṃsarga-tas*, ind. through union or connection, in consequence of intercourse or familiarity. —*Saṃsarga-doshā*, as, m. the fault or evil consequences of society (with bad people). —*Saṃsarga-vat*, ān, atī, at, = *saṃ-sriṣṭa*, mixed, joined with. —*Saṃsargābhava* (*ga-bhā*), as, m. (in the Nyāya phil.) a particular form of the category of non-existence (said to be of three kinds, prior, incidental and final, or absence of birth, destruction of present being and necessary cessation of existence).

Saṃsargin, ī, iṇī, ī, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (ī), m. an associate, companion. —*Saṃsargi-tā*, f. or *saṃsargi-tva*, am, n. association, combination, fellowship.

Saṃ-sarjana, am, n. the act of letting loose together, commingling; discharging, voiding, abandoning, leaving.

Saṃ-sisṛikshu, us, us, u, wishing to mix together or unite.

2. *saṃ-srij*, Ved. commingling, collision.

Saṃ-srijyamāna, as, ā, am, being joined or united together.

Saṃ-sriṣṭa, as, ā, am, commingled, mixed together, connected, conjoined, united; composed; associated or connected together (as partners &c.); reunited, rejoined; involved in; clothed in clean garments, cleanly dressed; created. —*Saṃsriṣṭa-jit*, t, t, t, Ved. conquering combatants. —*Saṃsriṣṭa-tva*, am, n. commixture, union, association; re-union; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of property). —*Saṃsriṣṭa-rūpa*, as, ā, am, mixed in form or kind, adulterated.

Saṃ-sriṣṭi, is, f. union, combination, combining, uniting; association, intercourse, co-partnership; living together in one family; collection, collecting, assembling; (in rhetoric) the aggregation or combining of a number of metaphors in one passage.

Saṃsriṣṭin, ī, m. a reunited kinsman (applied in Hindū law to persons of the same family who, after having made a partition, again live together, annulling the partition previously made); a co-partner, co-parcener.

Saṃ-sraśṭrī, tā, trī, trī, Ved. one who mixes together or commingles.

संसृप *saṃ-srip*, cl. 1. P. -*sarpati*, &c., to creep together, creep along with; to flow; to glide, move, wind.

Saṃ-sarpa, as, m. creeping along, gliding, flowing gently; any equable or gentle motion; the intercalary month occurring in a year in which there falls a Kshaya-māsa.

Saṃ-sarpaṇa, am, n. the act of creeping along, sneaking; an unexpected attack, surprise.

Saṃ-sarpāt, an, antī, ā, creeping or gliding along, flowing.

Saṃ-sarpin, ī, iṇī, ī, creeping along or over, winding, gliding, flowing.

संसेक *saṃ-seka*. See under 1. *saṃ-siē*.

संसेव् *saṃ-sev*, cl. 1. A. -*sevate*, &c., to attend on, wait on, serve; to worship.

Saṃ-sevana, am, n. waiting on, attending on, serving.

Saṃ-sevā, f. service, attendance, reverence, worship.

Saṃ-sevita, as, ā, am, waited on, attended on, served.

संस्कृ *saṃ-s-kṛi* (for *san-kṛi*, s being inserted as in *upa-s-kṛi*, *puri-sh-kṛi*; cf. *san-kṛi*), cl. 8. P. A. -*karoti*, -*kurute*; Impv. *saṃs-karotu* (2nd sing. *saṃs-kuru*); Perf. *saṃ-ṣākāra* (2nd sing. *saṃ-ṣakarītha*, 1st pl. *saṃ-ṣakarīma*, 3rd pl. *saṃ-ṣakarūh*); Aor. A. *saṃ-askṛita*; Prec. P. *saṃs-kriyā*, A. *saṃs-kriṣhṣhā*, -*kartum*, to put together, construct, compose, form well or thoroughly, make perfect, elaborate, refine, polish, educate; to fabricate artificially; to form grammatically or accurately; to make ready, prepare, arrange; to cook, dress (food); to form or arrange according to sacred precept, consecrate, sanctify, dedicate, hallow, devote to sacred uses; to invest (with the sacrificial thread); to purify, cleanse; to decorate, embellish, ornament; to heap together, bring together, collect: Pass. -*kriyate*, to be well put together or prepared, &c.; to be consecrated: Caus. -*kārayati*, -*ṣitum*, to cause to form or construct well; to cause to prepare or arrange; to make, render (with two acc.); to cause to consecrate: Desid. *saṃ-ṣikṣirshati*: Intens. *saṃ-ṣikṣikriyate*.

Saṃs-kartri, tā, trī, trī, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

Saṃs-kāra, as, m. forming well or thoroughly, making perfect, perfecting, completing, finishing, polishing, refining, perfection, refinement, education, accomplishment; forming in the mind, conception, idea, notion; impression, form, mould; impression on the mind or memory; the power of memory, faculty of recollection, self-reproductive quality (one of the twenty-four qualities enumerated in the Vaiśeṣika branch of the Nyāya phil.); any faculty, capacity, instinct; operation, influence; preparation, making ready, preparation of food, &c., cooking, dressing, compounding; decoration, embellishment, ornament, elegance; making sacred, hallowing, consecration, dedication; consecration of a king, &c.; making pure, purification, purity; a sanctifying or purificatory rite or essential ceremony (enjoined on all the first three or twice-born classes; the following are the twelve purificatory rites given in Manu II. 27, but of these ten only are enjoined according to some authorities, the tenth and eleventh being omitted: 1. *garbhādhāna*, 'embryo-reception,' on the first sign of conception, sometimes on a woman's attaining maturity; 2. *pūṃ-savana*, 'male-production,' on the first signs of vitality in the embryo; 3. *sīmantonnaṣṭana*, 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy; 4. *jātu-karman*, 'birth-ceremony,' i. e. giving the infant butter out of a golden spoon before cutting the navel-string; 5. *nāma-karman* or *nāma-karaṇa*, 'naming-rite' on the tenth or twelfth day after birth; 6. *nishkramaṇa*, 'taking out' the child when three months old to see the sun or, according to some, to look at the moon; 7. *anna-prāśana*, 'feeding with boiled rice' in the sixth month after birth; 8. *śūḍā-karman* or *śūḍā-karaṇa*, 'tonsure-rite,' i. e. shaving the head all but the *śūḍā* or one lock in the first or third year after birth; 9. *upa-naya* or *upa-nayana*, 'investiture' with the sacrificial thread, see *upa-naya*; this is the most important of all the Saṃskāras; 10. *keśānta*, 'cutting off the hair'; 11. *saṃ-āvartana*, 'returning,' a rite performed on the student's return home after completing his studies; 12. *vivāha*,

'marriage'; other Saṃskāras are mentioned as peculiar to various parts of India, e. g. *an-avalobhana*, performed by a pregnant woman to prevent disappointment or miscarriage; *Vishnu-bali*, an offering to Vishnu on the seventh month of pregnancy; *svargārohaṇa*, *sūrya-vilokana*, *karṇa-vedha*, q. q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. — *Saṃskāra-ja*, as, ā, am, produced by purificatory rites. — *Saṃskāra-tattva*, am, n., N. of part of Raghunandana's *Smṛiti-tattva*. — *Saṃskāra-pūta*, as, ā, am, rendered pure by sacred rites, purified by refinement. — *Saṃskāra-bhāskara*, as, m., N. of a work on the Saṃskāras by Saṅkara. — *Saṃskāra-rahita* or *saṃskāra-varjita* = *saṃskāru-hīna* below. — *Saṃskāra-vat*, ān, atī, at, possessing refinement, cultivated. — *Saṃskāra-vat-tva*, am, n. the being possessed of refinement. — *Saṃskāra-viḍhi*, is, m. the rules of Saṃskāra, the law concerning purificatory rites. — *Saṃskāra-hīna*, as, ā, am, destitute of purificatory rites; (as), m. a man of one of the three classes who has not been invested with the sacred thread or received the other purificatory ceremonies (in consequence of which neglect he becomes a Vṛātya or outcast). — *Saṃskārādhikārin* (°*ra-adhi*), ī, iṇī, ī, one who has a right to receive or observe all the purificatory ceremonies.

Saṃskāraka, as, ā, am, consecrating, purifying, purificatory; serving as an article of cooking or for preparing any article of food or for dressing it.

Saṃskārya, as, ā, am, to be finished or perfected; to be consecrated or initiated.

Saṃs-kṛita, as, ā, am, carefully or accurately formed, artificially made or constructed or fabricated, elaborated, highly wrought, artificial, refined, polished, cultivated, perfected, completed, finished; made ready, prepared, cooked, dressed, compounded; consecrated, sanctified, hallowed, initiated; married, (a-*saṃs-kṛita*, as, ā, am, unmarried); cleansed, cleaned, purified; decorated, embellished, ornamented; excellent, best; (as), m. a word formed according to accurate rules, a regular derivative; a man of one of the three classes who has received all the purificatory rites; a learned man; (am), n. language formed by accurate grammatical rules, refined or polished or highly wrought speech, the Sanskrit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. — *Saṃs-kṛitātman* (°*ta-āt*), ā, m. one who has received the purificatory rites; a sage. — *Saṃs-kṛitokti* (°*ta-uk*), is, f. refined or polished language; a Sanskrit word or expression.

Saṃs-kṛita-vat, ān, atī, at, one who has perfected or elaborated or polished.

Saṃs-kṛiti, is, f. = *saṃs-kāra*.

Saṃs-kṛitya, ind. having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

Saṃs-kṛitīma, as, ā, am, perfected, polished; fabricated, made.

Saṃs-kṛiyā, f. a purificatory rite (= *saṃs-kāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

संस्तृ *saṃst* = rt. *sas*, q. v.

संस्तम्भ *saṃ-stambh*, cl. 5. 9. P. -*stabh-noti*, -*stabh-nāti*, -*stabh-dhum*, to support, prop up; to confirm, establish, corroborate; to stop, restrain: Caus. -*stambhayati*, -*ṣitum*, to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

Saṃ-stabdha, as, ā, am, supported, confirmed, corroborated; stopped, stayed, made firm or rigid, &c.

Saṃ-stabhya, ind. having supported, having confirmed or established; having made firm or stable or rigid, &c.; having supported or composed the mind firmly (in affliction).

Saṃ-stambha, as, m. support, supporting, prop; confirming, establishing, fixing, making firm; stop, stay; paralysis, muscular rigidity.

Sam-stambhaniya, as, ā, am, to be propped; to be made firm; to be stopped.

Sam-stambhayitri, tā, tri, tri, one who supports or props up, a supporter; one who stops or restrains, a restrainer.

Sam-stambhayivā (anom. ind. part.), having propped or confirmed or encouraged.

Sam-stambhita, as, ā, am, propped, supported; stopped; stupefied, paralyzed.

संस्तर *saṁ-stara*. See under *saṁ-stri*.

संस्तु *saṁ-stu*, cl. 2. P. A. -*stauti*, -*stāviti*, -*stute*, -*stutite*, -*stutum*, to praise or hymn together, praise in chorus; to praise properly or well; to celebrate.

Sam-stava, as, m. praise; association together, agreeing together, acquaintance, intimacy (= *pari-ḥaya*). — *Sam-stava-sthira*, as, ā, am, firm through acquaintance.

Sam-starāṇa, as, ā, am, praising properly; talking fluently and well, eloquent; (as), m. a singer, chanter (= *ud-gātṛi*); joy (= *harsha*, according to some).

Sam-stāva, as, m. hymning in chorus, repetition of hymns by a number of Brāhmins; the place occupied at a sacrifice by the Brāhmins reciting hymns and prayers; praise, celebration.

Sam-stata, as, ā, am, praised or hymned together; praised well or properly; lauded, hymned, eulogized; agreeing together, intimate, acquainted, known. — *Sam-stuta-prāya*, as, ā, am, for the most part lauded or hymned together, usually associated in hymns.

Sam-stati, is, f. praise in chorus, hymning together; praise, celebration.

Sam-stūyamāna, as, ā, am, being praised or celebrated.

संस्तु *saṁ-stri*, cl. 5. 9. P. A. -*striṇoti*, -*striṇute*, -*striṇāti*, -*striṇute*, -*startam*, -*startam*, -*startam*, to spread out, spread, extend; to strew over, cover, cover over.

Sam-stara, as, m. a bed, couch; a bed made of leaves, &c.; a sacrifice (or perhaps rather the ritual arrangements for a sacrifice).

Sam-staraṇa, am, n. the act of strewing or covering over.

Sam-stāra, as, m. spreading out, extension. — *Sam-stāra-pāṅkti*, is, f. a particular metre, (the first and fourth Pādas containing twelve syllables each, and the second and third eight each; cf. *viśṭāra-p*, *prastāra-p*, *āstāra-p*.)

Sam-stira, as, ā, am, Ved. entirely covered, hidden, concealed, (opposed to *vi-śṭira*, displayed, Rīg-veda I. 140. 7.)

Sam-stirṇa, as, ā, am, spread over, covered.

Sam-stirya, ind. having spread; having covered.

संस्त्याय *saṁ-styāya*, as, m. (fr. rt. *styai* with *saṁ*), assemblage, collection, heap, multitude, number; spreading expansion, diffusion; vicinity, proximity; a habitation, house.

संस्था *saṁ-sthā*, cl. 1. A. -*tishṭhate* (ep. also P. -*tishṭhāti*), -*sthātum*, to stand or stay close together, abide or remain or live together; to agree, conform; to stand firmly; to stand or remain on; to exist, live, be; to stand still, stop; to be completed; to die, perish: Caus. -*sthāpayati*, -*yitum*, to cause to stand firmly, to settle, establish or fix firmly; to place; to collect or compose (the mind); to cause to stand still, stop, restrain; to cause to cease or die, kill; to place in subjection, subject.

Sam-stha, as, ā, am, standing or staying or being together, living together, staying with, associated, domesticated; staying, abiding, dwelling, living; lasting; stopping still, stationary, fixed; ended, perished, dead; (as), m. a dweller, resident, inhabitant; a fellow-countryman, neighbour; a spy, secret emissary; (ā), f. an assembly, assemblage; state or condition of being, situation, time of life,

&c.; occupation, business, profession; continuance in the right way, correct conduct; stop, stay; end, completion; loss, destruction, destruction of the world (= *pralaya*, said to be of four kinds, viz. *naimitika*, *prākṛitika*, *nitya*, *āyanti*); death, dying; manifestation, appearance; resemblance, likeness; form; a form or kind of Soma sacrifice [cf. *yajña-s*, *pāka-s*, *haviṛ-yajña-s*, *soma-s*]; a royal ordinance; (am), n. Ved. a battle.

Sam-sthāna, as, ā, am, standing together; agreeing, resembling, like; (am), n. the act of standing or being together; a collection, aggregation, heap, quantity; the aggregation of primitive atoms, primary formation; conformation, configuration; form, figure, shape, construction; a common place of abode, vicinity, neighbourhood; a place where four roads meet; any place, station; position, situation; a spot, mark, sign; standing still, stopping, dying, death. — *Sam-sthāna-ārin*, ī, īṇ, ī, going in various forms (of gods or demons); moving in various stations.

Sam-sthāpaka, as, ikā, ām, fixing firmly, settling, establishing.

Sam-sthāpana, am, n. the act of placing together, collecting; fixing firmly, placing, fixing; confirming, establishing, establishment; restraining; a statute, regulation.

Sam-sthāpanīya, as, ā, am, to be established or settled.

Sam-sthāpita, as, ā, am, made to stand together, heaped up, accumulated; established, fixed, placed, deposited; stopped, restrained, controlled.

Sam-sthāpya, ind. having made to stand firmly, having fixed, having confirmed, having established.

Sam-sthānu, us, us, u, firmly fixed, stationary, immovable; lasting, durable.

Sam-sthita, as, ā, am, standing or being together, lying or situated close at hand, contiguous, near; brought together, collected, heaped, covered; agreeing, like, resembling; standing firm, settled, fixed, established; staying, abiding; residing, being in or at; placed in or on; standing still, stationary; stopped, concluded, completed, ended, finished; dead, deceased.

Sam-sthiti, is, f. staying or abiding or being together; collection, accumulation, heap; standing or staying with, residing or living with or near; contiguity, nearness, connection; standing firm; duration, continuance; being, abiding, abode, situation, station, state, condition (of life); standing still or stationary, stoppage; restraint; death, dying; destruction of the world.

संस्पर्श I. *saṁ-sprīś*, cl. 6. P. -*sprīśati*, -*sparśhum*, -*sparśham*, to come into close contact, to touch, lay hold of; to reach; to perceive; to sprinkle (with water &c.); Caus. -*sparśayati*, -*yitum*, to cause to touch; to sprinkle over.

Sam-sparśa, as, m. close or mutual contact, touch, touching, conjunction, mixture, laying hold of; perception, sense; the being touched, being affected; (ā), f. a kind of fragrant plant or perfume (= *janī*). — *Sam-sparśa-ja*, as, ā, am, produced by contact or sensible perception.

2. *saṁ-sprīś*, k, k, k, touching, coming into contact.

Sam-sprīśat, am, atī or antī, at, touching, laying hold of; striking together.

Sam-sprīśya, ind. having touched; having rubbed or chafed; having reached; extending to.

Sam-sprīśita, as, ā, am, touched, brought into contact; mixed, combined.

संस्फाल *saṁ-sphāla*, as, m. (fr. rt. *sphāl* with *saṁ*), a ram (= *meśha*).

संस्फुट *saṁ-sphuṭa*, as, ā, am (fr. rt. *sphuṭ* with *saṁ*), bursting open, blossomed, blown.

Sam-sphuṭa, as, m. war, battle.

Sam-sphuṭi, is, m. = *saṁ-sphuṭa* above.

संस्फेद *saṁ-spheda*, as, m. (fr. rt. *sphī* with *saṁ*), war, battle.

संसि *saṁ-smi*, cl. 1. A. -*smayate*, -*smelum*,

to laugh at, deride: Desid. -*sismayishate*, to wish to laugh at or deride.

Sam-sismayishamāna, as, ā, am, wishing to ridicule, desirous of laughing at.

संस्मृ *saṁ-smṛi*, cl. 1. P. -*smarati*, -*smartum*, to remember fully, recollect (with acc. or gen.): Caus. -*smārayati*, -*yitum*, to cause to remember, remind of.

Sam-smaraṇa, am, n. the act of remembering, calling to mind, recollecting.

Sam-smarat, am, antī, at, fully remembering, recollecting well.

Sam-smartavya, as, ā, am, to be remembered; to be thought upon.

Sam-smārya, ind. having caused to remember, having reminded of.

Sam-smṛita, as, ā, am, remembered, recollected, called to mind.

Sam-smṛiti, is, f. remembering, remembrance, recollection.

Sam-smṛitya, ind. having remembered or called to mind.

संस्व *saṁ-srava*, as, m. (fr. rt. *sru* with *saṁ*), flowing, oozing out; that which flows, a stream; anything flowing off or remaining; the droppings or remains of a libation; a kind of offering or libation.

Sam-srāva, as, m. flowing, oozing out; a kind of offering or libation.

संस्वृ *saṁ-srashṭri*. See under *saṁ-srij*.

संस्वप् *saṁ-svap*, cl. 2. P. -*svapiti*, &c., to sleep soundly, sleep.

Sam-supta, as, ā, am, soundly asleep, fast asleep, asleep, sleeping.

संस्वृ *saṁ-svri*, cl. 1. A. -*svarate*, -*svartum*, -*svaritam*, to hymn, praise (Ved.); to pain, afflict, torment, cause pain.

संहन् *saṁ-han*, cl. 2. P. -*hanti*, -*hantum*, to strike together, join or unite closely, put together, close (the hands &c.), shut; to contract, diminish; to bring together, heap, accumulate, collect; to fight together, clash; to strike, kill, destroy completely: Caus. -*ghātayati*, -*yitum*, to strike together, kill, destroy utterly.

Sam-ha = *saṁ-hata* below.

Sam-hata, as, ā, am, struck together, closely joined or united, closed, shut; well knit or compacted together, firmly united, compact, close, firm, solid; closely allied; combined, joined, connected, acting or making effort together, keeping together; collected, assembled, accumulated; struck, hurt, wounded, killed. — *Samhata-jānu*, us, us, u, or *saṁhata-jānaka*, as, ī, am, knock-kneed. — *Samhata-tala*, as, m. the two hands joined with the open palms brought together. — *Samhata-tā*, f. or *saṁhata-tva*, am, n. compactness, close combination; close contact or approximation, conjunction; union, agreement. — *Samhata-bhrū*, ās, ās, u, knitting the brows. — *Samhata-stanī*, f. (a woman) whose breasts are very close to each other. — *Samhataśra* (*tu-as*), as, m, N. of a king.

Sam-hati, is, f. the state of being brought into close contact, firm or close combination, firm union or alliance, junction, joint effort, agreement, compactness, firmness, solidity, bulk, mass, assemblage, collection, heap, number, host, multitude.

Sam-hatya, ind. having struck together, having closed or joined.

Sam-hanana, as, ī, am, striking together; killing, destroying, a destroyer, conqueror; (am), n. the act of striking together, compactness, inflexibility; strength, muscularity; rubbing the limbs; the body (as having the limbs well compacted).

Sam-hanu, us, us, u, Ved. destructive, deadly.

Sam-gha, as, m. close contact or combination; any collection or assemblage, heap, multitude, quantity, crowd, host, band, number, group, flock, shoal; any

number of people or inhabitants living together. —*Saṅgha-gupta*, *as*, m. a proper N., (also read *siṅgha-gupta*) —*Saṅgha-śārin*, *i*, m. 'going in shoals,' a fish. —*Saṅgha-jīvin*, *i*, m. 'living by multitudes of people,' a hired labourer, porter, cooly. —*Saṅgha-tala*, *as*, m. the two hands joined with the open palms brought together. —*Saṅgha-puṣpī*, *f*, a particular plant (= *dhātakī*). —*Saṅgha-eritti*, *is*, *f*, a state of close combination. —*Saṅgha-eritti-tā*, *f*, combined action. —*Saṅgha-sas*, *ind*, collectively, all together; by troops, in flocks, in shoals, in companies.

Saṅghāta, *as*, m. close combination, union, association, connection, confederacy; a collection, quantity, assemblage, multitude, heap, cluster, band; a collection of mucus, phlegm [cf. *saṅghāyaka*]; composition of words, formation of compounds; striking, killing, hurting; a particular gait or mode of walking (in the drama); N. of a division of the infernal regions; [cf. *saṃ-hāta*.] —*Saṅghāta-kathina*, *as*, *ā*, *am*, compactly or solidly hard, hard from solidity or compactness. —*Saṅghāta-patṭrikā*, *f*, a sort of fennel (= *śata-puṣpā*). —*Saṅghāta-vaṭ*, *ān*, *atī*, *at*, having close union, possessing a heap or multitude, closely compacted or combined.

संहरण *saṃ-haraṇa*. See under *saṃ-hṛi*.

संहर्ष 1. *saṃ-harsha*, *as*, m. (for *saṃ-gharsha*, q. v.; for 2. see under *saṃ-hṛi*), rubbing, grinding, trituration; envy, emulation; air, wind.

संहवन *saṃ-havana*, *am*, n. (fr. rt. *hu* with *sam*), the act of sacrificing or offering oblations together; sacrificing in a proper manner; a quadrangle, group of four houses; [cf. *saṃ-javana*.]

संहा *saṃ-hā*, *cl*. 3. A. -*jihite*, &c., to go together, proceed; to obtain.

Saṃ-jihāna, *as*, *ā*, *am*, going, moving.

संहात *saṃhāta*, *as*, m. (probably for *saṅghāta*, q. v.), one of the twenty-one hells (mentioned in Manu IV. 89).

संहार *saṃ-hāra*. See under *saṃ-hṛi*.

संहि *saṃ-hi*, *cl*. 5. P. -*hinoti*, &c., to send forth, utter.

संहित *saṃ-hita*. See under *saṃ-dhā*.

संहृति *saṃ-hṛti*. See under *saṃ-hve*.

संहृ *saṃ-hṛi*, *cl*. 1. P. A. -*harati*, -*te*, -*harat*, to bring or draw together; to contract, abridge, compress; to close, clench (the fists &c.); to crush together, crumple up, destroy, annihilate, (opposed to *śṛi*); to bring together, collect, accumulate; to draw together, unite, bind by obligations; to draw aside (a curtain &c.), withdraw, withhold, hold back, take back; to restrain, suppress, curb; to lay hold of, seize, subtract, take: Pass. -*hriyate*, to be drawn together, be contracted or abridged; to be destroyed; to be finished or concluded; to be restrained, &c.: Desid. -*jihīrṣhātī*, to wish to draw together or destroy or annihilate.

Saṃ-hara, *as*, *ā*, *am*, drawing together, bringing together; contracting; destroying, &c. — *Saṃhara-rākhyā* (°*ra-ākh*°), *as*, m. 'called Saṃhara,' the fire Pāvaka.

Saṃ-haraṇa, *am*, n. the act of drawing or bringing together; contracting; crumpling together, destroying, destruction, ruin; collecting, accumulating; withdrawing; restraining, checking; seizing, taking.

Saṃ-hartri, *tā*, *tri*, *tri*, one who draws together or contracts, &c.; destroying, a destroyer.

Saṃ-hāra, *as*, m. drawing together, contraction, abridgement, comprehensive description, abbreviation, compression; a fault in pronunciation, (opposed to *vi-hāra*); close, end, conclusion, (*kārya-saṃhāra*, *as*, m. 'the close of a poem,' epithet of the benediction at the conclusion of a drama); destruction, loss; the periodical destruction of the universe at the end of a Kalpa; collection, assemblage, accu-

mulation; withdrawing, withholding, restraining, suppressing; a charm or spell for restraining magical weapons or bringing them back after discharging them; seizing, laying hold of, taking [cf. *veṇī-s*°]; a division of the infernal regions; practice, skill. — *Saṃhāra-bhairava*, *as*, m. one of the eight forms of Bhairava, q. v. — *Saṃhāra-mudrā*, *f*, N. of a particular posture in the Tantra worship (= *viśarjana-mudrā*).

Saṃ-hāraka, *as*, *ikā*, *am*, drawing together, compressing, closing; destructive, ruinous; a destroyer.

Saṃ-hārya, *as*, *ā*, *am*, to be drawn together or contracted, to be abridged; to be destroyed, &c.; to be restrained or curbed or suppressed.

Saṃ-hṛita, *as*, *ā*, *am*, drawn together; contracted, compressed, abridged; closed; destroyed, scattered; collected, assembled; withdrawn, withheld; restrained, curbed; seized, laid hold of.

Saṃ-hṛiti, *is*, *f*, contraction, compression, abridgement; destruction, loss, disappearance; collection; restraint; taking, seizure.

Saṃ-hṛitya, *ind*, having drawn together or contracted, having abridged; having closed or clenched (the fist); having destroyed.

संहृष *saṃ-hṛish*, *cl*. 4. P. -*hṛishyati*, -*harshitam*, to bristle, stand erect (as the hair of the body from joy or fright); to thrill with delight, be glad, rejoice.

2. *saṃ-harsha*, *as*, m. bristling or erection of the hair of the body (either from rapture or terror), thrill of delight, joy, pleasure; ardour, emulation, (perhaps for *saṃ-garsha*); air, wind; trituration, rubbing together, (for *saṃ-ghursha*.) — *Saṃharsha-yogin*, *i*, *in*, *i*, possessing joy, enraptured.

Saṃ-hṛishṭa, *as*, *ā*, *am*, thrilled, enraptured, rejoiced, delighted, glad; bristling, shuddering; fired with ardour or emulation. — *Saṃhṛishṭa-roman*, *ā*, *ā*, *a*, or *saṃhṛishṭa-romārga* (°*ma-ar*°), *as*, *ā*, *am*, having the hair of the body bristling (with joy or fright), thrilling with joy.

संहोत्र *saṃ-hotra*, Ved. = *samichna-yajña*, Rīg-veda X. 86, 10.

सहाद *saṃ-hrāda*, *as*, m. (fr. rt. *hrad* with *sant*), a loud noise, uproar, sound, noise.

Saṃ-hrādīn, *i*, *in*, *i*, sounding together, making a noise, tumultuous, noisy. — *Saṃhrādī-kauṭha*, *as*, *am*, m. n. a sounding throat.

संह्री *saṃ-hṛi*, *cl*. 3. P. -*jihreti*, &c., to be quite ashamed.

Saṃ-hṛiṇa, *as*, *ā*, *am*, altogether ashamed; bashful, modest.

संहाद *saṃ-hlāda*, *as*, m., N. of a son of Hiranya-kaśipu (and brother of Prahlāda, q. v.).

संह्वे *saṃ-hve*, *cl*. 1. A. -*hṛayate*, -*hṛātum* (Ved. Inf. -*hṛayitavāi*), to call out loudly, shout together; to call out, tell, relate, make known.

Saṃ-hṛti, *is*, *f*, shouting or calling out together, general shout or clamour, exclamation, tumultuous exultation.

सक *saka*, *as*, m. (a diminutive fr. *sa*, the base of nom. sing. of *taḍ*), he, that man; (*ā*), *f*, she, (Rīg-veda I. 191, 11.)

सकट *sa-kaṭa*, *as*, *ā*, *am*, bad, vile; (*as*), m. the small tree *Trophis Aspera* (= *sākhota*). — *Sakaṭanna* (°*ta-an*°), *am*, n. impure food (according to some).

सकटाक *sa-kaṭaka*, *as*, *ā*, *am*, having thorns, thorny, prickly; troublesome, perilous; (*as*), m. the aquatic plant *Vallisneria* (= *śuivāla*); a kind of Karañja.

सकपटम *sa-kapaṭam*, *ind*, with fraud or dissimulation, fraudulently.

सकमल *sa-kamala*, *as*, *ā*, *am*, having lotuses, abounding in lotuses.

सकम्प *sa-kampa*, *as*, *ā*, *am*, having tremor, tremulous.

Sa-kampana, *as*, *ā*, *am*, having tremor, trembling; accompanied with earthquakes; (according to Nīla-kaṇṭha) = *sa-vidyut*.

सकर 1. *sa-kara*, *as*, *ā*, *am* (see 1. *kara*), having hands; possessing a trunk (as an elephant).

सकर 2. *sa-kara*, *as*, *ā*, *am* (see 2. *kara*), having rays, full of rays; having or bearing tax, bringing in toll, liable to pay taxes.

सकरुण *sa-karaṇa*, *as*, *ā*, *am*, having pity, tender, compassionate; (*am*), *ind*, compassionately, tenderly.

सकर्ण *sa-karṇa*, *as*, *ā* or *i*, *am*, having ears; hearing, listening; accompanied by Karṇa.

सकर्तृक *sa-kartṛika*, *as*, *ā*, *am*, having an agent.

Sa-karmaka, *as*, m. having or performing any act; (in grammar) 'having an object,' the transitive or active verb.

Sa-karmaṇ, *ā*, *ā*, *a*, performing any act or rite; following similar business.

Sa-kāraṇa, *as*, *ā*, *am*, having a cause, originating from a cause.

सकल 1. *sa-kala*, *as*, *ā*, *am* (fr. *sa* and *kalā*), together with parts or portions; all, whole, entire; (*am*), n. everything; the whole; [cf. Lith. *cziela-s*; Russ. *zicly*; Slav. *ziel*; Pol. *saly*, *salki*; perhaps Goth. *heil-s*; Old Norse *heil*; Angl. Sax. *hal*.] — *Sakala-siddhi-da*, *as*, *ā*, *am*, giving all perfection. — 1. *sakala-hansa-gaṇa*, *as*, *ā*, *am*, having entire or unbroken flocks of geese. — *Sakalārtha-sūtra-sāra* (°*la-an*°), *as*, *ā*, *am*, containing the essence of precepts about all things. — *Sakalendu* (°*la-in*°), *us*, m. the full moon. — *Sakalendu-mukha*, *as*, *i*, *am*, having a face like the full moon.

सकल 2. *sa-kala*, *as*, *ā*, *am*, having a soft or low sound.

सकलङ्क *sa-kalanka*, *as*, *ā*, *am*, having spots or stains, stained, contaminated.

सकलत्र *sa-kalatra*, *as*, *ā*, *am*, accompanied by a wife.

सकलह *sa-kalaha*, *as*, *ā*, *am*, having quarrels, quarrelsome, quarrelling.

सकलहंसगण 2. *sa-kalahansa-gaṇa*, *as*, *ā*, *am*, having flocks of Kala-hansas.

सकल्प *sa-kalpa*, *as*, *ā*, *am*, having the ritual or ceremonial part of the Veda, along with the ritual, (Manu II. 140); having rites or ceremonies; (*as*), m. epithet of Śiva.

सकवच *sa-kacaṭa*, *as*, *ā*, *am*, having armour or mail, clad in armour, mailed.

सकाकौल *sa-kākola*, *as*, m. one of the twenty-one hells (mentioned in Manu IV. 89).

सकातर *sa-kātara*, *as*, *ā*, *am*, cowardly, dastardly; (*am*), *ind*, with cowardice, in a cowardly manner.

सकाम *sa-kāma*, *as*, *ā*, *am*, having love or affection, full of love, loving, a lover; one who has obtained his wish, contented, satisfied, humoured, gratified; (*am*), *ind*, with pleasure; contentedly, assuredly, indeed. — *Sakāmāri* (°*ma-ari*°), *is*, m. 'enemy of lovers,' epithet of Śiva.

सकार *sa-kāra*. See under 1. *sa*.

सकामुक *sa-kāmuka*, *as*, *ā*, *am*, having a bow, armed with a bow.

सकाल *sa-kāla*, *as*, *ā*, *am*, seasonable; (*am*), *ind*, seasonably, betimes, early in the morning.

सकाली *sakālī*, *f*, N. of a place. — *Sakālī-samudra*, N. of a place.

सकाश sa-kāśa, as, ā, am, having appearance or visibility, visible, present, near; (as), m. presence, propinquity, vicinity, nearness; (am), e, ind. in the presence of, near; (āt), ind. from the presence of, from.

सकिरीटकौस्तुभ sa-kirīṭa-kaustubha, as, ā, am, having a diadem and breast-jewel.

सकुक्षि sa-kukshi, is, i, having the same womb, born from the same mother (as a brother or other relation of whole blood).

सकुण्डल sa-kuṇḍala, as, ā, am, having ear-rings, decorated with ear-rings.

सकुरुण्ड sakuruṇḍa, as, m. yellow Amaranth or Barleria (= sakuruṇḍa, kururuṇḍa).

सकुल sa-kula, as, ā, am, having a family; belonging to a noble family, &c.; belonging to the same family; (as), m. a kinsman; (as, i), n. f. a sort of fish (= śakula).

Sakulya, as, m. one of the same family and name (= sa-gotra); a distant relation, remote kinsman (said to be one who shares a divided oblation, e. g. the grandson's grandson or even other descendants as far as three degrees or more from him; sometimes extended to the tenth descendant).

सकृच्छ्र sa-kriśśra, as, ā, am, having trouble or distress, attended with pain, painful, distressing.

सकृत् 1. sa-kṛit, ind. (connected with rt. 1. kṛi), once, on one occasion only [cf. a-s°]; at one time; at once, together; together with, with; always; [with the former part of this word cf. Lat. se, si, sim, of the words se-mel, si-mul, sim-plex, and Gr. ἅ of ἁ-πλόος; with the latter part cf. Lith. kartas.] — **Sakṛit-praja**, as, m. 'having offspring once,' a crow. — **Sakṛit-prayogin**, i, inī, i, Ved. being employed only once. — **Sakṛit-prasūtiḥ**, f. one who has borne one child; (a cow) that has calved once. — **Sakṛit-phalā**, f. 'bearing fruit once,' the plantain tree (= kadali). — **Sakṛit-sū**, ūs, f., Ved. one who bears a child only once. — **Sakṛid-āyāmin**, i, m., N. of one of the four orders of Buddhist Aryas. — **Sakṛid-garbha**, as, m. 'having only one conception,' a mule, = khesara; (ā), f. a woman who is pregnant only once. — **Sakṛid-vira**, as, m. a kind of plant (= eka-vira).

सकृत् 2. sakṛit, t, m. (more usually written **sakṛit**, q. v.), excrement, feces, ordure.

सकृप sa-kṛipa, as, ā, am, having pity, compassionate; with Kṛipa, accompanied by Kṛipa. — **Sa-kṛipaṇa**, as, ā, am, pitiable, miserable, wretched.

सकेश sa-keśa, as, ā, am, having hair, hairy.

सकैतव sa-kaitava, as, ā, am, having fraud, fraudulent; (as), m. a deceiver, cheat, impostor; (am), ind. fraudulently.

सकोप sa-kopa, as, ā, am, enraged, full of anger, angry, displeased; (am), ind. with anger, angrily.

सकौतुक sa-kautuka, as, ā, am, full of expectation, eagerly expectant; (am), ind. expectantly.

सक्ता sakta, sakti. See under rt. sañj.

सक्तु saktu, us, u, m. (also written **saktu**, q. v.; according to Uṇādi-s. 1. 70. fr. rt. saḥ; according to some only masc. pl.), the flour of barley (fried before ground); barley-meal. — **Saktu-pras-tha**, as, am, m. n. a Prastha or particular measure of flour. — **Saktuprasthīya**, am, n., N. of an episode in the Mahā-bhārata. — **Saktu-phalā** or **saktu-phalā**, f. 'having fruit resembling flour,' the Sami tree, Mimosa Suma.

Saktuka, as, m. = saktu above; a species of poison.

Saktula, as, ā, am, containing flour.

सक्थि sakthi, i, n. (according to Uṇādi-s. III. 15.4. fr. rt. sañj, because the body 'is attached to' or 'rests on' the thigh; according to Yāska fr. rt. saḥ; the base of some cases is **sakthan**, see below; in Rīg-veda X. 86, 16. **sakthiḥ** = **sakthimī**, n. du., occurs), the thigh; a bone; the pole or shafts of a cart; a part of the frame of a cart.

Saktha at the end of a comp. = **sakthi**.

Sakthan, a form of base substituted for **sakthi** above, in the weakest cases (e. g. inst. sing. **sakthnā**, dat. **sakthne**, abl. gen. **sakthnas**, loc. **sakthnā** or **sakthani**, gen. pl. **sakthnām**, Ved. acc. pl. **sakthāni**).

सक्ता sakma, sakmya. See under rt. saḥ.

सक्रिय sa-kriya, as, ā, am, having action, active, mutable, movable, migratory; one who observes his religious duties.

सक्रोध sa-krodha, as, ā, am, full of anger, angry; (am), ind. with anger, angrily.

सक्ष saksh. See rt. saḥ.

सक्षण sa-kshaṇa, as, ā, am, having a leisure moment, being at leisure.

सक्षणि sakshaṇi, is, i, (according to some fr. rt. kshan, perhaps fr. rt. 1. sah; according to Sāy. fr. rt. saḥ), Ved. overpowering, destroying; honouring, obeying; to be honoured; (Sāy. = **sa-śamāna**, Rīg-veda VIII. 70, 8; = **saśamāna-śīla**, VIII. 22, 15.)

सक्षत्रम् sa-kshatram, ind. suitably to the state of a Kshatriya.

सक्षित sa-kshit, t, t, t (see 2. kshit), Ved. dwelling along with, associated together, going together.

सखद्वज sa-khadga, as, ā, am, armed with a sword, sword in hand.

सखि sakhi, ā, m. (according to Uṇādi-s. IV. 136. fr. sa for samāna + rt. khyā; according to others fr. 4. sa and rt. 2. kshi, and meaning 'living together'), a friend, (kin-s°, a bad friend) an associate, companion; [cf. Lat. socius.] — **Sakhi-tā**, f. or **sakhi-tva**, am, n. friendship, intimacy. — **Sakhi-pūva**, as, ā, am, one who has been formerly a friend; (am), n. the being formerly a friend. — **Sakhi-rat**, ind. like a friend, as a friend. — **Sakhi-rigraha**, as, m. war of friends, civil war.

Sakha, as, m. a friend, (frequently used at the end of comps. for **sakhi** above; cf. **nara-s°**, **va-santa-s°**) the tree Mimosa Catechu.

Sakhī, f. a female friend or companion, a woman's confidante, (ku-sakhī, a bad female friend.) — **Sakhi-kadambaka**, am, n. a number of female friends. — **Sakhi-gaṇa**, as, m. a number of female friends. — **Sakhigaya-samāvṛita**, as, ā, am, surrounded by a company of female friends. — **Sakhi-jana**, as, m. a female friend, confidante. — **Sakhī-sakhita**, as, ā, am, attended by female friends.

Sakhīya, Nom. P. **sakhīyati**, &c., to wish for a friend.

Sakhīyat, an, antī, at, Ved. desiring friends, desirous of friendship.

Sakhya, am, n. friendship, intimacy; equality; (as), m. a friend.

सखेद sa-kheda, as, ā, am, having grief or sorrow; (am), ind. with grief, sorrowfully.

सखेलम् sa-khelam, ind. with a gentle motion, moving gently.

सग् sag, cl. 1. P. **sagati**, **saśāga**, **asagati**, **sagitum**, to cover; Caus. **sagayati**, **-yitum**, to cause to cover.

सगजारीह sa-gajāroha, as, ā, am, accompanied by an elephant-rider, attended by men riding on elephants.

सगण sa-gaṇa, as, ā, am, having troops or flocks, accompanied by a troop, attended by a body of followers; attended or accompanied by (with inst.); (as), m. epithet of Śiva.

सगद्गम sa-gadgam, ind. with stammering, in a faltering voice.

सगन्ध sa-gandha, as, ā, am, having a smell, odoriferous, fragrant, sweet-smelling; (as), m. a relation, kinsman, co-heir.

सगन्धर्व sa-gandharva, as, ā, am, together with the Gandharvas.

सगर sa-gara, as, ā, am, having poison, poisonous; (as), m. the ocean, sea (Ved., enumerated among the **antariksha-nāmāni** in Naigh. I. 3; also **am**, n.); N. of a king of the solar race, sovereign of Ayodhyā (son of Bāhu; he is said to have been called Sāgara, as born together with a poison given to his mother by the other wife of his father; he was father of Asamañja by Keśinī and of sixty thousand sons by Sumatī; the latter were turned into a heap of ashes by the sage Kapila, see **Ugāgratha**, and their funeral ceremonies could only be performed by the waters of Gaṅgā to be brought from heaven for the purpose of purifying their remains; this was finally accomplished by the devotion of Bhāgratha, q. v., who having led the river to the sea, called it Sāgara in honour of his ancestor; Sāgara is described as having subdued the Śakas, Yavanas, and other barbarous tribes, and deprived them of their social and religious position); N. of a particular Arhat. — **Sagaropākhyāna** (ra-up°), am, n. 'the story of Sāgara,' N. of the fifteenth chapter of the Svarga-khaṇḍa of the Padma-Purāṇa.

सगर्भ sa-garbha, as, ā, am, pregnant; (as), m. 'having the same womb,' a brother by the same father and mother, a brother of whole blood (= **sa-hodara**; cf. Gr. ἁδελφός); (ā), f. a pregnant woman.

Sagarbhya, as, m. a brother of whole blood, one by the same father and mother.

सगर्व sa-garva, as, ā, am, proud; joyful, glad, elated; (am), ind. haughtily.

सगुडशृङ्ग sa-guḍaśṛṅgaka, as, ikā, am, furnished with cupolas.

सगुण sa-guṇa, as, ā, am, having properties or qualities, &c.; possessing good qualities or attributes, virtuous; worldly.

सगूढम् sa-gūḍham, ind. secretly, privately, privily.

सगोत्र sa-gotra, as, ā, am, being of the same family or kin, related; (as), m. a kinsman of the same family; one sprung from a common ancestor; one connected by funeral oblations of food and water; a distant kinsman; (am), n. a family, race, lineage.

सग्धि sa-gdhi, is, f. (contracted fr. **saha-jagdhi**, see **jagdhi**), eating together; (is, se, i), Ved. eating together.

सग्मन् sagman, enumerated among the **sangrāma-nāmāni** in Naigh. II. 17.

सघ sagh, cl. 5. P. **saghnōti**, **saśāgha**, **saghishyati**, **asaghīti** or **asāghīti**, **saghitum**, to strike, hurt, injure, kill; to receive, accept; to support, bear [cf. rt. 1. sah]; Caus. **sāghayati**, **-yitum**, Aor. **asishaghat** or **asīghat**; Desid. **sāghishati**; Intens. **sāsaghyate**, **sāsagdhī**.

सघन sa-ghana, as, ā, am, having density or solidity, dense, solid.

सङ्ग saṅga-ka, as, ā, am (according to Sāy.

fr. rt. *kaṭ* with *sa-*; but according to Yāska, Nir. IX. 14, either fr. rt. *suṭ* or fr. *san-kṛī*, sounding together, shouting; having assembled warriors; (in Naigh. II. 17. *sankāḥ* is enumerated among the *sangrāma-nāmāni*.)

सङ्कट *san-kaṭa*, *as*, *ā*, *am* (fr. *sa-* + *kaṭa*, q. v.), 'having the hips close together,' contracted, narrow, strait; impassable, impervious; crowded; (*as*), *m*. a proper N.; (*ā*), *f*. a particular goddess worshipped at Benares; a particular Yoginī, (seven others are named, viz. Mangalā, Pingalā, Dhanyā, Bhṛāmārī, Bhadrīkā, Ulkā, Siddhi); (*am*), *n*. a narrow passage, strait, defile, pass; a strait, difficulty, trouble, (*prāya-sankāṭa*, risk of life.) — *Sankāṭakṣha* ('*ṭa-ak*'), *as*, *i*, *am*, 'having contracted eyes,' winking, leering; (*as*), *m*. the tree *Grisea tomentosa* (= *Dhava*). — *Sankāṭāpanna* ('*ṭa-āp*'), *as*, *ā*, *am*, beset with difficulties.

सङ्कथ *san-kath* (*sa-* + *kath*), cl. 10. P. -*ka-thayati*, -*yitum*, to relate or narrate fully, tell, communicate, inform; to explain; to speak about or of (with acc.); to converse.

San-kathana, *am*, *n*. the act of narrating fully, narration, relation.

San-kathā, *f*. conversation, discourse, talking together.

San-kathita, *as*, *ā*, *am*, related, narrated, communicated.

San-kathyamāna, *as*, *ā*, *am*, being told or related.

सङ्कन् *san-kan* (*sa-* + *kan*, cf. 2. *kā*, rt. *kai*), cl. 1. P. -*kanati*, &c. (apparently only used in the participle below), Ved. to be satisfied or pleased, &c.; [cf. rt. *ṣak*.]

Saṅkāna, *as*, *ā*, *am*, Ved. satisfied with, pleased; praised, glorified, (*Sāy.* = *stūyamāna*, as if fr. rt. *kai* with *sa-*.)

सङ्कम्प *san-kamp* (*sa-* + *kamp*), cl. 1. A. -*kampate*, -*kampitum*, to shake about, quake, tremble; Caus. -*kampayati*, -*yitum*, to cause to shake or tremble.

सङ्कर *san-kara*. See under *san-kṛī*.

सङ्करा *san-karṣaṇa*. See under *san-kṛish*.

सङ्कल् 1. *san-kal* (*sa-* + *kal*, see rt. 2. *kal*), cl. 10. P. -*kālayati*, -*yitum*, to drive together, drive to; to drive away, put to flight.

San-kalā, *ind*. (doubtful), killing, slaughtering.

सङ्कल 2. *san-kal* (*sa-* + *kal*, see rt. 3. *kal*), cl. 10. P. -*kālayati*, -*yitum*, to heap together, pile up, accumulate; to grasp, lay hold of; to consider, deem, regard as.

San-kala, *as*, *m*. collection, accumulation, quantity; addition.

San-kalana, *am*, *ā*, *n*. *f*. the act of heaping together; contact, junction, collision, intermixture; blending, twining; (*am*), *n*. addition (in arithmetic).

San-kalita, *as*, *ā*, *am*, heaped together, piled up, collected, brought together, blended, intermixed, arranged; added; laid hold of, grasped; (*ā*), *f*. (in arithmetical progression) the first sum; (*am*), *n*. addition (in arithmetic). — *San-kalitaikya* ('*tā-aiṭ*'), *am*, *n*. the sum of the sums or terms (of an arithmetical progression).

सङ्कल्प *san-kalpa*, &c. See under *san-kṛip*.

सङ्कसुक *san-kasuka*, *as*, *ā*, *am* (according to Uṇādi-s. II. 29. fr. rt. *kas* with *sa-*), going or moving about unsteadily, unsteady, inconstant, fickle, changeable; uncertain, doubtful; weak, feeble; bad, wicked; (*as*), *m*, *N*. of the author of the hymn R̥g-veda X. 18 (having the patronymic Yāmāyana).

सङ्कश *san-kāś* (*sa-* + *kāś*), cl. 1. A. -*kāśate*, -*kāśitum*, to appear together, appear in sight, become visible; Caus. -*kāśayati*, -*yitum*, to cause to appear; to look at, see, contemplate, behold.

San-kāśa, *as*, *m*. appearance; presence; vicinity, (*griha-sankāśe*, in the neighbourhood of the house, near the house); (*as*, *ā*, *am*), like, similar (at the end of comps., e.g. *mṛityu-sankāśa*, death-like; *gaja-s*, resembling elephants); near, close at hand.

San-kāśya, *N*. of a kingdom.

सङ्किल *sankila*, *as*, *m*. (said to be fr. rt. *kil* with *sa-*), a burning torch, fire-brand.

सङ्कीर्ण *san-kīṛṇa*. See under *san-kṛī*.

सङ्कीर्तन *san-kīrtana*. See under *san-kṛīt*.

सङ्कु *sanku*, *us*, *m*. (doubtful), a hole.

सङ्कुच *san-kuṭ* (*sa-* + *kuṭ*), cl. 6. 1. P. -*ku-ṭati*, -*koṭati*, -*koṭitum*, to shrink, become contracted, contract, shrivel up; to close, shut (as a flower); to contract, compress; Pass. -*kuṭyate*, to be contracted, be closed; Caus. -*koṭayati*, -*yitum*, to contract, narrow, make smaller, lessen; to close up.

San-kuṭita, *as*, *ā*, *am*, contracted, narrowed, shriveled up, shrunken, wrinkled, (*a-sankuṭita*, not wrinkled); closed, shut, unblown (as a flower); crouching, cowering.

San-koṭa, *as*, *m*. contracting, shriveling up, contraction, shrinking; terror, fear; compression, abridgement, narrowness, diminution; shutting up, closing; binding, tying; a sort of skate fish; (*am*), *n*. saffron. — *San-koṭa-piṣuna*, *am*, *n*. 'manifesting contraction', saffron.

San-koṭana, *am*, *n*. the act of contracting or shrinking, contraction, causing to shrink or close; astringent; (*as*, *i*, *am*), contracting, shrinking; astringent; (*i*), *f*. the sensitive plant (= *tajjilū*).

San-koṭayati, *an*, *antī*, *at*, contracting, causing to shrink or close, narrowing.

San-koṭin, *i*, *inī*, *i*, shrinking, contracting, shriveling up; closing; astringent.

San-koṭya, *ind*. having contracted or compressed, &c.

सङ्कुप *san-kup* (*sa-* + *kup*), cl. 4. P. A. -*kup-yati*, -*te*, -*kopitum*, to become angry or enraged; to be agitated or excited; Caus. -*kopayati*, -*yitum*, to make angry, enrage, provoke, excite; to become agitated or excited.

San-kupita, *as*, *ā*, *am*, enraged, aroused, excited.

San-kopayati, *an*, *antī*, *at*, making angry, enraging, exciting.

सङ्कुल *sankula*, *as*, *ā*, *am* (fr. rt. *kul* with *sa-*), probably connected with *san-kara* fr. *san-kṛī*, crowded together, thronged, mixed together, commingled, confused, perplexed, disordered, inconsistent; filled with, full of; (*as*), *m*, *N*. of a poet; (*am*), *n*. a crowd, throng, mob; a flock, collection; a confused fight, battle, war, mêlée; inconsistent or contradictory speech.

सङ्कुञ्ज *san-kūj* (*sa-* + *kūj*), cl. 1. P. -*kūjati*, &c., to cry aloud, utter inarticulate sounds.

San-kūjita, *as*, *ā*, *am*, cried aloud; (*am*), *n*. the cry of the *Cakra-vāka*.

सङ्क *san-kṛī* (*sa-* + *kṛī*), cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, = *sa-s-kṛī*, q. v.

San-kṛīti, *iṣ*, *f*. a kind of metre (consisting of four lines of twenty-four syllables each); (*iṣ*), *m*. a proper N.; (*ayas*), *m*. pl., *N*. of a class of ancient R̥shis.

सङ्कृत *san-kṛit* (*sa-* + *kṛit*), cl. 6. P. -*kṛin-tati*, -*kartitum*, to cut to pieces, cut up; to cut through, cut, pierce.

San-kṛita, *as*, *ā*, *am*, cut to pieces, cut through, pierced.

San-kṛitya, *ind*. having cut to pieces, having cut up.

सङ्कृष *san-kṛish* (*sa-* + *kṛish*), cl. 1. P. -*kar-shati*, -*karshṭum*, -*krashṭum*, to draw together, contract; to lace together, tighten; to draw away, withdraw; to drag away with, drag along, carry off, take away.

San-karṣaṇa, *am*, *n*. the act of drawing together, contracting; shortening; attracting, drawing; making rows, ploughing, &c.; (*as*), *m*, *N*. of the first-born offspring of Vishnu, (Mahā-bh. Sānti-p. 7527); epithet of Bala-deva or Bala-rāma (elder brother of Kṛishṇa, and so called because withdrawn from the womb of Devakī and transferred to that of Rohiṇī); a proper N. — *Sankarṣaṇa-kāṇḍa*, *N*. of a work ascribed to Jaimini. — *Sankarṣaṇeśvara-tīrtha* ('*ṇa-iṣ*'), *am*, *n*, *N*. of a Tīrtha.

San-karshat, *an*, *antī*, *at*, drawing together, contracting; drawing away.

San-karshin, *i*, *inī*, *i*, drawing together, contracting, shortening, (*kāla-sankarshin*, shortening the time; *kālasankarshinī vidyā*, epithet of a particular magical incantation.)

San-kṛishṭa, *as*, *ā*, *am*, drawn together, contracted (as two sounds), drawn near to one another.

सङ्कृ *san-kṛī* (*sa-* + *kṛī*), cl. 6. P. -*kirati*, -*karitum*, -*karitum*, to pour together, mix together, commingle; to confuse; to scatter about, diffuse; to pour out, bestow liberally or abundantly (Ved.); to make full, fill; Pass. -*kīryate*, to be poured together, be intermingled or mixed; to be confused.

San-kara, *as*, *m*. mixing together, intermixture, blending, confusing, confounding, confusion, irregular mixture, unlawful intermarriage, mixture of caste, a mixed caste or race (proceeding from the union of a man with a woman of a higher caste or from the promiscuous intercourse of the four tribes, and again from the indiscriminate cohabitation of their descendants amongst each other; cf. *yoni-sankara*); the union or mixing together of two figures in the same passage (in rhetoric); dust, sweepings [cf. *ava-kara*, p. 88]; the crackling of flame. — *Sankara-ja*, *as*, *ā*, *am*, born from a mixed marriage. — *Sankari-karāṇa*, *am*, *n*. the act of mixing together, confusing; confusion; causing mixture or loss of caste. — *Sankari-kṛī*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to mix together confusedly, cause confusion. — *Sankari-kṛita*, *as*, *ā*, *am*, confused, blended or mixed confusedly; outcast.

Sankarin, *i*, *inī*, *i*, confusing, confused, intermingled, produced by or resulting from illegal mixture of castes.

San-kāra, *as*, *m*. dust, sweepings; the crackling of flame; (*i*), *f*. a girl recently deflowered, a new bride.

San-kīṛṇa, *as*, *ā*, *am*, poured together, mixed together, intermingled, confused, miscellaneous, crowded, closely packed; indistinct; scattered, strewed, spread, diffused; sprinkled (with exuding juice, as a rutting elephant); of mixed caste, of impure origin, born from a mixed marriage, impure, polluted, adulterated; contracted, narrow; (*as*), *m*. a man of mixed caste, an outcast; a mixed note or mode (in music); an elephant possessing certain characteristic marks or one in rut; (*ā*), *f*. a kind of riddle or enigma. — *Sankīṛṇa-čārin*, *i*, *inī*, *i*, wandering about confusedly, going to various places. — *Sankīṛṇa-jāti*, *iṣ*, *iṣ*, *i*, or *sankīṛṇa-yoni*, *iṣ*, *iṣ*, *i*, of mixed birth or caste, impure through illegal intermarriage, of a mongrel breed, mule. — *Sankīṛṇa-yuddha*, *am*, *n*. a mixed or confused fight, mêlée.

सङ्कृत् *san-kṛit* (*sa-* + *kṛit*), cl. 10. P. -*kīrtayati*, -*yitum*, to mention or relate fully, recite; to proclaim, announce; to celebrate or praise or commend greatly.

San-kīrtana, *am*, *ā*, *n*. *f*. the act of reciting or proclaiming at full; greatly praising or celebrating, extolling, lauding, honouring, glorification.

San-kīrtayati, *an*, *antī*, *at*, mentioning or describing fully, proclaiming; celebrating or praising greatly.

San-kīrtita, *as*, *ā*, *am*, mentioned fully; celebrated, praised, renowned.

San-kīrti, *iṣ*, *m*, *N*. of a Vaiśya (said to have been the author of certain Vedic hymns).

San-kirtya, ind. having mentioned, having celebrated, &c.

San-kirtyamāna, *as*, *ā*, *am*, being proclaimed or celebrated.

सङ्कृप *san-klīp* (*sam-klīp*), cl. 1. A. -*kalpate*, -*kalpītum*, -*kalptum*, to will, wish for, long for, be desirous of: Caus. -*kalpayati*, -*te*, -*yitum*, to form or arrange or connect together; to create, make, effect, furnish, provide; to will, purpose, resolve, determine, wish for, desire, intend, aim at, strive after; to appoint, settle, fix, allot, assign, destine; to consecrate, dedicate; to perform obsequies; to form an idea in the mind, imagine, fancy; to think about, weigh, ponder.

San-kalpa, *as*, *m*, will, volition, strength of will, purpose, mental resolve or determination, resolution, vow; power of will; wish, desire; idea formed in the mind, thought, imagination, fancy, contrivance; consideration, reflection; mind, soul, heart; idea or expectation of advantage from any voluntary act; a solemn vow to perform a ritual observance, declaration of purpose; a declaration repeated by a widow who burns herself with her deceased husband; N. of a *Prajā-pati*; (*ā*), *f*, N. of a daughter of Dakṣha and wife of Dharmā. — *Sankalpa-kulmala*, *as*, *ā*, *am*, Ved. having desire for its shaft (said of an arrow). — *Sankalpa-ja*, *as*, *ā*, *am*, produced from self-determined will or desire, proceeding from idea of advantage; (*as*), *m*, 'mind-born, heart-born,' epithet of Kāma (god of love). — *Sankalpa-janman*, *ā*, or *sankalpa-bhava*, *as*, or *sankalpa-yoni*, *is*, *m*, epithet of Kāma (god of love). — *Sankalpa-rūpa*, *as*, *ā*, *am*, formed or consisting of will, of the nature of mental resolve, conformable to the will or purpose. — *Sankalpa-sambhava*, *as*, *ā*, *am*, produced from will or desire, arising out of an idea or desire of advantage; (*as*), *m*, 'mind-born,' epithet of Kāma. — *Sankalpa-siddha*, *as*, *ā*, *am*, perfected by mental resolve or will, having supernatural powers by the exercise of a strong will. — *Sankalpātma* (*°pa-āt*), *as*, *ikā*, *am*, consisting of will or volition, of the nature of mental resolve; willing, resolving.

Sankalpaka, *as*, *ā* or *ikā*, *am*, purposing, determining, reflecting, pondering.

San-kalpanīya, *as*, *ā*, *am*, to be willed or wished or desired; to be purposed or intended.

San-kalpayat, *an*, *anti*, *at*, wishing or striving for; reflecting, considering, weighing.

San-kalpita, *as*, *ā*, *am*, wished for, desired, aimed at, striven after, intended, purposed, determined, resolved on; conceived, imagined, thought, fancied, contrived.

San-kalpya, ind. having resolved on, having wished for or desired; having consecrated, having performed funeral rites.

Sankrīpta, *as*, *ā*, *am*, desired, wished; contrived.

Sankrīpti, *is*, *f*, will, resolve; fancy; contrivance.

सङ्केत *san-keta*, *as*, *m*, (fr. rt. *kit* = 4. *cit* with *am*), any indicatory sign or gesture, intimation, hint, allusion, innuendo, sign, mark, token, symbol (in general); gesticulation; a short explanatory rule (teaching the application of grammatical Sūtras, = *sūti*); agreement, convention; engagement, appointment, assignation (with a lover); condition, provision. — *Sanketa-niketanam*, *an*, *n*, a house or place appointed for meeting (a lover &c.), place of assignation, rendezvous. — *Sanketa-paddhati*, *is*, *f*, N. of a work. — *Sanketa-bhūmi*, *is*, *f*, a place of assignation. — *Sanketa-sikṣā*, *f*, N. of a work. — *Sanketa-stava*, *as*, *m*, N. of a hymn. — *Sanketa-sthāna*, *am*, *n*, place of assignation, appointed place; a sign, intimation.

Sanketaka, *as*, *m*, an agreement, convention, appointment; a rendezvous.

Sanketana, *am*, *n*, the act of agreeing together, appointing; a rendezvous.

Sanketaya, Nom. P. *sanketayati*, -*yitum*, to

agree upon, appoint (a time &c.); to invite, call; to counsel, advise.

Sanketita, *as*, *ā*, *am*, agreed upon; invited; [cf. *a-s°*.]

सङ्क्रन्द *san-krand* (*sam-krand*), cl. 1. P. A. -*krandati*, -*te*, -*kranditum*, to cry or scream together: Caus. -*krandayati*, -*yitum*, to cry out together, call together.

San-krandana, *as*, *m*, Ved. 'whose cries are terrible,' epithet of Indra, (Sāy. = *para-bhaya-hetur dhvanir yasya sah*.)

सङ्क्रम *san-kram* (*sam-kram*), cl. 1. P. A. -*krāmati*, -*kramate*, -*krāmitum*, to come together, go along with, meet together, meet; to go near, approach; to be present at, attend; to go or pass through, traverse; to go or pass over, pass into (with loc. or acc.); to enter a constellation (said of the sun); to be transferred; to overstep, surmount: Caus. -*krāmayati*, -*kramayati*, -*te*, -*yitum*, to cause to go over or pass into, transfer, transport; to lead or conduct through or towards, convey; to consign, deliver over; to take possession of; to agree to help one another.

San-krama, *as*, *m*, going or coming together, concurrence; going or passing through, passage from one point to another, traversing, transit, transition, progress, transfer; the passage of a planetary body through the zodiacal signs; going, moving, travelling; (*as*, *am*), *m*, *n*, difficult passage or progress, making one's way over difficult ground (as over rocks or torrents or inaccessible passes); the means of effecting a difficult passage, a causeway, bridge; a means of attaining any object. — *Sankramī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to use as a vehicle or means of transit or means of attaining.

San-kramaṇa, *am*, *n*, the act of going along with, concurrence; the act of going or passing through, transition, proceeding, progress; passage; the sun's passage from one sign of the zodiac to another; the day on which the sun's progress to the north of the equator or summer solstice begins; (in algebra) concurrence, (said to be a general designation of a certain class of problems.)

San-kramayya, ind. having transferred, having made to pass or proceed.

San-kramita, *as*, *ā*, *am*, conducted, led, transported, transferred.

San-kramīti, *tā*, *tri*, *tri*, who or what passes from one place to another, passing, proceeding, going.

San-krānta, *as*, *ā*, *am*, gone or come together, met together, passed through or into, entered into, gone from one point to another, transferred; transferred to a picture, depicted, imaged; (in astronomy) having a *Sankrānti*, (*a-sankrānta*, [a month] which has no *Sankrānti*.)

San-krānti, *is*, *f*, going or meeting together, union; going from one place to another, proceeding, procession, passage, proceeding from one condition of life to another; passage of the sun or planetary bodies from one sign into another, (*kāṭa-s°*, the sun's entrance into another zodiacal sign after mid-night); transferring to a picture, image, reflection. — *Sankrānti-dakṛa*, *am*, *n*, an astrological diagram marked with the Nakṣatras and used for foretelling good or bad fortune.

San-krāna, *as*, *m*, difficult progress or passage; a bridge (= *sar-krama*, q. v.).

San-krāmat, *an*, *anti*, *at*, transporting, transferring.

San-krāmīta, *as*, *ā*, *am*, transferred, transported, handed over, delivered, communicated.

सङ्क्री *san-kṛi* (*sam-kṛi*), cl. 9. P. A. -*krīṇāti*, -*krīṇati*, -*krētum*, to buy, purchase.

सङ्क्रीड *san-kṛid* (*sam-kṛid*), cl. 1. A. -*kṛīdate* (sometimes also P. -*i*), -*kṛīditum*, to sport or play together (only A., Pāṇ. 1. 3, 21); to rattle (as wheels, P.).

San-kṛīḍana, *am*, *n*, the act of playing together, sporting.

San-kṛīḍamāna, *as*, *ā*, *am*, playing together, sporting.

San-kṛīḍita, *as*, *ā*, *am*, played, sported; rattled; (*am*), *n*, rattle (of chariots).

सङ्क्रुध *san-krudh*, cl. 4. P. -*krudhyati*, -*krod-dhum*, to be angry with, be angry at (with acc. of person, see Pāṇ. 1. 4, 38); to be greatly enraged.

San-kṛuddha, *as*, *ā*, *am*, greatly enraged, exasperated, incensed, wrathful, violent.

सङ्क्रुश *san-kruś* (*sam-kruś*), cl. 1. P. -*krośati*, -*krośitum*, to cry out together, shout together, raise a clamour; to shout at angrily.

San-krośamāna, *as*, *ā*, *am*, Ved. clamouring or murmuring together, raising a shout or clamour.

सङ्क्रिद *san-klid* (*sam-klid*), cl. 4. P. -*klid-yati*, &c., to become thoroughly wet.

San-klinna, *as*, *ā*, *am*, thoroughly wet, moistened, softened.

San-klēda, *as*, *m*, wet, wetness, moisture, damp; the fluid secretion which is supposed to form upon conception and become the rudiment of the fetus.

सङ्क्षि *san-kliś* (*sam-kliś*), cl. 9. P. -*kliś-nāti*, -*kliśitum*, -*kliśetum*, to press together; to torment, pain, afflict, molest.

San-kliśya, ind. having pressed together; having pained or afflicted.

San-kliśha, *as*, *ā*, *am*, pressed together, squeezed, bruised, pained, afflicted. — *Sankliśhta-karmāṇa*, *ā*, *ā*, *a*, one who acts with trouble or difficulty; one who gives pain in acting.

San-kleśa, *as*, *m*, afflicting, affliction, torment, anguish. — *Sankleśa-nirvāṇa*, *am*, *n*, cessation of afflictions.

सङ्क्षप *san-kshap* (*sam-kshap*), cl. 1. P. A. -*kshapati*, -*te*, -*kshapitum*, to emaciate the body by fasting or abstinence, fast, do penance.

सङ्क्षम *san-ksham* (*sam-ksham*), cl. 1. A. -*kshamate*, -*kshantum*, to have patience with, be patient with, bear, put up with; to allow, indulge.

सङ्क्षर *san-kshar* (*sam-kshar*), cl. 1. P. -*ksharati*, -*ksharitum*, to flow together, flow down, trickle.

San-ksharita, *as*, *ā*, *am*, flowing, trickling.

सङ्क्षि *san-kshi* (*sam-kshi*), cl. 9. 5. 1. P. -*kshīṇāti*, -*kshīṇoti*, -*kshayati*, -*kshetum*, to destroy completely, annihilate, efface, do away with: Pass. -*kshīyate*, to waste away, be exhausted, be destroyed, disappear, perish: Caus. -*kshapayati*, -*yitum*, to cause to be annihilated, cause to disappear.

San-kshaya, *as*, *m*, complete destruction or consumption; loss, ruin, decline; destruction; the dissolution of all things, destruction of the world; end.

San-kshīyamāna, *as*, *ā*, *am*, being utterly destroyed, perishing, wasting away.

सङ्क्षिप *san-kship* (*sam-kship*), cl. 6. P. A. -*kshipati*, -*te*, -*kshiptum*, to throw together, heap together, heap up; to dash together, destroy; to force or press together, compress, contract, abridge, shorten, abbreviate, diminish; to confine, shut in, restrain; to constrain: Pass. -*kshīpyate*, to be thrown together, be destroyed; to be compressed; to be diminished or lessened.

San-kshipat, *an*, *anti*, *at*, throwing or dashing together, destroying; compressing.

San-kshīpta, *as*, *ā*, *am*, thrown together, heaped up; dashed together, destroyed; compressed, abridged, abbreviated, diminished; concise, compact, small; restrained; thrown, dispatched; seized. — *Sankshīpta-dairghya*, *as*, *ā*, *am*, having the length diminished. — *Sankshīpta-sāra*, *N*, of a grammatical work by Kramadīvara.

San-kshīpti, *is*, *f*, throwing together; compressing; abridgement, brevity; throwing, sending; transition (from one feeling to another), replacement of one dramatic character by another; ambushade.

San-kshipya, ind. having thrown together, having destroyed; having compressed.

San-kshēpa, as, m. throwing together; compression, abridgement, abbreviation, rendering concise, (*sankshēpāt*, ind. concisely, in short, briefly); a brief or concise exposition, epitome, paraphrase; throwing, sending; taking away; assisting in another's duty. — *Sankshēpa-tav*, ind. concisely, in short, shortly. — *Sankshēpa-mātra*, am, n. only an abridgement. — *Sankshēpa-lakshya*, as, ā, am, characterized by brevity, described briefly. — *Sankshēpa-sankara-jaya*, as, m., N. of Mādhava's life of Sankarācārya, (also called Sankara-jaya and Sankara-vijaya; see *sankara-dig-vijaya*). — *Sankshēpa-sūriraka*, N. of a work.

San-kshēpaṇa, am, n. the act of throwing or heaping together; abridgement, brevity, abbreviation; sending; taking away.

San-kshēpaṇi, as, ā, am, to be thrown together; to be abridged.

सङ्क्षुद् *san-kshud* (*sam-kshud*), cl. 1. P., 7. P. A. -*kshodati*, -*kshuṇṇati*, -*kshuntte*, -*kshottum*, to crush together, crush or dash to pieces, pound, bruise.

सङ्क्षुब्ध *san-kshubh* (*sam-kshubh*), cl. 1. A., 4. 9. P. -*kshobhate*, -*kshubhyati*, -*kshubhṇāti*, -*kshobhītum*, to be violently shaken about or agitated, to be moved or excited: Caus. -*kshobhayati*, -*yitum*, to shake about violently, agitate, toss, excite. — *San-kshubdha*, as, ā, am, violently shaken or agitated.

San-kshubhita, as, ā, am, tossed together, tossed about, violently shaken or agitated.

San-kshobha, as, m. shaking about, trembling, agitation; disturbance; overturning, upsetting; pride, arrogance.

Sankshobhita, as, ā, am, shaken or tossed about.

सङ्क्षुप्ति *san-kshṭi* (*sam-kshṭi*), cl. 2. A. (according to Pān. I. 3, 65, only A) -*kshṭute*, -*kshṭavītum*, to sharpen well or thoroughly, sharpen; to excite, intensify.

San-kshṭutiya, ind. having sharpened; having excited.

San-kshṭurāna, as, ā, am, sharpening well, exciting, intensifying.

सङ्खाद् *san-khād* (*sam-khād*), cl. 1. P. -*khādati*, -*khādītum*, to chew thoroughly, chew, masticate, eat up, devour, consume.

San-khādāt, an, anti, at, chewing well, masticating; devouring.

सङ्खिद् *san-khid* (*sam-khid*), cl. 6. P. -*khiḍati*, -*khetum*, Ved. to press or force together, drag away, tear away.

सङ्ख्या *san-khyā* (*sam-khyā*), cl. 2. P. (in some tenses also A., see rt. *khyā*, p. 277), -*khyāti*, -*khyātum*, to appear along with, be connected with (Ved.); to reckon or count up, sum up, enumerate, calculate: Caus. -*khyāpayati*, -*yitum*, to cause to be looked at or observed (Ved.); to cause to reckon up, &c.

San-khya, am, n. conflict, battle, war, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); (as), m. a proper N.; (ā), f. reckoning up, numbering, numeration, calculation; an account, sum; a number, numeral; deliberation, reasoning, reflection; reason, intellect, understanding; manner; (as, ā, am), = *sankhyeya*, to be reckoned up or counted. — *Sankhya-tā*, f. or *sankhya-tva*, am, n. numberlessness, numeration. — *Sankhyā-tas*, ind. from a number. — *Sankhyātiga* ('yā-at'), as, ā, am, 'going beyond numeration', innumerable. — *Sankhyā-mātra*, am, n. the amount of; mere numeration. — *Sankhyā-yoga*, see under *yoga*. — *I. sankhyā-vat*, ān, atī, at, having number, possessed of number, numbered; possessing reason or intellect, intelligent, discriminating; (ān), m. a learned Brāhman, Paṇḍit, teacher. — *2. sankhyā-vat*, ind. like number. — *Sankhyā-vācaka*, as, ikā, am,

expressive of number; (as), m. a numeral. — *Sankhyā-samāpāna*, as, m. epithet of Śiva.

Sankhyaka, as, ā, am, numbering, amounting to, composed of a certain number, (at the end of comps., e. g. *sahasra-sankhyaka*, as, ā, am, amounting to a thousand.)

San-khyāta, as, ā, am, reckoned up, enumerated, calculated; numbered, counted; (ā), f. a kind of riddle or enigma; (am), n. number.

San-khyāna, am, n. the act of reckoning up, numbering, numeration, calculation.

San-khyāya, ind. having reckoned up, having counted or numbered.

San-khyeya, as, ā, am, to be reckoned or counted up, numberable, calculable.

सङ्ग *san-ga*, *san-gatha*, &c. See below and under rt. 1. *saṅgi*.

सङ्गणिका *sangṇikā*, f. (fr. rt. *gaṇ* with *sam*), incomparable or unequalled discourse (= *apratirūpa-kathā*).

सङ्गम् *san-gam* (*sam-gam*), cl. 1. A. -*gaḥṭhate* (Pān. I. 3, 29; but with an object P. -*gaḥṭhati*; in Hari-vaṇśa 14, 787. *sama-gaḥṭhatu* occurs for *sam-gaḥṭhatu*, Perf. -*jagme*; Ved. forms &c. -*gamemahi*, -*gamāmahi*, -*ajagmīran*, -*agata*, -*agamāhi*, -*agasmahi* or -*agamāhi*, -*gmīshīya*, -*gaśishā* or -*gaśishā*, -*gaṇsyate*, &c., see rt. 1. *gam*, cf. Pān. I. 2, 13, VII. 2, 58), -*gantum*, to go together, come together, assemble, meet, encounter (either in a friendly or hostile manner), come into collision; to meet with, to ally or connect one's self with; to have sexual intercourse with; to meet harmoniously, harmonize, agree, be suitable or fit, correspond; to become contracted, shrink up; to go away, depart, die; to go to, attain (with acc.); to go to, visit (P.): Caus. -*gamayati*, -*yitum*, to cause to go together, bring together, connect or unite with, endow or present with (with inst. of person and acc. of thing); to connect, combine; to lead any one to anything (with two acc.); to deliver or hand over to another (with loc.), transfer, bestow, give.

I. san-ga, as, m. (for 2. *sarga* see under rt. 1. *saṅgi*), coming together, concurrence, meeting, encountering, conflict, war, battle, (in Naigh. II. 17. *sarge* is enumerated among the *sangrāma-nāmāni*); uniting, union, association, contact, touch, coherence; intercourse, keeping company, intimacy, friendship, love; the confluence of rivers. — *I. sangarīṇyuti*, is, f. dissolution of union, disunion.

San-gat, see *Vopa-deva* XXVI. 78.

San-gata, as, ā, am, come together, convened, met, encountered; joined, conjoined, united, associated; united in wedlock; sexually united; assembled, collected, accumulated, mixed; fitted together, apposite, proper, seasonable, appropriate, applicable, adapted to, fitted for; in conjunction (as planets); contracted, shrunk up; (as), m., N. of a king (belonging to the Maurya dynasty); (am), n. coming together, union, meeting; alliance, association, intercourse, connection; friendship, acquaintance. — *Sangata-gātra*, as, ā, am, having contracted or shriveled limbs. — *Sangata-sandhi*, is, m. a peace concluded after friendship.

San-gati, is, f. coming together, meeting, interview, union, junction, conjunction, mixture; association, intercourse, society; sexual intercourse; adaptation, fitness, appropriateness, applicability; going to, visiting, frequenting; meeting or coming to pass accidentally, chance, accident, (*sangatyā*, by chance, haply); going to, visiting, frequenting; becoming acquainted, knowledge, questioning for further information.

San-gatya, ind. = *san-gamya*, col. 3.

San-gatvā (anom. iud. part.), having come together, having met, &c.

San-gatha, Ved. coming together, encountering, conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); flowing together, confluence, (Sāy. = *san-gamana*); (ā), f. confluence.

San-gama, as, m. coming together, meeting, encounter, conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); union, congress, junction, conjunction, contact, touch; association, society, company; sexual intercourse; flowing together, confluence (of rivers); fitness, adaptation; mixture; meeting with, acquiring, &c.; (in astronomy) planetary conjunction. — *Sangamesvara* ('ma-īś'), as, m., N. of Viśva-nātha; (am), n., N. of a Linga.

San-gamana, am, n. the act of coming together, meeting; going with; intercourse, union; (as, ī, am), uniting, bestowing; any person or thing forming a point of union; (as), m., N. of Yama.

Sangamanīya, as, ā, am, to be met or brought together, relating to union or congress, causing reunion.

San-gamayya, ind. having united, having joined, having delivered over.

San-gamita, as, ā, am, brought together, connected, united, delivered over. — *Sangamita-vat*, ān, atī, at, one who has brought together or united.

San-gamya, ind. having met, having come together, having become united, having had sexual intercourse with.

I. sangin, ī, inī, ī, going with or to, uniting with, meeting.

San-jagmāna, as, ā, am, one who has come together, going alone with, uniting, having intercourse with.

सङ्गमनेर *sangamanera*, N. of a place.

सङ्गर *san-gara*. See under 1. and 2. *san-grī*, p. 1048, col. 1.

सङ्गने *san-garj* (*sam-garj*), cl. 1. P. -*garjati*, -*garjītum*, to roar together, roar at, shout out against, cry out defiantly.

सङ्गव *san-gava*, Ved. the time when cows are collected for milking, i. e. early morning or at the end of night, (Sāy. *sargave* = *rātry-āparakāle*, see Rīg-veda V. 76, 3, where *sangava* is enumerated among the five divisions of the day; according to some, it is the second of these divisions coming three Muhūrtas after Prātastana or the first dawn, cf. *prātastana*; the other three are *madhyāhna*, *parāhna*, and *sāyāhna*). — *Sangava-kāla*, as, m. the time when cows are brought together for milking.

सङ्गा *san-gā* (*sam-gā*), cl. 3. P. -*jigāti*, -*gātum*, to come together; to go to, approach.

सङ्गाद *san-gāda*, as, m. (fr. rt. *gad* with *sam*), conversation.

सङ्गाह *san-gāh* (*sam-gāh*), cl. 1. A. -*gāhate*, -*gāhītum*, -*gādhum*, to plunge into, enter, go into.

सङ्गिर् *san-gir*. See under 1. *san-grī*.

सङ्गीत *san-gita*, &c. See under *san-gai*.

सङ्गुप *san-gup* (*sam-gup*). See rt. 2. *gup*, p. 292.

San-gupta, as, ā, am, well guarded or protected, preserved; well hidden, concealed, covered over, kept secret; (as), m. a particular Buddha or Buddhist saint. — *Sanguptārtha* ('ta-ar'), as, m. a secret matter, hidden meaning; (as, ā, am), having a secret or hidden meaning.

San-gopana, am, n. the act of hiding or concealing well, complete concealment.

San-gopaniya, as, ā, am, to be completely hidden or concealed.

सङ्गुह *san-guh* (*sam-guh*), cl. 1. P. A. -*gūhāti*, -*te*, &c. (see rt. 1. *guh*), to cover or conceal completely.

San-gūḍha, as, ā, am, completely concealed or hidden from view; contracted, abridged; brought into contact, united, joined, heaped together, piled, arranged.

San-jughukshā, f. the wish to conceal or cover, desire of hiding.

San-jughukshu, us, us, u, wishing to conceal, desirous of hiding.

सङ्गृहित *san-grihita*, *san-grihita*, &c. See under *san-grah*.

सङ्गृ 1. *san-grī* (*sam-grī*, see rt. 1. *grī*), cl. 9. P. A., 6. A. *-grīṇāti*, *-grīṇite*, *-grīrate*, &c., to speak about or praise together; to agree together, agree with (with inst.), assent, promise; to recognise, acknowledge; to agree in calling or naming (A.).

1. *san-gara*, as, m. agreeing together, agreement, assent; promise; a bargain, transaction of sale; knowledge.

San-gir, ū, f., Ved. a song of praise, hymn.

San-giramāna, as, ā, am, agreeing, assenting to; promising.

San-girṇa, as, ā, am, agreed, assented to, promised.

सङ्गृ 2. *san-grī* (*sam-grī*, see rt. 2. *grī*), cl. 6. 9. P. *-gīrati*, *-gīrāti*, &c., to swallow up, devour.

2. *san-gara*, as, m. swallowing up, devouring, misfortune, calamity; conflict, war, battle; poison; (am), n. the fruit of the Śaṇi tree.

San-girya, ind. having swallowed up or devoured.

सङ्गै *san-gai* (*sam-gai*), cl. 1. P. *-gāyati*, *-gātum*, to sing together, sing in chorus, chant; to celebrate by singing together.

San-gita, as, ā, am, sung together, sung in chorus or harmony; (am), n. a song sung by many voices, chorus; singing accompanied by music and dancing, symphony; a concert; the art of singing with music and dancing. — *Sangita-kaumudī*, f., N. of a work on harmony. — *Sangita-gītī*, is, is, i, one who sings a song, a singer. — *Sangita-darpana*, 'mirror of harmony,' N. of a work on music by Dāmodara. — *Sangita-nārāyaṇa*, as, m., N. of a work on symphony by Nārāyaṇa. — *Sangita-ratnamālā*, f., N. of a work on harmony by Mammāta. — *Sangita-ratnākara* ('na-āk'), as, m. 'jewelmine of singing,' N. of a musical work by Śaṅkadeva. — *Sangitaratnākara-kulā-nidhi*, is, m., N. of a commentary on the *Sangita-ratnākara*. — *Sangita-ryāprita*, as, ā, am, engaged in singing and music. — *Sangita-śāstra*, am, n. the science of singing combined with music and dancing; any work on the above subject. — *Sangita-sāra* and *sangitārṇava* ('ta-ar'), as, m., N. of two works. — *Sangitārtha* ('ta-ar'), as, m. the apparatus or materials for a concert; the subject of a musical performance. — *Sangitārasāna* ('ta-ar'), am, n. the close of a concert.

Sangitaka, am, n. a concert, symphony, public entertainment consisting of songs combined with dancing and music.

San-giti, is, f. singing together, a concert, symphony, harmony, the art of singing combined with music and dancing; conversation, discourse; a species of metre.

San-gīyamāna, as, ā, am, being sung together, being chanted.

सङ्गोपन *san-gopana*. See under *san-gup*.

सङ्गृथ *san-grath* (*sam-grath*). See rt. 1. *grath*.

San-grāhita, as, ā, am, Ved. strung or tied together, knotted together.

सङ्गृस् *san-gras* (*sam-gras*), cl. 1. P. A. *-grasati*, *-te*, *-grasitum*, to swallow up, devour, consume: Pass. *-grasyate*, &c., to be devoured, consumed, &c.

सङ्गृह *san-grah* or *san-grahh* (*sam-g°*, see rt. *grah*, p. 302), cl. 9. P. A. *-grīhāti*, *-grīhite* (Ved. generally *-grībhāti*, *-grībhute*), *-grāhitum*, to seize or hold together, grasp, gripe, clench, take or lay hold of, snatch; to apprehend, conceive, understand; to take, receive, accept, receive kindly or hospitably, attend to, listen to, encourage, support, favour, protect; to carry off; to seize on, attack (as

an illness); to gather together, assemble, collect, compile; to include, comprehend, contain; to draw together, contract, make narrow or smaller, abridge; to draw together a bow (in order to unstring it); to hold in, restrain, check, govern; to keep together, close, shut (as the mouth); to concentrate (the mind); to constrain, force; to take in marriage, marry; to mention, name: Caus. *-grāhayati*, *-yitum*, to cause to take hold of or receive, cause any one to accept (with two acc.): Desid. *-jighrikshati*, to wish to take hold of, &c., to desire to collect; to wish to take in marriage, desire to marry.

San-grībhita, as, ā, am, grasped, griped, concentrated.

San-grībhya, ind., Ved. (for *san-grībhya*) = *san-grīhya* below.

San-grīhita, as, ā, am, grasped, seized, caught; taken, received, accepted, admitted, received kindly; collected, gathered, comprised, contracted, abridged; held in, restrained, governed. — *Sangrihita-rāshtra*, as, m. (a king) who has a well governed kingdom.

San-grīhāt, an, atī, at, seizing, laying hold of.

San-grīhya, ind. having seized, having carried off, having restrained; having constrained.

San-graha, as, m. seizing, grasping, clenching (the fist), grasp, grip, taking hold of, taking; reception, admission, assent; guarding, protecting, protection, favouring, supporting, encouraging, propitiating, receiving kindly, entertaining, entertaining; bringing together, conjunction, collection, conglomeration, compilation; agglomeration (a particular kind of *saṃyoga* or conjunction in phil.); comprehension; sum, amount, totality; abridgement, epitome, summary; a catalogue, list; restraining, confining, controlling, governing; effort, exertion; a store-room, place where anything is kept; mention, mentioning; greatness, elevation, loftiness; velocity; epithet of Śiva; N. of several works; [cf. *dhanaī-jaya-s°*, *smṛitī-s°*] — *Sangraha-kāra*, as, m. the composer or author of the *Sangraha*. — *Sangraha-sloka*, as, m. a verse recapitulating what has been explained before (in prose intermixed with Sūtras).

San-grahana, am, n. the act of taking hold of, seizing, grasping, accepting, receiving, admitting, supporting, encouraging, hoping; embracing carnally, intercourse with a female, (see *strī-s°*); adultery; bringing or gathering together, compiling, collecting, mixing, blending; inlaying, encasing; (i), f. diarrhoea, dysentery.

San-grahāṇīya, as, ā, am, to be seized, &c.; to be collected; to be drawn together or contracted; to be restrained, &c.

San-grahitṛi, tā, trī, trī, one who restrains, &c.; (tā), m. a driver, charioteer.

San-grāha, as, m. forcible seizure or grasp, laying hold of; clenching the fist; the fist; the handle of a shield.

San-grāhaka, as, m. a gatherer, collector, compiler.

San-grāhita, as, ā, am, caused to be taken hold of or received, imparted, bestowed.

San-grāhīn, i, īn, i, seizing, grasping, holding; collecting, contracting, &c.; (i), m. the Kūta-ja tree.

San-grāhya, as, ā, am, to be laid hold of or seized; to be collected; to be received.

सङ्ग्राम् *sangrām* (rather to be regarded as a Nom. fr. *sangrāma* below), cl. 10. A. *sangrāmayate* (also P. -ti), *-yitum*, Aor. *asaṃgrāmata*, to make war, fight.

Sangrāma, as, m. war, battle, fighting; a proper N. — *Sangrāma-jit*, i, t, t, conquering in battle; (t), m., N. of a son of Kṛishna. — *Sangrāma-paṭaha*, as, m. a large military drum.

सङ्गृ *san-grha*. See under *saṃ-han*.

सङ्गृह *san-grha* (*sam-grha*), cl. 1. A. *-ghaṭate*, *-ghaṭitum*, to assemble together, meet: Caus. *-ghaṭayati*, *-ghaṭayati*, *-yitum*, to cause to assemble, collect; to join together, fasten together; to strike

(a musical instrument), sound [cf. *san-ghaṭi*]: Intens. *-jāghatī*, to be well fitted or adapted for anything.

San-ghaṭita, as, ā, am, collected, assembled; struck, sounded.

San-ghatya, ind. having joined or united together, having assembled.

Sanghāṭikā, f. a pair, couple; a bawd, procuress; the aquatic plant *Trapa Bispiuosa* (= *jula-kantaka*); smell (= *ghrāṇa*).

Sanghāṭi, f. in *bhikshu-sanghāṭi*, q. v.

सङ्गृह *san-ghaṭ* (*sam-ghaṭ*), cl. 1. A. *-ghaṭate*, *-ghaṭitum*, to rub together, crush to pieces, bruise: Caus. *-ghaṭayati*, *-yitum*, to cause to rub against (with inst.); to strike against, touch; to bring together, collect, assemble.

San-ghaṭta, as, m. rubbing together, friction; clashing together, collision, shock, clash, encounter, conflict; meeting, joining together, cohesion, rivalry, (*a-sanghāṭta-sukham*, without any rival to one's happiness, *Raghu-v.* XIV. 86); embracing; (ā), f. a large creeper (= *latā*). — *Sanghāṭta-śakra*, am, n. a particular astrological diagram intended as a guide for determining the proper season for war.

San-ghaṭtana, am, ā, n. f. rubbing together, friction; collision; close contact, cleaving or adhering to; the intertwining of wrestlers; the embrace of lovers; contact, cohesion, union, junction; collecting, meeting, encountering, occurrence.

San-ghaṭṭayat, an, anti, at, causing to rub against, rubbing together.

San-ghaṭṭayya, ind. having brought together, having collected.

San-ghaṭṭita, as, ā, am, struck against, touched; assembled, collected.

सङ्गृहक *sanghāṇaka*, as, am, m. n. = *sinhāṇaka*, the mucus of the nose; [cf. *san-ghāta*.]

सङ्गृह *san-ghāta*. See under *saṃ-han*. *Sanghātya*, a kind of dramatic performance.

सङ्गृष् *san-ghush* (*sam-ghush*), cl. 1. P. *-ghoshati*, *-ghoshitum*, to sound together, resound, sound; to proclaim aloud, cry (in offering for sale); to fill with cries, make resonant.

San-ghushita, as, ā, am, sounded, proclaimed aloud; resonant, resounding.

San-ghushṭa, as, ā, am, sounded, proclaimed; resonant, resounding; offered for sale; (as), m. sound, noise, cry.

सङ्गृष् *san-ghrīsh*, cl. 1. P. *-gharshati*, *-gharshitum*, to rub together, grind together, triturate; to rub against another (with *saha* and inst.), contend with, vie with: Pass. *-ghrīshyate* (cp. also P. -ti), to rub against each other (sometimes with *parasparam*), come into collision, contend for superiority, vie with each other.

San-gharsha, as, m. rubbing together, grinding, trituration, friction; collision, mutual attrition, rivalry, emulation, vying or contending for superiority (= *paraspara-sparḍhā*); envy; going gently, gliding, flowing (= *saṃ-sarpa*).

San-gharshin, i, īn, i, rubbing together, vying with one another, emulating.

San-ghrīshṭa, as, ā, am, rubbed with, rubbed together.

San-ghrīshyat, an, anti, at, rubbing together, coming into collision.

सङ्गृह *san-ghrā* (*sam-ghrā*), cl. 1. P. A. Ved. *-jighrati*, *-te*, *-ghrātum*, Ved. to smell at one another (as animals), be on intimate or familiar terms, be closely connected: Caus. *-ghrāpayati*, *-yitum*, to bring into close connection or intimacy, make intimate.

सच् *sač* (closely connected and by some identified with rt. *sač*, q. v., cf. rt. *sap*), cl. 1. A., 3. P. *sačate* (sometimes also P. *sačati*). *śishakti* (Ved., Pot. 1st pl. *sakshimahi* = *sangac*

chemahi, Impv. 2nd sing. *sakshvā* for *sakshva*), *saktum* (Ved. Inf. *sačūdhyaī*), Ved. to follow, pursue, seek after, attend on, become attached to (sometimes with inst.); to love, like; to celebrate, honour, worship, serve, obey, be obedient to (with acc. or gen.); to favour, assist, aid; to be associated with, (*trām sačase pravrūthya*, thou art associated with devotion, R̥g-veda II. 1, 3); to go towards, go to, (in Naigh. II. 14. *sačati* and *sakshati* are enumerated among the *gati-karmāṇuḥ*); to attain, obtain, acquire, gain, accomplish; [cf. Gr. *ἐπ-ω*, *ἐπ-ο-ν*, *ἐπ-ο-μαι*, *ἐπ-ο-μην*, *ἐπ-έ-της*, *ἐπ-λο-ν*, *ἐπ-λό-τε-ρος*, *ἐκ-ās*: Lat. *sequi-or*, *sec-u-ndū-s*, *ad-sec-la*, *sec-to-r*, *pedis-sequa*, *soc-in-s*, *sec-us*, *sacer*: Lith. *sek-u*, 'I follow'; Hib. *seichim*, 'I follow, pursue'; *seicin*, 'pursuit.']

Sakma, as, m. = *sačana*.

Sakmya, as, ā, am, Ved. to be followed; to be liked, agreeable; to be honoured, (Sāy. = *sambha-janārha*); (am), n. (according to some) the agreeable produce (of the cow, i. e. milk).

Sačatha, Ved. companionship, assistance, (Sāy. *sačathāya* = *sačanāya*, i. e. *yāga-sahāya-karāṇāya*, for giving assistance at the sacrifice.)

Sačathya, as, ā, am, Ved. = *sačanāya*, to be followed or served, to be honoured, worthy of honour, (Sāy. = *sevārha*; in R̥g-veda V. 50, 2. *sačathya* is made a substantive and interpreted by *kāma*, i. e. any desirable thing.)

Sačana, am, ā, n. f., Ved. the act of honouring, favouring, assisting; honour, service; (as, ā, am), to be honoured or served (= *seya*). — *Sačanas-tama*, as, ā, am, Ved. to be excessively followed or honoured. — *Sačanā-rat*, ān, atī, at, possessing honour, honoured.

Sačanasyamāna, as, ā, am, Ved. desiring attachment or union, (Sāy. = *samparkam icchat*, R̥g-veda X. 4, 3.)

Sačaniya, as, ā, am, to be followed, to be honoured or served.

Sačamāna, as, ā, am, Ved. following, pursuing, seeking after, &c.

Sačā (thought by some to be fr. *sāñc*, i. e. *sa + añc*, 'going with,' cf. *sācī*; but more probably an inst. of a form *sač*), ind., Ved. along with, at the same time with, together with, with (= 2. *saha*, but sometimes used with loc. and even with gen. and dat.; Sāy. often interprets this word by *sahāya*, 'an associate, helper,' evidently connecting it with rt. *sač*); with the assistance of. — *Sačā-bhū*, ūs, ūs, u, Ved. being along with, united with, associated with, an associate, (Sāy. = *saha vartamāna*.)

Sačāna, as, ā, am, Ved. following, pursuing, &c.; being associated with.

Sačī, is, m. an associate, friend [cf. *sakhi*]; connection, intimacy, friendship; (*is*), f. the wife of Indra, (also written *sačī*). — *Sačī-vid*, t, t, t, Ved. knowing or appreciating friendship.

Sačīra, as, m. an associate, companion, friend; a counsellor, minister; the dark thorn-apple; (*ā*), f., see Vopa-deva VI. 13. — *Sačīra-tā*, f. the position or rank of a minister. — *Sačīvāmaya* (*va-ām*), as, m. the disease Vi-sarpa.

Sačī, f. the wife of Indra, (also written *sačī*, q. v.). — *Sačī-nandana*, as, m. 'Sačī's delight,' epithet of Jayanta (son of Sačī and Indra).

सचकित *sa-čakita*, as, ā, am, trembling, timorous, timid, startled; (am), ind. tremblingly, with alarm, timidly, timorously, in a startled manner.

सचक्र *sa-čakra*, as, ā, am, having a circle or discus; (am), ind. together with a wheel or discus.

सचक्षुस् *sa-čakshus*, us, us, us, having eyes, seeing.

Sa-čakshusha, as, ā, am, having eyes, seeing.

सचनस् *sa-čanas*, ūs, ās, as, Ved. having the same food, (Sāy. = *samānāna*, R̥g-veda I. 127, 11); (according to some) being in company with, accompanied by; [cf. *sačana*.]

सचरणलक्षाराग *sa-čaraṇa-lākshā-rāga*, as, ā, am, having the colour of feet-lac, i. e. lac used for (dyeing) the feet.

सचराचर *sa-čarāčara* (*°ra-ac°*), as, ā, am, comprehending all moving and motionless creatures, comprising animate and inanimate, having all things, universal; (am), n. the universe.

सचल *sa-čala*, as, ā, am, having moving things; moving.

सचारु *sa-čāru*, us, -rvī, u, very beautiful.

सचित्त *sa-čitra*, as, ā, am, having pictures, painted, variegated.

सचिन्नक *sa-činnaka*, as, ā, am, having sore eyes, bleary-eyed.

सचेतन *sa-četana*, as, ā, am, having consciousness, conscious, sentient, sensible, animate, rational; having feeling; recovering sense or consciousness.

Sa-četas, ās, ās, as, conscious, reflective, intelligent; having the same mind, unanimous.

सचेले *sa-čela*, as, ā, am, having clothes, clothed, dressed.

सचेष्ट *sa-česhta*, as, ā, am, making effort or exertion, active; (as), m. the mango tree, *Mangifera Indica*.

सचरित *sač-čarita*. See under *sat*.

सच्चारा *saččāra*, f. turmeric.

सच्चिदंश *sač-čid-aṇśa*, *sač-čid-ānanda*, &c. See under *sat*, p. 1052.

सच्चिद्र *sa-čchidra* (*sa-čh°*), as, ā, am, having defects, faulty.

सच्छूद्र *sač-čhūdra*. See under *sat*.

सच्छेद *sa-čcheda* (*sa-čh°*), as, ā, am, having cuttings or divisions, having interruptions, interrupted.

सजन *sa-jana*, as, ā, am, having men or living beings; (as), m. a man of the same family, kinsman.

Sa-janapada, as, ā, am, having the same country; a fellow-countryman.

Sa-janāmāya (*°na-am°*), as, ā, am, accompanied by men and ministers.

Sajaniya, am, n., N. of an ancient hymn.

Sajanya, as, ā, am, Ved. belonging to kinsmen or relations.

सजम्बाल *sa-jambāla*, as, ā, am, having mud, muddy, clayey.

सजल *sa-jala*, as, ā, am, possessing or containing water, watery, wet, humid. — *Sajalativa*, am, n. wateriness. — *Sajala-nayana*, as, ā, am, watery-eyed.

सजात *sa-jāta*, as, ā, am, born together, born at the same time; (as), m., Ved. a brother. — *Sajāta-vari*, is, is, i, Ved. loving one's brethren, attached to relations or kindred.

Sa-jāti, is, is, i, of the same sort or kind or species, of the same class or tribe or caste; (*is*), m. the son of a man and woman of the same caste.

Sa-jātiya, as, ā, am, of the same kind or species; like, similar; of the same class or tribe, descended from parents of the same caste.

Sajātya, as, ā, am, Ved. being of the same race or family, a kinsman, relation; (am), n., Ved. brotherhood, relationship; kinsfolk.

सजार *sa-jāra*, as, ā, am, accompanied by a lover, together with a paramour.

सजित्वन् *sa-jitvan*, ā, &c., Ved. conquering common enemies (Sāy. = *samāna-satru-jaya-sila*, *samāna-jetṛi*), conquering together, victorious.

सजिष्णु *sa-jishṇu*, us, us, u, accompanied by Arjuna.

सजीव *sa-jīva*, as, ā, am, having life, alive.

सजुष *sa-jush* or *sa-jus*, ūs, ūs, ūs (fr. rt. 1. *jush* with *sa*), having fondness or friendship, loving, serving, attached to; associated together; an associate, companion; (*ūs*), ind. (thought by some to be for an original *sajūḥṣhu*, Visarga being dropped), with, together with (with inst.).

Sa-josha, as, ā, am, Ved. rejoicing together, pleased together, associated through fondness, united.

Sa-joshas, ās, ās, as, Ved. associated together, united with (with inst.), united in love or as companions, loving.

सज्ज 1. *sajj* (also written *sañc*, *sañj*), cl. 1. P. *sajjati*, -te, &c., to go, move.

सज्ज 2. *sajj* or *saj*, cl. 1. P. *sajjati*, *sa-jati*, &c. = rt. 2. *sañj*, to cling, adhere; to fasten.

Sajja, as, ā, am, covered, clothed, dressed; accoutred, trimmed; ornamented, decorated, prepared, made ready; armed, fortified; (*ā*), f. dress; decoration; apparatus, equipment, equipage, harness, armour, mail. — *Sajja-karman*, a, n. the work of fitting or fastening on, making ready, dressing, preparation. — *Sajja-tā*, f. the being prepared or made ready, readiness. — *Sajji-karaṇa*, am, n. the act of equipping, arraying, preparing, decorating, arming. — *Sajji-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to equip, make ready, prepare, array; to decorate, arm. — *Sajji-kṛita*, as, ā, am, arrayed; prepared; decorated, armed. — *Sajji-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become equipped or accoutred or decorated; to be prepared or made ready. — *Sajji-bhūta*, as, ā, am, equipped; prepared, made ready; decorated. — *Sajji-bhūya*, ind. having become prepared or decorated, in full decoration.

1. *sajjana*, as, ā, am, fastening on clothes, dressing, preparing, putting on armour, arming; (am), n. the act of preparing or making ready; a guard, sentry, picket; a ferry, Ghāt; (*ā*), f. the act of dressing; dress, decoration, equipment, accoutrement, caparisoning an elephant, arming.

Sajjamāna, as, ā, am, dressing, making ready, preparing, arming; hesitating (in speech).

Sajjita, as, ā, am, dressed; decorated, ornamented; made ready, equipped, accoutred, armed.

सज्जन 2. *saj-jana*. See under *sat*, p. 1052.

सज्य *sa-jya*, as, ā, am, having a bow-string, strung (as a bow). — *Sajya-sāyaka*, as, ā, am, having arrows on the string (said of a bow).

सज्योतिस् *sa-jyotis*, is, is, is, having the same light, having a common light; (*is*), n. the time during which the sun or the stars give light.

Sa-jyotsnā, f. 'having moonlight,' scil. *rātri*, a moonlight night.

सञ्च *sañc*, cl. 1. P. *sañcati*, &c. = rts. 1. *sañj*, 1. *sajj*, to go, &c.

सञ्च *sañca*, as, m. (perhaps fr. *sañ-čaya*), a collection of leaves for writing, (according to *Sab-da-k. pustaka-lekhanārtha-patra-čaya* = *sāñc* in Bengālī.)

सञ्चक *sañ-čak* (*sam-čak*). See rt. *čak*.

Sañ-čakita, as, ā, am, greatly startled, trembling, fearful, afraid; [cf. *pra-čakita*.]

सञ्चक *sañčaka* (?), a stamp; a disc.

सञ्चकान *sañ-čakāna*. See under *san-kan*.

सञ्चक्ष 1. *sañ-čaksh* (*sam-č°*; cf. rt. *khyā*), cl. 2. A. -*čashṭe*, -*čashṭum*, to look at, observe, notice, consider, contemplate, survey, examine, reflect upon; to enumerate; to report or relate fully; to avoid, shun.

2. *sañ-čaksh*, f., Ved. appearance, sight, (Sāy. *sañ-čakshi* = *sandarśane sati*, R̥g-veda VI. 14, 4.)

Sai-śakṣhāṇa, as, ā, am, beholding at the same time, observing, surveying, examining.

Sai-śakṣhya, ind. having observed, having reflected on, &c.

सञ्चत् *sañ-śat*, t, m. (in Uṇādi-s. II. 85. said to be fr. rt. I. *śi*, the final of the rt. being dropped, and s being generally inserted after *sañ*, see *sañś-śat*), cheating, deceit, juggling; a cheat.

सञ्चय *sañ-śaya*, &c. See under I. *sañ-śi*.

सञ्चर् *sañ-śar* (sam-ś°; cf. *sañ-kram*), cl. I. P. A. -*śarati*, -*te*, -*śaritam*, to go or come together, meet, join; to go or walk about, move about, roam, wander, graze; to go through, pass through, pervade, roam through; to go towards, come to, arrive at, reach, attain; to go over to, pass over to, enter; to stay, remain, live in the practice of (with loc.); to practise (with acc.): Caus. -*śarayati*, -*śritum*, to cause to come together, make to meet, bring into contact; to cause to go or put in motion, move, lead about; to cause to pass through; to cause to go towards, convey, deliver over to, transmit, communicate; to turn out to graze.

Sai-śara, as, m. [cf. *sañ-krama*], going or passing through, passage, transit; a way, road, route, course, entrance, gate, doorway; difficult passage or progress, travelling by inaccessible routes, any narrow road or difficult pass, a defile, a bridge over a torrent, &c.; emanation, development (in phil.); the body; killing.

Sai-śaraṇa, as, ī, am, going together, meeting, converging; (am), n. the act of going together; passing through, travelling, going, motion, setting in motion, use.

Sai-śarat, an, antī, at, walking or wandering about; passing through.

Sai-śaramāṇa, as, ā, am, going about, roaming; passing.

Sai-śareṇya, as, ā, am, Ved. moving, movable, unsteady, changeable; (am), n. fickleness.

Sai-śāra, as, m. passing through, passage, progress, transition, course, a passage, way, road, doorway, entrance; the passage or entrance of the sun into a new sign; difficult progress; difficulty, distress; setting in motion; impelling, inciting, conveying, leading, guiding; transmission, communication of disease, contagion; a gem supposed to be in the head of a serpent. — *Sai-śāra-jivin*, ī, inī, ī, living with difficulty or by going to others for aid, distressed, calamitous, indigent. — *Sai-śāra-pāta*, as, ā, am, purified by the course or passage (of anything).

Sai-śaraka, as, īkā, am, conveying, transmitting, communicating, leading; (as), m. a leader, guide, messenger; an instigator; an orator; (īkā), f. a female messenger, go-between; a procuress; a pair, brace; odour, smell.

Sai-śaraṇa, am, n. the act of setting in motion, moving; impelling, instigating; conveying, leading, guiding, transmission.

Sai-śarikā, f. See *sai-śaraka*.

Sai-śārīta, as, ā, am, caused to come together, made to meet, brought into contact; caused to go, set in motion, moved, impelled, driven, worked; led, conducted, conveyed, guided; transmitted, communicated (as disease).

Sai-śārin, ī, inī, ī, going together, meeting; moving about, going, moving, roaming, wandering, passing through, passing; changeable, fickle, unsteady, not permanent, transitory (= *vy-abhīcārīn* and applied to a class of Bhāvas which are the reverse of *sthāyīn*); passing with difficulty; difficult to be passed, inaccessible; setting in motion, impelling; acting on, influencing; transmitted, hereditary (as disease); contagious; (ī), m. a particular Bhāva, (see above); air, wind; incense, perfume; (inī), f. a kind of scendant shrub (= *haṇṣa-paṭī*). — *Sai-śārī-bhāva*, as, m. a transitory Bhāva or feeling (= *vyabhičārī-bhāva*); a concomitant feeling.

Sai-śārya, ind. having caused to go or move, having conducted or conveyed or led.

सञ्चल *sañ-śal* (sam-ś°), cl. I. P. -*śalati*, -*śalitam*, to move about, shake, move to and fro, waver, oscillate, quiver, tremble; to move away, move off, move on, depart; to start or jump up: Caus. -*śālayati*, -*śayitum*, to cause to move about or tremble, put in motion, agitate; to push away, move or drive away, remove, expel.

Sai-śala, as, ā, am, moving about, trembling, quivering. — *Sai-śala-nāḍī*, īs, f. 'quivering tube,' an artery, vein, pulse.

Sai-śalana, am, ā, n. f. moving about, agitation, trembling, shaking.

Sai-śālana, am, n. the act of causing to move about, shaking, agitation.

Sai-śālayat, an, antī, at, causing to shake, agitating.

Sai-śālī, f. the shrub Guñjā.

Sai-śālyā, ind. having moved or thrust away, having ejected.

सञ्चान *sañ-śāna*, as, m. (according to some) a kind of bird, species of hawk.

सञ्चि I. *sañ-śi* (sam-śi; see rt. I. *śi*), cl. 5. P. A. -*śinoti*, -*śinute*, -*śetum*, to pile together, pile up, heap up, accumulate, collect, gather together, assemble; to arrange in order.

Sai-śaya, as, m. collection, gathering, heaping up, accumulation, construction, heap, hoard, store, multitude, number, quantity.

Sai-śayana, am, n. the act of piling together, heaping up, putting together, collecting, gathering; collecting the ashes or bones of a body lately burnt.

Sai-śayaniya, as, ā, am, to be gathered or collected.

Sai-śayika in māsa-s, q. v.

Sai-śayitvā (anom. ind. part.), having collected or accumulated.

Sai-śayin, ī, inī, ī, who or what collects, collecting, accumulating, gathering.

Sai-śāyā, as, m. a particular sacrifice at which the juice of the acid *Asclepias* is drank.

Sai-śāta, as, ā, am, heaped up, accumulated, collected, gathered, saved, assembled, reckoned up, enumerated; filled with, furnished or provided with, full of; impeded, obstructed; dense, thick (as a wood).

Sai-śāti, īs, f. a collection; N. of the ninth book of the *Sata-patha-Brāhmaṇa*.

Sai-śāvat, an, antī, at, or *sañśivāna*, as, ā, am, accumulating, collecting, &c.

Sai-śāvatya, as, ā, am, to be accumulated or collected.

Sai-śāya, as, ā, am, to be accumulated; to be collected or gathered.

सञ्चि 2. *sañ-śi* (sam-śi). See rt. 2. *śi*.

Sai-śitya, ind. having reflected, (perhaps for *sañ-śintya*.)

सञ्चित *sañ-śit* (sam-ś°; see rt. 4. *śit*), cl. I. 3. P. -*śetati*, -*śiketti*, -*śetitum*, Ved. to observe together, survey, view, notice; to be of the same mind or opinion, agree together, be unanimous: Caus. -*śetayati*, -*śeyitum*, to observe, be aware of, perceive.

Sai-śiketas, ān, uṣhī, at, one who has observed, one who knows thoroughly.

Sai-śetayamāna, as, ā, am, observing, being aware of, perceiving.

सञ्चित्रा *sañ-śitrā* (sam-ś°), f. the plant *Salvinia Cucullata* (= *mūṣhā-harṇī*).

सञ्चिन्त *sañ-śint* (sam-ś°), cl. 10. P. -*śintayati*, -*śintum*, to think about, meditate on, think over, think of, reflect about (with acc.); to reflect, consider; to design, intend, destine.

Sai-śintana, am, n. the act of thinking about, considering, reflecting.

Sai-śintayat, an, antī, at, thinking of, meditating upon.

Sai-śintayitvā (anom. ind. part.), ind. having reflected, &c.

Sai-śintita, as, ā, am, thought about, deliberated, weighed; designed, intended (for an office); appointed.

Sai-śintita-vat, ān, atī, at, one who has reflected, &c.

Sai-śintya, ind. having reflected or considered, being thoughtful, musing, pondering.

सञ्चिवरय *sañ-śivaraya*, Nom. -*śivarayate*, -*śritum*, to assume the dress of an ascetic.

सञ्चुद् *sañ-śud* (sam-ś°), Caus. -*śodayati*, -*śritum*, to impel, push on, incite, drive, shoot off; to excite, inflame, arouse, animate, instigate, further; to brandish, wield; to summon, challenge; to procure quickly, assist to obtain (Ved.).

Sai-śodita, as, ā, am, impelled, urged on, incited, driven; ordered, commanded.

सञ्चूय *sañ-śūyaya* (sam-ś°), Nom. P. -*śūyayati*, -*śritum*, to grind to powder, comminute, pulverize.

Sai-śūyana, am, n. the act of grinding to powder, comminution, crushing or breaking to pieces.

Sai-śūyita, as, ā, am, completely pulverized, comminuted; cut or broken to pieces.

सञ्चूष् *sañ-śūsh* (sam-ś°), Pass. -*śūshyate*, to be in a state of great heat, boil up.

सञ्चेष्ट *sañ-śeṣh* (sam-ś°), cl. I. A. -*śeṣhate*, -*śeṣhitum*, to be restless or disturbed; to exert one's self, make effort, strive, act.

Sai-śeṣhtamāna, as, ā, am, being restless or disturbed; making effort, striving.

सञ्च्यु *sañ-śyu* (sam-ś°), Caus. -*śyāvayati*, -*śritum*, to cause to fall off, strike off, knock off, remove.

सञ्चद् I. *sañ-śad* (sam-ś°; see rt. I. *śad*), cl. 10. P. -*śādayati*, -*śritum*, to cover over, envelop, conceal, hide, obscure; to put on (as a garment).

Sai-śhanna, as, ā, am, entirely covered or enveloped, concealed, hidden, obscure; surrounded; invested, clothed.

Sai-śhādana, am, n. the act of covering or concealing, obscuring.

Sai-śhādya, ind. having covered over or enveloped, &c.

Sai-śhādyamāna, as, ā, am, being entirely covered over or concealed.

सञ्चद् 2. *sañ-śad* or *sañ-śand* (sam-ś°; see rt. 3. *śad*), Caus. -*śhadayati*, -*śhadayati*, -*śritum*, to gratify with anything (inst.), present, offer.

Sai-śhāndyamāna, as, ā, am, being presented or offered.

सञ्चिद् *sañ-śhid* (sam-ś°), cl. 7. P. A. -*śhinatti*, -*śhintte*, -*śhittum*, to cut to pieces; to cut off, hack off, chop off; to cut through, penetrate, pierce, split; to cut away, destroy, remove, resolve (a doubt &c.); to decide, settle, answer (a question &c.): Pass. -*śhidayate*, to be cut to pieces; to be cut off, &c.

Sai-śhidya, ind. having cut to pieces; having cut away, &c.

Sai-śhidyat, an, antī, at, mutually cutting off or cutting to pieces.

Sai-śhidyamāna, as, ā, am, being cut to pieces, being hacked.

Sai-śhimma, as, ā, am, cut to pieces, cut off; dissipated, removed.

1. *sañj* (= rts. *sañē*, I. *sajj*), cl. I. P. *sañjayati*, &c., to go, move.

2. *sañj* (sometimes written *sajj*, which appears to be a form of the rt. developed out of *sajjate*, ep. for Pass. *sajjate*), cl. I. P. *sajjati* (cp. also *sajjattī*), *sasajja* (cp. also *sasajja*), *sankshyati*, *asānkshī*, *sanktum*, to

cling or adhere to, stick; to fasten: Pass. *sajjate* (ep. also *sajjate*), to be attached, become attached or connected, adhere, cling, stick: Caus. *saijajati*, -yitum, Aor. *asasanjat*, to cause to stick or cling to; to cause to be connected or have intercourse with: Desid. *saisankshati*: Intens. *sāsajjate*, *sā-sankṣi*: [cf. Gr. *σάρω*, *σάγῃ*, *σάγμα*, *σάκτος*, *σάκτω*, (probably) *σάκκος*, *σάκτας*.]

Sakta, as, ā, am, clung, stuck or attached to, joined or connected with, in contact with, near at hand, impending; addicted or devoted to, fond of, intent on; diligent, attentive; belonging or related to, concerning; hindered, impeded, (*a-saktam*, ind. uninterruptedly.) — *Sakta-vaira*, as, ā, am, constant in enmity.

Sakti, is, f. clinging to, attachment, contact, union, junction, cohesion, addiction to, devotion. — *Sakti-mat*, ān, atī, at, having attachment, attached or addicted to, fond of.

2. *sanga*, as, m. (for 1. *san-ga* see under *san-gam*), clinging to, adhering to, attachment, addiction or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire, wish, cupidity. — *Sanga-rahita*, as, ā, am, free from attachment, indifferent, unworldly, stoical. — *Sanga-varjita*, as, ā, am, free from worldly attachments or affections, unworldly. — 2. *sanga-viśyati*, is, f. separation from worldly affection, dissolution of worldly attachments.

2. *sangin*, ī, inī, ī (for 1. see under *san-gam*), full of attachment or devotion, attached, devoted, addicted to, fond of, intent on, connected with; full of affection or desire, desirous; libidinous, lustful; continuous, uninterrupted, (Kirāt. XIV. 55.)

Sañjana, am, n. the act of clinging, adhering, sticking.

सञ्जतर sañjatara, am, n., N. of a city.

सञ्जन् sañ-jan (sam-j°), cl. 4. A. -*jāyate*, -janitum, to be born or produced together with; to be born, arise, grow, be produced, come into existence, take place, appear, happen; to become, be; to elapse, pass (as time); to bring forth: Caus. -*janayati*, -yitum, to cause to be born, bring forth, generate, beget, produce, create, cause, form, make.

Sai-ja, as, m. 'universal producer,' epithet of Brahṃā; of Śiva; (ā), f. a she-goat.

Sai-janana, am, n. the act of begetting, causing, producing.

Sai-janayat, an, antī, at, begetting, producing, causing.

Sai-janita, as, ā, am, produced, caused, created.

Sai-jāta, as, ā, am, born, produced, grown, appeared, arisen, become, aroused (often at the beginning of comps. in the sense 'becoming,' 'growing,' 'grown'); elapsed, passed (as time). — *Sai-jāta-kopa*, as, ā, am, growing angry, becoming enraged. — *Sai-jāta-kautuka*, as, ā, am, having the curiosity roused, becoming curious. — *Sai-jāta-nirveda*, as, ā, am, grown despondent. — *Sai-jāta-viśrambha*, as, ā, am, having confidence excited, becoming confident. — *Sai-jātershya* ('ta-ir'), as, ā, am, becoming envious.

सञ्जप sañ-jap (sam-j°), cl. 1. P. -*japati*, -japitum, to whisper or talk about, speak about, tell of, report, communicate.

सञ्जय sañ-jaya. See under *sañ-ji*, col. 2.

सञ्जभुराण sañ-jarbhurāṇa. See under *sambhur*.

सञ्जल्प sañ-jalp (sam-j°), cl. 1. P. -*jalpati*, -jalpitum, to speak or talk together, converse, speak, chatter, chat.

Sañ-jalpa, as, m. talking together, conversation; confused discourse, chattering, uproar, confusion.

Sai-jalpat, an, antī, at, conversing, speaking; chattering, babbling; talking boldly.

Sañ-jalpamāna, as, ā, am, speaking together, conversing.

Sai-jalptā, as, ā, am, spoken together, spoken, uttered; (am), n. spoken words, talk.

सञ्जवन sañ-javana, am, n. (said to be fr. rt. *ju* with *sañ*; probably for *sañ-yavana*, fr. rt. 2. *yu*), a group of four houses, a quadrangle; [cf. *sañ-yamana*, *sañ-jivana*.]

सञ्जि sañ-ji (sam-ji), cl. 1. P. -*jayati*, -jetum, to conquer together; to gain or acquire (by conquest &c.), conquer entirely; to obtain or acquire together, win.

Sai-jaya, as, m., N. of the charioteer of king Dhṛita-rāshṭra; of a son of Su-pārśva; of a son of Prati-kshatra; of a son of Ranañ-jaya.

Sai-jayat, an, antī, at, conquering, victorious.

Sai-jijivas, ān, m., Ved. one who has completely conquered, victorious.

Sai-jit, ī, ī, t, Ved. completely conquering, winning.

Sai-jita, as, ā, am, entirely conquered, completely overcome, vanquished.

Sai-jiti, is, f. complete victory.

सञ्जिहान sañ-jihāna. See under *sañ-hā*.

सञ्जीव sañ-jiv (sam-j°), cl. 1. P. -*jivati* (ep. also *A. -te*), -jivitum, to live with or together; to live, exist, live by any business or occupation (with inst.); to revive, be restored to life: Caus. -*jivayati*, -yitum, to cause to live, make alive, vivify, bring to life, revive, re-animate, animate, enliven; to maintain, nourish.

Sai-jijivayishu, us, us, u, wishing to bring to life or enliven.

Sai-jiva, as, ā, am, living together, living.

Sai-jivaka, as, ikā, am, living together; animating; (as), m., N. of a bull (in the Hitopadeśa).

Sai-jivat, an, antī, at, living together, living.

Sai-jivana, am, n. the act of living together; bringing to life, animating, re-animating, life-restoring; a cluster of four houses, a quadrangle [cf. *sañ-javana*]; a particular hell, (one of the twenty-one kinds mentioned in Manu IV. 89); (ī), f. making alive, causing life; epithet of food; a kind of elixir; N. of Malli-nātha's commentaries on the Kumāra-sambhava, Megha-dūta, and Raghuvamśa.

Sai-jivamāna, as, ā, am, coming to life, recovering, reviving.

Sai-jivayat, an, antī, at, making alive, vivifying, animating; restoring to life.

Sai-jivita, as, ā, am, vivified, enlivened, animated.

Sai-jivin, ī, inī, ī, rendering alive, enlivening, re-animating.

Sai-jivya, ind. having lived together; having lived.

सञ्जुषुक्षा sañ-juhukshā. See under *san-guh*.

सञ्जुष्ट sañ-jushṭa, as, ā, am (fr. rt. 1. *jush* with *sañ*), visited, frequented, inhabited, filled with.

सञ्जूर्व sañ-jurv (sam-j°), connected with *sañ-jar*, cl. 1. P. -*jurvati*, -jurvītum, Ved. to burn up, consume (by fire).

सञ्जम्भ sañ-jimbh (sam-j°), cl. 1. A. -*jrimbhate*, -jrimbhitum, to gape open, be unfolded, become displayed, appear.

सञ्ज sañ-jrī (sam-jrī, see rt. 3. *jrī*; cf. rt. 1. *grī*), cl. 1. A. -*jarate*, &c., Ved. to sound forth praise, to extol, (Sāy. *sañjareta* = *sañvardhayatu*, Rīg-veda IV. 3, 15; *sañjarutām* = *stautu*, Rīg-veda IV. 4, 8.)

सञ्ज I. sañ-jña, as, ā, um (see I. *jña*; cf. I. *pra-jña*), knock-kneed.

Sai-jñu, us, us, u, = *sañhāta-jānu*, knock-kneed.

सञ्ज्ञा sañ-jñā (sam-j°), cl. 9. P. A. -*jñāti*, -jñāte, -jñātum, to be of the same mind, agree together, come to a mutual understanding, live in harmony with (with inst. or acc., Pāp. II. 3, 22),

understand one another (A.); to be conscious, be aware, know, understand, comprehend; to acknowledge, recognise, own (generally A.); to acknowledge or claim as one's own, take possession of (P.); to direct, appoint, assign, intend (for any purpose), destine (usually A.); to think of, recollect sorrowfully (P., with acc. or gen., Pāp. I. 3, 46, cf. Pāp. II. 3, 52); to watch for: Caus. -*jñāpayati*, -jñāpayati, -te, -yitum, to cause to be of one mind or agree together; to appease, gratify, console, satisfy; to cause to acquiesce or agree in, pacify, quiet (especially any animal destined for sacrifice which ought not to be led forcibly but made to resign itself); to cause to be conscious, animate; to make intelligible, cause to be understood or known, cause to understand, apprise, cause to recognise; to make a sign to any one, to communicate or make anything known by signs; to command, enjoin, instruct.

2. *sañ-jña*, as, ā, am, named, called, designated (fr. the fem. *sañ-jñā* below, used at the end of adj. comps., cf. *sañāsa-s*); being conscious; (ā), f. sense, consciousness, becoming aware of anything, knowledge, understanding, intellect, thought, mind, right mind; sign, token, symbol, gesture, gesticulation; name, appellation, title, designation, term; (in grammar) the name of anything thought of as standing by itself, any name or noun having a special meaning, (the expression *sañjñāyām* therefore denotes the use of a word in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name; and a derived or compounded word can only be called *sañjñā* when the idea it expresses is not clearly rendered by analysis); the technical name of any affix, &c. (e. g. the technical expressions *gha*, *ghu*); N. of the Gāyatrī or most sacred verse of the Veda, (see *gāyatrī*); N. of a daughter of Viśva-karman and wife of the Sun; (am), n. a yellow fragrant wood, yellow sanders (= *pita-kāshṭha*). — *Sañjñā-tantra*, am, n., N. of an astronomical work by Nīla-kantha. — *Sañjñādhikāra* ('ñā-adh'), as, m. (in Pāpini) a heading or presiding rule which gives a particular name to the rules which fall under it and influences them all. — *Sañjñā-prakarapa*, am, n. explanation of the grammatical *sañjñās*. — *Sañjñārtham* ('ñā-ar'), ind. for a sign. — *Sañjñā-vat*, ān, atī, at, having consciousness, become sensible, revived, recovered; having a name or denomination. — *Sañjñā-vishaya*, as, m. 'having a name for subject,' an epithet, attributive. — *Sañjñā-suta*, as, m. 'son of *sañjñā*,' Saturn.

Sañjñānā, as, ā, am, being of the same mind, agreeing; knowing, observing, understanding, watching, waiting, who or what keeps watch.

Sai-jñaka, as, ikā, am, having a name, called, named (often at the end of comps.; cf. *ravi-s*).

Sai-jñapat, an, antī, at (ep. for *sañjñapayat*), instructing, commanding.

Sai-jñapana, am, n. the act of killing, sacrificing (an animal &c.).

Sai-jñapita, as, ā, am, sacrificed, killed.

Sai-jñapta, as, ā, am, apprised; killed, suffocated, sacrificed.

Sai-jñapti, is, f. apprising, informing; killing, slaying.

Sai-jñā, f. See above under 2. *sañ-jña*.

Sai-jñāta, as, ā, am, known, understood, destined or intended for.

Sai-jñāna, am, n. knowing, understanding, knowledge.

Sai-jñāpana, am, n. apprising, informing; teaching; killing, slaughter.

Sai-jñāpita, as, ā, am, killed, suffocated (as a victim).

Sai-jñāpya, ind. having made known by signs; having killed.

Sai-jñāta, as, ā, am, named, called, designated, denominated, termed.

Sañjñān, ī, inī, ī, having a name, named, termed, that which receives a name or has a term given to it in grammar.

सञ्जु sañ-jñu. See I. sañ-jña, p. 1051, col. 2.

सञ्ज्वर sañ-jvar (sam-j°; cf. sañ-jurv, sañ-jval), cl. I. P. -jvarati, -jvaritum, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

Sañ-jvara, as, m. great heat or fever; heat, the heat of fire, burning, scorching, a burn; the heat of anger, indignation. —Sañ-jvara-vat, ān, ati, at, full of heat or fever, hot. —Sañ-jvarātura (°ra-āt°), as, ā, am, afflicted or affected with fever, fevered. —Sañ-jvarin, i, īnī, i, fevered, diseased, feverish.

सञ्ज्वल sañ-jval (sam-j°), cl. I. P. -jvalati, -jvalitum, to blaze up, burn brightly, flame: Caus. -jvalayati, -yitum, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Sañ-jvalat, an, anti, at, blazing, flaming, burning. —Sañ-jvālya, ind. having lighted, having kindled (a fire &c.).

सट saṭ, cl. I. P. saṭati, saṭāta, saṭitum, to be a part or portion; cl. 10. P. sāṭayati, -yitum, (not to be distinguished fr. rt. sāt), to manifest, show.

सट saṭa, am, ā, n. f. (=jaṭā, śaṭā; according to some also as, m.), an ascetic's matted or clotted hair, the hair collected into a loose braid and twisted forwards upon the forehead, a braid of hair (in general); the mane (of a lion &c.); the bristles (of a boar); a crest, (in these last three senses usually ā, f.). —Saṭāṅka (°ṭā-an°), as, m. 'mane-marked,' a lion. —Saṭā-pāṭala, as, m. the red mane (of a lion).

सट्कार sa-ṭāṅkāra, as, ā, am, having notoriety or fame, famous.

सटि saṭi, is, f. (=śaṭi), the plant called zedoary or a kind of Curcuma.

Saṭikā, f. =saṭi, saṭi.

Saṭi, f. =saṭi above; a kind of perfume.

सटोक् sa-ṭika, as, ā, am, accompanied by a comment or exposition, explained by a commentary.

सट् saṭṭ, cl. 10. P. saṭṭayati, -yitum, to hurt, injure, kill; to be strong or powerful; to give; to take; to dwell, inhabit.

सट्टक saṭṭaka, am, n. a sort of minor drama (in Prakṛit).

सट्वा saṭvā, f. a kind of bird; a musical instrument (=vāḍya).

सट् saṭh (=rts. svāṭh, 3. śaṭh, śvāṭh), cl. 10. P. saṭhayati, -yitum, to finish, complete, adorn; to leave unfinished; to go, move.

सट्ठी saṭṭhi, f. the plant zedoary; [cf. saṭi.]

सणसूत्र saṇa-sūtra, am, n. (for saṇa-sūtra), hemp cord or thread, packthread.

सणहाप saṇahāsha, N. of a place.

सण्ड saṇḍa, as, m. (=saṇḍa, shaṇḍa), a eunuch.

सण्डिश saṇḍiśa, as, m. (=san-daṇśa), a pair of tongs or nippers.

सण्डी sañ-ḍi (sam-ḍi), cl. I. 4. A. -ḍayate, -ḍiyate, -ḍayitum, to fly together.

Sañ-ḍina, am, n. flying together, one of the modes of flight attributed to birds; alighting from a flight, perching (as a bird).

सत् saṭ, an, ati, at (Pres. part. of rt. I. as), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (7), f. a virtuous wife, &c., (see p. 1053); (sat), n. that which really is, entity or existence, essence, the true being, the really existent, the self-existent or

Universal Spirit, Brahma; that which is good or real or true, reality, truth; water, (in Naigh. I. 12. sat is enumerated among the udaka-nāmāni; cf. sa-ṭina); (sat), ind. well, rightly, fitly; [cf. Gr. ὤν (Ion. ἔών for ἔσών); Lat. sens, sent-is, in prae-sens, ab-sens; Lith. Nom. m. esais, f. esanti]. —Saṭ-carita or saṭ-caritra, am, n. good conduct, good behaviour; (as, ā, am), well-conducted, well-behaved, virtuous, honest, upright. —Saṭ-carita-mīmāṃsā, f. N. of a work by Vidyā-nivāsa-bhāṭṭācārya. —Saṭ-ait, t, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. —Saṭ-ait-anśa, as, m. a portion of existence and thought. —Saṭ-ait-ātman, ā, m. the soul which consists of entity (or essence) and thought. —Saṭ-ait-ānanda, am, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Viṣṇu. —Saṭ-ait-ānanda-maya, as, i, am, consisting of existence, thought, and joy. —Saṭ-ait-ānanda-stotra, am, n. N. of a hymn addressed to Gaṇeśa (extracted from the Śaṅkumāra-saṃhitā). —Saṭ-chila (sat-ṣi), as, ā, am, of a virtuous disposition, benevolent. —Saṭ-chūdra (sat-śū°), as, m. a good Śūdra, a Śūdra who has gone through the ceremonies customary in some places even for men of the lower caste. —2. sajjana, as, ā, am (for I. sajjana see under rt. 2. sajj, p. 1049), well-born, of good family, respectable, reputable, virtuous, good; (as), m. a good man, virtuous man; a proper N. —Sajjana-garhita, as, ā, am, despised by the virtuous. —Sajjana-val-labha, 'friend of the good,' N. of a work. —Saj-janeshṭa (°na-ish°), as, ā, am, desired or chosen by the good. —Sajjanai-kavasati (°na-ek°), is, is, i, residing only in the good. —Sati-tā, &c., see under sati, p. 1055. —Sat-kadamba, as, m. 'good Kadamba,' a species of Kadamba, (Nauclea Cordifolia). —Sat-kartri, tā, tri, tri, acting well; treating well or kindly; (tā), m. epithet of Viṣṇu. —Sat-karman, a, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. —Sat-kavi-misra, as, m., N. of a poet. —Sat-kāicānāra, as, m. 'good mountain ebony,' a sort of ebony (=rakta-kāicānāra). —Sat-kāṇḍa, as, m. a hawk, kite. —Sat-kāra, as, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. —Sat-kārāha (°ra-ar°), as, ā, am, worthy of hospitable treatment. —Sat-kula, am, n. a good family, noble family. —Sat-kulina, as, ā, am, belonging to a good family, born of a noble family, well-born, nobly descended. —Satkulodbhava (°la-ud°), as, ā, am, sprung from a noble family. —Sat-kṛi, cl. 8. P. A. -karoti, -kurute, &c., to do well or rightly, treat well or kindly, treat with respect, receive hospitably, welcome; to honour, worship; to adorn: Caus. -kārāyati, &c., -yitum, to cause to be treated with respect or reverence, show reverence, pay respect. —Sat-kṛita, as, ā, am, done well, acted rightly or properly; treated with respect or hospitality; respected, revered, honoured; worshipped, adored, welcomed, saluted; entertained; (as), m. epithet of Śiva; (am), n. virtue; respect; hospitality. —Sat-kṛiti, is, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. —Sat-kṛitya, ind. having treated with respect, &c., having hospitably entertained. —Sat-kṛiyā, f. a good action, virtuous action, doing good, charity, virtue; respectful treatment, salutation, welcome, courtesy, worship, homage, hospitality; any purificatory ceremony; funeral or obsequial ceremonies. —Sat-tama, as, ā, am, very good or right; most virtuous; excellent, best; very venerable or respectable. —Sat-tā, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see sat-tva below. —Sattā-mātra, am, n. mere entity or existence. —Sattā-val, ān, ati, at, endowed with existence, possessing reality. —Sattā-vāpya (°tā-av°), as, ā, am, included in (the notion of) existence. —Sat-tva, am, n. being, existence, (īśvara-sattva, the existence of a Supreme Being), entity, essence, nature, true essence, life, the principle

of being, breath, spirit, mind, sense, consciousness; an embryo; substance, thing, wealth; elementary substance (as earth, air, fire, &c.); anything of which a property may be predicated; any living or sentient being, animal, beast, evil being, demon, spirit, ghost, goblin, monster, (in these senses also as, m.); a substantive, noun; goodness, virtue, excellence; truth, certainty, reality; strength, energy, vigour, power, courage, self-command, sound sense, good sense, wisdom; the quality of purity or goodness (regarded in philosophy as the highest of the three Guṇas which are supposed to constitute the external world, the other two being rajas and tamaś, see guṇa; the quality of sattva renders a person in whom it predominates chaste, true, honest, wise, &c., and a thing pure, clean, &c.); any natural property, quality, characteristic, disposition; (as), m., N. of a son of Dhṛita-rāṣṭra. —Sattva-kāṣhāya, as, m. one of the signs of decay (with Buddhists, see kāṣhāya). —Sattva-guṇa, as, m. the quality of purity or goodness, (see above). —Sattvagunin, i, īnī, i, having the above quality predominant. —Sattva-tā, f. purity, goodness, the existence of the Sattva-guṇa. —Sattva-pradhāna, as, ā, am, having the quality of goodness predominant. —Sattvam-ajaya, as, ā, am, terrifying living beings, making animals tremble. —Sattva-val, ān, ati, at, endowed with life, living, existent, a living being; endowed with or possessed of the true essence; endowed with strength, magnanimous, endowed with the quality of goodness, pure, virtuous. —Sattva-triplava, as, m. loss of consciousness. —Sattva-vihita, as, ā, am, effected or caused by nature, natural; caused by goodness; virtuous, upright. —Sattva-vṛitti, is, f. the condition or quality of goodness, &c. —Sattva-śila, as, ā, am, of a virtuous disposition, disposed to what is right and good. —Sattva-saṃsuddhi, is, f. purity of nature or disposition. —Sattva-samāviśā, as, ā, am, filled or thoroughly penetrated by the quality of goodness. —Sattva-saṃpanna, as, ā, am, endowed with the quality of goodness, good, excellent; equable, even-minded. —Sattva-saṃplava, as, m. universal destruction of beings; loss of vigour. —Sattva-sāra, as, m. essence of strength; a most powerful person. —Sattva-stha, as, ā, am, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. —Sattvānurūpa (°va-an°), as, ā, am, according to nature, in conformity with natural character. —Sattvotsāha (°va-ut°), as, m. natural energy; (au), m. du. courage and energy. —Sattvotsāha-val, ān, ati, at, endowed with courage and energy. —Sattvodriktā (°va-ud°), as, ā, am, one in whom the quality of goodness predominates. —Sattvodreka (°va-ud°), as, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. —Sat-pati, is, m., Ved. a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. —Sat-pattra, am, n. the new leaf of a water-lily. —Sat-patha, as, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. —Sat-pari-graha, as, m. acceptance (of gifts) from a proper person. —Sat-paśu, us, m. a good or suitable animal, a victim fit for a sacrifice. —Sat-pātra, am, n. a proper object of presents or honours, a worthy or virtuous person. —Satpātra-varsha, as, m. raining down or bestowing favours on worthy objects, judicious liberality. —Satpātra-varshin, i, īnī, i, bountiful to worthy objects. —Sat-putra, as, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. —Sat-purusha, as, m. a good or virtuous man, worthy man. —Sat-pushpa, as, ā, am, having good flowers. —Sat-pratipaksha, as, m. (in logic) a counterbalanced reason or one along with which there exists another equally good on the opposite side (as sound is eternal because it is audible, sound is non-eternal because it is a product); contrariety of argument, existence of opposite premises proving the existence or non-existence of a thing. —Satpratipaksh-tā, f. the condition o

containing two opposite sets of premises. — *Satpratipakshin*, *i*, *ini*, *i*, containing opposite reasons or arguments. — *Sat-phala*, *as*, *ā*, *am*, having good fruit; (*as*), *m*, the pomegranate or any tree producing good fruit. — *Sat-pholin*, *i*, *ini*, *i*, producing good fruits. — *Sat-samsarga*, *as*, *m*, association with the good, the society of the good. — *Sat-sarga*, *as*, *m*, association with the good. — *Sat-sannidhāna*, *am*, *n*, the proximity of the good, association or intercourse with the good or wise. — *Sat-samāgama*, *as*, *m*, association with the good. — *Sat-samprāyoga*, *as*, *m*, right application. — *Sat-sahāya*, *as*, *ā*, *am*, having good or virtuous friends. — *Sat-sāra*, *as*, *ā*, *am*, having good sap or essence; (*as*), *m*, a kind of tree; a painter; a poet. — *Sat-sukhānu-bhava* ('*kha-an*'), *as*, *m*, fruition of real happiness; *N*, of a short treatise on Vedānta subjects by Icchānīya-svāmin. — *Sad-aijāna*, *am*, *n*, good collyrium; calx of brass. — *Sad-asva*, *as*, *m*, a good horse; 'having a good house,' *N*, of a son of Sānura. — *Sad-asva-rat*, *iud*, like a good horse. — *Sad-asat*, *an*, *ati*, *at*, being and not being, existent and non-existent, real and unreal, true and false, perceptible and non-perceptible; good and bad, virtuous and wicked; (*ati*), *n*, du. existence and non-existence, entity and non-entity, truth and falsehood, good and evil. — *Sad-asad-ātma*, *as*, *i*, *am*, having the nature of entity and non-entity, consisting of existent and non-existent, real and unreal, existing everywhere essentially though not obviously. — *Sad-asad-riveka*, *as*, *m*, discrimination between true and false or between good and bad. — *Sad-asad-ryakti-hetu*, *us*, *m*, the cause of the discrimination between good and bad or between true and false. — *Sad-ashti-mālā*, *f*, 'good necklace of bones,' *N*, of a commentary by Vaidya-nātha on the Laghu-śabdendu-sekhara. — *Sad-ācāra*, *as*, *m*, moral or virtuous conduct, good manners, approved usage, traditional observance, immemorial custom (especially as preserved in the land lying between the Sarasvatī and Drishadvatī rivers, Manu II. 18). — *Sad-ācāra-āndrodhaya* ('*ra-ul*'), *as*, *m*, 'moon-rise of good manners,' *N*, of a work. — *Sad-ācāra-prakaraṇa*, *am*, *n*, *N*, of a short treatise on the duties of ascetics by Saṅkarācārya. — *Sad-ācāra-rat*, *ān*, *m*, one who has or observes approved usages. — *Sad-ātman*, *ā*, *ā*, *a*, being of a good essence or nature, good, virtuous. — *i*, *sad-āsrita*, *as*, *ā*, *am* (for 2. *sadāsrita* see under *sadā*), having recourse or attaching one's self to the virtuous, belonging to the good, virtuous. — *Sad-uttara*, *am*, *n*, a proper answer, good reply. — *Sad-gati*, *is*, *f*, good or happy state, felicity, fortune, good conduct. — *Sad-guṇa*, *as*, *ā*, *am*, having good qualities, good, pure, virtuous, excellent, eminent. — *Sad-dhāna*, *am*, *n*, good wealth, property. — *Sad-dhetu*, *us*, *m*, (i. e. *sat-he*), the existence of cause and effect. — *Sad-bhāva*, *as*, *m*, the quality of being, actual existence, reality, being, entity; the quality of goodness; good nature or disposition; goodness, amiability, kindly feeling. — *Sad-bhāva-sri*, *is*, *f*, *N*, of a goddess. — *Sad-bhūta*, *as*, *ā*, *am*, being good, who or what is real or true. — *Sad-yurati*, *f*, a good young woman, virtuous maiden. — *Sad-raṅga*, *as*, *ā*, *am*, of a good family or race, of high birth. — *Sad-raṅas*, *as*, *n*, agreeable speech. — *Sad-rati*, *f*, *N*, of a daughter of Pulastya and wife of Agni. — *Sad-vasatka*, *as*, *m*, a village. — *Sad-rastu*, *u*, *n*, an excellent work. — *Sad-vādita*, *as*, *ā*, *am*, well-spoken. — *Sad-rigarhita*, *as*, *ā*, *am*, censured by the good, blamed by the benevolent. — *Sad-rityā*, *f*, good learning. — *Sad-viyoga*, *as*, *m*, separation from the good. — *Sad-vrīta*, *as*, *ā*, *am*, well-behaved, well-conducted, amiable; virtuous, moral; well-rounded, beautifully circular; (*am*), *n*, good conduct, virtuous conduct, amiable character or disposition. — *Sad-vrīttānta*, *as*, *ā*, *am*, having good or beautiful stories. — *Sad-vrītti*, *is*, *f*, good course of conduct, good state. — *Sad-vrītti-bhāj*, *k*, *k*, *k*, or *sadvrītti-viśiṣṭa*, *as*, *ā*, *am*, possessing good habits, having a good character. — *San-nimitta*, *am*, *n*, a good

cause; the cause of the good, (*san-nimitta*, in a good cause; for the sake of the good.) — *San-nisarga*, *as*, *m*, good nature, kindness. — *San-mātura*, *as*, *m*, 'having a good mother,' the son of a virtuous mother. — *San-mātra*, *as*, *m*, 'consisting of mere existence,' epithet of Ātman. — *San-māma*, *am*, *n*, respect for the good; the respect or esteem of the good. — *San-mārga*, *as*, *m*, a virtuous way, good or virtuous conduct. — *Sammārgalokana* ('*ga-āl*'), *am*, *n*, the seeing or following of good paths (of morality &c.). — *San-mitra*, *am*, *n*, a good friend, real or faithful friend.

Sati, *f*, (fem. of *sat*), a virtuous wife (especially applied in later use to the Suttie or faithful wife who burns herself with her husband's corpse); a female ascetic; *N*, of the goddess Durgā or Umā (sometimes described as Truth personified or as daughter of Dakṣa and wife of Bhava [Siva], and sometimes represented as putting an end to herself by Yoga, or at a later period destroying herself on the funeral pyre of her husband; also represented as one of the wives of Angiras); *N*, of the mother of Nagesa; a fragrant earth (commonly called Surāt earth); a species of the Prati-śbṭha metre. — *Sati-tā*, *f*, or *sati-tva*, *am*, *n*, virtuousness, purity, chastity, fidelity (especially as evinced by ascending the husband's funeral pile). — *Sati-deha-tyāga*, *as*, *m*, 'Sati's abandonment of the body,' *N*, of the forty-third chapter of the Gaṇeśa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Sati-putra*, *as*, *m*, the son of a virtuous woman. — *Satisvara-linga* ('*ti-is*'), *am*, *n*, *N*, of a Linga. — *Sati-saras*, *as*, *n*, *N*, of a lake in Kāśmīra.

Satika, *am*, *n*, Ved. water (= *udaka*, Naigh. I. 12).

Satīna, *as*, *ā*, *am*, Ved. real, essential, mighty, powerful; (*as*), *m*, a bamboo; pease, pulse or a particular kind of it, (see *satika*); (*am*), *n*, Ved. water (= *udaka*, Naigh. I. 12; *Sāy*. *satīna* = *vrīṣṭy-udaka*, cf. *sat*). — *Satīna-kankata*, *as*, *m*, Ved. a kind of venomous aquatic animal. — *Satīna-manyu*, *us*, *us*, *n*, Ved., (*Sāy*.) eager to (shed) rain-water. — *Satīna-sutvan*, *ā*, *m*, Ved. 'having real or mighty power,' epithet of Indra; (*Sāy*.) a sender of water (= *udakasya sūdayitri*, *gama-yitri*, Rig-veda I. 100, 1).

Satīnaka, *as*, *m*, pease or pulse, (see above.)

Satīla, *os*, *m*, a bamboo; air, wind; (*as*, *ā*), *m*, *f*, pease, pulse or a particular kind (called Teotā).

Satīlaka, *as*, *m*, pease; [cf. *satīlaka*.]

Satya, *as*, *ā*, *am*, true, real, genuine, sincere, honest, truthful, faithful, pure, virtuous, good, (*satya-kṛi*, to make true, make good, ratify, fulfil); fulfilled, realized; (*as*), *m*, the uppermost of the seven Lokas or worlds (the abode of Brahmā and heaven of truth, see *loka*); the Aśvattha tree; epithet of Rāma-āndra; of Viṣṇu; of a deity presiding over the Nāndī-mukha Śrāddha; *N*, of the author of the Horā-śāstra; (*ās*), *m*, pl., *N*, of a class of deities; (*ā*), *f*, truth, sincerity, veracity; epithet of Sitā (wife of Rāma); of Satya-vatī (mother of Vyāsa); = *satya-bhāmā*, col. 3; *N*, of the goddess Durgā; (*am*), *n*, truth; sincerity, reality, goodness, the quality of goodness or purity, knowledge; demonstrated truth or conclusion, dogma; a solemn asseveration, promise, oath; water (= *udaka*, Naigh. I. 12); the first of the four Yugas or ages (i. e. the best or golden age as the age of general virtue and purity, comprising 1,728,000 years of men; it is also called *kṛita*, q. v.); (*am*), *ind*, truly, indeed, verily, necessarily, (*Sāy*. = *avasyam*); yes; a particle of asseveration and interrogation; [cf. Gr. *ἐνός*.] — *Satya-karman*, *ā*, *m*, *N*, of a king. — *Satya-kāma*, *as*, *m*, a lover of truth; a proper *N*. — *Satya-kārūya-vedin*, *i*, *ini*, *i*, possessing truth and tenderness and the Veda. — *Satya-keṭu*, *us*, *m*, *N*, of a king. — *Satya-kāra*, *as*, *m*, making true or good, ratification of a contract or bargain; something given in advance as an earnest or security for the performance of a contract, earnest-money, pledge. — *Satyankāra-kṛita*, *as*, *ā*, *am*, given or deposited in order to ratify a bargain. — *Satya-jit*, *t*, *m*, 'truth-conqueror' or 'truly conquering,' *N*, of

a king. — *Satya-lapas*, *ās*, *m*, 'practising true penance,' *N*, of a Muni (who was once a hunter, but after performing severe austerities obtained as a boon from Durvāsas that he should become a great sage and saint). — *Satya-tama*, *as*, *ā*, *am*, most true, quite true. — *Satya-tara*, *as*, *ā*, *am*, more true, very true. — *Satya-tā*, *f*, or *satya-tva*, *am*, *n*, truthness, truth, sincerity, veracity. — *Satya-darśin*, *i*, *ini*, *i*, truth-seeing, foreseeing truth, truth-discerning. — *Satya-deva*, *as*, *ā*, *am*, shining through truth. — *Satya-dhana*, *as*, *ā*, *am*, rich in truth, virtuous, sincere. — *Satya-dharmat*, *as*, *m*, a proper *N*. — *Satya-dharman*, *ā*, *ā*, *a*, Ved. practising the duty of truth; ruling by fixed ordinances. — *Satya-dharma-parāyana*, *as*, *ā*, *am*, devoted to truth and virtue. — *Satya-dhṛita*, *as*, *m*, *N*, of a son of Pushpa-vat. — *Satya-dhṛiti*, *is*, *is*, *i*, holding fast to truth, strictly truthful; (*is*), *m*, *N*, of a Rishi (author of the hymn Rīg-veda X. 185; he has the patronymic Vāṇpi); of a son of Satānanda; of several other persons. — *Satya-dhvaṇa*, *as*, *m*, 'truth-bannered,' *N*, of a king. — *Satya-dhṛit*, *i*, *t*, *t*, *i*, destroying or perverting truth. — *Satya-nāman*, *ā*, *ā*, *a*, having a true name. — *Satya-nāryāna*, *as*, *m*, *N*, of a particular divinity (called *Satya-pir* in Bengāl). — *Satya-netra*, *as*, *m*, 'true-eyed,' *N*, of a son of Atri. — *Satya-parākrama*, *as*, *ā*, *am*, having real valour, truly brave. — *Satya-pura*, *am*, *n*, the world of Viṣṇu. — *Satya-pūta*, *as*, *ā*, *am*, purified by truth (as a speech &c.). — *Satya-pratijña* or *satya-pratishrava*, *as*, *ā*, *am*, true or faithful to a promise. — *Satya-pratishṭhāna*, *as*, *ā*, *am*, having truth for a foundation, grounded in truth. — *Satya-phala*, *as*, *m*, 'having good fruit,' the Vilva tree. — *Satya-bandha*, *as*, *ā*, *am*, bound by truth, adhering to the truth, truthful. — *Satya-bhāmā*, *f*, 'having true lustre,' *N*, of the daughter of Satrā-jit and one of the eight wives of Kṛishṇa, (she is described as having promoted the quarrels of the Yādavas.) — *Satya-bhārata*, *as*, *m*, *N*, of the poet Vyāsa. — *Satya-bhedin*, *i*, *ini*, *i*, a truth-breaker, breaking a promise. — *Satya-mantra*, *as*, *ā*, *am*, Ved. having or repeating true prayers, praying effectually. — *Satyam-ugra*, *as*, *ā*, *am*, having very invigorating or exciting qualities, (Rig-veda IX. 113, 5.) — *Satya-yaj*, *t*, *t*, *t*, sincerely worshipping, sacrificing in truth. — *Satya-yajña*, *as*, *m*, *N*, of a king. — *Satya-yuga*, *am*, *n*, the first of the four Yugas or ages. — *Satya-yugādyā* ('*ga-ād*'), *f*, the third day of the light half of Vaiśākha (on which the commencement of the Kṛita-yuga is celebrated). — *Satya-yauvana*, *as*, *m*, *N*, of a particular Vidyā-dhara. — *Satya-rata*, *as*, *ā*, *am*, devoted to truth, honest, sincere; (*as*), *m*, *N*, of a prince (son of Satya-vrata); epithet of Vyāsa. — *Satya-ratha*, *as*, *m*, *N*, of a king of Vidarbha. — *Satya-rathi*, *is*, *m*, *N*, of a king. — *Satya-rāthas*, *ās*, *ās*, *as*, Ved. one who grants real or true gifts. — *Satya-loka*, *as*, *m*, *N*, of one of the seven worlds, (see *satya* above.) — *Satya-raktri*, *tā*, *trī*, *trī*, a speaker of truth. — *Satya-racāna*, *am*, *n*, truth-speaking, veracity, admitting the truth. — *Satyavacānānṭham* ('*na-ar*'), *ind*, for the sake of speaking the truth. — *Satya-racās*, *ās*, *ās*, *as*, truth-speaking, veracious; (*ās*), *m*, a Rishi, saint, seer; (*as*), *n*, veracity, truth. — *Satya-rat*, *ān*, *ati*, *at*, possessing or practising truth, veracious, true; containing the word *satya* (said of a hymn); (*ān*), *m*, *N*, of a king (husband of Sāvitrī); (*ati*), *f*, *N*, of the wife of Parāśara and mother of Vyāsa; of a daughter of Gādhi and wife of Rīcika (fabled to have become the Kauśikī river); *N*, of the wife of Nārada; epithet of Acchodā. — *Satyavati-suta*, *as*, *m*, 'son of Satyavati,' epithet of the poet Vyāsa. — *Satya-radya*, *as*, *ā*, *am*, true-speaking, veracious; (*am*), *n*, truth. — *Satya-rōkya*, *am*, *n*, true-speaking, veracity, truth. — *Satya-rac*, *k*, *k*, *k*, truth-speaking, veracious, sincere; (*k*), *m*, a Rishi, saint; *N*, of a son of Cākshusha; a crow. — *Satyavādī-tva*, *am*, *n*, veracity, truthfulness. — *Satya-vādin*, *i*, *ini*, *i*, speaking truth, veracious; (*ini*), *f*, *N*, of a goddess. — *Satya-vāhu*, *as*, *m*, *N*, of a descendant

of Bharad-vāja. — *Satya-vikrama*, *as, ā, am*, having real valour, truly valiant. — *Satya-vṛtta*, *as, ā, am*, practising truth, honest or upright in conduct. — *Satya-vrata*, *as, ā, am*, true to a vow or promise, adhering to truth, veracious, honest, sincere; (*as*), m., N. of a king, (the twenty-fifth of the solar dynasty in the second age); N. of Manu Vaivasvata; of the author of a Dharma-śāstra; (*ās*), m. pl., N. of a race inhabiting Śāka-dvīpa. — *Satya-vrata-parāyana*, *as, ā, am*, devoted to truth and religious observances. — *Satya-savas*, *ās, ās, as*, Ved. having real strength, possessing true vigour, truly vigorous. — *Satya-sṛavas*, *ās, ās, m.*, N. of the author of the hymns Rīg-veda V. 79, 80 (having the patronymic Ātreya); of a teacher of the Rīg-veda; of a son of Mārkaṇḍeya. — *Satya-sṛavasi*, *f.*, Ved. 'possessed of real wealth or renown,' epithet of Ushas. — *Satya-sṛāvāṇa*, *am, n.* the speaking or taking of an oath. — *Satya-sṛi*, *is, m.*, N. of a teacher of the Rīg-veda. — *Satya-sankāśa*, *as, ā, am*, like the truth, likely, probable, plausible. — *Satya-sangara*, *as, ā, am*, true to an agreement or promise, veracious, faithful; (*as*), m., N. of Kuvera (god of wealth). — *Satya-sandha*, *as, ā, am*, true to an agreement or compact, faithful to an engagement; faithful, veracious; (*as*), m. epithet of Bharata (younger brother of Rāma); of Rāma-āndra; of King Janam-ējaya; (*ā*), f. epithet of Draupadī (wife of the Pāṇḍu princes). — *Satya-sannibha*, *as, ā, am*, like the truth, likely, probable, plausible. — *Satya-sava*, *as, ā, am*, Ved. really generating; possessing true energy (epithet of Savitṛi); observing truth, (Sāy. = *satyā-nujia*, Rīg-veda V. 82, 7.) — *Satya-sākshin*, *i, m.* a genuine or trustworthy witness. — *Satya-hita*, *as, m.*, N. of a teacher of the Rīg-veda. — *Satya-kṛiti*, *is, f.* ratification of a bargain. — *Satya-jñāni* (*°ya-an*), *is, m.*, N. of the Muni Agastya. — *Satyāṅga* (*°ya-an*), *ās, m. pl.*, N. of a mythical race inhabiting Plakṣha-dvīpa. — *Satyātman* (*°ya-āt*), *ā, ā, a*, having a true soul, true-hearted, true; (*ā*), m. a virtuous and upright man. — *Satyānuraakta* (*°ya-an*), *as, ā, am*, attached to truth, upright, true. — *Satyānṛita* (*°ya-an*), *as, ā, am*, true and false, containing truth and falsehood; (*am*), n. practice of truth and falsehood, commerce, trade, traffic. — *Satyābhidhāna* (*°ya-abh*), *as, ā, am*, truth-speaking. — *Satyābhidhāyini* (*°ya-abh*), *i, inī, i*, truth-meditating, meditating upon truth. — *Satyābhisandha* or *satyābhisandhāna*, *as, ā, am*, or *satyābhisandhin* (*°ya-abh*), *i, inī, i*, faithful to a promise or agreement. — *Satyotkarsha* (*°ya-ut*), *as, m.* eminence or excellence in truth; true excellence. — *Satyodaka* (*°ya-ud*), *as, ā, am*, having truth for water, flowing with truth. — *Satyodya* (*°ya-ud*), *as, ā, am*, speaking the truth. — *Satyopayāḥana* (*°ya-up*), *as, ā, am*, true to a request, granting or fulfilling a prayer or petition. — *Satyaka*, *as, ā, am*, = *satya*, true, real, veracious, &c.; (*as*), m., N. of a son of Sini; (*am*), n. ratification (of a contract or bargain &c.).

Satyāpāna, *am, ā, n. f.* (fr. *satyāpaya* below), speaking or observing the truth; ratification (of a bargain &c.).

Satyāpayu, Nom. P. *satyāpayati*, -yitum, to speak the truth; to ratify (a bargain or contract).

Satvan, *ā, m.* (according to Sāy. to be connected in some senses with *rtis. sad, san*), Ved. = *sat-tva*, entity, existence, being; a living being; reality, power, strength; a strong or valiant man, hero, warrior, (Sāy. = *satṛuṇam sādyaṭṛi dhanānām vā sanitṛi*, Rīg-veda VI. 45, 22); (*ānas*), m. pl. a class of spirits attendant on Parameśvara, (Sāy. = *paramēśvarasya bhūta-guṇā atīśayena bala-parākramāḥ*, Rīg-veda I. 64, 2.)

सत *sata*, a kind of sacrificial vessel.

सतःपङ्क्तिः *sataḥ-paṅkti*. See *satas*, col. 2.

सतत *sa-tata*, *as, ā, am* (= *san-tata*, see *san-tan*), constant, lasting, incessant, perpetual, eternal, continual, uninterrupted; (*am*), n. incessantly,

eternally, perpetually, uninterruptedly, continually, always. — *Satata-ga*, *as, m.* or *satata-gati*, *is, m.* 'continually moving,' the wind. — *Satata-jvara*, *as, m.* a constant fever, one not intermitting. — *Satata-yāyin*, *i, inī, i*, continually moving or going, always tending to decay, (Manu I. 50.)

सतत्व *sa-tattva*, *am, n.* natural property, nature; (*as, ā, am*), having or knowing the real truth; containing the words *tad*, 'this,' and *tva*, 'thou.'

सतर्क *sa-tarka*, *as, ā, am*, having argument or reasoning, skilled in speculation; cautious, considerate.

सतर्ष *sa-tarsha*, *as, ā, am*, having thirst, thirsty; (*am*), ind. with thirst, thirstily.

सतल *sa-tala*, *as, ā, am*, having a bottom; [cf. *a-tala*.]

सतलत्र *sa-talatra*, *as, ā, am*, having leather guards (used in archery).

सतस् *satas*, ind. (according to some fr. *sat*; according to others fr. *sa = saha, sama*; usually occurring at the beginning of comps.), = *tiras* (according to Naigh. III. 29; cf. Nirukta III. 20). — *Sataḥ-paṅkti*, *is, f.* a kind of metre consisting of two Pādas of eight syllables and two Pādas of twelve syllables. — *Sato-bṛihatī*, *f.* a kind of metre the even Pādas of which consist of eight syllables and the uneven of twelve. — *Sato-mahat*, *ān, atī, at*, Ved. truly great, greater than everything that exists, (Sāy. *sato-mahāntaḥ = sarvaśmād vidyamānāt prthivīyām api ye mahāntas*, Rīg-veda VIII. 30, 1.) — *Sato-vīra*, *as, ā, am*, Ved. thoroughly brave or valiant, (Sāy. = *prāpta-vīrya*, Rīg-veda VI. 75, 9.)

सतानन्द *satānanda*, *as, m.* (for *śatānanda*, p. 990, col. 3), N. of the sage Gautama; of the son of Gautama.

सताह *satāha*, N. of a place.

सति 1. *sati*, *is, f.* (fr. *rt. so*; for 2. *sati* see under *rt. san*), end, destruction.

सती *satī*, *satī-tva*. See p. 1053, col. 2.

सतीन *satina*. See p. 1053, col. 2.

सतीर्थ *sa-tīrtha*, *as, ā, am*, having sacred bathing-places; having the same bathing-place; (*as*), m. a pupil of the same spiritual preceptor, fellow religious student.

Satīrthya, *as, m.* a fellow religious student, &c.

सतुष *sa-tusha*, *as, ā, am*, having husk or chaff; (*am*), n. grain with the husk remaining on it.

सतुषम् *sa-triṇam*, ind. with grass, grass and all.

सतुष *sa-trish*, *i, t, t*, or *sa-trisha*, *as, ā, am*, having thirst, thirsty, desirous, greedy, longing after, cupidinous.

Sa-trishya, *as, ā, am*, thirsty; (*am*), ind. with thirst, thirstily; with desire.

स्तेर *satera*, *as, m.* husk, chaff (= *tusha*).

सत् *sat*, cl. 10. A. *satrayate*, *satṛāpāyate*, -yitum, to fulfil, accomplish; (according to others) to extend; to connect, fasten together.

सत् *satra* or *sattra*. See under *rt. i. sad*.

सत्प *sa-trapa*, *as, ā, am*, having shame or modesty, ashamed, modest.

सत्वा *satṛā*, ind. (fr. *sa + trā*; cf. 2. *sadhrī*), with, together with, (Sāy. = *saha*); all together, all at once; always, ever, continually, (Sāy. = *santatam, sarvadā*); truly, (in Naigh. III. 10. *satṛā* is enumerated among the *satya-nāmāni*);

great, many, abundant, (Sāy. = *mahat, bahu, prabhūtam*). — *Satrā-jit*, *t, t, t*, Ved. always conquering; conqueror of the great; (*t*), m., N. of a son of Nighna and father of Satya-bhāma, (he was father-in-law of Kṛishna and was killed by Sata-dhanvan); N. of Pratardana. — *Satrā-ñē* (*°rā-ñē*), *ān, ācī, āk* [cf. *saṅkhyā-ñē*], going with, associated, united; perfect. — *Satrā-dāvan*, *ā, m.*, Ved. always granting, giving all at once, (Sāy. = *saha pradātṛi*); epithet of Indra. — *Satrā-sah* or *satṛā-sāh*, *sāt, t, t*, Ved. always overcoming or conquering; conquering the great; conquering many. — *Satrā-han*, *ā, m.* always destroying, destroyer of mighty foes, (Sāy. = *mahatām satṛuṇām hantrī*); epithet of Indra.

Satram, ind. with, together with.

सत्वासम् *sa-trāsam*, ind. with terror or fear, in a fright.

सत्विजातक *sa-tri-jātaka*, *am, n.* a kind of dish consisting of meat fried with three sorts of spices, (it is then soaked and dried and again dressed with ghee and condiments.)

सत्त्व *satva*, *am, n.* See *sat-tva* under *sat*.

सत्त्वच *sa-tvača*, *as, ā, am*, having skin or bark.

सत्त्वत् *satvat*, N. of a people inhabiting the south of India; [cf. *sātcala*.]

सत्त्वन् *satvan*. See col. 1.

सत्वर *sa-tvra*, *as, ā, am*, having haste or speed, expeditious, quick; (*am*), ind. quickly, swiftly, hastily, suddenly. — *Satvara-tā*, *f.* or *satvara-tva*, *am, n.* quickness, hastiness, speed.

सथूक्कार *sa-thūt-kāra*, *as, ā, am*, accompanied with the sound *thūt* or the sound made in spitting or sputtering, sputtered; (*am*), n. sputtering (in speech), speech accompanied with sputtering; [cf. *ambū-krīta*.]

सद् 1. *sad* [cf. *rt. śad*], cl. 1. P. (or according to some cl. 6. P.) *śidati* (ep. also A. -te), *sasāda* (2nd sing. *seditha* or *sasattha*, 3rd pl. *sedus*), *satasyati*, *asadat* (Vedic forms, cl. 2. *satsi*, cl. 1. *sadatu*, *sadatām*), *sattum* (Ved. Inf. *sade*), to sink down, lie down, lie, recline; to sit, sit down, settle down, rest, settle; to be seated, reside, remain, live, be; to sink into despondency, be dejected or low-spirited; to become wearied, faint away, pine away; to sink into distress; to waste away, perish, decay, be destroyed; to be impeded; to go: Pass. *sadyate*, Aor. *asādi*: Caus. *sādayati*, -yitum, Aor. *asishadati*, to cause to sink or sit down, throw down, cast down, place down, place, put; to weary out, wear out, exhaust, harass, afflict; to cause to perish, destroy: Desid. *sishalsati*: Intens. *sāsadyate*, *sāsatti*, to sit or lie down in an indecent posture; [cf. Gr. *ὀδός, οὐδός, ἑδεῖλον, ἑδ-ος, ἕζομαι, ἱδῶς*: Lat. *solum, sedco, sēdo*, probably also *desidero, sella* (for *sed-la*): Goth. *sat*, 'to sit'; *satja*, 'to place'; *sinths*, *sitan*, *sittis*: Old Germ. *saz*, 'to sit'; *sezin*, 'to place'; *senal*, *satul*: Angl. Sax. *in-sidhian*, *on-scttan*, *sittan*, *sadl*, *sadel*: Lith. *sēd-mi*, 'to place'; *sodiūm*, 'to plant'; Slav. *sjadū*, *sad-i-ti*: Hib. *suidhim*, *suidhingham*, 'I set, I plant'; *saiithe*, *saidhiste*, 'a seat'.]

Satta, *as, ā, am*, Ved. = *sanna*, (*vi-shatta = ni-shanna*, Rīg-veda I. 68, 4.)

Satti, *is, f.* sitting down, sitting; [cf. *ni-shatti*.]

Sattri, *tā, tri, tri*, sitting down, sitting; one who sits or resides.

Sattra, *am, n.* a long sacrifice or sacrificial session (lasting, according to some, from 13 to 100 days); a sacrifice (in general); an oblation, offering, gift; giving alms or charity, liberality, munificence; wealth; a residence, house; a place of refuge, asylum, hiding-place, covert; covering, clothing, concealing; fraud, roguery, cheating; a wood, forest; a tank, pond. — *Sattra-parivreshana*, *am, n.* a distribution of food or other gifts at a sacrifice. — *Sattra-varidhana*,

as, i, *am*, increasing or promoting sacrifice. — *Sattra-śālā*, f. a large hall or room where food and alms are given away to Brāhmanas or mendicants, &c., an alms-house. — *Satṛāṣaṣṭya* (**ra-ap**), *as*, m. a place of refuge, asylum. — *Satṛāyaṇa* (**ru-ny**), *am*, n. a long course of sacrifices.

Satṛāya, Nom. A. *satṛāyate*, &c., to perform a sacrifice.

Satṛi, *is*, *is*, i, conquering, a conqueror; (*is*), m. a cloud; an elephant; [cf. *satṛi*.]

Satṛin, i, m. a liberal householder who constantly performs sacrifices and distributes gifts or alms; a priest superintending or performing a sacrifice; an ambassador or agent residing in a foreign country.

Satṛā, ind. having sunk down, sitting, resting, &c.

Sutra=*sattra*, p. 1054, col. 3.

2. *sul*, *t*, *t*, t, one who sits or settles down, sitting, dwelling, residing (often at the end of comps., see *nāka-s**).

Sada, *as*, m. [cf. *śula*], the fruit of trees; N. of one of Dhṛita-rāshṭra's sons.

Sādāna, *am*, n. sinking or settling down, sitting, a seat; a dwelling, residence, house, palace; the abode of sacrifice, sacrificial hall; the abode of Yama; perishing, decaying; exhaustion; water (= *ulaka*, Naigh. I. 12). — *Sādānā-sad*, *t*, *t*, t, Ved. sitting on a seat.

Sādanya, *as*, ā, *am*, of or belonging to a house, &c.

Sālas, *as*, n. a seat, residence, abode, dwelling; an assembly, meeting, (also *ās*, f. according to some, and *ās*, m. according to others; *sada-ūṣ patih*, 'lord of the assembly,' epithet of Agni; (*asī*), n. du., Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); [cf. Gr. *ēdos*.] — *Sālas-puti*, m. du., Ved. 'lords of the assembly,' epithet of Indra and Agni. — *Sālo-guta*, *as*, ā, *am*, gone to the assembly, being in the assembly. — *Sālo-grīha*, *am*, n. 'assembly-house,' the court of a prince.

Sādasya, *as*, m. any person present at or belonging to an assembly, an assessor, spectator, member of an assembly, councillor; any one present or assisting at a sacrifice, a superintending priest or Ritiṣi, (his duties, according to the Kaushitakins, are to superintend the whole sacrifice and correct mistakes; cf. *vidhi-darśin*.)

Sādman, ā, m. an abode, dwelling (Ved.); (*a*), n. a seat; a house, dwelling, palace; a temple; an altar; a place, station; conflict, (in Naigh. I. 17. enumerated among the *saṅgrāma-nāmāni*); water (= *udaka*, Naigh. I. 12); (*am*), n. du., Ved. heaven and earth (= *dyāvā-prithivī*, Naigh. III. 30); (*ā*, ā, *a*), Ved. sitting, seated, (in R̥g-veda I. 173, 1. according to Śāy. *sādmānam* = *sādamam*). — *Sādma-ṭi*, *is*, f. a collection of houses. — *Sādma-barhis*, *is*, *is*, *is*, Ved. having sacred grass for its abode or place of sprinkling. — *Sādma-makhas*, ās, ās, *as*, Ved. (according to Śāy. *makhas* = *makhas*), having light for a seat or abode, radiant, (Śāy. = *prāpta-tejaska*, R̥g-veda I. 18, 9.)

Sadru, *us*, *us*, u [cf. *śadru*], resting, staying; going, moving; [cf. probably Gr. *idpu* in *idpivw*.]

Sanna, *as*, ā, *am*, sunk down; lying down; seated, resting; settled down; still, motionless; sunk, low (in tone, accent, &c.); depressed, low (in spirits), desponding, dispirited, spiritless, weak, feeble, diminished; wasted away, exhausted, decayed, perished, destroyed, spoiled, lost; stunted, shrunk, contracted; oppressed; lying near, adjacent; gone, departed; (*as*), m. the Piyāla tree; (*am*), n. little, a small quantity. — *Sanna-kaṇṭha*, *as*, ā, *am*, having a contracted throat, having a feeble or broken utterance, with a choking voice, scarcely able to articulate, choking, choked. — *Sanna-tara*, *as*, ā, *am*, more depressed, very weak or feeble; (in grammar) lower (in tone or accent), more depressed than the ordinary accentless tone (= *anudatta-tara*). — *Sanna-musala*, *am*, n. a motionless pestle; (*e*), ind. at the time when the pestle lies motionless, (Manu VI.

56.) — *Sanna-harsha*, *as*, ā, *am*, one whose joy has departed, depressed in spirits, desponding.

Sannaka, *as*, ā, *am*, low, dwarfish; (*as*), m. the Piyāla tree. — *Sannaka-dru*, *us*, m. the Piyāla tree.

Sāda, *as*, m. sinking or settling down, sinking, exhaustion, weariness, lassitude; perishing, decay; suffering, pain; purity, clearness, cleanness [cf. *prasaṇna*, *pra-sāda*]; going, motion.

Sādaka, *as*, ikā, *am*, exhausting, wearying, destroying.

Sādāt, *an*, *anti*, *at*, Ved. sitting down (= *sīdat*). — *Sādāt-yoni*, *is*, *is*, i, Ved. sitting in the interior, sitting on the hearth.

Sādāna, *am*, n. causing to sink, wearying, exhausting; destroying, dispelling; sinking, sitting, settling; a seat, house, dwelling, palace; (*i*), f. the plant *Helieborus Niger*; exhaustion, decay. — *Sādāna-spr̥ṣṭ* = *grihādi-praḥa*, R̥g-veda IX. 72, 8.

Sādanya, *as*, ā, *am*, Ved. = *sādanya*, belonging to a house, &c., skilful in domestic affairs, (Śāy. = *griha-kārga-kusala*, R̥g-veda I. 91, 20.)

Sādayat, *an*, *anti*, *at*, causing to sink down, wearying, wearing out, exhausting; destroying; expelling, removing; extracting.

Sādayitārya, *as*, ā, *am*, to be destroyed, destructible.

Sādayitvā, ind. having caused to sink or sit down; having put or placed down; having destroyed; having removed.

Sādāyishat, *an*, *ati* or *anti*, *at*, about to destroy. *Sādi*, *is*, m. a charioteer; a warrior; a dispirited or melancholy person; air, wind.

Sādita, *as*, ā, *am* (fr. the Caus.), made to sink down, depressed, exhausted, harassed; dispirited, wearied, distressed; wasted, decayed; destroyed, exterminated; broken; made to go, drawn, dragged.

Sādin, i, *inī*, i, sitting down, settling down; (fr. the Caus.) exhausting, wearying, destroying; (*i*), m. a horseman, cavalier; any one seated or riding on an elephant; any one seated or mounted on a car or chariot; a charioteer.

Sāsadyamāna, *as*, ā, *am*, sitting or lying down in an indecent posture.

Sīdat, *an*, *anti*, *at*, sinking, desponding, pining, grieving, sorrowing; decaying, perishing; distressed, pained; going.

Sīdamāna, *as*, ā, *am*, sinking down, &c.

Sedivas, *vān*, *-lusi*, *vat*, one who has sat down or sunk down.

सदंशक *sa-daṇśaka*, *as*, ā, *am*, having teeth; having a sharp sting; (*as*), m. 'having nippers,' a crab. — *sa-daṇśa-vadana*, *as*, m. 'having a face with a sharp bill,' a heron.

सदक्षिण *sa-dakṣiṇa*, *as*, ā, *am*, having presents, accompanied by gifts.

सदन्दि *sadandi*, *is*, m., Ved. (perhaps) 'continuous, uninterrupted,' epithet of a kind of Takman or fever, (Atharva-veda V. 22, 13, XIX. 39, 10.)

सदम् *sadam*. See col. 3.

सदय *sa-daya*, *as*, ā, *am*, merciful, compassionate, benevolent; (*am*), ind. kindly; gently, softly. — *Sadaya-hridaya*, *as*, ā, *am*, having a compassionate heart, tender-hearted.

सदर *sa-dara*, *as*, ā, *am*, fearful, afraid, timorous.

सदर्प *sa-darpa*, *as*, ā, *am*, having pride; haughty; (*am*), ind. haughtily, arrogantly, proudly.

सदश *sa-daśa*, *as*, ā, *am* (see *daśā*), having a fringe, fringed.

सदा *sadā*, ind. (fr. *ṣ*. *sa + dā*), always, at all times, continually, perpetually, ever. — *Sadā-kala-vaha*, *as*, ā, *am*, flowing at all seasons, (opposed to *prāvṛṣṭ-kāla-vaha*). — *Sadā-kāntā*, f., N. of a river; [cf. *sadā-nirā*.] — *Sadā-gati*, *is*, m. 'evergoing,' air, wind; the Universal Spirit; the sun;

everlasting happiness, final emancipation. — *Sadā-toyā*, f. 'always (wanting) water,' the plant *Mimosa Octandra*; the Karatoyā river (= *sadā-nirā*). — 1. *sadā-dāna*, *am*, n. 'always giving,' liberality, munificence. — 2. *sadā-dāna*, *as*, m. (see 2. *dāna*), 'always exuding ichor,' epithet of Airāvata (the elephant of India); of Gaṇeśa; an elephant in rut. — *Sadānanda* (**dā-ūn**), *as*, ā, *am*, always happy; (*as*), m. epithet of Siva; N. of the author of the Vedānta-sāra. — *Sadā-narta*, *as*, ā, *am*, always dancing; (*as*), m. a kind of bird, the wagtail.

— *Sadā-nirā-vahā* or *sadā-nirā*, f. 'always bearing or possessing water,' epithet of the Karatoyā river, (see *karu-toyā*). — *Sadā-nra*, *as*, ā, *am*, Ved. always crying out, (Śāy. = *sulā nomuva*, *sarvadākrośa-kārin*, R̥g-veda X. 155, 1, see Nirukta VI. 30.) — *Sadā-pushpa*, *as*, ā, *am*, always in flower, ever-flowering; (*as*), m. the cocconut; (*i*), f. a variety of the gigantic swallow-wort (= *raktārka*).

— *Sadā-prīṇa*, *as*, m. 'always munificent,' N. of a Rishi (having the patronymic Ātreya and author of the hymn R̥g-veda V. 45).

— *Sadā-prasūna*, *as*, m. 'always in flower,' N. of various plants (= *rohitaka*; = *arka*; = *kunda*).

— *Sadā-phala*, *as*, ā, *am*, always bearing fruit; (*as*), m. the cocoa-nut tree; the glomerous fig-tree; the jack, *Artocarpus Integrifolia*; the *Vilva* tree; (*ā*), f. a kind of mallow; a kind of egg-plant.

— *Sadā-bhadrā*, f. 'always auspicious,' a kind of shrub, *Gmelina Arborea*. — *Sadā-bharya*, *as*, ā, *am*, always present; attentive. — *Sadā-mada*, *as*, ā, *am*, ever-furious. — *Sadāmarsha* (**dā-am**), *as*, ā, *am*, always impatient, very impatient, petulant.

— *Sadā-yogin*, i, m. 'always practising abstract contemplation,' epithet of Viṣṇu or Kṛiṣṇa. — *Sadā-vṛidha*, *as*, ā, *am*, Ved. always increasing or prospering, ever-growing. — *Sadā-śiva*, *as*, ā, *am*, always happy or prosperous; (*as*), m. epithet of Siva; a proper N. — *Sadāśiva-saṃhita*, f., N. of part of the Skanda-Purāṇa. — 2. *sadāśrita* (**dā-ās**), *as*, ā, *am* (for 1. *sad-āśrita* see under *sat*), always resorting to; always dependant on. — *Sadāsa*, *as*, ā, *am*, Ved. (see r. 1. *san*), always honouring or giving, (Śāy. = *sarvadā bhajamāna* or *anasya dātṛi*, R̥g-veda IV. 16, 21.)

— *Sadā-sah* or *sadā-sāh*, *sāḥ*, f, f, Ved. always conquering. — *Sadotsava* (**dā-ut**), *as*, ā, *am*, ever-festive.

Sadam, ind., Ved. always, &c.

Sadātana, *as*, i, *am*, incessant, continual, perpetual, eternal; (*as*), m. epithet of Viṣṇu. — *Sadātana-tva*, *am*, n. eternity.

सदाचार *sad-ācāra*. See under *sat*.

सदान 1. *sa-dāna*, *as*, ā, *am*, having gifts, with gifts.

सदान 2. *sa-dāna*, *as*, ā, *am*, having ichor (exuding from the temples), being in rut (as an elephant).

सदार *sa-dāra*, *as*, ā, *am*, accompanied by a wife, together with a wife. — *Sadāra-putra*, *as*, ā, *am*, accompanied by wife and son.

सदिग् *sa-diś*, *k*, *k*, *k*, together with the quarters (of the sky).

सदीनम् *sa-dīnam*, ind. lamentably, miserably.

सदृश् *sa-dṛiṣ*, *k*, *k*, *k* (see 2. *dṛiṣ*, p. 428, col. 3), having the same look or appearance, like, similar, same; fit, proper.

Sa-dṛiṣṭa, *as*, i, *am*, like, resembling, same, similar, of the same rank; conformable, fit, proper, right, suitable; worthy. — *Sadṛiṣa-tā*, f. or *sadṛiṣa-tva*, *am*, n. likeness, similarity, sameness. — *Sadṛiṣa-spandana*, *am*, n. any regular or even throbbing motion (= *ni-spanda*).

सदृष्टिषेपम् *sa-dṛiṣṭi-kshepam*, ind. with a glance of the eye, with a sidelong glance,

सदेवामुराक्षस sa-devāsura-rākshasa (°va-as°), as, ā, am, accompanied by gods, Asuras, and Rākshasas.

सदेवीक sa-devika, as, ā, am, along with or accompanied by a queen.

सदेश sa-deśa, as, ā, am, possessing a country; of the same country or place; neighbouring, proximate, near.

सदोष sa-dosha, as, ā, am, having faults, faulty, defective; improper, wrong; liable to objections, objectionable. — *Sadosha-rat*, ān, atī, at, containing anything defective. — *Sadosha-vikāśa*, as, m. a defective exhibition.

सद्भाव sad-bhāva. See under *sat*.

सद्वन् sadman. See p. 1055, col. 1.

सद्यस् sa-dyas, ind. (fr. 4. *sa* + *dyas* for *divas*, fr. 3. *div*, q.v.), to-day, this very day, now, instantly, at the moment, in an instant, momentarily; presently, forthwith, immediately, on a sudden; quickly, promptly; recently. — *Sadya-ūti*, is, īs, ī, Ved. quickly aiding or assisting; quickly going, (Sāy. = *sadyo-gamana*). — *Sadya-kṛta*, as, ā, am, done at the moment, done promptly or quickly; (am), n. a name, appellation. — *Sadya-pātni*, ī, inī, ī, quickly falling or dropping, frail. — *Sadya-prakṣā-laka*, as, m. one who cleans corn immediately for use (without storing it). — *Sadya-prāṇakara*, as, ī, am, quickly inspiring or invigorating. — *Sadya-prāṇahara*, as, ā, am, quickly destroying vigour, debilitating. — *Sadya-sūdhī*, is, f. = *sadya-sauca*. — *Sadya-sōthā*, f. 'quickly swelling,' cowach, Carpopogon Pruriens. — *Sadya-sauca*, am, n. present or immediate purity or purification. — *Sadya-kāla*, as, m. present time. — *Sadya-kālina*, as, ā, am, belonging to the present time, recent, modern, new. — *Sadya-tapta*, as, ā, am, just heated. — *Sadyo-ārtha*, as, ā, am, Ved. quickly going, swift-moving. — *Sadyo-jāta*, as, ā, am, newly born, born in a moment; (as), m. a calf; epithet of Śiva. — *Sadyo-bhāvin*, ī, inī, ī, existing or becoming born in a moment, newly born; (ī), m. a calf.

Sadyaska, as, ā, am, belonging to the present day, immediate, present, quick, prompt; new, recent.

सद्रु sadru. See p. 1055, col. 1.

सद्वन्ध sa-dvanda, as, ā, am, quarrelsome, strifeful, contentious, fond of strife or litigation, disagreeing.

सद्वसप sad-vasatha. See p. 1053, col. 1.

सध sa-dha, ind. (probably for *sa-dhā*), Ved. = 2. *saha*, with, together with, (Pāp. VI. 3, 96.)

Sadha-mā, ās, m., Ved. a sacrifice.

Sadha-māda, as, ā, am, Ved. having intoxication or joy together, exulting or rejoicing together; intoxicating together; (as), m. a companion, friend; a feast, festival (= *saha-madana*); a sacrifice; (am), ind. so as to exult or become intoxicated together.

Sadha-mādyā, as, ā, am, Ved. intoxicating or rendering glad together.

Sadha-stuti, is, f., Ved. united praise; (ī), ind. along with praise, (Sāy. = *stutyā sahita*, Rīg-veda V. 18, 5.)

Sadha-stutya, as, ā, am, Ved. to be praised together; (am), n. praising together.

Sadha-stha, am, n., Ved. a place where persons stand together, place of meeting, a spot, place; a seat; an abode, region, world, sphere, firmament.

सधन sa-dhana, as, ā, am, possessing riches, wealthy, rich, opulent.

सधनु sa-dhanu, us, us, u, or sa-dhanus, us,

us, us, having a bow, armed with a bow, with bow (in hand).

सधर्मेन् sa-dharman, ā, ā, a, or sa-dharma, as, ā, am, having similar duties, having the same or similar properties; of the same sect or caste; performing like duties; resembling, equal, like. — *Sa-dharma-cārini*, f. a wife who assists (her husband) in the performance of religious duties, a virtuous wife, one wedded with the proper rites.

Sadharmān, ī, inī, ī, observing the same customs or laws; (ī), f. a wife wedded according to the proper ritual; a legal or virtuous wife.

सधवा sa-dhavā, f. a woman having a husband, a wife whose husband is living; [cf. *vidhavā*.]

सधि sa-dhi, is, m. (fr. rt. 1. *dhā* with *sa*), N. of Agni or fire.

सधिस sadhis, is, m. (according to Uṇādi-s. II. 114. fr. rt. 1. *sal*), an ox, bull.

सधूस् sa-dhūma, as, ā, am, dusky, dark.

सधे sa-dhe, a various reading for *svadhe*, enumerated among the *dyāvā-prithivī-nāmadhe-gāni* in Naigh. III. 30.

सधैर्म sa-dhairyam, ind. with firmness, with gravity; firmly, gravely.

सध्रि 1. *sadhri*, is, m., N. of the author of the hymn Rīg-veda X. 114 (having the patronymic Vairūpa).

सध्रि 2. *sadhri* [cf. *sa-trā*], a form substituted for 2. *saha*, with, together with, (Pāp. VI. 3, 95.)

Sadhri, scil. *nadyah*, Ved. the rivers going or flowing together, (Sāy. = *sadhri-cināh*, Rīg-veda II. 13, 2, the *and* of *sadhry-and* being dropped.)

Sadhri-cina, as, ā, am, going or coming with, accompanying, associated; [cf. *prati-cina*.]

Sadhry-and, ar, -riti, ak [cf. *satrānē*], going with, accompanying, associated; a companion; (īcī), f. a woman's companion or female friend, a confidante; (ak), ind. together with.

सध्वंस sa-dhvansa, as, m., N. of the author of the hymn Rīg-veda VIII. 8 (having the patronymic Kāṇva).

सध्वज sa-dhvaja, as, ā, am, having a banner, bannered, with a flag.

सन 1. *san*, cl. I. P., 8. P. A. *sanati*, *sanoti*, *sanute* (Ved. *sanishṇata* = *sambhajante*, Rīg-veda I. 131, 5), *sasāna*, *sanitum*, to love, like, worship, honour; to obtain through love or worship, obtain, acquire, gain; to receive graciously; to honour with gifts, give, bestow, dispense, distribute: Pass. *sanyate* or *sayate* (Pāp. VI. 4, 43), to be loved, &c.: Caus. *sānyati*, -*nyitum*, Aor. *asishanāt*: Desid. *sisanishati*, *sishāsati*, to be eager to worship or honour; to wish to obtain, desire, strive for; to wish to bestow or give: Intens. *saṁsanyate*, *sāsāyate*, *saṁsanti*.

5. *sa*, as, ā, am, giving, bestowing, &c. (at the end of comp., cf. *sailā-sa*).

2. *sati*, is, f. (for 1. *sati* see s. v.), giving, a gift.

1. *sana*, as, m. the flapping of an elephant's ears; the plant *Ghaṇṭā-pātali*; the tree *Pen'aptera Tomentosa*; (am), n., Ved. food, (Sāy. *sanāni* = *anāni*, Rīg-veda I. 95, 10.) — *Sana-parṇi*, f. the plant *Marsilea Quadrifolia*, (also written *asana-parṇi*).

1. *sanat*, an, *anti*, at, Ved. bestowing, granting. — *Sanat-kumāra*, see under 2. *sanat*. — *Sanat-rayi*, is, is, ī, Ved. granting wealth. — *Sanat-vāja*, as, ā, am, Ved. granting food.

1. *sanas*, as, n. (doubtful), excrement, ordure; Śiva's trident (?); crystal (?).

Sani, is, is, ī, Ved. giving, a giver, (Sāy. *sani* = *dhanasya dātri*; cf. *sahasra-s°*); (is), m.,

Ved. obtaining, acquisition, pursuit; giving, donation; service, worship; (is), m. f. request, solicitation, respectful entreaty (addressed to a spiritual preceptor, &c.); quarter, region, point of the compass.

Sanita, as, ā, am, granted; gained, obtained.

Sanitri, tā, m., Ved. one who grants anything (with acc. or gen.; Sāy. = *sambhajana-sīla*); a benefactor; a husband, (Sāy. = *bhartri*, Rīg-veda III. 31, 2; see Nirukta III. 6.)

Sanitra, am, n., Ved. an instrument or means of honouring, (Rīg-veda IX. 97, 29.)

Sanitva, as, ā, am, Ved. to be honoured or loved, (Sāy. = *sambhajaniya*, Rīg-veda VIII. 81, 8.)

Sanishṭha, as, ā, am, Ved. most liberal or bountiful, very munificent.

Sanishya, Nom. P. *sanishyati*, Ved. to wish to give; to wish for or desire gifts.

Sanishyat, an, *anti*, at, Ved. desiring to bestow; wishing for riches, desirous of wealth, (Sāy. = *dhanam icchat* or *lapsyamāna*, Rīg-veda VII. 100, 1.)

Sanishyu, us, us, u, Ved. wishing to give, desirous of giving; desirous of honour.

Sani, f. a respectful request (= *sani* above); a quarter or point of the compass; the flapping of an elephant's ears (= 1. *sana*); light, lustre; epithet of Gauri.

Sanutri, f. (probably fem. of a form *sanutri*), Ved. a giver or dispenser (of light to the whole world), epithet of Ushas, (Sāy. *sanutri* = *sarvam jagat sambhajanti* or *dātri prakāśasya*, Rīg-veda I. 123, 2.)

Saueru, us, us, u, Ved. honouring, worshipping, &c., (Sāy. = *sambhaktri*.)

1. *santi*, is, f. (for 2. *santi* see s. v.), giving, a gift.

Santya, as, ā, am, Ved. to be honoured or worshipped, adorable; to be possessed, (Sāy. = *bhajana-sīla*, *sambhajaniya*); giving, a giver, a giver of rewards, (Sāy. = *phalasya dātri*, Rīg-veda I. 45, 9); (as), m. epithet of Agni.

Sanyas, apparently only used in dat. c. *sanyase* = *sambhajaniya*, 'for the honouring,' (according to Sāy. on Rīg-veda III. 31, 19. fr. rt. 1. *san* and *yas*, perhaps a kind of Ved. Inf.)

Sishāsāt, an, *anti*, at, Ved. desirous of giving, eager to bestow benefits, (Sāy. = *sambhaktum icchat*, Rīg-veda I. 123, 4.)

सन 2. *san*, (in grammar) a technical term for the syllable *sa* or sign of the desiderative.

सन 2. *sana*, a Vedic word meaning 'old,' 'ancient,' occurring in the form *sanā*, neut. pl. = *sanāni* = *sanātānāni*, *sadātānāni*, Rīg-veda III. 1, 20, I. 174, 8; see also *sanā*, *sanāt*, &c.; (as), m., N. of one of the seven sons of Brahmā; [cf. Lat. *senex*; Goth. *sins*, *seineigs*.] — *Sana-jā*, as, ā, am, or *sana-jā*, ās, ās, am, Ved. born or produced of old, ancient. — *Sana-vitta*, as, ā, am, Ved. long since obtained. — *Sana-srūta*, as, ā, am, Ved. famous of old; always celebrated; (as), m. a proper N.

Sanaka, as, m., N. of one of the four sons of Brahmā (described as one of the councillors or companions of Viṣṇu and as inhabiting the Janar-loka; some accounts assign to Brahmā seven mind-born sons; N. of an inspired legislator; (ās), m. pl., Ved. epithet of the Asuras (represented in the Rīg-veda as slain by Indra). — *Sanaka-saṁhitā*, f., N. of a Tantra work, (one of the *Subhāganas*.)

2. *sanat*, t, m. (according to some properly neut. of 2. *sana* above), N. of Brahmā; (t), ind. always, ever, perpetually. — *Sanat-kumāra*, as, m. 'son of Brahmā,' or, according to some, 'always a youth,' N. of one of the four sons of Brahmā and oldest of the progenitors of mankind (= *vaidātara*; other lists give seven sons); N. of one of the twelve Śarvabhaumas or emperors of India according to the Jains; N. for any sanctified person who retains throughout life the purity of youth. — *Sanatkumāra-tantra*, am, n., N. of a Tantra work. — *Sanatkumāra-saṁhitā*, f., N. of a part of the Skanda-Purāṇa; of a Tantra work (regarded as one of the

Subhāgamas). — *Sanatkumariya*, N. of a Tantra work. — *Sanatkumārōpapurāṇa* (^ora-up^o), *am*, n., N. of an Upa-Purāṇa. — *Sanat-sujāta*, *as*, m., N. of the second of the seven mind-born sons of Brahmā. — *Sanatsujātīya*, *as*, ā, *am*, relating to Sanat-sujāta.

Sanaya, *as*, ā, *am*, Ved. old, ancient (= *pu-rāṇa*, Nirukta IV. 19).

2. *sanas* = 2. *sana*, p. 1056. — *Sano-jā*, *ās*, *ās*, *am*, Ved. = *sana-ja*, q. v.

Sanā, ind. (properly an old inst. fr. 2. *sana*, p. 1056), always, eternally, perpetually; [cf. Angl. Sax. *sin*, especially at the beginning of comps.; Old Germ. *sin*; Goth. *sin* in *sin-teins*.]

Sanāt, ind. (properly abl. fr. 2. *sana*), Ved. 'from ancient times,' of old, always, eternally, perpetually, ever, (*na sanāt*, never.)

Sanātana, *as*, ī, *am*, eternal, continual, perpetual; firm, fixed, permanent; primeval, ancient; (*as*), m. epithet of Vishṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Sata-patha-Brahmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (ī), f., N. of the goddess Lakṣmī; of Durgā; of Sarasvatī; [cf. Goth. *sintēins*, *sintēino*.] — *Sanātana-tuma*, *as*, m. 'the most eternal, most ancient,' epithet of Vishṇu. — *Sanātana-sarman*, ā, m., N. of an author of a commentary on the Megha-dūta.

Sanāya, Nom. A. *sanāyate*, Ved. to act like an immortal being, be eternal.

सनग *sanaga*, *as*, m., N. of a teacher of the Sata-patha-Brahmaṇa.

सनन्द *sa-nanda*, *as*, m. 'joy-possessing,' N. of one of the four sons of Brahmā (inhabiting Janar-loka; see *loka*); one of the sons of Rudra.

Sanandana, *as*, m., N. of one of the mind-engendered sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Sankarācārya and author of the Pañcā-pādikā; of a commentator. — *Sanandana-saṁhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

सनरद्विप *sa-nara-dvipa*, *as*, ā, *am*, accompanied by men and elephants.

सनलदानलद *sa-naladānala-da* (^oda-an^o, cf. 3. *da*), *as*, ā, *am*, having the Nalada (i. e. Andropogon Muricatus or Uśīra plant) and appeasing heat, (Kīrāt. V. 25.)

सनसूत्र *sana-sūtra*, *am*, n. (= *śaṇa-sūtra*), hempen cord or string, packthread; a net made of hemp.

सनाकवनि *sa-nāka-vanita*, *as*, ā, *am*, having celestial women or Apsaras.

सनाथ *sa-nātha*, *as*, ā, *am*, having a master or protector; having a lord or husband; occupied by, possessed by; endowed with, possessed of, possessing, having; (ī), f. a woman whose husband is living. — *Sanātha-tā*, f. the state of having a protector or husband. — *Sanāthi-kṛt*, cl. 8. P. -*karoti*, -*kartum*, to make to possess a master or protector.

सनाभि *sa-nābhi*, *is*, *is*, *i*, connected by the same navel or womb, uterine, nearly related, kindred; like, resembling; affectionate; having even or evenly formed naves (Ved.); (*is*), m. a near kinsman, uterine brother, one of the same family name; a relation or kinsman as far as the seventh degree (= *sa-piṇḍa*, q. v.); (*ayas*), f. pl. 'the sisters,' epithet of the fingers, (enumerated among the *argulī-nāmāni* in Naigh. II. 5.)

Sanābhya, *as*, m. a relation as far as the seventh degree.

सनामक *sa-nāmaka*, *as*, ikā, *am*, having the same name; (*as*), m. the tree Hyperanthera Moringa.

So-nāman, ā, ā or -*mnī*, *a*, having the same name.

सनाह *sanāru*, *us*, m., N. of a teacher of the Sata-patha-Brahmaṇa.

सनिःश्वासम् *sa-niḥśvāsam*, ind. with a sigh.

सनियम *sa-niyama*, *as*, ā, *am*, performing or observing religious ceremonies, engaged in religious observances.

सनिघात *sa-nirghāta*, *as*, ā, *am*, accompanied by a hurricane or whirlwind.

सनिघृण *sa-nirghṛṇa*, *as*, ā, *am*, merciless, cruel.

सनिर्वेदम् *sa-nirvedam*, ind. in a modest manner, with humility, humbly; despairingly; with indifference.

सनिघ्नीव *sa-nishṭhīva*, *am*, n. sputtered speech, speech accompanied with sputtering or emission of saliva.

Sanishṭheva, *am*, n. = *sa-nishṭhīva* above.

सनीड *sa-nīḍa*, *as*, ā, *am*, having a nest or abode; having or occupying the same nest or abode, dwelling together; near, proximate.

Sanīḍa, *us*, ā, *am*, Ved. = *sa-nīḍa* above.

सनीय *saniya*, ās, m. pl., N. of a people.

सनुत् *sanutar*, ind. (thought by some to be fr. *śanu* + *tuḥ*), Ved. from behind, behind the back, in concealment, secretly, clandestinely, (enumerated in Naigh. III. 25. among the *nirṇītāntar-hita-nāmādheyāni*); far away, far off.

Sanutya, *as*, m., Ved. one who lies in ambush (as a thief; Sāy. *antarhite deśe bhavaś cōrah*).

सनेमि *sa-nemi*, *is*, *is*, *i*, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even felines, i. e. revolving with even motion, (Sāy. *māna-nemy ekaparakāra-vahirvalayam akṣhiṇa-nemi*, Rīg-veda I. 164. 14); (*i*), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kṣhipram*, (Nirukta XII. 44.)

सनोजा *sano-jā*. See under 2. *sanas*, col. i.

सन *santa*, *as*, m. the two hands opened and the palms joined (= *saṁghata-tala*).

सन्तक्ष *san-taksh* (*saṁ-t^o*), cl. i. P. -*takshati*, -*takshitum*, -*takṣtum*, to cut out, form, fashion by cutting; to construct, compose (hymns &c., Ved.); to cut through, cut to pieces, wound; to hurt by words.

San-takṣhaṇa, *am*, n. cutting language, sarcasm, scoff, reproach.

San-takṣhya, ind. having cut out, &c.

San-takṣṭa, *as*, ā, *am*, cut out, formed, cut through, &c.

सन्तड् *san-taḍ* (*saṁ-t^o*), cl. 10. P. -*tāḍayati*, -*yitum*, to strike effectually, strike or hit hard, hit (with an arrow &c.); to beat or play a musical instrument.

San-tāḍya, ind. having struck or hit.

सन्तन् *san-tan* (*saṁ-t^o*), cl. 8. P. A. -*tanoti*, -*tanute*, -*tanitum*, to stretch or extend along, stretch over, cover with, cover over; to join or connect together, make continuous; to effect, accomplish; to exhibit, display, evince; to be connected or combined with (Ved.); Caus. -*tānayati*, -*yitum*, to cause to extend, cause to accomplish, cause to be finished.

San-tata, *as*, ā, *am* [cf. *sa-tata*], stretched along, extended along, stretched or spread over, covered over, connected together, sewn or woven together, extended; continued, continuous, uninterrupted, regular, continual, lasting, eternal; much, many; (*am*), ind. constantly, continually, eternally, always. — *Santata-jvara*, *as*, m. continuous fever.

— *Santata-varshin*, ī, *inī*, *i*, raining continuously.

— *Santata-vepathu*, *us*, *us*, *u*, trembling all over.

— *Santatāpad* (^ota-āp^o), *t*, *t*, *t*, one whose misfortunes are continuous. — *Santatābhyāsa* (^ota-abh^o), *as*, m. habitual practice, regular study or repetition (of the Vedas &c.).

San-tati, *is*, f. stretching or extending along, stretching or spreading over, extent, expanse, continuity; a continuous line, row, range; uninterrupted succession, descent; lineage, race, progeny, offspring; a son; a daughter; a number of people, multitude; (*is*), m., N. of a son of Alarka.

Santateyu, *us*, m., N. of a son of Raudrāśva.

San-tantī, *is*, m., Ved. extension; continuous stream.

San-tanra, *an*, ātī, *at*, extending along, covering over, covering with.

San-tāna, *as*, *am*, m. n. extending, extension, expansion, spreading; the being spread or increased, continuance, continuous succession, lineage, race, family; progeny, offspring; a son or daughter; one of the five trees of Indra's paradise. — *Santāna-sandhi*, *is*, m. peace cemented by family alliance (by giving a daughter in marriage, &c.).

Santānaka, *as*, ikā, *am*, stretching, spreading, who or what spreads; (*as*), m. one of the trees of Indra's heaven, the Kalpa tree or its flower; (*ikā*), f. froth, foam; cream, coagulated milk, custard; a cobweb; the blade of a knife or sword. — *Santānakākīrṇa* (^oka-āk^o), *as*, ā, *am*, strewn with celestial flowers, &c. (from the Kalpa tree).

सन्तप *san-tap* (*saṁ-tap*), cl. i. P. -*tapati*, -*taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. -*tapyate* (ep. P. -*ti*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repent: Caus. -*tāpayati*, -*yitum*, to cause to be heated, to make very hot, heat, scorch, burn, inflame, set on fire; to foment; to burn up, consume; to pain by heat, torment, torture, distress, harass; (with *ātmānam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. -*tāpyate*, to be made very hot, &c.

San-tapana, *am*, n. the act of inflaming or tormenting.

San-tapta, *as*, ā, *am*, greatly heated or inflamed, red hot, glowing; melted, burnt up, scorched, dried up, inflamed with passion, &c.; suffering great pain or anguish, tormented, distressed, afflicted, wearied, fatigued. — *Santapta-dāmikara*, *am*, n. glowing or molten gold. — *Santapta-rajata*, *am*, n. molten silver. — *Santapta-rakṣas*, ās, ās, *as*, oppressed in the chest or breathing, short-breathed. — *Santapta-hṛdaya*, *as*, ā, *am*, feeling great anguish of heart. — *Santaptāyas* (^ota-ay^o), *as*, n. heated iron, red hot iron.

San-tāpya, ind. having undergone penance.

San-tāpyamāna, *as*, ā, *am*, being inflamed, being tormented or distressed. — *Santāpyamāna-manas*, ās, ās, *as*, one whose mind is in a state of torture.

San-tāpa, *as*, m. great heat, burning heat; inflammation, fire; affliction, pain, anguish, distress; passion; remorse, resentment, penance, penitence, repentance. — *Santāpa-hara*, *as*, ā or *i*, *am*, removing heat, cooling; consolatory, consoling.

San-tāpana, *as*, ī, *am*, burning up, scorching, inflaming; (*am*), n. the act of burning, scorching; paining, affliction; exciting passion; (*as*), m., N. of one of the arrows of Kāma-deva.

San-tāpayitvā (anom. ind. part.), having burnt up or inflamed.

San-tāpita, *as*, ā, *am*, made very hot, burnt up, scorched; inflamed, consumed; tormented, pained, harassed, distressed, afflicted, wearied.

San-tāpya, ind. having caused to be heated.

सन्तम् *san-tam* (*saṁ-t^o*), cl. 4. P. -*tām-yati*, -*tāmītum*, to be distressed, pine away, become exhausted.

San-tamaka, *as*, m. oppression or distress (in breathing &c.).

San-tamas, as, n. great darkness, universal darkness or obscurity.

San-tamasa, as, ā, am, darkened, clouded; (am), n. overspreading or universal darkness; great darkness or delusion of mind.

सनर्क *san-tark* (sam-t^o), cl. 10. P. -*tarkayati*, -*yitum*, to consider as, regard.

सनर्ज *san-tarj* (sam-t^o), cl. 1. P. -*tarjati*, -*tarjitum*, to threaten, menace, revile, abuse, scold, blame.

San-tarjana, am, n. the act of threatening, reviling, abusing, reproving.

San-tarjita, as, ā, am, threatened, abused, scolded, reproved.

Santarjya, ind. having threatened, &c.

सनर्पण *san-tarpaṇa*, &c. See col. 2.

सनर्चिवत् *san-tarvitat*. See under *san-tu*.

सन्ति 2. *santi*, is, f. (probably connected with rt. 80; for 1. *santi* see under rt. 1. *san*), end, destruction; [cf. 1. *sati*, 2. *sāti*.]

सन्तिज् *san-tij* (sam-tij), Caus. -*tejayati*, -*yitum*, to stir up, excite, incite.

San-tejayat, an, anti, at, stirring up, arousing, exciting.

सन्तु *san-tu* (sam-tu). See rt. 2. *tu*, p. 377.

San-tavitat, at, ati, at (fr. the Intens.), Ved. increasing in power or vigour, (Sāy. = *pravṛddhabalavān san*, Rīg-veda IV. 40, 4; see Nirukta II. 28); having great power to effect or accomplish.

सन्तुद् *san-tud* (sam-tud), cl. 6. P. A. -*tudati*, -*te*, -*totum*, to strike at, goad, sting; to attack (as a disease).

San-tudyamāna, as, ā, am, being goaded or stung.

सन्तुल् *san-tul* (sam-tul), cl. 10. P. -*tolayati*, -*tolayitum*, -*yitum*, to weigh one thing against another, balance together, compare by measure; to weigh or balance in the mind.

सन्तुप् *san-tush* (sam-t^o), cl. 4. P. -*tushyati*, -*tushum*, to feel quite satisfied or contented, be calmed or pacified, be pleased or delighted; to have great pleasure in: Caus. -*toshayati*, -*yitum*, to make well satisfied or contented, satisfy, propitiate, please, rejoice, gratify; to comfort; to present with.

San-tushṭa, as, ā, am, quite satisfied, contented, well pleased, delighted.

San-tushṭi, is, f. complete satisfaction, contentment, gratification.

San-tushya, ind. feeling quite satisfied or contented; feeling great pleasure.

San-tushyat, an, anti, at, being satisfied or pleased.

San-tosha, as, m. satisfaction, contentedness, (*san-tosham kṛi*, to be satisfied or contented); happiness, delight, joy, pleasure; Content (personified as a son of Dharma and Tushṭi); the thumb and fore-finger; (ā), f. a proper N. — *Santoshavāt*, ān, āti, at, contented, joyful, pleased.

San-toshaka, as, ikā, am, satisfactory, gratifying, pleasing.

San-toshana, am, n. the act of satisfying, pleasing, propitiating, comforting.

San-toshaniya, as, ā, am, to be gratified or propitiated.

San-toshita, as, ā, am, satisfied, gratified, consoled, comforted.

San-toshṭarīya, as, ā, am, to be satisfied, to be gratified or pleased, consolable.

San-toshya, ind. having gratified or pleased, having propitiated.

सन्तुद् *san-trid* (sam-t^o), cl. 7. P. A. -*trīnatī*, -*trintī*, &c., Ved. to connect together, fasten together; to hollow out, perforate.

San-tardana, as, m. a proper N.

San-triṇṇa, as, ā, am, Ved. connected or fastened together.

San-tridya, ind., Ved. having fastened or connected together.

सनृप् *san-trip* (sam-t^o), cl. 4. 5. P. -*tripiyati*, -*tripnoti* (Ved. -*tripnoti*), &c., to satiate one's self with, refresh one's self with (with gen.); to become satisfied or refreshed: Caus. -*tarpayati*, -*yitum*, to satiate, satisfy, invigorate, gladden, gratify.

San-tarpaṇa, am, n. the act of satisfying, satiating; gratifying, delighting; a particular luscious dish (consisting of a mixture of grapes, pomegranates, dates, plantains, sugar, flour, and ghee).

San-tarpita, as, ā, am, satisfied, satiated.

San-tarpya, ind. having satisfied or satiated one's self.

सन् *san-tri* (sam-t^o), cl. 1. P. -*tarati* (ep. also A. -*te*, Ved. also cl. 6. -*tirati*), -*taritum*, -*taritum*, to cross over, pass over, travel over; pass through, swim through; to pass or cross over towards, reach, attain; to surpass, overcome; to escape from (with abl.), be saved; to bring safely over, save, rescue: Caus. -*ṭarayati*, -*yitum*, to cause to pass over, bring over, bring safely over, rescue, save: Pass. of Caus. -*lāryate*, to be brought over, to be rescued or saved.

San-taraṇa, am, n. the act of crossing over, swimming over or through.

San-tarat, an, anti, at, crossing over, passing over, swimming over or through.

San-taramāṇa, as, ā, am, passing over, &c.

San-tarutṛa, as, ā, am, Ved. carrying or conveying safely across, rescuing, (Sāy. = *sarvashām upadravāṇām santāraka*, Rīg-veda III. 1, 19.)

San-tārā, as, m. crossing or passing over, &c.

San-tārita, as, ā, am, made to pass over, saved, rescued, delivered.

San-tirya, as, ā, am, crossed, passed through; rescued, saved.

San-tirya, ind. having crossed over, having passed through.

सन्य *santya*. See p. 1056, col. 3.

सन्यज् *san-tyaj* (sam-tyaj), cl. 1. P. -*tyajati*, -*tyaktum*, to relinquish altogether, abandon, leave, desert; to leave (a place), depart from, avoid, shun; to give up, resign, renounce, deliver up; to leave alone, take no notice of, disregard, omit: Caus. -*tyājayati*, -*yitum*, to cause to abandon; to deprive or rob a person of anything (with two acc.); to cause a person (acc.) to be delivered up by any one (inst.), rescue.

San-tyakta, as, ā, am, completely deserted, left, abandoned, renounced, resigned, robbed, deprived of.

San-tyajat, an, anti, at, relinquishing, abandoning, deserting.

San-tyajana, am, n. the act of deserting, leaving, abandoning.

San-tyajya, ind. having abandoned or given up entirely, having discarded or renounced; having avoided; having left alone, having taken no notice of.

सन्त्रस् *san-tras* (sam-tras), cl. 1. 4. P. -*trasati*, -*trasayati*, -*trasitum*, to tremble all over, start with fear, be afraid, be terrified or frightened: Caus. -*trāsayati*, -*yitum*, to cause to tremble, frighten, terrify.

San-trasta, as, ā, am, trembling with fear, afraid, scared, frightened, alarmed.

San-trāsa, as, m. great trembling, terror, fear, alarm.

San-trāṣita, as, ā, am, caused to tremble, terrified, frightened.

सन्त्रै *san-trai* (sam-t^o), cl. 1. A. -*trāyate*, -*trātum*, to protect well or effectually, preserve, defend.

सन्त्र्व *san-tvar* (sam-t^o), cl. 1. A. -*tvarate*, -*tvaritum*, to hurry, make great haste, hasten: Caus. -*tvaryati*, -*yitum*, to cause to hurry, cause to hasten, urge on.

San-tvaramāṇa, as, ā, am, hurrying, making great haste.

San-tvarayat, an, anti, at, causing to hurry, hastening, urging on.

San-tvarita, as, ā, am, hurried, hastening; (am), ind. in a hurry, in great haste, quickly.

सन्दश् *san-danś* (sam-d^o), cl. 1. P. -*daśati*, -*danśtum*, to bite together, bite, seize with the teeth; to press together, compress, press closely on anything, indent by pressure.

San-danśa, as, m. a pair of tongs or nippers; too great compression of the teeth in the pronunciation of vowels; a particular position or movement of the hands; N. of a particular Naraka; of a section of the Shadvīṇśa-Brāhmaṇa.

San-danśaka, am, n. a pair of tongs, a kind of forceps or pincers; (ikā), f. a pair of pincers or nippers, small shears or tongs; a vice.

San-daśat, an, anti, at, biting together, biting, pressing.

San-daśya, ind. having bitten; having pressed together.

San-dashṭa, as, ā, am, bitten, compressed, pressed closely together, nipped, pinched; (am), n. a particular fault in pronunciation (arising from keeping the teeth too close together). — *Sandashṭa-kusumaśayana*, as, ā, am, indenting (by pressure of the limbs) a couch of flowers. — *Sandashṭa-tā*, f. a particular incorrect pronunciation of nasalized vowels, (see *san-dashṭa*). — *Sandashṭa-dantaśchāda*, as, ā, am, biting the lips. — *Sandashṭaushṭha* (ṭa-oshṭh), as, ā or ī, am, biting or compressing the lips.

सन्दद् *san-dad* (sam-dad), t, t, Ved. giving abundantly, bestowing liberally, (Sāy. = *samyak prayacchat*.)

सन्ददस्व *san-dadasvas*. See below.

सन्दधान *san-dadhāna*. See under *san-dhā*.

सन्दर्भ *san-darbha*. See under *san-dribh*.

सन्दर्शन *san-darśana*, &c. See under *san-driś*.

सन्दल् *san-dal* (sam-dal), cl. 1. P. -*dalati*, -*dalitum*, to pierce through, pierce.

San-dalita, as, ā, am, pierced through, pierced.

सन्दशस्य *san-daśasya* (sam-d^o), Nom. P. -*daśasyati*, &c., Ved. to remit, pardon (a sin); to destroy, consume, (Sāy. = *san-kshapayati*.)

सन्दस् *san-das* (sam-das), cl. 4. P. -*dasyati*, -*dasitum*, Ved. (perhaps) to go out or be extinguished (as fire).

San-dadasvas, ān, m., Ved. becoming extinguished (according to some); giving liberally, (Sāy. = *san-dail-yak prayacchat*, Rīg-veda II. 2, 6; cf. *san-dail*.)

सन्दह *san-dah* (sam-dah), cl. 1. P. A. -*dahati*, -*te*, -*dagdhum*, to burn together, burn up, consume by fire, destroy; to be burnt up, be consumed (A.): Pass. -*dahyate*, to be burnt up; to burn, glow; to be distressed, pine away, grieve: Caus. -*dāhayati*, -*yitum*, to cause to burn.

San-dagdha, as, ā, am, burnt up, consumed.

San-dahat, an, anti, at, burning up, consuming.

San-dahyamāna, as, ā, am, being burnt, burning, glowing.

San-dāha, as, m. burning up, consuming; inflammation of the mouth and lips.

सन्दा 1. *san-dā* (sam-dā, see rt. 1. *dā*), cl. 3. P. A. -*dadāti*, -*datte*, -*dātum*, to give together, present; to hold or keep together; (according to some) to meet together, (Sāy. *san-dade* = *sambadhnāti*, Rīg-veda IV. 44, 5.)

सन्दा 2. *san-dā* (sam-dā, see rt. 3. *dā*), cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to cut together; to cut, divide, clip, cut off, pare; to reap, gather together.

1. *san-dāna*, am, n. the act of cutting or dividing; (as), m. that part of an elephant's temples whence the fluid called Maśa issues; [cf. 2. *dāna*.]

1. *san-dita*, as, ā, am, cut off, cut; tired, weary, (Sāy. = *samyak khaṇḍita*, *dūra-gamaṇena śrānta*, R̥g-veda I. 25, 3.)

सन्दिता 3. *san-dā* (sam-dā, see rt. 4. dā), cl. 4. P. -*ṭiyati*, -*dātum*, Ved. to bind together, fasten together, tie.

2. *san-dāna*, am, n. a rope, cord (especially for tying cattle); a head-rope, halter, (Sāy. = *śiro-bandhana*, R̥g-veda I. 162, 16.)

San-dānikā, f. a kind of tree (= *ari-khadira*). *Sandānita*, as, ā, am, bound together, tied.

Sandānini, f. a cow-house; [cf. *san-dhānini*.] *San-dāya*, ind. having bound together, having tied.

2. *san-dita*, as, ā, am, bound or fastened together, bound, tied; detained, caught.

सन्दिमतिक *sandāmitaka*, am, n. (doubtful), a poem of three stanzas.

सन्दिवा *san-dāva*, as, m. (probably for *san-drāva*), flight, retreat, running away.

सन्दिता 1. and 2. *san-dita*. See above.

सन्दिश *san-diś* (sam-diś), cl. 6. P. -*diśati*, -*deśhum*, to point out, appoint; to assign, destine for; to commission, depute, direct, give an order or message to any one (sometimes with two acc.); to pronounce, state, communicate intelligence, report, send any one (acc.) with a message to another (dat.); to order, command, declare. Caus. -*deśayati*, -*yitum*, to cause to point out or declare or communicate; to invite or ask to speak about.

San-diśat, am, anti or anti, at, pointing out, assigning; informing, telling, &c.

San-diśya, ind. having pointed out, having assigned, having instructed or directed.

San-diśha, as, ā, am, pointed out, assigned, indicated, directed; communicated, told, related (as tidings or a message); promised, engaged, agreed; (am), n. news, tidings, information. — *Sandishā-rtha* (°*ta-r*), as, m. one who communicates information or news, a messenger, royal messenger, herald, pursuivant.

San-deśa, as, m. communication of intelligence, information, tidings, news; a message, commission, command, direction; a particular kind of sweetmeat or savoury mixture. — *Sandēśa-rāc*, k, f. communication of intelligence, news, tidings. — *San-deśa-hara* or *sandēśa-hāraka*, as, m. a news-bringer, message-bearer, messenger, courier; an envoy, ambassador.

San-deśaka, am, n. information, news, tidings.

San-deśita, as, ā, am, made to point out, made to declare, asked to speak about.

San-deśhātarya, as, ā, am, to be pointed out or indicated, to be enjoined; to be communicated; (am), n. an injunction, direction, order.

सन्दिह 1. *san-dih* (sam-dih), cl. 2. P. A. -*deg-dhi*, -*digdhe*, -*degdhum*, to smear over, besmear, anoint, plaster over, cover over, obliterate; to heap together: Pass. -*dihyate*, to be plastered or smeared over; to become indistinct or doubtful; to be uncertain or dubious: Caus. -*dehayati*, -*te*, -*yitum*, to make indistinct or uncertain, confuse, perplex; to be doubtful or uncertain (A.).

San-digdha, as, ā, am, besmeared, smeared over, covered, confused, indistinct, obscure, unintelligible; doubted, questioned, dubious, doubtful; entertaining doubt, unsettled, despairing; uncertain, unsafe, dangerous, riskful. — *Sandigdha-tā*, f. or *sandigdha-tva*, am, n. uncertainty, hesitation, indistinctness. — *Sandigdha-niścaya*, as, ā, am, one who hesitates to hold a firm opinion; one who is confident in a doubtful matter. — *Sandigdha-buddhi* or *sandigdha-mati*, is, is, i, having a doubtful mind, sceptical, doubtful about the use of religious observances. — *Sandigdha-lekhya*, am, n. a writing or document of doubtful meaning or authority. — *Sandigdhaśhara* (°*dha-ak*), as, ā, am, having indistinct utterance. — *Sandigdha-rtha* (°*dha-*

ar), as, m. doubtful meaning, dubious interpretation; a disputed debt; (as, ā, am), having doubtful meaning, dubious in sense.

2. *san-dih*, *dihik*, f., Ved. smearing over, covering over; a heap, accumulation.

San-dihāna, as, ā, am, doubtful, dubious, uncertain.

San-dihya, ind. having smeared over, being in doubt, being subject to doubt.

San-dihyamāna, as, ā, am, being or becoming doubtful, uncertain, obscure.

San-degha, as, m., Ved. = *san-deha* below.

San-deha, as, m. doubt, uncertainty, suspense; risk, danger. — *Sandēha-gandha*, as, m. the (slightest) shade of a doubt. — *Sandēha-dolā-stha*, as, ā, am, being in the swing or perplexity of doubt.

San-dehaya, Nom. P. -*dehayati*, &c., to render doubtful or uncertain, make dubious.

San-dehayāna, as, ā, am, being in doubt or uncertainty.

Sandēhin, ī, inī, i, doubtful, dubious; doubting.

सन्दि 1. *san-dī* (sam-dī, see rt. 2. dī), cl.

3. P. (Ved. Impv. 2nd sing. -*didihi* or -*didihī*), to shine together; to make very bright or manifest, (Sāy. = *samyak prakāśayati*.)

सन्दि 2. *san-dī*, f. (perhaps connected with 3. *san-dā*), a small bedstead or cot (= *khaṭṭā*).

सन्दिक्ष *san-diksh* (sam-d°), cl. 1. A. -*dikshate*, -*dikshitum*, to consecrate one's self together or along with, be initiated with others.

San-dikshita, as, ā, am, consecrated together, initiated along with others.

सन्दिप *san-dīp* (sam-dīp), cl. 4. A. (ep. also P.) -*dīpyate* (-*ti*), -*dīpitum*, to blaze up, flame; burn or shine very brightly, glow: Caus. -*dīpayati*, -*yitum*, to set on fire, light up, kindle, inflame, illumine; to inflame with anger; to fire, animate, excite, inspirit, encourage.

San-dīpana, as, i, am, lighting up, kindling, inflaming, inspiriting, encouraging, (*kāmāgnī-s*), kindling the fire of love, exciting sexual desire; (am), n. the act of lighting up, inflaming, inflammation, kindling (of wrath &c.), encouragement; (as), m., N. of one of the arrows of Kāma-deva (god of love).

San-dīpta, as, ā, am, lighted up, kindled, inflamed, excited.

San-dīpta, as, ā, am, inflamed, flaming, burning, being on fire. — *Sandīpta-locana*, as, ā, am, having inflamed or flashing eyes.

San-dīpya, as, m. the plant *Celosia Cristata* (= *mayūra-sikkā*).

San-dīpyat, an, anti, at, flaming up, burning, shining.

सन्दिप *san-dush* (sam-d°), cl. 4. P. -*dushyati*, -*doshhum*, to be or become utterly corrupt, be defiled or polluted, become unclean: Caus. -*dūshayati*, -*yitum*, to corrupt, defile, pollute, stain, spoil; to revile, abuse, censure, libel, expose to shame or infamy.

San-dushṭa, as, ā, am, polluted, defiled, unclean; very depraved, wicked, bad; ill-disposed, ill-affected towards (with gen.).

San-dūshana, am, n. the act of vitiating or corrupting, defiling, any vice which causes infamy.

San-dūshita, as, ā, am, utterly corrupted, vitiated, defiled, stained, made unclean; made or grown worse (as a disease); exposed to shame, reviled, abused.

San-dūshya, ind. having entirely spoiled or corrupted, having vitiated.

सन्दिह *san-duh* (sam-duh), cl. 2. P. A. -*dog-dhi*, -*dugdhe*, &c. (see rt. 2. *duh*), to milk at the same time, milk together; to milk out, suck: Caus. -*dohayati*, -*yitum*, to cause to milk, &c.

San-dugdha, as, ā, am, milked at the same time, milked together.

San-doha, as, m. 'the whole of a quantity of drawn milk,' any quantity, multitude, mass, assembly.

San-dohya, ind. having caused to milk.

सन्दिभू *san-dribh* (sam-d°), cl. 6. P. -*dribhati*, -*darbhitum*, to string or bind together; to connect, arrange, compose; to collect or bind into a bunch or tuft, weave into a garland, interweave.

San-darbha, as, ni. stringing or connecting together (especially into a wreath or chaplet), weaving, interweaving, arranging; collecting, uniting, mixture; regular connection, coherence, continuity, composition; construction. — *Sandarbha-viruddha*, as, ā, am, contrary to order or consistency, incoherent, unconnected. — *Sandarbha-sūddha*, as, ā, am, clearly arranged, coherent, connected. — *Sandarbha-sūddhi*, is, f. clearness of connection or arrangement (as of the parts of a composition or narrative), regular coherence.

San-dribdha, as, ā, am, strung together, interwoven, bound or collected into a tuft or bunch; arranged, composed.

सन्दिश 1. *san-driś* (sam-d°), cl. 1. P. *sampaśyati* (ep. also A. -*te*), *sandrashtum*, to see together or at the same time; to look at steadfastly, see well, gaze at, see, behold, view, perceive, become aware of, recognise; to review; to regard, consider, reflect upon; to calculate, enumerate; to overlook, wink at, allow to happen; to look about (A. if without an object, Pāp. I. 3, 29, Vārt. 2): Pass. -*driśyate*, to be seen at the same time, appear together; to look like, resemble, be similar, be equal; to be observed, become visible, appear: Caus. -*darsayati*, -*yitum*, to cause to see well, make manifest, show, display; to represent; to show one's self to any one (acc.).

San-darśana, am, n. the act of looking steadfastly, gazing, looking, viewing, beholding, seeing, sight, vision, seeing one another, meeting, appearance, presence; regard, consideration, reflection; the act of causing to see, showing, &c.

San-darsayut, an, anti, at, causing to see, showing, pointing out.

San-darśita, as, ā, am, shown, pointed out; displayed, manifested.

San-darśya, ind. having made to appear, having shown, &c.

San-didarsayishu, us, us, u, wishing to show, &c.

2. *san-driś*, k, k, k, Ved. one who sees well or thoroughly, (Sāy. *samyak paśyati yāh*); (k), f. sight, vision; a glance, look.

San-driśya, ind. having looked at, having beheld, &c.; having considered.

San-driśyamāna, as, ā, am, being seen well or thoroughly, being looked at, being foreseen.

San-driśhṭa, as, ā, am, seen, beheld, (*pāpa-sandrishṭa*, having an evil aspect); foreseen, anticipated.

San-driśhṭi, is, f. complete sight, full view; a sight, glance, look, aspect.

Sam-paśyat, an, anti, at, looking at.

Sam-paśyamāna, as, ā, am, beholding.

सन्दिह *san-deha*. See under 1. *san-dih*.

सन्दि *san-do* (sam-do) = 2. *san-dā*, q. v.

सन्दिह *san-doha*. See under *san-duh*.

सन्दिह *san-dyut* (sam-d°), cl. 1. A. -*dyotate*, -*dyotitum*, to shine together with, shine along with, rival in shining; to shine forth.

सन्दिह *san-dru* (sam-dru), cl. 1. P. -*dravati*, -*drotum*, to run together; to run away.

San-drūva, as, ni. running together, running away, flight, retreat.

सन्धन्व *san-dhanv* (sam-dh°), cl. 1. A.

-*ghanvate*, &c., to flow towards, be directed towards, (in Rīg-veda III. 31, 1. according to Sāy. *san-dhānve* = *ātmānaṃ sandhatte*.)

सन्धा san-dhā (*sam-dhā*), cl. 3. P. A. -*dhātī*, -*dhate* (ep. -*dadhāmahe* = *dadhmahe*), -*dhātum* (ep. -*dhātum*), to place or hold together, join together, unite, combine, connect, fasten together; to repair, restore, mend, heal; to make good, atone for, redress; to put together, compose, compound, make, construct, prepare, mix; to draw together, contract, close up, close; to bring together, collect; to bring together or unite in friendship, reconcile; to make a compact or agreement, conclude a league or alliance, come to terms, make peace with (with inst. or sometimes with acc.); to be associated or allied with (A.); to come near, approach; to fix or compose the mind or thoughts, (see under rt. 1. *dhā*); to put or lay down by the side of, put or lay on, fix on (e.g. *śaraṃ dhanuṣi sandadhāti* or *san-dhate*, he fixes an arrow on a bow; sometimes *dhanur śareṇa san-dhā*, to connect a bow with an arrow); to aim at, direct towards; to take hold of, grasp, support, sustain; to render aid, assist; to take hold of with the mind, comprehend, conceive; to hold, possess, have; to perform, do; to grant, yield; to inflict; to be a match for, hold out against (A.); to employ, make use of (with inst.): Pass. -*dhīyate*, to be joined together, be connected, unite one's self with, become reconciled, &c.; to become possessed of (with inst.): Desid. -*dhīṣati*, to wish to place or join together, desire to unite or repair.

San-dhita, as, ā, am (fr. rt. 1. *dhā* with *sam*), put together, placed together, conjoined, combined, joined, connected, united, attached, agreed, agreeing with, conformable to, in accordance with, (*dharmas*°, in accordance with justice); referring to, relating to; collected, assembled; compiled; placed, fixed; endowed with, provided, furnished, equipped, possessed of, accompanied by, abounding in; caused by; (ā), f. conjunction, combination, connection, union; a collection, compilation, compendium; any methodical or arranged collection of texts or verses; the real continuous hymnical text of the Veda as formed out of the Padas or separate words (see *pada*) by proper phonetic changes according to various schools, (the Prātiśākhya teaching how these Padas must change in order to become the Saṃhitā; hence the term Saṃhitā is applied to that portion of the Veda which contains the collection of Mantras or hymns thus formed, collected, and arranged according to particular Śākhās or schools [cf. *śākhā*]); the number of Vedas being four, and the Yajur-veda having two branches, it follows that there must be at least five Saṃhitās of the Veda, viz. the Rik-s°, Taittirīya-s°, Vajāsneyi-s°, Sāma-s°, Atharva-s°; for the division of the Saṃhitā of the Śākala school of the Rīg-veda, which is the only Śākhā of this Veda preserved, see *maṇḍala*; Vyāsa is said to have compiled a Saṃhitā of the Purāṇas, the substance of which is supposed to be represented by the Vishnu-Purāṇa; a compilation or compendium of laws, code, digest; (in grammar) the junction or combination of letters according to euphonic rules (= *sandhi*, but sometimes considered rather as the state preparatory to the actual junction than the junction itself); the Being who holds together and supports the universe, (a term applied to the Supreme Being, according to some); N. of an astrological work; [cf. *vrīhat-s*°].

—*San-dhita-pushpikā*, f. a particular plant (= *mīśreyā*). —*San-dhita-pāṭha*, as, m. the continuous text of the Veda (as formed out of the Paṭi-pāṭha). —*San-dhita-pradīpa*, as, m. 'light of the Saṃhitā', N. of a work. —*San-dhita-rat*, ind. as in the Saṃhitā text. —*San-dhiteshu* (*ta-ishu*), us, us, u, one who has fitted or placed an arrow on a bow-string. —*San-dhitopaniṣada* (*tā-up*) or *san-dhitopaniṣad-brāhmaṇa*, am, n., N. of a Brāhmaṇa (of the Sāma-veda). —*San-dhitoru* (*ta-iru*), us, us, u, having the thighs joined (through obesity).

San-dadhāna, as, ā, am, placing or holding together; being at peace with, making peace, being reconciled; fixing in or on; holding, possessing, having.

San-dha, as, ā, am, holding together; joined, united, closely blended; placing in or on; possessing; (ā), f. junction, intimate union, association, identification; alliance, compact, stipulation, agreement, assent, promise; twilight (as joining night and morning or day and evening; cf. *sandhyā*); fixation, steadiness, fixedness; steady continuance in any state; state, condition; a boundary, limit.

Sandhaya, Nom. P. -*dhayati*, -*yitum*, to join together, reconcile; to fasten on, (see *san-dhita*.)

San-dhātavya, as, ā, am, to be placed or held together, to be united or connected, to be allied with, to be reconciled.

San-dhātṛī, tā, trī, trī, one who puts together or joins, a joiner, uniter.

1. *san-dhāna*, am, n. the act of placing or holding together, joining, junction, uniting, tying or binding together, intimate union, combining, combination, repairing, restoration; composing, compounding, mixing, preparation; drawing together, contraction (as of the skin by astringents &c.); bringing together, alliance, league, association, companionship, peace; the act of fixing an arrow on a bow-string; directing, taking aim; direction; advertence, attention; sustaining, supporting, reception, receiving; spirituous liquor; a preparation of pickles &c. (made from the Vilva and other fruits); mixed or bell-metal (= *saurāṣṭra*); a kind of relish eaten to excite thirst; sour rice-gruel; (am, ī), n. f. distillation, distilling; the manufacture of fermented or spirituous liquors; (ī), f. a brazier, foundry, place where metals are wrought or stored. —*Sandhāna-karaṇa*, as, ī, am, causing union or combination, who or what re-unites or heals or reconciles; uniting, connecting; (am), n. the act of combining or uniting; healing; allying, making peace. —*Sandhāna-kartrī*, tā, trī, trī, = *sandhāna-karaṇa* above.

2. *san-dhāna*, as, ā, am (ep. for *san-dadhāna*), placing together, &c.

Sandhānikā, f. a kind of pickle or sauce.

Sandhānita, as, ā, am (fr. 1. *san-dhāna*), joined, united, strung together; bound, tied.

Sandhānin, ī, inī, i, tying or binding together; clever in taking aim, shrewd; (inī), f. a cow-house (= *go-grīha*).

San-dhānī, f. See under 1. *san-dhāna* above.

San-dhāya, ind. having placed together, having joined or united; having repaired; having formed an alliance or made peace; having fixed an arrow on a bow-string, having taken aim, shooting at.

San-dhi, īs, m. placing or holding together, conjunction, junction, connection, combination, union, contact; composition, construction, structure; distillation; compact, agreement, alliance, league, reconciliation, peace, making a treaty of peace, negotiating alliances, (one of the six Guṇas or courses of action recommended to kings, see *guṇa*; many kinds of treaty are enumerated, e.g. *adriṣṭa-purushaḥ sandhiḥ*, an alliance concluded without the intervention of an agent; *udhinnah sandhiḥ*, a treaty purchased by the cession of fertile territories; *kāśānaḥ sandhiḥ*, 'golden alliance', an alliance which lasts throughout the lifetime of the parties, each of whom pursues the same object, see also *kapāla-s*°, *santāna-s*°); euphonic junction of final and initial letters in grammar, (every sentence in Sanskrit being regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denoting the end of a sentence, commonly called 'a Virāma or stop'; this Sandhi or euphonic coalition is applied both to the final and initial letters of separate Padas or finished words in a sentence and to the final letters of Dhātus or roots, and Prāti-padikas or nominal bases when combined with terminations and affixes to form such words); a connecting link (as of a perpendicular in mensuration); a joint, articulation (of the body &c.); juncture, critical juncture, opportune moment; division, sepa-

ration; breaking, dividing; a breach, chasm, mine, hole, opening or cavity made in a wall or underneath a building by a housebreaker or enemy &c.; the vagina or vulva (in anatomy); a division in a drama (e.g. critical junctures, changes of situation &c. considered as breaks though contributing to the connection of the whole); a fold; an interval, pause, rest; a period at the expiration of each Yuga or age (equivalent to one sixth of its duration and intervening before the commencement of the next; occurring also at the end of each Manv-antara and Kalpa). —*Sandhi-kusāla*, as, ā, am, skilled in the art of making treaties or forming alliances. —*Sandhi-granthi*, īs, m. 'joint-knot', a synovial gland connecting and lubricating a joint. —*Sandhi-śaura*, as, m. 'hole-thief', one who enters a house by undermining it, a housebreaker. —*Sandhi-ja*, as, ā, am, produced by Sandhi; (am), n. spirituous liquor. —*Sandhi-jivaka*, as, m. one who lives by dishonest means (especially by making matches or as a go-between). —*Sandhi-tas*, ind. from an alliance. —*Sandhi-dūṣhaṇa*, am, n. the violation of a treaty or alliance. —*Sandhi-pājā*, f., N. of the third period in the great autumnal Durgā-pñjā. —*Sandhi-prabandhana*, am, n. (in anatomy) the ligament of a joint. —*Sandhi-bandha*, as, m. the plant *Kæmpferia Rotunda*. —*Sandhi-bandhana*, am, n. 'joint-binding', a ligament, tendon, nerve. —*Sandhi-bhanga*, as, m. joint-fracture, dislocation of a joint. —*Sandhi-mati*, īs, m., N. of the minister of Jayendra, king of Kāśmīra. —*Sandhi-mukta*, as, ā, am, 'joint-loosened', dislocated. —*Sandhi-mukti*, īs, f. 'joint-loosening', dislocation of a joint. —*Sandhi-randhrakā*, f. a hole or breach in a wall. —*Sandhi-vigraha*, au, m. du. peace and war. —*Sandhi-vigrahaka*, as, m. one who has the charge of peace and war, a chief minister. —*Sandhi-vigrahādhikāra* (*ha-adh*), as, m. superintendence of peace and war, war-ministry. —*Sandhi-vigrahādhikārīn*, ī, m. superintendent of peace and war, a chief political minister. —*Sandhi-vicakṣaṇa*, as, m. one skilled in peace-making, an able negotiator of treaties. —*Sandhi-vid*, t, t, t, skilled in alliances; (t), m. a negotiator of treaties, a minister. —*Sandhi-velfā*, f. 'a connecting period, time of junction,' any period or time which connects parts of the day or night or fortnight (e.g. morning, noon, evening, new moon, the first or thirteenth day of the fortnight, full moon, &c.). —*Sandhi-sitāsitaroga* (*ta-as*), as, m. a kind of disease. —*Sandhi-stotra*, am, n., N. of a particular hymn. —*Sandhi-hāraka*, as, m. a housebreaker, (see *sandhi-śaura*). —*Sandhi-akshara*, am, n. a compound vowel, diphthong, N. of the diphthongs e, ai, o, au; [cf. *samānakshara*]. —*Sandhi-adhyāya*, as, m. an Adhyāya or chapter on Sandhi.

Sandhika, as, m. a kind of fever (said to be caused by a vitiated state of the three humors of the body); (ā), f. distillation.

Sandhiga, a kind of disease, (probably for *sandhika*). —*Sandhiga-cikitsā*, f. the treatment or cure of Sandhiga.

Sandhita, as, ā, am (fr. *sandhaya*), joined or fastened together, united, strung, bound, tied; reconciled, allied; fixed, fitted, prepared, mixed together; pickled; (am), n. pickles, acid preparations, spirituous liquor. —*Sandhiteshu* (*ta-ishu*), us, us, u, having an arrow fitted on a bow-string; [cf. *san-dhiteshu*].

Sandhitarya, as, ā, am, = *san-dheya* below.

San-dhitsu, us, us, u, wishing to make peace or form an alliance with.

Sandhini, f. a cow with calf, one which has just taken the bull; a cow milked unseasonably. —*Sandhini-kshira*, am, n. the milk of a cow in heat, (prohibited as an article of food).

Sandhilā, f. a breach or hole made in a wall; a chasm, mine, pit; spirituous liquor; a river.

San-dhiyamāna, as, ā, am, being joined together by the rules of Sandhi, (as words in the Saṃhitā text of the Vedas, &c.).

San-dheya, as, ā, am, to be joined or united, &c.;

to be connected or allied, &c.; to be reconciled; to be made peace with; to be aimed at.

Sandhya, as, ā, am, of or belonging to Sandhi, relating to euphonic conjunction, joined together by Sandhi.

1. *sandhyā*, f. (for 2. see under *san-dhyai*), holding or joining together, union, conjunction, connection; joint, division; boundary, limit; twilight (a period consisting of two *Yugas* connecting day and night), morning or evening twilight, evening, dusk; early morning, day-break; Twilight personified as daughter of *Brahmā* and wife of *Siva*; the period which precedes a *Yuga* or age of the world (see *yuga*); any one of the three divisions of the day, (forenoon, noon, and afternoon); morning or evening or mid-day prayer (for any religious exercise, such as abstraction, meditation, repetition of Mantras, sipping water, &c., performed at the three divisions of the day); promise, agreement, assent; a kind of jasmine (according to some); N. of a river. — *Sandhyāṣṭa* (°yā-ṣṭ), as, m. 'portion of twilight,' the period at the end of each *Yuga*, (see *yuga*.) — *Sandhyāṣṭu* (°yā-ṣṭ), us, m. 'twilight-ray,' twilight. — *Sandhyā-kāla*, as, m. 'twilight-period,' (a term applied to the intervals of a *Yuga*, see *yuga*); evening. — *Sandhyā-cāla* (°yā-ac°), as, m. 'twilight-mountain,' N. of a mountain. — *Sandhyā-traya*, am, n. the three divisions or periods of the day (i. e. forenoon, noon, and afternoon). — *Sandhyā-tva*, am, n. the state of twilight; the time of twilight (period for devotional exercises). — *Sandhyā-nāṭin*, ī, m. 'dancing at evening twilight,' epithet of *Siva*. — *Sandhyā-pātra*, am, n. a vessel used for pouring out water in performing the *Sandhyā* ceremonies. — *Sandhyā-puṣpī*, f. a kind of jasmine; nutmeg (= *jāti* or *jāti*). — *Sandhyā-bala*, as, m. 'strong in twilight,' a demon, imp, *Rākṣasa*. — *Sandhyā-bali*, īs, m. 'receiving twilight-oblations,' a clay or stone image of the bull of *Siva* (usually standing in the temples of that deity). — *Sandhyābhra* (°yā-abh°), am, n. an evening cloud; a sort of red chalk (= *suvarṇa-gairika*). — *Sandhyā-maṅgala*, am, n. an evening solemnity or religious service. — *Sandhyā-rāga*, am, n. 'having the colour of twilight,' red-lead. — *Sandhyārāma* (°yā-ār°), as, m. 'delighting in *Sandhyā*,' epithet of *Brahmā*. — *Sandhyā-randana*, am, n. morning and evening adoration or prayer. — *Sandhyā-vidhi*, īs, m. a *Sandhyā* rite, (see above.) — *Sandhyā-saukha*, as, m. the evening conch, the conch which sounds the evening hour. — *Sandhyā-samaya*, as, m. twilight-period, evening; a portion of each *Yuga*, (see *yuga*.) — *Sandhyopaniṣad* (°yā-up°), t, f, N. of an *Upaniṣad* belonging to the *Atharva-veda*. — *Sandhyopāsana* (°yā-up°), am, n. worship performed at the *Sandhyā*s, (see above.)

सन्धारण *san-dhāraṇa*, &c. See under *san-dhri*, col. 2.

सन्धाव् 1. *san-dhāv* (sam-dh°), cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run together; to run up to violently, assail, attack; to run to.

सन्धाव् 2. *san-dhāv* (sam-dh°), cl. 1. A. -*dhācate*, -*dhāvītum*, Ved. to rub one's self, wash one's self.

San-dhārya, ind. having washed one's self.

सन्धुक् *san-dhuksh* (sam-dh°), cl. 1. A. -*dhukshate*, -*dhukshītum*, to kindle; to animate, revive; Caus. -*dhukshayati*, -*yītum*, to set on fire, light up, inflame, animate.

San-dhukshaṇa, am, n. kindling, inflaming, inflammation.

San-dhukshayat, an, *anti*, at, setting on fire, kindling.

San-dhukshita, as, ā, am, kindled, inflamed, lighted.

San-dhukshyamāna, as, ā, am, being kindled or lighted up; being increased.

सन्धू *san-dhū* (sam-dhū), cl. 5. P. A. -*dhū-*

noti, -*dhūnute* (also -*dhunoti*, -*dhunute*, see rt. 1. *dhū*), -*dhotum*, -*dharitum*, to scatter or distribute liberally, bestow; to seize or carry off.

सन्धु *san-dhri* (sam-dhri), cl. 10. P. A. -*dhārayati*, -*te* (Impf. ep. *san-adhāram* = -*adhārayam*), -*yītum*, to hold together; to hold up, support, sustain, preserve, maintain; to hold back, restrain; to hold, have, possess; to hold, bear, carry; to hold, observe, keep; to hold or fix the mind (*manas*) on anything (loc.); to keep in the mind or memory, remember; to bear, suffer, endure, to hold out, remain alive, survive, exist: Pass. -*dhāryate*, to be held together or supported, be held up, &c.; to be maintained or governed.

San-dhāraṇa, am, ā, n. f. holding together, holding in, restraining, observing, practising.

San-dhārayat, an, *anti*, at, holding or possessing completely; keeping in mind, remembering.

San-dhārayamāna, as, ā, am, holding together, &c.

San-dhārayāna, as, ā, am, holding together, supporting, &c.; keeping back, restraining, &c.

San-dhārya, as, ā, am, to be held or observed or followed.

San-dhāryamāna, as, ā, am, being held together, being held or maintained, &c.

San-dhrita, as, ā, am, held together, compacted; closely connected.

सन्धुष *san-dhriṣ* (sam-dh°), cl. 1. P. -*dharshati*, &c., to injure greatly, destroy: Caus. -*dharshayati*, -*yītum*, to violate, ravish; to disgrace.

Sau-dharshita, as, ā, am, greatly injured, violated, disgraced.

सन्ध्मा *san-dhmā* (sam-dh°), cl. 1. P. -*dhamati*, -*dhmātum*, to blow together; to melt together; to proclaim aloud.

सन्ध्यै *san-dhyai* (sam-dh°), cl. 1. P. -*dhīyati*, -*dhīyātum*, to reflect on, think about.

2. *san-dhyā*, f. (for 1. see col. 1), reflection, meditation.

San-dhyātri, tā, trī, tri, one who reflects or thinks about; one who binds, (Manu VIII. 342; probably for *san-dāttri*.)

सन्न *sanna*, *sannaka*. See under rt. 1. *saḍ*.

सन्नद् *san-nad* (sam-nad), cl. 1. P. -*nadati*, -*nadītum*, to cry aloud, roar: Caus. -*nādayati*, -*yītum*, to cause to resound, fill with noise or cries; to cry aloud.

San-nāda, as, m. shouting together, a confused or tumultuous noise, uproar, din, clamour; a voice, sound.

San-nādayat, an, *anti*, at, making to sound, causing a clamour or uproar, making to resound or ring with.

San-nādita, as, ā, am, caused to resound, filled with noise or cries.

सन्नद्ध *san-naddha*. See under *san-nah*.

सन्नम् *san-nam* (sam-nam), cl. 1. P. A. -*namati*, -*te*, -*nantum*, to bend together, bend down, bow down before, bow to; to bow down in submission, submit to, comply with, obey, be obedient (A.); to bend in the right direction, make straight, bring into order, direct, make ready, accomplish; to be accomplished: Caus. -*nāmayati*, -*namayati*, -*yītum*, to bend, cause to bow or curve, cause to sink; to make crooked, bend together, contract; to bend in a particular direction, make right, make ready, prepare for a particular object.

San-nata, as, ā, am, bent together, bowed down, bent, curved, stooping; bent down through sorrow, dispirited, downcast; deepened; contracted. — *San-nata-tara*, as, ā, am, more deepened, deeper. — *Sannata-bhrū*, ūs, ūs, u, bending or contracting the brow, frowning. — *Sannatāṅga* (°ta-an°), as, ī, am, having the body bent, stooping.

San-nati, īs, f. bowing down, reverential salutation,

obedience; reverence, humility; Humility (personified as daughter of *Dakṣa* and wife of *Dharma*); sound, noise. — *Sannati-mat*, ān, m., N. of a king.

San-namat, an, *anti*, at, bending down, bowing. *San-namamāna*, as, ā, am, bending together, bending in the right direction.

San-namita, as, ā, am, bent together, bent. — *Sannamitobhayaṅsa* (°ta-ubhaya-aṅ°), as, ā, am, having both shoulders bent.

San-namya, ind. having bent together, having bowed down.

San-nāma, as, m. bowing down before any one, worship.

सन्नमस्य *san-namasya* (sam-n°), Nom. P. -*namasyati*, -*yītum*, to show respect or honour, to worship.

सन्नय *san-naya*. See under *san-ni*.

सन्नद् *san-nard* (sam-n°), cl. 1. P. -*nardati* (ep. also A. -*te*), &c., to roar aloud, bellow.

San-nardamāna, as, ā, am, roaring aloud, bellowing.

सन्नग् 1. *san-naś* (sam-naś, see rt. 1. *naś*), cl. 1. P. A. -*naśati*, -*te*, &c. (according to some Ved. Inf. *san-naśe*), Ved. to reach, attain, (Sāy. *na san-naśe* = *na samyag-āpaniyah*, i. e. *parair a-pradhṛishyah*, not to be overcome by others, *Rig-veda* VIII. 3, 10.)

सन्नग् 2. *san-naś* (sam-naś), cl. 4. P. -*naśyati*, -*naśītum*, -*naśhṭum*, to disappear entirely, perish.

San-nashṭa, as, ā, am, entirely disappeared, utterly perished, ruined.

सन्नस् *san-nas* (sam-nas), cl. 1. A. -*nasate*, &c., Ved. to come together, meet together, assemble, approach, be united, (in *Rig-veda* II. 16, 8. according to Sāy. *nasimahi* = *vyāpyemahi*.)

सन्नह *san-nah* (sam-nah), cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind or tie together, bind over, bind or fasten on, to put or gird on, clothe with, furnish with; to put anything on one's self, accoutre one's self, dress or arm one's self with (A. with acc.; *sannahyadhvam cārūṇi daṇṣanāni*, put ye on your beautiful armour); to prepare for doing anything (with inf.): Pass. -*nahyate*, to be fastened on, &c.; to be harnessed: Caus. -*nahayati*, -*yītum*, to cause to gird or bind on, cause to clothe or dress one's self in.

San-naddha, as, ā, am, bound or fastened or tied together, bound round, girded round, girded on, fastened on, girt, bound (in general), dressed or clad in, armed, mailed, accoutred; harnessed; arranged, arrayed, prepared, provided, ready for battle, prepared or ready (in general); provided with destructive weapons, murderous, felonious; provided with charms, &c.; well provided or furnished with anything; closely attached or connected, in close contact with, contiguous, bordering, near. — *Sannaddha-kavāta*, as, ā, am, one who has girded on his armour, clad in mail or accoutred.

San-nahana, am, n. the act of arming, preparing, making one's self ready, preparation.

San-nahya, ind. having girded on, having bound or fastened on.

San-nahyat, an, *anti*, at, binding, fastening, girding on.

San-nahyamāna, as, ā, am, being girt with, being clothed in; being accoutred or harnessed.

San-nāha, as, m. girding on armour, arming for battle; accoutrements, armour, mail, a coat of mail (made of iron or thick quilted cotton).

Sannāhya, as, m. a war elephant.

सन्निकाश *san-ni-kāś* (sam-), Caus. -*kāśayati*, -*yītum*, to make quite clear, manifest, reveal; to make known, announce.

सन्निकीर्ण *san-nikirṇa*. See *san-ni-kṛi*.

सन्निकृप् *san-ni-kṛish* (*sum-*), cl. 1. P. *-karshati*, &c., to draw together, draw near, attract, contract.

San-nikarsha, *as*, m. bringing or drawing near, nearness, proximity, vicinity, presence; connection, relation; connection of an Indriya or organ of sense with its Vishaya or object, (this is the source of Jñāna according to the Nyāya phil., and is of two kinds, 1. Laukika, which is sixfold, and 2. A-laukika, which is threefold.)

San-nikarshana, *am*, n. the act of drawing together, bringing near, approaching near, approximating, approximation, proximity, vicinity.

San-nikṛishṭa, *as*, *ā*, *am*, drawn together, drawn near, brought near, contiguous, proximate, approximate, near, adjacent, close; (*am*), ind. near, close to; (*am*), n. proximity, vicinity, neighbourhood.

सन्निकृ *san-ni-kṛi* (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

San-nikīṛṇa, *as*, *ā*, *am*, scattered along; stretched out at full length, lying; flung, thrown.

सन्निहार *san-nikshāra*, *as*, m. (fr. rt. *kshar* with *ni* and *sam*), the Piyāla tree.

सन्निक्षिप् *san-ni-kship* (*sam-*), cl. 6. P. *-kshipati*, *-kshiptum*, to throw down, put or lay down.

सन्निगम् *san-ni-gam* (*sam-*), cl. 1. P. *-gaḥ-chati*, *-gantum*, to go or come together with, unite with any one (inst.).

सन्निग्रह *san-ni-grah* (*sam-*), cl. 9. P. A. *-grihṇāti*, *-grihṇite*, &c., *-grahitum*, to hold or keep down, keep under, overpower, subdue; to hold or keep back, keep in, restrain, suppress, obstruct; to lay hold of, seize.

San-nigrīhya, ind. having held or kept in, suppressing; overpowering, vanquishing, discomfiting.

सन्निघृप् *san-ni-ghrīsh* (*sam-*), cl. 1. P. *-gharshati*, *-gharshitum*, to rub or pound down together, mix together.

सन्निचि *san-ni-ṭi* (*sam-*), cl. 5. P. A. *-ṭinoti*, *-ṭinute*, *-ṭetum*, to pile or heap up together.

San-nicāya, *as*, m. piling or heaping together, a collection; (*as*, *ā*, *am*), heaped together.

San-nicūta, *as*, *ā*, *am*, heaped together, collected; congested, constipated, stagnated.

सन्निद्रुश *san-ni-dṛiś* (*sam-*), Caus. *-darśayati*, *-yitum*, to cause to be observed, bring into view, show, display.

San-nidarsita, *as*, *ā*, *am*, brought into view, shown, pointed out.

सन्निधा *san-ni-dhā* (*sam-*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put or place down near together, put in the same place, to place or put down near; to deposit; to put into; to place or fix upon, direct towards, (*dṛiṣṭiṃ sannidhā*, to fix the eyes upon; *manah* or *hrīdayam sannidhā*, to fix or direct the mind or thoughts, see rt. 1. *dhā*) to place together, collect, pile up; to deliver over, assign; to look at closely, inspect, observe: Pass. *-dhiyate*, to be put together in the same place, to be placed near, to be near, to be present: Caus. *-dhāpayati*, *-yitum*, to cause to be put down near or close at hand, to bring near: Pass. of Caus. *-dhāpyate*, to appear or become manifested in the presence of (with gen.).

San-nidha, *am*, n. juxta-position, proximity, vicinity, vicinity.

San-nidhātṛi, *tā*, *trī*, *tri*, who or what places near, one who brings near or introduces; depositing, placing in deposit; receiving in charge; (*tā*), n. a receiver of stolen goods; an officer who introduces people at court.

San-nidhāna, *am*, n. placing down together, juxta-position, proximity, nearness, vicinity, neigh-

bourhood, presence, appearance, perceptibility; placing down, depositing; a receptacle; receiving, taking charge of; (*e*), ind. in the vicinity or presence of, near.

San-nidhāpya, ind. having caused to be placed near, having brought near.

San-nidhāya, ind. having placed near together, having placed near at hand; having piled up or collected.

San-nidhi, *is*, m. placing near; juxta-position, proximity, approximation, nearness, vicinity, presence, appearance, visibility, perceptibility; receiving, taking charge of. — *Sannidhi-vartin*, *i*, *inī*, *i*, being near, neighbouring.

San-nidhita, *as*, *ā*, *am*, placed near together, near, contiguous, proximate; close at hand, present; deposited, fixed, laid up [cf. *hrīdaya-s**]; prepared, ready; staying, being. — *Sannidhitāpāya* (**ta-ap**), *as*, *ā*, *am*, having loss or destruction near at hand, transient, transitory, fleeting.

सन्निनी *san-ni-nī* (*sam-*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, Ved. to bring together, pour together, mix.

San-ninīya, ind. having poured together, having mixed.

सन्निपत् *san-ni-pat* (*sam-*), cl. 1. P. *-patati*, *-patitum*, to fly down, alight, descend, fall down; to perish, be destroyed; to fall together, come together, meet; to present one's self, arrive, appear: Caus. *-pātayati*, *-yitum*, to cause to fall down, throw down, shoot down or off, discharge; to cause to come together, convoke, bring together, collect, unite.

San-nipatita, *as*, *ā*, *am*, flown down, descended, alighted; fallen together, met together, come together; assembled, collected, mixed, blended; arrived, come near.

San-nipatya, ind. having flown down, alighting, descending; having flocked together, having come together, having met; having come near.

San-nipāta, *as*, m. flying down, alighting, descending, falling down; a kind of musical time or measure (= *tāla-bhela*); falling together, meeting; contact, union, junction, collision, collection, assemblage, multitude; mixture, miscellaneous collection; coming near, arrival; combined derangement of the three humors producing fever and dangerous illness.

— *Sannipāta-kalikā*, f., N. of a treatise on the cure of fevers arising from a vitiated state of the three humors. — *Sannipāta-jvara*, *as*, m. a dangerous fever resulting from morbid condition of the three humors, (one of the eight kinds of fevers.) — *Sannipāta-nud*, *t*, m. 'removing the above fever,' N. of a kind of tree (= *neṣpāla-ninba*).

Sannipātaka, *as*, m. combined disorder of the three humors (wind, bile, and phlegm) or a dangerous fever resulting from such disorder.

San-nipātita, *as*, *ā*, *am*, thrown or shot down, shot off, discharged; brought together, assembled, called together.

San-nipātya, ind. having caused to come together, having collected or brought together.

सन्निबन्ध *san-ni-bandh* (*sam-*). See rt. *bandh*.

San-nibaddha, *as*, *ā*, *am*, firmly bound on, firmly tied, fettered, closely connected with or attached to, engrossed in; planted or covered with.

San-nibandha, *as*, m. binding firmly, tying; attachment, connection, consequence; effectiveness.

San-nibandhana, *am*, n. the act of binding or tying firmly, binding fast.

सन्निबुध *san-ni-budh* (*sam-*), cl. 1. P. A. *-bodhati*, *-te*, &c., to perceive thoroughly.

सन्निभ *san-nibha*, *as*, *ā*, *am* (fr. rt. 1. *bhā* with *ni* and *sam*), like, similar, resembling, (at the end of comps., e. g. *megha-s**, resembling a cloud.)

सन्निभृ *san-ni-bhri* (*sam-*). See rt. *bhri*.

San-nibhṛita, *as*, *ā*, *am*, kept secret, concealed, hidden; discreet, prudent, modest, unassuming.

सन्निमज्ज *san-ni-majj* (*sam-*), cl. 6. P. *-majjati*, &c., to sink quite under, sink down, be immersed.

San-nimagna, *as*, *ā*, *am*, sunk under, submerged, immersed; sleeping, asleep.

San-nimajjat, *an*, *atī* or *antī*, *at*, sinking down into, sinking under.

सन्निमन्त्र *san-ni-mantr* (*sam-*), cl. 10. P. A. *-mantrayati*, *-te*, *-yitum*, to invite.

सन्निमित्त *san-nimitta*. See under *sat*.

सन्निमील *san-ni-mil*, cl. 1. P. *-mīlati*, &c., to close completely, shut (the eyes).

सन्नियम् *san-ni-yam* (*sam-*), cl. 1. P. *-yaḥ-chati* (ep. also A. *-te*), *-yantum*, to hold together, hold tight, keep back, restrain, keep in check, subdue, suppress; to annihilate, destroy.

San-niyata, *as*, *ā*, *am*, restrained, controlled.

San-niyantṛi, *tā*, *trī*, *tri*, a restrainer, suppressing, one who chastises, chastising, a chastiser.

San-niyamyā, ind. having restrained or controlled.

सन्नियुज् *san-ni-yuj* (*sam-*), cl. 7. P. A. *-yunakti*, *-yunkte*, *-yoktum*, to connect with, attach to, place in or on; to appoint, commission, employ, depute; to enjoin, order: Caus. *-yogayati*, *-yitum*, to place in or on, appoint to (with acc.), entrust with; to enjoin.

San-niyukta, *as*, *ā*, *am*, attached to, connected with; appointed, employed.

San-niyoga, *as*, m. connection or union with, attachment, application to (any pursuit &c.); appointment, employment (in any office), commission.

San-niyojita, *as*, *ā*, *am*, appointed, entrusted with, commissioned.

सन्निरुध् *san-ni-rudh* (*sam-*), cl. 7. P. A. *-runadhi*, *-rundhe*, *-roddhum*, to keep back, hold firm, keep in, suppress, restrain, hinder, check, stop; to shut in, confine; to shut, close, lock up; to block up, crowd, fill: Pass. *-rudhyate*, to be kept back or restrained, &c.

San-niruddha, *as*, *ā*, *am*, obstructed, hindered, checked, stopped, blocked up, choked, shut, closed, crowded, filled, covered over. — *Sanniruddha-guda*, *as*, *ā*, *am*, having an obstruction of the lower intestine.

San-nirudhya, ind. having suppressed or restrained.

San-nirodha, *as*, m. obstruction, hindrance, check, suppression.

सन्निर्गम् *san-nir-gam* (*sani-*), cl. 1. P. *-gaḥ-chati*, *-gantum*, to go out together, go away, depart.

सन्निर्मथ् *san-nir-math* or *san-nir-manth* (*sam-*), cl. 1. 9. P. *-mathati*, *-manthati*, *-mathnāti*, &c., to churn out, stir or shake about together, crush together.

सन्निर्मा *san-nir-mā* (*sam-*), cl. 2. P. *-māti*, &c. (see rt. 3. *mā*), Ved. to construct, compose.

San-nirmita, *as*, *ā*, *am*, Ved. constructed, composed.

सन्निर्वप *san-nir-vap* (*sam-*), cl. 1. P. A. *-rapati*, *-te*, &c., to scatter about, distribute, dispense.

सन्निर्ली *san-ni-lī* (*sam-*), cl. 4. A. *-līyate*, *-letum*, *-lātum*, to settle down, alight, settle; to cower down, hide or conceal one's self, disappear.

सन्निवप *san-ni-vap* (*sam-*), cl. 1. P. A. *-rapati*, *-te*, &c., to throw together, heap together, heap up.

सन्निवस् 1. *san-ni-vas* (*sam-*, see rt. 5. *vas*), cl. 2. A. *-vaste*, &c., to clothe with, put on (clothes &c.).

सन्निवस् 2. *san-ni-vas* (*sam-*, see rt. 6. *vas*),

cl. 1. P. -*rasati*, &c., to dwell together, live with; to live in, inhabit.

सन्निविद् san-ni-vid (sam-), Caus. -*veda-yati*, -*yitum*, to cause to know, make known, announce, inform, tell; to offer, present.

सन्निविश san-ni-riś (sam-), cl. 6. A. (also P.) -*viśate* (-*ti*), -*reshṭum*, to enter into together; to enter into deeply; to sit down together; to have intercourse or intimate connection with; to enter; to sit down, encamp: Caus. -*veśayati*, -*yitum*, to cause to enter or sit down together; to unite, join, collect; to cause to enter, introduce, insert, install; to fix or fasten in; to cause to sit or lie or settle down, put or place down, cause to encamp, pitch a camp; to found (a town &c.); to put on, place on, impose, consign, commit; to fix the thoughts or mind on anything; to contemplate.

San-nivishṭa, *as*, *ā*, *am*, entered together, met together, assembled, collected; entered deeply into; absorbed or engrossed in; stationed in, abiding in, resting in; inserted in, sticking in, depending on; stationed near, contiguous, neighbouring, near, present, at hand; seated, encamped.

San-niveśa, *as*, *m*, entering together, thorough or deep entrance into (any pursuit &c.), ardent attachment to; assembling, assemblage, collection, multitude; union, junction, contact; proximity, vicinity, neighbourhood; station, seat, encampment, place, situation, position, posture; an open space near a town (where people assemble for recreation), a sort of play-ground in or near a town; causing to enter together, putting together, construction, fabrication, preparation; form, figure; the collective form of an asterism; causing to enter, putting in, insertion.

San-niveśita, *as*, *ā*, *am*, made to enter in, introduced, inserted; made to settle, located, lodged, stationed, encamped; put down; consigned, committed.

San-niveśya, ind. having caused to enter or pervade, having introduced, having made to encamp, &c.

सन्निवृ san-ni-vri (sam-), Caus. -*vārayati*, -*yitum*, to keep off, keep back, restrain.

सन्निवृत् san-ni-vrit (sam-), cl. 1. A. -*var-tate* (in some tenses also P., see rt. 1. *vrit*), -*vartitum*, to turn back, turn round, return together, return, retire; to desist from (with abl.), leave off, cease, stop; to pass away: Caus. -*vartayati*, -*yitum*, to cause to return or turn back, send back; to divert, avert, keep off, hinder, preclude; to cause to cease, suppress, stop.

San-nivartita, *as*, *ā*, *am*, caused to return, sent back, sent away.

San-nivartya, ind. having caused to turn back, having diverted, &c.

San-nivṛtta, *as*, *ā*, *am*, turned back, come back, returned, coming back; desisted, stopped, ceased; ceasing, forbearing; withdrawing, shrinking from.

San-nivṛitti, *is*, *f*, turning back, returning, coming back; desisting from, forsaking, avoiding; forbearance, restraint, complete abstinence.

सन्निशम् san-ni-śam (sam-), cl. 4. P. -*śam-yati*, -*śamitum*, to hear, perceive: Caus. -*śamayati*, &c., to cause to hear, summon.

San-niśamya, ind. having heard or perceived.

सन्निषद् san-ni-śad (sam-ni-sad), cl. 1. 6. P. -*śhidati*, -*shattum*, to sink down; to sit down.

San-niśaṇṇa, *as*, *ā*, *am*, seated down, settled down, seated; halted, stationary.

सन्निषूद् san-ni-sūd (sam-), Caus. -*sūdayati*, -*yitum*, to kill or destroy utterly.

सन्निषृज् san-ni-srij (sam-), cl. 6. P. -*sri-jati*, -*srashṭum*, to deliver up, deliver over, entrust, commit.

San-niśriṣṭa, *as*, *ā*, *am*, delivered up or over, entrusted, committed, handed over.

सन्नि san-ni (sam-), cl. 1. P. A. -*nayati*,

-*te*, -*netum*, to lead together, bring together, collect; to connect, unite; to mix together, mingle, mix; to arrange; to lead or direct towards, lead, bring; to guide, direct, govern; to obtain, procure; to bring back, return, restore, give back, pay; to endow with (with iust., Ved.).

San-naya, *as*, *m*, a collection, multitude, number, quantity; the rear of an army, rear-guard; (*as*, *ā*, *am*), Ved. bringing together, collecting, aggregating.

San-nayat, *an*, *anti*, *at*, bringing together; leading to, directing towards.

San-nāyya, *am*, *n*, (for *sānnāyya*, q. v.), any substance to be mixed with clarified butter &c. and offered as a burnt offering.

San-nīya, ind. having led or brought together; having mixed together.

सन्नु san-nu (sam-), cl. 2. P. -*nauti*, &c. (Ved. cl. 1. A. -*navate*, &c.), to roar or sound together, bellow, bleat.

सन्नुद् san-nud (sam-), cl. 6. P. A. -*nudati*, -*te*, -*notum*, to impel or bring together: Caus. -*nodayati*, -*yitum*, to impel or bring together, collect, bring near; to procure, find; to push or urge on, impel.

सन्नृत् san-nrit (sam-), cl. 4. P. -*nrityati*, -*naritum*, Ved. to dance together.

सन्न्यस् san-ny-as (sam-ni-as), cl. 4. P. -*asyati* (sometimes also cl. 1. P. -*asati*), -*asitum*, to throw down together, place or put together, lay together; to put or lay upon; to put down, lay down, deposit; to give over to, consign, entrust, deliver over; to lay aside, give up, resign; to resign the world, become an ascetic or Sannyāsin.

San-nyasana, *am*, *n*, the act of placing or laying down, depositing, delivering over, entrusting to; resigning, resignation, relinquishment, abandonment of the world, renunciation of temporal concerns, abdication.

San-nyasta, *as*, *ā*, *am*, thrown down, laid down, placed down; encamped; deposited, entrusted, delivered over, consigned; laid aside; relinquished, discarded, abandoned, deserted. — *Sannyasta-dha*, *as*, *ā*, *am*, one who has given up his body. — *Sannyasta-śastra*, *as*, *ā*, *am*, one who has laid aside his weapons.

San-nyasya, ind. having put down or deposited, having consigned or delivered; having put off, having laid aside; having given up or resigned, having left or abandoned, having abandoned the world, having become an ascetic.

San-nyāsa, *as*, *m*, deposit, trust; stake, wager; relinquishment, resignation, abandonment, profession of asceticism, abandonment of the world; giving up the body, sudden death; Indian spikenard. — *San-nyāsa-grahaṇa*, *am*, *n*, assuming or practising asceticism. — *Sannyāsa-grahaṇa-padūhati*, *is*, *f*, N. of a short treatise on the duties of ascetics by Sankarācārya. — *Sannyāsa-dharma*, *as*, *m*, the duty of giving up worldly concerns, asceticism. — *Sannyāsa-dharma-saṅgraha*, *as*, *m*, N. of a short treatise on the duties of ascetics. — *Sannyāso-paṇishad* ('*sa-up*'), *t*, *f*, N. of an Upanishad belonging to the Atharva-veda.

San-nyāsika in *veda-s*, q. v.

Sannyāsin, *i*, *m*, one who lays down or deposits; one who abandons or resigns, an ascetic, devotee (especially one who retires from worldly concerns and is no longer bound to read the Mantras and perform sacrifices, but only to read the Āraṇyakas or Upanishads); a Brāhman of the fourth order or Āśrama, religious mendicant. — *Sannyāsi-tā*, *f*, or *sannyāsi-tva*, *am*, *n*, abandonment of worldly concerns, retirement from the world. — *Sannyāsi-darśana*, *am*, *n*, N. of the forty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

सन्मातुर san-mātura, san-māna. See under *sat*, p. 1053, col. 2.

सन्मार्गि san-mārga, san-mitra, &c. See under *sat*, p. 1053, col. 2.

सप् sac (probably connected with rt. *sac* and *saparya*), cl. 1. P. *sapati*, *sā-sāpa*, *sapitum*, Ved. to worship, honour, serve, follow, (in Naigh. III. 5. *sapati* is placed among the *paricāraṇa-karmāṇaḥ*, and in Naigh. III. 14. among the *arcati-karmāṇaḥ*); to conform to; to join or unite together, connect (= *samavāye*); to obtain, (Sāy. = *prāp*); to touch, sip, (Sāy. *sapanta* = *sprīṣanti*, Rīg-veda V. 3. 4); to perform, do, (Sāy. = *kri*): Caus. *saparyati*, -*yitum*, to follow, worship, (Ved. *sishapanta* = *paricāraṇam kurvantu*); [cf. Gr. σέβομαι, σέβας, σέμνός, εἰνομαι; Goth. *siponeis*, 'a pupil.]]

Sapat, *an*, *anti*, *at*, honouring, worshipping, following; obtaining.

Saparya (probably fr. a lost noun *sapas* = Gr. σέβας, cf. *sabas*), Nom. P. *saparyati*, -*yitum*, Ved. to worship, adore, honour, serve, (in Naigh. III. 5. *saparyati* is enumerated among the *paricāraṇa-karmāṇaḥ*.)

Saparyat, *an*, *anti*, *at*, Ved. worshipping, serving.

Saparyā, *f*, worship, adoration, reverence.

Saparyu, *us*, *us*, *u*, Ved. serving, honouring, adoring.

सप् sapa, *as*, *m*, Ved. (probably) the organ of generation; [cf. *śepa*.]

सपक्ष sa-paksha, as, ā, am, having wings, winged; having a side or party; being on the same side, belonging to the same party; containing the major term or subject; (*as*), *m*, a partisan, follower, adherent; (in logic) an instance on the same side (e. g. the common illustration of 'the culinary hearth'), a similar instance or one in which the major term is found.

सपताक sa-patāka, as, ā, am, having a banner, with a banner.

सपत्तन sa-pattana, as, ā, am, possessing towns or cities.

सपत्रलेख sa-patrallekha, as, ā, am, having fragrant pigments.

सपत्राकु sa-patrā-kṛi, cl. 8. P. -karoti, -kartum, to wound with an arrow or other feathered weapon in such a way that the feathers enter the body.

Sapatrā-karaṇa, *am*, *n*, wounding so that the feathered part of an arrow enters the body, causing excessive pain, worrying any one to death.

Sapatrā-kṛita, *as, ā, am* (according to some also *sapatra-kṛita*), severely wounded or pained, excessively afflicted; (*as*), *m*, a deer or other animal severely wounded.

Sapatrā-kṛiti, *is*, *f*, great agony or affliction; excessive pain or distress.

सपत्न sa-patna, as, ā, am (said by some to be fr. *sa-patnī* below, but regarded by others as a separate word and connected with rt. *sap* above, in the sense of 'following', 'persecuting'), hostile; (*as*), *m*, an enemy, adversary, rival. — *Sapatna-tā*, *f*, enmity, rivalry. — *Sapatna-han*, *ā*, -*ghnī*, *a*, Ved. killing enemies, destroying rivals. — *Sapatnāri* ('*na-ri*'), *i*, *m*, a sort of bamboo, *Bambusa Spinosa*.

Sa-patnī, *f*, a woman who has the same husband with another woman (Pāp. IV. 1. 35) or whose husband has other wives, a fellow wife, rival wife, cotemporary wife, rival mistress. — *Sapatnī-tas*, ind. from a rival wife. — *Sapatnī-tva*, *am*, *n*, the state of a woman whose husband has other wives. — *Sapatnī-duhitṛi*, *tā*, *f*, the daughter of a rival wife. — *Sapatnī-putra*, *as*, *m*, the son of a rival wife.

Sa-patnīka, *as*, *m*, accompanied with a wife, along with a wife.

सपदि sa-padi, ind. at the same instant,

instantly, in a moment, at the moment, immediately; quickly, swiftly.

सप्त sa-padma, as, ā, am, furnished with lotuses, having lotuses.

सप्तग sa-pannaga, as, ā, am, furnished with serpents.

सपराक्रम sa-parākrama, as, ā, am, having valour, valiant, brave, bold.

सपरिकर sa-parikara, as, ā, am, attended by a retinue.

सपरिच्छद sa-pariśchada, as, ā, am, attended by a train, provided with necessities.

सपरिजन sa-parijana, as, ā, am, having attendants, accompanied by followers.

सपरितोष sa-paritoṣa, as, ā, am, feeling satisfaction, much pleased.

सपरिवार sa-parivāra, as, ā, am, attended by a retinue, having a multitude of dependants.

सपरिवाह sa-parivāha, as, ā, am, having an overflow, overflowing, brimful.

सपरिशेष sa-pariśeṣa, as, ā, am, having a remainder, with the remainder, with the rest.

सपरिपक्ष sa-parishatka, as, m. a teacher surrounded by a college of his own disciples.

सपर्य sa-parya. See under rt. sap.

सपर्वतवनद्रुम sa-parvata-vana-druma, as, ā, am, with mountains, forests, and trees. — *Sa-parvata-vanāṛṇava* ('na-ar'), as, ā, am, possessing mountains, forests, and seas (said of the earth).

सपलाश sa-palāśa, as, ā, am, together with a Palāśa tree.

सपल्लव sa-pallava, as, ā, am, together with shoots, having branches.

सपवित्रक sa-pavitarka, as, ā, am, containing sacrificial grass.

सपाद sa-pāda, as, ā, am, having feet; having a fourth part, with a quarter, increased by one fourth.

Sa-pādapiṭha, as, ā, am, furnished with a foot-stool.

सपादुक sa-pāduka, as, ā, am, wearing shoes, wearing sandals; with shoes or sandals.

सपिण्ड sa-piṇḍa, as, m. 'having the same Piṇḍa,' a kinsman connected by the offering of the funeral cake to the Manes of certain relations (viz. father, grandfather, great-grandfather, &c., including the direct descendants of four persons, or, according to others, seven persons in an ascending and descending line: the following are therefore called Sapiṇḍas—son, son's son, and son's grandson; widow, daughter, and daughter's son; father, mother, brother, brother's son, brother's grandson; father's daughter's son; father's brother's son and grandson; paternal grandfather's daughter's son; paternal grandfather; paternal grandmother, paternal grandfather's brother, brother's son and grandson; great grandfather's daughter's son). — *Sapiṇḍa-tā*, f. the condition of being a Sapiṇḍa. — *Sapiṇḍi-kurāṇa*, am, n. investing a person with the rights of a Sapiṇḍa or kinsman (as described above); performing the Śrāddha to deceased relatives called Sapiṇḍas (at the end of a full year after the death of a relative). — *Sapiṇḍi-kṛita*, as, ā, am, invested with the relationship of Sapiṇḍa.

Sapiṇḍana, am, n. = *sapiṇḍi-karāṇa*.

सपित्वा sa-pitva, according to Sāy. *sapitvam* = *saha-prāptavyaṃ śthānam*, 'a place to be obtained together,' (Rig-veda I. 109, 7.)

सपिशाच sa-piśāca, as, ā, am, together with or accompanied by the Piśācas.

सपीड sa-pīḍa, as, ā, am, suffering pain or anguish, painful.

सपीतक sa-pītaka, as, m. a kind of plant (= *rāja-koshātaka*).

Sa-pītkā, f. a kind of creeper (= *hastī-ghoshā*).

सपीति sa-pīti, is, f. computation, drinking together, drinking in company; (*is, is, i*), Ved. one who drinks together, a boon-companion.

सपुत्र sa-putra or *sa-putraka*, as, ā, am, having a son, accompanied by a son. — *Sa-putra-dāra*, as, ā, am, with son and wife, accompanied by son and wife.

Sa-putrin, ī, īnī, ī, together with sons, accompanied by sons.

सपुरोहित sa-purohita, as, ā, am, accompanied by a family priest.

सपुष्प sa-pushpa, as, ā, am, having flowers, blooming.

Sa-pushpa-bali, is, is, ī, filled with offerings of flowers.

सपौर sa-paura, as, ā, am, accompanied by citizens.

सप्तन सप्तan, a, m. f. n. pl. (in Uṇādi-s. I. 156. said to be fr. rt. *sap*, 'to connect, join'), seven, (a favourite number with the Hindūs, and regarded as a sacred number; hence mention is made of seven Mātṛis, seven streams, seven oceans, seven cities [Rig-veda I. 63, 7], seven divisions of the world, seven Rishis, seven Vipras [Rig-veda I. 62, 4], seven Ādityas, seven Dānavas, seven horses of the Sun, seven flames or tongues of fire, seven Yonis of fire, seven Samidhs, seven tones, seven sacrificial rites, seven Maryādās, thrice seven Padāni or mystical steps by which heaven is obtained [Rig-veda I. 72, 6], thrice seven cows, &c.); [cf. *Zend hapta*; Gr. *ἑπτά*; Lat. *septem*; Goth. *sibun*; Angl. Sax. *seofon*; Lith. *septyni*, *septynios*; Slav. *sedm*; Hib. *seacht*; Cambro-Brit. *saith*; Armor. *seiz*.] — *Sapta-rishi*, *ayas*, m. pl. 'the seven Rishis,' epithet of the authors of the hymn Rig-veda IX. 107. — *Sapta-koṇa*, as, ā, am, septangular, heptagonal. — *Sapta-gangam*, ind. the place of the seven streams of the Gaṅgā, (Pāṇ. II. 1, 20; cf. *pañcā-nada*). — *Sapta-gu*, us, m., N. of an Āngirasa (author of the hymn Rig-veda X. 47). — *Sapta-godāvaram*, ind. the place of the seven streams of the Godāvarī. — *Sapta-grahī*, f. the meeting of the seven planets under one sign. — *Sapta-ākara*, as, ā, am, having seven wheels, (according to Sankara = *sar-paṇa-ākara*). — *Saptacātvarīṇśa*, as, ī, am, the 47th. — *Sapta-ātvarīṇśat*, t, f., 47. — *Sapta-ēhada*, as, m. 'having seven leaves,' a kind of tree [cf. *sapta-parṇa*]; (*ā*), f. a species of plant (= *mada-gundha*). — *Sapta-jāmi* or *sapta-jāmt*, is, is, ī, Ved. (probably) having seven brothers or sisters. — *Sapta-jihva*, as, m. 'seven-tongued,' epithet of Agni or fire, (the seven tongues of fire have all names, c. g. *kālī*, *karālī*, *mano-jarā*, *su-lohitā*, *su-dhūmra-varṇā*, *ugrā* or *spulūnginī*, *pradīptā*, and these names vary according to the particular rite in which fire is used, see *hiraṇyā*, *su-varṇā*, *su-prabhā*, &c.). — *Sapta-jrāla*, as, m. 'seven-flamed,' epithet of Agni or fire. — *Sapta-tantu*, us, m. 'having seven performers,' a sacrifice, offering, oblation, (Sāy. = *sapta tanitārah*, i. e. *karmaṇām vistārayitāro yasya*). — *Saptatrinśa*, as, ī, am, the 37th. — *Sapta-triṇśat*, t, f., 37. — *Saptadaśa*, as, ī, am, the 17th; having 17 properties or attributes (said of a *kula* or family); (*as*), m., scil. *stoma*, epithet of a particular Stoma; N. of a collection of hymns (said to have been created from Brahmā's western mouth). — *Saptadasan*, a, m. f. n. pl., 17. — *Sapta-dīdhiti*, is, n.

'having seven rays of light,' epithet of Agni. — *Sapta-dvārāvākira* ('ra-av'), as, ā, am, confined within seven gates (i. e. according to Kullūka, confined to the five organs of sense, the mind and the intellect, or restricted to this world and the three above and the three below it, Manu VI. 48). — *Sapta-dvīpa*, ās, m. pl. the seven divisions of the terrestrial world, see *dvīpa*; (*ā*), f. 'having or consisting of seven Dvīpas,' epithet of the earth. — *Saptadvīpa-pati*, is, m. the lord of the seven Dvīpas. — *Sapta-dvīpa-vat*, ān, āti, at, containing or consisting of seven Dvīpas. — *Sapta-dhātu*, us, us, u, consisting of seven elements, sevenfold, containing seven; (*avas*), m. pl. the seven constituent elements of the body (viz. chyle, blood, flesh, fat, bone, marrow, and semen). — *Sapta-dhātuka*, as, ā, am, = *sapta-dhātu*. — *Sapta-dhārā-tirtha*, am, n., N. of a place. — *Saptanavata*, as, ī, am, the 97th. — *Sapta-navati*, is, f., 97. — *Saptanavati-lama*, as, ī, am, the 97th. — *Sapta-nādi-ākara*, am, n. an astrological diagram supposed to foretell rain, (it consists of seven serpentine lines marked with the names of the Nakshatras and planets). — *Sapta-nāman*, ā, ā, a, having seven names. — *Sapta-nāmā*, f. a kind of plant (= *āditya-bhaktā*). — *Saptapañcāśa*, as, ī, am, the 57th. — *Sapta-pañcāśat*, t, f., 57. — *Sapta-pattra*, as, m. 'seven-leaved,' a kind of plant (= *mudgara*). — *Sapta-pada*, as, ā or ī, am, having seven steps, containing seven Padās; (*ā*), f. the seven steps at marriage. — *Sapta-padārthī*, f., N. of a treatise on Kaṇāda's seven Vaiśeṣika categories. — *Saptapadi-gamana*, am, n. the walking together round the nuptial fire in seven steps, (see *sapta-padīna*). — *Sapta-parṇa*, as, ī, am, seven-leaved; (*as*), m. the tree Alstonia or Echites Scholaris; (*ī*), f. the sensitive plant; (*am*), n. a sort of sweetmeat (made of grapes, pomegranates, dates, with sugar, spices, honey, and ghee). — *Sapta-pātāla*, am, n. the seven Pātālas or regions under the earth, (see *pātāla*, the names Ni-tala and Gabhastī-mat are sometimes substituted for Rasā-tala and Talātala). — *Sapta-putra*, as, ā, am, having seven sons, having seven children. — *Sapta-putra-sū*, ūs, f. the mother of seven sons or children. — *Sapta-prakṛiti*, *ayas*, f. pl. the seven constituent parts of a kingdom (viz. the king, his ministers, ally, territory, fortress, army, and treasury, see *prakṛiti*). — *Sapta-buddha-stotra*, am, n., N. of a Buddhist work. — *Sapta-budhna*, as, ā, am, Ved. having seven bottoms or foundations. — *Sapta-bhadra*, as, m. the Śirisha tree. — *Sapta-bhūmika* or *sapta-bhauma*, as, ā, am, having seven stories, seven stories high. — *Sapta-mṛittikā*, ās, f. pl. seven earths collected from seven places and used in certain solemn rites. — *Sapta-gojanī*, f. a distance or extent of seven Yojanas. — *Sapta-rakta*, am, n. the seven red-coloured parts of the body (viz. the palms of the hands, soles of the feet, nails, corners of the eyes, tongue, palate, and lips). — *Sapta-raśmi*, is, is, ī, Ved. seven-rayed, having seven rays; (*is*), m. epithet of Agni. — *Sapta-rātra*, am, n. a period of seven nights. — *Sapta-rātrika*, as, ā, am, lasting seven nights. — *Sapta-rāśika*, am, n. the rule of proportion with seven terms. — *Saptarshī* ('ta-rishi'), *ayas*, m. pl. 'the seven Rishis,' the constellation Ursa Major, (the seven stars of which are supposed to be the seven great Rishis, viz. Marīci, Atri, Angirasa, Pulastya, Pulaha, Kratu, and Vasishtha). — *Saptarshī-mata*, am, n., N. of a work on law. — *Sapta-radhri*, is, m., N. of an Ātreya (author of the hymns Rig-veda V. 78, &c.). — *Sapta-varūtha*, as, ā, am, having seven protecting ledges (said of a carriage, see *varūtha*). — *Saptarvīṇśa*, as, ī, am, the 27th; consisting of or containing 27. — *Sapta-rvīṇśaka*, as, ī, am, the 27th. — *Sapta-rvīṇśati*, is, f., 27. — *Sapta-vidāru*, a particular kind of tree, (not ascertained). — *Sapta-vidha*, as, ā, am, sevenfold. — *Sapta-śata*, am, n., 700; 107; (*ī*), f. the aggregate of 700; a collection of 700 verses. — *Sapta-satikā*, f. the aggregate of 700. — *Sapta-śalāka*, as, m. a kind of astrological diagram marked with

twice seven lines crossing each other at right angles, (it is used for indicating auspicious days for marriages).—*Sapta-śiva*, *as*, f. pl., Ved. 'being seven auspicious ones,' epithet of the seven Mātṛis; (*ā*), f. a kind of plant (= *nūya-vallī*).—*Sapta-shashī*, *as*, f. am, the 67th.—*Sapta-shashī*, *is*, f., 67.—*Saptashashī-tama*, *as*, f. am, the 67th.—*Sapta-sunkhyāka*, *as*, ā, am, seven in number, amounting to seven.—*Sapta-saptaka*, *am*, n. 'seven times seven,' forty-nine.—*Saptasaptaka-vetṛi*, *tā*, m. one who knows seven times seven sciences.—*Sapta-saptata*, *as*, i, am, the 77th.—*Sapta-saptati*, *is*, f., 77.—*Saptasaptati-tama*, *as*, i, am, the 77th.—*Sapta-supti*, *is*, n. 'having seven horses,' epithet of the Sun.—*Sapta-sūgarā* or *sapta-sūgaraka*, *as*, m. a kind of very valuable gift (compared to seven oceans).—*Saptasūgarā-prāṇīkā*, f., N. of a chapter of the Matsya-Purāṇa.—*Sapta-sū*, *is*, f. the mother of seven children (= *suta-vaskarā*).—*Sapta-svārī*, *sā*, *sā*, *sri*, Ved. having seven sisters.—*Sapta-hasta*, *as*, ā, am, having seven hands; measuring seven cubits.—*Sapta-hotri*, *tā*, &c., (probably) having seven Hotṛis; [cf. *ātur-hotri*, *daśa-hotri*.]—*Sapta-kautra*, N. of a treatise on ritual.—*Saptāṁsu* ('*ta-āṁ*'), *us*, *us*, *u*, having seven rays.—*Saptāṁsu-pungava*, *as*, m. 'eminent with seven rays of light,' the planet Saturn.—*Saptākshara* ('*ta-ak*'), *as*, ā, am, containing seven syllables; (*as*), m. a word or a Pāda which contains seven syllables.—*Saptāṅga* ('*ta-an*'), *as*, ā or i, am, consisting of seven members or parts or constituent elements, (epithet of a kingdom, see *sapta-prakṛiti*).—*Saptātman* ('*ta-āt*'), ā, m. 'having seven forms or essences,' epithet of Brahmā.—*Saptārdh* ('*ta-ar*'), *is*, *is*, *is*, seven-flamed, having seven flames or tongues; of inauspicious aspect, evil-eyed; (*is*), m. epithet of Agni or fire; of the planet Saturn; a particular plant (= *ētraka*).—*Saptāśīta* ('*ta-as*'), *as*, i, am, the 87th.—*Saptāśīti* ('*ta-as*'), *is*, i, 87.—*Saptāśīti-tama*, *as*, i, am, the 87th.—*Saptāśra* ('*ta-as*'), *as*, ā, am, septangular; (*as*, am), m. n. a heptagon, (also spelt *saptāśra*, see 1. *asra*).—*Saptāśva* ('*ta-as*'), *as*, m. 'having seven horses,' epithet of the Sun, (the seven horses are supposed to symbolize the seven days of the week).—*Saptāśva-vāhana*, *as*, m. 'borne by seven horses,' epithet of the Sun.—*Saptāśya* ('*ta-ās*'), *as*, ā, am, Ved. seven-mouthed, having seven mouths.—*Saptāka* ('*ta-aka*'), *am*, n. seven days, a week.—*Saptottara* ('*ta-ut*'), *as*, ā, am, having a surplus or excess of seven (e.g. *saptottaram satam*, a hundred + seven or 107).—*Sapta*, *as*, i, am, (according to Śabda-k.) = *saptata*, the seventh.

Saptaka, *as*, ā or i, am, containing seven, seven; the seventh; (*am*), n. a collection of seven (as of seven stanzas or verses); (*i*), f. a woman's girdle, zone.

Saptata, *as*, i, am, the 70th (only used when other numerals precede, see *eka-s*, *dvā-s*, *tri-s*, &c., cf. Pān. V. 2, 58.)

Saptati, *is*, f., 70; N. of a work, = *sāṅkhyā-kārikā*; (*i*), f. du. two seventies; (*-ayas*), f. pl. many seventies.—*Saptati-tama*, *as*, i, am, the 70th; [cf. *eka-s*.]—*Saptati-sambandha*, *as*, m. a collection of 70 tales.

Saptatha, *as*, i, am, Ved. the seventh.

Saptadhā, ind. in seven ways, sevenfold; in seven parts or pieces.

Saptama, *as*, i, am, the seventh; (*i*), f. the seventh case, i. e. the locative; the seventh Tithi or lunar day of the fortnight, (in the light fortnight there is a festival in honour of the seventh digit of the moon on this day; it often occurs at the end of comp., e.g. *Gaṅgā-saptamī*, the seventh day in the light half of the month Vaiśākha; *Jayanti-saptamī*, the seventh day in the light half of the month Māgha); [cf. Zend *haptatha*; Gr. ἑβδομος; Lat. *septimus*; Lith. *sekma-s* for *sepma-s*; Slav. *sedmyi*; Old Germ. *sibuntō(n)*; Hib. *seachtmad*.]—*Saptama-kālā*, f. the seventh digit of the moon.—*Saptamī-pratirūpaka*, *as*, ikā, am, resembling

in form a locative case.—*Saptamī-vrata*, *am*, n. a religious observance to be performed on the seventh day of a month.—*Saptamī-samāsa*, *as*, m. a Tatpuruṣa compound of which the first member is supposed to be a locative case.—*Saptamī-snapanā*, *am*, n. 'bathing on the seventh day,' a particular religious observance.

Saptalā, f., N. of several plants, double jasmine (= *nava-mālikā*); other plants (= *charma-kaśā*; = *gujjā*; = *pālālā*).

Saptin, i, inī, i, having or containing seven (syllables &c.).

सप्ति *sapti*, *is*, m. (probably fr. rt. *sap*, 'to join'), a yoke (of horses); a horse; a yoke-fellow; N. of the author of the hymn Rīg-veda X. 79 (having the patronymic Vajambhara).—*Sapti-vat*, *ān*, *ati*, at (Ved. for *sapti-vat*), possessed of horses, having splendid horses, (Sāy. = *prasastāśva*.)

सप्त्य *saptya*, *as*, ā, am, Ved. according to Sāy. on Rīg-veda VIII. 41, 4 = *sarpanīya*.

सप्रणय *sa-praṇaya*, *as*, ā, am, having affection, affectionate, friendly; (*am*), ind. affectionately, kindly; confidently.

सप्रणव *sa-praṇava*, *as*, ā, am, together with the Praṇava or sacred syllable Om.

सप्रणामम् *sa-praṇāmam*, ind. with a bow.

सप्रतिबन्ध *sa-pratibandha*, *as*, ā, am, attended with obstacles.

सप्रत्यय *sa-pratyaya*, *as*, ā, am, having confidence, reposing confidence in (with loc.); certain, secure, sure, (*sapratyayā vṛttiḥ*, sure means of subsistence); having an affix.

सप्रत्याशम् *sa-pratyāśam*, ind. hopefully, expectantly.

सप्रथ *sa-pratha*, *as*, m., N. of the author of Rīg-veda X. 181, 2 (with patronymic Bhāradvāja).

सप्रथस् *sa-prathas*, *ās*, *ās*, *as*, Ved. having breadth, broadly diffused, extensive, far-famed, glorious, mighty; (*ās*), m. epithet of Vishnu.—*Sa-prathas-tama*, *as*, ā, am, very extensive, very large.

सप्रभ *sa-prabha*, *as*, ā, am, possessing splendor, brilliant.

सप्रमाण *sa-pramāṇa*, *as*, ā, am, having proof or evidence, authentic.

सप्रयोगनिवर्तन *sa-prayoga-nivartana*, *as*, ā, am, along with the (secret for) using and restraining; (see the next.)

साप्रयोग-राहस्या, *as*, ā, am, possessing secret spells for (their) use (said of magical weapons which are not wielded manually but invoked or meditated upon, and are useless to one unacquainted with the mode of invoking them).

सप्रश्रयम् *sa-praśrayam*, ind. with affection or courtesy, affectionately, respectfully.

सप्रसाद *sa-prasāda*, *as*, ā, am, accompanied with favour or kindness, propitious.

सप्रस्वेद *sa-prasveda*, *as*, ā, am, having perspiration, perspiring, sweating.

सप्राण *sa-prāṇa*, *as*, ā, am, having breath or life.

सप्रेम *sa-prema*, *as*, ā, am, having love, full of love or affection, loving, affectionate.

सप्रेष्य *sa-preshya*, *as*, ā, am, attended by servants.

सप्सरस् *sa-psaras*, *ās*, *ās*, *as*, Ved. having the same form or beauty, (Sāy. = *samāna-rūpa* or *hīṣaka*, Rīg-veda I. 168, 9.)

सफर *saphara*, *as*, m. (also written *śaphara*, q. v.), a small glistening fish (Cyprinus

Sophore, said to be a sort of carp and commonly called Puṭṭī); (*i*), f. the above fish.

सफल *sa-phala*, *as*, ā, am, bearing fruit, fruitful, productive, profitable, yielding profit; fulfilled, rewarded, blessed.—*Saphala-prārthana*, *as*, ā, am, one who has attained his desire.—*Saphalodaya* ('*ta-ud*'), *as*, m. 'auspicious-rising,' epithet of Śiva.

सवधूक *sa-badhūka*. See *sa-vadhūka*.

सबन्धु *sa-bandhu*, *us*, *us*, *u*, possessed of a friend, befriended; being of the same family; closely connected or united; (*us*), m. a kinsman, relation.

सबर्धुय *sabar-dugha*, *sabar-dhu*. See under *sabas*.

सबल *sa-bala*, *as*, ā, am, powerful, strong; accompanied by a force or army.—*Sa-balanuga* ('*ta-an*'), *as*, ā, am, with an army and followers.

सबलि *sa-bali*, *is*, *is*, *i*, endowed with royal revenue; accompanied by the Bali offering; (*is*), m. evening twilight (this being the proper hour for offering food to spirits, &c.; see *bali*).

सवस् *sabas* (changeable into *sabar* before soft consonants; cf. *sapas* under rt. *sap*), Ved. water, heavenly food, nectar, (Sāy. = *udaka*, *payas*, *amṛita*; cf. Gr. *σέβας*, 'worship' or 'the object of worship'.)—*Sabar-dugha*, *as*, ā, am, Ved. yielding or granting heavenly food or water, dispensing water.—*Sabar-duh*, *-dhuk*, *k*, *k*, Ved. yielding nectar.—*Sabar-duh*, Ved. = *sabar-duh* above.

सबहुमानम् *sa-bahumānam*, ind. with great honour or reverence, very respectfully.

सबाध *sa-bādha*, *t*, m., Ved. an oppressor, destroyer, one who is oppressed; a sacrificer who is disturbed by enemies, (Sāy. = *satrubhīr bādhitō yajamānaḥ*, Rīg-veda I. 64, 8; = *bādha-sahita*, Rīg-veda IV. 17, 18); a priest, (in Naigh. III. 18. *sabādhaḥ* is enumerated among the *ṛitvin-nā-māni*.)

Sa-bādha, *as*, ā, am, painful, hurtful; extortionate, oppressive.

Sa-bādhas, Ved. according to Sāy. *sa-bādhasas* = *dāridra-nimitta-bādha-sahitasya*, having the suffering caused by poverty, Rīg-veda V. 10, 6.

सबान्धव *sa-bāndhava*, *as*, ā, am, having kindred, connected, related.

सबालवृद्ध *sa-bāla-vṛddha*, *as*, ā, am, with children and old men.

सबीभत्सम् *sa-bibhatsam*, ind. with abhorrence.

सब्रह्मक *sa-brahmaka*, *as*, ā, am, together with Brahmā, together with (the world of) Brahmā.

सब्रह्मचर्य *sa-brahmacārya*, *am*, n. fellow-studentship, studying together or being disciples of the same teacher.

Sa-brahmacārīn, i, m. a fellow-student, one engaged in the same studies and observing the same austerities.

सभक्तिकम् *sa-bhaktikam*, ind. respectfully.

सभद्रमुस्त *sa-bhadramusta*, *as*, ā, am, full of Cyperus Rotundus, (also read *su-bh*.)

सभय *sa-bhaya*, *as*, ā, am, fearful, apprehensive; (*am*), ind. with fear, timidly.

सभरस् *sa-bharas*, *ās*, *ās*, *as*, Ved. bearing together.

सभर्तृका *sa-bhartṛikā*, f. 'having a husband,' a woman whose husband is alive.

सभा *sabhā*, f. (said to be fr. rt. i. *bhā* with *sa*, because people, *saha bhānti*, 'appear together' at a place of meeting), an assembly, con-

gregation, meeting, company, society, good society; Society (personified as a daughter of Prajā-pati); a council, council-chamber, hall; a court of justice; a court, palace [cf. *rāja-s*]; a public audience, levee; a gaming room, gambling house; any house or large room or frequented place. — *Sabhā-cāturya*, *as*, *n*. politeness in society. — *Sabhācāra* ('bhā-āc'), *as*, *m*. the customs or usages of society, court-manners. — *Sabhā-dhairya*, *as*, *n*. boldness in company. — *Sabhā-nara*, *as*, *m*. a proper N. — *Sabhā-nāyaka*, *as*, or *sabhā-pati*, *is*, *m*. the president of an assembly, chairman; the keeper of a gaming house. — *Sabhā-parvan*, *a*, *n*. N. of the second book of the Mahā-bhārata (which describes the holding of a great assembly at Hastināpura and the gambling between Yudhi-shthira and Sakuni, in which the former staked and lost all his possessions, including his territory and his wife Draupadi). — *Sabhā-pūja*, *f*. respect or reverence paid to the audience (in the prelude of a drama). — *Sabhā-maṇḍana*, *as*, *n*. the adorning or arranging of an assembly-room. — *Sabhā-vaśakara*, *as*, *i*, *am*, controlling or influencing an assembly. — *Sabhā-sad*, *t*, *m*. one who sits at an assembly, a member of any society or company, an assistant at an assembly or meeting; (in law) an assessor, one who sits in a court of justice, a judge. — *Sabhā-saha*, *as*, *ā*, *am*, Ved. one who restrains or rules an assembly. — *Sabhā-simha*, *as*, *m*. N. of a king. — *Sabhāstāra* ('bhā-āc'), *as*, *m*. an assistant at an assembly, one of a society or company. — *Sabhā-stha*, *as*, *ā*, *am*, being at an assembly or court; (*as*), *m*. one who sits in an assembly; a courtier. — *Sabhoṭita* ('bhā-uc'), *as*, *ā*, *am*, fit for an assembly, fit for good society; (*as*), *m*. a learned Brāhman, any learned or educated person. — *Sabhoddesa* ('bhā-ud'), the neighbourhood of any place of meeting; the precincts of a house, &c.

Sabhika, *as*, *m*. the keeper of a gaming house.

Sabhika, *as*, *m*. = *sabhika* above.

Sabheya, *as*, *ā*, *am*, Ved. relating to an assembly, skilled in council, shining in society.

Sabhya, *as*, *ā*, *am*, belonging or relating to an assembly, fit for an assembly; suitable to good society; fit for a court; polite; refined, civilized, (*a-sabhya*, *as*, *ā*, *am*, not met with in good society, not used in the best society, unrefined, indecorous); trusted, confidential, faithful; (*as*), *m*. an assistant at an assembly; an assessor; a person of honourable parentage; N. of one of the five sacred fires; the keeper of a gaming house; the servant of a keeper of a gaming house; [cf. Old Germ. *sibba*, *sibbi*, *sibbo*, *ga-sibbo*, *ga-sibbot*; Goth. *trasti-sibja*, *ga-sibjon*, *un-sibja*; Angl. Sax. *sib*, *sibbe*, *ge-sib*.] — *Sabhya-tama*, *as*, *ā*, *am*, most worthy of an assembly, very senatorial or oratorical, very polite or refined; (*as*), *m*. a very polite or refined person, an ornament of society. — *Sabhya-tā*, *f*. or *sabhya-tva*, *am*, *n*. politeness, refinement, good breeding. — *Sabhyetara* ('ya-it'), *as*, *ā*, *am*, 'contrary to good society,' vulgar.

सभाज *sabhāj*, cl. 10. P. *sabhājayati*,

-yitum, Aor. *asasabhājat*, to serve, honour, worship; to salute; to please, gratify, satisfy, exaltate; to beautify; to show.

Sabhājana, *am*, *n*. service, honour, courtesy, politeness, civility in receiving or taking leave of a friend.

Sabhājita, *as*, *ā*, *am*, served, honoured, treated with courtesy, gratified, pleased.

सभायै *sa-bhāyā* or *sa-bhāyaka*, *as*, *ā*, *am*, with a wife, having a wife.

सभावन *sa-bhāvana*, *as*, *m*. epithet of Śiva.

सभासद् *sabhā-sad*. See under *sabhā*.

सभीति *sa-bhiti*, *is*, *is*, *i*, having fear, fearful, timid.

सभीम *sa-bhīma*, *as*, *ā*, *am*, together with Bhīma.

सभृकुटीमुख *sa-bhṛikuṭi-mukha*, *as*, *ā*, *am*, having a frowning face, frowning.

सभृत *sa-bhṛitya*, *as*, *ā*, *am*, attended by servants, with (the assistance of) servants.

सभ्रातृ *sa-bhrātrī*, *tā*, *trī*, *trī*, with a brother, attended by brethren.

Sa-bhrātrika, *as*, *ā*, *am*, = *sa-bhrātrī*.

सभ्रुङ्ग *sa-bhrūṅga*, *as*, *ā*, *am*, with a frown, frowning, knitting the brows; (*am*), ind. frowningly.

सम 1. *sa* (=rt. *stam*), cl. 1. P. *sa-mati*, *saśāma*, *saṁitum*, to be confused or agitated or disturbed; (according to some) to be undisturbed, not to be agitated [cf. rt. 1. *sa*]; cl. 10. P. *saṁayati*, *-yitum*, to be agitated or disturbed.

सम 2. *sa* [cf. 5. *sa*, *sama*; by some connected with 4. *sa*], ind. (as a preposition or prefix to verbs and verbal derivatives opposed to 1. *vi*, q. v., and like Gr. *σύν*, Lat. *con*, expressing with, together with, along with, together (e.g. *saṁ-nyū*, to join together; *saṁ-iti*, to gather together; *saṁ-dhā*, to place together; *saṁ-dhi*, placing together); when prefixed to some roots and verbal derivatives *sa* intensifies the idea contained in the simple rt., and may often be translated by 'much,' 'greatly,' 'thoroughly,' 'quite,' 'very,' 'well,' (see *saṁ-tap*, *saṁ-tush*, &c.); it may also express 'completeness,' 'perfection,' 'beauty,' &c. (see *saṁ-uccheda*, *saṁ-tamas*, &c.); it is not unfrequently prefixed to nouns in the sense of *sama*, 'same,' 'like,' 'similar,' (see *sama*, cf. *saṁ-artha*); in the Veda it may be used as a separable preposition with inst. (e.g. *asṛi-jad madhunā saṁ madhūni*, Rīg-veda X. 54. 6); [cf. according to some, Gr. *σύν*, *σύν*; perhaps Lat. *cum*; Old Russ. *sen*; Slav. *sū*, *su*.]

सम 1. *sama*, *as*, *ā*, *am* (probably connected with 5. *sa* and 2. *sa*; declined like the pronominal *sarva* except in meanings like 'even,' 'equal,' &c., e.g. *saṁasmo*, to all, to every one, Rīg-veda VI. 51. 6), even, level, flat, plain; same, equal, (*saṁam kṛi*, to make equal, balance; to pay); like, similar, like to (with inst., e.g. *mayā sama*, like to me); a match for, acting in the same way or with equal justice towards every one; indifferent, impartial, fair; free from emotion, unaffected by passion, unmoved; straight; upright, honest, just, temperate, good, virtuous; fit, convenient, suitable; not eminent, ordinary, common, low, mean, equally distant from extremes; all, every one (= *sarva* and so declined, see above); full, complete; whole, entire; (*as*), *m*. N. of certain zodiacal signs (especially Vṛiṣha, Karkāṭa, Kanyā, Vṛiśchika, Makara, Mīna); a mode of measuring time in music (described as a simultaneous movement of the hands or feet of a singer with the time of the music); a kind of straight line placed over a numerical figure to mark the process of extracting the square root; (*ā*), *f*. a year; see p. 1067, col. 1; (*am*), *n*. anything even or level, a level plain; (in rhetoric) a particular figure, sameness of objects compared to one another; (in geometry) a mean proportional segment (described as a fourth proportional to the two perpendiculars and the link or segment, and used for solving certain problems in a trapezium); (*am*), ind. equally; similarly; like; *ceteris paribus*; on a level with, in the same way; conformably to; entirely; with, along with, together with (used as a preposition governing the inst.); sometimes used for the preposition *sa*, cf. *sama-ṇodita*, *sama-rañjita*, and *sama-gacchatu* under *saṁ-gam*); [cf. Zend *hama*: Gr. *ἄμα*, *ὁμός*, *ὁμοῖ*, *ὁμόθεν*, *ὁμόσε*, *ὁμοῖος*, *ὁμοῖος*, *ὁμοῦλος*, *μία*, *μύν*: Lat. *sim-ia* (?), *simili-s*, *simul*, *simul-tas*, *simul-āre*, *scmel*, *semper*, *singuli*: Old Lat. *simitu*: Goth. *sama*, *sama-frathjū*, *saṁ-ana*, *samath*, *suma*, *sum*: Old Germ. *sama*, *saman*, *st-samane* (= Mod. Germ.

zusammen), *sa*met: Angl. Sax. *same* (*sa*m in comp.), *some*, *same*, *sum*: Slav. *saṁu*: Hib. *samhuil*, 'like'; *samhladh*, 'resemblance'; *samhlain*, 'I compare, resemble'.] — *Sama-kanyā*, *f*. a suitable maiden, a girl fit to be married. — *Sama-karṇa*, *as*, *am*, *m*. n. an equi-diagonal tetragon. — *Sama-kāla*, *as*, *m*. the same time, the same moment; (*am*), ind. simultaneously. — *Sama-kola*, *as*, *m*. 'having an even breast,' a serpent, snake. — *Sama-koshika-miti*, *is*, *f*. the measure of like compartments, area or superficial contents of any figure. — *Sama-kshetra*, *am*, *n*. (in astronomy) 'having an even or complete figure,' epithet of a particular division or arrangement of the Nakshatras. — *Sama-khāta*, *as*, *m*. (in geometry) an equal excavation or cavity, a cavity having the figure of a regular solid with equal sides, a parallelepipedon, cylinder. — *Sama-gandhaka*, *as*, *m*. any compounded perfume, incense, oil, olibanum. — *Sama-gandhika*, *as*, *ā*, *am*, having equal or similar fragrance; (*am*), *n*. the fragrant root of the Uśīra. — *Sama-ṇatūraśra*, *as*, *ā*, *am*, equally quadrangular, square; (*as*, *am*), *m*. n. an equilateral tetragon. — *Sama-ṇatūrbhūja*, *as*, *ā*, *am*, equally four-sided; (*as*, *am*), *m*. n. an equilateral tetragon or rhombus. — *Sama-ṇitta*, *as*, *ā*, *am*, even-minded, even-tempered, equanimous, equable; indifferent; having the thoughts directed to the same subject. — *Sama-ṇittā*, *f*. or *sama-ṇitta-tva*, *am*, *n*. even-mindedness, equanimity, indifference. — *Sama-ṇodita*, *as*, *ā*, *am*, = *saṁ-ṇodita*, driven, impelled, shot off. — *Sama-ṇchedana*, *as*, *ā*, *am*, having like divisions or denominators. — *Sama-jātī*, *is*, *is*, *i*, equal in kind, homogeneous. — *Sama-jñā*, *f*. fame, reputation; [cf. *saṁ-ajyā*.] — *Sama-tā*, *f*. or *sama-tva*, *am*, *n*. evenness, sameness, equality, similarity; identity; equanimity; fairness, impartiality, justness, uprightness, perfectness, commonness. — *Sama-traya*, *am*, *n*. an equal triad, equal quantity of three ingredients; (according to Sabda-k. *haritaki-nāgara-gudam*). — *Sama-tribhūja*, *as*, *ā*, *am*, having three sides equal; (*as*, *am*), *m*. n. a tetragon containing three sides equal; an equilateral triangle. — *Sama-trish*, *t*, *t*, *t*, equally bright or lovely. — *Sama-danta*, *as*, *ā* or *i*, *am*, having even teeth. — *Sama-darśana*, *as*, *ā*, *am*, = *tulya-darśana*, regarding with equal or indifferent eyes. — *Sama-darśin*, *i*, *ini*, *i*, viewing or regarding equally, looking at both sides impartially, impartial. — *Sama-duḥkha*, *as*, *ā*, *am*, sympathising with, feeling for another's woe. — *Sama-duḥkha-sukha*, *as*, *ā*, *am*, having the same grief and joy, sympathising in sorrow and joy. — *Sama-dṛiś*, *k*, *k*, *k*, looking on all alike, regarding all alike, impartial; equable. — *Sama-dṛiṣṭi*, *is*, *f*. the act of looking at equally or impartially; (*is*, *is*, *i*), looking on all equally, regarding all alike. — *Sama-dyuti*, *is*, *is*, *i*, equal in radiance. — *Sama-dvādaśīra*, *as*, *am*, *m*. n. an equilateral dodecagon or dodecahedron. — *Sama-dvi-dvibhūja*, *as*, *am*, *m*. n. a rhomboid consisting of two pairs of equal sides. — *Sama-dvibhūja*, *as*, *am*, *m*. n. a rhomboid having two sides equal. — *Sama-dhṛita*, *as*, *ā*, *am*, equal or equivalent to. — *Sama-pāda*, *as*, *m*. 'holding the feet even,' a particular posture in sexual intercourse; (*am*), *n*. an attitude in shooting. — *Sama-pāda*, *am*, *n*. standing with feet even, a particular posture with archers. — *Sama-prabha*, *as*, *ā*, *am*, having equal splendor. — *Sama-buddhi*, *is*, *is*, *i*, looking on all things alike, calm, indifferent, philosophical, stoical; (*is*), *m*. N. of a Muṇi. — *Sama-bhāga*, *as*, *m*. an equal share. — *Sama-bhāva*, *as*, *i*, *am*, of like nature or property; (*as*), *m*. sameness, equality. — *Sama-bhūmi*, *is*, *f*. even or level ground. — *Sama-manḍala*, *am*, *n*. 'even-circle,' the prime vertical line (in astronomy). — *Sama-maya*, *as*, *i*, *am*, of like origin, proceeding from the same cause. — *Sama-mātra*, *as*, *i*, *am*, of the same size or measure. — *Sama-miti*, *is*, *f*. mean measure. — *Sama-raṇhas*, *ās*, *ās*, *as*, having equal impetuosity or speed. — *Sama-rañju*, *is*, *f*. mean rope or line, mean soundings. — *Sama-rañjita*, *as*, *ā*, *am*, = *saṁ-rañjita*, tinged,

coloured, dyed. — *Sama-rabha*, as, m. 'equal-clasping,' a kind of coitus. — *Sama-rūpa*, as, ā, am, of the same form. — *Sama-rūpya*, as, ā, am, formerly in the possession of an honest man, (see *rūpya*). — *Sama-rekha*, as, ā, am, straight-lined, straight. — *Sama-lamba*, as, ā, am, having equal perpendiculars; (as, am), n. n. a trapezoid. — *Sama-loshṭa-kāñcana*, as, ā, am, one to whom a clod and piece of gold are all the same. — *Sama-nayasha*, as, ā, am, of equal age. — *Sama-varṇa*, as, ā, am, of the same colour or caste, &c.; (as), m. community of caste, &c. — *Sama-varṇin*, ī, inī, i, being equal, being of a fair or impartial disposition; (i), m. Yama, the ruler of Tartarus. — *Sama-vibhāga*, as, m. a division of property amongst sons in equal shares. — *Sama-vīrya*, as, ā, am, equal in strength. — *Sama-vṛitta*, am, n. = *sama-maṇḍala* above. — *Sama-vṛitti*, is, f. even state or temper, equanimity; (is, is, i), of an equal or even temper, equable, fair, moderate. — *Sama-vedha*, as, m. mean depth. — *Sama-sodhana*, am, n. equal subtraction; subtraction of the same quantity on both sides of an equation. — *Sama-sankhyāta*, as, ā, am, equal in number. — *Sama-sandhit*, is, m. equal alliance, peace on equal terms. — *Sama-sandhita*, as, ā, am, allied on equal terms, bound or connected equally. — *Sama-supti*, is, f. universal sleep (i. e. the end of a Kalpa and destruction of the universe). — *Sama-sūtra-ga* or *sama-sūtra-stha*, as, ā, am, (in astronomy) situated on the same diameter. — *Sama-stha*, as, ā, am, being level or even, equal, level, uniform; like, similar. — *Sama-sthala*, am, ī, n. f. even or level ground; (i), f. the Doab or country between the Ganges and Jumna rivers (= *antar-vedi*). — *Sama-sthali-kṛita*, as, ā, am, made into level ground, levelled, filled up (as a marsh or river). — *Sama-sparśa*, as, ā, am, having the same contact, equal in touch, having the same effect of contact, equally defiling. — *Sama-svara*, as, ā, am, having the same or a similar sound. — *Sama-māṇsa* ('*ma-an*'), as, m. an equal portion or share; (as, ā, am), entitled to an equal portion or share. — *Samaṇsa-hārin*, ī, inī, i, taking an equal portion, sharing equally, a co-heir. — *Samaṇsika*, as, ā, am, or *samaṇsīn* ('*ma-an*'), ī, inī, i, entitled to an equal share, a co-heir. — *Sama-kāra* ('*ma-āk*'), as, ā, am, of like form, like in appearance, similar, like. — *Sama-kshara-pada-krama* ('*ma-ak*'), as, ā, am, containing a succession of Padas or metrical feet of the same number of syllables. — I. *samācāra* ('*ma-āc*'), as, m. (for 2. *sam-ācāra* see p. 1072, col. 2), equal or similar conduct; upright or virtuous conduct, proper practice; (as, ā, am), equal or similar in practice or in virtuous conduct. — *Samārthin* ('*ma-ar*'), ī, inī, i, seeking or desiring equality; seeking peace. — *Sami-karaṇa*, am, n. the act of making even or equal, equalising, levelling; assimilation, digestion; (in arithmetic) the reducing of fractions to a common denominator, equation. — *Sami-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, &c., to make even or equal, equalise. — *Sami-kṛita*, as, ā, am, equalised; levelled, equipoised, balanced; done in the same manner, imitated; summed up, added. — *Sami-kriyā*, f. the act of equalising; (in arithmetic) equation. — *Sami-bhā*, cl. 1. P. -*bhavati*, &c., to be or become equal, be equalised. — *Sami-bhūta*, as, ā, am, equalised, equipoised; identified. — *Samodaka* ('*ma-ud*'), am, n. a mixture of half buttermilk and half water. — *Samopamā* ('*ma-up*'), f. (in rhetoric) comparison expressed by the adjective *sama* in composition with the substantive to which the object of the comparison is likened.

Samayā, ind. See under *sam-ī*.
I. *samā*, f. (sometimes *ās*, pl.; for 2. *samā* see s. v.), a year; a day (according to some). — *Samāp-saminā*, f. a cow bearing a calf every year. — *Samā-nīcāya*, as, ā, am, one who has a store (of provisions) sufficient for a year. — *Samānta* ('*mā-an*'), as, m. the end of a year.

I. *samiya*, Nom. A. *samiyate*, &c., to be treated equally or in the same manner as (with inst.).

2. *samiya*, as, ā, am, similar, like, of like origin.

I. *samiyamāna*, as, ā, am, being treated in the same manner as. (For 2. see under I. *sam-ī*.)

सम 2. *sa-ma*, as, ā, am (i. e. *sa + mā*), 'together with Lakshmi,' happy, prosperous.

समक्त samakta. See under *sam-añj*.

समक्र samakna. See under *sam-añē*.

समक्ष sam-aksha, as, ī, am, being before the eyes or in sight, visible, being in presence of; (am), ind. before the eyes, in sight of, visibly, in presence of. — *Samaksha-tā*, f. visibility. — *Samaksha-darsana*, am, n. the act of seeing with the eyes, ocular evidence.

समग्र sam-agra, as, ā, am, all, entire, whole, full, complete. — *Samagra-dhana*, as, ā, am, possessing the whole of one's property. — *Samagra-sampad*, t, l, t, having complete happiness, blessed with every happiness. — *Samagrendu* ('*ra-in*'), us, m. the full moon. — *Samagrendu-nibhānana* ('*bha-ān*'), as, ā, am, having a face like the full moon.

समङ्ग sam-anga, ās, m. pl., N. of a people.

समङ्गल sa-mangala, as, ā, am, endowed with happiness, auspicious.

समङ्गा sam-angā, f. Bengal madder (= *maijishthā*); a sort of fern, *Lycopodium Imbricatum*; the sensitive plant (= *lajjalu*); other plants (= *varāha-kṛāntā*; = *bālā*).

समच्च sam-aś or sam-añē (see *rts. aś, ī. añē*, cf. *sam-āñj* below), cl. 1. P. A. -*aśati*, -*añāti*, -*te*, -*añitum*, to bend together; to go together; Pass. -*aśyate*, to be combined or united.

Sam-akna, as, ā, am (fr. *sam-añē*), bent together; going or moving together or simultaneously, going, moving.

Sam-aśya, ind. having bent together.

समञ्ज sam-aj, cl. 1. P. -*ajati*, -*ajitum*, to bring or collect together, (Sāy. = *sam-yojayati*); to bring into conflict; to meet (for battle); Sāy. = *sangacchate*, Rīg-veda I. 100, 11; to subdue, overcome; to animate, incite, (Sāy. = *sam-prerayati*).
Samaja, as, m. a multitude of beasts or animals; a number of fools; (am), n. a forest, wood.

Sam-ajyā, f. a meeting, assembly; fame, celebrity.
Sam-āja, as, m. a meeting [cf. *dyūta-s*, *prekshā-s*], assembly, congregation, congress; a society, company, association, club; a convivial meeting, party; a collection, quantity, multitude, number (applied to any collection of articles except of beasts); an elephant. — *Samāja-sanniveśa*, as, m. a building or place suitable for an assembly, assembly-room, meeting-house.

Samājika, as, m. a member of an assembly or congregation; a spectator.

समञ्ज sam-añj, cl. 7. P. A. -*anakti*, -*ankte*, -*añjitum* or -*añktum*, to smear over, anoint, besprinkle; to beautify, decorate, adorn (Ved.); to honour (Ved.); to join together (Sāy. = *ekī-kṛi*), connect, unite; to put together, compose; to utter forth, (Sāy. = *samyag vyaktaṃ kṛi*); to consume, devour (Ved.).

Sam-akta, as, ā, am, joined together; put together, composed, combined, (also referable to *sam-aś* above.)

Sam-añjasa, as, ā, am, proper, right, fit; correct, accurate, true, consistent; virtuous, just, good; sound, healthy; exercised, practised, experienced; (am), n. propriety, fitness, truth, accuracy, consistency, correct evidence.

समरुट samarūṭha, as, m. a kind of pot-herb (described as a sort of cucumber, = *ganḍira*).

समत् sam-at, cl. 1. P. -*atati*, -*atitum*, to resort to, approach, visit.

समतिक्रम sam-ati-kram, cl. 1. P. A. -*krā-mati*, -*kramate*, -*kramitum*, to go or pass by entirely, go completely beyond, go or pass completely through, cross over, step over, step out of; to transgress, neglect, disregard, lose; to surpass, excel, exceed; to pass by, elapse (as time); to let pass by.

Sam-atikrama, as, m. going entirely over or beyond; deviating from, transgressing, omission.

Sam-atikramya, ind. having entirely gone by, having wholly passed over, (*deau māsau samatī-kramya*, having allowed two months to elapse, after two months); having neglected or omitted.

Sam-atikrānta, as, ā, am, gone entirely over or beyond; transgressed; surpassed, exceeded; passed by, elapsed.

समतिया sam-ati-yā, cl. 2. P. -*yāti*, -*yātum*, to go completely beyond, pass by or away, elapse.

समतिरिक्त sam-atirikta, as, ā, am (fr. *rt. riś* with *ati* and *sam*), excessively redundant or abundant, exceeding, excessive, much.

समतिवह sam-ati-vah, Caus. -*vāhayati*, &c., to cause to be spent, to pass, spend.

समतिवृत् sam-ati-vṛit, cl. 1. A. -*vartate*, &c. (see *rt. 1. vṛit*), to pass by; to escape from, avoid.

समती sam-atī (-*ati-ī*), cl. 2. P. -*atyeti*, &c., to go or pass by entirely, pass completely beyond; to go through, cross over; to go by, avoid; to surpass, excel.

Sam-atīta, as, ā, am, gone or passed by.

Sam-atitya, ind. having completely gone or passed by, having passed through; having avoided.

समत्सर sa-matsara, as, ā, am, having envy or jealousy, envious, jealous.

समद् 1. *sam-ad*, cl. 2. P. -*atti*, -*attum*, to eat completely up, entirely devour.

समद् 2. *samad*, t, f. (in the Pada *sa-mad*; according to Yāska either fr. 1. *sam-ad* above or *sam-mad*), Ved. a battle, contest, fight, (in Naigh. II. 17. *samatsu* is enumerated among the *sangrāma-nāmāni*.)

समद् sa-mada, as, ā, am, intoxicated; exhilarated, delighted; furious, mad with rut.

समधिक sam-adhika, as, ā, am, exceedingly abundant, very abundant, exceeding, excessive, plentiful; (am), ind. exceedingly, excessively. — *Sam-adhika-tara*, as, ā, am, more abundant, exceeding, excessive.

समधिकृत् sam-adhi-krit, cl. 6. P. -*kṛintati*, -*kṛintum*, to cut up in addition, cut up completely.

Sam-adhikṛitya, ind. having completely cut up, having cut in pieces, having cut off.

समधिगम् sam-adhi-gam, cl. 1. P. -*gaśchati*, -*gantum*, to go towards together, go well up to, come quite near, approach; to come into possession of, acquire, obtain; to go completely over, surpass; to go over, study, read.

Sam-adhigata, as, ā, am, gone quite near to, approached.

Sam-adhigamana, am, n. the act of going quite near to; surpassing, overcoming.

Sam-adhigamya, ind. having completely attained to; having obtained.

समधिरुह sam-adhi-ruh, cl. 1. P. -*rohati*, &c., to rise up, mount, ascend; to rise up to, be convinced of.

समधिष्ठा sam-adhi-śrī, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to proceed or advance towards, approach, go up to; to attack.

Sam-adhiśritya, ind. having proceeded or advanced towards; having approached.

समधिष्ठा sam-adhi-shthā (-*sthā*), cl. 1. P. A. -*tishthati*, -*te*, -*shthātum*, to stand over, preside

over, superintend, administer, protect; to mount upon, ascend.

Sam-adhishṭhāya, ind. having presided over; having mounted upon.

समधी *sam-adhi* (-*adhi-i*), cl. 2. A. -*adhite*, to go over, read through, study thoroughly, peruse, investigate.

Sam-adhita, as, ā, am, gone over, read through, studied.

समध्यास् *sam-adhy-ās* (-*adhi-ās*), cl. 2. A. -*āste*, -*āsītum*, to sit on together, occupy (a seat) along with; to dwell in, inhabit: Desid. -*āsishate*, to wish to occupy.

समध्व *sam-adhva*, as, ā, am, being on the same road, travelling in company.

समन् *sam-an*, cl. 2. P. -*aniti*, -*anitim*, Ved. to breathe again, come to life.

1. *sam-āna* (for 2. *samāna* see s.v.), one of the five vital airs (that which circulates about the navel and is considered essential to digestion).

समन *samana*, am, n. (fr. rt. 1. *sam* or connected with 2. *sam*), Ved. a battle, fighting, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*, cf. *sam-ara*), rivalry; coming or going together, meeting, union, collection; a marriage, marriage ceremony; a sacrifice, (Sāy. = *yajña*); (as), m. zeal; a diligent man (Ved.).

Samanā, ind., Ved. in battle, (Sāy. = *samane*); (according to others *samanā* is an old inst. = *sam-ānayā* fr. 2. *samāna*, see Nirukta X. 5. and Sāy. on R̥g-veda VIII. 41, 2.)

Samanya, as, ā, am, Ved. warlike, martial, military.

समनन्तरम् *sam-anantaram*, ind. immediately after.

समनस् *sa-manas*, ās, ās, as, of the same mind, unanimous.

समनीक *sam-anika*, am, n., Ved. war, battle.

समनुकम्प *sam-anu-kamp*, cl. 1. A. -*kampate*, -*kampitum*, to sympathise with, have pity on, pity.

Sam-anukampya, ind. having sympathised with, having pitied.

समनुकृप् *sam-anu-klrip*, Caus. -*kalpayati*, -*yitum*, to make any one (acc.) attain any state or condition (loc.), convert into, cause to become.

समनुक्रम *sam-anu-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go or pass through completely, to go through.

Sam-anukramya, ind. having passed or gone through.

समनुगम् *sam-anu-gam*, cl. 1. P. -*gacchati*, -*gantum*, to go after, follow, pursue; to penetrate, pervade.

Sam-anugata, as, ā, am, followed, pursued; penetrated, pervaded.

समनुगा *sam-anu-gā*, cl. 3. P. -*jigāti*, -*gātum*, to go after together; to go well after, follow quite closely, follow.

समनुग्रह *sam-anu-grah*, cl. 9. P. A. -*grihṇāti*, -*grihṇite*, -*grahitum*, to collect or gather together, arrange or put in order.

Sam-anugrihya, ind. having arranged in order.

समनुचिन्त् *sam-anu-cint*, cl. 10. P. -*cintayati*, -*yitum*, to reflect deeply about, meditate on, think upon, remember.

समनुजन् *sam-anu-jan*, cl. 4. A. -*jāyate*, -*janati*, to be born similar to or resembling (with acc.).

समनुज्ञा *sam-anu-jñā*, cl. 9. P. A. -*jñāti*, -*jñāite*, -*jñātum*, to permit or allow or consent to fully, wholly acquiesce in; to approve, admit, grant,

authorize, empower; to pardon, forgive, excuse; to grant leave of absence, allow to go away, dismiss; to favour: Caus. -*jñāpayati*, -*yitum*, to ask leave, beg permission; to ask for, request; to take leave of (with acc.), bid adieu; to greet, salute.

Sam-anujñāta, as, ā, am, entirely assented or agreed to, permitted, allowed; authorized; allowed to go away, dismissed; favoured.

Sam-anujñāna, am, n. entire assent, concurrence, permission; (as, ā, am), entirely acquiesced in, permitted, allowed.

Sam-anujñāpya, ind. having granted full permission, having fully allowed, having asked leave, having requested permission; having taken leave of; having saluted respectfully.

Sam-anujñāya, ind. having entirely approved or consented to; having acquiesced in.

समनुतप *sam-anu-tap*, Pass. -*tapyate*, to suffer great subsequent pain, be very penitent, repent.

समनुदिश *sam-anu-diś*, cl. 6. P. -*diśati*, -*deshtum*, to assign, apportion.

समनुदृश् *sam-anu-driś*, cl. 1. P. -*paśyati*, -*drashṭum*, to look well after; to look on, regard as, consider, observe.

समनुदु *sam-anu-dru*, cl. 1. P. -*dravati* (ep. also A. -*te*), -*drotum*, to run after together; to run well after, follow, pursue.

समनुधाव *sam-anu-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvētum*, to run after together; to run well after, pursue.

समनुधै *sam-anu-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to reflect upon, think of.

समनुपद् *sam-anu-pad*, cl. 4. A. -*padyate*, -*pattum*, to enter into, enter upon, attain to.

समनुप्रश् *sam-anu-praś*, cl. 6. P. -*pricchatī*, -*prashṭum*, to ask about, ask after, inquire about.

समनुप्राप् *sam-anu-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*prāptum*, to attain, reach, arrive at; to obtain.

Sam-anuprāpta, as, ā, am, arrived at, reached, attained; obtained, assumed; entirely covered or overspread.

Sam-anuprāpya, ind. having reached or arrived at.

समनुभू *sam-anu-bhū*, cl. 1. P. -*bhavati*, &c., to enjoy together, feel, perceive.

समनुमन् *sam-anu-man*, cl. 4. A. -*manyate*, &c., to assent, allow, consent; to recognise as.

Sam-anumata, as, ā, am, assented to, agreed upon; (am), n. consent.

समनुया *sam-anu-yā*, cl. 2. P. -*yāti*, -*yātum*, to go after, follow.

Sam-anuyāta, as, ā, am, gone after, followed.

समनुयुज् *sam-anu-yuj*, cl. 7. P. A. -*ynnakti*, -*yunkte*, -*yoktum*, to inquire after, ask about; to appoint, order, enjoin.

Sam-anuyujya, ind. inquiring about.

समनुवर्ण *sam-anu-varṇ*, cl. 10. P. -*varṇayati*, -*yitum*, to depict, describe.

Sam-anuvarṇita, as, ā, am, described, delineated.

समनुवस् *sam-anu-vas* (see rt. 6. *vas*), cl. 1. P. -*vasati*, -*vastum*, to abide by, follow, conform to.

समनुचिद् *sam-anu-vid*, Caus. -*vedayati*, -*te*, &c., to cause to know or remember, remind.

समनुवृत् *sam-anu-vrit*, cl. 1. A. -*vartate*, &c., to follow after, pursue; to obey; to ensue: Caus. -*vartayati*, -*yitum*, to cause to take place or happen.

समनुव्रज् *sam-anu-vraj*, cl. 1. P. -*vrajati*, -*vrajitum*, to go after, follow, pursue.

समनुव्रत *sam-anuvrata*, as, ā, am, entirely devoted to, ardently attached to.

समनुशास् *sam-anu-śās*, cl. 2. P. -*śāsti*, -*śāsitum*, to rule or regulate well, govern, direct.

समन्त *sam-anta*, as, ā, am, being on every side or part, universal, complete, whole, entire, all; (as), m. limit, boundary, term, end; (am), ind. to the very end, on all sides, wholly, altogether; (āt), ind. from every side, on every side, from every part, all round, completely. — *Samanta-tas*, ind. all round, on every side, altogether, wholly. — *Samanta-dug-dhā*, f. the milk hedge-plant (= *snuhi*). — *Samanta-paṇḍaka*, am, n. the district Kuru-kshetra, q. v. (said to have been once bordered by five lakes filled by Paraśu-rāma with the blood of the slaughtered Kshatriyas). — *Samanta-bhadra*, as, m. 'wholly auspicious,' a Buddha or Jina. — *Samanta-bhuj*, k, m. 'all-devouring,' epithet of Agni or fire.

समन्त्रक *sa-mantraka*, as, ā, am, possessing charms or spells.

समन्त्रिक *sa-mantrika*, as, ā, am (fr. *mantrin* with 5. *sa*, q. v.), together with or accompanied by counsellors (said of a king).

Samantri-tva, am, n. counsel on the same side, assent.

समन्धकार *sam-andhakāra*, as, am, m. n. great or universal darkness; [cf. *san-tamas*.]

Samandhakārī-kṛita, as, ā, am, made dark on all sides, (Kīrāt. XIV. 39.)

समन्मथ *sa-manmatha*, as, ā, am, having love, filled with love.

समन्य *samanya*. See col. 1.

समन्यु *sa-manyu*, us, us, u, having the same splendor (Ved.); feeling the same energy or anger, (Sāy. = *samāna-vayaska* or *samāna-krodha*, R̥g-veda II. 34. 3); feeling anger or resentment, angry, fierce, enraged; filled with sorrow, sorrowful; (us), m. epithet of Śiva.

समन्वागम् *sam-anv-ā-gam* (-*anu-ā-*), cl. 1. P. -*gacchati*, -*gantum*, to go together after, follow. *Sam-anvāgata*, as, ā, am, attended by, accompanied by, furnished with.

समन्वारम् *sam-anv-ā-rab*, cl. 1. A. -*rabhate*, &c., to take hold of or elasp together. *Sam-anvārābha*, as, ā, am, taken hold of together, grasping together.

समन्वारुह *sam-anv-ā-ruh* (-*anu-ā-*), cl. 1. P. -*rohati*, -*rodhum*, to ascend after (as a wife ascends the funeral pile after her husband).

समन्वि *sam-anv-i* (-*anu-i*), cl. 2. P. -*eti*, -*etum*, to go together after, follow; to infer or ensue as a consequence.

Sam-anvaya, as, m. regular succession or order connected sequence or consequence, conjunctive mutual connection; [cf. *anv-aya*.]

Sam-anvita, as, ā, am, connected or associated with; completely possessed of, fully endowed with possessing, full of, affected by; [cf. *anv-ita*.]

समन्विष् *sam-anv-ish* (-*anu-ish*), cl. 6. P. -*icchati*, &c., to search through, seek about every where.

Sam-anvishya, ind. having searched through, &c.

समन्वीक्ष *sam-anv-iksh* (-*anu-iksh*), cl. 1. A. -*ikshate*, -*ikshṭum*, to look towards, look e gaze after; to keep looking at, keep in view.

Sam-anvīkshya, ind. having looked towards o kept in view.

समपवृज् *sam-apa-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to think ill or badly of, meditate evil o injury against, injure.

समपवृज् *sam-apa-vrij*, Caus. -*varjayat* &c., to deliver over, present with.

Sam-apavarjita, as, ā, am, given up; delivered over, given, presented.

समपवृत् *sam-apa-vṛit*, Caus. -*vartayati*, -*yitum*, to cause to roll away, drive away.

समपिधा *sam-api-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to cover completely. *Sam-apidhāya*, ind. having completely covered.

समपिरुह *sam-api-ruh*, cl. 1. P. -*rohati*, &c., to grow together, grow over.

समपोह *sam-apoh* (-*apa-ūh*, see rt. 1. *ūh*), cl. 1. P. -*apohati*, -*apohitum*, to dispel completely, entirely exclude.

समभिकृत् *sam-abhi-kṛit*, cl. 10. P. -*kīrtayati*, -*yitum*, to relate, tell, narrate.

Sam-abhikīrtiya, ind. having related, having narrated.

समभिक्रम् *sam-abhi-kram*, cl. 1. P. A. -*krāmati*, -*kramate*, -*kramitum*, to go near to, approach.

Sam-abhikranya, ind. having approached.

समभिक्रुद्ध *sam-abhikruddha*, as, ā, am, greatly enraged, angry.

समभिगम् *sam-abhi-gam*, cl. 1. P. -*gačchati*, -*gantum*, to go towards together, go up to, approach.

Sam-abhigacchat, an, anti, at, going up to together, approaching.

समभिगर्ज *sam-abhi-garj*, cl. 1. P. -*garjati*, -*garjitum*, to shout or cry at defiantly, roar at, challenge with a shout.

समभिगुह *sam-abhi-guh*, cl. 1. A. -*gūhate*, -*gūhātum*, -*gōdhum*, to crouch down, cower.

समभिच्छद् *sam-abhi-čhad* (-*čhad*), cl. 10. P. -*čchādayati*, -*yitum*, to cover all over, completely envelop.

Sam-abhičchanna, as, ā, am, completely covered over.

समभिजन् *sam-abhi-jan*, cl. 4. A. -*jāyate*, -*janitum*, to be produced or spring up together, spring up, arise.

समभिज्ञा *sam-abhi-jñā*, cl. 9. P. A. -*jñāti*, -*jñāte*, -*jñātum*, to recognise fully, entirely acknowledge or perceive.

Sam-abhijñāya, ind. having fully recognised or acknowledged.

समभितर्ज *sam-abhi-tarj*, cl. 1. 10. P. -*tarjati*, -*tarjayati*, &c., to threaten or menace greatly, abuse, blame, scold.

समभित्यज् *sam-abhi-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to give up entirely, abandon or renounce completely, wholly resign.

Sam-abhityakta, as, ā, am, wholly given up, completely abandoned, renounced; risked. — *Sam-abhityakta-jivita*, as, ā, am, one who has quite renounced his life.

समभिटु *sam-abhi-dru*, cl. 1. P. (ep. also A.) -*dravati* (-*te*), -*drotum*, to run or hasten together towards, to run hastily up to or towards (with acc.), rush full upon, assail, attack; to infest.

Sam-abhidruta, as, ā, am, rushed upon, attacked, resorted to, infested; (am), ind. hurriedly, quickly. *Sam-abhidrutya*, ind. having hastened towards, having rushed full upon, having assailed.

समभिधा *sam-abhi-dhā*, cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to speak to (with acc.), to address; to direct all one's thoughts to; to proclaim, announce, (Kīrat VII. 1.)

Sam-abhikhita, as, ā, am, addressed, spoken to.

समभिधाव *sam-abhi-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, -*dhāvītum*, to run hastily up to or towards, rush full upon; assail; to fly towards, dart at.

समभिध्ये *sam-abhi-dhyai*, cl. 1. P. -*dhyā-*

yati, -*dhyātum*, to reflect deeply on, meditate on; to direct all the thoughts upon, long for.

समभिनन्द *sam-abhi-nand*, cl. 1. P. -*nandati*, -*nanditum*, to rejoice together with, congratulate; to greet, salute.

Sam-abhinandita, as, ā, am, rejoiced with, congratulated.

समभिपत् *sam-abhi-pat*, cl. 1. P. -*patati*, -*patitum*, to fall full upon, assail, attack (with acc.).

समभिपद् *sam-abhi-pad*, cl. 4. A. -*padyate*, -*pattum*, to come to, arrive at, attain; to come on; to reply to, answer.

समभिपू *sam-abhi-pṛi*, Caus. -*pūrayati*, -*yitum*, to fill up, fill.

समभिप्रेक्ष *sam-abhi-preksh* (-*pra-iksh*), cl. 1. A. -*prekshate*, -*prekshitum*, to look at, perceive, view.

समभिप्लु *sam-abhi-plu*, cl. 1. A. -*plavate*, -*plotum*, to inundate, flood over; to overwhelm, cover.

Sam-abhipluta, as, ā, am, inundated, flooded, overwhelmed; eclipsed (as the moon).

समभिभाष *sam-abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshitum*, to speak with, converse with; to speak to, address.

समभिप्रा *sam-abhi-yā*, cl. 2. P. -*yāti*, -*yātum*, to approach together (with acc.); to go towards or near, advance.

समभियाच् *sam-abhi-yāc*, cl. 1. P. A. -*yācati*, -*te*, &c., to ask earnestly, implore.

समभिरुह *sam-abhi-ruh*, cl. 1. P. -*rohati*, &c., to grow up together, ascend: Caus. -*rohayati*, &c., to cause to grow up, cause to ascend, place or impose on (as a burden &c.): Pass. of Caus. -*royate*, to be placed or imposed on.

समभिलप् *sam-abhi-lash*, cl. 1. P. A. -*laskati*, -*te*, &c., to long for, be eager for.

Sam-abhilashat, an, anti, at, longing for.

समभिवद् *sam-abhi-vad*, Caus. -*vādayati*, -*yitum*, to address or salute respectfully.

Sam-abhivādya, ind. having saluted reverentially.

समभिवध् *sam-abhi-vadh* (defective, see rt. *vadh*), to strike at.

समभिवान्छ *sam-abhi-vāñch*, cl. 1. P. -*vāñchati*, &c., to long for, be eager for.

समभिवीक्ष *sam-abhi-viksh* (-*vi-iksh*), cl. 1. A. -*vikshate*, -*vikshitum*, to perceive, become aware of.

समभिवृत् *sam-abhi-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to go towards, approach, advance towards, come on; to attack, assail; to turn back, return, recur; to remain, continue; to pass by, pass away, pass over; to depart.

समभिवृध् *sam-abhi-vṛidh*, cl. 1. A. -*vardhate*, &c., to grow up, increase: Caus. -*vardhayati*, -*yitum*, to make larger, enlarge, increase, augment.

समभिवृष *sam-abhi-vṛish*, cl. 1. P. -*varshati*, &c., to rain down upon.

समभिव्याह *sam-abhi-vy-ā-hri*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to mention together; to bring together, associate together.

Sam-abhivyāhāra, as, m. (in rhetoric) mentioning together; proximity to or association with a word whose meaning is well understood (= *prasad-dhārthakasya śabdasya sannidhiḥ*); bringing together, association, company.

Sam-abhivyāhārin, ī, īnī, ī, mentioning together; accompanying.

Sam-abhivyāhṛita, as, ā, am, mentioned or

spoken of together; associated (= *sahita*), accompanied by.

समभिष्टु *sam-abhi-shṭu* (-*abhi-stu*), cl. 2. P. A. -*shṭauti*, -*shṭute*, &c., to praise, extol.

Sam-abhishṭutya, ind. having praised, &c.

समभिसंवृ *sam-abhi-saṁ-vṛi*. See rt. *vṛi*. *Sam-abhisamvṛita*, as, ā, am, entirely surrounded, encompassed.

समभिसन्धा *sam-abhi-san-dhā* (-*san-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to place or put into; to aim at, strive after, determine on.

Sam-abhisandhāya, ind. having aimed at or resolved on.

समभिसृ *sam-abhi-sṛi*, cl. 1. P. -*sarati*, &c., to go towards, approach.

Sam-abhisaraṇa, am, n. the act of going towards or against, approaching, seeking, wishing or endeavouring to gain.

Sam-abhi-sṛitya, ind. having gone towards, having advanced, having attacked.

समभिहृ *sam-abhi-hṛi*, cl. 1. P. A. -*harati*, -*te*, &c., to seize upon or take together; to seize, take, take out.

Sam-abhiharaṇa, am, n. the act of seizing upon, taking, &c.

Sam-abhihāra, as, m. seizing or taking together; repetition, reiteration, (*kriyā-samabhihāreṇa*, by a repetition of acts, by repeated acts); excess, surplus.

Sam-abhihṛitya, ind. having taken out, having picked out or selected.

समभी *sam-abhi* (-*abhi-i*), cl. 2. P. -*abhyeti*, &c., to go towards, come near, approach; to follow, attend, wait upon.

समभ्यतिक्रम् *sam-abhy-ati-kram*, cl. 1. P. -*krāmati*, -*kramitum*, to come upon.

समभ्यर्च *sam-abhy-arč* (-*abhi-*), cl. 1. P. -*arčati*, &c., to pay great honour to, worship, greet, salute.

Sam-abhyarčana, am, n. the act of paying great honour to, worshipping, reverencing.

Sam-abhyarčita, as, ā, am, greatly honoured, worshipped, saluted.

Sam-abhyarčya, ind. having paid honour to, &c.

समभ्यर्ष *sam-abhy-arth*, cl. 10. A. -*arthayate*, &c., to petition, solicit, request.

Sam-abhyarthayitṛi, tā, tri, ṛi, a petitioner; seeking, petitioning.

समभ्यवे *sam-abhy-ave* (-*abhi-ava-i*), cl. 2. P. -*avaiti*, &c., to go together, meet, assemble; to come to an agreement with (with inst.).

समभ्यागम् *sam-abhy-ā-gam* (-*abhi-ā-*), cl. 1. P. -*gačchati*, -*gantum*, to come to, approach, arrive; to return.

Sam-abhyāgata, as, ā, am, come to, approached; come back, returned.

समभ्यागा *sam-abhy-ā-gā* (-*abhi-ā-*), cl. 3. P. -*jigāti*, -*gātum*, to come to, come near, approach; to come upon, assail, attack.

समभ्यादा *sam-abhy-ā-dā*, cl. 3. A. -*datte*, -*dātum*, to comprehend, perceive.

Sam-abhyādādāna, as, ā, am, comprehending, perceiving.

समभ्यानी *sam-abhy-ā-ni*, cl. 1. P. A. -*navati*, -*te*, -*nectum*, to lead near to or towards; to introduce.

समभ्याहार *sam-abhyāhāra*, as, m. bringing together, association, accompaniment.

समभ्युन्नम् *sam-abhy-un-nam* (-*abhi-ud-*), cl. 1. P. -*namati*, -*nantum*, to ascend, rise up.

Sam-abhyunnata, as, ā, am, ascended, risen, rising up.

समभ्युपगमन sam-abhyupagamana, am, n. the act of approaching or going near; following.

समभ्युपे sam-abhyupe (-upa-i), cl. 2. P. -upañti, &c., to go very near, approach.

Sam-abhyupeya, as, ā, am, to be gone to or approached; to be followed; (am), n. the being followed by.

समभ्ये sam-abhye (-abhi-ā-i), cl. 2. P. -abhyāñti, &c., to come up to, approach, go near to (with acc.).

Sam-abhyetya, ind. having come up, having approached.

समम् 1. samam, ind. with, together with. (See under sama.)

समम् 2. sam-am, cl. 1. A. -amate, &c., Ved. to go earnestly towards, solicit eagerly; to go together, ally or connect one's self; to fix or settle firmly.

Sam-amamāna, as, ā, am, connecting or allying one's self.

समय sam-aya, sam-āya, &c. See under 1. sam-i, p. 1076.

समर sam-ara, sam-arāṇa, &c. See under sam-ri.

समर्च sam-arṇ [cf. sam-riṇ], cl. 1. P. or Caus. -arṇati, &c., or -arṇayati, &c., to honour, worship, adore; to adorn, decorate (Ved.).

Sam-arṇana, am, n. the act of honouring, worshipping, adoration.

Sam-arṇita, as, ā, am, honoured, worshipped, adored.

समर्णे sam-arṇa. See sam-ard.

समर्थ sam-arth (in some senses to be regarded as a Nom. fr. sam-artha below), cl. 10. P. A. -arthayati, -te (more usually A.), -yitum, to make fit or ready, prepare; to make capable, maintain, enforce, exert (e.g. yatnam samarthaya, make great exertions, exert effort); to establish, support, provide, bestow (Ved., Sāy. samarthayasva = sangamaya = dehi); to judge of the fitness or propriety of anything, deliberate upon, take into consideration, reflect or think upon, decide on, determine, resolve; to judge, consider, regard, think, imagine, suppose, hold; to suppose, imply, suggest (a possibility &c.); to approve; to expect.

Sam-artha, as, ā, am, having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well adapted (to any purpose), well suited, fit, suitable, proper, regular; capable, competent, adequate; very strong or powerful, able; having the same sense or meaning, having one sense (= tulyārtha, ekārtha); having the same construction, being in apposition (said of words); having meaning or significance, full of meaning, coherent, significant, intelligible; made fit or proper, prepared, allowed; (as), m. a word which has force or meaning, significant word; the construction or coherence of words together in a significant sentence. — **Samartha-tā**, f. or **samartha-tva**, am, n. forcibleness, adequacy, capability, ability, strength, force, power; sameness of meaning, oneness of meaning or sense, force or signification (of words), sense, meaning.

Samarthaka, am, n. aloe wood, Aniyris Agallocha. **Sam-arthana**, am, ā, n. f. the act of making capable, giving force or strength, establishing, maintaining, supporting, corroborating, corroboration; deliberation, determination, determining or deciding on the propriety of anything, judging, considering, supposing, imagining, inferring; adequacy, capability, energy, force, potency, efficacy, ability, perseverance; attempting difficulties or impossibilities; reconciling differences, reconciliation, allaying disputes; objection, objection.

Sam-arthanīya, as, ā, am, to be maintained or established; to be determined or considered,

Sam-arthayat, an, anti, at, maintaining, regarding, considering, reflecting on.

Sam-arthita, as, ā, am, maintained, established; taken into consideration, considered, judged, regarded, held; resolved, determined.

Samarthita-vat, ān, ati, at, one who has judged or considered, &c.

Sam-arthya, ind. having deliberated, having considered, having determined.

समर्द sam-ard, Caus. P. -ardayati, -yitum, to pain greatly, distress, wound.

Sam-arṇa, as, ā, am, asked, solicited; pained, wounded, plagued.

समर्धक sam-ardhaka. See under sam-riḥ.

समर्पण sam-arpana. See under sam-ri.

समर्य samarya. See under sam-ri.

समर्याद sa-maryāda, as, ā, am, bounded, limited; near, proximate; keeping within bounds or in the right course, correct in conduct; respectful.

समर्ह sam-arh, Caus. -arhayati, -yitum, to show honour to, honour, pay respect to.

समल sa-mala, as, ā, am, having dirt, dirty, foul, filthy, muddy, impure; sinful; (am), n. excrement, feculent matter, ordure.

समलङ्कृत sam-alankṛita, as, ā, am, highly decorated, well adorned.

Sam-alankṛitya, ind. having completely adorned.

समव sam-av, cl. 1. P. -avati, -avitum, to satisfy, satiate; to protect, maintain, (Sāy. sam-āvatam = samyug arakshatam, Ṛig-veda 1. 112, 18.)

समवकार sam-avakāra, as, m. (fr. rt. 1. kṛi with ava and sam), a species of Rūpaka or drama (described as a representation of mutual combats and heroic action in three acts).

समवक् sam-ava-kṛi, cl. 6. P. -kirati, -karitum, -kārītum, to scatter completely over, cover entirely, overwhelm with.

समवक्षिप sam-ava-kship, cl. 6. P. A. -kshipati, -te, -kshiptum, to cast or thrust away, repel.

समवगम् sam-ava-gam, cl. 1. P. -gaṇṇhati, -gantum, to perceive or understand thoroughly, become thoroughly acquainted with.

समवगृह sam-ava-guh, cl. 1. A. -gūhate, -gūhītum, -godhum, to crouch down, cower; (according to a Scholiast = deham sam-kuṇ.)

समवच्छद sam-ava-ṇhad (-ṇhad), cl. 10. P. -ṇhādāyati, -yitum, to cover completely over, conceal, obscure: Pass. -ṇhādya, to be covered over.

Sam-avaṇṇhana, as, ā, am, covered all over.

Sam-avaṇṇhāya, ind. having covered completely over.

समवत sam-ava-tṛi, cl. 1. P. -tarati, &c., to descend: Caus. -tārayati, -yitum, to cause to descend.

Sam-avatāra, as, m. descent; a descent into a river or sacred bathing-place, a Tirtha or place of pilgrimage, (Kīrt. V. 7.)

समवदा sam-ava-dā or sam-ava-do (see rts. 3. dā, do), cl. 2. P. -dāti, -dātum, to cut up in pieces, divide, distribute; to gather together, collect the pieces, to put together piece by piece.

Sam-avatta, as, ā, am, cut up, divided into pieces.

Sam-avadāya, ind. having cut up or distributed.

समवदिश sam-ava-diś, cl. 6. P. -diśati, -deshtum, to point or refer to, to explain with reference to (anything).

समवद्रु sam-ava-dru, cl. 1. P. A. -dravati, -te, -drotum, to run away together.

समवधान sam-avadhāna, am, n. great attention; preparation.

समवनत sam-avanata, as, ā, am (fr. rt. nam with ava and sam), completely bent down, bowed, bending down, stooping (to drink water &c.).

समवनी sam-ava-nī, cl. 1. P. A. -nayati, -te, -netum, to lead together, unite; to pour in together.

Sam-avanīya, ind. having poured together.

समवपु sam-ava-plu, cl. 1. A. -plavate, -plotum, to leap or jump down from.

Sam-avapluta, as, ā, am, leapt down, jumped off.

समवबुध sam-ava-budh, cl. 4. A. -budhyate, -bodhitum, to perceive clearly, understand fully, know.

समवमृश sam-ava-mṛiś, cl. 6. P. -mṛiśati, &c., to lay hold of.

समवरुध sam-ava-rudh, cl. 7. P. A. -ruṇadhi, -runddhe, &c. (ep. also -rundhati, &c.), -roddhum, to shut up, enclose, confine: Pass. -rudhyate, to be enclosed or contained in; to be shut out of, be deprived of.

Sam-avaruddha, as, ā, am, shut up, enclosed; obtained.

समवलम्ब sam-ava-lamb, cl. 1. A. -lambate, &c., to lay hold of; to support.

Sam-avalambya, ind. having taken hold of, having supported.

समवली sam-ava-lī, cl. 4. A. -līyate, &c., to be dissolved.

समवलोक sam-ava-lok, cl. 10. P. -lokiyati, -yitum, to look at, observe; to look into, inspect; to look about; to behold, perceive.

Sam-avalokayat, an, anti, at, looking at, inspecting, &c.

समववृत् sam-ava-vṛti, Caus. -vartayati, -yitum, to turn towards.

समवशिष sam-ava-śiśh, Pass. of Caus. -śeshyate, to be left, to remain.

Sam-avaśeshita, as, ā, am, left, spared, remaining.

समवश्यान sam-avaśyāna, as, ā, am (fr. rt. śyāi with ava and sam), gone away, wasted, destroyed.

समवसद sam-ava-sad, cl. 1. 6. P. -sīdati, -sattum, to sink down, pine or waste away, perish. **Sam-avasanna**, as, ā, am, sunk down, depressed, dispirited, sorrowful.

समवमृज sam-ava-srij, cl. 6. P. -srijati, -srashtum, to let go, cast or hurl down upon; to abandon.

Sam-avasargya, as, ā, am, to be let go, to be abandoned, &c.

समवस्कन्द sam-ava-skand, Caus. -skandayati, -yitum, to assail, attack.

समवस्तम्भ sam-ava-stambh, cl. 5, 9. P. -stabhnoti, -stabhnāti, -stambhitum, to support, confirm, encourage.

समवस्था 1. sam-ava-sthā, cl. 1. P. A. -tishthati, -te, -sthātum, to stand firmly, stand still, stand ready: Caus. -sthāpayati, -yitum, to cause to stand firm or still, stop; to establish, found.

2. sam-avasthā, f. firm or fixed state or condition; similar condition or state; state or condition (in general).

Sam-avasthāpita, as, ā, am, made to stand firmly, set up; fully established, founded.

Sam-avasthita, as, ā, am, standing or remaining firm, remaining fixed; staunch, steady; standing ready or prepared, ready; being in any place or position.

समवहित sam-avahita, as, ā, am (fr. rt. *dhā* with *ava* and *sam*), closely connected with.

समवाकार sam-avākāra, as, m. probably incorrect for *sam-avakāra*, q. v.

समवाप sam-avāp (-ava-āp), cl. 5. P. A. -āpnoti, -āpnute, &c., to meet with, attain, reach, gain, obtain, incur.

Sam-avāpta, as, ā, am, obtained, attained. — **Samavāpta-kāma**, as, ā, am, one who has obtained his desires.

Sam-avāpti, is, f. attainment, obtaining, getting. **Sam-avāpya**, ind. having attained, having gained.

समवार्ज sam-avārj (-ava-arj), cl. 1. P. -avārjati, &c., Ved. to leave together.

समवे sam-ave (-ava-i), cl. 2. P. -avaiti, -avaitum, to come together, meet together, blend or mix together, assemble together, be connected or united.

Sam-avāya, as, m. coning or meeting together, conjunction, close combination or union, mixing together, cohesion, connection; a collection, aggregate, meeting, concourse, congress, assemblage, multitude, quantity; complete or intimate union, constant and inseparable connection or cohesion, inseparable existence or inherence of one thing in another, intimate or material relation (e.g. the relation which exists between a whole and its parts; between cloth and the yarn composing it; between a genus or species and its individuals; between an action or quality and its subject; between particularity and the eternal substances of ether, time, space, soul, &c.; this is one of the seven categories or Padārthas of the Vaiśeṣika system or school of Nyāya philosophy founded by Kaṇāda). — **Samavāya-tas**, ind. in consequence of constant and intimate connection or relation. — **Samavāya-sambandha**, as, m. intimate and constant connection, inseparable relation (as described above), connection by inseparable inherence or cohesion.

Samavāyin, ī, inī, i, closely and intimately connected or united, aggregated; multitudinous; (i), n. intimate and inseparable cause (as clay of pottery, thread of cloth, &c.). — **Samavāyi-kāraṇa**, am, n. inseparable cause or connection, cause of constant inherence or cohesion, material cause, substantial cause, (in the Vedānta phil. *upādāna-kāraṇa* is more commonly used). — **Samavāyi-tva**, am, n. intimate connection or relation.

Sam-aveta, as, ā, am, come together, met together, met, closely united, mixed, mingled, blended, collected, assembled, intimately connected with or related to, intimately united or inherent; contained or comprised or included in a larger number, contained or comprised in anything. — **Samaveta-tva**, am, n. the state of being intimately related or connected. — **Samavetārtha** (*ta-ar°*), as, ā, am, containing a meaning, significant, instructive.

Sam-avetya, ind. having come together, having assembled.

समवक्ष sam-aveksh (-ava-iksh), cl. 1. A. -avekshate, &c., to look at, behold, observe, view, look about, look round; to perceive; to consider, regard, notice; to concern one's self about; to reflect or ponder on; to acknowledge: Caus. -avekshayati, -yitum, to cause to look at or consider.

Sam-avekshita, as, ā, am, observed, considered.

Sam-avekshya, ind. having viewed, having considered, &c.

समश 1. sam-aś (see rt. 1. aś), cl. 5. P. A. -aśnoti, -aśnute, &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

Sam-aśnūta, as, ā, am, completely pervading, extending throughout, spreading over; obtaining, experiencing.

Sam-ashṭi, is, f. (in the Vedānta phil.) collective pervasion, a collective aggregate or one which is

viewed as consisting of one thing or as constituted of parts of which each is consubstantially the same with the whole, totality; [cf. *vy-ashṭi*]. — **Sam-ashṭy-abhiprāya**, as, m. the regarding a group of objects collectively.

समश 2. sam-aś, cl. 9. P. -aśnāti, -aśitum, to eat together, consume; to taste, enjoy.

Sam-aśana, am, n. the act of eating together.

Sam-aśaniya, as, ā, am, to be eaten together.

समश्लि sam-ashṭhila, as, m. (see *ashṭhi*), a kind of shrub (= *kokāgra*, *āmra-gandhaka*).

Sam-ashṭhilā, f. a kind of pot-herb or cucumber (= *gaṇḍīra*).

Sam-ashṭhilā, f. = *sam-ashṭhilā* above.

समस् 1. sam-as, cl. 2. P. -asti, to be, exist.

समस् 2. sam-as, cl. 4. P. -asyati, -asitum (Ved. Inf. *sam-āsam*), to throw or bring together, join together, combine, compound, mix, mingle, connect: Pass. -asyate, to be thrown together or combined, to be compounded; (in grammar) to be compounded, form a compound.

Sam-asana, am, n. the act of throwing together, aggregation, combination, conjunction, compounding, composition, formation of compound words; contracting, contraction.

Sam-asta, as, ā, am, thrown together, combined, connected, united, compounded, compound; inherent in or pervading the whole of anything; all, the whole, entire, complete [cf. *yāvat-s°*]; contracted, abbreviated, condensed, concise, succinct, abridged. — **Samasta-bala**, am, n. a whole army, entire force. — **Samasta-loka**, as, m. the whole world.

1. **sam-asya**, as, ā, am, to be thrown or brought together, to be collected together, to be compounded or combined; to be made entire or complete; (ā), f. part of a stanza given to another person to be completed; the giving this to any one and requiring him (as a proof of his skill) to complete it. — **Sam-asya-pūraṇa**, am, n. the filling up or completing a Samasyā, (see above). — **Samasyārthā** (*ya-ar°*), f. part of a stanza to be completed.

2. **sam-asya**, ind. having thrown or put together, having duly collected or arranged.

Sam-asyamāna, as, ā, am, being combined, being compounded, &c.

1. **sam-āsa**, as, m. (for 2. see under 2. *sam-ās*), throwing or bringing together, aggregation, collection, conjunction, combination, connection, union, compounding, composition; composition of words, a compound word (of which there are six kinds, according to native grammarians, viz. Dvandva, Bahuvrīhi, Karma-dhāraya, Tat-purusha, Dvigu, and Avyaya or Avyayi-bhava, an improper compound is called *asthāna-samāsa*); euphonic combination (= *sandhi*); composition of differences, uniting enemies, reconciliation; an aggregate, collection, assemblage; a collection of parts, whole, totality, summary; contraction, abbreviation, condensation, abridgement; succinctness, conciseness; (*ena*), ind. summarily, with conciseness, succinctly. — **Samāsatas**, ind. in a summary manner, succinctly, concisely, briefly. — **Samāsa-pāda**, as, m., N. of a section of the Kātantra grammar on the subject of compound words; of a section on the same subject in the Saṅkshipta-sāra. — **Samāsa-prāya**, as, ā, am, consisting chiefly of compound words. — **Samāsa-bahula**, as, ā, am, abounding in compounds (as a poetical style). — **Samāsa-bhāvanā**, f. (in mathematics) composition effected by addition or by the sum of the products. — **Samāsa-vat**, ān, atī, at, possessing compounds, compounded; contracted, abridged; (*ān*), m. the Toon tree (= *tunna*). — **Samāsa-sañjā**, as, ā, am, called a compound. — **Samāsa-sārga** (*sa-ar°*), am, n. a member or part of a compound word. — **Samāsānta** (*sa-an°*), as, m. (in grammar) a Taddhita affix added at the end of a compound and belonging to the whole compound. — **Samāsādhyāhāra** (*sa-adh°*), as, m. the act of

supplying an ellipsis in a compound, &c. — **Samā-sārtha** (*sa-ar°*), as, m. the sense of a compound; (ā), f. part of a stanza proposed as a trial of skill to be completed (= *samasyā*). — **Samāsokti** (*sa-uk°*), is, f. a compound metaphor, protracted metaphor (in rhetoric).

Samāsita, as, ā, am, formed into a collection, assembled, aggregated.

समस्य sama-stha. See p. 1067, col. 1.

समह sam-ah, cl. 1. P. -ahati, to join or connect with, (but according to Sāy. on R̥ig-veda VIII. 48, 5. *sam-anāha* = *san-dadhate*, as if fr. *san-nah*.)

समह sa-maha, as, ā, am, Ved. accompanied with honour, honoured by all; (as), m. epithet of Indra, (Sāy. = *samāna-pūja*, *sarvaih pūjya*.)

समहीधर sa-mahīdhara, as, ā, am, having mountains, mountainous.

समह्वा samahyā, f. (perhaps for *sama-jñā*, q. v.), fame, reputation; [cf. *sam-ajyā*.]

समा 2. samā (for 1. see p. 1067, col. 1), ind. (apparently an old inst. and connected with 2. *sam*, see *sami*; cf. *amā*, p. 74, *saḍā*, p. 1049), with, together with.

समाकर्णय sam-ā-karṇaya, cl. 10. P. -karṇayati, -yitum, to give ear to, listen to, hear.

Sam-ākarnya, ind. having listened to.

समाकाङ्क्ष sam-ā-kāṅksh, cl. 1. P. -kāṅkshati, &c., to long for, hope for, desire, wish for.

समाकुल sam-ākula, as, ā, am, crowded together, crowded, thronged, crammed, filled with; greatly agitated or confounded, bewildered, troubled, flurried, confused. — **Samākula-tā**, f. or **samākulata**, am, n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ sam-ā-kṛi, cl. 5. 8. P. A. -kṛiṇoti, -kṛiṇute, -karoti, -kurute, -kartum, Ved. to bring together, unite; to collect together; to make ready, prepare.

Sam-ākurvaṇa, as, ā, am, bringing together, making ready.

Sam-ākṛita, as, ā, am, brought or collected together.

समाकृष sam-ā-kṛish, cl. 1. P. -karshati, -karshṭum, -krashṭum, to draw together; to draw towards, attract; to draw away or out, extract, take out: Caus. -karshayati, -yitum, to draw away, carry off.

Sam-ākārshin, ī, inī, i, drawing together; attracting; spreading or extending far, diffusing fragrance; (i), m. a scent spreading afar.

Sam-ākṛishṭa, as, ā, am, drawn together; attracted; drawn out.

Sam-ākṛishya, ind. having drawn towards or attracted; having drawn away.

समाकृ sam-ā-kṛi, cl. 6. P. -kirati, -kari-tum, -karitum, to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākṛiṇa, as, ā, am, strewn over, bestrewn, completely covered, overspread.

समाक्रन्द sam-ā-krand, cl. 1. P. A. -kran-dati, -te, &c., to cry out together, cry or lament piteously.

समाक्रम sam-ā-kram, cl. 1. P. A. -krā-mati, -krāmate, -krāmitum, to tread upon, step upon; to press or bear down upon (with acc.); to overrun, attack, assail, invade, seize upon.

Sam-ākṛānta, as, ā, am, trod upon; pressed or borne down (by a burden &c.); attacked, assailed, seized upon, possessed; overcome; overrun, pervaded, overspread; surmounted.

समाक्रीड sam-ā-kriḍ, cl. 1. P. A. -krīḍati,

-te, -kriḍitum, to play or sport along with (another).

समाकुश sam-ā-kruś, cl. 1. P. -krośati, -krośhum, to join in reviling any one, call out abusively at, scold at.

Sam-ākruśṭa, as, ā, am, reviled, abused.

समाक्लिद् sam-ā-klid, cl. 4. P. -klidyati, &c., to be well moistened.

Sam-āklinna, as, ā, am, well moistened, well wetted; suffused with tears, affected by pity or compassion.

समाक्षिप् sam-ā-kship, cl. 6. P. A. -kshīpati, -te, -ksheptum, to throw together, heap or pile up; to thrust or throw away violently, hurl; to drive way, expel, to throw down; to tear off; to destroy; to insult, mock, ridicule.

Sam-ākshipta, as, ā, am, thrown or heaped together; thrown or cast off.

Sam-ākshīpya, ind. having thrown or cast off; having torn off.

समाख्या 1. sam-ā-khyā, cl. 2. P. -khyāti, -khyātum, to reckon up, count up, calculate, enumerate; to sum up, add together; to relate fully, report, communicate, tell; to declare, proclaim.

2. sam-ākhya, f. report, fame, reputation, celebrity; name, appellation.

Sam-ākhyāta, as, ā, am, reckoned up, enumerated, summed up; completely or fully related; declared, proclaimed; famed, celebrated, well known, public, notorious.

Sam-ākhyāya, ind. having related, having told, &c.

समागम् sam-ā-gam, cl. 1. P. -gaśchati, -gantum, to come together (either in a friendly or hostile manner), meet, encounter; become united or allied with (with inst. or with inst. and saha); to enter into an alliance; to come together sexually, have intercourse with; to come together (as heavenly bodies in conjunction or occultation); to come to, come near, approach, arrive; to come back, return; to meet with, come upon, find: Caus. -gamayati, -yitum, to cause to come together, bring together, unite one thing or person (acc.) with another (inst. or loc.).

Sam-āgata, as, ā, am, come together, met, encountered, joined in close conflict, united, joined; met together, assembled; being in conjunction (as the heavenly bodies); come to, approached, arrived; (ā), f. a kind of riddle or enigma.

Sam-āgati, is, f. coming together; encountering, meeting; union, joining; approach, arrival, similar condition or progress.

Sam-āgatyā, ind. = sam-āgamya below.

Sam-āgama, as, m. coming together, encounter, meeting, union, junction, coalition, assembling; association, acquaintance, intercourse, society, company; an assembly; (in astronomy) conjunction, the occultation of a heavenly body by another; approach, arrival. — Sam-āgama-kārin, ī, īni, i, causing union. — Sam-āgama-prārthanā, f. the desire of association. — Sam-āgama-manoratha, as, m. desire of union. — Sam-āgamopāya (°ma-up°), as, m. means of union.

Sam-āgamana, am, n. the act of coming together, approach.

Sam-āgamya, ind. having come together, having met, having joined in conflict, having gone to meet; having coalesced; having approached.

समागल sam-ā-gal, cl. 1. P. -galati, -galitum, to fall together, fall down.

Sam-āgalita, as, ā, am, fallen down, fallen.

समाग्रह sam-ā-grah, cl. 9. P. A. -grīhṇāti, -grīhṇite (Ved. -grīhṇāti, &c.), -grahitum, to seize together or at once, lay hold of.

समाघात sam-ā-ghāta. See sam-ā-han.

समाघ्रा sam-ā-ghrā, cl. 1. P. -jighrati, -ghrātum, to smell at, smell; to kiss.

Sam-āghrāya, ind. having smelt at; having kissed.

समाचक्ष sam-ā-śaksh, cl. 2. A. -śakṣte, &c. (see rt. śakṣh), to relate fully, tell, report.

समाचम् sam-ā-śam, cl. 1. P. -śamati (but -śamati with ā, see ā-śam, cf. Pāṇ. VII. 3. 75), to sip water (as a religious act forming part of the ceremony of ablution).

Sam-āśamya, ind. having sipped water.

समाचर् sam-ā-śar, cl. 1. P. A. -śarati, -te, &c., to proceed; to practise, perform thoroughly, do, act, accomplish; to conduct one's self, behave; to remove.

Sam-ācāra, as, ī, am, who or what proceeds or practises; practising, observing.

Sam-ācārāna, am, n. the act of proceeding, practising, performing, observing, behaving.

Sam-ācārat, an, anti, at, proceeding, practising, behaving, following.

Sam-ācārīta, as, ā, am, practised, performed, done, committed.

2. sam-ācāra, as, m. (for 1. sam-ācāra see p. 1067, col. 1), proceeding, going; performance, practice, conduct, behaviour, usage, way; proper practice or behaviour; doings, news, report, information, intelligence, tradition.

Sam-ācārīna, as, ā, am, performed, done, practised, committed.

समाचि sam-ā-śi, cl. 5. P. A. -śinoti, -śinute, -śetum, to heap up together, accumulate; to load or cover with; to fill up (cavities in a road &c.).

Sam-ācāyana, an, n. the act of heaping up together, accumulation, aggregation.

Sam-ācīta, as, ā, am, heaped together, covered with, overspread.

समाचीये sam-ācīrṇa. See above.

समाच्छद् sam-ā-śchad, cl. 10. P. -śchādāyati, -yitum, to cover completely with, overspread, conceal, veil, cloud; to stupefy.

Sam-āśchanna, as, ā, am, completely covered with, concealed; involved in.

Sam-āśchādya, ind. having covered with, having overspread, having clouded, having stupefied.

समाच्छिद् sam-ā-śchid, cl. 7. P. A. -śchinnati, -śchintte, -śchettum, to cut off; to tear away, snatch away.

Sam-āśchīdya, ind. having cut off; having snatched away.

समाज samāja, &c. See under sam-aj.

समाजुष sam-ā-jush, cl. 6. P. A. -jushati, -te (Prec. -jushyāt), &c., to have a liking for, be inclined towards, resolve upon (with dat.).

समाजुह्वमाण sam-ā-juhūṣamāṇa. See sam-ā-hve.

समाज्ञा 1. sam-ā-jñā, cl. 9. P. A. -jñānāti, -jñānte, -jñātum, to know or understand thoroughly, become acquainted with, learn, ascertain, perceive, observe; to acknowledge, recognise: Caus. -jñāpāyati, -te, -yitum, to order, command, direct.

Sam-ājñāpta, as, ā, am, ordered, commanded, directed.

2. sam-ājñā, f. reputation, fame.

Sam-ājñāta, as, ā, am, known, ascertained, acknowledged.

Sam-ājñāya, ind. having known, having learnt or ascertained.

समातन् sam-ā-tan, cl. 8. P. A. -tanoti, -tanute, -tanitum, to extend, spread; to effect, cause, produce, procure.

Sam-ātata, as, ā, am, extended, stretched, strung (as a bow); excessive, uninterrupted.

Sam-ātuvāt, an, atī, at, extending; producing, procuring.

समानुचक्रवाल sa-māṭri-śakravāla, as, ā, am, attended by the whole circle of divine Mātrīs.

समादा sam-ā-dā, cl. 3. P. A. -dadāti, -datte, -dātum, to give, bestow, present; to give back, restore; to take or receive fully or entirely; to take together, take away with, take away, take off; to take hold of, seize; to take up; to apprehend, perceive, comprehend; to take, receive, accept; to collect; to undertake, begin, (vacānaṃ sam-ādā, to begin a speech); to take to heart, reflect on.

Sam-ādatta, as, ā, am, taken away, taken hold of, seized, received.

Sam-ādādāna, as, ā, am, taking away, taking hold of, receiving, taking.

Sam-ādāna, am, n. the act of taking or receiving fully or entirely; receiving suitable donations; the daily observances of the Jaina sect.

Sam-ādāya, ind. having wholly taken, having taken away, having taken or seized, having accepted.

Sam-ādeya, as, ā, am, to be taken or received, acceptable.

समादिश sam-ā-diś, cl. 6. P. -diśati, -desh-tum, to assign, allot; to point out, indicate, declare, announce, communicate, inform; to foretell, fore-show; to appoint, name, commission, charge, depute, delegate; to direct, advise, order, command; to determine: Caus. -deśayati, -yitum, to order, command.

Sam-ādīśya, ind. having assigned, having indicated, having directed, &c.

Sam-ādīśhta, as, ā, am, assigned, indicated, directed, commanded, enjoined.

Sam-ādeśa, as, m. direction, advice, order, command.

समादृ sam-ā-dri, cl. 6. A. -driyate, &c., to respect greatly; to be greatly respected or honoured.

Sam-ādara, as, m. great respect, veneration.

Sam-ādaraṇīya, as, ā, am, to be greatly respected or venerated.

Sam-ādrita, as, ā, am, very respectful, showing great regard.

समाद्रु sam-ā-dru, cl. 1. P. -dravati (ep. also A. -te), -drotum, to run towards together, run towards; to rush against, rush at, attack (with acc.).

समाधा 1. sam-ā-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to place or put or hold together, fix together, compose, collect, unite, join, reconcile, compose differences; to adjust, set right, make right, settle, solve a difficulty, reply to an objection (e.g. sam-ādhatte, he settles a question, he answers an objection, he clears up a doubt or difficulty); to dispose, put in order, arrange, repair, redress; to put or place to, put or place on (e.g. idhmam sam-ādhatte, he puts on fuel; vāṣaḥ sam-ādhatte, he puts on a garment); to lay or place upon, apply, impose; to deliver over, intrust, commit to, appoint to; to impose a burden, load; to compose or collect the thoughts, pay great attention, apply or fix intently (e.g. dṛiṣṭīm sam-ādthā, to fix the sight; cētām or cetaḥ or manaḥ or matīm sam-ādthā, to fix the mind upon, with loc.); to devote one's self to, give one's self up to (generally A.); to assume, take to one's self, take upon one's self; to conceive (in the womb); to produce, effect, cause, make, accomplish, complete; to put down as settled (A.), establish, declare: Pass. -dhīyate, to be placed together or adjusted or arranged; to be reconciled, &c.: Desid. -dhīṣati, to wish to put together, desire to collect or compose.

2. sam-ādthā, ās, n. putting together, adjusting, settling, reconciling, clearing up difficulties, &c.; completion, accomplishment.

Sam-ādthāna, am, n. the act of putting together or collecting or composing; fixing the mind in abstract contemplation (as on the true nature of

spirit), religious meditation, profound absorption or contemplation (in general); intentness, attention, eagerness; clearing up a doubt, answering an objection, replying to the Pūrva-pakṣa (in logic); agreeing, promising; declaring, declaration (in the drama), a leading incident (described as one which unexpectedly gives rise to the whole plot).—*Samādhāna-mātra*, *am*, n. mere contemplation, only religious meditation.

Sam-ādhyā, ind. having put together, having steadily composed or collected or adjusted, &c.; having fixed (the mind or thoughts) upon, being engaged in religious meditation, being intent upon.

Sam-ādhi, *is*, n. putting together; collecting or composing the mind, fixing the thoughts, intentness, attentiveness, intent contemplation, profound or abstract meditation (especially on the true nature of spirit &c.), perfect absorption of thought into the one object of meditation (i.e. the Supreme Spirit; this is the eighth and last stage of Yoga); intense absorption or contemplation (in general); silence; devotion; a religious vow or self-imposed restraint; composing differences, making up quarrels, reconciliation; agreement, assent, promise, engagement; making good; requital, retaliation; support, upholding; continuance; completion, accomplishment, conclusion, demonstrated conclusion; attempting impossibilities; perseverance in extreme difficulties; collecting or laying up grain in times of dearth; the joint of the neck; a tomb, grave; a Jaina saint of the future age; a particular figure of rhetoric (described as the coincidence of two events accidentally connected and expressed by a common verb, e.g. *sā jagāma aṣṭam ēa bhānumān*, she went away and the sun to its setting).—*Samādhi-bhāga*, *as*, n. the breaking or interruption of meditation.—*Samādhi-mat*, *ān*, *atī*, *at*, engaged in meditation, absorbed in contemplation; making a promise, announcing assent or permission.—*Samādhi-yoga*, *as*, m. application or employment of religious meditation, the efficacy of contemplation.—*Samādhi-stha*, *as*, *ā*, *am*, abiding in contemplation, absorbed in devout meditation.

Samādhiṇ, *i*, *inī*, *i*, absorbed in contemplation, meditating.

Sam-āhita, *as*, *ā*, *am*, placed together, put or fixed together, held together, composed, collected, compiled, accumulated, assembled; comprehended; united, joined, reconciled, adjusted, made up (as a quarrel), set right, put in order, settled, disposed, arranged, repaired; concluded, inferred, demonstrated; agreed upon, assented to; promised; placed or put on, imposed, applied; deposited, entrusted, delivered over; composed or collected (as the thoughts), fixed (in abstract meditation), intently absorbed, very intent on or attentive, abstracted; steadfast, firm, cool, calm; made, effected, accomplished, finished, completed; (*as*), m. a pure or holy man; (*am*), n. great attention or intentness, description of great intentness (as a figure of rhetoric).—*Samāhita-manas*, *ās*, *ās*, *as*, having the mind fixed in contemplation, absorbed in mind.

समाध्व *sam-ā-dhāv*, cl. 1. P. A. -*dhāvati*, -*te*, &c., to run together towards, rush towards, run near to.

समाधू *sam-ā-dhū*, cl. 5. P. A. -*dhūnoti*, -*dhūnute*, -*dhūnoti*, -*dhūnute*, &c., to shake off, drive away, dispel, disperse.

Sam-ādhūta, *as*, *ā*, *am*, driven away, dispersed, scattered.

समाध्वा *sam-ā-dhmā*, cl. 1. P. -*dhāmāti*, -*dhāmātum*, to blow into (a horn &c.); to inflate; to cause (musical instruments) to sound forth together.

Sam-ādhmāta, *as*, *ā*, *am*, blown into; made to sound forth together; swelled up, puffed up, swollen, inflated.

समाध्यै *sam-ā-dhyai*, cl. 1. P. -*dhyāyati*, -*dhyātum*, to meditate deeply upon, reflect upon, be lost in thought.

समान 2. *samāna*, *as*, *ā* (Ved. also *i*), *am* (according to some fr. *sa + māna*, as if the original meaning were 'having the same measure,' according to others connected with 1. *sama*; in Rīg-veda V. 87, 4. *samānasmāt*, abl. c. = *samasmat* = *sarveṣām sādharāyāt*, see 1. *sama*; for 1. *sam-āna* see under *san-an*), same, alike, similar, equal (with inst., e.g. *tena samāna*, equal to him), uniform, one; common to all, common, general; good, virtuous; honoured; (*am*), ind. equally with (with inst.); (*as*), m. an equal, friend; any letter which corresponds to another (e.g. a long to its short vowel, a hard guttural to its soft), a letter having the same place or organ of utterance; (*i*), f. a kind of metre.—*Samāna-kāla* or *samāna-kālina*, *as*, *ā*, *am*, synchronous, occurring or produced at the same time.—*Samāna-gotra*, *as*, *ā*, *am*, being of the same family (= *sa-gotra*, q. v.).—*Samāna-jana*, *as*, m. a person of the same family or race.—*Samāna-janman*, *ā*, *ā*, *a*, having a common birth or origin, of equal age.—*Samāna-jāti*, *is*, *is*, *i*, or *samāna-jātiya*, *as*, *ā*, *am*, belonging to the same kind or species, of a common tribe or caste, of the same sort.—*Samāna-tva*, *f*. or *samāna-tva*, *am*, n. sameness, equality, likeness; community of kind or quality.—*Samāna-tejas*, *ās*, *ās*, *as*, of equal splendor, equal in glory.—*Samāna-dhukha*, *as*, *ā*, *am*, having the same griefs, sympathising.—*Samāna-bandhu*, *us*, *us*, *u*, Ved. of the same family.—*Samāna-māna*, *as*, *ā*, *am*, receiving equal honour, equally respected.—*Samāna-yama*, *as*, m. the same pitch of voice.—*Samāna-yoga-kshema*, *as*, *ā*, *am*, having the same value.—*Samāna-yojana*, *as*, *ā*, *am*, Ved. having the same yoking, harnessed for both alike (said of the chariot of the Aśvins).—*Samāna-ruṭi*, *is*, *is*, *i*, having the same tastes, taking pleasure in similar objects.—*Samānaruci-tā*, *f*. the having similar tastes.—*Samāna-rūpā*, *f*. a kind of riddle or enigma.—*Samāna-vayas*, *ās*, *ās*, *as*, or *samāna-vayaska*, *as*, *ā*, *am*, of the same age.—*Samāna-varāś*, *ās*, *ās*, *as*, Ved. of equal splendor.—*Samāna-sabdā*, *f*. a kind of riddle or enigma.—*Samāna-śīla*, *as*, *ā*, *am*, of a similar disposition or temper.—*Samānākshara* ('*na-ak*'), 'a monophthong,' N. of the vowels *a*, *ā*, *i*, *ī*, *u*, *ū*, *ṛ*, *ṛi*, *ṛi* (as opposed to the *sandhyakshara* or diphthongs).—*Samānādhitakaraṇa* ('*na-adh*'), *am*, n. common or same government; same location, same predicament; a predicament including several things or persons, common or generic property, common substratum; (*as*, *ā*, *am*), being in the same subject or category, being in the same predicament, having the same location or sphere; having a common substratum (in the Vaiśeṣika phil.); agreeing together in the same case, &c., being in the same government, (see *adhi-karaṇa*).—*Samānādhikāra* ('*na-adh*'), *as*, m. similar office, like rule or government; generic character.—*Samānārtha* or *samānārthaka* ('*na-ar*'), *as*, *ā*, *am*, having the same meaning, synonymous.—*Samānārtha-prayojana* ('*na-ar*'), *as*, *ā*, *am*, having a common object and purpose, caused by common interests.—*Samānānlākāra* ('*na-al*'), *as*, *ā*, *am*, wearing the same ornaments.—*Samānōdaka* ('*na-ud*'), *as*, m. 'having common water-oblations,' a kinsman connected by the offering of water to the departed spirits of common ancestors, (this relationship is said to extend to the fourteenth degree, the first seven being both Sapiṇḍas and Samānōdakas, while the remaining seven are Samānōdakas only).—*Samānōdarya* ('*na-ud*'), *as*, m. born from the same womb, a brother of whole blood.

Samānaya, Nom. P. *samānayati*, -*yitum*, to make equal or similar, equalise.

1. *samānayati*, *an*, *antī*, *at* (for 2. see col. 3), equalising, making equal or like.

Samānikā, *f*. a kind of metre.

समानौ *sam-ā-nī*, cl. 1. P. A. -*nayati*, -*te*, -*netum*, to lead or conduct together, unite, bring together, join together, collect, assemble; to lead

any one to another, unite one person (acc.) with another (inst. or inst. with *saha*); to lead towards, bring near; to bring on; to pour one liquid into another; to bring or offer an oblation: Caus. -*nāyayati*, -*yitum*, to cause to be brought together, cause to bring together, cause to be brought near, call together, convoke, assemble.

2. *sam-ānayati*, *an*, *antī*, *at*, bringing together, leading towards, bringing near, &c.

Sam-ānayana, *am*, n. the act of bringing together, collecting, leading towards, conducting, bringing.

Sam-ānāyya, ind. (fr. the Caus.), having caused to be brought together, having convoked or called together.

Sam-ānūta, *as*, *ā*, *am*, brought together, collected, assembled, led towards or near, conducted, conveyed, brought.

Sam-āniya, ind. having brought together, having led near, having brought.

समान *samānta*. See 1. *samā*, p. 1067.

समाप् *sam-āp*, cl. 5. P. -*āpnoti*, -*āptum*, to obtain completely, gain; to accomplish, fulfil; to reach: Caus. -*āpayati*, -*yitum*, to cause to gain or obtain completely, cause to reach or attain entirely; to cause to fulfil, accomplish, bring to an end, finish, complete, conclude: Desid. of Caus. -*āpiyati*, -*ishati*, to wish to cause to complete, try to accomplish: Desid. -*īpsati*, to wish to obtain or reach, wish to accomplish, wish for, desire.

Sam-āpa, *as*, m. sacrificing, offering oblations to the gods (= *deva-yajana*).

Sam-āpaka, *as*, *ikā*, *am*, accomplishing, completing, fulfilling, finishing; bringing to an end; killing; (*ikā*), *f*. a verb or any part of speech used as a verb to complete a sentence.—*Samāpaka-kriyā*, *f*. a finishing act, finishing stroke.

Sam-āpana, *am*, n. the act of causing to obtain or gain completely, accomplishing, conclusion, completion; acquisition, gain; killing, destroying; a section, chapter, division; profound meditation; (*as*, *i*, *am*), completing, concluding.

Sam-āpanīya, *as*, *ā*, *am*, to be accomplished or completed, &c.

Sam-āpita, *as*, *ā*, *am*, accomplished, finished, concluded, done.

Sam-āpiyayishu, *us*, *us*, *u*, wishing to cause to complete, desirous of accomplishing.

Sam-āpta, *as*, *ā*, *am*, concluded, completed, finished, ended, done; clever.—*Samāpta-praya*, *as*, *ā*, *am*, nearly finished.—*Samāpta-bhūyishtha*, *as*, *ā*, *am*, nearly completed or ended, having the greater part finished.—*Samāpta-śiksha*, *as*, *ā*, *am*, one who has completed his studies.

Samāptāla, *as*, m. (doubtful), a lord, master, (according to Śabda-k. = *pati*.)

Sam-āpti, *is*, *f*. complete acquisition, accomplishment, completion, perfection, conclusion, finish, end; reconciling differences, putting an end to disputes.—*Samāpti-sādhana*, *am*, n. means of accomplishment or completion.—*Samāpty-artha*, *f*. part of a stanza given as a trial of skill to be completed; [cf. *samasyārthā*.]

Samāptika, *as*, *i*, *am*, concluding, completing, final, finite; one who has finished the whole; (*as*), m. one who has completed a course of holy study; a finisher, ender.

1. *sam-āpya*, *as*, *ā*, *am*, = *sam-āpanīya* above.

2. *sam-āpya*, ind. having obtained completely, having completed, &c.

Sam-āpsita, *as*, *ā*, *am*, wished for, longed for, desired.

समापत् *sam-ā-pat*, cl. 1. P. -*patati*, -*patitum*, to fly together towards; to rush fully upon, fall upon, assail, assault, attack; to come together, be united sexually with (with inst.); to come to, attain to, obtain.

Sam-āpatat, *an*, *antī*, *at*, rushing upon, assailing.

समापद् *sam-ā-pad*, cl. 4. A. -*padyate*,

-*pattum*, to fall upon, assail, attack; to fall into any state or condition, attain to, undergo; to begin; to come together, come about, come to pass, occur, take place, appear; to be finished or completed: Caus. -*pādayati*, &c., to cause to come to pass; to bring about, complete, accomplish; to restore.

Sam-āpatti, *is*, f. coming together, meeting, encountering; restoration.

Sam-āpanna, *as*, *ā*, *am*, attained, obtained, gained; occurred, come, arrived, happened; finished, completed, accomplished, concluded, done; perfect, proficient (in any science &c.); furnished or endowed with; distressed, afflicted; killed; [cf. *vy-āpanna*.]

Sam-āpādāna, *am*, n. the act of bringing about, accomplishing, &c.; restoration.

Sam-āpūya, *as*, *ā*, *am*, to be brought about, to be restored; (*am*), n. the change of Visarga to *s* or *sh* (= *upā-carita*); the change to *sh* (in Vedic phonetics, = *sha-tva*).

समापा *sam-ā-pā*, cl. 1. P. -*pibati*, -*pivati*, -*pūm*, to drink entirely up, drink up, absorb; to drink in, imbibe, suck in; to suck out, drain, impoverish.

Sam-āpībat, *an*, *anti*, *at*, drinking up, absorbing; drinking in.

समापू *sam-ā-pū*, cl. 9. P. A. -*punāti*, -*punite*, &c., to purify thoroughly, purge.

समापू *sam-ā-prī*, Pass. -*pūryate*, to become completely full, be quite filled: Caus. -*pūrayati*, -*yitum*, to make quite full; to fill out; to draw or bend (a bow).

Sam-āpūrṇa, *as*, *ā*, *am*, completely full, well filled; complete, entire.

समाप्ये *sam-ā-pyai*, cl. 1. A. -*pyāyate*, -*pyātum*, -*pyāyitum*, to grow, increase: Caus. -*pyāyayati*, -*te*, -*yitum*, to cause to increase or grow, nourish, invigorate; to refresh, reanimate, animate, enliven.

Sam-āpyāyita, *as*, *ā*, *am*, nourished, invigorated, refreshed.

समाप्लु *sam-ā-plu*, cl. 1. A. -*plavate*, -*plotum*, to bathe or immerse together; to overflow, inundate, overwhelm, overspread; to jump or spring upon, rush upon; to come into violent collision with.

Sam-āpluta, *as*, *ā*, *am*, bathed, bathing in; drowned, well drenched, flooded, inundated, overwhelmed; overflowing or suffused with moisture; overflowing, filled.

Sam-āplutya, ind. having bathed together; inundating; rushing together, coming into collision.

समाबन्ध *sam-ā-bandh*, cl. 9. P. -*badhnāti*, -*banddhum*, to bind on, fasten on firmly.

Sam-ābandhya, ind. having bound or fastened on firmly.

समाभा *sam-ā-bhā*, cl. 2. P. -*bhāti*, -*bhātum*, to appear.

समाभाष *sam-ā-bhāsh*, cl. 1. A. -*bhāshate*, -*bhāshātum*, to talk together, converse with, converse together, address, speak to; to speak about, communicate.

Sam-ābhāshaṇa, *am*, n. the act of conversing with, speaking to or addressing.

Sam-ābhāshya, ind. having talked or conversed together, having spoken to, having addressed.

समाभुज *sam-ā-bhuja*, cl. 7. P. A. -*bhunakti*, -*bhunkte*, to enjoy or possess entirely or completely; to rule over.

समाभृ *sam-ā-bhṛi*, cl. 1. P. A. -*bharati*, -*te*, -*bhartum*, Ved. to bring together; to produce, procure.

Sam-ābhṛita, *as*, *ā*, *am*, brought together, procured.

समामन्त्र *sam-ā-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to address, accost; to invoke, summon; to bid farewell to any one.

Sam-āmantrya, ind. having addressed; having bid farewell to.

समाज्ञा *sam-ā-mnā*, cl. 1. P. -*manati*, -*mnātum*, to repeat or mention together; to hand down; to repeat memoriter or by tradition (especially to repeat or hand down traditionally collections of words or sacred texts); to enumerate; to prescribe: Pass. -*mnāyate*, to be handed down, &c.

Sam-āmnāta, *as*, *ū*, *am*, repeated or mentioned together; repeated traditionally, handed down by memory or tradition; recited, enumerated; prescribed.

Sam-āmnāna, *am*, n. repetition, mention, handing down or repeating traditionally; enumeration.

Sam-āmnāya, *as*, in. repetition or mention together, traditional repetition or mention (especially of sacred texts &c.); a traditional collection (of words &c.); tradition or repetition or mention (in general); enumeration, reading, recitation (= *paṭhuna*); totality, aggregate; epithet of Śiva.

समाय *sam-āya*. See under 1. *sam-i*.

समायत *sam-ā-yat*, cl. 1. A. -*yatate*, -*yatitum*, to attach one's self to, be devoted to.

Sam-ā-yatta, *as*, *ā*, *am*, devoted to, resting or depending on (with loc.).

समायम् *sam-ā-yam*, cl. 1. P. A. -*yačhati*, -*te*, &c., to draw together, contract; to draw out, extend; to draw, pull, stretch.

Sam-āyata, *as*, *ā*, *am*, drawn out, lengthened, extended, long (e.g. *dvi-yojana-samāyata*, two Yojanas long).

समायस्त *sam-ā-yasta*, *as*, *ā*, *am* (fr. rt. *yas* with *ā* and *sam*), distressed, troubled, oppressed.

समाया *sam-ā-yā*, cl. 2. P. -*yāti*, -*yātum*, to come together; to come to, approach, arrive at, reach, attain, obtain, meet with; to go to any state (with acc.; see rt. 1. *yā*); to pass away, elapse.

Sam-āyāt, *ān*, *āti* or *anti*, *āt*, coming towards, approaching, arriving.

Sam-āyāta, *as*, *ā*, *am*, come together, come to, arrived at, reached, attained, arrived, come.

समायुज *sam-ā-yuj*, cl. 7. P. A. -*yunakti*, -*yunkte*, -*yoktum*, to join or fasten together, unite with; to join, connect, prepare, make ready; to provide, furnish, supply; to meet together, encounter; to enjoin, charge, entrust, appoint; to surround: Caus. -*yoyajati*, -*yitum*, to join together, connect, fit together; to furnish or supply with.

Sam-āyukta, *as*, *ā*, *am*, joined, connected, united; attached; touched; intent on, devoted to; prepared, made ready; well furnished or endowed with; supplied, provided; enjoined, charged, appointed; met together, encountered, brought into contact.

Sam-āyoga, *as*, m. conjunction, connection, union, junction, preparation, fitting (an arrow to a bow), aiming; association; assemblage, multitude, heap; cause, origin, motive, object.

समायुत *sam-ā-yuta*, *as*, *ā*, *am* (fr. rt. 2. *yu* with *ā* and *sam*), joined together, connected or united with, attached to; furnished or endowed with, possessed of, adorned with; brought together, collected.

समारत *sam-ārata*, *as*, *ū*, *am* (fr. rt. *ram* with *ā* and *sam*), ceased from, left off, desisted.

समारम् *sam-ā-rabh*, cl. 1. A. -*rabhate*, -*rabdhum*, to take in hand, undertake, begin, commence, try; to try to propitiate: Pass. -*rabhyate*, to be undertaken, &c.

Sam-ārabdha, *as*, *ā*, *am*, taken in hand, undertaken, begun, commenced.

Sam-ārabhya, ind. having undertaken; having commenced.

Sam-ārambha, *as*, m. undertaking, enterprise, commencement, beginning; using; anointing the body, an unguent (= *sam-ālamba*).

Sam-ārambhāṇa, *am*, n. taking in hand, undertaking; anointing (= *sam-ālambhāṇa*).

समारण *sam-ārṇa*. See under *sam-ṛi*.

समारुह *sam-ā-rūdh*, Caus. -*rādhayati*, -*te*, -*yitum*, to conciliate, propitiate, make favourable, gratify, satisfy, serve; to win.

Sam-ārādhaṇa, *am*, n. the act of conciliating, gratifying, conciliation, propitiation; winning.

समारुज *sam-ā-ruj*, cl. 6. P. -*rujati*, -*rok-tum*, to break to pieces, break down, break off.

Sam-ārūjya, ind. having broken off, having broken to pieces.

समारुध *sam-ā-rudh*, cl. 7. P. A. -*ruṇadhi*, -*runddhe*, -*roddhum*, to block up, obstruct, stop up.

Sam-ārudhya, ind. having blocked up or obstructed.

समारुह *sam-ā-ruh*, cl. 1. P. -*rohati*, -*ro-dhum*, to ascend or mount on, ride on; to ascend or rise to (with acc. or sometimes loc.); to go to, enter upon, undertake, begin, engage in, attain to: Caus. -*rohayati*, -*te*, -*ropayati*, -*yitum*, to cause to mount upon or ascend; to cause to rise up, lift up, raise; to string (a bow); to put or place or deposit upon or in (with loc. or acc.); to plant; to deliver over to (with loc.), hand over; to ascribe, attribute; to display, put forth, exhibit.

Sam-ārurukshu, *us*, *us*, *u*, desirous of ascending.

Sam-ārūhya, ind. having ascended, having mounted upon, having surmounted.

Sam-ārūḍha, *as*, *ā*, *am*, ascended, mounted, gone up; grown over, healed; agreed upon.

Sam-āropaya, *am*, n. the act of causing to ascend, placing or fixing in or on, depositing, delivering over.

Sam-āropita, *as*, *ā*, *am*, caused to mount or ascend; strung (as a bow); placed in or on, deposited, planted, lodged; delivered over; put forth, displayed. — *Samāropita-kārmuka*, *as*, m. a strung bow; one who has strung a bow. — *Samāropita-bhāra*, *as*, *ā*, *am*, one on whom a burden has been placed.

Sam-āropya, ind. having caused to ascend, having raised; having placed or deposited in or on; having delivered over.

Sam-āroha, *as*, m. ascending, mounting, going up; riding upon; agreeing upon.

Sam-ārohaṇa, *am*, n. the act of mounting or ascending, &c.

Sam-ārohya, ind. having put or placed on or deposited.

समालक्ष *sam-ā-laksh*, cl. 10. P. A. -*lakshayati*, -*te*, -*yitum*, to look at attentively, behold, see, perceive, view, observe, regard, consider, watch.

Sam-ālakshya, ind. having looked at or considered well, perceiving, regarding, contemplating, watching for.

समालग्न *sam-ā-lagna*, *as*, *ā*, *am* (fr. rt. *lag* with *ā* and *sum*), sticking or adhering together, closely clasped or united together.

समालप *sam-ā-lap*, cl. 1. P. -*lapati*, &c., to converse together; to speak to, address.

समालभ *sam-ā-labh*, cl. 1. A. -*labhate*, -*labdhum*, to take hold of, seize, grasp; to stroke, handle; to touch, rub, anoint, smear over.

Sam-ālabdha, *as*, *ā*, *am*, taken hold of, grasped, handled, touched; rubbed, anointed, smeared (with unguents &c.).

Sam-ālamba, *as*, m. taking hold of, seizing, seizing a victim (for sacrifice); rubbing, smearing the body with unguents or coloured perfumes (as saffron &c.).

Sam-ālambhana, *am*, n. the act of taking hold of, seizing; anointing or smearing the body (with perfumes &c.).

समालम्ब *sam-ā-lamb*, cl. 1. A. -*lambate*, -*lambitum*, to hang on to (any one), hold on to,

cling to, grasp, lay hold of, seize; to lean or rest upon, be supported by, depend upon, trust to, devote one's self to, give one's self up to; to assume, maintain; to settle down or abide in: Caus. -*lambayati*, -*yitum*, to cause to hang or rest or depend, suspend.

Sam-ālambana, *am*, n. the act of clinging to, laying hold of, leaning or resting on, support.

Sam-ālambita, *as*, *ā*, *am*, suspended; clung to; rested on, supported, upheld, maintained.

Sam-ālambin, *i*, *ini*, *i*, clinging to, laying hold, &c.; (*i*), m. a particular grass (= *bhūtrīṇa*).

Sam-ālambhya, ind. having suspended; having clung to; having maintained.

समालिख् *sam-ā-likh*, cl. 6. P. -*likhati*, &c., to scratch down, mark down, mark out, write down, delineate.

समालिङ्ग *sam-ā-ling*, cl. 1. P. A. -*lingati*, -*te*, &c., to embrace closely, clasp or hold in a firm embrace.

Sam-ālīngya, ind. having embraced closely; having clasped firmly.

समालिप् *sam-ā-lip*, cl. 6. P. A. -*limpati*, -*te*, -*leptum*, to anoint all over; to anoint one's self (A.): Caus. -*lepayati*, -*yitum*, to anoint or smear over, anoint well.

Sam-ālīpta, *as*, *ā*, *am*, well anointed or smeared.

समाली *sa-mālī*, f. (fr. 5. *sa* + *mālā*, q. v.), a collection of flowers, nosegay.

समालुङ् *sam-ā-luḍ*, Caus. -*lodayati*, &c., to stir or mix together, stir up, agitate, disturb, confuse; to rummage, investigate.

Sam-ālodya, ind. having stirred or mixed together; having rummaged.

समालोक *sam-ā-lok*, cl. 1. A., 10. P. -*lo-kate*, -*lokyati*, &c., to look at attentively, inspect, view, observe, regard, perceive, consider; to look about, look around; to acknowledge.

Sam-āloka, *as*, m. looking at or considering well.

Sam-ālokyā, ind. having looked at or observed thoroughly.

समालोच *sam-ā-loc*, cl. 1. A. -*locate*, &c., to look at attentively, consider well or thoroughly.

Sam-ālōcyā, ind. having looked at or considered well.

समावद् *sam-ā-rad*, cl. 1. P. A. -*radati*, -*te*, &c., to speak with certainty, tell fully; to speak to, tell, say.

समावप् *sam-ā-vap*, cl. 1. P. A. -*vapati*, -*te*, &c., to sow or scatter together, mix up together, throw in together: Caus. -*vāpayati*, -*yitum*, to cause to be sown or scattered in together or at once.

Sam-āvāpya, ind. (fr. the Caus.), having caused to be sown or scattered in together.

समावर्तन *sam-āvartana*. See *sam-ā-vṛt*.

समावलीक्य *sam-āvalokya*, *as*, *ā*, *am* (fr. rt. *lok* with *ava*, *ā*, and *sam*), to be perceived or observed.

समावस् *sam-ā-ras*, cl. 1. P. -*vasati*, -*vas-tum*, to dwell in, inhabit, settle in (with acc.); to encamp, lodge, halt; to resort to: Caus. -*vāsaya*, -*yitum*, to cause to dwell or settle or halt; to pitch a camp, encamp.

Sam-āvāsa, *as*, m. a dwelling-place, residence, abode, halting-place, encampment.

Sam-āvāsita, *as*, *ā*, *am*, made to dwell or settle, lodged, encamped; sojourned. - *Samāvāsita-ka-ṭaka*, *as*, *ā*, *am*, one who has pitched a camp.

समावह् *sam-ā-vah*, cl. 1. P. A. -*vahati*, -*te*, &c., to bear or bring together, bring or convey towards; to procure means of subsistence.

समावाय *sam-āvāya*, *as*, m. (fr. rt. 5. *i* with *ava*, *ā*, and *sam*), association; integral or inseparable connection, (see *sam-avāya*); aggregation, totality; a multitude, number, heap, quantity.

समाविग्न *sam-āvigna*, *as*, *ā*, *am* (fr. rt. 1. *vij* with *ā* and *sam*), agitated, terrified, trembling greatly.

समाविद् *sam-ā-vid*, Caus. -*vedayati*, -*yitum*, to cause to know thoroughly, inform; to tell, announce, report fully.

1. *sam-āvedya*, *as*, *ā*, *am*, to be told or communicated fully.

2. *sam-āvedya*, ind. having announced or reported fully.

समाविश *sam-ā-viś*, cl. 6. P. -*viśati*, -*vesh-tum*, to enter together or at once, enter into, go towards, approach, betake one's self to; to enter thoroughly, take possession of, occupy, penetrate, pervade, engross, fill; to overcome, seize upon; to sit down, settle down, sit down in or on, take up an abode; to go or fall into any state or condition; to apply one's self to, undertake: Caus. -*reṣayati*, -*yitum*, to cause to enter together or thoroughly; to cause to enter in, insert; to conduct, lead or bring into; to contain; to place or fix in or on, direct towards; to impose; to deliver over or consign to (with acc. and loc.); to cause to sit down, cause to settle down.

Sam-āviśya, ind. having entered together, having entered thoroughly or entirely, having penetrated, &c.

Sam-āviśṭa, *as*, *ā*, *am*, entered together, entered entirely or thoroughly, completely occupied or possessed, penetrated, pervaded, filled, seized, overcome, absorbed, engrossed (as by any feeling, passion, &c.); possessed by (an evil spirit), possessed of, endowed with, well instructed in; seated, settled.

Sam-āveśa, *as*, m. entering together, coming together, abiding together, meeting, association, co-inherence; entrance, penetration, complete possession; possession by evil spirits, &c.; affection, passion, emotion; (in grammar) applying together, employing a term with a common applicability, common applicability of a term.

Sam-āveśita, *as*, *ā*, *am*, made to enter together, brought together, caused to enter, inserted, made to penetrate, brought in or into; placed, fixed, absorbed, engrossed.

Sam-āveśya, ind. having made to enter, having fixed or placed (in any place), having made to settle.

समावृ *sam-ā-vṛi*, cl. 5. P. A. -*vṛinoti*, -*vṛinute*, &c., to cover all over, cover completely, envelop, encompass, enclose, surround; to conceal, hide; to shut out, shut, close; to obstruct, impede, hinder, stop.

Sam-āvṛita, *as*, *ā*, *am*, covered all over, completely covered, enveloped, encompassed, surrounded, enclosed, beset, filled up; overspread; screened, veiled, concealed, hidden; protected, guarded; shut out, excluded, shut, closed, stopped.

Sam-āvṛitya, ind. having completely covered over, having enclosed or surrounded.

समावृज् *sam-ā-vṛij*, cl. 1. P. -*varjati*, cl. 7. P. A. -*vṛinakti*, -*vṛinakte*, &c., to bend or turn down; to bend or turn to one's own use, appropriate (Ved., A.): Caus. -*varjayati*, -*yitum*, to bend down, incline, lower.

Sam-āvṛjita, *as*, *ā*, *am*, bent down, inclined, turned down, lowered. - *Samāvṛjita-ktv*, *us*, *us*, u, one who has lowered his standard. - *Samāvṛjita-netra*, *as*, *ā*, *am*, having the eyes bent down.

समावृत् *sam-ā-vṛit*, cl. 1. A. -*vartate*, -*vartitum*, to turn or advance towards, approach, come; to come together, assemble; to turn back, come back, return (said especially of a Brahma-čārin or religious student who returns home after completing his studies with a preceptor); to turn out well, succeed; to come to an end, be concluded or completed: Caus. -*vartayati*, -*yitum*, to cause to turn back, cause to return home, dismiss; to put an end to, annihilate. (Sāy. *sam-āvartayanti* = *nāsayanti*, Rīg-veda VII. 79. 2.)

Sam-āvartana, *am*, n. the act of turning back,

returning; a pupil's return home after finishing his religious studies; the ceremony performed on the above occasion, (see *sans-kāra*.)

Sam-āvṛitta, *as*, *ā*, *am*, come together, assembled, returned; completed, ended, concluded; (*as*), m. a pupil who has returned home after completing his studies. - *Samāvṛitta-vrata*, *as*, *ā*, *am*, one who has completed a religious vow.

Sam-āvṛittaka, *as*, m. a pupil who has returned home.

Sam-āvṛitti, *is*, f. turning back, returning, return; completion.

समावे *sam-ā-ve*, cl. 1. P. A. -*vayati*, -*te*, &c., Ved. to weave together, interweave; to string together (Ved., A.)

समाव्यध् *sam-ā-vyadh*, cl. 4. P. -*vidhyati*, -*vyuddhum*, to move or shake about, agitate.

Sam-āviddha, *as*, *ā*, *am*, shaken about, agitated.

समाशंस *sam-ā-śaṁs*, cl. 1. A. -*śaṁsate*, &c., to wish for, long for, hope for, desire.

समाशङ्कित *sam-āśaṅkita*, *as*, *ā*, *am* [cf. *ā-śaṅk*], very fearful or apprehensive; doubted, doubtful.

समाश्रि *sam-ā-śri*, cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to go to or have recourse to together (especially for protection), fly to for refuge, seek refuge with, resort to, approach, enter, occupy; to attain to, obtain, assume; to seek, follow, practise; to rest on, depend on, lean on, trust to, confide in.

Sam-āśraya, *as*, m. going together to any one for support or shelter, seeking protection; support, protection; a refuge, place of refuge, place of resort or shelter, resting-place, dwelling-place, asylum.

Sam-āśrita, *as*, *ā*, *am*, fled to for refuge, resorted to, protected, defended, cherished; going to for protection, resorting to; rested on; depending on, supported by; assuming.

Sam-āśritya, ind. having resorted to for protection or support; having followed or practised or engaged in; resting on, depending upon, trusting to.

समाश्रु *sam-ā-śru*, cl. 5. P. A. -*śṛinoti*, -*śṛinute*, &c., to promise.

समाश्लिप् *sam-ā-ślish*, cl. 4. P. -*ślishyati*, -*śleshtum*, to embrace closely or firmly, to join together, bring near.

Sam-āślisha, *as*, *ā*, *am*, closely embraced, closely or firmly attached.

Sam-āślishya, ind. having closely embraced, having intertwined together.

Sam-āślesha, *as*, m. a close or firm embrace.

समाश्रस् *sam-ā-śvas*, cl. 2. P. -*śvasiti* (also cl. 1. P. -*śvasati*, see rt. 1. *śvas*), &c., to breathe again, take or recover breath, revive, recover, take courage, (said especially of a Brahma-čārin or religious student who returns home after completing his studies with a preceptor); to turn out well, succeed; to come to an end, be concluded or completed: Caus. -*vartayati*, -*yitum*, to cause to turn back, cause to return home, dismiss; to put an end to, annihilate. (Sāy. *sam-āvartayanti* = *nāsayanti*, Rīg-veda VII. 79. 2.)

Sam-āśvasta, *as*, *ā*, *am*, recovered, revived, re-animated, encouraged, comforted, consoled; trusting, confiding, full of confidence.

Sam-āśvasya, ind. having taken confidence, gaining courage.

Sam-āśvāsa, *as*, m. recovering breath, relief, comfort, consolation, encouragement; trust, belief, confidence.

Sam-āśvāsana, *am*, n. the act of causing to take breath, encouraging, reviving, cheering, comforting, consolation.

Sam-āśvāsita, *as*, *ā*, *am*, re-animated, revived, refreshed, &c.

Sam-āśvāsyā, ind. having re-animated or encouraged or refreshed, having cheered or comforted.

समास् 1. *samās*, m. (doubtful, except as nom. pl. of 1. *samā*, q. v.), a year.

समास 2. *sam-ās*, cl. 2. A. -*āste*, &c. (see rt. 4. ās), to sit together; to sit along with, assemble or meet around (with acc. or with inst.); to sit together in council, hold a council; to be a match for, cope with (with acc.); to sit down, be seated; to join in adhering to or following; to adhere to, observe.

2. *sam-āsa*, as, m. (in the Nyāya phil.) proper abiding or connection. (For 1. see under 2. *sam-ās*.)

Sam-āsina, as, ā, am, sitting together, seated together, sitting down.

Sam-āsya, f. (doubtful), sitting together, colloquy, interview.

समासञ्च *sam-ā-sañj*, cl. 1. P. -*sajati*, -*sajati*, &c. (see rt. 2. *sañj*), to fasten or stick together, to join or attach or fix to; to fix or place on, impose, place down on, resign or deliver over to (with loc.): Pass. -*sajate*, -*sajate*, to cling or adhere closely together, to cling or stick to, become attached to.

Sam-āsakta, as, ā, am, fastened or joined together, attached, united, combined, comprehended; attached to, fixed on (with loc.): reached, attained; affected by.

Sam-āsakti, is, f. sticking or adhering closely together, union; attachment, affection; comprehension, inclusion.

Sam-āsanga, as, m. adhering together, attachment, &c.

Sam-āsajat or (according to some) *sam-āsajāt*, an, anti, at, joining or connecting with; attaching, adhering to.

Sam-āsajya, ind. having attached together, having fixed or placed on, having delivered over or consigned to (with loc.).

Sam-āsajjana, am, n. (according to some also written *sam-āsajjana*), the act of attaching or uniting together, joining, union; connection, combination, contact.

समासद् *sam-ā-sad*, cl. 1. 10. P. -*sīdati*, -*sādayati*, &c. (see rt. 1. *sad*), to go to or approach together, go towards; to go against, encounter, assail, attack; to attain, obtain, meet with, find, recover.

Sam-āsanna, as, ā, am, approached, attained, obtained; met with, found; near, proximate.

Sam-āsādāna, am, n. the act of approaching, meeting with, attaining, obtaining, finding; effecting, accomplishing.

Sam-āsādita, as, ā, am, approached; assailed, encountered; met with, attained, obtained; accomplished, effected, finished, performed, done.

1. *sam-āsādyā*, as, ā, am, attainable, obtainable, procurable, to be effected.

2. *sam-āsādyā*, ind. having encountered; having met with or obtained.

समासृज् *sam-ā-srj*, cl. 6. P. -*srijati*, -*srashṭum*, to let go or abandon completely, resign, deliver over, consign; to place or put down upon.

Sam-āsarjana, am, n. the act of resigning or abandoning completely, delivering over, abandonment, consignment.

Sam-āsrjya, ind. having resigned or consigned.

Sam-āsrishṭa, as, ā, am, abandoned, delivered over, made over, consigned, given.

समासेव् *sam-ā-sev*, cl. 1. A. -*sevate*, &c., to practise or perform assiduously; to pursue, follow, addict one's self to; to enjoy; to employ; to serve, honour, gratify.

Sam-āsevana, am, n. the act of practising, following, addicting one's self to, employing, serving.

Sam-āsevita, as, ā, am, practised, followed, employed, served.

Sam-āsevyā, ind. having practised, having employed, &c.

समास्कन्द *sam-ā-skand*, cl. 1. P. -*skandati*, -*skantum*, to assail, attack.

समासृ *sam-ā-strī*, cl. 5. or *sam-ā-strī*, cl.

9. P. A. -*strīṇoti*, -*strīṇute*, -*strīṇāti*, -*strīṇite*, &c., to spread entirely over, cover over; to extinguish.

समास्था *sam-ā-sthā*, cl. 1. P. A. -*tishṭhati*, -*te*, -*sthātum*, to undergo, undertake, practise, perform, engage in; to employ, use, apply, exert: Caus. -*sthāpayati*, -*yitum*, to cause to be performed or practised.

Sam-āstha, as, ā, am (fr. *sam* + *āsthā*), being in a prosperous condition.

Sam-āsthāpya, ind. having caused to be performed; having duly observed, paying proper regard to; having placed one's self on a seat, having sat down.

Sam-āsthāya, ind. having practised or engaged in.

Sam-āsthita, as, ā, am, undergone, engaged in, practised; having recourse to; seated together, seated.

समाहन् *sam-ā-han*, cl. 2. P. -*hanti*, -*han-tum*, to strike together; to unite, join; to strike violently, strike down completely, strike, beat, slay, kill.

Sam-āghāta, as, m. striking together, uniting; striking down, beating, killing; conflict, war, battle.

Sam-āhata, as, ā, am, struck together; completely struck down, well beaten, wounded, killed.

Sam-āhatya, ind. having struck down; having struck or killed.

समाहित *sam-āhita*. See under *sam-ā-dhā*.

समाहूत *sam-āhūta*, *sam-āhūya*. See below under *sam-ā-hve*.

समाहृ *sam-ā-hṛi*, cl. 1. P. A. -*harati*, -*te*, -*hartum*, to bring together, combine, collect, accumulate, assemble, compile; to draw together, contract, abridge; to crush together, destroy, annihilate; to bring back, restore; to offer up, offer.

Sam-āharaya, am, n. the act of bringing together, collecting, collection, accumulation, uniting, combination, composition.

Sam-āharat, an, anti, at, bringing together, collecting, contracting, &c.

Sam-āhartri, tā, trī, trī, one who collects together or accumulates, a collector.

Sam-āhāra, as, m. collection, accumulation, aggregation, assemblage, union by association; contraction, abridgement; composition of words (in grammar); conjunction of words or sentences (as by the particle 'and'); epithet of a particular subdivision of Dvandva and Dvigu compounds, (applied to the former when the last part of the compound is in the neuter gender, e.g. *ahi-nakulam*, the snake and the ichneumon; to the latter when the compound expresses an aggregate, e.g. *tri-loki*, the aggregate of three worlds); a combination of two letters of the alphabet into a syllable (= *praty-āhāra*, q. v.).

Sam-āhṛita, as, ā, am, brought together, collected, accumulated, assembled, combined, compiled; abundant, much; contracted, abridged; accepted, received, taken.

Sam-āhṛiti, is, f. collection, compilation, abridgement.

समाह्वे *sam-ā-hve*, cl. 1. P. A. -*hwayati*, -*te*, -*hvatum*, to call together, convoke; to call upon, invoke, summon, challenge, provoke to battle; to invite; to call, name.

Sam-āhūhshamāya, as, ā, am, challenging (e.g. *samarāya*, to battle).

Sam-āhita, as, ā, am, collected together, convoked, invited.

Sam-āhūya, ind. having called together, having summoned.

Sam-āhva, as, ī, m. f. calling out, mutual calling, challenge; defiance; (*ā*), f. appellation, name; a kind of plant (= *go-jihvā*).

Sam-āhva, as, m. calling out, challenging; single combat, war, battle; setting animals to fight for sport, a match with fighting-cocks, &c., betting or gambling with living creatures (as distinguished

from gaming with dice or other inanimate objects; see *dyūta*); an appellation, name.

Sam-āhvāna, am, n. calling together, calling, convoking, summoning, provocation, challenge.

समि 1. *sam-i* (see rt. 5. i), cl. 2. P. -*eti*, -*etum*, to go or come together, meet together, assemble; to meet or be united with (with acc. or inst. or dat.); to meet any one (inst.) in hostile encounter; to come together or be united sexually; to be joined or united together (generally); to go or come to, arrive at, approach, visit, enter, reach, attain; to enter upon, commence; to lead to; to agree with, harmonize with (with inst.): Pass. -*iyate*, to be united; to be resorted to or frequented by; to be agreed upon: Intens. Ved. -*iyate*, to go repeatedly, traverse frequently; to present one's self, be manifested.

Sam-aya, as, m. coming together, convention, coming to a mutual understanding, agreement, compact, covenant, treaty, contract, bargain, engagement, appointment; stipulation, condition; oath; concurrence of circumstances, juncture, fit or proper time, right moment, opportunity, occasion, season, time, emergency, exigency; leisure; conventional rule or usage, established custom, law, rule, regulation, regular observance, religious obligation; order, direction, precept, instruction, affirmation, declaration; sign, hint, indication; coming to an end, conclusion, termination; limit, boundary; demonstrated conclusion; end of trouble or distress; success, prosperity; poetical idiom or conventionality (in rhetoric); (*ena*). ind. according to agreement, on condition, conditionally. — *Samaya-kāra*, as, m. making an agreement or appointment or engagement, fixing a time. — *Samaya-kriyā*, f. making an agreement or compact. — *Samaya-parirakṣhaya*, am, n. the observance of a compact or agreement. — *Samaya-prakāśa*, as, m., N. of a work. — *Samaya-prādīpa*, as, m., N. of a work by Śrī-datta. — *Samaya-bheda*, as, m. breaking an agreement. — *Samaya-bhedin*, ī, īni, ī, a promise-breaker, breaking an agreement, violating an engagement. — *Samaya-vyabhiṭāra*, as, m. transgression or violation of a compact, breaking an agreement. — *Samaya-vyabhiṭārin*, ī, īni, ī, transgressing a compact, violating an engagement. — *Samaya-setu-rārīta*, as, ā, am, restrained by the barrier of the rules of decorum. — *Samayācāra* ('*ya-ād*'), as, m. conventional practice or usage; [cf. *samayācārika*]. — *Samayā-tantra*, am, n., N. of a Tantra work. — *Samayā-dhyushita* ('*ya-udh*'), am, n. a time at which neither stars nor sun are visible. — *Samayānuxartin* ('*ya-an*'), ī, īni, ī, following established rules, observant of duties. — *Samayānuxāreṇa* ('*ya-an*'), ind. according to the occasion, suitably to the time or season. — *Samayocita* ('*ya-ud*'), as, ā, am, suited to the occasion or time, suitable to an emergency, seasonable, timely, opportune; (*am*), ind. suitably to the occasion, as the occasion demands. — *Samayoddyota* ('*ya-ud*'), N. of a work by Hemādri. — *Samayollarghita-tva* ('*ya-ul*'), am, n. the overlapping or violating of contracts or agreements.

Samaya, ind. at a fixed or appointed time; duly, seasonably, in due time or season; (in the following senses probably an old inst. of *sama*), within, in the middle, in the midst, betwixt, between, within; near (with acc.); [cf. Gr. *ὁμῆ*, *ὁμοῦ*, *ὁμῶς*; Lat. *simul*].

Sam-āya, as, m. coming towards, arriving at, arrival, visiting, a visit.

Sam-iti, ī, f. conflict, war, battle. — *Samit-pāṇi*, is, m., N. of a pupil of Sankarācārya.

Sam-ita, as, ā, am, come together, met; collected, assembled; united with, conjoined, connected; coming into contact, contiguous, parallel; promised, agreed, assented to; finished, completed.

1. *sam-iti*, is, f. coming together, meeting, assembling, union, association; Association or Society (personified as a daughter of Prajā-pati); an assembly,

company; encounter, hostile meeting, war, battle, (enumerated among the *sangrāma-nāmāni* in Naigh. II. 17); sameness, likeness, equality, (in this and the following sense probably to be connected with 1. *samā*); moderation, (*śhaṇa-samiti*, moderation in desires); one of the five Jaina rules of life, irreproachable conduct as an ascetic [cf. *bhāṣā-s*]. — *Samitiñ-jaya*, as, ā, am, conquering or eminent in an assembly. — *Samiti-sobhana*, as, ā, am, conspicuous in fight or battle.

Sam-itha, as, am, n. n. war, battle (= *sangrāma*, Naigh. II. 17); fire; offering, oblations with fire.

2. *Sam-iyamāna*, as, ā, am, being come together, being united with; being treated equally, (in this sense probably for 1. *samīyamāna*, see p. 1067.

Sam-iyiva, ān, -yushī, at, one who has met or encountered; one who has gone to or arrived at or resorted to; one who has attained.

समि 2. sami, apparently an old loc. connected with 2. *sam*. See *samy-aič*.

समिक samika, am, n. (see *samika*), a pike, javelin, dart.

समिङ्ग sam-ing, Caus. -*ingayati*, -*yitum*, Ved. to cause to move or throb, agitate, shake about.

समित्ता samitā, f. [cf. *samitā*], wheat-flour; [cf. Gr. *σμίδαλις*; Lat. *simila*, *similago*.]

समिति 2. sam-iti, ind. a sacred verse beginning with *sam*.

समित् sa-mitra, as, ā, am, attended by a friend, along with a friend.

समिनक्ष sam-inaksh (see *inaksh*), -*inakshati*, Ved. to desire to obtain, strive to reach, be desirous of.

समिन्ध sam-indh, cl. 7. A. -*inddhe* or -*indhe*, &c., to light up, kindle, ignite; to glorify; to kindle (figuratively), inflame, excite; to take fire: Pass. -*idhyate*, to be kindled, take fire, break out into flame.

Sam-iddha, as, ā, am, lighted up, kindled, ignited, set alight, set on fire. — *Samiddha-darpa*, as, ā, am, inflamed with pride. — *Samiddha-saraṇa*, as, ā, am, (a town &c.) which has its houses set on fire. — *Samiddha-homa*, as, ā, am, having the oblation kindled. — *Samiddhārēis* (°*dha-ar*), is, n. a blazing flame.

Sam-idh, t, f. fuel, wood, a log of wood, fire-wood, grass &c. employed as fuel, (seven *Samidhs*, or sometimes three times seven, are mentioned, as well as seven *Yonis*, seven flames, &c.); a division of a stanza, (Ved., Sāy. = *pāda*). — *Samid-ādhanā*, am, n. the placing on of wood or fuel (for the oblation to fire). — *Samid-dhoma*, as, ā, am, (i.e. *samidh-homa*), an oblation of fuel (to fire). — *Samid-vat*, ān, atī, at, having fuel, supplied with fuel.

Sam-idha, as, n. fire.

Sam-idhāna, as, ā, am, Ved. kindled, lighted (= *sam-idhyamāna*).

1. *sam-idhya*, ind. having kindled.

2. *samidhya*, Nom. P. *samidhyati*, &c., to wish for fuel.

Sam-idhyamāna, as, ā, am, being kindled or ignited.

Sam-ināhana, am, n. the act of kindling; fuel, fire-wood; (as), m. a proper N.

Sam-indhāna, as, ā, am, kindling, inflaming; augmenting, prospering.

Sam-ēdhri, dhā, m., Ved. one who kindles, kindling.

समिन्व sam-inv, cl. 6. P. -*invati*, -*invitum*, Ved. to impart, bestow; to spread through, (Sāy. *saminvatu* = *vyāpnotu* = *prāpayatu*, Rīg-veda IV. 53, 7); to restore.

समिर sam-ira, as, m. = *sam-ira*, wind, air, (see *sam-ir*.)

समिष्ट sam-iṣṭa, as, ā, am (fr. *sam-yaj*), sacrificed together, sacrificed.

समीक samika, am, n. (perhaps connected with *samy-aič*), war, battle, (in Naigh. II. 17. *samike* is enumerated among the *sangrāma-nāmāni*); a pike, dart; (as), m. a proper N.

समीकरण samī-karaṇa, samī-kṛi, &c. See p. 1067, col. 1.

समीक्ष sam-iksh, cl. 1. A. -*ikshate*, -*ikshitum*, to look at or inspect thoroughly, investigate closely, view, perceive, see; to look about for, look around; search for; to look towards, look to; to consider well, inquire into, investigate, examine, contemplate, reflect upon: Caus. P. A. -*ikshayati*, -*te*, -*yitum*, to cause to look at or perceive.

Sam-iksha, am, n. complete investigation; the Sāṅkhya system of philosophy; (ā), f. thorough or close inspection; looking well at, consideration, (*a-samīksham*, inconsiderately); investigation, search; the Mīmāṃsā system of philosophy or any work examining Vedic ritual and explaining the modes of sacrifice; understanding, intellect; effort; essential nature or truth (= *tattva*, q. v.); any essential principle (according to the Sāṅkhya system of philosophy).

Sam-ikshaṇa, am, n. the act of looking at or inspecting thoroughly; looking about for, search, close investigation.

Sam-ikshamāṇa, as, ā, am, looking at or considering attentively.

Sam-ikshita, as, ā, am, well looked at; perceived, considered, investigated.

1. *sam-ikshya*, as, ā, am, to be looked at or considered; to be investigated (in phil.).

2. *sam-ikshya*, ind. having well looked at or considered, having reflected. — *Samīkshya-kārin*, ī, īnī, i, acting after due deliberation.

Sam-ikshyamāṇa, as, ā, am, being looked at or well considered.

समीच samīca, as, m. (fr. *samy-aič*), the ocean; (i), f. a female deer, doe; praise, eulogium. *Samīcaka*, as, n. sexual union, copulation. *Samīcina*. See under *samy-aič*.

समीद samīda, as, m. fine wheat-flour; [cf. *samītā*.]

समीन samīna, as, ā, am (fr. 1. *samā*), yearly, annual, relating to a year; hired for a year; after a year, a year hence.

Samīnikā, f. a cow calving every year.

समीप samīpa, as, ā, am (fr. *sam-āp*), near, contiguous, proximate, adjacent, close by, at hand; (am), n. proximity, vicinity; (e), ind. in the vicinity, in the presence of, towards. — *Samīpa-ga*, as, ā, am, going near. — *Samīpa-ja*, as, ā, am, produced near, growing near. — *Samīpa-tas*, ind. in the vicinity of, in the presence of, near, before. — *Samīpa-tā*, f. or *samīpa-tva*, am, n. nearness, contiguity, proximity. — *Samīpa-vartin*, ī, īnī, i, or *samīpa-stha*, as, ā, am, being or situated near, living near, adjoining, neighbouring. — *Samīpopagata* (°*pa-up*), as, ā, am, approached near.

समीभू samī-bhū, &c. See p. 1067, col. 1.

समीय samīya, &c. See p. 1067.

समीयिक्व sam-iyivas. See col. 1.

समीर sam-ir, Caus. P. A. -*irayati*, -*te*, -*yitum*, to cause to move about, agitate; to move, stir up, excite, rouse; to lift up, raise up, revive; to send forth, emit, utter (a sound &c.); to throw, cast; to bring about, accomplish; to confer, bestow, endow with.

Sam-ira, as, m. air, wind; the *Samī* tree; (ās), m. pl., N. of a people.

Sam-irana, as, m. breeze, wind, air; the breath; a traveller; the plant *Maruvaka*; (am), n. the act of sending forth or emitting, throwing. — *Samīraṇa-*

sahāya, as, ā, am, accompanied by the wind, fanned by the breeze (as a forest fire).

Sam-irita, as, ā, am, stirred, moved, roused, sent forth, emitted, uttered; cast, tossed, thrown.

Sam-irṇa, as, ā, am, moved about, moved, &c.; [cf. *sam-ri*.]

समीप् sam-iṣh, cl. 1. A. -*iṣhate*, Ved. to become extended or lengthened out.

Sam-iṣhita, as, ā, am, extended, stretched out, lengthened.

समीह sam-iḥ, cl. 1. A. -*iḥate*, -*iḥitum*, to strive after (with acc.), endeavour to gain, long after, desire to accomplish, wish for, desire, hope for.

Sam-iḥā, f. striving after, longing for, desire.

Sam-iḥita, as, ā, am, longed or wished for, desired; undertaken; (am), n. great effort to obtain anything, desire, longing, wish.

समुक्ष 1. sam-uksh (see rt. 1. *uksh*), cl. 6. P. -*ukshati*, -*ukshitum*, to sprinkle well or thoroughly, wet; to besprinkle, strew, scatter or pour over, pour out; to confer, endow.

Sam-ukshaṇa, am, n. the act of sprinkling or pouring over, shedding, effusion.

1. *sam-ukshita*, as, ā, am, besprinkled, scattered, strewed, covered; poured out, effused.

समुक्ष 2. sam-uksh. See rt. 2. *uksh*.

1. *sam-ukshita*, as, ā, am, Ved. strengthened, augmented, exalted, (Sāy. = *vardhita*.)

समुख sa-mukha, as, ā, am, talkative, loquacious, eloquent.

समुच् sam-uč, cl. 4. P. -*učyati* (Perf. -*uvoca*), -*učetum*, Ved. to delight in (with inst.); to like to combine or blend with, (Sāy. = *sam-učyasi* = *sangacchasi*, Rīg-veda V. 81, 4.)

Sam-učita, as, ā, am, liked; well suited, suitable, fit, right, proper; appropriate, worthy; accosted, used.

समुच्च् sam-uč-čar (-*ud-čar*), cl. 1. P. -*čarati*, -*čaritum*, to go out together; to go up, be borne upwards, ascend.

Sam-uččara, as, ā, am, going or coming forth together; going upwards, ascending, flying upwards; traversing.

Sam-uččarat, an, anti, at, going or coming out together; rising upwards together, ascending.

समुच्चल् sam-uč-čal (-*ud-čal*), cl. 1. P. -*čalati*, -*čalitum*, to set out together.

समुच्चि sam-uč-či (-*ud-či*), cl. 5. P. A. -*čīnoti*, -*čīnute*, -*četum*, to heap up together, aggregate, collect together, gather, collect; to arrange, array in order.

Sam-uččaya, as, m. collection, assemblage, aggregation, accumulation, multitude, mass, aggregate; conjunction of words or sentences (as by the particle 'and,' &c., see *sam-āhāra*); the gathering together of two or more things independent of each other (but associated in idea with reference to some common action). — *Samuucāyālanākāra* (°*ya-al*), as, m. the rhetorical ornament of conjunction, (see above.)

Sam-uččayitvā (anom. ind. part.), having collected, having picked up and placed in a heap.

Sam-uččita, as, ā, am, collected or aggregated together, regularly arranged.

Sam-uččitya, ind. having collected or gathered together, having arranged.

Sam-uččitya (anom. ind. part.), having arranged.

Sam-uččiyamāna, as, ā, am, being aggregated or conjoined.

समुच्छद् sam-uč-čhad (-*ud-čhad*), cl. 10. P. -*čhadayati*, -*yitum*, to uncover (the body &c.), put off (a garment), undress.

समुच्छिद् sam-uč-čhid (-*ud-čhid*), cl. 7. P. A. -*chinatti*, -*chintte*, -*chettum*, to cut up or cut off completely, cut off, tear out, tear to pieces; to eradicate, exterminate, destroy utterly.

Sam-utchinna, as, ā, am, completely cut up or eradicated, utterly destroyed, perished. — *Samutchinna-vāsana*, as, ā, am, one whose dress is torn off; one whose delusion is completely removed.

Sam-ucchēda, as, m. cutting off completely, destroying, utter destruction or extermination.

समुच्छुप् *Sam-ut-ṣhush* (-ud-ṣush), cl. 4. P. -*ṣhushyati*, -*ṣhoshṭum*, to be or become completely dried up.

समुच्छि *Sam-ut-ṣhri* (-ud-ṣri), cl. 1. P. A. -*ṣhrayati*, -*te*, -*ṣhrayitum*, to raise well up, raise up, to raise aloft, erect, elevate.

Sam-ucchraya, as, m. raising aloft, elevation, height; opposition, enmity.

Sam-ucchrayā, as, m. raising up, rising upwards, elevation, height.

Sam-ucchrita, as, ā, am, well raised or elevated, high, lofty.

समुच्छ्वस् *Sam-ut-ṣhvas* (-ud-ṣvas). See rt. *ṣvas*.

Sam-ucchvasita, as, ā, am, sighing heavily or deeply; (am), n. a heavy or deep sigh.

Sam-ucchvāsa, as, m. sighing deeply, heavy expiration.

Sam-ucchvāsita, as, ā, am, loosened, unfastened; separated, divided.

समुज्जिहीर्षु *Sam-uj-jihirshu*, us, us, u (fr. the Desid. of rt. *hri* with *ud* and *sam*, see *sam-ud-dhri*), desirous of raising up.

समुज्जम्भ *Sam-uj-jimbh* (-ud-j^o), cl. 1. A. -*jimbhate*, &c., to gape wide open; to be extended out, spread out; to break into sight, burst forth, become visible, arise; to begin or strive (to do anything).

समुज्ज्वल *Sam-uj-jval* (-ud-j^o), cl. 1. P. -*jvalati*, -*jvalitum*, to blaze up with great intensity, shine very brightly.

Sam-ujjvalat, an, anti, at, shining very brightly.

समुज्जह *Sam-uj-jh*, cl. 6. P. -*ujjhati*, -*ujjihitum*, to abandon or give up entirely, renounce; to let go, discharge.

Sam-ujjhita, as, ā, am, quite given up, entirely left or abandoned, deserted, quitted, renounced, resigned; let go, discharged; free from; (am), n. that which is left, a remnant, leavings.

समुत्कारद *Sam-utkarṣa*, Nom. A. -*utkarṣathe*, &c., to think of with regret, long after.

समुत्कृत् *Sam-ut-kṛit* (-ud-k^o), cl. 6. P. -*kṛintati*, -*kartitum*, to cut off or cut away entirely, cut in pieces.

Sam-utkṛitya, ind. having completely cut off or cut out.

समुत्क्रप् *Sam-ut-kṛish* (-ud-k^o), cl. 1. P. -*karshati*, -*karshṭum* or -*krashtum*, to draw or raise well up, raise up, elevate.

Sam-utkarsha, as, m. exaltation; self-elevation, setting one's self up (as belonging to a higher than one's own tribe).

Sam-utkṛishya, ind. having drawn up.

समुत्क्रि *Sam-ut-kṛi* (-ud-k^o), cl. 6. P. -*kirati*, &c., to pierce or perforate thoroughly, bore through.

Sam-utkirṇa, as, ā, am, completely perforated or pierced.

समुत्क्रम् *Sam-ut-kram* (-ud-k^o), cl. 1. P. A. -*krāmati*, -*kramate*, &c., to go upwards, ascend; to overstep, pass over, transgress, violate, neglect, omit.

Sam-utkrama, as, m. going or rising upwards, ascent; passing over; transgressing proper bounds.

Sam-utkrāmya, ind. having passed or transgressed proper bounds.

समुत्क्रुग् *Sam-ut-kruś* (-ud-k^o), cl. 1. P. -*krośati*, -*kroshṭum*, to cry out loudly, cry aloud, make a loud noise.

Sam-utkrusha, as, ā, am, cried out, called out.

Sam-utkrośa, as, m. crying out aloud; clamour; an osprey.

समुत्क्रिञ्ज *Sam-ut-kliś* (-ud-k^o), cl. 9. P. -*kliśnāti*, &c., to distress greatly, make very uneasy; to suffer great uneasiness.

Sam-utkliśhta, as, ā, am, greatly distressed or disturbed, very uneasy or uncomfortable.

समुत्क्रिप् *Sam-ut-kship* (-ud-k^o), cl. 6. P.

A. -*kshipati*, -*te*, -*kshiptum*, to throw up, toss up, lift or raise up; to throw or toss about, scatter about; to throw off, throw aside, loosen, liberate; to throw or drive away, expel; to destroy.

Sam-utkshipya, ind. having thrown up, having lifted or raised up, having hoisted; having thrown or tossed up, having tossed or scattered about.

समुत्खन् *Sam-ut-khan* (-ud-kh^o), cl. 1. P. A. -*khanati*, -*te*, &c., to dig up by the roots, eradicate, exterminate or destroy utterly.

Sam-utkhāya, ind. having utterly eradicated.

समुत्तिज् *Sam-ut-tij* (-ud-tij). See rt. *tij*.

Sam-uttejana, am, n. the act of exciting or inflaming greatly, inciting, irritating.

Sam-uttejā, as, ā, am, greatly excited or inflamed, incited, excited, irritated.

समुत्त्रि *Sam-ut-tri* (-ud-tri), cl. 1. P. -*tarati*, &c., to pass out of, come out of (with abl., e. g. *jalāt*, out of the water); to rise or come forth from; to pass safely out of, escape; to pass through, go through, break through, pass over or beyond, cross over, cross.

Sam-uttarat, an, anti, at, passing out of, coming forth from, passing over or beyond, crossing.

Sam-uttrina, as, ā, am, come forth from; escaped from; passed through, crossed, landed, &c.

Sam-uttrīya, ind. having passed out of or come forth from, having passed through, &c.

समुत्त्रस् *Sam-ut-tras* (-ud-tras). See rt. 2. *tras*.

Sam-uttrasta, as, ā, am, thoroughly frightened, greatly alarmed or terrified.

समुत्था *Sam-ut-thā* (-ud-sthā), cl. 1. P. A. -*tishṭhati*, -*te*, -*thātum*, to rise up together, rise up, arise; to return to life: Caus. -*thāpayati*, -*ytum*, to raise up together, raise up, elevate, erect; to re-animate, revive, restore to life.

Sam-uttha, as, ā, am, rising up, risen; arising, arisen or produced from; occurring, occasioned.

Sam-utthāna, am, n. the act of rising up together, rising up, rising; recovering from sickness or injury, perfect cure, healing of a wound or sore; increase, increment, advance, growth; performance of work, active occupation, effort, industry, (*sambhūya samutthāna*, the performance of work or engaging in business after uniting with others, co-operation, partnership); indication or symptom of disease. — *Samutthāna-ryaya*, as, m. the expense of recovery or cure.

Sam-utthāpya, ind. having raised up, having made or helped to stand up.

Sam-utthāya, ind. having risen up, having arisen.

Sam-utthita, as, ā, am, risen up together, started up, risen, raised; recovered, cured, healed; swollen up; increased; arisen, produced; derived, obtained.

समुत्पट् *Sam-ut-paṭ* (-ud-p^o), cl. 10. P. -*pāyati*, -*ytum*, to tear completely out, tear out by the roots, root up, tear off; to draw out; to tear away, detach, sever; to expel, dethrone.

Sam-utpāṭa, as, m. tearing completely out or away, rooting up, eradication; tearing away from, severing, detaching.

Sam-utpāṭita, as, ā, am, torn up by the roots; torn completely away, severed, detached.

Sam-utpāṭya, ind. having torn completely out or away.

समुत्पत् *Sam-ut-pat* (-ud-p^o), cl. 1. P. -*pa-*

tati, -*patitum*, to fly up together, fly upwards, jump up, start up, spring up, rise, ascend, arise, be produced; to rush out of, gush out; rush forth, break forth; to fly away, depart, disappear; to rush upon, attack, assail.

Sam-utpatat, an, anti, at, flying up together, flying upwards, ascending.

Sam-utpatana, am, n. the act of flying up together, flying upwards, going upwards, ascending; making effort, energy, exertion.

Sam-utpatita, as, ā, am, flown up together, flown upwards, ascended, sprung up, springing upwards; flown away, gone, departed, disappeared; exerted.

Sam-utpatya, ind. having flown upwards; having flown away; having gushed out.

Sam-utpipatishu, us, us, u (fr. the Desid.), about to start up or spring up.

समुत्पद् *Sam-ut-pad* (-ud-p^o), cl. 4. A. -*pad-yate*, -*patum*, to spring up together; to spring up, arise, come forth; to be brought forth or born or produced, happen, come to pass, occur, take place; to present one's self: Caus. -*pādayati*, -*ytum*, to cause to arise, produce, effect, cause.

Sam-utpatti, is, f. arising together, arising, production, birth, origin; formation, occurrence, incidence.

Sam-utpanna, as, ā, am, sprung up together, arisen, produced, born, effected, excited; occurred, happened, occurring, taking place.

Sam-utpādana, am, n. the act of bringing forth, producing; effecting, fabricating.

Sam-utpādita, as, ā, am, brought forth, produced, effected, caused, formed.

समुत्पिञ्ज *Sam-utpiñja*, as, ā, am (fr. rt. *piñj* with *ud* and *sam*), excessively confused or confounded, bewildered, disturbed, overcome; (as), m. an army in great disorder; complete confusion.

Sam-utpiñjala = *Sam-utpiñja* above; [cf. *piñjala*, *utpiñjala*.]

Sam-utpiñjalaka, as, m. excessive confusion or disorder.

समुत्पिपतिषु *Sam-utpipatishu*. See *sam-ut-pat*.

समुत्पिप् *Sam-ut-pish*, cl. 7. P. -*pinashṭi*, &c., to crush or squeeze together; to grind to pieces.

Sam-utpishṭa, as, ā, am, crushed or squeezed together; greatly crushed.

समुत्पीडन *Sam-utpidana*, am, n. (fr. rt. *pid* with *ud* and *sam*), the act of pressing together, compression, pressing; great pressure or distress.

समुत्पृ *Sam-ut-prī*, Caus. -*pārayati*, -*ytum*, Ved. to spread out, stretch out, stretch forth.

समुत्प्लु *Sam-ut-plu* (-ud-p^o), cl. 1. A. -*plavate*, -*plotum*, to jump or leap up together, spring up.

Sam-utplutya, ind. having jumped or leaped up.

समुत्सद् *Sam-ut-sad*, Caus. P. -*sādayati*, -*ytum*, to destroy utterly, overturn, overthrow.

समुत्सव *Sam-utsava*, as, m. a great festival or festivity.

समुत्सह *Sam-ut-sah*, Caus. P. -*sāhayati*, -*ytum*, to encourage or exhort together, animate, incite.

Sam-utsāhya, ind. having encouraged or exhorted.

समुत्सुक *Sam-utsuka*, as, ā, am, very uneasy or anxious, very agitated, anxiously desirous, longing for (an absent person), eager for, fond of, attached to; regretting, missing, grieving for, sorrowful. — *Samutsuka-iva*, am, n. sorrow, regret, longing desire.

Sam-utsukaya, Nom. P. -*utsukayati*, -*ytum*, to cause to long for, cause to be fond of, make attached to.

समुत्सृ *Sam-ut-sri* (-ud-sri), Caus. P. -*sāra-*

yanti, -*yitum*, to cause to move away, drive away; to give away.

Sam-utsāraṇa, *am*, n. the act of expelling or driving to a distance, driving away; pursuing, hunting.

समुत्सृज् *sam-ut-srij* (-*ud-s°*), cl. 6. P. -*sri-jati*, -*sraśtum*, to pour out or shed forth together, pour out, shed; to send forth, give forth, cast forth, let go, let loose, dismiss; to leave or abandon or lay aside completely; to put off; to lose; to place or put down, throw forth or away.

Sam-utsarga, *as*, m. pouring out or shedding forth together, casting or giving forth, giving away; leaving, abandoning; evacuation (of the bowels or bladder), feculent discharge.

Sam-utsrījat, *an*, *anti*, *at*, letting loose, letting go.

Sam-utsrījya, ind. having wholly abandoned or given up, having cast away.

Sam-utsrīṣṭa, *as*, *ā*, *am*, altogether poured or shed forth, cast forth, given away; let loose, wholly given up or abandoned.

समुत्सृप् *sam-ut-srīp* (-*ud-s°*), cl. 1. P. -*sarpati*, &c., to glide or soar upwards together; to go upwards, ascend, rise.

समुत्सेध *sam-utsedha*, *as*, m. (fr. rt. 1. *sidh* with *ud* and *sam*), elevation, height; swelling up, intumescence, fatness, thickness.

समुद् *sam-ud* or *sam-und*, cl. 7. P. -*unatti*, -*unditum*, to moisten thoroughly, sprinkle all over, water, wet.

2. *sam-udya*, ind. (for 1. see p. 1037, col. 1), having sprinkled all over, having moistened.

1. *sam-udra*, *as*, m. [cf. *udra*, *an-udra*], the waters above the firmament, the aerial ocean or sky (Ved. 1. in Naigh. I. 3. enumerated among the *antarikṣa-nāmāni*); a collection of water, sea, ocean, (seven seas are enumerated in *Vishnu-l'puraṇa* II. 4. viz. the sea of Lavaṇa, 'salt-water'; *lkshu*, 'sugar-cane juice or syrup'; *Surā*, 'wine'; *Ghṛita*, 'clarified butter'; *Dadhi*, 'curds'; *Dugdha*, 'milk'; *Jala*, 'fresh water'); a symbolical expression for the number four (the number of oceans being only four, according to one reckoning); the Ocean (personified and represented as the king of rivers); epithet of *Siva*; a kind of metre; N. of a place; of a work; (*as*, *ā*, *am*), Ved. having a collection of water, watery, flowing; (*ā*), f. the plant called zedoary (= *saṭi*); the *Sami* tree. — *Samudra-kapha*, *as*, m. 'sea-foam', cuttle-fish bone. — *Samudra-kūntā*, f. 'sea-beloved', a river. — *Samudra-kukshi*, *is*, f. the shore of the ocean. — *Samudra-ga*, *as*, *ā*, *am*, ocean-going, sea-faring; flowing towards the ocean; (*as*), m. a sea-farer, seaman; sea-trader; (*ā*), f. a river. — *Samudra-gamana*, *am*, n. going or voyaging by sea; sea-roving. — *Samudra-gāmin*, *i*, *ini*, *i*, sea-going, sea-faring. — *Samudra-gupta*, *as*, m., N. of a king of the Gupta dynasty. — *Samudra-griha*, *am*, n. a sort of summer-house built in the midst of water (= *jala-yantra-griha*, q. v.). — *Samudra-cūluka*, *as*, m. 'holding a mouthful of the ocean', epithet of the sage *Agastya* (fabled to have drunk up the ocean). — *Samudra-jala*, *as*, *ā*, *am*, sea-born, produced in the sea. — *Samudra-lata*, *am*, n. the sea-coast. — *Samudra-tira*, *am*, n. the sea-shore. — *Samudra-dayitā*, f. 'sea-beloved', a river.

— *Samudra-navanita*, *am*, n. 'ocean-butter', nectar or ambrosia (= *a-mṛita*); the moon (as produced or recovered at the churning of the ocean). — *Samudra-nemi*, *is*, *i*, *i*, encircled or surrounded by the ocean. — *Samudra-phala*, *am*, n. 'sea-fruit', a particular drug or medicament. — *Samudra-phena*, *as*, m. 'sea-foam', cuttle-fish bone; [cf. *phena*]. — *Samudra-bhava*, *as*, *ā*, *am*, being in the ocean, produced from or in the sea. — *Samudra-nekhalā*, f. 'sea-girdled', the earth. — *Samudra-yātrā*, f. a sea-voyage. — *Samudra-yāna*, *am*, n. a sea-voyage; a vessel, ship, boat. — *Samudra-yāyin*, *i*, m. a sea-farer, mariner, sailor, navigator, sea-trader. — *Samudra-yoshit*, *t*, f. 'sea-wife', a river. — *Samudra-rasanā*

or *samudra-rasanā*, f. 'sea-girdled', the earth.

— *Samudra-lavaṇa*, *am*, n. sea-salt. — *Samudra-varṇana*, *am*, n. 'description of the ocean', N. of the sixty-eighth chapter of the *Sundara-kāṇḍa* of the *Rāmāyaṇa*. — *Samudra-vasanā*, f. 'sea-clothed', the earth. — *Samudra-vahni*, *is*, m. submarine fire. — *Samudra-vāsa*, *ās*, *ās*, *as*, Ved. 'sea-clothed', enveloped by the ocean, surrounded by the sea. — *Samudru-vijaya*, *as*, m., N. of the father of the twenty-second *Arhat* of the present *Avasarpinī*.

— *Samudra-velā*, f. the ocean-tide; an ocean-wave, wave of the sea. — *Samudra-vyācas*, *ās*, *ās*, *as*, Ved. extensive or expanded as the ocean. — *Samudru-sosha*, *as*, m. the creeping-plant *Convolvulus Argenteus*. — *Samudra-subhagā*, f. 'ocean-favourite', the Ganges. — *Samudra-seva*, *as*, m., N. of a king.

— *Samudra-snāna*, *am*, n. ablution in the sea. — *Samudrānta* ('*ra-an*'), *am*, n. the sea-shore; nutmeg; (*ā*), f. the shrub *Albahi Maurorum* (= *dur-ālābhiā*); the cotton plant; the plant *Trigonella Corniculata*; another plant (= *yavāsa*). — *Samudrāmbārā* ('*ra-am*'), f. 'sea-clothed', the earth.

— *Samudrāmbhas* ('*ra-am*'), *as*, n. sea-water. — *Samudrāru* ('*ra-arū* or -*āru*'), *us*, m. a crocodile, shark; a large fabulous fish (= *timin-gila*); *Rāma's* bridge or the ridge of rocks between India and Ceylon. — *Samudrārtha* ('*ra-ar*'), *as*, *ā*, *am*, Ved. tending to the sea. — *Samudropapluta* ('*ra-up*'), *as*, *ā*, *am*, inundated or submerged by the ocean.

Samudriya or *samudriya*, *as*, *ā*, *am*, belonging to or generated in the firmament, aerial, (in *Rig-veda* X. 65, 13. the form *samudriyah*, acc. pl. fem., occurs); marine, oceanic, maritime, living in the ocean.

Samudrya, *as*, *ā*, *am*, = *samudriya* above.

Sam-undana, *am*, n. the act of thoroughly moistening or sprinkling; moisture, damp, wetness.

Sam-unna, *as*, *ā*, *am*, well moistened or sprinkled, thoroughly wetted or watered, very wet or moist, moistened.

समुदक्त *sam-udakta*, *as*, *ā*, *am* (fr. rt. *añ* with *ud* and *sam*), lifted up, raised up, thrown up, drawn up.

समुदागम् *sam-ud-ā-gam*, cl. 1. P. -*gaṭhati*, -*gantum*, to arrive at full or complete knowledge, understand perfectly.

Sam-udāgata, *as*, *ā*, *um*, completely known or understood.

Sam-udāgama, *as*, m. full or complete knowledge.

समुदाचर *sam-ud-ā-car*, cl. 1. P. A. -*čarati*, -*te*, &c., to move or travel about (e.g. *rathena*, in a chariot); to practise, perform, accomplish, do; to act towards, treat.

Sam-udācarat, *an*, *anti*, *ut*, practising; acting towards, treating.

Sam-udācāra, *as*, m. proper or right practice or usage; intention, purpose, design, motive.

समुदावह *sam-ud-ā-vah*, cl. 1. P. A. -*vahati*, -*te*, &c., to lead or conduct out, draw out, carry out; to carry away, carry off; to conduct home, marry.

समुदाह *sam-ud-ā-hri*, cl. 1. P. A. -*harati*, -*te*, &c., to utter together; to pronounce, declare.

Sam-udāharaṇa, *am*, n. the act of uttering, declaring, pronouncing; illustrating, illustration.

Sam-udāhṛita, *as*, *ā*, *am*, declared, uttered; pronounced, said, spoken, mentioned, recorded; illustrated.

समुदि *sam-ud-i*, cl. 2. P. -*eti*, -*etum*, to go upwards or rise together; to go up, ascend, rise; to rise up together or prepare for battle; to come together, collect together in great numbers; to come into the possession (of any one).

Sam-udaya, *as*, m. going upwards, rise, ascent, rising (of the sun &c.); coming together, collection, multitude, number, heap, quantity; totality, the whole; revenue; combination, mixture, blending together; effort, exertion, perseverance; war,

battle; the rear or reserve of an army; a day; (*am*), n. the rising of a planet, &c.; an auspicious moment (= *lagna*).

Sam-udaya, *as*, m. rise, ascent; a collection, multitude, quantity, number, heap, mass, aggregate, whole, totality; a word of more than one syllable; war, battle; the rear or reserve of an army.

2. *sam-udita*, *as*, *ā*, *am* (for 1. see under *sam-vad*), gone up, risen, ascended, rising upwards, lofty, elevated; arisen, produced, occasioned, excited; come together, collected, gathered together, aggregated, united, assembled; possessed of, furnished with, endowed.

Sam-udyat, *am*, *atī*, *at*, ascending, rising.

समुदीक्ष् *sam-ud-iksh*, cl. 1. A. -*ikshate*, -*ikshītum*, to look up at; to look at attentively, perceive, observe; to look well up to, confide in, trust in; to respect, honour.

Sam-udikshya, ind. having looked up at, having looked at or observed.

समुदीर् *sam-ud-ir*, cl. 2. A. -*irte*, &c., to move upwards; to move about, be agitated, be greatly moved or excited; Caus. -*irayati*, -*yitum*, to cause to move upwards, raise; to cause to move about, agitate, excite, incite, stimulate; to throw; to raise the voice, speak, utter, declare.

Sam-udīraṇa, *am*, n. the act of raising the voice, uttering, declaring, speaking, pronouncing; repeating, reciting.

Sam-udīrita, *as*, *ā*, *am*, set in motion, caused to move, agitated, excited; uttered, said, spoken, declared, recited.

Sam-udīrṇa, *as*, *ā*, *am*, greatly moved or agitated, excited. — *Samudīrṇa-mānasa*, *as*, *ā*, *am*, agitated or excited in mind.

समुदीप् *sam-ud-īsh*, cl. 1. P. A. -*īshati*, -*te*, &c., Ved. to rise well upwards, mount quite upwards.

समुद्ग 1. *sa-mudga*, *as*, *ā*, *am*, having a cover or lid; having beans, filled with beans; (*as*), m. a covered box or casket.

1. *sa-mudgaka*, *as*, m. a covered box, casket.

समुद्गम् *sam-ud-gam*, cl. 1. P. -*gaṭhati*, -*gantum*, to go up or rise together; to rise up, ascend; to come forth, break forth, issue, exude.

2. *sam-udga*, *as*, *ā*, *am*, going up or rising together, rising, ascending; entirely pervading; (*as*), m. a kind of artificial stanza, (see below). — *Samudgaya-maka*, *am*, n. (in rhetoric) artificially combining words so as to make different parts of a stanza correspond in sound but with different senses, (see *yamaka*).

2. *samudgaka*, *as*, m. a kind of artificial stanza (each half of which corresponds exactly in sound, though the meanings of the words are different, those of one half being respectively adjectives to those of the other; an example occurs in *Kīrātārjunīya* XV. 16).

Sam-udgata, *as*, *ā*, *am*, risen up together, risen, ascended, arisen; rising; breaking forth, issuing, exuding.

Sam-udgama, *as*, m. rising, ascent, arising; issuing; birth, production.

समुद्गृ *sam-ud-grī*. See rt. 2. *grī*.

Sam-udgīrṇa, *as*, *ā*, *am*, vomited forth (as food &c.), ejected; raised up, lifted up; raised (as the voice), uttered, exclaimed, (in these senses perhaps to be connected with rt. 1. *grī*.)

समुद्गै *sam-ud-gai*. See rt. *gai*.

Sam-udgīta, *as*, *ā*, *am*, sung out loud, chanted loudly; (*am*), n. a loud song, chant.

समुद्ग्रन्थ *sam-ud-granth*, cl. 9. P. -*grathnāti*, &c., to bind up together; to tie or fasten up.

Sam-udgrathya, ind. having bound up together, having tied up (as the hair &c.).

समुद्ग्रह *sam-ud-grah*, cl. 9. P. A. -*grīhṇāti*,

-grihñite, &c., to raise up together; to raise or lift up; to take hold of, lay hold of, seize on.

Sam-udgrihya, ind. having raised up, having taken hold of.

समुद्दिश् sam-ud-diś, cl. 6. P. -*diśati*, -*deshñ*, to point out or indicate fully, mention at full, state, declare, communicate; to designate as, name; to refer to, relate to.

Sam-uddiśya, ind. having fully pointed out; relating or referring to, with reference or regard to (with acc.); aiming at, in behalf of, on account of, in honour of, in remembrance of; for; against.

Sam-uddiśhta, as, ā, am, fully pointed out or declared or indicated, shown, explained; enumerated, particularised.

Sam-uddēsa, as, m. fully pointing out or indicating, accurate or complete description; explanation, enumeration, particularising.

समुद्दृप् sam-ud-dṛi, Pass. -*dīryate*, to be completely rent or torn in pieces, to burst asunder.

समुद्यत् sam-ud-dyut, cl. 1. A. -*dyotate*, &c., to blaze up, shine very brilliantly.

समुद्द्रु sam-ud-dru, cl. 1. P. -*dravati*, -*dro-tum*, to run forth together, escape together.

समुद्धन् sam-ud-dhan (-ud-han). See rt. han.

Sam-uddhata, as, ā, am, raised well up, completely lifted up, upraised, uplifted, elevated, risen, excited, drawn up, upheld; puffed up with pride, proud, arrogant, overbearing; impudent, rude; ill-mannered, ill-behaved. — **Samuddhata-lāngūla**, as, ā, am, (an animal) whose tail is raised or cocked up.

समुद्धस्त sam-ud-dhastā (-ud-hastā), as, ā, am, wiped off with the hand.

समुद्धु sam-ud-dhū, cl. 5. P. A. -*dhūnoti*, -*dhūnute*, &c. (see rt. 1. *dhū*), to shake up, toss up, rouse up, raise; to shake about, disturb, agitate, move hither and thither.

Sam-uddhūta, as, ā, am, shaken about, agitated, driven hither and thither.

Sam-uddhūya, ind. having shaken up, having raised up.

समुद्धृप् sam-ud-dhṛi (-ud-hṛi), cl. 1. P. A. -*uddharati*, -*te*, -*dhartum*, to raise well up, lift completely up, elevate, erect; to extol, honour; to take or pick up; to take quite out, draw well out, take out, extract; to extirpate; to root out, extirpate, exterminate, destroy utterly.

Sam-uddharāṇa, am, n. the act of raising well up, drawing up, upraising, lifting; picking up; drawing out, lifting out; complete extraction, extirpation, deliverance; eradication, pulling up by the roots, extirpation; taking out from (as a part or share); food thrown up (from the stomach), vomit.

Sam-uddharat, an, anti, at, raising up; picking up; drawing out, &c.

Sam-uddhartri, tā, trī, tri, one who lifts up or raises or extricates; (tā), m. a raiser up, deliverer, redeemer.

Sam-uddhṛita, as, ā, am, well raised or drawn up or uplifted; picked up; completely drawn out or extracted; lifted out, extricated; thrown up, vomited; taken away, removed; taken out from (as a share), deducted; set apart, divided; seized, possessed of; ill-behaved.

समुद्ध्वस् sam-ud-dhvās. See rt. *dhvās*.
Sam-uddhvasta, as, ā, am, completely overspread, sprinkled or covered with.

समुद्धन्ध sam-ud-bandh, cl. 7. P. -*badhnāti*, -*bandadh*, to bind up firmly.

Sam-udbadhya, ind. having bound up firmly.

समुद्बुध sam-ud-budh, Caus. -*bodhayati*, -*yitum*, to rouse up thoroughly, awaken, animate.

Sam-udbodha, as, m. thorough rousing up, awakening, exciting.

समुद्भू sam-ud-bhū, cl. 1. P. -*bhavati*, &c., to spring up from, arise, rise, be produced, exist; to increase, augment.

Sam-udbhava, as, m. existence, production, origin; (as, ā, am), sprung up, produced, born.

Sam-udbhūta, as, ā, am, sprung up, arisen, born, produced, derived.

समुद्भ्रम् sam-ud-bhram. See rt. *bhram*.

Sam-udbhrānta, as, ā, am, roused up, excited, bewildered, rendered wild.

समुद्य sam-udya. See under *saṃ-vad*, p. 1037, and under *saṃ-ud*, p. 1079.

समुद्यत् sam-udyat. See under *saṃ-ud-i*.

समुद्यम् sam-ud-yam, cl. 1. P. -*yaśchati*, -*yantum*, to raise up, lift up, excite; to prepare for action, make ready, strive, endeavour; to offer, present; to rein in, curb, restrain, drive (horses &c.).

Sam-udyata, as, ā, am, lifted up; ready or eager for action, prepared for, ready for (with inf. or dat. or loc. or with *artham* or *prati*); about to do anything.

Sam-udyama, as, m. lifting up; great effort or exertion, undertaking, commencing, commencement, onset.

Sam-udyamya, ind. having lifted up, carrying aloft; having restrained, having curbed.

समुद्या sam-ud-yā, cl. 2. P. -*yāti*, -*yātum*, to rise up against any one (with acc.), assail.

Sam-udyāta, as, ā, am, risen up against.

समुद्युज् sam-ud-yuj, Caus. -*yojayati*, &c., to incite, excite, animate, stimulate to exertion.

Sam-udyoga, as, m. active exertion, zeal, energy.

समुद्र 1. samudra, as, m. the ocean, &c. See under *saṃ-ud*, p. 1079, col. 1.

Samudriya, &c. See p. 1079, col. 2.

समुद्र 2. sa-mudra, as, ā, am, having a stamp or seal, stamped, sealed; having marks.

समुद्रिच् sam-ud-riś. See rt. *riś*.

Sam-udrikta, as, ā, am, abundantly furnished with (with inst.), abounding in.

समुद्रस् sam-ud-vas, Caus. -*vāsayati*, -*yitum*, to cause to be moved away, expel or remove from.

समुद्रह् sam-ud-vah, cl. 1. P. A. -*vahati*, -*te*, -*voḍhum*, to bear up, raise or lift up; to bear out, lift out, carry out, carry forth; to bear, carry, possess; to display, exhibit; to lead away, marry.

Sam-udvaha, as, ā, am, bearing up, lifting up, who or what lifts up; moving up and down.

Sam-udvahat, an, anti, at, lifting up, raising up, raising or moving up and down.

Sam-udvāha, as, m. bearing up; leading away, marriage.

समुद्रिज् sam-ud-vij, cl. 6. A. -*vijate*, &c., to tremble greatly; to shrink or start back together.

Sam-udvigna, as, ā, am, greatly agitated or disturbed, terrified, trembling with terror, frightened, anxious.

Sam-udvega, as, m. great agitation or perturbation, trembling, terror, alarm, fear.

समुद्रोक्ष sam-ud-viksh (-vi-iksh), cl. 1. A. -*vikshate*, &c., to look at together, look at, perceive.

Sam-udvikshamāṇa, as, ā, am, looking at together.

Sam-udvikshya, ind. having looked at or observed.

समुद्रुत् sam-ud-vrit, cl. 1. A. -*vartate*, &c., to rise or swell upwards together, rise or swell greatly: Caus. -*vartayati*, -*yitum*, to cause to rise or swell.

Sam-udvartita, as, ā, am, caused to rise or swell, excited.

Sam-udvritta, as, ā, am, risen up, swollen.

समुद्ग्रह् sam-ud-vṛih, cl. 6. P. -*vrihati*, &c., to draw out together, draw out, pull out.

समुन्द sam-und. See *saṃ-ud*, p. 1079.

समुन्नद् sam-un-nad (-ud-nad), cl. 1. P. -*natati*, &c., to cry out together, shout out, roar out.

Sam-unnadat, an, anti, at, crying or roaring out.

समुन्नम् sam-un-nam (-ud-nam), cl. 1. P. -*namati*, -*nantum*, to rise up or ascend together, rise aloft, ascend: Caus. -*namayati*, -*nānuyati*, -*yitum*, to raise well up, erect, lift completely up, elevate.

Sam-unnata, as, ā, am, risen up, raised aloft, lifted up; elevated, exalted, erect, high, lofty; sublime, arched, vaulted; sticking out, prominent, projecting; upright; puffed up, proud, arrogant, dignified. — **Samunnata-lāngūla**, as, ā, am, having the tail erect.

Sam-unnati, is, f. raising or lifting completely up, excessive elevation or exaltation; height, loftiness; rank, dignity, consequence, arrogance, pride; increase, prosperity.

Sam-unnamya, ind. having raised up or elevated.

Sam-unnāmya, ind. having raised completely up, &c.

समुन्नह् sam-un-nah (-ud-nah), cl. 4. P. A. -*nahyati*, -*te*, -*naddhum*, to bind or tie up; to raise up; to untie, unfasten, unfetter, loosen, set free, liberate.

Sam-unnaddha, as, ā, am, tied up, bound up; raised up, elevated, exalted; swollen, pressed up or out; full, excessive; puffed up (with pride), proud, conceited, arrogant, overbearing; supreme; untied, unfettered, liberated, loosened; produced, born.

समुन्नी sam-un-nī (-ud-nī), cl. 1. P. A. -*nyati*, -*te*, -*netum*, to lead or conduct upwards together; to raise completely up, elevate; to lead or conduct out, bring out, educe, deduce; to pay off (a debt &c.).

Sam-unnīya, as, m. gaining, obtaining; occurrence, event, advent.

Sam-unnīyat, an, anti, at, raising or lifting up, causing to obtain eminence; attaining, gaining.

Sam-unnīta, as, ā, am, led upwards, raised up, elevated.

Sam-unnēya, as, ā, am, to be brought out, to be deducted.

समुन्मज्ज् sam-un-majj (-ud-majj), cl. 6. P. -*majjati*, &c., to emerge out of the water; to dive under, bathe.

Sam-unnmajjya, ind. having bathed.

समुन्मिप् sam-un-mish (-ud-mish), cl. 6. P. -*mishati*, &c., to rise up, spring up.

Sam-unnishat, an, anti, at, rising up, springing up.

समुन्मील् sam-un-mīl (-ud-mīl), cl. 1. P. -*mīlati*, &c., to become fully expanded or unfolded, become displayed; to open (as the eye &c.); to spring up: Caus. -*mīlayati*, -*yitum*, to open, expand, unfold, display.

Sam-unnīmīta, as, ā, am, opened, expanded.

Sam-unnīmīya, ind. having opened or expanded.

समुन्मूल् sam-un-mūl (-ud-mūl), cl. 10. P. -*mūlayati*, -*yitum*, to uproot or eradicate completely; to exterminate utterly.

Sam-unnūlana, am, n. the act of uprooting or eradicating completely, utter destruction, extermination.

Sam-unnūlya, ind. having completely eradicated, having utterly exterminated.

समुन्मृज् sam-un-mṛij (-ud-mṛij), cl. 2. P. -*mṛishati*, &c., to rub completely off or out, wipe out, efface.

समुपकृप् sam-upa-kṛish, cl. 1. P. A. -*kar-*

shati, -te, &c., to draw towards at one time or together, bring near, draw near.

समुपकृप् *sam-upa-kl̥ip*, cl. 1. A. -*kalpate*, &c., to be prepared or made ready together: Caus. -*kalpayati, -yitum*, to make ready together, prepare, make ready.

Sam-upakalpita, as, ā, am, made ready, prepared, arranged.

Sam-upakl̥ipta, as, ā, am, prepared or made ready together.

समुपक्रम् *sam-upa-kram*, cl. 1. P. A. -*krāmati, -kramate, -kramitum*, to go up to, proceed towards, go near to, approach; to begin, commence (with inf., e.g. *vaktum sam-upa'akrame*, he began to speak).

Sam-upakrānta, as, ā, am, gone towards, approached.

समुपगम् *sam-upa-gam*, cl. 1. P. -*ga'cchati, -gantum*, to go or proceed together towards, go near to, come near to, approach; to go to any state or condition (see rt. *gam*), undergo.

Sam-upagata, as, ā, am, approached, approximated; undergone.

Sam-upagamana, as, m. going near, approach, approximation, contact.

समुपगृह् *sam-upa-guh*, cl. 1. P. A. -*gūhati, -te, &c.*, to embrace, surround.

Sam-upagukhya, ind. having embraced or surrounded.

समुपघ्रा *sam-upa-ghrā*, cl. 1. P. -*jighrati, -ghrātum*, to smell at; to kiss.

Sam-upajighrat, an, anti, at, kissing.

समुपचि *sam-upa-či*, Pass. -*cīyate*, to grow up, increase; to become heaped together or accumulated.

Sam-upacīta, as, ā, am, collected, heaped, accumulated. — *Sam-upacīta-jala*, as, ā, am, having accumulated waters (as the ocean).

समुपजन् *sam-upa-jan*, cl. 4. A. -*jāyate, -janitum*, to arise, be born or produced, spring up, take place, happen; to be born again: Caus. -*janayati, -yitum*, to generate, engender, cause, produce.

Sam-upajanita, as, ā, am, generated, produced, caused.

Sam-upajāta, as, ā, am, engendered, arisen, produced, caused; aroused. — *Sam-upajāta-kopa*, as, ā, am, one whose anger is roused, provoked or moved to anger. — *Sam-upajātābhiniṣṣam* ("tabh"), ind. after having formed a determined resolution.

समुपजोषम् *sam-upajosham* or *sam-upajosham*, ind. entirely according to wish or desire, quite happily, fortunately.

समुपज्ञा *sam-upa-jñā*, cl. 9. P. A. -*jñāti, -jñāte, -jñātum*, to ascertain fully, find out; to perceive, learn.

Sam-upajānat, an, ati, at, ascertaining, perceiving.

समुपतप *sam-upa-tap*, Pass. -*tapyate*, to be greatly distressed, feel pain.

समुपदिश *sam-upa-diś*, cl. 6. P. -*diśati, -deśtum*, to point out or indicate fully, show; to assign.

समुपद्रु *sam-upa-dru*, cl. 1. P. -*dravati* (ep. also A. -*te*), -*drotum*, to run together towards, rush upon (with acc.); to run up to, assail, overrun, attack.

Sam-upadruta, as, ā, am, assailed, attacked, overrun.

समुपधा *sam-upa-dhā*, cl. 3. P. A. -*dadhāti, -dhatte, -dhātum*, to put together, construct, create, produce.

Sam-upadadhat, at, ati, at, constructing, creating.

समुपधाव् *sam-upa-dhāv*, cl. 1. P. A. -*dhā-rati, -te, -dhāritum*, to run up to together, run near, rush towards.

समुपनी *sam-upa-nī*, cl. 1. P. A. -*nayati, -te, -netum*, to lead up to together, bring or draw near to, lead to; to bring about, cause; to take away, carry off or away.

Sam-upanayat, an, anti, at, leading to, bringing about, causing.

Sam-upanīta, as, ā, am, brought to, led to.

समुपन्यस् *sam-upa-ny-as*, cl. 4. P. -*asyati, -asitum*, to lay down or state at full length, describe or prove fully.

Sam-upanyasta, as, ā, am, fully stated or proved.

समुपपद् *sam-upa-pad*, cl. 4. A. -*padyate, -patum*, to come to pass, take place, be brought about or accomplished, be produced: Caus. -*pādāyati, -yitum*, to bring about, make ready, prepare, accomplish.

Sam-upapādita, as, ā, am, brought about, made ready, prepared.

समुपप्लु *sam-upa-plu*. See rt. *plu*.

Sam-upapluta, as, ā, am, completely overwhelmed or beset, assailed.

समुपभुज् *sam-upa-bhuj*, cl. 7. A. -*bhunkte, -bhoktum*, to enjoy sexually, have sexual union with (with acc.).

Sam-upabhujya, ind. having enjoyed, &c.

Sam-upabhoga, as, m. cohabitation, sexual union.

समुपया *sam-upa-yā*, cl. 2. P. -*yāti, -yātum*, to go up to or approach together (with acc.); to betake one's self to; to go to any state or condition, (see rt. 1. *yā*).

Sam-upayāta, as, ā, am, gone up to, approached, &c.

समुपयुज् *sam-upa-yuj*, cl. 7. P. A. -*yunakti, -yunkte, -yoktum*, to appropriate entirely to one's self, make complete use of, consume: Caus. -*yojayati, &c.*, to make complete use of, consume.

Sam-upayukta, as, ā, am, completely used up or consumed, eaten.

Sam-upayuktavat, ān, atī, at, one who has consumed.

समुपयोषम् *sam-upayosham*, ind. = *sam-upajosham*, col. 1.

समुपरुज् *sam-upa-ruj*, cl. 6. P. -*rujati, &c.*, to break or cut up; to press hardly upon.

समुपरुह् *sam-upa-rudh*, cl. 7. P. A. -*runadhi, -runddhe, &c.*, to hinder greatly, disturb, obstruct: Pass. -*rudhyate*, to be hindered or interrupted.

समुपलक्ष् *sam-upa-laksh*, cl. 10. P. A. -*lakshayati, -te, -yitum*, to look at attentively, observe carefully; to see fully, perceive.

समुपलभ् *sam-upa-labh*, cl. 1. A. -*labhate* (ep. also P. -*labhati*), -*labdhum*, to take or receive fully, obtain, acquire; to acquire by experience, learn, perceive.

समुपवस् *sam-upa-vas*, cl. 1. P. -*vasati, -vastum*, to abide wholly in, engage in, devote one's self to; to abide in a state of abstinence, fast.

Sam-uposhita, as, ā, am, engaged in, devoted to; fasting, abstaining.

समुपवह् *sam-upa-vah*, cl. 1. P. A. -*vahati, -te, -vodhum*, to bear or carry along with; to flow with, stream: Pass. -*upokhyate*, to be borne near, approach.

1. *Sam-upodha*, as, ā, am (for 2. see under *sam-upoh*), borne or carried along; borne upwards, gone upwards, risen.

समुपविश *sam-upa-viś*, cl. 6. P. -*viśati, -veshtum*, to sit down together, sit down on, take a

seat; to sit down near; to lie down upon (with acc.), rest upon; to encamp: Caus. -*veshayati, -yitum*, to cause to sit down, ask to be seated; to cause to encamp.

Sam-upaviśya, ind. having sat down together.

Sam-upaviśhta, as, ā, am, seated together, seated, sat down.

Sam-uparēsa, as, m. sitting down together; asking to sit down or rest, entertaining.

Sam-uparēšana, am, n. the act of causing to sit down; a habitation, building.

Sam-upureśita, as, ā, um, made to sit down, made to lie down, asked to sit down or rest, received hospitably.

समुपवृह् *sam-upa-vṛiṇh*, Caus. -*vṛiṇhayati, -yitum*, to cause to increase, augment, strengthen; to complete.

समुपवृत् *sam-upa-vṛit*, cl. 1. A. -*vartate, &c.*, to go together towards, proceed together; to behave.

समुपश्रु *sam-upa-śru*, cl. 5. P. -*śṛiṇoti, -śrotum*, to listen to attentively, hear.

समुपसंह *sam-upa-saṁ-hri*, cl. 1. P. A. -*harati, -te, &c.*, to withhold entirely, restrain, stop.

समुपसृप *sam-upa-sṛip*, cl. 1. P. -*sarpati, -sarptum, -srapum*, to creep up together towards, creep up to, go to, go towards, approach; to attack.

Sam-upasarpāt, an, anti, ut, creeping or crawling near, approaching.

समुपसेव् *sam-upa-sev*, cl. 1. A. -*sevate, -sevitum*, to make use of together; to use, enjoy.

समुपस्था 1. *sam-upa-sthā*, cl. 1. P. A. -*tishṭhati, -te, -sthātum*, to stand together in close proximity, come near, go to or towards, approach, attack (with acc.); to occur, arise, befall.

2. *sam-upasthā*, f. standing near, approximation, proximity; happening, befalling.

Sam-upasthāna, am, n. approximation, approach; nearness; happening, occurring.

Sam-upasthitu, us, ā, am, standing near, brought near to, approximated, impending; imminent; attained, acquired.

Sam-upasthiti, is, f. = *sam-upasthāna* above.

समुपस्पृश *sam-upa-sprīś*, cl. 6. P. -*sprīśati, &c.*, to touch (water) for ablution, use for ablution; to sip water; to bathe.

समुपहृ *sam-upa-hri*, cl. 1. P. A. -*harati, -te, -hartum*, to bring towards, offer; to perform (a sacrifice).

समुपाकु *sam-upā-kri* (-*upa-ā*), cl. 8. P. A. -*karoti, -kurute, -kartum*, to satisfy, pay off.

समुपाक्रम *sam-upā-kram* (-*upa-ā*), cl. 1. P. A. -*krāmati, -kramate, -kramitum*, to go up to together, to approach, attain to.

Sam-upākṛānta, as, ā, am, approached, attained to.

समुपागम् *sam-upā-gam* (-*upa-ā*), cl. 1. P. -*ga'cchati, -gantum*, to go up to together, go near to, go towards, approach, meet; to come upon, incur; to occur, befall; to undergo, go to any state or condition, (see rt. *gam*.)

Sam-upāgata, as, ā, am, gone near to, approached, come together, assembled, met; come upon, incurred; occurred, happening.

समुपाघ्रा *sam-upā-ghrā* (-*upa-ā*), cl. 1. P. -*jighrati, -ghrātum*, to smell at; to kiss.

Sam-upāghrāya, ind. having kissed.

समुपाचर *sam-upā-car* (-*upa-ā*), cl. 1. P. -*carati, -caritum*, to attend, wait on, treat (medically); to practise; to be intent upon anything.

समुपादा *sam-upā-dā* (-*upa-ā*), cl. 3. P. A. -*dadāti, -datte, -dātum*, to give or deliver over (P.);

to gain, receive, acquire (A.); to take away from, deprive of (A.); to collect, heap together (A.); to assume, put on (A.).

Sam-upāṭṭa, *as, ā, am*, acquired; taken away; collected.

Sam-upāḍāya, ind. having delivered over; having acquired; having assumed.

समुपानी *sam-upā-nī* (-upa-ā-), cl. 1. P. A. -*nyati*, -*te*, -*netum*, to conduct or lead together towards, bring together, gather together, assemble.

Sam-upānīta, *as, ā, am*, brought together, gathered together.

समुपाया *sam-upā-yā* (-upa-ā-), cl. 2. P. -*yāti*, -*yitum*, to go up to together, go towards, come up to, approach, arrive at.

Sam-upāyāta, *as, ā, am*, come near, approached, arrived.

समुपायुज् *sam-upā-yuj* (-upa-ā-). See rt. 1. *yuj*.

Sam-apāyukta, *as, ā, am*, furnished with, possessed of, surrounded by, full of.

समुपारब्ध *sam-upā-rabdh* (-upa-ā-, see *ā-rabdh*), cl. 1. A. -*rabhate*, &c., to begin together, commence.

Sam-upārabdhā, *as, ā, am*, begun, commenced, undertaken.

समुपारुज् *sam-upā-ruj* (-upa-ā-), = *sam-upa-ruj*.

समुपारुह *sam-upā-ruh* (-upa-ā-), cl. 1. P. -*rohati*, &c., to mount up, ascend.

Sam-upārūḍha, *as, ā, am*, mounted upon, ascended.

समुपार्ज *sam-upārj* (-upa-ā-), cl. 1. 10. P. -*apārjati*, -*upārjuyati*, &c., to bring together, cause to be brought together or prepared; to gain or acquire together.

Sam-apārjuna, *am*, n. the act of gaining or acquiring together, simultaneous acquisition.

Sam-upārjita, *as, ā, am*, brought together, prepared; acquired, gained; stored up.

समुपाविश *sam-upā-viś* (-upa-ā-), cl. 6. P. -*viśati*, -*veshtum*, to enter upon together, undertake, begin, commence.

समुपाश् *sam-upāś* (-upa-ā-), cl. 9. P. -*upāśnāti*, &c., to taste fully or completely, enjoy.

समुपाश्रि *sam-upā-śri* (-upa-ā-), cl. 1. P. A. -*śrayati*, -*te*, -*śrayitum*, to have recourse to together, resort to.

Sam-upāśrita, *as, ā, am*, resorted to, having recourse to.

समुपास् *sam-upās* (-upa-ā-), cl. 2. A. -*upāste*, &c., to sit near together or near each other; to engage in or devote one's self to anything together, practise in common; to serve or honour together.

Sam-upāśina, *as, ā, am*, sitting near together.

समुपास्था *sam-upā-sthā* (-upa-ā-), cl. 1. P. A. -*tishthati*, -*te*, &c., to stand near to; to practise, observe.

समुपे *sam-upe* (-upa-i, see rt. 5. *i*), cl. 2. P. -*upaiti*, &c., to come together, assemble, meet; to go towards, go near to, approach, assail, attack; to reach; to fall to the share, come into the possession of; to go to any state or condition, undergo.

Sam-upeta, *as, ā, am*, come together, assembled, gone near to, approached, resorted to, visited; arrived at; furnished with, possessed of, endowed with; inhabited by.

Sam-upetya, ind. having gone near to, having approached.

Sam-upeyivas, *ān, -yushī*, at, one who has gone near or approached; going, proceeding.

समुपेक्ष *sam-upeśh* (-upa-īksh), cl. 1. A.

-*upekshate* (sometimes also P. -*ti*), -*apekshitam*, to look completely over or beyond, take no notice of, overlook, disregard, neglect, abandon.

समुपोपविश *sam-upopa-viś* (-upa-upa-). See rt. 1. *viś*.

Sam-upopavishā, *as, ā, am*, seated together, sitting down.

समुपोष् *sam-uposh* (-upa-ush), cl. 1. P. -*uposhati*, &c., to burn together, consume together, to burn up completely.

समुपोह *sam-upoh* (-upa-ūh, see rt. 1. *ūh*), cl. 1. P. A. -*upohati*, -*te*, &c., to bring near to, draw towards; to bring into contact with.

2. **sam-upodha**, *as, ā, am* (equally referable to *sam-upa-vah*), brought near, presented, close at hand; suppressed, restrained; begun.

समुब्ज *sam-ubj*, cl. 6. P. -*ubjati*, -*ubjitum*, to cover over, close up; to press together.

Sam-ubjita, *as, ā, am*, covered over, closed up.

समुब्ध *sam-ubdh*, cl. 9. 7. P. -*ubhñāti*, -*unapti* (Impf. -*unap*), &c., Ved. to confine, shut up, cover up, close up; to strike down, injure, mutilate.

Sam-ubdha, *as, ā, am*, conjoined, covered up; injured; contracted, shrunk together, (*Sāy.* = *sankāṣita*).

समुल्लङ्घ *sam-ul-langh*, cl. 10. P. -*langhaya*, &c., to leap beyond, violate, transgress, neglect.

समुल्लम्ब *sam-ul-lamb* (-ud-lamb). See rt. *lamb*.

Sam-ullambita, *as, ā, am*, quite erect, upright; (according to some) hanging.

समुल्लस *sam-ul-las* (-ud-las), cl. 1. P. -*lasati*, -*lasitum*, to shine forth brightly, gleam, glitter; to break forth, appear; to jump or dance about, sport, be wanton; Caus. -*lāsuyati*, -*yitum*, to cause to jump or sport, exhilarate, make glad.

Sam-allasat, *am, anti, at*, shining very brightly, brilliant; dancing about, sporting, playing, waltzing.

Sam-ullasita, *as, ā, am*, shining forth, gleaming, brilliant, beautiful; sportive, sporting.

Sam-ullāsa, *as, m.* excessive brilliance; sporting, exhilaration.

समुल्लिख *sam-ul-likh* (-ud-likh), cl. 6. P. -*likhuti*, &c., to scratch up, tear up, dig up, furrow, scarify; to rub against, graze; to write down.

Sam-ullikhat, *an, ati* or *anti, at*, scratching up, tearing up.

समुल्लुप *sam-ul-lup*, cl. 6. P. A. -*lumpati*, -*te*, &c., Ved. to seize upon, lay hold of, pick up.

Sam-ullupya, ind. having seized upon, having caught hold of.

समुप् *sam-ush*, cl. 1. P. -*oshati*, &c., to burn up or consume by fire.

समुय *sam-uhya*, *am, uhyamāna*. See under *sam-vah*.

समूढ 2. *sam-ādha*. See col. 3.

समूर *samūra*, *as, m.* a kind of deer, (see below).

Samūru, *us, m.* a kind of deer (the skin of which may be used as a student's seat, &c.; according to some it has a white mane).

Samūraka, *as, ni*, = *samūra* above.

समूल *sa-mūla*, *as, ā, am*, having a root, along with the root; (*am*), ind. by the roots, with the roots, completely. — **Samūla-kāsham**, ind. striking or shaking (the ground) to its very foundations. — **Samūla-ghātam**, ind. having destroyed by the roots, having utterly exterminated.

समूह *sam-ūh* (see rt. 1. *ūh*; cf. *sam-vah*),

cl. 1. P. A. -*ūhati*, -*te*, -*ūhitam*, to bring together, gather together, collect, unite; to bring or place back in right order: Caus. -*ūhayati*, -*yitum*, to cause to be brought together, bring together.

2. **sum-ūdhu**, *as, ā, am* (in some senses equally referable to *sam-vah*, see 1. *sum-ādha*, p. 1037, col. 3), brought together, collected; heaped up, accumulated, assembled; associated, accompanying; enveloped; produced quickly; crooked, bent; tamed, tranquillised; purified, cleansed. — **Samūdha-ēchan-das**, *ās, ās, as*, having the metres restored to their proper order.

Sam-ūha, *as, m.* a collection, assemblage, aggregation, aggregate, accumulation, heap, number, multitude, quantity. — **Samūha-kārya**, *am, n.* the business or affairs of a community.

Sam-ūhat, *an, anti, at*, bringing together, collecting, gathering; contracting.

Sam-ūhana, *am, n.* the act of bringing together, collection; plenty; (*i*), *f.* a broom.

1. **sam-ūhya**, *as, ā, am*, to be brought together or assembled or collected; (*as*), *m.*, scil. *agni*, a kind of sacrificial fire (to be brought or carried by the priest); a place prepared for the reception of a sacrificial fire.

2. **sam-ūhya**, ind. having brought together or collected or assembled.

सम् *sam-ri* or *sam-rī*, cl. 1. 9. P. -*riśēhati*, -*riṣāti* (Ved. also cl. 3. 5. P. -*iyarti*, -*riṣoti*, -*riṣati*, in some forms also A.), &c., to go or come together, meet together, meet, be united, run together; to come into collision or conflict; to bring together, construct: Caus. -*arpayati*, -*te*, -*yitum*, to throw at, hurl at (with acc.), strike, hit; to fix or place in or on, put on, put down, deposit; to deliver completely over, hand over, consign, commit; to place back, give back, restore.

Sam-ara, *as, am, m.* n. coming together in a hostile manner, conflict, combat, struggle, strife, war, battle [cf. *sumarya*]; (*as*), *m.* a proper N. — **Samara-kanda**, *N.* of a district. — **Samuravajaya**, *as, m.* a proper N. — **Samara-mardana**, *as, m.* 'destroying in battle,' epithet of Śiva. — **Samara-mūrdhun**, *ā, m.* the front or van of battle. — **Samara-varman**, *ā, m.* a proper N. — **Samara-rījayin**, *i, inī, i*, victorious in battle. — **Samara-siṅha**, *as, m.* a proper N. — **Samara-svāmīn**, *i, m.* a particular statue or idol erected by Samara-varman. — **Samara-rāṇava** ('*ra-ar*'), *as, m.* the ocean of war. — **Samarocīta** ('*ra-uc*'), *us, ā, am*, fit for war. — **Samaroddesu** ('*ra-ud*'), *as, m.* a battle-field, place of combat. — **Samarodyata** ('*ra-ud*'), *as, ā, am*, prepared for conflict, ready for combat.

Sam-araya, *am, n.*, Ved. coming together, approach; conflict, fighting, combat; (in Naigh. II. 17. enumerated among the *sumgrāma-nāmāni*).

Sam-arāṇa, *as, ā, am*, Ved. coming together.

Sam-arpaṇa, *um, n.* (fr. the Caus.), the act of delivering or handing completely over, consigning, presenting.

Sam-arpaṇīya, *as, ā, am*, to be delivered or presented, to be made over.

Sam-arpayat, *an, anti, at*, placing in or on; depositing, delivering over, consigning.

Sam-arpayiturya, *as, ā, am*, = *sam-arpaṇīya*.

Sam-arpiṭa, *us, ā, am*, placed or fixed in or on, deposited, resting on, delivered, made over, consigned, committed; appointed; put together. — **Sam-arpiṭa-vat**, *ān, ati, at*, one who has consigned or delivered over.

Sam-arpya, *as, ā, am*, = *sam-arpaṇīya*.

1. **sumarya**, *as, am, m. n.* [cf. *sam-ara*; the Pāda text, however, divides into *sa-marya*], Ved. conflict, battle, war, (in Naigh. II. 17. enumerated among the *sumgrāma-nāmāni*); sacrifice, (*Sāy.* = *yajña*, Rig-veda VII. 23. 1.) — **Samarya-jit**, *t, t, t*, Ved. conquering in war, victorious in battle. — **Sam-arya-rājya**, *am, n.* the dominion of fighting, war, battle.

1. samarya, Nom. P. samaryati, &c., to desire battle.

Samaryat, an, anti, at, Ved. desiring battle, intent on conflict.

Sam-ārāṇa, as, ā, am (perf. part. A.), having come together, flowing together.

Sam-irṇa, referred to sam-ri by Scholiast on Pan. VII. 1, 102.

Sam-rita, as, ā, am, come together, met; come into collision, clashing together.

Sam-riti, is, f., Ved. coming together, meeting together, contact, (Sāy. = sangama); conflict, fighting.

समृच् sam-rić [cf. sam-arć], cl. 6. P. -rićati, &c., to praise, extol, adore, honour, (sam-āriće, he has been lauded; but according to Sāy. = samyak pūjītavān, he has well honoured, or sthāpītavān, he has established, Ṛig-veda I, 160, 4.)

समृञ् sam-riñj, cl. 6. P. A. -riñjati, -te, &c., to strive together or unite together for any object (with loc.); to promote well or together, (Sāy. = samyak prasādhayati, Ṛig-veda I. 6, 9.)

समृध् 1. sam-ridh, cl. 4. 5. P. -ridhyati, -ridhnoti, &c., to succeed well, be very successful, prosper, flourish, increase or grow greatly; Pass. -ridhyate, to be completely successful, be fulfilled or accomplished, succeed, prosper; to share in abundantly, be fully furnished with (with inst.): Caus. -ardhayati, -yitum, to cause to succeed or prosper; to cause to be fulfilled; to cause to be abundantly furnished with.

Sam-arīdhaka, as, ā, am, causing to prosper, &c., granting a blessing or boon.

Sam-riddha, as, ā, am, very prosperous, thriving, flourishing, happy, fortunate; full-grown, increased, grown, accelerated; fully furnished with, abundantly endowed with, rich in, rich, wealthy; completed, full, complete, entire. — Sam-riddha-yasas, ās, ās, as, rich in fame, renowned, famous. — Sam-riddha-vega, as, ā, am, increasing in speed, excessively swift. — Sam-riddhārtha (‘dha-ar’), as, ā, am, having increased substance or wealth, increasing in resources. — Sam-riddhī-kṛi, cl. 8. P. -kari, &c., to make prosperous or wealthy.

Sam-riddhi, is, f. great prosperity or success, exuberance, profusion; thriving, increase, gain, happiness, good fortune, well-being, wealth; power, supremacy, sway. — Sam-riddhi-samaya, as, m. a season of great prosperity.

Sam-riddhin, ī, inī, i, prosperous, happy, blessed; possessing abundance of (at the end of a comp.).

2. sam-ridh, t, t, t, Ved. very prosperous, (Sāy. = sam-īddha, Ṛig-veda VI. 2, 10.)

समृष sam-rish, cl. 1. P. -arshati, &c. (see rt. 1. rish), Ved. to come together, unite with.

समे sam-e (-ā-i, see rt. 5. i), cl. 2. P. -aiti, &c., to come together, approach together, meet or assemble together, unite together, meet at or in (with acc. or loc.); to come together with (with inst.); to go to, enter, go through, march across (with acc.); to come into competition or rivalry with, cope with; to join or lead together (with acc.).

Sam-eta, as, ā, am, come together, met together, assembled, joined or united together, collected, associated, agreed, covenanted; encountered, come to close quarters, come into collision; conjoined, concomitant, connected or united with, furnished with, possessed of, having; come near, approached, approximated, near. — Sam-eta-māya, as, ā, am, furnished with or possessing illusions.

Sam-etya, ind. having come together, having assembled or met together, having held a meeting.

Sam-eyiras, ān, -yushī, at, one who has come together.

समेघलेख sa-megha-lekha, as, ā, am, having streaks of cloud.

समेज् sam-ej, cl. 1. P. -ejati, &c., to rise or move upwards.

समेडी sameḍi, f., N. of one of the Mātṛis attending on Skanda; [cf. bheḍi.]

समेद्ध् sam-eddhṛi. See under sam-indh.

समेध् sam-edh, cl. 1. A. -edhate, -edhitum, to prosper greatly, thrive, increase; Caus. -edhayati, -yitum, to cause to prosper or succeed, cause to increase or swell; to strengthen, make happy or fortunate.

Sam-edhita, as, ā, am, greatly increased or augmented, made to prosper or thrive, strengthened, strong; united.

समेध sa-medha, as, ā, am, along with the sacrifice, having the essence of sacrifice.

समोक्स् sam-okas, ās, ās, as, living or dwelling together, furnished or surrounded with (with inst., Sāy. = samāna-nivāsa or sam-aveta, Ṛig-veda I. 64, 10.)

समोदक् samodaka. See under sama.

समोपे sam-ope (sam-ā-upa-i). See rt. 5. i. Sam-opeta, as, ā, am, fully furnished or endowed with, possessed of.

समोह samoha [cf. sam-moha under sam-mul], enumerated among the saṃgrāma-nāmāni in Naigh. II. 17.

समौलिरत्न sa-mauli-ratna, as, ā, am, with a crown-jewel, having a crest-jewel.

सम्प sam-pa, as, m. (probably fr. sam-pat), descending, falling, alighting; (ā), f. lightning; [cf. śampā.]

सम्पच् sam-pać, Caus. -pācayati, -yitum, to cook or mature together; to ripen thoroughly, bake or cook thoroughly, burn.

Sam-pakva, as, ā, am, thoroughly matured or ripened.

Sam-pāka, as, m. cooking or ripening thoroughly, maturing; the tree Cassia Fistula [cf. sam-pāka]; (as, ā, am), reasoning well, a reasoner, logician; subtle, cunning, impudent; lustful, lewd; small, little, low.

सम्पद् sam-paṭh, cl. 1. P. -paṭhati, &c., to read through, peruse.

Sam-pāṭhya, as, ā, am, to be caused to be read, (a-sampāṭhya, one with whom no one is allowed to read.)

सम्पत् sam-pat, cl. 1. P. -patati, -patitum, to fly together, run or rush together, meet or come together, flow together; to meet at (with acc.); to unite with (with inst.); to fall together, meet together in hostile encounter; to fly to, hasten towards, flock to, go to, attain; to rush towards, assail, attack; to fall in with; to fly down, fall down, alight on; to go or roam about; to come to pass, happen; Caus. -pātayati, -yitum, to cause to fly or fall, cause to fly down, throw down, hurl down, cast, throw.

Sam-patat, an, anti, at, flying together, hastening together; falling or flying down, alighting, arriving; going backwards and forwards.

Sam-patita, as, ā, am, flying or falling together, coming to pass, happening, fallen or met together; come to pass.

Sam-pāta, as, m. falling together, concurrence, falling against each other, meeting together, encountering; butting together; general fall; falling down, descending, coming down, alighting (as a bird); a peculiar mode of flight (of birds); the flight of an arrow; that which falls or settles to the bottom, the residue (of an offering); anything thrown in or added as an ingredient; going, moving, removing; N. of the son of Garuḍa; (au), m. du.,

N. of two Vedic hymns. — Sampāta-vat, ān, atī, at, containing ingredients.

Sam-pāti, is, m., N. of a fabulous bird (the eldest son of Garuḍa and elder brother of Jaṭāyu); a proper N., (also written sam-yāti.)

Sampātika, as, m. a fabulous bird.

Sam-pātin, ī, inī, i, falling together.

सम्पत्नी sam-patnī, f. (a woman) together with her husband, (see patnī.)

सम्पद् 1. sam-pad, cl. 4. A. -padyate, -patum, to fall or happen well, turn out well, succeed, be prosperous, be accomplished; be completed or fulfilled, to become full or complete (as a number), amount to; to become (e. g. sredbhedo vībhūshā sampede, the bursting out of drops of perspiration became an ornament, Kirāt. VII. 5), be produced, be born, be brought forth, arise; to fall together, come together, meet with, unite with (with inst.); to fall into any one's possession; to attain to, obtain, acquire; to enter into, be absorbed in (with loc. or acc.): Caus. -pādayati, -yitum, to cause to succeed, cause to arise, cause to become, bring about, produce, effect, accomplish, complete, cause to procure, obtain, make ready, prepare; to turn or transform into; to furnish or provide with, endow with; to cause to be occupied with; to attain, obtain; to be agreed, agree upon (Ved.).

Sam-patti, is, f. prosperity, success, increase of wealth, &c., completion, fulfilment, perfection, excellence; a suitable state or condition; a sort of medicinal root.

2. sam-pad, t, f. success, prosperity, good fortune; luck, fate; increase of wealth or happiness, advancement of any kind, advantage, benefit, blessing; a treasure; a necklace of pearls; decoration, adornment; accomplishment, perfection, completion; excellence; correctness, right method; excess, abundance. — Sampad-rasu, us, m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Mars). — Sampad-rivīmaya, as, m. an interchange of benefit or advantage.

Sam-padyamāna, as, ā, am, being accomplished, being brought about.

Sampadvāra, as, m. a king, prince.

Sam-panna, as, ā, am, fallen or turned out well, successful, prosperous, fortunate, thriving, happy; accomplished, effected, completed, finished, complete, perfect; perfectly acquainted or conversant with; full grown, mature; right, correct; procured, acquired, obtained; possessed of, endowed with; of perfect or correct flavour; (as), m. epithet of Siva; (am), n. a delicacy. — Sam-panna-tama, as, ā, am, most complete or perfect. — Sampanna-rūpa, as, ā, am, complete, perfect; dainty, delicate.

Sampannaka, as, ā, am, = sam-panna above.

Sam-pāda, as, m. accomplishment, completion, acquisition, obtaining.

Sam-pādaka, as, ikā, am, bringing about, effecting, effective of, accomplishing, fulfilling.

Sam-pādana, as, ī, am, effective of, procuring, gaining; (am), n. the act of bringing about, accomplishing, effecting, making; preparing, clearing (ground &c.); gaining, acquiring, reaching, attaining.

Sam-pādanīya, as, ā, am, to be brought about or effected.

Sam-pādayat, an, anti, at, accomplishing, effecting, perfecting.

Sam-pādayitṛi, tā, trī, tri, one who accomplishes or effects.

Sam-pādita, as, ā, am, brought about, accomplished, effected; attained, obtained, gained, gotten.

Sam-pāḍya, ind. having procured, effected, or obtained.

सम्पद् sam-pada, am, n. standing with the feet together or even (= samam pada-yugam).

सम्परिकृत् sam-pari-kṛit, cl. 10. P. -kīrtayati, -yitum, to enumerate fully, particularise.

Sam-parikīrtita, as, ā, am, fully enumerated, related in detail.

सम्परिक्रमम् *sam-pari-kram*, cl. 1. P. A. -*krāmāti*, -*krānate*, &c., to go or walk round, to visit in succession, go the round of.

Sam-parīkramya, ind. having walked round.

सम्परिख्या *sam-pari-khyā*, cl. 2. P. -*khyāti*, &c., to communicate completely, relate in full, declare at length.

सम्परिग्रह *sam-pari-grah*, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, &c., to accept fully, receive; to receive in a friendly manner; to embrace; to accomplish, perform, complete; to take in or understand thoroughly.

Sam-parigrīhya, ind. having accepted; having completed, having thoroughly understood.

सम्परिचर *sam-pari-car*, cl. 1. P. -*carati*, -*caritum*, to wait upon, attend on, serve.

सम्परिचिन्त *sam-pari-cint*, cl. 10. P. -*cintayati*, -*yitum*, to think out, excogitate, invent.

Sam-parīcīntita, as, ā, am, thought out, devised.

सम्परितुष *sam-pari-tush*, cl. 4. P. -*tushyati*, -*toshitum*, to feel quite satisfied or content; Caus. -*toshayati*, -*yitum*, to satisfy completely, appease.

Sam-paritoshita, as, ā, am, fully satisfied, quite appeased.

सम्परित्यज *sam-pari-tyaj*, cl. 1. P. -*tyajati*, -*tyaktum*, to abandon completely, desert, leave.

Sam-parityakta, as, ā, am, abandoned, given up. — *Sam-parityakta-jivita*, as, ā, am, (a battle &c.) in which life is risked.

Sam-parityajya, ind. having completely abandoned, having abandoned everything.

सम्परिदह *sam-pari-dah*, Pass. -*dahyate* (also P. -*ti*), to be entirely burnt or consumed by fire, be consumed.

सम्परिपू *sam-pari-prī*. See rt. *prī*, p. 596.

Sam-paripūrṇa, as, ā, am, quite filled, fully satisfied; completely accomplished, perfected. — *Sam-paripūrṇa-vidya*, as, ā, am, well filled with knowledge, perfect in knowledge.

सम्परिप्लु *sam-pari-plu*, cl. 1. A. -*plavate*, &c., to flow quite over, overflow completely.

Sam-paripluta, as, ā, am, completely overflowed, deluged; overwhelmed (with misfortune &c.), greatly distressed.

सम्परिभू *sam-pari-bhū*, cl. 1. P. -*bhavati*, &c., to despise or contemn utterly: Pass. -*bhūyate*, to be despised, &c.: Caus. -*bhāvayati*, -*yitum*, to fix firmly, hold well together, control.

सम्परिभ्रंश *sam-pari-bhraṣ*. Secr. *bhraṣ*. *Sam-paribhraṣha*, as, ā, am, fallen away from, entirely deprived of (with abl.).

सम्परिमुद *sam-pari-mud*, cl. 1. A. -*modate*, &c., to rejoice greatly, exult.

सम्परिरक्ष *sam-pari-raksh*, cl. 1. P. -*rakshati*, -*rakshitum*, to keep complete guard over, protect, defend.

सम्परिरभ *sam-pari-rabh*, cl. 1. A. -*rabhate*, &c., to take well hold of; to clasp or embrace mutually. *Sam-parirabhya*, ind. having mutually embraced.

सम्परिवृ *sam-pari-vṛi*, cl. 5. P. A. -*vṛinoti*, -*vṛinute*, &c., to surround completely, encompass, encircle: Caus. -*vārayati*, &c., to surround.

Sam-parivārita, as, ā, am, entirely surrounded or encompassed.

Sam-parivārya, ind. having encircled or encompassed.

Sam-parivṛita, as, ā, am (Ved. also *sam-pari-vṛita*), completely surrounded.

सम्परिवृज् *sam-pari-vrij*, Caus. -*varjayati*, -*yitum*, to shun or avoid utterly, forsake, abandon.

सम्परिवृत् *sam-pari-vṛit*, cl. 1. A. -*vartate*, &c., to turn completely round, roll round, revolve; to exist; to turn back, return; to turn back from, desist from (with abl.): Caus. -*vartayati*, -*yitum*, to cause to turn round, lead round, lead about.

Sam-parivartya, ind. having made to turn round, having led round.

सम्परिशोष *sam-pariśoṣha*, am, n. (fr. rt. *śush* with *pari* and *śam*), becoming completely dried up, withering on, emaciation.

सम्परिष्वञ्ज *sam-pari-shvaj*. See rt. *svaj*.

Sam-pariśhvakta, as, ā, am, mutually embraced, closely embraced.

Sam-pariśhvajya, ind. having mutually embraced.

सम्परिहृष *sam-pari-hṛish*, Caus. -*harshayati*, -*yitum*, to make completely happy, delight.

सम्परे *sam-pare* (-*parā-i*, see rt. 5. *i*), cl. 2. P. -*paraiti*, &c., to come together (in conflict); to go away, go beyond (especially to another world or future state).

Sam-parāya, as, m. meeting together in strife or encounter, conflict, contention, war, battle; calamity, adversity; the other world, a future state, futurity, future time; a son.

Samparāyaka, am, n. conflict, encounter, war, battle.

Samparāyika, am, n. = *samparāyaka* above.

सम्पर्क *sam-parka*. See under *sam-priē*.

सम्पर्वाप *sam-par-yāp* (-*pari-āp*), cl. 5. P. -*āpmoti*, &c., Ved. to take hold of together.

Sam-pariāpya, ind. having taken hold of simultaneously.

सम्पलाय *sam-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *śam*), cl. 1. A. -*palāyate*, -*yitum*, to run away together, escape.

सम्पश्यमान *sam-pāśyamāna*. See under 1. *śan-dṛiś*, p. 1059, col. 3.

सम्पा *sam-pā*, cl. 1. P. A. -*pibati*, -*te*, &c. (see rt. 1. *pā*), to drink together: Caus. -*pāyayati*, -*yitum*, to cause to drink together, make to drink.

Sam-pāya, ind. having drunk together.

Sam-pīti, is, f. drinking in company, composition.

सम्पाक *sam-pāka*. See *sam-pac*, p. 1083.

सम्पाट *sam-pāta*, as, m. (fr. rt. *paṭ* with *śam*), a spindle; the intersection of the prolonged side of a triangle by a perpendicular.

सम्पात *sam-pāta*, *śam-pāti*. See *sam-pat*.

सम्पाद *sam-pāda*, *śam-pādana*, &c. See p. 1083, col. 3.

सम्पार *sampāra*, as, m. a proper N.

सम्पारण *śam-pāraṇa*. See *śam-pri*, col. 3.

सम्पिण्ड *śam-piṇḍ*, cl. 10. P. -*piṇḍayati*, &c., to heap together; to clench.

Sam-piṇḍita, as, ā, am, heaped together; contracted. — *Sampīṇḍitānguli* ('*ta-ang*'), is, is, i, having the fingers clenched or closed.

सम्पिष *śam-piṣh*, cl. 7. P. -*pinashti* (Impf. *śam-apinat*, Ved. *śam-piṣak*), -*piṣh*, to grind or rub together, pound or crush to pieces, bruise, crush (Soma &c.); to shatter, destroy, kill.

Sam-piṣhta, as, ā, am, crushed or broken to pieces, pounded, bruised, shattered, destroyed.

Sam-piṣhaṇa, am, n. the act of grinding together, pounding.

सम्पीड *śam-pīḍ*, cl. 10. P. -*pīḍayati*, -*yitum*, to compress, press or squeeze together, oppress,

press, force; to pinch, pain, torture, vex, harass, disturb; to obscure, eclipse; to reckon up, calculate together, compute, sum up.

Sam-pīḍa, as, m. pressing or squeezing together, pain, torture; harassing, agitating, disturbing; sending, directing; (*ā*), f. torment.

Sam-pīḍana, am, n. compression, pressing together, squeezing; pinching, paining, castigation, punishment; stirring together, agitating; sending.

Sam-pīḍayat, an, anti, at, compressing; squeezing, tormenting, paining.

Sam-pīḍita, as, ā, am, pressed together, squeezed; pained, tortured, punished; agitated; sent.

Sam-pīḍya, ind. having pressed together, having tormented; having restrained.

सम्पीति *śam-pīti*. See under *śam-pā*.

सम्पुट *śam-puṭa*, as, m. (fr. rt. *puṭ* with *śam*), a covered box, casket; the Kuruvaka flower.

Sampuṭaka, as, m. a box, casket; (*ākā*), f. a box filled with ornaments.

सम्पुष् *śam-push*, cl. 9. P. -*pushṇāti*, -*pośhitum*, to become thoroughly nourished, increase, grow.

Sam-pośhya, as, ā, am, to be well nourished or supported.

सम्पू *śam-pū*, cl. 9. P. A. -*punāti*, -*punite*, &c., to cleanse thoroughly, purify: Caus. -*pāvayati*, -*yitum*, to make clean, cleanse, purify.

Sam-pūya, ind. having cleansed, having purified.

सम्पूज *śam-pūj*, cl. 10. P. -*pūjayati*, -*yitum*, to honour greatly, esteem or value highly.

Sam-pūjana, am, n. the act of treating with great respect, honouring, reverence, esteem.

Sam-pūjaniya or *śam-pūjayitavya*, as, ā, am, to be highly honoured or valued; to be respected.

Sam-pūjita, as, ā, am, greatly honoured, highly respected or valued, revered.

1. *śam-pūjya*, as, ā, am, to be honoured, &c.

2. *śam-pūjya*, ind. having honoured, honouring, worshipping, paying respect to.

सम्पू *śam-pri*, Caus. -*pārayati*, -*yitum*, Ved. to bring over to the further side, bring to an end, accomplish, perform.

सम्पृच् *śam-priē*, cl. 7. P. -*priṇakti* (also apparently cl. 3. in some Vedic forms, e.g. *śam-pipriḡdhi*, *pipriḡta*, &c.), cl. 2. A. -*priḡkte* or *-priḡkte*, &c. (see rt. 1. *priē*), to mix together, commingle, bring into contact, connect, unite; to be mixed together, be united, be in contact, be connected (A.); to fill up, fill, complete; to fill or satiate with, present with; to be filled or satiated with, be presented with (A.).

Sam-parka, as, m. mixing together, mixture, commingling, conjunction, union; contact, touch; bodily contact, sexual union or connection.

Samparkin, ī, īṇī, ī, blended together, mixed; united with, connected; in contact with, touching.

Samparkiya, as, ā, am, relating to contact or connection; liable to come in contact.

Sam-prikta, as, ā, am, mixed together, blended, combined, conjoined, united, connected, related; in contact with, touching, in close contact; interspersed, inlaid.

Sam-priṇāna, as, ā, am, Ved. being mixed or mingled with, associated with.

सम्पू *śam-pri*, Pass. -*pūryate*, to be completely filled, become quite full: Caus. -*pārayati*, -*pūrayati*, -*yitum*, to make quite full, complete; to fill with.

Sam-pāraya, as, ī, am, Ved. (equally referrible to *śam-pri* above). completing, filling, adequate, (Śāy. = *icchāyāḥ samyak pūraya*, Rīg-veda III. 45. 4.)

Sam-pūrayat, an, anti, at, causing to be full, filling.

Sam-pūrīta, as, ā, am, filled quite full, filled with. *Sau-pūrīta*, as, ā, am, completely filled or full, replete; full (as the moon); complete, finished; whole, entire; (as), n. any mode of music in which all the notes of the gamut are employed; (ā), f. a particular *ekādāśī*, q. v.; (am), n. ether, the ethereal element or atmosphere. — *Sampūrīta-kāma*, as, ā, am, filled with desire. — *Sampūrīta-lara*, as, ā, am, more filled, very full. — *Sampūrīta-tā*, f. or *sampūrīta-tru*, am, n. complete fullness, perfection, completeness. — *Sampūrīta-vidya*, as, ā, am, replete with knowledge.

सम्प्रकम्प *sam-pra-kamp*, cl. 1. A. -*kampate*, -*kampitum*, to tremble violently, shiver, quake: Caus. -*kampayati*, -*yitum*, to cause to tremble.

सम्प्रकाश *sam-pra-kāś*, cl. 1. A. -*kāśate*, &c., to become manifest, be visible, appear; to shine, glitter: Caus. -*kāśayati*, -*yitum*, to illuminate, make manifest, display, discover, disclose.

Sam-prakāśita, as, ā, am, made manifest, displayed, discovered.

सम्प्रकृ *sam-pra-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to perform, practise, do; to effect, render, cause anything to become (with two acc.).

सम्प्रकृप् *sam-pra-kṛish*, cl. 1. P. -*kurshati*, &c., to drag along with, carry off, tear away.

सम्प्रकृ *sam-pra-kṛi*. See rt. 1. *kṛi*. *Sam-prakirya*, as, ā, am, thoroughly mixed or mingled.

सम्प्रकृत *sam-pra-kṛit*, cl. 10. P. -*kīrtayati*, -*yitum*, to mention fully, enumerate; to declare or designate as, call, name, pronounce.

Sam-prakṛīta, as, ā, am, mentioned fully, enumerated; called, named, designated.

सम्प्रकृप् *sam-pra-kṛip*, Caus. -*kalpayati*, -*yitum*, to arrange or dispose properly, ordain, regulate, appoint, fix, settle.

Sam-prakalpita, as, ā, am, thoroughly arranged or prepared, disposed, ordained, appointed, fixed.

Sam-prakṛipta, as, ā, am, well prepared or arranged; well provided or furnished with.

सम्प्रक्रम *sam-pra-kram*, cl. 1. A. -*kramate*, -*kramitum*, to proceed to do or set about anything, to begin (with inf.).

सम्प्रक्षालन *sam-prakshālana*, am, n. the act of washing entirely away, complete ablution, purification by water; bathing; inundation.

सम्प्रक्षिप् *sam-pra-kship*, cl. 6. P. A. -*kshipati*, -*te*, -*ksheptum*, to throw or hurl at, cast.

सम्प्रक्षुब्ध *sam-pra-kshubh*, cl. 1. A. 4. P. -*kshobhate*, -*kshubhyati*, &c., to be greatly shaken or tossed about or agitated; to become confused.

Sam-prakshubhita, as, ā, am, greatly shaken or tossed about. — *Sampṛakshubhita-mānasa*, as, ā, am, agitated or confused in mind.

सम्प्रक्षौ *sam-pra-kshai*, Caus. -*kshāpayati*, -*yitum*, Ved. to cause to die away or be destroyed, extinguish.

Sam-prakshāpya, ind. having extinguished.

सम्प्रगाह *sam-pra-gāh*, cl. 1. A. -*gāhate*, &c., to dive into, plunge into, enter.

सम्प्रगृ *sam-pra-grī*, cl. 9. P. -*grīṇāti*, &c., to recite or celebrate together.

Sam-pragīrya, ind. having recited together.

सम्प्रगै *sam-pra-gai*, cl. 1. P. -*gāyati*, -*gātum*, to sing forth, chant, intone, sing; to begin to sing.

सम्प्रग्रह *sam-pra-grah*, cl. 9. P. A. -*grīhṇāti*, -*grīhṇite*, &c., to hold forth together, stretch forth (Ved.); to seize or take hold of together; to take hold of; to accept or receive well or kindly.

Sam-pragrihya, ind. having laid hold of or seized.

सम्प्रघृप् *sam-pra-ghṛish*, cl. 1. P. -*gharshati*, &c., to rub well into or on.

सम्प्रचक्ष *sam-pra-śaksh*, cl. 2. A. -*śashte*, -*śashtum*, to explain or expound particularly; to suppose, assume.

सम्प्रचर *sam-pra-śar*, cl. 1. P. -*śarati*, -*śaritum*, to come forth, advance, begin to move; to go on, be carried on, take place.

Sam-praśarat, an, anti, at, advancing, going on.

सम्प्रचि *sam-pra-śi*, cl. 5. P. A. -*śinoti*, -*śinute*, &c., to gather or collect completely.

सम्प्रचुद् *sam-pra-śud*, Caus. -*śodayati*, -*yitum*, to urge on or impel quickly, set in rapid motion, push on, incite, drive on; to promote, encourage; to require.

Sam-praśodita, as, ā, am, urged on, impelled, incited.

सम्प्रच्छिद् *sam-pra-śhid* (-*śhid*), cl. 7. P. A. -*śchinatti*, -*śchintte*, &c., to cut to pieces, cut through, split to pieces, shatter.

सम्प्रच्यु *sam-pra-śyu*, Caus. -*śyāvayati*, -*yitum*, to cause to proceed or come forth from different directions; to bring together.

सम्प्रच्छ *sam-pra-śch*, cl. 6. P. A. -*prīśchati*, -*prīśchate*, -*prashṭum*, to ask fully, inquire about (with two acc.); to make inquiries, consult about (A.); to salute, greet (Ved.).

Sam-prīśhta, as, ā, am, asked or inquired about.

Sam-praśna, as, m. asking or inquiring about, full inquiry; courteous inquiry; any question or inquiry; a refuge, asylum (Ved., Śāy. = *paramaśvara*).

सम्प्रजन् *sam-pra-śan*, cl. 4. A. -*śāyate*, &c., to be produced, spring up, arise, come into existence; to exist, be; to be born again.

Sam-prajāta, as, ā, am, produced, arisen; (ā), f. a cow which has calved; [cf. *pra-jātā*.]

सम्प्रज्ञा *sam-pra-śhā*, cl. 9. P. A. -*śhānāti*, -*śhānīte*, &c., to distinguish, discern, recognise, know accurately or perfectly.

Sam-prajñāta, as, ā, am, distinguished, discerned; known accurately.

सम्प्रज्वल् *sam-pra-śval*, cl. 1. P. -*śvalati*, &c., to flame or blaze up, catch fire, burn: Caus. -*śvālayati*, -*yitum*, to light up, kindle, ignite.

Sam-prajvalat, an, anti, at, flaming up, burning.

Sam-prajvalita, as, ā, am, lighted, kindled.

Sam-prajvālya, ind. having lighted or kindled.

सम्प्रणद् *sam-pra-śad* (-*śad*), cl. 1. P. -*śadati*, &c., to cry out, cry: Caus. -*śādayati*, -*yitum*, to cause to resound, fill with clamour or noise.

Sam-praśādita, as, ā, am, made to resound.

सम्प्रणम् *sam-pra-śam* (-*śam*), cl. 1. P. -*śamati*, -*śantum*, to bow down or bend one's self before (with acc.).

Sam-praśamya, ind. having bowed down before.

सम्प्रणर्द् *sam-pra-śard* (-*śard*). See rt. *śard*.

Sam-praśardita, as, ā, am, roared out, bel-
lowed.

सम्प्रणश *sam-pra-śas* (-*śas*), cl. 4. P. -*śasayati*, &c., to be entirely lost, vanish; to disappear.

Sam-praśasta, as, ā, am (incorrectly *sam-praśasta*), entirely vanished, disappeared.

सम्प्रणिधा *sam-pra-śi-dhā* (-*ni-dhā*), cl. 3. P. A. -*dadhāti*, -*dhatte*, -*dhātum*, to put down on one side, leave behind, leave unnoticed, disregard.

Sam-praśidhāya, ind. having put aside, having disregarded.

सम्प्रणी *sam-pra-śi* (-*ni*), cl. 1. P. A.

-*śayati*, -*te*, -*śetum*, to bring together, collect, raise (taxes &c.); to put together, compose; (with *daṇḍam*) to apply the rod, inflict punishment, administer chastisement.

Sam-praṇita, as, ā, am, brought together, brought, conveyed; composed (as poetry &c.), inflicted (as punishment).

Sam-praṇetī, tā, trī, tri, one who guides or leads, guiding, leading, &c.; (tā), m. a ruler, judge.

सम्प्रणुद् *sam-pra-śud* (-*śud*), cl. 6. P. A. -*śudati*, -*te*, -*śottum*, to drive or press forward, urge on, to drive away from, remove or move away from (with abl.).

Sam-praśudita, as, ā, am, driven or urged on.

सम्प्रतप् *sam-pra-śap*. See rt. 2. *śap*.

Sam-pratapta, as, ā, am, excessively heated; greatly pained, tortured; suffering pain.

Sam-pratāpana, am, n. the act of heating or burning; inflicting great pain or torture, afflicting; N. of one of the twenty-one hells, (Manu IV. 89.)

सम्प्रतर्क *sam-pra-śark*, cl. 10. P. -*śarkayati*, -*yitum*, to form a clear conclusion or conjecture; to consider as, think, regard.

Sam-pratarkya, ind. having considered or regarded.

सम्प्रति 1. *sam-prati*, ind. now, at this time, at present.

सम्प्रति 2. *sam-prati*, is, m., N. of a particular Arhat of the past Utsarpiṇi.

सम्प्रतिग्रह *sam-prati-śrah*, cl. 9. P. A. -*śrīhṇāti*, -*śrīhṇite*, -*śrahitum*, to receive hospitably, treat kindly, welcome.

सम्प्रतिज्ञा *sam-prati-śhā*, cl. 9. P. A. -*śhānāti*, -*śhānīte*, -*śhānātum*, to recognise fully, assent to, promise.

Sam-pratiśhāta, as, ā, am, fully recognised or assented to, promised.

सम्प्रतिनन्द *sam-prati-śand*, cl. 1. P. -*śandati*, &c., to greet or welcome gladly.

Sam-pratinandita, as, ā, am, greeted joyfully, welcomed.

सम्प्रतिपद् *sam-prati-śad*, cl. 4. A. -*śadyate*, -*śattum*, to go towards together; to go near to, approach, arrive at (with acc.); to addict one's self to; to attain to, reach; obtain, receive; to receive back, recover; to come to pass, arise; to be fully agreed about, agree upon, assent to; to consider as, regard; to bring about, perform, accomplish: Caus. -*śādayati*, -*yitum*, to cause to go towards or come to, cause to receive, bestow, grant, give over to.

Sam-pratipatti, is, f. approach, arrival, presence, attaining to, obtaining, acquirement, gain; going against, assault; arising, occurring; agreement, concurrence, acknowledgment, admission, confession, assent, affirmation; co-operation; bringing about, performing, effecting; (in law) a particular kind of reply or defence, confession or admission of a fact [cf. *praty-avaskanda*]; (is, is, i), agreed together, consentient.

Sam-pratipadya, ind. having gone towards or approached, having attained to.

Sam-pratipanna, as, ā, am, gone near, come up to, approached, attained, reached, gained, arrived; agreed, concurred; recognised, acknowledged, assented to; brought about, performed.

Sam-pratipādāna, am, n. the act of causing to receive, delivering or giving over to, granting.

Sam-pratipādita, as, ā, am, delivered over, bestowed, given.

सम्प्रतिपूज *sam-prati-śhij*, cl. 10. P. -*śhijayati*, -*yitum*, to honour greatly, revere, respect.

Sam-pratipūjita, as, ā, am, greatly honoured, much respected.

Sam-pratipūjya, ind. having honoured greatly.

सम्प्रतिबुध् sam-prati-budh, Caus. -bodha-yati, -yitum, to rouse up or awaken thoroughly.

सम्प्रतिभा sam-prati-bhā, cl. 2. P. -bhāti, &c., to shine out fully, be conspicuous, appear, seem; to appear clearly, be fully understood.

सम्प्रतिभाष् sam-prati-bhāṣh, cl. 1. A. -bhāṣhate, -bhāṣhitum, to speak in return, answer.

सम्प्रतिमुच् sam-prati-muṭ, cl. 6. P. A. -munṭati, -te, &c., to bind firmly, fetter, bind.

Sam-pratinukta, as, ā, am, firmly or completely bound, fastened, bound; [cf. prati-mukta.]

सम्प्रतिरोधक sam-pratirodhaka, am, n. (fr. rt. 2. rudh with prati and sam), complete restraint, confinement, imprisonment, obstruction.

सम्प्रतिलक्ष् sam-prati-laksh, cl. 10. P. A. -lakshayati, -te, to perceive fully, see clearly; Pass. -lakshyate, to be seen clearly.

सम्प्रतिविद् sam-prati-vid, Caus. -vedayati, -yitum, to cause to be fully known, publish, proclaim, announce, report, tell, relate.

सम्प्रतिश्रु sam-prati-śru, cl. 5. P. -śrīṇoti, &c., to hear fully, listen attentively to, assent, promise; Caus. -śrāvayati, -yitum, to make to promise or repeat a promise, remind of a promise.

Sam-pratisravya, ind. having reminded of a promise.

Sam-pratisrutya, ind. having promised or assented, having agreed.

सम्प्रतिष्ठा sam-prati-śthā (-sthā), cl. 1. P. A. -tishṭhāti, -te, -śthātum, to stand firmly on (with loc.), rest on.

Sam-pratishṭhita, as, ā, am, standing firmly on, resting on, depending on; established, fixed, settled.

सम्प्रती sam-prati (-prati-i), cl. 2. P. -pratyeti, &c., to go towards, arrive at, come to a firm conviction, believe firmly in, trust in.

Sam-pratīta, as, ā, am, come back again, returned; firmly believed or believing; fully convinced; proved, approved, admitted, thoroughly ascertained, well known, renowned; respectful, compliant.

Sam-pratīti, is, f. complete belief or trust, full knowledge or ascertainment, notoriety, fame; respect, compliance.

Sam-pratyaya, as, m. firm conviction, perfect faith or belief, entire conviction or trust; agreement, appointment; [cf. yathā-s°.]

सम्प्रतीक्ष् sam-pratiksh (-prati-iksh), cl. 1. A. -pratikshate, &c., to look out for, wait for, await, expect.

Sam-pratikshā, f. looking out for, waiting for, expecting, awaiting.

Sam-pratikshya, ind. having waited for, expecting.

सम्प्रतीप् sam-pratīsh (-prati-ish), cl. 6. P. -pratiśchati, &c., to wish together with, assent to, agree, promise.

सम्प्रतुप् sam-pra-tush, cl. 4. P. -tushyati, &c., to be or become quite satisfied, be contented.

सम्प्रत्ति sam-pratti. See under sam-pra-dā.

सम्प्रत्यय sam-pratyaya. See sam-prati.

सम्प्रत्यागम् sam-praty-ā-gam (-prati-ā-), cl. 1. P. -gacchati, -gantum, to come back to, return.

Sam-pratyāgata, as, ā, am, come back, returned.

सम्प्रदह् sam-pra-dah, cl. 1. P. -dahati, -dagdhum, to burn quite up, consume, destroy.

सम्प्रदा sam-pra-dā, cl. 3. P. A. -dadāti, -datte, -dātum, to give completely up or deliver wholly over to (any one); to give, impart, grant; to bequeath, transmit, hand down by tradition; to give in marriage; Caus. -dāpayati, -yitum, to

cause to give over or transmit; Desid. -ditsati, to wish to give over to.

Sam-pratti, is, f. (for sam-pradatti), giving entirely up, delivering over.

Sam-pradatta, as, ā, am, given over to, given up to, imparted, communicated, transmitted, handed down; given in marriage.

Sam-pradātavya, as, ā, am, to be given or delivered over or transmitted; to be handed down.

Sam-pradātṛi, tā, m. one who gives or delivers over or hands down, a giver.

Sam-pradāna, am, n. the act of giving or handing over completely; gift, donation, bestowal; bestowing in marriage; (in grammar) one of the six Kārakas, the idea expressed by the dative case, the recipient to which the agent causes anything to be given, (see kāraka.)

Sam-pradāniya, as, ā, am, to be given or delivered over; (am), n. a gift, donation.

1. **Sam-pradāya**, ind. having given up to; having handed down, having transmitted (to posterity).

2. **Sam-pradāya**, as, m. tradition, established doctrine transmitted from one teacher to another, traditional belief or usage; any peculiar or schismatical system of religious teaching, schism; custom, usage. — **Sampradāya-pradyotaka**, as, m. a revealer of the tradition of the Veda. — **Sampradāya-prāpta**, as, ā, am, obtained through tradition. — **Sampradāya-vid**, ī, m. one versed in traditional doctrines or usages.

Sampradāyīn, ī, inī, ī, a holder of any traditional doctrine, a member of some sect, (e.g. certain sects of the Vaiṣṇavas are called Śrī-sampradāyīns, Rudra-sampradāyīns, Brahma-sampradāyīns, &c.)

सम्प्रदिश् sam-pra-diś, cl. 6. P. -diśati, -deshtum, to point out or indicate fully, prescribe, announce, appoint, designate; to instruct, teach; Pass. -diśyate, to be indicated or designated.

Sam-pradiśhta, as, ā, am, clearly or particularly pointed out, prescribed, designated, particularized.

सम्प्रदीप् sam-pra-dīp, cl. 4. A. -dīpyate, &c., to flame or blaze forth; to burst into flame, shine very brightly; Caus. -dīpayati, -yitum, to set fire to, inflame, ignite, kindle.

Sam-pradīpta, as, ā, am, set fire to, ignited, inflamed.

Sam-pradīpta, as, ā, am, flaming or blazing up, shining very brightly, brilliant.

सम्प्रदुप् sam-pra-dush, cl. 4. P. -dushyati, &c., to become thoroughly bad, become quite corrupt, deteriorate.

Sam-pradūṣhta, as, ā, am, wholly corrupted, quite defiled or polluted.

सम्प्रद्रुग् sam-pra-driś, cl. 1. P. -pasīyati, -drashtum, to look well at, observe, regard, consider, perceive, know, judge; Pass. -driśyate, to be clearly seen or observed, appear; Caus. -darsayati, -yitum, to cause to see, show, indicate, exhibit, manifest; to declare.

Sam-pradarśita, as, ā, am, shown, exhibited, manifested.

Sam-pradarśya, ind. having shown or exhibited.

सम्प्रद्रु sam-pra-dru, cl. 1. P. -dravati, &c., to run away together, run quite off, escape.

Sam-pradruta, as, ā, am, run away, escaped.

सम्प्रधान sam-pradhāna, am, n. (fr. rt. 1. dhā with pru and sam), consideration, ascertainment.

सम्प्रधाव् sam-pra-dhāv, cl. 1. P. A. -dhāvati, -te, -dhāvitum, to run quite away, hurry off, escape; to run up to, run towards, hasten towards.

Sam-pradhāvat, an, anti, at, running away, escaping.

सम्प्रधृ sam-pra-dhṛi, Caus. or cl. 10. P. -dhārayati, -yitum, to fix upon, direct towards;

to deliver over to; to fix the mind or thoughts steadily upon; to reflect, consider, deliberate or think about, determine, resolve, settle; Pass. -dhāryate, to be fixed upon or determined.

Sam-pradhārāṇa, am, ā, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.

Sam-pradhārīta, as, ā, am, fixed or determined upon, deliberated about.

Sam-pradhārya, ind. having fixed or determined or resolved; having delivered.

सम्प्रधृष् sam-pra-dhṛish, Caus. -dharshayati, -yitum, to offer violence to, outrage, insult, violate, hurt.

सम्प्रध्यै sam-pra-dhyai, cl. 1. P. -dhyāyati, &c., to reflect or meditate deeply about, ponder or think well over.

सम्प्रनृत् sam-pra-nṛit, cl. 4. P. -nṛityati, &c., to begin to dance.

Sam-pranṛīta, as, ā, am, beginning to dance or move about.

सम्प्रपच् sam-pra-paṭ, Pass. -paṭyate, to become quite ripe or mature; to come to a head (as a boil &c.).

सम्प्रपद् sam-pra-pad, cl. 4. A. -padyate, -pattum, to go towards or enter together; to set out (on a journey &c.); to come to, arrive at; to betake one's self, have recourse to (especially for help); to set about, begin; to succeed, be accomplished; to become.

Sam-prapada, am, n. wandering about, roaming.

Sam-prapanna, as, ā, am, entered, fallen into; arrived at; endowed with, filled with.

सम्प्रबाध् sam-pra-bādh, cl. 1. A. -bādhathe, -bādhitum, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

सम्प्रबुध् sam-pra-budh, cl. 4. A. -budhyate, -bodhitum, to be roused up or awakened (from magical influences &c.), recover consciousness; Caus. -bodhayati, -yitum, to rouse up, awaken; to cause to know, inform; to try to convince, persuade; to consult about, deliberate about.

Sam-prabuddha, as, ā, am, roused up, awakened.

Sam-prabodhita, as, ā, am, roused up, awakened; convinced, persuaded; consulted or deliberated about.

सम्प्रभञ्ज sam-pra-bhañj. See rt. 2. bhañj.

Sam-prabhagna, as, ā, am, entirely broken to pieces, broken up, dispersed, defeated.

सम्प्रभा sam-pra-bhā, cl. 2. P. -bhāti, &c., to shine forth clearly, be conspicuous, appear.

सम्प्रभाष् sam-pra-bhāṣh, cl. 1. A. -bhāṣhate (ep. also P. -ti), &c., to speak to, accost, address (with acc.); to speak, say, proclaim, declare.

Sam-prabhāṣhat, an, anti, at, speaking, talking.

सम्प्रभिद् sam-pra-bhid. See rt. 1. bhid.

Sam-prabhinna, as, ā, am, broken to pieces, split quite asunder, split open, cleft; in rut (as an elephant, whose temples are cleft during the exuding of the fluid in the rutting season).

सम्प्रमथ् sam-pra-math or sam-pra-manth, cl. 1. 9. P. -mathati, -manthati, -mathnāti, &c., to stir about or agitate violently; to confound; to violate, outrage, oppress, treat with harshness or cruelty; to tear out (the eyes).

Sam-pramathya, ind. having agitated; having violated; violently, by force.

सम्प्रमद् sam-pra-mad. See rt. 2. mad.

Sam-pramatta, as, ā, am, very excited, rutting (said of an elephant); very careless, thoughtless, neglectful.

सम्प्रमुच् sam-pra-muṭ, cl. 6. P. A. -munṭati,

-te, -muktum, to loosen entirely, set quite free, liberate.

Sam-pramuḥya, ind. being quite free from; having abandoned or quitted.

सम्मुख्य sam-pra-muḥ. See rt. 2. muḥ.

Sam-pramūḥita, as, ā, am, carried quite away, abstracted, distracted.

Sam-pramōḥa, as, m. carrying off, abstraction, loss (= nāṣa).

सम्प्रमुह sam-pra-muh, cl. 4. P. A. -muh-yati, -te, &c., to become completely stupefied or embarrassed, be perplexed or unconscious: Caus. -mohayati, -yitum, to perplex completely, confuse, embarrass.

Sam-pramūḥa, as, ā, am, utterly bewildered, confused, perplexed, embarrassed.

Sam-pramoha, as, m. utter bewilderment, embarrassment, infatuation.

सम्प्रमृद sam-pra-mṛid, cl. 9. P. -mṛidnāti, &c., to trample or crush to pieces.

Sam-pramṛidyā, ind. having crushed or completely destroyed.

सम्प्रमोक्ष sam-pra-moksh, cl. 10. P. A. -mokshayati, -te, -yitum, to make free, clear away; to clear a way for one's self (A.).

सम्प्रमोद sam-pramoda, as, m. excessive joy or delight.

सम्प्रयत् 1. sam-pra-yat (for 2. sam-prayat see under sam-pre), cl. 1. A. -yatate, &c., to strive eagerly for, exert one's self about, be intent upon (with dat.).

सम्प्रयम् sam-pra-yam, cl. 1. P. A. -yaç-ṭhati, -te, &c., to offer or present together or mutually; to bestow, grant, give, yield up; to give in marriage; to give back; [cf. pra-yam.]

सम्प्रया sam-pra-yā, cl. 2. P. -yāti, -yātum, to proceed or set off together; to go forwards or advance towards, move on; to go together to any state or condition, (see rt. 1. yā); to make use of (with inst.).

Sam-prayāṇa, am, n. proceeding together towards, setting out, departure.

Sam-prayāta, as, ā, am, gone forth together, setting out in a company, gone forward, &c.

सम्प्रयाच् sam-pra-yāç, cl. 1. P. A. -yāçati, -te, &c., to ask for together, solicit, beg, request.

सम्प्रयुज् sam-pra-yuj, cl. 7. P. A. -yunakti, -yunakte, -yoktum, to yoke or join together, harness; to attach, connect; to apply, employ, make use of; to perform, execute; to instigate, incite, induce: Caus. -yojayati, -yitum, to join together, connect; to equip, prepare; to employ, use: Pass. -yuyjate, to be joined together or connected or attached; to be united sexually; to be employed about; to be implicated in.

Sam-prayukta, as, ā, am, yoked or joined together, joined or united or connected with; reached; dependent on, resulting from; mixed, mingled, holding intercourse with, mutually acquainted; sexually united; meeting or encountering one another in a hostile manner; occupied with, engaged upon, intent on, addicted to.

Sam-prayujya, ind. having employed, having instigated.

Sam-prayoga, as, m. joining together, conjunction, union, connection, association, relation, dependence; mutual intercourse; sexual union, coition; mutual proportion, connected series or arrangement, order; application, employment; magic.

Sam-prayogin, ī, īni, ī, yoking or joining together; addicted to sexual intercourse, wanton; (ī), m. a joiner, uniter, any one who effects a union or connection; a libertine; a conjuror.

Sam-prayojita, as, ā, am, joined together, con-

nected; well suited for anything, adapted, suitable; employed, used; produced, brought forward.

सम्प्रयुध् sam-pra-yudh, cl. 4. A. -yudhyate, &c., to begin to fight together, commence a war; to fight, make war.

Sam-prayuddha, as, ā, am, engaged in war, fighting.

सम्प्ररुच् sam-pra-ruç, cl. 1. A. -roçate, &c., to appear very bright or beautiful, appear good; to please.

सम्प्ररुह् sam-pra-rudh, Pass. -rudhyate, to be completely debared from, be deprived of.

सम्प्ररुष् sam-pra-rush. See rt. 1. rush.

Sam-prarushṭa, as, ā, am, greatly enraged or irritated, furious.

सम्प्रली sam-pra-lī, cl. 4. A. -liyate, &c., to be completely dissolved in, become absorbed, disappear, vanish, be destroyed, die away, perish.

Sam-pralina, as, ā, am, wholly dissolved or melted away, absorbed in, disappeared, vanished.

सम्प्रलुप् sam-pra-lup, Pass. -lupyate, to be forcibly deprived of; to be violated or injured.

सम्प्रलुभ् sam-pra-lubh, Caus. -lobhayati, -te, -yitum, to allure or entice away, try to seduce or deceive.

Sam-pralobhya, ind. having allured away or seduced.

सम्प्रवच् sam-pra-vaç, cl. 2. P. -vakti, &c., to explain or declare together; to relate at full or comprehensively, declare, communicate, announce.

Sam-prokta, as, ā, am, spoken to, addressed; declared.

सम्प्रवद् sam-pra-vad, cl. 1. P. A. -vadati, -te, &c., to speak forth together, speak out, pronounce aloud; to utter cries together, sing together; to talk or converse together (A.).

Sam-pravadana, am, n. talking together, conversation.

Sam-pravadamāna, as, ā, am, talking or conversing together.

सम्प्रविचर् sam-pra-vi-çar, Caus. -çarayati, -yitum, to examine or consider carefully.

सम्प्रविश sam-pra-viç, cl. 6. P. -viçati (ep. also A. -te), &c., to enter into together; to enter entirely or completely into; to have intercourse with; to be sexually united with: Caus. -veçayati, -yitum, to cause to enter, introduce, lead into.

Sam-praviçya, ind. having entered together; having completely entered.

Sam-praviṣṭa, as, ā, am, entered together; completely entered; gone into.

Sam-praveṣa, as, m. entering into together; complete entrance.

Sam-praveṣita, as, ā, am, made to enter, introduced.

Sam-praveṣya, ind. having caused to enter, &c.

सम्प्रविहृत् sam-pra-vihṛitya, ind. (fr. rt. hṛi with vi, pra, and sam), having roamed or wandered all over.

सम्प्रवृत् sam-pra-vrit, cl. 1. A. -vartate, &c., to go well forwards, set off, proceed; to come forth, arise; to come to pass, take place, happen; to enter upon, begin, set about, commence, be occupied in (with inf. or dat. or loc.); to go against, assail, attack; to be present or near at hand: Caus. -vartayati, -yitum, to cause to proceed or go forward, spread about; to set in motion or action; to undertake, begin.

Sam-pravartana, am, n. the act of setting in motion or action, undertaking.

Sam-pravṛita, as, ā, am, gone forwards, proceeded, set off; arisen, come to pass; begun, commenced; near at hand; passed by.

Sam-pravṛitti, is, f. proceeding, setting forward, undertaking.

सम्प्रवृध् sam-pra-vṛidh, cl. 1. A. -vardhate, &c., to grow well up, attain full growth, grow, increase: Caus. -vardhayati, -yitum, to cause to grow or increase.

Sam-pravṛiddha, as, ā, am, full grown, increased, increasing, well advanced.

सम्प्रवृष् sam-pra-vṛiṣ, cl. 1. P. -varshati, &c., to begin to rain; to rain.

Sam-pravṛiṣṭa, as, ā, am, begun to rain; (am), n. that which has been completely rained, a whole rain-fall.

सम्प्रवे sam-pra-ve, cl. 1. P. A. -vayati, -te, &c., to interweave, sew or string together; to compose.

सम्प्रवेप् sam-pra-vep, cl. 1. A. -vepate, &c., to tremble violently.

सम्प्रव्यथ् sam-pra-vyath, cl. 1. A. -vyathate, &c., to be greatly troubled or distressed; to tremble violently.

Sam-pravyathita, as, ā, am, greatly troubled or alarmed.

सम्प्रश्न sam-praśna. See under sam-praçh.

सम्प्रश्नित sam-praśrita, as, ā, am [cf. pra-çrita], modest, humble, well-behaved.

सम्प्रसद् sam-pra-sad, cl. 1. or 6. P. -sīdati, -sattum, to settle down quietly, become placid or propitious, be soothed: Caus. -sādayati, -yitum, to make propitious, propitiate, soothe.

Sam-prasāda, as, m. propitiation, propitiousness, favour, grace; serenity; the soul (in the Vedānta phil.); trust, confidence.

सम्प्रसाध् sam-pra-sādh, Caus. P. -sādha-yati, -yitum, to accomplish, effect, settle; to make one's own, acquire.

Sam-prasādhana, am, n. the act of effecting, accomplishing, performing well or completely.

Sam-prasādhya, as, ā, am, to be accomplished or effected.

सम्प्रसारण sam-prasāraṇa, am, n. (see pra-sāraṇa), mutual moving or changing about; the mutual interchange or substitution of the vowels i, u, ṛi, ḷṛi, and their corresponding semivowels y, v, r, l.

सम्प्रसु sam-pra-su (see 2. pra-su), cl. 1. P., 2. 4. A. -savati, -sūte, -sūyate, &c., to bring forth, beget, generate, engender, procreate: Pass. -sūyate (ep. also -ti), to be born or produced, be brought forth.

सम्प्रस्था sam-pra-sthā, cl. 1. P. A. -tishṭhati, -te, -sthātum, to set out together; to set out, depart; to proceed, advance.

Sam-prasthāna, am, n. the act of setting out together, setting out on a journey, departure.

Sam-prasthita, as, ā, am, set out together, set out on a journey, departed; standing forward.

सम्प्रस्पृश् sam-pra-sprīç, cl. 6. P. -sprīçati, &c., to touch or sprinkle with water, wash, bathe.

सम्प्रस्वप् sam-pra-svap, cl. 2. P. -svapiti, &c., to sleep soundly.

Sam-prasupta, as, ā, am, fast asleep, sound asleep.

सम्प्रहस् sam-pra-has, cl. 1. P. -hasati, &c., to laugh together, smile.

Sam-prahasya, ind. having laughed.

Sam-prahāsa, as, m. laughter, joy.

सम्प्रहृ sam-pra-hṛi, cl. 1. P. A. -harati, -te, -hartum, to strike at mutually, come to blows, fight together; to strike, wound.

Sam-prahāra, as, m. mutual striking, wounding,

killling; conflict, encounter, assault, war, battle; going, motion.

सम्प्रहृप् sam-pra-hṛish, cl. 4. P. -hṛishyati, -hṛishitum, to rejoice greatly, be glad, to think with pleasure; Caus. -harshayati, -yitum, to rejoice, make glad.

Sam-praharsha, as, m. great joy, thrill of delight.

Sam-praharshita, as, ā, am, much pleased, greatly delighted; thrilled.

Sam-prahrishṭa, as, ā, am, excessively rejoiced, rejoicing, joyful; erect, bristling (as the hair of the body), thrilling. — **Samprahrishṭa-tanūruha**, as, ā, am, having the hairs of the body bristling with delight. — **Samprahrishṭa-manas**, ās, ās, as, overjoyed in heart.

सम्प्रद्रु sam-prā-dru (-pra-ā-), cl. 1. P. -dravati, &c., to run away together.

Sam-prādravat, an, anti, at, running away together.

सम्प्राप् sam-prāp (-pra-āp), cl. 5. P. -prāpnoti, -prāptum, to reach or attain fully to, reach, arrive at; to meet with, light upon, come to; to obtain or acquire thoroughly, gain; Caus. -prāpaya, -yitum, to cause to attain or obtain.

Sam-prāpta, as, ā, am, well reached or attained, arrived, found, met with; completely obtained, got, caught hold of; effected, accomplished; become. — **Samprāpta-yauvana**, as, ā, am, one who has fully attained youth or manhood, come of age. — **Samprāpta-vidya**, as, ā, am, one who has acquired all knowledge.

Sam-prāpti, is, f. attainment, obtaining, getting, acquisition; gaining.

1. **sam-prāpya**, as, ā, am, to be fully attained to, attainable, obtainable.

2. **sam-prāpya**, ind. having attained to or obtained.

सम्प्रार्थ sam-prārth (-pra-arth), cl. 10. P. A. -prārthayati, -te, -yitum, to ask for earnestly, pray for, beg, request.

Sam-prārthita, as, ā, am, asked for, begged, requested.

सम्प्राव sam-prāv (-pra-av), cl. 1. P. -prāvati, &c., Ved. to assist together, join in assisting, aid, help.

सम्प्री sam-pri, cl. 4. A. -priyate, &c., to be completely satisfied or contented, to be greatly pleased with, delight in (with inst.): Caus. -priṇayati, -yitum, to make completely happy or pleased.

Sam-priya, as, ā, am, very dear or beloved; mutually dear, loving each other. — **Sampriya-tā**, f. dearness, the being very dear.

Sam-priṇita, as, ā, am, made completely happy, thoroughly satisfied, well pleased.

Sam-prita, as, ā, am, completely satisfied or pleased, delighted, well pleased. — **Samprita-mānasa**, as, ā, am, delighted in mind.

Sam-priti, is, f. attachment, affection; friendly assent; delight.

Sampriyamāna, as, ā, am, being greatly pleased, rejoicing.

सम्प्रे sam-pre (-pra-i), cl. 2. P. -praiti, &c., to go forth together, flow together.

2. **sam-prayat**, an, ati, at (for 1. **sam-pra-yat** see p. 1087, col. 1), flowing together.

सम्प्रेक्ष sam-preksh (-pra-iksh), cl. 1. A. -prekshate, &c., to look well at, observe carefully, behold, become aware of, perceive; to look well into, consider carefully, reflect on, examine.

Sam-prekshaya, am, n. the act of looking well at, observing, viewing, beholding, seeing; looking thoroughly into, deliberating about, considering, investigating.

Sam-prekshamāna, as, ā, am, fully beholding.

Sam-prekshita, as, ā, am, well looked at or seen, beheld; well looked into, considered, investigated.

Sam-prekshya, ind. having looked carefully at, having observed or noticed; having looked well into, having considered or examined.

सम्प्रे sam-prer (-pra-ir, see rt. ir), cl. 2. A. -prerte, &c., to come forth together, rise together; Caus. -prerayati, -yitum, to drive or push forwards.

Sam-prerṇa, as, ā, am, risen up together.

Sam-prerya, ind. having pushed forwards.

सम्प्रेष sam-presh (-pra-ish, see rt. 1. ish), cl. 4. P. -preshyati, -preshitum, to throw, fling, cast; (in Vedic ritual) to summon, invite [cf. 2. presh]: Caus. -preshayati, -yitum, to send forth together, send away, dispatch, send, dismiss; to send a message to.

Sam-preshaya, am, n. the act of sending forth together, sending away, dispatching.

Sam-preshita, as, ā, am, sent forth, ordered; dismissed, sent away.

Sam-preshya, ind. having sent away or dispatched.

Sam-praisha, as, m. sending away, dismissing; direction, order, command, precept.

सम्प्रोक्त sam-prokta. See under **sam-pra-va**.

सम्प्रोक्ष sam-proksh (-pra-uksh), cl. 6. P. A. -prokshati, -te, &c., to sprinkle well over, sprinkle on; to consecrate by sprinkling; to be sprinkled over (A.).

Sam-prokshaya, am, n. the act of sprinkling well over, consecration (of a temple &c.).

Sam-prokshita, as, ā, am, well sprinkled or wetted (especially with holy water), consecrated.

Sam-prokshya, ind. having besprinkled; having sprinkled one's self well over.

सम्प्रोणु sam-prorṇu (-pra-ūrṇ), cl. 2. P. A. -prorṇoti or -prorṇauti, -prorṇute, &c., to cover all over, cover completely.

सम्प्लु sam-plu, cl. 1. A. -plavate, -plotum, to flow together; to float about; to fluctuate: Caus. -plāvayati, -yitum, to inundate, flood over, submerge, overwhelm; to cause to float about.

Sam-plava, as, m. submersion, inundation; flood; surging, surge; splashing or tumbling about in water; falling into ruins, ruin; subversion.

Sam-plavamāna, as, ā, am, flowing together, floating about, &c.

Sam-pluta, as, ā, am, flooded, overspread, overcast. — **Samplutadota** ('ta-ud'), as, ā, am, flooded with water.

सम्फल sam-phala, as, ā, am, see Vopadeva IV. 15.

सम्फाल sam-phāla, as, m. (fr. rt. phal or rt. sphal with sam), a ram, sheep.

सम्फुल्ल sam-phulla, as, ā, am (fr. rt. phal with sam), full-blown, blossomed, fully opened (as a flower).

सम्प्रेत sampheta, as, m. (perhaps fr. phet, q. v., with sam), mutual encounter of persons enraged or agitated, angry and tumultuous conflict (as a particular division of dramatic action; described in the Sāhitya-darpaṇa, and illustrated by the encounter of Mādhava and Aghora-gaṇṭha in the Mālātī-mādhava).

सम्ब samb [cf. rts. sarb, śamb, sām], cl. 1. P. sambati, &c., to go, creep; cl. 10. P. sambayati, -yitum, to collect, accumulate, connect, join together.

Samba, am, n. (said to be fr. rt. samb above), water [cf. sambara]; twice ploughing, the second ploughing of a field [cf. sambā]. — **Sambā-kṛi**, cl. 8. P. -karoti, &c., to plough twice. — **Sambā-kṛita**, as, ā, am, twice ploughed [cf. sambā-kṛita].

सम्बह sam-baṇh, cl. 10. P. or Caus. (or Nom. of bahula) -baṇhayati, -yitum, to make firm or prosperous, establish firmly, increase.

सम्बत् sam-bat, ind. (according to Śabda-k.) = sam-vat, q. v.

सम्बन्ध sam-bandh, cl. 9. P. -badhnāti, &c., to bind together, fasten or tie together, bind or fix on, attach, connect, to construct, form: Pass. -badhyate, to be bound together, to be attached or connected, belong to; to be furnished or supplied with: Caus. -bandhayati, -yitum, to cause to bind together; to make to bind on or attach or connect.

Sam-baddha, as, ā, am, bound or tied together, connected; connected in sense, having meaning; fastened together; closed, shut; bound on, fastened or fixed on, attached; connected with, belonging to, related, inherent, endowed with, possessing, possessed of authority, empowered. — **Sambaddha-darpa**, as, ā, am, having feelings of pride formed (in the heart). — **Sambaddha-saṅgya** ('ya-ogh'), as, ā, am, having the main body of troops concentrated.

Sam-badhnat, an, ati, at, binding together, attaching, forming (fruit as a plant &c.).

Sam-badhyamāna, as, ā, am, being bound together or connected.

Sam-bandha, as, m. binding together, joining together, union, association, connection (sometimes at the end of comps. in the sense 'connected,' &c., cf. su-s); connection by marriage [cf. strī-s]; relationship, relation, (in phil. said to be of three kinds, 1. **samavāya**, 'intimate relation,' as between a whole and its parts; 2. **saṃyoga**, 'connection,' as between a pot and the ground; 3. **svārūpa**, 'the nature of a thing,' as between an object and the knowledge of it, which last is also called **vishayātā-sambandha**), inheritance; a relation, kinsman, relative, (**ku-sambandha**, as, m. 2 wicked relation); binding, restraining, restraint; (in grammar) the possessive case (but see **kāraka**); the application of authority to prove a theological doctrine; fitness, propriety; prosperity, success; (as, ā, am), able, capable; fit, right, proper. — **Sambandha-tattva**, am, n. and **sambandha-riveka**, as, m., N. of two works.

Sambandhaka, as, ā, am, relating to, concerning; fit, suitable; (as), m. connection by birth or marriage; a relation, friend; (scil. **sandhi**), a kind of alliance proceeding from relationship.

Sambandhin, ī, ini, i, connected with, belonging to, relating or related to, referring to, adjunct, inherent; possessing good qualities; (ī), m. a relation or connection (by marriage), relative, kinsman. — **Sambandhi-bhinna**, as, ā, am, divided or shared by relatives.

सम्बर sambara, as, m. (apparently mixed up and confounded with the words **sam-vara**, **samvara**, **sambara**, but in some senses said to be fr. rt. samb), a bridge, dam, causeway, (probably for **samvara**); a kind of deer; a sort of fish; a particular mountain; a kind of dramatic entertainment; N. of a demon or Daitya, (see **sambara**); N. of a Jaina Arhat of the future period; N. of a district and lake in Rājputāna (where the salt called **gaḍa-lavana** is found; sometimes written **sam-vara**); (ī), f. the plant **Asparagus Racemosus** (= **śatā-vari**); the aquatic plant **Salvinia Cucullata**; (am), n. restraint, self-control; a religious observance with Buddhists; water, (in the preceding senses probably for **samvara**, but cf. **sambara**). — **Sambarāri** ('ra-ari'), is, m. 'enemy of Sambara,' epithet of Kāma-deva. — **Sambarodbhava** ('ra-ud'), am, n. 'produced in Sambara,' a kind of salt (= **gaḍa-lavana**).

Sambarya (said to be connected with **sambara** above), Nom. **sambaryati**, -yitum, to bring together [cf. rt. samb].

Sambala, as, am, m. n. [cf. **sambala**], provender, stock of provisions for a journey; (am), n. water.

सम्बाक् sambā-kṛi. See **samba**, col. 2.

सम्राप् sam-bādḥ, cl. 1. A. -bādḥate, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

Sam-bādha, *as*, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed'; cf. *hasty-aśva-rutha-s*, *sāra-s*); the female organ of generation; the road to Naraka or hell; fear, dread.

Sam-bādḥaka, *as*, *ā*, *am*, pressing together, compressing, contracting; pressing upon, thronging, crowding.

Sam-bādhana, *am*, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Śabda-k. = *maṇḍanasya dvāra*); a door-keeper; the point of a stake or spit.

समृप् sam-budh, cl. 1. P. A., 4. A. -bodhati, -te, -budhyate (ep. also P. -ti), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up; Caus. -bodhayati, -yitum, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

Sam-buddhi, *as*, *ā*, *am*, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (*as*), m. a Buddha or Jaina deified sage.

Sam-buddhi, *is*, f. perfect knowledge or perception; calling to; the vocative case (= *sam-bodhana*); an epithet.

Sam-budhya, ind. awaking, waking up.

Sam-budhyamāna, *as*, *ā*, *am*, being quite aware.

Sam-bodha, *as*, m. explaining, instructing, informing; throwing, sending; loss, destruction.

Sam-bodhana, *am*, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

Sam-bodhayitvā (anom. ind. part.), having caused to be informed, having instructed.

Sam-bodhita, *as*, *ā*, *am*, fully warned, duly apprised.

Sam-bodhitavat, *ān*, *atī*, *at*, one who has duly warned or apprised.

Sam-bodhya, ind. having explained, having made an excuse or apology.

समृह sam-brīh or **सम-ब्रिंह**. See **सम-व्रिंह**, p. 1038.

सम्रू sam-brū, cl. 2. P. A. -bravīti, -brūte, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

सम्भक्ष sam-bhakṣ, cl. 10. P. -bhakṣhayati, &c., to eat together, eat up, devour, consume.

Sam-bhakṣa, *as*, m. eating together, food in common.

Sam-bhakṣhya, ind. having eaten up, having consumed.

Sam-bhakṣyamāna, *as*, *ā*, *am*, being consumed.

सम्भज् sam-bhaj, cl. 1. P. A. -bhajati, -te, -bhaktum, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

Sam-bhakta, *as*, *ā*, *am*, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

Sam-bhakti, *is*, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

Sam-bhaktī, *tā*, *trī*, *trī*, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

Sam-bhajana, *am*, n. causing to share in, distributing, favouring.

Sam-bhajaniya, *as*, *ā*, *am*, to be shared in or enjoyed, to be liked; to be favoured or honoured.

सम्भज् sam-bhaj, cl. 7. P. -bhanakti, &c., to break to pieces, shatter, shiver.

Sam-bhagna, *as*, *ā*, *am*, broken to pieces, shattered; dispersed, scattered, defeated; (*as*), m., N. of Śiva (= *saṃyak-śvita*, as if fr. *sam-bha*).

सम्भर sam-bhara. See under **सम-भरि**.

सम्भर्त्तु sam-bharti, cl. 10. P. A. -bhartsayati, -te, -yitum, to censure greatly, abuse, reproach, find fault with, blame.

Sam-bhartsita, *as*, *ā*, *am*, much censured, abused, reviled.

सम्भल sam-bhal, cl. 10. P. A. -bhālayati, -te, -yitum, to observe well, perceive, hear, see, behold.

सम्भल sambhala, *as*, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (*i*), f. a procuress, bawd, (also written *sambhali*).

सम्भव sam-bhava, &c. See under **सम-भू**.

सम्भा sam-bhā, cl. 2. P. -bhāti, -babhau, -bhātum, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

साम्भारय sam-bhāṇḍaya (fr. *bhāṇḍa* with *sam*), Nom. A. -bhāṇḍayate, -yitum, to collect vessels or utensils.

Sam-bhāṇḍya, ind. having collected utensils.

सम्भाव्य sam-bhāvya. See p. 1090.

सम्भाप् sam-bhāṣ, cl. 1. A. -bhāṣate, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. -bhāṣayati, -yitum, to converse with (with inst.); to address (with acc.); to persuade, prevail upon.

Sam-bhāṣa, *as*, m. conversation [cf. *sneha-s*]; (*ā*), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

Sam-bhāṣaya, *am*, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

Sam-bhāṣat, *am*, *anti*, *at*, speaking together.

Sam-bhāṣamāna, *as*, *ā*, *am*, speaking or conversing together.

Sam-bhāṣhita, *as*, *ā*, *am*, spoken to, addressed; said, spoken; (*am*), n. conversation.

Sam-bhāṣitvā (anom. ind. part.), having conversed.

1. **sambhāṣhya**, *as*, *ā*, *am*, to be conversed with, fit to be talked in, (*asambhāṣhye deśe*, in a place unfit for conversation, Manu VIII. 55.)

2. **sam-bhāṣhya**, ind. having addressed in suitable language; addressing, accosting; having recited.

सम्भिद् sam-bhid, cl. 7. P. A. -bhinatti, -bhinatte, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

Sam-bhinna, *as*, *ā*, *am*, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (*as*), m. an epithet of Śiva. — **Sambhinna-maryāda**, *as*, *ā*, *am*, one who has broken through barriers or bounds. — **Sambhinna-erita**, *as*, *ā*, *am*, one who has abandoned good conduct. — **Sambhinna-suvārga**, *as*, *ā*, *am*, one who has contracted or compressed the whole body (as a tortoise).

Sam-bheda, *as*, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

Sam-bhedana, *am*, n. the act of breaking up; bringing into contact or collision.

सम्भीत sam-bhīta, *as*, *ā*, *am*, greatly alarmed, afraid of (with gen.).

सम्भुज् 1. sam-bhuj. See rt. 1. *bhuj*.

Sam-bhugna, *as*, *ā*, *am*, completely bent or curved.

सम्भुज् 2. sam-bhuj, cl. 7. P. A. -bhunakti, -bhuṅkte, -bhoktum, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.); Pass. -bhujyate, to be enjoyed together, to be enjoyed; Caus. -bhujayati, -yitum, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

Sam-bhukta, *as*, *ā*, *am*, well enjoyed; eaten; made use of.

Sam-bhujya, *as*, *ā*, *am*, Ved. universally enjoyed, (Sāy. = *santata-bhujā* or *sam-bhujam* = *saṃyak bhogāya*, R̥g-veda II. 1, 4.)

Sam-bhujat, *an*, *atī*, *at*, enjoying, &c.; being of service to (Ved.).

Sam-bhoga, *as*, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the Śrīngāra Rasa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *sāsana*). — **Sambhogakṣhama**, *as*, *ā*, *am*, suitable for enjoyment.

Sambhōgin, *i*, *inī*, *i*, enjoying, addicted to sensual enjoyment, sensual; employing, using; (*i*), m. a sensualist, libertine.

Sam-bhōjaka, *as*, m. an eater, taster.

Sam-bhōjana, *am*, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (*as*, *i*, *am*), eating together; [cf. *saha-bhōjana*.]

Sam-bhōjya, ind. having caused to enjoy or eat; having fed with.

सम्भुर sam-bhur. See rt. *bhur*.

San-jarbhurāṇa, *as*, *ā*, *am* (fr. Intens.), moving about rapidly; seizing, taking, (Sāy. = *grihāt*, R̥g-veda V. 44, 5.)

सम्भू sam-bhū, cl. 1. P. A. -bhavati, -te, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. -bhāvayati, -yitum, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. -bhāvayate, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. -bubhūṣati, to wish to be produced, &c.

Sam-bhava, *as*, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the

Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence; acquaintance, intimacy; loss, destruction; N. of the third Arhat of the present Ava-sarpiṇī, (also read sam-bhava.)

Sam-bhavat, an, antī, at, being, existing, arising, springing up.

Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (as), m. the wood-apple, Feronia Elephantum (= *kapittha*).

Sam-bhāvana, am, ā, n. f. compatibility, fitness, suitability, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alankāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).

Sam-bhāvanīya, as, ā, am, to be honoured or greeted.

Sam-bhāvayitavya, as, ā, am, to be honoured, &c.

Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied. — *Sambhāvita-tara, as, ā, am*, more honoured or esteemed, more confident in. — *Sambhāvītātman* ("to-āt"), ā, ā, a, noble-minded.

1. *sam-bhavya, as, ā, am*, to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (am), n. adequacy, competency, fitness.

2. *sam-bhavya, ind.* having honoured or done honour to, having adorned.

Sam-bhu, us, m. one who is born or produced (= *sambhavati yati*); a parent, progenitor; a species of the Aṭi-dhṛiti metre.

Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (as), m., N. of a king. — *Sambhūta-ta, am, n.* the being combined or united with (e.g. *pañcasu bhūteshu*, with the five elements). — *Sambhūta-vijaya, as, m.* (according to some) N. of a particular Jaina Arhat (= *śruta-kevalin*).

Sam-bhūti, is, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Dakṣa and wife of Marīci); birth, origin, production; power. — *Sambhūti-vijaya, as, m.*, N. of one of the six Śruta-kevalins (with Jainas).

Sam-bhūya, ind. being together, being united or combined with, (*sambhūya samutthānam*, engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.) — *Sambhūya-kārin, ī, iṇī, i*, acting in concert or in company, a coadjutor, co-partner, colleague. — *Sambhūya-gamana or sambhūya-yāna, am, n.* going in company.

Sambhūyasya (said to be fr. a form *sam-bhūyas*), Nom. P. *sambhūyasyati*, &c., to be born again.

सम्भूय sam-bhūṣ, cl. 1. P. -bhūṣati, &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (*bhūṣ* being regarded by Sāy. as a form of rt. 1. *bhū*) to adorn, (Sāy. = *alan-kṛī*).

सम्भृज sam-bhṛj, cl. 1. 3. P. A. -bharati, -te, -bibharti, -bibhṛti, &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, wake ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish: Caus. *-bhārayati, -yitum*, to cause to bring together or prepare.

Sam-bhara, as, m., Ved. one who brings together,

a supporter, bestower, (Sāy. = *sambharti, dhāraka*, Rīg-veda IV. 17, 11.)

Sam-bhāra, as, m. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessities, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fullness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.

Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.

Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne. — *Sambhṛita-kratu, us, us, u*, Ved. one who has accomplished holy acts (said of Indra; Sāy. = *sampādita-kurman* or *sampādita-prajña*, Rīg-veda I. 52, 8). — *Sambhṛita-śrī, is, is, i*, one whose beauty is enhanced, richly stored. — *Sambhṛita-sambhāra, as, ā, am*, one who has brought together all requisite materials or provided all requisites. — *Sambhṛitārtha* ("to-arth"), *as, ā, am*, one who has accumulated wealth.

Sam-bhṛiti, is, f. collection; equipment, preparation, provision; plenitude, fullness; complete maintenance, support, nourishment.

1. *sam-bhṛitya, as, ā, am*, to be maintained or nourished.

2. *sam-bhṛitya, ind.* having brought together, having nourished.

Sam-bhṛityamāṇa, as, ā, am, being collected; being nourished, &c.

सम्भ्रंज sam-bhraṇs or sam-bhraś, cl. 4. P. A. -bhraṣyati, -te, &c., to fall quite away, glide off, slip away.

सम्भ्रज्ज sam-bhrajj. See rt. 1. bhrajj.

Sam-bhṛishṭa, as, ā, am, thoroughly parched, dried, dry.

सम्भ्रम sam-bhram, cl. 1. 4. P. -bhramati, -bhramyati, &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled: Caus. *-bhramayati, -bhramayati, -yitum*, to lead astray, perplex, bewilder: Pass. of Caus. *-bhramyate, &c.*, to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).

Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva. — *Sambhrama-jvalita, as, ā, am*, excited by flurry. — *Sambhrama-bhṛit, i, t, t*, possessing bewilderedment, embarrassed, agitated.

Sam-bhṛānta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited. — *Sambhṛānta-jana, as, ā, am*, one whose people are bewildered. — *Sambhṛānta-manas, ās, ās, as*, bewildered in mind.

सम्भ्राज्ज sam-bhrāj, cl. 1. A. -bhrājate, &c. (see rt. 1. *bhrāj*), to shine brightly, glitter, gleam, sparkle.

Sam-bhṛājāt, an, antī, at, shining brightly, glittering, sparkling.

सम्भज्ज sam-majj, cl. 6. P. -majjati, &c., to sink together, sink down, to be wholly submerged or immersed.

Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.

सम्मथ sam-math or sam-manth, cl. 1. 9. P.

-mathati, -manthati, -mathnāti, &c., to bruise or pound together, crush to pieces.

Sam-mathita, as, ā, am, bruised, pounded, crushed to pieces, destroyed.

सम्मद sam-mad, cl. 4. P. -mādyati (Ved. also cl. 1. P. A. *-madati, -mandati, -te, -maditum*, to be completely drunk or intoxicated; to be very glad, to be greatly pleased with, rejoice at, rejoice: Caus. *-mādayati, -te, -yitum*, to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).

Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.

Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (as), m. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in Vishṇu-Purāṇa IV. 2).

Sam-māda, as, m. great exhilaration, intoxication, frenzy.

सम्मन् sam-man, cl. 4. A. (ep. also P.) -manyate (-ti), -mantum, to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve: Caus. *-mānayati, -yitum*, to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pāp. I. 3, 36).

Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (am), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (*sammate sārtha-vāhasya*, under the impression of its being a company of travellers.)

Sam-mati, is, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.

Sammattīya, N. of one of the four divisions of the Vaibhāṣika system of Buddhism (whose founder is said to have been Upāli, a disciple of the great Buddha).

1. *sam-māna, as, m.* (according to some also *am, n.*), honour, respect, homage.

Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pāp. I. 3, 36).

Sam-mānita, as, ā, am, honoured, treated with reverence or respect.

Sam-mānya, as, ā, am, to be honoured, honourable, respectable.

सम्मन्त्र sam-mantr, cl. 10. A. -mantrayate, -yitum, to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.

Sam-mantraṇīya, as, ā, am, to be consulted.

Sam-mantrayitrā (anom. ind. part.), having consulted together.

Sam-mantrīya, ind. having consulted together; having saluted.

सम्मर्द sam-marda, sam-mardin, &c. See under *sam-mṛid*.

सम्मर्शिन् sam-marśin. See under sam-mṛś.

सम्मा 1. sam-mā (see rt. 3. *mā*), cl. 2. P., 3. 4. A. *-māti, -mīṇite* (2nd sing. Impv. P., Ved. *-mīṇihī*), *-māyate, -mātum*, to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. *-miyate*, to be of the same measure; to be contained in.

2. *sam-mū, f.* a kind of Vedic metre.

2. *sam-māna*, *am*, n. the act of measuring out, equalizing, comparing; measure.

Sam-mīta, *as*, *ā*, *am*, measured out, measured, meted; of the same measure, of equal measure or extent, commensurate, conformable, corresponding, equal, same, like, resembling, similar, as large as, as long as (e. g. *tulayā s*, equal in weight; *sumare s*, equal in battle; *pāpa-s*, equal in crime; *nagara-s*, as large as a city; *yojanāyuta-s*, ten thousand Yojanas long); reaching to (e. g. *lalāṣa-s*, reaching to the forehead); equalized, adapted; furnished or provided with.

Sam-mīti, *is*, f. measuring out, measuring, comparing.

सम्मानुर *sam-mūtura*, *as*, m. (for *san-mūtura*, q. v.), the son of a virtuous mother.

सम्मातु *sam-mūtri*, *tā*, &c., having the same mother, twin.

सम्मान 1. and 2. *sam-māna*. See above and p. 1090, col. 3.

सम्माज *sam-mārj*. See *sam-mrj*.

Sam-mārjaka, *sam-mārjana*, &c. See under *sam-mrj*.

समि *sam-mi* (see rt. 1. *mi*), cl. 5. P. A. -*mi-noti*, -*minute*, &c., Ved. to fasten at the same time, fasten together, fix, erect.

समिध *sam-miksh* or *sam-mimiksh* (by some regarded as a Desid. form of *sam-mih*, see *miksh*, p. 777), -*mimikshati*, &c., to mix together, mingle.

समित *sam-mita*. See under 1. *sam-mū*.

समिल *sam-mil*, cl. 6. P. A. -*milati*, -*te*, &c., to meet together, assemble together, be present, associate with.

Sam-milita, *as*, *ā*, *am*, met together, assembled, collected.

Sam-milya, ind. having assembled or met together.

Sam-melana, *am*, n. the act of meeting together, assembling, union; mixing with, mixture, blending.

समिश्र *sam-miśr*. See rt. *miśr*.

Sam-miśra, *as*, *ā*, *am*, commingled, mixed together, mixed, mingled, blended, joined, connected, furnished or endowed with.

Sam-miśraṇa, *am*, n. the act of commingling or mixing together.

Sam-miśrita, *as*, *ā*, *am*, mixed together, mingled, intermixed with (with inst.).

Sam-miśla, *as*, *ā*, *am*, = *sam-miśra* above; (*as*), m. 'universal mingler,' epithet of Indra.

समिह *sam-mih*, apparently cl. 3. A. (see Rīg-veda I. 48, 16, where the form *mimikshva* occurs), Ved. to sprinkle with, shower down upon; Desid. -*mimikshati*, to wish to mix; to mingle, unite one's self; [cf. *sam-miksh* above.]

सम्मिल *sam-mil*, cl. 1. P. -*milati*, &c., to close up (as a flower &c.); to shut the eyes; Caus. -*milayati*, -*yitum*, to cause to close up, close, shut; to close the eyes; to make insensible.

Sam-milana, *am*, n. the closing up (of a flower &c.), covering up, enveloping.

Sam-milya, ind., Ved. having closed up, having covered over, having enveloped.

समुख *sam-mukha*, *as*, *ā* or *i*, *am*, facing, fronting, being in front of, being face to face, opposite; confronting, meeting, encountering; looking towards, directed towards; propitious; (*am*), ind. before the face, in front of. - *Sam-mukha-vartin*, *i*, *ini*, *i*, being before the eyes.

Sam-mukhin, *i*, m. a looking-glass, mirror.

Sam-mukhina, *as*, *ā*, *am*, facing, being in face of, face to face, confronting, before, in front, opposite.

समुच् *sam-muc*, cl. 6. P. A. -*munāti*, -*te*,

-*moktum*, to let loose together, pour out, discharge, shed; Caus. -*moṣayati*, -*yitum*, to release, free, set free, liberate.

Sam-moṣita, *as*, *ā*, *am*, set free, liberated, released,

समुद्ध *sam-murch*, cl. 1. P. -*murchati*, &c., to congeal into a fixed form, acquire density or consistency, become dense, thicken, coagulate; to become stupid or senseless, become stupefied or insensible; to acquire firmness or strength, grow stronger or more intense, increase, expand, become powerful; Caus. -*murchayati*, -*yitum*, to cause to assume form or consistency, form, fashion; to stupefy, cause to faint.

Sam-mūrcha, (perhaps) thickening, augmenting, increase, expansion, spreading. - *Sam-mūrcha-ja*, *as*, m. grass or any gramineous plant.

Sam-mūrchat, *an*, *anti*, *at*, becoming more intense, increasing, spreading, pervading.

Sam-mūrchana, *am*, n. the act of congealing or becoming dense; stupefaction, insensibility, fainting away; increasing or spreading in all directions, universal pervasion, entire permeation, expansion, co-extension; height, elevation. - *Sam-mūrchanod-bhava* ('*u-ud*'), *as*, m. a fish or other aquatic animal.

Sam-mūrchita, *as*, *ā*, *am*, coagulated, congealed, thickened; stupefied, senseless, unconscious; intensified, increased.

समुह *sam-muh*, cl. 4. P. -*muhyati*, &c., to become quite stupefied or unconscious; to be bewildered or disturbed or confounded; to become unconscious; Caus. -*mohayati*, -*yitum*, to stupefy, make unconscious, confound, bewilder, perplex, infatuate, lead astray.

Sam-mugdha, *as*, *ā*, *am*, stupefied, astounded; bewildered, fascinated; beautiful; (*am*), ind. in a fascinating manner; furtively.

Sam-mūḍha, *as*, *ā*, *am*, completely stupefied, astounded; unconscious, senseless; bewildered, beguiled; infatuated, foolish, ignorant; disordered, deranged; heaped, accumulated; produced rapidly; broken; (*ā*), f. a kind of riddle or enigma. - *Sam-mūḍha-śetas*, *ās*, *ās*, *as*, or *sam-mūḍha-hṛidaya*, *as*, *ā*, *am*, bewildered or infatuated in mind.

Sam-moha, *as*, m. stupefaction, bewilderment, confusion, insensibility, fainting away, swoon; infatuation, ignorance, folly, illusion of mind; fascination, beguilement; tumult, battle, (enumerated among the *sangrāma-nāmanī* in Naigh. II. 17; cf. *samoha*.)

Sam-mohana, *as*, *i*, *am*, stupefying, bewitching, fascinating; (*am*), n. fascinating, fascination. - *Sam-mohana-tantra*, *am*, n., N. of a Tantra work.

Sam-mohayati, *an*, *anti*, *at*, stupefying, infatuating, bewildering.

Sam-mohita, *as*, *ā*, *am*, stupefied, bewildered, infatuated, beguiled, fascinated; enraptured.

Sam-mohya, ind. having fascinated or stupefied, having bewildered.

समृज् *sam-mrj* or *sam-mārj* (see rts. 1. *mrj*, *mārj*), cl. 2. P. -*mārṣṭi* (sometimes cl. 1. -*mārjati*, also cl. 10. P. -*mārjayati*, -*yitum*), &c., to sweep together; to sweep clean, scour; to rub or wipe off, clean, cleanse, sweep, purify, wash, strain, filter; to take away, remove; to stroke.

Sam-mārjaka, *as*, m. a sweeper, purifier.

Sam-mārjat, *an*, *ati* or *anti*, *at*, sweeping, cleansing, scouring.

Sam-mārjana, *am*, n. the act of sweeping or cleansing thoroughly; cleaning, scouring, purifying, brushing; the anointing (of images &c.); (*i*), f. a broom, brush.

Sam-mārjita, *as*, *ā*, *am*, well swept or scoured.

Sam-mārjya, ind. having swept clean, having scoured, &c.

Sam-mrjyamāna, *as*, *ā*, *am*, being swept or cleansed.

Sam-mrīṣṭa, *as*, *ā*, *am*, well swept or scoured, cleaned, cleansed; strained, filtered,

सम्मुखा *sam-mrj*, cl. 6. P. -*mrjati*, &c., Ved. to kill, slay, destroy.

सम्मृत *sam-mṛita*, *as*, *ā*, *am*, quite dead, deceased.

सम्मृद् *sam-mṛid*, cl. 9. 1. P. -*mṛidnāti*, -*mardati*, &c., to press or squeeze together, rub or grind to pieces, bruise, crush, trample upon, defeat; Caus. -*mardayati*, &c., to cause to be rubbed together, &c., crush, pound, bruise; to rub; to clean.

Sam-marda, *as*, m. pressing or rubbing together, friction; thronging, trampling or treading on; war, battle.

Sam-mardayāna, *as*, *ā*, *am*, rubbing or dashing to pieces, shattering.

Sam-mardita, *as*, *ā*, *am*, thoroughly bruised, crushed, pounded.

Sam-mardin, *i*, *ini*, *i*, pressing thoroughly, rubbing, crushing, trampling upon.

Sam-mardya, ind. having pounded or bruised; having rubbed or cleaned.

सम्मृश *sam-mṛiś*, cl. 6. P. A. -*mṛiśati*, -*te*, &c., to take hold of, seize, touch.

Sam-marśin, *i*, *ini*, *i*, inquiring into, deliberating about, discriminating, judicious.

सम्मेलन *sam-melana*. See col. 1.

सम्मोक्ष *sam-moksh*, cl. 10. P. -*mokshayati*, -*yitum*, to set quite free, liberate, let loose, release.

सम्मोद *sam-moda*, *as*, m. (fr. rt. 2. *mud* with *sam*), great rejoicing, delight, pleasure.

सम्मोह *sam-moha*. See under *sam-muh*.

सम्यक् *sam-myaksh*, cl. 1. P. -*myakshati*, &c. (see rt. *myaksh*), Ved. to be held together or united; to be joined with.

सम्यक् *sam-mraksh*, cl. 1. P. -*mrakshati*, &c. (see rt. *mraksh*), to rub on or in, anoint, embrocate.

Sam-mrakshita, *as*, *ā*, *am*, rubbed in, anointed.

सम्यग् *samyag*-*añē* or *samyag*-*aē*, *an*, *iēi*, *ak* (fr. an old loc. 2. *sami* + *añē*, see *sami*; cf. *tiri* fr. *tiras* in *tiry-añē*), going along with or together, going with, accompanying; uniform, same, identical; all, entire, whole, complete; correct, accurate, proper, true, right; pleasant, agreeable; (*ak*), ind. at the same time, with, together; wholly, completely, entirely, comprehensively, thoroughly, fully, accurately, correctly, truly, properly, fitly, in right manner, honourably; well, duly; distinctly, clearly. - *Samyak-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to make true, perform well. - *Samyak-cāritra*, *am*, n. 'correct conduct,' one of the three excellent things (according to the Jainas, see *ratna-traya*). - *Samyak-tva*, *am*, n. completeness, correctness, accuracy, propriety, (*kṣāyika-s*), that state of perfection in which material existence is destroyed. - *Samyak-pāṭha*, *as*, m. correct recitation or pronunciation. - *Samyak-prayoga*, *as*, m. fitting or proper use or employment, due practice; (*ena*), ind. by the use of proper means. - *Samyak-pravṛitti*, *is*, f. the right or proper direction (of the organs). - *Samyag-ukta*, *as*, *ā*, *am*, properly or accurately said, of equal weight or authority. - *Samyag-gamana*, *am*, n. the act of going with, accompanying. - *Samyag-goptri*, *tā*, m. a true protector or guardian. - *Samyag-jñāna*, *am*, n. 'complete knowledge,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*). - *Samyag-dāṇa*, *am*, n. the act of punishing properly or justly; punishing legally. - *Samyag-darśana*, *am*, n. 'complete vision, accurate perception,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*); (with *avratā*), epithet of the fourth of the fourteen stages leading to final emancipation (according to the belief of the Jainas). - *Samyag-vartamāna*, *as*, *ā*, *am*, continuing in the proper discharge of duty, &c. - *Samyag-vṛitta*, *as*, *ā*, *am*,

properly conducted; wholly confiding in. — *Samyag-vṛitti*, *is*, f. steady or complete practice, regular discharge of prescribed duties.

Samīcina, *as*, *ā*, *am*, tending in a common direction, going with or in company with, agreeing with, concordant, consistent, convenient, fit, proper, correct, true, just, right; (*am*), n. propriety, fitness, truth.

सम्राज् sam-rāj, *ṭ*, m. (fr. *saṃ-rāj*, Pāṇ. VIII. 3. 25), a sovereign lord, paramount sovereign, one who rules over other princes and has performed the Rājastīya sacrifice; (*ṭ*), f. a kind of Vedic metre.

Sam-rājat, *an*, m., Ved. = *saṃ-rāj*, (see *saṃ-rāj*.)

Samrājñī, f., Ved. a woman who takes precedence, a mistress, superior.

सय् say, cl. 1. A. *sayate*, &c., to go.

सय sa-ya, *as*, *ā*, *am*, with the letter *ya*.

सयश्मन् sa-yakshman, *ā*, *ā*, *a*, having or subject to consumption, consumptive.

सयत्न sa-yatna, *as*, *ā*, *am*, making efforts, taking pains, endeavouring, persevering; active, busy; (*am*), ind. with effort, vigorously, assiduously.

सयन sayana, *am*, n. (fr. rt. *si*), the act of binding, fastening; [cf. *pra-s*.]

सयन्त्र sa-yantra, *as*, *ā*, *am*, with machines. — *Sa-yantra-jala-saila*, *as*, *ā*, *am*, having engines and water and a rock.

सयावक्क sa-yāvaka, *as*, *ā* (according to some *ikā*), *am*, dyed or coloured with lac.

सयावन् sa-yāvan, *ā*, *arī*, *a*, Ved. going along with, attendant, attending, associated with (with inst.).

सयुज् sa-yuj, *k*, m., Ved. a companion. — *Sa-yugvan*, *ā*, *ā* or *arī*, *a*, Ved. associated with, attending on, attendant; (*ā*), m. a proper N. — *Sa-yuyjya*, *as*, *ā*, *am*, closely united with. — *Sa-yuyjya-tā*, f. intimate union or junction.

सयुधिष्ठिर sa-yudhishthira, *as*, *ā*, *am*, with or accompanied by Yudhishthira.

सयूथ्य sa-yūthya, *as*, *ā*, *am*, belonging to the same herd or tribe; (*as*), m. one of the same tribe.

सयोग sa-yoga, *am*, n. (scil. *guṇa-sthāna*), epithet of the last but one of the fourteen stages leading to final emancipation (according to the belief of the Jāinas).

सयोनि sa-yoni, *is*, *is*, *i*, having the same womb, uterine; closely related to; closely united with the womb; (*is*), m. 'being from the same womb,' a brother; a pair of nippers for cutting betel-nut; N. of Indra (according to some).

सयोषण sa-yoṣaṇa, *as*, *ā*, *am*, attended by women, along with the women.

सर sara, *as*, *ā*, *am* (fr. rt. *sri*, cf. *sala* under rt. *sal*), going, moving, proceeding (often at the end of comp., cf. *paraḥ-s*); cathartic, purgative; (*as*), n. going, motion; an arrow [cf. *sara*]; the coagulum of curds or milk, cream, (in this sense cf. according to some, Gr. *ōpō-s*, *ōpōs*, *ōpō-s*; Lat. *serv-m*; Lith. *suri-s*; Slav. *syru*); salt (probably as coming from water, cf. *sala*, *sarira*, *sala*); a waterfall; (*ā*), f. going, motion, movement; a cascade, waterfall; the plant *Pæderia* Fetida; (*ī*), f. a cascade; (*am*), n. a lake, pool; water. — *Sara-ja*, *am*, n. 'produced from cream,' fresh butter. — *Sara-patrikā*, f. the new leaf of a lotus. — *Sara-vatī*, f., N. of the river Vitastā. — *Sarotsava* ('*ra-ut*'), *as*, m. 'delighting in water,' the Indian crane.

Saraka, *as*, *ā* or *ikā*, *am*, going, moving, pro-

ceeding; (*as*, *am*), m. n. a continuous line of road, spirituous liquor (especially that distilled from sugar), rum; drinking spirits; a drinking vessel, goblet; distribution of spirituous liquor; (*am*), n. going; a lake, pond, pool; heaven, sky.

Sarat, *ṭ*, m. air, wind; a cloud; a bee; a lizard, chameleon.

Saraṭa, *as*, m. wind; a kind of lizard or chameleon; [cf. *saraṭa*.]

Saraṭṭ, *is*, m. air, wind; a cloud.

Saraṭu, *us*, m. a lizard, chameleon.

Sarapa, *as*, *ā*, *am*, going, moving, proceeding, flowing, who or what goes or moves; (*am*), n. the act of going, flowing, proceeding; iron rust or filings; (*ā*), f. the creeping plant *Pæderia* Fetida; a sort of convolvulus (= *tri-vṛitā*, commonly called *Tōri*).

Saraṇī, *is*, f. a road, path, way [cf. 2. *sarāṇī*]; a straight or continuous line; the creeping plant *Pæderia* Fetida; a disease of the throat.

Saraṇī, f. = *sarāṇī* above.

Saraṇḍa, *as*, m. a bird; a lizard; a rogue, cheat; a dissolute man; a sort of ornament; [cf. *sarāṇḍa*.]

Sarāṇya, *as*, *ā*, *am*, to be gone; [cf. 2. *sarāṇya*.]

Sarāṇyat, *an*, *anti*, *at*, wishing to go; wishing to go everywhere, all-pervading, (Sāy. = *sarvatra gamanam icchat*.)

Saranyu, *us*, *us*, *u*, (probably) fleet, impetuous (Ved.); (*us*), m., N. of Yama, (Sāy. = *sarāṇa-sīla*); of the son of Varuṇa, (in Rīg-veda X. 61, 24. said to have the form of a horse; the plural of this word is in other places applied to certain beings called *Saranyus*, who seem to be identified in Rīg-veda III. 32, 5. with the Maruts, and in I. 62, 4. with the Angirases, who are described by Sāy. as seven in number); air, wind; a cloud; water; spring (= *vasanta*); fire (= *Agni*); [cf. Gr. *ἑρπύς*.]

Saranyū, *ūs*, f., Ved. 'the fleet-running one,' N. of a daughter of Tvashṭri, (in Rīg-veda X. 17, 2. represented as wife of Vivasvat or the Sun and mother of the two *Āsvins*, and according to another legend, mother of the twins Yama and Yamī; according to Yaska XII. 10, *Saranyū* is a personification of the Night, and the first twins she bore were *Madhyama* and *Mādhyanikā* Vāc; she then made *Sa-varṇā*, q. v., take her place as wife of the Sun, and herself ran away in the form of a mare, but being pursued and embraced by the Sun in the form of a horse, then gave birth to the two *Āsvins* or 'horsemen,' her substitute *Sa-varṇā* giving birth to *Manu*); epithet of the Dawn (according to some).

1. *sarat*, *an*, *anti*, *at*, going, flowing, proceeding.

2. *sarat*, *t*, m. a thread; [cf. *sarīt*.]

Sarapasas, pl., Ved. (in the *Pada-pāṭha* separated into *sara* *apasah*), the flowing waters, (Sāy. = *sarāṇam upah karma yāsinā tāh*, those waters whose act is flowing, Rīg-veda II. 13, 12.)

Saramā, f. (probably fr. rt. *sri*), 'the runner,' N. of the dog of Indra (represented in Rīg-veda X. 14, 10. as the mother of the four-eyed brindled dogs of Yama, and called in *Mahā-bhārata* Ādi-p. 671. *deva-sūni*; in the Rīg-veda this dog is said to have gone in search of and recovered the cows stolen by the *Paṇis*; according to some modern scholars *Saramā* may be one of the names of *Ushas*, 'Dawn,' the cows representing the rays of the sun stolen by the night; the name *Saramā* is also thought to correspond with *Helena*; and *Sārameya*, q. v., is regarded as connected with *Hermes*, *Saramā* being by some identified with the Wind, as conductor of the souls of the departed; *Saramā* *Deva-sūni* is said to be the authoress of part of Rīg-veda X. 108.) a female dog, bitch; N. of the wife of *Vibhishajya* (*Rāvaṇa*'s brother); of a daughter of *Dakṣa* and wife of *Kaśyapa*.

Sarayu, *us*, m. air, wind; (*us*), f., N. of a well-known river (commonly called by the various names *Surjo*, *Surju*, *Sirjo*, *Seryu*; it is a tributary of the *Ghagra* [see *gharghara*] on which stands the ancient city of *Ayodhyā* or *Oude*, cf. *Rāmāyaṇa* I. 5, 6; in Rīg-veda X. 64, 9, X. 75, 5. it is men-

tioned along with the other well-known rivers *Sarasvatī*, *Sindhu*, *Gangā*, *Yamunā*, and *Sutu-dri*). — *Sarayu-tāṭa*, *as*, *am*, m. n. the bank of the *Sarayu*; N. of a place.

Sarayū, *ūs*, f., N. of a river (= *sarayu* above).

— *Sarayū-vana*, *am*, n. a forest on the river *Sarayū*.

Saralū, *as*, *ā*, *am*, straight, not crooked, direct, right, honest, sincere, candid, artless, simple, upright [cf. *sarala*]; (*as*), m. a species of pine tree, *Pinus Longifolia*; a kind of bird, *Pavo Bicalcarata*; a *Buddha*; fire; (*ā*), f. a kind of convolvulus (= *tripuṭā*); N. of a river. — *Saralā-kāshṭha*, *am*, n. the wood of the pine. — *Saralā-drava*, *as*, m. the exudation of the *Sarala* pine; a fragrant resin. — *Saralā-yāyin*, *i*, *ini*, *i*, going in a straight line; upright, honest; (*ini*), f. a plant with an upright stem.

— *Saralā-skandha-sanghaṭṭa-jamnan*, *ā*, *ā*, *a*, originating in the friction of the trunks of pines.

— *Saralāṅga* ('*la-an*'), *as*, m. the exudation of the *Sarala* pine, resin, turpentine. — *Saralā-bhāshya*, *am*, n., N. of a *Bhāshya*.

Saraya, *am*, n. (fr. *sara*, an arrow), a mark for shooting at, target, butt; [cf. *sarārya*.]

Saras, *as*, n. (originally perhaps 'flowing water'), water; a lake, large sheet of water, pond, pool; any piece of water in which the lotus grows, (in *Naigh. I. 12*. enumerated among the *ulaka-nāmāni*, and in I. 11. among the *vān-nāmāni*); [cf. *Old Norse sir*, *sær*, *sior*; Angl. Sax. *sirende*.] — *Sarāh-kāka*, *as*, m. 'water-crow,' a gander; (*ī*), f. a goose. — *Sarasī-ja*, *am*, n. 'pond-born,' a lotus.

— *Sarasī-ruha*, *am*, n. 'growing in a pond,' a lotus. — *Sarasīruha-jamnan*, *ā*, m. 'born from a lotus,' epithet of *Brahmā*.

— *Sarasī-ruha*, *am*, n. 'pool-growing,' a lotus. — *Saras-tira*, *am*, n. the bank of a lake or pond. — *Saras-vat*, *ān*, *atī*, *at*,

'having water,' watery, fluid, juicy, sapid; elegant; sentimental; (*ān*), m. the ocean; a male river; N.

of a river-god, (in Rīg-veda VII. 96, 4-6. assigned as a consort to *Sarasvatī*, see below); N. of *Vāyu*, (according to Sāy. on Rīg-veda VII. 95, 3 =

nadhyasthāno vāyuh); a buffalo; (*atī*), f., N. of the goddess of speech and learning, (in the later mythology regarded as the wife or female energy of

the god *Brahmā* or first deity of the *Hindū* triad [see *brahman*], and sometimes identified with *Vāc*, q. v., and invoked as a kind of muse or patroness of

science and inventress of the Sanskrit language and letters; in the earliest mythology she was probably

a river-deity, her name signifying 'watery,' according to Yaska [Nirukta II. 23] she was regarded both as

a river and as a goddess; probably this river was to the earlier *Hindūs* what the *Ganges* [said to be only

twice named in the Rīg-veda] was to the later; sacrifices were doubtless performed on its banks, and

its sanctity imparted a sacred character to the district lying between its waters and those of the *Drishadvatī* [see *Manu* II. 17]; hence the river *Sarasvatī*

was not only personified as a river-goddess, but her assistance was invoked at the sacrifices performed

near her flowing waters and her influence held to be necessary for inspiring the *Rishis* who composed

the sacrificial hymns with eloquence and wisdom; in Rīg-veda II. 41, 16. she is called the best of mothers,

of rivers, and of goddesses; in other places she is described as bestowing wealth, fertility, and offspring,

as moving along a golden path, as destroying *Vṛitra*, as associated with the *Āsvins*, and even as the wife

of *Indra*; in Rīg-veda VI. 61, 10-12, VII. 36, 6. she is called the mother of rivers, and is said to be

sevenfold or to have seven sisters; in *Mahā-bhārata*, *Sālya-parvan* 2189, seven *Sarasvatīs* are also men-

tioned, viz. *Su-prabhā*, *Kāncanākshī*, *Viśālā*, *Mano-*
ramā, *Ogha-vatī*, *Su-reṇu*, and *Vimalodakā*; in the

Sānti-parvan 12920, *Sarasvatī* is called the mother

of the *Vedas*, which is also elsewhere said of *Vāc*, though *Vāc* in the earlier mythology is regarded as

a separate deity; according to later legends the goddess *Sarasvatī* was persuaded to descend from

heaven and confer her invention of language and letters on the human race by the sage *Bharata*,

whence one of her names is Bhāratī; she is sometimes represented as assuming the form of a Hausa or swan, and is also called Mahā-śvetā or Mahā-śuklā from her extreme whiteness; N. of a celebrated river (held very sacred by the Hindus and in the earlier mythology mixed up with the goddess [see above]; it corresponds with the modern Sursooty, which rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert; this river formerly marked one of the boundaries of the region called Ārya-deśa, and of a particularly sacred district called in Manu II. 17. Brahmvarta; in Rīg-veda VII. 95. 2. it is represented as flowing into the sea, although later legends make it disappear underground and join the Ganges and Jomnā at Allahabad, see *tri-reṇū, pratyāgata*); a river (in general); speech, voice, eloquence, literary composition; a cow (= *go*); N. of Durgā; an excellent woman; N. of the wife of a Manu; of the wife of Maṇḍana (see *maṇḍana-miśra*); a female divinity peculiar to the Buddhists or Jains; the moon-plant *Asclepias Acida* (= *soma-latā, brāhmī*); N. of another plant (= *jyotiś-matī*); N. of a celebrated grammarian, (in this and the following senses masc.); N. of various learned men. — *Sarasvatī-kaṇṭhābharāṇa* (*ṭha-ūbh*), N. of a work on the art of poetry by Bhoja-deva. — *Sarasvatī-kūṭumba*, *as*, m., N. of a poet. — *Sarasvatī-tīrtha*, *am*, n., N. of a Tīrtha. — *Sarasvatī-pīṭhā*, *am*, n., or *sarasvatī-pīṭhā*, f., the worship of Sarasvatī (observed on the fifth of the light half of the month Māgha, on which day books and implements are held sacred and not allowed to be used). — *Sarasvatī-prayoga*, *as*, m., a kind of mystical rite peculiar to the Tāntrikas. — *Sarasvatī-mantra*, *as*, m., N. of a hymn to Sarasvatī. — *Sarasvatī-erata*, *am*, n., N. of a particular religious observance. — *Sarasvatī-saras*, *as*, n., N. of a sacred lake. — *Sarasvatī-sūkta*, *am*, n., N. of a particular hymn. — *Sarasvatī-sūtra*, *am*, n., N. of particular grammatical aphorisms. — *Sarasvatī-stava*, *as*, m., or *sarasvatī-stotra*, *am*, n., N. of a hymn. — *Saroja*, *am*, n., 'lake-born,' a lotus; (*as*), m., a prosodial foot containing six long syllables (according to some). — *Saro-jamman*, *a*, n., 'lake-born,' a lotus. — *Saro-jala*, *am*, n., the water of a pond or lake. — *Sarojin*, *i*, *ini*, *i*, having lotuses; (*i*), m., epithet of Brahmā; (*ini*), f., a pond abounding in lotuses; a multitude of lotuses; a lotus. — *Saro-raksha*, *as*, m., the guardian of a pool. — *Saro-rukh*, *i*, or *saro-ruha*, *am*, n., 'pond-growing,' a lotus. — *Sarorukhāsana* (*ṭha-ās*), *as*, m., 'sitting on a lotus,' epithet of Brahmā (as having appeared first from the interior of a lotus springing from the navel of Viṣṇu in order to create the world). — *Saro-ruhinī*, f., 'pond-growing,' a lotus. — *Saro-rara*, *as*, m., a lake, large pond, any piece of water deep enough for the lotus to grow.

1. *sarasa*, *am*, n. (for 2. see col. 2), a tank, pond, lake, (also a substitute for *saras* at the end of a comp.); alchemy; (*ā*), f., a sort of white convolvulus (= *śeeta-trivṛtā*). — *Sarasa-vāṇi*, f., a proper N. — *Sarasika* or *sarasika*, *as*, m., the Indian crane. — *Sarasī*, f., a lake, large pond or sheet of water; N. of a species of metre. — *Sarasī-ruha*, *am*, n., 'pond-growing,' a lotus.

Sarī, *is*, m., a cascade, waterfall; [cf. *sara*, *sarī*.] — *Sarī-putra*, *as*, m., N. of a Bodhi-sattva. — *Sarikā*, f., the act of going or proceeding; a woman going or moving [cf. *saraka*]; a particular drug (= *hingu-patṭri*).

Sarīt, *t*, f., a stream, river; a thread, string; a particular species of metre. — *Sarītān-varā*, f., 'best of rivers,' the Ganges. — *Sarītān-nātha*, *as*, or *sarītān-pati* or *sarīt-pati*, *is*, m., 'lord of rivers,' the ocean. — *Sarīt-vat*, *ān*, m., 'possessed of rivers,' the ocean. — *Sarīt-suta*, *as*, m., 'river-son,' epithet of Bṛhishma (son of Gangā). — *Sarid-bhartṛi*, *tā*, m., 'river-lord,' the ocean; a symbolical term for the number four, (see 1. *sam-udra*, p. 1079). — *Sarid-*

vadhū, *is*, f., 'river-woman,' a woman-like river. — *Sarid-varā*, f., 'best of rivers,' the Ganges. — *Sarīn-nātha*, *as*, m., 'river-lord,' the ocean. — *Sarīn-maru-vanāśraya* (*ṭha-ās*), *as*, *ā*, *am*, protected by a wood, desert, and river. — *Sarīn-mukha*, *am*, n., the source of a river.

Sarīn, *i*, *ini*, *i*, Ved. going, moving, one who goes. — *Sarīman* or *sarīman*, *ā*, m., going, moving, proceeding; air, wind.

Sarira, *am*, n., Ved. = *salila*, water, the ocean, (enumerated among the *bahu-nāmāni* in Naigh. III. 1); the universe (= *loka*, *loka-traya*), according to Mahidhara on Vājasaneyi-s. XV. 52, XVII. 87).

Sarila, *am*, n. = *salila*, water. — *Sarma*, *as*, in. going, running; sky; heaven; [cf. Gr. *ἑρμῆς*.]

सरक्तगौर *sa-rakta-gaura*, *as*, *ā*, *am*, being of a red and whitish colour.

सरघा *saraghā*, f. (said to be fr. *sara*, 'a goer,' and rt. *han*), a bee, (apparently also *am*, n.)

सरङ्ग *sa-ranga*, *as*, *ā*, *am*, having colour; having a nasal sound; (*as*), m., a quadruped; a bird; [cf. *sāraṅga*.]

सरङ्गक *sarāṅgaka*, a species of the Atiśak-vari metre.

सरजत् *sa-rajat*, *an*, *anti*, at (fr. rt. *rañj* with *sa* for *saha*), Ved. colouring or tinging at the same time, (Sāy. = *saha-rajat*, Rīg-veda X. 115. 3.)

सरजम् *sa-rajasa*, *ās*, *ās*, *as*, having dust or dirt or impurity; (*ās*), f., a woman during menstruation.

Sa-rajasa, *as*, *ā*, *am*, having dirt or impurity of any kind; (*am*), ind., see Vopa-deva VI. 60. — *Sa-rajasa-tā*, f., dirtiness, dustiness.

Sa-rajaska, *as*, *ā*, *am*, = *sa-rajasa* above.

सरटक *saraṭaka*, *as*, m., N. of a mendicant.

सरण *saraṇa*, &c. See p. 1092, col. 2.

Saranyu, &c. See p. 1092, col. 2.

सरति *saratī*, *is*, m. f., a kind of cubit measure (= *ratnī*); a short cubit (according to some).

सरथ *sa-ratha*, *as*, *ā*, *am*, having a car or chariot, possessing a carriage; riding in the same car; (*as*), m., a warrior or Kshatriya (as riding in a chariot). — *Sa-ratha-pādāta*, *as*, *ā*, *am*, accompanied by or along with chariots and infantry.

सरदत् *sarad-vat* = *śarad-vat*, p. 994.

सरभ *sarabha*, a species of the Atiśakvari metre.

Sarabhaka, (probably) a kind of animal or insect; [cf. *sarabha*.]

सरभस *sa-rabhasa*, *as*, *ā*, *am*, possessing speed or impetuosity, impetuous, speedy, quick; agitated, passionate; delighted; (*am*), ind. impetuously, with great speed, hurriedly, hastily, passionately, delightedly.

सरमा *saramā*. See p. 1092, col. 2.

सरशन *sa-raśana*, *as*, *ā*, *am*, having a girdle, girdled.

सरषट् *sarashaṭṭa*, N. of a place.

सरस 2. *sa-rasa*, *as*, *ā*, *am* (for 1. see col. 1), tasty, juicy, succulent, sapid; fresh, new; beautiful, charming, excellent; agreeable; expressive of poetical sentiment, (see *rasa*); impassioned, enraptured; (*am*), ind. with rapture. — *Sarasāṅgayashī* (*ṭha-an*), *is*, *is*, *i*, one whose delicate body is wet with perspiration, (see under 2. *yashī*.)

सरसम्प्रत *sarasamprata*, *am*, n. a sort of Euphorbia (= *tri-kaṇṭha*).

सरहस्य *sa-rahasya*, *as*, *ā*, *am*, possessing anything secret or mystical, magical, mystical; having

the secret or mystical doctrine (of the Upanishads, see Manu II. 140); along with the Upanishads or esoteric part of Vedic teaching. — *Sa-rahasya-vrata*, *as*, *ā*, *am*, possessing mystical spells.

सराग *sa-rāga*, *as*, *ā*, *am*, having colour, coloured, tinted; having passion, passionate, impassioned. — *Sarāga-tā*, f., the being coloured with red. — *Sarāga-netra*, *as*, *ā*, *am*, red-eyed.

सराजक *sa-rājaka*, *as*, *ā*, *am*, possessing a king; along with the king.

सराट *saraṭa*, N. of a place.

सराति *sa-rātī*, *is*, *is*, *i*, Ved. accompanied with presents or wealth.

सराव *sarāva*, *as*, m. (for *śarāva*, q. v.), a lid, cover; a shallow cup, saucer, &c.

सराष्ट्र *sa-rāshṭra*, *as*, *ā*, *am*, possessing a kingdom; along with the kingdom.

Sa-rāshṭraka, *as*, *ā*, *am*, = *sa-rāshṭra* above.

सराहु *sa-rāhu*, *us*, *us*, *u*, possessed or held by Rāhu, q. v.; eclipsed.

सरि *sari*, *sarit*, &c. See col. 1.

सरिर *sarira*, *sarila*. See col. 2.

सरिषप *sarishapa*, *as*, m. = *sarshapa*, mustard, Sinapis Dichotoma.

सरोमृष *sarisṛipa*, *as*, *ā*, *am* (fr. the Intens. of rt. *sṛip*), crawling, creeping; (*as*), m., a snake.

सह *saru*, *us*, *us*, *u* (probably to be connected with rt. *sṛi*, cf. rt. *tsar*), minute, thin, fine, small; (*us*), m. = *tsaru*, the hilt or handle of a sword.

सहज् *sa-ruj*, *k*, *k*, *k*, or *sa-ruja*, *as*, *ā*, *am*, suffering pain or sickness, sick, ill, diseased; [cf. perhaps Goth. *saurga*.]

Sa-roga, *as*, *ā*, *am*, affected with disease, sick, diseased. — *Saroga-tā*, f. or *saroga-tva*, *am*, n., sickness.

Sarogin, *i*, *ini*, *i*, diseased, sick. — *Sarogī-tā*, f., sickness, sickness, disease.

सहृष *sa-rush*, *t*, *t*, *t*, feeling anger, angry.

सहृष *sa-rūpa*, *as*, *ā*, *am*, of the same shape, like, similar, resembling, having shape, shaped, formed. — *Sarūpa-tā*, f. or *sarūpa-tva*, *am*, n., identity of form, likeness, resemblance, assimilation to the deity, (one of the four states into which *mukti*, q. v., is distinguished.)

सरेफ *sa-repha*, *as*, *ā*, *am*, together with the letter *r*.

सरोग *saraga*, &c. See above.

सरोज *saro-ja*, *sarojin*, &c. See col. 1.

सरोत्सव *sarotsava*. See under *sara*.

सरोध *sa-radha*, *as*, *ā*, *am*, having hindrance or obstruction or opposition; having destruction or loss; (*as*), m., obstruction, opposition (according to some).

सरोम *sa-rana*, *as*, *ā*, *am*, having hair, hairy. — *Sa-roma-kaṇṭhaka*, *as*, *ā*, *am*, having hair bristling with ecstasy. — *Sa-roma-vikriya*, *as*, *ā*, *am*, thrilling with ecstasy.

सरोष *sa-rasha*, *as*, *ā*, *am*, full of anger, angry, wrathful; (*am*), ind. with anger, angrily. — *Sarosha-rāgopahata* (*ṭha-up*), *as*, *ā*, *am*, suffused with a flush of anger.

सर्क *sarka*, *as*, m. (according to Śabda-k.), wind, air, (probably fr. rt. *sṛi*); the mind; N. of Prajā-pati, (perhaps for *sarga* below.)

सर्ग *sarga*, *as*, m. (fr. rt. *i*, *sṛij*), letting go, relinquishment, abandonment; loss of consciousness, fainting (= *moha*); voiding (as excrement

&c.); letting loose; creation, the creation of the world, (in Bhāgavata-Purāṇa III. 10, 13, &c. nine different creations are enumerated, viz. 1. Mahat or intellect; 2. Aham or personality; 3. Tan-mātra, the subtle, with the five grosser elements [see *tan-mātra*]; 4. Indriya or organs; 5. Vaikārika or Deva-sarga, which also comprises Manas or mind; 6. Tamas or darkness; 7. Tastushāṃ Sarga or creation of stationary creatures, such as trees, plants, &c., which are said to be *ut-srotas*, having the flow or current of life upwards, cf. *ūrdhva-srotas*; 8. Tīrasāṃ Sarga or creation of animals, cf. *tīryak-srotas*; 9. Nṛpāṃ Sarga or creation of men, which is said to be *avāk-srotas*, q.v.); nature, the universe; natural property, disposition, tendency; onset, advance, motion, rush; a troop of horses let loose (Ved.); a horse, (Sāy. = *asva*); effort, resolution, determination, resolve, will, perseverance; a chapter, book, section, canto; assent, agreement; ascertainment, certainty; epithet of Siva; (*ās*), m. pl., Ved. a stream of water (= *udaka*, Naigh. I. 12). — *Sarga-krama*, as, m. the order of creation. — *Sarga-takta*, as, ā, am, Ved. set in motion, (Sāy. = *gamane pravṛtta*). — *Sarga-prataktā*, as, ā, am, Ved. urged on to impetuous motion, (Sāy. = *visarjanena pragamita*). — *Sarga-bandha*, as, m. 'chapter-composition,' a Mahā-kāvya or great poem; any work or book comprising several sections or chapters.

Sarja, as, m. the Sāl tree, Shorea Robusta (= *sāla*); another tree (= *pīta-sāla*); the resinous exudation of the Sāl tree. — *Sarja-gandhā*, f. a particular plant (= *rāśā*). — *Sarja-nīryāsaka*, as, or *sarja-maṇi*, is, or *sarja-rasa*, as, m. the resinous exudation of the Sāl tree; resin (in general).

Sarjaka, as, m. the Sāl tree; another tree (= *pīta-sāla*).

Sarjana, am, n. the act of letting go or letting loose, abandonment, quitting; voiding (excrement &c.); the reserve or rear of an army; the act of creating, creation.

Sarjī, is, f. natron, (see below). — *Sarjī-kshāra*, as, m. = *sarjī*, (also written *svarjī-kshāra*.)

Sarjikhā, f. natron, impure alkali or carbonate of soda (used in India instead of soap for cleaning linen &c.). — *Sarjikhā-kshāra*, as, m. natron, (also written *svarjikhā-kshāra*.)

Sarjī, f. = *sarjī* above.

सर्ज *sarj* [cf. rt. I. arj], cl. I. P. *sarjati*, *sarjatum*, to earn by labour, acquire, gain.

Sarjū, ūs, m. (in Uṇādi-s. I. 82, said to be fr. rt. *sarj* above, but probably to be connected with rt. I. *srj*, cf. *sarja* above), a merchant, trader; (*ās*), f. lightning; a necklace; going, following.

सर्प *sarpa*, as, m. (fr. rt. *srīp*), a creeping or serpentine or tortuous motion, creeping, moving gently, gliding, sliding, twining; going, flowing; a snake, serpent; a particular tree (= *nāga-keśara*); a particular tribe of Mlecchas or barbarians who were formerly Kshatriyas (mentioned in the twenty-fourth chapter of the Hari-vaṃśa, and described as wearing beards); N. of a particular Rudra; (*ī*), f. a female snake; N. of the wife of a Rudra; [cf. Gr. *ἐρπ-ερόβ*; Lat. *serpens*]. — *Sarpa-rishi*, is, m. 'serpent-Rishi,' epithet of Arbuda Kādraveya. — *Sarpa-kankālī*, is, or *sarpa-kunkālī*, f. 'serpent's skeleton,' N. of a particular medicinal plant and antidote (= *viśa-nāśini*). — *Sarpa-gandhā*, f. a particular plant (species not known). — *Sarpa-glātini*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-śira-nivāsana*, as, m. 'clothed in a serpent's skin,' epithet of Siva. — *Sarpa-ēchattrā*, am, n. 'serpent-umbrella,' a mushroom. — *Sarpa-triya*, as, m. a mungoose or ichneumon. — *Sarpa-tva*, am, n. the state of a snake. — *Sarpatva-sambhavinā*, f. imagination of being a snake, mistaking for a snake. — *Sarpa-daushṭra*, as, m. a snake's fang; a kind of plant, = *danti*; (*ā*), f. the shrub *Tragia Involucrata*. — *Sarpa-daushṭrikā*, f. a kind of shrub (= *aśa-sringī*). — *Sarpa-daṇḍā*, f. a kind of plant,

= *sainhalī*; (*ī*), f. another plant (= *go-rakshī*). — *Sarpa-danti*, f. a species of sunflower (= *nāga-danti*). — *Sarpa-damanī*, f. a kind of medicinal plant (= *bandhyā-karkotakī*). — *Sarpa-dhāraka*, as, m. a snake-catcher, snake-charmer. — *Sarpa-nāmā*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-pushpī*, f. a species of sunflower (= *nāga-danti*). — *Sarpa-phaja-jā*, as, m. 'produced in a snake's hood,' the snake-stone (a gem or pearl said to be found in a snake's head and to resemble the berry of the Abrus Precatorius). — *Sarpa-bali*, is, m. an offering of rice to serpents. — *Sarpa-bhuḥ*, k, m. 'snake-eater,' a peacock; a crane; a large snake. — *Sarpa-maṇi*, is, m. 'snake-gem,' the snake-stone, a kind of carbuncle (said to be found in a snake's head and to have the power of expelling poison). — *Sarpa-mālā*, f. a variety of the Sarpa-kankālī plant. — *Sarpa-rāja*, as, m. 'serpent-king,' epithet of Vāsuki (sovereign of the serpent-race inhabiting Pātālā). — *Sarpa-latā*, f. = *nāga-rallī*. — *Sarpa-vid*, t, m. one who understands serpents, a serpent-charmer. — *Sarpa-vidyā*, f. serpent-science, a particular Veda; the charming of serpents. — *Sarpa-visha-pratishedha*, as, m. the keeping off or expelling of snake-poison. — *Sarpa-veda*, N. of a work on serpents or their influence. — *Sarpa-ryāpādāna*, am, n. the killing of serpents; being killed by a snake. — *Sarpa-śiras*, ās, m. (scil. *hasta*), 'serpent-headed,' epithet of a particular position of the hands. — *Sarpa-sattrā*, am, n. 'serpent-sacrifice,' a particular sacrifice for the destruction of serpents. — *Sarpa-sattrin*, ī, m. 'performer of a snake-sacrifice,' epithet of king Janam-ejaya (son of Parikshit); a legend relates that in order to revenge the death of his father, who was killed by the bite of a snake, he compelled, by means of Mantras, the whole serpent-race to be present at a sacrifice, where they were all destroyed except a few of the chiefs). — *Sarpa-sahā*, f. a variety of the plant Sarpa-kankālī. — *Sarpa-sāt*, ind, to a snake or serpent. — *Sarpa-han*, ā, m. 'snake-killer,' an ichneumon, mungoose. — *Sarpāksha* ('*pa-ak*'), am, n. 'serpent-eye,' the seed of the Elaeocarpus; (*ī*), f. the plant Sarpa-kankālī; another plant (= *gandhanākūli*); another plant (= *nādi-kalāpaka*). — *Sarpākhyā* ('*pa-āk*'), as, m. 'serpent-named,' a kind of Mahisha-kanda, q.v.; the plant Mesua Ferrea (= *nāga-keśara*). — *Sarpāṅgi* ('*pa-ar*'), f. 'serpent-limbed,' a variety of the plant Sarpa-kankālī; another plant. — *Sarpādani* ('*pa-ad*'), f. a particular plant (= *nākūli*). — *Sarpārati* ('*pa-ar*'), or *sarpāri* ('*pa-ari*'), is, m. 'enemy of snakes,' an ichneumon; a peacock; the bird Garuda. — *Sarpāvali* ('*pa-āv*'), is, f. a row of serpents. — *Sarpā-rāsa* ('*pa-āv*'), as, m. the abode of a serpent; (*am*), n. the Sandal tree or wood. — *Sarpāsana* ('*pa-as*'), as, m. 'snake-eater,' a peacock. — *Sarpishṭa* ('*pī-ish*'), am, n. 'liked by female snakes,' the Sandal tree or wood. — *Sarpeshvara* ('*pa-is*'), as, m. 'lord of serpents,' epithet of Vāsuki (sovereign of the serpent-race). — *Sarpeshvara-tirtha*, am, n. N. of a Tirtha. — *Sarpeshṭa* ('*pa-ish*'), am, n. 'serpent-loved,' the Sandal tree or wood.

Sarpaṇa, am, n. the act of creeping or gliding; going tortuously; the flight of an arrow nearly parallel with the ground.

Sarpāt, an, antī, at, gliding, creeping, sliding, slipping, going.

Sarpin, ī, inī, ī, going gently or tortuously, creeping, gliding, winding, sliding, slipping, twining, moving; (*inī*), f. a female serpent; a small medicinal shrub (= *bhujā-gī*).

Sarpis, is, n. clarified butter, ghee, (in Naigh. I. 12, enumerated among the *udaka-nāmāni*). — *Sarpir-āsuti*, is, is, i, Ved. sacrificed or worshipped with butter; (*is*), m. epithet of Agni. — *Sarpish-kupṭikā*, f. a butter-jar. — *Sarpish-tara*, more completely clarified butter, more or most excellent ghee. — *Sarpish-mat*, ān, atī, at, possessed of ghee, seasoned with clarified butter. — *Sarpish-vat*, ān, atī, at, containing ghee, dressed with butter. — *Sar-*

pis-samudra, as, m. the sea of clarified butter (one of the seven seas, see I. *sum-udra*).

सर्व *sarb* (also written *samb*), cl. I. P. *sarbatī*, &c., to go, move.

सर्म *sarma*. See under *sara*.

सर्व *sarv* (= rt. *sarv*), cl. I. P. *sarvati*, &c., to hurt, injure, kill.

सर्व *sarva*, as, ā, am (in Uṇādi-s. I. 153, said to be fr. rt. *srī*, 'to go,' 'pervade,' this rt. having also, according to some, the meaning 'to be strong or whole,' cf. *sāra*; according to others fr. *satra* for *satrū*, q.v., *ra* being affixed; dat. sing. *sarvasmai*, nom. pl. *sarve*, &c., this declension being the model for a whole series of pronouns, see Gram. 237), all, every; whole, entire, universal, complete; (*as*), m. an epithet of Siva; of Vishnu; of a Muni, (*sarvam* is enumerated among the *udaka-nāmāni* in Naigh. I. 12); [cf. Gr. *ὅλ-ος*, *ὅλ-ο-ς*, *ὅλ-ο-ς*; Osk. *sol-lu-s* (for *sol-lu-s*), 'whole, sound'; Lat. *sar-c-ire*, *sal-lu-s*, *sal-lu-s*, *sal-lu-ber*, *sol-lu-m*, *sol-lu-du-s*, *sol-lu-ari*, *sol-lu-amen*, *sol-lu-ennis*, 'yearly'; *sol-lu-er*: (perhaps also) Goth. *alls*: Hib. *uile*, 'all, every, whole.']. — *Sarva-saha*, as, ā, am, all-sustaining, all-bearing; patient, enduring; (*ā*), f. the earth. — *Sarva-kara*, as, m. 'maker of all,' epithet of Siva. — *Sarva-kartṛī*, tā, m. 'maker or creator of all,' epithet of Brahmā. — *Sarva-karman*, a, n. every act; (*ā*), m. one who performs all acts; epithet of Siva. — *Sarva-karmīna*, as, ā, am, performing every act; pervading every action, &c. — *Sarva-kāma*, as, in. every wish; epithet of Siva; N. of a king. — *Sarva-kāma-da*, as, m. 'granting all desires,' epithet of Siva. — *Sarva-kāma-vara*, as, m. 'best of all objects of desire,' epithet of Siva. — *Sarva-kāma-samṛiddha*, as, ā, am, amply stocked with all desired objects, fulfilling every desire. — *Sarva-kāmin*, ī, inī, ī, having every pleasure, having all desired objects, fulfilling all wishes. — *Sarva-kāmya*, as, ā, am, to be wished for by every one, having everything one can wish. — *Sarva-kārin*, ī, inī, ī, making or doing all things; (*ī*), m. the maker of all things. — *Sarva-kāla*, am, ind. for all seasons, at all times. — *Sarva-kāla-prasāda*, as, m. 'propitious at all seasons,' epithet of Siva. — *Sarva-kālina*, as, ā, am, belonging to all times or seasons, perpetual. — *Sarva-keśin*, ī, m. a dancer, actor, (perhaps for *sarva-veśin*, q.v.). — *Sarva-kshatriya-mardana*, as, m. the destroyer of all the Kshatriyas or men of the military tribe. — *Sarva-kshāra*, as, m. 'universal alkali,' impure carbonate of soda or potash, natron (used as a soap for cleaning clothes; = *mahā-kshāra*). — *Sarva-ga*, as, ā, am, going everywhere, all-pervading, ubiquitous; (*as*), m. spirit, soul; epithet of Siva; of Brahmā; N. of a son of Paurṇamāsā; of a son of Bhīma; (*am*), n. water; (*ā*), f. the Priyangu plant. — *Sarva-gaṇa*, as, ā, am, Ved. having all kinds or classes, of every kind. — *Sarva-gata*, as, ā, am, going everywhere, universally diffused, all-pervading, omnipresent. — *Sarva-gata-tva*, am, n. the condition of going everywhere, omnipresence. — *Sarva-gandha*, as, m. 'having all perfumes,' a class of four aromatic substances (viz. Kakkola, Lavanga or cloves, Aguru or agallochum, and Sīhlaka or olibanum); any perfume. — *Sarva-gandha-vaha*, as, ā, am, conveying all perfumes or scents. — *Sarva-guṇa-sampanna*, as, ā, am, endowed with every excellence, gifted with every good quality. — *Sarva-guṇopeta* ('*pa-up*'), as, ā, am, endowed with every good quality. — *Sarva-guṇa-maya*, as, ī, am, made up of all mysteries. — *Sarva-granthī*, is, m. or *sarva-granthika*, am, n. 'all-knotted,' the root of long pepper. — *Sarva-grāsa*, as, ā, am, swallowing or engulfing all. — *Sarvan-kasha*, as, ā, am, 'all-grazing,' all-pervading, everywhere diffused or extended; (*as*), m. 'all-injuring,' a rogue, wicked man; (*ā*), f. N. of a commentary by Mallī-nātha on the Śīṣupāla-

vaḍha. — *Sarva-čarmīṇa*, as, ā, am, made of every kind of skin or leather. — *Sarva-čārin*, ī, m. 'all-pervading,' epithet of Śiva. — *Sarva-jaya*, t, f, the whole world, the universe. — *Sarva-jaiṇa*, as, ā, am, belonging or relating to all men, fit for all. — *Sarva-jaya*, f. 'all-conquering,' a particular religious observance performed by women in the month Mārga-śrīṣṭa; a particular plant. — *Sarva-jit*, t, t, t, all-conquering, all-subduing, irresistible; all-surpassing, excellent, incomparable; (t), m. a proper N.; epithet of the twenty-first (or fifty-fifth) year of Jupiter's cycle of sixty years. — *Sarva-jina*, as, ā, am, all-knowing, omniscient, all-wise; (as), m. epithet of Śiva; N. of a Muni; a Jina or Buddha deified sage; (ā), f. epithet of Durgā. — *Sarvajñā-tā*, f. or *sarvajñā-ṭea*, am, n. omniscience. — *Sarvajñā-nārāyaṇa*, as, m., N. of an author. — *Sarvajñā-vāsudeva*, as, m., N. of a poet. — *Sarvajñātri-ṭea*, am, n. the condition of one who is omniscient. — *Sarva-jñāna*, am, n. all-knowledge. — *Sarvajñāna-tantra*, am, n., N. of a Tantra work. — *Sarva-jñāna-maya*, as, ī, am, made up of or containing all knowledge. — *Sarva-jñāna-vid*, t, t, t, acquainted with all knowledge. — *Sarva-tanū*, ūs, m., Ved. one who is born again with his whole body. — *Sarva-tantra*, as, m. one who has studied all the Tantras; (as, ā, am), universally acknowledged, admitted by all schools (as a philosophical principle). — *Sarvatānta-siddhānta*, as, m. a dogma admitted by all schools, (opposed to *pratitānta-siddhānta*, a dogma peculiar to some school or a controverted dogma, such as the Mīmāṃsaka doctrine of the eternity of sound.) — *Sarva-tas*, see p. 1096, col. 3. — *Sarva-tātā*, ind., Ved. everywhere, (Sāy. = *sarvatra*); at the sacrifice, (Sāy. = *sarva-tātau* = *yajñe*, Rīg-veda IV. 26, 3; see the next.) — *Sarva-tāti*, īs, f. (see Pāṇ. IV. 4. 142), Ved. all prosperity, complete happiness or health; soundness, wholeness; [cf. Gr. ὁλό-της; in some passages *tāti* is connected by Sāy. with 2. *tāti*, p. 361, and is said to mean either 'the extension of all enjoyments' or simply 'sacrifice.']. — *Sarva-tāpāna*, as, ī, am, all-inflaming; (as), m. epithet of Kāma (god of love). — *Sarva-tikṭā*, f. a particular plant (= *kāka-māṇḍi*). — *Sarva-tūrya-ninādin*, ī, m. 'playing all instruments,' Śiva. — *Sarva-tejas*, as, n. all splendor. — *Sarvatejoma*, as, ī, am, consisting of all splendor; containing all power. — *Sarva-dā*, as, m. 'all-giving,' epithet of Śiva. — *Sarva-dāmana*, as, ī, am, all-subduing, all-taming, irresistible; (as), m. epithet of Bharata (son of Śakuntalā). — *Sarva-darśana-saṅgraha*, as, m. 'compendium of all the Darśanas,' N. of a treatise on the various systems of philosophy (not including the Vedānta) by Mādhavācārya and his brother Śāyana. — *Sarva-darśin*, ī, inī, ī, all-seeing; (ī), m. a Buddha. — *Sarva-dāna*, am, n. the gift of everything. — *Sarva-dānādīhika* (*na-adh*), as, ā, am, better than every gift. — *Sarva-dāsa*, as, m., N. of a poet. — *Sarva-dig-vijaya*, as, m. conquest of all regions, universal conquest. — *Sarva-duḥkha-kṣaya*, as, m. destruction of all pain, final emancipation from all existence, beatitude. — *Sarva-devata*, as, ā, am, relating to all the deities. — *Sarva-deva-maya*, as, ī, am, made of all deities, comprising all the gods; (as), m. epithet of Śiva. — *Sarva-deva-mukha*, as, m. 'mouth of all the gods,' epithet of Agni or fire (Agni being the medium of oblations to the gods). — *Sarva-deśya*, as, ā, am, being in all places. — *Sarva-daiṇatya* = *sārvadaivatya*. — *Sarva-dhana*, am, n. all one's wealth or property; (in arithmetic) a sum total, sum of a series, total of a sum in progression. — *Sarva-dhara*, 'all-containing,' N. of a work on medicine by Karatha. — *Sarva-dharma-prakāśa*, as, m., N. of a work on law by Saṅkara-bhaṭṭa. — *Sarva-dharma-vid*, t, t, t, knowing all duties, one who knows the duties of all tribes and castes. — *Sarva-dhā*, ās, ās, am, Ved. all-containing, all-yielding. — *Sarva-dhārin*, ī, m. 'all-holder,' epithet of Śiva; epithet of the twenty-second (or according to others fifty-sixth) year of Jupiter's cycle of sixty years.

— *Sarva-dhārī*, f. the twenty-second year of the cycle (according to some; cf. *sarva-dhārin*). — *Sarva-dhūrāvaha* (*ra-āv*), as, m. an ox fit for any sort of draught or carriage. — *Sarva-dhūrīna*, as, m. an ox or other animal fit for any kind of carriage or draught. — *Sarvānāma-tā*, f. the being a pronoun or pronominal. — *Sarva-nāman*, a, n. (in grammar) N. of a class of words beginning with *sarva*, (these comprise the real pronouns and a series of pronominal adjectives, such as *ubhaya*, *vīśva*, *ekatara*, &c.). — *Sarvānāma-sthāna*, am, n. (in Pāṇini's grammar) a N. for the Anga cases collectively (i. e. the nom. sing. du. pl., acc. sing. du. of masc. and fem. nouns, and the nom. acc. pl. of neuters; these are called by some 'the strong cases'; see Pāṇ. I. 1. 42, 43; the voc. as following the nom. may be included under this name). — *Sarva-nāśa*, as, m. total destruction, destruction of all. — *Sarva-nāśin*, ī, inī, ī, all-destroying. — *Sarva-nāma*, as, m. 'all-subduing,' N. of Bharaṭa. — *Sarva-pātha*, as, m. every road or way, every direction. — *Sarva-pathina*, as, ā, am, belonging to every road or way, going in every direction. — *Sarva-paṭu*, ūs, m. a proper N. — 1. *sarva-pā*, ās, ās, am, drinking everything; (ās), f. the wife of the Daitya Bali. — 2. *sarva-pā*, ās, ās, am, all-preserving. — *Sarva-pāpa-hara*, as, ā, am, removing all sin. — *Sarva-pārśva-mukha*, as, m. 'having a face on all sides,' epithet of Śiva. — *Sarva-pāvana*, as, m. 'all-purifying,' epithet of Śiva. — *Sarva-pūjita*, as, m. 'worshiped by all,' epithet of Śiva. — *Sarva-pūrṇa*, as, ā, am, full of everything. — *Sarva-pūrṇa-ṭea*, am, n. entire fulness or completeness, complete preparation or provision. — *Sarva-priya*, as, ā, am, dear to all, universally beloved; generally friendly, loving all. — *Sarva-bandha-vimocana*, as, m. 'delivering from every bond,' epithet of Śiva. — *Sarva-bhākṣha*, as, ā, am, eating all kinds of food, omnivorous; (ā), f. a female goat. — *Sarva-bhākṣya*, as, ā, am, all-devouring (as fire); eating all things; all-devouring, omnivorous. — *Sarva-bhāj*, k, k, k, sharing in everything. — *Sarva-bhāva*, as, m. whole being or nature, (*sarva-bhāvena*, with one's whole being, with all one's thoughts). — *Sarva-bhāva-kara*, as, m. 'causer of all being,' epithet of Śiva. — *Sarva-bhāvana*, as, m. 'all-creating,' epithet of Śiva. — *Sarva-bhūta*, āni, n. pl. all beings, all created things, all the elements. — *Sarvabhūta-kṛit*, t, m. n. the maker of all things; the cause of all elements or beings. — *Sarvabhūta-maya*, as, ī, am, containing all living beings or existences, comprising or comprehending all elementary matter; (as), m. the supreme pervading spirit. — *Sarva-bhūta-stha* or *sarvabhūta-sthita*, as, ā, am, present in all elements or beings. — *Sarva-bhūta-hara*, as, m. epithet of Śiva. — *Sarva-bhūta-hita*, am, n. the welfare of all created beings; (as, ā, am), serviceable to all creatures. — *Sarvabhūtātman* (*ta-āt*), ā, m. 'soul of all beings,' epithet of the universal or all-pervading spirit; epithet of Śiva; (ā, ā, a), having the nature of all beings, containing all beings. — *Sarvabhūtātma-medhas*, ās, ās, as, having a knowledge of the essence or nature of all creatures. — *Sarvabhūtepsita* (*ta-īp*), as, ā, am, desired by all beings. — *Sarva-bhṛit*, t, t, t, all-sustaining, cherishing or supporting all. — *Sarva-bhōgin*, ī, inī, ī, enjoying all. — *Sarva-bhōgina*, as, ā, am, good or beneficial for all, to be enjoyed or possessed by all. — *Sarva-mangalā*, f. 'all-auspicious,' an epithet of the goddess Durgā; N. of a work. — *Sarva-maya*, as, ī, am, made or consisting of all, all-containing, general, universal, comprehensive of all. — *Sarva-mahī*, f. the whole earth. — *Sarva-mātrā*, f. epithet of a kind of metre. — *Sarva-mūlya*, am, n. 'price of all things,' a cowry; any small coin. — *Sarva-mūshaka*, as, m. 'all-stealing,' time. — *Sarva-medha*, as, m. a universal sacrifice, sacrifice for universal success. — *Sarva-medhya-iva*, am, n. perfect purity. — *Sarva-yamaka*, am, n. a kind of Yamaka, q. v. — *Sarva-yogin*, ī, m. epithet of

Śiva. — *Sarva-rakṣaṇa-kavāca*, am, n. an all-preserving amulet or charm. — *Sarva-rakṣin*, ī, inī, ī, all-protecting; preserving from all (harm). — *Sarva-ratna*, as, m. 'having all gems,' N. of a minister of king Yudhi-śthira; (ā), f. N. of one of the female personifications of musical tones or modes. — *Sarva-ratna-maya*, as, ī, am, made up of all kinds of jewels. — *Sarva-ratna-samanvita*, as, ā, am, possessing all gems or precious things. — *Sarva-rasa*, as, m. the resinous exudation of the Śāl tree, resin; saltiness, salt, saline flavour or taste; a sort of musical instrument, a kind of lute; a scholar, learned man. — *Sarvarasottama* (*ra-ut*), as, m. 'the best of all flavours,' the saline flavour, saltiness, salt. — *Sarva-rātra*, as, m. the whole night. — *Sarva-rūpa-bhāj*, k, k, k, assuming all forms. — *Sarvartu* (*ra-yitu*), ūs, m. every season. — *Sarvartuka* (*ra-rit*), as, ā, am, adapted to every season, habitable in every season. — *Sarvartu-parivarta*, as, m. 'revolution of all the seasons,' a year. — *Sarvartu-phala*, am, n. the fruit of all the seasons. — *Sarva-lakṣaṇa-lakṣita*, as, m. 'characterized by all marks,' epithet of Śiva. — *Sarva-lāśa*, as, m. epithet of Śiva. — *Sarva-lingin*, ī, m. 'having all the external marks,' a heretic, impostor (especially one who, not belonging to the orthodox faith, wears the dress and assumes the character of an ascetic). — *Sarva-loka*, as, m. the universe. — *Sarva-loka-kṛit*, t, m. 'Universe-maker,' epithet of Śiva. — *Sarva-loka-pitāmaha*, as, m. 'the great forefather of all creatures,' epithet of Brāhmā. — *Sarvaloka-prajāpati*, īs, m. 'father of the Universe,' epithet of Śiva. — *Sarvaloka-bhayanakara*, as, ī, am, formidable to the whole world. — *Sarvaloka-vid*, t, t, t, acquainted with all worlds. — *Sarvaloha*, as, m. an iron arrow. — *Sarva-varṣikā*, f. or (according to some) *sarva-varṣikā*, f. the tree Gmelina Arborea. — *Sarva-varman*, ās, m., N. of the author of the Kā-tantra Sūtras. — *Sarva-vallabha*, as, ā, am, dear to all; (ā), f. an unchaste woman. — *Sarva-vāta-saha*, as, ā, am, able to bear every wind (said of a ship). — *Sarva-vādi-sammata*, as, ā, am, approved by all disputants, universally admitted. — *Sarva-vāsa*, as, or *sarva-vāsin*, ī, m. 'all-abiding,' Śiva. — *Sarva-vikhyāta*, as, m. 'celebrated by all,' epithet of Śiva. — *Sarva-vigraha*, as, m. 'all-shaped,' Śiva. — *Sarva-vid*, t, t, t, all-knowing, omniscient, all-wise; (t), m. the Supreme Being. — *Sarva-vibhūti*, īs, f. dominion over all. — *Sarva-vira*, as, ā, am, Ved. all-heroic, containing all heroes; possessing numerous male descendants. — *Sarva-veda*, as, ā, am, having all knowledge; (as), m. a Brāhman who has read the four Vedas. — *Sarva-vedas*, ās, m. a man who gives away all his acquisitions or property to the priests employed by him at particular sacrifices. — *Sarva-vedin*, ī, inī, ī, all-knowing, omniscient. — *Sarva-veśin*, ī, m. 'having all dresses or disguises,' an actor, dancer. — *Sarva-vaināśika*, as, m. 'all-annihilating,' epithet of a class of Buddhists who argue total annihilation. — *Sarva-vyāpī-ṭea*, am, n. universality. — *Sarva-vyāpī*, ī, inī, ī, all-pervading, universal, ubiquitous; embracing all particulars; (ī), m. epithet of Rudra. — *Sarva-śuk*, k, k, k, all-powerful, omnipotent. — *Sarva-śaṅkā*, f. suspicion of everybody. — *Sarvaśas*, see p. 1096, col. 3. — *Sarva-sānti-kṛit*, t, t, t, 'causing universal peace or tranquillity,' epithet of Bharata (sovereign of all India and son of Śakuntalā). — *Sarva-śāstra*, as, ā, am, knowing every science. — *Sarva-śāstra-pravetrī*, t, m. 'charioteer of all the sciences,' one who is well acquainted with all the sciences. — *Sarva-śāstra-vid*, t, t, t, or *sarva-śāstra-viśārada*, as, ā, am, skilled in all the sciences. — *Sarva-śubhan-kara*, as, m. 'beautifying everything,' epithet of Śiva. — *Sarva-śūnya*, as, ā, am, empty of everything, completely empty. — *Sarva-śeṣa*, as, ā, am, anything remaining out of a whole. — *Sarva-śoka-vināśin*, ī, inī, ī, removing all sorrow or griefs. — *Sarva-śrāya*, as, ā, am, audible to all. — *Sarva-saṃsarga-lavaṇa*, am, n. a particular kind of salt or salt soil (mixing with

everything). — *Sarva-sangata*, as, ā, am, united with all, met with universally; (as), m. a sort of quick-growing rice (= *shashikā*). — *Sarva-sanga-parityāga*, as, m. abandonment of all worldly affections or connections. — *Sarva-sangā*, f. 'all-uniting,' N. of a river. — *Sarva-sangraha*, as, m. a general or universal collection; any collection. — *Sarva-sannahana*, am, n. or *sarva-sannaha-nārthaka* ('na-ar'), as, m. a complete armament; the arming or assembling of a complete army (consisting of elephants, chariots, horse and foot), a complete armament. — *Sarva-sannāha*, as, m. a complete armament (see above); the universally-pervading spirit. — *Sarva-sama-tā*, f. sameness or identity with all things; equality towards all, equal regard for all, equanimity. — *Sarva-sasya*, as, ā, am, bearing all kinds of corn, (also written *sarva-sasya*). — *Sarva-saha*, as, ā, am, all-enduring, all-bearing, very patient; (as), m. bdellium; (ā), f. the earth. — *Sarva-sākshin*, ī, m. 'all-witnessing,' epithet of the Supreme Being; of Wind; of Fire. — *Sarva-sādhana*, as, m. 'all-accomplishing,' Siva. — *Sarva-sādhāraṇa*, as, ā or ī, am, common to all. — *Sarva-sādhu*, ind. in all respects good or well. — *Sarva-sādhu-niśevita*, as, m. 'honoured by all good people,' Siva. — *Sarva-sāmānya*, as, ā, am, common to all. — *Sarva-sāropanishad* ('ra-up'), t, f. N. of an Upanishad. — *Sarva-siddhārtha* ('dha-ar'), as, ā, am, having every object attained, having every wish gratified, quite happy. — *Sarva-siddhi*, is, f. accomplishment of every object, universal success; (is), m. the Vilva tree. — *Sarva-sena*, as, m. Ved. the lord of the whole host. — *Sarva-sva*, am, n. the whole of a person's property or possessions; whole substance or essence of anything. — *Sarva-sva-dāṇḍa*, as, ā, am, fined in all possessions; (am), n. confiscation of the whole of a property. — *Sarvasva-haraṇa*, am, n. or *sarvasva-hāra*, as, m. the seizure or confiscation of the whole of any one's property. — *Sarva-svāmī-guṇopeta* ('na-up'), as, ā, am, endowed with all the excellences of a master. — *Sarva-svāmīn*, ī, m. the owner or master of all; a universal monarch. — *Sarvasvin*, ī, m. a kind of mixed caste (the result of intermarriage between a woman of the Gopa or cowherd caste with a Nāpita or barber). — *Sarva-hara*, as, ā, am, 'seizing all,' an epithet of death. — *Sarva-haraṇa*, am, n. or *sarva-hāra*, as, m. seizing of the whole, total confiscation. — *Sarva-hari*, is, m., N. of the author of the hymn Rīg-veda X. 96, (having the patronymic Aindra). — *Sarva-hāya*, ās, ās, Ved. having all strength or vigour. — *Sarva-hīta*, as, ā, am, useful or beneficial to all; (am), n. black pepper. — *Sarva-hut*, t, t, Ved. (perhaps) all-sacrificing or sacrificing all at once. — *Sarvāgamopaniṣad* ('ra-ā-ga-ma-up'), t, f, N. of an Upanishad. — *Sarvāṅga* ('va-an'), am, n. the whole body (from head to foot); all the Angas or Vedāṅgas (see *vedāṅga*) collectively; (as, ā, am), having all members, perfect in limb; (as), m. epithet of Siva. — *Sarvāṅga-rūpa*, as, m. epithet of Siva. — *Sarvāṅga-sundara*, as, ī, am, beautiful in every member, completely beautiful. — *Sarvāṅga-sundara-rasa*, as, m. 'whose essence is good for all the limbs,' epithet of a particular drug or medicament. — *Sarvāṅgiya*, as, ā, am, spread over all the limbs, thrilling through the whole body or throughout the body, generally diffusive, pervading; relating or belonging to the Angas or Vedāṅgas collectively, (see *vedāṅga*). — *Sarvātithi-vrata* ('va-at'), as, ā, am, devoted to all guests, hospitable. — *Sarvātodya-parigraha* ('va-āt'), as, m. 'comprehending every musical instrument,' epithet of Siva. — *Sarvātma* ('va-āt'), as, ā, am, all-containing, all-pervading. — *Sarvātma-darśana*, am, n. the doctrine of the oneness of everything with Spirit. — *Sarvātman* ('va-āt'), ā, m. the universal soul, the Supreme Spirit; epithet of Siva. — *Sarvātma-bhūti*, is, f. all beings collectively. — *Sarvā-dṛṣṭa*, as, ī, am, like to all. — *Sarvādhikaraṇa* ('va-adh'), ānt, n. pl. all

occasions; (eshu), ind. on all occasions. — *Sarvādhikāra* ('va-adh'), as, m. general superintendence. — *Sarvādhikārīn*, ī, or *sarvādhyaaksha* ('va-adh'), as, m. a general superintendent. — *Sarvādhikya* ('va-adh'), am, n. superiority to all. — *Sarvānavadyāṅga* ('va-anavadya-an'), as, ā, am, having altogether blameless or faultless limbs. — *Sarvānukārīn* ('va-an'), ī, īnī, ī, all-imitating; (īnī), f. a kind of shrub (= *śāla-parvī*). — *Sarvānukrama* ('va-an'), as, m. a general index (showing the successive contents of any book); = *sarvānukramaṇi* below. — *Sarvānukramaṇikā* ('va-an'), f, N. of Kātyāyana's index to the Rīg-veda; of an index to the Vājasaneyi-saṃhitā by the same author. — *Sarvānukramaṇi* ('va-an'), f, N. of a general index to the Veda by Kātyāyana (a pupil of Saunaka). — *Sarvānukramaṇi-vṛtti*, is, f. a commentary by Śaṅk-guru-śiṣya on the above. — *Sarvānubhūti* ('va-an'), is, f. universal experience; 'all-perceiving,' epithet of one of the twenty-four Arhats of the past Ut-sarpiṇī; also of one of the future Ut-sarpiṇī; a white variety of the Tri-vṛit plant. — *Sarvānumati* ('va-an'), is, f. the consent of all. — *Sarvāntaryāmin* ('va-an'), ī, m. 'ruling or pervading all hearts,' epithet of the Supreme Spirit. — *Sarvāna-bhākshaka* ('va-an'), as, ā, am, or *sarvāna-bhojīn*, ī, īnī, ī, or *sarvānnīna*, as, ā, am, eating all sorts of food (whether clean or otherwise). — *Sarvābharaṇa-bhūṣita* ('va-abh'), as, ā, am, adorned with all ornaments. — *Sarvābhisandhin* ('va-abh'), ī, m. 'all-censuring,' a cynic, calumniator, reviler. — *Sarvābhisāra* ('va-abh'), as, m. an attack with a complete army (of elephants, chariots, horse and foot), assembling a complete armament. — *Sarvāyasa* ('va-ay'), as, ī, am, entirely made of iron. — *Sarvāyudha* ('va-ay'), as, m. 'armed with every weapon,' epithet of Siva. — *Sarvāyudhopeta* ('va-ayudha-up'), as, ā, am, possessing all weapons, stored with all sorts of arms. — *Sarvārtha* ('va-ar'), as, ā, am, having all objects or aims; (as), m. epithet of the twenty-ninth Muḥūrta; (ās), m. pl. all matters, (*sarvārthesu*, in all matters, in all the subjects contained in any particular work); all objects; (am), ind. for the sake of all. — *Sarvārtha-kūśala*, as, ā, am, skilful in all matters. — *Sarvārtha-śintaka*, as, ā, am, a superintendent or manager of all affairs, (according to Kullūka = *kārya-drashṭā nayarādhipatiḥ*). — *Sarvārtha-tā*, f. the state of possessing all objects. — *Sarvārthā-sādhikā*, f. 'effecting all objects,' epithet of Durgā. — *Sarvārthā-siddha*, as, m. 'one by whom all objects are effected,' epithet of the great Buddha (or Śākya-muni, the founder of the Buddhist religion; according to some he was so called because his parents' wishes were all fulfilled by his birth). — *Sarvārthānusādhini* ('tha-an'), f. 'effecting all objects,' epithet of Durgā. — *Sarvāvasara* ('va-av'), as, m. 'universal leisure,' midnight. — *Sarvāvasthā* ('va-av'), f. every condition, (*sarvāvasthāsu*, at all periods). — *Sarvāśaya* ('va-ās'), as, m. 'refuge of all,' epithet of Siva. — *Sarvāśin* ('va-ās'), ī, īnī, ī, eating all things. — *Sarvāśramīn* ('va-ās'), ī, īnī, ī, belonging to every order of life. — *Sarvāśraya* ('va-ās'), as, ā, am, giving shelter or protection to all; (as), m. epithet of Siva. — *Sarvāsti-rūda* ('va-as'), as, m. or *sarvāsti-vādin* ('va-as'), ī, m. 'one who asserts the reality of all existence,' epithet of one of the four divisions of the Vaibhāṣika system of Buddhism (said to have been founded by Rāhula, son of the great Buddha). — *Sarvāstra* ('va-as'), as, ā, am, having all weapons; (ā), f. epithet of one of the sixteen Jaina Vidyā-devīs or goddesses of learning. — *Sarvāstra-mahājprālā*, one of the Vidyā-devīs described above. — *Sarvāstravīd*, t, t, knowing or skilled in all weapons. — *Sarvābhna* ('va-abh'), as, m. the whole day, (also spelt *sarvābhya*). — *Sarvendriya-sambhava* ('va-in'), as, ā, am, arising from every sense. — *Sarveśa* ('va-īś'), as, m. 'lord of all,' the Supreme Being; a universal monarch. — *Sarveśvara* ('va-īś'), as, m. 'lord of all,' a universal monarch, paramount lord; epithet

of Siva; a proper N. — *Sarvottama* ('va-ut'), as, ā, am, best of all, supremely good. — *Sarvopākārīn* ('va-up'), ī, īnī, ī, assisting all; (īnī), f, N. of a commentary on the Tattvas of the Sāṅkhya phil. — *Sarvopadha* ('va-up'), as, ā, am, having any penultimate letter. — *Sarvopaniṣad* ('va-up'), t, f, N. of an Upanishad. — *Sarvopādhi* ('va-up'), is, m. a general attribute. — *Sarvaugha* ('va-ogha'), as, m. great speed or impetuosity; the assembling of a complete army (consisting of elephants, chariots, horse and foot). — *Sarvaushadhi* ('va-osh'), is, m. or *sarvaushadhi-gaṇa* or *sarvaushadhi-varga*, as, m. a class of certain medicinal herbs or drugs (such as Murā, Campaka, Jāṭa-māṅṣī, Haridrā or turmeric, Vacā or orris root, Śaileya or benzoin, Sāṭī or zedoary, Kushṭha or Costus Speciosus, Karpūra or camphor, Candana or sandal, Musta or Cyperus, &c.). — *Sarvaushadhi-rasa*, as, m. the juice or infusion of all the above herbs (especially of those used at a royal inauguration).

Sarvaka, as, ā, am, all, every, whole, entire, universal; (e), ind. everywhere, universally.

Sarva-tas, ind. from every quarter, from every side, from all parts, from everybody; in every direction; on all sides, every way, all round, everywhere; wholly, entirely. — *Sarvataḥ-bhūḥ*, f. 'wholly auspicious,' the plant Priyangu. — *Sarvato-dikha*, as, ā, am (see 2. diś), diffused over all quarters, extending in every direction. — *Sarvato-dīśam* or *survato-dīśas*, ind. to every quarter (of the world), in every direction. — *Sarvato-bhadra*, as, ā, am, everywhere or on every side good, in every direction or towards every quarter auspicious; (as, am), m. n. a temple or palace of a square form and having an entrance opposite to every point of the compass; (as), m. the car of Viṣṇu; a bamboo; a form of military array; a square mystical diagram (painted on a cloth with various colours, and used on particular occasions to cover a sort of altar erected to Viṣṇu); a kind of charade in which the same word answers several questions; a particular kind of artificial verse (so contrived that the same meanings and syllables occur, whether the line be read backwards or forwards, or in various other directions; an example occurs in Kīrat. XV. 25); the Nimba tree; N. of a forest; (ā), f. the tree Gmelina Arborea (= *gambhārī*); an actress, the wife of an actor or dancer; a sort of yam, Dioscorea; (am), n. a mystical diagram of a square shape but enclosing a circle (this diagram is regarded as sacred, and employed on the occasion of the letting loose of a bull, the completion of a vow or other religious observance; it may perhaps be identical with that described above); another square diagram employed for astrological purposes or to foretell good and bad fortune. — *Sarvato-mukha*, as, ī, am, facing every quarter (of the compass), turned everywhere, going everywhere; complete, unrestrained, unlimited, boundless; (as), m. soul, spirit; epithet of Siva (as represented with five faces); of Brahmā (as represented with four faces); of Agni or Fire; a Brāhman; the heaven of India or Svarga; (am), n. water; sky, heaven.

Sarvatra, ind. everywhere, in all places; always, at all times. — *Sarvatra-ga*, as, ā, am, going everywhere, all-pervading; (as), m. air, wind. — *Sarvatra-gānti*, ī, īnī, ī, going everywhere; (ī), m. air, wind. — *Sarvātrāptiḥ* ('ra-ap'), as, ā, am, not kept back from (penetrating) everywhere.

Sarvathā, ind. in all ways, by all means; at all, (na sarvathā, not at all), altogether, entirely, wholly, completely, mostly, assuredly, certainly; exceedingly; at all times.

Sarvadā, ind. always, at all times, at every time. — *Sarvadyanī*, an, -driči, ak (fr. *sarva* with *adri* substituted for the final + rt. añč), honouring all (= *sarasya pājaka*).

Sarvasas, ind. wholly, altogether, completely, entirely, universally; everywhere; on all sides.

Sarvātī, f, N. of Durgā (wife of Siva).

Sarvikā, f. according to Vopa-deva IV. 6. a diminutive of *sarvā*.

Sarvīya, *as*, *ā*, *am*, relating or belonging to all, suitable or fit for all.

सर्वरी *sarvārī*, *f.* (for *śarvārī*), night. — *Sarvārī-kara*, *as*, *m.* 'night-maker,' the moon.

सर्वला *sarvalā*, *f.* (for *śarvalā*, p. 995, col. 3), an iron club or crow.

Sarvalī, *f.* = *sarvalā* above.

सर्वप *sarshapa*, *as*, *m.* (in *Uṇādi-s.* III. 141. said to be fr. rt. *srī*), mustard or mustard-seed, *Sinapis Dichotoma*; a kind of poison; a small measure of weight or a mustard-seed so considered; (*i*), *f.* a kind of small bird (said to be a species of wagtail, = *khañjanikā*). — *Sarshapa-taila*, *am*, *n.* mustard-oil.

सर्शिगण *sarshi-gaṇa* (*sa-rishi-*), *as*, *ā*, *am*, having or attended by a host of Rishis.

Sarshi-marud-gaṇa, *as*, *ā*, *am*, with a host of Rishis and Maruts.

सर्षीका *sarshikā*, *f.* a particular kind of metre.

सल *sal* (connected with rt. *srī*), cl. I. *P. saluti*, *śasūla*, *salitum*, to go, move; [cf. Gr. ἄλλ-ο-μαι, ἄλμα; Lat. *salto*; Lith. *selu*, 'to creep'; Slav. *sl-a-ti*, 'to send'; Hib. *silim*, 'I drop, distil, spit.']

Sala, *am*, *n.* [cf. *sarā*], water.

Salila, *am*, *n.* [cf. the older form *sarira*, p. 1093, col. 2], water; (in the *Sāṅkhya* phil.) a technical term for one of the four kinds of *alhyōtmikā tushṭi* or internal acquiescence, (the other three being *ambhas*, *ogha*, and *vrishṭi*; cf. *su-pārā*); a kind of metre; [cf. Gr. ὁσλος, ὅλς; Lat. *salum*, *sal*, *saliva*; Slav. *sol*, 'salt.']; — *Salila-karman*, *a*, *n.* a particular funeral rite (= *salila-kriyā*). — *Salila-kuntala*, *as*, *m.* 'water-hair,' the aquatic plant *Valisneria Octandra*. — *Salila-kriyā*, *f.* 'water-rite,' the funeral rite of washing a corpse. — *Salila-ja*, *am*, *n.* 'water-born,' a lotus. — *Salila-nidhi*, *is*, *m.* 'water-receptacle,' the ocean. — *Salila-pūra-vat*, ind. like a large quantity of water. — *Salila-ṛaya*, *as*, *m.* 'water-flow,' a current, stream. — *Salila-rāsi*, *is*, *m.* 'water-heap,' any piece of water. — *Salila-sthala-cara*, *as*, *ā* or *i*, *am*, frequenting water and land, amphibious. — *Salilārthin* ('*la-ar*'), *i*, *ini*, *i*, wishing for water, thirsty. — *Salilāśaya* ('*la-ās*'), *as*, *m.* a receptacle or reservoir of water, tank, lake. — *Salilile-cara*, *as*, *ā*, *am*, moving about in the water. — *Salilendhana* ('*la-in*'), *as*, *m.* 'water-kindling,' submarine fire. — *Salile-śaya*, *as*, *ā*, *am*, resting or lying in water. — *Saliloṭāya* ('*la-uc*'), *as*, *ā*, *am*, having a mass or collection of water. — *Salilopaplava* ('*la-up*'), *as*, *m.* a flood of water, inundation.

सलक्ष *sa-lakṣa*, *as*, *ā*, *am*, having a lac or a hundred thousand.

सलक्ष्ण *sa-lakṣhaṇa*, *as*, *ā*, *am*, having the same marks, of the same species.

सलक्षन् *sa-lakṣman*, *ā*, *ā*, *a*, Ved. having the same marks or characteristics, related, a relation.

सलज्ज *sa-lajja*, *as*, *ā*, *am*, feeling shame or modesty, bashful, modest, ashamed; (*am*), ind. bashfully, modestly.

सललितम् *sa-lalitam*, ind. with sport, wantonly.

सललूक *salalūka*, *as*, *m.* (probably fr. rt. *sal*; according to *Sāy.* for *saravūka*, fr. rt. *srī*), Ved. (probably) an unstable or wavering person; a wicked person, sinner, (*Sāy.* = *sarava-śīla* or *saṃlūbha* or *pāpaka*; see *Nirukta* VI. 3.)

सलवक *sa-lavaka*. See *lavaka*.

सलाजकुसुम *sa-lāja-kusuma*, *as*, *ā*, *am*, accompanied with sprinkled grain and flowers.

सलील *sa-līla*, *as*, *ā*, *am*, playful, wanton, sportive; (*um*), ind. playfully, sportingly; affectionately.

सलेश *sa-leśa*, *as*, *ā*, *am*, having parts or portions, with every part, entire; (*am*), ind. with every particle, entirely, wholly (= I. *sa-kalam*).

सलोक *sa-loka*, *as*, *ā*, *am*, being in the same world. — *Saloka-tā*, *f.* the being in the same world or sphere, residence in the same heaven with any particular deity (one of the four states into which Mukti or final beatitude is distinguished).

सल्लकी *sallakī*, *f.* (= *śallakī*), the gum olibanum tree, *Boswellia Thurifera*.

सल्व *salva*, *ās*, *m.* pl., Ved., *N.* of a people; [cf. *salva*.] — *Salva-deśa*, *as*, *m.*, *N.* of a country.

सव I. *sava*, *as*, *m.* (fr. rt. 3. *su*), pressing out or extracting the Soma juice; a libation, oblation, sacrifice; *N.* of the fifth book of the *Sāpatha-Brahmaṇa*; (*am*), *n.* sprinkling or pouring out the juice of the Soma plant; making libations; water; the juice or honey of flowers.

1. *savana*, *am*, *n.* the act of extracting or pouring out the juice of the Soma plant; a libation; a sacrifice or oblation (in general); drinking the Soma juice; bathing (as a religious exercise or as preparatory to a sacrifice; generally performed three times a day, viz. morning, mid-day, and evening; cf. *tri-shavana*); any purificatory ablution; (*as*), *m.*, *N.* of a son of *Vasishṭha*. — *Savana-karman*, *a*, *n.* a sacrificial rite.

Savana, *as*, *ā*, *am*, relating to the Savana (see above); to be offered or poured out; to be distilled; sacrificial.

सव 2. *sava*, *as*, *m.* (fr. rt. 4. *su*), a generator; the sun; the moon; offspring, progeny.

2. *savana*, *am*, *n.* the act of bearing children, bringing forth young, generation.

Savitrī, *tā*, *trī*, *trī*, generating, vivifying, producing, causing, effecting; (*tā*), *m.* a generator, vivifier; the sun, (in the *Veda* sometimes identified with and sometimes distinguished from *Sūrya*, q. v.; according to *Sāy.* the sun before rising is called *Savitrī*, and after rising till its setting *Sūrya*; many hymns of the *Ṛig-veda* are devoted to the praise of *Savitrī*, e.g. I. 35, II. 38, III. 62, 10-12, IV. 53, 54, V. 81, 82, &c.; he is described as 'golden-eyed,' 'golden-handed,' 'golden-armed,' 'golden-tongued,' 'yellow-haired,' &c., the waters and the winds are said to obey him, and the other gods are described as following his lead and bowing to his authority; he is also, like *Agni*, called *Apām napāt*, 'son of the waters,' and is even worshipped as a 'lord of all creatures,' supporting the world and delivering his votaries from sin; in the celebrated verse called *gāyatrī* and *sāvitrī*, q. v. v., is addressed to him); epithet of *Indra*; of *Siva*; *N.* of one of the twenty-eight *Vyāsas*; a particular plant or tree (= *arka*); (*trī*), *f.* a mother; a cow. — *Savitrī-daivata*, *as*, *m.* 'having the sun for a deity,' the constellation *Hastā* or the thirteenth of the lunar asterisms (so called because the sun is the ruling deity of this asterism).

Savitrīla, *as*, *ā*, *am*, belonging or relating to the sun, solar.

Savitra, *am*, *n.* a cause of generation, instrument of production.

Savitrīya, *as*, *ā*, *am*, relating or belonging to the sun, solar.

Savitrī, *f.*, see under *savitrī* above.

Saviman, *ā*, *m.*, Ved. production, generation, vivifying power, favouring aid.

सवज्रसङ्घात *sa-vajra-saṅghāta*, *as*, *ā*, *am*, with the stroke of a thunderbolt.

सवत्स *sa-vatsa*, *as*, *ā*, *am*, together with a calf, having a calf; having descendants.

सवधूक *sa-vadhūka*, *as*, *m.* along with a wife, a man with his wife.

सवपुष *sa-vapusha*, *as*, *ī*, *am*, having a body or form, embodied.

सवयस् *sa-vayas*, *ās*, *ās*, *as*, being of the same age, coeval, cotemporary; (*ās*), *m.* a coeval, cotemporary, friend of the same age; (*ās*), *f.* a woman's female friend or confidante.

सवर *savara*, *as*, *m.* (= *śavara*), water; *N.* of *Siva*.

सवरूप *sa-varūtha*, *as*, *ā*, *am*, having a protecting ledge, (see *varūtha*.)

सवर्ण *sa-varṇa*, *as*, *ā*, *am*, being of the same colour; being of like appearance, like, resembling; of the same tribe or class; belonging to the same class of letters (i. e. uttered by the same organs of speech); of the same kind, homogeneous; (*ā*), *f.*, *N.* of the woman substituted by *Saranyū* for herself as a wife of the Sun, (she is said to have given birth to *Manu*, and is called in later legends *Chāyā*; see *saranyū*); *N.* of a daughter of the Ocean, and wife of *Prācīna-varhis*. — *Savarṇāsa-varṇa-vivāha* ('*na-as*'), *as*, *m.* the marriage of people of the same and of different castes. — *Savarṇopāyīn* ('*na-up*'), *i*, *m.* one who approaches a woman of the same caste.

Sa-varṇi-lingin, *i*, *ini*, *i*, wearing the marks of a religious student, disguised as a *Brahma-čārin*, (see *varṇin*.)

सवर्मेन् *sa-varman*, *ā*, *ā*, *a*, having armour, along with armour.

सवल *savala*, *as*, *m.*, *N.* of a king of *Pushkara* (son of *Priya-vrata*; also written *savana*). — *Savalāśva* ('*la-aś*'), *ās*, *m.* pl. (perhaps for *śa-valāśva*), epithet of the thousand sons of *Dakṣa*.

सवहा *sa-vahā*, *f.* the plant *Tri-vṛit*; [cf. *su-vahā*.]

सवाचस् *sa-vācas*, *ās*, *ās*, *as*, or *sa-vācāsa*, *as*, *ā*, *am*, having words or conversation, conversing with.

सवाणधि *sa-vāṇadhi*, *is*, *is*, *i*, together with a quiver, bearing a quiver.

सवालखिल्य *sa-vālakhilya*, *as*, *ā*, *am*, together with the *Vālakhilya* hymns.

सवाप्यस्तम्भ *sa-vāshpa-stambham*, ind. with suppression of tears.

सवास I. *sa-vāsa*, *as*, *ā*, *am* (see I. *vāsa*), scented, perfumed.

सवास 2. *sa-vāsa*, *as*, *ā*, *am* (see 2. *vāsa*), having a dwelling.

सवासस् *sa-vāśas*, *ās*, *ās*, *as* [cf. 3. *vāsa*], clothed, dressed.

सविकल्प *sa-vikalpa*, *as*, *ā*, *am*, admitting of an alternative or option, optional; admitting of ambiguity or doubt, doubtful; having distinction, distinguishing.

Sa-vikalpaka, *as*, *ā*, *am*, = *sa-vikalpa* above; recognising distinctions (e.g. those of subject and object in the *Vedānta* phil.; opposed to *nir-vikalpaka*).

सविकाश *sa-vikāśa*, *as*, *ā*, *am*, possessing expansion, expanded, extended, extensive.

सवियह *sa-vigraha*, *as*, *ā*, *am*, having body or form, embodied; having meaning or import, meaning, importing.

सवितर्कम् *sa-vitarkam*, ind. with reasoning or thought, thoughtfully.

सवितृ *savitrī*. See col. 2.

सविदिश sa-vidiś, k, k, k, along with the intermediate quarters.

सविद्य sa-vidya, as, ā, am, having learning, learned, wise, versed in science.

सविद्युत्स्तनित sa-vidyut-stanita, as, ā, am, accompanied with lightning and thunder.

सविध sa-vidha, as, ā, am, of the same kind or sort; near, proximate.

सविनय sa-vinaya, as, ā, am, having good behaviour or propriety, well-conducted, well-behaved, modest; (am), n. modestly, humbly, respectfully, graciously.

सविभास sa-vibhāsa, as, m. 'having great lustre,' epithet of one of the seven suns.

सविभ्रम sa-vibhrama, as, ā, am, employing amorous or coquettish glances, coquettish, wanton; (am), ind. coquettishly, playfully, with amorous action.

सविमर्शम् sa-vimarśam, ind. thoughtfully, with consideration or deliberation.

सविलास sa-vilāsa, as, ā, am, acting coquettishly, sportive, playful, wanton, amorous; (am), ind. playfully, coquettishly, with expressive looks.

सविशेष sa-viśeṣa, as, ā, am, possessing distinguishing or characteristic qualities; peculiar, singular, extraordinary; excellent, superior; having discrimination, discriminating; (am), ind. in a special or peculiar manner, especially, singularly.

साविशेषका, as, ikā, am, having distinguishing properties or peculiar qualities; discriminated; (am), n. any distinguishing peculiarity or characteristic.

साविशेषाणा, as, ā, am, possessing distinctions or peculiarities; distinguished, marked, characterized, individualized by peculiar marks or properties.

साविशेषाता, ind. especially, particularly, singularly, excellently.

सविश्रम्भम् sa-viśrambhā, ind. with confidence, confidently.

सविषाण sa-viśhāṇa, as, ā, am, possessing horns or tusks, along with tusks.

सविषादम् sa-viśhādā, ind. despondingly, with despair.

सविस्तार sa-vistara, as, ā, am, having diffuseness, diffuse, detailed, complete; (am), ind. with all details, in detail, in extenso.

सविस्मय sa-vismaya, as, ā, am, astonished, surprised; doubtful; (am), ind. with surprise; with respect, respectfully.

सविहङ्ग sa-vihangā, as, ā, am, possessing birds, with birds.

सवीमन् saviman. See under 2. sava.

सवृक्षपुल्लत sa-vṛkṣa-kṣhapa-lata, as, ā, am, having trees, bushes, and creepers.

सवृद्धिका sa-vṛddhika, as, ā, am, bearing interest.

सवृध् sa-vṛdh, t, t, t, Ved. increasing together, (Sây. = saha-vardhajitri.)

सवेगम् sa-vegā, ind. with impetuosity, with great haste, hastily.

सवेणुवीणापणवानुनाद sa-veṇu-vīṇā-panā-vānūnāda ('va-an'), as, ā, am, resounding with flutes, lutes, and tabours.

सवेश sa-veśa or sa-vesha, as, ā, am, appareled, dressed, ornamented, decorated; near, proximate.

सवेक्यम् sa-vaiklavyam, ind. with bewilderment; with despair, despairingly.

सवैलक्ष्य sa-vailakṣhya, as, ā, am, having contrary marks or characteristics, unnatural; abashed, embarrassed, pretended, forced; (am), ind. affectedly.

—Savailakṣhya-smritam, ind. with a forced smile.

सव्य savya, as, ā, am (according to Uṇādi-s. IV. 109. fr. rt. sū; perhaps for an original skavya), left, left hand; south, southern; reverse, contrary, backward; (as), m., N. of an Āṅgīrasa (author of the hymns Rīg-veda I. 51-57); an epithet of Viṣṇu; [cf. Gr. σκαῖος, σκαῖο-της, σκαῖο-σύνη (probably also σκαῖο-πος); Lat. scævus, scævitas, scævola (perhaps also scævurus, sinister); Slav. sui.] —Savya-tas, ind. from the left side; on the left side, on the left hand; in a reverse way.

—Savya-shīthri, thā, m. = savye-shīthri. —Savya-sācin, i, m. (see sācin), 'drawing a bow with the left hand as well as the right,' epithet of Arjuna; any person who can use both hands alike. —Savyā-pasavya ('ya-ap'), as, ā, am, left and right, reverse and direct, wrong and right. —Savyetara ('ya-it'), as, ā, am, 'other than left,' right. —Savye-shītha, as, or savye-shīthri, thā, m. 'standing on the left,' a charioteer.

सव्यथ sa-vyatha, as, ā, am, feeling pain or anguish, suffering pain.

सव्यध sa-vyadha, as, ā, am, having blows, having wounds.

सव्यपेक्ष sa-vryapeksha, as, ā, am, having connection, connected.

सव्यभिचार sa-vyabhičāra, as, m. an alleged reason which goes astray, i. e. a reason or argument that is incompatible with the conclusion drawn from it; an allegation that proves too much (one of the Hetv-ābhāsas, q. v.), a too general middle term (as 'fire' to prove smoke).

सव्याज sa-vyāja, as, ā, am, artful, fraudulent; cunning, plausible, pretending; (am), ind. under a pretext or pretence, artfully, cunningly.

सव्यापार sa-vyāpāra, as, ā, am, having employment, employed, occupied, busily engaged.

सव्याहृतिप्रणवक sa-vyāhṛiti-praṇavaka, as, ā, am, accompanied with the (three) Vyāhṛitis and the syllable Om, (see vy-āhṛiti, pra-ṇava.)

सत्रीड sa-vṛīḍa, as, ā, am, feeling shame, modest, ashamed, bashful; (am), ind. with shame, bashfully.

सशङ्क sa-śaṅka, as, ā, am, fearful, doubtful, suspicious.

सशङ्ख sa-śaṅkha, as, ā, am, having a conch-shell. —Sa-śaṅkha-ghoṣha, as, ā, am, resounding with conch-shells, accompanied by the sound of conch-shells.

सशब्द sa-śabda, as, ā, am, having sound or noise, full of cries, sounding; proclaimed; (am), ind. with noise, noisily.

सशर sa-śara, as, ā, am, furnished with an arrow, armed with arrows. —Sa-śarāsana, as, ā, am, furnished with a bow.

सशरीर sa-śarīra, as, ā, am, having a body, embodied; together with the body.

सशल्ल sa-śalka, as, ā, am, possessing scales, scaly (as a fish &c.).

सशल्य sa-śalya, as, ā, am, pierced by a thorn or dart, pierced; having thorns, thorny; troublesome, difficult.

सशस्त्र sa-śastra, as, ā, am, having arms, armed.

सशस्य sa-śasya, as, ā, am, having corn or grain, yielding corn; (ā), f. a kind of sunflower (= nāga-dantī).

सशात्मल sa-śālmala, as, ā, am, possessing silk-cotton trees.

सशिखण्डिन् sa-śikhaṇḍin, i, inī, i, accompanied by Sikhaṇḍin.

सशिरस्क sa-śiraska, as, ā, am, along with the head.

सशिष्य sa-śishya, as, ā, am, attended by pupils.

सशीत्कारम् sa-śītkāram, ind. with a murmuring sound; with a sigh.

सशूक saśūka, as, m. (according to some) a believer, one who believes in the existence of God (= āstika).

सशैलवनकानन sa-śaila-vana-kānana, as, ā, am, having mountains, woods, and groves.

सशोक sa-śoka, as, ā, am, sorrowful, sad; (am), ind. sorrowfully.

सश्च saśc (closely connected with rt. śac and probably also with rt. 2. sañj), cl. 1. P. A. saścati, -te, saścītum, Ved. to cling to, stick to, cleave to, follow, pursue, attend on; to serve, honour, revere, worship, celebrate, love; to favour, aid, protect; to go, proceed, pervade; to go to, attain, obtain; to cause to flow, (Sây. aśacītam = agamayatam, Rīg-veda I. 112, 9)

Saścat, an, antī, at (in Ved. the masc. is sometimes used for fem.), clinging to, sticking to, cleaving to, sticking together, closed up, stopping; becoming dried up; going against, persecuting; coming together, uniting, (in Rīg-veda I. 42, 7, III. 9, 4, connected by Sây. with rt. sañj = rt. sañj.)

Saścīvas, uṣhī, f. in a-saścīuṣhī = a-pratibandhā (Rīg-veda IX. 86, 18; see a-saścīvas).

सश्मश्रु sa-śmaśru, us, us, u, having a beard, bearded; (us), f. a woman with a beard.

सश्रम sa-śrama, as, ā, am, feeling fatigue, wearied.

सश्रीक sa-śrīka, as, ā, am, having prosperity, prosperous, fortunate.

सश्लाघम् sa-ślāgham, ind. with praise, eulogistically.

सस् sas (= rts. 2. śas, śaṣt, saṣt), cl. 2. P. sasti (apparently also cl. 3. P. sasasti), sasāsa, sasishyati, asasit or asāsīt, sasitum, to sleep; Caus. śasayati, -yitum, Aor. asishasat; Desid. śasisishati; Intens. śasasayate, śāsasti. Sasat, an, ati, at, sleeping.

सस sasa, am, n. food (= anna, Naigh. II. 7); (as), m., N. of an Ātreya, (author of the hymn Rīg-veda V. 21.) —Sasa-vat, ān, atī, at, Ved. possessed of food, feeding on sacrificial food, (according to Sây. on Rīg-veda VII. 87, 2. sasavān either = amavān or as if fr. rt. 1. san = sambhaktavān.)

ससंशय sa-saṁśaya, as, ā, am, doubtful, uncertain.

ससंहार sa-saṁhāra, as, ā, am, possessing means of restraint, (said of magical weapons which can only be restrained by repeating certain Mantras.)

ससखि sa-sakhi, ind. similar to a friend, (Pāp. II. 1, 6.)

समचिव sa-saciva, as, ā, am, accompanied or attended by ministers.

समञ्ज sa-sañjā, as, ā, am, having sense, sensible, conscious.

ससत्त्व sa-sattva, as, ā, am, possessing energy or vigour; (ā), f. containing an embryo, a pregnant woman.

ससन sasana, am, n. (= śasana, śamana), immolation, slaughtering a victim.

ससन्देह sa-sandeha, as, ā, am, having doubt or hesitation, (applied to a kind of indirect praise in rhetoric.)

ससन्ध्य sa-sandhya, as, ā, am, having the period called Sandhyā, (see yuga); relating to evening, vespertine. — Sa-sandhyāṁśa (°yā-an°), as, ā, am, with the period called Sandhyāṁśa, (see yuga.)

ससम्पद sa-sampada, as, ā, am, possessing happiness or prosperity, happy.

ससम्भ्रम sa-sambhrama, as, ā, am, filled with confusion or bewilderment, bewildered, flurried, agitated; (am), ind. with confusion or perplexity, hurriedly, hastily; in fear.

ससर्प sa-sarpa, as, ā, am, having serpents, infested by serpents.

ससर्परी sasarpārī, īs, f. (fr. rt. srip), Ved. gliding everywhere (said of Vāc, the daughter of Sūrya).

ससवस् sasavas, ān, m., Ved. one who possesses, (according to Sāy. on Rīg-veda III. 34. 8. fr. rt. 1. san.)

ससहाय sa-sahāya, as, ā, am, along with associates, having companions.

ससाध्वस sa-sādhwasa, as, ā, am, filled with terror, terrified, frightened, alarmed; timid; (am), ind. in fear, timidly.

ससार sa-sāra, as, ā, am, possessing strength or energy.

सा-सारा-राणा, as, ā, am, possessing both strength and sound.

ससीमन् sa-sīman, ā, ā, a, having the same boundary, conterminous, near.

ससुत sa-suta, as, ā, am, having a son, with sons, with children.

ससुत्वन् sa-sutvan, ā, &c., accompanied by Soma-offering priests.

ससुरचापम् sa-suračāpam, ind. with Indra's bow.

ससुहृज्जन sa-suhrijjana, as, ā, am, attended by friendly people, along with kinsfolk.

ससूत sa-sūta, as, ā, am, attended by a charioteer.

ससेन sa-sena, as, ā, am, having an army, commanding an army.

ससैन्य sa-sainya, as, ā, am, having an army, along with an army, attended by guards. — Sa-sainya-bala-vāhana, as, ā, am, with guards, armies, and equipages.

ससौष्ठव sa-saushthava, as, ā, am, having excellence, excellent; with lightness or fleetness, quick, fleet.

ससृज् sasrj = rt. 2. sañj, p. 1050.

सस्तार sa-stara, as, m. 'having a strewing,' a bed of leaves.

सस्त्रीक sa-striika, as, ā, am, attended by a wife.

सस्थायुजङ्गम sa-sthāyujāngama, as, ā, am, along with immovables and movables.

सस्थान sa-sthāna, as, ā, am (= samāna-sthāna, Vopa-deva VI. 98), having the same position, having the same class, corresponding.

सस्थावन् sa-sthāvan, ā, arī, a, Ved. standing or fixed together.

ससन्नि sasni, īs, īs, i (fr. rt. 1. san; according to Sāy. fr. rt. snā with 5. sa), Ved. granting,

offering, generous; eager to gain or win or acquire; pure, holy. (Sāy. = sūlīha, Rīg-veda II. 18. 1); becoming lulled, (according to Sāy. = sanniruddha, and in this sense said to be fr. rt. sas, Rīg-veda III. 15. 5; according to Nirukta V. 1. sasnī = sam-snāta = megha.)

सस्नेह sa-sneha, as, ā, am, possessing affection, affectionate; (am), ind. affectionately.

सस्पृह sa-spriha, as, ā, am, filled with desire or longing, wishing for, desirous; (am), ind. wistfully, with passionate longing.

सस्मित sa-smita, as, ā, am, accompanied with smiles, smiling, laughing; (am), ind. with a smile, smilingly.

सस्य 1. sasya, am, n. (for 1. śasya, q. v.; in Uṇādi-s. IV. 109. said to be fr. rt. sas), a good quality, excellence, merit.

1. sasyaka, as, ā, am, possessed of good qualities; (as), m. a sort of precious stone (coloured like the inner fruit of a cocoa-nut; perhaps an opal).

सस्य 2. sasya, am, n. (for 2. śasya, q. v.; said to be fr. rt. sas), corn, grain; fruit; a weapon; [cf. perhaps Gr. *εία, ἥϊον*] = Sasya-kreñī, f. buying grain. — Sasya-prada, as, ā, am, yielding corn, fertile. — Sasya-pravṛddhi, īs, f. the growth of corn. — Sasya-mūrin, ī, īnī, ī, corn-destroying, destructive of grain; (ī), m. a kind of rat or large mouse. — Sasya-samvara, as, m. the Sāl tree, Shorea Robusta. — Sasya-samvarapa, as, m. the Aśva-karna tree. — Sasyād (°ya-ad), t, t, t, eating grain or fruit, granivorous. — Sasyeshṭī (°ya-ish°), īs, f. sacrifice offered on the ripening of new grain.

2. sasyaka, as, m. a weapon, sword.

सस्यद् sa-syad, t, t, t, Ved. flowing together, (Sāy. = saha-syandamāna, as an epithet of 'the waters,' Rīg-veda X. 113. 4.)

सस्र sasra, as, ā, am (fr. rt. sri), Ved. going, flowing, rapid, swift (said of rivers).

Sasrivas, vān, -rushī, val, Ved. one who has gone, flowing.

Sasri, īs, īs, ī, going, who or what goes.

सस्रुत् sasrut, t, t, t (fr. rt. sru with 5. sa or a reduplicated form), Ved. flowing or going together; flowing, (Sāy. = saha pravartamāna and saraṇa-sīla); (t), f. a flowing stream, river (= nadi, Naigh. I. 13).

सस्वध sa-svadha, ās, m. pl. (fr. svadhā with sa), having the Sva-dhā or food offered to deceased ancestors; epithet of a particular class of Pitris.

सस्वर sasvar, ind. secretly; secret, (Sāy. = antariṭa; in Naigh. III. 25. enumerated among the nirṇītāntariṭa-nāmadheyāni.)

सस्वेद sa-sveda, as, ā, am, moist with sweat; perspiring, exuding; (ā), f. a girl who has been recently deflowered.

सह 1. sah (perhaps for sa-vah, cf. soḍha for sa-ūḍha), cl. 1. A. sahate (sometimes also P. -ti), sehe, sāśaha, sahishyate, asahishya, sahītum or soḍhum (Ved. sāhyāma for sahyāma, Atharva-veda IV. 32. 1; sāśahah = saśahah = abhi-bhavaśi, Vajasaneyi-s. XV. 40), to bear, bear patiently, suffer, endure, be patient; to allow; to be strong or able to bear up against or resist, overpower, overcome, conquer, defeat; to stop, keep back, suppress; to be able (with inf.); cl. 10. or Caus. sāhayati, -yitum, to cause to bear, make bearable, Aor. asī-sahat: Desid. of Caus. sisāhayishati (Pāp. VIII. 3. 62): Desid. sisahishate, to wish to bear: Intens. sāśahyate, sāśodhi, to resist, defeat; [cf. Gr. *ἐχ-ω* for *ἐχ-ω* (i. e. (σ) *ἐχ-ω*), *ἐξω, ἐξέλεος, ἐξήσ, ἐχ-ο-μαι, ἐ-σχο-ν, σχῆ-σω, ἐ-σχη-κα, σχέ-σι-ς, σχῆ-μα, σχο-λή, σχε-δόν, ἔσχω* (probably for *σι-σέχ-ω*),

ἔσχατάω, ἐχ-υπό-ς, ὀχ-υπό-ς; according to some also Lat. *sag-ax, sagus, sagio*.]

2. sah, sāh, t, t, bearing, enduring, &c. (frequently at the end of comps., cf. *vane-shah, satrā-sah*).

1. saha, as, ā, am, patient, enduring, suffering, bearing; able; (as), m. the month Mārga-śirsha, (see sahas); epithet of Siva; (as, am), m. n. strength, power; (ā), f. the earth; N. of a division of the world (according to the Buddhists); the aloe plant or flower; a sort of bean (= *mudga-parvī*); the perfume or drug Nakha; the plant Daṇḍot-pala; a sort of white Barleria; the ichneumon plant (= *rāsna*); a kind of medicinal moon-plant; other plants, = *sarpa-karkālī*; = *tarāṇi*; (am), n. the salt called Pāṇśava. — 1. saha-tva, am, n. or saha-tā, f. sufferance, endurance, capacity for enduring. — Saha-raksha, as, m. 'preserving strength,' epithet of the son of the Fire called Pavamāna. — Saha-rat, ān, atī, at, Ved. possessing strength, strong, powerful. — Saha-van, Ved. = saha-val, (Rīg-veda X. 178. 1.)

Sahaka, as, ā, am, enduring, bearing, patient. Sahana, as, ā, am, patient, enduring; (am), n. patience, endurance, forbearance, bearing, enduring. — Sahana-sīla, as, ā, am, of a patient disposition.

Sahaniya, as, ā, am, to be borne or endured, tolerable, endurable.

Sahantya, as, ā, am, Ved. capable of overcoming or conquering (said of Agni).

1. sahamāna, as, ā, am (for 2. saha-māna see p. 1100, col. 2), bearing, enduring; overpowering, conquering, victorious.

Sahas, as, n. strength, force, power (= bala, Naigh. II. 9); overpowering, overcoming, conquering, victory; light; water (= *udaka*, Naigh. I. 12); (ās), m. the month Mārga-śirsha or Agraḥāyana (November–December); the winter season; (sa-hasā), ind. with great force or precipitation, precipitately, quickly, inconsiderately, on a sudden, at once; along with (= saha); [cf. Goth. *sigis*; Angl. Sax. *sigor, sige*.] — Sahasas-putra, as, m., Ved. 'son of strength,' epithet of Agni; of Brahmanaspati. — Sahasā-dṛśishṭa, as, ā, am, suddenly beheld, seen quickly; (as), m. an adopted son. — Sahasā-rat, ān, atī, at, Ved. powerful, mighty, (Sāy. = bala-rat.) — Sahas-kṛta, as, ā, am, Ved. produced by strength or force; made strong or powerful, strengthened; (as), m. epithet of Agni; of Indra. — Sahas-rat, ān, atī, at, possessing power, powerful; (at), ind. powerfully, mightily (Ved.). — Saho-jā, ās, ās, am, Ved. produced by power. — Saho-dā, ās, ās, am, Ved. strength-bestowing. — Saho-bala, am, n. great force or violence, cruelty. — Saho-bhari, īs, īs, ī, Ved. strength-supporting, strength-nourishing. — Saho-ran, Ved. = sahas-rat. — Saho-rūdh, t, t, t, Ved. increasing strength.

Sahasāna, as, ā, am, patient, enduring; overpowering; (as), m. a peacock; sacrifice, oblation.

Sahasin, ī, īnī, ī, Ved. powerful, strong, mighty.

Sahasya, as, ā, am, relating to strength, strong, vigorous (Ved.); coming from strength, being the offspring of might (Ved.); (as), m. the month Pausa (December–January). — Sahasya-āndra, as, m. the wintry moon.

Sahā, saha-rat. See under 1. saha above.

1. sahita, as, ā, am, borne, endured, supported.

Sahitri, tā, trī, trī, a bearer, bearing, enduring.

Sahitra, am, n. patience, endurance, forbearance.

Sahishṇu, us, us, u, able to support, capable of enduring, disposed to bear, patient, enduring, resigned; (us), m., N. of a Muni. — Sahishṇu-tā, f. or sahisṇu-tva, am, n. ability to bear or support; patience, resignation, forbearance.

Sahiyas, ān, asī, as (compar. fr. soḍhri), Ved. stronger, very strong.

Sahuri, īs, īs, ī, patient, enduring (Ved.); conquering, victorious (Ved.); (īs), m. epithet of Agni (Ved.); the sun; (īs), f. the earth.

Sahora, as, ā, am, good, excellent; (as), m. a saint, a pure or pious man.

Sahya, as, ā, am, to be borne or endured,

endurable, sufferable, tolerable; able to bear, adequate to, equal to; powerful, strong; sweet, agreeable; (as), m., N. of one of the seven principal ranges of mountains in India, (see *kulācala*); of the mountainous district on the north-west side of the Peninsula (near Poonah); the Go-dāvarī river rises in this district; (am), n. health, convalescence; adequacy; assistance; [cf. according to some, Gr. *saō-s*, *sa-ō-tero-s*, *saō-s*, *sa-rhp*, *sa-ko-s*, *sa-(-a)*; perhaps Lat. *sa-nu-s*; Old Germ. *ga-sunt*; Angl. Sax. *sund*.] — *Sahya-parvata*, as, or *sahya-mahibhrit*, t, or *sahyādri*, is, m. the Sahya range of mountains. — *Sahyādri-khaṇḍa*, N. of a section of the Skanda-Purāṇa.

Sahyas, ān, asī, as, Ved. = *sahyas*.

Sahyu, us, us, u, Ved. conquering, victorious.

Sāha, as, ā, am, Ved. overcome, conquered; [cf. *a-shāḍha*.]

Sāhri, ihā, m., Ved. one who overcomes or conquers, a conqueror.

Sāsahāna, as, ā, am (for *sasahāna*), Ved. overcoming, conquering, oppressing.

Sāsāhi, is, is, i (fr. the Intens.), able to bear much; overpowering, conquering, victorious (Ved.).

Sāsahvas, ān, &c. (for *sasahvas*), Ved. one who has overcome, overcoming, conquering, victorious.

Sāhana, sāhaya, sāhasa, &c. See s. v.

Sāhvas, ān, m. (in the Pada text *sahvas*), Ved. one who overcomes or subdues, mighty, (Sāy. = *satrūn abhībhāvukah*.)

Sikshat, an, anti, at (fr. a Vedic Desid.), Ved. desiring to overcome, anxious to conquer, (Sāy. = *sodhūm*, i. e. *abhībhavitum icchat*, Rīg-veda VI. 14. 3.)

Sodha, *sodhri*, &c. See s. v.

सह 3. *sah* (connected with rt. *suh*), cl. 4. P. *sahyati*, *sasāha*, &c., to satisfy, delight; to be pleased; to bear, endure; [cf. rt. 1. *sah*.]

सह 2. *saha*, ind. (perhaps fr. 4. *sa* or 5. *sa + dhā*, which in Ved. may become *dha*, see *sa-dha*), with, along with, together, together with (often used as a preposition governing the inst. case, but generally placed after the governed word; frequently also as a prefix in comp.; according to native lexicographers the following words express the senses which 2. *saha* may convey, *sākalyam*, *vidyamānam*, *sādrśyam*, *yaugapadyam*, *samrīdhīh*, *sambandhab*, *samarthyam*); [cf. probably Lat. *soda-lis*.] — 1. *saha-kāra*, as, m. (for 2. *sahakāra* see p. 1101), acting with, co-operation; a sort of fragrant Mango tree. — *Sahakāra-bhūjīkā*, f. a sort of game. — *Sahakāri-tā*, f. or *sahakāritva*, as, n. co-operation, assistance. — *Saha-kārin*, i, inī, i, or *saha-kṛt*, t, t, i, one who acts together or co-operates with another, an assistant, coadjutor, associate, co-operating, working together, assisting. — *Saha-kṛta*, as, ā, am, co-operated with, assisted, aided. — *Saha-kṛtvan*, ā, ari, a, co-operating, assisting; a coadjutor. — *Saha-gata*, as, ā, am, gone with, accompanied, associated, going with. — *Saha-gam*, cl. 1. P. *-gacchati*, *-gantum*, to go with, accompany. — *Saha-gamana*, am, n. the act of going with or accompanying; a woman's going with her deceased husband (i. e. burning herself with his dead body). — *Saha-gāntā*, ī, inī, i, going with, accompanying; (inī), f. a woman who goes with her deceased husband (i. e. burns herself with his body). — *Saha-gopās*, ās, ās, am, Ved. accompanied by a protector. — *Saha-grah*, cl. 9. P. A. *-grīhṇāti*, *-grīhṇite*, *-grahitum*, to take along with, carry off with. — *Saha-āra*, as, i, am, going with, accompanying, associating with; (as), m. a companion, follower; a friend; a surety; the shrub *Barleria Cristata*, yellow and blue *Barleria*; (i), f. a female companion, female friend, confidante; a wife; yellow *Barleria*. — *Saha-ārat*, an, anti, at, going with, accompanying, attending. — *Saha-ārita*, as, ā, am, gone with; going with, accompanying, attending, associating with. — *Saha-āra*,

as, m. going together; harmony, agreement; the accompaniment of the middle term by the major; right course, (opposed to *vy-abhīcāra*). — *Saha-ārin*, i, inī, i, going along with, a companion, friend, attendant. — *Saha-āchandas*, ās, ās, as, Ved. along with metre. — *Saha-ja*, as, ā, am, born or produced together, born from the same mother, connate, congenital, innate, inherent, naturally belonging to, natural, co-existent; (as), m. a brother of whole blood; the natural state or disposition; epithet of the third astrological mansion; a proper N. — *Saha-jagdhi*, is, f. eating together. — *Saha-janman*, ā, ā, a, = *saha-ja* above; (ā), f., N. of an Apsaras. — *Saha-janyā*, f., N. of an Apsaras. — *Saha-janitra*, as, m. a natural friend, one friendly by birth (as a sister's son, cousin, &c.). — *Saha-ja-ratsala*, as, ā, am, having innate fondness, naturally fond. — *Saha-ja-satru*, us, m. = *sahajāri*. — *Saha-jāta*, as, ā, am, born together, born from the same mother, twin-born. — *Sahajā-dhīnātha* ('*ja-adh*'), as, m., N. of a king. — *Sahajāri* ('*ja-ari*'), is, m. a natural enemy, one hostile by birth (as the son of the same father by another mother, the son of a paternal uncle, &c.). — *Saha-jetara* ('*ja-it*'), as, ā, am, other than natural, not innate, not inherent, not congenital, accidental. — *Sahajendra* ('*ja-in*'), as, m. a proper N. — *Sahajodāsina* ('*ja-ud*'), as, m. a born neutral, one who is naturally neither an enemy nor a friend, a common acquaintance, a friend unconnected by birth. — 2. *saha-tā*, f. or *saha-tva*, am, n. association, connection, union. — *Saha-dāra*, as, ā, am, along with a wife, married. — *Saha-deva*, as, m., N. of a Vedic Rishi (having the patronymic *Vārshagira*, q. v.); of the youngest of the five Pāṇḍava princes (son of Mādrī and reputed son of Pāṇḍu, but really of the Aśvins, and twin-brother of Nakula, see *mādrī*); of a person renowned as a swordsman; of a son of Srinjaya; of a son of Harsha-varadhana; of a son of Su-dāsa; of a son of Jarā-sandha; of a son of Divākara; (ā), f. a kind of Balā plant; the twining shrub *Echites frutescens*; the plant *Dandopala*; another plant (= *sarivā*); the mother of an Arhat; N. of a daughter of Devaka; (ī), f. the wife of Saha-deva; a sort of Balā plant; a yellow *Dandopala*; the shrub *Priyangu*; another plant (= *sarpakṣhi*). — *Sahadevi-gaṇa*, as, m. a collection of herbs used in certain rites of ablution at the consecration of an idol, &c. — *Saha-droṇa*, as, ā, am, along with Droṇa, accompanied by Droṇa. — *Saha-dharma*, as, m. community of duty or law, common usage or characteristic. — *Saha-dharma-āra*, as, ā, am, one following the same law or duties. — *Saha-dharma-ārin*, ī, m. a helper in the fulfilment of duties, a husband; (inī), f. a woman who aids in fulfilling duties, helpmate, legitimate wife. — *Saha-dharmīn*, ī, inī, i, following the same duties or customs; possessing similar properties; (inī), f. a lawful or legitimate wife. — *Saha-nartana*, am, n. the act of dancing together. — *Saha-patnī*, ī, Ved. (a woman) along with her husband. — *Saha-pāthīn*, *-pāthās*, *-pāthi*, m. f. going by the same road, a companion on a journey, fellow-traveller. — *Saha-pāṇsu-kīla*, as, m. 'one who has played with another in the sand,' a friend from childhood, cotemporary. — *Saha-pāna* or *sahapānaka*, am, n. drinking together. — *Saha-piṇḍa*, as, m. a kinsman, (see *sa-piṇḍa*). — *Saha-putra*, as, ā, am, along with a son, accompanied by a son. — *Sahapūrvāṇyam*, ind. like the forenoon, (Vopadeva VI. 61.). — *Saha-bhārya*, as, ā, am, along with a wife, accompanied by a wife. — *Saha-bhāvin*, ī, m. being together, a friend, companion, adherent, partisan. — *Saha-bhojana*, am, n. eating together, eating in company; joint possession. — *Saha-bhrātri*, tā, trī, trī, along with a brother, accompanied by a brother or brothers. — *Saha-marāṇa*, am, n. dying together, cremation, a widow's burning herself with the corpse of her husband. — 2. *saha-māna*, as, ā, am (for 1. see under rt. 1. *sah*), possessing pride, full of arrogance. — *Saha-māricā*, as, ā, am, ac-

companied by Māricā. — 1. *saha-mūra*, as, ā, am (*mūra* = *mūḍha*), Ved. infatuated, bewildered, confused. — 2. *saha-mūra*, as, ā, am, along with the root, (Sāy. = *mūlena sahita*, Rīg-veda X. 87. 19.) — *Saha-mṛitā*, f. a woman who has burnt herself on the funeral pile of her husband. — *Saha-yāyin*, ī, inī, i, going along with, going together, accompanying. — *Saha-yudhvan*, ā, &c., fighting together, fighting in company, a brother-in-arms. — *Saharaksas*, one of the three kinds of sacrificial fire (viz. that which receives the offerings to the Rākshasas). — *Saha-rasā*, f. a sort of bean (= *mudga-parvī*). — *Saha-lakshmaṇa*, as, ā, am, accompanied by Lakshmaṇa. — *Saha-vartin*, ī, inī, i, being together, keeping company. — *Saha-vasatī*, is, f. dwelling together. — *Saha-vasu*, us, m., Ved. 'having wealth,' N. of an Asura (an enemy of Indra). — *Saha-vah* or *saha-vāh*, t, t, f, Ved. drawing together (said of horses). — *Saha-vāsa*, as, m. one who lives with another, a fellow-lodger; dwelling together. — *Saha-vāsin*, ī, inī, i, living together. — *Saha-vāhana*, as, ā, am, accompanied by an army; with vehicles. — *Saha-vira*, as, ā, am, Ved. accompanied with heroes, together with sons or progeny. — *Saha-seyya*, an, n., Ved. the lying together with. — *Saha-stoma*, as, ā, am, Ved. along with hymns. — *Sahā-āra*, as, m. (for *saha-āra*), yellow *Barleria*. — *Sahādhyayana* ('*ha-adh*'), am, n. a reading together, fellowship in study. — *Sahādhyāyin* ('*ha-adh*'), ī, m. a fellow student, fellow disciple, condisciple. — *Sahānuja* ('*ha-an*'), as, ā, am, along with a younger brother. — *Sahāpatya* ('*ha-ap*'), as, ā, am, along with offspring. — *Sahāpavāda* ('*ha-ap*'), as, ā, am, containing contradictions, disagreeing. — *Sahāmātya* ('*ha-am*'), as, ā, am, having councillors, attended by ministers. — *Sahāya*, sāhāyaka, &c., see below. — *Sahārogya* ('*ha-ār*'), as, ā, am, possessing freedom from disease, healthful. — *Sahārtha* ('*ha-ar*'), as, m. a common object; (as, ā, am), having the same object, having the same meaning, synonymous. — *Sahārtha-nāsa*, as, ā, am, one who is the same in profit and loss. — *Sahāsana* ('*ha-ās*'), am, n. sitting on the same seat. — *Saheti* ('*ha-i*'), is, is, i, along with the particle *iti*, followed by *iti*. — *Sahetikāraṇa* or *sahetikāra*, am, n., scil. *pada*, a word followed by the particle *iti*; [cf. *setikāraṇa*.] — *Sahokti* ('*ha-uk*'), is, f. speaking at the same time; a figure of rhetoric (either employing a word in a double meaning, or connecting different ideas by using the word *saha*). — *Sahoḥaja* ('*ha-uh*'), as, m. a cabin or hut made of leaves, (sometimes erected on the funeral pile of an ascetic and burnt with the body). — 1. *sahodha* ('*ha-ūtha*'), as, m. (for 2. *sa-hodha* see p. 1102), the son of a woman pregnant at marriage. — *Sahodha-ja*, as, m. the son of a woman pregnant at marriage. — *Sahodaya* ('*ha-ud*'), as, ā, am, together with the following (words, letters, &c.). — *Sahodara* ('*ha-ud*'), as, m. 'co-uterine,' a brother of whole blood; [cf. *sodara*.] — *Sahodita* ('*ha-ud*'), as, ā, am, said together, declared comprehensively or collectively. — *Sahopadha* ('*ha-up*'), as, ā, am, along with a penultimate letter. — *Sahopamā* ('*ha-up*'), f. 'comparison by the word *saha*,' a particular figure of speech which by coupling two objects implies their similarity. — *Sahoru* ('*ha-ūru*'), us, ūs, u, along with thighs, having thighs. — *Sahoshita* ('*ha-ush*'), as, ā, am, dwelling or abiding together.

Sahāya, as, m. (i. e. *saha-aya*), one who goes along with (another), a companion, follower, adherent, ally; a helper, patron; epithet of Siva; the ruddy goose; a sort of drug or perfume (= *ghanīpātali*). — *Sahāya-karaṇa*, am, n. the act of rendering assistance, aiding. — *Sahāya-tā*, f. or *sahāyate*, am, n. companionship, union, association, friendship, assistance, help; a number of companions, company of associates or followers. — *Sahāya-vat*, ān, ati, at, having a companion, accompanied, befriended, assisted. — *Sahāyārthīn* ('*ya-ar*'), ī, inī, i, seeking a companion, desirous of an ally.

Sahāyaka, *as*, *ā*, *am*, accompanied by (at the end of an adj. comp., e. g. *nārāyaṇa-s*), accompanied by Nārāyaṇa).

Sahā-rat. See under 1. *saha*.

2. *sahita*, *as*, *ā*, *am* (for 3. see col. 3), accompanied or attended by, associated or connected with, in company with, with (with inst. or at the end of comp.) possessed of; (*am*), ind. with, along with, together with. — *Sahita-kumbhaka*, *as*, *m*, epithet of a particular mode of suppressing the breath, (see *prāṇāyāma*.)

सहस्रपात sa-haṣṣa-pāta, *as*, *ā*, *am*, accompanied with flights of swans.

सहकार 2. sa-hakāra, *as*, *ā*, *am* (for 1. *sahakāra* see under 2. *saha*), having the sound *ha*, i. e. the sound used in calling.

सहयुक्त sahaṇḍuka, *am*, *n*, a particular kind of condiment prepared with meat &c.

सहम sahama, *am*, *n*. (fr. Arabic *sahm*), good or evil luck arising from the influence of the stars.

सहय sa-haya, *as*, *ā*, *am*, having horses, along with horses.

सहरि sa-hari, ind. resembling Hari or Vishṇu; (*is*), *m*, the sun; a bull (according to some).

सहर्ष sa-harsha, *as*, *m*, joyfulness, envy, emulation; pleasure, delight; (*am*), ind. joyfully, cheerfully.

सहलनीय sa-halanīya, *as*, *m*, (probably) a plough-mate.

सहस्त sa-hasta, *as*, *ā*, *am*, dextrous or skilled in handling weapons.

सहस्र sahasra, *am*, *n*, (perhaps connected with *sahas*; cf. Pers. *hasār*), a thousand (used in the sing. with a plur. noun, e. g. *sahasram pitarāḥ* or *sahasram pitṛiṇām*, a thousand ancestors; and used with other numerals thus, *ekādśhiḥ sahasram* or *eka-sahasram*, a thousand + one, 1001; *dvya-dśhiḥ sahasram*, a thousand + two, 1002; *ekādaśādśhiḥ sahasram* or *ekādaśam sahasram* or *ekādaśa-sahasram*, a thousand + eleven or a thousand having eleven, 1011; *viṁśaty-adśhiḥ sahasram* or *viṁśat sahasram*, a thousand + twenty, 1020); any very large number (enumerated among the *bahu-nāmāni* in Naigh. III. 1; cf. *sahasra-kiraṇa* &c. below); (*e*), *n*, du. two thousand (= *dve sahasre*, *dvi-sahasram*); (*āni*), *n*, pl. thousands (e. g. *triṇi sahasrāṇi* or *tri-sahasrāṇi*, three thousands); (*as*, *i*, *am*), thousandth, (but *sahasra-tama* is the better form, cf. Pāṇ. V. 2, 57.) — *Sahasra-kāṇḍā*, *f*, 'many-jointed,' white Dūrvā grass. — *Sahasra-kiraṇa*, *as*, *m*, 'thousand-rayed,' the sun. — *Sahasra-kṛitras*, ind. a thousand times, many times. — *Sahasra-keṭu*, *us*, *us*, *u*, Ved. thousand-bannered, having many banners. — *Sahasra-gu*, *us*, *us*, *u*, possessing a thousand cows. — *Sahasra-guṇa*, *as*, *ā*, *am*, a thousandfold. — *Sahasra-ghni*, Ved. smiting thousands, (Atharva-veda XI. 2, 12.) — *Sahasra-čaraṇa*, *as*, *ā*, *am*, thousand-footed. — *Sahasra-jit*, *t*, *t*, *i*, conquering a thousand (Ved.); (*t*), *m*, *n*, of a son of Yadu; of a son of Bhajamāna. — *Sahasra-tama*, *as*, *i*, *am*, thousandth, the thousandth. — *Sahasra-da*, *as*, *ā*, *am*, giving thousands, liberal; (*as*), *m*, epithet of Siva. — *Sahasra-daṇḥśtra*, *as*, or *sahasra-daṇḥśtrīn*, *i*, *m*, 'thousand-toothed,' a sort of sheat fish, Silurus Pelorius. — *Sahasra-dakṣiṇa*, *as*, *ā*, *am*, having a thousand rewards. — *Sahasra-dā*, *ās*, *ās*, *am*, Ved. giving a thousand, very liberal. — *Sahasra-dātu*, *us*, *us*, *u*, Ved. thousandfold. — *Sahasra-dāvan*, *ā*, *m*, Ved. a giver of thousands. — *Sahasra-dṛś*, *k*, *m*, 'thousand-eyed,' an epithet of Indra. — *Sahasra-dos*, *s*, *m*, 'having a thousand arms,' epithet of Arjuna Kārtavīrya. — *Sahasra-dvāra*, *as*, *ā*, *am*, thousand-gated. — *Sahasra-dhā*, ind. in a

thousand ways, thousandfold, in a thousand parts or portions. — *Sahasra-dhāra*, *as*, *ā*, *am*, Ved. 'thousand-streamed,' flowing in a thousand streams; having a thousand edges; (*as*), *m*, the discus of Vishṇu; (*ā*), *f*, a stream of water for the ablution of an idol conveyed through a vessel pierced with a multitude of little holes like a shower-bath. — *Sahasra-nayana*, *as*, *m*, 'thousand-eyed,' an epithet of Indra; [cf. *sahasrākṣa*]. — *Sahasra-nāman*, *a*, *n*, the thousand names (of Vishṇu, Siva, or any deity); (*ā*, &c.), thousand-named, having a thousand names. — *Sahasranāma-stotra*, *am*, *n*, 'hymn of a thousand names,' *N*, of a Tantra hymn. — *Sahasra-nirūj*, *k*, *k*, *k*, Ved. having a thousand ornaments (said of the car of the Aśvins). — *Sahasra-niṭha*, *as*, *ā*, *am*, Ved. praised in a thousand hymns; skilled in a thousand sciences. — *Sahasra-netra*, *as*, *m*, 'thousand-eyed,' epithet of Indra. — *Sahasra-pati*, *is*, *m*, lord of a thousand towns, governor of a district. — *Sahasra-patra*, *am*, *n*, 'having a thousand leaves,' a lotus. — *Sahasrapatrābharaṇa* ('*ra-ābh*'), *as*, *ā*, *am*, having lotus ornaments, decorated with lotuses. — *Sahasra-pājas*, *ās*, *ās*, *as*, Ved. having infinite splendor or might, glittering a thousandfold. — *Sahasra-pād*, -*pāṭ*, -*padi*, -*pāt*, thousand-footed, milliped; (*t*), *m*, epithet of Puruṣa (as described in the Puruṣa-sūkta, q. v.); of Vishṇu; of Siva; of Brahmā. — *Sahasra-pāda*, *as*, *m*, 'thousand-footed' or 'thousand-rayed,' the sun; Vishṇu; a sort of duck (= *kāraṇḍava*). — *Sahasra-pōshin*, *i*, *īṇi*, *t*, Ved. nourishing a thousand. — *Sahasra-pradhana*, *as*, *ā*, *am*, Ved. one who has experienced a thousand battles. — *Sahasra-bala*, *as*, *m*, *N*, of a king. — *Sahasra-bāhu*, *us*, *us*, *u*, having a thousand arms; (*us*), *m*, epithet of Siva; of the Asura Vāna. — *Sahasra-bhāṇas*, *ās*, *ās*, *as*, Ved. a thousandfold; having unlimited food; [cf. *bharṇas*]. — *Sahasra-bhūja*, *as*, *m*, 'having a thousand arms,' epithet of Vishṇu; (*ās*), *f*, epithet of Durgā. — *Sahasra-bhūṣiṭṭi*, *is*, *is*, *i*, Ved. having a thousand points, thousand-edged. — *Sahasra-manyu*, *us*, *us*, *u*, Ved. filled with unbounded passion, filled with infinite splendor. — *Sahasra-mariči*, *is*, *m*, 'thousand-rayed,' epithet of the sun. — *Sahasra-miḍha* or *sahasra-miḥa*, *as*, *ā*, *am* (see *miḍha*, p. 780, col. 1), Ved. possessing or yielding a thousand treasures; (*am*), *n*, a battle. — *Sahasra-muṣka*, *as*, *ā*, *am*, Ved. having a thousand testicles (said of Indra, Rīg-veda VI. 46, 3); having many flames (said of Agni; Śāy. = *bahu-tejaska*, Rīg-veda VIII. 19, 32). — *Sahasra-mūrdha*, *as*, *m*, 'thousand-headed,' epithet of Vishṇu. — *Sahasra-mūrdhan*, *ā*, *m*, 'thousand-headed,' epithet of Siva. — *Sahasra-mūli*, *f*, 'having a thousand roots,' a kind of plant (= *dravanti*). — *Sahasra-mauli*, *is*, *m*, 'thousand-crested,' epithet of Vishṇu. — *Sahasra-yajña-tīrtha*, *am*, *n*, *N*, of a Tīrtha. — *Sahasra-yāṭ*, *t*, *m*, one who sacrifices a thousand victims. — *Sahasra-yuga*, *am*, *n*, a period of a thousand ages. — *Sahasra-raśmi*, *is*, *m*, 'thousand-rayed,' the sun. — *Sahasra-retas*, *ās*, *ās*, *as*, Ved. containing inexhaustible seed. — *Sahasra-roman*, *a*, *n*, 'having a thousand hairs,' a blanket. — *Sahasra-vadana*, *as*, *m*, 'thousand-faced,' epithet of Vishṇu. — *Sahasra-varāas*, *ās*, *ās*, *as*, Ved. having infinite splendor or power. — *Sahasra-vartani*, *is*, *is*, *i*, Ved. having a thousand paths. — *Sahasra-vartanin*, *i*, *inī*, *i*, having a thousand wheels. — *Sahasra-valsa*, *as*, *ā*, *am*, Ved. having a thousand branches, thousand-branched. — *Sahasra-vāja*, *as*, *ā*, *am*, Ved. possessing infinite strength. — *Sahasra-riyā*, *f*, a kind of Dūrvā or bent grass, Panicum Dactylon; another plant (= *mahā-satavari*). — *Sahasra-redha*, *am*, *n*, sorrel; a kind of sour gruel. — *Sahasra-redhīn*, *i*, *m*, 'thousand-piercer,' a sort of cane, Calamus Fasciculatus, = *kastūri*; (*i*), *n*, Asa Foetida. — *Sahasra-sata-dakṣiṇa*, *as*, *ā*, *am*, accompanied by hundreds of thousands of sacrificial fees. — *Sahasra-sa*, ind. by thousands, in a thousand ways, thousandfold. — *Sahasra-sikhara*, *as*, *m*, 'thousand-peaked,' the Vindhya mountain. — *Sahasra-śrisha*, *as*, *ā*, *am*,

or *sahasra-śi*, *shan*, *ā*, *ā*, *a*, thousand-headed, having a thousand heads. — *Sahasra-śringa*, *as*, *ā*, *am*, thousand-horned, having a thousand horns. — *Sahasra-śravaṇa*, *as*, *m*, 'having a thousand ears,' epithet of Vishṇu. — *Sahasra-sankhyā*, *f*, the sum of a thousand. — *Sahasra-sani*, *is*, *is*, *i*, Ved. giving or bestowing a thousand. — *Sahasra-sammila*, *as*, *ā*, *am*, measuring or numbering a thousand, a thousand in number. — *Sahasra-sava*, *as*, *ā*, *am*, having a thousand libations. — *Sahasra-sā*, *ās*, *ās*, *am*, Ved. granting a thousand, bringing a thousand (treasures). — *Sahasra-sātama*, *as*, *ā*, *am*, Ved. giving thousands. — *Sahasra-stuka*, *as*, *ā*, *am*, Ved. having a thousand tuffs or curls of hair. — *Sahasra-sthūpa*, *as*, *ā*, *am*, Ved. supported by a thousand columns. — *Sahasra-hary-aśva*, *as*, *m*, 'having a thousand bay horses,' the car of Indra. — *Sahasra-hasta*, *as*, *m*, 'thousand-handed,' epithet of Siva. — *Sahasra-śrāṇṣu* ('*ra-an*'), *us*, *m*, 'thousand-rayed,' the sun. — *Sahasra-śū-ja*, *as*, *m*, 'sun-born,' epithet of Saturn. — *Sahasra-śka* ('*ra-ak*'), *as*, *i*, *am*, 'thousand-eyed,' all-perceiving, all-inspecting, vigilant, all-powerful; (*as*), *m*, an epithet of Indra (so called, according to one legend, in consequence of the curse of the sage Gautama, who, detecting him in the desire to seduce his wife Ahalyā, covered him with a thousand marks resembling the female organ, which he afterwards changed to eyes; a different legend is related in Rāmāyaṇa I. 48); epithet of Puruṣa (in the Puruṣa-sūkta, q. v.); of Vishṇu; epithet of Fire and Rudra (as identified with Fire in the Upanishads); of Siva; *N*, of a place; (*i*), *f*, *N*, of a goddess. — *Sahasra-ācāra* ('*ra-āc*'), *as*, *m*, a sort of yellow Barleria, Barleria Prionitis; [cf. *saha-ācāra*]. — *Sahasra-ādhipati* ('*ra-adh*'), *is*, *m*, the governor of a thousand villages, chief of a district. — *Sahasra-nana* ('*ra-an*'), *as*, *m*, 'thousand-faced,' epithet of Vishṇu. — *Sahasra-nika* ('*ra-an*') or *sahasra-nika*, *as*, *m*, *N*, of a king (son of Satānika, q. v.). — *Sahasra-rāpas* ('*ra-ap*'), *ās*, *ās*, *as*, Ved. having a thousand forms or shapes. — *Sahasra-magha*, *as*, *ā*, *am* (for *sahasra-magha*), Ved. having thousands of gifts, giving thousands, (Śāy. = *bahu-dhana*.) — *Sahasra-āra* ('*ra-ara*'), *as*, *am*, *n*, 'having a thousand lines or divisions,' a kind of receptacle said to be found in the top of the head and to resemble a lotus reversed, (it is fabled to be the seat of the soul.) — *Sahasra-rgha* ('*ra-ar*'), *as*, *ā*, *am*, Ved. equivalent to a thousand. — *Sahasra-rācis* ('*ra-ar*'), *is*, *m*, 'thousand-rayed,' the sun. — *Sahasra-āra* ('*ra-ar*'), *as*, *m*, a fine below a thousand or from five hundred to a thousand Paṇas. — *Sahasra-vartakā-tīrtha* ('*ra-āv*'), *am*, *n*, *N*, of a Tīrtha. — *Sahasra-śāva* ('*ra-aś*'), *as*, *m*, 'having a thousand horses,' *N*, of a king.

Sahasrataya, *as*, *i*, *am*, a thousandfold; (*am*), *n*, a thousand.

Sahasrā, *f*, a kind of plant (= *amba-shūthā*).

Sahasrin, *i*, *īṇi*, *i*, having a thousand; consisting of thousands; amounting to a thousand (as a fine); (*i*), *m*, a body of a thousand men, &c.; the commander or prefect of a thousand.

सहाय sahāya. See p. 1100, col. 3.

सहार sahāra, *as*, *m*, the Mango tree, (probably for *saha-kāra*); universal dissolution (= *mahā-pralaya*).

सहादे sa-hārda, *as*, *ā*, *am*, full of affection or love, affectionate.

सहाव sa-hāva, *as*, *ā*, *am*, employing coquettish gestures, wanton; (*am*), ind. with blandishments.

सहास sa-hāsa, *as*, *ā*, *am*, with laughter or derision, laughing, smiling; (*am*), ind. derisively, scornfully.

सहित 3. sahita, *as*, *ā*, *am* (for 1. see p. 1099, col. 3; for 2. see col. 1), = *sam-hita* under *san-dhā*. — *Sahitorū* ('*ta-ūrū*'), *ūs*, *f*, = *samhitorū*.

सहिष्णु *sahishṇu, sahiyas*, &c. See p. 1099, col. 3.

सहुड *sa-huḍa*, *as, ā, am*, having a ram, with rams.

सहुरि *sahuri*. See p. 1099, col. 3.

सहूती *sa-hūti*, ind., Ved. by common invocation, (Sāy. = *sahūtyā* = *sahāvrānena*, Rīg-veda II. 33, 4.)

सहृदय *sa-hṛidaya*, *as, ā, am*, possessing a heart, good-hearted, compassionate, intelligent; with the heart, sincere; (*as*), m. a learned man.

सहृल्लेख *sa-hṛllekha*, *as, ā, am*, doubted about, questionable; (*am*), n. questionable food.

सहेतुक *sa-hetuka*, *as, ā, am*, having a cause or reason, produced by a cause, together with a reason.

सहेमकक्ष्य *sa-hema-kakshya*, *as, ā, am*, having golden girths.

सहेल *sa-hela*, *as, ā, am*, full of play or wanton endearment, playful, sportive, playing.

सहोतज *sahoṭaja*. See p. 1100, col. 3.

सहोद 2. *sa-hoḍa*, *as, m.* (for 1. *sahoḍa* see p. 1100, col. 3), 'having stolen goods,' a thief caught with stolen property upon him.

सहोदर *sahodara*. See p. 1100, col. 3.

सहोर *sahora*. See p. 1099, col. 3.

सा 1. *sā*, f. (nom. fem. of the pronoun *tad*, see 4. *as*), she; N. of Lakshmi; of Gauri.

सा 2. *sā, ās, ās*, *am* (fr. rt. 1. *san*), Ved. giving, bestowing, granting (at the end of a comp., e. g. *sahasra-sā*, q. v.).

1. *sāti, is, f.* gaining, obtaining, acquisition, (Sāy. *sātaye* = *lābhāya*); gift, giving, dispensing; honouring, helping, help; wealth [cf. 2. *sati*, 1. *santi*]; (*is*), m. a proper N.

Sānasi, is, is, f. Ved. granting, giving; enjoyable, full of enjoyment, (Sāy. = *sambhajanīya*); (*is*), m. god.

सा 3. *sā* = rt. *so*, q. v.

2. *sāta, as, ā, am* (regarded as an irregular part. fr. rt. *so*), destroyed. (For 3. *sāta* see p. 1104, col. 2.)

2. *sāti, is, f.* end, conclusion; cessation; destruction; sharp pain.

सायमन *sāmyamana*, *as, i, am* (fr. *saṃyamana*), relating to restraint.

सायात्रिक *sāmyātrika*, *as, m.* (fr. *saṃyātrā*), a voyaging merchant, one who trades by sea, &c.

सायुगीन *sāmyugina*, *as, i, am* (fr. *saṃyuga*), relating to war or battle; warlike, martial, skilled in war; (*as*), m. a soldier skilled in war, great warrior.

साराविण *sārāviṇa*, *am, n.* (fr. *saṃ-rāva* or *saṃ-rāvin*), general acclamation or calling out of a number of people together, a general shout, crying or complaining aloud.

सांवत्सर *sāmvatsara*, *as, i, am* (fr. *saṃvatsara*), yearly, annual, perennial, lasting or occupying a year; (*as*), m. an astrologer; an almanac-maker. — *Sāmvatsara-sūtra*, *am, n.*, N. of a chapter of Bhaṭṭotpala's commentary on the Bṛihat-saṃhitā. — *Sāmvatsaraka* or *sāmvatsarika*, *as, i, am*, yearly, annual, relating to a year, produced in a year,

&c.; (*as*), m. an astrologer. — *Sāmvatsarika-srāddha*, *am, n.* an annual funeral ceremony in honour of deceased ancestors.

Sāmvatsariya, *as, i, am*, = *sāmvatsara* above.

सांवरण *sāmvaraṇa*, *as, m.* 'son of Saṃvaraṇa,' a patronymic of the Vedic Rishi Manu.

सांवदिक *sāmvādika*, *as, i, am* (fr. *saṃvāda*), colloquial, controversial, causing discussion; (*as*), m. a disputant, controversialist, logician.

सांवृत्तिक *sāmvṛttika*, *as, i, am* (fr. *saṃvṛtti*), phenomenal, illusory.

सांशयिक *sāṃśayika*, *as, i, am* (fr. *saṃśaya*), dubious, doubtful; in doubt, uncertain, irresolute.

सांसारिक *sāṃsārika*, *as, i, am* (fr. *saṃsāra*), worldly, belonging to the world, mundane.

सांसिद्धिक *sāṃsiddhika*, *as, i, am* (fr. *saṃsiddhi*), effected naturally, belonging to nature, natural, native, innate; absolute, existing absolutely; effected by supernatural means (as spells). — *Sāṃsiddhika-drava*, *as, m.* natural (as opposed to generated) fluidity, (it belongs to water only.)

सांस्थानिक *sāṃsthānika*, *as, i, am* (fr. *saṃsthāna*), relating or belonging to a common place of abode; (*as*), m. an inhabitant or native of the same place; fellow-countryman.

सांस्त्राविण *sāṃsṛāviṇa*, *am, n.* (fr. *saṃsṛāva* or *saṃ-sṛāvin*), a general stream or flow (of water &c.).

सांहननिक *sāṃhananika*, *as, i, am* (fr. *saṃhanana*), relating to the body, bodily, corporeal.

सांहित *sāṃhita*, *as, i, am* (fr. *saṃhita*), relating to the *Sāṃhita*, found in the *Sāṃhita* text; (*i*), f., N. of an Upanishad (= *satitiriyopaniṣad*).

साक *sāka*, *am, n.* (for *sāka*, q. v.), a vegetable, herb, pot-herb. — *Sāka-medha*, *ās, m. pl.* Ved. the *Sāka* sacrifice (observed on the full moon of Kārtika and following day).

साकच् *sākač* (*sa-ak*), having the Taddhita affix *akač* (in grammar).

साकम् *sākam*, ind. (probably fr. *sa* + rt. 1. *añc*, see *sādi*), with, together with (with inst.), at the same time. — *Sākaṃ-ja*, *as, ā, am*, Ved. being born together. — *Sākaṃ-yuj*, *k, k, k*, Ved. joined together. — *Sākaṃ-viḍh*, *t, t, t*, Ved. increasing along with or at the same time. — *Sākaṃ-uksh*, Ved. sprinkling at the same time. — *Sākaṃ-prasthāyya*, a particular kind of sacrifice.

साकल *sākala*, *am, n.*, N. of a town in the Pañjāb (also read *sākala*).

साकल्य *sākalya*, *am, n.* (fr. *sakala*), totality, entireness, completeness, the whole, entire, all; (*ena*), ind. completely. — *Sākalya-vačana*, *am, n.* a complete perusal.

साकाङ्क्ष *sākāṅksha* (*sa-āk*), *as, ā, am*, having a wish or desire, wishing, desirous; having significance; (*am*), ind. with longing desire, wishfully.

साकार *sākāra* (*sa-āk*), *as, ā, am*, having form, having any shape or definite figure. — *Sākāra-siddhi*, *is, f.*, N. of a work.

साकुरुण्ड *sākuruṇḍa*, *as, m.* yellow Amaranth or Barleria (= *kurunḍa, sakuruṇḍa*).

साकुल *sākula* (*su-āk*), *as, ā, am*, perplexed, bewildered.

साकूत *sākūta* (*sa-āk*), *as, ā, am*, having significance or meaning, intentional; significant; amorous, wanton; (*am*), ind. intentionally, significantly, impressively; attentively. — *Sākūta-suita*, *am, n.* a meaning smile, amorous smile.

साकेत *sāketa*, *am, n.*, N. of the city Ayodhya or ancient Oude; (*ās*), m. pl. the inhabitants of *Sāketa* or Ayodhya.

Sāketaka, *as, m.* an inhabitant of *Sāketa*; (*am*), n. = *sāketa* above.

साकुक् *sāktuka*, *as, m.* (fr. *saktu*), barley; (*am*), n. a quantity of fried barley or barley-meal.

साक्ष 1. *sāksha* (*sa-ak*), *as, ā, am* (see 2. *aksha*), having the seeds of which rosaries are made, having a rosary.

साक्ष 2. *sāksha* (*sa-ak*), having eyes, (see 4. *aksha*.)

Sākshāt, ind. (properly abl. c. of the above), before the eyes, in sight of, in presence of, before; eye to eye, visibly, evidently, openly, manifestly; visibly present, visibly manifested as, like; with one's own eyes. — *Sākshāt-karaṇa*, *am, n.* or *sākshāt-kāra*, *as, m.* causing to be visibly present; making evident to the senses; intuitive perception, actual feeling. — *Sākshāt-kṛi*, cl. 8. P. *-karoti*, &c., to make evident to the senses, place clearly before the mind. — *Sākshāṭṭvīta-dharmān*, *ā, m.* one who has a real or intuitive perception of duty. — *Sākshād-dharma*, *as, m.* the personified incarnation of law or justice; Justice himself.

Sākshika, in *a-s*, *loka-s*, q. v. v.

Sākshin, *i, iṇi*, i, observing, witnessing, seeing; attesting, testifying, giving evidence; (*i*), m. an observer; an eye-witness; any witness (in law). — *Sākshi-tā*, *f.* or *sākshi-tva*, *am, n.* the office of a witness, evidence, testimony, attestation. — *Sākshi-dvaidha*, *am, n.* discrepancy between witnesses, contradictory evidence. — *Sākshi-parikshā*, *f.* or *sākshi-parikshaṇa*, *am, n.* examination of a witness. — *Sākshi-pratyaya*, *as, m.* the evidence or testimony of witnesses. — *Sākshi-prasna*, *as, m.* interrogating witnesses, examination of witnesses. — *Sākshiprasna-viḍhāna*, *am, n.* the rule or law about examining witnesses. — *Sākshi-bhārita*, *as, ā, am*, proved by an eye-witness, established by testimony. — *Sākshi-mat*, *ān, atī*, at, having or requiring evidence. — *Sākshi-lakshaṇa*, *as, ā, am*, defined or proved by testimony. — *Sākshi-vat*, ind. like a witness. — *Sākshy-abhāva*, *as, m.* absence or want of witnesses, absence of testimony.

Sākshi-kṛi, cl. 8. P. *-karoti*, *-kartum*, to call to witness, cause to attest.

Sākshi-kṛitya, ind. having called to witness.

Sākshya, *am, n.* testimony, evidence, attestation.

साक्षत *sākshata* (*sa-ak*), *as, ā, am*, uninterrupted; possessing grain; (*am*), ind. uninterruptedly. — *Sākshata-pātra-hasta*, *as, ā, am*, having a cup of grain in the hand, holding a vessel full of parched grain.

साक्षर *sākshara* (*sa-ak*), *as, ā, am*, having syllables or letters; containing syllables, &c.

साक्षेप *sākshēpa* (*sa-āk*), *as, ā, am*, conveying reproach or irony, taunting; (*am*), ind. with contumely, reproachfully, reproachingly.

साखिदत्त *sākhidatṭeya*, *as, i, am* (fr. *sakhi-datta*, 'friend-given'), belonging to a friend's gift.

साख्य *sākhyā*, *as, i, am* (fr. *sakhi*), relating to a friend, friendly, amicable.

Sākhyā, *am, n.* friendship, affection.

साखोट *sākhoṭa* for *śākhoṭa*, q. v.

सागर *sāgara*, *as, m.* (fr. *sagara*), the ocean (said to have been named *Sāgara* by Bhāgīratha after his ancestor king *Sāgara*, see the legend under *sa-gara*; another legend asserts that the bed of the ocean was dug by the sons of *Sāgara*; according to various authorities three or four or seven oceans are enumerated, see 1. *saṃ-udra*); a symbolic term for the number four; a sort of deer; N. of a place; of an author; of a work. — *Sāgara-ga*, *as, ā, am*, going to the ocean; (*ā*), f. epithet of the

Ganges; a river, stream. — *Sāgara-gāminī*, f. 'ocean-going,' a river. — *Sāgaragāṣṭa-sūta*, as, m. 'son of the Ganges,' epithet of Bhīṣma. — *Sāgarar-gama*, as, ā, am, flowing to the ocean. — *Sāgara-datta*, as, m. 'Ocean-given,' a proper N. — *Sāgara-dhira* (*etas*, ās, ās, as, whose mind is as firm or as deep as the ocean. — *Sāgara-nemī*, is, f. 'ocean-encircled,' the earth. — *Sāgara-paryanta*, as, ā, am, bounded by the sea. — *Sāgara-plavana*, am, n. navigating the ocean, leaping across the sea. — *Sāgara-mekhala*, as, ā, am, girdled by the ocean, sea-girt; (ā), f. the earth. — *Sāgara-vat*, ind. like the ocean. — *Sāgarānukūla* (*ra-an*), as, ā, am, situated on the sea-coast. — *Sāgarānta* (*ra-an*), as, ā, am, ending at the sea, bounded by the ocean, sea-girt. — *Sāgarāmbharā* (*ra-am*), f. 'ocean-clothed,' the earth. — *Sāgarālaya* (*ra-āl*), as, m. 'ocean-dwelling,' epithet of Varuṇa. — *Sāgareshvara-tīrtha*, am, n., N. of a Tīrtha. — *Sāgarotsa* (*ra-ut*), am, n. 'produced in the sea,' sea-salt. — *Sāgarodgāra* (*ra-ud*), as, m. the swelling or heaving of the sea. — *Sāgarodhikūla-nihsvana* (*ra-ud*), as, ā, am, raising a sound like the ocean.

साग्नि sāgni (*sa-ag*^o), is, is, i, having fire; taking the sacred fire; (i), ind. along with fire.

सायुका, as, ā, am, possessing or maintaining a fire; associated with Agni; (as), m. a householder who maintains a sacred fire.

साय sāgra (*sa-ag*^o), as, ā, am, with a surplus, more than; (am), ind., Ved. for a longer period, for a whole life.

साङ्ख्य sāṅkya, am, n. (fr. *san-kara*), mixing or blending together confusedly, confusion, mixture. — *Sāṅkya-vāda*, as, m., N. of a short Nyāya treatise.

साङ्कल sāṅkala, as, i, am (fr. *san-kala*), effected or produced by addition, accumulated, &c.

साङ्काश्य sāṅkāśya, N. of the country of king Kuśa-dhvaṇa (brother of Janaka); (ā), f., N. of Kuśa-dhvaṇa's capital, (Rāmāyaṇa I. 70, 3.) — *Sāṅkāśya-nātha*, as, m. 'lord of Sāṅkāśya,' epithet of Kuśa-dhvaṇa, (see *śitā*.)

साङ्कुर sāṅkura (*sa-an*^o), as, ā, am, possessing shoots or buds, budding, in bud.

साङ्कृति sāṅkrīti, is, m., N. of a sage (son of Viśva-mitra, and founder of the Vaiyāghrapādyā family).

Sāṅkrītya, as, m., N. of a Muni; (ās), m. pl., N. of a family or race.

साङ्कृतिक sāṅketika (fr. *sanketa*), as, i, am, conventional; indicatory, symbolical, expressed by signs or tokens or marks, consisting of signs, &c.

साङ्क्षेपिक sāṅkshepika, as, i, am (fr. *san-kshēpa*), throwing together, abridging; abridged, contracted, concise, summary, short.

साङ्ख्य sāṅkhyā, as, ā, am (fr. *san-khyā*), relating to number or calculation, reckoning up, calculating, enumerating, deliberating, reasoning; rational, discriminative; (as, am), m. n., N. of one of the three great divisions of Hindū philosophy, (ascribed to the sage Kapila, q. v., and so called as 'reckoning up' or 'enumerating' twenty-five Tattvas or true principles, its object being to effect the final liberation of the twenty-fifth Tattva [Purusha, the Soul] from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other Tattvas, and rightly discriminating the Soul from them; these twenty-four principles are divided into eight Prakṛitis or Producers and sixteen Vikāras or Productions; the eight Producers start from a Mūla-prakṛiti or original Producer [variously called Pradhāna, 'chief one,' A-vyakta, 'unevolved,' Brahman, 'supreme,' Māyā, 'power of illusion,' Bahu-dhānaka, 'much-containing'],

which is emphatically the Prakṛiti, 'First-producer,' or 'Originant,' being a kind of primordial germ whence all the twenty-three remaining Tattvas are evolved; its first production is the 2nd Tattva, viz. Buddhi, Intellect [sometimes called Mahat from its being the great source of the two other internal organs or instruments, Ahankāra and Manas, which are both modifications of it]; 3rd in order comes Ahankāra, 'the I-making' principle or sense of individuality; 4th come the five Tan-mātras or subtle elementary particles out of which the five grosser elements are evolved; the preceding eight principles constitute the Producers, [all but the first being of course in one sense also Productions]; then follow, as proceeding from the Tan-mātras, the five Sthūla-bhūtas or grosser elements [also called Mahā-bhūta], viz. a. ākāśa, space or ether, having the Guṇa or property of sound [*śabda*], which is the Vishaya or object of apprehension for the corresponding Indriya or organ, the Ear; b. vāyu, air, having the Guṇa or property of tangibility or touch [*sparsa*], which is the Vishaya for the Skin; c. tejas or jyotis, fire or light, having the property of form or colour [*rūpa*], which is the Vishaya for the Eye; d. āpas, water, having the property of savour or taste [*rasa*], which is the Vishaya for the Tongue; e. pṛithivī or bhūmi, earth, having the property of odour or smell [*gandha*], which is the Vishaya for the Nose, [see *guṇa*]; each of these elements after the first having also the Guṇa or Guṇas of the preceding besides its own, and these Guṇas being sometimes identified with the Tan-mātras; then follow the eleven organs, produced like the Tan-mātras from the 3rd Tattva Ahankāra, forming with them a class of sixteen [*śoḍaśakāḥ*]; these eleven organs are the five above-named Buddhindriyāni or organs of sense, viz. ear, skin, eye, tongue, nose; the five Karmendriyāni or organs of action, viz. larynx, hand, foot, arms, and organ of generation; and an eleventh organ called Manas, commonly translated 'mind,' which stands between both sets of Indriyas as an internal organ of perception and action, or of cognition and volition, [see *manas*]; the twenty-fifth Tattva, Purusha or Soul, is to be wholly distinguished from the twenty-four just enumerated; it is neither a Producer nor Production; it is altogether passive, and simply a looker-on, having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with unintelligent Prakṛiti, as a lame man mounted on a blind man's shoulders, for the sake of observing and enjoying the acts of this Prakṛiti, who herself cannot see or observe anything; without that union no creation can take place any more than can the birth of a child without the union of male and female; this view of creation implies the eternal existence of innumerable separate individual souls, each soul by its junction with Prakṛiti causing the creation of its own phenomenal world, which world, however, has an existence of its own independent of all connection with the particular Purusha to which it is joined; moreover, each soul is invested in the first place with a subtle body [*linga-sarīra* or *sūkṣma-sarīra*] composed of Buddhi, Ahankāra, the five Tan-mātras, and the eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul through all its transmigrations, while the latter perishes; this system also teaches that Prakṛiti and its products may be regarded as made up of three ingredients in a state of equipoise, viz. Sattva, Rajas, and Tamas, Goodness, Passion, and Darkness, commonly called Guṇas, but rather substances than qualities, and more correctly translated 'fetters,' because they are like a triple-stranded rope [see *guṇa*] which binds and confines the soul: the Sāṅkhyā system agrees with the Vedānta in being synthetical, and so differing from the Analytical Nyāya; its great point of divergence from the Vedānta is in maintaining two principles which the Vedānta denies, [see *vedānta*]; it is said to be atheistical as ignoring all notice of a Supreme Soul,

whose existence is, however, established by the Yoga branch of the Sāṅkhyā proper, [see *yoga*]; the vague outlines of the system before its crystallization into a distinct school of dualism are propounded in the first Book of Manu: its more fully developed doctrines are contained in the Sāṅkhyā-sūtras ascribed to Kapila, in the Tattva-samāsa, or Summary of Principles, ascribed to the same author, in the Sāṅkhyā-kārikā [see below], and the numerous commentaries on these works, some of which are enumerated below: the Buddhist system and that of bishop Berkeley in Europe have many points of connection with the Sāṅkhyā, but the modern philosophers of India pay far more attention to the Nyāya and Vedānta; a follower of the Sāṅkhyā system of philosophy; a patronymic of the Vedic Rishi Atri; epithet of Śiva. — *Sāṅkhyā-kārikā*, f., N. of a collection of memorial verses or stanzas by Īśvara-kṛishṇa in which a summary of the Sāṅkhyā system is given. — *Sāṅkhyā-kārikā-bhāṣya*, am, n., N. of a commentary by Gauḍa-pāda on the Sāṅkhyā-kārikā. — *Sāṅkhyā-kaumudī*, f. = *sāṅkhyā-tattva-kaumudī*; N. of another commentary by Rāma-kṛishṇa-bhaṭṭācārya on the Sāṅkhyā-kārikā. — *Sāṅkhyā-krama-dīpikā*, f., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyā-candrīkā*, f., N. of a commentary on the Sāṅkhyā-kārikā by Nārāyaṇa-tīrtha. — *Sāṅkhyā-tattva-kaumudī*, f., N. of a commentary on the Sāṅkhyā-kārikā by Vācaspati-miśra. — *Sāṅkhyā-tattva-pradīpa*, as, m., N. of a brief exposition of the Sāṅkhyā system by Kavi-rāja-yati. — *Sāṅkhyā-tattva-vilāsa*, as, m., N. of a commentary by Raghunātha-tarkavāgīśa-bhaṭṭācārya on the Sāṅkhyā-tattva-kaumudī. — *Sāṅkhyā-pravācāna*, am, n. 'exposition or interpretation of the Sāṅkhyā system,' N. given by the commentator Vijñāna-bhikṣu to the six books containing the Sūtras of the Sāṅkhyā system of philosophy ascribed to Kapila; N. of the Yoga-sūtras (ascribed to Patañjali, see *yoga-sūtra*); the title Sāṅkhyā-pravācāna appears to be more properly applied to this division of the Sāṅkhyā. — *Sāṅkhyā-pravācāna-bhāṣya*, am, n., N. of a commentary on the Sāṅkhyā-sūtra by Vijñāna-bhikṣu. — *Sāṅkhyā-prasāda*, as, m. epithet of Śiva. — *Sāṅkhyā-bhāṣya*, am, n. = *sāṅkhyā-pravācāna-bhāṣya*. — *Sāṅkhyā-bhikṣu*, us, m. a particular kind of mendicant. — *Sāṅkhyā-mukhya*, as, m. epithet of Śiva. — *Sāṅkhyā-yoga*, as, m. 'application of the Sāṅkhyā doctrine to the knowledge of spirit,' N. of the second chapter of the Bhagavad-gītā, (perhaps so named as setting forth both the Sāṅkhyā and Yoga doctrines in regard to the soul; according to Śabḍa-k. = *jñāna-yoga* or *brahma-vidyā*.) — *Sāṅkhyā-yoga-pravartin*, i, m. epithet of Śiva. — *Sāṅkhyā-vṛtti-prakāśa*, as, m. = *sāṅkhyā-tattva-vilāsa*. — *Sāṅkhyā-vṛtti-sāra*, as, m., N. of a commentary on the Sāṅkhyā-sūtra by Mahā-deva Sarasvatī. — *Sāṅkhyā-sūtra*, am, n. the Sāṅkhyā doctrine or system of philosophy; any treatise upon it. — *Sāṅkhyā-sāra* or *sāṅkhyā-sāra-vivēka*, as, m., N. of a work by Vijñāna-bhikṣu. — *Sāṅkhyā-sūtra*, am, N. of six books of aphorisms of the Sāṅkhyā philosophy ascribed to Kapila, (the number of aphorisms is said to be 526.) — *Sāṅkhyā-sūtra-vivaraṇa*, am, n., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyārtha-tattva-pradīpikā* (*ya-ar*^o), f., N. of a brief exposition of the Sāṅkhyā system by Bhaṭṭa-keśava. — *Sāṅkhyārtha-sāṅkhyā-yika* (*ya-ar*^o) = *sāṅkhyā-tattva-vilāsa*. — *Sāṅkhyā-lankāra* (*ya-al*^o), as, m. = *sāṅkhyā-krama-dīpikā*.

Sāṅkhyāyana, as, m. (probably for *sāṅkhyāyana*), N. of a Muni; of the author of certain Gṛhya-sūtras, &c. — *Sāṅkhyāyana-sūtra*, am, n. the Sūtras of Sāṅkhyāyana.

साङ्ग sāṅga (*sa-an*^o), as, ā or i, am, having members or subdivisions; comprising every subordinate part, complete in every part, finished; together with the Angas of the Veda, (see *vedāṅga*).

Sāṅgopāṅga (°ga-up°), *as, ā, am*, along with the *Angas* and *Upāṅgas*, (see *vedāṅga, upāṅga*.)

साङ्गज *sāṅgaja* (*sa-an°*), *as, ā, am*, together with hair, covered with hair.

साङ्गतिक *sāṅgatika*, *as, ī, am* (fr. *saṅgati*), relating or belonging to union or association, relating to society, social, associating; (*as*), m. a visitor, guest, new comer; one who comes to transact business.

साङ्गम *sāṅgama*, *as, m.* (fr. *saṅgama*), coming together, union, meeting, encounter.

Sāṅgamana, *as, m.* See under *un-aśnut*.

साङ्गरक *sāṅgaraka* (*sa-an°*), *as, ā, am*, attended by the planet Mars.

साङ्गुष्ठ *sāṅguṣṭham* (*sa-an°*), ind. together with the thumb.

साङ्गामिक *sāṅgrāmika*, *as, ī, am* (fr. *saṅgrāma*), relating to war; warlike, martial; (*as*), m. a commander, general.

साङ्घातिक *sāṅghātika*, *as, ī, am* (fr. *saṅghāta*), utterly destructive, causing complete destruction, very deadly, killing.

साङ्गुखी *sāṅgukhī*, f. (according to Śabada-k.), N. of a particular Tithi, q. v.

साच् *sāc* (fr. *saś*), Ved. in *apatya-sāc*, *nṛi-shāc*.

Sācin in *śarya-s°*, q. v. (perhaps connected with *sāci* below).

साचि *sāci*, ind. (probably loc. c. of a word formed fr. *sa* + rt. 1. *añc*, see 2. *añc*), crookedly, awry, in a sidelong manner, obliquely, bent on one side. — *Sāci-vālikā*, f. the white-flowered hogweed. — *Sāci-vilokita*, *am, n.* a side-long glance. — *Sāci-śhīta*, *as, ā, am*, standing or placed unevenly; standing across. — *Sāci-kṛi*, cl. 8. P. -*karoti*, &c., to make crooked, bend or turn aside. — *Sāci-kṛita*, *as, ā, am*, made crooked; bent, inclined, seen crookedly or tortuously, distorted, misrepresented; (*am*), n. distortion or perversion of mind, prejudice. — *Sāci-guṇa*, N. of a place or district.

साचिच्य *sācivya*, *am, n.* (fr. *sačiva*), companionship, friendship, fellowship; the office of a counsellor, ministership, ministry, administration.

साचीचित् *sācīvit*, ind. (in Naigh. II. 15. enumerated among the *kṣhipra-nāmāni*).

साजात्य *sājātya*, *am, n.* (fr. *sa-jāti*), community of genus, homogeneity, sameness of class or caste or tribe, equality of kind.

साञ्चारिक *sāñcārika*, *as, ī, am* (fr. *sañcāra*), moving about, setting in motion.

साञ्चि *sāñci* (incorrect for *sañ-citi*), N. of the ninth book of the *Satpatha-Brahmana*.

साञ्जन *sāñjana* (*sa-an°*), *as, ā, am*, having pigment; (*as*), m. a lizard, chameleon.

सात् *sāt*, cl. 10. P. *sāyati*, -*yitum*, to make visible or manifest, show.

साटोप *sāṭopa* (*sa-āt°*), *as, ā, am*, having a swelling, swollen, puffed up; puffed up with pride, proud, haughty, consequential; (*am*), ind. arrogantly, proudly, consequentially.

साट्टहास *sāṭṭhāsa* (*sa-āt°*), *am*, ind. with loud laughter, with a horse-laugh.

साड्भूत *sāḍbhūta*, *as, ā, am*, taking the form *sāḍ* or *sāḍ*, (said of 2. *suh*.)

साढ *sāḍha*. See under rt. 1. *sah*.

सात् 1. *sāt*, a Taddhita affix which when put after a word denotes a total change of anything into the thing expressed by that word, (see *bhāsmasāt*.)

सात् 2. *sāt*, a Sautra rt. meaning 'to give pleasure.'

3. *sāt*, t, n. (according to some), N. of Brahma.

3. *sāta*, am, n. pleasure, delight.

Sāṭya, *as, ā, am*, causing or affording pleasure.

Sātālā, f., N. of a plant (= *charma-kashā*).

सात 1. and 2. *sāta*, &c. See p. 1102, col. 1.

सातत्य *sātātya*, *am, n.* (fr. *sa-tata*), continuity, constancy; (*ena*), ind. with continuity, eternally, perpetually.

सातवाहन *sāta-vāhana*, *as, m.*, N. of king Śāli-vāhana, (fabled to have been discovered, when a child, riding on a Gandharva called Sāta, who, according to one legend, was changed into a lion; but see *śāli-vāhana*.)

साति 1. and 2. *sāti*. See p. 1102, col. 1.

सातिरेक *sātireka* (*sa-āt°*), *as, ā, am*, having excess, increased, more extended.

सातिशय *sātiśaya* (*sa-āt°*), *as, ā, am*, excessive.

सातिसार *sātisāra* (*sa-āt°*), *as, ā, am*, afflicted with dysentery, dysenteric.

सातीन *sātina*, *as, m.* (fr. *sātina*, q. v.), pease, pulse, Pisum Sativum.

Sātīlaka, *as, m.* (fr. *sātīlaka*), pease.

सातोवार्हत *sātobārhata*, *as, ī, am* (fr. *sato-brihati*), relating or belonging to the Sato-Brihatī metre.

सात्त्रिक *sāttrika*, *as, ī, am* (fr. *sattra*), belonging to a sacrifice, sacrificial.

सात्त्विक *sāttvika*, *as, ī, am* (fr. *sat-tva*), real, substantial, essential, natural, genuine, true, honest, sincere, good, virtuous, excellent, amiable, vigorous, energetic, pure (without the least admixture of passion); internal, pertaining to the internal feelings; endowed with the Sattva Guṇa, (i. e. purity or goodness, see *guṇa, sat-tva*); belonging to or proceeding from this Guṇa; (*as*), m. natural indication of feeling or emotion, (constituting a class of Bhāvas which hold a middle place between the Sthāyī-bhāvas and Vyabhičāri-bhāvas in poetry and the drama; they are described as eight particular states of body and mind, viz. *stambha*, inability to move; *sveda*, perspiration; *romāñcā*, horripilation; *svara-vikāra*, change of voice; *vepathu*, tremor; *varṇa-vikāra*, change of colour; *asru*, tears; and *pralaya*, mental absorption); a Brahman; epithet of Brahmā; of the eighth creation by Prajā-pati; (ī), f., N. of Durgā; a particular kind of *Pūjā* practised by the worshippers of Durgā; scil. *tushī*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*).

सात्मन् *sātmān* (*sa-āt°*), *ā, ā, a*, having a soul; united to the Supreme Soul. — *Sāma-tā*, f. absorption into the essence (of Brahman).

Sātmya, *as, ā, am*, agreeable to the nature or natural constitution, wholesome.

सात्यकि *sātyaki*, *is, m.* (fr. *satyaka*), patronymic of a warrior in the Pāṇḍu army who acted as the charioteer of Kṛiṣṇa (he was son of Satyaka and belonged to the Vṛiṣṇi family).

सात्यमुग्रि *sātyamugri*, *is, m.*, N. of a teacher of the Sāma-veda.

Sātyamugrya, *as, m. pl.*, N. of a school or Śākhā of the Sāma-veda.

सात्यजि *sātyajñi*, *is, m.* (fr. *satya-yajña*), a patronymic of Soma-śushma.

सात्यवत *sātyavata*, *as, m.* (fr. *satya-vat*, q. v.), a metronymic of the sage Vyāsa, q. v.

Sātyavata, *as, m.* = *sātyavata* above.

सात्यहय *sātyahavya*, *as, m.* 'son of Satyabavya,' N. of a descendant of Vasishṭha.

सात्वाजित *sātrājita*, *as, m.* (fr. *satrā-jit*), a patronymic.

सात्वासह *sātrāsaha*, *as, m.* (fr. *satrā-sah*), a patronymic of Soṇa (a king of the Pāṇḍālas).

Sātrāsaha for *sātrāsaha* in Atharva-veda V. 13, 6.

सात्वत् *sātvat*, *ān, m.* [cf. *satvat*], a man of the Yādava tribe, (see Bhāgavata-Purāṇa VIII. 5. 13); a follower, worshipper (of Kṛiṣṇa, &c.).

सात्वत् *sātvata*, *as, m.* (probably fr. *sātvat* or fr. *satvat*), N. of Vishṇu or Kṛiṣṇa; of Bala-deva; the son of an outcaste Vaiśya; (*ās*), m. pl., N. of a people inhabiting a district in central India (said to be the descendants of outcaste Vaiśyas; cf. *satvat*): (ī), f., scil. *vyāṭi*, one of the four great divisions of dramatic style or action (described as abounding in displays of bravery, generosity, honesty, and cheerfulness, containing little love, and characterized by the marvellous; four kinds of Sātvat are enumerated, viz. *Utthāpaka*, *Saṅghātya*, *Saṅlāpa*, and *Parivartaka*); N. of the mother of Śiśu-pāla.

सात्विक *sātvika*. See *sāttvika*.

साद *sāda*, *sādana*, *sādayat*, &c. See under rt. 1. *sad*, p. 1055, col. 2.

सादर *sādara* (*sa-ād°*), *as, ā, am*, having or paying respect, respectful; impassioned; (*am*), ind. respectfully, considerably.

सादि *sādi*, *sādita*, *sādin*, &c. See p. 1055, col. 2.

सादृश्य *sādrīśya*, *am, n.* (fr. *sa-dṛīśa*), likeness, resemblance, similarity; a likeness, portrait. — *Sādrīśya-vāda*, *as, m.* 'disputation about Sādrīśya,' N. of a philosophical treatise by Mahā-deva.

साद्यन्त *sādy-anta* (*sa-ād°*), *as, ā, am*, having beginning and end, complete, entire; (*am*), ind. from beginning to end.

साद्यश्क्र *sādyashkra*, *as, m.*, Ved. N. of a particular Kratu or sacrificial ceremony.

Sādyashkra, *as, m.* Ved. = *sādyashkra* above.

साद्यस्क *sādyaska*, *as, ī, am* (probably for *sādyaska*, q. v.), quick, instantaneous.

साध् *sādh* (connected with rt. 3. *sidh*), cl. 5. P. *sādhnoti* (Ved. also cl. 1. *sādhati*), *sasādhā*, *sātsyati*, *asātsit*, *sāddhum* (also *sādhītum*), to complete, finish, accomplish; to conquer; cl. 4. P. *sādhayati*, &c., to be completed or accomplished: Caus. (identical with the Caus. of rt. 3. *sidh*), *sādhayati*, -*yitum*: Aor. *asādhāt* (Ved. [pra-] *asādhātī* = *prasādhayatu*, Rīg-veda VI. 49, 8); to accomplish, effect, perform, do, complete, conclude, perfect, make perfect, bring to perfection, bring to an end or conclusion, settle, secure; to substantiate, prove; to enforce settlement, recover (a debt); to obtain; to subdue, overcome, conquer; to destroy, kill; to learn, understand; to set out, depart, go away, proceed, go, (used for rt. *gam* in dramatic language, according to the Sāhitya-darpaṇa); to fly, flee: Desid. of Caus. *sādhayati*, to desire to accomplish: Desid. *sādhatsati*: Intens. *sādhayate*, *sādhādhi*: [cf. Gr. *ēō-s*, *hō-s*, *hōcō-s*, *ēō-ω-s*, *ēō-ι-s*: Goth. *sīd-u-s*, 'a habit'; *sīdōn*, 'to contrive, perform'; probably *sandjan*, *sēlis*, 'good'; *un-sēlis*: Angl. Sax. *sendan*: Old Germ. *sīt-u*, 'a habit'; *sālig*, 'happy'; *sālidā*.]

Sādhaka, *as, akā* or *ikā*, *am*, effective, accomplishing, fulfilling, completing, perfecting, finishing; effecting by magic, magical; an efficient or skilful person, adept; aiding, helping, an assistant; (*akā*), f. epithet of Durgā; (*ikā*), f. a skilful or efficient woman; [cf. *sādhikā*, s. v.]

Sādhāt, *am, antī*, at, accomplishing, completing, effecting. — *Sādhad-īṣṭi*, *is, is, ī*, Ved. fulfilling the objects of sacrifices (said of Agni).

Sādhana, *as, ī, am*, effecting; a perfecter; (*ās*), m., N. of the author of Rīg-veda X. 157; (*am*), n. the

act of accomplishing, effecting, performing; settling; accomplishment, completion, complete attainment of any object; a means of accomplishing or effecting, means of obtaining, means or expedient (in general); efficient cause, source, cause (in general); an instrument, agent; the instrumental case (in grammar); a bodily organ; the penis; an udder; an implement, utensil, apparatus; matter, materials, ingredient, substance; a medicinal preparation, drug, medicine; a component part of an army, any military apparatus, force, army; aid, assistance, an assistant; substantiation, proof, establishment of the truth, demonstration; a reason or premise leading to a conclusion, middle term or Hetu in a syllogism (= *vyāpya*, q. v.); accomplishing anything by magic or incantations, magic; enforcement of payment or settlement (of a debt), compelling the delivery of anything, infliction of a fine (in law); good works, penance, self-mortification, the observance of moral and ceremonial duties, attainment of beatitude; wealth; advantage, profit; friendship; the act of subduing, overcoming; subduing by charms, stupefying, fascinating; conciliating, propitiating, worshipping; killing, destroying; killing metals, depriving them by oxydation &c. of their metallic properties (especially said of mercury); burning on the funeral pile, obsequies; setting out, proceeding, going; going quickly; going after, following. — *Sādhana-kriyā*, f. (in Pāṇini) an action connected with a Kāraka; a finite verb; a Kṛd-anta affix. — *Sādhana-śatusṭaya*, *am*, n. four kinds of proof (in phil.). — *Sādhana-tā*, f. or *sādhana-tva*, *am*, n. being a means of attaining (e.g. *dharmasya tattva-jñānādi-sādhana* *kim mānam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhana-nirdeśa*, *as*, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhana-pañcaka*, *am*, n., N. of five stanzas giving rules for the attainment of Pra-sānti or quiescence. — *Sādhana-pattra*, *am*, n. any written document used as evidence or proof. — *Sādhana-rūpin*, *i*, *inī*, *i*, having the form of an instrument, having the form or character of a means or expedient. — *Sādhana-rā* ('*na-av*'), *as*, *ā*, *am*, worthy of being accomplished. — *Sādhana-vyāpaka* ('*na-av*'), *as*, *ā*, *am*, (in logic) not invariably attending on the proof. — *Sādhana-vyāpaka-tā*, f. or *sādhana-vyāpaka-tva*, *am*, n. non-invariable attendance on the proof or on what is brought forward in proof.

Sādhana, f. accomplishment, completion; propitiation, worship, adoration.

Sādhaniya, *as*, *ā*, *am*, to be accomplished or effected; to be proved.

Sādhanta, *as*, m. a beggar, mendicant.

Sādhayat, *an*, *antī*, *at*, accomplishing, effecting; perfecting, purifying; substantiating, proving; enforcing payment, recovering (a debt &c.), subduing; conciliating; waiting upon, serving.

Sādhita, *as*, *ā*, *am*, effected, completed, finished, achieved, accomplished, succeeded; settled, fulfilled; substantiated, proved; made good, settled (as a debt), discharged, recovered; obtained; fined; amerced, punished by fine, made to pay; awarded (as a punishment or fine); subdued, mastered; enabled to effect or obtain.

Sādhiman, *ā*, m. perfection, goodness, excellence.

Sādhishṭha, *as*, *ā*, *am* (superl. of *sādh*), best, most excellent; very fit, most proper or right; hardest, very hard or firm, (in these senses regarded as an irregular superl. of *vādha*, cf. *sādhaya*.)

Sādhīyas, *ān*, *asī*, *as* (compar. of *sādh*), better, more excellent; more right, more proper; very right or proper; very handsome; harder, firmer, very hard or firm, (in these last senses regarded as a compar. of *vādha*.)

Sādh, *us*, *us* or *-vī*, *u*, perfect, excellent, good, eminent; virtuous, honourable, pious, righteous, faithful, pure; correct, pure, classical (as a language &c.); fit, proper, right; kind, beautiful, pleasing;

well-born, noble, of honourable or respectable descent; (*us*), m. a good or honest man, a saint, sage; a Jina or deified Jaina saint; a merchant; a money-lender, usurer; (according to some) a derivative or inflected noun; (*vī*), f. a chaste or virtuous woman; a saintly woman; a faithful wife; a particular root, = *medā*; (*u*), ind. well; well done! good! indeed; enough, away with! (with inst.). — *Sādh*-*karman*, *ā*, *ā*, *ā*, Ved. doing kind actions, beneficent. — *Sādh*-*kirtti*, *i*, m., 'having a good reputation,' a proper N. — *Sādh*-*gata*, *as*, *ā*, *am*, resorted to by the good, respectable, virtuous. — *Sādh*-*ja*, *as*, *ā*, *am*, well-born, of noble family or descent. — *Sādh*-*jana*, *as*, m. a good person, good people. — *Sādh*-*tas*, ind. from a good man. — *Sādh*-*tā*, f. or *sādh*-*tva*, *am*, n. goodness, excellence, correctness. — *Sādh*-*devī*, *i*, *inī*, *i*, Ved. skilfully playing. — *Sādh*-*devītya*, *as*, *ā*, *am*, having a merchant as second, accompanied by a merchant. — *Sādh*-*dhī*, *i*, f. a good understanding; good disposition; (*i*, *is*, *i*), having a good understanding, wise, well-disposed; (*is*), f. a wife's mother, husband's mother, mother-in-law. — *Sādh*-*pushpa*, *am*, n. a beautiful flower; the shrub Hibiscus Mutabilis. — *Sādh*-*bhāva*, *as*, m. good nature, goodness, kindness. — *Sādh*-*mat*, *ān*, *atī*, *at*, good. — *Sādh*-*mata*, *as*, *ā*, *am*, well thought of, highly prized, praised. — *Sādh*-*manya*, *as*, *ā*, *am*, thinking one's self good or virtuous. — *Sādh*-*ratna-sūri*, *i*, m., N. of the author of a commentary on the Nava-tattva. — *Sādh*-*vat*, ind. as if good, as if correct. — *Sādh*-*vāda*, *as*, m. a cry of 'good!' — *Sādh*-*vāha*, *as*, m. a good horse, well-trained horse. — *Sādh*-*vāhin*, *i*, m., 'carrying well,' a good horse, well-trained horse; (*i*, *inī*, *i*), having good horses. — *Sādh*-*vrīksha*, *as*, m. a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādh*-*vrītta*, *am*, n. good conduct, virtue, piety; (*as*, *ā*, *am*), well-conducted, upright; (*as*), m. a well-conducted person, a virtuous or honest man. — *Sādh*-*vrītti*, *i*, f. good profession or means of living; good exposition, excellent commentary; good or excellent practice, the moral and ritual observances of the Hindūs; (*i*, *is*, *i*), well-conducted, well-behaved, virtuous. — *Sādh*-*śabda*, *as*, m. a cry of 'good!' — *Sādh*-*śīla*, *as*, *ā*, *am*, well-disposed, virtuously inclined; virtuous, righteous. — *Sādh*-*śīla-tva*, *am*, n. good disposition, virtuous inclination. — *Sādh*-*samsarga*, *as*, m. association with the good. — *Sādh*-*samācāra*, *as*, *ā*, *am*, well-behaved. — *Sādh*-*sammata*, *as*, *ā*, *am*, approved by the good. — *Sādh*-*hukta* ('*dhu-uk*'), *as*, *ā*, *am*, said or declared by the good. — *Sādh*-*anindita*, *as*, *ā*, *am*, unblamed or unreplicated by the good, of irreproachable character. — *Sādh*-*valankṛta*, *as*, *ā*, *am*, beautifully adorned. — *Sādh*-*ācāra*, *as*, *ā*, *am*, well-conducted, of virtuous conduct.

Sādh-*huka*, *as*, m., N. of a low or degraded tribe.

Sādh-*huyā*, ind., Ved. kindly, properly, amicably.

Sādhya, *as*, *ā*, *am*, to be accomplished or effected; to be formed; practicable, feasible, attainable; to be proved or demonstrated; to be substantiated or made good; to be inferred or concluded (in logic); to be subdued or mastered, subduable, to be conquered, conquerable; to be killed or destroyed; to be cured, curable; (*as*), m. a particular celestial being, (see below); a deity (in general); the twenty-second astronomical Yoga; a particular Mantra; N. of a Muni; (*ās*), m. pl. 'the perfect or pure ones,' N. of a class of celestial beings belonging to the *Gaṇa-devatā*, q. v., sometimes mentioned in the Veda, (see Rīg-veda X. 90, 16; in the Satapatha-Brahmaṇa their world is said to be situated above the sphere of the gods; according to Yāska [Nirukta XII. 41] they are the gods whose locality is the sky, i. e. the Bhuvar-loka or middle region between the earth and sun; in Manu I. 22. the Sādhyas are described as created after the gods with natures exquisitely refined, and in III. 195. they are said to be children of the Soma-sads, who are described as sons of Virāj; in the Purāṇas they are regarded as

sons of Sādhyā, and their number is variously given as twelve or seventeen; but in the later mythology the Sādhyas seem rather to be superseded by the Siddhas, see *siddha*; their names are sometimes given as follows, Manas, Mantri, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṇṣa, Nārāyaṇa, Vṛisha, Prabhu; (*ā*), f., N. of a daughter of Dakṣa and wife of Dharma (regarded as the mother of the Sādhyas); (*am*), n. accomplishment, perfection; an object to be accomplished (in law), the thing to be proved or established by proof, the matter in debate; (in logic) the major term in a syllogism, the subject of a proposition. — *Sādhya-tā*, f. the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhya-tāvalchedaka* ('*tā-av*'), *am*, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhya-pakṣa*, *as*, m. the side of the thing to be proved, the plaintiff in a lawsuit. — *Sādhya-rishi* ('*ya-rish*'), *i*, m. epithet of Śiva. — *Sādhya-rat*, *ān*, *atī*, *at*, comprehending the point to be proved; (*ān*), m. the party on whom the burden of proof in a lawsuit rests; (*at*), n. that which contains the Sādhyā or major term (i. e. the *pakṣa* and its *sapakṣa*). — *Sādhya-vyāpaka*, *as*, *ā*, *am*, (in logic) invariably attending on what is to be proved. — *Sādhya-vyāpaka-tā*, f. invariable attendance on what is to be proved or the property to be established. — *Sādhya-samatva*, *am*, n. sameness with the point to be proved, (*sādhya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhya-sādhana*, *am*, n. the means of establishing what is to be established (e.g. a Hetu or reason), effecting what may be or is to be done, &c. — *Sādhya-siddhi*, *i*, f. the effecting of what has to be done; the establishing of what has to be established or proved; the success of an undertaking, accomplishment, completion, fulfilment; proof, conclusion. — *Sādhya-siddhi-pāda*, *as*, m. the fourth stage or division of a suit at law, judgment, decision. — *Sādhya-bhāva* ('*ya-abh*'), *as*, m. absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

Sādhya-māna, *as*, *ā*, *am*, being effected, being in course of accomplishment; being subjected to, capable of proof, in course of proof; being proceeded against (at law).

Sādhvī, f. See under *sādh*.

साधय *sādhaya* (according to Vopa-deva XXI. 16. fr. *vādha*), Nom. P. *sādhayati*, -*ṣṭum*, to make hard or firm; [cf. *sādhishṭha*, *sādhīyas*, col. 1.]

साधर्म्य *sādharmya*, *am*, n. (fr. *sa-dharma*), community or equality of duty or office; community of properties, sameness of nature, common character, likeness; the being of the same religion.

साधारण *sādhāraṇa*, *as*, *ā* or *i* (generally *i*), *am* (fr. *sa-dhāraṇa*), belonging or applicable to many, common to many, general, universal, common, joint; spreading everywhere (applied to 'the atmosphere' or 'sky' or 'ether' according to Śabda-k. on Naigh. I. 4); (in logic) belonging to more than the one instance alleged; equal, like, similar; generic; (*as*), m., N. of the forty-fourth (or eighteenth) year of Jupiter's cycle of sixty years; (*am*), n. a common rule or precept or one generally applicable; a generic property, a character common to all the individuals of a species or to all the species of a genus, &c.; (*i*), f. a twig of bamboo (perhaps used as a bolt); a key (= *kuñcīkā*, Śabda-k.). — *Sādhāraṇa-tva*, *am*, n. commonness, community, universality, common right, joint interest, general law. — *Sādhāraṇa-deśa*, *as*, m. common land; a wild marshy country. — *Sādhāraṇa-dhana*, *am*, n. joint or common property. — *Sādhāraṇa-dharma*, *as*, m. common or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.). — *Sādhāraṇa-pakṣa*, *as*, n. common side or party, middle side, the mean (between two extremes).

—*Sādhāraṇa-stri*, f. a common woman, prostitute, harlot.

Sādhāraṇya, *am*, n. commonness, universality; = *kauṭikā* [cf. *sādhāraṇi*].

साधिका *sādhikā*, f. (*sa-adh°*), very deep or profound sleep (= *su-ahupti*; by some referred to *sādhaka*, p. 1104, col. 3).

साधिक्षेप *sādhikshepa* (*sa-adh°*), *as*, *ā*, *am*, having or showing contempt, taunting, ironical.

साधिदैव *sādhidaiva* (*sa-adh°*), *as*, *ā*, *am*, (united or identified) with supreme divinity..

साधिभूत *sādhibhūta* (*sa-adh°*), *as*, *ā*, *am*, (identified or one) with the Being who enters into all material objects.

साधियज्ञ *sādhijñā* (*sa-adh°*), *as*, *ā*, *am*, one with the Being who presides over sacrifice.

साधिष *sādhishṭha*, *sādhīyas*. See p. 1105.

साधिष्ठान *sādhishṭhāna* (*sa-adh°*), *as*, *ā*, *am*, having a solid basis, possessing a firm foundation.

साधु *sādhū*, &c. See under *rt. sād*.

साधृत *sādhṛita* (*sa-adh°*), *am*, n. 'what is held together', a stall, shop; an umbrella, parasol; a flock of peacocks.

साध्य *sādhya*. See p. 1105, col. 2.

साध्वस *sādhvasa*, *am*, n. (probably fr. *sa + dhvasa*), fear, terror; perturbation; torpor; [cf. *sa-s°*].—*Sādhvasa-vipluta*, *as*, *ā*, *am*, overwhelmed with consternation.

सानकुमार *sanātkumāra*, *am*, n. (fr. *sanat-kumāra*), N. of an Upa-Purāṇa.

सानन्द *sanānda* (*sa-an°*), *as*, *ā*, *am*, possessed of joy, happy, delighted, enjoying happiness, endowed with happiness; (*am*), ind. joyfully.

सानन्दूर *sanāndūra*, *as*, m., N. of a Tirtha. —*Sanāndūra-māhātmya*, *am*, n. 'the glory of S°', N. of a chapter in the Vārāha-Purāṇa.

सानल *sanāla* (*sa-an°*), *as*, *ā*, *am*, containing fire; (*as*), m. the resinous exudation of the *Sāl* tree.

सानसि *sanāsi*. See under 2. *sā*, p. 1102.

सानिका *sanikā*, f. (probably fr. *rt. i. san*), a flute, pipe.

Sāneyikā, f. a flute, pipe.

Sāneyī, f. a flute, pipe.

सानु *sānu*, *us*, *u*, m. n. (said to be fr. *rt. i. san*, Upāṇi-s. I. 3; all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed fr. a base *snu*; in *Rig-veda* IV. 45, 1. *sānair* = *sānavi*), level ground on the top or edge of a mountain, table-land; a summit, ridge, (*antah-sānu*, ind. among the summits or ridges, *Kirāt*. V. 36); an elevation, elevated spot, (*Sāy*, = *samucchrīta-pradeśa*); any surface, point, end, top; a precipice; a shoot, sprout; a forest, wood; a road; a gale of wind; a sage, learned man; the sun. — 1. *sānu-ja*, *as*, m. 'produced on table-land,' the plant *Prapaun-darika*; (*am*), n. a kind of tree or plant (= *tumburu*). — *Sānu-mat*, *ān*, m. 'having table-land or a summit,' a mountain; (*atī*), f. N. of an Āpsaras. *Sānuka*, *as*, *ā*, *am*, Ved. elevated, lofty; arrogant, (*Sāy*, = *sam-ucchrīta*, *Rig-veda* II. 23, 7.)

सानुकम्प *sānukampa* (*sa-an°*), *as*, *ā*, *am*, full of pity, sympathising, kind; (*am*), ind. kindly.

सानुक्रोश *sānukrośa* (*sa-an°*), *as*, *ā*, *am*, full of compassion, compassionate, tender, kind; (*am*), ind. compassionately, affectionately.

सानुग *sānuga* (*sa-an°*), *as*, *ā*, *am*, having attendants or followers, with attendants.

सानुज 2. *sānuja* (*sa-an°*), *as*, *ā*, *am* (for

1. *sānu-ja* see under *sānu*), accompanied by a younger brother, along with a younger brother.

सानुनय *sānunaya* (*sa-an°*), *as*, *ā*, *am*, having courtesy, courteous, civil, kind, willing; (*am*), ind. courteously, civilly, kindly.

सानुनास्यम् *sānunāsyam* (*sa-an°*), ind. with a nasal sound, in a nasal tone.

सानुप्रव *sānuplava* (*sa-an°*), *as*, *ā*, *am*, accompanied by followers or attendants.

सानुबन्ध *sānubandha* (*sa-an°*), *as*, *ā*, *am*, possessing connection or continuity, uninterrupted, continuous (= *a-vicchinna*).

सानुमान *sānumāna* (*sa-an°*), *as*, *ā*, *am*, (in phil.) dependent on or associated with inference, (opposed to *nir-anumāna*).

सानुयात्र *sānuyātra* (*sa-an°*), *as*, *ā*, *am*, attended by followers, with a retinue.

सानुराग *sānurāga* (*sa-an°*), *as*, *ā*, *am*, attached, passionate, impassioned.

सानुशय *sānuśaya* (*sa-an°*), *as*, *ā*, *am*, filled with remorse.

सानुस्वार *sānusrā* (*sa-an°*), *as*, *ā*, *am*, having the nasal mark Anu-svāra.

सानेयी *sāneyī*, *sāneyikā*. See col. 1.

सान्तःस्थ *sāntaṣṭha* (*sa-an°*), *as*, *ā*, *am*, having semivowels, along with semivowels.

सानतपन *sāntapana*, *am*, n. (fr. *san-ta-pana*), 'tormenting,' a sort of severe penance (mentioned in *Manu* XI. 124. and described in XI. 212, see the description under *mahā-s°*, p. 761).

सानतर *sāntara* (*sa-an°*), *as*, *ā*, *am*, possessing intervals or interstices; not close or compact, open in texture.

Sāntarāla (*sa-an°*), *as*, *ā*, *am*, having an interval, separated by intervals, distinct from, apart; together with the intermediate or mixed (castes; see *Manu* II. 18).

सान्तर्हसम् *sāntarhāsam* (*sa-an°*), ind. with an inward or suppressed laugh, smilingly.

सानानिक *sāntānika*, *as*, *ī*, *am* (fr. *san-tāna*), stretching, extending, spreading (as a tree); relating to offspring or descendants, &c.; belonging or relating to the heavenly tree *Santāna*, made of *Santāna* flowers; (*as*), m. a Brāhman intending to marry for the sake of issue.

सान्व *sāntv*. See *rt. sāntv*, p. 1000.

Sāntva, *sāntvana*, *sāntvita*, &c. See under *rt. sāntv*.

सान्दीपनि *sāndīpani*, *is*, m. (fr. *san-dī-pana*), N. of a Muni, (according to *Vishnu-Purāṇa* V. 21. he was the tutor of Kṛishṇa and Bala-rāma, and requested as his preceptor's fee that his son, supposed to be drowned in the sea but kept under the waters by the demon *Pañca-jana*, should be restored to him; Kṛishṇa plunged into the sea, killed the demon, and brought back the boy to his father; see *pañca-jana*).

सान्द्रिष्टिक *sāndrīṣṭhika*, *as*, *ī*, *am* (fr. *san-drīṣṭhī*), visible or perceptible at the same time, relating to present perception; (*am*), n. present perception of a result, immediate consequence.

सान्द्र *sāndra*, *as*, *ā*, *am* (said to be fr. 5. *sa* + *rt. and*, 'to bind'), thick, close, compact (but having interstices); clustered together, collected; coarse, gross; strong, stout, robust; much, abundant; excessive, vehement, intense; unctuous, oily; viscid; smooth, soft, bland; pleasing, agreeable; (*as*), n. a thicket, wood; a heap, cluster; [cf. probably Gr. *ἀδρός*]. — *Sāndra-kutūhala*, *as*, *ā*, *am*, having intense curiosity, excited deeply by curiosity. — *Sān-*

dra-tara, *as*, *ā*, *am*, more vehement, increased.

— *Sāndra-tā*, f. or *sāndra-tva*, *am*, n. thickness, coarseness; viscidness. — *Sāndra-pushpa*, *as*, m. 'having thick clustering flowers,' a kind of tree (= *vibhī-taka*). — *Sāndra-enigda*, *as*, *ā*, *am*, thick and unctuous.

सान्धिक *sāndhika*, *as*, m. (fr. *san-dhā* or *sandhikā*), a distiller.

सान्धिविग्रहिक *sāndhivigrahika*, *as*, m. (fr. *sandhi-vigraha*), one who has to do with peace and war, a minister who decides upon peace and war.

सान्धिवेल *sāndhivela*, *as*, *ī*, *am* (fr. *sandhi-velā*), belonging to or occurring at a Sandhi-velā, q. v.

सान्ध्य *sāndhya*, *as*, *ī*, *am* (fr. *sandhyā*), relating to the evening twilight; relating to the morning twilight or dawn. — *Sāndhya-kusumā*, f. a kind of plant (= *tri-sandhi*).

सान्नहनिक *sānnahanika*, *as*, *ī*, *am* (fr. *sannahana*), bearing or putting on armour; calling to arms, sounding (as an alarm); (*as*), m. an armour-bearer, shield-bearer.

सान्नाय्य *sānnāyya*, *am*, n. (fr. *san-nā*, q. v., cf. *san-nāya*), any substance mixed with clarified butter &c., and offered as a burnt offering or oblation; a particular offering of the Agni-hotṛis (said to consist of milk drawn on the evening of the new moon, then mixed on the next day with other milk and offered with clarified butter). — *Sānnāyya-prāyasācīta*, *am*, n. a particular penance.

सान्निध्य *sānnidhya*, *am*, n. (fr. *san-nidha*), nearness, vicinity, proximity; presence, attendance. — *Sānnidhya-tas*, ind. from the proximity.

सान्निपातिक *sānnipātika*, *as*, *ī*, *am* (fr. *sannipāta*), miscellaneous, promiscuous, complicated; having a combined or complicated state of derangement of the three humors (applied to dangerous illness).

साय्यासिक *sānyāsika*, *as*, m. (fr. *san-nyāsa*), a Brāhman of the fourth or mendicant order, a beggar.

सान्यपुत्र *sānya-putra*, *as*, m. a proper N.

सान्वय *sānvaya* (*sa-an°*), *as*, *ā*, *am*, along with family or descendants; with all the race or family; in regular order or succession; related to, of kin to.

सापगम *sāpagama* (*sa-ap°*), *as*, *ā*, *am*, attended with departures.

सापत्न *sāpatna*, *as*, *ī*, *am* (fr. *sa-patnī*), born from a rival wife, belonging to fellow-wives; (*ās*), m. pl. the children of different wives of the same husband.

Sāpatnya, *as*, m. the son of a rival wife; an enemy, adversary, rival; (*am*), n. the state or condition of a rival wife or fellow-wife; enmity, rivalry, ambition, (in these senses to be connected with *sāpatna*).

सापत्य *sāpatya* (*sa-ap°*), *as*, *ā*, *am*, possessing offspring, having progeny; attended by one's children.

सापदेशम् *sāpadeśam* (*sa-ap°*), ind. under a pretext or pretence; intentionally.

सापमान *sāpamāna* (*sa-ap°*), *as*, *ā*, *am*, with contempt, contemptuous; (*am*), ind. contemptuously.

सापराध *sāparādha* (*sa-ap°*), *as*, *ā*, *am*, having faults, faulty, offending, criminal, guilty.

सापिण्ड्य *sāpīṇḍya*, *am*, n. (fr. *sa-piṇḍa*), connection by presenting obsequial offerings to the same Manes, consanguinity, kindred, kin. — *Sāpīṇḍya-ūpikā* and *sāpīṇḍya-mīmāṃsā*, f., N. of two works.

सापेक्ष sāpeksha (sa-ap°), as, ā, am, having regard or respect to, dependent on. — *Sāpeksha-tva*, am, n. dependence on; need, necessity.

सप्तपद sāptapada, as, ī, am (fr. *sapta-pada*), belonging to seven steps, produced by or depending on seven steps; (am), n. = *sāptapadīna* below.

Sāptapadīna, am, n. the state of seven steps, circumambulation of the nuptial fire by the bride and bridegroom in seven steps, or advance of the bride to meet the bridegroom in seven steps; friendship easily contracted (i.e. formed with any one with whom seven paces are walked, or, according to others, contracted after the utterance of only seven words), intimacy.

सप्तपुरुष sāptapurusha, as, ī, am (fr. *sapta-purusha*), extending to or comprising seven generations.

सप्तमिक sāptamika, as, ī, am (fr. *saptamī*), belonging or relating to the seventh case.

सप्तिक sāptika, as, ī, am (fr. *saptan*), relating to seven.

साप्य sāpya, as, m. a proper N.

साप्सरोगण sāpsaro-gaṇa (sa-ap°), as, ā, am, attended by a number of Apsarases.

साफल्य sāphalya, am, n. (fr. *sa-phala*), productivity, fruitfulness; profit, advantage; success.

साब्दी sābdi, f. a sort of grape.

साभिकाम sābhikāma (sa-abh°), as, ā, am, possessing love or affection, loving, affectionate.

साभिप्राय sābhiprāya (sa-abh°), as, ā, am, having an aim or purpose, persevering, resolute.

साभिमान sābhimāna (sa-abh°), as, ā, am, full of pride, haughty, proud.

साभिलाष sābhilāsha (sa-abh°), as, ā, am, full of desire, eager; (am), ind. wishfully, eagerly, passionately.

साभ्यसूय sābhyasūya (sa-abh°), as, ā, am, full of envy, envious, malicious.

साम्र sābhra (sa-abh°), as, ā, am, having clouds, covered with clouds, overcast, cloudy.

साम्रमती sābhramatī, f., N. of a place.

साम् sāma (perhaps rather a Nominal verb fr. *sāman*, col. 2; cf. *rt. sam*, *śmtr*, with which *sām* is doubtless connected), cl. 10. P. *sāmayati*, -*yitum*, Aor. *asasāmat* and *asishamat*, to conciliate, appease, pacify, tranquillize.

सामक 1. sāmaka, am, n. (fr. 1. *sama*), the principal of a debt.

सामक 2. sāmaka, as, m. (said to be fr. *rt. 1. so*, perhaps for *sāmaka*, fr. *rt. so*), a whetstone (especially one for sharpening spindles &c.).

सामग sāma-ga, *sāma-ja*, &c. See under *sāman*, col. 2.

सामग्री sāmagrī, f. (fr. *sa-magra*), a collection or assemblage of implements or materials, apparatus, baggage, goods and chattels, furniture, effects. — *Sāmagrī-vāda*, as, m., N. of a treatise by Hārīraṃa; of a short treatise on the Nyāya philosophy by Raghudeva-bhaṭṭācārya. — *Sāmagrī-vicāra*, as, m., N. of two short treatises on the Nyāya philosophy.

Sāmagrya, am, n. entirety, wholeness, totality, the whole, completeness, perfection; train, retinue; collection or assemblage of implements, instruments, utensils, apparatus; stock, effects.

सामन्त्र्य sāmanjasya, am, n. (fr. *sa-manjasya*), fitness, propriety, consistency, accordance, correctness, accuracy.

सामन् sāman, a, n. (probably to be connected with *rt. sam*, see *sāman*, cf. *rt. sam*, col. 1; in *Upādi-s* IV. 152. said to be fr. *rt. 1. so*, as 'destroying *śin*,' and in this agreeing with *Sāyana's* derivation of *chandas*, fr. *rt. 1. chad*, as 'covering *śin*;' by some connected with 2. *sam* and 1. *sama*, and supposed to mean originally 'composition,' 'stringing together in metrical song;' by Yaska, Nirukta VII. 12, apparently connected with *sammīta*, calming, tranquillizing, soothing; reconciling, conciliating, appeasing; conciliation, speaking kindly, kindness; gentleness, mildness; negotiation (one of the four *Upāyas* or means of success against an enemy, the other three being *dāna*, *bheda*, and *danḍa*, q.v.v.); peaceable or conciliatory behaviour; a particular kind of sacred text or verse (intended to be chanted, and forming with *ric*, *yajus*, *chandasa*, one of the four different kinds of Vedic composition mentioned first in the *Purusha-sūkta*, *Rig-veda* X. 90, 9; see *mantra*, *veda*); a metrical hymn or song of praise, (*Sāy.* = *stotra*); N. of one of the three principal Vedas, (see *sāma-veda* below); (*mnā*), ind. in a conciliatory manner, willingly, voluntarily; (*mnī*), f., see p. 1108, col. 1. — *Sāma-ga*, as, m. a Brāhman who chants or recites the *Sāma-veda*; (*i*), f. the wife of a *Sāma-veda* Brāhman; [cf. *Vopadeva* XXVI. 46.] — *Sāma-garbhā*, as, m., N. of *Viṣṇu*. — *Sāma-ga-vishotsarga-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Sāma-gā, ās, ās*, am, Ved. a chanter of *Sāman* verses. — *Sāma-gāyaka*, as, m. a chanter of the *Sāma-veda*. — *Sāma-gāyana*, as, m. a chanter of the *Sāma-veda*; an epithet of *Viṣṇu*. — *Sāma-ja* or *sāma-jāta*, as, ā, am, arising from conciliation, produced by gentleness of conduct or kindness; produced by the *Sāma-veda*; (*as*), m. an elephant. — *Sāma-tantra*, am, n., N. of a work. — *Sāma-dhvani*, *is*, m. the sound of the chanting of the *Sāma-veda*, (see *Manu* IV. 123.) — *Sāma-pariśiṣṭa*, am, n. a *Parīśiṣṭa* belonging to the *Sāma-veda*. — *Sāma-brāhmaṇa*, am, n. a Brāhmana of the *Sāma-veda*. — *Sāma-bhṛit*, *t, t, t*, Ved. one who brings or offers *Sāman* verses, (*Sāy.* = *udgātṛi*, *Rig-veda* VII. 33, 14.) — *Sāma-yoni*, *is, is, i*, born from the *Sāma-veda*; (*is*), m. *Brahmā* (as source of the *Veda*); an elephant [cf. *sāma-ja*]. — *Sāma-rathantara*, am, n., N. of a *Sāman*, (said to have been created from *Brahmā's* first mouth.) — *Sāma-rāja*, as, m., N. of the author of the *Dāma-ṇṇita* and *Dhūrta-nartaka*. — *Sāma-vat*, *ān, m.*, N. of a son of *Sārasvata* (afterwards changed into a female). — *Sāma-vāda*, as, m. a kind word, conciliatory speech. — *Sāma-vidhāna-brāhmaṇa*, am, n., N. of a Brāhmaṇa belonging to the *Sāma-veda*. — *Sāma-vidhī*, *is, m.* = *sāma-vidhāna-brāhmaṇa*. — *Sāma-ripṛa*, as, ā, am, Ved. skilled in *Sāmans* or hymns. — *Sāma-veda*, as, m., N. of one of the three principal Vedas (see *veda*), or of the collective body of sacred Mantras which constitute this *Veda*, (although the word *sāman* is thought to be connected with *rt. sam*, and *soma* is fr. another *rt. [3. su]*, yet there is a clear connection between this *Veda* and the *Soma* ritual or moon-plant ceremonies; the principal part of its Mantras being specially arranged for chanting by the *Udgātṛi* priests at such ceremonies, [e.g. the *Jyotiṣṭoma* and its various stages of *Agnishṭoma*, *Ukthya*, &c.]; nevertheless it is really a mere reproduction of parts of the *Rig-veda* transposed and scattered about piecemeal, only 78 verses in the whole *Sāma-veda* being, it is said, untraceable to the present recension of the *Rik*: the *Samhitā* of the *Sāma-veda* consists of two parts; the first, called *Ārīka* [or *Pūrvārīka* or *Chando-grantha*], contains 585 verses disjoined from their proper sequence in the *Rig-veda* and arranged in 59 *Daśatis* or decades, which again are subdivided into *Prapāṭhakas* and *Ardha-prapāṭhakas*; the second, called *Staubhika* [or *Uttārārīka* or *Uttār-grantha*], contains 1225 verses, also chiefly from the *Rik-samhitā*, but less disjoined than in the first part, and arranged in nine *Prapāṭhakas* with *Ardha-prapāṭhakas*, mostly, however, grouped in triplets, the first verse of which is also in the

Ārīka, and thus appears twice in the *Samhitā*; this verse is called the *Yoni* or womb, being, as it were, a kind of parent of the two following verses, called *Uttārā*, which are required to adapt themselves to all the modulations and modifications observed in the intoning of this leading verse; directions for these modulations being carefully laid down in the *Gānas* or manuals for chanting, two of which, viz. the *Veya-gāna* and *Āraṇya-gāna*, are a directory for the *Ārīka* portion, and two, viz. the *Ūha-gāna* and *Ūhya-gāna*, for the *Staubhika*, the supposed efficacy of the hymns depending greatly on the right application of these directions for their utterance: it has been calculated that out of the aggregate of 1549 distinct verses remaining in the two divisions of the *Sāma-veda Samhitā* after subtracting the repeated verses, 190 are from the 1st Maṇḍala of the *Rik*, 9 from the 2nd, 40 from the 3rd, 23 from the 4th, 53 from the 5th, 77 from the 6th, 75 from the 7th, 355 from the 8th, 9 from the *Vālakhilya*, 545 from the 9th, 95 from the 10th; there being also 12 verses from the *Atharva-veda*, and 4 from the *Vajasaneyi-samhitā* or white *Yajur-veda*; it will be observed that more verses are taken from the ninth than from any other Maṇḍala of the *Rik*, the whole of the 114 hymns of this ninth Maṇḍala being especially devoted to the praise of the *Soma* plant, and thence called *Pāvamānya* or 'purificational,' this plant being there not only personified as a deity but described as primeval, immortal, all-pervading, all-powerful, lord of gods, and indeed the Supreme Being himself; it is remarkable that although in *Manu* I. 23. the *Sāma-veda* is described as drawn forth from the sun, yet in IV. 123, 124. its sound is said to possess a kind of impurity, which, however, *Kullūka* explains to be merely a semblance of impurity, the reason given for this defect being that whereas the *Rig-veda* has the gods for its objects and the *Yajur-* has men, the *Sāma-* has special reference to the *Pitris* or deceased ancestors [this relationship implying, perhaps, a connection between the *Soma* plant and the moon, as this plant was collected by moonlight, and in the later mythology was sometimes identified with the moon, the supposed residence of the *Pitris*]; this *Veda* is said to possess eight Brāhmaṇas, viz. the *Praudha* or large Brāhmaṇa [= *Pañca-viṣṭā*], the *Shadviṣṭā*, the *Sāma-vidhī* or *Sāma-vidhāna*, the *Ārīkya*, the *Devatā-dhyāya*, the *Vaṇṣā*, the *Samhitopanishad*, and the *Upanishad* [*sic*], which last is probably the same as the *Chāndogyanishad* of the *Sāma-veda* regarded as a Brāhmaṇa, see *Chāndoga-brāhmaṇa*, *brāhmaṇa*.] — *Sāmaveda-śāla*, f., N. of a short work (giving certain musical directions in the form of modulations and intonations of letters or syllables for the chanting of the *Sāma-veda*; the work contains seven chapters, viz. *veya-śāla*, *āraṇya-śāla*, *ūha-śāla*, *ūhya-śāla*, *gāna-śāla*, *uttarotara-pada-śāla*, and *stobha-śāla*). — *Sāmaveda-samhitā*, f. the *Samhitā* of the *Sāma-veda*. — *Sāmavedārtha-prakāśa* ('*darśan*'), as, m., N. of *Sāyana's* commentary on the *Tāndya-Brāhmaṇa*. — *Sāma-vedin*, ī, m. a Brāhman who studies the *Sāma-veda*. — *Sāma-vedīya*, as, m. one having to do with the *Sāma-veda*, a *Chandoga* priest. — *Sāma-śravaṣa*, ās, m., N. of a pupil of *Yājñavalkya*. — *Sāma-srāddha-tattva*, am, n., N. of a part of the *Smṛiti-tattva*. — *Sāma-samhitā*, f. the collection of texts constituting the *Sāma-veda*. — *Sāma-sankhya*, f., N. of a *Parīśiṣṭa* connected with the *Sāma-veda*. — *Sāma-sangīyaka*, as, m. a chanter of the *Sāma-veda*. — *Sāma-siddhi*, ī, f. the art of accomplishing something in a peaceable way. — *Sāma-sūtra*, am, n. a *Sūtra* work belonging to the *Sāma-veda*, (ten such works are enumerated.) — *Sāmānga* ('*ma-an*'), am, n. an *Anga* of the *Sāma-veda*. — *Sāmādhava* ('*ma-ud*'), as, m. an elephant; [cf. *sāma-ja*.] — *Sāmonmukha* ('*ma-un*'), as, ī, am, eager for conciliation, wishing to conciliate. — *Sāmopacāra* or *sāmopāya* ('*ma-up*'), as, m. a mild remedy, moderate measure, gentle means. — *Sāma*, as, ā, am, in *prati-sāma*, q. v.

Sāmaka, *as*, *ikā*, *am*, belonging to the *Sāma*-veda.

1. *sāmāna*, *as*, *i*, *am*, conciliatory, peaceable, contented, (in *Rig-veda* X. 85, 11. *sāmānau* = *sāmānau*); (*i*), *f*. a rope for tying cattle (according to *Sabda-k*; cf. *sānni*).

Sāmānya, *as*, *m*, a Brāhman conversant with the *Sāma*-veda; one skilful in chanting the verses of that Veda, (*Sāy*. = *sāma-gāna-kuśala*, *Rig-veda* IX. 96, 22.)

Sānni, *f*. a sort of metre (one of the classes occurring in the *Sāma*-veda); a rope for tying cattle.

सामन 2. *sāmāna*, *as*, *ā*, *am*, Ved. = *sāmāna*, level, even.

सामन्त *sāmanta*, *as*, *i*, *am* (fr. *sa-m-anta*), bordering, bounding, limiting, neighbouring; universal; (*as*), *m*. a neighbour; a neighbouring king; a feudatory or tributary prince, the chief of a district (paying tribute to a lord paramount); a leader, general, captain, champion; (*am*), *n*. a neighbourhood. — *Sāmanta-śakra*, *am*, *n*. a circle of neighbouring princes. — *Sāmanta-pratyaya*, *as*, *m*, the evidence or testimony of near neighbours. — *Sāmanta-vāsini*, *i*, *in*, *i*, dwelling on the borders, bordering, neighbouring, a neighbour.

सामय *sāmaya* (*sa-am*^o), *as*, *ā*, *am*, suffering from sickness, sick, diseased.

सामय्याचारिक *sāmayaśārika*, *as*, *i*, *am* (fr. *sāmayaśārika*), relating to conventional practice or usage. — *Sāmayaśārika-sūtra*, *am*, *n*, N. of certain Sūtras, sometimes called Dharma-sūtras, which treat of customs and rites sanctioned by the common agreement and practice of virtuous men, and which afterwards, with the *Gṛhya-sūtras*, grew into the *Dharma-śāstras* or law-books, (see *sūtra*.)

सामयिक *sāmāyika*, *as*, *i*, *am* (fr. *sa-m-aya*), conventional, customary, conformable to agreement, agreed upon, stipulated, precise, exact; periodical; seasonable, punctual, observing time or season; temporary. — *Sāmāyikābhava* (*ka-abh*^o), *as*, *m*, temporary non-existence (as that of a water-pot which has been removed from its place to be again restored to it).

सामर *sāmara* (*sa-am*^o), *as*, *ā*, *am*, being with the immortals, accompanied by the gods.

Sāmārādhīpa (*sa-am*^o), *as*, *ā*, *am*, together with the lord of the gods.

सामरिक *sāmarika*, *as*, *i*, *am* (fr. *sa-m-ara*), belonging to war or battle, martial, warlike.

सामर्थ्य *sāmarthya*, *am*, *n*. (fr. *sa-m-artha*), sameness of aim or object, sameness or oneness of meaning or signification; adequacy, fitness, the being adequate, capacity, the being entitled; force, power, ability, energy, fortitude, strength; wealth; interest, advantage; sense or force of words, signification, mutual relation of words; (*āt*), ind. through the power of, on the strength of, by reason of, on account of. — *Sāmarthya-bandhana*, *as*, *ā*, *am*, having power as the bond of union, cemented by or contingent on power or fitness. — *Sāmarthya-hina*, *as*, *ā*, *am*, destitute of strength, strengthless, weak, feeble.

सामर्ष *sāmarsha* (*sa-am*^o), *as*, *ā*, *am*, full of impatience or anger, enraged, wrathful; (*am*), ind. angrily. — *Sāmarsha-tā*, *f*. angry impatience, wrath. — *Sāmarsha-hāsa*, ind. with an ironical smile.

सामवश *sāma-vaśa*, *as*, *m*. (in Vedic grammar) a kind of irregular lengthening of certain short vowels before consonants (when required by the metre).

सामवायिक *sāmavāyika*, *as*, *i*, *am* (fr. *sa-m-avāyika*), belonging to an assembly or association, collective; relating to close or intimate connection;

(*as*), *m*. a minister or counsellor; the chief of a company or corporation.

सामाजिक *sāmājika*, *as*, *i*, *am* (fr. *sa-māja*), relating or belonging to an assembly or multitude; (*as*), *m*. an assistant or spectator at an assembly or meeting, member of an assembly.

सामाय *sāmāya* (*sa-am*^o), *as*, *ā*, *am*, accompanied by ministers or counsellors. — *Sāmāya-pramukha*, *as*, *ā*, *am*, with the chief ministers.

सामानाधिकरण्य *sāmānādhikaraṇya*, *am*, *n*. (fr. *sāmānādhikaraṇa*), the being in *sāmānādhikaraṇa*, q.v.; the being in the same predicament; common office or function or government, common agreement or relationship (see *adhi-karaṇa*), the condition of relating to the same object or residing in the same subject, the being a receptacle or substratum of common properties.

सामान्य *sāmānya*, *as*, *ā*, *am* (fr. 2. *sāmāna*), common, general, universal, generic, equal; entire, whole; vulgar, ordinary, common-place, insignificant, low; (*am*), *n*. community, generality, universality; totality, entireness; common or generic property, specific property; kind, sort; public affairs or business; equanimity; identity; (in rhetoric) the connection of different objects by common properties; (*ā*), *f*. a common female, courtesan, harlot. — *Sāmānya-jñāna*, *am*, *n*, the perception of common or generic property. — *Sāmānya-tara*, *as*, *ā*, *am*, more common; very common-place or insignificant. — *Sāmānya-tas*, ind. generally, commonly, ordinarily, usually. — *Sāmānyato-dṛishṭa*, *am*, *n*. (in logic) a particular kind of inference, that of which the ground is neither the relation of cause to effect nor of effect to cause, (according to the *Sāṅkhya* and *Nyāya* systems it furnishes evidence of things transcending the senses [*atindriya-vishaya*], such as the paths of the heavenly bodies [*sūryādi-gati*], the existence of air, ether, soul, space, time, and the internal organ.) — *Sāmānya-paksha*, *as*, *m*, the general side, the middle part, mean (between two extremes). — *Sāmānya-padārtha* (*pa-ar*^o), *as*, *m*, the category Generality. — *Sāmānya-pratipatti-pūrvam*, ind. after an equal elevation, after elevating to a common rank. — *Sāmānya-lakṣaṇa*, *am*, *n*. a generic definition or sign, a definition comprising many individuals, a specific characteristic; (*ā*), *f*. one of the three *A-laukika* or transcendental perceptions or *Sannikarshas* (in the *Nyāya* phil., described as *āśraya-jñāpaka-sāmānya-jñāna*; see *sa-nikarsha*). — *Sāmānya-ranītā*, *f*. a common woman, prostitute. — *Sāmānya-śāsana*, *am*, *n*. a general edict or enactment. — *Sāmānya-śāstra*, *am*, *n*. a general rule (in grammar = *ut-sarga*).

सामासिक *sāmāsika*, *as*, *i*, *am* (fr. 1. *sa-m-āsa*), belonging or relating to a *Sāmāsa* or compound word, &c., (see 1. *sa-m-āsa*); compounded, composite; comprehensive, collective, comprising the whole; condensed, concise, succinct, brief.

सामि *sāmi*, ind. (said to be a form of the old inst. *sāmīya* of *sāmīya*; cf. *ādi* for *ādya*), half (often used in comp. like the English *semi*; cf. *a-sāmi*); blamably; [cf. Gr. *ἡμι*, *ἡμι-ov-s*; Lat. *semi*, *semi-s*; Old Germ. *sāmi* in *sāmi-quick*, 'half-alive'; Angl. Sax. *sām* in *sām-boren*, 'half-born, abortive', *sām-worht*; Eng. *semi*.] — *Sāmi-kṛta*, *as*, *ā*, *am*, made half, halved, divided. — *Sāmi-pita*, *as*, *ā*, *am*, half-drunk. — *Sāmi-bhukta*, *as*, *ā*, *am*, half-eaten, semi-devoured.

सामिधेय *sāmidhenya*, *as*, *m*. (fr. *sa-m-indh* or *sa-m-idh*), a particular Mantra or mystical prayer.

Sāmidheni, *f*. a particular prayer or verse recited whilst the sacrificial fire is being kindled or on adding fuel to it (= *dhānyā*); fuel.

सामीची *sāmīcī*, *f*. praise, panegyric.

सामीप्य *sāmiṇya*, *am*, *n*. (fr. *sa-miṇya*), nearness, vicinity, proximity, contiguity, nearness to the

deity (as one of the four or five states or grades of beatitude); (*as*), *m*. a neighbour.

सामुदायिक *sāmudāyika*, *as*, *i*, *am* (fr. *sa-mudāya*), belonging to a multitude or assemblage, collective.

सामुद्र 1. *sāmudra*, *am*, *n*. (fr. 1. *sa-mudra*), an impression or mark on the body, spot.

1. *sāmudraka*, *am*, *n*, N. of a work describing the various marks on the bodies of men and women, (so called, according to one account, because composed by Samudra; see 2. *sāmudra* below.) — *Sāmudraka-vidyā*, *f*. the art of interpreting the marks of the body, palmistry.

1. *sāmudrika*, *as*, *i*, *am*, relating to marks on the body, (*sāmudrikā* *gunāḥ*, qualities denoted by marks on the body); connected with good or bad fortune supposed to be indicated by marks or spots on the body; (*as*), *m*. an interpreter or describer of marks or spots on the body; a fortune-teller; (*am*), *n*. palmistry, N. of a work on this subject; [cf. 1. *sāmudraka* above.] — *Sāmudrikācārya* (*ka-āc*^o), *as*, *m*. a proper N.

सामुद्र 2. *sāmudra*, *as*, *i*, *am* (fr. 2. *sāmudra*), oceanic, marine, sea-born; declared or related by Samudra; (*as*), *m*. a mariner, voyager, sailor; (*i*), *f*. N. of the daughter of Samudra and wife of *Prācīna-barhi*; (*am*), *n*. sea-salt; a cuttle-fish bone.

2. *sāmudraka*, *am*, *n*. sea-salt.

Sāmudri, *is*, *m*. a patronymic.

2. *sāmudrika*, *as*, *i*, *am*, belonging to the sea or ocean, oceanic.

सामोद *sāmōda*, *as*, *ā*, *am* (fr. *sa-am*^o), joyful, pleased; possessing fragrance, fragrant, odorous.

सामोद्भव *sāmōdbhava*, &c. See under *sāman*, p. 1107.

साम्नी *sānni*. See col. 1.

साम्पराय *sāmparāya*, *as*, *i*, *am* (fr. *sa-m-parāya*), relating to war or battle, warlike; relating to the other world or a future state, belonging to the future; (*as*, *am*), *m*. contention, conflict; the future, future life; means of attaining a future world inquiry into the future; investigation (in general) uncertainty.

Sāmparāyika, *as*, *i*, *am*, relating to war, military strategic; warlike; calamitous; relating to the other world or a future state, belonging to future time future; (*as*), *m*. a war-chariot; (*am*), *n*. war, battle — *Sāmparāyika-kalpa*, *as*, *m*. military form, strategic array.

साम्पश्य *sāmpaśya*, *as*, &c. (fr. rt. 1. *pa* with *sa*), Ved. causing mutual looks (of love) forcing mutual glances (of affection); said of a herl used in charms or philters).

साम्प्रतम् *sāmpratam*, ind. (fr. *sa-m-prati*) now, at this time; seasonably, fitly, properly; [cf. *a-s*^o.] *Sāmpratika*, *as*, *i*, *am*, belonging to the present time, present (not future), suitable to the present occasion, suitable.

साम्प्रदायिक *sāmpradāyika*, *as*, *i*, *am* (fr. *sa-m-pradāya*), traditional, belonging to traditional doctrine, handed down by tradition.

साम्प्रयोगिक *sāmprayogika*, *as*, *i*, *am* (fr. *sa-m-prayoga*), relating to sexual union.

साक्ष *sāmb* (= rt. *samb*), cl. 10. P. *sāmb* *bayati*, *-yitum*, to accumulate, collect.

साम्ब *sāmba* (*sa-am*^o), *as*, *m*. attended by Ambā (said of Śiva). — *Sāmba-śiva*, *as*, *m*. Śiv along with Ambā.

साम्बन्धिक *sāmbandhika*, *as*, *i*, *am* (fr. *sa-m-bandha*), belonging to or proceeding from relation ship; (*am*), *n*. (probably) alliance.

साम्बर 1. *sāmbara*, *am*, *n.* (fr. *sambara*, *q. v.*), a kind of salt (= *gaḍa-lavaṇa*).

साम्बर 2. *sāmbara* (*sa-am*^o), *as*, *ā*, *am*, having clothes, clothed.

साम्बरी *sāmbarī*, *f.* (also written *śāmbarī*, *q. v.*), a female juggler, sorceress.

साम्बवती *sāmbaratī*, *f.*, *N.* of a woman.

साम्बेश्वरा (*‘ba-iś’*), *as*, *m.*, *N.* of a particular idol or of a temple built by Sāmbaratī.

साम्भवी *sāmbhavi*, *f.* (fr. *sam-bhava*), possibility, probability; the red Lodhra tree.

साम्भस *sāmbhas* (*sa-am*^o), *ās*, *ūs*, *as*, having water, containing water, watery.

साम्मद *sāmmada*, *as*, *m.* (fr. *sam-mada*), a patronymic of the Vedic Rishi Matsya (the author of a hymn in the R̥g-veda, according to some).

साम्मातुर *sāmmātura*, *as*, *m.* (fr. *sam-mātrī*), a patronymic.

साम्मुख्य *sānmukhya*, *am*, *n.* (fr. *sam-mukha*), the state of being present face to face or in front, presence, favour, countenance.

साम्य *sāmya*, *am*, *n.* (fr. *i. sama*), evenness, equality, parity, sameness, equipoise; likeness, similarity; harmony; equability; impartiality, indifference. — *Sāmya-tā*, *f.* or *sāmya-tva*, *am*, *n.* equality, sameness. — *Sāmya-bodhaka*, *as*, *ikā*, *am*, expressive of similarity. — *Sāmyāvasthā* (*‘ya-av’*), *f.* equal state, equipoise.

साम्राज्य *sāmrajya*, *am*, *n.* (fr. *sam-rāj*), complete or universal sovereignty, empire, dominion; (*as*), *m.* the descendant of a king or Kshatriya. — *Sāmrajya-kṛit*, *t*, *t*, *t*, one who exercises imperial sway, obtaining complete sovereignty. — *Sāmrajya-dīkshita*, *as*, *ā*, *am*, consecrated to universal empire.

साम्राणिकर्दम *sāmraṇi-kardama*, *am*, *n.* (according to Śabda-k.) a kind of perfume or mixture of fragrant substances (= *javādī-nānaka-gandhadravya*).

साम्रानिजा, *am*, *n.* a kind of tree (= *mahā-pāreṇata*).

साय *sāya*, *as*, *m.* (fr. *rt. i. so*, cf. *ava-so*, *i. ava-sāya*, *divasārasāna*), end, close, termination; the close of day, evening; an arrow; (*am*), ind. the evening; Evening personified as a son of Pushpārṇa and Prabhā [cf. *prātar*, *madhyandina*]; in the evening; (*e*), ind. in the evening, at the close of day; [cf. according to some, *Lat. serus*, but recent authorities refer *serus* to *rt. spī*]. — *Sāyam-sandhyā*, *f.* the evening twilight; the goddess to be worshipped at the evening twilight or the time at which she is worshipped. — *Sāyam-sandhyā-devatā*, *f.* the deity of the evening twilight; epithet of Sarasvatī. — *Sāyam-kāla*, *as*, *m.* evening, eventide. — *Sāyam-kālina*, *as*, *ā*, *am*, belonging to evening, vespertine. — *Sāyam-griha*, *as*, *m.*, *N.* of a Muni. — *Sāyam-dhriti*, *is*, *f.* the evening Homa or oblation. — *Sāyam-nivāsa*, *as*, *m.* evening abode, evening resting-place. — *Sāyam-maṇḍana*, *am*, *n.* ‘evening-ornament,’ sunset. — *Sāyam-adhivāsa*, *as*, *m.* ‘evening-decoration,’ *N.* of the ceremony of decorating an image of Durgā on the fifth day of the month Āsvin. — *Sāyāhna* (*‘ya-ah’*), *as*, *m.* the evening, eventide.

सायका, *as*, *ikā*, *am*, Ved. destroying; (*as*), *m.* an arrow [cf. 2. *sāyaka*]; a sword, any weapon, a thunderbolt, (enumerated among the *vajra-nāmāni* in Naigh. II. 20); (*ikā*), *f.* the being or standing in regular order, = *krama-shūti*; (*am*), *n.*, Ved. an arrow. — *Sāyaka-punkhā*, *f.* the feathered end of an arrow. — *Sāyaka-pranūta*, *as*, *ā*, *am*, driven away by arrows, put to flight by arrows. — *Sāyakamaya*, *as*, *i*, *m.*, consisting of arrows.

सायकायाना, *as*, *m.* a proper *N.*

सायंताना, *as*, *i*, *am* [cf. *śirantana*], belonging to evening, vespertine.

सायमप्रतिका, *as*, *i*, *am* (fr. *sāyam-prātar*; cf. *paunahpunika*), belonging to evening and morning.

सायण *sāyaṇa* or *sāyonaṭārya* (*‘ṇa-āc’*^o), *as*, *m.*, *N.* of a learned Brāhman (thought to have flourished about A.D. 1370, and celebrated as a well-known commentator on the R̥g-veda, Sātapatha-Brāhmaṇa, Tāṇḍya-Brāhmaṇa, and other works; he was associated in many of his writings with his elder brother Mādhava, also called Vidyāranya, who became prime minister to two kings, Bukka-rāya and Harihara, after having aided them to found a new capital, called Vijaya-nagara, in the native kingdom of Kārṇāṭa about A.D. 1344).

सायणीया, *as*, *ā*, *am*, relating to or composed by Sāyaṇa.

सायन *sāyana* (*sa-ay*^o), *am*, *n.* the longitude of a planet reckoned from the vernal equinoctial point.

सायवस *sāyavasa*, *as*, *m.* a proper *N.*

सायिन *sāyin*, *i*, *m.* (according to some) a horseman (= *aśvārōha*; cf. *sālin*).

सायुज्य *sāyujya*, *am*, *n.* (fr. *sa-yuj*), intimate union, identification, absorption (especially into the divine essence; this is one of the four or five grades or states into which Mukti is distinguished; cf. *brahma-s’*); similarity, likeness; [cf. *rāja-s’*].

सायुध *sāyudha* (*sa-āy*^o), *as*, *ā*, *am*, having weapons, armed. — *Sāyudha-pragraha*, *as*, *ā*, *am*, holding weapons in the hand.

सार *sār* = *rt. sār*, *q. v.*

सार *sāra*, *as*, *m.* (fr. *rt. spī*, ‘to go, pervade,’ apparently involving in some of its derivatives a meaning ‘to be strong, to be whole or entire,’ cf. *sarva*), essence, substance; the substantial or essential part of anything; the best or choicest part; the quintessence; the heart; the matter (of a book, speech, &c.; also *am*, *n.*, according to some); real meaning, main point, real truth, (also *am*, *n.*); marrow; pith; the sap of trees and plants, (also *am*, *n.*); cream, curds; nectar; the matter formed in a boil or ulcer, pus; strength, power, vigour, force, courage, prowess, valour, heroism; firmness, hardness; worth, excellence, highest degree of perfection; wealth, goods, riches; a compendium, summary, epitome; impure carbonate of soda; sickness, disease [cf. *sāraṇa*]; air, wind; (*as*, *i*), *m.* *f.* a chess-man, piece at chess or backgammon [cf. *sāra*, *sāri*]; (*ā*), *f.* a kind of plant (= *krishṇa-trivṛtā*); Dūrva grass; Kusā grass; (*i*), *f.* a kind of bird (= *sārikā*); a kind of plant, = *saptalā*; (*am*), *n.* pith; sap; water; fresh butter; wealth; propriety, fitness; steel; a wood, thicket, = *vipina*; (in rhetoric) a climax; (*as*, *ā*, *am*), essential, substantial; vigorous, strong, hard; excellent; good, sound, best; real, true, genuine; sound (as an argument), thoroughly proved; [cf. *Lat. serum*]. — *Sāra-khadira*, *as*, *m.* ‘hard Khadira,’ a kind of Acacia Catechu (= *dush-khadira*). — *Sāra-gandha*, *as*, *m.* ‘having the perfection of scent,’ sandal-wood. — *Sāra-gūṭa*, *f.*, *N.* of a short work on Yoga. — *Sāra-grāhin*, *i*, *īṇī*, *i*, extracting the essence or best part of anything. — *Sāra-grīva*, *as*, *m.* ‘strong-necked,’ epithet of Śiva. — *Sāra-ja*, *am*, *n.* ‘produced from cream,’ fresh butter; [cf. *sara-ja*]. — *Sāra-turu*, *as*, *m.* ‘pith tree, sap tree,’ the plantain tree (= *kadala*, *q. v.*; so called as containing no hard wood in the stem). — *Sāra-tas*, *ind.* essentially, from strength, by or with vigour, vigorously, according to wealth, with regard to riches. — *Sāra-tā*, *f.* or *sāra-tva*, *am*, *n.* essence, substance; strength; highest degree. — *Sāra-dā*, *f.* ‘force-giver,’ epithet of Sarasvatī (goddess of speech); of Durgā. — *Sāra-druma*, *as*, *m.* ‘hard tree,’ the Khadira tree.

— *Sāra-pādapa*, *as*, *m.* a particular plant or tree, (probably = *dhāmāni*). — *Sāra-phalgutva*, *am*, *n.* substance and emptiness, importance and insignificance. — *Sāra-bhanga*, *as*, *am*, *m.* *n.* destruction or loss of vigour; (*as*, *ā*, *am*), deprived of substance or strength. — *Sāra-bhaṭṭāraka*, *as*, *m.*, *N.* of an author. — *Sāra-bhāṇḍa*, *am*, *n.* a natural vessel (as the bag or skin containing the musk of the musk-deer); a bale of goods; implements. — *Sāra-bhuj*, *k*, *k*, *k*, eating the essence or best part of anything. — *Sāra-mañjarī*, *f.*, *N.* of a commentary by Śrī-nātha-śarman on the Parīśiṣṭa-prakāśa. — *Sāra-miti*, *is*, *m.* ‘truth-measuring, truth-determining,’ the Veda. — *Sāra-mūshikā*, *f.* a kind of plant (= *deva-dālī*). — *Sāra-yoga*, *as*, *m.* possession of the essence or substance of anything. — *Sāra-lahari*, *f.*, *N.* of a grammatical work by Kavi-śandra. — *Sāra-loha*, *am*, *n.* ‘the essence of iron,’ steel. — *Sāra-rat*, *ān*, *atī*, *at*, having substance, substantial; having pith or sap; fertile. — *Sāravat-tā*, *f.* substantiality, hardness, force, strength. — *Sāra-varjita*, *as*, *ā*, *am*, ‘devoid of substance, pithless, sapless. — *Sāra-sangraha*, *as*, *m.* concentration of essence; *N.* of a philosophical work by Varada-rāja; of a work on the proper seasons for performing ceremonies or for commencing other undertakings. — *Sāra-samucāya*, *as*, *m.*, *N.* of a work. — *Sāra-siddhānta-kaumudī*, *f.*, *N.* of a work by Varada-rāja-bhaṭṭa. — *Sārāparādha-tas* (*‘ra-ap’*), *ind.* in accordance with proved offences or crimes. — *Sārāvalī* (*‘ra-āv’*), *f.*, *N.* of a work [cf. *smṛiti-s’*]; of a work on astronomy. — *Sārāsāra* (*‘ra-as’*), *as*, *ā*, *am*, substantial and unsubstantial, valuable and worthless, real and vain; (*am*), *n.* substance and emptiness; strength and weakness; worth and worthlessness. — *Sārāsāra-tā*, *f.* the state of being substantial and unsubstantial or of having strong or weak points, &c. — *Sārāsāra-vicāra*, *as*, *m.* the considering or weighing of strong and weak points. — *Sārī-kṛi*, *cl.* 8. *P. -karoti*, *-kartum*, to make hard. — *Sārōdhāra* (*‘ra-ud’*), *N.* of a work on music.

सारका, *as*, *ikā*, *am* (fr. *Caus. of rt. spī*), causing to go; cathartic, laxative; (*as*), *m.* a particular plant (= *jaya-pāla*).

सारणा, *as*, *i*, *am* (fr. *Caus. of rt. spī*), causing to go or flow; (*as*), *m.* dysentery, diarrhoea [cf. *ati-sāra*]; the hog-plum, Spondias Mangifera; another plant (= *bhadra-bālā*); *N.* of one of Rāvaṇa’s ministers (sent as ambassador to Rāma); (*am*), *n.* a kind of perfume.

सारणा, *f.* a particular process to which mineral substances (especially quicksilver) are subjected, (two others are given, called *ritu-s’* and *prati-s’*). — *Sāraṇā-traya*, *am*, *n.* the three Sārāṇā processes.

सारानि, *is*, *f.* a canal, drain, channel, water-pipe; a small river; the plant *Pæderia Fetida*; [cf. *sāraṇi*].

सारानिका, *as*, *i*, *am* (fr. *saraṇi*), travelling, wayfaring, journeying; (*as*), *m.* a traveller, wayfarer. — *Sāraṇika-ghna*, *as*, *m.* ‘killing travellers,’ a robber, highwayman, murderer.

सारानिका, *f.*, *N.* of a short treatise on astrology.

सारानि, *f.* = *sāraṇi* above.

सारि, *is*, *f.* a chess-man, &c. (= *sāra*, *sāri*). — *Sārī-phalaka*, *as*, *m.* a chess-board, draught-board; a table for playing chess or backgammon; [cf. *sārī-ph’*]. — *Sārīm-cjaya*, *as*, *m.*, *N.* of a chieftain.

सारिका, *f.* a kind of bird (= *sārikā*, *śyāmā*); *N.* of a Rākshasī.

सारि, *i*, *īṇī*, *i*, going, resorting to, &c. (generally at the end of a comp., e.g. *okāḥ-sārīn*, going home); having the essence or substance of; (*īṇī*), *f.*, *N.* of various plants (= *saha-devī*; = *kārpāsī*; = *dur-ālābhā*; = *kapila-śiṅṡapā*; = *pra-sārīṇī*; = *rakta-punarnavā*).

सारिव, *f.* a kind of plant (= *sārīvā*).

सारि, *f.* See under *sāra*, col. 2.

सारघ *sāragha*, *am*, *n.* (fr. *saraghā*), honey.

सारङ्ग *sāranga*, *as*, *i*, *am* (probably fr. *a-ranga*, ‘having colour, &c.’; but cf. *sāra*, 13 C

sāranga; according to Upādi-s. I. 121. fr. rt. *spī*), of a variegated colour, variegated, spotted [cf. *krishṇa-s**, *lohitā-s**]; (*as*), m. a variegated colour; the spotted antelope; a deer; a lion; an elephant; the Cātaka bird, Cuculus Melanoleucus; the Indian cuckoo; a kind of large crane, Ardea Sarunga; a peacock; the Rāja-haṅsa; a large bee; a cloud; a tree; an umbrella, parasol; a garment, cloth, cloths; hair; a lotus; a flower; a conch-shell; a sort of musical instrument; an ornament, jewel; gold; a bow; epithet of Śiva; of Kāma-deva; sandal; camphor; the earth; night; light; (*ī*), f. a kind of spotted doe or antelope; a sort of violin. — *Sāranga-deva*, *as*, m., N. of a king. — *Sārangaranga-dā*, f., N. of a commentary on the Kṛishṇa-kāmāṁṛita.

Sārāṅgika, *as*, m. a bird-catcher, fowler, hunter, deer-catcher, &c.

सारण *sāraṇa*, &c. See under *sāra*.

सारण्ड *sāraṇḍa*, *as*, m. = *sarpāṇḍa*, a snake's egg.

सारण्यक *sāraṇyaka* (*sa-ār°*), *as*, *ā*, *am*, having the Āraṇyakas, together with the Āraṇyakas.

सारथि *sārathi*, *is*, m. (fr. *sa-ratha*), the son of a Sa-ratha (see *sa-ratha*); a charioteer, driver of a car, coachman, (forming a mixed caste, commonly called Sārthī, and supposed to have sprung from a Kshatriya father and Brāhman mother); the ocean (= I. *saṁ-udra*.)

Sārathin, *ī*, m., Ved. a charioteer, (Atharva-veda XV. 2, 1.)

Sārathya, *am*, n. the office of a charioteer, coachmanship, charioteering, driving; conveyance.

सारमेय *sārameya*, *as*, m. (fr. *sarama*, q. v.), a dog; (*au*), m. du. the two children of Saramā, i. e. the two four-eyed brindled watch-dogs of Yama (conjectured by some to have been originally Indra and Agni); (*ī*), f. a female dog, bitch; [cf. probably Gr. *Ἐπειάς*.] — *Sārameya-vākya*, *am*, n. 'Sārameya's speech,' N. of the fifty-sixth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa.

सारयत् *sārayat*, &c. See under *rt. sṛi*.

सारल्य *sāralya*, *am*, n. straightness, rectitude, sincerity, uprightness, honesty, artlessness.

सारव *sāraṇa*, *as*, *ī*, *am* (anomalously fr. *sarayu*), being on or belonging to the Sarayu river.

सारश्रन *sāraśana*, *am*, n. (fr. *sa-raśana*), a woman's zone or girdle (said to be formed of twenty-five strings); a military belt or girdle. — *Sāraśana* = *sāraśana* above.

सारस *sārasa*, *as*, *ī*, *am* (fr. *saras*), relating or belonging to a lake or pond, coming from a lake; (*as*), m. the Indian or Siberian crane, Ardea Sibirica; a bird in general [cf. *rāja-s**]; the moon; (*am*), n. a lotus; a woman's zone or girdle; [cf. *sāraśana*.] — *Sārasa-dīptiya*, *as*, *ā*, *am*, accompanied by a Sārasa or Indian crane. — *Sārasī*, f. a female Indian crane.

सारस्वत *sārasvata*, *as*, *ī*, *am* (fr. *sarasvati*), relating or belonging to the river Sarasvatī; relating to the goddess Sarasvatī; being in the form of Sarasvatī; eloquent, learned; belonging to the Sārasvata country; (*as*), m., N. of the country about the Sarasvatī river (i. e. the north-west part of the province of Delhi including part of the Pāñjāb); N. of a Muni or saint (abled to have sprung from the personified Sarasvatī river); N. of a particular tribe of Brāhmins (so called as coming from the above country or as supposed to be descended from the above Muni; they are said to be subdivided into ten classes, and to be often cultivators of literature); a staff of the Vilva tree; a particular ceremonial used in the worship of Sarasvatī; = *sārasvata-prakriyā* below; (*ās*), m. pl. the people of the

Sārasvata country; (*ī*), f., scil. *prakriyā* = *sārasvata-prakriyā*. — *Sārasvata-kalpa*, *as*, m. the ceremonial used in the worship of Sarasvatī. — *Sārasvata-kosha* and *sārasvata-tantra*, N. of two works. — *Sārasvata-tīrtha*, *am*, n., N. of a Tīrtha. — *Sārasvata-prakriyā*, f., N. of a grammatical work by Anubhūti-svarūpācārya. — *Sārasvata-vrata*, *as*, *am*, m. n. a particular religious observance in honour of Sarasvatī. — *Sārasvatālankāra* ('*ta-al*'), *as*, m., N. of a work. — *Sārasvatotsava* ('*ta-ul*'), *as*, m. the festival in honour of Sarasvatī.

Sārasvatya, *as*, &c., belonging to the Sārasvata family or tribe, (*sārasvatyo gaṇah*, the descendants or family of Sārasvata.)

सारल *sārāla*, *as*, m. sesamum (= *tila*).

सारि *sārī*, *sārīn*, &c. See p. 1109, col. 3.

सारिसूक्त *sārisukta*, *as*, m. (probably anomalous fr. the Intens. of *rt. sṛij*), N. of the author of Rīg-veda X. 142, 5, 6 (having the patronymic Sāringa).

सारु *sāru* (doubtful), a kind of metre.

सारुन्धतीक *sārundhatika* (*sa-ar°*), *as*, *ā*, *am*, together with Arundhatī, accompanied by Arundhatī.

सारूप्य *sārūpya*, *am*, n. (fr. *sa-rūpa*), sameness or similarity of form, conformity, resemblance; assimilation to or conformity with the deity (one of the states or grades of Mukti, = *sārūpa-tā*, q. v.); (in the drama) surprise at seeing an object or its likeness previously seen elsewhere. — *Sārūpya-tas*, ind. in consequence of similarity of form.

सारोप *sāropa* (*sa-ār°*), *as*, *ā*, *am*, superimponent.

सारोष्ट्रिक *sāroshtrika*, *as*, m. (corrupted fr. *saurāshtrika*, q. v.), a kind of poison.

सारोह *sāroha* (*sa-ār°*), *as*, *ā*, *am*, having elevation, rising.

सार्क *sārka* (*sa-ar°*), *as*, *ā*, *am*, with the sun, sunny.

सार्गल *sārgala* (*sa-ar°*), *as*, *ā*, *am*, having a bar or obstacle, barred, impeded, prevented, (Raghu-v. I. 79.)

सार्जय *sārjaya*, *as*, m. (fr. *sṛijaya*), Ved. the son of Sṛijaya.

सार्थ *sārtha* (*sa-ar°*), *as*, *ā*, *am*, having an object; having meaning, full of meaning or purport, significant, important; serving a purpose, useful, serviceable; of like meaning or purport; having property, opulent, wealthy; (*as*), m. a wealthy man; a company of traders, caravan; a multitude of similar animals; a troop; a collection or multitude (in general); one of a company of pilgrims. — *Sārthaja*, *as*, *ā*, *am*, born or reared in a caravan. — *Sārtha-bharaṇa-samudbhava*, *as*, *ā*, *am*, arising from the loss of a caravan. — *Sārtha-maṇḍala*, *am*, n. the circle or collected body of a caravan. — *Sārtha-vat*, *ātī*, *at*, having a meaning or purpose, significant, intending; having a numerous company. — *Sārtha-vāha*, the leader or conductor of a caravan, a merchant, trader. — *Sārthavāha-raśas*, *as*, n. the speech or proclamation of the captain of a caravan. — *Sārtha-han*, *hā*, *ghnī*, *ha*, 'caravan-destroyer,' a robber who attacks a caravan.

Sārthaka (*sa-ar°*), *as*, *ā*, *am*, having meaning, full of meaning, important; serviceable, useful, advantageous. — *Sārthaka-tā*, f. the being adapted to any purpose, serviceableness.

Sārthika, *as*, m. a merchant, trader.

सार्द्र *sārdra* (*sa-ār°*), *as*, *ā*, *am*, wet, moist, damp.

सार्ध *sārdha* (*sa-ar°*), *as*, *ī*, *am*, joined with a half, plus one half, increased by one half, having a

half over (e. g. *dve śate sārde*, two hundred together with a half, i. e. two hundred and fifty, Manu VIII. 138; used chiefly in comps., see below); (*am*), ind. with, along with, together with (with inst.). — *Sārdha-śata*, *am*, n. 'a hundred + a half,' 150. — *Sārdha-saṁvatsara*, *as*, m. a year and a half.

Sārdhamātra (*sa-ar°*), *as*, *ā*, *am*, having a half Mātra.

सार्प *sārpa*, *as*, *ī*, *am*, relating to snakes or serpents; (*as*), m., N. of the Nakshatra Āśleṣhā.

Sārpārājñī, f., N. of the authoress of the hymn Rīg-veda X. 189.

Sārpya, *as*, *pi*, *am*, relating to a snake; (*as*, *pi*), m. f., N. of the Nakshatra Āśleṣhā (over which the serpents are said to reside).

सार्पिष *sārpisha*, *as*, *ī*, *am* (fr. *sarpis*), containing clarified butter, cooked with ghee, dressed with clarified butter.

Sārpishka, *as*, *ī*, *am*, = *sārpisha* above.

सार्व *sārva*, *as*, *ī*, *am* (fr. *sarva*), relating to all, general, universal; fit for all; (*as*), m. a Buddha; a Jina or Jaina deified saint.

Sārvakāmika, *as*, *ī*, *am* (fr. *sarva-kāma*), fulfilling all desires, gratifying every wish.

Sārvakāla, *as*, *ī*, *am* (fr. *sarva-kāla*), taking place at all times, suitable for all seasons.

Sārvakālīka, *as*, *ī*, *am* (fr. *sarva-kāla*), belonging to all times, suited to all seasons, everlasting.

Sārvagūṇika, *as*, *ī*, *am* (fr. *sarva-guṇa*), endowed with every good quality or excellence.

Sārvajanika, *as*, *ī*, *am* (fr. *sarva-jana*), relating or belonging to all men, universal, public.

Sārvajanina, *as*, *ī*, *am*, = *sārvajanika* above.

Sārvajña, *am*, n. (fr. *sarva-jña*), omniscience.

Sārvatrika, *as*, *ī*, *am* (fr. *sarvatra*), belonging to every place, general, suited to all places or circumstances.

Sārvadaivatya, *as*, *ī*, *am* (fr. *sarva + devatā*), presided over by or sacred to all the gods.

Sārvadhātuka, *as*, *ī*, *am* (fr. *sarva-dhātu*), applicable to the whole of a radical term or to the complete form of the verbal base after the conjugational characteristics or Vikaraṇas are affixed, i. e. to the four conjugational or special tenses, &c. (see below; cf. *ārdhadhātuka*); (*am*), n., N. of the verbal terminations of the four conjugational or special tenses (present, imperfect, potential, and imperative) and of all the root affixes (such as *śāna* and *śatṛi*) which have a servile or indicatory *s*.

Sārvabhautika, *as*, *ī*, *am* (fr. *sarva-bhūta*), belonging or relating to all elements or beings, &c. comprising all animated beings.

Sārvabhauma, *as*, *ī*, *am* (fr. *sarva-bhūmī*), relating to or consisting of the whole earth, comprising the whole world, known throughout the world; (*as*), m. an emperor, universal monarch. N. of the elephant of Kuvera (regent of the north). N. of a king; of a poet. — *Sārvabhauma-bhātācārya*, *as*, m., N. of a preceptor.

Sārvaulika, *as*, *ī*, *am* (fr. *sarva-loka*), prevailing throughout the whole world, common to all the world, known by every one, universal.

Sārvavarṇika, *as*, *ī*, *am* (fr. *sarva-varṇa*), of every kind or sort; belonging or relating to every tribe.

Sārvavarṇika, *as*, *ī*, *am* (fr. *sarva-varman*), composed or written by Sarva-varman; (*am*), n. any thing written by Sarva-varman.

Sārvavibhaktika, *as*, *ī*, *am* (fr. *sarva-vibhakti*), applicable or belonging to all the cases of a noun, &c.

Sārvavedasa, *as*, m. (fr. *sarva-vedas*, q. v.), one who gives away all his wealth at a sacred rite.

Sārvavedya, *as*, m. (fr. *sarva-veda*), a Brāhman conversant with all the Vedas.

सार्षप *sārshapa*, *as*, *ī*, *am* (fr. *sarshapa*), made of mustard; (*am*), n. mustard oil.

सार्षि *sārshī*, *is*, *is*, *i* (perhaps fr. *sa + i*

+*rishī* (cf. *rishva*), possessing the same rank or condition or station, having the same power or sublimity; (*ayas*), m. pl., N. of a Gotra.

Sārshī-tā, f. equality in rank or condition, equality in power, &c. (according to Kullūka on Manu IV. 232 = *samūna-gati-tā*, *tulya-tā*; in a passage of the Mahā-nārāyaṇa Upanishad, Śāy. explains *sārshī-tā* by *samānātsvarya-va*, which is said to mean here equality with the Supreme Being in power and all the divine attributes; it is regarded as the fourth grade or division of Mukti or final beatitude).

Sārshīya, *am*, n. the fourth state of Mukti, = *sārshī-tā* above.

साल *sāla*, *as*, m. (= *sāla*, q. v.), the *Sāl* tree or its resin; any tree; a fence or wall surrounding a building; any wall; a kind of fish, Ophioccephalus Wrahl; (*ā*), f. a house (more usually written *sāla*). — *Sāla-grāma*, *as*, m., N. of a sacred place; the *Sāla-grāma* stone, (see *sāla-grāma*). — *Sāla-grāma-kshetra*, *am*, n., N. of a district. — *Sāla-jya*, *am*, n., N. of a place. — *Sāla-niryāsa*, see *sāla-niryāsa*. — *Sāla-parṇi*, see *sāla-parṇi*. — *Sāla-pushpa*, *am*, n. a flower of the *Sāl* tree; the shrub *Hibiscus Mutabilis*. — *Sāla-bhanjikā*, see *sāla-bhanjikā*. — *Sāla-rasa*, *as*, m. the resin of the *Sāl* or *Sāl* tree. — *Sāla-vāhana*, incorrect for *sāla-vāhana*. — *Sāla-veshṭa*, see *sāla-veshṭa*. — *Sāla-sringa*, *am*, n. 'wall-pinnacle,' the coping of a wall. — *Sāla-sāra*, see *sāla-sāra*. — *Sāla-kari*, f. (according to some) 'house-worker,' a female captive (especially one won in battle). — *Sāla-vrika*, *as*, m. (see *sāla-vrika*), a dog; a jackal; a hyena; a wolf; a wolf-like or cruel man.

Sālana, *as*, m. the resin of the *Sāl* or *Sāl* tree; resin (in general).

Sālāra, *am*, n. a pin or peg projecting from a wall, a bracket, shelf.

सालकि *sālaki*, *is*, m., N. of a Muni.

सालङ्ग *sālānga*, *as*, m. a kind of Rāga or musical mode.

सालम्ब *sālamba* (*sa-āl°*), *as*, *ā*, *am*, having a support or prop, supported.

Sālambana (*sa-āl°*), *as*, *ā*, *am*, = *sālamba* above.

सालस *sālāsa* (*sa-āl°*), *as*, *ā*, *am*, having languor, languid, languishing.

सालातुरीय *sālāturiya*, *as*, m. (for *sālāturiya*, q. v.), N. of Pāṇini.

सालिमञ्जरि *sālīmānjari*, *is*, m., N. of a Muni.

सालूर *sālūra*, *as*, m. (said to be fr. rt. *sal*), a frog (= *sālūra*).

सालेय *sāleya*, *as*, m. a sort of fennel or dill (= *sāleya*).

सालोक्य *sālōkyā*, *am*, n. (fr. *sa-loka*), the being in the same sphere or world (with another), residence in the same heaven with any particular deity (= *sālōka-tā*, q. v.). — *Sālōkyā-tā*, f. = *sālōkyā* above.

साल्व *sālva*, *as*, m., N. of a demon-king who was slain by Viṣṇu, (according to the Śabda-k. he was king of the country of Saubha); N. of a country (more usually written *sālva*); (*ās*), m. pl. the inhabitants of *Sālva*; (*as*, *ī*, *am*), belonging to the country *Sālva*. — *Sālva-han*, *ā*, m. 'slayer of *Sālva*,' N. of Viṣṇu.

साल्विक *sālviḥ*, *as*, m. (probably a corruption of *sārikā*, q. v.), the *Sārikā* bird.

साल्ह *sālhrī*. See under rt. *ī. sah*.

साव *sāva*, *as*, m. (fr. *ī. sava*), a libation, in *prātaḥ-sāva*, q. v.

Sāvana, *as*, *ī*, *am* (fr. *ī. savana*), relating to or comprising the three *Sāvanas*; (*as*), m. an institutor of a sacrifice or employer of priests at a sacrifice

(= *yajamāna*); the conclusion of a sacrifice or the ceremonies by which it is terminated; N. of Varuṇa; a month of thirty solar days; a particular kind of day; a natural or civil day from sunrise to sunset; a particular kind of year (as distinguished from the solar year); a particular ceremony performed during the *Sāvana* month.

सावका *sāvaka*, *as*, *ikā*, *am* (fr. the Caus. of rt. 4. *su*), generative, productive, causing birth, &c., obstetric, parturient; the young of any animal (in this sense for *sāvaka*); (*ikā*), f. a midwife.

सावकाश *sāvakāśa* (*sa-av°*), *as*, *ā*, *am*, having leisure, at leisure; (*am*), ind. leisurely.

सावग्रह *sāvagraha* (*sa-av°*), *as*, *ā*, *am*, having the grammatical mark called *Ava-graha*, q. v.

सावज्ञ *sāvajña* (*sa-av°*), *as*, *ā*, *am*, feeling contempt, despising, disdainful.

सावद्य *sāvadya* (*sa-av°*), *am*, n., scil. *aiśvarya*, one of the three kinds of power attainable by an ascetic, (the other two are called *nir-avadya* and *sūkshma*.)

सावधान *sāvadhāna* (*sa-av°*), *as*, *ā*, *am*, having or bestowing attention, attentive, heedful, careful, cautious; diligent; (*am*), ind. cautiously. — *Sāvadhāna-tā*, f. attention, carefulness.

Sāvadhāni-kṛi, cl. 8. P. *-kuroti*, &c., to make careful, caution, put on one's guard.

Sāvadhāni-kṛita, *as*, *ā*, *am*, cautioned, apprized, made aware.

सावधारण *sāvadhāraṇa* (*sa-av°*), *as*, *ā*, *am*, (in argumentative writings) having a limitation.

सावधि *sāvadhi* (*sa-av°*), *is*, *is*, *i*, together with a limit or termination, having a bound or limit, limited (in time), finite, defined, circumscribed.

सावन्मित्र *sāvanta-miśra*, *as*, m. a proper N.

सावयव *sāvayava* (*sa-av°*), *as*, *ā*, *am*, composed of parts (in the Vaiśeṣika phil. said of all things except the eternal substances).

सावर *sāvāra*, *as*, m. (= *śāvāra*), fault, offence; sin, wickedness, crime; the Lodhra tree.

सावरण *sāvaraṇa* (*sa-āv°*), *as*, *ā*, *am*, having concealment or secrecy, clandestine.

सावरी *sāvārī*, *as*, *ī*, *am* (fr. *sa-varṇa*), relating or belonging to one of the same colour or tribe or caste; (*as*), m. (fr. *sa-varṇa*), a metonymic of the eighth Manu, (see below). — *Sāvārī-lakṣhya*, *am*, n. 'mark of sameness of colour or caste,' the skin.

Sāvārī, *ī*, m. a metronymic of the eighth Manu (son of the Sun by *Sa-varṇā*, q. v., and therefore younger brother of the seventh Manu or *Vaiśvata*; the succeeding Manu to the twelfth, or according to other authorities to the fourteenth, inclusive are also called *Sāvārī*; cf. *dukṣa-s°*, *brahma-s°*, *dharma-s°*); (*ayas*), m. pl., N. of a Gotra.

Sāvārīka, *as*, *ā*, *am*, belonging to *Sāvārī*, arranged by *Sāvārī* (said of a *Samhitā*).

Sāvārīya, *am*, n. sameness or similarity of colour; identity of caste or class; the Manu-antara presided over by the eighth Manu (in this sense fr. *sāvārī*); (*as*), m., Ved. the eighth Manu (= *sāvārī*).

सावलम्ब *sāvalamba* (*sa-av°*), *as*, *ā*, *am*, having a support or prop, supported, leaning for support (on the arm of another).

सावलेप *sāvalepa* (*sa-av°*), *as*, *ā*, *am*, full of pride, proud; (*am*), ind. insolently, arrogantly, haughtily.

सावशेष *sāvaśeṣa* (*sa-av°*), *as*, *ā*, *am*, having a remainder, leaving a residue or remainder, remaining; imperfect, incomplete, unfinished. — *Sā-*

vaśeṣa-bandhana, *as*, *ā*, *am*, having bonds still remaining, still bound.

सावष्टम्भ *sāvashṭambha* (*sa-av°*), *as*, *ā*, *am*, possessing self-dependence, full of self-confidence; (*am*), ind. resolutely, courageously.

सावहेल *sāvahela* (*sa-av°*), *as*, *ā*, *am*, disdainful, disdainful, despising; (*am*), ind. disdainfully, contemptuously.

सावित *sāvitra*, *as*, *ī*, *am* (fr. *savitṛi*), relating or belonging to the sun; descended from the sun, belonging to the solar dynasty; accompanied by the *Gāyatrī* (or sacred verse described below); (*as*), m. the sun; an embryo or fetus; a Brāhman; N. of *Siva*; of *Karpa* (as child of the Sun); of a *Vasu*, q. v.; of the tenth *Kalpa* (according to the *Vāyu-Purāṇa*); of one of the *Nakṣatras* or lunar asterisms; (*ī*), f. a beam or ray of light, a cluster of solar rays; N. of a celebrated verse of the *Rig-veda* (III. 62, 10. regarded as the most sacred verse of the *Veda*, and called *Sāvitrī* as addressed to the sun; it is repeated by every Brāhman at his morning and evening devotions, and is also called *gāyatrī*, see under *gāyatra*, p. 288); N. of a wife of *Brahmā* (sometimes regarded as the above verse or prayer deified and represented as mystical mother of the first three twice-born classes; sometimes identified with the daughter of *Savitṛi* by his wife *Prīṣṇī*); the ceremony of investiture with the sacred thread, (see *upa-naya*, p. 164, col. 3); a kind of metre; epithet of *Sūryā* (daughter of *Savitṛi*); of *Umā* (wife of *Siva*); of a daughter of *Dakṣa* (wife of *Dharma*); of the wife of *Kaśyapa*; of the wife of *Satyāvat* (king of *Sālva*; she was daughter of *Asva-pati*, king of *Madra*); (*am*), n. the sacred sacrificial thread worn only by Brāhmins and members of the first three classes, (see *yajñopavīta*); it was called *Sāvitra* because the repetition of the *Gāyatrī* forms part of the ceremony of investiture. — *Sāvitrī-tīrtha*, *am*, n., N. of a Tīrtha. — *Sāvitrī-patita* or *sāvitrī-paribhrashṭa*, *as*, m. 'fallen from the *Sāvitrī*,' a man of one of the first three classes not invested at the proper time with the sacrificial cord. — *Sāvitrī-mahānāmya*, (according to some) the ceremony of investiture accompanied by repetition of the *Gāyatrī*.

— *Sāvitrī-vrata*, *am*, n. a particular fast (kept by *Hindū* women on the fourteenth day of the second half of the month *Vaiśākha*, or of the dark half of *Jyāishṭha*, to preserve them from widowhood). — *Sāvitrī-sūtra*, *am*, n. the sacred cord or thread worn by men of the three twice-born classes, (see above). — *Sāvitrī-avarajā*, f. the younger daughter of *Sāvitrī*.

साविष्कार *sāvishkāra* (*sa-āv°*), *as*, *ā*, *am*, having manifestation, manifest; showing off or making an exhibition of any power or talent, proud, haughty, arrogant (= *sāhaṅkāra*).

सावेतस *sāvetasa*, *as*, m., a proper N.

साशंस *sāśaṇsa* (*sa-āś°*), *as*, *ā*, *am*, full of desire or strong passion, desirous, hopeful; (*am*), ind. wishfully.

साशङ्क *sāśaṅka* (*sa-āś°*), *as*, *ā*, *am*, feeling fear, apprehensive, disheartened, afraid. — *Sāśaṅka-tā*, f. the state of being afraid or apprehensive, fear, terror.

साशन *sāśana* (*sa-as°*), *as*, *ā*, *am*, having food, consisting of nourishment.

साशनार *sāśanāra*, *as*, m., N. of a particular *Agra-hāra* or royal grant to Brāhmins.

साशयन्दक *sāśayandaka*, *as*, m. a small house-lizard (= *jyeshṭhī*).

साशूक *sāśūka*, *as*, m. a blanket (= *kambala*).

साश्चर्य *sāścārya* (*sa-āś°*), *as*, *ā*, *am*, wonderful, marvellous, astonishing; (*am*), ind. with astonishment, with surprise. — *Sāścārya-maya*, *as*, *ī*, *am*, wonderful, full of marvels.

साध १. *sāśra* (*sa-as°*), *as*, *ā*, *am*, having angles or corners, cornered, angular.

साध २. *sāśra* (*sa-as°*), *as*, *ā*, *am*, tearful, weeping.

Sāśru (*sa-as°*), *us*, *us*, *u*, accompanied by tears, tearful, shedding tears. — *Sāśru-nayana*, *as*, *ā*, *am*, having the eyes filled with tears.

साधुधी *sāśrudhī*, *f.* a wife's or husband's mother, a mother-in-law.

साध स०स्रा (*sa-as°*), *as*, *ā*, *am*, possessing horses, with horses.

साष्टाङ्गम् *sāṣṭāṅgam* (*sa-aṣh°*), *ind.* with eight limbs or members (viz. the hands, breast, forehead, knees, and feet); with humble prostration of the body (i.e. touching the earth with the eight members; cf. *aṣṭāṅga*).

साष्टक *sāṣṭraka* (*sa-aṣh°*), *as*, *ikā*, *am*, possessing goads, (see *aṣṭrā*).

सास *sāsa* (*sa-āsa*), *as*, *ā*, *am*, having a bow.

सासद्यमान *sāsadyamāna*. See p. 1055, col. 2.

सासहि *sāsahi*, *sāsahas*. See p. 1100, col. 1.

सासार *sāsāra* (*sa-ās°*), *as*, *ā*, *am*, having showers, rainy.

सासि *sāsi* (*sa-asī*), *is*, *is*, *i*, having a sword, armed with a sword.

सासुम् *sāsu-sū* (*sa-as°*), *ūs*, *ūs*, *u*, having arrows, (see *Kīrāt*. XV. 5, where, according to Mallinātha, *asu-sū* = *vāṇa*).

सासूय *sāsūya* (*sa-asūyā*), *as*, *ā*, *am*, envious, disdainful, scornful; (*am*), *ind.* disdainfully, scornfully, angrily.

सास्थितायार्ध *sāsthi-tāmārādha*, *am*, *n.* (fr. *sa* + *asthi* + *tāmra* + *ardha*), a kind of amalgam of zinc and copper, bell-metal (= *kāṇṣya*).

सास्रा *sāsnā*, *f.* (in *Uṇādi-s.* III. 15. said to be fr. *rat. sas*), the dewlap of an ox (= *go-galam-banā*).

सास्र १. *sāsra* (*sa-as°*), *as*, *ā*, *am* (for 1. *sāśra*, q.v.), having angles or corners, cornered, angular.

सास्र २. *sāsra* (*sa-as°*), *as*, *ā*, *am* (for 2. *sāśra*, q.v.), weeping, in tears.

साखादन *sāsvādana* (*sa-ās°*), *am*, *n.*, scil. *sthāna*, one of the steps towards supreme happiness (according to the Jains).

साहङ्कार *sāhankāra* (*sa-aḥ°*), *as*, *ā*, *am*, having egotism or arrogance, proud, arrogant.

साहचर्य *sāhaçarya*, *am*, *n.* (fr. *saha* - *çara*), companionship, fellowship, company, association, society.

साहजि *sāhajī*, *is*, *m.*, *N.* of a king.

साहदेव *sāhadeva*, *ās*, *m.* pl. (fr. *saha* - *deva*), the descendants of Saha-deva.

Sāhadevyā, *as*, *m.*, Ved. a patronymic of Somaka.

साहन *sāhana*, *am*, *n.* (fr. the Caus. of *rt.* 1. *sah*), the act of causing or enabling to bear; sufficiency, endurance.

Sāhaya, *as*, *ā*, *am*, causing or enabling to endure.

साहस *sāhasa*, *am*, *n.* (in *Manu* VIII. 138. also *as*, *n.*; fr. *sahas*), violence, force, rapine, robbery, rape, felony, suicide; any act of aggression or oppression or hatred; cruelty; punishment, chastisement, fine (regarded as of three kinds, the highest being called *Uttama*; half of that, *Madhyama*; and half of that, *Adhama*; see *uttama-s°*, *madhyama-s°*); boldness, daring, courage, fool-

hardiness, rashness, temerity, inconsiderate hastiness; impetuosity; a particular sacred fire in which an oblation is made (in this sense *as*, *m.*), or the oblation itself (according to some). — *Sāhasāṅka* (*°sa-an°*), *as*, *m.* 'marked or characterized by daring,' epithet of king Vikramāditya; of a poet; of a lexicographer. — *Sāhasādhyavasyin* (*°sa-adh°*), *i*, *inī*, *i*, acting with inconsiderate haste. — *Sāhasaika-rasika* (*°sa-ek°*), *as*, *i*, *am*, one whose only feeling or passion is cruelty, wholly intent on violence, brutal, ferocious. — *Sāhasaikānta-rasānūvartin* (*°sa-ek°*, *°sa-an°*), *i*, *inī*, *i*, one who follows or yields to the one passion of cruelty or rashness.

Sāhasika, *as*, *i*, *am*, using great force or violence, violent, perpetrated with violence, cruel, brutal, ferocious, felonious, rapacious; bold, daring, impetuous, rash; punitive, castigatory; (*as*), *m.* a robber, free-booter. — *Sāhasika-tā*, *f.* cruelty, ferocity, impetuosity, temerity, boldness.

Sāhasin, *i*, *inī*, *i*, violent, ferocious; foolhardy, bold, daring, impetuous, rash.

साहस *sāhasra*, *as*, *i*, *am* (fr. *sahasra*), relating or belonging to a thousand; consisting of a thousand; bought with a thousand; paid per thousand (as interest, duty); a thousandfold, a thousand times better; (*as*), *m.* an army or detachment consisting of a thousand men; (*am*), *n.* the aggregate of a thousand; an aggregate of many thousands.

साहायक *sāhāyaka*, *am*, *n.* (fr. *sahāya*), assistance, fellowship, association; a number of associates or companions; auxiliary troops.

Sāhāyā, *am*, *n.* friendship, fellowship, alliance, confederation; help, succour; helping another in danger (regarded as a branch of dramatic action). — *Sāhāyārtha* (*°ya-ar°*), *as*, *m.* the use or advantage of assistance.

साहिड *sāhiḍa*, *ās*, *m.* pl., *N.* of a people.

साहिती *sāhīti*, *f.* (fr. 2. *sahita*) = *sāhitya* below.

Sāhitya, *am*, *n.* association, connection, combination, union, society, fellowship; literary composition, rhetorical composition, rhetoric, poetry; (according to some) a collection of materials or means or rules for the production or performance of anything. — *Sāhitya-darpaṇa*, *am*, *n.* 'mirror of composition,' *N.* of a treatise on rhetorical composition by Viśva-nātha-kavi-rāja (a kind of *Ars Poetica*, giving rules and canons of literary composition, especially dramatic). — *Sāhitya-mīmāṃsā*, *f.*, *N.* of a work on rhetorical composition. — *Sāhitya-sāstra*, *am*, *n.* any rhetorical treatise (i.e. any work explaining and applying the figures of rhetoric, setting forth the various passions and affections, and giving rules for dramatic or poetical composition). — *Sāhitya-sarvasva*, *am*, *n.*, *N.* of a commentary by Māheśvara on the *Kāvya-lankāra-vṛtti*. — *Sāhitya-sudhā-samudra*, *as*, *m.*, *N.* of a work on medicine.

Sāhya, *am*, *n.* (fr. 2. *saha*), conjunction, union, society, association, companionship. — *Sāhya-kṛt*, *t*, *m.* a companion, associate.

साहिदेव *sāhīdeva*, *as*, *m.* a proper *N.*

साहिवीचि *sāhī-vīcī* (*sa-aḥ°*), *is*, *is*, *i*, having waves of serpents.

साहुडियान *sāhūḍiyāna*, *as*, *m.*, *N.* of the author *Sūla-pāṇi*.

साह्य *sāhvaya* (*sa-āh°*), *as*, *m.* gambling with fighting animals, setting animals to fight for sport, &c. (= *sa-m-āhvaya*).

साहस *sāhas*. See p. 1100, col. 1.

सि *si*, *cl.* 5. 9. P. *A. sinoti*, *sinute*, *sinūti*, *sinūte*, *siśhāya*, *siśhye*, *siśhyati*, *-te*, *asiśhīti*, *asiśhīta*, *setum*, to bind, tie, fasten; to ensnare; Caus. *siśhyati*, *-yitum*, Aor. *asiśhyat*; Desid. *siśhīshati*, *-te*; Intens. *siśhīyate*, *siśhīyati*, *siśhīti*; [cf. Zend *hi-ta*, 'bound'; Gr. *σῆ-πά*,

i-má-s, *i-mov-iá*, *imá-sσ-ω*, *imá-s-θλη*; Old Germ. *sei-l*, *sei-d*, 'a noose'; *sei-to*; Goth. *in-saijan*; Old Sax. *si-mo*, 'a bond'; Angl. Sax. *sal*, *seil*, *seilan*, *sieran*, *syrran*; Slav. *si-lo*, *seti*, *si-tije*; Lett. *see-t*, 'to bind'; *sei-te*, 'a bond, rope.')

1. *sita*, *as*, *ā*, *am* (for 2. see p. 1113, col. 2; for 3. see under *rt.* 1. *so*), bound, tied, fastened; surrounded.

1. *siti*, *is*, *f.* binding, fastening; [cf. 1. *pra-siti*] *Setu*, *setri*, *setra*, &c. See under *setu*, p. 1134.

सिंसपा *siṅsapā*, *f.* = *śiṅsapā*, q.v.

सिंह *siṅha*, *as*, *m.* (in *Uṇādi-s.* V. 62. said to be fr. *rt.* 1. *stc*, with *ha* substituted for the final and a nasal inserted; according to others fr. *sih*, a weakened form of *rt.* 1. *sah*, with insertion of nasal), a lion; the sign of the zodiac Leo or the Lagna of that sign (see *lagna*); a hero or any eminent person, (often used at the end of comps. to express excellence or eminence of any kind, cf. *puruṣa-s°*, *rāja-s°*); the symbol or emblem of the twenty-fourth Arhat of the present Ava-sarpinī; a particular plant (= *rakta-sigru*); *N.* of a king (father of Sāhīdeva); (*ā*), *f.* a particular grass or plant, = *nāḍī*; (*i*), *f.* a lioness, &c., see p. 1113, col. 1. — *Siṅha-kāraka*, *as*, *m.* a creator of lions. — *Siṅha-keli*, *is*, *m.*, *N.* of a celebrated Bodhi-sattva (= Mañju-ghoṣa). — *Siṅha-keśara* or *siṅha-kesara*, *as*, *m.* a lion's mane; the plant Mimulus Elengi; a kind of Modaka or sweetmeat. — *Siṅha-ga*, *as*, *m.* 'lion-going,' epithet of Śiva. — *Siṅha-gupta*, *as*, *m.* = *sarvha-gupta*, q.v. — *Siṅha-griva*, *as*, *ā*, *am*, lion-necked. — *Siṅha-ghoṣa*, *as*, *m.* a proper *N.* — *Siṅha-tala*, *as*, *m.* (probably for *samha-tala*, q.v.), the open hands joined. — *Siṅha-tuṇḍa*, *as*, *m.* 'lion-faced,' a kind of fish; a particular plant (= *schunḍa*). — *Siṅha-danṣhtra*, *as*, *ā*, *am*, lion-tusked, having the teeth of a lion; (*as*), *m.* epithet of Śiva. — *Siṅha-datta*, *as*, *m.* 'lion-given,' *N.* of a poet. — *Siṅha-darpa*, *as*, *ā*, *am*, having a lion's pride, proud as a lion. — *Siṅha-dvāra*, *am*, *n.* a principal gate, chief gate, any gate or entrance. — *Siṅha-dhvani*, *is*, *m.* the roar of a lion; a sound like the roar of a lion; a war-cry. — *Siṅha-nardin*, *i*, *inī*, *i*, roaring like a lion. — *Siṅha-nāda*, *as*, *m.* a lion's roar; a war-cry, war-whoop; a species of the Ati-jagati metre (= *kala-hansa*); 'roaring like a lion,' epithet of Śiva. — *Siṅha-nādaka*, *as*, *m.* the roar of a lion; a war-cry; (*ikā*), *f.* a particular prickly plant (= *dur-ālābhā*). — *Siṅha-parṇi*, *f.* 'lion-leaved,' the plant *Justicia Ganderussa* (= *vāsaka*). — *Siṅha-pippalī*, *f.* a kind of plant (= *sainhalī*). — *Siṅha-puṣkikā*, *f.* 'lion-tailed,' a particular plant (= *Attra-parṇikā*). — *Siṅha-puṣkī*, *f.* the plant *Citra-parṇikā*; other plants (= *prīṣṇi-parṇi*; = *māsha-parṇi*). — *Siṅha-puṣkpi*, *f.* a kind of plant (= *prīṣṇi-parṇi*). — *Siṅha-pragarjana*, *as*, *ā*, *am*, roaring like a lion. — *Siṅha-pragarjita*, *am*, *n.* the roaring or roar of a lion. — *Siṅha-pradipa*, *as*, *m.*, *N.* of a work mentioned in the *Kuṇḍa-kaumudī*. — *Siṅha-bālu*, *us*, *m.*, *N.* of the father of Vijaya (the founder of the first Buddhist dynasty in Ceylon). — *Siṅha-mukhī*, *f.* a kind of plant (= *vāsaka*). — *Siṅha-yānā*, *f.* or *siṅha-rathā*, *f.* 'having a lion as a vehicle,' *N.* of the goddess Durgā. — *Siṅha-rova*, *as*, *m.* the cry or roar of a lion. — *Siṅharashabha* (*°ra-rish°*), *as*, *m.* a noble or fierce lion. — *Siṅha-lagna*, *am*, *n.* the Lagna of the sign Leo, (see *lagna*). — *Siṅha-lamba*, *N.* of a place. — *Siṅha-līla*, *as*, *m.* a particular kind of sexual union. — *Siṅha-vāhana*, *as*, *m.* 'having a lion for a vehicle,' epithet of Śiva. — *Siṅha-vāhīni*, *f.* 'borne on a lion,' epithet of Durgā. — *Siṅha-vikrama*, *as*, *m.* = *vikrama-siṅha*. — *Siṅha-vikrānta*, *as*, *ā*, *am*, valiant as a lion; (*as*), *m.* a horse. — *Siṅha-vikrānta-gati*, *is*, *is*, *i*, or *siṅha-vikrānta-gāmin*, *i*, *inī*, *i*, having a gait as bold as a lion's. — *Siṅha-vikṛīḍita*, *am*, *n.* 'lion's play,' a kind of metre. — *Siṅha-vimū*, *f.* a kind of plant (= *māsha-parṇi*). — *Siṅha-ryāghra-nisheṇita*, *as*, *ā*, *am*, inhabited by lions and tigers. — *Siṅha-sāva*, *as*, or *siṅha-śiśu*.

us, m. a lion's whelp or cub. — *Siṅha-saṃhanana*, *am*, n. the killing or destroying of a lion; (*as*, *ā*, *am*), lion-shaped, well-shaped, handsome; strong as a lion. — *Siṅha-skandha*, *as*, *ā*, *am*, 'lion-shouldered,' having the shoulders of a lion. — *Siṅha-sṭha*, *as*, m. 'being in the lion,' epithet of the planet Jupiter when in the constellation Leo. — *Siṅhādhyā* (**ha-ādhyā*), *as*, *ā*, *am*, abounding in lions. — *Siṅhāvalokana* (**ha-av*), *am*, n. a lion's look (applied to the habit of constantly pausing and looking back). — *Siṅhāsana* (**ha-ās*), *am*, n. 'lion-seat,' a throne (said to be so called as supported by golden lions); (*as*), m. a particular kind of sexual union. — *Siṅhāsana-śakra*, *am*, n., N. of three astrological diagrams shaped like a man and marked with the twenty-seven Nakshatras. — *Siṅhāsana-dvātrīṃsat*, *t*, or *siṅhāsana-dvātrīṃsat-puṭtrikā-vārtā*, f., N. of a work consisting of thirty-two stories in praise of Vikramāditya (= *vikrama-varita*). — *Siṅhāsana-bhrashta*, *as*, *ā*, *am*, fallen from a throne, dethroned. — *Siṅhāsana-raṇa*, *as*, *am*, m. n. a strife or struggle for the throne. — *Siṅhāsana-sṭha*, *as*, *ā*, *am*, sitting on a throne. — *Siṅhāśya* (**ha-ās*), *as*, *ā*, *am*, lion-faced; (*as*), m. a kind of plant (= *vāsaka*); a particular position of the hands. — *Siṅhodhatū* (**ha-ud*), *f*, a kind of metre. — *Siṅhonmatū* (**ha-un*), *f*, a kind of metre.

Siṅhala, *am*, n. tin; brass; bark, rind; Cassia bark; (*am*, *ū*), n. f. the island or country of Ceylon, (perhaps so called as abounding in lions); (*ās*), m. pl. the people of Ceylon. — *Siṅhala-dvīpa*, *as*, m. the island of Ceylon. — *Siṅhala-sṭha*, *as*, *ā*, *am*, being or dwelling in Ceylon; (*ā*), f. a kind of plant (= *sarpa-dandā*, *sainhalī*). — *Siṅhalū-sṭhāna*, *as*, m. a kind of palm tree.

Siṅhalaka, *am*, n. the island of Ceylon.

Siṅhāya, Nom. A. *siṅhāyate*, -*yitum*, to be or become like a lion, act like a lion.

Siṅhikā, f., N. of the mother of Rāhu, (she was one of the thirteen daughters of Dakṣa and wife of Kaśyapa); N. of a daughter of Kaśyapa (wife of Viprañiti). — *Siṅhikā-sūnu*, *us*, m. 'son of Siṅhikā,' epithet of Rāhu or the Ascending Node personified.

Siṅhikeya, *as*, m. 'son of Siṅhikā,' epithet of Rāhu.

Siṅhī, f. a lioness; N. of the mother of Rāhu; of various plants (= *vārtāki*; = *kaṇṭakārī*; = *vāsaka*; = *bṛihatī*; = *mudga-parṇī*). — *Siṅhī-latā*, *f*, a kind of plant (= *bṛihatī*).

सिंहाय *siṅhāya*, *am*, n. (probably for *siṅghāya*; also written *siṅghāya*), rust of iron; the mucus of the nose.

Siṅhāṇaka, *as*, *am*, m. n. = *siṅhāṇa* above, (also written *siṅghāṇaka*, *siṅghāṇaka*, *saṅghāṇaka*.)

Siṅhāna, *am*, n. = *siṅhāṇa* above.

सिक् *sik*, a Sautra rt. meaning 'to scatter about, sprinkle;' [cf. rt. I. *śīc*, *śik*.]

Sikata, *ās*, m. pl. (said to be fr. the Sautra rt. above; probably fr. rt. I. *śīc*), sand; N. of certain Rishis, (part of the hymn Rīg-veda IX. 86. is attributed to Sikatāḥ); (*ā*), f. sandy soil; sand; gravel or stone (the disease). — *Sikatā-maya*, *as*, *ī*, *am*, consisting of sand, full of sand, sandy; (*am*), n. a sand-bank; an island with sandy shores. — *Sikatārenu*, *us*, m. a grain of sand. — *Sikatā-vat*, *ān*, *atī*, *at*, possessed of sand, abounding in sand, sandy. — *Sikatila*, *as*, *ā*, *am*, sandy (as a soil, country, &c.).

सिक्ता *sikta*, *siktha*, &c. See col. 2.

सिक्ख *sikṣhya*, *as*, m. crystal, glass.

सिङ्गापिदि *siṅgāpidi*, *is*, m., N. of a poet.

सिङ्घण *siṅghaṇa* or *siṅghāṇa*, *am*, n. (probably for *siṅghāṇa*, *siṅghāṇa*, fr. rt. *siṅgh*, q. v.; also written *siṅhāṇa*; cf. *saṅghāṇaka*), the mucus of the nose.

Siṅghāṇaka, *am*, n. = *siṅghāṇa* above.

Siṅghinī, f. the nose, (see *siṅghin*, p. 1005, col. 2.)

सिच I. *śīc*, cl. 6. P. A. *śīcāti*, -*te*, *śīśheca*, *śīśhīce*, *śekshyati*, -*te*, *asićat*, *asićat* or *asićta*, *sektum*, to sprinkle, scatter in small drops; to besprinkle, soak, moisten, water (plants &c.); to pour out, discharge, emit, shed, effuse; to pour in; to impregnate: Pass. *śīcyate*, Aor. *asīci*, to be sprinkled, &c.: Caus. *śīcyati*, -*yitum*, Aor. *asīśhīcat* or (according to some) *asīśhīcat*, to cause to sprinkle: Desid. *śīśhīkshati*, -*te*: Intens. *śīśhīcyate*, *śīśhīkti*; [cf. Gr. *ic-pá*(*ō*)-s, *ic-paléo*-s, *ic-paliv*-o, *ic-palio*-s, *στῖλ*, *stílus*: Lat. *stilla* (for *stic-la*): Old Germ. *sih-u*, *seich*, 'urine'; *scilhan*, *seo*, *gi-sich*: Goth. (probably) *saiws*: Lith. *sunk-iu*, *šėi-i-s*, *sekti*.]

Sikta, *as*, *ā*, *am*, sprinkled, besprinkled, bespattered, watered; wetted, moistened, soaked, wet; poured out, effused; impregnated, engendered.

Sikṭī, *is*, f. sprinkling; effusion; emission.

Siktrā, ind. having sprinkled, having poured out or effused.

Siktha, *as*, m. boiled rice; a lump of boiled rice or a mouthful of boiled rice kneaded into a ball; (*am*), n. bee's-wax; indigo (= *nīlī*).

Sikthaka, *am*, n. bee's-wax.

2. *śīc*, k. f. clothes, the skirt of a dress, (Sāy. = *rastra-prānta*); (*au*), f. du., Ved. (according to some) the two wings (of an army); heaven and earth.

Śīcāya, *as*, m. a robe, raiment, cloth, clothes; old or ragged raiment.

Śīcāmāna, *as*, *ā*, *am*, being sprinkled; being poured out.

Śīcāt, *an*, *atī* or *antī*, *at*, sprinkling, wetting, scattering water.

Seka, *as*, m. sprinkling, besprinkling, moistening, watering (of plants &c.); aspersion; pouring out, effusion, emission; seminal effusion, impregnation; that which is poured out, a libation, offering; seminal fluid; a drop of anything. — *Seka-pātra*, *am*, n. a vessel for pouring out or holding water; a watering-pot, baling-vessel, bucket. — *Sekānta* (**ka-an*), *as*, m. the end or conclusion of the process of watering (plants &c.).

Sekima, *am*, n. a radish (= *mūlaka*).

Sektavya, *as*, *ā*, *am*, to be sprinkled or poured out, &c.

Sektri, *tā*, *trī*, *tri*, sprinkling, who or what sprinkles or impregnates; (*tā*), m. a sprinkler; a water-carrier; a husband.

Sektra, *am*, n. a vessel for holding or pouring out water, a watering-pot, bucket, baling-vessel.

Śekaka, *as*, *ā*, *am*, sprinkling, a sprinkler; (*as*), m. a cloud.

Śecana, *am*, n. the act of sprinkling or watering, aspersion, effusion, pouring; dripping, oozing out; (*am*, *i*), n. f. a bucket, baling-vessel.

Śecāniya, *as*, *ā*, *am*, to be sprinkled or watered, to be poured out or effused.

Śecya, *as*, *ā*, *am*, to be sprinkled; to be moistened, &c.

सिञ्चिता *siñcītā*, f. long pepper (= *pippalī*).

सिञ्जा *siñjā*, f. (for *siñjā*, q. v.), the jingling sound of metallic ornaments.

Siñjita, *am*, n. tinkling (= *siñjita*, q. v.).

Siñjini, f. = *siñjini*, q. v.

सिद् *siṭ* (= rts. *śit*, *shit*), cl. I. P. *setati*, &c., to disregard, despise.

सित 2. *sita*, *as*, *ā* or *ī*, *am* (thought by some to be fr. 2. *asita*, q. v.; apparently connected with *śīlī*, p. 1005, cf. *śvīta*, *śveta*, p. 1031, and see *sina*; for I. see under rt. *śi*, for 3. see under rt. I. so), white; (*as*), m. the colour white; the light half of the month from new to full moon; the planet Venus or its regent, = *śukra*; (*ā*), f. candied sugar, sugar; moonlight; a handsome woman; spirituous liquor; white *Dūrvā* grass; Arabian jas-

mine; a sort of Clitoria; a kind of *Aparājita* plant (growing on mountains); various other plants or trees, = *śveta-kaṇṭakārī*; = *vākucī*; = *vidārī*; = *kutumbinī*; = *pūṅḇā*; = *trāyamāṇā*; = *tejari*; (*am*), n. silver; sandal; a radish (= *mūlaka*). — *Sita-kaṇṭā* or *sita-kaṇṭārīkā*, f. a kind of plant (= *śveta-kaṇṭakārī*). — *Sita-kaṇṭha*, *as*, *ā*, *am*, white-throated, having a white neck; (*as*), m. a gallinule. — *Sita-kara*, *as*, m. 'white-rayed,' the moon; camphor. — *Sita-karṇī*, f. a kind of plant (= *vāsaka*). — *Sita-karman*, *ā*, *ā*, *a*, pure in deeds or actions. — *Sita-kuijara*, *as*, m. a white elephant; N. of Indra's elephant; 'having a white elephant,' epithet of Indra. — *Sita-guijā*, f. a kind of plant (= *śveta-guijā*). — *Sita-śhna*, *as*, m. 'white-marked,' a sort of fish (= *bālukā-gaḍa*). — *Sita-śchattrā*, *am*, n. a white umbrella (especially as one of the emblems of royalty); (*ā* or *ī*), f. a sort of fennel (= *sata-pushpā*). — *Sita-śchatritā*, *as*, m. having a white umbrella, possessed of all the insignia of royalty, (according to the Scholiast on Naishadha I. 1. = *śvetātapatri-kṛita*, made into a white umbrella). — *Sita-śchada*, *as*, m. 'white-feathered,' a goose; (*ā*), f. white *Dūrvā* grass. — *Sita-turaga*, *as*, m. 'white-horsed,' epithet of Arjuna. — *Sita-darbha*, *as*, m. white *Kuśa* grass. — *Sita-dīdhiti*, *is*, m. 'white-rayed,' the moon. — *Sita-dīpya*, *as*, m. white cumin. — *Sita-dūrvā*, f. white *Dūrvā* grass. — *Sita-dru*, *us*, m. 'white tree,' a species of *Mora* plant. — *Sita-dhātu*, *us*, m. a white mineral; chalk. — *Sita-paksha*, *as*, m. a white wing; the light half of a lunar month; 'white-winged,' a goose; [cf. *dhavala-paksha*]. — *Sita-parṇī*, f. 'white-leaved,' a kind of plant (= *arka-pushpikā*). — *Sita-pāṭalikā*, f. the white *Pāṭalā* tree. — *Sita-punkhā*, f. the white *Sara-punkhā* plant. — *Sita-pushpa*, *as*, m. the *Tagara* tree; a kind of grass (= *kāśā*); a kind of tree, = *śveta-rohita*; (*ā*), f. Arabian jasmine; (*ī*), f. a kind of white *Aparājita* plant; (*am*), n. a sort of grass, *Cyperus Rotundus*. — *Sita-maṇi*, *is*, m. a white precious stone, a crystal. — *Sita-maṇi-maya*, *as*, *i*, *am*, consisting of crystals or jewels, made of crystal. — *Sita-mariśa*, *am*, n. white pepper. — *Sita-māsha*, *as*, m. a sort of bean (= *rāja-māsha*). — *Sita-rakta*, *as*, *ā*, *am*, white and red. — *Sita-rañjana*, *as*, m. 'white-tinged,' yellow (the colour). — *Sita-raśmi*, *is*, m. 'white-rayed,' the moon. — *Sita-varshābhū*, *us*, m. a kind of plant (= *punar-pavā*). — *Sita-vājīn*, *ī*, m. 'having white horses,' epithet of Arjuna. — *Sita-sarkarā*, f. candied sugar. — *Sita-sāyaka*, f. the white *Sara-punkhā* plant. — *Sita-siṅgāpā*, f. the white *Siṅgāpā* tree. — *Sita-simbika*, *as*, m. 'white-awned,' wheat, (also read *śīti-simbika*). — *Sita-siva*, *am*, n. rock-salt, (also read *sita-siva*, *sita-siva*, *sita-siva*, *sita-siva*). — *Sita-sūka*, *as*, m. 'white-awned,' barley; [cf. *sita-sūka*]. — *Sita-sūraṇa*, *as*, m. the plant *Vana-sūraṇa*. — *Sita-smāśru*, *us*, *us*, *u*, having a white beard, silvery-bearded. — *Sita-sapti*, *is*, m. 'having white horses,' epithet of Arjuna. — *Sita-sarshapa*, *as*, m. white mustard. — *Sita-sāra* or *sita-sāraka*, *as*, m. 'having white pith,' the *Sālīnca* plant. — *Sita-siñhī*, f. the white *Kaṇṭakārī* plant. — *Sita-sindhū*, *us*, f. 'white river,' the Ganges. — *Sita-siva*, see *sita-siva*. — *Sitāṇsu* (**ta-an*), *us*, m. 'white-rayed,' the moon; camphor. — *Sitāṅśuka* (**ta-an*), *as*, *ā*, *am*, dressed in a white mantle or garment. — *Sitāṇsu-taila*, *am*, n. camphor oil or ointment. — *Sitū-khaṇḍa*, *as*, m. a kind of clayed or refined sugar (said to be prepared from honey). — *Sitāgra* (**ta-ag*), *as*, m. = *sitāgra*, a thorn. — *Sitānka* (**ta-an*), *as*, m. 'white-marked,' the *Bālukā-gaḍa* fish. — *Sitāṅga* (**ta-an*), *as*, m. the *Sveta-rohita* tree. — *Sitāṅga-rāga* (**ta-an*), *as*, m. a white cosmetic or decoration for the limbs or body. — *Sitājāṇī* (**ta-aj*), f. white cumin. — *Sitātapa-vāraṇa* (**ta-āt*), *am*, n. a white umbrella (especially as a symbol of royalty). — *Sitādi* (**ta-adi*), *is*, m. treacle, molasses (= *guḍa*). — *Sitānana* (**ta-ān*), *as*, *i*, *am*, white-faced; (*as*), m. epithet of *Garuḍa*. — *Sitā-*

pāṅga ('*ta-ap*'), *as*, m. 'having white eye-corners,' a peacock. — *Sitābja* ('*ta-ab*'), *am*, n. a white lotus. — *Sitābhā* ('*ta-ābh*'), *as*, m. 'white-looking,' camphor; (*ā*), f. = *takrāhvā* (according to *Śabda-k.*). — *Sitābhra* ('*ta-abh*'), *as*, *am*, m. n. or *sitābhakra*, *am*, n. (see *abhra*), camphor; (incorrectly written *sitābhra*). — *Sitāmbara* ('*ta-am*'), *as*, *ā*, *am*, clothed in white garments; (*as*), m. an ascetic wearing white garments. — *Sitāmbuja* ('*ta-am*'), or *sitāmbhoja* ('*ta-am*'), *am*, n. a white lotus. — *Sitārjaka* ('*ta-ar*'), *as*, m. white basil. — *Sitā-laka* ('*ta-al*'), *as*, m. the white Mandāraka tree. — *Sitā-latā*, f. white Dūrva grass. — *Sitāli* ('*ta-āli*'), *is*, *is*, *i*, having white lines. — *Sitāli-kaśabhī*, f. the white Kiñchī tree. — *Sitālikā* ('*ta-āl*'), f. 'white-lined,' a cockle. — *Sitāvāra* ('*ta-or*' or '*tā-ar*'), *as*, m. a species of culinary plant (commonly called *Susunī*, = *medhā-kṛit*); (*i*), f. the plant *Vākucī*. — *Sitāśva* ('*ta-aś*'), *as*, m. 'having white horses,' epithet of Arjuna. — *Sitāsita* ('*ta-aś*'), *as*, *ā*, *am*, white and black; (*as*), m., N. of Bala-rāma; (*au*), m. du. Venus and Saturn. — *Sitāhvaya* ('*ta-āh*'), *as*, m. the white Sigu tree; the Sveta-rohita tree. — *Sitekshu* ('*ta-ik*'), *us*, m. white sugar-cane. — *Sititara* ('*ta-it*'), *as*, *ā*, *am*, other than white, black; (*as*), m. a kind of dark-coloured rice; a kind of pulse (= *kulattha*). — *Sititara-gati*, *is*, m. 'having a black course,' epithet of fire; [cf. *kṛishnavartman*]. — *Sitotapa* ('*ta-ut*'), *am*, n. a white water-lily. — *Sitodara* ('*ta-ul*'), *as*, m. 'white-bellied,' epithet of the god Kuvera (who is described as deformed and whitened by a leprosy taint). — *Sitodbhava* ('*ta-ul*'), *as*, *ā*, *am*, produced from sugar; (*am*), n. white sandal. — *Sitopala* ('*ta-up*'), *as*, m. 'white stone,' crystal; (*ā*), f. refined or candied sugar; (*am*), n. chalk (or a similar substance considered as a variety). — *Sitoshna-vāraṇa* ('*ta-ush*'), *am*, n. 'white heat-repeller,' a white umbrella.

2. *siti*, *is*, *i*, *is* (connected with *siti*, p. 1005; for 1. see p. 1112, col. 3; for 3. see under rt. I. *so*), white; black. — *Siti-kantha*, *as*, *ā*, *am*, having a white throat; dark-necked; (*as*), m. Siva; [cf. *siti-kantha*]. — *Siti-vāra*, *as*, m. a kind of culinary plant (= *su-nishannaka*). — *Siti-vāsa*, *ās*, *ās*, *as*, clad in black; (*ās*), m. epithet of Bala-rāma (= *nīlāmbara*).

Sitiman, *ā*, m. whiteness.

सिद्ध *siddha*, &c. See col. 2.

सिद्धिली *siddhili*, f. (according to some) a small ant.

सिध् 1. *sidh* (according to Vopa-deva VIII. 41. the *s* of this rt. is not changed to *sh* after prepositions; cf. *pari-sidh*), cl. I. P. *sedhati*, *sishedha*, *sedhishyati*, *asedhāt*, *sedhitum*, to go, (in Naigh. II. 14. *sedhati* is enumerated among the *gati-karmāṇaḥ*); to go towards, reach, strike, hit (Ved.).

1. *sedha*, *as*, m. going, reaching [cf. *ut-s*]; a tail (according to some; cf. *go-sh*); (*ā*), f. a porcupine.

Sedhat, *an*, *anti*, *at*, going, &c.

1. *sedhana*, *am*, n. the act of going.

1. *sedhitvā*, ind. having gone.

सिध् 2. *sidh* (this rt. allows the change of *s* to *sh* after prepositions, cf. *prati-sidh*), cl. I. P. (ep. also A.) *sedhati* (-*te*), *sishedha*, *setsyati* or *sedhishyati*, *asatsit* or *asedhāt*, *seddhum* or *sedhitum*, to drive off, ward off, keep off, restrain, hinder; to interdict; to ordain, instruct; to turn out well or auspiciously: Caus. *sedhayati*, -*yitum*: Desid. of Caus. *sishedhayishati*: Desid. *sishedhishati*, *sishedhishati*, *sishitsati*: Intens. *seshidhyate*, *seshedhi*.

Seddhavya, *as*, *ā*, *am*, to be kept off, to be prevented, &c.

2. *sedha*, *as*, m. restraint, restraining, hindering; [cf. *ni-shedha* under *ni-shidh*].

Sedhaka, *as*, *ā*, *am*, driving off, preventing.

2. *sedhana*, *am*, n. the act of restraining or keeping off.

Sedhaniya, *as*, *ā*, *am*, = *seddhavya*, col. 1.

सिध् 3. *sidh* (connected with rt. *sādhi*), cl. 4. P. *sidhyati* (ep. also A. -*te*), *sishedha*, *setsyati*, *asidhat*, *seddhum*, to be accomplished, to be fulfilled, to be effected; to be successful, succeed; to be settled or established; to be valid; to be proved or demonstrated; to be thoroughly prepared or cooked; to attain an object, hit an aim, fall true (with loc., e.g. *ishuh sidhyati lakshye*, the arrow falls true on the mark): Pass. *sidhyate*, Aor. *asedhi*, to be completed or concluded, &c.: Caus. *sedhayati*, with reference to sacred things; *sādhayati*, -*yitum*, with reference to secular things, (Pāṇ. VI. 1, 49; see rt. *sādhi*); to accomplish, complete, effect, settle, perform: Desid. *sishitsati*: Intens. *seshidhyate*, *seshedhi*.

Siddha, *as*, *ā*, *am*, accomplished, effected, completed, finished, perfected, fulfilled, performed, obtained, acquired, gained; succeeded, successful; settled, established, substantiated, demonstrated, proved; valid (as a rule of grammar or in law); admitted to be true or right; adjudicated, decided, terminated (as a lawsuit); paid, liquidated, settled (as a debt); ready (as money); thoroughly prepared, concocted, compounded (as drugs &c.); cooked, dressed; matured, ripened, ripe; subjugated, subdued, brought into subjection (by magical power); thoroughly skilled or versed (in magical arts &c.); perfected or sanctified (by penance, austerities, &c.); emancipated, beatified; endowed with supernatural powers or faculties, (of these eight are usually enumerated, see under *siddhi* below; but twenty-six others are sometimes added, e.g. *dūra-śravaṇa*, *sarvajña-tva*, *manoyāyī-tva*, *vahni-stambha*, &c., see under *stambha*); sacred, holy, pious, divine, immortal, eternal; well-known, eminent, celebrated; illustrious, shining, splendid; (*as*), m. a semi-divine being supposed to be of great purity and holiness, and said to be specially characterized by the eight supernatural faculties (of which *āyiman* is the first; see under *siddhi*); according to some the Siddhas inhabit, together with the Munis &c., the Bhuvār-loka or middle region between the earth and the sun; according to the Vishṇu-Purāṇa eighty-eight thousand of them occupy the regions of the sky north of the sun and south of the seven Rishis; they are regarded as immortal, but only in the sense of living to the end of a Kalpa; in the later mythology they appear to be sometimes confused with the Sādhyas, whose place they seem occasionally to take, see *sādhyā*; an inspired sage or seer (as Vyāsa and others); any holy or sanctified personage or great saint (especially one who by austere practices has attained some or all of the five states of beatitude, see *saloka-tā*, *sarūpa-tā*, *sāmīpya*, *sāyujya*, *sārshī-tā*); an adept in magical or mystical arts, one who by the performance of certain mystical rites has acquired superhuman powers, (see above and under *siddhi*); a lawsuit, judicial trial (= *vyavahāra*); a kind of dark Dhustūra or thorn-apple; another plant or a sort of hard sugar (= *guḍa*); N. of the twenty-first of the astronomical Yogas; (*ās*), m. pl., N. of a people; (*ā*), f. a medicinal plant or root (= *ridhī*); N. of one of the eight Yoginis, (see under *yogin*); (*am*), n. sea-salt. — *Siddha-kāmesvarī*, f. one of the five forms of Kāmakhya or Durgā. — *Siddha-kerala*, *am*, n. 'the perfect Kerala,' N. of a district. — *Siddha-kshetra*, *am*, n., N. of a place. — *Siddha-gargā*, f. the divine or heavenly Ganges (= *mandākinī*). — *Siddha-graha*, *as*, m., N. of a particular kind of madness or seizure (produced by supernatural agency). — *Siddha-jala*, *am*, n. 'cooked water,' the fermented water of boiled rice or sour rice-gruel. — *Siddha-tā*, f. or *siddha-tva*, *am*, n. perfection, completion; the establishment or validity of a rule or doctrine. — *Siddha-deva*, *as*, m. 'perfected deity,' epithet of Siva. — *Siddha-dhātu*, *us*, m. 'perfected mineral,'

quicksilver. — *Siddha-dhāman*, *a*, n. the abode of the Siddhas. — *Siddha-paksha*, *as*, m. the established or logical side of an argument. — *Siddha-pīṭha*, *as*, m. a most sacred station or shrine; a place sacred to Durgā. — *Siddha-pura*, *am*, n., N. of a mythical city said to be located in the southern or lower regions of the earth. — *Siddha-purusha*, *as*, m. a perfect or completely sanctified personage; a sage, seer; an adept in mystical rites. — *Siddha-pushpa*, *as*, m. 'having perfect flowers,' the Kara-vīra plant. — *Siddha-prayojana*, *as*, m. white mustard. — *Siddha-prāya*, *as*, *ā*, *am*, almost accomplished, nearly completed, almost finished. — *Siddha-bhūmi*, *is*, f. the region inhabited by Siddhas. — *Siddha-manorama*, *as*, m., N. of the second day of the civil month (*karma-māsa*). — *Siddha-mantra*, *as*, m. a particular Mantra of great efficacy. — *Siddha-modaka*, *as*, m. a particular kind of candied sugar prepared from the Tavarāja plant. — *Siddha-yātrika*, *as*, m. a pilgrim who seeks the region of the Siddhas. — *Siddha-yogin*, *i*, m. epithet of Siva; (*ini*), f., N. of a particular Yoginī; of the goddess Manasā. — *Siddha-yogesvara-tantra*, *am*, n., N. of a Tantra work. — *Siddha-rasa*, *as*, *ā*, *am*, having perfected metallic fluids, mineral, metallic; (*as*), m. 'perfected mineral,' quicksilver; skilled in the science of metals, an alchemist. — *Siddha-rudresvara-tīrtha* ('*ra-is*'), *am*, n., N. of a Tīrtha. — *Siddha-vaṇa*, N. of a place. — *Siddha-vañi*, f., N. of a tutelary goddess. — *Siddha-vidyā*, f. the worship of Durgā under a particular form. — *Siddha-sankalpa*, *as*, *ā*, *am*, one who has accomplished his wishes. — *Siddha-saṅgha*, *as*, m. a company of Siddhas, assemblage of saints. — *Siddha-salila*, *am*, n. 'cooked water,' sour rice-gruel. — *Siddha-sādhaka*, *as*, m. epithet of Siva. — *Siddha-sādhana*, *as*, m. white mustard; (*am*), n. the performance of magical or mystical rites (for the acquisition of supernatural powers, &c.); the materials employed in mystical or chemical processes. — *Siddha-sādhana-dosha*, *as*, m. the error of labouring to establish what is already proved. — *Siddha-sādhya*, *as*, *ā*, *am*, who or what has effected what was to be done; effected, accomplished, proved; (*as*), m. a particular Mantra; (*am*), n. demonstrated proof or conclusion. — *Siddha-sārasvata*, N. of a work. — *Siddhasārasvata-dīpikā*, f., N. of a commentary by Padmanābha on the Bhuvaneśvari-stotra. — *Siddha-siddha*, *as*, m. a particular Mantra. — *Siddha-sindhu*, *us*, f. 'divine river,' epithet of the Ganges. — *Siddha-susiddha*, *as*, m. a particular Mantra. — *Siddha-sena*, *as*, m. 'having a divine or perfect army,' epithet of Kārtikeya (god of war); of an astronomer. — *Siddha-sena-tivākara*, *as*, m., N. of a son of Sarva-jña and pupil of Vṛddha-vāda-sūri (said to have induced Vikramāditya to tolerate the Jaina religion). — *Siddha-sevita*, *as*, *ā*, *am*, honoured or worshipped by Siddhas; (*as*), m. epithet of a form of Bhairava or Siva (= *vaṭuka-bhairava*). — *Siddha-sthāli*, f. the boiler or pot of a seer (fabled as a vessel bestowed by a holy personage, and gifted with the property of overflowing with any kind of food at the wish of the possessor). — *Siddhānta* ('*āha-an*'), *as*, m. established end [cf. *rāddhānta*]; demonstrated conclusion of an argument, the established line of reasoning or view of any question, the true logical conclusion (following on the refutation of the *pūrva-paksha* or first objection), established truth, proved fact, settled opinion or doctrine, dogma, axiom, received or admitted truth (regarded as of four kinds, viz. *sarva-tantra-s*, *prati-tantra-s*, *adhikaraṇa-s*, *abhyupagama-s*, q. v. v.); any fixed or established text-book resting on conclusive arguments, (often used at the end of comps. to denote certain received treatises by high authorities on astronomy, mathematics, and other sciences; nine astronomical works being especially so designated, viz. the Brahma-s, Sōrya-s, Soma-s, Vṛjhaspati-s, Garga-s, Nārada-s, Parāśara-s, Pulastya-s, Vasishtha-s; five principal astronomical Siddhāntas are enumerated by others, viz.

Pauliśa-s°, Romaka-s°, Vāsishṭha-s°, Saura-s°, and Paitāmaha-s°). — *Siddhānta-koṭi*, *is*, f. the point in an argument which is regarded as a logical conclusion. — *Siddhānta-kanmūli*, *f*, N. of a celebrated grammar by Bhaṭṭoji-dikṣhita (intended to furnish a practical arrangement of Pāṇini's Sūtras with a commentary). — *Siddhānta-garbha*, *as*, *m*, N. of a work by Madana-pāla. — *Siddhānta-candrikā*, *f*, a commentary on the Sarasvatī-sūtra by Rāma-candrāśrama; another on the Śāstra-dīpikā by Rāma-kṛṣṇa-bhaṭṭa; N. of Rāma-saṃyamin's Vedānta precepts. — *Siddhānta-candrikā-tikā*, *f*, a commentary by Gaṅgādhara-yati on Rāma-saṃyamin's work. — *Siddhānta-candrodaya* ('*ra-ud*'), *as*, *m*, a commentary by Kṛṣṇa-dhūrjati-dikṣhita on the Tarka-saṅgraha. — *Siddhānta-cintamani*, *is*, *m*, N. of a work on astronomy. — *Siddhānta-tattva*, *am*, *n*, N. of a work on the principles of the Vaiśeṣika doctrines, (also called Padārtha-vivēka). — *Siddhāntatattva-bindu*, a commentary by Maṇḍu-sūdana-sarasvatī on Saṅkarācārya's Daśa-sloki. — *Siddhāntatattvabindu-sandipana* or *bindu-sandipana*, *am*, *n*, a commentary by Puruṣottama Sarasvatī on the preceding. — *Siddhāntatattva-sarvasva*, *am*, *n*, a commentary on the Siddhāntatattva by Gopinātha-maunin. — *Siddhānta-dīpikā*, *f*, a commentary on the Siddhānta-muktāvalī by Nānā-dikṣhita. — *Siddhānta-pakṣa*, *as*, *m*, the logically correct side of an argument. — *Siddhānta-bindu* = *siddhāntatattva-bindu*, *q.v.* — *Siddhānta-bindu-vyākhyā*, *f*, a commentary by Nārāyaṇa-yati on the preceding. — *Siddhānta-muktāvalī*, *f*, 'string of pearls of dogmatic precepts,' N. of a commentary by Viśva-nātha Pañcāna Bhaṭṭācārya Tarkalankāra on the Bhāṣa-parīcheda (a text-book of the Nyāya, also called *muktāvalī*); of a metrical Vedānta treatise with a prose interpretation by Prakāśānanda; of a metrical exposition of the theory of Vallabhācārya. — *Siddhāntamuktāvalī-prakāśa*, *as*, *m*, N. of a commentary on the Siddhānta-muktāvalī. — *Siddhānta-ratna*, N. of a summary of the Vedānta system by Nimbārka (= *daśa-sloki*). — *Siddhānta-rahasya*, *am*, *n*, N. of a work on astronomy. — *Siddhānta-leśa*, *as*, *m*, N. of a metrical work by Apya-dikṣhita on the Vedānta and other systems of philosophy. — *Siddhānta-vāgīśa*, *as*, *m*, N. of the preceptor of Rāghavendra. — *Siddhānta-śiromaṇi*, N. of an astronomical work by Bhāskara. — *Siddhānta-saṅgraha*, *as*, *m*, N. of an epitome of Vijñāneśvara's Mitākṣarā. — *Siddhānta-sandarbha*, *as*, *m*, N. of an astronomical work. — *Siddhānta-sundara*, N. of a work on astronomy by Jñāna-rāja. — *Siddhānta-sūkti-manjari*, *f*, N. of a metrical abridgement of the Siddhānta-leśa by Gaṅgā-dhara-sarasvatī. — *Siddhāntācāra* ('*tu-āc*'), *as*, *m*, a perfect rule of action (with the Tāntrikas); one who practises this rule (said to consist in purity, quietism, and complete mental absorption in Durgā). — *Siddhānta-tīta*, *as*, *ā*, *am* (fr. *siddhānta*), logically demonstrated or proved, established as true. — *Siddhāntin*, *i*, *m*, one who establishes or proves his conclusions; one learned in scientific text-books; a follower of the Mīmāṃsā philosophy. — *Siddhānta* ('*dha-an*'), *am*, *n*, dressed food, cooked victuals. — *Siddhāpaga* ('*dha-ap*'), *f*, 'divine river,' epithet of the Ganges. — *Siddhāri* ('*dha-ari*'), *is*, *m*, a particular Mantra. — *Siddhārtha* ('*dha-ar*'), *as*, *ā*, *am*, one who has accomplished an aim or object, successful, prosperous; (*as*), *m*, epithet of the great Buddha (or Śākya-muni, founder of the Buddhist religion); N. of the father of the last and most celebrated Arhat of the present Ava-sarpinī; epithet of Śiva; white mustard; (*ā*), *f*, N. of the mother of the fourth of the twenty-four Arhats. — *Siddhārthaka*, *am*, *n*, white mustard. — *Siddhārtha-kārī*, *i*, *m*, epithet of Śiva. — *Siddhārthin* ('*dha-ar*'), *i*, *m*, N. of the fifty-third (or twenty-seventh) year of Jupiter's cycle of sixty years. — *Siddhāśrama* ('*dha-āś*'), N. of a hermitage in the Himālaya (where Viṣṇu performed penance before his dwarf incarnation). — *Siddhā-*

śrama-tīrtha, *am*, *n*, N. of a Tīrtha. — *Siddhāśana* ('*dha-ās*'), *am*, *n*, a particular posture in religious meditation (described as placing the left heel under the body and the right heel in front of it, fixing the sight between the eyebrows, and meditating upon the syllable *Om*). — *Siddhēśvara-tantra* ('*dha-iś*'), *am*, *n*, N. of a Tantra work. — *Siddhēśvara-tīrtha*, *am*, *n*, N. of a Tīrtha. — *Siddhēśvari* ('*dha-iś*'), *f*, N. of a particular goddess. — *Siddhaugha* ('*dha-ogha*'), *as*, *m*, N. of a particular class of Gurus worshipped or revered by the Tāntrikas, (their names are said to be Nārada, Kāśyapa, Saṃbhu, Bhārgava, Kula-kaufika.) — *Siddhaka*, *as*, *m*, a kind of tree (= *sindhu-vāra*), the Śāl tree; a species of metre.

Siddhā. See under *siddha*, p. 1114, col. 2. — *Siddhāyikā*, *f*, N. of one of the twenty-four goddesses, called Śāsana-devatās, who execute the commands of the twenty-four Arhats.

Siddhi, *is*, *f*, accomplishment, fulfilment, completion, perfection, complete attainment (of any object), performance; success, prosperity, well-being; settlement, establishment, substantiation, demonstration, proof, indisputable conclusion; validity (of a rule or law); certainty, truth, accuracy, correctness; decision, adjudication, determination (of a lawsuit); payment, liquidation (of a debt), acquittance; the solution of a problem; preparation, cooking, maturing, maturity; readiness; complete knowledge; complete perfection or sanctification (by penance &c.); final emancipation, supreme felicity, beatitude; the acquisition of supernatural powers by magical means or the supernatural faculty so acquired, (eight are usually enumerated, e.g. *aṇiman*, *mahīman*, *laghīman*, *garīman*, *prāpti*, *prākāmya*, *īśi-tva*, *vaśi-tva*, *q.v.v.v.*, to which is sometimes added *kāmavasāyī-tva* and many others, e.g. *siddhiḥ khecari*, the magical power of flying through the air; *rasottāsa*, *q.v.*, *vi-sōhā*, *q.v.*, see also under *siddha*, p. 1114); any marvellous skill or capability; a magical shoe or slipper (supposed to have the power of conveying the wearer wherever he likes); good effect or result, use, advantage; understanding, intellect; concealment, vanishing, making one's self invisible; a particular Yoga (either the sixteenth of the astronomical periods or the nineteenth of the twenty-eight astrological Yogas); a kind of medicinal root (= *vidhi*); Perfection (personified as a daughter of Dakṣha and wife of Dharma); N. of a Yoginī; of Durgā; of Śiva, (in this sense masc.). — *Siddhi-kāraṇa*, *am*, *n*, a cause of beatitude, means of obtaining felicity. — *Siddhi-śamunḍā-tīrtha*, *am*, *n*, N. of a Tīrtha. — *Siddhi-da*, *as*, *ā*, *am*, conferring felicity or beatitude; (*as*), *m*, epithet of a form of Bhairava or Śiva (= *vaṭuka-bhairava*). — *Siddhi-dātṛi*, *f*, 'giver of perfection,' epithet of Durgā. — *Siddhi-bhairava*, *am*, *n*, N. of a Tantra work. — *Siddhi-yoga*, *as*, *m*, a particular auspicious conjunction of the planets. — *Siddhi-yoginī*, *f*, a kind of Yoginī. — *Siddhi-lābha*, *as*, *m*, acquirement of success or perfection. — *Siddhi-sopāna*, 'ladder of success,' N. of a work. — *Siddhi-sthāna*, *am*, *n*, 'place of felicity,' N. of any sacred spot where final beatitude is obtained by religious worship (such as particular places on the Ganges or Sarasvatī). — *Siddhi-artham*, *ind.* for the sake of accomplishing or obtaining.

Siddhvā, *ind.* having accomplished or effected, having completed.

Sidhivā, *ind.* (according to some) = *siddhvā* above.

Sidhma, *am*, or *sidhman*, *a*, *n*, a blotch, pustule, scab; pock-mark, leprous spot; leprosy or a kind of leprosy (one of the seven kinds). — *Sidhma-pushpikā*, *f*, a particular kind of cutaneous disease or leprosy. — *Sidhma-val*, *ān*, *atī*, *at*, scabby, pock-marked, covered with pustules or blotches; leprous, tainted with leprosy.

Sidhmala, *as*, *ā*, *am*, = *sidhma-val*; (*ā*), *f*, a scab, blotch, leprous spot; a sort of leprosy; dried fish, salt fish (= *matsya-vikṛti*).

Sidhmā, *f*, a blotch, scab, leprous spot; leprosy.

Sidhya, *as*, *m*, 'auspicious,' N. of the asterism Pushya.

Sidhra, *as*, *ā*, *am*, Ved. obtaining, effecting, (Sāy. = *sādhaka*); perfect, good; protecting; (*as*), *m*, a pious or virtuous man; a tree.

Sidhrakā, *f*, a kind of plant or tree. — *Sidhrakā-vaṇa*, *am*, *n*, 'Sidhrakā-grove,' N. of one of the celestial gardens.

2. *sedhivā*, *ind.* (according to some) = *siddhvā*, col. 2; [cf. 1. *sedhivā* under rt. 1. *sidh*.]

सिन *sina*, *as*, *m*, (according to Uṇādi-s. III. 2. fr. rt. *si*, 'to bind,' see also Nirukta V. 5), 'a quantity of anything bound or collected together,' a lump of food, &c., mouthful; (*am*), *n*, the body; food (Ved.; Sāy. = *anna*); (*as*, *i*, *am*), white, white-coloured (according to Śabda-k.); blind with one eye, one-eyed, = *kāṇa*; (*i*), *f*, white, (perhaps an old fem. of 2. *sita*; cf. *śyenī* under *śyena*.) — *Sina-val*, *ān*, *atī*, *at*, Ved. having food.

Sinivālī, *f*, (said to be connected with *sinī*, 'white,' but in Nirukta XI. 31. *sinī* is connected with rt. *si* and *vālī* with rt. *val*, 'to surround,' or with *bālā*, 'young,' the real meaning may be 'a white ring'), the day preceding that of new moon or the day on which the moon rises with a thin crescent of light scarcely visible; N. of a Vedic goddess; of the goddess Durgā.

सिन्दुक *sinduka*, *as*, *m*, (probably fr. rt. *syand*, see below), the small tree or shrub Vitex Negundo.

Sinduvāra, *as*, *m*, (probably for *syanda-vāra*, the plant being used medicinally to prevent flow of the humors and laxity), = *sinduka* above; [cf. *sindhu-vāra*.]

सिन्दूर *sindūra*, *as*, *m*, (in Uṇādi-s. I. 69. said to be fr. rt. *syand*), a sort of tree; (*i*), *f*, N. of a plant (= *rocani*); the plant Griseba Tomentosa (= *dhatāki*); the plant Lythrum Fruticosum; red cloth or clothes; (*am*), *n*, red lead, minium, vermilion; = *rāja-lekha* (according to some). — *Sindūra-kāraṇa*, *am*, *n*, 'origin of minium,' lead. — *Sindūra-tilaka*, *as*, *m*, 'marked with red lead,' an elephant; (*ā*), *f*, a woman whose forehead is marked with red lead (and therefore whose husband is living). — *Sindūra-nirgama*, *as*, *m*, N. of the 137th chapter of the Kṛdā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Sindūra-pushpī*, *f*, a kind of plant (= *vīra-pushpī*).

Sindurika, *f*, red lead, minium.

Sindurita, *as*, *ā*, *am*, reddened, made red.

सिन्धु *sindhu*, *us*, *m*, (probably connected with rt. *syand*, 'to flow'), the ocean, sea, (*kṛipā-sindhu*, 'ocean of mercy,' a term for an exceedingly merciful person); N. of Varuṇa (as god of the ocean); the river Indus; the Indus personified (as one of the male rivers, cf. *nada*); the country around the Indus (commonly called *Sindh*); the water into which the Soma drops; water ejected from the mouth or from an elephant's trunk (= *vamathu*); the juice that exudes from an elephant's temples; an elephant; a particular Rāga or musical mode (regarded as son of the Rāga Mālakaśa); the tree Vitex Negundo [cf. *sinduka*]; white or refined borax, = *śveta-taṅkaṇa*; (*avas*), *m*, pl. the inhabitants of *Sindh*; (*us*), *f*, the river *Sindhu*, (Nirukta IX. 26); a river or stream of water in general.

— *Sindhu-kapha*, *as*, *m*, 'sea-foam,' cuttle-fish bone. — *Sindhu-kara*, *am*, *n*, a kind of white borax (= *śveta-taṅkaṇa*). — *Sindhu-kṣhit*, *t*, *m*, N. of the author of the hymn Rig-veda X. 75 (having the patronymic *Praiamedha*). — *Sindhu-khela*, *as*, *m*, 'sporting or flowed over by the Indus,' the country *Sindh*. — *Sindhu-ja*, *as*, *ā*, *am*, ocean-born, sea-born, marine; river-born, aquatic; born or produced in the country *Sindh*; (*ā*), *f*, epithet of the goddess Lakṣmī (as produced at the churning of the ocean); (*am*), *n*, rock-salt. — *Sindhu-janman*, *ā*, *ā*, *a*, ocean-born, sea-born; produced in *Sindh*; (*ā*), *m*,

the moon; (a), n. rock-salt. — *Sindhu-dā*, f., N. of the wife of the Rāga Mālava. — *Sindhu-desa*, as, m. the country of Sindhu. — *Sindhu-dvīpa*, as, m., N. of a king; of the author of the hymn R̥g-veda X. 9 (having the patronymic Āmarīṣa). — *Sindhu-nada*, N. of a river. — *Sindhu-nandana*, as, m., 'son of the ocean,' the moon (fabled to have been one of the fourteen precious things recovered at the churning of the ocean, see *mandara*, p. 746). — *Sindhu-nātha*, as, m., 'lord of rivers,' the ocean. — *Sindhu-pati*, is, m., 'lord of Sindhu,' epithet of Jayad-ratha. — *Sindhu-pāra-ja*, as, ā, am, born or produced on the further bank of the Indus. — *Sindhu-putra*, as, m., 'son of the ocean,' the moon; a sort of ebony. — *Sindhu-pulinda*, ās, m. pl., N. of a people. — *Sindhu-pushpa*, as, m., 'sea-flower,' a conch-shell. — *Sindhu-madhya*, N. of a district. — *Sindhu-mantha*, as, m. the churning of the ocean, (see *mandara*, p. 746); 'ocean churning-stick,' a mountain (according to some). — *Sindhu-mantha-ja*, am, n. rock-salt. — *Sindhu-mātṛi*, tā, trī, tri, Ved. having the sea as mother (said of the Soma, also of the Maruts and of the Āsvins); (tā), f., 'mother of streams,' epithet of the river Sarasvatī (Ved.). — *Sindhu-mukha*, am, n. the mouth of a river. — *Sindhu-mukhāgata* ('kha-āg'), as, ā, am, arrived at the mouth of a river. — *Sindhu-rāja*, as, m., 'king of Sindhu,' epithet of Jayad-ratha. — *Sindhu-taraṇa*, am, n., 'Sindhu-salt,' rock-salt. — *Sindhu-vāra*, as, m. a good horse or one of a particularly good breed (brought probably from Sindhu or the borders of Persia); the small tree Vitex Negundo (= *sindu-vāra*). — *Sindhu-vāraka*, as, m. Vitex Negundo, (see above). — *Sindhu-vārta*, as, m. Vitex Negundo, (see above). — *Sindhu-vāsīn*, ī, inī, ī, living in Sindhu, an inhabitant of Sindhu. — *Sindhu-vāhas*, ās, ās, as, Ved. bringing streams of water. — *Sindhu-veshaṇa*, as, m. the tree Gmelina Arborea. — *Sindhu-sayana*, as, m., 'ocean-reclining,' epithet of Vishnu. — *Sindhu-sargama*, as, m., 'sea-confluence,' the mouth of a river or its point of junction with the sea. — *Sindhu-samudra-sargama*, as, m., N. of a place. — *Sindhu-sūnu*, us, m., 'son of Sindhu,' N. of the Asura Jala-dhara. — *Sindhu-sauvira*, ās, m. pl., N. of a people (the people of Sindhu and western Rājputāna, according to some). — *Sindhūtha* ('dhu-ut') or *sindhūdhava* ('dhu-ud'), am, n., 'Sindh-produced,' rock-salt (= *sindhava*). — *Sindhūpala* ('dhu-up'), am, n., 'Sindh-stone,' rock-salt.

Sindhuka, as, ā, am, marine; born or produced in Sindhu; (as), m. the tree Vitex Negundo [cf. *sinduka*]; N. of a king (= *sūdraka*).

Sindhura, as, m. an elephant; [cf. *sindhu*]. — *Sindhura-dvestin*, ī, m., 'elephant-hater,' a lion. — *Sindhula*, as, m., N. of the father of Bhoja.

सिन्व् *sinv* = rt. *ninv*, q. v.

सिपाहण *sipāhaṇa*, N. of a place.

सिप्र *sipra*, as, m. sweat, perspiration, heat; the moon; (ā), f. a woman's zone; a female buffalo; N. of a river near Ujjayinī [cf. *sīpra*]; (am), n., N. of a lake [cf. *sīpra*].

सिम् *sibh* or *simbh* = rt. *sribh*, q. v.

सिम *sim*, ind. (in Vedic grammar) a technical term for the eight simple vowels (viz. *a*, *ā*, *i*, *ī*, *u*, *ū*, *ṛ*, *ṛī*).

सिम *sima*, as, ā, am (in Uṇādi-s. I. 143. said to be fr. rt. *si*); probably connected with 1. *sama*; *simasmāt*, abl. c. = *sarvasmāt*, R̥g-veda I. 95, 7; *simasmāt*, dat. c. everywhere, R̥g-veda I. 115, 4, all, every, whole, entire; (as), m., Ved. 'the best, most excellent,' epithet of Indra, (in R̥g-veda VIII. 4, 1. *simā*, voc. c. = *sima* = *śreṣṭhendra*); (ā), f., Ved. a cord, band, (according to some as, m.; cf. *simā*). — *Simū-tva*, am, n., Ved. the state of a cord.

सिमिमिमाय *simisimāya* (fr. an imitative sound), Nom. P. *simisimāyati*, &c., to tremble, quiver, be convulsed.

सिम्बा *simbā*, f. (also written *śimbā*, q. v.), a pod, &c.

सिम्बि, is, f. a pod (= *simbi*). — *Simbi-jā*, f. 'pod-born,' any pulse or grain growing in pods.

Simbi, f. = *simbi*.

सिम्भ् *simbh*. See rt. *sibh*, col. 1.

सिर *sira*, as, m. (said to be fr. rt. *si*; but cf. *sira*, *śirā*, p. 1006), the root of long pepper; (ā), f. any tubular vessel of the body, a nerve, vein, artery, tendon, &c. (see *śirā*); a stream, water (Ved., Sāy. *sirāsu* = *sarāṇa-śilāsu* *apsu*, R̥g-veda I. 121, 11; in Naigh. I. 12. *sirā* is enumerated among the *udaka-nāmāni*; cf. *sirā*); a bucket, a baling-vessel. — *Sirā-jāla*, as, m. a network or plexus of vessels or veins, an enlargement of the vessels of the eye. — *Sirā-moksha*, (as, m., 'loosing the veins,' venesection. — *Sirā-vyadha*, as, m. or *strā-vyadha*, am, n., 'piercing the veins,' venesection. — *Sirā-harsha*, as, m. thrill of the nerves; a flow of discoloured tears (according to some). — *Sirotpāta* ('rā-ut'), as, m. disease or morbid affection of the veins, &c.; redness and inflammation of the eyes.

सिल् *sil*. See rt. *sil*.

सिलक *silaka*, as, m. a proper N.

सिलिक *silika*, as, ā, am, Ved. (according to Sāy.) compact, symmetrical (= *samsṛita*, *sangata*). — *Silika-madhyama*, as, ā, am, Ved. having compact or symmetrical waists (= *samsṛita-madhyama* or *śirsha-madhyama*, Nirukta IV. 13).

सिल्लकी *sillakī*, f. (= *sallakī*, *śallakī*), the gum olibanum tree, Boswellia Thurifera.

सिव् *siv* [cf. rt. *si*], cl. 4. P. *sivayati* (in R̥g-veda I. 25, 3. *vi-simahi* = *viśe-shēṇa* *badhni-mah* is referred by Sāy. either to rt. *siv* with *vi* or to rt. *si* with *vi*), *sishera*, *sevishyati*, *asevī*, *sevitum*, to sew, darn, stitch; to stitch together, unite, join: Pass. *sivayate*, Aor. *asevī*, to be sewn: Caus. *sevayati*, -yitum, Aor. *asishīvat*: Desid. *sisevishati* or *sisevishati*: Intens. *seshivayate*; [cf. Gr. *κασ-σῦ-ω* (*ka-rū-ō*), *κασ-σῦ-μα* (*ka-rū-ma*), *κασ-σῦ-ν*, probably *ῥῥῥῥ* and *ῥῥῥῥ*: Lat. *su-o*, *su-tu-s*, *su-tor*, *su-tura*, *su-tela*, *su-b-ula*, *Con-sus*, *Con-sulor*: Goth. *siu-ja*, *ḥiupāntw*: Old Germ. *siud*, *sou-m*, 'a hem'; *suī-la*: Mod. Germ. *seum*: Angl. Sax. *seam*: Engl. *seam*: Old Norse *saumr*: Slav. *siv-a* (Inf. *si-ti*): Lith. *siuv-ū* (Inf. *siū-ti*), *siū-ta-s*].

Sivana, am, n. sewing, stitching; a seam, suture; (i), f. a needle; the frenum of the prepuce.

Sivayati, an, anti, at, sewing, &c.

Sevana. See under 2. *sevaka*.

Sevitvā, ind. having sewn or stitched; having joined.

Syūta, *syūti*, *syūtvū*, &c. See s. v.

सिवर *sivara*, as, m. (according to some) an elephant (= *hastin*).

सिसङ्गामयिषु *sisaṅgrāmayishu*, us, us, u (fr. Desid. of rt. *sangrām*), wishing or intending to make war, eager or desirous to fight.

सिषाधयिषा *sishādhayishā*, f. (fr. Desid. of Caus. of rt. *sādh* or rt. 3. *sikh*), wish to effect or accomplish; desire to establish or prove.

Sishādhayishu, us, us, u, desirous to accomplish or effect; seeking to prove or demonstrate.

सिषासत् *sishāsāt*. See rt. 1. *san*, p. 1056. *Sishāsu*, us, us, u, Ved. desirous of obtaining, cager for wealth.

सिषणु *sishṇu*, us, m. (according to Sāy. fr. an assumed Vedic rt. *sish* = rt. *siś*; according to

others fr. rt. *si*), Ved. sprinkled (with Soma), receiving libations, (Sāy. = *somenāsiśyamāna*, R̥g-veda VIII. 19, 31.)

सिष्मियाण *sishmiyāṇa*, as, ā, am (Perf. part. A. of rt. *smi*), one who has smiled, smiling.

सिष्विदान *sishvidāna*, as, ā, am (Perf. part. A. of rt. *svi*), Ved. one who has perspired, sweating.

सिषृक्षा *sishṛkshā*, f. (fr. Desid. of rt. 1. *srij*), wish or purpose to create.

Sishṛkshu, us, us, u, wishing or purposing to create.

सिस्रत् *sisrat*. See under rt. *sri*.

सिहण्ड *sihūṇḍa*, as, m. the milk-hedge plant, Euphorbia Antiquorum (= *snuhi*).

सिह *sihla*, as, m. (= *śihla*), olibanum, benzoin, Indian incense. — *Sihla-bhūmikā*, f. the olibanum tree, Boswellia Serrata or Thurifera.

Sihlaka, as, m. = *sihla*; (i), f. = the olibanum tree.

सीक् *sik* (also written *śik*, q. v.), cl. 1. A. *sikate*, &c., to sprinkle, scatter in drops, (in which sense the form *sik* seems preferable to *śik*, cf. rts. *sik*, 1. *śic*) to go, move; cl. 1. 10. P. *sikati*, *sikayati*, &c., to be impatient; to be patient; to touch, &c. (see rt. *śik*).

Sikara, as, m. drizzling rain, drizzle, mist, &c.; (see *śikara*, but the form *sikara* seems preferable.)

सीक्षत् *sikshat*. See p. 1100, col. 1.

सीत् *sit*, ind. a sound made by drawing in the breath (to express sighing, shivering with cold, murmuring, sexual enjoyment, &c.; cf. *śit*). — *Sit-kāra*, am, n. making or uttering the above sound *sit*. — *Sit-kṛt*, cl. 8. P. *-karoti*, &c., to make the sound *sit*. — *Sit-kṛta*, as, ā, am, made or uttered as the above sound; (am), n. the inarticulate sound *sit*.

सीता *sitā*, f. (probably fr. rt. *si*, 'to bind,' cf. *śīman*, 'a boundary'), a furrow, the track or line of a ploughshare [cf. *sira*]; agriculture; a Furrow or Husbandry personified (and apparently once worshipped as a kind of goddess resembling Pomona; in R̥g-veda IV. 57, 6, *Sitā* is invoked as a deity presiding over agriculture or the fruits of the earth, and appears to be associated with Indra, whence some describe her as a wife of Indra; in Vājasaneyi-s. XII. 69-72, *Sitā* the Furrow is again personified and addressed, four furrows being required to be drawn at the ceremony when these stanzas are recited); N. of the wife of Rāma-āndra (daughter of Janaka, king of Mithilā, capital of Videha, who was otherwise called *Sira-dhvaja*; she was named *Sitā* because fabled to have sprung from a furrow made by Janaka while ploughing the ground to prepare it for a sacrifice instituted by him to obtain progeny, whence her epithet *A-yoni-jā*, 'not womb-born'; her other common names, *Maithilī* and *Vaidēhī*, are from the place of her birth; according to one legend she was *Veda-vatī*, q. v., in the *Kṛita* age; according to others she was an incarnation of *Lakshmi* and of *Umā*; the story of Rāma's bending the bow, which was to be the condition of the gift of *Sitā*, is told in *Rāmāyaṇa* I. 67; *Sitā*'s younger sister *Urmilā* was at the same time given to *Lakshmana*, and two nieces of Janaka, daughters of his brother king *Kuśa-dhvaja*, to *Bharata* and *Satru-ghna*; N. of *Lakshmi*; of *Durgā* or *Umā*; of a female poet; of the eastern branch of the four fabulous branches of the heavenly Ganges (into which it is supposed to divide after falling on mount Meru; this branch is fabled to flow into the *Varsha* or *Dvīpa*, called *Bhadraśva*, q. v.); spirituous liquor. — *Sitā-draya*, āni, n. pl. implements of husbandry. — *Sitā-pati* or *sitāyāh-pati*, īs, m., 'husband of *Sitā*,' epithet of the hero *Rāma-āndra*. — *Sitā-phala*, as, m., 'Sita's fruit,' the custard apple tree, *Annona Squamosa*; (am), n. its fruit. — *Sitā-haraṇa*, am, n. the carrying off of *Sitā*. — *Sitāhāra*

(*tā-āh*), as, m. 'Stā's food,' a kind of plant, Lycopodium Phlegmaria. — *Sitormile* (*tā-ār*), f. du. *Sitā* and *Ūrmilā*.

Sitya, as, ā, am, measured out by furrows, ploughed, tilled [cf. *sitya*]; (am), n. rice, corn, grain; [cf. probably Gr. *σῖτος*.]

सीतीनक *sītinaka*, as, m. = *satīnaka*, pease, pulse.

Sitilaka = *sītinaka* above; [cf. *satilaka*.]

सीत्कार *sīt-kāra*, *sīt-kṛita*. See above.

सीदत् *sīdat*, *sīdamāna*. See under *rt*.
1. *sad*, p. 1055, col. 2.

Sīdya, am, n. slothfulness, idleness, indolence.

सीधु *sīdhu*, us, m. = *sīdhu* (q. v.), spirit distilled from molasses, rum (or any similar spirit).

— *Sīdhu-gandha*, as, m. 'having the smell of rum,' the plant or tree Mimosa Elengi (= *rakula*).
— *Sīdhu-pa*, as, ā or ī, am, drinking spirits.

— *Sīdhu-pushpa*, as, m. the Kadamba tree; the *Vakula* tree; (ī), f. the Dhātaki plant. — *Sīdhu-rasa*, as, m. 'having spirit-like juice,' the Mango tree. — *Sīdhu-saṅgīna*, as, m. the *Vakula* tree.

सीध *sīdha*, am, n. (according to some) the anus.

सीप *sīpa*, as, m. a sacrificial vessel in the shape of a boat (for making libations).

सीम् *sīm*, ind., Ved. a particle laying stress on a preceding word (= *id*); everywhere, on all sides (= *sarvatas*, Rīg-veda II. 28, 4; IV. 56, 1).

सीमन् *sīman*, ā, f. (according to some also m., but only f. according to Amara and Vopa-deva IV. 3; according to others also n. in Ved.; in *Uṇādi-s*. IV. 150. said to be fr. *rt*. *sī*; in some senses perhaps connected with *rt*. *siv*), a boundary, border, bound, limit, margin, frontier; a mound or ridge or anything serving to mark the boundary of a field, village, &c.; as a mark, landmark (in general); a bank, shore, coast; the horizon; a suture (of the skull &c.; cf. *sīvana*); the bounds of morality or decorum, keeping within bounds, rectitude; a field; the nape of the neck; the scrotum.

Sīmatas, Ved. from a boundary or horizon, (according to Nirukta I. 7. = *sīmnas* or *sīmā-tas*; according to others an abl. c. fr. a base *sīmat*.)

Sīmanta, as, m. (for *sīmānta*, i. e. *sīman* or *sīmā* + *anta*), a boundary-line, (see *sīmānta* under *sīmā*); a separation or parting of the hair on each side of the head so as to leave a line; a landmark; N. of a son of king Bhadra-sena; of a poet; (as, am), m. n. the head (according to some). — *Sīmanta-karaṇa*, am, n. the act or ceremony of parting the hair. — *Sīmantonnayana* (*ta-un*), am, n. 'arranging the parting of the hair,' N. of one of the twelve Śaṅskāras or purificatory rites, (it is observed by women in the fourth, sixth, or eighth month of their pregnancy; see under *saṅs-kāra*, p. 1041.)

Sīmantaka, as, m., N. of a particular kind of infernal being or inhabitant of hell; (am), n. red lead (with which a mark is sometimes made along the division of the hair).

Sīmantaya, Nom. P. *sīmantayati*, &c., to mark by a line, part (as hair &c.).

Sīmantiṭa, as, ā, am, marked by a line, parted (as hair &c.).

Sīmantiṇī, f. 'having hair-parting,' a woman; N. of a daughter of king Citra-varman.

Sīmantiyāmāna, as, ā, am, being parted or divided.

Sīmā, f. a boundary, bound, border, limit, &c. (= *sīman* above). — *Sīmājīna* (*mā-aj*), am, n. ignorance of boundaries. — *Sīmādhipa* (*mā-adhi*), as, m. a neighbouring king. — *Sīmā-niścaya*, as, m. a legal decision with respect to landmarks and boundaries. — *Sīmānta* (*mā-an*), as, m. a boundary-line, frontier-line, border, boundary. — *Sī-*

mānta-pūjana, am, n. the act of honouring a village boundary, &c. — *Sīmā-linga*, am, n. a boundary-mark, landmark. — *Sīmā-vāda*, as, m. a dispute about boundaries. — *Sīmā-vinirṇaya*, as, m. the (legal) decision of disputed questions about boundaries and landmarks. — *Sīmā-vivāda*, as, m. litigation about boundaries. — *Sīmā-vivāda-dharma*, as, m. the law respecting disputes about boundaries. — *Sīmā-vṛiksha*, as, m. 'boundary-tree,' a tree serving as a boundary-mark. — *Sīmā-sandhi*, is, m. 'boundary-union,' the meeting of two boundaries. — *Sīmā-setu-vinirṇaya*, as, m. (legal) decision about boundaries and barriers. — *Sīmollāghana* (*māl-ū*), am, n. the leaping over or transgressing boundaries, passing a frontier.

सीमिक *sīmika*, as, m. (in *Uṇādi-s*. II. 43. said to be fr. *rt*. *syam*), a kind of tree; an ant-hill (= *syamika*); an ant or similar small insect.

Sīmika, as, m. a kind of tree; [cf. *sīmika* above.]

सीर *sīra*, as, m. (in *Uṇādi-s*. II. 25. said to be fr. *rt*. *sī*; cf. *sītā*), a plough; the sun; N. of a Vedic god, (see *sunā-sīrau*); the Arka plant; (am), n., Ved. a plough. — *Sīra-deva*, as, m., N. of a grammarian. — *Sīra-dhvaṇa*, as, m. 'plough-bannered,' N. of Janaka (father of *Sītā*, q. v.). — *Sīra-pāṇi*, is, m. 'plough-handed,' epithet of Bala-rāma (as armed with a weapon like a plough-share). — *Sīra-bhrit*, t, m. 'plough-bearer,' Bala-rāma; [cf. *halā-bhrit*.] — *Sīra-yoga*, as, m. the yoking of cattle to a plough or a team so yoked.

Sīraka, as, m. a plough; the sun; a porpoise.

Sīrā, ās, f. pl., Ved. streams, waters, rivers, (Sāy. = *nadīh*, Rīg-veda I. 174, 9; in Naigh. I. 13. enumerated among the *uadi-nāmāni*; cf. *sīrā*.)

Sīrin, ī, m. 'having or holding a plough,' epithet of Bala-rāma, (see above.)

सीरज *sīraja*, N. of a place.

सीलन्ध *silandha*, as, m. a kind of fish (commonly called *Silindā*).

सीलमा *sīlamā*, f., Ved. (probably) a plant.

— *Sīlamā-vat*, ān, *atī*, at, Ved. having plants, abounding in plants (said of the river *Sindhu*).

सीवन *sīvana*. See p. 1116, col. 2.

सीषत् *sīshat*, an, *atī*, at (probably fr. *rt*.
1. *san*), Ved. giving, granting.

सीस *sīsa*, am, n. (etymology doubtful),
lead. — *Sīsa-pattra* or *sīsa-pattraka*, am, n. lead.
Sīsaka, am, n. lead.

सीसताण *sīsataṇa*, N. of a place.

सीसर *sīsara*, as, m., N. of the husband of *Saramā* (according to one legend).

सीहुण्ड *sīhuṇḍa*, as, m. = *sehuṇḍa*, the milk-hedge plant, *Euphorbia Antiquorum*.

सु 1. *su*, cl. I. P. A. *savati*, *savate*, &c., to go.

सु 2. *su*, cl. I. 2. P. *savati*, *sauti*, *sushāva*, &c., to possess power or supremacy.

सु 3. *su*, cl. 5. P. A. *sunoti* (1st du. *sunuvas* or *sunvas*, 1st pl. *sunumas* or *sunmas*), *sunute*, *sushāra*, *sushuve*, *soshyati*, *-te*, *asūvīt* or *asavushīt*, *asoshta* or *asavishāta*, *sotum* (Ved. Inf. *sotave*), to pour out, sprinkle, make a libation (especially of the Soma juice); to press out juice (especially from the Soma plant), to extract or prepare the Soma juice or any other juice, to distil (wine, spirits, &c.); to churn; to perform a sacrifice (especially with the Soma); to bathe [cf. 1. *savana*, *sūtyā*]: Pass. *sūtyate*, Aor. *asūvī* (Ved. Pass. 3rd sing. *sunve*, 3rd pl. *sunvire* = *sutā* *babhuuḥ*): Caus. *sāvayati*, *-yitum*, Aor. *asūsha-vat* (according to some *asishavat*): Desid. of Caus. *sushāvayishati*: Desid. *susūshati*: Intens. *soshūyate*; [cf. Gr. *ῥ-α*, *ῥ-ε-τ-6-s*; Umbr. *savitu*.]

1. *sut*, *t*, *t*, *t*, extracting juice, pouring out, sprinkling, making libations, (see *pra-sut*, *madhu-shut*); (t), m. = *sotri*, (Naigh. III. 16.)

1. *suta*, as, ā, am, poured out; extracted or expressed (as Soma juice); (as, am), m. n., Ved. the expressed Soma juice, a Soma libation, (in Naigh. II. 7. enumerated among the *anna-nāmāni*.)

— 1. *suta-pa*, as, m. (for 2. *su-tapa* see p. 1120, col. 1), a drinker of the Soma juice; (ās), m. pl., N. of a class of deities. — *Suta-pā*, ās, ās, am, Ved. a drinker of libations, (Sāy. = *huta-sishāta-soma-pita-yajamāna*, Rīg-veda I. 155, 2); drinking the effused Soma juice (said of *Indra*). — *Suta-pāvan*, ā, arī, a, Ved. drinking the effused Soma juice. — *Sutam-bhara*, as, m., N. of a Vedic Rishi. — 1. *suta-vat*, ān, m. possessed of Soma juice, a drinker of Soma juice; an offerer of a libation. — *Suta-soma*, as, ā, am, Ved. possessing effused Soma, (Sāy. = *abhishutena somenopetaḥ*, Rīg-veda I. 2, 2.)

— *Sutā-vat*, Ved. = 1. *suta-vat* above. — *Sute-kara*, as, m., Ved. (Sāy.) one who makes a Soma libation.

— *Sute-grībh*, p, p, p, or *sute-grībha*, as, ā, am, Ved. received at the effusion (said of Soma; Sāy. = *abhishutena rasena grīhitaḥ*, Rīg-veda V. 44, 5).

— *Sute-manas*, ās, m., N. of a preceptor.

Suti, is, f. extracting or pouring out the Soma juice, &c.

1. *sutyā*, f. Soma pressing, Soma preparation [cf. *adya-s*, *svāh-s*]; sacrificial ablution, (see *sūtyā* below.)

Sutvan, ā, m. an offerer of Soma juice; a drinker of Soma; a student who has performed his ablutions (subsequent or preparatory to a sacrifice); a proper N.

Sunvat, an, *atī*, at, pouring out libations, offering sacrifice, sacrificing; (an), m. an offerer.

Sunvāna, as, ā, am, Ved. offering libations; (as), m., N. of a son of *Su-mantu*.

Sushuvāna, as, ā, am, one who has poured out libations.

Sushvayāt, an, *antī*, at (according to some fr. a Nominal base *sushvaya*, to which *sushva-yanta*, Rīg-veda VII. 36, 6, may possibly also be referred; but according to Sāy. derived fr. *rt*. *ay* with a reduplicated form of *su* prefixed), Ved. pouring out libations.

Sushvāna, as, ā, am, Ved. pouring out libations, being poured forth, (Sāy. *sushvānebhīs* = *sunvad-bhīr yajamānāḥ*, Rīg-veda IV. 29, 2; = *sūya-māna*, IX. 101, 11; *sushvāṇaḥ* = *yajamānebhyaḥ kāmān prerayan*, as if fr. *rt*. I. *sū*, Rīg-veda IX. 6, 8.)

Sushvi, is, is, ī, Ved. pouring out libations, offering sacrifices, (Sāy. *sushvim* = *somānām abhishotāram*, Rīg-veda I. 61, 15; *sushvaye* = *somanḥ sunvate*, Rīg-veda IV. 25, 7.) — *Sushvi-tara*, as, ā, am, Ved. making more libations, one who offers frequent sacrifices.

Susvāna, as, ā, am, = *sushvāna*.

1. *sūti*, is, f. (for 2. see p. 1118, col. 1), a place where Soma juice is poured out or extracted (= *somābhishava-bhūmī*, according to *Śabda-k.*).

Sūtyā, f. drinking the Soma juice at a sacrifice; religious bathing, ablution preparatory or subsequent to a sacrifice.

Sūma, as, m. milk; water; sky, heaven.

Sotavya, as, ā, am, to be poured out, &c.

1. *sotri*, *tā*, *trī*, *trī* (for 2. see p. 1118, col. 2), Ved. one who presses out the Soma plant, one who pours out libations.

Sotra, as, ā, am, Ved. = *sotarya*, to be poured out or offered, (Sāy. *abhishotavya*, Rīg-veda X. 160, 2.)

Soma. See s. v.

सु 4. *su* (= *rt*. 3. *sū*, p. 1130, but by some identified with *rt*. 3. *su*, col. 2, the act of pouring out the Soma juice being compared to that of generation); cl. 1. 2. P. *savati*, *sauti*, *sushāva*, *soshyati*, *asavushīt* or (according to some) *asūvīt*, cl. 2. A. *sūte* (1st sing. *sure*), Impf. *asūta* (1st sing. *asūvi*, 1st du. *asūvahi*), Pot. *suṇvita*, 13 E

Impv. *sūtām* (1st sing. *suvai*, 1st du. *svāvahai*, 1st pl. *svāmahai*), cl. 4. A. *sūyate*, *sushuve*, *soshayate* or *savishyate*, *asoshā* or *asavishā*, (in Atharva-veda XIV. 1, 33, the form *svatī* occurs, which might also be referred to rt. 1. *sū*). Inf. *sotum*, *savitum*, to beget, procreate, engender, generate; to bring forth a child, give birth to, bear, produce, yield; to confer, bestow (Ved.); to gain, acquire (Ved.); to accept. (Sāy. *savishat* = *anujānātu*, Rīg-veda I. 164, 26): Pass. *sūyate*, Aor. *asūvā*, to be begotten; to be brought forth: Caus. *sāvayati*, *yitum*, Aor. *asūshavat*, (according to some *asishavat*): Desid. of Caus. *sushāvayishati*: Desid. *susūshati*, -te: Intens. *soshūyate*, *soshavīti*, *soshoti*: [cf. Zend *hunū*, 'a son'; Gr. *viōs*, *utēra* = Lat. *uterus*; Goth. *su-nu-s*; Slav. *sy-nu*; Lith. *su-nu-s*, 'a son'.]

2. *sut*, *t*, *t*, *t*, begetting, generating, engendering. 2. *suta*, *as*, *ā*, *am* (for 1. see p. 1117), begotten, brought forth; (*as*), m. a son; a child, offspring; a king; N. of the fifth sign or astrological house; (*ā*), f. a daughter; the plant *Dur-ālabhā*, q. v. — *Sutan-gama*, *as*, m. 'son-obtaining', the father of a son. — *Suta-jivaka*, *as*, m. a kind of tree (= *putra-jiva*). — *Suta-nirvishesham*, ind. exactly as a child, not differently from a son. — *Suta-pādikā*, f. a particular plant (= *hansu-padi*). — 2. *suta-vat*, *ān*, *atī*, *at* (for 1. see p. 1117), having children; (*ān*), m. the father of a son. — *Suta-vaskarā*, f. the mother of seven children. — *Suta-śreṇī*, f. the plant *Salvinia Cucullata*. — *Suta-sneha*, *as*, m. 'love for a son', paternal affection. — *Suta-hibhuka-yoga*, *as*, m. junction of the fifth and fourth signs or astrological houses (said to be suitable for marriages). — *Sutātma-ja* ('*ta-āt*' or '*tā-āt*'), *as*, m. a grandson (either a son's son or a daughter's son); (*ā*), f. a granddaughter (either a son's daughter or a daughter's daughter). — *Sutārthin* ('*ta-ar*'), *i*, *inī*, *i*, desirous of offspring. — *Sutopatti* ('*ta-ut*'), *is*, f. birth of a son.

Sutin, *i*, *inī*, *i*, having or possessing a child, having children; (*i*), m. a father; (*inī*), f. a mother.

Suti, *is*, m. f. (abl. gen. sing. *sutyus*), one who wishes for a son; one who treats like a son.

Sutiya, Nom. P. *sutyati*, &c., to desire a son; to treat like a son (e.g. *sutyati śishyam*, he treats the pupil like a son); to wish for a daughter, (in this case for *sutī*.)

2. *sutyā*, f. bringing forth a child, parturition.

Sū, *ūs*, f. child-bearing, &c. See 4. *sū*, p. 1130, col. 2.

1. *sūta*, *as*, *ā*, *am* (for 2. see p. 1130, col. 2), born, engendered, produced; the sun [cf. *sūra*]; (*as*, *am*), m. n. quicksilver, mercury; (*ā*), f. a woman who has given birth to a child or one recently delivered. — *Sūta-mahodadhi*, N. of a work on medicine. — *Sūta-rāj*, *t*, m. quicksilver.

Sutaka, *am*, n. birth, production; impurity from child-birth or miscarriage; (*as*, *am*), m. n. quicksilver, mercury; (*akā*), f. a woman recently delivered; [cf. *sūtikā* below]. — *Sūtaka-grīha*, *am*, n. a part of a house appropriated to a woman in child-birth; a lying-in chamber.

2. *sūtī*, *is*, f. (for 1. see p. 1117, col. 3; for 3. see p. 1131), birth, production, delivery, child-bearing, parturition, bringing forth; offspring, progeny. — *Sūtigrīha*, *am*, n. the lying-in chamber, (also written *sūtigrīha*). — *Sūtī-māsa* or *sūtī-māsa*, *as*, m. the month of delivery, the last month of gestation or pregnancy (= *vaijanana*). — *Sūtī-āśauca*, *am*, n. impurity caused by child-birth (continuing for ten days in the case of regular parturition, and in the case of a miscarriage for a period of days equal to the number of months elapsed since conception).

Sūtikā, f. a woman who has recently given birth to a child, a lying-in woman. — *Sūtikāgarā* ('*kā-āp*') or *sūtikā-grīha* or *sūtikā-gṛha* or *sūtikā-bhavana*, *am*, n. or *sūtikāvāsa* ('*kū-āo*'), *as*, m. a room or part of a house appropriated to a woman at child-birth, a lying-in chamber. — *Sūtikā-roga*, *as*, m. puerperal sickness, fever or sickness of any kind supervening on child-birth. — *Sūtikā-shashthī*,

f. a particular goddess worshipped on the sixth day after child-birth. — *Sūtikāshashthī-pājā*, f. the worship of the above goddess.

Sūna, *as*, *ā*, *am*, born, produced; blown, blossomed, budded (as a flower); empty, vacant, (in this sense probably for *sūna* and *sūnya*); (*ā*), f. a daughter, (for *sūnā*, a slaughter-house, &c., see s. v.); (*am*), n. bringing forth, parturition; a bud, blossom, flower; [cf. *pra-sūna*.]

Sūnavat, *ān*, *atī*, *at*, one who has borne or produced; having budded or blossomed.

Sūnu, *us*, m. a son; a child, offspring; a daughter's son; a younger brother; the sun; N. of the author of the hymn Rīg-veda X. 176 (having the patronymic *Ārbhava*); (*us*, *ūs*), f. a daughter; [cf. Zend *hunū*; Gr. *viōs*; Goth. *sunus*, 'a son'; Angl. Sax. *sunu*; Mod. Germ. *sohn*, &c.; see col. 1.]

Sūvan, *ā*, *ari*, *a*, Ved. bearing children, generating, producing; [cf. *bahu-sūvari*.]

2. *sotri*, *tā*, *trī*, *tri* (for 1. see p. 1117, col. 3), engendering, generating, bringing forth children.

सु 5. *su*, ind. (thought by some to be a shortened form of *vasu*, q. v.; opposed to *dus*, q. v., and corresponding to Gr. *εὖ*; in the Veda liable to become *shu*, see Rīg-veda I. 36, 13, I. 112, 1, Pāṇ. VIII. 3, 107; and to lengthen a preceding vowel, see Pāṇ. VII. 3, 134; also becoming *sū* in Rīg-veda I. 10, 11, &c.; cf. *sukam*), an enhancing particle frequently used as a prefix implying 'good, well, excellent, excellently, beautiful, beautifully, honourable, worthy of respect or reverence, excessive, excessively, exceedingly, much, very; readily, easily, willingly, quickly' (Ved., Sāy. = *sushlu*, and in Rīg-veda I. 112, 1, &c. used separately to qualify a verb); according to native authorities this prefix may also imply *anu-mati*, 'assent'; *sam-riddhi*, 'prosperity'; *krīcchra*, 'distress'; [cf. Gr. *εὖ*: Cambro-Brit. *hu, hy, he*: Armor. *he*: Hib. *so, soailce*, 'a good fashion, good manners'; *sucridh*, 'easy'; 'su-kṛita'.] — *Su-utī*, *is*, f. Ved. good protection, kind assistance or favour. — *Su-kaksha*, *as*, m. N. of the author of the hymn Rīg-veda VIII. 81, 82 (having the patronymic *Āngirasa*). — *Su-kaṇṭhā*, f. 'having good thorns', the Aloe plant, Aloe Indica. — *Su-kaṇṭha*, *as*, m. N. of a musician. — *Su-kaṇḍu*, *us*, m. 'much-scratching', the itch. — *Su-kanda*, *as*, m. 'having a good bulb', an onion; a yam; the esculent root *Arum Campanulatum*; a sort of grass, *Scirpus Kyssor*; other bulbous plants (= *vārāhi-kanda* = *dharaṇī-kanda*). — *Su-kandaka*, *as*, m. an onion. — *Su-kandin*, *i*, m. *Arum Campanulatum*. — *Su-kanyaka* or *su-kanyāka*, *as*, *ā*, *am*, having a beautiful maiden, (Vopadeva VII. 23.). — *Su-kanyā*, f. a beautiful girl; N. of a daughter of Saryāti (and wife of the Rishi Cyavana). — *Su-kapardā*, *as*, *ā*, *am*, having beautiful braided hair. — *Su-kara*, *as*, *ā* or *i*, *am*, easy to be done, practicable, feasible, attainable; easy to be managed, doing well; (*ā*), f. a tractable cow; (*am*), n. doing good, charity, benevolence. — *Su-karā-sandhi*, *is*, *is*, *i*, easily joined or united. — *Su-karṇaka*, *as*, *ikā*, *am*, having beautiful ears; (*as*), m. a particular tree, = *hastikanda*; (*ikā*), f. the plant *Salvinia Cucullata*. — *Su-karṇī*, f. the colocyth. — *Su-karma*, *ās*, m. pl. N. of a class of deities. — *Su-karman*, *ā*, *ā*, *a*, one whose deeds are righteous or virtuous, performing good works; doing what is right, acting virtuously, virtuous, good; active, diligent; (*ā*), n. epithet of Viśva-karman (the artist or architect of the gods); the seventh of the twenty-seven astronomical Yogas, (see *yoga*); N. of a teacher of the Sāma-veda; (*āpas*), m. pl. N. of a class of deities. — *Su-kala*, *as*, *ā*, *am* (said to be fr. rt. 1. *kal*, to sound forth), one who has a great reputation for liberality both in giving and using. — *Su-kavi*, *is*, m. a good or excellent poet. — *Su-kavī-tānt*, f. the state of a good poet, excellent poetical talent. — *Su-kāṇḍa*, *as*, *ā*, *am*, having a good stem or stalk; well-jointed; (*as*), m. the Kāravella plant. — *Su-kāṇḍikā*, f. the Kāṇḍira creeper. — *Su-kāṇḍin*, having good stems

or stalks; beautifully jointed; (*i*), m. a bee. — *Su-kāntī*, *is*, m., N. of a son of Pulaha. — *Su-kāma*, *as*, *ā*, *am*, having good desires; (*ā*), f. the Trāyā-māṇā plant. — *Su-kālin*, *inas*, m. pl. N. of a class of Pitrīs (regarded as the sons of Vasishtha and the especial Pitrīs of Sūdras). — *Su-kāluka*, f. the Doḍī shrub. — *Su-kāshtha*, *as*, *ā*, *am*, having good wood; (*ā*), f. the Kaṭvī plant, the Kāshtha-kadali, q. v. — *Su-kāshthaka*, *as*, *ā*, *am*, having good wood; (*am*), n. the Deva-dāru pine. — *Su-kimśuka*, *as*, *ā*, *am*, Ved. having beautiful Kimśuka wood (said of a carriage either from being made of this wood or from resembling in colour the flowers of the Kimśuka tree, Rīg-veda X. 85, 20; perhaps to be translated 'bright-coloured'). — *Su-kirtti*, *is*, f. good report, celebration; epithet of a particular hymn; (*is*), m., N. of the author of Rīg-veda X. 131 (having the patronymic Kākshivata). — *Su-kūda*, *as*, *ā*, *am*, handsome-breasted, having beautiful breasts. — *Su-kundaka*, *as*, m. an onion; [cf. *su-kandaka*.] — *Su-kundana*, *as*, m. the Varvara plant. — *Su-kumāra*, *us*, m. a beautiful youth; (*as*, *ā* or *i*, *am*), beautifully young or youthful, very soft or tender, delicate, smooth; (*as*), m. a variety of the sugarcane (= *pundra*); the Syāmāka grain; a sort of mustard (= *kshava*); the wild Campaka; N. of a Daitya; of the father of Satya-keṭu; (*ā*), f. double jasmine; great-flowered jasmine; the plantain; another plant (= *prikkā*); N. of a river; (*i*), f. the Navamālikā jasmine. — *Su-kumāraka*, *as*, m. a beautiful youth; rice; = *śālī*; (*am*), n. the Tamāla-pattra, q. v. — *Sukumāra-tanu-tvaḥ*, *k*, *k*, *k*, having very soft and delicate skin. — *Sukumāra-tara*, *as*, *ā*, *am*, much more delicate. — *Sukumāra-nakha-tvaḥ*, *k*, *k*, *k*, having very delicate nails and skin. — *Sukumārāṅga* ('*ra-an*'), *as*, *i*, *am*, having very soft limbs. — *Su-kurira*, *as*, *ā*, *am*, Ved. having a beautiful head-dress. — *Su-kula*, *am*, n. a good or virtuous family; (*as*, *ā*, *am*), of good family; well-born. — *Su-kula-śrī*, *is*, f. a woman of good family, a respectable woman. — *Su-krit*, *t*, *t*, *t*, doing good, benevolent; virtuous, pious; wise, learned; fortunate, well-fated; performing splendid sacrifices, making good offerings; (*i*), n. a skillful worker, epithet of Tvashṭri. — *Su-krita*, *as*, *ā*, *am*, done well or properly; well made, well constructed; treated with kindness, befriended, assisted; virtuous, pious; fortunate, auspicious; (*am*), n. any good or virtuous act, kindness, bounty, friendliness, aid; virtue, moral merit; fortune, auspiciousness; reward, recompense. — *Sukritānāsa* ('*ta-av*'), *as*, *ā*, *am*, constituting a well-made residence, well provided with accommodation. — *Su-kṛitī*, *is*, f. well-doing; acting in a friendly or kind manner, kindness; virtue; the practice of religious austerities; (*is*), m., N. of a son of Prithu. — *Su-kṛitīn*, *i*, *inī*, *i*, acting well or kindly; virtuous, pious, good; benevolent; wise, learned; fortunate, lucky. — *Sukritośchraya* ('*ta-ud*'), *as*, *ā*, *am*, made very high, very lofty. — *Sukritodirana* ('*ta-ud*'), *am*, n. the proclaiming or blazoning abroad of good actions. — *Sukrit-tara*, *as*, *ā*, *am*, Ved. more beneficent. — *Su-kṛityā*, f. Ved. good sacrificing, a splendid sacrificial offering. — *Su-keṭu*, *us*, m., N. of a son of Nandi-varhana; of a son of Su-nitha. — *Su-keśa*, *as*, *ā* or *i* (Pāṇ. IV. 1, 54), *am*, having beautiful hair; (*as*), m., N. of a son of Vidyut-keśa; (*i*), f., N. of an Apsaras. — *Su-keśan*, m. (apparently) a proper N. (in conjunction with Bhāradvāja). — *Su-keśara* or *su-keśara*, *as*, m. the citron; (*am*), n. a kind of metre. — *Sukeśānta* ('*su-an*'), *as*, *ā*, *am*, having beautiful locks of hair or ringlets. — *Su-keśī*, *is*, m., N. of a son of Vidyut-keśin. — *Su-keśin*, *i*, *inī*, *i*, = *su-keśa*; (*i*), n. = *su-keśī*. — *Su-kolī*, f. a medicinal root (= *keśhira-kolī*). — *Su-kośaka*, *as*, m. the Kośāra plant. — *Su-kratu*, *us*, *us*, *u*, Ved. well-sacrificing, doing good acts or very wise, (Sāy. = *śobhana-karman* or *śobhana-prajña*); (*us*), m. an epithet of Agni; of Mitra and Varuṇa; of Savitṛi; of Soma; of Indra. — *Sukratūyayā*, ind. from a desire to sacrifice well or to do good, (Sāy. *śobhana-karmēchayā*,

Rig-veda I. 160, 4.)—*Su-kriyā*, f. a good action, good work, moral or religious observance.—*Su-krudhā*, as, ā, am, very angry.—*Su-kshatra*, as, ā, am, Ved. having a good dominion, mighty, strong, powerful; (as), m., N. of a king.—*Su-kshaya*, as, m. a beautiful house, (Sāy. = *sobhana yajña-griha*, Rig-veda X. 23, 4.)—*Su-kshiti*, is, is, i, Ved. having good dwellings, granting good dwellings.—*Su-kshetra*, am, n. an excellent field.—*Su-kshetriyā*, ind., Ved. desire for good fields or with such desire, (Sāy. = *sukshetvēcā*, Rig-veda I. 97, 2; cf. *su-gūṇyā*).—*Su-ksheman*, a, n., Ved. water, (in Naigh. I. 12. enumerated among the *ulaka-nāmāni*).—*Su-kha*, &c., see *sukha*, s. v.—*Su-khādi*, is, is, i, Ved. wearing beautiful rings (said of the Maruts; cf. *khādi-hasta*).—*Su-khyāta*, as, ā, am, very renowned, celebrated, famous.—*Su-khyāti*, is, f. good report, fame, celebrity.—*Su-ga*, as, ā, am, going well or gracefully, graceful, elegant; easy of access, easily passed, (opposed to *dur-ga*); easily understood, intelligible; (am), n. happiness; feces, ordure.—*Su-guṇ*, n, n, counting well or easily, a ready reckoner; easily calculated.—*Su-gaṇita*, as, ā, am, easily or accurately calculated.—*Su-gata*, as, ā, am, well-gone, going well, passed, gone; best-bestowed; (as), m. the Buddha or a particular Buddha.—*Su-gati*, is, m. a good or happy condition; N. of an Arhat.—*Su-gandha*, as, ā, am, sweet-smelling, odoriferous, fragrant; (as), m. fragrance, odour, perfume; sulphur; the red Sigu tree; = *śaṇaka*; = *bhū-triṇa*; a trader, dealer; (ā), f. the ichneumon plant (= *rāsnā*); zedoary, Curcuma Zerunibet; a fragrant grass; a sort of lime; sacred basil; various plants and trees (including several kinds of jasmine; = *bandhyā-kurkoṭaki*; = *rudra-jaṭā*; = *śata-push-pā*; = *nākulī*; *nava-mālīkā*; *svarna-yūthikā*; *prikkā*; *garvā-pattrī*; *sallakī*; *mādhavi*; *amanā*; *mātulungā*); N. of a goddess; of an Asparas; (am), n. small cumin seed; a fragrant grass (= *kat-triṇa*, p. 199); the blue lotus; sandal; the Granthi-parpa plant.—*Sugandhaka*, as, m. the red Tulasi; sulphur; the orange; a sort of gourd, Momordica Mixta.—*Sugandha-tā*, f. fragrance, perfume.—*Sugandha-tūla-niryāsa*, am, u. a particular perfume made with roses, &c.—*Sugandha-patrā*, f. the plant Rudra-jaṭā.—*Sugandha-bhū-triṇa*, am, n. a kind of fragrant grass.—*Sugandha-mālā*, f. 'having a fragrant root,' the ichneumon plant (= *śthala-patminī*).—*Sugandhādīya* (°*dha-ādī*), as, m. a proper N.—*Sugandhāmala* (°*dha-ām*), am, n. a kind of mixture of various herbs.—*Su-gandhāra*, as, m. epithet of Siva.—*Su-gandhi*, is, is, i, very sweet-smelling or fragrant, redolent with perfumes; virtuous, pious; (is), m. a perfume, fragrance; the supreme Being (= *paramātmā*); a sort of sweet-smelling Mango; (i), n. a drug and perfume (= *elabūka*); the root of long pepper; a kind of fragrant grass (both *Cyperus Rotundus* and *Scirpus Kysoor*); coriander seed (= *gandha-triṇa*; = *pippalī-mūla*).—*Sugandhika*, as, m. 'having a sweet or strong smell,' incense; sulphur; a sort of large rice; (am), n. the white lotus (= *pushkara-mūla*; = *gaura-suvārṇa*; = *uśira*).—*Sugandhi-kusuma*, am, n. a fragrant flower; (as), m. a sort of yellow oleander; (ā), f. the plant *Trigonella Corniculata*.—*Sugandhi-tū*, f. fragrance, agreeable scent, perfume.—*Sugandhi-tejana*, Ved. a kind of fragrant grass.—*Sugandhi-triphalā*, f. nutmeg; areca nut; cloves.—*Su-gandhin*, i, in, i, very fragrant or sweet-smelling; (in), f. the fragrant plant *Ārāma-śitalā*.—*Sugandhi-mūla*, am, n. the root of Uśira; (ā), f. the ichneumon plant.—*Sugandhi-mūshikā*, f. the musk rat or shrew.—*Sugandhesa* (°*dha-īsa*), as, m. a statue of the tutelary deity of Su-gandhā.—*Su-gan-man*, see Vopa-deva XXVI. 68.—*Su-gabhasī*, is, is, i, Ved. beautiful-handed, skilful-handed (said of Tvashtri).—*Su-gama*, as, ā, am, easy to be traversed or travelled over, easy of access or approach, accessible; easy, practicable; plain, intelligible; [cf.

dur-gama.]—*Su-gamya*, as, ā, am, = *su-gama*, col. 1.—*Su-gava* or *su-garya*, as, ā, am, Ved. having fine cows, abounding in cattle.—*Su-gahana*, as, ā, am, very thick or close, very impervious; (ā), f. an enclosure round a place of sacrifice to exclude profane access (= *kumbā*).—*Sugakanā-vṛiti* (°*na-ā*), is, f. a sacred enclosure, (see above).—*Su-gūṇyā*, ind., Ved. with a desire for good roads, (Sāy. = *sobhana-mārgēcchayā*, Rig-veda I. 97, 2).—*Su-gātra*, am, n. a fine figure, graceful person; (as, ā, am), handsome-limbed, having a good figure, graceful.—*Su-gādha*, as, ā, am, Ved. easily fordable.—*Su-giti*, is, f. good singing; a kind of metre.—*Su-gu*, us, us, u, Ved. = *su-gava* above.—*Su-guṇin*, i, in, i, very rich in virtues, very virtuous or excellent.—*Su-guṇya*, as, ā, am, well hidden or concealed, very secret; (am), ind. very secretly, privily.—*Sugupta-lekha*, as, m. a very private letter or one written in cipher.—*Su-guṇī*, is, f. good protection, secrecy.—*Suguptī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to guard well.—*Su-gulpha*, as, ā, am, having beautiful ancles, (Pāp. IV. 1, 54).—*Su-gādha*, as, ā, am, well concealed, very secret.—*Su-griha*, as, i, am, having a beautiful abode; (as), m. the tailor-bird, Sylvia Sutoria.—*Su-grihita*, as, ā, am, held fast or firmly, seized, grasped; taken or applied properly or auspiciously.—*Sugrihita-nāman*, ā, m. 'one whose name is invoked auspiciously,' epithet of Yudhishtira and of others who are invoked early in the morning to secure good luck.—*Sugrihitābhidha* (°*ta-abhī*), as, ā, am, having an auspicious name.—*Su-gopā*, as, ā, am, Ved. having good protectors, well protected.—*Sugopā-tama*, as, ā, am, Ved. having the best guardians, protected most effectually.—*Su-guṇya*, as, ā, am, Ved. easy to be obtained or acquired, (Sāy. = *sushlu gantavya*); yielding happiness, (in Naigh. III. 6. *sgumyam* is enumerated among the *sukha-nāmāni*).—*Sugrahitā*, as, ā, am, Ved. well fastened.—*Su-granthi*, is, is, i, well knotted; having beautiful joints; (is), m. a kind of plant (= *śoraka*).—*Su-grāsa*, as, m. a dainty morsel, tidbit, bonne bouche.—*Su-grāhya*, as, ā, am, easy to be taken, easily apprehensible, easy to be laid hold of, &c.—*Su-griva*, as, ā, am, handsome-necked, having a beautiful neck; (as), m. a swan or Rāja-hapsa; a hero; a sort of weapon; N. of a monkey-king (who, with his army of monkeys headed by Hanumat, assisted Rāma-āndra in conquering Rāvaṇa and recovering Sitā; he was fabled to be son of the Sun, and was re-established by Rāma in the throne of Kishkindhya, which had been usurped by his brother Bālī or Bālīn, see *kishkindhya*); N. of one of the four horses of Kṛishṇa or Viṣṇu [cf. *megha-pushpa*, *vālāhaka*, *śaivya*]; N. of Siva; of Indra; of a particular mountain; of a particular Nāga or serpent of Pātāla; of the father of the ninth Jina or Arhat of the present age; of an Asura or demon; the countenance of a friend (?); a piece of water (?); (i), f., N. of a daughter or (according to others) wife of Kaśyapa (regarded as the parent of horses, camels, and asses; she is usually held to be the daughter of Kaśyapa and Tāmra).—*Sugrīveśa* (°*va-īsa*), as, m. 'lord of the monkey-king Su-grīva', Rāma.—*Su-gla*, as, ā, am (rt. *glai*), very weary.—*Su-ghaṭita*, as, ā, am, well joined or united, well contrived or devised, well arranged or managed.—*Su-ghora*, as, ā, am, very fearful or terrible, terrific, hideous.—*Su-ghosha*, as, m. a pleasant sound or cry.—*Sughosha-grāna*, as, m., N. of a place.—*Su-śakra*, as, ā, am, Ved. having beautiful wheels.—*Su-śukshus*, us, us, us, having good eyes, seeing well; (us), m. a discerning or wise man, a learned man; the glomerous fig-tree.—*Su-śācukā*, f. a kind of vegetable (= *mahā-śācū*).—*Su-śātura*, as, ā, am, see Vopa-deva VI. 29.—*Su-śandra*, as, m., N. of a king of Vaiśālī; of another person.—*Su-śarita*, am, n. good conduct; (as, ā, am), well conducted, well behaved; well managed; (i), f. a well conducted or faithful wife.—*Suśarita-trata*, as, ā, am, well performing religious obligations.—*Su-śarita*, am,

n. good conduct, a good or virtuous course of life; (as, ā, am), well conducted; (ā), f. a virtuous or faithful wife.—*Su-śarman*, ā, ā, a, having beautiful skin or bark; (ā), m. the Bhūrja tree.—*Su-śāru*, us, us or vī, us, very lovely or beautiful, pleasing, delightful; (us), m., N. of a son of Kṛishṇa.—*Su-śāru-svana*, as, ā, am, having a delightful sound, melodious, harmonious, mellifluous.—*Su-śitra*, as, ā, am, very variegated or spotted; (as), m., N. of a king; (ā), f. a kind of gourd (= *śirbhīṭā*).—*Su-śiraka*, as, ā, am, very variegated; (as), m. a kingfisher; a kind of speckled snake (= *śirsa-sarpa*).—*Suśitra-vijā*, f. 'having variegated seed,' a kind of plant (= *vidangā*).—*Su-śintana*, am, n. the act of thinking well, deliberate consideration.—*Su-śintā*, f. deep thought, deep reflection or consideration.—*Su-śrutita*, as, ā, am, well thought about, well considered or weighed, well imagined, well pondered upon, well conceived.—*Su-śram*, ind. for a very long time, very long, a good while; (āya), ind. for a very long time.—*Suśrāyas* (°*ra-ay*), us, m. 'having a very long life,' a god, divinity.—*Su-śufi*, f. 'cutting well or easily,' a pair of nippers or tongs.—*Su-śeti-kṛita*, as, ā, am, made good minded or well disposed.—*Su-śetu*, Ved. good feeling, benevolence, kindness, favour, graciousness, (generally in inst. c. *su-śetunā*, which may, however, be referred to *su-śetuna* below).—*Su-śetuna*, Ved. well disposed, favourable, gracious, auspicious, (in Rig-veda IX. 65, 30. *su-śetunam* = *su-jñānam*, according to Sāy.).—*Su-śelaka*, as, m. fine cloth, cloth.—*Su-śchattrā*, as, m. epithet of Siva; (ā), f. the river Sata-dru or Sutej.—*Su-śchardish-tama*, as, ā, am, Ved. having a most delightful dwelling, very blissful.—*Su-śchardis*, is, is, i, Ved. having a beautiful abode.—*Su-jangha*, as, ā, am, having a beautiful leg.—*Su-jana*, as, m. a good or virtuous man, benevolent man; a gentleman; (as, ā, am), virtuous, good, respectable; kind, benevolent; N. of Indra's charioteer.—*Sujana-tā*, f. goodness, virtue, kindness, benevolence; bravery; a number of good men or respectable persons.—*Sujana-tea*, am, n. goodness, kindness.—*Su-janman*, ā, ā, a, Ved. having noble birth, of exalted birth.—*Sujanetaramaitrī* (°*na-it*), f. the friendship of a bad man.—*Su-janman*, ā, ā, a, of noble or respectable birth; lawfully begotten, legitimate.—*Su-jambha*, as, ā, am, Ved. handsome-jawed, (Sāy. = *su-dayashra*).—*Su-jambhan*, ā, ā, a, having good jaws.—*Su-jala*, am, n. good water; a lotus; (as, ā, am), having good or sweet water.—*Su-jalpa*, as, m. good speech; a particular kind of discourse (described as sincere, earnest, humble, full of meaning and vivacity).—*Su-javas*, ās, ās, as, quick, swift.—*Su-jāta*, as, ā, am, well born, of high birth; well grown, tall; well produced, well made, beautiful; (ā), f. a kind of plant (= *twari*).—*Sujāta-tā*, f. the being well born, nobility.—*Sujātānga* (°*ta-an*), as, i, am, having well-formed limbs.—*Su-jāti*, is, is, i, of a good tribe or species; of a good race or caste; (is), m., N. of a son of Viti-hotra.—*Sujātiya*, as, ā, am, = *su-jāti* above.—*Su-jihva*, as, ā, am, Ved. beautiful-tongued, bright-tongued, having bright flames (said of Agni).—*Su-jirṇa*, as, ā, am, well digested; decayed, worn out.—*Su-jiva*, as, m. good or easy life.—*Su-jivanti*, f. a kind of plant (= *sear-ya-jivanti*).—*Su-jivita*, as, ā, am, lived well or to some purpose; (am), n. a lucky or happy life.—*Su-jushta*, as, ā, am, Ved. well satisfied, fully propitiated.—*Su-jūri*, is, is, i, Ved. very quick or active; very old, worn out, (Sāy. = *sobhana-jara*, *sushlu jirṇa*, i. e. *purāṇa*, Rig-veda IV. 6, 3); glowing brightly [cf. rt. *jūri*, and see Rig-veda VI. 63, 4].—*Su-jñāta*, as, ā, am, well known, easily known.—*Su-jyeshtha*, as, m., N. of a king.—*Su-jyāishthya*, us, ā, am, Ved. having much pre-eminence, bringing much prosperity (said of a son).—*Su-jyotis*, is, is, is, having a beautiful light, well lighted.—*Su-tanu*, us, f. a beautiful body; (us, us or vī, u), having a beautiful body; very thin, very slender or delicate; emaciated; (us or

vī), f. a woman; N. of a daughter of Ugra-sena. — *Sutanu-tā*, f. great thinness or delicacy. — *Sutantri*, *is*, *i*, having good strings, well-stringed, sounding well, melodious. — 2. *su-tapa*, *as*, *ā*, *am* (for 1. *suta-pa* see under 1. *suta*), practising great penance, very austere. — *Su-tapas*, *as*, n. severe penance; (*ās*, *ās*, *as*), one who practises great or severe penance; having great heat; (*ās*), m. an ascetic, devotee, anchorite, hermit; the sun; N. of the father of Bali; of the son of Pariprava; of a son of Vasishtha. — *Su-tapta*, *as*, *ā*, *am*, much heated, very hot. — *Su-tamām*, ind. most excellently, best. — *Su-tara*, *as*, *ā*, *am*, Ved. easy to be crossed. — *Su-tarām*, ind. better, more excellently; more; excessively; exceedingly; consequently; (*na s*), very badly; *mā s*, in no way, by no means. — *Su-tar-kārī*, f. a kind of gourd (= *deva-dālī*). — *Su-tar-dana*, *as*, m. the Koil or Indian cuckoo. — *Su-tar-man*, *ā*, *ā*, *a*, Ved. easily carrying across (said of a boat); *Sāy*. = *sushthū tārayitri*, *Rig-veda* VIII. 42, 3). — *Su-tala*, *am*, n. 'immense depth,' one of the seven divisions of the lower regions or regions under the earth peopled by the Nāgas, (according to some the sixth in order, but see *pātāla*, p. 563); the base or foundation of a large building. — *Su-tashā*, *as*, *ā*, *am*, Ved. well-fashioned. — *Su-tam-roshā* ('*ra-osh*'), *as*, *ā*, *am*, very ruddy-lipped. — *Su-tāra*, *as*, *m*, 'well-crossing,' 'well-delivering,' N. of a Muni; (*ā*), f., scil. *tushī*, one of the nine kinds of acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*); scil. *siddhi*, one of the eight kinds of Perfection (in the Sāṅkhya phil.); N. of a daughter of Sva-phalka. — *Su-tāraka*, *as*, *ā*, *am*, having beautiful stars; (*ā*), f. 'good-accomplisher,' N. of one of the twenty-four goddesses who execute the commands of the twenty-four Arhats. — *Su-tikta*, *as*, *ā*, *am*, very bitter or pungent; (*as*), m. a kind of bitter medicinal plant, = *parpata*; (*ā*), f. a species of gourd (= *koshātaki*). — *Su-tiktaka*, *as*, m. 'very bitter,' a kind of gentian, *Gentiana Cheryata*; the coral tree. — *Su-tiksha*, *as*, *ā*, *am*, very sharp; very pungent; acutely painful; (*as*), m. the Sigr tree or a white species of it; N. of a Muni. — *Su-tiksha-dasana*, *as*, m. 'very sharp-toothed,' epithet of Siva. — *Su-tikshyāgra* ('*na-ag*'), *as*, *ā*, *am*, very sharp-pointed. — *Su-tirtha*, *as*, m. a good preceptor (opposed to *ku-tirtha*); epithet of Siva. — *Su-tuka*, *as*, *ā*, *am*, Ved. having good offspring. — *Su-tunga*, *as*, *ā*, *am*, very lofty or tall; (*as*), m. the cocoa-nut tree; a particular culmination or high position (of the planets &c.). — *Su-tushṭa*, *as*, *ā*, *am*, easily satisfied. — *Su-tus*, *us*, *ū*, *us* (inst. pl. *su-tūrbhis*), well-sounding. — *Su-tejana*, *as*, *m*, a particular tree (= *dhanvan*). — *Su-tejas*, *ās*, *as*, *as*, very sharp or sharp-edged; very bright, splendid; very mighty or potent; (*ās*), m., N. of one of the Arhats of the past age; a worshipper of the sun. — *Su-tejita*, *as*, *ā*, *am*, well-sharpened, very sharp. — *Su-tailā*, f. the plant Mahā-jyotishmati, q. v. — *Su-trātri*, *tā*, *trī*, *trī*, Ved. a good protector or preserver, well protecting or saving. — *Su-trāman*, *ā*, m. 'good protector,' N. of Indra [cf. *sūtrāman*]; (*ā*), f. 'excellent protectress,' epithet of Prithivī. — *Su-danṣita*, *as*, *ā*, *am*, well bitten; well armed [cf. *pari-danṣita*]; pressed very close together, crowded into close proximity. — *Su-dansas*, *ās*, *ās*, *as*, Ved. accomplishing mighty or splendid actions, energetic, active, powerful; [cf. *puru-dansas*]. — *Su-daksha*, *as*, *ā*, *am*, very capable or clever; (Ved.) having great energy, very strong. — *Su-dakshina*, *as*, *ā*, *am*, very sincere or upright, very liberal in sacrificial gifts; (*as*), m., N. of a king of Vidarbha; (*ā*), f., N. of the wife of Dilpa. — *Su-dagdhikā*, f. a kind of plant (= *dagdhā*). — *Su-danda*, *as*, m. the ratan cane (= *vetra*). — *Su-dandikā*, f. the Gorakshi plant. — *Su-dat*, *am*, *atī*, *atī*, *atī*, having handsome teeth. — *Su-datta*, *as*, *ā*, *am*, well or properly given; [cf. *sūta*, s. v.]. — *Su-datra*, *as*, *ā*, *am*, Ved. granting well or liberally (= *kalyāṇa-dāna*, Nirukta VI. 14). — *Su-danta*, *as*, m. a good tooth; (*as*, *i*, *am*), having good teeth; (*as*), m. an actor,

dancer; (*i*), f. the female elephant of the north-west quarter. — *Su-dama*, *as*, *ā*, *am*, easy to be subdued. — *Su-dayita*, *as*, *ā*, *am*, much beloved, very dear. — *Su-darbha*, *as*, *ā*, *am*, having good Darbha or Kuśa grass; (*ā*), f. a kind of grass or sugar-cane (= *ikshu-darbha*). — *Su-darsa*, *as*, *ā*, *am*, easily seen. — *Su-darsana*, *as*, *ā*, *or i*, *am*, good looking, beautiful, handsome; easily seen; (*as*), m. the discus of Vishṇu or Kṛishṇa (in this sense also *am*, n.); a vulture; epithet of Siva; N. of Mount Meru; of a son of Dadhīrī; of a son of Dhruvasandhi; of the father of the eighteenth Arhat of the present Avasarpitī; of one of the nine Jaina Suklabalas or Bala-devas [cf. *sukla-bala*]; of a poet; the rose-apple, *Eugenia Jambu*; (*i*, *am*), f. n., N. of Indra's city Amarāvati; (*ā*), f. a handsome woman; a woman; an order, command; a particular drug or medicinal plant; the plant *Cocculus Cordifolius* or *Menispermum Glabrum*; (*am*), n., N. of Jambudvīpa. — *Su-darsana-cūrya*, *am*, n. 'beautiful powder,' a particular medicinal compound used in fevers. — *Su-darsana-dvīpa*, *am*, n. Jambu-dvīpa. — *Su-darsana-samhitā*, f., N. of a work (from which the Hanūmāt-paddhati and Hanūmāt-kavāca are chiefly extracted). — *Su-dala*, *as*, m. 'having good leaves,' a kind of plant, = *kshira-morāṭā*; (*ā*), f. other plants (= *sāla-parṇī*; = *taruṇī*). — *Su-dā*, *ās*, *as*, *am*, very bountiful, munificent. — *Su-dānu*, *us*, *us*, *u*, Ved. giving well or liberally, making beautiful presents, bounteous, giving plentiful rain; offering sacrifices. — *Su-dānta*, *as*, *ā*, *am*, well-subdued, well-restrained, very self-controlled; (*as*), m. a follower of Sākyamuni (q. v.), a Buddhist. — *Su-dānta-sena*, *as*, m., N. of a medical author. — *Su-dāman*, *ā*, *ā*, *a*, giving well, one who gives liberally; (*ā*), m. a cloud; the sea; a mountain; N. of Indra's elephant Airāvata; of a particular Go-pa or cowherd; of a poor Brāhman (who came to Dvārakā to ask Kṛishṇa's aid, and was raised to wealth by him); N. of a particular mountain [cf. *saudāmanī*]; of a river. — *Su-dāmā*, f., N. of a river in the north of India (mentioned in Rāmāyaṇa II. 71, 1). — *Su-dāya*, *as*, m. a good gift, auspicious gift; a special gift given on particular solemn occasions (e.g. a gift to a student at his investiture with the sacred thread or Yajñopavīta, a nuptial present, &c.); one who makes the above present (e.g. a mother, father, husband, &c.). — *Su-dāru*, *us*, m. 'having good timber,' N. of a part of the Vindhya mountains called Pāripātra, q. v.; [cf. *kulācala*]. — *Su-dāruṇa*, *as*, *ā*, *am*, very cruel, very dreadful or terrible. — *Su-dāvan*, *ā*, m., Ved. a giver of good, a benefactor. — *Su-dās*, *ās*, m., Ved. a liberal man, liberal sacrificer; N. of a king at whose court both Vasishtha and Viśva-mitra appear to have acted as family priests, (Sudās Pañjavana is regarded as the author of the hymn *Rig-veda* X. 133.). — *Su-dāsa*, *as*, m., N. of a king; [cf. *su-dās*]. — *Su-dās-tara*, *as*, *ā*, *am*, more liberal, very liberal. — *Su-dīna*, *am*, n. a fine day, auspicious day, happy day; fine weather. — *Su-dīna-ta*, *am*, n., Ved. state of fine weather, an auspicious time. — *Su-dīnāya*, Nom. A. *sudīnāyate*, to be fine weather. — *Su-dīnāha* ('*na-aha*'), *am*, n. a day of fine weather, a fine day. — *Su-dīr*, *-dyaus*, *-dyaus*, *-dya*, Ved. having a good sky, having good days. — *Su-dīti*, *is*, *is*, *i*, Ved. shining beautifully, = *su-dīti* below; (*is*), m., N. of an Āngirasa (author of a hymn in the *Rig-veda*). — *Su-dīditi*, *is*, *i*, Ved. shining beautifully. — *Su-dīrgha*, *as*, *ā*, *am*, very long (in time or space), very extended; (*ā*), f. a kind of cucumber (= *śnāṅkarkuṭī*). — *Su-dīrgha-gharmā*, f. the plant *Marsilia Quadrifolia*. — *Su-dīrgha-phalikā*, f. 'having very long fruit,' a kind of egg-plant. — *Su-dukhka*, *am*, n. great pain; (*as*, *ā*, *am*), very painful; (*am*), ind. very sorrowfully. — *Su-dukhkita*, *as*, *ā*, *am*, much grieved, greatly afflicted. — *Su-duhaha*, *as*, *ā*, *am*, very difficult to be borne or endured. — *Su-dugha*, *as*, *ā*, *am*, Ved. milking well or easily, prolific. — *Su-durā-cāra*, *as*, *ā*, *am*, very ill-conducted, very badly be-

haved or wicked; (*as*), m. a profligate. — *Su-durā-ruha*, *as*, *ā*, *am*, very hard to be ascended, inaccessible. — *Su-durāvarta*, *as*, *ā*, *am*, very difficult to be dissuaded. — *Su-durgama*, *as*, *ā*, *am*, very difficult to traverse or cross, very difficult to sail over. — *Su-durjaya*, *as*, *ā*, *am*, very difficult to be overcome or conquered. — *Su-durdarsa*, *as*, *ā*, *am*, very difficult to be beheld or observed. — *Su-durbuddhi*, *is*, *is*, *i*, very foolish. — *Su-durlabha*, *as*, *ā*, *am*, very difficult to be attained, quite unattainable, very scarce or rare. — *Su-duścara*, *as*, *ā*, *am*, very difficult to be performed or attained; very arduous or painful. — *Su-dushkara*, *as*, *i*, *am*, very difficult to be done, most arduous. — *Su-dushkha*, *as*, *ā*, *am*, very painful, very unpleasant; (*am*), ind. very painfully, very sorrowfully. — *Su-dushkhita*, *as*, *ā*, *am*, much pained or grieved. — *Su-dushṭa*, *as*, *ā*, *am*, very bad, very wicked or depraved, much corrupted or spoiled. — *Su-dustara*, *as*, *ā*, *am*, very difficult to be passed or crossed; [cf. *dus-tara*]. — *Su-dustya*, *as*, *ā*, *am*, very difficult to be abandoned or quitted. — *Su-dūra*, *as*, *ā*, *am*, very distant; (*am*), ind. for a very long distance; in a very high degree; (*āt*), ind. from afar. — *Su-dūraparāhata*, *as*, *ā*, *am*, driven back to a great distance. — *Su-drīḍha*, *as*, *ā*, *am*, very firm or hard; (*am*), ind. very firmly. — *Su-drīḍha-vrata*, *as*, *ā*, *am*, very rigid or strict in vows. — *Su-drīḥ*, *k*, *k*, *k*, having beautiful eyes, very beautiful; (*k*), f. a pretty woman. — *Su-drīḥ*, *as*, *i*, *am*, Ved. looking beautifully, having a beautiful appearance (said of Ushas). — *Su-drīḥika*, *as*, *ā*, *am*, Ved. looking beautiful, handsome. — *Su-drīḥika-sandṛīḥ*, *k*, *k*, *k*, Ved. having a handsome or beautiful appearance; (*k*), f. epithet of Ushas. — *Su-drīḥya*, *as*, *ā*, *am*, clearly visible. — *Su-drīḥya*, *as*, *ā*, *am*, easily seen, easy to be seen; looked at earnestly. — *Su-dēva*, *as*, m. a favourite or propitious deity; N. of a Brāhman; (*i*), f. a proper N. — *Su-deshya*, *as*, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the wife of Virāt; of the wife of Bali. — *Su-dohana*, *as*, *ā*, *am*, Ved. easy to be milked. — *Su-dyut*, *i*, *t*, *i*, Ved. shining brightly. — *Su-dyumna*, *as*, *ā*, *am*, very bright; (*as*), m., N. of a king; of a son of Manu Vaivasvata (supposed to have been born a female, under the name of Idā, q. v., and afterwards changed into a male through the favour of Mitra and Varuṇa). — *Su-dvārīṇas*, *ās*, *ās*, *as*, Ved. having splendid riches or treasures (said of Agni). — *Su-dru*, *us*, *us*, *u*, Ved. having beautiful wood. — *Su-dvijānana* ('*ja-āne*'), *as*, *ā*, *am*, having a mouth containing beautiful teeth. — *Su-dhana*, *as*, *ā*, *am*, very rich; (*as*), m. a proper N. — *Su-dhanus*, *us*, m., N. of a son of Kuru. — *Su-dhanvan*, *ā*, *ā*, *a*, having an excellent bow; (*ā*), m. a good archer, Bowman; N. of Viśva-karman, q. v.; of a king; the son of an outcast Vaisya (but see below). — *Su-dhanvācārya*, *as*, m. (by some separated into two words, see *su-dhanvan* and *cārya*), the son of an outcast Vaisya by a woman of the same class, (Manu X. 23.). — *Su-dharma*, *as*, m., N. of one of the ten disciples of the celebrated Jaina teacher and Arhat Mahā-vīra, q. v., (the line of Jaina ascetics is said to be traced up to him in regular succession, the other ten disciples of Mahā-vīra having left no successors); (*ās*), m. pl., N. of a class of deities; (*ā*, *i*), f. an assembly or council of the gods. — *Su-dharman*, *ā*, *ā*, *a*, keeping well to duty, attentive to duties; (*ā*), m. a council or assembly of the gods; the hall or palace of Indra (given to Ugrasena by Kṛishṇa); a man attentive to the proper maintenance of his family; N. of a son of king Bhadrāsena; of a Kshatriya. — *Su-dharsha* or *su-dharshaya*, *as*, *ā*, *am*, (probably) easy to be held hold of, easy of attainment or approach; [cf. *dur-dharsha*]. — *Su-dhā*, see p. 1127. — *Su-dhāma*, N. of a mountain; (*ās*), m. pl., N. of a class of deities. — *Su-dhāman*, *ā*, m., N. of a Muni; of a Loka-pāla. — *Su-dhāra*, *as*, *ā*, *am*, Ved. streaming beautifully. — *Su-dhita*, *as*, *ā*, *am*, Ved. well or properly placed, well-ordered, perfect, secure; well-disposed, kind,

good, benevolent; prosperous, happy; well held, well aimed, well thrown (said of weapons). — *Su-dhiti*, *is*, m. f. an axe (more correctly written *sva-dhiti*, q. v.). — *Su-dhī*, *is*, f. a good understanding, good sense, intelligence; (*is*, *is*, *i*), having a good understanding, wise, clever, sensible; (*is*), m. a wise or clever or intelligent man; a Pandit, teacher. — *Su-dhīra*, *as*, *ā*, *am*, very firm or resolute; very considerate or wise. — *Su-dhura*, *as*, *ā*, *am*, Ved. carrying a burden well (said of a horse). — *Su-dhūmya*, *as*, m. a particular fragrant substance (= *svādu*). — *Su-dhūmra*, *as*, *ā*, *am*, very purple. — *Sudhāmra*, *arjā*, f. *of a deep purple colour, epithet of one of the seven tongues of fire. — *Su-dhriti*, *is*, m., N. of a king. — *Sudhy-upāśya* (written *suddhy-upāśya*), *as*, m. 'he who is to be worshipped by the intelligent,' epithet of the Deity; (*as*), m. a particular kind of royal palace (of which twelve sorts are enumerated); a particular attendant on Kṛishṇa; (*ā*), f. a woman; N. of the goddess Umā; of one of Unā's female companions; the plant *Aristolochia indica*; a sort of pigment, = *go-roṇā*; (*am*), n. the club of Bala-rāma. — *Su-nakshatra*, *as*, m., N. of a king; (*ā*), f., N. of the second night of the civil month (*karma-māsa*). — *Su-nanda*, *as*, *ā*, *am*, pleasing well, delighting. — *Sunandā-sahita*, *as*, *ā*, *am*, attended by Su-nandā. — *Su-nandinī*, f. a species of the Ati-jāgatī metre (= *manju-bhāshī*). — *Su-naya*, *as*, m. good conduct; good policy [cf. *dur-naya*]; N. of a son of Rīta; of a son of Pariprava; (*ās*), m. pl., N. of a people. — *Su-nayana*, *as*, *ā*, *am*, having beautiful eyes; (*as*), m. a deer; (*ā*), f. a woman. — *Su-nasa*, *as*, *ā*, *am*, handsome-nosed; (*ā*), f., N. of a river. — *Su-nābha*, *as*, *ā*, *am*, having a beautiful navel, having a good nave or centre; (*as*), m. a mountain; the mountain Maināka. q. v.; N. of a son of Dhṛiti-rāshṭra; of a son of Garuḍa. — *Su-nāma-dvādasi*, f. a particular religious observance performed on the twelfth day of the twelfth month. — *Su-nāman*, *ā*, *mnī*, *a*, well named; (*ā*), m., N. of a son of Ugra-sena, of a chief of the Sūrasenas (represented as destroyed in battle together with his whole army by Kṛishṇa). — *Su-nālaka*, *as*, *ikā*, *am*, having a beautiful stalk or stem; (*as*), m. a kind of tree (= *vaka-pushpa*). — *Su-nāśā*, f. a handsome nose. — *Su-nāśaksha-bhruva* (**sā-aksh*), *as*, *ā*, *am*, endowed with handsome nose, eyes, and eyebrows. — *Su-nāśika*, *as*, *ā*, *am*, having a handsome nose; having a good point or projection; (*ā*), f. a particular plant (= *kāka-nāśā*). — *Su-nāśira*, see s. v. — *Su-nigraha*, *as*, *ā*, *am*, well controlled, easily restrained. — *Su-nidrā*, f. sound sleep. — *Su-nidhā* (inst. of *su-nidha* for *su-nidhā* according to Sāy.), Ved. with careful putting down, with great care, (Sāy. = *sobhaneka nidhānena*, Rīg-veda III. 29, 12.). — *Su-ninada*, *as*, *ā*, *am*, sounding agreeably or pleasantly. — *Su-nibhṛita*, *as*, *ā*, *am*, very lonely or private; (*am*), ind. very secretly or closely, very narrowly, very privately. — *Su-niraja*, *as*, *ā*, *am*, Ved. altogether easy to be attained, (Sāy. = *sukhena nishesham prāpya*, Rīg-veda I. 10, 7.). — *Su-nirūpita*, *as*, *ā*, *am*, well observed or inspected, well examined, well seen into. — *Su-nirūkta*, *as*, *ā*, *am*, thoroughly cleansed, well washed off. — *Su-nirmathā* (according to Sāy. inst. case fr. *su-nirmath*), Ved. with auspicious attrition (= *sobhanena manthanena*, Rīg-veda III. 29, 12.). — *Su-niryāsā*, f. 'having good exudation or resin,' the plant *Jingini*, q. v. — *Su-nisita*, *as*, *ā*, *am*, very sharp. — *Su-nisāla*, *as*, m. 'very unchangeable,' epithet of Siva. — *Su-nisāta*, *as*, *ā*, *am*, well ascertained or determined, resolved; commended, approved; (*as*), m., N. of a particular Buddha. — *Su-nishāṇṇa* or *su-nishāṇṇaka*, *am*, n. the pot-herb *Marsilea quadrifolia*. — *Su-nishka*, *as*, *ā*, *am*, Ved. having beautiful ornaments. — *Su-nishapta*, *as*, *ā*, *am*, well heated or burnished. — *Su-nita*, *as*, *ā*, *am*, well-conducted, well-behaved; politic; (*as*), m., N. of a king; (*am*), n. good conduct or behaviour; good policy, prudence. — *Su-niti*, *is*, f. good conduct or behaviour, good manners, propriety, good policy; N.

of the mother of Dhruva; (*is*, *is*, *i*), well-conducted. — *Su-nitha*, *as*, *ā*, *am*, well-disposed, well-conducted, righteous, virtuous, moral, good; (*as*), m. a good leader (Ved.); a Brahman; N. of a king; of Sīsupāla, king of Cedi; (*ā*), f., N. of the first-born daughter of Mṛityu or death (wife of Anga). — *Su-nīla*, *as*, *ā*, *am*, very black or blue, dark; (*as*), m. the pomegranate tree; (*am*), n. the root of the *Andropogon Muricatus*; (*ā*), f. common flax (= *alasi*); other plants (= *vishṇu-kṛantā* = *jaratī-trīṇa*). — *Su-nilaka*, *as*, m. 'very blue,' a kind of blue Bhrīṅga-rāja bird; a blue gem (perhaps an emerald or sapphire); a kind of tree (= *nīlāsana*). — *Su-nrīśāṇsa*, *as*, *ā*, *am*, very mischievous or injurious, very cruel. — *Su-nrīśāṇsa-kṛit*, *t*, *t*, *t*, doing very malicious things, malicious. — *Su-netra*, *as*, *ā*, *am*, beautiful-eyed; (*ā*), f., scil. *tushṭi*, one of the nine kinds of acquiescence (according to the Sāṅkhya phil.; cf. *su-pāra*). — *Su-nau*, *aus*, *aus*, *u*, having good ships; (*u*), n. water (according to Sabda-k.). — *Su-pakva*, *as*, *ā*, *am*, well cooked or matured, thoroughly ripe; (*as*), m. a sort of fragrant Mango. — *Su-pattra*, *as*, *ā*, *am*, having beautiful leaves; (*as*), m. a kind of plant (= *āditya-pattra*); a sort of grass, = *pallīvāha*; (*ā*), f. various plants, = *rudra-jatā*; = *sātvāri*; = *pālākya*; = *sami*; = *sāla-parṇi*; (*am*), n. the leaf of the *Laurus Cassia*. — *Su-patraka*, *as*, m. the Sīgru tree; (*ikā*), f. = *jatukā*. — *Su-patrin*, *i*, *inī*, *i*, well feathered. — *Su-patnī*, f. (a woman) having a good husband; [cf. *su-patnī*]. — *Su-patha*, *as*, m. a good road; good course or way; good conduct; (*as*, *ā*, *am*), having a good road, having beautiful paths; (*as*), m., N. of a brother of Sāsī-kalā. — *Su-pathin*, *-panthās*, m. a good road; (*-panthās*, *-pathī*, *-pathi*), having good roads. — *Su-pathin-tara*, *as*, m., Ved. a better road. — *Su-pathya*, *as*, *ā*, *am*, very wholesome; (*ā*), f. a kind of plant (= *śveta-čillī*). — *Su-padma*, *as*, *ā*, *am*, having beautiful lotuses; (*as*), m., N. of a grammar by Padma-nābha-datta; (*ā*), f. oris root. — *Su-paptāni*, m. du. (in the Pāda text *su-paptāni*), easily descending, quickly alighting, (according to Sāy. *su-paptāni* = *sobhana-palanam yathā bhavati* or *su-palanau*, Rīg-veda I. 182, 5.). — *Su-pariklīṣṭa*, *as*, *ā*, *am*, sorely distressed, grievously pained. — *Su-paricṇhanna*, *as*, *ā*, *am*, well surrounded or furnished with requisites. — *Su-parīśrānta-vāha*, *as*, *ā*, *am*, having very wearied horses. — *Su-parikṣhaṇa*, *am*, n. the art of examining or trying well, thorough examination. — *Su-parikṣita*, *as*, *ā*, *am*, well examined, well tried, thoroughly investigated. — *Su-parṇa*, *as*, *ā* or *i*, *am*, well-winged, having good or beautiful wings; having beautiful leaves; (*as*), m. a ray of the sun, solar ray, (in Naigh. I. 5. *su-parṇāḥ* is enumerated among the *raśmi-nāmāni*, and in I. 14. among the *aśva-nāmāni*); N. of Garuḍa, q. v.; a class of bird-like beings of a semi-divine character; any supernatural bird; a cock; the tree *Cassia Fistula*; N. of a Vedic Rishi; (*ā*, *i*), f. a number of lotuses or a pool abounding with them; (*i*), f. the mother of the bird Garuḍa; (Ved.) 'the beautiful-winged one,' the sky (= *dyaus*, sometimes identified with Vāc and regarded as the mother of metres; see *sauparṇeya*). — *Su-parṇaka*, *as*, *ikā*, *am*, having good wings; having beautiful leaves; (*as*), m. Garuḍa or any bird of supernatural character; the tree *Cassia Fistula*; the tree *Echites Scholaris*; (*ikā*), f. various plants, &c. (= *svārṇa-jīvanti*; = *pālāsi*; = *sāla-parṇi*; = *reṇukā*; = *vakuṭi*). — *Su-parṇa-kelu*, *us*, m. 'having Garuḍa for a symbol,' epithet of Vishṇu. — *Su-parṇa-yātu*, *us*, m., Ved. a demon in the shape of a Su-parṇa. — *Su-parṇa-vāta*, *as*, m., the wind agitated by the wings of Garuḍa. — *Su-parṇākhyā* (**na-ākhyā*), *as*, m. the plant Nāga-keśara. — *Su-parṇi-tanaya*, *as*, m. 'son of Su-parṇi,' Garuḍa. — *Su-parṇeya*, *as*, m. a son of Su-parṇi. — *Su-paryavāsita*, *as*, *ā*, *am*, quite finished or concluded, well-nigh accomplished. — *Su-paryāpta*, *as*, *ā*, *am*, very extensive, very spacious or comprehensive; well filled or fitted out (as a palace with various offices and

buildings). — *Su-parvan*, *ā*, *ā*, *a*, well jointed, having many joints or knots; (*ā*), m. a bamboo; an arrow; a god, deity; a special lunar day (in which religious ceremonies are performed, as the full and new moon, and the eighth and fourteenth days of each fortnight); smoke; (*ā*), f. white Dūrvā grass. — *Su-palāyita*, *as*, *ā*, *am*, completely fled or run away; well or skilfully retreated; (*am*), n. a total rout or retreat; a good or skilful retreat. — *Su-palāśa*, *as*, *ā*, *am*, Ved. having many leaves, abounding in leaves, leafy. — *Su-pākyā*, *am*, n. a particular medicinal salt (= *vid-lavaṇa*). — *Su-pāṇḍalaka*, see Vopadeva VII. 2, VII. 18. — *Su-pāṇi*, *is*, *is*, *i*, Ved. beautiful-handed, skilful-handed, dexterous. — *Su-pātra*, *am*, n. a good or suitable vessel, proper receptacle; a fit or competent person, an able man, any one well fitted for an office. — *Su-pād*, *-pāt*, *-pāt* or *-padī*, *-pāt*, having good or handsome feet. — *Su-pāna*, *as*, *ā*, *am*, well or easily drunk, easy to be drunk. — *Su-pāra*, *as*, *ā*, *am*, Ved. well crossing, easy to be crossed; (*ā*), f., scil. *tushṭi* (in the Sāṅkhya phil.), one of the nine kinds of acquiescence and five kinds of external acquiescence (the other four being *su-tārā*, *su-netrā*, *su-marīḍikā*, and *anuttamā* or *sāttvikī*; cf. *salilā*). — *Su-pārśva*, *as*, m. the waved-leaf fig-tree (= *plaksha*); N. of a minister of Rāvana; of a fabulous bird (son of Sampātī, mentioned in Rāmāyaṇa IV. 59); of the seventh Arhat of the present Ava-sarpī; of a son of Sṛtāyus; of a son of Drīḍha-nemi; of a place. — *Su-pārśvaka*, *as*, m., N. of the third Arhat of the future Utsarpī; a kind of veined-leaved fig (= *gardabhāṇḍa*). — *Su-pārśvoru* (**va-ūru*), *us*, *us* or *ūs*, *u*, having fine ribs and thighs. — *Su-pingalā*, f. a kind of plant (= *jīvanti*); another plant (= *jyotishmati*). — *Su-pippala*, *as*, *ā*, *am*, Ved. having fine fruit, (Sāy. = *su-phala*, Rīg-veda VII. 101, 5.). — *Su-pis*, Ved. beautifully variegated or decorated, having fine ornaments, well-formed, having beautiful limbs, graceful; [cf. *viśva-pis*]. — *Su-pis*, *is*, *is*, *is* (inst. pl. *su-pīrbhis*), well going, well walking. — *Su-piḍāna*, *am*, n. the act of pressing or pinching pleasantly, rubbing and kneading the limbs. — *Su-piḍita*, *as*, *ā*, *am*, well pressed. — *Su-pita*, *as*, m., N. of the fifth Muhūrta; (*am*), n. a carrot (= *garjara*, see 2. *pita*). — *Su-pīna*, *as*, *ā*, *am*, very stout or big. — *Su-pīvan*, *ā*, &c., drinking well (according to Sabda-k.). — *Su-puṇṣi*, f. (a woman) having a good husband. — *Su-puṭa*, *as*, m. a sort of bulbous plant (= *kolū-kanda*); another plant (= *vishṇu-kanda*). — *Su-putra*, *as*, m. an excellent son. — *Su-putrīkā*, f. = *jatukā* (according to Sabda-k.). — *Su-puru-hūti*, *is*, *is*, *i*, very much invoked. — *Su-pushkarā*, f. a particular plant (= *sthalapadmini*). — *Su-pushkala*, *as*, *ā*, *am*, very copious. — *Su-pushpa*, *as*, *ā* or *i*, *am*, having beautiful flowers; (*as*), m. the coral tree; the Sīrisha tree; other plants, &c., = *rakta-pushpaka*; = *hari-drū*; = *rāja-taruṇi*; (*i*), f. the plantain tree; a sort of fennel (= *miśreyā*); the white *Clitoria Ternatea* (= *a-parājītā*); other plants, &c., = *jīrṇa-phaiṇi*; = *sata-pushpi*; = *droṇu-pushpi*; (*am*), n. cloves; various plants, &c. (= *ākulya* = *prapaṇḍarika*; = *tīla*); the menstrual excretion. — *Su-pushpikā*, f. a kind of tree or plant (= *pālatā*). — *Su-pushpita*, *as*, *ā*, *am*, blooming beautifully, in full flower; having the hair bristling or thrilling (with internal pleasure). — *Su-pūjita*, *as*, *ā*, *am*, much honoured. — *Su-pūta*, *as*, *ā*, *am*, Ved. well purified. — *Su-pūra*, *as*, *ā*, *am*, easy to be filled; well filling; a sort of lime or citron (= *vija-pūra*). — *Su-pūraka*, *as*, m. the Vaka-pushpa tree. — *Su-pūrya*, *as*, *ā*, *am*, well filled. — *Su-peśas*, *ās*, *ās*, *as*, Ved. beautiful in form, handsome. — *Su-prakāśa*, *as*, *ā*, *am*, Ved. very visible, manifest, apparent; public. — *Su-praketa*, *as*, *ā*, *am*, Ved. very wise; beautifully shining. — *Su-pracṇhanna*, *as*, *ā*, *am*, well concealed, very secret or private. — *Su-prajas*, *ās*, *ās*, *as*, having good offspring. — *Su-praṇīti*, *is*, *is*, *i*, Ved. skilfully guiding, wisely directing. — *Su-pratara*, *as*, *ā*, *am*, Ved. easily crossing over; far-shooting. — *Su-pratarka*, *as*, m. a sound judg-

ment, good understanding or intellect. — *Su-praticakṣha*, as, ā, am, Ved. beautiful to look at or behold. — *Su-praticāchanam*, ind. in a very secret manner. — *Su-pratibhā*, f. spirituous liquor (= *madirā*). — *Su-pratishṭha*, as, ā, am, standing; very celebrated, very glorious, famous; (ā), f. good position, good reputation, fame, celebrity; the establishment or erection (of a temple, idol, &c.); installation, consecration; a species of metre containing four lines of five syllables each; (as), m., N. of a month. — *Su-pratishṭhita*, as, ā, am, well set up or established or fixed, well situated or placed; consecrated; celebrated; (as), m. the Udumbara tree. — *Su-pratishṭhāta*, as, ā, am, well bathed; thoroughly purified or cleared; well versed in; well investigated, clearly ascertained. — *Su-pratishṭhā-sūtra*, as, m. a Brāhmaṇ well versed in the Sūtras, one who is well skilled in repeating or has clearly ascertained the (meaning of) the Sūtras. — *Su-pratika*, as, ā, am, having a beautiful shape or form, well made, handsome; handsome-faced (Ved.); having a beautiful trunk, strong as an elephant's trunk; (as), m., N. of Kāma-deva; of Śiva; of the elephant of the north-east quarter. — *Su-pratīta*, as, m., N. of a preceptor. — *Su-pratīrti*, is, īs, ī, Ved. easily overpowering; (Sāy.) inflicting much injury. — *Su-pradoha*, as, ā, am, easily milked, easy to be milked. — *Su-pradhṛishya*, as, ā, am, easy to be injured, easily overpowered. — *Su-prapāya*, am, n., Ved. a pond &c. easy for drinking, a good drinking place, a good tank. — *Su-prabuddha*, as, m., N. of a king (father of Mayā-devī, mother of Buddha). — *Su-prabha*, as, ā, am, very bright or splendid, brilliant, glorious; (as), m., N. of one of the nine Sukla-balas of the Jinas; of a king; (ā), f. one of the seven tongues of Fire; N. of a river (sometimes regarded as one of the seven Sarasvatīs); the Vākuṣṭ plant. — *Su-prabha-pura*, am, n., N. of a town. — *Su-prabhāta*, as, ā, am, well dawned, well shone forth, well illumined or enlightened; (ā), f., N. of a particular river; (am), n. an auspicious dawn or day-break, beautiful morning; the earliest dawn; (e), ind. at earliest break of day. — *Su-praya*, ās, ās, as, Ved. having much food or sacrifice, abounding in oblations (said of Agni); food-bestowing, (in Rīg-veda VII. 39, 2. *su-prayā barhiḥ* = *soḥbanānena yuktam barhiḥ*, according to Sāy.; by others regarded as from a base *su-prayā*, see Mahā-dhara on Vājasaneyi-s. XXXIII. 44.). — *Su-prayukta*, as, ā, am, well joined or applied, well attached; well managed; closely connected. — *Su-prayukta-śara*, as, m., one who fits an arrow skilfully on a bow, a good marksman, skilful archer. — *Su-prayoga*, as, m. good application, good management; dexterity, expertness; close contact; (ā), f., N. of a river. — *Su-prayoga-vśikha*, as, m. = *suprayukta-śara* above. — *Su-pralambha*, as, ā, am, easy of attainment. — *Su-pralāpa*, as, m. good speaking, discoursing well, eloquence. — *Su-pravācāna*, as, ā, am, Ved. having much speech or eloquence, worthy of much praise. — *Su-pravṛṭṭha*, as, ā, am, full-grown; a proper N. — *Su-prasanna*, as, ā, am, well pleased, very gracious or favourable; (as), m., N. of Kuvera. — *Suprasannaka*, as, m. a kind of plant (= *kṛṣṇārjaka*). — *Su-prasārā*, f. a kind of creeper (= *pru-sārīṇī*). — *Su-prasāda*, as, m. extreme graciousness or kindness, great propitiousness; (as, ā, am), very gracious or kind, auspicious; (as), m., N. of Śiva. — *Suprasādaka*, as, ā, am, (probably) easily propitiated, very pleasurable. — *Su-prāc*, -*prār*, -*prāc*, -*prāk*, Ved. easily going in front, proceeding well or quietly. — *Su-prāta*, as, ā, am (probably for *su-prabhāta*, q. v.), dawning finely. — *Su-prātar*, ind. fine dawn or morning. — *Su-prāpya*, as, ā, am, easily obtainable. — *Su-prāyāna*, as, ā, am, Ved. to be approached easily, easily accessible. — *Su-prāyāna-tama*, as, ā, am, Ved. most accessible; very delicate or tender (said of the *barhiḥ* or sacred grass; Sāy. = *mṛidu-tama*, Rīg-veda VI. 63, 3). — *Su-prāvī*, is, īs, ī, Ved. well protected; well protecting, a care-

ful protector, (Sāy. = *sushṭhu prakarṣeṇa rakṣitṛi*, Rīg-veda I. 60, 1.). — *Su-prārya*, as, ā, am, Ved. to be well protected, especially worthy of protection, (Sāy. = *sushṭhu prakarṣeṇa rakṣanīya*, Rīg-veda I. 34, 4.). — *Su-priya*, as, ā, am, very dear, greatly beloved, much loved or liked, agreeable, pleasant; (as), m. (in prosody) a foot of two short syllables, a pyrrhic; (ā), f. a lovely or charming woman, a favourite wife; N. of an Apsaras. — *Su-pṛita*, as, ā, am, well pleased, much delighted, very happy, well cared for, favoured, cherished; very kind, very gracious or friendly. — *Su-pṛitṛi*, tā, trī, trī, Ved. one who goes well. — *Su-psaras*, ās, ās, as, Ved. handsome in form. — *Suparas-tama*, as, ā, am, Ved. most handsome in form (said of Vāyu). — *Su-phala*, as, ā, am, bearing good or much fruit, very fruitful, very fertile, very profitable; (as), m. the wood-apple tree, *Feronia Elephantum* (= *kapīṭha*); the pomegranate; the jujube; a sort of bean, *Phaseolus Mungo*; the Karṇikāra tree; (ā), f. colocynth; a pumpkin, gourd; the plantain; a kind of brown grape; another plant (= *kāśmārī*). — *Su-phena*, am, n. 'good foam,' a cuttle-fish bone. — *Su-bandha*, as, ā, am, well bound or secured, having a good binding; (as), m. sesamum. — *Su-bandhana-rimocāna*, as, m. 'good deliverer from bonds,' epithet of Śiva. — *Su-bandhu*, us, us, u, having good connections or friends; (us), m. a good friend; N. of a Vedic Rishi having the patronymic Gaupāyana or Laupāyana and author of several hymns in the Rīg-veda; N. of a merchant; of the author of the Vāsava-dattā. — *Su-bala*, as, m. 'very powerful,' epithet of Śiva; N. of a king of Gāndhāra. — *Su-bala-putra*, as, m. 'son of Subala,' epithet of Sakuni; [cf. *saubala*]. — *Su-baku*, us, vī, u, very much, very many, very numerous. — *Su-bahu-śrūta*, as, ā, am, one who is deeply versed in the Veda, a very profound divine or theologian. — *Su-bāndhava*, as, m. epithet of Śiva. — *Su-bālaka*, as, m., N. of a son of Kauśika. — *Su-bāladi*, is, īs, ī, fine-tailed. — *Su-bālā-grāma*, as, m., N. of a village. — *Su-bāhu*, us, us, u, handsome-armed; having mighty arms, strong-armed; (us), m., N. of a son of Dhṛita-rāṣṭra and king of Cedi; of a son of Satru-ghna and king of Mathurā; (us), f., N. of an Apsaras. — *Su-buddhi*, is, īs, ī, of good understanding, wise, clever, intelligent, shrewd. — *Su-bodha*, as, ā, am, easy of apprehension; easily understood, easily taught; (as), m. making well known, good information or knowledge; awakening or waking up well; (ā), f., N. of a commentary on the Mugdha-bodha; of a commentary on the Meghadūta by Bharata-sena; of a commentary on the Sīsupāla-vadha by Bharata-sena. — *Su-bodhanī*, f., N. of a commentary on the Kṛṣṇa-karṇānṛita; of another on the Bhagavad-gītā; of another on the Śrūta-bodha by Manohara-śarman. — *Su-bodhinī*, f., N. of a commentary on Vijñāneśvara's *Mitākṣarā* by Viśveśvara; of another on the Bhagavad-gītā by Śrī-dhara-svāmin; of a short treatise on ritual by Śiva-rāma. — *Su-brahmanya*, as, m., N. of Kārttikeya; one of the sixteen priests employed at a solemn sacrifice; N. of a district; (ā), f. a particular recitation of certain Mantras. — *Su-brahman*, ā, ā, a, Ved. having or receiving excellent prayers, receiving or uttering beautiful hymns; very pious. — *Su-brahma-vāsudeva*, as, m. (according to Śabda-k.), epithet of the son of Vasudeva in the form of Brahman (i. e. of Kṛṣṇa identified with the Creator). — *Su-bhaga*, as, ā, am, possessing good fortune, very fortunate or prosperous, happy, blessed, auspicious, highly favoured; beautiful, lovely, charming, pretty; beloved, liked, amiable; illustrious; (as), m. borax, the Aśoka tree; the Cāmpaka tree; red Amaranth; (ā), f. a woman beloved by her husband; a favourite wife; an honoured or honourable mother; a kind of wild jasmine; turmeric; holy basil; various other plants, &c. = *kaivartī*; = *śāla-parṇī*; = *mīlu-dūrvā*; = *priyangu*; = *kastūrī*; = *suvarṇa-kadalī*; (am), n. good fortune. — *Su-bhagan-karaya*, as, ī, am, making prosperous. — *Su-bhaga-tea*, am, n. prosperity.

— *Su-bhaga-mānin*, ī, inī, ī, fancying or considering one's self fortunate or pleasing. — *Su-bhagam-bharishnu*, us, us, u, or *subhagam-bhāvuka*, as, ī, am, becoming happy or prosperous or pleasing. — *Su-bhagam-manya*, as, ā, am, thinking one's self fortunate or pleasing, fancying one's self a favourite; vain, a self-flatterer. — *Su-bhagammanya-bhāva*, as, m. the state of supposing one's self pleasing or a favourite, self-conceit, vanity. — *Su-bhagā-suta*, as, m. the son of a favourite or much-loved wife; the son of an honoured or honourable mother. — *Su-bhagodaya* ('*ga-ud*'), as, m. 'rise of prosperity,' N. of a work. — *Su-bhargya*, as, ā, am, breaking easily; (as), m. the cocoa-nut tree. — *Su-bhaṭa*, as, m. a great warrior, champion; N. of the author of the Dūtān-gada. — *Su-bhaṭṭa*, as, m. a very learned man; a distinguished warrior (in this sense probably for *subhaṭa*, q. v.). — *Su-bhadra*, as, ā, am, very propitious or auspicious, very happy or fortunate; (as), m., N. of Viṣṇu; of a particular king; (ā), f., N. of the sister of Kṛṣṇa and wife of Arjuna, (she was forcibly seized and carried off by Arjuna from Dvārakā after obtaining Kṛṣṇa's leave, as described in Mahā-bh. Ādi-parvan, chap. 219, 220; her image is carried in procession with those of Jagan-nātha and Bala-rāma at the Ratha-yātrā); the creeper *Echites Frutescens*; a particular plant (= *ghṛita-mandū*); another plant (= *kāśmārī*). — *Su-bhadra*, as, m. a car or vehicle of a god or for carrying the image of a god in procession (also *am*, n. according to some); the Vilva tree; a species of the *Ati-śakkarī* metre (according to some). — *Su-bhadraṇī*, f. a kind of medicinal plant (= *trāyamāṇā*). — *Su-bhadra-haraṇa-parvan*, a, n. 'the section relating to the seizure of Subhadrā,' see above under *su-bhadra*. — *Su-bhadrikā*, f., Ved. the wicked *Su-bhadra*; a particular metre. — *Su-bhadreśa* ('*rā-īśa*'), as, m. 'husband of *Su-bhadra*, epithet of Arjuna. — *Su-bhara*, as, ā, am, bearing well, well burdened; easy to be borne. — *Su-bhasatarā*, f., Ved. = *atīśayena subhagā*, Sāy. on Rīg-veda X. 86, 6. — *Su-bhānu*, us, m., N. of the seventeenth (or fifty-first) year of Jupiter's cycle of sixty years. — *Su-bhāṣita*, as, ā, am, spoken well or eloquently; speaking or discoursing well, eloquent; (as), m. a particular Buddha or Baudha sage; (am), n. a fine speech, eloquence. — *Su-bhāṣita-rasasvāda-jāta-romāṇca-kāñcika* ('*sa-ās*', '*ma-ai*'), as, ā, am, having (as it were) a coat of mail consisting of bristling hairs produced by tasting the flavour of delightful words. — *Su-bhāsa*, as, m., N. of a king. — *Su-bhiksha*, am, n. good alms, successful begging; abundance of food (especially that given as alms), an abundant supply of provisions, plenty [cf. *dur-bhiksha*]; (as, ā, am), having good food or an abundant supply of provisions; (ā), f. the tree *Grisea Tomentosa*. — *Su-bhishak-tama*, as, ā, am, Ved. healing best, curing most effectually, a most excellent physician. — *Su-bhishaj*, k, k, healing well, a good physician. — *Su-bhūvaka*, as, m. the Palāśa tree, *Butea Frondosa*. — *Su-bhū*, ūs, f. a good or illustrious birth, (in Rīg-veda VI. 66, 3. *su-bhū*, 'for an illustrious birth,' is explained by Sāy. to mean *nṛīyām samyak bhavanāya*, 'entirely for the benefit of nien'); (ūs, ū), Ved. (*subheah*, nom. pl. masc., Rīg-veda VII. 67, 8), being good or excellent; having an excellent birth; beautiful, excellent; (*bhvas*), pl. (= *nadyah*, Rīg-veda I. 52, 4; = *stotārah*, I. 52, 1). — *Su-bhūtika*, as, m. the Vilva tree. — *Su-bhūma*, as, m., N. of Kārtavīrya (as the eighth Jaina Cakra-vartin or universal emperor). — *Su-bhūmī*, is, m., N. of a son of Ugra-sena. — *Su-bhṛita*, as, ā, am, well borne or maintained, well cherished or protected. — *Su-bhṛiśa*, as, ā, am, very much, exceeding; (am), ind. very much, exceedingly. — *Su-bheshaja*, as, m., N. of a Rishi. — *Su-bhai-rava*, as, ī, am, very fearful, terrific. — *Su-bhogina*, as, ā, am, very fit to be enjoyed, very desirable. — *Su-bhrāj*, f, f, f, shining brightly. — *Su-bhrātṛi*, tā, m. a good brother. — *Su-bhru*, us, us, u, = *su-bhūr*. — *Su-bhūr*, ūs, ūs, u (acc. sing.

-bhruvam, dat. *-bhruve* or *-bhruvai*, abl. *-bhruvas* or *-bhruvās*, gen. pl. *-bhruvām* or *-bhūrñām*, voc. sing. *-bhūas* or *-bhūu*, the latter form of voc. occurring once in the Bhaṭṭi-kāvya, lovely-browed, having beautiful eyebrows; (*ū*), f. a woman. — *Su-bhūrñāsākshi-keśānta* ('*śā-ak*'), as, *ā*, am, having handsome brows, nose, eyes, and hair. — *Su-makha*, as, *ā*, am, abounding in sacrifices; much adored; (*Sāy*) = *sobhana-yajña*, having worthy oblations or sacrifices. — *Su-mangala*, as, *ā* or *i*, am, very auspicious, bringing good fortune; abounding in sacrifices; (*ā*), f., N. of a river in the district of Kāmakhyā; a kind of medicinal root (= *kākolī*); N. of one of the mothers of the twenty-four Arhats (according to some); (*i*), f., Ved. a woman who brings good luck. — *Su-mat*, *sumad-aṅsu*, &c., see p. 1128. — *Su-mata*, as, *ā*, am, well or kindly disposed, friendly. — *Su-mati*, *is*, f. a good mind or disposition, benevolence, kindness, friendship; favour of the gods, favour, blessing, gift; a hymn, prayer, desire, wish; (*is*, *is*, *i*), very wise; (*is*), m., N. of a son of Ranti-bhāra; of a son of Bharata; of a son of Janam-ejaya; of a son of Sūta and teacher of the Purāṇas; of several other persons; the fifth Arhat of the present era; one of the Arhats of the past era; (*is*), f., N. of the wife of Sāgara (mother of 60,000 sons); of the wife of Vishnu-yaśas and mother of Kalki, q. v. — *Su-mati-vṛidh*, *t*, *t*, *t* (for *sumati-vṛidh*), Ved. augmenting blessings, increasing favour. — *Su-mada*, as, *ā*, am, very drunk, mad or impassioned. — *Su-madana*, as, m. 'greatly delighting,' the Mango tree. — *Su-mālātma* (*'da-āt'*), f. 'daughter of intoxication or passion,' an Apsaras or courtesan of Indra's heaven. — *Su-mudram*, ind. excessive prosperity of the Madras (Pāṇ. II. 1. 6.). — *Su-madhura*, as, *ā*, am, very sweet or saccharine, very sweet or pleasing, very gentle or soothing; (*as*), m. a kind of pot-herb, = *jīva-śaka*; (*am*), n. very soothing or gentle speech, &c.; (*am*), ind. very sweetly. — *Su-mādhyā*, as, *ā*, am, having a beautiful waist, slender-waisted. — *Su-mādhyama*, as, *ā*, am, slender-waisted; (*ā*), f. a graceful woman. — *Su-mana*, as, *ā*, am, very charming, beautiful, handsome; (*as*), m. wheat; the thorn-apple; (*ā*), f. great-flowered jasmine. — *Sumanah-patirikā*, f. (probably) the outer skin of the nutmeg. — *Sumanah-phala*, as, m. elephant or wood-apple, Feronia Elephantum; (*am*), n. nutmeg. — *Su-manas*, *ās*, *ās*, as, good-minded, well-disposed, benevolent, happy; well pleased, satisfied; (*ās*), m. a god, divinity; a learned man or teacher; a student of the Vedas, &c.; wheat; the Nimb tree; other plants (= *pūti-karaṇja*; = *mahū-karaṇja*); N. of a son of Uru; of a son of Hary-asva; (*asas*), m. pl., N. of a class of deities; (*ās*, *as*), f. n. a flower; (*asus*), f. pl. (with a singular meaning), a flower; (*ās*), f. great-flowered jasmine; other plants (= *māluti*; = *śata-patirikā*). — *Su-manasyamāna*, as, *ā*, am, being in good spirits, cheerful, being of a cheerful disposition; regarding with favour. — *Su-manā*, f. a kind of plant (= *jāti-pushpa*). — *Su-manāya*, Nom. A. *manāyate*, &c., to become happy. — *Sumanī-kṛi*, cl. 8. P. *-karoti*, &c., to make of good mind, make well-disposed. — *Sumanī-bhū*, cl. 1. P. *-bhavati*, &c., to be of good mind. — *Sumano-bhara*, as, *ā*, am, possessing or ornamented with flowers. — *Sumano-rajās*, as, n. the pollen of a flower. — *Su-manohara*, as, *ā*, am, or *su-manoharaya*, as, *i*, am, very captivating or agreeable, very charming or pleasing, beautiful. — *Su-mantu*, *us*, *us*, u, advising well; very faulty, very blamable; (*us*), n. excellent praise (Ved.); a good adviser; N. of a Muni (and lawyer, said to have been a pupil of Veda-vyāsa and to have been taught by him the Atharva-veda, originally handed down by tradition from Brahmā); N. of a king; of a son of Jahnu (or, according to some, of Purū-ravas). — *Su-mantra*, as, m., N. of the elder brother of Kalki, q. v.; of the charioteer and minister of king Daśa-ratha, (see Rāmāyana II. 14, 30); of a preceptor. — *Su-mantra-jña*, as, *ā*, am, well versed in sacred texts.

— *Su-mantrita*, as, *ā*, am, well or wisely counselled, well advised, wisely planned. — *Su-mandadhī*, *is*, *is*, *i*, very dull of understanding. — *Su-manda-buddhi*, *is*, *is*, *i*, very dull-witted; much disheartened. — *Su-mandabhāj*, *k*, *k*, *k*, very unfortunate. — *Su-manman*, *ā*, *ā*, *u*, Ved. having good understanding, very wise or intelligent. — *Su-marīcika*, f., scil. *tushī*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*). — *Su-marshaṇa*, as, *ā*, am, easy to be borne. — *Su-mahat*, *ān*, *atī*, *at*, very great, very large or abundant; (*atī*), ind. very greatly, mightily. — *Su-mahas*, *ās*, *ās*, as, Ved. beautifully shining. — *Su-mahā-kaksha*, as, m. a very great gate; a large court-yard. — *Su-mahā-tapas*, *ās*, *ās*, as, one who has practised very great religious austerities, very pious. — *Su-mahātman*, *ā*, *ā*, *am*, most magnanimous. — *Su-mahātaya* ('*hā-āt'*), as, *ā*, am, causing very great evil or destruction, very pernicious. — *Su-mahā-bala*, as, *ā*, am, of very great strength, very strong or powerful. — *Su-mahā-bāhu*, *us*, *us*, *u*, having very long arms, very powerful. — *Su-mahā-svata*, as, m. 'very loud-sounding,' epithet of Siva. — *Su-māya*, as, *ā*, am, abounding in illusions, very wise. — *Su-mārdava*, am, n. beautiful softness. — *Su-mālī*, *is*, *i*, well-garlanded. — *Su-mālīn*, *i*, *inī*, *i*, well-garlanded; (*i*), m., N. of a son of Veda-mālī. — *Su-mālyā*, as, m., N. of a son of Mahā-padma or Nanda. — *Su-mitra*, as, m. 'good friend,' N. of the father of the twentieth Arhat of the present era; of the author of Rīg-veda X. 105 (having the patronymic Kautsa); of the author of Rīg-veda X. 69, 70 (having the patronymic Vādhraśva); N. of a son of Vṛishṇi; of a descendant of Vṛishṇa-bala (last of the race of Ikshvāku); (*ā*), f., N. of one of the wives of Daśa-ratha (mother of Lakshmaṇa and Satru-ghna); of the mother of Mārkaṇḍeya. — *Sumitra-bhū*, *ūs*, m., N. of Sāgara (as one of the Jaina Cakra-vartins); of the twentieth Arhat of the present era. — *Sumitrā-bhū*, *ūs*, or *sumitrā-tanaya*, as, m., N. of Lakshmaṇa. — *Su-mīlha*, as, m., Ved. a proper N. — *Su-mukha*, am, n. a good or beautiful mouth; a handsome face; (*as*, *ā* or *i*, am), having a good or beautiful mouth, (according to Vopadeva the fem. is *ū* when used in a metaphorical sense, e. g. *sumukhā śālū*, a hall with a good entrance); handsome-faced, lovely; pleasing, agreeable; (*as*), m. a learned man or teacher; N. of a Muni; of Garuḍa; of the son of Garuḍa; of Gaṇeśa; of Siva; of one of the serpents of Pātāla; a kind of pot-herb; other plants, = *sītārjaka*; = *vana-varvarikā*; = *varvara*; (*ā*, *i*), f. a handsome woman; a mirror; (*i*), f. a species of the Tri-śubh metre; (*am*), n. the mark or scratch of a finger-nail. — *Samukha-sū*, *ūs*, m. 'the father of Sumukha,' epithet of Garuḍa. — *Su-mushī*, *is*, m. a kind of shrub (= *vishva-mushī*). — *Su-mū*, *ūs*, *ūs*, *u*, binding well. — *Su-mūla*, as, *ā*, am, having a good root; (*as*), m. the white Sigu tree; (*ā*), f. a kind of plant (= *śāla-parṇi*; = *prīṇi-parṇi*). — *Su-mūlaka*, am, n. a carrot. — *Su-mṛṇḍika*, as, *ā*, am, Ved. making very happy; very bountiful. — *Su-mṛṇḍika*, as, *ā*, am, well rubbed or purified, well brushed, very smooth or glossy, very fine. — *Su-mṛṇḍika-pushpādhyā* ('*pa-ādh*'), as, *ā*, am, abounding in bright flowers. — *Su-mṛṇḍika-vesha*, as, *ā*, am, dressed in well-brushed clothes. — *Su-mekha*, as, *ā*, am, Ved. (perhaps) well-formed, of a beautiful shape, (*Sāy*, *su-mekha* = *su-rūpa*, Rīg-veda III. 6, 10; = *su-dīpta*, shining beautifully, Rīg-veda IV. 6, 3; *su-mekha* = *sobhana-karmāyau* or *sobhana-mekha*, well acting or well nourishing, Rīg-veda I. 146, 3.). — *Su-mekhala*, as, *ā*, am, possessing a good girdle, well girdled; (*as*), m. the Munja grass (which forms the Brāhmanical girdle). — *Su-medhas*, *ās*, *ās*, as, having a good understanding, sensible, intelligent; (*ās*), m. a wise man; N. of a Muni; of a son of Veda-mitra; (*ās*), f. heart-pea. — *Su-meru*, *us*, m. the sacred mountain Meru, q. v.; N. of Siva; (*us*, *us*, *u*), very exalted, excellent. — *Su-yata*, as, *ā*, am, well restrained or

governed. — *Su-yantrita*, as, *ā*, am, well curbed or governed, well restrained or bound, well regulated; one who governs his passions completely. — *Su-yantrita-tva*, am, n. the being well or firmly restrained or bound. — *Su-yabhya*, f., Ved. to be well embraced (sexually). — *Su-yama*, as, *ā*, am, Ved. well restraining; well traversing, (*Sāy*) = *sobhana-niyamana*, i. e. *saiśārīn*, Rīg-veda I. 180, 1.). — *Su-yavasa*, am, n. beautiful grass, good pasture; (*as*, *ā*, am), having good pasture, abounding in grass; (*as*), m. a proper N. — *Su-yavasin*, *i*, *inī*, *i*, having excellent grass, abounding in pasture. — *Su-yaśa*, as, *ā*, am, = *su-yaśas* below; (*ā*), f., N. of a wife of Parikshit. — *Su-yaśas*, *ās*, *ās*, as, very famous or renowned; (*ās*), m., N. of a king (belonging to the Maurya dynasty). — *Su-yāmuna*, as, m., N. of Vishnu; of a king of Kōśāmbi, (also called Vatsa); a palace; a mountain; a kind of cloud. — *Su-yāśu-tarā*, f., Ved. (a female) who has excessive sexual embraces, (Rīg-veda X. 86, 6.). — *Su-yukta*, as, *ā*, am, well joined, harmoniously combined; (*as*), m. epithet of Siva. — *Su-yukti*, *is*, f. good appliance or contrivance. — *Su-yuj*, *k*, *k*, Ved. well joined, well yoked. — *Su-yuta*, as, *ā*, am, well accompanied by, well furnished or provided with. — *Su-yuddha*, am, n. a well-fought war or battle. — *Su-yoga*, as, m. a favourable juncture, good opportunity. — *Su-yodhana*, as, m. 'fighting well,' epithet of Dur-yodhana, q. v. — *Su-rakta*, as, *ā*, am, well coloured, deeply dyed; deep red, crimson; strongly affected or impassioned; well or kindly affected. — *Su-raktaka*, as, m. a sort of red or golden chalk; a kind of Mango tree (apparently one bearing a small red fruit). — *Su-raksha*, as, m. 'good-protector,' N. of a Muni. — *Su-rakshaṇa*, am, n. careful protection, protecting or preserving well. — *Su-rakshita*, as, *ā*, am, well preserved or protected, carefully guarded. — *Su-rakshya*, as, *ā*, am, easy to be preserved. — *Su-ranga*, as, m. a good colour, good dye; 'bright-coloured,' the orange; a hole cut in a house; (*ā*), f. a hole cut in a wall for the purpose of breaking into a house, &c., (probably for *su-rangā*, q. v.); a kind of fragrant grass; crystal; (*i*), f. a kind of plant (= *kāka-nāsū*); a kind of red Sobhānjana; (*am*), n. red sanders; vermilion. — *Su-ranga-dā*, am, n. 'yielding a good colour,' red sanders. — *Su-ranga-dhātu*, *us*, m. red chalk. — *Su-ranga-yuj*, *k*, m. a house-breaker, (see *su-ranga*). — *Su-rangikā*, f. the Mūrva plant. — *Su-rajah-phala*, as, m. the jack-fruit tree. — *Su-rajani*, f. night. — *Su-rajās*, *ās*, *ās*, as, very dusty. — *Su-rajāyū*, Nom. A. *sarajāyate*, &c., to become very dusty. — *Su-raijana*, as, m. the betel-nut tree Areca Fufel or Catechu. — *Su-raja*, am, n., Ved. a pleasant sound, (*Sāy*) = *sobhana-gītādī-dhrani*, the sound of pleasant hymns, or *su-ramanīyam*, ind. very pleasantly; pleasure, enjoyment (according to some); (*as*, *ā*, am), giving forth pleasant sounds (said of Agni or fire). — *Su-rata*, as, *ā*, am, much sported or dallied, playful; much enjoyed; compassionate, tender; (*am*), n. great delight or enjoyment; amorous pleasure, the union of the sexes, sexual intercourse, coition. — *Surata-tāli*, f. a female messenger, go-between; a chaplet, garland for the head. — *Surata-prasanga*, as, m. addition to amorous pleasures. — *Surata-prasangi*, *i*, *inī*, *i*, devoted or addicted to amorous pleasures. — *Surata-vīśha*, as, m. a kind of sexual intercourse. — *Su-rati*, *is*, f. great enjoyment or delight. — *Surati-mīśra*, as, m., N. of the author of the Alankāra-mālā. — *Su-ratha*, as, m., N. of a king of the lunar race; of a son of Jahnu; of a son of Caitra; of a son of Adhiratha. — *Suratha-vijaya*, as, m., N. of the seventy-ninth chapter of the Pāṇini-khaṇḍa of the Padma-Purāṇa. — *Su-rabhi*, *surabhita*, &c., see p. 1129. — *Su-rasa*, as, *ā*, am, well flavoured, juicy, sapid, savoury; sweet; elegant (as a composition); (*as*), m. a kind of plant (= *sindhu-vāra*); a particular resin, = *mōca-rasa*; (*ā*, am), f. n. sacred basil; (*ā*), f., N. of Durgā; of the mother of the Nāgas; of a daughter of Daksha and wife of Kaśyapa; of an Apsaras; a

kind of plant (= *rāsna*); other plants (= *miśreyā*; = *brāhmī*; = *mahā-satavārī*); a species of the Athi-
 dhriti metre; N. of a river; (*am*), n. gum-myrrh,
 Cassia bark; fragrant grass. — *Surasāṣṭa* (*śa-ash*),
as, m. a class of eight plants (viz. Niguntī, Tulasi,
 Brāhmī, Vrihati, Kaṭṭa-kārikā, Punar-nava, &c.).
 — *Su-rājaka*, *as*, m. a kind of plant (= *bhrīnga-
 rāja*). — *Su-rājaṇa*, *ā*, m. a good king; a divinity.
 — *Su-rātri*, *is*, *is*, *i*, Ved. rich in gifts, (*Sāy* = *su-
 dāna*). — *Su-rātri*, *is*, *f*, a fine night. — *Su-rādhas*,
ās, *as*, Ved. having beautiful gifts; granting
 good things, very rich; having great power; (*ās*),
m, N. of a Vedic Rishi (having the patronymic
 Vārshagīra, *q. v.*). — *Su-rāṣṭra*, *am*, n. (sometimes
 also *ā*, *f*), 'good country,' N. of a country on the
 western side of India, (commonly called Surat). — *Su-
 rāṣṭra-ja*, *as*, *ā*, *m*, born or produced in Surat;
 (*as*), m. a sort of pulse (= *kṛṣṇa-mudga*); a sort
 of poison; (*ā*), *f*, a sort of fragrant earth; (*am*), n.
 the fragrant earth Tuvārī. — *Surāṣṭra-brahma*, *as*,
m, a Brāhman of Su-rāṣṭra, (Pāp. N. 4, 104).
 — *Su-rukma*, *as*, *ā*, *am*, Ved. shining beautifully.
 — *Su-ruṣ*, *k*, *k*, Ved. brightly shining. — *Su-ruṣi*,
is, m. a proper N. — *Su-ruja*, *as*, *ā*, *am*, very sick,
 unwell. — *Su-rūḍha*, *as*, *ā*, *am*, standing well up or
 out, very prominent or projecting. — *Su-rūpa*, *as*, *ā*
 or *i*, *am*, well-formed, handsome; wise, learned;
 (*as*), m. epithet of Śiva; (*ās*), m. pl., N. of a class
 of deities; (*ā*), *f*, the shrub Śāla-parṇī; (*am*), n. =
tūla. — *Surūpa-kṛtṇu*, *us*, *us*, *u*, Ved. accomplish-
 ing excellent actions. — *Su-rūhaka*, *as*, m. 'easily
 mounted,' a horse resembling an ass (= *gardabhā-
 bhāṣṭra*). — *Su-rekṇas*, *ās*, *as*, *am*, Ved. having
 beautiful property, rich in possessions. — *Su-reṇu*,
us, m. a sort of atom, (also *u*, n., according to some,
cf. trasa-reṇu, hema-reṇu); (*us*), *f*, 'having beau-
 tiful sand,' N. of a river, (sometimes regarded as
 one of the seven Sarasvatis). — *I. su-rebha*, *as*, *ā*,
am (for 2. *surebha* see p. 1129, col. 2), fine-
 sounding, fine-voiced, (Kīrāt. XV. 16); (*am*), n.
 tin. — *Su-revaṭa*, *as*, m. a species of small Areca
 tree (= *rāma-pāga*). — *Su-rāi*, *rās*, *rās*, *rī*, very
 rich; (*rās*), m. *f*, an opulent person. — *Su-roṣis*, *is*,
m, N. of a son of Vasishṭha. — *Su-lakṣhaṇa*, *am*,
 n. the act of observing or examining carefully, looking
 well into, ascertaining, determining; a good mark
 or characteristic, auspicious mark; (*as*, *ā*, *am*),
 having beautiful or auspicious marks, having an auspicious
 name, fortunate; (*ā*), *f*, N. of one of Durgā's female
 companions; epithet of one of Kṛṣṇa's wives. — *Su-
 lakṣita*, *as*, *ā*, *am*, well examined, well determined
 or ascertained. — *Su-lāṅghita*, *as*, *ā*, *am*, one who
 has been caused to fall properly, (see *rt. laṅgh*).
 — *Su-labhu*, *as*, *ā*, *am*, easy to be obtained or
 effected, easy of acquisition or attainment, easy of
 access, attainable, feasible, easy; (*ā*), *f*, a kind of
 shrub (= *māśla-parṇī*); N. of a female mendicant.
 — *Sulabhākāśa* (*śka-aś*), *as*, *ā*, *am*, easily
 gaining room or admission. — *Su-lalāta*, *as*, *ā*, *am*,
 having a beautiful forehead. — *Su-lalita*, *as*, *ā*, *am*,
 sporting gracefully; greatly pleased or happy; very
 delicate or dainty; (*am*), ind. very sportively or
 wantonly, with delight, easily. — *Su-lūbhikā*, *f*. =
sobhana-lūbhā (according to Śāy. on Rīg-veda X.
 86, 7). — *Su-lū*, *ūs*, *ūs*, *u*, one who cuts well. — *Su-
 loṇava*, *as*, *ā*, *am*, fine-eyed, having beautiful eyes;
 (*as*), m. a deer; epithet of Duryodhana (according
 to some); N. of a son of Dhṛita-rāṣṭra; (*ā*), *f*, a
 handsome woman; N. of the wife of king Mādhava.
 — *Su-loma*, *as*, *ā*, *am*, fine-haired, having beautiful
 hair or down; (*ā*), *f*, a kind of plant (= *tāmra-
 vallī*); another plant (= *māṇsa-śchadī*). — *Su-
 loman*, *ā*, *ā*, *as* = *su-loma*. — *Su-lomaśa*, *as*, *ā*,
am, having good hair or down, very hairy or downy;
 (*ā*), *f*, a kind of plant (= *kāka-jāṅghā*). — *Su-lo-
 haka*, *am*, n. 'good metal,' brass. — *Su-lohita*, *as*,
m, a beautiful red colour; (*as*, *ā* or *-hini*, *am*),
 very red; (*ā*), *f*, epithet of one of the seven tongues
 of fire. — *Su-vaktra*, *am*, n. a good mouth or face;
 correct utterance or intonation; (*as*, *ā*, *am*), hand-
 some-mouthed; handsome-faced; (*as*), m. epithet

of Śiva; a kind of plant (= *vana-varvarī*). — *Su-
 vakshas*, *ās*, *as*, *am*, having a handsome breast.
 — *Su-vaṇa*, *am*, n. the act of speaking well,
 good speech, eloquence; (*i*), *f*, N. of a goddess.
 — *Su-vaṇas*, *ās*, *as*, *am*, speaking much or well,
 discoursing eloquently. — *Su-vaṇasyā*, *f*, Ved. sweet
 praise, an excellent hymn. — *Su-vaṇa*, *as*, *ā*, *am*,
 Ved. having an excellent thunderbolt. — *Su-vaṇa*,
as, *ā*, *am*, having a beautiful face, beautiful; (*ā*), *f*,
 a particular metre. — *Su-vayas*, *ās*, *m*, (probably)
 N. of a plant. — *Su-varatra*, *as*, *ā*, *am*, Ved. hav-
 ing good things. — *Su-varūtha*, *as*, *ā*, *am*, having
 a good protecting ledge (said of a chariot; see *va-
 rūtha*). — *I. su-varga*, *as*, *m*, Ved. having good
 society, (but see 2. *su-varga*, *evarga*). — *Su-var-
 ṇaka*, *as*, m. natron, alkali; N. of an ancient sage.
 — *Su-varṇala*, *as*, m., N. of a country; (*ā*), *f*,
 N. of a wife of the Sun; of a wife of Rudra;
 linseed, Linum Usiatissimum; other plants (= *su-
 rya-mukhi*; = *āditya-bhaktā*; = *brāhmī*). — *Su-
 varṇas*, *ās*, *as*, *am*, very bright, very glorious; (*ās*),
m, N. of a son of Dhṛita-rāṣṭra. — *Su-varṇasa*,
as, *ā*, *am*, having great splendor; (*as*), m. epithet
 of Śiva. — *Su-varṇasīn*, *i*, m. epithet of Śiva. — *Su-
 varṇika*, *as*, *ā*, m. *f*, natron, alkali. — *Su-varṇin*, *i*, m.
 natron. — *Su-varṇa*, &c., see p. 1129. — *Su-varman*,
ā, m. 'having good armour,' N. of a son of Dhṛita-
 rāṣṭra. — *Su-valli*, *is*, or *su-valli*, *f*, the shrub
 Serrata Anthelmintica (= *soma-rājī*). — *Su-vas*,
as, *as*, *am*, covering or clothing well. — *Su-vasana*,
as, *ā*, *am*, Ved. well dressed, elegantly attired.
 — *Su-vasanta*, *as*, m. a beautiful vernal season;
 the day of full moon in the month Caitra; a festival
 in honour of Kāma-deva celebrated in that month.
 — *Su-vasantaka*, *as*, m. a kind of large creeper,
 Gärtnera Racemosa; a festival in honour of Kāma-
 deva in the month Caitra. — *Su-vaṇa*, *as*, *ā*, *am*,
 bearing well, conveying pleasantly; patient, enduring;
 easy to be borne; (*ā*), *f*, the plant Nyctanthes
 Tristis; the shrub Mimosa Octandra; the plant
 Rāsnā; the shrub Cissus Pedata; the gum olibanum
 tree, Boswellia Thurifera; the plant Tri-vṛit or Con-
 volulus Turpethum; other plants (= *rudra-jatā*;
 = *haṇsa-paṭī*; = *gandha-nākulī*; = *musali*; =
nīla-sindhurāra); a Vṛit or lute. — *Su-vāḍ*, *k*, *k*,
k, Ved. speaking well; sounding beautifully; making
 a loud noise; (*k*), m., N. of a son of Dhṛita-rāṣṭra.
 — *Su-vāḍya*, *as*, *ā*, *am*, easy to be read. — *Su-
 vāmā*, *f*, N. of a river. — *Su-vār*, *r*, *r*, *r*, having
 beautiful water. — *Su-vārtā*, *f*, good news. — *I. su-
 vāsa*, *as*, m. an agreeable perfume. — *2. su-vāsa*, *as*,
m, a pleasant dwelling. — *3. su-vāsa*, *as*, *ā*, *am*,
 well clad; (*as*), m. epithet of Śiva. — *Su-vāsas*, *ās*,
as, Ved. having beautiful garments, well dressed.
 — *Su-vāṣita*, *as*, *ā*, *am*, well scented or perfumed.
 — *Su-vāsin*, *i*, *inī*, *i*, dwelling in a comfortable or
 respectable abode; (*inī*), *f*, a woman married or single
 who resides in her father's house; a term of courtesy
 for a respectable woman whose husband is alive.
 — *Su-vāstu*, N. of a river. — *Su-vāhana*, *as*, m.,
 N. of a Muni. — *Su-vikrama*, *as*, m. prowess,
 valour. — *Su-vikrānta*, *as*, *ā*, *am*, very valiant or
 heroic, bold, chivalrous; (*as*), m. a hero; (*am*), n.
 heroism. — *Su-viśākṣhaṇa*, *as*, *ā*, *am*, very clever,
 well discerning, sensible, proficient, skilful. — *Su-
 viśāra*, *as*, m. good or deliberate consideration; a
 proper N. — *Su-viśārita*, *as*, *ā*, *am*, well weighed,
 deliberately considered. — *Su-viśārya*, ind. having
 well deliberated, having carefully investigated or dis-
 cussed. — *Su-viśārya-kārīn*, *i*, *inī*, *i*, acting after
 due deliberation, discreet. — *Su-vijāna*, *as*, *ā*, *am*,
 very wise. — *Su-vijñeya*, *as*, m. 'easily discernible,'
 epithet of Śiva. — *Su-vitta*, *as*, m. a proper N.
 — *Su-vitrasta*, *as*, *ā*, *am*, greatly scared, terrified,
 affrighted. — *Su-vid*, *t*, m. a learned man; (*t*), *f*, a
 shrewd or clever woman. — *Su-vida*, *as*, m. an
 attendant on the women's apartments; [*cf. su-
 vida*]. — *Su-vidat*, *t*, m. a king. — *Su-vidatra*, *as*,
ā, *am*, well-disposed, gracious; having good pos-
 sessions, (*Sāy* = *su-pratijña* or *su-dhana*, Rīg-
 veda II. 9, 6; according to Yāska = *kalyāṇa-vidya*,

cf. dur-vidatra); related, of kin, a kinsman, &c.;
 (*am*), n. wealth, riches, property, (*Sāy* = *dhana*);
 a household, family. — *Su-vidatriya*, *as*, *ā*, *am*,
 Ved. well-disposed, gracious, worthy of knowledge
 or wealth, (*Sāy* = *jñānārha* or *ghanārha*, Rīg-
 veda X. 17, 4.). — *Su-vidalla*, *am*, n. the women's
 apartments; (*ā*), *f*, a married woman. — *Su-vidita*,
as, *ā*, *am*, well known or understood. — *Su-vidīrṇa*,
as, *ā*, *am*, much torn or split, greatly expanded.
 — *Su-vidyut*, *t*, m., N. of an Asura. — *Su-vidha*,
as, *ā*, *am*, of a good kind, in a good or easy way;
 (*am*), ind. easily. — *Su-vidhi*, *is*, m. a good rule or
 ordinance; the ninth Arhat of the present age (with
 Jains). — *Su-viṇita*, *as*, *ā*, *am*, well trained, pro-
 perly behaved, very modest; (*ā*), *f*, a tractable cow.
 — *Su-vipula*, *as*, *ā*, *am*, very great, very spacious,
 very ample or roomy; very loud. — *Su-vibhaktā*,
as, *ā*, *am*, well divided, well proportioned. — *Su-
 vibhaktā-gātra*, *as*, *i*, *am*, having well divided or
 symmetrical limbs. — *Su-vibhāta*, *as*, *ā*, *am*, shin-
 ing splendidly, very bright. — *Su-vibhishana*, *as*,
ā, *am*, very frightful. — *Su-vibhu*, *us*, m., N. of a
 king. — *Su-vilaya*, *as*, *ā*, *am*, easily fusible, lique-
 fying. — *Su-vivrita*, *as*, *ā*, *am*, Ved. very extensive
 or extended, everywhere abundant. — *Su-viśrabdha*,
as, *ā*, *am*, very confident. — *Su-viśvasta*, *as*, *ā*,
am, very confiding; very trusty, confidential. — *Su-
 vishanṇa*, *as*, *ā*, *am*, very sorrowful. — *Su-vistaram*,
 ind. very diffusely or fully, at length. — *Su-vistirṇa*,
as, *ā*, *am*, well spread or laid out; very broad.
 — *Su-vismita*, *as*, *ā*, *am*, very astonished. — *Su-
 vihita*, *as*, *ā*, *am*, well placed or deposited; well
 furnished or appointed, well provided, well arranged,
 well supplied; well done, well performed. — *Su-
 vija*, *am*, n. good seed; (*as*, *ā*, *am*), having good seed;
 (*as*), m. epithet of Śiva; the poppy (= *khashkha*).
 — *Su-vira*, *as*, *ā*, *am*, Ved. having many heroes;
 having excellent offspring; (*as*), m., N. of a son of
 Śiva; of a son of Kshemya; (*ās*), m. pl., N. of a
 people. — *Su-viraka*, *am*, n. a collyrium prepared
 from the Amomum Anthorhizon (= *saurirānjana*).
 — *Su-virāmla* (*ra-am*), *am*, n. sour rice-gruel.
 — *Su-virya*, *am*, n. great vigour, heroism; abun-
 dance of heroes; (*as*, *ā*, *am*), having great vigour
 or power; of heroic strength; having good essence
 or seed; (*ā*), *f*, wild cotton; (*am*), n. the fruit of
 the jujube. — *Su-vrikṭi*, *is*, *is*, *i*, Ved. well trimmed,
 having excellent purity; (*is*), *f*, a pure offering; a
 hymn of praise, hymn. — *Su-vrit*, *t*, *t*, Ved. easy
 rolling, well turning; well built (said of a chariot;
 Śāy. = *sobhana-varṇa* or *su-śakra*, Rīg-veda I.
 111, 1). — *Su-vritta*, *as*, *ā*, *am*, virtuous, good;
 well rounded, beautifully globular or round; a kind
 of plant, = *śuraṇa*; (*ā*), *f*, a kind of plant (= *śata-
 pattri*); a sort of grape (= *kākalī-drākṣhā*);
 a particular metre. — *Su-vritti*, *is*, *f*, a good way of
 living. — *Su-vriddha*, *as*, *ā*, *am*, full-grown; (*as*),
 m. a proper N. — *Su-vridh*, *t*, *t*, *t*, or *su-vridha*, *as*,
ā, *am*, Ved. well increasing, full-grown. — *Su-vriśē*,
erit, *t*, *t*, cutting well, (Vopa-deva III. 148). — *Su-
 vrishṭa*, *am*, n. beautiful rain. — *Su-rega*, *f*, a kind
 of plant (= *mahā-jyotiṣmati*). — *Su-vedana*, *as*,
ā, *am*, Ved. easy to be found. — *Su-vedas*, *ās*, m.,
 N. of the author of the hymn Rīg-veda X. 147
 (having the patronymic Sairishi). — *Su-veda*, *as*, m.
 a good loom. — *Su-vela*, *as*, *ā*, *am*, bowed or stoop-
 ing greatly; humble, quiet; (*as*), m., N. of a
 mountain (= *tri-kūṭa*). — *Su-veśa* or *su-resha*, *as*,
ā, *am*, well dressed, well clad; (*as*), m. a kind of
 sugar-cane (= *śneṭekshu*). — *Su-veśin*, *i*, *inī*, *i*, well
 dressed, well ornamented or decorated. — *Su-ryakta*,
as, *ā*, *am*, very plain, manifest; (*am*), ind. very
 evidently or clearly, most distinctly. — *Su-ryasta*,
as, *ā*, *am*, greatly dispersed, much scattered, strag-
 gling (said of an army). — *Su-vrata*, *as*, *ā*, *am*,
 strict in observing a religious vow or obligation,
 strictly religious or virtuous; (*as*), m. a religious
 student; N. of a king; of the twentieth Arhat of
 the present Avasarpinī, (also called Muni-suvrata);
 of the eleventh Arhat of the future Utarpinī; (*ā*),
f, a virtuous wife; a cow easily milked or one of

tractable disposition; N. of the mother of the fifteenth Jina of the present age. — *Su-śaṁsa*, as, ā, am, having praise, enjoying good report, well spoken of, praiseworthy, glorious. — *Su-śaka*, as, ā, am, capable of being easily done. — *Su-śakti*, is, ī, i, Ved. displaying great prowess. — *Su-śamī*, m., Ved. one who does mighty deeds; sacrificing well; (ī), ind. for the sake of an auspicious rite (= *su-karma-tāya*, Rīg-veda V. 87, 9). — *Su-saraṇa*, as, am, m. n., Ved. a good protector, a noble refuge. — *Su-sarman*, ā, ā, a, well destroying (enemies); protecting well, sheltering; enjoying great happiness or prosperity, very happy; (ā), m., N. of a king; of a wicked Brāhmaṇ. — *Su-salya*, as, m. the Khadira tree. — *Su-sarī*, f. the gourd Momordica Charantia; a sort of black cumin, Nigella Indica (= *krishṇa-jiraka*). — *Su-sasti*, is, f., Ved. a beautiful hymn, hymn of praise. — *Su-sāka*, as, m. 'good herb,' epithet of various plants; (*cañcu*); = *bhīṇḍū*; = *tan-duliya* (am), n. undried ginger. — *Su-sānta*, as, ā, am, very placid; (ā); f., N. of the wife of king Śaśi-dhvaja. — *Su-sānta-toya*, as, ā, am, having very placid water. — *Su-sānti*, is, m., N. of the Indra of the third Manv-antara; of a king. — *Su-sārada*, as, m., N. of a preceptor; epithet of Śiva. — *Su-sāsana*, am, n. good government. — *Su-sāsita*, as, ā, am, well-governed or regulated, kept under good discipline. — *Su-sikṣhita*, as, ā, am, well trained or taught, disciplined. — *Su-sikha*, as, ā, am, having beautiful points or crests; (as), m. 'possessing beautiful flames,' N. of Agni or fire; (ā), f. a peacock's crest; cock's comb. — *Su-sīpra*, as, ā, am, or *su-siprin*, ī, īṇī, i, Ved. having a handsome chin; having beautiful cheeks. — *Su-sīras*, ās, ās, as, having a fine head. — *Su-sīstei*, is, īs, ī, Ved. much enlarged, (Śāy. = *sush/hu pravaradhita*, Rīg-veda I. 65, 2). — *Su-sīṣṭa*, as, ā, am, governing well; (as), m. a faithful minister or counsellor. — *Su-sīta*, as, ā, am, very cold or cooling; (as), m. a kind of dwarf Plaksha tree; (ā), f. a particular plant, = *sata-pat-tri*; (am), n. great coldness; a kind of fragrant yellow sandal-wood. — *Su-sīṭala*, as, ā, am, very cold or cooling, frigid, freezing; (am), n. a sort of fragrant grass (= *gandha-trīṇa*). — *Su-sīma*, as, ā, am, easy to be attained, (according to a commentator *su-prāpa*; cf. *duḥ-sīma*); well-disposed (for *su-sīla*, according to some); cold, frigid [cf. *su-shīma*]; (as), m. cold, coldness. — *Su-sīla*, as, ā, am, well-disposed, good tempered, having an amiable disposition; well conducted, well made, well shaped; (as), m. epithet of King Cola; ā, epithet of Yama's wife; of one of Kṛṣṇa's eight wives; of a daughter of Hari-svāmin. — *Su-sīla-tā*, f. or *su-sīla-tva*, am, n. excellence of temper or disposition, good morals, natural amiability. — *Su-sīvikā*, f. a kind of bulbous root or plant (= *vārūhī-kanda*). — *Su-sukran*, ā, arī, a, Ved. shining brightly, brilliant. — *Su-seva*, as, ā, am, possessing good fortune, blessed; granting prosperity, auspicious, propitious, favourable. — *Su-soka*, as, ā, am, Ved. shining brightly, (said of Agni; Śāy. = *sobhana-dīpti*, Rīg-veda I. 70, 1). — *Su-scandra*, as, ā, am (for *su-candra*), beautifully shining. — *Su-sravasa*, ās, ās, as, Ved. abounding in glory, famous; prosperous; having good oblations; (ās), m., N. of a Prajā-pati; of a preceptor. — *Su-srāvya*, as, ā, am, distinctly audible; pleasing to the ear. — *Su-srī*, is, īs, ī, Ved. abounding in good fortune or prosperity. — *Su-srika*, as, ā, am, possessing good fortune or great prosperity, greatly blessed or happy; (ā), f. the gum olibanum tree. — *Su-sruṇa*, as, ā, am, Ved. very famous, (Śāy. = *su-prasiddha*). — *Su-srut*, t, t, i, Ved. hearing well; having a good reputation, (Śāy. = *su-sravasa*). — *Su-sruta*, as, ā, am, well heard; versed in the Vedas; (as), m., N. of a king; of an author of a system of medicine (son of Viśvā-mitra and descendant of Dhanvan-tari; his work with that of Caraka, another older medical authority, is held in great esteem, and consists of six books); (am), n. 'may it be well heard!' an exclamation used at a Śrāddha; [cf. *śraushat*]. — *Su-sruta-saṁhitā*, f.

Su-sruta's system of medicine. — *Su-sroṇi*, is, īs, ī, or ī, i, having beautiful hips, καλλίπυγος; (is), f., N. of a goddess. — *Su-srotu*, us, us, u, Ved. well or altogether hearing, (Śāy. = *saṁyale srotṛi*, Rīg-veda I. 122, 6). — *Su-slakṣhṇa*, as, ā, am, very smooth. — *Su-slīṣṭa*, as, ā, am, closely united or adhering. — *Su-slesha*, as, m. close or intimate union; a close embrace. — *Su-shamsad*, t, t, i, Ved. having a good meeting; [cf. *su-samsad*]. — *Su-shakhi*, khā, m., Ved. a good friend. — *Su-shapa*, as, ā, am, Ved. easy to be acquired; to be liberally distributed. — *Su-shanana*, as, ā, am, Ved. having beautiful gifts; liberally distributed. — *Su-shadman*, ā, m. a proper N. — *Su-shama*, as, ā, am, very even, very beautiful or handsome, very pleasing; same, all; (ā), f. exquisite beauty; a particular Jaina division of time, (the second Ara or spoke of a time-wheel containing six such divisions; it is supposed to be a period in which steady happiness is enjoyed by mankind; sometimes written *su-lhamā*). — *Su-shamidh*, t, m., Ved. 'lighting or igniting well,' epithet of Agni. — *Su-shamidha*, as, ā, am, beautifully kindled or lighted. — *Su-shavi*, f. a sort of gourd, Momordica Charantia (or a small species); black cumin, Nigella Indica; cumin-seed; [cf. *su-savi*]. — *Su-shaha*, as, ā, am, Ved. having excellent strength. — *Su-shādha*, as, m. epithet of Śiva. — *Su-shāman*, ā, ā, a, having good conciliation, sweet or kindly spoken; N. of a king, (Rīg-veda VIII. 26, 2). — *Su-shārathi*, is, m., Ved. a good charioteer. — *Su-shīma*, as, ā, am, cold, frigid; pleasant, agreeable; (as), m. cold; a sort of snake; the Candrakānta or moon gem. — *Su-shūta*, as, ā, am, Ved. beautifully pressed (said of Soma). — *Su-shūpta*, as, ā, am, fast asleep; (am), n. deep or profound sleep. — *Su-shūpta-rat*, ind. like one who is fast asleep. — *Su-shūpti*, is, f. deep sleep, profound repose; (in phil.) entire insensibility (or spiritual ignorance (= *sattva-pradhānam ajāṇam* and, according to Śabda-k., equivalent to *kāraṇa-sarira* and *ānanda-maya-kosha*, q. v. v.)). — *Su-shumat*, ān, atī, atī, Ved. very beautiful. — *Su-shumṇa*, as, ā, am, Ved. rich in pleasure or happiness, highly blessed; (as), m., N. of one of the seven principal rays of the sun (supposed to supply heat to the moon); (ā), f. a particular artery or vessel of the body lying between the vessels called *idā* and *piṅgalā*, and supposed to be one of the passages for the breath or spirit, (see *brahma-ran-dhra*). — *Su-shūtama*, as, ā, am (i. e. *su-sūtama* = *su-sūtama*), = *atīśayena su-sūta*, (Vājasaneyi's VI. 30). — *Su-shēṇa*, as, m. (i. e. *su + senā*), 'having beautiful clusters,' the Kara-marda tree; a cane or reed, the ratan; 'having a good army,' epithet of Viṣṇu; N. of a son of Dhṛita-rāṣṭra; of a son of Vasu-deva; of a son of Vṛṣṇi-mat; of a son of Kṛṣṇa; of a monkey-chief, son of Varuṇa, (see *hanu-mat*); (ī), f. the plant Convolvulus Turpethum (= *tri-vṛt*). — *Su-shēṇikā*, f. a kind of dark Tri-vṛt or Convolvulus Turpethum. — *Su-shomā*, f., N. of a river. — *Su-shūta*, as, ā, am, Ved. well praised. — *Su-shūti*, is, f. a beautiful hymn, excellent praise; (is, īs, ī), having a beautiful hymn. — *Su-shūbh*, p, p, p, Ved. praising well, lauding, extolling. — *Su-samyata*, as, ā, am, well restrained, well composed. — *Su-samrabdhā*, as, ā, am, very angry, greatly enraged or agitated. — *Su-samvita*, as, ā, am, well clothed or dressed. — *Su-samvṛita*, as, ā, am, well covered or veiled, well wrapped up. — *Su-samsāta*, as, ā, am, very sharp. — *Su-samsad*, t, t, i, Ved. having a good company or assembly. — *Su-sanskrīta*, as, ā, am, well perfected or completed, well polished, highly finished; highly seasoned, well-cooked. — *Su-saṁskṛitopaskara* ('ta-up'), as, ā, am, one who carefully polishes or cleanses the household utensils. — *Su-saṁsthāta*, as, ā, am, well situated; standing firmly, doing well; well brought together, circumscribed. — *Su-saṁhata*, as, ā, am, well compacted, well knit together. — *Su-saṁhita*, as, ā, am, well united. — *Su-saṁhita-pramāṇa*, as, ā, am, having well united principals or chiefs.

— *Su-saktha*, *su-sakthi*, see Vopa-deva VI. 25. — *Su-sankāsa*, as, ā, am, Ved. having a beautiful appearance, fair, handsome. — *Su-sankṣhepa*, as, m. epithet of Śiva. — *Su-saṅgrīhita*, as, ā, am, well kept or preserved; well abridged. — *Su-satkṛita*, as, ā, am, well or hospitably received, highly honoured, treated with great hospitality. — *Su-satyā*, f., N. of the wife of king Janaka. — *Su-sadṛīsa*, as, ī, am, very like. — *Su-sanītri*, tā, m. a liberal giver, generous benefactor. — *Su-santrasta*, as, ā, am, greatly alarmed. — *Su-sandṛis*, k, k, k, having a pleasing aspect, agreeable to look at. — *Su-sandhi*, is, m., N. of a king. — *Su-sandhita*, as, ā, am, well reconciled. — *Su-sannata*, as, ā, am, well directed (said of an arrow). — *Su-saṁāhita*, as, ā, am, very intent or attentive, having the mind intently fixed or absorbed on a subject or object. — *Su-samid-dha*, as, ā, am, Ved. thoroughly well kindled, well lighted (said of Agni). — *Su-samubdhā*, as, ā, am, Ved. much contracted or shriveled up, much shrunk. — *Su-samriddha*, as, ā, am, Ved. very prosperous; quite perfect. — *Su-sampad*, t, f. good fortune, prosperity. — *Su-saṁpīṣṭha*, as, ā, am, much crushed or shattered. — *Su-sambandha*, as, ā, am, well joined. — *Su-sambhrama*, as, m. great haste, confusion; great respect or reverence. — *Su-sambhṛānta*, as, ā, am, greatly bewildered. — *Su-sammata*, as, ā, am, much honoured, highly approved. — *Su-sammṛīṣṭha*, as, ā, am, Ved. well rubbed, well cleaned (said of horses). — *Su-saraṇa*, as, m. epithet of Śiva. — *Su-sartū*, ūs, f., Ved. N. of a river. — *Su-sarva*, as, ā, am, Ved. quite complete. — *Su-savi*, f. = *su-shavi*. — *Su-saha*, as, ā, am, easy to be borne or suffered; bearing or enduring well; (as), m. epithet of Śiva. — *Su-sūman*, a, n. good negotiation. — *Su-sāra*, as, m. good essence, good sap, good substance; competence; (as, ā, am), having good essence or sap; (as), m. the red-flowering Khadira, Mimosa Catechu. — *Su-sāra-rat*, ān, atī, atī, having good essence or substance; (atī), n. crystal. — *Su-sikātā*, f. good sand; gravel; sugar. — *Su-siddhārtha* ('dha-ar'), as, ā, am, one whose object is completely effected, completely supplied with. — *Su-sīmā*, f. a good boundary; good conduct; N. of the mother of the sixth Arhat. — *Su-sukham*, ind. very happily. — *Su-sūkṣhma*, as, ā, am, very subtle or minute, very small, very delicate. — *Su-sevita*, as, ā, am, well served, much addicted to. — *Su-stri*, f. a good wife. — *Su-stha*, as, ā, am, well situated, being well or in good condition, in health, healthy, faring well, prosperous, well off, in good circumstances, happy. — *Su-stha-tā*, f. or *su-stha-tva*, am, n. the being well or well-established, health, welfare, happiness, good or easy circumstances. — *Su-sthaya*, Nom. P. *su-sthayati*, &c., to establish or settle well. — *Su-sthayat*, an, antī, atī, settling well, setting at rest, appeasing. — *Su-sthā-vatī*, f., N. of a particular scale in music. — *Su-sthita*, as, ā, am, well-established, being well or in good condition, in good health; living well or happily. — *Su-sthita-manasa*, ās, ās, as, being in a happy frame of mind, contented. — *Su-sthita-manya*, as, ā, am, fancying one's self prosperous or well off. — *Su-sthiti*, is, f. a good condition, good circumstances or position, well-being, welfare; health, convalescence. — *Su-sthira*, as, ā, am, very firm or steady, stable; resolute, cool. — *Su-snā* (perhaps more properly written *susnā*), a kind of pulse, Lathyrus Sativus. — *Su-snāta*, as, ā, am, well bathed (sometimes used as a benedictory term addressed to a person about to bathe); one who has duly performed his ablutions, a student who has performed his ablutions in preparation for or after a sacrifice. — *Su-snigdha-gambhīra*, as, ā, am, very soft and deep-toned. — *Su-smita*, as, ā, am, pleasantly smiling; (ā), f. a woman with a pleasing or smiling countenance. — *Su-svapna*, as, m. a good or lucky dream; 'having good dreams,' epithet of Śiva. — *Su-svara*, as, ā, am, well-sounding, harmonious, melodious; having a loud voice, loud; (am), ind. in a loud voice. — *Su-svaru*, us, us, u, Ved. going

well; well praised, (Sāy. = *śobhana-gamana* or *śobhana-stutika*, R̥g-veda V. 44, 5.) — *Su-svānta*, as, ā, am, having a good or happy mind, well-disposed. — *Su-hana*, as, ā, am, Ved. easy to be killed, to be killed gloriously. — *Su-hantu*, Ved. 'killing easily,' a thunderbolt, (Sāy. *su-hantu* = *suhanantu* *vajra*, R̥g-veda VII. 19, 4.) — *Su-hava*, as, ā, am, Ved. well or easily invoked, to be well invoked. — *Su-havis*, is, is, is, Ved. having or offering beautiful oblations, devout, pious. — *Su-hasāna* ('*sa-ān*'), as, ā, am, having a cheerful smiling face. — *Su-hasta*, as, ā, am, Ved. having beautiful or skilful hands, skilful-handed, clever; (as), m., N. of a son of Dhṛita-rāṣṭra. — *Su-hastin*, ī, m. (also written *su-hasti* according to some), one of the Jaina saints called Daśa-pūrvins; [cf. *mahā-giri*, *vajra*.] — *Su-hastya*, as, ā, am, Ved. having beautiful hands; skilful-handed, clever, skilful, (in R̥g-veda I. 64, 1. *su-hastya* = *kṛtānjall*, having folded hands); (as), m., N. of the author of the hymn R̥g-veda X. 41 (having the patronymic Ghaṣṭheya). — *Su-hārd*, m., Ved. = *su-hṛd*, a friend, (see *Atharva-veda* III. 28, 5, 6; VI. 120, 3.) — *Su-hins*, hin, n, one who strikes well. — *Su-hita*, as, ā, am, very fit or suitable; salutary, beneficial, good; very friendly, affectionate; satiated, satisfied; (ā), f. one of the tongues of Agni or fire. — *Su-hiranya*, as, ā, am, Ved. having beautiful gold, abounding in gold. — *Su-hṛic-choka-vivardhana*, as, ā, am, augmenting the grief of a friend. — *Su-hṛijana*, as, m. a friendly person, friend. — *Su-hṛit-kula*, am, n. a company or family of friends. — *Su-hṛit-tama*, as, ā, am, very friendly or cordial, kind, affectionate. — *Su-hṛit-tā*, f. or *su-hṛit-tva*, am, n. friendship, friendliness, affection. — *Su-hṛit-tyāga*, as, m. the desertion of a friend. — *Su-hṛid*, t, t, t, having a kind heart, cordial, friendly, affectionate, loving; (t), m. a friend, (*kin-su-hṛid*, a bad friend); an ally; N. of the fourth Lagna, (see *lagna*.) — *Su-hṛida*, a friend, (see the next.) — *Su-hṛida-druh*, -dhruk or -dhrut, injuring a friend, one who smites a friend secretly. — *Su-hṛidaya*, as, ā, am, good-hearted, well-disposed, affectionate. — *Su-hṛid-bala*, am, n. the army of an ally. — *Su-hṛid-bheda*, as, m. the separation of friends; N. of the second book of the Hitopadeśa. — *Su-hṛid-vadha*, as, m. killing a friend, (Manu XI. 56.) — *Su-hṛid-vākya*, am, n. the speech of a friend; a friend's advice. — *Su-hṛil-lingadhara*, as, ā, am, having the mere appearance of a friend. — *Su-hotṛi*, tā, tri, tri, Ved. abounding in priests; (tā), m., N. of one of the five sons of Vitatha. — *Su-hotra*, as, m., N. of the author of the hymns R̥g-veda VI. 31, 32 (having the patronymic Bhārad-vāja); N. of a son of king Vṛiḥad-īshu of the lunar race; of a son of Kāñcana; of a son of Bhumanyu; of several other persons; (ās), m. pl., N. of a sect of fire-worshippers. — *Sūkta* ('*su-uk*'), as, ā, am, well spoken, well or properly said; (ā), f. a kind of bird, the Sārikā, q.v.; (am), n. a Vedic metrical prayer or hymn, (the Sūkta is properly a whole hymn as distinguished from a R̥c or single verse of a Vedic hymn, the term Mantra, q.v., being still more comprehensive; but many other words are loosely used for hymns of the Veda, e.g. *arka*, *uktha*, *ṛc*, *gṛ*, *dhi*, *nītha*, *nī-vid*, *mati*, *stotra*, *stoma*, *vāc*, *vacas*, &c.). — *Sūktadarśi-tva*, am, n. the seeing or composing of Vedic hymns, the being a seer or Rishi. — *Sūktadarśin*, ī, m. or *sūkta-drashtri*, tā, m. a hymn-seer, the author of a Sūkta or Vedic hymn, a Rishi (to whom a Sūkta is revealed). — *Sūktabhāḥ*, k, k, k, one who has a hymn or hymns (of the Veda addressed to his honour). — *Sūktā-vāka*, as, m., Ved. praise-speaking, a hymn; a particular ceremony. — *Sūktā-vāc*, k, f. a word of praise, praise, hymn. — *Sūktāsi* ('*tu-asi*'), is, m. the sword of pleasant speech. — *Sūkti* ('*su-uk*'), is, f. good speech, friendly speech. — *Sūkti-sahasra*, N. of a work. — *Sūttara* ('*su-ut*'), as, ā, am, very superior; well towards the north, northern. — *Sūttāna* ('*su-ut*'), am, n. good effort or exertion, active effort; (as, ā, am), making good effort,

clever. — *Sū-nṛta*, see s.v. — *Sūnada* or *sūnmāda* ('*su-un*'), as, ā, am, quite mad. — *Sūpalītha* ('*su-up*'), as, ā, am, having good steps for bathing. — *Sūpavāhana* ('*su-up*'), as, ā, am, Ved. easily deceiving. — *Sūpasadana* ('*su-up*'), as, ā, am, easy to be approached. — *Sūpaskara* ('*su-up*'), as, ā, am, furnished with good instruments. — *Sūpastha* ('*su-up*'), as, ā, am, Ved. granting good help, rich in help. — *Sūpāyana* ('*su-up*'), as, ā, am, Ved. having easy approach, easy of access. — *Sūbharva*, see s.v. — *Sū-yavasa*, am, n., Ved. = *su-yavasa*, a good pasture; (as), m., N. of a son of Ajigarta. — *Sūyavasād* ('*sa-ad*'), t, t, t, Ved. eating abundance of grass or fodder. — *Sū-yavasin*, ī, īni, ī, Ved. having good pasturage. — *ī. sūmī* ('*su-ūr*'), is, is, i (for *2. sūmī*, see s.v.), Ved. having mighty waves, billowy, surging. — *Sv-aksha*, as, ā or ī, am, handsome-eyed; having good or keen organs, acute; (ās), m. pl., N. of a people. — *Sv-agni*, is, is, ī, having a good fire. — *Sv-arga*, am, n. a good or handsome limb; (as, ī, am), handsome-limbed, well-shaped, handsome. — *Sv-anguri*, is, is, ī, Ved. handsome-fingered. — *Sv-āccha*, as, ā, am, very transparent or clear, pellucid, crystalline; white; pure, stainless; healthy, sound, convalescent; (as), m. crystal; (ā), f. white Dūrva grass; (am), n. a pearl; pure chalk, &c. (= *vimaloparasa*). — *Sv-āccha*, as, ā, am, = *sv-āccha* above. — *Sv-āccha-tā*, f. or *sv-āccha-tva*, am, n. great transparency or purity. — *Sv-āccha-draya*, am, n. the crystalline humour. — *Sv-āccha-patra*, am, n. 'transparent leaf,' talc. — *Sv-āccha-bāluka*, am, n. pure chalk, &c. (= *vimaloparasa*). — *Sv-āccha-maṇi*, is, m. 'clear-gem,' crystal. — *Sv-ācī*, ar, &c., Ved. going well, gracefully moving, stepping well (said of horses), swift, rapid, (in Nirukta V. 7. *sv-ācī* occurs). — *1. Sv-adīta*, as, ā, am, well eaten, (see *2. svadīta*). — *Sv-adhishṭhāna*, as, ā, am, having a solid foundation or framework (said of a chariot &c.). — *Sv-adhita*, as, ā, am, well read, well versed in or conversant with. — *Sv-adhvāra*, as, ā, am, quite uninjured; having beautiful sacrifices, propitious for sacrifice (Ved.). — *Sv-anika*, as, ā, am, Ved. having beautiful lustre, very radiant (said of Agni). — *Sv-anugupta*, as, ā, am, well guarded, well secured, well hidden. — *Sv-anurūpa*, as, ā, am, well suited. — *Sv-anu-shṭhita*, as, ā, am, well observed, duly practised or performed. — *Sv-anta*, as, ā, am, having a good end, terminating well. — *1. sv-ap*, see *Vopadeva* III. 168, (for rt. 2. *svap* see s.v.). — *Sv-apatya*, as, ā, am, Ved. having many descendants, prolific. — *Sv-aparādha*, as, ā, am, very faulty. — *Sv-apas*, ās, ās, as, Ved. accomplishing excellent works, skilful, energetic. — *Sv-apasya*, as, ā, am, Ved. most skilful. — *Sv-apasya*, f., Ved. desire of performing a good work, wish to do good. — *Sv-apivāta*, as, ā, am, Ved. easy to be gained or obtained, (see rt. 2. *val*). — *Sv-abhisṭi*, is, is, ī, Ved. having good protection, (Sāy. = *śobhanābhigamana*, R̥g-veda I. 51, 2.) — *Sv-abhisu*, us, us, u, Ved. having beautiful reins or bridles. — *Sv-aravita*, as, ā, am, Ved. well ordered, well arranged. — *Sv-aritra*, as, ā, am, Ved. having good oars, well rowed. — *Sv-arka*, as, ā, am, Ved. flashing beautifully; rich in praise, resounding with beautiful songs. — *Sv-alakshita*, as, ā, am, altogether unseen, not thoroughly observed. — *Sv-alankṛita*, as, ā, am, well adorned, highly decorated. — *Sv-alankṛitya*, ind. having well adorned. — *Sv-alpa*, *svalpaka*, see s.v., p. 1161. — *Sv-avas*, as, n., Ved. good protection; (ās, ās, as), well protecting, affording favourable assistance. — *Sv-avelsha*, as, ā, am, well considered; well cared for. — *Sv-aveśa*, as, ā, am, Ved. possessing excellent horses; (as), m., Ved., N. of a king (said to have been the father of Śrīya, R̥g-veda I. 61, 15). — *Sv-aveśya*, us, us, u, Ved. desiring beautiful horses, fond of good horses, (Sāy. = *kalyāṇam aśvam icchan*, R̥g-veda VIII. 45, 7.) — *Sv-aśya*, as, ā, am, Ved. consisting of beautiful horses. — *Sv-aśitāyata-locana* ('*ta-āy*'), as, ā, am, having very black and long eyes. — *Sv-astī*, *svastika*, &c., see s.v. — *Sv-ākāra*, as, ā, am, well formed, well

shaped, handsome. — **1. sv-āgata**, am, n. (for **2. sv-āgata** see s.v.), welcome, salutation; (ā), f. a species of the Trisṭubh metre. — *Sv-āgata-vācāna*, am, n. the uttering of welcome, the word welcome. — *Sv-āgati-kṛitya*, ind. having made into a welcome, giving (to a cry) the sound of 'welcome.' — *Sv-ācāra*, as, ā, am, well-behaved. — *Sv-ājitya*, as, ā, am, yielding an easy subsistence. — *Sv-ādāna*, am, n. the act of taking anything justly or properly, (Manu VIII. 172.) — *Sv-ādhi*, is, is, ī, Ved. well-minded [cf. *dur-ādhi*]; thoughtful, contemplative, meditating, (according to Sāy. on R̥g-veda X. 61, 7. *sv-ādhiya* = *su-dhyānā* or *su-karmāṇā*). — *Sv-āpi*, is, m., Ved. a good ally or relation, (perhaps for *sva-āpi*). — *Sv-ābhāsa*, as, ā, am, very illustrious or splendid, (Kīrat. XV. 22.) — *Sv-ābhā*, ūs, ūs, u, Ved. being well or beautifully present, being happily near at hand. — *Sv-āyasa*, as, ā, am, Ved. made of good iron. — *Sv-āyuj*, see s.v. — *Sv-āyudha*, as, ā, am, Ved. having good weapons. — *Sv-ārādhitā*, as, ā, am, well or easily propitiated, made very propitious. — *Sv-ārādhyā*, as, ā, am, easy to be propitiated. — *Sv-āsita*, as, ā, am, well fed, well eaten. — *Sv-āsīs*, is, &c., Ved. having beautiful prayers. — *Sv-āśīḥ*, cl. 4. P. *śīḥyati*, &c., to embrace firmly or closely, (Manu XI. 103.) — *Sv-āsina*, as, ā, am, sitting at ease, comfortably seated. — *Sv-āstīra*, as, ā, am, well spread. — *Sv-āhāra*, as, m. good food; (as, ā, am), easy to be brought or procured. — **1. sv-āhuta**, as, ā, am, Ved. well honoured (by offerings &c.). — **2. sv-āhuta**, as, ā, am (see rt. hce), well or properly invoked. — *Sv-ādhma*, as, ā, am, Ved. bright-faced, bright-edged (said of a hatchet; Sāy. = *su-dīptasya* or *sūrya-kirapāṇi* *su-dīpta*, R̥g-veda I. 121, 7). — *Sv-īshu*, us, us, u, having excellent arrows. — *Sv-īṣṭa*, as, ā, am, well or properly sacrificed, completely sacrificed. — *Svīṣṭa-kṛit*, t, m. 'causing good sacrifice,' a form of Fire, (Manu III. 86); epithet of particular sacred texts. — *Sv-aupaśa*, as, ā, am (*aupaśa* = *opaśa*), Ved. having beautiful locks of hair.

Sukam, ind. = *5. su*, (Naigh. III. 12.)

Sushthu, ind. (fr. *su* + *sthu* fr. rt. 1. *sthā*; according to some *sthū* = *stu* is merely an affix), well, excellently, beautifully; much, very, exceedingly; truly. — *Sushthu-vah* or *sushthu-vāh*, -vāt, t, f, Ved. carrying well, bearing along rapidly (said of horses).

सुख *sukh* (perhaps to be regarded as a Nominal fr. *sukha* below), cl. 10. 4. P. *sukhayati*, *sukhyati*, &c., to make happy, please, delight, rejoice, comfort.

Sukha, am, n. (said to be fr. *5. su* + *3. kha*, q.v., cf. *dukhka*), happiness, pleasure, delight, joy, comfort; prosperity; ease, alleviation; easiness; heaven, paradise; water (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of the fourth astrological house; the drug or medicinal root called Vīddhi; (as, ā, am), happy, joyful, delighted; agreeable, sweet; virtuous, pious; easy, practicable; meet, suitable; (as), m., N. of a son of Dharmā; (ā), f. the capital of Varuṇa; (am), ind. happily, joyfully; well, (*sukham āstām bhavān*, may your honour be well I farewell I); placidly; willingly, rather (followed by *na punar*); comfortably; easily; (*ena*), ind. with pleasure, pleasantly, joyfully; easily; [cf. Hib. *sogh*, 'prosperity, ease, pleasure.'] — *Sukha-kāra*, as, ā, am, causing happiness or pleasure; doing anything easily, done easily. — *Sukha-kāra* = *sukha-kāra* above. — *Sukha-ga*, as, ā, am, or *sukha-gāmin*, ī, īni, ī, going easily. — *Sukha-grāhya*, as, ā, am, easy to be grasped; easy to be comprehended or understood. — *Sukha-grāhya-nibandhana*, am, n. a composition or construction easy to be comprehended, easily intelligible language. — *Sukha-kāra*, as, ā, am, causing happiness or pleasure; (ī), f. the plant Jivanti. — *Sukha-cāra*, as, ā, am, going or moving easily; (as), m. a particular Grāma. — *Sukha-cāra*, as, m. 'going easily,' a good horse. — *Sukha-cchedya*, as, ā, am, easy to be cut; easily destroyed. — *Sukha-jāta*, as, ā, am, born or pro-

duced easily; conscious of pleasure, feeling pleasure, happy. — *Sukha-tama*, as, ā, am, most happy, very pleasant or agreeable. — *Sukha-du*, as, ā, am, giving or affording pleasure, &c.; (as), m. epithet of Vishnu; a particular kind of musical time or measure; (ā), f. the river Ganges; a courtesan of Indra's heaven (= *svarga-veśyā*); the Sami tree; (am), n. the seat of Vishnu. — *Sukha-dukhā*, e, n. du. pleasure and pain. — *Sukhadukhātmanaka* ('kha-āt'), as, ikā, am, consisting of pleasure and pain. — *Sukha-dohyā*, f. a cow easily milked; [cf. *sukha-sandukhyā*]. — *Sukha-puṇyāgha*-ghosha, as, m. the proclamation of a happy holiday. — *Sukhapratibandhi-tā*, f. the prevention or interruption of happiness. — *Sukha-pratibandhin*, ī, inī, i, obstructing or interrupting happiness. — *Sukha-pratiksha*, as, ā, am, looking for or expecting happiness, hoping for pleasure. — *Sukha-prabodhaka*, as, ikā, am, easy to understand. — *Sukha-prāpta*, as, ā, am, one who has attained happiness. — *Sukha-prāpya*, as, ā, am, easily attainable. — *Sukha-bodha*, as, m. perception or sensation of pleasure; easy teaching, easy knowledge. — *Sukha-bhāga*, as, m. a happy lot or portion, good fortune. — *Sukhabhāgin*, ī, inī, i, having a happy lot or portion, happy, prosperous. — *Sukha-bhāj*, k, k, k, possessing or enjoying happiness; embracing a loved object (= *ishṭa-parishvarga*). — *Sukha-bhedyā*, as, ā, am, easily broken or disunited, fragile, brittle. — *Sukha-bhoga*, as, m. the enjoyment of pleasure. — *Sukha-bhoga*, ī, inī, i, enjoying pleasure. — *Sukha-maya*, as, ī, am, consisting of happiness, full of joy or pleasure. — *Sukha-modū*, f. the gum olibanum tree. — *Sukha-rāja*, as, m. a proper N. — *Sukha-rātri*, is, or *sukha-rātrikā*, f. a particular night of new moon (when there is a festival in honour of Lakshmi, celebrated with lighted lamps); a night when a wife may be legally approached; [cf. *Manu* III. 47.]. — *Sukha-lakshya*, as, ā, am, easy to be seen or known, easily recognised. — *Sukha-lipsā*, f. desire of attaining pleasure or happiness. — *Sukha-leśu*, as, m. a little pleasure, (see *leśa*). — *Sukha-varāka*, as, or *sukha-varāsa*, ās, m. 'having a pleasant lustre,' natron, alkali. — *Sukha-varman*, ā, m. a proper N. — *Sukha-vāsa*, as, m. a water-melon. — *Sukha-vāsana*, as, m. 'pleasantly perfuming,' a perfume for the mouth. — *Sukha-vedana*, am, n. the consciousness of pleasure. — *Sukha-sāyana*, am, n. pleasant sleep, sleeping well. — *Sukha-sobhārtum*, ind. for the sake of comfort and honour. — *Sukha-srava*, as, ā, am, having a sweet sound, sweetly sounding. — *Sukha-sruti*, is, is, i, agreeable or pleasant to the ear. — *Sukha-samvitti*, is, f. consciousness of happiness, enjoyment or experience of happiness. — *Sukha-sarga*, as, m. attachment to pleasure. — *Sukha-sargin*, ī, inī, i, attached to pleasure. — *Sukha-saigā*, f. the term 'ease.' — *Sukha-sandukhyā* or *sukha-sandohyā*, f. 'easily milked,' a tractable and gentle cow; [cf. *sukha-dohyā*, *dukhā-dohyā*]. — *Sukha-sāgara*, as, m. an ocean of pleasure. — *Sukha-sādhana*, am, n. a means of obtaining pleasure. — *Sukha-sādhya*, as, ā, am, easy to be accomplished or attained; easy to be cured; easy to be conquered or subdued. — *Sukha-supta*, as, ā, am, sweetly sleeping, comfortably asleep. — *Sukha-stha*, as, ā, am, living happily, happy. — *Sukha-sparsa*, as, ā, am, agreeable to the touch, pleasant to the feelings, gratifying. — *Sukhā-kṛi*, cl. 8. P. -karoti, &c., to make happy, gladden, please. — *Sukhājāta* ('kha-āj'), as, m. epithet of Śiva. — *Sukhātmanaka* ('kha-āt'), as, ikā, am, consisting of pleasure. — *Sukhād-āpeta* or *sukhāpeta* ('kha-ap'), as, ā, am, a little removed from or deprived of pleasure, (see *Pāp.* II. 1, 38.). — *Sukhādhāra* ('kha-ād'), as, m. a receptacle of pleasure or delight; 'pleasure-location,' Indra's heaven, paradise. — *Sukhānanda* ('kha-an'), as, m. the joy of happiness. — *Sukhānubhava* ('kha-an'), as, m. 'perception of pleasure,' anticipation or consciousness of pleasure. — *Sukhānta* ('kha-an'), as, ā, am, ending in happiness; friendly; subver-

sive of happiness. — *Sukhānvita* ('kha-an'), as, ā, am, attended with happiness, happy. — *Sukhāpanna* ('kha-ap'), as, ā, am, one who has attained or gained happiness. — *Sukhāplava* ('kha-ap'), as, ā, am, convenient for bathing. — *Sukhābhijyōya* ('kha-abh'), as, ā, am, easily assailable. — *Sukhābhilāsha* ('kha-abh'), as, m. longing for pleasure, desire of pleasure. — *Sukhāyāta* ('kha-ay'), as, m. 'easily restrained or guided,' a well-trained horse. — *Sukhāyana* ('kha-ay'), as, m. 'going easily or pleasantly,' a good horse. — *Sukhārohana* ('kha-ar'), as, ā, am, of easy ascent. — *Sukhārohana*, sōpāna, as, ā, am, having stairs of easy ascent. — *Sukhārta* ('kha-rta'), as, ā, am (see *Gram.* 38. d), affected by joy. — *Sukhārtham* ('kha-ar'), ind. for the sake of ease or happiness, &c. — *Sukhārthin* ('kha-ar'), ī, inī, i, seeking or wishing for happiness. — *Sukhārha* ('kha-ar'), as, ā, am, deserving of happiness. — *Sukhāloka* ('kha-ā'), as, ā, am, pleasant-looking, charming. — *Sukhāvagāha* ('kha-av'), as, ā, am, easy to penetrate, easily seen through. — *Sukhārati-deva*, ās, m. pl., N. of particular deities. — *Sukhāvati-vyūha*, N. of a Buddhist work. — *Sukhāvātisvara* ('ti-is'), as, m. a particular Buddha. — *Sukhāvaha* ('kha-av'), as, ā, am, bringing or conferring pleasure, delighting, pleasing. — *Sukhāsa* ('kha-āsa'), as, m. eating with pleasure; pleasant food; N. of Varuṇa; a cucumber, Cucumis Sativus. — *Sukhāsaka* ('kha-ās'), as, m. a cucumber. — *Sukhāsaya* ('kha-ās'), as, ā, am, aiming at or expecting pleasure; feeling happy. — *Sukhāsakta* ('kha-ās'), as, m. 'devoted to happiness,' epithet of Śiva. — *Sukhāsina* ('kha-ās'), as, ā, am, seated or sitting at ease, comfortably seated. — *Sukhāsparsa* ('kha-ās'), as, ā, am, = *sukha-sparsa*. — *Sukhāsvāda* ('kha-ās'), as, ā, am, pleasantly flavoured; delightful, agreeable; (as), m. pleasant flavour; enjoyment. — *Sukhāhara* ('kha-āh'), as, ā, am, bringing or conferring pleasure, agreeable, delightful. — *Sukhāhāra* ('kha-āh'), am, n. ease and food. — *Sukhāhāra* ('kha-āh'), f. hope or desire of happiness. — *Sukhetara* ('kha-it'), as, ā, am, other than happy, unhappy, unfortunate. — *Sukhepsu* ('kha-ip'), us, us, u, desirous of ease. — *Sukhaikāyātana* ('kha-eka-ay'), am, n. sole abode of joy. — *Sukhaishin* ('kha-esh'), ī, inī, i, one who seeks happiness, desiring happiness; seeking another's happiness, wishing well to. — *Sukhochedya* ('kha-uc'), as, ā, am, to be cut up or destroyed with ease, to be exterminated easily. — *Sukhotsava* ('kha-ut'), as, m. a pleasure-festival, merry-making, jubilee, occasion of joy; a husband. — *Sukhodaka* ('kha-ud'), am, n. 'pleasant water,' warm water. — *Sukhodaya* ('kha-ud'), as, ā, am, following or resulting from pleasure; (as), m. realization or occurrence of pleasure. — *Sukhodarka* ('kha-ud'), as, ā, am, 'having happiness as a consequence,' leading to or resulting in happiness or pleasure, causing happiness. — *Sukhodya* ('kha-ud'), as, ā, am, to be uttered easily or agreeably. — *Sukhoparishṭa* ('kha-up'), as, ā, am, seated comfortably or at ease. — *Sukhopasarpya* ('kha-up'), as, ā, am, to be approached easily, easy of access. — *Sukhorjika* ('kha-ūr'), as, m. natron (= *sarjika-kshāra*). — *Sukhoshita* ('kha-ush'), as, ā, am, pleasantly lodged. — *Sukhoshṇa* ('kha-ush'), am, n. warm water.

Sukhāya, Nom. P. *sukhāyate*, &c., to be happy or pleased; to be glad; to rejoice.

Sukhita, as, ā, am, pleased, delighted, comforted, happy; (am), n. happiness.

Sukhīn, ī, inī, i, possessing happiness or pleasure, happy, joyful, pleasant, comfortable, easy; (ī), m. a religious ascetic. — *Sukhī-tā*, f. happiness. — *Sukhī-svabhāva*, as, m. a happy or contented disposition.

Sukhī, īs, m. f. one who loves pleasure, (see *Vopadeva* III. 61.)

Sukhībala or *sukhīvala*, as, m., N. of a king, (also read *sukhīnala*.)

1. *sukhya*, as, ā, am, belonging to pleasure, pleasurable.

2. *sukhya*, Nom. P. *sukhyati*, -yitum, to render happy.

सुखघुण *sukhanghūṇa*, as, m. (perhaps fr. *sukham* + *ghūṇa*, 'easily brandished'), a kind of staff with a skull at the top considered as a weapon of Śiva (= *khaṭvāṅga*, q. v.).

सुगन्ध *su-gandha*, &c. See p. 1119, col. 1.

सुगृह *su-griha*. See p. 1119, col. 2.

सुगम्य *su-gmya*. See p. 1119, col. 2.

सुगल *su-gla*. See p. 1119, col. 2.

सुच्छत्र *su-cchattrā*, &c. See p. 1119, col. 3.

सुट *sut*, (in grammar) a Pratyāhāra used as a technical expression for the first five inflections (i. e. nom. sing. du. pl., acc. sing. du., also called *sarvanāma-sthāna*, q. v., for masc. and fern. nouns).

सुट *sut*, cl. 10. P. *suṭayati*, *asuṭayāt*, to slight, disregard, despise; to be small, to be low or shallow.

सुणहासफ *suṇahāsapha*, N. of a place.

सुत *suta*, &c. See p. 1117, col. 3.

सुतप *su-tapa*, *su-tapas*. See p. 1120, col. 1.

सुतारक *su-tāraka*. See p. 1120, col. 1.

सुती *sutī*. See p. 1118, col. 1.

सुत्या. See p. 1118, col. 1.

सुत्वन *sutvan*. See under *rt.* 3. *su*, p. 1117.

सुदास *su-dās*. See p. 1120, col. 2.

सुदि *sudi*, ind. (probably a contraction for *su-dīna*) in the light fortnight or light half of the lunar month; [cf. *radī*.]

सुधा *su-dhā*, f. (in some senses fr. 5. *su* with *rt.* 1. *dhā*, 'to hold or sustain'; in others probably fr. 5. *su* with *rt.* *dhe*, 'to drink'), well-being, welfare, happiness, ease, comfort (Ved.); the beverage of the gods, nectar [cf. 2. *dhātu*, p. 453]; the nectar or honey of flowers; juice; water; N. of the Ganges; whitewash, plaster, mortar; a brick; lightning; the milk-hedge plant (= *snuhi*); the plant *Aletris Hyacinthoides*; *Emblia Myrobalan*; yellow *Myrobalan*; a particular metre. — *Sudhāṅsu* ('dhā-āṅ'), us, m. 'nectar-rayed,' the moon (as the supposed repository of nectar); camphor. — *Sudhāṅsu-taila*, am, n. camphorated oil. — *Sudhāṅsu-ratna*, am, n. 'moon-jewel,' a pearl. — *Sudhākara* ('dhā-āk'), as, m. 'mine of nectar,' the moon, (see *sudhāṅsu*); N. of a grammarian. — *Sudhāṅga* ('dhā-an'), as, m. 'whose body is nectar,' the moon. — *Sudhā-jīrin*, ī, m. 'living by plaster,' a plasterer, bricklayer. — 1. *sudhā-drava*, as, m. a nectar-like fluid. — 2. *sudhā-drava*, Nom. P. -*dravati*, to flow like nectar. — *Sudhā-dhavalita*, as, ā, am, whitewashed, plastered, stuccoed. — *Sudhādhāra* ('dhā-ād'), as, m. 'nectar-receptacle,' the moon. — *Sudhā-nidhi*, īs, m. = *sudhādhāra*. — *Sudhā-pāni*, īs, m. 'bearing nectar in his hands,' epithet of Dhanvantari (physician of the gods, see *Dhanvantari*). — *Sudhā-bhavana*, am, n. a plastered or stuccoed house. — *Sudhā-bhitti*, īs, f. a plastered wall; a brick wall; the fifth Muhūrta or hour after noon. — *Sudhā-bhuj*, k, m. 'nectar-enjoying,' a god, deity. — *Sudhā-bhṛiti*, īs, m. 'nectar-bearing,' the moon; sacrifice, oblation. — *Sudhā-maya*, as, ī, am, consisting of nectar; made of plaster, &c.; (as), m. a brick or stone building; a palace, mansion. — *Sudhā-modaka*, as, m. a kind of sugar made from Yavāsa. — *Sudhāmoduka-ja*, as, m. a sort of hard sugar prepared from the preceding. — *Sudhā-varsha*, as, m. a shower of nectar. — *Sudhā-varshin*, ī, m. 'raining nectar,' epithet of Brahmā; a particular Buddha. — *Sudhāvāsa* ('dhā-āv'), as, m. 'abode of nectar,' the moon; (ā), f. a kind of cucumber (= *trapushī*). — *Sudhā-vṛṣṭi*,

is, f. a shower of nectar. — *Sudhā-śravā*, f. = *su-dhā-śravā*, q. v. — *Sudhā-sita*, as, ā, am, white as mortar; bright as nectar; bound by nectar, (Kirāt. XV. 45). — *Sudhā-sindhu*, us, m. the ocean of nectar. — *Sudhā-sūti*, is, m. 'producing nectar,' the moon; sacrifice, oblation; a lotus. — *Sudhā-syanda*, as, ī, am, shedding or distilling nectar. — *Sudhā-syandin*, ī, inī, ī, flowing with nectar. — *Sudhā-śravā*, f. 'water-distilling,' the uvula or soft palate; the shrub Rudanti. — *Sudhā-hara*, as, m. 'nectar-stealer,' epithet of Garuḍa (fabled to have stolen the moon's nectar for the serpent children of Kadru, wife of Kasyapa, in return for which his mother Vinatā, also one of the wives of Kasyapa, was to be released from a state of subjection to Kadru). — *Sudhā-hṛit*, t, m. = *sudhā-hara* above. — *Sudhodaya* (dhā-ud'), as, m. 'nectar-production,' N. of a work by Hari-vallabha. — *Sudhodbhava* (dhā-ud'), as, m. 'nectar-source,' epithet of Dhanvantari, (see *dhanvan-tari*); (ā), f. = *haritaki*.

सुधेश *sudhesha*, N. of a country.

सुनन्द *su-nanda*, &c. See p. 1121, col. 1.

सुनफा *sunaphā*, f. (= Gr. *συναφή*; cf. *anaphā*), a particular conjunction of the planets. — *Sunaphā-yoga*, as, m. the above conjunction.

सुनाकृत *sunākṛita*, as, m. zedoary, Curcuma Zerumbet (= *karpūṛaka*).

सुनाभ *su-nābha*. See p. 1121, col. 1.

सुनार *sunāra*, as, m. the udder of a bitch; the egg of a snake; a sparrow.

सुनालक *su-nālaka*. See p. 1121, col. 1.

सुनाशीर *sunāśira* or *sunāsira*, as, m., N. of Indra; [cf. *sunāśirau*.]

सुनु *su-nu*. See *su-nau*, p. 1121, col. 2.

सुन्द *sund*, a Sautra rt. meaning 'to shine, be bright.'

Sunda, as, m., N. of a Daitya (son of Ni-sunda and brother of Upa-sunda); N. of a Vānara or ape. — *Sundopasunda* ('da-up'), au, m. du. the two Daityas Sunda and Upasunda.

Sundara, as, ī, am (said to be fr. 5. *su* with rt. *und*), beautiful, handsome, lovely, charming, agreeable; right; (as), m., N. of Kāma-deva; of a king; of an author who lived in the beginning of the seventeenth century, (he composed the Abhirāma-mañi drama, the Dvādaśa-māsa-varṇana, and the Sundarāśringāra); (ī), f. a beautiful woman; N. of a daughter of Vaiśvānara; N. of a deity, (*Tripura-sundarī* is apparently a form of Durgā); the tree Heritiera Minor; turmeric; a kind of metre (= *vi-yoginī*); a particular Yoginī. — *Sundara-kāṇḍa*, N. of the fifth book of the Adhyātma-rāmāyaṇa; of the fifth book of the Rāmāyaṇa. — *Sundara-taram*, ind. very well. — *Sundara-tva*, am, n. beauty. — *Sundara-pura-māhātmya*, am, n., N. of a part of the Brahmāṇḍa-Purāṇa. — *Sundaramanya*, as, ā, am, thinking one's self handsome or beautiful. — *Sundara-sukla*, as, m., N. of the author of the Mauna-mantrāvabodha. — *Sundaraśringāra*, N. of a work on rhetoric by Sundara. — *Sundarī-tāpinī*, f., N. of an Upa-nishad belonging to the Atharva-veda. — *Sundarī-bhavana*, am, n., N. of a temple.

Sundaraka, as, m. a proper N.

सुन्वत् *sunvat*. See under rt. 3. *su*.

सुप् *sup*, (in grammar) the technical expression for the termination of the locative case plural; a Pratyāhara used as a technical expression for all the twenty-one case-terminations; a term for any one of these case-endings. — *Sub-anta*, am, n. a technical expression for an inflected noun as ending with a case-termination.

सुपाश्र्वे *su-pārśva*. See p. 1121, col. 3.

सुप्त *supta*, as, ā, am (fr. rt. *svap*), slept; sleeping, asleep; paralyzed, numbed, insensible; (am), n. sleep, deep or sound sleep. — *Supta-ghātaka*, as, ī, am, 'killing a sleeping person,' murderous. — *Supta-jana*, as, m. a sleeping person; 'having every person asleep,' midnight. — *Supta-jana-prāya*, as, ā, am, having almost every person asleep. — *Supta-jāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Supta-tvaḥ*, k, k, k, 'having the skin numbened,' paralytic. — *Supta-vijāna*, am, n. 'sleep-knowledge,' a dream, dreaming. — *Suptotthita* ('ta-ut'), as, ā, am, arisen from sleep, just arisen after sleep.

Supti, is, f. sleep, sleepiness, drowsiness; numbness, insensibility, paralysis; trust, confidence.

सुपान *supān*, m., N. of a person (having the patronymic Sārijaya).

सुपालिह *suphālīha* or *suphālīha*, N. of a place.

सुभ *subh* or *sunbh* = rt. 3. *śubh*, q. v.

सुभद्र *su-bhadra*, &c. See p. 1122, col. 3.

सुभाञ्जन *subhāñjana*, as, m. the tree Hyperanthera Morunga, (also read *śubhāñjana*.)

सुम *suma*, as, m. (probably fr. 5. *su* + 4. *ma*, see rt. 3. *mā*), the moon; the sky, atmosphere, = *nabha*; (am), n. a flower.

सुमङ्गा *sumangā*, f., N. of a river.

सुमत् *su-mat*, ind. (probably fr. 5. *su*, but in some senses connected with *sva* and *svayam*), Ved. 'well,' gladly, easily; naturally, of one's self, of itself, (Sāy. = *svayam*, Rīg-veda I. 162, 7, Nirukta VI. 22; see also Sāy. on Rīg-veda I. 142, 7.) — *Sumaj-jāni*, is, m., Ved. 'born by his own power, self-born,' or 'having a very pleasing wife,' epithet of Viṣṇu, (Rīg-veda I. 156, 2.) — *Sumad-aṅsu*, us, us, u, Ved. having natural height, naturally high, (Sāy. = *sva-taḥ prāṅsu*, Rīg-veda I. 100, 16.) — *Sumad-ratha*, as, ā, am, Ved. having a beautiful carriage, (Sāy. = *kalyāṇa-ratha*, Rīg-veda VIII. 45, 39.)

सुमन्तु *su-mantu*. See p. 1123, col. 1.

सुम्न *sumna*, am, n. (perhaps fr. 5. *su* + *mna*, as *ni-mna* fr. *nī*, cf. rt. *mnā*), a hymn; joy, happiness (= *sukha*, Naigh. III. 6); favour, protection; sacrifice, (Ved. *sumnayā* = *sumnāya*.)

Sumnay, us, us, u, one who desires (another's) happiness (Ved.); (us), m. a chanter of hymns.

Sumnāya, Nom. P. *sumnāyati*, &c., to sing hymns.

Sumnāyat, an, autī, at, Ved. desiring happiness; favouring.

Sumnāvarī, f., Ved. 'having or imparting joy,' epithet of Ushas.

सुम्पलुराट *sumpalurāṭha*, as, m. zedoary, Curcuma Zerumbet.

सुम्भ *sumbh* = rt. *subh*.

सुम्भ *sumbha*, as, m., N. of a country.

सुय्य *suyya*, as, m. a proper N.; (ā), f. a proper N. — *Suyyā-kunḍalu*, am, n., N. of a village. — *Suyyābhidhāna* ('yā-abh'), as, ā, am, called Suyyā.

सुर *sur* (probably connected with *sura* below), cl. 6. P. *surati*, *sushora* (or *sura*), *asorīt*, *sorītum*, to rule, govern, possess supreme or superhuman power; to shine; cl. 10. P. *surayati*, &c., = rt. *svat*, to find fault, blame.

सुरा *sura*, as, m. (according to Uṇādi-s. II. 24. fr. rt. 3. *su*, 'to pour out or extract juice,' but, according to sonic, in the nasc. sense formed fr. *asura* as *sita* fr. *asita*, see 2. *asita*, p. 105, col. 3; according to others, more probably

to be connected with 2. *svat*, heaven; cf. rt. *sur*, col. 2), a god, divinity, deity; a symbolical expression for the number thirty-three, (see *tri-daśa*, p. 389); a sage, learned man [cf. *sūra*]; the sun, (in this sense fr. 2. *svat* or perhaps fr. rt. 4. *su*; cf. *sūra*); (ā, ī), f. spirituous or vinous liquor, wine; Wine or Spirituous Liquor (personified as a nymph produced at the churning of the ocean); water, (in Naigh. I. 12. *sura* is enumerated among the *udaka-nāmāni*); a drinking vessel; a snake. — *Sura-karin*, ī, m. an elephant of the gods. — *Sura-karindra-darpāpaka*, f. 'taking away the pride of the chief elephant of the gods,' epithet of the Ganges. — *Sura-kāru*, us, m. 'the artificer of the gods,' epithet of Viśva-karman. — *Sura-kārmuka*, am, n. the bow of the gods, rainbow. — *Sura-kṛitā*, f. a kind of shrub (= *guḍūci*). — *Sura-khaṇḍanikā*, f. a kind of Viṇā or lute, (also read *sura-maṇḍalikā*). — *Sura-gaṇa*, as, m. an elephant of the gods; Indra's elephant. — *Sura-gaṇa*, as, m. a class or company of divinities, (see *gaṇa-devatā*); a host of gods; epithet of Siva. — *Sura-gaṇḍa*, as, m. a kind of ailment (described as a boil on the stomach). — *Sura-garbhā*, as, m. the child of a god. — *Sura-garbhābhā* ('bhā-abh'), as, ā, am, like the sons of the gods. — *Sura-guru*, us, m. 'preceptor of the gods,' epithet of Vṛihas-pati. — *Sura-grāmaṇi*, is, m. 'chief of the gods,' epithet of Indra. — *Sura-jyeshtha*, as, m. 'oldest of the gods,' epithet of Brahmā. — *Sura-taru*, us, m. a tree of the gods, tree of paradise. — *Sura-tā*, f. godhead, divinity. — *Sura-toshaka*, as, m. 'god-pleasing,' the jewel Kaustubha (worn by Kṛiṣṇa on his breast). — *Sura-dāru*, u, n. the Deva-dāru pine, Pinus Deodora. — *Sura-dīrghikā*, f. the celestial Ganges. — *Sura-dundubhī*, f. sacred basil. — *Sura-druma*, as, m. 'tree of the gods,' the Deva-dāru pine; a kind of reed (= *deva-nala*). — *Sura-dṛipa*, as, m. an elephant of the gods; an elephant of one of the quarters of the sky, (see *dhī-karin*). — Indra's elephant. — *Sura-dvish*, ī, m. a god-hater, enemy of the gods; an Asura, demon. — *Sura-dhanus*, us, n. the bow of the gods, rainbow. — *Sura-dhūpa*, as, m. resin, turpentine (= *rāla*). — *Sura-nadi*, f. or *sura-nimnagā*, f. 'river of the gods,' the celestial Ganges. — *Sura-nandā*, f. 'joy of the gods,' N. of a particular river. — *Sura-nāla*, as, m. a kind of reed (= *deva-nala*). — *Sura-pati*, is, m. 'lord of the gods,' epithet of Indra. — *Surapati-tanaya*, as, m. 'Indra's son,' epithet of Arjuna. — *Sura-patha*, am, n. 'path of the gods,' the sky, heaven. — *Sura-parṇa*, as, m. a kind of medicinal plant (= *mācī-patra*, described as pungent, bitter, stomachic, and a remover of worms and phlegm). — *Sura-parṇika*, as, m. a kind of Pun-nāga tree (= *sura-punnāga*). — *Sura-parṇikā*, f. the tree Rottleria Tinctoria (= *pun-nāga*). — *Sura-parṇi*, f. a kind of plant (= *palāṣi*). — *Sura-parvata*, as, m. 'mountain of the gods,' the mountain Meru. — *Sura-pādapa*, as, m. a tree of the gods, the Kalpa tree, (see *kalpa-taru*). — *Sura-pālu*, as, m., N. of the author of the Vṛkṣhāyur-veda. — *Sura-punnāga*, as, m. a kind of Pun-nāga tree. — *Sura-purī*, f. 'city of the gods,' the capital of Indra (= *amarā-vatī*). — *Sura-priya*, as, ā, am, loved by the gods, dear to the gods; (as), m. epithet of Indra; of Vṛihas-pati; the Elaeagnus; another plant, = *agastya-puehpa*; (ā), f. a kind of jasmine (= *jāti*); another plant. — *Sura-bhūya*, am, n. the becoming a deity, deification, apotheosis. — *Sura-bhūruha*, as, m. the Deva-dāru tree. — *Sura-maṇḍalikā*, f. = *sura-khaṇḍanikā*, q. v. — *Sura-mṛttikā*, f. a sort of fragrant earth (= *tu-varī*). — *Sura-medā*, f. a kind of plant (= *mahā-medā*). — *Sura-yuvati*, is, f. a youthful goddess, celestial maiden. — *Sura-rāja*, as, m. 'king of the gods,' epithet of Indra. — *Sura-rājya*, am, n. the government or dominion over the gods. — *Surarshi* ('ra-rishi'), is, m. a Devarshi or Rishi of the divine order, a divine sage, (see *rishi*, *devarshi*). — *Sura-latā*, f. a kind of plant (= *mahā-jyotiṣhmātī*).

—*Sura-lāsikā*, f. a flute, pipe, fife. —*Sura-loka*, as, m. the world of the gods, heaven of Indra. —*Suraloka-mundarī*, f. a celestial woman; N. of Durgā. —*Sura-vartman*, a, n. 'road of the gods'; heaven, sky, ether, atmosphere. —*Sura-vallabhā*, f. white Dūrvā grass. —*Sura-vallī*, f. sacred basil. —*Sura-vidish*, f. m. a god-hater, enemy of the gods, demon, Asura. —*Sura-vilāsinī*, f. a heavenly nymph, Apsaras; a proper N. —*Sura-vilī*, f. the way of the gods. —*Sura-vairin*, ī, or *sura-satru*, us, ni. an enemy of the gods, demon, Asura. —*Sura-sākhin*, ī, m. a tree of the gods; the Kalpa tree. —*Sura-sreṣṭhā*, f. a particular plant (= *brāhmī*). —*Sura-saṅgla*, as, m. a company or assemblage of gods. —*Sura-sattama*, as, ni. the best of the gods. —*Sura-sadman*, a, n. the abode of the gods, heaven of Indra. —*Sura-sama*, as, ā, am, equal to the gods. —*Sura-samiti*, īs, f. an assemblage of gods. —*Sura-sambhavā*, f. a kind of plant (= *āditya-bhaktā*). —*Sura-sarīt*, t, or *sura-sindhu*, us, f. 'river of the gods,' the Ganges. —*Sura-sarshapaka*, as, m. a kind of mustard (= *deva-sarshapa*). —*Sura-suta*, as, m. a son of a god; (ā), f. a daughter of a god. —*Sura-sitopama* ('*ta-up*'), as, ā, ā, am, similar to the children of the gods. —*Sura-sundarī*, f. a woman of the gods, lovely celestial female, Apsaras; N. of Durgā; a particular Yoginī. —*Sura-strī*, f. a celestial nymph, Apsaras. —*Sura-sthāna*, am, n. the place or abode of a god; a temple. —*1. surā-kara*, as, m. 'liquor-maker,' the cocoa-nut tree. —*2. surā-kara* ('*rā-āk*'), as, m. 'mine of spirituous liquor,' a distillery. —*Surā-graha*, as, m. a vessel for taking up or holding spirituous liquor. —*Surānganā* ('*ra-an*'), f. a celestial woman, nymph, Apsaras. —*Surācārya* ('*ra-āc*'), as, m. 'preceptor of the gods,' epithet of Vṛihas-pati. —*Surājīva*, as, or *surājīvin* ('*ra-āj*'), ī, m. 'living by spirituous liquor,' a distiller. —*Surādhipa* ('*ra-adh*'), as, m. 'sovereign of the gods,' Indra. —*Surādhyakṣa* ('*ra-adh*'), as, m. 'superintendent of the gods,' epithet of Śiva. —*Surā-dheja*, as, m. 'liquor-sign,' a flag or sign hung outside a tavern or public-house. —*Surā-pa*, as, ā, or according to some ī, am, a spirit-drinker, dram-drinker (fr. *surā* + *2. pa*); wise, sage (perhaps fr. *surā* + *3. pa* with ā); pleasant, agreeable; a preserver of spirituous liquor (fr. *surā* + *3. pa*). —*Surāpagā* ('*ra-up*'), f. 'divine river,' the Ganges. —*Surā-pāna*, am, n. (also written *surā-pāna*), the drinking of wine or spirituous liquor; (ās), m. pl., N. of the inhabitants of eastern India (so called from their drinking spirituous liquors); eating anything to excite thirst and promote drinking (in this sense written *surā-pāna*). —*Surāpāna-parikṣina*, drunk with wine-drinking. —*Surāpāna-prāyaścitta*, am, n. a particular penance for drinking spirits. —*Surāpīn*, ī, īnī, ī, possessing wine-drinkers. —*Surā-pīta*, as, ā, am, drinking wine or spirituous liquor. —*Surā-bhāga*, as, m. 'a portion of spirituous liquor,' yeast, barm. —*Surā-bhājana*, am, n. a wine cup. —*Surā-maṇḍa*, as, m. the scum or froth of vinous liquor during fermentation, yeast, barm. —*Surāri* ('*ra-ari*'), īs, m. an enemy of the gods, demon, Asura; the chirp of a cricket. —*Surāri-sambhava*, as, ā, am, caused by an enemy of the gods. —*Surāri-han*, hā, m. 'destroyer of the enemies of the gods,' epithet of Śiva. —*Surāri-hantrī*, tā, m. 'demon-killer,' epithet of Viṣṇu. —*Surārcana* ('*ra-ar*'), am, n. the act of worshipping the gods, worship. —*Surārha* ('*ra-ar*'), am, n. 'worthy of the gods'; gold; saffron. —*Surālaya* ('*ra-āl*' and '*ra-āl*'), as, m. 'abode of the gods,' epithet of the mountain Meru, q. v.; heaven, paradise; a place for selling spirituous liquor, a tavern. —*Surā-vat*, ān, āti, at, having wine, drinking wine. —*Surā-sū*, us, us, u, Ved. (see *1. su*), swollen with wine, wine-drinking, wine-swilling. (Sāy. *surā-svāḥ* = *surayā vridhāḥ*, Rīg-veda VIII. 21, 14); growing up in drinking; (us), m. a drunkard; a heretic. —*Surā-samprishā*, as, ā, am, touched by spirituous liquor, (Manu XI. 171.) —*Surā-sandhāna*, am, n.

the distilling of spirituous liquor. —*Surāsava* ('*rā-ās*'), am, n. spirituous liquor. —*Surāsura* ('*ra-as*'), am, n., ās, m. pl. gods and demons. —*Surā-sura-vimardā*, as, m. a conflict or war between the gods and demons. —*Surāhva* ('*ra-āh*'), am, n. 'called divine,' the Deva-dāru pine tree; other plants (= *hari-dru*; = *maruvala*). —*Surejya* ('*ra-ij*'), as, m. 'preceptor of the gods,' epithet of Vṛihas-pati; (ā), f. the sacred basil. —*Surendra* ('*ra-in*'), as, m. 'chief of gods,' Indra; N. of a king of Kāśmīra. —*Surendra-gopa*, as, m. cochineal; [cf. *indra-gopa*.] —*Surendra-jit*, t, m. 'conqueror of Indra,' epithet of Garuḍa. —*Surendra-loka*, as, m. Indra's heaven. —*Surendra-vatī*, f. a proper N. —*2. surebha* ('*ra-ibha*'), as, m. a celestial elephant; (for *1. su-rebha* see p. 1124) —*Suresvara* ('*ra-īs*'), as, m. the lord of the gods; epithet of Indra; of Śiva (as one of the eleven Rudras); N. of a pupil of Saṅkarācārya (the author of the Taittirīya-bhāṣya-vārttika, the Pañcīkaraṇa-vārttika, and the Vṛihadāraṇyaka-bhāṣya-vārttika); (ī), f. the celestial Ganges; Durgā. —*Suresvara-vārttika-ṭīkā*, f., N. of a commentary by Anantānanda-giri on the Vṛihadāraṇyaka-bhāṣya-vārttika. —*Suresvarācārya* ('*ra-āc*'), as, m. a proper N. —*Suresvarī-kṣetra*, am, n., N. of a district. —*Sureshīta* ('*ra-īsh*'), as, ā, am, beloved or desired by the gods; (as), m. the tree Sesbana Grandiflora; the Sāl tree (= *sāla*); another tree (= *sura-punnāga*); (ā), f. the moon-plant Asclepias Acida. —*Surottama* ('*ra-ut*'), as, ā, am, best or most excellent of the gods; (as), m. the sun. —*Surottara* ('*ra-ut*'), as, m. 'superior to gods,' sandal-wood. —*Suroda* ('*rā-uda*'), as, m. the sea of spirituous liquor.

Suralā, f., N. of the Ganges; of another river.

सुरण *su-raṇa*. See p. 1123, col. 3.

सुरन्दला *surandalā*, f., N. of a river.

सुरभि *su-rabhi*, īs, īs or ī, ī, sweet-smelling, fragrant; agreeable, charming, pleasing; handsome; beloved; friendly; celebrated, famous; wise, learned; good, virtuous; (īs), m. a fragrance, perfume, any sweet-smelling substance; nutmeg; the resin of Shorea Robusta; the Campaka tree; the Samī tree; the Kadamba tree; a particular plant (= *kana-guggulu*); a kind of fragrant grass (= *gandha-trīṇa*); other fragrant plants; the season of spring; the month Caitra, q. v.; (īs), f. the gum olibanum tree (= *śallakī*); sacred basil; jasmine; a kind of creeper (= *rudra-jaṭā*); other plants (= *vana-mālikā*; = *pācī*); a sort of fragrant plant or perfume (= *murā*); spirituous liquor (= *surā* which some read for *murā* above); the earth; a cow; N. of the fabulous cow of plenty; N. of one of the Mātṛis, (see *mātrī*); N. of a daughter of Dakṣa and wife of Kāśyapa; (ī), f. gum olibanum; N. of the cow of plenty; (ī), n. a fragrant smell, fragrance; sulphur; gold. —*Surabhi-kandara*, as, m., N. of a mountain. —*Surabhi-gandhi*, īs, īs, ī, sweet-smelling, fragrant. —*Surabhi-gurita*, am, n. fragrant butter, well-seasoned ghee. —*Surabhi-triphalā*, f. nutmeg; Areca nut; cloves. —*Surabhi-teac*, k, n. large cardamoms. —*Surabhi-dāru*, us, m. 'having fragrant wood,' a kind of pine tree (= *sarala*). —*Surabhi-patṛā*, f. = *surabhi-patṛā* below. —*Surabhi-mat*, ān, m. epithet of Agnī. —*Surabhi-māsa*, as, m. the fragrant month, season of sweet scents, spring. —*Surabhi-mukha*, am, n. the opening or commencement of spring. —*Surabhi-valkala*, am, n. the Laurus Cassia or its bark. —*Surabhi-vāṇa*, as, m. 'having fragrant arrows,' epithet of Kāma (whose five arrows are tipped with flowers). —*Surabhi-srag-dhara*, as, ā, am, wearing fragrant garlands. —*Surabhi-sravā*, f. the gum olibanum tree. —*Surabhi-patṛā*, f. 'fragrant-leaved,' the rose-apple (= *jambū*); a kind of Jambū (= *rāja-jambū*). —*Surabhi-rasū*, f. the gum olibanum tree.

Surabhikā, f. a sort of plantain (= *svarna-kadali*).

Surabhita, as, ā, am, rendered fragrant, perfumed, scented.

Surablin, ī, īnī, ī, Ved. fragrant.

सुरला *suralā*. See col. 2.

सुरीक *surika*, as, m., N. of a poet.

सुरङ्ग *surunga*, as, m. a kind of tree, Hy-peranthera Morunga; (ā), f. (probably from Gr. *σούργος*), a hole made underground for military purposes, a hole dug through the walls of a building for the purpose of house-breaking; a mine, excavation, breach, subterraneous passage; [cf. *su-rangā*.] —*Surungāhi* ('*gā-āhi*'), īs, m. a house-breaker.

सुल्लण *sullana*, as, m., N. of a commentator.

सुल्हण *sulhana*, as, m., N. of a poet.

सुवन *suvana*, as, m. (in Uṇādi-s. II. 80. said to be fr. rt. 3. *sū* = rt. 4. *su*), the sun; fire; the moon.

सुवर् *suvar*, Ved. = 2. *sva*, heaven.

2. *suvar-ga* (for *svarga*, q. v.; for *1. su-varga* see p. 1124, col. 2), Ved. heavenly, (*suvar-ga loka* = *svarga-loka*, the world of heaven or the heavenly world, Taittirīya-s. I. 7, 1, 3.)

सुवर्ण *su-varṇa*, as, ā, am, of a good or beautiful colour, brilliant in hue, bright, golden, yellow; of a good tribe or caste; (as), m. a good colour; a good tribe or class; the tree Cassia Fistula; the thorn-apple; a kind of plant (= *kana-guggulu*); a sort of sacrifice; epithet of Śiva; N. of a king; (as, am), m. n. a particular weight of gold (= 1 Karsha = 16 Māshas, = 80 Raktikās, = about 175 grains Troy); a gold coin; (ā), f. epithet of one of the seven tongues of fire; black aloe wood; turmeric; colocynth or bitter good; the plant *Svarṇa-kṣhūrī*; the plant *Sida Cordifolia*; (ī), f. the plant *Salvinia Cucullata*; (am), n. gold (of which fifty-seven synonyms are given); money, wealth, property, riches; a sort of yellow sandal-wood; a kind of red chalk; a kind of tree with fragrant blossoms (= *nāga-keśara*). —*Suvarṇa-kakṣhya*, as, ā, am, having a golden girth or girdle. —*Suvarṇa-kadali*, f. 'golden plantain,' a kind of plantain with a bright yellow fruit. —*Suvarṇa-kartrī*, tā or *suvarṇa-kāra*, as, or *suvarṇa-kṛt*, t, m. a gold-worker, goldsmith. —*Suvarṇa-karsha*, as, m. a Karsha weight of gold. —*Suvarṇa-gaṇita*, am, n. computation of gold (of its weight and fineness); a particular method of calculation in arithmetic (said to be the same as medial allegation). —*Suvarṇa-gairika*, am, n. a kind of red chalk or golden ochre. —*Suvarṇa-granthi*, īs, f. a knot made for keeping gold. —*Suvarṇa-kāra*, as, m. a stealer of gold. —*Suvarṇa-dāna*, am, n. a gift of gold. —*Suvarṇa-dvīpa*, 'golden island,' N. of a place. —*Suvarṇa-dhenu*, us, f. an offering of gold (in the shape of a cow). —*Suvarṇa-nakulī*, f. the plant *Mahā-jyotiṣmati*. —*Suvarṇa-nābha*, as, m., N. of the author of the *Sāmpayogikādhikaraṇa*. —*Suvarṇa-pura*, am, n., N. of a city. —*Suvarṇa-pushpa*, as, m. 'golden-flowered,' the globe-anarant. —*Suvarṇa-puṣpita*, as, ā, am, having gold instead of flowers, abounding in gold. —*Suvarṇa-prisṭhā*, as, ā, am, having a golden surface, overlaid with gold, gilded. —*Suvarṇa-prasava*, am, n. a particular drug, &c. (= *elavāluka*). —*Suvarṇa-baṇī*, k, m. 'gold-merchant,' a particular mixed caste, the son of a Vaiśya woman by an Amba-shītha. —*Suvarṇa-maya*, as, ī, am, made of gold, golden. —*Suvarṇa-māḥṣikā*, am, n. a mineral substance of a bright yellow colour (thought to be the common pyritic iron ore). —*Suvarṇa-mālikā*, f. 'gold-garlanded,' epithet of a goddess. —*Suvarṇa-mukhari*, f., N. of a river. —*Suvarṇa-yūthi*, f. yellow jasmine. —*Suvarṇa-rūpyaka*, as, ā, am, abounding in gold and silver. —*Suvarṇa-retas*, ās, m. 'having golden semen,' epithet of Śiva. —*Suvarṇa-roman*,

ā, ā, a, having golden wool; golden-haired, having beautiful hair; (ā), m., N. of a king. — 1. *suvarṇa-vat*, ān, āti, at, having gold, golden; beautiful, handsome; (atī), f., N. of a city. — 2. *suvarṇa-vat*, ind. like gold. — *Suvarṇa-varṇa*, as, ā, am, golden coloured; (as), m. epithet of Vishnu; (ā), f. turmeric. — *Suvarṇa-vastrādi* (°ra-ādi), n. money, clothes, &c. — *Suvarṇa-vindu*, us, m. 'gold-spotted,' epithet of Vishnu. — *Suvarṇa-śīleśvara-tīrtha*, am, n., N. of a Tīrtha. — *Suvarṇa-shthivīn*, ī, m. a proper N. — *Suvarṇa-siddha*, as, m. an adept who has acquired gold by magical means. — *Suvarṇa-sūtra*, am, n. a string of gold. — *Suvarṇa-steya*, am, n. the stealing of gold (regarded as one of the five Mahā-pātakas or great crimes; see *mahā-pātaka*). — *Suvarṇa-steyin*, ī, m. a stealer of gold (one of the five heinous offenders). — *Suvarṇāksha* (°na-ak°), as, m. 'golden-eyed,' epithet of Siva. — *Suvarṇākhyā* (°na-ākhy°), as, m. the tree Nāga-keśara, q. v.; the thorn-apple. — *Suvarṇābhīsheka* (°na-abh°), as, m. the sprinkling of the bride and bridegroom with water into which a piece of gold has been dropped. — *Suvarṇī-bhū*, cl. 1. P. -bhavati, &c., to become gold, turn into gold.

Suvarṇaka, as, ā, am, of a good or beautiful colour; (as), m. the tree Cassia Fistula; (am), n. brass, bell-metal (= *pittala*); lead (according to some).

सुवित *suṇita*, as, ā, am (apparently re-referred by some to rt. 4. *su*, perhaps connected with 5. *su*), Ved. prosperous, prospering, (Sāy. = *sukha-kara*, R̥g-veda IV. 55. 4); (am), n., Ved. welfare, blessing; riches; sacrifice.

सुविद *su-vida*, &c. See p. 1124, col. 2.

सुशीविका *suśivikā*, f. a sort of yam.

सुष् *sush* = rt. *śush*, p. 1016.

Sushi, īs, f. (for *śushi*, q. v.), drying; a hole, cavity; a tube, pipe; (īs), m. an opening, aperture; [cf. *deva-s*°].

Sushira, as, ā, am (for *śushira*, q. v.), full of holes, perforated, hollow, &c.; having spaces; slow in articulation, = *vilambita*; (ā), f., Ved. an abyss; (am), n. a hole, cavity.

सुषिलीका *sushilikā*, f., Ved. a kind of bird.

सुषुष्वस् *sushupvas*, *sushupsu*. See under rt. *scap*.

सुषुम्ण *su-shumṇa*. See p. 1125, col. 2.

सुषेण *su-sheṇa*, &c. See p. 1125, col. 2.

सुषु *sushū*. See p. 1126, col. 3.

सुम् *sushma*, am, n. a rope, cord.

सुष्णि *sushvi*. See under rt. 3. *su*.

सुन्ना *susnā*. See *su-snā*, p. 1125.

सुम्पमाण *susmṛshamāṇa*, as, ā, am (fr. Desid. of it. *smṛi*), wishing or trying to recollect.

सुह *suh* [cf. rts. 3. 1. *suh*], cl. 4. P. -*hyati*, *sushoha*, *sohitum*, to satisfy, make glad, gladden; to be glad, rejoice; to bear, endure, sustain, support.

सुहणमुख *suhaṇamukha*, N. of a place.

सुहृद् *su-hṛd*, &c. See p. 1126, col. 1.

सुह *suhma*, as, m., N. of a son of Bali and Su-deshṇā; of a district in the west of Bengal; (ās), m. pl., N. of a people.

सु 1. *sū*, cl. 6. P. *suṇati*, *sushāva*, *savi-shyati*, *asāvīt*, *savitum*, to excite, incite, impel, send, throw; to discharge; to remit (debts &c.).: Caus. *sāvayati*, *yitum*, Aor. *asishavāt*, to excite, hasten on to: Desid. *suśishati*: Intens. *sośishyate*.

2. *sū*, ās, f. impelling, sending, dispatching, throwing.

Sūka, as, m. an arrow; air, wind; a lotus.

2. *sūta*, as, ā, am (for 1. see p. 1118), impelled, sent, dispatched; gone, departed; drank (a doubtful sense perhaps referable to rt. 3. *su*).: (as), m. a charioteer, driver; a man of a mixed caste (the son of a Kshatriya father and Brāhman mother; his occupation is managing horses and driving cars); a bard, encomiast; a carpenter [cf. *sūtra-dhāra*]; N. of a pupil of Vyāsa (to whose teaching the Itihāsas and Purāṇas are said to have been entrusted by his preceptor), a teacher of the Purāṇas; (ī), f. the wife of a Sūta; a female bard. — *Sūta-ja* or *sūta-tanaya*, as, m. the son of a charioteer; epithet of Karṇa, q. v. — *Sūta-tva*, am, n. the business of a charioteer. — *Sūta-nandana*, as, m. a charioteer's joy; the son of a charioteer. — *Sūta-putra* or *sūta-putraka*, as, m. a charioteer's son; epithet of Karṇa, q. v. — *Sūta-vyasanin*, ī, inī, ī, suffering from the unskilfulness of a charioteer. — *Sūta-saṃhita*, f., N. of part of the Skanda-Purāṇa.

Sūti. See under 2. *sūta* above.

सू 3. *sū* = rt. 4. *su*, q. v.

4. *sū*, ās, f. child-bearing, parturition [cf. *śhū*]; (ūs, ūs, u), bringing forth, bearing, producing (often in comps., cf. *vira-sū*).

सू 5. *sū*, ind., Ved. = 5. *su*, well, &c.

सूकर *sūkara*, as, m. (probably fr. *sū* + *kara*, 'making the noise *sū*': = *sūkara*, q. v.), a hog, pig; a sort of deer (the hog-deer); a potter; (ī), f. a sow; a sort of moss, *Lycopodium Imbricatum*; [cf. Gr. *oūs*, ūs; Lat. *sus*; Angl. Sax. *suga*; Old Germ. *sū*; Mod. Germ. *sau*.] — *Sūkara-kanda*, as, m., N. of a plant.

सूक्त *sūkta*. See p. 1126, col. 1.

सूक्तक *sūktaka* (incorrect for *śūktaka*, q. v.).

सूक्ष्ण *sūkṣhṇa*, am, n. (for *sūrksṣhṇa*, q. v.), disregard, disrespect.

सूक्ष्म *sūkṣhma*, as, ā, am (according to Uṇādi-s. IV. 176. fr. rt. *sūc*, cf. *sūci*, col. 3; thought by some to be a contraction of 5. *su* + *kṣhma*), subtle, minute, atomic; little, small; thin, fine, attenuated, delicate, exquisite, refined; nice; sharp, acute; subtle, crafty, artful, sly, ingenious; exact, precise, accurate, correct; (as), m. an atom; the Kataka or clearing-nut plant; epithet of Siva; (ā), f. a kind of jasmine, *Jasminum Auriculatum*; a particular perfume (described as a substance in small grains, = *clavālu*); small cardamoms; = *karuṇi*; = *bālukā*; (am), n. the subtle all-pervading spirit, the Supreme Soul; subtlety, minuteness; one of the three kinds of power attainable by an ascetic, (see *sāvadya*); slyness, craft, ingenuity; fraud, cheating; fine thread, &c.; a particular figure of rhetoric (described as the delicate or subtle expression of an intended act). — *Sūkṣhma-kṛishna-phala*, f. a particular plant (= *mudhyama-jambū-vriksha*). — *Sūkṣhma-jātika*, N. of a work by Varāha-mihira (= *śvalpa-jātaka*). — *Sūkṣhma-taṇḍula*, as, m. 'having small seeds,' the poppy; (ā), f. long pepper; a sort of grass, *Andropogon Muricatus*. — *Sūkṣhma-tā*, f. or *sūkṣhma-tva*, am, n. minuteness, subtlety or subtlety, fineness. — *Sūkṣhmataṛsi-tā*, f. quick-sightedness, acuteness, wisdom. — *Sūkṣhma-darśin*, ī, inī, ī, or *sūkṣhma-dṛishī*, īs, īs, ī, sharp-sighted, eagle-eyed; of acute discernment; acute, quick, intelligent. — *Sūkṣhma-dāru*, n. a thin plank of wood, a board. — *Sūkṣhma-deha*, as, am, m. n. = *sūkṣhma-śarīra*, q. v. — *Sūkṣhma-pattra*, as, m. 'small-leaved,' coriander seed; a kind of wild cummin; a sort of mustard (= *deva-sarshapa*); a sort of red sugar-cane; the gum-arabic tree, *Mimosa Arabica*; other plants and trees (according to Śabda-k. = *laghu-badara*; = *sura-parva*; = *vana-varari*; = *kukkuṭa-dru*; = *vāvala*). — *Sūkṣhma-patṛikā*,

f. 'small-leaved,' epithet of various plants and trees (= *śata-pushpā*; = *śatāvarī*; = *laghu-brāhmī*; = *kshultrapodaki*; = *dur-alabhā*; = *ākāśa-mānī*). — *Sūkṣhma-parva*, as, ā, am, small-leaved, having sharp leaves; (ā), f., N. of two plants, = *jirṇa-phañji*; = *ḍoḍi*; (ī), f. a kind of basil (= *rāma-dūti*). — *Sūkṣhma-pippalī*, f. wild pepper. — *Sūkṣhma-pushpa*, as, ī, am, small-flowered, having small blossoms; (ī), f. a kind of plant (= *yavatiṭṭā*). — *Sūkṣhma-phala*, as, ā, am, having small fruit; (as), m. the plant *Cordia Myxa*; (ā), f. the plant *Flacourtia Cataphracta*. — *Sūkṣhma-badārī*, f. a kind of jujube (= *bhū-badārī*). — *Sūkṣhma-budhi*, īs, f. sharp wit, acute intellect, mental acumen; (īs, īs, ī), sharp-witted, acute, shrewd, intelligent. — *Sūkṣhma-bhūta*, āni, n. pl. the subtle elements (= *tan-mātra*). — *Sūkṣhma-makṣhika*, as, ā, m. f. a small fly, mosquito, gnat. — *Sūkṣhma-māna*, am, n. minute or exact measurement, precise computation. — *Sūkṣhma-mūla*, as, ā, am, having a small root; (ā), f. a kind of plant (= *jayanti*). — *Sūkṣhma-vallī*, f. a medicinal plant (= *tāmra-vallī*). — *Sūkṣhma-vastra* or *sūkṣhma-vastraka*, am, n. fine cloth. — *Sūkṣhma-vīja*, as, m. 'having small seeds,' the poppy. — *Sūkṣhma-śarīra*, am, n. (in phil.) the subtle body which is invested by and the archetype or pattern of the grosser material frame, = *linga-śarīra*, q. v.; (āni), n. pl. the six subtle principles from which the grosser elements are evolved (viz. Ahankāra and the five Tan-mātras, see Manu I. 17; according to other systems seventeen subtle principles exist of the five organs of sense, five organs of action, five elements, Buddhi and Manas). — *Sūkṣhma-śarkarā*, f. small gravel, sand. — *Sūkṣhma-sākhya*, as, m. 'having small branches,' a kind of plant (= *jāla-varvāra*). — *Sūkṣhma-sālī*, īs, m. a kind of fine rice. — *Sūkṣhma-śaṭcarāṇa*, as, m. 'small insect,' a sort of tick or louse (said to breed at the roots of the eye-lashes). — *Sūkṣhmātman* (°ma-āt°), ā, m. 'subtle-soul,' epithet of Siva. — *Sūkṣhmi-kṛi*, cl. 8. P. -*haroti*, &c., to make thin or fine, subtilize, refine. — *Sūkṣhmi-kṛita*, as, ā, am, subtilized, made thin or minute. — *Sūkṣhmi-bhūta*, as, ā, am, become subtle or fine, minute. — *Sūkṣhmāilā* (°ma-clā), f. small cardamoms.

सूच *sūc* (thought by some to be properly a Nom. fr. *sūci*), cl. 10. P. *sūcayati*, *asūcāt*, *sūcayitum*, to pierce; to point out, indicate, show, prove, make manifest; to betray, reveal, inform against, inform; to indicate by gesture, gesticulate, communicate by signs, declare, relate, tell; to trace out, ascertain, spy out, spy: Pass. *sūcyate*, Aor. *asūci*: Intens. *sośiḍyate*.

Sūca, as, m. a pointed shoot or blade of Kuśa grass [cf. *sūkṣhma*]; (ā), f. piercing; making signs; gesticulation; spying out, sight, seeing.

Sūcaka, as, ikā, am, indicative, indicating, proving, making manifest; betraying, informing; (as), m. a piercer; a needle, any implement for perforating or sewing; a pointer out; an informer, tale-bearer, traducer, spy; a narrator, teacher, instructor; the manager or chief actor of a company; a Buddha; a Siddha; a villain, scoundrel; a demon, imp; a dog; a crow; a cat; a kind of fine rice. — *Sūcaka-vākya*, am, n. the information given by an informer.

Sūcāna, am, ā, n. f. the act of piercing or perforating, perforation; pointing out, indicating, indication, intimation; informing against, traducing, betraying; indicating by signs or gesture, gesticulation; hinting, hint; information, informing; teaching, showing, describing; spying out, espying, seeing; villainy, wickedness.

Sūcāniya, as, ā, am, to be pointed out or indicated, to be made known or communicated, to be informed.

Sūci, īs, or *sūci*, f. piercing, perforating [cf. *sūkṣhma*]; a needle; the point of a blade of grass, point of a bud, sharp point of anything; a kind of military array (according to Kullūka on Manu VII.

187. placing the sharpest and most active soldiers in front), a sharp file or column; a triangle formed by the sides of a trapezium produced till they meet; a cone, pyramid; indication by gesture, making signs, gesticulation; a particular mode of gesticulating or dancing; dramatic action; an index, table of contents, catalogue, (see *sūci-pattra*); (in astronomy) the earth's disc in computing eclipses (or corrected diameter of the earth). — *Sūci-khāta*, as, m. a sharp pyramid or pyramidal excavation, an excavation of a conical form, a pyramid, cone. — *Sūci-tā*, f. needle-work. — *Sūci-pattra*, as, m. 'having pointed leaves,' the pot-herb *Marsilea Quadrifolia* (= *sitāvara*). — *Sūci-pushpa*, as, m. the Ketaka tree, *Pandanus Odoratissimus*. — *Sūci-bhinna*, as, ā, am, divided into needles, split or bursting open at the points of the buds. — *Sūci-roman*, ā, m. 'having needle-like or sharp bristles,' a hog. — *Sūci-vat*, ān, atī, at, having a needle; having a pointed beak, &c., pointed; (ān), m. epithet of Garuḍa. — *Sūci-vadana*, as, ā, am, needle-faced; having a pointed mouth or beak; (as), m. the mongoose; a musquito. — *Sūci-sūti*, is, m. a kind of fine rice. — *Sūci-kaṭāha-nyāya*, as, m. the rule of the needle and the boiler, (a phrase used to denote that when two matters, one easy and the other more difficult and important, require to be done at once, the more simple should be despatched first.) — *Sūci-karman*, ā, n. needle-work. — *Sūci-dala*, as, m. a kind of pot-herb (= *sitāvara*). — *Sūci-pattra*, am, n. 'indicatory-leaf,' an index, table of contents, catalogue; (as, ā, am), having pointed leaves; (ā), f. a kind of *Dūrva* grass (= *ganḍa-dūrva*). — *Sūci-pushpa*, as, m. = *sūci-pushpa*. — *Sūci-bhedyā*, as, ā, am, to be pierced or penetrated by a needle; gross, thick, dense; palpable, tangible. — *Sūci-mukha*, as, ī, am, needle-mouthed, having a pointed beak or proboscis, pointed; (as), m. a bird; white *Kuśa* grass; a particular position of the hands; (ī), f. a female bird; (am), n. a diamond. — *Sūci-roman*, ā, n. a hog. — *Sūci-agra*, am, n. the point of a needle; (as, ā, am), needle-pointed, having a needle-like point, acuminated; pointed. — *Sūci-agra-sthūlaka*, as, m. a sort of grass, *Saccharum Cylindricum*. — *Sūci-āśya*, as, ā, am, needle-faced, having a pointed beak or mouth; (as), m. a rat; a particular position of the hands. — *Sūci-ālva*, as, m. a kind of pot-herb (= *sitāvara*).

Sūcika, as, m. any one who lives by his needle, a tailor, &c. [cf. *saucika*]; (ā), f. an elephant's trunk or proboscis; a needle [cf. *sūcaka*, p. 1130]. — *Sūcika-dhara*, as, m. 'having a trunk,' an elephant. — *Sūcika-bharaṇa* ('kā-āhl'?), am, n. a particular drug or medicament, (apparently used as a remedy for the bite of a serpent.) — *Sūcika-mukha*, as, ī, am, having a pointed mouth or head; having a needle-shaped point or end; (am), n. a shell, the conch shell.

Sūcīta, as, ā, am, pierced, perforated; pointed out, indicated, intimated, hinted; made known, indicated by signs or gestures, communicated, told, revealed; ascertained, known.

Sūcītarya, as, ā, am, = *sūcya*.

Sūcin, ī, inī, ī, piercing, perforating; pointing out, indicating; informing against, informing; spying out; (ī), n. a spy, informer; (inī), f. a needle; night.

Sūci, f. a needle; an index, &c. See *sūci* above.

Sūcya, as, ā, am, to be indicated or pointed out, to be made known, communicable.

सूत *sūt*, ind. an imitative sound. — *Sūt-kūra*, as, am, m. n. making the sound *sūt* or any sound expressive of impatience or aversion; snorting, snoring; roaring.

सूत *sūta*, &c. See p. 1118, col. 1.

सूति 3. *sūti*, is, f. (for *syūti*, fr. rt. *si*; for 1. *sūti* see p. 1117, col. 3; for 2. see p. 1118), sewing.

सूत *sūta*, as, ā, am (contracted fr. *su-datta*, q. v.), well given, entirely given.

सूत्र *sūttara*. See p. 1126, col. 1.

सूत्यान *sūthāna*. See p. 1126, col. 1.

सूतपर *sūtpara*, am, n. the distilling of spirituous liquor (= *surū-sandhūna*).

सूत्या *sūtyā*. See under rt. 3. *su*, p. 1117.

सूत्र *sūtr* (probably to be regarded as a Nom. fr. *sūtra* below; see *sūtraya*, col. 3), cl. 10. P. *sūtrayati*, *sūtrayati*, &c., to tie, bind, thread, string; to unbind, relax: Intens. *sosūtriyate*.

Sūtra, am, n. (fr. rt. *si*, 'to sew; but said to be connected with rt. *sūtr* above), a thread, string, line, cord; fibre, wire; a collection of threads; the sacred thread or cord worn by the first three classes, (see *yajñopavīta*, p. 804); the string or wire of a puppet or doll; a short rule or precept, axiom, aphorism (in morals, religion, or science; *iti sūtreṇa*, according to such an aphorism); a short and technical sentence or metrical line used as a memorial rule to aid in the acquirement of any system (and hence generally expressed in brief and obscure and sometimes symbolical language, intelligible only to those who possess the key to its interpretation, this key being sometimes given in separate Sūtras called *Paribhāṣās*, and the right understanding of a whole series or chain of rules depending on a knowledge of the *Adhikāra* or heading-rule and its influence [*anuvṛtti*] on those that follow; these short sentences and aphoristic rules, the use of which constitutes a most curious feature in the literary history of the Hindūs, appear to have been often mere aids to the memory of teachers—mere hints to guide lecturers in their oral explications; they were also especially useful in this way to the priests who had the management of a complicated ritual; any work or manual consisting of strings or long lines of the above aphoristic rules and sentences hanging together like threads, (though the term *sūtra* may possibly indicate not so much a line or series of rules as rules written on leaves which were kept together by strings; these Sūtra works form a sort of groundwork or foundation of teaching, not only in all religious ritual, but in philosophy, in grammar, and in the collateral subjects of accent, euphony, etymology, and prosody: thus in religion and ritual there are first the *Srauta-sūtras*, and among them principally the *Kalpa-sūtras*, founded directly on *Śruti*, q. v., and treating especially of ritual; they form a kind of rubric or directory to Vedic ceremonial, or in other words, a complete systematized guide to the rambling discursive *Brahmaṇas* as distinct from the Mantra portion of the Veda [see *brāhmaṇa*], giving concise rules for the performance of every kind of sacrifice; there are Sūtras of this kind by *Āśvalāyana* and *Sāṅkhyaṇa* for the *Rig-veda*; by *Kātyāyana* for the *White Yajur-veda*; by *Āpastamba*, *Baudhāyana*, and the *Mānavas* for the *Black Yajur-veda*; by *Lātyāyana*, the *Dhānyāṇa*, *Maśaka*, and *Gobhila* for the *Sāma-veda*; and by *Kuśika* for the *Atharva-veda*; there are also other kinds of Sūtras connected with ceremonial, viz. the *Gṛhya-sūtras* and *Sāmāyācārika* or *Dharma-sūtras* [often by the same authors, with special reference also to each separate Veda, and even placed by some, like the *Kalpa*, under the head of Sūtras founded on *Śruti*], which are really 'rules for domestic ceremonies and conventional customs,' and are sometimes called collectively *Smārta-sūtras* [as founded on *smṛiti* or 'tradition,' see *smārta*]; these led to the later *Dharma-sūtras* or 'law-books' attributed to *Manu*, *Yājñavalkya*, *Parāśara*, &c., the names of the authors of the Sūtras and of the law-books being often identical; in philosophy each system has its regular text-book of aphorisms written in Sūtras by its supposed founder, see *vedānta-sūtra*, *nyāya-s*,

sārkhya-s, *mīmāṃsā-s*, *vaiśeṣika-s*, *yoga-s*; in *Yākaṛaṇa* or grammar there are the celebrated Sūtras of *Pāṇini* in eight books, which are the groundwork of a vast grammatical literature, besides the *Uṇādi-sūtras* on certain affixes; in Vedic accent and phonetics there are the *Prātiśākhya*s [see *prātiśākhya*] and the *Phit-sūtras* of *Sāntana*; in etymology there are strings of Vedic words, and in prosody there are the Sūtras of *Pingala-nāga* on *Chandas*, including both Vedic and non-Vedic metres, and the *Nidāna-sūtra* on the metres of the *Sāma-veda* and Vedic metres generally: it should be borne in mind that the mixture of *Sloka*s in some of the *Prātiśākhya*s and in some more recent Sūtra works, though depriving them of the brevity strictly necessary to constitute Sūtras, does not prevent their being regarded as collections of aphoristic and memorial rules: with regard to grammatical Sūtras it is necessary to remember that all connecting words used as prepositions, however necessary to the sense, are omitted; thus, a word in the genitive case requires *sthāne*, 'instead of,' to be supplied; a word in the ablative requires *param*, 'after; a word in the instrumental requires *saha*, 'together with; a word in the locative, though sometimes to be translated in the ordinary way by prefixing 'in,' may often be used as a locative absolute, and *pare* must then be supplied, the sense being 'on such an affix or word coming after or following; the word *vā* is equivalent to 'optionally' or 'alternative'; any rule, law, canon, decree (in law &c.), — *Sūtra-kaṭṭha*, as, m. 'having Sūtras in the throat or mouth ready to be repeated,' a *Brāhman*; 'having lines on the throat,' a pigeon, dove; a wagtail. — *Sūtra-karman*, ā, n. 'rule-work,' carpentry. — *Sūtra-kāra*, as, m. the author or composer of Sūtras. — *Sūtra-kṛit*, t, m. 'Sūtra-maker,' the author of an aphorism or set of aphorisms. — *Sūtra-koṇa* or *sūtra-koṇaka*, as, m. a small drum shaped like an hour-glass and struck by a string and button (= *ḍamaru*). — *Sūtra-gaṇḍikā*, f. a kind of stick used by weavers in spinning threads. — *Sūtra-grāha*, as, ā, am, holding a thread. — *Sūtra-grāha*, as, ī, am, taking a thread. — *Sūtra-daraṇa*, N. of a class of *Cāraṇas* or Vedic schools who introduced various Sūtra works. — *Sūtra-tantu*, us, m. a thread, string, line. — *Sūtra-tarkuṭi*, f. a distaff, spindle. — *Sūtra-dhara*, as, m. = *sūtra-dhāra*. — *Sūtra-dhāra*, as, m. 'rule-holder, thread-holder,' a stage-manager, a director or principal actor who arranges the plot of a drama and takes a leading part in the prelude; a carpenter; the author of a set of rules or aphorisms; epithet of *Indra*. — *Sūtra-pīṭaka*, as, m., N. of one of the three collections of Buddhist writings (viz. those which prescribe rules for the laity, see *tri-pīṭaka*). — *Sūtra-pushpa*, as, m. 'thread-flowered,' the cotton plant. — *Sūtra-bhāt*, t, m. 'thread-cutter,' a tailor. — *Sūtra-bhṛit*, t, n. = *sūtra-dhāra*. — *Sūtra-madhya-bhū*, ūs, f. 'born amid threads or fibres,' the resin of *Shorea Robusta*; incense. — *Sūtra-yantra*, am, n. 'thread-machine,' a shuttle; a weaver's loom. — *Sūtra-vid*, t, m. 'a Sūtra-knower,' one versed in Sūtras. — *Sūtra-riṇa*, f. a kind of lute (= *tāṇukī*). — *Sūtra-veshṭana*, am, n. a weaver's shuttle; the act of weaving. — *Sūtrātman* ('*ra-āl*'), ā, ā, a, having the nature of a string or thread; (ā), m. 'soul-thread,' intellect having for its site the collective totality of subtle bodies; the soul. — *Sūtrālī* ('*ra-ālī*'), f. a string of beads &c. worn round the neck, necklace.

Sūtraṇa, am, n. the act of stringing together, arranging, putting in order; arranging in aphorisms.

Sūtraya, Nom. P. *sūtrayati*, *sūtrayati*, &c., to make a Sūtra or aphorism, arrange in the form of an aphorism, prescribe or declare in a Sūtra or aphorism, propound an aphorism.

Sūtrālā, f. a spindle, distaff.

Sūtrikā, f. a kind of dish or cake.

Sūtrita, as, ā, am, strung, arranged, methodized; ruled, directed or declared in a Sūtra; prescribed or enjoined in an aphorism, delivered in axioms.

Sūtrin, ī, īpi, ī, having threads or lines, having rules; (ī), n. a crow.

सूत्रामन् *sūtrāman*, ā, m. = *su-trāman*.

सूद 1. *sūd*, cl. I. A. *sūdate*, *sushūde*, *sūdim*, hurt, to strike, hurt, wound, kill, destroy; to effuse, pour out; to distil, flow; to eject (according to some); to deposit (according to some); cl. 10. or Caus. *sūdayati*, *-yitum*, Aor. *asūdhudat*, to strike, wound, kill, massacre; to incite, excite, urge on, animate, (according to Śāy. on Rīg-veda V. 5, 2. *sushūdayati* = *sushū prarayati*; *sūdayantu* = *karmasu prarayantu*, Rīg-veda IV. 40, 1); to cook, dress, season, prepare, purify; to preserve, (Śāy. *sūdayantu* = *rakshantu*, Rīg-veda IV. 39, 1); to pour out, effuse; to eject; to assent, agree, promise; Desid. *sūsūditshate*: Intens. *sośūdyate*, *sośūti*; [cf. Gr. *ovō* in *nav-ovōdō*, *nap-ovōdō*; Lett. *saudēt*, 'to destroy'.]

2. *sūd*, t, t, t, Ved. flowing, distilling, pouring forth, dropping, (in *havya-sūd*, q.v.)

Sūda, as, m. destroying, destruction, massacre; a destructive weapon, (Śāy. = *hinsakam* *śastram*, Rīg-veda X. 61, 2); pouring out, distilling, (Śāy. = *kshirayitri*, Rīg-veda IX. 97, 44); a well, spring, (in Naigh. III. 25. enumerated among the *kūpa-nāmāni*); cooking, a cook [cf. *sūpa*]; sauce, soup, seasoning; anything seasoned, a made dish; split pease; mud, mire; sin, fault (= *pāpa*); the Lodhra tree; = *śārathya*, q.v.; N. of a country in Kāśmīra. — *Sūda-karmān*, a, n. cook's work, cooking. — *Sūda-sālā*, f. 'cooking-room,' a kitchen. — *Sūdādhyaksha* ('*da-adh*'), as, m. a superintendent of cooking, overseer of the kitchen.

Sūdāna, as, ī, am, destroying, destructive, a destroyer; dear, beloved; (*am*), n. the act of destroying, destruction, killing; the act of assenting to or promising (= *angī-karāṇa*); the act of ejecting or throwing away (= *nīl-khepaṇa*).

Sūdayitum, us, us, u, Ved. inciting, urging on, animating, exciting, (Śāy. = *prarayitri*, Rīg-veda X. 64, 9.)

Sūdīta, as, ā, am, wounded, destroyed, killed.

Sūdītṛi, tā, trī, tṛi, destroying, a destroyer.

सूना *sūna*, sūnu. See p. 1118, col. 2.

सूनर *sūnara*, as, m. (probably for *sunara*), Ved. a good or excellent man, (Śāy. = *sobhana-munushya*, Rīg-veda V. 34, 7); 'a good leader,' epithet of Soma, (Śāy. = *sushūta rātrīnām netrā*, Rīg-veda VIII. 29, 1); (ī), f, Ved. a good or well-married or happy woman; epithet of the Dawn, (Śāy. = *janānām sushūta netrī*, Rīg-veda VII. 81, 1); (*as*, ī, am), well-disposed, friendly (Ved.).

सूना *sūnā*, f. (in Unādi-s. III. 13. said to be fr. rt. 3. *su*), any place where animals are killed or sacrificed; any place or utensil in a house where animals are liable to be accidentally destroyed, (of five kinds, see *sūnā*, *pañca-sūnā*); a slaughter-house; killing, hurting, injuring [cf. *sūduna*]; the sale of flesh or meat; the uvala or soft palate, (in this and the next sense perhaps connected with *sūna*); inflammation of the glands of the neck (commonly called mumps); a zone, girdle (according to some); a ray (according to some); a river (according to some). — *Sūnā-doshā*, as, m. the guilt incurred by destroying animals in any of the five *Sūnās*, (see above; cf. Manu III. 71.)

Sūnin, ī, m. one who keeps a slaughter-house, a butcher, flesh-seller, one who causes the death of animals, a hunter.

सूनृता *sūnṛita*, as, ā, am (thought to be fr. 5. *su* and rt. 1. *nṛit*), Ved. movable, quick, active, brisk, lively, cheerful, kind, agreeable, pleasant and at the same time true, (*sūnṛitā vāc* or *gīr*, 'cheerful words,' or, according to some, 'kind yet sincere language,' is one of the four things with which even the poorest man is expected to greet a guest, Manu III. 101; the sense 'true' may have

arisen from some fancied connection with *ṛita*, q.v.); fortunate, auspicious; dear, beloved; (*ā*), f. true and agreeable speech, (Śāy. = *priya-kita-vāc*); the goddess of true speech (= *vāg-devatā*, Rīg-veda I. 40, 3, and invoked as a goddess in X. 141, 2); excellent song; N. of Ushas, (Naigh. I. 8); food (= *anna*, Naigh. II. 7); N. of a wife of Uttānapāda; (*am*), n. true and agreeable speech, pleasant discourse; auspiciousness. — *Sūnṛitā-vāc*, k, k, k, truth-speaking, speaking politely and truthfully. — *Sūnṛitā-vat*, ān, āti, āt, Ved. having a pleasant or friendly voice, having excellent songs; (*āti*), f, N. of Ushas, (Naigh. I. 8). — *Sūnṛitā-van*, ā, arī, a, Ved. having a pleasant voice; (*arī*), f. epithet of Ushas.

सूनृद *sūnṛada*. See p. 1126, col. 2.

सूप *sūpa*, as, m. (in Unādi-s. III. 26. said to be fr. rt. 3. *su*, 'to distil' cf. *sūda*), sauce, condiment; soup, broth; split pease; a cook; one who lives by cooking for Sūdras (*sūdra-pākapajivīn*); a vessel, pot, pan; an arrow; [cf. Old Germ. *suf*, *sufan*, *sauftan*; Old Norse *sup*; Angl. Sax. *supan*.] — *Sūpa-kāra*, as, m. 'sauce-maker,' a cook. — *Sūpa-dhūpana* or *sūpa-dhūpana*, am, n. 'scenting sauce,' Asa Fetida. — *Sūpa-parṇi*, f. a sort of bean (= *mudga-parṇi*). — *Sūpa-prati*, ind. a little sauce or soup, (Pāp. II. 1, 9). — *Sūpa-sreshtha*, as, m. 'best of sauces,' a sort of bean. — *Sūpāṅga* ('*pa-an*'), am, n. 'sauce-ingredient,' Asa Fetida.

सूपस्क *sūpaskara*, *sūpastha*. See p. 1126, col. 2.

सुभर्व *sū-bharva*, as, ā, am, Ved. (for *su-bharva*; see rt. *bharv*), well-fed, having good food or pasture, (Śāy. = *sobhana-bhaktsha*, Rīg-veda X. 94, 3; = *sobhana-āraṇa*, Rīg-veda X. 103, 5.)

सूम *sūma*, as, am, m. n. (in Unādi-s. I. 144. said to be fr. rt. 4. *su* or 3. *sū*), the sky, heaven; milk; water.

सूमय *sū-maya*, as, ī, am (for *su-maya*), Ved. abounding in happiness, very successful, (Śāy. = *su-sukha*.)

सूयवस *sū-yavasa*, &c. See p. 1126, col. 2.

सूर *sūr* = rt. *sūr*, cl. 4. A. *sūryate*, &c., to hurt, kill; to be firm; to make firm, &c., (see rt. *sūr*.)

Sūraṇa, as, m. = *sūraṇa*, the esculent root Arum Campanulatum.

Sūrpa, as, ā, am, hurt, injured.

सूर *sūra*, as, m. (in Unādi-s. II. 24. said to be fr. rt. 4. *su* or 3. *sū*, but probably connected with 2. *svar*, originally *suvar*, from which a form *sūr* appears to have been derived, see Rīg-veda VI. 49, 3), the sun; N. of the father of the seventeenth Arhat of the present Avastarpiṇi; the swallow-wort, *Calotropis Gigantea* (= *arka*); the Soma; a wise or learned man, teacher; a hero, king, (in these senses probably for *sūra*, q.v.); (ī), f, N. of Kuntī (as married to the Sun before her marriage with Pāṇdu); black mustard, = *rāja-varshapa*; [cf. Lat. *sol*; Goth. *sunna*, 'the sun'; Lith. *saule*.] — *Sūra-śakshas*, ās, ās, as, Ved. sun-eyed; radiant as the sun. — *Sūra-varman*, ā, m., N. of a poet. — *Sūra-suta*, as, m. 'son of the Sun,' N. of Saturn; [cf. *sauri*.] — *Sūra-vīta*, as, m. 'charioteer of the Sun,' N. of Aruṇa (or the Dawn personified). — *Sūrā-pagā* ('*ra-ap*'), f. 'river of the gods,' epithet of the Ganges. — *Sūrāsana-deśa* ('*ra-ās*'), as, m., N. of a district.

Sūri, īs, m. the sun; a learned man, sage; a priest; a worshipper, praiser, (Śāy. = *stotṛi*); a title commonly given to Jaina teachers; N. of Kṛishṇa; a kind of plant (= *bhujanga-ghātīn*).

Sūrīn, ī, īpi, ī, wise, learned; (ī), m. a wise or learned man, scholar.

Sūrī, f, N. of the wife of Sūrya, (see under *sūra* above.)

Sūrya, as, m. (perhaps originally *suvar-ya*, or, according to some, *savar-ya*, *savar* being for *sa-van*, cf. the etymology of *sūra*, col. 2; according to Vopadeva fr. rt. *sri*), the Sun or its deity, (the name Sūrya being generally distinguished in the Veda from Savitṛi, q.v., and Āditya, q.v., as belonging to a distinct god; from some passages, however, it would appear that these names are intended to be interchangeable as representing various forms of one and the same divine personality; in the later mythology Sūrya as Savitṛi is reckoned as one of the twelve Ādityas or emblems of the Sun in the twelve months of the year; by Yaska, Nirukta VII. 5, he is regarded as one of the original Vedic triad, his place being in the sky, while that of Agni is on the earth, and that of Indra is in the atmosphere; many hymns or parts of hymns in the Rīg-veda are in praise of Sūrya, e.g. I. 50, I. 115, IV. 13, VII. 60, X. 37, X. 170; sometimes he is called son of Dyaus, sometimes of Aditi; in one passage Ushas, the Dawn, is his wife, in another he is styled the child of the Dawns; he moves through the sky in a chariot drawn by seven ruddy horses or mares [see *saptāśva*, *harit*, *harid-āśva*, *sundhyu*]; he is described as the eye of Mitra and Varuṇa, and sometimes of Agni; he is all-seeing, ever beholding the good and bad deeds of mortals, the preserver of all things stationary and moving; in other passages he is represented as holding a somewhat secondary position, being made to shine or have his path prepared for him by Mitra and Varuṇa, by Arjuna, by Indra, by the Dawns, and others; the long hymn, Atharva-veda XIII. 2, is entirely in his praise; there is another addressed to the Sun, called Bhānu, in Mahā-bhārata, Vana-parvan 166, &c.; and in the Yuddha-kāṇḍa of the Rāmāyaṇa [VI. 106, Bombay edit.], Rāma, when about to do battle with Rāvaṇa, is told by Agastya to repeat a hymn, called Āditya-hṛdaya, to the Sun, there called Vivasvat, and identified with Āditya, Savitṛi, Sūrya, Pūshan, and in fact with Brahmā, Vishṇu, Śiva, and all the other gods; in the later mythology the seven-horsed chariot of Sūrya is said to be driven by Arjuna or the Dawn as its charioteer, who is represented without legs; the Sun, whether named Sūrya or Vivasvat, has several wives, see *sūryā* below, and cf. *sa-varṇā*, see also *chāyā*, *sañ-jñā*, *asvini*; by Sāñjñā he had two children, Yama and Yamañā, q.v.v.v.; by Āsvini, the two Āśvins; by Kuntī, before her marriage with Pāṇdu, he had Kārya, q.v.; and he is also supposed to be the father of Manu Vivasvata, and to be the progenitor of one of the two great lines of Hindū kings [see *sūrya-vaṇḍa* below]; seven Sūryas are sometimes mentioned, which are probably the seven planets, the Sun being regarded as a planet by Hindū astronomers; ninety-four synonyms of Sūrya are commonly given, and his epithets are almost innumerable; at the end of a Kalpa he is called Kāla-sūrya; a symbolical expression for the number twelve (in allusion to the sun in the twelve signs of the zodiac); the swallow-wort (either *Calotropis* or *Asclepias Gigantea*, = *arka*); N. of the son of Bali; of a Dānava; of an astronomer (= *sūrya-dāsa*); epithet of Śiva; (*ā*), f. the wife of Sūrya or the Sun, (also called Sāñjñā, q.v.); the daughter of Sūrya or the Sun, (see Rīg-veda I. 116, 17; also described as daughter of Savitṛi and wife of the Āśvins, and in other places as married to Soma; in Rīg-veda I. 119, 2. she is called Ūrjāni, and in VI. 55, 4, VI. 58, 4. the sister of Pūshan, q.v., who is described as loving her, and receiving her as a gift from the gods; according to some she represents a weak manifestation of the Sun; Sūryā Savitṛi is regarded as the authoress of the Sūryā-śukta, Rīg-veda X. 85; in Naigh. I. 11. Sūryā is enumerated among the *vān-nāmāni*; the hymn about the marriage of Sūryā (= *sūryā-śukta*, q.v.); a new bride; a drug; the colocynth or bitter gourd; [cf. Gr. *ῥῥῥῥ*; Lat. *sol*; Goth. *sunna*, *sunno*, *sanil*; Angl. Sax. *sunna*, *sunne*, *sun*.] — *Sūrya-kamala*, am, n. the sunflower,

Śrīvan, *ā*, *arī*, *a*, Ved. one who goes or creeps or moves, (*Sāy.* = *saraṇa-sīla*); (*ā*), m. epithet of Praja-pati; = *visarpa*; = *vridhī*, these meanings are made fem. by *Śabda-k.*); (*arī*), f. a stream, river: a mother (according to *Śabda-k.* = *mātā*).

Śritvara, as, ī, am, going, moving, creeping, proceeding, flowing.

Śritvā, ind. having gone or proceeded, having approached.

Śridara, as, m. a snake.

Śridāku, us, m. (according to Uṇādi-s. III. 78. fr. rt. *śri* above); fire; air, wind; a deer (= *mṛiga*); Indra's thunderbolt; the disk or orb of the sun; (*us*), f. a river, stream.

Śrimara, as, ā, am, going, going well or quickly; (*as*), m. a kind of animal; (according to some) a young deer.

सुक्र *sri-kaṇḍu*, us, f. (see *kaṇḍu*), the itch, itching.

सुकाल *śrikāla*, as, m. (= *śrikāla*), a jackal; [cf. *śrigāla*.]

सृक् *śrikka*, am, n. (probably fr. rt. 1. *śrij* below; according to Sāy. *phenasya śrashtī*, 'the emitter of saliva'), the corner of the mouth.

Śrikkāṇi, f. (according to Śabda-k.) the corner of the mouth.

Śrikkan, a, n. the corner of the mouth; (*aṇi*), n. du. the two corners of the mouth.

Śrikkiṇi, f. = *śrikkaṇi* above.

Śrikkin, i, n. the corner of the mouth; (*iṇi*), n. du. the two corners of the mouth, (but according to Śabda-k. the crude form is *śrikki*.)

Śriksa, am, n. = *śrikka* above.

Śrikkāṇi, f. (according to Śabda-k.) = *śrikkaṇi* above.

Śrikan, a, n. = *śrikkan* above, (in Rīg-veda I. 164, 28. and Atharva-veda IX. 10, 6. the form *śrīkvaṇam*, acc. masc., occurs; this is by some translated 'the mouth,' but according to Sāy. 'the corner of the mouth,' according to Yaska, Nirukta XI. 42, = *śaraṇa*); (*aṇi*), n. du. the two corners of the mouth.

Śrikkāṇi, f. (according to Śabda-k.) = *śrikkaṇi* above.

Śrikkvīn, i, n. = *śrikkin* above; (*iṇi*), n. du. the two corners of the mouth (according to Śabda-k. the crude form is *śrikkvī*).

सृक् *śrik-kṛi*, cl. 8. P. -*karoti*, &c., to make the inarticulate sound *śrik*.

सृगाल *śrigāla*, as, m. (= *śrigāla*), a jackal; a particular Daitya or demon.

सृङ्गा *śringā*, f. a kind of garland made of jewels.

सृज् 1. *śrij* (connected with rt. *śri*), cl. 6. P. *srijati* (Ved. and ep. also A. -*te*), *sarja* (2nd sing. *sasarijitha* or *sasrashtha*, 1st pl. A. Ved. *sasrijmahe* or *sasrihmahe*), *śrakshyati*, *asrīkshat*, cl. 4. A. *śrijyate*, *asrīje*, &c., (Ved. forms *asrigram*, *asrigran* or *asrigran*, *asasrigram*, Rīg-veda X. 31, 3), *śrashtum*, to let go, let loose; to emit, send forth, let flow, pour out, shed, effuse; to let off, throw, cast; to create, produce, make; to procreate, beget; to put on, place on, apply; to send away, abandon, leave, quit; to be let loose or sent forth (cl. 4. A.): Pass. *śrijyate*, Aor. *asariji*, to be made or created; to be left or abandoned: Caus. *sarjayati*, -*yitum*, Aor. *asasarijat* or *asarijat*, to cause to let loose, let go, create, &c.: Desid. *sarīkshati*, -*te*: Intens. *sarisriyate*, &c.

Sarga, *sarja*, *sarjana*, &c., see pp. 1093, 1094. *Sasrijāna*, as, ā, am, Ved. being let loose, let go, (Sāy. = *śrijyamāna*, Rīg-veda VII. 8, 2); created.

2. *śrij*, t, t, t, creating, a creator. *Śrijat*, an, *ati* or *anti*, at, shedding. *Śrijamāna*, as, ā, am, Ved. creating, producing. *Śrijaya*, as, m., Ved. a kind of bird. *Śrijāna*, as, ā, am, let go, poured out. *Śrijikā-kshāra*, as, m. = *sarjikā-kshāra*, natron, alkali.

Śrijya, as, ā, am, to be let go or emitted; to be created, &c.

Śrijyamāna, as, ā, am, being let go, being let loose; being made or created.

Śriṣṭa, as, ā, am, let go, let loose; poured out, emitted; given away; created, made; ascertained; sent away, abandoned, deserted, left; joined, attached, connected; ornamented, adorned; abundant, much, many.

Śriṣṭavat, ān, *atī*, at, one who has let go or created or made.

Śriṣṭi, īs, f. letting go, letting loose, emission; giving away, gift; creation, procreation, creating; the creation of the world, (*manoratha-s*), mental creation, fiction of the imagination; nature, natural property or disposition; the existence of properties or qualities; the absence of properties. — *Śriṣṭi-kartri*, tā, m. a creator, maker. — *Śriṣṭi-khaṇḍa*, N. of the first book of the Padma-Purāṇa. — *Śriṣṭi-pradā*, f. 'causing procreation,' a particular shrub (= *garbha-dātri*).

Śriṣṭvā, ind. having let go; having created; having abandoned.

सृजय *śrinjaya*, as, m., N. of a son of Deva-vāta (Ved.); N. of several kings; (*ās*), m. pl., N. of a people (said to have been allies of the Pañcālas).

सृजरी *śrinjari*, f., N. of a wife of Bhajamāna.

सृप् *śrip* (connected with rt. *śri*), cl. 1. P. *sarpati* (ep. also A. -*te*), *sasarpa* (1st du. *sasripiva*), *sarpsyati* or *sarpsyati*, *asripat*, *asārsit* or *asārsit*, *sarptum* or *sarptum*, to creep, crawl; to go, move: Pass. *śripyate*, Aor. *asari*: Caus. *sarjayati*, -*yitum*, Aor. *asarijat* or *asasarijat*, to cause to creep, cause to go, &c.: Desid. *sarīpsati*: Intens. *sarisripyate*, *sarisarpi*; [cf. Gr. *ἐρπ-ω*, *ἐρπ-ύξ-ω*, *ἐρπ-ερό-ν*, *ἐρπ-η(τ)-ς*, *Σαρπηδών*, (according to some also) *πέπ-ω*, &c.: Lat. *serp-o*, *serp-en(t)-s*, *serp-ula*, *Pro-serp-ina* (?), *rep-o* (probably for *srep-o*): Old Germ. *slēth*, 'to creep'; (according to some also) *slif* for *slif*, 'to glide': Mod. Germ. *schleife*: Angl. Sax. *slipan*: Lith. *slenkū*, 'to creep'; *reptoju*, 'to creep with hands and feet'; Hib. *sleagaim*, 'to sneak.']

Sarpa, &c. See p. 1094.

Sriptā, as, ā, am, crept, crawled; gone, going. *Sripti*, īs, f. creeping, crawling; going, moving. *Sriptvā*, ind. having crept or crawled; having gone.

Śripa, as, ā, am, creeping, going, proceeding, gliding, (Sāy. = *sarpana-sila*, *prasrita*); (*as*), m. the moon. — *Śripa-karasma*, as, ā, am, Ved. one whose hands are extended or mighty, (Sāy. = *prasrita-bāhu*). — *Śripa-dānu*, us, us, u, Ved. constantly giving, (Sāy. = *avīchedena dhanāni prayacchat*, Rīg-veda I. 96, 3); (perhaps according to some) possessed of flowing rain. — *Śripa-bhojas*, ās, ās, as, Ved. conferring extended enjoyment. — *Śripa-vandhura*, as, ā, am, Ved. (according to some) having a wide fore part.

सृपाट *śripāṭa*, as, m. a kind of measure.

Śripāṭikā, f. the beak of a bird.

Śripāṭi, f. a kind of measure; (according to Śabda-k.) = *rakta-dhārā*.

सृबिन्द *śribinda*, as, m., Ved., N. of a demon (an enemy of Indra).

सृम् *śribh* or *śrimbh*, cl. 1. P. *sarbhati*, *śrimbhati*, &c., to kill, slay, injure; [cf. rt. *śibh*, *śribh*.]

सृ *śri* [cf. rts. *śrī*, *svrī*], cl. 9. P. *śrināti*, &c., to hurt, injure, kill.

Sirna, as, ā, am, (according to Śabda-k.) hurt, injured.

Sirni, īs, f. (according to Śabda-k.) injury, hurt.

सेक् *sek* (= rt. *srek*), cl. 1. A. *sekate*, &c., to go, move.

सेक *seka*, *sektri*, &c. See p. 1113, col. 2.

सेचक *śeṭaka*, *śeṭana*, &c. See p. 1113, col. 2.

सेतु *setu*, us, m. (said to be fr. rt. *sit*), a water-melon; a kind of cucumber, Cucumis Madraspatanus.

सेतिकरण *seti-karaṇa* (*sa-it*^o), as, ā, am, having the word *iti*, followed by *iti* (as in the Pāda text of the Rīg-veda; cf. *śahetikaṇa*).

सेतिका *setikā*, f., N. of Ayodhyā.

सेतु *setu*, us, m. (according to Uṇādi-s. I. 70. fr. rt. *st*, 'to bind'), a ridge of earth, mound, bank, causeway, dike, dam, any raised piece of ground separating fields (serving as a boundary or as a passage during inundations); a landmark; a bridge; a pass, defile, mountain road or track; a boundary, limit; a barrier or obstruction of any kind; an established institution, fixed rule or law; epithet of the Praṇava or sacred syllable Om (which is said to be *muntrāṇām setuh*); the tree Cratēva Roxburghii or Tapia Cratēva (= *varana*, *varuna*); N. of a king; of a place. — *Setu-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Setu-bandha*, as, m. the forming of a causeway or bridge; the ridge of rocks extending from the south extremity of the Coromandel coast towards the island of Ceylon (supposed to have been formed by Hanumat as a bridge for the passage of Rāma's forces against Rāvaṇa); any causeway, bridge, dike, &c.; N. of a poem. — *Setu-bhedin*, i, *ini*, i, breaking down barriers; removing obstructions; (i), m. the medicinal plant Danti, q. v. — *Setu-mangala-tantra*, am, n., N. of a Tantra work. — *Setu-vṛiksha*, as, m. the tree Cratēva Roxburghii.

Setavya, as, ā, am, to be bound, to be fastened together.

Setuka, as, m. a bank, causeway, bridge, pass; the tree Cratēva Roxburghii.

Setri, tā, *tri*, *tri*, one who binds, binding, fastening; that which binds, a bond, fetter.

Setra, am, n. a bond, ligament, fetter.

Seru, us, us, u, binding, tying, fastening.

सेदिवस् *sedivas*. See p. 1055, col. 2.

सेध *sedha*, &c. See rt. 1. *sidh*.

सेन *senā* (*sa-inā*), as, ā, am, having a lord, possessing a master or leader.

सेनक *senaka*, as, m., N. of a grammarian.

सेना *senā*, f. (in Uṇādi-s. III. 10. said to be fr. rt. *st*, 'to bind'; according to some fr. *senā* above), an army, armament, armed force; an Army personified as the wife of Kārttikeya; N. of the mother of the third Arhat of the present Avasarpini. — *Senā-jit*, t, m. (for *senā-jit*), a proper N. — *Senā-kalpa*, as, m. epithet of Siva. — *Senāgra* ('*nā-ag*'), am, n. the front or van of an army. — *Senāgra-ga*, as, m. 'going at the front of an army,' the leader of an army, general. — *Senāgra* ('*nā-an*'), am, n. a component part of an army (supposed to be constituted of four divisions, viz. elephants, chariots, cavalry, and infantry). — *Senā-āra*, as, i, am, going with or accompanying an army; (*as*), m. a soldier; a sutler, camp-follower. — *Senā-jū*, us, īs, u, Ved. inciting an army, outstripping a host. — *Senā-ni-veśa*, as, m. the camp of an army. — *Senā-ni*, īs, m. (acc. *senānyam*, loc. *senānyām*, see Gram. 126. d), the leader of an army, commander, general; N. of Kārttikeya (god of war); epithet of a die (the head of a host of dice); N. of one of the eleven Rudras (according to some); of a son of Dhṛita-rāshṭra. — *Senā-pati*, īs, m. 'army-chief,' a general; N. of Kārttikeya; of Siva. — *Senā-pati-tva*, am, n. generalship. — *Senā-parīcchad*, t, t, t, surrounded by an army. — *Senā-pura*, am, n., N. of a city. — *Senā-prishṭha*, am, n. the rear of an army. — *Senā-bhanga*, as, m. the breaking of an army, rout, disorderly flight. — *Senā-mukha*, am, n.

a division or battalion of an army, a company consisting of three Patis (or three elephants, three chariots, nine horse and fifteen foot; see *patti*); a mound or covered way in front of a city gate. — *Senā-yoga*, as, m. the equipment of an army. — *Senā-raksha*, as, m. 'army-protector,' a guard, sentinel. — *Senā-vindu*, us, m., N. of a king.

Senaya, Nom. P. *senayati*, &c. See *abhi-she-naya*, p. 68, col. 2.

Senya, as, ā, m, Ved. belonging to an army, resembling an army.

Saināpatya, am, n. (fr. *senā-pati*), the office of a general, command of an army, generalship.

Sainika, as, i, am, relating or belonging to an army, military, martial, drawn up in martial array; (as), ni. an army-man, soldier; a guard, sentinel; a body of forces in array.

Sainya, as, m. a soldier, one under arms, one drawn up in martial array; a guard, sentinel; (am), n. an army. — *Sainya-prishtha*, am, n. the rear of an army. — *Sainyādhipati* ('ya-adh'), is, or *sainyādhyaksha* ('ya-adh'), as, m. 'army-overseer,' a general, commander.

सेन्द्र *sendra* (sa-in°), as, ā, am, accompanied by Indra, together with Indra.

Sendragana (sa-in°), as, ā, am, together with the troops of Indra.

Sendraūpa (sa-in°), as, ā, am, along with the bow of Indra.

Sendrāyudha-tadit ('ra-āy'), t, t, t, with a rain-bow and lightning.

Sendrāyudha-purogama, as, ā, am, preceded by the rain-bow.

सेन्द्रिय *sendriya* (sa-in°), as, ā, am, having organs of sense, with the organs of sense.

सेफ *sepha*, as, m. (= *śepha*, q.v.), the penis.

सेमन्ती *semantī*, f. the Indian white rose. *Semantikā*, f. = *semantī* (according to some).

सेराह *serāha*, as, m. a horse of a milk-white colour (= *pīyūsha-carāṇśva*).

सेरु *seru*. See under *setu*, p. 1134, col. 3.

सेर्य *serhya* (sa-ir°), as, ā, am, full of envy or jealousy; (am), ind. enviously, with jealousy.

सेल् *sel*, cl. I. P. *selati*, &c. = rt. *śel*, q.v.

सेलु *selu*, us, m. the tree *Cordia Myxa* (see *selu*); N. of a river.

सेल्हार *selhāra*, as, m., N. of a family.

सेव *sev* (thought to be connected with rt. *sap*), cl. I. A. *sevate* (sometimes also P. *sevati*), *siseve*, *sevishyate*, *asevishṭa*, *sevitum*, to follow, go after, seek, pursue; to wait upon, serve, honour, obey, worship, gratify; to love, attend to, devote or apply one's self to, cultivate, study, practise, perform, do; to use, enjoy; to enjoy (sexually); to frequent, dwell in, inhabit; to watch over, protect, guard; Pass. *sevyate*, to be followed or served, &c.: Caus. *sevatyati*, -*yitum*, Aor. *asisevat*, to serve, honour, worship: Desid. *sisevishate*, -*ti*: Intens. *seshevryate*; [cf. Gr. *σέβωμαι*; perhaps Goth. *sai-vala*, 'soul'; Old Germ. *sela*.]

1. *sevaka*, as, ā, am (for 2. see col. 2), serving, waiting or attending upon, worshipping; practising; servile, dependent; (as), m. a servant, attendant; a worshipper, votary. — *Sevakottama* ('ka-ut'), as, ā, m. f. best of servants.

2. *sevana*, am, n. (for 2. see col. 2), the act of following, serving, service; devotion or addition to, being fond of, fondness for, using, practising, adopting, enjoying; carnal enjoyment; frequenting, dwelling in.

3. *sevaniya*, as, ā, am (for 2. see col. 2), to be followed; to be practised; to be served or waited on, to be honoured.

Sevamāna, as, ā, am, following, pursuing, serving, attending on; practising, being addicted to, using, employing, &c.

Sevā, f. service, attendance, servitude; worship, homage; devotion or addiction to; use, practice, employment; resorting to, frequenting. — *Sevā-kāku*, us, f. change of voice in service (i.e. sometimes speaking loudly, sometimes softly, sometimes angrily, sometimes sorrowfully). — *Sevā-dharma*, as, m. the duty or rule of service; the functions or obligations of service. — *Sevā-bhrit*, t, t, t, maintaining service, doing service, serving. — *Sevāvalamba* ('vā-av'), as, ā, am, depending on the service of another. — *Sevā-ryarahāra*, as, m. the practice of service.

Sevi, n. (according to Śabda-k.) the jujube (= *badara*); an apple (in this sense probably fr. Persian *sel*).

Sevikā, f. a kind of sweetmeat.

Sevita, as, ā, am, followed, pursued; served, attended on, obeyed, honoured, worshipped, adored; protected, preserved; practised, used; infested or frequented by; (am), n. the jujube (= *badara*); an apple (= *sevi*). — *Sevita-manmatha*, as, ā, am, addicted to love or amorous enjoyments.

Sevitavya, as, ā, am, = I. *sevaniya*.

Sevitrī, tū, trī, trī, serving, worshipping; a servant, attendant, worshipper; addicted or devoted to.

Sevin, i, inī, i, following, pursuing, serving, obeying, honouring; practising, using; dwelling in, frequenting; (i), m. a servant. — *Sevi-tva*, am, n. service, obedience, devotion; the state of one who dwells in or inhabits.

Servya, as, ā, am, to be served or obeyed, to be worshipped or honoured, honourable; to be practised, to be used or employed or enjoyed; to be taken care of or guarded; (as), m. the *Āsvattha* tree; the *Hijjala* plant; (ā), f. the parasitical plant *Vandā*; (am), n. the root of *Andropogon Muricatus*. — *Servya-tā*, f. or *servya-tva*, am, n. the condition of being worthy of honour, honourableness, rank, eminence, worth. — *Servya-sevaka*, au, m. du. served and server, master and servant.

Servyamāna, as, ā, am, being served or waited on, being attended on.

सेवक 2. *sevaka*, as, m. (fr. rt. *siv*; for 1. *sevaka* see col. 1), one that sews, a sewer; a sack.

2. *sevana*, am, n. (for 1. see col. 1), the act of sewing, darning, stitching (= *sivana*); a sack; (i), f. a needle; a seam; (in anatomy) a suture or peculiar seam-like union of parts (of which there are seven in the body, viz. the five sutures of the cranium, the frenum of the tongue, and that of the glans penis).

3. *sevaniya*, as, ā, am (for 1. see col. 1), to be sewn or stitched together.

सेवकालु *sevakālu*, us, m. a kind of plant (= *niśā-bhargā*, commonly called *Dugdhapayā*).

सेवती *sevatī*, f. the Indian white rose.

सेवधि *seva-dhi*, is, m. (for *seva-dhi*, q.v.), one of the nine treasures of Kuvera, a divine treasure; a treasure.

सेष्मियाण *seśmīyāṇa*, as, ā, am (fr. the Intens. of rt. *smi*), Ved. (according to some) smiling much, continuing to smile.

सेश्वरसाङ्ख्य *seśvara-sāṅkhyā* (sa-iś°), as, m. the theistical branch of the *Sāṅkhyā* school of philosophy.

सेहान *sehāna*, as, ā, am (Perf. part. A. fr. rt. I. *sah*), one who has overcome, overcoming, conquering, (Sāy. = *abhi-bhavat*).

सेहुण्ड *sehuṇḍa*, as, m. a kind of *Euphorbia* (= *sihuṇḍa*).

सै *sai* [cf. rts. 3. *sū*, 1. *so*], cl. I. P. *sāyati*, *sasau*, *sātum*, to waste away, decline.

सैह *sainha*, as, i, am (fr. *siṅha*), belonging to lions, leonine, lion-like.

Sainhika, as, i, am, lion-like, leonine; (as), m., N. of Rāhu or the personified ascending node (= *sainhikeya* below).

Sainhikeya, as, m. (fr. *siṅhikā*, q.v.), a metonymic of Rāhu, q.v.; (ās), m. pl., N. of a class of *Dānavas*.

सैहल *sainhala*, as, i, am (fr. *siṅhala*), belonging to Ceylon; produced or growing in Ceylon; (i), f. a kind of plant (= *siṅha-pippali*).

सैकत *saikata*, as, i, am (fr. *sikatā*), sandy, gravelly, having sandy soil; (am), n. a sand-bank; an island with sandy shores; any bank or shore. — *Saikatu-val*, ān, āti, at, possessing sand-banks. — *Saikateshṭa* ('ta-iśh'), am, n. 'loved by sandy soil,' ginger.

Saikatika, as, i, am, belonging or relating to sand-banks; fluctuating, living in doubt and error, = *sandeha-jivin*; (as), m. a religious mendicant; an ascetic; (am), n. a thread worn round the wrist or neck to secure good fortune (= *mangala-sūtra*); = *mātri-yātrā* (according to Śabda-k.).

सैतव *saitava*, as, m., N. of a preceptor.

सैतवाहिनी *saitavāhinī*, f. (fr. *sita* + *vā-hinī*), N. of the river *Bāhu-dā*, q.v.

सैदान्तिक *saidhāntika*, as, i, am (fr. *sid-dhānta*), belonging or relating to a dogma or established truth; one who knows the real truth; relating to an astronomical text-book or to any scientific text-book.

सैनापत्य *saināpatya*, *sainika*. See col. 1.

सैन्धव *saindhava*, as, i, am (fr. *sindhu*), produced or born in *Sindh* or in the country near the *Indus*; belonging to the *Indus*; river-born; belonging to the sea, oceanic, marine, aquatic; (as), m. a horse (particular one bred in *Sindh*); N. of a Muni; of a family; of a country; (as, am), m. n. a kind of rock-salt (found in the country near the *Indus*); (i), f., N. of one of the *Rāgiṇīs* or personified musical scales; (am), n. (in dramatic literature) a kind of song in *Prākṛit* words accompanied with music expressive of disappointment in the keeping of an assignation; (ās), m. pl. the people inhabiting *Sindh* or the country near the *Indus*. — *Saindhava-ghana*, as, m. a lump of salt. — *Saindhava-silā*, f. 'Sindh-rock,' a kind of rock or fossil-salt. — *Saindhavarāṇya* ('va-ar°), as, am, m. n. the jungle district of *Sindh* or the *Indus*.

Saindhavaka, as, i, am, belonging or relating to the *Saindhavas*; (as), m. a miserable inhabitant of *Sindh*.

Saindhavāyana, as, m., N. of a teacher of the *Atharva-veda*; (ās), m. pl., N. of a family (supposed to have been descended from *Viśvā-mitra*).

सैन्धी *saindhī*, f. (according to Śabda-k.) spirituous liquor (especially that prepared from the fermented juice of the palm).

सैन्य *sainya*. See col. 1.

सैमन्तिक *saimantika*, am, n. (fr. *śimanta*), red-lead (so called because used to make a mark along the parting of the hair).

सैरन्ध्र *sairān-dhra*, as, m. (probably fr. an unused word *siran-dhra*, derived fr. *sira*, 'a plough,' + *dhra* for *dhara*, 'holding,' cf. *mahi-dhra*, *an-sa-dhri*), a kind of menial or domestic servant (employed to dress his master, and, though not a slave, required to perform various servile offices; he is employed also in the chase, and constitutes a kind of mixed tribe or caste, being originally the offspring of a *Dasyu* and an *Ayogava* female; see *Manu* X. 32); any menial servant or attendant; (i), f. a maid-

servant or female attendant in the women's apartments (= *bhujishyā*), a woman of the mixed tribe described above; an independent female artisan working in another person's house; epithet of Draupadi, wife of the Pāṇḍava princes, (when these five princes entered the service of king Virāṭa in various disguises, Draupadi became servant-maid and needlewoman in the same king's household; see *Mahā-bh. Virāṭa-parvan* 77.)

Sairindhra for *sairan-dhra* above.

Sairindhri for *sairan-dhri* above.

सैरावत् *sairāvat*, *ān*, *atī*, *at* (according to *Sāy.* connected with *irā*, 'food'; according to others perhaps connected with *sira*), *Ved.* having plenty of provisions (said of a ship).

सैरिक *sairika*, *as*, *ī*, *am* (fr. *sira*), relating or belonging to a plough; having furrows; (*as*), *m.* a plough-ox; a ploughman.

Sairiya or *sairiyaka*, *as*, *m.* 'turned up by the plough,' the plant *Barleria Cristata*.

Saireya or *saireyaka*, *as*, *m.* = *sairiya* above.

सैरिन्ध्र *sairindhra*. See under *sairandhra*.

सैरिभ *sairibha*, *as*, *m.* (probably connected with *sira*), a buffalo; Indra's heaven, *Svarga*.

सैर्य *sairya*, *as*, *m.*, *Ved.* a kind of grass.

सैवाल *saivāla*, *am*, *n.* (= *śaivāla*), the aquatic plant *Vallisneria*.

सैसक *saisaka*, *as*, *ī*, *am* (fr. *sīsa*), leaden, of lead.

सो 1. *so* (usually found with prepositions, see *ava-so*, *vy-ava-so*, *adhy-ava-so*, *pary-ava-so*, &c.), cl. 4. *P. syati*, *sasau* (2nd sing. *sasītha* or *sasātha*, 1st du. *sasīva*), *sasyati*, *asāt* or *asāsīt*, *Prec. seyāt*, *sātum*, to destroy, kill; to bring to an end, finish, complete: *Pass. siyate*, *Aor. asāyī*: *Caus. sāyayati* (or, according to some, *sāpayati*), &c.: *Desid. sishāsati*: *Intens. seshiyate*, *sāsati*, *sāseti*.

Sāya, *as*, *m.* end, close, &c. See p. 1109, col. 1. 3. *sita*, *as*, *ā*, *am* (for 1. see under *rt. si*; for 2. see p. 1113, col. 2), destroyed, brought to an end, finished, completed, concluded; ascertained, known; (*as*), *m.* an arrow (probably for *śita*, cf. *sāyaka*, *sāyaka*). — *Sitāgra* ('*ta-ag*'), *as*, *m.* = *śitāgra*, a thorn.

3. *siti*, *is*, *f.* destruction; [cf. 2. *pra-siti*.] *Seya*, *as*, *ā*, *am*, to be destroyed; to be completed or effected; (*am*), *n.* completion, effecting; [cf. *śata-s*.]

2. *so*, *soḥ*, *f.*, *N.* of *Pārvaī*.

सोढ *soḍha*, *as*, *ā*, *am* (fr. *rt. 1. sah*), borne, suffered, endured; patient, enduring; (*as*), *m.* a proper *N.*

Sodhavat, *ān*, *atī*, *at*, one who has borne or endured. *Sodhāya*, *Nom. A. soḍhāyate*, &c., to bear, endure.

Sodhri, *dhū*, *dhri*, *dhri*, a bearer, one who bears or suffers, patient, enduring; able, powerful.

सोतृ *sotri*. See p. 1117, col. 3.

सोत्कराद *sotkaṇṭha* (*sa-ut*°), *as*, *ā*, *am*, ardently longing, impatiently eager; regretful; bewailing, sorrowing; (*am*), *ind.* with ardent or eager longing; regretfully, sorrowfully.

सोत्कम्प *sotkampa* (*sa-ut*°), *as*, *ā*, *am*, trembling, tremulous.

सोत्पल *sotpala* (*sa-ut*°), *as*, *ā*, *am*, possessing lotuses.

सोत्पीड *sotpiḍa* (*sa-ut*°), *as*, *ā*, *am*, covered with foam or froth.

सोत्प्रास *sotprāsa* (*sa-ut*°), *as*, *ā*, *am*, having excess, excessive; exaggerated, exaggerating ironic-

ally; (*as*), *m.* violent laughter; (*as*, *am*), *m.* n. ironical exaggeration, sarcasm, flattering speech, sneering praise and covert censure. — *Sotprāsa-hasita*, *am*, *n.* sarcastic laughter.

सोत्त्व *sotva*. See p. 1117, col. 3.

सोत्सव *sotsava* (*sa-ut*°), *as*, *ā*, *am*, festive, making merry, joyous.

सोत्साह *sotsāha* (*sa-ut*°), *as*, *ā*, *am*, making effort, vigorous, energetic, persevering; (*am*), *ind.* energetically, carefully. — *Sotsāha-tā*, *f.* activity, energy.

सोत्सुक *sotsuka* (*sa-ut*°), *as*, *ā*, *am*, regretful, repining, anxious, sorrowful, languid.

सोदक *sodaka* (*sa-ud*°), *as*, *ā*, *am*, having or containing water.

सोदय *sodaya* (*sa-ud*°), *as*, *ā*, *am*, connected with the rise (of the heavenly bodies &c.), having an increase of profit, accumulated, augmented by interest; having a succession, having something coming after, followed by.

सोदर *sodara* (*sa-ud*°), *as*, *ā*, *am*, born from the same womb, co-uterine; (*as*), *m.* a co-uterine brother, brother of whole blood, own brother [cf. *sahodara*]; (*ā*), *f.* a co-uterine sister, own sister.

Sodarya (*sa-ud*°), *as*, *m.* an own brother (= *samānodarya*).

सोदकं *sodarka* (*sa-ud*°), *as*, *ā*, *am*, attended with results or consequences; having elevations or turrets.

सोद्योग *sodyoga* (*sa-ud*°), *as*, *ā*, *am*, making active exertion, diligent, persevering, enterprising, energetic; violent (as a disease).

सोद्वाप्सम् *sodvāshpam* (*sa-ud*°), *ind.* with tears in the eyes.

सोद्वेग *sodvega* (*sa-ud*°), *as*, *ā*, *am*, mournful, sorrowful, anxious, fearful; (*am*), *ind.* anxiously, eagerly.

सोनह *sonaha*, *as*, *m.* garlic.

सोन्माद *sonmāda* (*sa-un*°), *as*, *ā*, *am*, mad, insane.

सोपकरण *sopakaraṇa* (*sa-up*°), *as*, *ā*, *am*, provided with every requisite instrument or implement, properly equipped.

Sopakāra (*sa-up*°), *as*, *ā*, *am*, furnished with necessary means or implements, well equipped or stocked; assisted, befriended.

Sopakāraka (*sa-up*°), *as*, *ā*, *am*, properly equipped or aided, assisted, benefited.

सोपचार *sopācāra* (*sa-up*°), *as*, *ā*, *am*, acting with politeness or civility, deferential; (*am*), *n.* politely, deferentially.

Sopācārakam (*sa-up*°), *ind.* politely, deferentially.

सोपद्रव *sopadrava* (*sa-up*°), *as*, *ā*, *am*, visited with great calamities or afflictions, dangerous.

सोपध *sopadha* (*sa-up*°), *as*, *ā*, *am*, full of fraud or deceit, fraudulent, guileful.

Sopadhi, *is*, *is*, *i*, fraudulent; (*i*), *ind.* deceitfully, fraudulently.

सोपनिषत् *sopanishatka* (*sa-up*°), *as*, *ā*, *am*, along with the Upanishads, (*Kullūka* on *Manu* II. 165.)

सोपप्रव *sopaplava* (*sa-up*°), *as*, *ā*, *am*, afflicted with any great calamity, overrun or attacked by enemies; eclipsed (as the sun or moon).

सोपरोध *soparodha* (*sa-up*°), *as*, *ā*, *am*, obstructed, impeded; favoured; (*am*), *ind.* obligingly, respectfully.

सोपवास *sopavāsa* or *sopavāsika* (*sa-up*°), *as*, *ā*, *am*, fasting, keeping a fast.

सोपसर्ग *sopasarga* (*sa-up*°), *as*, *ā*, *am*, afflicted with any great misfortune, visited by portents, portentous; possessed by an evil spirit; having a particle, preceded by a prepositional prefix (in grammar).

सोपहास *sopahāsa* (*sa-up*°), *as*, *ā*, *am*, accompanied with derisive laughter, sneering, jocular, sarcastic; (*am*), *ind.* with a sneer, sneeringly. — *Sopahāśotprāsa* ('*sa-ut*'), *as*, *m.* a jocular expression.

सोपाक *sopāka*, *as*, *m.* (probably another form of *śva-pāka*), a man of a degraded caste (the son of a Cāṇḍāla by a Pukkasi, and only to be employed as a public executioner, &c., see *Manu* X. 38).

सोपाधि *sopādhi*, *is*, *is*, *i*, or *sopādhika* (*sa-up*°), *as*, *i*, *am*, restricted by some condition or limitation, limited, qualified by some particular characteristic (as liberality by the desire of receiving something in return); having some peculiar attribute or distinguishing title; special.

सोपान *sopāna*, *am*, *n.* (perhaps contracted from *sa + upāyana*), stairs, steps, a staircase, a ladder. — *Sopāna-tva*, *am*, *n.* the state or condition of stairs, the uses of a staircase. — *Sopāna-param-parā*, *f.* a line of steps, flight of steps.

सोपानत्क *sopānatka*, *as*, *ā*, *am* (fr. *sa + upānah + ka*, see *upā-nah*), with sandals, having sandals or shoes, (*Manu* III. 238.)

सोपामन *sopāsana* (*sa-up*°), *as*, *m.* having the sacred fire, (see 2. *upāsana*.)

सोभ *sobha*, *am*, *n.*, *Ved.*, *N.* of the city of the Gandharvas; [cf. *sambha*.]

Sobhya, *as*, *ā*, *am*, *Ved.* being in or belonging to Sobha.

सोभरि *sobhari*, *is*, *m.*, *N.* of the author of the hymns *Rig-veda* VIII. 19–22, &c. (having the patronymic *Kāṇva*).

सोभाञ्जन *sobhāñjana*, *as*, *m.* (= *sobhāñ-jana*), the tree *Hyperanthera Moringa*.

सोम *soma*, *as*, *m.* (according to *Upādi-s*. I. 139. fr. *rt. 3. su*, 'to distil or extract or sprinkle,' but connected by some with *rt. 4. su*, 'to generate,' the act of expressing the Soma juice being compared to the act of begetting), a particular climbing plant, *Sarcostema Viminalis* or *Asclepias Acida* (said to grow abundantly on the mountains of India and Persia; this celebrated plant, sometimes called 'the moon-plant' and perhaps a kind of milk-weed, was formerly a most important ingredient in sacrificial offerings, and is perpetually alluded to in Vedic literature as well as in the Persian Avesta; it was collected by moon-light on certain mountains [in *Rig-veda* X. 34. 1. the mountain *Mūja-vat* is mentioned], stripped of its numerous leaves, and then carried to the place of sacrifice; the stalks having been there crushed between stones by the priests were sprinkled with water and placed on a sieve or strainer for purification [see *pāvamāna*], whence, after further pressure, the acid juice trickled into a vessel called *Droṇa*; after which it was mixed with clarified butter, flour, &c., made to ferment, and then offered in libations to the gods or drunk by the Brāhmins, by both of whom its exhilarating or intoxicating qualities were supposed to be highly prized; it is sometimes described as having been brought from the sky by a *Syena* or falcon, and guarded by the Gandharvas; sometimes as having been brought by the *Gāyatri* in the form of a bird, or by the daughter of the Sun, from a spot where it had been nourished by the rain-god *Parjanya*, who is represented in *Rig-veda* IX. 82, 3. as its father, the god *Soma* being elsewhere described as rejoicing in the society of the waters; all the 114 hymns of the ninth Maṇḍala of

the R̥g-veda, besides many others throughout this Veda and the whole Sāma-veda, are devoted to the praise of this plant, the use of which seems now to be little known, though in some parts of India Soma sacrifices are still offered; for the connection between the Soma ceremonies and the Sāma-veda see *sāma-veda*; this Veda distinguishes two kinds of Soma, one said to be green and the other yellow, but the golden-coloured is described as most celebrated; the more modern *Su-śruta*, q.v., on the other hand, distinguishes twenty-four varieties of the Soma plant; the intoxicating and invigorating juice of the above plant (which, in the Vedic period, was regarded as a kind of Amṛita or nectar, conferring eternal life and vigour on the drinkers of it, whether gods or men, and was offered to the gods to propitiate them and make them accede to the petitions of their worshippers, see above); the above plant or its juice personified (and constantly deified in the Veda, and in its character of a god represented as primeval, all-powerful, all-pervading, healing all diseases, lord of all other gods, and identified with the very supreme Being himself; this worship of Soma by the Hindūs of the Vedic age is thought to possess great community of character with that of Dionysus and Bacchus by the Greeks and Romans; Soma is regarded as the author of R̥g-veda X. 124, 1, 5-9); nectar, the beverage of the gods; water; the moon or its deity (to whom the name Soma, which first belonged to the plant only, came to be applied in Post-vedic mythology, traces of this application being also observable in R̥g-veda X. 85, in Atharva-veda XI. 6, 7, and in several passages of the Satapatha-Brahmaṇya; in the Vishnu-Purāṇa I. 22, Brahmā is said to have appointed Soma or the moon to be the 'monarch of planets, of plants, of sacrifices, and penances,' and one of the names of the moon is Oshadhi-pati or Oshadhīśa, 'lord of herbs,' again, at the churning of the ocean, as described in the Purāṇas, after all sorts of medicinal plants and healing herbs &c. are thrown in, three of the precious things said to be produced are Soma, 'the moon,' Amṛita, 'nectar,' and Surā, 'spirituous liquor,' and in other legends this nectar is said to be preserved in the body of the moon; in Manu V. 96, Soma is called one of the eight Loka-pālas or guardians of the world); a ray of light (= *didhiti*, according to Sabda-k.); air, wind; camphor; a particular drug of supposed magical properties; a particular mountain or mountainous range, (according to some) the mountains of the moon; a particular class of Pitr̥is, (probably for *soma-pā*); a lord of a monkey chief; of Kuvera; of Yama; of one of the Vasus, (see *vasu*); of Siva; of the author of a law-book; of the author of the Rāga-vibodha; (*ā*), f., N. of an Apsaras; (*am*), n. rice-water, rice-gruel; heaven, sky, ether. — *Soma-kavi*, *is*, m., N. of a poet. — *Soma-kānta*, *as*, *ā*, *am*, moon-beloved; lovely as the moon; (*as*), m. the moon-gem, moon-stone (= *chandra-kānta*, q.v.); N. of a king of Saurāṣṭra. — *Soma-kāma*, *as*, *ā*, *am*, Ved. delighting in Soma. — *Soma-kirtti*, *is*, m., N. of a son of Dhṛita-rāṣṭra. — *Soma-kshaya*, *as*, m. disappearance of the moon, new-moon. — *Soma-garbha*, *as*, m., N. of Vishnu. — *Soma-giri*, *is*, m. 'moon-mountain,' N. of a mythical mountain. — *Soma-gopā*, *ās*, *ās*, *am*, having Soma as protector. — *Soma-graha*, *as*, m. a vessel for taking up the Soma. — *Soma-ja*, *as*, *ā*, *am*, moon-produced, moon-born; (*as*), m. epithet of the planet Mercury or Budha; (*am*), n. milk. — *Soma-tirtha*, *am*, n., N. of a place of pilgrimage in the west of India (= *prabhāsa*, q.v.). — *Soma-datta*, *as*, m., N. of a king of Vaiśālī; (*ā*), f., N. of the wife of Yajña-soma. — *Soma-deva*, *as*, m., N. of the author of the Kathā-sarit-sāgara. — *Soma-daivata*, *as*, *ā*, *am*, having Soma as a deity, presided over by Soma. — *Soma-dhāna*, *as*, *ā*, *am*, Ved. holding or containing Soma (as a bowl). — *Soma-dhārā*, f. 'Soma-holding,' the sky, heaven. — *Soma-nandīśvara* ('*dī-ś*'), N. of a Linga. — *Soma-nātha*, *as*, m. 'Soma's lord, the

divinity set up by Soma,' N. of a celebrated Linga, i.e. columnar emblem of Siva or of the place or temple where it was set up, (this temple was established in the town described below, and was one of the twelve celebrated Linga temples which in various parts of India are held in especial veneration; the legend relates that the god Soma or the moon propitiated Siva by performing great austerities on the spot, whereupon Siva granted him a boon, and Soma in return set up a Linga on the place where he had done penance; the temple built there was so famed for its splendor and enormous wealth that it attracted the celebrated Mahmūd of Ghazni, A.D. 1024, who, under pretext of destroying its idols, carried off its treasures along with its renowned gates; N. of several persons. — *Somanātha-tirtha*, N. of a Tirtha. — *Somanātha-pattana*, *am*, n., N. of a town on the western coast of India (commonly called Somnath Pattan in the peninsula of Kattywar and province of Guzerat; it was celebrated for the temple of Siva above described). — *Soma-pa*, *as*, m. one who drinks the Soma juice (especially at a sacrifice); a Soma sacrificer; a class of Pitr̥is, (see *soma-pā*). — *Soma-pati*, *is*, m., Ved. 'lord of Soma,' epithet of Indra. — *Soma-pattra*, *as*, m. a sort of grass, Saccharum Cylindricum. — *Soma-parvan*, *a*, n., Ved. the time for preparing the Soma. — *Soma-pā*, *ās*, m. (acc. pl. *soma-pus*, dat. sing. *soma-pe*, see Gram. 108. a), a drinker of Soma juice (especially at a sacrifice); a Soma sacrificer; the performer of a sacrifice; a Pitr̥i of a particular class (said to be especially the progenitors of the Brāhmins). — *Somapā-tama*, *as*, *ā*, *am*, Ved. drinking much Soma, very fond of Soma. — *Soma-pāna*, *am*, n. the drinking of the Soma juice. — *Soma-pāla*, *as*, m. a preserver of Soma, (probably) a provider or seller of the Soma plant; (*ās*), m. pl. epithet of the Gandharvas (as keeping especial guard over the Soma). — *Soma-pāvan*, *ā*, m., Ved. a Soma drinker. — *Soma-piti*, *is*, f. drinking Soma, a draught of Soma; a Soma sacrifice. — *Soma-pitā*, *ī*, m. a drinker of the Soma juice. — *Soma-pitha*, *as*, n., Ved. a draught of Soma; [cf. *go-pitha*]. — *Soma-pithin*, *ī*, m. a Soma drinker. — *Soma-piein*, *ī*, m. (doubtful), a Soma drinker. — *Soma-putra*, *as*, m. 'son of the moon,' the planet Mercury. — *Soma-prishṭha*, *as*, *ā*, *am*, Ved. touching Soma, sprinkling Soma, (Śāy. = *soma-sprashṭi*, *somābhi-shava-kartṛi*, R̥g-veda VIII. 63, 2.) — *Soma-peya*, *as*, m., Ved. a sacrifice in which Soma is drunk, a Soma libation. — *Soma-pratika*, *as*, *ā*, *am*, Ved. having Soma at the head. — *Soma-prabhā*, f., N. of a female. — *Soma-prayoga*, *as*, m., N. of a treatise. — *Soma-pravāka*, *as*, m. 'Soma-sacrifice-announcer,' a person commissioned to engage Srotriyas or sacrificial priests for a Soma sacrifice. — *Soma-bandhu*, *us*, m. 'friend of the moon,' the white esculent water-lily (as expanding at night). — *Soma-bhava*, *as*, m. a proper N. — *Soma-bhū*, *ās*, *ās*, *u*, Soma-born, belonging to the family of the moon; (*ās*), m. 'son of Soma,' epithet of Budha (regent of the planet Mercury and supposed founder of the lunar dynasty); one of the persons called Vāsudevas by the Jinas. — *Soma-yajña*, *as*, m. a Soma sacrifice, an offering or libation of the juice of the acid Asclepias. — *Soma-yāga*, *as*, m. a great triennial sacrifice in which the Soma juice is drunk. — *Soma-yājīn*, *ī*, m. a Soma-yāga sacrificer (who also drinks the Soma juice at the ceremony). — *Soma-yogin*, *ī*, *inī*, *ī*, being in conjunction with the moon. — *Soma-yoni*, *is*, m. a sort of yellow and very fragrant sandal. — *Soma-rasa*, *as*, m. the juice of the Soma plant. — *Soma-rājaki*, *ayas*, m. pl., N. of a Gotra. — *Soma-rājan*, *ā*, -*jñi*, *a*, having the Soma plant as king, (Atharva-veda VIII. 1, 17); (*ā*), m., N. of a Muni. — *Soma-rājikā*, f. = *soma-rājīn* below. — *Soma-rājīn*, *ī*, m. the medicinal plant Serratula or Vernonia Anthelmintica. — *Soma-rājī*, f. = *soma-rājīn* above; a particular metre consisting of six syllables. — *Soma-rāṣṭra*, *am*, n., N. of a place. — *Soma-roga*, *as*, m. a particular disease incident

to women. — *Soma-raudra*, *am*, n., N. of a sacred text; [cf. *somā-raudra*]. — *Soma-latā*, f. the moon-plant Sarcostema Viminalis, (see *soma*, col. 1); N. of the river Godāvarī. — *Soma-latikā*, f. a particular shrub (= *guḍūci*). — *Soma-vaṇṣa*, *as*, m. 'the family or race of the moon,' the lunar dynasty or line of kings supposed to be descended from Soma, 'the moon,' and his son Budha, (in this line came Puru, Yadu, Dushyanta, Kṛishṇa, Bharata, Kuru, Dhṛita-rāṣṭra, and Pāṇḍu, see *chandra-vaṇṣa*); N. of one of the two great lines of ancient Hindū kings, the other being called Solar, see *sūrya-vaṇṣa*); N. of Yudhi-shthira (as belonging to this line). — *Soma-vaṇṣin*, *ī*, m. a prince or king of the lunar dynasty. — 1. *soma-vat*, *ān*, *atī*, *at*, possessing Soma (said of the Himālaya district), having Soma juice; having the moon, lunar. — 2. *soma-vat*, ind. like the moon. — *Soma-valka*, *as*, m. a kind of white Khadira, Mimosa Catechu; a medicinal plant (commonly called Kāyaphal, = *kaṭ-phala*); the plant Karanjā; another kind (= *rūḥā-karājā*). — *Soma-vallari*, *is*, or *soma-vallari*, f. the moon-plant Sarcostema Viminalis; a kind of vegetable (= *brahmī*). — *Soma-vallikā*, f. the moon-plant; the plant Vernonia Anthelmintica. — *Soma-valli*, f. the moon-plant, (see *soma* above); the shrub Cocculus Cordifolius (= *yajña-valli*); the medicinal plant Vernonia Anthelmintica; other plants (= *brāhmī*; = *pātāla-garuḍī*; = *su-darsanā*). — *Soma-rahni-prakāśa*, *as*, *ā*, *am*, bright as the fire of the moon. — *Soma-rāmīn*, *ī*, m. 'Soma-vomiter,' a priest who has drunk so much Soma juice that he is obliged to vomit it out of his mouth. — *Soma-vāra*, *as*, m. 'moon-day,' Monday. — *Somavāra-vrata*, *am*, n. a kind of religious observance performed in the evening and consisting of the worship of Siva and Durgā preceded by fasting every Monday. — *Soma-vikrayin*, *ī*, m. a vendor of Soma juice. — *Soma-vriksha*, *as*, m. the medicinal plant Kaṭ-phala; the white Khadira; Vernonia Anthelmintica. — *Soma-sakalā*, f. 'resembling a portion of the moon,' a kind of cucumber (= *śaśāṇḍulī*). — *Soma-sambhu*, *us*, m., N. of an author. — *Soma-sarman*, *ā*, m., N. of a king (belonging to the Maurya dynasty); of a Muni; of a merchant. — *Soma-sushma*, *as*, m., N. of a Brāhman. — *Soma-sṛava*, *ās*, m., N. of a merchant. — *Soma-samsthā*, f., N. of the fifth division of the Jyotiṣṭoma sacrifice, (seven Soma-samsthās are enumerated, viz. Agni-ṣṭoma, Aty-agnisṭoma, Ukthya, Shoḍaṣin, Ati-rātra, Vāja-peya, and Aptor-yāma.) — *Soma-savjīa*, *am*, n. 'Soma-named,' camphor. — *Soma-sad*, *t*, m. a Pitr̥i of a peculiar class (described as progenitor of the celestial beings called Sādhyas, Manu III. 195). — *Soma-sāra*, *as*, m. the white Khadira tree. — *Soma-siddhānta*, *as*, m. 'the Soma doctrine,' N. of a particular astronomical text-book; a particular Tantra doctrine or system of philosophy followed by a sect of Śaivas and regarded as unorthodox, (it is personified in the Third Act of the Prabodha-Āndrodaya); one who holds the above system of doctrines; a particular Buddha. — *Soma-siddhāntin*, *ī*, m. one who knows the Soma-siddhānta; a follower of the above sect of the Śaivas, a rationalist of the above school. — *Soma-sindhu*, *us*, m. 'ocean of Soma,' epithet of Vishnu. — *Soma-sut*, *t*, m. a Soma-distiller, Soma-sprinkler, a priest who offers the Soma juice at a sacrifice. — *Soma-suta*, *as*, m. 'son of the moon,' epithet of Budha, q.v.; (*ā*), f. 'daughter of the moon,' the river Narmā-dā or Nerbudda. — *Somasut-vat*, *ān*, *atī*, *at*, possessing offerers of Soma juice (said of a hermitage, a sacrifice, &c.). — *Soma-sutran*, *ā*, m., Ved. one who offers Soma libations. — *Soma-sundara*, *as*, m., N. of a commentator. — *Soma-sukta*, *am*, n. a hymn in honour of Soma. — *Soma-sūtra*, *am*, n. a channel for conveying water from a Siva-linga or a kind of receptacle to receive the water with which the idol has been bathed. — *Somasūtra-pradakṣhiṇā*, f. circumambulation around Siva's idol in such a way that the Soma-sūtra shall not be

crossed. — *Soma-sūrya-prakāśa*, as, ā, am, bright as the sun and moon. — *Soma-sena*, as, m., N. of a king of Campaka-pura. — *Somākhyā* ('ma-āk'), am, n. the red lotus. — *Somātīpātā* ('ma-āt'), as, ā, am, excessively purified by the Soma juice (which, if drunk in excess, is supposed to pass through the nose, ears, and other apertures of the body). — *Somānanda* ('ma-ān'), as, m., N. of a preceptor. — *Somānanda-nātha*, as, m., N. of a preceptor. — *Somā-pūshānā*, m. du., Ved. Soma and Pūshan. — *Somābha* ('ma-ābha'), as, ā, am, like the sun and moon; (ā), f. epithet of Candrāvalī, q. v. — *Somābhishava* ('ma-abh'), as, m. the distilling or extracting of Soma juice. — *Somā-rudra-sūktā*, am, n., N. of a Vedic hymn, (see the next). — *Somā-raudra*, am, n., N. of the four Vedic texts beginning with or containing the word *Somā-rudra*, (these occur in Rīg-veda VI. 74, 1-4; cf. Atharva-veda VII. 42, Manu XI. 254). — *Somārka-pratisankāśa* ('ma-ār'), as, ā, am, resembling the sun and moon. — *Somāha* ('ma-ah'), as, m., 'moon-day,' Monday. — *Somāhuti* ('ma-āh'), is, m., N. of the author of the hymns Rīg-veda II. 4-7 (having the patronymic Bhārgava). — *Somēśvara* ('ma-īś'), as, m., 'Soma's lord, the divinity set up by Soma,' N. of a celebrated representation of Śiva (supposed to have been set up by Soma at Benares) or of the place where it was established, (see *soma-nātha*); of an author; of a poet; of the author of a work on music; of the author of the Nyāya-sūdhā commentary; (am), n., N. of a Linga at Benares. — *Somotpatti* ('ma-ut'), is, f. the production or origin of Soma; N. of a Parīśiṣṭa of the Rīg-veda. — *Somodbhava* ('ma-ud'), as, ā, am, moon-produced, sprung from the moon; (ā), f. the river Narmā-dā or modern Nerubudda (so called either as supposed to be descended from the moon or as the source of celestial nectar).

Somaka, as, m., N. of a son of Saha-deva and grandfather of Drupada; of a particular Bharata-ka or mendicant; (ās), m. pl. the family of Drupada.

Soman, ā, m. the moon; a Soma sacrificer, an offerer of libations (Ved.).

Somāla, as, ā, am (according to some a Prakṛit corruption for *su-kumāra*; cf. *komala*), resembling the moon, soft, bland, placid.

Somin, ī, inī, ī, offering Soma, performing the Soma sacrifice; (ī), m. a performer of a Soma sacrifice; (inī), f. a proper N.

Somya, as, ā, am, worthy of Soma; offering Soma; shaped like Soma; resembling the moon, soft, good, amiable, (*somya*, voc. c. 'my good Sir,' used in addressing; cf. *saumya*).

Saumika, *saumya*. See s. v.

सोमिल somila, as, m., N. of a poet.

सोमिलक somilaka, as, m. a proper N.

सोराष्ट्रिक sorāṣṭrika, as, m. = *saurāṣṭrika*.

सोलङ्क solanka, as, m., N. of a family.

सोल्कालातावपोथिक solkālatāvapoṭhika (*sa-ulkā-ālāta-av*'), as, ā, am, with machines for hurling down fire-brands and lighted darts (on an enemy; these machines appear to have been a kind of catapult or ballista).

सोल्लुण्ठ solluṇṭha (*sa-ul*'), as, m. irony, sarcasm, ridicule. — *Solluṇṭha-vācāna*, am, n. or *solluṇṭhoṭki* ('ṭha-ul'), is, f. an ironical expression. — *Solluṇṭhana*, am, n. apparent praise and covert censure, irony.

सोष्मन् soshman (*sa-ush*° or *sa-ūsh*°), ā, ā, a, having heat, warm; (in grammar) having aspiration, aspirated (said of the aspirated letters *kh*, *gh*, *ch*, *jh*, *ṭh*, *ḍh*, *ṭh*, *ḍh*, *ph*, *bh*, also of the sibilants and the letter *h*); (ā), m. an aspirated letter, aspirate. — *Soshma-tā*, f. the state or condition of being aspirated, aspiration. — *Soshma-vat*, ān, m. 'having an aspirate,' an aspirated word or syllable.

सोऽहम् so'ham, nom. sing. m. I myself, (see *tad*, p. 360.)

सोहलग्राम sohala-grāma, as, m., N. of a village.

सौकर saukara, as, ī, am (fr. *sūkara*), belonging or relating to a hog, hoggish, swinish; (as), m., N. of a district. — *Saukara-tirtha*, am, n., N. of a Tirtha.

Saukaraka-tirtha, am, n., N. of a Tirtha.

Saukarika, as, m. a hunter; N. of a district.

1. *saukarya*, am, n. hoggishness, swinishness.

सौकरायण saukarāyana, as, m., N. of a teacher of the Śatapatha-Brahmaṇa.

सौकर्य 2. saukarya, am, n. (fr. *su-kara*), easiness of performance, practicability, feasibility, facility; adroitness; easy and extempore preparation of food or medicine.

सौकुमार्य saukumārya, am, n. (fr. *su-kumāra*), youthfulness, tenderness, delicacy; softness, fineness.

सौकृत्य saukṛitya, am, n. (fr. *su-kṛita*), strictness in performing religious acts, piety.

सौक्ष्म्य saukṣmīya, am, n. (fr. *sūkṣhma*), minuteness, fineness, subtlety.

Saukṣhmaka, as, m. a kind of small animal or insect, (perhaps) a grub or maggot.

सौखशायनिक saukhaśāyanika, as, m. (fr. *sukha-śāyana*), one who asks another whether he has slept well; [cf. *sauśnātika*].

Saukhaśāyika, as, m. (fr. *sukha-śāyin*), = the above.

सौखसुप्तिक saukhasuptika, as, m. (fr. *sukha-supti*), one who asks another whether he has slept well; a bard or minstrel whose duty is to waken kings in the morning with music and song.

सौख्य saukhya, am, n. (fr. *sukha*), pleasure, happiness, felicity, enjoyment.

Saukhika, as, ī, am, relating to pleasure, pleasurable, sensual, pleasure-seeking.

Saukhiya, as, ī, am, relating to pleasure or enjoyment.

सौगत saugata, as, m. (fr. *su-gata*), a follower of Su-gata, q. v.; a Buddhist, (the Buddhists are said to be divided into four classes or schools, viz. Mādhyamikas, Yogācāras, Sautrāntikas, and Vaibhāshikas); N. of a son of Daśa-ratha.

Saugatika, as, m. a Buddhist; a Buddhist or Brāhman mendicant; an atheist, heretic, unbeliever; (am), n. unbelief, scepticism.

सौगन्ध saugandha, as, ī, am (fr. *su-gan-dha*), possessing a fragrant odour, sweet-scented, fragrant; (am), n. sweet-scentedness, fragrance; a particular fragrant grass (= *kat-triṇa*).

Saugandhika, as, ā or ī, am, sweet-scented, fragrant; (as), m. a dealer in perfumes; sulphur; N. of a mountain; (ā), f. a kind of lotus; (am), n. the white water-lily, the blue lotus; a kind of fragrant grass (= *kat-triṇa*); a ruby.

Saugandhya, am, n. sweetness of odour, fragrance, perfume.

सौगम्य saugamya, am, n. (fr. *su-gama*), easiness of access, easiness of attainment, facility.

सौचि sauci, is, m. (fr. *sūci*; cf. *sūcika*), one who lives by his needle, a tailor.

Sauśika, as, m. = *sauśi* above.

सौचीक saucika, as, m. a patronymic of the Vedic Rishi Agni.

सौजन्य saujanya, am, n. (fr. *su-jana*), goodness, generosity, kindness, compassion, benevolence, clemency; friendship.

सौजात saujāta, as, m. (fr. *su-jāta*), N. of a Rishi.

सौखी saukhi, f. long pepper.

सौति sauti, is, m. (fr. 2. *sūta*), N. of Karna, (so called from having been brought up by the charioteer [sūta] Adhi-ratha, see *karna*).

1. *sautiya*, am, n. the office of a charioteer.

सौत्य 2. sautyā, as, &c. (fr. *sutyā*), relating to Soma-pressing, sacrificial.

सौत्र sautra, as, ī, am (fr. *sūtra*), belonging to a thread or string, having a thread, &c.; belonging to a Sūtra, mentioned or declared in Sūtras, according to rule or precept, preceptive, formula; (as), m. a Brāhman; an artificial root occurring in grammatical Sūtras only and not capable of conversion into a verb, but used to form derivative nouns.

Sautrāntika, ās, m. pl., N. of one of the four great schools or systems of Buddhism, (see *saugata*); they are said to admit the authority of the Buddhist Sūtras but not of the Abhi-dharma.)

सौत्रामणी sautrāmaṇi, f. (probably fr. *su-trāman*), a particular sacrifice (one of the seven Havir-yajñas; it is described as a substitute for the Soma sacrifice, spirituous liquors and milk being taken instead of Soma, and both liquids placed in the Soma vessels; animals are also immolated, one to the Aśvins, one to Sarasvatī, one to Indra, and one to Bṛhaspati; in Śatapatha-Brahmaṇa XII. 8, 3, 31. it is said that every one who is consecrated by the Sautrāmaṇi enters among the gods and is born in the next world [*sarva-tanūḥ*] with his entire body).

सौदर्य saudarya, am, n. (fr. *sodara*), brotherhood; (as, ā, am), having brotherhood with (at the end of a comp.).

सौदामनी saudāmanī, f. (fr. *su-dāman*), lightning or a particular kind of lightning; N. of an Apsaras of Indra's heaven; of part of the Sudāman mountain (according to some).

Saudāmanī, f. a particular kind of lightning; lightning (in general); N. of an Apsaras of Indra's heaven; N. of a city or country.

Saudāmanī, f. = *saudāmanī* above.

सौदायिक saudāyika, as, ī, am (fr. *su-dāya*), that which is given to a woman at her marriage by her father or mother or any relative and which therefore becomes her own property; relating to such a present; (am), n. a nuptial gift or present (as described above).

सौदास saudāsa, as, m. (fr. *su-dāsa*), N. of a king of the solar race (a descendant of Ikṣvāku and Sagara in the thirteenth generation, son of king Su-dāsa, and also called Mitra-saha and Kalmāśha-pāda).

सौध saudha, as, ī, am (fr. *sudhā*), relating or belonging to nectar, having nectar; having plaster; plastered, stuccoed; (as), m. a kind of plant, = *duḡdha-pāśhāṇa*; (am), n. a plastered or white-washed mansion; any great mansion or house; a palace, (also as, m. according to some); silver; opal (according to some). — *Saudha-kāra*, as, m. a plasterer, whitewasher; the builder or maker of a palace. — *Saudha-vāsa*, as, m. a palatial dwelling.

सौधन्य saudhanya, as, &c. (probably fr. *su-dhana*), epithet of certain Dharmāḥ or laws.

सौधन्य saudhanvāna, as, m. (fr. *su-dhanvan*), a son or descendant of Su-dhanvan.

सौधातक saudhātaki, is, m. (fr. *su-dhātṛi*), a patronymic. (Pāp. IV. 1, 97); N. of a hermit (pupil of Vālmiki).

सौधर saudhāra, *as*, *m*. (according to some) one of the fourteen parts or divisions of a drama, (a doubtful word.)

सौधाल saudhāla, *am*, *n*. (probably to be connected with *saudha*, p. 1138), a temple of Śiva.

सौन sauna, *as*, *i*, *am* (fr. *sūnā*), belonging or relating to a slaughter-house or to butchery, &c.; (*am*), *n*. butcher's meat; [cf. *sauna*.]

सानाधर्म्या saunadharmya, *am*, *n*. 'the law or rule of butchery'; a state of deadly hostility.

सानिका saunika, *as*, *m*. a butcher, vendor of the flesh of beasts or birds.

सौनन्द saunanda, *am*, *n*. the club of Balarāma.

सानान्दिन saunandin, *i*, *m*. 'having Saunanda,' epithet of Balarāma, (see p. 675.)

सौन्दर्य saundarya, *am*, *n*. (fr. *sundara*), beauty, loveliness, handsomeness, gracefulness, elegance. — **साundarya-lahari**, *f*. *N*. of a mystical poem ascribed to Śaṅkarācārya (= *ānanda-lahari*).

सौपथ्य saupathya, *as*, *ā*, *am* (fr. *su-patha*, according to some), connected with a good road.

सौपर्ण sauparna, *as*, *i*, *am* (fr. *su-parṇa* or *su-parṇi*, q.v.), belonging or relating to Su-parṇa or Su-parṇī; (*am*), *n*. dry ginger; the emerald; *N*. of a Vedic story which relates the transformation of the metres into birds that they might fetch the Soma from heaven; (*i*), *f*. a kind of creeper (= *pātāla-garuḍi*).

साuparṇeya, *as*, *m*. a metonymic of Garuḍa; (*i*), *f*. a female descendant of Su-parṇa; (*ās*), *pl*. epithet of the metres (regarded as children of Su-parṇī).

सौप्तिक sauptika, *as*, *i*, *am* (fr. *supta*), connected with or relating to sleep, somnolent, somniferous, &c.; (*am*), *n*. a nocturnal combat; a night-attack, attack on sleeping men. — **साुप्तिका-parvan**, *a*, *n*. *N*. of the tenth book of the Mahā-bhārata (in which is described how the three surviving Kuru warriors, Aśvatthāman, Kṛita-varman, and Kṛipa, after the destruction of their army, determined on attacking the camp of the Pāṇḍavas by night and murdering them while asleep; this they accordingly did, Aśvatthāman entering the camp stealthily and, with the assistance of the god Śiva, slaughtering thousands, while the two others stood at the gate and killed all who attempted to escape; the whole Pāṇḍava army was thus destroyed, except the five Pāṇḍu princes themselves, with Kṛishṇa and Sātyaki, who were stationed at some distance from the camp; a messenger having escaped conveyed the news to Yudhiṣṭhira, who, with his brothers and Draupadi, then returned to the camp and bewailed their slaughtered kindred).

सौबल saubala, *as*, *m*. a patronymic of Sakuni (as son of Su-bala, king of Gāndhāra).

साubalī, *f*. a patronymic of Gāndhārī (daughter of Su-bala and wife of Dhṛita-rāṣṭra).

साubaleyi, *f*. *N*. of Gāndhārī.

सौभ saubha, *am*, *n*. (for *śaubha*), *N*. of Hari-ścandra's city (suspended in mid-air); *N*. of a town of the Śālvās; (*ās*), *m*. *pl*. *N*. of a people. — **साubha-pati**, *is*, or **saubha-rāja**, *as*, *m*. the king of Saubha or of the Saubhas.

सौभकि saubhaki, *is*, *m*. *N*. of Drupada.

सौभग saubhaga, *am*, *n*. (fr. *su-bhaga*), good luck, happiness; prosperity, riches, wealth. — **साubhaga-tva**, *am*, *n*. a state of prosperity, happiness.

साubhāgya, *am*, *n*. auspiciousness, good fortune, fortunateness, good luck; blessedness; beauty, grace, charm; the happy and auspicious state of wife-hood (as opposed to widowhood); affection, favour; congratulations, good wishes; the fourth of the astro-

nomical Yogas; red lead; borax (*tankaṇa*). — **साubhāgya-kūṇḍa**, *N*. of part of the Atharva-veda. — **साubhāgya-śintāmanī**, *is*, *m*. a particular drug or medicine compounded of various medicaments. — **साubhāgya-śūna**, *am*, *n*. any mark of good fortune or blessedness; any sign or token of the blessed state of wife-hood (e.g. red pigment on the forehead, the marriage string, &c.). — **साubhāgya-tantu**, *us*, *m*. the marriage string (which is cast round the neck of the bride by the bridegroom at the wedding and worn till widowhood). — **साubhāgya-trītiyā**, *f*. the third day of the light half of the month Bhādra. — **साubhāgya-devatā**, *f*. an auspicious or tutelary deity. — **साubhāgya-vat**, *ān*, *atī*, *at*, possessing good fortune or blessedness, auspicious, fortunate; (*atī*), *f*. a married and unwedded woman. — **साubhāgyavat-tā**, *f*. or **saubhāgyavat-tva**, *am*, *n*. auspiciousness, prosperity. — **साubhāgya-vāyana**, *am*, *n*. auspicious offerings of sweetmeats, &c. — **साubhāgya-sundarī-tīrtha**, *am*, *n*. *N*. of a chapter of the Śiva-Purāṇa.

सौभद्र saubhadra, *as*, *i*, *am* (fr. *su-bhadra*), belonging or relating to Su-bhadra, q.v.; (*as*), *m*. 'son of Su-bhadra,' epithet of Abhimanyu; (*am*), *n*. scil. *yuddha*, the war occasioned by the carrying off of Su-bhadra, q.v.

साubhadreya, *as*, *m*. a metonymic of Abhimanyu; Beleric Myrobalan (= *vibhitaka*).

सौभर saubhara, *as*, *m*. a patronymic of Kuśika (author of the hymn Ṛig-veda X. 127).

सौभरि saubhari, *is*, *m*. *N*. of a Muni (married to the fifty daughters of Māndhātṛi and father of 150 sons).

सौभरी saubharī, *f*. (fr. *sobharī*), Ved. a verse composed by Sobhari.

सौभागिनेय 1. saubhāgineya, *as*, *m*. (fr. *su-bhagā*), the son of a favourite wife or of an honoured mother.

सौभागिनेय 2. saubhāgineya, *as*, *i*, *am* (fr. *su-bhāgineya*), belonging or relating to a good sister's son.

सौभाग्य saubhāgya. See col. 1.

सौभाजन saubhājana, *as*, *m*. = *sobhājana*, *sobhājana*, the tree Hyperanthera Moringa.

सौभिक saubhika, *as*, *m*. (for *śaubhika*), a juggler.

सौभ्रात saubhrātra, *am*, *n*. (fr. *su-bhrātri*), good brotherhood, fraternity.

सौमदत्ति saumadatti, *is*, *m*. (fr. *soma-datta*), a patronymic.

सौमनस saumanasa, *as*, *ā* or *i*, *am* (fr. *su-manas*), agreeable to the feelings, pleasing; relating to flowers, floral, flowery; (*as*), *m*. *N*. of the eighth day of the civil month (= *karma-māsa*); (*ā*), *f*. the outer skin of the nutmeg, = *jāti-pattī*; (*i*), *f*. *N*. of the fifth night of the civil month; (*am*), *n*. benevolence, kindness; pleasure, satisfaction.

Saumanasya, *am*, *n*. satisfaction of mind, agreeableness, enjoyment; a particular offering of flowers with holy texts placed in the hands of the priest at a Śrāddha.

Saumanasyāyāni, *f*. the blossom of the Mālati or great-flowering jasmine.

सौमायन saumāyana, *as*, *m*. (fr. *soma*), a patronymic of Budha; [cf. *saumya*.]

सौमिक saumika, *as*, *i*, *am* (fr. *soma*), performed with Soma juice (said of an oblation or sacrifice), relating to the Soma juice; relating to Soma or the moon, lunar; (*i*), *f*. a particular sacrifice performed on the day of full moon (= *ātishayī-jeshṭhi*).

सौमित saumitra, *as*, *m*. (fr. *su-mitrā*), a metonymic of Lakshmaṇa the younger brother of Rāma.

Saumitri, *is*, *m*. = *saumitra* above; *N*. of a teacher of the Śāma-veda.

सौमिल्ल saumilla, *as*, *m*. *N*. of a dramatic writer (mentioned in the Mālavikāgnimitra).

सौमेचक saumeçaka, *am*, *n*. (probably fr. *su-meçaka*), gold.

सौमेधिक saumedhika, *as*, *i*, *am* (fr. *su + medhā*), possessing supernatural knowledge or wisdom; (*as*), *m*. a sage, seer.

सौमेरुक saumeruka, *as*, *i*, *am* (fr. *su-meru*), belonging to or coming from Su-meru; (*am*), *n*. gold.

सौम्य saumya, *as*, *ā* or *mī*, *am* (fr. *soma*), belonging or relating to Soma or to the moon, sacred to Soma; having the nature or properties of Soma; resembling the moon; handsome, pleasing, good, mild, gentle, soft, benign, placid, (*saumya*, voc. c. 'O gentle Sir,' 'O good Sir,' used in addressing another); auspicious; (*as*), *m*. *N*. of Budha or the planet Mercury (son of Soma); *N*. of the Vedic Rishi Budha; a Brāhman (or the proper epithet by which he should be addressed, see Manu II. 125); *N*. of one of the nine Kṣaṇḍas or divisions of the earth or of Bharata-varsha; epithet of the forty-third (or seventeenth) year of Jupiter's cycle of sixty years; epithet of certain signs of the zodiac (viz. Taurus, Cancer, Virgo, Scorpio, Capricornus); the Uḍumbara fig-tree; the Saumya penance, (see *saumya-kṛic-chra*); (in anatomy) the blood before it becomes red, serum; the gastric juice; = *bhāsarā* (according to Śabda-k.); (*ās*), *m*. *pl*. *N*. of the five stars in Orion's head, (also called *īvala*, q.v.); *N*. of a class of Pitrīs, (Manu III. 199); (*ā*), *f*. *N*. of Durgā; a particular metre; the moon-plant, (see *soma*); various other plants, = *mallikā*; = *śaṭi*; = *śāla-parṇi*; = *guṇjā*; = *mahisha-vallī*; = *mahā-jyotishmatī*; = *rudra-jatā*; = *mahendra-vāruṇī*; (*am*), *n*. scil. *airbhuta*, a particular kind of omen or prodigy (occurring in the Diva or sky). — **साumya-kṛic-chra**, *as*, *am*, *m*. *n*. a kind of religious penance (described as subsisting for five days, severally, on sesamum, the water of boiled rice, butter-milk mixed with water, water, and parched grain, and fasting on the sixth day). — **साumya-gandhi**, *f*. the Indian white rose. — **साumya-graha**, *as*, *m*. an auspicious or benign planet (such as Mercury, Jupiter, Venus, and the full moon). — **साumya-tā**, *f*. or **saumya-tva**, *am*, *n*. gentleness, mildness, benignity, placidity; benevolence; beauty. — **साumya-dhātu**, *us*, *m*. (according to Śabda-k. *f*.), the phlegmatic humor, phlegm. — **साumya-nāman**, *ā*, *-mni*, *a*, having a soft or agreeable name (or one easily pronounced; see Manu III. 10). — **साumya-rāpus**, *us*, *us*, *us*. of an agreeable form. — **साumya-vāra**, *as*, *m*. 'Mercury's day,' Wednesday. — **साumyo-pacāra** ('*ya-up*'), *as*, *m*. a mild or gentle remedy, mild measure or means of cure.

सौयवस sauyavasa, *as*, *m*. a son of Su-yavasa.

Sauyavasi, *is*, *m*. a patronymic.

सौयामि sauyāmi, *is*, *m*. a proper *N*.

सौर saura, *as*, *i*, *am* (in some senses fr. *śūra*, in others fr. *sura*), belonging or relating to the sun, solar; sacred to Śūrya or the sun; celestial, divine; relating to spirituous liquor; (*as*), *m*. a worshipper of the sun; the planet Saturn [cf. *śūra-suta*]; a solar month (consisting of thirty risings and settings of the sun or the period during which the sun is in one sign of the zodiac); a representation of a solar zodiacal sign used at marriage ceremonies; a solar day; *N*. of a Guru; the Tunburu plant; (*i*), *f*. the wife of the sun; (*am*), *n*. *N*. of a collection of hymns addressed to Śūrya (extracted from

the Rīg-veda). — *Saurā-ja*, *as*, m. 'sun-born,' the Tumburu plant. — *Saurā-tīrtha*, *am*, n., N. of a chapter of the Śiva-Purāṇa. — *Saurā-divāsa*, *as*, m. a solar day. — *Saurā-ṇakṭa*, *am*, n. a particular religious observance (accompanied with ceremonial ablutions, worship of the sun, &c.). — *Saurā-bhuvana*, *am*, n. = *sūrya-loka*, q.v. — *Saurā-māsa*, *as*, m. a solar month. — *Saurā-saṃvatsara*, *as*, m. a solar year. — *Saurā-saṃhitā*, f., N. of part of the Skanda-Purāṇa. — *Saurā-siddhānta*, *as*, m., N. of one of five ancient astronomical Siddhāntas or text-books, (see *siddhānta*, cf. *sūrya-s*). — *Saurā-sūkta*, *am*, n. a hymn addressed to Sūrya. — *Sauropapurāṇa* (*ra-up*), *am*, n., N. of an Upan-Purāṇa.

Sauraka, N. of a town founded by Surendra. *Saurasaindhava*, *as*, ī, *am* (fr. *sva-sindhu*), belonging to the river Ganges, Gangetic; related to the Ganges (applicable as an epithet to Bhishma); (*as*), m. a horse of the Sun (in this sense compounded of *saura* and *saindhava*, q.v.).

Sauri, *is*, m., N. of the planet Saturn (as son of the Sun); the tree Asana (q.v.); the plant Āditya-bhakti (q.v.). — *Sauri-ratna*, *am*, n. a particular gem (sapphire).

Saurika, *as*, ī, *am*, celestial; spirituous, vinous; anything (such as money) due for spirits; (*as*), m. Saturn; heaven, paradise; a vender of spirituous liquor.

Sauri, f. See above under *saura*.

Sauriya, *as*, ī, *am*, solar, belonging or suitable to the sun (= *sūryāya hita*).

Saureya or *saureyaka*, *as*, m. the white Barleria (a shrub bearing white flowers).

Saurya, *as*, ī, *am*, of or belonging to the sun, solar; (*as*), m. a patronymic of several Vedic Ṛishis (authors of hymns in the Rīg-veda).

Saurjāyanti, *is*, or **saurjāyanti*, ī, m. a descendant of Saurya.

सौरथ sauratha, *as*, m. (fr. *su-ratha*), a hero.

सौरभ saurabha, *as*, ī, *am* (fr. *su-rabhi*), fragrant; (*as*), m. a proper N.; (*ī*), f. a cow; a daughter of the cow Su-rabhi; (*am*), n. fragrance; saffron; N. of a commentary.

Saurabhaka, *am*, n. a particular metre.

Saurabheya, *as*, ī, *am*, belonging or relating to Su-rabhi; (*as*), m. an ox; (*ī*), f. a cow; the daughter of Su-rabhi. — *Saurabheya-tantra*, *am*, n., N. of a Tantra work.

Saurabhya, *am*, n. fragrance, sweet-scentedness, odour; pleasingness, agreeableness, beauty; good character, good reputation, fame; (*as*), m., N. of Kuvera.

सौरस saurasa, *as*, m., N. of a Vihāra founded by king Surendra.

सौरसेन saurasena, *ās*, m. pl., N. of a people or district; (*ī*), f., scil. *bhāskā*, the language spoken in the above district; [cf. *sauraseni*.]

सौरसेय sauraseya, *as*, m. (fr. *su-rasā*), 'offspring of Su-rasā,' epithet of Skanda.

Saurasya, *am*, n. (fr. *su-rasā*), well-flavouredness, tastiness, savoriness.

सौराज्य saurājya, *am*, n. (fr. *su-rāja*), good government.

सौराष्ट्र saurāṣṭra, *as*, ā or ī, *am* (fr. *su-rāṣṭra*), belonging or relating to the district of Surāt; (*as*), m. the district of Surāt; the resin of the plant Boswellia Thurifera; (*ās*), m. pl., N. of a people inhabiting part of Bhārata-varsha; (*ā*), f. a sort of fragrant earth, = *tuvarī*; (*ī*), f. a sort of fragrant earth found in Surāt; (*am*), n. a kind of amalgam of zinc and copper, bell-metal, brass. — *Saurāṣṭra-deśa*, *as*, m. the country of Surāt. — *Saurāṣṭra-mṛttikā*, f. Surāt earth.

Saurāṣṭra-ka, *am*, n. a sort of white or bell-metal; a kind of amalgam of five metals (= *pañcāloka*).

Saurāṣṭrika, *as*, ī, *am*, belonging to the district of Surāt; (*am*), n. a sort of poison, (according

to some, of a kind of snake; according to others, a vegetable or mineral.)

सौलभ saulabha, *āni*, n. pl. (fr. *su-labha*), N. of particular Brāhmaṇas.

Saulabhya, *am*, n. easiness of acquisition or attainment; feasibility, facility.

सौल्विक saulvika, *as*, m. (for *śaulvika*), a copper-smith.

सौव 1. sauva, *as*, ī, *am* (fr. *sva*), relating to self or to one's own property; (*am*), n. an order, edict (according to some).

Savagrāmika, *as*, ī, *am* (fr. *sva-grāma*), belonging or relating to one's own village.

सौव 2. sauva, *as*, ī, *am* (fr. 2. *sva*), belonging to heaven, being in heaven.

सौवर sauvara, *as*, ī, *am* (fr. *svara*), relating to sound or to a note in music, produced or existing in a note; treating of accents.

सौवर्चल sauvārcāla, *as*, ī, *am* (fr. *su-var-cāla* or *su-varcālā*), belonging to Su-varcāla or Su-varcālā, coming from the country called Su-varcāla; (*am*), n. sochal salt (prepared by fusing fossil salt with myrobala); natron, alkali.

सौवर्ण sauvārṇa, *as*, ī, *am* (fr. *su-varṇa*), made or consisting of gold, golden; weighing a Su-varṇa.

Sauvarṇabhedinī, f. the plant Priyangu. *Sauvarṇika*, weighing a Su-varṇa (at the end of a comp., e.g. *śatuh-s*°, weighing four Su-varṇas).

सौवत्य sauvātya, *ās*, m. pl., N. of a people (also read *sauśātya*, *sauśūtya*).

सौवश्व sauvāśva, *as*, m. (fr. *sv-aśva*), a descendant of Sv-aśva.

Sauvaśvi, *is*, m. a patronymic from Sv-aśva. *Sauvaśya*, *as*, m., Ved. the son of Sv-aśva; [cf. Pāṇ. IV. 1, 17.1.]

सौवस्तिक sauvastika, *as*, ī, *am* (fr. *svasti*), benedictive, salutatory; (*as*), m. a family Brāhmaṇ or priest.

सौवाध्यायिक sauvādhyaṅika, *as*, ī, *am* (fr. *svādhyaṅika*), belonging or relating to sacred study.

सौवासत्व sauvāstava, *as*, ī, *am* (fr. *su + vāstū*), having a good site, pleasantly situated.

सौविद sauvīda, *as*, m. (fr. *su-vida*), a guard or attendant on the women's apartments.

सौविदल sauvīdalla or *sauvidallaka*, *as*, m. (fr. *su-vidalla*), = *sauvīda* above.

सौविष्टकृत sauvīṣṭakṛita, *as*, ī, *am*, dedicated or relating to Agni Svisṭa-kṛit.

सौवीर sauvīra, *am*, n. (fr. *su-vīra*), the fruit of the jujube; antimony; sour gruel; (*as*), m., N. of a district or country in the west of India connected with the country along the Indus (perhaps the district now inhabited by the Suirs); (*ās*), m. pl. the people of Su-vīra; N. of a people inhabiting part of Bhārata-varsha. — *Sauvīra-rāja*, *as*, m. a king of Sauvīra. — *Sauvīra-sāra*, *am*, u. antimony. — *Sauvīrāñjana* (*ra-āñ*), *am*, n. a kind of antimony or collyrium.

Sauvīraka, *as*, ī, *am*, of or belonging to Sauvīra; (*as*), m. an inhabitant of Sauvīra; a miserable Sauvīra; N. of Jayad-ratha; the jujube tree; (*am*), n. sour barley-gruel, sour wheat-gruel.

Sauvīrya, *am*, n. great heroism or fortitude.

सौशील्य sauśīlyā, *am*, n. (fr. *su-śīla*), excellence of disposition, good morals.

सौश्रवस sauśravasa, *am*, n. (fr. *su-śravas*), celebrity, renown; (*as*), m. a patronymic.

सौश्रुत saūsṛuta, *ās*, m. pl. (fr. *su-śṛuta*), N. of a family descended from Viśvā-mitra.

सौषमन saushadmana, *as*, m. (fr. *su-shad-man*), a patronymic.

सौष्ठव saushṭhava, *am*, n. (fr. *su-shṭhu*), excellence, superior goodness or beauty, extreme skillfulness, cleverness; excess (of anything); lightness, suppleness, fleetness, a particular division of dramatic composition.

सौत्थातिक sausnātika, *as*, m. (fr. *su-snāta*), one who asks whether an ablution has been successful or auspicious.

सौहार्द sauhārda, *am*, n. (fr. *su-hṛid*), good-heartedness, affection, friendship, friendliness; (*as*), m. the son of a friend. — *Sauhārda-mīdhi*, *is*, m. 'treasury of friendship,' epithet of Rāma.

Sauhārdya, *am*, n. friendship, affection. *Sauhrīda*, *am*, n. friendship, (*ku-sauhrīda*, *as*, ā, *am*, one who is a bad friend); (*ās*), m. pl., N. of a people.

Sauhrīdaya, *am*, n. (fr. *su-hṛīdaya*), cordial affection; friendship.

Sauhrīdyā, *am*, n. (fr. *su-hṛīd*), friendship.

सौहित्य saukhitya, *am*, n. (fr. *su-hita*), satiety, satisfaction; fulness, completion; kindness, friendliness.

सौहोत्र sauhotra, *as*, m. (fr. *su-hotra*), a patronymic of the Vedic Ṛishi Aja-mīdha; of Puru-mīdha.

स्कन्द 1. skand = rt. *skund*, q. v.

स्कन्द 2. skand (also written *skandh*), cl. 10. P. *skandayati*, *skandāyati*, &c., to collect.

स्कन्द 3. skand (connected with rt. *skund*, q. v.), cl. 1. P. *skandati* (also A. -*te*), *śaskanda* (2nd sing. *śaskanditha* or *śaskanthā*), *śskantsyati*, *askadāt* or *askāntsi*, *skanttum*, to leap, jump, spring; to jump or spring upwards, rise, mount, ascend; to raise (A., but in this sense regarded as a form of rt. *skund*); to jump downwards, drop, fall; to leap out, shoot out, burst out, drop out, be poured out, be spilled, ooze; to go, move, approach; to fall away; to perish (A.); to become dry; Pass. *skālyate*, Perf. *śaskade* or *śaskande*, Aor. *askandi*: Caus. *skandayati*, -*yitum*, Aor. *śaskandāt*, to pour out, effuse, shed, spill, emit (seminal fluid); to omit, neglect; Desid. *śskantsati*: Intens. *śśskandayate*, *śśskantsanti*; [cf. Gr. *σκανδ-αλο-ν*, *σκανδάλη-θρο-ν*, *σχαστήρ*, perhaps *σκαίρω*, *σκάζω*; Lat. *scand-o*, de-scend-o, (according to some also) *scateo*; Hib. *skeimnead*, 'eruption, gushing forth.']

Skanttri, *tā*, *trī*, *trī*, one who leaps, &c.; [cf. *vi-śskanttri*.]

Skantvā, ind. having jumped, &c.; having descended or fallen.

Skanda, *as*, m. leaping; flowing; quicksilver; N. of Kārttikeya (son of Śiva and god of war, see *kārttikeya*); epithet of Śiva; a king, prince; the body; the bank of a river; a clever or learned man [cf. *skandha*]; a kind of disease (attacking children).

— *Skanda-gupta*, *as*, m., N. of a king of the Gupta dynasty. — *Skanda-purāṇa*, *am*, n., N. of one of the eighteen Purāṇas, (see *skānda-purāṇa*). — *Skanda-mātṛī*, *tā*, f. the mother of Skanda, i. e. Durgā. — *Skanda-shashthī*, f. a festival in honour of Kārttikeya on the sixth day of the month Caitra. — *Skanda-svāmin*, *ī*, m., N. of a commentator (mentioned by Mādhyamaśāstra; cf. *skānda-bhāṣya*). — *Skandāṅśaka* (*da-āṅ*), *as*, m. quicksilver. — *Skandēśvara-tīrtha* (*da-īś*), *am*, n., N. of a Tīrtha. — *Skandopaniṣad* (*da-up*), f., i. N. of an Upaniṣad.

Stana, as, m. the breast of a woman, (probably

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so called from the noise made in breathing); the nipple of the breast; an udder or dug or breast of any female animal, (at the end of an adj. comp. the fem. may end in *ā* or *ī*, according to Vopa-deva IV. 17, but the more usual form is in *ī*).—*Stana-kalāśa*, as, am, m. n. 'goblet-like breast,' a woman's breast.—*Stana-kūṭmala*, am, n. 'breast-bud,' a woman's breast.—*Stana-taṭa*, as, m. the slope of the breasts, (see *taṭa*).—*Stanān-dhama*, as, ā, m. f.—*stanān-dhaya* below.—*Stanān-dhaya*, as, ā or *ī*, am, breast-sucking, sucking at the breast; (as, ā), m. f. an infant; a suckling.—*Stana-pa*, as, ā, am, or *stana-pā*, ās, ās, am, or *stana-pāyaka*, as, ikā, am, or *stana-pāyin*, *ī*, inī, *ī*, breast-sucking, sucking the breast or udder; an infant at the breast, suckling.—*Stana-pāna*, am, n. the drinking or sucking of the breast.—*Stana-bhara*, as, m. 'breast-possessing,' a man with a breast like a woman's.—*Stana-bhava*, as, ā, am, being on the breast; (as), m. a particular posture in sexual union.—*Stana-maṇḍala*, am, n. 'breast-orb,' a woman's breast.—*Stana-madhya* or *stana-mukha*, as, m. 'breast-point,' a nipple.—*Stana-vṛinta*, as, m. 'breast-stalk,' a nipple.—*Stana-sikhā*, f. 'breast-point,' a nipple.—*Stanāṅśuka* ('*na-an*'), am, n. 'breast-mantle,' a cloth covering the bosom.—*Stanāgra* ('*na-ag*'), as, m. 'breast-point,' a nipple.—*Stanānga-rāga* ('*na-an*'), as, m. paint or pigment on the breasts (of women).—*Stanāntara* ('*na-an*'), am, n. 'breast-interval,' the heart (as situated under the centre bone of the sternum); a mark on the breast (supposed to indicate future widowhood).—*Stanā-bhūja*, as, ā, am, Ved. feeding or nourishing with the udder (said of cows).—*Stanābhoga* ('*na-ābh*'), as, m. fulness or swelling of the breast, the expanding of the bosom of a young woman; the circumference or orb of the breast; a man with large breasts like those of a woman.

Stanatha, as, m., Ved. thunder.

Stanana, am, n. sounding, sound, noise; the rumbling of clouds; groaning; breathing hard.

Stanayat, an, antī, at, thundering.—*Stanayad-amās*, m. pl. (see *amā*, p. 74, col. 3), Ved. roaring together, sounding in concert (said of the Maruts).

Stanayitnu, us, m. thundering, thunder, the muttering of clouds; a cloud; lightning; sickness; death; a kind of grass (= *mustaka*).—*Stanayitnu-goshka*, as, ā, am, loud as thunder.

Stanita, as, ā, am, sounded, sounding; thundering; (am), n. the rattling of thunder, rumbling of thunder-clouds; thunder, noise; the noise of clapping the hands.—*Stanita-phala*, as, m. the plant Vikaṅṭaka.

Stanya, am, n. (fr. *stana*), 'that which is to be drawn from the breast,' mother's milk.—*Stanya-tyāga*, as, m. leaving off the mother's milk, weaning.—*Stanya-tyāga-mātraka*, as, ā, am, only just weaned.—*Stanya-pāyin*, *ī*, inī, *ī*, or *stanya-bhuj*, k, k, k, sucking or feeding on milk, sucking at the breast.

स्रम् *stabdha*, &c. See col. 2.

स्रम् *stabha*, as, m. a goat; a ram; [cf. *stabha*.]

स्रम् *stam* (= rt. *ī. sam*), cl. i. P. *stamati*, *tastāma*, *stamitum*, to be confused or agitated; (according to some) not to be confused, see rt. *ī. sam*; cl. 10. P. *stamayati*, to be agitated, &c.

स्रम् *stamba*, as, m. (in Uṇādi-s. IV. 96. said to be fr. rt. *ī. sthā*; probably connected with *stambha*, q. v.), a clump of grass, &c.; a sheaf of corn; any clump or bunch or cluster; a bush, thicket; a shrub or plant having no decided stem (such as the Jhīṅṭī or Barleria); the post to which an elephant is tied; any post or pillar, (in this and the next sense probably for *stambha*, but said by some to be neut.); stupefaction, insensibility; a mountain; [cf. Angl. Sax. *stapel*.]—*Stamba-kari*,

is, m. 'forming clusters,' corn, rice.—*Stamba-kāra*, as, *ī*, am, making a clump, forming a cluster.—*Stamba-ghana*, as, m. 'clump-destroyer,' a small hoe for weeding or eradicating clumps of grass, &c.; a sickle for cutting corn; a basket for holding the heads of wild rice, &c.—*Stamba-ghāta* = *stamba-ghna* below.—*Stamba-ghna*, as, *ī*, am, clump-destroying, weed-destroying; (as), m. a hoe or sickle.—*Stamba-ja*, as, ā, am, growing on a clump or bush; growing on a post.—*Stamba-pur*, ūr, f., N. of the city Tāmalīpta, q. v.—*Stamba-mitra*, as, m., N. of the author of Rīg-veda X. 142, 7, 8 (having the patronymic Śārnga).—*Stamba-han* or *stamba-hanana*, am, *ī*, n. f. 'clump-destroyer,' a hoe for eradicating weeds; a sickle for cutting corn.—*Stambe-rama*, as, m. 'delighting in clumps of high grass,' an elephant.

स्रम् *stambh* or *stabh* (connected with rt. *skambh*, q. v.; in native lists written *stambh*), cl. 5. 9. P. *stabhnōti*, *stabhnāti*, (2nd sing. Impv. *stabhāna*), *tastambha*, *astambhāt* or *astabhat*, *stambhitum* (originally perhaps 'to stamp'), to fix firmly, make firm, make stiff or immovable; to paralyze, stupefy; to prop, support, prop up, sustain; to create (Ved.); to stop, arrest, suppress, oppose, hinder; cl. i. A. *stambhate*, *tastambhe* (according to some also *stambhate*, *stambhate*), &c., to become fixed or immovable, to become senseless or insensible, become stiff or rigid: Pass. *stabhyate*, Aor. *astambhi*: Caus. *stambhayati*, -*yitum*, Aor. *atstambhat*, to fix, make firm or immovable, to make stiff or rigid, stupefy, paralyze, stun; to prop, support; stop, arrest, bring to a stand, suppress, restrain: Desid. *tastambhishati*: Intens. *tastambhyate*; [cf. Gr. *στέμφ-υλο-ν*, *ἀ-στεμφ-ής*, *στέμφ-ω*, *στεμφ-άω*, *στοβέ-ω*, *στοβά-ζω*, *στειβ-ω*; Lat. *stupro*, *stipes*; Old Germ. *stampf*, *stampfon*, *stab*; Mod. Germ. *stampfen*; Old Norse *stofn*.]

Stabdha, as, ā, am, fixed, firm, stiff, rigid, hard, immovable, motionless, numb, paralyzed, senseless, stupid, dull, insensible, indifferent; stopped, brought to a stand, blocked up; obstinate, stubborn, hard-hearted; coarse; [cf. Old Germ. *stif*; Mod. Germ. *steif*; Engl. *stiff*].—*Stabdha-karṇa*, as, *ī*, am, 'stiff-eared,' having the ears fixed, pricking up the ears.—*Stabdha-tā*, f. or *stabdha-tva*, am, n. fixedness, rigidity, immobility, steadiness, stupor, stubbornness.—*Stabdha-roman*, ā, m. 'stiff-bristled,' a boar, hog.—*Stabdha-locana*, as, ā, am, having fixed or unwinking eyes (applied as an epithet to the gods who are supposed to be known by this characteristic).—*Stabdhi-karaṇa*, am, n. the act of making stiff, stiffening, making rigid, paralyzing.—*Stabdhi-kṛita*, as, ā, am, made stiff, stiffened, rigid, paralyzed.—*Stabdhi-kṛitya*, ind. having stiffened or made rigid.—*Stabdhi-bhāva*, as, m. the becoming stiffened or rigid, torpidity.

Stabdhi, *is*, f. fixedness, hardness, rigidity, firmness, immobility, stupor, numbness, obstinacy.

Stabdheā, ind. = *stambhiteā*.

Stabhita, as, ā, am, Ved. = *stabdha*.

Stabhu, n. = *stambhana*.

Stabhūya (fr. *stabhu*), Nom. A. *stabhūyate*, &c., Ved. to desire to support.

Stabhūyamāna, as, ā, am, Ved. desiring to support, upholding.

Stabhūyamāna, as, ā, am, being made firm.

Stambha, as, m. fixedness, stiffness, rigidity; immobility, a prop, support, fulcrum; a pillar, column, post; a stem, stock, trunk; insensibility, stupor, stupefaction (from fear, joy, grief, &c.); numbness, paralysis, torpor; stupidity, coldness, want of feeling or excitability; stoppage, obstruction, hindrance; suppression; a particular faculty acquired by magical means, the supernatural suppression or arresting of any feeling or force (as of hunger, thirst, or the forces of fire, water, &c.); this is one of the *śakṭi-karman* described as taught in the Tantras, see p. 1032, col. 3; many varieties of *Stambha* are enumerated, e. g. *jala-sṛ*, *vahnī-sṛ*, *vāyu-sṛ*,

kskut-sṛ, *pipāsā-sṛ*, *nīdrā-sṛ*, and in the case of the first of these one effect of this faculty is to enable a person to walk on the waters); N. of a Rishi; [cf. Angl. Sax. *steb*.]—*Stambha-kara*, as, *ī*, am, causing obstruction; causing stiffness, paralyzing; (as), m. a fence, railing, &c.—*Stambha-karaṇa*, am, n. cause of obstruction or impediment.—*Stambha-tīrtha*, am, n., N. of a place.—*Stambha-pūjā*, f. worship of the posts of the temporary pavilions erected for marriages or other festive occasions.—*Stambhi-bhū*, cl. i. P. -*bhavati*, &c., to become a post.—*Stambhotkirṇa* ('*bha-ut*'), as, ā, am, carved out of a post of wood (as a statue).

Stambhaka, as, ikā, am, fixing, propping, stopping, restraining.

Stambhakin, *ī*, m. a kind of musical instrument covered with leather.

Stambhana, am, n. the act of fixing firmly, making stiff or hard or rigid, making like a post, (*rambhā-stambhana*, the turning of the nymph *Rambhā* into a pillar by the curse of Viśvā-mitra, see *Rāmāyaṇa* I. 64); paralyzing, stupefying, stunning, benumbing; propping or supporting, holding upright; stopping, making immovable, hindering, arresting, bringing to a stand, suppression, obstruction; stopping of hemorrhage, staunching the flow of blood; anything employed as a styptic or astringent; a particular magical act or faculty, suppression of any of the bodily feelings or forces of nature by supernatural means, (see under *stambha*; *jala-stambhana* = *jala-stambha*); (as, *ī*, am), fixing immovably, paralyzing, supporting, stopping; (as), m. 'the paralyzer,' epithet of one of the five arrows of *Kāma-deva*, (the names of the other four are *Urmādana*, *Soshapa*, *Tāpana*, and *Sammohana*).

Stambhaniya, as, ā, am, to be fixed firmly; to be propped; to be stopped.

Stambhita, as, ā, am, fixed firmly; stiffened, benumbed, paralyzed, stupefied, senseless; propped up, supported; stopped, brought to a standstill, suppressed; staunching; restrained, constrained.—*Stambhita-rambha*, am, n., N. of a particular *Trotaka* or drama; [cf. *rambhā-stambhana* above].—*Stambhita-vāshpa-vṛiti*, *is*, *is*, *ī*, suppressing the flow of tears.—*Stambhitāśru* ('*ta-aś*'), us, us, u, one who has suppressed his tears.

Stambhitā, ind. having fixed, having stopped, having suppressed.

Stambhin, *ī*, inī, *ī*, supporting; stopping, restraining; (inī), f. one of the five *Dhārāṇas* or elements (= earth, see *bhramāṇi*).

स्र *stara*, *staraṇa*, *stariman*, &c. See p. 1144, col. 1.

स्र *stava*, *stavaka*, &c. See p. 1143.

स्र *stavaraka*, as, m. (doubtful), a fence, railing (= *āvaraka*).

स्र *stāmu*, us, m. (= *stotṛi*, Naigh. III. 16), Ved. a praiser, worshipper.

स्र *stāva*. See p. 1143, col. 1.

स्ति *sti*, *sti-pā*. See under rt. *styai*.

स्ति *stigh*, cl. 5. A. *stighnute*, *tish-tighe*, *asteghishā*, *steghitum*, to ascend; to assail: Caus. *steghayati*, -*yitum*, Aor. *atishghat*: Desid. *tistighishate* or *tisteghishate*: Intens. *teshtighyate*, *teshtegdhi*; [cf. Gr. *στειχ-ω*, *ε-στειχ-ω*, *στειχ-ο*, *στειχ-ο*, *στειχ-ο*-μαι: Goth. *steig-a*, *stai-g-a*, 'a path': Old Germ. *steg-a*, 'an ascent, path': Mod. Germ. *steg-en*, 'to rise': Slav. *stiz-a*, 'a path': Lith. *stai-g-i-s*, 'quick': *stai-g-i-s*, 'to hasten': Hib. *stai-ghe*, 'a step, stair.']

स्ति *stip* (also written *step*), cl. i. A. *stepate*, *tishṭipe*, &c., to ooze, drip, drop.

स्तिभि *stibhi*, *is*, m. (according to Uṇādi-s. IV. 121. fr. rt. *stambh*), an obstacle, obstruction;

the ocean; a cluster, clump, bunch (= *phala-sta-aka*; cf. *stamba*).

Stimbhi, *is*, *m*. = *stibhi* above (according to some).

स्तिम् *stim* or *stīm* (connected with *rt. tim*), cl. 4. P. *stimyati*, *stimyati*, *tishṭema*, *tishṭima*, &c., to be or become wet or moist; to become fixed or immovable.

Stimīta, *as*, *ā*, *am* [cf. *tīmāta*], wet, moist; still, motionless, unmoved, steady, fixed, rigid (as the eye), immovable, benumbed; tender, soft; gratified, pleased; (*am*), *n*. moisture. — *Stimīta-tra*, *am*, *n*. steadiness, fixedness, stillness, absence of motion, absorption. — *Stimīta-rāya*, *us*, *n*. still air. — *Stimīta-samādhi-śuci*, *is*, *is*, *i*, pure with steady meditation. — *Stimītyatākṣa* ('*ta-āṇ*', '*ta-ak*'), *as*, *i*, *am*, one who keeps his large eyes fixed or still.

Stema, *as*, *m*. wetness, moisture.

स्तिम् *stim* = *rt. stim* above.

स्तीर्वि *stīrvi*, *is*, *m*. (according to *Upādi-s*. IV. 54. fr. *rt. i. stri*), an officiating priest at a sacrifice (especially an *Adhvaryu* versed in the *Yajur-veda*); grass (= *trīṇa-jāti*); sky, atmosphere (= *nabhas*); water (= *payas*); blood (= *rudhira*); Indra (= *śakra*).

स्तु *stu*, cl. 2. P. A. *stauti* or *stariti* (1st du. *stuvus* or *stuvīvas*, 3rd pl. *stuvanti*), *stute* or *stuvēte*, Impf. *astaut* or *astarīt* (1st sing. *astavam*), Impv. *stautu* or *staritu* (2nd sing. *stuhī* or *stuvīhi*), Perf. *tushṭāvu* (2nd sing. *tushṭotha*, 1st du. *tushṭue*, 1st pl. *tushṭuma*), *tushṭue*, *stoshyati*, -*te*, *astōvīt*, *astoshṭa*, *stotum* or (according to *Vopadeva* also) *staritum* (Ved. Inf. *stushe*, *staratthyai*), to praise, laud, eulogize, glorify, extol, celebrate; to hymn, praise or celebrate in song, worship by hymns; cl. 1. A. *stavate* (Ved. *stave*), to be praised (Ved.): Pass. *stūyate*, &c., Aor. *astāri*, to be praised, &c.: Caus. *stāvayati*, Aor. *atustat*, Desid. *tushṭūshati*, -*te*: Intens. *tushṭūyate*, *tushṭōti*; [cf. perhaps Gr. *στόμα*, *Æol. στύμα*: Goth. *staua*, 'a judge'; *stauja*, 'to judge']

Stava, *as*, *m*. praising, celebrating, hymning; praise, eulogium, panegyric. — *Stava-rāja*, *as*, *m*, *N*. of a particular mystical prayer or incantation. — *Starāvali*, *is*, or *starāvālī* ('*va-āṇ*'), *f*, *N*. of a work by *Kavi-chandra*.

Stavaka, *as*, *ikā*, *am*, praising, eulogising; (*as*), *m*. a panegyrist, praiser; praise, eulogium; a cluster of blossoms, bunch of flowers, nosegay, tuft, (in these senses said to be fr. *rt. i. sthā* according to *Upādi-s*. IV. 96); *N*. of the chapters in the *Kusumāñjali*; a quantity, multitude; [cf. *stoma*.] — *Starakāṭita* ('*ka-āṇ*'), *as*, *ā*, *am*, covered with blossoms, in blossom.

Starakita, *as*, *ā*, *am*, full of blossoms.

Staratha, *as*, *ni*, Ved. praise, (Sāy. = *stotra*.)

Starana, *am*, *n*. praising, praise; a hymn.

Staraniya, *as*, *ā*, *am*, to be praised, praiseworthy, laudable.

Stavamāna, *as*, *ā*, *am*, lauding, praising.

Starān, nom. c. masc. Ved. being praised or lauded, (Sāy. = *stūyamāna*, *Rig-veda* VI. 24, 8.)

Starāna, *as*, *ā*, *am*, being praised, being lauded or glorified, (Sāy. = *stūyamāna*.)

Staritavya, *as*, *ā*, *am*, to be praised, &c.

Staritri, *tā*, *trī*, *trī*, a praiser, praising.

Staveyya (according to some) = *staveyya*.

Stāva, *as*, *ā*, *am*, Ved. praising, one who praises, a praiser; (*as*), *m*. praise.

Staraka, *as*, *m*. a praiser, panegyrist, eulogiser, flatterer.

Stāvin, *i*, *inī*, *i*, praising, hymning.

Stārya, *as*, *ā*, *am*, Ved. to be praised, praiseworthy.

Stut, *t*, *t* (at the end of comps.), praising, celebrating, (see *deva-st*, *yathā-st*, *Chandah-st*.)

Stula, *as*, *ā*, *am*, praised, eulogised, hymned,

glorified; flattered; (*as*), *m*. epithet of *Siva*. — *Stuta-śvāmi-kshetra*, *am*, *n*, *N*. of a sacred place.

Stuti, *is*, *f*. praise, eulogy, commendation, adulation, flattery; *N*. of *Durgā*. — *Stuti-gīta*, *am*, *n*. a song of praise, panegyric. — *Stuti-pada*, *am*, *n*. an object of praise. — *Stuti-paryaya-āyān*, *i*, *inī*, *i*, concluding or ending in praise (said of ironical *nindā* or censure). — *Stuti-pāhaka*, *as*, *m*. 'praise-reciter,' a panegyrist, encomiast, bard, herald (especially one who accompanies a chief or an army, = *vandin*, q. v.). — *Stuti-priya*, *as*, *ā*, *am*, fond of praise or adulation. — *Stuti-rāda*, *as*, *m*. a laudatory speech, panegyric. — *Stuti-vrata*, *as*, *m*. 'one whose duty is praise,' a bard, &c., (see above.)

Stutya, *as*, *ā*, *am*, to be praised, laudable, praiseworthy.

Stutvā, ind. having praised, having glorified.

Stuvat, *an*, *atī*, *at*, praising, glorifying.

Stuvāna, *as*, *ā*, *am*, praising, glorifying; being praised or celebrated, (Sāy. = *stūyamāna*, *Rig-veda* VII. 96, 3.)

Stuveyya, *as*, *m*, Ved., *N*. of *Indra*.

Stusheyya, *as*, *ā*, *am*, Ved. excellent, praiseworthy, (Sāy. = *stotarya*, *Rig-veda* X. 120, 6); (*am*), *n*. excellence.

Stūyamāna, *as*, *ā*, *am*, being praised or lauded.

Stotava, *as*, *ā*, *am*, to be praised, deserving praise, laudable.

Stotra, *tā*, *trī*, *trī*, praising, a praiser, panegyrist, flatterer.

Stotra, *am*, *n*. praise, eulogium, a hymn of praise, ode. — *Stotrārha* ('*ra-ar*'), *as*, *ā*, *am*, worthy of praise.

Stotriya, *as*, *m*. a kind of verse (used in particular ceremonies along with the *anu-rūpa*, q. v.); (*ā*), *f*. a kind of verse (= *stotriyā* below).

Stotriyā, *f*. a particular kind of verse consisting of eighty syllables.

Stoma, *as*, *m*. (according to *Upādi-s*. I. 139. fr. *rt. stu*), praise, eulogium, a hymn, (see *sūkta*); sacrifice, oblation; a Soma libation; a heap, collection, assemblage, number, multitude, quantity, mass [cf. *stavaka*, col. 1]; (*am*), *n*. the head; riches; wealth; grain, corn; an iron-pointed stick or staff or one bound with iron; (*as*, *ā*, *am*), crooked, bent (according to some). — *Stoma-tashṭa*, *as*, *ā*, *am*, Ved. composed by poets, (Sāy. = *stoma-tā-ribhīh* *kṛita*). — *Stoma-vāhas*, *ās*, *ās*, Ved. performing or offering hymns of praise.

Stomaya (referred in native lists to a *rt. stom*, but rather to be regarded as a *Nom. fr. stoma* above), *Nom.* or *cl.* 10. P. *stomayati*, *atustomat*, *stomayitum*, to praise, laud, hymn.

Stomya, *as*, *ā*, *am*, to be praised, praiseworthy, laudable.

सुक *stuka*, *as*, *m*. (probably another form of *stupa*, but cf. *stavaka*), a collection of hair, knot or braid of hair, (Sāy. = *keśa-sanghāta*); (*ā*), *f*. a knot or braid of hair (= *keśa-veṇī*; cf. *prithu-kshuka*, *sahasra-s*); a curl of hair, bunch of curly hair between the horns of a bull; (according to Sāy. on *Rig-veda* IX. 97, 17. *stukā* = *apatya*; cf. *toka*); a hip, thigh, (according to some = *jaghana*). — *Stukā-vin*, *i*, *inī*, *i*, Ved. possessing bunches of hair, (according to Sāy. on *Rig-veda* VIII. 74, 13. *stukāvīnaḥ* = *ūrṇāyavaḥ*). — *Stukā-sargam*, ind. after the form of a curl or knot of hair (= *stukā yathā srijyate tathā*).

सुच *stuc*, cl. 1. A. *stocāte*, *tushṭue*, *stocitum*, to be bright or pellucid; to be propitious or pleased: Caus. *stocayati*, -*yitum*, Aor. *atusthucāt*: Desid. *tustucishate* or *tustucishate*: Intens. *tushṭucyate*, *tushṭōti*.

सुनक *stunaka*, *as*, *m*. a goat (= *chāga*).

सुप *stupa*, *as*, *m*. [cf. *stūpa*], Ved. a knot of hair, top-knot; the collection of curly hair between the horns of a bull; the horns of a bull.

सुभ 1. *stubbh* (connected in some senses with *rt. stambh*, and in these senses also identical with *rt. stumbh* below, and perhaps originally 'to stamp'), cl. 1. A. *stobhate*, *tushṭubhe*, *stobhātum*, to stop, suppress; to paralyze, stupefy; to be stupefied; cl. 1. P. *stoblāti*, to praise, (in this sense probably connected with and developed out of *rt. stu*); to celebrate, worship (Ved., in *Naigh. III. 14. stobhati* is enumerated among the *arcāti-karmāṇaḥ*): Caus. *stobhayati*, &c., to praise (Ved.).

2. *stubbh*, *p*, *m*, Ved. one who stops, (perhaps the words *tri-shṭubbh* and *anu-shṭubbh* are to be referred to this sense, the metre requiring regular stoppages or pauses); one who praises, a worshipper (= *stotra*, *Naigh. III. 16*).

Stubbhan, *ā*, *m*, Ved. one who praises, a praiser, (Sāy. = *stotra*.)

Stobha, *as*, *m*. stopping, obstructing; a stop, pause; disrespect, contumely; hymn, praise; a division of the *Sāma-veda*, (see *sāma-veda*, p. 1107); an insertion, anything inserted. — *Stobha-ēchalā*, *f*, *N*. of a chapter of the *Sāma-veda-ēchalā*, q. v. — *Stobha-prakṛiti*, *is*, *f*, *N*. of part of the *Sāma-veda*. — *Stobhānusamhāra* ('*bha-an*'), *as*, *m*, *N*. of a short treatise on *Sikṣhā* (one of the *Parīśiṣṭas* of the *Sāma-veda*).

Stobhana-samhāra = *stobhānusamhāra* above.

Staubhika, *am*, *n*, *N*. of the second portion of the *Samhitā* of the *Sāma-veda*, (see *sāma-veda*, p. 1107.)

सुभ *stubha*, *as*, *m*. a goat (= *chāga*).

सुम्भ *stumbh* (connected with *rt. stambh*, and in some senses identical with *rt. stubh* above; in native lists written *stunbh*), cl. 5. 9. P. *stumbhōti*, *stumbhāti*, to stop; to stupefy; to expel; [cf. Gr. *στυφω*, *στυφελός*, *στυμνός*, *στυφελανός*, *τυφελανός*, probably also *τυφλός*, *τυφώ-δης*; perhaps Old Germ. *stumph*, *stumbal*; Angl. Sax. *stypel*, *dumb*; Goth. *dumb*.]

सुवेय्य *stuveyya*, *stusheyya*. See col. 2.

सूप *stīp* (probably derived fr. *stīpa* below), cl. 4. 10. P. *stīpyati*, *stūpa-yati*, &c., to heap up, pile, collect; to erect.

Stūpa, *as*, *m*. (according to Sāy. fr. *rt. styai*; according to *Upādi-s*. III. 25. fr. *rt. stu*), a heap or pile of earth, any heap or pile or mound; a Buddhist monument (commonly called *Stupa*; it is a kind of Tumulus erected over sacred relics of the great Buddha or on spots consecrated as the scenes of his acts); a funeral pile; a heap of rays, accumulated rays (Ved., according to Sāy. *stūpāḥ* = *taptai rasāmbhīh*, *Rig-veda* VII. 2, 1); (according to *Sabda-k.*) = *nishprayoḥjana*; = *bala*.

Staupika, *am*, *n*. a kind of small broom carried by a Buddhist or Jaina ascetic.

सू 1. *stri*, cl. 5. or *stṛi*, cl. 9. P. A. *stri-noti*, *stṛinute*, *stṛipāti*, *stṛinīte*, *tastāra* (1st du. *tastariva*), *tastare*, *starishyati* or *starishyati*, -*te* (if in cl. 9), *astārīshīt* (according to some also *astārīt*), *astṛita*, *astarishṭa* or *astarishṭa*, *astirishṭa* (if in cl. 9, Pān. VII. 2, 42); Prec. *staryāt*, *stiryāt*, *stirishṭāta*, *starishṭāta* or *starishṭāta*, *stirishṭāta* (if in cl. 9, Pān. VII. 2, 42), *startum* or *staritum* or *staritum* (Ved. Inf. *startavai*), to spread, spread out, expand, diffuse; to spread about, strew, scatter; to spread on or over; to cover, clothe; to kill, (in *Naigh. II. 19. stṛipāti* is enumerated among the *vadhā-karmāṇaḥ*): Pass. cl. 5. *staryate*, cl. 9. *stīryate*, Aor. *astāri*, to be spread, &c.: Caus. *stārayati*, -*yitum*, Aor. *atastarat*, to spread; to cover: Desid. *tistīrshati*, -*te*, or *tistārishṭi*, -*te*, or *tistārishṭi*, -*te*: Intens. *tāstaryate*, *testiryate*, *tāstārti*; [cf. *Zeid star*, *stair-is*: Gr. *στόρυ-μ*, *στορῶν-μ*, *στορῶν-μ*, *στῶ-μ*, *στῶ-μ*, *στῶ-μ*; Lat. *ster-n-o*, *stra-tu-s*, *stra-men*, *stra-mentu-m*, *torn-s*: Goth. *strau-ja*: Old Germ. *strao*, *betti-*

strewi, 'lectisternium.' Slav. *stre-ti*, 'to extend'; *po-stla-ti*, 'to strew'; *po-stel-ja*, 'a bed.' Lith. *stra-je*, 'a bed of straw.'

Tistirāṇa, as, ā, am (Perf. part. A.), Ved. one who has spread, spreading.

Stara, as, ā, am, spreading, extending, covering, &c.; (as), m. anything spread, a layer, stratum; a bed, couch.

Starāṇa, am, n. the act of spreading, strewing, scattering.

Starāṇiya, as, ā, am, to be spread; to be strewn or scattered.

Starīmān, ā, m. 'that which is spread,' a bed, couch.

Starī, īs, f. smoke, vapour; a heifer; a barren cow (acc. c. *staryam*, Rīg-veda I. 118, 20; in this sense probably connected with *sthira*, q.v.); [cf. Gr. *στεῖρα* (for *στεῖρα*); Lat. *sterilis*; Goth. *stairō*.]

Starīmān, ā, m. = *starīmān* above.

Starīna, as, ā, am, spread, covered, strewn; prepared; [cf. Gr. *στῆρ-vo-v*.] = *Stīra-barhis*, īs, īs, īs, Ved. one who has spread Kuśa grass.

2. *stī*, spreading, covering, clothing, (Sāy. = *āc-chādaka*, Rīg-veda I. 87, 1); a star, (Rīg-veda II. 2, 5. *stībhiḥ* = *nakshatraiḥ*, 'a star'; cf. *tāra*, 'light-strewer, light-scatterer'; in this sense thought by some to be for *astīrī*, fr. rt. 2. *as* + *trī*; cf. Gr. *ἀστήρ*, *reīpos*, Æol. *τέππος*; Lat. *stella*; Goth. *stairno*; Angl. Sax. *steorra*.)

Strīṇat, an, atī, at, covering, strewing, spreading over or upon.

Strīṇāna, as, ā, am, Ved. spreading, strewing.

Strīta, as, ā, am, spread, spread out; [cf. *vī-strīta*.]

Strīti, īs, f. spreading, stretching out, expansion; covering, clothing.

3. *strī* (= rt. *spri*, q.v.), cl. 5. P. *strī-ṇoti*, &c., to please, gratify, &c.

सृक्ष *striksk*, cl. 1. P. *strikskhati*, *tastrīksha*, &c., to go: Intens. *tarīshīkshate*, &c.

सृह *stīh* or *stīh* (connected with rt. *trih*, q.v.), cl. 6. P. *stīhāti*, *stīhāti*, *ta-starha*, *starhitum* or *stardhūm*, to strike, hurt, kill.

सृ *strī*. See rt. 1. *strī* above.

सृह *stīh*. See rt. *stīh*.

स्तेन *sten* (more properly regarded as a Nom. fr. *stena* below; cf. rt. *stai*), cl. 10. P. *stenayati*, *atīstenat*, &c., to steal, rob; [cf. Gr. *στενέω*; Goth. *stil-an*, 'to steal'; Angl. Sax. *stelan*, *stal*, *stalian*, *stalu*.]

Stena, as, m. (perhaps to be connected with a form *ste* derived fr. *sti* for rt. *stai*; cf. *styena* fr. rt. *stai*), a thief, robber; (am), n. thieving, stealing. = *Stena-nigraha*, as, m. the restraining or punishing of thieves; suppression of theft.

Steya, am, n. [cf. rt. *stai*], theft, robbery; anything stolen or liable to be stolen; anything clandestine or private. = *Steya-kṛit*, t, t, t, Ved. one who commits a theft, a thief, robber.

Steyin, ī, m. a thief, robber; a goldsmith.

Staina, am, n. theft, robbery, thievery.

Stainya, am, n. theft, thievery, robbery; (as), m. a thief.

Stauma, as, m., Ved. a thief, robber, (Sāy. = *stena*, Rīg-veda VI. 66, 5.)

स्तेप *step*, cl. 1. A. *stepate*, &c., to ooze, &c. (= rt. *stip*, q.v.); cl. 10. P. *stepayati*, &c., to send, throw.

स्तेम *stema*. See under rt. *stim*.

स्तेय *steya*, *staina*. See above.

स्ते *stai*, cl. 1. P. *stāyati*, &c., to put on, adorn (= rt. *snai*); (probably also) to steal, do anything stealthily (Ved.).

Stāyat, an, antī, at, Ved. stealing, acting stealthily, (Atharva-veda IV. 16, 1.)

स्तेमित्य *staimitya*, am, n. (fr. *stimita*), fixedness, rigidity, immobility, numbness.

स्तोक *stoka*, as, ā, am, little, small, short; few; low; (as), m. a small portion, drop (of water, ghee, &c.), the Cātaka bird; (am), ind. a little; less; [cf. Lith. *stokoju*, 'I want'.] = *Stoka-kāya*, as, ī, am, little-bodied, small, diminutive. = *Stoka-namra*, as, ā, am, a little bent down, slightly depressed. = *Stoka-śas*, ind. sparingly.

Stokaka, as, m. the Cātaka bird.

स्तोतव्य *stotavya*, *stotri*, *stotra*. See p. 1143.

स्तोभ *stobha*, &c. See under rt. 1. *stubb*.

स्तोम *stom*. See *stomaya*, p. 1143, col. 2.

स्तोम *stoma*. See p. 1143, col. 2.

स्तोपिक *stauipika*. See *stūpa*, p. 1143.

स्तोभिक *staubhika*. See under rt. 1. *stubb*.

स्तौल *staula*, as, ā, am (for *sthaula* fr. *sthūla*), Ved. stout, robust, powerful, (Sāy. = *sthūla*, *pravṛiddha*, Rīg-veda VI. 44, 7.)

स्त्यान *styāna*, *styena*. See below.

स्त्यै *styai* (also written *shīyai*), cl. 1. P. *styāyati*, &c., to be collected into a heap or mass; to be spread about; to sound; [cf. according to some, probably Gr. *στενός*; Lat. *stipare*.]

Sti, īs, m. (according to Sāy. fr. rt. *stai*, but cf. *upa-sti*), Ved. a house, dwelling, abode, (Sāy. = *griha*, Rīg-veda VII. 19, 11; perhaps also 'those who live in the house'.) = *Sti-pā*, ās, ās, am, house-protecting, (see Rīg-veda VII. 66, 3; Nirukta VI. 17.)

Stiyā, f., Ved. a collected mass; a mass or quantity of water, (Sāy. = *āpah*, Rīg-veda VII. 5, 2; see Nirukta VI. 17.)

Styāna, as, ā, am, collecting into a mass; thick, bulky, gross; soft, bland, unctuous, smooth; soundness; (am), n. thickness, grossness, massiveness; unctuousness; nectar; idleness, sloth; echo, sound.

Styāya in *saṃ-styāya*, q.v.

Styāyana, am, n. collecting into a mass, aggregation, crowding together.

Styena, as, m. (according to Upādi-s. II. 46. fr. rt. *stai* above), nectar (= *a-mṛita*); a thief (in this sense probably for *stena*, q.v.).

स्त्री *strī*, f. (probably a contraction of *so-trī*, fem. of 2. *so-trī*, 'a bearer of children,' see p. 1118, col. 2; but according to Upādi-s. IV. 165. fr. rt. *stai*), a woman, female; a wife; the female of any animal (e.g. *śūkhāmṛiga-strī*, 'a female monkey'). = *Strī-kāma*, as, m. desire of intercourse with women; fondness for women; desire of a wife; (as, ā, am), desirous of women, fond of women. = *Strī-kārya*, am, n. the business of women; attendance on women or the women's apartments. = *Strī-kumāra*, am, n. a woman and child. = *Strī-kusuma*, am, n. the menstrual excretion in women. = *Strī-kṛita*, as, ā, am, done by women. = *Strī-khira*, am, n. mother's milk. = *Strī-garī*, f. a milch cow. = *Strī-guru*, us, m. a female Guru or priestess (who teaches initiatory Mantras). = *Strī-ghoṣa*, as, m. 'marked by the sound of women,' dawn, day-break. = *Strī-ghna*, as, m. the murder of a woman. = *Strī-caritra*, am, n. the doings of women. = *Strī-ṭita-hārin*, ī, īnī, ī, captivating the heart of women, pleasing to the female sex; (ī), m. the tree Sobhājijana. = *Strī-ṭihna*, am, n. any mark or characteristic of the female sex; the female organ, vulva or womb. = *Strī-ṭaura*, as, m. 'woman-thief,' a seducer of women, libertine. = *Strī-janani*, f. 'bearing females,' the mother of a daughter, a wo-

man who brings forth only daughters. = *Strī-jātī*, īs, f. the female sex. = *Strī-jita*, as, m. 'wife-subdued,' a man ruled by his wife, a hen-pecked husband. = *Strī-tamā* or *strī-tamā*, f. a thorough woman, (Pāp. VI. 3, 44.) = *Strī-tarā* or *strī-tarā*, f. more thoroughly a woman, (Pāp. VI. 3, 44.) = *Strī-tā*, f. or *strī-tra*, am, n. womanhood, wife-hood; feminineness, effeminacy. = *Strī-dhana*, am, n. 'woman's wealth,' a wife's peculiar property or any property belonging to a woman over which she has independent control (said to be of six kinds, viz. *adhy-agnika*, a gift upon or in presence of the nuptial fire by a member of either family; *adhy-āvāhanika*, that which is taken from the father's house at the time of the bridal procession or when the bride is conducted to her husband's home; *ādhyvedanika*, a settlement on a first wife when her husband contracts a second marriage; *priti-datta*, a gift of affection; *sulka*, a kind of dower or money given to a woman to induce her to go to her husband's house; *anv-ādhya*, a gift from her own or husband's family after marriage; according to others the six kinds are, *bhartṛi-dāya*, *pitrī-datta*, *mātṛi-d*, *bhātṛi-d*, with the first two enumerated above; other varieties of woman's property are *bandhu-datta*, q.v., *yautaka*, q.v., *sau-dāyika*, q.v., *pārīṇāyika*, q.v., *lavanyājita*, q.v., and *pādavandanika*, the last being a gift to a wife from a husband in return for her *pāda-vandana*, q.v., on her entering his house.) = *Strī-dharma*, as, m. the duty of a woman or wife; the laws concerning women; menstruation. = *Strīdharma-yoga*, as, m. the application of laws or customs relative to women. = *Strī-dharmīnī*, f. a woman during menstruation. = *Strī-dhava*, as, m. a woman's husband; a man, male. = *Strī-dhva*, as, m. 'having the mark of a female,' the female of any species of animal. = *Strī-nātha*, as, ā, am, having a woman as lord or protector, protected by a woman. = *Strī-nāman*, ā, mni, a, having a female name. = *Strī-nibandhana*, am, n. a woman's peculiar province, domestic duty, housewifery. = *Strī-panyopajivin* (*ya-up*), ī, m. one who makes a living by keeping women for prostitution. = *Strī-para*, as, m. one who is devoted to women, a woman-lover, libertine. = *Strī-parevata-dēśa*, as, m., N. of a district. = *Strī-parvan*, a, n., N. of the eleventh book of the Mahā-bhārata. = *Strī-piśāci*, f. a fiend-like wife. = *Strī-puṣa*, mni, m. a woman who has become a man. = *Strī-puṣa*, am, m. du. wife and husband, man and wife, the union of man and wife. = *Strī-puṣa-lakṣaṇā*, f. a woman who has the characteristic marks of both male and female, a hermaphrodite. = *Strī-pun-dharma*, as, m. the law (which regulates the duties) of man and wife, the mutual duties of husband and wife or of man and woman. = *Strī-pun-nayun-saka*, masculine, feminine, and neuter. = *Strī-pūva* or *strī-pūvaka* or *strī-pūvika*, as, m. or *strī-pūvin*, ī, m. one who has been a woman formerly or in a former birth, (according to Śabda-k. *strī-pūva* = *strī-jita*, ruled by a woman.) = *Strī-pratyaya*, as, m. (in grammar) a feminine affix, an affix used in forming feminines from Prātipadikas. = *Strī-pramāṇa*, as, ā, am, having a wife for an authority, one who is ruled by a wife. = *Strī-prasaṅga*, as, m. intercourse with women. = *Strī-prasū*, ās, īs, u, bearing females, bringing forth daughters only. = *Strī-priya*, as, ā, am, liked or loved by women; (as), m. the Mango tree. = *Strī-bhūdyu*, as, m. one who suffers himself to be distressed by a woman. = *Strī-budhi*, īs, f. the female understanding. = *Strī-bhṛitya*, ās, m. pl. women and servants. = *Strī-bhoga*, as, m. enjoyment of women, sexual intercourse. = *Strī-mat*, ān, m. a wife-possessor, a married man. = *Strī-mantra*, as, m. a woman's counsel, female stratagem. = *Strī-mukha-pa*, as, m. 'drinking the mouth of women,' the Aśoka tree (= *dohālī*). = *Strī-yantra*, am, n. 'woman-vessel,' woman regarded as a vessel or machine, a woman who works like a machine. = *Strī-yācīta-putra*, as, m. a son obtained through a wife's solicitations. = *Strī-raijana*, am, n. 'delighting women,'

place, spot, ground, = *sthala* (according to Śabda-k.).
 — *Stha-pati*, is, m. (probably fr. *stha* + *pati*, but

according to some from the Caus. of rt. 1. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's Śrauta-sūtras XXII. 11, 11, &c. a Sthapati is a Vaiśya, or even a person of lower caste, who has celebrated the Go-sava sacrifice after being chosen king); an architect; a master carpenter or mason, wheelwright; a charioteer; one who sacrifices to Vṛihas-pati, a performer of the Vṛihas-pati sacrifice; a guard or attendant of the women's apartments; N. of Kuvera; (*is, īs, ī*), chief, best, principal.

Sthavi, *is*, m. a weaver; heaven (= *svarga*); = *jargama* (according to Śabda-k.).

Sthavira, *as, ā, am*, fixed, firm, steady [cf. *sthā-vira*]; old, aged, ancient, (*saptatyā sthāvira*), one who is seventy years old, see *sthāvira*; (*as*), m. an old man; a beggar; epithet of Brahman; (*ā*), f. an old woman; a kind of plant, = *mahā-śrāvāṇī*; (*am*), n. = *śaileya*.

2. *sthā*, *ās, ās, am*, Ved. standing, stationary, (according to Śāy. on Rīg-veda X. 88, 4. *sthāh* = *sthā-varaṃ vṛikṣhādī rūpaṃ*; see also Nirukta V. 3.)

Sthānu, *us, us, u*, firm, fixed, steady, stable, immovable, motionless; (*us*), m., N. of Siva; a stake, post, pile; a peg, pin, pillar; the gnomon of a dial; a spear, dart; a nest of white ants; the drug or perfume called Jivaka, q. v.; (*us, u*), m., n. a branchless trunk or stem, the trunk of a lopped tree or of any tree, any bare stock or stem. — *Sthānu-ścheda*, *as*, m. one who cuts down the trunks of trees, one who clears away timber, (Manu IX. 44.) — *Sthānu-tīrtha*, *am*, n., N. of a Tīrtha. — *Sthānu-bhrama*, *as*, m. mistaking anything for a post. — *Sthānu-val*, ind. like a post. — *Sthānu-vanauka* ('*na-ok*'), *ās, ās, am*, inhabiting Siva's forest. — *Sthānu-īśvara*, *as*, m., N. of a particular Siva-linga.

Sthātavya, *as, ā, am*, to be stood; to be stayed or remained; to be fixed.

Sthātus, n. (according to some modern scholars an old nom. sing. neut. for the later *sthātri*), Ved. anything standing or stationary (opposed to *śrathā*, see Rīg-veda I. 58, 5).

Sthātri, *tā, trī, trī*, who or what stands or stays stationary, standing (frequently opposed to *jagat* in the phrase *sthātūr jagataśca*, e. g. *viśvāya sthātūr jagataśca gopāh*, the preserver of everything that stands and moves, Rīg-veda VII. 60, 2); [cf. Lat. *stator*.]

Sthāna, *am*, n. the act of standing or staying, stay, continuance, the being fixed or stationary; state, condition; a stationary state or condition, (one of the three aims or results of state policy; it is described as a kind of neutral or middle state characterized by neither loss nor gain, failure nor success); the act of standing firm so as to resist a charge, firm or calm bearing of troops, (Manu VII. 190); halt; the stamina of a kingdom, that which constitutes its chief strength or by virtue of which it exists, (regarded as consisting of four parts, viz. army, treasury, city, and territory, Manu VII. 56); the place of standing or staying, any place, spot, locality, site, situation, position, posture, station, post; office, appointment, rank, dignity, degree; proper or right place; the place or organ of utterance of any letter (which, according to Pāṇini, are eight, viz. *kaṭha*, the throat; *tālu*, the palate; *mūrdhan*, the top of the palate; *danta*, the teeth; *oshtha*, the lips; *kaṭha-tālu*, the throat and palate; *kaṭhoshtha*, the throat and lips; *dantoshtha*, the teeth and lips; to which may be added *nāsikā*, which is the place of utterance for the true Anusvāra, and *uras*, the chest, which is said to be the place of Visarga); dwelling-place, abode, house; country, region, district; a town, city; a particular place or sphere assigned after death to those who do their duty or neglect it, (that of virtuous Brāhman is called *Prājāpatya*; of Kṣatriyas, *Aindra*; of Vaiśyas, *Māruta*; of Śūdras, *Gāndharva*; similarly, neglectors of duty have places of punishment assigned to them); a holy place; an altar; an open place in a town, green, plain, square; part or division of a book, section, chapter; the part or character of an actor; interval, opportunity, leisure; an object (e. g.

śalka-sth°, an object of toll, taxation; *pājā-sth*°, object of honour; *kopa-sth*°, object of anger); a modulation of the voice, note, tone (of which, according to the Rīg-veda-Prātiśākhya, there are three; see *mandra*); likeness, resemblance; imitation; (*sthāne*), loc. in the right or proper place, properly, suitably, appropriately, justly, fitly, truly; at the right or appropriate moment, opportunely; sometimes; in the place of, in the room of, in lieu of, instead of (with gen.; in Pāṇini's grammar, when the gen. c. stands alone, the word *sthāne* has to be supplied, thus *hanter jah* means that *ja* is to be substituted 'in place of' *han*, see Pāp. I. 1, 49); on account of, because of; like, resembling, similarly, *as*; [cf. *δυστηνος* (i. e. *δυσ-στηνος*), *ἀ-στηνος*, *ἀ-στήν*, *ἀσταίνω*, *δυσταίνω*.] — *Sthāna-śāśalā*, f. the plant *Ocimum Pilosum* (= *varvārī*). — *Sthāna-śīntaka*, *as*, m. an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-śyuta*, *as, ā, am*, = *sthāna-bhrashṭa* below. — *Sthāna-tas*, ind. according to place or station; in regard to the place or organ of utterance. — *Sthāna-tyāga*, *as*, m. desertion of post, leaving one's place. — *Sthāna-pāla*, *as*, m. 'place-protector, place-keeper'; a watchman, sentinel, policeman. — *Sthāna-pracūta*, *as, ā, am*, ejected from a station or post, removed from an office, &c. — *Sthāna-bhūmi*, *is, f.* a dwelling-place, mansion. — *Sthāna-bhrashṭa*, *as, ā, am*, fallen or removed from any place or station, ejected from an office, displaced, out of place. — *Sthāna-māhātmya*, *am*, n. the greatness or glory of any place, a kind of divine virtue supposed to be inherent in a sacred spot, and to operate upon those who visit it. — *Sthāna-yoga*, *as*, m. assignment of suitable places, proper mode or place for preserving articles, (Manu IX. 332.) — *Sthāna-rakṣaka*, *as*, m. = *sthāna-pāla*. — *Sthāna-vibhāga*, *as*, m. subdivision of a number according to the places of its figures. — *Sthāna-stha*, *as, ā, am*, abiding in one place, staying at home. — *Sthānādhyakṣa* ('*na-adh*'), *as*, m. the superintendent of any place or post; a local governor; a watchman, police-officer. — *Sthānāntara* ('*na-an*'), *am*, n. another place. — *Sthānāntara-gata*, *as, ā, am*, gone to another place, gone away. — *Sthānānya-tva* ('*na-an*'), *am*, n. difference or diversity of place. — *Sthānābhāva* ('*na-abh*'), *as*, m. the want of a place or situation. — *Sthānāsana* ('*na-ās*'), *e, n. du.* standing and sitting down. — *Sthānāsana-vihāra-val*, *ān*, m. (a pupil) occupying the station and seat and place of religious exercises (of his preceptor, Manu II. 248). — *Sthānāśedha* ('*na-ās*'), *as*, m. confinement to a place, imprisonment, arrest. — *Sthāneśvara* ('*na-īś*'), N. of a place.

Sthānaka, *am*, n. a position, situation; a particular point or situation in dramatic action, (*patākā-sthānaka*, a striking situation introduced as an episode into the regular plot of a drama); a city, town; a basin or trench dug for water at the root of a tree; froth or a kind of scum on spirits or wine; a mode of recitation; a division or section of the Taittiriya branch of the Yajur-veda.

Sthānika, *as, ī, am*, belonging to a place or site, local; (in grammar) that which takes the place of anything else or is substituted for it; (*as*), m. any one holding an official post, a placeman, the governor of a place, superintendent of a district, manager of a temple.

Sthāni, *ī, inī, ī*, having a place, having fixedness, placed, abiding, permanent; having a substitute; (*ī*), m. (in Pāṇini's grammar) the original form or primitive element (i. e. that form for which anything is substituted, the substituted form which takes its place being called *ādeśa*); that which has a place, that which has a place in a sentence or is actually expressed. — *Sthāni-bhūta*, *as, ā, am*, being the original or primitive form. — *Sthāni-val*, ind. (in grammar) like the original form or primitive element, (the *ādeśa* or substituted form is said to be *sthāni-val* when it is liable to all the rules which hold good for the primitive.) — *Sthāni-val-tva*, *am*, n. the state of being

like the original form or element. — *Sthāny-āśraya*, *as, ā, am*, depending on the primitive form (said of a grammatical operation).

Sthāniya, *as, ā, am*, belonging or suitable to any place, prevailing in any place, local; (*am*), n. a town, city. — *Sthāpaka*, *as, ā, am* (fr. the Caus.), causing to stand, placing, fixing, establishing, founding, ordering, regulating; (*as*), m. the establisher or director of the stage-business, a kind of stage-manager; the founder of a temple, erector of an image.

Sthāpatya, *as*, m. (fr. *stha-pati*), a guard of the women's apartments; (*am*), n. architecture, building, erecting. — *Sthāpatya-veda*, *as*, m. 'the science of architecture,' one of the four Upa-vedas, (see *upa-veda*.)

Sthāpana, *am*, n. (fr. the Caus.), the act of causing to stand, placing, fixing, establishing, erecting, founding, instituting, regulating, directing, appointing; fixing the thoughts, concentration of the mind, abstraction; a dwelling, habitation; a ceremony performed when a mother perceives the first signs of living conception, = *pum-savana*; (*ā*), f. placing, fixing, establishing, regulating, arranging (as a drama &c.), stage-management; (*ī*), f. a kind of plant (= *pāthā*).

Sthāpaniya, *as, ā, am*, to be placed or fixed or established.

Sthāpayat, *an, antī, at*, causing to stand, fixing, placing, establishing.

Sthāpayitvā, ind. having placed or fixed, having established or erected, &c.

Sthāpita, *as, ā, am*, caused or made to stand, fixed, established, placed, located, deposited; set up, erected; founded, instituted, endowed, set apart; placed in any post or situation, appointed; ordered, regulated, directed, enjoined, ordained, enacted; settled, ascertained, certain; firm, steady.

Sthāpitavat, *ān, atī, at*, one who has placed or fixed, &c.

Sthāpya, *as, ā, am*, to be placed or deposited; to be fixed or established; (*am*), n. a deposit, pledge (= *nikshepa*). — *Sthāpyāpaharaṇa* ('*ya-ap*'), *am*, n. the stealing or embezzling of a deposit.

Sthāman, *a, n*, strength, power, stamina; fixity, stability.

Sthāyin, *ī, inī, ī*, standing, staying, being, situated (often at end of comp., cf. *antara-sth*°); abiding, stopping, fixed, stationary, enduring, continuing, permanent, constant, lasting (as a feeling or state, see *sthāyī-bhāva* below); steady, firm, unchangeable, invariable; (*ī*), n. anything lasting, a permanent state or condition (opposed to *vy-abhicārin*, q. v.). — *Sthāyī-tā*, f. or *sthāyī-tva*, *am*, n. permanency, steadiness, fixedness, constancy, invariableness. — *Sthāyī-bhāva*, *as*, m. a particular fixed or permanent condition of mind or body, lasting feeling (as forming a class of feelings or conditions which are favourite subjects of description in poetical and dramatic compositions; these *Sthāyī-bhāvas* are opposed to the *Vyabhicāri-bhāvas*, and are said in the *Sāhitya-darpaṇa* to be eight in number, viz. 1. *rati*, love or desire; 2. *hāsa*, mirth; 3. *śoka*, sorrow; 4. *krodha*, resentment; 5. *utsāha*, high-mindedness or heroism; 6. *bhaya*, terror; 7. *jugupsā*, disgust or aversion; 8. *vismaya*, surprise; to which is sometimes added a ninth, viz. *śama*, quietism).

Sthāyuka, *as, ā or ī, am*, disposed to stay or last, apt to endure, of a steady nature, abiding, stopping, stationary, steady, firm; (*as*), m. the overseer of a village.

Sthāla, *am*, n. a plate or dish (generally made of some metal and used in eating); a cooking-pot, caldron or any culinary utensil. — *Sthāla-rūpa*, *am*, n. the form or representation of a pot.

Sthālī, f. an earthen pot or pan, cooking-pot, caldron, kettle, boiler; a particular vessel used in the preparation of Soma; the substitution of a cooked offering of rice &c. for the offering of meat at the *Māgśāstakā*, q. v.; the trumpet-flower, *Bignonia suaveolens*. — *Sthālī-darpaṇa*, *am*, n. the breaking of a pot. — *Sthālī-pakva*, *as, ā, am*, cooked or

Sthāyīa, *am*, n. (fr. *sthira*), firmness, stability, fixedness, steadiness; continuance; firmness of mind, resolution, constancy, calmness; patience; hardness, solidity.

Snāpana, as, i, am, causing to bathe; used for bathing (as water &c.); (am), n. causing to bathe, bathing, ablation; washing, sprinkling, wetting.

Snāpita, as, ā, am, bathed, washed, sprinkled, wetted, moistened.

Snāt, ān, āti or ānti, āt, bathing, performing ablation.

Snāta, as, ā, am, bathed, washed, purified by ablation, pure; (as), m. one whose spiritual instruction is finished; an initiated householder. — Snātā-nūlipta ('ta-an'), as, ā, am, one who is both bathed and anointed.

Snātaka, as, m. a Brāhman who has performed the ceremony of ablation (cf. ā-plava) required on his finishing his first Āśrama or period of studentship as a Brāhma-čārin (and on becoming initiated into the second Āśrama or order of a Gṛiha-stha, q. v.); a Brāhman just returned from the house of his preceptor and become a married man or initiated householder, (three kinds of Snātakas are enumerated, 1. the Vidyā-snātaka or Brāhma-čārin, who, at the end of his period of studentship, has completed a course of study of the Vedas only; 2. the Vrata-snātaka, who has completed the prescribed Vratas or vowed observances, such as fasting, continence, &c., without becoming perfect in the Vedas; 3. the Vidyā-vrata-snātaka or Ubhaya-snātaka, who has completed both the Vedas and the Vratas; this last is of course regarded as the highest kind, see Kullūka on Manu III. 2); a Brāhman who is a Bhikshu or asker of alms for any religious object or legitimate purpose, (nine kinds are enumerated in Manu XI. 1); any man of the first three classes who is an initiated householder.

Snātri, tū, trī, trī, one who bathes or washes, a bather.

Snātva, as, ā, am, Ved. fit for ablations, capable of being used for bathing, (Sāy. snātāh = snānār-hāh, Rīg-veda X. 71, 7.)

Snātva (Ved. also snātvī), ind. having bathed or washed, having performed ablations.

Snāna, am, n. bathing, washing, ablation, dipping in water, wetting, purification by bathing, religious or ceremonial ablation, bathing in sacred waters (considered as a daily observance or as an essential part of some ceremonial); the ceremony of bathing or anointing an idol; anything used in ablation (e. g. water, perfumed powder for the body, &c.). — Snāna-trīṇa, am, n. 'bathing-grass,' Kuśa grass. — Snāna-dīpikā, f, N. of a commentary by Gopī-nātha on the Snāna-sūtra. — Snāna-dronī, f. a bathing-tub. — Snāna-yātrā, f. 'bathing procession,' the festival held on the day of full moon in the month Jyeshṭha (when images of Kṛishṇa as Jagan-nātha are carried out and bathed; in Orissa this festival is called Ratha-yātrā). — Snānāyātrika, as, ā, am, attending the above procession at the bathing of Jagan-nātha. — Snāna-vastra, am, n. a cloth put on for bathing, a bathing-dress, wet cloth. — Snāna-vidhi, is, m. the rules of ablation, proper manner of bathing; N. of a Pāriśiṣṭa of the Sāma-veda. — Snāna-sīla, as, ā, am, fond of bathing, observing or performing ablation (especially in sacred waters). — Snāna-sūtra, am, n., N. of a Sūtra work (ascribed to Kātyāyana). — Snānasūtra-paddhati, is, f., N. of a summary of a commentary by Hari-jīvana-mīśra on the Snāna-sūtra. — Snānāgāra ('na-āg'), am, n. a bath-room. — Snānotīrṇa ('na-ut'), as, ā, am, rising up from a bath, one who has just completed his ablations.

Snāniya, as, ā, am, fit for bathing or ablation, suitable for bathing; (am), n. water or any article (such as unguents, perfumed powders, &c.) proper for bathing. — Snāniya-vastra, am, n. a cloth tied round the waist for bathing, a bathing dress.

Snāpaka, as, m. (fr. the Caus.), a servant who bathes his master or attends him while bathing (bringing water and pouring it over his person).

Snāpana, am, n. the act of causing to bathe or attending a person while bathing, (Manu II. 209.) — Snāpanoṣṭhiṣṭa-bhojana ('na-uṣ'), e, n. du. the act of bathing another person and eating his leavings, (Manu II. 209.)

Snāpita, as, ā, am, caused to bathe, attended on while bathing, immersed.

Snāyin, ī, inī, ṭ, bathing; (ī), m. a bather, performer of ablations.

Snāsyat, an, ati or anti, at, about to bathe or perform an initiatory ceremonial ablation; (an), m. a religious student about to become a Snātaka, (Manu II. 245.)

स्नायु snāyu, us, f. (according to some us, m.; said in Upādi-s. I. 1. to be fr. rt. snā), a sinew, tendon, muscle (described as vāyu-vāhīnī-nāḍī, 'a tubular vessel conveying vital air'); the string of a bow; [cf. probably Gr. νεῦρον, νεῦρα; Lat. nervus, nervus, nervosus; Old Germ. snar-a, snar-alha, snor, narwa; Old Sax. naru; Lith. nar-a-s, ner-u.] — Snāyu-bandhana, am, n. a sinew-string. — Snāyu-maya, as, ī, am, made of tendons. — Snāyu-yuta, as, ā, am, possessed of tendons, (Manu VI. 76.) — Snāyu-rajju, us, us, u, having tendons for cords (said of the body). — Snāyu-arman, a, n. a kind of disease of the eyes.

Snāyuka = snāyu above.

Snāva, as, m. (the form snāvāni, neut. pl., occurs), a tendon, muscle; (according to some) the vascular membrane investing the bones; [cf. probably Old Germ. senwa; Angl. Sax. sinu, sinu, senw.]

Snāvan, ā, m. (according to Upādi-s. IV. 112 fr. rt. snā), a muscle, sinew (Ved.); = rasika, a lover (?).

स्निग्ध snigdha. See below.

स्निग् sniḡ, cl. 10. P. snēyati, to go; to love, be in love; [cf. rt. 1. snih below.]

स्निह snih, cl. 4. P. snihyati, sishṇeha, snehishyati or snekshyati, asnihat, snechitum or snegdhum or snehdum, (probably originally) to be adhesive or sticky or viscid; to be bland; to be easily attached; to have affection for, love, regard; to be fond of (with gen.); to be kind to or pleased with; cl. 10. P. snehayati, &c., to be unctuous or greasy; Pass. snihyate, Aor. asnehi; Caus. snehayati, &c., Aor. asishṇihat, to make unctuous, anoint, lubricate; to cause to love, &c.; to dissolve, destroy, kill, slay, (in Naigh. II. 19. snehayati and [according to some readings] snehati are enumerated amongst the vadha-karmāṇah); Desid. sisehishati, sisehishati, sisehishati; Intens. seshṇthyate, seshṇegdhi or seshṇegdi.

Snigdha, as, ā, am, oily, oleaginous, unctuous, greasy, fat, sticky, viscid, cohesive, adhesive; emollient, smooth; glossy, shining, resplendent; moist, wet; cooling; bland, kind, amiable; attached, loving, tender, affectionate, friendly, well affected; lovely, agreeable; coarse, thick, dense; (as), m. a friend; a sort of pine, (see snigdha-dāru below); the red castor-oil plant; scil. gandūsha, a particular mode of rinsing the mouth; (ā), f. marrow, = medā; (am), n. oil; bees-wax; light, lustre; thickness, coarseness. — Snigdha-jana, as, m. an affectionate or friendly person, a friend. — Snigdha-taṇḍula, as, m. a kind of rice of quick growth (= shashṭika). — Snigdha-tā, f. or snigdha-tva, am, n. unctuousness, oiliness; blandness; tenderness, kindness, affection, love. — Snigdha-dāru, u, n. a sort of pine, Pinus Longifolia (= savala); another kind, Pinus Devadaru. — Snigdha-patra, as, ā, am, having smooth or glossy leaves; (as, ā), m. f. the jujube, Zizyphus Jujuba; (ā), f. a kind of plant (= kās-mari); another kind (= pālakyā). — Snigdha-patraka, as, m. 'having smooth leaves,' a kind of grass; other plants (= glṛita-karajia) = guḷcha-karajia. — Snigdha-piṇḍitaka, as, m. a kind of Madana tree. — Snigdha-phala, as, ā, am, having unctuous fruit, having glossy fruit; (ā), f. the ichneumon plant (= nakūṭi). — Snigdha-varṇa, as, ā, am, having a glossy or bright colour; having a soft or agreeable complexion.

Snigdhwā or snihitvā, ind. becoming unctuous, becoming bland or affectionate.

2. snih, ṭ, ṭ, ṭ, or k, k, k, loving, affectionate; one who loves.

Snidha, as, ā, am, attached, bland, tender, loving. Snidhwā, ind. = snigdhwā above.

Snihiti, is, is, ī, Ved. killing, slaying.

Snihiti, f, Ved. killing, slaying; malevolent, (Sāy. = vadha-kāriṇī, Rīg-veda I. 74, 2.)

Sneha, as, m. oiliness, unctuousness, fattiness, greasiness, lubricity, viscosity (as one of the twenty-four Gūṇas of the Vaiśeṣika branch of the Nyāya phil.); moisture; blandness, tenderness, love, affection, kindness; filial love or affection; any unctuous or oleaginous substance, oil, grease, fat, an unguent; a fluid of the body; (ās), m. pl. N. of a caste (corresponding to the Vaiśyas). — Sneha-guṇīta, as, ā, am, endowed with love or affection. — Sneha-śheda, as, m. interruption of friendship, cessation or loss of regard. — Sneha-pakva, as, ā, am, cooked or dressed with oil. — Sneha-pātra, am, n. a worthy object of affection. — Sneha-pārvam, ind. preceded by affection, affectionately, tenderly, fondly. — Sneha-pravṛitti, is, f. 'course of friendship,' affection, love. — Sneha-priya, as, ā, am, fond of oil; (as), m. a lamp. — Sneha-bhāṇḍa, am, n. an oil-vessel, pot of oil. — Snehabhāṇḍa-jivīn, ī, m. living by oil-vessels, an oilman. — Sneha-bhū, ūs, m. phlegm, rheum, the phlegmatic humor. — Sneha-bhūmi, is, f. 'oil-ground, oil-source,' any substance yielding oil or grease; any object of affection, one worthy of love. — Sneha-ranga, as, m. 'oil-coloured,' sesamum. — Sneha-vat, ān, ati, at, unctuous, oily; possessed of affection, affectionate; (ati), f. = medā (according to Śabda-k.). — Sneha-vasti, is, f. a clyster or injection of oil, oily enema. — Sneha-vid-dha, as, m. 'pierced or impregnated with oil,' a sort of pine, Pinus Devadaru (according to Śabda-k. am, n.). — Sneha-vimardita, as, ā, am, rubbed or anointed with oil. — Sneha-rīya, as, ā, am, having oily seeds, causing unctuousness, &c.; (as), m. the Piylā tree. — Sneha-vyakti, is, f. manifestation or display of friendship. — Sneha-sanyukta, as, ā, am, mixed with oil, dressed with ghee, (Manu V. 24.) — Sneha-sambhāsha, as, m. kind conversation. — Snehāka ('ha-ak'), as, ā, am, anointed with oil, oiled, greased, lubricated. — Snehanuvṛitti ('ha-an'), is, f. continuance of affection, affectionate or friendly intercourse. — Snehāsa ('ha-āsa), as, m. 'oil-consumer,' a lamp.

Snehan, ā, m. a friend; the moon; a kind of disease.

Snehana, as, ī, am, anointing, lubricating; destroying; (as), m. epithet of Śiva; (am), n. the act of anointing, unction, lubrication, rubbing or smearing with oil or unguents; unctuousness, being or becoming oily, &c.; an emollient, unguent, liniment.

Snehanīya, as, ā, am, to be anointed or lubricated; to be loved.

Snehayat, an, anti, at, Ved. destroying, killing, murdering.

Snehita, as, ā, am, anointed, smeared with oil; loved, beloved; kind, affectionate; (as), m. a loved one, friend.

Snehitavya, as, ā, am, = snehanīya above.

Snehitī, f, Ved. destroying, killing; [cf. snihiti above.]

Snehitvā, ind. = snigdhwā, snihitvā above.

Snehin, ī, inī, ī, oily, unctuous, fat; attached, affectionate, friendly; (ī), m. anointer, smearer; a painter; a friend.

Snehu, us, m. the moon; a kind of disease; [cf. snehan.]

Snigdhyā, am, n. (fr. snigdha), unctuousness, oiliness, smoothness, lubricity, blandness; tenderness, fondness; affectionateness.

सु 1. snu (probably connected with rt. snā), cl. 2. P. snauti, sushṇāva, snavishyati, asnāvī, snautim, to drip, trickle, distil, fall in drops, drop, ooze, run out, leak; to flow, stream; cl. 2. A. (Pass. reflex.) snute, asnoshta or asnāvishṭa: Pass. snūyate, snotā or snāvītā, snoshyate or snāvishyate, Aor. asnāvī, to be distilled, &c.: Caus. snāvayati, &c., Aor. asushṇavat: Desid. of Caus. snāvayishati or susnāvayishati

(according to Vopa-deva): Desid. *susnūshati*: Intens. *soshnūyate*, *soshnūvati*, *soshnūti*; [cf. Gr. *vé-ω* (for *σνέ-ω*), *vé-ω* (for *σνέ-ω*), *vé-ω*-s, *vé-ω*-s-*trīp*, *vā-ω* (for *σνέ-ω*), *déva-o-s*, *vā-μ*, *vā-pō-s*, *vī-pō-s*, *Nī-p-éu-s*, *Nī-á-(δ)-s*; (probably also *vāi-s*, *vā-τ-γ-s*, &c., see under 3. *nav*, p. 518): Goth. *snau*, 'to go'; *sniva*, *snaw*, *snivum* (for *snivum*), *snaivs*, 'snow': Old Germ. *snituan*, *sniumi*, *sneo*, *sne*: Angl. Sax. *snūcan*, *snytan*, *sneome*: Lith. *sneiga-s* (*v* being changed to *g*): Slav. *sněg*: Hib. *snuadhaim*, 'I flow'; *snuadh*, 'blood'; *sneachd*, 'snow.']

Snava, as, m. oozing, drizzling, dripping, trickling.
Snatana, am, n. the act of oozing, trickling; distillation.

Snuta, as, ā, am, trickled, distilled, dropped, trickling, flowing, dropping, oozing.

Snuti, is, f. trickling, distilling, oozing, stream, flow.

Snutvā, ind. having trickled or oozed or flowed.

सृ 2. *snu*, us, u, m. n. (a defective word optionally substituted for *sānu*, q. v., in certain cases; according to some fr. rt. 1. 80), the level summit or edge of a mountain, table-land; any top, surface; anything fixed or stationary (as the firmament); Sāy. = *sthita*, Rīg-veda IV. 28, 2).

सृ 3. *snu*, us, f. = *snāyu*, a sinew, tendon, muscle. — *Snu-tas*, ind. from the sinews or muscles.

सृ 4. *snu*, a Kṛid-anta affix to roots forming adjectives expressive of an aptitude to be what is implied by the root; [cf. *sthānu*.]

सृच् *snu*, cl. 1. A. *snocate*, &c., to be bright or clear (probably for rt. *stuc*, but according to Śabda-k., under *shnuc*, the meaning is *secāne*).

सृषा *snushā*, f. (said to be fr. rt. 1. *snu*), a daughter-in-law; the milk-hedge plant (= 2. *snuh*); [cf. Gr. *snū-s*; Lat. *snū-s* (for *snū-s*); Old Germ. *snur*; Angl. Sax. *snoru*; Slav. *snochā*.]

सृस् *snus*, cl. 4. P. *snusyati*, *susnoshā*, *snositum*, to eat; to disappear or become invisible; to take.

सृह् 1. *snuh*, cl. 4. P. *snuhyati*, *sushnōhā*, *snokhitum* or *snogdhum* or *snodhum*, to vomit; = rt. 1. *snih*.

2. *snuh*, f, t, f, o, k, k, vomiting, one who vomits; (k), f. the milk-hedge plant, Euphorbia Antiquorum (its milky juice has various medicinal properties, and is used as an emetic; seventeen synonyms of this plant are enumerated, cf. *śikūṇḍā*). — *Snuh-chada*, as, m. a kind of reed (= *kshīra-kāṇḍukin*).

Snuhā, f. the milk-hedge plant.
Snuhi, is, or *snuhi*, f. = 2. *snuh* above.

सृह sneha, snehin. See p. 1149, col. 3.

सृनै *snai* (also written *stai*, q. v.), cl. 1. P. *snāyati*, &c., to dress, wrap round, envelope, adorn.

सृनैघ्य *snaighdya*. See p. 1149, col. 3.

सृन्द *spand* (sometimes incorrectly confounded with rt. *syand*), cl. 1. A. *spandate*, *spandane*, *spandishā*, *spanditum*, to quiver, throb, tremble, quake, shake, palpitate, beat, to go, move (= rt. *syand*): Pass. *spadyate* (according to some), Aor. *spandāi*: Caus. *spandayati*, Aor. *apaspandāt*.

Spanda, as, m. throbbing, throb, pulse, tremor, vibration, motion; [cf. *vi-shpanda*.] — *Spanda-kārikā*, f., N. of a metrical version of the *Spanda-sūtra*. — *Spanda-sūtra*, am, n., N. of a work. — *Spanda-sūtra*, am, n., N. of the aphorisms of the Śaiva philosophy (= *śiva-sūtra*).

Spanlana, am, n. throbbing, pulsation, palpitation, quivering, (throbbings and quiverings of the

limbs and different parts of the body are supposed by the Hindūs to indicate good or bad luck; they are therefore minutely described in certain works); tremor, vibration, agitation; the quickening of a child in the womb; rapid motion, going; (according to some) a car, chariot (Sāy. explains *spandane* by *rathasya gamana sati*, Rīg-veda III. 53, 19); (as), m. a sort of tree.

Spandamāna, as, ā, am, throbbing, quivering, palpitation, beating; going.

Spandita, as, ā, am, throbbed, quivered, agitated, throbbing, beating; gone; (am), n. a pulsation, throb.

Spandin, ī, inī, i, quivering, throbbing, palpitation, beating, tremulous.

स्परित् *sparitri*. See *sparshtri*, p. 1151.

स्परिश *sparisha*. See p. 1151, col. 1.

स्पर्ध *spardh* (connected with rt. *sprih*, q. v.; the older form seems to have been *spridh*, q. v.), cl. 1. A. (ep. also P.) *spardhate* (-ti), *paspardhe*, *spardhishyate*, *aspardhishā*, *spardhitum*, to contend or compete with, contest, vie with, emulate, rival, be equal with; to envy; to challenge, defy, bid defiance to: Pass. *spardhyate*, Aor. *aspardhi*: Caus. *spardhayati*, Aor. *apaspardhat*, &c.: Desid. *pispardhishate*: Intens. *pāspardhyate*, *pāsparddhī*; [cf. Goth. *spauards*; Old Germ. *spurt*; Angl. Sax. *spyrđ*.]

Spardha, as, ā, am, emulous, envious; (ā), f. emulation, rivalry, competition, the successive elevation of rivals; envy, jealousy; defiance; equality with. — *Spardha-tā*, f. rivalry, emulation, enviousness.

Spardhana, am, n. competition, emulation; envy. *Spardhamāna*, as, ā, am, vying, emulating, competing, contending with, envying, challenging, defying.

Spardhita, as, ā, am, contended with, emulated, envied; defied.

Spardhitvā, ind. having contended or competed or vied with.

Spardhin, ī, inī, i, rivalling, emulating, competing; emulous, envious; proud, superb.

Spardhishyamāna, as, ā, am, about to contend or compete.

Spūrdhas (probably to be connected with rt. *spardh*), Ved. envy, (Sāy. *spūrdhase* = *spardhānāya*, Rīg-veda V. 64, 4.)

स्पर्श *spars* (also written *spās*, see rt. 5. *spās*; cf. rt. 1. *spris*), cl. 10. A. *sparśayate*, *apasparsata*, &c., to take, take hold of, touch (= rt. 1. *spris*); to unite, join, embrace.

स्पर्श *sparśa*, *sparśana*, &c. See p. 1151.

स्पर्ष *sparsh* (= rt. *parsh*, q. v.), cl. 1. A. *sparshate*, &c., to become wet or moist.

स्पर्श 1. *spās* (= rt. 1. *paś*, q. v.), cl. 1. P. A. *spasati*, -te, *paspāsa*, *paspāse*, *spasishyati*, -te, *aspāsīt*, *aspāsishā*, *spasitum*, to see, behold, perceive clearly, spy out, espy: Caus. *spāsayati*, -te, -yitum, Aor. *apaspasāt*, to destroy: Desid. *pispasishati*, -te: Intens. *pāspasyate*, *pāspashī*; [cf. Zend *spās*; Gr. *σπέν-τ-ο-μα*, *σπον-τ-ο-μα*, *σπον-τ-ο-μα*, *ἐπ-σποντος*, *σπών*; Lat. *spec-i-o*, *con-spec-i-o*, *specula*, *speculum*, *spec-to*; Old Germ. *speh-o-m*, *spāh-i*; 'circumspect, prudent.']

2. *spās*, f, t, f, Ved. seeing, spying out, perceiving; (t), m. one who spies, a spy, messenger, (in the Rīg-veda especially applied to the messengers of Varuṇa); a guardian, protector, (according to Sāy. on Rīg-veda V. 59, 1. *spāl* or *spāt* = *sprashāt* = *hotā*, a priest; in Rīg-veda VIII. 61, 15. *spāt* = *sarvasya jñātā*, 'omniscient', applied to Indra); a ray or rein, (according to Sāy. on Rīg-veda VI. 67, 5. *spasah* = *raśmayah* or *carah*.)

Spāsa, as, m. a spy [cf. Old Germ. *spēhon*, 'to look'; *spēhu*, 'a spy']; any secret messenger or emissary; a fight, war, battle; a kind of gladiator who fights with a savage animal for a reward.

Spashṭa, as, ā, am, clearly perceived or discerned, distinctly visible, distinct, clear, evident, manifest, plain, apparent, intelligible; true, real; one who sees clearly; (am), ind. clearly, distinctly; openly, boldly, (na *spashṭam udvīkshate*, he does not look [at me] straight in the face). — *Spashṭa-garbhā*, f. a woman evidently pregnant. — *Spashṭa-tāraka*, as, ā, am, (the sky) which has its stars distinctly seen or clearly displayed. — *Spashṭa-pratipatti*, is, f. clear perception or ascertainment. — *Spashṭa-bhāshin*, ī, inī, i, or *spashṭa-vaktṛi*, tā, tri, tri, speaking clearly or distinctly, plain-spoken. — *Spashṭārtha* (°ta-ar°), as, ā, am, clear in meaning, obvious, perspicuous, intelligible. — *Spashṭi-karaṇa*, am, n. the act of making distinct or clear, elucidation. — *Spashṭi-kri*, cl. 8. P. -karoti, &c., to make distinct or clear. — *Spashṭi-kṛita*, as, ā, am, made plain or clear, explained, expounded, elucidated, made manifest, revealed, exposed. — *Spashṭi-bhūta*, as, ā, am, become plain or evident. — *Spashṭetara* (°ta-ū°), as, ā, am, the reverse of clear, indistinct, unintelligible.

Spashṭaya, Nom. P. *spashṭayati*, &c., to make clear, elucidate.

सृष् 3. *spās*, = rt. 3. *paś*, 'to bind,' q. v. This rt. is said to have the following additional meanings—to obstruct, oppose, hinder; to string together; to touch, undertake, perform, (Sāy. *paspāse* = *sprishṭavān* = *anutishṭhati*, Rīg-veda I. 22, 19; *aspashṭa* = *upakrāntavān*, I. 10, 2.)

4. *spās*, f, t, f, Ved. binding.

Spāsita, as, ā, am, caused to be stopped, hindered.

सृष् 5. *spās* (= rt. *sparś*), cl. 10. A. *spāsayate*, &c., to take, &c. See rt. *sparś*.

सृष्ट *spashṭa*. See above.

सृह *spārha*. See rt. *sprih*, p. 1151.

सृर्ष *spūrdhas*. See col. 2.

सृप् *sprī* (= rts. 3. *stri*, 1. *smṛi*), cl. 5. P. *sprīṇoti*, *paspāra*, *spartum*, &c., Ved. to gratify, grant, confer; to extricate from, deliver from, preserve from, defend, (*spartam* in *nishpartam* = *nyapārayatam*, 'you rescued or extricated,' Rīg-veda VII. 71, 5); to live; to fill or bestow abundantly, (Sāy. *sprīṇavāma* = *pūrayāma*, Rīg-veda V. 44, 10); to live.

Spartri, tā, tri, tri, delivering or protecting from, a deliverer; [cf. *ava-sp°*.]

Sprīt, t, t, t, gratifying with, conferring; delivering from, (in *kīrtiśa-s°*, delivering from guilt; *loka-s°*, [probably] conferring worlds; cf. *dhana-s°*.)

सृक्का *sprikkā*, f. the plant *Trigonella Corniculata* (= *prikkā*).

सृध् 1. *spridh*, a Vedic form of rt. *spardh*, col. 2 (e.g. *aspridhran*, they strove together, Rīg-veda VII. 56, 3; *aspridhr̥c* = *paspardh̥re*; *paspardh̥ate* = *mīthah̥ spardhete*, Rīg-veda VII. 104, 12).

Spardhāna, as, ā, am, Ved. contending with, rivaling, a rival, opponent, enemy (Ved.).

2. *spridh*, t, t, t, one who contends or fights; (t), f. battle, fight (in Naigh. II. 17. *spridhah̥* is enumerated among the *sangrāma-nāmāni*).

Spridhāna, as, ā, am, Ved. countending, vying, rivaling.

Spridhya, as, ā, am, Ved. vying, emulous, &c. (in *mītha-s°*, q. v.)

सृष् 1. *spris* (cf. rt. *sparś*), cl. 6. P. (ep. also A.) *sprisati* (-te), *pasparsa* (3rd pl. *pasparsish*; ep. 3rd sing. A. *pasparsc*, 3rd pl.

pasprīṣire, *sprākshyati* or *sparkshyati*, *asprā-kshīt* or *asprākshīt* or *asprīkshāt*, Prec. *sprīṣyāt*, *sprushṭum* or *sparshṭum*, to touch, graze; to handle, take hold of, (*anyonyam hastau sparśataḥ*, they mutually touch hands, i.e. they shake hands with each other); to cleave to, cling to, come in contact with; to act upon, affect; to take, receive, accept (a sacrificial offering &c.); to reach, attain, obtain, undergo; to wash, sprinkle (e.g. *adbhis*, with water, Manu II. 60): Pass. *sprīṣyate*, Aor. *asparśi*, to be touched; to be seized or affected by: Caus. *sparśayati*, -te, -yitum, Aor. *apasparśat* or *apasprīṣat* (according to some *apisprīṣat*), to cause to touch, make to touch (with two acc.); to offer, present, give: Desid. *pisprīkshati*: Intens. *parisprīṣyate*, *parisprashṭi*, *parisparshṭi*, &c.; cf. Lat. *spargo*.]

Sparśa, as, m. touch (= *sparśa* below; Sabda-k.).

Sparśa, as, m. touching, touch, perception by touch, handling, contact; sexual union; collision, conflict, encounter (= *saṃ-parīya*); the quality of tangibility (which is the *Vishaya* for the skin; see *sāṅkhyā*); feeling, sensation; anything which touches or comes in contact, (eleven such *Sparśas* are enumerated, viz. 1. *uṣṇa*, hot; 2. *śīta*, cold; 3. *sukha*, pleasant; 4. *duḥkha*, painful; 5. *snigdha*, greasy; 6. *śiṣāda*, clean; 7. *kṛara*, hard; 8. *mṛida*, soft; 9. *ślakṣhya*, smooth; 10. *laghu*, light; 11. *guru*, heavy); who or what affects or acts upon or influences; affection, morbid affection or influence, anything the contact or influence of which causes pain or disease, disorder, sickness, fever; air, wind; a consonant of any of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials (so called because the first four are pronounced by the contact of the tongue with the four places of utterance [see *sthāna*, *sprishṭa*], throat, palate, top of palate, and teeth; the fifth class or labials being formed by contact of the lips); contact (in astral); presentation, gift, donation, offering, (*kāka-sparśa*, a particular ceremony on the tenth day after a death, putting out a lump of rice as an offering for the crows); a spy (probably for *spāśa*, q. v.); (*ā*), f. a wanton or unchaste woman. — *Sparśa-tanmātra*, am, n. the subtle element of tangibility, (see *sāṅkhyā*). — *Sparśa-tā*, f. a state of contact, touching. — *Sparśa-maṇi*, īs, m. 'touch-stone,' a kind of stone (supposed to turn everything it touches to gold). — *Sparśa-tā*, f. 'shrinking from touch,' the sensitive plant, *Mimosa Pudica*. — *Sparśa-rat*, ān, atī, at, having tangibility, palpable; agreeable to the touch, smooth, soft. — *Sparśa-varga*, as, m. a class of consonants, (see under *sparśa*). — *Sparśa-vedya*, as, ā, am, to be known or apprehended by the sense of touch. — *Sparśa-suddhā*, f. 'pure to the touch,' the plant *Asparagus Racemosus*. — *Sparśa-sukha*, am, n. the pleasure of touch. — *Sparśa-snāna*, am, n. ablution at the ingress of the sun or moon into an eclipse. — *Sparśa-syanda*, as, m. a frog (also written *sparśa-spanda*). — *Sparśānandā* ('*śa-ān*'), f. 'touch-delighting,' N. of an Apsaras. — *Sparśodaya* ('*śa-ud*'), as, ā, am, having a consonant succeeding, followed by a consonant.

Sparśaka, as, ā, am, touching, who or what touches or comes in contact with, a toucher.

Sparśana, as, ī, am, touching, handling; affecting, acting upon; (as), m. air, wind; (am), n. the act of touching, touch, contact; sensation, sense of touch, organ of sensation or feeling, sensitive nerve; gift, donation.

Sparśanaka, am, n. 'that which touches,' a term for the skin (in the *Sāṅkhyā* phil.).

Sparśanīya, as, ā, am, to be touched, perceptible by touch, tangible, sensible, palpable, to be felt, to be handled.

Sparśin, ī, inī, ī, touching, handling.

Sparśitavya, as, ā, am, tangible, to be felt, to be handled.

Sparshṭi, tā, trī, trī, who or what touches or affects or acts upon; (*tā*), m. any agent or affection causing bodily pain or sickness, morbid heat, (the word *sparṭi* given in *Sabda-k.* appears to be a corrupt form of this word; cf. *sparśa*.)

Sparśunapratyaksha, am, n. (fr. *sparśana* + *pratyaksha*), tactile perception, perception by touch or feel.

2. *sprīṣ*, k, k, k, a toucher, who or what touches, touching, piercing (generally in comps.; cf. *marmasprīṣ*).

Sprīṣat, an, atī or anī, at, touching, handling, &c.

Sprīṣā, f. a kind of plant (= *bhujaṅga-ghātinī*, commonly called *Kankālikā*).

Sprīṣi, f. the prickly nightshade, *Solanum Jacquinii*.

Sprīṣya, as, ā, am, to be touched or felt, tangible, sensible.

Sprīṣyamāna, as, ā, am, being touched, being handled.

Sprishṭa, as, ā, am, touched, felt with the hand, handled; formed by complete contact of the organs of utterance (as the consonants of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials, except the semivowels which are called *īśhad-sprīṣṭa*, formed by slight contact, and the sibilants and *h* which are called *īśhad-vīṣṭa*, formed by slight opening); defiled. — *Sprishṭa-mātra*, as, ā, am, merely touched. — *Sprishṭa-maitihva*, as, ā, am, defiled by sexual intercourse. — *Sprishṭā-sprishṭam* or *sprishṭā-sprishṭi*, ind. mutual touching, touching one another.

Sprishṭi, īs, f. touch, touching, feeling, contact.

Sprishṭn, ī, inī, i (?), one who has touched.

Sprishṭvā, ind. having touched or felt or handled.

Sprashṭavya, as, ā, am, to be touched, tangible, to be handled.

Sprashṭi, tā, trī, trī, = *sparshṭi* above.

स्पृह *sprīh* (connected with rts. 1. *spridh*, *sprīdh*, *spardh*), cl. 10. P. A. *sprīhayati*, -te, *sprīhayām-āsa*, *sprīhayām-babūva*, *apasprīhat*, *sprīhayitum*, to desire, wish for, long for (with dat. or gen., e.g. *rājyāya na sprīhaye*, I do not desire dominion); to envy (with dat. or gen., e.g. *na teshām sprīhayāmi*, I do not envy them; *kuverāya sprīhayati*, he envies Kuvera): Pass. *sprīhyate*, to be desired, &c.; [cf. perhaps Gr. *σπέρχομαι*; Lat. *spero*; Old Germ. *spulgen*.]

Spārha, as, ī, am (fr. *sprīhā*), Ved. wished for, desirable, agreeable, enviable; (am), n., Ved. anything enviable or beautiful, (*Sāy*. *spārḥa* = *sprīhā-nīyāni tejānsi*, *Rig-veda* I. 135, 2.) — *Spārha-rū-dhas*, ās, ās, as, Ved. having or bestowing enviable wealth, (*Sāy*. = *sprīhānīya-dhana*, *Rig-veda* IV. 16, 16.) — *Spārha-vīra*, as, ā, am, Ved. having enviable heroes or posterity.

Sprīhaṇa, am, n. the act of desiring or wishing for.

Sprīhaṇīya, as, ā, am, to be wished or longed for, desirable, enviable. — *Sprīhaṇīya-tā*, f. or *sprīhaṇīya-tva*, am, n. desirableness, enviability. — *Sprīhaṇīya-sobha*, as, ā, am, having desirable beauty, of enviable beauty.

Sprīhayat, an, anti, at, longing for, desiring, envying. — *Sprīhayat-varṇa*, as, ā, am, Ved. endowed with any form that may be desired, assuming all shapes, (*Sāy*. = *yādriṣam varṇam yajamānaḥ sprīhayati tādrīṣa-varṇopetaḥ*, *Rig-veda* II. 10, 15.)

Sprīhayamāna, as, ā, am, desiring, wishing for, envying.

Sprīhayāyya, as, ā, am, desiring, desirable, enviable, (*Sāy*. = *sprīhaṇīya*); (as), m. epithet of a particular Nakshatra, (*Upādi-s*. III. 96.)

Sprīhayālu, us, us, u, disposed to be desirous or envious of, wishful, desirous, eager for, covetous, cupidinous.

Sprīhayitvā, ind. having desired or wished for.

Sprīhā, f. desire, eager desire, longing, wish, envy, covetousness.

Sprīhālu (according to some) = *sprīhayālu* above.

Sprīhita, as, ā, am, desired, wished for, longed for. *Sprīhya*, as, ā, am, to be wished for or desired, desirable; (as), m. the wild citron tree (= *mātu-lungaka*).

Sprīhyamāna, as, ā, am, being desired or longed for.

स्पृ *sprī* (also written *svrī*, *sṛī*), cl. 9. P. *sprīṇāti*, to hurt, kill.

स्प्रष्ट *sprashṭi*, &c. See col. 2.

स्फट *sphaṭ* (thought to be for an original *spart*; cf. Germ. *spalten*; Eng. *split*), cl. 1. P. *sphaṭati*, &c., to burst, expand, &c. (= rt. *sphu*, q. v.): Caus. or cl. 10. P. *sphaṭayati*, &c., to split open, cleave; to kill (= rt. *sphī*).

Sphaṭa, as, ā, m. f. a snake's expanded hood; (ā), f. alum, (see *sphaṭikāri* below.)

Sphaṭika, as, m. crystal, quartz; (*ā*), f. sulphate of alumina or alum. — *Sphaṭika-prabha*, as, ā, am, glittering like crystal, crystalline, transparent. — *Sphaṭika-maṇi-grīha*, am, n. a house of crystalline gems, crystal-abode. — *Sphaṭika-maya*, as, ī, am, made or consisting of crystal, crystalline. — *Sphaṭika-skambha*, as, m. a crystal pillar. — *Sphaṭika-har-mya*, am, n. a crystal palace. — *Sphaṭikācala* ('*ka-aḥ*'), as, m. 'crystal-mountain,' mount Meru.

— *Sphaṭikātman* ('*ka-āt*'), ā, m. crystal. — *Sphaṭikādri* ('*ka-aḥ*'), īs, m. 'crystal-mountain,' the mountain Kailāsa. — *Sphaṭikādri-bhīda*, as, m. 'penetrating Kailāsa,' camphor. — *Sphaṭikābhra* ('*ka-abh*'), as, m. 'crystal-cloud,' camphor. — *Sphaṭikāśman* ('*ka-aś*'), ā, m. 'crystal-stone,' crystal.

Sphaṭikāri, īs, or *sphaṭikārikā* or *sphaṭikārī*, f. sulphate of alumina or alum (commonly corrupted into *phaṭ-kārī*, *phaṭ-kārī*, *phaṭ-kirī*).

Sphaṭiki, f. (according to some) alum.

Sphāṭaka, as, m. a drop of water; (am), n. crystal.

Sphāṭika, as, ī, am, made of crystal, crystalline; (am), n. crystal. — *Sphāṭikopala* ('*ka-up*'), am, n. 'crystal-stone,' crystal.

Sphāṭita, as, ā, am, split open, expanded, made to gape, cleft.

Sphāṭika, am, n. crystal, quartz.

स्फण्ड *sphaṇḍ*, cl. 1. P. *sphaṇḍati*, &c., to burst, open, expand, &c. (= rt. *sphu*, q. v.), cl. 10. P. *sphaṇḍayati*, to jest or joke with (= rt. *sphaṇḍ*).

स्फण्ड *sphaṇḍ*, cl. 1. P. *sphaṇḍati*, &c., cl. 10. P. *sphaṇḍayati*, to jest or joke with, to laugh at.

स्फर *sphaṛ* = rt. *sphu*, and serving as the form of its Caus. *sphārayati*, &c., see *sphu*, *vi-sphu*.

Sphāraṇa, am, n. trembling, quivering, throbbing, vibration.

1. *sphāra*, as, m. (for 2. see p. 1152), throbbing, quivering, vibration; twanging (of a bow-string; cf. *vi-sphāra*).

Sphāraṇa, am, n. the act of throbbing, shaking, trembling; causing to throb or vibrate (fr. the Caus.).

1. *sphārita*, as, ā, am (for 2. see p. 1152), made to quiver or vibrate [cf. *vi-sphārita*]; throbbing; vibrating.

स्फल *sphal*, cl. 1. P. *sphalati*, *pasphāla*, *sphalitum*, to tremble, quiver, throb, palpitate, beat (= rt. *sphu*, q. v.): Caus. *sphālayati*, -yitum, to cause to tremble or shake, &c.; [cf. Gr. *σφάλλω*, *σφάλλω*, *σφάλλω*, *σφάλλω*; Lat. *fall-o*, *fal-sus*, *falla*, *fallax*, *fallac-ia*; Old Germ. *fallan*; Lith. *pula*, *pulti*, 'to fall.']

Sphāla, as, m. throbbing, quivering, palpitation, beat, trembling, shaking.

Sphālaṇa, am, n. the act of palpitating, shaking, quivering; causing to shake about or move; rubbing, friction; stroking or patting (a horse &c.).

स्फाटक *sphāṭaka*, *sphāṭika*. See above.

स्फाय *sphāy* (thought by some to be derived from a Pass. of a lost rt. *sphāu*, *p* becoming *ph* through the influence of initial *s*; but apparently connected in some senses with *rt.* *sphar*, *sphur*), cl. 1. A. *sphāyate*, *pasphāye*, *sphāyitum*, to grow large or fat, become bulky, swell, expand, increase: Caus. *sphāyayati* (perhaps originally *sphāpayati*), *-yitum*, Aor. *apisphavat* (Pāṇ. VII. 3, 11), to cause to grow large, enlarge, augment, increase; [cf. Gr. *σπάω*, *σπάσ-μα*, *σπασ-μός*, *ἀσπάζομαι*, *ἀσπάζω* (i. e. *ἀγαν-σπασω*); Lat. *spa-ti-um*, *patere*; Old Germ. *spannan*, *spanan*; Angl. Sax. *spanan*, *spinnan*; Goth. *spinnan*.]

Sphāta, as, ā, am, grown big, swollen, enlarged, increased.

Sphātī, is, f. swelling, intumescence, increase, growth.

2. *sphāra*, as, m. (according to Uṇādi-s. II. 13. fr. rt. *sphāy* above; perhaps also connected with rt. *sphar* and 1. *sphāra*), swelling, increase, enlargement (= *vridhī*); a bubble (in gold &c.); a protuberance [cf. Gr. *σφαίρα*]; (as, ā, am), large, increased, expanded, spreading, great; abundant; loud; (am), n. much, abundance. — *Sphāri-bhā*, cl. 1. P. *-bhāvati*, &c., to become large or swollen, swell out, expand, spread out; to become manifest.

2. *sphārita*, as, ā, am (fr. 2. *sphāra* above; but perhaps also connected with rt. *sphar*), swollen out, spread out, extended, large.

Sphārayat, an, anti, at, augmenting, increasing, enlarging.

Sphira, as, ā, am, abundant, much, many, large; swollen, expanded; vast, capacious, (Sāy. = *vrid-dha*.)

Sphita, as, ā, am, swollen, enlarged, bulky, fat, big, large, thick; much, abundant, many, numerous; successful, prosperous; affected by hereditary disease. — *Sphita-tā*, f. bulkiness, enlargement; prosperity, successful progress. — *Sphiti-kṛi*, cl. 8. P. *-karoti*, &c., to enlarge, augment.

Sphiti, is, f. increase, enlargement; prosperity. — *Sphayas*, ān, asi, as (compar. of *sphira*), more abundant, very much or abundant.

Spheshtha, as, ā, am (superl. of *sphira*), most abundant, very much or abundant.

स्फार *sphāra*, *sphāraṇa*. See p. 1151, col. 3, and above.

स्फाल *sphāla*, *sphālana*. See p. 1151.

स्फिच *sphic*, k, f. (by some connected with rt. *sphāy*, 'to be fat'), a buttock, hip; (au), f. du. the buttocks; [cf. Old Germ. *spech*; Angl. Sax. *spic*.] — *Sphik-gṛhātana*, as, m. a particular plant or small tree much used in medicine (= *kaṭ-phala*, p. 196, col. 1).

Sphigi, f., Ved. the buttock, hip; (this form *sphigi* seems necessary to account for *sphigyā* = *katyā*, Rig-veda III. 32, 11; *sphigyam* = *kaṭi-pradeśam*, Rig-veda VIII. 4, 8.)

Sphij, k, f. = *sphic* above.

स्फिट् *sphit*, cl. 10. P. *sphēṭayati*, &c., to hurt, injure, kill (= rt. *sphitt*); to despise; to love (according to some); to cover (according to some).

स्फिट् *sphitt*, cl. 10. P. *sphittayati*, &c., to hurt, kill (= *rt.* *sphitt*, *sphat*).

स्फिर *sphira*. See above.

स्फीत *sphita*, *sphiti*. See above.

स्फुट् *sphuṭ* (connected with *rt.* *sphur*, *sphuṭ*), cl. 6. P. *sphuṭati*, cl. 1. P. A. *sphuṭati*, *-te*, *pusphota*, *pusphute*, *asphuṭat*, *asphuṭi*, *asphoṭi*, *sphuṭitum* (cl. 1. *sphuṭitum*), to burst or become suddenly rent asunder, burst open, split open, part asunder, break forth, expand; to blossom, blow (generally A.); to burst into view, be-

come manifested or made public, to disperse, run away; cl. 10. P. *sphuṭayati*, to burst, crack, break open; to burst into view: Pass. *sphuṭyate*, Aor. *asphoṭi*: Caus. *sphuṭayati*, to burst or rend suddenly, break, split, cleave, tear open, divide; to disclose, make clear; to hurt, destroy, kill; to winnow.

Sphuṭa, as, ā, am, burst, split open, broken, rent, torn, opened, expanded; open, blossomed, blown; clearly displayed, clear; plain, distinct, manifest, evident; well known or understood; bright; white; loud; spread, diffused; (in astronomy) apparent, true; corrected; (ā), f. the expanded hood of a serpent; (am), ind. distinctly, manifestly, evidently, certainly. — *Sphuṭa-tā*, f. openness, manifestation; perspicuity; blossoming. — *Sphuṭa-tāra*, as, ā, am, having stars clearly seen, bright with stars. — *Sphuṭa-pavursha*, as, ā, am, one who has displayed valour or energy. — *Sphuṭa-phala*, am, n. (in geometry) clear or precise result (of any calculation); distinct or precise area (of a triangle &c.). — *Sphuṭa-bandhani*, f. a kind of plant, heart-pea (= *pārāvata-padi*). — *Sphuṭa-vaṅkalī*, f. the plant heart-pea. — *Sphuṭa-sāra*, as, m. (probably) the true latitude of a star or planet. — *Sphuṭa-sūryagati*, is, f. apparent or true motion of the sun. — *Sphuṭārtha* ('*ta-ar*'), as, ā, am, having a clear meaning, intelligible, obvious, significant. — *Sphuṭi-karaṇa*, am, n. the act of displaying clearly, making distinct; making true or correct, correction.

Sphuṭat, an, ati or anti, at, bursting open, parting or bursting asunder, splitting in two; blowing, blossoming; becoming manifest or clear; evolving. — *Sphuṭana*, am, n. the act of breaking or rending suddenly, bursting, tearing open, disruption, opening, expanding, blossoming.

Sphuṭaniya, as, ā, am, to be broken open or split.

Sphuṭi, is, or *sphuṭi*, f. cracking or chapping of the skin of the feet, sores or swelling of the feet; the fruit of the Karkatī or a sort of melon, Cucumis Momordica.

Sphuṭikā, f. (probably) a small bit broken off, little bit or piece.

Sphuṭita, as, ā, am, burst, broken open, split, cracked; budded, blown, expanded (as a flower); made clear, manifested, spread out; torn, destroyed; laughed at (= *pari-hasita*; cf. rt. *sphuṭ*). — *Sphuṭita-caraṇa*, as, ā, am, having wide feet, splay-footed.

Sphoṭa, as, m. breaking, splitting open, bursting, disclosure, (*narma-sphoṭa* in dramatic action is explained to mean *bhāva-leśaiḥ sūcīto* 'parasat', i. e. slight disclosures or glimpses of love); a swelling, boil, tumor; the idea or disclosure which bursts out or flashes on the mind when a sound is uttered; the eternal sound in the Pūrva-nimāṅsa; (ā), f. the expanded hood of a snake. — *Sphoṭa-vāda*, as, m. a dissertation on the above philosophical Sphoṭa. — *Sphoṭa-vijaka*, as, m. 'having bursting seeds', the marking-nut plant (= *bhallātaka*).

Sphoṭaka, as, m. one who bursts or splits open; a swelling, boil, tumor.

Sphoṭana, as, i, am, breaking or splitting asunder, opening, making clear, disclosing, manifesting; (as), n. (in Vedic grammar) = *vyanjaka*, separated utterance of a close combination of consonants; (am), n. the act of bursting or rending suddenly, splitting, cracking; tearing; winnowing grain, &c.; cracking the finger-joints, snapping the fingers; (in grammar) the separation of the letters of a double consonant; (i), f. an instrument for splitting or cleaving, a gimlet, boring-tool, auger [cf. ā-sphoṭanī, lāsphoṭanī].

Sphoṭāyana, as, m., N. of an ancient grammarian, (Pāṇ. VI. 1, 123; he is identified by some with Kakshivāt).

Sphoṭikā, f. a kind of bird, a wagtail (= *hāpū-trikā*).

Sphoṭita, as, ā, am (fr. the Caus.), made to burst open, rent or torn asunder, disclosed.

स्फुट् *sphuṭ*, cl. 10. P. *sphuṭayati*, &c., to despise, disrespect.

स्फुड् *sphuḍ*, cl. 6. P. *sphuḍati*, &c., to cover.

स्फुराट् *sphuṇṭ*, cl. 1. P. *sphuṇṭati*, &c., to open, expand, &c. (= rt. *sphuṭ*); cl. 10. P. *sphuṇṭayati*, &c., to jest, joke, laugh at (= rt. *sphuṇḍ*).

स्फुराइ *sphuṇḍ*, cl. 1. A. *sphuṇḍate*, &c., to open, expand, &c. (= rt. *sphuṭ*); cl. 10. P. *sphuṇḍayati*, &c., to jest, &c. (= rt. *sphuṇḍ*).

स्फुत् *sphut*, an imitative sound; [cf. *phut*.] — *Sphut-kara*, as, m. 'making a blowing or crackling sound,' fire. — *Sphut-kāra*, as, m. making the noise *sphut*, crackling, burning.

स्फुर *sphur* (= rt. *sphar*, which appears in the Caus. and is probably the older form, see *sphar*; the rt. *sphur* is evidently connected with *rt.* *sphuṭ*, *sphuṭ*), cl. 6. P. *sphurati*, *pusphora*, *sphurishyati*, *asphurit*, Prec. *sphuryāt*, *sphuritum*, to tremble, palpitate, throb, vibrate, thrill, quiver, twitch, become agitated, struggle; to start, dart, spring, bound; to spring back, rebound; to spring up, shoot out, break forth, burst out plainly or visibly, start into view, be evident or manifest, appear clearly, become displayed or expanded; to flash, scintillate, twinkle, sparkle, shine, gleam, glitter; to flash on the mind, rush into the memory; to go tremulously; to bruise, destroy, (Sāy. *sphurat* = *sphurishyati* = *vādhishtyati*, Rig-veda I. 84, 8); Pass. *sphuryate*, Aor. *asphori*: Caus. *sphorayati*, *sphūrayati* (see rt. *sphar*), *-yitum*, Aor. *apushurat*, *apusharat*, to cause to vibrate; to make to shine or glitter; to cast: Desid. *pusphurishati*: Intens. *posphuryate*, *posphoriti*; [cf. Zend *spar*; Gr. *σφαίρω*, *ἀσφαίρω*, (probably also) *σπέρω*, *σπέρμα*, *σποράς*, *σφυρόν*; (probably) Lat. *sperno*; Angl. Sax. *spurnan*, to bruise, destroy; Lith. *spir-ti*, *spardyt-i*.]

Sphura, as, m. trembling, throbbing; swelling; coruscating; a shield.

Sphurana, am, ā, n. f. the act of trembling, throbbing, pulsation, vibration; quivering or throbbing of parts of the body (e. g. quivering of the lips, twitching of the eyes, &c., as indicating good or bad luck); springing or breaking forth, starting into view, expansion; flashing, coruscation, scintillation, twinkling, glittering; flashing on the mind.

Sphurat, an, ati or anti, at, trembling, shaking, quivering, throbbing; starting, darting; springing up, breaking forth, bursting out plainly or visibly, becoming clear or manifest; flashing, glittering; flashing vividly on the mind; swelling, expanding [cf. *sphuṭat*]; going, moving; going tremulously. — *Sphurad-adharoshtha* ('*ra-osh*'), or *sphurad-oshtha*, as, i, am, having quivering lips, (*sphurad-adharoshtham*, ind. with quivering or pouting lips). — *Sphurad-ulkā*, f. a shooting meteor, aerolite. — *Sphuradulūkṛiti* ('*kū-ūk*'), is, is, i, having the form of a shooting meteor.

Sphurita, as, ā, am, trembling, heaving, throbbing, thrilling, palpitating; shaken, agitated; flashing, glittering, gleaming, playing, unsteady; swelled, swollen; (am), n. a throb, throbbing, tremor, quivering or twitching of the eyelids, &c., agitation or emotion of mind. — *Sphurita-satahara*, as, ā, am, having flashing lightning (said of a cloud). — *Sphuritottarādharā* ('*ta-ut*', '*ra-adh*'), as, ā, am, having trembling upper and under lips.

Sphūrta, as, ā, am, (according to some) throbbed, throbbing; suddenly risen into remembrance.

Sphūrti, is, f. throb, palpitation, tremor, trembling, shaking, vibration; spring, bound, start; breaking forth visibly, becoming evident or apparent, manifestation, expansion; flashing on the mind or memory. — *Sphūrti-mat*, ān, ati, at, throbbing,

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sakha, as, m. 'love's friend,' the moon. — *Smara-stambha*, as, m. 'love-column,' the male organ. — *Smara-smarya*, as, m. a donkey, ass (= *garda-bha*). — *Smara-hara*, as, m. 'love-destroyer,' epithet of Siva (see *an-anga*). — *Smārākula* or *smārākūlita* ('*ra-āk*'), as, ā, am, agitated by love, love-sick. — *Smārāgāra* ('*ra-āg*'), am, n. 'love-abode,' the female organ. — *Smārānkuśa* ('*ra-an*'), as, m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smārātura* ('*ra-āt*'), as, ā, am, love-sick, pining with love. — *Smārāndha* ('*ra-an*'), as, ā, am, love-blinded, infatuated with passion. — *Smārāri* ('*ra-ari*'), is, m. 'enemy of Kāma-deva,' epithet of Siva. — *Smārārta* ('*ra-ār*'), as, ā, am, love-sick. — *Smārāsava* ('*ra-as*'), as, m. 'love-liquid,' saliva. — *Smārōtsuka* ('*ra-ut*'), as, ā, am, pining or languishing with love, love-sick.

Smaraṇa, am, n. the act of remembering, remembrance, memory, recollecting, recollection, reminiscence; tradition, traditional precept, (*iti smaraṇāt*, 'from its being so mentioned in the Smṛiti,' cf. *smṛiti*); mental recitation (of the name of a deity), calling upon the name of a god; regretting, remembering with regret; thinking upon, anxious thought. — *Smaraṇa-padāvi*, f. 'road to mere memory,' death. — *Smaraṇānugraha* ('*na-an*'), as, m. the favour of remembrance, kind remembrance. — *Smaraṇāpatya-tarpaka* ('*na-ap*'), as, m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇāyagapadya* ('*na-ay*'), am, n. the non-simultaneousness of recollections.

Smaraṇiya, as, ā, am, to be remembered, memorable, to be borne in mind.

Smarat, an, *antī*, at, remembering, recollecting, considering.

Smartavya, as, ā, am, to be remembered, memorable.

Smartī, tā, *trī*, *trī*, one who remembers or recollects. — *Smartī-tva*, am, n. remembrance, recollection.

Smāryamāṇa, as, ā, am, being remembered, being mentioned in the Smṛiti.

Smāra, as, m. memory, recollection.

Smāraka, as, *ikā*, am, reminding, putting in mind, instructing.

Smārāṇa, am, n. (fr. the Caus.), the act of causing to remember, reminding, calling to mind.

Smāram, ind. having remembered.

Smārīta, as, ā, am (fr. the Caus.), reminded, called to mind, recalled to recollection.

Smārīn, ī, *inī*, ī, remembering; reminding.

Smārta, as, ī, am (fr. *smṛiti*), relating to memory, memorial, remembered, coming within the range of memory; recorded in the Smṛitis, prescribed in the inspired codes of law, based on Smṛiti, q. v.; sanctioned by law, canonical, legal; following the doctrine of the law-books; domestic (applied to the domestic fire which every Brāhmin is bound to keep up); (as), m. a Brāhmin skilled in jurisprudence or traditional law (especially one belonging to a sect founded by Sankaiśārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Siva in especial honour; their chief establishment is at Śringa-giri, but they are said to be found throughout the south of India); (am), n. any act or rite enjoined by Smṛiti or allowed by traditional usage, a legal act. — *Smārta-karman*, a, n. a rite enjoined in the Smṛitis, one of the less important domestic rites. — *Smārta-kāla*, as, m. the period to which memory may extend (i. e. a century, according to some lawyers). — *Smārta-sūtra*, am, n. any Sūtra work based on Smṛiti (opposed to *śrauta-sūtra* or Sūtras based on *śruti*, see *sūtra*). — *Smārta-homa-pariśiṣṭa*, am, n., N. of a Pariśiṣṭa of the Sāma-veda.

Smārya, as, ā, am, to be remembered, memorable.

Smṛita, as, ā, am, remembered, recollected, called to mind; recorded, mentioned, said, declared, termed, styled, named; enjoined by Smṛiti or traditional law, declared or propounded in the law-books.

— *Smṛita-mātra*, as, ā, am, only remembered or thought of.

Smṛiti, is, f. remembrance, memory, reminiscence, recollection, thinking of or upon (any person or thing), calling to mind; Memory (personified as a daughter of Dakṣa and wife of Angiras); what is remembered, that which is borne in mind from the beginning, tradition, law; the institutes or body of traditional or memorial law (as handed down originally by Manu, Yājñavalkya, and other great legislators who were supposed to have been inspired, and to have based their precepts on the Veda and divine revelation, though the laws they promulgated were called Smṛiti, 'what is remembered,' in contradistinction to *śruti*, 'what is heard or revealed,' and to *Ācāra*, 'established usage'; the very essence of Smṛiti being that it was delivered memoriter by human authors, and not directly revealed, as explained in Manu II. 10, see *śruti*); in its widest acceptance Smṛiti is said to include the Vedāngas, the Sūtras or aphorisms both *śrauta* and *grihya*, the institutes of Manu and other inspired law-givers, the *Itihāsas*, such as the Rāmāyaṇa and Mahā-bhārata, and the Purāṇas, but the term Smṛiti is more usually restricted to the metrical codes of Manu, Yājñavalkya, Parāśara, &c., see *smṛiti-sūtra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e. g. *anumitā smṛitiḥ pratyakṣayā smṛityā bādhyate*, a Smṛiti which is only inferred is set aside by a visibly existing Smṛiti; *iti smṛiteḥ*, according to such a Smṛiti or legal text, according to such a traditional law); a passage in a work treating of law; pensive or loving recollection, desire, wish [cf. *smara*]; understanding. — *Smṛiti-kānuḍī*, f. 'light of law,' N. of a legal work by Viśveśvara (composed under the patronage of king Madana-pāla). — *Smṛiti-kaustubha*, 'jewel of law,' N. of a work by Ananta-deva. — *Smṛiti-śāndrikā*, f., N. of a legal work. — *Smṛiti-tattva*, am, n. 'digest of legal truth,' N. of a work by Raghu-nandana. — *Smṛiti-darpaṇa*, 'mirror of law,' N. of a work. — *Smṛiti-pratyavamarśa*, as, m. retentiveness of memory, accuracy of recollection. — *Smṛiti-prabandha*, as, m. a Smṛiti composition, legal work. — *Smṛiti-bhraṇṣa*, as, m. loss or failure of memory. — *Smṛiti-mañjarī*, f., N. of a legal work. — *Smṛiti-mat*, ān, at, at, having a good memory, remembering, recollecting. — *Smṛiti-mahārṇava* ('*hā-ar*'), as, m. 'ocean of law,' N. of a work. — *Smṛiti-ratnākara* ('*na-āk*'), as, m. 'jewel-mine of law,' N. of a work by Caṇḍeśvara. — *Smṛiti-ratnāvalī* ('*na-āv*'), f. 'string of jewels of law,' N. of a work by Rāma-nātha. — *Smṛiti-roṭha*, as, m. temporary interruption or obstruction of memory, failure of memory. — *Smṛiti-rībhrama*, as, m. confusion of memory. — *Smṛiti-viruddha*, as, ā, am, contrary to law, illegal, unjust. — *Smṛiti-virodha*, as, m. opposition to law, illegality, impropriety; disagreement between two or more codes of law or legal texts. — *Smṛiti-sāstra*, am, n. a law-book, a code, digest; legal science, (the most celebrated law-books are those of Manu, Yājñavalkya with its commentary the Mitākṣharā, Parāśara, Hārta, Vyāsa, Vaśiṣṭha, Viṣṇu, Vṛihas-pati, Atri, Saṅkha, Likhita, Uśanas, Angiras, Yama, Āpastamba, Saṃvarta, Sātāpata, Kātyāyana, Dakṣa, Gautama; these authors are sometimes classed in three divisions, under the three heads of *sāttvika*, *rājasa*, and *tāmasa*, according to the tendency of their writings). — *Smṛiti-sūla*, e, n. du. traditions and moral practices. — *Smṛiti-śeṣa*, as, ā, am, one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-saithilya*, am, n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuccaya*, as, m. 'law-collection,' N. of two legal works. — *Smṛiti-sammata*, as, ā, am, approved by law. — *Smṛiti-sāgara* and *smṛiti-sāgara-saṅgraha* and *smṛiti-sāgara-sūtra*, N. of various legal works. — *Smṛiti-sādhya*, as, ā, am, capable of being proved by law. — *Smṛiti-sāra*, as, m.

'essence of law,' N. of a work by Deva-yājñika of another work by Yādavendra; of another by Hari-nātha. — *Smṛiti-sārāvalī* ('*ra-āv*'), f. 'line of essence of law,' N. of a work. — *Smṛiti-siddha*, as, ā, am, established by law. — *Smṛiti-hārikā*, f. 'memory-seizer,' N. of a daughter of Duhsahana (described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa as exercising an evil influence on the memory). — *Smṛiti-hetu*, us, m. a cause of recollection, any mental act stirring the memory, impression on the mind, reflection, association of ideas, recollection. — *Smṛity-antara*, am, n. another law-book. — *Smṛity-apeta*, as, ā, am, departed from memory, forgotten; inconsistent with Smṛiti; illegal, unjust. — *Smṛity-artha-sāgara*, as, m., N. of a work by Nṛ-siṅha. — *Smṛity-artha-sāra*, as, m. 'essence of the meaning of Smṛiti,' N. of a work on Hindu ceremonies by Sūdhara-svāmin. — *Smṛity-ukta*, as, ā, am, prescribed in the codes of law, enjoined by the Smṛitis, canonical.

Smṛitika, am, n. water (= *udaka*, Naigh. I. 12).

स्मेर *smera*, *smera-mukha*. See p. 1153.

स्य *syā*, am, n., Ved. a winnowing basket (= *śurpa*, q. v.).

स्यद् *syad*, *syada*. See below.

स्यन्द *syand*, cl. I. A. (in Fut., Aor., and Condit. also P., Ved. also P. in other tenses), *syandate* (-*ti*), *sasyanda* (Ved. 3rd pl. Perf. P. *sishyadus*, Atharva-veda IX. 2, 20), *syandishate*, *syantsyate* (*syantsyati*), *asyandishā*, *asyanta* (*asyadat*), *syanditum*, *syantlum* or *syantum* (Ved. Inf. *syandayadhya*), to trickle, ooze, drip, drop, distil, flow, ooze out, flow out; to flow with, pour forth, shed (with acc.); to run, flee (P.); (according to Naigh. II. 14), to move, rush, go; Pass. *syadyate*, Aor. *asyandi*; Caus. *syandayati*, -*le*, -*yitum*, Aor. *asisyandat*, -*ta*; Desid. *sisyandishate*, *sisyantsyate*, *sisyanteati*.

Syad in *raghu-syad*, q. v.

Syada, as, m. rapid motion, speed, velocity, rush.

Syantarya, as, ā, am, to be flowed, &c.

Syantvā or *syantvā*, ind. having flowed; having rushed on.

Syanda, as, m. trickling; going, moving rapidly; a car, chariot.

Syandat, an, *anti*, at, moving on, rushing impetuously.

Syandana, as, ā or ī, am, flowing, going quickly; quick, expeditious, swift; (as), m. a war-chariot, chariot, car; air, wind; the tree Dalbergia Ougeinensis (= *tinīśa*); a particular Arhat of the past era; (ī), f. saliva; (according to some) the urinary passage; (am), n. the act of trickling, oozing, dropping; rushing, going or flowing swiftly; water. — *Syandana-druma*, as, m. the tree Dalbergia Ougeinensis (said to be so called because its wood is used to make chariot-wheels &c.). — *Syandanārūḍha* ('*na-ār*'), as, ā, am, mounted on a chariot or car. — *Syandanāroha* ('*na-ār*'), as, m. a warrior who fights mounted on a war-chariot. — *Syandanāloka-bhīta* ('*na-āl*'), as, ā, am, terrified at the sight of a chariot.

Syandani, is, m. the tree Dalbergia Ougeinensis.

Syandanikā, f. a drop of saliva.

Syandanīya, as, ā, am, to be flowed; to be run; to be gone.

Syandamāna, as, ā, am, trickling, flowing, moving rapidly.

Syandītri, tā, *trī*, *trī*, one who runs or rushes quickly.

Syandītvā, ind. having flowed; having rushed.

Syandinī, ī, *inī*, ī, trickling, oozing, dropping; flowing, rushing; going, moving; (īnī), f. saliva; a cow bearing two calves at once.

Syandra, as, ā, am, Ved. mishing, inpetuous; (in Naigh. II. 9. *syandraśaḥ* is enumerated among the *bala-nāmāni*).

errotum (Ved. Inf. *sraṛiṭare*, *sraṛiṭai*), to flow, stream, trickle, ooze, drip, drop, distil, exude; to move, go; to let flow, shed (with acc.); to trickle away, slip away, waste away, perish; to flow from (with abl.); to be diffused or spread about, transpire: Caus. *sraṇayati*, -*yitum*, Aor. *asuraṇat* or *asiraṇat*, to cause to flow, pour out, shed, effuse, spill: Desid. of Caus. *suraṇayishati* or *siraṇayishati*: Desid. *suraṣhāti*: Intens. *soraṇate*, *sosoroti*; [cf. Gr. *ῥέω* (for *ῥέφαω*), *ρεύ-σας*, *ἐ-ῥήνυ-ν*, *ῥέ-ος*, *ῥύ-ος*, *ῥεύ-μα*, *ῥή-μα*, *ῥύ-σις*, *ῥεύ-σις*, *ῥύ-ρος*, *ῥένυ-ρος*, *ῥέ-εθρο-ν*, *ῥύ-αξ*, *ῥέ-μιον*, *ῥύ-θι*]

ru-s, *Σρῦμα*: Lat. *riu-u-s*, *Rumo*, *rumen*, *Rumina*: Old Germ. *strou-m*, *slu-mo*, 'quickly'; *slumor*, 'quicker'. Mod. Germ. *schleunig*: Lith. *srav-u*, 'to flow'; *srav-e*: Slav. *s-t-ru-ja*, *o-st-ro-vu*, 'an island'. Hib. *sruth*, 'stream.'

Srava, as, m. flowing, streaming, dropping, trickling, oozing; a drop; a spring, fountain, torrent; (ā), f. the *Mūrva* plant. — *Srava-dārga*, as, m. 'moving town,' a fair, market, bazaar.

Sravaka, as, ā or ikā, am, flowing, dropping, &c.

Sravaṇa, am, n. the act of flowing, streaming, trickling, oozing; sweat, perspiration; urine.

Sravat, an, *antī*, at, flowing, streaming, oozing, dripping, dropping, distilling; (am), m. Ved. a stream; (*antī*), f. a stream, river, (in Naigh. I. 13. *sravantyāḥ* is enumerated among the *nadī-nāmāni*); the region of the spleen (sometimes called the left hypochondriac region); a particular drug or medicinal plant. — *Sravat-svedajala*, as, ā, am, streaming with perspiration, perspiring profusely. — *Sravat-garbhā*, f. a woman that miscarries; a cow miscarrying by accident.

Sravanta, as, ā, am, flowing, dropping.

Srāva, as, m. flow, flowing, oozing, dripping.

Srāvaka, as, ikā, am, causing to flow, letting flow, pouring out, shedding, exuding; (*am*), n. black pepper.

Srāvāṇa, as, ī, am, causing to flow, exuding; (ī), f. a kind of medicinal plant (= *ṛiddhī*).

Srāvīn, ī, *inī*, ī, flowing, streaming, fluid. — *Srāvī-tara*, as, ā, am, very watery, marshy.

Srut, t, t, flowing, &c. (at the end of comps., see *pari-srut*, *amṛita-srut*, &c.).

Sruta, as, ā, am, flowed, trickled, flowing, dripping, fluid; (ā), f. a kind of medicinal plant (= *kingu-patṛī*).

Sruti, is, f. flow, flowing, streaming, oozing, distilling; exudation, resin; a stream; (Ved.) a path, by-way, course, road, (Sāy. = *mārga*; in *Rig-veda* X. 88, 15. *dve sruti aśṛipavam pitṛnām devānām uta* is translated, 'I have heard of two paths, that of the fathers and that of the gods.')

Sruva, as, ā, m. f. [cf. *sruć*], a wooden ladle (of a semicircular shape with a double extremity, or two oval collateral excavations, used to pour ghee on the sacrificial fire, = 2. *juhū*); a Soma ladle, Soma spoon; (ā), f. the *Mūrva* plant; the tree *Boswellia Thurifera*. — *Sruva-hasta*, as, m. epithet of *Siva*. — *Sruvā-vṛkṣa*, as, m. the plant or tree *Flacourtia Sapida*.

Srū, ūs, f. a sacrificial ladle (= *sruva* above); a spring, fountain, cascade.

Srota, as, m. = *srotas* below [cf. *śushka-s*]; (*am*), n. a stream (= *srotas* below).

Srotas, as, n. a natural stream of water, current, flow or course of water; a rapid stream, torrent; a stream or river or spring (in general); a wave; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); the course or current of nutriment in the body, stream of life, (see *ārdhra-s*, *tiryak-s*); an organ of sense; [cf. I. *srotas*].

— *Srota-īśa*, as, m. 'lord of streams,' the ocean. — *Srotas-vat*, ān, atī, at, possessing a stream or current; (*atī*), f. a river. — *Srotas-vin*, ī, inī, ī, having a stream or current; (*inī*), f. a river. — *Sroto-java*, as, m. rapidity of current. — *Sroto-ñjana*, am, n. 'stream-collyrium,' antimony (especially as a collyrium for the eyes, said to be produced in the river Yamunā, cf. *yāmuna*). — *Sroto-vah*, vāf, f. a river (= *sroto-vahū* below). — *Sroto-vaha*, as, ā, am, flowing like a stream or river; (ā), m. a river in general.

Srotasya, as, ā, am, produced in a stream (Ved.); (*as*), m., N. of *Siva*; a thief.

Srotya, as, ā, am, Ved. produced in a stream; (ā), f. Ved. a stream, current, river, (in Naigh. I. 13. *srotyāḥ* is enumerated among the *nadī-nāmāni*).

स्रु *sruḥ*, as, m., N. of a country.

Srughnī, f. natron, (see *srug-ghnī* under *sruć*.)

Sraughna, as, ī, am, of or belonging to the country of *Srugghna*, coming from *Srugghna*; suited to *Srugghna*; abounding in *Srugghna*, abiding or staying in *Srugghna*; going or leading to *Srugghna*, looking toward *Srugghna* (as a gate &c.); (*as*), m. an inhabitant of *Srugghna*; (*am*), n. the gate leading to *Srugghna*, (Pāp. IV. 3, 86.)

स्रु *sruć*, k, f. (connected with rt. *sru* and by some derived fr. *sru + auć*, cf. *sruva*, *sru*), a sort of wooden ladle used for pouring clarified butter on a sacrificial fire, (it ought to be made of *Palāśa* or *Khadira* wood.) — *Sruci-praṇālikā*, f. the spout of a ladle. — *Srug-ghnī*, f. (probably fr. *sruć + ghnī*; but also spelt *srughnī*), natron, alkali. — *Srug-dāru*, us, m. the tree *Flacourtia Sapida*. — *Srug-val*, ān, atī, at, having a ladle.

Srućaya, Nom. P. *srućayati* = *sruvantam āśaṣṭe* or *karoti*, (see *Vopa-deva* XXI. 14.)

Srućya, as, ā, am, Ved. being in a sacrificial ladle, contained in a ladle.

स्रुप *sruṇa*. See *stupa*.

स्रेक *srek* (also written *śrek*, *sek*, *svek*), cl. 1. A. *srekate*, *sīsreke*, *srekritum*: Caus. *srekayati*, Aor. *asisrekat*, to go, move.

स्रै *srai*, cl. 4. P. *sṛayati*, &c. = rts. *śrai*, *śrā*, *śai*.

स्व I. *sva*, as, ā, am, own, one's own, my own, thy own, his own, our own, &c. (according to the context; and in these senses frequently used at the beginning of comps.; when declined, *sva* is generally treated as a pronominal, and follows *sarva*, e.g. *svasmai* dat. c. sing., *svasmāt* abl. c. sing., *svasmin* loc. c. sing., but in abl. loc. sing. Nom. pl. it optionally follows *śiva*, e.g. *taṁ svayambhūḥ svād āśyād aśṛijāt*, him, the self-existent, created from his own mouth, Manu I. 94; when, however, *sva* is used as a substantive, meaning 'kinsman' and 'property,' it cannot be declined as a pronominal, but must necessarily follow the declension of *śiva*, e.g. *svāḥ*, one's own relations, *prabhūtāḥ svāḥ*, great riches), innate, native, natural, inherent, proper, peculiar, appropriate; belonging to one's own family or tribe; (*as*), m. self, one's own self, self-identity; the soul; N. of *Vishṇu*; a kinsman, relative, relation, (Manu II. 109); (*as*), m. n. property, wealth, riches; (in algebra) plus or affirmative quantity; [cf. *Zend hva, ga*: Gr. *ἐ, Fe* (for *σφε*), *σφε* (ὄν, ὄν, *ἐ*), *ἐ-δ-ς*, *δ-ς*, *σφ-δ-ς*, *τ-δ-ς*: Lat. *se, suu-s*: Goth. *si-k*, 'self'; *sves*, 'own'; *svesa*, 'property'; *sei-na* (for *svei-na*), *sve*, *svi* in *svi-kunths*, 'manifest'; Old Germ. *suās*, 'own': Angl. Sax. *sin, swa*: Lith. *saw, sawa-s, sawa*: Slav. *sebe, sebe, svoi, svaja, sve, svo-bodi*, 'free'; *svo-boda*, 'liberty'.] — *Sva-kampana*, as, m. 'self-moving,' air, wind. — *Sva-karma-kṛit*, t, m. doing one's own business, an independent workman. — *Sva-karma*, a, n. one's own work, own business, own duty, peculiar or proper business. — *Sva-karma-vaśa*, as, ā, am, subject to (the consequences of) one's own acts. — *Sva-karma-stha*, as, ā, am, minding one's own business or duty. — *Sva-kāmin*, ī, inī, ī, self-loving, selfish. — *Sva-kārya*, am, n. one's own business or duty or function. — *Sva-kārya-saha*, as, ā, am, able to do one's duty or effect one's own business. — *Sva-kuṭumba*, am, n. one's own household. — *Sva-kula*, am, n. one's own family or race. — *Sva-kula-śhaya*, as, m. 'destroying its own family,' a fish. — *Sva-kṛita*, as, ā, am, self-performed, done or made by one's self. — *Sva-kṣatra*, as, ā, am, Ved. possessing innate strength, self-powerful, innately strong. — *Sva-gaṭa*, as, ā, am, 'gone to one's self,' passing in one's own mind, spoken to one's self, apart, aside; (*am*), n. to one's self, aside (in theatrical language). — *Sva-garbhā*, as, m. own womb; own embryo. — *Sva-guṇa-tar*, ind. from personal merit. — *Sva-guṇa-prakāśaka*, as, ikā, am, proclaiming one's own merits, boastful. — *Sva-gupta*, as, ā, am, self-defended, self-

preserved; (ā), f. cowach; the sensitive plant (= *lajjalu*). — *Sva-gārta*, as, ā, am, Ved. spontaneously striving, (Sāy. = *svayam-udyata*, *Rig-veda* VI. 68, 4); self-flowing, spontaneously going (said of rivers; Sāy. = *svayam eva gāmin*, *Rig-veda* I. 140, 13). — *Sva-griha*, am, n. one's own house; (*as*), m. a kind of bird, *Loxia Philippensis*. — *Sva-grāma*, as, m. one's own village. — *Sva-śaraṇa-parśad*, t, f. a college or community of members of one's own *Śaraṇa* or sect. — *Sva-śchanda*, as, m. one's own will, own choice, own fancy; independence; (*as*, ā, am), self-willed, independent, uncontrolled; spontaneous; uncultivated, wild; (*am*), ind. according to one's own will or choice or fancy, voluntarily, spontaneously, independently. — *Sva-śchandaka*, as, ā, am, = *sva-śchanda* above. — *Sva-śchanda-gārti*, f. 'going about at will,' a harlot. — *Sva-śchanda-tas*, ind. voluntarily. — *Sva-śchanda-bhairava*, N. of a work. — *Sva-śchanda-sāktāgama* ('*ta-āg*') and *sva-śchanda-saṅgraha*, as, m., N. of two works. — *Sva-ja*, as, ā, am, self-produced, self-born, produced in or by one's self; (*as*), m. a son; sweat, perspiration; (ā), f. a daughter; (*am*), n. blood. — *Sva-jana*, as, m. one's own people, own kindred, own family or household; a kinsman, connection. — *Sva-jāniya*, Nom. A. *svajanāyate*, -yitum, to become a relation. — *Sva-janāvrta* ('*na-āvr*'), as, ā, am, surrounded or accompanied by one's own people. — *Sva-jāti*, is, f. own cast or tribe, own kind or species. — *Sva-jātiya* or *sva-jātya*, as, ā, am, belonging to one's own tribe or species. — *Sva-jāti*, is, f. one's own kindred or kin; (*is*), m. a kinsman. — *Svataḥ-pramāṇa*, as, ā, am, self-proved, self-evident. — *Svataḥ-siddha*, as, ā, am, self-accomplished; self-proved, self-demonstrated. — *Sva-tantra*, as, ā, am, self-dependent, self-reliant, independent, free, self-willed, unrestrained, uncontrolled; no longer subject to parents, of age, full grown; (*am*), n., N. of a mystical work. — *Sva-tantra-tā*, f. self-dependence, self-reliance, independence; wilfulness. — *Sva-tantra-vṛtti*, is, f. acting self-reliantly, independent action. — *Sva-tantra-sāra*, as, m., N. of a work. — *Sva-tavaś*, ās, ās, Ved. having power in one's self, having innate or peculiar power, very strong or powerful (said of the Maruts); having wealth in one's self, (Sāy. *sva-tavān*, nom. c. masc. = *dhana-vān*, *Rig-veda* IV. 2, 6; cf. *Pāṇini* VIII. 3, 11, VII. 1, 83); firmly rooted (said of a mountain). — *Sva-tas*, ind. by one's self, in one's self, of one's self (applicable to any person, e.g. by himself, in himself, &c., by itself, in itself, of itself, &c.); own, peculiar. — *Svatas-siddha*, see *svataḥ-siddha*. — *Sva-tā*, f. = *sva-tva*, q. v. — *Sva-tra*, as, ā, am, self-preserving; (*as*), m. a blind man. — *Sva-tva*, am, n. 'selfness,' self-existence, independent being or condition; the state of relation to one's self; own right or property, ownership, proprietorship, proprietary right. — *Svatra-nivṛtti*, is, f. cessation or loss of proprietary right. — *Svatra-bodhana*, am, n. declaration or proof of ownership. — *Svatra-val*, ān, atī, at, having proprietary right; (*ām*), m. an owner. — *Svatra-vyabhičāri-tva*, am, n. uncertainty of ownership. — *Svatra-vyabhičārin*, ī, inī, ī, departing or deviating from ownership. — *Svatra-hāni*, is, f. loss of proprietary right, forfeiture of title. — *Svatra-hetu*, us, m. ground or cause of proprietary right. — *Svatrābhāva* ('*va-abh*'), as, m. non-existence of proprietary right. — *Svatvāvagana* ('*va-av*'), as, m. determination or ascertainment of ownership. — *Svatvāpāda* ('*va-ās*'), am, n. site of ownership, that in which any one has proprietorship. — *Svatvāpādi-bhūta*, as, ā, am, become the subject of proprietary right. — *Svatvotputti* ('*va-ut*'), is, f. the arising of proprietary right, origin of ownership. — *Sva-dāra*, as, m. one's own wife. — *Svadāra-nirata*, as, ā, am, attached to one's wife, uxorious. — *Sva-duhitrī*, tā, f. one's own daughter. — *Sva-deśa*, as, m. own country, native country, home; one's own place, proper place. — *Svadeśa-ja*, as, ā, am, born in one's

country, a fellow-countryman, compatriot. — *Sva-deśa-paridhi*, *is*, *n*, circumference of a circle of longitude in any place that has latitude. — *Svadeśa-maithya-paridhi*, *is*, *m*, circumference of the terrestrial equator. — *Sva-deha-dāna*, *am*, *n*, the gift of one's own body. — *Sva-dharma*, *as*, *am*, *m*, *n*, own right, own duty, peculiar duty or occupation, the duties of one's own class or caste (as defined in Manu I. 88-91), peculiar property, peculiarity. — *Svadharmā-tyāga*, *as*, *ā*, *am*, deprived of one's rights, fallen from or neglecting one's duty. — *Svadharmā-tyāga*, *as*, *m*, dereliction or neglect of one's own duty; abandoning one's religion, apostasy. — *Svadharmā-skhalana*, *am*, *n*, falling from or neglect of one's own duty. — *Svadharmā-stha*, *as*, *ā*, *am*, abiding in one's peculiar duty. — *Svadharmā-śaraṇa* ('*ma-ād*'), *am*, *n*, the act of practising one's own duties. — *Svadharmānapaga* ('*ma-an*'), *as*, *ā*, *am*, not swerving from one's duties. — *Svadharmārtha-viniśāya*, *as*, *m*, the knowing or ascertaining one's duty and interests. — *Sva-dhā*, see *s. v.* — *Sva-nagara*, *am*, *n*, one's own town, native city. — *Sva-nāman*, *a*, *n*, one's own name. — *Sva-nāmanā* ('*ma-an*'), *as*, *ā*, *am*, marked with one's own name, called after one's own name. — *Sva-nāsa*, *as*, *m*, self-destruction. — *Sva-pakṣa*, *as*, *m*, one's own side, own party; 'being on one's own side', a friend. — *Sva-para-maṇḍala*, *am*, *n*, one's own and an enemy's country. — *Sva-piṇḍa*, *f*, a kind of date tree (= *piṇḍa-kharjūr*). — *Sva-pūtri*, *tā*, *m*, one's own father; (*taras*), *m*, pl. one's ancestors. — *Sva-putra-rat*, *ind*, like one's own children. — *Sva-pū*, see *s. v.* — *Sva-posham*, *ind*, according to the nurture or training practised by one's own kindred. — *Sva-prahāsa*, *as*, *ā*, *am*, self-resplendent, self-luminous, self-evident. — *Sva-pradhāna-tā*, *f*, one's own nature or natural condition. — *Sva-prabhū-tā*, *f*, own power or supremacy, (*sva-prabhū-tayā*, *inst. c.* by one's own power, arbitrarily.) — *Sva-prayogāt*, *ind*, through the application of one's own efforts, by means of one's own exertions. — *Sva-prayojana-vaśa*, *as*, *m*, the force of one's own object or purpose. — *Sva-balāśraya* ('*la-ās*'), *as*, *ā*, *am*, depending on one's own strength. — *Sva-bān-dhava*, *as*, *m*, one's own relation. — *Sva-bāhu*, *us*, *m*, one's own arm. — *Svabāhu-bala*, *am*, *n*, strength of one's own arm. — *Sva-brāhmanya*, *f*, the text called *Sva-brāhmanya* (used for invoking Indra in the Jyotiṣṭoma sacrifice, Manu IX. 126). — *Sva-bhāṭa*, *as*, *m*, one's own warrior, body-guard. — *Sva-bhāṇjana*, *am*, *n*, (probably for *sabhājana*, *q. v.*), civility, polite greeting, welcome, adieu. — *Sva-bhānu*, *us*, *us*, *u*, Ved. self-luminous, self-shining. — *Sva-bhāva*, *as*, *m*, own state, essential or inherent property, innate or peculiar disposition, natural state or constitution, nature; peculiar purpose or aim. — *Sva-bhāva-ja*, *as*, *ā*, *am*, produced by natural disposition, innate, natural. — *Svabhāva-tas*, *ind*, from natural disposition, by nature, naturally. — *Svabhāva-daurjanya*, *am*, *n*, natural or innate wickedness. — *Svabhāva-dvesha*, *as*, *m*, natural hatred. — *Svabhāva-vāda*, *as*, *m*, the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties. — *Svabhāva-vādin*, *i*, *m*, one who maintains the above doctrine. — *Svabhāva-sāra*, *as*, *ā*, *am*, possessing natural heroes. — *Svabhāva-siddha*, *as*, *ā*, *am*, accomplished by one's own nature, natural, essential, spontaneous, not acquired. — *Svabhāvokta* ('*va-uk*'), *as*, *ā*, *am*, uttered or said naturally, declared spontaneously. — *Svabhāvokti* ('*va-uk*'), *is*, *f*, spontaneous declaration, description of natural peculiarities or properties. — *Sva-bhū*, *ūs*, *m*, 'self-existent', *N.* of Vishnu; of Śiva; of Brahman; (*ūs*), *f*, one's own land, own country. — *Svabhū-tyāga*, *as*, *m*, abandonment of one's country, abdication of one's own territory. — *Sva-bhūtyo-jaś*, *ās*, *ās*, *as*, Ved. whose energy is derived from inherent power. — *Sva-bhūmi*, *is*, *f*, one's own land, own estate; native country, fatherland. — *Sva-māyā*, *f*, own cunning, own magical art or skill, own art. — *Sva-yata*, *as*,

ā, *am*, Ved. self-guided. — *Sva-yatna*, *as*, *m*, one's own exertion, own effort. — *Sva-yasas*, *ās*, *ās*, *as*, Ved. self-famous, deriving renown from one's self, having peculiar fame. — *Svayāsas-tara*, *as*, *ā*, *am*, Ved. more renowned, very famous. — *Svayāvan*, *ā*, &c., Ved. self-moving, (in R̥g-veda VIII. 25, 12, the voc. *c.* *svayāvan* is applied to Sindhu or the Ocean; according to Sāy. the nom. *c.* is *svayāvān*.) — *Sva-yukti*, *is*, *is*, *i*, Ved. self-yoked, self-harnessed. — *Sva-yoni*, *is*, *m*, *f*, own womb, one's own place of birth; (*is*, *is*, *i*), nearly related, related on the mother's side; (*is*), *f*, a sister or near female relative. — *Sva-rasa*, *as*, *m*, natural or peculiar flavour; proper taste or sentiment in composition; a particular kind of astringent juice or decoction; the sediment of oily substances ground on a stone. — *Sva-rāj*, *t*, *t*, *t*, Ved. self-resplendent, self-luminous, shining of one's self (said of the Aśvins, Indra, Mitra, and Varuṇa); (*t*), *m*, the supreme Being (Brahman); *N.* of one of the seven principal rays of the sun (supposed to supply heat to the planet Saturn); a kind of metre used in the Vedas (described as a stanza of three lines, two containing eight syllables each, and one ten); a variety of the same metre containing four lines (probably fem. in this sense). — *Sva-rāja*, *am*, *n*, Ved. independent dominion or sovereignty. — *Sva-rāshtra*, *am*, *n*, one's own country or kingdom; (*ās*), *m*, pl., *N.* of a people (also read *su-rāshtra*). — *Sva-rūc*, *is*, *f*, one's own taste or inclination, own wish; (*is*, *is*, *i*), following one's own likings or desires, self-willed, uncontrolled, wilful. — *Sva-ruh*, *t*, *t*, *t*, self-growing, self-increasing. — *Sva-rūpa*, *am*, *n*, one's own form or shape, natural state or condition, essential properties; natural character or appearance, true constitution or purpose; peculiar aim; nature; species, kind, sort; a particular relation (in phil., see under *sam-bandha*); (*as*, *ā* or *i*, *am*), having one's own form or character, having a like nature or character; similar, like, identical; pleasing, handsome; wise, learned; (*ā*), *f*, *N.* of a place. — *Svarūpa-gata*, *as*, *ā*, *am*, endowed with one's own form or nature, having a like character. — *Svarūpa-tas*, *ind*, according to one's own form, analogously, similarly, identically. — *Svarūpa-tā*, *f*, or *svārūpa-tva*, *am*, *n*, the having a natural form or state; identity of form or nature; handsomeness. — *Svarūpa-dhārī*, *i*, *inī*, *i*, possessing a natural form or character, having one's own form. — *Svarūpa-sambohana*, *am*, *n*, *N.* of a work. — *Svarūpāsiddhi* ('*pa-as*'), *is*, *f*, a form of A-siddhi or fallacious proof (where the nature or property alleged is not really proved to belong to the subject). — *Sva-rūpin*, *i*, *inī*, *i*, having one's own form or character; having essential properties; identical. — *Sva-rocās*, *ās*, *ās*, *as*, or *sva-rocās*, *is*, *is*, *is*, self-shining. — *Sva-lakṣaṇa*, *am*, *n*, peculiar characteristic or property. — *Sva-līna*, *as*, *m*, (perhaps for *sva-līna*), *N.* of a Dānava (mentioned in the Vahni-Purāṇa). — *Sva-vāsin*, *i*, *inī*, *i*, belonging to one's own family. — *Sva-vat*, *ān*, *atī*, *at*, Ved. possessing property, wealthy, opulent, (according to some *svavān* is wrongly separated into *sva-vān* and is rather nom. case masc. of *sv-avas*, *q. v.*; cf. Pāṇ. VII. 1, 83; cf. *sva-tavas*.) — *Sva-vargya*, *as*, *ā*, *am*, belonging to one's own tribe. — *Sva-vaśa*, *as*, *ā*, *am*, subject to one's own will, self-subdued, self-controlled; ruled by one's free will, independent. — *Sva-vaśinī*, *f*, a kind of metre (consisting of thirty-eight syllables). — *Sva-vahita*, *as*, *ā*, *am*, self-impelled, self-moved; alert, active. — *Sva-vāichā*, *f*, one's own desire, (*sva-vāichayā*, according to one's own wish.) — *Sva-vāritā*, *am*, *n*, one's own condition or welfare. — *Sva-vaśinī*, *f*, a woman whether married or unmarried who continues to dwell after maturity in her father's house. — *Sva-vinaśa*, *as*, *m*, self-destruction, suicide. — *Sva-vishaya*, *as*, *m*, one's own country, own home. — *Sva-rīja*, *am*, *n*, own seed, own cause; (*as*), *m*, the soul. — *Sva-vīrya-tas*, *ind*, according to one's power. — *Sva-vṛikṭi*, *is*, *is*, *i*, Ved. self-cleansing, having cleansing properties; (*is*), *f*, a hymn. — *Sva-vrij*, *k*,

k, *k*, Ved. self-cutting, (Sāy. = *svayam chettri*, R̥g-veda X. 38, 5.) — *Sva-vṛita*, *am*, *n*, one's own business or occupation. — *Sva-vṛittī*, *is*, *f*, one's own peculiar occupation or means of subsistence; (*is*, *is*, *i*), subsisting by one's own exertions. — *Sva-vṛiṣṭī*, *is*, *is*, *i*, Ved. rain-appropriating, the appropriator of rain. — *Sva-śarira*, *am*, *n*, one's own body, own person. — *Sva-saṃvṛita*, *as*, *ā*, *am*, self-concealed, self-covered, self-guarded, self-secured. — *Sva-saṃsthā*, *f*, self-abiding, self-staying, self-possession, absorption in one's own self. — *Sva-saṃśā*, *as*, *i*, *am*, like one's self. — *Sva-sara*, see *s. v.* — *Sva-srit*, *t*, *t*, *t*, moving or advancing by one's self, going or moving at one's own will, moving freely or independently. — *Sva-sainya*, *am*, *n*, one's own army. — *Sva-stha*, *as*, *ā*, *am*, self-staying, self-abiding, self-possessed, relying upon one's self, confident, resolute, firm, composed; self-sufficient, independent; contented; well, healthy, comfortable, at ease, in health; (*am*), *ind*, composedly. — *Svasta-hā*, *f*, self-possession, well-being, health. — *Sva-sthāna*, *am*, *n*, one's own place, own home. — *Svasthāna-stha*, *as*, *ā*, *am*, standing in or occupying one's own condition. — *Sva-svadhā*, *m*, pl., *N.* of a particular class of Manes, (see *sva-dhā*.) — *Sva-hasta*, *as*, *m*, one's own hand; own handwriting, autograph, signature. — *Sva-hasta-gata*, *as*, *ā*, *am*, fallen into one's own hand. — *Sva-hastikā*, *f*, (probably) an axe (also read *su-hastikā*). — *Sva-hastolīkṣitā* ('*ta-ul*'), *as*, *ā*, *am*, drawn or painted by one's own hand. — *Sva-hita*, *as*, *ā*, *am*, good or advantageous for one's self; (*am*), *n*, one's own advantage, own benefit, own welfare. — *Sva-hitaishin* ('*ta-esh*'), *i*, *inī*, *i*, seeking one's own good or advantage. — *Sva-hetu*, *us*, *m*, one's own cause, own sake, (*sva-hetunā*, for one's own sake). — *Svākāra* ('*sva-āk*'), *as*, *ā*, *am*, or *svākṛitī* ('*sva-āk*'), *is*, *is*, *i*, having one's own form. — *Svākāra-pāda* ('*sva-āk*'), *as*, *m*, a follower of the Nyāya system of philosophy, a Naiyāyika. — *Svākshara* ('*sva-āk*'), *as*, *m*, (according to *Sab-dak*.) one's own handwriting or signature. — 2. *svā-gata* ('*sva-āg*'), *as*, *ā*, *am*, come of one's self; (for 1. *sv-āgata* see p. 1126.) — *Svānga* ('*sva-an*'), *am*, *n*, a limb of the body (Vopadeva IV. 17); (*as*), *m*, a proper *N.* — *Svāngī*, a patronymic from *Svānga*, (Vopadeva VII. 1, 4.) — *Svādhikāra* ('*sva-adh*'), *as*, *m*, own office or function, peculiar station. — *Svādhikāpatya* ('*sva-adh*'), *am*, *n*, own supremacy, supreme sway, royalty, sovereignty. — *Svādishthāna* ('*sva-adh*'), *am*, *n*, one of the six Cakras or mystical circles of the body, (see *chakra*.) — *Svādhīna* ('*sva-adh*'), *as*, *ā*, *am*, self-subject, self-dependent; independent, uncontrolled; in one's own power or subjection, dependent on or belonging to one's own side or party, one's own subject or dependent, faithful. — *Svādhīna-kusala*, *as*, *ā*, *am*, having prosperity in one's own power. — *Svādhīna-tā*, *f*, or *svādhīna-tva*, *am*, *n*, self-dependence, independence; subjection to one's self. — *Svādhīna-patikā* or *svādhīna-bhartrikā*, *f*, a woman who has a husband subject to herself or dependent on herself, an independent woman. — *Svādhīyā* ('*sva-adh*'), *as*, *m*, 'going over any subject to one's self,' self-reciting, self-reading, repeating or rehearsing to one's self, inaudible reading or muttering of prayers, private prayer, (especially) repetition or study of the Vedas, sacred study; perusal of sacred books; the Veda; a day on which the resumption of sacred study is commanded after a suspension of it. — *Svādhīyā-brāhmaṇa*, *am*, *n*, *N.* of a chapter in the Taittiriya-āraṇyaka (ascribed to Kātha). — *Svādhīyā-rat*, *ān*, *m*, a student of the Vedas. — *Svādhīyārthīn* ('*ya-ar*'), *i*, *m*, one who seeks a maintenance for himself during his studentship, (Manu XI. 1.) — *Svādhīyāin*, *i*, *m*, one who recites or repeats to himself, (especially) a repeater or student of the Vedas; a tradesman, dealer. — *Svānubhava* ('*sva-an*'), *as*, *m*, one's own personal experience or observation. — *Svānubhūti* ('*sva-an*'), *is*, *f*, one's own experience; self-enjoyment. — *Svānubhūtye-eka-sāra* ('*sva-an*'), *as*, *ā*, *am*, whose only essence consists in

self-enjoyment. — *Śvānūrūpa* (*sva-an°*), *as, ī, am*, 'self-conformable,' natural, innate. — *ī. svānta* (*sva-an°*), *am, n.* (for 2. see s. v.), 'having the end in itself,' the mind (= *manas*); a cavern. — *Śvānyadīya-tva* (*sva-an°*), *am, n.* the state of being one's own or some one else's. — *Śvānyadīyatva-sandeha*, *as, m.* doubt about 'meum' and 'tuum.' — *Śvayatta* (*sva-āy°*), *as, ā, am*, subject to one's self; uncontrolled by others, one's own master. — *Śvayattī-kri*, cl. 8. P. -*karoti*, &c., to make subject to one's self. — *Śvāruh*, *f, t, f, Ved.* = *sva-ruh*. — *Śvārjita* (*sva-ar°*), *as, ā, am*, self-acquired, acquired by one's own efforts. — *Śvārtha* (*sva-ar°*), *as, m.* one's own object or aim or wish, own advantage or interest, self-interest; one's own property or substance; own meaning, inherent or real meaning, true interpretation, similar meaning, a pleonasm; (according to *Sabha-k.*) = *lingārtha-viśeṣa*; (*as, ā, am*), having one's own object or aim; self-interested; having or expressing [its] own inherent or true meaning, having a natural or literal meaning, having a similar meaning; pleonastic; (*am*), ind. on one's own account. — *Śvārtha-paṇḍita*, *as, ā, am*, clever in one's own affairs. — *Śvārtha-para* or *svārtha-parāyaṇa*, *as, ā, am*, intent on one's own object or advantage, self-interested, selfish. — *Śvārthapara-tā*, *f.* selfishness. — *Śvārtha-bhraṇṣin*, *ī, inī, i*, injurious to one's own interests. — *Śvārtha-lipsu*, *us, us, u*, desirous of gaining one's own object, self-seeking. — *Śvārtha-vighāta*, *as, m.* the frustration of one's object. — *Śvārtha-siddhi*, *is, f.* accomplishment of one's object, attainment of a wish or desire. — *Śvārthanūmāna* (*tha-an°*), *am, n.* 'inference for one's self,' (in logic) a particular process of induction. — *Śvārthika*, *as, ī, am* (fr. *svārtha*), having one's own object; having [its] own true and natural meaning, having a literal meaning; done with one's own wealth. — *Śvārthin*, *ī, inī, i*, pursuing one's own objects, self-seeking. — *Śvārthopapatti* (*tha-up°*), *is, f.* the gaining or accomplishing of one's own object. — *Śvāśrita* (*sva-āś°*), *as, ā, am*, dependent on one's self. — *Śvi-karaṇa*, &c., see col. 3. — *Svecchā* (*sva-ic°*), *f.* one's own wish or will, own inclination, self-will, wilfulness. — *Svecchācāra* (*chā-āc°*), *as, m.* acting as one likes, doing what is right in one's own eyes. — *Svecchā-tas*, ind. according to one's own will or inclination. — *Svecchādharma* (*chā-adh°*), *as, ā, am*, dependent on one's own will or inclination. — *Svecchā-mṛityu*, *us, m.* 'dying at his own will,' epithet of Bhiṣma (who had received from his father the power of fixing the time of his own death; see *Mahā-bhārata*, *Bhiṣma-parvan* 5674). — *Svecchāhāra* (*chā-āh°*), *as, ā, am*, eating anything at one's pleasure. — *Svecchāhāra-vihāra*, *as, m.* feeding and roaming about according to one's inclination. — *Svedu-havya* (*sva-id°*), *as, ā, am*, Ved. probably = *sva-samriddha-haviṣka*, (see *Sāy.* on *Rig-veda* I. 121, 6, where the word *idū* is referred either to rt. ind or rt. indh). — *Sveshāra* (*sva-īsh°*), *as, ā, am*, self-desired, wished for. — *Svokta* (*sva-uk°*), *as, ā, am*, spoken by one's self, (*svoktam ākṣipati*, he corrects his own previous remark.) — *Svodaya* (*sva-ud°*), *as, m.* the rising of a sign or any heavenly body at any particular place (determined by adding to or deducting from the *lunkodaya* or time of rising at Ceylon). — *Svopadhi* (*sva-up°*), *is, m.* self-support; (probably) a fixed star. — *Svopārjita* (*sva-up°*), *as, ā, am*, self-gained, self-acquired (as wealth &c.). — *Svanjās* (*sva-uj°*), *ās, ās, us*, having natural or peculiar energy; (*ās*), *m.* a proper N.

2. *sva*, Nom. P. *svati*, according to *Vopa-deva* XXI. 7. = *sva ivācārati*, he acts like himself, he acts like his kindred.

Śvaka, *as, ā* or *ikā, am*, own, one's own, proper, peculiar.

Śvakīya, *as, ā, am*, own, one's own; belonging to one's self, belonging to one's own family; (*ā*), *f.* one's own wife; [cf. *sviyā*.] — *Śvakīya-tā*, *f.* ownership, one's own property.

Śvayam, ind. self, myself, himself, herself, itself,

one's self, &c. (applicable to all persons and sometimes used emphatically with other pronouns, e.g. *aham svayam*, 'I myself'; sometimes used alone, e.g. *svayam tat kṛitavān*, I or thou or he did that himself; *svayam tat kṛitavati*, she did that herself; *svayam tat kurvanti*, they do that themselves); by one's self, spontaneously, of one's own self, of one's own accord; [cf. *Hib. fein*, 'own, self,' *sin*, 'that, there,' *siom*, 'they, them,' *Cambro-Brit. hun*, 'he himself,'] — *Śvayam-vara*, *as, m.* 'self-choice,' the election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose; (*ā*), *f.* a maiden who thus chooses her own husband. — *Śvayamvara-kathā*, *f.* the declaration of a *Śvayam-vara*. — *Śvayamvara-kṛita-kṣhapa*, *ā, f.* a maiden who has fixed the moment for a *Śvayam-vara* (see above). — *Śvayam-vṛita*, *as, ā, am*, self-chosen, selected by one's self. — *Śvayam-sirṇa*, *as, ā, am*, self-fallen, dropped spontaneously. — *Śvayam-shreshṭha*, *as, m.* epithet of *Siva*. — *Śvayam-hārikā*, *f.* 'self-seizing,' N. of a daughter of *Nir-mārṣhī* (who was wife of *Duṣṣaha*; she is described in the fifty-first chapter of the *Mārkaṇḍeya-Purāṇa* as exercising an evil influence on certain substances, by abstracting, for example, the colour from saffron and the thread from cotton). — *Śvayan-kṛita*, *as, ā, am*, self-formed, self-made, natural, spontaneous; self-done, done by one's self; done to or undertaken for one's self. — *Śvayan-guptā*, *f.* 'self-preserved,' cowach, *Carpopogon Pruriens*. — *Śvayan-graha*, *as, m.* the taking for one's self (without leave). — *Śvayan-grāha*, *as, ā, am*, self-choosing, voluntary. — *Śvayan-jāta*, *as, ā, am*, self-born. — *Śvayan-datta*, *as, ā, am*, self-given; a child who has given himself to be adopted by adoptive parents (one of the twelve kinds of children recognised in law-books). — *Śvayan-arjita*, *as, ā, am*, self-acquired, gained by one's own efforts. — *Śvayam-āgata*, *as, ā, am*, come of one's own accord. — *Śvayam-ukti*, *is, f.* voluntary declaration; (in law) information, deposition. — *Śvayam-upasthita*, *as, ā, am*, come voluntarily or of one's own accord. — *Śvayam-upāgata*, *as, ā, am*, come of one's own accord; (*as*), *m.* a child who comes and offers himself voluntarily to an adoptive parent. — *Śvayam-prabha*, *as, m.* 'self-shining,' N. of the fourth *Arhat* of the future *Utsarpiṇi*; (*ā*), *f.* N. of an *Apsaras*. — *Śvayam-bhu*, *us, m.* 'self-existent,' *Brahmā*. — *Śvayam-bhuva*, *as, m.* 'self-existing,' the first *Manu*; epithet of *Brahmā*; of *Siva*; (*ā*), *f.* a kind of shrub (= *dhūmra-patṛā*). — *Śvayam-bhū*, *us, m.* 'self-existing,' the Self-existent, *Brahmā*; *Viṣṇu*; *Siva*; *Kāla* or time; *Kāma-deva*; a *Jaina* deified sage; N. of the third of the nine black *Vāsu-devas*; N. of certain plants (= *māsha-parṇi*; = *linginī*). — *Śvayam-bhūta*, *as, m.* 'self-created,' epithet of *Siva*. — *Śvayam-bhoja*, *as, m.* N. of a *Yādava* chief. — *Śvayam-mūrta*, *as, ā, am*, Ved. self-curdled, coagulated (said of *dadhi*).

Śvayu, *us, us, u*, Ved. possessed of opulence, wealthy, (*Sāy.* = *dhana-vat*, *Rig-veda* III. 45, 5.)

Śvāyaya (fr. *ī. sva*), Nom. P. *svāyayati*, &c., (*Vopa-deva* XXI. 16.)

Śvāmika = *svāmin*, at the end of an adj. comp. (e.g. *pranashya-svāmika*, whose master or owner is lost or unknown, i. e. not known whether he be alive or dead).

Śvāmin, *ī, inī, i* (fr. *ī. sva* with affix *min*), possessing proprietary rights, owning; (*ī*), *m.* a proprietor, owner; a master, lord; a sovereign, king, monarch; a husband, lover; a spiritual preceptor; a learned *Brahman*, an ascetic or religious man of the highest order (used as a title at the end of names, e.g. *śrīdhara-svāmin*); N. of *Kārttikeya*; of *Viṣṇu*; of *Siva*; of the *Muni Vātsyāyana*; of *Garuḍa*; of an *Arhat* of the past era; of several other persons; (*inī*), *f.* a mistress, proprietress; (*svāmin* at the end of a comp. has frequently the meaning of 'a temple or shrine built by,' 'a temple in honour of,' e.g. *dharmā-s', viṣṇu-s'*). — *Śvāmī-kārttika*, *as, m.* N. of the author of the *Rāga-mālā*. — *Śvāmī-kārttikeyānuprekṣhā* (*ya-an°*), *f.* N. of a *Jaina* work by

Jaya-āndra. — *Śvāmī-kārya*, *am, n.* the business of a king or master. — *Śvāmī-kāryārthin* (*ya-ar°*), *ī, inī, i*, desirous of or seeking a master's interests. — *Śvāmī-janghin*, *ī, m.* N. of *Paraśu-rāma*. — *Śvāmī-tā*, *f.* or *svāmī-tva*, *am, n.* ownership, mastership; lordship, sovereignty, &c. — *Śvāmī-pāla*, *au, n.* du. the owner and the tender (of cattle, *Manu* VIII. 5). — *Śvāmī-pāla-vivāda*, *as, m.* a dispute between a master and the servant who tends his cattle. — *Śvāmī-bhāva*, *as, m.* the state or relation of a lord or owner. — *Śvāmī-mūla*, *as, ā, am*, originating in or derived from a master or lord, depending on a master or husband. — *Śvāmī-vātsalya*, *am, n.* affection for a lord or husband. — *Śvāmī-sad-bhāra*, *as, m.* existence of a master or owner; amiability of a master or lord. — *Śvāmī-sevā*, *f.* the service of a master, respect for a master; reverence for or attention to a husband. — *Śvāmī-artham*, ind. for a master's sake. — *Śvāmī-asammata*, *as, ā, am*, unpermitted by a master; one who has not obtained an owner's permission. — *Śvāmī-upakāraka*, *as, m.* 'serviceable to an owner, benefiting a master,' a horse.

Śvāmīya, *am, n.* mastership, lordship, ownership; right or title to property; rule, supremacy, dominion. — *Śvāmīya-kāraṇa*, *am, n.* the cause of supremacy or lordship.

Śvāya, Nom. A. *svāyate* according to *Vopa-deva* XXI. 7. = *sva ivācārati*, he acts like himself, he acts like his own kindred.

Śvikā, *f.* See under *svaka*, col. 1.

Svin in *śata-svin*, q. v.

Śvi-karaṇa, *am, n.* making one's own, appropriation, adopting, taking, accepting, assenting, agreeing, assent, promise. — *Śvikaraṇa-karman*, *ā, ā, a*, Ved. whose function is to appropriate.

Śvi-karaṇīya, *as, ā, am*, to be appropriated; to be admitted or acknowledged or accepted; to be assumed; to be assented or agreed to; to be promised.

Śvi-kartri, *tā, tri, tri*, one who appropriates or accepts or admits, &c.

Śvi-kāra, *am, n.* making one's own, taking on one's self, appropriation, adopting, assuming, assumption, claiming, claim; assent, agreement, consent; promise. — *Śvikāra-rahitā*, *as, ā, am*, devoid of assent, not agreed to. — *Śvikāraṇta* (*ra-an°*), *as, ā, am*, ended or concluded by assent; agreed to.

Śvi-kārya, *as, ā, am*, to be admitted, to be assumed (in argument).

Śvi-kṛi, cl. 8. P. -*karoti*, &c., to make one's own, own, win, appropriate, claim; to take upon one's self; to adopt, admit, assume (in argument); to assent, agree to.

Śvi-kṛita, *as, ā, am*, appropriated, owned, accepted, admitted, acknowledged, adopted, claimed, agreed, assented to, promised.

Śvi-kṛitya, ind. having agreed to or promised; having satisfied.

Śvīya, *as, ā, am*, own, relating or belonging to one's self, peculiar, characteristic; (*ā*), *f.* one's own wife, a faithful wife, one solely attached to her own husband; [cf. *Gr. ἑός, σφέος, σφός*.] — *Śvīyākṣhara* (*ya-ak°*), *as, m.* one's own handwriting or signature, autograph, (*Sabha-k.*)

Śvaira, *as, ī, am* (probably fr. *sva + īra*, going; see *rs. īr, ir*), going where one likes, following one's own fancy, self-willed, wilful, wanton, unrestrained, refractory; slow, lazy; dependent on will, voluntary, optional, unimportant; (*am*), *n.* wilfulness; (*am*), ind. with one's own will or assent; of one's own accord. — *Śvaira-rīta*, *as, ā, am*, acting or living as one likes, following one's own inclinations.

Śvairin, *ī, inī, i*, going where one likes, self-willed, wanton, uncontrolled; (*inī*), *f.* a loose or unchaste woman, an adultress, wanton woman. — *Śvairi-tā*, *f.* wilfulness.

स्वक् *svakk*. See *rt. shvakk*, p. 1034. and *Vopa-deva* VIII. 43.

सख sv-aksha, sv-agni, sv-anga. See p. 1126, col. 2.

खगक् svagū-kṛi, cl. S. P. A. -karoti, kuruṭe, &c., (said to mean) to put in its place, arrange (perhaps referrible to *sva-ga*).

खङ्क srank (= rt. *śrank*), cl. I. A. *svan-kate*, &c., to go, move.

खङ्ग svang, cl. I. P. *svangati*, &c., to go, move (= rt. *śrang*, p. 1023).

खच्च sv-āccha, svāccha-tā, &c. See p. 1126, col. 2.

खच्चन्द svā-cchanda. See p. 1156, col. 3.

खच् sv-ācē. See p. 1126, col. 2.

खञ्ज srañj or svaj [cf. *pari-shrañj*], cl. I. A. *svajate*, *sasvajē*, *sasvajjē*, *svan-kshyate*, *asvaukta*, *svauktum*, &c., to embrace, clasp, encircle, twist round: Pass. *svajjate*, Aor. *asvajjī*: Caus. *svajanīyati*, Aor. *asishvanjat*: Desid. *sivavankshate*: Intens. *sāsvajjate*, *sāsvaukti*; [cf. perhaps Germ. *Schlange*, 'a snake'.]

Svaktā, as, ā, am, embraced; [cf. *pari-shrakta*.]

Svanga, as, m, embrace; [cf. *pari-shvauga*.]

Svajamāna, as, ā, am, embracing.

Svajitvā, ind. having embraced.

Svajamāna, as, ā, am, being embraced.

Svanjana, am, n. the act of embracing.

खर svāth (= rt. 2. *śvāth*), cl. 10. P. *svāthayati*, &c., to finish, &c.; to go.

खद् svad or svād (probably formed from 5. *su* + rt. *ad*), cl. I. A. (in Ved. also P.) *svadate* (Ved. *svadati*), *svādāte*, *sasvade*, *sasvāde*, *svādītum*, *svādītum*, to taste, relish, eat; to be sweet or pleasant to the taste, be liked; to please; to sweeten, make sweet (Ved. P. Sāy. = *svādū-kṛi*): Caus. and cl. 10. P. *svādāyati*, -yitum, Aor. *asivradat* (Ved. *sivradat* = *svādāyati*, *svādū-karoti*, Rīg-veda I. 155, 10), to make to taste; to taste; to sweeten, make sweet; (according to Vopadeva) to cut: Desid. of Caus. *sivsvādāyishati*; [cf. Gr. *ἀνδ-ἀν-ω* (*ē-ad-o-v*, *ē-ad-a*), *ῥῖδ-ο-μαι*, *ῥῖδ-ος*, *ῥῖδ-ον*, *ῥῖδ-ῖ-ς*, *ῥῖδ-υ-ος*, *ῥῖδ-μεν-ος*, *ῥῖδ-αυ-ος*; Lat. *suā-vi-s* (for *suād-vi-s*), *suād-e-o*, *suād-u-s*, *suād-a*, *suād-ē-la*; Goth. *suti-s*; Old Germ. *suozī*, 'sweet'; Angl. Sax. *swēte*, *swæstend*, 'food'; Lith. *sald-u-s*, 'sweet'; Slav. *slad-i-ti*, *slad-u-k-u*, 'sweet'.]

Svadana, am, n. the act of tasting, licking, eating.

2. *svādita*, as, ā, am, tasted, eaten; (am), n. 'may it be well tasted or eaten!' an exclamation used at a Śrāddha after presenting the oblation of food to the Manes, (Manu III. 251, 254; in this sense probably for *sv-adita*, see I. *sv-adita*, p. 1126; cf. *su-śrūta*, *sva-dhā*.)

Svāda, as, m. taste, flavour, savour; tasting, eating, drinking; liking, relishing, enjoyment.

Svādāt, an, antī, at, tasting, eating.

Svādāna, am, n. the act of tasting, eating, drinking; liking, relishing; sweetening, pleasing.

Svālanīya, as, ā, am, to be tasted; tasty, savory.

Svādita, as, ā, am, tasted, relished, liked, enjoyed; sweetened; pleased.

Svādīu, ī, īnī, ī, tasting, drinking.

Svādīman, ā, m. savoriness, sweetness.

Svādīshtha, as, ā, am, sweetest, very sweet.

Svādīyas, ān, asī, as, sweeter, very sweet.

Svādu, us, us or vī, u, sweet, pleasant to the taste, savory, tasteful, dainty, delicate; pleasing, agreeable, desired, lovely, charming, handsome; (u), ind. sweetly; (us), m. a sweet taste or flavour, sweetness, relish; treacle, molasses; a medicinal root commonly called Jivaka; a particular perfume or fragrant substance = *gandha-dhūma-ja*, *su-dhūmā*; (us or vī), f. = *drākshā*, a grape; [cf. Gr. *ῥῖδ-ος*; Lat. *suāvis* (for *suādvis*); Goth. *suts*, *suizō*, 'sweeter'; Old Germ. *suazī*, *suozī*; Mod. Germ. *süss*; Angl.

Sax. *svet*; Eng. *sweet*.] — *Svādu-kāntaka*, as, m. 'sweet-thorn,' the plant *Flacourtia Sapida*; the creeper *Tribulus Lanuginosus*; other plants (= *vi-kāntaka*; = *go-kshuraka*; = *vi-kāntaka*). — *Svādu-kandā*, f. 'having a sweet root,' a kind of plant (= *vt-dārī*). — *Svādu-kāra*, as, ī, am, causing relish, dainty. — *Svādu-kshadman*, ā, ā, am, Ved. having dainty food, (Sāy. = *svādv-anna*, Rīg-veda I. 31, 15), providing delicacies for guests, hospitable. — *Svādu-khaya*, as, m. a piece of any sweet substance; raw sugar, molasses. — *Svādu-gandhā*, f. a species of creeper, the dark *Convolvulus Paniculatus*; other plants (= *bhūmi-kushmānda*; = *rakta-sobhāijana*). — *Svādu-dhanvan*, ā, m. 'having a sweet bow,' epithet of Kāma-deva (whose bow is said to be made of sugar-cane). — *Svādu-parṇī*, f. 'sweet-leaved,' a kind of plant (= *dugdhikā*). — *Svādu-pākā*, f. a kind of plant (= *kāka-mācī*). — *Svādu-piṇḍā*, f. a kind of date tree. — *Svādu-pushpa*, as, m. 'having pleasing flowers,' a kind of plant (= *kaṭa-bhī*). — *Svādu-phala*, am, n. 'sweet fruit,' the fruit of the jujube; (ā), f. 'having sweet fruit,' the jujube tree. — *Svādu-majjanā*, ā, m. a sort of mountain Filu tree. — *Svādu-mānsī*, f. the root Kākoli, q. v. — *Svādu-mūla*, am, n. 'sweet-root,' a carrot. — *Svādu-yogin*, ī, īnī, ī, connected with or possessing sweetness, sweet. — *Svādu-rasā*, f. 'having a sweet flavour,' the root Kākoli, q. v.; the fruit of the hog-plum; the plant *Satāvārī*; spirituous liquor; a grape. — *Svādu-rūti*, īs, īs, ī, Ved. having pleasant gifts. — *Svādu-latā*, f. the plant *Viḍārī*. — *Svādu-sīta*, as, ā, am, sweet and cool. — *Svādu-suddha*, am, n. 'sweet and pure,' rock salt; marine salt. — *Svādū-kṛi*, cl. S. P. -karoti, &c., to make sweet, sweeten. — *Svādv-anna*, am, n. sweet or choice food, dainties, delicacies; (as, ā, am), having or providing delicacies. — *Svādv-amla*, as, m. 'sweet and sour,' the pomegranate tree.

Svādman, ā, ā, m. n., Ved. sweetness.

खदेश svā-deśa, svā-dharma, &c. See pp. 1156, 1157.

खधा svā-dhā or svadhā, f. (fr. *sva* + rt. I. *dhā*; but in Upādi-s. IV. 174. connected with rt. *svad*; cf. *svādita*), Ved. one's own condition or nature, own peculiarity or individuality; innate or inherent power or strength, (*svadhayā*, by one's own power or strength; Sāy. = *svakīyena balena*, by one's own nature or determination, spontaneously); 'self-contained, self-sustained,' N. of Māyā or Prakṛiti (as the source of the phenomenal world; in this sense Svadhā is sometimes translated 'Nature,' as, for example, in the celebrated hymn Rīg-veda X. 129. *ānīd arātam svadhayā tad*, 'that one, i. e. the supreme Being breathed calmly along with Nature'; and in Naigh. III. 30. *svadhā*, fem. du., is enumerated among the *dyāvā-prithivī-nāmadhēyānī*; manner, habit, custom, usage, (*anu svadhām*, according to one's wont or custom, as usual; according to one's own determination, according to pleasure); one's own portion or share; the sacrificial offering due to each god; the food or oblation offered to the Pitṛis or spirits of deceased ancestors (in this sense especially in later Sanskrit); the Śrāddha or funeral ceremony itself; the Food or Oblation to the Pitṛis &c. personified (as a daughter of Dakṣha and wife of the Pitṛis; also represented as a wife of Angiras, of a Rudra, and of Agni); an oblation or offering or food (in general, = *anna*, Naigh. II. 7; = *ulaka*, Naigh. I. 12); (*svadhā*), ind. an exclamation or prayer used on presenting an oblation to the gods or Manes of departed ancestors and progenitors [cf. *svāhā*, *śraushat*, *vaushat*, *vashat*], the highest form of blessing used at a Śrāddha, (*svadhāstu*, 'let there be Svadhā!') this, according to Manu III. 252, is the highest benison at a Śrāddha; [cf. according to some Gr. *ῥῖδ-ος*, *ῥῖδ-ος*, *ῥῖδ-ῖ-ς*, *ῥῖδ-α*, *ῥῖδ-ῖ-ς*; Lat. *suētus*; Goth. *sidus*; Angl. Sax. *sidu*, *siodo*.] — *Svadhā-kāra*, as, ī, am, offering oblations to deceased ancestors or deified progenitors, performing funeral obsequies (Manu IX.

127); (as), m. = *svadhā-kāra*. — *Svadhā-kāra*, as, m. pronouncing the exclamation or blessing *svadhā*; the formula *svadhā*. — *Svadhā-ninayana*, am, n. 'Svadhā-performing,' a sacred text used in making the oblation to the Pitṛis, (Manu II. 172.). — *Svadhā-pati*, īs, īm, Ved. lord of the Svadhā. — *Svadhā-priya*, as, m. 'fond of the Svadhā,' Agni or fire; black sesamum, (*tīla* or sesamum being offered to the Manes, Manu III. 267.). — *Svadhā-bhuj*, k, m. 'Svadhā-eating,' a Pitṛi, deceased or deified ancestor; a deity. — *Svadhā-vat*, ān, atī, at, having natural power, self-controlled, self-reliant, independent, powerful, (Sāy. *svadhā-vān* = *balu-vān*, Rīg-veda II. 20, 6; in Rīg-veda VII. 88, 5. *svadhāvah*, voc. case masc. O self-sustaining one, O self-dependent God, Sāy. = *annavan*); having the Svadhā, rich in oblations; (ān), m. epithet of Viśvakarman.

Svadhāvan, ā, arī, a, Ved. abounding in food, (Sāy. *svadhāvari* = *annavatyau*, Rīg-veda VII. 31, 7); self-reliant, independent (perhaps in this sense for *sva-dhāvan*; cf. *svadhā-vat* above).

खधिति svadhiti, īs, m. f. (sometimes written *svadhiti*; fr. *sva* + rt. I. *dhā*), an axe (in Naigh. II. 20. *svadhitiḥ* is enumerated among the *vajra-nāmānī*). — *Svadhiti-hetiku*, as, m. 'axe-armed,' a soldier armed with an axe.

Svadhiti, f. an axe. — *Svadhiti-vat*, ān, atī, at, Ved. possessing or holding an axe, having a weapon.

खन् svān, cl. I. P. *svanati*, *sasvāna* (3rd pl. *sasvanus* or *svenus*), *svanishyati*, *asvanit* or *asvānit*, *svanitum*, to sound, make a noise; to sing: Caus. *svanayati*, -yitum, Aor. *asivranat*, to cause to sound, make to resound; to sound; to adorn (in this sense also *svānayati*, &c.): Desid. *sivvanishati*: Intens. *sansvanyate*, *sansvanti*; [cf. Lat. *son-o*; Lith. *zvanu*, 'to sound'; Hib. *sian*, 'a voice, sound'.]

Svana, as, m. sound, noise; voice, speech (in Naigh. I. 11. enumerated among the *vān-nāmānī*). — *Svana-dakra*, as, m. a particular form of sexual union. — *Svana-dhuk*, see Vopadeva III. 165. — *Svana-vat*, ān, atī, at, having sound, sounding, thundering. — *Svanotsāha* ('*na-ut*'), as, m. a rhinoceros (= *gaṇḍaka*; also read *sanotsāha*).

Svanat, an, antī, at, sounding, resounding.

Svani, īs, m. sound, noise.

Svanika, as, ā, am, sounding (at the end of a comp., e.g. *pāṇi-s*°, one who claps with the hands).

Svanita, as, ā, am, sounded, sounding, making a noise; (am), n. the noise of thunder, a thunder-clap. — *Svanitāhvara* ('*ta-āh*'), as, m. a kind of pot-herb (= *tanḍulīya*).

Svāna, as, m. sound, noise.

Svānīn, ī, īnī, ī, Ved. noisy, turbulent.

2. *svānta*, as, ā, am (for I. *svānta* see p. 1158, col. 1), sounded, making a noise.

खनय svanaya, as, m., N. of a king (said to have given his ten daughters in marriage to the Rishi Kakshivat).

स्वप् 2. *svap* (for 1. *sv-ap* see p. 1126), cl. 2. P. *svapiti* (2nd sing. *svapishi*, 1st sing. *svapimi*, ep. also A. and sometimes even cl. I. P. A. *svapati*, -te); Impf. *asvapit* or *asvapit* (1st du. *asvapīva*); Pot. *svapyāt*; Impv. *svapitu* (2nd sing. *svapihi*, 1st sing. *svapāmi*); Perf. *sushvāpa* (3rd pl. *sushvuph*), *svapsyati*, *asvāpsit*; Prec. *supyāt*, *suptum*, to sleep; to fall asleep; to lie down to sleep, repose, go to bed; to lie down, recline; to be dead: Pass. *supyate*, Aor. *asvāpi*: Caus. *svāpayati*, -yitum, Aor. *asvāshupat* (according to some also *asvāshvapat*), to cause to sleep, make sleep, lull to rest; to kill, (Ved. *sishrapah* = *asvāpayah*, *pātītvān*, thou didst hurl down, Rīg-veda I. 121, 11): Pass. of Caus. *svāpyate*: Desid. of Caus. *sushvāpayishati*: Desid. *sushvapsi*: Intens. *soshvapyate*, *sāsvapiti*, (according to Vopadeva also) *sāsvapiti*, *soshvapti*, *soshopti*; [cf.

Zend *qap*, *qaf-na*, 'sleep.' Gr. *ὑπνο-ς* (for *συν-νο-ς*): Lat. *som-nu-s* (for *sop-nus*), *sop-or*, *sop-i-o* (= Caus. *svāpayati*): Old Norse *svēf-n*, 'sleep.' Old Germ. *svēljan*: Goth. *slēpan*: Angl. Sax. *svēfan*, *svēfn*, *slāpan*: Slav. *snǫŭ*, 'sleep'; *sǫp-a-ti*, 'to sleep': Lith. *sap-na-s*, 'a dream': Cambr-Brit. *hephun*: Hib. *suain*, 'sleep'; *suainh-neach*, 'quiet'; *suainhneighim*, 'I rest.'

Supta, *supti*. See s. v., p. 1128.

Suptā, ind. having slept, having gone to sleep.

Sushupāṇa, as, ā, am, Ved. sleeping, (Sāy. = *supta*.)

Sushupvas, ān, *ushī*, at, one who has slept or sleeps.

Sushupsu, us, us, u, wishing to sleep, sleepy, drowsy.

Svapāt, an, *anti*, at, sleeping, asleep, reposing.

Svapana, am, n. the act of sleeping, dreaming, sleep.

Svapantiya, as, ā, am, to be slept, &c.

Svapiti-karman, ā, m. one who lies down to sleep (= *śayana-kartri*).

Svaptavya, as, ā, am, to be slept.

Svaptu-kāma, as, ā, am, wishing to sleep.

Svapti, tā, tri, tri, a sleeper, one who sleeps.

Svapna, as, m. sleep, sleeping; a dream, dreaming; sleepiness, sloth, indolence; (ā), f. a dream, (*jāgrat-svapnābhyām*, inst. du. by alternately waking and sleeping.) — *Svapna-kāma*, as, ā, am, wishing for sleep. — *Svapna-kṛit*, t, t, t, causing or producing sleep, somniferous, soporific, narcotic; (t), n. the pot-herb *Marsilea Quadrifolia*. — *Svapna-griha*, am, n. a sleeping apartment, bed-chamber.

— *Svapna-ja*, as, ā, am, produced in sleep.

— *Svapna-dosha*, as, m. 'sleep-fault,' pollutio nocturna.

— *Svapna-dhi-gamya*, as, ā, am, perceptible by the intellect (only when) in a state of sleep-like abstraction, (Manu XII. 122.)

— *Svapna-nāśana*, as, m. sleep-destroying, (see Nirukta XII. 28.)

— *Svapna-nīketana*, am, n. a sleeping-room, bed-chamber.

— *Svapna-prapañca*, as, m. the illusions of sleep, the world as presented in a dream.

— *Svapna-bhāj*, k, k, k, enjoying sleep. — *Svapna-vat*, ind. like a dream.

— *Svapna-vicāra*, as, m. interpretation of dreams.

— *Svapna-vicārin*, i, m. an interpreter of dreams.

— *Svapna-śīla*, as, ā, am, disposed to sleep, sleepy, drowsy.

— *Svapna-spīṣṭi*, i, s, f. the creation of dreams or illusions in sleep.

— *Svapnādhyāya* ('*na-adh*'), as, m. 'a chapter on dreams,' N. of a short work on the interpretation of dreams, (said to be extracted from the *Brahma-vaivarta-Purāṇa*.)

— *Svapnāvasthā* ('*na-av*'), f. state of dreaming, (applied to life as a state of illusion.)

— *Svapneśvara* ('*na-iś*'), as, m. N. of the author of a commentary on the *Sāṅdilya-sūtra*.

— *Svapnopama* ('*na-up*'), as, ā, am, having the likeness of sleep, resembling a dream.

Svapnaj, k, k, k, sleepy, drowsy, sleeping, asleep.

Svāpa, as, m. sleep, sleeping; dreaming, a dream; sleepiness, sloth; paralysis, palsy, loss of sensation, ignorance; temporary or partial loss of sensation from pressure on a nerve, numbness, the sleep of a limb.

Svāpin, i, inī, i, causing sleep, lulling to sleep.

स्वपिवात *sv-apivāta*. See p. 1126, col. 2.

स्वप् *svap* (thought by some to be fr. an old rt. *svap*, 'to tear, pull'), Ved. (according to some) a beak, bill of a bird, (in *Rig-veda* VII. 56, 3, Sāy. explains *sva-pūbhis* by *svakīyāḥ pavanāḥ saivācāraṇāḥ*, by their own pure paths); [cf. Old Germ. *snabul*, 'beak'; Mod. Germ. *Schnepfe*, 'a snipe'; Old Norse *nef*.]

स्वदिन् *svadhin*, i, inī, i, Ved. (perhaps) roaring, (Sāy. = *sabdam kurvat*, *Rig-veda* VIII. 33, 2.)

स्वमेक *svameka*, as, m. (etymology doubtful), a year (= *saṃvatsara*, according to *Śabda-k.*).

स्वयम् *svayam*, *svayam-vara*, *svayam-bhū*, &c. See p. 1158.

स्व 1. *sva*, cl. 10. P. *svarayati*, &c., to find fault, blame, censure, reprove (= rt. *sur*).

स्व 2. *sva*, ind. (probably connected with rt. 4. *su* or 3. *sū*, and apparently originally written *suvar*, cf. *sūra*, *sūrya*; but according to some fr. a lost rt. *sva* = *sur*, 'to shine,' cf. *sura*), the sun (Ved.; according to Sāy. = *svaraṇa-sūla āditya*, *Rig-veda* V. 45, 1); heaven, paradise, the world of the gods, abode of the deities; the heaven of Indra and temporary abode of the virtuous after death; the sky, ether; the space above the sun or between the sun and the polar star, the region of the planets and constellations; a mystical word pronounced after *Om* and before the *Gāyatri* by every *Brahman* in commencing his daily prayers, (it is the third of the three *Vyāhritis*, *bhūr*, *bhuvaḥ*, *sva*, and denotes the space of the sky above described as distinguished from the earth and atmosphere, see Manu II. 76. and cf. *bluvas*, *vy-āhriti*; the mystical word *sva* is represented as produced from the *Sāma-veda*, just as *bhūr* and *bhuvaḥ* are supposed to come from the *Rig-veda* and *Yajur-veda* respectively); radiance, splendor; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of *Siva*; [cf. Zend *hware*, 'the sun'; *qaretha*, *qarenanh*, 'splendor' Gr. *Σείρ-ι-ος*, *Σείρ*, *σειρ-ιά-ω*, *σειρ-ία-σι-ς*, *σειρ-ι-ος*, *σέλ-ας*, *σέλ-η-ν*: Lat. *ser-enus*, sol: Goth. *sauil*, 'the sun'; Old Norse *sól*: Lith. *saule*: Slav. *slū-něe*, 'the sun'; Hib. *speur*, 'the sky'; (perhaps) *soir*, 'the east, morning'.] — *Sva-kāmya*, Noni. P. *kāmyati*, &c., to wish for heaven. — *Sva-pati*, i, m. Ved. the lord of heaven. — *Sva-apagā*, f. the river of heaven, the celestial Ganges. — *Sva-āruḍha*, as, ā, am, ascended to heaven. — *Sva-āru*, us, m. a kind of root (= *vaṭā*). — *Sva-gaṅgā*, f. the celestial Ganges; the galaxy. — *Sva-gata*, as, ā, am, gone to heaven, dead. — *Sva-gati*, i, s, f. or *sva-gamana*, am, n. going to heaven, future felicity; death. — *Sva-giri*, i, s, m. 'the heavenly mountain,' Su-meru. — *Sva-jit*, t, t, t, conquering heaven; (t), m. a proper N.; N. of a kind of sacrifice, (Manu XI. 74; cf. *svarga-jit*). — *Sva-nadi*, f. the river of heaven, the celestial Ganges; a kind of shrub (= *prīṣṭikāli*).

— *Sva-para*, as, m., Ved. the lord of heaven; one who leads or is led to heaven, a pious or devotional man; all-leading, (Sāy. = *svargam prati netri* or *netavya* or *sarvasya netri*); a sacrifice (as leading the offerer to heaven).

— *Sva-driś*, k, k, k, Ved. looking heavenwards; (k), m. epithet of Indra; of Agni; of Soma. — *Sva-nadi*, f. = *sva-nadi*.

— *Sva-pati*, i, s, m. Ved. the lord of heaven. — *Sva-bhāva*, as, m. a kind of precious stone (= *go-medaka*).

— *Sva-bhānu*, us, m., N. of Rāhu or the personified ascending node (represented in *Rig-veda* V. 40, 9, as of the Asura race and as concealing or piercing the sun); N. of a Dānava (regarded as a son of Kaśyapa or, according to other authorities, a son of Vipracitti).

— *Sva-bhānu-sūdāna*, as, m. 'destroyer of Rāhu,' the sun. — *Sva-madhya*, am, n. the central point of the sky, zenith. — *Sva-mīla*, as, ā, am, Ved. happiness-bestowing, (Sāy. = *sukha-sektri*);

confering heaven, (Sāy. *sva-nūlheshu* = *svarga-deshe* *sukhasya śeṣayata*, *Rig-veda* I. 130, 8.)

— *Sva-yāta*, as, ā, am, gone to heaven, deceased, dead. — *Sva-yātri*, tā, tri, tri, going to heaven, dying. — *Sva-loka*, as, m. the celestial region, heaven. — *Sva-vat*, ān, atī, at, Ved. full of splendor or happiness, heavenly, celestial, (Sāy. = *sukha-yukta*, *Rig-veda* VI. 22, 3.)

— *Sva-vadhū*, i, s, f. 'celestial wife,' an Apsaras. — *Sva-rāpi*, f. 'heavenly lake,' the Ganges. — *Sva-vid*, t, t, t, Ved. obtaining heaven, possessing heaven (said of the Pitrīs, of Indra, &c.).

— *Sva-veśyā*, f. a courtesan of heaven, nymph, Apsaras (such as *Urvaśi* &c.). — *Sva-*

vaidyā, as, m. 'physician of heaven,' either of the two *Āsvins*, (see *āsvin*). — *Sva-shū*, ās, ās, am, Ved. granting heaven; (ās), m. epithet of Soma; of the thunderbolt. — *Sva-shātī*, i, s, f. Ved. the granting or gaining of heaven, anything which gains heaven; (i, s, i), bestowing or procuring heaven (and hence applied to 'war, battle'; according to Sāy. on *Rig-veda* X. 99, 3. *sva-shātā* = *sva-shātāu* = *svarga-lābhopete*; in IX. 88, 2 = *svarga-lābha-yukte saṅgrāme*, cf. *vāja-sāti*). — *Sva-taru*, us, m. the tree of paradise.

Svarga, as, m. (according to some for *su-varga*), heaven, Indra's paradise, the residence of beatified mortals and of the inferior gods (supposed to be situated on the mountain Meru); N. of a son of *Bhīma*. — *Svarga-kāma*, as, ā, am, desirous of heaven. — *Svarga-khaṇḍa*, N. of the third book of the *Padma-Purāṇa*. — *Svarga-gata*, as, ā, am, gone to heaven. — *Svarga-gamana*, am, n. going to heaven. — *Svarga-gāmin*, i, inī, i, going to heaven. — *Svarga-giri*, i, s, m. 'the heavenly mountain,' Su-meru. — *Svarga-jit*, t, t, t, winning or obtaining paradise. — *Svarga-da*, as, ā, am, heaven-giving, procuring paradise. — *Svarga-dvāra*, am, n. heaven's gate, the door of paradise, entrance into heaven; epithet of *Siva*. — *Svarga-pati*, i, s, m. the lord of heaven, Indra. — *Svarga-para*, as, ā, am, intent on heaven, desirous of heaven. — *Svarga-bhartri*, tā, m. the lord of heaven, Indra. — *Svarga-mārga-didrikshu*, us, us, u, wishing to see the road to heaven. — *Svarga-loka*, as, m. the celestial region, (see *svarga*); Indra's heaven, paradise. — *Svargalokeśa* ('*ka-iśa*'), as, m. 'lord of the celestial world,' Indra; the body (as enjoying felicity in the paradise of Indra). — *Svarga-vadhū*, i, s, f. a woman or nymph of Indra's heaven, Apsaras. — *Svarga-vāsa*, as, m. residence in heaven. — *Svarga-vāsin*, i, inī, i, inhabiting heaven. — *Svarga-sri*, i, s, f. the glory of heaven. — *Svarga-sampādāna*, as, i, am, effecting or procuring heaven, gaining heaven. — *Svarga-sarī*, t, f. the river of heaven. — *Svargasarid-varā*, f. 'best of heavenly rivers,' the Ganges. — *Svarga-sādhana*, am, n. a means of attaining heaven. — *Svarga-sukha*, am, n. the joy of heaven. — *Svarga-stri*, i, s, f. a woman of paradise, Apsaras. — *Svargāpagā* ('*ga-āp*'), f. the celestial river, the Ganges. — *Svargā-pavargā* ('*ga-ap*'), as, m. heaven-like emancipation. — *Svargārūḍha* ('*ga-ār*'), as, ā, am, ascended to heaven. — *Svargārohaṇa* ('*ga-ār*'), am, n. the act of ascending to heaven; N. of certain funeral ceremonies. — *Svargārohaṇa-parvan* or *svargārohaṇika-parvan*, a, n., N. of the eighteenth book of the *Mahā-bhārata* (in which is described the journey of the five Pāṇḍava princes towards Indra's heaven in mount Meru). — *Svargepsu* ('*ga-īp*'), us, us, u, desirous of obtaining heaven. — *Svargaukas* ('*ga-ok*'), ās, m. 'having an abode in heaven,' a god, deity.

Svargin, i, inī, i, belonging to heaven, being in heaven, heavenly; (i), m. an inhabitant of heaven, a god, deity, celestial; (in law) 'in heaven,' a dead person. — *Svargi-giri*, i, s, m. the celestial mountain, Su-meru. — *Svargi-vadhū*, i, s, f. a celestial woman, Apsaras.

Svargiya, as, ā, am, belonging or relating to Svarga, heavenly, celestial; conducive to heaven, leading to heaven.

Svargya, as, ā, am, = *svargiya* above.

Svarya, as, ā, am, Ved. heavenly, celestial.

Svaryu, us, us, u, Ved. wishing for heaven; desiring happiness.

स्वरा *svara*, *svarita*, *svariti*. See rt. *svri*.

स्वरास *sva-rasa*, *sva-rūj*, &c. See p. 1157.

स्वरु *svaru*. See p. 1163, col. 1.

स्वरूप *sva-rūpa*, &c. See p. 1157, col. 2.

स्वरेण *svareṇu*, us, f. (etymology doubtful), N. of a wife of the Sun (= 2. *saṃ-jñā*).

सर्ग *svarga*, &c. See p. 1160, col. 3.

सर्जिक *sarjika*, as, m. (= *sarji*, *sarjikā*),

nitron, nitrate of potash.

Sarjikā-kshāra, as, m. = *svarjika* above.

Sarji-kshāra, as, m. = *sarji-kshāra*, *svarjika*.

Sarjin, i, m. = *svarjika* above.

सर्ष *sarṣa*, am, n. (contracted fr. *su-erṣa*, q. v.), gold; a gold coin. — *Sarṣa-kaṇa*, as, m. a grain of gold; 'having golden grains or seeds,' a kind of plant (= *kaṇa-guṇḍu*). — *Sarṣa-kaṇikā*, f. a particle of gold, grain of gold. — *Sarṣa-kadalī*, f. = *suvarṇa-kadalī*. — *Sarṣa-kāya*, as, ā, am, golden-bodied; (as), m. Garuda. — *Sarṣa-kāra*, as, or *sarṣa-kṛt*, t, in. a gold-worker, goldsmith (forming a particular caste). — *Sarṣa-ketaki*, f. a sort of Ketaki tree with golden-coloured or yellow blossoms. — *Sarṣa-kṣīrī*, f. 'having gold-like milk or sap,' a kind of Soma or moon-plant with yellow juice (used for medicinal purposes and said to be brought from the Himālaya mountains; cf. *himā-vatī*). — *Sarṣa-gairika*, am, n. a kind of yellow ochre or red chalk. — *Sarṣa-grāma*, N. of a country situated to the east of Dacca. — *Sarṣa-grīvā*, f. 'golden-necked,' N. of a river issuing from the eastern side of the Nāṭaka mountain. — *Sarṣa-cūda*, as, m. 'golden-crested,' the blue jay; a cock. — *Sarṣa-ja*, am, n. 'gold-produced,' the metal tin. — *Sarṣa-jivanti*, f. a kind of plant (= *triṇa-granthi*). — *Sarṣa-dūlhi*, is, m. 'golden-rayed,' fire. — *Sarṣa-dru*, as, m. a kind of tree with yellow blossoms (= *ārag-badha*). — *Sarṣa-paksha*, as, m. 'golden-winged,' Garuda. — *Sarṣa-padmā*, f. 'bearing golden lotuses,' the celestial Ganges. — *Sarṣa-pāṭhaka*, as, m. borax (= *ṭankaṇa*). — *Sarṣa-pāreṇa*, am, n. a kind of tree (= *malā-pāreṇa*). — *Sarṣa-pushpa*, as, i, am, having golden-coloured flowers or yellow blossoms; (as), m. the tree *Ārag-badha*, the Campaka tree; (ā), f. the gum-arabic tree and other plants; = *kālī-kāri*; = *sarṣuli*; = *sātālā*; (i), f. the tree *Ārag-badha*; the golden Ketaki tree; a sort of moon-plant. — *Sarṣa-prastha*, N. of an island. — *Sarṣa-phalā*, f. 'having golden fruit,' a kind of plant. — *Sarṣa-baṇi*, k, m. a gold-merchant, money-changer. — *Sarṣa-bandha* or *sarṣa-bandhaka*, as, m. a deposit of gold. — *Sarṣa-bhṛingāra*, as, m. a golden vase; a kind of plant (= *sarṣa-bhṛingarāja*). — *Sarṣa-mahā*, f. a particular river (mentioned in the eighty-second chapter of the *Kālikā-Purāṇa*). — *Sarṣa-māṅshika*, am, n. a mineral substance (= *suvarṇa-mṇ*, q. v.). — *Sarṣa-yūthi* or *sarṣa-yūthikā*, f. yellow jasmine. — *Sarṣa-rekhā*, f. a streak of gold; N. of a woman. — *Sarṣa-latā*, f. 'golden creeper,' a kind of plant (= *jyotishmati*). — *Sarṣa-varṇa*, as, ā, am, gold-coloured; (ā), f. turneric. — *Sarṣa-valkala*, as, m. 'having golden bark,' the plant *Bignonia Indica*. — *Sarṣa-vallī*, f. a kind of plant (= *rakta-phalā*). — *Sarṣa-vindu*, us, m. a spot of yellow or gold; 'having a gold mark or dot,' epithet of Vishṇu. — *Sarṣavindu-tirtha*, am, n., N. of a Tirtha. — *Sarṣa-śrīṅga*, as, i, am, golden-horned. — *Sarṣa-sēphālikā*, f. a kind of yellow *Sēphālikā*; the tree *Cassia Fistula* (= *ārag-badha*). — *Sarṣāṅga* (°*na-an*), as, m. 'golden-bodied,' the *Ārag-badha* tree. — *Sarṣāri* (°*na-ari*), is, m. 'enemy to gold,' sulphur.

Sarṣaka, as, ā, am, golden, made of gold.

सर्षकूठ *sarṣakūṭha*, N. of a sacred place.

सर्षुली *sarṣulī*, f. a kind of shrub (= *sarṣa-pushpā*).

सर्व *sarv* = rt. *svart*, p. 1030, col. 3.

सर्व *sarv*, cl. 1. A. *sarvate*, *sarvate*,

sarvitum, to taste; to be pleasing.

सर्व *sarv* = rt. *svart*, p. 1030, col. 3.

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sarvitum, to taste; to be pleasing.

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सर्व *sarv*, cl. 1. A. *sarvate*, *sarvate*,

sarvitum, to taste; to be pleasing.

सर्व *sarv* = rt. *svart*, p. 1030, col. 3.

सर्व *sarv*, cl. 1. A. *sarvate*, *sarvate*,

सर्व *sarv*, cl. 1. P. *svalati*, *sasvāla*, &c., to go (?).

सर्व *sv-alpa*, as, ā, am, very small or little, minute, trifling, insignificant; very few; (ena), ind. for a very short time. — *Svalpa-kaṇka*, as, m. a species of heron (= *bhū-kāka*). — *Svalpa-keśarin*, i, m. 'having minute filaments,' the Kovidāra tree. — *Svalpa-keśin*, i, m. 'having small fibres,' the root of sweet flag. — *Svalpa-jātaka*, am, n., N. of a work by Varāha-mihira; [cf. *vrihaj-jātaka*]. — *Svalpa-patraka*, as, m. 'small-leaved,' a kind of Madhūka or Bassia Latifolia. — *Svalpa-phalā*, f. 'having small fruit,' a kind of plant (= *kaśchughni*, *a-parājita*). — *Svalpa-bala*, as, ā, am, having very little strength, extremely weak or feeble; attended by a very small force. — *Svalpa-vishaya*, as, m. a very small matter, insignificant object; a small part. — *Svalpa-ryaya*, as, m. very little expenditure, great stinginess; (as, ā, am), spending very little, very niggardly. — *Svalpa-vrīda*, as, ā, am, having little shame, shameless, impudent. — *Svalpa-sarīra*, as, ā, am, having a very diminutive body, small in stature. — *Svalpa-silā*, f. a very small stone. — *Svalpa-silūya*, Nom. A. *-silā-yate*, &c., to act like a very small stone, to become a very small stone. — *Svalpāhara* (°*pa-āh*), as, ā, am, eating very little, most abstemious.

Svalpaka, as, ā, am, very little, very small, very few.

Svalpiyas, ān, asī, as, much less, (Manu XI. 8.)

सर्व *sva-vaśa*, *sva-vṛitti*, &c. See p. 1157.

सर्व *svaśura*. See *śvaśura*.

सर्व *sva-sara* (see p. 1157), am, n. (pro-

bably fr. *sva + sara*), Ved. 'self-moving, self-revolving,' epithet of the sun, (Sāy. = *svasarasya* = *svayam sarthar ādityasya*, Rīg-veda V. 62, 2); a day, (Sāy. = *ahan*, Rīg-veda I. 34, 4, Naigh. I. 9); a house, abode, nest, (Sāy. *svasaraṇi* = *svakīyāni nīvāsa-sthānāni*, Rīg-veda II. 34, 5; in Naigh. II. 4. enumerated among the *griha-nāmāni*); one's own place of going.

सर्व *svasrī*, sū, f. (according to Upādi-s. II. 97. fr. rt. I. as with *su* prefixed, and according to some connected with *sv-asti* below, and meaning 'one who pleases or consoles;' according to others fr. *sva + stri*), a sister, (*svasrām* = *svasrinām*, Rīg-veda I. 65, 4); the fingers, (in Naigh. II. 5. *svasraṇi* is enumerated among the *anguli-nāmāni*); [cf. Lat. *soror*, *con-sorinus*; Goth. *svistar*; Old Germ. *snēstar*; Mod. Germ. *Schwester*; Angl. Sax. *sweoster*, *swuster*, *sysster*; Eng. *sister*; Slav. *sestra*; Lith. *sessū* (for *sestū*); Cambro-Brit. *chwaer*.]

Svasriya (or according to some *svasriya*), as, m. a sister's son; (ā), f. a sister's daughter.

Svasreya, as, m. a sister's son; (i), f. a sister's daughter.

सर्व *svask* = rt. *shvask*, p. 1034.

सर्व *sv-asti*, is, i, f. n. welfare, health, prosperity, blessing (Ved.); joy, happiness, bliss; (*svasti*), ind. may it be well with (used as a participle of benediction with dat., e.g. *svasty astu te*, may it be well with thee! may blessings rest on thee!) hail! health! adieu! so be it! amen! (as a term of sanction or approbation). — *Svasti-gā*, ās, ās, am, Ved. going auspiciously. — *Svasti-dā*, as, m. 'granting happiness,' epithet of Siva. — *Svasti-dā*, ās, ās, am, Ved. conferring happiness. — *Svasti-devi*, f., N. of a goddess (represented as wife of Vāyu and said to have sprung from the particles of Prakṛiti). — *Svasti-bhūva*, as, m. epithet of Siva. — *Svasti-mat*, ān, atī, at, prosperous, happy, auspicious. — *Svasti-mukha*, as, m. 'beginning with Svasti,' a letter, note; 'pronouncing blessings or benedictions,' a Brāhman; a panegyrist, bard, encomiast. — *Svasti-vācana* or *svasti-vācana* or

svasti-vācanika, am, n. a religious rite preparatory to a sacrifice or any solemn observance (performed by scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras); an offering or complimentary present (of flowers, sweet-meats, &c. to any one with good wishes and blessings to conciliate favour, = *vāyanaka*, q. v.). — *Svasti-vācya*, am, n. invocation of blessings, congratulation. — *Svasti-vāh*, t, t, t, Ved. bringing welfare or happiness. — *Svasti-ayana*, am, n. a prosperous journey (Ved.); a means of attaining prosperity; the averting of evil by the recitation of Mantras or performance of propitiatory rites; the benediction of a Brāhman after presentation of offerings [cf. *krīta-s*]; (as, ā or i, am), bringing blessings, producing happiness, auspicious, propitious. — *Svasti-ātreya*, as, m., N. of the author of the hymns Rīg-veda V. 50, 51; (ās), m. pl., N. of a family of Brāhmans.

Svastaka, as, ā, am, Ved. prosperous, happy, (Atharva-veda XIV. 2, 64.)

Svastika, as, m. any lucky or auspicious object, a kind of mystical mark made on persons or things to denote good luck, (it is shaped like a Greek cross with the extremities of the four arms bent round in the same direction; amongst Jains it is one of the twenty-four auspicious marks and is the emblem of the seventh Arhat of the present Ava-sarpiṇi); the crossing of the arms; the meeting of four roads; a mansion or palace of a particular shape (described as surrounded by a terrace or portico on the north, west, and south sides, and having the door on the east); a particular symbol made with ground rice and shaped like a triangle (= *tanḍula-ūrṇa-nirmītra-trikoṇākārādhivāsa-dravya*); it is used in fumigating the image of Durgā, and is said to symbolize the Linga; a kind of cake; a voluptuary, libertine; garlic; (as, am), m. n. a mansion or temple of a particular form with a portico or terrace in front; a particular mode of sitting practised by Yogins; a kind of vegetable (= *sitāvara*). — *Svastikasana* (°*ka-ās*), am, n. a particular mode of sitting, (see above.)

सर्व *svasriya*, *svasreya*. See col. 2.

सर्व *sva-svadha*. See p. 1157.

सर्व *svākāra*. See p. 1157, col. 3.

सर्व *sv-āgata*. See p. 1126, col. 3.

सर्व *svāṅkika*, as, m. (perhaps fr. *sva + anki*, q. v.), a drummer, (according to *Sabda-k. = mārdanika*.)

सर्व *svācchāndya*, am, n. (fr. *sva-cchānda*), the power of following one's own will or fancy, independence, (*svācchāndyāt*, by one's own will, of one's own free choice, voluntarily.)

सर्व *sv-ājīva*. See p. 1126, col. 3.

सर्व *svātantrya*, am, n. (fr. *sva-tantra*), the power of following one's own will, freedom of will, independence; (in phil.) free will.

सर्व *svāti*, is, m. f. (said to be fr. *sv + rt. 2. at*), an auspicious constellation; the star Arcturus (as forming the fifteenth lunar asterism); N. of a son of Ūru, (in this sense masc.); (is), f. one of the wives of the Sun; a sword. — *Svāti-yoga*, as, m. conjunction with Svāti.

Svāti, f. Arcturus; a wife of the Sun; a sword.

सर्व *svād*. See rt. *svad*, p. 1159.

Svāda, *svādu*, &c. See p. 1159, col. 1.

सर्व *svādhiṇa*, &c. See p. 1157.

सर्व *svādhyāya*, &c. See p. 1157.

सर्व *svāna*, *svānta*. See p. 1159.

सर्व *svāpa*. See p. 1160, col. 1.

सर्व *svāpateya*, am, n. (fr. *sva + pati*), wealth, property.

स्वापद *svāpada*, as, m. (for *śvāpada*), a wild beast.

स्वापि *sv-āpi*. See p. 1126, col. 3.

स्वाभाविक *svābhāvika*, as, ī, am (fr. *sva-bhāva*), belonging to one's own nature, natural, native, peculiar, inherent; (*ās*), m. pl. a sect of Buddhist philosophers who accounted for all things by the laws of nature.

Śvābhāva, am, n. naturalness, natural state or character.

स्वामिन् *svāmin*, &c. See p. 1158, col. 2.

स्वायम्भुव *svāyambhuva*, as, ī, am (fr. *svayam-bhū*), relating to Svayam-bhū or the Self-existent; derived from the Self-existent or Brahman (*as*), m. the son of Svayam-bhū, epithet of the first Manu; (*ī*), f. = *brāhmī*, (*Sabda-k.*) = *Syāyambhuva-manu-pitrī*, *tā*, m. 'father of the Manu Svāyambhuva', *Brahmā*.

Svāyambhū = *svāyambhuva* above.

स्वायुज् either *sv-āyuj* or *svāyuj* (*sva-ay*^o) or *svā-yuj*, k, k, Ved. easily yoked; putting themselves spontaneously to the chariot.

स्वारसिक *svārasika*, as, ī, am (fr. *sva-rasa*), possessing inherent flavour or sweetness (said of a poem &c.).

Śvārasya, am, n. the possessing natural savoriness or excellence.

स्वारज् *svā-rāj*, t, m. (fr. 2. *svar* + *rāj*), the ruler of heaven, i. e. Indra.

Śvārājya, am, n. the dominion of heaven, Indra's heaven; union with Brahman, identification with the Self-refulgent (in this sense fr. *sva-rāj*), a state of self-effulgence.

स्वारूपा *svārūpā*, f., N. of a place; [*cf. svā-rūpā*.]

स्वारोचिष *svārociṣa*, as, m. (fr. *sva-rociṣ*), N. of the second Manu.

Śvārociṣ, is, m. the second Manu.

स्वार्थ *svārtha*, *svārthika*, &c. See p. 1158.

स्वालक्ष्य *svālakṣaṇya*, am, n. (fr. *sva-lakṣaṇa*), the peculiar characteristics or natural disposition, (Manu IX. 19.)

स्वाल्पा *svālpa*, as, ī, am (fr. *sv-alpa*), little, small; few; (*am*), n. littleness; paucity.

स्वास्थ्य *svāsthya*, am, n. (fr. *sva-stha*), self-reliance, self-dependence, self-possession, fortitude, resoluteness, firmness; sound state, health, prosperity, happiness, comfortableness, competence; complacency, contentment, satisfaction.

स्वाहा *svāhā* (probably for *sv-ādhā*, i. e. 5. *su* + *rt. dhā* with *ā*, but cf. *sva-dhā*), 'anything good placed on the fire,' a good oblation or offering (to Agni, Indra, &c.), that part of an offering which is given to all the gods indiscriminately, (in this sense probably ind., but in the next fem.); the Oblation personified (as a wife of Agni and goddess presiding over burnt-offerings; Svāhā's body is said to consist of the four Vedas, and her limbs are the six Angas or members of the Veda; she is represented also as a wife of the Rudra Paśu-pati; cf. *sva-dhā*); a female Bauddha divinity; in Naighi. I. 11. *svāhā* is enumerated among the *vān-nāmāni*; (ind.) an exclamation used in making oblations to the gods (often used like 'Hail!') and governing a dat. case, e. g. *Agnaye* or *Somāya svāhā*; cf. *sv-asīti*). — *Śvāhā-kāra*, as, m. utterance of the term Svāhā; the formula Svāhā (uttered at the end of the Yajyā verses). — *Śvāhā-kṛtī*, is, f., Ved. an oblation made with the Svāhā-kāra, (Rig-veda X. 110, 11. is addressed to the Svāhā-kṛtīs). — *Śvāhā-patī*, is, m. 'lord of the Svāhā,' Agni. — *Śvāhā-priya*, as, m. 'fond of the Svāhā,' Agni. — *Śvāhā-bhuj*, k, m. 'eating the Svāhā,' a deity.

स्वित् *svit* or *svid*, ind. a particle of interrogation or inquiry (often implying doubt or surprise, and translatable by 'hey?' 'what?' 'can it be that?'); an expletive (often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either,' 'or').

स्विद् *svid*, cl. 4. P. *svidyati*, *sishveda*, *svetsyati*, *asvidat*, *svettum*, to sweat, perspire; cl. I. A. *svedate*, *sishvide*, *sveditum*, to be anointed; to be greasy or unctuous; to pour forth, shed (?); to be disturbed: Caus. *svedayati*, *-yitum*, Aor. *asivīdat*, to cause to sweat; to make warm, heat: Desid. of Caus. *sivedayishati*: Desid. *sishvitsati*: Intens. *seshvidyate*, *seshvetti*; [*cf. Gr. iō-i-ai*, *lōos*, *iō-pō-s*, *iō-pō(τ)-s*, *oīōppos*; Lat. *sud-ā-re*, *sud-or*, *sud-ariu-m*; Old Norse *sveit-i*; Old Germ. *sveiz*; Goth. *sveitan*; Angl. Sax. *svēatan*; Eng. *sweat*.]

Svidita, as, ā, am, sweated, melted; sweating, perspiring.

Svinna, as, ā, am, perspired, sweated, covered with perspiration, perspiring; steeped. — *Svinnān-gulī* ('*na-an*^o'), is, is, i, having perspiring or moist fingers.

Sveda, as, ā, am, sweating, perspiring; toiling; (*as*), m. perspiration, sweat; warmth, heat; vapour. — *Sveda-cūshaka*, as, m. 'perspiration-sucker,' a cooling breeze. — *Sveda-śhādī*, t, t, t, 'cutting perspiration,' absorbing or allaying perspiration, cooling. — *Sveda-ja*, as, ā, am, sweat-produced, engendered by heat and moisture, generated by warm vapour or steam (said of insects and vermin). — *Sveda-jala*, as, m. 'sweat-water,' perspiration. — *Sveda-malojjhita-dēha* ('*la-uj*^o'), as, ā, am, one whose body is freed from perspiration and impurity; (*as*), m. a Jaina of the highest order, a holy or sainted teacher of the Jainas. — *Sveda-leśa*, as, m. a little perspiration. — *Sveda-rindu*, us, m. or *sveda-viṇush*, t, f. a drop of perspiration. — *Svedāñji* ('*da-an*^o'), is, is, i, Ved. having streaming ornaments (said of the Maruts; Sāy. = *ksharad-ābharaṇa*, Rig-veda X. 67, 6). — *Svedānūviddha* ('*da-an*^o'), as, ā, am, covered or streaked with perspiration. — *Svedoda* ('*da-ud*^o'), or *svedodaka* ('*da-ud*^o'), am, n. 'sweat-water,' perspiration.

Svedana, am, n. perspiration, sweat; sweating, causing to perspire; any instrument or remedy for causing perspiration, a diaphoretic, sudorific; (*ī*), f. an iron plate or pan used as a cooking utensil, a frying-pan, saucpan.

Svedanikā, f. a boiler, saucepan, iron plate or pan used as a cooking utensil, frying-pan; a room for cooking, kitchen.

Svedita, as, ā, am, sweated, warmed, heated, steamed.

Svedya, as, ā, am, to be sweated or treated by sudorific means.

स्विष्ट *sv-ishṭa*, *svishṭa-kṛit*. See p. 1126.

स्विकरण *svī-karaṇa*, *svī-kṛita*, *svīya*, &c.

See p. 1158, col. 3.

स्वुर्छ *svurc* (= *rt. sphurch*, q. v.), cl. I. P. *svūrēchati*, &c., to spread, extend, expand; to forget.

स्वृ *sri*, cl. I. P. *svarati*, *sasvāra* (3rd pl. *sasvaras*), *svarishyati*, *asvārit* or *asvārit*, *svartum*, *svaritum*, to sound, utter, recite, (according to Sāy. on Rig-veda I. 88, 5. the form *sasvar* = *udcāritavān*, but in VII. 60, 10. = *antarhita*, see *sasvar*, s. v.); to praise, sing the praises of (Ved.); to pain, afflict [*cf. rt. svrī*]; to be pained; (according to Naighi. I. 14), to go: Caus. *svāryati*, *-yitum*, Aor. *asvārat*: Pass. *svaryate*, to be marked with the Svarita accent: Desid. *sivaryishati* or *susvārishati*: Intens. *sāsvaryate*, *sāsvartī*; [*cf. Zend gar*; Gr. *σῶπ-υγ*, *σῶπ-υγ*, *σῶπ-υγ*, *σῶπ-υγ*, *σῶπ-υγ*, *σῶπ-υγ*; Lat. *su-sur-ris*, *ab-sur-du-s*, *sur-du-s*; probably Goth. *svaran*; Angl. Sax. *svaran*,

swerian; Slav. *svir-a-ti*, *svir-ēli*, 'a pipe'; Lith. *sur-ma*, 'a flute, pipe.']

Svara, as, m. sound, noise; voice; tone, tune, music, a primary musical sound, note of the musical scale or gamut (of which there are seven, commonly thus arranged, 1. *nishāda*, 2. *ṛishabha*, 3. *gāndhāra*, 4. *shādja*, 5. *madhyama*, 6. *dhaivata*, 7. *pañcama*; these notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew or heron, horse, and Koil; they are designated by their initial letters or syllables thus, *ni, ṛi, ga, sha, ma, dha, pa*, and the order is sometimes changed, *shādja* being placed first, *pañcama* fifth, and *nishāda* last); a symbolical expression for the number seven; a vowel (either *hrasva* short, *dirgha* long, or *pluta* prolated); an accent, tone (of which there are three, viz. *udatta*, *anudatta*, and *svarita*, see below); air breathed through the nostrils, nasal sound; snoring; (*ā*), f., N. of the chief wife of Brahman (Gāyatri being the other). — *Svara-gatādhya* ('*ta-adh*^o'), as, m., N. of the first book of the Saṅgita-darpaṇa; of the first book of the Saṅgita-ratnākara. — *Svara-grāma*, as, m. the musical scale, gamut. — *Svara-tattvodaya* ('*va-ud*^o'), am, n., N. of treatise on astrology by Jiva-nātha. — *Svara-pattana*, am, n. 'abode of accents,' N. of the Sāma-veda (this Veda being chanted with a peculiar rhythm, and the efficacy of its prayers depending on their proper accentuation). — *Svara-baddha*, as, ā, am, composed in musical measure (said of a song &c.). — *Svara-bhakti*, is, f. 'vowel-fracture,' (in Vedic phonetics) a vowel-sound phonetically inserted in the pronunciation of r or l when these letters are followed by a sibilant or other consonant without the intervention of a vowel (e. g. *varsha* pronounced *varisha*). — *Svara-bhanga*, as, m. interruption or indistinctness of utterance, broken articulation, cracking of the voice, hoarseness, fluttering of the voice, any defect in speaking (caused by emotion or morbid affections of the chest). — *Svara-bhāgin*, ī, m. 'note-separating,' a kind of bird. — *Svara-bheda*, as, m. = *svara-bhanga* above. — *Svara-maṇḍalikā*, f. a kind of Vīṇā or stringed musical instrument (also read *surā-khaṇḍalikā*). — *Svara-lāsikā*, f. a flute, pipe. — *Svara-vat*, ān, ātī, at, having sound, sonorous; having a voice, vocal; having an accent, accentuated. — *Svara-śāstra*, am, n. a treatise on the modulations of sound or on the passage of the air through the nostrils. — *Svara-suddha*, as, ā, am, correct in musical measure. — *Svara-sūnya*, as, ā, am, devoid of sound, without musical notes, unmelodious, unmusical. — *Svara-samyoga*, as, m. the junction of vowels. — *Svara-saṅkrama*, as, m. a transition or succession of sounds or notes; the musical scale, gamut. — *Svara-sandhi*, is, m. the junction or coalition of vowels. — *Svara-sāman*, ānas, m. pl. epithet of particular days in a Sattrā or sacrificial session. — *Svarāṇsa* ('*ra-an*^o'), as, m. a half or quarter tone in music. — *Svarāntara* ('*ra-an*^o'), am, n. 'vowel-interval,' the interval between two vowels, hiatus = *vivṛitti*; (*e*), ind. in the middle of vowels, between two vowels. — *Svarodaya* ('*ra-ud*^o'), as, m. the arising or production of sound (thought to be connected with certain tubular vessels of the body); (*as*, *am*), m. n., N. of a work on that subject; an astrological dissertation on the indications which the human breath affords under particular circumstances and astral conjunctions of the duration of life and future events; (*as*, *ā*, *am*), followed by a vowel. — *Svarodaya-vivaraṇa*, N. of a work on the tubular vessels of the body (regarded as passages of air and channels of sound). — *Svaropadha* ('*ra-up*^o'), as, ā, am, preceded by a vowel.

Svarāṇa, as, ā, am, Ved. illustrious, celebrated, (Sāy. = *deveshu prakāśana-rat*, Rig-veda I. 18, 1.)

Svarita, as, ā, am, sounded; sounded as a note, pitched; articulated; accented; having the mixed or circumflex accent, circumflexed; (*as*), m. the third or mixed tone between high and low, which is thought to correspond with the circumflex accent, (the other two tones being called *Ud-atta* and *An-*

स्वौपश *sv-aupaśa*. See p. 1126, col. 3.

हंस १. *haṁsa*, *as*, *m*. (according to Uṇādi-s.
III. 62. fr. rt. १. *han*), a goose, gander, swan, duck,
flamingo (or a kind of bird the description of which
is rather poetical than real; perhaps a kind of mixture
of any of these); the vehicle of Brahmā (represented
as borne on a *Haṁsa*); the supreme Soul or universal
Spirit (= *brahman*); according to Śāy. on Rīg-
IV. 40. 5. in this sense derived either fr. rt. १. *han*
in the sense 'to go', i.e. 'who goes eternally', or
resolvable into *ahaṁ sa*, 'I am that', i.e. the su-
preme Being); the *jīvātman* or living soul; one of
the vital airs; Viṣṇu; Śiva; the Sun, (see *haṁsa-
vati*); a particular Mantra or mystical text [cf.
haṁ-a-vatī]; N. of Kāma-deva; an unambitious
monarch; an ascetic or devotee of a particular order;
a kind of horse, (in Naigh. I. 14. *haṁsāsah* is
enumerated among the *aśva-nāmāni*); envy, malice;
a spiritual preceptor; a mountain; N. of a moun-
tain; a buffalo; a species of the *Ati-śakrati* metre;
(in composition) best, excellent; pure (= *viśud-
dha*); going before or in front; (*ās*), *m*. pl. N. of
a caste supposed to live in Plakṣa-dvīpa; (१), *f*. a
female goose; N. of a courtesan; a kind of metre
(said to consist of twenty-two syllables); [cf. Gr.
χῆν; Lat. *ans-er*; Old Germ. *gans*; Angl. Sax.
gos, *gandra*.] — *Haṁsakākiya*, *as*, *ā*, *m* (fr.
haṁsa-kāka), relating to a goose and crow (said of
a fable). — *Haṁsa-kākau*, *m*. du. a goose and crow.
— *Haṁsa-kāntā*, *f*. 'gander-beloved,' a female
goose. — *Haṁsa-kālī-tanaya*, *as*, *m*. a buffalo, (see
kālī-tanaya). — *Haṁsa-kalaka*, *as*, *m*. a particular
form of sexual union. — *Haṁsa-kūṭa*, *as*, *m*. 'swan's
peak,' N. of one of the peaks of the Himalaya; the
hump on the shoulder of the Indian ox. — *Haṁsa-
gati*, *is*, *iś*, *ī*, stalking like a swan, having a swan's
gait. — *Haṁsa-gadgadā*, *f*. 'prattling like a swan,'
a sweetly speaking woman. — *Haṁsa-gaṇana*, *am*,
n. moving gracefully like a swan; the gait of a swan
or goose. — *Haṁsa-gāmini*, *f*. 'walking like a swan,'
a graceful woman. — *Haṁsa-jātiya*, *as*, *ā*, *m*, be-

हक् *hak*, ind. (imitative) the sound *hak*.
 — *Hak-kāra*, as, m. making the sound *hak*, calling, calling to.

हृ *had*, *el. i. A. hadate, jahade, hatsyate, ahatta, hattum*, to evacuate, excrete or discharge excrement : *Caus. hādayati* : *Desid. jihat-sate* : *Intens. jāhadyate, jāhatti* : [cf. *Zend zad* ;

less, dark. — *Hata-tāpa*, *as*, *ā*, *am*, freed from heat, cooled. — *Hata-trish*, *t*, *t*, *t*, dimmed in lustre, de-

Hanishyat, *an*, *atī* or *antī*, *at*, about to kill or slay.

Ḥanu, us, m. f. the jaw (also *ḥanū, ūs*, f. and *ḥanu, u*, n., and in the sense 'jaw,' thought to be con-

nected with rt. 2. *hā*, but according to Sāy. so called, as *hanana-sūlhanā*, 'an instrument of destruction'; (*us*), f. anything which destroys or injures life; a weapon; death, dying; disease, sickness; a kind of drug; a wanton woman, prostitute; [cf. Gr. *γένυ-ς*, *γέν-ει-ο-ν*, *γν-θो-ς*, *γν-θ-μ-ς*; Lat. *gen-a*; Goth. *kinnu-s*; Old Germ. *kinni*; Angl. Sax. *cinn*, *cynn*.] — *Hanu-graha*, *as*, m. 'jaw-seizure,' locked jaw. — *Hanu-bheda*, *as*, m. the gaping or parting asunder of the jaws. — *Hanumaj-jayanti*, f. the day of full moon of the month Caitra (being the supposed birthday of Hanumat). — *Hanu-mat*, *ām*, m. 'having (large) jaws,' N. of a monkey-chief (one of the most celebrated of a vast host of semi-divine apes or monkey-like beings, who, according to Rāmāyaṇa I. 16, were created to become the allies of Rāma-āndra in his war with Rāvaṇa; the chiefs of these Simian armies were supposed to be the progeny of various gods; thus, Su-grīva, q. v., was son of the Sun, Bāli of Indra, Tāra of Vṛihas-pati, Gandhā-mādāna of Kuvera, Nala of Viśva-karman, Nila of Agni, Su-sheṇa of Varuṇa, and the celebrated Hanumat of Pavana or Māruta, 'the Wind,' their character corresponds more to that of Genii than animals; they are all described as capable of supernatural feats, and Hanumat especially is fabled to have assumed any form at will, wielded rocks, removed mountains, mounted the air, seized the clouds, and rivalled Garuḍa in swiftness of flight; according to other legends, Hanumat was son of Siva; his mother's name was Añjanā, q. v.); a particular sort of monkey, Simia Sinica. — *Hanuman-nāṭaka*, *am*, n. the Hanumat drama (a celebrated drama in fourteen acts, supposed to have been written about the tenth or eleventh century of our era, and ascribed to Hanumat himself, who is said to have engraved it on rocks; it is emphatically called the Mahā-nāṭaka or great drama, and is, in fact, the story of the Rāmāyaṇa dramatized, the monkey-chief Hanumat playing a very important part in the action of the piece). — *Hanu-mūla*, *am*, n. the root of the jaw. — *Hanu-stambha*, *as*, m. 'jaw-stoppage,' locked jaw. — *Hanū-mat*, *ām*, m. = *hanu-mat* above; N. of the mythical author of the Khaṇḍa-prasādi; of the author of the Hanūman-nāṭaka. — *Hanūmat-kalpa*, N. of a work. — *Hanūmat-kavāḍa*, *am*, n. 'Hanūmat's breastplate,' N. of a hymn addressed to the five-headed Hanūmat, (this hymn is taken from the Sudarśana-saṃhitā.) — *Hanūmat-paddhati*, *is*, f. N. of a work in five chapters (describing the rites to be observed in the worship of Hanūmat; four chapters are said to be extracted from the Sudarśana-saṃhitā, and the remaining one from the Rāmāyaṇa). — *Hanūman-nāṭaka*, *am*, n. = *hanuman-nāṭaka* above.

Hanū, *ūs*, f. See under *hanu*.

Hanūsha, *as*, m. a Rākshasa, demon.

Hantavya, *as*, *ā*, *am*, to be struck or killed, deserving death.

Hantu, *us*, m. killing, death; a bull; [cf. *su-h-*].
Hantu-manas, *ās*, *ās*, *as* (*hantu* for *hantum*), minding to kill, intending to kill.

Hantṛi, *tā*, *trī*, *trī*, one who strikes or kills, striking; destroying, removing, counteracting [cf. *viśha-k-*]; (*tā*), m. a murderer, slayer; a thief, robber; (according to some) a particular measure of food.

Hantva, *as*, *ā*, *am*, Ved. to be slain, (Sāy. = *hanantya*, Rīg-veda III. 30, 15.)

Hanman, *a*, n. Ved. anything causing death, a deadly or destructive weapon.

Hanyamāna, *as*, *ā*, *am*, being struck or smitten; being killed.

Hānuka, *as*, *i*, *am*, killing, hurting, mischievous.

हनील *hanīla*, *as*, m. (according to Śab-da-ka.) a particular tree (= *ketaki*, also written *hā-līna*).

हन्त *hanta*, ind. an exclamation of grief, (equivalent to 'ah,' 'alas'); of pity; of joy; of surprise; of flurry or haste; an exclamation expressive of good luck or benediction, (see below); an inceptive particle. — *Hanta-kāra*, *as*, m. the exclamation

Hanta, a particular formula of benediction or salutation (mentioned along with *svāhā-kāra*, *vashat-kāra*, and *svadhā-kāra*); rice or other offerings to be presented to a guest (according to some). — *Hantokti* ('*ta-uk-*'), *is*, f. 'saying alas!' tenderness, compassion.

हपुषा *hapushā*, f., N. of a particular substance forming an article of trade (commonly called Habush, and said to be of a long form and black colour, and smelling like raw meat or fish; it is of two kinds).

Habushā, f. = *hapushā* above.

हबसोर *habasora*, N. of a place.

हम् *ham*, ind. an exclamation expressive of anger (= *rushokti*); of courtesy or respect.

हमीञ्चाण *hamī-āṇa*, N. of a place.

हम्बा *hambā*, f. (onomatopoeic) the lowing of cattle.

Hambhā, f. the lowing or bellowing of cattle. — *Hambhā-rava*, *as*, m. the cry *Hambhā*, lowing of kine. — *Hambhārava-virāṇin*, *i*, *īṇi*, *i*, making a lowing or bellowing sound.

Hambhāyamāna, *as*, *ā*, *am*, lowing, bellowing.

हम्म *hamm*, cl. I. P. *hammati*, *jahamma*, *hammitum*, to go.

हम्मीर *hammīra*, *as*, m., N. of a king of Sākam-bhārī (patron of Rāghava-deva).

हय *hay* [cf. rt. I. *hi*, in sense 'to go'], cl. I. P. *hayati*, *jahāya*, *hayishyati*, *ahayit*, *hayitum*, to go, move, (in Naigh. II. 14. *hayantā* is enumerated among the *gati-karmāṇah*); to reverse, worship; to sound; to be weary.

हय *haya*, *as*, m. (fr. rt. I. *hi*, but connected with rt. *hay* above), a horse; a symbolical expression for the number seven (that being the number of the horses of the Sun, see *saptāśva*); a man of a particular class; N. of Indra; of a Yādava king; the Yak or Bos Grunniens; (in prosody) a foot of four short syllables, proceleusmaticus; (*ā*), f. = *haya-gandhā* below; (*i*), f. a female horse, mare. — *Haya-kātārā* or *haya-kātārikā*, f. a kind of plant or tree. — *Haya-kovida*, *as*, *ā*, *am*, skilled in horses. — *Haya-gandha*, *am*, n. a kind of medicinal salt, = *kāca-lavaṇa*; (*ā*), f. the plant *Physalis Flexuosa*; another plant (= *aja-modā*). — *Haya-gardabhi*, *is*, m. epithet of Siva. — *Haya-grīva*, *as*, m. 'horse-necked,' N. of a form of Viṣṇu (manifested, according to one legend, in order to recover the Veda carried off by two Daityas called Madhu and Kaiṭabha); N. of a Daitya (called *Brahma-veda-prahartri*, as having seized and carried off the Vedas at the dissolution of the universe caused by Brahmā's sleep at the end of the past Kalpa; in order to recover them Viṣṇu became incarnate as the Matsya or fish, and slew Haya-grīva). N. of a poet; (*ā*), f., N. of Durgā. — *Haya-grīva-han*, *ā*, m. 'slayer of Haya-grīva,' Viṣṇu. — *Haya-grīva-ksha*, *as*, m. 'impelling horses,' a driver, charioteer; epithet of Mātali (charioteer of Indra). — *Haya-jīva*, *as*, m. one who understands the points of a horse, a horse-dealer, groom, jockey. — *Haya-jīva-tā*, f. knowledge of horses and their management, horsemanship. — *Haya-jñāna*, *am*, n. knowledge of horses. — *Haya-tattva-jīva*, *as*, *ā*, *am*, acquainted with the nature of horses. — *Haya-dvishat*, *am*, m. 'hating horses,' the buffalo. — *Haya-nirghosha*, *as*, m. the noise or clatter of a horse. — *Haya-puṭṭha*, *as*, *am*, m. n. a horse's tail; (*i*), f. the plant *Māsha-parpi*, q. v. — *Haya-prīya*, *as*, m. 'dear to horses,' barley; (*ā*), f. = *haya-gandhā* above; the Khajūrī tree. — *Haya-māra* or *haya-māraka*, *as*, m. 'horse-killer,' the fragrant oleander (= *kara-vira*). — *Haya-māraṇa*, *as*, m. 'horse-killing,' the sacred fig-tree, *Ficus Religiosa*. — *Haya-medha*, *as*, m. the horse-sacrifice, (see *aśva-medha*). — *Hayamedha-jāy*, *t*, m. one who

performs the horse-sacrifice. — *Haya-rūpin*, *i*, *ṭṛi*, *i*, Ved. having the shape of a horse. — *Haya-līlā-vati*, f., N. of a work (mentioned by Malli-nātha). — *Haya-vāhana*, *as*, m. epithet of Revanta (son of the Sun); of Kuvera. — *Haya-vāhana-sankara*, *as*, m. red mountain-ebony or a particular tree (= *rakta-kāncāna*). — *Haya-sālā*, f. a stable for horses. — *Haya-sāstra*, *am*, n. any treatise on horses, the art or science of training and managing horses. — *Haya-sīras*, *as*, n. a horse's head; a mythical monster (described as vomiting forth the fire of Aurva's wrath, which was cast into the sea); (*ās*), f. 'having a horse's head,' N. of a daughter of Vṛihas-parvan; of a wife of Kratu. — *Haya-sīrsha*, *as*, m. 'having a horse's head,' a form of Viṣṇu. — *Haya-sīrsha-panīcarātra*, N. of a work. — *Haya-savgrahaṇa*, *am*, n. the restraining or curbing of horses, checking horses. — *Hayādhyaksha* ('*ya-adh*'), *as*, m. a superintendent of horses, head-groom. — *Hayā-ṇanda* ('*ya-ān*'), *as*, m. 'horse's-joy,' a kind of bean, *Phaseolus Mungo*. — *Hayāyur-veda* ('*ya-āy*'), *as*, m. the science of medicine applied to horses, veterinary science. — *Hayārī* ('*ya-arī*'), *is*, m. 'horse-foe,' the fragrant oleander, *Nerium Odorum*. — *Hayārūḍha* ('*ya-ār*'), *as*, *ā*, *am*, mounted on a horse; (*as*), m. a horseman, rider. — *Hayārōha* ('*ya-ār*'), *as*, *ā*, *am*, mounted on horseback, a rider; (*as*), m. horsemanship, riding. — *Hayāśanā* ('*ya-as*'), f. 'horse-food,' the gum olibanum tree. — *Hayashṭa* ('*ya-ish*'), *as*, m. 'loved by horses,' barley. — *Hayottama* ('*ya-ut*'), *as*, m. 'best of horses,' a well-bred or excellent horse (= *ājāneya*).

Hayana, *as*, m. a year [cf. the more usual form *hāyana*]; (*am*), n. a covered carriage or palanquin, (also read *hāyana*, q. v.)

हर *hara*, *haraka*, &c. See p. 1175.

Harāṇa, *haras*, &c. See p. 1175.

हरमुज *haramuja*, N. of a place.

हरयाण *harayāṇa*. See under rt. I. *hri*.

हर्वे *harave*, N. of a place.

हरहुरा *harahūrā*, f. (probably for *hāra-kūrā*, q. v.), a grape.

हराक *harāka*, N. of a place.

हरि *hari*, *is*, *is*, *i* (perhaps to be connected with *hiri* and rt. 2. *hri*, q. v.; according to some an abbreviated form of *harit*, p. 1167; in Uṇādi-s. IV. 118. said to be fr. rt. I. *hri*, p. 1175), green, greenish yellow, yellow; reddish brown, bay, tawny; (*is*), m. green (the colour); a yellow or golden colour; a reddish brown or tawny colour; N. of Viṣṇu; of Kṛiṣṇa (regarded as identical with Viṣṇu); of Siva; of Brahmā; of Indra; of Yama; a nian, people, (in Naigh. II. 3. *harayaḥ* is enumerated among the *manushya-nāmāni*); N. of the Soma (so called as being *harita-varṇa*, see Nirukta IV. 19); a stone for crushing the Soma (Ved., Sāy. *harayaḥ* = *grāvāṇah*, Rīg-veda III. 44. 1); the moon; the sun; a ray of light; fire; wind, air; a horse; a bay horse, horse of Indra, (in Naigh. I. 15. *harī*, m. du., is given as 'the horses of Indra' and in Rīg-veda I. 16, 1; 101, 10, &c., the plurals *harayaḥ* and *haribhiḥ* occur; cf. *harin*, acc. pl. 'the horses of Indra,' in Sakuntalā, Act I); a lion; a parrot; the Koil or Indian cuckoo; a peacock; a goose; an ape; a frog; a snake; one of the nine Varshas or divisions into which the known continent is divided, (see *varsha*); N. of the poet Bhartrihari (by which he is usually known); N. of several other authors; a species of the Aṭy-aṣṭi metre; [cf. Zend *zairi*, 'yellow,' *zairina*, 'yellowish' (= *haririna*); Gr. *χρό-η*, *χρό-ερός*, *χρό-ρός*, *χρό-ος*, *χολή*; Lat. *hclius* (*holus*, *olus*), *hel-vu-s*, *hel-volus*, *gilvus*; Old Germ. *grō-j-u*, *gruo-j-u*, *grō-ni*; Angl. Sax. *growan*, *grawn*, *grene*; Slav. *zel-ige*, 'vegetables,' *zel-enu*, 'green'; Lith. *zel-iu*, 'to become green,' *zol-e*, 'grass,' *zal-ic-s*, 'green'; Hib. *glas*, 'green, pale.')] — *Hari-kānta*, *as*, *ā*,

am, beloved by Indra, dear to Indra; beautiful as a lion. — *Hari-kṛiṣṇa*, as, m. a proper N. — *Hari-keliya*, as, m. 'sporting in' by Vishnu, the country of Bengal; (as, ā, am), belonging to or dwelling in Bengal. — *Hari-keśa*, as, m. 'yellow-haired', epithet of Saviṭi (Ved.); N. of one of the seven principal rays of the sun (supposed to supply heat to the stars); epithet of Śiva, (according to some so called as 'lord of Hari and Brahmā'; cf. *hari*, 3. ka); N. of a Yaksha (who propitiated the god Śiva and was made by him a leader of his troops and a guardian of fields and fruits; see *daṇḍa-pāṇi*). — *Hari-krāntā*, f. a kind of plant (= *viṣṇu-krāntā*). — *Hari-kṣetra*, N. of a place. — *Hari-gaṇa*, as, m. a troop of horses; a proper N. — *Hari-gandha*, as, m. a sort of sandal (= *hari-candana*). — *Hari-griha*, as, m. the abode of Hari; N. of a city and district, (also called *Sambhalpūr*, = *śumbha-pura*, *eka-cakra*). — *Hari-candana*, as, am, m. a sort of yellow sandal-wood or sandal tree (= *taila-parṇika*, *indra-candana*, *mahā-gandha*); one of the five trees of paradise (the other four being called *Pārijāta*, *Mandāra*, *Santāna*, and *Kalpa*); (am), n. saffron; moonlight; the filament of a lotus (= *padma-keśara*); the person of a lover or mistress. — *Hari-candana-spada* (°na-ās), am, n. the site of yellow sandal-wood. — *Hari-candra*, as, m., N. of a physician (author of a commentary on the *Caraka-tantra*). — *Hari-ja*, am, n. (in astronomy) longitude (said to = *kṣiti-ja*). — *Hari-jivana-misra*, as, m., N. of the author of the *Snāna-sūtra-paddhati*. — *Hari-turāṅga*, as, m., N. of Indra, (see *hary-aśva*). — *Hari-turāṅgamāyudha* (°ma-āy), am, n. Indra's thunderbolt. — *Hari-trāta*, as, ā, am, protected by Hari. — *Hari-datta*, as, m. a proper N. — *Hari-darbhā*, see *harid-garbhā*. — *Hari-dāsa*, as, m. a slave or worshipper of Vishnu; N. of a king; of the author of a commentary on the *Nyāya-kusumāñjali*; of the author of the *Le-khaka-muktamāni*. — *Hari-dīpa*, am, n. 'Hari's day', a particular day sacred to Vishnu. — *Hari-dikṣita*, as, m., N. of a preceptor. — *Hari-dṛiṣṭvan*, ā, ari, a, see *Vopa-deva* IV. 13. — *Hari-dēva*, as, m. the asterism *Śrāvāṇā*; a proper N. — *Hari-drava*, as, m. green fluid; (perhaps) Soma; a powder made from the blossoms of the *Nāga-keśara* tree. — *Hari-dru*, us, m. a kind of Curcuma (= *dāru-haridvā*, *pita-dāru*); a tree (in general). — *Hari-dvāra*, am, n. 'Vishnu's gate', N. of a celebrated town and Tirtha or sacred bathing-place (commonly called *Haridvār* or *Hurdvār*; this is the place where the Ganges finally leaves the mountainous districts for the level plains of Hindūstān, whence it is sometimes called *Gangā-dvāra*; tens of thousands of pilgrims flock to this Tirtha at particular seasons and seek priority of ablution in the sacred stream, the complete purgation from sin being supposed to depend on seizing the auspicious moment laid down by astrologers; it is called 'Hari's gate', as leading to *Vaikuṇṭha* or Vishnu's heaven). — *Hari-dhāyas*, ās, ās, Ved. yellow-rayed, having golden luminaries, (in *Rig-veda* III. 44, 3, Sāy. explains *hari-dhāyasam* by *harito harita-varṇa dhāyaso dhārukā rūsmayo yasyāḥ*). — *Hari-nātha*, as, m., N. of the author of the *Smṛiti-sāra*; of the author of the *Rāma-vilāsa-kāvya*; of the author of the *Kaṇṭhābhāra-mārjāna* and the *Kāvya-dārśa-mārjāna* commentaries. — *Hari-nāman*, a, n. the name of Hari or Vishnu; (ā), m. the kidney-bean, *Phaseolus Mungo*. — *Hari-nāyaka*, as, m., N. of the author of a work on music. — *Hari-netra*, am, n. the eye of Vishnu; a white lotus; an eye of a greenish colour; (as), m. 'having greenish eyes', an owl. — *Hari-pada*, am, n. (according to some) the vernal equinox. — *Hari-paṇya*, as, ā, am, green-leaved; (am), n. a radish. — *Hari-prabodha*, N. of a work. — *Hari-priya*, as, ā, am, liked or loved by Vishnu; (as), m. the *Kadamba* tree; other plants, &c. (= *pita-bhṛṅga-rāja*; = *viṣṇu-kanda*; = *kara-vīra*; = *bandhūka*); a

conch-shell; a mad person; armour (= *kañcuka*); *Siva*; (ā), f. *Lakṣmī*; the earth; sacred basil (= *tulasi*); the twelfth day of a lunar fortnight; (am), n. a kind of dark sandal-wood; the root *Uśīra*, q. v. — *Hari-bāluka*, am, n. 'yellow sand', a kind of perfume and drug (= *clavālu*, q. v.). — *Hari-bunga-pura*, am, n., N. of a town. — *Hari-bhakta*, as, m. a worshipper of Vishnu. — *Hari-bhaṭṭa*, as, m., N. of the author of a work on music. — *Hari-bhadra*, am, n. = *hari-bāluka*. — *Hari-bhāvinī* or *hari-bhāvinī*, f. a woman who meditates on Vishnu. — *Hari-bhuj*, k, m. 'frog-eater', a snake. — *Hari-mantha*, as, m. the tree *Premna Spinosa* (the wood of which by attrition produces flame); the chick-pea (= *caṇaka*); N. of a particular country or district. — *Hari-manthaka*, as, m. the chick-pea. — *Hari-mantha-ja*, as, m. 'produced in the district *Hari-mantha*', the chick-pea; a sort of dark kidney-bean. — *Hari-yāpiyā*, f., Ved., N. of a city or of a river. — *Hari-yoga*, as, ā, am, Ved. having a yoke of bay horses, yoked with horses. — *Hari-yojana*, as, m., Ved. 'harnesser of the Hari steeds', Indra; [cf. *hāriyojana*]. — *Hari-rāma*, as, m., N. of the author of the *Dharmitāvāchedakātā-pratyāsati-vicāra*, the *Navina-mata-vicāra*, the *Mangala-vāda*, and the *Sāmagi-vāda*. — *Hari-rāya*, as, m., N. of the author of the *Jīcarā-āhna-māhātmya*. — *Hari-līlā*, f., N. of *Vopa-deva*'s index to the *Bhāgavata-Purāṇa*. — *Hari-līlā-vivēka*, as, m., N. of a commentary by *Hemādri* on the *Hari-līlā*. — *Hari-locana*, as, ā, am, having dark-green eyes; tawny-eyed; (as), m. a crab; an owl. — *Hari-vaṇsa*, as, m. the family of Kṛiṣṇa (as identified with Vishnu); N. of a celebrated poem supplementary to the *Mahābhārata* on the history and adventures of Kṛiṣṇa and his family, (it is usually regarded as part of the greater epic, though really a comparatively modern addition to it; the poem consists of no less than 16,374 verses, comprised in three sections, called *Harivaṇsa-parvan*, *Vishnu-parvan*, and *Bhaviṣya-parvan*; in the first is contained a description of the creation of the world and a history of the solar and lunar races, the second gives a detailed biography of Kṛiṣṇa, and the third an account of the future condition of the world with the corruptions about to prevail during the *Kālī-yuga*). — *Hari-vaṇsa-gosvāmin*, ī, m., N. of the author of the *Rādhā-rasa-sudhā-nidhi*. — *Hari-vat*, ān, atī, at, possessing Hari; (ān), m. 'possessing bay horses', N. of Indra, (in *Rig-veda* VIII. 40, 9. *harivah*, voc. c., occurs). — *Hari-varpas*, ās, ās, as, Ved. having a verdant form, tinted with green, green-coloured (said of the earth). — *Hari-varman*, ā, m., N. of a poet. — *Hari-varsha*, am, n. one of the nine divisions of *Jambu-dvīpa* or the known continent, (the country between the *Nishadha* and *Hema-kūṭa* mountains, see *varsha*, p. 893); (as), m., N. of a king of *Nishadha* (son of *Agnidhra*). — *Hari-vallabha*, as, m. 'beloved by Vishnu', N. of the author of the *Sudhodaya*; (ā), f. epithet of *Lakṣmī*; sacred basil (= *tulasi*); another plant (= *jayā*). — *Hari-vā-sara*, am, n. Vishnu's day (the eleventh or twelfth lunar day, or according to some, the first quarter of the twelfth lunar day). — *Hari-vāhana*, as, m. 'Vishnu-bearer', *Garuda*; 'having bay horses', Indra [cf. *hary-aśva*, *hari-haya*]. — *Hari-vīja*, as, m. 'Vishnu's seed', yellow ornament, (see *haritālā*). — *Hari-vṛiṣha*, am, n. a division of the continent, (see *hari-varsha*). — *Hari-sankara*, as, m., N. of a scribe; of a place. — *Hari-sayana*, am, n. the sleep of Vishnu. — *Hari-sara*, as, m. 'having Vishnu for an arrow', epithet of *Śiva*, (Vishnu having served *Śiva* as the shaft which set the cities of *Tripara* on fire). — *Hari-sarman*, ā, m., N. of a poet. — *Hari-sipra*, as, m., Ved. 'ruddy-jawed', epithet of *Indra*. — *Hari-śāndra*, as, ā, am (see *śāndra*), Ved. having golden-coloured splendor; (as), m., N. of the twenty-eighth king of the solar dynasty in the *Tretā* age, (he was son of *Triśanku*, and was celebrated for his piety; according to the *Mārkaṇḍeya-Purāṇa*, which gives a most interesting legend de-

tail the history of this prince, he gave up his whole country, sold his wife and son, and finally himself, to satisfy the demands of *Viśvā-mitra*, whom he had provoked by interfering to protect the Sciences who were becoming mastered by this intensely austere sage; after enduring incredible sufferings, *Hari-śāndra* won the pity of the gods and was raised with his subjects to heaven: on the other hand, in the *Subhā-parvan* of the *Mahā-bhārata*, verse 489 &c., his performance of the *Rāja-sūya* sacrifice is stated to have been the cause of his elevation, and in the *Āitareya-Brāhmaṇa* quite another legend is told about him, see under *śunah-sepa*, p. 1014; in later legends *Hari-śāndra* is represented as insidiously induced by *Nārada* to relate his actions with unbecoming pride, whereupon he was degraded from *Śvarga*, one stage at each sentence, till stopping in time and doing homage to the gods he was fixed with his capital in mid-air; his aerial city is popularly believed to be still visible in the skies at particular times; cf. *śaubha*); (am), n., N. of a *Linga*. — *Hari-śāndra-tirtha*, am, n., N. of a Tirtha. — *Hari-śāndra-pura*, am, n. the city of *Hari-śāndra* (= *śaubha*, see above). — *Hari-śmaśru* or *hari-śmaśru*, us, us, u, Ved. ruddy-bearded, golden-bearded, having a yellow beard. — *Hari-śrama*, as, m. a proper N. — *Hari-śrāvā*, f., N. of a river. — *Hari-śrī*, īs, īs, ī, Ved. blessed with or abounding in horses. — *Hari-śhāc*, k, k, h, Ved. enjoying or partaking of Soma, (Sāy. = *somasya sambhakti*, *Rig-veda* X. 94, 12). — *Hari-śheya*, as, m. (*sheya* for *senā* fr. *senā*), N. of the tenth of the *Jaina Cakra-vartins*. — *Hari-śhāh*, ās, ās, am (*śhāh* for *śhā*), Ved. one who stands over horses, a guider of horses, (Sāy. = *haryoḥ śhātri*, *Rig-veda* VI. 17, 2). — *Hari-sakha*, as, m. 'friend of Indra', a *Gandharva*. — *Hari-sankīrtana*, am, n. the act of pronouncing or repeating the name of Vishnu (supposed to possess great efficacy). — *Hari-suta*, as, m. 'son of Hari', N. of *Arjuna*; of the tenth *Cakra-vartin*, (also called *Hari-śheya*). — *Hari-sūta*, am, n. a hymn addressed to Hari. — *Hari-sūnu*, us, m. 'son of Hari', N. of *Arjuna*. — *Hari-stotra*, am, n. and *hari-stuti*, īs, f., N. of two *Vedānta* hymns (in praise of Vishnu). — *Hari-svāmīn*, ī, m., N. of a priest; of the author of a commentary on the *Satapatha-Brāhmaṇa*. — *Hari-haya*, as, m. 'having bay or gold-coloured horses', epithet of *Indra*; of the Sun; of *Skanda*; of *Gaṇeśa*. — *Hari-hara*, as, m. a particular form of deity consisting of Vishnu and *Śiva* conjoined; N. of a king; of a poet; of several other persons. — *Hari-hara-kathā*, f. the repeating of the names of Hari and *Hara* (i. e. of Vishnu and *Śiva*). — *Hari-hara-kṣetra*, am, n. 'the sacred place of Vishnu and *Śiva* conjoined', N. of a particular Tirtha and place of pilgrimage. — *Hari-hara-puri*, N. of a preceptor. — *Hari-hara-bhāṣya*, am, n., N. of a commentary. — *Hari-harātma* (°ra-āt), as, ikō, am, identified with Vishnu and *Śiva* in their united state; (as), m. *Garuḍa*; the bull of *Śiva* (= *śiva-vṛiṣha*); *Dakṣha* (according to some); (am), n. = *harihara-kṣetra*. — *Hari-heti*, īs, f. the weapon of Vishnu, i. e. the *Cakra* or discus. — *Hari-heti-hūti*, īs, m. = *śakra-vāka*, a sort of duck. — *Hari-akṣha*, as, m. 'green-eyed, brown-eyed', a lion; N. of *Kuvera*; of *Śiva*; of a son of *Prithu*. — *Hari-anga*, as, m., N. of a king. — *Hari-aśva*, as, m. 'having bay horses called Hari', N. of *Indra*; of *Śiva*; of a son of *Dṛiḍhāśva*; of several other persons; (ās), m. pl., N. of 5000 sons of *Dakṣha*. — *Hari-ātman*, ā, m. epithet of *Uttama* (one of the twenty-eight *Vyāsas*). — *Harika*, as, m. a horse of a yellowish or reddish brown colour (= *hālaka*); a thief, (in this sense evidently fr. rt. i. *hrī*); a gambler with dice.

Hariṇa, as, ī, am (the fem. may equally belong to *harita*, next col.), greenish or yellowish or reddish white, pale, whitish; (as), m. yellowish or reddish white (the colour); white (the colour); a deer, antelope, fawn, stag (one of five kinds, others being called *ṛiṣya*, *ruru*, *prishata*, *mṛiga*); a goose; a minor division of the world; the sun; N. of Vishnu;

of Siva; (i), f. green (the colour); yellow jasmine; a female deer, doe; a golden image; one of the four kinds of women, an excellent woman (= *ci-trinī*), corresponding to the kind of man termed *ariga*; turmeric (= *haritā*); nadder (= *mañ-jishthā*); a species of the Aty-ashtī metre (= *ta-rūni*). — *Haraṇa-kalanka*, as, m. 'deer-spotted', epithet of the moon. — *Haraṇa-dhāman*, ā, m. the moon. — *Haraṇa-nayana*, as, i, am, deer-eyed, fawn-eyed, having eyes like a deer. — *Haraṇa-nartaka*, as, m. a minstrel of Indra's heaven (= *kin-nara*). — *Haraṇa-pluta*, am, ā, n. f. a kind of metre (described by some as a stanza having eleven syllables in every first and third Pāda, and twelve in every second and fourth; by others two kinds of metre are given). — *Haraṇa-locana* = *haraṇa-nayana*. — *Haraṇa-hridaya*, as, ā, am, deer-hearted, faint-hearted, timid. — *Haraṇāksha* ('*na-ak*'), as, i, am, deer-eyed, fawn-eyed; (as), m. epithet of Siva; (i), f. a woman with beautiful eyes; a kind of perfume (= *haṭṭa-vilāsini*). — *Haraṇārka* ('*na-an*'), as, m. 'deer-marked', the moon; [cf. *haraṇa-kalanka*]. — *Haraṇāntara* ('*na-an*'), as, m. a species of deer (= *bhāryātika*).

Haraṇaka, as, m. a deer.

Haraṇāya, Nom. A. *haraṇāyate*, &c., to become a deer.

Harinī, see under *haraṇa*. — *Harinī-vṛitta*, am, n. the Harinī metre.

Harit, t, t, t (in Uṇādi-s. I. 99. said to be fr. rt. 1. *hrī*, perhaps for original *harat*; cf. 1. *harī*, *hīrī*, *hīraṇa*), green, of a green colour; greenish yellow, yellowish, golden-coloured; (t), m. green (the colour); a swift horse; a horse of the Sun, (in Rīg-veda I. 50. 8. *sapta-haritaḥ* is explained by Sāy. as 'the seven horses of the Sun,' symbolical of *sapta raśmayah*, 'the seven rays,' see also Rīg-veda I. 115. 4, where *haritaḥ* is explained by 'the Sun's horses,' as well as by *rasa-haraṇa-sūlān raśmīn*, 'the rays which take up the moisture'; the seven horses of the Sun are sometimes called mares, cf. *sundhyu*; they probably really symbolize the seven days of the week); the kidney-bean, Phaseolus Mungo; a lion; the sun; Vishnu; (t), m. n. grass; (t), f. a quarter, region; a point of the compass; turmeric; [cf. according to some, Gr. *χρῆτες*, *χρότος*; perhaps Lat. *viridis* (for *gvidis*); Goth. *gulth*, *gras*; Angl. Sax. *gold*, *græs*.] — *Harit-parṇa*, as, ā, am, green-leaved, having green leaves; (am), n. a radish; [cf. *harī-parṇa*]. — *Harid-aśva*, as, m. 'whose horses are called Harit,' the sun, (see *harit* above). — *Harid-garbha*, as, m. a green or yellowish Kusā grass with broad leaves (= *prithu-śchada*; also read *hari-darbha*). — *Harid-varṇa*, as, ā, am, green-coloured, of a yellowish golden colour. — *Harin-maṇi*, is, m. 'green-gem,' an emerald. — *Harin-mudga*, as, m. a sort of kidney-bean (= *sārada*).

Harita, as, ā or *harinī*, am (connected with *haraṇa* above; cf. its fem. *harinī*; cf. also 2. *bharita* with its fem. *bharinī*), green, of a green colour; reddish brown or tawny; grassy, verdant; dark blue; (as), m. green (the colour); a lion; a kind of grass (= *manthānaka*); N. of a son of Yuvanaśva; (ās), m. pl. N. of a Gotra; (ā), f. Dūrvā grass; turmeric; a brown-coloured grape; other plants, = *jayantī*; = *pāci*; = *nīla-darvā*; (am), n. a kind of perfume (= *sthaṇṇeyaka*). — *Harita-śchada*, as, ā, am, green-leaved, having green leaves. — *Harita-triṇa*, am, n. green grass. — *Harita-patṭrikā*, f. 'green-leaved,' a kind of creeping plant (= *pāci*). — *Harita-varṇa*, as, ā, am, green-coloured. — *Harita-sūka*, as, m. the Sigu plant. — *Haritāsman* ('*ta-as*'), a, n. 'green-coloured stone,' an emerald; a turquoise; sulphate of copper or blue vitriol. — *Haritāśva* ('*ta-as*'), as, m. N. of a son of Su-dyuma. — *Haritī-kṛta*, as, ā, am, made green, coloured green, made verdant.

Haritaka, as, m. a green vegetable, pot-herb.

Haritāya, Nom. A. *haritāyate*, &c., to become green or verdant.

Haritāyat, an, anti, at, becoming green.

Haritāla, as, m. a kind of pigeon of a yellowish green colour; (i), f. Dūrvā grass; a strack or line in the sky (= *ākāśa-rekhā*); a sort of creeper (= *khadga-pattra*); a kind of tree (according to Sāy.); the fourth day of the light half of the month Bhādra; (am), n. yellow orpiment or sulphuret of arsenic (described as the seed or seminal energy of Vishnu, = *harer vīryam*). — *Haritāla-janaka*, as, m. orpiment-producer (a word employed in modern Sanskrit to express the metal arsenic).

Haritālaka, as, m. a kind of pigeon of a yellowish green colour; (am), n. yellow orpiment; painting the person, theatrical decoration.

Haritālikā, f. Dūrvā grass; the fourth day of the light half of the month Bhādra. — *Haritālikā-vrata*, am, n. a particular religious observance on the above day.

Haridrā, f. turmeric; the root of turmeric powdered, (forty-six synonyms of this plant are given.) — *Haridrākta* ('*rā-ak*'), as, ā, am, smeared or stained with turmeric. — *Haridrā-gaṇapati*, is, or *haridrā-gaṇeśa*, as, m. a particular form of the god Gaṇeśa (in whose honour a Mantra is repeated, accompanied with offerings mixed with turmeric).

Haridrānya ('*rā-an*'), as, m. 'yellow-bodied,' a kind of yellow bird (= *haritāla*). — *Haridrābha* ('*rā-ābha*'), as, ā, am, resembling turmeric, of a yellow colour; (as), m. the plant Pita-śāla, q. v.; zedoary (= *karpūra*). — *Haridrā-rāga* or *haridrā-rāga*, as, ā, am, turmeric-coloured; unsteady in affection or attachment, fickle, capricious (like the colour of turmeric which does not last).

1. *hariman*, ā, m. (for 2. see under rt. 1. *hrī*), yellowness; yellowness (of the body), a kind of disease, (Rīg-veda I. 50. 11, &c.); paleness.

Harīya, as, m. a horse of a yellowish or reddish colour.

Haritākī, f. the yellow Myrobalan tree, Terminalia Chebula, (twenty-eight synonyms and seven varieties of this are enumerated; a form *haritaka* is also found.)

हृति 2. *hari*, ind. alas!

हरिमत *harimanta*, as, m., N. of an Āngirasa (author of the hymn Rīg-veda IX. 72).

हरिले *harile*, ind. (according to some) a vocative particle used in addressing a female slave (in theatrical language).

हरिष *harisha*, as, m. (a modern form of *harsha*), joy, happiness (according to Śabda-k.).

हरीषा *harishā*, f. a particular kind of seasoning or condiment.

हरेणु *harenu*, us, m. (according to Uṇādi-s. II. 1. fr. rt. 1. *hrī*), pease, pulse; a creeper marking the boundary of a village; N. of Lankā; (us), f. a sort of drug or perfume (= *reyukā*, q. v.); a respectable woman; a copper-coloured deer.

Hareṇuka, as, m. pease, pulse (= *kalāya*).

हर्तव्य *hartavya*, *hartṛi*, &c. See p. 1175.

हर्मेन् *harman*, ā, m. (said to be fr. rt. 1. *hrī*), gaping, yawning.

Harmita, as, ā, am, yawned; thrown, cast, sent; burned [cf. *gharma*].

हर्मुट *harmuṭa*, as, m. (according to some) the sun; a tortoise.

हर्म्य *harmya*, am, n. (said to be fr. rt. 1. *hrī* in the sense of 'to captivate or charm the mind,' but more probably to be connected with *gharma*), a hole in the ground for cooking, a kind of pit or oven for holding fire, fire-place, hearth; a domestic hearth, home; house, building, palace, mansion, any large building or residence of a man of wealth, [cf. Zend *zairinya*; Lat. *formus*]; a fiery pit, place of torment, region of darkness, abode of evil spirits, abode of the departed, the nether world; (as,

ā, am), living in houses. — *Harmya-prishtha*, am, n. the roof or upper room of a palace. — *Harmya-bhāj*, k, k, k, living in a palace. — *Harmya-stha*, as, ā, am, Ved. standing near a hearth or fire-place; being in a house. — *Harmya-sthala*, am, n. the room or chamber of a mansion or palace. — *Harmyārgana* ('*ya-an*'), am, n. the court of a palace.

हय *hary*, cl. 1. P. *haryati* (sometimes

also A. -te), *jaharya*, *haryishyati*, *aharyit*, *haryitum*, Ved. to desire, yearn after, love, like, be pleased with, (in Naigh. II. 6. enumerated among the *kānti-karmāṇah*); to worship, pray to; to take [cf. rt. 1. *hrī*]; to threaten; to be weary; to go, (in Naigh. II. 14. enumerated among the *gati-karmāṇah*); Caus. *haryayati*, -yitum, Aor. *ajaharyat*: Desid. *jiharyishati*: Intens. *jaharyate*, *jaharyiti*, *jaharti*; [cf. Gr. *χαίρω*, *χαρά*, *χάρμα*, *χαρί-ς*, *χαρίσμαι*, *χαρί-εις*, *χέλας*, *χέλδω*: Lat. *gratu-s*, *grati-a* (Osc. *her-est*, *Herentati-s*, 'Venus': Umbr. *heriest*): Goth. *faithu-gair-n-s*, 'avaricious'; *gair-uni*, 'affection'; *gailjan*, *gōljan*: Old Germ. *ger*, *giri*, 'desirous'; *geri*, *giri*, 'greediness'; *gerōn*, 'to desire': Angl. Sax. *gal*, *gagol*: Lith. *gor-u-ti*, *gor* (?): Slav. *zel-e-ti* (?).]

Haryat, an, anti, at, Ved. desiring, liking, loving, (Sāy. = *kāmayaṁāna*; in Rīg-veda I. 57. 2. according to Sāy. *haryataḥ* = *prepsataḥ* or *sōbhanaḥ*, see the next.)

Haryata, as, ā, am, Ved. amiable, beloved, (Sāy. = *sprīhāṇya*, Rīg-veda III. 5. 3); agreeable, pleasant, delicious (said of Soma); (as), m. a horse; a steed fit for the Aśva-medha sacrifice; N. of the author of a hymn in the Rīg-veda, (see *prāgāthā*).

Haryamāna, as, ā, am, Ved. desiring, wishing, loving, (Sāy. = *kāmayaṁāna*.)

हयैष *hary-aśva*. See p. 1166, col. 3.

हर्ष *harsha*, *harsha-kara*, &c. See p. 1176.

Harshaṇa, *harshita*, &c. See p. 1176.

हर्षोका *harshikā*, f. a kind of metre.

हल 1. *hal*, cl. 1. P. *kalati*, *jahāla*, *ahāl*, lit, &c., to plough, make furrows.

Hala, am, n. a plough; ugliness, deformity, = *vairūpya*; (ā), f. the earth; water; spirituous liquor, wine. — *Hala-dhara*, as, ā or i, am, plough-holding, having a plough; (as), m. a ploughman; epithet of Bala-rāma (as bearing a peculiar weapon shaped like a ploughshare; cf. *sira-pāṇi*). — *Hala-bhūti*, is, f. agriculture, husbandry. — *Hala-bhṛit*, t, t, t, plough-holding, possessing a plough; (t), m. a ploughman; Bala-rāma; [cf. *sira-bhṛit*]. — *Hala-bhṛit*, is, f. ploughing, agriculture, husbandry; (is), m., N. of a Muni (= *upa-varsha*, *kṛta-kōfi*, *a-yācīta*). — *Hala-mukhi*, f. a kind of metre. — *Hala-rāksha*, am, n. a kind of shrub (= *ahulya*). — *Hala-hati*, is, f. 'plough-striking,' ploughing, furrowing. — *Halāyudha* ('*la-āy*'), as, m. 'plough-weaponed,' Bala-rāma, (see above); N. of a poet (son of Dhanan-jaya); of the author of the Brāhmaṇa-sarvasva; of the author of the Purāṇa-sarvasva; of the author of the Abhidhāna-ratnamālā lexicon.

Halaya, Nom. P. *halayati*, &c., to plough (= *halim grīhṇāti*, Vopa-deva XXI. 17).

Hālāha, as, m. a horse of a mixed or variegated colour, (also read *hālāha*.)

Hālī, is, m. a large plough, ploughshare (= *jityā*, Vopa-deva XXVI. 20; = *vṛihad-dhala*, q. v.); a furrow (according to some); agriculture.

Halīn, i, m. a ploughman, agriculturist, cultivator; N. of Bala-rāma; (*ini*), f. a number of ploughs; a kind of plant (= *lārgalikī*). — *Hālī-priya*, as, m. 'dear to agriculturists,' the Kadamba tree; (ā), f. spirituous liquor (= *madirā*).

Hālī, f. the plant Kālī-kāṛi, q. v.

Hālīśā, f. (probably fr. *hala* + *īśā*) = *lārga-līśā*, the handle of a plough.

Halya, as, ā, am, to be ploughed or tilled, arable; belonging to or proceeding from ugliness or

deformity, ugly; (*ā*), f. a multitude of ploughs; (*am*), n. a ploughed field, arable land; ugliness; deformity.

हल 2. hal, m. n. (in Pāṇini's system) a technical expression for all the consonants; any consonant. — *Hal-anta*, *as*, *ā*, *am*, ending in a consonant.

हलही haladdī, f. turmeric (= *haridrā*).

हलहला hala-halā (an imitative sound), halloo, hallooming. — *Halalahā-sabda*, *as*, m. shouting Hala-halā, hallooming, shout, outcry, tumult.

हला halā, f. a female friend, (see also *halā* under *halā*); (*halā*), ind. a vocative particle used in addressing a female friend who is an equal (in theatrical language).

हलाहल halāhala, *as*, *am*, m. n. (= *hāla-hala*, q. v., sometimes also written *halahala*, and said to be fr. rt. *ī. hal*), a sort of deadly poison [cf. *kālakūṭa* at p. 226, col. 2]; (*as*), m. a kind of snake (= *brahma-sarpa*), a Jaina or Buddha sage; a snake of lizard or newt.

हलीन halina, *as*, m. (said to be fr. rt. *ī. hal*), the Teak tree (= *suka*).

हलीमक 1. halimaka, *am*, n. (probably connected with *ī. hariman* at p. 1167, col. 2), a sort of jaundice, paleness or yellowness of skin.

हलुआण haluāṇa or *halūāṇa*, N. of a place.

हल्लक hallaka, *am*, n. the red lotus.

हल्लन hallana, *am*, n. rolling or tossing about, rolling about in sleep.

हल्लीश halliśa, *am*, n. one of the eighteen *Upa-rūpakas* or minor dramatic entertainments (described as a piece in one act, consisting chiefly of singing and dancing by one male and seven, eight, or ten female performers), a ballet; a circular dance (performed by women).

Hallisaka, *as*, m. dancing in a ring (as performed by women).

Hallisha, *hallishaka*, = *halliśa* above.

Hallisa, *hallisaka*, = *halliśa* above.

हव 1. hava, *as*, m. (fr. rt. *hu*), an oblation, burnt-offering, sacrifice.

Havana, *as*, m. (probably *havaṃ + ga*), eating rice and curds from a metal cup.

1. havana, *am*, n. the act of offering an oblation with fire; an oblation to the gods, burnt-offering, sacrifice; (*i*), f. a hole made in the ground for the sacrificial fire which is to receive a burnt-oblation. — **1. havana-syada**, *as*, *ā*, *am*, Ved. hastening to a sacrifice. — **Havanāyus** ('*na-āy*'), *us*, m. 'having the burnt-offering for its life,' fire.

Havaniya, *as*, *ā*, *am*, to be offered with fire, fit for an oblation or sacrifice, sacrificial; (*am*), n. anything fit for an oblation; clarified butter, ghee.

Havitrī, f. a hole made in the ground for holding the sacred fire for an oblation.

Havishya, *am*, n. anything fit for an oblation; clarified butter; wild rice (or any similar wild grain); rice mixed with ghee; a hymn in praise of oblations (Ved.). — **Havishya-bhuji**, *k*, *k*, *k*, eating clarified butter; (*k*), m. fire. — **Havishyanna** ('*ya-an*'), *am*, n. food fit to be eaten during certain holy days (or during the continuance of fasts and other religious observances); any particularly pure food (as wheat, cow's milk, &c.). — **Havishyāśin** ('*ya-ās*'), *i*, *ini*, *i*, devouring clarified butter, (Manu XI. 218); (*i*), m. fire.

Havishyantīya. See under *havis*.

Havis, *is*, n. anything offered as an oblation with fire, clarified butter, ghee; an oblation or burnt-offering (in general); water, (in Naigh. I. 12. enumerated among the *ulaka-nāmāni*); epithet of Siva. — **Haviḥ-sesha**, *as*, m. the residue of an oblation. — **Havir-aśana**, *am*, n. the act of devouring

clarified butter; (*as*), m. 'consuming oblations,' fire. — **Havir-gandhā**, f. 'smelling like clarified butter,' the Sami tree. — **Havir-geha**, *am*, n. any house or chamber in which an oblation is offered, a sacrificial hall. — **Havir-dā**, *ās*, *ās*, *am*, Ved. a giver of oblations, (said of Rudra, Rīg-veda IV. 3, 7.) — **Havir-dhāna**, *am*, n., Ved. 'ghee-containing,' an oblation; (*e*), n. du. the two receptacles or vehicles on which the Soma and other offerings are put; (*as*), m., N. of the author of the hymns Rīg-veda X. 11-13 (having the patronymic *Āngi*). — **Havir-bhuji**, *k*, *k*, *k*, eating clarified butter; (*k*), m. fire; N. of the Pitrīs of the Kshatriyas. — **Havir-bhū**, *ās*, f., N. of the wife of Pulastya. — **Havir-mathī**, *is*, *i*, *i*, Ved. destroying or obstructing oblations, impeding sacrificial rites. — **Havir-mantha**, *as*, m. a kind of plant (= *ganikāri*). — **Havir-yajña**, *as*, m. a particular sacrifice, N. of the first book of the Sāta-patha-Brahmaṇa (according to the Mādhyandina-śākhā). — **Havir-yajña-samsthā**, f. a kind of sacrifice, (seven *Havir-yajña-samsthās* are enumerated, viz. Agny-ādheya, Agni-hotra, Darśa-pūrmāśau, Cāturmāsyaṇi, Paśu-bandha, Sautrāmaṇi, and Paka-yajña.) — **Havir-yājīn**, *i*, m. 'ghee-offerer,' a priest. — **Havish-krit**, *t*, *t*, *t*, Ved. performing a sacrifice. — **Havish-pankti**, *is*, m., Ved., scil. *yajña*, a sacrifice consisting of five oblations. — **Havish-pati**, *is*, m., Ved. the lord of a sacrifice. — **Havish-mat**, *ān*, *atī*, *at*, possessed of oblations; (*antas*), m. pl., N. of a class of Pitrīs (regarded as progenitors of Kshatriyas and as descended from Angiras; Manu III. 197, 198). — **Havishyantiya**, *am*, n., N. of nineteen Vedic texts beginning *havishyantam*, (Manu XI. 251.)

1. havya, *as*, *ā*, *am*, fit to be offered in oblations, (*Sāy.* = *hotarya*); (*as*), m., N. of a son of Atri; (*am*), n. an oblation or offering to the gods (as distinguished fr. *kavya*, q. v.); clarified butter, ghee. — **Havya-kavya**, *am*, n. oblations both to the gods and to the spirits of deceased ancestors, (also *āni*, n. pl.) — **Havya-jushī**, *is*, f., Ved. the favour of an oblation, an acceptable oblation, (*Sāy.* = *haviḥ-sevā*). — **Havya-dāti**, *is*, f., Ved. 'oblation-giving,' a sacrificial offering; (*is*, *is*, *i*), giving sacrificial offerings. — **Havya-pāka**, *as*, m. an oblation (of rice, barley, &c.) cooked with butter and milk for presentation to the gods; the vessel in which such an oblation is prepared. — **Havya-vāh**, *i*, or *havya-vāha*, *as*, m. 'oblation-bearer,' Agni or fire. — **Havya-vāhana**, *as*, *i*, *am*, bearing oblations, conveying oblations; (*as*), m. fire; epithet of the ninth Kalpa; N. of a son of Śuci. — **Havya-vāhinī**, f. 'oblation-bearer,' N. of a goddess. — **Havya-sūd**, *t*, *t*, *t*, Ved. flowing with oblations, affording oblations (said of cows as affording milk that yields butter for sacrificial rites). — **Havyāśa** ('*ya-āśa*') or **havyāśana** ('*ya-aś*'), *as*, m. 'oblation-eater,' fire.

हव 2. hava, *as*, *am*, m. n. (fr. rt. *hve*), calling, call; invocation, prayer; order, command; challenging, defying.

2. havana, *am*, n. the act of calling, an invocation; challenging to battle. — **Havana-śrut**, *t*, *t*, *t*, Ved. listening to an invocation. — **2. havana-syada**, *as*, *ā*, *am*, Ved. hastening to battle.

Havas, *as*, n., Ved. a song of praise, hymn, prayer.

Haviman, *ā*, m., Ved. invocation; challenging; battle, (*Sāy.* = *sangrāma*, Rīg-veda VII. 83, 4.)

2. havya, *as*, *ā*, *am*, Ved. to be invoked, (*Sāy.* = *āhvātavya*).

हवा havā or **havāva**, ind. (a term implying) undoubtedly, certainly.

हस 1. has, cl. I. P. *hasati*, *jahāsa*, *hasi-shyati*, *ahasit*, *hasitum*, to laugh, smile; to laugh at, ridicule (with acc.); to resemble, (see *hasat*): Pass. *hasyate*, Aor. *ahāsi*; Caus. *hasayati*, *-yitum*, Aor. *ajahasat*, to cause to laugh, make laugh, provoke laughter: Desid. *jahasishati*: Intens. *jāhasyate*, *jāhasati*, to laugh immoderately; [cf. perhaps Gr. *τα-θεία*, *τα-θία*ω; probably Lat. *histrio*.]

2. has, Ved. laughter, joy; brightness, brilliance. — **Has-kartṛi**, *tā*, *trī*, *trī*, Ved. causing joy or prosperity; making bright, (*Sāy.* = *vyiddeh kartṛi* or *prabhāsaka*, Rīg-veda IV. 7, 3.) — **Has-kāra**, *as*, *ā*, *am*, Ved. causing brightness or radiance (said of lightning): *Sāy.* = *dipti-kara*, Rīg-veda I. 23, 12.) — **Has-kṛitī**, *is*, f., Ved. a song of praise; (*is*, *is*, *i*), causing joy, (*Sāy.* = *hāsa-kārin* or *harshasya sūcaka*, Rīg-veda VIII. 89, 6.)

Hasa, *as*, m. laughter, laughing, a laugh; derision. — **Hasā-mudau**, m. du., Ved. laughing and rejoicing.

Hasat, *an*, *antī*, *at*, laughing, smiling; resembling (i. e. smiling like, with acc., Kirat. VIII. 44); (*anti*), f. a portable fire-pan, small furnace, chafing-dish; Arabian jasmine; a kind of Śākinī, q. v.

Hasana, *am*, n. the act of laughing, laughter, a laugh; (*ā*), f. laughter; a joke, subject of laughter or ridicule, (Rīg-veda IX. 112, 4.)

Hasanī, f. a portable fire-place or chafing-dish. — **Hasanī-mayī**, *is*, m. 'furnace-jewel,' fire.

Hasaniya, *as*, *ā*, *am*, laughable; to be ridiculed, ridiculous.

Hasantikā, f. (fr. *hasanti*), a portable fire-place or small furnace.

Hasikā, f. laughter, derision, jesting.

Hasita, *as*, *ā*, *am*, laughed, laughing, smiling; expanded, blossomed, blown (as a flower); (*am*), n. laughter, jesting; smiling; the bow of Kāma (god of love).

Hasitṛi, *tā*, *trī*, *trī*, one who laughs, a laughter, smiler.

Hasitrā, ind. having laughed, having smiled.

Hasra, *as*, *ā*, *am*, smiling; stupid, ignorant, a fool.

Hāsa, *as*, m. laughing, laughter; mirth, merry-making, joy; derision. — **Hāsa-kara**, *as*, *i*, *am*, causing laughter, ridiculous; laughing, merry.

Hāsaka, *as*, m. a laughter; one who causes laughter, a buffoon, merry-andrew.

Hāsamāna, *as*, *ā*, *am*, Ved. laughing, being delighted, (*Sāy.* = *hāsam kurvat*, *harsha-yukta*.)

Hāsīlā, f. laughter, mirth, merry-making.

Hāsīn, *i*, *ini*, *i*, laughing, smiling, making merry.

Hāsya, *as*, *ā*, *am*, to be laughed at, laughable, ridiculous; (*am*), n. laughter, laughing, mirth (one of the ten Rasas, see *rasa*), jest, amusement; ridicule, derision. — **Hāsya-tā**, f. laughableness, ridiculousness. — **Hāsya-padarī**, f. 'road of laughter,' ridicule, laughter, (*hāsya-padarīṇ yā*, to expose one's self to laughter, incur ridicule.) — **Hāsya-rasa**, *as*, m. the sentiment of humour, sense of humour, comic vein, facetiousness (the fifth of the ten Rasas, see *rasa*). — **Hāsya-rava** ('*ya-an*'), *as*, m. 'ocean of mirth,' N. of a drama by Jagad-īvara. — **Hāsya-spada** ('*ya-aś*'), *am*, n. a laughing-stock, butt for derision.

हस्त hasta, *as*, m. (according to Uṇādi-s. III. 86. fr. rt. *ī. has*), the hand; the thirteenth asterism, (see below); the fore-arm, cubit; a measure of length from the elbow to the tip of the middle finger (= twenty-four Angulas or about eighteen inches); an elephant's trunk; (in prosody) an anapaest; quantity, abundance, mass, (in this sense only at end of comps. and when compounded with words signifying 'hair,' cf. *keśa-hasta*); (*ā*), f. the thirteenth lunar asterism (represented by a hand and containing five stars, identified by some with part of the constellation Corvus); (*am*), n. a pair of leather bellows; (*e*), ind. in hand, in one's possession; [cf. Gr. *χαρδ-άω* (*ē-χard-or*, *κē-χard-a*, *χέσμαι*); Lat. *pre-hend-o*, *hed-er-a* (?); Goth. *bi-git-an*, *handu*; Angl. Sax. *gitan* (= Eng. *get*), *handl*.] — **Hasta-kamala**, *am*, n. a lotus carried in the hand (thus when Lakshmi was churned out of the ocean, she appeared holding a lotus). — **Hasta-kaw-sala**, *am*, n. skillfulness of hand, manual dexterity. — **Hasta-kriyā**, f. any manual performance. — **Hastagata**, *as*, *ā*, *am*, come to hand, fallen into one's possession, procured, gained, obtained, secured.

— *Hasta-giri*, *is*, m., N. of a mountain. — *Hastagrihya*, ind., Ved. having taken the hand. — *Hastaghna*, *as*, m., Ved. a kind of arm-guard or shield (defending the fore-arm from the blows of the bow-string). — *Hasta-cāpālya*, *am*, n. = *hasta-kauśala*. — *Hasta-śhedana*, *am*, n. the amputation of a hand. — *Hasta-śyuta*, *as*, ā, *am*, Ved. shaken or moved with the hand, moved or thrown violently by means of the hand. — *Hasta-śyuti*, *is*, f., Ved. moving or shaking about with the hand, (according to Say. *hasta-śyuti* = *hasta-pracūṭyā*, *hasta-gatyā*, Rīg-veda VII, 1, 1). — *Hasta-jyōṭi*, *is*, m. a kind of tree or plant (= *kara-jyōṭi*). — *Hasta-tala*, *am*, n. the palm of the hand; the tip of an elephant trunk. — *Hasta-tāla*, *as*, m. clapping the hands together. — *Hasta-traya-sammite*, ind. at a distance of three *Hastas*. — *Hasta-doshā*, *as*, m. a slip of the hand, mistake committed by the hand. — *Hastāthātri* = *hastāmālaka*. — *Hasta-dhūranya*, *am*, n. warding off a blow; stopping a blow with the hand. — *Hasta-pādūli* ('*da-ādi*'), the hands and feet &c., the extremities, the limbs of the body. — *Hastapucchā*, *am*, n. the lower part of the fore-arm, the hand below the wrist. — *Hasta-prishtha*, *am*, n. the back of the hand (also called *apa-prishtha*). — *Hasta-prāpta*, *as*, ā, *am*, reached with the hand, held in the hand; obtained, secured (= *kara-prāpta*). — *Hasta-maṇi*, *is*, m. a jewel worn on the wrist. — *Hasta-mātra*, a cubit in length, (see *mātra*). — *Hasta-nyāga*, *am*, n. the two hands. — *Hastaratnāvali* ('*na-āv*'), f., N. of a work by Rāghava (treating of the various movements of the hands &c.). — *Hasta-rekhā*, f. a line on the hand. — *Hastalāghava*, *am*, n. lightness of hand, manual readiness, smartness, cleverness, legerdemain. — *Hastarat*, ān, *at*, *at*, having hands, handy, dexterous, clever, skilful. — *Hasta-vartin*, ī, *inī*, ī, being or remaining in the hand, seized, held, caught hold of. — *Hasta-vāṇya*, *am*, n. restraining the hand (of another); warding off a blow. — *Hasta-vimba*, *am*, n. perfuming or smearing the body with unguents &c. — *Hasta-samvāhana*, *am*, n. rubbing or shampooing with the hands. — *Hasta-siddhi*, *is*, f. performing or effecting anything with the hand, manual labour; hire, wages, salary. — *Hasta-sūtra* or *hastasūtraka*, 'hand-ribbon,' (*am*), n. a bracelet worn on the wrist. — *Hasta-stha*, *as*, ā, *am*, staying in the hand, being in hand, held, grasped. — *Hasta-shīta*, *as*, ā, *am*, being in hand, held. — *Hastākshara* ('*ta-ak*'), *am*, n. one's own sign manual, autograph, signature, handwriting. — *Hastāgra* ('*ta-ag*'), *am*, n. the extremity of the hand, the fingers. — *Hastāgra-lagna* ('*ta-ag*'), *as*, ā, *am*, 'joined hand in hand,' married; [cf. *pāṇi-graha*]. — *Hastāṅguli* ('*ta-an*'), *is*, f. 'hand-finger,' any finger of the hand. — *Hastāmālaka* ('*ta-ām*'), *as*, m., N. of one of the four principal disciples of Saṅkarācārya; (*am*), n. the fruit of Emblic Myrobalan held in the hand; N. of a short work by Hastāmālaka (containing the elements of the Vedānta). — *Hastāmālaka-bhāṣya*, *am*, n. a commentary on the above by Saṅkarācārya. — *Hastāvalamba* ('*ta-av*'), *as*, ā, *am*, supported by the hand of another. — *Hastāvāpa* ('*ta-āv*'), *as*, m. 'hand-bracelet,' a finger-guard, arm-guard (used by archers, = *jyāghṛta-vāṇya*). — *Hastā-hasti*, ind. hand to hand. — *Hastakaraṇa*, *am*, n. 'taking by the hand,' marriage (= *pāṇaukaraṇa*). — *Haste-kri*, cl. 8. P. *-karoti*, &c., to take in hand, take possession of, make one's own. — *Haste-kṛitya*, ind. having taken possession of.

Hastaka, *as*, m. a position of the hands.

Hastika, *am*, n. a multitude or collection of elephants (= *gaja-āḍ*).

Hastin, ī, *inī*, ī, having hands, having a trunk; (ī), m. an elephant, (four kinds of elephants are specified, each characterized by particular marks; see *bhadra*, *mandra*, *mṛiga*, *miśra*; some give *ki-līṇja-hastin*, a straw elephant, effigy of an elephant made of grass); N. of a son of king Su-hotra (a prince of the Lunar race, described in Vishṇu-Purāṇa IV. 19, as founder of Hastinā-pura); a kind of plant, =

gaja-modā; (inī), f. a female elephant; a woman of a particular class (one of the four into which females are divided; a woman of this class is described as having thick lips, thick hips, thick fingers, large breasts, dark complexion, and libidinous appetite); a kind of drug and perfume. — *Hasti-kakshya*, as, m. a lion; a tiger. — *Hasti-kanda*, as, m. a kind of tree or bulbous plant (described as a sort of Arum, = *gaja-kaula*). — *Hasti-karañña*, as, m. a kind of tree (= *mahā-karañña*). — *Hasti-karna*, as, m. 'elephant-eared,' the castor-oil tree (also the red kind); a kind of Palāśa tree; another tree or bulbous plant (= *hasti-kanda*); a particular class of semi-divine beings (forming one of the *gana-devata*, q. v.); N. of a district. — *Hasti-karnaka*, as, m. a kind of Palāśa tree. — *Hastikarna-dala*, as, m. a sort of Palāśa tree. — *Hasti-koli*, is, m. a sort of ujube. — *Hasti-giri*, is, m. the city and district of Kāñcī, q. v. — *Hasti-ghata*, N. of the seventh book of the *Gata-patha-Brahmaṇa*. — *Hasti-ghoshā* or *hasti-ghoshātaki*, f. a kind of creeper (= *aibhī*, *mahā-kośātaki*). — *Hasti-ghna*, as, m. an elephant-killer; a man. — *Hasti-ōrin*, ī, m. an elephant-driver; (*inī*), f. a kind of tree (= *mahā-karañña*). — *Hasti-danta*, as, m. the tusk of an elephant; a radish; a pin or peg projecting from a wall; (*am*), n. ivory; a radish. — *Hasti-dantaka*, am, n. a radish. — *Hastidanta-phala*, f. a kind of cucumber (= *ervārū*). — *Hasti-dvayasa*, as, ī, am (Gram. 8o. XX), as high or as big as an elephant, elephantine. — *Hasti-nakha*, am, n. 'elephant's nail,' a sort of turret or raised mound of earth or masonry protecting the access to the gate of a city or fort, (it is described as furnished with an inner staircase, and affording means for discharging arrows &c. at an enemy). — *Hastipa* or *hastipaka*, as, m. an elephant-driver, elephant-rider; an elephant-keeper. — *Hasti-patra*, as, m. = *hasti-kanda*. — *Hasti-parṇikā*, f. a kind of plant (= *rāja-kośātaki*). — *Hasti-parṇi*, f. a kind of plant (= *moraṭā*); a sort of gourd (= *karkaṭi*). — *Hasti-pāda*, as, ā or ī, am, elephant-footed. — *Hasti-pāla*, as, m., N. of a king. — *Hastipriśṭhaka*, am, n. the back of an elephant. — *Hasti-mada*, as, m. the ichor or exudation from an elephant's temples when in rut. — *Hasti-malla*, as, m., N. of Airāvata (Indra's elephant); of Gaṇeśa; of Sankha (the eighth of the chief Nāgas or serpents of Pātāla); a heap of ashes; a shower of dust; frost, cold. — *Hasti-mātra*, as, ī, am, as great as an elephant. — *Hasti-yūtha*, am, n. a herd of elephants. — *Hasti-rāja*, as, m. the king or chief of elephants. — *Hasti-rohaṇaka*, as, m. a kind of tree (= *mahā-karañña*). — *Hasti-lodhraka*, as, m. the Lodhra tree. — *Hasti-vadha* or *hasti-badha*, as, m. the killing of an elephant (especially by a lion, which incurs the guilt of murder, whilst others carry off the spoils, such as the tusks and the pearls said to be found in the head). — *Hasti-varcāsa*, am, n. the magnificence of an elephant. — *Hasti-vāha*, as, m. an elephant-driver; a hook for driving elephants. — *Hasti-vishāṇī*, f. the Kadālī tree. — *Hasti-vaidyaka*, N. of a work by Vira-soma. — *Hasti-sāla*, f. an elephant-stable. — *Hasti-śuṇḍa*, as, m. or *hasti-śuṇḍā*, f. an elephant's trunk; (*ā* or *ī*), f. the shrub *Heliotropium Indicum*. — *Hasti-syāmāka*, as, m. a kind of grain. — *Hasti-shadgava*, am, n. a yoke or collection of six elephants, (see *śad-gava*). — *Hasti-somā*, f., N. of a river. — *Hasti-sāna*, am, n. the washing of an elephant. — *Hasti-hasta*, as, m. an elephant's trunk. — *Hasti-hasta-parāmrishṭa*, as, ā, am, touched or struck by the trunks of elephants. — *Hasty-adhyaksha*, as, m. a superintendent or master of elephants. — *Hasty-śva-ratha-sambādha*, as, ā, am, crowded with carriages, horses, and elephants. — *Hasty-āyurveda*, as, m. a work on the treatment of elephants' diseases. — *Hasty-āroha*, as, m. an elephant-rider. elephant-driver.

Hastina-pura, am, n. (fr. *hastin* + *pura*), the city of Hastin (= *hastinā-pura* below).

Hastinā-pura, am, n., N. of a city founded by

king Hastin, q. v., (it was situated about fifty-seven miles north-east of the modern Dillī or Delhi on the banks of an old channel of the Ganges, and was the capital of the kings of the Lunar line, as Ayodhyā was of the Solar dynasty; hence it forms a central scene of action in the Mahā-bhārata; here Dhṛita-rāshṭra reigned when the government was resigned by his brother Pāṇḍu, and here the five Pāṇḍava princes were educated along with their cousins the Kauravas, and here at the conclusion of the great war between them Yudhi-śthīra was crowned after a triumphal progress through the streets of the city; see Śānti-parvan 1386-1410: other names for this celebrated town are *gajāhvara*, *naga-sāhvara*, *nāgāhva*, *hastina*.)

Hastinī-pura, am, n. = *hastinā-pura* above.

Hastya, as, ā, am, belonging to the hand, done with the hand, manual; given with the hand.

हस *hasra*. See p. 1168, col. 3.

हहल *hahala*, am, n. (= *hāhala*, see *hāla-hala*), a sort of deadly poison.

हहा *hahā, ās*, m. a kind of Gandharva,
q. v.; [cf. 1. *hāhā, huhū.*]

हा 1. *hā*, ind. an exclamation of pain or grief or weariness (equivalent to 'ah!' 'alas!' 'woe!' *hā hato 'smi*, ah! I am killed! it is all over with me); an exclamation of joy or surprise (oh! ha! &c.); an interjection of anger or reproach; [cf. 2. *kāhā*.]

हा 2. *hā* (connected with rt. 3. *hā*), cl. 3.

A. *jīhite* (1st sing. *jīhe*, 3rd du. *jīhāte*, 2nd pl. *jīhādhe*, 3rd pl. *jīhate*), Impf. *ajīhita*, Pot. *jīhūta*, Impv. *jīhūtām*, Perf. *jahe*, *hāsyate*, *ahāsta*, *hātum*, to go, move, to go to, attain; to give way, yield [cf. R̥g-veda I. 37, 7]: Pass. *hāyate*, Aor. *ahāyi*. *-ta*, *ca*, to cause to go: Desid. *jīhāsate*: Intens. *jāhāyate*, *jāhāti*, *jāhēti*; [cf. Gr. *χα-iv-ω*, *χάσκω*, *χάσσω*, *χά-ος*, *χῆ-γῆ*, *χάσις*, *χαλάω*; Lat. *hi-sc-o*, *hi-o*, *hi-a-tus*; Old Germ. *gi-ē-m*, *gin-ē-n*, *gein-o-m*; Angl. Sax. *ginan*, *geinan*, *geonan*, *gynian*, *ganian*; Slav. *zi-ja-ti*, *ze-ja-ti*, *zi-nati*, 'to gape': Lith. *zio-j-u*, *zio-ti-s*, 'a cleft, hole.']: *Jīhāna*, *as*, *ā*, *am*, going, &c. See p. 347.

Hātuvā, ind. (Pāṇ. VII. 4, 43), having gone, having moved.

Hāna, as, ā, am, gone, moved.
Hāsyamāna, as, ā, am, being about to go.
 1. *heya*, as, ā, am (for 2. see p. 1170), to be gone.

३. *hā* (connected with rt. २. *hā*), cl.

3. P. *jahātī* (1st du. *jahivas* or *jahivas*, 3rd du. *jahitas* or *jahitas*, 3rd pl. *jahati*, Pān. VI. 4, 116), Impf. *ajahātī* (1st du. *ajahiva* or *ajahiva*, 3rd pl. *ajahuḥ*), Pot. *jahyāt* (Pān. VI. 4, 118), Impv. *jahātu* (2nd sing. *jahihi* or *jahihi* or *jahahi*, 3rd pl. *jahatu*, Pān. VI. 4, 117), Perf. *jahan* (2nd sing. *jahitha* or *jahātha*, 1st du. *jahīva*, 2nd pl. *jaha*, 3rd pl. *jahuḥ*), *hūsyati*, *ahāsīti*, Prec. *heyaṭ*, *hātum*, to abandon, leave, quit, desert, forsake, relinquish, dismiss; to resign, forego, let go, lose; to let fail; to omit, neglect; to avoid, shun; to remove: Pass. *hiyate*, Perf. *jahe* (Kīrat. XII. 12), Aor. *ahāyi*, to be left or deserted, be forsaken; to be excluded from or deprived or bereft of, to lose (with inst. or abl., e. g. *jahe prāṇāni*, he was deprived of breath or lost his life; *hiyate pati-lokāṭ*, she is excluded from the heaven of her husband); to be destitute of, be deficient in, be wanting in, fail, decrease; to be lost; to fail (in a lawsuit); to be left out or omitted or neglected; to become weary or enfeebled; to be lessened or lowered: Caus. *hāpayati*, -*yitum*, Aor. *ajihapat*, to cause to quit or abandon; to drive away, expel; to cause to lose or want; to neglect, omit, decline; to lose: Desid. *jihāseti*, to wish to leave, &c.: Intens. *je-hiyate*, *jahati*, *jūhāti*; [cf. Gr. *χῆρ-ος*, *χῆρα*, *χῆρεῖν-ω*, *χῆρῶ-ω*, *χαρις*, *χαρίζω*, *χῆτος*, *χατέω*;

Lat. *habeo* (?); Goth. *haba*, *habais*, *guidv*, *giban*; Angl. Sax. *gifan*, *gafol*, *gafel*, *gif*; Eng. *if*.]

Jahat, *at*, *atī*, *at*, leaving, &c. See p. 343.

5. *ha*, (at the end of comps.) abandoning, leaving, quitting, avoiding; see p. 1163, col. 2.

4. *hā*, f. abandoning, leaving, relinquishing.

Hātavya, *as*, *ā*, *am*, to be abandoned or left, relinquishable.

Hāna, *am*, n. the act of abandoning, relinquishing; escaping; prowess, valour.

Hāni, *is*, f. abandonment, relinquishment, neglect, loss, want, privation, absence; decrease, deficiency, diminution, detriment, damage. — *Hāni-kara*, *as*, *i*, *am*, causing loss, prejudicial, injurious.

Hāniya, *as*, *ā*, *am*, = *hātavya*.

Hāpana, *am*, n. the act of causing to quit or abandon, expelling.

Hāpita, *as*, *ā*, *am*, caused to be relinquished; made to give up.

1. *hāyana*, *as*, *ā* or *i*, *am* (for 2. see col. 2), quitting, leaving; passing away, (in this sense perhaps to be connected with rt. 2. *hā*; cf. 2. *hāyana*, col. 2.)

Hāyini, *i*, *ini*, *i*, leaving, abandoning, neglecting. 1. *hītvā*, ind. (for 2. see p. 1171, col. 1), having left or abandoned, having quitted or renounced, having deserted; letting alone, slighting, disregarding.

Hītvāya, ind., Ved. having abandoned, having left, having discarded, (Sāy. = *hītvā* = *parityajya*, Rig-veda X, 14, 8.)

Hītvā, ind., Ved. = 1. *hītvā*, (Pāp. VII. 4, 44.)

Hīna, *as*, *ā*, *am*, left, forsaken, relinquished, abandoned, quitted, deserted, neglected; excluded, shut out from (with abl.); deprived of, free from, devoid of, destitute of, without, bereft of (with inst., e.g. *prānair hīnaḥ*, bereft of breath or life; or with abl., e.g. *mantrāt or mantrato hīnaḥ*, devoid of sacred knowledge, Manu III, 65); wasted, diminished, decayed, enfeebled, feeble; deficient, defective, faulty, inferior, insufficient; deducted, subtracted, minus; lower, less, (Manu II. 194); mean, base, vile, bad, low; (*as*), m. a faulty respondent, insufficient or defective witness, (five kinds are enumerated, viz. *anya-vādin*, *kriyā-dvishin*, *nopasthāyin*, *nir-uttara*, *āhūta-prapalāyin*); subtraction (= *vy-avakalana*). — *Hīna-karman*, *ā*, *ā*, *am*, or *hīna-kriya*, *as*, *ā*, *am*, neglecting or omitting customary rites or religious acts. — *Hīna-kula*, *as*, *ā*, *am*, of low family, base-born, plebeian. — *Hīna-kula-tva*, *am*, n. lowness of birth. — *Hīna-kośa*, *as*, *ā*, *am*, having an empty treasury. — *Hīna-kratu*, *us*, *us*, *u*, one who neglects to sacrifice, (Manu XI. 12). — *Hīna-ja*, *as*, *ā*, *am*, low-born. — *Hīna-jāti*, *is*, *is*, *i*, low-born, of low caste, deprived of caste, outcaste, degraded, vile. — *Hīna-tva*, *am*, n. defectiveness, deprivation, destitution, the state of being without, absence of, (generally at the end of comps., e.g. *putra-h*, *buddhi-h*). — *Hīna-darśana-sāmarthyā*, *as*, *ā*, *am*, destitute of the power of seeing, blind. — *Hīna-nāyaka*, *as*, *ā*, *am*, having a low or base hero (said of a drama). — *Hīna-yāna*, *am*, n. 'the inferior or lesser vehicle,' N. of a system of Buddhist teaching, (opposed to *mahā-yāna*, q. v.). — *Hīna-yoni*, *is*, *m*, f. an inferior womb, low birth or origin. — *Hīna-roman*, *ā*, *ā*, *a*, deprived of hair, bald, (Mahā-bh. Sānti-p. 13, 229). — *Hīna-varṇa*, *as*, *ā*, *am*, of low caste, outcaste, of inferior rank, belonging to the lower orders. — *Hīna-vāda*, *as*, *m*, defective statement, insufficient or contradictory evidence, prevarication. — *Hīna-vādin*, *i*, *ini*, *i*, making a defective statement, insufficient or inadmissible (as a witness, see *hīna* above); contradictory, prevaricating; destitute of speech, speechless, dumb; cast in law. — *Hīna-vīrya*, *as*, *ā*, *am*, deficient in courage. — *Hīna-sakhya*, *am*, n. making friends with low people, associating with degraded persons. — *Hīna-saṁlī*, *is*, *is*, *i*, destitute of peace or reconciliation. — *Hīna-sevā*, *f*, attendance on base people, serving or waiting on low persons. — *Hīnāṅga* ('*na-an*'), *as*, *i*, *am*, deficient in limb,

crippled, maimed, mutilated, imperfect, defective; (*i*), *m*, a small ant. — *Hīnāṅga-vastra-vesha* ('*na-an*'), *as*, *m*, (a Brahma-čārin) eating less food (than his preceptor) and wearing an inferior dress, (Manu II. 194.)

Hinaka, (at the end of a comp.) = *hīna*, deprived of, &c.

Hinita, *as*, *ā*, *am*, (according to Śabda-k.) subtracted (= *vy-avakalita*).

Hiyamāna, *as*, *ā*, *am*, being left or deserted; being lost; sinking, giving in.

2. *heya*, *as*, *ā*, *am* (for 3. see p. 1171, col. 2), to be left or abandoned, to be avoided.

हाङ्गर *hāngara*, *as*, *m*, a large fish, shark.

हाटक *hātaka*, *as*, *i*, *am* (fr. rt. *haṭ*), golden, made of gold; (*am*), *n*, gold; the thorn-apple (= *dhustāra*). — *Hātaka-maya*, *as*, *i*, *am*, made or consisting of gold, golden. — *Hātakesvara* ('*ka-is*'), *as*, *m*, N. of a form of Śiva (worshipped on the banks of the Godāvarī).

हात्र *hātra*, *am*, *n*, (probably fr. rt. 1. *han*, cf. *hānta* below), injuring, killing (= *prama-thana*); death, dying (= *maraṇa*); a Rākshasa, (in this sense probably masc.); wages, hire, (in this sense probably fr. rt. 2. *hā*.)

हान *hāna*, *hāni*. See col. 1.

हानुक *hānuka*. See p. 1165, col. 1.

हान्त *hānta*, *am*, *n*, (according to Upādi-s. IV. 159. fr. rt. 1. *han*, cf. *hātra* above), death, dying.

हान्द्रा *hāndra*, *am*, *n*, = *hānta* above.

हान्द्रा *hāndra*, *N*, of a place.

हापुत्री *hāputrī*, *f*, a kind of vagtail.

हापुत्रिका *f*, = *hāputrī* above.

हाफिका *hāphikā*, *f*, gaping, yawning.

हायन 2. *hāyana*, *as*, *am*, *m*, *n*, (probably fr. *hayana* and connected with rt. 1. *hi*, but cf. 1. *hāyana* at col. 1), a year, (at the end of an adj. comp. the fem. ends in *i*, cf. *dvi-h*); (*as*), *m*, a flame, ray; a sort of rice; epithet of Takmaṇi (so called either from this disease lasting the whole year or because it returns every year).

हायस् *hāyas*, *as*, *n*, Ved. = 2. *dhāyas*, support, vigour, strength; [cf. *sarva-h*].

हार *hāra*, *hāraka*. See p. 1175, col. 2.

हारयु *hārayu*, *N*, of a place.

हारहूर *hārahūra*, *as*, *am*, *m*, *n*, (according to some only masc.; probably connected with *hāra-hārā*, see under 1. *hāra*), spirituous liquor, wine; (*ā*), *f*, a grape.

हारि *hāri*. See p. 1175, col. 2.

हारिण *hāriṇa*, *as*, *i*, *am* (fr. *hāriṇa*), belonging or relating to deer; (*i*), *f*, a species of the Aty-aṣṭi metre; (*am*), *n*, venison.

हारीका *hārika*, *as*, *m*, a deer-killer, hunter; (*i*), *f*, a species of the Aty-aṣṭi metre.

हारित 1. *hārita*, *as*, *m*, (fr. *harit*; for 2. *hārita* see under rt. 1. *hri*), the colour green; the Haritāla pigeon; N. of a son of Viśvā-mitra; (*ās*), *m*, pl. the sons or descendants of Harita.

हारितका *hāritaka*, *as*, *m*, [cf. *haritaka*], a green vegetable or pot-herb.

1. *hārita*, *as*, *m*, (for 2. see under rt. 1. *hri*), the Haritāla pigeon; N. of a Muṇi and writer of a Dharma-śāstra or law-book; of a poet; of a physician.

हारितका *hāritaka*, *as*, *m*, the Haritāla pigeon; N. of a son of Viśvā-mitra.

हारिद्र *hāridra*, *as*, *i*, *am* (fr. *haridrā*), stained or dyed with turmeric; turmeric-coloured; yellow; (*as*), *m*, a yellow colour; the Kadamba

tree; a kind of fever (supposed to arise from a vitiated state of the three humors of the body).

हारिद्रा, Ved. the Haritāla tree, (according to Sāy. *hāridraveshu* = *haritāla-drumeshu tādrig-varnavatsu*, Rig-veda I. 50, 12.)

हारिद्रविन, *iqas*, *m*, pl., N. of a school.

हारिद्रवि्या, *ās*, *m*, pl., N. of a Śākha of the Yajur-veda.

हारिद्रमत *hāridrumata*, *as*, *m*, a proper N.

हारिन *hārin*, *hārī*. See under rt. 1. *hri*.

हार्दि *hārda*, *as*, *i*, *am* (fr. *hrid*), being in the heart; (*am*), *n*, affection, love; kindness; will, mind, intention, meaning.

हार्दिन, *i*, *ini*, *i*, Ved. relating to the heart; (*i*), *n*, anything greatly desired or loved.

हार्दिक्य *hārdikya*, *as*, *m*, N. of a Kuru warrior, (also called Kṛita-varman.)

हार्य *hārya*. See under rt. 1. *hri*.

हाल *hāla*, *as*, *m*, (fr. rt. 1. *hal* or fr. *hala*), a plough; N. of Bala-rāma (as bearing a weapon shaped like a ploughshare, see *hala-dhara*); N. of Śālīvāhana; of a king; (*ā*), *f*, spirituous liquor, wine, the spirituous juice of the palm; (*i*), *f*, a wife's younger sister. — *Hāla-bhrit*, *m*, epithet of Bala-rāma (= *hala-bhrit*). — *Hālāsya-māhātmya* ('*la-ās*'), *am*, *n*, N. of a part of the Skanda-Purāṇa.

हालहाला, *am*, *n*, (= *halāhala*, q. v.), a sort of deadly poison (produced at the churning of the ocean by the gods and demons); any poison or venom.

हालहाला, *am*, *n*, the above poison.

हालहाला, *as*, *m*, a sort of worm or insect; a kind of lizard or newt; (*ā*), *f*, a small mouse; (*i*), *f*, spirituous liquor, wine; (*am*), *n*, the above deadly poison or any poison, venom; spirituous liquor. — *Hālāhala-dhara*, *as*, *m*, 'having venom,' a small black snake.

हाहला, *am*, *n*, (fr. the above with elision of *la* or *lā*), deadly poison.

हाहला, *am*, *n*, the above poison.

हाहिका, *as*, *i*, *am*, belonging or relating to ploughing or a plough, agricultural; (*as*), *m*, a ploughman, ploughboy, agriculturist.

हाहिन, *f*, a sort of large house-lizard.

हालु, *us*, *m*, (according to Upādi-s. I. 1. fr. rt. 1. *hal*), a tooth (= *danta*).

हालेया, *as*, *m*, N. of a king.

हालक *hālaka*, *as*, *m*, (connected with *harika*), a horse of a yellowish brown or tawny colour.

हालहा, *as*, *m*, a spotted or piebald horse (according to some).

हाव *hāva*, *as*, *m*, (fr. rt. *hve*), calling, a call; any feminine or coquettish gesture tending to excite amorous sensations, blandishment, dalliance, the airs and arts of lovers, (in these senses perhaps a form evolved out of *bhāva*, q. v.)

हावका, *as*, *m*, one who calls or summons; (in nuptial ceremonies) one who summons the bride, an attendant on the bridegroom.

हास *hāsa*, *hāsaka*, &c. See p. 1168, col. 3.

हासस् *hāsas*, *ās*, *m*, (according to Upādi-s. IV. 220. fr. rt. 3. *hā*), Ved. the moon.

हास्त *hāsta*, *as*, *i*, *am* (fr. *hasta*), formed by the hands.

हास्तिक *hāstika*, *as*, *m*, (fr. *hastin*), an elephant-rider, elephant-driver, &c.; (*am*), *n*, a herd or collection of elephants.

हास्तिका, *as*, *i*, *am*, relating or belonging to elephants, elephantine, as big as an elephant, huge; (*am*), *n*, the city of Hastināpura, q. v. = *Hastināpura*, *am*, *n*, = *hastinā-pura*, q. v.

हास्य *hāsya*. See p. 1168, col. 3.

हाहल hāhala. See p. 1170, col. 3.

हाहम् hāhus, ās, m. a Gandharva. (See p. 281, col. 3.)

1. hāhā, ās, m. (see Gram. 108. b), a Gandharva; a particular high number, ten thousand billions, (mahā-hāhā, a hundred thousand billions.)

हाहा 2. hā-hā, ind. (an interjection of surprise or grief or pain, equivalent to) ah, ah! alas, alas! — Hāhā-kāra, as, m. 'making the exclamation hāhā,' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. — Hāhā-kṛta, as, ā, am, made to resound with the uproar of battle. — Hāhā-bhūta, as, ā, am, lamented, bewailed. — Hāhā-rava, as, m. the cry or noise hāhā.

हि 1. hi (connected with rt. hinu, to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. hinoti (Ved. also A. hinute), jighāya, heshyati, ahai-shit, hetum, to send, send forth, impel, (hinvanti = praravanti, R̥g-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy, (hinute = priyayati, R̥g-veda VIII. 43, 19); to go, proceed: Pass. hiyate, Aor. ahāyi: Caus. hāyayati, -yitum, Aor. ajihayati: Desid. of Caus. jighāyapishati: Desid. jighāshati: Intens. jeghiyate, jeghayiti, jegheti: [cf. perhaps Gr. kiō; Lat. cicio.]

Hayā, hayana. See p. 1165, cols. 2, 3.

1. hīta, as, ā, am (for 1. see p. 1170, col. 1), sent, impelled; gone, proceeded.

2. hūtvā, ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefiting. (Sāy. = priyayitri, R̥g-veda VIII. 40, 9.)

Hinrat, an, atī, at, Ved. gratifying, pleasing. (Sāy. hinvan = hinvantah = priyayantah, R̥g-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hijyāna, as, ā, am, Ved. prospering, favouring. (Sāy. = samriddhiṇ gucchat, i. e. vyāpnuvat, R̥g-veda II. 4, 4.)

Heti, is, m. f. a weapon, missile; stroke, wound, injury. (Sāy. = hinsā, R̥g-veda VI. 75, 14); a ray of the sun; light, splendor; flame; (is), m. N. of the first Rākshasa king (father of Vidyut-keśa; represented as residing in the Sun's chariot in the month of Caitra or Madhu). — Heti-mat, an, atī, at, possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = hetī (at the end of a comp., cf. śakti-h').

Hetu, us, m. (according to Uṇādis. I. 73. fr. 1. hi), impulse, motive; cause, reason, object, purpose (e.g. anena hetunā, for this reason; mṛityu-hetave, in order to kill; hetur alaukikah, a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e.g. 1. 'this hill is fiery,' 2. 'because it smokes'; see nyāya, p. 519; 2. prati-jñā, p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (hetunā or hetau or hetos), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e.g. mama hetoh or mad-dhetoh, on account of me.) — Hetu-tā, f. or hetu-tva, am, n. the state of being a hetu or cause, causation, cause, causativeness, the abstract existence of cause or motive. — Hetu-mat, an, atī, at, having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. — Hetu-vāda, as, m. a statement of

reasons or argument, assigning a cause, disputation. — Hetu-sāstra, am, n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Śruti. — Hetu-sāstrāśaya (ra-ās'), as, m. reliance on rationalistic treatises. — Hetu-śīkṣā, (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. — Hetu-hetumad-bhāva, as, m. the relation subsisting between cause and effect. — Hetupanyāsa (tu-up'), as, m. the assignment of reasons or motives, statement of an argument. — Hetu-apadeśa, the adducing or mentioning of the reason (or second member of the syllogism in logic). — Hetu-ābhāsa, as, m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. vy-abhīcāra or sa-vya-bhīcāra, vi-rudhka, a-vidhka, sat-pratipakṣa, bādha or bādhitā); the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= hetu); a logician; (as, ā, am), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e.g. vishāda-h', causing dejection); N. of a poet.

Heti, tā, trī, trī, Ved. urging on, inciting; (tā), m. an inciter.

3. heya, as, ā, am (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. hi, ind. (probably to be connected with rt. 1. hi; cf. hetu), for, because, on account of (used enclitically so as not to stand first in a sentence, e.g. pramāṇam hi bhavān, for your honour is the authority; tathā hi, for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस hins (by some regarded as an anomalous Desid. of rt. 1. han), cl. 1. 7. P. (ep. also A.) hinsati (-te), hinasti, jihinsa, hinsishyati (ep. A. hinsishyate), ahinsit, hinsitum, to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. hinsyate, Aor. ahinsī: Caus. or cl. 10. hinsayati, -yitum, Aor. ajihinsat, to kill, slay: Desid. jihinsishati: Intens. jehinsyate, jehinsti; [cf. perhaps Old Germ. geisla, 'a whip'; Mod. Germ. Geißel.]

Hinsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (as), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. hinsā-karman, and see the account of this Veda, p. 964, col. 1].

Hinsat, an, anti, at, hurting, injuring, killing.

Hinsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hinsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. — Hinsā-karman, a, n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see vedu) for injurious purposes. — Hinsātma (sā-āt'), as, ā, am, of an injurious nature, naturally hurtful, destructive. — Hinsā-prāṇin, i, m. a savage or noxious animal. — Hinsā-prāṇi-pracūra, as, ā, am, abounding in noxious animals. — Hinsā-prāya, as, ā, am, abounding in injury, generally injurious. — Hinsā-rata, as, ā, am, delighting in mischief. — Hinsā-ruṭi, is, is, i, taking pleasure in injury, having a taste for slaughter. — Hinsā-ruṭi-tva, am, n. the having a taste for injury or mischief. — Hinsā-vihāra, as, ā,

am, sporting in mischief, wanton in injuries, roaming about to do harm. — Hinsā-samudbhava, as, ā, am, arising from injury (i.e. from the sin of hurting any living creature).

Hinsāru, us, m. a destructive animal; a tiger.

Hinsālu, us, us, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hinsāluka, as, ā, am, disposed to be mischievous, hurtful; (as), m. a mischievous or savage dog.

Hinsita, as, ā, am, injured, hurt; mortally wounded; (am), n. injury, hurt.

Hinsitvā, ind. having injured, having wronged.

Hinsitra, as, m. a mischievous wretch, villain, a tiger.

Hinsya, as, ā, am, liable to be hurt or injured.

Hinsra, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (as), m. any noxious animal; a beast of prey; a destroyer; N. of Śiva; of Bhīma; (ā), f. spikenard (= jaṭā-mānsī); the shrub Abrus Precatorius; a sort of grass, Coix Barbata; a vein, nerve. — Hinsra-paśu, us, m. a noxious animal, beast of prey. — Hinsra-yatra, am, n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. — Hinsrāhinsra (ra-ah'), am, n. noxious and harmless, wicked and good.

Hinsraka, as, m. a savage or noxious animal, beast of prey.

हिक्ह hikk, cl. 1. P. A. hikkati, -te, jihikka, jihikke, hikkishyati, -te, ahikkīt, ahikkishīa, hikkītum, to make an indistinct or inarticulate sound; to hiccup; cl. 10. A. hikkayate, &c., to injure, kill (= rt. kishk, q.v.): Caus. hikkayati, -yitum, ajikkhat: Desid. jihikkishati, -te: Intens. jehikkayate, jehikkiti, jehikiti.

Hikkā, f. an indistinct or inarticulate sound; hiccup; [cf. hekkā.]

हिङ्गु hinkri, cl. 8. 5. P. -karoti, -kriṇoti, &c., to make the sound him; to low (as a cow). — Hin-kāra, as, m. the sound him; a kind of low roar; a tiger (as making this sound). — Hin-kriṇat, an, atī, at, Ved. making the sound him; roaring (as a tiger); lowing (as of a cow); Sāy. hiu-kriṇati = vatsam prati hinkāraṇ kurati, R̥g-veda I. 164, 27).

हिङ्गु hingu, us, u, m. n. (according to Uṇādis. I. 37. fr. hi, substituted for rt. 1. han; according to Śabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance prepared from the plant (for household use). — Hingu-nādikā, f. the resin of a particular plant (= nādi-hingu). — Hingu-niryāsa, as, m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. — Hingu-pattra, as, m. the Ingudi tree; (i), f. a drug composed of a leaf resembling that of Asa Fetida; (am), n. the leaf of the Asa Fetida plant. — Hingu-parvī, f. a particular plant (= vauśa-pattri). — Hingu-sirāṭhikā, f. a kind of plant (= vauśa-pattri).

Hingula, as, am, m. n. a preparation of mercury with sulphur, vermilion; (ā), f. N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. — Hingulā-jā, f. N. of a goddess.

Hinguli, is, m. vermilion.

Hingulikā, f. the prickly nightshade, Solanum Jacquini.

Hinguli, f. the egg-plant, Solanum Melongena.

Hingulu, us, u, m. n. vermilion.

Hingula, am, n. a kind of edible root like a potato, a sort of yam (= ālu).

हिज्ज hijja, as, m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिञ्जीर hiñjira, as, m. a rope or chain for fastening an elephant's foot.

हि *hi*, cl. 1. P. *heṭati*, &c. = rt. *bi*, to curse, swear; to shout, exclaim.

हिडिम्बा *hiḍimba*, as, m. a gigantic Rākshasa slain by Bhīma; (ā), f. Hiḍimba's sister (who changed herself into a beautiful woman and married Bhīma; he had a son by her named Ghaṭotkaca); the wife of Hanumat. — *Hiḍimba-jit*, t, m. 'conqueror of Hiḍimba', Bhīma. — *Hiḍimba-nisūdana*, as, or *hiḍimba-bhida*, t, m. 'destroyer of Hiḍimba', Bhīma. — *Hiḍimba-vadha* or *-badha*, as, m. 'the killing of Hiḍimba', an episode of the Mahā-bhārata (Ādi-parvan, section 152-156, verse 5927). — *Hiḍimba-pati*, is, m. 'husband of Hiḍimbā', epithet of Bhīma; of Hanumat. — *Hiḍimba-ramaṇa*, as, m. epithet of Bhīma; of Hanumat.

Hiḍimba = *hiḍimba* above.

हिण्ड *hiṇḍ*, cl. 1. A. *hiṇḍate*, *jihṇḍe*, *hiṇḍitum*, to go, move, wander or roam about [cf. *ā-hiṇḍ*]; to disregard, slight.

Hiṇḍana, am, n. wandering, roaming; sexual intercourse; writing.

Hiṇḍika, as, m. an astrologer (= *laṅnācārya*).

Hiṇḍira, as, m. = *hiṇḍira*, cuttle-fish bone.

Hiṇḍi, f., N. of Durgā. — *Hiṇḍi-priyatama*, as, m. 'most beloved by Durgā', Siva.

Hiṇḍira, as, m. cuttle-fish bone (supposed to be the congealed foam of the sea; = *samudra-phena*); a man, male; the egg-plant, Solanum Melongena; a tonic or stomachic; (am), n. the pomegranate.

हित *hita*, as, ā, am (past pass. part. of rt. 1. *dhā*; for 1. *hita* see under rt. 2. *hi*, p. 1171), put, placed, laid, imposed [cf. 1. *dhita*]; held, taken, seized; suitable, proper, fit, worthy, right, advantageous, beneficial, profitable, useful, salutary, wholesome, agreeing with (often said in a medical sense of diet, regimen, medicines, &c.); friendly, affectionate, kind, (in these senses hardly distinguishable fr. 1. *hita*); (as), m. a friend, benefactor; benefit, profit, service, good, welfare, well-being; (ā), f. a causeway, dike; (am), n. anything suitable or proper, an advantage. — *Hitā-kara*, as, i, am, doing what is fit or proper, doing a service, performing a kindness, befriending, friendly, favourable; (as), m. a benefactor. — *Hitā-kāma*, as, ā, am, wishing well to, desirous of benefiting or befriending. — *Hitā-kāmyā*, f. desire for another's welfare, good-will. — *Hitā-kārī*, i, iṇī, i, or *hitā-kṛt*, t, t, t, doing services, performing kindnesses or benefits, befriending, useful, beneficial, auspicious. — *Hitā-praṇī*, is, m. 'executing what is advantageous', a spy, secret emissary. — *Hitā-prayas*, ās, ās, as, Ved. one who has offered an oblation of food, &c. — *Hitā-prepsu*, us, us, u, desirous of effecting another's welfare, wishing to benefit or befriend. — *Hitā-buddhi*, is, is, i, friendly-minded, well-disposed, wishing well. — *Hitā-mitra*, as, m., Ved. a benevolent friend. — *Hitā-rat*, ān, atī, at, friendly, favourable, doing good, useful. — *Hitā-vākya*, am, n. friendly advice, good counsel. — *Hitā-vādin*, i, iṇī, i, speaking kindly, giving good counsel or friendly advice; (i), m. a friendly counsellor or adviser. — *Hitā-hari-vaṇśa-gosvāmī*, i, m. = *hari-vaṇśa-gosvāmī*. — *Hitānukārī* ('*ta-an*'), i, iṇī, i, acting conformably to what is right or kind. — *Hitānubandhin* ('*ta-an*'), i, iṇī, i, having welfare as a consequence, involving or bringing welfare. — *Hitānveshin* ('*ta-an*'), i, iṇī, i, seeking another's welfare. — *Hitā-bhanga*, as, m. the forcing or breaking of a dike or causeway, (Manu IX. 274). — *Hitārthīn* ('*ta-an*'), i, iṇī, i, seeking or desiring another's welfare or advantage. — *Hitāvalī* ('*ta-av*'), f. a particular plant (= *angūra-kushthaka*). — *Hitāhita* ('*ta-ah*'), as, ā, am, good and evil, beneficial and disadvantageous. — *Hitecchā* ('*ta-id*'), f. well-wishing, good-will, good wishes. — *Hitaishin* ('*ta-ek*'), i, iṇī, i, wishing well, desiring another's welfare, kindly disposed, benevolent. — *Hitokti* ('*ta-uk*'), is, f. kind or good advice, salutary instruction, friendly language. — *Hitopadesa* ('*ta-up*'), as, m. friendly

advice, salutary instruction; N. of a celebrated and very popular collection of stories and fables (supposed to be narrated by a Brāhman named Vishnu-sārman to some young princes, and intermixed with many admirable didactic sentences and moral precepts extracted from various sources, the whole being chiefly founded on the Pañcā-tantra, q. v.: the stories illustrate four principal subjects, divided into four books, viz. 1. Mitra-lābha, 'the acquisition of friends'; 2. Suhṛd-bheda, 'the separation of friends'; 3. Vighraha, 'war'; 4. Sandhi, 'peace'; they have been translated into nearly all the languages of Asia and Europe, and have served as the substance of many similar collections, such as the Anvārī Suhailī, Khirad-afroz, Pilpay's Fables, &c.); N. of a work on medicine; of another work on medicine by Sambhū-nātha, (also called Vaidyaka-sāra-saṅgraha). — *Hitopadeshī* ('*ta-up*'), tā, m. a friendly instructor, kind adviser.

Hitaka, as, m. a child, the young of any animal, a pupil, &c. (= *śiṣu*, according to Śabda-k.).

3. *hitvā*, ind. (for 2. see p. 1171, col. 1), having put or placed, having made, &c.

हिनाल *hintāla*, as, m. (connected with *tāla*, q. v.), the marshy date tree, a species of palm, Phoenix or Elate Paludosa.

हिन्दु *hindu*, us, m. (fr. the Persian هندو), a Hindu (more properly Hindū). — *Hindu-dharma*, as, m. the Hindū religion. — *Hindu-sthāna*, am, n. the country of the Hindūs, Hindūstān (properly restricted to the upper provinces between Benares and the river Śutlej).

हिन्दोल *hindola*, as, m. a swing, swinging cradle or hammock; an ornamental swing or litter in which figures of Kṛishṇa are carried about during the Swing-festival in the light half of the month Śrāvaṇa; one of the six Rāgas or personified musical modes, (see *rāga*, p. 837).

Hindolaka, as, m. a swing; a cradle.

Hindolaya, Nom. P. *hindolayati*, &c., to swing, rock about.

Hindolā, f. a swing (= *hindola* above).

हिन्व *hinva* (connected with rt. 2. *hi*; cf. rt. *dhinv*), cl. 1. P. *hinvati*, *jihinva*, *hinvitum*, to satisfy, please, exhilarate.

हिनवान *hinvāna*. See under rt. 2. *hi*.

हिबुक *hibuka*, am, n. (= *ὑποχείων*), epithet of the fourth Lagna or astrological sign, fourth house (= *pātāla*, p. 563).

हिम *hima*, as, ā, am (according to Uṇādi-s. I. 146. fr. *hi* substituted for rt. 1. *han*; according to others from a lost rt. *hyam*), cold, frigid, frosty, icy, dewy, any cold substance; (as), m. the cold season, cold, winter (= *hemanata*, p. 1173); the moon; the Himālaya mountain; the sandal tree; camphor; (ā), f. the cold season, winter; a year (Ved.); small cardamoms; a variety of the fragrant grass *Cyperus* (= *bhadra-mustā*, *nāgara-mustā*); a kind of plant (= *prickā*); a kind of grass (= *caṇikā*); the fragrant drug and perfume *Repuṇkā*; (am), n. frost, hoar-frost, ice, snow, dew, cold, coldness, coolness, (in Rīg-veda X. 37. 10. *himā*, inst. c. = *śaitanya*, and thought by some to come from a monosyllabic form *him*); night, (in Naigh. I. 7. *himā*, inst. c. is enumerated among the *rātri-nāmāni*; cf. *himyā* under *himya*); sandal-wood; another fragrant wood (of cooling properties, = *padma-kāshṭha*); fresh butter; tin; a pearl; a lotus; [cf. Zend *zāo*, *zīm*, *zima*, 'winter'; Gr. *χι-ών* (*χίονος*), *δύσ-χιμος*, *χέ-μα*, *χέμαξ*, *χέμαίνας*, *χέμεθλο-ν*, *χέμων*, *χέμερον*; Lat. *hiem-s*, *hibernus* (for *himer-nus*); Slav. *zima*, 'winter'; Lith. *zema*, *zemini-s*; Hib. *geimhre*, *geimhrith*, *geimhreach*, 'winter'; gamh, 'winter, cold.']; — *Hima-kara*, as, i, am, causing or producing cold, frigorific, cold; (as), m. the moon; camphor. — *Hima-kūṭa*, as, m. 'cold-

summit,' the winter season. — *Hima-garbha*, as, ā, am, laden with snow. — *Hima-giri*, is, m. the Himālaya mountain. — *Hima-gu*, us, m. 'cold-rayed,' epithet of the moon; [cf. *śita-gu*]. — *Hima-gaurā*, as, ā, am, white as snow. — *Hima-ja*, as, ā, am, produced by cold; born or produced in the Himālaya mountain; (as), m. the mountain Maināka; (ā), f. 'daughter of Himālaya,' the plant called Zedoary; another plant (= *kshīrīṇī*); Pārvatī. — *Hima-jhātī*, is, f. (*jhātī* for *jhātī*, see rt. *jhāt*), 'intermixture of cold dew,' hoar-frost, mist, fog; [cf. *ku-jhātī*]. — *Hima-jvara*, as, m. fever with cold paroxysms, ague. — *Hima-taila*, am, n. a kind of camphor ointment. — *Hima-didhiti*, is, m. 'having cool rays,' the moon. — *Hima-dugdha*, f. 'having cool juice,' a kind of milky plant or tree (= *kshīrīṇī*). — *Hima-durdina*, am, n. cold and bad weather, frosty or snowy weather, wintry weather. — *Hima-dyuti*, is, m. 'having cool radiance,' the moon. — *Hima-druma*, as, m. a sort of large Nimba tree. — *Hima-druha*, -*dhruk*, m. 'dew-dispeller,' the sun. — *Hima-dhātū*, us, m. 'having cold minerals,' the Himālaya mountain. — *Hima-dhvasta*, as, ā, am, withered by cold, frost-bitten, frost-nipt (as a lotus &c.). — *Hima-nirmukta*, as, ā, am, freed from frost. — *Hima-prastha*, as, m. 'having snowy table-land,' the Himālaya mountain. — *Hima-bāluka*, as, ā, m. f. camphor. — *Hima-bhās*, is, m. 'having cool lustre,' epithet of the moon. — *Hima-raśmi*, is, m. 'having cool rays,' the moon. — *Himaraśni-ja*, as, m. 'born from the moon,' epithet of the planet Budha or Mercury. — *Himartu* ('*ma-ritu*'), us, m. the cold season. — *Hima-rat*, ān, atī, at, having frost or snow, snowy, frosty, icy, freezing, snow-clad; (ān), m. the Himālaya mountain or the Himālaya personified, (see *himālaya*). — *Himavata*, at the end of a comp. = *hima-rat* above. — *Himavat-kukshi*, is, m. a valley of the Himālaya. — *Himavat-khaṇḍa*, N. of a book of the Skanda-Purāṇa. — *Himavat-prabhava*, as, ā, am, springing from or belonging to the Himālaya mountain. — *Himavat-suta*, as, m. 'son of the Himālaya,' the mountain Maināka; (ā), f. the Ganges; Pārvatī. — *Himavad-giri*, is, m. a snowy mountain. — *Himavad-giri-saṃśraya*, as, m. 'taking refuge in the Himālaya mountain,' epithet of Siva. — *Hima-viddha*, as, ā, am, 'frost-pierced,' penetrated with frost (as the west wind in the cold season). — *Hima-sarkarā*, f. a kind of sugar (= *yāvanāli*). — *Hima-sītala*, as, ā, am, very cold or frosty, freezing. — *Hima-sūci-bhasma-bhūshita*, as, ā, am, adorned with ashes white as snow. — *Hima-saila*, as, m. a snowy mountain, the Himālaya. — *Himasāila-jā*, f. 'daughter of Himālaya,' the goddess Durgā or Pārvatī. — *Hima-sratha*, as, m. 'shedding cold,' the moon. — *Hima-saṃphati*, is, f. a mass of ice or snow. — *Hima-saras*, as, n. cold water. — *Hima-hāsa-kṛit*, t, m. 'causing loss of cold,' fire. — *Hima-hāsa*, as, m. 'winter-smiler,' the marshy date tree. — *Himāśu* ('*ma-āś*'), us, m. 'cool-rayed,' the moon; camphor. — *Himāśu-abhikhyā*, am, n. 'called after the moon,' silver. — *Himāgama* ('*ma-āg*'), as, m. 'approach of cold,' the cold season, winter. — *Himādrī* ('*ma-ad*'), is, m. a snowy range of mountains, the Himālaya mountain (sometimes personified). — *Himā-dri-jā*, f. 'daughter of Himālaya,' Pārvatī; a kind of plant or tree (= *kshīrīṇī*). — *Himādrī-tanayā*, f. 'daughter of Himālaya,' Durgā. — *Himādrī-tanayā-pati*, is, m. 'husband of the daughter of Himālaya,' Siva. — *Himānila* ('*ma-an*'), as, m. a cold or frosty wind. — *Himāṇḍa* ('*ma-aṇ*'), am, n. a lotus. — *Himābha* ('*ma-abha*'), as, ā, am, resembling cold, like snow or frost. — *Himāmbu* ('*ma-am*'), u, n. cold water. — *Himārāti* ('*ma-ar*'), is, m. 'enemy of cold,' fire; the sun; a kind of plant (= *śitraka*); another plant (= *araka*). — *Himārūpa* ('*ma-ar*'), as, ā, am, grey with frost. — *Himārta* ('*ma-ār*'), as, ā, am, pinched with cold, suffering from cold, chilled, frozen. — *Himārdita* ('*ma-ar*'), as, ā, am, pinched or pained by cold. — *Himālaya* ('*ma-āl*'), as, m. 'abode of snow,' the Himālaya range of

mountains (which bounds India on the north and separates it from Tartary, giving rise to the rivers Ganges and Indus, and containing the highest elevations in the world; in mythology personified as the husband of Menā or Menākā, by whom he had a son called Maināka, who is also a personified mountain; he was moreover the father of Durgā or Umā, who became incarnate as Pārvatī, 'daughter of the Mountain,' to captivate Śiva and withdraw him from a severe penance he had undertaken to perform in the region of Himālaya; the personified Mountain is also represented as the father of Gaṅgā, who, as the personified Ganges, is generally regarded as his eldest daughter, though sometimes identified with Pārvatī); the white Khadira tree; (*ā*), f. a kind of plant (= *bhūmy-āmalakī*). — *Himālaya-sutā*, f. 'daughter of Himālaya,' Umā or Pārvatī. — *Himā-vatī*, f. a kind of Sonia or moon-plant (= *svarna-kshirī*, q. v.). — *Himāśrayā* ('ma-ās'), f. 'depending on cold,' a kind of plant (= *svarna-jivanti*). — *Himāhva* ('ma-āh'), as, m. 'called after ice,' camphor. — *Himāhvaya* ('ma-āh'), as, m. 'called after ice,' camphor; (*am*), n. a lotus. — *Himottarā* ('ma-ut'), f. 'following on cold,' the tawny grape. — *Himotpanna* ('ma-ut'), as, ā, am, produced by cold; (*ā*), f. a kind of sugar (= *yāvanāli*). — *Himodbhava* ('ma-ut'), f. 'cold-produced,' the plant called Zedoary (= *saṭī*). — *Himosra* ('ma-us'), as, m. 'cool-rayed,' epithet of the moon.

Himaka, as, m. a kind of tree (= *vi-kankata*); N. of a prince or chief of Kāśmīra.

Himavala, am, n. (also read *hemavala*), a pearl.

Himā, f. See under *hima*, p. 1172.

Himāni, f. great frost, a mass of snow, collection of ice and snow (= *hima-samhātī*), snow-drift; a kind of sugar (= *yāvanāli*). — *Himāni-viśada*, as, ā, am, white as a snow-drift.

Himikā, f. hoar-frost, cold dew.

Himelu, us, us, u, chilly, suffering from cold, frozen.

Himna, as, m. (see *i. heman* and *hemnā* below), the planet Mercury.

Himya, as, ā, am, frosty, snowy, icy, dewy, cold, frigid, (in Rīg-veda I. 34. 1. *himyā*, 'with the night,' is explained by Śāy. as = *hima-yuktayā rātryā*, 'with the frosty night.')

i. heman, ā, m. (according to Śabda-k. also a neut.), winter; cold, the cold season; the planet Mercury, (see *hima-raśmi* below).

Hemanta, as, am, m. n. winter, the cold season (comprising the two months Agra-hāyana and Pausa, i. e. from middle of November to middle of January).

Hemanta-nātha, as, m. 'lord of winter,' the wood-apple tree (= *kapitha*).

Hemanti, f. the winter season, cold season.

Hemavala, am, n. a pearl (= *himavala*).

Hemnā, m. (according to Śabda-k.) the planet Mercury.

हिरङ्ग *hirangu*, us, m., N. of Rāhu (the personified ascending node).

हिरण *hiraṇa*, am, n. (connected with *hiri*, *i. hari*, *harit*, q. v. v.); but see etymology given for *hiraṇya* below), gold; semen; a cowry.

Hiraṇin, *i*, *inī*, *i*, Ved. golden, (Śāy. = *hiraṇya-vat*).

Hiraṇ-maya, as, ī, am (*hiraṇ* for *hiraṇa*), made of gold, golden; (*as*), m. epithet of Brahmā, (see *hiraṇya-garbha*); (*am*), n. one of the nine Varshas or divisions of the continent (said to be between the mountainous ranges Sveta and Śringavat; see *varsha*, *sveta*). — *Hiraṇ-vat*, ān, m., N. of a son of Agnidhira (king of Sveta-dvīpa). — *Hiraṇ-vatī*, f., N. of a river.

Hiranya, am, n. (according to Uṇādi-s. V. 44. fr. rt. *hary* with substitution of *hira*), gold (crude bullion or wrought); any vessel made of gold (e. g. a golden spoon, Manu II. 29); a golden ornament (Ved.); any precious metal, silver (crude or wrought); wealth, property; substance, imperishable matter;

semen virile; a particular measure; a cowry; the Datura or thorn-apple; (*ā*), f. one of the seven tongues of fire. — *Hiranya-kaksha*, as, ā, am, wearing a golden girdle. — *Hiranya-kacāodbhava* ('ca-ud'), as, m. epithet of Śiva. — *Hiranya-kaśipu*, us, m. 'clothed in gold,' N. of a king of the Daityas celebrated for his blasphemous impiety, (he was son of Kaśyapa and Diti, and had obtained a boon from Brahmā that he should not be slain by either god or man or animal; hence he became so powerful that he usurped the sovereignty of the three worlds, and appropriated the sacrifices made to the gods who were compelled by him to fly from their seats in heaven; when, however, his pious son Prahlāda praised Viṣṇu, the Daitya exerted all his power in vain to destroy the boy, and Viṣṇu himself appeared out of a pillar [which had been blasphemously struck by the father, saying, 'Is the deity here?'] in the form Nara-siṃha, 'half man, half lion,' and tore Hiranya-kaśipu to pieces; this was Viṣṇu's fourth Avatāra; see *pra-lāda*, *nara-siṃha*, *viṣṇu*). — *Hiranya-kaśipu-han*, hā, m. 'slayer of Hiranya-kaśipu,' Viṣṇu. — *Hiranya-kāmadhenu*, us, f. 'a golden cow of plenty,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tuḷā-purusha*). — *Hiranya-keśin*, ī, m., N. of the author of certain Kalpa-sūtras. — *Hiranyakeśi-sūtra*, am, n. the Kalpa-sūtras of Hiranya-keśin. — *Hiranya-keśya*, as, ā, am, Ved. golden-haired, having golden manes (said of the two horses of Indra). — *Hiranyakosha*, as, m. wrought and unwrought gold and silver. — *Hiranyagarbha*, as, m., N. of Brahmā (so called as born from a golden egg supposed to have been formed out of the seed deposited in the waters when they were produced as the first creation of the Self-existent; according to Manu I. 9. this seed became a golden egg, resplendent as the sun, in which the Self-existent Brahma was born as Brahmā, the creator of the worlds, i. e. according to Kullūka, as Hiranya-garbha, who is therefore regarded as a manifestation of the Paramātmā or supreme Soul; in Rīg-veda X. 121. it is said Hiranya-garbha arose in the beginning; he was the one lord of existing things; he established the earth and the sky, &c.). N. of the author of the hymn Rīg-veda X. 121 (having the patronymic Prājāpatya); N. of Viṣṇu; (in phil.) the soul invested by the Sūkshma-sāira or subtle body (= *sūtrātman*, *prāṇātman*); N. of a Linga. — *Hiranya-śakra*, as, ā, am, golden-wheeled. — *Hiranya-tvaç*, k, k, Ved. 'golden-skinned,' having a golden covering, coated with gold (said of a chariot). — *Hiranya-tvaç*, as, ā, am, having skin bright as gold. — *Hiranyada*, as, ā, am, yielding gold, granting gold; (*as*), m. the ocean; (*ā*), f. the earth. — *Hiranyadāt*, an, atī, at, Ved. having golden teeth. — *Hiranyadhanus*, us, m. 'golden-bowed,' N. of a king. — *Hiranyanābha*, as, m. 'having a golden navel,' the mountain Maināka; N. of a pupil of Jaimini and teacher of the Sāma-veda. — *Hiranya-nirṇij*, k, k, Ved. bright as gold. — *Hiranya-nemi*, īs, īs, ī, Ved. having golden wheels. — *Hiranya-paksha*, as, ā, am, Ved. golden-winged. — *Hiranya-pāni*, īs, īs, ī, Ved. golden-handed, golden-footed (said of the horses of the Maruts). — *Hiranyapāva*, as, ā, am, Ved. purifying with gold. — *Hiranyapinda*, as, m. Ved. a lump of gold. — *Hiranyapura*, am, n., N. of a town of the Asuras. — *Hiranyapeśas*, ās, ās, as, Ved. having golden lustre. — *Hiranyapraūga*, am, n., Ved. a golden fore-part of a chariot-pole, (Rīg-veda I. 35. 5.). — *Hiranyapratiparṇa*, as, ā, am, full of gold. — *Hiranyabāhu*, us, m. 'golden-armed,' epithet of Śiva; the river Soṇa, q. v. — *Hiranyarūpa*, as, ā, am, Ved. golden-shaped (said of Agni). — *Hiranyaretas*, ās, m. 'having golden seed,' epithet of Agni or fire; of the sun; of Śiva; a kind of plant or tree (= *śitraka*); N. of a son of Priya-vrata. — *Hiranyaroman*, ā, m. 'golden-haired,' N. of a Loka-pāla (son of Marīci); of a son of Parjanya (regent of the north). — *Hiranyavat*, ān, atī, at, abounding in gold; (*ān*), m.

epithet of Agni; (*atī*), f. a proper N. — *Hiranyavandhura*, as, ā, am, Ved. having a framework of gold (said of a chariot of Indra and Vāyu). — *Hiranyavarṇa*, as, ā, am, golden-coloured; (*ā*), f. a river, (in Naigh. I. 13. *hiraṇya-varṇāḥ* is enumerated among the *nadi-nāmāni*). — *Hiranyavartani*, īs, īs, ī, Ved. having a golden path. — *Hiranyavarma*, ā, m. 'having golden armour,' a proper N. — *Hiranyavāsimattama*, as, ā, am, Ved. most skilful wielder of the golden spear (said of Pūshan). — *Hiranyavāha*, as, m. 'bearing gold,' the river Soṇa, q. v.; epithet of Śiva. — *Hiranyavid*, t, t, t, Ved. 'knowing gold,' possessing or granting gold. — *Hiranyavindu*, us, m. fire. — *Hiranyasamyā*, as, ā, am, Ved. having a golden *samyā* or yoke. — *Hiranyasandṛis*, k, k, k, Ved. resembling gold, shining like gold. — *Hiranyastūpa*, as, m., N. of an Āṅgīrasa (author of Rīg-veda I. 31-35, IX. 4, 69; Arctat Haitanyastūpa is the author of Rīg-veda X. 149); (*ās*), m. pl., N. of a family. — *Hiranyahasta*, as, m., Ved. 'golden-handed,' epithet of Savitṛi; N. of a son of Vadhri-mati. — *Hiranyāksha* ('ya-ak'), as, m. 'golden-eyed,' N. of a celebrated Daitya, twin brother of Hiranya-kaśipu, q. v., (he was killed by Viṣṇu, in his third Avatāra, in the form of a Varāha or boar; like his brother, Hiranya-kaśipu, he had obtained a boon from Brahmā, so that no animal, except a boar, which he had omitted to mention, could hurt him; he then became very insolent and seized upon the earth, which he carried with him into the depths of the ocean, where it must have perished had not Viṣṇu become incarnate as a boar [the symbol of great strength], and having dived into the abyss, destroyed the Daitya and lifted up the recovered earth on the point of his tusks); epithet of Savitṛi (Ved.); N. of a Muni; of a place; (*ās*), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra). — *Hiranyāṅga* ('ya-aṅ'), as, m., N. of a Muni; (*ās*), m. pl., N. of a family. — *Hiranyābhīṣu* ('ya-abh'), us, us, u, Ved. having golden reins. — *Hiranyāśva* ('ya-aś'), as, m. 'a golden horse,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tuḷā-purusha*). — *Hiranyāśva-ratha*, as, m. 'golden-horsed-chariot,' one of the sixteen Mahā-dānas, (see above).

Hiranyaka, as, m., a proper N.

Hiranyaya, as, ī, am, golden, (in Rīg-veda VIII.

78, 2. *hiraṇyayā* = *hiraṇyayāni*).

Hiranyayā, f., Ved. desire for gold.

Hiranyayu, us, us, u, Ved. fond of gold or treasures.

Hiranyava, as, m. a divine treasure, the property of the gods (= *deva-sva*).

हिरापर *hirādhara*, as, m. a proper N.

हिरि *hiri* (see rt. 2. *hri*), apparently a Vedic form of *hari*, q. v. — *Hiri-sipra*, as, m., Ved. epithet of Agni, (explained by Śāy. as *haraya-sīla-hanu*, 'one whose jaws carry away or seize,' or *diptoshniṣa*, 'having a flaming head-dress,' Rīg-veda II. 2, 5; cf. *hrīni*). — *Hiri-smaśru*, us, m., Ved. 'golden-bearded,' epithet of Agni.

Hirimat, (in Rīg-veda X. 105, 6. according to Śāy. *hirimān* = *haritāśvaḥ* or *harita-varṇaḥ*).

Hirimaśa, (in Rīg-veda X. 105, 6. according to Śāy. *hirimaśaḥ* = *harita-smaśruḥ* or *prishodarah*).

हिरुक *hiruk*, ind. concealed, hidden, (in Rīg-veda I. 164, 32. = *antur-hita*, and in Naigh. III. 25. enumerated among the *nirṇīṭāntarhita-nāmadheyāni*); without, except; in the midst of, amongst; near; below.

हिल *hil* (connected with rt. *hel*, q. v.), cl. 6. P. *hilati*, *jihela*, &c., to sport amorously, dally, wanton, express amorous inclination.

Hila-moči, īs, or *hila-moči* or *hila-moçikā*, f. the pot-herb Hingstha Repens.

हिलिसमुद्र hili-samudra, N. of a place.

हिल्ल hilla, as, m. a kind of bird (= śarāri).

हिल्लोल hillola, as, m. (connected with *hindola*, q. v.), a wave, surge; a whim; a particular form of sexual union; one of the Rāgas or personified musical modes, (for *hindola*, q. v.)

Hillolaya, Nom. P. hillolayati, &c., to swing or rock or roll about (= *hindolaya*).

हिल्लाल hillaḷā, ās, f. pl., N. of five small stars in the head of the Nakṣatra Mṛiga-śiras; [cf. *ilvalās*.]

हिष्क hishk, a various reading for rts. *hikk*, *kishk*.

हिहि hihi, ind. = *hihi*, q. v.; [cf. *hi* below.]

ही hi, ind. [cf. *hih*], an exclamation or interjection of surprise (ah! ah!); of fatigue or despondence or sorrow (ah! alas!); (said to be also used in giving a reason or cause, and equivalent to 'therefore,' 'so,' 'for,' 'because,' = 2. *hi*, q. v.)

हीत hita, as, ā, am, Ved. = *hita* (accorded to some).

हीन hina. See p. 1170, col. 1.

हीनाल hintāla, as, m. = *hintāla*, the marshy date tree.

हीर hira, as, m. (connected with *hāra*), Indra's thunderbolt, a thunderbolt; a diamond, (see *vajra*); a snake; a necklace; a lion; N. of Śiva; of the father of Harsha, q. v.; (*ā*), f. a sort of cockroach; an ant; N. of the goddess Lakṣmī; of the wife of Darpa-nārāyaṇa; a kind of plant, = *kāsmari*; (*am*), n. a thunderbolt; a diamond. — *Hira-bhaṭṭa*, as, m. a proper N. — *Hirāṅga* (= *ra-an*), as, m. 'diamond-bodied,' Indra's thunderbolt.

Hiraka, as, m. the diamond (supposed to be presided over by Sukra or Venus).

हील hila, am, n. (perhaps connected with rt. *hil*), semen virile.

Hiluka, am, n. a kind of rum or spirit distilled from molasses.

होकित hīṭita. See rt. *hel*.

हीही hihi, ind. (*hi*, q. v., repeated), ah, hal hee, hee! (or similar sounds made in laughing or giggling).

हु hu (probably connected with rt. 1. *dhū* = *Gr. θῦ*; in some forms identical with rt. *hve*), cl. 3. P. (Ved. also A.) *jūhoti* (1st du. *jūhuvā* or *jūhavas*, 3rd pl. *jūhvati*); Impf. *ajūhot* (3rd pl. *ajūhavas*, 3rd pl. A. Ved. *ajūhvata*); Impv. *jūhotu* (2nd sing. *jūhudhi*, Ved. also *jūhodhi*, and 2nd pl. *jūhota*); Perf. *jūhāva* (identical in form with Perf. of rt. *hve*; 1st du. *jūhuviva*, or *jūhāvān-śākāra*, *hoshyati*, *ahaushit*, *hotum*, to offer or present (an oblation [acc.], especially with fire or to fire), make an offering to or in honour of any deity (sometimes with acc. of the deity honoured, e. g. *pāvakaṃ* or *agnīm jūhudhi*, 'make oblations to fire,' but often with dat., e. g. *Somam Indrāya hu*, 'to offer Soma to Indra'); to pour or cast clarified butter &c. (acc.) into the sacred fire (loc.); to offer up anything, worship or honour with offerings or oblations; to sacrifice, perform a sacrifice; to accept or appropriate an oblation, (Sāy. = *svī-kṛi*, Rīg-veda I. 75, 1); to eat, (according to Vopa-deva X. 1. *adane*): Pass. *hūyate* (identical in form with Pass. of rt. *hve*), Aor. *ahūvi*, to be offered (as an oblation &c.); to be poured forth (in oblation, as clarified butter &c.), to be sacrificed: Caus. *hāvayati*, -*yitum*, Aor. *ajūharat*, to cause to offer oblations, make to sacrifice, cause to honour with oblations: Desid. *jūhishati*: Intens. *jūhūyate*, *jūhāviti*, *jūhoti*; [cf. Gr. *χέ-ω* (*χέ-ω*), *χέ-μα*, *χέ-μα*, *χέ-*

σι-ς, *χο-ή*, *χο-ο-ς*, *χυ-μό-ς*, *χυ-λό-ς*, *χέ-τρα*; Lat. *fo-n(t)-s*, *fu-ti-s*, *co-fu-ti-o*, *re-fu-to*, *con-fu-to*, *fu-nd-o*, *fū-ti-li-s*; Goth. *giu-t-a*; Angl. Sax. *geotan*.] *Jūhvāt*, at, ati, at. See p. 350, col. 1.

Jūhvāna, as, ā, am, sacrificing, offering, presenting; accepting (an offering, Ved.).

1. *huta*, as, ā, am (for 2. see under rt. *hve*), offered with fire, poured forth (as clarified butter in the sacred fire), burnt as an oblation, sacrificed; one to whom an oblation is offered; (*as*), m. epithet of Śiva; (*am*), n. an oblation, offering, sacrifice. — *Huta-jāavedas*, ās, ās, as, one who has made an oblation to fire. — *Hutabhuk-priyā*, f. 'dear to Agni,' the wife of Agni. — *Huta-bhūy*, k, m. 'oblation-eater,' Agni or fire; epithet of a particular star. — *Huta-rāva*, as, m. 'oblation-bearer,' Agni or fire. — *Huta-samvikta*, as, ā, am, (according to some) one who has sacrificed all his individuality or blended his own will with the Universal Soul. — *Huta-homa*, as, m. a Brāhman who has offered an oblation; (*am*), u. an offered oblation, burnt-offering. — *Hutāgnī* (= *ta-ag*), is, m. fire with which an oblation is made, sacrificial fire. — *Hutāśa* (= *ta-āśa*), as, m. 'eating the oblation,' fire or its deity Agni; fear, alarm, apprehension (= *bhaya*, according to Śabda-k.; perhaps fr. *huta* + *a*. *ā-śa*, but this sense is doubtless modern). — *Hutāśana* (= *ta-aś*), as, m. 'oblation-eating,' fire or its deity; epithet of Śiva. — *Hutāśana-vat*, ān, ati, at, bearing or holding consecrated fire (said of an altar &c.). — *Hutāśana-sahāya*, as, m. epithet of Śiva. — *Hutāhuti* (= *ta-āh*), is, is, i, having an oblation just offered.

1. *huti*, is, f. (for 2. see under rt. *hve*), offering oblations.

Hutvā, ind. having offered (as an oblation &c.).

1. *hūyamāna*, as, ā, am (for 2. see under rt. *hve*, p. 1180), being offered in oblation.

हुकार hun-kāra, hun-kṛita. See below.

हुद् huḍ, cl. 6. P. *huḍati*, &c., to collect, accumulate, heap together (= rt. *hūḍ*); to dive, sink, be submerged; cl. 1. P. *hoḍati*, &c., to go (= rts. *hoḍ*, *hūḍ*).

Huḍa, as, m. a ram [cf. *sa-huḍa*, *huḍa*]; a kind of fence or bulwark, a bastion, tower; a bar or iron stake for keeping out thieves; a club, iron club; (according to some) a place for voiding excrement.

Huḍu, us, m. a ram.

हुडुक्कु huḍukka, as, m. a kind of bird, Gallinula Madraspatana (= *dātūyha*); a drunken man; a small hourglass-shaped drum; a stick or staff bound with iron; the bar or bolt of a door.

Huḍḍuka, another reading for *huḍukka* above.

हुडुत huḍut, t, n. (according to Śabda-k.) the noise of a bull (= *vṛiṣa-sabda*).

हुडुञ्ज huḍuñja, as, m. a thunder-clap, (according to Śabda-k. = *bhrashta-cīṇa*.)

हुगड् huḡḍ, cl. 1. A. *huḡḍate*, &c., to collect, accumulate; to select, choose, take, accept (= rt. *bhūḡḍ*, q. v.).

Huḡḍa, as, m. a tiger; a village hog; a block-head; a demon, imp; a ram.

हुगड्का huḡḍikā, f. (Pers. هندی), a bill of exchange, bond; assignment, order (given for the maintenance of soldiers).

Huḡḍi, f. = *huḡḍikā* above.

हुम् hum, ind. (cf. *hūm*; an imitative sound used as a particle) expressive of remembrance, doubt, interrogation, assent, anger, aversion, reproach, fear, (see *hūm*); a mystical syllable occurring frequently in spells and incantations; (in Vedic ritual) a sacrificial exclamation used immediately before the singing of the Pra-stāva or prelude as well as during the chanting of the Prati-hāra or response. — *Hun-kāra*, as, m. the word or sound *hum*, making the sound *hum*, uttering a menacing sound; the grunting or roaring of a boar; any roaring, bellowing;

the noise or twang (of a bow). — *Hunkāra-garbha*, as, ā, am, filled with groaning or menacing sounds. — *Hunkāra-tirtha*, am, n., N. of a Tirtha. — *Hun-kṛita*, as, ā, am, uttered with a mystical sound, pronounced as an incantation; roared; (*am*), n. an incantation; the roar or grunt of a wild boar; the roar (of thunder); any roar. — *Hun-kṛiti*, is, f. = *hun-kāra* above. — *Hum-phāḍ-anta*, ās, m. pl., scil. *mantrāḥ*, incantations ending in the mystical words *hum* and *phaṭ*.

हुर्छ hurc̥h (developed out of rt. *hṛi*, q. v.; cf. *ričh*, fr. rt. *ri*), cl. 1. P. *hūrchatī*, *jūhūrcha*, *hūrchitum*, to be crooked, go crookedly; to be crooked or dishonest in conduct, deceive; [cf. Gr. *λοφός*; (probably) Lat. *quercus*, obliquis; Goth. *vraigs*.]

Hur, *hūr* (a Kvip formation fr. rt. *hūrch*; gen. sing. *huras*), one who goes crookedly, a deceiver, dishonest. — *Huras-ēt*, t, m. (according to Sāy. on Rīg-veda I. 42, 3. *huras* is from a Kvip formation, the final *ch* being dropped), a deceiver, thief, (in Naigh. III. 24. = *stena*, according to Sāy. = *kauṭilyasya* or *kauṭilyena sañcētri*, a collector of crookedness or one who collects crookedly.)

Hūrchana, am, n. the act of going crookedly, crookedness, craft, dishonesty, cunning.

Hūrchita, as, ā, am, gone crookedly; deceived.

Hūrṇa, as, ā, am, = *hūrchita* above.

हुल hul, cl. 1. P. *holati*, &c., to go; to cover, conceal; to kill.

हुलहली hulahlī, f. inarticulate sounds made by women on joyful occasions (= *mukha-gaṇṭhā*, a sort of Ululatus, though expressive of happiness).

हुवान huvāna. See under rt. *hve*.

हुष्कपुर hushka-pura, am, n., N. of a town.

हुहु huhu, us, or *huhū*, ūs, m. (probably from an anomalous Intens. of rt. *hve*), a kind of Gandharva.

हू hū, ind. an interjection of calling; of contempt; of pride; of grief, (oh! ah! alas! &c.) — *Hū-rava*, as, m. 'making the sound Hū,' a jackal.

हुकार hun-kāra, &c. See under *hūm*.

हुङ्गरस्थान hūngara-sthāna, N. of a place (probably Hungary).

हुड huḍ [cf. rts. *krud*, *huḍ*, *hoḍ*, *hauḍ*, *hraud*], cl. 1. P. (according to Vopa-deva also A.) *hūḍati* (-te), *jūhūda*, &c., *hūḍitum*, to go, move.

हुण hūṇa, as, m. a barbarian, Hun; N. of a district; (*ās*), m. pl., N. of a people (living in Bhārata-varsha).

हुत hūta, hūti, &c. See under rt. *hve*.

हुन hūna, as, m., N. of a certain barbarous race (perhaps the Huns); a kind of gold coin current in the kingdom of Mādra, (commonly called a pagoda and worth about eight shillings.)

हम् hūm, ind. (cf. *om*, *hum*, an imitative sound used as a particle) expressive of doubt or consideration (equivalent to *humph*! *umph*! &c.); of interrogation (hey? indeed? ch?); of assent (yes, aye, well, exactly, so be it; see *om*, p. 189); of anger, menace, aversion, repulse (avaunt! away! begone! tush! forbear! be silent! hush!); of reproach, contempt (fie! shame!); of fear (ah! oh!); a magical or mystical monosyllable, (see *hūm*). — *Hūn-kāra*, as, m. the word or sound *hūm* (uttered disrespectfully or menacingly); uttering the sound *hūm*; roaring, grunting. — *Hūn-kṛiti*, is, f. making the sound *hūm*; grunting, groaning; a sound made in sleeping; disrespect, insult.

हृयमान *hūyamāna*. See p. 1174, col. 2.

हृव *hū-rava*. See under *hū*.

हृर्छन *hūr̥chana*, *hūr̥chita*. See p. 1174.

हुहु *hūhu*, *us*, or *hūhū*, *ūs*, *m.* = *huhu*, *q.v.*

हृ 1. *hṛi* (evolved out of *rt. bhṛi*, which in Ved. often has the sense of *rt. 1. hṛi*), cl. 1. P. A. *harati*, *-te*, (Ved. *bharati*), *jāhāra*, *jāhre*, (Ved. *jāhāra*, *jāhre*), *harishyati*, *-te*, *ahār̥shat*, *ahṛita*, (Ved. also cl. 2. Pres. 1st sing. P. *harmi*, also cl. 3. P. *jiharti*), in *Satapatha-Brahmaṇa* X. 4. 3, 9, there is a form *harāsai*, 'thou may'st have seized'), *hartum*, to bring, convey, carry, fetch; to carry away, carry off, take away, take off, seize, take hold of, extricate; to rob, plunder, steal; to strip off, spoil, despoil, remove, deprive of; to take, acquire, gain, obtain, hold; to captivate, charm; to accept, receive, inherit; to throw, cast (an arrow &c.); to offer: Pass. *hṛiyate*, Aor. *ahāri*, to be taken or seized, &c.: Caus. *harayati*, *-te*, *-yitum*, Aor. *ajiharat*, *-ta*, to cause to bring or carry or seize with acc. and inst. or with a double acc.), cause to take or take hold of; to give, give away; to permit to be carried off or plundered; to send: Desid. *jihār̥shati*, *-te*, to wish to take or carry off, wish to rob, &c.: Intens. *jehriyate*, *jarhariti*, *jarihāriti*, *jarihāriti*, *jarihāriti*, *jarihāriti*, *jarihāriti*; [cf. Zend *car*; Gr. *χέρει*, *εὐ-χέρ-ης*, *χέρ-ης*, *χράομαι*, *κίχρημι*, (according to some also perhaps) *αἶρω*, *αἰρέω* (for *χαίρω*), *ἀγείρω*; Old Lat. *hirs*; Lat. *heru-s*, *hera*, *her-c(d)-s*, (perhaps also) *co-hors*, (according to some also perhaps) *gero*; Goth. *geiro*, *gairon*, *gairnjan*; Angl. Sax. *georu*, *geornian*; Eng. *year*.]

Hara, *as*, *ā* or *i*, *am*, bringing, conveying, carrying, taking, seizing; captivating; removing, taking away, depriving of; dividing; (*as*), m. the act of carrying, taking, seizing; a seizer; N. of *Siva*; of *Agni*; of one of the eleven *Rudras*; an ass; (in arithmetic) a divisor; the denominator of a fraction, division; [cf. Lat. *hæres*]. — *Hara-gauri*, f. one of the forms of *Siva* or of *Siva* and *Pārvatī* conjoined (= *ardha-nārīśa*). — *Hara-ēṣṭāropaya* (*°pa-āṛ*), *am*, n., N. of a *Nāṭika* or drama. — *Hara-ēṣṭā-maṇi*, *is*, m. 'Siva's crest-gem', the moon. — *Hara-jit*, *t*, m. a proper N. — *Hara-tejas*, *as*, n. *Siva's* energy; quicksilver. — *Hara-datta*, *as*, m., N. of the author of the *Paṇḍita-māhārjī*; of the *Mitāksharā* commentary. — *Haradattācārya* (*°ta-āc*), *as*, m. a proper N. — *Hara-dāsa*, *as*, m. a proper N. — *Hara-netra*, *am*, n. *Siva's* eye; the number three. — *Hara-rūpa*, *as*, m. 'having the form of *Hara*', *Siva*. — *Hara-vīja*, *am*, n. 'Siva's seed', quicksilver. — *Hara-sekharā*, f. 'Siva's crest', the Ganges. — *Hara-siṅha*, *as*, m., N. of a king. — *Harādri* (*°ra-ād*), *is*, m. 'Siva's mountain', the mountain *Kailāsa* (fabled as the favourite resort of *Siva*).

Haraka, *as*, m. a conveyer, taker; a seizer; N. of *Siva*; a thief, rogue, cheat; (in arithmetic) a divisor; division; a reflecting or judicious person (according to some).

Harana, *as*, m. 'the taker', the hand; (*am*), n. the act of taking, accepting, receiving; seizing, carrying off or away, removing; stealing; withholding, annulling, disregarding; a nuptial present (= *yau-taka*); a gift to a student at his initiation; the arm; semen virile; gold; a shell, cowry (= *kā-parda*); boiling water; (in arithmetic) dividing, division.

Haraniya, *as*, *ā*, *am*, to be taken or accepted, acceptable; to be taken away or seized; to be divided.

Harat, *an*, *antī*, *at*, conveying, taking away, seizing, &c.

Harayāna, *as*, m. (according to some) a proper N., (according to *Nirukta* V. 15. = *haramāna-yāna*; according to *Sāy.* on *Rig-veda* VIII. 25, 22. = *satru-jīvitaisvayādī-harāna-sīla-yāna*).

Haras, *as*, n., Ved. anger, (*Sāy.* = *krodha*; cf.

Naigh. II. 13); flame, heat, warmth, (enumerated among the *jvalato nāmadheyāni*, *Naigh.* I. 17); impetuosity, precipitation; day; water; blood; the world, (see *Nirukta* IV. 19.) — *Haras-rat*, *ān*, *atī*, *at*, Ved. impetuous, precipitate, (*Sāy.* = *vega-rat*); (*atī*), f., Ved. a river, (in *Naigh.* I. 13. *haras-ratyaḥ* is enumerated among the *nadī-nāmāni*.)

2. *hariman*, *ā*, m. (for 1. see p. 1167), time.

Harta, *as*, m. = *hartṛi* below.

Hartavya, *as*, *ā*, *am*, to be taken or accepted, to be seized, &c.

Hartṛi, *tā*, *trī*, *trī*, one who brings or conveys, one who takes or receives, a taker, receiver, seizer; a robber; taking up, absorbing; (*tā*), m. the sun (= *sūrya*).

1. *hāra*, *as*, *i*, *am*, taking, conveying, seizing, carrying off, who or what takes, &c.; (according to *Sabda-k.* fr. 1. *harī*), relating or belonging to *Hari* or *Vishnu* (= *hari-sambandhiya*); (*as*), m. the act of taking or conveying away, abstraction, seizing, removing, deprivation; loss, (*kāla-hāra*, loss of time, waste of time); a porter, carrier; war, battle; a string or garland of pearls, &c., a pearl-necklace, any necklace; (in prosody) a long syllable; (in arithmetic) a divisor, a denominator of a fraction; (*i*), f. a pearl.

— *Hāra-guṇikā*, f. the bead or pearl of a necklace.

— *Hāra-yashṭī*, *is*, f. a string of pearls, necklace.

— *Hāra-latā*, f. N. of a work. — *Hāra-hārā*, f. a kind of twiny grape. — *Hārāvālī* (*°ra-āv*), f. a string of pearls; N. of a lexicon by *Purushottama*.

2. *hāra*, Nom. P. *hārati*, &c., to act like a string of pearls, be like a necklace.

Hāraka, *as*, *ikā*, *am*, bringing; taking, seizing; (*as*), m. one who seizes or takes away, a plunderer, thief; a cheat, rogue; a gambler; a kind of prose composition; a particular science; the tree *Trophis Aspera*; (in arithmetic) a divisor; a string of pearls.

Hārāyishyat, *an*, *atī* or *antī*, *at*, about to convey or transmit.

Hārā, f. See *Vopa-deva* XXVI. 191.

Hāri, *is*, *is*, *i*, captivating, charming, pleasing, beautiful; (*iṣ*), f. defeat, discomfiture; losing a game (in gambling); a traveller's progeny (= *pathika-santāna*), a caravan.

2. *hārīta*, *as*, *ā*, *am* (for 1. *hārīta* see p. 1170, col. 2), made or allowed to be taken, caused to be taken away; presented, offered; suffered to be seized, made away with, lost, relinquished; captivated, fascinated.

1. *hārīn*, *i*, *inī*, *i*, taking, conveying, bringing, carrying away, seizing, robbing; obtaining, acquiring; a seizer, disturber (with gen., *Manu* XII. 28); captivating, charming, delighting; pleasant, agreeable.

2. *hārīn*, *i*, *inī*, *i*, having a necklace, possessing a necklace or garland of pearls. — *Hārī-karṇṭha*, *as*, *i*, *am*, having a necklace on the throat; (*as*), m. 'having a ring on the throat,' the *Kokila* or Indian cuckoo, *Koīl*.

Hārīyojana, *as*, m. (see *hari-yojana*), 'har-nesser of the *Hari* steeds,' *Indra*; a particular *Graha* or portion of an offering taken out of the *Āgrayana* libation.

Hārī, f. a pearl, (see *hāra* above.)

2. *hārīta*, *as*, m. (for 1. see p. 1170, col. 2), a thief, cheat, rogue; thieving, cheating, fraud, roguery.

Hārīya, *as*, *ā*, *am*, to be taken, to be taken away; (*as*), m. a serpent; the *Vibhitaka* tree; (in arithmetic) the dividend (= *bhājya*). — *Hārīya-pura*, *as*, m., N. of *Rāma*.

Hṛit, *t*, *t*, *t* (at the end of comps.), taking away, removing, carrying off, seizing, &c.

Hṛita, *as*, *ā*, *am*, taken, taken away, seized; captivated; accepted; (*am*), n. that which is taken; a portion, share. — *Hṛita-candra*, *as*, *ā*, *am*, having the moon taken away; destitute of moon, moonless. — *Hṛita-jñāna*, *as*, *ā*, *am*, bereft of knowledge, void of knowledge. — *Hṛita-dravya*, *as*, *ā*, *am*, stripped of everything, deprived of one's property. — *Hṛita-dhana*, *as*, *ā*, *am*, spoiled of wealth. — *Hṛita-prasāda*, *as*, *ā*, *am*, deprived of calmness.

— *Hṛita-mūnasa*, *as*, *ā*, *am*, deprived of mind, robbed of one's senses. — *Hṛita-rājya*, *as*, *ā*, *am*, stripped of a kingdom. — *Hṛita-vāsas*, *ās*, *ās*, *as*, whose dress is taken away, deprived of clothes. — *Hṛita-sarvasva*, *as*, *ā*, *am*, robbed or stripped of all personal property, entirely ruined. — *Hṛitā-dhikāra* (*°ta-adh*), *as*, *ā*, *am*, deprived of an office, turned out; deprived of one's right. — *Hṛitottara* (*°ta-ut*), *as*, *ā*, *am*, deprived of an answer, left without a reply. — *Hṛitottariya* (*°ta-ut*), *as*, *ā*, *am*, having the upper garments stripped off. — *Hṛitoraga* (*°ta-ur*), *as*, *ā*, *am*, deprived or devoid of snakes.

Hṛiti, *is*, f. taking away, seizure, robbing, robbery; destruction.

Hṛitvā, ind. having taken or seized, having accepted, &c.

Hṛiyamāna, *as*, *ā*, *am*, being taken or seized; being captivated or attracted.

हृ 2. *hṛi* or *hṛī* (referred in native lists to the Nom. *hṛīṇiya* below, technically called *hṛīṇin*, but connected with *rt. 1. hṛi*, *q.v.*, and perhaps better written *hṛī*), cl. 9. A. *hṛīṇīte*, &c., Ved. originally perhaps 'to be yellow' (cf. *harī*); to blush; to be ashamed, (*Sāy.* *lajjāyām*); to be angry (*roshāyām*), be displeased, (*Sāy.* *hṛīṇīte* = *kruṇḍyati*, *Rig-veda* VII. 86, 3; *hṛīṇīshc* = *kruḍhyasi*, *Rig-veda* VII. 104, 14.)

Hṛīṇāna, *as*, *ā*, *am*, Ved. angry, irate, displeased, (*Sāy.* = *hṛīṇiyamāna*, *Rig-veda* I. 25, 2.)

Hṛīṇi, *is*, m., Ved. anger (= *krodha*, *Naigh.* II. 13); flaming, (in *Naigh.* I. 17. enumerated among the *jvalato nāmadheyāni*.)

Hṛīṇiyā, f. = *hṛīṇiyā* below.

Hṛīṇiya, Nom. A. *hṛīṇiyate*, &c., to be angry; to be ashamed; [cf. Gr. *χολή*; Lat. *fel*, *bilis*; Old Germ. *galla*; Angl. Sax. *gealla*.]

Hṛīṇiyamāna, *as*, *ā*, *am*, Ved. being angry.

Hṛīṇiyā, f. censure, reproach; shame, bashfulness.

हृ *hṛid*, *t*, n. (abbreviated fr. *hard*, but

said by some to be connected with *rt. 1. hṛi*; it is defective in declension, being optionally substituted for *hṛidaya* in all cases except the first five inflections or Nom. sing. du. pl., Acc. sing. du.; it is said by some to be also masc.), the heart; the mind, (*hṛidy avelin*, 'one who has no knowledge or capacity of knowledge in the mind,' applied to animals), the soul, the faculty or seat of thought and feeling; the interior of the body, breast, chest, bosom; the interior or essence of anything; [cf. Gr. *κῆρ*, *κέρ*, *καρδ-ia*, *καρδ-iv*; Lat. *cor* (*cord-is*), dimin. *cor-culum*, *cordatus*, *vēcors*; Goth. *haurt*-o; Old Germ. *herza*; Mod. Germ. *Herz*; Angl. Sax. *heorte*; Eng. *heart*; Lith. *szird-is*; Slav. *srūd-ice*.] — *Hṛid-chaya*, *as*, *ā*, *am* (i.e. *hṛid* + *śaya*), lying or abiding in the heart; (*as*), m. 'heart-dweller,' epithet of *Kāma-deva* (god of love), love.

— *Hṛid-chaya-pīḍita*, *as*, *ā*, *am*, tormented by love, love-sick. — *Hṛid-chaya-vardhana*, *as*, *i*, *am*, augmenting love. — *Hṛid-chayavishā-śetana* (*°ya-āc*), *as*, *ā*, *am*, having a heart penetrated by love. — *Hṛid-chūla*, *am*, n. (i.e. *hṛid* + *śūla*), 'heart-pang,' any acute internal pain, pain in the chest. — *Hṛid-choka*, *as*, m. (i.e. *hṛid* + *śoka*), heart-ache; a pang. — *Hṛit-kampa*, *as*, m. heart-throb, tremor of the heart, palpitation. — *Hṛit-piṇḍa*, *am*, n. 'heart-mass,' the heart. — *Hṛit-stha*, *as*, *ā*, *am*, being in the heart, seated in the heart. — *Hṛit-sva*, *as*, *as*, *as*, Ved. throwing into the heart. — *Hṛidam-sani*, *is*, *is*, *i*, Ved. giving the heart; receiving the heart or essence of anything; receiving affection or kindness. — *Hṛid-āvarta*, *as*, m. a curl or lock of hair on a horse's chest. — *Hṛidi-sprīś*, *k*, *k*, *k*, 'touching or lying in the heart,' dear, beloved, cherished. — *Hṛid-gata*, *as*, *ā*, *am*, gone to the heart, seated in the heart or mind, come to mind, conceived, designed; cherished; (*am*), n. anything fixed in the mind, design, meaning, intent. — *Hṛid-gola*, *as*, m., N. of a mountainous district. — *Hṛidgolīya*, *as*, *ā*, *am*, belonging to the above

district; (*ās*), m. pl. the inhabitants of the Hrid-gola mountains. — *Hrid-graha*, *as*, m. 'heart-seizure,' spasm of the heart. — *Hrid-grantha*, *as*, n. (according to Sabda-k.) a heart-wound, heart-sore (= *hrid-vraṇa*). — *Hrid-deśa*, *as*, m. the region of the heart. — *Hrid-bheda-tantra*, *am*, n., N. of a Tantra work. — *Hrid-ruj*, *k*, f. 'heart-disease,' grief. — *Hrid-roga*, *as*, m. heart-disease, heart-ache, heart-burn; sorrow, grief, anguish; love; the zodiacal sign Aquarius. — *Hrid-roga-vairin*, *i*, m. 'hostile to heart-burn,' the tree *Pentaptera Arjuna*. — *Hrid-vantaka*, *as*, m. 'partitioning the heart or chest,' the stomach. — *Hrid-lāsa*, *as*, m. 'heart-sport,' hiccup; heart-disturbance, disquietude, grief. — *Hrid-lekha*, *as*, m. 'heart-impression,' knowledge, reasoning; 'heart-scratch,' heart-ache, heart-sorrow; (*ā*), f. disquietude, anxiety or regret for any absent object.

Hridaya, *am*, n. the mind, soul, seat or faculty of thought and feeling. (*capala-hridaya*, fickle-minded); affection, love; the heart; the interior of the body, breast, chest, bosom; the interior or centre or essence of anything; true or divine knowledge; the Veda; science; [cf. Gr. *καρδία*, &c.; Hib. *croí-dhe*, *cridhe*, 'the heart.']. — *Hridaya-kampa*, *as*, m. tremor or throb of the heart, palpitation. — *Hridaya-kampana*, *am*, n. throbbing of the heart; (*as*, *i*, *am*), heart-stirring, heart-agitating, causing the heart to throb (with indignation &c.). — *Hridaya-granthi*, *is*, m. 'heart-tie, heart-bond,' anything which binds the soul. — *Hridaya-grāhin*, *i*, *īnī*, *i*, heart-captivating, engaging the affection. — *Hridaya-gama*, *as*, *ā*, *am*, going to the heart, heart-stirring, thrilling, affecting, touching, moving, dear, beloved; (*am*), n. an apposite or appropriate speech. — *Hridaya-śaura*, *as*, m. a heart-robber, one who steals the heart or affections. — *Hridaya-śhid*, *t*, *i*, *t*, heart-breaking, heart-piercing, heart-rending. — *Hridaya-daurbalya*, *am*, n. weakness of heart, faintheartedness. — *Hridaya-raju*, (in geometry) a central line, the semidiameter of a circle in contact with the angles of a trapezium. — *Hridaya-lekha*, *as*, m. heart-impression, knowledge; 'heart-scratch,' heart-ache, anxiety, (see *Hrid-lekha*). — *Hridaya-vat*, *ān*, *ati*, *at*, having a heart, tender-hearted, kind, humane. — *Hridaya-vidh*, *t*, *t*, *t* (*vidh* for *vyadh*, see rt. 2. *vidh*), heart-piercing. — *Hridaya-vṛtti*, *is*, f. disposition or inclination of the heart. — *Hridaya-vedhin*, *i*, *tnī*, *i*, heart-piercing, piercing the vitals (said of an arrow). — *Hridaya-sūlya*, *am*, n. a dagger or arrow in the heart, wound in the heart. — *Hridaya-soka*, *as*, m. heart-sorrow, heart-ache, a pang of grief. — *Hridaya-śokana*, *as*, *i*, *am*, heart-withering. — *Hridaya-sannihita*, *as*, *ā*, *am*, placed or deposited in the heart, fixed or laid up in the mind. — *Hridaya-sammita*, *as*, *ā*, *am*, breast-high, as high as the breast. — *Hridaya-sāhi*, *is*, m. a proper N. — *Hridaya-stha*, *as*, *ā*, *am*, being in the heart, cherished in the heart. — *Hridaya-sthāna*, *am*, n. 'seat of the heart,' the breast, chest, bosom. — *Hridayātman* (*ya-āt*), *ā*, m. a heron. — *Hridayāmbuja* (*ya-āmb*), *as*, *ā*, *am*, Ved. having sickness of heart, heart-sickening. — *Hridayāmbuja* (*ya-āmb*), *am*, n. 'heart-lotus,' a lotus-like heart. — *Hridayāvidh* (*ya-āvd*), *t*, *t*, *t*, heart-piercing. — *Hridayeśa* (*ya-īśa*) or *hridayeśvara* (*ya-īś*), *as*, m. 'heart-lord,' a husband; (*ā*), f. 'heart-mistress,' a wife; a mistress. — *Hridayaṇḍaka* (*ya-ṇḍ*), *as*, m. heart-heaving or torturing the heart; (*as*, *ā*, *am*), heart heaving, heart-disturbing.

Hridayālu, *us*, *us*, *u*, good-hearted, tender-hearted, affectionate, friendly.

Hridayāvī, (according to some) Ved. one who has a heart.

Hridayika, *as*, *ā*, *am*, good-hearted, tender-hearted.

Hridayitnu. See Vopa-deva XXVI. 166.

Hridayin, *i*, *īnī*, *i*, good-hearted, tender-hearted.

Hridika, *as*, m., N. of a Yādava king.

Hridya, *as*, *ā*, *am*, hearty, cordial, proceeding from or produced in the heart; dear to the heart,

beloved, cherished, desired; affectionate, kind; grateful, pleasant, agreeable; savory; (*as*), m. a Vedic Mantra employed to effect the subjection or fascination of an enemy or rival; (*ā*), f. the medicinal root called *Vridhi*; (*am*), n. the bark of the *Laurus Cassia*. — *Hridya-gandha*, *as*, m. the *Vilva* tree; (*ā*), f. great-flowered jasmine; (*am*), n. small cumin; sochal salt. — *Hridya-gandhi*, *am*, n. small cumin. — *Hridya-tā*, *f*, or *hridya-tva*, *am*, n. cordiality, heartiness, agreeableness, delightfulness.

हृत्तास हृत्-lāsa. See col. 1.

हृष् hrish (originally *bhriś*), cl. 4. 1. P. *hrishyati*, *harshati* (ep. also A. -te), *ja-harsha*, *harshishyati*, *ahrishat*, *aharshit*, *harshitum*, to bristle or become erect (as the hair of the body); to thrill with rapture, rejoice, exult, be glad or pleased; to become erect (said of other things besides the hair); (according to some, also) to speak or affirm falsely, lie (but in this sense only P.): Pass. *hrishyate*, Aor. *aharshi*: Caus. *harshayati*, -*yitum*, Aor. *ajaharshat* or *ajiharshat*, to make glad, cause to rejoice; to be glad, rejoice: Desid. *jiharshishati*: Intens. *jarihrishyate*, *jarharshī*, &c., to rejoice very much, be exceedingly elated; [cf. Gr. *φρίσσω*, *φρίξ*, (perhaps also) *χέρος*, *χέρη*; Lat. *horreo*, *Horreilia*: Old Germ. *burst*; Angl. Sax. *byrst*, *bristl*, *forst*, *frost*, *frysan*, *a-grisan*, *gerst*, *gyre*.]

Harsha, *as*, m. bristling, erection (especially of the hair, but also said of other things); thrilling, thrill, rapture, delight, glee, joy, pleasure, gladness, exultation, happiness; joy (personified as a son of Dharma); N. of a king of Kāśmīra (celebrated as a great patron of learning; he was son of Hira and was said to be himself a writer and poet, author of the *Khaṇḍana-khaṇḍa-khādyā*, the *Chanda-praśasti*, the *Nāgānanda-nāṭaka*, the *Naishadiya-ṛita*, the *Ratnāvalī*, &c.); (*as*, *ā*, *am*), happy, delighted. — *Harsha-kara*, *as*, *i*, *am*, causing delight, gratifying, delighting. — *Harsha-kīrti*, *is*, m., N. of the author of a commentary on the *Srūta-bodha*. — *Harsha-krodha*, *au*, m. du. joy and anger. — *Harsha-śrūti*, *am*, n., N. of a poem. — *Harsha-ja*, *as*, *ā*, *am*, arising from joy. — *Harsha-jada*, *as*, *ā*, *am*, paralyzed with joy. — *Harsha-deva*, *as*, m. king Harsha, (see *harsha* above). — *Harsha-yukta*, *as*, *ā*, *am*, filled with joy, joyful. — *Harsha-vardhana*, *as*, m. 'joy-promoter,' N. of a king. — *Harsha-vivardhana*, *as*, *i*, *am*, increasing or promoting joy. — *Harsha-vivṛiddha-sattva*, *as*, *ā*, *am*, one whose vigour is increased by happiness. — *Harsha-vihvala*, *as*, *ā*, *am*, agitated with joy, overjoyed. — *Harsha-samanvita*, *as*, *ā*, *am*, filled with joy. — *Harsha-svana*, *as*, m. a cry of joy, sound of pleasure. — *Harshānvita* (*sha-an*), *as*, *ā*, *am*, full of joy, happy. — *Harshārishu* (*sha-ā*), *as*, *ā*, *am*, penetrated or filled with joy. — *Harshotkarsha* (*sha-ut*), *as*, m. excess of happiness. — *Harshodaya* (*sha-ud*), *as*, m. rise of joy, occurrence of pleasure.

Harshaka, *as*, *ā* or *ikā*, *am*, delighting, gladdening, rejoicing, pleasing, delightful; (*as*), m., N. of a particular mountain; of a king belonging to the Śaiśunāga dynasty.

Harshaṇa, *as*, *ā* or *i*, *am*, causing delight, delighting, gladdening, delightful, pleasurable, pleasant; (*as*), m. who or what delights or rejoices; 'gladdener,' epithet of one of the five arrows of Kāma-darśa; the fourteenth of the astronomical Yogas; a morbid affection of the eyes; a deity presiding over Śrāddhas; a kind of Śrāddha; (*am*), n. the act of delighting or making glad, pleasing, making happy; rejoicing, being happy.

Harshamāna, *as*, *ā*, *am*, rejoicing, joyful, cheerful, happy.

Harshayat, *an*, *anti*, *at*, causing to rejoice, gladdening.

Harshayitnu, *us*, *us*, *u*, gladdening, causing delight, delighting; (*us*), m. a son, child; (*u*), n. gold.

Harshāya, Noni. A. *harshāyate*, &c., to be glad.

Harshita, *as*, *ā*, *am* (fr. the Caus.), made glad or happy, gladdened, delighted, happy.

Harshin, *i*, *īnī*, *i*, rejoicing, delighting; (*īnī*), f. a particular plant (= *vi-jayā*).

Harshu, Ved. joy, delight. — *Harshu-mat*, *ān*, *ati*, *at*, Ved. delighted, exulting; eager for war, (*Sāy*. = *harsha-yukta*, i.e. *sangrāmotsuka*, *Rig-veda* VIII. 16, 4).

Harshula, *as*, *ā*, *am*, disposed to be cheerful or happy, delighted; (*as*), m. a deer; a lover.

Harshi, (probably) rejoicing; (*i*), m. du. Agni and Soma, (according to Sabda-k. = *agni-somau*).

Harshi-vat, *ān*, *ati*, *at*, Ved. full of joy, glad, happy, (*Sāy*. = *prāpta-harsha*, *Rig-veda* II. 31, 1).

Harshita, *as*, *ā*, *am*, having the hair bristling or thrilling (with joy &c.); enraptured, delighted, pleased; astonished, surprised; erect, fresh (as flowers, opposed to *māna*); disappointed, deceived; bent, bowed (= *pra-nata*); armed, accoutred (= *var-mita*). — *Harshita-sra*, *k*, *i*, *k*, having a fresh garland (the flowers of which are erect and unfaded).

Harshika, *am*, n. any organ of sense (= *indriya*). — *Harshikeśa* (*ka-īśa*), *as*, m. 'lord of the organs of sense,' Vishnu or Kṛishna. — *Harshikeśa-tirtha*, *am*, n., N. of a Tirtha.

Harshita, *as*, *ā*, *am* [cf. *hrishita*], having the hair of the body bristling or thrilling (with delight or rapture), enraptured, delighted, rejoiced, pleased, glad, joyous, delighted; exulting, laughing, smiling; astonished, surprised; disappointed, deceived (= *prati-hata*). — *Harshita-śitta*, *as*, *ā*, *am*, rejoiced in heart. — *Harshita-pushtā*, *as*, *ā*, *am*, merry and fat, happy and well-fed. — *Harshita-pushtānga* (*śa-an*), *as*, *ā*, *am*, merry and fat in limb, happy and well nourished, frisky and fat. — *Harshita-mānasa*, *as*, *i*, *am*, rejoiced in mind, glad in heart, happy.

Harshita-rūpa, *as*, *ā*, *am*, thrilling with happiness, in a happy or cheerful mood. — *Harshita-roman*, *ā*, *ā*, *a*, having the hair of the body bristling or thrilling (with delight or rapture). — *Harshita-vat*, ind. cheerfully. — *Harshita-vadana*, *as*, *ā*, *am*, merry-faced, having a cheerful countenance. — *Harshita-sankalpa*, *as*, *ā*, *am*, pleased in mind, contented, glad. — *Harshita-hridaya*, *as*, *ā*, *am*, joyous-hearted, light-hearted, happy.

Harshīti, *is*, f. delight, pleasure, joy, happiness; pride, arrogance.

Harshivā, ind. having rejoiced, being delighted.

हे *he*, ind. a vocative particle (oh! ho! &c.); a particle used in vociferating or challenging (hallo! ho there!); an interjection expressing envy or ill-will or disapprobation.

हेक्का *hekkā*, f. (fr. rt. *hikk*), hiccuph.

हेह *heh* (according to some written *het*), cl. 1. A. P. *hehate*, *hehathi* (according to some *hetati*), *jihēhe*, *hehātum*, to be wicked; to vex, harass, obstruct; to strike, hurt, injure; cl. 9. P. *hehñāti*, &c. = rt. *heh*: Caus. *hehayati*, -*yitum*, Aor. *ajihethat*.

Hetha, *as*, m. vexation, harassing; hindering, preventing, hindrance, obstruction, opposition; injury, hurt.

हेह *hed* or (in the Veda) *hel* or *hel* (see rt. *hel*), cl. 1. A. *hedate* (Ved. *helate*, *helate*), *jihede*, *hedātum*, to disregard, slight, neglect; to be displeased or angry (Ved.; *helate* = *krudhyati*, Naigh. II. 12); cl. 1. P. *hedati*, *jiheda*, &c., to surround, clothe, attire: Pass. *hediyate*, Aor. *ahidi* or *ahidi* or *ahedi*, to be surrounded or attired: Caus. *hedayati*, -*yitum*, Aor. *ajihedat*, to cause to disregard, &c.; *hidayati*, -*yitum*, *ajihidat*, to cause to surround.

Heda, *as*, m. disregard, slight. — *Heda-ja*, *as*, m. passion, anger, displeasure.

Hedamāna, *as*, *ā*, *am*, disregarding, neglecting, neglectful.

Hedas, *as*, n., Ved. anger, wrath, (*Sāy*. = *krodha*).

Helas, *as*, n., Ved. = *hedas* above.

हेडावुक *heḍāvukka*, *as*, *m*. (= *helāvukka*, q. v.), a horse-dealer, horse-seller.

हेह *hedh* (also written *hetḥ*), *cl. 9. P.* *hedhñāti*, &c., to be born again; to produce happiness, cause prosperity; to purify [cf. *rt. khaḍ*, *khav*].

हेति *heti*. See p. 1171, col. 1.

Hetu. See p. 1171, col. 1.

हेमन् 2. *heman*, *a*, *n*. (according to Uṇādi-s. IV. 144. fr. rt. 1. *hi*, perhaps connected with 1. *hariman*, 'yellowness', p. 1167; cf. *pra-uga* for *pru-uga*; or perhaps connected with *hima*, 1. *heman* at pp. 1172, 1173), gold; water; (in Naigh. I. 2. enumerated among the *hiranya-nāmāni*, and in 1. 12. among the *udaka-nāmāni*); the thorn-apple; the Keśara flower. — *Hema-kuksha*, *as*, *ā*, *am*, having a golden girdle; having golden walls. — *Hema-kandala*, *as*, *m*. 'having golden shoots,' coral. — *Hema-kara*, *as*, *m*. a gold-worker, goldsmith; epithet of Siva. — *Hema-kartī*, *tā*, *n*. a goldsmith; a kind of bird. — *Hema-kānti*, *is*, *is*, *i*, having a golden lustre; (*is*), *f*. a kind of Curcuma (= *diuru-haridra*). — *Hema-kāra*, *as*, *m*. a gold-worker, goldsmith. — *Hema-kiñjalka*, *am*, *n*. 'having golden filaments,' the Nāga-keśara flower. — *Hema-kirita-mālin*, *i*, *ini*, *i*, garlanded with a diadem of gold. — *Hema-kumbha*, *as*, *m*. a golden jar. — *Hema-kiṭā*, *as*, *m*. 'golden-peaked,' (perhaps also connected with 1. *heman* at p. 1173, col. 1), one of the ranges of mountains dividing the known continent into nine Varshas, (supposed to be situated north of Himālaya and forming with it the boundaries of the Kinnara or Kimpurusha Varsha, see *varsha*). — *Hema-ketaki*, *f*. a kind of tree (= *svarna-ketaki*). — *Hema-keli*, *is*, *n*. 'golden-sport,' epithet of Agni or fire. — *Hema-keśa*, *as*, *m*. 'golden-haired,' Siva. — *Hema-kshīri*, *f*. the plant *Svarṇa-kshīri*, q. v. — *Hema-gandhinī*, *f*. the perfume *Reṇukā*. — *Hema-gaura*, *as*, *i*, *am*, of a golden yellow colour; (*as*), *m*. the Kin-kirāta tree. — *Hemaga-rānga* ('*ra-an*'), *as*, *ā* or *i*, *am*. having limbs or a body of a golden yellow colour. — *Hema-śakra*, *as*, *ā*, *am*, golden-wheeled, having wheels of gold. — *Hema-śandra*, *as*, *m*. a golden or golden-coloured moon; N. of a king of Vaiśālī; of a philosopher; of a celebrated lexicographer and author (son of Jaya-singha-deva, author of the *Abhidhāna-śāntāmaṇi* lexicon; of the Uṇādi-vṛtti; of a Dhātupāṭha; of the *Vibhrama-sūtra*; of a *Prākṛit* grammar; of the *Chandaś-śūdamāni*, &c.). — *Hema-śhanna*, *as*, *ā*, *am*, covered with gold; (*am*), *n*. a golden covering, golden trappings (of an elephant &c.). — *Hema-jivanti*, *f*. a kind of plant (= *svarna-jivanti*). — *Hema-jvāla*, *as*, *m*. 'golden-flamed,' fire. — *Hema-taru*, *us*, *m*. 'golden tree,' the *Datura* or thorn-apple. — *Hema-tāra*, *am*, *n*. = *hema-sāra*, blue vitriol (= *tuttha*). — *Hema-dugdha*, *as*, *m*. 'having golden or yellow juice,' the glomerous fig-tree; (*ā*), *f*. the plant *Svarṇa-kshīri*; (*i*), *f*. the plant *Svarṇa-kshīri*; a kind of tree (= *yajñodumbara*). — *Hema-dugdhaka*, *as*, *ikā*, *am*, having golden or yellow juice; (*as*), *m*. = *hema-dugdha* above. — *Hema-nābhi*, *is*, *is*, *i*, having a golden navel or centre. — *Hema-parvata*, *as*, *m*. 'golden-mountain,' the mountain Meru. — *Hema-pīthādhidevatā* ('*tha-adh*'), *f*. the tutelary deity of a golden foot-stool, (epithet of a monarch's foot). — *Hema-pushpa*, *as*, *m*. 'bearing golden flowers,' the *Campaka* tree; the *Lodhra* tree; (*i*), *f*. Bengal madder; other plants, = *svarna-jivanti*, *indra-rāruṇi*, *svarnulī*, *mu-shālī*, *kaṇṭakāri*; (*am*), *n*. the *Asoka* flower; the flower of the China rose. — *Hema-pushpaka*, *as*, *m*. the *Campaka* tree; the *Lodhra* tree; (*ikā*), *f*. the golden or yellow jasmine. — *Hema-phala*, *as*, *ā*, *am*, having golden fruit; (*ā*), *f*. a kind of plantain (= *svarna-kadali*). — *Hema-maya*, *as*, *i*, *am*, made or consisting of gold, golden. — *Hema-mālā*, *f*. a golden garland; 'golden-garlanded,' the wife of Yama. — *Hema-mālin*, *i*, *ini*, *i*, having a golden

garland, golden-crowned; (*i*), *m*. the sun. — *Hema-mṛiga*, *as*, *m*. a golden deer, (according to a popular legend, the Rākshasa Māricā transformed himself into a golden deer and so captivated Rāma-āndra and his wife Sītā, that the former left his cottage in the forest to pursue the beautiful animal; during his absence the Rākshasa Rāvaṇa, q. v., disguised as a mendicant, presented himself before Sītā and carried her off; the whole story is told in the third book or *Aranya-kāṇḍa* of the *Rāmāyana*). — *Hema-gṛthikā*, *f*. the golden or yellow jasmine. — *Hema-ratna-maya*, *as*, *i*, *am*, made or consisting of gold and gems. — *Hema-rāgiṇī*, *f*. 'gold-coloured,' turmeric. — *Hema-rāja*, *as*, *m*. a proper N. — *Hema-reṇu*, *us*, *u*, *m*. *n*. 'golden-dust,' a sort of atom; [cf. *su-reṇu*, *trasa-r*]. — *Hema-latā*, *f*. 'golden-creep,' a kind of plant (= *svarna-jivanti*). — *Hema-lamba* or *hema-lambuka*, *as*, *m*. epithet of the fifth (or thirty-first) year of Jupiter's cycle of sixty years. — *Hema-rat*, *ān*, *atī*, *at*, golden. — *Hema-ryākaraṇa*, *am*, *n*. N. of a work on grammar by Hema-sūri or Hema-āndra. — *Hema-śaṅkha*, *as*, *n*. 'having a golden conch,' Viṣṇu. — *Hema-sikhā*, *f*. 'gold-crested,' the plant *Svarṇa-kshīri*, q. v. — *Hema-sṛiṅga*, *am*, *n*. a golden horn; a golden peak or summit. — *Hema-sṛiṅgī*, *i*, *ini*, *i*, golden-horned, golden-peaked. — *Hema-sāra*, *am*, *n*. blue vitriol or sulphate of copper; [cf. *hema-tāra*]. — *Hema-sūtra* or *hema-sūtraka*, *am*, *n*. 'gold-string,' a kind of necklace. — *Hema-sūri*, *is*, *m*. N. of a grammarian (= *hema-āndra*). — *Hema-hastī-ratha*, *as*, *m*. 'golden-elephant-chariot,' N. of one of the sixteen *Mahā-dānas*; [cf. *hiraṇyāśva-ratha*]. — *Hemāṅga* ('*ma-an*'), *am*, *n*. a golden body; (*as*, *ā* or *i*, *am*), having a golden body, golden-limbed, golden; (*as*), *m*. *Garuḍa*; a lion; the mountain *Sumeru*; *Brahmā*; *Viṣṇu*; the *Campaka* tree. — *Hemāṅga-lā*, *as*, *m*. N. of a *Gandharva*. — *Hemādhyā* ('*ma-ād*'), *as*, *ā*, *am*, abounding in gold. — *Hemādri* ('*ma-ad*'), *is*, *m*. 'golden-mountain,' (perhaps also connected with 1. *heman* at p. 1173, col. 1), the mountain *Sumeru*; N. of a Kṣatriya king, (according to *Sabda-k.* author of the *Cintāmaṇi-kāmadhenu-kalpadruma-smṛiti-sangraha*; also author of the *Harilīla-viveka* and of a commentary on the *Aṣṭāṅga-hṛdaya-saṃhitā*, &c.); N. of a work. — *Hemādri-jaraṇa*, *as*, *m*. the plant *Svarṇa-kshīri*, q. v. — *Hemāmbhoja* ('*ma-am*'), *am*, *n*. a golden lotus-flower. — *Hemādha* ('*ma-āh*'), *as*, *m*. 'called after gold,' the wild *Campaka* tree; the thorn-apple; (*ā*), *f*. a kind of plant (= *svarna-jivanti*).

Hema, *am*, *n*. (abbreviated fr. 2. *heman*, col. 1), gold; (*as*), *m*. a horse of a dark or brownish colour [cf. *hariya*, p. 1167]; a particular weight of gold (= *māshaka*); N. of the father of *Su-tapas*; of a king; = *hema-āndra*, q. v.; (*ā*), *f*. a handsome woman; an *Apsaras* of *Indra*'s heaven; N. of a river.

Hemaka, *am*, *n*. gold.

Hemala, *as*, *m*. a goldsmith; a chameleon, lizard; the touchstone.

Hemavala, *am*, *n*. a pearl.

Hemya, *as*, *ā*, *am*, golden, made of gold. — *Hemya-vat*, *ān*, *atī*, *at*, *ad*, *ved*. having golden trappings, (*Sāy.* = *svarna-nirmīta-kakṣhyavat*, having a girth made of gold, *Rig-veda* IV. 2, 8.)

हेमन्त *hemanta*. See p. 1173, col. 1.

हेमवल *hemavala*. See p. 1173, col. 1.

हेय *heya*. See under *rt.* 2. 3. *hā*, 1. *hi*.

हेर *hera*, *am*, *n*. (perhaps fr. *rt.* 1. *hi*, or connected with *rt.* 1. *hri*), a sort of crown or tiara; turmeric; demoniacal illusion.

Herika, *as*, *m*. [cf. *hairika*], a spy, secret emissary or agent, (said to be also written *heraka*.)

हेरम्ब *heramba*, *as*, *m*. N. of *Gaṇeśa*; a buffalo; a boastful hero (vain of his own valour); a particular Buddha (= *heruka*). — *Heramba-junani*,

f. 'mother of *Gaṇeśa*,' *Durgā*. — *Heramba-mantra*, *as*, *m*. a particular Mantra (sacred to *Gaṇeśa*). — *Heramba-haṭṭa*, *as*, *m*. N. of a country, (said to be one of the provinces of the Deccan.)

Hairamba, *as*, *i*, *am*, connected with or belonging to *Gaṇeśa*; (*ās*), *m*. pl., N. of a sect.

हेरुक *heruka*, *as*, *m*. an attendant on *Mahā-kāla* or *Siva*; (with Buddhists) an inferior Buddha.

हेल् 1. *hel*. See *rt.* *hed*, p. 1176.

हेल् 2. *hel* or *hel* (connected with *rt.* *hil*) = *rt.* *hed*, q. v.; *cl. 1. A.* *helate*, &c., to disregard, slight; to be angry, &c.

Hilā, *as*, *ā*, *am* (according to *Sāy.* fr. *rt.* *hed* or *hel*), *Ved.* angry, displeased (= *kraddha*, *Rig-veda* 1. 80, 5).

Helaiḍi, *f*. a kind of pot-herb (= *hila-moḍi*).

Helana, *am*, *n*. the act of disregarding, slighting, disrespect, contempt [cf. *ava-helana*]; sporting amorously, wanton dalliance; [cf. *rt.* *hil*].

Helā, *f*. disrespect, contempt [cf. *ava-helā*]; wanton sport, amorous dalliance, manner or gesture of lovers, play, sport, pastime, pleasure, delight, (*helayā*, inst. c. sportively, out of mere sport or pastime, for amusement); facility, ease, (*helayā*, with the greatest ease, easily, at once); moonlight; pausing in a note or shaking as in music. — *Helā-rāja*, *as*, *m*. N. of a commentator.

1. *heli*, *is*, *f*. dalliance, wanton sport, amorous embrace.

Helita, *as*, *ā*, *am*, disregarded, neglected, slighted.

हेलावुक *helāvukka*, *as*, *m*. (= *heḍāvukka*), a horse-dealer, horse-seller.

हेलि 2. *heli*, *is*, *m*. (probably borrowed fr. Gr. *ἥλιος*), the sun.

हेलु *helu*, *N.* of a village in *Kaśmīra*. — *Helu-grāma*, *as*, *m*. the village *Helu*. — *Heladīṇa*, *as*, *ā*, *am* (*dīṇa* *Prākṛit* for *datta*), presented with (the village) *Helu*, having received *Helu* as a present.

हेळम् *helas*. See *heḍas*.

हेष् *hesh* [cf. *rt.* *hresh*], *cl. 1. A.* *heshate*, *jīsheshe*, *heshitum*, to neigh (as a horse), whinny; to make any inarticulate sound, bray, roar; [cf. Gr. *ῥίνος*; Lat. *hinnio* (for *hinnio*), *hinnulus*].

Hesha, *as*, *m*. neighing; a neigh, braying, roaring. — *Hesha-krata*, *us*, *us*, *u*, *Ved.* making a neighing or roaring sound, roaring, (in *Rig-veda* III. 26, 5. said of lions; according to *Sāy.* *hesha-krataḥ* = *heshā-ravasya kratuḥ karaṇam yeshām te*.)

Heshas. *Ved.* (probably) neighing, braying; sounding, (in *Rig-veda* X. 89. 12. *Sāy.* explains *heshasā* by *śabda-kāryāḥ hetyā*.)

Heshā, *f*. neighing (of horses), whinnying, braying. — *Heshāya*, *Nom. A.* *heshāyate*, *-yitum*, to neigh, whinny.

Heshita, *am*, *n*. a neigh or any similar inarticulate sound, neighing, whinnying.

Heshin, *i*, *ini*, *i*, *n*. neighing; (*i*), *m*. a horse.

हेहे *he-he*, *ind.* (*he*, q. v., repeated), a vocative particle (used in addressing, calling, or vociferating).

हे *hai*, *ind.* a vocative particle (used in calling or vociferating).

हेतुक *haituka*, *as*, *i*, *am* (fr. *hetu*), causal, causative; argumentative, rationalistic; (*as*), *m*. a reasoner, arguer, logical reasoner; a follower of the *Mīmāṃsā* doctrines; one who requires a reason for everything, a rationalist, sceptic, causalist, sophist, heretic.

Haitukya, *am*, *n*. causality, causativeness, (*a-haitukya*, *am*, *n*. absence of interested motives.)

हैम *i. haima*, as, *i*, om (fr. *i. heman*), wintry, brumal, cold, frigid, freezing; (am), n. hoarfrost, dew.

1. haimana, as, *i*, am, wintry, cold; growing in winter, suitable to winter; (as), m. the month Mārgaśīrṣa (= November–December); a kind of rice which grows in winter, = *shashika*; (as, am), m. n. winter, the cold season, wintry weather.

Haimanta, as, *i*, am (fr. *heman*), wintry, cold; growing in winter, &c.; suitable to winter; (as, am), m. n. the winter season.

Haimantika, as, *i*, am, wintry, cold, growing in winter; (am), n. a kind of rice, (see *haimana* above.)

Haimala, as, am, m. n. (fr. *himala*), winter, the cold season.

Haimavata, as, *i*, am (fr. *hima-vat*), snowy, covered with snow; flowing from the snowy mountain; bred in or belonging to the Himālaya mountains; (as), m. a sort of poison; (*i*), f. epithet of the goddess Pārvaī; the river Ganges (which rises in the Himālaya mountains); N. of a wife of Viśvāmitra; a kind of drug or perfume (= *reṣukā*); a kind of white orris root; common flax (= *ataśi*); the plant Svāna-kṣīrī; a kind of myrobalan (= *haritaki*); the tawny grape, (in some of these last senses probably to be connected with 2. *haima* below); (am), n. Bhārata-varsha or India. — **Haimavata-varsha**, am, n. India.

हैम 2. *haima*, as, *i*, am (fr. 2. *heman*), golden, made of gold; of a golden yellow colour; (as), m. epithet of Siva; the plant Gentiana Cherylaya; (*i* or *i*), f. yellow jasmine; (am), n. the lexicon of Hema-čandra. — **Haima-kosha**, as, m. Hema-čandra's lexicon. — **Haima-čitra-samutsedha**, as, *i*, am, enched with golden pictures. — **Haimamudrā** or **haima-mudrikā**, f. a golden coin. — **Haimamudrika**, as, *i*, am, having or possessing a golden coin. — **Haima-vaṅka**, as, *i*, am, having bark garments set with gold, clothed in gold. — **Haimānekāṛṇa** ("ma-an"), N. of a lexicon. — **Haimābhūta**, as, *i*, am, become golden, turned into gold.

2. *haimana*, as, *i*, am, golden, made of gold.

हैयङ्गवीन *haiyāṅgavīna*, am, n. (fr. *hyas* + go with insertion of nasal), clarified butter prepared from yesterday's milking; butter prepared only a day before it is used, fresh butter.

हैरङ्गगर्भ *hairaṅgagarbha*, as, *i*, am (fr. *hiranya-garbha*), belonging to Hiranya-garbha; (as), m. the offspring of Hiranya-garbha (i. e. Manu Svāyambhuva, son of Brahmā).

हैरङ्गवामस् *hairaṅgavāmas*, *ās*, *ās*, as (fr. *hiranya + vāmas*), having a golden dress or covering; (*ās*), m. an arrow.

हैरङ्गस्तूप *hairaṅgastūpa*, as, *i*, am, belonging to Hiranya-stūpa, q. v.; (as), m. a patronymic, (see *hiranya-stūpa*.)

हैरम्ब *hairamba*. See under *heramba*.

हैरिक् *hairika*, as, m. (probably connected with rt. *i. hṛi*, cf. *harika*), a thief.

हैहय *haihaya*, as, m. (thought by some to be connected with *haya*, a horse), N. of a tribe of people (said to have been descendants of Yadu; they are described in the Purāṇas as separated into five divisions, viz. the Tāla-janghas, Viti-hotras, Āvāntyas, Tupdikeras, and Jātas; they are said to have overrun parts of India along with the Śakas or Scythian tribes); N. of the great grandson of Yadu; of Arjuna Kārtavīrya (as ninth in descent from Haihaya or as king of the Haihayas; he is said to have had a thousand arms; see *kārtavīrya*).

Haiheya, as, m. Arjuna Kārtavīrya (= *haihaya*).

हो *ho*, ind. a vocative particle used in calling to a person or in challenging (*ho! hallo!*); also expressive of surprise.

होड *hoḍ* [cf. rts. *huḍ*, *hūḍ*], cl. 1. A. *hoḍate*, *juhode*, &c., to disregard, disrespect (= rt. *heḍ*); cl. 1. P. *hoḍati*, *juhoda*, &c., to go.

Hoḍa, as, m. a raft, float, boat (= *tarāṇḍhu*); a title of a particular class of Kāyasthas; a title of Śrōtriya Brāhmins in Bengal.

होडा *hoḍā*, f. (according to the Laghu-kaumudī), a young girl (in the language of the Vedas).

होडू *hoḍrī*, *ā*, m. (said to be fr. rt. *huḍ*; cf. *hur* under rt. *hurḥ*), a robber, foot-pad, highway-robber.

होड 1. *hoḍha*, as, *ā*, am [cf. *hur* under rt. *hurḥ*], stolen; (am), n. stolen goods; [cf. 2. *sa-hoḍha*, p. 1102.]

2. *hoḍha*, Nom. A. *hoḍhate*, *hoḍhāyate*, see Vopadeva XXI. 7.

होतृ *hotrī*, *tā*, *trī*, *trī* (according to Uṇādi-s.

II. 96. fr. rt. *hu*; according to others in the sense 'priest', fr. rt. *hve*), sacrificing, offering oblations with fire, a sacrificer; (*tā*), m. an offerer of an oblation or burnt-offering (with fire); a priest who at a sacrifice invokes the gods or recites the prayers of the Rīg-veda, a priest conversant with the Rīg-veda, (one of the four kinds of officiating priest, see *ritvī*, p. 181; properly the Hotrī priest has three assistants, sometimes called Puruṣas, viz. the Maitrāvaruṇa, Acēhāvāka, and Grāva-stut; to these are sometimes added three others, making seven Hotrī priests in all, viz. the Brāhmaṇācchagṣin, Agnīdhra or Agnīdh, and Potrī, though these last are properly assigned to the Brahman priest; sometimes the Neshṭrī is substituted for the Grāva-stut); a sacrificing priest (in general); an epithet of Agni or fire, (in this sense fr. rt. *hu*); (*trī*), f. one of the eight Mūrtis or Tanus, i. e. material manifestations of Siva, (but this may be referred to *hotrin*, see *śiva*). — **Hotā-potārau**, m. du. (nom. c.) the Hotrī and Potrī priests. — **Hotrī-vārjya**, as, *ā*, am, Ved. (a rite) in which a priest has to be chosen. — **Hotrī-śhadana**, am, n. the Hotrī's seat or place where the Hotrī sits at a sacrifice, (said to be near the *utara-redi*). — **Hotrī-saṁsthā-japa**, N. of a liturgical treatise. — **Hotrīkāra** ("trī-rik" or *trīk*), as, m. the mother of the Hotrī (according to Vopadeva, the letters *rī*, *lī*, and *lī* being employed as mystical formulæ by the Hotrī, see *lī*).

Hotrika, as, m. a minor Hotrī priest or assistant of the Hotrī, (see above.)

Hotra, am, n. (fr. rt. *hu*), anything intended or fit for offering with fire (generally clarified butter); the clarified butter so offered (= *havis*); a burnt-offering, oblation with fire, a sacrifice, (in Rīg-veda II. 36. 1. *hotra* = *hotur yāga*). — **Hotra-vāhana**, as, m. 'bearer of the burnt-offering,' a proper N. — **Hotrāsaṁsin** ("ra-ās"), *i*, m. 'a repeater of the Hotrī verses,' a particular minor Hotrī priest, (the Potrī, the Neshṭrī, and the Agnīdhra belong to this class.)

Hotraka, as, m., Ved. an inferior Hotrī priest, (the Maitrāvaruṇa or Pra-śāstrī, the Brāhmaṇācchagṣin, and the Acēhāvāka belong to this class; see *hotrika*.)

Hotrā, f. an oblation, sacrifice; praise (= *stuti*); speech (= *vāc*, Naigh. I. 11); N. of a Vedic goddess (said to have been the wife of Agni).

Hotrīn, *i*, m. a sacrificing priest; the priest who offers the oblation.

Hotrī, f. See under *hotrī* above.

Hotriya, as, *ā*, am, belonging to an oblation, connected with a burnt-offering, &c.; (as), m. the priest who offers an oblation; (am), n. any place or chamber where oblations are offered, a sacrificial chamber.

Homa, as, m. the act of making an oblation to the Devas or gods by casting clarified butter into the fire (accompanied with prayers and invocations; this is regarded as one of the five Mahā-yajña and called Deva-yajña, see *mahā-yajña*, *deva-yajña*); an

oblation of clarified butter, oblation with fire, burnt-offering; a sacrifice, (*ayuta-homa*, as, m. a sacrifice of 10,000 burnt-offerings to the planets.) — **Homa-kunḍa**, am, n. a hole in the ground for receiving the consecrated fire for an oblation; [cf. *ogṇi-kunḍa*, *havuni*]. — **Homa-dravya**, am, n. anything employed for a Homa-sacrifice or oblation. — **Homa-dravya-parimāṇa**, N. of a Pari-śiṣṭa of the Sama-veda. — **Homa-dhāna**, am, n. a sacrificial chamber. — **Homa-dhānya**, am, n. sacrificial grain; sesamum (= *tila*). — **Homa-dhūma**, as, m. the smoke of a burnt-offering or sacrificial fire. — **Homa-bhasman**, a, n. the ashes of a burnt-offering. — **Homa-rat**, *ān*, *atī*, *at*, one who has offered an oblation or performed sacrifice. — **Homa-velā**, f. the time for the burnt-offering. — **Homa-sālā**, f. a chamber or place for keeping the sacred fire for oblations. — **Homa-svartara** ("ra-ut"), N. of a work. — **Homāgni** ("ma-ag"), is, m. sacrificial fire, the fire for an oblation.

Homaka, as, m. the priest who offers the oblation (= *hotrī*).

Homan, a, n. an oblation, &c. (= *homa* above).

Homī, is, m. clarified butter; fire; water.

Homin, *i*, m. the priest who makes the oblation (of clarified butter &c.); an offerer of any oblation (e. g. *tila-homin*, an offerer of sesamum).

Homīya, as, *ā*, am, relating or belonging to an oblation, fit for an oblation, belonging to a sacrifice. — **Homīya-dravya**, am, n. anything used for an oblation (as clarified butter).

Homya, as, *ā*, am, belonging to or fit for an oblation; (am), n. clarified butter.

Hautrika, as, *i*, am (fr. *hotrī*), relating or belonging to the Hotrī priest, sacerdotal.

Hautna, as, m. (according to Uṇādi-s. IV. 105. fr. rt. *hu*), the offerer of an oblation.

Hautra, am, n. (fr. *hotra*), the office or function of a Hotrī priest. — **Hautra-prayoga**, N. of a practical hand-book for the Hotrī priests. — **Hautra-sūtra**, am, n., N. of certain Sūtras by Kātyāyana.

Hautruka, am, n., N. of a Pari-śiṣṭa of the Yajur-veda.

Hautrika, am, n. = *hautra-sūtra*.

Haumya, as, *ā* or *mī*, am (fr. *homa*), belonging to or fit for a Homa or oblation; (am), n. clarified butter. — **Haumya-dhānya**, am, n. sacrificial grain, sesamum.

होरा *horā*, f. (borrowed fr. Gr. *ōra*), the rising of a zodiacal sign; part of the duration of a sign; an hour; a mark, line; a particular scientific work or science, (probably astrological). — **Horā-phala**, am, n. the result or effect of the rising of a sign. — **Horā-makaranda**, N. of an astrological work. — **Horā-sūtra**, am, n., N. of a work by Satya. — **Horā-sāra-sudhānidhi**, N. of a work by Nārāyaṇa.

होरिलसिंह *horila-siṅha*, as, m. a proper N.

होलक *holaka*, as, m. chick-pea or pulse half parched in the pod or fried on a grass fire.

होलसिंह *hola-siṅha*, as, m. a proper N.

होलाक *holāka*, as, m. a kind of sweating (practised for the cure of certain diseases).

होलाका *holākā*, f. (perhaps fr. the sound made in singing), the spring festival held at the approach of the vernal equinox (commonly called Holi or Holī, and one of the most popular festivals in India; it is said to be dedicated to Kṛishṇa and the Gopis, and is properly celebrated during the ten days preceding the full moon of the month Phālguna, q. v., but usually only for the last three or four days ending with the full moon; the chief observances described are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young Kṛishṇa, and lighting fires around which rude frolics are practised; in Marāṭhi the name Holi is said to be applied also

to the pile prepared for the fire; in some parts of India the Holi festival corresponds to or immediately precedes the Dola-yātrā).

Holi (or according to some also *holikā*, *hūli*), the common designation of the Holākā festival or of the song sung during the festival.

होहो *ho-hau*, ind. a vocative particle (ho ! ho there ! hallo !), an interjection used in calling or challenging.

Hau, ind. a vocative particle, = *ho-hau* above.

हौड *hauḍ*, cl. 1. P. *hauḍati*, &c., to go (= *rt. hūḍ*).

हौतृक *hautrika*, *hautna*, *hautra*. See p. 1178, col. 3.

हु *hnu*, cl. 2. A. (Ved. also P.) *hnute* (*api-hnutas* = *apalāpam* *hnutaḥ*, *Rig-veda* VIII. 31, 7), *juhnuire*, *gnoshyate*, *ahnoshita*, *hnutum*, to take away, rob, abstract; to withhold, secrete, conceal; to conceal one's self, hide from any one, dissimulate or deny before any one (with dat., e.g. *Devadattāya hnute*, he hides from Devadatta, *Pañj. 1. 4. 34*): Pass. *hniyate*, Aor. *ahnāri*: Caus. *hnāyati*, *-yitum*, Aor. *ajukhnat*: Desid. *juhñishate*: Intens. *johnnyate*, *johnoti*; [cf. Gr. *ἀνα-νέω*, *νέω*, *νύσσω*, *νύθω*; Lat. *abnuo*, *nuto*, *gnavus*, *novo*, *i-gnaris*, *se-gnis*, *niti*, *nicto*, *con-niveo*; Goth. *hneivan*, *hnairs*; Old Germ. *hnigan*; Angl. Sax. *hnivan*, *hnigan*.]

Unava, as, m. secreting, hiding, concealment, (*api-hnava*, as, m. a denial, = *apalāpa*; cf. *ni-hnava*.)

Unarava, am, n. the act of secreting, concealing, dissimulating.

Hnuta, as, ā, am, taken away, withheld, secreted, hidden.

Hnuti, is, f. abstraction, concealment; denial.

Hnutrā, ind. having concealed; having dissimulated.

Hnotariya, as, ā, am, to be secreted or concealed, &c.

हल *hmal*, cl. 1. P. *hmalati*, *jahnāla*, &c., to shake, move; to go: Caus. *hmalayati* or *hmālayati* (the former when prepositions are prefixed).

हस *hyas*, ind. (perhaps fr. 5. *ha* + *dya*s), yesterday; [cf. Gr. *χθές*, *ἑ-χθές*, *χθιζός*, *χθες-ιός*; Lat. *heri*, *hes-ternu*-s; Goth. *gistra-dagis*; Old Germ. *gester*, 'yesterday'.] — **Hyo-bhava**, as, ā, am, what happened yesterday.

Hyastana, as, i, am, hesternal, belonging to yesterday, produced or occurred yesterday. — **Hyastana-dina**, am, n. the day just past, yesterday.

Hyastya, as, ā, am, hesternal, of yesterday.

हग् *hrag* (also written *hlag*), cl. 1. P. *hragati*, *jāhrāga*, *ahragit*, &c., to cover, hide, conceal: Caus. *hragayati*, &c.

ह्रिण्या *hriṇyā*, f. (= *hriṇyā* at p. 1175, col. 3), censure, reproach, shame, bashfulness.

ह्रद् *hrad*, an older form of *rt. hrād*, q. v.

Hrada, as, m. a large or deep piece of water, a lake, pool; a ray of light. — **Hrada-graha**, as, m. 'lake-monster', a crocodile, alligator. — **Hradāntara** (*da-ant*), am, n. another lake.

Hradini, f. a river (either as supplying or issuing from a lake); lightning [cf. *hrāḍini*].

ह्रप् *hrap* (= *rt. hlap*, q. v.), cl. 10. P. *hrāpayati*, &c., to speak; to sound, creak.

ह्रस् *hras* [cf. *rts. ras*, *hlas*], cl. 1. P. *hrasati* (ep. also A. *-te*), *jāhrāsa*, *hrasitum*, to sound (in this sense = *rt. hlas*), to become small, be diminished or lessened: Caus. *hrāsayati*, *-yitum*, Aor. *ajihrasat*, to make small or less, shorten,

lessen, decrease, diminish: Desid. *jihrasishati*: Intens. *jāhrasyate*, *jāhrasti*.

Hrasita, as, ā, am, sounded; made little, shortened, curtailed, diminished.

Hrasiman, ā, m. smallness, shortness.

Hrasish (*ha*, as, ā, am) (superl. fr. *hrasva*), shorter, smaller; very small or short; (*asī*), f. a variety of the Gāyatrī metre (containing two lines of six syllables and one line of seven).

Hrasiyas, ān, *asī*, as (compar. fr. *hrasva*), shorter, smaller; very small or short; (*asī*), f. a variety of the Gāyatrī metre (containing two lines of six syllables and one line of seven).

Hrasva, as, ā, am, short, small, little, short in stature, dwarfish; low (as a doorway &c.); prosodically or metrically short (opposed to *dirgha*; cf. *laghu*); (*as*), m. a dwarf; a short vowel, a vowel containing only one Mātrā; (*ā*), f. a female dwarf; a sort of kidney-bean (= *mulga-parvī*); other plants or trees, = *nāga-bālā* = *bhūmi-jambū*; (*anu*), n. a particular short measure; a kind of vegetable (= *gaura-suarṇa*); green or black sulphate of iron; [cf. Gr. *χρῆσις*, *χερείων*, *χείρων*, *χείριστος*; perhaps Lat. *brevis*.] — **Hrasva-kuśa**, as, m. short Kuśa grass, white Kuśa grass. — **Hrasva-garbha**, as, m. Kuśa grass. — **Hrasva-gavedhukā**, f. the plant Urarīa Lagopodioides. — **Hrasva-jambu**, us, m. the small Jambu tree. — **Hrasva-taṇḍula**, as, m. a kind of rice (= *rājānna*). — **Hrasva-tā**, f. or *hrasva-tva*, am, n. shortness. — **Hrasva-darbha**, as, m. short Kuśa grass, white Kuśa grass. — **Hrasva-dā**, f. gumi olibanum (= *sallakī*). — **Hrasva-patraka**, as, m. 'having short leaves,' a sort of mountain Madhūka or Bassia; (*ikā*), f. a particular plant or tree (= *asvatthī*). — **Hrasva-pūrva**, as, ā, am, preceded by a short vowel. — **Hrasva-plaksha**, a species of small Plaksha tree (= *pūṇḍra*). — **Hrasva-phala**, as, ā, am, having small fruit or kernels; (*ā*), f. the tree Bhūmi-jambū. — **Hrasva-bāhuka**, as, ā, am, short-armed. — **Hrasva-mūrti**, is, is, ī, short in stature, small in figure, dwarfish.

— **Hrasva-mūla**, as, ā, am, having a small root; (*as*), m. the red sugar-cane. — **Hrasva-roman**, ā, m. 'having short hair,' N. of a king. — **Hrasva-sākhāṣipha**, as, m. 'having short branch-roots,' a small tree, shrub. — **Hrasva-sabhā**, f. a small or narrow hall. — **Hrasvāgni** (*va-ag*), is, m. the gigantic swallow-wort (= *arka*). — **Hrasvānga** (*va-ang*), as, ī, am, short-bodied, dwarfish; (*as*), m. a dwarf; the medicinal plant and root called Jivaka, q. v. — **Hrasvodaya** (*va-ud*), as, ā, am, followed by a short vowel. — **Hrasvopadha** (*va-up*), as, ā, am, having a short penultimate; preceded by a short vowel.

Hrasvaka, as, ā, am, short, small, &c. = *hrasva*.

Irāsa, as, m. sound, noise; shortening, diminution, abatement, decrease, decline, deterioration, detriment; paucity, scarcity.

Irāsaka, as, ikā, am, shortening, diminishing, decreasing.

ह्राद् *hrād* (closely connected with *rt. hlād*; cf. *rt. hrad*), cl. 1. A. *hrādate*, *jāhrāde*, *hrādītum*, to sound (as a drum or other musical instrument); to roar (as water, thunder); [cf. Zend *erād*; Gr. *χλάζω*, *κέ-χλαδα*, probably *χάλασα*; Lat. *grando*, *grandinat*; Goth. *grētan*; Angl. Sax. *grētan*.]

Hrāda, as, m. noise, sound; N. of a son of Hiranyā-kaśipu.

Hrāḍin, ī, inī, ī, sounding, making a sound or noise; (*inī*), f. Indra's thunderbolt; lightning; a river [cf. *hrāḍini*]; the gum olibanum tree (= *sallakī*).

Hrādunī, (in *Rig-veda* I. 32, 13) a weapon, the weapon of Vṛitra, a thunderbolt, (*Sāy.* = *asani*.) — **Hrādunī-vrit** or *hrādunī-vrit*, t, t, i, Ved. wielding the thunderbolt, (said of the Maruts; *Sāy.* explains *hrādunī-vritāḥ* by *hrādunjā asaneḥ prāvartakāḥ*, *Rig-veda* V. 54, 3.)

ह्रास *hrāsa*. See above.

ह्रिण्या *hriṇyā* or *hriṇyā*, f. (= *hriṇyā*

at p. 1175, col. 3), reproach, censure; shame, bashfulness.

ह्रित 1. *hrita*, as, ā, am (for *hrita* at p. 1175), taken, conveyed; taken away, seized; divided, apportioned; (*am*), n. a portion, share. **Hriti**, is, f. (for *hriti*), taking, conveying; seizure.

ह्रित 2. *hrita*, as, ā, am (for *hrita*), ashamed.

ह्रियमाण *hriyamāṇa*. See p. 1175, col. 3.

ह्रिवेर *hrivera*, am, n. a kind of drug and perfume (= *bāla*, *bālaka*).

Hrivera, am, n. = *hrivera* above.

ह्री 1. *hrī* (connected with *rt. 2. hrī* or *hrī*, q. v.), cl. 3. P. *jīhreti* (3rd pl. *jīhriyati*), Perf. *jīhrāya* or *jīhrayān-ākāra*, *hreshyati*, *ahraishit*, *hretum*, to blush; to be ashamed, be modest; to be ashamed of (with abl. or gen., e.g. *anyonyasya jīhrimāḥ*, we are ashamed of one another, *Kirāt. XI. 58*): Caus. *hreyayati*, *-yitum*, Aor. *ajihripat* (according to some *ajihripat*), to put to shame, make to blush, confound: Desid. *jīhrishati*: Intens. *jehriyate*, *jehrayati*, *jehreti*; [cf. probably Old Germ. *hriwan*; Angl. Sax. *hreoarn*.]

2. *hrī*, is, f. shame, bashfulness, modesty; Modesty, Shame, (personified as daughter of Dakṣa and wife of Dharmā.) — **Hrī-jita**, as, ā, am, overcome by shame, modest, ashamed. — **Hrī-nirāsa**, as, m. abandonment of shame, shamelessness. — **Hrī-nisheda**, as, ā, am, having shame as a check, checked by modesty. — **Hrī-nisheva**, as, ā, am, or *hri-nishevin*, ī, inī, ī, practising modesty, modest. — **Hrī-mat**, ān, atī, at, bashful, modest, ashamed. — **Hrī-yantraṇā**, f. the constraint or pain of bashfulness, torment of shame. — **Hrī-sanna-kaṇṭha**, as, ī, am, having the throat choked by shame, i.e. having a feeble or broken utterance through bashfulness.

Hrikā, f. shame, bashfulness, modesty, shyness; timidity, fear, terror.

Hriku, us, us, u, ashamed, bashful, modest, shy, timid; (*us*), m. lac; tin.

Hriṇa, as, ā, am, ashamed, modest, bashful, shy.

Hrita, as, ā, am, ashamed, bashful, modest.

Hrepana, am, n. the act of putting to shame, excelling, surpassing.

Hrepayati, an, anti, at, putting to shame, outvying, surpassing.

Hrepita, as, ā, am, made ashamed, put to shame; excelled, surpassed.

ह्रीश् *hrīch* (connected with *rt. 1. hrī*), cl. 1. P. *hričhati*, *jīhričha*, *hričhitum*, to be ashamed or modest, to blush.

ह्रीवेल *hrivela* or *hrivelaka*, am, n. (= *hrivera*, q. v.), a kind of perfume.

हु *hru* (a Vedic form of *rt. hvri*; cf. *vi-hru*, *a-vihruta*), cl. 9. P. *hruṇāti*, &c., to hurt, injure.

Hrut, t, t, t, Ved. hurting, injuring; (*t*), m. an enemy; [cf. *vi-hrut*.]

Hruta, as, ā, am, hurt, injured.

हुड *hrud* or *hrūd* (= *rts. hraud*, *hūd*), cl. 1. P. *hroḍati*, *hrūdati* (according to some also A. *-te*), &c., to go; to be drawn up or contracted; to contract.

Hrudu or *hrūdū*, us, m., Ved. 'drawing up, contracting, convulsing,' epithet of Takman, (in *Atharva-veda* I. 25, 2, 3. interpreted to mean 'cramp' or 'spasm'.)

Hroḍa, as, m. contraction; [cf. *jyā-hroḍa*.]

हेप् *hrep*, cl. 1. A. *hrepate*, &c., to go.

हेष् *hresh* [cf. *rt. hesh*], cl. 1. A. *hreshate*, *jihreshe*, *hreshitum*, to neigh (as a horse), whinny; to creep, go [cf. *rt. 1. presh*]: Caus. *hresha-*

yati, &c., to make to neigh, to neigh; [cf. Gr. *χρῆμα*, *χρημέθω*, *χρημέζω*; Old Germ. *hros*; Mod. Germ. *ross*; Angl. Sax. *hors*.]

Hreshā, f. neighing (of a horse), whinnying.
Hreshita, as, ā, am, neighed; (am), n. neighing.

हेषुक *hreshuka*, as, m. (according to some) an instrument for digging.

ह्रौड् *hraud*, cl. 1. P. *hraudati*, &c., to go (=rts. *krud*, *hūd*, q. v. v.).

ह्रग् *hlag* (=rt. *hrag*, q. v.), cl. 1. P. *hlagati*, &c., to cover, hide.

ह्रप् *hlap* (also written *hrap*; cf. rt. *klap*), cl. 10. P. *hlāpayati*, &c., to speak; to sound, creak.

ह्रस् *hlas* [cf. rt. *hras*], cl. 1. P. *hlasati*, *jahlāsa*, *hlasitum*, to sound.

ह्राद् *hlād* (a later form of rt. *hrād*, q. v.), cl. 1. A. *hlādāte*, *jahlāde*, *hlādītum*, (originally 'to shout with joy, raise joyful cries'), to rejoice, be glad, be delighted; to sound (as a musical instrument): Caus. *hlādayati*, -*yitum*, Aor. *ajīkḷadāt*, to make glad, gladden, exhilarate, delight; [cf. Gr. *κέχλαδα*, *καχλάω*, perhaps also *γῆθος*, *γῆθῆω*; Lat. *gaudeo*; Old Germ. *glat*; Angl. Sax. *glæd*, *glad*, *gladian*; Eng. *glad*; Hib. *guirdim*, 'I rejoice.']

Hlatti, is, f. joy, gladness, happiness; [cf. *prahlatti*.]

Hlanna, as, ā, am, glad, pleased, delighted, happy; [cf. *prahlanna*.]

Hlanni, is, f. joy, gladness, happiness; [cf. *prahlanni*.]

Hlāda, as, m. pleasure, joy; N. of a son of Hiranya-kaṣipu.

Hlādaka, as, ikā, am, gladdening, rejoicing; (*ikū*), f. joy, gladness. — *Hlādikāvat*, ān, atī, at, Ved. possessed of joy, joyful.

Hlādana, am, n. the act of rejoicing, joy, delight.

Hlādita, as, ā, am, gladdened, delighted, happy.

Hlādini, ī, inī, i, delighting, gladdening; happy; (*inī*), f. lightning [cf. *hrādini*]; Indra's thunderbolt; the olibanum tree; N. of a river.

ह्री *hri*, another form of rt. 1. *hrī*, q. v.

Hlika, as, ā, am, bashful, modest; (ā), f. shame, modesty (= *hrikā*).

Hliku, us, us, u (= *hriku*), ashamed, modest; (us), m. lac (= *jatu*); tin; [cf. Gr. *χαλ-κός*; Slav. *zel-e-zo*; Lith. *gel-e-zi-s*.]

ह्लेष *hlesh*, another form of rt. *hresh*.

Hleshā, f. = *hreshā*, neighing, whinnying.

हल् *hval* [cf. rt. *hvri*], cl. 1. P. *hvalati*, *jahvāla*, &c., to move, shake, tremble; to go: Caus. *hvalayati*, *hvālayati* (the former when prepositions are prefixed), to cause to tremble; [cf. Old Germ. *wallōn*, 'to walk about'; Mod. Germ. *wallen*, *wall-fahrt*.]

Hvalat, an, antī, at, moving, shaking, trembling.

हृ *hvri* or *hvri* (originally *dhvri*, q. v.); cf. rts. *hureh*, *hru*, cl. 1. P. *hvarati*, *jahvāra*, *hvarishyati*, *ahvārshīt* (Ved. *ahvār*), *hvar-tum*, cl. 9. P. *hvriṇāti*, &c., to be crooked or curved, go crookedly; to be crooked in conduct, deceive; to be injured or afflicted; (according to Naigh. II. 8) to eat: Caus. *hvārayati*, &c., to make crooked, bend, curve; to hurt, injure: Desid. *jūhvūrshati*: Intens. *jāhvaryate*, *jāhvarti*; [cf. Gr. *κνῆρος*, *κνῆρεis*, *ἐπέφω*: Lat. *curvus*, *varus*: Goth. *hvaír-ban*: Angl. Sax. *hwearfian*, *hwerfa*, *hweorfan*, *hwealf*, *hwealfa*: Hib. *fiar*, 'crooked'; *fiaraim*, 'I incline, bend'; *fiaras*, 'crookedness.']

Hrut, *hruta*. See under rt. *hru*.

Hvaras, as, n., Ved. crookedness, deceit, dishonesty, fraud, (Sāy. = *kaṭīlya*, *hīnsana*; in Naigh. II. 13. enumerated among the *krodha-nāmāni*.)

Hvāra, as, ā, am, Ved. dishonest, malicious, (Sāy. = *kaṭīla*.)

Hvārya, as, m., Ved. 'going crookedly,' (Sāy.) a snake or an unbroken horse, (in Naigh. I. 14. enumerated among the *aśva-nāmāni*.)

Hvrita, as, ā, am, curved; injured, hurt.

ह्वे *hve* (in some of its forms identical with rt. *hu* at p. 1174, and several derivatives seem to recognize another rt. *hu* or *hū* = *hve*), cl. 1.

P. A. *hwayati*, -*te*, *juhāva* (identical in form with Perf. of rt. *hu*), *jūhure* (in Rig-veda I. 48, 14. *jūhure* = *jūhvire*), *hvasyati*, -*te*, *ahvat*, *ahvata* or *ahvāsta*, Prec. *hūyāt*, *hvasishṭa* (Vedic forms Pres. 1st sing. *have* or *hure*. 3rd sing. *havate*, 1st pl. *havāmahe*, *hāmāhe*, *hūmahe*, *homa*, 3rd pl. *havante*; Impf. 3rd pl. *havanta*; Pot. 1st pl. *huvema*; Perf. 3rd sing. *hure*, (*ā*) *jūhure*, 3rd pl. *jūhure*, *jūhure*; Aor. 1st sing. *ahve*, 3rd pl. *ahūshata*, *hvaṭum* (Ved. Inf. *havītave*, *huvādhyai*), to call; to call to; to call upon, invoke; to challenge; to name; to seek, ask, pray, beg; to emulate, vie with: Pass. *hūyate* (identical in form with Pass. of rt. *hu*), Aor. *ahvāyi*, &c., to be called, &c.: Caus. *hūyayati*, -*yitum*, Aor. *ajūhavat*: Desid. of Caus. *jūhāvayishati*: Desid. *jūhūshati*, -*te*: Intens. *johūyate*, *johaviti*, *johoti* (Impf. *ajohavīt*, 3rd pl. *ajohavuh*, Pres. part. *johuvāt*), to call on, invoke; [cf. according to some, Gr. *βοή*, *βοάω*, probably *dōw*, *idōh*; Lat. *re-boare*, perhaps *rovoe*, *robo*; Goth. *vōppjan*; Old Germ. *hveion*, *hrōfu*, *ruafu*; Mod. Germ. *Rufe*; Angl. Sax. *hweop*, *wepan*; Old Icel. *hvia*, 'to neigh'; Slav. *zv-a-ti*, 'to call'; Hib. *guilim*, 'I bewail.']

Hava, as, am, n. n. calling. See 2. *hava*, p. 1168.

Hāva, as, m. calling, &c. See p. 1170, col. 3.

2. *huta*, as, ā, am (for 1. see p. 1174, col. 2), called, summoned, invited.

2. *huti* = *hūti* below; [cf. 2. *ā-huti*.]

Huvāna, as, ā, am, Ved. being invoked, (according to Sāy. and Mahī-dhara = *āhūyamāna*.)

Hūta, as, ā, am, called, summoned, invited.

Hūti, is, f. calling; invocation; calling defiantly, challenging.

Hūtvā, ind. having called, having challenged.

Hūya, in *deva-h*, q. v.

2. *hūyamāna*, as, ā, am (for 1. see under rt. *hu*, p. 1174), being called or invoked.

Hwayat, an, antī, at, calling out; challenging, vying with.

Hvātṛi, tā, trī, tṛi, who or what calls, a caller, challenger.

Hvāna, am, n. the act of calling; a cry, noise; [cf. *ku-hvāna*.]

Hvāniya, as, ā, am, to be called or invoked.

Hvāyin, ī, inī, i, calling, invoking, challenging.

Hveya, as, ā, am, to be called; to be invoked.

ADDITIONS AND CORRECTIONS.

A-katham.

Apa-bhāṣhaṇa.

A-katham, ind. (fr. 3. a + 1. *kathā*), even without telling, without further words, without any dispute.
A-kula; add—(am), n. epithet of Śiva (with Tāntrikas; cf. *kula*, p. 1183).
Akuli, f., Ved. a cat.
A-kuhaka, as, ā, am, not deceiving, free from deceit, guileless.
A-knopana, as, ī, am, not moistening, drying. See *knopana*, p. 1183.
Akra; add—as, m. (according to B. R., probably) a standard, banner; a wall, fence (= *prākāra* according to Durga on Nirukta VI. 17).
 2. *aksha*; add—the collar-bone (Ved.); a mesh (of a net).
Akshaka; add—(probably) the collar-bone.
Aksha-dhara; for 'see *sākhota*' read—see *sā-khota*.
Akshan, an organ of sense.
Agastyā; correct thus—as, m. = *agasti*; and add—in Raghuv. XIII. 36. *Agastyā* is said to be 'the cleanser of water,' as on the rising of Canopus turbid waters become clear.
Agrāṅguli; add—the tip of the toe.
A-glāsaka, as, ā, am, without food or provisions.
A-ghosha; under as, m. add—'non-sonance,' absence of all sound or soft murmur, hard articulation or effort as applied to the hard consonants and Visarga.
A-ghnat; for 'anti' read *ati*.
Aṅka-bhāj; add—close to one's side; in one's possession, anything which is close or easy of attainment, close at hand.
Anga; add—anything inferior or secondary, anything immaterial or unessential; (in grammar) also in Pāṇini's system a term for the base in the strong cases only, (see *pada*, 2. *bha*.)
Anga-tā, f. or *anga-tva*, am, n. a state of subordination or dependence, the being of secondary importance, the being immaterial or unessential.
Angi-kṛi; add—to take or espouse the side of.
Aś; for 'carved' read *curved*.
Aś, a technical term for all the vowels.
Aśhodya (*śha-ud*), ind. having spoken to, (Pāṇ. I. 4, 69.)
 1. *aja*; for '(as), m. pl.' read (*ās*), m. pl.
Aj-anta, as, ā, am, ending in a vowel.
Aj-madhya-stha, as, ā, am, being or occupying a place between two vowels.
Aijanā; add—a kind of lizard.
Aiji; add—an ornament.
Aṇḍa-dala, am, n. an egg-shell.
Ati-kṛānti, is, f. transgression, (Kīrāt. XIV. 23.)
Ati-vāhita; read *ati-vāpika*.
Ati-vipina; add—very impenetrable.
Atharva-vid; for 'Brāhmaṇas' read Brahmins.
A-dakṣhiṇa; add—inexperienced, simple-minded.
 3. *a-diti*; add—*Aditi* was daughter of Dakṣha and wife of Kaśyapa.
A-dreśya = *a-dṛiśya*, invisible, &c.
Adhaḥ-kṛiyā, f. = *apa-māna*, disgrace, humiliation.
Adhara-kapṭha; add—the lower part of the throat.
Adharaya, Nom. P. *adharayati*, &c., to make inferior, put under; to eclipse, excel.
Adhi-nātha; add—a supreme lord, chieftain.
Adhi-ruḥ; add—to attack, accuse.
 3. *adhi-vāsa*; add—fumigation of a person or image with incense, &c.; fragrance, perfume; smell, odour (in general).
Adhi-vijñāna, am, n. the highest knowledge.

Adhi-sṛi, is, īs, ī, having great prosperity, highly prosperous or fortunate.
Adhi-shīheya, as, ā, am, to be superintended or governed.
Adhi-senāpati, is, m. 'over-general,' a commander-in-chief.
Adhi-hasti, ind. on an elephant.
Adhitin; add—occupied with the study of the Veda, studying the Vedas.
Adhina; add—resting on, situated in or on, belonging to.
Adho-nilaya, as, m. 'lower abode,' the lower regions.
Adhy-arhaṇīya, as, ā, am, to be honoured highly, very honourable.
Adhy-avasiti, is, f. exertion, effort, &c. (= *adhy-avasāna*).
Adhy-ā-vāhanika; the proper explanation of this word is given under *stri-dhana*.
Adhy-ūḍha, as, m.; add—the son of a woman pregnant before marriage [cf. 1. *suhodha*].
Adhy-ūḍha-ja, as, m. = *adhy-ūḍha* above.
Adhvaryu; add—(us), f. the wife of an Adhvaryu priest, (Pāṇ. IV. 1, 66.)
Anala-da, as, ā, am (see 3. *da*), destroying or quenching fire, (said of water, Kīrāt. V. 25.)
An-avakāśa; add—having no other opportunity for application, inapplicable, (Pāṇ. I. 4, 1.)
Anavakāśatrāt, abl. c. from the inapplicability (of a rule), if the (present) rule does not take effect.
Anita; read—*an-ita*, not gone to, not obtained.
Anilavājīn, ī, m. 'white-horsed,' epithet of Arjuna.
Anu-kūlana, am, n. kindness towards (with gen.).
Anu-kṛānta; add—mentioned or written down in the Anukramanī.
Anu-gaṇḍikā, f. a line of hills or a little hill.
Anu-gāyās, ās, ās, as, to be hymned, (Sāy. *anu-gātavya*.)
Anu-gītā, f. an after-song; N. of part of the fourteenth book of the Mahā-bhārata (chaps. 16-92).
Anu-guṇaya, Nom. P. *-guṇayati*, &c., to favour.
Anu-godam, ind. near the Godāvarī.
Anugrahī-kṛita, as, ā, am, made into a favour or benefit.
Anu-jñātṛi, tā, trī, trī, one who assents, giving leave or permission.
Anu-tarshula, as, ā, am, causing thirst; causing a desire or longing for.
Anu-tishṭhasu, us, us, u, intending to do or effect anything.
Anu-darśa, as, m. remonstrance, expostulation.
Anu-deham; add—behind the body, from behind.
Anu-upakṣhita; add—unexhausted.
Anu-upadeśa, as, m. absence of reference to (anything else).
 2. *anu-pā*; add—to cherish; to watch, bide one's time, wait for, expect.
Anu-pra-yuj; add—to employ afterwards.
Anu-pravācāna, am, n. the act of learning the Veda.
Anu-pravācāniya, as, ā, am, relating to or requisite for the learning of the Veda.
Anu-pravaṇa, as, ā, am, corresponding with, adequate to (at the end of a comp.).
Anu-prasamana, am, n. the act of tranquillizing or pacifying, calming, assuaging, silencing.
Anu-badhnat, an, atī, at, following, seeking.
Anu-bandha; add—an adherent.
Anu-bandhīn, ī, inī, ī; add—extending, spreading; continuous, lasting, permanent.

Anu-bhāga, as, m. a subordinate division, minor part, subdivision.
Anu-bhāṣhitṛi, tā, trī, trī, speaking to, saying.
 2. *anu-māna*, as, m. (fr. *anu-man*), permission, consent.
Anu-mānana, am, n. (fr. the Caus. of *anu-man*), the act of persuading, persuasion.
Anu-mṛigya, as, ā, am, to be sought after, desirable, anything desirable. Under *anumṛigya-dāsu*, p. 37, col. 3, erase (rt. *mṛig* and *dā*).
Anu-mṛit, t, t, t, dying after.
Anu-yuijaka, as, m. one fond of censuring others, fault-finder, a jealous or envious person.
Anu-rājayat, an, antī, at, dyeing, colouring; tinging with a dark colour.
Anu-rāga; add—colour; red colour, redness.
Anurāga-vat; add—red-coloured, red.
Anu-lakṣhya, ind. conforming to, conformably to.
Anu-vaṇśa; add—collateral race or branch of a family; (as, ā, am), having equal birth, of the same rank.
Anu-vad; add—Pass. *anūdyate*, to be expressed correspondingly.
Anu-vartman; add—(a), n. a path trodden by others.
Anu-vākya, as, ā, am, to be recited.
Anu-vādita, as, ā, am, translated.
Anu-vāsaram, ind. day by day, every day, daily.
Anu-vimba, am, n. a corresponding image or picture, counterpart.
Anu-shatya, as, ā, am (fr. 3. *anu* + *satya*), Ved. following the truth, an observer of truth.
Anu-samyāna, am, n. visiting in succession, going from one place to another.
Anu-samvatsarāt, abl. c. after the lapse of a year.
Anu-sarga, as, m. an after-creation, secondary creation.
Anu-sartavya, as, ā, am, to be followed or pursued.
Anu-sānu, ind. along a table-land or summit, from ridge to ridge.
Anu-sevā, f. waiting on, attendance, service.
An-ūdara (for *an-udara*), without a belly.
Anṛita-deva; add—having false gods.
Antar-anga; add—(am), n. an inner part (of the body); the heart.
Antar-giri, among hills or mountains.
Antargīrya, ās, m. pl. dwellers among hills.
Antar-hatya, ind. having struck in the middle.
Antar-han, cl. 2. P. *-hanti*, &c., to strike in the middle.
Ante-sad or *ante-shada*, as, m. a pupil.
Anniya, Nom. P. *anniyati*, &c., Ved. to desire food.
Anniyat, an, antī, at, desiring food.
Anyathaya, Nom. P. (fr. *anyathā*), *anyathayati*, &c., to change, alter.
Anyā-dṛiksha; for 'anya-dṛiś, *anya-dṛiś*' read *anyā-d*.
Anvak; add—behind, from behind.
Apa-jya, as, ā, am, loosened from the bow-string.
Apa-jvara, as, ā, am, free from fever.
Apa-tushāra, as, ā, am, free from frost or mist.
Apatushāra-tā, f. absence of mist, departure of frost.
Apa-nidra; add—wide awake, expanded, blooming (said of a flower, see *nidra*).
Apa-nidhi, is, is, ī, treasureless, poor.
Apa-bhāṣhaṇa, as, m. one who speaks a barbarous language (other than Sanskrit).

Apa-mārga, as, m. (fr. *apa-mṛij*), wiping off, cleaning, removing.

Apa-rakta; add—disinfected.

Apa-ranj, Pass. -*rajyate*, to become disinfected.

Apara-vaktrā, f., p. 51, read *apara-vaktra*, am, n.

Apa-rush, ī, ī, free from anger.

Aparokshaya; add—to have ocular proof of.

Apantu; add—(us), m. improper season, unusual time.

Apa-śūla, as, ā, am, spearless, having no spear.

Apa-śruti, is, is, ī, from which the ear is turned away, unpleasant to hear.

Apa-splur; for 'ūs, ūs, ūs' read ūr, ūr, ūr.

Apa-smaya, as, ā, am, free from pride or haughtiness.

Apa-harta, as, n. = *apa-hartṛi*, one who takes away, a destroyer.

Apa-hasta; add—as, m. the back of the hand (= *hasta-prishṭha*).

Apa-hastaya; add—to drive away (with the back of the hand).

Apā-kṛiti; add—evil conduct.

Āpāntara-tamas (*apa-an*), ās, m., N. of an ancient sage (identified with Kṛishṇa-dvaipāyana).

1. *a-pāra*; correct thus—not the opposite bank, this side of a river, the near bank.

Apā-vṛittaka, as, ā, am, running away, fugitive.

Api-dhāna; add—a bolt, bar, lock.

Api-vat. See rt. 2. *vat*; [cf. *sr-api-vāta*.]

Apobdha, as, ā, am, bound.

Apombhāna, am, n. binding, a bond, fetter.

A-prātirūpya, am, n. dissimilarity.

2. *abja*, Nom. P. *abjati*, &c., to become a lotus flower.

Abhi-kshattri; add—one who carves food, a host.

Abhi-grihna, as, ā, am, eagerly desiring, greedy for.

Abhi-devana, am, n. a gambling-table, dice-table.

Abhi-pāla, as, m. a protector, watcher.

Abhi-pālana, am, n. protection, watching.

Abhi-pradharshaya, am, n. assault, ill-treatment.

Abhi-praveśa, as, m. entering, entrance.

Abhi-mārutam, ind. against the wind.

Abhi-mukha; add—face to face, opposed to.

Abhi-mukhaya, Nom. P. -*mukhayati*, &c., to face, encounter.

Abhi-yajña-gāthā, p. 66, to be erased.

Abhi-rāma; add—(as), m. pleasure, pleasure in.

Abhi-saṅghita, as, ā, am, called, named.

Abhi-sara; add—an assailant.

Abhy-ākarsa; add—putting on clothes, dressing.

Abhy-ūchraya, as, m. height.

Abhy-ūchraya-vat, ān, atī, at, high, lofty.

Amata-parārtha-tā, f. the having an unacceptable second meaning.

A-mānusha; add—(as, ā, am), destitute of men.

A-mānat; add—not failing.

Amū-dṛiksha; for 'ā' read ī.

Ambarishaka, as, m. = *ambarisha*, a frying-pan.

Ambu-ju; insert—(am), n. before 'a lotus,' &c.

Ambu-muc, k, m. 'water-discharger,' a cloud.

A-yudhvān to be erased.

A-yuva; add—undivided, strong; free from destruction, (Sāy. = *marāṇa-rahitā*.)

A-yuvamārin, ī, īpī, ī, Ved. (according to B. R.) not dying in youth; [cf. *yuva-mārin*.]

Argheya, as, ā, am, = *arghya*, having a fixed price, valuable.

Arjasa, as, ā, am, Ved. watery, full of water, (Sāy. = *udaka-vat*); floating, billowy (according to B. R.).

Artu = *ritu*, a season.

Arthāntara-nyāsa; add—transition to another matter or subject, the turning aside from a narrative to introduce a moral reflection, &c.

Arthāpatti; add—a disjunctive hypothetical syllogism.

Ardhā-nārī, Śiva and Pārvatī conjoined.

Armutaka, doubtful and probably to be erased, B. R.

Arvan; read *arvat* or *arvan*.

Arvātana, as, ā or ī, am, being on this side, not reaching to the other side.

Arhat; after 'a Buddha' add—who is still a candidate for *Nirvāṇa*.

Alambusha; for 'vomiting' read a kind of plant (= *chardana*).

Alābu; add—(u), n. the fruit of the *Alābu*.

Ava-kilaka, as, m. a peg, nail.

Ava-cūlaka; for 'as, m.' read am, n.

Ava-jiti, is, f. conquering, conquest.

Ava-dola, as, m. shaking, swinging.

Ava-dyat, an, atī, at, breaking off.

Avana; add—(as, ī, am), protecting, sheltering, a protector.

Ava-pha to be erased, B. R.

Ava-moṇana; add—a place of abode.

Avara-silā to be erased, B. R.

Ava-ropana; add—the act of planting (trees).

A-varsha; for 'as, m.' read am, n.

Ava-lekhā, f. drawing, painting.

Ava-lopa, as, m. breaking off, destruction.

Ava-sarpin; add—descending gradually; the Jaina *Ava-sarpinī* is a 'descending cycle' divided into six stages, (viz. good-good, good, good-bad, bad-good, bad, bad-bad.)

Ava-sāyaka, as, ikā, am, destructive, fatal, deadly.

Ava-seṇana; add—bathing; strewing, scattering.

Ava-seya; add—to be accomplished; to be ascertained.

Ava-skanda; erase—'a camp.'

Ava-hārika, am, n. spoil, booty, plunder.

A-vyavastha, as, ā, am, irregular, without rule.

A-vyākṛiti; add—undeveloped, unexpanded.

A-vyutpanna; add—undervived.

A-sankya, as, ā, am, not to be feared or doubted.

Āsanin, ī, inī, ī, having a thunderbolt.

A-sloṇa; read *a-sloṇa* [cf. *sloṇa*, *śroṇa*].

Aśva-shangava; correct thus—*aśva-shaṅgava*.

Aśva-sukti; read—*aśva-suktin*, ī, m.

2. *asṭi*; for 'rt. 1. as' read rt. 1. *as*.

3. *asṭi*, is, f. (fr. rt. 2. *as*), seed (= *asṭhi*).

A-sakta; add—uninterrupted; (am), ind. uninterruptedly.

A-saścivas; for 'as' read at.

A-sāra; under (am), n. add—chaff.

Asi-yiddhita, as, ā, am, increased or extended by the sword (= *khadga-balena yiddhim prāpita*).

Asthī-danta-maya, as, ī, am, made of bone or of ivory, (Manu V. 121.)

A-srāma; add—not withered (Ved.).

Ahan-karaṇa, am, n. = *ahan-kāra*.

Ahan; for 'and ahas' read—*ahar*, which is the proper form of the Nominative.

Ahar-dala, mid-day.

Ahas-triyāma, am, n. day and night.

Ā-kekara, as, ī, am, slightly looking askance.

Āngārika, as, m. one having to do with charcoal, a charcoal-burner.

Ā-car; add—to examine (a witness).

Ājāna; add—(as, ī, am), having the colour of ointment.

Ādambara; add—noise, din; bombastical language; tumult, confusion.

Ātma-santāna, as, m. 'own offspring,' a son.

2. *āda* or *ādaka*, as, ā, am (fr. rt. *ad*), eating (at the end of comps.).

1. *ādāya* to be erased.

Ādāra-bimbī to be erased.

Ā-dīpaka, as, m. one who sets fire to anything, an incendiary.

Ādhidivika; add—proceeding from the influence of the atmosphere or planets, proceeding from divine or supernatural agencies.

Ādhina = *adhina*, depending on (with loc.).

Ādhyātmiika; add—proceeding from bodily or mental causes within one's self.

Āparapakṣhiya (fr. *apara-pakṣha*), belonging or relating to the second half of a month.

Aptor-yāma, as, m. = *aptor-yāma*, q. v.

Apran to be erased.

Apsarasa, as, ī, am, coming from an *Apsaras*.

A-phalaka, a fence made of planks, palisade.

Ādam (*ā-ab*), ind. for a whole year.

Ā-bharita, as, ā, am, ornamented, adorned.

Āmisha; add—prey.

Āmisha-tā, f. the being a prey.

Ā-mṛis; add—Pass. *mṛisyate*, to be devoured or eaten (= *bhakṣhiyate*, Raghu-v. V. 9).

Ā-rata; add—(am), n. a kind of coitus.

Ā-reṇin, ī, inī, ī, emptying.

Ā-rodha, as, m. a siege, blockade.

Ārjavin, ī, inī, ī (fr. *ārjava*), having honesty, upright, honest, straightforward.

Ārjika; 'milk' to be erased.

Ā-varjana, am, n. victory, conquest (= *jaya*).

Ā-vigna; add—as, ā, am (fr. *ā-vij*), terrified.

Āvir-maṇḍala, as, ā, am, manifesting the form of a circle.

Ā-redha, as, m. (fr. *ā-ryadh*), shaking about.

Āsir; for 'is' read īr.

Āsishṭha, as, ā, am (superl. of *āśu*), quickest.

Āsiyas, ān, asī, as (compar. of *āśu*), quicker.

Āśtāmika, as, ī, am, taught in the eighth book (of Pāṇini).

Ā-saṃspṛiteḥ, ind. till the end of the world, as long as the course of this world lasts.

Āsidhāra, am, n. (fr. *asi-dhārā*), scil. *vratam*, a vow as difficult as standing on the edge of a sword.

Āsura; under (ī), f. add—an epithet of *buddhi* in the Sāṅkhya philosophy.

Āhankārika, as, ī, am (fr. *ahan-kāra*), belonging or relating to *Ahankāra*.

Īkṣu-sākaṭa; for 'kind' read field.

Īdā; add—N. of a particular artery on the left side of the body.

Indi-vara; add—(as), m. a bee [cf. *indin-dira*].

Indra-gopa; to (as), m. add—a fire-fly.

Indra-putrā; correct thus—'having Indra for a son,' i. e. the mother of Indra.

Indra-maha; add—(according to a commentator) a feast in honour of Indra [cf. *maha*].

Ībhya-tilvata; read *ībhya-tilvita*.

Irāvṛuka to be erased, B. R. [cf. *mṛgervāvṛuka*].

Īksha, as, ā, am, looking [cf. *tiryag-iksha*]; an opening, hole, mesh, (in *kṣudreksha*, having small meshes.)

Īnkhana, am, n. shaking about, swinging.

Īyivas; for 'as' read at.

Īra, as, m. the wind. = *Īra-ja* or *Īra-putra*, as, m. 'son of the wind,' Hanu-mat.

Īraṇa; add—(am), n. the act of publishing, proclaiming.

Uc-chotha (*ud-śo*), as, m. (fr. rt. *śvi* with *ud*), swelling, intumescence.

Uc-chvasita; add—unfastened, untied.

Uc-chvāsita; add—raised, lifted up.

Ujjh; add—to let out, discharge (water), emit.

Uñcha; add—also as, m.

Un-ādi, a class of Kṛit affixes beginning with *un*.

Utkāca; add—hairless; full-blown.

Utkutākāsana; add—sitting with the legs bent underneath.

Uttāna-pāṇi-dvaya, as, ā, am, having the two hands with the concave of the palms turned upwards.

Uttāyī-tva, am, n. effort, energy, activity.

Ut-thāyin; add—exerting one's self, active.

Ut-prabāta, as, ā, am, shooting out fresh foliage.

Ut-sarpinī; add—'ascending scale,' divided into six stages (beginning with *bad-bad*, and rising upwards in the reverse order to *ara-sarpinī*, q. v., col. 2).

Ut-srotas, ās, ās, as, having the flow of life or current of nutriment upwards (opposed to *arvāk-srotas*, q. v.).

Udāsaya (*da-ās*), as, am, m. n. a lake, tank.

Ud-gāra; add—swelling, heaving [cf. *śāgarod-gāra*].

Ud-dīpaka; add—(as), m. a kind of bird.

Ud-dharma, as, m. an erroneous doctrine, heresy.

Ud-bhāraṇa, am, n. the act of raising up, elevation.

Udya, as, ā, am (fr. rt. *rad*), to be spoken, (*udya*, 'a river,' is incorrect for *udhya*.)

Ud-yamita, as, ā, am, excited, instigated.

Ud-ri; for '-*vejitum*' read *-vejitum*.
Un-nahana, as, *ā*, am, unfettered, unrestrained.
Un-nāmita, as, *ā*, am, raised up.
Un-nāha, add—excess; unbridled conduct.
Un-majjana; add—(am), n. the act of emerging.
Un-naṇi, is, m. a jewel found on the surface of the ground (= *bahih-prakaṣa*).
Upa-krānta, as, *ā*, am, previously mentioned.
Upa-gāna, am, n. an accompanying song.
Upa-gēya; add—(am), n. a song.
Upa-čārika, as, *ā*, am, serviceable, useful.
Upa-čirya, as, *ā*, am, attended; deceived (= *rañcīta*).
Upa-čhanda, as, m. an implement, instrument.
Upa-janam, ind. near the people.
Upa-tirtha, am, n. steps leading down to a river.
Upa-duh, -*dhuk*, m. a milk-pail.
Upa-deśa; add—a name, title.
Upa-dola; correct thus—a milk-pail.
Upa-dohana, a milk-pail.
Upa-dhi; add—support.
Upa-pada; for 'as, m.' read *am*, n.; and after 'in a compound' add—but not in a Bahu-vrihi.
Upa-bandha; add—a bond, rope, cord.
Upa-majjana, am, n. ablution, bathing, a bath.
Upa-mantrin; add—(i), m. a subordinate counsellor.
Upa-māt, Ved. = *upa-mit*.
Upa-mitra, am, n. a secondary or inferior friend.
Upa-mekhalam, ind. about or on the slopes or sides (of a mountain).
Upa-yat, an, *atī*, at (fr. *upe*), flowing into, going near, approaching, tributary (as a river).
Upa-yoga; add—engagement, compact, agreement.
Upa-vrajam, ind. near a cattle pen.
Upa-sālyā; add—neighbouring district, environs.
Upa-sangraha; add—a pillow, cushion, mattress.
Upa-sikta, as, *ā*, am, sprinkled with.
Upa-sima, ind. near the boundary (of a field).
Upa-seka, as, m. sprinkling upon, infusion.
Upa-hārya, as, *ā*, am, to be presented or offered; (am), n. an offering, oblation.
Upa-hita; add—good in a secondary degree, somewhat good; (am), n. a secondary good.
Upā-čirya, as, *ā*, am, deceived.
Upā-nayana, am, n. the act of leading or conducting home.
Upā-rata; add—ceasing, turning back, returning.
Upā-sad (*upa-ā*), cl. I. P. -*sīdati*, &c., to approach, walk along.
Urasi-kṛi or *urasi kṛi*, cl. S. P. -*karoti*, &c., to appropriate, make one's own.
Urāya, as, *ā*, am, Ved. making broad, (Sāy. = *uru-kurvāṇa*).
Urvaśi; add—according to some, more properly derived fr. *uru* + *rt. 1. ās*, to pervade, and meaning originally 'widely-spreading'.
Uṛki, f. an owl.
Uṛāsa; add—increase, growth.
Uṛij; add—charming, beautiful, handsome.
Uṛiṣha; add—viscid, unctuous.
Uṛivac; for 'an' read *an*.
Uṛita-jur; for 'ur' read *ur*.
Uṛiddhita, as, *ā*, am, made to prosper, prospered.
Uṛka-tāla, as, *ā*, am, having a single palm tree.
Uṛi, f. a female sheep, ewe.
Uṛāṅka (*ṇa-an*), as, m. 'deer-marked,' the moon. = *Uṛāṅka-maṇi*, is, m. the moon-gem [cf. *čandra-kānta*].
Uṛakagunya, am, n. (fr. *eka-guṇa*), the value of a single unit, simple unit (opposed to *dvaitagunya*).
Uṛadamparya, am, n. (fr. *idam + para*), 'the state of being devoted to this alone,' main or only object, chief end.
Uṛandraṇila, as, *ī*, am (fr. *indra-ṇila*), made of sapphire.
Uṛāya, am, n. (fr. *iśa*), supremacy, power.
Uṛāryam (*ā-ut*), ind. until the sun rises.
Uṛiṣṭha-jāha; for 'ear' read lips.
Uṛmileya, as, m. a metonymic from *Uṛmilā*.

Aurvara, as, *ī*, am (fr. *urvarā*), belonging to the earth, coming from the ground.
Kaṭ-phala. See under *kaṭu*, p. 196, col. 1.
Kaṇṭa. See under *kaṇṭaka*; (these words are thought by some to be for original *karṇa*, *karn-taka*, fr. *rt. 2. kṛit*, to cut.)
Kamaṇḍalu; in Ved. a form *kamaṇḍalū*, *ūs*, f. is allowed, (Pāṇ. IV. 1. 71.)
Kamala-nābha, as, m. 'lotus-navel,' epithet of Viṣṇu.
Karṇa-srotas, as, n. 'ear-flow,' the wax of the ear.
Kalahat, an, *anti*, at (fr. a Nom. *kalaha*), quarrelling.
Kavayitṛi = *kavi*, (Kumāra-s. II. 17, Malli-nātha.)
Kastira; said to be connected with *rt. 1. kās* for *kās*, to shine.
Kāṇabhuja, as, *ī*, am, composed by Kaṇa-bhuj, i. e. Kaṇāda.
Kādrava, as, *ī*, am (fr. *kadru*), dark-yellow, of a reddish-brown colour.
Kānishṭhya, am, n. (fr. *kanishṭha*), the place or position of the youngest (opposed to *jyaishṭhya*), juniority.
Kāma-tāta, as, m. epithet of Śiva [cf. *kāma-pāla*].
Kāmākhya; add—a district in Assam sacred to Durgā.
Kāya-daṇḍa, as, m. command over the body, control of the actions.
Kāru; for '(as)' read (*us*).
Kāla-pūga; transfer under 2. *kāla*, and correct thus—a quantity or length of time, a long time.
Kāshṭha-loṣṭha-maya, as, *ī*, am, made of wood and clay.
Kiñčanya, am, n. (fr. *kiñcana*, 'something'), possession, property.
Kin-tā, f. 'the state of whom?' any despicable state or condition, contemptibleness; *kintayā*, with meanness, contemptibly.
Kin-deva, as, m. a demi-god [cf. *kin-nara*].
Kin-prabhu, us, m. a bad master.
Kim-bhṛitya, as, m. a bad servant.
Kim-mantrin, *ī*, m. a bad minister.
Kiriṭa; add—(as), m. a merchant, trader.
Kuṣhī-ja, as, m. a son, (Raghu-v. XV. 15.)
Ku-tantri, is or *ī*, f. a tail.
Kula, am, n.; add—with Śaktas, epithet of Śakti and of the rites observed in her worship [cf. *kaula*].
Kula-dharma; add—the observances of the Kaulas.
Kula-mārga; add—the doctrine of the Kaulas.
Kula-varṇman, a, n. the doctrine of the Kaulas.
Kurid, ind. where? where at all? (Sāy.) often, frequently.
Kūrāla, as, *ā*, am, having a beard, bearded.
Kṛitārthayat, an, *anti*, at, making successful.
Kṛimī-ja, am, n.; add—silk.
Kili-kila; add—(as, *ā*, am), wanton, arrogant.
Kaimutika-nyāya, as, m. the rule of 'how much more' or *a fortiori*.
Koṭi, is, f. a point or side in an argument.
Kaulya; add—(am), n. noble origin, good family.
1. kauśika; add—(am), n. a silk garment.
Knopana, as, *ī*, am (fr. Caus. of *rt. knūy*), wetting, moistening.
Kṛakā; under 'as, m.' add—a particular musical instrument; N. of a hell.
Kṛāṇā, ind. (according to B. R. inst. of *krāṇa*, 'desire, eagerness,' and probably from a form *krā* = *rt. 1. kṛi*). Ved. willingly, gladly.
Kṣūra-kharjūra, *kshirikū*; for 'Datura' read Date.
Kṣetra-saṅghitā, f. any work on geometry.
Kṣhepāya, Nom. A. *kṣhepāyate*, &c., to revile.
Kṣhepāyamaṇa, as, *ā*, am, abusing, reviling.
Kṣhvelana, am, n. the act of playing, sport, jest.
Kṣhveli, is, f. sport, jest.
Khaṇḍa-kārya, am, n.; add—a partial or minor poem (i. e. one not on any heroic or sacred subject, and having only one topic).

Kharju; for 'datura' read date.
Khalakhalāya, Nom. A. *khalakhalāyate*, to act knavishly.
Khalāya, Nom. A. *khalāyate*, to act roguishly.
Khoraka, as, m. a disease of the foot.
Gajin, *ī*, *ini*, *i*, riding on an elephant.
Gatī, f. = *gati*, going, (in Rāmāyana VII. 31, 41. explained by the commentator as a Vedic lengthening of the final.)
Gatvara; for 'ā' read *ī*.
Gadī, is, f. speaking, speech.
Gamaka; add—making clear or intelligible.
Garuḍa; Aruṇa is the elder (not 'younger') brother, and Garuḍāgraja should be translated 'elder brother of Garuḍa'.
Gavāsira; the base should rather be *gavāsir*, Nom. case masc. fem. *gavāsir*.
Gāla; add—(as, *ī*, am), produced in or from the throat, guttural.
Guṇa-yoga, as, m. the application of the secondary sense of a word.
Guṇa-vṛitti; for 'essential' read unessential; add—the secondary force of a word.
Guṇāya, Nom. A. *guṇāyate*, &c., to appear like virtues, become merits or good qualities.
Guṇin; add—having a string or cord.
2. gup; add—cl. I. P. *gopāyati*.
Guru-mat; add—(uti), f. a pregnant woman.
Gurv-artha, as, m.: add—one who seeks to provide a maintenance for his Guru.
Gṛiṣṭi; under 'is, m.' add—a proper N.
Go-čaryā, f. seeking pasturage or food like a cow.
Go-čarin; add—one who seeks his nourishment like a cow, seeking food with the mouth, (see *mṛiga-čarin*.)
Gopāya, Nom. A. *gopāyate*, to act like a herdsman.
Go-yajña; add—a sacrifice in honour of a cow.
Gauṇya; add—the being a merit, excellence; (as), m. merit, excellence.
1. gras; add—to neglect, (according to Kullūka on Manu VIII. 43. *graset* = *upeksheta*.)
Grāmāṭikā, f. (fr. *grāma*), a wretched village.
Ghaṭoṭkaḍa means 'bald as a jar.'
Ghaṇṭa; probably for *hantra* as *daṇḍa* for *dantra*.
Cukra-tuṇḍa, as, m. a kind of fish (= *nala-mīna*).
Cukhras, am, m. an abbreviated perf. part., (according to Sāy. on Rīg-veda II. 14, 4. either fr. *rt. caksh* or *rt. kshan*, perhaps 'one who has displayed,' 'displaying,' according to B. R. perhaps 'stretching out'.)
Caritaguṇa-tva; add—the attainment of some peculiar quality or use.
2. čarya, am, n. (fr. *čara* or *čāra*), spying out, espionage, information brought by spies.
Cidṛika, as, m. (onomatopoeic), Ved. a kind of bird.
Cira-rātra, (according to Halāyudha I. 108) as, m.
Cūḍaya, Nom. P. *cūḍayati*, &c., to make anything (acc.) into a Cūḍa or top-knot.
Cūlikā, f.; add—the hinting of a matter or event by those behind the curtain (in the drama).
Čaileya, as, *ī*, am (fr. *čela*), made of cloth.
Čorāyita, as, *ā*, am (fr. a Nom. *čorāya*), acted like a thief, playing the thief.
Čhanna; add—(am), n. a covering; the trappings (of an elephant).
Čhalita-rāma; for 'as, m.' read *am*, n.
Čaḍaya, Nom. P. *čaḍayati*, &c., to make apathetic, make motionless or lifeless.
Čaḍātma, as, *ā*, am, or *čaḍātman* (*°ḍa-āc*), *ā*, *ā*, n. insensible, void of sensation, calm, placid, cool (said of the moon).
Jani or *jani*; add—cf. Gr. *γυνή*.
Jala-śarṅgarā, f. 'water-gravel,' hail.
Jāti, f. a kind of jasmine.
Jālandhara, as, m. = *jalan-dhara*, N. of an Asura.
Jribh or *jimbh*; add—to unbend or unstring a bow.

Jyotirmilīn, probably for *jyotirmilīn*.

Jvar; add—connected with rt. *jval*.

Jvalat; add—(an), m. fire, flame.

Jhasha-ketana; add—the sea.

Tikā, in *svarga-grāma-tikā-vilūṇṭhana*, to be erased, (see *grāmatikā*, p. 1183.)

Taṭāghātā (†*ta-āgh*), as, m. = *vapra-kriḍā*, the butting of elephants against banks, &c.

3. *tan*; add—to manifest, display, exhibit, show, put forth (energy &c.), make.

Tanu-madhya, am, n. middle of body, waist.

Tapar-loka = *tapo-loka*.

Tamo-gu to be erased.

Taruṇaya, Nom. P. *taruṇayati*, to make fresh.

Tala-vāraṇa = *tala-tra*.

Tāmyat; add—becoming distressed, becoming attenuated.

Tāvat; add—just a little.

Tiryak-srotas; for 'hurrying' read having.

Tulita; add—lifted up.

Tulyakulya, as, ā, am, belonging to the same family.

Trināvarta; add—N. of a demon killed by the infant Kṛishṇa.

Trishṭa, to be connected with rt. *i. trish*; add—(originally) dry.

Tokāya, Nom. P. *tokāyati*, to be like a new-born child.

Taurangika, as, m. a horseman.

Tyājana, am, n. the act of abandonment, renunciation.

Tri-saraka, am, n. the aggregate of three spirituous liquors; drinking spirituous liquors.

Dayā; add—probably for original *dantra*, 'the instrument of restraining.'

Daṇḍa-vācike, n. du. in *pārushye daṇḍa-vācike*, the two kinds of assault, i. e. blows and abuse.

Dadāsvas; for 'vas' read *vat*.

Dadivas; for 'vas' read *vat*.

Dadriśvas; for 'vas' read *vat*.

Dandhivana, as, m. (fr. Intens. of rt. 2. *dhvan*), 'sounding very much,' a kind of reed or cane.

Dariman (fr. rt. *dri*), Ved. destruction.

Dāra; the meaning 'a ploughed field' to be erased; the words printed *ekake dāre* in Manu IX. 38. should be *eka-kedāre*. (see *kedāra*.)

Dālana; for 'am, n.' read *as, m.*

Dāsvas; for 'vas' read *vat*.

Dugdha-bandhaka; correct thus—as, m. the pledging of milk.

Dur-adhi; add—(is), m. anxious thought, distress of mind.

Dur-upasada, as, ā, am, difficult of approach.

Daurhṛidini, f. = *dauhṛidini*, a pregnant woman.

Dravya; add—(one of the Padārthas or categories in grammar), a word which is the name of a single object as distinguished from a Jāti or class.

Draupadeya; for 'patronymic' read metronymic.

Dvairāpya, am, n. (fr. *dvi-rāpa*), duality of form, double appearance.

Dhanuḥ-kāṇḍa, *dhanuḥ-khaṇḍa*; these would be better written *dhanuḥ-kāṇḍa*, *dhanuḥ-khaṇḍa*, (see Pāp. VIII. 3, 45.)

Dhuna; add—(am), n. one million billions.

2. *dhvan*; add—Pass. *dhvanyate*, to be implied or signified.

Nakshatra; the order of the Nakshatras is differently given, but the following is the most usual: 1. Aśvinī; 2. Bharanī; 3. Kṛttikā; 4. Rohiṇī; 5. Mṛgaśīras; 6. Ārdrā; 7. Punarvasū; 8. Pushya; 9. Āślēṣā; 10. Maghā; 11. Pūrva-phalgunī; 12. Uttara-phalgunī; 13. Hasta; 14. Citrā; 15. Svātī; 16. Viśākhā; 17. Anurādhā; 18. Jyēṣṭhā; 19. Mūla; 20. Pūrvaśādhā; 21. Uttaraśādhā; 22. Abhijit; 23. Śravyā; 24. Śraviṣṭhā or Dhanishṭhā; 25. Śata-bhishaj; 26. Pūrva-Bhādrapadā; 27. Uttara-Bhādrapadā; 28. Revatī; sometimes the twenty-second, Abhijit, is omitted, a sidereal revolution of the moon being accomplished in little more than twenty-seven days.

Nara; in col. 2, line 3, read, the waters are called Nārā or Nārāḥ.

Nartaka; add—am, n. a kind of mythical weapon.

Narma-garbha; add—the action of the amorous hero in concealment.

Nalopakhyaṇa; read *Nalopakhyaṇa*.

Nāra; add—proceeding from Nara or the supreme Spirit.

Nikāsha = *nīkasha*, the touchstone.

Ni-gup, cl. I. P. -*gopāyati*, -*gopitum*, to conceal.

Ni-meshaya; add—(am), n. the closing of the eyes.

Nirayin, ī, m. an inhabitant of hell.

Nir-ākrandā; add—having no friend or protector, affording no refuge or protection.

Nir-āyati, īs, īs, ī, one who has no future, one whose end is at hand, soon to be destroyed.

Nir-oshṭhya, am, n. a verse containing no labial letter.

Nir-mārṣṭī, īs, f, N. of the wife of Duṣṣaha.

Ni-lāyana, am, n. the act of hiding one's self.

Ni-shveṇa; add—(as), m. honouring, honour, worship, respect, esteem.

Nishpāta, as, m. rapid stroke or dash.

Nis-takṣh; add—to carve out; to cut up, wound (by insults &c.).

Nis-tap, cl. I. P. -*tapati*, &c., to melt gold &c. repeatedly, (s is changed to *sh*, unless repeated action is intended, see *nish-tap*.)

Ni-sva, as, ā, am, without soul or spirit, spiritless, weak.

Nitha; after 'subterfuge' insert (am), n. a hymn.

Ni-rāga, as, ā, am (fr. *nīs + rāga*), without colour, colourless; without feeling or emotion, emotionless.

4. *ni*; add—(Ved. cl. I. A. *navate*).

Nutti, īs, f. (fr. rt. *i. nud*), repelling, removal.

Naiḥāra, as, ī, am (fr. *nī-hāra*), produced by fog or mist or dew; misty, dewy.

Ny-ej, cl. I. A. -*ejate*, &c., to tremble, quake with fear.

Pankaya, Nom. P. *pankayati*, -*yitum*, to make muddy, bemitre.

Paṇayitri, tā, trī, trī, one who buys, a purchaser.

Para; (at the end of comps.) sometimes to be translated by 'another word, another equivalent expression,' e. g. *jīva-sābulo mahat-paraḥ*, the word *jīva* is an equivalent expression or another word for *mahat*.

Parāṅganā (†*ra-an*), f. the wife of another, a wife.

Parā-marṣuka referring to something (before mentioned).

Parā-sedha, as, m. (fr. rt. 2. *sūh* with *para*; cf. 2. *sedha*), restraint, confinement, imprisonment.

Pari-khaṇḍana, am, n. annihilating, humiliating.

Pari-jval, cl. I. P. -*jvalati*, &c., to shine very brightly, glow.

Parimāṇḍala-tā, whirling about or round.

Parimāṇḍalita, as, ā, am, whirled round.

Parilolita, as, ā, am, shaken about, tossed about.

2. *pari-vāsa*, as, m. fragrance, perfume.

Pari-sāntv, cl. 10. P. A. -*sāntvayati*, -*te*, &c., to console, comfort, soothe, conciliate.

Pari-shikṭa, as, ā, am, sprinkled about, diffused.

Pari-hri; add—to take away, remove.

Paripṣu; add—desirous of ascertaining.

2. *parsha*, as, ā, am, = *parusha*, keen, piercing (said of the wind).

Paramārthya, am, n. (fr. *paramārtha*), the complete truth.

Pitri-mātrvartha (†*tyi-ar*), as, m. one who seeks to provide a maintenance for his father and mother.

Pitri-sadman, a, n. the abode of the Pitṛis, a cemetery.

Piṣāngita, as, ā, am, made brown or red, embrowned, reddened.

Piḍā-bhāj; possessing marks of pressure or wavy indentations.

Piyūṣha-bhānu, us, m. the moon.

Punar-bālya, am, n. second childhood.

Pātana, as, m. a kind of evil spirit; [cf. *pātana*.]

Pūrṇa-mukha; add—a kind of bird.

Pūrrin; add—(i), m. a particular Jaina saint.

Prithū-kri, cl. 8. P. -*karoti*, &c., to expand, extend, enlarge, spread out.

Paitāmaha-siddhānta. See *siddhānta*.

Pra-grahin, ī, trī, ī, taking the reins.

Pra-ghosha, as, m. noise, din, clamour; N. of a son of Kṛishṇa.

Pra-jvālā, f. a flame, blazing up.

Pra-tapa, as, m. heat, the heat of the sun.

Pratapa-tra, am, n. 'protecting from heat,' a parasol, umbrella.

Pra-tara, as, ā, am, crossing over, going across by boat [cf. *dush-p*, *su-p*]; epithet of the joints in the vertebral column.

Pra-taraṇa, as, ī, am, crossing over; bringing forward, carrying on, furthering, promoting, increasing; (am), n. the act of crossing over, passing over by boat.

Pra-tarīṭh, tā, trī, trī, Ved. one who causes progress, bringing on, advancing, lengthening, a promoter, furtherer.

Prati-tarj, cl. I. P. -*tarjati*, &c., to menace, threaten, scold at, to challenge.

Prati-dantin = *prati-nāga*.

Prati-nadi, ind. at every stream.

Prati-pādapam, ind. at every tree.

Prati-sṛita, am, n. a protected place, shelter.

Prati-srotam, ind. = *prati-srotas*.

Praty-aya, as, m.; add—a grammatical affix or any suffix to roots forming derivatives.

Pratyaya-lopa, as, m. elision of a grammatical affix or suffix.

Pratyaya-svara, as, m. 'suffix accent,' an accent on a suffix or affix.

Praty-āvṛitti, īs, f. turning back, return.

Praty-āhvaya, as, m. 'calling in reply,' an echo.

Pra-bhāvana; add—(fr. the Caus.), causing to come forth, creating; causing to prosper.

1. *pra-mā*; the *pra* of the Nāgari type has broken off in the printing of part of the impression.

Pramāṇa-koti, īs, f. the point in an argument which is regarded as actual proof.

Pra-mṛḍa, as, ā, am (fr. rt. *mṛḍ* with *pra*), favourable, gracious.

Pra-moṣha, as, m. carrying off, plundering, robbery.

Pra-civivikṣhu, us, us, u, intending to pervade or embrace.

Pra-sakta; add—occurred, happened, taken place.

Prāṇic; the meaning is 'worshipping' when the nasal is retained throughout (e. g. inst. sing. du. *prāṇicā*, *prāṇbhyām*, Gram. 176. c).

Phit-sūtra, am, n., N. of certain Sūtras on accent by Śāntanava.

Bāstika, am, n. a quantity or herd of goats.

Bāhvaṭa, as, m., N. of an author.

Bukka-mahipati; for 'bhūpāta' read *bhāpati*.

Madhu-vana; after 'cuckoo' insert (am), n.

Madhyan-dina; for 'Pushpa-pārṇa' read *Push-pārṇa*.

Mantra-kusula; read *mantra-kusala*.

Mayūra-citra; for 'Varāha-Brahmaṇa' read *Varāha-mihira's Vṛihat-saṃhitā*.

Mahallikā, f. a female attendant in the women's apartments.

Mahākṣauhiṇī (†*hā-ak*), f. a thousand million billions.

Mahā-dhuna, ten million billions.

Mahā-hāṇā, a hundred thousand billions.

Māsa; for 'sūrya-māsa' read *sūrya-māsā*.

Mitākṣharā-siddhānta-saṃgraha; transfer 'as, ā, am, speaking with caution &c.,' to *mitārtha-bhāṣin*.

1. *mṛj*; add—also cl. I. 3rd sing. *mārjati*, 2nd sing. Impv. A. *mārjasea*.

Yāvat; add—*itī yāvat*, such is the meaning, just so far is the sense, (an expression used by commentators.)

Ranga-da; for 'paint' read substance.

Rāgin; for 'Rāgini's' read Rāgini's.

Ruṣita; add—(am), n. an exclamation used at a Śrāddha.

Rorudat; the nom. case sing. masc. ought rather to be like that of the 3rd cl., in which case it must be *rorulat*.

Vaṭuka; for 'form' read youthful manifestation.

Vatsa; add—according to some, properly 'a yearling'; [cf. *saṃ-vat*, *saṃ-vatsara*.]

Vatsara; according to Upādi-s. III. 71. fr. rt. 6. *vas*, to abide.

Varga; after *ya-varga*, 'the semivowels,' add—*sa-varga*, the sibilants.

Varsha-dhara or *varsha-pa*, as, or *varsha-pati*, is, or *varsha-bhuj*, k, in. the ruler of a Varsha.

Varshā-hū, ūs, f., Ved. 'calling out or croaking in the rains,' a frog (= *varshā-bhū*).

Varshu, us, us, u, Ved. sprouting in the rains.

Varshṭri, t̄ā, t̄ri, t̄ri, Ved. one who rains, pouring down.

Varshman; add—(ā), m., Ved. height, the highest; the highest point, crown of the head.

Vala; to as, m., Ved. add—(according to B. R.) a cave, hollow; a covering.

Valaka, as, m. a covering, cover; (am), n. a procession, B. R.

Valabhikā, f. a particular poisonous insect.

Valayin; add—(i, in, i), having a bracelet.

Valgulikā; add—a box, chest; a kind of bat.

Valguli, f. a kind of bat.

Vasitri, t̄ā, t̄ri, t̄ri, one who has a strong will, independent.

Vasiman, ā, m. the supernatural power of bringing everything under one's own will.

Vashṭi, is, is, i (fr. rt. *vas*), Ved. wishing for, loving.

Vasati-druma, as, m. a tree suitable for lodging under.

Vasanta-tilaka; for 'as, am, m. n.' read *am*, ā, n. f.

Vasavāna, as, m. (fr. *vasu*), Ved. an owner or holder of property.

Vasāti, aya, m. pl., N. of a people.

Vasātiya, belonging to the Vasātis; (as), m. a king of the Vasātis.

Vastu, us, f., Ved. the becoming light or bright, dawning, dawn, early morning, (in these senses rather to be derived fr. rt. 3. *vas*, to shine.)

Vasnaya, Nom. P. *vasnayati*, &c., Ved. to expose for sale (B. R.); to desire wealth.

Vasnayat, an, anti, at, Ved. desiring riches, (Sāy. = *dhanaṃ icchat*, Rīg-veda VI. 47, 21.)

Vahya-sivan, ā, arī, a, or *vahye-saya*, as, ā, am, Ved. lying in a palanquin; reclining on a couch; [cf. *talpa-sivan*.]

3. *vā*, (according to B. R.) a Vedic form of rt. 1. *van* (generally found in the desideratives *vivāsati*, *vivāsate*, &c., and usually with preposition ā prefixed; cf. ā-vā, p. 131), to wish to conciliate or win, (2. *vāta*, p. 902, may be referred to this rt.)

Vācanyama-tva, am, n. taciturnity, silence.

Vāja; add—a race, struggle for a prize; a prize or reward of a race, reward of a contest; anything gained or won, reward, prize (in general); a race-horse (especially one driven in the chariots of military heroes and gods; in the preceding senses Ved.).

Vāṇi-vāda, as, ā, am, uttering words, talking, talkative; (as), m. a kind of bird.

Vāta-thuḍā; correct thus—*Vāta-huḍā*, f.

Vāta-reṇaka, as, m. a gust of wind.

Vāta-skandha, as, m. one of the regions of the wind (of which there are seven); N. of a Rishi.

Vātāya, Nom. A. *vātāyate*, -yitum, to resemble the wind.

Vātāyamāna, as, ā, am, resembling the wind, quick as the wind.

Vātika; add—uttering windy or empty words; (as), m. a flatterer.

Vādītavya, am, n. instrumental music.

Vādyā; add—(as, ā, am), to be played on, to be sounded; (am), n. a musical instrument.

Vādhryaśva, as, m. (fr. *vadhryaśva*), a patronymic.

Vāpikā, f. an oblong tank.

Vāmanaka, as, ā, am, = *vāmana*, dwarfish, a dwarf; (as), m. epithet of a man born under a particular constellation; N. of a mountain; (*ikā*), f., N. of one of the Mātṛis attending on Skanda; (am), n. the form of a dwarf; N. of a place of pilgrimage (called after Vishṇu in his dwarf-incarnation).

Vāyu-skandha, as, m. one of the regions of the wind.

1. *vāra*; add—(ā), f. a harlot, prostitute.

Vāraṇa-sālā, f. a place for keeping elephants.

Vārīya, Nom. A. *vārīyate*, &c., to be like water.

Vārūṇi; add—(is), f. spirituous liquor.

Vāry-akas, ās, ās, as, living in the water probably (*ās*), f. a leech [cf. *jalaaukas*].

Vārshala, as, i, am, (fr. *vṛishala*), proper for a Śūdra; (am), n. the occupation of a Śūdra.

Vārshikya, as, ā, am (fr. *vārshika*), yearly, annual; (am), n. the rainy season.

Vāla; add—(probably only a later form of 2. *vāra*).

Vāsari, is, m. (fr. *vāsava*), 'son of Indra,' Arjuna; the ape Bālin.

Vāsaveya, as, m. (fr. *vāsavi*), a metronymic of Vyāsa.

Vāsishṭha-siddhānta; see *siddhānta*.

Vāstarā, perhaps for *vasūrā*.

Vāstu-rūkhāna, am, n. house-building.

Vāhna, as, i, am (fr. *vahni*), relating to fire.

Vāṇsa; add—accompanied or increased by twenty; consisting of twenty parts; (am), n. twenty, a score.

Vī-kalpaka; add—as, m. one who divides or distributes; one who prepares or arranges.

2. *vi-kāra*, as, m. the syllable *vi*.

Vī-kutsā, f. violent abuse.

Vī-kṛīḍa, as, m. a play-ground; (ā), f. play, sport, jest.

Vī-klava; add—(am), n. confusion, perplexity.

Vī-klavita, am, n. a desponding speech.

Vī-kshara, as, ā, am, flowing away, pouring out; (as), m. the flowing away; N. of Vishṇu; of an Asura.

Vī-gāma; in regard to the Vedic passage correct thus—*vi-gāman*, ā, n.

2. *vi-graha*, as, ā, am, free from eclipse.

Vī-āra, as, ā, am, moving away from.

Vī-āraaka; add—a spy.

Vī-āḍana, as, i, am, causing to go away, ruining, destroying.

Vī-āḍita, as, ā, am, doubted about, questioned.

Vī-āntana, am, n. thinking about; discernment.

Vī-āntā, f. thought, regard, care, anxiety.

Vī-āntin, ā, inī, i, having no top-knot.

Vī-ārit, t, f., Ved. loosing, releasing, B. R., (Sāy. = *vimukta*.)

Vī-āṭika, as, m. a particular bird.

Vī-jaya; add—(as, ā, am), conquering, victorious.

Vī-jesha, as, m., Ved. victory, conquest.

Vī-jesha-kṛit, t, t, t, Ved. causing victory.

Vī-jya, as, ā, am, unstung; [cf. *sa-jya*.]

Vī-dumbya, am, n. an object of derision.

Vīṇ-mūtra, am, n. (i.e. 3. *viṣh + mūtra*), feces and urine, (sometimes also *e*, neut. du.)

Vī-trishṇā, f. freedom from desire, absence of longing; excessive desire, violent longing for.

Vī-diśā; add—intermediate point of the compass.

Vī-dipaka, as, m. a light, lamp, lantern.

Vīdyā-vrata, am, n. divine knowledge and religious vows; a particular religious observance.

Vīdyā-vrata-snāta, as, m. (a Brāhman) who has completed his course of Vedic study and his religious observances.

Vī-dyota, as, ā, am, glittering, gleaming, sparkling; (as), m. glitter, gleam; a proper N.; (ā), f., N. of an Apsaras.

Vī-druma; add—in the first sense properly masc., though given neut. in the native lexicons, B. R.

Vidvala, as, ā, am, Ved. clever, cunning, artful.

3. *vidh* (fr. rt. *vyadh*), piercing, penetrating (at the end of comps., cf. *hṛidaya-vā*).

4. *vidh*, cl. 1. A. *vindhate*, &c., Ved. to be deprived of.

Vidhura; according to B. R. fr. rt. 4. *vidh* above.

Vī-dhura, as, ā, am, without a pole or axle-peg.

Vī-dhūma, as, ā, am, free from smoke or vapour.

Vī-dhūma, as, ā, am, quite grey.

Vī-niṇishu, us, us, u, desirous of ruling or governing.

Vī-ninda, as, ā, am, censuring; (ā), f. abuse, slander.

Vī-nibarhaṇa, as, i, am, or *vī-nibarkhin*, i, inī, i, throwing down, dashing to pieces.

Vī-nirbāhu, us, m. a particular kind of fighting.

Vī-nirmukti, is, f. freedom from, deliverance from.

Vī-nirmoksha, as, m. freedom from; exclusion from.

Vī-nivartana, am, n. the act of turning back, returning, return home; the coming to an end, cessation.

Vī-netra, as, m. an instructor, preceptor, teacher.

Vī-paribhrāṇsa, as, m. complete failure, miscarriage; loss, ruin.

Vī-paryak, ind. inversely.

Vīpina; add—(as, ā, am), thick, dense.

Vīpināya, Nom. A. *vipināyate*, &c., to resemble a wood, turn into a forest, be counted for a forest.

Vī-pidam, ind. without injury, mercifully.

Vīpulaya, Nom. P. *vipulayati*, to extend, enlarge.

Vī-prakarsa; add—dragging away, carrying off, removal; distant removal; a long interval (of time); difference, distinction, contrast.

Vī-praṇāsa, as, m. complete loss, total disappearance.

Vī-pratipa, as, ā, am, quite contrary or opposite, obstinate, wilful, stubborn, hostile, unfriendly.

Vī-pratyaya, as, m. want of confidence.

Vī-pramāthin, i, inī, i, crushing or trampling to pieces, destroying.

Vī-pramoksha, as, m. the being free from, freedom or release from.

Vī-pramokshaṇa, am, n. the act of liberating one's self from, liberation from.

2. *vi-pralāpa*, as, ā, am, free from talk or dispute.

Vī-pravāda, as, m. varying statement, disagreement.

Vī-prahāṇa, am, n. entire disappearance, total loss.

Vī-prekshaṇa, am, n. the act of looking round.

2. *vi-plava*, as, ā, am, not having a vessel, without a ship.

Vī-bubbhūṣhā, f. wish to manifest one's self.

Vī-bubbhūṣhu, us, us, u, wishing to appear or manifest one's self.

Vī-bhānjana, us, us, u, Ved. breaking to pieces, crushing, destroying, (Sāy. = *viśeṣheṇa bhanjaka*, Rīg-veda IV. 17, 13.)

Vī-bhānu, us, us, u, Ved. shining forth, shining.

2. *vi-bhāva*, as, ā, am (fr. 2. *vi-bhā*), Ved. shining forth.

Vī-bhāsa, as, m., N. of one of the seven suns; of a deity.

Vī-bhīṣhā, f. desire of frightening, wish to alarm.

Vī-bhūman, ā, m. (perhaps) 'appearing in many forms,' epithet of Kṛishṇa.

Vībhūr-asi, is, m. 'thou art mighty,' a form of fire, B. R.

Vī-manyu; add—(us), m. excessive desire, eagerness (Ved.).

Vimalaya, Nom. P. *vimalayati*, &c., to make pure or clean, purify, cleanse.

1. *vi-māna*; add—(as, ā, am), without honour, dishonoured, disgraced.

Vī-mridh, t, m., Ved. an enemy, (according to Sāy. *vi-mridhaḥ* = *sangrāma-kārī*, Rīg-veda X. 152, 2.)

Vī-mṛśa, as, m. consideration, reflection, examination.

Vī-moka, as, m., Ved. unloosing, releasing, libe-

ration, ending, completion; freedom from, release from.

Vi-moha, *as*, *m*. infatuation, bewilderment.

Vi-rātra, the passing away of night.

Vi-rāvaṇa, *as*, *i*, *am*, raising a cry or clamour.

2. *vi-ruj*, *k*, *f*. violent pain, severe sickness.

Vi-rūksha, *as*, *ā*, *am*, rough, harsh.

Vi-reṇaka, *as*, *ikā*, *am*, purgative, cathartic.

1. *vi-lāpana*, *as*, *i*, *am* (fr. the Caus. of *vi-lap*), causing to bewail; (*am*), *n*. the act of causing to lament; lamentation; (*as*), *m*. a proper N.

2. *vi-lāpana*, *as*, *i*, *am* (fr. the Caus. of *vi-lī*), causing to be dissolved, melting, &c.; causing to disappear, destroying; (*am*), *n*. dissolution, death.

Vivarshishu, *us*, *us*, *u* (fr. the Desid. of *rt. vṛish*), inclined or disposed to rain, about to rain.

Vi-vaha; add—*N*. of one of the seven winds.

Vivārayishu, *us*, *us*, *u* (fr. Desid. of Caus. of *rt. vṛi*), wishing to keep back, desirous of restraining.

Vivitsā, *f*. (fr. the Desid. of *rt. i. vid*), the wish to know or understand, desire of knowledge.

Vivitsu, *us*, *us*, *u*, wishing to know, desiring knowledge.

Vi-śakala, *as*, *ā*, *am*, broken to pieces, reduced to shreds and fragments.

Viśakalī-kṛi, *cl*. 8. *P. -karoti*, &c., to reduce to fragments, break to pieces, shatter.

Vi-sankya, *as*, *ā*, *am*, to be suspected, suspicious.

Višana, *am*, *n*. the act of entering, entrance; penetration.

Vi-soshin, *i*, *inī*, *i*, drying up, becoming dry; drying, making dry.

Vi-śramaṇa, *am*, *n*. the act of reposing or taking rest after fatigue.

Viśaya-vāsin; add—one who dwells in any region or country, an inhabitant of a province.

Viśhūcīna, *as*, *ā*, *am* (fr. *viśhv-aiś*), going on all sides, all-pervading, extending everywhere, going asunder, (opposed to *samīcīna*, *q. v.*)

Vi-samsarpin, *i*, *inī*, *i*, moving about, becoming spread about or diffused.

Vi-saīcārin, *i*, *inī*, *i*, wandering about in all directions, straying.

Vi-sadṛiś, *k*, *k*, *k*, or *vi-sadṛiśa*, *as*, *i*, *am*, unlike, dissimilar.

Vi-sargin, *i*, *inī*, *i*, creating, producing; distributing, bestowing, giving.

Vi-sarman, *ā*, *ā*, *a* (fr. *vi-sṛi*), Ved. flowing away, transitory.

Vi-sphoṭa; add—crashing, crash.

Vi-sphoṭana, *am*, *n*. a loud noise or crash.

Vi-sphoṭikā, *f*. a pustule, boil.

Vi-smāraka, *as*, *ikā*, *am*, causing to forget.

Vi-smārāṇa, *as*, *i*, *am*, causing to forget.

Vi-srava, *as*, *m*. a stream, flood, flow.

Vi-hartṛi; add—one who amuses himself.

2. *vi-harsha*, *as*, *ā*, *am*, joyless, mournful.

Vi-havya; add—to be invoked or invited, (in this sense fr. *hu* = *rt. hve*.)

Vihīṇsa-tā, *f*. injury, hurt.

Vi-hīṇsana, *am*, *n*. the act of injuring, injury.

Vi-hīṇsā, *f*. injury, hurt.

Vi-hīṇsra, *as*, *ā*, *am*, injurious, noxious, hurtful.

Vīriṇa, *as*, *am*, *m*. *n*. the grass Andropogon Muricatus.

Viḷaya; correct—also *P. A. viḷayati*, -*te*, to make firm or strong, be strong.

Vṛitta-rat; add—round; having suitable occupation.

Vṛiddha, *as*, *ā*, *am*, cut off, (see *i. vṛiddhi*.)

Vṛidhika, *as*, *m*, Ved. an increaser, prosperer.

Vēṇavin, *i*, *inī*, *i* (fr. *vēṇu*), having a flute or pipe (said of Siva).

Vēṇi-saṃhāra; add—‘hair-binding,’ (the name of the Drama, though connected by some with the seizing and unloosing of Draupadi’s hair by Duḥśāsana, rather refers to its being bound together again after the punishment of Duḥśāsana.)

Veda; add—an expression for the number four.

Vedanā, *f*. pain, &c., (this may also be *am*, *n*.)

Vedas; under *as*, *n*. add—knowledge; (*Vedās*, *nom*. *m*. although given by some authorities is probably only *nom*. *pl*. of *veda*.)

Vepa, *as*, *i*, *am*, swinging, moving, oscillating (*Ved*.); (*as*), *m*. trembling, quivering.

Vaidūrya = *vaidūrya*, *q. v.*

Vaitathya, *am*, *n*. (fr. *vi-tatha*), falsehood, untruth, untruthfulness.

Vaitastika, *as*, *i*, *am* (fr. *vi-tasti*), measuring a span.

Vaittapālya (fr. *vitta-pāla*), relating to Vitta-pāla or Kuvera.

Vaidruma, *as*, *i*, *am* (fr. *vi-druma*), made of coral.

Vainatya, *am*, *n*. (fr. *vi-nata*), submissiveness, modesty.

Vaināyaka, *as*, *i*, *am*, belonging to Gaṇeśa.

Vaiyāsikiya, composed by Vyāsa.

Vaiśādṛiśya, *am*, *n*. (fr. *vi-sadṛiśa*), dissimilarity.

Vy-ākṛita, *as*, *ā*, *am*, developed, unfolded, expanded.

Vy-ānaśi; add—according to *B. R.* fr. *rt. i. naś* with *ā* and *vi*.

Vy-ālamba; add—hanging down, pendulous.

Vy-ālambin, *i*, *inī*, *i*, hanging down.

Vy-āvrītsu, *us*, *us*, *u*, wishing to separate one’s self from.

Vy-āśā, *f*. an intermediate quarter of the compass.

Vy-uda or *vy-udaka*, *as*, *ā*, *am*, devoid of water.

Vy-udgranthana, *am*, *n*. the act of winding or intertwining in various ways.

Vy-unmīśra, *as*, *ā*, *am*, intermixed, commingled.

Vy-upakāra, *as*, *m*. making good, fulfilling, performance.

Vyūka, *ās*, *m*. *pl*. *N*. of a people.

Vy-aḷaba, Ved. making various sounds.

Vy-odana, Ved. having various kinds of grain or food.

Vra; in *Rig-veda* I. 124, 8. *vṛāḥ* is referred by *B. R.* to a form *vra* fr. *rt. vṛi*, meaning ‘a collection, multitude’; see *vṛā*, p. 984, col. 2.

Vraja-bhāṣā, *f*. the Braj dialect (spoken around *Agra* and *Mathurā*).

Vraṇya, *as*, *ā*, *am*, good or suitable for wounds.

Vrata-snāta = *vrata-snātaka*, see *snātaka*.

Vrata-snāna, *am*, *n*. the due performance of vowed observances.

Vratādeśa; add—enjoining a religious observance.

Vraś, *vraṭ*, *f*, *f*, cutting, cutting off.

Vraśka, *as*, *ā*, *am* (at the end of comps.), cutting.

Vrādhāt; according to *B. R.* fr. a *rt. vrādh*, to excite, incite, provoke.

Vlag or *vlang*, a Vedic *rt.*, according to *Sāy.* meaning ‘to go,’ &c.; used with prep. *abhi*, (in *Rig-veda* I. 133, 1, 2. *abhi-vlagya* = *abhito gatvā* or *abhitāḥ prāpya*, having approached or come near, having laid hold of; according to *B. R.* perhaps ‘having strangled.’)

Śīta-sūka; read *śīta-sūka*.

Suddha-mukha, *as*, *m*. a well-trained horse.

Saunaḥśepa, *as*, *i*, *am*, relating to *Sunaḥ-śepa*.

Śvetā; add—alum.

Samsthānaka, *as*, *m*, *N*. of the *Śākāra* in the *Mṛicchakaṭi*.

Sankara; add—contamination, pollution; any contaminated object.

Sangraha, *N*. of a grammatical work by *Vyāḍi*.

Samanaga; = *vīdyut*, lightning, (according to *Sāy.* on *Rig-veda* I. 124, 8.)

Sarvānūdātta (= *va-an*), *as*, *ā*, *am*, a word which has neither *Udātta* nor *Svarita* accent.

Sahasra-bāhu; add—*N*. of *Arjuna Kārtavīrya*, (*Raghu-v.* VI. 38.)

Su-shvāpa = *su-shrupti*, p. 1125.

Somāśraya (= *ma-āś*), *as*, *m*, *N*. of *Rudra* or *Siva* (as bearing or supporting the moon).

Observe—In a few cases the mark distinguishing *S* from *s* has broken off in the printing.

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